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A

GREEK-ENGLISH LEXICON,

BASED ON

THE GERMAN WORK OF FRANCIS PASSOW,

BY

HENRY GEORGE LIDDELL, M.A.,

[illegible]

AND

ROBERT SCOTT, M.A.,

[illegible]

WITH CORRECTIONS AND ADDITIONS, AND THE INSERTION IN ALPHABETICAL ORDER OF THE PROPER NAMES OCCURRING IN THE PRINCIPAL GREEK AUTHORS,

BY HENRY DRISLER, M.A.,

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NEW YORK:
HARPER & BROTHERS, PUBLISHERS,
[illegible] PEARL STREET,
FRANKLIN SQUARE.
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GREEK-ENGLISH LEXICON,

BASED ON

THE GERMAN WORK OF FRANCIS PASSOW

BY

HENRY GEORGE LIDDELL, M.A.,

LATE STUDENT OF CHRIST CHURCH, NOW HEAD MASTER OF WESTMINSTER SCHOOL;

AND

ROBERT SCOTT, M.A.,

PREBENDARY OF EXETER,
SOME TIME STUDENT OF CHRIST CHURCH, AND LATE FELLOW OF BALLIOL COLLEGE.

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BY HENRY DRISLER, M.A.,

ADJUNCT PROFESSOR OF THE GREEK AND LATIN LANGUAGES IN COLUMBIA COLLEGE, NEW YORK.

NEW YORK:
HARPER & BROTHERS, PUBLISHERS,
329 & 331 PEARL STREET,
FRANKLIN SQUARE.
1852.

Entered, according to Act of Congress, in the year 1846, by
Harper & Brothers,
In the Clerk's Office of the Southern District of New York.

TO

CHARLES ANTHON, LL.D.,

PROFESSOR OF THE GREEK AND LATIN LANGUAGES IN COLUMBIA COLLEGE,

This Volume is most respectfully Dedicated,

AS A TOKEN OF ADMIRATION

FOR DISTINGUISHED ABILITIES ZEALOUSLY AND SUCCESSFULLY DEVOTED TO THE
ELEVATION OF CLASSICAL LEARNING IN OUR COUNTRY;

A TRIBUTE OF GRATITUDE

FOR INSTRUCTION RECEIVED IN EARLIER YEARS; AND

A MEMORIAL OF FRIENDSHIP

WHICH, COMMENCING IN THE RELATION OF PROFESSOR AND STUDENT, HAS EXISTED UNBROKEN
DURING MANY YEARS OF ALMOST DAILY INTERCOURSE,

BY HIS PUPIL AND FRIEND,

THE EDITOR.

PREFACE OF THE AMERICAN EDITOR.

It is with feelings of satisfaction that the editor is at length able to present Messrs. Liddell and Scott's enlarged translation of Passow's Greek-German Lexicon to the American public. The work has been delayed far beyond the appointed and expected time of publication by unavoidable causes: the editor's public duties in college and school occupying six hours of every day, apart from the necessary private preparation for those duties, did not allow him leisure to prepare the work for the press as speedily as was first intended, consistently with that degree of accuracy which it has been his earnest endeavor to attain.

Of the work itself it seems scarcely necessary to say anything in commendation; it needs but a very brief comparison with either of the Greek-English Lexicons now in the field, to convince the scholar of its decided superiority in point of arrangement, development of significations, and accuracy of quotation. The plan pursued, and the materials employed in constructing this Lexicon, are fully detailed in the preface to the English edition, to which the reader is referred. Adopting Passow's admirable Lexicon as the basis of theirs, and carrying out the principles which he laid down for his own guidance, the English editors, by their own reading, by the aid of the Paris edition of Stephen's Thesaurus, and of other general as well as special Lexicons, have produced a work, which, for real utility and general accuracy, now stands, and will be likely long to be without a rival in the English language. It presents in a condensed form the results of the indefatigable researches of German scholars, who have for some years past supplied the literary world with what is most valuable in this as in every other department of philology.

From its first appearance, this Lexicon was adopted in the English schools, to the almost entire exclusion of all others, received the stamp of public approbation, and was awarded the palm of decided superiority over the only other Lexicons of equal pretensions that were then in use (Donnegan's and Dunbar's), by high critical authority, in an able and discriminating article in the Quarterly Review,[1] from which we extract the following passages:—"In speaking of Messrs. Liddell and Scott's Lexicon, we have awarded it the praise which we think it deserves—we have shown (we hope) satisfactorily its superiority over its rivals."[2] Again, "This great principle" (viz. to make each article a history of the word referred to[3]), "the only sure foundation on which to build a good Lexicon of the Greek language .... was very beautifully exemplified for the first time in Passow's Lexicon—Donnegan seems to have disdained it, Dunbar to have been ignorant of it;[4] Messrs. Liddell and Scott have made it the basis of their work. And the consequence is, that Passow's Lexicon was, as far as that went, admirable; Donnegan's and Dunbar's, objectionable and mischievous; Messrs. Liddell's and Scott's, excellent and useful. And here another question naturally proposes itself to us—Have these last carried out in their work this principle, which they hold forward so prominently in their preface—have they constantly kept it in view, and regularly acted upon it? We have examined their Lexicon with great care and patience, as well with regard to this as other questions, and we answer without hesitation that they do appear to have kept constantly in view this great fundamental rule."[5] Professor Dunbar himself, the editor of one of the rival Lexicons, testifies to the value of Messrs. Liddell and Scott's labors in the following language:[6]—"They have produced a good Lexicon; and, notwithstanding the aid they received from Passow, their additions indicate great industry, laborious research, general accuracy, and respectable scholarship....... Their work proceeds from a university long famed for elegant scholarship and high pretensions, whose name and influence may be supposed to give the stamp of authority to everything that emanates from it....... It is no wonder, then, that their volume should have cleared the field of England of almost all its competitors, supported, as it may be supposed, independent of its merits, by many scholars attached to the *genius loci*." But apart from the influence of the "*genius loci*," the substantial merits of the work, drawn as it has been carefully and laboriously from the best German sources, and embodying the lexicographical discoveries and improvements of German critics down to the present time, entitle it to the fullest confidence of the scholar, and the same reception in this country, that it has already obtained in England.

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[1] No. CL. for March, 1845, pp. 293–324; to this the editor is indebted for some corrections of errors in the Lexicon.

[2] Quart. Rev. p. 318.

[3] Vide Preface to Eng. Ed. p. xx.

[4] It is but justice to Prof. Dunbar to mention here, that in his reply, in the Classical Museum (No. IX., pp. 245–258), to the Quart. Rev., he exculpates himself from this charge on the ground that he merely edited a Lexicon, put into his hands for that purpose, which was inferior to the one adopted by Messrs. L. & S. as the basis of theirs; but admits its correctness with regard to the Lexicon itself.

[5] Quart. Rev., p. 307.

[6] Class. Museum, p. 252,

Donnegan's Lexicon, notwithstanding it is the fashion to decry it as utterly worthless, having been drawn in a great measure, especially the fourth edition, from Passow's, contains much useful matter, but the absence of arrangement, the confusion of different significations, erroneous quotations and from different editions of the same author, and the blending of different articles into one, or giving several different interpretations to the same passage, render it an unsafe guide for the beginner, while to the Lexicographer Donnegan's sources are accessible in a less corrupt form; so that, though much of his matter is valuable, it would be a less arduous task to prepare a Lexicon entirely anew from the same sources, than to reproduce his work in a form that would render it a safe and reliable guide to the youthful student of Greek.

Dunbar's Lexicon is, in some respects, open to the same charge of want of arrangement and consistent development of significations, and necessarily so; for having taken, as the basis of his, a Lexicon[1] that was originally adapted to certain authors living at widely different periods, which could not therefore be expected, and was not intended to exhibit a complete or systematic view of the Greek language, and having added to this from his own reading, generally in the purest authors of the Attic period, and from other sources without strict regard to historic arrangement, he has, in increasing the size of the work, rendered its striking and fundamental defects (as a general Lexicon) more glaring, and more difficult to be remedied. These radical errors have been avoided or obviated in the work now offered to the American student, partly by the excellence of the basis adopted by the editors, and partly by their own care and diligence.

It remains for the American editor now to state what he has attempted, to render the book more acceptable and more useful to the youthful students of Greek among us (for for such chiefly have his additions been designed), and to justify the language of his title-page. It is there stated, that the Lexicon has been edited "with corrections and additions, etc.," and, to show that this statement is well grounded, a few of the corrections made in different articles are given below;[2] and, to avoid remark, only of those

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[1] Class. Mus., p. 245; and Biog. sketch of the late Mr. Pickering in the Law Reporter, June, 1846, p. 56.

[2] Articles remaining uncorrected in the 2d English edition, which have been corrected in the American. This list might have been greatly increased, but space will not admit, and enough are quoted to make good the assertion of the title-page.

ἄᾰτος, 2 articles in one, v. Buttm. Lex. s. v.

ἀάω, (2d.) incorrect as theme of *ἄαται*, q. v., and Buttm. Lex. l. c.

ἁβρότης, the first ref. to Pind. is wrong, both being in fact the same passage, only the first ref. is to Böckh's lining, the 2d to Heyne's; and ref. to Eur. wrong also. In this article Donnegan's materials are much better, and need but a change of arrangement to be correct. It is not often, however, that this praise can be bestowed on his Lexicon.

ἀγαπάω preferred by Hom. to *ἀγαπάζω*; just the reverse, as Passow correctly says.

ἄγγος, in Hdt. and Eur., *a milk-pail*; doubtful, for in Hdt. the first passage refers to something in which the child is carried by the herdsman, and afterwards exposed, and so in Eur. Ion, where it is=*ἀντίπηξ* 1337–8, and in the other pass. of Hdt. it is used to carry water, as in Eur. El. 55, where Electra, reduced to be a peasant's wife, with her *ἄγγος* on her head, is directed by the peasant to the fountains; it is true a *milk-pail* might be used for this purpose, but Ael. relating the circumstance mentioned in Hdt. substitutes *ὑδρίαν* for *ἄγγος*.

ἀγελάρχης, in 2d ed. ref. is filled up to Luc. Amor. 22, wh., by its position, is incorrect, the word being *ταῦρος*, and its place after *leader of a herd*.

ἀγέλη II. the editors have followed Passow, in making the youths remain in the *ἀγέλαι* to the age of 17, while Müller, whom they quote, says they were not enrolled in them till the 17th year.

ἀγκύλη II. 2, is not the *leash*, but something on it.

ἀγκυλόδους, *barbed*, incorrect in Q. Sm., the word there being *ἅρπη*.

ἀγωνίζομαι, is said to govern the dat. in Thuc. 4, 87, the correct constr. is given under II. c. inf.

ἀγωνοθετέω ref. to Polyb. in that connection wrong.

ἀείρω III. Hdt. 1, 165 is different.

ἀερέθομαι, all the forms in Il., referred to here, belong under *ἠερέθομαι*.

ἀθήρευτος in Xen. Cyr. l. c. is not '=foreg.,' as is evident from the connection in Xen.

ἀθλῑβής in Nonn., *Φῡσίγναθος* in Batr. etc., with wrong quantities from Passow; *Ἀβδηρῑτης*, right in Passow.

ἀκαλός II. and *ἄκολος=ἔνθεσις* in Stratt.; 1st wrong, 2d right.

γόον under *γοάω* impt.. in its own order 2 aor.

Δαναΐδης in Hes. Sc. 229 (not *Δαναΐδαις*), is not from *Δαναός* as here stated, but from *Δανάη*, the line commencing *Περσεὺς Δαναΐδης*.

διεῖδον and *δίοιδα* confounded; the expl. of Eur. Med that remain uncorrected in the 2d English edition. The additions speak for themselves; they occur on almost every page, and are distinguished from the rest of the work by an obelisk.[1] This applies in the first half of the volume only to entire articles. It was the editor's desire at the outset to use some special mark to indicate at a glance his own additions; but at the request of the publishers, partly from a fear that the constant insertion of these marks would disfigure the book, and partly because Messrs. Liddell and Scott had not so distinguished their contributions from Passow's, this was dispensed with. The editor, however, claimed the privilege of enumerating, at the end of the preface, the words that had been added, as well as those that had been enlarged or altered, so that both here and abroad it might be known what changes had been made, without the necessity of comparing the two editions throughout.

The work proceeded in this way as far as the end of Α, when the 2d English edition appeared.[2] On a comparison of his labors with those of the English editors, the American editor was gratified to find that in very many cases they had made the same alterations, added the same references, enlarged the same articles, and inserted the same omitted words. In making these, however, though the meaning was nearly the same, the language employed to express this meaning was generally somewhat different. In regard to amount the editor believes that the additions of new articles and forms are as numerous in the American as in the 2d English edition, and so of articles enlarged in the first part, where he had more time for research; but in the progress of the work the English editors (who have added and corrected comparatively very little in the early part) increase the number of their additions of new words and of improvements of articles already in their lexicon. As this enlargement seemed to continue in the same proportion after Α, and as the editor on comparing his corrections and alterations in this portion found most of them anticipated abroad, it enabled him to comply with the earnest

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518 is right under *δίοιδα*, but ref. wrong, which expl. is out of place in *διεῖδον*, but ref. correct.

'Ελλησποντιάς in Ath. is not "*caught in the H.*," but an adj. agreeing with *θάλασσα*.

ἐπιπώλησις is not part of Il. 8, but of 4.

ἔρνος, gen. *ατος*, appears to be without auth. for this gen.

εὔπηκτος, in Theocr. 1, 128, has nothing to do with "*cheese*;" it is there *εὐπάκτοιο καρῶ*.

ἶος=εἷς in Il. 6, 422 only in masc. in dat. sing., and so in all the Lexicons; but in this passage it is dat. neut. agreeing with *ἤματι*, and no example of masc. occurs: (for this the editor is indebted to Prof. Anthon, who has corrected the oversight of the Lexicons in the glossary to the new edition of his Homer, soon about to appear).

And so in different parts of the work the editor has noted many of the same nature; to save room a few more may be quoted, and the two editions compared for the corrections—*ἀγκών* Il., *ἀγλευκής*—*ἄημι*, &c., so Ζεφυρίτης, *ἠερόφοιτος*, Θετί in voc. should be Θετῖ—Θῆβαι—'Ιταλιώτης—*κόλαξ* in Ar. Vesp.—*Λιμηρά in* Epidaurus—Μελίαι—Πηνελόπη, &c.

[1] The editor has used this mark † because the ( ) and [ ] were already employed for a different purpose. When the mark † stands at the beginning of an article and is not followed by another, the entire article has been added by the Am. editor; when this † stands at the beginning, or in the body of an article followed by another †, then the part included between the marks has been added by him; and finally when this mark stands in the body of an article not followed by another †, the part from the † to the end is his addition.

[2] EXTRACT FROM THE ADVERTISEMENT TO THE SECOND EDITION:—

"The unexpected rapidity with which our First Edition has been sold, has prevented us from improving the Second so much as we had hoped. Those whose studies are confined to the best and earliest authors will observe, perhaps, but little alteration.

"Nevertheless a good deal has been effected. We have gone over the whole very carefully, correcting errors, adding authorities, completing references where before only the author's *name* was found, and inserting the words of the passage referred to more fully when this seemed useful or instructive. The Contents of the Volume have been much increased; yet a slight enlargement of the page, and a more rigid economy of space, have enabled us to comprise it within almost the same number of sheets.

"Our chief aid in these improvements has been Pape's Lexicon, which was only in progress when we published our former Edition (see p. xix). It is a copious and valuable work, but is disfigured by countless false references, partly from inadvertence, but still more from the easy way in which the Author has borrowed his references, without verification.*

"We have to thank a great many friends for additions, corrections, and suggestions. We hope they will continue their good offices; as, without such coöperation, ultimate accuracy cannot be looked for. *May*, 1845."

* We have a multitude before us, for we kept a more or less faithful register of those we detected. Mr. Pape's way of writing 3, 5, 8 must be difficult to distinguish, or the printers must have put one for the other with very little care. The same may be said of 1 and 4.

and frequently expressed wishes of the Publishers, to proceed more rapidly with the printing of the work. Accordingly he revised the portion that had not been already stereotyped, from Λητοΐδης, by the 2d English edition, and made it conform as far as possible to that, assigning to the English editors what they had corrected or altered in this part, and claiming nothing as his own, though previously inserted by him, that had been anticipated by them.

Abandoning from this point all further collection of new materials, the editor confined himself to the insertion of the Proper names, merely comparing his previous gleanings with the new copy, and inserting only where such matter had not been noted at all in the original work. Here too he commenced distinguishing, by the mark referred to above, all his own additions, intending on a revision of the first part to make the same distinction there ; this, however, was found impossible in the case of simple additions or alterations, but has been everywhere prefixed to entire articles inserted by the editor: accordingly, to enable those who feel an interest in the matter to turn at once to the additions, and to prevent Messrs. Liddell and Scott from being exposed even to the risk of unmerited censure, the editor has collected at the end of the preface (p. xiv. sqq.) all those words to which additions have been made in the American edition not distinguished from the rest by any mark; this does not include those to which references have been filled up, where the English work omitted the authority altogether, or merely quoted the author's name; these are very numerous, especially in the earlier portion of the work.

To have reset the entire first half would have been productive of too great delay, as well as too expensive; the first 32 pages however have been reprinted from the 2d edition, and in these credit has been given to the English editors for those additions and corrections which had been simultaneously made by both, while the American editor's additional matter is distinguished here also from theirs by the insertion of the obelisk. In the remaining portion from p. 32 to p. 853 the editor compared the reprint with the 2d English edition, correcting such errors as were detected, and making such alterations as could be comprised in the same space, where necessary. New words could not be inserted, nor could additions be made to given articles; new references could be introduced only where space was left at the end of a paragraph, and these have been chiefly from Aristotle. In making this comparison, if an addition of the editor seemed greatly inferior to the corresponding one in the English edition, when a change could be made, credit was given to the English edition for this by not inserting the editor's mark, as in *ἐπιδονέω*. Very frequently, however, it happened that in the two editions different words were added, that is, a new article in the American was not in the 2d English, and reversely. In this perplexing and laborious process it may occasionally happen that a word of translation, or reference to an author, may have been included within the editor's marks, though already in the work, and again a signification or explanation introduced by the editor may not have been so claimed, and may seem to pass under the authority of the English editors; if so, it has not been intentional, and could scarcely be avoided in so great a number. Such corrections and alterations will be instantly made whenever ascertained. References to authors however, and to particular passages as stated above, have not been alluded to in the Appendix to this Preface ;—they have all been verified and are believed to be generally correct; in another edition this distinction (it is hoped) can be fully made.

Now with regard to the additions of common words, and the plan pursued by the editor in making these. Few scholars, perhaps none, are so intimately acquainted with the genius of the Greek language as to be able, by the aid of an index, however complete, to turn to detached passages, and arrive at the correct explanation of a given word or passage. The train of thought running through the previous portion of the work frequently modifies or gives force to an expression, which cannot be gleaned from the isolated passage under consideration; and it may safely be asserted that the only mode of preparing an accurate and reliable Greek Lexicon is by perusing the Greek authors continuously (in the order laid down in the Summary), and noting their peculiarities, as Passow has done for Homer and Hesiod; or else, in the mode adopted by Freund for the early Latin writers, by compiling, from actual perusal, special Lexica of the separate authors, and then combining them himself into a systematized whole. As the printing of this Lexicon commenced immediately after the copy was put into the editor's hands, he of course could not expect to improve the work by the addition of any class of writings; besides, his time was limited: the best portion of the day was wholly occupied with laborious professional duties, and he had, therefore, only the evenings and mornings to devote to the Lexicon. This scanty allowance of time, with the tedious duty of proof-reading, which fell almost entirely on himself,[1] afforded him little opportunity for much systematic and continuous reading. However, he has endeavoured to accomplish something in this respect, believing that the correction of errors and verification of assertions advance the cause of science, as well as the accumulation of new materials, and are more useful than the repetition of unauthenticated statements from previous writers.—As Messrs. Liddell and Scott had omitted in their course of reading the Lyric poets contained in Gaisford's Poetae Minores, relying on Passow's previous labours, which, though accurate and extensive, had still left gleanings sufficient to repay a subsequent gatherer, the editor began with these in chronological order, comparing Gaisford's with the more complete collection of Bergk,[2]and with Schneidewin's,[3]and inserting in the Lexicon words or significations omitted, and earlier references to particular forms or usages, which latter class of additions was most numerous. In the reference to these poets Gaisford's collection is always intended, except in the cases where particular editions are mentioned in the list of authors, or the word is not given in Gaisford: then the reference is to these editions, or to Bergk's; and when this is done, it is indicated by appending the letters Bgk. to the quotation. In the course, too, of college duty, and private reading apart from this, the editor went over portions of Aristophanes, Euripides, Xenophon (who, of the Attic authors, seem to have been least carefully examined by the Oxford editors), and Theocritus, from all of whom additions have been made to the Lexicon. And here it may be stated, as one great merit of the plan carried out by Messrs. Liddell and Scott from Passow, that additions can thus be made to their Lexicon from authors of different periods without producing that confusion alluded to in the notice above taken of Professor Dunbar's Lexicon, because, being arranged chronologically, every period has its appropriate place, and words from earlier or later authors fall naturally and consistently into this without marring the symmetry of the whole.

The most numerous additions, however, to this part of the Lexicon, have, from the nature of the case, been drawn from other lexicons. Especially would the editor make the fullest acknowledgment of his indebtedness to the Paris edition of Stephen's Thesaurus,[4] Pape's Greek-German Lexicon, Rost and Palm's new edition of Passow (A–Ερχομαι), Jacobitz and Seiler's Greek-German Lexicon (A–O), the special lexicons referred to on p. xix, and, in addition, Damm's (ed. by Rost) to Homer, Crusius' to Homer (with review by Ameis in Neue Jahrbüch., v. 37, pp. 243–288), Linwood's to Aeschylus, Matthiae's to Euripides (A–Γ), Schleusner's to LXX., Wahl's Clavis N. T. (3d edition, Leipzig, 1843, 4to), compared with Wilke's (Dresden, 1841, 2 vols. 8vo) and Rose's Parkhurst, Schmid's Concordance to N. T. edited by Bruder (Leipzig, 1841, 4to), and the indexes of the editions referred to in the catalogue. Besides these, the editor has occasionally consulted Donnegan's, Planche's, and Dunbar's[5] Lexicons: of the first two he has made little use; but, as they are intended for the same object, he felt bound to refer to them, since it would have been singular indeed if, in so vast a variety of subjects, there were no one point on which they might not have been more accurate or more full than the Oxford Passow; and such has been found to be the case, though the editor has never taken aught from them without verification elsewhere; while of the last-mentioned, except the excellent appendix of scientific terms, he has made no use, for a different reason; the only article taken from Dunbar's Greek-English Lexicon, that the editor is aware of, is ἄγκαθεν, and this is credited to Professor Dunbar as being an addition of his own. For another class of words, greatly increased in number for the benefit of younger students, the tense-forms, etc., of irregular verbs, the editor is indebted to Buttmann's Catalogue of Irregular Verbs translated by Mr. Fishlake, the list of these verbs in Lobeck's edition of Buttmann's Greek Grammar, and particularly to Carmichael's copious and excellent work on the same subject. From these sources then, but principally from the Thesaurus, Pape, and Rost and Palm, has the editor derived his additions of common words to the Lexicon, but he has always verified the reference, and made the translation from the original Greek, and not from the Latin or German of these Lexicons, except in the case of a few later authors, as Philo Judaeus, the Geoponica, Oracula Sibyllina, Philostratus, Clemens of Alexandrea, and a portion of Oppian and Nicander.

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[1] The editor was subsequently in a measure relieved of this laborious duty, v. Preface, p. xiv.

[2] Poetae Lyrici Graeci. Ed. Theod. Bergk. Lips. 1843.

[3] Delectus Poetarum Iambicorum et Melicorum Graecorum. Ed. F. G. Schneidewin. Gottingae, 1839.

[4] Thirty-two Nos., A-Παραλ-, omitting certain portions. In the other letters occasional use was made of Valpy's edition, 8 vols. folio, London, 1815–28.

[5] Dunbar's Lex. 1st edition, Edinb. 1840; the edito was not aware of a 2d edition having appeared until h saw it noticed in the Quart. Rev. p. 290: of this (2d ed he has not been able to make any use whatever.

The chief improvement (for such the editor believes it to be), however, will be seen at a glance to consist in the "insertion in alphabetical order of the Proper names occurring in the principal Greek authors." His own experience as a teacher had made him feel very sensibly the want of some such aid for the pupils under his charge; and, on communicating his intention, when requested to edit this Lexicon, to older and more experienced teachers, he was glad to find that their views in this respect coincided with his own. The Proper names are a portion of the Greek language, subject to similar laws of composition, derivation, and inflection to the other words of the language; frequently, too, they are the oldest[1] or only existing form of some regular Greek substantive, or adjective, the use of which in the common language may be found in some yet unedited production, and as such, are necessary to the full development of the language. This principle has long been admitted and acted upon in Latin Lexicography; it is taken as fully established by Freund in his recent copious and valuable Lexicon, and is adopted in the reissue of Passow's Greek Lexicon by Rost, Palm, and Kreussler. The propriety of introducing them into a Greek Lexicon is admitted, too, by Pape, who adopts, however, a different arrangement, which is, giving them in a separate form as an appendix to his other Lexicon; but a great objection to this mode is the difficulty, nay almost impossibility of determining what derivatives shall be assigned to the Common and what to the Proper portion, and the great inconvenience arising therefrom in the constant reference from one to the other. Besides it breaks up the connection between the two portions, which is exhibited when they follow in alphabetical order in the same volume. This difficulty has been felt by the Oxford editors, and they have had to act very arbitrarily in the admission or rejection of such words; while in their Lexicon the force of a derivative is frequently lost from the primitive proper name not being exhibited in the connection.

On this head, as on all others relating to Greek Lexicography, Passow's example and authority ought to be of great weight: he says,[2] "But we ought to speak here chiefly of the admission of Proper names, mytho-historical and geographical......... As regards the admission of these, and their complete enumeration, I have expressed my reasons for this course in my work, Ueber Zweck und Anlage Griechischer Wörterb. (2), pag. 21, and I have strengthened these in my Greek Lexicon, first part, pag. xi, 4th edit. I now repeat them the less fully, because Hermann, Opusc. 2, p. 223, has expressed himself on this subject in the most peremptory manner. It is for this reason, that, as I agree fully with the principles, so do I wish to see them developed more consistently in the continuation of the work."—Further he says,[3] "Both geographical and historical names ought to be admitted, but there should not be given, as in Forcellini and Scheller, comprehensive geographical or mytho-historical information, for this lies entirely beyond the limits of a Lexicon; in this only the relation of the individual word to the language ought to be indicated. Of geographical words, therefore, nothing ought to be stated, further than whether the word indicate a country, a city, a river, a mountain, etc., and to what part of Greece it belongs, because the character of the race had an actual influence on the formation and the usage of the words. So of names of persons; whether they indicate a man or woman, a freeman or slave, of what Grecian tribe, and of what period.......If any one now ask, what is gained for lexicography by this procedure, we answer, what is sought to be gained chiefly by a critical Lexicon, that one may survey the language in all its formations and creations." To these remarks of the illustrious lexicographer we subjoin the decisive words of Hermann:[4] "In our opinion these (proper names) are least of all to be neglected, not only on account of the forms which either they themselves, or else their derivatives, have most worthy of mention, but also because a large portion of these names are by far the earliest monuments of the ancient language of the Greeks."

The editor has gone somewhat beyond what Passow lays down for his own guidance, in his account of individuals (indicating here also the portion of Greece, etc., to which they belonged, and generally the occupation of each), and occasionally also of towns; commonly merely pointing out their situation, unless some derivative required a particular fact to be stated respecting them, in order to explain fully the allusion in the derivative, or else some peculiarity of form or quantity required further notice: sometimes, in the case of important places, the modern name has been added. For further particulars the student should consult a Classical Dictionary, as this is not designed to supersede the necessity of consulting such a work on all these points; but, while the student should refer to the Classical Dictionary for historical and geographical information, it does not render the insertion of the Greek forms in an ordinary Lexicon less necessary; for apart from the reasons assigned above by Passow and Hermann, which require these to be included for a complete development of the language, the youthful student will not find elsewhere the information of which he constantly stands in need—the mode of inflection and the derivatives of such words. Dr. Anthon's Classical Dictionary, the one now chiefly in use in schools, though an excellent work, professes on the title-page to give an account merely of the *principal* names, and does not, as a general rule, add the Greek forms, while the new "Biographical and Mythological Dictionary," edited by Dr. Smith, of larger size and greater pretensions, though it admits the Greek form of *Greek* names after the Roman form, gives no clue to their inflection or composition; and it omits also several classes of words which are requisite for the full development of this portion of the language, namely, Greek forms of foreign names used by Greek writers, foreign words introduced into the Greek language;[1] as a general rule, patronymics, and gentile appellations, even from the earliest writers, and minor points of prosody,[2] correctly and properly enough, because this belongs to the province of Greek lexicography, and lies beyond the scope of a Classical Dictionary; besides, but a few numbers of this were published when the editor began his labours, and geographical articles are entirely excluded.

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[1] Vide 'Αδάμας, 'Αγασθενής, 'Αγάστοοφος, etc.

[2] Article de M. Passow sur la première livraison du Trésor de la langue grecque, inséré dans les Annales de critique littéraire de Berlin. (Nos. 89, 90, 91, de l'année 1831), prefixed by M. Didot to the 1st vol. fasc. 3d of the Paris Thesaurus, p. v.

[3] In the preface to his Greek Lexicon quoted above.

[4] In his "Censura novae editionis Thesauri Stephaniani" i. e. Valpy's London edition, reprinted in his Opuscula, vol. 2, pp. 217–251; the extract is on p. 223.

These are the grounds on which the editor has admitted the proper names into the body of the Lexicon—it is for others to decide whether correctly or not. He has endeavoured to give a pretty accurate account of those occurring in the early Epic and Lyric poets, historians, orators, and the Scenic poets; from later writers he has given a very copious list, but not completely; and in the whole of this portion of his work he desires to render the fullest acknowledgment to Pape's Lexicon.[3] This volume he has followed throughout, not slavishly, for it is liable to the same charge as the other portion of his work—erroneous references and typographical errors. Dr. Pape, though he has evidently gathered materials from all quarters most laboriously—in fact, as every page proves—appears, nevertheless, to have taken Crusius' Manual for his basis, and very frequently makes the same erroneous reference that that work contains, especially in Aristophanes, substituting one play for another, or referring merely to the author without quoting the passage. Crusius' work is one of considerable labour, and deserves praise for what it effected; but it is very faulty in references. In Pape's work, too, the references, in the case of all the Scenic poets and the Attic orators, are to different editions from those used by Messrs. Liddell and Scott; for the sake of uniformity of reference, and the convenience of those using this work, the editor has adapted them to the editions as quoted in the list of authors. This was a tedious, laborious, and time-consuming task, but one that was necessary, if the editor wished to discharge his duty aright. He has, besides, always verified the references to the earlier writers, and very frequently, but not always, to those of later date. In the correction and enlargement of this portion of the work, in addition to Pape's Lexicon, which (except in the case of Inscriptions and very late writers) he has incorporated almost entire, he has derived materials from Crusius' Wörterbuch der Eigennamen, Dr. Anthon's Classical Dictionary, Dr. Smith's Biographical and Mythological Dictionary (of this only a few numbers were available), Davis's Index to Herodotus (London, 1829), Müller's historical writings (with the maps in the English translation), Cramer's Greece, Italy, and Asia Minor (with maps), Kiepert's Atlas von Hellas (1es und 2es Heft), D'Anville's Atlas, the Ancient maps of the Society for the Diffusion of Useful Knowledge, Bischoff and Möller's Wörterbuch der Geographie, Sickler's Handbuch der Alten Geographie, Uckert's and Forbiger's treatises on the same subject, Leake's Morea and Northern Greece, Ainsworth's "Travels in the Track of the Ten Thousand," Thirlwall's, Mitford's, Wachsmuth's, and Heeren's historical works. Ersch and Gruber's Allgemeine Encyclopädie, C. F. Hermann's Polit. Antiqq., Winer's Biblisches Real-Wörterbuch (2d ed. Leipzig, 1833); the notes and indexes to editions of classical authors, particularly the excellent and copious index to Groskurd's German translation of Strabo, comprising the 4th volume, and the indexes to Didot's "Bibliotheca Graeca," and other works referred to under separate articles.

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[1] Vide Freund's Preface to his Latin Lexicon, p. xi, for his views on this subject.

[2] Compare on 1st page A'baris with Ἄβαρις in Gr. Lex.; Ἀγαθίας, etc.

[3] Wörterbuch der Griechischen Eigennamen; dritter Band des Handwörterbuchs der Griechischen Sprache.

The editor has been thus particular in enumerating the sources from which he has drawn, from a desire of assigning full credit to all from whom he has taken, and because he feels deeply sensible of his own deficiencies in so vast a field as this, and of the necessity of having access to accurate sources of information to produce anything useful or valuable; and to those from whom he has drawn he is willing to attribute the full credit, if there be anything here stated more accurately or more fully than in works hitherto accessible to American students, satisfied, in this his first appearance before the public in his own name, if he has been the means of collecting into one body information from many different quarters for the benefit of those for whom his exertions have been chiefly employed. The editor, however, may be allowed to express the hope that, by industriously pursuing the course marked out for his future labours in this department—a course upon which he has already entered—he may hereafter be able to contribute his mite to the advancement of that branch of philology to which he expects to devote the best years of his life. Ample room is still left for generations yet to come in this department of learning: the Lyric poets require to be re-read carefully, Herodotus will admit of a re-perusal, and Hippocrates is yet to be studied; Euripides and Aristophanes have hitherto been neglected: a wide field for future labour is offered in the Attic orators: Xenophon of the early historians needs a careful reading; Plutarch and Lucian are far from being exhausted, having generally been examined only by indexes: and then before the adventurer lies the boundless expanse of later Greek, almost untouched; room enough here for many labourers to work without jostling.

One object of eager solicitude with the editor was to reproduce the labors of Messrs. Liddell and Scott in as accurate a form as possible. With this view he undertook to read the second proof of every page himself, which he did, with the exception of the portion mentioned on p. xiv. In many places there was an inconsistency in the accentuation, as *ἄγκυρα* and *ἀγκύρα*, *δᾴς* and *δᾷς*, *ἱδρώς* and *ἵδρως*, *δοίδυξ* and *δοῖδυξ*, *κλίμαξ* and *κλῖμαξ*, *πούς* and *ποῦς*, the compounds of *πρῴρα*, etc.; how easy a matter it is, however, to overlook such minutiæ, may be perceived from the word *διέκπτωσις*, which appears to have escaped even German accuracy, and to have passed unnoticed in at least four different revisions; it is correctly printed in Passow's 3d edition, incorrectly *διέπτωσις* in his 4th, and so repeated in Rost and Palm's; adopted in this form by Messrs. Liddell and Scott, and unchanged in their 2d edition. In the accentuation of *ἆγμα* the editor has ventured to differ from all the Lexicons which he has consulted; they give *ἄγμα*: but the analogy of *πρᾶγμα* (*πέπρᾱγα*) requires *ἆγμα*, for the *a* in *ἄγνυμι* is long by nature, as *ἔᾱγα*, *ᾱ̓γή*, etc. The Oxford editors, in the 2d English edition, though they have greatly improved their work in general, have, in their desire to gain room, at the same time, injured it not a little by rejecting many words,[1] which stood in the first edition without authority; to some of these the American editor has filled up the references, while others stand as in the original work;[2] by rejecting, in many instances, the parts of compounds, which were given in the first edition from Passow, and which have been retained where occurring and filled up where wanting, in the American reprint; (they have given rather a singular appearance to their work by adopting at the conclusion Pape's plan of indicating the parts of compounds by a hyphen, while at the commencement they adhere to their former mode; this was unnecessary, and in the editor's opinion, is far from being an improvement, unless the parts of the compound be written after (except in the case of words compounded without change), for frequently Pape's hyphens give no more clue to the derivation than if they were not there at all, especially to younger students; the plan of the 2d edition of the abridgment is a very good one, and appears to the editor preferable to either of the others, *i. e.*, to use the hyphens and give also the component parts); by altering references which were correct in the 1st edition[3] (this seems rather to be the result of hurried printing, for the 2d edition does not appear to be as accurately printed as the first); and finally, they have in one or two instances given wrong explanations of passages in 2d edition which were right in the 1st.[1] In the early part of the work, also, as before stated, the editors have not often corrected or completed references, except in the case of Aristotle, Polybius, and Lucian; in this part the editor has corrected a number of erroneous references, but very few considering the immense number of references in the volume, and from an actual perusal of the whole work, he can say, in justice to the editors and proof-reader, that the book is printed with great accuracy.

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[1] *ἀγαπητέος*, in Plat. Rep. 358 A; *βαθυγνώμων*, in Babr. 124, 5; *γεγωνητέον*, Pind. O. 2, 10; *ἐπικυλίω*, in Polyb. 3, 53, 4; *ἠρυγγίτης*, in Plut. 2, 558 E, &c., in other parts of the work.

[2] In reprinting this Lexicon the editor omitted nothing but what seemed wrong, or without any authority whatever; while he allowed those words that rested on the auth. of Gramm. or late writers to remain, even when no auth. was quoted: of these the English editors have omitted in their new edition a very large number, but the Am. editor did not feel himself at liberty to do so, partly from a wish to reproduce here everything that was not actually wrong, and partly from the belief that many of these words might be verified; and this has proved to be the case; he struck out *ἀβύρτακος*, *ἀγέω*, *ἀγίνω*, *ἀγροβώτης*, *ἀκάτειον*, **ἄλδω*, *ἀνατλάω*, *βασανιστήρ*, *βωτήρ*, *ἐξαλίζω*, *ἐπιπορπόω*; and all of these were omitted in 2d English edition, except *ἀβύρτακος*, *ἀγέω*, and **ἄλδω*: some forms were allowed to remain, and some were inserted, though not in use, from which to derive remote derivatives. Others may have been omitted not noted here.

[3] We have noticed many of these, under *κ* alone, *καθαίρω*, *καθάριος*, *κατασφάζω*, *κατερέειν*, *καίνυμαι*, *καιρός*, *κατά*, *κεφάλαιος*, Κήρ, *κόλχος*, *κυανώπης*, *κώπη*; so, *ἀλίζωος*, *ἄλυχνος*, *ἀμνημοσύνη*, *ἄν* F, *ἀνάπνευσις*, *ἀναῤῥιπίζω*, *ἀντικαταλλάσσω*, etc.: under *ἔπισσαι* and *ἐπιστολή* references corrected in addenda to 1st ed. stand uncorrected in 2d.

In regard to the use of particular terms and forms some changes have been made; chiefly to make the work conform to the text-books in use among us; as, restoring 'subjunctive' in place of 'conjunctive,' giving the lenis and aspirate to *ρρ;* inserting, as stated above, both forms of compound words; giving the tenses of verbs more fully, particularly the 1 perfect active, when resting on good authority, and adopting the usual form of appellation for the Greek divinities and heroes: here, a difficulty arose at the outset; the nomenclature appears to be in a transition state, the old method in England and this country still in a great measure maintaining its ground, the new and more accurate having completely established itself in Germany, and with the diffusion of German learning beginning to assert its claims in other lands. The Oxford editors have generally adopted the German mode, transplanting into their language the Greek forms, but not consistently, for they speak of Hephaestus and Vulcan, Ares and Mars, Asclepius and Aesculapius, and almost always use the form Hercules. It was a matter of debate with the editor whether to follow them throughout, or to make their articles and his own in accordance with what in this country is yet the almost universal practice. He felt reluctant to introduce so radical a change, especially since distinguished scholars were at variance on this point and unwilling apparently to lead the way: the editor would say with Mr. Leitch,[2] "Besides I felt that it would be presumptuous in me to attempt to lead, while those who are entitled to do so, although many of them admit the necessity of reform in this matter, have done so little toward introducing a better system." For these reasons the old system of nomenclature, which has become naturalized as it were in our poetry, history, and light literature, as well as our school manuals, has been for the present retained.

Before concluding the editor would publicly acknowledge his deep indebtedness to Professor Anthon for the generous interest he has manifested, and the valuable aid he has afforded in the republication of the present work. By his advice and encouragement, and with his promised assistance in difficulties, it was undertaken, for without these the editor would have shrunk from so laborious and responsible a task: the want of books of reference in a city like New-York, where there is no public library containing recent critical editions, and philological works in this department, is a serious obstacle to extensive research; while the editor's limited reading ill qualified him to revise a Lexicon intended for the whole body of Greek literature from its first development in the Homeric poems to its decline in the writers of the Eastern empire. Professor Anthon's valuable and extensive library, which, on this as on previous occasions, has been at the command of the editor, in a great measure supplied the former want, while in respect to the latter the editor hoped to find in that same distinguished scholar's varied and abundant stores of classic learning a cover for his own deficiencies. In every difficulty where aid was sought, that aid has been cheerfully and readily afforded; the Professor has never refused or been reluctant to give his time and attention, even to the neglect sometimes of his own editorial labors. This work, then, is offered to the public with more confidence than it would otherwise be, from the fact that many of the corrections and additions have been suggested, or approved of, by Professor Anthon. But while making this full acknowledgment for the assistance he has received, the editor would wish it to be understood that Professor Anthon is not in any respect responsible for the merits or defects, the corrections or blunders of the work; whatever decision may be passed upon it, whether it be received favorably or otherwise, the editor alone is to be held accountable for the additional matter: the materials furnished by Professor Anthon from his own reading have been used in the same way as those from other quarters, and incorporated with the editor's collections. For this same reason the attempt has been made to distinguish the additions and alterations from the original work, that the English editors may not be exposed to the chance of censure for what may be the fault of another.

The editor's acknowledgments are due also to G. W. Collord, Esq., an instructor in the Grammar School of the College, for having relieved him of a portion of the heavy labour of proof-reading, viz., from the middle of E to Ἡμι, p. 627, and again from παρυφίστημι, p. 1129 to the end; this gentleman also aided the editor in re-reading and comparing the whole work (except the first 34 pages) with the 2d English edition. Mr. Collord's well known accuracy and practical acquaintance with the subject afford a guarantee that the book will be accurately printed.

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[1] Under *κιών*, Pind. N. 3, 36, *ἐκκαρπόομαι*, etc.

[2] Preface to his translation of Müller's Mythology.

The desire of the publishers to avoid any further delay in the publication of the work, and the long and tedious labour of revising the plate proofs, induce the editor to send it forth without a table of 'addenda et corrigenda,' for which he has collected some materials. Close application to the task through the whole summer, and more than half his scanty vacation of a single month, render it necessary to defer the preparation of this table till after the August vacation.

May this, his first appearance before the public, meet with a not too harsh reception; want of time and other occupations ought not of course to be pleaded as an apology for errors or inaccuracies, but they may serve to account sufficiently for no further additions having been made to the Common words, especially too when the editor's engagement only required him to insert the Proper names. Criticism, in a proper spirit and with the detection of error and the promotion of truth as its object, ought not to be objected to; but unfortunately it is too often the case at present to make literary criticism a vehicle for ill-natured, one-sided, and undeserved attacks, which have no other object in view than to gratify private enmity or personal pique. From public criticism, whether passing a favorable or unfavorable decision on his labours, if made in a spirit calculated to promote the cause of truth and sound learning, and from private communications, the editor will most gladly and thankfully avail himself of corrections or improvements for a future edition.

New-York, August 18th, 1846.

APPENDIX TO THE PREFACE.

Words to which additions or in which alterations have been made in the American edition, from p. 32 to p. 840, exclusive of simple references, not designated by the editor's mark †. At the end of Κ *and beginning of* Λ, *in some words where space allowed, the † was introduced, and this change will be made in the rest of the book where possible, in a future edition.*

Αἰάντειος
Αἴας
αἴγλη
Αἰγύπτιος
αἰδέομαι
αἰδοῖος
Ἀϊδωνεύς
αἴθαλος
Αἰθήρ
Αἰθίοψ
αἰθροβάτης
αἴθυια
αἴκα
αἱμασία
αἱματόεις
αἱματοῤῥόφος
αἱματόω
αἱμόω
Αἰνείας
αἴρω
αἴσα
Αἴσακος
αἰσθητήριον
Αἴσιμος
αἰσχροκερδής
αἰσχρός
αἰσχρουργία
αἰσχύνη
αἰσχυντηλός
αἰτέω
αἰχμαλωσία
αἰχμάλωτος
αἰχμητής
αἰών
αἰώνιος
αἰωρέω
ἄκαιρος
Ἄκακος
ἀκαλανθίς
ἀκαμαντοχάρμας
Ἀκάμας
ἄκαμπτος
ἀκατάπαυστος
ἀκατασήμαντος
ἄκατος
ἄκεντρος
ἀκέραιος
Ἀκεσίμβροτος
ἀκίς
ἀκκίζομαι
ἀκλαγγί
ἀκλήϊστος
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ἀκλήρωτος
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ἀκμή
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Ἄκμητος
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ἄκνισσος
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ἀκοντιστικός
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ἀκουή
ἀκούω
ἀκραῖος
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ἀκριδοθήκη
Ἄκρις
ἀκροβαφής
ἀκροβόλος
ἀκροβυστία
ἀκρόδρυα
ἀκρολόγος
ἀκρόμαλλος
ἀκροπόρος
ἀκροσφαλής
Ἀκταία
Ἀκταῖος
ἀκτή
Ἄκτιον
ἄκτιος
Ἄκτωρ
ἀκωκή
ἀλαλάζω
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ἅλιος Α
Ἁλιῤῥόθιος
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ἀμφιτρέχω
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ἀμφιφορεύς
ἀμφιχαίνω
ἄμφοδος
ἀμφορίδιον
ἀμφότερος
ἄμφω
ἀμφώβολος
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ἀνάβασις
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ἀναβλαστάνω
ἀναβλέπω
ἀναβολεύς
ἀναβολή
ἀναβρόξειε
ἀναγγέλλω
ἀναγιγνώσκω
ἀναγκαστέον
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* In Eur. I. T. 31 γῆς should be joined with οὗ, and ἀνάσσω with dat. only.

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PREFACE.

We are at length able to put forth this Lexicon. It has cost us several years of labor, and that for the most part very heavy, because for the most part we had only spare hours to bestow. Events, of which it is needless to speak particularly, threatened more than once to break it off altogether.

However, we have at length finished it. And we send it forth in the hope that it may in some wise foster and keep alive the accurate study of the Greek Tongue; that tongue, which has been held one of the best instruments for training the young mind; that tongue, which as the organ of Poetry and Oratory is full of living force and fire abounding in grace and sweetness, rich to overflowing, while for the uses of Philosophy it is a very model of clearness and precision; that tongue, in which some of the noblest works of man's genius lie enshrined—works, which may be seen reflected faintly in imitations and translations, but of which none can know the perfect beauty, but he who can read the words themselves, as well as their interpretation.

It will be proper, by way of Preface, to say something of the nature of our Work, of the sources from which we have drawn, and of what we ourselves have done.

But first it may be well to notice an objection that may be taken, at starting, to the notion of an *English* Lexicon of the Greek Tongue. It may be asked, whether such a Lexicon should not be in *Latin*, as in the old times; whether the other is not an unworthy condescension to the indolence of the age.

In answer, we would draw a distinction between an English *Lexicon* and English *Notes* to Classical Authors. We hold that Critical Notes on these Authors will always be best in the Latin Tongue. No other will be found so brief, clear, and easy of remembrance; no other has the advantage of technical terms and phrases which all Scholars have agreed to use; no other will be so readily understood by Readers of all countries and all ages. But though this is our opinion in regard to Critical Notes, it by no means follows that we should hold the same in regard to Lexicography. The chief business of Lexicography is one, to interpret words; of Criticism another, to unravel the idioms and intricacies of language. The Latin Tongue may be the best organ for the latter work, yet very unequal to the due execution of the former. And quite unequal it is. For just as impossible is it to render the richness, boldness, freedom, and variety of Greek by Latin words, as it is to give any adequate conceptions of Milton or Shakspere by French translations. Yet French is, confessedly, the language of Mathematics. So Latin is the language of Classical Criticism. But we hold it feeble and defective for purposes of Lexicography. And when we add to this the fact, that in richness at least and freedom (though certainly not in beauty or exactness) our own language is not unworthy to compare with the Greek, we conclude confidently, that the best Lexicon an Englishman can use to read Greek with, will be in English. A Frenchman may have reason for using a Greek-Latin Lexicon; an Englishman can have none.

Nor is this a mere opinion of our own. A Greek-English Lexicon has been demanded often and by high authorities;[1] has been undertaken more than once by able scholars; and several Lexicons of this kind have been published.

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[1] As by Bp. Blomfield (Quarterly Review, vol. 22, p. 348), whose Glossaries to Aeschylus show how well he understood the office of a Lexicographer. (We have thought it needless to refer *specially* to these.) A work of the kind was undertaken by the Bishop's brother, Mr. E. V. Blomfield, whose early death left many fair promises unperformed; also by Dr. Nicoll, late Hebrew Professor in this University; and by others. See further an able Article in the Quart. Review (vol. 51, p. 144 foll.), written, we believe, by Mr. Fishlake, the Translator of Buttmann's Lexilogus and Catalogue of Irregular Verbs. In the two articles just quoted will be found an amusing History of Greek Lexicography nearly down t the present time.

It might be expected that we should here take such notice of these Lexicons as to justify our adding another to the list. We could easily do so. But at this time and in this place we decline the task; partly because it is an invidious one, and might be attributed to other motives than a desire of serving the cause of Truth and good Scholarship; partly because to do it thoroughly would require a considerable space and much minute detail—more perhaps than could justly be allowed within the compass of a Preface. We therefore pass over this subject here and now; merely remarking that, if in the most popular of these Lexicons now abroad, there are found resemblances to ours (as no doubt there will be, here and there, especially in the Homeric words), the reason hereof is that we have both been indebted to Passow—though the Author of the Lexicon we allude to has made slow and scanty acknowledgment of the amount of *his* debt. We proceed to speak of our own.

In the Title-page, our Work is said to be "based on the German Work of FRANCIS PASSOW." We cannot too fully express our obligations to this excellent book, without which ours never would have been attempted. But before doing so, we will lay a short account of it before our Readers; and for this purpose we must begin with Schneider's still earlier Work.

The Third and last Edition of SCHNEIDER's Greek-German Lexicon[1] appeared in 1819; and immediately became the Book of common use throughout Germany. It contains a vast mass of learning, though a great deal of it is out of the way, and of very little use to the general Student. Schneider was a great Naturalist, was the Editor of Aristotle's History of Animals, of Theophrastus, of Nicander, of Oppian; and this his peculiar taste shows itself a little too much in a Lexicon of limited size; while he too much neglects the usages peculiar to Homer and the earlier writers, and gives little account of the Construction of words. Moreover he has paid slight regard to clearness or arrangement, and made small attempt to trace the connection of different significations.[2]

After this, the work of Greek-German Lexicography fell into the hands of PASSOW in the following manner.[3] An abridgment (Handwörterbuch) of Schneider's work had been published by Riemer under Schneider's own direction. Some four or five years before Schneider's 3d Edition had appeared, Francis Passow, a favorite Pupil of Jacobs and Hermann, was appointed Professor at Breslau.[4] He had already written a Treatise containing his views of what a Greek Lexicon should be;[5] and in course of time it came to Schneider's ears, that Passow had supplied the prosodiacal marks and references in a copy of Riemer's Book. Schneider then pressed him to prepare a new Edition of this Abridgment—merely (as Passow thought[6]) for the purpose of getting the prosody supplied. Passow complied, but undertook the work in a very different sense from this. He began by claiming full powers of alteration, and then set to work in earnest. In 1819, the same year that Schneider's last edition was published, appeared also the First Part of Passow's Work:[7] what he proposed to himself will be best given in his own words. Thus then he writes to his old Preceptor, F. Jacobs, on the publication of the First Part:[8] "It would be worth a great deal to me, to hear your judgment on the Plan of my Lexicon, especially on the manner in which I have given the first place to the Homeric senses, and then to those of Hesiod; my purpose being to go on in regular historical order, and thus to arrive at something like completeness. These Homeric and Hesiodic Articles I have worked up with real diligence, trusting wholly to myself; and here I hope nothing will be found wanting, that can properly be required in a Lexicon. All the rest has been put together from Schneider's materials (often raw enough), with my own notes, marginal and interlinear; and this part will be found more or less perfect, according to the measure of Schneider's exactness, and my own carefulness. In the Conjunctions, however, Particles, and Prepositions, I have found it necessary to go below Homer, and beyond Schneider. If I live for a Second Edition, the old Lyric and Elegiac Poets, with the Prose of Herodotus and Hippocrates, shall be worked into the text on the same principles; in a Third, the Attic Poets; and then, the Attic Prose. In this way I hope gradually to come nearer to my ideal of a good Lexicon, and to bring organic connection into the thing of shreds and patches which we now have." These views, which may be found more fully stated in his Preface,[1] he did not live to see fully realized. The second and third Editions followed so quickly, that he had not time to make any thorough improvement.[2] But in the fourth[3] he carried on his plan so far as to have worked into the Text (though not completely) the phraseology of the earliest post-Homeric Poets, as also that of Herodotus. And the Work, thus remodelled, he considered so completely his own child, that he dropped the name of Schneider from the Title-page. Soon after the publication of this, his own Lexicon, his health began to fail. He died on the 11th of March, 1833, in his forty-seventh year, leaving the work which he had so well begun for others to bring to an end.

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[1] Griechisch-deutsches Wörterbuch beym Lesen der griechischen profanen Scribenten zu gebrauchen. Ausgearbeitet von Johann Gottlob Schneider, Professor und Oberbibliothekar zu Breslau. Leipsig, 1819, 4°, 2 vols. An Appendix (Supplement-Band) followed in 1821, 4°.

[2] See further the very useful Article (by Mr. Fishlake) quoted above, p. 147, sqq.

[3] We learn this from a letter to F. Jacobs, dated Breslau, August 10, 1819. See Franz Passow's Leben u. Briefe. Breslau, 1839, 8°.

[4] In 1815, being in his twenty-ninth year. He was born Sept. 20, 1786.

[5] Ueber Zweck, Anlage und Ergänzung griech. Wörterbücher. Berlin, 1812, gr. 8°.

[6] See the Letter referred to above.

[7] J. G. Schneider's Handwörterbuch, etc., nach der dritten Ausgabe des grossen griechisch-deutschen Wörterbuch, mit besondrer Berücksicht des homerischen u. hesiod. Sprachgebrauches, u. mit genauer Angabe der Sylbenlängen ausgearbeitet. Leipsig, 2 vols. small 4°. It was finished in 1823.

[8] In the same Letter.

This is what we proposed to ourselves, viz. to carry on what Passow had begun. We perceive that others are doing the same in Germany.[4]

We at first thought of a *translation* of Passow's Work, with additions. But a little experience showed us that this would not be sufficient. Passow indeed had done all that was necessary for Homer and Hesiod, so that his Work has become a regular authority in Germany for the old Epic Greek.[5] But he had done nothing farther *completely*. For though in the Fourth Edition he professes to have done for Herodotus the same as for Homer, this is not quite the case. He had done little more than use Schweighäuser's Lexicon—which is an excellent book, and leaves little of the *peculiar* phraseology of Herodotus unnoticed, but is very far indeed from being a complete vocabulary of the author.[6] One of us, accordingly, undertook to read Herodotus carefully through, adding what was lacking to the margin of his Schweighäuser. The other did much the same for Thucydides. And between us, we have gone through the Fragments of the early Poets, Lyric, Elegiac, etc., which were not in the Poëtae Minores of Gaisford; as well as those of the early Historic and Philosophic Writers; and those of the Attic, Tragic, and Comic Poets, which were dispersed through Athenæus, Stobæus, etc. We have referred to the latter as collected by Meineke, so far as his collection was published when we began printing. But besides all our own reading and collections, we have made unfailing use of the best Lexicons and Indexes of the great Attic writers, Wellauer's of Æschylus,[7] Ellendt's of Sophocles, Beck's of Euripides, Caravella's of Aristophanes, Ast's of Plato, Sturz's of Xenophon, with Reiske's and Mitchell's of the Attic orators. The reader will see by this that we have thrown our chief strength on the phraseology of the ATTIC writers. We have also sedulously consulted Böckh's Index to Pindar; and for Hippocrates, who ought to be closely joined

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[1] P. xxvii, sqq. (Ed. 4.)

[2] Published in 1825 and 1827.

[3] Published in 1831.

[4] A Lexicon professedly based on Passow's was begun in 1836 (Leipsig, 8°.) by Pinzger, and continued by Seiler and Jacobitz. We have only seen the first Three Numbers. Works of more promise have been begun, one by Rost and Palm (Handwörterbuch d. griech. Sprache, begründet von Franz Passow. Leipsig, roy. 8°.); the other by F. Pape, (Braunschweig, roy. 8°.) Of these the former half has appeared. Of course we have not been able to make any use of them.

[5] For instance, Nitzsch, in the Preface to his excellent Commentary on the Odyssey (p. v), says, that on Lexicographical points he shall expect his Readers to refer to Passow; nor shall he touch on such questions, but when he differs from him. And all late German critical works are full of references to Passow's Lexicon.

[6] For instance the Reader will in vain look for ἐλασσόω, ἔλεγχος, ἔλεγχω -χομαι, ἐλευθέριος, ἐλευθερίη, ἐλευθερόω, ἐλευθέρωσις, ἐλιγμός (or εἰλιγμός)—(all omitted in one page of Schweighäuser)—in Passow:* so he will miss ἐπαναγκάζω, ἐπανάστασις, ἐπαναχωρέω, ἐπάνω, ἐπαπονίζομαι, ἐπειπεῖν, ἐπεισέρχομαι, ἐπεξευρίσκω, etc. The latter part of Passow is fuller than the former: after (about) σύν, he inserts many Herodotean words not in Schweighäuser. Here too he corrects the false references, which he seldom does in earlier parts of his work.

[7] Mr. Linwood's came too late for us to be able to make any use of it. (†It has been used in the American edition, and in the 2d English edition.†)

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* †This is a strange oversight on the part of the Oxford editors, and the more surprising that it has been allowed to stand uncorrected in the 2d edition: the statement made in their note is too general, and does great injustice to the laborious and accurate Passow; the editors can merely mean that Passow has not given the Herodotean significations of these words, or that he has omitted the references to Hdt., for the words themselves are all in his Lexicon, except ἐλέγχομαι, and ἐπαπονίζομαι, which two also are not given in the Oxford Lexicon (the ref. under ἐλέγχω to Hdt. are for that form): in the former case the statement is erroneous, inasmuch as the Hdt. signfs. are given by Passow to all these words, as they stand in the Oxford Lexicon, except not so fully to ἐπάνω, ἐπεισέρχομαι, and ἐλευθερόω in pass.; if the latter be their meaning, then the statement is incorrect also, for ἐπαναγκάζω and ἐπεξευρίσκω have in Passow a reference to Hdt.; while with regard to the very first word quoted, ἐλασσόω, no reference is made to Hdt. in either Lexicon, but the Oxford editors have based theirs on Passow's, adopting even the erroneous reference at the end to ἡσσόω.

We subjoin an *Alphabetical Catalogue of Authors* quoted, together with a note of the Edition used, to which (as above stated) we have been careful to make *uniform* reference. The date of each Author's "floruit" is added in the margin; and by comparing this with the short summary of the chief Epochs of Greek Literature prefixed to the Catalogue, it will be easy to determine the time of a word's first usage, and of its subsequent changes of signification. It will be understood, however, that the age of a word does not wholly depend on that of its Author. For, first, many Greek books have been lost; secondly, a word, of Attic stamp, first occurring in Lucian, or later imitators of Attic Greek, may be considered as actually older than those found in the vernacular writers of the Alexandrean age. Further, the Language changed differently in different places at the same time; as in the cases of Demosthenes and Aristotle (noticed above, p. xx), whom we have been compelled to place in different Epochs. And at the same place, as Athens, there were naturally two parties, one clinging to old usages, the other fond of what was new. The Greek of Thucydides and Lysias may be compared in illustration of this remark. We may add, that though the term "flourished" is vague, it is yet the only one available, if we wish to observe the influence of any particular Writer on Language and Literature. We may seem to have been capricious in assigning some of the Dates; but it has been done, always, by comparing such notices as have come to us respecting the author in question, and that chiefly by the aid of Mr. Fynes Clinton's Fasti Hellenici, for the period which that work embraces.

Before concluding, we beg to thank all Friends who have assisted us by advice or information. We must also make full acknowledgments to the Delegates of the University Press for the readiness with which they received our Work. And especially we must express our gratitude to the Dean of Christ Church for the kindness he has shown us, and the interest he has taken in the progress of our Book.

We now dismiss our Book with feelings of thankfulness that we have had health and strength to bring it to a close. We know well how far it is from what it might be, from what we ourselves could imagine it to be. But we hope that by pains and accuracy we have at least laid a good foundation; and we shall be ready to profit by any criticisms that may be made upon it, whether public or private. For the present we shall be content if it shall in any sort serve that end of which we spoke in the outset; if, that is, it shall tend to cherish or improve the accurate study of the classical writers of Greece. We cannot look for much more. For the Writer of Dictionaries, says Johnson, in *his* Preface, has been "considered not the pupil, but the slave of science, the pioneer of literature, doomed only to remove rubbish and clear obstructions from the path, through which learning and genius press forward to conquest and glory, without bestowing a smile on the humble drudge that facilitates their progress." His labors have been compared to "those of the anvil and the mine;" or even worse—

> condendaque Lexica mandat
> Damnatis, poenam pro poenis omnibus unam.

But our own great English Lexicographer, who with his gloomy mind delighted to heap reproaches upon himself, has himself also removed much of that reproach by the noble work which will carry his name wherever the English tongue is spoken. And we at least are well pleased to think that, if our book prove useful, it has been our lot to follow, however humbly, in the same career of usefulness that he chose for his own.

[*July*, 1843.]

I. SUMMARY OF THE PRINCIPAL ERAS IN GREEK LITERATURE.

I. The early Epic Period, comprising the Iliad and Odyssey, the Homeric Hymns, and the Poems of Hesiod.

II. From about 800 to 530 A. C., in which Literature chiefly flourished in Asia Minor and the Islands: the Period of the early Lyric, Elegiac, and Iambic Poets.

III. From 530 to 510, A. C., the Age of Pisistratus, etc.; the beginning of Tragedy at Athens: early Historians.

IV. From 510 to 470, A. C., the Age of τὰ Περσικά, in which the Great Tragic Poets began to exhibit, Simonides and Pindar brought Lyric Poetry to perfection.

V. From 470 to 431, A. C., the Age of Athenian Supremacy: perfection of Tragedy: regular Prose, Ionic o Herodotus and Hippocrates, Attic (probably) of Antipho.

VI. From 431 to 403, A. C., the Age of the Peloponnesian War: perfection of the Old Comedy: best Old Attic Prose in Pericles' Speeches, Thucydides, etc.

VII. From 403 to about 336, the Age of Spartan and Theban Supremacy, and of Philip: Middle Comedy: Attic Prose of Lysias, Plato, and Xenophon: perfection of Oratory, Demosthenes, etc.

VIII. From about 336 to the Roman Times: (1) Macedonian Age: Prose of Aristotle and Theophrastus: New Comedy. (2) Alexandrean Age; later Epic and Elegiac writers, Callimachus, Theocritus, Apollonius Rhodius, etc., learned Poets, Critics, etc.

IX. Roman Age: Epigrammatic Poets, Hellenic Prose of Polybius, etc.; Alexandrean Prose of Philo, etc. Grammarians. Then the revived Atticism of Lucian, the Sophists, etc.

II. LIST OF AUTHORS, WITH THE EDITIONS REFERRED TO.

N. B. *As to the use of this List, see the Remarks toward the End of the Preface.*

	Floruit circa	
	A. C.	P. C.
Achaeus, Tragicus	447	—
Achilles Tatius, Scriptor Eroticus. Ed. Jacobs	—	450?
Acusilaus, Historicus. Ed. Sturz	500	—
Aeliani { Hist. Naturalis. Ed. Jacobs. Variae Historiae. Ed. Tauchnitz. }	—	120
Aeschines, Orator. In Bekker's Oratt. Attici, vol. 3; quoted by the pages of H. Stephens	346	—
Aeschylus, Tragicus. Ed. Dindorf (Date of first prize)	484	—
†Aesopicae Fabulae. Ed. De Furia†	. . ?	
Agatho, Tragicus	416	—
Alcaeus, Lyricus. Ed. Matthiä	610	—
—— Comicus (Vet.) In Meineke's Com. Fragmenta 2, p. 824	388	—
Alciphron, Scriptor Eroticus. Ed. Wagner	—	200?
Alcman, Lyricus. Ed. Welcker	650	—
Alexis, Comicus (Med.) In Meineke's Com. Fragm. 3, p. 382	356	—
Alexander, Comicus (Incert.) In Meineke's Com. Fragm. 4, p. 553	350?	—
†Alexander Aetolus. Ed. Capellmann†	280	
Amipsias, Comicus (Vet.) In Meineke's Com. Fragm. 2, p. 701	423	—
Amphis, Comicus (Med.) In Meineke's Com. Fragm. 3, p. 301	350	—
Anacreon, Lyricus. { His *true* Fragments collected by Bergk. Spurious Poems, *Anacreontica*. Ed. Fischer }	559	—
Ananius, Iambographus. At the end of Welcker's Hipponax	540?	—
Anaxagoras, Philosophus. Ed. Schaubach	470	—
Anaxandrides, Comicus (Med.) In Meineke's Com. Fragm. 3, p. 161	376	—
Anaxilas, Comicus (Med.) In Meineke's Com. Fragm. 3, p. 341	340	—
Anaxippus, Comicus (Nov.) In Meineke's Com. Fragm. 4, p. 459	303	—
Andocides, Orator. In Bekker's Oratt. Att., v. 1; quoted like Aeschines. (His imprisonment)	415	—
Antidotus, Comicus (Med.) In Meineke's Com. Fragm. 3, p. 328	350	—
Antimachus, Elegiacus. Ed. Schellenberg	405	—
Antipater Sidonius. In Brunck's Analecta	127	—
—— Thessalonicensis. In Brunck's Analecta	—	50
Antiphanes, Comicus (Med.) In Meineke's Com. Fragm. 3, p. 3	388	
Antipho, Orator. In Bekker's Oratt. Attici, vol. 1; quoted like Aeschines	440	—
Antoninus, M., Philosophus. Ed. Gataker	—	160
Antoninus Liberalis	—	150?
Apollodorus (tres, Comici Nov.) In Meineke's Com. Fragm. 4, pp. 438, 440, 450	330 260	
—— Mythologus. Ed. Heyne	140	—
Apollonius Dyscolus, Grammaticus. (De Constructione, Ed. Bekker. De Conjunct. et Adverb. in Bekker's Anecdota, vol. 2. De Pronom., in Wolf's Musaeum Antiquitatis. Historiae Commentitiae, Ed. Meursius	—	140
—— Rhodius, Epicus. Ed. Wellauer	194	—
—— Sophista; Lexicon Homericum. Ed. Tollius	—	20
Apollophanes, Comicus (Vet.) In Meineke's Com. Fragm. 2, p. 879	407	—
Appianus, Historicus. Ed. Schweighäuser	—	140
Araros, Comicus (Med.) In Meineke's Com. Fragm. 3, p. 273	375	—
Aratus, Poëta physicus. Ed. Bekker	272	—

	Floruit circa	
	A. C.	P. C.
Arcadius, Grammaticus. Ed. Barker	—	200?
Archedicus, Comicus (Nov.) In Meineke's Com. Fragm. 4, p. 435	302	—
Archilochus, Iambographus. In Gaisford's Poëtae Minores Gr.	690	—
Archippus, Comicus (Vet.) In Meineke's Com. Fragm. 2, p. 715	415	—
Aretaeus, Medicus	—	70
Aristaenetus, Scriptor Eroticus. Ed. Boissonade	—	350
Aristagoras, Comicus (Vet.) In Meineke's Com. Fragm. 2, p. 761	410	—
Aristarchus, Grammaticus	150	—
Aristias, Tragicus	450	—
Aristides, Rhetor. Ed. Dindorf	—	150
Aristomenes, Comicus (Vet.) In Meineke's Com. Fragm. 2, p. 730	425	—
Aristonymus, Comicus (Vet.) In Meineke's Com. Fragm. 2, p. 698	420	—
Aristophanes, Comicus (Vet.) Ed. Dindorf (The *Δαιταλεῖς*)	427	—
Aristopho, Comicus (Med.) In Meineke's Com. Fragm. 3, p. 356	350?	—
Aristoteles, Philosophus. Ed. Bekker, Oxon.	356	—
Arrianus, Historicus† Anabasis Alexandri. Ed. Krüger Indica. Ed. Schmieder	—	134
Asius, Elegiacus. Ed. Bach.	700	—
Astydamas, Tragicus	398	—
Athenaeus. Ed. Dindorf	—	200?
Athenio, Comicus (Incert.) In Meineke's Com. Fragm. 4, p. 557	350?	—
Autocrates, Comicus (Vet.) In Meineke's Com. Fragm. 2, p. 891	390	—
Axionicus, Comicus (Med.) In Meineke's Com. Fragm, 3, p. 530	340	—
Babrius, Fabularum Scriptor. Ed. Boissonade †and Lewis†	. . ?	—
Bacchylides, Lyricus. Ed. Neue	472	—
Bato, Comicus (Nov.) In Meineke's Com. Fragm. 4, p. 499	260	—
Bion, Bucolicus. In Gaisford's Poëtae Minores Gr.	272	—
Callias, Comicus (Vet.) In Meineke's Com. Fragm. 2, p. 735	424	—
Callicrates, Comicus (Med.) In Meineke's Com. Fragm. 3, p. 536	350?	—
Callimachus, Epicus. Ed. Ernesti	256	—
Callinus, Elegiacus. Ed. Bach.	730	—
Callippus, Comicus (Incert.) In Meineke's Com. Fragm. 4, p. 561	. . ?	—
Cantharus, Comicus (Vet.) In Meineke's Com. Fragm. 2, p. 835	420	—
Cephisodorus, Comicus (Vet.) In Meineke's Com. Fragm. 2, p. 883	402	—
Chaeremon, Tragicus	380	—
Chariclides, Comicus (Incert.) In Meineke's Com. Fragm. 4, p. 556	. . ?	—
Charon, Historicus. Ed. Creuzer, (with Hecataeus and Xanthus)	504	—
Chionides, Comicus (Vet.) In Meineke's Com. Fragm. 2, p. 5	487	—
Choerilus, Epicus. Ed. Näke	440	—
Choerilus, Tragicus	480	—
Chrysippus, Philosophus	230	—
Clearchus, Comicus (Incert.) In Meineke's Com. Fragm. 4, p. 562	. . ?	—
Clemens Alexandrinus, Ecclesiasticus, et Philosophus. Ed. Potter	—	190
Coluthus, Epicus. Ed. Tauchnitz	—	500?
Corinna, Lyrica	500	—
Crates, Comicus (Vet.) In Meineke's Com. Fragm. 2, p. 233	450	—
Cratinus, Major, Comicus (Vet.) In Meineke's Com. Fragm. 1, p. 15	454	—
——— Minor, Comicus (Med.) In Meineke's Com. Fragm. 2, p. 374	350	—
Critias, Elegiacus et Tragicus. Ed. Bach.	411	—
Crito, Comicus (Nov.) In Meineke's Com. Fragm. 4, p. 537	. . ?	—
Crobylus, Comicus (Incert.) In Meineke's Com. Fragm. 4, p. 565	335	—
Ctesias, Historicus. Ed. Bähr	398	—
Damoxenus, Comicus (Nov.) In Meineke's Com. Fragm. 4, p. 529	345?	—
Demades, Orator. In Bekker's Oratt. Attici; quoted like Aeschines	326	—
Demetrius, (duo, Comici). In Meineke's Com. Fragm. (Vet.) 2, p. 876	400	—
(Nov.) 4, p. 539	299	—
Demetrius Phalerëus, Rhetor	325	—
†Democritus, Philosophus. Ed. Mullach. (Birth)	460	—
Demonicus, Comicus (Incert.) In Meineke's Com. Fragm. 4, p. 570	. . ?	—
Demosthenes, Orator. In Bekker's Oratt. Attici; by Reiske's pages (First public speech)	355	—
Dexicrates, Comicus (Incert.) In Meineke's Com. Fragm. 4, p. 571	. . ?	—
Dicaearchus, Geographus. In Hudson's Geographi Graeci Minores	320	—
Dinarchus, Orator. In Bekker's Oratt. Attici: quoted like Aeschines	336	—
Dinolochus, Comicus Doricus	487	—
Dio Cassius, Historicus	—	194
Diocles, Comicus (Vet.) In Meineke's Com. Fragm. 2, p. 838	470	—
Diodorus, Comicus (Med.) In Meineke's Com. Fragm. 3, p. 543	354	—
——— (Siculus), Historicus. Ed. Wesseling	59	—
Diogenes Laërtius. Ed. Tauchnitz	—	210
Dionysius, Comicus (Med.) In Meineke's Com. Fragm. 3, p. 547	350	—
——— Halicarnassensis, Historicus, et Criticus. Ed. Reiske	7	—
——— Periegetes. Ed. Bernhardy	1	—
Diophantus, Comicus (Vet.) In Meineke's Com. Fragm. 1, p. 492	. . ?	—
Dioscorides, Physicus. Ed. Sprengel	—	60
Dioxippus, Comicus (Nov.) In Meineke's Com. Fragm. 4, p. 541	. . ?	—
Diphilus, Comicus (Nov.) In Meineke's Com. Fragm. 4, p. 375	320	—
Draco Stratonicensis, Grammaticus. Ed. Hermann	—	150?
Dromo, Comicus (Med.) In Meineke's Com. Fragm. 3, p. 540	350?	—
Ecphantides, Comicus (Vet.) In Meineke's Com. Fragm. 2, p. 12	460	—
Empedocles, Poëta philosophicus. Ed. Sturz	444	—
Ephippus, Comicus (Med.) In Meineke's Com. Fragm. 3, p. 322	368	—
Ephorus, Historicus	340	—
Epicharmus, Comicus Syracusanus. Ed. Polman-Krusemann	500	—
Epicrates, Comicus (Med.) In Meineke's Com. Fragm. 3, p. 365	376	—
Epictetus, Philosophus. Ed. Schweighäuser	—	90

	Floruit circa	
	A. C.	P. C.
Epicurus, Philosophus	310	—
Epigenes, Comicus (Med.) In Meineke's Com. Fragm. 3, p. 537	378	—
Epilycus, Comicus (Vet.) In Meineke's Com. Fragm. 2, p. 887	394	—
Epinicus, Comicus (Nov.) In Meineke's Com. Fragm. 4, p. 505	270?	—
Eratosthenes	230	—
Erinna, Lyrica. In Brunck's Analecta Graeca	610?	—
Eriphus, Comicus (Med.) In Meineke's Com. Fragm. 3, p. 556	350?	—
Etymologicum Magnum. Ed. Sylburg: quoted by the pages of the first Ed.	—	1050?
Euangelus, Comicus. In Meineke's Com. Fragm. 4, p. 572	..?	—
Eubulides, Comicus (Med.) In Meineke's Com. Fragm. 3, p. 559	..?	—
Eubulus, Comicus (Med.) In Meineke's Com. Fragm. 3, p. 203	375	—
Eudoxus, Comicus (Nov.) In Meineke's Com. Fragm. 4, p. 508	..?	—
Euenus, Elegiacus. In Gaisford's Poëtae Minores Gr.	450	—
Eunapius	—	400
Eunicus, Comicus (Vet.) In Meineke's Com. Fragm. 2, p. 856	394	—
Euphorion. Ed. Meineke	235	—
Euphro, Comicus (Nov.) In Meineke's Com. Fragm. 4, p. 486	280	—
Eupolis, Comicus (Vet.) In Meineke's Com. Fragm. 2, p. 426	429	—
Euripides, Tragicus. Ed. Dindorf (Date of first prize)	441	—
†Eusebius, Historicus. Ed. Heinichen	—	300
Eustathius, Grammaticus. Ed Romana	—	1160
Euthycles, Comicus (Vet.) In Meineke's Com. Fragm. 2, p. 890	400?	—
Galenus, Medicus	—	164
Geoponica. Ed. Niclas	—	920!
Gorgias, Sophista	459	—
Gregorius Corinthius, Grammaticus. Ed. Koen et Schäfer	—	1150?
Harpocratio, Lexicographus	—	350?
Hecataeus, Historicus. Ed. Creuzer, (with Xanthus and Charon)	520	—
Hegemon, Comicus (Vet.) In Meineke's Com. Fragm. 2, p. 743	413	—
Hegesippus, Comicus (Nov.) In Meineke's Com. Fragm. 4, p. 479	300	—
Heliodorus. Scriptor Eroticus. Ed. Mitscherlisch	—	390
Hellanicus, Historicus. Ed. Sturz	450	—
Heniochus, Comicus (Med.) In Meineke's Com. Fragm. 3, p. 560	350?	—
Hephaestio, Grammaticus. Ed. Gaisford	—	160
Heraclides, Comicus (Med.) In Meineke's Com. Fragm. 3, p. 565	348	—
†———, Ponticus. Ed. Tauchnitz	360?	—
Heraclitus, Philosophus	503	—
Hermesianax, Elegiacus. Ed. Bach	290?	—
Hermippus, Comicus (Vet.) In Meineke's Com. Fragm. 2, p. 380	432	—
Herodianus, Historicus	—	230
———, Grammaticus. In Dindorf's Gramm. Graeci	—	160
Herodotus, Historicus. Ed. Gaisford (At Thurii)	443	—
Hesiodus, Epicus. In Gaisford's Poëtae Minores Graeci	..?	—
Hesychius, Lexicographus. Ed. Alberti	—	..?
Hieronymus Rhodius	250	—
Hipparchus, Comicus (Nov.) In Meineke's Com. Fragm. 4, p. 431	320	—
Hippocrates, Medicus. Ed. Foësius	430	—
Hipponax, Iambographus. Ed. Welcker	546	—
Homerus, Epicus. Ed. Wolf	..?	—
Hyperides, Orator	335	—
Iamblichus, Pythagorëus	—	310
Ibycus, Lyricus. Ed. Schneidewin	560	—
Ion, Tragicus	451	—
Josephus, Historicus	—	70
†———, Genesius or Byzantinus. Ed. Lachmann	—	950
Isaeus, Orator. In Bekker's Oratt. Attici, vol. 3; quoted like Aeschines	364	—
Isocrates, Orator. Ibid., vol. 2; by Coray's pages (Date of Panegyric, a. aet. 56)	380	—
Ister, Historicus. Ed. Siebelis	236	—
Laon, Comicus (Incert.) In Meineke's Com. Fragm. 4, p. 574	..?	—
Lasus, Dithyrambicus	503	—
Leonidas Alexandrinus. In Brunck's Analecta	—	60
——— Tarentinus. In Brunck's Analecta	280	—
Leuco, Comicus (Vet.) In Meineke's Com. Fragm. 2, p. 749	423	—
Libanius, Sophista	—	350
Longinus, Rhetor	—	267
Longus, Scriptor Eroticus. Ed. Schäfer	—	..?
Lucianus. Ed. Hemsterhuis et Reiz	—	160
Lycophron, Iambographus (Alexandrinus). Ed. Bachmann	259?	—
Lycurgus, Orator. In Bekker's Oratt. Attici; quoted like Aeschines	337	—
Lynceus, Comicus (Nov.) In Meineke's Com. Fragm. 4, p. 433	300	—
Lysias, Orator. In Bekker's Oratt. Attici, v. 1 (Date of Exile)	404	—
Lysippus, Comicus (Vet.) In Meineke's Com. Fragm. 2, p. 744	434	—
LXX, *i. e.* the Septuagint Version of the Old Testament	274?	—
Macho, Comicus (Nov.) In Meineke's Com. Fragm. 4, p. 496	230	—
Magnes, Comicus (Vet.) In Meineke's Com. Fragm. 2, p. 9	460	—
Maximus Tyrius	200	—
Melanippides, Dithyrambicus	520	—
Meleager, Elegiacus. In Brunck's Analecta	95	—
Menander, Comicus (Nov.) Ed. Meineke; also in the Com. Fragm. 4, p. 69	321	—
———, Rhetor. Ed. Heeren	—	290?
Metagenes, Comicus (Vet.) In Meineke's Com. Fragm. 2, p. 751	410	—
Mimnermus, Elegiacus. In Gaisford's Poëtae Minores Gr.	630	—
Mnesimachus, Comicus (Nov.) In Meineke's Com. Fragm. 3, p. 567	..?	—
Moeris, Grammaticus. Ed. Pierson	—	..?
Moschus, Bucolicus. In Gaisford's Poëtae Minores Gr.	154	—

	Floruit circa	
	A. C.	P. C
Musaeus	—	. . ?
Myrtilus, Comicus (Vet.) In Meineke's Com. Fragm. 2, p. 418	430	—
†Naumachius. In Gaisford's Poëtae Minores Gr.	—	. . ?
Nausicrates, Comicus (Med. ?) In Meineke's Com. Fragm. 4, p. 575	350?	—
Nicander, Poëta physicus. Ed. Schneider	182	
Nicochares, Comicus (Vet.) In Meineke's Com. Fragm. 2, p. 842	388	—
Nicoläus, Comicus (Incert.) In Meineke's Com. Fragm. 4, p. 579	. . ?	—
———, Damascenus, Historicus	36	—
Nicomachus, Comicus (Nov. ?) In Meineke's Com. Fragm. 4, p. 583, (cf. 1, p. 77)	. . ?	—
Nicophon, Comicus (Vet.) In Meineke's Com. Fragm. 2, p. 848	388	—
Nicostratus, Comicus (Med.) In Meineke's Com. Fragm. 3, p. 278, (cf. 1, p. 77)	240?	—
Nonnus, Epicus. †Ed. Graefe†	—	580?
Ophelio, Comicus (Med.) In Meineke's Com. Fragm. 3, p. 380	370	—
Oppianus, Poëta physicus. Ed. Schneider	—	204
Oracula Sibyllina	—	. . ?
Orphica. Ed. Hermann	—	. . ?
Panyasis, Epicus. In Gaisford's Poëtae Minores Gr.	489	—
Parmenides, Poëta philosophicus	503	—
†Paroemiographi Graeci. Ed. Gaisford	—	. . ?
Parthenius, Scriptor Eroticus	63	—
Paulus Silentiarius	—	530
Pausanias, Geographus. Ed. Bekker	—	160
Phanocles, Elegiacus. Ed. Bach	280?	—
Pherecrates, Comicus (Vet.) In Meineke's Com. Fragm. 2, p. 252	436	—
Pherecydes, Minor, Historicus. Ed. Sturz	480	—
Philemon, Comicus (Nov.) Ed. Meineke: also in Com. Fragm. 4, p. 3	330	—
——— Minor, Comicus (Nov.) In Meineke's Com. Fragm. 4, p. 68	300?	—
Philetaerus, Comicus (Med.) In Meineke's Com. Fragm. 3, p. 292	250	—
Philetas, Elegiacus. Ed. Bach	300	—
Philippides, Comicus (Nov.) In Meineke's Com. Fragm. 4, p. 467	335	—
Philiscus, Comicus (Med.) In Meineke's Com. Fragm. 3, p. 579	380	—
Philiscus, Historicus	363	—
Philo, Judaeus. Ed. Mangey	—	42
Philonides, Comicus (Vet.) In Meineke's Com. Fragm. 2, p. 421	430	—
Philostephanus, Comicus (Incert.) In Meineke's Com. Fragm. 4, p. 589	. . ?	—
Philostrati duo, Sophistae. Ed. Olearius	— —	210 220
Philoxenus, Dithyrambicus. (v. Meineke Com. Fragm. v. 3, p. 635 sqq.)	398	—
Philyllius, Comicus (Vet.) In Meineke's Com. Fragm. 2, p. 857	394	—
Phocylides, Elegiacus. In Gaisford's Poëtae Minores, Gr.	544	—
Photius, Lexicographus, etc. Edd. Porson and Bekker	—	850
Phrynichus, Comicus (Vet.) In Meineke's Com. Fragm. 2, p. 580	429	—
———, Tragicus	511	—
———, Grammaticus. Ed. Lobeck	—	180
Pindarus, Lyricus. Quoted by Heyne's lines, in the right margin of Böckh. Dissen., etc.; the Fragments from Böckh's Edition	490	—
Plato, Comicus (Vet.) In Meineke's Com. Fragm, 2, p. 615	428	—
———, Philosophus. Ed. Bekker; quoted by the pages of H. Stephens	395	—
Plotinus	—	250
Plutarchus, Philosophus. Ed. Xylandri	—	110
Poliochus, Comicus (Incert.) In Meineke's Com. Fragm. 4, p. 589	. . ?	—
Pollux, Archaeologus. Ed. Hemsterhuis	—	180
Polybius, Historicus. Ed. Schweighäuser (Date of Exile)	167	—
Polyidus, Dithyrambicus	398	—
Polyzelus, Comicus (Vet.) In Meineke's Com. Fragm. 2, p. 867	402	—
Porphyrius	—	270
Posidippus, Comicus (Nov.) In Meineke's Com. Fragm. 4, p. 513	280	—
Pratinas, Tragicus	499	—
Praxilla, Lyrica	. . ?	—
Proclus	—	450
Quintus Smyrnaeus (or Calaber), Epicus	—	. . ?
Rhianus, Elegiacus. In Gaisford's Poëtae Minores Gr.	222	—
Sannyrio, Comicus (Vet.) In Meineke's Com. Fragm. 2, p. 872	407	—
Sappho, Lyrica. Ed. Neue	610	—
Scymnus, Poëtae Geographicus. In Hudson's Geogr. Minores	90	—
Sextus Empiricus, Philosophus. Ed. Fabricius	—	190
Simonides of Amorgus. His poem *de Mulieribus* as No. 230 in Gaisford's Fragments of Simonides	404	—
——— of Ceos. In Gaisford's Poëtae Minores Gr.	525	—
Solon, Elegiacus	604	—
Sophilus, Comicus (Med.) In Meineke's Com. Fragm. 3, p. 581	350?	—
Sophocles, Tragicus. Ed. Dindorf (Date of first prize)	468	—
Sophron, Mimographus. In the Museum Criticum Cantab.	450	—
Sosicrates, Comicus (Nov.) In Meineke's Com. Fragm. 4, p. 591	. . ?	—
Sosipater, Comicus (Nov.) In Meineke's Com. Fragm. 4, p. 482	290?	—
Sotades, Comicus (Med.) In Meineke's Com. Fragm. 3, p. 585	. . ?	—
Stephanus, Comicus (Nov.) In Meineke's Com. Fragm. 4, p. 544	332	—
——— Byzantinus, Geographus. Ed. Westermann	—	400?
Stesichorus, Lyricus. Ed. Kleine	610	—
Stobaeus, Florilegium. Ed. Gaisford; quoted by Gesner's pages Eclogae. Ed. Heeren	—	500
Strabo; quoted by Casaubon's pages	30	—
Strattis, Comicus (Vet.) In Meineke's Com. Fragm. 2, p. 763	407	—
Suidas, Lexicographus. Ed. Gaisford	—	. . ?
Susario, Comicus (Vet.) In Meineke's Com. Fragm. 2, p. 3	560	—
Synesius	—	410

	Floruit circa	
	A. C.	P. C.
Teleclides, Comicus (Vet.) In Meineke's Com. Fragm. 2, p. 361	440	—
Telesilla, Lyrica	510	—
Telestes, Dithyrambicus	401	—
Themistius	—	360
Theocritus, Bucolicus. In Gaisford's Poëtae Minores Graeci	272	—
Theognetus, Comicus (Nov.) In Meineke's Com. Fragm. 4, p. 549	. . ?	—
Theognis, Elegiacus. In Gaisford's Poëtae Minores Gr.	540	—
Theophilus, Comicus (Med.) In Meineke's Com. Fragm. 3, p. 626	330	—
Theophrastus { Physica. Ed. Schneider Characteres. Ed. Casaubon	322	—
Theopompus, Comicus (Vet.) In Meineke's Com. Fragm. 2, p. 792	390	—
————, Historicus	338	—
Thomas Magister, Grammaticus. Ed. Oudendorp	—	1300
Thucydides, Historicus. Ed. Bekker (Date of Exile)	423	—
Thugenides, Comicus (Incert.) In Meineke's Com. Fragm. 4, p. 593	. . ?	—
Timaeus, Grammaticus. Ed. Ruhnkenius	—	. . ?
Timocles, Comicus (Med.) In Meineke's Com. Fragm. 3, p. 590	350	—
Timocreon, Lyricus	471	—
Timon, Sillographus	279	—
Timostratus, Comicus (Incert.) In Meineke's Com. Fragm. 4, p. 595	. . ?	—
Timotheus, Comicus (Med.) In Meineke's Com. Fragm. 3, p. 589	350?	—
Timotheus, Dithyrambicus	398	—
Tryphiodorus, Epicus. Ed. Wernicke	—	. . ?
Tyrtaeus, Elegiacus. In Gaisford's Poëtae Minores Gr.	680	—
Xanthus, Historicus. Ed. Creuzer with Hecataeus and Charon	463	
Xenarchus, Comicus (Med.) In Meineke's Com. Fragm. 3, p. 614	350	-
Xeno, Comicus (Incert.) In Meineke's Com. Fragm. 4, p. 596	. . ?	—
Xenocrates, Medicus	—	30
Xenophanes, Poeta Philosophicus. †In Bergk's Poëtae Lyrici Graeci†	538	—
Xenophon, Historicus, etc. Ed. Schneider (Date of Anabasis)	401	—
Xenophon Ephesius, Scriptor Eroticus. Ed. Locella	—	300?
Zeno (Eleaticus), Philosophus	464	—
—— (Cittieus), Philosophus	279	—
Zonaras, Lexicographus	—	. . ?

III. LIST OF ABBREVIATIONS.

N.B. *The names of those Authors only are here given which are liable to be mistaken: the rest will easily be made out from the foregoing list.*

A. B.=Anecdota Bekkeri
A. Br., or Anal. Br. = Analecta Brunckii
A. P.=Anthologia Palatina
A. Sax.=Anglo Saxon
absol.=absolute, absolutely
acc.=accusative
acc. to =according to
act., Act.=active
Acusil.=Acusilaus
Adj.=adjective
Adv.=adverb
Ael.=Aelianus
Aeol.=Aeolice
Aesch.=Aeschylus
Aeschin.=Aeschines
afterwds.=afterwards
Alcm.=Alcman
Alex.=Alexis
Alexandr. or *sometimes* Alex. } =Alexandrean
Amips.=Amipsias
Amm. *or* Ammon.=Ammonius
Anacr.=Anacreon's true Fragments
Anacreont.=Anacreontica (spurious)
Anan.=Ananius
Ant. Sid.=Antipater of Sidon
Ant. Thess.=Antipater of Thessalonica
Antn.=Anthologia
Antig.=Antigonus
Antim.=Antimachus
Antiph.=Antiphanes
M. Anton.=Marcus Antoninus
aor.=aorist
ap.=apud (quoted in)
Ap. Dysc.=Apollonius Dyscolus
Ap. Lex. Hom.=Apollonii Lexicon Homericum
Ap. Rh.=Apollonius Rhodius
Apollod.=Apollodorus
App.=Appianus
Ar.=Aristophanes
Arat.=Aratus
Arcad.=Arcadius
Archil.=Archilochus
Aret. *or* Aretae.=Aretaeus
Arist.=Aristoteles
Aristaen.=Aristaenetus
Aristid.=Aristides
Arr.=Arrianus
Astyd.=Astydamas
Ath. *or* Athen.=Athenaeus
Att.=Attice, in Attic Greek
Att. Process=Attischer Process, by Meier and Schömann (Halle 1824)
augm.=augment
Babr.=Babrius
Bast Ep. Cr.=Bast's Epistola Critica
Batr.=Batrachomyomachia
Bekk.=Bekker
Bentl. Phal.=Bentley on Phalaris
Blomf.=Blomfield
Böckh Inscr. *or* C. I.=Böckhii Corpus Inscriptionum
Böckh P. E.=Böckh's Public Economy of Athens
Boeot.=Boeotice, in the Boeot. dialect
Br.=Brunck
Buttm. Ausf. Gr.=Buttmann's Ausführliche Griechische Sprachlehre.
—†ed. Lob.=Lobeck's edition.
Buttm. Catal. = Buttmann's Catalogue of irregular verbs
Buttm. Dem. Mid. = Buttmann on Demosthenes' Midias
Buttm. Lexil.=Buttmann's Lexilogus
c.=cum (with)
c. gen. pers., etc.=cum genitivo personae, etc.
Call.=Callimachus
Callix.=Callixenus
cf.=confer, conferatur
Clem. Al.=Clemens Alexandrinus
collat.=collateral
Com.=Comic, in the language of the Comic writers

Comp. *or* Compar.=Comparative
compd.=compound
compos.=composition
conj.=conjecture
Conjunct.=conjunction
contr.=contracted, contraction
copul.=copulative
Ctes.=Ctesias
dat.=dative
Dem.=Demosthenes
Dem. Phal.=Demetrius Phalerëus
Demad.=Demades
Dep.=Deponent Verb

By this is meant a Verb of passive or middle form with active signification. A Dep. med. is a Deponent with the derivative tenses of middle form. A Dep. pass. is a Deponent with the derivative tenses of passive form.

deriv.= derived, derivation, derivative
Desiderat.=desiderative
Dict. Antiqq.=Dictionary of Antiquities (†ed. Anthon. N. Y. 1843)
Dim.=diminutive
Dind.=Dindorf (W. and L.)
Dio C.=Dio Cassius
Diod. †or Diod.S.†=Diodorus Siculus
Dion. H.=Dionysius Halicarnassensis
Dion. P.=Dionysius Periegetes
Diosc.=Dioscorides
Diphil.=Diphilus (Comicus)
Diph. Siphn.=Diphilus Siphnius
dissyll.=dissyllable
Döderl.=Döderlein
Donalds. N. Crat.=Donaldson's New Cratylus
Dor.=Dorice, in Doric Greek
downwds.=downwards
dub., dub. l.=dubious, dubia lectio
e. g.=exempli gratia
E. Gud.=Etymologicum Gudianum
E. M.=Etymologicum Magnum
Eccl.=Ecclesiastical
Ecphant.=Ecphantides
Elmsl.=Elmsley
elsewh.=elsewhere
enclit.=enclitic
Ep.=Epice, in the Epic dialect
Ep. Ad. *or* Adesp.= Epigrammata adespota (in Brunck's Anal.)
Ep. Hom.=Epigrammata Homerica
Epich.=Epicharmus
Epict.=Epictetus.
epith.=epithet
equiv.=equivalent
Erf.=Erfurdt
esp.=especially
euphon.=euphonic
etc.=et cetera
Eur.=Euripides
Eust.=Eustathius
exclam.=exclamation
f. *or* fut.=future
f. l.=falsa lectio
fem.=feminine
fin.=sub fine
foreg.=foregoing
Fr.=Fragment
freq.=frequent, frequently
Frequent.=Frequentative Verb
fut.=future
Gaisf.=Gaisford
Gal. *or* Galen.=Galenus
gen. *or* genit.=genitive
†genl. or in genl.=generally, or in general
Geop.=Geoponica
Göttl.=Göttling
Gr. Gr.=Greek Grammar
Greg. Cor.=Gregorius Corinthius
H. Hom.=Hymni Homerici
Harp.=Harpocratio
Hdn.=Herodianus
Hdt.=Herodotus
Hecat.=Hecataeus
Heind.=Heindorf
Heliod.=Heliodorus
Hemst.=Hemsterhuis (on Lucian, *and* Aristophanis Plutus)
Herm.=Hermann, Godfrey
Herm. Pol. Ant.=Hermann's (C. F.) Political Antiquities
Hermes., Hermesian.=Hermesianax
Hephaest.=Hephaestio
Hes.=Hesiodus
Hescyh.=Hesychius
heterocl.=heteroclite
heterog.=heterogeneous
Hipp.=Hippocrates (*but* Eur. Hipp. =Euripidis Hippolytus)
Hippon.=Hipponax
Hom.=Homerus
Homer.=Homeric
Hussey, W. and M.=Hussey's Ancient Weights and Measures
i. e.=id est
Iamb.=Iamblichus
ib. *or* ibid.=ibidem
Ibyc.=Ibycus
ICt.=Jurisconsulti
Id.=Idem.
Il.=Iliad
imperat.=imperative
imperf. *or* impf.=imperfect
impers.=impersonal
ind. *or* indic.=indicative
indecl.=indeclinable
indef.=indefinite
inf.=infinitive
Inscr.=Inscription
insep.=inseparable
Interpp.=Interpretes
intr. *or* intrans.=intransitive
Ion.=Ionic
irreg.=irregular
Isae.=Isaeus
Isocr.=Isocrates
Jac. A. P.=Jacobs (F.) on the Anthologia Palatina
Jac. Anth.=Jacobs (F.) on Brunck's Anthologia
Jac. Ach. Tat.=Jacobs (F.) on Achilles Tatius, etc.
Joseph.=Josephus
†Joseph. Gen., or Byz. = Josephus Genesius, or Byzantinus
Kühn.=Kühner
l.=lege
l. c., ll. cc., ad l.=loco citato, locis citatis: ad locum
Laced.=Lacedaemonian
Lat.=Latin
leg.=legendum
lengthd.=lengthened
Leon. Al.=Leonidas Alexandrinus
Leon. Tar.=Leonidas Tarentinus
†Lesch.=Lesches†
Lob. Aj.=Lobeck on Sophoclis Ajax
Lob. Phryn.= Lobeck on Phrynichus
Lob. Paral.=Lobeck's Paralipomena Grammatica
†Lob. Path. = Lobeck's Pathologia Sermonis Graeci
Long.=Longus
Longin.=Longinus
Luc.=Lucianus
LXX.=The Septuagint
Lyc.=Lycophron
Lys.=Lysias (*but* Ar. Lys.=Aristophanis Lysistrata)
masc.=masculine
math.=mathematical
Math. Vett.=Mathematici Veteres
Mid.=middle
Medic.=in medical writers
Mel.=Meleager. (*But* Schäf. Mel.=Schäfer's Meletemata Critica.)
Menand.=Menander
metaph.=metaphorice
metaplast.=metaplastice
metath.=metathesis
metri grat.=metri gratiâ
Moer.=Moeris
Mosch.=Moschus
Müll. Archäol. d. Kunst=Müller's (K. O.) Archäologie der Kunst
Müll. Proleg. z. Myth. = Müller's Prolegomenen zu einer wissenschaftlichen Mythologie
Mus. Crit.=Museum Criticum
n. pr.=nomen proprium
N. T.=New Testament
negat.=negativum
neut.=neuter
Nic.=Nicander
Nicoch.=Nicochares
Nicoph.=Nicophon
nom.=nominative
Od.=Odyssey
Oenom. ap. Eus.=Oenomaüs apud Eusebium
oft.=often
Opp.=Oppianus
opp. to=opposed to
opt. *or* optat.=optative
Opusc.=Opuscula
Or. Sib.=Oracula Sibyllina
orat. obliq.=oratio obliqua
Oratt.=Oratores Attici
orig.=originally
Orph.=Orphica
oxyt.=oxytone
parox.=paroxytone
part.=participle
pass.=passive
Paus.=Pausanias
pecul.=peculiar
perf. *or* pf.=perfect
perh.=perhaps
perispom.=perispomenon
Phryn.=Phrynichus
Piers. Moer.=Pierson on Moeris
pl. *or* plur.=plural
Plat.=Plato (philosophus)
Plat. (Com.)=Plato (Comicus)
plqpf.=plusquamperfectum
plur.=plural
Plut.=Plutarchus. (But Ar. Plut.=Aristophanis Plutus)
poet.=poetice
Poll.=Pollux
Polyb.=Polybius
Pors.=Porson
post-Hom.=post-Homeric
Pott Et. Forsch.=Pott's Etymologische Forschungen
Prep.=Preposition
pres.=present
prob.=probably
proparox.=proparoxytone
properisp.=properispomenon
Q. Sm.=Quintus Smyrnaeus
q. v.=quod vide
radic.=radical
regul.=regular, regularly
Rhet.=Rhetorical
Ruhnk. Ep. Cr.=Ruhnkenii Epistola Critica, appended to his Ed. of the Homeric hymn to Ceres
Ruhnk. Tim.=Ruhnkenius ad Timaei Lexicon Platonicum
Salmas. in Solin.=Salmasius in Solinum (Ed. 1689)
Sanscr.=Sanscrit
†sc.=scilicet
Schäf. Dion. Comp.=Schäfer on Dionysius de Compositione
Schäf. Mel.=Schäfer's Meletemata Critica, appended to the former work
Schneid.=Schneider
Schol.=Scholium, Scholiastes
Schweigh. *or* Schw. = Schweighäuser
Scol. Gr.=Scolia Graeca (by Ilgen)
shortd.=shortened
signf.=signification
Simon.=Simonides (of Ceos)

Simon. Amorg.=Simonides (of Amorgus)
sing.=singular
†Slav.=Slavonic
Sopat.=Sopater
Soph.=Sophocles
sq. *or* sqq.=sequens, sequentia, †sequentes
Stallb. Plat.=Stallbaum on Plato
Steph. Byz.=Stephanus Byzantinus
Steph. Thes.=Stephani (H.) Thesaurus Linguae Graecae
Stesich.=Stesichorus
Stob.=Stobaei Florilegium
Stob. Ecl.=Stobaei Eclogae
strengthd.=strengthened
†s. v.=sub voce
sub.=subaudi
†subj.=subjunctive
Subst.=Substantive
Suid.=Suidas
Sup. *or* Superl.=Superlative
susp., susp. l.,=suspected, suspecta lectio
syll.=syllable
synon.=synonymous
Telecl.=Teleclides
Th. M.=Thomas Magister
Theopomp. (Com.) *or* (Hist.)=Theopompus (Comicus) *or* (Historicus)
Thirlw. Hist. Gr.=Bp. Thirlwall's History of Greece
Thuc.=Thucydides
Tim.=Timaeus
Trag.=Tragic
trans.=transitive
Tryph.=Tryphiodorus
trisyll.=trisyllable
Tyrt.=Tyrtaeus
v.=vide: *also* voce *or* vocem
v. l.=varia lectio
Valck. Adon.=Valcknär on Theocritus Adoniazusae (Idyll. 15)
Valck. Diatr.=Valcknär's Diatribe, appended to his Hippolytus
Valck. Hipp.=Valcknär on Euripidis Hippolytus
Valck. Phoen.=Valcknär on Euripidis Phoenissae
verb. adj.=verbal adjective
voc.=voce, vocem
vocat.=vocative
usu.=usually
wd.=word (only in the earlier part)
Welcker Syll. Ep.=Welcker's Sylloge Epigrammatum
Wess. *or* Wessel.=Wesseling
wh.=which (only in the earlier part)
Wolf Anal.=Wolf's Analekten (Berlin 1816–1820)
Wolf Mus.=Wolf's Museum
†wr.=written
Wytt. (*or* Wyttenb.) Ep. Cr.=Wyttenbach's Epistola Critica, appended to his Notes on Juliani Laus Constantini (ed. Schäfer)
Wytt. (*or* Wyttenb.) Plut.=Wyttenbach on Plutarch
Xen.=Xenophon
Xen. Eph.=Xenophon Ephesius
Zon.=Zonaras

IV. SIGNS, ETC.

=, equal *or* equivalent to, the same as.

( ) Between these brackets stand the Etymological remarks; either immediately after the *Word* to be explained, or (if they run to any length) at the end of the *Article.*

Words in *Capital Letters* are Roots or presumed Roots.

[ ] Between these brackets stand the Prosodiacal remarks, at the end of the *Article.*

c. acc. cognato, is applied where the accusative is of the same or cognate signification with the Verb, as, *ὕβριν ὑβρίζειν, ἰέναι ὁδόν*, etc.

Tenses "*from*" a Verb are those of which the pres. contains the Root. Tenses "*of*" a Verb, those of which the Root is different from the present: e. g. *θρέξω* is future *from τρέχω*, but *δραμοῦμαι of* it.

When a word is compounded without any change or inflexion of the simple, this latter is omitted; e. g., in *τρίπαλαι* we do not insert (*πάλαι*). †In the Am. edition the parts of the compound have been given in full

* This denotes a word not found in actual use.

† * * * * † These marks are used to indicate the additions of the Am. editor, as explained in Preface.

A.

A, α, *ἄλφα*, *τό*, indecl., first letter of the Gr. Alphabet: hence as Numeral, *α′=εἷς* and *πρῶτος*, but *͵α*=1000.

Changes of *α* in the dialects:—I. Ion., *ᾱ* into *η*, as, *σοφία νεανίας πράσσω ἀήρ*, into *σοφίη νεηνίης πρήσσω ἠήρ*, Greg. Cor. Dial. Ion. 1, 10, 45: but *ᾰ* very rarely into *η*, as *τεσσαράκοντα* into *τεσσερήκοντα*.—II. Dor., *ᾱ* in the verbal termin. *ᾶτο* (contr. for *άετο*) becomes *η*, as, *ἐκνυζῆτο*, Koen Greg. p. 265.—III. Aeol. and Dor., *ᾱ* in masc. and fem. termin. of part. aor. 1 becomes *αι*, as, *ὀλέσαις ὑπαντιάξαισα*, Koen Greg. p. 210, Böckh v. l. Pind. O. 1, 79:—sometimes also in adjs. in *ας*, as *μέλας τάλας*.—2. Ion. also in some compds. *α* becomes *αι*, as, *Θηβαιγενής ἰθαιγενής* for *Θηβαγενής ἰθαγενής*, Koen Greg. p. 294.—3. sometimes also *ᾰ* becomes *αι*, as in the termin. of the prep. *διαί*, *παραί*:—cf. *αἰετός*, *αἰεί*.—IV. Ion. *α* into *ε*, as, *βάραθρον ἄρσην* into *βέρεθρον ἔρσην*: esp. in verbal termin. *άω*, as, *ὁρέω*, *φοιτέω* for *ὁράω φοιτάω*.—V. Aeol. and Dor., *ᾰ* sometimes into *ο*, as, *στροτός ὄνω ὀνεχώρησεν* for *στρατός ἄνω ἀνεχώρησεν*, Koen Greg. p. 455, 600, Böckh Inscr. 1, p. 9.—VI. on the interchange of *α* and *ω*, v. sub *ω*.

α-, as insep. prefix in compos.—I. *α στερητικόν*, *alpha privativum*, expressing *want* or *absence*, like Lat. *in-*, Engl. *un-*, as, *σοφός*, wise, *ἄσοφος*, *un*wise. Sometimes it implies blame, as *ἀβουλία*,=*δυςβουλία*, *ill*-counsel, *ἀπρόςωπος*, *ill*-faced, ugly, Bast. Greg. p. 893:—strictly a hyperbole, *counsel that is no counsel*, i. e. bad, *a face no better than none*, i. e. ugly. This *α* may precede a vowel, as, *ἀέκων ἄελπτος*, †and sometimes forms a contraction with the following vowel when *ε*, as *ἄκων*, *ἀργός*†, yet before a vowel *ἀν-* is more common, v. sub *ἀν-*. It answers to the adv. *ἄνευ*, and so adjs. formed with it oft. take a gen., as, *ἀλαμπὲς ἡλίου*, *ἄνατος κακῶν*,=*ἄνευ λάμψεως ἡλίου*, *ἄνευ ἄτης κακῶν*, esp. in Trag., Schäf. Mel. p. 137. †This *α* does not admit of composition with verbs; those verbs in which it is found are to be regarded as derived from adjectives, etc., Scalig. ap. Lob. Phryn. p. 266†.

II. *α ἀθροιστικόν*, *alpha copulativum*, expressing union or participation, as, *ἄκοιτις ἄλοχος ἀδελφός ἀκόλουθος*, cf. Koen Greg. p. 344: †it also expresses *equality*, *likeness*, as *ἀτάλαντος*, and *assemblage* or *collection* in one place, as *ἅπαντες*, *ἀθρόος*; v. Kühner Gr. Gr. § 380, 8; Jelf § 335, 2, δ†. It answers to the adv. *ἅμα*, and may be again traced in *ὁμοι-*, *ὀ-*, as, *ὁμοῖος ὀπάτριος ὀγάστριος*. Akin to it seems

III. *α ἐπιτατικόν*, *alpha intensivum*, strengthening the force of compds., and said to answer to the adv. *ἄγαν*, *very*. The use of this *α* has been most unduly extended by the old Gramm.; many words quoted as examples seem to be inventions of their own, as, *ἄγονος ἀγύμναστος* for *πολύγονος πολυγύμναστος*, Valck. Adon. p. 214; some words have been referred to this *α* which belong to *α privative*, as, *ἀδάκρυτος ἀθέσφατος ἄξυλος*, etc. (v. sub vocc.); and in those which remain, as, *ἄσκιος ἀτενής ἀσπερχές ἀσκελές*, etc., it may well be asked whether the *α* be any more than a modification of *α copulat.*, just as the Sanscrit *sa-*, which belongs to the same root as *ἅμα*, *simul*, and therefore is strictly *copulative*, has also an *intensive* force; v. Kühner Gr. Gr. § 380 D, and more at length Döderlein de *α* intensivo (Erlangen 1830).

IV. *α euphonicum*, in Ion. and Att., is used merely to soften the pronunciation, mostly before two consonants, as, *ἀβληχρός ἀσπαίρω ἀσταφίς ἀστεροπή* for *βληχρός σπαίρω σταφίς στεροπή*: yet sometimes before one, esp. *μ*, as, *ἀμείρομαι* for *μείρομαι*, Coray *ἄτακτα* 2, p. 1. [*α* is short in all these cases, except by position: yet *α* is used long in the adjs. *ἀθάνατος*, *ἀκάματος* by Ep. Poets, to admit them into the hexam.: so also in *ἀπάλαμος* in Hes., cf. Spitzn. Vers. Heroic. p. 73. This license is also used, sparingly, by the Trag., Pors. Med. 139, Elmsl. Ar. Ach. 47.]

Ἆ, ἆ, exclamations used singly or repeated, to express various strong emotions, as our *ah!* does pain, and *ha!* surprise.

Ἃ ἃ or ἆ, ἆ, to express laughter, like our *ha ha*, Eur. Cycl. 157, Ar., etc.

Ἁ, Dor. for artic. *ἡ*:—*ἅ*, Dor. for relat. pron. *ἥ*:—*ᾇ*, Dor. for *ᾗ*, dat. from *ὅς*.

Ἀάατος, *ον*, (*α* priv., *ἀάω*) *not to be hurt*, *inviolable*, epith. of *Στυγὸς ὕδωρ*, because the gods swore their most binding oaths thereby, Il. 14, 271: but, *ἄεθλος ἀάατος*, a contest *which cannot be overturned*, *decisive*, Od. 21, 91; 22, 5:—Buttm., Lexil. s. v. p. 4, takes the word in both usages to mean *what ought not to be lightly hurt* or *slighted*, †and so as applied to a contest, *honourable*, *distinguished*; besides these passages the word occurs only† in Ap. Rh. 2, 77, *κάρτος ἀάατον*, *invincible* strength. [*ᾰᾱᾱ-* in Il., *ᾰᾱᾰ-* in Od., and Ap. Rh.]

Ἀάβακτος, *ον*, Lacon. for foreg.,=*ἀβλαβής*, cf. Buttm. Lexil. †sub *ἀάατος*, p. 5.

Ἀᾱγής, *ές*, (*α* priv., *ἄγνυμι*) *unbroken*, *not to be broken*, *hard*, *strong*, Od. 11, 575, and in late Ep. [The first *α* short in Od., but long in †Ap. Rh. 3, 1251 and† Q. Sm. 6, 596.]

Ἀάζω, f. *-σω*, (*ἄω*) *to breathe through the mouth*, *breathe out*, Arist. Probl. 34, 7. (Hence *ἀασμός*, *ἆσθμα*. Of the same root with *αὔω*, *ἀϋτμός*, *ἀτμός*, as also *ἄζω*, *ἀζαίνω*.)

Ἄανθα, *ἡ*, a kind of *earring*, Alcman 96, Ar. Fr. 567.

Ἀάπλετος, *ον*, lengthd. poet. for *ἄπλετος*, Q. Sm. 1, 675.

Ἄαπτος, *ον*, (*α* priv., *ἅπτομαι*) *not to be touched*, *unapproachable*, of strong arms, *χεῖρες ἄαπτοι*, which no foe dare cope with, Hom. (mostly in Il., as 1, 567). Hes. Op. 147: †in Opp. *κῆτος ἀ.*, Hal. 5, 629.

Ἀάς, Boeot. for *ἠώς*, †Hesych.

†Ἄασα, contd. *ἆσα*, 1 aor. act. from *ἀάω*, q. v.

Ἀασιφροσύνη, *ης*, *ἡ*, and *ἀασίφρων*, *ον*, in Gramm. for *ἀεσιφρ-*.

Ἀασμός, *οῦ*, *ὁ*, (*ἀάζω*) *a breathing out*, Arist. Probl. 34, 7.

Ἀάσπετος, *ον*, lengthd. poet. for *ἄσπετος*, Q. Sm. †3, 673.

Ἀάσχετος, *ον*, lengthd. poet. for *ἄσχετος*, Il. †5, 892.

†Ἄᾰται, 3 sing. pres. pass. of **ἄω*, *to satiate*, c. fut. signf., v. Göttl. Hes. Sc. 101.

†Ἀᾶται, 3 sing. pres. mid. from *ἀάω*, q. v.

†Ἄᾰτος, *ον*, *hurtful*, *destructive*, *ὕβρις*, Ap. Rh. 1, 459; v. Buttm. Lexil. p. 5 (v. *ἀάατος* 9), who accents it *ἀατός*, and considers it the verbal adj. of *ἀάω* in act. signf. [*ᾱ-*]

Ἄᾰτος, *ον*, contr. *ἆτος*, (*ἄω*, *ἆσαι*) *insatiate*, c. gen., *ἄατος πολέμοιο*, Hes. Th. 714, cf. Buttm. Lexil. s. v. †p. 2, and p. 27, n. 2.† [*ᾰ*]

Ἄᾰτος, *ον*, in Q. Sm. 1, 217, prob. =*ἄητος*.

ἈΆΩ, an old Ep. verb, used almost solely in aor. act. *ἄασα*, contr. *ἆσα*, mid. *ἀασάμην*, contr. *ἀσάμην*, †3 sing. *ἄσατο*, Il. 19, 95†, and pass. *ἀάσθην*: the pres. occurs only in 3 sing. of mid., *ἀᾶται*—all in Hom. Strictly *to hurt*, *damage*, but mostly *to hurt the understanding* †(with or without *φρένας*)†, *mislead*, *distract*, of the effects of wine, sleep, divine judgments, etc., *ἄασάν με ἕταροι κακοὶ καὶ ὕπνος*, Od. 10, 68; *ἆσέ με δαίμονος αἶσα καὶ ὕπνος*, Od. 11, 61, cf. 21, 296.—So in mid., *Ἄτη ἣ πάντας ἀᾶται*, Ate who *makes* all *go wrong*, Il. 19, 91, 129; *Ζῆν' ἄσατο* (sc. *Ἄτη*), Ib. 95.—But the mid. and pass. usu. have an intr. signf., *to go astray*, *go wrong*, *err*, *sin*, *do foolishly*, *ἀασθείς* (with and without *φρεσί*), one that hath erred or sinned, Hom.; *ἀασάμην*, *I went wrong*, *did foolishly*, Il.; also, *ἀάσατο θυμῷ*, Il. 11, 340.—Cf. Buttm. Lexil. s. v. *ἀᾶσαι*, p. 6 sqq. [*αα-* vary in quantity †according to the requirement of the verse†: Homer has them thus,—*ᾰᾰσας*, †Il. 8, 237†, *ᾱᾰσεν*, †Od. 21, 296†, *ᾱᾰσᾰν*, †Od. 10, 68†, *ᾱᾰσᾰμην*, †Il. 9, 116; *ᾱᾱσᾰτο*, Il. 11, 340; *ᾱσᾰτο*, Il. 19, 95†; *ᾰᾱσᾰτο*, †Il. 9, 537†; *ἀασθην*, †Il. 19, 136, but, in H. Hom. Cer. 247, also *ᾱασθη*†, v. Spitzn. Pros. § 52, 2, n. 5.]

Ἀάω, †incorrectly assumed as a lengthd. form of **ἄω* in order to form the pres. pass. *ἄᾰται* (q. v.), v. Buttm. Lexil. s. v. *ἀντιᾶν* 1, p. 142 and note.

†Ἄβα, *ης*, *ἡ*, *Aba*, daughter of Zenophanes, ruled in Olbe, Strab. p. 672.

Ἀβαθής, *ές*, (*α* priv., *βάθος*) *not deep*, *shallow*, †*τραύματα*, Galen, *πλάτος*†, Sext. Emp. †p. 314.

†Ἄβᾰθρος, ον, (α priv., βάθρον) *without base* or *foundation*, Pisid. de Op. M. 119.

†Ἅβᾱ, Dor. for ἥβη; on ἄβαι v. sub ἡβός.

†Ἄβαι or Ἀβαί, ῶν, αἱ, *Abae*, a city of Phocis, on the Cephisus, with an oracle of Apollo, Hdt. 1, 46; Soph. O. T. 899: hence adj. Ἀβαῖος, *of Abae*.

†Ἀβακαινῖνος, η, ον, *of Abacaenum, Abacaenian*, Diod. S.; etc., from Ἀβακαῖνον, τό, a town of Sicily.

Ἀβακέω, (ἄβαξ, adj.) *to be speechless, be at a loss*, in Od. 4, 249 †*to say nothing* respecting one, i. e. *to be ignorant* or *unsuspicious* of, absol.†, opp. to ἀναγνῶναι.

Ἀβᾰκής, ές, (α priv., βάζω) *speechless*, Lat. *infans*: hence *childlike, innocent*, φρήν, Sapph. 29. Adv. -κέως. [ᾰβ]

Ἀβακίζομαι, dep., = ἀβακέω, Anacr. 78.

Ἀβάκιον, ου, τό, dim. from ἄβαξ (signf. 1), Lys. ap. Poll. 10, 105.

Ἀβακίσκος, ου, ὁ, dim. from ἄβαξ, *a coloured stone for inlaying Mosaic work*, Moschio ap. Ath. 207 D.

†Ἄβακτος, ου, ὁ, v. l. for Σαβάκτης, q. v. Ep. Hom. 14, 9.

Ἀβάκχευτος, ον, (α priv., βακχεύω) *without Bacchic frenzy*, †*uninitiated in the rites of Bacchus*†, Eur. Bacch. 472, †and so Luc. Conv. 3.—2. *not Bacchic, without Bacchanalian festivity*, and so† generally, *joyless*, Id. Or. 319.

Ἄβᾰλε, strictly ἆ βάλε, expressing a wish, *O that..!* Lat. *utinam*, c. indic., Callim. Fr. 455; c. inf., Ep. Adesp. 396. Cf. βάλε. [ᾱβ]

†Ἄβαντες, ων, οἱ, *the Abantes*, the earliest inhabitants of Euboea, Il. 2, 536; acc. to Strab. p. 445 originally Thracians, who passed into Phocis, and thence into Euboea; v. Hdt. 1, 146.—2. a branch of the same in Illyria near the Ceraunian promonory, Ap. Rh. 4, 1214. [ᾰ-]

†Ἀβαντία, ας, ἡ, *Abantia*, city of oreg. 2, Lyc. 1043.

†Ἀβαντιάδης, ου and ᾱο, ὁ, *son or descendant of Abas*, Ap. Rh. 1, 78, etc. [ᾰδ]

†Ἀβαντιάς, άδος, ἡ,=Ἀβαντίς, Call. Del. 20.

†Ἀβαντίδας, ου and α, ὁ, *Abantidas*, a tyrant of Sicyon, Plut. Arat. 2.

†Ἀβαντίς, ίδος, ἡ, prop. adj. *Abantian, of the Abantes*, (with or without γῆ or νῆσος) *Euboea*, Hes. Fr. 47:—also—2. *Abantis*, a region of Thesprotia, Paus. 5, 22, 3.

Ἄβαξ, ακος, ὁ, Lat. *abacus* (acc. to Rost from βαστάζω, and so strictly *a bearer*):—*a slab* or *board*,—1. *for reckoning on*, Iambl.—2. *a draught-board*, Caryst. ap. Ath. 435 D.—3. *a side-board*.—4. *a trencher, plate*, Cratin. Cleob. 2.—II. *a place on the stage*. Cf. ἀβάκιον, ἀβακίσκος.

Ἄβαξ, ακος, ὁ, ἡ,=ἀβακής, only as root of ἀβακέω.

Ἀβάπτιστος, ον, (α priv., βαπτίζω) *not dipped*, ἀβ. ἅλμας, *unwetted* by the brine, Pind. P. 2, 146: †for its application to surgical operat., v. τρύπανον†.—II. *not drenched with liquor*, Plut. 2, 686 B.—III. *not baptized*, Eccl.

Ἄβαπτος, ον, (α priv., βάπτω) *not dipped*: of iron, *not tempered by dipping* in cold water.

†Ἀβαρβᾰρέη, ης, ἡ, *Abarbarea*, a Naiad, Il. 6, 22.

Ἀβάρβαρος, ον, (α priv., βάρβαρος) *not barbarous*, dub. l. Soph. Fr. 336, v. Ellendt.

Ἀβᾰρής, ές, (α priv., βάρος) *without weight*, Arist. Coel. 1, 8, 16, etc.; σφυγμὸς ἀβ., a *light* pulse, Galen.—II. *not burdensome*, N. T. †Adv. -ῶς, Simpl.

†Ἄβαρις, ῐδος Ion. ιος, ὁ, *Abāris*, a Hyperborean priest of Apollo, who visited Greece, and went about healing sickness and doing miracles, Hdt. 4, 36; Plat. Charm. 158 B. [⏑ – ⏑ Nonn. Dion. 11, 132, v. Spitzn. Gr. Pros. § 62, 2, e.]

†Ἀβαρνιάς, άδος, ἡ,=sq., Orph.

†Ἀβαρνίς, ίδος, ἡ, *Abarnis*, a town, district and promontory near Lampsacus in Asia Minor, Xen. Hell. 2, 1, 29; also Ἄβαρνος.

†Ἄβας, αντος, ὁ, *Abas*, son of Lynceus and Hypermnestra, king of Argos, Pind. P. 8, 77.—2. son of Neptune and Arethusa, founder of Abae.—3. son of Eurydamas, slain by Diomed, Il. 5, 148, sqq.—Others in Apollod., Paus., etc.

†Ἅβας, Dor. for ἥβης.

Ἀβασάνιστος, ον, (α priv., βασανίζω) *without torture*; and so—1. *unexamined by torture, unquestioned*, Antipho 112, 46.—2. *without strain; unforced, natural*, Eccl.—†3. *without the application of any test*, Plut. 2, 275 C.—Adv. -τως, in lit. signf. *without torture*, Joseph. Bell. Jud. 1, 32, 3: *without pain*, Ael. N. A. 10, 14.†—2. *without question* or *search*, Thuc. 1, 20.

Ἀβασίλευτος, ον, (α priv., βασιλεύω) *without a king, not ruled over*, Thuc. 2, 80, Xen. Hell. 5, 2, 17. [ῐ]

†Ἀβασῖτις, ῐδος, ἡ, *Abasitis*, a district of Greater Phrygia, Strab. p. 576.

Ἀβάσκανος, ον, (α priv., βασκαίνω) *free from envy*, Joseph. Adv. -νως, M. Anton.

Ἀβάσκαντος, ον, (α priv., βασκαίνω) *unenvied*, Plut.—II. as subst., ἀβάσκαντον, τό, act., *that which keeps off envy, a charm, amulet*, Diosc. Adv. -τως, Ep. Adesp. 91.

Ἀβάστακτος, ον, (α priv., βαστάζω) *not to be borne* or *carried*, Plut. †Ant. 16.†—Adv. -τως.

†Ἀβαστᾱνοί, ῶν, οἱ, *the Abastāni*, a people on the Indus, Arr. An. 6, 15, 1.

Ἀβᾱτάς, ὁ, Dor. for ἡβητής. [ᾱ]

Ἄβᾰτος, ον, also η, ον, Pind. N. 3, 36 (α priv., βαίνω):—*untrodden, impassable, inaccessible*, Hdt. 4, 25; 8, 138, Pind., etc.: of a river, *not fordable*, Xen. An. 5, 6, 9: esp. of holy, consecrated places, *not to be trodden*, like ἄθικτος, Soph. O. C. 167, etc.: hence ἄβατον, τό, *adytum*, Theopomp. (Hist.) ap. Polyb. 16, 12, 7.—2. of a horse, *unridden*, Luc. †Zeux. 6; but also *non inita*, ἔλαφος θηλ., Id. Philops. 7.†—II. metaph. *pure, chaste*, ψυχή, Plat. Phaedr. 245 A, γυνή, Luc. Lexiph. 19: †so *uncontaminated*, λέχος ἀδίκοις ἄβ. πόθοις, Synes.†—III. the gout is called ἄβ. πόνος, a plague *that hinders walking*, Luc. Ocyp. 36. Hence

Ἀβατόω, ῶ, f. -ώσω, *to make impassable* or *unapproachable*, LXX.

Ἀβᾰφής, ές,=ἄβαπτος.—II. act., *not steeping*, and of wine, *not intoxicating, with no strength*, Plut. †v. l. for ἀναφής.

†Ἄββα, ης, ἡ, *Abba*, a city of Africa, Polyb. 14, 6, 12.—II. Ἀββᾶ, ὁ, (Hebr.)=father, N. T.

Ἀβδέλυκτος, ον, (α priv., βδελύσσω) *not abominated, not to be abhorred*, Aesch. Fr. 124.

†Ἄβδηρα, ων, τά, *Abdera*, a city of Thrace, whose inhabitants were proverbial for stupidity, Hdt. 1, 168, etc.—2. a city of Spain, Strab. Hence

Ἀβδηρίτης, ου, ὁ, *a man of Abdera* in Thrace, the *Gothamite* of antiquity: hence proverb. of simpletons, Dem. 218, 10. [ῑ] Hence

Ἀβδηριτικός, ή, όν, *Abderitic, like an Abderite*, i. e. *stupid*, Luc.: τὶ Ἀβδηριτικόν, *a piece of stupidity*, Cic Att. 7, 7.

†Ἀβδηρόθεν, adv., *from Abdera* Luc. Vit. Auct. 13.

†Ἄβδηρος, ου, ὁ, *Abderus*, masc pr. n., a favourite of Hercules, Apollod.

†Ἄβδης, *a whip*, Hippon. Fr. 89 used for μάστιξ.

Ἀβέβαιος, ον, (α priv., βέβαιος) *unsteady, uncertain*, Hipp. 54: of persons, *wavering, fickle*, Dem. 1341, fin. Adv. -ως, Menand. p. 35. Hence

Ἀβεβαιότης, ητος, ἡ, *unsteadiness*, Polyb. Fr. Gram. 6.

Ἀβέβηλος, ον, (α priv., βέβηλος) like ἄβατος, *sacred, inviolable*, Plut. Brut. 20.

†Ἄβελλα, ης, ἡ, *Abella*, a city of Campania, Strab.

Ἀβελτέρειος, α, ον, lengthd. for ἀβέλτερος, like ἡμετέρειος, etc., Hdn.

Ἀβελτερία, ας, ἡ, *silliness, stupidity, fatuity*, Plat. Symp. 198 D, etc. (The less analogous form ἀβελτηρία has been expelled from Plat. by Bekk., though MSS. and Suid. recognise it.)

Ἀβελτέριον, τό,=foreg., Anaxandr. Helen. 1, Meinek.; sed locus dub.

Ἀβελτεροκόκκυξ, υγος, ὁ, (ἀβέλτερος, κόκκυξ) *a silly fellow*, Plat. (Com.) Laius 1.

Ἀβέλτερος, ον, (α priv., βέλτερος) *good for nothing, silly, stupid, fatuous*, Ar. Nub. 1201, etc.—†Adv. -ρως, Plut. 2, 127 E.

Ἀβελτηρία, -ήριον, v. sub ἀβελτερία, -έριον.

†Ἀβεντῖνον, ου, τό, (ὄρος) and Ἀβεντῖνος, ου, ὁ, (λόφος) *the Aventine (Mount)*, Strab.; Plut. Rom. 9; etc. [ᾰ]

†Ἀβία, ας, ἡ, *Abia*, a city of Messenia, Polyb. 25, 1, 2; acc. to Paus. the Homeric Ἰρη.

Ἀβίαστος, ον, (α priv., βιάζομαι) *unforced, without force* or *violence*, Plat. Tim. 61 A.—II. act. *irresistible*, Plut. Adv. -τως, Arist. Mot. An. 10, 4.

Ἀβίβλης, ου, ὁ, *without books*, Diod. Fr. 20.

†Ἄβῑλα, ων, τά, and Ἀβίλη, ης, ἡ, *Abila*, a city of Coele-Syria, Polyb. 5, 71, 2: hence adj. Ἀβῑληνός, ή, όν, *of Abila*, ἡ Ἀ. sc. χώρα, N. T.

†Ἄβιοι, ων, οἱ, *the Abii*, a Scythian or Thracian race, Il. 13, 6.

Ἄβιος, ον, (α priv., βίος)=ἀβίωτος, βίος ἄβιος, Emped. 326: *not to be survived*, αἰσχύνη, Plat. Legg. 873 C.—II. *without a living, poor*, Luc. Dial. Mort. 15, 3.

Ἀβίοτος, ον, = -ίωτος, κατακονὰ ἀβίοτος βίου, ἀβίοτος βίου τύχα, Eur. Hipp. 821, 867, ubi olim ἀβίωτος.

†Ἀβισάρης, ου, ὁ, *Abisares*, masc. pr. n., Arr. An. 5, 20, 5.

†Ἀβιωτοποιός, όν, (ἀβίωτος, ποιέω) *making life insupportable*, Schol. Eur.

Ἀβίωτος, ον, (α priv., βιόω) *not to be lived, insupportable*, βίος ἀβίωτος, Ar. Plut. 969; ἀβίωτον χρόνον βιοτεῦσαι, Eur. Alc. 241; ἀβίωτον ἡμῖν, *I can live no longer*, Id. Ion 670: †ἀβίωτον sc. ἐστί, and ἀβίωτον ζῆν, *life is insupportable*, Plat. Legg. 926 B†.—Adv. -τως, †ἀβιώτως διατεθῆναι ὑπὸ λύπης, *to have life rendered insupportable through grief*, Plut. Sol. 7;

ἀβ. ἔχειν, *to be beyond hope of recovery*, Id. Dion 6†. Cf. ἀβίοτος.

Ἀβλάβεια, ας, ἡ, *freedom from harm, security*, Lat. *incolumitas*, dub. l. Aesch. Ag. 1024, ubi Dind. εὐλαβείᾳ.—II. act., *harmlessness*, Lat. *innocentia*, Cic. Tusc. 3, 8. From

Ἀβλαβής, ές, (α priv., βλάβη) *without harm*, i. e.,—I. pass., *unharmed, unhurt*, Pind. O. 13, 37, P. 8, 77, Aesch. Theb. 68, etc.: *inviolate, unbroken*, σπονδαί, Thuc. 5, 18, †better perhaps=act., cf. ap. Arnold ad l.†—II. act., *harmless, innocent*, ξυνουσία, Aesch. Eum. 285; ἡδοναί, Plat., etc.; also *averting* or *preventing harm*, ὕδωρ, Theocr. 24, 96.—In Plat. Legg. 953 A, we have the act. and pass. signfs. conjoined, ἀβλ. τοῦ δρᾶσαί τε καὶ παθεῖν.—III. adv. -βῶς, *without infringement*, Thuc. 5, 47.—Ep. ἀβλαβέως, in act. signf., H. Hom. Merc. 83.

Ἀβλαβίη, ἡ, poet. for ἀβλάβεια, ἀβλαβίαι νόοιο, H. Hom. Merc. 393.

Ἄβλαπτος, ον,=ἀβλαβής, Nic. Th. 488. Adv. -τως, Orph.

Ἀβλαστέω, ῶ, f. -ήσω, *to be ἄβλαστος, not to bud*, or *to bud imperfectly*, Theophr.

Ἀβλαστής, ές, Theophr., and ἀβλάστητος, ον,=sq.

Ἄβλαστος, ον, (α priv., βλαστάνω) *not budding, budding imperfectly*, Theophr.: *barren*, Id.

Ἄβλαυτος, ον, (α priv., βλαύτη) *unslippered*, Opp. C. 4, 369.

Ἀβλεμής, ές, (α priv., βλεμεαίνω) *feeble*, Lat. *impotens*, Nic. Al. 82.—II. *without self control*, ἀβλεμέως πίνων, drinking *intemperately*, Panyas. 6, 8. Only poet.

Ἀβλεπτέω, ῶ, f. -ήσω, †(*ἄβλεπτος wh. from α priv., βλέπω)†, *not to see, to overlook, disregard*, c. acc., Polyb. 30, 6, 4:—in pass., Hipp. 24. Hence

Ἀβλέπτημα, τό, *a mistake, oversight*,=παρόραμα, Polyb. Fr. 1.

Ἀβλέφαρος, ον, (α priv., βλέφαρον) *without eyelids*, Anth. P. 11, 66.

Ἀβλεψία, ας, ἡ, (ἀβλεπτέω) *blindness*, Eccl.

†Ἄβληρος, ου, ὁ, *Ablerus*, a Trojan, Il. 6, 32.

Ἀβλής, ῆτος, ὁ, ἡ, (α priv., βάλλω) *not thrown* or *shot*, ἰὸν ἀβλῆτα, an arrow *not yet used*, Il. 4, 117.

Ἄβλητος, ον, (α priv., βάλλω) *not hit, unwounded*, Il. 4, 540.

Ἀβληχής, ές, (α priv., βληχή) *without bleatings*, Antip. Sid. 95.

Ἀβληχρής, ές, gen. έος, rarer poet. form for sq., Nic. Th. 885.

Ἀβληχρός, ά, όν: (α euphon., βληχρός, Buttm. Lexil. s. v. βλίττειν fin.):—*weak, feeble*, of a woman's hand, Il. 5, 337; of defenceless walls, Il. 8, 178; but also ἀβλ. θάνατος, an *easy* death in ripe old age, opp. to a *violent* one, Od. 11, 135; 23, 282: νόσος ἀβλ., a *chronic* disease, opp. to an *acute* one, Plut. Pericl. 38; κῶμα ἀβλ., Lat. *languidus sopor*, Ap. Rh. 2, 205.

†Ἀβληχρώδης, ες, (ἀβληχρός, εἶδος) *weak, feeble*, ποίμνη, Babrius 93, 5.

†Ἀβλῖται, ῶν, οἱ, *the Ablitae*, a people of Asia Minor, Strab.

Ἀβοᾱτί, Dor. for ἀβοητί, Pind.

Ἀβόᾱτος, ον, Dor. for ἀβόητος.

Ἀβοηθησία, ας, ἡ, *helplessness*, LXX.: from

Ἀβοήθητος, ον, (α priv., βοηθέω) †*destitute of succour, helpless*, LXX.†—2. *without remedy, incurable*, Hipp. 402 Theophr., etc. Adv. -τως.

†Ἀβόηθος, ον,=ἀβοήθητος 2, Theophr.

Ἀβοητί, Dor. -ᾱτί, adv., (α priv., βοάω) *uncalled, without summons*, Pind. N. 8, 15.

Ἀβόητος, ον, Dor. -ᾱτος, (α priv., βοάω) *unmourned*, Ep. Ad. 692.—II. *voiceless*, Nonn.

Ἀβολέω, ῶ, f. -ήσω, (α copulat., βάλλω, βολή) *to meet*, like ἀντιβολέω, c. dat., Ap. Rh. †2, 770†. Hence

Ἀβολητύς, ύος, ἡ, *a meeting*. Ion. word: and

Ἀβολήτωρ, ορος, ὁ, *one who meets*. Poet. word.

Ἄβολος, ον, (α priv., βολή) a young horse *that has not shed his foal-teeth*, Soph. Fr. 363, Plat. Legg. 834 C: but also an old horse *that no longer sheds them*, A. B.—II. as subst., ἡ ἄβολος, *a horseman's cloak*, Lat. *abolla*, Arr. Peripl. p. 4.

†Ἀβοράκη, ης, ἡ, *Aborace*, a city on the Cimmerian Bosporus, Strab.

†Ἀβοριγῖνες, ων, οἱ, *the Aborigines*, in Italy, Strab.

†Ἀβόῤῥας, ου and α, ὁ, *the Aborrhas*, a river of Mesopotamia, Strab.

†Ἄβος, ου, ὁ, *Abus*, a mountain of Armenia, Strab.

Ἀβυσκής, ές, (α priv., βόσκω) *unfed, fasting*, Nic. Th. 124.

†Ἀβόσκητος, ον, (α priv., βόσκω) *not to be grazed, affording no pasture*, ὀρῶν ἀβ., Babrius 45, 10.

Ἀβότανος, ον, (α priv., βοτάνη) *without plants* or *vegetation*.

†Ἄβοτις, *Abotis*, a city of Aegypt, Hecat. Fr. 269: hence *inhab.* Ἀβοτεύς and Ἀβοτίτης.

Ἄβοτος, ον, (α priv., βόσκω) *without pasture*, †Hesych.

Ἀβουκόλητος, ον, (α priv., βουκολέω) *untended*: metaph. *unheeded*, ἀβ. φρονήματί μου, Aesch. Supp. 929.

Ἀβουλεί, adv., (α priv., βουλή)= †ἀβούλως.

Ἀβουλεύτως, adv., (α priv., βουλεύομαι) *inconsiderately*, LXX.

Ἀβουλέω, ῶ, f. -ήσω,=οὐ βούλομαι, *to be unwilling*, Plat. Rep. 437 C; c. inf., Id. Ep. 347 A:—also c. acc. †*to disapprove of*†, Dio C. 55, 9.

Ἀβουλής, ές,=sq., dub.

Ἀβούλητος, ον, (α priv., βούλομαι) *unwilling, involuntary*, Plat. Legg. 733 D.—II. *not according to one's wish* or *will*: hence *disagreeable, irksome*, Dion. H.: also adv. -τως.

Ἀβουλία, ας, ἡ, (ἄβουλος) *ill-advisedness, want of advice, thoughtlessness*, Hdt. 7, 210, and Att.: also in plur., Hdt. 8, 57, Pind., etc.

†Ἀβουλίτης, ου, ὁ, *Abulītes*, a Persian satrap, Plut. Alex. 68: in Diod. S. Ἀβουλήτης. [ῑ]

Ἄβουλος, ον, (α priv., βουλή) *inconsiderate, irresolute, ill-advised*, Soph. Tr. 140, etc. Adv. -ως, Hdt. 3, 71: superl. ἀβουλότατα, Hdt. 7, 9, 2.

Ἀβούτης, ου, ὁ, (α priv., βοῦς) *without oxen*, i. e. *poor*, Hes. Op. 453.

Ἄβρα, ας, ἡ, *the favourite slave*, Lat. *delicata*, Meineke Menand. p. 25. (Yet the deriv. ἁβρός is not certain: even the old Gramm. call the word foreign, and write it ἄβρα, cf. A. B. p. 322.)

†Ἀβραάμ, indecl., ὁ, (in Joseph. Ἄβραμος, ου) *Abraham*, the celebrated patriarch, N. T.: hence adj. Ἀβραμιαῖος, α, ον, *of* or *relating to Abraham*, Joseph. and Eccl.

†Ἀβραδάτας, ου and α, ὁ, *Abradatas*, a king of Susa, Xen. Cyr. 5, 1, 3, etc., v. Pott Et. Forsch. p. xliii sq.

†Ἀβράμ, ὁ,=Ἀβραάμ. Nonn.

Ἀβραμίδιον, ου, τό, dim. from sq. Xenocr. 36.

Ἀβρᾱμίς, ίδος, ἡ, a fish found in the sea and the Nile, perhaps *the bream*, Opp. Hal. 1, 244. [ῐ]

†Ἀβρέας, ου, ὁ, *Abreas*, a Macedonian, Arr.

Ἄβρεκτος, ον, (α priv., βρέχω)= ἄβροχος, Plut. 2, 381 C.

†Ἀβρεττηνή, ῆς, ἡ, *Abrettene*, a region of Mysia, also wr. Ἀβρετταvή, adj. Ἀβρεττηνός, ή, όν, Strab.

Ἀβρῑθής, ές, (α priv., βρῖθος) *without weight, light*, Eur. Supp. 1125.

Ἀβρίξ, adv., (α priv., βρίζω) *sleeplessly*, Musgr. Eur. Rhes. 730, for ἄβριζε: Hesych. has ἄβρικτος.

Ἁβροβάτης, ου, ὁ, (ἁβρός, βαίνω) *softly* or *delicately stepping*, Aesch. Pers. 1072. [ᾰ]

Ἁβρόβιος, ον, (ἁβρός, βίος) *living delicately*, †*luxurious*, Plut. 2, 730 C†, Id. Demetr. 2, etc.

Ἁβροβόστρυχος, ον,=ἁβροκόμης, Tzetz.

Ἁβρόγοος, ον, (ἁβρός, γοάω) *wailing womanishly*, Aesch. Pers. 541.

Ἁβρόδαις, αιτος, ὁ, ἡ, †(ἁβρός. δαίς) *furnished with delicate viands*†, *luxurious*, ἁβρόδαιτι τράπεζη, Archestr. ap. Ath. 4 E.

Ἁβροδίαιτα, ης, ἡ, (ἁβρός, δίαιτα) *luxurious living*, Ael. V. H. 12, 24, †v. Lob. ad Phryn. p. 603.

Ἁβροδιαιτάομαι, f. -ήσομαι, dep. mid., *to live delicately*, †Schol. Ar. Pac. 1226, where Bekk. reads ἁβρῶς διαιτωμένους: from

Ἁβροδίαιτος, ον, (ἁβρός, δίαιτα) *living delicately*, Λυδοί, Aesch. Pers. 41: τὸ ἁβρ., *effeminacy*, Thuc. 1, 6. †Adv. -ως, Philo.

Ἁβροείμων, ον, gen. ονος, (ἁβρός, εἷμα) *softly clad*, †Etym. M.

†Ἀβροζέλμης, ου, ὁ, *Abrozelmes*, a Thracian, interpreter of Seuthes, Xen. An. 7, 6, 43.

†Ἀβροιά, ᾶς, ἡ, *Abroea*, fem. pr. n., Luc. Asin. 4.

Ἁβρόκαρπος, ον, (ἁβρός, καρπός) *bearing delicate fruits*.

†Ἀβροκόμας, α, ὁ, *Abrocomas*, a Persian satrap, Xen. An. 1, 3, 20.

†Ἀβροκόμης, ου Ion. εω, ὁ, *Abrocomes*, a Persian satrap, Hdt. 7, 224; on form of name v. Locella ad Xen. Ephes. p. 122 sq.

Ἁβροκόμης, ου, ὁ, (ἁβρός, κόμη) *with luxuriant hair*, Mel. 2, †9; 30, 3†.—II. *with delicate* or *luxuriant leaves*, φοίνιξ, Eur. Ion 920.

Ἀβρόμιος, ον, (α priv., Βρόμιος) *without Bacchus*, Antip. Sid. 59.

Ἄβρομος, ον, (α euph., βρόμος) *noisy, boisterous*, ἄβρομοι, αὐίαχοι, of the Trojans, Il. 13, 41: †acc. to Buttm. Ausf. Spr. 2, p. 359, from α copulat., *shouting together*.—II.= ἄβρωμος, ap. Ath. 355 B (ubi Dind -ωμος), Xenocr.; v. Lob. ad Phryn p. 156 and cf. βρῶμος.

Ἁβροπέδῑλος, ον, (ἁβρός, πέδιλον *soft-sandalled*, Mel. 21.

Ἁβροπέτηλος, ον, poet. for ἁβροπέταλος, (ἁβρός, πέτηλον) *with delicate leaves*, late.

Ἁβρόπηνος, ον (ἁβρός, πήνη, πῆνος) *of delicate texture*, Lyc. 863: whence it was introduced into Aesch. Ag. 690, by Salmas. for the vulg ἁβρότιμος.

Ἁβρόπλουτος, ον, (ἁβρός, πλοῦτος) *richly luxuriant*, χαίτη, Eur. I. T. 1148.

†Ἁβρόπους, ὁ, ἡ, -πουν, τό, gen. -ποδος, (ἁβρός, πούς) *with delicate feet*, Anth. †Ep. ad. dxxi, but Lob., ad Phryn. p. 602, denies the correct

ness of such compds. and writes ἀβρὰ ποδῶν.

῾Αβρός, ά, όν, poet. also ός, όν :—*graceful, beauteous, pretty*, παῖς, ῎Ερως, Anacr. 16, 64, Χάριτες, Sapph. 50: esp. of the body, σῶμα, πούς, etc., Pind., Eur., etc.: of things, *splendid*, στέφανος, κῦδος, πλοῦτος, etc., Pind.—Very early, however, the word took the notion of *soft, delicate, luxurious*, like τρυφερός; hence, ἁβρὰ παθεῖν, to live *delicately*, Solon 12, 4, Theogn. 474; and, from Hdt. downwards (e. g. 1, 71; 4, 104), was a favourite epithet of Asiatics:—cf. σαῦλος.—Still the Poets continued to use it in good sense, esp. of women, *delicate, gentle*, e. g. Soph. Tr. 523. Eur. Phoen. 1486: and so of anything *pretty*, or *pleasant*, Valck. Call. p. 233: †also applied to grace or beauty of style, v. Ern Lex. Techn. Gr. p. 2†. Adv. ἁβρῶς, Anacr. 16: Eur. has ἁβρὸν βαίνειν, as well as ἁβρῶς β., Med. 830, 1164; ἁβρῶς (ἁβρὰ) γελᾶν, Anacreont. 41, 3, etc.—The word is chiefly poet., though never found in old Ep.; and is rare in Att. prose. (Prob. from same root as ἥβη: though α is short by nature, v. Eur. Med. 1164, Tro. 820.)

†᾿Αβρόστολα, ων, τά, *Abrostola*, a city of Greater Phrygia, Ptol.

῾Αβροσύνη, ης, ἡ,=ἁβρότης, Sapph. 43, Eur. Or. 349.

᾿Αβροτάζω, f. -άξω, *to miss*, c. gen., μήπως ἀβροτάξομεν ἀλλήλοιϊν, Il. 10, 65.—Ep. word. (From the same root with ἀμβροτεῖν, i. e. ἁμαρτεῖν, but having nothing to do with βροτός, ἄβροτος, cf. Buttm. Lexil. s. v. ἀμβρόσιος 7.) Hence

᾿Αβρόταξις, εως, ἡ, *error*; and

᾿Αβροτήμων, ον, gen. ονος, *erring*.

῾Αβρότης, ητος Dor. ατος, ἡ, (ἁβρός) *splendour*, †δόμους ἁβρότατος, houses *of splendour*, for *splendid, wealthy* houses, Pind. P. 11, 51†, *luxury, delicacy*, in clothing, etc., Plat. †Symp. 197 D, Xen. Cyr. 8, 8, 15: *delicacy* in genl., *fastidiousness*, Eur. I. A. 1343†:—ἁβρότατος ἔπι, in *tender youth*, Pind. P. 8, 127.—†Also of style, *elegance*, v. Ern. Lex. Tech. Gr. pp. 2, 126.

῾Αβρότιμος, ον, (ἁβρός, τιμή) *delicate and costly*, v. sub ἁβρόπηνος.

᾿Αβροτίνη, ης, ἡ,=ἁμαρτωλή.

᾿Αβροτόνινος, η, ον, *made of* ἀβρότονον, Diosc. 1, 60.

᾿Αβροτονίτης, ου, ὁ, οἶνος ἀβρ., wine *prepared with* ἀβρότονον, Diosc. 5, 62.

᾿Αβρότονον, ου, τό, an aromatic plant, prob. *southernwood, Artemisia abrotonum*, Hipp. 402, Theophr.

†᾿Αβρότονον, ου, τό, *Abrotonum*, a city of Africa; *inhab.*, ᾿Αβροτονεύς, Strab.—2. ἡ, fem. pr. n., mother of Themistocles, Plut. Them. 1.

῎Αβροτος, ον, also η, ον,= the more freq. ἄμβροτος, ἀμβρόσιος, *immortal, divine, sent from* or *sacred to the gods, holy*: in Hom. only once, νὺξ ἀβρότη, Il. 14, 78, either as a divinity, *holy* Night (like νὺξ ἄμβροτος, ἀμβροσία, δαιμονία, ἱερὸν κνέφας, ἱερὸν ἦμαρ), or *recurring in endless succession* (like ἄφθιτος ἠώς): ἔπη ἄβροτα, *holy* hymns, Soph. Ant. 1134, ubi v. Herm.—Cf. ἄμβροτος, ἀμβροσία, and Buttm. Lexil. s. v. Only poet.—II. *without men, deserted of men*, v. l. Aesch. Pr. 2.

†᾿Αβρούπολις, ιος, ὁ, *Abrupolis*, a king of Thrace, Polyb. 22, 22.

῾Αβροφυής, ές, (ἁβρός, φύω) *tender of nature*, prob. .. Philodem. 30.

῾Αβροχαίτης, ου, ὁ, (ἁβρός, χαίτη)=ἁβροκόμης, Anacreont. 41, 2:—a fem. ἁβροχαιτήεσσα perh. occurs in Simon. Amorg. 57.

᾿Αβροχία, ας, ἡ, (ἄβροχος) *want of rain, drought*, Joseph., cf. Lob. Phryn. 291.

῾Αβροχίτων, ωνος, ὁ, ἡ, *in soft tunic, softly clad*: εὐνὰς ἁβροχίτωνας, beds *with soft coverings*, Aesch. Pers. 543. [ῐ]

῎Αβροχος, ον, (α priv., βρέχω) like ἄβρεκτος, *unmoistened*, †*unwet*, ἄγκυρα, Luc. Apol. pro Merc. Cond. 10; ἄβροχον διαβιβάσειν τὸν στρατόν, Id.? Hippias 2†.—2. *wanting rain, dry*, Eur. Hel. 1484. Adv. -χως.

†῾Αβρόχροος, ον, (ἁβρός, χρόα) *of tender skin*, v. l. Aesch. Pers. 541.

†῞Αβρυνα, τά,=συκάμινα, Parthen. ap. Ath. 51 E.

῾Αβρυντής, οῦ, ὁ, *a coxcomb, fop*, Physiogn. †2, 20. From

῾Αβρύνω, f. -ῠνῶ, (ἁβρός). *To make delicate, treat delicately*, Aesch. Ag. 919; †τὴν ἐσθῆτα ἥβρυνε, *he put on delicate clothing*, Philostr.—2. *to deck out*, κούρην εἰς γάμον, Leon. Tar. 7†.—Mid., *to live delicately, wax wanton, give one's self airs*, Aesch. Ag. 1205, etc.: *to pride* or *plume one's self on* a thing, τινί, Eur. I. A. 858, †Xen. Ages. 9, 2†; cf. λαμπρύνω, σεμνύνω. [ῡ]

῎Αβρωμος, ον, (α priv., βρῶμος) *free from smell*, Diph. Siphn. ap. Ath. 355 B.

†῎Αβρων, or ῞Αβρων, ωνος, ὁ, *Abron* or *Habron*, masc. pr. n., Dem., Plut., etc.:—from Abron, a rich and luxurious Argive, was derived the proverb ῎Αβρωνος βίος, applied to an extravagant person, Suid. Hence the dim. ῾Αβρώνιχος, Dem. 1083, 21, v. Schäf. App. Crit. vol. v. p. 142.

†᾿Αβρώνυχος, ου, ὁ, *Abronychus*, an Athenian, son of Lysicles, Hdt. 8, 21; Thuc. 1, 91, where Poppo writes ῾Αβρώνιχος, v. foreg.

᾿Αβρώς, ῶτος, ὁ, ἡ,= ἄβρωτος, Paul. Sil. 66.

᾿Αβρωσία, ας, ἡ, *want of food, fasting*: from

῎Αβρωτος, ον, (α priv., βιβρώσκω) =νῆστις, *not having eaten, fasting*, Soph. Fr. 796.—II. pass., *not eaten, not consumed*, †Eccl.—2.† *not fit to be eaten, uneatable*, Menand. p. 50, and Arist.

†᾿Αβῡδόθεν, adv., *from Abydus*, Il. 4, 500.

†᾿Αβῡδόθι, adv., *in Abydus*, Il. 17, 584.

᾿Αβυδοκόμης,=συκοφάντης, acc. to Dindorf for ᾿Αβυδηνοκώμης, Ar. Fr. 568.

†῎Αβῡδος, ου, ἡ, *Abydus*, a city of Asia Minor, on the Hellespont, now *Avido*, Il. 2, 836, etc.: adj. ᾿Αβυδηνός, ή, όν, *of Abydus*, Hdt. 7, 44.—2. a city of Thebaïs in Aegypt, Strab.

῎Αβῠθος, ον,=ἄβυσσος, nisi hoc legend. in Plat. Parm. 130 D.

†᾿Αβύλη, ης, ἡ, *Abyla*, a mountain in Africa, one of the Pillars of Hercules, Strab. p. 827.

᾿Αβύρσευτος, ον, (α priv., βυρσεύω) *untanned*.

᾿Αβυρτάκη, ης, ἡ, *a sour sauce of mustard, onions, pickled capers*, etc., Menand. p. 95.

᾿Αβυρτακοποιός, όν, (ἀβυρτάκη, ποιέω) *making a sour sauce*, Demetr. Areop. 1.

῎Αβυσσος, ον, (α priv., βύσσος) *bottomless, unfathomed*, Hdt. 2, 28, Aesch. Supp. 470: in genl. *boundless, exhaustless*, like βαθύς, ἄβ. πλοῦτος, Aesch. Theb. 950, ἀργύριον, Ar. Lys. 174; cf. Heind. Plat. Parm. 130 D, where ἄβυθος now stands.—II. ἡ ἄβυσσος, *the abyss, bottomless pit*, N. T.—No Att. form ἄβυττος occurs.

†᾿Αβώνου τεῖχος, τό, *Abonitichos*, a city of Paphlagonia, now *Ineboli*, Strab.

†῎Αγᾱ, Dor. for ἄγη, Aesch. Ag 131.

᾿Αγάασθαι, ἀγάασθε, Ep. for ἄγασθαι, ἄγασθε, from ἄγαμαι, Od.

†῎Αγαβος, ου, ὁ, *Agabus*, masc. pr n., N. T.

῎Αγαγον, for ἤγαγον, aor. 2 of ἄγω freq. in Hom.; inf. ἀγαγεῖν.

᾿Αγάζομαι, poet. collat. form of ἄγαμαι, from which we have part. ἀγαζόμενοι, *revering*, Pind. N. 11, 7; ἠγάζετο, Orph. Arg. 63:—Aesch. Supp. 1062 has an act. ἀγάζω, †expl. by Hesych. ἀγανακτέω, βαρέως φέρω, *to feel displeasure at, bear impatiently*; in Soph. Fr. 797=θρασύνω†.—For the Homeric ἀγάσσομαι, etc., v. sub ἄγαμαι.

†᾿Αγαθάγητος, ου, ὁ, *Agathagetus*, masc. pr. n., Polyb. 27, 6, 3.

†᾿Αγαθαρχίδας, ου, ὁ, *Agatharchidas*, a leader of the Corinthians, Thuc. 2, 83.

†᾿Αγαθαρχίδης, ου, and ᾿Αγάθαρχος, ου, ὁ, *Agatharchides* and *Agatharchus*, a grammarian of Cnidus, Strab., etc.—2. an Athenian artist, Dem., etc.—A name common to many others in Thuc., Dion., etc. On the promiscuous use of the patronym. and ordinary form of the name, v. Koen ad Greg. Cor. p. 290.

᾿Αγάθεος, Dor. for ἠγάθεος, Pind. †P. 9, 126.

†᾿Αγάθη, ης, ἡ, *Agathe*, a city of Gallia Narb., now *Agde*, Strab.

†᾿Αγαθήμερος, ου, ὁ, *Agathemerus*, masc. pr. n., Anth. Append. 224.

†᾿Αγαθίας, ου, ὁ, *Agathias*, a historian and poet, Anth. [⏑⏑⏑– and ⏑⏑––]: adj. ᾿Αγαθεϊός, poet. ᾿Αγαθήϊος.

†᾿Αγαθῖνος, ου, ὁ, *Agathinus*, a naval commander of the Corinthians, Xen. Hell. 4, 8, 10.

†᾿Αγαθόβουλος, ου, ὁ, *Agathobūlus*, an Alexandrean philosopher, Luc.—2. a brother of Epicurus, Plut. Epic. 5, Diog. L. 10, 3.

᾿Αγαθίδιον, ου, τό, dim. from sq

᾿Αγαθίς, ίδος, ἡ, *a clue*. [ᾰγᾰ-, Drac.]

᾿Αγαθοδαιμονιασταί, ῶν, οἱ. or better ἀγαθοδαιμονισταί, *guests who drink to the* ἀγαθὸς δαίμων (cf. sq.): hence *guests who drink but little*, Arist. Eth. E. 3, 6, 3. From

᾿Αγαθοδαίμων, ονος, ὁ, (ἀγαθός, δαίμων) *the good Genius*, to whom a cup of pure wine was drunk at the end of dinner, the toast being given in the words ἀγαθοῦ δαίμονος: and in good Greek it was always written divisim.—II. *an Aegyptian serpent*, Wessel. Diod. 3, 50.

᾿Αγαθοδότης, ου, ὁ, (ἀγαθός, δίδωμι) *the Giver of Good*, †fem. ἀγαθοδότις†, Eccl.

᾿Αγαθοειδής, ές, (ἀγαθός, εἶδος) *like good, seeming good*, opp. to ἀγαθός, Plat. Rep. 509 A.

᾿Αγαθοεργέω, contr. -*ουργέω, ῶ, to do good* or *well*, N. T. †1 Tim. vi 18†; and

᾿Αγαθοεργία, ας, ἡ, contr. -*ουργία a good* or *noble deed*, Hdt 3, 154, etc. †act., *well-doing*, Eccl.†; from

᾿Αγαθοεργός, όν, contr. -*ουργός* (ἀγαθός, *ἔργω) *doing well*:—οἱ ᾿Αγαθοεργοί, at Sparta, the five oldest and most approved †of the select body of

300 knights, that attended the kings in war, who retired each year†, and were then employed on foreign missions for the state, Hdt. 1, 67, cf. Ruhnk. Tim. s. v.

†**Ἀγαθόκλεια**, ας, ἡ, *Agathoclēa*, the mistress of Ptolemy Philopator, Polyb. 14, 11, 5.—Others in Ath.: etc.

†**Ἀγαθοκλῆς**, έους poet. ῆος (Alex. Aetol. 11, 1), ὁ, *Agathocles*, a tyrant of Syracuse, Polyb. 12, 15, 6.—2. a sophist of Abdera, Plat. Protag. 316 D.—3. a minister of Ptolemy Philopator, Polyb.—Others in Strab., ; etc.

Ἀγαθοποιέω, ῶ, †absol., *to do good*, N. T. Marc. 3, 4; *to act rightly*, 1 Pet. 2, 15, etc.—2. c. acc., *to do good to, benefit*, LXX., N. T. Luc. 6, 33; and

Ἀγαθοποιία, ας, ἡ,=ἀγαθοεργία, N. T.: from

Ἀγαθοποιός, όν, (ἀγαθός, ποιέω) =ἀγαθοεργός, Plut. †2, 368 B†, LXX., etc.—II. as astrolog. term, *giving a good sign*, Diog. L.

Ἀγαθοπρεπής, ές, (ἀγαθός, πρέπω) *becoming the good*.—†Adv. -ῶς, *kindly*, Dion. Areop.

Ἀγαθόῤῥυτος, ον, (ἀγαθός, ῥέω) *streaming with good*, Synes.

Ἀγαθός, ή, όν, *good*, very freq. in Hom., who often joins it c. acc., βοήν, βίην, πὺξ ἀγαθός, †Il. 2, 408; 6, 478; 3, 237; so also in Att. γνώμην ἀγ., Soph. O. T. 687, πᾶσαν ἀρετήν, Plat. Legg. 899 B; 900 D; τὰ πολιτικά, Id. Gorg. 516 C; so οἱ τί ἀγαθοί; Id. Alc. 1, 124 E: more rarely c. dat. πολέμῳ ἀγ., Xen. Oec. 4, 15†; later c. inf., as, ἀγ. μάχεσθαι, Hdt. 1, 135, cf. 193; and in Att. also c. prep., ἀγ. περί τι, †Lys. 130, 2†, εἴς τι, †Plat. Rep. 462 A†, πρός τι, †Plat. Rep. 407 E; Xen. Mem. 4, 6, 10†; ἔν τινι, †Plut. Popl. 17†. Since ἀγαθός merely denotes *good in its kind*, it serves as an epith. to all sorts of nouns, as opp. to κακός, *bad in its kind*.—1. in Hom. usu. of persons, esp. with the notion of *brave*: hence it became the usu. epith. of heroes, and so later was used pretty nearly=γενναῖος, εὐγενής, *noble*, opp. to κακός, *base, ignoble*; and this was the prevailing notion in the Att. phrase καλοὶ κἀγαθοί, like Lat. *optimates*, Welcker Theogn. praef. p. xxi sq., †and in Od. 15, 324, *a superior*†:—but in Att. more usu. in moral signf., *good, virtuous*.—†In vocat. ὦ 'γαθέ, contd. ὦγαθέ, in Att. writers used as a term of friendly address, or of coaxing, but usu. in gentle admonition or with covered censure; also in irony; *my good friend, my dear sir*, Plat. Gorg. 491 C, 471 D, Xen. Mem. 1, 4, 17 ubi v. Kühner, Herm. Vig. p. 722, n. 64: cf. δαιμόνιε†.—2. of animals, things, etc., e. g. γῆ, cf. κουροτρόφος.—3. of outward circumstances, *good, fortunate, lucky*, Valck. Theocr. 18, 16: εἰς ἀγαθά or ἀγαθὸν (ἐπ' ἀγαθῷ), to one's *advantage*, Il. †23, 305†; 9, 102; 11, 789: †also with a case, c. dat., *good, useful to*, Od. 17, 352; Xen. Cyn. 13, 17; etc.: c. gen. πυρετοῦ, ὀφθαλμίας ἀγ., *against, for* fever, etc., Xen. Mem. 3, 8, 3; so ἐπ' ἀγαθῷ τῆς Ἑλλάδος, Xen. Hell. 5, 2, 25, and with plur. ἐπ' ἀγαθοῖς, Id. 6, 5, 33†: neut. τὰ ἀγαθά, *the goods of fortune, wealth*, Hdt. †2, 172, etc.; *advantages*, Id. 7, 8†; also *good fare, dainties*, Ar. Ach. 873, etc.: but τὸ ἀγαθόν, *the highest good, summum bonum*, Plat., etc.—II. it has no *regular* degrees of comparison †(the comp. -ώτερος, and superl. -ώτατος are found only in non-Att. and late writers, v. Lob. ad Phryn. p. 92 sq.)†; but many forms are used instead; viz., Compar. βελτίων, also ἀμείνων, κρείσσων, λωΐων (λῴων), Ep. ἀρείων, βέλτερος, λωΐτερος, also φέρτερος, ἀρειότερος Theog. 548. Superl. βέλτιστος, ἄριστος, κράτιστος, λώϊστος (λῷστος), Ep. βέλτατος, φέρτατος, φέριστος: the regul. ἀγαθώτατος only in Diod. 16, 85. (The same word as Germ. *gut*, our *good*, with *a* euphon. added: cf. Donalds. New Cratyl. p. 402, sq.) Hence

Ἀγαθότης, ητος, ἡ, *goodness*, Philo,

Ἀγαθουργέω, ῶ, contr. from ἀγαθοεργέω, N. T.; and

Ἀγαθουργία, ας, ἡ, contr. from ἀγαθοεργία, Eccl.: and

†**Ἀγαθουργικός**, ή, όν, *beneficent*; adv. -ῶς, Dion. Areop.: from

Ἀγαθουργός, όν, contr. from ἀγαθοεργός, Plut. †2, 1015 E.—Adv. -γῶς, Dion. Areop.

Ἀγαθοφανής, ές, (ἀγαθός, φαίνομαι) *appearing good*, Democr.

†**Ἀγαθοφῐλής**, ές, (ἀγαθός, φιλέω) *loving good*, Dion. Areop.

Ἀγαθόφρων, ον, gen. ονος, ὁ, ἡ, (ἀγαθός, φρήν) *well-minded*, Procl.

Ἀγαθοφυής, ές, (ἀγαθός, φύω) *of good abilities*; †superl. -φυέστατος, Nicet.

Ἀγαθόω, ῶ, f. -ώσω, (ἀγαθός) *to do good to* one, LXX.; †c. dat. 1 Sam. 25, 31; c. acc. Ier. 44, 27.

Ἀγαθύνω, †f. -ῠνῶ, 1 aor. ἠγάθῡνα, pass. ἠγαθύνθην, fut. pass. -θυνθήσομαι†, *to make good, exalt*, LXX.—II. *to do good*, and that, either transit., =foreg., or absol. *to do good*, both in LXX. †Ps. 124, 4, etc.—III. *to adorn*, Id. 2 Reg. 9, 30†. Pass., *to be of good cheer*, †*to be delighted*, Id. Dan. 6, 23.

†**Ἀγάθυρνα**, ης, ἡ, *Agathyrna*, and **Ἀγάθυρνον**, ου, τό, *Agathyrnum*, a city of Sicily, Strab.; hence adj. **Ἀγαθυρναῖος**, α, ον, and pecul. fem. **Ἀγαθυρνῖτις**, Diod.

†**Ἀγάθυρσοι**, ων, οἱ, *the Agathyrsi*, a European nation, dwelling on the Maris, in what is now Transylvania, etc., Hdt. 4, 49, etc.

†**Ἀγάθυρσος**, ου, ὁ, *Agathyrsus*, a son of Hercules, Hdt. 4, 10.

†**Ἀγάθων**, ωνος, ὁ, *Agatho*, masc. pr. n., a son of Priam, Il. 24, 249.—2. an Athenian tragic poet, Ar. Ran. 83.—Others in Plut., etc.

Ἀγαθωσύνη, ης, ἡ, *goodness, kindness*, N. T. †Rom. 15, 14, etc.

Ἀγαίομαι, Ep. and Ion. pres.= ἄγαμαι, ἀγάομαι, but only in bad sense, *to be angry at*, τι, Od. 20, 16, Archil. 10; †c. dat., Hes. Op. 331†; also c. dat., *to envy*, Hdt. 6, 61, cf. 8, 69.

†**Ἀγαῖος**, ου, ὁ, *Agaeus*, an Elean, Hdt. 6, 127.

Ἀγακλεής, ές: a poet. gen. ἀγακλῆος, Il. 16, 738: shortened acc. ἀγακλέᾰ, Pind. P. 9, 187; I. 1, 49: pl. ἀγακλέᾰς, Antim. Fr. 36; dat. ἀγακλέῑ, Anth.: cf. εὐκλεής, (ἄγαν, κλέος):—*very glorious, famous*, Lat. *inclytus*, in Il. always of men, as 16, 738; 23, 529: in Pind., ἀγ. αἶα, etc. —Ep. and Lyr. word, except that Hipp. has adv. ἀγακλεῶς, p. 28.

†**Ἀγακλέης**, contd. -κλῆς, έους poet. ῆος, ὁ, *Agacles*, a Myrmidon, Il. 16, 571.

Ἀγακλειτός, ή, όν,=foreg., Hom., and Hes., usu. of men, yet also, ἀγακλειτὴ ἑκατόμβη, Od. 3, 59; ἀγ. πάθος, Soph. Tr. 855. Cf. ἀγάκλυτος.

Ἀγακλυμένη, (ἄγαν, κλύμενος) a poet. fem.=sq., only in Antim. Fr. 25

Ἀγακλυτός, όν, (ἄγαν, κλυτός) like ἀγακλεής, ἀγακλειτός, Lat. *inclytus*, Hom. (chiefly in Od.), and Hes., usu. of men; yet also, ἀγακλυτὰ δώματα, Od. 3, 388; 7, 3, 46.

Ἀγακτιμένη, ης, ἡ, (ἄγαν, κτίζω) a poet. fem.=εὐκτιμένη, *well-built* o *placed*, πόλις, Pind. P. 5, 108.

Ἀγαλακτία, ας, ἡ, *want of milk* from

Ἀγάλακτος, ον, (α priv., γάλα) *without milk, giving no milk*, Hipp. p 247, cf. Call. Apoll. 52.—2. *getting no milk*, i. e. *taken from the mother's breast*, Horace's *jam lacte depulsus*, Aesch. Ag. 718, acc. to some, but v. infr. II. —3. *never having sucked*, Nonn.—4 νομαὶ ἀγάλακτοι, pastures *bad for milch cattle*, Galen.—II. (α copulat. γάλα)=ὁμογάλακτος, †*suckled along with others*†, *one of a family*, hence λέοντα ἔθρεψεν ἀγάλακτον, he reared a lion *as one of his family*, i. e. among his children, Aesch. Ag. 718.

Ἀγάλαξ, ακτος, ὁ, ἡ,=foreg. (signf I), found only in plur. ἀγάλακτες, Call. Apoll. 52.

Ἀγαλαξία, ας, ἡ,=ἀγαλακτία.

Ἀγαλλίαμα, ατος, τό, *a transport of joy*, †*delight*, LXX. Isae. 16, 10; also *a cause of rejoicing, source of joy*, Id. 60, 15; and

Ἀγαλλίᾱσις, εως, ἡ, *exceeding great joy*, N. T., †Luc. 1, 14.—2. *strong expression of joy, exultation*, breaking forth into singing, accompanied with dancing, LXX.: from

Ἀγαλλιάω, ῶ, more freq. as dep. ἀγαλλιάομαι, f. -άσομαι [ᾱ], strengthened for ἀγάλλομαι, *to rejoice exceedingly*, N. T. †Matth. 5, 12, absol. c. subst. cogn. 1 Pet. 1, 8; c. dat c. prep. ἐν, et ἐπί, Joh. 5, 35; Luc. 1, 47, etc.

Ἀγαλλίς, ίδος, ἡ, a bulbous plant of the genus ὑάκινθος, *the iris* or *flag*, H. Hom. Cer. 7, 426; cf. Alb. Hesych 1, p. 30.

Ἀγάλλοχον, ου, τό, Lat. *agallochum*, *the bitter aloe*, Diosc. 1, 21, ubi v. Sprengel; from Aëtius' time called ξυλαλόη.

Ἀγάλλω, f. -αλῶ: aor. ἀγῆλαι:— =ἀγλαὸν ποιῶ, *to make glorious, glorify, honour, praise*, Pind. O. 1, 139. N. 5, 79: esp., *to pay honour to a god*, ἄγαλλε Φοῖβον, Ar. Thesm. 128; ἀγ. τινὰ θυσίαισι, Ar. Pac. 399: *to adorn, deck*, γαμηλίους εὐνάς, Eur Med. 1026.—Mostly in pass. ἀγάλλομαι (Hom., Hes., Hdt. never use the act.), but only in pres. †in Hom. and Hes.; in later wr. also in† impf.: †an aor. pass. ἀγαλθῆναι in Dio C. 51, 20†:—*to glory, take delight, rejoice* or *exult in* a thing, *be proud of* it, usu c. dat., ἵπποισιν καὶ ὄχεσφι, Il. 12, 114; ὄρνιθες ἀγάλλονται πτερύγεσσι, νῆες οὔρῳ Διός, Il. 2, 462, Od. 5, 176; ὀπὶ καλῇ, Hes. Th. 68: so too in the best prose from Hdt. and Thuc. downwards, but also ἀγάλλεσθαι ἐπί τινι, Thuc. 3, 82; later also διά or ἀμφί τι, and even c. acc., Anth. P. 7, 378: c. part., *to delight in*, †ἀγάλλεται ἔχων, *he exults in* having, Il. 17, 473† Thuc. 4, 95; †Xen. Ag. 5, 3; c. infin. in Nonn.†—Cf. ἄγαλμα throughout (From same root as ἀγλαός.) Hence

Ἄγαλμα, ατος, τό, acc. to Hesych. πᾶν ἐφ' ᾧ τις ἀγάλλεται, *a glory, delight, honour*, Hom., as Il. 4, 144: so Alcae., Fr. 1, speaks of λόφοι as κεφαλαῖς ἀγάλματα: and Pind. calls his ode χώρας ἄγαλμα, N. 3, 21, cf. 8, 27; so, τέκνον δόμων ἄγαλμα

Aesch. Ag. 207; †Καδμείας Νύμφας ἄγ., Soph. Ant. 1116†; etc.—2. *a pleasing gift*, esp. for the gods, ἄγ. θεῶν, Od. 8, 509, cf. 3, 438, where a bull adorned for sacrifice is called an ἄγαλμα or *votive gift;* so too a tripod, Hdt. 5, 60; and in genl.=ἀνάθημα, Böckh Inscr. 1, p. 7. Hence, esp. after Hdt.,—3. *a statue in honour of a god*, Hdt. 2, 42, 46, etc.; *the image of a god* as an object of worship, Plat. Phaedr. 251 A:—but ἄγ. Ἀΐδα, in Pind. N. 10, 125, is *the headstone* of a grave, called στήλη in the parallel passage of Theocr., 22, 207.—4. then in genl.=ἀνδριάς, *any statue*, Plato Meno 97 D: and—5. lastly *any image*, expressed by painting or words, Plat. Tim. 529 C, Symp. 216 E.—On the word cf. Ruhnk. Tim. s. v., †and Siebelis praef. ad Paus. pp. 41 sqq.† Hence

Ἀγαλματίας, ου, ὁ, *like a statue, beautiful as one*, Philostr.

Ἀγαλμάτιον, ου, τό, dim. from ἄγαλμα, Plut. Lyc. 25, etc.

Ἀγαλματογλύφος, ον, (ἄγαλμα, γλύφω) *a carver of statues*, Eccl.

Ἀγαλματοποιέω, ῶ, *to make statues*, Poll. Hence

Ἀγαλματοποιητικός, ή, όν, *fit for an* ἀγαλματοποιός, Poll.

Ἀγαλματοποιία, ας, ἡ, *the art of an* ἀγαλματοποιός, Poll.: from

Ἀγαλματοποιός, όν, (ἄγαλμα, ποιέω) *making statues:* as subst., *a statuary, sculptor*, Hdt. 2, 46, Plat., etc.

Ἀγαλματουργία, ας, ἡ,=ἀγαλματοποιΐα; and

Ἀγαλματουργικός, ή, όν,=ἀγαλματοποιητικός: from

Ἀγαλματουργός, όν, (ἄγαλμα, *ἔργω)=ἀγαλματοποιός, Poll.

Ἀγαλματοφορέω, ῶ, only met., *to carry an image in one's heart*, Philo: from

Ἀγαλματοφόρος, ον, (ἄγαλμα, φέρω) only met., *carrying an image in one's heart*, Philo.

Ἀγαλματόω, ῶ, f. -ώσω, (ἄγαλμα) *to make into an image*, Lyc. 845.

†Ἀγαλμοειδής, ές, (ἄγαλμα, εἶδος) *statue-like, beautiful* as a statue, Lyd.

Ἀγαλμοτυπής, ές, (ἄγαλμα, τύπος) †for ἀγαλματοτυπής†, *forming a statue;* as subst. ὁ, or ἀγαλματυπεύς, έως, ὁ, *a sculptor*. †Maneth. 4, 569.

ἌΓΑΜΑΙ, dep. mid.: fut. ἀγάσομαι, Ep. ἀγάσσομαι: usu. aor. ἠγάσθην, but also ἠγασάμην (even in Att., as Dem. 296, 4), Ep. ἠγασσάμην (Il. 3, 181), or without augm. (Ib. 224): Ep. 2 plur. pres. ἀγάασθε, inf. ἀγάασθαι, Od.: impf. ἠγάμην, Plat.

I. †in good sense, *to hold in high estimation*†,—1. absol., *to wonder, be astonished*, Od. 16, 203, etc.; c. part., ἄγαμαι ἰδών, Il. 3, 224.—2. more freq., *to wonder at, admire* a person or thing, *esteem, honour, revere*, c. acc., Il. 3, 181, Od. 6, 168, etc.: ἄγασθαί τι τινός, *to wonder at* something *in* one, Il. 7, 404: hence in prose, ἄγ. τινος ὅτι..., or ἄγ. τινος, c. part., *to wonder at* one's doing, Hdt. 6, 76, etc.: ἄγ. τινά τινος, *to admire* one *for* a thing, Plat. Rep. 426 D; also, ἄγ. τινός τινος, Id. Euthyd. 276 D: and c. gen. only, Ar. Av. 1744, etc.; also like χαίρω, ἥδομαι, etc., c. dat., *to be delighted with* a person or thing, Hdt. 4, 75, Xen. Cyr. 2, 4, 9, etc.; and later ἐπί τινι, cf. Ruhnk. Tim.—II. in bad sense, †*to regard as too high*†, *to envy, be angry at*, τι, Od. 2, 67, τινί, Il. 17, 71, περί τινος, Il. 23, 639, and c. inf. or οὕνεκα following, Od. 5, 119; 8, 565.—Hom. uses in this signf. only aor. ἠγασάμην, and as pres. ἀγάομαι or ἀγαίομαι, q. v.: †Buttm., Catal. p. 2, says ἄγαμαι is used by all writers in a good sense†: in Att. ἄγ. τινί τι, to envy one something? (From the same root as ἄγη, *wonder*, ἄγαν, ἀγάζομαι: cf. Buttm. Lexil. s. v. αἴητος 4.)

Ἀγαμέμνων, ονος, ὁ, *Agamemnon*, king of Mycenae, leader of the Greeks against Troy, Hom.: hence adj. Ἀγᾰμεμνόνεος, έα, εον, Hom., also Ἀγᾰμεμνόνειος, εία, ειον, †Eur. I. T. 1290†, and -όνιος, ία, ιον, Aesch. †Ag. 1499†, and Pind. †P. 11, 30†: patronym. Ἀγᾰμεμνονίδης, ου, ὁ, *Agamemnon's son*, Orestes, Od. 1, 30. (Ἄγαν, μέμνων from μένω, *the very resolute* or *steadfast*, cf. Μεμνών.)

†Ἀγαμένης, ους, ὁ, *Agămenes*, masc. pr. n., Paus. 10, 9, 10.

Ἀγαμένως, adv. part. pres. from ἄγαμαι,=θαυμαστῶς, ἀγ. λέγειν, to speak *with applause*, Arist. Rhet. 3, 7, 3; so too, τὸν λόγον ἀγαμένως ἐδέξατο, Heind. Plat. Phaed. 89 A.

Ἀγᾰμήδη, ης, ἡ, (ἄγαν, μῆδος, and so strictly *the very wise*) †*Agamēdē*, daughter of Augeas, wife of Mulius, acquainted with the healing virtues of plants, Il. 11, 740.

†Ἀγᾰμήδης, ους, ὁ, (ἄγαν, μῆδος) *Agamēdes*, son of Erginus, and one of the builders of Apollo's temple at Delphi, H. Herm. Ap. 296.

†Ἀγαμήστωρ, ορος, ὁ, *Agamestor*, masc. pr. n., Ap. Rh. 2, 850.—Others in Plut., etc.

Ἀγάμητος, ον, (α priv., γαμέω) rarer form for ἄγαμος, Soph. Fr. 798, v. Lob. Phryn. 514. [ᾰ]

Ἀγαμία, ας, ἡ, (ἄγαμος) *single estate, celibacy*, Plut. 2, 491 E.

Ἀγαμίου δίκη, ἡ, an action against a bachelor *for not marrying*, Plut. Lys. 30.

Ἄγαμος, ον, (α priv., γάμος) *unmarried, single:* in Il. 3, 40, and in prose, only of *the man*, whether a bachelor or widower, ἄνανδρος being used of the *woman:* however ἄγαμος is used of the woman in Aesch. Supp. 143, Soph. Ant. 867, and several times in Eur.—II. γάμος ἄγαμος, *a marriage that is no marriage*, †by the laws of gods and men, i. e. *an unhallowed* or *unnatural*† *marriage*, Soph. O. T. 1214, like βίος ἄβιος, etc.

ἌΓΑΝ, *very, much, very much*, first in Pind., and Trag.: the word in genl. is only Dor. and Att., λίην being its equiv. in Ep. and Ion.: strongly affirmat. like Lat. *prorsus, too surely*, Aesch. Theb. 811; and so in compos. it always strengthens or enforces. The bad sense *too, too much*, like Lat. *nimis*, occurs only in peculiar phrases, e. g. in the famous μηδὲν ἄγαν, *ne quid nimis*, not *too much* of anything, first in Theogn. 219, 335, etc., Pind. Fr. 235: so, ἄγαν τι ποιεῖν, Plat., etc. It is not seldom joined with an adj., which may either go before or follow: also with a subst., †ἡ ἄγαν σιγή, Soph. Ant. 1251†, ἡ ἄγαν ἐλευθερία, Plat. Rep. 564 A; but seldom without the article, as, εἰς ἄγαν δουλείαν, Id. ib.; †also with adv., as, ὠμῶς ἄγαν, Xen. Vect. 5, 6†. (From same root as ἄγαμαι, ἀγάζομαι, and ἄγη, *wonder*.) [ᾰγᾱν, but later sometimes ᾰγᾰν in Anth. †P. 5, 216; 10, 51.]

Ἀγανακτέω, ῶ, f. -ήσω, strictly in physical signf., *to feel a violent irritation*, Plat. Phaedr. 251 C; and of wine, *to ferment*, Plut. †2, 734 E†.—II. metaph., *to be grieved, displeased, vexed, annoyed, angry*, or *discontented*, Ar. Vesp. 287; ἀγ. εἰ..., or ἐάν..., for ὅτι..., Plat. Lach. 194 A: c. dat. rei, *to be vexed at* a thing, e. g. θανάτῳ, Plat. Phaed. 63 B; also c. acc. rei, Heind. Phaed. 64 A; †c. acc. neut. pron. followed by ὅτι, ταῦτα.... ἀγ. ὅτι, Plat. Euthyd. 4 D†; also ἀγ. ἐπί τινι, Isocr. 357 A; ὑπέρ τινος Plat. Euthyd. 283 D, etc.; περί τινος, Id. Ep. 349 D; πρός τι, Epict. 4; and sometimes c. gen. rei, A. B. p. 334: also c. part., *to be angry at one's doing*, Plat. Phaed. 62 E. †The person at whom one is angry, etc., stands usu. in dat., for which also πρός τινα, Plut. Camill. 28, and κατά τινος, Luc. Tim. 18, are used†.—In Aristid. and Luc. ἀγανακτεῖσθαι as a dep.—(It is plainly connected with ἄγαν. The final -ακτέω is referred by Schneid. to ἄγω, by others to ἄχθος; but all this is dub.) Hence

Ἀγανάκτησις, εως, ἡ, strictly *physical pain and irritation*, Plat. Phaedr. 251 C; but usu., *vexation, annoyance*, ἀγανάκτησιν ἔχει τινί, gives a man just *grounds for displeasure*, Thuc. 2, 41. Hence

Ἀγανακτητῐκός, ή, όν, *apt to be vexed, easily vexed, irritable, peevish*, Plat. Rep. 604 E, 605 A, Bekk., ubi olim ἀγανακτικός.

Ἀγανακτητός, ή, όν, verb. adj. from ἀγανακτέω, *vexatious, annoying*, Plat. Gorg. 511 B.

Ἀγανακτῐκός, ή, όν,=ἀγανακτητικός (q. v.), Luc. Pisc. 14. Adv. -κῶς.

†Ἀγᾰνίκη, ης, ἡ, *Aganice*, a female skilled in astronomy, Plut. 2, 145 D, elsewhere called Ἀγλαονίκη. [ῑ]

†Ἀγᾰνίππη, ης, ἡ, *Aganippe*, a fountain on Mount Helicon in Boeotia, sacred to the Muses, Paus. 9, 29, 5.

†Ἀγάνιππος, ου, ὁ, *Aganippus*. masc. pr. n., Q. Sm. 3, 230.

Ἀγάννιφος, ον, (ἄγαν, νίφω) *much snowed on, snowy*, Ὄλυμπος, Il. 1 420: poet.

Ἀγανοβλέφαρος, ον, (ἀγανός, βλέφαρον) *mild-eyed*, Ibyc. 4: †poet.

Ἀγανόρειος, α, ον, Dor. for ἀγην-, Aesch. Pers. 1026.

Ἀγανορία, ας, ἡ, (ἀγάνωρ) Dor. for ἀγηνορία.

Ἀγανός, ή, όν, (γάνος, γάνυμι) *mild, gentle, kindly, loving*, of persons and things, βασιλεύς. †Od. 2, 230†; ἔπεα, †Il. 2, 180†, εὐχωλαί, †Il. 9, 499†, δῶρα, †Il. 9, 113, μῦθοι, Od. 15, 53†; also in Pind. †λόγοι ἀγ., P. 4, 179, ὀφρύς, P. 9, 66†, and Trag. †only ἐλπίς, Aesch. Ag. 101, but adv. in Eur. v. infra†, but in Hom. mostly of the shafts of Apollo and Diana (ἀγανὰ βέλεα), as bringing an easy and quick death.—Superl. ἀγανώτατος, Hes. Th. 408. Adv. -νῶς, †Anacr. 49, 1†, Eur. I. A. 602. Compar., ἀγανώτερον βλέπειν, Ar. Lys. 886. Only poet. [ᾰγ]

Ἄγανος, ον, (ἄγνυμι) *broken:* ξύλον ἄγ., sticks *broken for firewood*, A. B.

Ἀγᾰνοφροσύνη, ης, ἡ, *mildness, gentleness, kindliness*, Il. 24, 772, Od. 11 202. [ῠ] From

Ἀγᾰνόφρων, ον, gen. ονος, (ἀγανός φρήν) *mild-minded, gentle of mood*, Il. 20, 467; Ἡσυχία, Ar. Av. 1321. Only poet.

Ἀγανώπης, ου, ὁ, fem. -ῶπις, ιδος (ἀγανός, ὤψ) *mild-looking*

Αγάνωρ, ορος, ὁ, ἡ, Dor. for ἀγήνωρ, Pind. [ᾰγᾱ-]

Ἀγάομαι, Ep. collat. form of ἄγαμαι, but only found in part. ἀγώμενος (in act. signf.), *admiring*, Hes. Th. 619; for ἀγάασθε, etc., are lengthd. forms from ἄγαμαι.

Ἀγαπάζω, †and dep. mid. -άζομαι, the more usu. Hom. collat. form of ἀγαπάω†, v. sub ἀγαπάω.

†**Ἀγαπαῖος**, ου, ὁ, *Agapaeus*, tyrant of Oreus in Euboea, Dem. 126, 4.

Ἀγαπατός, όν, Dor. for ἀγαπητός, Pind.

Ἀγαπάω, ῶ, f. -ήσω, †pf. ἠγάπηκα, Plat.† (ἄγαμαι, ἀγάζομαι) *to receive willingly* or *readily*:—I. of persons, *to bid welcome, welcome, entertain*, Hom., who prefers the form †ἀγαπάζω, using ἀγαπάω only in Od. 23, 214†; he also has ἀγαπάζομαι as dep., like ἀμφαγαπάζομαι, Od. 7, 33, †and in the phrase κύνεον ἀγαπαζ. κεφαλήν τε καὶ ὤμους, Ib. 17, 35; 21, 224; 22, 499†, cf. Pind. P. 4, 247: in genl., *to love*: hence of all acts that show love, *to take leave*, Ap. Rh. †4, 1291†; *to pay the last honours* to the dead, Valck. Phoen. 1337: it is used=ἐρᾶν, of sexual love, only in late writers, as Luc. †V. H. 2, 25, etc.†; and strictly differs from φιλεῖν, as implying *regard* and *satisfaction*, rather than *affection*, v. Xen. Mem. 2, 7, 9, and 12.

II. in relation to things, *to be well pleased, contented*, οὐκ ἀγαπᾷς, ὅθ' ἕκηλος μεθ' ἡμῖν δαίνυσαι, Od. 21, 289: freq. in Att., ἀγαπᾶν, εἰ..., ἐάν... or ἤν..., for ὅτι, Ar. Vesp. 684, and freq. in Plat., cf. Jelf Gr. Gr. 804, 8; also c. part., ἀγαπᾶν τιμώμενος, Plat. Rep. 475 B: very freq. c. dat. rei, *to be contented* or *pleased at* or *with* a thing, like στέργω, ἀσπάζομαι, as ἀγ. τοῖς ὑπάρχουσιν, Lys. 192, 26, Dem. 13, 11; more rarely c. acc., Heind. Plat. Euthyd. 306 C: lastly c. inf., *to be wont to do*, like φιλεῖν, Arist. Oec. 2. Hence

Ἀγάπη, ης, ἡ, *love, brotherly love*, †N. T. Matth. 24, 12, etc.—In pl. ἀγάπαι, *the love-feasts* of the early Christians, Id. Jud. 12, cf. 1 Cor. 11, 21–34.

Ἀγάπημα, ατος, τό, (ἀγαπάω) *the object of love*, Lat. *deliciae*, Crat. Theb. 4.

Ἀγαπήνωρ, ορος, ὁ,=ἠνορέην ἀγαπῶν, *loving manliness, manly*, epith. of heroes, Il. 8, 114, etc.

†**Ἀγᾰπήνωρ**, ορος, ὁ, *Agapenor*, son of Ancaeus, leader of the Arcadians before Troy, Il. 2, 609.

Ἀγάπησις, εως, ἡ, (ἀγαπάω) *affection*, Def. Plat. 413 B; †πρός or περί τινα, Plut. Per. 24, Cor. 37.

Ἀγαπησμός, ὁ, rarer form for foreg., Menand. p. 157.

Ἀγαπητέος, ον, verb. adj. from ἀγαπάω, *to be loved*, †*eagerly sought*, Plat. Rep. 358 A.

Ἀγαπητικός, ή, όν, *affectionate*, Plut. Sol. 7.

Ἀγαπητός, ή, όν, verb. adj. from ἀγαπάω, *beloved*, Il. 6, 401, Od. 4, 817; μοῦνος ἐὼν ἀγαπητός, the only (and so *doubly*) *beloved* son, Od. 2, 365, †and thus applied to an only son without μοῦνος, Il. 6, 401, Od. 4, 817†.—2. *desirable, delightful*, ἀγαπατά (ἐστι), c. inf., Pind. N. 8, 6: freq. in Att. prose, *worthy of love, loveable*, Plat. Alc. 1, 131 E, etc.—II. neut., ἀγαπητόν (ἐστι), *one must be content*, εἰ..., ἐάν..., Plat. Prot. 328 A, Arist., etc.—So Adv. -τῶς, *readily, contentedly*, Plat., etc.; ἀγαπητῶς ἔχειν, *to be contented*, like ἀγαπᾶν:—but also in Att. prose, *so as only just to content one*, i. e. *only just, barely, scarcely*,=μόλις, Heind. Plat. Lys. 218 C; ἀγαπητῶς σωθῆναι, Lys. 107, 16, cf. Meineke Menand. p. 108.

†**Ἀγαπτόλεμος**, ου, ὁ, (ἄγαν, πτόλεμος) *Agaptolemus*, son of Aegyptus, Apollod. 2, 1, 7.

†**Ἄγαρ**, ἡ, indecl., (Ἀγάρα, ης, Joseph.) *Hagar* or *Agar*, Hebr. fem. pr. n., N. T.

Ἀγᾰρῐκόν, οῦ, τό, Lat. *agaricum*, a sort of *tree-fungus*, used for tinder. [The quantity of first syll. is dub., cf. Gal. Antid. 894 B, 895 D.]

†**Ἀγαρίστη**, ης, ἡ, *Agariste*, daughter of Clisthenes of Sicyon, Hdt. 6, 126.—2. mother of Pericles, Id. 6, 131.

Ἀγάῤῥοος, ον, contr. -ῤῥους, ουν, (ἄγαν, ῥέω) *strong-flowing*, of the sea, Il. 2, 845; 12, 30; †Τίγρις, Anth. P. 7, 747.

Ἀγασθενής, ές, (ἄγαν, σθένος) *very strong*, †ἀγ. ἡρώων, Opp. Cyn. 2, 3; βασιλήων, Anth. P. 9, 688†: in Il. only as prop. n., v. sq.

†**Ἀγασθένης**, εος contd. ους, ὁ, *Agasthenes*, son of Augeas, king of Elis, Il. 2, 624.

†**Ἀγασίας**, ου, ὁ, *Agasias*, a Stymphalian of Arcadia, in the army of the ten thousand, Xen. An. 4, 1, 27.—2. a statuary of Ephesus, Paus.

†**Ἀγασικλέης** contd. -κλῆς, gen. έους, ὁ, *Agasicles*, a Spartan king, in Hdt. 1, 65, wr. Ἡγησικλέης. A name common to many others, Hdt., Paus., etc.

Ἄγασμα, ατος, τό, (ἄγαμαι) *a marvel, a wonder*, Soph. Fr. 799.

Ἀγάστονος, ον, (ἄγαν, στένω) *much groaning, howling*, of the hollow roaring of the waves, Od. 12, 97, H. Ap. 94: *loud-wailing*, Aesch. Theb. 95.

Ἀγαστός, ή, όν, verb. adj. from ἄγαμαι, *admired, admirable*, Aesch. Fr. 249, †Eur. Hec. 169; as opp. to οὐ θαυμαστόν, Xen. An. 1, 9, 14; with τίμιος, Plat. Legg. 808 C. Adv. -τῶς, Xen. Ages. 1, 24.

Ἀγάστροφος, ου, ὁ, (ἄγαν, στρέφω) strictly, *the much-turning*, †only as pr. n., *Agastrophus*, a Trojan, Il. 11, 338.

Ἀγάστωρ, ορος, (α copulat., γαστήρ) *from the same womb*: in genl., *a near kinsman*, Lyc. 264.

Ἀγασυλλίς, ίδος, ἡ, a plant, *heracleum gummiferum*, Diosc. 3, 98.

Ἀγάσυρτος, ου, ὁ, an obscure epith. given to Pittacus by Alcae. (6), which Diog. L. 1, 81, explains by ἐπισεσυρμένος καὶ ῥυπαρός.

Ἀγασῶς, Lacon. acc. pl. of ἀγαθός, Ar. Lys. 1301.

Ἀγᾰτός, ή, όν, poet. for ἀγαστός, as θαυματός, ἀδάματος, etc., H. Hom. Ap. 515, Ruhnk. Ep. Cr. p. 26.

†**Ἀγαυή**, ῆς, ἡ, *Agave*, daughter of Nereus and Doris, Il. 18, 42.—2. daughter of Danaus, Apollod. 2, 1, 4.—3. daughter of Cadmus, wife of Echion, mother of Pentheus, Hes. Th. 976.

Ἀγαύομαι,=ἄγαμαι, dub. l. in Opp. Hal. 4, 138.

Ἀγαυός, ή, όν, (akin to γαῦρος, γαίω, Lat. *gaudeo*) in Hom. almost always of kings, heroes, etc., *illustrious, noble, high-born*, ἀγ. κήρυκες, †Il. 3, 268†, μνηστῆρες, †Od. 2, 209†, Φαίηκες, †Od. 13, 304†: also, ἀγαυὴ Περσεφόνεια, Od. 11, 213; πομπῆες ἀγαυοί, *noble* guides, Od. 13, 71:—superl. ἀγαυότατος, Od. 15, 229; also in Pind. †P. 4, 127†.—II. Ἀγαυός, Ἀγαυή, masc. and fem. pr. n., *Agavus, Agave*, Il., and Hes.; but in these the accents should prob. be Ἄγαυοι, Ἀγαύη, Jac. A. P. p. 809, Elmsl. Bacch. 229: cf. γλαυκός, Γλαῦκος, etc.

Ἀγαυρός, ά, όν,=ἀγαυός (as ἀλάβαστος and ἀλάβαστρος), yet in a somewhat different signf., *stately, proud*, ταῦρος, Hes. Th. 832, Wess Hdt. 7, 57, where the superl. adv ἀγαυρότατα is used of Xerxes. Cf γαῦρος.

Ἀγάφθεγκτος, ον, (ἄγαν, φθέγγομαι) *loud-sounding*, ἀοιδαί, Pind. O. †6, 155.

†**Ἄγβαλος**, ου, ὁ, *Agbalus*, an Arcadian, Hdt. 7, 98.

†**Ἀγβάτανα**, ων, τά, Ion. and poet. for Ἐκβάτανα, Hdt. 1, 98, Aesch. Pers. 961.—2. a small town of Syria, Hdt. 3, 64.

Ἄγγαρα, ων, τά, *the daily stages of the* ἄγγαροι.

Ἀγγαρεία, ας, ἡ, (ἀγγαρεύω) *the office of an* ἄγγαρος.

Ἀγγαρευτής, οῦ, ὁ, *one who employs an* ἄγγαρος: from

Ἀγγαρεύω, (ἄγγαρος) *to despatch as an* ἄγγαρος, *press one to serve as such*, †*to constrain* to the performance of any labour, N. T. Matth. 5, 41; Marc. 15, 21†; or in genl., *to press, detain*, Bentl. Menand. p. 58.

Ἀγγαρήϊος, ὁ, Ion. form=ἄγγαρος, Hdt. 3, 126:—τὸ ἀγγαρήϊον, *the business of an* ἄγγαρος, *post-riding*, the whole Persian system of mounted couriers, Hdt. 8, 98.

Ἄγγαρος, ου, ὁ, Persian word, *a mounted courier*, such as were kept ready at regular stages throughout Persia for carrying the royal despatches, Hdt. 8, 98, Xen. Cyr. 8, 6, 17: †authorized to compel the service of the king's subjects, and to make use of their horses and whatever might facilitate the transmission of the intelligence they had to convey†:—In Aesch. Ag. 282, as adj. ἄγγαρον πῦρ, the *courier* flame, said of beacon fires used for telegraphing; cf. πομπός fin.

Ἀγγείδιον, ου, τό, dim. from ἀγγεῖον.

Ἀγγειολογέω, ῶ, *to discourse on the blood-vessels*, Galen. From

Ἀγγεῖον, ου, τό, Ion. ἀγγήιον, (ἄγγος) *a vessel, pail*, Hdt. 1, 188, etc. in genl., *a reservoir, receptacle*, Xen Oec. 9, 2, Plat. Criti. 111 A, etc.—II. of the human body, *a blood-vessel*, Galen: of plants, *a capsule*, Theophr

Ἀγγειοσέλινον, ου, τό, *pot-parsley*, Anacr. 35, acc. to an ingenious conjecture of Bergk.

Ἀγγειώδης, ες, (ἀγγεῖον, εἶδος) *like a vessel, hollow*, †Arist. Part. An. 3, 8, 5.

Ἀγγελία, ας, ἡ, (ἄγγελος) *a message, tidings, news*, as well the substance as the conveyance thereof, Hom.: ἀγγελίη λέγουσα, Hdt. 2, 114; ἀγγελίη ἐμή, *a report* of me, concerning me, Il. 19, 336; so, ἀγγ. τινός, *a message about* some person or thing, Soph. Aj. 221, Thuc. 8, 15:—ἀγγελίην ἐλθεῖν, like Lat. *legationem obire*, Il. 11, 140, cf. Od. 21, 20:—in Ep. poets also, ἀγγελίης ἤλυθες, Il. 13, 252; ἀγγελίης οἴχνεσκε, Il. 15, 640; ἤλυθε σεῦ ἕνεκ' ἀγγελίης (i. e. ἀγγελίης σοῦ ἕνεκα), Il. 3, 206; ἀγγελίης πωλεῖται, Hes. Th. 781; in all which places it is genit. causae, and may be rendered *on account of* a message; for the old Interpp. are no doubt wrong in assuming a masc. subst. ὁ ἀγγελίης, cf. Buttm. Lexil. s. v., Spitzn. Il. 13, 252.—2. †the substance of a message†, *an an-*

nouncement, proclamation, Pind. P. 2, 44: *a command, order,* H. Hom. Cer. 448, Pind. O. 3, 50, cf. Od. 5, 150; 7, 263.

†Ἀγγελίαρχος, ου, ὁ,=ἀρχάγγελος, Anth. P. 1, 34.

Ἀγγελιαφορέω, ῶ, f. *-ήσω, to bring a message:* from

Ἀγγελιαφόρος, ον, (ἀγγελία, φέρω) *bearing a message, a messenger,* Ion. ἀγγελιηφόρος, Hdt. 1, 120; esp., *the Persian minister who introduced people to an audience* with the king, Hdt. 3, 118: †cf. εἰςαγγελεύς, and Bähr ad Hdt. 1, 114.

Ἀγγελίεια, ας, ἡ, *a female messenger,* Orph. Hymn. 78, 3.

Ἀγγελίης, ὁ, v. sub ἀγγελία.

Ἀγγελιηφόρος, ον, Ion. for ἀγγελιαφόρος, Hdt.

Ἀγγελικός, ή, όν, *of* or *belonging to an* ἄγγελος, †ῥήσεις ἀγγ., *the parts* in a tragedy *spoken by messengers*†, A. B.: †in Eccl. *angelic*†: but, ἀγγελικὴ ὄρχησις, a dance *at a banquet,* Ath. 629 E.

Ἀγγελιώτης, ου, ὁ, *a messenger,* H. Hom. Merc. 296: fem. *-ῶτις, ιδος,* Call. Del. 216.

Ἀγγέλλω, f. *-ελῶ*: aor. 1 *ἤγγειλα*: aor. 2 *ἤγγελον,* which though disputed is found as early as Hdt. 4, 153 (*ἀπήγγελον*), and is freq. in later Greek, v. Poppo Xen. An. 3, 4, 14, †Bornem. Xen. An. 1, 4, 13; pf. *ἤγγελκα,* Dem. 343, 15; 1336, 12 (in compos.)†: aor. 2 pass. *ἠγγέλην* in later Greek, as Plut., and Ael. (ἄγω). *To bear a message, bring tidings* or *news, to proclaim:* oft. in Hom., absol., Il. 8, 409, 517; †c. dat. pers., *ἀγγ. γυναικί,* Od. 15, 458; and† acc. rei, *to report, announce, tell,* Ἀχιλῆϊ κακὸν ἔπος, Il. 17, 701, †and in prose, as, *ταῦτα μὲν ἡμῖν ἤγγειλέ τις,* Plat. Phaed. 58 A, etc.: in Od. 14, 123 (cf. 120), *ἀγγέλλειν τινά,* where otherwise *ἀγγ. περί τινος* is used, or c. acc. and part., as in Soph. El. 1143, Ὀρέστην *βίον λελοιπότα; πατέρα ὡς οὐκ ἔτ' ὄντα,* O. T. 955; *ὅτι αὐτῷ* Κῦρον *ἐπιστρατεύοντα ἤγγειλα,* Xen. An. 2, 3, 19: *to proclaim, declare,* as war, *οὐ πόλεμόν γε ἀγγ.,* Plat. Phaedr. 242 B†: —mid., Τεύκρῳ *ἀγγέλλομαι φίλος εἶναι, I announce myself* to him as a friend, Soph. Aj. 1376.—Pass., *ἀγέλλομαι, to be reported of, ἐπὶ τὸ πλεῖον,* Thuc. 6, 34; also c. part., †*ζῶν ἢ θανὼν ἀγγέλλεται,* Soph. Tr. 73†, or c. inf., †*ἤγγελται ἡ μάχη ἰσχυρὰ γεγονέναι,* Plat. Charm. 153 B†, c. Jelf Gr. Gr. § 684 *b.*

Ἄγγελμα, ατος, τό, *a message, tidings, news,* Eur. Or. 876, Thuc. †7, 74,† etc.

Ἄγγελος, ου, ὁ, ἡ, *a messenger, envoy,* oft. in Hom., Hdt., etc.; in genl., *one that announces* or *tells,* e. g. of birds of augury, Il. 24, 292, 296: and Eur., Supp. 203, calls the tongue *ἄγγ. λόγων.*—†2. in N. T. and Eccl. *an angel,* Matth. 24, 36;—*a bishop* or *superior* of a particular church, Apoc. 1, 19†.—II. like Lat. *nuncius, the message,* or *tidings brought,* Polyb. 1, 72, 4.

†Ἄγγελος, ου, ὁ, *Angelus,* masc. pr. n., Plut. Pyrrh. 2.

Ἀγγελτήρ, ῆρος, ὁ,=ἄγγελος, Or. Sib.

†Ἀγγέλτρια, ας, ἡ, fem. from foreg., Or. Sib.

†Ἀγγενίδας, ου and α, ὁ, *Angenidas,* a Spartan ephor, Xen. Hell. 2, 3, 10.

Ἀγγήϊον, ου, τό, Ion. for ἀγγεῖον, Hdt. †4, 2, etc.

†Ἀγγίτης, ου, ὁ, *the Angites,* a river of Macedonia, Hdt. 7, 113.

†Ἀγγοθήκη, ης, ἡ, (ἄγγος, τίθημι) *a receptacle for vessels,* Ath. 210 C.

ἌΓΓΟΣ, εος, τό, *a vessel* of various kinds, *a jar, pan, pail,* etc.: in Hom. and Hes., to hold milk, wine, or travelling stores, †Il. 2, 471; Od. 16, 13; 2, 289; Hes. Op. 473: so post-Hom. for—1. liquids, *a water-pot, pail,* or *bucket;* Hdt. 5, 12, v. Ael. ap. Valck. l. c., Eur. El. 55†; (in Eur., *a milk-pail?*).—†2. for solids, *a chest* or *box,* for clothes, Soph. Ant. 622†; a cinerary *urn,* Id. El. 1205: †a kind of *basket* or *box,* τὸ ἄγγος ἐν τῷ ἔφερε τὸν παῖδα, Hdt. 1, 113; in which children were sometimes exposed, Eur. Ion 1398, 1337–8 where it is= ἀντίπηξ; cf. Hdt. l. c., and λάρναξ: —in Opp. Hal. 2, 406, *the shell* of the κάραβος†.—II. in medic., of the *vessels of the body:* once in Hipp. *the womb,* but usu., *a blood-vessel.* Cf. ἀγγεῖον.

Ἀγγούριον, ου, τό, *a water-melon,* modern Greek ἀγγοῦρι.

†Ἄγγουρον, ου, τό, (ὄρος) *Mt. Angurus,* at the mouth of the Ister, Ap. Rh. 4, 323.

†Ἄγγρος, ου, ὁ, *the Angrus,* a river of Illyria, Hdt. 4, 49.

†Ἄγγων, ωνος, ὁ, *a Celtic javelin,* Agath.

†Ἀγδἄβάτας, ου, ὁ, *Agdabătas,* a leader of the Persians, Aesch. Pers. 959; in pl., Ib. 924, cf. Αἰδοβάτης.

Ἄγδην, adv., (ἄγω) *by carrying,* ἄγδην σύρειν, to drag *along,* Luc. Lexiph. 10.

†Ἄγδιστις, εως, ἡ, *Agdistis,* an epithet of Cybele in Pessinus, Strab.—II. a mountain of Phrygia, where Attis beloved of Cybele was buried, Paus. 1, 4, 5.

Ἄγε, ἄγετε, orig. imperat. from ἄγω, used as adv. like φέρε, *come! come on! well!* Lat. *age!* Hom., who usu. strengthens it, εἶα ἄγε, εἰ δ' ἄγε, ἄγε δή: ἀλλ' ἄγε, *immo age!* In Att. also ἄγε νῦν, Ar. Eq. Also like φέρε before 1 and 2 pers. plur., ἄγε δὴ τραπείομεν, Il. 3, 441; ἄγε δὴ στέωμεν, Il. 11, 348; ἄγε τάμνετε, Od. 3, 332; cf. Valck. Call. p. 279, Eur. Cycl. 590. Even the plur. ἄγετε is used with the 1 pers. plur. in Od. 1, 76; †and even with 1 pers. sing., Od. 22, 139.

†Ἀγεάναξ, ακτος, ὁ, *Ageanax,* masc. pr. n., Theocr. 7, 52.

Ἄγειος, ον, (α priv., γῆ) *landless, homeless,* prob. l. for ἅγιος in Aesch. Supp. 858.

Ἀγείρατος, ον, poet. for ἀγέραστος, E. M.

Ἀγείρω, f. *-ερῶ*: aor. *ἤγειρα,* pass. *ἠγέρθην,* 3 pl. *ἤγερθεν* (Hom.): pf. pass. *ἀγήγερμαι,* 3 pl. *ἀγηγέραται,* plqpf. *-ατο,* Hom.—We also find in Hom. syncop. aor. of mid. form, but pass. signf., *ἀγέροντο,* Il. 18, 245, inf. *ἀγερέσθαι,* Od. 2, 385 (not *ἀγέρεσθαι,* v. Pors. ad l.), part. *ἀγρόμενος,* Il. 2, 481, etc. (ἄγω). *To bring together, gather together,* λαόν, Il. †11, 716, 770: 16, 129, etc.†: and freq. in Att.; ἀγ. στόλον, στρατιάν, ξυμμάχους, etc. (μάχην ἤγειρας, Il. 13, 778 rather belongs to ἐγείρω, as also πόλεμον ἤγειραν, Plat. Legg. 685 C, cf. Spitzn. Il. 5, 510).—2. of things, *to get together, collect, gather,* δημόθεν ἄλφιτα καὶ οἶνον, χρυσὸν καὶ βίοτον, Od. 19, 197; 3, 301: *to collect by begging,* πύρνα, Od. 17, 362; and so in mid., Od. 13, 14: later esp., *to collect for the gods* and their temples. Wessel. Hdt. 4, 35, cf. Ruhnk. Tim. s. v., and v. sub μητραγύρτης:—*to put things together,* as in a speech, Aesch. Cho. 638.—Mid., *to come together, gather assemble,* Il. 2, 52, Od. 2, 8, etc.

Ἀγείτων, ον, gen. ονος, (α priv., γείτων) *without a neighbour, neighbourless,* πάγος, Aesch. Pr. 270; οἶκος Eur. El. 1130.

Ἀγελᾱδόν, Dor. for ἀγεληδόν Theocr. †16, 92.

Ἀγελάζομαι, as pass., *to go* or *live in herds, to be gregarious,* Arist. H. A 9, 2, 1, etc.

Ἀγελαιοκομικός, ή, όν,=ἀγελαιοτροφικός; †dub. collat. form of ἀγελοκομικός, q. v., and Lob. ad Phryn p. 642†: ἡ -κή, sub. τέχνη, *the art of breeding and keeping cattle,* Plat. Polit. 275 E, etc.; but with v. l. ἀγελαιονομική.

Ἀγελαῖος, α, ον, (ἀγέλη) *belonging to a herd, feeding at large,* because the herds staid out at grass all the summer, βοῦς ἀγ., †Il. 11, 729, Od. 10, 410†, etc.: αἱ ἀγ. τῶν ἵππων, i. e. brood-mares, Xen. Eq. 5, 8.—II. *in herds* or *shoals, gregarious,* ἰχθύες, Hdt. 2, 93; cf. Arist. Pol. 1, 3, 3.—2. *of the herd* or *multitude,* i. e. *common,* ἀγ. ἄνθρωποι, opp. to ἄρχοντες, Plat. Polit. 268 A (in which signf. the Gramm. make it proparox. ἀγέλαιος, Hemst. Thom. M. p. 7).—III. οἱ ἀγελαῖοι, †the members of the ἀγέλαι in Crete and Sparta†, cf. ἀγέλη II.

Ἀγελαιοτροφία, ας, ἡ, *the keeping of herds,* Plat. Polit. 261 E, etc.; and

Ἀγελαιοτροφικός, ή, όν, *belonging to* or *fit for* ἀγελαιοτροφία: ἡ -κή,= foreg., Plat. Polit. 267 B, etc.: from

Ἀγελαιοτρόφος, ον, (ἀγέλη, τρέφω) *feeding* or *keeping herds,* Max. Tyr.: †Lob., ad Phryn. p. 642, prefers the forms ἀγελοτρόφος, etc.

Ἀγελαιών, ῶνος, ὁ, (ἀγέλη) *a place for herds, pasture,* †Suid.

†Ἀγέλᾱος, ου, Attic (but also in Od. 22, 131), Ἀγέλεως, ω, ὁ, (ἄγω, λαός, λεώς) *Agelāus,* masc. pr. n., several different persons of this name in Hom.; others in Apollod.; etc.

Ἀγελαρχέω, ῶ, f. *-ήσω, to lead a herd* or *company,* c. gen., Plut. Galb. 17: from

Ἀγελάρχης, ου, ὁ, (ἀγέλη, ἄρχω) *the leader of a herd,* †ταῦρος, Luc. Amor. 22†; *leader of a company, a captain,* Plut. Rom. 6.

†Ἀγέλασμα, ατος, τό, (ἀγελάζομαι) *a heap, crowd,* Procl.

Ἀγελαστέω, ῶ, f. *-ήσω, to be* ἀγέλαστος.

Ἀγελαστί, adv., *without laughter,* Plat. Euthyd. 278 E.

Ἀγελαστικός, ή, όν, (ἀγελάζομαι) *disposed to herd together, social,* Philo.

Ἀγέλαστος, ον, (α priv., γελάω) *not laughing, grave, gloomy,* H. Hom. Cer. 200; ἀγ. πρόςωπα βιαζόμενοι, Aesch. Ag. 794.—II. *not to be laughed at, not light* or *trifling,* ξυμφοραί, Aesch. Cho. 30; also as v. l. Od. 8, 307.

†Ἀγέλαστος, ον, (ἀγελάζομαι) οἱ ἀγ., *the members* of the ἀγέλαι in Crete and Sparta, for wh. Meursius reads ἀγελαῖοι, q. v., and ἀγέλη II., cf. Müller Dor. 4, 5, § 3, n. 1, ed. Schneidew.

Ἀγελάτης, ου, ὁ, (ἀγέλη) *the master of the* ἀγέλαι in Crete, †Heraclid. Pont. Polit. 3†: cf. ἀγέλη II.

Ἀγελεία, ας, ἡ, (ἄγω, λεία) in Hom. †Il. 4, 128†, and Hes., epith. of Minerva,=ληῗτις, λείαν ἄγουσα, *the driver of spoil, the forayer.* Some Gramm. explain it as λεὼν ἄγουσα, *leading the people:* others from ἀγέλη, *guardian of herds.*

†'Αγέλεως, ω, ὁ, v. 'Αγέλαος.

'Αγέλη, ης, ἡ, (ἄγω) *a herd*, in Hom. always of oxen and kine, †as, βοῶν ἀγ., Il. 11, 678; 18, 528; etc.†—except Il. 19, 281 of horses: later any *herd, flock, drove, crowd*, Lat. *grex*, as, ἀγ. παρθένων, Pind. Fr. 78; πτηνῶν ἀγέλαι, Soph. Aj. 168; †ἀγ. ἀνδρῶν, Plat. Legg. 694 E, cf. 840 D†:—metaph., πόνων ἀγέλαι, Eur. H. F. 1276.—II. in Crete ἀγέλαι were *the bands* or *classes in which the youth* †lived together from their 18th year till the time of their marriage, and consequently even after they had attained the age of manhood†: they, during this time, were called ἀγελαῖοι, and their master ἀγελάτης, Müller Dor. 4, 5, 3. †In Sparta the youth entered the ἀγέλαι called βοῦαι at the age of seven, and remained in them even after admitted to the public banquets, Plut. Lyc. 16, Müller Dor. 4, 5, 1 and 2†. Hence

'Αγεληδά, adv.,=sq., Arat. Dios. 233, 347.

'Αγεληδόν, adv., (ἀγέλη) *in herds, droves*, or *crowds*, Il. 16, 160, Hdt. 2, 93.

'Αγέληθεν, adv., (ἀγέλη) *from a herd*, Ap. Rh. 1, 356, 406.

'Αγεληΐς, ίδος, ἡ, pecul. fem. of ἀγελαῖος, Numen. ap. Ath. 320 D.

'Αγεληκόμος, ον, (ἀγέλη, κομέω) *keeping herds*, Nonn. †D. 47, 208.

'Αγελήτης, ου, ὁ, *belonging to a herd*.

'Αγέληφι, Ep. dat. of ἀγέλη, Il. †2, 480: on suffix and omission of subscript ι, v. Kühner Gr. Gr. § 262, Anm. 1 and 3.

'Αγέλοιος, ον, (α priv., γελοῖος) *not fond of laughter, dull*: οὐκ ἀγ., of things, *no bad joke*, Henioch. Troch. 1.

'Αγελοκομικός, ή, όν, ἀγελοτροφία, ἡ, ἀγελοτρόφος, ον, more analogous forms for ἀγελαιο-.

†'Αγέμᾰχος, ου, ὁ, (ἄγω, μάχη) *Agemachus*, masc. pr. n., Plut.; Paus.; etc.

†Αγέμεν, Ion. and Dor. for ἄγειν.

'Αγεμόνευμα, ἀγεμονεύω, ἀγεμών, Dor. for ἡγεμ-.

"Αγεν, Dor. and Ep. for ἐάγησαν, 3 pl. aor. 2 pass. from ἄγνυμι, Il. 4, 214.

'Αγενεαλόγητος, ον, (α priv., γενεαλογέω) *without pedigree, of unknown descent*, N. T. †Hebr. 7, 14.

'Αγένεια, ας, ἡ, (ἀγενής) *low birth*, Arist. Pol. 6, 2, 7: *meanness, low cunning*, Id. Virt. et Vit. 7, 4.

'Αγένειος, ον, (α priv., γένειον) *beardless, boyish*, Pind., †Lys. 162, 4†, Plat. †Symp. 180 A†: ἀγένειόν τι εἰρηκέναι, to speak *like a boy*, Luc. Jup. Trag. 29: †τὸ ἀγένειον, *the absence* or *want of beard*, Id. Eun. 9†.—The ἀγένειοι were *boys* of an age to enter the lists for certain prizes at the games, Pind. O. 8, 71; 9, 135, cf. Plat. Legg. 833 C, Paus. 6, 6, 3. Adv. -ως, Philo.

'Αγενής, ές, (α priv., *γένω) strictly *unborn, uncreated*, Plat. Tim. 27 C: but—II. usu. †*without* illustrious *birth*†, *of no family*, i. e. *low-born*: hence metaph., *base-minded, low, mean, cowardly, vile*, opp. to ἀγαθός, Soph. Fr. 105. In this signf. Stallb. Plat. Protag. 319 D, would always write ἀγεννής (γέννα), but both forms are found in verse, as Soph. l. c., Ar. Pac. 748; cf. θεογενής, θεογέννης.—III. *with no family*, i. e. *childless*, Isae. ap. Harpocr.

'Αγένητος, ον, (α priv., γίγνομαι) =οὐ γενόμενος, *unborn, uncreated, unoriginated*, Plat. Phaedr. 245 D.—II. *not done, not having happened*, ἀγένητον ποιεῖν τι, *infectum reddere*, Soph. Tr. 743, cf. Agatho ap. Arist. Eth. N. 6, 2, 6: αἰτίαι ἀγ., *groundless* charges, Aeschin. 86, 1. Cf. ἀγέννητος.

'Αγεννής, ές, (α priv., γέννα)= ἀγενής (q. v.), Hdt. 1, 134, and freq. in Plat., †as Prot. 319 D, Legg. 690 A, 714 C, etc.† Adv. -νῶς, Eur. †I. A. 1458; usu. only in connection with the negative, οὐκ ἀγεννῶς, Plat. Gorg. 492 D, Rep. 529 A†, cf. Heind. Plat. Charm. 158 C.

'Αγέννητος, ον, (α priv., γεννάω) =οὐ γεννηθείς, like ἀγένητος, *unbegotten, unborn*, Soph. O. C. 973: *unoriginated*, Plat. Tim. 52 A.—II. like ἀγενής, *low-born, mean*, Soph. Tr. 61, cf. Fr. 739.—III. act., *not productive*, Theophr.

'Αγεννία, ας, ἡ, *cowardice*, Polyb. 30, 9, 1, etc.: ubi al. ἀγένεια.

'Αγεννίζω, fut. Att. -ῐῶ, *to act like an* ἀγεννής, Teles ap. Stob. p. 68, 6.

'Αγέομαι, Dor. for ἡγέομαι, Pind.: τὰ ἀγημένα, *custom, prescription*, Orac. ap. Dem. 1072, 27. This form also occurs in Ion. prose, but always in dub. places, as Hdt. 2, 40, 69, 72.

†'Αγέομαι, Ion. for ἄγομαι, v. l. Hdt. 3, 14, v. Bähr ad l. c.

†'Αγέπολις, ιδος, ὁ, (ἄγω, πόλις) *Agepolis*, an ambassador of the Rhodians, Polyb. 28, 14, 6.

'Αγέραστος, ον, (α priv., γέρας) *without a gift of honour, unrecompensed, unrewarded*, Il. 1, 119, Hes. Th. 395; c. gen., θυέων ἀγ., Ap. Rh. 3, 65: †so Ael. says κεράτων οὐκ ἀγ. βόες, N. A. 2, 53.

'Αγέρατος, ον,=foreg., v. sub ἀγείρατος.

'Αγερέθω, v. sub ἠγερέθομαι.

"Αγερθεν, Dor. and Ep. for ἠγέρθησαν, 3 pl. aor. 1 pass. from ἀγείρω, Hom.

'Αγερμός, οῦ, ὁ, (ἀγείρω) *a collecting of money*, etc., *begging*, Dion. H. 2, 19: in Arist. Poet. 8, 3, of the wanderings of Ulysses. Cf. ἀγυρμός.

'Αγερμοσύνη, ης, ἡ,=ἄγερσις, Opp. C, 4, 251.

'Αγέρρω, fut. ἀγερῶ, Aeol. for ἀγείρω.

'Αγερσῐκύβηλις, ὁ, *a begging sacrificer* or *priest*, Cratin. Drap. 11, ubi v. Meineke. (From ἀγείρω and κύβηλις, not Κυβήλη.) [κῠ]

"Αγερσις, εως, ἡ, (ἀγείρω) *a gathering, mustering*, ἄγ. στρατιῆς, Hdt. 7, 5, 48.

'Αγερωχία, ας, ἡ, *haughtiness, fierceness*, Philostr.: from

'Αγέρωχος, ον, in Hom. and Pind. always in good sense, *brave, high-minded, lordly*, †'Ροδίων ἀγ., Il. 2, 654, Τρώων ἀγ., 3, 36, Λύκιοι Μυσοί τ' ἀγ., 10, 430, Περικλύμενον ἀγ., Od. 11, 286; νίκας ἀγερώχου, Pind. O. 10, 95, ἔργματα, N. 6, 58†; in Archil., and Alcae. 106 in bad sense, *overweening, haughty, fierce*, v. Buttm. Lexil. s. v.: so also later, esp. after Polyb. Adv. -χως, Anyté 10, and Polyb. (Acc. to old Gramm. simply =γεράοχος: but deriv. very dub.)

'Αγεσίλαος, ου, ὁ, 'Αγεσίλας, ου, and 'Αγησίλαος (Aesch.), Ion. 'Ηγησίλεως; (ἄγω, λαός):—epith. of Pluto, *who drives all mankind into his realms*, Spanh. Call. Lav. Pall. 130.

'Αγέστρατος, ὁ, ἡ, (ἄγω, στρατός) *host-leading*, 'Αθήνη, Hes. Th. 925: †σάλπιγγος ἦχος, Nonn. D. 26, 15.

†'Αγέστρᾰτος, ου, ὁ, *Agestratus*, masc. pr. n., Qu. Sm. 3, 230

'Αγέτης, ἀγέτις, Dor. for ἡγ-, †Anth. P. 6, 167; 7, 425.

'Αγευστία, ας, ἡ, *the state of an* ἄγευστος, *fasting*: from

"Αγευστος, ον, (α priv., γεύομαι) act., *not tasting, without taste of*, c. gen. rei, αἰὼν ἄγευστος κακῶν, Soph. Ant. 583; cf. Plat. Rep. 576 A.—II. pass., *untasted*, Arist. de An. 2, 10, 3.

'Αγέχορος, ον, (ἄγω, χόρος) *leader of the chorus* or *dance*, Ar. Lys. 1281, ubi olim ἀγέροχος.

'Αγεωμέτρητος, ον, (α priv., γεωμετρέω) of persons, *ignorant of geometry*, Arist. Anal. Post. 1, 12, 3.—2. of problems, *not geometrical*, Ib. 8.

'Αγεωργησία, ας, ἡ, *neglect of agriculture*, Theophr.: from

'Αγεώργητος, ον, (α priv., γεωργέω) *untilled, uncultivated*, Theophr.

'Αγεωργίου δίκη, ἡ, *an action for neglect of agriculture*, prob. against careless tenants, A. B. 20, 336.

"ΑΓΗ, ης, ἡ, (ἄγαμαι) in good sense, *wonder, reverence, awe*, Hom., as, ἄγη μ' ἔχει, Od. 3, 227.—2. in bad sense, *envy, hatred*, Hdt. 6, 61: and of the gods, *jealousy*, ἄγα θεόθεν, Aesch. Ag. 131:—the two senses answer respectively to the verbs ἄγαμαι and ἀγάζομαι.—In Aesch. Ag. 730 Dind., with Herm., reads μηλοφόνοισιν ἄγαισιν (for ἄταισιν), which can only be explained, *by hateful slaughter of sheep*; for we cannot read ἀγαῖσι (from sq.) with Klausen, since the first syll. must be short:—Malden's conj. ἄσαισι is better. [ᾰγη]

'ΑΓΗ', ῆς, ἡ, (ἄγνυμι) *breakage*: *a fragment, piece, splinter*, κωπῶν ἀγ., Aesch. Pers. 425; ἁρμάτων, Eur. Supp. 693.—2. of waves, *a breaker, surf*, κύματος ἀγή, Ap. Rh. 1, 554; 4, 941.—3. *a curve, bending*, like ἐπιαγή, ὄφιος ἀγή, Arat. Phaen. 688:—hence Bockh reads ἀγάν (for ἄγαν) in Pind. P. 2, 50 (82), in the sense of *crooked arts, deceit*. [ᾱγη]

"Αγη, Ep. for ἐάγη, 3 sing. aor. 2 pass. Ep. from ἄγνυμι. [ᾰ, Il. 16, 801.]

'Αγηγέραται, -ατο, 3 pl. pf. and plqpf. pass. from ἀγείρω, Hom.

'Αγηλατέω, ῶ, f. -ήσω, *to drive out an* ἄγος, Lat. *piaculum exigere, to banish one polluted*, esp., *one guilty of sacrilege and murder*, Hdt. 5, 72, Soph. O. T. 401, Schäf. Greg. p. 546; cf. ἀνδρηλατέω: from

'Αγήλατος, ον, (ἄγος, ἐλαύνω) *driving out an* ἄγος, ἀγ. μάστιξ, i. e. lightning *which consumes and so purifies*, Lyc. 436.

"Αγημα, ατος, τό, Dor. for ἥγημα, *any thing led, a corps* or *division* of an army, of the Lacedaemonians, Xen. Lac. 11, 9; 13, 6: but usu. of the Macedonians, *the Guard*, Polyb. 5, 65, 2, etc. †v. Dict. Antiqq. s. v. Agema.

'Αγημένα, τά, Dor. part. pf. pass from ἡγέομαι, †v. ἀγέομαι.

'Αγηνόρειος, α, ον, Dor. ἀγᾱνόρ-, =ἀγήνωρ, Aesch. Pers. 1026.

'Αγηνορέων, a participial form= ἀγήνωρ, Nonn. †D. 12, 191.

'Αγηνορία, ας, ἡ, (ἀγήνωρ) *manliness, manhood, courage*, Il. †22, 457†, always of men, except in Il. 12, 46 of a lion: †also with collat. notion of *pride, haughtiness*, in plur., Il. 9, 700.

†'Αγηνορίδης, ου, ὁ, *son* or *descendant of Agenor*, esp. Cadmus, Ap. Rh. 3, 1186; also Phineus, Id. 2, 178.—In pl. οἱ 'Αγηνορίδαι, *the Thebans*, Eur. Phoen. 217.

†'Αγηνορίς, ίδος, ἡ, *daughter* or *female descendant of Agenor*, Ino, Opp. C. 4, 237.

’Αγήνωρ, ορος, ὁ, ἡ : Dor. ἀγάνωρ, (ἄγαν, ἀνήρ) :—*manly*, θυμός, κραδίη, †Il. 9, 398, 635 ; 10, 220, Od. 2, 103, etc.†, also in Hes. ; but even in Hom. freq. with collat. notion of *headstrong*, *haughty*, †*arrogant*, e. g., of Achilles, Il. 9, 699† ; μνηστῆρες ἀγ., oft. in Od. †1, 144, etc. ; of the *insolent* spirit of Thersites, Il. 2, 276† ; so of the Titans, Hes. Th. 641, cf. Aesch. Theb. 124 :—in Pind. of animals and things, ἀγ. ἵππος, πλοῦτος, κόμπος, *stately*, *splendid*, *magnificent*. Only poet.

†**’Αγήνωρ**, ορος, ὁ, *Agenor*, son of Iasus, king of Argos, Apollod. 2, 1, 2.—2. son of Neptune and Libya, king of Sidon, father of Cadmus, Id. 3, 1, 2 ; Soph. O. T. 268.—3. son of Amphion and Niobe, Apollod. 3, 5, 6. —4. son of Antenor, a Trojan chief, Il. 4, 467 ; etc.—5. father of Cilix, a Phoenician, Hdt. 7, 91.—Others in Apollod. ; etc.

’Αγήοχα, perf. act. from ἄγω, *to lead*, †Dem. 238, 28.

’Αγήραντος, ον,=sq., Simon. 29.

’Αγήραος, ον : contr. (as always in Att. prose) ἀγήρως, ων, of which Hom. has only the nom. dual ἀγήρω in Il. †12, 323 ; 17, 444†, and the nom. sing. and acc. plur. ἀγήρως in Od. †5, 218 ; 7, 94† ; the acc. sing. ἀγήρων occurs H. Cer. 242, for which Hes. Th. 949 has ἀγήρω, as also Soph. : cf. Spitzn. Exc. iv ad Il. (α priv., γῆρας) :—*free from old age*, *not waxing old*, *undecaying*, of the gods, Hom., and Hes. ; also of the Aegis, Il. 2, 447 ; ἀγ. κῦδος, Pind. P. 2, 96 ;—freq. in Att.

’Αγήρατον, ου, τό, an aromatic plant, perh. *yarrow* or *milfoil*, *Achillea ageratum*, Diosc. 4, 59.

’Αγήρατος, ον,=ἀγήραος, κλέος, Eur. I. A. 567 ; also in Xen. Mem. 4, 3, 13, Plat. Ax. 370 D.

’Αγήρατος, ου, ὁ, *a kind of stone* used by shoemakers to polish women's shoes, Galen.

’Αγήρως, ων, contr. for ἀγήραος, q. v.

’Αγής, or ἁγής, ές, (ἄγος) *guilty*, *accursed*, Hippon. 4.—II. but also in good sense, *sacred*, *holy*, *pure*, Emped. ap. A. B. p. 337, cf. Näke Choer. 179, sq. : cf. εὐαγής B. [ᾱ]

’Αγήσανδρος, ου, ὁ, epith. of Pluto, =’Αγεσίλαος.

†**’Αγήσανδρος**, ου, ὁ, Dor.=‘Ηγήσανδρος, a Lacedaemonian, Thuc. 8, 91.—Others in Polyb. ; etc.

†**’Αγησιάναξ**, ακτος, ὁ, Dor.=‘Ηγησιάναξ, Plut.

†**’Αγησίας**, ου, ὁ, Dor. for ‘Ηγησίας, *Agesias*, a conqueror in the Olympic games, Pind. O. 6, 19.—Others in Polyb. ; etc.

†**’Αγησίδᾱμος**, ου, ὁ, (ἡγέομαι, δῆμος) *Agesidamus*, a conqueror in the Olympic games, Pind. O. 10, 12.

†**’Αγησίλᾱος**, ου, ὁ,=ἀγεσίλαος, ῞Αιδης, Aesch. Fr. 307.

†**’Αγησίλᾱος**, ου, ὁ, Ion. ‘Ηγησίλεως, ω, Dor. ’Αγησίλας, α, (v. ἀγεσίλαος) *Agesilaus*, name of several kings of Sparta, Hdt. 7, 204 ; 8, 131 ; esp. the celebrated one, who led the Spartans against Persia, Xen. Ag. and Hell.

†**’Αγησίμᾰχος**, ου, ὁ, (ἀγέομαι, μάχη) *Agesimachus*, a victor in the Nemean games, Pind. N. 6, 37.

†**’Αγησίπολις**, ῐδος, ὁ, (ἀγέομαι, πόλις) *Agesipolis*, a Spartan, son of Pausanias, Xen. Hell. 4, 2.—2. another, son of Cleombrotus, Plut. ; Paus. 3, 6, 2.

†**’Αγησιππίδας**, α, ὁ, *Agesippidas*, a Spartan, Thuc. 5, 56.

†**’Αγησίστρατος**, ου, ὁ, (ἀγέομαι, στρατός) *Agesistratus*, a Spartan ephor, Xen. Hell. 2, 3, 10.

’Αγησίχορος, ον, (ἀγέομαι, Dor. for ἡγ-, χορός) :—*leading the chorus* or *dance*, προοίμια, Pind. P. 1, 6.

†**’Αγήτας**, ου, ὁ, (ἀγέομαι) *Agetas*, a leader of the Aetolians, Polyb. 5, 91, 1.

‘Αγητήρ, ῆρος, ὁ, Dor. for ἡγητήρ, Pind. †P. 1, 134†. [ᾱ]

’Αγητός, ή, όν, (ἄγαμαι) *admired*, *wondrous*, *famous*, Hom., †freq., and always† c. acc. rei, ἀγητὸς φύην, δέμας, εἶδος, †Il. 22, 370 ; 24, 376 ; 5, 787 ; φρένας only in Od. 14, 177, where now δέμας καὶ εἶδος ἀγ. : fem. εἶδος ἀγητή, H. Ap. 198† ; also c. dat., χρήμασι, Solon 20, 3. Only poet. [ᾰ]

†**῎Αγητος**, ου, ὁ, *Agetus*, a Spartan, Hdt. 6, 61.

‘Αγήτωρ, ορος, ὁ, Dor. for ἡγήτωρ, Eur. †Med. 426.

†**’Αγιάδαι**, ῶν, οἱ,=’Αγίδαι, Plut. Lys. 24.

‘Αγιάζω, (ἅγιος) *to hallow*, *purify*, *consecrate*, †of persons, LXX. Ex. 19, 22, in pass. ; N. T. Joh. 10, 36 ; of things, Matth. 23, 17.—2. *to cleanse from pollution*, *purify*, LXX. Levit. 16, 19 ; N. T. Hebr. 9, 13.

†**’Αγίας**, ου, ὁ, *Agias*, an Arcadian commander in the army of Cyrus the younger, Xen. An. 2, 6, 30.—Others in Ath. ; Plut. ; etc.

‘Αγίασμα, ατος, τό, (ἁγιάζω) *that which is hallowed*, *a holy place*, *sanctuary*, LXX.

‘Αγιασμός, οῦ, ὁ, (ἁγιάζω) *consecration*, *sanctification*, N. T. †Rom. 6, 19.

‘Αγιαστήριον, ου, τό,=ἁγίασμα, LXX. †Levit. 12, 4.

†**’Αγιᾶτις**, ῐδος, ἡ, *Agiatis*, wife of king Agis, Plut. Cleom. 1.

‘Αγιαφόρος, ον,=ἱεραφόρος, Böckh Inscr. 1, p. 470.

’Αγίγαρτος, ον, (α priv., γίγαρτον) of grapes, etc., *without seed* or *stone*, Theophr. [ῐ]

†**’Αγίδαι**, ῶν, οἱ, (patron. from ῏Αγις) *the Agidae*, *descendants of Agis*, Paus. 3, 2, 1.

‘Αγίζω, f. -ίσω Att. -ῐῶ, (ἅγιος) *to hallow*, *make sacred*, Lat. *dedicare*, βωμοὶ πατρὶ ἁγισθέντες, Pind. O. 3, 34, Soph. O. C. 1495, esp. by burning a sacrifice :—πόπανα ἥγιζεν ἐς σάκτην, a joke παρ' ὑπόνοιαν for ἐς βωμόν, Ar. Plut. 681. Cf. ἐναγίζω, καθαγίζω.

’Αγῑνέω, ῶ, lengthd. Ion. form of ἄγω : mostly used in pres. and impf., but fut. ἀγινήσω in H. Hom. Ap. 57, etc. :—we have also an inf. pres. ἀγινέμεναι (Od. 20, 213), impf. ἀγίνεσκον (Od. 17, 294), as if from a pres. ἀγίνω. *To lead*, *bring*, *carry*, †c. acc., νύμφας ἀγ., Il. 18, 493†, also of things, ὕλην, 24, 784 , †δῶρα ἀγ., Hdt. 3, 89, 97 : —mid., *to cause to be brought*, *to have brought for one*, γυναῖκας ἐς τὸ ἱρόν ἀγ., Hdt. 7, 33.—It also occurs in Arr. Ind. 8, 9.

‘Αγιόγραφος, ον, (ἅγιος, γράφω) *written by inspiration* : τὰ ἁγιόγραφα (sc. βιβλία), †*the holy*, *inspired writings*†, i. e. the books of the Old Testament, †except the Pentateuch and Prophets†, Eccl.

‘Αγιοπρεπής, ές, (ἅγιος, πρέπω) *befitting the holy*, *holy*. Adv. -πῶς, Eccl.

῞Αγιος, α, ον, *devoted to the gods*, Lat. *sacer* (cf. ἄγος), and so,—I. in good sense, *sacred*, *holy*.—1. of things, ἱερὸν ἅγιον, Xen. Hell. 3, 2, 19 : c. gen., *sacred to* a god, ἁγ. ’Αφροδίτης, ‘Ηρακλέος, Hdt. 2, 41, 44, etc.—2. of persons, *holy*, *pious*, *pure*, Ar. Av. 522 : τὸ ἅγιον, *a sanctuary*, †ἅγια ἁγίων, *holy of holies*, N. T. Hebr. 9, 3†.—II. in bad sense, *accursed*, *execrable*, Lat. *sacer*, Cratin. Incert. 35.—The word is rare in Att., and never found in Trag., who use ἁγνός (q. v.), instead, cf. Pors. Med. 752 : for ἅγιος in Aesch. Supp. 858, should prob. be read ἅγειος (q. v.). Adv. -ίως. Hence

‘Αγιότης, ητος, ἡ, *sanctity*, *holiness*, N. T. †Hebr. 12, 10.

‘Αγιόω, ῶ, f. -ώσω, (ἅγιος) *to make holy*, *hallow*.

†**῏Αγις**, ιδος, ὁ, Ion. ῏Ηγις, *Agis*, name of several kings of Sparta, Hdt. 7, 204 ; Thuc. 3, 89 ; etc.

†**‘Αγισμός**, οῦ, ὁ, (ἁγίζω) pref. reading in Diod. 4, 39 for ἁγιασμός= ἐναγισμός.

‘Αγιστεία, ας, ἡ, usu. in plur., *holy rites*, *temple-worship* or *service*, Isocr. 227 A, Plat. Ax. 371 D.—II. *holiness*, Strab. p. 417 : from

‘Αγιστεύω, f. -εύσω, *to perform sacred rites*, Plat. Legg. 759 D.—2. *to be holy* or *pious*, *live piously*, *chastely*, ἁγ. βιοτάν, Eur. Bacch. 74.—Pass., *to be held holy*, Strab.—II. act., *to purify*, Orac. ap. Paus. 10, 6, 7.

‘Αγιωσύνη, ης, ἡ,=ἁγιότης, N. T. †2 Cor. 7, 1.

’Αγκ-, poet. (esp. Ep.) abbrev. for ἀνακ-, in compds. of ἀνά with words beginning with κ, as, ἀγκεῖσθαι for ἀνακεῖσθαι.

’Αγκάζομαι, f. -άσομαι, (ἀγκάς) dep. mid., *to take* or *lift up in the arms*, νεκρόν, Il. 17, 722.

῎Αγκαθεν, adv., †‘*from between the bended arms*,’ Aesch. Ag. 3, Dunbar's Lex. s. v., the termin. -θεν retaining its proper signf. *from*, as in Eum. 80, ἄγκαθεν λαβὼν βρέτας, having taken the image *in the arms*, so that it depended *therefrom*. Others explain ἄγκ. in Ag. 3 as† for ἀγκάς, *on the arm*, i. e. resting on it, Lat. *cubito presso*.—II. said to be put for ἀνέκαθεν, in Aesch. Eum. 369 : but here the metre requires ἀνέκαθεν and in all other cases ἀγκ- stands for ἀνακ-, not for ἀνεκ-.

†**’Αγκαῖος**, ου, ὁ, *Ancaeus*, son o Lycurgus and Astynome, Il. 2, 609. —2. an Aetolian from Pleuron, Il. 23, 635.—3. son of Neptune, one of the Argonauts, Call. Del. 50.

’Αγκαλέω, poet. for ἀνακ-, Aesch.

’Αγκάλη, ης, ἡ, *the bent arm*, usu. in plur. : ἀγκάλαις, ἐν ἀγκάλαις or ἐπ' ἀγκάλαις ἔχειν, λαμβάνειν, etc., Aesch. †Ag. 723, Supp. 481†, Eur. †Alc. 351, 190†, etc., †ἀγκάλαισι περιφέρειν, Id. Or. 464†.—II. metaph., *any thing closely enfolding*, e. g. πετραία ἀγκάλη, Aesch. Pr. 1019, πόντιαι ἀγκάλαι, Id. Cho. 587 ; cf. Ar. Ran. 716. Also cf. ἀγκοίνη. (A lengthd. form of ἄγκη, q. v.)

’Αγκαλιδαγωγέω, ῶ, *to carry an armful* or *bundle* : from

’Αγκαλιδαγωγός, όν, (ἀγκαλίς, ἄγω) *carrying an armful* or *bundle* : of beasts of burden, ἀγκαλιδοφόρος being used of men.

’Αγκαλιδηφορέω, and ἀγκαλιδοφορέω, ῶ,=ἀγκαλιδαγωγέω : from

’Αγκαλιδοφόρος, ον, (φέρω)=ἀγκαλιδαγωγός, q. v.

’Αγκαλίζομαι, f. -ίσομαι Att. ῐοῦμαι, dep. mid.,=ἀγκάζομαι, Simon. Amorg. 77, Mel. 23.

’Αγκαλίς, ίδος, ἡ, in plur.=ἀγκάλαι, *arms*, †only in dat. ἀγκαλίδεσσιν†, Il. 18, 555 ; 22, 503.—II. *an* *armful, bundle,* Nicostr. Syr. 1, and Plut. †Rom. 8.

'Αγκάλισμα, ατος, τό, (ἀγκαλίζομαι) *that which is embraced* or *carried in the arms,* Luc. Amor. 14.—II. *an embrace,* Lyc. 308.

'Αγκαλος, ου, ὁ, *an armful, bundle,* H. Hom. Merc. 82.

'Αγκάς, adv., *into* or *in the arms,* ἀγκ. ἑλεῖν, λαβεῖν, μάρπτειν, ἔχειν, Od. 7, 252, Il. 14, 353, etc. (Prob. for ἀγκάζε, from ἀγκή.)

'Αγκειμαι, poet. for ἀνάκειμαι, Pind.

'ΑΓΚΗ', ῆς, ἡ,=ἀγκάλη, like κόγχη, κογχύλη, Coray Heliod. 2, 113, 372; cf. ἄγκος.

'Αγκηρύσσω, poet. for ἀνακ., Soph. †Fr. 68.

'Αγκίον, ου, τό, dim. from ἄγκος, *a small valley,* prob. l. Arist. H. A. 8, 16, 2, for ἀγγείοις.

'Αγκιστρεία, ας, ἡ, (ἀγκιστρεύω) *angling,* Plat. Legg. 823 D.

'Αγκιστρευτικός, ή, όν, *belonging to* or *fit for angling:* τὸ -κόν, *angling,* like ἀγκιστρεία, Plat. Soph. 220 D: from

'Αγκιστρεύω, f. -εύσω, †and dep. mid. -εύομαι†, (ἄγκιστρον) *to angle for, entice,* Philo.

'Αγκίστριον, ου, τό, dim. from ἄγκιστρον, Theocr. 21, 57.

'Αγκιστρόδετος, ον, (ἄγκιστρον, δέω) *bound on a hook,* Anth. †P. 6, 27.

'Αγκιστροειδής, ές, (ἄγκιστρον, εἶδος) *hook-shaped, barbed,* Diod. 5, 34.

'Αγκιστρον, ου, τό, (akin to ἄγκος, ἀγκύλος, ἄγκυρα) *a fish-hook,* Od. 4, 369, Hdt. †2, 70†, etc.: *the hook of a spindle,* Plat. Rep. 616 C.

'Αγκιστροπώλης, ου, ὁ, (ἄγκιστρον, πωλέω) *a seller of fish-hooks.*

'Αγκιστροφάγος, ον, (ἄγκιστρον, φαγεῖν) *biting the hook,* Arist. H. A. 9, 37, 13.

'Αγκιστρόω, ῶ, f. -ώσω, (ἄγκιστρον) *to furnish with barbs,* Plut. Crass. 25. —II. *to hook, catch,* πόθῳ, Lyc. 67.

'Αγκιστρώδης, ες, (εἶδος)=ἀγκιστροειδής, Polyb. 34, 3, 5.

'Αγκιστρωτός, ή, όν, verb. adj. from ἀγκιστρόω, *barbed,* Polyb. 6, 23, 10.

'Αγκλίνω, and ἄγκλιμα, τό, poet. for ἀνακλ-.

'Αγκοίνη, ης, ἡ, (ἀγκών) poet. for ἀγκάλη, *the bent arm,* used only in plur., Il. 14, 213, Od. 11, 261, etc.—II. metaph., *any thing closely enfolding,* χθονὸς ἀγκοῖναι, ἀγκ. πετραῖαι, ἅλμης, λίνοιο, Anth. †P. 9, 398†, and Opp. †H. 3, 34†; cf. ἀγκάλη.

'Αγκομίζω, poet. for ἀνακ-, Pind. †P. 4, 15.

'Αγκονίω, for ἀνακ-,=διακονίω, *to hasten,* Ar. Lys. 1311.

'ΑΓΚΟΣ, εος, τό, strictly *a bend* or *hollow,* esp. of the arm, †v. Herm. ad H. Hom. Merc. 159†: hence *a mountain glen, winding dell, valley,* Hom., †always in acc. pl. ἄγκεα†, as Il. 20, 490, Hdt., etc. (Akin to ἄγγος, ἄγχω, Germ. *eng.* Hence come ἀγκάλη, ἀγκοίνη; ἀγκύλη, ἀγκύλος: ἄγκιστρον, Lat. *uncus, uncinus:* ἄγκυρα: *angulus.*)

'Αγκρεμάννυμι, poet. for ἀνακρ-, ἀγκρεμάσασα, Od. 1, 440.

'Αγκρῐσις, poet. for ἀνάκρισις, Aesch. †Eum. 364.

'Αγκρούομαι, poet. for ἀνακρούομαι, Theocr. †4. 31.

'Αγκτήρ, ῆρος, ὁ, (ἄγχω) *that which binds tight,* Lat. *fibula: a means of closing wounds,* Galen. Hence

'Αγκτηριάζω, or -ίζω, *to bind with an* ἀγκτήρ, Id.; and

'Αγκτηριασμός, οῦ, ὁ, *a binding with an* ἀγκτήρ, Id.

'Αγκῠλέομαι, †-οῦμαι, dep. mid., *to hurl by means of* the ἀγκύλη, q. v. II.; hence in genl., *to hurl,* only Ath. 534 E, κεραυνὸν ἠγκυλημένος Ἔρως: from

'Αγκύλη, ης, ἡ, (ἄγκος) †strictly, *any thing bent,* hence *the bent* or *hollow hand,* the right hand bent for the purpose of throwing the wine in the game of the cottabus, v. Bergk ad Anacr. Fr. 52, and A. B. pp. 327, 19; 337, 30†; ἀπ' ἀγκύλης ἱέναι, to throw from †*the bent* or *hollow hand*†, Lat. *cottabum projicere,* Bacchyl. Fr. 23 (whence, seemingly, came the signf. of *a cup,* given by Ath. 667 C, etc.). —2. *a knee bent by disease,* Medic.—II. †=Lat. *ansa, the handle, any bent object* for the hand to rest on, esp., *a bent poise* or *rest* fitted to the middle of a javelin, by which it was hurled, differing from the Lat. *amentum,* which was a thong, though others so render it, v. Dict. Antiqq. s. v. ansa: cf. Xen. An. 4, 2, 28†:—also *the javelin* itself, Eur. Or. 1476.—III. *a loop* or *noose* in a cord, Herm. Eur. I. T. 1377 (1408):—†also a *loop* or *ring* for the hand, at the end of the leash of a hound, ἱμάντες ἀγκύλας χειρὶ ἔχοντες†, Xen. Cyn. 6, 1.—2. *any thong* or *string;* as *a bowstring,* Soph. O. T. 203 †(but ἀγκ. here also has more prob. its usual signf., and means the bending *bow* itself)†: ἀγκύλη ἐμβάδος, *a sandal-thong,* Alex. Ach. 2.

'Αγκῠλητός, ή, όν, verb. adj. from ἀγκυλέομαι, *thrown from the bent* †*or hollow hand*†, of the cottabus, Aesch. Fr. 165; cf. ἀγκύλη I.—II. as subst., τὸ ἀγκυλητόν, *a javelin,* Id. Fr. 14.

'Αγκυλιδωτός, όν, *having a loop for a handle,* Hipp.

†'Αγκυλίζω, (ἀγκύλη) to throw from the ἀγκύλη, κότταβον, Anacr. ap. Ath. 427 D, but v. Bergk Anacr. Fr. 52.

'Αγκύλιον, ου, τό, dim. from ἀγκύλη.—II. τὰ ἀγκύλια, the Roman *ancilia,* Plut. Num. 13.

'Αγκυλίς, ίδος, ἡ, *a hook, barb,* Opp. C. 1, 155.

†'Αγκυλίων, ωνος, ὁ, *Ancylion,* masc. pr. n., Ar. Vesp. 1397.—2. title of a play of Eubulus, Meineke 1, p. 359.

'Αγκυλοβλέφαρον, ου, τό, (ἀγκύλη, βλέφαρον) *a cohesion of the eyelids,* Medic.

'Αγκῠλόβουλος, ον, (ἀγκύλος, βουλή) *crafty,* †Tzetz. Hom. 144.

'Αγκῠλόδειρος, ον, (ἀγκύλος, δειρή) *crook-necked,* Opp. H. 4, 630.

'Αγκῠλόδους, οντος, ὁ, ἡ, (ἀγκύλος, ὀδούς) *crook-toothed,* †*with curved blade,* ἅρπη†, Q. Sm. 6, 218: *barbed,* †σίγυνος, Anth. P. 6, 176.

'Αγκῠλόεις, εσσα, εν, poet. for ἀγκύλος, Nonn. †D. 6, 21.

†'Αγκυλόκυκλος, ον, (ἀγκύλος, κύκλος) *curving, curling,* οὐρη, Nonn. D. 35, 217.

'Αγκῠλόκωλος, ον, (ἀγκύλος, κῶλον) *crooked-limbed,* Archestr. ap. Ath. 320 A.

'Αγκῠλομήτης, ου Ep. εω, ὁ, ἡ, (ἀγκύλος, μῆτις) *crooked of counsel, wily,* regular epith. of Κρόνος in Hom. †Il. 2, 205, 319; etc., Od. 21, 415†, and Hes. †Th. 19, 137: of Prometheus, Id. Op. 48.

'Αγκῠλόμητις, ιος, ὁ, ἡ,=foreg., Nonn.

'Αγκῠλόπους, ὁ, ἡ, -πουν, τό, gen. -ποδος, (ἀγκύλος, πούς) *with bent legs* ἀγκ. δίφρος, the Rom. *sella curulis* Plut. Mar. 5.

'Αγκύλος, η, ον, (ἄγκος) *crooked curved, rounded,* e. g. τόξα, Il. 5, 209 Od. 21, 264, ἅρμα, Il. 6, 39: also of the eagle, ἀγκύλον κάρα, his *beaked* head, Pind. P. 1, 15.—II. metaph.,—1. of style, *crooked, intricate,* Luc. Bis Acc. 21: but in good sense, *terse, periodic,* like στρογγύλος, Dion. H.—2. of character, *wily, crafty,* Lyc. 344 †Adv. -λως, ἀγκ. εἰρημένην, Dion. H de Thuc. jud. 31, 1†. [ῠ]

'Αγκῠλότοξος, ον, (ἀγκύλος, τόξον *with crooked bow,* Il. 2, 848; 10, 428 Pind. P. 1, 151.

'Αγκῠλοχείλης, ου, ὁ, (ἀγκύλος χεῖλος) *with hooked beak,* αἰετός, Od. 19, 538, Il. 16, 428, etc.

'Αγκῠλοχήλης, ου, ὁ, (ἀγκύλος, χηλή) *with crooked claws,* Batr. 296.

'Αγκῠλόω, ῶ, f. -ώσω, (ἀγκύλος) *to crook, hook,* τὴν χεῖρα, Ath. 667 B: τὰς ὄνυχας ἠγκυλωμένος, *with crooked* claws, Ar. Av. 1180:—absol., in pass., *to be stiffened in the joints.*

'Αγκῠλῶνυξ, υχος, ὁ, ἡ, (ἀγκύλος, ὄνυξ) *with crooked claws.*

'Αγκύλωσις, εως, ἡ, (ἀγκυλόω) as medic. term, *stiffening of the joints,* Paul. Aeg.; or, *of the eyelids,* Galen. [ῠ]

'Αγκυλωτός, ή, όν, verb. adj. from ἀγκυλόω, of javelins, *furnished with an* ἀγκύλη (signf. II.), ἀγκ. στοχάσματα, Eur. Bacch. 1197.

'Αγκῡρα, ας, ἡ, Lat. *ancŏra, an anchor,* first in Theogn. †459†, and Pind., for in Hom. we hear only of εὐναί: ἄγκυραν βάλλειν, καθιέναι, μεθιέναι, ἀφιέναι, to cast *anchor,* Pind. I. 6, 18, Hdt. 7, 36, Aesch. Cho. 662, Xen.; ἀγκ. αἴρεσθαι, to weigh *anchor,* Plut. Pomp. 80: ἐπ' ἀγκύρας ἀποσαλεύειν or ὁρμεῖν, to ride at *anchor,* Dem. 1213, 24; and metaph., ἐπὶ δυοῖν ἀγκύραιν ὁρμεῖν αὐτοὺς ἐᾶτε, †let them ride at two anchors, i. e., have two alternatives to choose between†, Dem. 1295, fin.; cf. Soph. Fr. 612; †οἴκων ἄγκυρά τ' ἐμῶν, Eur. Hec. 80:—ἡ ἱερὰ ἄγκ., the main *anchor* of a ship which was used in emergencies, Luc. Fug. 13†.—II. generally, *any hook,* Theophr.—III. in Epich. p. 110,=αἰδοῖον. †(Root ἀγκ-, cf. ἀγκ-ος, etc. Lat. *unc*-us, from the *bend* of the fluke.)

†'Αγκῡρα, ας, ἡ, *Ancyra,* a city of Greater Phrygia, Strab.—2. the chief city of Galatia, rendered famous in modern times by the monumentum Ancyranum found there. It is now *Angouri,* Id.—3. a city of Illyricum, Polyb. 28, 8, 11.

'Αγκῡρηβόλιον, ου, τό,=ἀγκυροβόλιον, †Democr. (ap. Plut. 2, 495 E) Fr. Phys. 10; v. Lob. ad Phryn. p. 644.

'Αγκῡρίζω, f. -ίσω Att. -ιῶ, (ἄγκυρα) *to hook, catch as with a fish-hook,* Ar. Eq. 262; where, however, others explain it of a trick in wrestling, *where one wrestler hooked the other behind the knee* with his leg, cf. Il. 23, 730, Eupol. Tax. 6.

'Αγκύριον, ου, τό, dim. from ἄγκυρα, Luc. †Catapl. 1, Dial. Mort. 10, 10, Plut. 2, 564 D†.—II. τὰ ἀγκύρια, (sc. πείσματα) *anchor-cables,* Diod. 14, 73. [ῡ]

'Αγκῡροβολέω, ῶ, f. -ήσω, (ἄγκυρα, βάλλω) *to cast anchor:* in genl. *to set, hook fast in, fasten securely,* Hipp.

'Αγκῡροβόλιον, ου, τό, *an anchorage,* Democr. ap. Plut. 2, 317 A: †cf. -ηβόλιον.

Ἀγκῡροειδής, ές, (ἄγκυρα, εἶδος) *like an anchor*, Galen. Adv. -δῶς.

Ἀγκῡρομήλη, ης, ἡ, *a kind of probe*, Hipp. ap. Galen.

Ἀγκῡρουχία, ας, ἡ, (ἄγκυρα, ἔχω) *a holding by the anchor*, *ἐν ἀγκυρουχίαις*, when safe at anchor, Aesch. Suppl. 766.

Ἀγκῡρωτός, ή, όν, verb. adj. as if from *ἀγκυρόω*, *anchored*, Philo.

†Ἀγκύωρ, ορος, ὁ, *Ancyor*, son of Lycaon, Apollod.

Ἀγκών, ῶνος, ὁ, *the bend* or *hollow of the arm*, *the bent arm*, like *ἀγκάλη*, †Il. 5, 582, etc.†; *νίκας ἐν ἀγκώνεσσι πίτνειν*, Pind. N. 5, 76; *ἐς ἀγκῶνα προςπτύσσεσθαι*, Soph. Ant. 1237.—2. *the elbow*, Hom., †*ὀρθωθεὶς ἐπ' ἀγκῶνος*, supporting himself upon his *elbow*, Il. 10, 80; cf. Luc. Lex. 6, *ἐπ' ἀγκῶνος δειπνεῖν*†; *ἀγκῶνι νύττειν*, to nudge, Od. 14, 485.—3. later, *the bend* in animals' legs, Xen. Cyn. 4, 1:—hence,—II. *any bend*, as the *jutting angle* of a wall, *ἀγκὼν τείχεος*, Il. 16, 702, cf. Hdt. 1, 180; *the bend* of a river, Hdt. 2, 99; †*the windings* of the shore or mountain, Soph. Aj. 805; *a promontory* or *jutting rock*, Ap. Rh. 2, 560, cf. Orph. Arg. 756 and Plut. Them. 32†: *a bay* or *creek* of the sea? *ἀγκῶνες κιθάρας*, *the bends at the ends of the horns* of the cithara, Ath. †637 B†.—III. the proverb *γλυκὺς ἀγκών* is used to soften down something unpleasant, Plat. Phaedr. 257 D, Ath. 516 A; but its origin is unknown, v. Interpp. ad l. c.: in Plat. (Com.) Pha. 4, however, it seems to be=*παραγκάλισμα*, *a thing* to be *embraced*, *darling*. (From same root as *ἄγκος*, q. v.) Hence

†Ἀγκών, ῶνος, ἡ, *Ancona*, a city of Eastern Italy, deriving its name from the *bend* of the coast where it was built, Strab. p. 211.

Ἀγκωνίσκιον, ου, τό,=sq. Math. Vett.

Ἀγκωνίσκος, ου, ὁ, dim. from *ἀγκών*, LXX.

Ἀγκωνισμός, οῦ, ὁ, *a bending*.

Ἀγκωνοειδής, ές, (εἶδος) *curve-shaped*, *curved*.

Ἀγλαέθειρος, ον, (ἀγλαός, ἔθειρα) *bright-haired*, H. Hom. 18, 5.

Ἀγλαΐα, †ας, Ion. -αΐη, ης†, ἡ, (akin to *αἴγλη* and *ἄγαλμα*):—*splendour*, *state*, *beauty*, *brightness*, *adornment*, Hom., who has it of anything splendid or showy, as opp. to what is useful, Od. 15, 78: hence in bad sense, *pomp*, *show*, *vanity*, Od. 17, 310, and in plur., *vanities*, Od. 17, 244: in Pind. *festive joy*, *triumph*, *glory*, O. 13, 18, etc.; and in plur., *festivities*, *merriment*, Hes. Sc. 272, 285.—The word is poet., but occurs in Xen. Eq. 5, 8, and in late prose, as Luc.

†Ἀγλαΐη, ης, ἡ, *Aglaïa*, mother of Nireus, Il. 2, 672.—2. one of the Graces, Hes. Th. 909.—3. daughter of Thespius, Apollod.

Ἀγλαΐζω: f. ίσω Att. ιῶ: (ἀγλαός): —*to make splendid*, *adorn*, *τινά τινι*, Ael. †N. A. 8, 28: *to honour*, *τινά τινι*, Plut. 2, 965 C†: also *to produce* or *give as an ornament*, †*Δελφὶς πέτρα τοῦτό τοι ἀγλάϊσεν*†, Theocr. Ep. 1, 4: †cf. Ath. 622 C†.—But earlier only in pass., *to be adorned with* a thing, *be proud of* it, *delight in* it, hence inf. fut., *ἀγλαϊεῖσθαι*, Il. 10, 331 (the only example in Hom.): usu. c. dat., as Simon. Amorg. 70; but also, *ἀγλαΐζεσθαι μουσικῆς ἐν ἀώτῳ*, Pind. O. 1, 22; †*κόμαις ἠγλαϊσμέναι*, Lyc. 1133.

†Ἀγλαΐηφι, Ep. dat. for *ἀγλαΐᾳ*, Il. 6, 510.

†Ἀγλαΐς, ΐδος, ἡ, *Aglaïs*, fem. pr. n., Ath. 415 A.

Ἀγλάϊσμα, ατος, τό, (ἀγλαΐζω) *an ornament*, *honor*, Aesch. Ag. 1312: of an offering, Id. Cho. 193; cf. Eur. El. 325. [ᾰ]

Ἀγλαϊσμός, οῦ, ὁ, (ἀγλαΐζω) *an adorning*, *an ornament*, Plat. Ax. 369 D.

Ἀγλαϊστός, ή, όν, verb. adj. from *ἀγλαΐζω*, *adorned*, Eccl.

†Ἀγλαϊτάδας, α, ὁ, *Aglaïtadas*, a distinguished Persian, Xen. Cyr. 2, 2, 11.

†Ἀγλαΐων, ωνος, ὁ, *Aglaïon*, an Athenian, Plat. Rep. 439 E.

Ἀγλαόβοτρυς, υ, gen. υος, (ἀγλαός, βότρυς) *with splendid bunches*, Nonn.

Ἀγλαόγυιος, ον, (ἀγλαός, γυῖον) *beautiful-limbed*, *ἥβα*, Pind. N. 7, 6.

Ἀγλαόδενδρος, ον, (ἀγλαός, δένδρον) *with beautiful trees*, Pind. O. 9, 32.

Ἀγλαόδωρος, ον, (ἀγλαός, δῶρον) *with* or *bestowing splendid gifts*, *Δημήτηρ*, H. Hom. Cer. 54, 192, 492.

Ἀγλαοεργός, όν, (ἀγλαός, *ἔργω) *ennobled by works*, Eccl.

Ἀγλαόθρονος, ον, (ἀγλαός, θρόνος) *with splendid throne*, *bright-throned*, *Μοῖσαι*, Pind. O. 13, 136; cf. sq.

Ἀγλαόθωκος, ον, (ἀγλαός, θῶκος) *with beautiful seat*, v. l. for foreg. in Pind. N. 10, 1.

Ἀγλαόκαρπος, ον, (ἀγλαός, καρπός) *bearing beautiful* or *goodly fruit*, of fruit trees, Od. 7, 115; 11, 589.—This signf. may be retained also in H. Hom. Cer. 4, 23, where it is an epith. of Ceres and the Nymphs, as *givers of the fruits of the earth*: so in Pind. N. 3, 97, of Thetis, as *blessing the fruit of women's womb*, v. Böckh ad l. (56),—though in Ed. I. he wrote *ἀγλαόκρᾱνος* (*κρήνη*).—The sense of *with beauteous wrists* or *hands* is quite spurious.

Ἀγλαόκοιτος, ον, (ἀγλαός, κοίτη) *reclining on the couch of honour*.

Ἀγλαόκουρος, ον, (ἀγλαός, κοῦρος) *rich in fair youths*, *Κόρινθος*, Pind. O. 13, 5.

†Ἀγλαοκρέων, οντος, ὁ, (ἀγλαός, κρέων) *Aglaocreon*, a native of Tenedos, Aeschin.

Ἀγλαόκωμος, ον, (ἀγλαός, κῶμος) *giving splendour to the feast*, *φωνή*, Pind. O. 3, 10.

Ἀγλαόμητις, ιος, ὁ, ἡ, (ἀγλαός, μῆτις) *of rare wisdom*, Tryph. 183.

Ἀγλαόμορφος, ον, (ἀγλαός, μορφή) *of beauteous form*, v. l. H. Hom. Cer. 23, and freq. in late Ep.; †Orph. H. 14, 5, Anth. P. 7, 343, etc.

Ἀγλαόπαις, αιδος, ὁ, ἡ,=*ἀγλαόκουρος*, Opp. H. 2, 41.

Ἀγλαόπεπλος, ον, (ἀγλαός, πέπλος) *beautifully veiled*, Q. Sm. 11, 240.

Ἀγλαόπηχυς, υ, gen. υος, (ἀγλαός, πῆχυς) *with beautiful arms*, Nonn. †D. 32, 80.

Ἀγλαόπιστος, ον, *splendidly faithful*, dub. in Hesych.

Ἀγλαοποιέω, ῶ, *to make famous*, Hermap. ap. Ammian.

Ἀγλαόπυργος, ον, *with stately towers*, Tzetz. †Hom. 418.

ἈΓΛΑΟ΄Σ, ή, όν, also ός, όν in Theogn. 979, Eur. Andr. 135:—*splendid*, *stately*, *beautiful*, *brilliant*, *bright*, oft. as epith. of beautiful objects, as. *ἄλσος*, *γυῖα*, etc., †Il. 2, 506, Od. 6, 291. Il. 19, 385†; *μηρία*, Hes. †Op. 335†; *ἥβη*, Theogn. l. c., Simon. †44. 1†, etc.; †*clear*, *sparkling*, *ὕδωρ*, Il. 2, 307†; of men, *famous*, *noble*, †Il. 2, 736, 826, etc., Pind. O. 14, 9, I. 6, 90†; also c. dat., *famous for* a thing, *κέρᾳ ἀγλαός*, Il. 11, 385, so too of things. *δῶρα*, *ἔργα*, etc., †Il. 1, 213, etc., Od. 10, 223†; and very freq. in Pind. Adv. -ῶς, Ar. Lys. 640.—It is an old Ep. and Lyr. word, being only found twice or thrice in Att. poets, †once only in Soph., O. T. 152, and once only in Eur., And 35. (Root -γαλ-, akin to *αἴ-γλ-η*, *ἀ-γάλ-λω*, *γαλ-ήνη*, Germ. *gl*-anz, Eng. *gl*-eam, etc.)

†Ἀγλαός, οῦ, ὁ, *Aglaus*, masc. pr. n., Anth. P. 7, 78; etc.

Ἀγλαότευκτος, ον, (ἀγλαός, τεύχω) *splendidly built*, Or. Sib. 14, 125.

Ἀγλαότῑμος, ον, (ἀγλαός, τιμή) *splendidly honoured*, Orph. †H. 12, 8.

Ἀγλᾰοτρῐαίνης, ου, ὁ, (ἀγλαός, τρίαινα) *he of the bright trident*, a name of Neptune, Pind. O. 1, 64, in acc. Ἀγλαοτρίαινᾰν, cf. Böckh Praef. p. 39.

Αγλαοφανής, ές, (ἀγλαός, φαίνομαι) *of bright appearance*, Eccl.

Ἀγλαοφᾱρής, ές, (ἀγλαός, φᾶρος) *in a splendid robe*, Or. Sib.

Ἀγλαοφεγγής, ές, (ἀγλαός, φέγγος) *splendidly shining*, Maxim.

†Ἀγλαοφήμη, ης, ἡ, *Aglaopheme* one of the Sirens; fem. from

Ἀγλαόφημος, ον, (ἀγλαός, φήμη) *of splendid fame*, Orph. †H. 31, 4.

Ἀγλαόφοιτος, ον, (ἀγλαός, φοιτάω) *walking in splendour*, Maxim.

Ἀγλαόφορτος, ον, (ἀγλαός, φόρτος) *proud of one's burden*, Nonn. †D. 7, 253.

†Ἀγλαοφῶν, ῶντος, ὁ, *Aglaophon*, the name of two distinguished painters, Simon. 78, 1, Plat. Ion 532 E, Gorg. 478 B.

Ἀγλαόφωνος, ον, (ἀγλαός, φωνή) *with a splendid voice*, Procl. H. Mus. 2: †ἡ, as pr. n.,=Ἀγλαοφήμη, Schol. Ap. Rh. 4, 892.

Ἀγλαοφῶτις, ιδος, ἡ, *a plant*, the same as *γλυκυσίδη*, Ael. †N. A. 14, 24.

Ἄγλαυρος, ον,=*ἀγλαός*, Nic. Th. 441.—II. ἡ Ἄγλαυρος, *Aglaurus*, a daughter of Cecrops, worshipped on the Acropolis at Athens, Hdt. 8, 53.

Ἀγλαφύρως, adv., *in unpolished manner*, *inelegantly*, Ath. 431 D.

Ἀγλαῶπις, ιδος, ἡ, pecul. poet. fem. of sq., Emped. 185.

Ἀγλαώψ, ῶπος, ὁ, ἡ, (ἀγλαός, ὤψ) *bright-eyed*; in genl. *flashing*, *πεύκη*, Soph. O. T. 214.

Ἀγλευκής, ές, (α priv., γλεῦκος) *not sweet*, *sour*, †*οἶνος*, Luc. Lex. 6†, *harsh*, *unpleasant*, Xen. ap. Suid., whence Zeune has received it for †*ἀτερπής* in Oec. 8, 3; superl. in 8, 4: and comp. in Hier. 1, 21†, for *ἀγλυκής*, cf. Lob. Phryn. 536: metaph. of the style of Thucyd., *harsh*, *crabbed*, Hermog.—In Nic. Al. 171, *ἀγλευκῆ θάλασσαν* should prob. be read for *ἀγλεύκην θ-*.

Ἄγληνος, ον, (ὰ priv., γλήνη) *without γλήνη*, i. e. *blind*, Nonn.

Ἄγλῖς, ἄγλῖθος, not so well *ἀγλῖθος* (Dind. Ar. Ach. 763):—only used in plur., *a head of garlic*, which is made up of several cloves, Ar. l. c., Vesp. 680: cf. *γέλγις*.

Ἄγλισχρος, ον, *not sticky*, Hipp.

Ἀγλῠκής, ές,=*ἀγλευκής*, q. v.

Ἄγλῠφος, ον, (α priv., γλύφω) *unhewn*.

†Ἀγλώμᾰχος, ου, ὁ, Dor. for Ἀγλαόμ- (ἀγλαός, μάχη) *Aglomachus*, a Cyrenean, Hdt. 4, 164.

Ἀγλωσσία, ας, ἡ, Att. -ττία, *dumbness*, Eur. Alex. 13: from

Ἄγλωσσος, ον, Att. -ττος, ον, (α priv., γλῶσσα):—*without tongue*, of the crocodile, Arist. Part. An. 4, 11, 2.—II. *tongueless, not glib of tongue,* Lat. *elinguis,* Pind. N. 8, 41.—2. *speaking a strange tongue,*=βάρβαρος, Soph. Tr. 1060.

Ἄγμα, ατος, τό, (ἄγνυμι) *a fragment,* Plut. Philop. 6.

Ἀγμός, οῦ, ὁ, (ἄγνυμι) *a breakage, fracture* of a bone, Hipp.—II. in plur., *broken cliffs, crags,* Elmsl. Bacch. 1094: †cf. Nic. Al. 391.

Ἄγναμπτος, ον, (α priv., γνάμπτω) *unbending, inflexible,* Aesch. Pr. 163.

Ἄγναπτος, ον, (α priv., γνάπτω) of cloth, *not fulled* or *carded:* hence, *new,* Plut. †2, 691 D†.—II. also, *not cleansed. unwashed,* Id. †2, 169 C.

Ἄγνᾰφος, ον, (α priv., γνάπτω)= foreg., N. T. †Matth. 9, 16.

Ἁγνεία, ας, ἡ, (ἁγνεύω) *purity, chastity,* Soph. O. T. 864, Antipho 116, 11: esp., *strict observance of religious duties,* Plat. Legg. 909 E, etc.—II. in plur., *purifications,* Isocr. 225 D, Pseudo-Phocyl. 215: *a purifying, cleansing,* Diosc.

Ἅγνευμα, ατος, τό, (ἁγνεύω) *chaste conduct, chastity,* Eur. El. 256.

Ἁγνευτήριον, ου, τό, *a place of purification* or *expiation,* Eccl.

Ἁγνευτικός, ή, όν, *preserving chastity,* opp. to ἀφροδισιαστικός, Arist. H. A. 1, 1, 30.—II. act., *purificatory,* Philo: τὸ ἁγν., *a sin-offering,* Joseph.: from

Ἁγνεύω, f. -εύσω, †pf. ἥγνευκα, Dem. (ἁγνός)†, *to consider as part of purity, make it a point of conscience,* c. inf. ἁγνεύουσι ἔμψυχον μηδὲν κτείνειν, Hdt. 1, 140: hence usu. absol., *to be pure,* Aesch. Supp. 226, Eur., etc.: c. gen., †ἡγνευκέναι τοιούτων ἐπιτηδευμάτων†, *to keep one's self pure from,* Dem. 618, 10.—II. act.,=ἁγνίζω, *to purify,* Lat. *lustrare,* Antipho 119, 11.

Ἁγνεών, ῶνος, ὁ, *a place of purity,* Clearch. ap. Ath. 515 F.

†Ἁγνιάδης, ου, ὁ, (patronym.) *son of Agnius,* appell. of Tiphys the Argonaut, Ap. Rh. 1, 105.

†Ἁγνίας, ου, ὁ, *Hagnias,* masc. pr. n., Dem. 1050, sqq.; others in Dem., Isae., etc.

Ἁγνίζω: f. -ίσω Att. -ῐῶ: (ἁγνός): —*to make pure, to purify, cleanse,* Soph. Aj. 655: †chiefly by water, τὸ πῦρ καθαίρει * * * τὸ ὕδωρ ἁγνίζει, Plut. 2, 263 E†.—II. *to consecrate, offer, burn as a sacrifice,* Musgr. Soph. Ant. 196: simply, *to burn* and so *destroy,* Soph. Fr. 119.

Ἅγνιος, α, ον, *made of* ἄγνος or *withy,* Plut. †2, 693 F.

Ἅγνισμα, ατος, τό, (ἁγνίζω) *a means of purification, an atonement,* φόνου, Aesch. Eum. 325.

Ἁγνισμός, οῦ, ὁ, (ἁγνίζω) *a purifying, expiation,* ἁγν. ποιεῖσθαι, Dion. H. †3, 22.

Ἁγνιστήριον, ου, τό, *a place* or *means of purifying:*=περιῤῥαντήριον, Math. Vett.

Ἁγνιστής, οῦ, ὁ, *a purifier,* like ἁγνίτης.

Ἁγνιστικός, ή, όν, (ἁγνίζω)= ἁγνευτικός II.

Ἁγνίτης, ου, ὁ, (ἁγνίζω) *a purifier,* θεοὶ ἁγνῖται, Paus. 3, 14, 7: the Schol. seems to have read ἁγνίτεω for ἀφνειοῦ in Il. 24, 482, cf. Muller Eumen. § 51. [ῑ]

†Ἁγνόδωρος, ου, ὁ, (ἁγνός, δῶρον) *Hagnodorus,* brother-in-law of Critias, Lys. 135, 1.

Ἀγνοέω, ῶ, poet. esp. Ep. ἀγνοιέω: f. -ήσομαι, but also -ήσω in Isocr., and Dem.: aor. ἠγνόησα. Ep. ἀγνοίησα: and in Od. 23, 95 we have 3 sing. ἀγνώσασκε, †pf. ἠγνόηκα, Plat. Soph. 221 D†:—(as if from *ἄγνοος =ἄνοος).

Not to perceive or *know,* Lat. *ignorare:* in Hom. usu. c. negat., οὐκ ἀγν., *to perceive* or *know well,* and always in Ep. aor. οὐκ ἀγνοίησεν.—Construct., usu. c. acc., *to be ignorant of* a thing, Hdt. 4, 156, Soph. Tr. 78, Plat., etc.; also περί τινος, Plat. Phaedr. 277 D; ἀγν. τινά, *not to recognise* him, Thuc. 2, 49; also c. gen. pers., like συνιέναι, Plat. Gorg. 517 B: sometimes c. part., as Dem. 13, 17:—absol., *to mistake, be wrong,* Isocr. 167 C; hence freq. in part. ἀγνοῶν, *by mistake,* ἀγν. πράττειν, Xen. An. 7, 3, 38: †*to err, sin through ignorance,* N. T. Hebr. 5, 2†.—Pass. ἀγνοοῦμαι ὅτι..., or c. part., *I am not known to be doing a thing,* Plat. †Legg. 797 A, etc.† Hence

Ἀγνόημα, ατος, τό, *a fault of ignorance, oversight,* Theophr.

Ἀγνοητέον, verb. adj. from ἀγνοέω, but only with negat. οὐκ ἀγν., *one must not fail to remark,* Diosc.

Ἀγνοητικός, ή, όν, (ἀγνοέω) *erroneous, mistaken,* τὰ ἀγν. πράττειν, Arist. Eth. E. 7, 13, 3.

†Ἁγνόθεμις, ιδος, ὁ, (ἁγνός, θέμις) *Hagnothemis,* masc. pr. n., Plut. Alex. 77.

†Ἁγνόθεος, ου, ὁ, (ἁγνός, θεός) *Hagnotheus,* masc. pr. n., Dion. H.

Ἄγνοιᾰ, ας, ἡ, *want of perception, ignorance,* freq. in Att. from Aesch., †Ag. 1596, Supp. 499†, downwds.; †ἀγνοίᾳ, δι' ἄγνοιαν, ὑπ' ἀγνοίας, etc., as adv., ἁμαρτάνειν, etc.†.—II. =ἀγνόημα, Dem. 1472, 5. [Poet. sometimes ἀγνοίᾱ, Soph. Tr. 350, Phil. 129; and this is old Att., acc. to Piers. Moer. 191, Lob. Phryn. 494. Cf. ἄνοια.]

Ἀγνοιέω, poet., esp. Ep., form for ἀγνοέω (q. v.), Hom.

Ἀγνοίησι, Od. 24, 218, is usu. written and taken as 3 sing. opt. aor. 2 act. of ἀγνοέω: but Thiersch well alters it thus, αἴ κέ μ' ἐπιγνώῃ....ἤέ κεν ἀγνοιῇσι,—so that it is subj. pres.

Ἀγνόκοκκος, ὁ,=ἄγνος.

Ἀγνοούντως, adv. part. pres. act. from ἀγνοέω, *ignorantly,* Arist. Top. †2, 9, 4.

Ἁγνοποιός, όν, (ποιέω) *making pure,* Eccl.

Ἁγνοπόλος, ον, (ἁγνός, πολέω) *being pure,* Orph. H. 18, 12.—II. act., *making pure,* Id. Arg. 38.

Ἁγνόρῠτος, ον, (ἁγνός, ῥέω) *pure-flowing,* ποταμός, Aesch. Pr. 435.

Ἁγνός, ή, όν, (ἅζω, ἅγος):—strictly, *impressed with* ἅγος or *religious awe,* esp. of places, etc., sacred to the gods, *holy, sacred,* ἑορτή, Od.; ἄλσος, τέμενος, Pind., etc; χῶρος οὐχ ἁγνὸς πατεῖν, a spot *unholy* to tread on, Soph. O. C. 37: of the gods, *undefiled, unsullied, chaste,* as epith. of Diana and Proserpina, Od.: hence also, ἁγνὸν ὕδωρ, πῦρ, Pind. I. 6, 109, P. 1, 41; αἰθήρ, Aesch. Pr. 281; φάος, Eur., etc.: post-Hom. of men and their acts, *pure, upright, impartial,* κρίσις, Pind. O. 3, 37, and Trag.; and freq. in Att. prose.—II. later c. gen., *pure from* a thing, ἁγνὸς αἵματος, Eur.; φόνου, Plat. Legg. 759 C; ἁγν. λέχους, γάμων, Valck. Phoen. 953; also, ἁγνὴ ἀπ' ἀνδρός, Dem. 1371, 23. Adv. -νῶς, H. Hom. Ap. 121, and Hes. Op. 339.—Cf. ἅγιος sub fin.

Ἄγνος, ου, ἡ Att. ὁ (Heind. Plat. Phaedr. 230 A):—=λύγος, a tall tree like the willow, the branches of which were strewed by matrons on their beds at the Thesmophoria, *vitex agnus-castus,* Chionid. Her. 2, ubi v. Meineke. (It was associated with the notion of chastity, from the likeness of its name to ἁγνός, ή, όν.)—II. ὁ ἄγνος, *a fish,* Ath. 356 A.—III. *a bud,* Suid.

Ἁγνόστροφος, ον, (ἁγνός, στρέφω) *winding sacredly,* Maneth.

Ἁγνοτελής, ές, (ἁγνός, τελέω *worshipped in holy rites,* Orph. Arg 547.

Ἁγνότης, ητος, ἡ, (ἁγνός) *purity, chastity,* N. T. †2 Cor. 6, 6.

†Ἀγνοῦ κέρας, gen. ατος, τό, a promontory of Aegypt, Strab.

†Ἀγνοῦς, οῦντος, ὁ, *Agnus,* an Attic deme of the tribe Acamantis hence adj. Ἀγνούσιος, Dem.; adv. Ἀγνοῦντι, *in Agnus,* Ἀγνουντόθεν, *from Agnus,* Ἀγνουντάδε, *to Agnus.*

†Ἁγνόφιλος, ου, ὁ, (ἁγνός, φίλος) *Hagnophilus,* an Athenian, Dem.

Ἄγνυθες, ων, αἱ, stones hung to the threads of the warp to keep them straight, Plut. †2, 156 B†; cf. Poll. 7, 36, and v. sub λέα, κανών.

Ἄγνῡμι, 3 dual ἄγνῦτον, Il. 12, 148: fut. ἄξω: aor. 1 ἔαξα, Ep. ἦξα, Hom. part. ἄξας, but also ἐάξας in Lys.: aor. pass. ἐάγην [v. sub fin.]: perf. ἔᾱγα, Ion. ἔηγα. *To break, snap, crush, shiver;* and pass. c. pf. act. ἔαγα, *to be broken, to snap* or *go in pieces,* both in Hom., †ἄγνυτον ὕλην, Il. 12, 148; ἄγη ἔγχος, 16, 801†; esp. of ships and swords: ἄγνυτο ἠχώ, the sound *spread around,* Hes. Sc. 279; so, κέλαδος ἀγνύμενος διὰ στόματος, of the notes of song, Pind. Fr 238. In Il. 4, 214, usu. taken in the sense of *to bend,* τοῦ δ' ἐξελκομένοιο, πάλιν ἄγεν ὀξέες ὄγκοι, the barbs *bent back;* but if πάλιν be joined with ἐξελκ., the usu. signf. may be kept, and so the Schol. explains it:—so in Hdt. 1, 185, ποταμὸς ἀγνύμενος, is merely a river *with a broken,* i. e. *winding course.*—Ἄγνυμι is an old Ep. word, and orig. had the digamma, which still remains in καυάξας, v. sub κατάγνυμι: it rarely appears in prose, except in the compd. κατάγνυμι, of which the aor. oft. retains its augm. through all moods, as κατεάξας, †Lys. 100. 5, more usu. 2 aor., as κατεαγῶ†, κατεαγῆναι, etc., †Hipp. freq., cf. ἐξεαγείς, Ap. Rh. 4, 1686†. [ᾱ by nature, as appears from the perf. ἔᾱγα, Ion. ἔηγα: but ᾰ in aor. pass. ἐάγην in Hom. and later Ep.: even Hom however has ἐᾱγην, Il. 11, 559, †in arsis†. and so usu. in Att., v. κατάγνυμι. Cf. Buttm. Catal. s. v. †and Heyne, ad Il. 3. 367, who prefers the form ἄγη or Ϝάγη with ᾱ.]

Ἀγνώδης, ες, (ἄγνος, εἶδος) *like a willow,* Theophr.

Ἀγνωμονεύω,=sq., Plut. de Frat. Am. 11=†2, 484 A.

Ἀγνωμονέω. ῶ, f. -ήσω, *to be ἀγνώμων, to act without judgment* or *right feeling, act ignorantly* or *unfairly,* Xen Hell. 1, 7, 33: ἀγν. εἰς or πρός τινα, *to act unfeelingly* or *unfairly towards* one, Dem. 249, fin.; also, περί τινα or τι, Plut. Cam. 28, Alc. 19.

Ἀγνωμοσύνη, ης, ἡ, *want of sense, judgment,* or *right feeling: senselessness, ignorance,* Theogn. 892, †Plat. Theaet. 199 D, Oratt.†: hence.—2. †*thoughtless disregard* of consequences, producing *obstinate adherence to one's purpose,* Hdt. 6, 10, etc.; and so† *senseless pride, headstrong arrogance,* Id. 2, 172; 4, 93, etc.—3. *unfairness, ingratitude,* Soph. Tr. 1266: ἀγν. τύχης

Lat. *iniquitas fortunae*, Dem. 179, 25. —4. in plur., *misunderstandings*, Xen. An. 2, 5, 6: from

Ἀγνώμων, ον, ονος, (α priv., γνώμη) †*without reason, irrational*, ξύλα, λίθοι, σίδηρος, Aeschin. 88, 37†, *wanting sense, judgment*, or *right feeling*; †*inconsiderate*, Soph. Tr. 473†: *ill-judging, senseless*, Pind. O. 8, 79, †περί τι, Plat. Legg. 700 D†, etc.:—Hence in various relations, —1. *headstrong, reckless*,. *arrogant*, Hdt. 9, 41.—2. *unfeeling*, †*unkind*, τινί, Soph. O. C. 86†; *ungrateful*, Xen. Mem. 2, 10, 3; *unjust*, κριτής, Ib. 2, 8, 5; ἡ ἀγν., i. e. fortune, Isocr. Epist. 10, 3. —3. pass., *ill-judged of, unforeseen*, Parthen.—Adv. -όνως, *senselessly, inconsiderately*, etc., Xen. Hell. 6, 3, 11, †Dem. 25, 18.

Ἀγνώμων, ον, ονος, (α priv., γνώμων III) of horses, *without the teeth that tell the age*, Poll.

†Ἅγνων or Ἄγνων, ωνος, ὁ, *Hagnon*, son of Nicias, founder of Amphipolis, Thuc. 1, 117, etc. — Others in Plut., Ath., etc. Hence

†Ἁγνώνειος, α, ον, *of* or *belonging to Hagnon*, Thuc. 5, 11.

†Ἀγνωνίδης, ου, ὁ, *Agnonides*, the accuser of Phocion, Plut. Phoc. 29.

Ἀγνώριστος, ον, (α priv., γνωρίζω) *unknown, unacquainted*, Theophr.

Ἀγνώς, ῶτος, ὁ, ἡ, (α priv., γιγνώσκω, γνῶναι).—I. pass. *unknown*, usu. of persons, ἀγνῶτες ἀλλήλοις, Od. 5, 79; and freq. in Att.; but, ἀγνὼς πατρί, *clam patre*, Eur. Ion 14: also of things, *dark, obscure*, φωνή, φθόγγος, Aesch., and Soph.; ἀγν. δόκησις, †*from which no certain meaning can be gathered, vague*,† Soph. O. T. 681.—2. *not known, obscure, ignoble*, Eur. I. A. 19; οὐκ ἀγνῶτα νίκαν, a victory *not unknown to fame*, Pind. I. 2, 19. — II. act., *not knowing, ignorant*, Soph., etc.: oft. c. gen., χθὼν οὐκ ἀγν. θηρῶν, Pind. P. 9, 103; ἀγνῶτες ἀλλήλων, Thuc. 3, 53. Hence

Ἀγνωσία, ας, ἡ, *a not knowing, ignorance*, τινός, *of* a thing, Eur. Med. 1204; διὰ τὴν ἀλλήλων ἀγν., from *not knowing* one another, Thuc. 8, 66. —II. *a being unknown, obscurity*, Plat. Menex. 238 D.

Ἀγνώσσασκε, v. sq.

Ἀγνώσσω, = ἀγνοέω, a pres. only used in late poets, as Musae. 249, Coluth. 8, etc., and prob. formed backward from the Hom. ἀγνώσσασκε (Od. 23, 95), on the analogy of λιμώσσω, etc., cf. Lob. Phryn. 607 sq.: however Buttm. Ausf. Gr. § 95 fin. writes this form ἀγνώσασκε (cf. ἀλλογνώσας), Ep. for ἠγνόησε, 3 sing. aor. 1 from ἀγνοέω.

Ἄγνωστος, ον, (α priv., γιγνώσκω) also ἄγνωτος (q. v.), *unknown*, Hom., etc.; ἄγν. τινί, Od. 2, 175 (where some explain it *unexpected*): *unheard of, forgotten*, like ἀίδηλος, Mimnerm. 5, 7; v. sub σιωπή. — 2. *not to be known*, Od. 13, 191, 397: ἀγν. γλῶσσα, an *unknown* tongue, Thuc. 3, 94. —II. act. *not knowing, ignorant of*, c. gen., ψευδέων, Pind. O. 6, 113. Adv. -τως.

Ἄγνωτος, ον, another form of foreg., used by Soph. O. T. 58, Ar. Ran. 926, in signf. I.

Ἄγξις, ἡ, (ἄγχω) *a throttling*.

Ἀγογγυσία, ας, ἡ, (α priv., γογγύζω) *a not murmuring, patience*, Eccl.

Ἀγόγγυστος, ον, (α priv., γογγύζω) *not murmuring*, Eccl.

Ἀγοήτευτος, ον, (α priv., γοητεύω) *not to be snared by magic, not to be beguiled*, Synes.—II. act. *without guile*: hence adv. τως, Cic. Att. 12, 3.

†Ἀγοίατο, Ion. for ἄγοιντο from ἄγω.

Ἀγόμφιος, ον, (α priv., γομφίος) *without* γομφίοι or *grinders*: ἀγόμφιος αἰών, i. e. extreme old age, Diocles Incert. 1.

Ἀγόμφωτος, ον, (α priv., γομφόω) *not nailed, unfastened.*

Ἀγόνᾰτος, ον, (α priv., γόνυ) *without a knee*, Arist. Inc. An.: of plants, *without knots* or *joints*, Theophr.

Ἀγονέω, ῶ, f. -ήσω, *to be ἄγονος* or *unfruitful*, Theophr.; and

Ἀγονία, ας, ἡ, *unfruitfulness*, Plut. Rom. 24: from

Ἄγονος, ον, (α priv., γονή): —I. pass. *unborn*, Il. 3, 40, †Eur. Phoen. 1598.†—II. act. *not producing, unfruitful, barren*, of animals both male and female, Arist., and of plants, Theophr.: also c. gen., *not productive of*, and so *being without*, σοφίας, Plat. Theaet. 150 C, θηρίων, Menex. 237 D: τόκος ἄγονος, like βίος ἀβίωτος, travail †*without a birth*,† *when the mother dies before the child is born*, Soph. O. T. 27: ἀγ. ἡμέρα, a day *unlucky for begetting children*, Hipp.; ἄγ. ποιητής, opp. to γόνιμος, Plut. †2, 348 B†. — 2. *left childless*, ἄγ. γένος, Eur. H. F. 887.

Ἄγοος, ον, (α priv., γόος) *unmourned*, Aesch. Theb. 1063.

Ἀγορά, ᾶς, ἡ: Ep. and Ion. ἀγορή, freq. in Hom. and Hdt. (ἀγείρω): — *any assembly* of many persons, esp. *an assembly of the people*, opp. to the council (βουλή), †Il. 2, 53–93†, Od. 3, 127: — at first not only for public debating, elections and trials, but also for buying and selling, etc., and in genl. as a place of public resort. In the old Athen. constitution, the assembly by δῆμοι and φυλαί, opp. to the promiscuous ἐκκλησία: καθίζειν ἀγορήν, (in Att. ἀγορὰν ποιεῖν, συναγαγεῖν), to hold *an assembly*, opp. to λύειν ἀγ., to dissolve it, Hom. †Od. 2, 69, cf. Il. 1, 305; 2, 808†. Phrases: εἰς ἀγορὴν (ἀγορήνδε) καλέειν, Il. †1, 54; κηρύσσειν ἀγορήνδε, Il 2, 51†; ἀγορὴν ποιεῖσθαι, τίθεσθαι, εἰς τὴν ἀγ. εἰσιέναι, ἀγείρεσθαι, ἀγορήνδε καθέζεσθαι, Hom., etc.—This signf. is more freq. in Ep. than Att. — II. *the place of assembly* or *market-place*, Lat. *forum*, Hom. †as Il. 11, 807, Od. 6, 266; θεοῖς . . . ἀγορᾶς ἐπισκόποις, Aesch. Theb. 272; πρὸς μέσῃ Τραχινίων ἀγορᾷ, Soph. Tr. 372; πόλις ναοῖς . . . καὶ ἀγοραῖς κατεσκευασμένην, Xen. Hier. 11, 2; ἡ ἀγ. ἦν ἐν τῷ βαρβ. στρατεύματι, Xen. An. 1, 3, 14; οἱ ἐκ τῆς ἀγορᾶς, *the market* people, Id. 1, 2, 18; cf. Ar. Eq. 181, 293†: εἰς ἀγ. ἐμβάλλειν, to go into *the forum*, i. e. be a citizen, Lycurg. 148, 23; ἐν τῇ ἀγ. ἐργάζεσθαι, to trade in *the market*, Dem. 1308, 9: εἰς τὴν ἀγορὰν πλάττειν τι, to make it for *the market*, Id. 47, 14; — also in plur., Od. 8, 16. — III. *all that is transacted there, a speech, speaking, gift of speaking*, Il. 2, 370; also in plur., Od. 4, 818. — IV. *things sold in the ἀγορά*, esp. *provisions*, Lat. *annona*, from Thuc. downwards; †σῖτον, οἶνον, καὶ τὴν ἄλλην ἀγοράν, Arist. Oec. 2, 8†: ἀγορὰν παρασκευάζειν, †Xen. Ag. 1, 14; Hell. 3, 4, 11; cf. ἡ ἀγ. παρεσκευάσθη, Thuc. 7, 40†, ἀγορὰν παρέχειν, ἄγειν, κομίζειν τινί, Lat. *commeatum afferre*, to hold *a market* for any one, bring him provisions for sale, †Thuc. 6, 50, Xen. An. 2, 3, 13; Cyr. 2, 4, 19; Id. 6, 2, 3†; ἀγορᾷ δέχεσθαι, Thuc. 6, 44: opp. to ἀγορὰν ἔχειν, ἀγορᾷ χρῆσθαι, to have *supplies*, †Xen. An. 7, 6, 17†.—V. *sale*, †ἀγ. (= τὴν ὠνήν), Nicoch. Cent. 2; ἀγορὰν ἂν προὐτίθεις τῶν βιβλίων, Luc. adv. Indoct. 19; ἀγ. αὐτῶν (παρθένων) προκηρύττειν†, Ael. †V. H. 4, 1†. — VI. as a mark of time, ἀγορὰ πλήθουσα, *the forenoon*, when the market-place was full, and the ordinary business was going on, Heind. Plat. Gorg. 469 D; ἀγορῆς πληθυούσης, Hdt. 4, 181; περὶ ἀγ. πληθοῦσαν, Xen. An. 2, 1, 7, †ἀμφὶ ἀγ. πλ., Ib. 1, 8, 1†; ἐν ἀγ. πληθούσῃ, Plat. Gorg. 469 D: also called ἀγορῆς πληθώρη, Hdt. 2, 173; 7, 223; opp. to ἀγορῆς διάλυσις, *the time just after mid-day*, when they went home from market, Hdt. 3, 104, cf. Xen. Oec. 12, 1.—†VII. applied as name of a town, as *Forum* in Latin, Κεραμῶν ἀγορά, Xen. An. 1, 2, 10. — VIII. in A. B. 210, 9, Thessalian term for λιμήν†. [ᾰγ-]

†Ἀγορά, ᾶς, and Ion. -ρή, ῆς, ἡ, *Agora*, a city of the Thracian Chersonese, Hdt. 8, 50.

Ἀγοράασθε, 2 pl. ind. pres. for ἀγορᾶσθε, from ἀγοράομαι. [ᾱγŏρᾰᾱσθĕ, Il. 2, 337.]

Ἀγοράζω, f. -άσω, *to be in the ἀγορά, to attend it, have free use of it*, Hdt. 2, 35, etc.: hence, *to do business there, buy* or *sell*, first in Ar. Plut. 984, †Xen. An. 1, 5, 10†, but later, the most freq. signf.; also in mid., *to buy for one's self*, Ib. 1, 3, 14.—2. as a mark of idle fellows, *to haunt the ἀγορά, lounge there*, Ar. Eq. 1373; ἀγοράζειν εἰς πόλιν, Thuc. 6, 51; cf. sq. II. 2.

Ἀγοραῖος, ον, †also ος, α, ον, Paus. 3, 11, 9†, *in, of*, or *belonging to the ἀγορά*, Ζεὺς Ἀγοραῖος, as guardian of popular assemblies, Hdt. 5, 46; Ἑρμῆς Ἀγ., as patron of traffic, Ar. Eq. 297; †ἡ Ἀθηνᾶ ἀγοραία, Paus. l. c.†; and generally, θεοὶ ἀγοραῖοι, Aesch. Ag. 90. — II. of persons, *frequenting the market*, ὁ ἀγ. ὄχλος, Xen. Hell. 6, 2, 23, Arist. Pol. 6, 4, 14, etc., †and so τὸ ἀγοραῖον, sc. πλῆθος, as a class of citizens, Ib. 4, 4, 10†: — οἱ ἀγοραῖοι (with or without ἄνθρωποι), *those who frequented the ἀγορά*: hence, —1. *hucksters, petty traffickers, retail dealers*, Hdt. 1, 93. — 2. *idlers* or *loungers*, like Lat. *subrostrani*, and so generally, *the common sort, low fellows*, Ar. Ran. 1015, Plat. Protag. 347 C: so too in compar. *the baser sort*, Ptolem. ap. Ath. 438 F:—hence,—III. of things, *low, mean, vulgar, common*, σκώμματα, Ar. Pac. 750; ἀγ. φιλία, Arist. Eth. N. 9, 13, 6.—IV. generally, *proper to the ἀγορά. suited to forensic speaking, business-like*, etc., Plut. Pericl. 11: — ἡ ἀγοραῖος (sc. ἡμέρα), *a court-day*, Strab.; (in which signf. some Gramm. write proparox. ἀγόραιος, as in most edd. of N. T.)—2. *to be bought in the market*, ἄρτος, Ath. Adv. -ως, †Plut. C. Grac. 4, Anton. 24.

†Ἀγοράκρῐτος, ου, ὁ, (ἀγορά, κριτός, κρίνω) *Agoracritus*, an Athenian demagogue, Ar. Eq. 1258.—2. a celebrated statuary and sculptor, Strab. 9; Paus. 9, 34, 1, etc.

†Ἀγοράναξ, ακτος, ὁ, (ἀγορά, ἄναξ) *Agoranax*, a dramatic poet of Rhodes, Call. Ep. 53. [⏑⏑– –]

Ἀγορᾱνομέω, ῶ, f. -ήσω, *to be ἀγορανόμος*, Diod. †20, 36†, and Plut †Caes. 5.

Ἀγορᾱνομία, ας, ἡ, *the office of ἀγορανόμος*, Arist. Pol. 7, 12, 7.

Ἀγορᾱνομικός, ή, όν, *belonging to the ἀγορανόμος* or *his office*, Plat. Rep.

425 D. — II. for Lat. *aedilicius*, Dion. H. †6, 95†, and Plut. †Pomp. 53.

Ἀγορᾱνόμιον, ου, τό, *the court of the* ἀγορανόμος, Plat. Legg. 917 E.

Ἀγορᾱνόμος, ου, ὁ, (ἀγορά, νέμω) *a clerk of the market*, who regulated the buying and selling there, Ar. Ach. 723, etc., †at Athens ten in number, five for the city, five for the Piraeeus, who had the supervision of all things sold in the market except corn, Lys. 165, 34†, v. Böckh P. E. i, 67. — II. to translate Lat. *Aedilis*, who had similar duties, Dion. H. Antiqq. 6, 90, and Plut.

Ἀγοράομαι, fut. -ήσομαι, †Ep. impf. 3 pl. ἠγορόωντο†, dep. mid., *to meet in assembly, sit in debate*, Il. 4, 1: also, *to address an assembly, to speak*, †*harangue*, Il. 1, 73†, and oft. in Hom. and Hdt.; very rare in Att., though Soph. Tr. 601 has it in signf. *to speak* or *talk with*, τινί. [ᾱγ- in Il. 2, 337 metri grat.; otherwise ᾰγ-]

Ἀγοράσδω, Dor. for ἀγοράζω, Theocr. †15, 16.

Ἀγορᾰσείω, desid. from ἀγοράζω, *to wish to buy*, Lat. *empturio*.

Ἀγορᾰσία, ας, ἡ, (ἀγοράζω) *a buying, purchase*, Diog. L. 2, 78.

Ἀγόρᾰσις, εως, ἡ, = foreg., Plat. Soph. 219 D, in plur.

Ἀγόρασμα, ατος, τό, (ἀγοράζω) *that which is bought* or *sold*: usu. in plur., *goods, wares, merchandise*, Dem. 909, 27, etc.

Ἀγορασμός, οῦ, ὁ, *a buying, purchasing*, LXX. — †2. *the thing purchased, the purchase*, τὸν ἀγ. τῆς σιτοδοσίας, Id. Gen. 42, 19.

Ἀγοραστής, οῦ, ὁ, (ἀγοράζω) *the slave who had to buy* provisions for the house, *the purveyor*, Xen. Mem. 1, 5, 2: in later authors ὀψωνάτωρ, Lat. *obsonator*, Ath. 171 A.

Ἀγοραστικός, ή, όν, (ἀγοράζω) *belonging to, fit for trafficking* or *trade, commercial*, Plat. Crat. 408 A: ἡ -κή (sc. τέχνη) *commerce, trade*, Id. †Soph. 223 C†. Adv. -κῶς.

Ἀγοραστός, ή, όν, verb. adj. *bought, to be bought* or *sold*.

†**Ἀγόρᾱτος**, ου, ὁ, *Agoratus*, an Athenian against whom one of Lysias' extant orations is directed.

Ἀγορατρός, ὁ, = πυλαγόρας, Böckh Inscr. 1, p. 816.

Ἀγορευτήριον, ου, τό, *a place for speaking*, Inscr.: from

Ἀγόρευτος, ον, *utterable, to be spoken of*, Eccl.: from

Ἀγορεύω, f. -εύσω (ἀγορά): — *to speak*, esp. *in public, in the assembly*, †*to harangue*, absol., Il. 8, 542†; ἔπεα, ἀγορὰς ἀγορεύειν, Hom. †Il. 3, 155; 2, 788†; who constantly uses the word, as does Hdt.: ἀγ. τινί, †Il. 1, 571†, or πρός τινα, Il.; κακόν τι ἀγ. τινά, *to speak* ill of one, Od. 18, 15; in Att., κακῶς ἀγ. τινά, e. g. Ar. Plut. 102: φόβονδ' ἀγ., *to counsel* to flight, Il. 5, 252. — 2. *to proclaim, declare*, Hom., †as ἄμμι θεοπροπίας ἀγ., Il. 1, 385†, and so in aor. mid. ἀγορεύσασθαί τι, *to have* a thing *proclaimed*, Hdt. 9, 26; †also of inanimate objects, *to proclaim, show forth*, δέρμα ἀγ. χειρῶν ἔργον, Theocr. 25, 175†: *to say*, usu. in phrase, ὁ νόμος ἀγορεύει, the law *says*, Antipho 123, 16, Lys. 115, 6: †ἀγ. τινὶ μὴ ποιεῖν, Ar. Ran. 629.

Ἀγορή, ῆς, ἡ, Ep. and Ion. for ἀγορά, Hom., and Hdt. Hence

Ἀγορῆθεν, adv., *from the assembly* or *market*, Il. 2, 264, etc.

Ἀγορήνδε, adv., *to the assembly* or *market*, †Il. 1, 54, etc.

Ἀγορητής, οῦ, ὁ, (ἀγοράομαι) *a speaker*, in Hom. esp. of Nestor, λιγὺς Πυλίων ἀγορητής, Il. 1, 248, etc.

Ἀγορητύς, ύος, ἡ, *the gift of speaking, eloquence*, Od. 8, 168: an old Ep. or Ion. form.

Ἄγορος, ὁ, = ἀγορά, only found in lyrical passages of Eur., and always in plur., I. T. 1096, El. 723, Andr. 1037;—unless with Herm., and Dind. we read ἄγορον in H. F. 412.

Ἀγός, οῦ, ὁ, (ἄγω) *a leader, chief*, oft. in Il., always c. gen. †Κρητῶν, 4, 265, etc.†; also in Pind. N. 1, 77, Aesch., etc. [ᾰ]

ἍΓΟΣ, εος, τό: Ion. ἄγος (v. sub fin.): — *any matter of religious awe*: hence,—I. †*pious dread, reverence*, H. Hom. Cer. 479 Wolf and Herm. for ἄχος†. — II. usu. *a curse, pollution, guilt*, such as must be expiated, Lat. *piaculum* = μύσος, ἐν τῷ ἄγεϊ ἐνέχεσθαι, Hdt. 6, 56, ἄγος ἐκθύσασθαι 6, 91, †ἄγος πατρῴων θεῶν, Aesch. Theb. 1017†; φεύγειν, Soph. Ant. 256. — 2. *the person* or *thing accursed, an abomination*, Soph. O. T. 1426; ἄγος ἐλαύνειν = ἀγηλατεῖν, Thuc. 1, 126. — III. *an expiatory sacrifice*, †*a means of purification*†, Soph. Fr. 613: †so the Schol. explains ἄγος in Soph. Ant. 775 by κάθαρσις, v. Herm. ad l.†: — Cf. Ruhnk. Tim. s. v. (The root appears also in ἅζομαι. Hence ἅγιος, ἁγνός: though most edd. write ἄγος.)

Ἀγοστός, ὁ, *the flat of the hand*, Il. 11, 425, etc.; ἀγ. χειρός, Ap. Rh. 3, 120. — II. in late Ep. for *the arm*, = ἀγκάλη, Theocr. 17, 129, and Anth. (Akin to ἄγκος, ἀγκάλη, etc.)

ἌΓΡΑ, ας, ἡ, *a catching, hunting, the chase*, ἄγραν ἐφέπειν, *to follow the chase*, Od. 12, 330; ἄγραις προςκεῖσθαι, Soph. Aj. 407; ἰέναι ἐς ἄγραν, Eur. Supp. 885: — metaph., ἄγραι ἄϋπνοι, Soph. Aj. 880: also *a way of catching*, Hdt. 2, 70.—II. *that which is taken in hunting, the booty, prey*, Od. 22, 306, etc.: *game*, Hdt. 1, 73, etc.; also of fish, *a draught, take*, Xen. Cf. Buttm. Lexil.—III. Ἄγρα, ἡ, a name of Diana, like Ἀγροτέρα, Plat. (Prob. from same root as αἱρέω, q. v.)

†**Ἀγραδάτης**, ου, ὁ, *Agradates*, earlier name of king Cyrus, Strab.

Ἄγρᾰδε, adv., poet. collat. form of ἀγρόνδε, Call. Fr. 26.

†**Ἀγραῖοι**, ων, οἱ, *the Agraei*, a people of Aetolia, on the Achelous, Thuc. 3, 106.—2. a people of Arabia, = Ἀγαρηνοί, Strab.

Ἀγραῖος, αία, αῖον, (ἄγρα):—*of* or *belonging to the chase*, esp. as epith. of certain gods, Paus. 1, 41, 6: cf. Ἀγροτέρα.

†**Ἀγραῖος**, ου, ὁ, *Agraeus*, son of Temenus, Paus. 3, 28, 3.

†**Ἀγραΐς**, ίδος, ἡ, *Agraïs, the territory of the Agraei*, Thuc. 3, 111.

Ἀγραμμᾰτία, ας, ἡ, *want of learning*, Ael. V. H. 8, 6: from

Ἀγράμμᾰτος, ον, (α priv., γράμμα) *without learning* (γράμματα), *unlettered*, Lat. *illiteratus*: esp. *unable to read* or *write*, Plat. †Tim. 23 B; cf. Crit. 109 D†, Xen.—II. = ἄγραφος, Plat. Polit. 295 A.—III. of animals, *unable to utter articulate sounds*, Arist. H. A. 1, 1, 29: of sounds, *inarticulate*, Id. Interpr. 2, 2.

Ἀγραμμής, ές, (α priv., γραμμή) *without line, not linear*, Arist. de Lin.

Ἄγραμμος, ον, = foreg.: ἄγραμμα ἀφεῖται, it is a throw (at dice) *without mark, counting nothing*, Poll.

†**Ἀγραοί**, ῶν, οἱ, = Ἀγραῖοι 1, Polyb. 17, 5, 8.

Ἄγραπτος, ον, (α priv., γράφω) *unwritten*, ἄγρ. νόμιμα, Soph. Ant. 454; cf. ἄγραφος.

Ἀγραυλέω, ῶ, f. -ήσω, *to be an* ἄγραυλος, and so — I. *to live in the country*, Arist. Mirab. 11.—II. *to live out of doors*, esp. *to pass the night there*, Strab. p. 197.

Ἀγραυλής, ές, = ἄγραυλος, Nic. Th. 78.

Ἀγραυλία, ας, ἡ, *the state of an* ἄγραυλος, Dion. H.

†**Ἀγραυλίς**, ίδος, ἡ, *daughter* or *female descendant of Agraulus*, Eur. Ion 23.

Ἄγραυλος, ον, (ἀγρός, αὐλή) *dwelling in the fields, living out of doors*, epith. of shepherds, Il. 18, 162, Hes. Th. 26; of oxen, Od. 12, 253; †*roaming at large, wild*, θήρ, Soph. Ant. 349†; of things, *rural, rustic*, Eur. El. 342.

†**Ἄγραυλος**, ου, ἡ, *Agraulus*, wife of Cecrops, Apollod.—2. daughter of Cecrops and foreg., Dem., Plut., etc.

Ἀγρᾰφίου γραφή, ἡ, an action against state-debtors, *who had got their names cancelled* before they had paid, Dem. 1378, 19.

Ἄγρᾰφος, ον, = ἄγραπτος, *unwritten*, μνήμη, Thuc. 2, 43; ἄγρ. διαθῆκαι, a *verbal* will, Plut.; ἄγραφα λέγειν, to speak *without book*, Id.: esp. ἄγραφοι νόμοι, *unwritten laws*, which are — 1. *the laws of nature, moral law*, Dem. 317, 23.—2. *laws of custom*, our *common law*, Plat. Legg. 793 A, cf. omnino Arist. Rhet. 1, 10, 3 and 13, 2. — II. *not registered* or *recorded*, ἄγρ. πόλεις, cities *whose names do not stand in a treaty*, Thuc. 1, 40.

Ἄγρει, v. sub ἀγρέω II.

Ἀγρεῖος, α, ον, (ἀγρός) *of the field* or *country*, hence, *rural, rustic*, Leon. Tar. 34: also *clownish, boorish*, like ἄγροικος, Ar. Nub. 655. Hence

Ἀγρειοσύνη, ης, ἡ, *clownishness*: or *roaming wildly through the country*, Anth., cf. Jacobs Del. Epigr. 1, 6.

Ἀγρείφνα, ης, ἡ, *a harrow, rake*, Anth. †P. 6, 297.

Ἀγρειῶτις, ιδος, ἡ, = ἀγροιῶτις, dub.

Ἄγρεμα, τό, = ἄγρευμα, poet.

Ἀγρέμιος, ον, *taken in hunting*, τὸ ἀγρ. = ἄγρα II, Anth. †P. 6, 224.

Ἀγρεμών, όνος, ὁ, Aesch. Fr. 131, acc. to Hesych. = λαμπάς or δόρυ.

Ἀγρεσία, ας, ἡ, = ἄγρα, Leon. Tar. 19.

Ἀγρετεύω, f. -σω, *to be an* ἀγρέτης, Böckh Inscr i, p. 672.

Ἀγρέτης, ου, ὁ, a Lacedaemonian magistrate, cf. foreg.: acc. to Hesych. = ἡγεμών, whence Toup would read it for ἀγρόται, in Aesch. Pers. 1002.

Ἄγρευμα, ατος, τό, (ἀγρεύω) *that which is taken in hunting, booty, prey*, whether game or fish, Eur. Bacch. 1241, Xen. Mem. 3, 11, 7: cf. ἄγρα II. — II. *a net, toil*, Aesch. Ag. 1048, Cho. 998, etc.

Ἀγρεύς, έως, ὁ, (ἀγρεύω) *a hunter*, as epith. of various gods, Pind. P. 9, 115, Trag., etc.

Ἀγρεύσιμος, η, ον, *easy to catch*.

Ἄγρευσις, εως, ἡ, *a catching*. — II. *booty*.

Ἀγρευτήρ, ῆρος, ὁ, = sq., Theocr. 21, 6, Call. Dian. 218.

Ἀγρευτής, οῦ, ὁ, (ἀγρεύω) *a hunter*, like ἀγρεύς, as epith. of Apollo, Soph. O. C. 1091; also as adj., ἀγρ. κύνες, *hounds*, Solon 3, 2; ἀγρ. κάλαμος, Anth. †P. 7, 171†. Hence

Ἀγρευτικός, ή, όν, *of, skilled in hunting*, Xen. Hipparch. 4, 12.

Αγρευτός, όν, *caught*, Opp. †H. 3, 541†: verb. adj. from

'Αγρεύω, f. -εύσω, (ἄγρα) *to hunt, take by hunting, catch*, ἰχθῦς, Hdt. 2, 95; of war, ἀγρεύει ἄνδρας, Soph. Fr. 498: metaph., *to hunt after, thirst for*, αἷμα, Eur. Bacch. 138: also in mid., Eur. I. T. 1163.

'Αγρέω, Aeol. collat. form of foreg., *to take, lay hold of*, c. acc., ἄγρει δ' οἶνον ἐρυθρόν, Archil. 5, 3, cf. Sapph. 2, 14, Aesch. Ag. 126.—II. in Hom. only ἄγρει, as interj.,=ἄγε, *come! come on!* ἄγρει μάν οἱ ἔπορσον 'Αθηναίην, Il. 5, 765: also ἀγρεῖτε, Od. 20, 149. Cf. Buttm. Lexil. s. v.—The word is more freq. in compds.

Ἄγρη, ης, ἡ, Ion. for ἄγρα. Hence

Ἄγρηθεν, adv., *from the chase*, Ap. Rh. 2, 938.

Ἄγρηνον, ου, τό, strictly, *a net*: hence, *a net-like woollen robe* worn by soothsayers, Poll.

'Αγριαίνω, f. -ᾰνῶ:—1. intr., *to be* or *become* ἄγριος, *to be savage, provoked, angry*, Plat. Rep. 493 B, etc.; τινί, *with* one, Id. Symp. 173 D: †met., *to become angry, chafe*, of rivers, Plut. Caes. 38; and so in pass., of the sea, Diod. S. 24, 1†.—of sores, *to be angry* or *inflamed*, Med.—2. later, trans., *to make* ἄγριος, *provoke, anger*, Dio C. †44, 47†: and pass. in intr. signf., Plut. Anton. 58:—but the Att. form in pass. was ἀγριοῦσθαι, cf. Lob. Phryn. 757.

'Αγριάμπελος, ου, ἡ, *a wild vine*, in good Greek ἀγρία ἄμπελος; and most such compds of ἄγριος, as ἀγριοχηνάριον, ἀγριόχοιρος, ἀγριοκύμῑνον, etc., are very late, cf. Lob. Phryn. 381.

†'Αγριᾶνες, ων, οἱ, *the Agriānes*, a Thracian race dwelling on Haemus, Hdt. 5, 16; cf. Arr. An. 1, 1, 11; etc.—Adj. 'Αγριᾱνικός, ή, όν.

†'Αγριάνης, ου, ὁ, *the Agriānes*, a river of Thrace, Hdt. 4, 90.

'Αγριάς, άδος, ἡ,=ἀγρία, pecul. fem. of ἄγριος, *wild, rough*, Ap. Rh. 1, 28.—II. as subst.,=ἀγριάμπελος, A B.?

'Αγριάω,=ἀγριαίνομαι, Opp. †C. 2, 49 in Ep. part. ἀγριόωντα.

'Αγρίδιον, ου, τό, dim. from ἀγρός, *a small field* or *farm*, Lat. *agellus*, Arr. †Epict. 2, 2, 17†. [ῐ]

'Αγριελαία, ας, ἡ, (ἄγριος, ἐλαία) *a wild olive*, Lat. *oleaster*, Diosc. Hence

'Αγριέλαιος, ον, *of a wild olive*, Anth. P. 9, 237.—II. as subst., ἡ ἀγριέλαιος,=ἀγριελαία, Theocr. 7, 18, and Theophr.

†'Αγρικόλας, ου poet. αο, ὁ, the Roman *Agricola*, Anth. P. 9, 549.

'Αγριμαῖος, α, ον, *wild*, opp. to ἥμερος: τὰ ἀγριμαῖα, *wild animals, game*, Ptolem. ap. Ath. 549 F.

'Αγριμέλισσα, ης, ἡ, *wild* μέλισσα.

'Αγριοαπίδιον, ου, τό, *wild* ἀπίδιον, Geop. †8, 37.

'Αγριοβάλανος, ου, ἡ, *wild* βάλανος, LXX.

'Αγριόβουλος, ον, (ἄγριος, βουλή) *wild of purpose*, Physiogn.

'Αγριοδαίτης, ου, ὁ, (ἄγριος, δαίνυμαι) *eating wild fruits*, like βαλανηφάγος, Orac. ap. Paus. 8, 42, 6.

'Αγριόεις, εσσα, εν,=ἄγριος, Nic. Al. 30, 617.

'Αγριόθῡμος, ον, (ἄγριος, θυμός) *wild of temper*, Orph. H. 11, 4.

†Ἄγριοι, ων, οἱ, *the Agrii*, a people of Aethiopia, Strab.

'Αγριοκάρδαμον, ου, τό, *wild* κάρδαμον, Galen.

'Αγριοκοκκύμηλα, ων, τά, *wild* κοκκύμηλα, Diosc.

'Αγριοκρόμμυον, ου, τό, *wild garlic.*

'Αγριοκύμῑνον, ου, τό, *wild cummin.* [ῠ]

'Αγριολάχᾰνα, ων, τά, *wild* λάχανα, LXX.

'Αγριομᾰλάχη, ης, ἡ, *wild mallow.*

'Αγριόμηλα, ων, τά, *wild apples*, Diosc.

'Αγριόμορφος, ον, (ἄγριος, μορφή) *wild, savage of form*, Orph. Arg. 977.

'Αγριομῠρίκη, ης, ἡ, *wild* μυρίκη, LXX. [ρῑ]

'Αγριόμωρος, ον, (ἄγριος, μῶρος) *desperately foolish*, Eccl.

'Αγριοπετεινάλιον, ου, τό, and ἀγριοπέτεινον, ου, τό, *the hoopoe.*

†'Αγριόπη, ης, ἡ, (ἄγριος, ὄψ) *Agriope*, wife of Orpheus acc. to Hermesianax, Ath. 597 B.

'Αγριοπήγανον, ου, τό, *wild rue.*

'Αγριοπηγός, οῦ, ὁ,=ἁμαξουργός.

'Αγριοποιέω, ῶ, *to make wild*: from

'Αγριοποιός, όν, (ἄγριος, ποιέω) *making wild, writing wild poetry*, as epith. of Aeschylus in Ar. Ran. 837.

'Αγριορίγᾰνος, ου, ὁ, *wild* ὀρίγανος, Diosc.

'Αγριόρνῑθες, ων, αἱ, (ἄγριος, ὄρνις) *wild-fowl*, Lob. Phryn. 382.

'Αγριόῤῥοδον, ου, τό, *wild-rose.*

Ἄγριος, ία, ιον: also ιος, ιον, Il. 3, 24; 19, 88, but ἄγριαι, Od. 9, 119: (ἀγρός):—*living in the fields* or *open air, living wild*:—hence,—I. *wild, savage*, of animals, e. g. σῦς, αἶγες, ἄγρια πάντα, *wild animals* of all kinds, Il. 5, 52, Hdt., etc.; opp. to τιθασός.—2. of trees, opp. to ἥμερος, *wild*, Hdt. 4, 21, and Att.—3. of countries, *wild, uncultivated*, Lat. *horridus*, Plat. Phaed. 113 B, etc.:—but,—II. usu. of men, beasts, etc., as having *qualities incident to a wild state*:—1. in moral sense, *wild, savage, fierce*, Lat. *ferus, ferox*, Od. 1, 199, etc.: hence also of men's feelings, θυμός, χόλος, μένος, Il.; ἄγρια οἶδεν, Il. 24, 41; ἄγρ. πτόλεμος, μῶλος, Il.; ἄγριος ἄτη, Il. 19, 88.—2. in Att. also opp. to ἀστεῖος (as *rusticus* to *urbanus*), *boorish, rude*, Plat. Gorg. 510 B, etc.: but also simply *a countryman*, Mosch. 5, 13.—3. also of any violent passion, *vehement, furious*, ἔρωτες, φιλία, cf. Heind. Plat. Phaed. 81 A: hence also =παιδεραστής, Interpp. ad Ar. Nub. 349; †Aeschin. 8, 10†; but ἄγριος ἐρώμενος, *a cruel, haughty* lover, Valck. Theocr. 2, 54.—4. of circumstances, *cruel, harsh*, δουλεία, Plat. Rep. 564 A; †ἀγρ. δεσμά, Aesch. Pr. 176†; ἀγρ. νόσος, *a raging* disease, Soph. Phil. 173 (where some would take it in the Medic. sense, *malignant, cancerous*, like τεθηριωμένος, cf. Cels. 5, 28, 16).—III. adv. -ίως, also ἄγρια as neut. pl., Hes. Sc. 236. [Hom. has ῑ, when the ult. is long also, Il. 22, 313.]

†Ἄγριος, ου, ὁ, *Agrius*, name of a centaur and of a giant, Apollod.—2. son of Porthaon, Il. 14, 117.—3. son of Ulysses and Circe, Hes. Th. 1013.

'Αγριοσέλῑνον, ου, τό, *wild parsley*, Diosc.

'Αγριοσίκυον, ου, τό, *a wild gourd* or *melon*, Hipp.

'Αγριοστᾰφῠλίς, ίδος, also ἀγριοστάφυλις, ιος, ἡ, *a bunch of wild grapes.*

†'Αγριοσυκῆ, ῆς, ἡ, *wild fig-tree*, Horap.

'Αγριόσῡκον, ου, τό, *a wild fig*; also ἀγριοσύκιον, A. B.

'Αγριότης, ητος, ἡ, *wildness*, †*fierceness*, of animals, Xen. Mem. 2, 2, 7†; of plants, Theophr.—II. usu. of men, in moral sense, *fierceness, cruelty*, Plat. Symp. 197 D: †and pl. αἱ ἐν ταῖς ψυχαῖς ἀγριότητες, Dem. 808, 15.

'Αγριοφάγοι, ων, οἱ, (ἄγριος, φαγεῖν) *men who eat raw flesh and fruits*, Ptolem.

'Αγριόφαγρος, ου, ὁ, *the wild* φάγρος, Opp. †H. 1, 140.

'Αγριοφανής, ές, (ἄγριος, φαίνομαι) *appearing wild*, Galen.

'Αγριόφρων, ονος, ὁ, ἡ, (ἄγριος φρήν) *savage of mind*, Eccl.

'Αγριόφυλλον, ου, τό, the plant *peucedanum*, Plin.

'Αγριόφωνος, ον, (ἄγριος, φωνή) *with a wild, rough voice*, or *tongue*, like βαρβαρόφωνος, Od. 8, 294.

'Αγριοχηνάριον, ου, τό, (ἄγριος, χήν) *a wild goose*, Theophr.

'Αγριόχοιρος, ου, ὁ, *a wild swine.*

'Αγριοψωρία, ας, ἡ, (ψώρα) *an inveterate itch.*

'Αγριόω, ῶ, f. -ώσω: (ἄγριος):—*to make wild* or *savage, provoke*, τινά τινι, one *against* another, Eur. Or. 616. Usu. in pass., *to grow wild*, esp. in perf. ἠγρίωμαι, *to be wild*, strictly of plants, countries, etc., Theophr.; †ὁ τόπος ἠγρίωτο βάτοις, Long. 1, 20†: then of men, *to be savage, fierce, cruel*, Soph. Phil. 1321, Eur. El. 1031, etc.; †also of wounds, ἕλκεα, Hipp.† Cf. ἀγριαίνω.

†'Αγρίππας, ου and α, ὁ, the Rom. name *Agrippa*, Strab.; etc. Hence

†'Αγρίππειος, ον, *of* or *belonging to Agrippa*, Joseph.

†'Αγριππίνη, ης, ἡ, *Agrippina*, Roman fem. pr. n., Anth. P. 6, 329. [ῑ]

'Αγριώδης, ες, (ἄγριος, εἶδος) *of a wild nature*, Strab. p. 155.

'Αγριώνιος, ου, ὁ, epith. of Bacchus, Plut. †Ant. 24†: 'Αγριώνια, τά, a festival in his honor at Orchomenus, †Id. 2, 291 A, 299 F.

'Αγριωπός, όν, (ἄγριος, ὤψ) *wild looking*, ὄμμα, Eur. H. F. 990: †as subst. τὸ ἀγριωπὸν τοῦ προςώπου, *the fierce expression* of his countenance, Plut. Mar. 14.

'Αγριωτός, ή, όν, verb. adj. from ἀγριόω, *grown wild.*

'Αγροβάτης, ου, ὁ, (ἄγρος, βαίνω) *haunting the country*, v. l. in Eur. Cycl. 54, for ἀγροβότης. [ᾰ]

'Αγροβόας, ου, ὁ, (βοάω) *rudely shouting*, Cratin. Incert. 36.

'Αγροβότης, ου, ὁ, (ἀγρός, βόσκω) *feeding in the field, dwelling in the country*, as ἀγρόνομος, Soph. Phil. 214, Eur. Cycl. 54.

'Αγρογείτων, ονος, ὁ, (ἀγρός, γείτων) *a country neighbour*, Plut. Cat. Maj. 25.

'Αγροδίαιτος, ον, (ἀγρός, δίαιτα) *living in the country*, ap. Aul. Gell.

'Αγροδότης, ου, ὁ, (ἀγρός, δίδωμι) *a giver of land.*—II. (ἄγρα) *a giver of booty*, Anth. P. 6, 27.

'Αγρόθεν, (ἀγρός) adv., *from the country*, Od. 13, 268.

'Αγρόθῐ, adv., *in the country.*

'Αγροικεύομαι, f. -εύσομαι, dep. mid., *to be* ἄγροικος.

'Αγροικία, ας, ἡ, †*a dwelling in the country; a country residence*, usu. in pl. Diod. S. 20, 8; *the fields, the country*, Plut. 2, 311 E, opp. to πόλις, Ib. 519 A, in pl., Ib. 311 B†; hence—II. *the character of an* ἄγροικος, *boorishness, coarseness*, oft. in Plat. Gorg. 461 C, Rep. 560 D, etc.

'Αγροικίζομαι, dep., like ἀγροικεύομαι, Plat. Theaet. 146 A.

'Αγροικικός, ή, όν, (ἄγροικος) *belonging to boors, boorish*, Ath. 477 A.

'Αγροικοπυῤῥώνειος, ου, ὁ, *a rude, coarse Pyrrhonist*, Galen.

Ἄγροικος, ον, (ἀγρός, οἰκέω) *of or*

in the country, ἄγρ. βίος, Ar. Nub. 43, etc.: *a countryman, clown*, Id. 47.—†In pl. as a division of the Athenian people, *the husbandmen*, opposed to the Εὐπατρίδαι, Dion. H. 2, 8, cf. γεωμόροι and Dict. Antiqq. s. v. Geom.†; hence—2. *boorish, rude, rough*, first in Ar. †Nub. 628; cf. Theophr. Ch. 8†: ἄγρ. σοφία, Lat. *crassa Minerva*, Plat. Phaedr. 229 E: hence also,—3. of fruits, *grown in the country, common*, opp. to γενναῖος, Plat. Legg. 844 D, 845 B: but also,—4. of land, *rough, uncultivated*, like ἄγριος, Thuc. 3, 106.—II. adv. -κως, †Plat. Phaedr. 268 D†, Compar. -κοτέρως, Id. Rep. 361 E; †Xen. Mem. 3, 13, 1†. (The accent ἄγροικος is now generally adopted, though some Gramm. confine this to signf. 2, and elsewh. write ἀγροῖκος.) Hence

'Αγροικότονος, ον, (τόνος) *of rustic tone*, very dub. l. in Ar. Ach. 674.

'Αγροιώτης, ου, †Dor. -τας, α, Ar. Thes. 58†, ὁ, poet. for ἀγρότης, *a countryman, clown*, Hom., who always uses the plur., as Il. 11, 549: fem. ἀγροιῶτις, ιδος, ἡ, Sapph. 23.—†In pl.= γεωμόροι, q. v., and Schöm. Ath. Assemb. p. 4†.—II. as adj. *rustic*, Anth. P. 7, 411.

'Αγροιωτικός, ή, όν, *rustic*, †dub. l. in Ath. 309 C, as title of a mime of Sophron.

'Αγροκήπιον, ου, τό, (ἀγρός, κῆπος) *a field kept like a garden*, Strab. 545.

'Αγροκόμος, ον, (ἀγρός, κομέω) *having the care of land*: ὁ ἀγρ., *a land-steward*, Joseph.

'Αγρόμενος, ένη, ενον, syncop. part. aor. mid. of ἀγείρω, *assembled*, Hom.

'Αγρόνδε, adv., (ἀγρός) *to the country*, Od. †15, 370†: also ἄγραδε.

'Αγρονομία, ας, ἡ, *the office of* ἀγρονόμος.

'Αγρόνομος, ον, and in Anth. η, ον: (ἀγρός, νέμομαι):—*haunting the country, rural*, Νύμφαι, Od. 6, 106; πλάκες, αὐλαί, Soph. O. T. 1103, Ant. 785: also=ἄγριος, *wild*, ἀγρ. θῆρες, Aesch. Ag. 142: †ὕλη ἀγ., Opp. H. 1, 27†.—II. as subst., parox., ὁ ἀγρονόμος: (νέμω):—a magistrate at Athens, *overseer of the public lands*, freq. in Plat. Legg., cf. Arist. Pol. 6, 8, 6, Ruhnk. Tim. s. v., et v. sub ὑλωρός.

'ΑΓΡΟ΄Σ, οῦ, ὁ, Lat. *AGER*, Germ. *ACKER*, *a field, land*, †Il. 23, 832†; *an estate*, †*a country residence*, opposed to the town, Od. 24, 204†; Thuc. 2, 13: also, *the country*, opp. to the town, Od. 11, 188; †and in pl. collect., οἱ ἀγροί, Soph. O. T. 112, Eur., etc.†: ἐπ' ἀγροῦ, in *the country*, Od. 22, 47; Att. ἐν ἀγρῷ or ἀγροῖς, κατ' ἀγρόν or ἀγρούς, etc.:—proverb., οὐδὲν ἐξ ἀγροῦ λέγεις, ἀγροῦ πλέως, i. e. boorish.

'Αγρωσύνη, ης, ἡ, (ἄγρα) *a catching*, dub. l. Ath. 284 A.

'Αγρότερος, α, ον, poet. for ἄγριος, in Hom. always of *wild* animals, ἡμίονοι, †Il. 2, 852†, σύες, †11, 293†, ἔλαφοι, †6, 133†, αἶγες, †Od. 17, 295†; so too Pind. †λέων, N. 3, 81†: also, ἀγρότεροι, or -ρα alone, Theocr. 8, 58.—†2. *dwelling in the country, a peasant*, Anth. P. 9, 244, ἀγροτέρων θεός, i. e. Pan, Anth. Plan. 235†.—3. later also of plants, Anth.—II. (ἄγρα) *fond of the chase, huntress*, of a nymph, Pind. P. 9, 10; metaph., μέριμνα ἀγρ., Id. O. 2, 100: hence,—2. as prop. n., ἡ 'Αγροτέρα, Diana *the huntress*, like 'Αγρα, 'Αγραία, Il. 21, 471: esp. at Sparta, cf. Interpp. ad Ar. Eq. 660.

'Αγροτήρ, ῆρος, ὁ,=ἀγρότης, Eur. El. 463:—fem. ἀγρότειρα, as adj., *rustic*, Ib. 168.

'Αγρότης, ου, ὁ, (ἀγρός) *a countryman*, Od. 16, 218, fem. ἀγρότις?—2. as adj., *living in the country, rustic, rural*, †ἀγ. ἀνήρ, Eur. Or. 1270†, νύμφη ἀγρότις, Ap. Rh. 2, 509; Ἄρτεμις, Anth.—II. dub. l. in Aesch. Pers. 1002; cf. ἀγρέτης.

'Αγροτικός, ή, όν, (ἀγρός) *suited to the country: fond of the chase*, Lyc.

'Αγροφύλαξ, ᾰκος, ὁ, (ἀγρός, φύλαξ) *a watcher of the country*, Anth. †Plan. 243. [ῠ]

'Αγρῡμένη, ης, ἡ, *caught*, Anth. P. 7, 702. (As if from ἄγρυμι=ἀγρεύω).

'Αγρυξία, ας, ἡ, (α priv., γρύζω) *dead silence*, Pind. Fr. 253.

'Αγρυπνέω, ῶ, f. -ήσω, *to be* ἄγρυπνος, *lie awake*, Plat. Legg. 695 A; opp. to καθεύδειν, Xen. Cyr. 8, 3, 42; ἀγρυπνεῖν τὴν νύκτα, *to pass a sleepless* night, Xen. Hell. 7, 2, 19; ἀγρ. τινί, *to be watchful of* or *intent upon* a thing, Lat. *invigilare rei*, Plut. 2, 337 C; so, ἀγρ. εἴς τι †and ὑπέρ τινος†, N. T. Hence

'Αγρυπνητήρ, ῆρος, ὁ,=sq., †Maneth. 1, 81.

'Αγρυπνητής, οῦ, ὁ, *a watcher*. Hence

'Αγρυπνητικός, ή, όν, *wakeful*, Diod., †χῆνες, Plut. Cam. 27.

'Αγρυπνία, ας, ἡ, *sleeplessness, waking, watching*, Plat. Crit. 43 B; also in plur., Hdt. 3, 129.—II. *a time of watching*, Plat. Ax. 368 B. [ῑ once, Opp. Cyn. 3, 511.] From

Ἄγρυπνος, ον, *sleepless, wakeful*, Hipp., Plat. †Rep. 404 A†, etc.: metaph., ἄγρ. βέλος, Aesch. Pr. 358.—II. act., *banishing sleep, keeping awake*, Arist. Probl. 18, 7. [ᾱγρῠπνος as dactyl, Theocr. 24, 104.]

'Αγρυπνώδης, ες, (ἄγρυπνος, εἶδος) *of sleepless nature, making sleepless*, Hipp.

†**Ἄγρων**, ωνος, ὁ, *Agron*, son of Ninus, king of Lydia, Hdt. 1, 7.—2. son of Pleuratus, king of the Illyrians, Polyb. 2, 2, 4.

'Αγρώσσω,=ἀγρεύω, ἀγρ. ἰχθῦς, *to fish*, Od. 5, 53; later also ἀγρώσσομαι as dep., †in Opp. C. 1, 129 before Schneider, who maintains that the mid. is not used.

'Αγρώστης, ου, ὁ,=ἀγρότης, Soph. Fr. 83, Eur. H. F. 377.—II. *a hunter*, †Ap. Rh. 4, 175†: hence fem. ἀγρῶστις, ιδος, ἡ, as name of a hound, Simon. 185 Schneidew.—2. a kind of *spider*, Nic. Th. 734.

'Αγρωστῖνος, Syracus. for ἄγροικος, name of a play of Epicharm., †Ath. 120 C.

Ἄγρωστις, ιος and εως, ἡ, a grass that mules fed on, ἄγρ. μελιηδής, Od. 6, 90; εἰλιτινὴς ἄγρ., Theocr. 13, 42: *triticum repens*, acc. to Interpp. ad Theophr.

'Αγρώστωρ, ορος, ὁ,=ἀγρώστης, Nic. Al. 473.

'Αγρωτήρ, ῆρος, ὁ, f. ἀγρώτειρα,= ἀγρότης.

'Αγρώτης, ου, ὁ,=ἀγρότης, v. l. Theocr. 25, 51.—2. as adj., *of the field*, †*wild*, θῆρες†, Eur. Bacch. 562.

'Αγυιά, ᾶς, ἡ, *a way*, both in town and country, but usu., *a street*, †Il. 5, 642; 6, 391†; etc.: also, *a public place*, Hom. †Il. 20, 254?†; in plur., *a city, town*, Pind. P. 2, 107, Soph. O. C. 715.—2. *a road*, first in Pind. N. 7, 136. (A quasi-participial form from ἄγω, cf. ἅρπυια, ὄργυια. Donaldson, N. Crat. p. 499.) (ᾰγυιᾱ, except in Il. 20, 254, where it is written proparox. ἄγυια.] Hence

'Αγυιαῖος, αία, αῖον, *of the streets* Soph. Fr. 211.

'Αγυιάτης, ου, ὁ,='Αγυιεύς, Aesch. Ag. 1081, in vocat. 'Αγυιᾶτα. [ᾰγυιᾱ-

'Αγυιᾶτις, ιδος, ἡ, fem. from foreg., like κωμῆτις, †*dwelling in the same street*†, *a neighbour*, Pind. P. 11, 2.—II. as adj., ἀγυιάτιδες θεραπεῖαι, the worship *of Apollo Agyieus*, Eur. Ion 186.

'Αγυιεύς, έως, ὁ, (ἀγυιά) name of Apollo, as *guardian of the streets and public places*, Eur. Phoen. 631.—2. *a pointed pillar, set up as his statue* or *altar* at the street door, Ar. Vesp 875, †at which sacrifices were burned in honour of the god, v. Muller Dor. 2, 6 § 5†: hence, κνισᾶν 'Αγυιᾶς (acc. pl. for 'Αγυιέας), Ar. Av. 1233, †but rec. edd. have ἀγυιάς, v. κνισάω†: cf. Valck. Phoen. l. c.: also, 'Αγυιεὺς βωμός, Soph. Fr. 340.

'Αγυιοπλαστέω, ῶ, (πλάσσω) *to build in streets* or *rows*, Lyc. 601.

Ἄγυιος, ον, (α priv., γυῖον) *without limbs, weak in limb*, Hipp.

†**Ἄγυλλα**, ης, ἡ, *Agylla*, a city of Etruria called also Caere, Strab., hence

†**'Αγυλλαῖος**, α, ον, *of Agylla, Agyllēan*, Hdt. 1, 167.

'Αγυμνᾰσία, ας, ἡ, *want of exercise* or *training*, Ar. Ran. 1088: from

'Αγύμναστος, ον, (α priv., γυμνάζω) *without exercise*, †*unexercised*, Xen. Cyr. 8, 1. 38†, *untrained*, Xen.?; ἀγ. τῷ σώματι, Plut. †Arat. 47†.—2. *unpractised*, τινός, in a thing, Xen. Cyr. 1, 6, 29; also εἴς or πρός τι, Plat. †Rep. 810 A†.—3. *unharassed*, Soph. Tr. 1083; ἀγ. πόνοις φρένας, Eur. Dict. 5.—II. adv. -τως, ἀγ. ἔχειν πρός τι, Xen. Mem. 2, 1, 6.

'Αγύναιξ, αικος, ὁ, (α priv., γυνή) *wifeless*, Soph. Fr. 5, in nom.

†**'Αγύναιος**, ου, ὁ,=foreg., Dio C. 56. 1.

†**Ἄγυνος**, ου, ὁ,=ἀγύναιξ, Ar. Fr. 571, Dio C. 56, 10.

†**'Αγύριον**, ου, τό, *Agyrium*, a city of Sicily, on the Symaethus, Diod. S. 1, 4; hence adj. 'Αγυριναῖος, α, ον, Id.

Ἄγῠρις, ιος, ἡ, Aeol. collat. form of ἀγορά, also *a gathering, crowd*, ἀγ. ἀνδρῶν, νεκύων, νηῶν, Od. 3, 31, Il. 16, 661; 24, 141; also in Eur. I. A. 753. (Hence ὁμήγυρις, πανήγυρις.) [ᾰ]

Ἄγυρμα, ατος, τό, *a collection*, A. B

'Αγυρμός, οῦ, ὁ, *a collecting, begging*, Ath. 360 D, ubi al. ἀγερμός: v. ἀγείρω, ἀγύρτης.—II. †*an assemblage, council*, τῶν ἀγρίων ἀγ. ἐγεγόνει ζῴων, Babrius 102, 5.

'Αγυρμοσύνη, ης, ἡ,=ἄγυρις, v. l. for ἀγερμοσύνη.

†**'Αγύῤῥιος**, ου, ὁ, *Agyrrhius*, an Athenian demagogue, Xen. Hell. 4, 8, 31; Ar. Ran. 368.

'Αγυρτάζω, f. -άσω, (ἀγύρτης) *to collect by begging*, χρήματα, Od. 19, 284.

'Αγυρτεία, ας, ἡ, *begging*: from

'Αγυρτέω, ῶ, *to be an* ἀγύρτης, *to beg*.

'Αγυρτήρ, ῆρος, ὁ,=sq., †Maneth. 4, 218.

'Αγύρτης, ου, ὁ, (ἀγείρω) orig., *a gatherer, collector*, †esp., *a begging priest* of Cybele, Μητρὸς ἀγ., Anth. P. 6, 218, Γάλλοις ἀγ., Babrius Fr. 2 Lewis†, (cf. μητραγύρτης): hence usu., *a beggar, vagabond*, Eur. Rhes. 503, 715: *a fortune-teller, juggler, quack, cheat*, Soph. O. T. 388, Plat. Rep. 364 B: †ἀγ. καὶ μάντεις, Plut. Mar. 42†. Hence

'Αγυρτικός, ή, όν, *fit for an* ἀγύρτης, *vagabond*, ἀγ. μάντις, Plut. Lyc. 23. Adv. -κῶς.

'Αγυρτός, ή, όν, verb. adj. of ἀγείρω, *got by begging.*

'Αγύρτρια, ας, ἡ, fem. from ἀγυρτήρ, Aesch. Ag. 1273; cf. ἀγύρτης.

'Αγυρτώδης, ες, (εἶδος) *like an* ἀγύρτης, Eccl.

†'Αγχ-, poetic comp. for ἀναχ-; words not found under this head must be sought under the ordinary form.

'Αγχάζω, poet. for ἀναχάζομαι, *to retire*, Soph. Fr. 800.

†'Αγχαλάω, poet. for ἀναχαλάω, Ap. Rh. 2, 585.

†'Αγχάρης, ους, ὁ, *Anchares*, a Persian, Aesch. Pers. 995. [ᾱ]

'Αγχάσκω, poet. for ἀναχάσκω, Pherecr. Incert. 22.

"Αγχαυρος, ον, (ἄγχι, αὔρα) *near the morning air*, ἄγχ. νύξ, *the end of* night, Ap. Rh. 4, 111.

'Αγχέμαχος, ον, (ἄγχι, μάχομαι) *fighting hand to hand*, †Μυσῶν τ' ἀγχεμάχων, Il. 13, 5; ἀγχ. ἑτάροισιν, 16, 248; Λοκροί, Hes. Sc. Herc. 25†: ἀγχ. ὅπλα, arms *for close fight*, Xen. Cyr. 1, 2, 13. Adv. -χως.

†'Αγχεσμός, οῦ, ὁ, *Anchesmus*, a hill near Athens, whence Jupiter received the epith. 'Αγχέσμιος, Paus. 1, 32, 2.

'Αγχήρης, ες, (ἄγχι, ἄρω) *close-fitted, near*, Soph. Fr. 6.

"ΑΓΧΙ, =ἐγγύς, adv. of place, *near, nigh, close by*, in the neighbourhood, †Il, 5, 185, Od. 3, 449, etc.†, freq. c. gen., which usu. follows ἄγχι, †Il. 10, 161; 11, 666†, yet sometimes goes before, as in Il. 8, 117; †and so in comp., τείχεος ἆσσον ἴσαν, Il. 22, 4†: also freq. c. dat., which always goes before ἄγχι, and so should prob. be taken as dependent not on it but on the verb, cf. Il. †5, 570†, 6, 405: not freq. in Trag., and always c. gen. —II. in Od. 19, 301, it is usu. taken of time, *next, soon*, but needlessly.—III. like ἄγχιστα, *of near resemblance*, c. dat., Pind. N. 6, 16.—IV. compar. ἀγχιον and ἆσσον, the latter in Hom.: superl. ἄγχιστα, Hom., later ἀγχοτάτω; cf. ἀγχοῦ, ἀγχίων, ἄγχιστος. [ῐ]

†'Αγχιάλεια, ας, ἡ, poet.='Αγχιάλη 1. Dion. P. 875.

†'Αγχιάλη, ης, ἡ, (=sq.) *Anchiale*, a city of Cilicia, Strab. p. 671.—2. another in Thrace on the Pontus, Id. p. 319.—II. fem. pr. n., Ap. Rh. 1, 1130.

'Αγχίᾰλος, ον, also η, ον in H. Hom. Ap. 32, (ἄγχι, ἅλς):—*near the sea*, of cities, †Il. 2, 640, 697†: also of islands, *near the mainland*, as Lob. takes Soph. Aj. 135, where Salamis is meant; but it can hardly be so in H. Hom. Ap. 32, Aesch. Pers. 887, and so had better be explained *near the sea on all sides, sea-girt*, like ἀμφίαλος.

†'Αγχίαλος, ου poet. οιο, ὁ, (from foreg.) *Anchialus*, a Greek, Il. 5, 609. —2. king of the Taphians, father of Mentes, Od. 1, 180.—3. a Phaeacian, Od. 8, 112.

'Αγχιβᾰθής, ές, (ἄγχι, βάθος) *deep to the very edge* or *shore*, θάλασσα, Od. 5, 413; cf. Plat. Criti. 111 A;—generally, *deep, high*, ἀκτή, Arist. H. A. 5, 16, 8; †ἠὼν ἀγχ., Opp. H. 5, 61; αἰγιαλοί, Ath. 358 B.

'Αγχιβᾰτέω, ῶ, *to step up to, stand by*: from

'Αγχιβάτης, ου, ὁ, (ἄγχι, βαίνω) *one that comes near.*

'Αγχιβαφής, ές, (ἄγχι, βάπτω) *near sinking*, Nonn. †D. 15, 3, for wh. Graefe reads ἀγχιβαθής.

'Αγχίγᾰμος, ον, (ἄγχι, γάμος) *near marriage*, Nonn. †D. 5, 572.

'Αγχίγειος, ον, (ἄγχι, γῆ) *near land*, v. l. for ἀγχίγυος in Dion. P. 215.

'Αγχιγείτων, ον, gen. ονος, (ἄγχι, γείτων) *near, neighbouring*, Aesch. Pers. 886.

'Αγχίγῠος, ον, (ἄγχι, γύα) *a neighbour*, Ap. Rh. 1, 1222: †*near land*, ἀγχ. ναῦται, Nonn. D. 3, 44.

'Αγχιθάλασσος, Att. -ττος, ον, (ἄγχι, θάλασσα) *near the sea*, †Poll. 9, 17.

'Αγχιθᾰνής, ές, (ἄγχι, θνήσκω, θανεῖν) *near dying*, Nonn.

'Αγχίθεος, ον, (ἄγχι, θεός) *near the gods*, i. e. like them in happiness and power, or living with them, Od. 5, 35; †also in prose, Luc. de dea Syr. 31.

'Αγχίθρονος, ον, (ἄγχι, θρόνος) *sitting near*, Nonn.

'Αγχίθῠρος, ον, (ἄγχι, θύρα) *near the door, neighbouring*, Theogn. 302; †ἀγχ. ναίοισα, Theocr. 2, 71.

'Αγχικέλευθος, ον, (ἄγχι, κέλευθος) *near the way*, Nonn. †D. 40, 328, 488.

'Αγχίκρημνος, ον, (ἄγχι, κρημνός) *near the cliffs* or *coast*, Αἴγυπτος, Pind. Fr. 50.

'Αγχίλωψ, ωπος, ὁ, *a sore at the inner corner of the eye*, Galen.

'Αγχιμᾰχητής, οῦ, ὁ,=ἀγχέμαχος, Il. 2, 604.

'Αγχίμᾰχος, ον, later form of ἀγχέμαχος, Lob. Phryn. 685.

'Αγχιμολέω, ῶ, *to come from nigh*, Nonn. †D. 25, 426; and

†'Αγχιμόλιος, ου, ὁ, *Anchimolius*, a Spartan, Hdt. 5, 63: from

'Αγχίμολος, ον, (ἄγχι, μολεῖν) *coming near*, Hom., and Hes.; always in neut. as adv., ἀγχίμολον ἐλθεῖν, στῆναι, to come or stand *near*, Il. 4, 529, Od. 8, 300, etc.; †Hes. Sc. Herc. 325; usu. c. dat., which, however, may be regarded as depending on the verb, Il. 4, 529; etc., cf. ἄγχι I.†: ἐξ ἀγχιμόλοιο ἐφράσατο, he perceived from *nigh at hand*, Il. 24, 352:—ἀγχίμολον δὲ μετ' αὐτόν, *close* behind him, Od. 17, 336 (where it is needlessly taken cf time). Cf. ἄγχι II, and ἄγχιστος II.

†'Αγχίμολος, ου, ὁ, *Anchimolus*, masc. pr. n., Ath. 44 C.

"Αγχιμος, ον, (ἄγχι) = πλησίος, Eur. Incert. 188.

'Αγχινεφής, ές, (ἄγχι, νέφος) *near the clouds*, Antip. Sid. 27.

†'Αγχινόη, ης, ἡ, *Anchinoë*, daughter of Nilus, and wife of Belus, Apollod., cf. 'Αγχιῤῥόη.

'Αγχίνοια, ας, ἡ, *readiness of mind, a ready wit, shrewdness*, Plat. Charm. 160 A, cf. Arist. Eth. N. 6, 9, 3: from

'Αγχίνοος, ον, contr. νους, ουν, (ἄγχι, νοῦς):—*ready of mind*, Od. 13, 332, †Xen. Cyr. 1, 4, 3†: *shrewd, clever*, Plat. Legg. 747 B, etc. Adv. ἀγχίνως, †Arist. Virt. et Vit. 4, 1.

†'Αγχιος, ου, ὁ, *Anchius*, a centaur, Apollod. 2, 5, 4.

'Αγχίπλοος, ον, contr. -πλους, ουν, (ἄγχι, πλοῦς):—*near by sea*, ἀγχ. πόρος, *a short* voyage, Eur. I. T. 1325.

'Αγχίπολις, εως, ὁ, ἡ, poet. ἀγχίπτολις, (ἄγχι, πόλις) *near the city, dwelling in the land*, "Αρης, Soph. Ant. 970.

'Αγχίπορος, ον, (ἄγχι, πορεύομαι) *passing near, always near* one, κόλακες, Anth. P. 10, 64: †in. genl., *near*, ἀγχ ἄστεος, Nonn.

'Αγχίπους, ὁ, ἡ, πουν, τό, (ἄγχι, πούς) *near with the foot, near*, Lyc. 318.

'Αγχίπτολις, εως, ὁ, ἡ, poet. for ἀγχίπολις, Aesch. Theb. 501, Soph Ant. 970.

†'Αγχιῤῥόη, ης, ἡ, *Anchirrhoë*, substit. by Heyne for 'Αγχινόη in Apollod. 2, 1, 4.

'Αγχίῤῥοος, ον, contr. -ῥους, ουν, (ἄγχι, ῥέω) *flowing near*, Ap. Rh. 2, 367.

†'Αγχίσης, Dor. -σας, ου Ep. αο and εω, ὁ, *Anchises*, a Trojan prince, father of Aeneas, Il. 2, 819; 5, 313, H. Ven. 53, etc.—2. a Greek of Sicyon, Il. 23, 296.—Others in Dion. H.; etc. [ῑ] Hence

†'Αγχῑσιάδης, ου, ὁ, *son* or *descendant of Anchises* (1), i. e. Aeneas, Il. 17, 754; *of Anchises* (2), Echepolus, Il. 23, 296. [ᾰδ]

'Αγχίσπορος, (ἄγχι, σπορά, σπείρω) *near of kin*, ἀγχ. τινός, one's *kinsman*, Aesch. Fr. 146.

"Αγχιστα, superl. of ἄγχι, *very near*, Hom.; v. sub ἄγχιστος.

'Αγχιστεία, ας, ἡ, (ἀγχιστεύω) *nearness of kin*, Plat. Legg. 924 D.—II *the rights of kin, right of inheritance*, Ar. Av. 1661, Isae. 65, 26, Dem. 1067, 13, etc.

'Αγχιστεῖον, ου, τό,=foreg., in Soph. Ant. 174, in plur.

'Αγχιστεύς, έως, ὁ, *the next of kin*, Hdt. 5, 80; †συγγενὴς ἀγχ., in Luc. Tim. 51†: *the heir-at-law*, oft. in Oratt.; cf. ἀγχιστεία. Hence

'Αγχιστεύω, f. -εύσω, (ἄγχιστος) *to be near*, τινί, Eur. Tro. 225: esp., *to be next of kin*, and so *heir* to one Isae. 84, 28; †also, *to perform the part of a kinsman to*, c. acc., whether to avenge the death, or marry the widow of a deceased kinsman, LXX.†: metaph. ἀγχ. τινός, *to have to do with* a thing, Hipp.

'Αγχιστήρ, ῆρος, ὁ, poet. for ἀγχιστεύς: metaph., *an accessory* or *accomplice*, τοῦ πάθους, Soph. Tr. 256.

'Αγχιστικός, ή, όν, *belonging to the* ἀγχιστεία or *rights of kin.*

'Αγχιστίνδην, adv., *according to nearness of kin*, Solon ap. Hesych.

'Αγχιστῖνος, ίνη, ῖνον, poet. lengthened form of ἄγχιστος, *near, close to*, Hom.; *thronged, in heaps*, ἀγχιστῖνοι ἔπιπτον νεκροί, Il. 17, 361: on the v. l. ἀγχηστῖνοι, cf. Spitzn. Il. 5, 141.

"Αγχιστος, ον, superl. of ἄγχι, *next* or *nearest*: as adj. first in Pind. †P. 9, 114†, and Trag., †as Aesch. Ag 256, Soph. O. T. 919†, ἀγχ. γένει, *nearest* of kin, †Eur. Tro. 48, and so without γένει, Soph. El. 1105†: for Hom. has only neut. ἄγχιστον (Od. 5, 280), or more usu. ἄγχιστα, as adv. (Il. 20, 18, etc.): the latter esp. in the phrases, ἄγχιστα ἐοικώς, Od. 13, 80; ἄγχιστα ἐΐσκω, Od. 6, 152, †ἄγχιστα ἐῴκει, Il. 2, 58†, etc.: *οἱ ἄγχιστα, the next of kin*, Hdt. 5, 79: freq. c. gen., as, ἀγχ. οἰκεῖν τινος, Hdt. 1, 134.—II. of time, ὁ ἀγχ. ἀποθανών, he who died *last*, Hdt. 2, 143.

'Αγχίστροφος, ον, (ἄγχι, στρέφω) *near in turning*, hence *quick changing, changeable*, Hdt. 7, 13; ἀγχίστροφος μεταβολή, *the sudden* change, Thuc. 2, 53; ἀγχίστροφα βουλεύεσθαι, to change one's mind *suddenly*, Wessel. Hdt. 7, 13, Schäf. Dion. Comp. p. 300.—II. in rhetor. writers, as Hermog., *closely connected with* what goes before or follows.—III. adv. -φως, Longin. †22, 1.

'Αγχιτέλεστος, ον, (ἄγχι, τελέω) *near ending*, χρόνος, Nonn.

'Αγχιτελής, ές, (ἄγχι, τέλος) *near an end*, σελήνη, Nonn. †D. 40, 314.

'Αγχιτέρμων, ον, gen. ονος, (ἄγχι, τέρμα) *near the borders, neighbouring*, Soph. Fr. 349; τινί, Eur. Rhes. 426: †τινός, Lyc. 1130†. Mostly poet., but also in Xen. Hier. 10, 7.

'Αγχίτοκος, ον, (ἄγχι, τόκος) *near the birth*, ὠδῖνες, Pind. Fr. 58; †Σατύραν, Anth. P. 7, 462.

'Αγχιφἄνής, ές, (ἄγχι, φαίνομαι) *appearing near*, Nonn. †D. 29, 29

'Αγχίφυτος, ον, (ἄγχι, φύω) *planted near*, Nonn. †D. 3, 152.

'Αγχίων, ιον, gen. ονος, *nearer*, compar. of ἄγχι, only in E. M.

'Αγχοάδην, adv. (χέομαι) *bubbling up*, poet. word in Hesych.

†**'Αγχόη**, ης, ἡ, (ἀναχέομαι) *Anchoë*, a swampy region in Boeotia, Strab. p. 406.

'Αγχόθεν, adv. (ἀγχοῦ) *from near at hand*, Hdt. 4, 31, †Luc. de dea Syr. 28†; opp. to πόῤῥωθεν.

'Αγχόθι, adv.,=ἀγχοῦ, ἄγχι, *near*, c. gen., Il. 14, 412, Od. 13, 103.

'Αγχονάω, ῶ, f. -ήσω, (ἀγχόνη) *to strangle.*

'Αγχόνειος, εία, ειον, v. l. for ἀγχόνιος.

'Αγχόνη, ης, ἡ, (ἄγχω) *a throttling, strangling, hanging*: Trag. phrases;—τέρμα ἀγχόνης, Aesch. Eum. 746; ἔργα κρείσσον' ἀγχόνης, worse than *hanging*, †i. e. more heinous than can be atoned for by *hanging*; for which *hanging* would be too good†, Soph. O. T. 1374; τόδ' ἀγχόνης πέλας, 'tis nigh as bad as *hanging*, Eur. Heracl. 246; so, ταῦτ' οὐκ ἀγχόνη; Ar. Ach. 125: †so in pl. βραχίονος ἀγχόναισιν, Eur. H. F. 154, ἐν ἀγχόναις, Hel. 200:—also in prose, ἀγχόνη καὶ λύπη, Aeschin. 33, 18; ἀγχ. ἂν γένοιτο τὸ πρᾶγμα, Luc. Tim. 45†.—II. *a cord for hanging, halter*, Simon. Amorg. 18; βρόχος ἀγχόνης, in Eur. Hipp. 802. Hence

'Αγχονίζω, *to strangle.*

'Αγχονιμαῖος, α, ον, μόρος, *death by strangling*, Euseb., cf. Lob. Phryn. 559.

'Αγχόνιος, ία, ιον, (ἄγχω) *fit for strangling*, βρόχος, Eur. Hel. 686; †δεσμός, Nonn. D. 21, 31.

'Αγχορεύω, poet. for ἀναχορεύω, Anacreont

'Άγχορος, ον, (ἄγχι, ὅρος) *bordering.*

'Αγχόσε, adv., *coming near*, †Apoll. Dysc.

'Αγχότατος, άτη, ατον, superl. of ἄγχι, *nearest, next*, Eur. Pel. 2:—usu. as adv., ἀγχοτάτω, like ἄγχιστα, c. gen., H. Hom. Ap. 18, and Hdt. †2, 169; 4, 35†: οἱ ἀγχ. προςήκοντες, the *nearest* of kin, Hdt. 4, 73: ἀγχ. τινος, *very near*, i. e. *very like*, some one, Hdt. 7, 73, but also c. dat., Id. 7, 91:—so too ἀγχότατα, Hdt. 7, 64.

'Αγχότερος, α, ον, compar. of ἄγχι or ἀγχοῦ, *nearer*, c. gen., Hdt. 7, 175.

'ΑΓΧΟΥ͂ = ἄγχι, *near*, freq. in Hom.; usu. absol., twice c. gen., Il. 24, 709, Od. 6, 5; c. dat., Pind. N. 9, 95, Hdt. 3, 85; but cf. ἄγχι. Later forms are ἀγχότερος, ἀγχότατος, and ἀγχοτάτω, q. v. (The form ἄγχυς, which is found in Hesych., comes nearest the root: hence ἔναγχος, ἐγγύς:—cf. also ὄγκος, ἄγχω, Lat. *ango*, Germ. *eng, engen.*)

†**'Άγχουρος**, ου, ὁ, *Anchurus*, son of Midas, Plut.

'Άγχουρος, ον, Ion. for ἄγχορος, *bordering*, †ἀγχ. μεγάλαι κόσμου χθόνες, Anth. P. 9, 233, τινί, *on* one, Orph. Arg. 122, τινός†, Lyc. 418.

'Άγχουσα, ἡ, Att. ἔγχουσα, (†this rests on an incorrect reading, v. Brunck ad Ar. Lys. 48†) Lat. *anchusa*, a plant, whose root yields a red dye, *alkanet*, Hipp.: †used as a rouge for the cheeks by Ath. ladies, Schol. ad Ar. l. c.† Hence

'Αγχουσίζομαι, as mid., *to use rouge.*

'ΆΓΧΩ, f. ἄγξω, Lat. *ANGO*, *to press tight*, esp. the throat, ἄγχε μιν ἱμὰς ὑπὸ δειρήν, Il. 3, 371: *to strangle, throttle, hang*, Pind. †N. 1, 69 in pass.; Ar. Vesp. 1039, Lys. 81; also in prose, ἄγχοντες καὶ τύπτοντες τὴν γραῦν, Dem. 1157, 8, cf. 406, 5†; metaph. †*to torture, harass*†, of pressing creditors, Ar. Eq. 775, cf. ad Thom. M. p. 8. (Prob. from the same root as ἀγχοῦ, q. v.)

'Αγχώμἄλος, ον, (ἄγχι, ὁμαλός) *nearly equal*, ἀγχ. ἐν χειροτονίᾳ, Thuc. 3, 49; ἀγχ. μάχη, a *doubtful* battle, Id. 4, 134; †νίκη ἀγχ., Plut. Oth. 13†. Adv. -λως, also -λα, ἀγχώμαλα ναυμαχεῖν, Thuc. 7, 71, †and ἀγχωμάλως ναυμαχεῖν, Luc. Ver. Hist. 2, 37†, like Lat. *aequo Marte pugnare*, cf. Ruhnk. Tim. s. v.

'ΆΓΩ; f. ἄξω Dor. ἀξῶ: aor. 2 ἤγαγον, inf. ἀγαγεῖν: less freq. aor. 1 ἦξα, †Batr. 115†; inf. ἀξέμεν or -έμεναι in Il. †24, 663, part. ἄξας, Batr. 119†, very rare in Att., †though inf. ἄξαι, Antipho 134, 42: in compds., in Hdt. 1, 190, Thuc. 2, 97; 8, 25, dub. l. v. Dind. and Poppo ad l.; and cf.† Valck. Hdt. 5, 34; perf. ἦχα, †in compos. with σύν, etc., Xen. Mem. 4, 2, 8, Dem., etc.†, later ἀγήοχα, which, though rejected by Atticists, is found in Lys., cf. Buttm. Lexil. ἀνήνοθε 30; †pf. pass. ἦγμαι, Hdt. 2, 158; 1 aor. pass. ἤχθην, Xen. An. 6, 3, 10†; fut. pass. ἀχθήσομαι, but Plat. Rep. 458 D has the fut. mid. ἄξομαι in pass. signf.: †on this usage cf. Jelf's Kühner § 364, obs.†

I. *to lead, lead along, take with one*, usu. of persons, φέρειν being used of things, Hom., as †δῶκε δ' ἄγειν ἑτάροισι γυναῖκα, καὶ τρίποδα φέρειν, Il. 23, 512†; ἄγ. ἑταίρους, Od. 10, 405: *to carry off*, esp. as captives or booty, Il. 2, 834; 9, 594:—usu. in phrase ἄγειν καὶ φέρειν, *to sweep a country* of all its plunder (where strictly φέρειν refers to things, ἄγειν to men and cattle), first in Il. 5, 484, then freq. in Hdt. and Att. Prose; more rarely reversed, φέρειν καὶ ἄγειν, Hdt. 1, 88; 3, 39; c. acc. loci, φέρειν καὶ ἄγειν τὴν Βιθυνίδα, Xen. Hell. 3, 2, 2; just like Lat. *agere et ferre*, Liv. 22, 3, etc.; but φέρειν καὶ ἄγειν sometimes means simply *to bear and carry, bring together*, Heind. Plat. Phaedr. 279 C, †(but here μήτε φέρειν μήτε ἄγειν)†, cf. Legg. 817 A, Xen. Cyr. 3, 3, 2; like *portari atque agi* in Caes. B. C. 2, 25:—esp., ἄγειν εἰς δίκην or δικαστήριον, ἄγ. ἐπὶ τοὺς δικαστάς, *to carry* one before a court of justice, Lat. *rapere in jus*, oft. in Att. prose; also absol. ἄγειν, Plat. Legg. 914 E, Gorg. 527 A, etc.—Part. ἄγων is used in genl. signf., *taking, leading*, στῆσε δ' ἄγων, Il. 2, 558, cf. 1, 391, and freq. in Att.—2. also of things, *to bring to* or *in, import*, oft in Hom., οἶνον νῆες ἄγουσι, cf. Hdt. 1, 70: ἄγ. τινί τι, Hom.—II. *to lead towards* a point, μοῖρα ἄγεν θανάτοιο τέλοςδε, Il. 13, 602, also c. inf., ἄγει θανεῖν, *leads* to death, Eur. Hec. 43: ὁδὸν ἄγειν τινά, *to lead* one on a way, †ἦγε (αὐτὸ, i. e. τὸ στράτευμα) τὴν ἐπὶ Μέγαρα, Xen. Hell. 4, 4, 13†: also, ὁδὸς ἄγει, the road *leads*, εἰς or ἐπὶ τόπον, †Soph. O. T. 734†, Plat †Rep. 435 D†, and Xen. †Cyn. 8, 4†.—2. hence metaph. *to lead*, as a general, †λαόν, Il. 10, 79; Λυκίων μέγα ἔθνος. 12, 330; ἄγ. λόχον, Aesch. Theb. 56. and freq. in prose, Xen. Cyr. 1, 4, 17; etc.†; *to guide*, as the gods, etc., Pind., Hdt., etc.: ἄγ. τὴν πολιτείαν, *to conduct* the government, Thuc. 1, 127: pass., *to be led, guided*, λογισμῷ, Plat. Rep. 431 C: hence *to mislead, seduce.*—3. *to train up, train, educate*, ὀρθῶς, καλῶς or κακῶς ἠχθῆναι, Plat. Legg. 782 D, etc.—III. *to draw out* in length, τεῖχος ἄγειν, *to draw a line of* wall, Thuc. 6, 99; so, ἦκται ἡ διῶρυξ. Hdt. 2, 158, cf. Thuc. 6, 100: in pass., κόλπου ἀγομένου τῆς γῆς, the land *running round into* a bay, Hdt. 4, 99.—IV. like *agere, to hold, celebrate.* ἑορτήν, τὰ 'Ολύμπια, etc., Hdt. 1, 147, 183; though this is more freq. in Att., for Hdt. usu. has ἀνάγειν.—2. also *to hold, keep, observe*, ἄγ. εἰρήνην, σπονδάς, etc., Thuc. 6, 7, etc. hence very freq. c. acc., as a periphrasis for a neut. verb, ἄγ. βίον for βιοῦν, *to lead* a life, live; ἄγ. πόλεμον, εἰρήνην, etc., *bellum, pacem agere*, etc.:—but ἡσυχίαν, ἀσχολίαν ἄγειν differ from ἡσυχίαν, ἀσχολίαν ἔχειν, (it seems) in expressing a continuous state; as, γέλωτ' ἄγειν, to *keep* laughing, Soph. Aj. 382: so of time, δέκατον ἔτος ἄγ., etc., *decimum annum agere.*—V. like ἡγέομαι, Lat. *ducere, to hold, consider*, ἐν τιμῇ ἄγειν or ἄγεσθαι, περὶ πλείστου ἄγειν, ἐν οὐδεμίῃ μοίρῃ ἄγ., Hdt. 1, 134; 2, 172; 9, 7, etc.; θεὸν ἄγ. τινά, δι' αἰδοῦς or διὰ τιμῆς ἄγ., etc., Heind. Plat. Theaet. p. 384; παρ' οὐδὲν ἄγ., Soph. Ant. 35: also with adverbs, δυςφόρως ἄγ., *to think* insufferable, Soph. O. T. 783; so, ἐντίμως ἄγειν Plat., etc.—VI. *to weigh* so much, ἄγειν μνᾶν, τριακοσίους δαρείκους, etc., *to weigh* a mina, 300 darics, etc., Dem. 617, 21; 741, 7, where the acc. is the weight which the thing *weighs* or *draws down*; also, ἄγειν σταθμόν. Plut., like ἕλκειν.

B. mid. ἄγομαι, very freq., esp. in Att., usu. in the sense of *carrying away for one's self, taking to one's self*, χρυσόν τε καὶ ἄργυρον οἴκαδ' ἄγεσθαι; Od. 10, 35; ἄγεσθαι γυναῖκα, Lat. *uxorem ducere, to take to one's self* a wife, Od. 14, 211; in full, ἄγ. γυναῖκα ἐς οἶκον, Hdt. 1, 59, etc.; and simply ἄγεσθαι, *to marry*, Il. 2, 659, etc., and in Att., cf. Elmsl. Heracl. 808: and Aesch. Pr. 560 has the act. ἄγειν in same signf., though this is rare:—also of the father, *to choose* a wife *for his son*, Od. 4, 10, Valck. Hdt. 1, 34, etc.; δῶρον ἄγεσθαι, *to take to one's self* a gift, Valck. Theocr. 1, 11; διὰ στόμα ἄγεσθαι μῦθον, *to let pass* through the mouth, i. e., to utter, Il. 14, 91; ἄγεσθαί τι ἐς χεῖρας, *to take* a thing into *one's* hands, and so *to take upon one's self, undertake*, Hdt. 1, 126; 4, 79.

†**'Αγώ** for ἃ ἐγώ.

'Αγωγαῖος, ον, (ἀγωγή) *fit for leading by*, of a dog's collar, Leon. Tar. 34

'Αγωγεύς, έως, ὁ, (ἄγω) *a leader*, one that draws or drags, Hdt. 2, 175.—2. *one who brings to judgment*, an accuser.—II. *that by which one leads*,—

ῥυτήρ, *a leash, rein,* Soph. Fr. 801, Xen. Equestr. 6, 5.

'Αγωγή, ῆς, ἡ, (ἄγω) *a leading, carrying* from one place to another, esp. *a carrying away* or *off,* Soph. O. C. 662: also intrans., *a going away,* Thuc. 4, 29.—2. *a bringing to* or *in,* Aesch. Ag. 1263: ἡ ὑμῶν ἐς ὀλίγους ἀγ , your *bringing* us *before* the council, Thuc. 5, 85.—II. *a leading towards* a point, *conducting, guiding,* e. g. ἵππου, Xen. Eq. 6, 4: and intrans., *the course* or *tendency* of a thing, e. g. τοῦ λογισμοῦ, τοῦ νόμου, Plat. Legg. 645 A.—2. *the leading* of an army, Ib. 746 D: *guiding* of a state or public business, Polyb. 3, 8, 5.—3. *a training, educating, tending,* Plat. †Legg. 819 A†, Arist., etc.: †esp. *the public education* of the Spartan youth after their seventh year, Plut. Ages. 1, etc., in Müller Dor. 4, 5, § 1, n. f. Eng. Tr.†: and intrans., *conduct, mode of life,* Arist. Eth. N. 10, 7, 3:—also of plants, *culture,* Theophr.; of diseases, *treatment,* Galen.: hence,—4. generally, *a method, way, treatment of a subject,* Arist. Rhet. 1, 15, 10.—5. *a school* or *sect* of philosophers, Sext. Emp.—III. as a term in music or metre, *time,* ποδὸς ἀγ., Plat. Rep. 400 C, Plut. 2, 1141 C:—generally, *music,* Polyb. 4, 20, 10 (?)

'Αγώγιμος, ον, (ἄγω) *capable of being led* or *carried,* Eur. Cycl. 385: τὰ ἀγώγιμα, *things portable, a cargo of wares,* Plat. Prot. 313 C, Xen. †An. 5, 1, 16†, etc.—II. *that may be led* or *carried away:* of persons, *outlawed,* Schneid. Xen. Hell. 7, 3, 11: or *delivered into bondage,* Dem. 624, 12.—III. *easily led away, complying,* Plut. Alc. 6.

'Αγώγιον, ου, τό, in Xen. Cyr. 6, 1, 54, *the load of a wagon* or *carriage.*

'Αγωγός, όν, (ἄγω) c. gen., *leading, guiding:* ὁ ἀγ., *a guide,* Hdt. 3, 26; οἱ ἀγωγοί, *an escort,* Thuc. 2, 12; ἀγ. ὕδατος, an aque*duct,* Hdn. †7, 12, 7†.—2. *leading* towards a point, πρός or ἐπί τι, Plat. Rep. 525 A: †προθυμία ἀγ. εἰς μίμησιν, Plut. Per. 1†.—II. *drawing forth, evoking, eliciting,* c. gen., χοαὶ νεκρῶν ἀγωγοί, Eur. Hec. 536; δακρύων ἀγ., Id. Tro. 1131: †in lit. signf., of the magnet, δύναμιν ἔχει πάχους ἀγ., Diosc. 5, 148†: absol., *attractive,* †προςώπου χάριν ἀγ., Plut. Crass. 7†, τὸ ἀγωγόν, *attractiveness,* Plut. †2, 25 B.

'Αγών, ῶνος, ὁ: Aeol. also ἄγωνος, ου, ὁ, q. v.: (ἄγω, v. esp. signf. IV): —*an assembly,* like ἀγορά, Il. 24, 1, cf. Eust. ad l., p. 1335, 57, Spitzn. Il. 18, 376: esp. *an assembly met to see games,* oft. in Il. 23; 'Υπερβορέων ἀγών, Pind. P. 10, 47.—2. later, *a place of contest, the arena* or *stadium,* Hes. Sc. 312, Pind. P. 9, 202, cf. esp. Thuc. 5, 50: hence proverb., ἔξω ἀγῶνος out of the *lists* or *course,* i. e. beside the mark, Pind. P. 1, 84, Luc. Gymnas. 21; cf. ἐξαγώνιος.—II. from Pind. downwards, esp. *the assembly* of the Greeks *at their great national games,* ἀγὼν 'Ολυμπίας, 'Ολυμπικός, etc.: hence *the contest for a prize* at their games, ἀγὼν ἱππικός, γυμνικός, etc., †Hdt. 2, 91, cf. Xen. Hier. 9, 11; ἀγ. μουσικός, Thuc. 3, 104; Ar. Plut. 1163†; ἀγ. στεφανηφόρος or στεφανίτης, *a contest* where the prize is a crown, Hdt. 5, 102, Arist. Rhet. 1, 2, 13; ἀγ. χάλκεος, where it is a shield of brass, Pind. N. 10, 41, ubi v Dissen: hence numberless phrases, ἀγῶνα ἄγειν, τιθέναι, προτιθέναι, ποιεῖν, etc., to hold or propose *a contest;* ἀγῶνα or ἐν ἀγῶνι νικᾶν, to win *one* or *at one,* etc.—2. in genl., *any struggle,* †*contest, contention,* τῶν ὅπλων 'Αχιλλείων, *for* the arms of Achilles, Soph. Aj. 1240; ἀγ. μάχης, Tr. 20, λόγων, El. 1492, Plat. Prot. 335 A; and so†, *trial, danger,* ἀγὼν πρόκειται, c. inf., it is hard or dangerous to..., Hdt. 7, 11; †ἐν τῷδε ἀγὼν μέγιστος, in this consists the greatest *risk,* Eur. Med. 235†: ἀγὼν περὶ τῆς ψυχῆς, περὶ μεγίστων, etc., *a struggle* for life and death, for one's highest interests, etc., freq. in Attic prose; cf. Hdt. 8, 102.—3. *a battle, action,* †ξιφηφόρους ἀγῶνας, Aesch. Cho. 584†, so, Thuc. 2, 89, etc.—4. *an action at law, trial,* †μένω δ' ἀκοῦσαι πῶς ἀγὼν κριθήσεται, Aesch. Eum. 677, cf. 744; Plat. Legg. 947 E; Rep. 494 E; and† freq. in Oratt.—5. metaph., ἐστὶν ἀγὼν λόγων, etc., now is *the time for* speaking, etc., Valck. Phoen. 588; so, οὐκ ἕδρας ἀγ., 'tis no *time for* sitting still, Id. Or. 1291, cf. Thuc. 3, 44, etc.: cf. ἀκμή.

†'Αγωναλεῖς, έων, οἱ, *the Agonales,* priests at Rome, forming part of the Salii, Dion. H. 2, 70.

'Αγωνάρχης, ου, ὁ, (ἀγών, ἄρχω) *president* or *umpire of a contest,* Soph. Aj. 571.

†Ἄγωνες, ων, οἱ, *the Agones,* a Gallic people, Polyb. 2, 15, 8.

'Αγωνία, ας, ἡ, (ἀγών) *a contest, struggle for victory,* ἀγὼν διὰ πάσης ἀγωνίης, Hdt. 2, 91; †so, ἐν δημοτικῇ ἀγωνίᾳ, Xen. Cyr. 2, 3, 15†; esp. in the games, Pind. O. 2, 94, P. 5, 150, etc.: hence,—2. *gymnastic exercise, wrestling,* etc., Plat. Legg. 765 C, etc.: generally, *exercise,* Id. Gorg. 456 D sq., Rep. 618 B.—3. of the mind, *agony, anguish,* ἐν φόβῳ καὶ πολλῇ ἀγωνίᾳ, Dem. 236, 19: †and so, *fear, terror,* Polyb. 3, 43, 8.

'Αγωνιάτης, ου, ὁ, *a nervous* person, Diog. L. 2, 131: from

'Αγωνιάω, ῶ, f. -άσω, *to be in an* ἀγών, like ἀγωνίζομαι, Isocr. 59 B: but,—II. *to strive eagerly,* περί τινος, Arist. Rhet. 1, 9, 21; to be *distressed* or *anxious* about a thing, †περί τινος, Polyb. 5, 34, 9†, *fear* it *much,* c. acc., Id. 1, 20, 6; 44, 5, etc.; †foll. by μή, ἀγ. μὴ ταῦτα πιστευθῇ, Id. 3, 9, 2†. [ᾱσω]

†'Αγωνίδἄται, Ion. for ἠγωνισμένοι εἰσί, 3 pl. pf. pass. from sq., Hdt. 9, 26.

'Αγωνίζομαι: f. -ίσομαι or more usu. Att. -ἴοῦμαι, †Ion. -ιεῦμαι†: dep. mid.: (ἀγών). *To contend for a prize,* esp. in the public games, Hdt. †5, 67†: c. acc., ἀγωνίζεσθαι στάδιον, Hdt. 5, 22: †and so—2. in genl., *to struggle, contend,* esp. *in battle,* absol., Thuc. 8, 27; cf. 4, 87†; ἀγ. πρός τινα, *to contend with* one, 1, 36; περί τινος, *about* something, Id. 6, 16: †c. acc. cogn., *to fight* a battle, ἀγ. μάχην, Plut. Pericl. 10†.—3. *to contend for the prize on the stage, act,* †of a poet, ὅτ' ἐνθαδὶ Θέογνις ἠγωνίζετο†, Ar. Ach. 140, cf. †Vesp. 1479†, and Arist. Poet. 7, 11: †of an actor, Μόλων (an actor) ἠγωνίζετο, Dem. 418, 5; ἃ μὲν (sc. δράματα) πολλάκις ἠγωνίσω, 420, 4:—also, *to contend, exert one's self in speaking,* ὅταν...τις ἐν τούτοις ἀγωνίζηται, Plat. Menex. 235 D; opp. to διαλέγεσθαι, *to contend* publicly, before the people, ἀγ. ἐν τῷ πλήθει, ἰδίᾳ διαλέγεσθαι, Xen. Mem. 3, 7, 4†.—II. *to contend* or *struggle against,* as law-term, ἀγ. δίκην, γραφήν, *to fight* a cause *to the last,* Lys. 98, 14, Dem. 653, 26: hence also, ἀγ. ψευδομαρτυριῶν, sc. γραφήν, Dem. 741, 20; but also, ἀγ. φόνον, *to fight against* a charge of murder, Eur. Andr. 336: hence generally, *to struggle, to exert one's self,* c. inf., Thuc. 4, 87: hence also—2. in pass., *to be won by a hard contest,* but rarely save in perf., as, πολλοὶ ἀγῶνες ἀγωνίδαται (Ion. pf. for ἠγωνισμένοι εἰσί), many battles *have been fought,* Hdt. 9, 26; τὰ ἠγωνισμένα, *prizes won,* Eur. Suppl. 465, Dem. 745, 21: rarely in pres., as, ὁ ἀγωνιζόμενος νόμος, the law *now under debate,* Dem. 709, 7: or aor., as, ἠγωνίσθην, Lys. 194, 5.

'Αγωνικός, ή, όν, v. l. for ἀγωνιστικός, †Dion. H. Rhet. 6.

'Αγώνιος, ον, (ἀγών) *of* or *belonging to the contest,* ἄεθλος ἀγ., *its* prize, Pind. I. 5(4), 9; †ἀγ. εὖχος, O. 11, 75†; hence epith. of Mercury, as *president of games,* Id. I. 1, 85; also of Jupiter as *decider of the contest,* Soph. Tr. 26: the ἀγώνιοι θεοί, in Aesch. Ag. 513, Supp. 189, are held by some to be all the 12 greater gods as *protectors in danger;* by others, the gods *who presided over the great games* (Jupiter, Neptune, Apollo, and Mercury); or, acc. to Eust., *those worshipped on a common altar* (κοινοβωμία), as in an ἀγών or *assembly:*—σχολὴ ἀγ., in Soph. Aj. 195, is prob. rest *from combat.*

'Αγώνιος, ον, (α priv., γωνία) *without angle,* Theophr.

†'Αγωνίς, ίδος, ἡ, *Agonis,* title of a play of Alexis, Ath. 339 C.

'Αγώνισις, εως, ἡ, (ἀγωνίζομαι) *a contending for a prize,* Thuc. 5, 50.

'Αγώνισμα, ατος, τό, (ἀγωνίζομαι) *a contest, combat:* in plur., *deeds done in battle, brave deeds,* Hdt. 8, 76; ἀγ. τινός, *an achievement* of his, *feather* in his cap, Thuc. 8, 12; †in horsemanship, Xen. Hipparch. 3, 5†.—2. ἀγ. ποιεῖν, to act *a play,* Arist. Poët. 9, 11.—II. †*the object of contention*†; ἀγ. ποιεῖσθαί τι, *to make* an object *to strive for,* Hdt. 1, 140: †παίδων φόνος ἀρᾶς ἀγ. Οἰδίπου, Eur. Phoen. 1355†.—2. =ἆθλον, *the prize of contest,* Thuc. 3, 82; 7, 86: generally, *distinction,* Lys. 137, 8.—III. *that with which one contends, a prize-essay, declamation,* etc., Thuc. 1, 22.

'Αγωνισμός, οῦ, ὁ, (ἀγωνίζομαι) *rivalry,* Thuc. 7, 70.

'Αγωνιστέον, verb. adj. from ἀγωνίζομαι, *one must contend,* ὑπέρ τινος, Xen. Cyr. 1, 6, 9, etc.

'Αγωνιστήριος, ία, ιον, also ος, ον: =ἀγωνιστικός, Anaxipp. ap. Ath. 169 C: τὸ ἀγωνιστήριον, *the place of assembly,* Aristid.

'Αγωνιστής, οῦ, ὁ, (ἀγωνίζομαι) *a combatant, rival,* esp. at the games, Hdt. 2, 160; 5, 22, and freq. in Att.: *a pleader, an advocate,* Plat. Phaedr. 269 D, cf. Thuc. 3, 37:—*an actor,* Arist. †Probl. 19, 15, cf. Ath. 537 D†.—ἀγ. ἵπποι, *race*-horses, Plut. Them. 25:—c. gen., *one who struggles for* a thing, ἀγ. τῆς ἀρετῆς, τῆς ἀληθείας, *a champion* of virtue, of truth, Aeschin 79, 31, Plut. 2, 16 C: †*a public disputant,* Plat. Phaedr. 269 D†. Hence

'Αγωνιστικός, ή, όν, *belonging to,* or *fit for contest,* Arist. Rhet. 3, 12, 1.—II. *fit for winning the prize, masterly:* ἡ -κή (sc. τέχνη), the art *of winning* or *prevailing,* Plat. Soph. 225 A: τὸ ἀγωνιστικόν, *mastery,* Hipp., and Plat. †Soph. 219 C†.—2. *eager for applause,* Plat. Meno 75 C.—III. adv. -κῶς, *in masterly style,* ᾄδειν, Arist. Probl. †19, 15.—2. -κῶς ἔχειν, *to have a desire to fight,* Plut. Sull. 16†.—3. *boldly, decisively,* in late Medic.

'Αγωνίστρια, ας, ἡ, fem. of ἀγωνιστής, Galen.

'Αγωνοδίκης, ου, ὁ, (ἀγών, δίκη) *a judge of the contest.* [ῐ]

'Αγωνοθεσία, ας, ἡ, *the office of* ἀγωνοθέτης, Plut. Ages. 21.

'Αγωνοθετέω, ῶ, f. -ήσω, *to be an* ἀγωνοθέτης, *direct the games,* Thuc. 3, 38; †c. acc., Πύθι' ἀγ., σὺ δ' Ὀλύμπια, Strat. Sard. 94†: hence c. acc., ἀγ. πόλεμον, στάσιν, etc., *to direct,* i. e. *stir up,* war, sedition, etc., in later writers, as †Polyaen. 7, 16, Plut. Cat. Min. 45: of persons, *to excite to* war, etc., ἀγ. τινὰς καὶ συμβάλλειν, Polyb. 9, 34, 3†.—II. in genl., *to be judge;* and so *to judge, decide,* Dem. 119, 13.

'Αγωνοθετήρ, ῆρος, ὁ,=sq., Welck. Syll. Ep. p. 212.

'Αγωνοθέτης, ου, ὁ, (ἀγών, τίθημι) *a president in the games,* Hdt. 6, 127: in genl., *a judge,* Xen. An. 3, 1, 21, Aeschin. 79, 30. Hence

'Αγωνοθετικός, ή, όν, *belonging to an* ἀγωνοθέτης, Osann. Auct. Inscr. 5.

'Αγωνοθέτις ιδος, ἡ, *a female* ἀγωνοθέτης, Inscr.—II.=ἀγωνοθεσία, dub. in Soph. Fr. 802, where Dind. would read ἀγωνοθήκη, others ἀγωνόθεσις,—in the same signf.

'Αγωνολογία, ας, ἡ, (ἀγών, λέγω) *tiresome discussion,* Galen.

῎Αγωνος, ον, like ἀγώνιος, *without angle,* Theophr.

῎Αγωνος, ὁ, Aeol. for ἀγών, Alcae. 103, cf. Koen Greg. p. 592; though Buttm. (Ausf. Gramm. § 56 Anm. 14 n) thinks it merely a metapl. form.

†'Αγώριος, ου, ὁ, *Agorius,* a descendant of Orestes, Paus. 5, 4, 2.

†῎Αδα, ας, ἡ, *Ada,* wife of Hidrieus king of Caria, Arr. An. 1, 23, 7.

'Αδαγμός, οῦ, ὁ,=ὀδαγμός, *an itching, sting,* Soph. Tr. 770.

†'Αδαδάτη, ης, ἡ, *Adadata,* a city of Pisidia, Strab.

῎Αδᾳδος, ον, (α priv., δαΐς, δᾴς) *without resin,* Theophr.

'Αδᾳδούχητος, ον, (α priv., δᾳδουχέω) *not lighted by torches;* of marriage, *clandestine,* Apion ap. Eust.

'Αδᾰημονία, ας, ἡ, *ignorance, unskilfulness in* doing, c. inf. Od. 24, 243; but v. sq.; and

'Αδᾰημοσύνη, ης, ἡ, v. l. for foreg. in Od. 24, 243, preferred by Buttm. Lexil. s. v. ἀδῆσαι 13: from

'Αδᾰήμων, ον, (α priv., δαήμων) *unknowing,* †*ignorant,* absol. Pseudo-Phoc. 81†, *ignorant of,* μάχης, Il. 5, 634, etc.: but also, ἀδ. κακῶν, *beyond the knowledge,* i. e. *reach* of ill, Od. 12, 208. Ep. word, used by Hdt. 8, 65.

'Αδᾰής, ές, (α priv., *δάω, δαῆναι) =foreg., †absol. Simon. 79, 1†, c. gen., †of persons, Hdt. 9, 46, cf. Xen. Cyr. 1, 6, 43, Call. Fr. 160, of things, etc.†, Hdt. 2, 49, etc., Soph. Phil. 827: also c. inf., *unknowing how to...,* κὴρ ἀδαὴς ἔχειν, Ib. 1167.

'Αδάητος, ον, (α priv., δαῆναι) *unknown,* Hes. Th. 655. [δᾰ]

†῎Αδαι, ῶν, αἱ, *Adae,* a town in Aeolis, Strab. p. 622.

'Αδαίδαλτος, ον, (α priv., δαιδάλλω) *artless,* Orph. Arg. 405.

'Αδαίετος, ον, (α priv., δαίω) *undivided,* Ap. Rh. 3, 1033.

'Αδαιής, ές, (α priv., δαῆναι) poet. for ἀδαής.

'Αδάϊκτος, ον, (α priv., δαΐζω) *undestroyed,* Q. Sm. 1, 196. [δᾰ]

'Αδάιος, ον, Dor. for ἀδήιος.

'Αδαῖος, ον, (ἅδην) *abundant,* Sophron ap. Hesych.

†'Αδαῖος, ου, ὁ, or 'Αδδαῖος, *Adaeus,* masc. pr. n., Polyb. 15, 27, 6; Plut. Ages. 13; etc.

῎Αδαιτος, ον, (α priv., δαίνυμαι) *not to be eaten, of which none might eat,* θυσία, Aesch. Ag. 151.

'Αδαίτρευτος, ον, (α priv., δαιτρεύω)=sq., Nonn. †D. 17, 51.

῎Αδαιτρος, ον, (α priv., δαιτρεύω) *undivided.*

῎Αδακρῠς, υ, gen. υος, (α priv., δάκρυ)=ἀδάκρυτος I, Pind. O. 2, 120, Eur. Alc. 1047: ὑπὸ τροφῷ ἄδακρυς, of a healthy child, Theocr. 24, 31.—†2. i. e. *costing no tears, causing no tears to be shed,* νίκη, Plut. 2, 318 B; πόλεμος, Diod. S. 15, 72, v. Wess. ad l.†—II.=ἀδάκρυτος II, ἀδ. μοῖραν, Eur. Med. 861.

'Αδακρῡτί, adv., *tearlessly, without tears,* Isocr. 305 E: from

'Αδάκρῡτος, ον, (α priv., δακρύω) *without tears:* hence,—I. act. *tearless,* ὄσσε, Od. 4, 186: *happy,* Il. 1, 415 †(better here in lit. signf., ἀδάκρ. καὶ ἀπήμων)† εὐνάζειν ἀδακρύτων βλεφάρων πόθον, to lull the desire of her eyes *so that they weep no more,* Soph. Tr. 106; cf. ἄδερκτος.—II. pass., *unwept, unmourned,* Soph. Ant. 881. In the places of Soph. it has been explained *very tearful* (v. Valck. Adon. 223): but it never means this, v. Lob. Aj. 515, Ellendt Lex. Soph. s. v.

'Αδᾱλής, ές, Dor. form,=ἀδήλητος.

†'Αδάμ, indecl., ῎Αδαμος, ου, Joseph., ὁ, *Adam,* N. T.; fig. ὁ ἔσχατος 'Α., i. e. Christ, Id. [ᾰδ- Anth. P. 1, 46, 108, ᾱδ Or. Sib.: δᾰ and δᾱ Greg. N.]

'Αδαμάντινος, ον, (ἀδάμας) *adamantine, of steel,* Pind. P. 4, 398, Aesch. Pr. 6: metaph., *very hard, stubborn, stedfast,* Plat. Gorg. 509 A. Adv. -νως, Plat. Rep. 619 A.

†'Αδαμάντιος, ου, ὁ, *Adamantius,* a late writer.

'Αδᾰμαντόδετος, ον, (ἀδάμας, δέω) *iron-bound,* ἀδ. λῦμαι, Aesch. Pr. 418.

'Αδᾰμαντοπέδῑλος, ον, (ἀδάμας, πέδιλον) *on base of adamant,* κίων, Pind. Fr. 58.

'Αδάμαντος, ον,=ἀδάμαστος, -ματος, v. l. Aesch. Supp. 143.

'Αδάμας, αντος, ὁ: (α priv., δάμαω):—first in Hes., (in Hom. only as prop. n.), strictly *the unconquerable:* hence,—I. usu. as subst., *adamant,* i. e. the hardest metal, prob. *steel:* hence the epithets χλωρός, πολιός, Hes. Sc. 231, Th. 161, also in Pind. †P. 4, 125,† etc.: metaph., of any thing *fixed, unalterable,* ἔπος ἐρέω ἀδάμαντι πελάσσας, having fixed it firm as *adamant,* Orac. ap. Hdt. 7, 141; ἀδάμαντος δῆσεν ἅλοις, fixed them with nails of adamant, i. e. inevitably, Pind. P. 4, 125.—2. *a compound of gold and steel,* Plat. Tim. 59 B.—3. *the diamond,* Theophr. Lap. 19. †Cf. Pres. Moore's remarks on the ἀδάμας of the ancients as quoted Dict. Antiqq. s. v.†—II. as adj., *unalterable, inexorable,* Valck. Theocr. 2, 34.

†'Αδάμας, αντος, ὁ, *Adămas,* a Trojan, son of Asius, Il. 12, 140; 13, 560.

'Αδᾰμαστί, adv., *ungovernably.* [ῐ]. From

'Αδάμαστος, ον, (α priv., δαμάω) †strictly, *unsubdued, unconquered,* in Trag. only in form ἀδάματος, v. sq.;—of animals†, *untamed, unbroken,* πῶλος, Xen. Eq. 1, 1.—2. †*not to be subdued,* metaph.† *inexorable,* epith. of ῞Αιδης, Il. 9, 158.

'Αδάμᾰτος, ον, Trag. form of foreg., v. Elmsl. and Reisig Soph. O. T. 196: †in lit. signf., Aesch. Cho. 54, Theb. 233, Soph. O. T. 205, etc.†:—of females, *unwedded,* Soph. Aj. 450. [ᾰδᾰ- but ᾱδ- as in ᾱθάνατος, Theocr. 15, 4.]

'Αδαμνής, ές, and ἄδαμνος, ον,= ἀδάμαστος.

῎Αδαμος, ον,=ἀδάμαστος, Ion ap. Ath. 35 E.

῎Αδᾱν, Aeol. for ἄδην, Alcman 24.

†῎Αδανα, ων, τά, *Adana,* a town of Cilicia, Ptol.

'Αδάξω, or, as dep. mid., ἀδάξομαι, fut. -ξήσομαι:—*to sting, cause an itching,* etc., the latter in Hipp. (Usu. called Ion. for ὀδάξω from ὄδαξ, but perh. better at once from δάκνω with *a* euphon.)

'Αδᾰπάνητος, ον, (α priv., δαπᾰνάω) *inexhaustible,* Eccl.

'Αδάπᾰνος, ον, (α priv., δᾰπάνη) *without expense,* and so,—*costing nothing,* †*cheap,* Ar. Pac. 593†, Teles ap. Stob. p. 69, 19, Plut. †2, 189 F, 230 B†. Adv. -νως, Eur. Or. 1176.

'Αδάρκη, ης, ἡ, ἄδαρκος, ου, ὁ, ἀδάρκης, ου, ὁ, Diosc. 5, 137; and

'Αδάρκιον, ου, τό, †the efflorescence that gathers about reeds in certain salt lakes, ἔστι ὥσπερ ἐπίπαγος ὑφαλμυρίζων, καθ' ὑγρῶν καὶ τελματωδῶν τόπων..., καὶ περιπηγνύμενος καλάμοις, κ. τ. λ.†, Diosc. l. c.

†'Αδάρβαλ, αλος, ὁ, *Adarbal,* masc. pr. n., Strab.

†῎Αδαρος, ου, ὁ, name of a Hebrew month = Maced. δύστρος, Joseph Ant. Jud. 4, 8, 49.

†῞Αιδας, α, ὁ, Dor. for ῞Αιδης, Eur. Hec. 483.

῎Αδαρτος, ον, (α priv., δέρω) *unflayed: not cudgelled.*

†'Αδάς, άδος, ἡ, *Adas,* a city of Pisidia, Strab. p. 570.

῎Αδασμος, ον, (α priv., δασμός) *tribute-free,* Aesch. Fr. 58.

῎Αδαστος, ον, (α priv., δαίω) *undivided,* Soph. Aj. 54.

'Αδαχέω, ῶ,=ἀδάξω, *to scratch,* Ar. Fr. 360.

†'Αδδαῖος, ου, ὁ, v. 'Αδαῖος.

'Αδδεές, poet. for ἀδεές, †Il. 8, 423, etc.

'Αδδηκότες, poet. for ἀδηκότες, Il. 10, 98.

῎Αδδην, poet. for ἄδην, Il. 5, 203: yet some read ἄδην with ᾱ.

'Αδδηφαγέω, ῶ, etc., v. sub ἀδηφ-.

†'Αδδί, indecl. ὁ, *Addi,* masc. pr. n., N. T.

῎Αδδιξ, ῐχος, ἡ, *a measure of four* χοίνικες, Ar. Fr. 573.

†'Αδδούας, ὁ, *the Addua,* a tributary of the Po, Strab. p. 204.

῎Αδε, 3 sing. aor. 2 of ἁνδάνω, Hom.: inf. ἁδεῖν, Il. [ᾰ]

῾Αδέα, Dor. for ἡδεῖα, and also for ἡδύν, v. sub ἡδύς; also for ἡδεῖαι, Theocr. 20, 8.

†'Αδέας, α, ὁ, *Adeas,* masc. pr. n., Xen. Hell. 7, 1, 45.

'Αδεής, ές, (α priv., δέος) *fearless, shameless,* Hom., but only in Ep. form ἀδειής, Il. 7, 117, and in phrase κύον ἀδδεές, Il. 8, 423, etc., (where Buttm. would read ἀδεές, Lexil. s. v. θεουδής 5.)—2. *fearless, without fear* or *care* for a thing, ἀδ. θανάτου, Plat. Alc. 1, 122; ἀδ. περί τινος, Plut.: τὸ ἀδεές, *security,* Thuc. 3, 37: οὐκ ἀδεές, not *without cause for fear,* Dem. 207, 23:—ἀδεὲς δέος δεδιέναι, to fear where no fear is, Plat. Symp. 198 A.—II. most freq. in adv. ἀδεῶς, *without fear* or *scruple, confidently,* Hdt. 3, 65; 9, 109, and freq. in Att.

'Αδεής, ές, (α priv., δέομαι) *not in want,* Max. Tyr.

'Αδέητος, ον, (α priv., δέομαι), *not wanting a thing,* Antipho ap. Suid.

Ἄδεια, ας, ἡ, Ion. ἀδείη, (ἀδεής) *freedom from fear*, Lat. *securitas*, esp. of the person, *safety*, *amnesty*, ἀδείην διδόναι, Hdt. 2, 121, 6; so, τὸ σῶμά τινος εἰς ἄδειαν καθιστάναι, Lys. 192, 4; τῶν σωμάτων ἄδειαν ποιεῖν, Thuc. 3, 58; also, ἄδειαν παρέχειν, παρασκευάζειν, ψηφίζεσθαί τινι, etc.; opp. to ἄδειαν λαμβάνειν, ἔχειν, ἀδείας τυγχάνειν, to have *an amnesty*:—also c. gen., γῆς ἄδ. ἔχειν, to have *free range* of the land, Soph. O. C. 447, cf. Schäf. Mel. p. 81: ἐν ἀδείῃ εἶναι, Hdt. 8, 120: οὐκ ἐν ἀδ. ποιεῖσθαί τι, to hold it not safe, Id. 9, 42: μετ' ἀδείας, with *promise of safety*, Dem. 601, 13:—†in Athens, *protection from injury*, hence, *permission* to give information, or bring an accusation, in the case of strangers, ἄτιμοι, etc., Dem. 715, 3, Plut. Pericl. 31, Phoc. 26; v. Dict. Antiqq., s. v.

Ἀδειάζω, *to be in* ἄδεια, *be at ease*, only in Eustath.

Ἀδειγᾶνες, ων, οἱ, *a name of certain Seleucian magistrates* in Polyb. 5, 54, 10; prob. an Eastern word.

Ἀδειής, ές, Ep. for ἀδεής, Il. 7, 117.

Ἄδεικτος, ον, (α priv., δείκνυμι) *not shown*, or *to be shown*, Philo.

Ἀδειλία, ἡ, *fearlessness*: from

Ἄδειλος, ον, *fearless*, Physiogn.

Ἀδείμαντος, ον, (α priv., δειμαίνω) *fearless*, *dauntless*, Pind. N. 10, 30, †I. 1, 13†; etc.: also c. gen., ἐμαυτῆς, *without fear for* myself, Aesch. Pers. 162. Adv. -τως, Id. Cho. 771.

†Ἀδείμαντος, ου, ὁ, *Adīmantus*, a Corinthian commander, Hdt. 7, 137.—2. a general of the Athenians, Xen. Hell. 1, 4, 21, Ar. Ran. 1513.—3. brother of Plato, Plat. Rep.—Others in Plat., Plut., etc.

Ἀδείματος, ον, and ἄδειμος, ον, (α priv., δεῖμα) *fearless*.

Ἀδεῖν, inf. aor. 2 act. of ἁνδάνω.

Ἄδειπνος, ον, (α priv., δεῖπνον) *without having eaten*, *unfed*, Xen. An. 4, 5, 21, etc.

Ἀδεισῐδαιμονία, ας, ἡ, *freedom from superstition*, Hipp. p. 23.

Ἀδεισῐδαίμων, ον, gen. ονος, (α priv., δεισιδαίμων) *without superstition*, Clem. Al. Adv. -μόνως, Diod.

Ἀδέκαστος, ον, (α priv., δεκάζω) *unbribed*, *impartial*, Arist. Eth. N. 2, 9, 6. Adv. -τως.

Ἀδεκάτευτος, ον, (α priv., δεκᾰτεύω) *not tithed*, Ar. Eq. 301.

Ἄδεκτος, ον, (α priv., δέχομαι) *not received*, *not believed*, LXX.—II. act., *not receiving* or *admitting*, c. gen., κακοῦ, Plut. 2, 881 B.

Ἀδελφεά, ᾶς, ἡ, Dor. for ἀδελφή, Pind., and Lyr. passages of Trag., cf. Herm. Soph. O. C. 1059. [-φεά as one syll., Pind. N. 7, 5.]

Ἀδελφεή, ῆς, ἡ, Ion. for ἀδελφή, Hdt., and Hipp.

†Ἀδελφειή, ῆς, ἡ, poet. for ἀδελφή, Qu. Sm. 1, 30.

Ἀδελφειός, ὁ, Ep. for ἀδελφεός, †Il. 5, 21.

Ἀδελφεοκτόνος, ον, Ion. for ἀδελφοκτόνος, Hdt. †3, 65.

Ἀδελφεός, οῦ, ὁ, Ep. and Ion. for ἀδελφός, Hom., †as Il. 2, 409, 586, Od. 4, 199; etc.†, Hdt. †3, 61, 62, 63, etc.†, and Pind. †O. 2, 89, P. 10, 107; etc.†, also in Aesch. Theb. 974 (a lyrical passage; it can hardly be right in the senarian, Ib. 576).

Ἀδελφή, ῆς, ἡ, fem. from ἀδελφός, *a sister*, Trag.

Ἀδελφιδεός, εοῦ, ὁ, contr. δοῦς, οῦ, ὁ, *a brother's* or *sister's son*, *nephew*, Hdt. 1, 65, Thuc., etc. †(On accent v. Göttl. Gr. accent, § 23, I., n. 5.)

Ἀδελφιδῆ, ῆς, ἡ, Att. contr. for ἀδελφιδέη, *a brother's* or *sister's daughter*, *a niece*, †Hipp. Lys., 97, 2†, Ar. Nub. 47, etc.

Ἀδελφίδιον, ου, τό, dim. from ἀδελφός, *a little brother*, Ar. Ran. 60. [ῐ]

†Ἀδελφιδοῦς, ὁ, contd. from ἀδελφιδεός.

Ἀδελφίζω, f. -ίσω Att. ιῶ, (ἀδελφός) *to adopt as a brother*, *call brother*, Isocr. 390 C. Pass., *to be like*, Hipp.

Ἀδελφικός, ή, όν, (ἀδελφός) *brotherly* or *sisterly*, Arist. Eth. N. 8, 10, 8. Adv. -κῶς, LXX.

Ἀδέλφιξις, ιος, ἡ, *brotherhood*, *close resemblance*, Hipp. 823.

Ἀδελφοκτονέω, ῶ, *to be murderer of a brother* or *sister*, Joseph. †Bell. Jud. 2, 11, 4†; and

Ἀδελφοκτονία, ας, ἡ, *murder of a brother* or *sister*, Joseph. †Bell. Jud. 1, 31, 2†: from

Ἀδελφοκτόνος, ον, (ἀδελφός, κτείνω) *murdering a brother* or *sister*, †Plut. 2, 256 F†, in Hdt. 3, 65, in Ion. form ἀδελφεοκτ-.

Ἀδελφόπαις, παιδος, ὁ, ἡ, (ἀδελφός, ἀδελφή, παῖς) *a brother's* or *sister's child*, v. l. Dion. H. 4, 64.

†Ἀδελφοπρεπῶς, adv. (as if from ἀδελφοπρεπής, ἀδελφός, πρέπω) *in a manner worthy of his brother*, Joseph.

Ἀδελφός, (α copul., δελφύς):—I. as subst., ὁ ἀδελφός, Ion. ἀδελφεός, Ep. -φειός (one of which two forms Hom. always uses), †voc. ἄδελφε, v. Göttl. Gr. accent., § 23, III., *c*, n. 1†, *a brother*, or in genl., *near kinsman*: ἀδελφοί, *brothers and sisters*, like Lat. *fratres*, Seidl. Eur. El. 531.—II. adj., ἀδελφός, ή, όν, and ός, όν, *brotherly* or *sisterly*, Trag., as Aesch. Theb. 811:—hence,—2. in genl. like Lat. *geminus*, *gemellus*, of any thing double, *in pairs*, *twin*, Xen. Mem. 2, 3, 19: also, *twin to* a thing, *answering to* it, *just like* it, usu. c. gen., as Soph. Ant. 192, and very freq. in Plat.; but also c. dat., as Soph. O. C. 1262, cf. Schäf. Greg. p. 569, Valck. Call. p. 160.

†Ἁδελφός, οῦ, ὁ, Att. crasis for ὁ ἀδελφός, Ar. Pac. 808. [ᾱ]

Ἀδελφότης, ητος, ἡ, (ἀδελφός) *brotherly kindness*, LXX. — II. *the brotherhood*, N. T.

Ἀδέμνιος, ον, (α priv., δέμνιον) *unwedded to* any one, τινός, Opp. C. 3, 358.

Ἀδένδρεος, ον,=sq., Opp. C. 4, 337.

Ἄδενδρος, ον, (α priv., δένδρον) *without trees*, τὰ ἄκρα τῶν Ἄλπεων ἄδ., Polyb. 3, 55, 9.

Ἀδενοειδής, ές, contr. ώδης, *like an* ἀδήν, *glandular*, ὄρχεις, Galen., †φύματα, Plut. 2, 664 F.

Ἀδέξιος, ον, (α priv., δεξιός) *awkward*, Luc. Sat. 4.

Ἀδερκής, ές,=sq. II, Anth. P. 11, 372.

Ἄδερκτος, ον, (α priv., δέρκομαι) *not seeing*, ἀδέρκτων ὀμμάτων τητώμενος, reft of thine eyes *so that they see not*, Soph. O. C. 1200; cf. ἀδάκρυτος I. fin. Adv. -τως, *without looking*, Ib. 130.

Ἀδέρματος, ον, (α priv., δέρμα) *without skin*.

Ἀδέσμιος, ον,=sq., Nonn. †D. 15, 138.

Ἄδεσμος, ον, (α priv., δεσμός) *unfettered*, *unbound*, ἀδ. φυλακή, Lat. *libera custodia*, our '*parole*,' Thuc. 3, 34, †Dion. H. 1, 83, Arr. An. 2, 15, 5†:—δεσμὸς ἄδ., Eur. Supp. 32.

Ἀδέσποτος, ον, (α priv., δεσπότης) *without master* or *owner*, of property, Plat. Rep. 617 E: †ταῖς ἀδ. τῶν οἰκήσεων†, Arist. Eth. N. 8, 10, 8: of persons, *free*, †δοῦλοι, Myro ap. Ath. 271 F, *uncontrolled*, *without control of a superior*, τοὺς θεούς, Plut. 2, 680†: later of reports or writings *by unknown authors*, *anonymous*, Plut. Cic. 15, etc.

Ἄδετος, ον, (α priv., δέω) *unbound*, *loose*, Hipp. p. 411: *free*, Dem. 753 1; also, *unshod*, like ἀνυπόδητος Philostr., cf. Lob. Phyrn. 765.

†Ἀδεύης, ου, ὁ, *Adeues*, a Persian Aesch. Pers. 312.

Ἀδευκής, ές, (α priv., δεῦκος) *not sweet*, *sour*, *harsh*, *bitter*, Lat. *acerbus*, ὄλεθρος, πότμος, etc., Od. 4, 489; 10, 245 (never in Il.). Only Ep.

Ἄδευτος, ον, (α priv., δεύω) *unwetted*, cf. ἄτεγκτος.

Ἀδέψητος, ον, (α priv., δέψεω) *untanned*, of a raw hide, Od. 20, 2.

*ἉΔΕ'Ω, *to please*, obsol. pres., whence ἁνδάνω has its fut. ἁδήσω: aor. 2 ἅδον, ἁδεῖν [ᾰ]: pf. ἅδηκε [ᾱ] Hippon. 83: and pf. 2 ἕᾱδᾰ, Dor. ἕᾱδᾰ.

*'ΑΔΕ'Ω, *to satiate*, obsol. pres., to which belong the Homeric aor. opt. ἀδήσειε, pf. part. ἀδηκότες, or metri grat. ἀδδήσ-, ἀδδηκ-, [yet early Gramm. thinking ᾱ by nature, and only ᾰ sometimes in thesis, rejected the δδ, Heyne Il. T. 5, p. 173, sq.: in Hom. the *verb* has always ᾱ (and Wolf writes ἀδδ-); but the *adv.* ἄδην has usu. ᾰ]: for the other tenses v. sub ἄω. The orig. signf. comes from ἄδος [ᾰ], (*satiety*, *the loathing hence arising*), μὴ δείπνῳ ἀδδήσειε, lest he *should feel loathing at* the repast, Od. 1, 134; καμάτῳ ἀδδηκότες ἠδὲ καὶ ὕπνῳ, *overwhelmed with* toil and sleep, Il. 10, 98.—(Buttm. Lexil. v. ἀδῆσαι. thinks it is contr. from ἀηδέω, and so accounts for the ᾱ; but such a compd. with α privat. is against analogy.—Hence ἄδος, ἄδην, ἀδημονέω, ἄση, ἀσάομαι, ἀδρός).

Ἀδήϊος, contr. ἀδῇος, ον, (α priv., δήϊος) *unassailed*, *unravaged*, Soph. O. C. 1533.

Ἄδηκτος, ον, (α priv., δάκνω) *unbitten*, *not gnawed* or *worm-eaten*, Hes. Op. 418, in superl. ἀδηκτοτάτη.—2 metaph., *unmolested*, *not carped at*, Plut. 2, 864 C.—II. act., *not biting* or *pungent*, Diosc. 1, 29, cf. Schäf. Eur. Hec. 1117.—III. adv. -τως, Plut Pomp. 2.

Ἀδηλέω, ῶ, *to be* ἄδηλος, *be in the dark about* a thing, τινός, Herm. Soph. O. C. 35. In pass., Hipp.

Ἀδήλητος, ον, (α priv., δηλέομαι) *unhurt*, Ap. Rh. 2, 709.

Ἀδηλία, ας, ἡ, (ἄδηλος)=ἀδηλότης, Anth. P. 10, 96.

Ἀδηλοποιός, όν, (ποιέω) *making unseen*.

Ἄδηλος, ον (α priv., δῆλος) later also η, ον (Lob. Phryn. 106):—*not seen* or *known*: hence,—I. *unknown*, *obscure*, *ignoble*, Hes. Op. 6.—II. *unknown*, *unseen*, *uncertain*, *secret*, ἄδ. θάνατος, death *by an unknown hand*, Soph. O. T. 496; ἄδ. ἔχθρα, *secret* enmity, Thuc. 8, 108: ἄδηλον ῥεῖν, to melt away *to nothing*, Soph. Tr. 698: ἄδ. τινι, *unseen by* one, *unobserved by* him, Xen. Cyr. 6, 3, 13, and Plat.: neut. ἄδηλόν (ἐστι), foll. by εἰ…, ὅτι…, etc., *it is uncertain* whether…, *unknown* that…, freq. in Att prose; ἄδηλον ὄν, it being *uncertain*, Thuc. 1, 2: also, ἄδηλός ἐστι, c. part fut., Isocr. 256 D. In Eur. Or. 1318, it has a half act. sense, χρόᾳ ἀδήλῳ τῶν δεδραμένων πέρι, *giving no sign* of what had been done. Adv. -λως *secretly*, Thuc. 1, 92; superl. ἀδηλότατα, Id. 7, 50. Hence

’Αδηλότης, ητος, ἡ, *uncertainty*, Polyb. 5, 2, 3, etc.

’Αδηλόφλεβος, ον, (ἄδηλος, φλέψ) *with invisible veins*, Arist. Gen. An. 1, 19, 15, etc.

’Αδηλόω, ῶ, *to make ἄδηλος*: pass., *to be* or *become so*.

’Αδημιούργητος, ον, (α priv., δημιουργέω) *not wrought by workmen, rough*, Diod. 3, 26.—†2. *uncreated*, Eccl.†—Adv. -τως.

’Αδημονέω, ῶ, f. -ήσω, *to be cast down, troubled*, or *in anguish*, τινί, *at* a thing, Plat. Phaedr. 251 D; τὰς ψυχάς, Xen. Hell. 4, 4, 3. (Cf. Buttm. Lexil. s. v. ἀδῆσαι 12, who derives it from ἄδημος, as if strictly *not at home, ill at ease*: for ἀδήμων, he observes, is wholly invented by Eustath.: better perh. akin to *ἀδέω, ἄδην.) [ᾰδ-, Nic. ap. Ath. 282 F]. Hence

’Αδημονία, ας, ἡ, *trouble, distress*, Plut. Num. 4.

῎Αδημος, ον, (α priv., δῆμος)=ἀπόδημος, Soph. Fr. 566.

’Αδημοσίευτος, ον, (α priv., δημοσιεύω) *not divulged, secret*, Eccl.

’Αδημοσύνη, ης, ἡ, rarer form for ἀδημονία, Democr. †Fr. Moral. 91†, v. Buttm. Lexil. s. v. ἀδῆσαι 13: from

’Αδήμων, ον, gen. ονος, (ἀδέω) *cast down*; sed v. ἀδημονέω.

῎Αδην, adv., Ep. ἄδδην, Att. ἅδην, (ἀδέω) Lat. *satis, to one's fill, enough*, like ἐς κόρον, Hom., oft. c. gen., Τρῶας ἄδην ἐλάσαι πολέμοιο, to give them *enough* of war, Il. 13, 315, ἄδην ἔλειξεν αἵματος, licked *his fill* of blood, Aesch. Ag. 828: ἄδην ἔχειν τινός, to have *enough of* a thing, be weary of it, Plat. Charm. 153 D; also c. part., ἄδην εἶχον κτείνοντες, Hdt. 9, 39. [ᾰ, except where Ep. ἄδδην is written metri grat., Il. 5, 203, cf. ἄδδην, ἀδέω.]

’Αδήν or ἀδήν, ένος, ὁ, also ἡ, *an acorn*: and as medic. term, *a gland*, Hipp. passim. [ᾰ]

’Αδήνεια, ας, ἡ, *ignorance*: from

’Αδηνής, ές, (α priv., δῆνος) *ignorant, inexperienced*, Simon. Amorg. 53. Adv. -νέως: poet.

’Αδῆος, ὁν, contr. for ἀδήϊος.

῎Αδηρις, εως, ὁ, ἡ, (α priv., δῆρις) *without strife*, Leon. Tar. 85.

’Αδήρῑτος, ον, (α priv., δηρίομαι) *without strife* or *battle*, Il. 17, 42, ubi v. Spitzn.—2. *uncontested, undisputed*, Polyb. 1, 2, 3:—so adv. -τως, Id. 3, 93, 1.—II. *not to be striven against, unconquerable*, ἀνάγκης σθένος, Aesch. Pr. 105.

῞Αιδης, ᾅδης, ου, ὁ, Att.; but also ’Αΐδης, αο, and εω, the older and more Homeric form: (usu. deriv. from *a* privat. and ἰδεῖν, hence rendered by Herm. *Nelucus*; but the aspirate in Att. makes this very dub.):—in Hom. only as pr. n., †(except metaph. in form ’Αΐδι for ἐν δόμῳ ’Αΐδος in Il. 23, 244, εἰςόκεν αὐτὸς ἐγὼν ’Αΐδι κεύθωμαι)†, *Hades, Pluto*, the god of the Nether World, acc. to Hes. Th. 455, son of Saturn and Rhea, next brother to Jupiter: εἰν, εἰς ’Αΐδαο (sc. δόμοις, δόμους), in, into *the nether world*, Hom.:—hence also in Att. prose ἐν and ἐς ῞Αιδου (sc. οἴκῳ, οἶκον).—II. after Hom. as appellat., *the nether world, the grave, death*, ἀΐδην λαμβάνειν, δέξασθαι, Pind. P. 5, 130, I. 6 (5), 21: ᾅδης πόντιος, *death* by sea, Aesch. Ag. 667, cf. Eur. Alc. 13, Hipp. 1047. Cf. ῎Αϊς, ’Αϊδωνεύς.

’Αδηφᾰγέω, ῶ, f. -ήσω, *to be greedy*, Isocr. 127 C; and

’Αδηφᾰγία, ας, ἡ, *gluttony*, Call. Dian. 160, and Opp. †H. 2, 218; also in Ael. V. H. 9, 13†: from

’Αδηφάγος, ον, (ἄδην, φᾰγεῖν) *eating one's fill and more, gluttonous, greedy*, ἀδ. ἀνήρ, of an athlete, Theocr. 22, 115; ἀδ. νόσος, Soph. Phil. 313; ἀδ. λύχνος, of a lamp *that burns much oil*, Alcae. (Com.) Com. 2.—2. metaph., *devouring much money, costly*, τριήρης, Lys. ap. Harp., ἵππος, ἅρμα, etc., Gramm.—The form ἀδδηφάγος which freq. occurs in MSS. is wrong, Buttm. Lexil. s. v. ἀδῆσαι 8.

’Αδήωτος, ον, (α priv., δηόω) *not wasted*, Xen. Hell. 3, 1, 5.

’Αδιάβᾰτος, ον, (α priv., διαβαίνω) *not to be passed*, ποταμός, νάπος, Xen. An. 2, 1, 11, Hell. 5, 4, 44.—II. act., *not stepping asunder, closed*, σκέλη, A. B.

’Αδιαβεβαίωτος, ον, *unconfirmed*, Ptolem.

†’Αδιαβηνή, ῆς, ἡ, *Adiabene*, a region of Assyria, between the Lycus and Caprus, Strab. p. 503: hence

†’Αδιαβηνός, ή, όν, *of Adiabene*; *οἱ ’Αδιαβηνοί, the Adiabeni.*

’Αδιαβίβαστος, ον, as Gramm. term, *intransitive*, Apoll. Dysc.

’Αδιάβλητος, ον, (α priv., διαβάλλω) *unblameable*, †Plat. Def. 412 C†, Arist. Eth. N. 8, 4, 4.—II. act., *not open to receive calumnies*, Plut. Brut. 8.—†Adv. -ως in signf. I., ὀρθῶς καὶ ἀδ., Clem. Al.

’Αδιάβολος, ον, (α priv., διαβάλλω) =foreg., Stob. Ecl. 2, p. 240.

’Αδιάβροχος, ον, (α priv., διάβροχος) *not wetted through*, †Eutechn. Paraphr. Opp. Ixeut. 2, 1.

’Αδιάγλυπτος, ον, (α priv., διά, γλύπτω) *not to be cut through*, A. B.

’Αδιάγνωστος, ον, (α priv., διαγιγνώσκω) *undistinguishable*, Diod. 1, 30.—†2. *difficult to understand*, Arist. Quint.

’Αδιάγωνος, ον (α priv., διάγω) *impossible to live with*, Philo.

’Αδιάδοχος, ον, (α priv., διαδοχή) *without successor, perpetual*, Eccl.

’Αδιάδραστος, ον, (α priv., διαδιδράσκω) *inevitable*, Eccl.

’Αδιάζευκτος, ον, (α priv., διαζεύγνυμι) *inseparable*, Iambl.

’Αδιάθετος, ον, (α priv., διατίθημι) act., *not having disposed* or *set in order*, Plut. Cat. Maj. 9, or, acc. to Schäf., *having made no will, intestate.*

’Αδιαίρετος, ον, (α priv., διαιρέω) *undivided*, Arist. Pol. 2, 3, 6: *indivisible*, Id. Metaph. 9, 1, 3.—†2. in Gramm., *not affected by diaeresis*†. Adv. -τως.

’Αδιάκλειστος, ον, (α priv., διακλείω) *not shut out*, Joseph. †Bell. Jud. 5, 5, 4.

’Αδιᾱκόνητος, ον, (α priv., διακονέω) *not executed*, Joseph. †Ant. Jud. 19, 1, 1.

’Αδιακόντιστος, ον, (α priv., διακοντίζω) *which no arrow can pierce*, prob. l. in Ael. V. H. 13, 15, for ἀδιακόνιστος.

’Αδιάκοπος, ον, (α priv., διακόπτω) *not cut asunder*, Philo.

’Αδιακόσμητος, ον, (α priv., διακοσμέω) *unarranged*, Dion. H. 3, 10.

’Αδιάκρῖτος, ον, (α priv., διακρίνω) *not to be parted, undistinguishable, mixed*, Hipp. p. 213; αἷμα, Arist. Somn. 3, 29.—2. *unintelligible*, Polyb. 15, 12, 9.—3. *undecided*, Luc. Jup. Trag. 25.—†Adv. -τως, *promiscuously*, Clem. Al.

’Αδιάλειπτος, ον, (α priv., διαλείπω) *unintermitting, incessant*, Tim. Locr. 98 E. Adv. -τως, Polyb. 9, 3, 8.

’Αδιάλεκτος, ον, (α priv., διαλέγομαι) *without conversation*, ἀδ. βίος, *a solitary* life, A. B.

†’Αδιαλήπτως, (α priv., διαλαμβάνω) *inseparably*, Philodem.

’Αδιάλλακτος, ον, (α priv., διαλλάσσω) *irreconcilable*, τὰ πρὸς ὑμᾶς ἀδιάλλακτα, my relation to you *admits no reconciliation*, Dem. 1472, 23 Adv. -τως, ἀδ. ἔχειν πρός τινα, Dion. H. 6, 56.

’Αδιάλῠτος, ον, (α priv., διαλύω) *undissolved*: *indissoluble*, Plat. Phaed. 80 B.—2. *irreconcilable*, as in adv., ἀδιαλύτως πολεμεῖν πρός τινα, Polyb. 18, 20, 4.

’Αδιανέμητος, ον, (α priv., διανέμω) *not to be divided*, Longin. 22, 3.

’Αδιανόητος, ον, (α priv., διανοέομαι) *incomprehensible*, Plat. Soph. 238 C.—II. act., *not understanding, silly*, Id. Hipp. Maj. 301 C. Adv. -τως, Ib.

†’Αδιάντη, ης, ἡ, (ἀδίαντος) *Adiante*, a daughter of Danaus, Apollod. 2, 1, 4.

’Αδίαντον, ου, τό, a water plant, *maiden-hair*, Theocr. 13, 41, and Theophr.: strictly neut. from

’Αδίαντος, ον, also η, ον, Simon. 7, 3, (α priv., διαίνω):—*unwetted*, l. c.: *not bathed in sweat*, like ἀνιδρωτί, ἀκονιτί, Pind. N. 7, 107.—II. ἡ ἀδίαντος.=foreg., Orph. †Arg. 917.

’Αδιάνῠτος, ον, (α priv., διανύω) *not to be accomplished.* [ᾰν]

’Αδιάξεστος, ον, (α priv., διαξέω) *unpolished*, Galen.

’Αδιάπαυστος, ον, (α priv., διαπαύω) *not to be stilled, incessant, violent*, Polyb. 4, 39, 10. Adv. -τως, Id. 1, 57, 1.

’Αδιάπλαστος, ον, (α priv., διαπλάσσω) *as yet unformed*, Plat. Tim. 91 D.

’Αδιαπνευστέω, ῶ, *to have the pores closed*, Galen.; and

’Αδιαπνευστία, ας, ἡ, *want of evaporation*, Galen.: from

’Αδιάπνευστος, ον, (α priv., διαπνέω) *not blown through, not ventilated*, Galen.—2. *not volatilised*, Theophr.—II. act., *without drawing breath*: hence *continual*, Iambl.

’Αδιαπόνητος, ον, (α priv., διαπονέω) *not worked out, undigested*, Ath. 402 D.

’Αδιάπταιστος, ον, (α priv., διαπταίω) *not stumbling*, Iambl.

’Αδιαπτωσία, ας, ἡ, *infallibility*, Hipp. p. 1282: from

’Αδιάπτωτος, ον, (α priv., διαπίπτω) *not liable to error, infallible*, first in Hipp. p. 1282. Adv. -τως, Polyb. 6, 26, 4.

’Αδίαρθρος, ον, (ἄρθρον) a faulty form for sq., Theophr.; cf. Lob. Paral. p. 39.

’Αδιάρθρωτος, ον, (α priv., διαρθρόω) *not jointed* or *articulated*, Arist. H. A. 2, 1, 5: of the voice, *inarticulate*, Plut. 2, 378 C. Adv. -τως, †*without distinction*, Galen.

’Αδιάῤῥηκτος, ον, (α priv., διαῤῥήγνυμι) *not torn in pieces.*

’Αδιάῤῥοια, ας, ἡ, (α priv., διάῤῥοια) *constipation*, Hipp.

’Αδιάσειστος, ον, (α priv., διασείω) *not shaken about*, Galen.

’Αδιασκέδαστος, ον, (α priv., διά, σκεδάννυμι) *not scattered.*

’Αδιασκέπτως, adv., (α priv., διασκέψασθαι) *inconsiderately*, †Eccl.

’Αδιάσπαστος, ον, (α priv., διασπάω) *not torn asunder, uninterrupted, unbroken*, Polyb. 1, 34, 5. Adv. -τως, Xen. Ages. 1, 4.

’Αδιαστασία, *ας, ἡ, continuousness*: from

’Αδιάστᾰτος, *ον*, (*α* priv., *διΐσταμαι*) *without intervals, continuous*, Hesiod.—II. (*α* priv., *διΐστημι*) *without dimensions*, Plut. 2, 601 C.

’Αδιάστικτος, *ον*, (*α* priv., *διαστίζω*) *undistinguished, uniform*, Philo.

’Αδιάστολος, *ον*, (*α* priv., *διαστέλλω*) *not separated, confused*, A. B.—II. =*ἀπαρέμφατος*, Gramm. Adv. *-τως*.

’Αδιαστρέπτως, adv., (*α* priv., *διαστρέφω*) *without turning any way*, Hipp.

’Αδιάστροφος, *ον*, (*α* priv., *διαστρέφω*) *not twisted, not distorted*, Arist. Probl. 31, 7: metaph., *unperverted*, *κρίσις*, Dion. H. de Thuc. 2.

’Αδιάσχιστος, *ον*, (*α* priv., *διασχίζω*) *not cloven, undivided*, Eccl.

’Αδιάτακτος, *ον*, (*α* priv., *διατάσσω*) *unarranged*, Dion. H. 3, 10.

’Αδιάτμητος, *ον*, and *ἀδιάτομος, ον*, (*α* priv., *διατέμνω*) *not cut in pieces, indivisible*, Eccl.

†Αδιάτομος, *ου, ὁ, Adiatomus*, a king of the Celtae, Ath. 249 A.

†Αδιατόριξ, *ιγος, ὁ, Adiatorix*, a ruler in Pontus, Strab. p. 542.

’Αδιάτρεπτος, *ον*, (*α* priv., *διατρέπω*) *immoveable, headstrong*, LXX. Adv. *-τως*, LXX. Hence

’Αδιατρεψία, *ας, ἡ, immoveableness, obstinacy*, Suet. Calig. 29.

’Αδιατύπωτος, *ον*, (*α* priv., *διατυπόω*) *unshapen*, Diod. 1, 10. [ῠ]

’Αδίαυλος, *ον*, (*α* priv., *δίαυλος*) *with no way through, without return*, of the nether world, Eur. Incert. 189.

’Αδιαφθαρσία, *ας, ἡ, incorruption.*—2. *uprightness.* From

’Αδιάφθαρτος, *ον*, (*α* priv., *διαφθείρω*)=*ἀδιάφθορος* I, Plat. Apol. 34 B, Legg. 951 C.—II.=*ἀδιάφθορος* II, Galen.

’Αδιαφθορία, *ας, ἡ*,=*ἀδιαφθαρσία*, N. T. †Tit. 2, 7†: from

’Αδιάφθορος, *ον, uncorrupted, incorrupt*, Plat. Phaedr. 252 D: esp. of women, *chaste*, Diod. 1, 59, and Plut. †Artax. 26†: of judges, *incorruptible*, Plat. Legg. 768 B.—II. *imperishable*, Id. Phaed. 106 D.—†Adv. *-ως, without being corrupted, incorruptibly*, *ἀδ. ἐρᾶσθαι*, Aeschin. 19, 19; superl. *-ώτατα*, Plat. Legg. 768 B.

’Αδιαφορέω, *ῶ*, f. *-ήσω, to be ἀδιάφορος* or *indifferent*, *πρός τι*, M. Anton. 11, 16: *ἀδιαφορεῖ*, c. inf.. Lat. *nihil refert*, Apoll. de Pron. 57. Hence

’Αδιαφορητικός, *ή, όν, belonging to indifference*: *τὸ ἀδ.*=*ἀδιαφορία*, Epict. 2, 1, 14.

’Αδιαφόρητος, *ον, not evaporating*, Medic.

’Αδιαφορία, *ας, ἡ, indifference*, Cic. Acad. Pr. 2, 42; cf. sq.—II. *equivalence of signification*, Gramm.: from

’Αδιάφορος, *ον*, (*α* priv., *διαφέρω*) *not different*, Arist. Rhet, 1, 12, 35:—in his Logic, *ἀδιάφορα* are *individual objects*, as having *no logical differentia*, Anal. Post. 2, 13, 7, Top. 1, 7, 1.—II. *indifferent*, esp. in Stoic. philosophy, *τὰ ἀδιάφορα, res mediae, indifferentes*, things neither good nor bad, Cic. de Fin. 3, 16, Epict. 32.—III. in metre, *common*, Lat. *anceps*, Gramm.—IV. Adv. *-ρως, without distinction, promiscuously*, Dion. H.

’Αδιάφρακτος, *ον*, (*α* priv., *διαφράσσω*) *parted by no fence*, Theophr. Adv. *-τως*, Id.

’Αδιάχῠτος, *ον*, (*α* priv., *διαχέω*) *not* †*flowing* or† *melting away*, †lit. signf. in Eccl.† *not dissolved in luxury, moderate*, Hipp. 22: of style, *concise*, Longin. 34, 3.

’Αδιαχώριστος, *ον*, (*α* priv., *διαχωρίζω*) *unseparated.*

’Αδιάψευστος, *ον*, (*α* priv., *διαψεύδομαι*) *not deceitful*, Diod. 5, 37.† Adv. *-ως*, Sext. Emp. p. 410.

’Αδίδακτος, *ον*, (*α* priv., *διδάσκω*) of persons, *untaught, ignorant* of a thing: *not practised, rude*, Dem. 520, 13.—II. of things, *not learnt, not understood*, Hipp. p. 382:=*αὐτοδίδακτος*, Luc. de Hist. Conscr. 34.—2. *ἀδ. δρᾶμα, not yet acted*, Ath. 270 A. [ῐ]

’Αδιεκδίκητος, *ον*, (*α* priv., *διεκδικέω*) *undefended.* [ῐ]

’Αδιέκδῠτος, *ον*, (*α* priv., *διεκδύω*) *not to be escaped.* Adv. *-τως*.

’Αδιεξέργαστος, *ον*, (*α* priv., *διεξεργάζομαι*) *not to be wrought out* or *finished*, Isocr. 104 C, with v. l. *ἀδιέργαστος*.

’Αδιεξέταστος, *ον*, (*α* priv., *διεξετάζω*) *that will not stand inquiry*, LXX.

’Αδιεξίτητος, *ον*, (*α* priv., *διέξειμι*) *not to be gone through, inexplicable*, Arist. Phys. Ausc. 3, 7. [ῐ]

’Αδιέξοδος *ον*, (*α* priv., *διέξοδος*) †*without a way through* or *out*, and so—1. *without outlet*, *χωρίον*, App. Mith. 100.—2. act., *unable to get out*, *πορδή*†, Anth. P. 11, 395, so *πλοῦτος τυφλὸς καὶ ἀδ.*, Plut. 2, 679 B†, etc.

’Αδιέργαστος, *ον*, (*α* priv., *διεργάζομαι*) *not wrought out, unfinished*, Isocr. 289 B; cf. *ἀδιεξέργαστος*.

’Αδιερεύνητος, *ον*, (*α* priv., *διερευνάω*) †*not thoroughly investigated*, *οὐδὲν ἀδ. ἀπολέλειπται*, Philo.—2. of persons, *unquestioned, unexamined*, (*Πλάτωνα*) *ἀδ. αὐτῷ πλησιάζειν*, Plut. Dio 19†.—II. *inscrutable*, Plat. Tim. 25 D.

’Αδιευκρίνητος, *ον*, (*α* priv., *διευκρῑνέω*) *indistinct.*

’Αδιήγητος, *ον*, (*α* priv., *διηγέομαι*) *indescribable*, Xen. Cyr. 8, 7, 22, Dem. 219, fin.—II. *not related*, Heliod.

’Αδιήθητος, *ον*, (*α* priv., *διηθέω*) *not filtered.*

’Αδῐκαίαρχος, *ον*,=*ἄδικος ἄρχων*, in Cic. Att. 2, 12, a pun on the name of the historian Dicaearchus, like *Ἶρος ἄϊρος*, etc.

’Αδῐκαιοδότητος, *ον*, (*α* priv., *δικαιοδοτέω*) *Σικελία, where no justice can be got*, Diod. Exc. 37.

’Αδίκαστος, *ον*, (*α* priv., *δικάζω*) *without judgment given*, Plat. Tim. 51 C: *undecided*, Luc. Bis Acc. 23. Adv. *-τως*, Aesop.

’Αδικειμένος, in Ar. Ach. 914, Boeot. for *ἠδικημένος*, unless it should be written *ἀδικεύμενος*.

’Αδίκευσις, *εως, ἡ, a doing wrong*, Stob. Ecl. 2, p. 100.

’Αδῐκέω, *ῶ*, f. *-ήσω*, †pf. *ἠδίκηκα*, Soph. Phil. 1035†, *to be ἄδικος, do wrong*, first in H. Hom. Cer. 368, where it means *to do wrong before the gods, to sin*: then very freq. in Hdt., and Att. prose, *to do wrong in the eye of the law*, the particular case of wrong being added in participle, hence in indictments, as, *Σωκράτης ἀδικεῖ...ποιῶν...καὶ διδάσκων*, Plat. Apol. 19 B, †cf. beginning of Xen. Mem., *ἀδικεῖ Σωκράτης.... θεοὺς οὐ νομίζων, κ. τ. λ.*†:—if an acc. rei be added. it must either be the cognate *ἀδικίαν, ἀδικήματα*, etc., or some adj. implying the latter, as, *ἀδικεῖν μεγάλα, πολλά*, etc.: *ἀδ. εἴς* or *περί τινα*, cf. Bast. Ep. Cr. p. 15. The pres. oft. takes a perf. signf., *I have done wrong, I am in the wrong*, (the perf. being mostly, though not always, used in trans. signf.), as, *εἰ μὴ ἀδικῶ—εἰ μὴ ἀδικῶ γε*, if *I am not wrong*, implying certainty of being right, Heind. Plat. Charm. 156 A.—II. trans. c. acc. pers., *to do* one *wrong, to wrong injure*, first in Hdt. 4, 119: also little more than *βλάπτειν* or *κακῶς ποιεῖν*, as, *ἀδ. γῆν*, Thuc. 2, 71, etc.; and of animals, Xen. Eq. 6, 3:—c. dupl. acc., *to wrong* one *in* a thing, Ar. Plut. 460, cf. supr. signf. I, and Wolf Leptin. †494, 20, Reiske Dem. 467, 1†, but also, *ἀδ. τινα περί τινος*, Plat. Legg. 854 E; *ἀδ. τινα εἴς τι*, Arist. Rhet. —Pass., *ἀδικοῦμαι*, f. †mid. used passively†, *ἀδικήσομαι* (Eur. I. A. 1437, Thuc. 5, 56, etc., †cf. Reiske and Schäf. in Schäf. App. Crit. ad Dem. v. 3. p. 295†), *to be wronged* or *injured*, *περί τι*, Eur. Med. 265; also, *μεγάλα ἀδικεῖσθαι*, Aeschin. 65, 35.

’Αδίκη, *ης, ἡ, a nettle.*

’Αδίκημα, *ατος, τό*, (*ἀδικέω*) *a wrong done, a wrong*, Lat. *injuria*, first in Hdt. 1, 2; esp. *a breach of law, a deliberate wrong*, opp. to *ἁμάρτημα* and *ἀτύχημα*, Arist. Eth. N. 5, 8, 7, sq.: c. gen., *ἀδ. τινος, a wrong done to* one, *ἀδ. τῶν νόμων*, Dem. 586, 11: *ἀδ. εἴς τι*, Dem. 983, 25; *περί τι*, Plut. 2, 569 C:—*ἐν ἀδικήματι θέσθαι*, to consider as *a wrong*, Thuc. 1, 35; also, *ἀδίκημα θεῖναί τι*, Dem. 188, 19.—II. *that which is got by wrong, ill-gotten goods*, Plat. Rep. 365 E, Legg. 906 D.

’Αδίκησις, *εως, ἡ*, (*ἀδικέω*) *a doing wrong.*

’Αδικητέον, verb. adj. from *ἀδικέω*, *one ought to do wrong*, Plat. Rep. 365 E.

’Αδῐκητικός, *ή, όν*, (*ἀδικέω*) *disposed to do wrong, injurious*, Plut. 2, 562 D. Adv. *-κῶς*, Stob.

’Αδικήω, Aeol. for *ἀδικέω*, Sapph. 1, 20, cf. Gaisf. Hephaest. p. 65.

’Αδῐκία, *ας, ἡ*, (*ἄδικος*) *a wrong, offence*,=*ἀδίκημα*, Hdt. 6, 136, and in plur., Plat. †Legg. 649 E, 854 E, etc.†—II. *injustice, iniquity*, Eur. †Or. 28†, Plat. †Gorg. 447 C†; etc.

’Αδῐκιάω, Dor. for *ἀδικέω*, Tab. Heracl.

’Αδίκιον, *ου, τό*,=*ἀδίκημα*, Hdt. 5, 89.

’Αδῐκοδοξέω, *ῶ*, f. *-ήσω*, (*ἄδικος, δόξα*) *to seek fame by unworthy means*, Diod. †31, 1†. Hence

’Αδῐκοδοξία, *ας, ἡ, an unfair plan, evil design*, Polyb. 23, 16, 7.

’Αδῐκομαχέω, *ῶ, to fight unfairly*, dub. in Alciphr.

’Αδῐκομᾰχία, *ας, ἡ*, (*ἄδικος, μάχομαι*) *a fighting unfairly*, Arist. El Soph. 1, 10.

’Αδικομήχᾰνος, *ον*, (*ἄδικος, μηχανάομαι*) *plotting injustice*, Ar. Fr. 560.

’Αδῐκοπήμων, *ον*, gen. *ονος*, (*ἄδικος, πῆμα*) *unjustly harming*, A. B.

’Αδῐκοπρᾱγέω, *ῶ*, f. *-ήσω*, (*ἀδικοπραγής*)=*ἀδικέω, to act wrongly*, Plut. 2, 501 A. Hence

’Αδῐκοπράγημα, *ατος, τό, a wrong action*, Stob. Ecl. 2, p. 194.

’Αδῐκοπρᾱγής, *ές*, †Ion. *-πρηγής*, Perictyone ap. Stob.†, (*ἄδικος, πρᾶγος*) *acting wrongly.* Hence

’Αδῐκοπρᾱγία, *ας, ἡ, a wrong course of action.*

Ἄδῐκος, *ον*, (*α* priv., *δίκη*) of persons and things, *doing wrong, unrighteous, unjust*, first in Hes. Op. 258, 332; and in compar. *ἀδικώτερος*, Op 274; then in Hdt. 1, 96; but most freq. in Att.:—*ἄδ. εἴς τι, unjust in* a thing, *περί τινα, towards* a person, Xen. Cyr. 8, 8, 6 and 27; also *ill-gotten, unrighteous*, *πλοῦτος*, Isocr. 10 D:—used in various phrases; *ἄδ. λόγος*, freq. in Ar. Nub.; *ἀδ. χειρῶν ἄρχειν*, to begin *offensive* operations, Xen. Cyr. 1, 5, 13; *τὸ δίκαιον καὶ τὸ ἄδ.*, *τὰ δί* καια καὶ ἄδικα, right and *wrong*, Plat. Gorg. 460 E, etc.—II. *wrong, improper, ill-matched*, Plat. Theaet. 150 A; ἵπποι, Xen. Cyr. 2, 2, 26 (or perhaps this is rather *obstinate, unmanageable*, like ἄδ. γνάθος, a horse's hard mouth, Id. Eq. 3 5), cf. Herm. Opusc. 1, 77.—III. ἄδ. ἡμέρα, i. e. ἄνευ δικῶν, a day *on which the courts were shut*, Lat. *dies nefastus*, Luc. Lexiph. 6.—Adv. κως. H. Hom. Merc. 316: οὐκ ἀδίκως, not *without reason*, Plat. Phaed. 72 A.

Ἀδῐκότροπος, ον, (ἄδικος, τρόπος) *of unjust disposition*, Crates Incert. 7.

Ἀδῐκόχειρ, ὁ, ἡ, (ἄδικος, χείρ) *with unrighteous hand*, Soph. Fr. 803.

Ἀδῐκοχρήματος, ον, (ἄδικος, χρῆμα) *with ill-gotten wealth*, Crates Incert. 7.

†**Ἀδικράν**, ᾶνος, ὁ, *Adicran*, a king of the Africans, Hdt. 4, 159.

Ἀδῐνός, ή, όν, (ἄδην) radic. signf. *close, thick*, v. Buttm. Lexil. s. v.: hence in Hom.,—I. *crowded* or *thronged*, ἀδινὸν κῆρ, like πυκιναὶ φρένες, in physical sense, *close-packed*, Od. 19, 516: so too of bees, flies, sheep, Il. 2, 87, 469, Od. 1, 92.—2. *vehement, loud*, esp. of sounds, ἀδ. γόος, Il. 18, 316; Σειρῆνες ἀδιναί, *the loud-voiced* Sirens, Od. 23, 236:—but more freq. as adv. ἀδινῶς, Il. 19, 314; also ἀδινόν and ἀδινά, as adv., *vehemently, loudly*, ἀδινὸν γοᾶν, κλαίειν, μυκᾶσθαι, στοναχῆσαι, Hom.: compar. ἀδινώτερος, Od. 16, 216.—The word continued in use, though rare in Att. poets, ἀδ. δάκος, a *deep* bite, Pind. P. 2, 98; ἀδ. δάκρυα, *plentiful* tears, Soph. Fr. 848; and very freq. in Ap. Rh., as, ἀδ. ὕπνος, κῶμα, *abundant, refreshing* sleep, 3, 616; ἀδ. εὐνή, *frequent* wedded joys, 3, 1206. (Buttm. connects it with ἁδρός, and some old Gramm. wrote it with the aspirate, Spitzn. Il. 2, 87.)·[ᾰ]

Ἀδιόδευτος, ον, (α priv., διοδεύω) *not to be travelled through*, Chariton.

Ἀδιοίκητος, ον, (α priv., διοικέω) *unarranged*, Dem. 709, 5.

Ἀδίοπος, ον, (α priv., δίοπος) *without overseer* or *ruler*, Aesch. Fr. 245.

Ἀδιόρᾱτος, ον, (α priv., διοράω) *not to be seen through*.

Ἀδιοργάνωτος, ον, (α priv., διοργανόν) *not organised: having bad organs*, Iambl. [ᾰ]

Ἀδιόρθωτος, ον, (α priv., διορθόω) *not corrected, perverse*, Dem. 50, 18.—II. *incorrigible*, Dion. H. 6, 20. Adv. τως, Diod. S.

Ἀδιοριστία, ας, ἡ, *indefiniteness*: from

Ἀδιόριστος, ον, (α priv., διορίζω) *undefined, indefinite*, Arist. Anal. Pr. 1, 1, 2, †Eth. N. 10, 5, 6†, etc. Adv. -τως, Id. †Nat. Ausc. 1, 1, 3.

†**Ἀδίς**, ἡ, acc. Ἀδίν, *Adis*, a city of Africa, Polyb. 1, 30, 5.

Ἀδίστακτος, ον, (α priv., διστάζω) *undoubted*, Ptolem.—II. act., *undoubting*, Eccl. Adv. -τως, †Anth. P. 12, 151.

Ἀδιύλιστος, ον, (α priv., διῡλίζω) *not strained*, Galen.

Ἀδίχαστος, ον, (α priv., δῐχάζω) *not to be cut in two*, Math. Vett.

Ἀδιψέω, ῶ, (ἄδιψος) *to be free from thirst*, Hipp. 218.

Ἀδίψητος,=sq., of dead wood, Or. Sib.

Ἄδιψος, ον, (α priv., δίψα) *not thirsty*, Eur. Cycl. 573.—II. act., *quenching thirst*, Hipp. ap. Plut. 2, 515 A. Adv. -ψως, Id. p. 1089.

Ἀδμής, ῆτος, ὁ, ἡ,=ἄδμητος.

†**Ἀδμήτη**, ης, ἡ, *Admete*, an ocean nymph, H. Hom. Cer. 421.—2. daughter of Eurysthenes, Apollod. 2, 5, 2.

Ἄδμητος, η, ον, also ἀδμής, ῆτος, ὁ, ἡ, (α priv., δαμάω):—poet. for ἀδάμαστος, †*unsubdued*†, *untamed*:—Hom. has both adjs., but only in fem., of cattle *not yet broken to the yoke*, Od. 3, 383; 4, 637; and of maidens *yet unmarried*, Od. 6, 109 (so too in Trag.): c. gen., νούσων ἀδμῆτες, *unsubdued by* disease, Bacchyl. 33: a fem. ἀδμῆτις, ἡ, v. l. Il. 22, 655. [ᾱ, yet v. Elmsl. Bacch. 72.]

†**Ἄδμητος**, ου, ὁ, (from foreg.) *Admetus*, king of Pherae in Thessaly, one of the Argonauts, Il. 5, 713, Pind., etc.—2. king of the Molossians, friend of Themistocles, Thuc. 1, 136.—3. a poet who flourished about 100 A. D., Luc. Dem. 44.—4. title of a comedy of Aristomenes, and of Theopompus, Meineke Com. Fr. 1, pp. 211, 239. Hence

†**Ἀδμήτειος**, α, ον, *of Admetus, Admetēan*, ὦ δώματ' Ἀδμήτεια, Eur. Alc. 1.

Ἀδμολίη, ης, ἡ, *uncertainty*, Call. Fr. 338: also ἀδμωλή in Hesych.

Ἄδμωνες or ἄδμωες, οἱ, a kind of sea-fish, Opp. H. 3, 371.

†**Ἀδόας**, α, ὁ,=Ἀδδούας.

Ἁιδοβάτης, ου, ὁ, (ᾅδης, βαίνω) *one who has gone to the nether world*: as Passow ingeniously reads in Aesch. Pers. 924, for ἀγδαβάται. [ᾰ]

†**Ἀδοβογίων**, ωνος, ὁ, *Adobogion*, masc. pr. n., Strab. 625.

Ἁιδόθεν, adv., *from the nether world*, Hermesian. 5, 3.

Ἀδοιάστως, (α priv., δοιάζω) *without doubt*, Anacr. 68 [where the 2d syll. is short].

Ἀδόκητος, ον, (α priv., δοκέω) *unexpected*, Hes. Fr. 31, and freq. in Att.—II. in Pind. N. 7, 45, ἀδόκητον καὶ δοκέοντα, may be either *the inglorious and glorious*, or *the unexpecting and the expectant*.—III. adv. -τως, Thuc. 4, 17; also ἀδόκητα, as adv., Eur. Phoen. 318; and ἀπὸ τοῦ ἀδοκήτου, Thuc. 6, 47.

Ἀδοκίμαστος, ον, (α priv., δοκιμάζω) *untried, unproved*, esp. in regard to civic rights, Lys. 140, 14; 175, 45; cf. Harpocr. Adv. -τως. [ῐ]

Ἀδόκῐμος, ον, (α priv., δόκιμος) *unproved, spurious*, of coin, *base*, Plat. Legg. 742 A; *disreputable*, Eur. Tro. 497: of persons, *ignoble, mean*, Plat. Rep. 618 B.—II. *rejected as spurious, reprobate*, N. T. †1 Cor. 9, 27; Rom. 1, 28.—2. *useless, unprofitable*, Id. Hebr. 6, 8.

Ἀδολεσχέω, ῶ, f. -ήσω, *to talk idly, to prate*, Plat. Phaed. 70 C, Xen. †Oec. 11, 3, Dem. 73, 21, Luc. V. H. 2, 17†. [ᾱ]: from

Ἀδολέσχης, ου, ὁ, *a prating fellow*, Ar. Nub. 1482, etc.—II. in good sense, *a keen, subtle reasoner*, Heind. Plat. Crat. 401 B. (Prob. from ἄδος, λέσχη, *talking to satiety*: Ar. l. c. has ᾱ, but perhaps this is no objection, cf. sub ἄδην, ἄδος.) Hence

Ἀδολεσχία, ας, ἡ, *prating, frivolity*, Isocr. 292 D.—II. *keenness, subtlety*, Heind. Plat. Phaedr. 270 A. [ᾱ]

Ἀδολεσχικός, ή, όν, (ἀδολέσχης) *prating, frivolous*, Plat. Phaedr. 269 E. Adv. -κῶς. [ᾱ]

Ἀδόλεσχος, ον,=ἀδολέσχης, from Arist. downwds, †Eth. N. 3, 10, 2?, Plut. 2, 509 B, etc.—Adv. -ως, *loquaciously*, Philodem.

Ἄδολος, ον, (α priv., δόλος) *guileless, without trick*, σοφία, Pind. O. 7, 98: in Att. esp. of treaties, ἀδ. εἰρήνη, Ar. Lys. 168; σπονδαὶ ἄδ. καὶ ἀβλαβεῖς, Thuc. 5, 18; so esp. in ἀδόλως καὶ δικαίως, *without fraud* or covin, Lat. *sine dolo malo*, Thuc. †5, 23†; cf. Polyb. 22, 15, 2, with Liv. 38, 11, and v. sub δόλος.—II. of liquids, *unmixed, pure*, Aesch. Ag. 95, Eur. Supp. 1029.

Ἄδον, Ep. for ἕαδον, aor. 2 of ἁνδάνω.

†**Ἀδουαῖος**. α, ον, *of* or *belonging to the lower world*, Or. Sib. 2, 204. [ᾰδ-]

Ἀδόνευτος, ον, (α priv., δονεύω or ἀδόνητος, ον, (α priv., δονέω) *unshaken*, Anth. P. 5, 268.

Ἀδονίς, ίδος, ἡ, poet. for ἀηδονίς, Mosch. 3, 47: †and by Meineke in Theocr. Ep. 4, 11.† [ᾰ]

Ἀδόξαστος, ον, (α priv., δοξάζω) *unexpected*, Soph. Fr. 790.—2. *not matter of opinion*, i. e. *certain*, Plat. Phaed. 84 A.—II. act., *not supposing*, i. e. *knowing with certainty*, Diog. L, 7, 162:—*forming no rash opinion*, Plut. 2, 1058 B; cf. δόξα.—†Adv. -τως, Sext. Emp.

Ἀδοξέω, ῶ, f. -ήσω, *to be* ἄδοξος, *in no esteem, to stand in ill repute*, Eur. Hec. 294.—II. trans., *to hold in no esteem, in contempt*, τινά, Plut. Lucull 4: whence the pass. in signf. I, Xen. Oec. 4, 2. Hence

Ἀδόξημα, ατος, τό, *disgrace*, Plut 2, 977 E.

Ἀδοξία, ας, ἡ, *the state of an* ἄδοξος *ill-repute*, Thuc. 1, 76, Plat. Phaed 82 C: *obscurity*, Plut. Agis 2.—II *contempt*, App. Syr. 41.

Ἀδοξοποίητος, ον, (α priv., δοξοποιέω) *not led by opinion: unreasoning*, of animals, Polyb. 6, 5, 8.

Ἄδοξος, ον, (α priv., δόξα) *without* δόξα, †*unrenowned, obscure*, ἀνώνυμοι καὶ ἄδοξοι, Dem. 106, 7†, Isocr. 286 A; †*held in no esteem, despised*, εὐνοῦχοι, Xen. Cyr. 7, 5, 61†; *disgraceful, disreputable*, Id. Symp. 4, 56:—Adv. -ξως, Plut. Thes. 35.—II.=παράδοξος, Soph. Fr. 71.

Ἀδόρητος, ον,=sq., Nonn. †D. 14, 380.

Ἄδορος, ον, (α priv., δέρω) *not skinned*: as subst., ὁ ἄδ., *a leathern sack*, Antimach., cf. Schellenb. ad Fr. 56.

Ἄδορπος, ον, (α priv., δόρπον) *without food, fasting*, Lyc. 638.

Ἀδορύληπτος, ον, (α priv., δορύ, λαμβάνω) *not taken by spear*, i. e. *in war, not to be taken*, dub. l. ap. Philostr. [ῠ]

Ἀδορῠφόρητος, ον, (α priv., δορυφορέω) *without body-guard*, Arist. Pol. 5, 12, 4; †Plut. Aristid. 7.

ἌΔΟΣ, εος, τό, *satiety, loathing*, only in Il. 11, 88, ἄδος τέ μιν ἵκετο θυμόν. (Usu. deriv. from ἄδην: acc. to Buttm. Lexil. s. v. ἀδῆσαι II, from ἀδέω, ἀηδέω, in which case it should be written ἀδος, and Heyne writes the line τάμνων δένδρεα μάκρ', ἀδός τέ μιν ἵκετο θυμόν: if so, we may safely derive ἀδολέσχης (q. v.) from it: however, cf. Spitzn. ad l., and ἀδέω.)

Ἆδος, εος, τό, Dor. for ἦδος, *joy*.

Ἄδοτος, ον, (α priv., δίδωμι) *without gifts*, H. Hom. Merc. 673.

†**Ἀδούας**, α, ὁ,=Ἀδδούας.

†**Ἀδούλας**, α, ὁ, *Adulas*, the highest ridge of the Alps, now *Mt. St. Gothard*, Strab. p. 192.

Ἀδούλευτος οἰκέτης, ὁ, (α priv., δουλεύω) *a slave who has never changed his master*, Arrian.

Ἀδουλία, ας, ἡ, *a being without slaves, want of slaves*, in genl. *poverty*, Arist. Pol. 6, 5, 13: from

Ἄδουλος, ον, *without slaves*, †i e

aving none, Plut. 2, 831 B, Arr. Epict. 3, 22, 47†: in genl. *poor*, because in Greece few were so poor as not to have a slave, Ruhnk. Vell. P. 2, 19, 4.—†2. *unguarded by slaves, without attendants*†, Eur. Andr. 594.

’Αδούλωτος, ον, (α priv., δουλόω) *unenslaved, unsubdued*, †(τὸ γένος τῶν βαρβάρων), Diod. S. 1, 53, of a husband, Plut. 2, 754 B†, ἀδ. ἡδονῇ, Crates Theb. ap. Clem. Al. Strom. p. 413.

’Αδούπητος, ον, (α priv., δουπέω) *noiseless*, Anth. P. 5, 294.

Ἄδουπος, ον,=foreg.

†’Αδούσιος, ου, ὁ, *Adusius*, a Persian, made by Cyrus satrap of Caria, Xen. Cyr. 7, 4, 1.

‘Αιδοφοίτης, ου, ὁ, (Ἅιδης, φοιτάω) =‘Αιδοβάτης, Ar. Fr. 198, 4.

†’Αδραϊσταί, ῶν, οἱ, *the Adraïstae*, a people of India, Arr. An. 5, 22, 3:—in Diod. S. 17, 91 ’Αδρησταί.

’Αδρᾰκής, ές, (α priv., δέρκομαι)= ἀδερκής.

‘Αδράλεστος, ον, (ἁδρός, ἀλέω) *coarsely ground*.

†’Αδραμύττειον, etc., v. ’Ατραμ-.

’Αδράνεια, ας, ἡ, *listlessness, weakness*, Hdn. †2, 10, 17†: Ep. ἀδρανίη, Ap. Rh. 2, 200, etc. [δρᾰ]

’Αδράνεος, έη, εον,=ἀδρανής, q. v., Anth. †P. 9, 135. [ᾰν]

’Αδρᾰνέω, ῶ, f. -ήσω, *to be* ἀδρανής, Opp. H. 1, 296, etc.

’Αδρᾰνής, ές, also ἀδράνεος, α, ον, (α priv., δραίνω) *inactive, listless, feeble*, †ἀδρανέστατοι ζῴων, of hares, Babrius 25, 3†, Anth. †P. 9, 359, also in prose, Plut. 2, 373 D, etc.—2. *not to be wrought, brittle*, σίδηρος, Id. Lyc. 9†.—II. act., *enervating*, Plut. †2, 987 E.

’Αδρᾰνίη, ης, ἡ, poet. for ἀδράνεια, q. v.

†Ἄδρᾱνον, ου, ’Αδρᾱνόν, οῦ, τό, and ’Αδρᾱνός, οῦ, ὁ, *Adranum*, or *Adranus*, a town of Sicily near Mt. Aetna, on a river of same name, Diod. S. 14, 37.—II. ὁ, name of a Sicilian god, Plut. Timol. 12.

’Αδράστεια, Ion. ’Αδρήστεια, ας, ἡ, *Adrastēa*, a name of Nemesis, from an altar erected to her by Adrastus, first in Aesch. Pr. 936, ubi v. Blomf.; cf. προςκυνέω:—later as adj. joined to Νέμεσις, *not to be escaped*, as if from διδράσκω, Valck. Hdt. 3, 40.—†2. a daughter of Melisseus, to whom Jupiter was given to rear, Call. Jov. 47, Apollod. 1, 1.—II. a city of Asia Minor, on the Propontis, Il. 2, 828.

†’Αδράστειος, α, ον, *of* or *belonging to Adrastus*, Pind. N. 10, 51; and

’Αδραστίδης, ου, ὁ, *son* or *descendant of Adrastus*, Pind. O. 2, 80; and

’Αδραστίνη, ης, ἡ, *daughter of Adrastus*, in Ion. form ’Αδρηστίνη, Il. 5, 412: from

Ἄδραστος, ου, Ion. Ἄδρηστος, ου, ὁ, *Adrastus*, a king of Argos and of Sicyon, Il. 2, 572.—2. son of the seer Merops, slain by Agamemnon, Il. 2, 830; 6, 51.—3. a Trojan slain by Patroclus, Il. 16, 694.—4. father of Eurydice and founder of Adrastea, Apollod.—5. son of Gordius, Hdt. 1, 35, etc.—6. a peripatetic philosopher of Aphrodisias.—7. in Plat. Phaedr. 269 A Antipho is styled μελίγηρυς Ἄδραστος, v. Stallb. ad loc.

Ἄδραστος, ον, Ion. ἄδρηστος, (α priv., διδράσκω) *not running away, not inclined to do so*, Hdt. 4, 142:—in Il. only as prop. n. †v. foreg.†—II. pass., *not to be escaped*.

Ἄδραστος, ον, (α priv., δράω) as ἄδρᾱτος, *not done*.

’Αδράφαξυς, ἡ, v. ἀτράφαξυς.

’Αδράχνη, ης, ἡ, a kind of *tree*, oft. confounded with ἀνδράχνη, Plin. 13, 22.

’Αδρέπᾰνος, ον, (α priv., δρέπανον) *without sickle: unreaped*, Soph. Fr. 808.

‘Αδρεπήβολος, ον, (ἁδρός, ἐπήβολος) *attaining great things*, Longin. 8, 1.

Ἄδρεπτος, ον, (α priv., δρέπω) *unplucked*, Aesch. Supp. 660.

‘Αδρέω, ῶ, f. -ήσω, †pf. ἥδρηκα, Diosc.†, *to be* ἁδρός, *ripen*, †trans. and neut.†, Diosc.

†’Αδρήνη, ης, ἡ, *Adrene*, a town of Thrace, Polyb. 13, 10, 6.

Ἄδρηστος, ον, Ion. for ἄδραστος, Hdt.; so too pr. n. Ἄδρηστος, etc., †’Αδρήστη, Od. 4, 123; ’Αδρηστίνη, Il. 5, 412.

†’Αδρία, ας, ἡ, *Adria*, a city of Picenum, Strab. p. 241. Hence adj. ’Αδριᾱνός, ή, όν, and ’Αδριάτης, ου, Strab. l. c.

†’Αδριᾰκός, ή, όν, Anth. P. 6, 257; and

†’Αδριᾱνῑκός, ή, όν, Arist. H. A. 6, 1, 3, v. l. for sq.; and

’Αδριανός, ή, όν, Ion. ’Αδριηνός, *Adriatic*, Eur. Hipp. 736: from

†’Αδρίας, Ion. ’Αδρίης, ου, ὁ, *the Adriatic sea*, Hdt. 4, 33; as fem. adj. ’Αδριάς, άδος, ἡ, *Adriatic*, Dion. P. 92.

†’Αδριᾱτῐκός, ή, όν, *Adriatic*, Diod. Sic. 4, 56.

Ἄδριμυς, υ, (α priv., δριμύς) *not tart* or *pungent*, Luc. Tragop. 323.

‘Αδροβᾰτικός, ή, όν, (ἁδρός, βαίνω) *treading on solid ground*, opp. to ὑγροβατικός, v. l. for ξηροβατικός in Plat. Polit. 264 D.

‘Αδρόβωλος, ον, *of strong firm soil*, Diosc. 1, 80.

‘Αδρομερής, ές, (ἁδρός, μέρος) *of strong, firm parts: strong, stout*, opp. to λεπτομερής, Diod. 5, 26.

‘Αδρόμισθος, ον, (ἁδρός, μισθός) *getting* or *asking high pay*, Scymn. 352.

‘Αδρός, ά, όν, (prob. akin to ἀδινός, as κυδρός to κυδνός: acc. to Buttm., Lexil. s. v. ἀδινός 2, from ἀδέω):—strictly *thick*, χιών, Hdt. 4, 31:—but usu., *full-grown, ripe*, καρπός, Hdt. 1, 17: *well-grown*, παιδίον, Hdt. 4, 180: hence *stout, large, fat*, χοῖρος, Xen. Oec. 17, 10: in genl., *strong, great* in any way, ἁδρὸς πόλεμος, Ar. Ran. 1099; ἁδρ. πῦρ, Plut. Sol. 1; ἁδρ. ἦχος, φθέγμα, a *loud* voice, Ath., and so ἁδρὸν γελάσαι, to laugh *loud*, Antiph. Lemn. 2, 8:—οἱ ἁδρότεροι, *the stronger, abler sort*, Isocr. 255 C:—of style, τὸ ἁδ., Lat. *ubertas, grandiloquentia*, opp. to ἰσχνόν, Schäf. Dion. Comp. 63.—†Adv. -ῶς, in comp., Hipp.

’Αδροσία, ας, ἡ, (α priv., δρόσος) *want of dew*, Joseph. †Ant. Jud. 2, 5, 5.

‘Αδροσύνη, ης, ἡ, (ἁδρός)=ἁδροτής, of ears of corn, Hes. Op. 475.

†‘Αδρόσφαιρος, ον, (ἁδρός, σφαῖρα) *of, forming large balls*, Arr. Peripl.

‘Αδροτής, ῆτος, ἡ, (ἁδρός) *thickness: ripeness, fulness*, esp. of body, Il. 16, 857; 24, 6: of plants, Theophr. †H. P. 7, 4, 11; *loudness*, τοῦ ἤχου, Amarant. ap. Ath. 415 A†.—II. *abundance*, N. T. †2 Cor. 8, 20.

‘Αδρόομαι, as pass., (ἁδρός) *to grow ripe, come to one's strength*, Plat. Rep. 498 B: *to be stout*, Myron ap. Ath. 657 D.

Ἄδρυα, τά,= ἀκρόδρυα, prob. l. Pind. Fr. 126; said to be Sicilian, cf. Hesych., et Ath. 83 A.

’Αδρυάς, άδος, ἡ, (α copul., δρῦς) =‘Αμαδρυάς, Anth. †P. 9, 664, Nonn. Dion. 22, 14.

†‘Αδρύμη, ης, ἡ, Strab., and ‘Αδρύμης, ητος, ὁ, Polyb. 15, 5, 3, Diod. S. 20, 17, *Adrumetum*, a city in Africa Propria:—adj. ’Αδρυμητινός, ή, όν, *of Adrumetum*.

Ἅδρυνσις, εως, ἡ, *a ripening, bringing to maturity*, Arist. Metaph. 11, 9: from

‘Αδρύνω, f. -ῠνῶ, (ἁδρός) *to make ripe, ripen*, Xen. Mem. 4, 3, 10:—pass., *to grow ripe, ripen*, Hdt. 1, 193: v. ἁδρέω, ἁδρόω.

Ἄδρυπτος, ον, (α priv., δρύπτω) *not scratching* or *tearing*, Nonn. †D. 11, 137.

‘Αδύγλωσσος, -επής, -μελής, Dor. for ἡδυ-, Pind.

’Αδῠνᾰμέω, ῶ, f. -ήσω, *to be unable*, c. inf., dub. l. Plat. Crit. 121 B, ubi Ast ἀδυνατέω: and

’Αδῠνᾰμία, ας, ἡ, *want of strength, power*, etc., *debility*, Hdt. 8, 111, Plat. Legg. 646 C, etc.; †ἡ τοῦ λέγειν ἀδ., *want of ability* in public speaking, Antiph. 129, 33†: *poverty*, Xen. Oec. 20, 22: from

’Αδύνᾰμος, ον, (α priv., δύναμαι) =ἀδύνατος, Diosc. 5, 13. [ῠ]

’Αδῠνᾰσία, ας, ἡ,=ἀδυναμία, ἀδυνατία, Hdt. 3, 79; 7, 172.

†’Αδυνάστευτος, ον, (α priv., δυναστεύω) *not ruled over*, Synes.

’Αδῠναστί, adv., *impotently*.

’Αδῠνᾰτέω, ῶ, f. -ήσω, *to be* ἀδύνατος, *to want strength*, like ἀδυναμέω, Epich. p. 90, †Xen. Mem. 1, 2, 23†, Plat. Rep. 366 D, etc.: c. inf., *to be unable* to do, Arist. Eth. N. 10, 4, 10, etc. Hence

’Αδυνατία, ας, ἡ,=ἀδυναμία, †only on auth. of Thom. M., cf. Lob. ad Phryn. p. 508.

’Αδύνᾰτος, ον, (α priv., δυνατός) *unable* to do a thing, c. inf., Hdt. 3, 138, Epich. p. 105, etc.—2. absol., *without strength, powerless, weakly*, Hdt. 5, 9; οἱ ἀδύνατοι, men *disabled for service, invalids, paupers*, cf. Lys. ὑπὲρ τοῦ ἀδυνάτου, Böckh P. E. 1, 323, sqq.; ἀδ. τοῖς χρήμασι, poor, Thuc 7, 28; εἴς τι, Plat. Hipp. Min. 366 B:—also of things, *disabled*, νέες, Hdt. 6, 16:—τὸ ἀδ., *want of strength*, Plat. Hipp. Maj. 296 A.—II. pass., *unable to be done, impossible*, ἀδύνατον (ἐστί) c. inf., Hdt. 1, 32; or more freq. ἀδύνατα (ἐστί), Id. 1, 91, and Thuc.: †c. dat. et inf. c. ὥστε, Plat. Protag. 338 C†: τὸ ἀδ., *impossibility*, Hdt. 9, 60, cf. Valck. Hipp. 370. Adv. -τως, ἀδ. ἔχειν, to be *unwell*, Antipho 122, 42, and Plat. †Ax. 364 B†.—Little used in Poets, and of the Trag. only by Eur. †Andr. 746, Or. 665, etc.†. [ῠ]

‘Αδύπνοος, Dor. for ἡδ-, Pind.

†’Αδυρμαχίδαι, ῶν, οἱ, *the Adyrmachidae*, an African people, Hdt. 4, 168.

†’Αδύρμαχος, ου, ὁ, *Adyrmachus*, a ruler of Machlyene, Luc. Tox. 44.

‘Αδύς, έα, ύ, Dor. for ἡδύς, †fem. ἁδέα, Epicharm. ap. Ath. 321 D; acc. sing. ἁδέα for ἡδύν, Theocr. 20, 44; and for ἡδεῖαν, Id. 20, 8.

’Αδυςώπητος, ον, (α priv., δυςωπέω) *not to be put out of countenance, shameless, inexorable*, Plut. 2, 64 F, etc. Adv. -τως.

Ἄδῠτος, ον, (α priv., δύω) *not to be entered*, Pind. P. 11, 7.—II. usu. as subst., ἄδυτον, τό, *the innermost sanctuary* or *shrine*, Lat. *adytum*, Il. 5, 448 512; where however the gender is not determined; but it is τὸ ἄδυτον in Hdt. 5, 72, Eur., †Ion 938†, Plat.

etc.; ὁ ἄδυτος only in H. Hom. Merc. 247.

Ἄιδω, ᾄδω, Att. contr. for ἀείδω, q. v.

Ἀδώμητος, ον, (α priv., δωμάω) *unbuilt*, Nonn. †D. 17, 40.

Ἀδών, όνος, ἡ, Dor. for ἀηδών, Mosch. 3, 9. [ᾱ]

Ἄδων, ωνος, ὁ,=Ἄδωνις, Nossis; v. Burm. Prop. 2, 10, 53. [ᾰ]

Ἀδωναία, ας, ἡ, epith. of Venus, Orph. †Arg. 30.

Ἀδωναῖος, α, ον, and Ἀδώνειος, α, ον, *of* or *belonging to Adonis*, †ὁ Ἀδ. =Ἄδωνις, Plut. 2, 756 C.

Ἀδώνια, ων, τά, *the mourning for Adonis*, celebrated yearly by Greek matrons, Cratin. Buc. 2, cf. Theocr. 15.

Ἀδωνιάζω, f. -άσω, *to keep the Adonia*, Argum. Theocr. 15.

Ἀδωνιάς, άδος, ἡ, = Ἀδωναία, Nonn. †D. 33, 25.

Ἀδωνιασμός, οῦ, ὁ, (Ἀδωνιάζω) *the mourning for Adonis*, Ar. Lys. 390.

Ἀδώνιον, ου, τό, *a statue of Adonis* borne in the Adonia.

†Ἀδώνιος, ου, ὁ, an unus. collat. form of Ἄδωνις, Cratin. and Ar. in B. A. 1, p. 346: cf. Plaut. Menaech. 1, 2, 35.—II. a species of verse composed of a dactyl and spondee.

Ἄδωνις, ιδος, ὁ, *Adonis*, son of Cinyras and Myrrha, favorite of Venus. †Hence applied genl. to *a favorite, a beloved object*, Luc. Merc. Cond. 35, Alciphr. 1, 39.—2. the title of a comedy of Plato, etc., Meineke. 1, 167†.—II. Ἀδώνιδος κῆποι, *pots for sowing cress and such like quick-growing herbs in*, Plat. Phaedr. 276 B; hence proverbially of any short-lived pleasure, Heindorf and Stallbaum ad l.—III. *a sea-fish*, elsewh. ἐξώκοιτος, Clearch. ap. Ath. 332 C. [ᾰ]

Ἀδώρητος, ον, (α priv., δωρέομαι) =ἄδωρος, H. Hom. Merc. 168.

Ἀδωρία, ας, ἡ, (ἄδωρος) *a being incorruptible.*

Ἀδωροδόκητος, ον, (α priv., δωροδοκέω)=ἀδωροδόκος, Aeschin. 65, 21, etc. Adv. -τως, Dem. 310, 22.

Ἀδωροδοκία, ας, ἡ,=ἀδωρία, Dio C. Fr. 37: from

Ἀδωροδόκος, ον, (α priv., δῶρον, δέχομαι) *incorruptible*, Anth. P. 9, 779; †Nonn. D. 4, 33.

Ἀδωρόληπτος, ον, (α priv., δῶρον, λαμβάνω) = foreg.

Ἄδωρος, ον, (α priv., δῶρον) *without gifts, taking none, incorruptible*, c. gen., χρημάτων, Thuc. 2, 65.—2. *without pay*, Böckh Inscr. 1, p. 790.—II. *giving no gifts*, c. gen., ἀδ. τινος, *not giving* it, Plat. Symp. 197 D.—III. in Soph. Aj. 674. ἄδωρα δῶρα, gifts *that are no gifts*, like βίος ἀβίωτος: cf. δύσδωρος.

Ἀδώτης, ου, ὁ, *one who gives nothing*, Hes. Op. 353.

Ἀέ, Dor. for ἀεί, Pind. P. 9, 154. [ᾰ]

Ἄεδνος, ον, *without* ἕδνα, *undowered.*

Ἀέδνωτος, ον, (α priv., ἑδνόω)= foreg.: hence *unaffianced*, Lyc. 549

Ἀεθλεύω, Ep. and Ion. for ἀθλεύω, Il. †4, 389†, and Hdt. †5, 22.

Ἀεθλέω, Ep. and Ion. for ἀθλέω, Hdt. †1, 67.

Ἀεθλητήρ, ἀεθλήτης, poet. for ἀθλ., Pind., Theocr.

Ἀέθλιον, ου, τό, Ep. and Ion. for ἆθλον, Hom.: strictly neut. from

Ἀέθλιος, ον, also α, ον, (ἄεθλον) *gaining the prize*, or *running for it*, ἀ. ἵππος, a *race*-horse, Theogn. 257; ἀέθλ. μῆλον, the apple *of discord*, Anth. P. 9, 637.

†Ἀέθλιος, ου, ὁ, *Aëthlius*, son of Jupiter or Aeolus, king of Elis, Paus. 5, 1, 3.—Others in Ath.; etc.

Ἄεθλον, ου, τό, Ep. and Ion. for ἆθλον, Hom., and Hdt.; sometimes also Att., at least Trag.

Ἄεθλος, ου, ὁ, Ep. and Ion. for ἆθλος, q. v., freq. in Hom. (who has the common form only in Od. 8, 160), and Hdt. Hence

Ἀεθλοσύνη, ης, ἡ, *a contest, a struggle*, Anth. P. 5, 294.

Ἀεθλοφόρος, ον, Ep. and Ion. for ἀθλοφόρος, Il., and Hdt.

ἈΕΙ΄, adv., *ever, always, for ever*, Hom., etc.: often with other specifications of time, as διαμπερές, συνεχές, ἐμμενὲς αἰεί, Hom.; ἀεὶ καθ' ἡμέραν, καθ' ἡμέραν ἀεί, ἀεὶ καὶ καθ' ἡμέραν, κατ' ἐνιαυτόν, διὰ βίου, ἑκάστοτε, etc., Heind. Plat. Phaed. 75 D, Schäf. Greg. 169, Appar. ad Dem. 3, 265, Pors. Phoen. 1422; δεῦρ' ἀεί, until now, Pors. Orest. 1679; also εἰς ἀεί or εἰςαεί.—With the Artic., ὁ ἀεὶ χρόνος, eternity; οἱ ἀεὶ ὄντες, the immortals:—but, ὁ ἀεὶ κρατῶν, who*ever* is ruler, etc., Aesch. Pr. 937, v. Herm. Eur. Supp. p. ix., etc.—This word had twelve forms, Schäf. Greg. 348;—of which we may here notice,—1. ἀεί, strictly Att., but thrice in Hom.—2. αἰεί, Ion. and poet., and—3. to shorten the ult., αἰέν, very freq. in Hom.—4. αἰές and ἀές, Dor.—5. ἀέ, Pind. P. 9, 154.—6. ἀΐ, Aeol.—(Kühner, Ausf. Gramm. §. 363, forms αἰεί from a subst. αἰον, αἰϜον, *aevum*: cf. ἀθεεί, and the Dor. οἰκεί for οἴκῳ.) [Pors., Praef. Hec. p. iv., with most English scholars, hold the first syll. to be *common*; Herm. Soph. Aj. p. xix, and most Germans read αἰεί wherever the first must be long, v. Ellendt Lex. Soph.]

N. B. Some compds. of ἀεί, which are in no way altered by compos., are left out: for prob. they ought to be written divisim, and they can always be found under the simple form.

Ἀειβλαστέω, ῶ, f. -ήσω, *to be ever budding*: from

Ἀειβλαστής, ές, (ἀεί, βλαστάνω, βλαστεῖν) *ever-budding*, Theophr. Hence

Ἀειβλάστησις, εως, ἡ, *a perpetual budding*, Theophr.

Ἀείβολος, ον, (ἀεί, βάλλω) *continually thrown*, Anth. P. 6, 282.

Ἀειβρυής, ές, (ἀεί, βρύω) *ever sprouting*, Nic. Th. 846.

Ἀειγενεσία, ας, ἡ, *perpetual generation*, Julian.

Ἀειγενετήρ, ῆρος, ὁ,=sq., Orph. H. 7, 5.

Ἀειγενέτης, poet. αἰειγενέτης, ου, ὁ, (ἀεί, *γένω) epith. of the gods in Hom., like αἰὲν ἐόντες, *everlasting, immortal.*

Ἀειγενής, ές, Att. for ἀειγενέτης, Plat. Legg. 773 E, acc. to Bekk.; ubi olim ἀειγεννής.

Ἀειγεννήτης, ου, ὁ, (ἀεί, γεννάω) *a perpetual begetter.*

Ἀείγνητος, ον,=ἀειγενέτης, Orph. Arg. 15.

Ἀειδέλιος, ον,=sq.

Ἀείδελος, ον, (α priv., *εἴδω) *unseen, dark*, Hes. Fr. 61.—II. *not to be looked on, horrible*, Opp. H. 1, 86, etc.: *dazzling*, Nic. Th. 20. (For ἀΐδηλος, like ἀΐδιος for ἀείδιος, ἀπερείσιος for ἀπειρέσιος, Buttm. Lexil. s. v. ἀΐδηλος 7.)

Ἀειδής, ές, (α priv., *Ϝείδω, Lat. *video*) *unseen, without bodily form, immaterial*, opp. to σωματοειδής, oft. in Plat., as Phaed. 79 A.—II. (α priv., εἰδέναι) *unknown, obscure*, Plat. Ax. 365 C.—III. (εἶδος)=δυςειδής, *unsightly*, Philetaer. Cyn. 1.—Adv. -δῶς, Theophr. Hence

Ἀειδία, ας, ἡ, *deformity*, Joseph †Bell. Jud. 7, 5, 5.

Ἀειδίνητος, ον, (ἀεί, δινέω) *ever-revolving*, Leon. Tar. 9. [ῑ]

Ἀείδιος, α, ον, †ος, ον, Orac. ap. Didym. Alex. quoted by Lob. Aglaoph. p. 959†, adj. from ἀεί, as *sempiternus* from *semper, everlasting.* Hence

Ἀειδουλεία, ας, ἡ, and ἀειδουλία, ἡ, *perpetual slavery*: from

Ἀείδουλος, ον, (ἀεί, δοῦλος) *a perpetual slave*, Plautus' (†Pers. 3, 3, 17†) *perenniservus*, dub. in Ael. †N. A. 6, 10.

Ἀείδω, Att. contr. ᾄδω (also used by Alcae., Archil., and Theocr.): fut. ἀείσομαι, Att. ᾄσομαι (also in H. Hom. 5, 2), rarely in act. form ἀείσω (Epigr. Hom. 14, 1, Theogn. 4), Att. ᾄσω (Eur. H. F. 681), Dor. ᾀσῶ (Theocr. 1, 145).

To sing, †Il. 1, 604, etc.†: hence of all kinds of sounds of the voice, *to crow* as cocks, *twitter* as swallows, *hoot* as owls, *croak* as frogs, etc.:—also of other sounds, as the *twanging* of the bow-string, Od. 21, 411; the *whistling* of the wind through a tree, Mosch. 5, 8; the *ringing* of a stone when struck, Theocr. 7, 26. Construction:—ἀείδ. τινί, *to sing to* one, Od. 22, 346; but also *to vie with* one in singing. Theocr. 8, 6: ᾄδ. πρὸς αὐλόν or ὑπ' αὐλόν, *to sing* to the flute, Plut.—II. trans.:—1. c. acc. rei, *to sing, chant*, ἀείδ. †μῆνιν Ἀχ., Il. 1, 1, παιήονα, 1, 473†, κλέα ἀνδρῶν, νόστον, etc., †Il. 9, 189, Od. 8, 73; 1, 326†, etc.: but also absol., ἀ. ἀμφί τινος, *to sing* in one's praise, Od. 8, 267; εἴς τινα, Ar. Lys. 1243:—later simply=καλεῖν, Ael. H. A. 2, 28.—2. c. acc. pers., *to sing, praise*, like Lat. *canere*, Pind. P. 5, 32, and Att.: hence in Pass., ἀείδεται θρέψαισ' ἥρωας *is celebrated* as the nurse of heroes, Pind. P. 8, 35.—3. in pass. also, *to resound with song*, Pind. O. 10 (11), 92. [ᾰ, but ᾱ in arsis, Od. 17, 519, Theocr. 7, 41, etc.]

Ἀειεστώ, όος, ἡ, (ἀεί, ἐστώ) *eternal being*, Antipho ap. Harp., cf. εὐεστώ, ἀπεστώ.

Ἀειζωΐα, ας, ἡ, (ἀεί, ζωή) *eternal life*, Eccl.

Ἀείζωος, ον, Att. contr. ἀείζως, ων, *ever-living, everlasting*, πόα, both in Aesch. Fr. 28; πένθος, Soph Fr. 807.—II. τὸ ἀείζωον, an *evergreen* plant, *houseleek*, Lat. *sempervivum*, Theophr.

Ἀείζωστος, ον, (ἀεί, ζώννυμι) *ever-girded, aye-ready.*

Ἀείζωτος, ον,=foreg.

Ἀειζώων, οντος, ὁ, ἡ, *ever-living*, Call. Del. 314.

Ἀειθᾰλέω, ῶ, f. -ήσω, *to be evergreen*, Nonn.: from

Ἀειθᾰλής, ές, (ἀεί, θάλλω, θαλεῖν) *ever-green*, Mel. 2, †metaph., *ever-blooming, ever-fair*, Ὧραι, Orph. H. 43, 5, Χάριτες, Id. 60. 5†: ἀειθαλλής, ές, and ἀειθηλής, ές, Jac. A. P. 545 sq.

†Ἀειθανής, ές, (ἀεί, θνήσκω) *ever-dying, in constant fear of death*, Maneth. 1, 166.

†Ἀειθεήρ, ὁ, *ever running through air*, fanciful deriv. in Plat Crat. 410 B, for αἰθήρ, ὅτι ἀεὶ θεῖ περὶ τὸν ἀέρα ῥέων.

Ἀειθερής, ές, (ἀεί, θέρω) *always warming*, Eratosth.

'Αείθουρος, ον, (ἀεί, θοῦρος) *ever-warlike*, Opp. C. 2, 189.

'Αείκαρπος, ον, *ever-fruitful*.

'Αεικείη, Att. contr. αἰκία (q. v), *outrage, insult*, Il. 24, 19, Od. 20, 308: the MSS. of Hdt. also give ἀεικίη, Gaisf. ad 1, 115.

'Αεικέλιος, ία, ιον, but also ος, ον, Od. 19, 341; collat. poet. form for ἀεικής, Hom.; contr. αἰκέλιος, Od. 13, 402, Il. 14, 84, Theogn. 1344: of persons, things, words, and actions: also in Hdt., and Att. (in contr. form).

'Αεικής, ές, Att. contr. αἰκής, ές, (α priv., εἰκός) *unseemly, shabby, pitiful, mean, insulting, shameful*, Il. 1, 456, etc. Adv. -κῶς, Soph. †El. 102†, etc.; Ion. -κέως, Simon. 19 Schneidew.; Att. αἰκῶς: ἀεικές as adv., Od. 17, 216.

'Αεικία, ας, ἡ, v. sub ἀεικείη.

'Αεικίζω, f. -ίσω, Att. contr. αἰκίζω, (ἀεικής):—*to treat unseemly, insult, abuse*, Hom., who also has Ep. aor. mid. ἀεικίσσασθαι, Il. 16, 559, in act. signf.; but also Ep. inf. aor. pass. ἀεικισθήμεναι, Od. 18, 222.

'Αεικῑνησία, ας, ἡ, *perpetual motion*, Galen: from

'Αεικίνητος, ον, (ἀεί, κῑνέω) *ever-moving, in perpetual motion*, Plat. Phaedr. 240 C. Adv. -τως, Arist. Mund. 6, 37.

'Αείλᾰλος, ον, (ἀεί, λαλέω) *ever-babbling*, Mel. 95, 5.

'Αειλαμπής, ές, (ἀεί, λάμπω) *ever-shining*, Stob. Ecl. 1, p. 494.

'Αειλῐβής, ές, (ἀεί, λείβω) *ever-flowing*, Nonn.

'Αείλιχνος, ον, *ever eager*, Philo.

'Αειλογέω, ῶ, f. -ήσω, *to be always talking*: and

'Αειλογία, ας, ἡ, *a continual talking*.—II. as Att. law term, τὴν ἀειλογίαν προτείνεσθαι, παρέχειν, to court *continual inquiry* into one's conduct, Dem. 341, 16; 1306, 15. From

'Αειλόγος, ον, (ἀεί, λέγω) *always talking*.

Ἄειλος, ον, (α priv., εἵλη) *unsunned*, Aesch. Fr. 411.

'Αείμαργος, ον, (ἀεί, μάργος) *ever greedy*, Opp. Hal. 2, 213.

'Αειμνημόνευτος, ον, (ἀεί, μνημονεύω) *ever-remembered*, Joseph.

'Αειμνήμων, ον, gen. ονος, (ἀεί, μνήμων) *ever-remembering, of good memory*, Arist. Physiogn. 3, 14.

'Αείμνηστος, ον, also η, ον, Theogn. 1202 Bekk., and Anth.: (ἀεί, μιμνήσκομαι):—*in everlasting remembrance*, Thuc. 1, 33: *ever-memorable, everlasting*, Soph. Aj. 1166, Eur., and freq. in Oratt. Adv. -τως, Aeschin. 52, 22.

†**'Αείμνηστος**, ου, ὁ, *Aïmnestus*, masc. pr. n., Hdt. 9, 64; Thuc. 3, 52.

'Αεινᾰής, ές,=sq., Nic. ap. Ath. 61 A, in Ep. dat. pl. ἀειναέεσσι.

'Αείναος, ον,=ἀέναος, ποταμός, Hdt. 1, 93.

'Αειναῦται, ῶν, οἱ, (ἀεί, ναῦς) *a Milesian magistracy*, which held its sittings *on shipboard*, Plut. 2, 298 C.

'Αείνηστις, ιος, ὁ, ἡ, (ἀεί, νῆστις) *ever-fasting*, Anth. P. 9, 409.

'Αείνως, ων, Att. contr. for ἀείναος, Ar. Ran. 146.

'Αειπάθεια, ας, ἡ, *continual suffering* or *passion*: [πᾰ] from

'Αειπᾰθής, ές, (ἀεί, παθεῖν) *ever-suffering*, Crito ap. Stob. p. 43, 42.

'Αειπᾰλής, ές, (ἀεί, πάλλω) *in constant vibration*.

'Αειπλᾰνής, ές,=sq.

'Αείπλάνος, ον, (ἀεί, πλανάομαι) *ever-wandering*, Epigr.

†**'Αειρείτη**, ης, ἡ, (ἀεί, ῥέω) *the ever-flowing*, a fanciful deriv. for ἀρετή in Plat. Crat. 415 D.

'Αείροος, ον, contr. -ρους, ουν,=sq.

'Αείρῠτος, ον, (ἀεί, ῥέω) *ever-flowing*, Soph. O. C. 469.

'ΑΕΙ'ΡΩ, Ion. and poet. for Att. αἴρω, fut. ἀερῶ [ᾰ], contr. ἄρω [ᾱ]: aor. act. ἤειρα and ἄειρα, subj. ἀέρσω: aor. mid. ἠειράμην, ἠράμην, ἀράμην, the other moods usu. from aor. 2 ἀρέσθαι: aor. pass. ἠέρθην, poet. ἀέρθην: pf. pass. part. ἠερμένος, 3 sing. plqpf. pass. Ep. ἄωρτο.

To lift, heave, raise up, †ὕψοσ' ἀείρειν, Il. 10, 465, and in pass., ὕψοσ' ἀερθείς, Od. 12, 432†, hence *to bear, carry*, νόσφιν, ἐκ βελέων ἀείρειν, Il. 16, 678; 24, 583; ἄχθος ἀείρειν, of ships of burden, Od. 3, 312; *to carry off* as plunder, Od. 21, 18: but, οἶνον ἀείρειν τινί, *to hand* or *offer* one wine, Il. 6, 264: oft. in participle with verbs of motion, ἀείρας ἐπεθήκατο, Il. 10, 30, cf. Od. 1, 141, Il. 6, 293, etc.—II. mid., *to lift up for one's self*, i. e. *bear off, win, take*, freq. c. acc. rei, esp. in Hom., e. g. Il. 23, 856: ἕλκος ἀρέσθαι, Il. 14, 130. Cf. αἴρω.—2. *to raise* or *stir up*, νεῖκος, Theogn. 90; ἀείρ. πόλεμον, *to undertake* a long war, Hdt. 7, 132, 156:—ἀείρασθαι τὰ ἱστία, *to hoist* sail, Hdt. 8, 56, 94; also without ἱστία, Hdt. 1, 27: so Ap. Rh. has ἀείρειν ἱστία in act., 2, 1229.—III. pass. (†usu. aor. ἀέρθην in mid. signf.) *to raise one's self*†, *to rise up, arise*, †ἀερθέντες ἐκ τῶν Οἰνουσσέων ἔπλεον, they *rose up* and sailed away from the Oenussae, Hdt. 1, 165;† ἀερθέντες πλέειν ἐς Σαρδώ, to *rise up* and sail to Sardinia, Id. 1, 170, †of sea voyages, whence some explain ἀερθέντες *having raised anchor*†; but also of land-journeys, as †ἀερθέντες ἀπαλλάσσοντο, they *rose up* and departed, Id. 9, 52†: ἀερθείς, like Lat. *elatus, rising above* or *exceeding due limits*, Pind. N. 7, 111. The form ἀείρω, being Ion., is always used by Hdt., as also by Hom., except Il. 17, 724: sometimes also in Pind. and Lyric places of Trag., never in Att. prose. [ᾰ when not augmented, yet ᾱ in arsis in later writers.]

†**'Αείς**, part. pres. from ἄημι.

†**'Αεισάμην**, Ion. 1 aor. mid. from ἀείδω.

†**'Αεισέβαστος**, ον, (ἀεί, σεβαστός) =Lat. *semper-augustus*, Hdn.

'Αείσεο, an irreg. imper. aor. 1 mid. from ἀείδω, H. Hom. 17, 1.

'Αεισθενής, ές, (ἀεί, σθένος) *ever-strong*.

'Αείσῑτος, ον, (ἀεί, σιτέω) *always fed*: esp. of those who lived at the public expense in the Prytaneum, v. Böckh Inscr. 1, p. 322: said of a parasite, Epich. p. 14. [ᾱ-, in Epich. l. c.]

'Αεισκώψ, a kind of σκώψ, Arist. H. A. 9, 28, 1.

Ἄεισμα, ατος, τό, poet. and Ion. for ᾆσμα, as ἀείδω for ᾄδω, Hdt. 2, 79, but also in Eupol. Helot. 3.

'Αεισόος, ον, (ἀεί, σώζω) *ever-safe*, Nonn.

'Αειστρεφής, ές, (ἀεί, στρέφω) *ever-turning*, Greg. Naz.

'Αείσῠρος, ον, (ἀεί, σύρω) *ever-dragging*, of ants (*ore trahit quodcunque potest*, Hor.), v. l. for ἀήσυρος in Aesch. Pr. 450.

'Αείτας, α, ὁ, Boeot. for ἀετός, Lyc. 461.

'Αειφᾰνής, ές, (ἀεί, φαίνομαι) *ever-shining*, of stars, Arr. Ind. 24, 6.—2. *always visible*, of the pole, Stob. Ecl 1, p. 900.

'Αείφᾰτος, ον, (ἀεί, φημί) *ever-famed*, Or. Sib.

'Αειφλεγής, ές, (ἀεί, φλέγω) *ever-burning*, Greg. Naz., †now read in Anth. P. 11, 409 for ἀφειδεές.

'Αειφόρος, ον, (ἀεί, φέρω) *ever-bearing*, esp. fruits, Soph. Fr. 509, ubi al. ἀείφρουρος, cf. Hesych. s. v., Meineke Cratin. Malth. 1, 7.

'Αειφρούρητος, ον, (ἀεί, φρουρέω) =sq., Nonn.

'Αείφρουρος, ον, (ἀεί, φρουρά)—*ever-watched*, or *ever-watching, ever-wakeful*, of the nether world, Soph. Ant. 891; †πόνοι, Opp. H. 4, 189: and so *ever-verdant, perennial*, of the μελίλωτον, Cratin. Malth 1, 7†: cf. ἀει φόρος.

'Αειφῠγία, ας, ἡ, (ἀεί, φυγή) *exile for life*, φευγέτω ἀειφυγίαν, Plat. Legg. 877 C; ἀειφυγίᾳ ζημιοῦν τινα, Dem. 528, 7.

'Αειφυλλία, ας, ἡ, *a being* ἀείφυλλος, Theophr.

'Αείφυλλος, ον, (ἀεί, φύλλον) *ever-green*, Theophr.

'Αείχλωρος, ον, (ἀεί, χλωρός) *ever-green*, Euphor. Fr. 64.

'Αειχρόνιος, ον, (ἀεί, χρόνος) *everlasting*, Anth. P. 12, 229.

'Αεκαζόμενος, η, ον, (ἀέκων) *unwilling, resisting*, Od. 18, 135; πόλλ' ἀεκαζόμενος, Virgil's *multa reluctans*, Od. 13, 277.

'Αεκήλιος, ον, for ἀεικέλιος, Il. 18, 77; cf. ἀείδελος.

'Αέκητι, or ἀεκητί, Epic adv., *against the will*, oft. in Hom., †Od. 4, 665, etc.†, c. gen., †ἀέκητι σέθεν, Od. 3, 213†, σεῦ ἀέκητι, Lat. *invito te*, Od. 4, 504; θεῶν ἀέκητι, Lat. *non propitiis Diis*, Il. 12, 8. [ᾰ, ῐ].

'Αεκούσιος, ον, also ία, ιον, Luc.; Att. contr. ἀκούσιος, (α priv., ἑκούσιος):—*against the will, forced*, Hdt. 2, 162, also in Soph. Tr. 1263.

'Αέκων, ουσα, ον. Att. contr. ἄκων [ᾱ]: (α priv., ἑκών):—*against the will, unwilling*, †ἀέκοντος ἐμεῖο, Il. 1, 310†: *without design* or *purpose*, Hom.: strengthd., πόλλ' ἀέκων, Il. 11, 557:—Hom. uses the contr. form only in phrase τὼ δ' οὐκ ἄκοντε πετέσθην, Il. 5, 366, Od. 3, 484; otherwise it first occurs in H. Hom. Cer. 413: Hdt. also prefers the longer form.

'Αέλικτος, ον, (α priv., ἑλίσσω) *with coils relaxed*, v. l. in Orac. ap. Hdt. 6, 77, for τριέλικτος.

'Αέλιοι, ων, οἱ, *brothers-in-law*, Hesych.: cf. εἰνάτερες. [ᾰ ?]

'Αέλιος, ου, ὁ, Dor. for ἠέλιος, ἥλιος. [ᾰ seemingly in Pind., and here and there in Trag., Herm. Soph. Tr. 832, †but cf. Wunder Emend. in Soph. Tr. p. 70†: in these cases Böckh thinks that ἀε- forms one long syll.]

Ἄελλα, ης, ἡ, *a stormy wind*, esp. when opposing winds meet, *a whirlwind*, oft. in Hom., not rare also in plur.; ἄελλα ἀργαλέων ἀνέμων, Il. 13, 795; ἄελλαι παντοίων ἀνέμων, Od. 5, 292, 304.—2. metaph. of any *whirling motion*, ἄ. ἄστρων, Eur. Hel. 1498: but the word is mostly Ep. (Prob. from εἴλω, ἴλλω, like ἀολλής, q. v.: acc. to others, akin to Αἴολος, ἄω, ἄημι, †this seems preferable, cf. θύ-ελλα from θύ-ω†: Gramm. quote also ἀελλέω, ἀέλλομαι.) [ᾰε] Hence

'Αελλαῖος, α, ον, *storm-swift*, πελειάς, Soph. O. C. 1081.

'Αελλάς, άδος, ἡ,=foreg., ἵππος, Soph. O. T. 467; ἀελλὰς φωνή, Soph. Fr. 614.

'Αελλήεις, εσσα, εν, = ἀελλαῖος, Nonn. †D. 5, 322.

'Αελλὴς κονίσαλος, ὁ, in Il. 3, 13, *eddying* dust, i. e. an eddy of dust, not found elsewh.: Buttm., Ausf. Gr. § 41 Anm. 15 n., would write ἀελλῆς, contr. from ἀελλήεις: cf. Spitzn. ad l.

†'Αελλόδρομος, ον, (ἄελλα, δραμεῖν) *running storm-swift, storm-swift*, 'Αχιλεύς, Tzetz. Antehom. 189.

'Αελλόθριξ, τριχος, ὁ, ἡ, (ἄελλα, θρίξ) †*with hair floating in the wind*†, *with dishevelled hair*, Soph. Fr. 273.

'Αελλομάχος, ον, (ἄελλα, μάχομαι) *struggling with the storm*, Anth. P. 7, 586. [ᾰ]

'Αελλοπόδης, ου, ὁ,=ἀελλόπους, Opp. C. 1, 413.

'Αελλόπος, for ἀελλόπους, (like ἄρτιπος, Οἴδιπος, πούλυπος, etc.) (ἄελλα, πούς): *storm-footed, storm-swift*, Il. 8, 409, etc., (never in Od.): dat. pl. ἀελλοπόδεσσιν, H. Hom. Ven. 218: pl. ἀελλόποδες, -πόδων, Simon., Pind., etc.:—very rare in Trag., though Eur. Hel. 1330 has it, cf. Br. Soph. O. T. 467.—Later ἀελλοπόδης.

†'Αελλόπους, οδος, ὁ, ἡ, (ἄελλα, πούς) *storm-footed*, only as pr. n., ἡ,= 'Αελλώ, Apollod. 1, 9, 21.

'Αελλοπτέρυξ, ῠγος, ὁ, ἡ, (ἄελλα, πτέρυξ) *with wings of the storm*, v. l., Ath. 617 A.

'Αελλός, ὁ, a bird, perh. the *stormy petrel.*

'Αελλώ, όος contr. οῦς, ἡ, (ἄελλα) *Storm-swift*, name of a Harpy, Hes. Th. 267; also of a hound, Ovid.

'Αελλώδης, ες, (ἄελλα, εἶδος) *storm-like, stormy.*

'Αελπτέω, ῶ, *to be* ἄελπτος, *have no hope, despair*, in part. ἀελπτέοντες, c. inf., Il. 7, 310, Hdt. 7, 168:—the form ἀελπέω, etc., is defended by Lob. Phryn. 569.

'Αελπτής, ές, (α priv., ἔλπομαι) *unhoped-for, unexpected*, γαῖαν ἀελπτέα δῶκεν ἰδέσθαι, Od. 5, 408; ubi olim ἀελπέα, v. foreg. Hence

'Αελπτία, ας, ἡ, *an unlooked-for event*, ἐξ ἀελπτίης, Lat. *ex insperato, unexpectedly*, Archil. 13, 2: *despair*, Pind. P. 12, 55 [where ῐ prob.]. From

"Αελπτος, ον, (α priv., ἔλπομαι)= ἀελπτής, H. Hom. Cer. 219: ἐξ ἀέλπτου, Hdt. 1, 111; †on ἐξ ἀέλπτων in Soph., Aj. 716, v. Lobeck ad l. p. 330†.—2. *beyond hope, to be despaired of*, Soph. Aj. 648.—II. act. *hopeless, desperate*, H. Hom. Ap. 91.—III. adv. -τως, *beyond all hope*, Aesch. Pers. 261; and in bad sense, Id. Supp. 987:—also neut. pl. as adv., Ib. 900.

"Αεμμα, ατος, τό, for ἅμμα, *a bow-string*; in genl., *a bow*, Call. Dian. 10, †Apoll. 32.

'Αένᾰος, ον, (ἀεί, νάω)=ἀείναος, contr. ἀείνως (q. v.), *ever-flowing*, κρήνη, ποταμός, Hes. Op. 597, 739; πῦρ, Pind. P. 1, 9; νεφέλαι, Ar. Nub. 275:—generally, *everlasting, perpetual, never-fading*, κλέος, Simon. 16, 11; ἀέν. τράπεζαι, of the dinners in the Prytaneum, Pind. N. 11, 9: also in prose, ἀέν. ὄλβος, τροφή, πρόσοδος, Xen. Cyr. 4, 2, 44, etc.; οὐσία, Plat. Legg. 966 E. Often in adv. -άως.—The form ἀένναος, which is a constant v. l., has been shown by Herm., Ion 117, to be against analogy, and it is now generally given up in prose, as by Bekk. in Hdt. 1, 145, etc. But it is still retained in some poetic passages, where the second syll. must be long, as Pind. P. 6, 4, Theocr. 22, 37. [ᾱε]

'Αενάων, ουσα, ον,=foreg., Od. 13, 109, Hes. Op. 552. [ᾱ, ᾰ]

'Αένναος, v. sub ἀέναος, fin.

'Αεννόητος, ον, (α priv., ἐννοέω) *unthought-of.*

'Αεξίγυιος, ον, (ἀέξω, γυῖον) *strengthening the limbs*, ἄεθλα, Pind. N. 4, 120.

'Αεξίκακος, ον, (ἀέξω, κακός) *multiplying evil*, Nonn. †D. 20, 84.

'Αεξίκερως, ων, gen. ω, (ἀέξω, κέρας) *making horns grow*, Welck. Syll. Ep. 165.

'Αεξίνοος, ον, contr. -νους, ουν, (ἀέξω, νοῦς) *strengthening the mind*, Procl. H. Mus. 16.

'Αεξίτοκος, ον, (ἀέξω, τόκος) *nourishing the fruit of the womb*, †κόλπος μητέρος†, Nonn.: †of Cyprus, Id. D. 5, 614.

'Αεξίτροφος, ον, (ἀέξω, τροφή) *fostering growth*, Orph. H. 51, 17.

'Αεξίφυλλος, ον, (ἀέξω, φύλλον) *nourishing leaves, leafy*, Aesch. Ag. 697.

'Αεξίφῠτος, ον, (ἀέξω, φυτόν) *nourishing plants*, 'Ηώς, Mel. 110, 5: †ἔερσα, Nonn. D. 7, 146.

'ΑΕ'ΞΩ, Ion. and poet. for αὔξω, αὐξάνω, Lat. *augeo*: used by the old poets only in pres. and impf., †act. and mid. but always without augm.† later poets (as those of Anth.) formed a fut. ἀεξήσω, aor. ἠέξησα. *To increase, enlarge, foster, strengthen*, θυμὸν ἀέξειν, Il. 17, 226; πένθος ἀ., *to cherish* woe, Od. 17, 489; υἱὸν ἀ., *to bring* him *to man's estate*, Od. 13, 360; ἔργον ἀέξουσι θεοί, they *bless* the work, Od. 14, 66: *to exalt, make happy* or *famous*, Pind. O. 8, fin., cf. Hdt. 3, 80: *to heighten, multiply*, Soph. Aj. 226; ἀέξειν βουτὰν φόνον (cf. αὐξάνω I. fin.), Eur. Hipp. 537.—†II. intrans., *to grow, spring up, increase*, in later poets†, as Qu. Sm. 1, 116, etc.—III. pass. and mid., *to increase, wax great, swell*, of a youth, Od. 22, 426; also, κῦμα, †Od, 10, 93†, θυμός, χόλος ἀέξεται, †Il. 18, 110, etc.†: ἔργον ἀ., it *prospers*, Od. 14, 66: ἦμαρ ἀ., the day *gets on to noon*, Il. 8, 66, etc.—Dind. Soph. Ant. 353, has received Döderlein's conj. ἀέξεται in act. signf., *exalts, adorns.*

"Αεπτος, ον, a very dub. epith. of young animals in Aesch. Ag. 145, meaning (if any thing) *too weak to follow*, from ἕπομαι: †Wellauer corrects λεπτοῖς and explains very satisfactorily the origin of the false reading, v. note Well. ad l.

†'Αερ-, words thus beginning and derived from ἀήρ, have, as in ᾱήρ, the α long.

'Αεργείη, ης, ἡ,=ἀεργία, Bion 6, 6.

'Αεργηλός, ή, όν, Ap. Rh. 4, 1186, etc.; and ἀεργής, ές, Nic. Fr. 4,= ἄεργος.

'Αεργία, ας, ἡ, †Att. contr. ἀργία†, *a not-working, idleness*, Od. 24, 251, Hes. Op. 313 [ῐ].—2. of a field, *a lying fallow* or *waste*, Aeschin. 69, 1: from

'Αεργός, όν, post-Hom. contr. ἀργός: (α priv., *ἔργω):—like ἀεργής, ἀεργηλός, *not-working, idle*, Il. 9, 320, Od. 19, 27, and oft. in Hes., †Op. 301, etc.†—1. ἀ. δόμοι, *idle* houses, i. e. *where people are idle*, Theocr. 28, 25.——†2. *not cultivated, fallow*, of fields, Theophr.†—II. act. *making idle*, Nic. Th. 381.

'Αέρδην, contr. ἄρδην, adv., (ἀείρω) *lifting up*, Aesch. Ag. 240.

'Αερέθομαι, Ion. ἠερέθομαι, (q. v.), lengthd. form of ἀείρω, *to hang, be suspended, hover*, †found only in Gramm., v. ἠερέθομαι.

'Αερθείς, aor. 1 pass. part. from ἀείρω, Od. †12, 432.

"Αερθεν, Dor. and Ep. for ἠέρθησαν, 3 pl. indic. aor. 1 pass. from ἀείρω, Il. 8, 74: ἀέρθη 3 sing., Od. 19, 540.

'Αερία, ας, ἡ, Ion. 'Ηερίη, old name of Aegypt, †ἀερία γᾶ, Aesch. Supp. 75, cf. Ap. Rh. 4, 267, 270†, prob. from ἀήρ, and so *the land of mist*, Gramm.: also of Crete, Plin.

'Αερίζω, f. -ίσω, (γήρ) *to be like air*; and so,—1. *to be thin as air*, Diosc. 1, 83.—2. *to be sky-blue*, Id. 5, 100. [ᾱ]

'Αέρῐνος, η, ον, (ἀήρ) *airy, like air*, Arist. Metaph. 3, 7, 5.—2. *sky-blue.*

'Αερίοικος, ον, (ἀήρ, οἰκέω) *dwelling in air*, Eubul. Incert. 16.

'Αέριος, ον, also α, ον: Ion. ἠέριος, η, ον: (ἀήρ, ἦρ, ἦρι):—*in the mist* or *thick air of morning*, Eur. Phoen. 1534; cf. ἠέριος.—II. *in the air, high in air*, Eur. Tro. 546: *of the air, airy*, opp. to χθόνιος, Id. Aeol. 25: †δαίμονας, ἀέριον γένος, Plat. Epin. 984 D; cf. Luc. Prom. 6, ἀέρια ζῶα, *living in air*†.—III. *wide as air, infinite*, Diod. 1, 33, etc.—†Adv. -ίως, Iambl.†. [ᾱ]

†'Αερῖτις, ιδος, ἡ, *of the colour of air, sky-coloured*, Diosc.

'Αερκής, ές, (α priv., ἕρκος) *irrepressible*, γόος, Q. Sm. 5, 607.

"Αερκτος, ον, (α priv., ἔργω, εἴργω) *unfenced, open*, Lys. 110, 40.

'Αεροβᾰτέω, ῶ, f. -ήσω, *to walk the air*, of Socrates, Ar. Nub. 225: from

'Αεροβάτης, ου, ὁ, (ἀήρ, βαίνω) *one who walks the air*, Plut. 2, 952 F.

'Αεροδῑνής, ές, (ἀήρ, δινέω) *wheeling in air*, ἀετός, Anth. †P. 9, 223 in Ion. form ἠερο-.

'Αεροδίνητος, ον, (ἀήρ, δῑνέω)= foreg., dub. l. for sq.

'Αεροδόνητος, ον, (ἀήρ, δονέω) *air-tossed, soaring*, Ar. Av. 1385.

'Αεροδρομέω, ῶ, f. -ήσω, *to traverse the air*, Luc. Ver. Hist. 1, 10: from

'Αεροδρόμος, ον, (ἀήρ, δραμεῖν) *traversing the air.*

'Αεροειδής, ές: Ep. and Ion. ἠεροειδής: (ἀήρ, εἶδος):—*like the sky* or *air*, Plat. Tim. 78 C: *sky-coloured*, Arist. Color. 3, 8.—For the Homeric usage of the word, v. ἠεροειδής. [ᾱ]

'Αερόεις, hardly to be found save in the Ion. form ἠερόεις, q. v.

'Αερόθεν, (ἀήρ) adv., *out of the air, from on high.* [ᾱ]

'Αεροκόραξ, ᾰκος, ὁ, (ἀήρ, κόραξ) *an air-raven*, Luc. Ver. Hist. 1, 16.

'Αεροκώνωψ, ωπος, (ἀήρ, κώνωψ) *an air-gnat*, Luc. V. Hist. 1, 16.

'Αερολέσχης, ου, ὁ, (ἀήρ, λέσχη) *a man of big empty words.*

'Αερομᾰχέω, ῶ, (ἀήρ, μάχομαι) *to fight in air.* Hence

'Αερομᾰχία, ας, ἡ, *an air-battle*, Luc. Ver. Hist. 1, 18.

'Αερόμελι, ιτος, τό, (ἀήρ, μέλι) *honey-dew*, cf. Virgil's *aërium mel*, (some say *manna*) Ath. 500 D; also ὗον μέλι.

'Αερομετρέω, ῶ, (ἀήρ, μετρέω) *to measure the air*; hence, *to lose one's self in vague speculation*, Xen. Oec. 11, 3; cf. ἀεροβατέω.

'Αερομήκης, ες, v. sub ἠερομήκης.

'Αερομῐγής, ές, (ἀήρ, μίγνυμι) *compounded of air*, †Diog. L. 7, 145.

'Αερόμορφος, ον, (ἀήρ, μορφή) *formed of air*, Orph. H. 14.

'Αερονηχής, ές, (ἀήρ, νήχομαι) *swimming, floating in air*, of the clouds, Ar. Nub. 337.

'Αερονομέω, ῶ, (ἀήρ, νέμω) *to move in air*, Heliod. 10, 30; cf. χειρονομέω.

'Αεροπετής, ές, (ἀήρ, πίπτω) *fallen from the sky.*

'Αεροπέτης, ες, (ἀήρ, πέτομαι) *flying in air.*

†'Αερόπη, ης, ἡ, *Aerope*, granddaughter of Minos, wife of Atreus, Eur. Or. 1009; acc. to Apollod. wife of Plisthenes, son of Atreus.—2. daughter of Cepheus, mother of Aeropus, Paus. 8, 44, 7.

'Αερόπλανος, ον, *wandering in air.*

'Αεροπορέω, ῶ, *to traverse the air*, Philo: from

'Αεροπόρος, ον, (ἀήρ, πορεύομαι, πείρω) *traversing the air*, Plat. Tim. 40 A.

†'Αέροπος, ου, Ion. 'Ηέροπος, ου, ὁ, *Aeropus*, son of Phegeus king of Tegea, Hdt. 9, 26.—2. son of Temenus, Hdt. 8, 137.—3. son of Philip, father of Alcetes, Hdt. 9, 139.—4 son of Mars and Aerope, Paus. 8, 44, 8.

'Αεροσκοπία, ας, ἡ, (σκοπέω) *divination by observing the heavens.*

'Αεροτόμος, ον, (ἀήρ, τέμνω) *cleaving the air*, seems to have been coined by way of a derivation for *Αρτεμις, Clem. Al.

'Αερότονος, ον, (ἀήρ, τείνω) *stretched* or *driven by air*, Math. Vett.

'Αεροφεγγής, ές, (ἀήρ, φέγγος) *shining in air.*

'Αεροφοίτης, ου, ὁ,=sq.; Ion. fem. ἠεροφοῖτις, q. v.

'Αερόφοιτος, ον, (ἀήρ, φοιτάω) *roaming in air*, Aesch. ap. Ar. Ran. 1291.

'Αεροφόρητος, ον, (ἀήρ, φορέω) *upborne by air*, Eubul. Steph. 2, 2. [ᾱ]

'Αερόφωνος, ον, Ion. ἠερόφωνος, q. v.

'Αερόχροος, ον, contr. -χρους, ουν, (ἀήρ, χρόα) *sky-blue*, dub. in Orph.

'Αέροψ; Ion ἠέροψ, οπος, ὁ, Boeot. name for the bird *μέροψ*.

'Αερόω, ῶ, *to make into air*: pass., *to become air.*

'Αέρρω, Aeol. for ἀείρω, Sapph. 73.

'Αερσικάρηνος, ον, (ἀείρω, κάρηνον) *carrying the head high*, Anth. †Paul. S. Ecphr. 397.

'Αερσίλοφος, ον, (ἀείρω, λόφος) *high-crested*, Ap. Rh. 2, 1061.

'Αερσίνοος, ον, contr. νους, ουν, (ἀείρω, νοῦς) *haughty*, Nonn.—II. act., *cheering*, Orph.: †οἶνος, Casaub. conj. in Ion. ap. Ath. 35 E for ἀερσίπνουν.

'Αερσῐπέτης, ες, (πέτομαι)=ἀερσιπότης, Q. Sm. 3, 211.

'Αερσῐπόδης, ου, ὁ, = ἀερσίπους, Nonn. †D. 10, 401.

'Αερσῐπόρος, ον, *going on high*, Nonn. †D. 1, 285.

'Αερσῐπότης, ου, ὁ, (ἀείρω, ποτάομαι) *hovering on high*, Hes. Sc. 316.

'Αερσῐπότητος, ον, (ἀείρω, ποτάομαι)=foreg., Hes. Op. 775.

'Αερσίπους, ὁ, ἡ, πουν, τό, (ἀείρω, πούς) *lifting up the feet, brisk-trotting*, ἵπποι, Il. 18, 532: contr. ἀρσιπ., H. Hom. Ven. 212.

'Αερτάζω, f. -άσω, lengthd. poet. form of ἀείρω, *to lift up*, Ap. Rh. 1, 738, Leon. Al. 34: †c. acc. and dat. χεῖράς τινι, Anth. P. 9, 674.

'Αερτάω, ῶ, =foreg., from which we have aor. 1 ἠέρτησε, and pf. pass. ἠέρτημαι, Antip. Sid. 14, Opp. C. 2, 99.

'Αερώδης, ες, (ἀήρ, εἶδος) *airy, misty*, like ἀεροειδής, †Arist. Part. An. 3, 6, 8.

'Αές, Dor. for ἀεί. [ᾰ]

*Αεσα, ἀέσαμεν, ἄσαμεν, ἄεσαν, inf. ἀέσαι, aor. 1, prob. from the same root as εὕδω, *to sleep*, Hom. only in Od. †3, 151, 490, etc.†: no other tenses in use: akin to ἄημι. [ᾱ only by augment, ᾰ in inf.]

'Αεσιφροσύνη, ης, ἡ, *silliness, folly*, in plur. ἀεσιφροσύναι, Od. 15, 470, Hes. Th. 502. From

'Αεσίφρων, ον, gen. ονος,=φρεσὶν ἀασθείς, *damaged in mind, witless, silly*, Hom., †as Il. 20, 183, Od. 21, 302†, and Hes. †Op. 333†:—and therefore for ἀασίφρων, from ἀάω and φρήν, Buttm. Lexil. s. v. ἀᾶσαι.

'Αέτειος, ον, (ἀετός) *of the eagle.* [ᾱ]

'Αετιαῖος, ον, *of* or *belonging to the pediment* (ἀετός III), Böckh Inscr. 1, p. 263.

'Αετῐδεύς, έως, ὁ, *an eaglet*, Ael. H. A. 7, 47. [ᾱ]

†'Αέτιος, ου, ὁ, *Aëtius*, a king of Troezene, Paus. 2, 30, 8.—2. a celebrated physician.

'Αετίτης, ου, ὁ, (ἀετός) λίθος, *the eagle-stone*, said to be found in the eagle's nest, Ael. H. A. 1, 35. [ᾱ, ῑ]

†'Αετίων, ωνος, ὁ, *Aëtion*, a distinguished painter, Luc. Imagg. 7, etc. —2. a Greek sculptor of Amphipolis, Theocr. Ep.

'Αετός, or *αἰετός* (cf. sub fin.), οῦ, ὁ, *an eagle*, (from ἄημι, like Lat. *avis*, because of its rapid flight, cf. Bergk Anacr. 23), †Il. 8, 247†:—proverbs, *αἰετὸς ἐν ποτανοῖς*, Pind. N. 3, 138; *ἀετὸς ἐν νεφέλαισι*, of a thing quite out of reach, Ar. Eq. 1013; *ἀετὸν κάνθαρος μαιεύσομαι*, v. sub *μαιεύομαι*.—II. *an eagle as a standard*, †of the Persians†, Xen. Cyr. 7, 1, 4; esp. among the Romans, Plut. †Mar. 23, etc.†—III. in architecture, like *ἀέτωμα*, *the gable* of a house, esp. *the pediment* of a temple, Lat. *fastigium*, Ar. Av. 1110, ubi v. Schol.; also called *τύμπανον* and *δέλτα*: cf. Valck. Diatr. p. 214. (*Αἰετός* is the only Homeric form, and is also recognised as true Att. by Elmsl. and Herm., against Pors. Praef. Hec., and so it is now read in most Edd.: but *ἀετός* was common in later Att.: —cf. Ellendt Lex. Soph. Another, only poet., form is *αἰητός*, now read in Pind. P. 4, 6, v. Arat. 522, 691.) [ᾱ, Piers. Moer. 231; and in all derivs. and compds.]

†'Αετός, οῦ, ὁ, *Aetus*, an ancient name of the Nile, Diod. S. 1, 19.

'Αετοφόρος, ον, (ἀετός, φέρω) *eagle-bearing*, Or. Sibyll.: ὁ ἀετ., the *standard-bearer*, Plut. [ᾱ]

'Αετώδης, ες, (ἀετός, εἶδος) *eagle-like*, Luc. Icarom. 14. [ᾱ]

'Αέτωμα, ατος, τό, *a gable*, Lat. *fastigium*, Hipp. p. 808; v. ἀετός III.

'Αέτωσις, εως, ἡ, *the forming of a gable, fastigatio.* [ᾱ]

*'ΑΕ'Ω, *to sleep*, v. ἄεσα.

*ΑΖΑ, ἡ, strictly *dryness*, †χροός, Nic. Th. 304†, *heat*, Opp. †ἠελίου, C. 1, 133†: but usu. *dirt* or *mould* on things put by, hence an old shield is said to be *ἄζῃ πεπαλαγμένον*, Od. 22, 184: also *dry sediment*, Schol. Theocr. 5, 109, (v. sub ἄζω.)

†'Αζάης, ου, ὁ, *Azaës*, a mythic king of Atlantis, Plat. Crit. 114 C.

'Αζαίνω, (ἄζω) *to dry, parch up*, Nic. Th. 367.

'Αζᾰλέος, α, ον, (ἄζα) *dry, parched*, οὖρος, Il. 20, 491; ὕλη, Od. 9, 234, etc.: *βοῦς ἀζαλέη*, *dry* bull's-hide, Il. 7, 239: hence *harsh, cruel*, like ἄτεγκτος, Lob. Aj. 317.—II. act. *parching, scorching*, Σείριος, Hes. Sc. 153; †ἠέλιος, Ap. Rh. 4, 679†: of love, *μανίαι*, Ibyc. 1.—Only poet.

†'Αζᾶνες, ων, οἱ, *the Azanians*, v. 'Αζανία, Strab p. 388.

†'Αζάνης, ου, ὁ, *Azanes*, a Persian, leader of the Sogdiani, Hdt. 7, 66.

'Αζανία, ας, ἡ, an old name of Arcadia, *land of* Ζάν or Ζεύς.—†As geogr. name, a portion of Arcadia from Orchomenus to the Alpheus, Paus. 8, 4, 3; Polyb. 4, 70, 3.

†'Αζάνιος, α, ον, *of the Azanes, Azanian*; pecul. fem. 'Αζανίς, ίδος, '*Αζανίδα κούρην*, H. Apoll. 209, i. e. Coronis, where Herm. reads '*Ατλαντίδα*.

†'Αζᾶνοί, ῶν, οἱ, or 'Αζάνιον, ου, τό, *Azani* or *Azanium*, a city of Phrygia, Strab.; hence, *ὁ 'Αζανίτης, an inhab. of Azani*; *ἡ 'Αζανῖτις, the territory of Azani*, Id. p. 576.

'Αζάνω,=ἀζαίνω, H. Hom. Ven. 271, in pass.

†'Αζαριτία, ας, ἡ, *Azaritia*, a spring at Chalcedon, Strab.

†'Αζειδης, ου Ep. αο, ὁ, *son of Azeus*, i. e. Actor, Il. 2, 513.

†'Αζειῶται, ῶν, οἱ, *the Azeotae*, a Trojan tribe, Soph. Fr. 156.

†'Αζέμιλκος, ου, ὁ, *Azemilcus*, a king of Tyre, Arr. An. 2, 15, 7.

*Αζευκτος, ον, (α priv., ζεύγνυμι) *unyoked*, Dion. H. 2, 31.

†'Αζεύς, έως, ὁ, *Azeus*, son of Clymenus, an Orchomenian king, Paus. 9, 37, 1.

'Αζηλία, ας, ἡ, *freedom from jealousy*, †Clem. Al.—2. *freedom from show*†, *simplicity*, Plut. Lyc. †21.

*Αζηλος, ον, (α priv., ζῆλος) *without envy*, hence,—I. like ἀζήλωτος, *unenvied, unenviable, miserable*, φρουρά, Aesch. Pr. 143; ἔργον, Soph. Tr. 745: hence, *in ill plight*, Orac. ap. Hdt. 7, 140 (si vera lectio), †Lobeck emends ἀΐδηλα, cf. Schäf. Dion. de Comp. p. 35†: in genl., *sorry, inconsiderable*, Plut. Lyc. 10.—2. *not grudged, granted feeely*, Soph. El. 1455.—II. act., *not envious*, Ath. 594 C.

'Αζηλοτύπητος, ον, (α priv., ζηλοτυπέω) *unenvied*, Plut. 2, 787 D. [ῠ]

'Αζηλότῠπος, ον, (α priv., ζηλότυπος) *free from envy*, Plut. Lyc. et Num. 3.

'Αζήλωτος, ον, (α priv., ζηλόω) *not to be envied*, Plat. Gorg. 469 B.

'Αζήμιος, ον, (α priv., ζημία) *without loss, scot-free, unharmed*, Hdt. 1, 212; †*without punishment*, ἀζήμιον ἀφείσθω, Plat. Legg. 648 C, so ἀζ. ὑπό τινος, Id. Rep. 366 A; ἐχθροὺς μεθεῖσα ἀζημίους, Eur. Med. 1050†: *not deserving punishment*, Soph. El. 1102: *not amounting to punishment*, Thuc. 2, 37, †but better here as—II. act., *not bringing punishment*, i. e. *not injuring, harmless*, Thuc. l. c. v. Arnold and Bloomf. ad l., and so in Joseph. Ant. Jud. 15, 5, 1†.—Adv. -ίως, *with impunity*, Philem. p. 397;† act., *with harmless intent*, Joseph. Ant. Jud. 15, 4, 4.

†'Αζήν, ῆνος, ὁ, Ion. for 'Αζάν, *Azan*, son of Arcas, Hdt. 6, 127, Paus. 8, 4, 2.

†'Αζηνία, ας, ἡ, *Azenia*, a deme of Attica; hence adj., 'Αζηνιεύς, Strab.

†'Αζησία, ας, ἡ, *Azesia*, a surname of Ceres, Soph. Fr. 809: cf. Lob. Aglaoph. p. 822 n.: also of Proserpina, *ἡ 'Αμέα τὴν 'Αζησίαν μετῆλθεν*, prov. of those who undertook a long and fruitless search, Paroem. Zenob. 4, 20: (cf. Erasm. Chil. 74).

*Αζηται, 3 sing. subj. pres. pass. from ἄζω, Hes. †Th. 99.

'Αζήτητος, ον, (α priv., ζητέω) *unexamined*, Aeschin. †57, 3†. Adv -τως, ἀζ. ἔχειν τινός, Philo.

'Αζηχής, ές, *unceasing, excessive*, ὀδύνη, Il. 15, 25, ὀρυμαγδός, Il. 17, 741: more freq. as adv., ἀζηχὲς †φα-

γεμεν καὶ πιέμεν, Od. 18, 3†, *μεμακυῖαι*, †Il. 4, 435†.—II. *hard, rough*, *κορύνη*, Ap. Rh. 2, 99; *θυμός*, v. l. Il. 15, 25, cf. Lob. Aj. 648. (Deriv. uncertain: acc. to some from *ἄζω*, *ἄζα*, in which case signf. II. would be the strict one: acc. to others from *ἠχέω* with an intens. prefix, *α-*, *ζα-*).

†'Αζῖλις, *ιδος*, *ἡ*, *Azīlis*, a city and river of Africa, Call. Ap. 89.

*ΑΖΟΜΑΙ, dep., used only in pres. and impf.; (an act. *ἄζω* only in Soph. O. C. 134):—*to stand in awe of, dread*, esp. the gods and one's parents, *ἄζ. 'Απόλλωνα, μητέρα*, Il. 1, 21, Od. 17, 401, and Trag.: also followed by inf. or *μή*..., Il. 6, 267, Od. 9, 478: *οὐχ ἄζομαι θανεῖν*, *I fear* not to die, Eur. Or. 1116, ubi vulg. *οὐ χάζομαι*: cf. Elmsl. Heracl. 600, Monk Alcest. 336: also intr., *to be awe-struck*, *ἀζόμενος*, Od. 9, 200: *ἄζεσθαι ἀμφί τινι*, Soph. O. T. 155.—(On the connexion between *ἄζομαι* and *ἄγαμαι*, v. Buttm. Lexil s. v. *ἄητος* 4.)

*Αζος, *ου*, *ὁ*, contr. from *ἄοζος*, *a servant*, Clitarch. ap. Ath. 267 C.

'Αζῠγής, *ές*,=*ἄζυξ*, Clem. Al.

'Αζῠγία, *ας*, *ἡ*, *the state of an ἄζυξ*, *celibacy*.

*Αζῠγος, *ον*,=*ἄζυξ*, *unwedded*, Luc. Am. 44.—2. *not a pair*, *σανδάλια*, Strab. †p. 259.

*Αζῡμος, *ον*, (*α* priv., *ζύμη*) *unleavened*, †*ἄρτος*, Ath. 109 B; *τὰ ἄζυμα*, *unleavened cakes*, or *bread*, LXX., but usu.†, *the feast of unleavened bread*, N. T.:—†metaph., *unfermented*, i. e. *unagglutinated*, *ἐξ ὀστοῦ καὶ σαρκὸς ἀζύμου κράσεως*, Plat. Tim. 74 D.

*Αζυξ, *ῠγος*, *ὁ*, *ἡ*, (*α* priv., *ζεύγνυμι*) *unyoked, unpaired*, and so usu. *unmarried*, Eur. Bacch. 694: more freq. c. gen., *ἄζυξ λέκτρων, γάμων, εὐνῆς*, Lat. *nuptiarum expers*, Eur. †Hipp. 546, I. A. 805, Med. 673.† (From the gen. were formed the new adjs. *ἄζυγος* and *ἀζυγής*.)

*ΑΖΩ, v. sub *ἄζομαι*.

*ΑΖΩ, *to dry, dry up, parch*, of the heat of the dog-star, Hes. Op. 585, Sc. 397.—Pass., *to become dry*, Il. 4, 487: *to be parched up, pine away* through grief, *ἄζηται κραδίην ἀκαχήμενος*, Hes. Th. 99: so also, *ἀσθείη τὴν ψυχήν*, Hdt. 3, 41, ubi Gaisf. *ἀσηθείη*. (*ἄζα, ἀζαίνω, αὔω, αὐαίνω, ἀτμός*).

†'Αζωΐα, *ας*, *ἡ*, (*ἄζωος* I) *the being without life, lifelessness*, Stob. Ec. Phys. 52, 18.

*Αζωνος, *ον*, (*α* priv., *ζώνη*) *confined to no zone* of the world, i. e. *found everywhere*.

*Αζωος, *ον*, (*α* priv., *ζωή*) *lifeless*, Eccl.—II. (*α* priv., *ζῶον*) *without worms in it*, of wood, Theophr.

†'Αζώρ, indecl., *ὁ*, *Azor*, masc. pr. n., N. T.

†'Αζώριον, *ου*, *τό*, *Azorium*, a town of Perrhaebia, Polyb. 28, 11, 1.

†'Αζωρος, *ου*, *ὁ*, *Azorus*, a city of Macedonia, Strab. p. 307.

*Αζωστος, *ον*, (*α* priv., *ζώννυμι*) *ungirt*, from hurry, Hes. Op. 343: in genl., *not girded*, Plat. Legg. 954 A.

†'Αζώτιοι, *ων*, *οἱ*, *the Azotii*, a people of Palestine, Strab.

†'Αζωτος, *ου*, *ἡ*, *Azotus*, a city of Palestine, Hdt. 2, 157; LXX., N. T. freq., now *Esdud*.

*Αζωτος, *ον*,=*ἄζωστος*.

'Αηδέω, *ῶ*, f. *-ήσω*, *to feel disgust at* a thing: from

'Αηδής, *ές*, (*α* priv., *ἦδος*) *unpleasant, annoying*, first in Hdt. 7, 101, and freq. in Plat. †Phaed. 84 B, Legg. 802 D, etc.†: of persons, *unfriendly, morose*, Dem. 1147, 12.—Adv. *-δῶς*, Plat. †Phaed. 88 C, etc.†: *ἀηδῶς ἔχειν τινί*, to be *on bad terms* with one, Dem. 500, 15; so, *ἀηδῶς διακεῖσθαι πρός τινα*, Lys. 145, 36. Hence

'Αηδία, *ας*, *ἡ*, *a being ill-pleased, disgust, dislike*, Plat. Legg. 802 D, and Oratt.—II. *unpleasantness, odiousness*, Dem. 564, 12, Aeschin. 64, 3, Theophr. Char. 20. Hence

'Αηδίζω, *to disgust one*:—pass., *to be disgusted with*, Eccl. Hence

'Αηδισμός, *οῦ*, *ὁ*, *disgust*, Sext. Emp.

'Αηδόνειος, *ον*, dub. for *ἀηδόνιος*, Herm. Op. 3, p. 306.

'Αηδονία, *ας*, *ἡ*, (*α* priv. *ἡδονή*) *loss of pleasure*, Diog. L. 2, 89, 90.

'Αηδονιδεύς, *έως*, *ὁ*, (dim. from *ἀηδών*) *a young nightingale*, Theocr. 15, 121, in poet. plur. *ἀηδονιδῆες*, cf. Valck. ad l. (p. 401 B.)

'Αηδόνιος, *ον*, (*ἀηδών*) *of* or *belonging to a nightingale*, *νόμος ἀ.*, *the nightingale's* dirge, Aesch. Fr. 412, cf. Ar. Ran. 684.

'Αηδονίς, *ίδος*, *ἡ*,=*ἀηδών*, *a nightingale*, Eur. Rhes. 550: dim. only in form.

'Αηδώ, said to be Aeol. for *ἀηδών*, of which we have gen. *ἀηδοῦς*, Soph. Aj. 628, dat. *ἀηδοῖ*, Ar. Av. 679.

'Αηδών, *όνος*, *ἡ*, but in Att. *ὁ*, Schäf. Mel. p. 65:—prob. at first *a songstress* (from *ἀείδω*), but as early as Hes. †Op. 201†, *the nightingale*: Hom. has it only of the daughter of Pandareüs, who was changed into a nightingale, Od. 19, 518: its epiths. are *χλωρηΐς* Od. l. c.), *χλωραύχην* (Simon. 158), *ξουθά* (Aesch. Ag. 1142), which seem to refer to its *color*; c. also *ποικιλόδειρος*: freq. also *λίγεια, λιγύφωνος*, etc., of its voice:—*Μουσῶν ἀηδόνες*, periphr. for *poets*, Valck. Phoen. 321:—*τεαὶ ἀηδόνες*, thy *strains*, Call. Ep. 47.

'Αήθεια, *ας*, *ἡ*, Ion. *ἀηθίη*, (*ἀήθης*), *unaccustomedness, novelty* of a situation, Batr. 72: *ἀήθ. τινος*, *inexperience of* a thing, Thuc. 4, 55.

'Αηθέσσω, poet. for *ἀηθέω*, *to be unaccustomed*, c. gen., *ἀήθεσσον ἔτι νεκρῶν*, Il. 10, 493, the only place where Hom. has it: Ap. Rh. shortened this into *ἀήθεσον* (or *-σαν*), 1, 1171.

'Αήθης, *ες*, (*α* priv., *ἦθος*) *unwonted, unusual, strange*, Aesch. Supp. 568, Soph. Tr. 869.—2. *unused to* a thing, c. gen., *μάχης*, Thuc. 4, 34.—II. *without ἦθος* or *character*, Arist. Poet. 25.—III. adv. *-θως*, *unexpectedly*, Thuc. 4, 17.

'Αηθία, *ας*, *ἡ*,=*ἀήθεια*, q. v.

'Αηθίζομαι, dep., *to be unaccustomed to* a thing, c. gen.; *to find* it *strange* or *unpleasant*, Strab. p. 303, ubi al. *ἀηδίζεσθαι*.

*Αημα, *ατος*, *τό*, *a blast, wind*, Aesch. Eum. 905, Soph. Aj. 674: from

*ΑΗΜΙ, †3 sing. pres. *ἄησι*, Hes. Op. 514, dual, *ἄητον*, Il. 9, 5; pl. *ἄεισι*. Hes. Th. 875†, inf. *ἀῆναι*, †Od. 3, 183†, *ἀήμεναι*, †3, 176†, part. *ἀείς*, †Il. 5, 526†: impf. 3 sing. *ἄη*, †Od. 12, 325, *ἄε* from *ἄω*, Ap. Rh. 1, 605†. Mid. and pass. *ἄημαι, ἀήμενος*: 3 impf. *ἄητο*, †Il. 21, 386†.

To breathe hard, blow, of the wind, Hom., and Hes.: the mid. and pass. forms are used sometimes in strictly pass. signf. *to be beaten* by the wind, *ὑόμενος καὶ ἀήμενος*, Od. 6, 131; but more usu. in a kind of intrans. signf., *to toss* or *wave about* as if by the wind, *δίχα θυμὸς ἄητο*, his mind *waved to and fro*, i. e. *was in doubt* or *fear*, Il. 21, 386; so, *θυμὸς ἄηται περὶ παίδων*, Ap. Rh. 3, 688: but, *μαρτύρια ἄηται ἐπ' ἀνθρώπους*, they are *wafted to and fro* among men, one knows not how, Pind. I. 4, 15; *περί τ' ἀμφί τε κάλλος ἄητο*, beauty *breathed* all around her, Ruhnk. H. Hom. Cer. 276; so, *τοῖον ἄητο ἀπὸ κρῆθεν*, Hes. Sc. 8.

†'Αηνόβαρβος, *ου*, *ὁ*, the Roman *Ahenobarbus*, Strab.

'Αήρ, *ἀέρος*, in Hom. *ἀήρ, ἠέρος*, while Hipp. has the nom. *ἠήρ*: in Hom., and Hes. *ἡ*, from Hdt. downwards *ὁ*, (Il. 5, 776; 8, 50, H. Cer 383, cannot be quoted for the masc usage, since there *πουλύς* and *βαθύ* need not be masc.: so *aer* was fem. in Enn., Gell. 13 20):—in Hom., and Hes., *the lower air, atmosphere, the thick air* or *haze* that surrounds the earth, opp. to *αἰθήρ*, *the pure upper air*, (v. esp. Il. 14, 288): hence *misty darkness, mist, gloom*; and so sometimes in prose, Foës. Oecon. Hipp.: but later usu. in genl. *air*, †Plat. Legg. 889 B, 891 C, etc.; prov. *ἀέρα δέρειν*, *to* beat *the air*, N. T. 1 Cor. 9, 26†.—Cf. Buttm. Lexil. s. v.—II. *the open space* in baths, Galen. (From *ἄω, ἄημι, as *αἰθήρ* from *αἴθω*.) [*ᾱ*, but *ᾰ* Soph. El. 87, and in one or two later poets, v. Herm. ad l.]

*Αησις, *εως*, *ἡ*, (*ἄημι*)=*ἄημα*, *a blowing*, Eur. Rhes. 417.

'Αήσσητος, *ον*, Att. *ἀήττητος*, (*α* priv., *ἡσσάω*) *unconquered, not beaten*, Thuc. 6, 70.—2. *unconquerable*, Plat. Rep. 375 B.

'Αήσῠλος, for *αἴσυλος*, *wicked*, Il. 5, 876.

'Αήσῠρος, *ον*, (*ἄω, ἄημι*) *light as air*, hence *little*, Aesch. Pr. 461, ubi v. Blomf.: *aloft*, Ap. Rh. 2, 1101.

'Αητέομαι, dep. (*ἀήτης*) *to fly*, Arat. 523.

'Αήτη, *ης*, *ἡ*,=sq., Hes. Op. 643, 673.

'Αήτης, *ου*, *ὁ*, (*ἄω, ἄημι*) *a blast, gale*, *ἀνέμοιο, ἀνέμων. Ζεφύροιο ἀῆται*, †Il. 14, 254, etc., Hes. Op. 619; Plat., Crat. 410 B, says *οἱ ποιηταὶ τὰ πνεύματα ἀήτας καλοῦσι*†: absol., *a wind*, Theocr. 2, 38.

†'Αήτης, *ου*, *ὁ*, *Aëtes*, an Athenian polemarch, Dem. 1358, 23.

'Αητόρροος, *ον*, contr. *-ρους, ουν*, (*ῥέω*) *creating ἀῆται*, a word coined by Plat. Crat. 410 B.

*Αητος, *ον*, an old word, only found in phrase, *θάρσος ἄητον*, Il. 21, 395: but quoted also from Aesch. (Fr. 2) by Hesych., *ἀήτους· μεγάλας*:—prob. from *ἄημι*, hence orig. *stormy*, and so *violent, terrible*, like *αἴητος*: but cf. Buttm. Lexil. s. v.

'Αητός, *ὁ*, poet. for *ἀετός*, *an eagle*, cf. *αἰητός*, Arat. Phaen. 315.

'Αήττητος, *ον*, later Att. for *ἀήσσητος*, q. v.

*Αηχος, *ον*, *without sound*.

'Αθᾰλάσσευτος, *ον*, Att. *-ττευτος*, (*α* priv., *θαλασσεύω*)=*ἀθαλάσσωτος*.

'Αθαλασσία, *ας*, *ἡ*, Att. *-ττία*, *ignorance of the sea*, Gal.: from

'Αθάλασσος, *ον*, Att. *-ττος*, (*α* priv., *θάλασσα*) *without sea, far from it, inland*, Menand. p. 160.—II. *not mixed with sea-water*, *οἶνος*, Damocr. ap Gal., Horace's *vinum maris expers* [*ᾰθᾰ-*]

'Αθᾰλάσσωτος, *ον*, Att. *-ττωτος*, (*α* priv., *θαλασσόω*) *unused to the sea, never having been at sea*, Ar. Ran. 204

'Αθᾰλής, or *ἀθαλλής*, *ές*, (*α* priv., *θάλλω*) of the bay, *not verdant*, Plut Pomp. 31.

'Αθαλπής, *ές*, (*α* priv., *θάλπος*) *without warmth*, †Nonn. D. 37, 151†. Adv *-πέως*, Hipp.

†'Αθάμαν, *ᾶνος*, *ὁ*, genl. in plur. *οἱ* 'Αθαμᾶνες, *the Athamanes*, a Thessalian race, expelled by the Lapithae,

which settled in Epirus around Mt. Pindus, Strab., Pol., etc.

†’Αθᾰμᾱνία, ας, ἡ, *Athamania*, a region in Epirus, the territory of the Athamanes, Strab., Pol.

†’Αθαμάντιος, α, ον, *of* or *belonging to Athamas; πεδίον ’Αθαμ.*, a plain in Phthiotis, Ap. Rh. 2, 514.

†’Αθαμαντίς, ίδος, ἡ, *daughter of Athamas*, i. e. Helle, Aesch. Pers. 70: as fem. adj., *of Athamas.*

†’Αθάμας, αντος, ὁ, *Athamas*, son of Aeolus king of Orchomenus, and father of Phrixus and Helle, Hes. Fr. 28, 4.—Others of this name in Paus., etc.

’Αθαμβεί, adv., *fearlessly.*

’Αθαμβής, ές, (α priv., θάμβος) *fearless*, Mel. 91: *ἀθ. τινός, without fear of* a thing, Phryn. ap. Hesych. †σκότου, Plut. Lyc. 16. Hence

’Αθαμβία, ας, ἡ, *fearlessness*, Democr. ap. Cic. Fin. 5, 29.

†’Αθάνᾱ, ας, ἡ, Dor. for ’Αθήνη, Tragg.; acc. to Pors., Eur. Or. 26, the Tragic writers use only the Dor. form.

†’Αθᾱνάα, ἡ,=foreg., Theocr. 28, 1.

’Αθᾰνᾰσία, ας, ἡ, (ἀθάνατος) *immortality*, Plat. Phaedr. 246 A, etc.; v. Buttm. Lexil. s. v. ἀμβρόσιος 4.

’Αθᾰνᾰτίζω, (ἀθάνατος) *to make immortal*, Arist. ap. Ath. 697 B.—Pass., *to become* or *be immortal*, Polyb. 6, 54, 2.—II. *to hold one's self immortal*, Hdt. 4, 93, etc. Hence

’Αθᾰνᾰτισμός, οῦ, ὁ, *the gift of* or *belief in immortality*, Diod. 1, 1.

’Αθάνατος, ον, also η, ον (as always in Hom. †but seldom in Att. poets, Elmsl. Med. 807†) (α priv., θάνατος):—*undying, immortal*, freq. in Hom., and Hes., opp. to θνητός and βροτός: hence ἀθάνατοι, οἱ, *the Immortals*, Hom.: hence of things, etc., *everlasting*, ἀθ. κακόν, Od. 12, 118; so, ἀθ. κλέος, μνήμη, δόξα, ὀργή, etc.—also, οἱ ἀθάνατοι, *the immortals*, a body of troops in which every vacancy was filled up by successors appointed beforehand, Hdt. 7, 83, 211; so, ἀθ. ἀνήρ, one whose successor in case of death is appointed, Ib. 31 (as we say, *the king never dies*):—ἀθ. ὁ θάνατος, death is *a never-ending, unchanging state*, Amphis Gynaecocr. 1. Adv. τως, †Anth. P. 9, 570†. [ᾱθᾰνᾰτος in Ep. and *sometimes* so in Trag., Pors. Med. 139; yet only as an exception, Elmsl. Ar. Ach. 47.]

†’Αθανατόω, ῶ, f. -ώσω, *to make immortal*, Tzetz.

†’Αθᾰνής, ές,=ἀθάνατος, Max. Tyr.

῎Αθαπτος, ον, (α priv., θάπτω) *unburied*, Il. 22, 386, etc.—II. *unworthy of burial*, Anth. †P. 9, 498.

’Αθάρα, ας, ἡ; Att. ἀθάρη, Piers. Moer. 184; also ἀθήρη:—*groats* or *meal, a porridge thereof*, Ar. Plut. 673, Pherecr. Metall. 1, 3. (An Egypt. word, acc. to Plin. 22, 25.) [ᾰθᾰ-]

’Αθαρσής, ές, (α priv., θάρσος) *discouraged, downhearted*, Plut. Cic. 35: †τὸ ἀθαρσές, *the want of boldness, cowardice*, Id. Nic. 4.—Adv. -ῶς, Id. Pomp. 50.

’Αθᾰρώδης, ες, (εἶδος) *like ἀθάρη.*

’Αθαυμασία, ας, ἡ, dub. collat. form of ἀθαυμαστία, Lob. Phryn. 509.

’Αθαυμαστεί, and -τί, adv., *without wonder.*

’Αθαυμαστία, ας, ἡ, *the character of an ἀθαύμαστος*, Horace's *nil admirari*, Strab.: from

Αθαύμαστος, ον, (α priv., θαυμάζω) *not wondering at* any thing (cf. foreg.), hence adv. -τως, Soph. Fr. 810.—II. *not wondered at* or *admired*, Luc. Amor. 13.

’Αθεάμων, ον, gen. ονος, (α priv., θεάομαι) *not beholding.* Adv. -νως, [ᾱμ]

’Αθέᾱτος, ον, (α priv., θεάομαι) *unseen, invisible*, Plut. Num. 9, etc.; *secret*, Pseudo-Phocyl. 94.—II. act., *not seeing, blind to*, τινός, Xen. Mem. 2, 1, 31.

’Αθεεί, adv., (α priv., θεός) *without the aid of God*, usu. c. negat., οὐκ ἀθεεί, Horace's *non sine Dis*, Od. 18, 353.

†’Αθεησίη, ης, ἡ, Ion. for unusu. ἀθεασία, (ἀθέατος) *the being without sight, blindness*, Aretae.

’Αθεΐα, ας, ἡ,=ἀθεότης, Eccl.

’Αθείαστος, ον, (α priv., θειάζω) *uninspired*, οὐκ ἀθ., Plut. Cor. 33.

’Αθελβάζω and ἀθέλβω, *to filter*, Hesych.

’Αθελγής, ές, (α priv., θέλγω) *unappeased*, Nonn. †D. 33, 200.

’Αθέλγω,=ἀμέλγω, Hipp.

’Αθέλεος, ον, (α priv., θέλω)=sq., dub. l. Aesch. Suppl. 862.

’Αθέλητος, ον, (α priv., θέλω) *unwilling*:—adv. -τως, Aspas. ap. Ath. 219 D.

῎Αθελκτος, ον, (α priv., θέλγω) †*not to be soothed*†, *implacable*, Aesch. Supp. 1056.

’Αθεμέλιος, ον, and -ίωτος, ον, (α priv., θεμέλιον) *without foundation.*

’Αθέμηλος, ον, dub. for foreg.

῎Αθεμις, ιτος, ὁ, ἡ, (α priv., θέμις) *lawless*, Pind. P. 3, 56; 4, 193, and Eur. †Ion 1093†. Comp. -ίστερος, Opp. †H. 1, 756.

’Αθεμιστία, ας, ἡ, *lawlessness*, App. Civ. 2, 77: and

’Αθεμίστιος, ον, *lawless, godless*, Hom. (only in Od., †18, 141, etc.†); usu. in phrase ἀθεμίστια εἰδώς, *versed in wickedness*, †9, 189, etc.: from

’Αθέμιστος, ον, (α priv., θέμις) *lawless, without law* or *government, godless*, Lat. *nefarius*, of the Cyclopes, Il. 9, 63, Od. 9, 106; of things, Hdt. 7, 33, etc.: †in compar. Xen. Cyr. 8, 8, 5†. Adv. -τως, †Phaennis ap. Paus. 10, 15, 3.

’Αθεμιστουργία, ας, ἡ,=ἀθεμιστία.

’Αθεμιστουργός, όν, (ἀθέμιστος, *ἔργω) *doing lawless deeds.*

’Αθέμῐτος, ον,=ἀθέμιστος, v. l. Hdt. 7, 33, Antipho 113, 39, Bekk., Plut. Aem. 19. Adv. -τως, †App. Bell. Pun. 53.

῎Αθεος, ον, (α priv., θεός) *without God, denying the gods*, esp. those recognised by the state, Plat. Apol. 26 C, etc.: hence several philosophers were named ἄθεοι, Cic. N. D. 1, 23.—II. in genl., *godless, ungodly*, Pind. P. 4, 288, and Trag.—III. *abandoned of the gods*, Soph. O. T. 661; and so in adv. -ως, Ib. 254, El. 1181.—On the word v. Sturz in Comm. Soc. Phil. Lips. 2, p. 64. Hence

’Αθεότης, ητος, ἡ, *ungodliness*, Plat. Polit. 308 E: *atheism*, Philo.

’Αθεραπεία, ας, ἡ,=sq., *neglect of medical care*, Antipho 127, 38.

’Αθερᾰπευσία, ας, ἡ, *want of attendance* or *care*: usu. c. gen., *neglect of* a thing, θεῶν, ἱερῶν, Plat. Rep. 443 A; σώματος, Theophr.: from

’Αθεράπευτος, ον, (α priv., θεραπεύω) *not attended to* or *cared for, neglected*, Xen. Mem. 2, 4, 3; τὸ σῶμα, Dion. H. †3, 22†, etc.—II. *unhealed, incurable*, Luc. Ocyp. 27. Adv. -τως, Philo. [ρᾰ]

’Αθερηΐς, ΐδος, ἡ, *having ἀθέρες* or *spikes*, Nic. Th. 848.

’Αθερίζω: f. -ίσω, in Ap. Rh. also -ίξω:—*to slight, make light of*, Lat. *nihil curare*, in Hom. always c. acc. pers., as Il. 1, 261, Od. 8, 212: also c. gen. like ἀμελεῖν, oft. in Ap. Rh. †2, 477, etc.†:—mid. in Dion. P. 997. (Better from θέρω, θεραπεύω, than from ἀθήρ.)

’Αθερίνη, ης, ἡ, *a poor bony fish*, Arist. H. A. 6, 17, 6. [ᾰ, ῑ Opp. †H. 1, 108.]

’Αθέριστος, ον, (ἀθερίζω) *unheeded.*—II. (α priv., θερίζω) *not reaped.*

’Αθέρμαντος, ον, (α priv., θερμαίνω) *not heated*: in Aesch. Cho. 629, ἀθ. ἑστία, prob. a household *not heated by strife* or *passion.*

῎Αθερμος, ον, (α priv., θερμός) *without warmth*, τὸ ἄθερμον, Plat. Phaed. 106 A.

†’Αθερολόγιον, ου, τό, (ἀθήρ, λέγω) *a forceps for extracting thorns, splinters*, etc., Medic.

’Αθερολόγος, ον, (ἀθήρ, λέγω) *gathering ears of corn.*

’Αθερώδης, ες, (ἀθήρ, εἶδος) *like ears of corn, full of them.*—2.=ἀθαρώδης, Gal.

’Αθεσία, ας, ἡ, *faithlessness, fickleness*, Polyb. 3, 17, 2, etc.

’Αθεσμία, ας, ἡ, (ἄθεσμος) *lawlessness*, Eccl.

’Αθέσμιος, ον, (α priv., θεσμός) *lawless*, Nonn.: also ἄθεσμος.

’Αθεσμόβιος, ον, (ἄθεσμος, βίος) *living a lawless life*, Nonn.

’Αθεσμόλεκτρος, ον, (ἄθεσμος, λέκτρον) *joined in lawless love*, Lyc. 1143.

῎Αθεσμος, ον,=ἀθέσμιος, Plut. Caes. 10, etc. Adv. -μως.

’Αθέσφᾰτος, ον, in Ap. Rh. also η, ον (α priv., θέσφατος):—*beyond even a god's power to express*: hence *inexpressible, unutterable, ineffable*, of horrible or awful things, ὄμβρος, θάλασσα, νύξ, Il. 3, 4, Od. 7, 273; 11, 373: but also simply of *vast* quantities or size, ἀθ. οἶνος, σῖτος, Od. 11, 61; 13, 244; βόες, 20, 211: then *wondrous* in point of beauty, ὕμνος, Hes. O. 660:—very rare in Trag., ἀθ. θέα, Eur. I. A. 232. Cf. Buttm. Lexil. s. v. θέσκελος 7.

’Αθετέω, ῶ, f. -ήσω: (ἄθετος):—*to set aside, disregard* a treaty, oath, promise, etc., ἀθ. πίστιν, etc., Polyb. 8, 2, 5, etc.; also c. dat., *to refuse one's assent* to a thing, Id. 12, 14, 6.—II. in Gramm., *to reject as spurious*,=ὀβελίζω. Hence

’Αθέτημα, ατος, τό, *a breach of faith, transgression*, Dion. H. †4, 27.

’Αθέτησις, ἡ, (ἀθετέω) *abolition, rejection*, Cic. Att. 6, 9.

’Αθετητέον, verb. adj., *one must set aside*, Polyb. 3, 29, 2.

῎Αθετος, ον, (α priv., τίθημι) *without position* or *place*; a unit (μονάς) is called οὐσία ἄθετος as opp. to a point (στιγμή), which is οὐσία θετός, Arist. Anal. Post. 1, 27.—II. *set aside, invalid*, Polyb. 17, 9, 10: hence *useless, unfit*, Diod. 11, 15. Adv. -τως,=ἀθέσμως, *lawlessly, despotically*, Aesch. Pr. 150.

’Αθεωρησία, ας, ἡ, (ἀθεώρητος) *want of observation*, Diod. 1, 37.

’Αθεωρητί, adv., *inconsiderately*, Antipho ap. Harp.: from

’Αθεώρητος, ον, (α priv., θεωρέω) *not seen, not to be seen*, Arist. Mund. 6, 26.—2. *unexamined*, Plut.? †Diod. S. 3, 36†.—II. actively, *not having observed*, †*unobservant*, Plut. 2, 405 A†: *without technical knowledge.* Hence adv. -τως, Plut. †Num. 18.

’Αθήητος, ον, Ion. for ἀθέατος, Nonn.

†’Αθηλής, ές, (α priv., θηλή) *not having suckled*, μαζός, Nonn. D. 48, 361 Tryph. 34.

Ἄθηλος, ον, (α priv., θηλή) *unsuckled*, Ar. Lys. 881 : *just weaned*, Horace's *jam lacte depulsus*, Simon. 146.

Ἀθήλυντος, ον, (α priv., θηλύνω) *not made womanish*, Anth. ?

Ἄθηλυς, υ, (α priv., θῆλυς) *not womanish*, Plut. 2, 285 C : *indelicate*, Id. Lyc. et Num. 3.

Ἀθηνᾶ, ᾶς, ἡ, contr. from Ἀθηνάα, Ἀθηναία, in Hom. Ἀθήνη, Ἀθηναίη : Dor. Ἀθάνα, which is also in Att. poets : Aeol. Ἀθανάα :—*Athena*, called *Minerva* by the Romans, the tutelary goddess of Athens. Boeckh P. E. says that Ἀθηνᾶ was not used for Ἀθηναία before the time of Euclides.

†Ἀθηναγόρας, ου and α, ὁ, *Athenagoras*, a Samian ambassador, Hdt. 9, 90. — 2. a Syracusan magistrate, Thuc. 6, 35.—Others in Diod., Polyb., etc.

†Ἀθηνάδας, ου and α, ὁ, *Athenadas*, a Trachinian, Hdt. 7, 213. — 2. a Sicyonian, Xen. Hell. 3, 1, 15.

†Ἀθήναζε, adv., = Ἀθήνασδε, v. sub sq.

Ἀθῆναι, ῶν, αἱ, *the city of Athens*, Hom. ; like Θῆβαι, etc., in plur., because it consisted of several parts : the older sing. form Ἀθήνη occurs in Od. 7, 80 : Ἀθῆναι in genl.=Ἀττική, of the whole country, Hdt. 9, 17 : Ἀθήναζε, *to* or *towards Athens* : Ἀθήνηθεν, poet. Ἀθήνηθε and Ἀθήνοθεν, *from Athens* : Ἀθήνησι, †Arr. An. 1, 1, 1†, *at Athens*, which forms were more Att. than εἰς Ἀθήνας, ἐξ Ἀθηνῶν, and ἐν Ἀθήναις, Greg. Cor. p. 165, cf. Heind. Plat. Hipp. Maj. 281 A.—†Other cities of this name in Boeotia, Paus. 9, 24, 2, and in Euboea, called αἱ Διάδες, near Dium, Strab. p. 446.

Ἀθήναια, ων, τά, older name of the Παναθήναια, Paus. 8, 2, 1.

†Ἀθηνᾱΐζω, (Ἀθῆναι) *to be an Athenian*, Just. M.

†Ἀθηνᾱϊκός, ή, όν, (Ἀθηνᾶ) *of* or *belonging to Minerva, resembling Minerva*, Procl.

Ἀθηναῖον, ου, τό, (Ἀθηνᾶ) *the temple of Minerva*. Hdt. 5, 95.—†II. as pr. n., from containing her temple,—1. a promontory of Campania, Strab. —2. a town of Arcadia, Polyb. 2, 46, 5.—3. a place in Sicily near Himera, Diod. S. 5, 3.

Ἀθηναῖος, α, ον, *Athenian, of* or *from Athens*, Il. †2, 551 ; fem. Ἀθηναία, seldom occurs, in place of it usu. Ἀτθίς or Ἀττική.

†Ἀθήναιος, ου, ὁ, *Athenaeus*, a Lacedaemonian, Thuc. 4, 119.—2. a celebrated writer, of Naucratis. — Others in Plut., etc.

†Ἀθηναΐς, ίδος, ἡ, *Athenaïs*, a priestess of Erythrae, Strab. p. 645.

†Ἀθήνηθεν, Ἀθήνησι, v. sub Ἀθῆναι.

Ἀθηνιάω, ῶ, *to long to be at Athens*, Luc. Pseudol. 24.

†Ἀθήνιον, ου, ἡ, *Athenium*, fem. pr. n., Anth. P. 5, 138.

†Ἀθηνίων, ωνος, ὁ, *Athenion*, masc. pr. n., Ath. 211 D, etc.

†Ἀθηνογένης, ους, ὁ, *Athenogenes*, masc. pr. n., Ath. 399 A.

†Ἀθηνόδωρος, ου, ὁ, (Ἀθηνᾶ, δῶρον) *Athenodorus*, a stoic philosopher, son of Sandon, surnamed Καναvίτης, Strab. p. 674, Luc. Macrob. 21. — 2. another, surnamed Κορδυλίων, friend of Cato the younger, Id., Plut. Cat. Min. 10, etc.—Others in Dem., Strab., etc.

†Ἀθηνοκλῆς, έους, ὁ, *Athenocles*, an Athenian, Strab. p. 547.

†Ἀθηνόκριτος, ου, ὁ, *Athenocritus*, father of Democritus, acc. to some accounts, Diog. L. 7, 34.

†Ἀθηνοφάνης, ους, ὁ, *Athenophanes*, masc. pr. n., Plut. Alex. 35.

†Ἀθηνώ, οῦς, ἡ, *Atheno*, daughter of Lycomedes, Leon. Tar. 8.

ἈΘΗ'Ρ, έρος, ὁ, *the beard* or *spike* of an ear of corn, *an ear of corn* itself, Lat. *spica*, Hes. Fr. 2, 2. — †2. *chaff*, metaph. οὐ γὰρ καλάμη καὶ ἀθέρες ὑμεῖς ἐστε, Luc. Anach. 31†.—II. *the point* or *barb* of a weapon, Aesch. Fr. 145, and Hipp. ; †cf. Plut Cat. Min. 70. [ᾰ]

Ἀθήρᾱτος, ον, (α priv., θηράω) *not to be caught*, Ael. N. A. 1, 4 :— †met. *unattainable*, Clem. Al., Philo.—2. *not caught*, in Ion. form, ἀθηρήτοισι λαγωοῖς, Opp. C. 1, 514 Lehrs. — Cf. Mehlhorn Anacreont. p. 242.

Ἀθήρευτος, ον, (α priv., θηρεύω) †*uncaught, unhunted*†, Xen. Cyr. 1, 4, 16.

Ἀθήρη, ης, ἡ,=ἀθάρη, Diosc.

Ἀθηρηλοιγός, οῦ, ὁ, (ἀθήρ, λοιγός) *consumer of ears of corn*, epith. of a winnowing-fan (πτύον), Od. 11, 128 ; 23, 275 : cf. ἀθηρόβρωτος.

†Ἀθήρητος, ον, Ion. for ἀθήρατος, q. v. 2.

Ἀθηρία, ας, ἡ, (ἄθηρος) *want of game*, Ael. N. A. 7, 2.

Ἀθηρόβρωτος, ον, (ἀθήρ, βιβρώσκω) *devouring ears of corn*, ἀθ. ὄργανον, i. e. a winnowing-fan, Soph. Fr. 404 ; cf. ἀθηρηλοιγός.

Ἄθηρος, ον, (α priv., θήρ) *without wild beasts* or *game*, Hdt. 4, 185 : τὸ ἄθηρον,=ἀθηρία, Plut. 2, 981 C.—II. (α priv., θήρα) *without the chase*, ἄθ. ἡμέρα, a *blank* day, Aesch. Fr. 225.

Ἀθηρώδης, ες, (εἶδος)=ἀθερώδης.

Ἀθήρωμα, ατος, τό, *a tumor full of matter like* ἀθήρη, Galen.

Ἀθησαύριστος, ον, (α priv., θησαυρίζω) *not treasured up, not to be treasured up*, Plat. Legg. 844 D.

Ἀθῐγής, ές, (α priv., θιγγάνω, θιγεῖν) *untouched* ; †*unwedded*, Anth. Append. 248.

Ἄθικτος, ον, (α priv., θιγγάνω, θιγεῖν) *untouched*, usu. c. gen., *untouched by* a thing, ἀκτῖνος, Soph. Tr. 686 ; ἡγητῆρος, O. C. 1521, etc. ; also c. dat., νόσοις ἄθ., Aesch. Suppl. 561.—2. *not to be touched, holy, sacred*, Aesch. Ag. 371, Soph. O. T. 891. — II. act. *not touching*, c. gen., κερδῶν, Aesch. Eum. 704.

Ἄθλαστος, ον, (α priv., θλάω) *not crushed*, Arist. Meteor. 4, 8.

Ἀθλεύω, contr. from Ep. ἀεθλεύω : f. -εύσω : (ἆθλος) : — *to contend for a prize, combat, wrestle*, Il. (but always in the longer form ἀεθλ-).—II. rarely, *to struggle, endure, suffer*, Il. 24, 734 (the only place where Hom. uses the contr. form, v. Spitzn. ad l.), Aesch. Pr. 95.—The common form in Att. is ἀθλέω.

Ἀθλέω, ῶ, f. -ήσω, in Hom. = ἀθλεύω, Il. 7, 453 ; 15, 30 ; (he has not the form ἀεθλέω at all.) But the Att. use ἀθλέω in both signfs. of ἀθλεύω, *to contend*, κατὰ ἀγωνίαν, Plat. Tim. 19 B ; ἀθλεῖν κινδύνευμα, πόνον, *to endure* danger, toil, Soph. O. C. 564. Eur. Supp. 317.—II. *to be an athlete*, Plut. 2, 795 E.

Ἄθλημα, ατος, τό, (ἀθλέω) *a contest, struggle*, Plat. Legg. 833 C : *toil*. —II. *that which is won by toil* or *exertion*. — III. *an implement of labor*, Theocr. 21, 9.

Ἄθλησις, εως, ἡ, (ἀθλέω) *a contest, combat*, esp. of athletes, Polyb. †5, 64. 6 ; Plut. Thes. 10.

Ἀθλητήρ, ῆρος, ὁ, Od. 8, 164 : older form of sq.

Ἀθλητής, contr. from ἀεθλητής, οῦ, ὁ : (ἀθλέω) : — *a combatant, champion* ; esp. *a prize-fighter*, Lat. *athleta*, Pind. in both forms, †N. 5, 90 ; 10, 95 ; I. 6, 106† : also as adj., ἀθλ. ἵππος, a *race* horse, Plat. Parm. 137 A. — II. in genl., *one practised* or *skilled in, master of* a thing, c. gen., πολέμου, Plat. Rep. 543 B ; τῶν καλῶν ἔργων, Dem. 799, 16 ; ἀθλ. τῆς ἀληθινῆς λέξεως, Schäf. Dion. Comp. p. 415 ; ἀθλ. γῆς, a skilful farmer, Philostr. Hence

Ἀθλητικός, ή, όν, *belonging to an athlete, athletic, robust*, ἕξις, Arist. Pol. 8, 8, 3 ; †σῶμα, Plut. Fab. 19† : ἀγῶνες ἀθλ., Plut. †2, 724 F†. Adv. -κῶς, Id. †2, 192 C.

Ἀθλῐβής, ές, (α priv., θλίβω) *not pressed*, †μαζοί, Nonn. D. 9, 31. — 2. *not pressing, slackened*, χαλινός, Id. 37, 220.

†Ἄθλιβος, ον,=foreg. 1, Galen.

Ἄθλιον, ου, τό, contr. from Ep. ἀέθλιον,=ἆθλον, *the prize of contest*, Hom. : but also=ἆθλος, *contest*, Od. 24, 169, and later Ep.—Hom. always uses Ep. form.

Ἄθλιος, ία, ιον, also ος, ον, Eur. Alc. 1038, etc. ; contr. from ἀέθλιος (ἄεθλον, ἆθλον) :—*toilsome, painful*, hence in genl., *unhappy, wretched*, very freq. in Att. from Aesch. downwards :—hence also to denote imperfection of any kind, *miserable, wretched*, in a moral sense, Dem. 142, 18 ; also of ability, ἄθλ. ζώγραφος, a *wretched* painter, Plut. 2, 6 F.—Adv. -ίως, ἀθλ. ἔχειν, Eur. H. F. 707, etc.—II. *of* or *belonging to contest*, only in form ἀέθλιος (q. v.) Hence

Ἀθλιότης, ητος, ἡ, *suffering, wretchedness*, Plat. Rep. 545 A, etc.

Ἄθλιπτος, ον, (α priv., θλίβω)= ἀθλιβής, Galen.

Ἀθλοθεσία, or -θετία, ας, ἡ, *the office of* ἀθλοθέτης, Ar. Fr. 585, ubi v. Dind.

Ἀθλοθετέω, ῶ, f. -ήσω, (ἆθλον, τίθημι) *to propose a prize*, in genl., *to offer rewards*, τινί, Ath. 539 B.—II. *to manage, direct*, Heliod.

Ἀθλοθετήρ, ῆρος, ὁ,=sq., Anth †Append. 130.

Ἀθλοθέτης, ου, ὁ, (ἆθλον, τίθημι) *one who gives, awards the prize, the judge* or *steward* in the games, also βραβεύς, Plat. Legg. 764 D, etc.

Ἀθλοθετία, ας, ἡ, = ἀθλοθεσία. q. v.

ἎΘΛΟΝ, ου, τό, contr. from Ep ἄεθλον, which alone is used by Hom., Pind., and Hdt., and is sometimes found in Trag. : *the prize of contest*, in genl., *a gift, present*, Il. 23, 413, 620, etc. : in Od. only 11, 548 : *a reward, recompense*, freq. in Pind., and Trag. : also in prose, ἆθ. ἀρετῆς Thuc. 2, 46, ἁμαρτημάτων, Lys. 96, 8. Phrases : ἆθλα κεῖται or πρόκειται, *prizes* are proposed, Hdt. 8, 26 ; 9, 101 ; ἆθλα προφαίνειν, *to propose them*, Xen. Cyr. 2, 1, 23 ; ἆθλα λαμβάνειν or φέρεσθαι, to win *prizes*, Plat., etc. ; cf. Thuc. 6, 80 : ἆθ. ποιεῖσθαι τὰ κοινά, Thuc. 3, 82.—II. in plur. also=ἆθλος, *a contest, combat*, Od. 24, 89, Soph. Phil. 508 : also in sing., Xenophan. ap. Ath. 414 A.—III. in plur. also, *the place of combat*, Lat. *arena*, Plat. Legg. 868 A.—Cf. sq.

Ἀθλονικία, ας, ἡ, (ἆθλον, νίκη) *victory in the games*, Pind. N. 3, 11.

ἎΘΛΟΣ, ου, ὁ, contr. from Ep. ἄεθλος, which is always used by Hom. (except in Od. 8, 160), Pind., and Hdt. :—*a contest* either in war or sport, esp., *contest for a prize, toil, trouble*, like πόνος, Lat. *labor*, Hom. : ἄθλος πρόκειται, *a task* is set one, Hdt. 1, 126; ἆθλον προτιθέναι, to set it, Id. 7, 197.—On the difference of ἆθλον and ἄθλος, v. Coray Isocr. Paneg. 37.

'Αθλοσύνη, ης, ἡ,=ἄθλος, Anth. P. 6, 54.

'Αθλοφόρος, ον, (ἆθλον, φέρω) *bearing away the prize, victorious*, ἵππος, Il. 9, 124, ἄνδρες, Pind. O. 7, 13, etc. : in Ep. form ἀεθλ-, Il. 22, 22, and Hdt.

†'Αθμονή. ῆς, ἡ, *Athmone*, a deme of the Attic tribe Cecropis; hence Αθμονεύς, έως, ὁ, one *of* (the deme) *Athmone*, Ar. Pac. 190.

Ἄθολος, ον, (α priv., θολός) *not muddy, clear*, Luc. de Hist. Conscr. 51.

'Αθόλωτος, ον, (α priv., θολόω) *untroubled*, of water, Hes. Op. 593.

Ἄθορος, ον, (α priv., θρώσκω, θορεῖν) of animals, *veneris expers*, †act., Anton. Lib. 13.

'Αθορύβητος, ον, (α priv., θυρυβέω) *undisturbed* : τὸ ἀθ., *tranquillity* of mind, Xen. Ages. 6, 7.

'Αθόρῠβος, ον, (α priv., θόρυβος) *without uproar, undisturbed, tranquil*, Plat. Legg. 640 C. Adv. -βως, Eur. Or. 630.

Ἆθος, Dor. for ἦθος.

†'Αθόως, ω, ὁ, Ep. for Ἄθως, q. v.

'Αθραγένη, ης, ἡ, *a tree, the wood of which made tinder*, Theophr.

Ἄθρακτος, ον, (α priv., θράσσω)= ἀτάρακτος, Soph. Fr. 812.

'Αθράνευτος, ον, (α priv., θρανεύω) *not stretched* or *spread*, Eur. ap. Hesych.

Ἄθραυστος, ον, (α priv., θραύω) *unbroken, undestroyed, unhurt, sound*, Eur. Hec. 17, etc. : *not to be broken*, Plut., etc.—†Adv. -ως, Geop.

Ἄθρεπτος, ον, (α priv., τρέφω) *unnurtured*, dub. l. Mel. 95, 5.

'ΑΘΡΕ΄Ω, ῶ, f. -ήσω, (v. Elmsl. Med. 519) : Att. ἀθρέω :—*to look earnestly, to gaze at*, c. acc., Il. 12, 391; 14, 334 : also absol., *to gaze*, (though an acc. can easily be supplied), Od. 12, 232; 19, 478; ἀθρεῖν εἴς τι, *to look* into a thing, Il. 10, 11.—2. later, of the mind, *to look at* or *into* a thing, *to examine, consider, regard*, Pind. P. 2, 129, and Att. : ἀθρεῖν εἰ..., πότερον.., μή.., *to consider whether*.., Soph. Ant. 1077, and Plat. : ἄθρει, ἄθρησον, *consider, take notice, see*, Eur., and Plat.—Later poets have an aor. mid. ἀθρήσασθαι, e. g. Timon 6. (Prob. from the same root as θεωρέω, with *a* copul. or euphon.) Hence

'Αθρήματα, τά,=ὀπτήρια, Hesych.

'Αθρηνί, adv., (α priv., θρῆνος) *without mourning*.

'Αθρητέον, verb. adj. from ἀθρέω, *one must consider*, Eur. Hipp. 379.

†'Αθριάμβευτος, ον, (α priv., θριαμβεύω) *without triumph*, Eccl.

†Ἄθριβις, ιος, ἡ, *Athribis*, a city of the Aegyptian Delta, Strab. p. 813. Hence

'Αθριβίτης, ου, ὁ, *of Athribis*; νομὸς 'Αθρ., *the Athribitic* nome, Hdt. 2, 166. [ῑτ]

Ἄθριξ, τρῐχος, ὁ, ἡ, (α priv., θρίξ) *without hair*, Matro ap. Ath. 656 F : cf. ὄθριξ.

Αθρῑπήδεστος, ον, (α priv., θρίψ, ἐδεστός) *not worm-eaten*, Theophr., in irreg. superl. ἀθριπηδέστατος : cf. ἀκορέστατος.

'Αθροίζω, f. -οίσω : (ἀθρόος) : — *to gather together, collect*, esp., *to levy* forces, ἀθρ. στράτευμα, δύναμιν, etc., Thuc., and Xen. †An. 1, 2, 1; Id. 1, 1, 1† : Τροίαν ἀθρ., *to gather* the Trojans together, Eur. Hec. 1139 : πνεῦμα ἀθρ., *to collect* breath, Id. Phoen. 851.—Pass., *to be gathered* or *crowded together*, ἐς τὴν ἀγορήν, Hdt. 5, 101 : *to unite into one mass*, Plat. Theaet. 157 B; of armies, *to muster*; of the mind, ἀθροίζεσθαι εἰς ἑαυτόν, *to collect* one's self, Plat. Phaed. 83 A, cf. 67 C. φόβος ἤθροισται, fear *has formed itself, arisen*, Xen. Cyr. 5, 2, 34. Mid., *to gather for one's self*, Xen. : much like the act. in Eur. Heracl. 122.—Late poets also write it ἀθροΐζω, ἀθροΐζομαι, Jac. A. P. 877, but not Att., Lob. Phryn. 616.—Others write ἁθρ-, v. Ellendt Lex. Soph.; †which form Bekk. has introduced into the Oratt. : cf. Lehrs de Stud. Arist. Hom. p. 346.† Hence

'Αθροίσιμος, ον, ἡμέρα, day *of assembling*, Eccl.

Ἄθροισις, εως, ἡ, (ἀθροίζω) *a gathering, collecting, levying*, στρατοῦ, Eur. Hec. 314, χρημάτων, Thuc. 6, 26.

Ἄθροισμα, ατος, τό, (ἀθροίζω) *that which is gathered, a gathering*, λαοῦ, Eur. Or. 874 : *a heap, mass*, Plat. Theaet. 157 B :—in Epicur. philos., esp. *the concourse of atoms*, Diog. L. 8, 66.

'Αθροισμός, οῦ, ὁ,=ἄθροισις, Theophr. : also *condensation*, Id.

'Αθροιστέον, verb. adj. from ἀθροίζω, *one must collect*, Xen. Lac. 7, 4.

'Αθροιστής, οῦ, ὁ, (ἀθροίζω) *a collector*. Hence

'Αθροιστικός, ή, όν, *belonging to, fit for collecting*, like ἀθροίσιμος, Eccl.—II. in Gramm., *collective*, ὀνόματα, †Apoll. Dysc.† : *copulative*, σύνδεσμοι, Id. Adv. -κῶς.

'Αθρόος, α, ον, very rarely ος, ον (as ap. Ath. 120 D) : contr. ἄθρους, in later Gr., as Polyb. : old Att. ἅθρους, ουν, but Bekk. has ἀθρόος in Plat. Tim. 64 C, 65 A, cf. Buttm. Ausf. Gr. § 60, 9, Spitzn. Il. 14, 38 : —*assembled in crowds, heaps* or *masses, crowded together*, freq. in Hom. but only in plur., †Il. 2, 439; 14, 38; etc.†, oft. joined πάντες (ἅπαντες) ἀθρόοι, †Od. 3, 34, etc.† : the sing. first in Pind. †P. 2, 65–6† : ἀθρόοι, of soldiers, *in dense masses*, Hdt. 6, 112; τὸ ἀθρόον, *the army in close order*, but also *the main body*, Xen. †Cyr. 4, 2, 20†.—II. *all at once, once for all*, ἀθρόα πάντ' ἀπέτισεν, he paid for all *at once*, Od. 1, 43 : (hence adv. ἀθρόον and ἀθρόως, *at once, suddenly*) : ἀθρόα πόλις, the citizens *as a whole*, opp. to ἕκαστοι, Thuc. 2, 60; so, ἀθρ. δύναμις, Id. 2, 39, cf. 1, 141 : ἀθρόους κρίνειν, to condemn *all by a single vote*, Plat. Apol. 324 B : ἄθρους ὤφθη, was seen *with all his forces*, Plut. Themist. § 12, cf. Id. Syll. 12 : κατήριπεν ἀθρ., he fell *all at once*, Theocr. 13, 49, cf. 25, 252 : ἀθρόαι πέντε νύκτες, five *whole* nights, Pind. P. 4, 231.—III. *multitudinous, immense*, also *continuous, incessant*, ἀθρ. κακότης, Pind. P. 2, 65; δάκρυ, Eur. H. F. 489; λόγος, Plat.; etc.—IV. adv. -όως, *all at once, in the mass* : ἀθρόως λέγειν, to speak *generally*, Rhet.—V. compar. ἀθροώτερος, Thuc. 6, 34; later ἀθρούστερος, Plut. Caes. 20, cf. Lob. Phryn. 143. (From *α* copul., θρόος : or perh. from ἀθρέω.)

Ἄθροος, ον, (α priv., θρόος) *noiseless*, only in Gramm.

'Αθροότης, ητος, ἡ, (ἀθρόος) *the whole mass*, Diog. L. 10, 106.

†Ἄθρουλλα, ων, τά, *Athrulla*, a city of Arabia, Strab. p. 782.

†'Αθρυΐλατος, ου, ὁ, *Athryïlatus*, a physician of Thasus, Plut.

Ἄθρυπτος, ον, (α priv., θρύπτω) *unbroken, imperishable*, Plut. †2, 1055 A ἄφθαρτος καὶ ἄθρυπτος†.—II. esp., *not enervated*, Pythag. Carm. Aur. 35, and oft. in Plut. : ἄθρυπτος εἰς γέλωτα, *never breaking* into laughter, Plut. Pericl. 5. Adv. -τως, Id. Fab. 3.

†Ἄθρυς, υος, ὁ, *Athrys*, a Thracian stream flowing into the Danube, Hdt. 4, 49.

'Αθρυψία, ας, ἡ, (ἄθρυπτος) *a simple way of life*, Plut. 2, 609 C.

†Ἄθυμβρα, ων, τά, *Athymbra*, a city of Lydia, Strab.

†'Αθύμβραδος, ου, ὁ, *Athymbradus*, brother of sq., Strab. p. 650.

†Ἄθυμβρος, ου, ὁ, *Athymbrus*, a Spartan, founder of Ἄθυμβρα, Strab. p. 650.

'Αθῡμέω, ῶ, f. -ήσω :—*to be* ἄθυμος, *be disheartened, downhearted*, Aesch. Pr. 474, Soph., etc. : esp., *to want heart, despond at* or *for* a thing, τινί, Soph. El. 769, etc.; ἐπί τινι, Isocr. 41 B; πρός τι, Thuc. 2, 88; τι, Id. 5, 91 :—also ἀθ. ὅτι..., ὡς..., or εἰ..., μή.... †Soph. Tr. 666, O. T. 747†. Hence

'Αθῡμητέον, verb. adj., *one must lose heart*, Xen. An. 3, 2, 23; †τοῖς παροῦσι πράγμασιν οὐκ ἀθυμητέον (ἡμῖν) *we must not despond at*, Dem. 40, 11.

'Αθῡμία, ας, ἡ, (ἄθυμος) *want of heart, faintheartedness, despondency*, Hdt. 1, 37, and freq. in Att.

'Αθῡμίᾱτος, ον, (α priv., θυμιάω) *not exhaling*, Arist. Meteor. 4, 8.

Ἄθῡμος, ον, (α priv., θυμός) *without heart* or *spirit, spiritless, fainthearted*, Od. 10, 463, Hdt. 7, 11 : *downhearted, desponding*, ἄθυμον εἶναι πρός τι, to have no heart for a thing, Xen. An. 1, 4, 9 : so, ἀθύμως ἔχειν πρός τι, Id. Hell. 4, 5, 4; ἀθύμως διακεῖσθαι=ἀθυμεῖν, Isocr. : ἀθύμως πονεῖν, to work *without heart* or *spirit*, Xen. Oec. 21, 5.—II. *without anger* or *passion*, Plat. Rep. 411 B.

†Ἄθυρι, *Athyri*, an Aegypt. appell. of Isis, Plut. 2, 374 B.

'Αθῠρίδωτος, ον, (α priv., θυρίς) *without door* or *window*, †Eccl.

Ἄθυρμα, ατος, τό, (ἀθύρω) *a plaything, toy*, like παίγνιον, Il. 15, 363, Od. 18, 323 : like ἄγαλμα, *a delight, joy*, 'Απολλώνιον ἄθ., of the Pythian games, Pind. P. 5, 29; ἀθύρματα Μοισᾶν, i. e. songs, †Bacchyl. Fr. 28†, cf. Hemst. Luc. 1, 291.

'Αθυρμάτιον, ου, τό, dim. of foreg., *a little game* or *toy*, Philox. ap. Ath. 643 D : *a pet*, Luc. Dial. Mar. 1, 5.

'Αθῠρογλωττέω, ῶ, *to be* ἀθυρόγλωττος, v. Suicer, s. v.; and

'Αθῠρογλωττία, ας, ἡ, *impudent loquacity*, Polyb. 8, 12, 1 : from

'Αθῠρόγλωττος, ον, (α priv., θύρα, γλῶττα) *one that cannot keep his mouth shut*, (ᾧ γλώσσῃ θύραι οὐκ ἐπίκεινται, Theogn. 421), *a ceaseless babbler*, Eur. Or. 903.

'Αθῡρόνομος, ον, *making game of the laws*.

Ἄθῠρος, ον, (α priv., θύρα) *without door* or *lock*, Plut. 2, 503 C.—II. metaph., *open, unchecked*, γλῶττα, Clem. Al.

'Αθῠροστομέω, ῶ,=ἀθυρογλωττέω : and

'Αθῠροστομία, ας, ἡ,=ἀθυρογλωττία, Anth. P. 5, 252 : from

'Αθῠρόστομος, ον, (α priv., θύρα, στόμα) = ἀθυρόγλωττος, ἀθ. ἀχώ, *ever-babbling* Echo, Soph. Phil. 188. Adv. -μως.

Ἄθυρσος, ον, (α priv., θύρσος) *without thyrsus*, Eur. Or. 1342.

'ΑΘΥΡΩ, *to play, amuse one's self*, Il. 15, 364; *with* a thing, τινί, Ap. Rh.: *to play* on an instrument, κατὰ πηκτίδων, Anacreont.—II. c. acc. *to play* a thing, *do in play*, παῖς ἐὼν ἄθυρε μεγάλα ἔργα, *great deeds were the sports of his childhood*, Pind. N. 3, 78; also ἀθ. μολπήν, *to sing a sportive song*, H. Hom. 18, 15; ἀθ. ἀρετάν, *to sing*, or *celebrate virtue*, Pind. I. 4, 67:—also ἔργα φωτῶν ἀθ. *to play the deeds of men*, of an actor, Anth. Also in mid., H. Hom. Merc. 485. The word is almost exclusively Epic, and from Ep. passed into Lyric; very rare in Att. Eur. Ion 53. [ἄθῠ-]

'Αθύρωτος, ον, (α priv., θυρόω)=ἄθυρος, στόμα, Ar. Ran. 838. [ῠ]

"Αθυστος, ον, v. l. =sq. ἱρά, Simon. Amorg. 56.

"Αθῠτος, ον, (α priv., θύω) *not offered, not to be offered*, ἱερά, Lys.; also *not successfully offered*, Lat. *inauspicata*, Dem. 75, 12: in gen. *unhallowed*, ἀνίερος ἀθύτων πελάνων, *impure in that they were not duly offered*, Eur. Hipp. 147; also of illegitimate children, Plat. Legg. 141 D, cf. Suid. voc. ἄθυτοι γάμοι.—II. act. *not offering, without sacrificing*, ἄθυτον ἀπελθεῖν, Xen. Hell. 3, 2, 23.

†'Αθωΐτης, contr. 'Αθῴτης, ου, ὁ, *an inhabitant of Mount Athos*, Luc. Macrob. 5.

†"Αθων, ωνος, ὁ,="Αθως, Strab.

'Αθῷος, ον, not ἀθῶος, Elmsl. Med. 1267, whom Herm. and Bekk. follow, (α priv., θωή) *unpunished, scot-free*, Eur., and freq. in Oratt.: ἀθῷον ἐᾶν, ἀφιέναι, καθιστάναι, *to let off, acquit* one; ἀθῷος ἀπαλλάττειν, φεύγειν, *to get off, be acquitted*.—2. c. gen., *free from* a thing, τιμωρίας, πληγῶν, Ar. Nub. 1413: also ἀθ. ἀδικημάτων, *unpunished for offences*, Lycurg. 157, 38.—II. *not deserving punishment, guiltless*, Heliod.—III. act. *causing no harm, harmless*, Dem. 1437, 9.

"Αθωος, η, ον, *of Mount Athos*, Aesch. Ag. 285.

'Αθῳόω, ῶ, f. ώσω, (ἀθῷος) *to let go unpunished, absolve*, LXX.

'Αθώπευτος, ον, (α priv., θωπεύω) *unflattered, without flattery*, τῆς ἐμῆς γλώσσης, *from my tongue*, Eur. Andr. 460.—II. act. *not flattering*, Teles ap. Stob. p. 524 fin.: hence *rough, harsh*, Anth. Adv. -τως.

'Αθωράκιστος, ον, (α priv., θωρᾱκίζω) *without breastplate*, or *body armour*, Xen. Cyr. 4, 2, 31 [ᾰθ]

'Αθώρηκτος, ον, (α priv., θωρήσσω II.) *not drunken*, Hipp.

"Αθως, ω, ὁ, (in Il. 14, 229, 'Αθόως, όω) acc. "Αθω, Ion. and old Att. Αθων, Hdt., Thuc. 5, 3; *Mount Athos*: in Strab. "Αθων, ωνος, ὁ.

†'Αθῴτης, v. 'Αθωΐτης,

'Αθῴωσις, εως, ἡ, (ἀθῳόω) *acquittal*.

Αἰ, Ep. and Dor. for εἰ, *if*: in Hom. only αἴ κε and αἴ κεν, Dor. αἴκᾱ, *if only, so that*, Lat. *dummodo*, always c. subjunct., except in orat. obliq. as Il. 7, 387: for even in Il. 5, 279, Wolf writes αἴ κε τύχωμι, for τύχοιμι, and so in Od. 24, 217 ἐπιγνώῃ should be written for ἐπιγνοίη, cf. Spitzn. Il. 24, 688.

Αἶ, exclam. of strong desire, *O that! would that!* Lat. *utinam*, in Hom. always αἲ γάρ or αἲ γὰρ δή, Att. εἰ γάρ or ἢ γάρ, only Aeol. and Dor. αἴ by itself:—c. opt., for when c. inf., as αἲ γὰρ ἐχέμεν, Od. 7, 313, there is an ellipse: cf. αἴθε.

Αἴ, exclam. of astonishment and grief, *ah! woe!* Lat. *vae*; like ἒ it is usu. repeated, αἴ, αἴ, esp. in Trag.: whence Dind. in Att. poets writes αἰαῖ as one word: usu. c. gen., but sometimes c. acc., αἰαῖ "Αδωνιν, Ar. Lys. 393, cf. Bion 1, 28. (on the accent v. Ellendt Lex. Soph.)

'Αΐ, Aeol. for ἀεί.

Αἶα, ἡ, gen. αἴης, poet. collat. form for γαῖα, *earth, land*, Hom.: never in plur.—II. Αἶα, ἡ, orig. name of Colchis, Hdt. 1, 2. etc. (with αἶα, γαῖα Döderlein well compares the German *Au, Gau.*)

Αἴαγμα, ατος, τό, *wailing, lamentation*, Eur. Alc. 873, etc.: from

Αἰάζω, *to cry* αἶ or *ah! to wail, to mourn*, c. acc. *to bewail*, Aesch. Pers. 922. (The fut. αἰάξω is now read in Eur. H. F. 1054, on the conj. of Hermann, but not found elsewhere.)

Αἰαῖ, v. sub αἶ.

†Αἰαῖος, η, ον, (Αἶα) *Aeaean*, epith. of Circe, Od. 9, 42; of Medea, Ap. Rh. 2, 1136; ἡ Αἰαίη νῆσος, *the island of Aeaea* or Circe, Od. 10, 135, made by later Greeks the promontory of Circeii in Italy, Strab.

†Αἰάκειος, α, ον, *of Aeacus, descended from Aeacus*, Soph. Fr. 424: τὸ Αἰάκειον, *the temple of Aeacus*, Plut. Dem. 28, Paus.: τὰ Αἰάκεια, *the festival of Aeacus*.

†Αἰάκης, εος, ὁ, *Aeaces*, father of Syloson and Polycrates, Hdt. 3, 39.—2. son of Syloson and tyrant of Samos, Hdt. 4, 138.

†Αἰᾰκίδης, ου Ep. αο, ὁ, *son* or *descendant of Aeacus*, i. e. Peleus, Il. 16, 15; Achilles, Il. 11, 801; οἱ Αἰακίδαι, *the Aeacidae, the statues of Aeacus and his descendants*, preserved at Aegina, Hdt. 5, 75, 80; 8, 64, Pind., Plut. Them.—2. *Aeacides*, king of Epirus and father of the celebrated Pyrrhus, Plut. Pyrr. 1, etc.

†Αἰᾰκός, οῦ, ὁ, *Aeacus*, son of Jupiter and Aegina, king of Aegina, and father of Peleus and Telamon, Il. 21, 189, Hes. (According to Hermann from αἰ and ἄκος, *Malivortus, averter of evil.*)

Αἰακτός, ή, όν, verb. adj. from αἰάζω, *bewailed, lamentable*, Aesch. Theb. 847, and Ar. Ach. 1195.—II. perhaps act. *wailing*, Aesch. Pers. 1068.

Αἰᾱνής, ές, Ion. αἰηνής, an old poetic word, first in Pind. as epith. of κόρος, κέντρον, λίμος, P. 1, 161; 4, 420, I. 3, 4, then, in Aesch., and Soph. as epith. of νόσος, etc., like Pind., but esp. of νύξ, as Aesch. Eum. 416, Soph. Aj. 672, El. 506, so of χρόνος, Aesch. Eum. 572: prob. from αἰεί, and so orig. *everlasting*, as with χρόνος, and in adv. αἰανῶς, *forever*, Aesch. Eum. 672: then *wearisome, gloomy*, as with νύξ: then in gen. (like αἰνός, to which it seems akin), *dreadful, painful, distressing*, as in Pind. and the other places: (in the last signf. some derive it from αἶ, αἴ).—In Aesch. Eum. 416, Soph. El. l. c. we have the collat. form, αἰανός, cf. Hesych.—v. Herm. and Lob. Aj. 672.—II. as pr. n. Αἰανής, έος, ὁ, *Aeanes*, a Locrian, Strab.

†Αἰᾱνίς, ίδος, ἡ, *Aeānis*, a fountain in the country of the Locri Opuntii, Strab.

Αἰᾱνός, ή, όν,=αἰανής.

Αἰάντειος, α, ον, *of Ajax*: τὸ Αἰάντειον, *the tomb of Ajax*, Philostr.; also *the tomb* and *temple of Ajax* on the promontory Rhoeteum in Troas, Strab.: τὰ Αἰάντεια, sc. ἱερά, *festivals in honour of Ajax*.

†Αἰάντεος, α, ον,=Αἰάντειος, Pind. O. 9, 166.

Αἰαντίδης, ου, ὁ, *son* or *descendant of Ajax*, patron.: hence, *one of the tribe* Αἰαντίς, at Athens, Dem. As pr. n. *Aeantides*, a tyrant of Lampsacus, Thuc. 6, 59.

†Αἰαντίς, ίδος, ἡ, (prop. fem. adj. from Αἴας) the Attic tribe *Aeantis*, with and without φυλή, Plut. Arist 19.

†Αἰαντόδωρος, ου, ὁ, (Αἴας, δῶρον) *Aeantodorus*, an Athenian, a pupil of Socrates, Plat. Apol. 34 A.

Αἴας, αντος, ὁ, vocat. Αἶαν, *Ajax*. masc. pr. n., in Hom. borne by two heroes, the Greater, son of Telamon, and the Less, son of Oïleus. Pind Fr. 179, has the pecul. acc. Αἶαν [Αἶας, with short final syllable, is quoted by Choerob. in B. A. p. 1182, from Alcman.]

Αἰαστός, ή, όν,=αἰακτός, *sad*, epith of the hyacinth, Nic. ap. Ath. 683 E, Dind., ubi al. Αἰαστῇ, dat. from Αἰαστής, οῦ, ὁ, *of* or *belonging to Ajax*, i. e. sprung from the blood of Ajax

Αἰβοῖ, exclam. of disgust or astonishment; αἰβοῖ, βοῖ, *ha, ha*, of laughter, Ar. Pac. 1066.

Αἶγα, ἡ, a late form for αἴξ, Valck Ammon. 230.

†Αἰγά,=Αἰγαί, Strab.—2. *Aega*, a promontory in Aeolis, Strab.

Αἰγάγρος, ου, ὁ and ἡ, *a wild goat, chamois*,=αἴξ ἄγριος, Opp. C. 1, 71. as in Hom. σύαγρος, for σῦς ἄγριος.

†Αἰγᾶθεν, adv., Dor. for Αἰγῆθεν, from *Aegae*, Pind. N. 5, 68.

†Αἰγαί, ῶν, αἱ, *Aegae*, a small town of Achaia, on the Crathis, with a temple to Neptune, Il. 8, 203, Hdt., etc.—2. an island near, or a city in Euboea, sacred to Neptune, Od. 5, 381, v. Nitzsch ad loc.—3. one of the Aeolian cities of Asia Minor, Hdt. 1, 149.—4. a city in Cilicia,=Αἰγέαι, Strab., and Αἰγαῖαι, Ath.—5. a city of Emathia in Macedonia, Diod. S., Arr., etc.

†Αἰγαῖαι,=Αἰγαί 4.

Αἰγαῖος, α, ον, *Aegaean*, πέλαγος, Aesch. Ag. 659: ὄρος, *Mount Ida*, Hes Th. 484, v. Gaisf.—II. Αἰγαῖος, ου, ὁ, *Aegaeus*, a river in the island of the Phaeacians, Ap. Rh. 4, 542.

Αἰγαίων, ωνος, ὁ, *Aegaeon*, the name given by men to the hundred-armed giant, called by gods *Briareos*, Il. 1, 404, Hes. Th. 714, 817, cf. Βριάρεως. (Prob. akin to ἀΐσσω.)—II. adj. Αἰγαίων, ον,=Αἰγαῖος, Eur. Alc. 595.

†Αἰγαλέον, ου, τό, *Aegaleum*, a mountain in Messenia, near Pylos, Strab.

†Αἰγάλεως, ω, ὁ, Hdt. 8, 90, and τὸ Αἰγάλεων ὄρος, Thuc. 2, 19, *Mount Aegaleus*, in Attica, opposite the island of Salamis.

†Αἰγᾶν, ᾶνος, and Αἰγᾶ, ᾶς, ἡ, *Aegan* or *Aega*, a promontory of Aeolis in Asia Minor, Strab.

Αἰγῠνέη, ης, ἡ, *a hunting-spear, javelin*, Il. 2, 774, etc., and Ep. (Acc. to Passow, from αἴξ, and so strictly *a goat* or *chamois-spear*: at all events akin to ἀΐσσω.)

'Αΐγδην, adv., (ἀΐσσω) *rushing swiftly, impetuously*, Ap. Rh. 2, 826. [ᾰ]

Αἰγέη, ης, ἡ, *a goat's skin*, Hdt. 4, 189: v. sub αἴγειος.

†Αἰγεΐδης, ου, ὁ, *son* or *descendant of Aegeus*, i. e. Theseus, Il. 1, 265 οἱ Αἰγεῖδαι, *the Aegīdae*, or *descendants of Aegeus*, i. e. the Athenians, Dem.; the Theban Aegidae, Pind. P. 5, 100; the Aegīdae of Sparta, Hdt. 4, 149.

†Αἰγεῖος, ον, *of* or *belonging to Aegeus, descended from Aegeus*, i. e Athenian, στρατός, Aesch. Eum. 683

(Dind. reads Αἰγέως); τὸ Αἰγεῖον, *the temple of Aegeus.*

Αἴγειος, εία Ion. είη, ειον, (αἴξ) lengthd. form for *αἴγεος, of a goat*, or *goats*, Lat. *caprinus*, *τυρός*, Il. 11, 639: *of goatskin*, *ἀσκός*, *κυνέη*, Il. 3, 247, Od. 24, 231, *διφθέρη*, Hdt. 5, 58: also as subst. *ἡ αἰγείη* (Hdt. *αἰγέη*), sub. *δορά*, *a goat's skin*, Id. 4, 189. —Hom. uses this form except in Od. 9, 196: so too Att.: but Hdt. *αἴγεος*.

†Αἴγειρα, *ας*, *ἡ*, *Aegira*, a city of Achaia on the Corinthian Gulf, Hdt. 1, 145, etc.: adj. 'Αἰγειράτης, Polyb.

Αἰγείρινος, *η*, *ον*, *of black poplar wood*: from

Αἴγειρος, *ου*, *ἡ*, *the black poplar*, Od. 9, 141, cf. *λεύκη*: as a tree of the nether world, Od. 10, 510.—II. as pr. n. *Aegīrus*, a city of Lesbos, Strab.

†Αἰγείρουσα, more correctly Αἰγειροῦσσα, *ης*, *ἡ*, *Aegirussa*, a small town in Megaris, Strab.

†Αἰγειροφόρος, *ον*, (*αἴγειρος*, *φέρω*) *producing black poplar*, Max. Tyr.

Αἰγειρών, *ῶνος*, *ὁ*, (*αἴγειρος*) *a black poplar grove*, Strab.

Αἰγελάτης, *ου*, *ὁ*, (*αἴξ*, *ἐλαύνω*) *a goat-driver*, *goatherd*, Plut. Pomp. 4, Anth. [*ᾰ*]

Αἴγεος, *έα*, *εον*,=*αἴγειος*, q. v.

†Αἴγεστα, *ης*, *ἡ*, *Aegesta*, later form for Ἔγεστα, Thuc. 6, 2; *Egesta*, or *Segesta*, in Sicily, Strab.: adj. Αἰγεσταῖος and Αἰγεστεύς.

†Αἰγέστης, *ου*, *ὁ*, *Aegestes*, founder of Aegesta, according to Strabo.

†Αἰγεύς, *έως*, *ὁ*, *Aegeus*, son of Pandion, king of Athens, and father of Theseus, Hdt. 1, 173.—2. a descendant of Cadmus, son of Oeolycus, Hdt. 4, 149.

†Αἰγεωνεύς, *έως*, *ὁ*, *Aegeoneus*, son of Priam, Apollod.

Αἰγή, *ῆς*, *ἡ*, the Macedonian city Αἰγαί, Hdt. 7, 123.

†Αἰγιάλεια, *ας*, *ἡ*, Ep.=Αἰγιάλη, *Aegialĕa*, wife of Diomede, Il. 5, 412. —2. the more ancient name of Achaea and Sicyon, Strab.: adj. Αἰγιαλεύς, Hdt. 7, 94.

Αἰγιάλειος, *ον*, *of* or *on the shore.*

†Αἰγιαλεύς, *έως*, *ὁ*, *Aegialeus*, son of Inachus king of Argos, Apollod. 2, 1, 1.—2. son of Adrastus, Eur. Suppl. 1216.

Αἰγιᾰλεύς, *έως*, *ὁ*, = *αἰγιαλίτης*, Nic. Ther. 786.

†Αἰγιάλη,=Αἰγιάλεια.

†Αἰγιαλίς, *ίδος*, *ἡ*, fem. to Αἰγιαλεύς, Alcm.

Αἰγιᾰλίτης, *ου*, *ὁ*, fem. *-ῖτις*, *ἴδος*, *on the shore* or *coast*, Strab., and Anth.: from

Αἰγιᾰλός, *οῦ ὁ*, *the sea-shore*, *flat beach*, Hom., Hdt., and sometimes in Att. prose: proverb. *αἰγιαλῷ λαλεῖς*, of deaf persons, Suid. (Acc. to some from *ἄγνυμι*, *ἅλς*, and so like *ἀκτή*, that *on* which the sea *breaks*: better acc. to others from *ἀΐσσω*, *ἅλς*, like *αἰγίς*, that *over* which the sea *rushes*.) —II. as pr. n. *Aegialus*, an early name of Achaea, Il. 2, 575. As a city, the later Sicyon, founded by Aegialeus, also Αἰγιαλοί, Strab.—2. a city in Paphlagonia. Il. 2, 855, also Αἰγιαλοί, Luc. Alex. 57.

Αἰγιᾰλώδης, *ες*, (*αἰγιαλός*, *εἶδος*) *found on* or *near the shore*, Arist. H. A.

Αἰγιάς, *άδος*, *ἡ*, *a white spot on the eye*, Hipp.

Αἰγιβάτης, *ου*, *ὁ*, (*αἴξ*, *βαίνω*) *goat-mounting*, epith. of he-goats, etc., Pind. Fr. 215, and of Pan, Anth. [*ᾰ*]

Αἰγίβοσις, *εως*, *ἡ*, (*αἴξ*, *βόσις*) *a goat-pasture*, Leon. Tar. 56.

Αἰγιβότης, *ου*, *ὁ*, (*αἴξ*, *βοτής*) *feeding goats*, *browsed by goats*, Leon. Tar. 35.—II. as subst. *ὁ*, *αἰγ*., *a goatherd*, dub. l. Theocr. Ep. 5.

Αἰγίβοτος, *ον*, (*αἴξ*, *βόσκω*) *browsed by goats*, *λειμών*, Od. 4, 606; so in Od. 13, 246, *γαῖα* must be supplied from v. 238.

Αἰγίδιον, *ου*, *τό*, dim. from *αἴξ a little goat*, *kid*, Pherecr. Autom. 7. [*ῐ*]

Αἰγιθᾰλής, *οῦ*, *ὁ*, dub. form of *αἰγίθαλος*.

Αἰγίθαλλος, *ου*, *ὁ*,=sq., Ar. Av. 887.—II. as pr. n. *Aegithallus*, a promontory of Sicily, Diod. S.

Αἰγίθαλος, *ου*, *ὁ*, *the tit*, Lat. *parus*, Arist. H. A.

†Αἰγιθήλας,=Αἰγοθήλης, Ael. N.A.

Αἴγιθος, also *αἰγίοθος*, *ου*, *ὁ*, perh. *the hedge-sparrow*, Arist. H. A.: in Opp. also *αἴγινθος*, *ὁ*, *ἡ*.

Αἰγίκνημος, *ον*, (*αἴξ*, *κνήμη*) *goat-shanked*, Anth.

Αἰγικορεῖς, *έων*, *οἱ*, (*αἴξ*, *κορέννυμι*) *satisfiers*, i. e. *feeders of goats*, *goatherds*, Plut. Sol. 23: name of one of the four old Attic tribes, Hdt. 5, 66 (who derives it from Αἰγικόρης a son of Ion), Eur. Ion 1581.—On the question whether these tribes were *castes*, v. Thirlw. Hist. of Greece, 2, p. 4 sq.; Clinton F. H. 1, p. 53; Herm. Pol. Ant. § 94.

†Αἰγίλεια, *ας*, *ἡ*, *Aegilea*, a small island near Euboea, Hdt. 6, 107.

†Αἰγιλία, *ας*, *ἡ*, *Aegilia*, a demus of the Attic tribe Antiochis; also Αἴγιλος, *ἡ*, Theocr. 1, 147, and Αἴγιλα: adj. Αἰγιλιεύς, Dem.—2. a small island between Crete and Cythera, Scyl.—II. Αἰγίλια, *ων*, *τά*, *Aegilia*, a place in Euboea, near Eretria, Hdt. 6, 101.

Αἰγίλιψ, *ῐπος*, *ὁ*, *ἡ*, (*αἴξ*, *λείπω*) strictly, *destitute even of goats*, hence *inaccessible*, *steep*, *sheer*, *πέτρη*, Il. 9, 15, also in Aesch. Suppl. 784. [*γῐ*]—II. as pr. n. *Aegilips*, an island near Epirus, or a city on the peninsula Leucas, according to Strabo.

Αἴγῑλος, *ου*, *ὁ*, *an herb of which goats are fond*, Theocr. 5, 128.

Αἰγιλώπιον, *ου*, *τό*=*αἰγίλωψ* II., Diosc.

Αἰγίλωψ, *ωπος*, poet. *οπος*, *ὁ*, a kind of oats, *wild oats*, Lat. *avena sterilis*, Theophr.—II. a kind of *oak* with sweet fruit, v. l. ap. Theophr.—III. *an ulcer in the eye*, *lachrymal fistula*, Diosc. [*ῐ*]

†Αἰγίμουρος, *ου*, *ἡ*, *Aegimurus*, an island on the Lybian coast, Strab.

†Αἴγῑνα [later also Αἴγῐνα], Αἰγίνη, *ης*, *ἡ*, *Aegina*, daughter of the river-god Asopus, and mother of Aeacus, Pind., Hdt., Apollod.—II. the well known island, named after the foreg., in the Saronic gulf, Il. 2, 562, etc.: also the city on the island, Strab.: adj. Αἰγιναῖος and Αἰγινητικός; Αἰγινήτης, *ου ὁ*, and Αἰγινῆτις, *ιδος*, *ἡ*, *an inhabitant of Aegina*, *an Aegīnetan*, Hdt., etc.

Αἴγινθος, *ὁ*, v. sub. *αἴγιθος*.

†Αἰγίνιον, *ου*, *τό*, *Aeginium*, a city in Thessaly, Strab.

Αἰγῐνομεύς, *έως*, *ὁ*,=sq., 2, Anth.

Αἰγῐνόμος, *ον*, (*αἴξ*, *νέμω*) *feeding goats*, *browsed by goats*, Anth.—2. *ὁ αἰγ*., *a goatherd*, Ib.

Αἰγίοθος, *ὁ*, v. sub *αἴγιθος*.

†Αἴγιον, *ου*, *τό*, *Aegium*, a city of Achaia, Il. 2, 574: adj. Αἰγιεύς.

†Αἴγιος, *ου*, *ὁ*, *Aegius*, son of Aegyptus, Apollod.

Αἰγίοχος, *ον*, (*αἰγίς*, *ἔχω*) *Aegis-bearing*, epith. of Jupiter, Hom.; later also of Minerva.

Αἰγίπᾱν, *ᾱνος*, *ὁ*, (*αἴξ*, Πάν) *goat Pan*, *the goat-footed Pan*, used as= Rom. *Silvanus*, Plut. [*γῐ*]

Αἰγίπλαγκτος, *ον*, (*αἴξ*, *πλάζομαι*) as pr. n. sub. *ὄρος*, *Mt. Aegiplanctus* in Megaris, Aesch. Ag. 303.

Αἰγῐπόδης, *ου*, *ὁ*, (*αἴξ*, *πούς*) *goat-footed*, H. Hom. 18, 2, 37.

Αἰγίπους, *ὁ*, *ἡ*, *πουν*, *τό*, gen. *ποδος*,=foreg., Hdt. 4, 25.

Αἰγίπῡρος, *ου*, *ὁ*, a plant with a red flower, of which *goats* were fond. (From *αἴξ* and *πῦρ*, *fire*, from the colour of its flower, not from *πυρός*, for *υ* is short in Theocr. 4, 25.)

†Αἰγιρόεσσα, contr. Αἰγιροῦσσα, *ης*, *ἡ*, *Aegiroessa*, one of the twelve Aeolian cities in Asia Minor, Hdt. 1, 149.

Αἰγίς, *ίδος*, *ἡ*,—I. *the aegis*, or shield of Jove, flashing forth terror and amazemeut, as described at length in Il. 5, 738 sq., and so prob. from *ἀΐσσω*, *to rush* or *move violently*: hence—2. later, *a rushing storm*, *hurricane*, terrible as the shaken aegis, Aesch. Cho. 592, cf. *καταιγίς*.—In works of art the aegis appears on the statues of Minerva, not as a *shield*, but a sort of *short cloak*, covered with scales, set with the Gorgon's head, and fringed with snakes (*θυσσανόεσσα*): the artists no doubt took the word to come from *αἴξ*, and to mean *a goatskin*, v. Hdt. 4, 189, cf. Dict. Antiqq. in voc.: hence—3. *a goatskin coat*, Eur. Cycl. 360.—II. *a yellow kernel in the pith of the pine*, Theophr.—III. *a speck in the eye*, Hipp. [The Att. are said to have used the ult. also long, Spohn de extr. Od. parte, 175.]

†Αἴγισθος, *ου*, *ὁ*, *Aegisthus*, son of Thyestes, murderer of Agamemnon, Od. 1, 35, etc.

Αἰγίσκος *ου*, *ὁ*, dim. from *αἴξ*.

†Αἰγίτιον, *ου*, *τό*, *Aegitium*, a town in Aetolia, Thuc. 3, 97.

†Αἴγλᾱ, Dor. for *αἴγλη*.

Αἰγλάεις, Dor. for *αἰγλήεις*, Pind., contr. *αἰγλᾶς*, *ᾶντος*.

Αἴγλη, *ης*, *ἡ*, *glitter*, *lustre*, *glare*, of the sun and moon, Hom.: *λευκὴ αἴγλη*, clear *daylight*, Od. 6, 45: and of metal, *πυρφόροι αἶγλαι*, *fiery lustres*, i. e. torches, Soph. O. T. 208.—2. metaph. *splendour*, *glory*, e. g. *ποδῶν*, of swiftness, Pind. O. 13, 49.—II.=*πέδη*, *a band*, Epich. p. 8, and in Soph. Phil. 831 Welcker translates *a band*; v. his dissert. transl. in Phil. Mus. 1, p. 468 sqq., and Donalds. New Crat. p. 553 sqq., who opposes it. (Akin to *λάω*, *ἀγλαός*: *γλαύσσω*, *γλαυκός*: *γλήνη*: *λεύσσω*, *λευκός*:—cf. Donalds. N. Cratyl. p. 552.)—II. as pr. n. *Aegle*, one of the Hesperides, Apollod.—2. mother of the Graces, Paus.—3. wife of Theseus, Hes. Fr. 51. Hence

Αἰγλήεις, *εσσα*, *εν*, *glittering*, *beaming*, *radiant*, in Hom. always epith. of Olympus: but in Pind., etc., in gen. *splendid*, *bright*.

Αἰγλήτης, *ου*, *ὁ*, (*αἴγλη*) *a shedder of light*, *beaming*, *radiant*, epith. of Apollo, Ap. Rh. 4, 1714.

†Αἰγλοί, *ῶν*, *οἱ*, *the Aegli*, a people of Persia on the Median borders, Hdt. 3, 92.

Αἰγλοφᾰνής, *ές*, (*αἴγλη*, *φαίνομαι*) *beaming*, Anth.

Αἰγοβάτης, *ου*, *ὁ*,=the older *αἰγβάτης*, Anth. [*ᾰ*]

Αἰγοβοσκός, *ὁ*, *a goatherd*, Valck. Hdt. 1, 113.

Αἰγοβότης, *ου*, *ὁ*, = *αἰγιβότης*.

Αἰγόδορος, *ον*, (*αἴξ*, *δορά*) *of goat-skin*, Opp. H. 5, 356.

Αἰγοθήλης, *ου*, *ὁ*, (*αἴξ*, *θηλή*) *the goatsucker*, *caprimulgus*, Arist. H. A.

†**Αἰγοθήρας**, *ου*, *ὁ*, (*αἴξ*, *θηρά*) *the goat-hunter*, Ael. H. A. 14, 16, according to Jacobs' emend.

Αἰγόκερας, *ᾱτος*, *τό*, *goatshorn*, *fenugreek*, *foenum Graecum*, Gal.

Αἰγοκερεύς, *έως*, *ὁ*, = sq., Arat.

Αἰγόκερως, *ων*, gen. *ω*, also *αἰγοκέρως*, *ωτος*, *ὁ*, (*αἴξ*, *κέρας*) *goat-horned*, Anth.—II. as subst. *ὁ αἰγ.*, *Capricorn* in the Zodiac, Luc.

Αἰγοκέφᾰλος, *ον*, (*αἴξ*, *κεφαλή*) *goat-headed*.—II. *ὁ αἰγ.*, strictly *goat-head*, a kind of bird, Arist. H. A.

Αἰγόλεθρος, *ου*, *ὁ*, (*αἴξ*, *ὄλεθρος*) strictly *goat's-death*, prob. the *azalea pontica*, a poisonous herb, Plin.

Αἰγομελής, *ές*, (*αἴξ*, *μέλος*) *goat-limbed*, Orph., like *αἰγοσκελής*.

Αἰγονομεύς, *έως*, *ὁ*, = *αἰγινομεύς*, *a goatherd*, Nic.

Αἰγονόμιον, *ου*, *τό*, (*αἴξ*, *νέμομαι*) *a herd of goats*.

Αἰγονόμος, *ον*, = *αἰγινόμος*, Anth.

Αἰγόνυξ, *υχος*, *ὁ*, *ἡ*, = *αἰγῶνυξ*, Jac. A. P. p. 760.

Αἰγόπλαστος, *ον*, (*αἴξ*, *πλάσσω*) *goat-shaped*.

Αἰγοπόδης, *ου*, *ὁ*, = *αἰγιπόδης*, Anth.

Αἰγοπρόσωπος, *ον*, (*αἴξ*, *πρόσωπον*) *goat-faced*, Hdt. 2, 46.

†**Αἰγόσθενα**, *ων*, *τά*, *Aegosthena*, a city of Megaris, Xen. Hell. 6, 4, 26: hence adj. *Αἰγοσθένειος*; *ὁ Αἰγοσθενεύς* or *Αἰγοσθενίτης*, *an inhabitant of Aegosthena*.

Αἰγοσκελής, *ές*, (*αἴξ*, *σκέλος*) *goat-shanked*.

†**Αἰγὸς ποταμοί**, (prop. *the goat's river*) *Aegos potami*, a small river and a town in the Thracian Chersonese, Hdt. 9, 119, Xen. Hell. 2, 1, 21.

Αἰγότριψ, *ῐβος*, *ὁ ἡ*, (*αἴξ*, *τρίβω*) *trodden by goats*, Dion. H.

Αἰγοτρῐχέω, (*αἴξ*, *θρίξ*) *to have goat's hair*, Strab.

†**Αἴγουα**, *ας*, *ἡ*, *Aegua*, a city of Spain, Strab.

†**Αἰγοῦσσα**, *ης*, *ἡ*, *Aegussa*, an island on the western coast of Sicily, Polyb.; in pl. *αἱ Αἰγοῦσσαι*, *Aegusae*, three small islands near Sicily, called by Rom. *Aegates*.

Αἰγοφάγος, *ον*, (*αἴξ*, *φαγεῖν*) *goat-eating*, epith. of Juno at Sparta, Paus. 3, 15, 7. [ᾰ]

Αἰγόφθαλμος, *ον*, (*αἴξ*, *ὀφθαλμός*) *goat-eyed*: *ὁ αἰγ.*, a kind of precious stone, Plin.

Αἰγῦπιός, *οῦ*, *ὁ*, *a vulture*, Il. 7, 59, and freq. in poets from Hom. downwards: also in Hdt. 3, 76, though *γύψ* is the usu. prose form.

Αἰγυπτιάζω, f. *-άσω*, *to be like an Aegyptian*,—1. in word or deed, i. e. *to be sly and crafty*, Cratin. Incert. 32, Ar. Thesm. 922, cf. Valck. Adon. p. 357.—2. in tongue, *to speak Aegyptian*, Luc.—3. in person, *to be swarthy*, Com. ap. Eust. Od. p. 1484, 28.—II. *to be like Aegypt*, i. e. *be under water*, Philostr. Hence

†**Αἰγυπτιᾰκός**, *ή*, *όν*, *Aegyptian*; adv. *-κῶς*, Ath., etc.

Αἰγυπτιαστί, = *Αἰγυπτιστί*, Jos.

Αἰγύπτιος, *ία*, *ιον*, *Aegyptian*, Il. 9, 382: *Αἰγύπτιοι*, *ων*, *οἱ*, *the Aegyptians*, Od. 4, 83; *ἡ Αἰγυπτία*, (*γαῖα*) *Aegypt*, Hdt. 1, 193. [Often [illegible] in Hom. and Ep. always as trisyll.]—2. *ὁ Αἰγύπτιος*, *Aegyptius*, Od. 2, 15.

Αἰγυπτιστί, adv., *in the Aegyptian tongue*, Hdt. 2, 46.—II. *in the Aegyptian fashion*, i. e. *craftily*, Theocr. 15, 48.

Αἰγυπτογενής, *ές*, (*Αἴγυπτος*, **γένω*) *born in Aegypt*, *of Aegyptian race*, Aesch. Pers. 35.

†**Αἰγυπτόνδε**, adv., *to Aegypt*, Od. 17, 426.

Αἴγυπτος, *ου*, *ὁ*, *the river Nile*, Od. 4, 477, while even Hes. Th. 338, calls it *Νεῖλος*.—II. *ἡ*, *Aegypt*, Od. 17, 448, etc.—2. *Aegyptus*, son of Belus and brother of Danaus, Aesch. Supp. 10.

Αἰγυπτώδης, *ες*, (*Αἴγυπτος*, *εἶδος*) *Aegyptian-like*, Crat. ap. Hesych.

†**Αἶγυς**, *υος*, *ἡ*, *Aegys*, a city of Laconia, Strab., Paus.: *ὁ Αἰγυεύς*, and *Αἰγύτης*, fem. *ἡ*, *Αἰγῦτις*, *ιδος*.

Αἰγώλιος, *αἰτώλιος* and *ἐγώλιος*, *ου*, *ὁ*, a night-bird of prey, Arist. H. A.: cf. *αἰπόλιος*.

†**Αἴγων**, *ωνος*, *ὁ*, (*αἴξ*) *Aegon*, name of a herdsman, Theocr. 4, 2.—2. a king of Argos, Plut.—3. *Αἰγών*, *ὁ*, a river of Libya, Arist.

Αἰγῶνυξ, *ῠχος*, *ὁ*, *ἡ*, (*αἴξ*, *ὄνυξ*) *goat-hoofed*, Anth.

Αἰγώνῠχον, *ου*, *τό*, strictly *goat's-hoof*, a plant, the same as *λιθόσπερμον*, Diosc.

Αἰγωπός, *όν*, (*αἴξ*, *ὤψ*) *goat-eyed*, *ὀφθαλμοί*, Arist. H. A.

'Αΐδας, Dor. for *'Αΐδης*, *῞Αιδης*.

Αἰδεῖο, imperat. pres. from sq., for *αἰδέεο*, Il. 24, 503, also *αἰδέο*.

Α'ΙΔΕ'ΟΜΑΙ, f. *-έσομαι*, poet. *-έσσομαι*, also *-ήσομαι*, dep. c. fut. mid. et aor. pass. *ᾐδέσθην*, (for the aor. mid. *ᾐδεσάμην* is little used except by poets, v. infr.): Ep. pres. *αἴδομαι*. *To feel shame*, *be ashamed* or *fear*, oft. in Hom., always of a moral feeling, opp. to bodily fear, *φοβεῖσθαι*, *δεδιέναι*, cf. Il. 7, 93: esp. towards gods or august persons, *αἰδ. τινά*, *to stand in awe of* any one, *reverence*, Il. 1, 23, *fear* his *bad opinion* of one, Od. 2, 65, etc.: also of things, *αἴδεσσαι μέλαθρον*, *respect the house*, i. e. the rights of hospitality, Il. 9, 640; *αἰδεσθέντες ἀλκάν*, *fearing the strength*, Pind. P. 4, 308: *to have regard to*, *to be moved by*, *to respect*, Hdt. 7, 141, *τὰς ἱκτηρίας τάςδε*: later also *ἐπί τινι* and *ὑπέρ τινος*, Anth., Plut., but rarely: c. inf. *to be ashamed* or *afraid* to do a thing, Il. 7, 93: more rarely c. part. *to be ashamed of* doing it or having done it, Soph. Aj. 506: rarely foll. by *εἰ*..., or *μή*...: part pf. *ᾐδεσμένος* in pass. signf., *reconciled*, Dem. 645, fin. As Att. law term, *to respect a person's misfortunes*, and so *to pardon* him, or *obtain his pardon*, esp. of a homicide, mostly in aor. 1 *αἰδέσασθαι*, which is the signf. this tense has in prose, Dem. 644, 1; 983, 19, also in pres., Plat. Legg. 877 A.

†**Αἴδεσθεν**, for *ᾐδέσθησαν*, 3 pl. 1 aor. pass. of foreg.

Αἰδέσῐμος, *ον*, *exciting shame* or *respect*, *venerable*, Luc. Nigr. 26: *holy*, Paus. Adv. *-μως*, Ael.

Αἴδεσις, *εως*, *ἡ*, (*αἰδέομαι*) *awe*, *reverence*, esp. *a feeling of compassion*, and so *pardoning*, Dem. 528, 8.

Αἰδεστός, *ή*, *όν*, verb. adj. *revered*, *venerable*, Plut.

†**'Αΐδεω**, Ion. gen. of *'Αΐδης* = *῞Αιδης*.

'Αΐδηλος, *ον*, (*α* priv., *ἰδεῖν*) *making unseen*: hence *annihilating*, *destroying*: so always in Hom., as epith. of Mars, Minerva, of the suitors, Od. 16, 29, of fire, Il. 2, 455, etc.—II. pass. *unseen*, *unknown*, *obscure*, Hes. Op. 754, Parmenid. ap. Clem. Al. p. 614: as epith. of Hades, either in the Hom. signf., or *dark*, *gloomy*, Soph. Aj. 608. Adv. *-λως*.—[illegible]ρίως, Hom. A poet. word, on which v. Buttm. Lexil. in v. p. 50. [ῐ]

Αἰδημονέω, *ῶ*, *-ήσω*, *to be αἰδήμων*, *to be ashamed*.

Αἰδημοσύνη, *ης*, *ἡ*, *bashfulness*, *modesty*, Zeno ap. Stob. Ecl. 2, p. 106: from

Αἰδήμων, *ον*, gen. *ονος*, *bashful*, *modest*, Xen. Lac. 2, 10, etc. Adv. *-μόνως*, Id. Symp. 4, 58.

'Αϊδής, *ές*, (*α* priv., *ἰδεῖν*) *unseen*, *annihilated*, Hes. Sc. 477.—II. act. *not seeing*, Bacchyl. ap. Cram. Anecd. 1, p. 65. [ᾰῐ-]

'Αΐδης, *ᾱο* and *εω*, *ὁ*, poet. for *῞Αιδης*, in Hom. the usu. form. [Hom. *ᾰῑδ-*, Trag. also *ᾱῑδ-*, and so, acc. to Herm., H. Hom. Cer. 348: gen. *ἀΐδεω*, in Hom. trisyll., later also, *ᾱΐδεω*, Pors. Hec. 1018, Jac. A. P. p. 374.]

Αἰδήσιμος, *ον*, poet. for *αἰδέσιμος*, Orph.

†**Αἰδηψός**, *οῦ*, *ἡ*, *Aedepsus*, a city of Euboea, Strab.: *ὁ Αἰδήψιος*, *an inhabitant of Aedepsus*, Id.

'Αΐδιος, *ιον*, in Orph. also *ίη*, *ιον*, (*ἀεί*) *everlasting*, for *ἀείδιος*, H. Hom. 29, 3, Hes. Sc. 310: also in prose from Thuc. downwards: *ἐς ἀΐδιον*, *for ever*, Thuc. 4, 63; *ἡ ἀ. οὐσία*, *eternity*, Plat. Tim. 37 E. [ᾱῐδ] Hence

'Αϊδιότης, *ητος*, *ἡ*, *eternity*, Arist. Coel. [ᾰ]

Αἰδνήεις, *εσσα*, *εν*, Euphor. 60: and

'Αϊδνής, *ές*, Opp., later forms of sq.

'Αϊδνός, *ή*, *όν*, (*α* priv., *ἰδεῖν*) poet. for *ἀΐδιος*, *ἀϊδής*, *unseen*, *hidden*, *dark*, Hes. Th. 860.

†**Αἰδοιέστερος**, *-έστατος*, comp. and superl. of *αἰδοῖος*.

Αἰδοιϊκός, *ή*, *όν*, *of* or *belonging to the αἰδοῖα*.

Αἰδοῖον, *ου*, *τό*, mostly in plur. *τὰ αἰδοῖα*, *the genitals*, *pudenda*, both of men and women, Il. 13, 568, Hes. Op. 731, etc.: *αἰδοῖον θαλάσσιον*, *a sea-monster*, Nic. ap. Ath. 105 C strictly neut. from

Αἰδοῖος, *οία*, *οῖον*, also *ος*, *ον*, Plat. Legg. 943 E: (*αἴδομαι*) *regarded with awe* or *reverence*, *august*, *venerable*, in Hom. and Hes. only of persons, as superiors or elders, persons under divine protection, esp. of the wife or mistress of the house, and so in genl of women, *deserving respect*, *tender*, as *παρθένος αἰδοίη*, Il. 2, 514, rarely of the gods, as Il. 18, 394, 425: of guests and suppliants, freq. joined with *φίλος* and *δεινός* in Hom.: also *αἰδοῖος* absol. for *ἱκετής*, Od. 15, 373, ubi Schol. In Pind. and Aesch. also of things, *valuable*, *excellent*, *γέρας*, *χάρις*, Pind.: but also *αἰδ. πνεῦμα*, *λόγοι*, *a spirit*, *words of reverence*, Aesch. Suppl. 29, 455.—II. act. *bashful*, *modest*, Od. 17, 578, Plat. l. c.—2. *reverent*, *respectful*, *ἔπη*, Aesch. Supp. 194; whence adv. *-ως*, *reverently*, Od. 19, 243. A poet. word for the few places, where Plato has it, seem to be from poets. Comp *αἰδοιότερος*, Hom., *αἰδοιέστερος*, superl. *-έστατος*, Pind. Hence

Αἰδοιώδης, *ες*, (*αἰδοῖα*, *εἶδος*) *like the αἰδοῖα*, Arist. H. A.

ΑΙ'ΔΟΜΑΙ, *αἰδόμην*, Ep. for *αἰδέομαι*, oft. in Hom., and occasionally in Trag., esp. in participle, as Aesch. Suppl. 364, Eur. Phoen. 1489.

†**'Αϊδονεύς**, *ῆος*, *ὁ*, poet. for *'Αϊδωνεύς*, Anth. [¯¯¯¯]

῎Αϊδος, **῎Αϊδι**, Ep. gen. and dat. of *'Αΐδης*, from an obsol. nom. *῎Αϊς*, oft in Hom., who has also *'Αϊδόσδε* as adv., *to Hades*, so too *εἰς 'Αϊδόσδε* and *εἰς 'Αϊδος* sc. *οἶκον*, Att. *ἐν ᾅδ-*.

in Hades, in the nether world. [ἄϊδ– but ᾱ in the phrases Ἄϊδος εἴσω, and Ἄϊδος εἰςαφίκηαι, Il. 20, 336.]

†Αἰδουΐοι, (or Αἰδοῦοι), ων, οἱ, *the Aedui*, in Gaul, Strab.

Αἰδόφρων, ον, gen. ονος, (αἰδώς, φρήν) *regardful of mind, compassionate*, Soph. O. C. 237, Eur. Alc. 659.

'Αϊδρείη, and ἀϊδρηΐη, ης, ἡ, (ἄϊδρις) *want of knowledge, ignorance*, Hom., also in plur., Od. 10, 231; 11, 272: Ep. word, used by Hdt. 6, 69 in Ion. form ἀϊδρηΐη.

'Αϊδρήεις, εσσα, εν, later collat. form of ἄϊδρις, Nic. Al. 415.

'Αϊδρία, ας, ἡ, =ἀϊδρείη.

Ἄϊδρις, ι, gen. ιος and εος, (α priv., ἴδρις) *unknowing, ignorant*, Il. 3, 49; freq. c. gen., as Od. 10, 282. [˘ ˘ ˘]

'Αϊδροδίκης, ου, ὁ, Dor. ἀϊδροδίκας, (ἄϊδρις, δίκη) *unknowing of right* or *law, lawless, savage*, Pind. Nem. 1, 96. [δῐ]

'Αΐδρῡτος, ον,=ἀνίδρυτος, *unsettled, unsteady*, Ar. Lys. 809: ἀΐδρ. κακόν, Cratin. Seriph. 3, expl. by E. M., ὁ οὐκ ἄν τις αὐτῷ ἱδρύσαιτο. On the form v. Lob. Phryn. 730.

'Αΐδων, ωνος, ὁ,=sq.

'Αϊδωνεύς, έως, Ion. ῆος, ὁ, lengthened poet. form from 'Αΐδης, Hom. Later authors, as Mosch., used the forms 'Αϊδονῆος, ῆϊ, ῆα, for the sake of the verse with [¯Α. In Soph. O. C. 1560, according to Hermann Αἰδωνεῦ is to be read as trisyll.]

Α'ΙΔΩ'Σ, όος contr. οῦς, ἡ, as a moral feeling, *sense of shame, bashfulness, modesty*, Il. 24, 44, etc.: *a sense of shame* or *honour, awe*, *αἰδῶ θέσθ' ἐνὶ θυμῷ, cherish a sense of shame within your breast*, Il. 15, 561: *regard for others, respect, reverence*, Trag.; δακρύων πένθιμον αἰδῶ, tears of sorrow and pity, Aesch. Suppl. 577; hence also *mercy, pardon*, Plat. Legg. 867 E.—II. *that which causes shame* or *respect*, and so—1. *a shame, scandal*, αἰδώς, 'Αργεῖοι, Il. 5, 787.—2. =τὰ αἰδοῖα, Il. 2, 262.—3. *dignity, majesty*, αἰδὼς καὶ χάρις, H. Hom. Cer. 214.

Αἰεί, Ion. and poet. for ἀεί: when the ult. is to be short, αἰέν, Herm. praef. Orph. p. ix. H. Hom. Ven. 202. At the end of a hexam., to round off the verse, αἰεί is preferred to αἰέν. [Cf. ἀεί, sub fin.]

Αἰειγενέτης, ὁ, Il. 2, 400, poet. for ἀειγενέτης. (For compds, of αἰεί here omitted, v. sub. ἀεί–.)

Αἰειγενής, ές, =foreg., Opp. C. 2, 397.

†Αἰείμνηστος, ον, = ἀείμνηστος, Aesch. Pers. 760. (Dind. ἀείμ.)

Αἰέλουρος, ὁ, ἡ, Ion. for αἴλουρος, Hdt. 2, 66.

†Αἰέν, poet. for ἀεί, q. v., cf. αἰεί.

Αἰένυπνος, ον, (αἰέν, ὕπνος) *lulling in eternal sleep*, epith. of death, Soph. O. C. 1578, acc. to Herm. conj.

Αἰές, Dor. for ἀεί, αἰεί, Schäf. Bion 11, 1.

Αἰετηδόν, adv. (αἰετός) *like an eagle*, Schol. Ven. Il.

Αἰετιαῖος, αία, αῖον, (ἀετός III.) *belonging, to* or *placed in the pediment*, Inscr. ap. Müller de Min. Pol. p. 54.

Αἰετόεις, εσσα, εν, *of eagle-kind*, Opp. C. 3, 117: from

Αἰετός, οῦ, ὁ, Il. 12, 201, etc., fuller form for ἀετός, q. v. sub fin.

Αἰζήεις, εσσα, εν, later form for αἰζηός, Theopomp. Coloph. ap. Ath. 183 B.

Αἰζήϊος, ὁ, lengthd. form of αἰζηός, Od. 12, 83.

'Αΐζηλος, ον, v. l. of the Gramm. in Il. 2, 318, for ἀρίζηλος, in signf. of αΐδηλος, cf. Buttm. Lexil. p. 53, seqq., Spitzn. ad loc.

Αἰζηός, lengthd. αἰζήϊος, ὁ, *lively, active*, in Hom. always of *youths* fit for war and the chase: of a *lusty* slave, *in the full vigour of manhood*, Hes. Op. 439, Th. 863. Later as Subst., *a warrior*, Cratin. Lac. 1: in gen. *a youth, a man*, Ap. Rh. 4, 268; Anth. (usu. taken as akin to ζάω, ζέω: but acc. to Döderl., akin to αἴθω, ἠΐθεος.)

Αἰηνής, Ion. for αἰανής, Archil. 94.

†Αἰήτης, ου Ep. αο, ὁ, *Aeëtes*, brother of Circe, king of Colchis and father of Medea, Od. 10, 136; later kings of Colchis also bore this name, Xen. An. 5, 6, 37; Strab.

†Αἰητίνη, ης, and Αἰητίς, ίδος, ἡ, fem. patron. of Αἰήτης, as appell. of Medea his daughter.

Αἴητος, in Il. 18, 410, Vulcan is called πέλωρ αἴητον, prob. = ἄητον, *mighty monster*, Buttm. Lexil. p. 46.

Αἰητός, οῦ, ὁ, Dor. for ἀετός, αἰετός, *an eagle*, Pind. P. 4, 4, Böckh; Bergk Anacr. 70: also ἀητός.

†Αἰθαία, ας, ἡ, *Aethaea*, a city of Laconia; adj. Αἰθαιεύς, οἱ Αἰθαιῆς, *the Aetheans*, Thuc. 1, 101.

†Αἰθάλεια, ἡ, =Αἰθάλη.

Αἰθάλεος, α, ον, (αἰθάλη) *smoky*, Ap. Rh. 4, 777.—II. of ants, *fire-coloured*, like αἰθαλόεις II. 2, Nic. Ther. 750.

Αἰθάλη, ἡ, (αἴθω) = αἴθαλος, esp. *soot*, Luc. Dial. D. 15, 1.†—II. As pr. n. *Aethale*, a small island in the Etrurian sea now *Elba*; also Αἰθαλία, Strab., Ap. Rh. 4, 654.

'Αϊθαλής, ές,=ἀειθαλής, Orph., cf. Ruhnk. Tim. [ᾱῐ]

†Αἰθᾰλίδης, ου, ὁ *Aethalides*, son of Mercury and herald of the Argonauts, Ap. Rh. 1, 54.

Αἰθᾰλίων, ωνος, epith. of the τέττιξ, prob.=αἰθαλόεις II. 2, *fire-coloured*, Theocr. 7, 138; Mel. 111: acc. to others, *heat-loving*, and so *swarthy, dusky*.

Αἰθαλόεις, εσσα, εν, contr. οῦς, οῦσσα, οῦν, (αἴθαλος) *smoky, blackened with smoke, sooty, black*, Il. 2, 415; κόνις, *black ashes* that are burnt out, Il. 18, 23.—II. (αἴθω) *burning, blazing*, κεραυνός, Hes. Th. 72: in gen., epith. of fire, Aesch, Pr. 992.—2. *fire-coloured*, Nic.

†Αἰθαλόεις, όεντος, ὁ, *Aethaloïs*, a river of Mysia, Strab.

Αἴθαλος, ου, ὁ, like λιγνύς, *a smoky flame*, the *thick smoke* of fire, *soot*, Hipp., and Eur. Hec. 911: also αἰθάλη, but less correct than αἴθαλος, Lob. Phryn. p. 114.—II. as adj. ὁ, ἡ, *fire-coloured*, like αἰθαλόεις II. 2, Nic.

Αἰθαλόω, ῶ, f. -ώσω, *to make smoky* or *sooty*, Eur. El. 1140, *burn to soot* or *ashes*, Diosc.

Αἰθαλώδης, ες, (αἴθαλος, εἶδος) *sooty, black*, Arist. Mund. 4.

Αἰθάλωσις, εως, ἡ, (αἰθαλόω) *a rising of smoke* or *vapour*, Max. Tyr.

Αἰθαλωτός, ή, όν, verb. adj. from αἰθαλόω, *burnt to soot* or *ashes*, Lyc. 338.

Αἴθε, Dor. and Ep. for εἴθε, *O that! would that!* Lat. *utinam*, very freq. in Hom. αἴθ' ὄφελες, c. inf., or αἴθε, c. opt.

Αἰθερεμβᾰτέω, ῶ, (αἰθήρ, ἐμβατέω) *to walk in ether*, Anth. Ep. Ad. 546.

Αἰθέριος, ία, ιον, also ος, ον, Eur. Chrys. 6, 9, *of* or *belonging to* αἰθήρ, or *the upper air*, and so—1. *high in air, on high*, Aesch. P. V. 158; Soph. O. C. 1082, etc.: αἰθερία ἀνέπτα, *flew up into the air*, Eur. Med. 440, cf. Andr. 830.—2. *etherial, heavenly*, γονή, Eur. Chrys. 6, 9.

Αἰθεριώδης, ες, (αἰθέριος, εἶδος) v. l. for αἰθερώδης.

Αἰθεροβᾰτέω,=αἰθερεμβατέω, Luc. Philop. 25.

Αἰθεροβόσκας, ου, ὁ, (αἰθήρ, βόσκω) *feeding* or *living in ether*, Cercid. ap. Diog. L. 6, 76.

Αἰθεροδρομέω, ῶ, *to skim the ether*, Welck. Syll. Ep. p. 36: from

Αἰθεροδρόμος, ον, (αἰθήρ, δραμεῖν) *skimming the ether*, Ar. Av. 1393.

Αἰθεροειδής, ές, (αἰθήρ, εἶδος)=αἰθερώδης, Plut. 2, 430 E.

†Αἰθερολαμπής, ές, (αἰθήρ, λάμπω) *shining in ether*, Maneth.

Αἰθερολογέω, ῶ, *to talk of ether*, and the like, Anaximen. ap. Diog. L. 2, 5: from

Αἰθερολόγος, ον, (αἰθήρ, λέγω) *talking of ether*, and the like, Diog. L. 2, 4.

Αἰθερονόμος, ον, (αἰθήρ, νέμομαι) =αἰθεροβόσκας.

Αἰθερόπλαγκτος, ον, (αἰθήρ, πλάζομαι) *roaming in ether*, Orph.

Αἰθερώδης, ες, (αἰθήρ, εἶδος) *like ether*, Plut.

Αἴθη, ης, ἡ, *Aethe, name of a race horse* of Agamemnon, strictly *fiery*, i. e. *bright-bay*, Il. 23, 295.

Αἰθήεις, εσσα, εν, (αἴθω) =αἰθός, Nic. Al. 394.

Αἰθήρ, έρος, in Hom. always ἡ, in Att. prose always ὁ, and in Aesch., in Soph. once only fem. O. R. 866, in Pind., Eur., and Ar. common, (αἴθω): —*ether*, the *upper*, purer *air*, opp. to ἀήρ, Il. 14, 288: hence *heaven*, as the abode of the gods, Il. 15, 192: Ζεὺς αἰθέρι ναίων, 2, 412: also *the clear sky* or *heaven*, Il. 8, 556: but in Il. 16, 365, a cloud is said to come αἰθέρος ἐκ δίης, cf. αἰθρηγενής, and v. Spitzn. ad l.: later it certainly is confounded with ἀήρ, e. g. αἰθὴρ ζοφόεις, ἀχλυόεις, in Ap. Rh., and Eur. Cycl. 409, even has it for the *fume* from the Cyclops' mouth.—II. in Eur. Alc. 594, *a clime, region*,—III. *Aether*, the name of a dog, Xen. Cyn. 7, 5.

Αἰθής, ές, (αἴθω) *burning*: αἰθὴς πέπλος, the robe of Hercules, hence proverb. of a demagogue, Meineke Cratin. Cleob. 4.

†Αἴθῑκες, ων, οἱ, *the Aethīces*, a Thessalian tribe dwelling on Mt. Pindus, Il. 2, 744; according to Strabo on the borders of Epirus; their country ἡ Αἰθῑκία, Strab.

†Αἴθῑκος, ου, ὁ, *Aethĭcus*, masc. pr. n. Qu. Sm. 6, 318.

Αἴθῐνος, η, ον, *burning*.

†Αἰθιόπεια, ἡ, =Αἰθιοπία, Qu. Sm. 2, 32.

†Αἰθιόπειος, =Αἰθιοπῐκός, Luc.

†Αἰθιοπεύς, έως Ion. ῆος, ὁ, an assumed nom. from which to form acc. pl. Αἰθιοπῆας, Il. 1, 423; the only nom. in early use Αἰθίοψ, q. v.

†Αἰθιοπία, ας, ἡ, *Aethiopia*, Hdt.: hence adj. Αἰθιόπιος, α, ον; Αἰθιοπίη χώρη, Hdt. 3, 114.

Αἰθιοπίζω, *to speak*, or *be like an Aethiop*, Heliod.

†Αἰθιοπῐκός, ή, όν, (Αἰθίοψ) *Aethiopian*; λίθος Αἰθ. i. e. granite, v. Baehr ad Hdt. 2, 127: Αἰθιοπικά, τά, *writings respecting Aethiopia*, Heliod.

†Αἰθιόπιος, v. Αἰθιοπία.

†Αἰθιοπίς, ίδος, ἡ, pecul. fem. to Αἰθίοψ, *Aethiopian*, Αἰθ. γῆ, Aesch. Fr. 290, 2; γλῶσσα, Hdt. 3, 19: ἡ Αἰθ. Hdt. 2, 106; also *an Aethiop female*.

Αἰθίοψ, οπος, ὁ, Hom. fem. Αἰθιοπίς, ίδος, more rarely ἡ Αἰθίοψ, Lob. Aj. 323, (αἴθω, ὤψ) *an Aethiop*, Hom.

—II. also as adj., *swarthy*, Anth.: cf. αἴθοψ: ὁ ποταμὸς Αἰθίοψ, probably the Niger, Aesch. P. V. 809. As early as Il. 1, 423, is found the irreg. plur. Αἰθιοπῆας, to which later auth., as Call., formed a nom. Αἰθιοπεύς.

Αἰθόλιξ, ῐκος, ἡ, *a pustule, pimple*, Hipp.

†Αἰθοπία, ας, ἡ, (αἴθοψ) *Aethopia*, an appell. of Diana, Sapph.

Αἶθος, εος, τό, *a burning heat, fire*, Ap. Rh. 3, 1304; also αἶθος, ου, ὁ, Eur. Suppl. 208, Rhes. 95.

Αἰθός, ή, όν, *burnt*, Ar. Thesm. 246. —II. *of a burnt colour, black*, or rather *fire-coloured, fiery*, Pind. P. 8, 65, Bacchyl. 12.

Αἴθουσα, ης, ἡ, sc. στοά, (αἴθω) *the corridor*, open in front, which led from the court, αὐλή, into the πρόδομος: usu. looking east or south, to catch the sun,—whence the name. Hom. makes it the sleeping-place of travellers who wish to start early, Od. 3, 399: in Od. 4, 302, he says the same of the πρόδομος, prob. as including the αἴθουσα.—As pr. n. *Aethusa*, daughter of Neptune, Apollod.

Αἴθοψ, οπος, (αἰθός, ὤψ) *fiery-looking*, in Hom. as epith. of metal, *flashing*; and of wine *sparkling*, (not *fiery-hot*, or *strong*, as others); once of smoke, Od. 10, 152, where it prob. means *dark-red* smoke, smoke *mixed with flame*, like αἴθαλος: later αἴθοψ φλογμός, Eur. Supp. 1019, λαμπάς, Id. Bacch. 594.—II. metaph. *fiery, hot, keen*, λιμός, Hes. Op. 361: *hot, furious*, ἀνήρ, Soph. Aj. 224.

†Αἴθρα, later form for αἴθρη.

Αἰθρέω, (αἴθρα) like χειμάζω, *to live in the open air*, dub., v. Lob. Aj. p. 342.

Αἴθρη, ἡ, in Att. as well as Hom., later αἴθρα, Piers. Moer. p. 184, (αἰθήρ, as γάστρη from γαστήρ):—*a clear bright sky, fair weather*, Hom.: rare in Att. poets, as Eur. Phaeth. 74, Ar. Av. 778, cf. αἰθρία.—II. As pr. n. *Aethra*, mother of Theseus, Il. 3, 144.

Αἰθρηγενέτης, ου, ὁ, =sq., Od. 5, 296.

Αἰθρηγενής, ές, (αἰθήρ, *γένω) epith. of Boreas in Il. 15, 171, *born in ether, sprung from ether*, (not act. *making a clear cold sky*, Spitzn. Il. l. c.)

Αἰθρήεις, εσσα, εν, =αἴθριος, Opp. Cyn. 4, 73.

Αἰθρία, ας, ἡ, prose form for αἴθρη, first in Hdt., αἰθρίας, sub. οὔσης, *in fine weather*, Lat. *per purum*, Hdt. 7, 37; Ar. Nub. 371.—II. *the open sky*, ὑπὸ τῆς αἰθρίας, *in the open air*, Lat. *sub dio*, Xen. An. 4, 4, 14; hence also *the cold air* of night, Hdt. 2, 68. [ῐ, Ar. Plut. 1129, Meineke Com. Fragm. 2, p. 34; ῑ Solon 5, 22; Ar. Nub. 371, v. Herm. ad loc.] Hence

Αἰθριάζω, *to expose to the open air, cool*, Hipp.—II. *to make a clear sky*, Arist. Probl.—III. intr. *to be in the open air*.

Αἰθριάω,=foreg. I., Hipp.

Αἴθρῐνος, ον,=αἴθριος.

Αἰθριοκοιτέω, ῶ, f. -ήσω, (αἰθρία, κοίτη) *to sleep in the open air*, Theocr. 8, 78.

Αἴθριος, ον, *clear, bright, fair*, of weather, H. Hom. Ap. 433; also as epith. of Ζεύς, Theocr.—II. *in the open air, kept there*, Cratin. Del. 5: hence *cold, chill*, Soph. Ant. 357.—III. τὸ αἴθριον, the Lat. *atrium*, Joseph.

Αἰθριώδης, ες, (αἰθρία, εἶδος) *like the clear sky*.

Αἰθροβάτης, ου, ὁ, (αἴθρη, βαίνω) *walking through ether*, Porph.—2. *a tight-rope dancer*, Maneth. [ᾰ]

†Αἰθροβολέω, ῶ, (αἴθρη, βάλλω) *to cast brightness upon, to render brilliant*, Maneth.

†Αἰθροδόνητος, ον, (αἴθρη, δονέω,) *hastening through the ether*, Maneth.

†Αἰθροπλᾰνής, ές, (αἴθρη, πλανάομαι) *wandering in the ether*, Maneth.

Αἶθρος, ου, ὁ,=αἴθρη, *the clear chill air* of morn, Od. 14, 318.

Αἴθυγμα, ατος, τό, (αἰθύσσω) *a lighting, kindling*: hence—II. *a spark*: metaph. *the last spark* of an attachment, Polyb.—III. *the flickering* of a bright body in motion, = μαρμαρυγή.

Αἴθυια, ας, ἡ, *a water-bird, diver, shag*, Lat. *mergus*, Od. 5, 337.—II. metaph. *a ship*, Lyc. 230.—As pr. n. an appell. of Minerva as protectress of commerce, Paus.

Αἰθυιόθρεπτος, ον, (αἴθυια, τρέφω,) *feeding with αἴθυιαι*, Lyc. 237.

Αἰθυκτήρ, ῆρος, ὁ, *that which darts* or *flies* through the air, *swift-darting*, of wild animals, arrows, etc., Opp. H. 1, 368, Cyn. 2, 332: from

Αἰθύσσω, f. -ύξω, (akin to αἴθω and θύω) transit. *to put in rapid motion, stir up, kindle*, ἐλπὶς αἰθύσσει φρένας, Bacchyl. 26. Mid. *to move rapidly, quiver, flicker*, of leaves, Sapph. 40: so too act. in intr. signf., Arat. Cf. the compds. with ἀνά, διά, κατά, παρά, (There was no Att. form αἰθύττω.)

ΑΙ΄ΘΩ, only found in pres. and impf., *to light up, kindle, to keep burning*, αἴθειν πῦρ, Hdt. 4, 145, Aesch. Ag. 1435, ἱερά, Soph. Phil. 1033, Eur. Rhes. 95.—2. rarely intr. *to burn* or *blaze*, Pind. O. 7, 87; Soph. Aj. 286:—in this signf. usu. in Pass. αἴθομαι, Hom., Hes., etc., though rarely save in part. αἰθόμενος: the inf. αἴθεσθαι, Hdt. 4, 61, and Eur. Bacch. 624; impf. αἴθετο, Ap. Rh. 3, 296:—also like Lat. *uri*, ἔρωτι αἴθεσθαι, Xen. Cyr. 5, 1, 15.

Αἴθων, ὁ, ἡ, αἶθον, τό, gen. ωνος and ονος, v. Dindorf. praef. ad Poet. Scen. p. xi., (αἴθω) strictly *fiery, burning*, of lightning, fire, etc., Pind.: also of fiery smoke, Pind. P. 1, 44, cf. αἴθοψ.—II. of metal, and the like, *flashing, glittering*, like αἴθοψ, σίδηρος, Hom., also Soph. Aj. 147: αἴθωνες λέβητες, τρίποδες, Hom. (where others take it of their *having fire under them*.)—III. of various animals, as in Hom. of the horse, lion, bull, eagle, in Pind. of the fox, where some take it to be *fiery, fierce*; others of the colour, like Lat. *fulvus, rufus*; others of their *bright, fiery eyes*: but αἴθων, of a man, Hermipp. Moer. 1, and so αἴθωνες θῆρες, Plat. Rep. 559 D, λιμός αἴθων, Plut., cf. αἴθοψ, fin.—As pr. n. *Aethon*, a name assumed by Ulysses, Od. 19, 183.—A horse of Hector, Il. 8, 185.

Αἴκᾱ, Dor. for εἴ κε, =ἐάν, c. subj., Valck. Theocr. 1, 10. But Kühner Gr. Gr. § 818, Anm. 2, says αἴκα is joined by the Aeol. and Dor. to the indic.

†Αἰκαί, ῶν, αἱ, *Aecae*, a city of the Hirpini on the borders of Apulia, Polyb.

Αἰκάλλω, f. -ᾰλῶ, *to flatter, wheedle, fondle*, c. acc., Eur. Andr. 630, Ar. Eq. 48: αἰκάλλει καρδίαν ἐμήν, *it does my heart good*, Ar. Thesm. 869.

Αἰκάλος, ου, ὁ, *a flatterer*, Hesych.

Αἶκε, αἶκεν, poet. and Dor. for ἐάν, Hom.

Αἰκεία, ας, ἡ, =αἰκία, q. v.

Αἰκέλιος, ον, =ἀεικέλιος, Theogn. 1344, Bekk.

†Αἶκεν, v. αἶκε, Il. 4, 98.

Ἀΐκή, ῆς, ἡ, (ἀΐσσω) *rapid motion, flight*, Lat. *impetus*, τόξων ἀΐκαί, Il. 15, 709, ἐρετμῶν, Opp.: cf. ῥίπη. [ᾱῐ]

Ἀϊκής, ές, poet. for ἀεικής, adv. ἀϊκῶς, Il. 22, 336: in Trag. also αἰκής ές, like αἰκία, Herm. Soph. El. 102 [ᾰί]

Αἰκία, ας, ἡ, Att. for the Ion. ἀεικείη, q. v., *injurious, insulting treatment, an affront, outrage*, Aesch. P. V. 93; Soph. O. C. 748; etc.: oft. also in plur. *blows, stripes*, etc., Trag.:—in prose usu. as law-phrase αἰκίας δίκη, *an action for assault*, less serious than that for ὕβρις (which was a γραφή), esp. freq. in Oratt., cf. Att. Process p. 547 sq., Böckh P. E. 2, p. 102; in gen. *suffering, disgrace*, Thuc. 7, 75. [κῑ-, wherefore Dawes, Pors., etc., would write αἰκεία, in Trag., and so certainly analogy would require, but v. Herm. Soph. O. C. 752, Ellendt Lex. Soph.]

Αἰκίζω, *to treat injuriously, to affront, outrage*, esp. by blows, *to plague, torment*, the act. only in Soph.: usu. as dep. mid. αἰκίζομαι, f. -ιοῦμαι, Aesch. Pr. 195, etc.: c. dupl. acc. pers. et rei, αἰκίζεσθαί τινα τὰ αἴσχιστα, Xen. An. 3, 1, 18: cf. the Ep. ἀεικίζω.—The aor. ᾐκίσθην is only used in pass. signf., as Soph. Ant. 206, Xen. An. 2, 6, 29: pres. αἰκίζομαι, in pass. signf., Aesch. Pr. 168; perf. ᾔκισμαι, Eur. Med. 1130. Hence

Αἴκισμα, ατος, τό, *an outrage, torture*, Aesch. Pr. 989: in plur. Eur. Phoen. 1529.

Αἰκισμός, οῦ, ὁ,=foreg., Dem. 102, 20.

Αἰκιστής, οῦ, ὁ, fem. αἰκίστρια, ας, ἡ, *one who outrages*.

Αἰκιστικός, ή, όν, *prone to outrage*. Adv. -κῶς.

Αἰκιστός, ή, όν, *outraged*, v. l. Soph. Ant. 206.

Αἶκλον, ου, τό, or ἄϊκλον, *an evening meal* at Sparta, Epich. p. 18, Alcm. 20, cf. Ath. 139 B:—also αἶκνον.

†Αἶκλος, ου, ὁ, *Aeclus*, the founder of Eretria, Strab.—In pl. οἱ Αἶκλοι, the *Aequi*, in Italy, Diod. S. 12, 64.

†Αἰκούλᾱνον, ου, τό, the Lat. *Aeculanum*, a city of the Hirpini in Italy, App. B. C. 1, 51.

†Αἴκουοι, ων, οἱ, the Lat. *Aequi*, in Italy, Strab.

Ἀϊκτήρ, ῆρος, ὁ, (ἀΐσσω) *the swift-rushing, darting*, Opp. H. 1, 171. [ᾱ]

Ἄϊκτος, ον, (α priv., ἱκνέομαι) *unapproachable*, Herm. H. Hom. Merc. 346.

† Αἰκῶς, v. ἀϊκής.

†Αἴλᾱνα, ης, ἡ, *Aelana*, a city on the Arabian Gulf, Strab.

†Αἰλητανοί, ῶν, οἱ, *the Aeletani*, an Iberian tribe, Strab.

†Αἰλία, ας, ἡ, the Lat. *Aelia*, a name which Jerusalem received from its restorer Aelius Hadrianus, Dio Cass.

†Αἰλιανός, οῦ, ὁ, *Aelianus*, ὁ, Τακτικός, the writer of a work on military tactics.—2. ὁ Σοφιστής, of Praeneste, the author of several works.

Αἴλινος, ου, ὁ, *a mournful dirge*, Aesch. Ag. 121, Soph. Aj. 627: (said to be from αἶ Λίνος, *ah me for Linus!* Pausan. 9, 29, 8. v. Λίνος.)—2. Also adj. ος, ον, *plaintive, mournful*, Eur. Or. 1395, Hel. 171. As Adv. αἴλινα, Call. and Mosch.

†Αἴλιος, ου, ὁ, the Roman *Aelius*, Strab., Plut.

Αἰλούριος, ου, ὁ, *cat-mint*: from

Αἴλουρος, ου, ὁ, ἡ, *a cat*, Hdt.—II. later, *a weasel*, (acc. to Buttm. Lexil. p. 67, from αἰόλος and οὐρά as expressive, not of colour, but of the *wavy motion of the tail* peculiar to cats.)

ΑἹ'ΜΑ, *ατος, τό, blood*, in Hom. oft. *φόνος τε καὶ αἷμα*, joined; also in plur. *streams of blood*, Aesch. Ag. 1293, Soph. Ant. 121.—II. *bloodshed, murder*, Trag., cf. Elmsl. Bacch. 139: *ὅμαιμον αἷμα γίγνεται, a kinsman's murder is done*, Aesch. Suppl. 449, so *εἴργασται μητρῷον αἷμα*, Eur. Or. 284: also *αἷμα δρᾶν* or *πράττειν*, Eur., and even *αἷμα κτανεῖν*, as if *αἷμα* were a cognate acc., Soph. Fr. 153:—esp. *ἐπ' αἵματι φεύγειν, to avoid trial for murder by going into exile*, Dem. 548, fin., wh. in Eur. Suppl. 148 is *αἷμα φεύγειν*, v. Müller Eumen. § 50 sq.:—the plur. is freq. in this signf. in Aesch. and Eur. never in Soph.—2. in Soph. El. 1394, usu. taken as *the instrument of bloodshed, sword*, but v. *νεοκόνητος*, and Herm. ad l.—III. like Lat. *sanguis, blood-relationship, kin, αἷμά τε καὶ γένος*, Od. 8, 583; *αἵματος εἶναι, γενεῆς τε καὶ αἵματος εἶναι*, Od. 4, 611, Il. 19, 111: in Trag. and prose usu., *ὁ πρὸς αἵματος* and *ἐν αἵματι, one of the blood* or *race*, Soph. Aj. 1305, Aesch. Eum. 606: *ἀφ' αἵματος, from the race*, Soph. O. C. 245.–†IV. *the blood-red juice, βοτρύων*, Achill. Tat. 2, 2; *the purple colour, κοχλίδων*, Luc. Catap. 16, cf. Mehlhorn Lyr. p. 100. (perh. from *ἀΐσσω*, Lat. *salio*, Herm. Eur. Hec. 88.)

Αἱμαγωγός, *όν*, (*αἷμα ἄγω*) *drawing off blood*, Diosc.:

Αἱμᾰκορίαι, or *αἱμακουρίαι, ῶν, αἱ*, (*αἷμα, κορέννυμι*) *offerings of blood*, made upon the grave to appease the manes, Pind. O. 1, 146, v. Dissen. (90.) Dor. and Boeot.

Αἱμακτός, *ή, όν*, verb. adj. from *αἱμάσσω, mingled with blood, of blood*, Eur. I. T. 644.

Αἱμαλέος, *έα, έον*, (*αἷμα*) *bloody, blood-red*, Anth.

Αἱμαλωπίς, *ίδος, ἡ, a clot of blood*, Diosc.; and

Αἱμάλωπος, *ον, looking like clotted blood*, Aretae.: from

Αἱμάλωψ, *ωπος, ὁ*, (*αἱμαλέος*) *a mass of blood, a bloodshot place*, Hipp. —II. as adj. *=αἱμάλωπος*, Aretae.

Αἷμαξις, *εως ἡ*, (*αἱμάσσω*) *a letting of blood*, Aretae.

Αἱμάς, *άδος, ἡ, a gush* or *stream of blood*, Soph. Phil. 697, *αἵματος ῥύσις*, as the Schol. has it, cf. Herm. Trach. 778.

Αἱμᾰσιά, *ᾶς, ἡ*, (*αἷμος*) *a thorn, thorn-bush, αἱμασιὰς λέγειν*, Od. 18, 359; 24, 224: hence *a thorn-hedge*, Theocr.: and so *any fence, a wall*, Lat. *maceria*, Hdt. 1, 180, and freq. in Att. —Buttm. Lexil. p. 402 adopts the signf. *fence*, even in Od., interpreting *αἱμασιὰς λέγειν, to make a fence of stones;* he thinks that if *αἱμασιά* originally meant a *thorn hedge*, this meaning was obsolete even in Homer's time.—II. *αἱμασιά=λιθολογία*, Piers. Moer. p. 53.

Αἱμᾰσιώδης *ες*, (*αἱμασιά, εἶδος*) *like an αἱμασιά*, Plat. Legg. 681 A.

Αἱμάσσω, Att. *αἱμάττω*, f. *-άξω, to make bloody, stain with blood; πέδον, βωμόν, χέρας*, etc., Pind. and Trag.: hence *to wound, smite so as to make bloody, κρᾶτα αἱμ. πέτρα, to dash one's head against a rock*, Soph. Phil. 1002: *αἱμ. πέσεα δάϊα, to put enemies to a bloody death*, Eur. Phoen. 1229. Pass. *to welter in blood, be slain*, Soph. Ant. 1175: metaph., *αἱμ. ᾠδάς, to end songs by dying*, Eur. Ion 168.—II. as medic. term *to scarify*.—III. later intr. *to be bloody, blood-red*, Nic.

Αἱματεκχυσία, *ας, ἡ*, (*αἷμα ἐκχέω*) *shedding of blood*, N. T. Hebr. 9, 22.

Αἱμᾰτηρός, *ά, όν*, in Eur Or. 962, also *ός, όν, bloody, blood-stained*, chiefly used by Trag. *αἱμ. χεῖρες, ξίφος*, etc.: *αἱμ. φλόξ, the blood-consuming flame*, the flame that licks up the blood of a sacrifice, Soph. Tr. 766: esp. *bloody, murderous, φόνος, διαφθορά, πνεῦμα, ὄμμα*, etc.—II. also *of blood, consisting thereof, σταγόνες αἱμ. gouts of blood*, Eur. Phoen. 1415: *αἱμ. ῥοῦς, a bloody flux*, discharge of blood, Hipp.

Αἱμᾰτηφόρος, *ον*, (*αἷμα, φέρω*) *bringing blood: murderous, μόρος*, Aesch. Theb. 419.

Αἱμᾰτία, *ας, ἡ, blood-broth*, the Spartan black broth made with blood, Manso Sparta 1, 2, p. 192.

Αἱμᾰτίζω, f. *-ίσω, to stain with blood*, Aesch. Suppl. 662.—II. *to draw blood, sting*, Arist. H. A.

Αἱμᾰτικός, *ή, όν, consisting of* or *charged with blood*, Arist. H. A.: *τὰ αἱμ. animals which have blood*, Id. Part. An.—II. *bloody, like blood: τὸ αἱματικόν*, a plant *of a blood-red colour.*

Αἱμάτῐνος, *ίνη, ινον*, rare collat. form of *αἱματικός*, Arist. H. A.

Αἱμάτιον, *ον, τό*, dim. from *αἷμα, a little blood*, Epict.

Αἱματίς, *ίδος, ἡ, a blood-red cloak*, Arist. Color.

Αἱμᾰτίτης, *ου, ὁ, αἱματῖτις, ιδος, ἡ, blood-like; λίθος, the blood-stone*, Diosc.: *εἰλεός*, a disease, Lat. *convolvulus sanguineus*, Hipp.: *αἱματῖτις φλέψ, a vein*, Id.: *χορδή, a black pudding*, Sophil. Phyl. 2.

Αἱμᾰτοδόχος, *ον*, (*αἷμα, δέχομαι*) *holding blood.*

Αἱμᾰτοειδής, *ές*, (*αἷμα, εἶδος*) *like blood, blood-red*, Diod.

Αἱμᾰτόεις, *όεσσα, όεν*, contr. *αἱματοῦς, οῦσσα, οῦν*, Soph. O. T. 1279, (*αἷμα*), *of blood, ψιάδες*, Il. 16, 459, *blood-sprinkled, bloody, χείρ*, Il. 5, 82, *σμῶδιξ*, Il. 2, 267.—2. *blood-red, flushed, ῥέθος*, Soph. Ant. 528.—3. *bloody, murderous, πόλεμος*, etc., Il. 9, 650, Aesch. Ag. 698.

Αἱμᾰτολοιχός, *όν*, (*αἷμα, λείχω*) *licking blood, ἔρως αἱμ., thirst for blood*, Aesch. Ag. 1478.

Αἱμᾰτοποιέω, *ῶ, to make into blood.* Pass. *to become blood*, Medic. Hence

Αἱμᾰτοποιητικός, *ή, όν, calculated for making into blood, promoting the formation of blood*, Gal.

Αἱμᾰτοποσία, also *αἱμοποσία, ας, ἡ, a drinking of blood*, Porphyr.

Αἱμᾰτοποτέω, *ῶ, to drink blood:* from

Αἱμᾰτοπότης, *ου, ὁ*, (*αἷμα, πίνω*), and

Αἱμᾰτοπώτης, *ου, ὁ, a blood-drinker, blood-sucker*, Ar. Eq. 198.

Αἱμᾰτοῤῥόφος, *ον*, (*αἷμα, ῥοφέω*) *supping up blood, blood-lapping*, Aesch. Eum. 193, Soph. Fr. 813.

Αἱμᾰτόῤῥῠτος, *ον*, (*αἷμα, ῥέω*) *blood-streaming, αἱματ. ῥανίδες, showering drops of blood*, Eur. I. A. 1515.

Αἱμᾰτοστᾰγής, *ές*, (*αἷμα, στάζω*) *blood-dripping*, Aesch. Pers. 816, and Eum. 365.

Αἱμᾰτοσφᾰγής, *ές*, (*αἷμα, σφάζω*) *reeking with the blood of the slaughtered*, v. *σφάζω.*

Αἱμᾰτοφλεβόστᾰσις, *εως, ἡ*, (*αἷμα, φλέψ, ἵστημι*) *a stopping of blood*, Diosc.

Αἱμᾰτόφυρτος, *ον*, (*αἷμα, φύρω*) *blood-stained*, Anth.

Αἱμᾰτοχᾰρής, also *αἱμοχᾰρής, ες*, (*αἷμα, χαίρω*) *delighting in blood.*

Αἱμᾰτοχάρμης, *ον*,=foreg., Anth. cf. Lob. Phryn. 486.

Αἱμᾰτόω, *ῶ*, f. *-ώσω, to make bloody, stain with blood*, Eur. And. 260, etc.: *to slay*, Soph. Fr. 814 from B. A. Mid. *μηδὲν αἱματώμεθα, let us shed no more blood*, Aesch. Ag. 1656. Pass. perf. *ᾑμάτωμαι, to be stained* or *discoloured with blood*, Thuc. 7, 84.—II. *to make into blood*, Medic.

Αἱμᾰτώδης, *ες*, (*αἷμα, εἶδος*) *looking like blood, blood-red*, Thuc. 2, 49.—2. *of blood, consisting thereof*, like *αἱματικός*, Hipp.

Αἱμᾰτωπός, *όν*, (*αἷμα, ὤψ*) *bloody to behold, blood-stained, κόραι*, Eur. Orest. 256; but also *bloody, murderous*, Eur. Phoen. 870.

Αἱμάτωσις, *εως, ἡ*, (*αἱματόω*) *a changing into blood*, Gal.

Αἱμᾰτώψ, *ῶπος, ὁ, ἡ*,=*αἱματωπός*, v. Pors. Med. 1363.

Αἱμηπότης, *ὁ*, Ion. for *αἱματοπότης*, Apoll. Dysc.

Αἱμηρός, *ά, όν*,=*αἱματηρός*, Gal.

†Αἱμιλία, *ας, ἡ*, the Lat. *Aemilia*, Polyb.: *ἡ Αἱμιλία ὁδός, via Aemilia*, Strab.

†Αἱμιλιᾱνός, *οῦ, ὁ, Aemilianus*, Strab.

†Αἱμίλιος, *ου, ὁ, Aemilius*, Polyb.

Αἵμνιον, *ου, τό, a basin for blood*, v. l. Od. 3, 444, for *ἀμνίον.*

Αἱμοβᾰρής, *ές*, (*αἷμα, βάρος*) *heavy with blood*, Opp. Hal. 2, 603.

Αἱμοβᾰφής, *ές*, (*αἷμα, βάπτω*) *bathed in blood*, Soph. Aj. 219.

Αἱμοβόρος, *ον*, (*αἷμα, βιβρώσκω*) *blood-sucking*, Arist. H. A.: *greedy of blood*, Theocr. 24, 18. Adv. *-ρως.*

Αἱμοδαιτέω, *ῶ*, (*αἷμα, δαίνυμαι*) *to revel in blood*, Theophr.

Αἱμόδιψος, *ον*, (*αἷμα, δίψα*) *bloodthirsty*, Luc. Ocyp. 97.

Αἱμοειδής, *ές*, (*αἷμα, εἶδος*)=*αἱματοειδής*, Philo.

Αἱμόκερχνον, *ου, τό*, (*αἷμα, κέρχνος*) *a slight cough with blood-spitting*, Hipp.

Αἱμομίκτης, *ου, ὁ*, (*αἷμα, μίγνυμι*) *incestuous.*

†Αἱμομιξία, *ας, ἡ*, (*αἷμα, μίγνυμι*) *incest.*

†Αἵμονες, *ων, οἱ, the Haemonians*, inhabitants of Haemonia 1, Pind. N. 5, 91.

†Αἱμονία, *ας, ἡ, Haemonia*, an earlier name of Thessaly, Strab.; adv. Αἱμονιῆθεν, *from Haemonia*, Callim. —2. a region of Macedonia, Ap. Rh. 2, 504; adj. Αἵμων, Αἱμονιεύς.

†Αἱμονίδης, *ου, ὁ, son of Aemon*, Il. 17, 467; but Αἱμονίδης, *son of Haemon*, Il. 4, 394.

†Αἱμονιῆθεν, v. Αἱμονία.

†Αἱμόνιος, *ου, ὁ, Haemonius*, father of Amalthaea, Apollod.—As adj., *of* or *belonging to Haemon.*

Αἱμοποσία, *ας, ἡ*,=*αἱματοποσία.*

Αἱμοπότης, *ου, ὁ*,=*αἱματοπότης*, Or. Sib.

†Αἱμοπτυϊκός, *ή, όν*, (*αἷμα, πτύω*) *spitting blood*, Medic.

Αἱμοπώτης, *ου, ὁ*,=*αἱμοπότης*, Lyc.

Αἱμόροος, *ον*, poet. for *αἱμόῤῥοος*, Nic.

Αἱμοῤῥᾰγέω, *ῶ, to have a haemorrhage, bleed violently*, Hipp.: from

Αἱμοῤῥᾰγής, *ές*, (*αἷμα, ῥήγνυμι*) *bleeding violently*, Hipp., and Soph. Phil. 825.

Αἱμοῤῥᾰγία, *ας, ἡ, a haemorrhage: a bloody flux*, or any *violent bleeding*, Hipp. Hence

Αἱμοῤῥᾰγῐκός, *ή, όν, liable to αἱμοῤῥαγία*, Hipp. Adv. *-κῶς*, Gal.

Αἱμοῤῥᾰγώδης, ές, (αἱμοῤῥαγία, εἶδος) *like* αἱμοῤῥαγία, *σημεῖα αἱμ., symptoms of hemorrhage*, Hipp.

Αἱμόῤῥαντος, ον, (αἷμα, ῥαίνω) *blood-sprinkled, besmeared with blood*, θυσίαι, Eur. Alc. 135, ξεῖνοι, Id. I. T. 225.

Αἱμοῤῥοέω, ῶ, (αἱμόῤῥοος) *to lose blood*, Hipp.: *to have a* αἱμόῤῥοια, N. T. Matth. 9, 20.

Αἱμόῤῥοια, ας, ἡ, (αἱμόῤῥοος) *a discharge of blood, bloody flux*, Hipp.

Αἱμοῤῥοιδοκαύστης, ου, ὁ, *an instrument for stopping hemorrhage*.

Αἱμοῤῥοϊκός, ή, όν, *belonging to a* αἱμόῤῥοια, *indicating* or *causing it*, Hipp.

Αἱμοῤῥοΐς, ΐδος, ἡ, usu. in plur. αἱμοῤῥοΐδες sc. φλέβες, veins *liable to discharge blood*, esp. *the piles, hemorrhoids*, Hipp.: also of any *flow* or *discharge of blood* from the gums, nostrils, etc., Arist. H. A.—II. *a shell-fish*. Arist. H. A.—III. a kind of serpent= αἱμόῤῥοος II., v. Lucan 9, 708.

Αἱμόῤῥοος, ον, contr. αἱμόῤῥους, ουν, (αἷμα, ῥέω) *flowing with blood, suffering from hemorrhage*, Hipp.—II. subst, ὁ, a serpent, whose bite makes *blood flow* from all parts of the body, Diosc., and Nic. Th. 282.

Αἱμοῤῥοώδης, ες, (αἱμόῤῥοος, εἶδος) =αἱμοῤῥαγώδης, Hipp.

Αἱμοῤῥῠής, ές,=αἱμόῤῥυτος.

Αἱμόῤῥῠσις, εως, ἡ,=αἱμόῤῥοια.

Αἱμόῤῥῠτος, also αἱμόρῠτος, ον, (αἷμα, ῥέω) *blood-streaming*, Aesch. Fr. 216.

Αἱμορυγχιάω, ῶ, (αἷμα, ῥύγχος) *to have a bloody snout*, i. e. *nose*, Hermipp. Incert. 3.

Αἶμος or αἱμός, οῦ, ὁ,=δρυμός, prob. *any scratching point*, as of thorns, cf. Aesch. Fr. 8. (αἷμα, αἱμασιά: αἱμύλος: ἀμύσσω.)

†Αἷμος, ου, ὁ, *Haemus*, a mountain range in the north of Thrace, Hdt. 4, 49, also τὸ Αἷμον or Αἷμον ὄρος, Strab.—2. son of Boreas and king of Thrace, Luc. Salt. 57.

Αἱμοσάτης, ὁ, a Samian stone used in burnishing gold, Diosc.

Αἱμοστᾰγής, ές, = αἱματοσταγής, Eur. Thes. 1.

Αἱμόστᾰσις, εως, ἡ, (αἷμα, ἵστημι) *a means of stopping blood*, Gal.: also a plant used as a *styptic*, Diosc.

†Αἱμοστᾰτῐκός, ή, όν, (αἷμα, ἵστημι) *stanching blood*.

Αἱμοφόβος, ον, (αἷμα, φοβέομαι) *afraid of blood*, i. e. of bleeding, Gal.

Αἱμοφόρυκτος, ον, (αἷμα, φορύσσω) *defiled with blood*, Od. 20, 348.

Αἱμόφυρτος, ον, = αἱματόφυρτος, Polyb.

Αἱμοχᾰρής, ές,=αἱματοχαρής, Or. Sib.

Αἱμόχροος, ον, contr. αἱμόχρους, ουν, (αἷμα, χρόα) *blood-red*.

Αἱμοχροώδης, ες,=foreg., Hipp.

Αἱμόω,=αἱματόω, from which we have Ion. part. pass. αἱμεύμενα in Hipp. p. 1138; and Dind. reads αἱμοῦσα for αἱμάσσουσα in Eur. I. T. 226, rejected by Herm., but approved by Wunder in his review of Lobeck's Ajax, p. 73.

Αἱμυλία, ας, ἡ, (αἱμύλος) *winning, wily manners*, Plut. Num. 8.

Αἱμύλιος, ον, *flattering, winning, wily*, esp. of words, Od. 1, 56, more usu. αἱμύλος.

Αἱμῠλομήτης, ου, ὁ, (αἱμύλος, μῆτις) *of winning wiles*, Lat. *blande decipiens*, H. Hom. Merc. 13, where Ruhnk. conj. αἱμυλόμυθος, Ilgen αἱσυλομήτης.

Αἱμυλοπλόκος, ον, (αἱμύλος, πλέκω) *weaving* or *plotting wiles*, Cratin. Incert. 39, cf. δολοπλόκος.

Αἱμύλος, η, ον, in Anth. also ος, ον, *flattering, wheedling, winning, wily*, usu. of words, Hes. Op. 372: also of persons, in superl., Soph. Aj. 389, and Eur. Rhes. 498: also *αἱμύλαι μηχαναί, wily arts*, Aesch. Pr. 206. (If from αἶμος, the strict signf. is *sharp, acute, subtle*: the Lat. *Aemilius* prob. comes from the same root.)

Αἱμῠλόφρων, ον, gen. ονος, (αἱμύλος, φρήν) *wily-minded*, Cratin. Incert. 39.

Αἱμωδέω, ῶ, -ήσω, *to be* αἱμώδης.—2. (αἶμος, ὀδούς) in Hipp. *to have the teeth on edge*.

Αἱμώδης, ες, (αἷμα, εἶδος) *bloody, bloodshot, scorbutic*, Diosc.

Αἱμωδία, ας, ἡ, (αἱμωδέω 2) *a having the teeth on edge*, Hipp.

Αἱμωδιασμός, οῦ, ὁ,=foreg.

Αἱμωδιάω, ῶ, = αἱμωδέω 2, Arist. Probl.: metaph. of one *whose mouth waters* at the sight of dainties, Timocl. Epichaer. 1.—II. trans. *αἱμ. τοὺς ὀδόντας, to set the teeth on edge*, Hipp.

Αἵμων, ονος, ὁ,=δαίμων, δαήμων, *knowing skilful*, Il. 5, 49.—II. (αἷμα) *bloody*, Aesch. Supp. 847, Eur. I. A. 1514, Hec. 90, though here as in Il. Herm. l. c. takes it to mean *eager*, from ἀΐσσω.

†Αἵμων, ονος, ὁ, *Haemon*, a hero from Pylos, Il. 4, 296.—2. son of Creon king of Thebes, lover of Antigone, Soph. Ant.—3. son of Pelasgus, an ancient king of Thessaly, from whom the country was called Haemonia, Strab.—4. a rivulet in Boeotia falling into the Cephisus, Plut. Thes. 27.

Αἱμωπός, όν,=αἱματωπός, Anth.

Αἰνᾰρέτης, ου, ὁ, (αἰνός, ἀρετή) *terribly brave*, Il. 16, 31.

†Αἰναρία, ας, ἡ, *Aenaria*, an island off the coast of Campania, now *Ischia*, Plut. Mar. 37.

†Αἰνεάδης, ου, ὁ, *son* or *descendant of Aeneas*, οἱ Αἰνεάδαι, *the Romans*, Anth. [ᾱ]

†Αἰνέας, ου, ὁ, poet. for Αἰνείας, Soph. Fr. 342.—2. *Aenēas*, a Theban or Stymphalian, Pind, O. 6, 150.—2. a Corinthian leader, Thuc. 4, 119.

†Αἴνεια, ας, ἡ, *Aenēa*, a Macedonian city on the Thermaic gulf, Hdt. 7, 123.—2. a city of Troas, Strab.

Αἰνείας, ου, ὁ, *Aenēas*, son of Anchises and Venus, a Trojan chieftain, Ep. gen. Αἰνείᾱο, but in Il. 5, 534, Αἰνείω.—2. a Stymphalian captain in the army of Cyrus the younger, Xen. An. 4, 7, 13.—3. ὁ Τακτικός, a writer on military tactics, Polyb. 10, 44, 1.

†Αἰνειώνη, ης, ἡ, *female descendant of Aeneas*.

†Αἰνεσίδημος, ου, ὁ, *Aenesidemus*, a sceptical philosopher, Diog. L.

Αἴνεσις, εως, ἡ, (αἰνέω) *a praising, praise*, N. T. Hebr. 13, 15.

Αἰνετής, οῦ, ὁ, *one that praises*, Hipp.

Αἰνετός, ή, όν, verb. adj. from αἰνέω, *praised, praiseworthy*, Anth.

†Αἰνεύς, έως, ὁ, *Aeneus*, son of Apollo and Stilbe, Orph.

Αἰνέω, ῶ, f. -έσω Ep. -ήσω, (Pind. has both forms): aor. ᾔνεσα: perf. pass. ᾔνημαι: aor. pass, ᾐνέθην, strictly *to tell* or *speak of* (cf. αἶνος), but in this signification first in Aesch. Ag. 98, 1482, Soph. Phil. 1380.—II. in Hom. and usu. *to speak in praise of, praise, approve*, c. acc.:—cf. Lat. *laudare*.—2. *to allow, recommend*, Od. 16, 380, 403: c. inf. *to recommend* to do a thing, Aesch. Cho. 555, ἐπαινῶ is so used 581; also c. part., *αἰνεῖν ἰόντα, to commend* one's going, Id. Pers. 642.—3. like ἀγαπᾶν, *to be content with, acquiesce in*, Pind. N. 1, 112, Aesch. Eum. 469, cf. Monk Alcest. 2.—4. *to decline courteously*, Hes. Op. 641, i. e. *to praise* or *recommend* to others, like Lat. *laudare* in Virg. G. 2, 412.—III. *to promise* or *vow*, τινί τι or τινὶ ποιεῖν, Soph. Phil. 1398, and Eur.—The word is rare in prose: Hdt. has it, but in Att. only Plat. Rep. 404 D, Legg. 952 C, ἐπαινέω being used instead.

Αἴνη, ης, ἡ,=αἶνος, *praise, fame*, Hdt. 3, 74; 8, 112.

†Αἰνήιος, ου, ὁ, *son* or *descendant of Aeneus*, Ap. Rh. 1, 948.—2. an appell. of Jupiter, derived from Mt. Aenos in Cephallenia, Hes. Fr. 24.

Αἴνημι, Aeol. and Ep. for αἰνέω, Hes. Op. 681: also ἐπαίνημι, Simon. 139.

†Αἰνησίας, ου, ὁ, *Aenesias*, a Spartan ephor, Thuc. 2, 2.

†Αἰνησίδημος, ου, ὁ, (αἰνέω, δῆμος) *Aenesidemus*, father of Theron of Agrigentum, Pind. O. 2, 83, Hdt.

†Αἰνήσιος, ου, ὁ, *Aenesian*, appell. of Jupiter, from Mt. Aenos, Strab. cf. Αἰνήϊος.

†Αἰνησίπαστα, ης, ἡ, *Aenesipasta*, an island near Marmorica, Strab.

†Αἰνήτη, ης, ἡ, *Aenete*, wife of Aeneus, Ap. Rh. 1, 950.

Αἰνητός, ή, όν, poet. for αἰνετός, Pind. N. 8, 66.—Pr. n. *Aenetus*.

†Αἰνία, ας, ἡ, *Aenia*, a city in Thessaly, Strab. Hence Αἰνιάν, ᾶνος, ὁ, *an Aenean*, Soph. El. 706, Αἰνιανικός, Thuc.

†Αἰνίᾱνες, ων, οἱ, *the Aeniānes*, a Grecian tribe dwelling around Mt. Ossa, Il. 2, 749: in Hdt. 7, 198, in southern Thessaly on the Sperchius; v. Αἰνία.

†Αἰνιάτης, ου, ὁ, fem. Αἰνιᾶτις, ιδος, ἡ, *inhabitant of Aenus*.

Αἴνιγμα, ατος, τό, (αἰνίσσομαι) *a dark saying, riddle*, Aesch. Pr. 610, etc.: oft. in plur., as διὰ or ἐξ αἰνιγμάτων, *in riddles, darkly*, also ἐν αἰνίγμασιν: αἴνιγμα λύειν, εὑρίσκειν, etc., *to guess a riddle*.—II. *a taunt*, Aristaen. Hence

Αἰνιγμᾰτίας, ου, ὁ, =αἰνιγματιστής, Diod.

Αἰνιγμᾰτίζομαι, f. -ίσομαι, dep. mid. *to speak in riddles*.

Αἰνιγμᾰτικός, ή, όν,=αἰνικτήριος. Adv. -κῶς.

Αἰνιγμᾰτιστής, οῦ, ὁ, *one who speaks riddles*, LXX.

Αἰνιγμᾰτώδης, ες, (αἴνιγμα, εἶδος) *like a riddle, riddling, dark*, Plat. Adv. -δως, Diod.

Αἰνιγμός, οῦ, ὁ, *a speaking in riddles*: usu. in plur. like αἴνιγμα, e. g. δι' αἰνιγμῶν, Ar. Ran. 61.

Αἰνίζομαι, dep. mid.=αἰνέω, Il. 13, 374, Od. 8, 487: in Anth. also αἰνίζω.

Αἰνικτήρ, ῆρος, and αἰνικτής, οῦ, ὁ, *one who speaks darkly*, αἰν. θεσφάτων, Soph. Fr. 707.

Αἰνικτήριος, ον, *riddling*. Adv. -ίως, *riddlingly, enigmatically*, Aesch. Pr. 949.

Αἰνικτής, οῦ, ὁ,=αἰνικτήρ, of Heraclitus, Timon ap. Diog. L. 9, 6.

Αἰνικτός, ή, όν, *expressed in riddles, riddling*, Soph. O. T. 439.

†Αἴνιος, ου, ὁ, *Aenius*, masc. pr. n. Il. 21, 210.—2. a river in Troas, Strab.

†Αἰνίππη, ης, ἡ, (αἰνός, ἵππος) *Aenippe*, mother of Busiris, Plut.

Αἰνίσσομαι, Att. αἰνίττομαι, f. -ίξομαι, dep. mid. (αἶνος) *to speak* *darkly* or *in riddles*, Soph. Aj. 1158, ἔπεα αἰν., *to speak riddling words*, Hdt. 5, 56: *to hint at*, πρός τι, Ar. Av. 970: *to hint* a thing, *give to understand*, Plat. —II. also as pass., *to be spoken riddlingly, to be wrapt up in riddles*, but hardly except in aor. ἠνίχθην, perf. ἤνιγμαι, Theogn. 681, Ar. Eq. 196, Plat. Gorg. 495 B.

Αἰνοβάκχευτος, ον, (αἰνός, Βακχεύω) *furiously Bacchic*, Lyc.

†Αἰνόβαρβος, ου, ὁ, the Lat. *Ahenobarbus*, Strab.

Αἰνοβίας, Ion. αἰνοβίης, ου, ὁ, (αἰνός, βία) *dreadfully strong*, Anth. [ῐ]

Αἰνόγᾰμος, ον, (αἰνός, γαμέω) *fatally wedded*, Eur. Hel. 1120.

Αἰνογένειος, ον, (αἰνός, γένειον) *with dreadful jaws*, Call.

Αἰνογίγας, αντος, ὁ, (αἰνός, γίγας) *a terrible giant*, Nonn. Dion. 4, 447.

Αἰνοδρυφής, ές, (αἰνός δρύπτω) *sadly torn*, in sign of mourning, Epich. p. 113.

Αἰνόθεν, adv. from αἰνός=ἐξ αἰνοῦ, but only found in the phrase αἰνόθεν αἰνῶς, *from horror to horror, right horribly*, Il. 7, 97: cf. οἰόθεν.

Αἰνόθρυπτος, ον, (αἰνός, θρύπτομαι) *sadly enervated, rendered saucy by delicate living*, of a domestic, Theocr. 15, 27, ubi Wüstem. οἰνόθρυπτος.

Αἰνολαμπής, ές, (αἰνός, λάμπω) *horrid-gleaming*, Aesch. Ag. 389.

Αἰνόλεκτρος, ον, (αἰνός λέκτρον) *fatally wedded*, Aesch. Ag. 713.—II. *with a frightful bed*, of the cave of Echidna, Lyc.

Αἰνολέτης, ου, ὁ, (αἰνός, ὄλλυμι) *a dire destroyer*, Orph.

Αἰνολεχής, ές, (αἰνός, λέχος)=αἰνόλεκτρος, Orph.

Αἰνολέων, οντος, ὁ, (αἰνός, λέων) *a dreadful lion*, Theocr. 25, 168.

Αἰνόλινος, ον, (αἰνός, λίνον) *unfortunate in life's thread*, in allusion to the Parcae, Anth.

Αἰνόλυκος, ου, ὁ, (αἰνός, λύκος) *a horrible wolf*, Anth.

Αἰνομᾰνής, ές, (αἰνός, μαίνομαι) *raving horribly*, Nonn. Dion. 20, 152.

Αἰνόμορος, ον, (αἰνός, μόρος) *doomed to a sad end*, Od. 9, 53: *come to a dreadful end*, Aesch. Theb. 904.

Αἰνοπᾰθής, ές, (αἰνός, παθεῖν) *suffering dire ills*, Od. 18, 201.

Αἰνόπαρις, ιδος, ὁ, (αἰνός, Πάρις) like Δύςπαρις, *unlucky Paris, Paris the author of ill*, Alcm. 50.

Αἰνοπᾰτήρ, έρος, ὁ, (αἰνός, πατήρ) *unhappy father*, Aesch. Cho. 315.

Αἰνοπέλωρος, ον, (αἰνός, πέλωρ) *fearfully portentous*, Opp.

Αἰνοπλήξ, ῆγος, ὁ, ἡ, (αἰνός, πλήσσω) *with dire sting*, Nic.

Αἰνόποτμος, ον,=αἰνόμορος, Orph.

ΑΙ'ΝΟΣ, ου, ὁ, *a tale, story*, elsewhere μῦθος, Od. 14, 508, αἰνεῖν αἶνον, *to tell a tale*, Aesch. Ag. 1482, Soph. Phil. 1380: hence *a fable*, like Aesop's, Hes. Op. 200: in gen. *a saying, proverb*, Eur. Melan. 23.—II. *that which is said to one's praise, praise*, Il. 23, 652, Od. 21, 110, freq. in Pind. An old poet. word, also used by Hdt. 7, 107: (cf. Buttm. Lexil. p. 59, who compares Lat. *aio*, αἶσα, Lat. *fatum.*)

Αἰνός, ή, όν, Ep. word=δεινός, used also by Pind. and now and then by Trag., prob. from αἶ, *ah!* or perh. akin to αἰανής, (but v. Buttm. Lexil. p. 46): *dread, dire, fearful, horrible*, freq. in Hom., of feelings, as ἄχος, χόλος, τρόμος, κάματος, ὀϊζύς: of states and actions, as δηϊότης, πόλεμος, μόρος, etc: of persons, *dread, terrible*, esp. of Jupiter, αἰνότατε Κρονίδη, Il. 4, 25, etc., of Minerva, Il. 8, 423. Adv. -νῶς, *terribly*, i.e. *very much, exceedingly*, Hom.: also with an adj., αἰνῶς πικρός, *terribly bitter*, Hdt. 4, 52, cf. 61: also αἰνά as adv., freq. in Hom.

†Αἶνος, ου, ἡ, *Aenus*, a city of Thrace at the mouth of the Hebrus, Il. 4, 520. —2. a city in Aetolia, Hdt. 4, 90.—3. ὁ, a mountain in Cephallenia, with a temple to Jupiter on it, Strab. —4. a Trojan, Qu. Sm. 11, 79.

Ἄϊνος, ον, (α priv., ἴς) *without vessels or fibres*, Theophr.

Αἰνοτάλᾱς, ᾰνος, ὁ, *most miserable*, Antim. ap. A. B. 1422.

Αἰνότης, ητος, ἡ, (αἰνός) Ion. and poet. for δεινότης.

Αἰνοτόκεια, ας, ἡ, *unhappy in being a mother*, Mosch.: pecul. fem. of

Αἰνοτόκος, ον, (αἰνός, τίκτω) *miserable in being a parent*, Anth.

Αἰνοτύραννος, ου, ὁ, (αἰνός, τύραννος) *a dreadful tyrant*, Anth. [ῠ]

Αἴνῠμαι, defect. dep., used only in pres., and impf. without augm., (αἴρω, ἄρνυμαι) *to take, lay hold of, grasp, pluck*, τι ἀπό τινος, Il. 11, 580, Od. 21, 53: also c. gen., τυρῶν αἰνύμενος, *taking of the cheeses*, helping one's self to them, Od. 9, 225: metaph., πόθος αἴνυταί με, *a longing seizes me*, Od. 14, 144, Hes. Sc. 41: also *to enjoy, feed on*, καρπόν, Simon. 139. Only poet.

†Αἴνῠρα, ων, τά, *Aenyra*, a region in the island of Thasus, Hdt. 6, 47.

* ΑΙ'ΝΩ, acc. to Gramm., the root of διαίνω.

ΑΙ'ΝΩ,=πτίσσω, *to sift, to winnow*, Pherecr. Incert. 18, (ap. Eust. Il. 801, 56, q. v.) hence proverb. μολγὸν αἴνειν, of any impossibilities, v. Bergk Ar. Fr. (ap. Mein. Com. Fr. 2, p. 988, 1066, sq.), Dind. Ar. p. 504.

Αἴξ, αἰγός, ὁ, ἡ, dat. pl. αἴγεσιν, Il. 10, 486, (from ἀΐσσω, and so strictly *a darter* or *springer*), *a goat*, in Hom. usu. ἡ αἴξ, though he also has ὁ, Od. 14, 106: αἴξ ἀγρία or ἄγριος, *the chamois*, Hom.—2. *the constellation* so called, Arat.—II. *a water-bird*, Arist. H. A.—III. *a fiery meteor*, Arist. Meteor.—IV. αἶγες, *high waves*, Artemid.

Ἀΐξ, ἄϊκος, ἡ, (ἀΐσσω)=ἀϊκή, ἀνέμων ἄϊκες, Ap. Rh. 4, 820. [ᾱῐκος]. (Hence πολυάϊξ, κορυθάϊξ, cf. αἰγίς, ἐπαιγίζω.)

Ἀΐξασκε, Ep. freq. aor. from ἀΐσσω, Il 23, 369.

†Αἰξωνή, ῆς, and Αἰξωνηΐς, ίδος, ἡ, *Aexone* or *Aexoneïs*, a demus of the Attic tribe Cecropis: hence Αἰξωνεύς, *a resident of Aexone*, Xen. Hell. 2, 4, 26; famed as calumniators, hence αἰξωνεύς, *a slanderer*; ἡ αἰξωνεία, *calumny, slander*; and αἰξωνεύομαι, *to slander.* Adj. Αἰξωνικός, as pecul. fem. Αἰξωνίς.

†Αἰολάδης, ου, ὁ, *Aeolades*, a Theban, Thuc. 4, 91.

Αἰολάομαι, dep. mid. (αἰόλος) *to shift about, be restless*, Hipp.

†Αἰολεῖαι, ῶν, αἱ, the daughters of Minyas, Plut.

†Αἰολεύς, έως, ὁ, *an Aeolian*, Hdt., etc.

†Αἰοληΐς, ίδος, contr. Αἰολῇς, ῇδος, ἡ, pecul. fem. to Αἰολικός, Pind. O. 1, 164, etc.

†Αἰολία, Ion. ίη (νῆσος), ἡ, *Aeolia*, the dwelling place of Aeolus, ruler of the winds, Od. 10, 1.

Αἰολέω, = ποικίλλω, Plat. Crat. 409 A: on ἐόλητο, v. sub voc.

Αἰολίας, ου, ὁ, *a speckled fish*, Philox. ap. Ath. 5 C.

†Αἰολίδης, ου, ὁ, *son of Aeolus*, Sisyphus, Il. 6, 154; Cretheus, Od. 11, 257; *descendant of Aeolus*, Glaucus, Pind. O. 13, 94.

Αἰολίζω, -ίσω, = αἰόλλειν, dub. l. Soph. Fr. 815.—II. (Αἰολεύς) *to imitate the Aeolians*, αἰολ. τῷ μέλει, Pratin. ap. Ath. 624 F: *to speak Aeolian*, Strab.—2. *to be sly* as an Aeolian, Hierocl.

†Αἰολικός, ή, όν, *Aeolian*, Thuc.

†Αἰόλιος, α, ον, *Aeolian*, Plut.

†Αἰολίς, ίδος, ἡ, pecul. fem. to Αἰολικός, *Aeolian*, Κύμη, Hes. Op. 634, Pind., Hdt. As subst. *Aeolis*, a region in Asia Minor, Thuc., etc.—2. a region around Calydon, Thuc. 3, 102. —3. also an early name of Thessaly, Hdt. 7, 176.

Αἰολιστί, (Αἰολίζω) *in the Aeolic dialect*, Strab.

†Αἰολίων, ωνος, ὁ, *son of Aeolus*, H. Hom. Ap. 37.

Αἰόλλησις, εως, ἡ, *rapid motion*; better prob. αἰόλησις.

Αἰόλλω, *to shift rapidly to and fro*, Od. 20, 27: (for Pind. P. 4, 414, v. sub voc. ἐόλει).—II. *to variegate*, Nic. Mid. *to shift colour*, Hes. Sc. 399, cf. ὄμφακες αἰόλλονται, *the grapes begin to colour*, Lat. *variegantur*, Buttm. Lex p. 71, sq.; cf. αἰολάω, αἰόλος.

Αἰολόβουλος, ον, (αἰόλος, βουλή) *full of various counsels, wily*, Opp.

Αἰολοβρόντης, ου, ὁ, (αἰόλος, βροντή) *wielder of quivering lightning*, epith of Jupiter, Pind. O. 9, 64.

Αἰολοδεικτής, οῦ, ὁ, or αἰολόδεικτος, ον, (αἰόλος, δείκνυμι) *showing himself in various forms*, epith. of Phoebus, acc. to Herm. Orph. Hymn. 7, 12.

Αἰολόδειρος, ον, (αἰόλος, δειρή) *with changeful neck*, Ibyc. 13, cf. ποικιλόδειρος.

Αἰολόδερμος, ον, (αἰόλος, δέρμα) *with variegated skin.*

Αἰολόδωρος, ον, (αἰόλος, δῶρον) *bestowing various gifts*, Epimenid. ap. Schol. Soph. O. C. 42.

Αἰολοθώρηξ, ηκος, ὁ, (αἰόλος, θώραξ) *with glittering mail*, or, acc. to Buttm., *swift, active in mail*, Il., v. Lexil. p. 66.

Αἰολομήτης, ου, ὁ,=sq., Hes. Fr. 28.

Αἰολόμητις, ιος, ὁ, ἡ, (αἰόλος, μῆτις) *full of various wiles*, like αἰολόβουλος, Hes. Th. 511, Aesch. Suppl. 1037.

Αἰολομίτρης, ου, ὁ, (αἰόλος, μίτρα) *with variegated girdle*, Il. 5, 707: acc. to Buttm., *with moveable girdle*, or *moving freely in the girdle*, cf. αἰολοθώρηξ.—II. *with variegated turban*, Theocr. 17, 19.

Αἰολόμορφος, ον, (αἰόλος. μορφή) *of changeful form*, Orph.

Αἰολόνωτος, ον, (αἰόλος, νῶτον) *with speckled back*, Opp.

Αἰολόπεπλος, ον, (αἰόλος, πέπλος) *with spangled robe*, Nonn.

Αἰολοπτέρυγος, ον, or αἰολοπτέρυξ, (αἰόλος, πτέρυξ) *quick-fluttering*, Telest. ap. Ath. 617 A.

Αἰολόπωλος, ον, (αἰόλος, πῶλος) *turning* or *managing steeds*, Il. 3, 185: acc. to others *with dappled* or *swift steeds.*

Αἰόλος, η, ον, *easily turning, quickly moving*, and so *nimble*, πόδας αἰόλος ἵππος, Il. 19, 404; αἰόλαι εὐλαί, *wriggling worms*, Il. 22, 509; so too, σφῆκες μέσον αἰόλοι, Il. 12, 167, αἰ. οἶστρος, Od. 22, 300: lastly in Hom. as freq. epith. of τεύχεα, σάκος, where most interpret it in signf. II., but Buttm. Lexil. in voc., *to be easily wielded, manageable*: Aesch. Theb.

494, calls *rolling* smoke αἰόλη πυρὸς κάσις: *al.* πορεία, a *quick* journey, Ar. Thesm. 1054; cf. *al.* χορεία, Id. Ran. 248.—II. *changeful of hue, glistering, glancing, sheeny* (like *shot* silk), δράκων, Soph. Tr. 12, κνώδων, Ib. Aj. 1025, νύξ, *spangled night*, Id. Tr. 94, cf. αἰολόχρως: hence *variegated, speckled*, κύων, Callim., etc.; also αἰόλα σάρξ, *discoloured* from disease, Soph. Phil. 1157: hence—III. metaph. 1. *changeful, shifting, varied*, αἰόλ' ἀνθρώπων κακά, Aesch. Suppl. 327; also of sounds, ἰάχη, Eur. Ion 499; αἰόλοι ἡμέραι, *changeable days*, Arist. Probl. 26, (the only place it is known to occur in Att. prose, or to have the fem. in ος).—2. *subtle, wily, slippery*, ψεῦδος, Pind. N. 8, 43, μηχάνημα, Poet. ap. Plut. 2, 16 D: cf. ποικίλος, which is used in all these signfs. —B. as prop. n. proparox. Αἴολος, ου, ὁ, the god of the winds, strictly *the Changeable*, Od. 10, 2.—2 son of Hellen, king of Thessaly, and founder of the Aeolian branch of the Grecian race, Pind. P. 4, 191. (Acc. to Buttm. from ἄω, ἄημι, and so strictly *moving with the wind, fluttering.*) [in Od. 10, 36, 60, Αἴῠλος with the short vowel in the thesis lengthened by reason of the succeeding liquid; Spitzner, Greek Pros. § 12, 3.]

Αἰολόστομος, ον, (αἰόλος, στόμα) *speaking things of various import, riddling*, of an oracle, Aesch. Pr. 661.

Αἰολόφῡλος, ον, (αἰόλος, φῦλον) *of divers kinds*, Opp. H. 1, 617.

Αἰολόφωνος, ον, (αἰόλος, φωνή) *with changeful notes*, of the nightingale, Opp. H. 1, 728.

Αἰολοχαίτης, ου, ὁ, (αἰόλος, χαίτη) *with wavy hair.*

Αἰολόχρως, ωτος, ὁ, (αἰόλος, χρόα) *spangled*, νύξ, Eur. Pirith. Fr. 2, Crit. 15, 4.

Αἰονάω, ῶ, f. -ήσω, *to moisten, foment*, Hipp., v. Piers. Moer. 73. Hence

Αἰόνημα, ατος, τό, *a fomentation*, Dio C. 55, 17; and

Αἰόνησις, εως, ἡ, *a fomenting*, Hipp.

†Αἰπάλιος, ου, ὁ, *Aepalius*, a king of Doris, Strab.

†Αἰπάσιον, ου, τό, (πέδιον) *Aepasium, the Aepasian plain*, Strab.

†Αἴπεια, ας, ἡ, *Aepēa*, a city of Messenia, afterwards Thuria, according to Strabo, but according to Pausanias, Corone.—2. a city in the island of Cyprus, later Soli, Plut. Sol. 26.

Αἰπεινός, ή, όν, (αἰπύς) *high, lofty, high seated*, in Hom. usu. of cities on heights: of mountain tops, Il. 2, 869, Od. 6, 123: metaph. *lofty, high-flown*, or (acc. to Dissen) *rash*, λόγοι, Pind. N. 5, 59.—2. *steep, hard to climb, difficult of ascent*, Eur. Ion 739: *hard to win* or *reach*, Pind. O. 9, 161.

†Αἴπερ, Dor. for εἴπερ, Theocr. 8, 37.

Αἰπήεις, εσσα, εν, poet. for αἰπεινός, Il. 21, 87.

†Αἴπιον, ου, τό, *Aepium*, a city of Elis, Polyb. 4, 77, 9.

†Αἴποκα, Dor. for εἴποτε.

Αἰπολέω, ῶ, f. -ήσω, (αἰπόλος) *to be a goatherd, to pasture goats*, Theocr. 8, 85; αἰπ. ταῖς αἰξίν, Lys. Fr. 13. Pass. *to feed* as herds do, Aesch. Eum. 196.

Αἰπολικός, ή, όν, (αἰπόλος) *of* or *belonging to goatherds*, Mel. 27.

Αἰπόλιον, ου, τό, *a herd of goats*, αἰπόλια αἰγῶν, Il. 2, 474; also in Hdt. 1, 126.—II. *a goat-pasture*, Anth.

Αἰπόλος, ου, ὁ, for αἰγοπόλος, like [illegible] (αἴξ, πολέω) *pasturing goats*, αἰπ. ἄνδρες, Il. 2, 474; 4, 275: ὁ αἰπόλος, *a goatherd*, αἰπόλος αἰγῶν, Od. 17, 247; freq. in Theocr.

Αἶπος, εος, τό, *a height, a steep, a hill*, Aesch. Ag. 285, etc: πρὸς αἶπος ἰέναι, ὁδοιπορεῖν, *to toil up hill*, Hipp., hence metaph., Eur. Alc. 500.

Αἰπός, ή, όν, Ep. for αἰπύς, *high, lofty*, usu. of cities, Il. 13, 625: also αἰπὰ ῥέεθρα, streams *falling sheer down*, Il. 8, 369; 21, 9.

†Αἶπυ, εος, τό, *Aepy*, a city of Elis, Il. 2, 592.

Αἰπύδμητος, ον, (αἰπύς, δέμω) *high-built*, Nonn. Dion. 4, 13.

Αἰπυδολωτής, οῦ, ὁ, (αἰπύς, δολόω) *an arch knave*, Timon ap. Sext. Emp.

Αἰπύκερως, ων, gen. ω, (αἰπύς, κέρας) *high-horned.*

Αἰπύλοφος, ον, (αἰπύς, λόφος) *high-crested*, Nonn. Dion. 26, 158.

Αἰπυμήτης, ου, ὁ, (αἰπύς, μῆτις) *with high thoughts* or *aims, aspiring*, Aesch. Pr. 18.

Αἰπύνωτος, ον, (αἰπύς, νῶτον) *high-backed, on a high mountain-ridge*, Aesch. Pr. 830.

ΑἸΠΥ΄Σ, εῖα, ύ, *high and steep, lofty*, in Hom. esp. of cities on steep rocks: in Soph. Aj. 845 also αἰπὺς οὔρανος: βρόχος αἰπύς, a noose *hanging straight down*, Od. 11, 278.—2. *headlong, sudden*, of that into which one falls headlong, and cannot escape, ὄλεθρος, freq. in Hom.; so φόνος, Od., θάνατος, Pind.: also of passions, αἰπὺς χόλος, *towering wrath*, Il. 15, 223; δόλος, H. Hom. and Hes. —3. *toilsome, difficult, painful*, πόνος, Il. 11, 601; αἰπύ οἱ ἐσσεῖται, *it will be hard work for him*, Il. 13, 317.—4. *deep*, σκότος αἰπύς, Pind. Fr. Inc. 46; *al.* σοφίη, Anth.; αἰπεῖα ἰωή, a *hollow sound*, Hes. Th. 682.

†Αἰπύτιος, η, ον, *of Aepytus*, τύμβος, Il. 2, 604.

†Αἴπῡτος, ου, ὁ, *Aepytus*, son of Elatus and king of Phaesana, Pind. O. 6, 60.—2. son of Cresphontes and Merope, and king of Messenia.—3. son of Neleus, and founder of Priene, Strab.

Αἶρα, ας, ἡ, *a hammer*, αἰρύων ἔργον, *smith's work*, Call. Fr. 120.—II. a weed in wheat, *darnel*, Lat. *lolium*, Ar. Fr. 364.

Αἱρεσιαρχέω, ῶ, *to be an αἱρεσιάρχης*, Eccl.

Αἱρεσιάρχης, ου, ὁ, Gal., and

Αἱρεσίαρχος, ου, ὁ, (αἵρεσις, ἄρχω) *the leader of a sect*, Eccl.

Αἱρέσιμος, ον, (αἱρέω) *that can be taken*, Xen. Cyr. 5, 2, 2.

Αἱρεσιομάχος, ον, (αἵρεσις, μάχομαι) *fighting for a sect*, Philo.

Αἵρεσις, εως, ἡ, (αἱρέω) *a taking, conquering*, esp. of a town, Hdt. 4, 1, Thuc. 2, 75, etc.; ἡ βασιλέος αἱρ., *the capture by the king*, Hdt. 9, 3.—B. (αἱρέομαι) *a taking for one's self, choosing, choice*, αἵρεσίν τινι διδόναι, *to give one the choice*, Hdt. 1, 11, c. inf., or c. εἰ.., etc., Hdt., etc., also προτιθέναι, προβάλλειν, Plat.: αἵρεσιν λαμβάνειν, *to have the choice given*, Dem. etc., —2. *choice* or *election* of magistrates, Thuc. 8, 89.—3. *a striving after*, αἱρ. δυνάμεως, Lat. *affectatio imperii*, Plat. Gorg. 513 A: *attachment, inclination*, πρός τινα, Dem., hence *choice, preference*,=προαίρεσις, freq. in Polyb. —II. *the thing chosen*, and so *a plan, purpose: a course of action* or *thought*, Plat. Phaedr. 256 C.: later, *a philosophic principle* or *set of principles, a sect, school*, Dion. H.; αἱρ. Ἑλληνική, *study of Greek literature*, Polyb. and in Eccl. *a heresy.*—2. *a chosen body, committee*, Plat. Ax. 367 A.—3. *a proposed condition*, Dion. H.

Αἱρεσιτειχής, οῦ, ὁ, (αἵρεσις, τεῖχος) *taker of cities*, name of a play o Diphilus.

Αἱρεσιώτης, ου, ὁ, fem. αἱρεσιῶτις, ιδος, (αἵρεσις) *a heretic*, Eccl.

Αἱρετέον, verb. adj. *one must take, choose*, Plat.—II. αἱρετέος, α, ον, *to be taken, desirable*, Xen. Mem. 1, 1, 7, and Plat.

Αἱρέτης, ου, ὁ, fem. αἱρέτις, ιδος, LXX., *one who chooses.*

Αἱρετίζω, f. -ίσω = αἱρέω, *to choose, select*, Hipp.—II. *to belong to a sect*, Eccl. Hence

Αἱρετικός, ή, όν, (αἱρέω) *able to choose*, Plat. Def. 412 A: *able to understand*, Arist. Magn. Mor.—2. *causing heresies, heretical*, N. T. Tit. 3, 10. —3. *conditional.* Adv. -κῶς, Diog. L.

†Αἱρέτις, ιδος, ἡ, v. sub αἱρέτης.

Αἱρετιστής, οῦ, ὁ, (αἱρετίζω) *one who joins a party*, Diog. L. 9, 6.

Αἱρετός, ή, όν, verb. adj. from αἱρέω, *that may be taken* or *conquered*, Hdt. 4, 201: *to be grasped* by the mind, *to be understood*, Plat. Phaed. 81 B.—II. (αἱρέομαι) *to be chosen, preferable, desirable*, Hdt., etc.—2. *chosen, elected*, δικασταί, Plat., *elective*; οἱ αἱρετοί, *those elected* for the purpose, *the deputation*, Xen. An. 1, 3, 21; αἱρετὴ ἀρχή, *an office that goes by election*, freq. in Att. Adv. -τῶς.

ΑἹΡΕ΄Ω, fut. αἱρήσω (in late poets also ἑλῶ): pf. ᾕρηκα, Thuc. 1, 103, Ion. ἀραίρηκα, Hdt. 5, 102, pass. ἀραίρημαι, Id. 4, 66: aor. pass. ᾑρέθην: fut. pass. αἱρεθήσομαι; 1 aor. act. only in late wr. ᾕρησα, mid. ᾑρησάμην, (ἐξῃρ.) Ar. Thesm. 761 and from the root *ἝΛΩ, aor. 2 εἷλον, inf. ἑλεῖν: mid. εἱλόμην, Hom., late εἱλάμην, Simon. 16, 9, v. Lob. Phryn. 183.

A. Act. *to take with the hand, grasp, seize*, αἱρ. τι ἐν χερσίν, μετὰ χερσίν, *to take a thing in hand*, Hom.: αἱρ. τινὰ χειρός, *to take one by the hand*, Id: also αἱρ. χερσὶ δόρυ, etc., Id.: the part. ἑλών is sometimes used as adv., like λαβών, *by force*, Soph. Ant. 497.—2. *to take away*, τι ἀπό τινος, Hom.; but also τινά τι, like ἀφαιρεῖσθαι, Il. 16, 805.—II. *to take* or *get into one's power, conquer*, πόλιν, ναῦς, χωρίον, etc., Hom. and Att.: *to overpower*, τινά, Simon. 36: *to kill*, freq. in Hom.: freq. of passions, etc., *to come upon, seize*, as χόλος, θάμβος, δέος, ἵμερος, οἶκτος, ἔρως, ὕπνος, λήθη αἱρεῖ με, Hom., and Att. poets. —2. *to catch, take*, esp. ζωὸν ἑλεῖν, Il.; *to take in hunting*, Hom.: also *to catch, win, seduce, entrap*, Soph. O. C. 764, etc.; and c. part. *to catch* or *detect one doing* a thing, Soph. Ant. 385, 655; ἐπ' αὐτοφώρῳ ἑλεῖν, *to catch in the very act*, Eur. Ion 1214.—3. in gen. *to win, gain*, κῦδος, Il. 17, 321, στεφάνους, ἆθλα, εὖχος, Pind., etc.; esp. of the public games, Ἴσθμια ἑλεῖν, etc.: hence ὁ ἀγὼν ᾑρέθη, *the game was won*, Soph. O. C. 1148.—4. as Att. law term, *to convict* a person of a thing, τινά τινος, Ar. Nub. 591; also c. part. αἱρεῖν τινα κλέπτοντα, *to convict of theft*, Ar. Eq. 829; also with a subst., ᾑρῆσθαι κλοπεύς, Soph. Ant. 493: αἱρεῖν δίκην or γραφήν, *to get a verdict for conviction*, freq. in Oratt.; but also, δίκην ἑλεῖν τινα, *to convict one on trial*, Isae. 64, 19; ἑλεῖν τὰ διαμαρτυρηθέντα, *to convict the evidence of falsehood*, Isocr. 374 B: also simply ἑλεῖν, *to get a conviction*, Plat. Legg. 762 B, etc. Hence—5 ὁ λόγος αἱρέει, Lat. *ratio evincit, reason*, the reason of the thing, *proves*, Hdt. 2, 33; also c. acc. pers., *reason* *persuades one*, Id. 1, 132; 7, 41, also in Plat.: so too ὡς ἐμὴ γνώμη αἱρέει, Hdt. 2, 43.—III. *to grasp with the mind, take in, understand*, Plat. and Xen.

B. Mid. αἱρέομαι, *to take for one's self.* Hence τόξα, δόρυ ἑλέσθαι, *to take one's bow, one's spear*, Hom.: δόρπον, δεῖπνον, *to take one's supper*, Id., and so on in most signfs. of the act., with the reflexive force added.—II. esp. *to take to one's self, choose*, Il. 10, 235, Od. 16, 149: hence *to take in preference, prefer* one thing to another, τι πρό τινος, Hdt., τι ἀντί τινος, Xen., but also τί τινος, Soph. Phil. 1100: τι μᾶλλον ἤ τι or μᾶλλόν τινος, freq. in Att.: c. inf., *to prefer* to do, freq. in Att., also μᾶλλον αἱρεῖσθαι, c. inf., like Cicero's *potius malle*, Plat. Apol. 38 E, etc.: αἱρεῖσθαι εἰ..., *to be content if...*, Mel. 14: αἱρεῖσθαι τά τινος or τινά, *to take another's part, join his party*, Hdt. 1, 108, etc.: αἱρ. γνώμην, to adopt an opinion, Hdt. 4, 137.—2. *to choose by vote, elect* to an office, αἱρεῖσθαί τινα ἄρχοντα, etc., freq. in Att., also αἱρ. τινα ἐπ' ἀρχήν and αἱρ. τινα ἄρχειν, Plat., cf. Il. 2, 127: but more freq. in pass. aor. ᾑρέθην, and pf. ᾕρημαι, *to be chosen* or *elected*, Hdt. and Att. (from same root as ἄγρα, χείρ, Engl. *grip*, ἁρπάζω, etc., Donalds. N. Crat. 200.)

Αἰρικός, ή, όν, also αἴρινος, η, ον, (αἶρα) *like darnel.*

Αἴρινος, ίνη, ινον,=foreg., Diosc.

Ἄϊρος, ὁ, Od. 18, 73, Ἶρος Ἄϊρος, *Irus unhappy Irus*, a play upon his name, like δῶρα ἄδωρα, cf. Δύσπαρις, κακοΐλιον. [ῑ]

ΑἼΡΩ, lengthd. Ep. and poet. ἀείρω; f. ἀρῶ; aor. ἦρα; perf. ἦρκα, Dem. 786, 4: perf. pass. ἦρμαι, Thuc. 7, 41; 1 aor. ἤρθην, Thuc. 1, 49: 1 aor. mid. ἠράμην, and in Hom. 2 aor. ἀρόμην without augm.: Aeol. ἀέῤῥω: for poet. forms, v. ἀείρω.—A. Act. *to raise, raise* or *lift up*, Hom., etc.: *to take up* to carry, and so *to carry, bear, bring*, τινί τι, Ar. Ran. 1339.—Phrases: αἴρειν πόδα, βῆμα, *to step, walk*, Eur.; αἴρ. σημεῖον, *to give signal*, Xen.; μηχανήν, *to make a coup* or *unexpected scene* in the theatre, Antiph. Poës. 1, 15; so θεούς, *to make the gods appear*, Plat. Crat. 425 D.—Esp. of armies and ships, αἴρ. τὰς ναῦς, *to get the fleet under sail*, Thuc. 1, 52, αἴρ. στόλον, Aesch. Pers. 795, etc.: hence usu. seemingly intrans., *to get under way, start, set out*, Thuc., also ἆραι τῷ στρατῷ, ταῖς ναυσίν, Thuc. 2, 12, etc.: Hdt. usu. has pass. ἀερθῆναι in this signf., cf. ἀείρω: also in mid. Soph. Tr. 1255. Pass. *to mount up, ascend*, Ar. Eq. 1362, Xen. Hell. 5, 2, 5.—II. *to raise, exalt, make great*, of persons, Aesch. Cho. 262: esp. of pride and passion, *to exalt, excite*, αἴρ. ὄγκον, *to be puffed up*, Soph. Aj. 129, so θυμόν, θάρσος, δειλίαν, Soph., and Eur.—2. *to raise by words*, and so, *to praise, extol*, Eur. Heracl. 322, etc.; but also *to exaggerate*, Dem. 537, 13. Pass. *to rise to a height, increase*, Thuc. 1, 118, etc.—III. *to lift and take away*, and so in gen. *to take away, put an end to*, τὰ κακά, Eur. El. 942: αἴρ. τραπέζας, *to end dinner*, Meineke Menand. p. 95: also *to take away from* a thing, c. gen., Aesch. Eum. 846: later *to kill*, N. T.

B. Mid. (which alone Hom. uses in this form) *to lift, raise for one's self*, or *what is one's own*: hence *to carry off, win, gain*, ἀέθλια, κῦδος, τιμήν, κλέος ἀρέσθαι, Hom.: so too freq. in Att.: also ἕλκος ἀρέσθαι, Il. 14, 130.—II. *to take upon one's self, undergo*, Od. 4, 107, Soph. Ant. 907, etc.: in gen. *to carry, bear*, ἄχθος, Il. 20, 247, βάρος, Eur. Cycl. 473: like act. *to take away*, Eur. I. T. 1201.—2. *to undertake, begin*, πόλεμον, φυγήν, Aesch.: νεῖκος, ἔχθραν, etc., Eur.—III. of sound, αἴρεσθαι φωνήν, *to raise, lift up one's voice*, Ar. Eq. 546: also in act.

[ᾰ except in aor. 1: in fut. ἀρῶ, ᾰ or ᾱ, acc. as it is taken to be from αἴρω or from ἀείρω, being in the latter case contr. from ἀερῶ, cf. Pors. Med. 848, Elmsl. Heracl. 323; Carmichael's Irreg. Greek Verbs, s. v. αἴρω.]

Αἰρώδης, ες, (αἶρα, εἶδος)=αἰρικός, Theophr.

* Ἄϊς, obsol. nominat. v. Ἄϊδος.

Αἶσα, ης, ἡ, like Μοῖρα, the divinity who dispenses to every one his fate, *goddess of fate*, Lat. *Parca*, Od. 7, 197, Il. 20, 127.—II. as appellat.—1. *the fatal decree of a god*, Διὸς αἶσα, δαίμονος αἶσα, Hom.—2. *one's appointed lot, fate, destiny*, also like μοῖρα, Od. 5, 113, 114: in gen. *share in* a thing, ληΐδος, Il. 18, 327, Od. 5, 40: hence *a measure* and *term*, as ἤματος αἶσα, *that which is due to, befits* one, elsewhere τὸ καθῆκον, esp. κατ' αἶσαν, like κατὰ μοῖραν, *fittingly, rightly*, opp. to ὑπὲρ αἶσαν, Hom.; αἰσά τινι, c. inf. *it is allotted* or *permitted one*, Od. 13, 306; ἔτι ἐλπίδος αἶσα, *it is still permitted to hope*, Od. 16, 101: also used in Trag. (Akin to αἶνος, αἰνέω, Lat. *aio*, as *fatum* to *fari*, Buttm. Lexil. p. 59, n. 2.)

†Αἰσαγέη, ης, ἡ, *Aesagea*, ὄρος Αἰσ., a mountain in Asia Minor, unknown; Ilgen proposes Αἰγαγέη instead, H. Hom. Ap. 40.

Αἴσᾰκος, ον, ὁ, *a branch of myrtle* or *laurel*, handed by one to another at table as a challenge to sing, v. l. in Plut. Symp. 1, 1. (Acc. to some from ᾄδειν, others from αἶσα.)—II. *Aesacus*, a son of Priam, Apollod.: hence adj. Αἰσάκειος, Lyc. 224.

Αἰσάλων, ωνος, ὁ, *aesalon*, a small kind of hawk, prob. *the sparrow-hawk*, Arist. H. A.

†Αἰσάνιος, ου, ὁ, *Aesanius*, father of Grinus, of Thera, Hdt. 4, 150.

†Αἴσαρ, αρος, and Αἴσᾱρος, ου, ὁ, *Aesar*, a river of Italy near Crotona, Strab., Theocr. 4, 17.

†Αἰσερνία, ας, ἡ, *Aesernia*, a city of the Samnites, Strab.

†Αἴσηπος, ου, ὁ, *Aesepus*, a river of Mysia falling into the Propontis near Cyzicus, Il. 2, 825.—2. son of Oceanus and Tethys, a river-god, Hes. Th. 342.—3. son of Bucolion, Il. 6, 21.

Αἰσθάνομαι, dep. mid., impf. ᾐσθανόμην; fut. αἰσθήσομαι; perf. ᾔσθημαι, Thuc. 1, 50; aor. ᾐσθόμην, later ᾐσθησάμην, and in pass. form αἰσθηθῆναι, LXX., (ἀΐω, ἀΐσθω) *to perceive, apprehend* or *notice by the senses, be sensible of*, esp. *to feel, to see*: metaph. of mental perception, *to perceive, understand*: also *to hear, learn*; first in Hdt. 3, 87, and freq. in Att. Construct.: usu c. gen. or acc., *to take notice of* or *notice* a thing, more rarely περί τινος, Thuc. 1, 70: αἰσθ. ὑπό τινος, *to learn from one*, Id. 5, 2, διά τινος, *by means of some one*, oft. in Plat.: dependent clauses are usu. added in part. agreeing with the subject, αἰσθάνομαι κάμνων, Thuc. 2, 51, αἰσθανόμεθα γελοῖοι ὄντες, Plat. Theag. 122 C; or with object, Thuc. 1, 47, etc.: more rarely **c. acc.** and inf., as Thuc. 6, 59: also with ὅτι . . . or ὡς . . . , Xen. An. 1, 2, 21: 3, 1, 40. The pass. is supplied by αἴσθησιν παρέχω, cf. αἴσθησις.

Αἴσθημα, ατος, τό, *the thing perceived*, Arist. Org.—II. *a perception, sensation, sense*, κακῶν, Eur. I. A. 1243.

Αἰσθησία, ας, ἡ,=sq., Aretae.

Αἴσθησις, εως, ἡ; *perception by the senses*, esp. by feeling, but also by seeing, hearing, etc., *a sensation, sense* of a thing, πημάτων, Eur. El. 291: αἰσθήσεις θεῶν, *visions* of the gods, Plat. Phaed. 111 C: also of the mind, *observation, knowledge*: αἴσθησιν ἔχειν,—1. of persons,=αἰσθάνεσθαι, *to have a perception of* a thing, *perceive it*, usu. τινός, as Plat. Theaet. 192 B: also αἴσθησιν αἰσθάνεσθαι, Phaedr. 240 C, λαμβάνειν, Isocr.—2. of things, *to give a perception*, i. e. *be perceived, become perceptible*, and so serving as a pass. to αἰσθάνομαί τινι, *to* or *by* a person, Thuc. 2, 61: more freq. αἴσθησιν παρέχειν or παρέχεσθαι, Thuc., Plat. etc.: also αἴσθησιν ποιεῖν, Antipho 134, 29: αἴσθησιν παρέχειν τινός, *to give the means of observing* a thing, furnish an instance, Thuc. 2, 50.—II. in plur. *the senses* themselves, Plat.—III. *that which is perceived*, and so in hunting, *the scent, track, slot*, Xen. Cyn. 3, 5.—Only in Att. prose, except Eur. l. c.

Αἰσθητήριον, ου, τό, *the seat of the senses, organ of sense*, Plat. Ax. 366 A, Arist., *the faculty of perception*, N. T. Hebr. 5, 14.

Αἰσθητής, οῦ, ὁ, *one who perceives*, Plat. Theaet. 160 D.

Αἰσθητικός, ή, όν, (αἰσθάνομαι) *of, belonging to, fitted for perception, perceptive*, esp. by feeling, Plat.: in gen. *quick, sharp*, Alex. εἰς τὸ Φρ. 1.—2. pass. *that which is perceived, perceptible*, Plut.: ὀδύνη, *a keen, sharp pang*, Gal. Adv. -κῶς, Ael. V. H.

Αἰσθητός, ή, όν, verb. adj. *perceived by the senses, sensible*, Plat.: τὸ αἰσθητόν, *an object of perception*, Id. Adv. -τῶς, Plut.

Αἴσθομαι, collat. form for αἰσθάνομαι, only found in late writers, unless it be retained in Plat. Rep. 608 A, wh. Stallb. εἰσόμεθα from two MSS.

Ἀΐσθω, (ἄω) *to breathe out*,=ἀποπνέω: hence θυμὸν ἄϊσθε he gave up the ghost, Il. 20, 403, cf. 16, 468. [ᾰ]

Αἰσιμία, ας, ἡ, (αἴσιμος) *happiness, a blessing*, πλούτου, prob. l. Aesch. Eum. 996.

†Αἰσιμίδης, ου, ὁ, *Aesimides*, a Corcyrean naval commander, Thuc. 1, 47.

Αἴσῐμος, ον, also η, ον, Hom., (αἶσα) Lat. *fatalis, appointed by fate, fated, destined*, αἴσιμον ἦμαρ, the dying day, Hom.: αἴσιμόν ἐστι, *'tis fated* Il. 21, 291.—II. *agreeable to the decree of fate, meet, right, fitting*,=τὸ καθῆκον, αἴσιμα εἰπεῖν, εἰδώς, freq. in Hom.; αἴσιμος φρένας, *right-minded, well-disposed*, Od. 23, 14; αἴσιμα πίνειν, *to drink in decent measure, in moderation*, Od. 21, 294.—II. as pr. n. *Aesimus*, an Athenian, Ar. Eccles. 208.

Αἰσιμόω, only used in compd. ἀναισιμόω, q. v.

†Αἴσιον, ου τό, *Aesium*, a city of Umbria, Strab.

Αἴσιος, ον, also α, ον, Pind. N. 9, 43, Eur. Ion 424; *boding well, auspicious*, coming *at a good time, lucky, happy*, οἰωνός, ὄρνις, Hom., Pind., and Att.: *opportune*, ὁδοιπόρος, Il. 24, 376, cf. Soph. O. C. 34, ἡμέρα, Eur l. c.—II. *meet, right,* αἴσιος ὁλκή, Lat. *justum pondus,* Nic. Adv. -ίως.—III. as pr. n. *Aesius,* an Athenian, brother of Aphobus, Dem. 933, 11.—2. *the Aesis,* a river of Umbria, Strab. Hence

Αἰσιόω, ῶ, only used in mid. αἰσιόομαι, *to take as a good omen for one's self,* Plut.

†Αἶσις, ιδος, ὁ, *the Aesis,* a river of Umbria, Strab.

†Αἰσονίδης, ου, ὁ, *son of Aeson,* i. e. Jason, Hes. Th. 991.

Ἄϊσος, ον, (α priv., ἴσος)=ἄνισος, *unlike, unequal,* Pind. I. 7, 60.

Ἀΐσσω, Att. ᾄσσω or ᾄττω, (but in Trag. also ἀΐσσω, Pors. Hec. 31); fut. ἀΐξω, Att. ᾄξω; aor. ἤϊξα, Att. ᾖξα: (perhaps akin to * ἄω, ἄημι) *to move with a quick, shooting motion, to shoot, dart, glance,* as light, αὐγή, Il. 18, 212, etc.; so of the mind, νόος ἀνέρος, Il. 15, 80; of shooting pain, Eur. Hipp. 1352:—hence of any rapid motion, freq., in Hom., e. g. of one *rushing* or *darting* upon his enemy, ἀίσσ. ἔγχεϊ, φασγάνῳ, ἵπποις, Lat. *ruere, impetu ferri;* of the rapid flight of birds, Il. 23, 861, etc.; of ghosts, gliding about, Od. 10, 495; of darts, freq. in Il.:—so also once in aor. mid., ἄντιον ἀΐξασθαι, Il. 22, 195, more freq. in pass., ἐς οὐρανὸν ἀϊχθήτην, Il. 24, 97; ἐκ χειρῶν ἡνία ἠΐχθησαν, *slipped from his hands,* Il. 16, 404; ἀμφὶ δὲ χαῖται ὤμοις ἀΐσσονται, *tossed over his shoulders,* Il, 6, 510, cf. Soph. O. C. 1261:—c. acc. cognat. ἀΐσσ. δρόμημα, Eur. Phoen. 1394.—2. later, *to turn eagerly to* a thing, *be eager after,* εἴς τι, Eur. Ion 331, cf. 574, also c. inf., *to be in haste to* do, Plat. Legg. 709 A; and freq. in later prose.—II. transit. *to move* a thing *quickly, to send shooting* or *rushing along,* αὖραν, Pors. Or. 1428, χέρα, Lob. and Herm. Aj. 40: which usage is borne out by the use of the pass., v. supr.—The word is chiefly Ep., but occurs in Pind., and Trag.: rare in prose. [ᾱ in Hom. always, except in compound ὑπᾰΐξει, Il. 21, 126: in Trag. ᾰ when trisyll., but this is very rare, v. Pors. Hec. 31, Ellendt Lex. Soph.]

Ἀϊστί, adv. of sq.

ἀΐστος, ον, Att. αἶστος, Aesch. Eum. 565, (α priv., ἰδεῖν) *unseen, unknown, not to be seen and heard,* Hom.: hence *vanished, destroyed,* Il. 14, 258, cf. Buttm. Lexil. p. 51, n. 2.—II. act. *not seeing* or *knowing, unconscious, ignorant,* c. gen., Eur. Tro. 1313, 1321.—2. in Stesich. Fr. 97 as epith. of Minerva, prob.=ἀϊστοῦσα, *exterminating.* Hence

Ἀϊστόω, Att. αἰστόω, ῶ, Soph. Aj. 515, f. -ώσω, *to make unseen* or *unknown, to destroy,* Od. 10, 259, Pind., and Trag.: *to slay, kill,* Hdt. 3, 69.

Ἀΐστωρ, ορος, ὁ, (α priv., ἵστωρ) *unknowing, inexperienced,* Plat. Legg. 845 B; *in* a thing, ὅπλων καὶ μάχης, Eur. Andr. 682.

Ἀϊστωτήριος, ον, (ἀϊστόω) *destructive,* Lyc. 71.

Αἰσυητήρ, ῆρος, ὁ, a word found in all the MSS., Il. 24, 347, as epith. of κοῦρος, explained variously by Gramm.: Heyne and Spitzn. follow Aristarch. in restoring αἰσυμνητῆρι, a *princely* youth: yet the other *form* occurs in the pr. n. Αἰσυήτης.

†Αἰσυήτης, ου Ep. αο, ὁ, *Aesyētes,* a Trojan leader, Il. 2, 793.

Αἰσυλοεργός, όν,=αἴσυλα ῥέζων, *ill-doing,* ap. Clem. Al.

Αἴσυλος, ον, opp. to αἴσιμος, Od. 2, 232, *unseemly, evil, godless,* αἴσυλα ῥέζειν, Il. 5, 403, μυθήσασθαι, *to do, speak evil,* Hom. (Some from αἶσα, others from ἄσαι, ἄτη: Pott Etym. Forsch. 1, 272, for ἀϊσύλος,=ἄϊσος, cf. ἀεικέλιος, αἰκέλιος.)

†Αἰσύμη, ης, ἡ, *Aesyme,* a city in Thrace; adv Αἰσύμηθεν, *from Aesyme,* Il. 8, 304.

Αἰσυμνάω, ῶ, f. -ήσω, (αἶσα) *to give each his due,* αἴσια νέμειν: hence in gen. *to rule,* c. gen., χθόνος, Eur. Med. 19. Hence

Αἰσυμνητεία, ας, ἡ, (αἰσυμνήτης) *rule;* esp. *an elective monarchy,* Arist. Pol.

Αἰσυμνητήρ, ῆρος, ὁ,=sq., cf. αἰσυητήρ.

Αἰσυμνήτης, ου, ὁ, (αἰσυμνάω) *a regulator of games,* chosen by the people, *judge* or *umpire,* Od. 8, 258.—II. *a ruler,* esp. one chosen by the people, *an elective prince,* Arist. Pol. 3, 14, 8: an officer invested with supreme power for a period, like the Roman Dictator, Dion. Hal., v. Dict. Antiqq. s. v.: in gen. *an overseer, manager,* Theocr. 25, 48.

Αἰσυμνητία, ας, ἡ,=αἰσυμνητεία, Diog. L.

Αἰσυμνῆτις, ιδος, ἡ, fem. from αἰσυμνήτης.

†Αἴσυμνος, ου, ὁ, *Aesymnus,* masc. pr. n. Il. 11, 303.

Αἰσχήμων, ον, v. αἰσχρήμων.

†Αἰσχινιάδης, ου, ὁ, *Aeschiniades,* masc. pr. n. Ar. Pac. 1154.

Αἰσχίνης, ου, ὁ, *Aeschīnes,* an Eretrian, Hdt. 6, 100.—2. a pupil of Socrates, Plat., etc.—3. a celebrated Athenian orator, the rival of Demosthenes.—Many others of this name in Xen., Ar., Strab., etc.

Αἰσχίων, ον, gen. ονος, comp., and αἴσχιστος, η, ον, superl. of αἰσχρός, but formed from αἶσχος, Hom.

Αἶσχος, εος, τό, *shame, disgrace, a reproach,* Hom., who often has it in plur.—II. *ugliness* or *deformity,* whether of mind or body, Plat., Xen. Cyr. 2, 2, 29: *a disgrace, infamy,* Plat. (Root ΑΙΔ-, as in αἰδώς.)

Αἰσχόω, (αἶσχος) *to disgrace,* dub., v. Meineke Eupol. Hel. 7.

†Αἰσχρέας, ου, ὁ, *Aeschreas,* an Athenian, Hdt. 8, 11.

†Αἰσχρεοκερδής, ές; αἰσχρεόμῡθος, ον; and αἰσχρεορήμων, ον, lengthd. forms, for αἰσχροκ., etc.

†Αἴσχρη, ης, ἡ, *Aeschre,* fem. pr. n., Callim.

†Αἰσχρηΐς, ΐδος, ἡ, *Aeschreïs,* daughter of Thespius, Apollod.

Αἰσχρήμων, ον, gen. ονος, (αἰσχρός) *shameful, base,* in Anth. al. αἰσχήμων: but Pors. Phoen. 1622 reads ἀσχήμων.

†Αἰσχρίων, ωνος, ὁ, *Aeschrion,* a poet of Samos, Anth.—2. a physician, instructor of Galen, Gal.—Others of this name in Dem., Diog. L., etc.

†Αἰσχριώνη, ης, ἡ, (φυλή), or Αἰσχριωνία, *Aeschrione,* a tribe of the Samians, Hdt. 3, 26.

Αἰσχρόβιος, ον, (αἰσχρός, βίος) *living filthily,* Or. Sib.

Αἰσχροεπέω, *to use foul language,* Ephipp. Phil. 3: from

Αἰσχροεπής, ές, (αἰσχρός, ἔπος) *foul-mouthed.*

Αἰσχροεργέω, (αἰσχρός, * ἔργω) v. αἰσχρουργέω.

Αἰσχροκέρδεια, ας, ἡ, (αἰσχροκερδής) *sordid love of gain, covetousness,* Soph. Ant. 1056, Plat., etc.

Αἰσχροκερδέω, ῶ, *to be* αἰσχροκερδής, Hyperid. ap. Poll. 3, 113.

Αἰσχροκερδής, ές, (αἰσχρός, κέρδος) *sordidly greedy of gain,* Plautus' *turpilucricupidus,* first in Hdt. 1, 187. Adv. -δῶς, *for the sake of sordid gain,* N. T. 1 Pet. 5, 2.

Αἰσχροκερδία, ας, ἡ,=αἰσχροκέρδεια, Diphil. ap. Stob. p. 126, 15.

Αἰσχρολογέω,=αἰσχροεπέω, Plat., and

Αἰσχρολογία, ας, ἡ, *foul language,* Xen. Lac. 5, 6: *abuse,* κατά τινος, Polyb. 8, 13, 8: from

Αἰσχρολόγος, ον, (αἰσχρός, λέγω) *foul-mouthed.*

Αἰσχρόμητις, ιος, ὁ, ἡ, (αἰσχρός, μῆτις) *giving, fostering, forming base designs,* Aesch. Ag. 222.

Αἰσχρομῡθέω, ῶ, (αἰσχρός, μῦθος) =αἰσχροεπέω, Hipp.

†Αἰσχροπᾰθής, ές, (αἰσχρός, πάσχω) *allowing impurities,* Phil.

Αἰσχροποιέω, ῶ, *to act shamefully* Ath.—II. act. *to degrade, dishonour,* Hipp., and

Αἰσχροποιΐα, ας, ἡ, *fellatio:* from

Αἰσχροποιός, όν, (αἰσχρός, ποιέω) *acting shamefully, base,* Eur. Med. 1346: esp. *fellator,* Macho ap. Ath 582 D.

Αἰσχροπρᾱγέω, ῶ, (αἰσχρός, πρᾶγος)=αἰσχροποιέω: hence

Αἰσχροπρᾱγία, ας, ἡ, = αἰσχροποιΐα.

Αἰσχροπρόσωπος, ον, (αἰσχρός, πρόσωπον) *of hideous countenance.*

Αἰσχρορρημονέω, = αἰσχροεπέω, Incert. ap. Stob. p. 291, 13.

Αἰσχρορρημοσύνη, ης, ἡ,=αἰσχρολογία, late word: from

Αἰσχρορρήμων, ον, gen. ονος, (αἰσχρός, ῥῆμα, ῥηθῆναι)=αἰσχρολόγος.

Αἰσχρός, ά, όν, also ός, όν, Anth., (αἶσχος) in Hom. *causing shame, disgracing,* esp. αἰσχρὰ ἔπεα, *abusive words,* so αἰσχρῶς ἐνένισπε, Il. 23, 473.—II. opp. to καλός:—1. *ugly, ill-favoured,* freq. in Hdt.: but usu.—2. in moral sense, *shameful, disgraceful, base, infamous,* Il. 2, 298, freq. in Att.: the Socratics and Stoics spoke of τὸ καλὸν καὶ τὸ αἰσχρόν, Lat. *honestum et turpe, virtue and vice;* ἐν αἰσχρῷ τίθεσθαί τι, *to regard* a thing *as disgraceful,* Eur. Hec. 806; *unfavourable,* αἰσχρὸς ὁ καιρός, Dem. de Cor. 287; αἰσχρὸς πρός τι, *awkward at* anything, Xen. Mem. 3, 8, 7. Instead of the regular compar. and superl. αἰσχρότερος, αἰσχρότατος, Hom., Hdt., and Att. usu. have αἰσχίων, αἴσχιστος. Adv. -ρῶς. Hence

†Αἰσχροσύνη, ης, ἡ,=sq., and

Αἰσχρότης, ητος, ἡ, *ugliness: shame, infamy,* Plat. Gorg. 525 A.

Αἰσχρουργέω, ῶ, contr. for αἰσχροεργέω, *to act obscenely,* Diog. L.

Αἰσχρουργία, ας, ἡ, contr. for αἰσχροεργία, *disgraceful conduct,* Xen Lac. 5, 6; *obscenity,* Eur. Bacch 1060: from

Αἰσχρουργός, όν, contr. for αἰσχροεργός, *doing disgraceful things obscene,* Gal.

†Αἰσχυλίδης, ου, ὁ, (strictly patron of Αἰσχύλος) *Aeschylides,* masc. pr n., Lys. 415

†Αἰσχυλίς, ίδος, ἡ, *Aeschylis,* daughter of Thales, Callim.

†Αἰσχύλος, ου, ὁ, *Aeschylus,* son of Euphorion, the celebrated Athenian tragic poet, Hdt. 2, 156.—Others of the name in Ath., Paus., etc.

Αἰσχύνη, ης, ἡ, (αἶσχος) *shame done one, disgrace, dishonour,* ἐς αἰσχύνην φέρει, *it leads to disgrace,* Hdt 1, 10, also αἰσχύνην ἔχει, *entails disgrace,* Eur. Andr. 244, etc.—2. esp. γυναικῶν, *a dishonouring, violation* *of women*, Lat. *stupratio*, Plat., and Oratt.—II. *shame* for an ill deed, Lat. *pudor:* hence in gen. *shame, the sense of shame, modesty*, personified, Aesch. Theb. 409; *δι' αἰσχύνης* or *ἐν αἰσχύνῃ ἔχειν τι, to be ashamed of* a thing, Eur.: but also *αἰσχύνη τινός ἔχει με*, Soph. El. 20: *αἰσχ. ἐπί τινι*, Plat., *ὑπέρ τινος*, Dem.—III. in late authors,=*αἰδοῖον*. [ῡ]

†Αἰσχυνθῆμεν and *αἰσχυνθήμεναι*, for *αἰσχυνθῆναι*, from *αἰσχύνω*.

Αἰσχῡνομένη, ης, ἡ, a kind of *Mimosa* or *sensitive plant*, Plin.

Αἰσχῡνομένως, adv. part. pres. mid. from *αἰσχύνω, with shame*, Dion. H.

Αἰσχυντέον, verb. adj. from *αἰσχύνομαι, one must be ashamed*, Xen. Cyr. 4, 2, 40.

Αἰσχυντηλία, ας, ἡ, *bashfulness*, Plut.: from

Αἰσχυντηλός, ή, όν, *bashful, modest*, Plat. 160 E; *τὸ αἰσχυντηλόν, bashfulness*, Plat. 158 C.—II. *that of which one ought to be ashamed, shameful*, Arist. 2, 6, 27. Adv. *–λῶς*, Plat. 665 E.

Αἰσχυντήρ, ῆρος, ὁ, *a dishonourer*, esp. *seducer*, Aesch. Cho. 990.

Αἰσχυντηρός, ά, όν,=*αἰσχυντηλός*, Plat. Gorg. 487 B. (It is disputed which is the more Att. form, v. Piers. Moer. p. 28.)

†Αἰσχυντικός, ή, όν, v. l. for *αἰσχυντηλός*, Arist. Rhet.

Αἰσχυντός, ή, όν, verb. adj. from sq., *shameful*, Pseudo-Phocyl. 176.

Αἰσχύνω, f. -ῠνῶ, perf. *ᾔσχυγκα*, Dio Cass., *ᾔσχῠκα*, Drac., (*αἶσχος*) *to make ugly, disfigure, ill-use, πρόσωπον*, Il. 18, 24, *κόμην*, Il. 18, 27; so *νέκυς ᾐσχυμμένος*, Il. 18, 180: rare in prose, *αἰσχ. τὸν ἵππον, to give the horse a bad form*, Xen. Eq. 1, 12.—II. *to shame, disgrace, dishonour, bring to shame*, Il. 23, 571, freq. in Att., e. g. *αἰσχ. εὐνήν, τράπεζαν*, Aesch.: esp. *to dishonour a woman*, Eur. El. 44, etc.—B. Mid. *αἰσχύνομαι*, f. *αἰσχυνθήσομαι*, or more freq. *αἰσχῠνοῦμαι*; perf. *ᾔσχυμμαι*: *to be ashamed, feel shame*, absol. Od. 7, 305: but more freq. *to be ashamed at* a thing, c. acc. rei, *αἰσχύνεσθαί τι*, Od. 21, 323, and freq. in Att., also *τινί*, Ar. Nub. 979, etc., *ἐπί τινι*, Isocr. 87 A, *ἔν τινι*, Thuc. 2, 43: also c. acc. pers. *to feel shame before* one, Plat., etc.: c. part. *to be ashamed at doing* a thing (which however one is doing), Soph. Ant. 540: but c. inf. *to be ashamed to do* a thing, (and therefore not to do it), Hdt. 1, 82, Aesch. Ag. 856: *αἰσχύνεσθαι εἰ* or *ἤν . . . , to be ashamed that . . .* , Plat., cf. Kühner Gr. Gr. § 771, 7, also *αἰσχ. μή . . .* , Plat. Theaet. 183 E. Hence

Αἰσχύνωμα, ατος, τό, *a disgraceful act*, LXX.

†Αἴσων, ονος, (acc. to Choer. in B. A. also) *ωνος, ὁ, Aeson*, son of Cretheus and Tyro, king of Iolcos and father of Jason, Od. 11, 259.—2. an Argive, Thuc. 5, 40.—3. a river in Macedonia, Plut. Aem. 16.—4. Αἰσών, ῶνος, or Αἰσωνία, ἡ, a city of Magnesia: adj. Αἰσώνιος, *α, ον*, and fem. Αἰσωνίς, Ap. Rh.

Αἰσωποποίητος, ον, (Αἴσωπος, *ποιέω*) *made by Aesop*, Quintil.

†Αἴσωπος, ου, ὁ, *Aesop*, the celebrated fabulist, Hdt. 2, 134; adj. Αἰσώπειος, Αἰσώπιος, Αἰσωπικός.—2. a tragic actor in Cicero's time, Plut. Cic. 5.

ΑἸΤΈΩ, f. *-ήσω*, perf. *ᾔτηκα*; impf. in Hdt. without augm. *αἴτεον*: *to ask, beg*, absol. Od. 18, 49, but usu. c. acc. rei, *to ask, crave, demand* something, Hom.; *ὁδὸν αἰτ., to beg one's departure*, i. e. leave to depart, Od. 10, 17: c. acc. pers. *to ask* a person, hence freq. c. dupl. acc. *to ask* a person *for* a thing, Il. 22, 295, Od. 2, 387, and freq. in prose, but *αἰτεῖν τινί τι, to implore something for* one; also *αἰτ. τι πρός τινος*, Theogn. 556, *παρά τινος*. Plat., and Xen.: c. inf. *to ask* one *to do*, Od. 3, 173, *αἰτεῖ δὲ λαβεῖν*, Eur. Hec. 40, etc.—B. Mid. *to ask for one's self, for one's own use or purpose, to claim*, and so oft. almost act., and with the same construct., first in Hdt. 1, 90; 9, 34; hence also *to borrow*, Menand. p. 165, Thuc. 6, 46; *αἰτεῖσθαι ὑπέρ τινος, to beg for* one, Lys. 141, 35.—C. Pass. *to have a thing begged of* one, *αἰτεῖσθαί τι*, Thuc. 2, 97, etc.: also c. inf. Pind. I. 8 (7), 10. Hence

Αἴτημα, ατος, τό, *that which is asked, a request, demand*, Dion. H.; as mathemat. term, *a postulate*, Arist. Rhet. Hence

Αἰτηματώδης, ες, (*αἴτημα, εἶδος*) *like a postulate*, Plut.

Αἴτημι, Aeol. for *αἰτέω*, Pind.

Αἴτης, ου, ὁ, *a beggar*, usu. *προσαίτης*.

'Αἴτης, ου, ὁ, Dor. *ἀΐτας, a beloved youth*, Ar. Fr. 576, Theocr. 12, 14: Thessalian word, cf. *εἴςπνηλος*. [ᾰῑ]

Αἴτησις, εως, ἡ, *a request, demand*, Hdt. 7, 32, etc.

Αἰτητέον, verb. adj. from *αἰτέω, one must ask*, Xen. de Mag. Eq. 5, 11.

Αἰτητής, οῦ, ὁ, *one that asks, a petitioner*, Dio C.

Αἰτητικός, ή, όν, *fond of asking*, *τινός*, Arist. Eth. N. Adv. *–κῶς*, hence *αἰτ. ἔχειν πρός τινα*, Diog. L.

Αἰτητός, ή, όν, verb. adj. from *αἰτέω, asked for, begged*, Soph. O. T. 384.

Αἰτία, ας, ἡ, *a cause, origin, ground*, first in Pind., and Hdt.: hence *the subject* for a poem, Pind. N. 7, 16; and *αἱ αἰτίαι, the elements*, Diog. L.: in gen. *occasion, αἰτίαν παρέχειν, to give occasion*, Luc.—II. esp. *the occasion of something bad*, and so *fault, guilt*, laid to one's charge, and so in gen. *a charge, accusation*, Lat. *crimen*, Hdt., etc., but in Thuc. 1, 69, *reproof, remonstrance* of a friend, opp. to *κατηγορία*.—Phrases: *αἰτίαν ἔχειν*, Lat. *crimen habere, to be accused, τινός*, of a thing, Hdt. 5, 70; also c. inf., Ar. Vesp. 506; foll. by *ὡς . . .* c. indic., Plat. Apol. 38 C, c. part., Id. Phaedr. 249 E; *ὑπό τινος, by* some one, Aesch. Eum. 99: reversely, *αἰτία ἔχει με*, Hdt. 5, 70, 71: but more freq. in Att., *ἐν αἰτίᾳ εἶναι* or *γίγνεσθαι*: also *αἰτίαν ὑπέχειν, to lie under a charge*, Xen., also *ὑπομένειν*, Aeschin., *φέρεσθαι*, Thuc.: *αἰτίαις περιπίπτειν, εἰς αἰτίαν ἐλθεῖν* or *ἐμπίπτειν, αἰτίας τυγχάνειν*, Plat., and Oratt.—Opp. to these are *ἐν αἰτίᾳ ἔχειν*, Hdt. 5, 106, *τιθέναι* or *ποιεῖσθαι, to hold one guilty, accuse*, Hdt. 8, 99, also *δι' αἰτίας ἔχειν*, Thuc.; and *ἐν αἰτίᾳ βάλλειν*, Erf. Soph. O. T. 655: *τὴν αἰτίαν ἐπιφέρειν τινί, to impute the fault to one*, Hdt. 1, 26, also *ἀνατιθέναι, προςτιθέναι, προςβάλλειν*, etc., freq. in Att.: *ἀπολύειν τινὰ τῆς αἰτίας, to acquit* one *of guilt*, Oratt.—Hence *αἰτία* like Lat. *causa, a ground of accusation, prosecution*, c. gen. rei: but also in good sense, *αἰτίαν ἀγαθοῦ ἔχειν* and *ἐπιθεῖναί τινι, αἰτία βελτίους γεγονέναι*, Heind. Plat. Gorg. 503 B, cf. *αἰτιάομαι, κατηγορέομαι*.—Dat. *αἰτίᾳ*, like Lat. abl. *causa, for the sake of*, c. gen., Thuc. 4, 87.—III. *the head* or *category* under which a thing comes, Dem. 645, 7. Hence

Αἰτιάζομαι, as pass., *to be charged* or *accused*, Xen. Hell. 1, 6, 5: the act. is not found.

Αἰτίᾱμα, ατος, τό, *a charge, accusation, guilt* imputed, Aesch. Pr. 194, and Eur.

Αἰτιάομαι, ῶμαι, f. *-άσομαι*, dep. mid., *to give as the cause* or *occasion*, Plat.: esp. of a fault, hence *to charge, accuse, blame, τινά*, Hom., who has it only in bad signf.: usu. *αἰτ. τινά τινος, to accuse of* a thing; also c. acc. rei, but hardly except when a neut. pron. as *ταῦτα* stands for the subst., e. g. Ar. Ach. 514, Xen. Cyr. 3, 1, 39: also c. inf., *αἰτ. τινα ποιεῖν, to accuse one of doing*, Hdt. 5, 27; foll. by *ὅτι . . .* or *ὡς . . .* , Thuc. 1, 120, Xen. An. 3, 1, 7; *αἰτ. τινα περί τινος*, Xen. Hell. 1, 7, 6· *αἰτ. τι κατά τινος, to bring a charge against* one, Antipho 144, 32.—II. as pass. *to be accused*, in aor. *ᾐτιάθην*, Thuc. 6, 53, perf. *ᾐτίαμαι*, Id. 3, 61, fut. *αἰτιαθήσομαι*, Dio C. [ᾱ in fut. and other deriv. tenses.] Hence

Αἰτίᾱσις, εως, ἡ, *a complaint, accusation*, Antipho: and

Αἰτιᾱτέον, verb. adj. from *αἰτιάομαι, one must accuse, one must attribute*, Plat.

Αἰτιᾱτικός, ή, όν, (*αἰτιάομαι*) *belonging to accusation*.—II. *αἰτιατική, ἡ*, sc. *πτῶσις, casus accusativus*. Adv. *–κῶς, in the accusative.*

Αἰτιᾱτός, ή, όν, verb. adj. from *αἰτιάομαι, caused, effected*, Lat. *causatus; τὸ αἰτ., the effect*, Arist. Org., cf. *αἴτιον*.

Αἰτίζω, -ίσω, (*αἰτέω*) *to ask, beg*, c. acc. rei, Od. 17, 222, 558: c. acc. pers. *to beg, solicit*, Od. 17, 346: also absol., Od. 17, 228, etc.

Αἰτιολογέω, ῶ, (*αἰτιολόγος*) *to inquire into and assign the cause*, Plut.: also as dep. mid., *αἰτιολογέομαι*. Hence

Αἰτιολογητέον, verb. adj. *one must investigate causes*, Diog. L.

Αἰτιολογία, ας, ἡ, *a giving the cause, the cause* or *proof itself*, Strab.

Αἰτιολογῐκός, ή, όν, *ready at giving the cause*, Strab.: as subst., *ἡ –κή*, or *τὸ –κόν, readiness at giving it*, Gal. Adv. *–κῶς*.

Αἰτιολόγος, ον, (*αἰτία, λέγω*) *giving the cause.*

Αἴτιον, ου, τό, strictly neut. from *αἴτιος*, like *αἰτία, a cause*, Plat.; in M. Anton. *form without matter.*

Αἴτιος, ία, ιον, more rarely *ιος, ιον*, Ar. Plut. 547, *causing, occasioning*, but in Hom. always in bad sense, *causing ill, bearing the blame, guilty, reprehensible*; in good sense, Pind. P. 5, 33, etc.: *ὁ αἴτιος, the author, originator*, Thuc. 3, 22, etc., but more usu. *the accused, defendant, culprit*, Lat. *reus*, Aesch. Ch. 68, etc.; *οἱ αἴτιοι τοῦ πατρός, they who have sinned against my father*, Ib. 273.—Construct. usu. c gen. rei, also *αἴτιός τινός τινι, being the cause of* a thing *to* a person, Isocr. 179 C: also c. inf., with and without the art. *τοῦ*, Hdt. 2, 20, 26; 3, 12, etc., cf. Schäf. Mel. p. 23; Heind. Plat. Crat. 416 C; Gorg. 452 D: *τοῦ το αἴτιον ὅτι . . .* , Plat.—Compar. *αἰτιώτερος*, superl. *αἰτιώτατος*, Thuc. 1, 74: 4, 20.

'Αἶτις, ιος and *ιδος, ἡ*, fem. to *ἀΐτης*, Alc.

Αἰτιώδης, ές, (*αἰτία, εἶδος*) *like the cause, of the cause, ἄγνοια*, Clem. Al. —II. *causal, original:* hence τὸ αἰ τιῶδες, *form without matter*, opp. to ὑλικόν, M. Anton., cf. αἴτιον.

Αἰτναῖος, αία, αῖον, *of* or *belonging to Aetna*, Aesch. Pr. 365; Ζεὺς Αἰτν., because worshipped there, Pind. Ol. 6, 162: of a horse, in Soph. O. C. 312, acc. to some, *fiery*, acc. to others, *huge*, but rather, *Aetnean*, *Sicilian* (for the Sicilian horses were a famous breed); so jestingly of the beetle, Ar. Pac. 73, ubi Schol. et Ar. Ach. 347; cf. Plaut. Mil. 4, 2, 73.—II. αἰτναῖος, ὁ, *a sea-fish*, Opp.

†Αἴτνη, ης, (Dor. Αἴτνα) ἡ, *Aetna*, the famous volcano of Sicily, Pind. P. 1, 38.—2. a city on the southern declivity of Mt. Aetna, Pind. N. 9, 3.—3. a shepherdess, Theocr. 9, 15.

Αἰτρία, for αἰθρία, barbarism in Ar. Thesm. 1001.

†Αἰτωλία, ας, ἡ, *Aetolia*, a country of Greece lying east of Acarnania Soph. El. 704; hence adj. Αἰτωλικός, ή, όν, *Aetolian*, Thuc. 4, 30.

†Αἰτώλιος, ου, ὁ, collat. form of Αἰτωλός, *an Aetolian*, Il. 4, 399: as adj. *Aetolian*, Arist., Paus.

†Αἰτωλίς, ίδος, ἡ, fem. to foreg., as Αἰτ. χώρη, *Aetolia*, Hdt. 6, 127; Αἰτ. γῆ, Eur. Phoen. 982.

†Αἰτωλός, οῦ, ὁ, *an Aetolian*, Il. 2, 638; also as adj. *Aetolian*, Pind. Ol. 3, 22.—The Aetolians were said to derive their name from—2. *Aetolus*, son of Endymion, king of Elis, who, when banished, settled on the Achelous, Apollod. 1, 7, 6, Paus.

Αἴφνης, adv.,=ἄφνω, ἄφνως, *on a sudden*, Eur. I. A. 1581.

Αἰφνίδιος, ον, *unforeseen*, *sudden*, *quick*, Aesch. Pr. 680, Thuc. 2, 61. Adv. -δίως, Id. 2, 53, also -διον, Plut.

†Αἰχμαγόρας, ου, ὁ, (αἰχμή, ἀγείρω) *Aechmagoras*, a son of Hercules, Paus.

Αἰχμάζω, f. -άσω, (αἰχμή) *to throw the αἰχμή* or spear, αἰχμὰς αἰχμάζειν, Il. 4, 324; *to fight with the spear*, Aesch. Pers. 756; αἰχμάζειν χέρα πρός τινι, *to arm the hand against one*, Soph. Aj. 97, cf. Soph. Trach. 355, ubi al. ἤμαξας.

Αἰχμᾰλωσία, ας, ἡ, (αἰχμή, ἅλωσις) *a being prisoner of war*, *captivity*, Diod. 20, 61; N. T. Ephes. 4, 8.—II. *a body* of captives, Diod. 17, 70.

Αἰχμᾰλωτεύω, f. -εύσω, *to make prisoner of war*, *to lead captive*, N. T. Ephes. 4, 8.

Αἰχμᾰλωτίζω,=foreg., Diod. 14, 37.

Αἰχμᾰλωτῐκός, ή, όν, *befitting a prisoner*, Eur. Tro. 871.

Αἰχμᾰλωτίς, ίδος, ἡ, *a captive*, Soph., and Eur.: also as pecul. fem. of αἰχμάλωτος, e. g. χείρ, Soph. Aj. 71.

Αἰχμᾰλωτισμός, οῦ, ὁ, (αἰχμαλωτίζω) *captivity*.

Αἰχμάλωτος, ον, (αἰχμή, ἁλίσκομαι) *taken by the spear*, or *in war*, first in Hdt. 9, 76: οἱ αἰχμάλωτοι, *prisoners of war*, Thuc. 3, 70: τὰ αἰχμάλωτα, *booty*, Xen.: αἰχμάλωτον λαμβάνειν, αἱρεῖν, ἄγειν, *to take prisoner*, Eur., and Xen., αἰχμ. γίγνεσθαι, *to be taken prisoner*, Xen.—II. =αἰχμαλωτικός, εὐνὰν αἰχμ., *the couch of a captive*, Aesch. Theb. 364; cf. δορυάλωτος. [ᾰ]

Αἰχμή, ῆς, ἡ, *the point of a spear*, δουρός, ἔγχεος, Hom.: also *any point*, e. g. ἀγκίστρου, κεράτων, Opp.—II. hence *a spear*, freq. in Hom., also in Hdt., and Trag., but rare in Att. prose, in as Xen. Cyr. 4, 6, 4: also *a dart*, *javelin*, *arrow*, Aesch. Pers. 239: on Soph. Tr. 884 v. Herm.: *a sceptre*, Aesch. Pr. 405, 925.—2. *a body of spear-bearers*, like ἀσπίς, Pind. P. 8, 58, Eur. Heracl. 276.—3. *war*, *battle*, Hdt. 5, 94: αἰχμὴ θηρῶν, *battle with wild beasts*, Eur. H. F. 158; esp. in compds., as αἰχμάλωτος, μεταίχμιος, etc., like δόρυ.—4. in Aesch. Ag. 483, Cho. 625, γυναικὸς or γυναικεία αἰχμή seems to be *a woman's spirit*, or (acc. to others) *authority*, *rule*, cf. supr. II. 1, fin. (Akin to αἴσσω, as δραχμή to δράσσω, Donalds. N. Crat. 224: also perh. to ἀκή, ἀκμή.)

Αἰχμήεις, εσσα, εν, *armed with the spear*, Aesch. Pers. 136.

Αἰχμητά, ὁ, Ep. collat. form for αἰχμητής, Il. 5, 197. [ᾰ]

Αἰχμητήρ, ῆρος, ὁ,=αἰχμητής, Opp. C. 3, 211. Hence

Αἰχμητήριος, ία, ιον, *warlike*, Lyc.

Αἰχμητής, οῦ, ὁ, (αἰχμή) *a spearman*, *warrior*, esp. as opp. to archers, oft. in Il.—II. in Pind. as adj., *warlike*, *brave*; seldom in prose, Plut. Rom. 2. Fem. αἰχμῆτις, ιδος.

Αἰχμόδετος, ον, (αἰχμή, δέω) *bound in war*,=αἰχμάλωτος, Soph. Fr. 41.

Αἰχμοφόρος, ον, (αἰχμή, φέρω) *who trails a pike*, *spear-bearing*; ὁ, *a spearman*: freq. in Hdt., used esp. of body-guards,=δορυφόρος, 1, 8; 7, 40.

ΑΙ'ΨΑ, adv., *quick*, *with speed*, *forthwith*, *on a sudden*, oft. in Hom., who also joins αἶψα μάλα, and αἶψα δ' ἔπειτα, *straight* thereupon: rare in other poets, and never in prose. (ἄφαρ, ἄφνως, αἴφνως: hence αἰψηρός, λαιψηρός, q. v.)

Αἰψηροκέλευθος, ον, (αἰψηρός, κέλευθος) *swift-speeding*, epith. of Boreas, Hes. Th. 379.

Αἰψηρός, ά, όν, (αἶψα) *quick*, *speedy*, *sudden*, κόρος γόου αἰψηρός, *satiety in grief comes soon*, Od. 4, 103: λῦσεν ἀγορὴν αἰψηρήν, *he dismissed the assembly*, *so that it quickly broke up*, i. e. suddenly dismissed it, Il. 19, 276, Od. 2, 257: so θοὴν ἀλεγύνετε δαῖτα, Od. 8, 38: not Att.; cf. λαιψηρός.

'ΑΙ῎Ω, used only in pres. and impf.: *to perceive*, *become aware of*, esp. *to hear*, but also *to see*, Od. 18, 11, Soph. O. C. 182: also of mental perception, *to observe*, *know*, Il. 10, 189, 160. Construct.: always c. gen. pers.: and usu. c. gen. rei, but also c. acc. rei, as Il. 10, 532: and so usu. in Pind., and Trag. Only poet., and mostly Ep. and Lyr. [ᾰῐ– mostly in Hom., but ᾱ sometimes in arsis, as Il. 10, 532: ᾱῐ–in Pind, and Trag., v. Seidl. Eur. Tro. 156, Ellendt Lex. Soph.: ῑ rarely, Heyne Il. 15, 252, Spohn Hes. Op. 215.]

'Αΐω,=* ἄω, ἄημι *to breathe*, found only once in the impf., φίλον ἄϊον ἦτορ, *I breathed out my life*, Il. 15, 252, like θυμὸν ἄϊσθε, Il. 20, 403: others refer it to the foreg.; translating, *I knew it in my heart*, Spitzn. ad l. [ᾰ]

†Αἰῶ, poet. for αἰῶνα, v. αἰών.

'Αϊών, όνος, ἡ, Dor. for ἠϊών, Pind. and Aesch. [ᾱῐ]

Αἰών, ῶνος, ὁ, also ἡ, Ion., Ep., and Eur. Phoen. 1484; acc. apocop. αἰῶ, Aesch. Fr. 413:—*a space* or *period of time*, esp. *a lifetime*, *life*, Lat. *aevum*, Hom., who joins ψυχὴ καὶ αἰών, and so freq. in Hdt., and Att., αἰὼν πέφαται, Il. 19, 27, φθίνει, Od. 5, 160, λείπει τινά, Il. 5, 685, τελευτᾶν τὸν αἰῶνα, Hdt. 1, 32, etc., ἀπέπνευσεν αἰῶνα, Eur. Phil. 14: also *one's time of life*, *age*: *the age of man*, νέος ἀπ' αἰῶνος, *young in age*, Il. 24, 725: δι' αἰῶνος, *for one's life long*, Aesch. Ag. 554: *an age*, *generation*, Aesch. Theb. 744: also *one's lot in life*, Soph., Eur. And. 1215.—2. *a long space of time*, *eternity*, like Lat. *aevum*, τὸν αἰῶνα, *forever*, Plat. Tim. 38 C; εἰς ἅπαντα τὸν αἰῶνα, Lycur. 162, 24: and in plur. εἰς τοὺς αἰῶνας τῶν αἰώνων, *unto ages of ages*, *for ever and ever*, N. T. Gal. 1, 5.—3. later, *a space of time* clearly defined and marked out, *an era*, *age*, *period of a dispensation*: ὁ αἰὼν οὗτος, *this present life*, *this world*, N. T. Luc. 16, 8, opposed to ὁ αἰὼν ὁ μέλλων or ἐρχόμενος, Marc. 10, 30; *the world*, Hebr. 1, 2.—II. *the marrow*, *spinal marrow*, H. Hom. Merc. 42, Ruhnk. Ep. Cr. 29. Hence

Αἰώνιος, ον, also ία, ιον, Plat. Tim 38 B, *lasting*, *eternal*, e. g. δόξα, Plat., N. T.; αἰώνιοι θέαι=Lat. *ludi saeculares*, Herodian 3, 8, 18. Adv. -ίως.

Αἰωνόβῐος, ον, (αἰών, βίος) *immortal*, Inscr. Rosett.

Αἰωνοτόκος, ον, (αἰών, τεκεῖν) *parent of eternity*, Synes.

Αἰωνοχᾰρής, ές, (αἰών, χαίρω) *rejoicing in eternity*, Clem. Al.

Αἰώρα, ας, ἡ, (ἀείρω) *a machine for suspending* bodies, *a swinging-basket*, *bed*, or *mat*, *hammock*, Plut.: *a chariot* on springs, Plat.: *a swing*, v. Millingen uned. anc. Monum. 1, 77, pl. 30.—II. *a flying*, *being suspended* or *hovering* in the air, *oscillation*, Plat. Phaed. 111 E. (v Buttm. Lexil. v. ἀνήνοθεν 27, p. 136.)

Αἰωρέω, ῶ, f. -ήσω (from αἰώρα, Buttm. Lexil. p. 136,) *to lift up*, *raise*, *rear*, αἰωρεῖν τὸ νῶτον, of the eagle raising his back, Pind. P. 1, 17: *to hang up*, *let hang*, and so *to wave*, or *set waving*, Hipp. More freq. pass. αἰωρέομαι, c. fut. mid. *to be raised on high*, Eur. Hec. 32, *to be suspended*, *to hang*, Hdt. 7, 92: *to vibrate*, Plat. Phaed. 112 B: in gen. *to wave* or *float* in air, *hover* or *flit about*, of the hair, Asius Fr. 2, of a dream, Soph. El. 1390: *to be tossed about on the open sea*, *to be out at sea*, Plut. Alcib. 28.—2. metaph. *to be in suspense*, Lat. *suspensus esse*, ἐν κινδύνῳ αἰωρεῖσθαι, *to hang in doubt*, *to be involved*, Thuc. 7, 77: but αἰωρ. ἔν τινι, *to depend upon* a person, Lat. *pendere ab aliquo*, Plat. Menex. 248 A; also *to be in a state of high excitement*, αἰωρεῖσθαι ὑπὲρ μεγάλων, *to play for a high stake*, Hdt. 8, 100; αἰωρ. τὴν ψυχήν, Xen. Cyn. 4, 4.

Αἰώρημα, ατος, τό, *that which is hung up* or *hovers*, Lyc.—II.=sq., *a being hung up*, *hovering*, Eur. Or. 984, *suspense*.—2. *a hanging*, φονίον αἰώρημα, *the noose of death*, Id. Hel. 353.

Αἰώρησις, εως, ἡ, *a hovering*: *suspense*, Plat. Tim. 89 A.

Αἰώρητος, ον, *hanging*, *hovering*, Mel. 77.

Αἰωρίζω,=the more usu. αἰωρέω.

'ΑΚΑ῀ or 'ΑΚΑΙ῀, adv.,=ἀκήν, *softly*, *gently*, Pind. P. 4, 277: v. ἀκέων, ἀκήν, ἄκασκα, ἦκα, cf. Buttm. Lexil. v. ἀκέων.

†'Ακαδημαϊκός, ή, όν, *Academic*, *Platonic*, Cic. Att. 13, 12, Plut., Luc. From

'Ακαδήμῑᾰ and 'Ακαδήμεια, ας, ἡ, *the Academy*, a gymnasium in the suburbs of Athens (so named from the hero Academus), where Plato taught; hence the Platonic school of philosophers were called Academics, οἱ ἀπὸ τῆς 'Ακαδημίας. ['Ακαδημῑᾰ, Herm. Ar. Nub. 1003, Buttm Ausf. Gr. p. 37, 38, n., so that it should be 'Ακαδήμεια, or at least 'Ακαδημία.]

†'Ακαδημιᾰκός, ή, όν,=ἀκαδημαϊκός, Plut.

†’Ακάδημος, ου, ὁ, *Academus*, an Athenian hero, from whom the Academy derived its name, Theogn. 987.

’Ακάζω, obsol. pres., whence the part. ἀκαχμένος, q. v.

’Ακαής, ές, (*α* priv., καίω) *unburnt.*

’Ακαθαίρετος, (*α* priv., καθαιρέω) *not to be put down*, Philo.

’Ακαθαρσία, ας, ἡ, (ἀκάθαρτος) *want of cleansing*, Hipp.: *uncleanness, filth*, Plat.: also *moral foulness, filthy vice, impurity*, Dem., N. T. Rom. 6, 19, etc.

’Ακαθάρτης, ητος, ἡ, dub l. for foreg., N. T. Apoc. 17, 4.

’Ακάθαρτος, ον, (*α* priv., καθαίρω) *uncleaned*, Hipp.: *unclean, filthy*, in body or mind, Plat., and Xen.: *unpurified, unatoned*, Soph. O. T. 256.—II. act. *not fit for cleansing*, Aretae. Adv. -τως.

’Ακαθεκτέω,=οὐ κατέχω, *I do not occupy* or *fill*, Sext. Emp.

’Ακάθεκτος, ον, (*α* priv., κατέχω) *ungovernable*, Pseudo-Phocyl. 180. Adv. -τως.

῎Ακαινᾰ, ης, ἡ,=ἀκή, ἀκίς, *a thorn, prick, goad*, Lat. *stimulus*, Ap. Rh.—II. *a ten-foot rod* used in land surveying, Lat. *acnua, acna*, Schneid. Ind. Script. R. R. [ᾰ]

’Ακαιρεύομαι, dep. *to behave unseasonably*, Philo.

’Ακαιρέω, opp. to εὐκαιρέω, *to be* ἄκαιρος, *be without an opportunity*, Diod.

’Ακαιρία, ας, ἡ, *an unseasonable time*, Plat., etc.—II. opp. to καιρός, *want of opportunity, a bad situation*, Dem. 16, 4: also *want of time*, Plut. —III. *the character of an* ἄκαιρος, *want of tact, importunity*, Plat. Symp. 182 A, Theophr. Char. 12.

’Ακαίριμος, η, ον, (*α* priv., καίριμος, καίριος) *ill-timed, unseasonable*, hence proverb., ὅ τι κεν ἐπ’ ἀκαίριμαν γλῶσσαν ἔλθῃ, Lat. *quicquid in buccam venerit, whatever chanced to come uppermost*, Schäf. Dion. Comp. 12.

’Ακαίριος, ον, poet. for ἄκαιρος, Welck. Syll. Ep. 54.

’Ακαιροβόας, ου, ὁ, (ἄκαιρος, βοάω) *an unseasonable brawler*, Eccl.

†’Ακαιρυλογέω, ῶ, *to talk unseasonably*; and

†’Ακαιρολογία, ας, ἡ, *unseasonable talking*. From

†’Ακαιρολόγος, ον, (ἄκαιρος, λέγω) *talking unseasonably*, Philo.

῎Ακαιρος, ον, (*α* priv., καίρος) *ill-timed, unseasonable*, Aesch. Pr. 1036, etc.: ἐς ἄκαιρα πονεῖν, Lat. *operam perdere, to bestow labour in vain, unprofitably*, Theogn. 915: *importunate, troublesome*, Lat. *molestus* or *ineptus*, Theophr. Char. 12: *ill-suited* to do a thing, c. inf., Xen.—II. *not observing due bounds, excessive*, γνώμα ἄκαιρος ὄλβου, Eur. I. T. 419. Adv. -ρως, Hipp.

†’Ακᾰκᾱλίς or ’Ακᾰκαλλίς, ίδος, ἡ, the seed of an Aegyptian shrub, Diosc. —II. as pr. n. *Acacallis*, daughter of Minos, Ap. Rh. 4, 1490.—2. a nymph, Paus.

’Ακᾰκέμφατος, ον, (*α* priv., κακέμφατος) *not in ill repute.*

’Ακάκης, ου, ὁ, only in Aesch. Pers. 852, poet. for ἄκακος, *guileless*, Lat. *innocuus.*

†’Ακακήσιον, ου, τό, *Acacesium*, a city of Arcadia, Paus.

’Ακακήσιος, ου, ὁ, epith. of Mercury in Arcadia, from the city Acacesium; or rather=sq., Call. Dian. 143.

’Ακάκητα. Ep. for ἀκακήτης, Il. 16, 185, Od. 24, 10, epith. of Mercury: in Hes. Theog. 614, of Prometheus, =ἄκακος, *guileless, gracious*, like ἀγαθός, πραΰς, ἐριούνιος.

’Ακακήτης, ου, ὁ, v. foreg.

’Ακακία, ας, ἡ, (ἀκή) an Aegyptian tree, *the thorny acacia*, elsewh. ἄκανθα, Diosc.

’Ακᾰκία, ας, ἡ, (ἄκακος) *guilelessness, innocence*, Dem. 1372, 23.

’Ακακοήθης, ες, (*α* priv., κακοήθης) *guileless.*

῎Ακᾰκος, ον, (*α* priv., κακός) *unknowing of ill, guileless*, Aesch. Pers. 664, and Plat.: esp. *without malice*, Lat. *non malus*, ἁπλοῦς, Ruhnk. Tim., Schäf. Greg. 342. Adv. -κως, cf. ἀδόλως.—II. as pr. n. *Acacus*. son of Lycaon, founder of Acacesium, Paus.

’Ακᾰκούργητος, ον, (*α* priv., κακουργέω) *uncorrupted, unhurt.* Adv. -τως.

’Ακάκυντος, ον, (*α* priv., κακύνω) =sq., Hierocl. Adv. -τως.

’Ακάκωτος, ον, (*α* priv., κακόω) *unharmed*, Dio C.

†’Ακάλανδρος, ου, ὁ, *Acalandrus*, a river of Italy near Thurii, Strab

’Ακᾰλανθίς, ίδος, ἡ,=ἀκανθίς, *a goldfinch*, an epith. applied to ῎Αρτεμις in Ar. Av. 872, explained by some in Ar. Pac. 1079 as a species of *dog.*

’Ακᾰλαῤῥείτης, ου, ὁ, (ἄκαλος, ῥέω) *soft-flowing*, epith. of Ocean, Il. 7, 422.

’Ακᾰλάῤῥοος, ον, post-Hom. for ἀκαλαῤῥείτης, Orph.

’Ακαλήφη, ης, ἡ, *a nettle*, Ar. Eq. 422: hence *the sting* as of a nettle, ἀπὸ τῆς ὀργῆς, Id. Vesp. 844.—II. a sea-fish, Lat. *urtica*, which stings like *a nettle*, Arist. H. A.

†’Ακάλλη, ης, ἡ, *Acalle*,=’Ακακαλίς, Apollod.

’Ακαλλής, ές, gen. έος, (*α* priv., κάλλος,) *without charms*, Luc., Plut.

’Ακαλλιέρητος, ον, (*α* priv., καλλιερέω) esp. ἱερά, *not accepted* by the gods, *ill-omened*, Aeschin. Adv. -τως.

’Ακαλλώπιστος, ον, (*α* priv., καλλωπίζω) *unadorned*, Plut., κόμη, Luc. Pisc. 12.

’Ακαλός, ή, όν, (ἀκήν) like ἤκαλος, *peaceful, still.* Adv. -λῶς.

’Ακάλυπτος, ον, (*α* priv., καλύπτω) *uncovered, unveiled*, Soph. O. T. 1427. Adv. -τως.

’Ακᾰλῠφής, ές,=ἀκάλυπτος, Soph. Phil. 1327: also ἀκάλῠφος, ον, Diog. L. 8, 72.

†’Ακαμαντίδης, ου, ὁ, *son* or *descendant of Acamas*, Dem. 1398, 11.

†’Ακαμαντίς, ίδος, ἡ (φυλή,) the Attic tribe *Acamantis*, Thuc. 4, 118.

’Ακαμαντολόγχης, ου, ὁ, (ἀκάμας, λόγχη) *unwearied at the spear*, Pind. I. 7, 13.

’Ακαμαντομάχης, ου, ὁ, (ἀκάμας, μάχη) *unwearied in fight*, Pind. P. 4, 304.

†’Ακαμαντοπόδης, ου, ὁ,=sq., Synes.

’Ακαμαντόπους, ὁ, ἡ, πουν, τό, gen. ποδος, (ἀκάμας, πούς) *untiring of foot*, ἵππος, Pind. O. 3, 5: also ἀκ. ἀπήνη, βροντή, Id. 5, 6; 4, 2.

’Ακαμαντοχάρμας, ὁ, (ἀκάμας, χάρμη) *unwearied in fight*, Pind. Fr. 179, in voc. ἀκαμαντοχάρμαν, wh. makes it probable that the gen. would be -μαντος, Lob. Paral. 1, p. 172; although the analogy of μενεχάρμης would favour -μης, ου.

’Ακάμας, αντος, ὁ, (*α* priv., κάμνω) *untiring, unresting*, ἠέλιος, Il. 18, 239, Σπερχειός, etc., Il. 16, 176, and Pind.—II. as pr. n. *Acamas*, son of Theseus, Dem., Diod. Sic., etc.—2. son of Antenor, Il. 2, 823.—3. son of Asius, Il. 12, 140.—4. a leader of the Thracians, Il. 2, 844.—5. a promontory of Cyprus, Strab., Luc. Nav. 7.

’Ακάμᾰτος, ον, also η, ον, Hes. Th. 747, Soph. Ant. 339, *without sense of toil*, hence—1. like foreg., *untiring, unresting*, in Hom. always epith. of fire: ἀκ. μένος, σθένος, Aesch., etc.: γῆ, Soph. l. c., earth *that never rests* from tillage, or *that never tires* of yielding fruits, i. e. *inexhaustible.*—2. *not tired* or *weary*, Hipp.—II. act. *not tiring*, Aretae. Adv. -τως, also ἀκάματα, Soph. El. 164. [Ep. ᾱκᾰμᾰτος, cf. *α* sub fin.]

’Ακάμμυστος, ον, (*α* priv., καμμύω for καταμύω) *without winking.*

’Ακαμπής, ές,= ἄκαμπτος, Orph. Hence

’Ακαμπία, ας, ἡ,=ἀκαμψία, Hipp.

†’Ακαμπτόπους, ὁ, ἡ, πουν, τό, gen. ποδος, (ἄκαμπτος, πούς) *with unbending feet* or *legs*, Nonn.

῎Ακαμπτος, ον, (*α* priv., κάμπτω) *unbent, stiff*, Plat.: *without curve, straight*, δρόμος, Hipp.—II. *unbending, inexorable*, Pind., and Aesch.: τὸ ἄκαμπτον, *firmness, steadfastness*, Plut. Hence

’Ακαμψία, ας, ἡ, *inflexibility*, Arist Gen. An.

῎Ακανθα, ης, ἡ, (ἀκή) *a thorn, prickle*, Theocr. 7, 140: hence—1. *a prickly plant, thistle*, or perh. the same as ἄκανθος, Od. 5, 328: also *a thorny tree*, prob. a kind of acacia, found in Aegypt, Hdt. 2, 96; several kinds are mentioned by Theophr.:—proverb., οὐ γὰρ ἄκανθαι, *no thistles*, i. e. nothing useless, Ar. Fr. 407.—2. *the prickles* or *spines* of the porcupine, etc., Arist. H. A.—3. *the pointed bones of the back*, and so *the back-bone* or *spine* itself, esp. of fish, Hdt. 2, 75, cf. 4, 72; also of serpents, Theocr. 24, 32.—4. metaph. ἄκανθαι τῶν ζητήσεων, Cicero's *spinae disserendi, thorny questions, knotty points*, Jac. Anth. 2, 2, p. 123.

’Ακανθεών, ῶνος, ὁ, *a thorny brake*, Lat. *dumetum*; late.

’Ακανθήεις, εσσα, εν, (ἄκανθα) *thorny, prickly*. Nic. Th. 638.

’Ακανθηρός, ά, όν, (ἄκανθα) *with spines*, Arist. H. A. 9, 37, 16.

’Ακανθίας, ου, ὁ, (ἄκανθα) *a prickly thing*, and so—1. a kind of *fish*, perh. the *squalus acanthias*, Linn., Arist. H. A.—2. a kind of *cicada*, Ael.—3. *a prickly asparagus.*

’Ακανθικός, ή, όν, (ἄκανθα) *thorny*, Theophr.

’Ακάνθῐνος, η, ον, *thorny, of thorns*, στέφανος, N. T. Marc. 15, 17.—II. *of the tree* ἄκανθα, Hdt. 2, 96.—III. *of the down of thistles*, Strab.

’Ακάνθιον, ου, τό, dim. from ἄκανθα, Arist. H. A.—II. a kind of thistle, Lat. *onopordum acanthium*, Diosc.

’Ακανθίς, ίδος, ἡ, *a thistle-finch, goldfinch*, Arist. H. A.—II. a plant like ἄκανθα, Diosc.—III. as fem. adj., *prickly*, Anth.

’Ακανθίων, ονος, ὁ, *a hedgehog, porcupine*, Galen.

’Ακανθοβάτης, ου, ὁ, fem. -βάτις, ίδος, ἡ, (ἄκανθα, βαίνω) *going on thorns*, Leon. Tar. 65: metaph =ἀκανθολόγος. Anth. [ᾰ]

’Ακανθοβόλος, ον, (ἄκανθα, βάλλω) *shooting thorns, pricking*, ῥόδον, Nic. —II. ὁ ἀκ., a surgical instrument *for extracting bones.*

’Ακανθολόγος, ον, (ἄκανθα, λέγω) *gathering thorns*: esp. metaph. of quibbling arguers, Anth. cf. ἄκανθα 4.

’Ακανθόνωτος, ον, (ἄκανθα, νῶτον) *prickle-backed.*

’Ακανθοπλήξ, ῆγος, ὁ, ἡ, (ἄκανθα,

πλήσσω) *scratched with thorns* or *sharp bones*, ’Οδυσσεὺς ἀκ., name of a play of Sophocles.

῎Ακανθος, ου, ἡ, Lat. *acanthus*, *bear's-breech*, a plant much used in works of art, esp. Corinth. capitals, with the epith. ὑγρός, Lat. *mollis*, *flexus*, Theocr. 1, 55: also ἄκανθα, Voss Virg. Ecl. 3, 45.—II. a prickly Aegyptian tree, also ἀκακία, Voss Virg. Georg. 2, 119. More rarely ὁ ἄκ., Schol. Nic. Ther. 645. (Passow suggests a deriv. from ἀκή and ἄνθος, *thorn-flower*.)

†῎Ακανθος, ου, ὁ, *Acanthus*, masc. pr. n. Thuc. 5, 19.—2. ἡ, a city of Chalcidice, on the Strymonian gulf, Hdt. 6, 44; ὁ ’Ακάνθιος, Hdt. 7, 116.—3. a city of Aegypt with a temple of Osiris, Strab.; ’Ακανθῶν πόλις, Diod. Sic. 1, 97: hence ὁ ’Ακανθοπολίτης.

’Ακανθοστεφής, ές, gen. έος, (ἄκανθα, στέφω) *crowned with thorns*; of a fish, *prickle-backed*, Arist. ap. Ath 319 C.

’Ακανθοφάγος, ον, (ἄκανθα, φαγεῖν) *eating thorns*, Arist. H. A. [ᾰ]

’Ακανθοφορέω, *to bear thorns*: from

’Ακανθοφόρος, ον, (ἄκανθα, φέρω) *bearing thorns* or *thistles*, Nonn.

’Ακανθοφυέω, (ἄκανθα, φύω) *to bear thorns* or *thistles*, Diosc.

’Ακανθόφυλλος, ον, (ἄκανθα, φύλλον) *prickly-leaved*.

’Ακανθόχοιρος, ου, ὁ, (ἄκανθα, χοῖρος) *a porcupine*; or *a hedgehog*.

’Ακανθόω, (ἄκανθα) *to make prickly*, Theophr., in pass.

’Ακανθυλλίς, ίδος, ἡ, Arist. H. A.; dim. from ἀκανθίς.

’Ακανθώδης, ες, gen. εος, (ἄκανθα, εἶδος) *full of thorns*, *thorny*, Hdt. 1, 126: metaph. βίος ἀκ., Strab.—2. *prickly*, Arist. H. A.: λόγοι ἀκ., *sharp speeches*, Luc. D. Mort. 10, 8.

’Ακανθών, ῶνος, ὁ,=ἀκανθεών.

†’Ακανίας, ου, ὁ, *Acanias*, a harbour of Rhodes, Arist.

’Ακᾰνίζω, (ἄκανος) *to bear* or *be like ἄκανοι*, Theophr.

’Ακανῐκός, *like the ἄκανος*, Theophr.

’Ακάνιον, ου, τό, dim. from ἄκανος.

῎Ακᾰνος, ου, ὁ,=ἄκανθα: hence—II. *a kind of thistle*, Theophr.—III. *the prickly head* of some fruits, like the pine-apple; v. Schneid. Ind. Theophr.

’Ακᾰπήλευτος, ον, (α priv., καπηλεύω) *free from the tricks of trade*, *sincere*, Synes.

’Ακάπηλος, ον,=foreg.: βίος, *a life without guile*, Strab.

’Ακάπνιστος, ον, (α priv., καπνίζω) *unsmoked*: μέλι, honey taken without smoking the bees, Strab.

῎Ακαπνος, ον, (α priv., καπνός) *without smoke*, *free from it*, οἰκία, Hipp.—II. *not smoking*, *making no smoke*, πῦρ, Theophr.: θυσία ἄκαπνος, *an offering though no burnt offering*, such as a poem, Jac. Anth. 2, 1, p. 96: θύειν ἄκαπνα, *to live without a hearth of one's own*, i. e. at others' expense, Ath. 8 E.—III.=foreg., Plin.

’Ακάπνωτος, ον, (α priv., καπνόω) *free from vapour*, Eur. Phäet. 2, 54.

’Ακάρδιος, ον, (α priv., καρδία) *wanting the heart*, Plut. Caes. 63: metaph. *heartless*; *weak*, Lat. *excors*, Galen.—II. of wood, *without heart* or *pith*, and so *solid*, Theophr.

’Ακαρεί, adv., v. ἀκαρής.

’Ακάρηνος, ον, (α priv., κάρηνον) *headless*, Anth.

’Ακᾰρής, ές, (α priv., κείρω) strictly of hair, *too short to be cut*, hence in gen. *short*, *small*, *tiny*, most usu. of time, hence—1. ἀκαρές, *a moment*, ἐν ἀκαρεῖ χρόνου, Ar. Plut. 244; also ἐν ἀκαρεῖ χρόνῳ, Diod., and ἐν ἀκαρεῖ, Luc. Asin. 37: ἐπ’ ἀκαρές, *for a moment*, Aretae.: ἀκαρῆ διαλιπών, sc. χρόνον, *having waited a moment*, Ar. Nub. 496; and ἀκαρῆ, Alciphr.: but—2. also ἀκαρές, *a morsel*, Ar. Vesp. 701, and oft. with negat., οὐδ’ ἀκαρῆ, *not even a morsel*, *not a bit*, Ar. Vesp. 541, etc.: παρ’ ἀκαρῆ, *within a hair's breadth*, *very nearly*, Plat. Ax. 366 C.—II. τὸ ἀκαρές, *the ring of the little finger*, Poll.

῎Ακαρι, τό, *a mite*, or *maggot* in cheese, etc., also in the skin of animals, Arist. H. A.

’Ακαριαῖος, αία, αῖον, (ἀκαρής) *short*, *small*, *tiny*, πλοῦς, Dem. 1292, 2: also of time, Dion. H.

῎Ακαρνα, ης, ἡ, a kind of *thistle*, Theophr.

†’Ακαρνάν, ᾶνος, ὁ, *Acarnan*, son of Alcmaeon and Callirrhoe, progenitor of the Acarnanians, Thuc. 2, 102.—2. *an Acarnanian*, Hdt. 1, 62; 7, 221; fem. ’Ακαρνᾱνίς.

†’Ακαρνᾱνία, ας, ἡ, *Acarnania*, a country of Greece, between Epirus and Aetolia, Hdt. 2, 10.

†’Ακαρνᾱνῐκός, ή, όν, *Acarnanian*, Thuc. 2, 102; ἡ ’Ακαρνανική sc. χώρα, *Acarnania*, Strab.

’Ακαρπέω, *to be ἄκαρπος*, or *barren*, Theophr. Hence

’Ακαρπία, ας, ἡ, *unfruitfulness*, Aesch. Eum. 801.

’Ακάρπιστος, ον, (α priv., καρπίζω) =ἀκάρπωτος, *where nothing is to be reaped*, *unfruitful*, of the sea, like ἀτρύγετος, Eur. Phoen. 210.

῎Ακαρπος, ον, (α priv., καρπός) *without fruit*, *barren*, Eur., etc., c. gen., λίμνη ἄ. ἰχθύων, Paus.—II. metaph. *fruitless*, *unprofitable*, πόνος, Bacchyl. 18.—III. act. in Aesch. Eum. 942. *making barren*, *blasting*. Adv. –πως, Soph.

’Ακάρπωτος, ον, (α priv., καρπόω) *not made fruitful*, *without fruit*, Theophr.: metaph., νίκης ἀκάρπωτος χάρις, *a fruitless victory*, Soph. Aj. 176 ubi Herm.: χρησμὸς ἀκ., *an unfulfilled oracle*, Aesch. Eum. 714.

’Ακαρτέρητος, ον, (α priv., καρτερέω) *insupportable*, Plut.

῎Ακαρτος, ον, (α priv., κείρω) *unshorn*, *uncut*, Ath. 211 E.

’Ακαρφής, ές, (α priv., κάρφω) *not dried* or *withered*, Nic.

῎Ακασκᾰ, adv., *gently*, Cratin. Nom. 5, cf. ἀκᾶ, ἀκέων. Hence

’Ακασκαῖος, αία, αῖον, *gentle*, ἄγαλμα πλούτου, Aesch. Ag. 741.

†’Ακάστη, ης, ἡ, *Acaste*, a daughter of Oceanus, H. Hom. Cer. 421.

†῎Ακαστος, ου, ὁ, *Acastus*, son of Pelias king of Iolcos, Pind. N. 4, 93.—2. king of Dulichium, Od. 14, 336.

’Ακαταβίαστος, ον, (α priv., καταβιάζομαι) *uncontrolled*.

’Ακατάβλητος, ον, (α priv., καταβάλλω) *not to be thrown down*, *irrefragable*, λόγος, Ar. Nub. 1229.

’Ακατάγγελτος, ον, (α priv., καταγγέλλω) *unproclaimed*, πόλεμος, Dion H.

’Ακατάγνωστος, ον, (α priv., καταγιγνώσκω) *not to be condemned*, *blameless*, N. T. Tit. 2, 8. Adv. –τως.

’Ακαταγώνιστος, ον, (α priv., καταγωνίζομαι) *unconquerable*, Diod.

’Ακαταδίκαστος, ον, (α priv., καταδικάζω) *not condemned*.

’Ακαταθύμιος, ον, (α priv., καταθύμιος) *against one's wish*, *disagreeable*, post-Hom. for ἀποθύμιος, Artemid. [ῡ]

’Ακαταιτίατος, ον, (α priv., καταιτιάομαι) *not to be accused*, Joseph.

’Ακατακάλυπτος, ον, (α priv., κατακαλύπτω) *uncovered*, Polyb.; *stripped of covering*. [–ᾰλ–]

’Ακατάκλαστος, ον, (α priv., κατακλάω) *that cannot be broken*.

’Ακατακόσμητος, ον, (α priv., κατακοσμέω) *unadorned*, *unarranged*, Plut.

’Ακατάκρῐτος, ον, (α priv., κατακρίνω) *not condemned*, N. T. Act. 16, 37. Adv. –τως.

’Ακάτακτος, ον, (α priv., κατάγνυμι) *not to be broken*, Arist. Meteor.

’Ακαταληκτικός, ή, όν, dub. for ἀκατάληκτος II.

’Ακατάληκτος, ον, (α priv., καταλήγω) *incessant*, Epict.—II. *acatalectic*, in prosody, Hephaest. Adv. –τως.

’Ακαταληπτέω,=οὐ λαμβάνω, *not to understand*, Sext. Emp.

’Ακατάληπτος, ον, (α priv., καταλαμβάνω) *not seized* or *touched*, Arist Probl.: *not held fast*, M. Anton.—II *not to be seized* or *conquered*, Joseph. metaph. *incomprehensible*, Cic. Acad 2, 9, 18; Plut. Adv. –τως. Hence

’Ακαταληψία, ας, ἡ, *incomprehensibleness*: hence the Academic tenet, that "nothing can be comprehended," Cic. Att. 13, 19, 3.

’Ακατάλλακτος, ον, (α priv., καταλλάττω) *irreconcilable*, Zaleuc. ap. Stob. p. 280, 12. Adv. –τως, ἀκ. ἔχειν or διακεῖσθαί τινι, Polyb. 12, 7, 5.

’Ακατάλληλος, ον, (α priv., κατά, ἀλλήλων) *not fitting together*, *heterogeneous*, Arist. Mund.

’Ακατάλῠτος, ον, (α priv., καταλύω) *indissoluble*, *indestructible*, Dion. H.

’Ακαταμάθητος, ον, (α priv., καταμανθάνω) *not learnt* or *known*, Hipp.

’Ακαταμάχητος, ον, (α priv., καταμάχομαι) *not to be subdued*, *unconquerable*, Luc. Philop. 8.

’Ακαταμέτρητος, ον, (α priv., καταμετρέω) *unmeasured*, *immense*, Strab.

’Ακατανόητος, ον, (α priv., κατανοέω) *not to be conceived of*, Luc. Philop. 13. Adv. –τως.

’Ακατάξεστος, ον, (α priv., καταξέω) *not polished* or *hewn*, Böckh, Inscr. 1, 279.

’Ακαταπάλαιστος, ον, (α priv., καταπᾰλαίω) *unconquerable in boxing*.

’Ακατάπαυστος, ον, (α priv., καταπαύω) *not to be set at rest*, *incessant*, Polyb., *perpetual*, ἀρχή, Plut. Arat. 26: *that cannot cease*, c. gen. N. T. 2 Pet. 2, 14. Adv. –τως.

’Ακατάπληκτος, ον, (α priv., καταπλήσσω) *undaunted*, Dion. H. 1, 81. Adv. –τως, Diod. Hence

’Ακαταπληξία, ας, ἡ, *undauntedness*, Clem. Al.

’Ακαταπόνητος, ον, (α priv., καταπονέω) *not to be worn out*, κόσμος, Philolaus ap. Stob. Ecl. 1, 420.

’Ακατάποτος, ον, (α priv., καταπίνω) *not to be swallowed*, LXX. Job 20, 18.

†’Ακατάρδευτος, ον, (α priv., καταρδεύω) *unmoistened*, Eccl.

’Ακατάσβεστος, ον, (α priv., κατασβέννυμι) *unquenchable*, Galen.

’Ακατάσειστος, ον, (α priv., κατασείω) *not to be shaken*.

’Ακατασήμαντος, ον, (α priv., κατασημαίνω) *unsealed*; hence ἀκ. ἔνταλμα, *a commission not given in writing*, i. e. *verbal*, Hdn. 3, 11, 19.

’Ακατασκεύαστος, ον, (α priv., κατασκευάζω) *unwrought*, *unformed*, *rough*, *inartificial*, Philostr., LXX Gen. 1, 2.—II. *not admitting of high finish*, Plut. Adv. –τως.

’Ακατάσκευος, ον, (α priv., κατασκευή) *without preparation*, *inartificial*, *simple*, Dion. H. Thuc. 27.—II. *without regular establishment, without a dwelling*, βίος, Diod. Adv. -ως, Polyb.

Ἀκαταστᾰσία, ας, ἡ, *a being ἀκατάστατος, a state of disorder, anarchy, tumult*, Polyb. 1, 70, N. T. Luc. 21, 9: *confusion*, N. T. 1 Cor. 14, 33.—II. *unsteadiness*, Polyb. 7, 4, 8.

Ἀκαταστᾰτέω, ῶ, *to be ἀκατάστατος*, Epict.: from

Ἀκατάστᾰτος, ον, (α priv., καθίστημι) *unstable, unsettled*, Hipp. πνεῦμα, Dem. 383, 7: *unsteady, fickle*, Polyb.—II. *not making any deposit, thick*, οὖρα, Hipp. Adv. -τως, Isocr. 401 B.

Ἀκατάστροφος, ον, (α priv., καταστροφή) *without end*: of style, *not rounded*, Dion. H.

Ἀκατάσχετος, ον, (α priv., κατέχω) *not to be checked or restrained*, Diod., Plut. Mar. 44. Adv. -τως, Plut.

Ἀκατάτρητος, ον, (α priv., κατατετραίνω) *not pierced*, Gal.

Ἀκατάτριπτος, ον, (α priv., κατατρίβω) *not to be worn out*, Polyb. 3, 89, 9.

Ἀκαταφρόνητος, ον, (α priv., καταφρονέω) *not to be despised*, hence *important*, Lat. *haud spernendus, dreaded*, Xen. Ages. 6, 8.

Ἀκαταχώριστος, ον, (α priv., καταχωρίζω) *undigested*, ὕλη, Arist. Probl.

Ἀκατάψαυστος, ον, (α priv., καταψαύω) *not to be touched*, v. l. Hdt. 4, 191.

Ἀκατάψεκτος, ον, (α priv., καταψέγω) *blameless*, Eccl. Adv. -τως.

Ἀκατάψευστος, ον, (α priv., καταψεύδομαι) *not feigned, real*, Hdt. 4, 191.

Ἀκατέργαστος, ον, (α priv., κατεργάζομαι) *unwrought, rough*, Longin.: *undigested*, τροφή, Arist. Part. An.

Ἀκάτη, ἡ,=ἄκατος, acc. to the MSS. in Aesch. Ag. 985: cf. Klausen, not. crit. ad v. 916.

Ἀκατηγόρητος, ον, (α priv., κατηγορέω) *not to be accused, blameless*, Diod. 11, 46. Adv. -τως.

†Ἀκατίδης, ου, ὁ, *Acatides*, masc. pr. n. Polyb.

Ἀκάτιον, ου, τό, dim. from ἄκατος, *a light boat*, esp. of pirates, Lat. *actuaria*, Thuc. 4, 67.—II. *the mainsail*, Xen. Hell. 6, 2, 27; or, acc. to others, *a light sail* hoisted in fair winds, v. Sturz. Lex.; Schneider epimetr. 1, ad lib. 6: *a sail* in gen., Luc. Jup. Trag. 46.—III. *a boat-shaped cup*, like κῦφος, κύμβη, Lat. *cymba*, Epicr. Incert. 2.

Ἀκατονόμαστος, ον, (α priv., κατονομάζω) *unnamed, not to be named, nameless*, Epicur. ap. Plut. 2, 898 D.

Ἄκᾰτος, ου, ἡ, also ὁ in Hdt. 7, 186, *a light vessel, boat*, Lat. *actuaria*, Theogn. 458, and Pind.: esp. *a transport vessel*, Hdt. l. c.: in gen. *a ship*, Eur. Hec. 446, etc.: of Charon's *boat*, Anth.—II. *a boat-shaped cup*, Theopomp. (Com.) Alth. 2; cf. ἀκάτιον, and Pors. Med. 139. (Klausen regards ἄκατος and the v. l. ἀκάτη in Ag. 985 as adj. with ναῦς sub., from ἀκάζω referring to the figure of the vessel, ad Aesch. Ag. 916.) [ᾰκ–]

Ἀκατούλωτος, ον, (α priv., κατουλόω) *not scarred over*.

Ἀκάττῡτος, ον, (α priv., καττύω) *unsoled*, Teles ap. Stob. p. 523, 49.

Ἄκαυλος, ον, (α priv., καυλός) *without stalk*, Diosc.: *without tail*, Arist. Part. An.

Ἀκαυστηρίαστος, *not branded*, of horses, Strab.: v. καυτηριάζω.

Ἄκαυστος, ον, (α priv., καίω) *unburnt*, Xen. Mem. 3, 5, 8: *incombustible*, Arist. Meteor.

Ἄκαυτος, ον,=foreg., Gal.

Ἀκαυχησία, ας, ἡ, (α priv., καύχησις) *humility*, Eccl.

Ἀκαχείατο, Ep. for ἠκάχηντο, v. *ἄχω.

Ἀκάχημαι, ἀκαχήμεθα, ἀκηχέδαται, Ep. 1 sing., 1 and 3 pl. perf. pass. of *ἄχω: ἀκαχημένος, part. of same tense.

Ἀκαχήσω, ἀκάχησα, Ep. fut. and aor. 1 of * ἄχω.

Ἀκαχίζω, *to trouble, grieve*, Od. 16, 432. Pass. *to be troubled*, only in imp., Il. 6, 486: c. part., μήτι θανὼν ἀκαχίζευ, *be not at all grieved at having died*, Od. 11, 486, (from the root AX-, cf. * ἄχω, ἄχος).

Ἀκαχμένος, ένη, ένον, (ἀκή) *pointed, sharpened*, Hom. part. pass., a pecul. form which implies a pres. * ἀκάζω.

* Ἀκάχω, v. sub * ἄχω.

Ἀκέαστος, ον, (α priv., κεάζω) *not to be split* or *parted*, Eccl.

Ἀκείομαι, Ep. for ἀκέομαι, hence ἀκειόμενος, Od. 14, 383, Il. 16, 29, where ἀκειάμενος is f. l.

Ἀκείρᾰτος, ον, (α priv., κείρω) *unshorn*, v. Näke Choeril. p. 107.

Ἀκειρεκόμας, ου, ὁ,=the more usu. ἀκερσεκόμης, Pind. I. 1, 8.

Ἀκέλευθος, ον, (α priv., κέλευθος) *pathless*.

Ἀκέλευστος, ον, (α priv., κελεύω) *unbidden*, Trag., and Plat. Leg. 953 D.

†Ἄκελλον, ου, τό, *Acellum*, a later name of *Aegithallus*, Diod. S.

Ἀκέλῡφος, ον, (α priv., κέλυφος) *without shell* or *husk*.

Ἀκενοδοξία, ας, ἡ, *freedom from conceit*: from

Ἀκενόδοξος, ον, (α priv., κενός, δόξα) *not vain, without conceit*, M. Anton.

†Ἄκενος, ον, (α priv., κενός) *not empty, without a vacuum*, Diog. L. 10, 89.

Ἀκενόσπουδος, ον, (α priv., κενός, σπουδή) *shunning vain pursuits*, Cic. Fam. 15, 17, 4.

Ἀκέντητος, ον, (α priv., κεντέω) *needing no goad* or *spur*. Pind. O. 1, 33.

Ἄκεντρος, ον, (α priv., κέντρον) *without a sting*, κηφῆνες, Plat. 564 B; φυτόν, Philo.—2. *without spur*, of a cock, Clyt. ap. Ath. 655 E.—3. *without force* or *energy*, Longin.

Ἀκένωτος, ον, (α priv., κενόω) *unemptied*, Eccl.

Ἀκέομαι, f. -έσομαι, Att. ἀκοῦμαι (Plat. Rep. 364 C), dep. mid., (ἀκέων, ἀκήν) *to heal, cure*, c. acc. of thing healed, as ἕλκεα, Il. 16, 29, ψώρην, Hdt. 4, 90; or of part healed, βλέφαρον, Eur. Hec. 1067: also c. acc. pers., Il. 5, 448: absol. Il. 5, 402, 901 (though an acc. rei may be supplied).—2. *to stanch, quench*, δίψαν, Il. 22, 2, Pind. P. 9, 180.—3. in gen. *to cure, amend, repair, make good, to atone for*, νῆας, Lat. *naves reficere*, Od. 14, 383: ἁμαρτάδα, Hdt. 1, 167, τὰ ἐπιφερόμενα, Id. 3, 16; κακόν, ἄχος, Soph. Ant. 1027, Tr. 1035, ἀδίκημα, Plat. The act. ἀκέω only in Hipp. 412, 34: the aor. ἀκεσθῆναι in pass. signf., Paus. 2, 27, 3, etc.

Ἀκέραιος, ον, (α priv., κεράννυμι) *unmixed, pure*: *pure in blood*, Eur. Phoen. 943: *guileless*, Lat. *integer*, Id. Or. 922: *incorrupt, impartial*, Polyb.—II. *entire, unharmed, unravaged*, of countries, Hdt. and Thuc. (perh. with allusion to κεραΐζω): δύναμις, *in full force, fresh*, Thuc. 3, 3: λέχος, *inviolate*, Eur. Hel. 48: οὐσία, *untouched*, Dem. 1087, 24: ἐλπίδες, ὁρμή, *fresh*, Polyb.: ἐξ ἀκεραίου, *while yet fresh*, Polyb., *anew, afresh*, Lat. *de integro*, 24, 4, 10, but also *with pure intentions*, Ath.: ἐν ἀκεραίῳ ἐᾶν, *to leave alone*, Polyb. Adv. -ως. Cic. Att. 13, 21. Cf. ἀκήρατος. Hence

Ἀκεραιότης, ητος, ἡ, *purity, integrity*, Eccl.—II. *freshness*, Polyb.

Ἀκέραστος, ον, (α priv., κεράννυμι) *unmixed, pure, free*, τινός, *from* a thing, Plat. Polit. 310 D.—II. *not to be mixed, incompatible*, Dion. H.

Ἀκέρᾱτος, ον, (α priv., κέρας) *without horns*, Plat. Polit. 265 C.

Ἀκέραυνος, ον,=sq., of Capaneus, Aesch. Fr. 15.

Ἀκεραύνωτος, ον, (α priv., κεραυνόω) *not struck by lightning*, Luc. Jup. Trag. 25.

Ἀκέρδεια, ας, ἡ, *want of gain, loss*, Pind. O. 1, 84: from

Ἀκερδής, ές, (α priv., κέρδος) *without gain, bringing loss*, χάρις, Soph. O. C. 1484.—II. *bringing no gain*, Dion. H. Adv. -δῶς, *in vain*, Plut.—III. *not greedy of gain*, Plut. Arist. 1.

Ἀκέρκιστος, ον, (α priv., κερκίζω) *unwoven*, Anth.

Ἄκερκος, ον, (α priv., κέρκος) *without a tail*, Arist. Part. An.

Ἀκερματία, ας, ἡ, (α priv., κέρμα) *want of money*, Ar. Fr. 119.

Ἄκερος, ον,=ἀκέρατος, Arist. H. A.

Ἀκερσεκόμης, ου, ὁ, (α priv., κείρω, κόμη) *with unshorn hair*, epith. of Apollo, Il. 20, 39: hence *ever young*, as the Greek youths wore their hair long, till they reached manhood.

Ἄκερχνος, ον, (α priv., κέρχνος) *without hoarseness*, Aretae.—II. *curing hoarseness*, Id.

Ἄκερως, ων, gen. ω, Plat. Polit. 265 B, and

Ἀκέρωτος, ον, (α priv., κέρας) *without horns*, Anth., as ἄκερος, ἀκέρατος.

†Ἀκεσαμενός, poet. Ἀκεσσαμενός, οῦ, ὁ, *Acesamenus*, a king of Thrace, Il. 21, 142.

†Ἀκέσανδρος, ου, ὁ, (ἀκέομαι, ἀνήρ) *Acesandrus*, a Grecian historian, Plut. Symp. 5, 2.

†Ἀκεσίας, ου, ὁ, (ἀκέομαι) *Acesias*, properly *the healer*, masc. pr. n., Plut., etc.

Ἀκεσίμβροτος, ον, (ἀκέομαι, βροτός) *healing mortals*, epith. of Aesculapius, Orph.—II. as pr. n. *Acesimbrotus*, a physician, Plat. Crat. 394 C.—2. a naval commander of the Rhodians, Pol. 17, 1, 4.

Ἀκέσιμος, poet. ἀκέσσιμος, ον, (ἀκέομαι) *wholesome, healing*, Plut.—II. *curable*.

†Ἀκεσίνης, ου, ὁ, *Acesīnes*, a river of Sicily, Thuc. 4, 25.—2. a river of India, Strab., Arr. An. 5, 20, 13, also Ἀκεσῖνος, Diod. S.

Ἀκεσίνοσος, ον, poet. ἀκεσσίν., (ἀκέομαι, νόσος) *healing disease*, Anth.

Ἀκέσιος, ον, (ἀκέομαι) *healing, saving*, epith. of Apollo, Lat. *opifer*, Paus.

Ἀκεσίπονος, ον, poet. ἀκεσσίπ., (ἀκέομαι, πόνος) *assuaging pain* or *toil*, Nonn.

Ἄκεσις, εως, ἡ, (ἀκέομαι) *a healing, cure, remedy*, Hdt. 4, 90.

Ἄκεσμα, ατος, τό, (ἀκέομαι) *a remedy, cure*, Pind. P. 5, 86, Aesch. Pr. 482.

Ἀκέσμιος, ον, (ἀκέομαι) *curable*.

Ἀκεσσ–, for words so beginning v. sub ἀκεσ–.

Ἀκεστήρ, ῆρος, ὁ, (ἀκέομαι) *a healer, restorer, physician*: ἀκ. χαλινός, *the rein that tames the steed*, Soph. O. C. 714. Hence

Ἀκεστήριος, ον,=ἀκεστικός: τὸ ἀκ., *a tailor's shop*.

Ἀκεστής, οῦ, ὁ,=ἀκεστήρ; ἀκ. ἱματίων ῥαγέντων, *a mender of clothes*, Xen. Cyr. 1, 6, 16, with v. l. ἠπηταί.

'Ακεστικός, ή, όν, *fitted for healing* or *repairing*: ἡ -κή, sub. τέχνη, *clothes-mending*, Plat. Polit. 281 B.

†**'Ακεστόδωρος**, ου, ὁ, *Acestodorus*, a Grecian historian, Plut. Them. 13.

†**'Ακεστορίδης**, ου, ὁ, *son or descendant of Acestor*, οἱ 'Ακεσ., *the Acestoridae*, a distinguished family at Argos from which the priestesses of Minerva were chosen, Callim. lav. Pall. 34.—2. *Acestorides*, an Athenian archon, Dion. H., etc.—Others of this name in Diod. S., etc.

'Ακεστορία, ας, ἡ, *healing, the art of healing*, Ap. Rh. 2, 512.—II. *a corrective*, Anth. Hence

'Ακεστορικός, ή, όν, (ἀκέομαι) *of* or *belonging to the healing art*.

'Ακεστορίς, ίδος, ἡ, fem. from ἀκέστωρ, Hipp.

'Ακεστός, ή, όν, (ἀκέομαι) *curable*, Hipp.: in Il. 13, 115, of one that can be *easily cheered up*.

'Ακέστρα, ας, ἡ, *a darning-needle*, Luc. D. Mort. 4, 1.

'Ακέστρια, ας, ἡ,=sq., Luc., Plut. Aemil. 8.

'Ακεστρίς, ίδος, ἡ, fem. from ἀκεστήρ, esp. *a midwife*, Hipp.—II. *a sempstress*, Luc.

Ἄκεστρον, ου, τό, *a remedy*, Soph. Fr. 427.

'Ακεστύς, ύος, ἡ, Ion. for ἄκεσις.

'Ακέστωρ, ορος, ὁ, (ἀκέομαι) *a healer, saviour*, Φοῖβος, Eur. Andr. 900.—II. As pr. n. *Acestor*, a wretched tragic poet at Athens, Ar. Vesp. 1221,—others of this name in Ath., Plut., etc.

†**'Ακεσφορία**, ας, ἡ, *healing, preservation*, Max. From

'Ακεσφόρος, ον, (ἄκεσις, φέρω) *bringing a cure, healing*, c. gen. rei Eur. Ion 1005.

'Ακεσώδῡνος, ον, (ἀκέομαι, ὀδύνη) *allaying pain*, Anth.

'Ακέφᾰλος, ον, (α priv., κεφαλή) *without a head*: οἱ ἀκέφαλοι, fabulous creatures in Libya, Hdt. 4, 191.—2. *without beginning*, λόγος ἀκέφαλος, *a speech* or *tale without beginning*, Plat. Phaedr. 264 C: *incomplete, imperfect*, Plat. Legg. 752 A: στίχοι ἀκέφ., *hexameters which begin with a short syllable*, Plut.—3. ἀκέφαλοι, Eccl., certain schismatics.—II. =ἄτιμος, Horace's *capitis minor*, Artemid.

'Ακέω,=ἀκέομαι, once in Hipp.

'Ακέων, ἀκέουσα, (ἀκήν) in form a part., used by Hom. as adv., *stilly, softly, silently*: usu. in sing. nom. even with a plur. verb, ἀκέων δαίνυσθε, Od. 21, 89, H. Hom. Ap. 404: the dual ἀκέοντε, Od. 14, 195, the plur. form never. Although ἀκέουσα occurs in Il. and Od., yet ἀκέων stands also with fem., Il. 4, 22:—Ap. Rh. 1, 765, has an opt. ἀκέοις, cf. Buttm. Lexil. p. 72, seqq. [ᾰ] (Acc. to Damm, like ἀκήν, the acc. of a lost adj. ἀκαός, from the root χάω, χάσκω: akin to Lat. *taceo*.)

* **'ΑΚΗ'**, ἡ, a subst. quoted by Gramm. in three signifs.—I. *a point, edge*, (whence ἀκίς, ἀκωκή, ἀκμή, αἰχμή, ἀκονή, ἄκρος, the termin. -ήκης, and Lat. *acies, acuo*.)—II. *silence*, (whence ἀκήν, ἀκέων, cf. ἀκέων, sub fin. and ἀκᾶ).—III. *healing*, (hence ἀκέομαι).

†**Ἄκη**, ης, ἡ, *Ace*, the earlier name of the city Ptolemaïs in Phoenicia, Strab., etc.—2. a region of Arcadia, Paus. 8, 14, 2.

'Ακήδεια, ας, ἡ, (ἀκηδής) *carelessness, indifference*, Emped. 383: used also in the plur., Ap. Rh.

'Ακηδεμόνευτος, ον, (α priv., κηδεμών) *neglected, slighted*, Eccl.

'Ακήδεστος, ον, (α priv., κηδέω) *uncared for*, esp. *unburied*, Il. 6, 60. Adv. -τως, act. *without concern, remorselessly*, Il. 22, 465; *carelessly*, πίνειν, Anth.

'Ακήδευτος, ον, (α priv., κηδεύω) *unburied*, Plut. Peric. 28.

'Ακηδέω, f. -έσω, later -ήσω, *to be* ἀκηδής, *to neglect, slight, to be careless of*, c. gen., Il. 14, 427; 23, 70.

'Ακηδής, ές, (α priv., κῆδος) pass. *uncared for, unheeded, slighted*, esp. *unburied*, Od. 20, 130: 24, 187.—II. act. *without care* or *sorrow*, Lat. *securus*, Il. 21, 123; 24, 526, Hes. Th. 489.—2. *heedless, careless*, Od. 17, 319. Adv. -δῶς.

'Ακηδία, ας, ἡ,=ἀκήδεια, Hipp.

'Ακηδιάω, ῶ, f. -άσω,=ἀκηδέω, Eccl.; *to be dejected*, LXX.

'Ακήλητος, ον, (α priv., κηλέω,) *to be won by no charms, proof against enchantment*, Plat. Phaedr. 259 B, *unconquerable, inexorable*, in Hom. only once, ἀκήλητος νόος, Od. 10, 329, (a line susp even by old Gramm.:) also of persons, Theocr. 22, 169: μανία ἀκ., *madness that cannot be assuaged*, Soph. Tr. 999.

'Ακηλίδωτος, ον, (α priv., κηλιδόω) *spotless, pure*, LXX.

Ἄκημα, ατος, τό, *a cure, relief*,= ἄκεσμα; ὀδυνάων, Il. 15, 394.

* **'Ακήν**, orig. acc. from ἀκή, only found as adv., *stilly, softly, silently*, Hom. only in phrase, ἀκὴν ἐγένοντο σιωπῇ, Il. 3, 95, etc.: Pind. P. 4, 277, has a Dor. dat. ἀκᾷ, or as adv. ἀκᾶ, in signf., *quietly, gently, without passion*: cf. ἄκασκα and ἀκέων.

'Ακήπευτος, ον, (α priv., κηπεύω) *not made into a garden*: *wild*, of trees, Posid. ap. Ath. 369 D.

Ἄκηπος, ον, (α priv., κῆπος) *without a garden*: κῆπος ἄκ., *a garden that is no garden*, cf. ἄδωρος.

'Ακηρασία, ας, ἡ, *purity*: from

'Ακηράσιος, ον, (α priv., κεράννυμι) *unmixed, pure*, οἶνος, Od. 9, 205: hence *uncorrupted, untouched*, Lat. *integer*; ἀκ. λειμῶνες, *meadows not yet grazed* or *mown*, H. Hom. Merc. 72: in gen., *pure, guileless, sincere, noble*, Anth.: cf. sq [ρᾰ]

'Ακήρᾰτος, ον, (α priv., κεράννυμι) *unmixed, pure, clear*, ὕδωρ, Il. 24, 303, ποτόν, Aesch. Pers. 614, ὄμβρος, Soph. O. C. 690, χρυσός, Hdt. 7, 10, 1, etc.; cf. Ruhnk. Tim.: hence of persons, *incorrupt*, etc., παρθένος, an *undefiled virgin*, Eur. Tro. 670, hence also ἀκ. λέχος, Eur. Or. 575; and c. dat., ἀκήρατος ἀνδράσι, ἄλγεσι, *untouched by men, by woes*, Valck. Hipp. 1114: usu. c. gen., ἀκ. κακῶν, *pure from evil*, guiltless, Eur. Hipp. 949, and so simply ἄρχων ἀκ., *an upright judge*, Plat.: ἀκ. ὠδίνων, *free from throes of child-birth*, and the like, Ap. Rh.—II. *untouched, unhurt, in full power* or *vigour, fresh*, κτήματα, οἶκος καὶ κλῆρος, Il. 15, 498, Od. 17, 532, σκάφος, Aesch. Ag. 661; κόμη, λειμών, *unmown, unshorn*, Eur., φιλία, κόσμος, τάξις, *unbroken*, Xen. Cyr. 8, 7, 22: φάρμακα, *spells that have all their power*, Ap. Rh. 4, 157:—in Hdt. 4, 152, it may be taken for either *untouched, unvisited* (like ἀκ. ἀνδράσι supr.), or *in full force and freshness*. Cf. ἀκέραιος, ἀκηράσιος. Sup. ἀκηρότατος, shortened from ἀκηρατώτατος, Anth.

†**'Ακήρᾰτος**, ου, ὁ, *Aceratus*, a priest of Delphi, Hdt 8, 37.—2. a poet of the Anthology.

'Ακήριος, ον, (α priv., κήρ) *unharmed by the Fates*, in gen., *unharmed*, Od. 12, 98; 23, 328 (never in Il.): ψυχαὶ ἀκήριοι, ἀθάνατοι, *free from the power of the Fates*, Pseudo-Phocyl 99.—II. act. *unharming, harmless*, ῥάβδος, H. Hom. Merc., 530, ἡμέρα, Hes. Op. 821. Ep. word.

'Ακήριος, ον, (α priv., κῆρ) *without heart* or *soul*, i. e. *lifeless, dead*, Il. 11, 392; 21, 466.—II. *without heart* or *courage, faint-hearted*, ἀκ. δέος, *heartless fear*, Il. 5, 812 (never in Od.)

'Ακηρότατος, poet. shortened superl. for ἀκηρατώτατος, from ἀκήρατος, Anth Strat. 88.

'Ακηρυκτεί and ἀκηρυκτί, adv., *without proclamation*, Diod.—2. *without a flag of truce*, Thuc. 2, 1: from

'Ακήρυκτος, ον, (α priv., κηρύσσω) *unannounced, unproclaimed*: ἀκ. πόλεμος, a *sudden war, without* previous *declaration*, Hdt. 5, 81: but also a war *in which no herald was admitted, implacable*, Xen. An. 3, 3, 5, Plat. Legg. 626 A; so too ἔχθρα, Plut. Peric. 30.—2. *inglorious, unknown*, Eur. Heracl. 89, Aeschin. 86, 37.—3. *unheard of, without sending any tidings*, Soph. Tr. 45. Adv. -τως, esp.=ἀκηρυκτί, Thuc. 1, 146.

'Ακήρωτος, ον, (α priv., κηρόω) *not covered with wax, unwaxed*, Luc. Icar. 3.

†**Ἄκης**, ου Ion. εω, ὁ, *Aces*, a river of Hyrcania, Hdt. 3, 117.

'Ακηχέδαται, Ep. for ἠκήχηνται, 3 pl. pf. pass. from * ἄχω.

'Ακιβδήλευτος, ον, (α priv., κιβδηλεύω) =sq. Eccl.

'Ακίβδηλος, ον, (α priv., κίβδηλος) *unadulterate, unalloyed, pure*, ἀπό τινος, Hdt. 5, 81: also *guileless, honest*, Id. 9, 7, 1. Adv. -λως, Isocr. 2 C.

†**'Ακίδας**, αντος, ὁ, *Acidas*, a river of Elis, Paus.

'Ακιδνός, ή, όν, *weak, feeble, faint*, Hom., always in the compar. εἶδος ἀκιδνότερος, Od. 8, 169, cf. 5, 217; 18, 130. In prose, the word occurs in Hipp., ἀκιδναὶ αἱ μῆτραι.

'Ακῐδώδης, ες, (ἀκίς, εἶδος) *pointed*, Theophr.

†**'Ακίδων**, ωνος, ὁ,='Ακίδας, Strab.

'Ακῐδωτός, ή, όν, (ἀκίς)=ἀκιδώδης.—II. τὸ ἀκ., a plant,=ποτήριον, Diosc.

'Ακίθᾰρις, ι, gen. ιος, (α priv., κίθαρις) *without the harp*, Aesch. Suppl. 681.

Ἄκῑκυς, υος, ὁ, ἡ, (α priv., κικύς) *powerless, feeble*, Od. 9, 515; 21, 131.—II. act. *weakening*, νοῦσος, Orph.

†**'Ακίλα**, ης, ἡ, *Acila*, a promontory of Arabia, Strab.

†**'Ακιλισηνή**, ῆς, ἡ, *Acilisene*, a region of Armenia between Taurus and the Euphrates, Strab.

'Ακῑνάκης, ου, ὁ, Lat. *acinaces*, Persian word, *a short sword*, oft. in Hdt., who also declines it ης, εος, etc.: v. Dict. Antiqq. [νᾰ]

'Ακινδῡνί, adv., *without danger*. [νῑ]

'Ακίνδῡνος, ον, (α priv., κίνδυνος) *without danger*. Eur., Thuc., etc.: ἀρεταὶ ἀκίνδ., *virtues that do not court danger*, and so *vile*, Pind. O. 6, 14. Adv. -νως, ἡ ἀκ. δουλεία, Thuc. 6, 80: but τὸ ἀκ. ἀπελθεῖν αὐτούς, perh., *without harming* us, Id. 7, 68.—II. as pr. n. ὁ, *Acindynus*, Anth. Hence

'Ακινδυνότης, ητος, ἡ, *freedom from danger*, Gal.

'Ακινδῡνώδης, ες, (ἀκίνδυνος, εἶδος) *appearing free from danger*, Hipp.

'Ακίνηεις, εσσα, εν, = ἀκίνητος Nic.

'Ακῑνησία, ας, ἡ, (ἀκίνητος) *quiescence, rest*, Arist. Probl.

'Ακῑνητέω, *to be ἀκίνητος*, Hipp.

'Ακῑνητί, or ἀκῑνητεί, adv., *immovably*.

'Ακῑνητίζω, =ἀκινητέω, Arist. H. A.—II. *to wish to rest.*

'Ακῑνητίνδᾰ, adv., ἀκ. παίζειν, to play a game wherein the object was to resist all temptations to move, Poll. 9, 110: so βασιλίνδα and other adverbs relating to games.

'Ακίνητος, ον, also η, ον, Pind. O. 9, 51, (α priv., κινέω) *unmoved, moveless, motionless*, Pind., etc.: ἐξ ἀκινήτου ποδός, *without stirring a step*, Soph. Tr., 875: hence—2. *idle, sluggish*, ἐπ' ἀκινήτοισι καθίζειν, *to sit in idleness*, Hes. Op. 748 (where others explain ἀκίνητα, *graves*, cf. infr. II. 2: ἀκ. φρένες, *a sluggish mind*, Ar. Ran. 899.—3. *unaltered, settled, steady*, freq. in Att., esp. ἀκ. νόμιμα, Thuc. 1. 71, etc.—II. *immovable, hard to move*, Plat.—2. *not to be stirred* or *touched*, as Lat. *non movendus*, τάφος, Hdt. 1, 187: esp. of sacred things, τὰ ἀκίνητα, Hdt. 6, 134, freq. in Plat. (and so some take ἀκίνητα in Hes., v. supr.): hence *that must be kept secret*, Soph. O. C. 624, Ant. 1060.—3. of the mind, *not to be shaken, steadfast, stubborn*, Soph. Ant. 1027. Adv. –τως, Isocr. [ῑ]

'Ακίνιος, ὁ, *a chaplet of ἄκινος*, Ath.

Ακῐνος, ου, ὁ, *basil-thyme*, Diosc.—II. *acinus, a grape.* [ᾰ]

"Ακῐος, ον, (α priv., κίς) *without worms, not worm-eaten*, superl. ἀκιώτατος, Hes. Op. 433.

†"Ακιρις, ιος, ὁ, *Aciris*, a river of Magna Graecia, Strab.

'Ακῐρός, όν, Theocr. 28, 15, and v. l. in Hes. Op. 433, prob.=ἄκιδνος.

'Ακίς, ίδος, ἡ, (ἀκή, Lat. *acies*) *a point, barb*, Plut. Demetr. 20: *a splinter*, Hipp.: *the pointed extremity* of a ship's beak.—II. *any pointed instrument, a weapon*, Diod.: *a hunting spear, a harpoon*, Opp.—III. metaph. πόθων ἀκίδες, *the stings* of desire, Mel. 17.—IV. also *acute bodily pain*, Aretae.—V. a surgical *bandage*, Gal.—VI. as pr. n. *Acis*, a female slave, Luc.

†"Ακις, ιδος, ὁ, *the Acis*, a river of Sicily, Theocr. 1, 69.

'Ακίχητος, ον, (α priv., κιχάνω) *not to be reached, unattainable*, ἀκίχητα διώκων, Il. 17, 75: *not to be reached by prayer, inexorable*, Aesch. Pr. 184. Adv. –τως.

†'Ακιχώριος, ου, ὁ, *Acichorius*, a leader of the Gauls, Paus.

†"Ακκα, ης (Λαυρεντία), ἡ, *Acca* (*Laurentia*), Plut. Rom. 4.

'Ακκίζομαι, dep. mid., (ἀκκώ) *to pretend indifference to* a thing one desires, esp. of coy girls, *to coquet*: in gen. *to feign, dissemble*, Plat. Gorg. 497 A. cf. Ruhnk. Tim. in voc.—The act. ἀκκίζω in Ael. Ep. 9.

†'Ακκῐπησίος, ου, ὁ, *the sturgeon*, Lat. *acipenser*, Athen. 294 F.

"Ακκισμα, ατος, τό,=sq.

"Ακκισμός, οῦ, ὁ, (ἀκκίζομαι) *affected refusal, coyness, affectation*, Philem. p. 358, v. Piers. Moer. 48.

'Ακκώ, οῦς, ἡ, like μορμώ, *a bugbear* that nurses used to frighten children with: acc. to others, *a vain woman.*

'Ακλαγγί, (α priv., κλαγγή) adv., *without clang* or *noise*, Longus, 1, 5; for which ἀκλαυτί is used in rec. edd.

'Ακλάδευτος, ον, (α priv., κλαδεύω) *uncut, unpruned*, Eccl.

"Ακλαστος, ον, (α priv., κλάω) *unbroken*, Theophr.

'Ακλαυστεί, ἀκλαυστί, ἀκλαυτεί or ἀκλαυτί, (α priv., κλαίω) adv., *without weeping*, Call. [ῑ, Draco p. 37, 96.]

"Ακλαυστος, ον, the prevailing form in Trag. for sq., q. v.

"Ακλαυτος, ον, (α priv., κλαίω) the Ep. form of foreg.—I. pass. *unwept*, esp. *without funeral lamentation*, Il. 22, 386: c. gen. φίλων ἄκλ., Soph. Ant. 847.—II. act. *not weeping, tearless*, Od. 4, 494, Aesch. Theb. 696.

'Ακλεής, ές, gen. έος, acc. ἀκλεᾶ, Ion. ἀκλεῆ, poet. ἀκλέᾰ, Od. 4, 728, (α priv., κλέος) *without fame, inglorious, unsung*, Hom., Hdt., etc. Adv. ἀκλεὲς αὔτως, Il. 7, 100=ἀκλεῶς, Buttm. Lexil. 296, 297. Hence

'Ακλεῖα, ας, poet. η, ης, ἡ, *ingloriousness*, Leon. Tar. 2.

'Ακλειής, ές, poet. for ἀκλεής, Ap. Rh. 3, 932. Adv. –ῶς, Il. 22, 304.

"Ακλειστος, ον, Ion. ἀκλήϊστος, (Call.,) contr. ἄκληστος, Eur. Iph. A. 340, and Thuc. (α priv., κλείω) *not shut, closed* or *fastened*, Thuc. 2, 93.

"Ακλεπτος, ον, (α priv., κλέπτω) *not stealing, not deceiving*, Soph. Fr. 615.

'Ακληής, ές, poet. for ἀκλεής, Il. 12, 318; cf. Spitzner, Exc. 22 ad Il.

'Ακλήϊστος, contr. ἄκληστος, ον, Ion. for ἄκλειστος, Call.—II. (α priv., κληΐζω) *nameless*, Eccl.

'Ακληρέω, ῶ, f. -ήσω, perf. ἠκλήρηκα, Polyb. 1, 7, 4, *to be ἄκληρος, to be unfortunate*, Polyb. Hence

'Ακλήρημα, ατος, τό, *a mishap*, Diod.

'Ακληρία, ας, ἡ, *poverty, misfortune*, Soph. Fr. 816, Diod.

"Ακληρος, ον, (α priv., κλῆρος) *without lot, portion*, or *property*, hence *poor, needy*, Od. 11, 490.—II. *unallotted, without an owner*, H. Hom. Ven. 123.

'Ακληρωτεί and –τί, adv., *without casting lots*, Lys. 147, 19; from

'Ακλήρωτος, ον, (α priv., κληρόω) *without portion* or *possession*, c. gen. χώρας, Pind. O. 7, 108.—2. *that has not cast lots; not having obtained by lot*, Dio Cass.—II. *not distributed in lots*, Plut.

"Ακληστος, ον, Att. for ἄκλειστος, Eur. Iph. A. 340, v. Koen. Greg. 100.

'Ακλητί, adv., *uncalled, unbidden*: from

"Ακλητος, ον, (α priv., καλέω) *uncalled, unbidden*, Aesch. Pr. 1024, Soph. Aj. 289.

'Ακλῐνής, ές, (α priv., κλίνω) *bending to neither side*, Plat.: later, *inflexible, inexorable*, Clem. Al. Adv. –νῶς, Philo.

'Ακλῐσία, ας, ἡ, *indeclinableness*, Gramm.: from

"Ακλῐτος, ον, (α priv., κλίνω) *undeclined, indeclinable*, Gramm. Adv. –τῶς.

'Ακλόνητος, ον, (α priv., κλονέω), and

"Ακλονος, ον, *unshaken, unmoved*, Gal.

"Ακλοπος, ον, (α priv., κλοπή) *not stolen* or *to be stolen.*—II. *not furtively concealed*, Opp.

'Ακλῠδώνιστος, ον, (α priv., κλυδωνίζομαι) *not lashed by waves, sheltered from* ..., τῶν πνευμάτων, Polyb. 10, 10, 4. Adv. –τως.

"Ακλυστος, ον, also η, ον, Eur. I. T. 121, (α priv., κλύζω)=foreg.

"Ακλῠτος, ον, (α priv., κλύω) *unheard, noiseless*, Plut.

'Ακλώνητος, ον, (α priv., κλών) *without twig* or *branch*, Theophr.

"Ακλωστος, ον, (α priv., κλώθω) *unspun*, στήμονες, Plat. (Com.) Incert. 53.

'Ακμάζω, f. -άσω, (ἀκμή) *to be at the highest point, to be at the most flourishing period, to be in full bloom, be at the prime*, esp. of man, ἀκμ. σώματι, ῥώμῃ, etc., Plat. and Xen.: hence also of cities and states, Hdt. 6, 127; 3, 57: in gen. *to be at the height, flourish, abound in* a thing, πλούτῳ, Hdt. 1, 29; παρασκευῇ πάσῃ, νεότητι, Thuc. 1, 1; 2, 20; also ἔν τινι, Aeschin. 46, 23. of things, ἀκμάζει ὁ πόλεμος, ἡ νόσος *is at its height*, Thuc. 3, 3; 2, 49: ἀκμάζον θέρος, *midsummer*, Id. 2, 19: of corn, *to be just ripe*, Ib.: νῦν ἀκμάζει Πειθώ, *now is Persuasion at her vantage*, i. e. *now is the time for Persuasion*, Aesch. Cho. 726, cf. Xen. Cyr. 4, 2, 40: and impers. c. inf., *now is the time* to do, Aesch. Theb. 96: also c. inf., *to be strong enough* to do, Xen. An. 3, 1, 25.

'Ακμαῖος, αία, αῖον, (ἀκμή) *in full bloom, at the prime, blooming, vigorous*, πῶλοι, Aesch. Eum. 405: ἀκμ. φύσιν, *in the prime of strength*, Id. Pers. 441:—in gen. of things, *at the height*, μάχη, Diod., χειμών, Arr., etc.: ἀκμαιότατος καιρὸς τῆς ἡμέρας, Polyb. 3, 102; (in Att. prose ἀκμάζων is usu.)—II. *just in time*, ἀκμ. μολεῖν, Soph. Aj. 921. Adv. –ως, ἀκμαίως ἔχειν κατὰ τὴν ἡλικίαν, *to be in the full vigour of years*, Polyb. 32, 15, 7.

'Ακμαστής, οῦ, ὁ,=foreg., Hdn.

'Ακμαστικός, ή, όν, = ἀκμαῖος, Procl.

'Ακμή, ῆς, ἡ, (ἀκή, Lat. *acies*) *a point, edge*: proverb. ἐπὶ ξυροῦ ἀκμῆς, *on the razor's edge*, i. e. yet undecided, at the critical moment, Il. 10, 173, Theogn. 557, Hdt. 6, 11, etc.; φασγάνου, ὀδόντων, Pind., etc.: Soph. uses it of the extremities, ἀμφιδέξιοι ἀκμαί, *both hands*, Erf. O. T. 1243; ποδοῖν ἀκμαί Ib. 1034: ἔμπυροι ἀκμαί, *the pointed flames*, Eur. Phoen. 1255, cf. Epicr. Emp. 1.—2. *the highest point* of any thing, *the culminating point, the period of greatest development, the bloom, flower, prime*, esp. of man's age, Lat. *flos aetatis*, ἀκμὴ ἥβης, Soph. O. T. 741, βίου, Xen. Cyr. 7, 2, 20, etc.: ἀκμὴν ἔχειν, ἐν ἀκμῇ εἶναι,=ἀκμάζειν, Thuc. 4, 2, Plat. Phaedr. 230 B: then in various relations, as ἀκμὴ ἦρος, *the spring-prime*, Pind. P. 4, 114, θέρους, *midsummer*, Xen.: πληρώματος, the highest condition, *prime of a crew.*, Id. 7, 14; νοσήματος, *the crisis of a disease*, Hipp.:—in gen. *strength, vigour*, χερός, Pind. O. 2, 113, ποδός, Aesch. Eum. 370, φρενῶν, Pind. N. 3, 68; so too ἀκμὴ Θησειδᾶν, Soph. O. C. 1066.—2. esp. of time, like καιρός, *the time*, i. e. *the best, most fitting time*, esp. in Trag., as ἔργων, λόγων, ἕδρας ἀκμή, *the time for doing, speaking, sitting still*, Soph. Phil. 12, El. 22, Aj. 811: ἀκμή (ἐστι) c. inf., *'tis high time to do*, Aesch. Pers. 407; τὸ μὴ μέλλειν ἀκμή, *a time for no delay*, Aesch. Ag. 1353: ἐπ' ἀκμῆς εἶναι, c. inf., *to be on the point of doing*, Eur. Hel. 903, cf. Ar. Plut. 256: εἰς ἀκμήν, Valck Phoen. 591. Cf. also sq.

'Ακμήν, strictly acc. from foreg., adv., *in a moment, directly*, Xen. An. 4, 3, 26.—II. *even now, still*, like ἔτι, only in later writers, as Theocr. 4, 60, cf. Piers. Moer. 79, Lob. Phryn. 123.

'Ακμηνός, ή, όν, (ἀκμή) *full-grown*, θάμνος ἐλαίης, Od. 23, 191; νύμφαι ἀκμηναί, Paus. 5, 15, 4.

"Ακμηνος, ον, *fasting, without meat and drink*, σίτοιο, Il. 19, 163; absol. Ib. 346. (ἀκμή is said to have been Aeol.=νηστεία.)

Ἀκμής, ῆτος, ὁ, ἡ, (α priv., κάμνω) =ἀκάμας, for ἀκάμης, *untiring, unwearied, fresh*, Il. 11, 802, and in late prose, as Plut. Cim. 13, Luc. Hermot. 40.

Ἀκμητεί and ἀκμητί, adv., *without toil, easily*, Joseph. : from

Ἄκμητος, ον, (α priv., κάμνω) *unwearied, untiring*, ποσίν, Il. Hom. Ap. 520 : *without toil* or *pain*, like ἀκμής, Nic. Ther. 737.—II. as pr. n. *Acmetus*, Polyb.

Ἀκμοθέτης, ου, ὁ,=sq.

Ἀκμόθετον, ου, τό, (ἄκμων, τίθημι) *the anvil-block*, Il. 18, 410, Od. 8, 274.

Ἀκμόνιον, ου, τό, dim. from sq., Aesop.—II. Ἀκμόνιον (ἄλσος), τό, *the Acmonian grove*, near the Thermodon, Ap. Rh. 2, 992.

Ἄκμων, ονος, ὁ, (quasi ἀκάμων) *an anvil*, Hom., Hdt., etc.: λόγχης ἄκμονες, very anvils to bear blows, i. e. bearing the thrusts of the spear as an anvil does the blows of the hammer, Aesch. Pers. 51, or (acc. to etymol.) as adj., *unwearied by the spear*; so Τιρύνθιος ἄκμων, Call. Dian. 146.—II. a kind of *wolf*, Opp. —III. = οὐρανός, Lob. Aj. 814.—As pr. n. *Acmon*, father of Uranus; also elsewhere as masc. pr. n. Strab., etc.

Ἄκναμπτος, ἄκναπτος, ἄκνăφος,= ἀγν–.

Ἄκνημος, ον, (α priv., κνήμη) *without leg* or *calf of the leg*, Plut.

Ἄκνηστις, ιος, ἡ, (ἄκανος) *the spine* or *backbone* of animals, Od. 10, 161.—II. *a plant*, Nic.

Ἄκνισσος, ον, or rather ἄκνῑσος, (α priv., κνῖσα) *without fat*, and so *without the savour of fat* burned in sacrifice, Anth.—2. *lean, meager*, Plut. 2, 661 B. — 3. *not fatty*, Theophr.

Ἀκνίσσωτος, ον, or rather ἀκνίσωτος, (α priv., κνῑσόω.) *without the steam and fat of sacrifices*, Aesch. Fr. 414.

Ἀκοή, ῆς, ἡ, Epic, ἀκούη, q. v., (ἀκούω) *hearing*, and so—I. *the sense of hearing*, Hdt. 1, 38, etc. : hence *the ear*, Aesch., etc.; esp. in plur., ἀκοαῖς δέχεσθαι, εἰς ἀκοὰς ἔρχεταί τι, Eur.; also δι' ἀκοῆς αἰσθάνεσθαι, Plat., ἀκοὴν διδόναι τινί, Soph. El. 30; τὴν ἀκ. δέχεσθαι μὲν πάσας φωνάς, Xen. Mem. 1, 4, 6, etc.—II. *hearing, listening to*, ἀκοῆς ἄξιος, *worth hearing*, Plat. Theaet. 142 D.—III. *the thing heard, a report, saying, fame, tradition*, Pind. P. 1, 162, 174; also in plur. ἀκοαὶ λόγων, *hearsay reports*, Thuc. 1, 73; ἀκοὴ φέρεται, Valck. Phoen. 826; ἀκοῇ εἰδέναι τι, μανθάνειν, ἐπίστασθαι, δέχεσθαι, etc., *to know by hearsay*, Hdt. 2, 148, Thuc. 1, 4, etc.: ἀκοὴν μαρτυρεῖν, *to give evidence on hearsay*, Dem. 1300, 16; so too, ἀκοὴν προςάγειν, *to bring hearsay evidence*, Ib. [ᾰ]

Ἀκόησις, εως, ἡ,=foreg. III, Hipp.,

Ἀκοίλιος, ον, (α priv., κοιλία) *without hollows*, Hipp.

Ἀκοίμητος, ον, (α priv., κοιμάομαι) *sleepless, unresting*, ῥεῦμα of Ocean, Aesch. Pr. 139; in prose, Plut. and Ael.

Ἀκοίμιστος, ον, (α priv., κοιμίζω) =foreg., Diod.

Ἄκοινος, ον, (α priv., κοινός) *not common*.

Ἀκοινωνησία, ας, ἡ, *the non-existence of a community* of goods, Arist. Pol.—II. *unsociableness*, Stob. Ecl. 2, p. 320.—III. *excommunication*, Eccl.: from

Ἀκοινώνητος, ον, (α priv., κοινωνέω) *not shared in, not common*, εὐνή, Eur. And. 470.—2. *excommunicated*, Eccl.—II. act. *not sharing in, not partaking of*, τινός, Plat. Legg. 914 C.—2. *having no intercourse with*, τινί, Arist. Org.: hence *unsocial*, Plat., *inhuman*.—Adv. -τως, Cic. Att. 6, 1, 7.

†Ἀκοινωνία, ας, ἡ, (α priv., κοινωνία) *want of harmony, discord*, Plat. Ep. 3, 318 E.

Ἀκοίτης, ου, ὁ, (α copul., κοιτή) *a bed-fellow, -spouse, husband*, Hom.: fem. ἄκοιτις, ιος, ἡ, *a wife*, Hom.: also in Pind., Soph., etc., but only poet.

Ἄκοιτος, ον, (α priv., κοίτη) *without bed*.—2. of honey, *not settling*, Plin.

Ἀκολάκευτος, ον, (α priv., κολακεύω) *not flattered, not won by flattery, not to be won by flattery*, Plat. Legg. 729 A, Plut.—II. act. *not flattering*, Teles. ap. Stob. p. 524 fin. Adv. -τως, Cic. Att. 13, 51, 1.

Ἀκόλăκος, ον, (α priv., κόλαξ) *not flattering*, Diog. L.

Ἀκολăσία, ας, ἡ, (ἀκόλαστος) *licentiousness, intemperance*, any *excess* or *extravagance*, Thuc. 3, 37, etc.: opp. to σωφροσύνη, Arist. Eth. N. 2, 7, etc.

Ἀκόλασταίνω, f. -ᾰνῶ, *to be licentious* or *intemperate*: *to live licentiously*, Ar. Av. 1226, and Plat. 555 D.

Ἀκολάστημα, ατος, τό, *an act of* ἀκολασία, Ar. ap. A. B. 367: Dor. ἀκολάσταμα, Epicur. Ib.

Ἀκολαστητέον, verb. adj., as if from ἀκολαστέω, *one must behave licentiously*, Clem. Al.

Ἀκολαστία, ας, ἡ,=ἀκολασία, Alex. ap. A. B. 367: from

Ἀκόλαστος, ον, (α priv., κολάζω) Lat. *non castigatus, unchastised, undisciplined, unbridled*, Hdt. 3, 81, Eur. Hec. 607: also *uneducated*, Plat. Gorg. 507 A.—2. esp. *unbridled in sensual pleasures, licentious*: hence *intemperate*, opp. to σώφρων, Arist. Eth. N., περί τι, Id. H. A. Adv. -τως, Plat. Comp. -τοτέρως ἔχειν πρός τι, *to be too intemperate in a thing*, Xen. Mem. 2, 1, 1.

Ἀκολλητί, adv., of sq., Herm. ap. Stob. Ecl. 1, p. 1078.

Ἀκόλλητος, ον, (α priv., κολλάω) *not glued* or *fastened to* a thing, τινί, Gal.—2. *not to be so fastened, incompatible*, Dion. H.

Ἄκολλος, ον, (α priv., κόλλα) *without glue, that cannot be stuck together*, Theophr.

Ἄκολος, ου, ὁ, (α priv., κόλον) *a bit, morsel*, like ψώμος, Od. 17, 222: Boeot. for ἔνθεσις, Stratt. Phoen. 3, 7.

Ἀκολουθέω, ῶ, f. -ήσω, *to be an* ἀκόλουθος, *to follow* one, *go after* or *with* one, esp. of soldiers, servants, etc., Thuc., etc.: usu. c. dat. pers., but also ἀκ. μετά τινος, Plat., and Oratt., σύν τινι, Xen. An. 7, 5, 3, also κατόπιν τινός, Ar. Plut. 13: very rarely c. acc., as Menand. p. 208, cf. Lob. Phryn. 354.—II. metaph. *to follow* one *in* a thing, *let one's self be led* by him, τῇ γνώμῃ τινός, Thuc. 3, 38: τοῖς καιροῖς, λογισμοῖς, etc., Dem.: *to obey*, M. Anton.—2. *to imitate*, Arist. H. A.—3. esp. *to follow the thread* of a discourse, oft. in Plat.—4. also of things, *to follow* or *result*, from one another, Theophr.: *to resemble, agree with*, Plat.: ἀκολουθεῖ, *it follows*, Lat. *sequitur*, Arist. Org.—The word is only found in Att. Com. and prose: cf. ἀκόλουθος. Hence

Ἀκολούθημα, ατος, τό, *a consequence*.

Ἀκολούθησις, εως, ἡ, *a following, sequence*, Arist. Rhet.—2. *a consequence, conclusion*, Id. Org.—3. *obedience*, Plat. Def. 412 B.

Ἀκολουθητέον, verb. adj. from ἀκολουθέω, *one must follow*, Xen. Oec. 21, 7.

Ἀκολουθητικός, ή, όν, *disposed to follow*, Ar. Rhet. 2, 12, 3, etc.

Ἀκολουθία, ας, ἡ, *a following, attendance, train*, Plat. Alc. 1, 122 C: *a series, connexion*, Dion. H.—II. *agreement* or *conformity* with a thing, c. dat., Plat. Crat. 437 C: hence *obedience*, M. Anton.—III. *a consequence, result*, Philo.

Ἀκολουθίσκος, ου, ὁ, dim. from ἀκόλουθος, *a foot-boy*, Ptol. ap. Ath. 550 A.

Ἀκόλουθος, ον, (α copul. κέλευθος, acc. to Plat. Crat. 405 C) *following, attending on*, hence usu. as subst., ἀκόλουθος, ὁ, *a follower, attendant, footman*, freq. in Att. prose, cf. Heind. Plat. Charm. 155 B: οἱ ἀκόλουθοι, *the camp-followers*, Xen. Cyr. 5, 2, 36: later also ἡ ἀκ., Plut.—II. *following after*, c. gen. Soph. O. C. 719: hence *agreeing with, suitable to, like*, c. gen., Ar. Ach. 438, Plat. Phaed. 111 C; but also c. dat., Plat. Legg. 716 C, Tim. 48 E. Hence

Ἀκολούθως, adv., *consequently, in consequence*, Diosc.: *in accordance with*, νόμοις, Dem. 1100, 14.

Ἀκολουτέω, for ἀκολουθέω, a barbarism in Ar. Thesm. 1198.

Ἄκολπος, ον, (α priv., κόλπος) *without bay* or *gulf*, Ael.

Ἀκόλυμβος, ον, (α priv., κόλυμβος) *unable to swim*, Batr. 157.

Ἀκομιστία, ας, ἡ, *want of tending* or *care*, Od. 21, 284: from

Ἀκόμιστος, ον, (α priv., κομίζω) *untended*, Nonn.

Ἀκόμμωτος, ον, (α priv., κομμόω) *unpainted, undissembling*, Themist.

Ἄκομος, ον, (α priv., κόμη) *without hair, bald*, Luc. Ver. Hist. 1, 23: of trees, *leafless, bare*.

Ἀκόμπαστος, ον, (α priv., κομπάζω) *unboastful*, Aesch. Theb. 538.

Ἄκομπος, ον, (α priv., κόμπος)= foreg., Aesch. Theb. 554.

Ἀκόμψευτος, ον, (α priv., κομψεύομαι) *unadorned, inartificial*, Dion. H.

Ἄκομψος, ον, (α priv., κομψός) *unadorned, simple, plain*, Lat. *simplex*, Diog. L.—II. *awkward*, esp. *ineloquent*, ἐγὼ δ' ἄκομψος, 'rude am I in speech,' Eur. Hipp. 986. Adv. -ψως, Plut.

†Ἄκον, neut. of ἄκων.

†Ἀκόναι, ῶν, αἱ, *Aconae*, a small city of Bithynia, Athen.

Ἀκονάω, ῶ, f. -ήσω, (ἀκόνη) *to sharpen, whet*, Xen. Cyr. 6, 2, 33: Mid. ἀκονᾶσθαι μαχαίρας, *to sharpen one's sword*, Xen. Hell. 7, 5, 20: metaph., like θήγειν, ὀξύνειν, παρακονᾶν, Lat. *acuere, to provoke, inflame*, Poët ap. Plut. Lysand. et Syll. 4; Xen. O. 21, 3.

Ἀκόνδῠλος, ον, (α priv., κονδύλη) *without knuckles*.—II. *without blows*, Luc. Char. 2.

Ἀκόνη, ης, ἡ (ἀκή) *a whetstone, hone* (the best were from Naxos) Pind. I. 6, fin.: ἀκόναι, *pieces of the size of whetstones*, Strab.: δόξαν ἔχω ἀκ. λιγυρᾶς ἐπὶ γλώσσᾳ, *I have the feeling of a whetstone on my tongue*, i. e. *am sharpened* or *roused to song*, Pind. O. 6, 141.

Ἀκόνησις, εως, ἡ, *a sharpening*, E. M.

Ἀκονίᾱτος, ον, (α priv., κονιάω) *unplastered, not whitewashed*, Theophr.

Ἀκόνιον, ου, τό, in medicine, a specific for the eyes, prob. a fine powder made from certain stones (ἀκόναι), Diosc.

Ἀκονιτί, adv. of ἀκόνιτος, without

dust, esp. *without the dust of the arena:* hence *without combat, toil,* or *effort,* Lat. *sine pulvere*, usu. of the conqueror, Thuc. 4, 73, Xen., etc.: but also ἀκ. προΐεσθαί τι, *without a struggle,* Dem. 295, 7. [τῑ]

†'Ακόνῑτες, ων, οἱ, *the Aconites,* a people of Sardinia, Strab.

'Ακονῑτικός, ή, όν, *made of* ἀκόνιτον, Xen. Cyn. 11, 2.

'Ακόνῑτον, ου, τό,=sq., Lat. *aconitum*, a poisonous plant, like *monkshood*, growing ἐν ἀκόναις, on sharp, steep rocks, or in a place called 'Ακόναι, Theophr. and Plin.

'Ακόνῑτος, ου, ἡ,=foreg., Schneid. Nic. Al. 13.

'Ακόνῑτος, ον, (α priv., κονίω) *without dust, combat,* or *struggle,* Q. Sm. 4, 319.—II. = ἀκώνιστος. Adv. -τως, Diosc.

†'Ακόντης, ου, or 'Ακόντιος, ου, ὁ, *Acontes* or *Acontius*, a son of Lycaon, Apollod.

'Ακοντί, adv., of ἄκων, *unwillingly,* for ἀέκοντι, but not in good Att., Lob. Phryn. 5. [ᾱκοντῐ]

†'Ακοντία, ας, ἡ, *Acontia,* a city of Hispania on the Durius, Strab.

'Ακοντίας, ου, ὁ, (ἄκων) *a quick-darting serpent,* Lat. *jaculus,* Luc. Dips. 3, Nic. Th. 491.—II. *a meteor,* usu. in plur., Plin.

'Ακοντίζω, f. ·ίσω Att. -ιῶ, (ἄκων) *to hurl a javelin:* also *to throw, fling, dart,* hence δουρὶ and δοῦρα ἀκοντίζειν τινός, *to throw at one,* Hom., also εἰς and κατά τινα: so too ἐγχεῖ, αἰχμὰς ἀκ., Hom., just like βάλλειν: whence later c. acc. pers., *to hit* or *strike with a javelin, to wound.* Hdt. 1, 43, etc., and pass. ἀκοντίζεσθαι, *to be hit* or *wounded with a javelin,* Eur. Iph. T. 1370.—2. in gen. *to throw, shoot,* or *send darting forth,* Pind. I. 2, 51: absol. *to shoot forth rays,* of the moon, Eur. Ion 1155.—II. intrans. *to dart* or *pierce,* εἴσω γῆς, Eur. Or. 1241.

'Ακόντιον, ου, τό, dim. from ἄκων, *a dart, javelin,* H. Hom. Merc. 460, Hdt. 1, 34, etc.: *the javelin exercise,* Plat. Legg. 794 C.

†'Ακόντιον, ου, τό, *Acontium,* a city of Arcadia, Paus. 8, 27, 4.—2. ὄρος, *Mount Acontius,* in Boeotia, Strab., Plut. Sylla, 19.

†'Ακόντιος, v. 'Ακόντης.

'Ακόντῐσις, εως, ἡ, (ἀκοντίζω) *the throwing a javelin,* Xen. An. 1, 9, 5.

'Ακόντισμα, ατος, τό, (ἀκοντίζω) *that which is thrown,* ἐντὸς ἀκοντίσματος, *within a dart's throw,* Xen. Hell. 4, 4, 16.—2. *a dart, javelin,* Plut. Alex. 43.—3. in plur.=the concrete ἀκοντισταί, Plut. Pyrrh. 21.

'Ακοντισμός, οῦ, ὁ, = ἀκόντισις, hence ἀκοντισμοὶ ἀστέρων, *shooting stars,* Procl.

'Ακοντιστήρ, ῆρος, ὁ,=sq., Eur. Phoen. 142.—II. as adj., *hurled, thrown,* Nonn. Dion. 25, 295.

'Ακοντιστής, οῦ, ὁ, (ἀκοντίζω) *a javelin-man, a hurler of javelins,* Hom., and Hdt.

'Ακοντιστικός, ή, όν, *of* or *skilled in throwing the dart,* Xen. Cyr. 7, 5, 63; and in superl. 6, 2, 4. Plat. Theag. 126 B.

'Ακοντιστύς, ύος, ἡ, Ion. for ἀκόντισις, Il. 23, 622, ἀκοντιστὺν ἐςδύσεαι, the game of the dart (like the Eastern *djerîd*).

'Ακοντοβόλος, ον, (ἄκων, βάλλω) *spear-throwing,* Ap. Rh. 2, 1000.

'Ακοντοδόκος, ον, (ἄκων, δέχομαι) *receiving* and so *hit by the dart,* Simon. 45.—II. *watching,* and so *shunning the dart.*

'Ακοντοφόρος, ον, (ἄκων, φέρω) *carrying* a *dart,* Nonn.

'Ακόντως, adv. from ἄκων,=ἀκοντί, Plat. [ᾱ]

'Ακοπητί, adv., (ἄκοπος) *without toil.*

'Ακοπία, ας, ἡ, (ἄκοπος) *freedom from fatigue,* Cic. Fam. 16, 18.

†'Ακοπιαστί, adv. from

'Ακοπίαστος, ον, (α priv., κοπιάω) *not wearying,* ὁδός, Arist. Mund.—II. *untiring, unwearied,* Stob. Ecl. 1, p. 952. Adv. -τως.

῎Ακοπος, ον, (α priv., κόπος) *without weariness,* and so—I. *unwearied, untiring,* Plat. Legg. 789 D.—II. act. *not wearying, easy,* of a chariot, Plat. Tim. 89 A, of a horse, Xen. Eq. 1, 6.—2. *removing weariness, refreshing,* Stallb. Plat. Phaedr. 227 A: hence τὸ ἄκοπον, sub. φάρμακον, *a restorative,* Medic., in Galen also ἡ ἄκοπος. Adv. -πως, Theophr.—III. (from κόπτω) *not worm-eaten,* Arist. Probl.—2. *not broken, not ground, whole,* Alex Aph.

'Ακόπριστος, ον, (α priv., κοπρίζω) *not manured,* Theophr.

῎Ακοπρος, ον,=foreg., Theophr.—II. act. *not manuring,* Hipp.

'Ακοπρώδης, ες, (ἄκοπρος, εἶδος) =foreg.

'Ακορέστᾰτος, in Soph. O. C. 120, *most ill to satisfy, most capricious,* a superl. either from ἀκορής (which however only occurs in very late authors), or from ἀκόρεστος, syncop. for ἀκορεστότατος, like μέσσατος, νέατος.

'Ακόρεστος, ον, (α priv., κορέννυμι) Att. for ἀκόρητος, Hipp., *insatiate, insatiable, never ending,* freq. in Trag. Adv. -τως.—II. act. *not satiating,* Aesch. Ag. 1331, Xen. Symp. 8, 15.

'Ακόρετος, ον,=foreg. I. Aesch. Ag. 1114, 1143, Soph. El. 122.

'Ακορής, ές, v. sub ἀκορέστατος.

'Ακόρητος, ον, (α priv., κορέννυμι) *insatiate, unsated,* c. gen., πολέμου, μάχης, ἀπειλῶν, Il. 12, 335; 20, 2; 14, 479.—II. (α priv., κορέω) *unswept, untrimmed,* Ar. Nub. 44.

'Ακορία, ας, ἡ, (ἄκορος) *a ravenous appetite,* Hipp.

†῎Ακορις, ιος, ὁ, *Acoris,* a king of Aegypt, Diod. S. 15, 2.

'Ακορίτης, ου, ὁ, οἶνος, *wine flavoured with* ἄκορος, Diosc. [ῑ]

῎Ακορνα, ης, ἡ, *a prickly plant,* Theophr.

῎Ακορον, ου, τό, the aromatic root of the plant ἄκορος, Diosc.

῎Ακορος, ου, ἡ, Lat. *acorum,* a plant, prob. our *sweetgale, galanga,* Theophr.

῎Ακορος, ον,=ἀκόρητος, *insatiate:* hence metaph. *untiring, ceaseless,* Lat. *improbus,* Pind. P. 4, 360.

'Ακόρῠφος, ον, (α priv., κορυφή) *without top, without beginning,* Dion. H.—II.=sq.

'Ακορύφωτος, ον, (α priv., κορυφόω) *not to be summed up, countless.*

῎Ακος, εος, τό, (ἀκέομαι) *a cure, relief, remedy, help, resource for* a thing, c. gen., κακῶν, Hom., Hdt., etc.: ἄκος εὑρεῖν, Il. 9, 250, also ἐξευρεῖν, λαβεῖν, etc., esp. ἄκος τέμνειν or ἐντέμνειν, Aesch. Ag. 17, Cho. 534, Eur. Andr. 121: *a means of obtaining* a thing, e. g. σωτηρίας, Eur. Hel. 1055: ἄκος οὐδὲν θρηνεῖσθαι, *it is of no use, it avails not to mourn for* him, Aesch. Pr. 43.

'Ακοσμέω, ῶ, f. -ήσω, *to be* ἄκοσμος, *be disorderly, unmannerly, neglect one's duty, offend,* esp. in pres. part. Soph. Phil. 387, Dem. 1226, 12: ἀκ. περί τι, *to offend in* a point, Plat. Legg. 764 B.

'Ακοσμήεις, εσσα, εν,=ἄκοσμος, Nic. Al. 175.

'Ακόσμητος, ον, (α priv., κοσμέω) *unarranged, disorderly,* Plat. Gorg. 506 E.—2. *unadorned, unfurnished with...*, τινί, Xen. Oec. 11, 9; of style, Dion. H. Adv. -τως.

'Ακοσμία, ας, ἡ, *disorder, confusion,* Plat. Gorg. 508 A: *extravagance,* λόγων, Eur. I. A. 317: in moral sense, *disorderly conduct, indecency, offence,* Soph. Fr. 726: περί τινα, *against* some one, Plat. Symp. 188 B.

'Ακόσμιος, ον,=sq., prob. l. Lys. 100, 25.

῎Ακοσμος, ον, (α priv., κόσμος) *without order, disorderly, confused,* φυγή, Aesch. Pers. 470; ἄκοσμος καὶ ταραχώδης ναυμαχία, Plut. Mar. 10; *disobedient,* Soph. Ant. 660: in Hom. only in moral signf. *unseemly, indecorous,* of Thersites, Il. 2, 213; *shameless, abandoned,* Anth. Adv. -μως, Hdt. 7, 220.—II. κόσμος ἄκοσμος, a world *that is no world,* Anth.

'Ακοστάω or ἀκοστέω, only used in aor. part., ἵππος ἀκοστήσας ἐπὶ φάτνῃ, Il. 6, 506; 15, 263, *a horse well-fed at rack and manger* (prob. from sq.), and so, *overfed, waxed wanton:* cf. κριθάω, and Buttm. Lexil. p. 75, seq.

'Ακοστή, ἡ, (ἀκή) *barley,* Nic. (said to be a Cyprian word, cf. Buttm. Lexil. ubi sup.)

'Ακοστής, οῦ, ὁ, (akin to ἄκος) *a physician,* Phrygian word, Etym. Gud., where it must not be altered into ἀκεστής, Buttm. Lexil. p. 77, n.

῎Ακοτος, ον, (α priv., κότος) *without grudge.*

'Ακουάζομαι, dep. mid.,=ἀκούω, *to hear, hearken* or *listen to,* c. gen., Od. 9, 7.—II. δαιτὸς ἀκουάζεσθον, *ye are bidden to the feast,* like καλεῖσθαι, Lat. *vocari,* Il. 4, 343: in H. Merc. 423, also ἀκουάζω.

†'Ακούαι, ῶν, αἱ, (Στατίελλαι) *Aquae Statiellae,* a city of Liguria, Strab.

'Ακουή, ῆς, ἡ, Ep. for ἀκοή, Hom.—II. *the thing heard;* and in Il. 16, 634, only *a sound, noise,* but in Od. *a rumour, report;* μετὰ πατρὸς ἀκουὴν ἱκέσθαι, βῆναι, *for a hearing of* his father, i. e. *in quest of intelligence concerning* his father, 2, 308; 4, 701.

†'Ακούϊνον, ου, τό, *Aquinum,* a city of Latium, Strab.

†'Ακουϊτᾱνία, ας, ἡ, *Aquitania,* a province of Gaul, Strab.; hence οἱ 'Ακουϊτανοί, *the Aquitani,* Strab.

†'Ακουμενός, οῦ, ὁ, *Acumenus,* a celebrated physician of Athens, Plat. Phaed. 268 A.

'Ακούρευτος, ον, (α priv., κουρεύω) *unshaven.*

῎Ακουρος, ον, (α priv., κοῦρος for κόρος) *childless, without male heir,* Od. 7, 64.—II. (α priv., κουρά) *unshaven, unshorn,* Ar. Vesp. 477.

'Ακουσείω, desiderat. from ἀκούω, *to long to hear,* Soph. Fr. 820.

'Ακουσία, ας, ἡ, *a being* ἀκούσιος, *constraint,* Soph. Fr. 822. [ᾱκ]

'Ακουσιάζομαι, as mid., *to do* a thing *unwillingly,* LXX. Num. 15, 28. [ᾱ]

'Ακουσίθεος, ον, (ἀκούω, θεός) *heard of God,* Anth. P. 6, 249.

†'Ακουσίλᾱος, ου, Att. 'Ακουσίλεως, ω, ὁ, (ἀκούω, λαός) *Acusilaus,* a Greek writer of Argos, Plat. Conv. 178 B.—Others in Paus., etc.

'Ακούσιμος, η, ον, (ἀκούω) *audible,* Soph. Fr. 823.

'Ακούσιος, ον, contr. for ἀεκούσιος,

unwilling, involuntary, under constraint, forced, Aesch. Ag. 803; Xen. Cyr. 3, 1, 38: also *unwelcome*, hence adv. -ίως, ἀκ. ἀφικέσθαι τινί, Thuc. 3, 31: but adv. also *unwillingly*, Id. 2, 8, etc.: superl. ἀκουσιώτατα as adv., Plat. Tim. 62 C.

Ἄκουσις, εως, ἡ, (ἀκούω) *hearing*, Arist. de Anima.

Ἄκουσμα, ατος, τό, (ἀκούω) *a thing heard*, whether music, song, etc., as ἥδιστον ἄκουσμα, *the sweetest strain the ear takes in*, Xen. Mem. 2, 1, 31: *a rumour, report, tale*, Soph. O. C. 517.

Ἀκουσματικός, ή, όν, (ἀκούω) *ready* or *willing to hear*, οἱ ἀκουσματικοί, *the hearers*, the probationers in the school of Pythagoras, Iambl.

Ἀκουσμάτιον, ου, τό, dim. from ἄκουσμα, *a little story*, Luc. Philop. 18.

Ἀκουστέον, also plur. ἀκουστέα, verb. adj. from ἀκούω, *one must hear, hearken to*, c. gen., Hdt. 3, 61.

Ἀκουστής, οῦ, ὁ, (ἀκούω) *a hearer, listener*, Menand. p. 290.

Ἀκουστῐκός, ή, όν, (ἀκούω) *of, belonging to the sense of hearing*, αἴσθησις ἀκ., Plut.: πόρος ἀκ., *the orifice of the ear*, Gal.—II. =ἀκουσματικός, c. gen., Arist. Eth. N. Adv. -κῶς.

Ἀκουστός, ή, όν, verb. adj. from ἀκούω, *heard, audible*, H. Hom. Merc. 512: *that should be heard*, Soph. O. T. 1312.

†Ἀκουτίζω, f. -ίσω Att. -ῐῶ, *to make* or *cause to hear, to make known to*, LXX.

†Ἄκουφις, ιος, ὁ, *Acuphis*, a chieftain of the Nysaei, Arr. An. 5, 1, 3.

ἈΚΟΥ´Ω, fut. ἀκούσομαι, the act. form ἀκούσω first occurs in Alexandr. Greek, Winer's Gramm. of N. T. p. 78, and then in Dion. H., Luc., etc., Schäf. Appar. Dem. 2, p. 232): perf. Att. ἀκήκοα, Dor. ἄκουκα, later ἤκουκα: plpf. ἀκηκόειν (Hdt. 2, 52, Lycurg.) ἠκηκόειν, Xen. Hell. 5, 1, 26: pf. pass. ἤκουσμαι, not in pure writers: aor. ἠκούσθην. *To hear*, Hom., etc. Construct. strictly c. acc. of *thing heard*, gen. of pers. *from whom it is heard*, e. g. ταῦτα Καλυψοῦς ἤκουσα, Od. 12, 389: however very freq. also c. gen. rei, and so even in Hom. as ἀκ. ἀϋτῆς, φθογγῆς, κτύπου, etc.: but c. gen. oft. also *to hear of, hear tell of*, ἀκ. πατρός, Od. 4, 114, freq. c. part. ἀκ. πατρὸς τεθνηῶτος, Od. 1, 289, etc., in same signf. c. acc., Od. 1, 287, Aesch. Pr. 272; this in prose is usu. ἀκ. περί τινος, and so first in Od. 19, 270: in prose there is oft. a prep. of pers. *from whom* the thing is heard, as ἀκ. ἀπό, ἐκ, παρά, πρός τινος, and so first Il. 6, 524, Hdt. 3, 62, Soph. O. T. 95, Thuc. 1, 125: rarely c. dat. pers., as Il. 16, 515, Soph. El. 227: in Att. c. gen. pers., *to hear a teacher, attend his lectures*: rarely c. dupl. gen. pers. et rei, *to hear of* a thing *from* a person, as Od. 17, 115, Dem. 228, 12: the act or state of a person or thing is added in part. or inf.; in part. when certainty or present time is to be strongly marked, otherwise in inf., as εἰ πτώσσοντας ὑφ' Ἕκτορι πάντας ἀκοῦσαι, *should he hear that all are now crouching under Hector*, Il. 7, 129, cf. Hdt. 7, 10, 8; and freq. in Att. ἀκ. τινὸς λέγοντος, διαλεγομένου, etc.; but ἀκ. αὐτὸν ἀγαθὸν εἶναι, *to hear* (*generally*) *that he is good*, Xen., etc.: this is oft. changed for ὅτι or ὡς with finite verb, as Od. 3, 193, Xen. Mem. 4, 2, 33.—2. *to know by hearsay*, Od. 3, 193, cf. Heind. Plat. Gorg. 503 C, Rep. 407 A 3. absol. *to hear, give ear*, esp. to begin a proclamation ἀκούετε λεῴ *hear, O people*, Ar. Ach. 1000.—II. *to listen, give ear to*, usu. c. gen., more rarely c. dat., Heyne Il. 16, 515: hence *to obey*, βασιλῆος, θεοῦ, Il. 19, 256, Od. 7, 11.—III. only post-Hom., *to hear one's self called, be called, pass for*, like Lat. *audire*, either with adj. or subst., as ἀκ. ἐσθλός, κακός, κόλαξ, Soph., and Plat., or with adv. εὖ, κακῶς, ἄριστα ἀκ., Lat. *bene, male audire*, Hdt., etc.; sometimes c. inf., ἤκουον εἶναι πρῶτοι, *were said* or *held to be the first*, Hdt. 3, 131; also ἀκούσομαι ὡς ἔφυν, Soph. Phil. 1074: κακῶς ἀκ. ὑπό τινος, *to be ill spoken of by* one, also πρός τινος, Hdt. 7, 16, 1: κακῶς ἀκ. παρά τινι, *to have ill credit with one*, Plut.; περί τινος, *for* a thing, Hdt., also ἐπί τινι, Plut. —2. ἀκ. κακά, *to have evil spoken of* one, Ar. Thesm. 388, cf. Soph. Phil. 607: so too ἀκ. λόγον ἐσθλόν, Pind. I. 5, 17.—3. οὕτως ἀκ., *to hear it so said*, i. e. *at first hearing*, Wolf Dem. Lept. 235, Schäf. Mel. 80.

Ἄκρα, ας, ἡ, Ion. ἄκρη, ης, (strictly fem. from ἄκρος) *the end, point*, esp. the highest point, *the top of a hill, peak, high headland*, Od. 9, 285, and in plur. Il. 4, 425, etc.: elsewhere he uses the sing. only in phrase κατ' ἄκρης πέρθειν, ἑλεῖν, σμύχειν πόλιν, Att. κατ' ἄκρας, strictly to destroy *from top to bottom*, i. e. *utterly*, Lat. *funditus evertere*, Il. 15, 557, Hdt. 6, 18: so ἔλασε κῦμα κατ' ἄκρης, *a billow struck from above*, Od. 5, 313, cf. ἄκρηθεν and κατάκρηθεν.—2. later usu., like ἀκρόπολις, of the *castle* or *citadel* built on a steep rock overhanging a town, Lat. *arx*, Xen., etc., cf. Nieb. R. H. 3, n. 311.

†Ἄκρα, ας, ἡ, *Acra*, a region on the Cimmerian Bosporus, Strab.—2. a city and promontory of Scythia Minor. Others in Diod. S., Arr., etc.

Ἀκράαντος, ον, (α priv., κραιαίνω) =ἄκραντος, *without result, unfulfilled, fruitless*, Lat. *irritus*, Hom. [κρᾱ]

†Ἀκραγαλλίδαι, ῶν, οἱ, *the Acragallidae*, a people inhabiting the Cirrhaean plain in Phocis, Aeschin.

†Ἀκράγας, αντος, ὁ, *Agrigentum*, a city and river of Sicily; the name of the river is only masc. Thuc. 6, 4, etc.; the city usu. masc. Thuc. 7, 50; Xen. Hell. 2, 2, etc.; but also fem. Pind. P. 6, 6: Ἀκραγαντῖνος, ὁ, Hdt. 7, 170.

Ἀκρᾰγής, ές, (α priv., κράζω) *not yelling, voiceless, dumb*, κύνες, Aesch. Pr. 803.

Ἀκράδαντος, ον, (α priv., κραδαίνομαι) *unshaken*, Philo.

Ἀκρᾱεί, adv. from sq. ἀ. πλεῖν, *with a fresh breeze*, Arr.

Ἀκρᾱής, ές, (ἄκρος, ἄημι) *blowing strongly*, of the north and west wind, and so *brisk, fresh, fair*, Od., and Hes.

†Ἀκράθωοι, ων, οἱ, *Acrathoï*, a city on Athos, Thuc. 4, 109, Strab.

†Ἀκράθως, ω, ἄκρον (ἄκρος, Ἄθως) *Acrathos*, a promontory of Acte, Strab.

†Ἄκραι, ῶν, αἱ, *Acrae*, a city of Sicily, Thuc. 6, 5; hence adj. Ἀκραῖος, α, ον.—2. a region in Acarnania, Polyb.

Ἀκραῖος, α, ον,=ἄκρος, Gal.—II. *dwelling on the heights*: epith. of Juno, Eur. Med. 1379; of Venus, Paus. 2, 32, 6.—II. *Acraea*, a Nereid, Hes. Theog. 249.—2. daughter of the river-god Asterion, Paus. 2, 17, 2.

Ἀκραιπᾰλος, ον, (α priv., κραιπάλη) *without nausea from drunkenness*, Arist. Probl.—II. act. *preventing drunkenness*, Diosc.

†Ἀκραιφία, ας, ἡ, *Acraephia*, Hdt. 8, 135, Ἀκραιφίαι, ῶν, αἱ, and Ἀκραίφιον, ου, τό, Strab., a city of Boeotia near lake Copaïs.

Ἀκραιφνής, ές, syncop. from ἀκεραιοφανής,=ἀκέραιος, *unmixed, pure*, Eur. Hec. 537: πενία, *sheer, utter poverty*, Anth.: hence—II. *unhurt, unharmed*, Lat. *integer*, Eur. Alc. 1052: c. gen., *untouched by* a thing, Soph. O. C. 1147. Adv. -νῶς.

†Ἀκραίφνιον, ου, τό,=Ἀκραιφία.

Ἄκραντος, ον, (α priv., κραίνω) *unaccomplished, unfulfilled, fruitless, idle*, ἔπεα, ἐλπίδες, Pind., τέχναι, Aesch.: οὐκ ἄκραντα, *the truth*, Eur. Bacch. 435.—II. *endless*, νύξ, Aesch. Ch. 65; where others explain *the dead of night*. Only poet.

Ἀκραξόνιον, ου, τό, (ἄκρος, ἄξων) *the point* or *end of the axle*.

Ἀκρᾱσία, ας, ἡ, (ἄκρᾱτος) *ill mixture*, ἀκρ. ἀέρος, *an unwholesome temperature*, or *climate*, Theophr., opp. to εὐκρασία.

Ἀκρᾰσία, ας, ἡ, like ἀκράτεια, *the character of an ἀκρατής, incontinence*, Lat. *impotentia*, Xen., opp. to ἐγκράτεια, Arist. Eth. N.

†Ἀκράστιστος, ον, Bergk's reading in Theocr. 1, 51, for ἀκράτιστος, q. v.

Ἀκράτεια, ας, ἡ, (ἀκρατής)=ἀκρασία, Xen.—II. *want of power of stomach*, Hipp. [ᾰ]

Ἀκρᾰτεύομαι, dep. mid., *to be ἀκρατής*, Arist. Eth. N. The act. occurs in Plut. ap. Stob. p. 81, 40.

Ἀκρᾰτευτικός, ή, όν, *connected with incontinence*, Arist. Rhet. 2, 16, 4.

Ἀκρᾰτέω, ῶ, *to be ἀκοατής*, Hipp.: from

Ἀκρᾰτής, ές, (α priv., κράτος) *powerless*, γῆρας, Soph. O. C. 1236: *not having power* or *command over* a thing, Lat. *impotens*, c. gen., γλώσσης, Aesch. Pr. 884, ὀργῆς, Thuc. 3, 84: ἀκρ. χειρός, of a thief, Dion. H.: also ἀκρ. κέρδους, τιμῆς, *intemperate in the pursuit of*, Arist. Eth. N.: esp. in moral sense *without power* or *command over* one's self or one's passions, *incontinent, unbridled, licentious*, Arist. Eth. N.; στόμα, Ar. Ran. 838: ἀκρ. δαπάνη, *immoderate expense*, Anth. Adv. -τῶς, Plat.

Ἀκράτητος, ον, (α priv., κρατέω) *ungoverned, uncontrolled*, Arist. Meteor.: *not to be controlled*, Hdn.

Ἀκρᾰτί, adv. of ἀκρατής,=ἀκρατῶς, Aretae.

Ἀκρᾰτία, ας, ἡ=ἀκράτεια.

Ἀκρᾱτίζομαι, dep. mid., fut. -ῐοῦμαι (ἄκρᾱτος) *to drink pure wine*, (*merum*) hence—II. *to breakfast*, because this meal consisted of *bread dipped in wine*, v. Br. Ar. Plut. 295: c. acc., ἀκρ. κοκκύμηλα, *to breakfast on plums*, Ar. Fr. 505.

Ἀκράτισμα, ατος, τό, *a breakfast*, Arist. H. A. [κρᾱ]

Ἀκρᾱτισμός, οῦ, ὁ, *breakfasting*, Ath. 11 D.

Ἀκράτιστος, ον, the MSS. reading in Theocr. 1, 51, defended by Herm., who takes only ἀκράτιστον ἐπὶ ξηροῖσι together, in the signf. *having made a dry breakfast*, i. e. none at all, but it is very dub.: Wüstem. takes Toup's emend. ἀνάριστον: Bergk conj. πρὶν ἀκράστιστον (from κραστίζω), *without food*. [κρᾱ]

Ἀκρᾱτοκώθων, ωνος, ὁ, (ἄκρατος, κώθων) *a hard toper*, Ath. 483 E.

Ἀκρᾱτοποσία, ας, ἡ, Ion. ἀκρητοποσίη, *a drinking of unmixed wine* Hdt. 6, 84, and

'Ακρᾱτοποτέω, ῶ, *to drink unmixed wine*, Arist. Probl.: from

'Ακρᾱτοπότης, ου, ὁ, Ion. ἀκρητοπότης, (ἄκρατος, πίνω) *a drinker of unmixed wine*, Hdt. 6, 84. Fem. -πότις, ιδος, ἡ.

῎Ακρᾱτος, ον, Ion. ἄκρητος, q. v., (α priv., κεράννυμι) *unmixed, pure, sheer, unadulterate*: esp. of wine, ἄκρητοι σπονδαί, *drink-offerings of pure wine*, Il. 4, 59; ὁ ἄκρατος sub. οἶνος, wine without water, *unmixed wine, sheer wine*, Lat. *merum*, Ar. Eq. 105: also τὸ ἄκρατον, Plut.: but also of solids, etc., ἄκρ. σώματα, Plat., ἄκρ. μέλαν, *pure black*, Theophr.; ἄκρ. νοῦς, *pure intellect*, Xen.—2. of the temper or state, *untempered, unrestrained, absolute*, ἐλευθερία, δημοκρατία, etc., Plat.: ἄκρ. νόμος, *absolute law*, Id. Legg. 723 A; ψεῦδος, *a sheer lie*, Id. Rep. 382 C.—3. *strong, hot*, strictly of sheer wine, as Xen. An. 4, 5, 27: then in gen., *intemperate, excessive, violent*, ἄκρ. ὀργήν, Aesch. Pr. 678: ἄκρ. διάῤῥοια, Thuc. 2, 49; ἄκρατος ἐλθέ, *come with all thy power*, Eur. Cycl. 602. A syncop. comp. ἀκρατέστερος, in Hyperid. ap. Ath. 424 D, superl. ἀκρατέστατος, Plat. Phil. 53 A.

'Ακρᾰτόστομος, ον, (ἀκρατής, στόμα) *unbridled of tongue*.

'Ακρᾱτότης, ητος, ἡ, (ἄκρατος) *repugnance to mix*, οἴνου καὶ μέλιτος, Hipp.

'Ακρᾱτοφόρος, ου, ὁ, and ἀκρᾱτοφόρον, ου, τό, (ἄκρατος, φέρω) *a vessel for pure wine*, elsewhere ψυκτήρ, Lat. *acratophorus*, Cic. Fin. 3, 4, 15.

'Ακράτωρ, ορος, ὁ,=ἀκρατής, Soph. Phil. 486. [κρᾰ]

'Ακρᾰχολέω, ῶ, *to be passionate*, Plat. Legg. 731 D. Hence

'Ακρᾱχολία, ας, ἡ, Ion. ἀκρηχολίη, *passionateness, a burst of passion*, Hipp.: from

'Ακράχολος, ον, Ion. ἀκρήχολος, *quick* or *sudden to anger, passionate*, Ar. Eq. 41: κύων ἀκρ., *an ill-tempered dog*, Ar. Ran. 535, μέλισσα, Epinic. ap. Ath. 432 C, and even ἄχερδος ἀκρ., a wild pear that pricks on the least touch, Pherecr. Incert. 32.—II. in gen. *in passionate distress*, Theocr. 24, 60: ἀκρόχολος is a later and worse form. (the deriv. uncertain, either from ἄκρος, χόλος, or from ἄκρατος, χόλος for ἀκρατόχολος.) [κρᾱ]

'Ακρεμονικός, ή, όν, *like an* ἀκρέμων or *twig*, Theophr.

'Ακρέμων, ονος, ὁ, (ἄκρος) strictly *a bough* or *branch*, which ends in smaller branches and twigs, Theophr. H. P. 1, 1, 9: but usu. in gen. *a branch, twig, shoot*, Simon. 51, Eur. Cycl. 455.

῎Ακρεος, ον, (α priv., κρέας) *without flesh, not fleshy*, Hipp.

'Ακρέσπερος, ον, (ἄκρος, ἑσπέρα) *at the beginning of evening, at even tide*: ἀκρέσπερον, as adv., Theocr. 24, 75: Hipp.

'Ακρήβης, ες,=sq., Anth.

῎Ακρηβος, ον, (ἄκρος, ἥβη) *in earliest youth, very young*, Theocr. 8, 93.

'Ακρήδεμνος, ον, (α priv., κρήδεμνον) *without head-band* or *chaplet*, Opp.

῎Ακρητος, ον, Ion. for ἄκρατος, Hom.

'Ακρητόχολος, ον, *of* or *from sheer bile*, πυρετός, Hipp.

'Ακρηχολία, ἀκρήχολος, Ion. for ἀκραχολία, etc.

†'Ακρία, ας, ἡ, epith. of Minerva, but prob. should be ἀκραία.—II. ἄκρια, τά=ἄκρα, Opp.

†'Ακριαί, or 'Ακρίαι, ῶν, αἱ, *Acriae*, a city of Laconia, Polyb., Strab.

†'Ακρίας, ου, ὁ, *Acrias*, masc. pr. n. Paus.

'Ακρῑβάζω,=ἀκριβόω, LXX. Hence

'Ακρίβασμα, ατος, τό=ἀκρίβωμα, LXX. [ῑ]

'Ακρῑβασμός, οῦ, ὁ=ἀκρίβωσις, LXX.

'Ακρίβεια, ας, ἡ, *exactness, literal accuracy, precision*, Thuc. 1, 22, τῶν πραχθέντων, Antipho 127, 12; δι' ἀκριβείας,=ἀκριβῶς, freq. in Plat.: *perfection*, ἀκρ. τοῦ ναυτικοῦ, its fine state, *exact discipline*, Thuc. 7, 13: *strictness, severity*, νόμων, Isocr. 147 E, εἰς ἀκρ. φιλοσοφεῖν, *to investigate clearly* or *strictly*, Plat. Gorg. 487 C: *niceness, punctuality*, also *over-niceness, pedantic precision*, Polyb.: *parsimony, frugality*, Plut.; hence δι' ἀκριβείας εἶναι, *to be scarce*, Plat. Legg. 844 B. Only in Att. prose. [ῑ]

'Ακρῑβίη, ης, Ion. for foreg., Hipp.

'Ακρῑβής, ές, *exact, accurate, precise, nice, strict, true, perfect* in its kind, Lat. *absolutus*, Eur. El. 367, Thuc., etc.: in all sorts of relations, of arguments, *close, subtle*, Ar. Nub. 130; of thoughts and notions, *clear, definite*, Eur., etc.: very freq. in adv. -βῶς, ἀκριβῶς εἰδέναι, ἐπίστασθαι, καθορᾶν, μαθεῖν, etc., Hdt. 7, 32, etc.: τὸ ἀκριβές=ἀκρίβεια, Thuc. 6, 18.—II. of persons, *exact, strict*, δικαστής, Thuc. 3, 46; *severe, scrupulous, punctual*, Plat., etc.: ἀκρ. τοῖς ὄμμασι, *sharp-sighted*, Theocr. 22, 194: also *frugal, stingy*, ἀκρ. τοὺς τρόπους, Menand. ap. Stob. 387, 45, v. Gaisf. ad l.: ἀκριβῶς καὶ μόλις, Lat. *vix ac ne vix quidem, with the greatest difficulty*, Plut. Only in Att. poetry and prose. (usu. deriv. from ἄκρος.)

'Ακρῑβοδίκαιος, ον, (ἀκριβής, δίκαιος) *severely judging*, ἐπὶ τὸ χεῖρον, *extreme to mark what is amiss*, Arist. Eth. N.

'Ακρῑβολογέομαι, οῦμαι, f. -ήσομαι, as dep., *to be exact, accurate, precise* in language, investigation, etc., usu. absol., Plat.; but also c. acc. rei, *to weigh accurately*, Id., also ἀκρ. περί τινος, Dem. 307, 9. The act. is found later, as in Dion. H. Hence

'Ακριβολογητέον, verb. adj., *one must weigh accurately*, Arist. Rhet.

'Ακρῑβολογία, ας, ἡ, *exactness, precision in speech, investigation*, etc., Arist. Rhet.; also *in money matters*, Id. Eth. N.

'Ακρῑβολόγος, ον, (ἀκριβής, λέγω) *exact, accurate, precise in speech, investigation*, etc., Timon ap. Diog. L. 2, 19.

'Ακρῑβόω, ῶ, f. -ώσω, perf. ἠκρίβωκα, (ἀκριβής) *to make exact* or *accurate*, Eur. Hipp. 469: *to arrange precisely*, Arr. Eccl. 274: but usu. *to examine* or *investigate accurately; to understand thoroughly*, Eur. Hec. 1192, and Xen.: also περί τι, Arist. Gen. An.:—*to know accurately*, Xen. Cyr. 2, 1, 26. Pass. *to be perfect*, Ar. Ran. 1483; ἠκριβῶθαι πρός τι, *in* a thing, Arist. Pol.

'Ακρίβωμα, ατος, τό, *exact knowledge*, Epicur. ap. Diog. L. [ῑ]

'Ακρίβωσις, εως, ἡ, *exactness: strict observance*, νόμου, Joseph. [κρῑ]

'Ακρῑβωτέον, verb. adj., *one must examine accurately*, Philo.

'Ακρίδιον, ου, τό, dim. from ἀκρίς, Diosc.

'Ακρῐδοθήκη, ἡ, (ἀκρίς, θήκη) *a locust-cage*: received by Meineke in Theocr. 1, 52, and Seiler in Long. 1, 10, instead of seq.

'Ακριδοθήρα, ας, ἡ, (ἀκρίς, θηράω) *a locust-trap*, Valck. Theocr. 1, 52, Long. 1, 10; v. foreg. (by analogy it should be *a locust-hunt*.)

'Ακριδοφάγος, ον, (ἀκρίς, φαγεῖν) *a locust-eater*, Strab. [φᾰ]

'Ακρίζω, f. -ίσω, (ἄκρος) *to climb heights*.—II. *to go on tiptoe*, Eur. Oen. 11.—III. *to cut off the extremities*: v. ἐξακρίζω.

†῎Ακριος, α, ον, v. ἀκρία.

῎Ακρις, ιος, ἡ, Ion. for ἄκρα, *the extremity*, in Hom. only in Od., always in plur., ἄκριες ἠνεμόεσσαι, *the windy mountain-tops*, Od. 9, 400: in gen. *a hill-country* is called ἄκριες, Od. 10, 281, and just above, 275, βῆσσαι.—II. *Acris*, a city of Libya, Diod S. 20, 57.

'ΑΚΡΙ´Σ, ίδος, ἡ, *a locust*, Il. 21, 12.

'Ακρῐσία, ας, ἡ, (ἄκριτος) *want of distinctness and order, confusion*, Xen. Hell. 7, 5, 27.—II. *want of judgment, bad judgment* or *choice, perversion*, Polyb. 2, 35, 3.—III. *undecided character* of a disease, Hipp.

†'Ακρίσιος, ου, ὁ, *Acrisius*, son of Abas and father of Danaë, Hdt. 6, 53.—2. a Sicyonian, Xen. Hell. 7, 1, 33.

†'Ακρῐσιώνη, ης, ἡ, (fem. patron.) *daughter of Acrisius*, i. e. Danaë, Il. 14, 319.

'Ακρίσχιον, ου, τό, (ἄκρος, ἰσχίον) *the end of the* ἰσχίον or *hip*, Hipp.

†῎Ακρῐτα, neut. pl. of ἄκριτος, adv., *indiscriminately*, H. Hom. Pan. 26.

†'Ακρίτας, α, ὁ, *Acritas*, a promontory of Messenia, Strab.

'Ακρῐτί, adv. of ἄκριτος, *without inquiry, trial, choice* or *judgment*, Lys. Fr. 56. [ῑ but also ῐ, Drac.]

'Ακρῐτόβουλος, ον, (ἄκριτος, βουλή) *indiscreet of counsel*, Or. Sib.

'Ακρῐτόδακρυς, υ, gen. υος, (ἄκριτος, δάκρυ) *shedding floods of tears*, Anth.

†'Ακριτοεπής, ές, (ἄκριτος, ἔπος)= ἀκριτόμυθος.

'Ακρῐτόμῡθος, ον, (ἄκριτος, μῦθος) *recklessly* or *confusedly babbling*, Il. 2, 246.—II. ὄνειροι, *confused* dreams, and so *hard to interpret*, Od. 19, 560.

῎Ακρῐτος, ον, (α priv., κρίνω) *unarranged, undistinguishable, confused, disorderly*, μῦθος, Il. 2, 796, so ἄκριτα πόλλ' ἀγορεύειν, Od. 8, 505: τύμβος, *one common undistinguished grave*, Il. 7, 337: ἄκρ. πάγος, *a confused mass*, Hipp.—2. *not to be separated, lasting, unceasing*, πενθήμεναι ἄκριτον αἰεί, Od. 18, 174; 19, 120, δηρὸν καὶ ἄκριτον, H. Hom. Merc. 126: ἄκριτα ἄχεα, *griefs not to be assuaged*, Il. 3, 412:—ὄρος ἄκρ., *a continuous chain of mountains*, Anth.—3. in late poets, *countless*, Opp.—II. *undecided, doubtful*, νείκεα, ἄεθλος, Il. 14, 205, Hes. Sc. 311: ἀκρίτων ὄντων, Thuc. 4, 20: so too adv. -τως, *without decisive issue*, Id. 7, 71:—πυρετός, *a fever that will not come to a crisis*, Hipp.:—*uncertain* as to time, Arist. Meteor.—2. *unjudged, untried*, of persons and things, e. g. ἀκριτόν τινα κτείνειν, ἀναιρεῖν, ἀπολλύναι, *to put to death without trial*, Lat. *indicta causa*, Hdt. 3, 80, Thuc. 2, 67, cf. 8, 48, Dem. 212, 23:—πρᾶγμα ἄκρ., *a cause not yet tried*, Isocr. 385 A; cf. Plat. Tim. 51 C:—also *not subject to trial, irresponsible*, Aesch. Suppl. 374.—III. act. *not giving a judgment, without adjudging*, Hdt. 8, 124: *not capable of judging, rash, headstong*, Polyb., etc.—2. *not exercising judgment, undistinguishing*, of the Fates, Anth., v. Jac. 2, 2, p. 221. Adv. -τως.

'Ακρῐτόφυλλος, ον, (ἄκριτος, φύλλον) *of undistinguishable*, that is, *closely blending leafage*, ὄρος, Il. 2, 868.

'Ακρῐτόφυρτος, ον, (ἄκριτος, φύρω) *undistinguishably mixed*, Aesch. Theb. 360.

'Ακρῐτόφωνος, ον, (ἄκριτος, φωνή) *of indistinct language.*

†'Ακρίφιος, ου, ὁ, *Acriphius*, masc. pr. n. Paus.

'Ακροάζομαι, = ἀκροάομαι, Menand. p. 56.

'Ακρόᾱμα, ατος, τό, (ἀκροάομαι) Lat. *acroama, any thing heard*, Xen. Symp. 2, 2, esp. *heard with pleasure, any thing read, recited, played* or *sung, a feast to the ear*, v. ἄκουσμα: *a play, musical piece*, etc., Xen. Hier. 1, 14, and freq. from Polyb. downwards.—II. in plur. for the concrete, *lecturers, singers* or *players*, esp. during meals, Polyb., etc. Hence

'Ακροᾱμᾰτῐκός, ή, όν, *to be heard, designed for hearing only*, ἀκρ. διδασκαλίαι, the esoteric doctrines of philosophers, which were not committed to writing, Plut. Alex. 7, opp. to ἐποπτικαί.

'Ακροάομαι, fut. -άσομαι [ᾱ]: pf. ἠκρόᾱμαι, dep. mid., *to hear, hearken* or *listen to*, usu. like ἀκούω, c. gen. pers. et acc. rei, Thuc., etc.: but sometimes also c. gen. rei, Plat. Hipp. Maj. 285 D: esp. *to hear* or *attend lectures*, hence ὁ ἀκροώμενος, *a hearer, pupil*, Plat., and Xen.—II. *to obey*, τινός, Thuc. 3, 27. (Prob. connected with ἀκούω, cf. Hesych.)

'Ακρόᾱσις, εως, ἡ, *a hearing, hearkening* or *listening to*, Thuc. 1, 21, etc., κλέπτειν τὴν ἀκρόασιν ὑμῶν, *to cheat you into hearing*, Aeschin. 58, 37.—2. *obedience, submission*, τινός, Thuc. 2, 37.—II. *the thing listened to, a discourse, lecture*, Hipp.—III. =ἀκροατήριον, Plut. 2, 58 C.

'Ακροᾱτέον, verb. adj. *one must listen to, obey*, τῶν κρειττόνων, Ar. Av. 1228.

'Ακροᾱτήριον, ου, τό, (ἀκροάομαι) *a place of audience*, Lat. *auditorium*, Plut.—II. *an audience*, Id. Cat. 22.

'Ακροᾱτής, οῦ, ὁ, (ἀκροάομαι) *a hearer, listener*, ἔργων, Thuc. 3, 38: *a pupil*, Plat.—II. *a reader*, Plut. Thes. 1.

'Ακροᾱτικός, ή, όν, (ἀκροάομαι) *belonging to, proper to hearing*, μισθός, *a lecturer's salary*, Lat. *honorarium*, Luc. Enc. Dem. 25. Adv. -κῶς, ἀκρ. ἔχειν, *to be fond of hearing*, Philo.

'Ακροβαμονέω, =ἀκροβατέω, Hipp.: from

'Ακροβάμων, ον, (ἄκρος, βαίνω) *walking on tiptoe* or *erect*. (βᾰ)

'Ακροβᾰτέω, ῶ, (ἄκρος, βαίνω) *to walk* or *run on tiptoe* or *erect*, Anth. v. Lob. Aj. 1217.—II. *to climb aloft*, Polyaen. 4, 3, 23.

'Ακροβᾰτικός, ή, όν, *fit for mounting*, Lat. *scansorius*, Vitruv.

'Ακρόβᾰτος, ον, = ἀκροβάμων, Nonn. Dion. 47, 235.

'Ακροβᾰφής, ές, (ἄκρος, βάπτω) *with the extremities immersed*, Nonn.—II. *tinged at the point*, or *slightly*, Anth.

'Ακροβελής, ές, (ἄκρος, βέλος) *with a point at the end*, Anth.

'Ακροβελίς, ίδος, ἡ, *the point of an arrow, spit*, etc., Archipp. ap. A. B. 371.

'Ακρόβλαστος, ον, (ἄκρος, βλαστάνω) *budding* or *sprouting at the end*, Theophr.

'Ακροβολέω, ῶ, *to be an* ἀκροβόλος, *throw from afar, to sling, skirmish*, Anth. Hence

'Ακροβολία, ας, ἡ, *a throwing from afar, slinging, skirmishing*, App.

'Ακροβολίζομαι, f. -ίσομαι, dep. mid., *to throw* or *strike from afar: to provoke the enemy to attack, skirmish*, πρός τινα, Thuc. 4, 34: ἔπεσι, Hdt. 8, 64. Act. only in Anth. Ep. Ad. 667. Hence

'Ακροβόλισις, εως, ἡ, *a throwing from afar, skirmishing*, Xen. An. 3, 4, 18.

'Ακροβόλισμα, ατος, τό, App., and

'Ακροβολισμός, οῦ, ὁ, Thuc. 7, 25, =ἀκροβόλισις.

'Ακροβολιστής, οῦ, ὁ, =sq. Xen. Cyr. 6, 1, 28.

'Ακροβόλος, ου, ὁ, (ἄκρος, βάλλω) *one that throws from afar, a skirmisher*: but—II. proparox. ἀκρόβολος, ον, *struck from afar*, or acc. to Schütz, *struck upon the summit*, Aesch. Theb. 158.

'Ακροβυστέω, *to be uncircumcised*, LXX., and

'Ακροβυστία, ας, ἡ, *the prepuce* or *foreskin*, LXX. Gen. 17, 11.—II. *uncircumcision, the state* or *class of the uncircumcised*, N. T. Rom. 4, 10; Id. 2, 26. From

'Ακρόβυστος, ον, (ἄκρος, βύω) *uncircumcised*, LXX.

'Ακρογένειος, ον, (ἄκρος, γένειον) *with prominent chin*, Arist. Physiogn.

'Ακρογωνιαῖος, αία, αῖον, (ἄκρος, γωνία) *at the extreme angle*, ἀκρ. λίθος, *the corner foundation stone*, N. T. 1 Pet. 2, 6.

'Ακροδακτύλιον, ου, τό, (ἄκρος, δάκτυλος) *the finger-tip.*

'Ακρόδετος, ον, (ἄκρος, δέω) *bound at the end, at the top*, Anth.

†'Ακροδίκαιος, ον, (ἄκρος, δίκαιος) *strictly just*, Stob. Ecl. 2, 320.

'Ακρόδρυα, ων, τά, (ἄκρος, δρῦς) *fruit-trees*, strictly, bearing fruit at the extremities of the branches, Xen. Oec. 19, 12, Plat. Crit. 115 B.—II. *fruits that grow at the end of the branches*: usu. of hard-shelled fruits, as nuts, chestnuts, etc., Arist. H. A.: in gen. *fruit*, Theophr. The sing. ἀκρόδρυον seldom used.

'Ακροέλικτος, ον, (ἄκρος, ἑλίσσω) *twisted at the end*, Anth.

'Ακρόζεστος, ον, (ἄκρος, ζέω) *boiled*, or *heated slightly*, Diosc.

'Ακρόζῡμος, ον, (ἄκρος, ζύμη) *slightly leavened*, Galen.

Ἄκροθεν, adv. from ἄκρος, *from the end* or *top*, Arist. Physiogn. 6, 20.

'Ακρόθερμος, ον, (ἄκρος, θερμός) *very hot*, late.

Ἄκροθι, adv. from ἄκρος, *at the beginning*, c. gen., νυκτός, Arat.

'Ακροθῐγής, ές, (ἄκρος, θιγεῖν) *touching on the surface* or *lightly*: φίλημα, Mel. 14. Adv. -γῶς, ἀκρ. ἐμβάπτειν, just to dip in, so that it is hardly wetted, Diosc.

'Ακρόθῑνα, ων, τά, Pind. v. ἀκροθίνιον.

'Ακροθῑνιάζω, (ἄκρος, θίς) *to take an offering* for the gods *from the top of a heap* of booty, etc., usu. in mid. *to take of the best, pick out for one's self*, Eur. H. F. 476.

'Ακροθίνιον, ου, τό, (ἄκρος, θίς) usu. in plur., but in sing. also Eur. Phoen. 282, Thuc. 1, 132, in Pind. also ἀκρόθινα:—strictly *the top of the heap*, i. e. *the best* or *choice parts*: hence usu. *the first-fruits of the field, of booty*, etc., esp. to be offered to the gods, like ἀπαρχαί, oft. in Hdt., Pind., and Att.: ἀκρόθινα πολέμου, in Pind. O. 2, 7, *the Olympic games*, as being founded from *spoils taken in war*:—strictly a neut. adj., and so in Aesch. Eum. 834, θύη ἀκροθίνια, *offerings of first-fruits*. [θῑ]

†'Ακρόθωον, ου, τό, *Acrothoum*, and

†'Ακρόθωοι, ων, οἱ, *Acrothoï*, a city on Mt. Athos, Hdt. 7, 22, Thuc. 4, 109.

'Ακροθώραξ, ᾱκος, ὁ, ἡ, (ἄκρος θωρήσσω) *superficially*, i. e. *slightly drunk, tipsy*, Arist. Probl.

'Ακοόκαρπος, ον, (ἄκρος, καρπός) *bearing fruit at the top*, e. g. φοίνιξ Theophr.

'Ακροκελαινιάω, (ἄκρος, κελαινός) only used in part. ἀκροκελαινιόων, *growing black, darkening on the surface*, of a swollen stream, Il. 21, 249.

'Ακροκέραια, τά, (ἄκρος, κέρας) *the ends of sail-yards*, like Lat. *cornua*.

†'Ακροκεραύνια, ων, τά, (ἄκρος, κεραυνός) *Acroceraunia*, a chain of mountains in Epirus, forming a bold promontory near Oricum.

'Ακροκιόνιον, ου, τό, (ἄκρος, κίων) *the capital of a pillar*, Philo.

'Ακροκνέφαιος, ον, (ἄκρος, κνέφας) *at the beginning* or *end of night, in twilight*, Hes. Op. 565.

'Ακροκνεφής, ές, =foreg. Luc. Lexiph. 11.

'Ακροκόμης, ου, ὁ, =sq.

'Ακρόκομος, ον, (ἄκρος, κόμη) *with hair on the crown*, epith. of the Thracians, who either tied up their hair in a top-knot, or shaved all their head except the crown, Il. 4, 533: *with hair at the end*, Strab.—II. *with leaves at the top*, Eur. Phoen. 1516, esp. of the palm; κυπάρισσοι, Theocr. 22, 41.

†Ἀκροκόρινθος, ου, ὁ also ἡ, Xen Hell. 4, 4, 4, (ἄκρος, Κόρινθος) *the Acrocorinthus*, the citadel of Corinth.

'Ακροκῡματόω, (ἄκρος, κῦμα) *to float on the topmost waves*, a bombastic word ridiculed by Luc. Lexiph. 15

'Ακροκωλία, ας, ἡ, (ἄκρος, κωλία) *the shoulder-blade.*

'Ακροκώλιον, ου, τό, (ἄκρος, κῶλον) usu. in plur., but sing. also Antiph. Corinth. 1, Eubul. Amal. 1, *the extremities of the body*, esp. of animals, *the snout, ears, trotters, pettitoes*, Lat *trunculi*, Hipp., etc.

'Ακρόλειον, ου, τό, (ἄκρος, λεία)= ἀκροθίνιον, *the first fruits of the spoil.*

'Ακρόλῐθος, ον, (ἄκρος, λίθος) *with the ends made of stone*: ξόανον, a statue with the head, arms, and legs marble, the rest wood, Anth. cf. Müller Archäol. d. Kunst, § 84, 1.

'Ακρολίνιον, ου, τό, *the edge of a net*, Xen. Cyn. 2, 6. [ῐ] from

'Ακρόλῐνος, ον, (ἄκρος, λίνον) *at the edge of the net*, Opp.

'Ακρολίπᾰρος, ον, (ἄκρος, λίπος) *fat on the surface*, Alex. Pon. 7. [ῐ]

†'Ακρόλισσος, ου, ὁ, (ἄκρος, Λισσός) *the Acrolissus*, the citadel of Lissus. Strab.

'Ακρολογέω, ῶ, *to gather at top, pick ears of corn*, Anth.: from

'Ακρολόγος, ον, (ἄκρος, λέγω) *gathering from the top*, Lat. *decerpens*, μέλισσα, Epinic. in Ath. 10, 432 C.

'Ακρολοφία, ας, η, (ἄκρος, λόφος) *a mountain crest, hilly country*, Polyb 2, 27, 5.

'Ακρολοφίτης, ου, ὁ, *a mountaineer*, Anth. [ῑ]

'Ακρόλοφος, ον, (ἄκρος, λόφος) *high crested, peaked*, πρῶνες, πέτραι, Opp.—II. ὁ ἀκρ.,=ἀκρολοφία, *a mountain crest*, Plut. Popl. 22.

'Ακρολῠτέω, (ἄκρος, λύω) *to untie only at the end, not entirely*, Anth.

'Ακρόμαλλος, ον, (ἄκρος, μαλλός) Strab. The meaning can only be *having long wool*, and Coray therefore reads μακρόμαλλος.

'Ακρομανής, ές, (ἄκρος, μαίνομαι) *at the point of madness*, or *at the height of madness, raving mad*, Hdt. 5, 42.

'Ακρομέθῠσος, ον, (ἄκρος, μεθύω) =ἀκροθώραξ.

Ἀκοομόλιβδος, ον, (ἄκρος, μόλιβδος) *leaded at the edge*, λίνόν, Anth.

Ἀκρομφάλιον, ου, τό, (ἄκρος, ὀμφαλός) *the middle of the navel.*

Ἀκρόμφαλον, ου, τό,=foreg.

Ἄκρον, ου, τό, neut. from ἄκρος, *the highest, topmost, last*, hence as Subst.—I. *a point, top, height, peak*, ἄκρον Ἀθηνῶν, Ἴδης, Hom.: τὰ ἄκρα, Hdt. 6, 100. 2. *the highest pitch, the height*, πα[illegible]ξίας ἄκρον, Pind. N. 1, 14: *εἰς ἄκρον, ἐπ' ἄκρον, to the highest pitch*, Simon, 15, Plat. Tim. 20 A: *ἄκρα φέρεσθαι, to win the prize*, Theocr.—II. *the end, edge, border*, Polyb.

†Ἀκρόνεως, ω, ὁ, (ἄκρος, ναῦς) *Acroneus*, a Phaeacian, Od. 8, 111.

Ἀκρονῠγῶς, (ἄκρος, νύσσω) adv., *touching at the edge*, Galen.

Ἀκρονύκτιος, ον, (ἄκρος, νύξ) *at the beginning of night, at even.*

Ἀκρόνυκτος, ον,=foreg.

Ἀκρόνυξ, gen. -νυκτος, ἡ, also *ἀκρονυχία, ας, night-fall*, Schäf. Schol. Ap. Rh. p. 233.

Ἀκρονῠχί, adv., (ἄκρος, ὄνυξ) *with the tip of the nail*, for ἀκρωνυχί, Jac. A. P. p. 760. [ῑ]

Ἀκρονῠχία, ας, ἡ, v. ἀκρόνυξ.

Ἀκρόνῠχος, ον, (ἄκρος, νύξ) *at nightfall, at even.* Arist., Theocr.

Ἀκρόνῠχος, ον, (ἄκρος, ὄνυξ)=ἀκρώνυχος, Q. Sm. 8, 157.

Ἀκροπᾰγής, ές, (ἄκρος, πήγνυμι) *fastened* or *nailed at the end* or *on high*, Nonn.

Ἀκρόπαθος, ον, *affected on the surface*, Hipp.: but the word is contrary to analogy.

Ἀκρόπαστος, ον, (ἄκρος, πάσσω) *sprinkled on the surface*, e. g. with salt, hence *slightly salted*, Sopat. ap. Ath. 119 A.

Ἀκοοπενθής, ές, (ἄκρος, πένθος) *exceeding sad*, Aesch. Pers. 135.

Ἀκρόπηλος, ον, (ἄκρος, πηλός) *muddy on the surface*, Polyb.

Ἄκροπις, *maimed*, γλῶσσα, Hipp.: also as subst., *a maimed tongue*, Id.: —but the readings vary.

Ἀκρόπλοος, ον, contr. ἀκρόπλους, ουν, (ἄκρος, πλέω) *swimming at the top, skimming the surface*, Plut.: metaph. *superficial*, Hipp.

Ἀκροποδητί, or ἀκροποδιτί, adv., (ἄκρος, πούς) *on tiptoe, stealthily*, Luc. Dial. Mort. 27, 5, etc.

†Ἀκροπολεύω, f. -εύσω, (ἀκροπόλος) *to move on high.*

Ἀκρόπολις, εως, ἡ, *the upper* or *higher city*, hence *the citadel, castle*, Od., and Hdt.: in Att. esp. *the Acropolis* of Athens, which served as the treasury, hence *γεγράφθαι ἐν τῇ ἀκροπόλει, ἀνενεχθῆναι εἰς ἀκρόπολιν, to be entered as a debtor to the state*, Dem. 1337, 24; 1327, 25 (in this signf. the art. is oft. omitted).—II. metaph., *a tower of defence*, Theogn. 233.—2. *the highest point*, Plat. Tim. 70 A.

Ἀκροπόλος, ον, (ἄκρος, πολέω) *high-ranging*, in gen. *high*, ὄρη, Il. 5, 523.

Ἀκροπόρος, ον, (ἄκρος, πείρω) *boring through, piercing with the point*, ὀβελοί, Od. 3, 463.—II. proparox., *ἀκρόπορος, ον, pierced at the end, with an opening at the end*, Nonn. Dion. 2. 2.—III. (ἄκρος, πορεύομαι) *high-stepping*, Nonn.

Ἀκροπόοφῠρος, ον, (ἄκρος, πορφύρα) *purple-edged.*

Ἀροποσθία, ας, ἡ, (ἄκρος, πόσθη) *the foreskin*, Lat. *praeputium*, Hipp.

Ἀκροπόσθιον, ου, τό,=foreg.

Ἀκροπότης, ου, ὁ, (ἄκρος, πίνω) *a hard drinker*, Nonn.

Ἀκρόπους, -ποδος, ὁ, (ἄκρος, πούς) *the point of the foot.*

Ἀκρόπρωρον, ου, τό, (ἄκρος, πρῶρα) *the end of a ship's prow*, Strab.

Ἀκρόπτερον, ου, τό, (ἄκρος, πτερόν) *the tip of the wing*, Anth.: ἀκρόπτερα φωτῶν, in an army, *the men at the end of the wings*, Opp.

Ἀκρόπτολις, ἡ, poet. for ἀκρόπολις, Aesch. Theb. 240.

Ἀκρόρριζος, ον, (ἄκρος, ῥίζα) *having the root high up*, i. e. *not striking deep root.*

Ἀκρορρίνιον, ου, τό, (ἄκρος, ῥίς) *the tip of the nose.* [ρῑ]

Ἀκρορρύμιον, τό, (ἄκρος, ῥυμός) *the fore-end of the pole.* [ῡ]

Ἄκρος, α, ον, (ἀκή) *outermost, at the end* or *edge*, Lat. *extremus*, esp. *at the top*, Lat. *summus*, and so *pointed, sharp, high:* Hom. has it only in this signf., ἄκρα χείρ, ἄκροι πόδες, ἄκρος ὦμος, the *end* of the hand or feet, the *top* of the shoulder, etc., so too πόλις ἄκρη=ἀκρόπολις, Il. 6, 257: ὕδωρ ἄκρον, the *surface* of the water, Il. 16, 162, etc.: hence *οὐκ ἀπ' ἄκρας φρενός, not from the surface of the heart*, i. e. from the inmost heart, Aesch. Ag. 805, cf. Eur. Hec. 242: but also ἄκρος μυελός, the *inmost marrow*, Eur. Hipp. 255.—II. of time. *ἄκρα ἑσπέρα, the end of the evening, nightfall*, Pind. P. 11, 18; *νύξ, the beginning of night*, Schäf. Soph. Aj. 285.—III. of degree, *the highest* in its kind, *first, exceeding good, excellent*, Hdt. 5, 112; 6, 122, Aesch. Ag. 628, and freq. in Att., esp. Plat.: *ἄκροι Δαναῶν, ποιητῶν, the first among the Greeks, the poets*, Valck. Ad. p. 414: *Ἄργεος ἄκρα Πελασγοί, the oldest rulers of Argos*, Theocr. 15, 142: *ψυχὴν οὐκ ἄκρος, not strong of mind*, Hdt. 5, 124: ἄκροι τὰ πολέμια, Hdt. 7, 111; *ἄκρος ὀργήν, quick to anger, very passionate*, Hdt. 1, 73; also ἄκρος εἰς or περί τι, Plat.—IV. as subst., v. sub ἄκρα and ἄκρον.—V. as adv., ἄκρος and ἄκρον, *very, exceedingly, highly*, so ἄκρα, also εἰς and ἐπ' ἄκρον, Schäf. Dion. Comp. 873: superlative, ἀκροτάτως, Ael.

Ἀκροσᾰπής, ές, (ἄκρος, σήπομαι) *rotten at the end*, Hipp.

Ἀκροσίδηρος, ον, (ἄκρος, σίδηρος) *pointed* or *shod with iron*, Anth.

Ἀκρόσοφος, ον, (ἄκρος, σοφός) *high* in wisdom, Pind. O. 11, 19.

Ἄκροσσος, ον, (α priv., κροσσός) *without tassels, fringeless.*

Ἀκροστήθιον, ου, τό, (ἄκρος, στῆθος) *the upper part of the breast; the chest*, Arist. Physiogn.

Ἀκροστῐχίς, ίδος, ἡ,=sq., Cic. Divin. 2, 54.

Ἀκρόστῐχον, ου, τό, (ἄκρος, στίχος) *the beginning of a verse.*—II. *an acrostic poem*, late word, also παραστιχίς: Epicharmus is said to have invented them.

Ἀκροστόλιον, ου, τό, (ἄκρος, στόλος) *the uppermost part of a ship*, hence—1. *the gunwale*, Plut. Demetr. 43.—2. *the projecting prow* and *its ornaments*,=ἄφλαστον, Diod.

Ἀκροστόμιον, τό, (ἄκρος, στόμα) *the edge of the lips*, Dion. H.—II.=ἀκροφύσιον.

Ἀκροσφᾰλής, ές, (ἄκρος, σφάλλω) *easily falling, apt to trip, unsteady*, Plut.: ἀκρ. πρὸς ὑγίειαν, of precarious health, Plat. Rep. 404 B: *ἀκ. πρὸς ὀργήν, inclined to anger*, Plut., so, too, πρὸς πάθος, Id. Symp. 1, 4. —II. act., *apt to throw down, slippery, dangerous*, Polyb. Adv., -λῶς, ἀκρ. ἔχειν or διακεῖσθαι, Plut

Ἀκροσχῐδής, ές, (ἄκρος, σχίζω) *cloven at the end*, Theophr.

†Ἀκρότᾰτος, ου, ὁ, *Acrotatus*, son of Cleomenes king of Sparta, Diod. S., Paus.—2. grandson of the preceding and king of Sparta, Plut. Pyrrh. 26, etc.

Ἀκροτελεύτιον, ου, τό, (ἄκρος, τελευτή) *the end* of anything, esp. *the fag-end*, of a verse, Thuc. 2, 17: hence *the burden, chorus*, Dio C.

Ἀκροτενής, ές, (ἄκρος, τείνω) *stretching high*, Nonn. Dion. 7, 309.

Ἀκρότης, ητος, ἡ, (ἄκρος) *an end, height, highest point*, Hipp., and Arist. Eth. N.: *excellence*, Dion. H.

Ἀκρότητος, ον, (α priv., κροτέω) *not struck, not beaten together: κύμβαλα, cymbals that are not in unison*, Ath.

Ἀκροτομέω, ῶ, -ήσω, *to lop off, shave the surface*, Xen. Oec. 18, 2: from

Ἀκρότομος, ον, (ἄκρος, τέμνω) *cut off sharp*, of a stone, *squared*, Joseph.; of a precipice, *abrupt*, Polyb. 9, 27, 4.

Ἀκροτόνος, ον, (ἄκρος, τείνω) *straining the extremities, muscular* in the arms and legs, Ath.

Ἄκροτος, ον, (α priv., κρότος) *unapplauded.*

Ἄκρουλος, ον, (ἄκρος, οὖλος) *curled at the end*, Arist. Physiogn.

†Ἀκρουρανία, ας, ἡ, (ἄκρος, οὐρανός) *the summit* or *pinnacle of heaven*, Luc. Lexiph. 15.

Ἀκρουχέω, (ἄκρον, ἔχω) *to possess* or *inhabit the heights*, Anth.

Ἀκροφᾰής, ές, (ἄκρον, φάος)=ἀκροφανής, Nonn.

Ἀκροφαληριάω, *to shine at top, to be white above*, Nonn.

Ἀκροφᾰνής, ές, (ἄκρον, φαίνομαι) *appearing over the hills*, or *just dawning*, ἠώς, Nonn.: *bright-shining*, Id.

Ἀκροφῠής, ές, (ἄκρος, φυή) *of high birth, high-minded*, Synes.

Ἀκροφύλαξ, ᾰκος, ὁ, (ἄκρα, φύλαξ) *the governor of a citadel*, Polyb. 5, 50, 10.

Ἀκρόφυλλος, ον, (ἄκρος, φύλλον) *with leaves at top*, Theophr.

Ἀκροφύσιον, ου, τό, (ἄκρος, φῦσα) *the snout* or *pipe of a pair of bellows*, Soph. Fr. 824, Thuc. 4, 100: *ἀπ' ἀκροφυσίων, fresh from the bellows*, or (as we say) *from the anvil*, Ar. Fr. 561.—II. *a comet's tail*, Dio C.

Ἀκρόχαλις or ἀκροχάλιξ, ὁ, ἡ,=ἀκροθώραξ, *drunken*, Ap. Rh.

Ἀκροχᾰνής, ές, (ἄκρος, χαίνω) *wide-yawning*, Anth.

Ἀκρόχειρ, ειρος, ἡ, (ἄκρος, χείρ) *the lower part of the arm*, Lat. *ulna*, Hipp.

Ἀκροχειρία, ας, ἡ,=ἀκροχειρισμός, Hipp.

Ἀκροχειριασμός, οῦ, ὁ, v. l. for ἀκροχειρισμός, Luc.

Ἀκροχειρίζω, f. -ίσω, *to seize with the tips of the fingers*, Aristaen.—II. more freq. in mid. *to struggle at arm's length*; esp. of a kind of wrestling, in which they *grasped one another's hands*, without clasping the body (the latter being called συμπλοκή), absol. Arist. Eth. N., but also ἀκρ. τινί or πρός τινα, Plat. Alc. 1, 107 E, Posidon. ap. Ath. 154 B.: cf. Ruhnk. Tim. Hence

Ἀκροχείρισις, εως, ἡ,=sq. Hipp.; and

Ἀκροχειρισμός, οῦ, ὁ, *wrestling with the hands*, Hipp.

Ἀκροχειριστής, οῦ, ὁ, *a hand-wrestler* (cf. ἀκροχειρίζω), Paus.

Ἀκροχεριστής, οῦ, ὁ,=foreg.

Ἀκροχλίαρος, ον, Ion. ἀκροχλίερος

ον, (ἄκρος, χλιαρός) *warm at the surface, lukewarm*, Hipp. [ῑ]

Ἀκροχολέω, ἀκροχολία, ἡ, (Plut.), and ἀκρόχολος, ον, (Arist. Eth. N.), later forms for ἀκραχολέω, etc., q. v.

Ἀκροχορδονώδης, ες, (ἀκροχορδών, εἶδος) *like* or *full of* ἀκροχορδόνες, Dio C.

Ἀκροχορδών, όνος, ἡ, (ἄκρος, χορδή) *a wart with a thin neck*, Hipp.

Ἀκρόψῑλος, ον, (ἄκρος, ψιλός) *bare* or *bald at top*, Gal.

Ἀκρόψωλος, ον, ψωλός *at the end.*

Ἄκρυπτος, ον, (α priv., κρύπτω) *unhidden*, Eur. Andr. 836.

Ἀκρύσταλλος, ον, (α priv., κρύσταλλος) *without ice, unfrozen*, Hdt. 2, 22.

Ἀκρωλένιον, ου, τό, (ἄκρος, ὠλένη) *the point of the elbow*: in Xen. Cyn. 2, 6, leg. ἀκρολίνιον.

Ἀκρωμία, ας, ἡ, (ἄκρος, ὦμος) *the upper arm, shoulder, acromion process*, Hipp : in a horse, *the withers*, Xen. Eq. 1, 11 ; etc.

Ἀκρώμιον, τό,=foreg.

Ἀκρωμίς. ίδος, ἡ,=ἀκρωμία, Alciphr.

Ἄκρων, ωνος, ὁ,=ἀκροκώλιον.

†**Ἄκρων**, ωνος, ὁ, *Acron*, father of Psaumis, Pind. O. 5, 18.—2. a celebrated physician of Agrigentum, Diog. L., etc.

Ἀκρωνία, ας, ἡ, in Aesch. Eum. 188 usu. taken as =ἀκροτηριασμός, *a cutting off the extremities, mutilation*, which Herm., Opusc. 6, 2, p. 41, denies to be possible: the Schol. interprets κακοῦ ἀκρ. by κακῶν ἄθροισις, *the height* of woe : but the passage is prob. corrupt, cf. χλοῦνις.

Ἀκρῶνυξ, ῠχος, ὁ, (ἄκρος, ὄνυξ)= ἀκρώνυχος.

Ἀκρωνῠχία, ἡ, (ἄκρος, ὄνυξ) *the tip of the nail*: hence *any extremity, the top of a mountain*,=ἀκρώρεια, Xen. An. 3, 4, 37.

Ἀκρώνῠχος, ον, (ἄκρος, ὄνυξ) *with* or *having nails, claws, hoofs*, etc. ; χερὸς ἀκρώνυχα, *the tips of the fingers*, Mel. 79 ; ἴχνη ἀκρ., *the traces of one walking on his toes*, Plut.

Ἀκρώρεια, ας, ἡ, (ἄκρος, ὄρος) *a mountain ridge*, Xen. Hell. 7, 2, 10, and Polyb.—II. as pr. n. *Acrorēa*, the territory of the city *Acrorēi*, on the Alpheus, Xen. Hell. 3, 2, 30 ; hence Ἀκρώρειοι, οἱ, *the inhabitants of Acrorēi*, Id. 7, 4, 14.

Ἀκρωρία, ας, ἡ, (ἄκρος, ὥρα) *daybreak*, Theophr.

Ἀκρωτηριάζω, f. -άσω. *to cut off the* ἀκρωτήρια or *extremities*, esp. *the hands and feet, to mutilate*, like μασχαλίζειν : in the strict signf. first in Polyb. : but of ships, ἀκρ. τὰς πρώρας, Hdt. 3, 59, so too in mid., Xen. Hell. 6, 2, 36 : and Dem. 324, 22, has pf. pass. in mid. signf. ἠκρωτηριασμένοι τὰς πατρίδας, *having ruined their countries*.—II. intr. *to form a promontory, to jut out like one*, Polyb. 4, 43, 2, and Strab. Hence

Ἀκρωτηριασμός, οῦ, ὁ, *a cutting off the extremities, mutilation*, Diosc.

Ἀκρωτήριον, ου, τό, (ἄκρος) *any topmost* or *prominent part*, e. g. οὔρεος, *a mountain-peak*, Hdt. 7, 217 : νηός, *a ship's beak*, Lat. *rostrum*, Hdt. 8, 121 : also ἀκρωτήρια πρύμνης, H. Hom. 33, 10 : absol.—1. in plur. *the extremities of the body, hands and feet, fingers and toes* : Thuc. 2, 49, etc.—2. in sing. *a promontory*, Pind. Ol. 9, 12.—3. *the end of a gable* or *pediment*, i. e. the top, and ends of the base, on which stood statues, Plat. Crit. 116 D. Hence

Ἀκρωτηριώδης, ες, (ἀκρωτήριον, εἶδος) like an ἀκρωτήριον.

Ἀκτάζω, f. -άσω, (ἀκτή) *to banquet on the cool shore, to enjoy one's self*, Lat. *in actis esse, convivari*, Plut. 2, 668 B. —II. =ἀκταίνω.

Ἀκταία, ας, ἡ, *a fine Persian state robe*, Democr. ap. Ath. 525 D, cf. Lob. Aglaoph. 1022, n.—II. *a marble ball*, Clearch. ap. Ath. 648 F.—III.=ἀκτέα. —IV. as pr. n. *Actaea*, name of a Nereid, Il. 18, 41.—2. daughter of Danaus, Apollod.—3. also=Ἀττική, v. sub Ἀκταῖος.

Ἀκταινόω,=sq., Plat. Legg. 672 C, v. Bergk Anacr. Fr. 110.

Ἀκταίνω, seems to be a strengthd. form from ἄγω, *to put in motion, raise*, =μετεωρίζω (acc. to Hesych), ἀκτ. στάσιν or βάσιν, Aesch. Eum. 36 : but acc. to Suid. the word is intr. *to move rapidly, be strong and active*, v. Ruhnk. Tim. ; and Passow derives it from ἀκτίς : cf. also ἀκταινόω, ἀκταΐζω, ὑπερικταίνομαι.

Ἀκταῖος, α, ον, (ἀκτή) *on the shore* or *coast*, as epith. of Ionian cities, Thuc. 4, 52 : *dwelling on the coast. belonging thereto*, θεοί, Orph.—II. Ἀκταία, ἡ, sc. γῆ, *Actaea*, i. e. *Coast-land*, an old name of Attica, also Ἀκτή, Callim. Fr. 348.—III. Ἀκταῖον ὄρος, *Mount Actaeum*, in Scythia, Lyc.—IV. Ἀκταῖος, ου, ὁ, *Actaeus*, masc. pr. n. Paus., Apollod.

†**Ἀκταίων**, ονος and ωνος, ὁ, *Actaeon*, son of Aristaeus and Autonoe, grandson of Cadmus, Eur. Bacch. 230.

Ἀκτέα, ας, ἡ, contr. ἀκτῆ, *the elder-tree, sambucus nigra*, Hipp.

Ἀκτέᾰνος, ον, (α priv., κτέανον) *without property, poor*, Anth.

Ἀκτένιστος, ον, (α priv., κτενίζω) *uncombed, unkempt*, Soph. O. C. 1261.

Ἀκτέον, verb. adj. from ἄγω, *one must lead*, Plat., Xen : εἰρήνην ἀκτέον, *one must keep peace*, Dem.—II. *one must go* or *march*, Xen.

Ἀκτερέϊστος, ον, (α priv., κτερεΐζω) *without funeral rites*, Anth.

Ἀκτερής, ές,=foreg., Or. Sib.

Ἀκτέριστος, (α priv., κτερίζω)= ἀκτερέϊστος, Soph. Ant. 1071.

Ἀκτή, ῆς, ἡ, (ἄγνυμι) *the sea-beach, strand*, Hom. : strictly *the place where the waves break*, opp. to λιμήν, like ῥηγμίν from ῥήγνυμι, hence, usu. with epithets denoting a high rugged coast, τρηχεῖα, ὑψηλή, Hom. : and in plur. ἀκταὶ προβλῆτες, Od. 5, 405 ; 10, 89 : also *a tract by the sea*, Hdt. 4, 38 : even of rivers, Νείλου, Pind. I. 2, 62, Σιμόεντος, Aesch. Ag. 697, Ἀχέροντος, Soph. Ant. 813.—The word seldom occurs in Att. prose, but v. Xen. An. 6, 2, 1, Lycurg. 149, sq.—II. in gen. *any raised place, edge*, like the sea-coast, Lat. *ora*, χώματος, *of a sepulchral mound*, Aesch. Cho. 722, βώμιος, *of an altar*, Soph. O. T. 183, cf. Aesch. Ag. 493.—III. as pr. n. *Acte*, old name of Attica, *Coast-land*, like Ἀκταία, Soph. Fr. 19.—2. the east coast of the Peloponnesus, between Troezene and Epidaurus, Diod. S.—3. the peninsula on which Mount Athos rises, Thuc. 4, 109.—4. καλή, a region in Sicily, Hdt. 6, 22.—5. λευκή, an island in the Euxine, Eur. And. 1262.

Ἀκτή, ῆς, ἡ, (ἄγνυμι) strictly fem. from ἀκτός, *broken, bruised*, and so as subst. *ground, bruised corn*, Lat. *mola, groats, meal, bread made thereof*. ἀλφίτου ἱεροῦ ἀκτή, μυληφάτου ἀλφίτου ἀκτή, Δημήτερος ἀκτή, Il. 11, 630 ; 13, 322, Od. 2, 355 : some supply δωρεά : in Hes. Op. 464, and later, Δημήτερος ἀκτή, occurs for *seed-corn*.

Ἀκτῆ, ῆς, ἡ, contr. for ἀκτέα, q. v.

Ἀκτημοσύνη, ης, ἡ, *poverty*, Eccl. . from

Ἀκτήμων, ον, gen. ονος, (α priv., κτῆμα) *without property, needy, poor*, c. gen. χρυσοῖο, *poor in gold*, Il. 9, 126.

Ἀκτήρ, ῆρος,=ἀκτίν, dub. l. H. Hom. 32, 6.

Ἀκτησία, ας, ἡ,=ἀκτημοσύνη.

Ἄκτητος, ον, (α priv., κτάομαι) *not to be got, not worth getting*, Plat. 374 E.

†**Ἄκτια**, ων, τά, *Actian games*, celebrated at Actium, Strab., v. Dict. Antiqq. s. v.

†**Ἀκτιακός**, ή, όν, *of Actium, Actian*, πόλεμος, *the battle of Actium*, Strab.

†**Ἀκτιάς**, άδος, ἡ, peculiar fem. to foreg., Anth.

†**Ἀκτική**=Ἀττική, Strab.

*Ἀκτίν, ῖνος, assumed by Gramm. as the orig. form of ἀκτίς, but hardly to be found in use.

Ἀκτῑνηδόν, adv., *like a ray*, Luc. Salt. 18.

Ἀκτῑνοβολέω, ῶ, f. -ήσω, (ἀκτινοβόλος) *to send forth rays, radiate*, Philo. Pass. *to be irradiated*, Ath. : and hence

Ἀκτῑνοβολία, ας, ἡ, *the shooting of rays*, Plut.

Ἀκτῑνοβόλος, ον, (ἀκτίς, βάλλω) *radiating*.

Ἀκτῑνογρᾰφία, ας, ἡ, (ἀκτίς, γράφω) *a treatise on radiation*, by Democr. ap. Diog. L. 9, 48.

Ἀκτῑνοειδής, ές, (ἀκτίς, εἶδος) *like rays*, Philostr.

†**Ἀκτῑνόεις**, εσσα, εν, (ἀκτίς) *emitting rays*, Or. Sib. 8, 376, where the ι is incorrectly made short.

Ἄκτῐνος, η, ον, (ἀκτῆ) *of elder-wood*, Theophr.

Ἀκτῑνοφόρος, ον, (ἀκτίς, φέρω) *bearing rays*.—2. as subst. *a radiated shell-fish*, Lat. *pecten*, Xenocr.

Ἀκτῑνωτός, ή, όν, *furnished with rays*, Lat. *radiatus*, Philo.

Ἄκτιον, ου, τό,=ἀκτή, Ael.—II. as pr. n. *Actium*, a promontory of Acarnania, famed for the victory of Augustus over Antony ; also a town on the same ; Thuc. 1, 29 ; Strab. : strictly neut. from

Ἄκτῐος, ον, (ἀκτή) *of* or *on the sea-beach*, epith. of Pan as god of the coast, Theocr. 5, 14, cf. ἀλίπλαγκτος and λιμενίτης ; and of Apollo, Ap. Rh. 1, 402.

†**Ἀκτίς**, ῖνος, ὁ, *Actis*, founder of Heliopolis, Diod. S.

Ἀκτίς, ῖνος, ἡ, (cf. ἀκτίν) *a ray, beam*, esp. of the sun, freq. from Hom. downwards : hence μέσσα ἀκτίς, *midday*, Soph. O. C. 1247 : but also of fire and lightning, Pind. P. 4, 352, Soph. Tr. 1086 ; of the eyes, Pind. Fr. 88 : hence metaph. *brightness, splendour*, καλῶν ἐργμάτων, ὄλβου, Pind.—II. like Lat. *radius, the spoke* of a wheel, Anth. (usu. deriv. from ἄγνυμι : others refer it to the same root as ἀΐσσω.)

†**Ἀκτισάνης**, ὁ, *Actisanes*, a king of Aethiopia, Diod. S.

Ἄκτιστος, ον, (α priv., κτίζω) *unbuilt ; uncreate*, Eccl.

Ἀκτίτης, ου, ὁ, (ἀκτή) *a dweller on the coast* : ἀκτ. λίθος, *stone from* Ἀκτή, i. e. *Pentelic marble*, Soph. Fr. 72. [ῑ]

Ἄκτῐτος, ον, poet. for ἄκτιστος, *uncultivated*, H. Hom. Ven 123.

†**Ἀκτορίδης**, ου, ὁ, *son* or *descendant of Actor*, Il. 16, 189, and in later poets.

†**Ἀκτορίς**, ίδος, ἡ, *Actoris*, femal

slave of Penelope, prob. fem. patr. rom Ἄκτωρ.

†’Ακτορίων, ωνος, ὁ,=’Ακτορίδης, Il. 11, 750.

†’Ακτός, ή, όν, verb. from ἄγω, *brought, collected*, Plut. C. Gracc. 7.

Ἄκτωρ, ορος, ὁ, (ἄγω) *a leader, chief*, Aesch. Pers. 557.—II. *a leash*, =ἀγωγεύς.—III. as pr. n. *Actor*, son of Myrmidon, king of Phthia, Apollod. 1, 7, 3.—2. son of Dion in Phocis, Pind. O. 9, 104.—3. son of Phorbas, Paus., Apollod.—4. son of Azeus in Orchomenus, Il. 2, 513.—5. son of Hippasus, an Argonaut, Apollod.

’Ακτωρέω, ῶ, *to be an* ἀκτωρός.

’Ακτωρός, οῦ, ὁ, (ἀκτή, ὥρα) *a guard of the coast.*

’Ακῠβέρνητος, ον, (α priv., κυβερνάω) *without pilot, not steered*, Plut. Caes. 28, Luc.

’Ακύβευτος, ον, (α priv., κυβεύω) *risking nothing upon a die: venturing nothing, prudent*, M. Anton. [ῠ]

’Ακύθηρος, ον, (α priv., Κυθήρη) like ἀναφρόδιτος, Lat. *invenustus, without charms*, Cic. Fam. 7, 32, 2. [ῠ]

Ἄκῠθος, ον, (α priv., κύω) *unfruitful*, Call. H. Apoll. 52: also ἄκυτος.

’Ακύκλιος, ον, (α priv., κύκλος) *one who has not gone the round* of studies, opp. to ἐγκύκλιος, Plat. (Com.) Incert. 62.

†’Ακυληΐα, ας, ἡ, *Aquileia*, a city of Cisalpine Gaul, Strab.; hence *οἱ* ’Ακυλήϊοι, Hdn.

’Ακύλιστος, ον, (α priv., κυλίω) *not to be rolled about*, or *carried along, immoveable.*—II. also metaph. κραδίη, an *undaunted* heart, Timon ap. Ath. 162 F: but οὐκ ἀκύλιστος, *voluble* in speech, Id. ap. Sext. Emp. [ῠ]

†’Ακύλλιος, ου, ὁ, the Lat. *Aquillius*, Strab.

Ἄκῠλος, ἡ, *an esculent acorn*, fruit of the πρῖνος, Lat. *ilex*, or of the ἀρία, Od. 10, 242.—II. *the beech-mast*, Nic.

’Ακύμαντος, ον, (α priv., κυμαίνω) *not washed by the waves, waveless, calm*; ψάμαθοι, *above water-mark*, Eur. Hipp. 235; πέλαγος, Luc. Adv. -τως. [ῠ]

’Ακύματος, ον,=foreg., Eur. Incert. 146. [ῠ]

Ἄκῡμος, ον,=ἀκύμαντος, Eur. H. F. 698.

’Ακύμων, ον, gen. ονος, (α priv., κῦμα)=ἀκύμαντος, Pind. Fr. 259, Aesch. Ag. 566: metaph. freq. in later prose, Wyttenb. Plut. 8 B. [ῡ]

’Ακύμων, ον, gen. ονος, (α priv., κυέω) *without fruit* or *offspring, barren*, of women, Eur. Andr. 158; of the earth, Moschion ap. Stob. Ecl. 1, 242. [ᾰκῡ-]

’Ακῡρής, ές, Ion. and poet. for ἀτυχής.

’Ακῡρία, ας, ἡ, (ἄκυρος) *impropriety of language*, Gramm.

’Ακῡρίευτος, ον, (α priv., κυριεύω) *not ruled, suffering no master*, late.

Ακῡρολογέω, ῶ, -ήσω, *to speak incorrectly*, Philo; and

’Ακῡρολογία, ας, ἡ, *an improper phrase*, Dion. H.: from

’Ακυρολόγος, ον, (ἄκῡρος, λέγω) *speaking incorrectly.*

Ἄκῡρος, ον, (α priv., κῦρος) *without* κῦρος or *authority.*—I. of laws, sentences, etc., *no longer in force, cancelled, not enforced, set aside*, νόμος, Thuc., δίκη, Plat.: ἄκυρον ποιεῖν, *to set aside*, like ἀκυρόω, Xen., and Oratt.; ἄκυρος γίγνεσθαι, Plat., εἶναι, Dem., *to have no force, be set aside.*—II. of persons, *having no right* or *power*, τινός, *over* a thing, Plat. Theaet. 169 E, or c. inf., Id. Legg. 929 E.—2. so too of things, ἄκυρος ἀμφορεύς, the voting urn into which the neutral votes are said to have been thrown, Poll.: τὰ ἄκυρα, the unimportant parts of the body, Galen.—III. of words and phrases, *used in an improper sense*, Lat. *improprius*, Cic. Fam. 16, 17. 1. Adv. -ρως. Hence

’Ακῡρόω, ῶ, f. -ώσω, *to make of no effect, to cancel, set aside*, Dion. H.; N. T. Matt. 15, 6. Hence

’Ακύρωσις, εως, ἡ, *a cancelling*, Dion. H. [ῡ]

’Ακυρωτέον, verb. adj., *one must cancel*, Clem. Al.

’Ακύρωτος, ον, verb. adj., *unconfirmed*, Eur. Ion 800. [ῡ]

’Ακῠτήριον, ου, τό, sc. φάρμακον, *a drug to cause abortion*, dub. l. Hipp.

Ἄκῠτος, ον, (α priv., κύω)=ἄκυθος.

†’Ακύφας, αντος, ὁ, *Acyphas*, a town of Doris usu. called Pindus, Strab.

’Ακωδώνιστος, ον, (α priv., κωδωνίζω) *untried, unexamined*, Ar. Lys. 485.

’Ακωκή, ἡ, (ἀκή) *a point, edge*, Lat. *acies*, δουρός, Il. 10, 373, βέλεος, Id. 13, 251, etc., in prose in Arr. and Luc.

’Ακώλιστος, ον, (α priv., κωλίζω) *not divided into clauses* or *members*, Dion. H., like sq.

Ἄκωλος, ον, (α priv., κῶλον) *without limbs* or *members*, Paus.—2. περίοδος, *not divided into clauses.*

’Ακώλῡτος, ον, (α priv., κωλύω) *unhindered, free*, Luc. Tim. 18. Adv. -τως, Plat.

†’Ακώμαστος, ον, (α priv., κωμάζω) *not having feasted* or *eaten*, Liban.

’Ακωμῴδητος, ον, (α priv., κωμῳδέω) *not made the subject of comedy*: in gen. *not ridiculed*, only as adv. -τως, Luc. V. H. 1, 2.

Ἄκων, οντος, ὁ, (ἀκή) *a javelin, dart*, smaller and lighter than the ἔγχος, Hom.

Ἄκων, ἄκουσα, ἄκον, gen. ἄκοντος, etc., Att. contr. for ἀέκων, *against one's will, perforce*, even in Hom., v. ἀέκων.—II. =ἀκούσιος, Trag.: rarely of deeds, as Soph. O. T. 1230, O. C. 240, 987. [ᾱ]

’Ακώνιστος, ον, (α priv., κωνίζω) *unpitched*, dub. l. Diosc.

Ἄκωνος, ον, (α priv., κῶνος) *without a conical top*, πῖλος, Joseph.

’Ακώπητος, ον, (α priv., κωπέω) *not having oars*: in gen. *unequipped.*

Ἄκωπος, ον, (α priv., κώπη) *without oars*, Anth.

’Αλάβα, v. ἀλάβη, ἡ.

†’Αλάβανδα, ων, τά, a city of Caria, Hdt. 7, 195, but v. 8, 136, Strab.: hence ’Αλάβανδος, ὁ, Hdt. 7, 195.

’Αλαβαρχεία, ας, ἡ,=ἀλαβαρχία, Anth.

’Αλαβαρχέω, ῶ, f. -ήσω, *to be* ἀλαβάρχης, Joseph.

’Αλαβάρχης, ου, ὁ, a word of dub. origin, the title of the chief magistrate of the Jews at Alexandria, prob. *a chief tax-gatherer*, Joseph., cf. Sturz de Dial. Maced. p. 65 sq.: Cicero calls Pompey *Alabarches*, from his raising the taxes.

’Αλαβαρχία, ας, ἡ, *the office* or *residence* of the ἀλαβάρχης, Joseph.

’Αλάβαρχος, ὁ, less usu. form for ἀλαβάρχης.

’Αλάβαστος, ου, ὁ, ἀλαβαστίτης, ὁ, acc. to Gramm., Att. for ἀλάβαστρος, etc., cf. Br. Ar. Ach. 1053, Schweigh. Ath. T. 3, 151.

’Αλαβάστιον, ου, τό, dim. from ἀλάβαστρος, Att. for ἀλαβάστριον, Eubul. Steph. 7.

’Αλαβαστρίτης, ὁ, also fem. ἀλαβαστρῖτις, ιδος, ἡ, sub. λίθος, *a a baster*, Theophr.

’Αλαβαστροθήκη, ης, ἡ, (ἀλάβαστρος, θήκη) *a case for alabaster ornaments*: in gen. *a small box*, esp. for ointment, Ar. Fr. 463.

’Αλάβαστρον, ου, τό,=sq., only in N. T., for plur. ἀλάβαστρα, belongs to sq.

’Αλάβαστρος, ὁ, also ἡ, *alabaster*, ἀλαβαστρίτης λίθος, not however the same as ours, but a calcareous spar, Hdt. 3, 15.—II. *that which is wrought* or *made of it, a box, casket, case*, esp. for unguents, Ar. Ach. 1053 (ubi Dind. ἀλάβαστον): and because these were made pointed at top, Pliny gives this name to rosebuds: heterog. plur. ἀλάβαστρα, Theocr. 15, 114, Agath. Ep. 61.

’Αλαβαστροφόρος, ον, (ἀλάβαστρος, φέρω) *carrying alabaster vases*, Aesch. Fr. 358.

’Αλάβη, ης, ἡ, *coal-dust, soot, ink* made therefrom.—II. a kind of *fish.*

’Αλάβης, or ’Αλλάβης, ητος, ὁ, a fish of the Nile, Ath.: in Plin. also *alabetes.*

†’Αλαβών, ῶνος, ὁ, *Alabon*, a river and city of Sicily, Diod. S.

†’Αλαγονία, ας, ἡ, *Alagonia*, a city of Messenia, Paus.

Ἅλᾰδε, adv., (ἅλς) *towards, to, into the sea*: Hom. says εἰς ἅλαδε.—II. ἅλαδε μύσται, name of the second day of the Eleusinian mysteries, the 16th of Boedromion, Polyaen.

’Αλάδρομος, ον, dithyrambic word in Ar. Av. 1395, by some derived from ἅλλομαι, *the bounding race*, by others from ἅλς and δραμεῖν, *a race over the sea.*

†’Αλαζία, ας, ἡ, *Alazia*, a city of Pontus, Strab.

†’Αλαζίρ, ῖρος, ὁ, *Alazir*, a king of Libya, Hdt. 4, 164.

’Αλαζονεία, ας, ἡ, *the character of an* ἀλαζών, *vain-boasting*, Plat., etc.

’Αλαζόνευμα, ατος, τό, *an impudent lie*, Ar. Ach. 87: from

’Αλαζονεύομαι, f. -εύσομαι, dep. mid.: *to be* ἀλαζών, *to brag, swagger, lie*, Xen., etc.: c. acc. rei, *to pretend*, Arist. Oec.

’Αλαζονίας, ου, ὁ, *a boaster, braggart.*

’Αλαζονίη, ης, ἡ, poet. for ἀλαζονεία, Or. Sib.

’Αλαζονῐκός, ή, όν, *disposed to swagger, lie*, Hipp. Adv. -κῶς, Diod.

’Αλαζών, όνος, ὁ, ἡ, (ἄλη) orig. *a wanderer about the country, vagabond*, the Scottish *landlouper*, Alcae. ap. Suid.: hence like ἀγύρτης, *a quack, juggler, liar, impostor*, Ar. Ach., etc.; esp. of false prophets, and sophists, Hipp., Plat., etc., cf. Ruhnk. Tim., Theophr. Char. 23.—II. as adj. *swaggering, boastful, braggart*, Lat. *gloriosus*, Hdt. 6, 12: ἀλ. λόγοι, Plat. Rep. 560 C: superl. ἀλαζονέστατος or -ίστατος, Plat. Phil. 65 C.

†’Αλάζωνες, ων, οἱ, *the Alazōnes*, a people of Scythia, Hdt. 4, 17.

†’Αλαζώνιος, ου, ὁ, *Alazonius*, a river of Albania, Strab.

’Αλάθεια, ἀλαθής, Dor. for ἀλήθεια, ἀληθής.

’Αλᾱθείς, Dor. for ἀληθεὶς, part. aor. 1 pass. from ἀλάομαι.

’Αλάθητος, ον, (α priv., λαθεῖν)=ἄληστος: *not to be deceived*, Aesop. [λᾱ]

†’Αλᾱθινός Dor. for ἀληθινός.

†’Αλαί, ῶν, and Ἁλαι, αἱ, *Halae*, 2 Attic demi.—1. ’Αλαὶ ’Αραφηνίδες, *Halae Araphenides*, between Marathon and Brauron, Eur. I. T. 1452, Strab. Ἅλησι, *in Halae*, Plut. Ant.

70.—2. **Ἁλαὶ Αἰξωνίδες**, *Halae Aexonides*, belonging to the tribe Cecropis, Xen. Hell. 2, 2, 34; hence Ἁλαιεύς, έως, ὁ, in pl. οἱ Ἁλαιεῖς, Dem., Strab.—II. a city of Boeotia on the borders of Locris, Strab.

Ἀλαίνω,=ἀλάομαι, *to wander about*, Aesch. Ag. 82, and Eur.

Ἀλαιός, όν,=ἄφρων, Aesch. Fr. 399. (cf. ἀλαός.)

Ἀλάϊος, α, ον,=ἀλαός, Hipp.

†**Ἄλαισα**, ης, ἡ, *Alaesa*, a city of Sicily, Strab., Diod. S.

Ἀλακάτα, ἡ, Dor. for ἠλακάτη, Theocr. 28, 1.

Ἀλαλά, ᾶς, ἡ, *alala!* a war-cry, esp. at the beginning of the fight, Pind. Fr. 255: hence *the onset* or *fight* itself, Id. N. 3, 109: in gen. *a loud cry* or *shout*, Soph. Tr. 206.

Ἀλαλαγή, ἡ, (ἀλαλάζω) *a shouting*, v. l. for foreg., Soph. l. c.

Ἀλάλαγμα, ατος, τό,=sq., Call. Fr. 310.

Ἀλαλαγμός, οῦ, ὁ,=ἀλαλαγή, Hdt. 8, 37; τυμπάνων, αὐλοῦ, Eur. Cycl. 65, Hel. 1352.

Ἀλαλάζω, f. -άξω, also -άξομαι (Eur. Bacch. 593): *to raise the ἀλαλά* or *war-cry*, τῷ Ἐνυαλίῳ ἀλ., Xen. An. 5, 2, 14: in gen. *to cry* or *shout aloud*, Pind. O. 7, 68, etc., usu. in sign of joy, but also of pain, Eur. El. 843 (si vera lect.), Plut. Luc. 28, *to wail*, N. T. Marc. 5, 38; *to utter an inharmonious sound, to tinkle, to clank*, 1 Cor. 13, 1: c. acc. νίκην ἀλ., *to shout the shout* of victory, Soph. Ant. 133. Hence

Ἀλαλάξιος, ὁ, epith. of Mars, to whom the battle-cry is raised.

Ἀλαλᾱτός, ὁ, Dor. for ἀλαλητός, Pind.

Ἀλαλή, later form for ἀλαλά, needlessly questioned by Buttm. Ausf. Gr. § 34, 2.

Ἀλάλημαι, a perf. form from ἀλάομαι, but only used in pres. signf., *to wander* or *roam about*, without object or purpose, or like a beggar, Il. 23, 74, etc.: also of things, μυρία λυγρὰ κατ' ἀνθρώπους ἀλάληται, Hes. Op. 100. Cf. ἀλαλύκτημαι.

Ἀλάλητος, ον, (α priv., λαλέω), *unexpressed, unutterable*, N. T. Rom. 8, 26. [ᾰ]

Ἀλαλητός, οῦ, ὁ, (ἀλαλά) *the war-cry, shout of victory*, Il. 16, 78, and Pind.; *a loud* or *tumultuous shout*, Il. 2, 149: also *a cry of woe, wailing*, Il. 21, 10.

Ἀλαλητύς, ύος, ἡ, Ion. for ἀλαλητός, dub. in Anth.

Ἄλαλκε, 3 sing. aor. 2, always without augment, optat. ἀλάλκοις, -κοι -κοιεν, subj. ἀλάλκῃσι, infin. ἀλαλκεῖν, -κέμεν -κέμεναι, partic. ἀλαλκών, (formed from root *ἄλκω =ἀλέξω with poet. reduplicat.) *To ward* or *keep off*, τινί τι, τινός τι, Hom., also τινί τι κρατός, Od. 10, 288. No other tenses are in use, for Wolf has altered the fut. ἀλαλκήσει (Od. 10, 288) into subj. aor. ἀλάλκῃσι. (On its deriv. from a root ἀλέκω and its affinity to ἀλκή, v. Buttm. Lexil. pp. 132 and 548.)

†**Ἀλαλκομεναί**, ῶν, αἱ, *Alalcomenae*, a city of Boeotia, containing a temple of Minerva, Strab., etc.—2. a city of Ithaca, Plut. 2, 301 D, according to Strab. on the island Asteria, near Ithaca.

†**Ἀλαλκομένειον**, ου, τό,=foreg. 1, Plut.

Ἀλαλκομενηΐς, ΐδος, epith. of Minerva, Il. 4, 8; 5, 908, according to Aristarch. from Alalcomenae; according to others *the guardian goddess*, from ἀλαλκεῖν: cf. Ἀδράστεια.

†**Ἀλαλκομένης**, ους, ὁ, *Alalcomenes*, a Boeotian hero, Paus.

†**Ἀλαλκομενία**, ας, ἡ, *Alalcomenia*, the territory of Alalcomenae, Diod. S. 19, 53.—2. daughter of Ogyges, Paus.

Ἀλαλκομένιος, ου, ὁ, a Boeotian month, answering to the Att. μαιμακτηριών.

Ἀλαλκτήριον, ου, τό, *a remedy*.

Ἄλᾰλος, ον, (α priv., λάλος), *not speaking, speechless, dumb*, Aesch. Fr. 52.

Ἀλάλυγξ, υγγος, ἡ=λυγμός, *a swallowing*, Nic.: according to others =ἀλύκη, *anguish*.

Ἀλαλύκτημαι, a perf. form as if from ἀλυκτέω, (ἀλύω) but like ἀλάλημαι, only used in pres. signf., *to wander about in anguish, to wander in mind from grief*, Il. 10, 94.

†**Ἀλάλυκτο**, Qu. Sm. 14, 24, assigned by Buttm. as plpf. 3 sing. to ἀλυκτέω.

Ἀλάμπετος, ον, (α priv., λάμπω) *without light, darksome*, H. Hom. 32, 5, where however Herm. reads ἀπολάμπετος, metri grat.: freq. of the nether world, as v. l. Soph. O. C. 1662; cf. Welcker, Syll. epigr. p. 55.

Ἀλαμπής, ές,=foreg., ἀλ. ἡλίου, *without light* of sun, Soph. Tr. 691; met. ἀλαμπὴς δόξα, Plut. Phoc. 1. Hence

Ἀλαμπία, ας, ἡ, *want of light*.

†**Ἀλᾱνοί**, ῶν, οἱ, *the Alani*; ἡ Ἀλανία, *the country of the Alani*, Luc. Tox. 51; Dion. P.

Ἀλάομαι, impf. ἠλώμην; fut. ἀλήσομαι (in comp. with ἀπό, Hes. Scut. 409); aor. ἠλήθην, poet. ἀλήθην, dep. mid., or perh. simply mid., *to wander, stray*, or *roam about*, Hom., etc.: usu. c. prep., as ἀλ. κατὰ πεδίον, ἐπ' ἄστεα, Il. 6, 201, Od. 15, 492, also c. acc. ἀλ. γῆν, *to wander through* or *over* the land, Soph. O. C. 1686, πορθμούς, Eur. Hel. 532: c. gen. *to wander away from, miss* or *be without* a thing, Pind. O. 1, 94, cf. Eur. Tro. 635: also *to wander from home, be banished*, like φεύγειν, Soph. O. C. 444, also with ἐκ c. gen., 1363.—II. metaph. *to wander in mind, to be in utter uncertainty*, Soph. Aj. 23.—The more usu. prose form is πλανᾶσθαι. [ᾱλ sometimes poet.]

Ἀλαός, όν, *not seeing, blind*, Od. 8, 195; 10, 493: ἀλαοί, (as opp. to δεδορκότες,) *the dead*, Aesch. Eum. 322: ἀλαὸν ἕλκος ὀμμάτων, *a wound that brings blindness*, Soph. Ant. 974. —II. like Lat. *caecus, dark, obscure*, Ap. Rh. [ᾰλᾰος, but Od. 10, 493; 12, 267, ᾱλᾱοῦ, where however Herm. and Döderl. read Μάντηὸς ᾰλᾰοῦ.] (the usu. deriv. from λάω, λεύσσω, will not agree with the accent: Döderl. refers it to ἀλάομαι, orig. with gen. signif. of *not having, missing*, afterwards limited by custom to *privation of sight*.)

Ἀλᾰοσκοπιή, ῆς, ἡ, (ἀλαός, σκοπέω), *a blind*, i. e. *useless, careless watch*, Il. 10, 515; 13, 10, Od. 8, 285, and Hes. [ᾰλ-.]

Ἀλᾰοτόκος, ον, (ἀλαός, τεκεῖν) *bringing forth young blind*.

Ἀλᾰόω, f. -ώσω, *to make blind*, Hom. c. gen., ὀφθαλμοῦ, Od. 1, 69; 9, 516.

Ἀλαπαδνός, ή, όν, (ἀλαπάζω) *easily mastered, weakened: powerless, feeble*, Nireus, Il. 2, 675; στίχες, σθένος, μῦθος, Il. 5, 783; comp. Il. 4, 305. Hence

Ἀλᾰπαδνοσύνη, ης, ἡ, *feebleness*, Q. Sm. 7, 12.

Ἀλᾰπάζω, f. -άξω, (α euphon., λαπάζω) *to empty, drain, make poor*, Od. 17, 424: esp. *to drain of power* and *strength, overcome, slay, waste*, στίχας ἀνδρῶν, φάλαγγας νέων, πόλεις, Hom.:—an ep. word used by Aesch. Ag. 130.

†**Ἀλαρόδιοι**, ων, οἱ, *the Alarodii*, a people on the Euxine sea, Hdt. 3, 94.

Ἅλας, ᾰτος, τό, (ἅλς) *salt*, accord. to Suid. only used in the proverb ἅλασιν ὕει, hence prob. only the language of common life: but frequently in N. T., and Eccl.; cf. Buttm. Ausf. Sprach. §58.

Ἀλασταίνω=sq.

Ἀλαστέω, ῶ, (ἄλαστος) strictly, *to be not forgetful of*, esp. an injury, and so *to be wrathful, bear hate*, Il. 12, 163.

Ἀλαστορία, ας, ἡ (ἀλάστωρ) *wickedness*, Joseph.

†**Ἀλαστορίδης**, ου, ὁ, *son* or *descendant of Alastor*, Il. 20, 462.

Ἀλάστορος, ον, *under the influence of an avenging deity, accursed of a deity*, Soph. Ant. 974, in dat. plur. ἀλαστόροισι, accord. to Buttm. Ausf. Gr. § 56, 14, who holds it to be merely by Aeol. metaplasm for ἀλάστορσι: but Aesch. Fr. 416 has ἀλάστορον, in acc.

Ἄλαστος, ον, *not to be brooked* or *forgotten, insufferable, unceasing*. πένθος, ἄχος, Hom.; ἄλαστον ὀδύρομαι, *incessantly*, Od. 14, 174: *abominable, horrible, shocking, accursed*, first in Il. 22, 261, where Hector is called ἄλαστε, *accursed!* then in Soph., and Eur., cf. ἀλάστωρ. (Usu. deriv. α priv., λαθεῖν, λήθη: but rather perh. from ἄλη, ἀλάομαι, cf. Lob. Paral. 450, n.)

Ἀλάστωρ, ορος, ὁ, *the Avenging Deity*, Lat. *Deus Vindex*, with or without δαίμων, Trag. passim: hence in gen. *an avenger, persecutor, tormentor*, so βουκόλων ἀλάστωρ, *the herdsmen's plague*, of the Nemean lion, Soph. Tr. 1092.—II. pass. *he who suffers from such vengeance*; hence *the sinner, evil-doer, accursed and polluted man*, Aesch. Eum. 236, Dem. 438, 28. †—III. As pr. n. ὁ, *Alastor*, different men of this name, Il. 4, 295; 5, 677, etc., (from the same root with ἄλαστος, q. v.)

Ἀλάτας, ὁ, Dor. for ἀλήτης, Soph. [ᾰλᾱ]

Ἀλᾱτεία, ας, ἡ, Dor. for ἀλητεία, Aesch.

Ἁλάτινος, ον, (ἅλας) *made of salt*, Clem. Al. [λᾰ]

Ἁλάτιον, ου, τό, dim. from ἅλας, [ᾰ]

Ἀλᾱτόμητος, ον, (α priv., λατομέω) *not quarried* or *hewn*, Clem. Al.

Ἁλᾰτοπωλία, ας, ἡ (ἅλας, πωλέω) *the sale of salt, the trade* or *right of vending salt*, Arist. Oec.

Ἀλάχᾰνος, ον, (α priv., λάχανον) *without pot-herbs* or *greens*. [λᾰ]

Ἀλᾰῶπις, ιδος, ἡ, pecul. fem. of sq.

Ἀλᾰωπός, όν, (ἀλαός ὤψ) *blind-eyed: dark*, Lat. *caecus*, Nonn.

Ἀλαωτύς, ύος, ἡ (ἀλαόω) *a being blinded, blinding, blindness*, ὀφθαλμοῦ, Od. 9, 503.

Ἀλᾰῶψ, ῶπος, ὁ, ἡ,=ἀλαωπός.

†**Ἄλβα**, ης, ἡ, *Alba*, a city of Latium, Polyb., Strab.; hence adj. Ἀλβᾶνός, ή, όν, and fem. also Ἀλβᾶνίς, Plut. Cam. 3.

†**Ἀλβᾶνία**, ας, ἡ, *Albania*, a region

of Asia, adjacent to the Caspian sea, Strab.

†’Αλβανοί, ῶν, οἱ, *the inhabitants of Alba.*—2. *the inhabitants of Albania,* Strab., Plut. Pomp. 34.

†’Αλβᾶς, ᾶ, ὁ, *Albas,* an early name of the Tiber, Diod. S.

†’Αλβίγγαυνον, ου, τό, *Albingaunum,* or *Albium Ingaunum,* a city of Liguria, Strab.

†’Αλβιεῖς, ῶν, οἱ, *the Albies,* a people of Gaul, Strab.

†’Αλβίοικοι, ων, οἱ,=foreg., Strab.

†Ἄλβιον ’Ιντεμέλιον, τό, *Albium Intemelium,* a city of Liguria, Strab.

†Ἄλβιον ὄρος, *Mons Albius,* the continuation of the Alps towards Illyricum, Strab.

†Ἄλβιος, ου, Dio Cass. and Ἄλβις, ιος, Strab., ὁ, *the Elbe.*

†Ἄλβουλα ὕδατα, τά, *the Albulae Aquae,* mephitic springs near Tibur, Strab.

†Ἄλβουλος, ου, ὁ, *the Albula,* the earlier name of the Tiber.

’Αλγεινός, ή, όν, (ἄλγος) *giving pain, painful, grievous,* Trag., etc.—II. act. *feeling pain, suffering,* Soph. O. C. 1664. Adv. *-νῶς.*

’Αλγεσίδωρος, ον, (ἄλγος, δῶρον) *bringing pain,* Sapph. 97.

’Αλγεσίθῡμος, ον, (ἄλγος, θυμός) *grieving the heart,* Orph.

’Αλγέω, f. *-ήσω,*(ἄλγος) *to feel bodily pain, suffer pain,* Hom., etc.: *to be sick,* Hdt.: *ἀλγ. ὀδύνῃσι,* Il. 12, 206: the suffering part in acc., as *ἀλγ. ἧπαρ,* Aesch. Eum. 135, *τὰς γνάθους,* Ar. Pac. 237, etc.—II. metaph. *to feel pain of mind, to grieve, be troubled* or *distressed,* Od. 12, 27, and freq. in Att.: in full *ἀλγ. ψυχήν, φρένα,* Hdt. 1, 43, Eur. Or. 607: *to suffer pain at* or *about* a thing, *ἀλγ. τινί* or *ἐπί τινι,* Soph., etc., also *διά τι,* Hdt. 4, 68, *περί τι* or *τινος,* Thuc. 2, 65, Eur. Andr. 240, but also *ἀλγ. τινός,* Aesch. Ag. 571, and *τί,* Soph. Aj. 790; c. part. *ἤλγησ’ ἀκούσας,* Aesch. Pers. 844.—III. =*ἀλγύνω,* only late, as Clem. Al.

’Αλγηδών, όνος, ἡ, *a sense of pain, pain, grief,* very freq. in Att. poetry and prose, also in Hdt. 5, 18: usu. *bodily pain,* but also of the mind, Eur. Med. 56, etc.

Ἄλγημα, ατος, τό, *pain felt* or *caused,* Soph. Phil. 340, and Hipp.

’Αλγηρός, ά, όν, *painful,* v. l. in Hipp.

Ἄλγησις, εως, ἡ, *sense of pain,* Soph. Phil. 792, Ar. Thesm. 147.

†Ἄλγιδον, ου, τό, *Algidum,* a city of Latium, Strab., written by Dion. Hal. ’Αλγιδών, ἡ.—2. a mountain range in Latium, Dion. Hal.

’Αλγινόεις, εσσα, εν, (ἄλγος) *painful, grievous, ὀϊζύς,* Hes. Th. 214, *πόνος,* 226.

Ἀλγίων, ον, gen. *ονος,* irreg. compar., and Ἄλγιστος, *η, ον,* superl. of *ἀλγεινός,* as *καλλίων, κάλλιστος,* formed from subst. *ἄλγος, more painful, grievous* or *distressing.* Of the compar. Hom. has only neut. *ἄλγιον,* which some made neut. from a posit. *ἄλγιος,* usu. in signf. *so much the worse,* Od. 4, 292, cf. *γλύκιος*: he has superl. only in Il. 23, 655. [ῐ Ep., ῑ Att.]

Ἄλγος, εος, τό, in Hom. *any pain,* whether of body or mind; *trouble, grief, distress, woe:* he uses the plur. much oftener than sing.; in Att. prose not often used, *ἀλγηδών* taking its place.—II. later, *any thing that causes pain,* Jac. Anth. 1, 2, p. 38, (akin to *ἀλέγω.*)—III. as pr. n. *Algus,* a river of Thessaly, Aesch. Supp. 254. Hence

’Αλγύνω, f. *-ῠνῶ, to pain, grieve, distress, ἐμὴν ἤλγυνεν φρένα,* Aesch. Ch. 746; freq. in Trag., but rare in prose: c. dupl. acc. *ἀλγ. τινά τι, to give one pain* in a thing, v. Herm. Soph. Phil. 66.—Pass. *to feel* or *suffer pain, be grieved* or *distressed* at a thing, *τινί,* also *ἐπί τινι,* Eur. Tro. 172, also *τι,* Soph. Phil. 1021. [ῡ]

’Αλδαίνω, f. *-ᾰνῶ, to make to grow, to increase the size of, nourish, strengthen, ἤλδανε μέλεα, she filled out his limbs,* Od. 18, 70; 24, 368: *θυμὸν ἀλδ.,* Aesch. Pr. 540: *to increase, multiply, ἀλδ. κακά,* Id. Theb. 557. Only poet. (root AL-, cf. Sanscrit *al, to fill up,* and * *ἄλω,* Lat. *alo, oleo,* * *ἄλθω, ἀλθαίνω,* and akin to *ἄρδω.*)

’Αλδέω, ῶ, f. *-ήσω,*=foreg.

’Αλδήεις, *εσσα, εν, growing, waxing, increasing,* Max. Tyr.

’Αλδήσασκε, lengthened aorist of *ἀλδαίνω,* Orph.

’Αλδήσκω, *to grow, wax, increase, thrive,* Il. 23, 599.—II. trans.=*ἀλδαίνω,* Schäf. Theocr. 17, 78: the form *ἀλδίσκω* is dub.

’Αλδύνω,=*ἀλδαίνω,* Q. Sm. 9, 473, dub.

’Αλέα, *ας, ἡ,* Ion. *ἀλέη,* (*ἄλη, ἀλεύω*) *an avoiding, escaping, flight,* Il. 22, 301: c. gen. *shelter from* a thing, *ὑετοῦ,* Hes. Op. 543. [ᾰλ-]

’Αλέα, *ας, ἡ,* Ion. *ἀλέη,* Att. *ἀλέα, warmth, heat,* esp. of the sun, Od. 17, 23, cf. *ἕλη, εἵλη,* Buttm. Lexil. p. 225, n. Hence

†’Αλέα, *ας, ἡ, Alea,* a city of Arcadia, Paus. 8, 21, 2.—2. an epithet of Minerva in Arcadia, esp. at Tegea, Hdt. 1, 66; derived by some from Aleus, who built her temple, by Herm. from *ἀλέα, escaping.*

’Αλεάζω f. *-άσω,* Att. *ἁλ., to be warm,* Arist. Probl.

’Αλεαίνω, Att. *ἀλεαίνω, to warm, make warm, sun,* Arist. Probl.—II. intr. *to grow warm, be warm,* Ar. Eccl. 540, and so in pass., Menand. p. 261.

’Αλεαίνω,=*ἀλεείνω,* dub.

†’Αλεαντικός, *ή, όν,* verb. from *ἀλεαίνω, fit for warming, affording warmth,* Sext. Emp.

’Αλέασθαι, *ἀλέασθε,* Ep. forms of the aor. 1 of *ἀλέομαι,* Hom., Hes., *σ* in the termin. being left out, cf. *ἠλευάμην.*

†’Αλεβίων, *ωνος, ὁ, Alebion,* a son of Neptune, Apollod. 2, 5, 10. Heyne reads *’Αλβίων.*

’Αλεγεινός, *ή, όν,* (*ἀλέγω,* cf. *ἀλγεινός*) *grievous, sad, troublesome, troublous, ἵπποι ἀλεγεινοὶ δαμήμεναι, horses hard to break,* Il. 10, 402.—II. act. *bringing pain, grief, trouble, danger,* Hom.

†’Αλεγηνορίδης, *ου, ὁ, son of Alegenor,* Il. 14, 503.

†’Αλεγήνωρ, *ορος, ὁ,* (*ἀλέγω, ἀνήρ*) *Alegenor,* masc. pr. n. Il., Diod. S.

’Αλεγίζω, f. *-ίσω,*(*ἀλέγω*) *to trouble one's self about* a thing, *to care for, mind, heed:* in Hom. always with the negat., *οὐκ ἀλεγίζειν τινός, to have no care for* a thing, also absol. Il. 15, 106: in later Ep. without the negat.; c. acc. rei in Q. Sm. 2, 428. Only Ep.

’Αλεγύνω, (*ἀλέγω*) Hom. only in Od., always with *δαῖτα* and *δαῖτας, to care for* a meal, and so like *μιμνήσκεσθαι δόρπου, to take the meal:* the general signf., *to prepare a meal for guests,* only Od. 11, 186: after Ap. Rh. this signf. prevails; *δολοφροσύνην ἀλεγύνων,* H. Merc. 361; absol. Ap. Rh. 4, 1203. Only Ep.

’Αλέγω, only used in pres., *to trouble one's self, have a care, mind, heed,* when absol. usu. with the negat. *οὐκ ἀλ., to have no care, heed not,* Il. 11, 389, Od. 17, 390; *κύνες οὐκ ἀλέγουσαι, careless, reckless dogs,* Od. 19, 154; rarely absol. without negat., as Il. 9, 504, *Λιταὶ ἀλέγουσι κιοῦσαι, walk heedfully;* also c. acc. vel gen., *to care for, mind, heed* a person or thing, *ἀλ. ἀλλήλων, Διός,* Od. 6, 268; 9, 115, 275, *ἀλ. ὄπιν θεῶν,* Il. 16, 388; rarely *ὑπέρ τινος,* Ap. Rh. 2, 634: *to honour,* Pind. O. 11 (10), 15. Pass. *ἀλέγεσθαι ἔν τισι, to be regarded* or *counted among,* Pind. O. 2, 142.—Ep. word used also by Pind., and once in Trag., sc. Aesch. Suppl. 752.—(Usu. deriv. from *α* copul., *λέγω, to count with;* which signf. appears in Pind., l. c.: hence *ἀλεγίζω, ἀλεγύνω;* Kalt schmidt derives it from *α* copul., and the root *λ-κ,* comparing Sans. *lauc,* Germ. *lugen,* Lat. *luceo,* Engl. *look;* hence prim. signf. *to look to, to have a care for,* perh. also akin to *ἄλγος, ἀλγεῖν,* through the common notion of *cura, curare.*)

’Αλεεινός, *ή, όν,* (*ἀλέα, ἄλω*) *warm, hot,* Hdt. 2, 25, and Xen. Cyr. 8, 6, 22.

’Αλεείνω, = *ἀλέομαι, ἀλεύομαι,* (*ἀλέα, ἄλη*) *to flee, fly, give ground,* Od. 4, 251, H. Merc. 239; *ἄψ ἀλ.,* Ap. Rh. 3, 650: but usu. c. acc. rei, *to shun, avoid, escape,* Hom., rarely c. acc. pers., as Od. 16, 477: sometimes also c. inf. *ἀλ. κτεῖναι, ἀλεξέμεναι,* Il. 6, 167; 13, 356. Ep. word, used also by Luc.

’Αλέη, *ἡ,* Ion. for *ἀλέα.*

’Αλεής, *ές,* (*ἀλέα, ἄλω*) *warming* or *warm, ὕπνος ἀλ., sleep in the warmth,* Soph. Phil. 859: for Hes. Op. 491, cf. *ἀλής.*

’Αλεία, *ας, ἡ,* (*ἄλη*) *a wandering about.*

Ἁλεία, *ας, ἡ,=ἁλιεία, fishing,* like *ὑγεία* for *ὑγίεια,* Arist. Oec. 2, 4, 2, cf. Lob. Phryn. 493.

†Ἄλεια, *ων, τά,* also wr. *ἅλια,* a festival of the Rhodians, Ath. 561 E.

’Αλείαντος, *ον,* (*α* priv., *λειαίνω*) *unpolished: not to be polished.*

Ἄλειαρ, *ἄτος, τό,* (*ἀλέω*) *wheaten flour,*=the later *ἄλευρον,* Od. 20, 108, in plur.

Ἄλειμμα, *ατος, τό,* (*ἀλείφω*) *any thing used to anoint with, unguent, fat, oil,* Plat., cf. *χρῖσμα.*—II. *an anointing,* Arist. Probl.

’Αλειμμάτιον, *ου, τό,* dim. from foreg., Diog. L.

’Αλειμματώδης, *ες,* (*ἄλειμμα, εἶδος*) *like ointment, unctuous,* Hipp.

†’Αλειπτήρ, *ῆρος=ἀλείπτης,* Maneth.

’Αλειπτήριον, *ου, τό,* (*ἀλείφω*) *a place for anointing* in gymnastic schools, or among the Romans at the baths, used also as *a sudatory,* Theophr.; v. Schneid. Vitruv. 5, 10, 5.

’Αλείπτης, *ου, ὁ,* (*ἀλείφω*) strictly *an anointer:* but usu. *the trainer* and *teacher* in gymnastic schools, Lat. *aliptes, lanista,* Arist. Eth. N., cf. Wytt. Plut. 133 B: hence in gen. *a trainer, teacher, τῶν πολιτικῶν,* Plut. Peric. 4, *τῆς κακίας,* Sext. Emp. Hence

’Αλειπτῐκός, *ή όν, belonging to the ἀλείπτης, trained under him,* Plut.: *ἡ -κή,* sub. *τέχνη, the art of training,* Tim. Locr. Adv. *-κῶς, after the manner of an ἀλείπτης.*

Ἄλειπτος, *ον,* verb. adj. from *ἀλείφω, anointed,* Clem. Al.

Ἄλειπτος, *ον,* (a priv., *λείπω*) *not left behind, not vanquished,* Eccl.

’Αλείπτρια, *ας, ἡ,* fem. of *ἀλείπτης,* name of a play of Diphilus

Ἀλειπτρον, ου, τό, *a box of ointment*, dub. l. Ath. 202 E.

Ἀλείς, εῖσα έν, *drawn together*, hence either *crouching, shrinking*, Il. 16, 403, or *collected, standing ready*, Il. 21, 571, etc.: part. aor. 2 pass. from ἐάλην, and belonging, not to ἄλημι, but to εἴλω, εἰλέω. [ᾰ]

†**Ἅλεις**, εντος, ὁ, also Ἅλης, *Hales*, a river of Lucania, Theocr. 5, 123; cf. Cic. Att. 16, 7, 5.—2. a demus of the island Cos, Theocr. 7, 1.

†**Ἀλείσιον**, ου, τό, *Alcisium*, a city of Elis, Il. 2, 617, called by Strab. Ἀλεσιαῖον.

†**Ἀλείσιος**, ου, ὁ, *Aleisius*, a river of Elis, Strab.

Ἄλεισον, ου, τό, (α priv., λεῖος) *an embossed cup*: in gen.=δέπας, Hom., usu. χρύσειον.—II. *the hip-socket*, Ath.

Ἄλεισος, ὁ,=foreg., Ar. Fr. 521.

Ἀλειτεία, ας, ἡ, (ἄλη)=ἀλίτημα.

Ἀλείτης, ου, ὁ, (ἄλη) *one who leads* or *goes astray, a sinner, a wicked person*, in Hom. of Paris, and the suitors: ἀλείτης τινός, *an offender against* one, *an injurer*, Ap. Rh. 1, 1338, cf. ἀλιτρός, ἀλοιτός.

Ἀλειτουργησία, ας, ἡ, (α priv., λειτουργέω) *exemption from* λειτουργίαι and *other public burdens*, Strab.: more usu. ἀτέλεια.

Ἀλειτούργητος, ον, *free from* λειτουργίαι, Decret. ap. Dem. 256, 10.

Ἄλειφα, τό, collat. form of sq., found in Hipp. p. 620, Aesch. Ag. 322, and late Ep. also in prose, v. Jacobs ad. Ael. 12, 41, p. 433; Göttl. would also restore it in Hes. Th. 553, cf. Buttm. Ausf. Gr. 1, p. 166 n.

Ἄλειφαρ, ατος, τό, (ἀλείφω) *unguent, anointing-oil, oil, fat*, used in funeral sacrifices, Hom.; ἄλειφαρ ἀπὸ κέδρου, ἀπὸ σιλλικυπρίων, Hdt. 2, 87, 94.—II. in gen. *any thing for smearing with*, hence in Theocr. 7, 147, *pitch*, to seal wine jars.—Aeol. ἄλιππα. [˘ ˘ ˘]

Ἀλειφᾰτίτης, ου, ὁ, ἄρτος, *bread baked with oil* or *fat*, Epich. p. 37. [τῑ]

Ἀλείφω, f. -ψω: usu. aor. pass. ἠλείφθην, but aor. 2 ἐξηλίφην is read from MSS. by Bekk. in Plat. Phaedr. 258 B: pf. ἤλειφα, Att. ἀλήλιφα: pass. ἀλήλιμμαι, though ἀλήλειπται occurs in Luc. Pisc. 24, 36; in LXX. ἤλειμμαι, (α copul., λίπος). In Hom. *to anoint with oil, oil* the skin, as was done esp. after bathing: he joins ἀλεῖψαι or ἀλείψασθαι λίπα ἐλαίῳ with another acc., as χρόα καλόν: λίπα ἀλ. without ἐλαίῳ, Od. 6, 227, (cf. λίπα): but οὔατα ἀλεῖψαι, *to smear* or *stop up the ears*, Od. 12, 47, 177, 200.—II. later in gen. like ἐπαλείφω in Hom., *to anoint, daub, plaster, grease, besmear, dye*, αἵματι, Hdt. 3, 8, μίλτῳ, Xen., ψιμυθίῳ, Plat.: esp. *to anoint for gymnastic contests*, hence = γυμνάζεσθαι, Plut., οἱ ἀλειφόμενοι, the pupils of the gymnastic school, Böckh. Inscr. 1, p. 364: hence—2. metaph. *to encourage, stimulate, prepare*, Demad. 180, 29, and freq. in late prose, cf. ἀλείπτης.—III. *to wipe out, blot out, extinguish, efface*, like *linere*, also ἀλοιφή, *litura*.

Ἄλειψις, εως, ἡ, *an anointing, dyeing*, Hdt. 3, 22.

Ἀλεκταίνω, *to strut like a cock*, Hesych.

Ἀλεκτήρ, ῆρος, ὁ, (ἀλέξω) *a defender, helper*, dub.

Ἀλεκτόρειος, ον, (ἀλέκτωρ) *of a fowl*, ᾠά, Synes.

† **Ἀλεκτορῐδεύς**, έως, ὁ, dim. of ἀλέκτωρ, Ael. N. A. 7, 47.

†**Ἀλεκτορίδης**, ου, ὁ, *son* or *descendant of Alector*, Orph.

Ἀλεκτορίς, ίδος, ἡ, fem. from ἀλέκτωρ, *a hen*, Epich. p. 80.—II. the *crest of a helmet*, dub. in Alcae. 3.

Ἀλεκτορίσκος, ου, ὁ, dim. from ἀλέκτωρ, *a cock-chicken*, Aesop.

Ἀλεκτορόλοφος, ον, (ἀλέκτωρ, λόφος) *with a cock's comb*, Plin.

Ἀλεκτοροφωνία, ας, ἡ, (ἀλέκτωρ, φωνή) *the crowing of a cock*: hence *cock-crow*, i. e. the third watch of the night, from twelve o'clock to three, Aesop.

Ἄλεκτος, ον, (α priv., λέγω) *that cannot* or *must not be told*, Polyb.

†**Ἀλέκτρα**, ἡ, Dor. for Ἠλέκτρα, Pind.

Ἀλεκτροπόδιον, τό, (ἀλέκτωρ, πούς) *the constellation Orion*.

Ἄλεκτρος, ον, (α priv., λέκτρον) *unbedded: unwedded*, Trag.: ἄλεκτρα γάμων ἁμιλλήματα, *strivings in a marriage that is no marriage*, i. e. a lawless marriage, Soph. El. 492: ἄλεκτρα as adv., Ib. 962.—II. *sleepless*, Lyc. 353.

Ἀλεκτρύαινα, ης, ἡ, *a hen*, comic fem. of ἀλεκτρυών for ἀλεκτορίς, by analogy of λέαινα, Ar. Nub. 667. [ῠ]

Ἀλεκτρυόνειος, ον, *of a fowl*, κρέας, Hipp.

Ἀλεκτρυόνιον, ου, τό, dim. from ἀλεκτρυών, Ephipp. Obel. 1, 8.

Ἀλεκτρῠονοπώλης, ου, ὁ, (ἀλεκτρυών, πωλέω) *a poulterer*.

Ἀλεκτρυονοπωλητήριον, ου, τό, v. l. for ἀλέκτρυοπωλ., q. v.

Ἀλεκτρῠονοτρόφος, ὁ, *a cock-feeder*, (ἀλεκτρυών, τρέφω) Aeschin. ap. Poll. 7, 135.

Ἀλεκτρῠονώδης, ες, (ἀλεκτρυών, εἶδος) *like fowls*, Eunap.

Ἀλεκτρῠοπώλης, ου, ὁ,=ἀλεκτρυονοπώλης, Lob. Phryn. 669.

Ἀλεκτρῠοπωλητήριον, ου, τό, *a poultry-market*, Phryn. (Com.) Cron. 4.

Ἀλεκτρῠών, όνος, ὁ, ἡ, *a cock, hen*, Theogn. 862, Ar. Nub. 663: ὁ ἀλ. ᾄδει, *'tis cock-crow*, Plat. Symp. 223 C.—II. as masc. pr. n. *Alectryon*, Il. 17, 602. Athen.

Ἀλέκτωρ, ορος, ὁ, *a cock, house-cock*, Hom. Batr. 193, Pind. O. 12, 20, Simon. 130, etc. (akin to ἄλεκτρος, *the sleepless*.)

Ἀλέκτωρ, ορος, ἡ, (α priv., λέγω) =ἄλεκτρος.

†**Ἀλέκτωρ**, ορος, ὁ, *Alector*, son of Pelops, Od. 4, 10.—2. father of Iphis, king of Argos, Apollod., Paus.

ἈΛΕ΄ΚΩ, less usu. form for ἀλέξω, *to ward off, avert*, τινί τι, Anth.: hence comes the Homeric aor. mid. ἀλέξασθαι, *to ward off from one's self, repel*, ἀλέξω, and ἄλκω.

Ἀλέλαιον, ου, τό, (ἅλς) *salted oil*, Hipp.

Ἀλέματος, Dor. for ἠλέματος, Synes. Adv. -τως, Call. Cer. 91.

Ἆλεν, Dor. and Ep. 3 pl. aor. 2 pass. from εἴλω, for ἐάλησαν, *they crowded together*, i. e. *they drew back, retired*, Il. 22, 12.

Ἀλέν, v. ἀλείς, Il. 23, 420.

Ἀλεξαίθριος, ον, (ἀλέξω, αἴθρη) *screening from the chill air*, Soph. Fr. 120.

†**Ἀλεξαμενός**, οῦ, ὁ, *Alexamenus*, masc. pr. n. Polyb., etc.

†**Ἀλεξάνδρα**, ας, ἡ, *Alexandra*, another name of Cassandra, Anth., Paus.

†**Ἀλεξάνδρεια**, ας, ἡ, *Alexandrēa*, a city of Egypt near the Canopic mouth of the Nile, Arr., Strab., etc. The name of many other cities founded by Alexander or named in honour of him, in Arr., Strab., etc.

†**Ἀλεξάνδρειον**, ου, τό, *Alexandrēum*, a grove dedicated to Alexander in Teos, Strab.

†**Ἀλεξάνδρειος**, α, ον, *of* or *belonging to Alexander*.

†**Ἀλεξανδρεύς**, έως, ὁ, *an Alexandrēan*, Strab., etc.

†**Ἀλεξανδρεωτικός**, ή, όν, *Alexandrēan*, Ath., Luc.

†**Ἀλεξανδρίδης**, ου, ὁ, *Alexandrides*, a historian of Delphi, Plut. Lys. 18.

Ἀλεξανδρίζω, *to be like Alexander*, Ath.

†**Ἀλεξανδρῖνός**, ή, όν, *Alexandrēan*, Diog. L.

†**Ἀλεξάνδριος**, collat. form of Ἀλεξάνδρειος; Ἀλεξάνδριον, ου, τό, *Alexandrium*, a fortress of Judea, Strab.

Ἀλεξανδριστής, οῦ, ὁ, *a partisan of Alexander*, Plut. Al. 24.

Ἀλεξανδροκόλαξ, ακος, ὁ, (Ἀλέξανδρος, κόλαξ) *a flatterer of Alexander*, Ath.

Ἀλέξανδρος, ον, (ἀλέξω, ἀνήρ) *defending men*, πόλεμος, Epigr. ap. Diod. 11, 4.—II. *Alexander*, the usu. name of Paris in Il. as 3, 15, etc.—2. the famous king of Macedonia, son of Philip, Plut. Alex., Arr., etc. A name common to many other kings of Macedon, Hdt. 5, 17; Thuc. 1, 57, etc.—3. tyrant of Pherae, Xen. Hell. 6, 4, 34. Others of this name in Plut., Diod. Sic., etc.

Ἀλεξανδρώδης, ες, (Ἀλέξανδρος, εἶδος) *Alexander-like*, Menand. p. 211.

Ἀλεξανεμία, ας, ἡ, *shelter from wind*, Polyb. Maii 2, 451: from

Ἀλεξάνεμος, ον, (ἀλέξω, ἄνεμος) *keeping off the wind, sheltering from it*, Od. 14, 529. [ξᾰ]

†**Ἀλεξάνωρ**, ορος, ὁ, *Alexanor*, son of Machaon, Paus.

†**Ἀλέξαρχος**, ου, ὁ, *Alexarchus*, a commander of the Corinthians, Thuc. 7, 19.—2. a historian, Plut.

Ἀλεξέω, = ἀλέξω, in pres. only Pind. O. 13, 12: for several tenses from it v. sub ἀλέξω.

Ἀλέξημα, ατος, τό, *a defence, guard, help*, Aesch. Pr. 479: ἀλ. τινός or πρός τι, defence *against* . . , Plut., and Dion. H.

Ἀλεξήνωρ, ορος, ὁ, ἡ, (ἀλέξω, ἀνήρ) *aiding man*, esp. as epith. of Vulcan and Aesculapius.

Ἀλέξησις, εως, ἡ, (ἀλεξέω) *a keeping off, resistance*, Hdt. 9, 18: *a helping*, Hipp.

Ἀλεξήτειρα, ας, ἡ, Anth., Nonn., fem. from

Ἀλεξητήρ, ῆρος, ὁ, (ἀλέξω) *one who keeps off, a helper, guardian*, ἀλ. μάχης, one who keeps the fight off the rest, *a champion*, Il. 20, 396: λοιμοῦ, *a protector from plague*, Ap. Rh. 2, 519: as adj., ἀλ. θυμός, Opp. Hal. 4, 42. Ep. word, used, however, by Xen. Oec. 4, 3. Hence

Ἀλεξητήριος, ία, ιον, *fit* or *able to keep off, defend* or *help*, esp. as epith. of the gods, like Lat. *Averrunci*, Aesch. Theb. 8, Eur. H. F. 464: τὸ ἀλεξητήριον, sc. φάρμακον, *a help, remedy, medicine*, Hipp.: *a protection*, Xen.: *an amulet*, Theophr.

Ἀλεξητικός, ή, όν,=ἀλεξητήριος.

Ἀλεξήτωρ, ορος, ὁ,=ἀλεξητήρ, of Jove, Soph. O. C. 143.

Ἀλεξιάρη, ης, η, (ἀλέξω, ἀρά) *she that keeps off a curse*, or (from Ἄρης) *she that guards from death and ruin*, Hes. Op. 462, ἀλ. ῥάμνος, a wand that served as an amulet, Nic. [ᾰρ]

†**Ἀλεξιάρης**, ους, ὁ, *Alexiares*, son of Hercules and Hebe, Apollod.

†**Ἀλεξίας**, ου, ὁ, *Alexias*, an Athenian archon, Xen. Hell. 2, 1, 10.

† Αλεξιβιάδας, α, ὁ, *Alexibiadas*, nasc. pr. n. Pind. P. 5, 59.

’Αλεξιβέλεμνος, ον, (ἀλέξω, βέλεμνον) *keeping off darts*, Anth.

†’Αλεξίβιος, ου, ὁ, *Alexibius*, masc. pr. n. Paus.

’Αλεξίγᾰμος, ον, (ἀλέξω, γάμος) *keeping off, shunning marriage*, Βάκχαι, Nonn.

†’Αλεξίδα, ας, ἡ, *Alexida*, daughter of Amphiaraus, Plut. Qu. Gr. 23.

†’Αλεξίδημος, ου, ὁ, (ἀλέξω, δῆμος) *Alexidemus*, a Thessalian, father of Menon, Pind., Plat. Men.

’Αλεξίκᾰκος, ον, (ἀλέξω, κακόν) *keeping off ill* or *mischief*, Il. 10, 20.

†’Αλεξικλῆς, έους, ὁ, *Alexicles*, masc. pr. n. Thuc. 8, 92.

†’Αλεξικράτης, ους, ὁ, *Alexicrates*, masc. pr. n. Plut. Pyrrh. 5.

’Αλεξίλογος, ον, (ἀλέξω, λόγος) *promoting* or *supporting discourse*, γράμματα, Critias Fr. 1, 9, dub.

†’Αλεξίμᾰχος, ου, ὁ, *Aleximachus*, masc. pr. n. Aeschin., etc.

’Αλεξίμβροτος, ον, (ἀλέξω, βροτός) *protecting mortals*, λόγχη, Pind. N. 8, 51, πομπαί, *sacred processions to shield men from ill*, Pind. P. 5, 122.

’Αλεξίμορος, ον, (ἀλέξω, μόρος) *warding off fate* or *death*, Soph. O. T. 164.

’Αλέξιμος, ον,=ἀλεξητήριος, Nic.

†’Αλεξίνῑκος, ου, ὁ, *Alexinīcus*, masc. pr. n. Paus.

†’Αλεξίνομος, ου, ὁ, *Alexinomus*, masc. pr. n. Qu. Sm. 8, 78,

†’Αλεξῖνος, ου, ὁ, *Alexinus*, a sophist of Elis, Plut., Diog. L.

’Αλέξιον, τό,=ἀλεξητήριον, Nic.

†’Αλεξιππίδας, α, ὁ, *Alexippidas*, a Spartan ephor, Thuc. 8, 58.

†’Αλέξιππος, ου, ὁ, *Alexippus*, masc. pr. n. Andoc.

῎Αλεξις, εως, ἡ, *help*, Aristid.

†῎Αλεξις, ιδος, ὁ, *Alexis*, a comic poet of Thurii, Ath. Others of this name in Ath., Paus., etc.

’Αλεξιφάρμᾰκος, ον, (ἀλέξω, φάρμακον) *keeping off poison, acting as an antidote*, Hipp.: τὸ ἀλεξιφάρμακον, *an antidote*, Lat. *remedium*, Plat.: in gen. *a remedy*.

†’Αλεξίων, ωνος, ὁ, *Alexion*, masc. pr. n. Plut.

’ΑΛΕ΄ΞΩ, or ἀλεξέω, q. v., fut. ἀλεξήσω, fut. mid. ἀλεξήσομαι; aor. act. opt. ἀλεξήσειε, Od. 3, 346, aor. inf. mid. ἀλέξασθαι, part. ἀλεξάμενος, subj. ἀλεξώμεσθα, as if from ἀλέκω, Hom.:—to this must be referred the poet. aor. 2 ἤλαλκον, rarely ἄλαλκον, inf. ἀλαλκεῖν, as if from ἄλκω, Hom. *To ward* or *keep off, turn away* or *aside*, hence *to defend, assist, aid*:—Construct., c. dat. pers. et acc. rei, separately or together, as ἀλ. τινί, *to help* one, Il. 3, 9, Ζεὺς τόγ’ ἀλεξήσειε, Od. 3, 346, but most freq. ἀλ. Δαναοῖς κακὸν ἦμαρ, ἀλλήλοις πόνον ἀλέξειν, Il.: in Hdt. oft. absol.: cf. ἄλαλκε. Mid. ἀλέξασθαί τινα, *to keep some one off from one's self, defend one's self against* one, Lat. *defendere*, Il. 13, 475, Hdt. 7, 207, also ἀλέξασθαι περί τινι or τινος, Ap. Rh. 4, 551 and 1488: also c. dat. instrum. Soph. O. T. 171, where Buttm. holds ἀλέξεται for fut., Ellendt for pres.: *to retaliate, to return like for like, to requite*, Xen. An. 1, 9, 11. Soph. is the only one of Trag. who has the word, and Xen. the chief authority in Att. prose.

†’Αλέξων, ωνος, ὁ, *Alexon*, masc. pr. n. Polyb., etc.

’Αλέομαι, contr. ἀλεῦμαι (Theogn. 575), a defect. mid., whose act. is only found in the form ἀλεύω: hence opt. ἀλέοιτο, Il. 20, 147, part. ἀλεύμενος, Simon. Amorg. 61: but chiefly used by Hom. in aor., as 3 sing. ἠλεύατο or ἀλεύατο, Il., inf. ἀλέασθαι, Il., ἀλεύασθαι, Hes.; subj. ἀλέηται, Od., also ἀλεύεται, Od. 14, 400: opt. ἀλέαιτο, Od. 20, 368: imperat. ἄλευαι, Il., ἀλέασθε, Od., etc. *To avoid, shun*, usu. c. acc. rei, ἀλ. βέλος, θάνατον, etc., Hom., rarely c. acc. pers. as Od. 9, 274: also c. inf. *to avoid* doing, *omit to* do, Il. 23, 340, Od. 14, 400: absol. *to escape, flee*, Il. 5, 28, Od. 20, 305: *to neglect*, Hes. Op. 732: cf. ἀλεῦ.

’Αλεός, όν, Dor. for ἠλεός, Orph.

†῎Αλεος, ου, ὁ, *Aleus*, a king of Arcadia, Ap. Rh. 1, 170.

‘Αλεότης, ητος, ἡ, (ἀλής) *an assemblage, assembly*, like ἄθροισις, Gal.

’Αλεόφρων, ον, gen. ονος,=Homer's φρένας ἠλεός, *foolish of mind*.

’Αλεπίδωτος, ον, (α priv., λεπιδωτός) *without scales*, Opp. [ῐ]

’Αλέπιστος, ον, (α priv., λεπίζω) *without scales*, Archestr. ap. Ath. 311 B.—II. *unpeeled*: of flax, *not hackled*.

†’Αλερία, ας, ἡ, *Aleria*, a city of Corsica, Diod. S. 5, 13.

†’Αλεσία, ας, ἡ, *Alesia*, a city of Gallia Aquitania, Strab.

῎Αλεσις, εως, ἡ, (ἀλέω) *a grinding*.

†’Αλεσμός, οῦ, ὁ,=foreg.

’Αλεστέον, verb. adj. from ἀλέω, *one must grind*, Diosc.

’Αλεστής, οῦ, ὁ, (ἀλέω) *a miller*, dub. in Joseph.

῞Αλεται, Ep. for ἅληται, subj. aor. 2 of ἅλλομαι, *to leap*, Spitzn Il. 11, 192.

’Αλέτης, ου, ὁ, *a grinder*, ἀλ. ὄνος, *a mill-stone*, Xen. An. 1, 5, 5: *a miller*, dub. l. in Ath. 618 D.

῎Αλετος, ὁ, *a grinding, bruising, pounding*, Plut.—II. =ἄλητον, ἄλευρον, late.

’Αλετρεύω, f. -εύσω, strengthd. from ἀλέω, *to grind*, Od. 7, 104.

’Αλετρίβᾰνος, ὁ, (ἀλέω, τρίβω) *that which grinds* or *pounds, a pestle*, Ar. Pac. 259, etc. [ᾰλ, ῑ]

†’Αλέτριον, ου, τό, *Alatrium*, a city of Latium, Strab.

’Αλετρίς, ίδος, ἡ, *a female slave who grinds corn*, Lat. *molitrix*, γυνὴ ἀλετρίς, Od. 20, 105.—2. at Athens, *one of the noble maidens who prepared the meal* for the offering-cakes.—II. *an insect found in mills*.

’Αλετών, ῶνος, ὁ, *a grinding place, mill*, Ath.

’Αλεῦ, or ἄλευ, prob. shortened for ἀλέου, imper. from ἀλέομαι, *avoid! cease!* Aesch. Pr. 568.

’Αλεύμενος, part. of ἀλέομαι.

†’Αλευάδαι, ῶν, οἱ, *the Aleuadae*, the noblest family of Thessaly, Hdt. 7, 6; patron. of

†’Αλεύας, α, ὁ, *Aleuas*, Pind. P. 10, 8.

’Αλευρίτης, ου, ὁ, *of wheaten flour* (ἄλευρον), Diph. Siphn. ap. Ath. 115 C. [ῑ]

’Αλευρομαντεῖον, ου, τό, (ἄλευρον, μαντεῖον) *divination from flour*, Oenom. ap. Euseb.

’Αλευρόμαντις, εως, ὁ, (ἄλευρον, μάντις) *one that divines from flour*, epith. of Apollo, Lob. Aglaoph. 2, 815.

῎Αλευρον, ου, τό, (ἀλέω) *wheaten flour*, in gen. *fine meal* or *flour*, usu. in plur., distinguished from ἄλφιτα, Hdt. 7, 119, Plat., etc.

’Αλευροποιέω, ῶ, (ἄλευρον, ποιῶ) *to make wheaten flour*.

’Αλευρότησις, εως, ἡ, (ἄλευρον) *a flour sieve*.—II. *the flour sifted*, Gramm.

’Αλευρώδης, ες, (ἄλευρον, εἶδος) *like flour*, Gal.

’Αλεύω, (ἄλη, ἀλέα) act. very rare: *to remove, keep far away*, Aesch. Suppl. 528, Theb. 87, 141; fut. ἀλεύσω, Soph. Fr. 825: the mid. ἀλεύομαι, =ἀλέομαι, in pres., Hes. Op. 533, the other forms v. sub ἀλέομαι.

’ΑΛΕ΄Ω, f. -έσω, imperf. ἤλουν: perf. act. Att. ἀλήλεκα, perf. pass. ἀλέλεσμαι, Thuc. 4, 26 (where however Bekk. ἀλήλεμαι), Hdt. 7, 23, later ἤλεσμαι, Diosc. *To grind, bruise, pound*, like ἀλέθω and ἀλήθω, κατὰ πυρόν ἄλεσσαν, Od. 20, 109: βίος ἀληλεμένος, *a civilized life*, in which one uses ground corn and not raw fruits, v. Meineke ad Amph. Gynaecom. 1. (Perh. akin to ἔλω, ὀλαί, οὐλαί, Lat. *mola, molere*, Buttm. Lexil. p. 259.)

’Αλέω,=ἀλεύω, only used in mid. ἀλέομαι, q. v.

’Αλεωρή, ῆς, ἡ, Att. ἀλεωρά, ᾶς, (ἀλέα, ἀλέομαι) *an avoiding, shunning, escaping*, Il. 24, 216: hence *a means of escape, defence, shelter, from* a person or thing, e. g. δηΐων ἀνδρῶν, Il. 12, 57, of a breastplate, Il. 15, 533: absol. *a defence against* an enemy, *help, succour*, Hdt. 9, 6: *shelter*, Opp.

‘Αλέως, adv. from ἀλής, Hipp.

῎ΑΛΗ, ης, ἡ, (ἀλάομαι) *a wandering* or *roaming* without home or hope of rest, Od. 15, 342: also of the motion of ghosts, Soph. Fr. 693.—2. metaph. *a wandering of mind, distraction*, Lat. *error mentis*, Plat. Crat. 421 B.—II. act. ἄλαι βροτῶν, *things which lead men astray*, of storms, Aesch. Ag. 195.

‘Αληγός, όν, (ἅλς, ἄγω) *carrying salt*, Plut.

’Αληθάργητος, ον, (α priv., λήθαργος) *free from drowsiness*.

’Αλήθεια, ας, ἡ, Ion. ἀληθείη, also ἀληθηΐη, ης, Hdt., (ἀληθής) *truth*, opp. to *a lie*, or to *mere appearance*.—1. in Hom. and Pind., only as opp. to *a lie*, and Hom. usu. has it in phrase, ἀληθείην καταλέξαι, also ἀποειπεῖν, Il. 23, 361, and παιδὸς πᾶσαν ἀληθείην μυθεῖσθαι, *to tell the whole truth about the lad*, Od. 11, 507: so too in Att., εἰπεῖν τὴν ἀλήθειαν, χρῆσθαι τῇ ἀληθείᾳ, also in plur. Isocr. p. 190 A, Menand. p. 410.—2. but in Att. also opp. to appearance, *truth, reality*, ἔργων, Thuc. 2, 41; τῇ ἀληθείᾳ, *in very truth*, rarely ἀληθείᾳ, as Plat. Prot. 343 D: ἐπ’ ἀληθείας, *in truth and reality*, Dem.; but ἐπ’ ἀληθείᾳ, *for the end* or *sake of truth*, Aesch. Suppl. 628, Ar. Plut. 891, also *according to truth and nature*, Theocr. 7, 44: μετ’ ἀληθείας, Xen., and Dem.: κατ’ ἀλήθειαν, Isocr.: ξὺν ἀληθείᾳ, Aesch. Ag. 1567; πρὸς ἀλήθειαν, Diod.: ἡ ἀλ. περί τινος, Thuc. 4, 122:—*excellence, perfection*, τῆς ἰατρικῆς, Plat.: in Polyb. also real war as opp. to exercise or parade: *realization*, as of a dream or omen, Ruhnk. Tim. v. ἐξηγηταί, fin.—II. *the character of the* ἀληθής, *truthfulness, sincerity*, Hdt. 1, 55: φρενῶν, Aesch. Ag. 1550: *frankness, candour*, Arist. Eth. N.—III. *the symbol of truth*, a sapphire ornament worn by the Aegyptian highpriest, Diod., and Ael.

’Αλήθευσις, εως, ἡ,=ἀλήθεια, II., Sext. Emp.

†’Αληθευτής, οῦ, ὁ, (ἀληθεύω) *a speaker of truth*, Max. Tyr.

’Αληθευτικός, ή, όν, (ἀληθεύω) *truthful, frank, candid*, Arist. Eth. N. Adv. -κῶς.

’Αληθεύω, *to be* ἀληθής, *to speak truth*, Aesch., etc.; also in mid., Arist. Eth. N.: of things, *to be true*, λόγοι ἀληθεύουσι, Hipp.: of divinations, *to foretel the true event:* but also in pass. *to come true, be fulfilled*, Schneid. Xen. Cyr. 4, 6, 10.—II. c. acc. rei, *to speak as truth, as real and true*, ἀλήθευσον πάντα, *speak nought but truth*, Batr. 14: hence *to keep one's word*, Xen.

Ἀληθηΐη, ης, ἡ, Ion. for ἀλήθεια, Hdt.

Ἀληθής, ές, (α priv., * λήθω, λαθεῖν) *unconcealed*, and so *open, true*, as opp. to *false*, or to *apparent.*—I. in Hom. only as opp. to false, and that usu. in phrase ἀληθέα μυθήσασθαι, εἰπεῖν, ἀγορεύειν, except ἀληθὲς ἐνισπεῖν: in Hdt., and Att. τὸ ἀληθές, τἀληθές or τὰ ἀληθέα (ῆ), τἀληθῆ.—2. of persons, *open, truthful, frank, honest*, in Hom. only once ἀληθὴς γυνή, Il. 12, 433, so ἀλ. νόος, Pind. O. 2, 167; οἶνος ἀλ. ἐστι, *in vino veritas*, Plat. Symp. 217 E: ἀλ. κρίτης, Thuc. 3, 56.—II. opp. to apparent, *true, really this* or *that, real, actual*, freq. in Att.: also *realizing itself, coming to fulfilment*, ἀρά, Aesch. Theb. 946, cf. ἀληθινός.—III. adv. ἀληθῶς, Ion. ἀληθέως, Hdt., *truly, really, actually*, Thuc. 1, 22: also ὡς ἀληθῶς, Plat.—2. also neut. as adv., proparox. ἄληθες; *itane? indeed? in sooth?* with ironical expression, Br. Soph. O. T. 350, Ar. Ran. 840: but τὸ ἀληθές, *in very truth, really and truly*, Lat. *revera*, Plat., etc.

Ἀληθίζομαι, dep. mid. = ἀληθεύω, Hdt. 1, 136: later also ἀληθίζω, Nic., and Plut.

Ἀληθῐνολογία, ας, ἡ, (ἀληθινός, λόγος) *a speaking truth, truthfulness*, Polyb.

Ἀληθῑνός, ή, όν, (ἀληθής) *agreeable to truth, truthful, honest*, Dem.: but usu.—2. *real and true, actual, genuine*, opp. to *apparent* or *sham*, freq. in Plat.: cf. Donalds. N. Crat. 335. Adv. –νῶς, Isocr.

Ἀληθογνωσία, ἡ, (ἀληθής, γνῶναι) *a knowledge of truth.*

Ἀληθοεπής, ές, (ἀληθής, ἔπος) *speaking truth.*

Ἀληθόμαντις, εως, ὁ, ἡ, (ἀληθής, μάντις) *a prophet of truth*, Aesch. Ag. 1342.

Ἀληθομῡθεύω, (ἀληθής, μυθεύω) *to speak truth*, Democr. ap. Stob. p. 140, 26.

Ἀληθόμῡθος, ον, (ἀληθής, μῦθος) *speaking truth* or *truly*, Id. ap. Gal.

Ἀληθορκέω, (ἀληθής, ὅρκος) *to swear truly*, Chrysipp. ap. Stob. p. 196, 29.

Ἀληθοσύνη, ἡ, poet. for ἀλήθεια, Theogn. 1224.

†Ἀληθότης, ητος, ἡ, = ἀλήθεια, Joseph.

Ἀληθουργής, ές, (ἀληθής, * ἔργω) *acting truly.*

Ἀλήθω, f. –ήσω, common Greek for the Att. ἀλέω, first in Theophr., cf. Meineke Pherecr. Coriann. 9.

Ἀλήϊον πέδιον, τό, (ἄλη) *Aleïan plain, land of wandering*, in Lycia or Cilicia, Il. 6, 201, Hdt. 6, 95.

Ἀλήϊος, ον, (α priv., λήϊον) *without corn land* or *fields, poor*, Il. 9, 125, 267, opp. to πολυλήϊος.

Ἄληκτος, ον, (α priv., λήγω) *unceasing, incessant*, Hom. always in poet. form ἄλληκτος, so too Soph. Tr. 985, and late Ep.; ἀλλ. χόλον, *abating not from* wrath, Il. 9, 636. Adv. –τῶς, also ἄλληκτον, Il.

†Ἀληκτώ, όος contr. οῦς, ἡ, *Alecto*, also wr. Ἀλληκτώ, *Alecto*, one of the Furies, Orph., Apollod.

Ἀλήλεκα, ἀλήλεσμαι, Att. pf. act. and pass. from ἀλέω.

Ἀλήλῐφα, ἀλήλιμμαι, Att. pf. act. and pass. from ἀλείφω.

Ἄλημα, ατος, τό, (ἀλέω) strictly *that which is ground, fine flour:* hence metaph. *a subtle, wily fellow*, like παιπάλημα, τρίμμα, of Ulysses in Soph. Aj. 381, 390 (the deriv. from ἄλη is wrong).

Ἀλήμεναι, for ἀλῆναι, Ep. inf. of ἑάλην, aor. 2 pass. of εἴλω, Il. 5, 823; 18, 76, *to recoil, retire.*

* Ἄ́ΛΗΜΙ, root assumed for some tenses of εἴλω, viz., aor. 2 pass. ἑάλην, inf. ἀλῆναι, Ep. ἀλήμεναι, Buttm. Lexil. p. 256, sq.

Ἀλημοσύνη, ης, ἡ, (ἄλη) *a wandering* or *roaming*, Ap. Rh.

Ἀλήμων, ονος, ὁ, ἡ, (ἀλάομαι) *a wanderer, rover*, ἀλήμονες ἄνδρες, Od. 19, 74, and without ἄνδρες, 17, 376. Ep. word.

Ἀλῆναι, Il. 16, 714, v. ἀλήμεναι.

†Ἅληξ, ηκος, ὁ, *Halex*, a river in lower Italy, Thuc. 3, 99.

Ἁλήπεδον, τό, v. ἁλίπεδον.

Ἄληπτος, ον, (α priv., λαμβάνω) *not to be laid hold of* or *caught, hard to catch*, ἀληπτότερος, *less amenable*, Thuc. 1. 37.—II. *incomprehensible*, Plut.—III. Stoic., ἄληπτα are things *not to be made matter of choice*, opp. to ληπτά. Adv. –τως.

Ἁλής, ές, also ἀλής, Ep. and Ion. = Att. ἀθρόος, *thronged, crowded, in a mass*, Lat. *confertus*, freq. in Hdt., and Hipp.: hence prob. also ἀλέα λέσχην, *the crowded hall*, Göttl. Hes. Op. 491 (akin to ἀολλής, ἅλις: hence ἁλίζω, ἁλία). [ᾱ, as appears from Hes. l. c., if rightly referred to this word, but at all events from Callim. Fr. 86, and ἁλίζω.]

†Ἅλης, εντος, ὁ, *Hales*, a river near Colophon, Paus.

†Ἀλήσιον, ου, τό, πεδίον, *Alesian plain*, a plain in Troas, Strab.—2. *Alesium*, a mountain of Mantinea, Paus.

Ἄλησις, εως, ἡ, = ἄλη, of the course of the sun, Arat.—II. (ἀλέω) *a grinding.*

Ἀλήστευτος, ον, (α priv., ληστεύω) *unpillaged, not plundered*, Arr.

Ἄληστος, ον, (α priv., * λήθω, λαθεῖν) Ion. for ἄλαστος, *not to be forgotten, very grievous*, Philo.—II. act. *unforgetting*, Euphor. Fr. 50, where however Meineke ἄλλιστος, cf. Jac. A. P. 7, 643.

Ἅληται, subjunct. aor. 2 mid. of ἅλλομαι, *to leap*, Il. 21, 536.

Ἀλητεία, ας, ἡ, *a wandering, roaming*, Eur. Hel. 934: from

Ἀλητεύω, *to be an* ἀλήτης, *to wander, roam about*, Hom. only in Od., usu. of beggars, but also of hunters, Od. 12, 330: in Eur. of exiles.

Ἀλήτης, ου, ὁ, (ἀλάομαι) *a wanderer, stroller, rover, vagabond*, Hom. only in Od., and always of beggars; in Aesch. and Eur. also of exiles.—2. as adj. βίος ἀλήτης, Hdt. 3, 52. Fem. ἀλῆτις, ιδος, ἡ, as adj. ἀλ. ἑορτή, an Athenian festival in honour of Erigone, elsewh. αἰώρα, Ath.: ἀλ. ἡμέρα, *the fleeting day*, dub. in Plat (Com.) ap. Hesych.—II. as pr. n. *Aletes*, son of Icarius, Apollod.—2. son of Hippotas, one of the Heraclidae, king of Corinth, Pind. Ol. 13, 17.—3. worshipped as a hero in Spain, Polyb.

†Ἀλητία, ας, ἡ, *Aletium*, a city of Calabria, Strab.

†Ἀλητιάδαι, ῶν, οἱ, *the descendants of Aletes*, i. e. the Corinthians so called from Aletes, Callim. Fr. 103

Ἀλητοειδής, ές, (ἄλητον, εἶδος) *like meal, meal-coloured*, Hipp.

Ἄλητον, ου, τό, (ἀλέω) *that which is ground*, = ἄλευρον, Hipp.

Ἀλητύς, ύος, ἡ, Ion. for ἄλη, Call.

Ἀλθαία, ας, ἡ, *wild mallow, marsh mallow*, Theophr.

†Ἀλθαία, ας, ἡ, *Althaea*, daughter of Thestius, wife of Oeneus, Il. 9, 555.—2. title of a comedy of Theopompus, Mein. 1, p. 238.—3. a city of Spain, Polyb. 3, 13, 5.

†Ἀλθαιμένης, ους, ὁ, *Althaemenes* son of the Cretan king Catreus Diod. S. 5, 59.—2. one of the Heraclidae, Strab.

Ἄλθαινος, ου, ὁ, *Althaenus*, a river of Italy, Lyc. 1053.

Ἀλθαίνω, f. –ᾰνῶ, *to heal*, Lyc.: pass. *to heal over, get well*, Hipp.

Ἄλθεξις, εως, ἡ, *a healing, cure*, Hipp. From

Ἀλθέσσω, *to heal*, Aretae.

Ἀλθεύς, έως, ὁ, *a healer, physician.*

ἈΛΘΕ´Ω, = ἄλθω, from which we have the fut. ἀλθήσω in Nic.

Ἀλθήεις, εσσα, εν, *healing, wholesome*, Nic.

†Ἀλθημένης, ους, ὁ, = Ἀλθαιμένης, Apollod. 3, 2, 1.

†Ἀλθηπία, ας, ἡ, (γῆ) *Althepia*, near Sicyon, so named from Althepus, son of Neptune, Paus.

Ἀλθήσκω, = ἀλθαίνω, prob. l. in Hipp.

Ἀλθηστήριος, ον, *healing, wholesome*, τὰ ἀλθηστήρια sc. φάρμακα, *remedies*, Nic.

Ἄλθος, εος, τό, *a healing, cure.*

ἌΛΘΩ, Lat. *alo, to make to grow, fill, heal, restore*, only found in impf. pass. ἄλθετο χείρ, *the hand became whole* or *sound*, Il. 5, 417, and part. ἀλθομένη, Q. Sm. 9, 475 (where perh. ἀλδομένη is better, v. Spitzn.). Cf. the collat. forms ἀλθαίνω, ἀλθέω, ἀλθέσσω, ἀλθήσκω, all rare.

†Ἁλία, ας, Ion. Ἁλίη, ης, ἡ, *Halia*, a Nereid, Il. 18, 40.—2. = Ἁλιαί.

†Ἅλια, τά, v. Ἅλεια.

Ἁλία, ας, ἡ, Ion. ἁλίη, (ἁλής) *an assembly, gathering* of the people, e. g. of the Milesians, ἁλίην ποιεῖσθαι and συλλέγειν, Hdt. 1, 125; 7, 134, etc.; the word is rare in Att., but quoted in Dem. 255, 21, from a Byzantine decree, and is freq. in Doric Inscrr. ap. Böckh., in genl. in the Doric states = Attic ἐκκλησία, Dorv [ᾱ–, cf. ἁλής.]

Ἁλιά, ᾶς, ἡ, (ἅλς) *a salt-cellar*, Archipp. Heracl. 6; ἁλιὰν τρυπᾶν, *to clear out the salt-cellar, empty it of the last grain*, a mark of extreme poverty, cf. Pers., *digito terebrare salinum*, Call. Ep. 51, 1, where however it is written parox. ἁλίη.

Ἁλιάδαι, ῶν, οἱ, (ἅλς) *seamen*, Lob. Aj. 879; acc. to others, *fishermen.*

Ἁλῐάετος, poet. ἁλιαίετος, ου, ὁ, (ἅλς, ἀετός) *sea-eagle, osprey*, Eur. Pol. 1, Ar. Av. 891. [ᾰλ, ᾱ]

Ἁλιᾱής, ές, (ἅλς, ἄημι) *blowing on the sea, blowing sea-ward*, only in Od. 4, 361; cf. 9, 285, and Nitsch ad l.

†Ἁλιαί, ῶν, αἱ, *Haliae*, a town in Argolis, Thuc. 1, 105, (where Poppo edits Ἁλιᾶς) and so Diod. S. 11, 78, οἱ Ἁλιεῖς, for the town itself; hence, ὁ Ἁλιεύς, and in pl. οἱ Ἁλιεῖς, *the inhabitants of Haliae*, Xen. Hell. 4, 2, 16.

†Ἁλιάκμων, ονος, ὁ, a river of Aetolia, Hes. Th. 341.

Ἁλιανθής, ές, (ἅλς, ἄνθος) strictly *sea-blooming*, hence ἁλιπόρφυρος, *of a bright purple*, v. l. Orph.

Ἁλιαρός, όν, (ἅλς) *salted.*

†Ἁλίαρτος, ον, ὁ and ἡ, *Haliartus*, a city of Boeotia, on the lake Copaïs, Il. 2, 503; hence adj. Ἁλιάρτιος, α, ον; ἡ Ἁλιαρτία, (γῆ) *the territory of Haliartus*, Strab.

†Ἁλιάς, άδος, ἡ, (prop. fem. adj. γῆ sub.) *the territory of Haliae*, Thuc. 2, 56.

†Ἀλίας, ου, ὁ, *the Allia*, a river of Italy, Plut.

Ἁλιάς, άδος, ἡ, (ἅλς) *of* or *belonging to the sea*: ἡ ἁλιάς, sub. κύμβα, *a fishing boat* or *bark*, Moschion ap. Ath. 208 F.

†Ἁλίας, or ἅλιας, adv. collat. form of ἅλις, Eur. Ion 723, v. Dind. praef. ad Poet. Scen. Gr. p. xxv.

Ἀλίαστος, ον, (α priv., λιάζομαι) *unbending, unyielding, unabating, unceasing, not to be stayed* or *turned*, Hom., only in Il. as epith. of μάχη, πόλεμος, ὅμαδος, γόος, 14, 57, etc.: neut. as adv. ἀλίαστον ὀδύρεσθαι, *to mourn incessantly*, Il. 24, 549: ἀλ. ἀνίη, Hes. Th. 611: used also in late Ep., and twice in Eur., viz., Orest. 1479, and in Hecuba 85, οὔποτ' ἐμὰ φρὴν ὧδ' ἀλίαστος φρίσσει, *never does my mind thus incessantly shudder*. Cf. Buttm. Lexil. p. 406. Only poet.

†Ἀλιβαντίς, ίδος, ἡ, φυλή, *the tribe Alibantis*, a name applied by Lucian, Nec. 20, to the regions of the dead, v. ἀλίβας.

Ἀλιβάνωτος, ον, (α priv., λιβανωτός) *not honoured with incense*, Plat. (Com.) Poet. 1.

Ἁλίβαπτος, ον, (ἅλς, βάπτω) *dipped in the sea, drowned therein*, Nic. Al. 618. [ᾰλῐ-, but in Nic. l. c. ᾰλῑ-, metri grat.]

Ἀλίβας, αντος, ὁ, (α priv., λιβάς) *sapless, lifeless, dead*, opp. to διερός, Plat. Rep. 387 C: hence ἀλ. οἶνος of vinegar, Call. Fr. 88: *οἱ ἀλίβαντες=νεκροί*, Bentl. ad l.—II. as subst., of the Styx, *the Dead River*, Soph. Fr. 751. [ᾱλῐ]

Ἀλίβατος, ον, Dor. for ἠλίβατος, Pind., and Eur.

Ἁλιβδύω, f. -ύσω, Aeol. for ἁλιδύω, *to sink in the sea*, in gen. *to sink*, Call.: *to hide*, Lyc. 351.

Ἁλίβρεκτος, ον, (ἅλς, βρέχω) *washed by the sea*, Anth.

Ἁλίβρομος, ον, (ἅλς, βρέμω) *murmuring like the sea*, σύριγξ, Nonn.

Ἁλίβροχος, ον, =ἁλίβρεκτος, Ap. Rh. 2, 731.

Ἁλίβρως, ωτος, ὁ, ἡ, and

Ἁλίβρωτος, ον, (ἅλς, βιβρώσκω) *swallowed by the sea*, both in Lyc.

Ἁλίγδουπος, ον, poet. for ἁλίδουπος, Opp. Hal. 3, 423.

Ἁλῐγείτων, ον, gen. ονος, (ἅλς, γείτων) *near the sea*, Ep. Hom. 4.

Ἁλῐγενής, ές, (ἅλς, *γένω) *sea-born*, epith. of Venus, Plut.

Ἀλίγκιος, ία, ιον, *resembling, like*, τινί, Il. 6, 401, but the compd. ἐναλίγκιος is more freq. Ep. word, used also by Aesch. Pr. 449. (of uncertain deriv.: perh. akin to ἧλιξ, ἥλικος.)

Ἀλιγύγλωσσος, ον, (α priv., λιγύς, γλῶσσα) *with no clear-toned voice*, Timon ap. Sext. Emp. 9, 57.

Ἁλῐδῑνής, ές, (ἅλς, δίνη) *sea-tossed*, Dion. P.

Ἁλίδονος, ον, (ἅλς, δονέω) *sea-tossed*, σώματα, Aesch. Pers. 275.

Ἁλίδουπος, ον, (ἅλς, δοῦπος) *sea-resounding*, epith. of Neptune, Orph.

Ἁλίδρομος, ον, (ἅλς, δραμεῖν) *running over the sea*, Nonn.

Ἁλιδύω, f. -ύσω, (ἅλς, δύω) *to sink into the sea*, in gen. *to sink, dive* or *plunge down*, Call. [in pres. ῡ̆, in fut. ῡ.]

Ἁλιεία, ας, ἡ, (ἁλιεύς) *fishing*, Arist. Pol.

Ἁλιειδής, ές, (ἅλς, εἶδος) *sea-coloured*, Numen. ap. Ath. 305. C.

Ἁλιεργής, ές, (ἅλς, *ἔργω) *working in the sea, fishing*, Opp.—II. =ἁλουργής, *purple*.

Ἁλιεργός, όν, =foreg., Nonn.

Ἁλιερκής, ές, (ἅλς, ἕρκος) *sea-girt, surrounded by the sea*, Pind. O. 8, 34; and so ὄχθαι, P. 1, 34, where some give it an act. signf., but v. Dissen.

Ἁλίευμα, ατος, τό, (ἁλιεύω) *that which is caught, a draught*, Strab.

Ἁλιεύς, έως Ion. ῆος, and contr. ἁλιῶς, Pherecr. Incert. 27, ὁ, (ἅλς, ἅλιος) *one who has to do with the sea*, and so—I. *a fisher*, Od. 12, 251.—II. *a seaman, sailor*, Od. 24, 419: as adj. ἐρέτας ἁλιῆας, *rowers at sea*, Od. 16, 349, so ἁλιεὺς στρατός, Opp. Hal. 5, 121; βάτραχος ἁλ., Arist. H. A.—II. a kind of fish, Plut.

Ἁλιευτής, οῦ, ὁ, =foreg. I.

Ἁλιευτικός, ή, όν, (ἁλιεύω) *of* or *belonging to fishing*, ἁλ. πλοῖον, *a fishing-boat*, Xen., ἁλ. βίος, *a fisher's life*, Arist. Pol.: ἡ ἁλ. (with or without τέχνη), *the art of fishing*, Plat. Ion 538 D; Soph. 220 B: ἁλιευτικά, τά, *halieutics*, i. e. *instruction in the art of fishing*, a didactic poem of Oppian. Adv. -κῶς, *after the manner of fishermen*.

Ἁλιεύω, f. -εύσω, (ἅλς) *to fish for*, τι, Epicharm. p. 24: *to be a fisher, live on the sea*: also in mid., Plat. (Com.) Europ. 2.

Ἁλίζω, f. -ίσω, perf. pass, ἥλισμαι, (ἁλής) *to gather together, assemble*, Hdt. 1, 77, etc. Mid. *to assemble, to meet together*, Hdt. 1, 63, etc. [ᾱ Elmsl. Heracl. 404.]

Ἁλίζω, f. -ίσω, (ἅλς) *to salt*.—II. *to feed with salt*: Pass. *to feed on* or *lick salt*, Arist. H. A.: *to be salted, to be seasoned*, LXX. Lev. 2, 13; N. T. Matt. 5, 13; Marc. 9, 49.

†Ἁλιζώνιον, ου, τό, *Halizonium*, a city on the Aesepus, Strab.

†Ἁλίζωνοι, or Ἁλιζῶνες, ων, οἱ, *the Halizoni* or *Halizones*, a people of Bithynia, Il. 2, 856.

Ἁλίζωνος, ον, (ἅλς, ζώνη) *sea-girt*, Anth.

Ἁλίζωος, ον, (ἅλς, ζωή) *living on the sea*, Pancrat. ap. Ath. 321 F.

Ἁλίη, ἡ, Ion. for ἁλία.

Ἁλιηγής, ές, (ἅλς, ἄγνυμι) *broken on by the sea*, πέτρα, Opp.

Ἁλιήρης, ες, (ἅλς, ἐρέσσω) *sweeping the sea*, κώπη, Eur. Hec. 455.

Ἁλιήτωρ, ορος, ὁ, poet. for ἁλιεύς, Hom. Ep. 16.

Ἁλιηχής, ές, (ἅλς, ἦχος) *sea-resounding*, Musae., cf. ἁλίβρομος.

†Ἁλιθέρσης, ου, ὁ, *Halitherses*, an inhabitant of Ithaca, Od. 2, 157.—2. son of Ancaeus, Paus.

Ἀλίθιος, Dor. for ἠλίθιος, Pind.

Ἄλιθος, ον, (α priv., λίθος) *without stones, not stony*, of lands, Xen. An. 6, 4, 5.—II. *without a stone* set in it, of a ring, Poll.—III. *without the stone*, as a disease, Aretae.

Ἁλικάκᾰβον, ου, τό, *a plant*, in Diosc., *physalis Alkekengi*, Sprengel.

†Ἁλικαρνασσός, or Ἁλικαρνᾱσός, οῦ, ἡ, Ion. Ἁλικαρνησσός, *Halicarnassus*, a Dorian city of Caria, Hdt. 2, 178; hence ὁ Ἁλικαρνασσεύς, *a native* or *inhabitant of Hal.*, Hdt. Praef.

Ἁλικία, ἡ, Dor. for ἡλικία, Pind.

Ἁλίκλυστος, ον, (ἅλς, κλύζω) *sea-beaten*, of a coast, Soph. Aj. 1219; also δέμας, Anth., *high-surging*, πόντος, Orph.

Ἁλίκμητος, ον, (ἅλς, κάμνω) *labouring on the sea, concerning maritime affairs*, ἁλ. μέριμνα, the care and toil of a sea life, Anth.

Ἁλικνήμις, ῑδος, ὁ, ἡ, ἀπήνη, a car *that goes upon the sea*, Nonn. Dion. 43, 199.

Ἁλίκος, ίκα, ίκον, Dor. for ἡλίκος Theocr.

Ἁλικός, ἁλικότης, worse forms for ἅλυκος, ἁλυκότης.

Ἁλίκρᾱς, ᾱτος, ὁ, ἡ, (ἅλς, κεράννυμι) *mixed with sea* or *salt water*.

†Ἁλικράτωρ, ορος, ὁ, =sq.

Ἁλικρείων, οντος, ὁ, (ἅλς, κρείων) *lord of the sea*.

Ἁλικρήπῑς, ῑδος, ὁ, ἡ, (ἅλς, κρηπίς) *founded on* or *by the sea*, Nonn. Dion. 1, 289.

Ἁλικρόκᾰλος, ον, (ἅλς, κροκάλη) *shingly, pebbly*, Orph.

Ἁλίκροτος, ον, (ἅλς, κρότεω) prob. l. in Alcae. for ἁλίκτορος.

Ἁλίκτῠπος, ον, (ἅλς, κτυπέω) *sea-beaten*, of ships, Soph. Ant. 953.—II. act. *roaring on the sea*, κῦμα, Eur. Hipp. 754.

†Ἁλικύαι, ῶν, αἱ, *Halicyae*, a city of Sicily; hence οἱ Ἁλικυαῖοι, *the Halicyaeans*, Thuc. 7, 32.

Ἁλῐκύμων, ον, gen. ονος, (ἅλς, κῦμα) *surrounded by waves*, Anth.

†Ἁλίκυρνα, ης, ἡ, *Halicyrna*, a region of Aetolia, Scyl.

Ἁλικώδης, ες, (ἁλικός, εἶδος) inferior form for ἁλυκώδης.

†Ἀλιλαῖοι, ων, οἱ, *the Alilaei*, a people of Arabia, Diod. S. 3, 45.

†Ἀλιλάτ, ἡ, an Arab. word=οὐρανία, Hdt. 3, 8.

Ἁλιμέδων, οντος, ὁ, (ἅλς, μέδων) *lord of the sea*, like ποντομέδων, Ar Thesm. 323.

Ἀλιμενία, ας, ἡ, *want of harbours*, Hyperid. ap. A. B.: from

Ἀλίμενος, ον, (α priv., λιμήν) *without harbour, harbourless*, Lat. *importuosus*, Aesch., Eur., Thuc. 4, 8, etc.: in gen. *giving no shelter, inhospitable*, ὄρεα, ἄντλος, Eur. Hel. 1132, Hec. 1025: metaph. ἀλ. καρδία, Eur. Cycl. 349. [ῐ] Hence

Ἀλῐμενότης, ητος, ἡ, =ἀλιμενία, Xen. Hell. 4, 8, 7.

†Ἁλιμήδη, ης, ἡ, *Halimede*, a Nereid, Hes. Th. 255.

Ἁλιμήδης, ες, (ἅλς, μῆδος) *devoted to the sea*, ἐμπορία, Dion. P. 908, v. l.

Ἁλίμικτος, ον, (ἅλς, μίγνυμι)=ἁλίκρας.

Ἅλῐμος, ον, (ἅλς) *of* or *belonging to the sea*, Lat. *marinus*, hence as subst. τὸ ἅλιμον, also written ἄλιμον, a shrubby plant growing on the sea-shore, *Atriplex Halimus*, Linn., Antiph. Mnem. 1, and Theophr.: in Diosc. also ὁ ἅλιμος.

Ἄλῑμος, ον, (α priv., λιμός) *without hunger*, i. e. *relieving hunger*, Plut.

†Ἁλιμοῦς or Ἀλιμοῦς, οῦντος, ὁ, *Halimus*, a deme of the Attic tribe Leontis; hence Ἁλιμούσιος, *of Halimus*, Dem., Plut., etc.: adv. Ἀλιμοῦντάδε, *to Alimus*, Ar. Av. 496.

Ἁλῐμῡρήεις, εσσα, εν, (ἅλς, μύρω) ποταμοί, *flowing* or *murmuring into the sea*, Il. 21, 190, Od. 5, 460, cf. sq.

Ἁλῐμῡρής, ές, =foreg., Phanocl. 1, 17, Ap. Rh.—II. =ἅλιος, Anth.

†Ἄλινδα, ων, τά, *Alinda*, a city of Caria, Strab.

Ἀλινδέω, aor. ἀλῖσαι, cf. ἐξαλινδέω, (like κυλινδέω, κυλῖσαι), *to make to roll, set a rolling*; but prob. only used in Pass. ἀλινδέομαι, poet. ἀλίνδομαι, Nic., and Leon. Tar.: aor.

part. ἀλινδηθείς, Nic.: pf. part. ἀλινδημένος, Dinarch. ap. Suid.: *to roll* like a horse: also *to wander up and down, roam about.* [ᾰ]

'Αλινδήθρα, ας, ἡ, *a place for horses to roll in,* Lat. *volutabrum,* elsewhere κονίστρα, cf. Ar. Nub. 32: metaph. of *long rolling* verses or words, ἀλινδήθρα ἐπῶν, Ar Ran. 904.

'Αλίνδησις, εως, ἡ, (ἀλινδέω) *a rolling in the dust,* an exercise in which the wrestlers rolled on the ground, Hipp.

'Αλίνδομαι, as pass., v. sub ἀλινδέω.

'Αλινέω, = ἀλείφω, Lat. *lino,* Gramm.

'Αλινήκτειρα, ἡ, (ἅλς, νήχω) fem. as if from ἁλινηκτήρ, *swimming in the sea,* Anth. [ῐ but ῑ in arsis, A. P. 6, 190.]

'Αλῐνηχής, ές, (ἅλς, νήχω) *swimming in the sea,* Anth.

῞Αλῐνος, η, ον, (ἅλς) *made of* or *from salt,* Hdt. 4, 185.

῎Αλῐνος, ον, (α priv., λίνον) *without a net, without hunting toils,* ἄλ. θήρα, *a chase in which no net is used,* Anth.

'Αλίνω, *to pound,* Soph. Fr. 826, v. Ellendt in voc.

῏Αλιξ, Dor. for ἧλιξ, Pind.

†῞Αλιξ, ῐκος, ὁ, *alica, spelt,* Ath. 647D.

'Αλίξαντος, ον, (ἅλς, ξαίνω) *worn by the sea,* χοιράδες, Anth.: ἁλ. μόρος, Ib.

†῞Αλιον, ου, τό, *Alium,* a town of Elis, Diod. S. 14, 17.

῞Αλιος, ὁ, Dor. for ἥλιος.

῞Αλιος, ία, ιον, also ος, ον, Soph. Aj. 357, Eur. Heracl. 82, (A) (ἅλς) *of, from,* or *belonging to the sea,* Lat. *marinus,* esp. as epith. of sea-gods, nymphs, etc., ἅλιος γέρων, *the aged sea deity,* Il. 1, 556; ἅλιαι θεαί, Il. 18, 86, and without θεαί, ἅλιαι, *sea-goddesses,* Nereids, Il. 18, 432: ἅλ. ψάμαθοι, *the sea-sand, the sand of the sea shore,* Od. 3, 38, πρών, Aesch. Pers. 131: ναῦς, πλάτα, πρύμνη, etc., Pind. and Trag.

῞Αλιος, ία, ιον, (B)=μάταιος, *fruitless, unprofitable, idle, erring,* πόνος, ἔπος, μῦθος, βέλος, ἄκων, ὁδός, ὅρκιον, σκόπος, Hom.: also in neut. as adv., *in vain,* Il. 13, 505, and so best taken, Il. 4, 179. Adv. -ίως, Soph. Phil. 840. (acc. to some the same word with foreg., and so strictly *like the sea, faithless, useless,* but this is too artificial for so early a word: acc. to others akin to ἄλη, ἠλέος, ἠλιθίος.) [ᾰλῐ]

†῞Αλιος, ου, ὁ, *Halius,* a Lycian, Il. 5, 678.—2. son of Alcinous, Od. 8, 119.

'Αλιοτρεφής, ές, (ἅλς, τρέφω) *feeding in the sea,* φῶκαι, Od. 4, 442.

†'Αλιοῦς, οῦντος, ὁ, *Halus,* another name of ῞Αλος, in Phthiotis, Strab.

†'Αλιοῦσα, ης, ἡ, *Haliusa,* an island, Paus.

'Αλιόω, ῶ, f. -ώσω, (ἅλιος B) *to make fruitless, disappoint,* νόον Διός, Od. 5, 104; βέλος, *to hurl the spear in vain,* Il. 16, 737: and so in later Ep.: ἁλ. ἔπος, *to speak a word in vain,* Soph. Tr. 258.—2. = αἰστόω, *to bring to nought,* Soph. O. C. 704. Ep. word.

'Αλῐπᾰρής, ές, *not fit for a suppliant,* ἀλ. θρίξ, *neglected, squalid* hair, v. Herm. Soph. El. 451: but Schäf. Mel. p. 129, suspects it. (If right, from α priv., λιπαρής, not from λῐπαρός, as the quantity shows.)

'Αλίπαστος, ον, (ἅλς, πάσσω) *sprinkled with salt, salted,* Archestr. ap. Ath. 399 E.

'Αλίπεδον, ου, τό, or, as Ar. Fr. 30, acc. to Harp., ἁλ., (ἅλς, πεδίον) orig. *a plain near the sea, sandy plain,* Theophr.: esp. *a plain* in Attica near the Piraeus, Xen. Hell. 2, 4, 30, v. Ruhnk. Tim.: also written ἁλίσπεδον and ἁλήπεδον, Bast Greg. 917. [ᾰλῑ, Lyc. 681.]

'Αλῐπής, ές, (α priv., λίπος) *without fat, meagre,* Ath.: *without any fatty substance,* Strab.: in Medic. *not thick and fatty,* of lotions, as opp. to salves.

'Αλίπιστος, ον, =foreg., Theophr.

'Αλίπλαγκτος, ον, (ἅλς, πλάζω) *roaming in* or *by the sea,* epith. of Pan as god of the shore, Soph. Aj. 695.—II. formerly read as epith. of islands, Pind. P. 4, 24, Soph. Aj. 596, but Böckh and Herm. respectively read ἁλίπλακτος, v. sq.

'Αλίπλακτος, Dor. for ἁλίπληκτος, q. v.

'Αλιπκᾰνής, ές, (ἅλς, πλάνη) *sea-wandering,* Anth. Hence

'Αλιπλᾰνία, ας, ἡ, *a wandering on the sea, wandering voyage,* Anth.

'Αλίπλᾰνος, ον, =ἁλιπλανής, Opp.

'Αλιπλεύμων, ονος, ὁ, (ἅλς, πλεύμων) lit. sea-lungs, a kind of fish.

'Αλίπληκτος, ον, (ἅλς, πλήσσω) *lashed by the sea,* like ἁλιπλήξ and θαλασσόπληκτος, cf. ἁλίπλαγκτος II.

'Αλιπλήξ, ῆγος, ὁ, ἡ, =foreg., Call.

'Αλίπλοος, ον, contr. ἁλίπλους, ουν, (ἅλς, πλέω) *covered with water,* τείχεα, Il. 12, 26.—II. later act., *sailing on the sea,* Call.: as subst. ὁ ἁλίπλ., *a seaman, fisher.*

'Αλίπνοος, ον, (ἅλς, πνέω) *redolent of the sea,* Musae.

'Αλιπόρος, ον, (ἅλς, πείρω) *ploughing the sea,* Luc. Tragop. 24.

'Αλιπορφυρίς, ίδος, ἡ, strictly pecul. fem. from sq., a kind of sea-bird, prob. l. Ibyc. 13.

'Αλιπόρφῠρος, ον, (ἅλς, πορφύρα) *of sea-purple, of true purple dye, dark red,* ἠλακάτα, φάρεα, Od. 6, 53; 13, 108, ὄρνις, Alcm. 12.

'Αλιπτοίητος, ον, (ἅλς, πτοιέω) *scared by the roar of the sea,* Nonn.

'Αλιρρᾰγής, ές, (ἅλς, ῥήγνυμι) *breaking the waves:* or rather pass., *against which the tide breaks,* σκόπελος, Anth.

'Αλιρραίστης, ου, ὁ, (ἅλς, ῥαίω) δράκων, *a ravenous sea-monster,* Nic.

'Αλίρραντος, ον, (ἅλς, ῥαίνω) *sea-surging,* πόντος, Anth.

'Αλίρρηκτος, ον,=ἁλιρραγής, Anth

'Αλιρρόθιος, ον, also ίη, ιον, Anth. (ἅλς, ῥόθος) *sea-roaring, sea-beat,* νηῦς, κόνις, Anth.—II. *roaring,* θάλασσα, Orph.—III. as pr. n. ὁ, *Halirrhothius,* son of Neptune and the nymph Euryte, Dem., Eur. El. 1260.

'Αλίρροθος, ον, = foreg., πόροι, Aesch. Pers. 367, ἀκτή, Eur. Hipp. 1205, cf. ἁλίκλυστος and ἁλίκτυπος.

'Αλίρροιζος, ον,=ἁλιρρόθιος, Nonn. Dion. 13, 322.

'Αλίρροος, ον, contr. ἁλίρρους, ουν, (ἅλς, ῥέω) *washed by the sea,* ἀκταὶ ἁλ. dub. l. Mosch., for ἁλίρροθοι.

'Αλίρρῠτος, ον, (ἅλς, ῥέω) *washed by the sea,* Anth.—II. ἁλ. ἄλσος, *the surging sea* itself, Aesch. Supp. 868.

῞ΑΛΙΣ, adv. (ἁλής) *in heaps, in crowds, in swarms, in abundance,* μέλισσαι ἅλις πεποτήαται, Τρωαὶ ἅλις ἦσαν, κόπρος ἅλις κέχυτο, etc., Hom., who always makes the case depend on the verb, for in Il. 9, 137, χρυσοῦ belongs not to ἅλις but to νηησάσθω, and Il. 21, 319, we should read χέραδος as acc., not χεράδος as gen., v Spitzn. Excurs. 32 ad Il.: hence *enough,* Lat. *satis,* ἅλις ἄρουραι; ἅλις χαλκὸν χρυσόν τε δέδεξο; ἅλις ἔλαιον, *corn-fields enough,* etc., Hom.: also with verbs οὐχ ἅλις, ὅτι...; *is it not enough?* Il., so οὐχ ἅλις, ὡς..., Od. 2, 312. Later authors, from Hdt. down wards, oft. add a gen., as with Lat. *satis,* ἅλις ἐστί μοι τινός, *I have enough of* a thing, Hdt. 9, 27, ἅλις ἔχω τινός, Eur. Or. 240: also ἅλις ἐστί μοι, c. inf., *'tis enough for me to...,* Aesch. Theb. 664, etc.; more rarely c. part. ἅλις (εἰμὶ) νοσοῦσ' ἐγώ, *'tis enow that I suffer,* Soph. O. T. 1061, cf. Eur. H. F. 1339: the Att. rarely use the Homeric construct., as in ἅλις βίοτον εὗρον, Eur. Med. 1097: also εἰς ἅλις=ἅλις, Theocr.: rarely *just enough,* =μετρίως, Eur. Alc. 910: ἅλις εἰπεῖν, Lat. *verbo dicere, to say all at once,* Hipp. [ᾰ]

'Αλίς, ίδος, ἡ, (ἅλς) *saltness.*

†῏Αλις, ιδος, ἡ, Dor. for ῏Ηλις, Pind.

†'Αλίσαρνα, ης, ἡ, *Halisarna,* a city of Mysia, Xen. Hell. 3, 1, 6.—2. a district in the island of Cos, Strab.

'Αλισγέω, ῶ, *to pollute,* LXX. Mal. 1, 7.

'Αλίσγημα, ατος, τό, *a pollution,* N. T. Act. 15, 20.

'Αλίσκομαι, a defect. pass., the act. being supplied by αἱρέω: impf. ἡλισκόμην: fut. ἁλώσομαι: aor. syncop. ἥλων, Hdt. 3, 15, Xen. An. 4, 4, 21, Att. usu. ἑάλων, inf. ἁλῶναι, part. ἁλούς, subj. ἁλῶ, in Hom. ἁλώω, opt. ἁλοίην, in Hom. ἁλῴην, Il. 9, 592: perf. ἥλωκα, ἑάλωκα, the latter form always in Thuc., and Dem.: all in pass. signf.: Hom. uses only the aor. *To be taken, to be conquered, to fall into the enemy's hand,* of persons and places, Hom., Hdt., etc.: ἁλίσκεσθαι εἰς πολεμίους, *to let one's self be taken prisoner by the enemy,* Stallb. Plat. Rep. 468 A.—2. *to be caught, seized,* of persons and things, θανάτῳ ἁλῶναι, *to be seized by death, to die,* Il. 21, 281, Od. 5, 312, also without θανάτῳ, Il. 12, 172, Od. 18, 265, etc.: ἑάλωσαν εἰς 'Αθήνας γράμματα, *letters were seized and taken to Athens,* Xen. Hell. 1, 1, 23.—3. *to be taken* or *caught* in hunting, Il. 5, 487, and Xen.: hence—4. metaph. ἁλ. ὕπνῳ, Aesch. Eum. 67; ἀπάταις, μανίᾳ, Soph. El. 125, Aj. 216, ἔρωτι, Xen., etc.: also absol. *to be overpowered,* Soph. Aj. 649: so too ἁλοὺς ἐφόνευσα, *on compulsion,* Herm.; or *being entrapped, circumvented,* Soph. O. C. 553.—5. rarely in good sense, *to be won, achieved,* Soph. O. T. 543. —II. *to be caught, detected* in a thing, or doing a thing, freq. c. part., e. g. Hdt. 1, 112, 209, etc.: also with a subst. or adj., the part ὤν being omitted, ἁλώσομαι φονεύς, Soph. O. T. 576, μοῖχος, Ar. Nub. 1079, and so prob. must be taken Soph. O. C. 1065, ῎Αρης ἁλώσεται δεινός, *will be found terrible:* also ἁλ. ἐν κακοῖσι, Soph. Ant. 496: esp. as Att. law term, *to be convicted,* and so *condemned,* with or without δίκη, Plat. Legg. 937 C, Dem. 632, 12; but more freq. c. part. Plat., and Oratt.: freq. also c. gen. criminis, ἁλῶναι ἀσεβείας, παρανοίας, etc., sub. γραφῇ or δίκῃ, Dem., and Plut.: also ἁλ. γραφήν, Plut.: ἁλ. θανάτου, *to be convicted of a capital crime,* Id. [ᾰ, except in Il. 5, 487, where it is made long in the thesis.]

῞Αλισμα, ατος, τό, a water-plant, *Alisma Parnassifolia,* Diosc.

'Αλισμάρᾰγος, ον, (ἅλς, σμαραγή) *sea-resounding,* Nonn. Dion. 39, 362.

'Αλίσμηκτος, ον, (ἅλς, σμήχω) *washed by the sea,* Lyc. 994.

†Ἁλισόδημος, ου, ὁ, *Halisodemus*, a poet of Troezene, Luc. Dem. enc. 27.

Ἁλίσπαρτος, ον, (ἅλς, σπείρω) *sprinkled with salt*, Valck. Ammon.

Ἁλίσπεδον, τό, v. ἁλίπεδον.

†Ἀλίσσωμα, –ωσις, vv. ll. for λίσσωμα, –ωσις.

Ἁλιστέφᾰνος, ον, (ἅλς, στέφανος) =sq., H. Hom. Ap. 410, though for ἁλιστ. πτολίεθρον is ingeniously proposed Ἕλος τ' ἔφαλον πτ. from Il. 2, 584.

Ἁλιστεφής, ές, (ἅλς, στέφω) *sea-girt*, Orph.

Ἁλίστονος, ον, (ἅλς, στένω) *sea-resounding*, ῥαχίαι, Aesch. Pr. 712.—II. *groaning on the sea*, epith. of fishers, Opp.

Ἁλιστός, ή, όν, (ἁλίζω) *salted, pickled*, Anth.

Ἅλιστος, ον, only found in poet. form ἄλλιστος, q. v.

Ἀλίστρα, ας, ἡ,=ἀλινδήθρα.

Ἁλίστρεπτος, ον, (ἅλς, στρέφω) *whirled* or *rolled to and fro in the sea, sea-tost*, ναῦς, Anth.

Ἁλιστρεφής, ές, dub. l. Orph. for ἁλιστεφής.

Ἀλιταία, ας, ἡ, *Halitaea*, a fountain in the territory of Ephesus, Paus.

Ἀλῐταίνω, -ήσω, a verb of which the pres. only occurs in mid., Hes. Op. 328: elsewhere only in aor. act. ἤλιτον, Il. 9, 375, and more freq. aor. mid. ἀλίτοντο, ἀλιτέσθαι, Hom.: later also an aor. ἠλίτησα: part. ἀλιτήμενος, with accent and signf. of pres., Od. 4, 807. *To sin, offend against*, c. acc. pers. Il. 9, 375; 19, 265, Od. 4, 378; 5, 108, also in Hes. Op., Aesch. Eum. 269: the part. ἀλιτήμενος, c. dat. pers., Od. l. c.: c. acc. rei, *to transgress*, ἐφετμὰς Διός, Il. 24, 570, ὅρκον, σπονδάς, Ap. Rh., and Opp.: *to stray*, ἀλίτησεν ἀταρποῦ, Orph.: also absol., Call.—Ep. word.—(akin to ἄλη: the simple forms ἀλείτω, ἀλιτέω no where occur: hence ἀλείτης, ἀλοιτός, etc.)

Ἀλῐτάνευτος, ον, (α priv., λιτανεύω) *inexorable*, Ἅιδης, poet. ἀλλ-

Ἁλῐτενής, ές, (ἅλς, τείνω) *stretching to* or *along the sea*, Diod.: hence—II. *flat, low*, of lands, hence *ambulatio* ἀλ., *a walk on a flat place*, or *over a plain*, Cic. Att. 14, 131: of boats, *flat, shallow*, Plut. Them. 14: of the sea, *shallow*, Polyb. 4, 39, 3.

Ἁλῐτέρμων, ον, gen. ονος, (ἅλς, τέρμα) *bounded by the sea, bordering on it*, Anth.

*Ἀλῐτέω, assumed as pres. whence to form ἀλιτήσα, aor. 1 of ἀλιταίνω: in Aesch. Eum. 316 for ἀλιτρῶν or ἀλιτῶν, should be read ἀλιτών, part. aor. 2 of ἀλιταίνω, q. v.

Ἀλίτημα, ατος, τό, *a sin, offence*, Anth.

Ἀλῐτήμενος, a part. of ἀλιταίνω, q. v. with accent and signf. of pres., as if formed from ἀλίτημι, ἀλίτημαι,

Ἀλῐτήμερος, ον, (ἀλιτεῖν, ἡμέρα) *missing the right day*: hence *untimely born*, like ἠλιτόμηνος, Hes. Sc. 91, cf. Schäf. Greg. 879, and Buttmann, Ausf. Gr. Spr. 2, p. 108, who considers it an error for ἀλιτήμενος, Lob.

Ἀλῐτημοσύνη, ης, ἡ, = ἀλιτήμα, Orph.: from

Ἀλῐτήμων, ον, gen. ονος, (ἀλιτεῖν) =sq., Il. 24, 157.

Ἀλῐτήριος, ον, (ἀλιτεῖν) *sinful, wicked, laden with guilt*, esp. against the gods, hence in full θεοῦ ἀλιτήριοι, Ar. Eq. 445, Thuc. 1, 126, so too ἀλ ἄλλων, *working evil to others*, Dem. 280, 26: also absol., Lat. *homo piacularis*, Lys., and Dem.: in Soph. O. C. 371, κἀλιτηρίου φρενός is the prob. l. for κἀξ ἀλιτηροῦ, which will not scan, since λι is short, but cf. ἀλοιτηρός.—II. ἀλιτήριος δαίμων,=ἀλάστωρ, *an avenging spirit*, Ruhnk. Tim.

Ἀλῐτηριώδης, ες, (ἀλιτήριος, εἶδος) *belonging to* or *befalling a sinner*: hence *accursed, pernicious, ruinous*, οἶστρος, τύχη, Plat. 854 B, 881 E.

Ἀλῐτηρός, όν, v. ἀλιτήριος sub fin.

Ἀλίτης, ὁ,=ἀλείτης, Gramm., and so Herm. reads in Eur. Heracl. 614 for ἀλάταν, which is against the metre. [ῐ]

Ἀλῐτόξενος, ον, (ἀλιτεῖν, ξένος) *sinning against a guest*, Pind. O. 10, 7.

Ἀλῐτοφροσύνη, ης, ἡ, (ἀλιτεῖν, φρήν) *a wicked mind*, Leon. Tar. 64.

Ἀλιτραίνω, = ἀλιταίνω, dub. in Hes. Op. 328, but found in Anth.

Ἁλιτρεφής, ές, (ἅλς, τρέφω) *sea-bred*, Qu. Sm. 3, 272.

Ἀλιτρέω,=ἀλιταίνω, dub. v. ἀλιτέω.

Ἀλιτρία, ας, ἡ, (ἀλιτρός) *sinfulness, mischief*, Soph. Fr. 42, Ar. Ach. 907.

Ἀλιτρόβιος, ον, (ἀλιτρός, βίος) *living wickedly*, Nonn. Dion. 12, 72.

Ἀλιτρόνοος, ον, (ἀλιτρός, νόος) *wicked-minded*, Anth.

Ἀλιτρόπος, ον, for ἀλιτρόπους, (ἀλιτρός, πούς) *of wandering foot, unstable*, prob. l. in Pseudo-Phocyl. 133, for ἁλίτροπος, *seafaring*.

Ἀλιτρός, όν, syncop. for ἀλιτηρός, and ός, ή, όν, Simon. Amorg. 7, *crafty, sinful, sinning, wicked*, Il. 8, 361, Theog., and Pind.: but in Hom. usu. as subst. ὁ ἀλ., *a sinner*, δαίμοσιν ἀλιτρός, *a sinner against the gods*, Il. 23, 595: also in milder signf., *a knave, rogue*, Od. 5, 182. Hence

Ἀλιτροσύνη, ης, ἡ,=ἀλιτρία, Ap. Rh. 4, 699.

Ἁλίτροφος, ον, (ἅλς, τρέφω) *living by the sea*, or *bred thereon*, of fishers, Opp.—II. =ἁλιτρεφής.

Ἁλίτρῡτος, ον, also η, ον, Nonn., (ἅλς, τρύω) *sea-beaten, sea-worn*, γέρων, Theocr. 1, 45.

†Ἄλιττα, ἡ.=Ἀφροδίτη among the Arabians, Hdt. 1, 131.

Ἁλίτῠπος, ον, (ἅλς, τύπτω) *sea-beaten, sea-tost*, Aesch. Pers. 945: as subst., *a seaman*, Eur. Or. 373.

Ἁλίτῡρος, ου, ὁ, (ἅλς, τυρός) *a sort of salt cheese*, Anth.

†Ἀλίφειρα, ας, ἡ, *Alipheira*, or Ἀλίφηρα, Paus., a mountain-city in Arcadia, Polyb. 4, 78, 2.

†Ἀλίφηρος, ου, ὁ, *Alipherus*, son of Lycaon, founder of the above city, Paus., Apollod.

Ἁλιφθορία, ας, ἡ, *a disaster at sea, shipwreck*, Anth.: from

Ἁλιφθόρος, ον, (ἅλς, φθείρω) *destroying on the sea*: as subst., ὁ ἁλ., *a pirate*, Leon. Tar. 82.

Ἁλίφλοιος, ου, ὁ, ἡ, (ἅλς, φλοιός) *sea-bark*, a kind of oak, Theophr.

Ἁλιφροσύνη, ης, ἡ, *vanity, folly*: from

Ἁλίφρων, ον, gen. ονος, (ἅλιος, φρήν) *vain, foolish*, Naumach.

Ἁλίχλαινος, ον, (ἅλς, χλαῖνα) *purple-clad*, Nonn. Dion. 20, 105, cf. ἁλιπόρφυρος.

Ἀλκᾰθεῖν, poet. aor. form from *ἄλκω, Aesch. Fr. 417, like διωκαθεῖν, etc.

†Ἀλκάθοος, contr. Ἀλκάθους, ου, ὁ, *Alcathous*, son of Pelops and Hippodamia, Pind. I. 8. 148.—2. son of Porthaon and Euryte, Paus., Apollod.—3. a Trojan, son of Aesyetes, Il. 12, 93.

Ἀλκαία, ας, ἡ, *a tail*, esp. *a lion's tail*, dub. l. Ap. Rh. (Prob. from ἀλκή, *the fury* with which he lashes it about: and so strictly) fem. from ἀλκαῖος.

†Ἀλκαΐδης, ου, ὁ, *son of Alcaeus*, Pind. Ol. 6, 115.

Ἀλκαῖος, αία, αῖον, (ἀλκή) *strong, mighty*, Eur. Hel. 1152.

†Ἀλκαῖος, ου, ὁ, *Alcaeus*, son of Perseus, father of Amphitryon Hes. Sc 26.—2. son of Hercules, Hdt. 1, 7.—3. son of Androgeus, Apollod.—4. a lyric poet of Mytilene in Lesbos Hdt. 5, 95; hence Ἀλκαιϊκός and Ἀλκᾱϊκός, *Alcaic*, cf. Lob. ad Phryn. p 39.—Other persons of this name in Thuc. 5, 19, Diod. S, etc.

†Ἀλκαμένης, ους, ὁ, *Alcamenes* son of Teleclus, king of Sparta, Hdt. 7, 204; another Spartan, son of Sthenelaidas, Thuc. 8, 5.—2. a renowned Athenian statuary, Paus., Luc.

†Ἀλκάνδρη, ης, ἡ, *Alcandra*, wife of Polybus, Od. 4, 126.

†Ἄλκανδρος, ου, ὁ, (ἀλκή, ἀνήρ) *Alcander*, a Lycian, Il, 5, 678.—2. a Spartan who struck out an eye of Lycurgus, Plut. Lyc. 11, etc.

Ἄλκαρ, τό, only used in this form, *a safeguard, bulwark, defence, help, aid*, c. dat., Τρώεσσι, *to the Trojans*, Il. 5, 644; c. gen., Ἀχαιῶν, *against the Achaeans*, Il. 11, 823, cf. H. Apoll. 193, Pind. P. 10, 80. (Akin to ἀλκή.)

Ἀλκᾶς, ᾶντος, ὁ, ἡ, Dor. contr. from ἀλκάεις, ἀλκήεις, Pind.

Ἀλκέα, ας, ἡ, a kind of wild mallow, Diosc.

Ἀλκεα, τά, a poisonous plant, Orph.

†Ἀλκείδης, ου, ὁ, *son* or *descendant of Alcaeus, Alcides*, Hes. Sc. 112, etc.—2. *Alcides*, a Spartan, Hdt. 6, 61.

†Ἄλκετας, Ion. –της, α, and ου, ὁ, *Alcetas*, son of Aëropus, Hdt. 8, 139.—2. brother of Perdiccas II. of Macedonia, Plat. Gorg. 471 A.—3. brother of Perdiccas, Arr. An. 4, 27.—4. son of Arybbas, king of the Molossians, Xen. Hell. 6, 1, 4.—Others in Plut., etc.

†Ἀλκεύνας, α and ου, ὁ, *Alceunas*, leader of the Cadusians, Xen Cyr. 5, 3, 42.

*Ἀλκέω, a pres. assumed by Gramm. for ἀλαλκεῖν.

*ἈΛΚΗ΄, ῆς, ἡ, *bodily strength, force*, esp. in action, and so distinguished from ῥώμη, mere strength; in Hom. joined with μένος, σθένος, βίη, ἠνορέα: θηρία ἐς ἀλκὴν ἄλκιμα, Hdt. 3, 110: in gen. *force, power, might*, βελέων, Soph., λόγων, Polyb.: in plur. ἀλκαί, *feats of strength, bold deeds*, Pind N. 7, 18.—II. *spirit, courage, boldness*, freq. in Il., esp. in phrase ἐπιειμένος ἀλκήν, so too φρεσὶν εἱμένος ἀλκήν, Il. 20, 381, and δύεσθαι ἀλκήν, Il. 9, 231.—III. *a safeguard, defence*, and so *help, succour, aid*, Hom., etc.: ἀλκή τινος, *defence* or *aid against* a thing, Hes. Op. 199, Soph. O. T. 218, cf. ἄλκαρ: ἀλκὴν ποιεῖσθαι or τιθέναι, *to give aid*, Soph. O. C. 459, 1524: πρὸς ἀλκὴν τρέπεσθαι, *to put one's self on one's guard*, Hdt. 3, 78, etc., also ἐς ἀλκὴν τρέπεσθαι, Thuc. 2, 84, and ἐς ἀλκὴν ἐλθεῖν, Eur. Phoen. 417.—IV. *battle, fight*, Aesch. Theb. 483, 861. (*ἄλκω, ἀλαλκεῖν, prob. akin to ἀρκέω, ἀρήγω.)

Ἀλκή, ῆς, ἡ, *an elk*, Pliny's *alces* or *achlis*, Plin., Paus.: strictly *strong beast*, v. Pott, Forschungen, 1, 85.

Ἄλκη, ης, ἡ, *Alce*, daughter of Olympus and Cybele, Diod. S. 5, 99

Ἀλκήεις, *εσσα, εν, valiant, brave, warlike*. H. Hom. 28, and Pind. O. 9, 110. in Dor. contr. form *ἀλκᾶς, ᾶντος*.

†**Ἀλκήνωρ**, *ορος, ὁ, Alcenor*, an Argive. Hdt. 1, 82.

Ἀλκηστής, *οῦ, ὁ, a champion*, Opp.

†**Ἄλκηστις**, *ιδος* and *ιος, η, Alcestis*, daughter of Pelias and wife of Admetus, in whose stead she died, Il. 2, 715, Eur. Alc.

Ἀλκί, an irreg. poet. dat. of *ἀλκή*, formed as if from *ἄλξ*, esp. of *bodily strength*: Hom. five times has it in phrase *ἀλκὶ πεποιθώς*, always of wild beasts, except Il. 18, 158.

†**Ἀλκία**, *ας, ἡ, Alcia*, wife of Agathocles, Diod. S. 20, 33.

†**Ἀλκίας**, *ου, ὁ, Alcias*, masc. pr. n. Arr., Lys.

Ἀλκιβιάδειον, *ου, τό*,=*ἀλκίβιος*, Diosc.

†**Ἀλκιβία** or *η, ης, ἡ, Alcibia*, fem. pr. n. Qu. Sm. 1, 45.

†**Ἀλκιβιάδης**, *ου, ὁ, Alcibiades*, father of Clinias, Hdt. 8, 17.—2. son of Clinias, the celebrated Athenian commander, Thuc., etc.—3. a cousin of the latter, Xen. Hell. 1, 2, 13.

Ἀλκίβιος, *ἡ*, with and without *ἔχις*, a kind of *Anchusa*, used as an antidote to the bite of serpents, Nic. Ther. 541.—II. as pr. n. *Alcibius*, Lys.

†**Ἀλκιδάμας**, *αντος, ὁ, Alcidamas* a pupil of Gorgias, Luc. Dem. enc. 12.—2. a Cynic philosopher, Luc. Conv. 11.

†**Ἀλκίδας**, Dor.=Ἀλκείδης.—2. *Alcidas*, Thuc. 3, 16, etc.

†**Ἀλκιδίκη**, *ης, ἡ, Alcidice*, wife of Salmoneus, Diod. S. 4, 68.

†**Ἀλκιθόη**, *ης, ἡ, Alcithoe*, daughter of Minyas, Ael.

Ἀλκίμᾰχος, *ον*, also *η, ον*, Anth., (*ἀλκή, μάχομαι*) *bravely fighting*, epith. of Minerva.—II. as masc. pr. n. *Alcimachus*, Hdt. 6, 101, Dem., etc.

†**Ἀλκιμέδη**, *ης, ἡ, Alcimede*, wife of Aeson and mother of Jason, Ap. Rh. 1, 47.

†**Ἀλκιμέδης**, *ους, ὁ, Alcimedes*, a companion of the Oïlean Ajax before Troy, Qu. Sm. 6, 557.

†**Ἀλικμέδων**, *οντος, ὁ, Alcimedon*, son of Laerces, Il. 16, 197.—2. an Arcadian hero, Paus.—3. an Olympian conqueror, of Aegina, Pind. O. 8.

†**Ἀλκιμένης**, *ου, ὁ, Alcimenes*, son of Glaucus, Apollod.—2. son of Jason and Medea, Diod. S. 4, 54.—Others in Xen. Hell. 4, 4, 7, Anth., etc.

†**Ἀλκιμίδης**, *ου, ὁ, Alcimides, son* or *descendant of Alcimus*, Od. 21, 235.—2. victor in the Nemean games, from Aegina, Pind. N. 6.

Ἄλκιμος, *ον*, also *η, ον*, Soph. Aj. 401, (*ἀλκή*) *strong, stout*, of men and things, as *ἔγχος, δοῦρα*, Hom.: *warlike, brave*, Hom., Hdt., etc.: *ἄλκιμος τὰ πολεμικά*, Hdt. 3, 4, *ἐς ἀλκὴν ἄλκιμα*, Hdt. 3, 110: rarely of battle, as *ἄλκ. μάχη*, Eur. Heracl. 683.—Proverb., *πάλαι ποτ' ἦσαν ἄλκιμοι Μιλήσιοι*, like *fuimus Troes*, times are changed, Anacr. 86, etc.—II. as pr. n. *Alcimus*, a Myrmidon, Il. 19, 392.—2. son of Hippocoon, a Spartan, Paus.—3. a promontory near the Piraeus, Plut. Them. 32.

†**Ἀλκινίδας**, *α, ὁ, Alcinidas*, masc. pr. n. Thuc. 5, 19.

†**Ἀλκινόη**, *ης, ἡ, Alcinoe*, fem. pr. n. in Apollod., Paus., etc.

†**Ἀλκίνοος**, contr. *Ἀλκίνους, ου, ὁ, Alcinous*, king of the Phaeacians, Od.—Others of this name in Apollod., Paus., etc.; hence *Ἀλκίνου ἀπόλογος*, proverb., of a long fabulous enumeration, Plat. Rep. 614 B.

†**Ἀλκίοπος**, *ου, ὁ, Alciopus*, masc. pr. n. Plut. Qu. Gr. 58.

†**Ἀλκίππη**, *ης, ἡ, Alcippe*, an attendant of Helen, Od. 4, 124.—2. a daughter of Mars and Agraulus, Apollod.—Others in Apollod., Diod. S. 4, 16.

†**Ἄλκιππος**, *ου, ὁ*, (*ἀλκή, ἵππος*) *Alcippus*, masc. pr. n. Plut., Paus., etc.

Ἄλκις, *ιδος, ὁ, Alcis*, son of Aegyptus, Apollod. 2, 1, 4.

†**Ἀλκισθένης**, *ους, ὁ*, (*ἀλκή, σθένος*) *Alcisthenes*, an Athenian archon, Dem.—2. father of the commander Demosthenes, Thuc. 3, 91.

Ἀλκίφρων, *ον*, gen. *ονος*, (*ἀλκή, φρήν*) *stout-hearted*, Aesch. Pers. 90.—II. masc. pr. n. *Alciphron*, Thuc. 5, 59; also a distinguished writer, probably of Athens.

†**Ἀλκμαίων**, *ωνος, ὁ, Alcmaeon*, son of Amphiaraus and Eriphyle, Od. 15, 248.—2. father of Megacles, the last of the archons who held this office for life, Hdt. 1, 59.—3. son of Megacles, Hdt. 6, 125.—4. a Pythagorean philosopher and medical writer of Crotona, Arist., Diog. L.—5. son of Sillus, Paus.

†**Ἀλκμαιωνίδαι**, *ῶν, οἱ, the Alcmaeonidae*, descendants of Alcmaeon, an illustrious noble Athenian family, Hdt. 6, 121.

†**Ἀλκμαιωνίς**, *ίδος, ἡ*, an epic poem respecting Alcmaeon, Strab.

†**Ἀλκμάν**, *ᾶνος, ὁ*, Dor. for *Ἀλκμαίων*, Pind. P. 8, 66.—2. *Alcman*, an early lyric poet, Diod. S. 4, 7, Plut., etc.

†**Ἀλκμᾱνίδαι**, *οἱ*, Dor. for *Ἀλκμαιωνίδαι*, Pind. P. 7, 2.

†**Ἀλκμᾱνικός**, *ή, όν, after the manner of Alcman*, Plut.

†**Ἀλκμάων**, *ωνος* and *ονος, ὁ*,=*Ἀλκμαίων*.—2. *Alcmāon*, son of Thestor, Il. 12, 394.

†**Ἀλκμέων**, *ωνος, ὁ*, Att. for *Ἀλκμαίων*, Dio Cass.

†**Ἀλκμεωνίδαι**, *οἱ*,=*Ἀλκμαιωνίδαι*, Dem.

†**Ἀλκμήνη**, *ης, ἡ, Alcmene*, mother of Hercules, Il. 14, 323.

†**Ἀλκμήνωρ**, *ορος, ὁ, Alcmenor*, son of Aegyptus, Apollod.

†**Ἀλκομεναί**, *ῶν, αἱ, Alcomenae*, a city of Macedonia, Strab.

Ἀλκτήρ, *ῆρος, ὁ*, (**ἄλκω, ἀλαλκεῖν*) *one who wards off, a protector from* a thing, c. gen., as *ἀρῆς, κυνῶν*, Il. 18, 100, Od. 14, 531, so too Hes. Th. 657, where the dat. depends on *γένεο*.

Ἀλκτήριον, *ου, τό, a help, antidote*, Nic., and so prob. Eur. Tel. 2.

Ἀλκῠόνειον and *ἀλκῠόνιον, ου, τό*, a kind of zoophyte, so called from being like the *kingfisher's* (*ἀλκύων*) *nest*, Diosc.

†**Ἀλκυονεύς**, *έως, ὁ, Alcyoneus*, one of the giants, Apollod.; another in Pind. N. 4, 44.—2. son of Antigonus Gonatas, Plut. Pyrrh. 34.

†**Ἀλκυόνη**, *ης, ἡ, Alcyone*, spouse of Meleager, Il. 9, 562.—2. daughter of Aeolus, wife of Ceyx, Apollod.—3. a Pleiad, Apollod.—4. mother of Diocles, Arist.

†**Ἀλκυονίδες**, *ων, αἱ, daughters of Alcyone*, changed into kingfishers, cf. sq.

Ἀλκῠονίδες, *ων, αἱ*, with or without *ἡμέραι, the fourteen winter days during which the kingfisher builds its nest, and the sea is always calm*, hence *halcyon days*, proverb. of undisturbed tranquillity, Ar. Av. 1594, cf. Alb. Hesych. in voc.

Ἀλκῠόνιον, *ου, τό*, v. *ἀλκυόνειον*.

Ἀλκῠονίς, *ίδος, ἡ*, dim. from *ἀλκυών, a young kingfisher*, in genl. *a kingfisher, halcyon*, Ap. Rh.—II. as adj., cf. *ἀλκυονίδες*.—III. *Ἀλκ. θάλασσα, the Alcyonian bay*, the eastern part of the Corinthian gulf, Strab.

Ἀλκῠών, *όνος, ἡ, the kingfisher, halcyon, alcedo hispida*, Voss Virg. Georg. 1, 339, cf. *κηρύλος*, first in Il. 9, 562, where Spitzn. maintains that *ἀλκυών*, etc., become *ἁλκ.* in Ion., but v. Schäf. Plut. 6, 92. (Usu. deriv. from *ἅλς, κύω*, cf. *ἀλκυονίδες*.)

***ἌΛΚΩ**, assumed root of *ἀλαλκεῖν*, cf. *ἀλέξω*.

†**Ἄλκων**, *ωνος, ὁ, Alcon*, son of Hippocoon, one of the Calydonian hunters, Apollod.—2. son of Erechtheus, Ap. Rh. 1, 97.—3. a Molossian, one of the suitors of Agariste, Hdt. 6, 127.—4. a statuary, Ath.

ἈΛΛΆ, conjunct., neut. pl. from *ἄλλος*, though with changed accent, and so strictly *in another way, otherwise*: *ἀλλά* therefore introduces something different from what was before said, and serves to limit or oppose whole sentences or single clauses.—I. in opposing single clauses, *but*, Lat. *autem*, freq. from Hom. downwards; in this case it always stands first except in late poets, as Call. Ep. 5, 11, *Κλεινίου ἀλλὰ θυγατρὶ δίδου χάριν*.—When two clauses are strongly opposed *ἀλλά* is preceded by *μέν* if affirmative, by *οὐ μόνον* if negative, *ἔνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοί, ἀλλ' οὐκ Ἀτρείδῃ Ἀγαμέμνονι, ἥνδανε θυμῷ*, Il. 1, 24; *οὐ μόνον ἅπαξ ἀλλὰ πολλάκις*, Plat. Phaedr. 228 A: but in the latter case, to heighten the opposition *καί* usu. follows *ἀλλά*, as Xen. Mem. 1, 4, 13; 2, 7, 6: *ἀλλὰ καί* is also found after *οὐδέν, οὐδείς*, etc., without *μόνον*, Wolf Leptin. 460, 2: so too *οὐχ* (*μή*) *ὅτι, οὐχ* (*μή*) *ὅπως*, are followed by *ἀλλά ..., ἀλλὰ καί ..., not only ..., but ...* The first clause is also oft. strengthd. by various particles, as *τοί, ἤ τοι*, etc., and *ἀλλά* by the addition of *γέ* or *ὅμως*.—Special usages of *ἀλλά* with single clauses.—1. in hypothet. sentences, the apodosis is oft. opp. to the protasis by *ἀλλά, ἀλλὰ καί, ἀλλά περ, yet, still, at least*, Il. 1, 281; 8, 154; 12, 349, etc.: so after *εἴπερ τε ..., ἀλλά τε...*, Il. 10, 226, *ἀλλά τε καί...*, Il. 1, 81: also in prose after *εἰ.., ἀλλά..*, or *ἀλλά.. γε*, Plat. Phaed. 91 B, Gorg. 470 D, etc. Sometimes also after conjunctions of time, as after *ἐπειδή*, Od. 14, 151, after *ἐπεί*, Soph. O. C. 241.—2. in post-Hom. authors, *ἀλλά* is sometimes attached to a single word, when it may be rendered *at least*. but in fact the usage is elliptic, and may be explained from the foreg. head, as in Soph. El. 411, *ὦ θεοὶ πατρῷοι, συγγένεσθέ γ' ἀλλὰ νῦν*, i. e. *εἰ μὴ πρότερον συνεγένεσθε, ἀλλὰ νῦν γε συγγένεσθε*, cf. Id. O. C. 1276 this usage is very freq. in Trag.: *γε* is usu. added to the emphatic wd., but not always, as Soph. Ant. 552.—3. also post-Hom. is the usage of *ἀλλ' ἤ*, but as this is in full not *ἀλλὰ ἤ*, but *ἄλλο ἤ*, v. sub *ἀλλ' ἤ*.—II. to oppose whole sentences, *but, yet*, Lat. *at*.—1. freq. in quick transitions from one subject to another, as in Il. 1, 134, 140, etc.: so too *ἀλλ' οὐδ' ὥς...*, Od. 1, 6.—Post-Hom. also in quick answers and objections, *nay but ..., well but...*, mostly in negation, as Ar. Ach. 402, but not always, as e. g. Plat. Protag. 330 B, Gorg. 449 A: the obection also takes the form of a question, and is sometimes repeated, as πότερον ἤτουν τί σε...; ἀλλ' ἀπήτουν; ἀλλὰ περὶ παιδικῶν μαχόμενος; ἀλλὰ μεθύων ἐπαρῴνησα; Xen. An. 5, 8, 4, where all after the first may be rendered by *or:* in such questions ἀλλά is oft. strengthd. and becomes ἀλλ' ἦ; Lat. *ergo?* Elmsl. Heracl. 426: Hom. also has ἀλλά at the beginning of a speech, to introduce some general objection, Od. 4, 472, cf. Xen. Symp. init.—2. ἀλλά is used, esp. by Hom., c. imperat., to encourage, persuade, etc., like Lat. *tandem*, esp. ἀλλ' ἴθι, ἀλλ' ἄγε, ἀλλὰ ἴωμεν, ἀλλὰ πίθεσθε, Hom.: the vocat. sometimes goes before ἀλλά, as ὦ Φίντις, ἀλλὰ ζεῦξον, Pind. O. 6, 37.—3. a number of Attic phrases may be referred to this head, as elliptic, οὐ μὴν ἀλλά, οὐ μέντοι ἀλλά..., *it is not* (*so*) *but...*, e. g. Xen. Cyr. 1, 4, 8, ὁ ἵππος πίπτει καὶ μικροῦ αὐτὸν ἐξετραχήλισεν· οὐ μὴν (sc. ἐξετραχήλισεν) ἀλλ' ἐπέμεινεν ὁ Κῦρος, *it did not, however* (throw him), *but..., on the contrary.*—III. joined with other particles, ἀλλά and the other particles retain their proper force, as—1. ἀλλ' ἄρα, much like ἀλλά in quick transition, Il. 6, 418; 12, 320, but in Att. to introduce an objection founded on something foregone, Plat. Apol. 25 A, also ἀλλ' ἀρα, Id. Rep. 381 B.—2. ἀλλ' οὖν, *but then, however*, Hdt. 3, 140, etc.; also in apodosi, *yet at any rate*, ἀλλ' οὖν γε, Plat. Phaed. 91 B.—3. ἀλλὰ γάρ, Lat. *enimvero, but really, certainly*, but this phrase is really irregular, as Eur. Phoen. 1307, ἀλλὰ γὰρ Κρέοντα λεύσσω... παύσω γόους, should strictly be ἀλλά, Κρέοντα γὰρ λεύσσω, παύσω γόους, and so we find the collocation in Soph. Phil. 81, cf. Elmsl. Heracl. 481; so that usu. ἀλλὰ γάρ stands for ἀλλ' ἐπεί: this phrase is opp. *to* οὐ γὰρ ἀλλά: also ἀλλὰ γὰρ δή, ἀλλὰ γάρ τοι, Soph. Aj. 167, Phil. 81.—4. ἀλλά is followed by many words that merely strengthen it, as ἀλλ' ἤτοι, Hom., ἀλλά τοι, Soph., etc.

Ἀλλᾰγή, ῆς, ἡ, (ἀλλάσσω) *a change*, Aesch. Ag. 482.—II. *interchange, exchange, barter, traffic*, whether buying or selling, Plat. Rep. 371 B, etc., and Arist.—III. *a change of horses, a fresh stage.*

Ἄλλαγμα, ατος, τό, (ἀλλάσσω) *that which is changed* or *interchanged*,—1. *the price to be paid*, Mel. 58.—2. *wares* bought, LXX.

Ἀλλαγμός, οῦ, ὁ,=foreg.

Ἀλλακτέον, verb. adj. from ἀλλάσσω, *one must change*, Plut.

Ἀλλακτικός, ή, όν, *belonging to traffic* or *barter*, Plat. Soph. 223 C.

†Ἀλλαλοφόνος ον, Dor. for ἀλληλοφόνος, Aesch. Theb. 932.

Ἀλλαντοειδής, ές, (ἀλλᾶς, εἶδος) *shaped like an* ἀλλᾶς, Gal.

Ἀλλαντοποιός, οῦ, ὁ, (ἀλλᾶς, ποιέω) *a maker of* ἀλλᾶντες, Diog. L.

Ἀλλαντοπωλέω, ῶ, *to deal in* ἀλλᾶντες, Ar. Eq. 1242: from

Ἀλλαντοπώλης, ου, ὁ, (ἀλλᾶς, πωλέω) *a dealer in* ἀλλᾶντες, Ar. Eq. 143, etc.

Ἀλλάξ, adv., (ἀλλάσσω) *by changes* or *turns, alternately.*

Ἄλλαξις, εως, ἡ, (ἀλλάσσω) *a changing, interchange.*

Ἀλλᾶς, ᾶντος, ὁ, *forced-meat*, something between our sausage and black-pudding, Ar. Eq. 161, etc.

Ἀλλάσσω, Att. ἀλλάττω, f. -άξω; perf. ἤλλαχα (in comp. with ἀπό, etc., Xen. Mem. 3, 13, 6): perf. pass. ἤλλαγμαι, Callim. Ep. 7, 2, Hdt. 2, 26; aor. 1 pass. ἠλλάχθην, always in Hdt., usu. in Trag., and sometimes in Ar.; but aor. 2 pass. ἠλλάγην, most freq. in Att. prose, (ἄλλος). *To make otherwise, change, alter*, χροιάν, Eur. Med. 1168: hence—I. *to give in exchange, requite, repay*, φόνον φονεῦσι, Eur. El. 89: πόνῳ πόνον ἀλλ., *to exchange one toil with another*, Soph. Fr. 400.—2. *to change*, and so *leave, quit*, οὐράνιον φῶς, Soph. Ant. 944, χώραν, πόλιν, Plat., v. παραλλάσσω I. 3.—II. *to take in exchange, exchange* one thing for another (though this more usu. in mid.), τί τινος, Aesch. Pr. 967, τι ἀντί τινος, Eur. Alc. 664: ἀλλ. θνητὸν εἶδος, of a god, *to put on* a mortal form, Eur. Bacch. 53.—2. *to go to*, c. acc. loci, like Lat. *mutare*, Eur. Hec. 483, cf. supr. I. 2.—3. absol. ἀλλάσσων ἔχειν, to have *in turn, alternately*, Eur. Phoen. 74.—B. Mid. *to change* or *alter one's own*, ἴχνος, Eur. El. 103: but usu.—II. *to exchange for one's self, exchange, interchange*, τί τινος or ἀντί τινος, freq. in Att., as Eur. Med. 968, Thuc. 8, 82: hence *to barter, traffic*, τινί, *with* a person, Hdt. 7, 152, also πρός τινα, Plat.: and so—1. *to buy*, in full, ἀλλάττεσθαί τι ἀντὶ ἀργυρίου, Plat. Rep. 371 C.—2. *to sell*, Plat., who in Legg. 915 D, has both these signfs. combined. Cf. ἀμείβω.

Ἀλλαχῇ, adv., (ἄλλος) *elsewhere, in another place*, ἄλλος ἀλλαχῇ, *one here, another there*, Xen. An. 7, 3, 47; ἄλλοτε ἀλλαχῇ, *now here, now there*, Id.

Ἀλλαχόθεν, adv., *from another place*, Ael. H. A. 7, 10.

Ἀλλαχόθι, adv., *elsewhere, somewhere else*, Xen. Mem. 4, 3, 8.

Ἀλλαχόσε, adv., *elsewhither, to another place*, Xen. Cyr. 7, 4, 7, and Plut.

Ἀλλαχοῦ, adv., = ἀλλαχῇ, *elsewhere, somewhere else*, Soph. O. C. 43, and Xen. Hell. 2, 3, 20.

Ἄλλεγον, ἀλλέξαι, Hom. for ἀνέλεγον, ἀναλέξαι, v. ἀναλέγω.

Ἀλλεπαλληλία, ας, ἡ, *a piling one upon another:* from

Ἀλλεπάλληλος, ον, (ἄλλος, ἐπί, ἀλλήλων) *piled one upon another*, Paus.

Ἄλλῃ, adv., strictly dat. fem. from ἄλλος;—I. adv. of place.—1. *in another place, elsewhere*, Il. 13, 49, and Att.: c. gen. loci, ἄλλος ἄλλῃ τῆς πόλεως, *one in one quarter of the city, another in another, in different parts of the city*, Thuc. 2, 4, so ἄλλοτε ἄλλῃ, as in ἀλλαχῇ, q. v., Xen.: ἄλλῃ καὶ ἄλλῃ, *here and there*, Id.—2. *to another place, elsewhither*, Il. 5, 187, Od. 18, 288: ἔρχεται ἄλλῃ, *is going in another direction*, Il. 1, 120: in prose also τῇ ἄλλῃ, which is usu. in Hdt.—II. adv. of manner, *in another way, somehow else, otherwise*, Il. 15, 51; ἄλλῃ πολλαχῇ, Hdt. 6, 21, ἄλλῃ πως, Xen.

Ἀλλ' ἤ, i. e. ἄλλο ἤ, though the accent seems to refer it to ἀλλά, *other than..., except*, after negat. words, esp. οὐδείς or μηδείς, which are often joined with ἄλλος or ἕτερος, οὐδεὶς ἀλλ' ἢ ἐκείνη, *no one except she*, Hdt. 9, 109; μηδὲν ἄλλο δοκεῖν εἶναι ἀληθὲς ἢ τὸ σωματοειδές, Plat. Rep. 429 B: Hom. uses ἀλλά in the same way, as Od. 8, 312; 12, 404, so too Soph. O. T. 1331. Cf. Kühner Gr. Gr. § 741, 5.

Ἀλλ' ἦ, in questions, v. ἀλλά II. 1.

Ἀλληγορέω, ῶ, (ἄλλος, ἀγορεύω) *to speak so as to imply something other than what is said, to express or interpret allegorically, to allegorize*, Plut., and N. T. Galat. 4, 24. Hence

Ἀλληγόρημα, ατος, τό, *an allegorical saying;* and

Ἀλληγορητής, οῦ, ὁ, *an allegorical expounder.*

Ἀλληγορία, ας, ἡ, (ἀλληγορέω) *an allegory*, i. e. *description of one thing under the image of another*, Cic. Att. 2, 20, 3.—II. *an allegorical exposition*, esp. of mythical legends, Plut.—III. *allegorical language*, Cic. Orat.

Ἀλληγορικός, ή, όν, *allegorical*, Longin. Adv. -κῶς, Dem. Phal.

Ἄλληκτος, ον, poet. for ἄληκτος, Hom.

Ἀλληλοβόρος, ον, (ἀλλήλων, βιβρώσκω, βορά) in pl., *devouring one another.*

Ἀλληλοκτονέω, ῶ, *to slay each other*, Hipp., and

Ἀλληλοκτονία, ας, ἡ, *mutual slaughter*, Dion. H.: from

Ἀλληλοκτόνος, ον, (ἀλλήλων, κτείνω) in plur., *slaying each other:* of things, *producing mutual slaughter*, δαῖτες, Moschion ap. Stob. Ecl. 1, p. 242; φθόρος, ζῆλος, Dion. H. 1, 52; 2, 24.

Ἀλληλομᾰχέω, ῶ, *to fight with each other;* and

Ἀλληλομᾰχία, ας, ἡ, *a mutual fight:* from

Ἀλληλομάχος, ον, (ἀλλήλων, μάχομαι) in plur., *fighting one with another*, v. l. Arist. H. A. for ἀλληλοφάγος.

Ἀλληλοτομέω, ῶ, (ἀλλήλων, τέμνω) *to cut through one another.*

Ἀλληλοτρόπος, ον, (ἀλλήλων, τρέπω) in plur., *exchanging forms with each other*, Linus ap. Stob. Ecl. 1, p. 282.

Ἀλληλοτῠπέω, ῶ, (ἀλλήλων, τύπτω) *to strike, wound each other*, Lob. Phryn. p. 593. Hence

Ἀλληλοτῠπία, ας, ἡ, *mutual striking* or *wounding*, Democrit. ap. Stob. Ecl. 1, p. 348.

Ἀλληλουχέω, (ἀλληλοῦχος) *to hold, hang together*, Philo: and

Ἀλληλουχία, ας, ἡ, *a holding together, connexion*, Dion. H.: from

Ἀλληλοῦχος, ον, (ἀλλήλων, ἔχω) in plur., *holding together, mutual.*

Ἀλληλοφᾰγέω, ῶ, *to eat one another*, Arist. H. A.: and

Ἀλληλοφᾰγία, ας, ἡ, *an eating one another*, Hdt. 3, 25: from

Ἀλληλοφάγος, ον, (ἀλλήλων, φᾰγεῖν) in plur., *eating each other*, Arist. H. A.

Ἀλληλοφθονία, ας, ἡ, (ἀλλήλων, φθόνος) *mutual envy*, Dion. H. 4, 26.

Ἀλληλοφθορέω, ῶ, *to destroy one another*, Eccl.; and

Ἀλληλοφθορία, ας, ἡ, *mutual slaughter*, Plat. Protag. 321 A: from

Ἀλληλοφθόρος, ον, (ἀλλήλων, φθείρω) *destroying one another*, Max. Tyr.

Ἀλληλοφίλος, ον, (ἀλλήλων, φῐλέω) in plur., *dear to each other.* [ῐ]

Ἀλληλοφονία, ας, ἡ, *mutual slaughter* or *murder*, Pind. O. 2, 74: from

Ἀλληλοφόνος, ον, (ἀλλήλων, φονεύω) in plur., *murdering one another*, λόγχαι, Pind. Fr. 137, χεῖρες, μανίαι, Aesch. Theb. 932, Ag. 1575, ἀδελφοί, Xen. Hier. 3, 8.

Ἀλληλοφόντης, ου, ὁ,=foreg., Just. Mart.

Ἀλληλοφῠής, ές, (ἀλληλων, φύω) in plur., *grown out of one another*, Plut.

Ἀλλήλων, gen. plur., which from the nature of the word can have no nom.: dat. ἀλλήλοις, αις, οις: acc. ἀλλήλους, ας, α. *Of one another, to* *one another, one another*, Lat. *alter alterius*, etc., hence *mutually, reciprocally*, used of all the three persons, Il. 4, 62, Od. 1, 209; in Od. 12, 102, by the common punctuation ἀλλήλων must be taken for τοῦ ἑτέρου, but if the stop be put after πλησίον (as the Schol. advises), there is no difficulty: of the dual, Hom. uses the dat. ἀλλήλοιϊν for ἀλλήλοιν, perh. also as gen. Il. 10, 65: in prose the dual is rare. Adv, -λως, *mutually*, (from ἄλλοι ἄλλων, etc., united into one word ἀλλάλλων, v. Kühner, Gr. Gr. § 338.)

Ἄλλην, acc. fem. from ἄλλος, used as adv., *elsewhither, to another place*, sub. ἐφ' ὁδόν; sometimes more fully ἄλλην ὁδόν: ἄλλην καὶ ἄλλην, *now hither, now thither*, Plat. Euth. 273 B.

Ἄλληξ, ηκος, ἡ,=seq.

Ἄλλιξ, ῐκος, ἡ, Lat. *alicula, a man's upper garment, coat*, Euphor. Fr. 112, Call. Fr. 149, v. Müll. Archäol. d. Kunst § 337, 6.

Ἀλλῐτάνευτος, = ἀλιτάνευτος, Anth.

†**Ἄλλῑφαι**, ῶν, αἱ, *Alliphae*, a city of Samnium, Strab.

†**Ἀλλόβριγες**, and Ἀλλόβρῠγες, ων, οἱ,=sq., Polyb., Apollod.

†**Ἀλλόβρογες**, ων, οἱ, *the Allobroges*, a people of Gaul, Strab.

Ἀλλογενής, ές, (ἄλλος, γένος) *of another race, a stranger*, LXX.

Ἀλλογλωσσία, ας, ἡ, *the use of a strange tongue, difference of tongue*, Joseph: from

Ἀλλόγλωσσος, ον, (ἄλλος, γλῶσσα) *of a strange* or *foreign tongue, foreign*, Hdt. 2, 154.

Ἀλλογνοέω, ῶ, f. -ήσω, (ἄλλος, νοέω) *to take one person* or *thing for another, mistake for another, not know*, ἀλλογνώσας, Ion. for ἀλλογνοήσας, Hdt. 1, 85.—II. *to be deranged*, Hipp.

Ἀλλόγνως, ωτος, ὁ, ἡ,=sq.

Ἀλλόγνωτος, ον, (ἄλλος, γιγνώσκω) *known to others*, hence *strange to us, unknown*, δῆμος, Od. 2, 366.

Ἀλλοδᾰπής, ές, later form for sq.

Ἀλλοδᾰπός, ή, όν, (prob. a mere lengthening of ἄλλος, like ποδαπός, ἡμεδαπός, Lob. Aj. 391; acc. to others, compd. with ἔδαφος, v. sub ποδαπός: Buttm. Lexil. p. 322. seq. assumes an old anastrophe ἄλλου ἄπο). *Strange, foreign, belonging to another people* or *land*, Il. 16, 550, Pind. and other poets, and Xen.

Ἀλλοδημία, ας, ἡ, (ἄλλος, δῆμος) =ἀποδημία, *stay in a foreign land, travel*, Hipp.: ἐν ἀλλοδημίᾳ for ἐν ἄλλῳ δήμῳ, *abroad*, Plat. Legg. 954 E.

Ἀλλοδίκης, ὁ, (ἄλλος, δίκη) *having strange notions of justice*, Or. Sib.

Ἀλλοδοξέω,=ἑτεροδοξέω, *to be of another*, esp. *of a wrong opinion, err in opinion*, Plat. cf. ἀλλοφρονέω: and

Ἀλλοδοξία, ας, ἡ, *a different* or *wrong opinion*, Id.: from

Ἀλλόδοξος, ον, (ἄλλος, δόξα) *holding a different* or *wrong opinion*.

Ἀλλοεθνής, ές, (ἄλλος, ἔθνος) *of foreign nation*, Diod.: hence

Ἀλλοεθνία, ας, ἡ, *difference of nation, a different nation*, Strab.

Ἀλλοειδής, ές, (ἄλλος, εἶδος) *of different form, looking differently*, Od. 13, 194, [where ἀλλοειδέα must be pronounced as three long syll.; cf. however Buttm. Lexil. p. 354 note] Adv. -δῶς, Diog. L.

Ἄλλοθ' elided from ἄλλοθι, and so always in Hom.

Ἄλλοθα, Dor. and Aeol. for sq.

Ἄλλοθεν, adv., (ἄλλος) *from another place*, Hom. who usu. says ἄλλοθεν ἄλλος, *one from one place* or *quarter, another from another*, Valck. Phoen. 1254; ἄλλοθεν εἰλήλουθε, *he came from abroad*, Od. 3, 318; ἀλλοθέν ποθεν, *from some place else*, Od. 7, 52: also ἄλλοθεν ὁθενοῦν or ὁποθενοῦν, *from what other place soever*, Plat. Gorg. 512 A: c. gen. loci, ἄλλοθεν τῶν Ἑλλήνων, Plat. Legg. 707 E.

Ἄλλοθι, adv. *elsewhere, in another place*, esp. *in a strange* or *foreign land*, Od. 14, 130, and Hdt.: sometimes c. gen. ἄλλοθι γαίης, *elsewhere on earth*, i. e. *in another* or *strange land*, Od. 2, 131, ἄλλοθι πάτρης, *elsewhere than in one's native land*, i. e. *away from home*, 17, 318, ἄλλοθι οὐδαμοῦ, πανταχοῦ, πολλαχοῦ, etc., Plat.: in Plat. Lach. 181 E, followed by relat. ἐν οἷς, as if it had been ἐν ἄλλοις τόποις.—II. *in another way, in another case, otherwise*, Thuc. 1, 16, and Plat.—III. sometimes also with verbs of motion, where strictly ἄλλοσε is required, Hdt. 3, 73, Xen. Hell. 2, 2, 1, Dem. 918, 5.

Ἀλλόθροος, ον, contr. -όθρους, ουν, (ἄλλος, θρόος) *speaking another* or *foreign tongue*, hence in gen. *foreign*, Od. 1, 183; 3, 302, etc., and Hdt.: *strange, alien*, γνώμη, Soph. Tr. 844. —Not in good Att. prose.

Ἀλλοινία, ας, ἡ, (ἄλλος, οἶνος) *the changing of wines* at a feast, *drinking several wines*, Plut. 2, 661 C.

Ἀλλοιόμορφος, ον, (ἀλλοῖος μορφή) *strangely formed*, Hanno Peripl.

Ἀλλοῖος, οία, οῖον, (ἄλλος) *of another sort* or *kind, different, other*, always with notion of comparison, Il. 4, 258, Od. 16, 181; esp. in the connexion ἄλλοτε ἀλλοῖος, *at one time in one way, at another in another*, i. e. *mutable, ever varying*, Hes., Pind., Xen., etc.; ἄλλος ἀλλοῖον, *one one thing, another another*; ἀλλοῖόν τι, in bad sense, *other than what is good*, i. e. κακόν τι, Hdt. 5, 40:—a comp. ἀλλοιότερος, *different*, occurs Hdt. 7, 212, Thuc. 4, 106. Adv. -ως, *otherwise*, Plat.: comp. -ότερον, Xen. Mem. 4, 8, 2.

Ἀλλοιόστροφος, ον, (ἀλλοῖος, στροφή) *of different strophes*, i. e. not consisting of alternate strophe and antistrophe, Gramm.

Ἀλλοιοσχήμων, ον, gen. ονος, (ἀλλοῖος σχῆμα) *of changed* or *different form*, Diog. L.

Ἀλλοιότης, ητος, ἡ, (ἀλλοῖος) *difference*, Hipp., Plat.

Ἀλλοιοτροπέω,=ἀλλοτροπέω.

Ἀλλοιότροπος, ον,=ἀλλότροπος, Eccl.

Ἀλλοιόχροος, ον, contr. ἀλλοιόχρους, ουν, (ἀλλοῖος χρόα) *of changed* or *different colour*, Sext. Emp.

Ἀλλοιόω, ῶ, f. -ώσω, (ἀλλοῖος) *to make different, to change, alter*, Hipp., and Plat. Crat. 418 A: more freq. in pass. *to become different, be changed*, freq. in Att. prose, as τὴν γνώμην, Thuc. 2, 59, τῇ ὄψει, Xen. Cyn. 9, 4; but rare in poetry, as Eur. Suppl. 944. ἠλλοιωμένην: esp.—1. *to be estranged*, Dio. C.—2. *to be altered* for the worse, *to become worse*, Xen. Cyr. 3, 3, 9.—3. *to be deranged in mind*, Lat. *mente alienari*, Polyb. Hence

Ἀλλοίωμα, ατος, τό,=seq., Damox. ap. Ath. 102 C.

Ἀλλοίωσις, εως, ἡ, *a change, alteration*, freq. in Plat.—2. esp. *derangement of mind*, Polyb. 3, 81, 5.

Ἀλλοιωτικός, ή, όν, (ἀλλοιόω) *belonging to* or *fit for change*, Tim. Locr.

Ἀλλοιωτός, ή, όν, *changed, changeable*, Plut.

Ἄλλοκα, Dor. and Aeol. for ἄλλοτε, Theocr. 4, 43.

Ἀλλόκοτος, ον, *of an unusual kind, nature* or *form*, hence *strange, monstrous, mis-create, portentous*, first in Hipp. in compar. ἀλλοκοτώτερος, also in Ar. Vesp. 71, Thuc. 3, 49, and freq. in Plat.: also c. gen. γνώμη ἀλλόκοτος τῶν πάρος, *utterly changed from, directly the reverse of*, Soph. Phil. 1191. Cf. Ruhnk. Tim. Adv. -τως. (Some take it as compd. with κότος as if, like ὀργή,=ἦθος: others assume a transposition of letters for ἀλλότοκος, *differently produced*.)

ἍΛΛΟΜΑΙ, fut. ἁλοῦμαι, Dor. ἁλεῦμαι; aor. 1 ἡλάμην, inf. ἅλασθαι [ᾱ]: aor. 2 ἡλόμην, inf. ἁλέσθαι, (though Herm. Soph. O. T. 1311 rejects the indic. aor. 2): syncop. 2 and 3 pers. ἆλσο, ἆλτο; and the part. ἄλμενος only in compds., (the only part of the verb that takes a smooth breathing): subj. ἅληται and ἅλεται Il. 11, 192 [with ᾰ]. *To spring, leap, bound*, strictly of living beings, Hom., εἰς ἅλα, Il. 1, 532; less often ἥλατο πόντον for εἰς ποντον, Callim. Dian. 195: *to leap, rush upon* or *against*, Il. 20, 353; 21, 174: in H. Hom. Cer. 390 ἆλτο θέειν as βῆ θέειν in Il. 2, 183; so ἆλτο πέτεσθαι, H. Hom. Ap. 448.—2. but also of things, ἆλτο δἰστός, Il. 4, 125: of sound, Heind. Plat. Phaedr. 255 C: of the eye, ἅλλεται ὀφθαλμός, *it twinkles, throbs*, Theocr. 3, 37, cf. ἅλμα. (root ἉΛ-, as in Lat. SAL-io.)

Ἀλλόμορφος, ον, (ἄλλος, μορφή) *of strange shape*, Hipp.

Ἀλλοπάθεια, ας, ἡ, *the state of an* ἀλλοπαθής, *foreign* or *external influence*, Diod: from

Ἀλλοπᾰθής, ές, (ἄλλος, πάσχω, παθεῖν) *suffering influence from another*. The Gramm. called the transit. verb ῥῆμα ἀλλοπαθές, opp. to ῥῆμα αὐτοπαθές, a neuter or intrans. verb.

Ἀλλοπρόσαλλος, ὁ, i. e. ἄλλοτε πρὸς ἄλλον, *one who turns now one way now another, who inclines first to one side then to the other*, epith. of Mars, Il. 5, 831, 889: acc. to others from ἅλλομαι, cf. Lat. *Salisubsulus*, v. Näke Opusc. p. 107.

ἌΛΛΟΣ, η, ο, Lat. *ALIUS, another*, i. e. *one besides* what has been mentioned: when joined with a subst., that subst. is either in same case, or in gen., so ἄλλος Ἀχαιός or Ἀχαιῶν, ἀνδρῶν ἄλλος, or βρότος ἄλλος, Hom., etc.: ἄλλος μέν.., ἄλλος δέ.., *one.., another..*, or *the one.., the other..*, Il. 22, 493, and Att.; but also ὁ μέν.., ἄλλος δέ.., Il. 6, 147 and Att.; ἕτερος μέν.., ἄλλος δέ.., Il. 9, 313, ἄλλος μέν.., ἕτερος δέ.. Hdt. 1, 32, ὁ μὲν ἕτερος.., ὁ δ' ἄλλος, Eur. I. T. 962; but ἄλλοι in plur. only stands in the second clause, Spitzn. Il. 9, 594. The following usages may be distinguished:—1. ἄλλος τις, or τὶς ἄλλος, *any other, some other*, Hom.: οὐδεὶς ἄλλος, *no other*, ἄλλοι πολλοί or πολλοὶ ἄλλοι, or πολλοὶ καὶ ἄλλοι, *many others*, Att.: εἴ τις ἄλλος, Lat. *si quis alius*, Thuc. 6, 32, also εἴ τις καὶ ἄλλος, Xen.: oft. followed by ἤ, with a compar. force, οὐδὲν ἄλλο (or ἄλλο οὐδὲν) ἤ.., *nothing else than..*, Xen.; esp. in questions τί ἄλλο ἤ..: *what else (is it) than..?* i. e. *it can be nothing else*, Thuc. 3, 39, etc., cf. ἄλλοτι.—2. ἄλλος is oft. joined with other of its own cases or adverbs derived from it, as ἄλλος ἄλλο λέγει, *one man* says *one thing, one another*, i. e. '*different men* say *different things* ; so too ἄλλος ἄλλον, *one here, another there*, Il. 2, 804 ; νέμει γέρα ἄλλοισιν ἄλλα, *distributes one reward to one, another to another*, i. e. *different rewards to different persons*, Aesch. Pr. 230 ; ἄλλος ἄλλῃ, ἄλλοθεν, ἄλλοσε, ἄλλοτε, etc., Hom., and Att. : the plur. ἄλλοι is used in the same way : ἄλλος is also joined with ἕτερος, as Soph. El. 739, Plat. Legg. 849 E, Theocr. 7, 36 : ἄλλος καὶ ἄλλος, *another and* then *another*, Xen. An. 1, 5, 12 ; ἄλλος ἀνέστη ὁμοίως καὶ ἄλλος, Id. 7, 6, 10 ; ἄλλην καὶ ἄλλην ἡδονὴν διώκειν, *to pursue one pleasure after another*, Xen. Cyr. 4, 1, 15 ; ἄλλος ἄλλος τρόπος, *quite another sort*, Eur. Phoen. 132.—3. joined with the art., ὁ ἄλλος, *the other, the rest, all besides* what has been mentioned, in plur. οἱ ἄλλοι, in Hdt. contr. ὦλλοι, *all the others, the rest*, Lat. *ceteri*, freq. from Hom. downwards, who has ἄλλοι sometimes in same signf., Spitzn. Il. 2, 1 : τὰ ἄλλα, contr. τἆλλα or (as Wolf, Anal. 2, p. 431 would have it) τἄλλα, Lat. *cetera reliqua*, never *alia*, Hom., etc., in Att. oft. used adv. *for the rest*, sometimes also of time=τὸν ἄλλον χρόνον, Xen. Hell. 3, 2, 2 ; where observe that ὁ ἄλλος χρόνος is usu. said of *past* time, ὁ λοιπὸς χρ. of *future*, Wolf Leptin. 462, 1, but ὁ ἄλλος χρ. is sometimes said of *future*, as Lys. 139, 45 : οἵ τε ἄλλοι καί.., τά τε ἄλλα καί.., *all others and especially*.., Hdt. 1, 1, etc. : τὸ ἄλλο is much less freq. than τὰ ἄλλα.—4. ἄλλος is used with numerals, when it must be rendered by *yet, still, further*, etc., πέμπτος ποταμὸς ἄλλος, *yet a fifth river*, Hdt. 4, 54, cf. Aesch. Theb. 486, Soph. Ant. 1295 ; so too ἄλλος ἕτεοος, *yet a second one more*, Eur. Or. 345 ; so too in enumerating several objects, where it is often seemingly pleonast., as ἅμα τῇγε καὶ ἀμφίπολοι κίον ἄλλαι, *with her their mistress came attendants also*, Od. 6, 84, cf. 9, 367 ; 13, 266 ; so freq. in Att. οὐ γὰρ ἦν χόρτος οὐδὲ ἄλλο δένδρον οὐδέν, there was no grass nor *besides* was there a single tree, Xen. An. 1, 5, 5, cf. Herm. Soph. Phil. 38, Heind. Plat. Gorg. 473 D, Stallb. Plat. Apol. 36 B : Hom. also oft. has it almost pleonast. with compar., οὔτις σεῖο νεώτερος ἄλλος Ἀχαιῶν, Il. 15, 569, cf. 22, 106, etc. ; also with πλησίος, Il. 4, 81, etc., with εἷς or μόνος, Eur. Med. 945, Plat. Charm. 166 E.—On the other hand ἄλλος is said to be omitted in phrases like ὦ Ζεῦ καὶ θεοί, Ar. Plut. 1, cf. Schäf. Bos Ellips. p. 847.—II. much more rarely like ἀλλοῖος, *of other sort, different*, Il. 13, 64 ; 21, 22 : in this signf. it is oft. used like a compar., c. gen., as ἄλλα τῶν δικαίων, *other than* what is just, Xen. Mem. 4, 4, 25 ; so also followed by ἤ–, Hdt. 1, 49, etc., by πλήν, Soph. Aj. 125, Ar. Ach. 39 ; also by prepositions, as ἀντί, Aesch. Pr. 467, παρά, Plat. Phaed. 80 B, etc. : and when joined with a negat., sometimes by ἀλλά, Il. 18, 403 ; 21, 275 ; 24, 697 : hence come several secondary signfs.—1. *other than what is common, strange, foreign*, ἄλλος ὁδίτης, Od. 23, 274.—2. *other than what is*, i. e. *untrue, unreal*, Od. 4, 348 ; 17, 139.—3. *other than what is right, wrong, bad*, like ἕτερος, and Lat. *alius, secus, sequior*, Plut., cf. ἄλλως.

Ἄλλοσε, adv., *to another place, elsewhither*, Od. 23, 184, and Att. : *to foreign lands*, ἄλλ. ἐκπέμπειν, *to export*, Xen. Hell. 6, 1, 4 : joined with another adv., ἄλλοσε οὐδαμόσε, *to no other place*, ἄλλ. πολλαχόσε, *to many other places*, Plat. ; ποῖ ἄλλοσε ; *to what other place ?* Plat. : freq. also c. gen., ἄλλοσέ ποι τῆς Σικελίας, *to some other part of Sicily*, Thuc. 7, 51 ; ἄλλοσε τοῦ σώματος, Plat. Legg. 841 A : ἄλλος ἄλλοσε, *one one way, another another*, cf. ἄλλος I. 2.—II. said to be put for ἀλλαχοῦ, *in another place*, but only in phrase ἄλλοσε ὅποι ἂν ἀφίκῃ, Plat. Crit. 45 B, where it may be explained by attraction, Kühner Gr. Gr. § 789, Obs. 2.

Ἄλλοτα, Aeol. for ἄλλοτε.

Ἄλλοτε, adv., (ἄλλος, ὅτε) *another time, at another time, at other times*, first in Hom., who usu. has in oppos. ἄλλοτε.., ἄλλοτε.., *at one time, at another, now.., now..* : for which also ὁτὲ μέν, ἄλλοτε δέ, Il. 11, 65, ἄλλοτε μέν, ἄλλοτε δὲ αὖτε, Hes. Fr. 22, τότε ἄλλοτε, Soph. El. 739, ποτὲ μέν, ἄλλοτε, Soph. Ant. 367 : also ἄλλοτε μὲν, τότε δέ, Xen. An. 4, 1, 17 : sometimes the former ἄλλοτε is omitted, as Eur. Hec. 28, (ἄλλοτ') ἐπ' ἀκταῖς, ἄλλοτ' ἐν πόντου σάλῳ : —ἄλλοτε καὶ ἄλλοτε, *now and then, from time to time*, Xen. An. 2, 4, 26 : very oft. joined with ἄλλος, etc., ἄλλοτε ἄλλος, *sometimes this, sometimes that*, Trag., Plat., etc., *now and then*, Xen. : so too with ἄλλῃ, ἄλλως, ἄλλοθι, ἄλλοσε, Att., cf. ἄλλος I. 2.

Ἀλλοτέρμων, ον, (ἄλλος, τέρμων) *having other boundaries, foreign*, γῆ, Euseb.

Ἄλλοτι, or rather ἄλλο τι, adv., (ἄλλος τίς) *what else ? is it any thing else that ?* Lat. *numquid aliud ?* when used alone implying an affirm. answer, Heind. Plat. Charm. 173 A : but most usu. from Hdt. downwards, followed by ἤ, in which case the sentence is elliptic, e. g. ἄλλο τι ἢ πεινήσουσι ; i. e. ἄλλο τι πείσονται, ἢ πεινήσουσι ; (which implies that they will suffer *nothing else*), Hdt. 2, 14 ; ἄλλο τί ἢ οὐδὲν κωλύει ; *does nothing else prevent ?* i. e. is there any thing else, or does nothing prevent ? Xen. An. 4, 7, 5 : also ἄλλο τι οὖν, ἤ.. Plat. Crit. 50 A, 52 D.—II. ἤ is sometimes omitted, Stallb. Plat. Euthyphr. 15 C : sometimes πλήν is put instead, Plat. Soph. 228 A : lastly, sometimes without a question, ἀπόγνοια τοῦ ἄλλο τι ἤ..., Thuc. 3, 85.

Ἀλλοτριάζω, (ἀλλότριος) *to be unfavourably disposed*, Lat. *alieno animo esse*, Polyb. 15, 22, 1.

†Ἀλλότριγες, ων, οἱ, *Allotriges*, an Iberian nation, Strab.

Ἀλλοτριόγνωμος, ον, (ἀλλότριος, γμώμη) *thinking of other things, absent*, Cratin. Panopt. 3.

Ἀλλοτριοεπίσκοπος, ου, ὁ, (ἀλλότριος ἐπίσκοπος) *a busy-body in other men's matters*, N. T. 1 Pet. 4, 15.

Ἀλλοτριολογέω, ῶ, (ἀλλότριος, λέγω) *to speak of things foreign to the subject*, Strab.

Ἀλλοτριομορφοδίαιτος, ον, (ἀλλότριος, μορφή, δίαιτα) *ever-changing in form*, epith. of nature, Orph.

Ἀλλοτριονομέω, ῶ, (ἀλλότριος, νέμω) *to assign to an improper place*, opp. to ἕκαστα ἀπονέμειν ἑκάστοις, Plat. Theaet. 195 A, cf. Ruhnk. Tim. in v.—II. *to adopt foreign customs*, Dio C. 52, 36.

Ἀλλοτριοπρᾱγέω, ῶ, (ἀλλότριος πράσσω) *to meddle with other folk's business*, Dion. H. : *to excite commotions*, Polyb. 5, 41, 8 ; hence

Ἀλλοτριοπρᾱγία, ας, ἡ, *a meddling with other folk's business*, Plut.

Ἀλλοτριοπραγμοσύνη, ης, ἡ, = foreg., Plat. : from

Ἀλλοτριοπράγμων, ον, gen. ονος, (ἀλλότριος, πράσσω) *busy about other folk's business, meddlesome*, A. B.

Ἀλλότριος, α, ον, (ἄλλος) *of* or *belonging to another*, Lat. *alienus*, (opp. to ἴδιος,) βίοτος, νηῦς, ἄχεα, Hom. ; ἀλλοτρίων χαρίσασθαι, *to be bountiful of what is another's*, Od. 17, 452 ; ἀλλοτρίοις γναθμοῖς γελᾶν, to laugh with a face *unlike one's own*, i. e. *to laugh a forced, unnatural laugh*, (cf. Val. Flacc. 8, 164), or (as Eustath.) to laugh where laughing's *out of place, to laugh unseasonably*, Od. 20, 347, (Horace has borrowed the phrase, *malis ridere alienis*, but applied it differently) : proverb., ἀλλότριον ἀμᾶν θέρος, *to put one's sickle into one's neighbour's corn*, Ar. Eq. 392 : ἀλλοτριωτάτοις τοῖς σώμασιν χρῆσθαί, *to use one's body as if it were quite another's*, Thuc. 1, 70 ; cf. ὥσπερ ἐν ἀλλοτρίαις ψυχαῖς μέλλοντες κινδυνεύειν, Isocr.—II. *foreign*, Lat. *peregrinus*, Od. 18, 219, and freq. in Att. as Lys. and Isocr., ἡ ἀλλοτρία, with and without χώρα, *a foreign land*, also *an enemy's territory*, Isocr., Xen. : hence *strange, alien*, Hdt. 3, 119, c. dat. pers., Isocr. 306 C : hence also *estranged, hostile*, Il. 5, 214, Od. 16, 102, and c. gen., *estranged from* one, Polyb. : so too adv. ἀλλοτρίως ἔχειν, διακεῖσθαι πρός τινα, Isocr.—2. *foreign to the subject, not to the purpose*, Plat. and Dem. Hence

Ἀλλοτριότης, ητος, ἡ, *a being* ἀλλότριος : *foreignness, strangeness, estrangement*, opp. to οἰκειότης, Plat. : *dislike*, πρός τινα, Dem.

Ἀλλοτριοφᾰγέω, ῶ, *to eat another's bread* : from

Ἀλλοτριοφάγος, ον, (ἀλλότριος, φᾰγεῖν) *eating another's bread*, Soph Fr. 309.

Ἀλλοτριοόρονέω, ῶ, (ἀλλότριος, φρήν), *to be estranged, be ill-disposed*, Diod. S. 17, 4.

Ἀλλοτριόχρως, ωτος, ὁ, ἡ, (ἀλλότριος, χρώς) *changing colour*, Anth.

Ἀλλοτριόχωρος, ον, (ἀλλότριος, χώρα) *of a strange land, foreign*, Joseph.

Ἀλλοτριόω, ῶ, f. -ώσω, (ἀλλότριος) *to make strange, estrange* from a person, *make hostile* or *ill-disposed to* one, τὴν χώραν τοῖς πολεμίοις, c. acc. rei et dat. pers. Xen. Cyr. 6, 1, 16, but more usu. c. gen., τὴν πόλιν των σωμάτων οὐκ ἀλλ., *not depriving the city of* the services of *its citizens* by banishment, etc., Goell. Thuc. 3, 65, also ἀπό τινος, Dem. 1233, 11. Pass. *to become estranged, be made an enemy*, τινί, Thuc. 8, 73 ; πρός τι, *to be prejudiced against* a thing, Dion. H.—II. *to bring into another's hands, give up to strangers*. Pass. *to fall into strange hands*, Hdt. 1, 120. Hence

Ἀλλοτρίωσις, εως, ἡ, *estrangement*, and so—I. *a giving up to the enemy*, Thuc. 1, 35.—II. *dislike*, τινός or εἴς τινα, App.

Ἀλλοτροπέω, ῶ, *to be changeable, to change* : from

Ἀλλότροπος, ον, (ἄλλος, τρόπος) in use only in adv. ἀλλοτρόπως, *in another manner, otherwise*.

Ἄλλου, adv., strictly gen. from ἄλλος, sub. τόπου, like ἄλλοθι, *elsewhere, in another place* : ἄλλου γέ που, or ἀλλουγέπου, *any where else*, Lys.

170, 13, where however Bekk. ἀμοῦ γέ που, *some where or other.*

Ἀλλοφᾰνής, ές, (ἄλλος, φαίνομαι) *appearing otherwise*, Nonn.

Ἀλλοφάσσω, *to be ill at ease*, Hipp. cf. Lob. Phryn. 607.

Ἀλλόφᾰτος, ον, (ἄλλος, * φένω) *slain by others.*—II. (ἄλλος, * φάω, φαίνομαι)=ἀλλοφανής, Nic. Th. 148.

Ἄλλοφος, ον, Ep. for ἄλοφος, Il. 10, 258.

Ἀλλοφρονέω, ῶ, f. -ήσω, *to be* ἀλλόφρων, and so—I. *to think otherwise* than as one should, *be absent* or *unheeding*, Od. 10, 374.—2. *to be senseless, lose one's wits*, Il. 23, 698, Hdt. 5, 85.—II. *to be of another mind, have other views*, Hdt. 7, 205. Hence

Ἀλλοφροσύνη, ης, ἡ, *absence* or *derangement of mind.*

Ἀλλόφρων, ον, gen. ονος, (ἄλλος, φρήν) *thinking of something else.*

Ἀλλοφῠής, ές, (ἄλλος, φυή) *changeful in nature*, Nonn. Dion. 2, 148.

Ἀλλοφῡλέω, *to be* ἀλλόφυλος, *adopt foreign customs* or *religion*, LXX., for which Schleusn. reads ἀλλοφυλίζω. Hence

Ἀλλοφῡλία, ας, ἡ, *a being strange* or *foreign, foreign, foreign matter*, Epicur. ap. Diog. L. 10, 106: and

Ἀλλοφυλισμός, οῦ, ὁ, *adoption of foreign manners*, LXX., cf. Sturz, Dial. Maced. et Alex. p. 145: from

Ἀλλόφῡλος, ον, (ἄλλος, φυλή) *of another tribe, foreign, strange*, Aesch. Eum. 851; ἄνθρωποι, Thuc. 1, 102, etc.: πόλεμος ἀλλόφ., *a war with a foreign nation*, a foreign war, Plut. Cam. 23.—2. *of a different kind*, ζῷα, Diod.

Ἀλλοφωνία, ας, ἡ, *the speaking a foreign tongue, confusion of tongues*, Joseph.: from

Ἀλλόφωνος, ον, (ἄλλος, φωνή) *sounding differently, speaking a foreign tongue*, LXX., like ἀλλόγλωσσος.

Ἀλλοχροέω, ῶ, *to change colour*, Arist. Probl.: and

Ἀλλόχροια, ας, ἡ, *a change of colour*: from

Ἀλλόχροος, ον, contr. χρους, ουν, (ἄλλος, χρόα) *changed in colour*, Eur. Hipp. 174.

Ἀλλόχρως, ωτος, ὁ, ἡ, = foreg., hence *looking strange* or *foreign*, Eur. Phoen. 138, Andr. 879.

Ἄλλῠδις, adv., (ἄλλος)=ἄλλοσε, *elsewhither*: a poet. and mostly Ep. word: Hom. has it only with ἄλλος, e. g. ἄλλυδις ἄλλος, *one hither another thither*, Il. 11, 486: τρέπεται χρὼς ἄλλυδις ἄλλη, *the colour changes now in this way now in that*, i. e. *in every possible way*, Il. 13, 279.

Ἀλλύεσκε, ἀλλύουσα, [ῡ], Ep. for ἀνέλυε, ἀναλύουσα, Hom.

Ἄλλως, adv. from ἄλλος, *in another way* or *manner, otherwise*, Hom., etc., *for other reasons, on other business*, ἄλλως εἰς Ἄργος κίεις, Aesch. Ch. 680: in Att. oft. joined with other adv., ἄλλως πως, *in some other way*, ἄλλως οὐδαμῶς, *in no other way*, etc.: καὶ ἄλλως, *besides, in all other respects, at any rate*, Il. 9, 699, Hdt. 1, 60, and Att.: in prose esp. freq. in phrase ἄλλως τε καί. . , *both otherwise and also*. . , i. e. *especially, above all*, Thuc. 1, 70, 81, etc.: also ἄλλως τε, much like καὶ ἄλλως, Xen. Mem. 1, 2, 59, Cyr. 1, 6, 43: strengthd. ἄλλως τε πάντως καί. . , *both on all other accounts and* . . , Aesch. Pr. 636: ἄλλως τε καί. . , is mostly followed by εἰ, ἐπειδή, or the like, Thuc. 2, 3, or by a part., as Thuc. 4, 104; 7, 80.—II. *otherwise than* something implied, *differently*, οὐκ ἄλλως λέγω, I say *not otherwise*, i. e. I say *so*, Eur. Hec. 302: ἄλλως ἔχειν, *to be of a different opinion*, Dion. H.: hence several special usages.—1. *in far other manner*, i. e. *better*, Il. 14, 53, Od. 8, 176, etc.—2. more freq. *otherwise than as should be*, and so *heedlessly, at random, without aim* or *purpose*, Od. 14, 124; 20, 211: *without reason*, Hdt. 3, 16: 4, 77, etc.; also *fruitlessly, in vain*, like μάτην, Il. 23, 144, and freq. in Att. who also use τὴν ἄλλως (sub. ὁδόν) Plat. Legg. 650 A: *for nothing*, like προῖκα, Lat. *gratis*, Hdt. 3, 139: hence=μόνον, *only, merely, simply*, Soph. Phil. 947, Eur. Hec. 489, Plat. Theaet, 176 D, etc., cf. Ruhnk. Tim. voc. οὐκ ἄλλως: also *otherwise than is right, wrongly, perversely*, Dem. 1466, 5, and later.

Ἅλμα, ατος, τό, (ἅλλομαι) *a spring, leap, bound*, first in Od. 8, 103, and later mostly poet., πήδημα being the prose word: ἅλμα πέτρας or πετραῖον, *a leap* or *fall from* the rock, Eur. H. F. 1148, Ion 1268; ἅλμα κυνῆς, *the leap of the lot from the helmet*, Soph. Aj. 1287.—2. in Eur. El. 439 Achilles is called κοῦφον ἅλμα ποδῶν,—the abstract being put for the concrete.—II. in Medic., *a pulsation, palpitation*, esp. of the heart, Hipp., and so Plat. Tim. 70 D must be taken, v. Stallb.

Ἄλμα, ατος, τό, (ἄλδω)=ἄλσος, Lyc. 318.

Ἁλμαία, ας, ἡ, *brine*, Ar. Fr. 366.—II.=τὰ ἁλμαῖα, v. ἁλμαῖος.

Ἁλμαίνομαι, (ἅλμη) as pass., *to become salt*, Theophr.

Ἁλμαῖος, α, ον, (ἅλμη) *salted*: hence τὰ ἁλμαῖα, Lat. *salgama, fruits, roots*, or *herbs preserved in brine*, as olives, Diosc.

Ἁλμάς, άδος, ἡ, *salted, steeped in brine*, ἐλάα, Ar. Fr. 190.

†Ἁλμάω, ῶ, (ἅλμη) *to be salt*, Eccl.

† Ἅλμενος, v. ἅλλομαι.

Ἅλμευσις, εως, ἡ, (ἁλμεύω) *a pickling: brine*, Diosc.

Ἁλμευτής, οῦ, ὁ, Lat. *salgamarius, a seller of pickled fruit*, Diosc.: from

Ἁλμεύω, (ἅλμη) *to steep in brine*, Diosc.

Ἅλμη, ης, ἡ, (ἅλς) *sea-water*, Od. 5, 53, Pind., and Att., *spray that has dried on the skin*, Od. 6, 219; and *a salt incrustation* on soil, Hdt. 2, 12: in later poets also, *the sea*, Pind. P. 4, 69, Aesch. Pers., 397, etc.—2. *salt-water, brine* used for pickling, Hdt. 2, 77, Ar. Vesp. 1515.—II. *saltness*, esp. as a bad quality of soil, Plat., and Xen.

Ἁλμήεις, εσσα, εν, (ἅλμη) *salt, briny*, πόρος ἁλμ., *the sea*, Aesch. Suppl. 824.

Ἅλμια, ων, τά, *salted provisions*, Menand. p. 160.

Ἁλμοπότης, ου, ὁ, (ἅλμη, πίνω) *drinking salt-water*: fem. -πότις, ιδος, ἡ, Ath.

†Ἅλμος, ου, ὁ, *Halmus*, son of Sisyphus, Paus. 9, 34, 10.

Ἁλμῠρίζω, (ἁλμυρός) *to be salt* or *saltish*, Arist. ap. Ath. 394 F.

Ἁλμῠρίς, ίδος, ἡ, *saltness*, Diod.—II. *any thing salt*, and so—1. *a salt incrustation* on the skin, Hipp.—2 *salt-pickle*, Plut.—3. *salt soil* or *land*, Theophr.

Ἁλμυρόγεως, ων, (ἁλμυρός, γῆ) *with salt soil*, Philo.

Ἁλμῠρός, ά, όν, (ἅλμη) *salt, brine*, Hom. only in Od., and always in phrase ἁλμυρὸν ὕδωρ, *the salt sea-water*; ἁλμ. πόντος, Hes. Th. 107, ἁλμ. βένθεα, Pind. O. 7, 105, ἁλμ. ποταμός, as the Hellespont is called in Hdt. 7, 35: of water for drinking, *brackish*, Thuc. 4, 26.—2. in Att. prose, *salted, pickled*, Plat., etc.—3. metaph. *bitter, distasteful, unwelcome*, like Lat. *amarus*, ἀκοή, γειτόνημα, Plat. Phaed. 243 D, Legg. 705 A: ἁλμυρὰ κλαίειν, *to weep bitterly*, Theocr.: also *piquant*, κάλλος, Plut. Hence

Ἁλμῠρότης, ητος, ἡ, *saltness*, Hipp.

Ἁλμῠρώδης, ες, (ἁλμυρός, εἶδος) *like salt, saltish*, Hipp.

Ἁλμώδης, ες, (ἅλμη, εἶδος) *saltish*. Hipp.

†Ἀλμῶπες, ων, οἱ, *the Almopes*, a tribe of Macedonia; their territory Ἀλμωπία, ας, ἡ, *Almopia*, Thuc. 2, 99.

Ἄλξ, obsol. nom. to which is referred dat. ἀλκί, q. v.

Ἄλξεις, εων, αἱ, (ἀλέξω)=ἐπάλξεις, dub. in Polyb. 5, 68, 1, for which ἅλις is the prob. l.

†Ἀλξίων, ωνος, ὁ, *Alxion*, father of Oenomaus, Paus. 5, 1, 6.

Ἀλοάω, ῶ, f. -ήσω, in old Att. also ἀλοάσω [ᾱσ], poet. ἀλοιάω, Il.: *to thresh, thresh out*, Plat., and Xen. Oec. 18, 2: *to cudgel*, Ar. Ran. 149, Thesm. 2. Pass. ἀλοάομαι, aor. ἠλοήθην, *to be trampled under foot*, Polyb. 10, 12, 9.—II. *to tread round*, like cattle when treading out the corn, v. Schol. Ar. Thesm. 2.

Ἄλοβος, ον, *with a lobe wanting*, of the livers of victims, and thence ominous: ἄλ. ἱερά, Xen. Hell. 3, 4, 15.

Ἀλογεύομαι, dep. mid., *to behave like an* ἄλογος, *like a fool*, Cic. Att. 6, 4, 3.

Ἀλογέω, ῶ, f. -ήσω, *to be* ἄλογος, *to pay no regard to, take no heed of, slight, despise*, like Lat. *rationem non habere*, and *contemnere*, absol. Il. 15, 162: but usu. c. gen., as Hdt. 3, 125, etc.—II. mid. *to reckon without one's host, to miscalculate*, Polyb. 8, 2, 4.—2. *to be out of one's senses*, Luc. Ocyp. 143.—3. *to offend against the laws of language*, Gramm. Hence

Ἀλόγημα, ατος, τό, *a mishap, misfortune*, Polyb. 9, 16, 5: and

Ἀλογητέον, verb. adj., *one must slight*, Philo.

Ἀλογία, ας, poet. -γίη, ης, ἡ, *a being* ἄλογος, *want of respect* or *esteem, disrespect, contempt*, ἐν ἀλογίῃ ἔχειν or ποιεῖσθαί τι, *to pay no regard to a* thing, Lat. *nullam ejus rationem habere*, Hdt. 6, 75; 7, 226; also ἐν ἀλογίῃσι ἔχειν τῶν Αἰγυπτίων, Hdt. 2, 141 (where the gen. is an anacoluthon, as if he had said ἀλογίην): ἀλογίης ἐγκυρεῖν, *to be disregarded*. Hdt. 7, 208.—II. *want of reason or thought, senselessness, folly*, διανοίας, Thuc. 5, 111, and Plat.—2. *a folly, an absurdity*, Plat. Lys. 213 A: *an unreasonable method*. Id. Theaet. 207 C: *confusion, disorder*, Polyb. 5, 53.—III. *indecision, doubt*, Pausan.—IV. *speechlessness, amazement*, Polyb. 36, 5, 4; Luc. Lexiph. 15.

Ἀλογίου γραφή, or δίκη, Att. law-term, a prosecution of a public officer, *who had not passed his accounts*, Eupol. Incert. 24, cf. Att. Process, p. 363, v. λογιστής.

Ἀλογίστευτος, ον, *not calculating*.

Ἀλογιστέω, ῶ, *to be* ἀλόγιστος, *be thoughtless* or *silly*, Plut.

Ἀλογιστί, adv. of ἀλόγιστος, *thoughtlessly*.

Ἀλογιστία, ας, ἡ, *thoughtlessness*, Polyb: from

Ἀλόγιστος, ον, (α priv., λογίζομαι) *unreasoning, thoughtless, silly*, τόλμα, Thuc. 3, 82, etc.; *τὸ ἀλόγιστον*,= *ἀλογιστία*, Plat. Rep. 439 D: *rash*, Thuc. 5, 99.—II. *not to be reckoned* or *counted up*, Soph. O. C. 1675, cf. Ellendt.—2. *not to be named, vile*, Eur. Or. 1156. Adv. *-τως*, *imprudently, thoughtlessly*, Thuc. 3, 45; *ποιεῖν*, Lys. 109, 20.

Ἄλογος, *ον*, (*α* priv., *λόγος*) *without λόγος*, and so—I. *without speech, speechless*, Plat. Legg. 696 D, also Soph. O. C. 131, in adv. *-γως*.—2. *not to be told in words*, Plat.: hence *unutterable, inexpressive*, Lat. *infandus*, Soph. Fr. 241.—II. *without reason, unreasoning, irrational*, *τὰ ἄλογα*, *brutes*, Xen. Hier. 7, 3: hence also of passion, *θυμός, ὀργή*, etc., Polyb., and so usu. in adv. *-γως*.—2. *not according to reason, not guided thereby*, or *springing thence*, *αἴσθησις, δόξα*, Stallb. Plat. Theaet. 201 C: *ἄλ. τριβή*, mere routine, mechanical skill without knowledge, Stallb. Plat. Gorg. 501 A.—3. *contrary to reason, absurd*, Thuc. 6, 85: *unfit, unsuited to its end*, Id. 1, 32: *groundless*, Polyb.—III. *without reckoning*.—1. *not reckoned upon, unexpected*, Thuc. 6, 46.—2. act. *not having paid one's reckoning*, of an *ἐρανιστής*, Gramm.—IV. of quantities, *irrational, surd*, Mathem.

Ἄλογχος, *ον*, (*α* priv., *λόγχη*) *without lances* or *weapons*, *ἀλ. ἀνθέων στρατός*, Chaerem. ap. Ath. 608 E.

Ἀλογώδης, *ες*, (*ἄλογος, εἶδος*) *like something irrational*, Arist. Spir.

Ἀλόη, *ης, ἡ*, *the aloe*, Plut.

Ἀλοηδάριον, *ον, τό*, *a purgative prepared from aloes*, Medic.

Ἀλόησις, *εως, ἡ*, (*ἀλοάω*) *a threshing*.

Ἀλοητός, *οῦ, ὁ*, (*ἀλοάω*) *threshing*, or *threshing-time*, Xen. Oec. 18, 5, cf. *ἀμητός*.

Ἁλόθεν, adv., (*ἅλς*) *from* or *out of the sea*, also *ἐξ ἁλόθεν*, Il. 21, 335.

Ἀλοιάω, Att. *ἀλοιάω*, poet. for *ἀλοάω*, q. v., *γῆν χερσὶν ἀλοία*, she *smote* the earth with her hands, Il. 9, 568.

Ἀλοιδόρητος, *ον*, (*α* priv., *λοιδορέω*) *unreviled, not railed at: not to be reviled*, Soph. Fr. 731. Adv. *-τως*.

Ἀλοίδορος, *ον*, (*α* priv., *λοίδορος*) *not reviling* or *railing*, Aesch. Ag. 412.

†Ἁλοίην, 2d. aor. opt. of *ἁλίσκομαι*.

Ἀλοιητήρ, *ῆρος, ὁ*, (*ἀλοιάω*) *a thresher, grinder*, *σίδηρος*, Nonn.: *ἀλ. ὀδόντες*, *the grinders*, Lat. *molares*, also called *γόμφιοι*, Anth.

Ἄλοιμα, *ατος, τό*,=*ἄλειμμα, ἐπάλειψσις*, Soph. Fr. 73.

Ἀλοιμος, *οῦ, ὁ*,=foreg., Soph. Fr. 330.

Ἀλοιτηρός, *όν*,=*ἀλιτήριος*, Soph. O. C. 371, acc. to Herm.

Ἀλοίτης, *ου, ὁ*, Aeol. for *ἀλείτης*, Emped. ap. Plut.

Ἀλοῖτις, *ιδος, ἡ*, (*ἀλιτεῖν*) *Avenger of crime*, of Minerva, Lyc. 936.

Ἀλοιτός, *οῦ, ὁ*, (*ἀλιτεῖν*)=*ἀλείτης*, Lyc. 136.

Ἀλοιφαῖος, *α, ον*, *for anointing*, Lyc. 579: from

Ἀλοιφή, *ῆς, ἡ*, (*ἀλείφω*) *any thing with which one can smear* or *anoint*: in Hom. usu. *hogs' lard, grease*, both while in the carcass, Il. 9, 208, and when melted for use, Il. 17, 390: but also of *an unguent* for suppling the limbs and softening the skin, as early as Od. 6, 220; 21, 179: then in gen. *ointment, pitch, varnish, paint*, etc., Plat.—II. *an anointing, smearing, varnishing*, etc., Plut. Thes. 23.—III. *an effacing, blotting out*: also *an erasure*, Lat. *litura*, Plut.

Ἀλοίω, poet. for *ἀλοάω, ἀλοιάω*, Epigr. ap. Diog. L. 7, 31.

Ἀλοκίζω, (*ἄλοξ*) *to trace furrows*, esp. like Lat. *arare*, in waxen tablets, *to write, draw*, Ar. Vesp. 850: also *to scratch, tear*, Lyc.

†Ἁλοκράτης, *ου, ὁ*, *Halocrates*, son of Hercules, Apollod. 2, 7, 8.

†Ἁλόννησος, *ου, ὁ*, also wr. Ἁλόνησος, *Halonnesus*, an island in the Aegean sea, with a city in it of the same name, Dem., Strab., etc.—2. an island not far from Mount Corycus in Ionia, Strab.

Ἁλόντε, [ᾱ] dual. part. aor. of *ἁλίσκομαι*, Hom.

Ἄλοξ, *οκος, ἡ*, a poet. form of *αὖλαξ*, never used in nom. sing., *a furrow* ploughed in a field, Aesch. Ag. 1016; hence *ploughed land, corn land*: metaph. *βαθεῖαν ἄλοκα διὰ φρενὸς καρπούμενος*, reaping *the produce of the deep soil of his soul*, Aesch. Theb. 593, cf. Ruhnk. Tim.: also metaph. of a wife as the fruitful mother of children, *σπείρειν τέκνων ἄλοκα*, Eur. Phoen. 18; and in pl. met. of the nuptial bed, *πατρῷαι ἄλοκες*, Soph. O. T. 1210, cf. *ἀρόω*.—2. *a furrow* in the skin, *a gash, wound*, *ὄνυχος*, Aesch. Cho. 25, *δορός*, Eur. H. F. 164.—3. *a hollow way, gutter*, Emped. 251. (Prob. like *αὖλαξ*, Dor. *ὦλαξ*, in Hom. *ὦλξ*, from *ἕλκω*, Buttm. Lexil. p. 537.)

†Ἀλόπη, *ης, ἡ*, *Alope*, daughter of Cercyon, beloved by Neptune, Ar. Av. 559.—2. a city in Locris, opposite Euboea, Thuc. 2, 26.—3. a city in Phthiotis, Il. 2, 682: hence *ὁ Ἀλοπεύς*, and *Ἀλοπίτης*.

Ἁλοπήγια, *ίων, τά*, *salt-works, salt-pits*, Strab.: from

Ἁλοπηγός, *όν*, (*ἅλς, πήγνυμι*), *one who prepares salt, works in a salt-pit*, Nic. Al. 518.

†Ἀλόπιος, *ου, ὁ*, *Alopius*, son of Hercules, Apollod. 2, 7, 8.

Ἀλόπιστος, *ον*, (*α* priv., *λέπω*) *not barked* or *peeled*, Theophr.

Ἄλοπος, *ον*, (*α* priv. *λέπω*) *not hackled*, of flax, Ar. Lys. 736.

†Ἄλος, *ου, ὁ* and *ἡ*, *Alus*, a city of Phthiotis, Il. 2, 682; in Strab. Ἅλος, who also speaks of a city of this name in Locris. Hence *ὁ Ἀλεύς* or *Ἁλεύς, an inh. of Alus*.

Ἁλοσάνθῐνος, *η, ον*, (*ἅλς, ἄνθος*) *prepared with brine*, Diosc.

Ἁλοσάχνη, *ης, ἡ*, a zoophyte belonging to the class of *ἀλκυόνεια*, strictly *ἁλὸς ἄχνη*, *foam of the sea*, Hom.

Ἁλοσκόροδον, *ου, τό*, a name for *the caper-tree*, Diosc.

Ἁλοσύδνη, *ης, ἡ*, (*ἅλς, ὕδνης*, unless it be merely a poet. form *ἁλοσύνη*=*ἁλία*) *the sea-born*, epith. of Amphitrite, Od. 4, 404, where the seals are called children of Halosydne. As appellat., Il. 20, 207, where Thetis is named *ἐϋπλόκαμος ἁλοσύδνη*, fair-haired *child of the sea*.

Ἁλότριψ, *ῐβος, ὁ*, (*ἅλς, τρίβω*)= *ἁλετρίβανος*, *a pestle to pound salt*, Anth.

†Ἀλούντιον, *ου, τό*, *Haluntium*, (also wr. Ἀλόντιον) a city of Sicily, Dion H. 1, 51.

†Ἁλούργημα, *ατος, τό*,=*ἁλουργίς*, Liban.

Ἁλουργής, v. *ἁλουργός*.

†Ἁλουργία, *ας, ἡ*,=*ἁλουργίς*, Philost.

Ἁλουργιαῖος, *αία, αῖον*,=*ἁλουργός*, Ar. ap. A. B. 380.

Ἁλουργίδιον, *ου, τό*, dim. from *ἁλουργίς*, Böckh Inscr. 1, p. 246.

Ἁλουργίς, *ίδος, ἡ*, *a purple robe*, Ar. Eq. 967.

Ἁλουργοβᾰφής, *ές*, (*ἁλουργός βάπτω*) *purple-dyed*, Clem. Al.

Ἁλουργοπώλης, *ου, ὁ*, (*ἁλουργός πωλέω*) *a dealer in purple*, Arist. Mech. Hence

Ἁλουργοπωλῐκή, *ῆς, ἡ*, sub. *τέχνη*, *the trade of an ἁλουργοπώλης*.

Ἁλουργός, *όν*, later also *ή, όν*, Ath., and in better Att. *ἁλουργής, ές*, (*ἅλς*, * *ἔργω*) strictly, *wrought in* or *from the sea*, hence *dyed with sea-purple*, i. e. *of a genuine purple*, as distinguished from imitations, first in Aesch. Ag. 946, *ἁλουργῆ*, *purple robes*. Plat. has both forms, Phaedr. 110 C; Rep. 429 D: on the colour itself, v. Arist. Col. 5.

Ἁλουργοῦς, *οῦν*, = foreg., hence neut. in Plat. Tim. 68 B. Bekk.

Ἀλουσία, *ας, ἡ*, (*ἄλουτος*) *a being unwashen, want of the bath*, Hdt. 3, 52.

Ἀλουτέω, *to be ἄλουτος, not to bathe*, Hipp.: from

Ἄλουτος, *ον*, (*α* priv., *λούω*) *unwashen, not bathing, filthy*, Eur., and Ar.

Ἄλοφος, *ον*, Hom. *ἄλλοφος*, (*α* priv., *λόφος*) *without a crest*, Il. 10, 258: opp. to *εὔλοφος*, Anth.

Ἀλόχευτος, *ον*, (*α* priv., *λοχεύω*) *unborn: born not in the natural way*, as Minerva, Coluth. 180.—II. *that has not given birth, virgin*, Nonn. Dion. 41, 53.

Ἄλοχος, *ου, ἡ*, (*α* copul., *λέχος*) *the partner of one's bed, bedfellow, spouse*, Hom. like *ἄκοιτις*, also *a leman, concubine*, Il. 9, 336, Od. 4, 623.—Ep. word, also used by Trag.—II. (*α* priv.,) *free from the throes of childbirth, a maid*, Plat. Theaet. 149 B.

Ἀλόω, Ep. for *ἀλάου, ἀλῶ*, imperat. from *ἀλάομαι*, Od. 5, 377.

ʽΑΛΟ΄Ω, assumed as pres., from wh. to form some tenses of *ἁλίσκομαι*.

†Ἄλπεις, *εων, αἱ*, *the Alps*, Strab., etc.; also *τὰ Ἄλπεια ὄρη*, Strab; *τὰ Ἀλπεινὰ ὄρη*, Polyb. 2, 14, 8; *τὰ Ἄλπια*, Posidon. ap. Ath.; *ἡ Ἄλπις, ιος*, Dion. P. 295; *τὰ Ἀλβιόνια*, Strab.: hence *οἱ Ἄλπειοι, the inhabitants of the Alps*, Strab.

†Ἀλπηνός, *οῦ, ἡ*, and *Ἀπληνοι*, *Alpenus* or *Alpeni*, a city near Thermopylae, Hdt. 7, 176, 216.

†Ἄλπις, *ιος, ὁ*, *Alpis*, a river of Italy, a tributary of the Danube, Hdt. 4, 49.—2. *ἡ*, v. *Ἄλπεις*.

†Ἄλπιστος, *ου, ὁ*, *Alpistus*, a Persian leader, Aesch. Pers. 982.

Ἄλπιστος, *η, ον*, superl. from *ἄλπνος*, which however is only found in the compd. *ἔπαλπνος*, q. v., *sweetest, loveliest*, Pind. I. 5, 14 (acc. to some from *ἔλπω*, others from *ἄλφω*; but perh. rather akin to *θάλπω*).

†Ἄλπωνος, *ου, ὁ*, *Alponus*, a mountain and city in Macedonia, Aeschin., Strab.

ἍΛΣ, *ἁλός, ὁ*, (cf. Lat. *SAL*, our *SALT*) A. in sing. mostly to denote *a grain* or *lump of salt*, and then usu. *ἁλὸς χόνδρος, ἅλς χόνδρος* or *χονδρίτης*, Elmsl. Ar. Ach. 526, in plur. to denote *salt* as prepared for use, Od. 11, 123, Hdt., and Att.; poets however sometimes use sing. for plur., as Il. 9, 214. Proverb. phrases: *οὐδ' ἅλα δοίης*, not even *a grain of salt*, Od. 17, 455: *ἅλας συναναλῶσαι*, Arist. Eth. N. 8, 8, 3; and *τῶν ἁλῶν συγκατεδηδοκέναι μέδιμνον*, *to have eaten a bushel of salt together*, i. e. *to be old friends*, Plut. 2, 94 A: hence *ποῦ ἅλες; ποῦ τράπεζαι;* Dem. 400, 16: *τοὺς ἅλας παραβαίνειν*, *to violate the rights of hospitality*, Id. 401, 3: further, *ἁλῶν δὲ φόρτος ἔνθεν ἦλθεν ἔνθ' ἔβη*, said of men who had lost what they had got, Paroemiogr.—II.= ἅλμη, *brine*, Lat. *muria*, Call.: also ἁλὸς ἄνθος, cf. ἁλοςάνθινος.—III. ἅλες, *salt-works*, Lat. *salinae*. Dion H. 2, 55.—IV. ἅλες, also metaph. like Lat. *sales*, *witticisms*, *wit*, Plut.—B. ἡ *The sea*, oft. in Hom., and poets, rare in prose: ἁλός, *at sea*, *by sea*, Od. 12, 27: sometimes seemingly pleonast. πόντος ἁλός, Il. 21, 59, ἁλὸς πελάγη or πέλαγος, Theogn. 10, Eur. Tro. 88, but also πελαγέων ἅλς, Soph. Ant. 966, and πελαγία ἅλς, Aesch. Pers. 427.

Ἀλσηΐδες ων, αἱ, (ἄλσος) *grove-nymphs*, Ap. Rh. 1, 1066.

Ἀλσίνη, ης, ἡ, an unknown plant, perh. a kind of *cerastium*, Plin.

†Ἄλσιον, ου, τό, *Alsium*, a town of Etruria, Strab.

Ἅλσις, εως, ἡ, (ἅλλομαι) *a springing*, *leaping*, Arist. Eth. N.

Ἆλσο, Ep. syncop. 2 sing. aor. 2 of ἅλλομαι, Hom.

Ἄλσος, εος, τό, *a place grown with trees and grass*, *a grove*, esp. *a sacred grove*, Hom., and Hdt.: but also *any grove* or *wood*, Il. 20, 8, Od. 10, 350: lastly=τέμενος, *any hallowed place* or *lawn*, even without trees, Il. 2, 506, Böckh Pind. O. 3, 19: hence also πόντιον ἄλσος, Lat. *Neptunia prata*, the *ocean-plain*, Aesch. Pers. 111, cf. Suppl. 868. (Prob. from * ἄλδω, ἀλδαίνω, and so strictly *a fresh*, *green place*: acc. to Döderl. from ἅλλομαι, as *saltus* from *salio*.) Hence

Ἀλσώδης, ες, (ἄλσος, εἶδος) *like a grove*, *woodland*, Eur. I. A. 141.—II. *growing in woods*, of plants, Theophr.

Ἁλτῆρες, ων, οἱ, (ἅλλομαι) *weights held in the hand* to give an impetus *in leaping*, Arist. Probl.: something like dumb-bells, v. Juv. 6, 241, Martial, 7, 6, cf. Müller, Archäol. d. Kunst, § 423, 3; and Dict. Antiqq. s. v. Halteres. Hence

Ἁλτηρία, ας, ἡ, *a leaping with the* ἁλτῆρες, Artemid.

†Ἄλτης, ου Ep. αο and εω, ὁ, *Altes*, king of the Leleges, Il. 21, 85.

Ἁλτικός, ή, όν, (ἅλλομαι) *belonging to*, or *good at leaping*, Xen. Cyr. 8, 4, 20: ἁλτικὰ μόρια, the parts used in leaping, Arist. Part. An.

†Ἀλτῖνον, ου, τό, *Altinum*, a city in Upper Italy, Strab.

Ἄλτις, ιος, ὁ, *the sacred grove of Jove at Olympia*, Pind. O. 10, 55. (Pausan. says it is Elean for ἄλσος.)

Ἆλτο, Ep. syncop. 3 sing. aor. 2 of ἅλλομαι, Hom.

†Ἀλυάττης, ου Ion. εω, acc. εα, ὁ, *Alyattes*, a king of Lydia, Hdt. 1, 16.

†Ἀλύβας, αντος, ὁ, *Alybas*, a city mentioned in Od. 24, 304, acc. to some = later Metapontum, to others = Ἀλύβη. [ἄλῡ-]

†Ἀλύβη, ης, ἡ, *Alybe*, a city on the Pontus Euxinus, Il. 2, 857.

†Ἀλυζία, ας, and Ἀλύζεια, ας, ἡ, *Alyzia*, a city of Acarnania, Thuc. 7, 31; hence ὁ Ἀλυζαῖος, *an inhabitant of Al.*, Diod. S. 18, 11.

†Ἀλυζεύς, έως, ὁ, *Alyzeus*, son of Icarius, founder of the city Alyzia, Strab.

Ἀλύκη, ης, ἡ, (ἀλύω) = ἄλυσις, ἀλυσμός. Hipp. [ἄλῠ]

Ἁλῠκίς, ίδος, ἡ, (ἅλς) *a salt-spring*, Strab.—II. *saltness*, Plut.

Ἁλῠκός, ή, όν, *salt*, like ἁλμυρός, Ar. Fr. 65.

†Ἅλυκος, ου, ὁ, *Halycus*, a river of Sicily, near Agrigentum, Diod. S. 15, 17.—2. a statuary of Sicyon, Paus. 6, 1, 3.

†Ἄλυκος, ου, ὁ, *Alycus*, son of Sciron Plut. Thes. 32.

Ἀλυκόσμυρνα, ης, ἡ, (ἀλυκός, σμύρνα) *a kind of myrrh*, Hipp.

Ἁλῠκότης, ητος, ἡ, *saltness*, Theophr.

Ἀλῠκρός, ά, όν,=θαλυκρός, *warm*, *lukewarm*, Nic.

Ἀλυκτάζω, -άσω, (ἀλύω) *to be in trouble* or *distress*, Hdt. 9, 70. So too in Gramm. ἀλυκταίνω, ἀλυκτέω, ἀλύκτημαι, ἀλαλύκτημαι: cf. ἀλύσκω, ἀλυσκάζω, and Lat. *allucinor*.

Ἀλυκτοπέδη, ἡ, (α priv., λύω, πέδη) *indissoluble bonds* or *fetters*, usu. in plur., Hes. Th. 521, Ap. Rh., and Anth.

Ἄλυκτος, ον, (ἀλύω) *troubled*.

Ἀλυκτοσύνη, ης, ἡ, *a state of distress*.

Ἁλυκώδης, ες, (ἁλυκός, εἶδος) *like salt*, *saltish*, Hipp.

Ἀλύμαντος, ον, (α priv., λυμαίνω) *unhurt*, *unimpaired*, Plut. [ῡ]

†Ἀλύνομος, ου, ὁ, *Alynomus*, masc. pr. n. Plut.

Ἄλυξις, εως, ἡ, (ἀλύσκω) *a shunning*, *avoiding*, Aesch. Ag. 1300.

Ἀλύπητος, ον, (α priv., λυπέω) *not pained* or *grieved*, Soph. Tr. 168.—II. act. *not paining* or *distressing*, Soph. O. C. 1662. Adv. -τως, in latter signf., Plat. Legg. 958 E.—III. as pr. n. *Alypetus*, a Spartan, Xen. Hell. 5, 4, 52. [ῡ]

Ἀλῡπία, ας, ἡ, *freedom from pain* or *grief*, *cheerfulness*, Arist. Rhet.—II. act. *harmlessness*, Theophr.: and

Ἀλῡπιάς, άδος, ἡ, a herb *that stills pain*, Medic.: from

Ἄλῡπος, ον, (α priv., λύπη) *without pain*, *grief*, or *sorrow*, *unpained*, *unhurt*, freq. in Att. from Soph. downwards: c. gen. ἄλ. γήρως, *without the pains of age*, Soph. O. C. 1519, ἄτης, El. 1002: τὸ ἄλυπον = ἀλυπία, Plat.: adv. -πως, ἀλ. ζῆν, διάγειν, etc., *to live free from pain and sorrow*, Plat., Isocr., etc.—II. act. *not paining* or *troubling*, *causing no pain* or *grief*, *harmless*, Plat., etc.: οἶνος, Hermipp. Phorm. 2, 5, cf. Eur. Bacch. 425: ἀλύπως τοῖς ἄλλοις ζῆν, *to live without offence to others*, Isocr. 233 D.—III. ἄλυπον, τό,=ἀλυπιάς, Diosc.—IV. as masc. pr. n. *Alypus*, Polyb. Paus.

Ἄλῠρος, ον, (α priv., λύρα) *without the lyre*, *unaccompanied by it*, ὕμνοι ἄλυροι, perh. of the wild sad strains of the *flute*, as opp. to the lyre, Eur. Alc. 461, cf. Müller Eumen. 918, Eur. Hel. 185, etc.: of death, Soph. O. C. 1223.—2. *unpoetic*, Plat. Legg. 810 B.

Ἄλυς, υος, ὁ, (ἀλύω, ἄλη) *listlessness*, *ennui*, Hipp., and Plut.

†Ἅλυς, υος, ὁ, *Halys*, a river of Asia Minor, flowing into the Euxine, Hdt. 1, 6.

Ἀλῠσηδόν, adv., *in chains*.

Ἀλυσθαίνω, (ἀλύω) *to be sick* or *weak*, Hipp., also ἀλυσθμαίνω, Call. H. Del. 212: ἀλυσταίνω also occurs Hesych.

Ἀλῠσίδετος, ον, (ἄλυσις, δέω) *bound in chains*, *fettered*.

Ἀλῠσίδιον, ου, τό, dim. from ἄλυσις.

Ἀλῠσιδωτός, ή, όν, (as if from a verb ἀλυσιδόω) *wrought* or *linked like a chain*, ἀλ. θώραξ, *chain armour*, *a mail shirt*, Polyb. 6, 23, 15.

Ἀλύσιον, ου, τό, dim. from sq., Menand. p. 92.

Ἄλυσις, εως, ἡ, sometimes wrongly written ἅλυσις, *a chain*, *bond*, Hdt. 9, 74, and Att.: sometimes also for ornament, Ar. Fr. 309, 12. (usu. deriv. from λύω, but dub.)

Ἄλυσις, εως, ἡ, (ἀλύω) *distress*, *anguish*, Hipp.

Ἀλῠσῐτέλεια, ας, ἡ, *damage*, *prejudice*, Polyb.: from

Ἀλῠσῐτελής, ές, (α priv., λύω, τέλος) *unprofitable*, *bringing in nothing*, Hipp.: hence *hurtful*, *prejudicial*, Xen. Adv. -λῶς, Xen. Mem. 1, 7, 3.

Ἀλυσκάζω, f. -άσω strengthd. for ἀλύσκω, Hom. has pres. and impf., but forms the other tenses from ἀλύσκω: Nonn. has the aor. ἀλυσκάσειε, cf. sq.

Ἀλυσκάνω, lengthd. form from ἀλύσκω, restored by Wolf in Od. 22, 330, for ἀλύσκασε, from Apoll. Lex., and the Harl. MS.

Ἀλύσκω, fut. ἀλύξω, Hom., and Soph., ἀλύξομαι, Hes. Op. 363: aor. ἤλυξα (ἀλεύομαι) *To flee from*, *shun*, *avoid*, *forsake*, c. acc., freq. in Hom., e. g. Il. 10, 371, Od. 12, 335: rarely like φεύγω, c. gen., Soph. Ant. 488, El. 627: absol. *to escape*, *get off*, ὅθεν οὔπως ἦεν ἀλύξαι, Od. 22, 460, προτὶ ἄστυ ἀλύξαι, Il. 10, 348: ἐν Γερήνῳ ἄλυξεν, *he escaped by staying in G.*, Hes. Fr. 22.—II. intrans. *to wander about*, like ἀλύω, Ap. Rh. 4, 57. A poet., and chiefly Ep. word, mostly used in pres. and aor. [ᾰ]

Ἀλυσμός, οῦ, ὁ, (ἀλύω) *distress*, *anguish*: esp. of *the tossing about* of sick persons, Hipp.

Ἀλυσμώδης, ες, (ἀλυσμός, εἶδος) *uneasy*, *troubled*, Hipp.

Ἄλυσσον, ου, τό, (α priv., λύζω) *a plant used to check the hiccup*, Diosc.

Ἄλυσσος, ον, (α priv., λύσσα) πηγή, *Alyssus*, a fountain in Arcadia, *curing canine madness*, Paus. 8, 19, 3.

Ἀλύσσω, f. -ύξω, Hipp., (ἀλύω) *to be uneasy*, the pres. only in Il. 22, 70, ἀλύσσοντες περὶ θυμῷ: Q. Sm. 14, 24, has a plqpf. pass. ἀλαλύκτο, *was disquieted*. (Sometimes wrongly deriv. from λύσσα.)

Ἀλυσταίνω, v. ἀλυσθαίνω.

Ἀλυτάρχης, ου, ὁ, (Ἀλύτης, ἄρχω) *a chief of the* Ἀλύται, Luc. Hermot. 40.

Ἀλύτης, ου, ὁ, *a police-officer*, Lat. *Lictor*.

Ἄλῠτος, ον, (α priv., λύω) *not to be loosed* or *broken*, *indissoluble*, πέδαι, Hom., δεσμά, Aesch., etc.: hence *imperishable*, Pind. P. 4, 383; *continuous*, *ceaseless*, Soph. El. 230: also of substances, *indissoluble*, Arist. Meteor.—2. *inexplicable*, late.—II. *not loosed* or *dissolved*, Plat. Tim. 60 E. Adv. -τως, Plat.

Ἄλυχνος, ον, (α priv., λύχνος) *without lamp* or *light*, Eur. Ino 17.

Ἀλύω, sometimes written ἁλύω, used only in pres. and impf., (ἄλη, ἀλάομαι) *to wander*, but in older and better authors, where the word is solely poet., only of the mind, *to be ill at ease*, *be troubled*, *distracted*, *frantic*, *be beside one's self*, Il. 5, 352, Od. 9, 398, etc.: *to be at a loss*, *not know what to do*, like ἀπορεῖν, Soph. Phil. 174, cf. Heyne, Il. 5, 352: *to be weary*, *ennuyé*, Ael.: more rarely *to be beside one's self for joy*, or *pride*, Od. 18, 333, cf. γαυριᾶν, and Jac. A. P. p. 760.—II. in late authors, as Plut., Luc., etc., *to wander* or *roam about*. There are many collat. forms, ἀλύσσω, ἀλυκτέω, ἀλυκτάζω, ἀλυκταίνω, ἀλύκτημαι, ἀλυσθαίνω: whereas ἀλύσκω, ἀλυσκάζω, are more akin to ἀλεύομαι. [ῠ in Hom., except once at the end of the verse, Od. 9, 398: ῡ in later Ep., ῡ in Att., Gräfe

Mel. 25, Meineke Cur. Crit. Ath. p. 54.]

'Αλυώδης, ες, (ἀλύω, εἶδος) *fit for wandering in*, τόπος, dub. in Hipp.

*Ἄλφα, τό, indecl. v. *a* init.

'ΑΛΦΑ΄ΝΩ, aor. ἦλφον, opt. ἄλφοι: Hom. uses the aor. only, but the pres. occurs in Eur. Med. 298, and Fr. Comm., v. Elmsl. ad l.—*To bring in, yield*, βίοτον, ἑκατόμβοιον, μυρίον ὦνον, ἄξιον ἀλφεῖν, Od. 17, 250, Il. 21, 79, Od. 15, 452; 20, 383: metaph. φθόνον ἀλφάνειν, *to incur envy*, Eur. l. c. The forms ἀλφάζω, Dor. ἀλφάδδω, ἀλφαίνω, ἀλφαίω, ἀλφάω, ἀλφέω, ἄλφω, with the signf. *to find, get, win*, are found only in Gramm. (the root ἀλφ– is prob. akin to λαβ–, λάφ–, in λαμβάνω, λαβεῖν.)

†'Αλφεαία, 'Αλφειονία, ας, and 'Αλφειοῦσα, ης, ἡ, appell. of Diana in Elis, Paus. 6, 22, 5, Strab.

'Αλφειός, οῦ, ὁ, *Alpheus*, a river of Elis, Il. 7, 15, Pind., etc., also the river-god, cf. Luc. Dial. M. 3.—2. masc. pr. n. Hdt. 7, 227, etc.

†'Αλφειῶσα, ης,='Αλφεαία.

†'Αλφεός, οῦ, ὁ,='Αλφειός, Pind.

†'Αλφεσίβοια, ας, ἡ, (v. sq.) *Alphesiboea*, daughter of Phoenix, mother of Adonis, Apollod. 3, 14, 4.—2. wife of Alcmaeon, Paus. 8, 24, 8.—3. daughter of Bias and Pero, Theocr. 3, 45.

'Αλφεσίβοιος, οία, οιον, (ἀλφεῖν, βοῦς) strictly *bringing in oxen*: hence παρθένοι ἀλφεσίβοιαι, Il. 18, 593, maidens who yield their parents many oxen as presents from their suitors: hence in genl. *wooed with rich presents*: but ὕδωρ ἀλφ. of the Nile, water *that yields fat oxen* by enriching the pastures, Aesch. Suppl. 855.

'ΑΛΦΗ΄, ῆς, ἡ, (ἀλφαίνω) *produce, gain*, Lyc. 549.

*Ἄλφημα, ατος, τό,=foreg., esp. *the sum for which a contract is made* by a builder, etc., Böckh Inscr. 2, p. 221.

'Αλφηστεύω, *to be worth much, to sell well*, Hippon. Fr. 30.

'Αλφηστήρ, ῆρος, ὁ,=sq., Or. Sib.

'Αλφηστής, οῦ, ὁ, (ἀλφεῖν) an old word used by Hom. only in Od., and always in phrase ἄνδρες ἀλφησταί, acc. to Eustath. *inventive, reasoning* men, as distinguished from brutes, but rather (acc. to Homeric usage of the verb) *gain-seeking, enterprising, industrious* men, ἄνδρες not ἄνθρωποι, and in Hes. Op. 82, even *greedy, covetous*: hence esp. applied to *trading, sea-faring* people, Op. 13, 261, H. Apoll. 458, and so the Phaeacians are said to be ἕκας ἀνδρῶν ἀλφηστάων, *out of reach of enterprising men*, Od. 6, 8. Cf. Nitsch Od. 1, 349. Ep., but also used once or twice by Trag. —II. a kind of *fish* that went in pairs, Epich. p. 27: hence *of lewd men*, Ath. 281 F.

'Αλφηστικός, οῦ, ὁ,=ἀλφηστής II., Arist. ap. Ath. 281 F.

*Ἄλφῐ, τό, poet. indecl. abbrev. form from ἄλφιτον, Epich. p. 111, cf. Ruhnk. H. Hom. Cer. 208.

†'Αλφίνοος, ου, ὁ, *Alphinous*, masc. pr. n. Plut.

'Αλφῐτᾰμοιβός, ὁ, (ἄλφιτα, ἀμείβω) *a dealer in* ἄλφιτα, Ar. Av. 491, etc.

'Αλφῐτεία, or ἀλφιτία, ας, ἡ, *a preparing of* ἄλφιτα.

'Αλφῐτεῖον, ου, τό, *a mill for grinding* ἄλφιτα, dub.

'Αλφῐτεύς, έως, ὁ, *a barley miller*, Hyperid. ap. Poll. 7, 18.

'Αλφῐτηδόν, adv., *like* ἄλφιτα, Diosc.: esp. of fractures, where the bone is much shivered, Gal.

'Αλφῐτήριος, ία, ιον, also ρός, ά, όν, *of, belonging to* ἄλφιτα, ἀγγεῖον, a meal-tub, Antiph. Bomb. 1.

'Αλφῐτοειδής, ές, (ἄλφιτον, εἶδος) *like* ἄλφιτα, Poet. de Vir. Herb. 77.

'Αλφῐτοθήκη, ης, ἡ, (ἄλφιτον, θήκη) *a vessel for holding* ἄλφιτα.

'Αλφῐτόμαντις, εως, ὁ, ἡ, (ἄλφιτον, μάντις) *one who divines from* ἄλφιτα, v. ἀλευρόμαντις.

*ΑΛΦΙΤΟΝ, ου, τό, *peeled* or *pearl-barley*, Lat. *polenta*: in sing. only in Hom. in phrase ἀλφίτου ἀκτή, *barley-meal, barley cakes*, Il. 11, 631, Od. 2, 355, and in Medic. (v. inf.): elsewhere in plur. ἄλφιτα, *barley-groats*, and *the cakes* or *porridge made thereof*, as early as Od. 19, 197: Hom. calls it μυελὸν ἀνδρῶν, *man's marrow*, not unlike our *staff of life*: of this meal was made also a kind of barley-water, Hipp., and poultice, Diosc.: it was used too as powder by the Κανηφόροι, cf. Ar. Eccl. 732, Hermipp. The. 2.—II. in genl. *any meal* or *groats*, as of wheat or pulse, Hipp.: even λίθοιο ἄλφιτα, Orph.—III. metaph. *one's bread, daily bread*, Ar. Plut. 219: and so πατρῷα ἄλφ., *one's patrimony*, Id. Nub. 107.

'Αλφῐτοποιΐα, ας, ἡ,=ἀλφιτεία, Xen. Mem. 2, 7, 6.

'Αλφιτοποιός, οῦ, ὁ, (ἄλφιτον, ποιέω) *a preparer of* ἄλφιτα, Oenom. ap. Euseb.

'Αλφῐτοπώλης, ου, ὁ, (ἄλφιτον, πωλέω)=ἀλφιταμοιβός, Nicoph. Chir. 1: fem. ἀλφιτοπῶλις, ιδος, ἡ, ἀλφ. στοά, *the flour-market* at Athens, Ar. Eccl. 682.

'Αλφῐτοπωλητήριον, ου, τό, *a market for* ἄλφιτα.

'Αλφῐτοσῑτέω, ῶ, (ἄλφιτον, σῖτος) *to eat, live on* ἄλφιτα, or *bread made thereof*, Xen. Cyr. 6, 2, 28.

'Αλφῐτοσκόπος, ου, ὁ, (ἄλφιτον, σκοπέω)=ἀλφιτόμαντις.

'Αλφῐτοφάγος, ον, (ἄλφιτον, φαγεῖν) *eating* ἄλφιτα, Ael. [ᾰ]

'Αλφῐτόχρως, ωτος, ὁ, ἡ, (ἄλφιτον, χρώς) *of the colour of* ἄλφιτα, κεφαλή, *a powdered*, i. e. *hoary* head, Ar. Fr. 453.

'Αλφῐτώ, όος contr. οῦς, ἡ, like 'Ακκώ, *a spectre* or *bugbear* with which nurses frighten children, Plut.

*Ἄλφοι, opt. aor. of ἀλφάνω, Hom.

†'Αλφοπρόςωπος, ον, (ἀλφός, πρόςωπον) *white faced*, Hippiatr.

†'Αλφόρυγχος, ον, (ἀλφός, ῥύγχος) *with white snout* or *mouth*, Id.

'Αλφός, οῦ, ὁ, *a kind of leprosy*, esp. on the face, Lat. *vitiligo*, Hes. Fr. 5: later λεύκη, (akin to *albus*, as ὀρφός, ὀρφανός, to *orbus*.)

**ΑΛΦΩ, assumed pres. from which to form the aor. of ἀλφάνω.

'Αλφώδης, ες, (ἀλφός, εἶδος) *leprous*, Gal.

†'Αλχαίδαμος, ου, ὁ, *Alchaedamus*, king of the Rhambaei, in Syria, Strab.

**ΑΛΩ, assumed as root of ἀλδέω, ἀλδαίνω, ἄλθω, ἀλθέω, ἀλθαίνω, ἀλέω, ἀλεαίνω, *alo, halo, olo, adolesco*.

'Αλωά, Dor. for ἀλωή, Theocr.

'Αλῶα, ων, τά, (ἅλως) *a festival of Ceres* as inventress of agriculture, like Lat. *Cerealia, harvest-home*, Dem. 1385, 2.

†'Αλωάδαι, or 'Αλῳάδαι, οἱ, Diod. S. 4, 85, Euseb.,='Αλωεῖδαι.

'Αλωαῖος, α, ον, (ἅλως) *belonging to the threshing-floor*: hence 'Αλωαία, as epith. of Ceres, Orph.

'Αλωάς, άδος, ἡ='Αλωαία, Theocr. 7, 155, ubi al. 'Αλωΐς.

'Αλώβητος, ον, (α priv., λωβάομαι) *unhurt: unblamed*, Themist.

'Αλώδης, ες, (ἅλς, εἶδος) *like salt*, Plut.

†'Αλωεῖδαι, ῶν, οἱ, *the Aloïdae*, i. e. Otus and Ephialtes, sons of Neptune and Iphimedia the wife of Aloeus, from whom they derive the appell., Apollod. 1, 7, 4.

'Αλωεινός, ή, όν, (ἅλως) *of* or *used in a threshing-floor*, Anth.

'Αλωεύς, έως, ὁ, *one who works on a threshing-floor* or *a field: a thresher, husbandman, gardener, vine-dresser*, etc., Ap. Rh.—II. in Hom. only as prop. n. *Aloeus*, Il. 5, 306.—2. son of Helius, king of Alopia, Paus. 2, 38.

'Αλωή, ῆς, ἡ, sometimes written ἁλωή, a poet. word used in Ep. and Anth. for Att. ἅλως: Dor. ἀλωά.—I. *a threshing-floor*, Il. 5, 499, etc., Hes. Op. 597.—II. *any levelled plot of ground*, sown or planted, *a garden, orchard, vineyard*, etc., Il. 9, 534, etc.: but Ποσειδάωνος ἀλ., like ἄλσος, the sea, Lat. *Neptunia prata*, Opp.—III. *a halo* of the sun or moon, Arat.

'Αλώῃ, Ep. for ἁλῷ, 3 sing. subj. aor. 2 of ἁλίσκομαι, Il. 14, 81: but—II. ἀλῴη, Ep. for ἀλοίη, 3 sing. opt., Hom.

†'Αλωϊάδαι, οἱ,='Αλωεῖδαι, Ap. Rh. 1, 484.

'Αλώϊος, α, ον,=ἁλωεινός, Nic.

'Αλωΐς, ΐδος, ἡ, v. 'Αλωάς.

'Αλωΐτης, ου, ὁ,=ἁλωεύς, Anth.

'Αλώκαντι, Dor. for ἑαλώκασι, 3 pl. perf. of ἁλίσκομαι, Plut.

'Αλώμεναι, Ep. for ἁλῶναι, inf. aor. 2 of ἁλίσκομαι, Hom.

'Αλώμενος, η, ον, part. from ἀλάομαι, Hom.

Ἅλων, ωνος, ἡ,=ἅλως, but only found in oblique cases from Arist. downwards.

'Αλῶναι, inf. aor. of ἁλίσκομαι, Hom.

'Αλωνεύομαι, dep., *to work on a threshing-floor* or *a field*, App.

'Αλώνητος, ον, (ἅλς, ὠνέομαι) *bought with salt*: ἁλώνητα δουλάρια. *worthless slaves*, esp. those from Thrace, because the Thracians sold men for salt, as the Africans do for brandy.

'Αλωνία, ας,=ἅλως, *a threshing-floor*, Athen.

'Αλωνίζω, *to be* or *work on a threshing-floor*.

'Αλώνιον, ου, τό, dim. from ἅλων.

'Αλωνοτρῐβέω, ῶ, (ἅλων, τρίβω) *to beat on a threshing-floor*, Longus.

†'Αλωόφυτος, ον, (ἅλως, φύω) *vineyard-grown*, Nonn. Dion. 13, 267.

'Αλωπεκέη, ης, ἡ, Ion. for ἀλωπεκῆ, Hdt. 7, 75.

'Αλωπέκειος, α, ον, (ἀλώπηξ) *belonging to a fox*, Gal.

'Αλωπεκῆ, ῆς, ῆ, Att. contr. from Ion. ἀλωπεκέη, sub. δορά, *a fox-skin*, Hdt. 7, 75: proverb. ὅπου ἡ λεοντῆ μὴ ἐφικνεῖται, προςραπτέον ἐκεῖ τὴν ἀλωπεκῆν, i. e. where force won't do, one must use cunning, Plut. Lys. 7.

†'Αλωπεκή, ῆς, ἡ, and 'Αλωπεκαί or -καῖ, ῶν, αἱ, *Alopece*, an Attic demus; hence 'Αλωπεκῆθεν, *from Alopece*, Plat. Gorg. 495 D; 'Αλωπεκῆσι *in Alopece*, Hdt. 5, 63.

'Αλωπεκία, ας, ἡ a disease, like the *mange of foxes*, in which the hair falls off, Soph. Fr. 369: in plur., places where the hair has fallen off, Arist. Probl.—II. *the hole* or *earth of a fox*.

†'Αλωπεκία, ας, ἡ, *Alopecia*, an island in the Palus Maeotis, Strab.

'Αλωπεκίας, ου, ὁ, *foxy: branded with a fox*, Luc., Pisc. 47.—II. a kind of *shark*, Lat. *squalus vulpes*, Arist ap. Ath. 294 D.

Ἀλωπεκίασις, εως, ἡ,=ἀλωπεκία I., Gal.

Ἀλωπεκῐδεύς, έως, ὁ, *a fox's cub, young fox*, Ar. Pac. 1067.

Ἀλωπεκίζω, f. -ίσω, (ἀλώπηξ) *to be a fox, play the fox, deal slily*, Lat. *vulpinari*, Ar. Vesp. 1241: proverb. ἀλ. πρὸς ἀλώπεκα, *to cheat the cheater.*—II. act. *to overreach.*

Ἀλωπέκιον, ου, τό, dim. from ἀλώπηξ, *a little fox*, Ar. Eq. 1076.

Ἀλωπεκίς, ίδος, ἡ, *a mongrel between fox and dog*,=κυναλώπηξ, Xen. Cyn. 3, 1.—II. *a fox-skin cap*, Xen. An. 7, 4, 4.—III. a kind of *vine*, the cluster resembling a fox's brush, Plin.

†Ἀλωπεκόννησος, ου, ἡ, *Alopeconnesus*, a city in the Thracian Chersonese, Dem.

†Ἀλώπεκος, ου, ὁ, *Alopĕcus*, masc. pr. n. Paus. 3, 16, 9.—2. a hill near Haliartus, Plut. Lys. 29.

Ἀλωπέκουρος, ου, ὁ, (ἀλώπηξ, οὐρά) *fox-tail*, a plant, prob. *lagurus*, Theophr.

Ἀλωπεκώδης, ες, (ἀλώπηξ, εἶδος) *fox-like, sly.*

Ἀλώπηξ, εκος, ἡ, also ἀλώπηκος, in Ananius 1, acc. to Herm., dat. pl. ἀλωπήκεσσι, Opp.: *a fox*, first in Pind. and Hdt.; metaph. of men, *a sly fox, master Reynard*, Horace's *animi sub vulpe latentes.* Proverb. τὴν ἀλώπεκα ἕλκει μετόπισθεν, *he has a fox's tail*, i. e. *is a fox in disguise*, Plat. Rep. 365 C: ἀλώπηξ τὸν βοῦν ἐλαύνει, i. e. *cunning beats force*, Paroemiogr.—2. =ἀλωπεκῆ, *a fox-skin*, Ruhnk. Tim.: so too λέων for λεοντῆ.—II. πτηνὰ δερμόπτερα οἷον ἀλώπηξ, prob. a kind of flying squirrel, Arist. H. A.—III. *a sea-fish*,=ἀλωπεκίας, Ib.—IV. in plur. ἀλώπεκες, *the muscles of the loins*,=νεφρομήτορες, Hipp.—V. =ἀλωπεκία I., Call. Dian. 79.—VI. a kind of *dance.* (The fox's Sanscrit name *lópâça* is said to mean *carrion-eater.*) [ᾰ]

Ἀλωπός, όν,=ἀλωπεκώδης, Soph. Fr. 242.—II. =ἀλώπηξ, Ignat. Ep. 9. Cf. Coray Plut. 3. p. ιθ΄. Hence

Ἀλωπόχροος, ον, contr. -χρους, ουν, (ἀλωπός, χρόα) *fox-coloured.*

†Ἀλώριον, ου, τό, *Alorium*, a city of Triphylia, Strab.

†Ἀλωρίς, ίδος, Scyl., and Ἄλωρος, ου, ἡ, *Alorus*, a city of Macedonia, Strab.; hence ὁ Ἀλωρίτης, *an inhab. of Al.*, Polyb., 5, 63, 12.

ἍΛΩΣ, ω, ἡ, later also gen. ἅλωος, Call., and ἅλωνος, (cf. ἅλων): =poet. ἀλωή, *a threshing-floor*, Xen. Oec. 18, 6: and from its round shape, also—II. *the disk* of the sun or moon; also of a shield, explained by ἀσπίδος κύκλον. Aesch. Theb. 489: but later, as Arist. Mund. 4, 22, *a halo round the sun* or *moon.*—2. *a coiled snake*, Nic.—3. *a bird's nest*, Ael.—4. *the pupil of the eye.*

Ἁλώσῐμος, ον, (ἁλῶναι) *easy to take, catch, win*, or *conquer*, of places or persons, πόλις, Hdt. 3, 153, Thuc. 4, 9, and Xen. Cyr. 5, 4, 4.—2. of the mind, *easy to make out* or *contrive*, Soph. Phil. 863; in law, *exposed to conviction*, Aristid.—II. (ἅλωσις) *of* or *belonging to capture* or *conquest*, παιὰν ἁλ., *a paean of conquest*, a song of triumph on taking a city, Aesch. Theb. 635; βάξις ἁλ., *tidings of the capture*, Id. Ag. 10.

Ἅλωσις, εως, ἡ, (ἁλίσκομαι) *a taking, capture, conquest, destruction*, Pind., Hdt., and Att.: δαίων ἁλ., *conquest* or *capture by the enemy*, Aesch. Theb. 119: *means of conquest*, Soph. Phil. 81.—II. as law-term, *detection, conviction*, Plat. Legg. 920 A.

Ἁλωτός, ή, όν, later also ός, όν, verb adj. from ἁλῶναι, *to be taken* or *conquered*, Thuc. 6, 77: *attainable*, Soph. O. T. 111.

Ἀλώφητος, ον, (α priv., λωφάω) *unremitting, incessant*, Plut. Fab. M. 23.

Ἁλώω, Ep. for ἁλῶ, subj. aor. 2 of ἁλίσκομαι, Hom.

Ἄμ, for ἀνά, before a word beginning with the labials β, π, φ, or μ, e. g. ἂμ βωμοῖσι, ἂμ μέσον, ἂμ πεδίον, ἂμ πέλαγος, ἂμ φυτά:—this form is mostly Dor., as in Pind., but also in Hom., and sometimes in Att. poets, even in Comic.—Buttm. Ausf. Gr. § 117, Anm. 4, would write ἀμ- joined with its substantive, as ἀμπέλαγος, etc.

ἍΜΑ.—I. as adv., *at once*, usu. of time, serving to unite two different actions, etc., very oft. added to τέ..., καί, as ἅμ' οἰμωγή τε καὶ εὐχωλή, Il. 8, 64, ἅμα ὠκύμορος καὶ ὀϊζυρός, Il. 1, 417, σέ θ' ἅμα κλαίω καὶ ἔμε, Il. 24, 773: also with καί only, ἅμα πρόσσω καὶ ὀπίσσω, Il. 3, 109: with δέ only, ἅμα μῦθος ἔην, τετέλεστο δὲ ἔργον, Il. 19, 242, which was shortened into ἅμ' ἔπος ἅμ' ἔργον, *no sooner said than done*: ἅμα μέν..., ἅμα δέ..., in Att., *partly..., partly...*, Plat. Phaed, 115 D, Xen. Hell. 3, 1, 2. In prose ἅμα τε..., καί, may oft. be translated by *simul ac, as soon as, the moment that*, as ἅμα ἀκηκόαμέν τε καὶ τριηράρχους καθίσταμεν, *as soon as* we heard, we appointed..., Dem. 50, 18, ἅμα διαλλάττονται καὶ τῆς ἔχθρας ἐπιλανθάνονται, Isocr.: in this case the former verb oft. becomes a partic., as ἅμα εἰπὼν ἀνέστη, *as soon as* he spoke, he stood up, Xen. An. 3, 1, 47; ἅμα γιγνόμενοι λαμβάνομεν, *at the moment of our birth we receive*, Plat. Phaed. 76 C.: τῆς ἀγγελίας ἅμα ῥηθείσης ἐβοήθουν, *as soon as* the news was brought they assisted, Thuc. 2, 5, cf. Valck. Phoen. 1184, Kühner Gr. Gr. § 666, Obs. 5.—ἅμα μέν followed by ἔτι δέ, Xen. Cyr. 1, 4, 3; ἅμα μέν..., πρὸς δέ..., Hdt. 8, 51, which are anacolutha. All instances of the adv. have the notion of *time*, though it sometimes *involves* that of *place*, or *quality*, as ἅμα πάντες or πάντες ἅμα, ἅμα ἄμφω, ἅμα κρατερὸς καὶ ἀμύμων.—II. as prep. c. dat., *at the same time with, together with*, ἅμ' ἠοῖ, *at dawn*, Il. 9, 682, etc., Att. ἅμ' ἕῳ: so too ἅμ' ἠελίῳ ἀνιόντι or καταδύντι, *at sun-rise* or *sun-set*, Il. 18, 136, 210, etc.: ἅμ' ἡμέρᾳ, or more freq. τῇ ἡμέρᾳ, Hdt., and Att.: ἅμ' ἦρι ἀρχομένῳ or ἅμα τῷ ἦρι, *at beginning of spring*, v. Thuc. 5, 20, etc.: sometimes in genl., *along with, together with*, as ἅμα τινὶ ἕπεσθαι, ἐλθεῖν, ἄγειν, πέμπειν, so too Ἑλένην καὶ κτήματ' ἅμ' αὐτῇ, Il. 3, 458; ἅμα πνοιῇς ἀνέμοιο, *equally with the blasts of the wind*, Od. 1, 98; twice repeated, ἅμα αὐτῷ ἅμ' ἕποντο, Od. 11, 371. (of the same root as α copul. ὁμοῦ ὁμοιος, Sansc. *sa, sam*, Lat. *simul*, Germ. *sammt*, zu*sammen*, v. Hartung, Partikell. 1, p. 226.)

Ἁμᾶ, and ἁμᾷ, Dor. for ἅμα, Pind.

†Ἀμάδοκος, ου, ὁ, *Amadocus*, a king of the Odrysæ Xen. Hell. 4, 8, 26.

Ἁμαδρυάς, άδος, ἡ, (ἅμα, δρῦς) usu. in plur., *the Hamadryades*, nymphs who came into being and died with the trees to which they were attached, Ath.: also Ἀδρυάς.

†Ἀμαζόνειον, ου, τό, *Amazonēum*, a place in or near Athens, where the battle with the Amazons was said to have taken place, Diod. S. 4, 58.

†Ἀμαζονίδες, v. Ἀμαζών.

†Ἀμαζονικός, ή, όν, *of* or *belonging to the Amazons, Amazonian*, Plut. Pomp. 35; and

†Ἀμοζόνιος, ον,=foreg., ὄρη, Ap. Rh. 2, 977.—2. ὁ, epith. of Apollo in Laconia, Paus. 3, 25, 2; from

Ἀμαζών, όνος, ἡ, usu. in plur., *the Amazons*, a warlike nation of women in Scythia, Il. 3, 189, and Hdt. 4, 110; dwelling on the banks of the Thermodon, in the plain of Themiscyra, hence styled Ἀμαζόνων πεδίον, Strab.; in Pind. Ol. 13, 124, also Ἀμαζονίδες.—II. epith. of *Diana*, Paus. (usu. derived from α priv., μαζός, from the fable that they either took off or checked the growth of the right breast, that it might not interfere with the use of the bow; but this is disproved by works of art in which, though the right breast is concealed by drapery, its form is plainly discernible, cf. Anthon's Class. Dict. s. v.)

Ἀμᾰθαίνω, *to be ἀμαθής, untaught, stupid*, Plat., usu. absol., but also c. acc. or εἴς τι, *to be ignorant in* a thing, Legg. 689 C, D.

Ἀμᾰθεί, adv. of ἀμαθής.

Ἀμάθεια, ας, worse form for ἀμαθία, Buttm. Plat. Men. p. 50.

†Ἀμάθεια, ας, ἡ, *Amatheia*, a Nereid, Il. 18, 48.

Ἀμᾰθής, ές, (α priv., μαθεῖν) *untaught, unlearned, ignorant*, and so *stupid, dull*, Hdt. 1, 33, and freq. in Att. from Eur. downwards, of persons and their actions: also *coarse, boorish, rude*, like ἀγροῖκος, Wolf Leptin. p. 339: ἀμαθὴς τὴν ἀμαθίαν ἐκείνων, *stupid with their stupidity*, Plat. Apol. 22 E: ἀμαθέστερον τῶν νόμων ὑπεροψίας παιδεύεσθαι, *to be educated with too little learning to despise the laws*, Thuc. 1, 84: also c. gen. rei, *without knowledge of, unlearned* or *unskilled in*, Thuc. 4, 41, etc.: more rarely ἀμ. περί τινος, Plat. Eryx. 394 E, τι, Id. Lach. 194 D, πρός τι, Plut.: so too ἀμαθῶς ἔχειν τινός, Ael.: also of things, ἀμ. ῥώμη, *rude force*, Eur. Tem. 11, δύναμις, Plut.—II. pass., *not learnt, unknown*, Eur. Ion 916. Adv. -θῶς, ἀμαθῶς χωρεῖν, of events, *to take an unforeseen course*, Thuc. 1, 140.

Ἀμάθητος, ον,=ἀμαθής, Phryn (Com.) Conn. 3.

Ἀμᾰθία, ας, ἡ, *the state of an ἀμαθής, want of learning, knowledge*, etc., *ignorance, dullness, coarseness*, τινός or περί τι, freq. in Att. prose, but also in Soph. Fr. 633, and Eur.

Ἀμᾰθῖτις, ιδος, ἡ, (ἄμαθος) *dwelling in the sand*: ἀμαθίτιδες κόγχοι, *sand-snails*, cowries, Epich. p. 22.

Ἀμᾰθόεις, εσσα, εν, contr. ἀμαθοῦς, οῦσσα, οῦν,=Ep. ἠμαθόεις.

ἌΜΑΘΟΣ, ου, ἡ,=ἄμος, ἄμμος, ψάμαθος, Lat. *sabulum, sand, a sandy soil*, opp. to sea-sand (ψάμαθος), Hom.: in plur., *the links* or *dunes* by the sea, H. Hom. Ap. 439. [ᾰμᾰ-].

†Ἄμαθος, ου, ὁ, *Amathus*, a river of Elis, Strab.

†Ἀμαθοῦς, οῦντος, ἡ, *Amathus*, a city of Cyprus, in which Venus had a famous temple, and was hence called Ἀμαθουσία, Hdt. 5, 105: hence adj. Ἀμαθούσιος, α, ον, *of Amathus, Amathusian*, Hdt. 5, 114.

Ἀμᾰθύνω, (ἄμαθος) *to make into dust, utterly destroy*, πόλιν, Il. 9, 593, ἄνδρα, Aesch. Pr. 938, ἀμ. ἐν φλογὶ σάρκα, Theocr. 2, 26.—2. *to hide in the sand*, H. Hom. Merc. 140. Only poet.

Ἀμᾰθώδης, ες, (ἄμαθος, εἶδος) *like sand, sandy.*

Ἅμαι, Ion. for ἅμα, Call. Lav. Pall. 75.

Ἀμαίευτος, ον, (α priv., μαιεύομαι) *that has never needed a midwife*, i. e. *virgin, maiden*, Nonn. Dion. 41, 133.—II. *without aid of midwife*, λοχεία, Id.

Ἀμαιμάκετος, έτη, ετον, *irresistible, insupportable, huge, enormous*: an old poet. word, first in Hom., of the Chimaera, Il. 6, 179, Od. 14, 311; of a mast, of fire, and sea, Hes.; of the trident, Pind., who also has ἀμ. μένος and κινηθμός; of the Furies, Soph.; and in late Ep. poets, as Orph. and Q. Sm., of Mars, kings, warriors and weapons. (Acc. to Gramm. from μακρός, or μαιμάω, but better from ἄμαχος, μαίμαχος, by a kind of redupl., Göttl. Hes. Th. 319, Lucas Quaest. Lexil. 1, p. 360.)

†Ἀμαιόκρῐτος, ου, ὁ, *Amaeocritus*, masc. pr. n. Polyb. 20, 4, 2.

Ἀμᾰλᾰκιστία, ας, ἡ, (α priv., μαλακίζω) *incapability of being softened, hardness*, Diod.

Ἀμάλακτος, ον, (α priv., μαλάσσω) *unsoftened, unmitigated*, τὸ ψυχρόν, Plut.: of leather, *untanned*: metaph. of expressions, *harsh*, Longin.—II. *not to be softened, unfeeling.*

Ἀμᾰλάπτω,=ἀμαλδύνω, Soph. Fr. 413.

Ἀμαλδύνω, f. -ῠνῶ, poet. for ἀμαλύνω, (ἀμαλός) strictly *to soften, weaken*: hence *to crush, destroy, ruin*, τεῖχος ἀμαλδῦναι, Il. 12, 18, and in pass. 7, 463: hence in genl. *to efface, wipe out*, στίβον, Ap. Rh.—2. metaph. *to hide, conceal, disguise*, εἶδος, H. Hom. Cer. 94: *to keep in the shade*, and so *to eclipse, excel*, Leon. Tar., like ἀμαυρόω. Poet. word, used also by Hipp.

Ἀμάλη, ἡ,=ἄμαλλα, Lyc.

Ἀμαλητόμος, ον, (ἄμαλλα, τέμνω) *cutting sheaves, a reaper*, Opp. Cyn. 1, 522.

Ἀμάλθακτος, ον, (α priv., μαλθάσσω)=ἀμάλακτος, Anth.

Ἀμάλθεια, ας, ἡ, the goat *Amalthēa* which suckled Jupiter, Call.: from its horn flowed nectar, hence κέρας Ἀμαλθείας, *the horn of plenty*, Anacr. 8, Phocyl. 1: and in allusion thereto Cicero calls the estate of Atticus Ἀμαλθεῖον, Att. 1, 16; 2, 1.

Ἀμαλίζω, later form of ἀμαλλίζω.

Ἄμαλλα, ης, ἡ, (ἀμάω) *a bundle of ears of corn, sheaf*, Soph. Fr. 540: later, ἀμάλη, q. v.—2. *the sheaf-band*, Philostr.—3. like δράγμα, *the standing corn* that is to be cut, Q. Sm. 11, 156, 171. Hence

Ἀμαλλεύω and ἀμαλλίζω, *to bind into sheaves: to bind, tie.*

Ἀμάλλιον, ου, τό, *a sheaf-band.*

Ἀμαλλοδετήρ, ῆρος, ὁ, (ἄμαλλα, δέω) *a binder of sheaves*, Il. 18, 553.

Ἀμαλλοδετής, οῦ, ὁ,=foreg., Theocr. 10, 44.

Ἀμαλλοτόκεια, ας, ἡ, *producer of sheaves*, Nonn., pecul. fem. of

Ἀμαλλοτόκος, ον, (ἄμαλλα, τίκτω) *producing sheaves*, Nonn. Dion. 7, 84.

Ἀμαλλοφόρος, ον, (ἄμαλλα, φέρω) *bringing sheaves*, epith. of Ceres.

Ἀμᾰλός, ή, όν, Att. ἁμαλός,=ἁπαλός, *soft, slight, tender*, Lat. *tener*, in Hom. of young animals, Il. 22, 310, Od. 20, 14: hence—2. *weak, feeble*, γέρων, Eur. Heracl. 75. Adv. -λῶς, *slightly, moderately*, Hipp. (from α euphon., μαλακός, acc. to Buttm. Lexil. p. 194: but Rost derives it from ἀμάω, in signf. *laid low*, and so *low, small*, which connects it with ὁμαλός, and this certainly agrees well with the signf. of its derivs. ἀμαλδύνω, ἀμαλόω.)

Ἀμᾰλόω,=ἀμαλδύνω.

Ἁμάμαξυς, υος, also Sapph. 112, υδος, ἡ, *a vine trained on two poles*, Epich. p. 12.

Ἁμᾰμηλίς, ίδος, ἡ, (ἅμα, μῆλον) *a sort of tree with sweet fruit like the pear*, prob. a kind of *medlar*, Hipp.: like ἐπιμηλίς.

Ἀμάνδᾰλος,=ἀφανής, as if ἀμάλδανος from ἀμαλδύνω, Alcae. 97.

†Ἀμᾱνίδες, ων, πύλαι, or Ἀμᾱνικαί, αἱ, *the passes of Amānus*, a pass or defile in Mount Amanus, between Cilicia and Syria, Polyb. 6, 57, 5: Arr. An. 2, 7, 1.

Ἀμᾰνῖται, ῶν, οἱ, *a sort of fungi*, Diosc.

†Ἀμᾱνόν, οῦ, τό, and Ἀμανός, οῦ, ὁ, *Mount Amanus*, a branch of Taurus, between Cilicia and Syria, Strab.

Ἀμάντευτος, ον, (α priv., μαντεύομαι) *not prophesied* or *foretold*, Charito.—2. act. *not prophesying.*

Ἅμαξα, ης, ἡ, Ion. ἀμαξαία, Att. ἅμαξα, (ἄγω) *a carriage*, esp. *a heavy wagon* or *wain*, opp. to the war-chariot (ἅρμα), and in Hom. synon. with ἀπήνη, Lat. *plaustrum*, four-wheeled, Od. 9, 241, drawn by oxen or mules, for carrying goods, (but also corpses, Il. 7, 426), Il. 24, 782, Od. 6, 37: βοῦς ὑφ' ἁμάξης, *draught-oxen*, Xen. An. 6, 4, 22: ἅμαξα λίθων, σίτου, *a wagon-load of stones, of corn*, Id.: τρισσῶν ἁμαξῶν βάρος, *a weight of three wagon-loads*, Eur. Cycl. 385, cf. 473. Proverbs, ἡ ἅμαξα τὸν βοῦν (sc. ἕλκει), our "cart before the horse," (Luc. Dial. Mort. 6, 2: ἐξ ἁμάξης ὑβρίζειν, of gross ribaldrous abuse, Bentl. Phal. p. 180.—2. *the carriage of the plough*, Lat. *currus*, Hes. Op. 424, 451: *Charles' wain* in the heavens, *the great bear* (ἄρκτος), Il. 18, 487, Od. 5, 273.—3. *a high-road, carriage-road*, Anth. (acc. to Pott, from ἅμα, ἄξων, *of two axles*, i. e. *four wheels*.)

Ἀμαξαίη, Ion. for ἅμαξα, Arat.

Ἁμαξαῖος, α, ον,=ἁμαξιαῖος, Nonn.

Ἁμαξάριον, ου, τό, dim. from ἅμαξα.

Ἁμαξεία, ας, ἡ, *the loading of a wagon.*

Ἁμαξεύς, έως, ὁ, *a wagoner*: βοῦς ἁ., *a draught-ox*, Plut.

Ἁμαξεύω, (ἅμαξα) *to go with a wagon, be a wagoner*, Arr.—II. in Pass. *to be traversed by wagons, have wagon-roads through it*, Hdt. 2, 108.—III. metaph. ἁμ. βίοτον, *to drag on a weary life*, Anth.—IV. *to live on a wagon, to be an* ἁμαξόβιος, of the Scythians, Philostr.

Ἁμαξήλᾰτος, ον, (ἅμαξα, ἐλαύνω) *traversed by wagons*: ἡ ἁμαξήλατος, sub. ὁδός, *a carriage-road.*

Ἁμαξήποδες, οἱ, v. ἁμαξόπους.

Ἁμαξήρης, ες, (ἅμαξα, *ἄρω) *attached to a wagon* or *carriage, of, on,* or *belonging to a wagon* or *carriage*, ἁμ. θρόνος,=δίφρος, Aesch. Ag. 1054: ἁμ. τρίβος, *a high-road*, Eur. Or. 1251.

Ἁμαξιά, ᾶς, ἡ, *the track of a carriage*, dub.

†Ἁμαξία, ας, ἡ, *Hamaxia*, a small city of Cilicia, Strab.

Ἁμαξιαῖος, αία, αῖον, (ἅμαξα) *fit for a wagon: large enough to load one*, λίθοι, Xen. An. 4, 2, 3.

Ἁμαξιεύς, έως, ὁ,=ἁμαξεύς.

Ἁμαξῐκός, ή, όν, (ἅμαξα) *belonging to a wagon*, Theophr.—2. *lying towards Charles' wain*, or *the great northern bear.*

Ἁμάξιον, ου, τό,=sq., Arist. Mot. An.

Ἁμαξίς, ίδος, ἡ, dim. from ἅμαξα *a little wagon*, Lat. *plostellum*, Hdt. 3 113: as a toy for children, *a go-cart* Ar. Nub. 864.

Ἁμαξίτης, ου, ὁ, *of a wagon, carried on a wagon*, φόρτος, Anth. [ῑ]

Ἁμαξῐτός, όν, Ep. and Lyr. ἀμαξιτός, (ἅμαξα, εἶμι) *traversed by wagons*: ἡ ἁμαξιτός, or ἀμαξιτός, with and without ὁδός, *a high-road for wagons, carriage-road*, Hom., Theogn., Hdt., etc.: metaph. πειθοῦς ἁμαξιτός, Emped. 304.

†Ἁμαξιτός, οῦ, ἡ, *Hamaxitus*, a city on the coast of Troas, Thuc. 8, 101; hence ὁ Ἁμαξιτεύς, *an inhabitant of Ham.*, and ἡ Ἁμαξιτία, *the territory of Ham.*, Strab.

Ἁμαξόβῐος, ον, (ἅμαξα, βίος) *living in wagons*, as nomad tribes do, Strab., cf. Hor. Carm. 3, 24, 10.

Ἁμάξοικος, ον, (ἅμαξα, οἶκος) *dwelling in wagons*, of a Scythian nomad tribe, Strab.

Ἁμαξοκῠλιστής, οῦ, ὁ, (ἅμαξα, κυλίνδω) *a wheelbarrow trundler*: the Ἁμαξοκυλισταί were a Megarean family, Plut. Qu. Gr. 59.

Ἁμαξοπηγέω, ῶ, *to build wagons*, and

Ἁμαξοπηγία, ας, ἡ, *wagon-building*, Theophr.: from

Ἁμαξοπηγός, όν, (ἅμαξα, πήγνυμι) *building* ἅμαξαι, *a wainwright*, Plut. Per. 12.

Ἁμαξοπληθής, ές, (ἅμαξα, πλῆθος) *filling a wagon, large enough to fill a wagon*, like ἁμαξιαῖος, Eur. Phoen 1158, cf. χειροπληθής.

Ἁμαξόποδες, οἱ, (ἅμαξα, πούς) *the pins* or *bolts of a wagon*, used only in plur., also ἁμαξήποδες, Vitruv. 10.

Ἁμαξοτροχιά, ᾶς, ἡ, (ἅμαξα, τροχός) *the track of a wagon* or *carriage*, Callias Cycl. 9, ubi v. Meineke.

Ἁμαξουργία, ας, ἡ,=ἁμαξοπηγία, Theophr.: from

Ἁμαξουργός, όν, (ἅμαξα, *ἔργω) like ἁμαξοπηγός, *making wagons* or *carriages*, ἐξ ἁμαξουργοῦ, *to talk cartwrights' slang*, Ar. Eq. 464.

Ἁμαξοφόρητος, ον, (ἅμαξα, φορέω) *carried in wagons.*

Ἆμαρ, ατος, το, Dor. for. ἦμαρ, Pind.

Ἀμάρα, ας, ἡ, *a trench, conduit*, Il 21, 259: *a sewer, drain*, Theocr. 27, 52: also *a spring* or *stream*, Ap. Rh. 3, 1392. [ᾰμᾰ]

Ἀμᾱράκινος, η, ον, *of amaracus* or *marjoram*, Antiph. Thoric.

Ἀμᾱρᾰκόεις, εσσα, εν, *like amaracus*, Nic.

Ἀμάρᾰκον, ου, τό, and ἀμάρᾰκος, ου, ὁ, Lat. *amaracum, amaracus*, first in Pherecr. Pers. 2, where the gender is uncertain, but Theophr. has both forms: the Greek species was prob. a bulbous plant: the foreign, called Persian or Aegyptian, answers to our *marjoram*, strictly σάμψυχον. Diosc., Plin. [μᾱ]

Ἀμαράντῐνος, η, ον, (ἀμάραντος) *of amaranth, amaranthine*, Philostr.

Ἀμάραντος, ον, (α priv., μαραίνω) *unfading, undecaying*, Diosc.—II. as subst. ὁ ἀμ., *a never-fading flower, amaranth*, Plin.—III. τὰ Ἀμαραντά, ὄρη, *the montes Amaranti* or *Amarantan mountains*, a range in Colchis, in which the Phasis rises, hence called ὁ Ἁμαράντιος, Ap. Rh. 2, 399

Ἀμάρᾰτος, ον,=foreg., Anth., ubi Schneid. ἀμάρακον. [μᾱ]

Ἀμάργᾰρος, ον, (α priv., μάργαρον) *without pearls.*

†Ἄμαρδοι, ων, οἱ, *Amardi*, a people of Media, on the Caspian sea, Strab.

Ἀμάρευμα, ατος, τό, *foul water carried off by a drain:* from

Ἀμᾰρεύω, f. -εύσω, (ἀμάρα) *to flow off.*—II. transit. *to let flow off.*—2. *to water*, Aristaen.

Ἀμᾰρία, ας, ἡ,=ἀμάρα.

Ἀμᾰριαῖος, αία, αῖον, *drained off in an ἀμάρα*, or *sewer*, ὕδωρ, Theophr.

†Ἀμαρσυάδας, ου and α, ὁ, *son* or *descendant of Amarsyas*, Plut. Thes. 17.

Ἁμαρτάνω, futur. ἁμαρτήσομαι, (ἁμαρτήσω only in Alexandr. Greek): aor. ἥμαρτον, inf. ἁμαρτεῖν, for which Hom. has also ἤμβροτον, (only in later auth., aor. 1. ἡμάρτησα, Lob. Phryn. 732): perf. ἡμάρτηκα. *To miss, miss the mark*, esp. of a spear thrown, either absol. Il. 5, 287, or c. gen. as φωτός, Il. 10, 372: so too Ion., and Att., ἁμ. τῆς ὁδοῦ, *to miss the road*, Ar. Plut. 961, etc.: hence—2. in genl. *to fail of doing, fail of one's purpose, to miss one's point, fail, go wrong*, either absol. as Od. 21, 155, or c. gen. οὔτε νοήματος ἤμβροτεν ἐσθλοῦ, *he hit upon the happy thought*, Od. 7, 292, cf. 11, 511: so too in prose, and Att., γνώμης, ἐλπίδων, βουλήσεως ἁμ., Hdt. 1, 207, Eur. Med. 498, Thuc. 1, 92: but ἁμ. γνώμῃ, *to be wrong in judgment* (v. signf. II.), Thuc. 6, 78: once also c. acc. ἁμ. τὸ ἀληθές, Hdt. 7, 139.—3. in Hom. and the poets, *to fail of having*, i. e. *to be deprived of* a thing, *lose* it, usu. c. gen. χειρῶν ἐξ Ὀδυσῆος ἁμαρτήσεσθαι ὀπωπῆς, *that I should lose my sight by Ulysses' hands*, Od. 9, 512: so too in Trag., ἁμ. πιστῆς ἀλόχου, Eur. Alc. 879, etc., and once in Hdt. 9, 7, ἡμαρτάνομεν τῆς Βοιωτίας: once also c. acc. neut. pron. οὐκ εἰκὸς ἐμὲ ὑμῶν τοῦθ' ἁμαρτεῖν, *'tis not seemly that I should lose this at your hands*, i. e. *ask this of you in vain*, Soph. Phil. 231.—4. very rarely *to fail to do, neglect*, φίλων ἡμάρτανε δώρων, Il. 24, 68.—II. *to fail, do wrong, err, sin*, either absol. as Il. 9, 501, etc., or with some word added to define the nature of the fault, as ἑκούσιος or ἑκουσίως ἁμ., *to sin wittingly*, ἀκούσιος or ἀκουσίως ἁμ., *to sin unwittingly:* also c. part. πρόθυμος ὢν ἥμαρτες, Eur. Or. 1630: or with the case of a noun λόγῳ, ἔργῳ ἁμ., also ἐν λόγοις, Plat. Rep. 396 A: lastly with a cognate acc. ἁμαρτίαν ἁμ., Soph. Phil. 1249: and in like manner ἁμ. ἔπη, to speak wrong words, *sin in word*, Id. Aj. 1096: but most freq. c. acc. neut. pron., first in Od. 22, 154, αὐτὸς ἐγὼ τόδε γ' ἤμβροτον: but in prose usu. ἁμ. περί τι or τινος, *to do wrong in* a matter, Plat. Legg. 891 E, and Xen. An. 3, 2, 20: ἁμ. εἴς τινα, *to sin against* a person, Soph. Fr. 419, etc. Pass. either ἁμαρτάνεταί τι, Soph. O. T. 621, etc., or less usu. ἁμαρτάνεται περί τι, Plat. Legg. 759 D, *a sin is committed:* τὰ ἁμαρτανόμενα, ἡμαρτημένα, ἡμαρτηθέντα, *the sins committed*, freq. in Plat. Cf. ἀβροτάζω. (Buttm. Lexil. p. 85, not., refers ἁμαρτάνειν with ἀμείρειν to the root μείρω, μέρος, and assumes as the orig. signf. *to be without share.*)

Ἁμαρτάς, άδος, ἡ, Ion. for ἁμαρτία, Hdt. 1, 91, and Hipp.

Ἁμαρτῇ, adv., *together, at the same time, at once*, Hom., and Solon 25, 4. (The forms ἁμαρτῇ or ἁμαρτῆ, and ὁμαρτῇ occur, v. Spitzn. Excurs. 12 ad Il.: Wolf writes ἁμαρτῇ: as to its deriv. the ἁμ– is plainly, with ἅμα, akin to ὁμοῦ, and the latter part is usu. referred to ἀραρεῖν, ἀρτάω.)

Ἁμάρτημα, ατος, τό, (ἁμαρτάνω) like ἁμαρτία, *a failure, fault, sin*, freq. in Att. from Aesch. downwards; midway between ἀδίκημα and ἀτύχημα, Arist. Eth. N.: ἁμ. περί τι, *a fault in* a matter, εἴς τινα, *towards* a person, Plat. Legg. 729 E.—2. *a bodily defect, malady*, Plat. Gorg. 479 A.

Ἁμαρτητικός, ή, όν, *prone to failure* or *sin*, Arist. Eth. N.

Ἁμαρτία, ας, ἡ, *a failure, fault, sin*, freq. in Att. from Aesch. downwards: ἁμ. τινός, *a fault committed by* one, Aesch. Ag. 1198: ἁμ. δόξης, *fault of judgment*, Thuc. 1, 32.

Ἁμαρτίγαμος, ον, (ἁμαρτάνω, γάμος) *failing in being married, unwedded*, Nonn. Dion. 48, 94.

Ἁμαρτίνοος, ον, (ἁμαρτάνω, νόος) *erring in mind, distracted*, Hes. Th. 511, Aesch. Suppl. 542.

Ἁμάρτιον, ου, τό, = ἁμάρτημα, Aesch. Pers. 676, Ag. 537: on the form cf. ἀμπλάκιον.

Ἁμαρτοεπής, ές, (ἁμαρτάνω, ἔπος) *failing in words, speaking at random* or *idly*, Il. 13, 824: οἶνος ἁμ., *wine that makes men talk at random*, Poet. ap. Clem. Al. p. 183.

Ἁμαρτολόγος, ον, (ἁμαρτάνω, λόγος) *speaking faultily*, Ath.

Ἀμαρτύρητος, ον, (α priv., μαρτυρέω) *without witness, needing no witness*, Eur. H. F. 290.

Ἀμάρτυρος, ον, (α priv., μάρτυς) *without witness, unattested by fact, unaccredited*, Thuc. 2, 41, Dem. Adv. -ρως, Dem. 869, 22.

* ʽΑΜΑ΄ΡΤΩ, assumed as radic. form of ἁμαρτάνω.

Ἁμαρτωλή, ῆς, ἡ,=ἁμαρτία, Theogn. 325, 327, Ar. Thesm, 1111.

Ἁμαρτωλία, ας, ἡ, = ἁμαρτωλή, Eupol. Mar. 10, ubi v. Meineke.

Ἁμαρτωλός, όν, *sinful, hardened in sin*, Plut., LXX., N. T.

Ἀμᾰρυγή, ἡ,=μαρμαρυγή, *a sparkling, twinkling, glancing*, of objects in motion, as of the eye, H. Hom. Merc. 45: of stars, Ap. Rh. 2, 42: and so of any quick motion, ἵππου ἀμ., *galloping*, Ar. Av. 925: cf. ἀμαρύσσω, fin. [ῠ, but in Ep. ῡ.]

†Ἀμαρυγκείδης, ου, ὁ, *son of Amarynceus*, i. e. Diores, Il. 2, 622.

†Ἀμαρυγκεύς, έως, ὁ, *Amarynceus*, a leader of the Epeans, Il. 23, 630.—2. a Thessalian, Paus. 5, 1, 8.

Ἀμάρυγμα, ατος, τό, *a sparkle, twinkle*, of the eye, Ap. Rh. 3, 288, of changing color, and light, Anth.: hence of any quick, light motion, Χαρίτων ἀμαρύγματ' ἔχουσα, *with the light steps of the Graces*, Hes. Fr. 35; χείλεος, *quivering of the lip*, Theocr. 23, 7.

†Ἀμαρυλλίς, ίδος, ἡ, *Amaryllis*, a shepherdess, Theocr. 5, 1, etc.

†Ἀμάρυνθος, ου, ἡ, *Amarynthus*, a city of Euboea, with a temple of Diana, Strab., Paus.: hence fem. adj. Ἀμαρυνθιάς, *Amarynthian*, Anth.; and Ἀμαρυνθία or Ἀμαρυσία Ἄρτεμις, Paus.—2. a dog of Actaeon, Apollod. 3, 4, 4.—3. also a river of Elis, a tributary of the Alpheus.

Ἀμαρύσσω f. -ύξω *to sparkle, twinkle, glance*, esp. of the eye, πῦρ ἀμαρύσσει ἐξ ὄσσων, Hes. Th. 827: πυκνὸν or πύκν' ἀμαρύσσων, *darting quick glances*, H. Hom. Merc. 278, 415: so too in mid., of light, colour, etc. Ap Rh. 4, 1146.—II. act. *to shoot forth, dart*, πῦρ, Q. Sm. 8, 29.—2. *to dazzle*, Nonn. (akin to μαρμαίρω, μαρμαρυγή, cf. Lucas Quaest. Lexil. 1, p. 96, 104, 183.)

Ἀμάς, άδος, ἡ, v. sub ἀμίς, v. l. Aesch. Supp. 842.

†Ἀμάσεια, ας, ἡ, *Amasea*, a city of Pontus on the Isis, Strab.; hence ὁ Ἀμασεύς, *an inhabitant of Amasea*, Id.

Ἀμάσητος, ον, (α priv., μασάομαι) *unchewed.*

†Ἀμασίας, ου, ὁ, the Lat. *Amisia*, now the *Ems*, a river of Germany, Strab.

†Ἄμᾱσις, ιος, ὁ, *Amasis*, a king of Aegypt, Hdt. 1, 30.—2. a Persian commander, Hdt. 4, 167.

Ἀμαστίγωτος, ον, (α priv., μαστιγόω) *unscourged*, Synes. [ῑ]

Ἀμάστικτος, ον, (α priv., μαστίζω) =foreg.

Ἄμαστος, ον, (α priv., μαστός) *without breasts.*

†Ἀμαστρίνη, ης, ἡ, *Amastrine*, a priestess, Arr. An. 7, 4, 5, in Strab. also Ἄμαστρις.

†Ἄμαστρις, ιδος and εως, Ion. Ἄμηστρις, ιος, ἡ, *Amastris*, wife of Xerxes, Hdt. 7, 61, called by Ctesias Ἄμιστρις.—2. a city of Paphlagonia, the earlier Sesamus, Strab.; hence ὁ Ἀμαστριανός, *an inhabitant of Amastris*, and ἡ Ἀμαστριανή, *the territory of Am.*, Strab.

Ἁμάσῡκας, αδος, ἡ,=sq.

Ἁμάσῡκον, ου, τό, with or without μῆλον, a fruit *like the fig*, or ripening *at the same time with the fig*, Paus.

Ἀμᾰταιότης, ητος, ἡ, (a priv., μάταιος) *freedom from vanity*, Diog. L.

Ἁματροχάω, ῶ, (ἅμα, τρέχω) *to run together, run along with*, only used in Ep. part. ἁματροχόων, Od. 15, 451.

Ἁματροχιά, ᾶς, ἡ, *a running together, jostling of wheels*, Il. 23, 422, in plur. —2. *a chariot-race*, Call. Fr. 135, as if for ἁρματρ., cf. ἁμαξοτροχιά.

Ἀμάτωρ, Dor. for ἀμήτωρ, Eur. Phoen. 666.

Ἀμαυρίσκω,=ἀμαυρόω, Stob.

Ἀμαυρόβῐος, ον, (ἀμαυρός, βίος) *living in physical* or *mental darkness, darkling*, ἄνδρες, Ar. Av. 685.

Ἀμαυρόκαρπος, ον, (ἀμαυρός, καρπός) *with dark, black fruit*, Theophr.

Ἀμαυρός, ά, όν, *dark*, i. e.—1. *hardly seen, dim, faint, baffling sight*, εἴδωλον, *a dark shadowy spectre*, Od. 4, 824: ἴχνος, *a faint footstep*, Eur. H. F. 125. —2. *having no light, darkling, dusk*, νύξ, Luc.: hence *blind, sightless*, like Lat. *caecus*, ἀμ. κῶλον, χεῖρες, *blind foot, hands*, i. e. foot, hands of the blind, Soph. O. C. 183, 1639, v. Herm. ad 1022, and cf. τυφλός: *gloomy, troubled*, φρήν, Aesch. Ag. 546, ἀμαυρὰ βλέπειν, Anth.—II. metaph.—1. *dim, faint, weak, uncertain*, κληδών, Aesch. Cho. 853: σθένος, Eur. H. F. 231; δόξα, ἡδοναί, etc., Plut.—2. *obscure, mean, unknown*, γενεή, Hes. Op. 282; ἀμ. φώς, γυνή, Soph. O. C. 1018, Eur. Andr. 203.—III. act. *rendering invisible, making dim; weakening*, νοῦσος, Anth. Adv. -ρῶς. (prob. *α* euphon. (not priv.), and μαίρω, μαρμαίρω, and so strictly *glimmering, flickering*, and hence *dim*, Lucas Quaest. Lexil, 1, p. 94 sq.: cf. ἀμυδρός.)

Ἀμαυρότης, ητος, ἡ, *dimness, obscurity.*

Ἀμαυροφᾰνής, ές, (ἀμαυρός, φαίνομαι) *dimly gleaming*, of the moon, Stob.

Ἀμαυρόω, ῶ, f. -ώσω, *to make* ἀμαυρός, q. v., *to make dark, dim, faint*, or *obscure*, ἴχνη, Xen. Cyn. 5, 4: usu. in Pass. *to become dark* or *dim*, ὁ ἥλιος ἀμαυρώθη, Hdt. 9, 10; ἀμαυροῦσθαι σκότῳ, *to disappear in darkness*, Aesch. Pers. 291: also *to come to nothing, to perish utterly*, φορτία ἀμαυρωθείη, Hes. Op. 691, cf. ἀφανίζω.—II. metaph. in same signfs., esp. *to eclipse, cast into shade*, τὴν δόξαν, Polyb. 20, 4, 3, and so also τὰς ἄλλας κακίας, Plut.; *to weaken, dull, impair*, ἡδονήν, Arist. Eth., ὀργήν, ἔρωτα, Plut.: also *to detract from, lower*, Plut. Cf. μαυρόω. Hence

’Αμαύρωμα, ατος, τό, *a darkness, obscuration*, of the sun, Plut. Caes. 69.

’Αμαύρωσις, εως, ἡ, *a darkening*, esp. ὀμμάτων ἀμ., *a becoming dull of sight*, Hipp.: later a name for a kind of *cataract*, Lat. *suffusio nigra*, Foës. Oecon. Hipp., Lucas Quaest. Lexil. 1, p. 105.—II. *a lowering, detraction*, Plut. Anton. 71.

’Αμαυρωτικός, ή, όν, *apt to darken* or *obscure*.

’Αμάχαιρος, ον, (α priv., μάχαιρα) *without a knife*, Pherecr. Crap. 13.

’Αμᾱχᾰνία, ἀμάχᾰνος, Dor. for ἀμηχανία, etc., Pind.

’Αμᾰχεί, adv. of ἄμαχος, *without stroke of sword, without resistance*, freq. in Thuc.: also ἀμαχί.

’Αμάχετος, ον, poet. for ἀμάχητος, Aesch. Sept. 85.

’Αμᾰχητεί, adv.,=sq.

’Αμᾰχητί, adv. of ἀμάχητος, *without battle, without stroke of sword*, Il. 21, 437, and oft. in Hdt.

’Αμάχητος, ον, (α priv., μάχομαι) *not to be fought with, unconquerable*, Soph. Phil. 198.—II. *never having fought, never having been in battle*, Xen. Cyr. 6, 4, 14. Cf. ἄμαχος.

’Αμᾰχί, adv. of ἄμαχος,=ἀμαχεί.

Ἄμᾰχος, ον, (α priv., μάχη) *without battle*, and so—I. *with whom no one fights, unfought, unconquered*: hence also *not to be withstood, unconquerable, irresistible*, of persons, Hdt. 5, 3, Pind., and Trag.: of places, *impregnable*, Hdt. 1, 84: also of things, κακόν, Pind., κῦμα, Aesch.: of feelings, ἄλγος, Aesch., φθόνος, Eur.: κάλλος Wytt. Ep. Cr. p. 250: hence ἄμαχόν ἐστι c. inf., like ἀμήχανον, *'tis impossible to do . .*, Pind. O. 13, 16.—II. act., *not having fought, taking no part in the battle*, Xen. Cyr. 4, 1, 16.—2. *disinclined to fight, peaceful*, Aesch. Pers. 855: *not contentious* or *quarrelsome*, N. T. 1 Tim. 3, 3.

’ΑΜΑ´Ω, ῶ, f. -ήσω, if from the same root as ἅμα, strictly *to gather together*, as the reaper does the stalks of corn, and so usu. *to reap, cut* corn, Il. 18, 551, Od. 9, 135, also in Hes., Theogn., etc., but v. at end: the notion of *gathering together*, appears only in Od. 9, 247, γάλα ἀμήσασθαι, *to collect milk* or *curds for one's self*: later—1. *to reap*, i. e. *to gather* as harvest, σῖτον, Hdt. 6, 28; ἀλλότριον ἀμᾶν θέρος, Ar. Eq. 392: also in mid., ἀμᾶσθαι εἰς τὴν γαστέρα, *to gather into one's belly*, Hes. Th. 599; hence metaph. καλῶς ἤμησαν, *they have had a good harvest*, Aesch. Ag. 1044; ἐλευθερίαν ἤμησαν, *they have reaped the fruits of liberty*, Plut.—2. *to scrape together*, ἀμ. γαῖαν or κόνιν, *to pile a funeral-mound*, Ap. Rh., and Anth.: but κόνις καταμᾷ νιν, *the mound covers him*, Soph. Ant. 597 (acc. to Herm.).—3. *to mow down* in battle, like Lat. *demetere*, Ap. Rh., though Hom. has ἀπαμᾶν for *to cut off* limbs from the body. (Donalds. N. Cratyl. 294 takes the root to be the same as that of ὁμαλός, and the orig. signf. to be that of *levelling, laying low*.) [ᾱ in Hom., except in Od. 9, 247, and Il. 3, 359 in comp., in Att. prob. ᾰ: in late Ep. and Anth. common, e. g. Theocr. 10, 50; 11, 73, v. Spitzn. Pros. p. 83.]

’Αμβ–, Ep. and Ion., and hence poet. for ἀναβ– at beginning of words: also prob. the form used in common life. Only the most important forms will be found in their place: for the rest v. sub ἀναβ–.

’Αμβαίνειν, Ion. and Ep. for ἀναβαίνειν, Hom.

’Αμβαλλώμεθα, Ion. and Ep. for ἀναβαλλ., Hom.

Ἄμβασις, ἡ, poet. for ἀνάβασις, Soph.

’Αμβάτης, ου, ὁ, poet. for ἀναβ., Eur.; also in Xen.

’Αμβατός, όν, Ion. and Ep. for ἀναβατός, Hom.

Ἄμβη, ἡ, Ion. for ἄμβων, Hipp.

†’Αμβιᾱνοί, ῶν, οἱ, *the Ambiani*, a people of Gallia Belgica, Strab.

Ἀμβῖκος, ου, ὁ,=sq., Posidon. ap. Ath. 152 C.

Ἄμβιξ, ῖκος, ὁ, *a cup, beaker*, Ath.—2. *the cap of a still*, Diosc. (from ἄμβη, or prob. better from ἀμφ–, *amb–*, and so=ἀμφορεύς.)

†’Αμβιόριξ, ιγος, ὁ, *Ambiorix*, a Gallic leader, Dio C. 40, 5.

†Ἄμβλαδα, ων, τά, *Amblada*, a city of Pisidia; hence ’Αμβλαδεύς, *of* or *belonging to Amblada*, οἶνος, Strab.

’Αμβλακεῖν, ἀμβλάκημα, ἀμβλακία, v. ἀμπλακεῖν, etc.

’Αμβλήδην, Adv., Ion. and Ep. for ἀναβλήδην, Hom.

’Αμβλίσκω, fut. ἀμβλώσω, perf. ἤμβλωκα, Ar. Nub. 137 in comp. and perf. pass. in comp. ἤμβλωμαι, Ar. Nub. 139, (better from βλώσκω than from ἀμβλύς) *to have an abortion, miscarry*, Plat. Theaet. 149 D: βρέφος ἀμβλωθέν *an abortive babe*, Hipp. cf. ἐξαμβλόω.

’Αμβλόω,=foreg., Longin., in pass. ἀμβλοῦσθαι.—II. =ἀμβλύνω, Theophr., also in pass.

’Αμβλῠγώνιος, ον, (ἀμβλύς, γωνία) *obtuse-angled*, Polyb. 34, 6, 7.

†’Αμβλύζω, poet. for ἀναβλύζω, Anth.

’Αμβλυντήρ, ῆρος, ὁ, (ἀμβλύνω) *blunting, weakening*, Poet. de Herb. 65.

’Αμβλυντικός, ή, όν, *apt to blunt*, Diosc.

’Αμβλύνω, f. ῠνῶ, (ἀμβλύς) *to blunt, dull, take the edge off*, Lat. *hebetare*, strictly of a sharp instrument, but usu. metaph.:—freq. in pass. *to become blunt* or *dull, lose its edge*, ὀργὴ γέροντος ὥςτε μαλθακὴ κοπίς . . ἀμβλύνεται, Soph. Fr. 762: of an oracle, *to lose its edge* or *force*, Aesch. Theb. 844: of the mind, *to be damped*, Thuc. 2, 87: ἀμβλύνειν ἄλγος, *to dull* or *allay pain*, Aretae.; also, ἀμβλ. οἶνον, Plut., etc.; cf. ἀπαμβλύνω.

’ΑΜΒΛΥ´Σ, εῖα, ύ, *blunt, dulled, with the edge* or *point taken off*, strictly of a sharp instrument, ξίφος, Plut., but usu. metaph.: hence ἀμβλ. γωνία *an obtuse angle*, Plat. Tim. 55 A:—metaph. *dull, dim, faint, weak*, of sight: also of passion, ὀργή, Thuc. 3, 38, of words, etc.: in Aesch. Eum. 238, of Orestes as now purified, *having lost the edge* of guilt: but of persons usu. *dull, cold, spiritless, slack, sluggish*, Thuc. 2, 40, Xen. Mem. 3, 9, 3: ἀμβλ. πρός, *not energetic enough in*, Plut. Syll. 4, so εἴς or περί τι. *dull* or *sluggish in* a thing, Plut. Cat. Maj. 24, etc.—II. act. *making blunt* or *dull*: *darkening*, of a cloud, Anth.

’Αμβλύσκω,=ἀμβλίσκω, Soph. Fr. 134.

’Αμβλυσμός, ὁ,=ἄμβλωσις, Aretae.

’Αμβλύτης, ητος, ἡ, *bluntness, dullness*, ὄψεως, διανοίας, Plut.: *faintness, weakness, slackness, sluggishness*, Id.

’Αμβλυωγμός, οῦ, ὁ, (ἀμβλυώττω) *dull* or *dim sight*, Hipp.

’Αμβλυωπέω, *to be* ἀμβλυωπής, Hipp., Xen., etc.: from

’Αμβλυωπής, ές, (ἀμβλύς, ὤψ) *dim-sighted, weak-sighted*, Theophr. Hence

’Αμβλυωπία, ας, ἡ, *dim-sightedness, short* or *weak sight*, Hipp.

’Αμβλυωπός, όν, = ἀμβλυωπής, Hipp.—II. act. *weakening the sight*, Diosc.

’Αμβλυωσμός, οῦ, ὁ,=ἀμβλυωγμός, Hipp.: from

’Αμβλυώσσω, Att. -ττω, f. -ώξω, (ἀμβλύς) *to be dim-sighted* or *short-sighted, have weak sight*, Hipp. and Plat. Rep. 508 D: ἀμβλ. πρός τι, *to be blind to* a thing, Luc.: τὸ ἀμβλυῶττον=ἀμβλυωγμός, Plut.

’Αμβλωθρίδιον, ου, τό, sub. παιδίον, *an abortive child.*—II. act., sub φάρμακον, *a drug to cause abortion* strictly neut. from

’Αμβλωθρίδιος, ον, (ἀμβλῶσαι, ἀμβλίσκω) *causing abortion*, prob. l Aretae. Caus. Morb. Ac. 2, 11.

Ἄμβλωμα, ατος, τό, (ἀμβλῶσαι ἀμβλίσκω) *an abortion*, Antipho ap Poll. 2, 7.

’Αμβλωπής, ές,=ἀμβλυωπής, Theophr.

’Αμβλωπός, όν,=foreg., *dim, be dimmed*, βίος, Aesch. Eum. 955: *dark* ἀχλύς, Crit. 2, 11.

’Αμβλώσῐμος, ον, (ἀμβλῶσαι, ἀμβλίσκω) *belonging to abortion.*

Ἄμβλωσις, εως, ἡ,=ἄμβλωμα, Lys ap. Poll. 2, 7.—II. *the failure of the eyes* or buds in the vine, Theophr.

’Αμβλώσκω,=ἀμβλυώσσω, Gal.

’Αμβλωσμός, οῦ, ὁ=ἄμβλωμα, Gal.

’Αμβλώσσω,=ἀμβλυώσσω, Nic.—2. =ἀμβλίσκω, Diosc.

’Αμβλωτικός, ή, όν, = ἀμβλωθρίδιος, Gal.

’Αμβλώψ, ῶπος, ὁ, ἡ,=ἀμβλωπός, Pors. Med. 1363.

†’Αμβόᾱμα, poet. for ἀναβόαμα, Aesch. Choeph. 34.

†’Αμβοάω, poet. for ἀναβοάω, Aesch. Pers. 572.

’Αμβολά, ἡ, Lyr. for ἀναβολή, Pind.

’Αμβολάδην, adv., poet. for ἀναβολάδην, *bubbling up*, of boiling water, Il. 21, 364, whence Hdt. 1, 181 borrowed it.—II. *like an* ἀναβολή, or *prelude in solemn song*, H. Hom. Merc. 426, Pind. N. 10, 62.

’Αμβολαδίς, adv., poet. for ἀναβολαδίς, Call. Dian. 61.

’Αμβολάς, άδος, ἡ, for ἀναβολάς, ἀμβ. γῆ, *earth thrown up*, Xen. Cyr. 7, 5, 2.

’Αμβολή, ἡ, poet. for ἀναβολή.

’Αμβολιεργός, όν, (ἀναβάλλω, ἔργον) poet. for ἀναβολ., *putting off a work, loitering, lazy*, ἀνήρ, Hes. Op. 411: ἀμβ. τινός or ἔν τινι, *slow to do anything*, Plut.

’Αμβολίη, ἡ, poet. for ἀναβολία. Ap. Rh. 3, 143, etc., and late Epp.

†’Αμβολογήρα, ας, ἡ, (ἀναβάλλω, γῆρας) *putting off* or *retarding old age*, appell. of Venus, Paus. 3, 18, 1.

†’Αμβρακία, ας, ἡ, *Ambracia*, Xen., Strab. etc., but earlier ’Αμπρακία, Hdt. and Thuc., a city of Acarnania, a colony of the Corinthians; hence ὁ ’Αμπρακιώτης, *an Ambraciot*, Hdt. 8, 45, also ’Αμπρακιήτης Ion. Id. 9, 28 fem. ’Αμπρακιῶτις, ιδος, Thuc. 1, 48 in Ap. Rh. 4, 1228, ’Αμπρακιεύς: adj

Αμπρακινός, *Ambracian*, Thuc. 1, 55, and Ἀμβρακικός, Polyb.

Ἀμβρακίδες, ων, αἱ, *Ambracian shoes.*

†Ἄμβρακος, ου, ὁ, *Ambracus*, a fortress in Epirus, Polyb. 4, 61, 7.

Ἀμβροσία, ας, ἡ, Ep. and Ion. ἀμβροσίη, strictly fem. from ἀμβρόσιος, sub. ἐδωδή, φορβή, which are added by Tryph., and Nonn., though Buttm. Lexil. p. 81 would make it a subst. =ἀθανασία,—*ambrosia*, in Hom., etc., *the food of the gods*, as nectar was their drink; and like this withheld from mortals, as containing the principle of immortality, Od. 5, 93: Sappho and Alcman however make ambrosia *the drink* of the gods, Ath. 39 A.—2. sometimes used as *an unguent*, Il. 14, 170, etc.—3. *any divine restorative:* thus the Simoïs causes ambrosia to grow up for the horses of Juno, Il. 5, 777: and Od. 4, 445 Eidothea perfumes Menelaus with ambrosia to counteract the stench of the *phocae.*—4. in religious rites *a mixture of water, oil, and various fruits*, Ath.: and so some understand it, Il. 14. 170. —5. in Medic., *a perfumed draught* or *salve.* (In Sanscr. *a-mrîta* is *the elixir of immortality*, from *mri*,—Lat. *mori:* cf. μορτός, βροτός, Buttm. Lexil. ubi supr., and Pott, Forsch. 1, 113.)

Ἀμβροσίοδμος, ον, (ἀμβρόσιος, ὀδμή) *smelling of ambrosia*, Philox. ap. Ath. 409 E.

Ἀμβρόσιος, ία, ιον, rarely ιος, ιον as Eur. Med. 983, lengthened form of ἄμβροτος, *immortal, divine, of divine nature*, rarely of persons, as νύμφη, H. Hom. Merc. 230:—in Hom. night and sleep are called *ambrosial, divine*, as gifts of the gods, as ἱερὸν ἦμαρ, ἱερὸν κνέφας, cf. Hes. Op. 728, (so that it need not be rendered *still recurring*, or as act. *refreshing, immortalising*): so too ἀμβρ. ὕδωρ, Ep. Hom. 1, 4: ἀμβρ. κρῆναι, Eur. Hipp. 748.—II. again every thing belonging to the gods is called *ambrosial, divinely beauteous*, hence of their hair, Il. 1, 529, their robes, 5, 338, etc., sandals, 24, 341, anointing oil, 14, 172, their voice and song, H. Hom. 27, 18, Hes. Th. 69: lastly the fodder and the mangers of their horses, Il. 5, 369; 8, 434: —also of all things that appear more than mortal in greatness or beauty, like our *godlike, divine*, κάλλος, Od. 18, 193, of verses Pind. P. 4, 532, friendship, Id. N. 8, 2, etc., cf. ἀμβροσία, ἄμβροτος, ἄβροτος, and Buttm. Lexil. in v. p. 79, seq. Only poet.

Ἀμβροτεῖν, Ep. for ἁμαρτεῖν, inf. aor. 2 of ἁμαρτάνω, Hom.

Ἀμβροτόπωλος, ον, (ἄμβροτος, πῶλος) *with coursers of immortal strain*, epith. of Diana, Eur. Tro. 536.

Ἄμβροτος, ον, rarely η, ον, as Pind. Fr. 3, 15, Timoth. ap. Ath. 465 C, *immortal, divine, of divine nature*, like its lengthened form ἀμβρόσιος, only that it is used of persons as well as things, θεὸς ἄμβροτος, Il. 20, 358, Od. 24, 444, so too Pind., and Trag.: next ἄμβρ. νύξ, like ἀμβροσίη νύξ, Od. 11, 330:—then of all belonging to the gods, just like ἀμβρόσιος, αἷμα, Il. 5, 339. κρήδεμνον, Od. 5, 347, etc. Only poet. (from α priv., βρότος: though μ also is part of the root, cf. μόρτος. Lat. *mori. mors*, Sanscr. *mri*, to die; Pers. *merd*, a *mortal* man, our *murder, murther*. cf. ἀμβροσία.

†Ἄμβρῦσος, ου, ἡ, *Ambrysus*, a fortress in Phocis, Polyb. 4, 25, 2: hence ὁ Ἀμβρυσεύς, *an inhabitant of Ambrysus*, Strab.

†Ἄμβρωνες, ων, οἱ, *the Ambrones*, a Celtic tribe, Strab., Plut. Mar. 19.

Ἄμβυξ, υκος, ὁ, v. l. for ἄμβιξ.

Ἄμβων, ωνος, ὁ, Ion. ἄμβη, strictly *any rising*, hence usu. *the edge* of a dish that *rises above* the centre, Dion. H., etc.; in a cup, prob. *the raised bottom*, as in our common wine-bottles, Crit.:—of a hill, *the round top*, Aesch. Fr. 93:—later also *a raised stage, pulpit* or *reading-desk*, as in the poem of Paul. Silentiar. called Ἄμβων. (akin to *umbo*, prob. from ἀμβαίνω, ἀναβ., Lob. Paral. 138.)

Ἀμβώσας, Ion. for ἀνοβοήσας, part. aor. 1, Hdt.

Ἁμέ, Dor. for ἡμᾶς, Ar. Ach. 759, Lys. 95, etc.

Ἀμέγαρτος, ον, (α priv., μεγαίρω) *unenvied, unenviable.*—1. usu. of conditions, *unhappy, sad, miserable*, πόνος, Il. 2, 420, μάχη, Hes. Th. 666, ἀϋτμὴ ἀνέμων, Od. 11, 400: so too in Att. poets, κακά, Eur. Hec. 193, πάθος, Ar. Thesm. 1049.—2. of persons, ἀμέγαρτε συβῶτα, as a reproach, *unhappy wretch of a swineherd*, Od. 17, 219: ἀμεγάρτων φῦλ' ἀνθρώπων, H. Hom. Merc. 542:—also ἀμ. ποίμνα, *a miserable band*, Aesch. Suppl. 641.—3. of things, *horrible*, κρέα, Anth. (The other interp. of the word, *abundant, large*, etc., like ἄφθονος, is refuted by Buttm. Lex. p. 409, seq.

Ἀμεγέθης, ες, (α priv., μέγεθος,) *not great, small, trifling*, Dion. H.

Ἀμέθεκτος, ον, (α priv., μετέχω) *not sharing, without share*, Orph. Adv. -τως. Hence

Ἀμεθεξία, ας, ἡ, *want of participation*, Cornut.

Ἀμεθόδευτος, ον, (α priv., μεθοδεύω) *not to be managed* or *deceived*, κριτής, Stob. Ecl. 1, p. 976.

Ἀμέθοδος, ον, (α priv., μέθοδος) *unguided, without plan*, Longin. Adv. -δως, Gal.

Ἀμέθῠσος, ον,=ἀμέθυστος I., Diosc.—II. τὸ ἀμέθυσον, cf. ἀμέθυστος, fin.

Ἀμεθύστῐνος, η, ον, *amethystine, made of amethyst*, Luc. V. H. 2, 11.

Ἀμέθυστος, ον, (α priv., μεθύω) *not drunken, without drunkenness*, Plut.—II. act. *preventing drunkenness:* hence as subst. ἀμέθυστος, ἡ, *a remedy against drunkenness*, and hence—1. *a kind of herb*, Plut.—2. the precious stone *amethyst*, supposed to have this power, Dion. P., cf. Coray Heliod. p. 178: in Theophr. τὸ ἀμέθυστον or ἀμέθυσον.

Ἀμείβοντες, οἱ, v. sub ἀμείβω A. II.

ἈΜΕΙ'ΒΩ, f. -ψω: aor. ἤμειψα: (akin to ἀμφί, Lat. *amb-*, Buttm. Lexil. p. 300, seq.) A. act., *to change, exchange*, τεύχεα, ἔντεα, Il. πρός τινα, *with* one, Il. 6, 235, χρύσεα χαλκείων, *golden for brazen*, Ib., so γόνυ γουνὸς ἀμείβων *changing one knee for the other*, crossing one with the other (alternately,) i. e. *walking slowly*, Il. 11, 547: but also ἀμ. τι ἀντί τινος, Pind. P. 4, 30, Eur. Hel. 1382: esp. of place, *to change*, and so *to pass, cross*, πορθμόν, πόρον Aesch. Pers. 69, Eur. I. A. 144: hence either *to go out of, leave* a house, ἀμ. στέγας, δώματα, Soph. Phil. 1262, Eur. El. 750, or *to go into, enter it*, ἀμ. θύρας, Hdt. 5, 72 (ubi Wessel.), Aesch. Cho. 571: and in genl. either *to leave, quit*, or *to go to a place*, like Lat. *muto*, cf. Horat. Od. 1, 17, 1, Carm. Secul. 39: so too in mid., cf. B. II.: πόλιν ἐκ πόλεως ἀμ., Plat., and so μορφὴν ἀμ. ἐκ θεοῦ βροτησίαν, Eur. Bacch. 4: but also δάμαρτ' ἀμ., *to give* a wife *in exchange*, Eur. Alc. 46, cf. sup. and ἀλλάσσω:—simply *to change, alter*, χρῶμα, Aesch. Pers 317.—2. *to make others change*, Il. 14 381.—3. very rarely like mid., *to repay, return* ἀμ. χάριν, Aesch. Ag. 729. —II. intrans. only in part., ἐν ἀμείβοντι=ἀμοιβάδις, sometimes so and sometimes not, Pind. N. 11, 53:—οἱ ἀμείβοντες, *the interchangers*, i. e. *the rafters* that meet and cross each other, Il. 23, 712. B. Mid. *to change one with another, do in turn* or *alternately*, freq. absol. ἀμειβόμενοι φυλακὰς ἔχον, Il. 9, 471, cf. 1, 604, ἀμειβόμενοι κατὰ οἴκους, *at every house in turn*, Od. 1, 375: so too ἄρουραι ἀμειβόμεναι, *ploughed and fallow in turn*, Pind. N. 6, 17: ἄλλα ἄλλοτ' ἀμείβεται, *now comes one thing, now another in turn*, Eur. Hipp. 1108:—ἀμείβεσθαι ὁπλαῖς of a horse, like Virgil's *sinuat alterna volumina crurum*, Pind. P. 4, 403: ἀμ. στενότητι, *to vary in narrowness*, Xen. Cyn. 9, 14.—2. esp. of dialogues, ἀμείβεσθαι ἐπέεσσι, to interchange words, *to talk together*, Od. 3, 148, etc.: but also c. acc. pers. et dat. rei ἀμ. τινα μύθῳ, μύθοις, ἐπέεσσι, also ἀμείβεσθαί τινα alone, *to answer, to reply to* one, Hom., etc., who also oft. uses the part. absol. *in reply*, ἀμειβόμενος προςέφη, προςηύδα, προςέειπε: τὸν λόγοις ἠμείφθη (in aor. pass. used as mid.), Pind. P. 4, 180: later also c. acc. rei, though usu. only of neut. pron., ἠμείψατο ταῦτα, Hdt. 1, 37 (though he more usu. says τοῖςδε), and even c. dupl. acc. pers. et rei, ταῦτα τοὺς φίλους ἠμείψατο, Hdt. 2, 173, cf. 3, 52, Pind. P. 9, 68:—ἀμ. πρός τι, *to reply to* a thing, Hdt. 8, 58, Eur. Tro. 903: hence also—3. *to repay, requite*, c. acc. pers. et dat. rei, δώροισιν ἀμ. τινά, Od. 24, 285, χρηστοῖσι, Hdt. 1, 41, ὁμοίοις, Dem. 458 fin.: also c. ace. et dat. rei, ἀμ. εὐεργεσίας χάρισιν, Xen. Mem. 4, 3, 11.: or c. acc. rei only, χάριν φιλότητος Soph. El. 134, ἀρετήν, Plut., etc.: rarely c. dat. pers., as Eur. Cycl. 311: —rarely too c. gen. rei, ἀμ. τινὰ τῆς δικαιοσύνης, Luc.—N. B., in this signf. usu, *to return good for good*, but also *bad for bad, repay, avenge*, Aesch. Ag. 1267, Eur. El. 1093.

II. like act., *to change*, esp. of place, *to pass* either *out* or *in*, ψυχὴ ἀμείβεται ἕρκος ὀδόντων, Il. 9, 409, and reversely φάρμακα ἀμ. ἑρκ. ὀδ., Od. 10, 328: so πύλας ἀμ., Eur. Alc. 752, πόλιν, Plat. Apol. 37 D; βίοτον ἀμ., *to pass through life*, Aesch. Cho. 1019; ὑπὲρ οὐδὸν ἀμειβόμενον, *passing over the threshold*, Theocr. 2, 104; γῆν οὐρανοῦ, *to change earth for heaven*, Plut., and so in genl. ἀμείβεσθαί τί τινος, Diod.—Metaph. *to pass, surpass, outdo*, Pind. P. 6, 54; 7, 19: cf. ἀμεύω.

Ἀμειδής, ές, (α priv., μειδάω) *not smiling*, i. e. *gloomy*, βίος, Plut., and freq. in Opp.

Ἀμείδητος, ον, (α priv., μειδάω)= foreg., νύξ, Ap. Rh., etc.

†Ἀμειδίαστος, ον, (α priv., μειδιάω) =ἀμείδητος, Eccl.

Ἀμείλικτος, ον, (α priv., μειλίσσω) *unsoothed, harsh, cruel*, of words, Il. 11, 137, of fetters, Hes. Th. 659:= sq., Ζεύς, Ap. Rh. 3, 337.

Ἀμείλῐχος, ον, (α priv., μειλίσσω) *unsoothed, relentless*, Ἀΐδης, Il. 9, 158, ἦτορ, Ib. 572, βία, Sol. 27, στρατός, κότος, Pind., πόνοι, Aesch.

†Ἀμεινιάδης, ου, ὁ, *Ameiniades*, strictly *son of Ameinias*, Thuc. 2, 67.

†Ἀμεινίας, α and ου, ὁ, *Ameinias*,

brother of Aeschylus, Hdt. 8, 84.—a Lacedemonian, Thuc. 4, 132.—3. an Athenian archon, Diod. S. 12, 72.

†Ἀμεινοκλῆς, έους, ὁ, *Ameinocles*, masc. pr. n., Hdt. 7, 190, Thuc. 1, 13.

Ἀμείνων, ον, gen. ονος, irregular compar. of ἀγαθός, *better.* In Hom. of persons, *abler, stouter, stronger, braver:* in genl. of things, *better, fitter*, Il. 1, 116, 274; 3, 11:—from Homer downwards, ἄμεινον, with or without ἐστί, *'tis better so*, or as we say *'tis good* or *well*, either absol., as Hdt. 1, 187, or c. inf. in Att.: ἄμεινόν ἐστί or γίγνεταί τινι c. part., e. g. εἴ σφι ἄμεινον γίγνεται τιμωρέουσι, *if it is good for them to assist*, Hdt. 7, 169, cf. Thuc. 1, 118; 6, 9: ἄμ. πράσσειν, Hdt. 4, 157, etc.: οἱ ἀμείνονες, Lat. *optimates*, opposed to πλῆθος, Plat. Legg. 627 A, cf. ἀγαθός.—The usual adv. is ἄμεινον, rarely ἀμεινόνως.—A new comparat. ἀμεινότερος, α, ον, formed from this comparat., occurs Mimn. 11, 9. (The original root has perh. been preserved in *amoenus*.)

Ἀμείρω, fut. ἀμερῶ, (α priv., μοῖρα, μέρος) *to rob of one's share, deprive, bereave*, c. gen. rei, Pind. P. 6, 27. Pass. ἀμερθῆναί τινος, *to be bereaved of* a thing, Il. 22, 58.

†Ἀμειψίας, ου, ὁ, *Ameipsias*, an Athenian comic poet, Ar. Ran. 14.

Ἀμειψιῤῥυσμέω, (ἀμείβομαι, ῥυσμός) *to change form.* Hence

Ἀμειψιῤῥυσμία, ας, ἡ, *change of form*, Democrit. ap. Diog. L. 9, 47.

Ἄμειψις, εως, ἡ, (ἀμείβω) *exchange, interchange*, Polyb. 10, 1, 5: *alternation*, Plut. Arist. 16, Syll. 7.—II. *a requiting, repaying*, ἀμ. ἀργυρική, *a repayment in silver*, Diod. S. 3, 46; and so *an answer*, Plut. Moral. 2, 803 C.

†Ἀμείωτος, ον, (α priv., μειόω) *unlessened, still entire: not to be lessened.*

Ἀμέλαθρος, ον, (α priv., μέλαθρον) *without a roof-tree, without a house* or *home*, Man.

†Ἀμέλγεν, Dor. for ἀμέλγειν.

ἈΜΈΛΓΩ, f. -ξω, *to MILK*, Lat. *MULGERE*, Od.: ὄϊες ἀμελγόμεναι γάλα, *sheep that are milked, milch ewes*, Il. 4, 434: in mid. *to let suck*, Opp.—II. in gen. *to press out*, νέκταρ, ὀπώρης ἀμ., Nonn. 12, 320, γάνος ἐκ βοτρύων, Anth.: mid. *to squeeze out for one's self, to suck, to imbibe, to sip*, Nic. Al. 506; of bees, Nonn. 5, 246; of the moon, Id. 5, 166: hence metaph. *to drain* a man *of all* his goods, Ar. Eq. 325.—III. *to sip, drink*, Bion 1, 48. (from the same root as *lac*, Donald. N. Cratyl. 284: oft. confounded with ἀμέρδω and ἀμέργω, v. Näke Choeril. p. 154.)

Ἀμέλει, strictly imperative from ἀμελέω, *never mind, do not trouble yourself*, esp. at the beginning of an answer, Xen. Cyr. 5, 2, 13, Ar. Ach. 368. Hence, as adv., *by all means, yes, surely, of course*, freq. in Ar., Plat., etc.; oft. ironically, as Ar. Ran. 533.

Ἀμέλεια, ας, ἡ, *the character of an* ἀμελής, *indifference*, Thuc. 1, 122, etc.: also in plur., Plat. Rep. 443 A.

Ἀμελετησία, ας, ἡ, (α priv., μελετάω) *want of practice: negligence*, Plat. Phaed. 275 A.

Ἀμελέτητος, ον, (α priv., μελετάω) *unpracticed, unprepared in* a thing, περί τινος or ἔν τινι, Plat. Symp. 172 A, τινός, πρός τι, Luc. Char. 7, Tox. 29. Adv. -τως, ἀμ. ἔχειν, *to be unprepared*, Plat.

Ἀμελέω, ῶ, f. -ήσω:—*to be* ἀμελής, *be careless, heedless, negligent, not to do one's duty*, absol., first in Att., and usu. c. negat. οὐκ ἀμ., *to be careful, attentive*, etc., τὸ μὴ ἀμελεῖν μάθε, *learn not to be neglectful*, i. e. *learn carefulness*, Aesch. Eum. 86.—2. in Hom. (only in Il.) always c. gen., *to neglect, have no care for, heed not, slight, overlook, leave undone*, but always c. negat., οὐκ ἀμέλησε, c. gen. rei, Il. 17, 697; pers. Il. 8, 330, where *protection* is implied: but 17, 9, οὐκ ἀμέλησε Πατρόκλου πεσόντος, *he lost not sight of the fallen Patroclus* (in order to *plunder* him): so too freq. later, with and without neg.:—rare construct., ἀμ. ἐπὶ φθιμένοις, *to neglect one's duty in the case of the dead*, Soph. El. 237.—3. c. acc. et part., *to overlook*, and so *to let suffer*, like περιορᾶν, e. g. παίδας λάθρα θνήσκοντας ἀμελεῖ, *he lets them die*, Eur. Ion 439:—Xen. has the gen. in same signf., Hell. 5, 2, 16.—4. c. inf. *to neglect to do*, Heind. Plat. Phaed. 98 D: also with τοῦ, so that the inf. becomes a gen. rei, ἀμ. τοῦ ὀργίζεσθαι, Xen. Mem. 2, 3, 9.—5. in Lycurg. 149, 36, c. dat. τούτῳ ἀμ., acc. to MSS.—Pass. *to be slighted, overlooked*, Thuc. 1, 68. Adv. ἠμελημένως, *carelessly*, Xen. An. 1, 7, 19.—For ἀμέλει, v. sub voc.

Ἀμελής, ές, (α priv., μέλει) *careless, heedless, negligent*, Thuc. etc.: joined with ἀργός, Plat., ῥᾴθυμος, Plut.: freq. c. gen. *careless of, unconcerned about* a thing, Plat. etc.: later c. inf., οὐκ ἀμ. ποιεῖν, *diligent in doing*, Plut. Adv. -λῶς, Thuc. 6, 100: comparat. ἀμελέστερον, *with less care and order*, Thuc. 2, 11: ἀμ. ἔχειν περί τινα, *to be negligent in one's duty towards*, Xen. Cyr. 1, 2, 7; ἀμελῶς ἔχειν πρός τι, Xen. Oec. 2, 7.—II. pass. *uncared for, unheeded*, Xen. Hell. 6, 5, 41: οὐκ ἀμελές ἐστί μοι, c. inf., *I am anxious to…*, Luc.

†Ἀμέλης, ητος, ὁ, (ἀμελής) strictly *the free from care, the Ameles*, a river of the lower world, Plat. Rep. 621 A.

†Ἀμελησαγόρας, ου, ὁ, *Amelesagoras*, a historian of Chalcedon, Dion. H.

Ἀμελησία, ας, ἡ,=ἀμέλεια, Stob.

†Ἀμέλησις, εως, ἡ,=ἀμέλεια, Anth.

Ἀμελητέον, verb. adj. from ἀμελέω, *one must neglect* τινός, Isocr. 190 C: also ἀμελητέα ἐστί τινος, Arr.—II. ἀμελητέος, έα, έον, *to be neglected*, Luc.

Ἀμελητί, adv. of sq., like ἀμελῶς, *carelessly*, Luc. Tim. 12.

Ἀμέλητος, ον, (ἀμελέω) like ἀμελής, *not cared for: unworthy of care*, Theogn. 422.

Ἀμελία, ας, ἡ, poet. for ἀμέλεια, Eur. I. A. 850.

Ἀμελλητί, *without delay, forthwith:* adv. of

Ἀμέλλητος, ον, (α priv., μέλλω) *not delayed: not to be delayed* or *put off*, Luc. Nigr. 27. Adv. -τως, Polyb. 4, 71, 10.

Ἄμελξις, εως, ἡ, (ἀμέλγω) *a milking*, Pind. Fr. 73.

Ἀμελῴδητος, ον, (α priv., μελῳδέω) *without melody*, Aristox.

Ἄμεμπτος, ον, (α priv., μέμφομαι) *not to be blamed, blameless, without reproach*, χρόνου, in regard of time, Aesch. Pers. 692: ἄμ. τι or περί τι, *blameless* in a thing, Plut.: of things, *perfect in its kind*, δεῖπνον, Xen., δίκη, Plat., etc.: compar. ἀμεμπτότερος, *less blameworthy*, Plut. Adv. -τως, *so as to merit no blame, so that nothing can be said against, right, well*, Soph. Phil. 1465, Xen.—II. act. *not blaming, well content*, ἄμεμπτόν τινα ποιεῖσθαι, Xen. Cyr. 4, 5, 52; 8, 4, 28. Adv. -τως, *to a person's satisfaction*, Ib. 4, 2, 37.

Ἀμεμφής, ές,=ἄμεμπτος I., Pind. O. 6, 78, Aesch. Pers. 168:—a poet. form, used also in late prose, Schäf. Plut. 4, p. 410. Adv. -φῶς, Ion.—-φέως, Emped., and Orph.

Ἀμεμφία, ας, ἡ, *a being* ἀμεμφής *blamelessness, freedom from blame*, διαλλακτῆρι οὐκ ἀμεμφία φίλοις, *freedom from blame on the part of friends*, Aesch. Theb. 909.—II. *contentment*, Soph. Fr. 259.

Ἀμεμψίμοιρος, ον, (α priv., μέμφομαι, μοῖρα) *not complaining of one's lot*, Marc. Ant.

Ἄμεναι, Ep. for ἀέμεναι, ἄειν, inf. pres. from ἄω, *to satisfy*, Il. 21, 20, cf. Buttm. Lexil. p. 25.

†Ἀμενᾱνός, οῦ, ὁ, *Amenanus*, a river of Sicily, Strab.

†Ἀμένας, α, ὁ, Dor. for foreg., Pind. P. 1, 130.

Ἀμενηνός, ον, also ή, όν, Opp., a poet. word, used by Hom. chiefly of ghosts or shades of the dead, Od. 10, 521, etc., also of dreams, Od. 19, 562, and of a wounded man, Il. 5, 887:—usu. derived from μένος, and so *without strength, faint, feeble*, but Döderlein assumes μένω as the root, and explains it, *not abiding, fleeting, passing:*—later, it is used of mortal men in genl., ἀμενηνὰ φῦλ' ἀνθρώπων, H. Hom. Cer. 352, cf. Ar. Av. 686; by Soph., and Eur., only in Homeric signf.; and in the prose of Theophr., of any thing *become weakly* or *sickly*, κλῆμα, φύλλον, σπέρμα. In neut. as adv., ἀμενηνὰ φαείνειν, Arat., ἀμένηνὸν ὁρᾶν, Philostr. Also adv. -νῶς, Gal. Hence

Ἀμενηνόω, ῶ, f. -ώσω, *to make weak, weaken* or *deaden the force of* a thing, αἰχμήν, Il. 13, 562.

Ἀμενής, ές, (α priv., μένος)=ἀμενηνός, Eur. Suppl. 1116.

Ἁμέρα, Dor. for ἡμέρα, Pind.

ἈΜΈΡΓΩ, -ξω, *to pluck* or *pull*, Lat. *decerpere, distringere:* ἄνθη, Sapph. 92, κάρπον, Eur., φύλλα, Theocr.—In mid., Theocr. 26, 3, Ap. Rh. 4, 1144, and Nic.—II. the signf. *to press, squeeze*, or *suck out* is dub., for except in Ap. Rh. 1, 882 where there is a v. l. ἀμέλγουσα, it never occurs. (Often confounded with ἀμέλγω and ἀμέρδω, to both of which it is prob. akin.)

ἈΜΈΡΔΩ, f. -σω, *to deprive of one's share, bereave one of, amerce* one *in*, τινὰ ὀφθαλμῶν, φίλης αἰῶνος, Od. 8, 64, Hes. Sc. 331: also c. dupl. acc. pers. et rei, τιμὴν … ἤμερσεν Ὀλύμπια δώματ' ἔχοντας, H. Hom. Cer. 312: always of things one has a right to, one's own, hence when only c. acc. pers. *to bereave of one's natural rights*, τὸν ὁμοῖον ἀμέρσαι, Il. 16, 53; hence also ὄσσε ἄμερδεν αὐγή, *the glare bereft his eyes of their power*, i. e. blinded them, Il. 13, 340, Hes. Th. 698; καπνὸς ἀμέρδει τεύχεα, *the smoke robs the arms of their lustre*, i. e. tarnishes them, Od. 19, 18. Pass. *to be robbed* or *bereft of, to lose* a thing, c. gen. rei, φίλης αἰῶνος, Il. 22, 58, δαιτός, Od. 21, 290:—later the act. seems to be used in same signf., c. acc. rei. βίον, Eur. Hec. 1029, καρπόν, (of trees) Theophr. H. P. 9, 8, 2.—II. like ἀμέργω, *to pluck*, Leon. Tar. 98, Nic. Th. 686. (Akin to μείρομαι, ἀμείρω, prob. also to ἀμέργω, and perh. to ἀμέλγω: v. Buttm. Lexil. p. 85, n.)

Ἀμερής, ές, (α priv., μέρος) *without parts, indivisible*, Plat. Parm. 138 A Adv. -ρῶς. Hence

'Αμερία, ας, ἡ, *indivisibility.*

†'Αμερία, ας, ἡ, *Ameria*, a city of Umbria, now *Amelia*, Strab.: hence adj. 'Αμερῖνος, η, ον, *of Ameria.*—2. a small town of Pontus, Strab.

'Αμεριαῖος, αία, αῖον, *too small to be divided, atomic,*=ἀκαριαῖος, Chrysipp. ap. Plut. 2, 1046 D.

†'Αμερίας, ου, ὁ, *Amerias* of Macedonia, a grammarian, Ath.

'Αμεριμνέω, ῶ, *to be* ἀμέριμνος, Iambl.:—others, -μνάω; but v. Lob. Phryn. 629. Hence

'Αμεριμνησία, ας, ἡ,=sq.

'Αμεριμνία, ας, ἡ, *freedom from care, security*, Plut.: ἀμ. τῆς δεσποτείας, Hdn. 2, 4, 13: from

'Αμέριμνος, ον, (α priv., μέριμνα) *free from care, unconcerned*, Menand. p. 204. Adv. -νως.—II. pass. *uncared for, unheeded*, Soph. Aj. 1207.—III. *driving away care*, Anth.: hence τὸ ἀμέριμνον, the name of a plant, Plin.

'Αμέριος, Dor. for ἡμέριος, Eur.

'Αμέριστος, ον, (α priv., μερίζω) *undivided, indivisible, individual*, Plat. Tim. 35 A. Adv. -τως, Clem. Al.

'Αμερμηρεί, adv., (α priv., μέρμηρα) *carelessly.*

'Αμερόκοιτος, Dor. for ἡμερόκοιτος, Eur.

"Αμερος, Dor. for ἥμερος, Pind.

"Αμερσε, ἀμέρσαι, aor. 1 from ἀμέρδω, Hom.

'Αμερσίγᾰμος, ον, (ἀμέρδω, γάμος) *robbing of wedlock*, Nonn. Dion. 7, 226.

'Αμερσίνοος, ον,=sq., Nonn. Dion. 1, 388.

'Αμερσίφρων, ον, gen. ονος, (ἀμέρδω, φρὴν) *depriving of mind.*

'Αμεσίτευτος, ον, (α priv., μεσιτεύω) *without a mediator*, Eccl.

"Αμεσος, ον, (α priv., μέσος) *immediate, direct*, Arist. Org. Adv. -σως.

'Αμετάβᾰτος, ον, (α priv., μεταβαίνω) *not to be transferred.*—2. *not passing over:* ἀμετάβατον ῥῆμα, Lat. *verbum intransitivum*, Gramm. Adv. -τως, *intransitively.*

'Αμεταβλησία, ας, ἡ, *unchangeableness*, Theophr.: from

'Αμετάβλητος, ον, (α priv., μεταβάλλω) *unchanged, unchangeable*, Hipp.: τὸ ἀμετάβλητον,=foreg., Dion. H.

'Αμετάβολος, ον, (α priv., μεταβολή)=foreg., Dion. H.

'Αμετάγνωστος, ον, (α priv., μεταγιγνώσκω) *unalterable, implacable*, μῖσος, Joseph.—2. *not to be repented of*, ἡδονή, Max. Tyr.

'Αμετάδοτος, ον, (α priv., μεταδίδωμι) *not imparting, stingy.* Adv. -τως, ἀμ. ζῆν, *to live without giving to any one*, Plut.

'Αμετάθετος, ον, (α priv., μετατίθημι) *not to be transposed: fixed, unalterable*, freq. in later prose, as Polyb., Dion. H., etc. Adv. -τως.

'Αμετακίνητος, ον, (α priv., μετακινέω) *not to be moved from place to place, immovable, unchangeable*, Plat. Ep. 343 A. Adv. -τως, ἀμ. ἔχειν, *to stand unmoved*, Arist. Eth. [ῐ]

'Αμετάκλαστος, ον, (α priv., μετά, κλάω) *not to be bent* or *broken, unchangeable:* τὸ ἀμετάκλ. τῆς γνώμης, *firmness of mind*, (Xen.) Ep. 1, 2.

'Αμετάκλητος, ον, (α priv., μετακαλέω) *irrevocable*, Polyb. 37, 2, 7.

'Αμετακλῐνής, ές, (α priv., μετακλίνω) *inflexible.*

'Αμετάληπτος, ον, (α priv., μεταλαμβάνω) *not to be understood.*

'Αμετάλλακτος, ον, (α priv., μεταλλάσσω) *unchanging*, Joseph.

'Αμεταμέλητος, ον, (α priv., μεταμέλει) *unrepented of, not to be repented of* or *regretted*, ἡδονή, τὸ πεπραγμένον, Plat. Legg. 866 E: ἀμεταμέλητόν ἐστί τί μοι, *I have nothing to repent of*, Polyb.—II. act. *not repenting, firm, sure*, N. T. Rom. 11, 29. Adv. -τως.

'Αμετανόητος, ον, (α priv., μετανοέω)=foreg. I., Luc. Abd. 11.—II. act. *unrepentant*, N. T. Rom. 2, 5. Adv. -τως.

'Αμετάπειστος, ον, (α priv., μεταπείθω) *not to be brought to another opinion, not to be moved fron his purpose*, Plut. Thes. 17, etc.: of things, *unchangeable, steadfast*, συμμαχία, Diod. Adv. -τως, Epicur. ap. Plut. 2, 1117 F.

'Αμετάπλαστος, ον, (α priv., μεταπλάσσω) *not to be transformed*, Stob.

'Αμεταποίητος, ον, (α priv., μεταποιέω) *unchanging*, Xenocr.

'Αμετάπταιστος, ον, (α priv., μεταπταίω) *infallible*, Gal.

'Αμεταπτωσία, ας, ἡ, *unchangeableness*, Hierocl.: from

'Αμετάπτωτος, ον, (α priv., μεταπίπτω) *not to be overthrown, irrefragable*, λόγος, Plat. Tim. 29 B: ἕξις, δόξα, Plut. Adv. -τως, Plut. Dion. 14.

'Αμετασάλευτος, ον, (α priv., μετασαλεύω) *not to be shaken about*, Clem. Al.

'Αμετάστατος, ον, (α priv., μεθίστημι) *not to be transposed* or *changed, unchanging, fixed*, like ἀμετάθετος, Plat. Rep. 361 C: τὸ ἀμετάστατον, *uniformity*, Plut. Adv. -τως.—2. *not to be got rid of* or *put away*, Plat. Rep. 378 E.

'Αμεταστρεπτεί and ἀμεταστρεπτί, adv., *without turning round, straight forward*, ἰέναι, φεύγειν, Plat. Pol. 620 E, Legg. 854 C.: from

'Αμετάστρεπτος, ον, (α priv., μεταστρέφω) *without turning round, without regarding*, Max. Tyr.

'Αμετάστροφος, ον, (α priv., μεταστρέφω) *not to be turned round, unalterable*, Plat. Rep. 620 E, etc., comp. Plat. Epin. 982 C. Adv. -φως.

'Αμετάτρεπτος, ον, (α priv., μετατρέπω)=foreg., Plut. Adv. -τως.

'Αμετατροπία, ας, ἡ, *immovableness:* from

'Αμετάτροπος, ον, (α priv., μετατρέπω)=ἀμετάστροφος, Orph.

'Αμετάφορος, ον, (α priv., μεταφέρω) *not to be transferred* or *changed.*—II. *without metaphor.*

'Αμετάφραστος, ον, (α priv., μεταφράζομαι) *untranslatable.*

'Αμεταχείριστος, ον, (α priv., μεταχειρίζω) *not handled, new.*—II. *not to be taken in hand, difficult to handle.*

'Αμέτερος, Dor. for ἡμέτερος, Trag.

'Αμετεώριστος, ον, (α priv., μετεωρίζω) *not lightminded*, Eccl.

'Αμέτοχος, ον, (α priv., μετέχω) *having no share of, not partaking in* a thing, ἐγκλημάτων, ἀμετ., (Thuc.) 1, 39: v. Bloomf. ad l.

'Αμετρής, ές, poet. for sq., Orac. ap. Diod. 12, 10, where however Schäf. ἀμετρὶ δέ for ἀμετρῆ.

'Αμέτρητος, ον, also η, ον, Pind. I. 1, 53, (α priv., μετρέω) *unmeasured, immeasurable, immense*, Lat. *immensus, ingens*, πένθος, πόνος, Od. 19, 512.; 23, 249, ἅλς, Pind. l. c., ἀήρ, Ar. Nub. 264: also *unnumbered, countless*, ἐρετμοί, Eur. El. 433, *exhaustless*, Anth.: cf. Jac. A. P. p. 10. Adv. -τως.

'Αμετρί, adv. of ἄμετρος: cf. ἀμετρής.

'Αμετρία, ας, ἡ, (ἄμετρος) *excess, immoderateness, disproportion*, κακῶν, Plat.: *infinity, countless number*, Id.: *exaggeration*, Id.

'Αμετροβᾰθής, ές, (ἄμετρος, βάθος) *immensely deep*, Opp.

'Αμετρόβῐος, ον, (ἄμετρος, βίος) *of an immensely long life*, Anth.

'Αμετροεπής, ές, (ἄμετρος, ἔπος) *immoderate in words, intemperate of speech, unbridled of tongue;* or acc. to Döderlein, *not measuring* or *weighing his words*, Il. 2, 212.

'Αμετρόκᾰκος, ον, (ἄμετρος, κακός) *immensely bad.*

'Αμετροπότης, ου, ὁ (ἄμετρος, πίνω) *drinking to excess*, Anth.

"Αμετρος, ον (α priv., μέτρον) *without measure, immense, excessive, boundless*, Simon. 7, 17, Plat., etc., esp. in Adv. -τρως.—2. *immoderate* in moral sense, Plat. Legg. 690 E.—3. *never ceasing*, τέττιγες, Simon. 129: opp. to μέτριος.—4. *disproportionate*, Plat. Tim. 87 E.—II. *without metre, prosaic*, opp. to ἔμμετρος, Arist., etc. Adv. -τρως.

'Αμευσιεπής, ές, (ἀμεύω, ἔπος) φροντίς, a thought *that answers to the word* or *surpasses words*, Pind. ap. Eust. Opusc. p. 56, 86.

'Αμεύσιμος, ον, (ἀμεύω) *that can be passed, passable*, Ap. Rh. 4, 297.

'Αμευσίπορος, ον, (ἀμεύω, πόρος) τρίοδος, Lat *trivium, where three paths interchange* or *cross*, Pind. P. 11, 58.

'Αμεύω, poet., or rather Dor., for ἀμείβω. In Pind. P. 1, 86, aor. 1 mid. ἀμεύσασθαι, *to surpass, excel, conquer*, c. acc.: cf. also a Fragm. ap. Eust. Opusc. p. 56, 85.

"ΑΜΗ, ης, ἡ, *a shovel* or *mattock*, Ar. Av. 1145, Pac. 426, Xen. Cyr. 6, 2, 34: (the deriv. from ἀμάω is dub., and the signf. *sickle, scythe*, deduced therefrom, without example).—2. *a water-bucket, pail*, Lat. *hama*, ἄμαις καὶ σκάφαις ἀρύσασθαι, proverb. of great abundance, Plut. 2, 963 C.—3. *a harrow, rake*, Geop.—4. Ion. for ἄμης, q. v.—The reading ἄμη has the best Gramm. against it, Bremi Aeschin. 70. fin. [ᾰ]

'Αμῆ, or ἀμῆ, adv., Att. ἁμῆ, strictly dat. fem. from ἀμός=τὶς, *in a certain way:* esp. in compds. ἀμηγέπη, ἀμηγέποι, ἀμηγέπου, ἀμηγέπως, *in some way, somehow* or *other*, etc.,=ὁπωσοῦν. Ruhnk. Tim., Elmsl. Ach. 608; v ἀμός and ἀμῶς.

'Αμήν, (Hebr.) Adv., *verily, of a truth: so be it:* also as noun, τὸ ἀμήν, *certainty*, N. T.: applied to Christ, ὁ 'Αμήν, Apoc. 3, 14.

'Αμήνιον, ου, τό, Lat. *minium, vermilion*, Diosc.

"Αμηνις, ιος, ὁ, ἡ, (α priv., μῆνις)=sq., Joseph.

'Αμήνῑτος, ον, (α priv., μηνίω) *not angry* or *wrathful*, Hdt. 9, 94: χειμὼν οὐκ ἀμήνιτος θεοῖς, *a storm excited in anger by the gods*, Aesch. Ag. 649. Adv. -τως, Ib. 1034.

'Αμήνῡτος, ον, (α priv., μηνύω) *not informed of*, Heliod.

'Αμήρῡτος, ον, (α priv., μηρύω) *not spun out, not to be spun out:* hence *endless, tedious*, γῆρας, Ap. Rh. 2. 221.

†'Αμῆς, ἀμήν, etc., v. sub ἀμός.

"Αμης, ητος, ὁ, a kind of *milk cake*. Ar. Plut. 999, Bergk Anacr. p. 249.

†'Αμήστριος, ου, ὁ, *Amestrius*, a son of Hercules, Apollod. 2, 7, 8.

†"Αμηστρις, ιδος and ιος, ὁ, *Amestris*, a Persian leader, Aesch. Pers. 320; another in Diod. S. 20, 109.—2. ἡ,="Αμαστρις.

'Αμήτειρα, ας, ἡ, fem. of sq. [ᾰ]

'Αμητήρ, ῆρος, ὁ, (ἀμάω) *a reaper*. Il. 11, 67: metaph. *one that mows down a destroyer*, Anth: as adj., ἀμητῆρι τύπῳ, in form like a sickle, Nonn. [ᾱ]

’Αμητήριον, ον, τό, *a sickle*, Max. Tyr.

’Αμητικός, ή, όν, (ἄμητος) *belonging to reaping*, δρέπανον ἀμ., *a reaping-hook, sickle*, Ael. [ᾱ]

’Αμητίσκος, ου, ὁ, dim. from ἄμης, Ath.

῎Αμητος, ου, ὁ, (ἀμάω) *a reaping, harvesting, harvest, harvest-time*, Il. 19, 223, Hdt. 2, 14, and in late prose.—II. *the harvest* gathered in: also *the field* from which it is gathered, Dion. P., also as adj. ληΐοιο ἀμητοῖο, Opp. Cyn. 1, 527. The more accurate Gramm. vary the accent, writing ἄμητος, signf. I., ἀμητός, for signf. II., as in τρύγητος and τρυγητός, σπόρητος and σπορητός: Rost remarks that the distinction is good, for that in signf. I. each word is subst., in signf. II. adj., sub. καρπός: on the whole question v. Spitzn. Excurs. 30 ad Il. [ᾰ]

’Αμητρίς, ίδος, ἡ, fem. of ἀμητήρ. [ᾱ]

’Αμήτωρ, ορ, gen. ορος, (α priv., μήτηρ) *without mother, motherless*, Hdt. 4, 154—2. *born of a mean mother*, Eur. Ion 109.—II. *unlike a mother, destitute of a mother's feelings, unmotherly*, μήτηρ ἀμήτωρ, Soph. El. 1154.

’Αμηχανάω,=sq., Opp.

’Αμηχᾰνέω, ῶ, f. -ήσω, *to be* ἀμήχανος, *not to know what to do, be at a loss* or *in want*, τινός, *of* a thing, Hdt. 1, 35; περί τινος, *about* a thing, Eur. I. T. 734, also τι, Aesch. Ag. 1178, and in Ap. Rh. τινί: oft. followed by a conjunction; ἀμ. πότερον . . , ἤ, with subj., Soph. Phil. 337: ἀμ. ὅποι τράπωμαι or τραποίμην, Eur. Or. 634, Aesch. Pers. 458: absol. ἀμηχανῶν βιοτεύω, *I live in want of the necessaries of life*, Xen. Cyr. 2, 1, 19. Cf. ἀπορέω, which is similar, but less strong, v. Thuc. 7, 48.

’Αμηχᾰνής, ές, poet. for ἀμήχανος, H. Hom. Merc. 447.

’Αμηχάνητος, ον, = ἀμήχανος II., Joseph.

’Αμηχᾰνία, ας, ἡ, (ἀμήχανος) like ἀπορία, *want of means, helplessness, distress*, Od. 9, 295; freq. in Hdt., Pind., and Att.—II. of things, *hardship, trouble*, χειμῶνος ἀμηχανίη, Hes. Op. 494.

’Αμηχᾰνόεργος, ον, (ἀμήχανος, * ἔργω) *unfit for work*, Hes. Fr. 13.

’Αμηχᾰνοποιέομαι, dep. mid., (ἀμήχανος, ποιέομαι) *to go awkwardly to work*, Hipp.

’Αμήχᾰνος, ον, (α priv., μηχανή) *without means, not knowing what to do, at a loss, in distress* or *trouble, helpless*, ἀμήχανός τινος, *in distress about* one, Od. 19, 363: hence, where the ἀμήχανος is the cause of his own situation, *awkward, simple*, Eur. Hipp. 643, εἴς τι, *awkward at* a thing, Id. Med. 408: c. inf., *at a loss how to* do, *unable to* do, Soph. Ant. 79, and Plat. Adv. -νως, ἀμηχάνως ἔχειν=ἀμηχανεῖν, Aesch. Cho. 405, Eur. Oenom. 3.—II. more freq. in pass., *allowing of no means*, hence—1. things *impracticable, impossible, hard*, ἀμήχανός ἐσσι πιθέσθαι, *thou art hard to persuade*, i. e. to be persuaded, Il. 13, 726, cf. 14, 262: (ὁδὸς) ἀμήχανος εἰςελθεῖν στρατεύματι, *impossible for an army to enter*, Xen. An. 1, 2, 21; but also with neut., ἀμήχανόν ἐστι, *it is hard, impossible*, usu. c. inf., Hdt., and Att., but also ἀμηχάνων ἐρᾶν, *to desire impossibilities*, Soph. Ant. 90; cf. 92: so τἀμήχανα ζητεῖν, Eur. Alc. 202.—2. of persons and things, *against whom* or *which nothing can be done, irresistible*, in Hom. the comm. usage: applied to Jupiter, Juno, Achilles, so too ἀμήχανός ἐσσι, Il. 10, 167: but ἀμήχανα ἔργα, mischief *without resource, help*, or *remedy*, Il. 8, 130: so too ἀμ. κακόν, δύη, ἄλγος, ξυμφορά, νόσος, *irremediable, inextricable*, Trag., and Att.; so in neut. plur. ἐξ ἀμηχάνων, Aesch. Pr. 59: ἀμήχανον κάλλος, *irresistible beauty*, against which all arts are vain, Plat. Symp. 218 E.—Specially also of dreams, ὄνειροι ἀμ., *inexplicable, not to be interpreted*, Od. 19, 560: in Att. *indescribable, inexpressible, inconceivable*, ἐλπίς, ἡδοναί, Plat., ἀμήχανον εὐδαιμονίας, *an inconceivable amount of happiness*, Plat. Apol. 41 C; oft. too c. acc. ἀμ. τὸ κάλλος, τὸ πλῆθος, *indescribable* on the score of beauty, etc., i. e. *of indescribable beauty*, Plat. Rep. 615 A., and Xen. Cyr. 7, 5, 38, but also ἀμ. τῷ πλήθει, Plat. Phil. 47 D:—Plat. also is fond of joining the word with the relatives οἷος, ὅσος, and the adv. with ὡς, as ἀμήχανον ὅσον χρόνον, *an inconceivable length of time*, Phaed. 95 C, ἀμηχάνῳ ὅσῳ πλέονι, *by it is impossible to say how much more*, Rep. 588 A: ἀμήχανόν τι οἷον, *quite indescribably*, Heind. Charmid. 155 D, so too ἀμηχάνως ὡς εὖ, ὡς σφόδρα, Rep. 527 E, Phaedr. 263 D; cf. Kühner Gr. Gr. § 788, Obs. 6.

†‘Αμηῷος, ώη, ῷον, (ἅμα, ἠώς) *with the dawn of day, at daybreak*, Herm. Orph. Arg. 486.

’Αμία, ας, ἡ, Epich. p. 29, Arist. H. A., and ἀμίας, ου, ὁ, Matro ap. Ath. 135 F, *a kind of thunny*.

’Αμίαντος, ον, (α priv., μιαίνω) *undefiled, pure*, ὕδωρ, Theogn. 447, φάος, Pind. Fr. 106: and Aesch. Pers. 578 calls the sea simply ἡ ἀμίαντος, cf. Göttling, preface to Hes. p. 15, sq.: ἀμ. τοῦ ἀνοσίου, *free from the stain* of ungodliness, Plat. Legg. 777 E.—2. *not to be defiled* or *violated*, Dion. H.—II. ὁ ἀμίαντος, a greenish stone like asbestos, Diosc.

†’Αμίαντος, ου, ὁ, *Amiantus*, masc. pr. n. Hdt. 6, 127.

’Αμίας, ου, ὁ,=ἀμία, q. v.

’Αμῐγής, ές, (α priv., μίγνυμι) *unmixed, pure*, τινός, *without mixture of* a thing, Plat. Men. 245 D; πρὸς ἄλληλα, Id. Polit. 265 E, also τινί, Strab. Adv. -γῶς.

† Αμίδης, ου, ὁ, *Amides*, masc. pr. n. Qu. Sm. 9, 186.

†’Αμιζώκης, ου, ὁ, *Amizoces*, a Scythian, Luc. Tox. 40.

’Αμιθρέω, poet. by metath. for ἀριθμέω, Call. Fr. 339, Ruhnk. Ep. Cr. p. 172, and

῎Αμιθρος, poet. for ἀριθμός, Simon. 210.

῎Αμικτος, ον, (α priv., μίγνυμι) *unmixed, pure*, freq. in Plat.: ἀμ. τινί, more rarely, πρός τι, *unmixed with* a thing, Id. Polit. 310 D; etc.; ἄμικτα κατὰ στίχον, poems in which the same measure occurs in every line, as in Epic, Hephaest.—II. *not mingling with others*, as μιγῆναι is used of intercourse, *unsociable, shy, surly, savage*, of Centaurs and Cyclopes, Soph. Tr. 1095, Eur. Cycl. 428; ἀμ. τινί, *having no intercourse with* any one, Thuc. 1, 77, also πρός τινα, Plat. Soph. 254 D: also of places, ἄμ. αἶα, *an inhospitable land*, Eur. I. T. 402, τόπος, Isocr. 202 C.—2. *without sexual intercourse*, Plat. Polit. 276 A.—III. *not to be mingled*, ἄμ. βοή, *discordant cries*, Aesch. Ag. 321. Adv. -τως, Plat.

†’Αμίλκας, α, ὁ, *Hamilcar*, a name common to many illustrious Carthaginians, Hdt. 7, 165; Polyb., esp. ὁ Βάρκας, father of Hannibal, Polyb. 1, 56.

†’Αμίλκων, ωνος, ὁ, prob.=foreg., Diod. S. 11, 20.

῞Αμιλλα, ης, ἡ, *a contest, trial* or *strife for superiority, rivalry*, and in gen. *a struggle, conflict*, first in Pind., and freq. in Att.: the genit. with ἅμιλλα is either *that in which* the contest is, as ἅμ. ἰσχύος, *a trial of strength*, Pind.: ποδοῖν, χερῶν, λόγων, Eur., or *that for which* it is, as ἅμ. λέκτρων, Eur. Hipp. 1141, or the *persons between whom* it is, as ἅμ. ἀγαθῶν ἀνδρῶν, Dem. 490, 1; instead of the first we also have ἅμ. περί τινος or τι, Isocr., ἐπί τινι, Dem.; instead of the two latter an adj. in the poets, as ἅμ. φιλόπλουτος, πολύτεκνος, *a striving after wealth* or *children*, Eur. I. T. 412, Med. 557; and χαλαργοῖς ἐν ἁμίλλαις, ῥιμφαρμάτοις ἁμίλλαις, *in the racing of swift horses* or *chariots*, Soph. El. 861, O. C. 1063: the person with whom another contends in dat., Eur. Tro. 617, or πρός τινα, Plat. Legg. 830 E:—ἅμιλλαν τιθέναι, προτιθέναι, *to propose a contest*, like ἀγών, Eur., ἅμιλλαν ποιεῖσθαι, *to engage in a contest*, Thuc. 6, 32, etc.: also εἰς ἅμ. ἐλθεῖν, ἐξελθεῖν, Eur.; ἅμιλλα γίγνεται, *a struggle arises*, Thuc.: ἐξ ἁμίλλης, *in emulation*, Plut. (from ἅμα, nothing to do with ἴλη, akin to ὅμιλος, ὁμιλεῖν.) Hence

‘Αμιλλάομαι, ῶμαι, f. -ήσομαι, dep. c. fut. mid., et aor. pass. (later also aor. mid., Plut., and Aristid.): *to compete, vie*, Lat. *aemulari*, first in Hdt., and Pind.; in gen. *to contend, strive with* one, Eur., etc.—Construction, c. dat. pers., *to vie* or *strive with* one, Hdt., also πρός τινα, Thuc. 6, 31; c. dat. rei, *to contend in* or *with* a thing, λόγοις, Eur., τόξοις, ἵπποις, Thuc.; περί τινος, *about* or *for* a thing, Valck. Hdt. 5, 49, but also περί τινι, Pind. N. 10, 58, ἐπί or πρός τι, Plat. Legg. 830 E, 968 B, ὑπέρ τινος, Polyb.: foll. by ὡς or ὅπως, Plat., and Xen.:—*the kind of contest* is usu. in acc., which is a cognate acc., for ἁμ. στάδιον, δίαυλον (Plat. Legg. 833 A)=ἁμ. ἅμιλλαν σταδίου: hence met. ποῖον ἁμιλλαθῶ γόον; i. e. ποίαν ἅμιλλαν γόου ἁμιλλαθῶ; how shall I groan loud enough? Eur. Hel. 164, cf. Hec. 271: hence in pass. τὸ πεζόν . . . πρὸς ἀλλήλους ἁμιλληθέν, *being matched* or *backed one against another*, Thuc. 6, 31, where others take it act., *vying with each other*.—II. in gen. *to strive, struggle*, esp. *to hasten*, ἐπί τι, to a point, Xen. An. 3, 4, 44: δεῦρ’ ἁμιλλᾶται ποδί, Eur. Or. 456, also ὄρεγμα ἁμ., *to hasten eagerly*, Id. Hel. 546 (where ὄρεγμα is a cognate acc., ut sup.).—III. Hesych. has the act. ἁμιλλάω=ταχυγραφέω. Hence

‘Αμίλλημα, ατος, τό, *a contest, conflict, struggle, striving*: ἁμιλλήματα γάμων, poët. periphr. for γάμοι, Soph. El. 493.

‘Αμιλλητέον, verb. adj. from ἁμιλλάομαι, *one must vie*, πρός τι, Isocr. 154 E.

‘Αμιλλητήρ, ῆρος, ὁ, (ἁμιλλάομαι) *a competitor*: τροχοὶ ἁμιλλητῆρες ἡλίου, *the racing wheels of the sun*, i. e. the flying hours, Soph. Ant. 1065.

‘Αμιλλητήριον, ου, τό, *a place of contest*: strictly neut. from

‘Αμιλλητήριος, ία, ιον, (ἁμιλλά

ομαι) *belonging to a contest*, ἀμ. ἵπποι, *race-horses*, Aristid.

᾽Αμιλλήτης, ου, ὁ,=ἀμιλλητήρ.

᾽Αμιλλητικός, ή, όν, (ἀμιλλάομαι) *fit* or *inclining for rivalry*, Plat. Soph. 225 A.

᾽Αμῑμητόβῐος, ον, (ἀμίμητος, βίος) *inimitable in one's life*, Plut. Ant. 28, 71.

᾽Αμίμητος, ον, (α priv., μιμέομαι) *inimitable*, τινί, *in* a thing, Plut. Adv. -τως, Id.—II. *not imitated*, Id. [ῐ]

᾽Αμιξία, ας, ἡ, *a being* ἄμικτος, and so—1. *unmixedness, purity*, Theophr. —2. *want of intercourse*, ἀλλήλων, Thuc. 1, 3, πρός τινα, Luc. Tim. 42: *unsociableness, savageness*, Isocr. 130 A: hence ἀμιξίη χρημάτων, *want of money dealings and commerce*, Hdt. 2, 136.

῞Αμιππος, ον, (ἅμα, ἵππος) *along with horses*, i. e. *fleet as a horse*, Βορεὰς ἅμιππος, Soph. Ant. 985. — 2. ἅμιπποι, οἱ, *infantry mixed with cavalry*, Thuc. 5, 57, and Xen. Hell. 7, 5, 23.

᾽ΑΜΙ´Σ, ίδος, ἡ, *a chamber-pot*, also ἅμις, Ar. Vesp. 935, Thesm. 633.—II. *a ship, boat*, Aesch. Suppl. 842, cf. ἀμάς and Dindorf ad loc. [ᾰ in signf. I., but ᾱ in signf. II., acc. to Herm. ap. Seidl. Dochm. p. 414.]

᾽Αμισγής, ές, poet. for ἀμιγής, Nic.

᾽Αμῑσής, ές, (α priv., μῖσος) *without hatred, not hateful*: in Xen. Eq. 8, 9. Comp. ἀμισέστερος, *less disagreeable* or *troublesome.*

᾽Αμισθί, adv. of ἄμισθος, Eur., and Dem.: οὐ μόνον χρημάτων ἀλλὰ καὶ δόξης προῖκα καὶ ἀμισθί, *gratuitously and without recompense not only as regarded money but also preferment in the state*, Plut. Arist. 3.

᾽Αμισθία, ας, ἡ, *the state of an* ἄμισθος, App.: from

῎Αμισθος, ον, (α priv., μισθός) *without hire* or *pay*, and so—1. pass. *unpaid, unhired*, Aesch.; and Soph. Fr. 832, cf. ἀμισθί.—2. *giving no pay*, Luc. Opp. to ἔμμισθος.

᾽Αμίσθωτος, ον, (α priv., μισθόω) *not let out on hire, bringing in no return*, Dem. 865, 20.—II. *unhired*, Diod.

†᾽Αμισία, ας, ἡ, (ἀμισής) *freedom from hatred*, Clem. Al.

†᾽Αμῑσός, οῦ, ἡ, *Amisus*, a city of Pontus, Strab.: hence adj. ᾽Αμισηνός, ή, όν, *of Amisus*, Strab.; ἡ ᾽Αμισηνή, *the territory of Am.*, Ib.

†᾽Αμίστρης, ου, ὁ, *Amistres*, a Persian, Aesch. Pers. 21.

†῎Αμιστρις, v. ῎Αμαστρις.

᾽Αμιστύλλευτος, ον,=sq.

᾽Αμίστυλλος, ον, (α priv., μιστύλλω) *not cut into small pieces.*

῎Αμισχος, ον, (α priv., μίσχος) *without stem* or *stalk.*

†᾽Αμισώδαρος, ου, ὁ, *Amisodarus*, a king of Lycia, Il. 16, 317, Hes. Th. 319.

†᾽Αμίτερνον, ου, τό, *Amiternum*, a city of the Sabines, Strab.; ἡ ᾽Αμιτερνίνη, *the territory of Am.*, Strab.

῎Αμιτρος, ον, (α priv., μίτρα) *without head-band; without girdle*, παῖδες ἄμιτροι, girls who have not yet put on their woman's girdle, i. e. *unmarriageable*, Spanh. Call. Dian. 14, cf. ἄζωστος.

᾽Αμιτροχίτωνες, ων, οἱ, epith. of Lycian warriors, Il. 16, 419, either (from α priv., μίτρα, χιτών) *wearing no girdle over* or *under their coat of mail*; or (α copul., μίτρα, χιτών) *having the girdle joined to the coat of mail*: μιτροχίτων, in Ath. 523 D makes the first more probable. Cf. Spitzn. ad l.

᾽Αμίτρωτος, ον, (α priv., μιτρόω) *not bound with a head-band*, Nonn. Dion. 35, 220.

᾽Αμιχθαλόεις, εσσα, εν, (α priv., μίγνυμι, μιχθῆναι) epith. of Lemnos, Il. 24, 753, H. Hom. Ap. 36, *inaccessible, inhospitable*, like ἄμικτος II., of which word it seems to be a lengthd. form: not ἄμικτος κατὰ τὴν ἅλα, for -αλόεις is nothing but an adj. termin.: others wrongly make it= ὁμιχλώδης.

᾽Αμμ-, poet. for ἀναμ., e. g. ἀμμίγδην for ἀναμίγδην.

῞Αμμα, ατος, τό, (ἅπτω) *any thing tied* or *made to tie*, and so—1. *a knot*, Hdt. 4, 98.—2. *a noose, halter*, Eur. Hipp. 781. — 3. *a cord, band*, Eur.: ἅμμα παρθενίας, *the maiden girdle*, Mel. 125.—4. *the link* of a chain, Themist.—5. in plur. ἅμματα, *huggings* in wrestling, Plut., also *the wrestler's arms*, Id.—6. *a measure of length*, like our *chain*,=40 πήχεις, Math. Vett. Hence

᾽Αμματίζω, (ἅμμα) *to tie, bind*, Gal.

῎Αμμε, old Aeol., Dor., and Ep. for ἡμᾶς, Hom.

†᾽Αμμέας, ου, ὁ, *Ammeas*, masc. pr. n. Thuc. 3, 22.

†῎Αμμεγα, more correctly ἀμ μέγα, poet. for ἀνὰ μέγα, Ap. Rh. 1, 127.

᾽Αμμένω, poet. for ἀναμένω, Eur.

῎Αμμες, old Aeol., Dor., and Ep. for ἡμεῖς, Hom.

᾽Αμμέσον, poet. for ἀνὰ μέσον, Hes.

῎Αμμι, ἄμμιν, old Aeol., Dor., and Ep. for ἡμῖν, Hom.

῎Αμμῐγα, adv. poet. for ἀνάμιγα, Soph., etc.: in later auth.=σύν, c. dat., Ap. Rh., and Anth., also c. gen., Anth.

᾽Αμμίγδην, adv. poet. for ἀναμίγδην, ἀνάμιγα, Nic.

᾽Αμμίγνυμι, poet. for ἀναμ., Bacchyl. 26.

†᾽Αμμινάπης, ου, ὁ, *Amminapes*, a satrap of Alexander, Arr. Anab. 3, 22, 1.

῎Αμμιον, ου, τό, (ἄμμος) *cinnabar in its sandy state*, Lat. *minium*, Diosc.

᾽Αμμίσγω, poet. for ἀναμίσγω, Emped. 47.

᾽Αμμίτης, ου, ὁ, also ἀμμῖτις, ιδος, ἡ, (ἄμμος) sub. λίθος, *sandstone*, Plin.

᾽Αμμνάσει, ἀμμνάσειεν, Dor. for ἀναμνήσει, ἀναμνήσειεν, Pind.

᾽Αμμοβάτης, ὁ, (ἄμμος, βαίνω)= ἀμμοδύτης, Ael.

᾽Αμμόδρομος, ον, ὁ, (ἄμμος, δρόμος) *a sandy place for riding, driving*, and *racing.*

᾽Αμμοδῡότης, ου, ὁ, poet. lengthd. for sq., Anth.

᾽Αμμοδύτης, ου, ὁ, (ἄμμος, δύω) *a kind of serpent that burrows in the sand*, more generally called διψάς, Strab.: also ἀμμοβάτης. [δῠ, perh. also ῡ, cf. χηραμοδύτης, Leon. Al. 91, 3, and σισυρνοδύτης.]

᾽Αμμοκονία, ας, ἡ, (ἄμμος, κονία) *a calcareous sand*, esp. *Pozzuolana*, Strab.

᾽Αμμόνιτρον, ου, τό, (ἄμμος, νίτρον) *potass mixed with sand*, a coarse glass fused therefrom, Plin.

᾽Αμμοπλυσία, ας, ἡ, (ἄμμος, πλύνω) *sand-washing.*

᾽Αμμορία, ας, ἡ, (α priv., μόρος) poet. for ἀμορία, which is not found in use, Od. 20, 76, Ζεὺς οἶδε μοῖράν τ᾽ ἀμμορίην τ᾽ ἀνθρώπων, what is man's fate and *what is not*, or their good fortune and their *bad*, cf. A. P. 9, 284.

᾽Αμμορία, ας, ἡ,=ἀμορία, ὁμορία, Epigr. ap. Dem. 86, 23, and Anth.

῎Αμμορος, ον, poet. for ἄμορος, ἄμοιρος, (α priv., μόρος) *without lot* or *share in* a thing, esp. in something good, c. gen., as λοετρῶν Ὠκεανοιο, Il. 18, 489, Od. 5, 275, πάντων, Soph. Phil. 182, τέκνων ἄμ., *bereft of* children, Eur. Hec. 421: hence absol. *unhappy*, Il. 6, 408:—later ἄμ. κακότητος, Q. Sm., ὠδίνων, Anth.

῎ΑΜΜΟΣ, ου, ἡ, also ἄμμος, *sand*, Plat. Phaed. 110 A, etc.: also *a sandy place, race-course*, Xen. Mem. 3, 3, 6. —2.=ἀμμοκονία, Theophr. (ἄμαθος, ψάμμος, ψάμαθος.)

᾽Αμμότροφος, ον, (ἄμμος, τρέφομαι) *growing in sand*, Mel. 1, 20.

†᾽Αμμοῦς, ὁ, an Aegyptian name of Jupiter, Hdt. 2, 42,=῎Αμμων.

᾽Αμμόχρῡσος, ου, ὁ, (ἄμμος, χρυσός) a gem, like *sand veined with gold*, Plin.

᾽Αμμοχωσία, ἡ, (ἄμμος, χόω) *a sanding* or *silting up.*

᾽Αμμώδης, ες, (ἄμμος, εἶδος) *sandy, gravelly*, Diod.

῎Αμμων, ωνος, ὁ, the Libyan *Jupiter-Ammon*: said to be an Aegyptian word, Hdt. 2, 32, v. Bähr.—Also the temple and oracle of Jupiter-Ammon, Strab.

†᾽Αμμωνία, ας, ἡ, *Ammonia*, a region of Africa, Ptol.: hence adj. ᾽Αμμωνιακός, ή, όν.—2. another name of the city *Paraetonium*, Strab.—3. an appell. of Juno in Elis, Paus. 5, 15, 7.

᾽Αμμωνιακόν, οῦ, τό, *sal ammoniacus*, rock-salt, Diosc.—2. the gum of an umbellated plant, *gum-ammoniac.*

᾽Αμμωνιάς, άδος, and

᾽Αμμωνίς, ίδος, ἡ, *Libyan*, ᾽Α. ἕδρα, *the seat of Ammon*, Libya, Eur.

†᾽Αμμώνιοι, ων, οἱ, *the Ammonians, inh. of Ammonia*, in Africa, Hdt. 3, 26.

†᾽Αμμώνιος, ου, ὁ, *Ammonius*, a peripatetic philosopher of Alexandrea, teacher of Plutarch, Plut. Symp. 3, 1.—2. a poet of the Anthology, Anth. Jac. 3, p. 154.

†᾽Αμναῖος, ου, ὁ, *Amnaeus*, masc. pr. n. Plut. Cat. Min. 19.

῎Αμνᾱμος, ου, ὁ, (ἀμνός,) *a descendant, son, grandson*, oft. in Lyc.: in Poll. also ἀμνάμων, ονος, ὁ. [ᾰ-μν.]

᾽Αμνάς, άδος, ἡ, fem. of ἀμνός, *a lamb*, v. l. for ἀμνίς, Theocr. 5, 3; Alexandr. word, acc. to Ruhnk. Ep Crit. p. 187.

᾽Αμναστέω, ἄμναστος, Dor. for ἀμνηστ., Soph., Theocr.

᾽Αμνεῖος, εία, εῖον, *of a lamb*, Theocr.

᾽Αμνή, ῆς, ἡ, fem. from ἀμνός, *a lamb*, Orph.

᾽Αμνημόνευτος, ον, (α priv., μνημονεύω) *unmentioned*, Polyb.: in Eur. I. T. 1419, it seems to be *unthought of, unheeded.*—II. act.=ἀμνήμων, *unmindful*, Diog. L. 1, 86.

᾽Αμνημονεύω,=sq., Luc.

᾽Αμνημονέω, ῶ, f. -ήσω, *to be* ἀμνήμων, *be unmindful*, absol. Aesch. Eum. 24, etc.: *to make no mention of, not speak of, pass over*, mostly c. gen., as Eur. I. T. 361, Thuc. 3, 40, but also τι περί τινος, Thuc. 5, 18:—a dependent clause is added either in partic., as ἀμνημονεῖς σαυτὸν δρῶντα..; *do you forget your doing..?* Plat. Theaet. 207 D, or with ὅτι and verb, Id. Rep. 474 D.

᾽Αμνημοσύνη, ης, ἡ, *forgetfulness*, Eur. Ion 1100; from

᾽Αμνήμων, ον, gen. ονος, adv. -νως, (α priv., μνήμη) *unmindful, forgetting, forgetful*, Pind. I. 7 (6), 21, and Plat., τινός, *of* a thing, Aesch. Theb. 606. —2. pass. *forgotten, not mentioned*, Eur. Phoen 64.

᾽Αμνησία, ας, ἡ,=λήθη, *forgetfulness*, LXX.

᾽Αμνησικᾰκέω, *to be* ἀμνησικακος

pass. *to enjoy an amnesty*, Diod. Hence

’Αμνησικάκητος, ον, *not maliciously remembered*, ἀμνησικάκητον ποιεῖσθαί τι, *to forget an injury suffered*, Polyb.

’Αμνησκᾰκία, ας, ἡ, *forgetfulness of a wrong, forgivingness*, Clem. Al.

’Αμνησίκᾰκος, ον, (α priv., μνάομαι) *not remembering wrong, forgiving*, Eccl. Adv. -κως.

’Αμνήστευτος. ον, (α priv., μνηστεύω) *unwooed, not sought in marriage*, Eur. Phoen. Fr. 13.—II. act. *not wooing*, in neut. plur. as adv., Pseudo-Phocyl. 186.

’Αμνηστέω,=ἀμνημονέω, *to be ἄμνηστος, be unmindful, to forget*, Soph. El. 482. Pass *to be forgotten*, Thuc. 1, 20.

’Αμνηστία, ας, ἡ, *a being ἄμνηστος, a forgetting*, esp. wrong done one: hence *an amnesty*, Plut., in better authors ἄδεια.

’Αμνηστικός, ή, όν, *easily forgetting*, v. l. in Plut. Cat. Min. 1, for which ἀναληπτικός is now read.

῎Αμνηστος, ον, (α priv., μνάομαι) *forgotten, no longer remembered*, Theocr. 16, 42.—2. act. *unmindful, forgetful*, A. B.

†’Αμνίας, ου, ὁ, *Amnias*, a river of Paphlagonia, Strab.—2. ’Αμνιάς, άδος, ἡ, an appell. of Ilithyia.

’Αμνίον, ου, τό, (not so well ἄμνιον) *a bowl in which the blood of victims was caught*, Od. 3, 444. Some write ἅμνιον, as if αἵμνιον, from αἷμα.—2. the membrane round the foetus, *the caul*, Gal., cf. ἀμνός.

’Αμνίς, ίδος, ἡ,=ἀμνή, fem. from ἀμνός, *a lamb*, Theocr. 5, 3.

†’Αμνῖσός, οῦ, ὁ, *Amnīsus*, a city of Crete, Od. 19, 188.—2. a river of Crete, Ap. Rh. 3, 877; hence ’Αμνῑσιάς, ’Αμνῑσίς, fem. adj. *of Amnisus*, νύμφαι ’Αμ. Callim. Dian. 15, 162.

’Αμνοκῶν, ὁ, only used in nom., (ἀμνός, κοάω, κοέω) *sheep-minded*, i. e. *simpleton*, as we say *a calf's head*, Ar. Eq. 264.

’ΑΜΝΟ´Σ, οῦ, ὁ, *a lamb*, Ar. Av. 1559: ἀμνοὶ τοὺς τρόπους, *lambs in temper*, Ar. Pac. 935: fem. ἡ ἀμνός, Theocr. 5, 144, but also ἀμνή, ἀμνάς, or ἀμνίς.—The oblique cases are seldom found, ἀρνός, ἀρνί, ἄρνα, etc., being used instead.

’Αμνοφόρος, ον, (ἀμνός, φέρω) *bearing lambs, with lamb*, in genl. *pregnant*, Theocr. 11, 41, Gaisf., ubi. al. μαννοφόρος.

’Αμογητί, adv. of sq., *without toil* or *effort*, Il. 11, 637.

’Αμόγητος, ον, (α priv., μογέω) *without toil, unwearied, untiring*, H. Hom. 7, 3.

’Αμόθεν, Att. ἁμόθεν, adv., (ἀμός) *from some place* or *other*, τῶν ἁμόθεν.. εἰπὲ καὶ ἡμῖν, of which, *from what source soever*, tell us also, Od. 1, 10: ἁμόθεν γέ ποθεν, *from somewhere or other*, Plat. Gorg. 492 D, Legg. 798 B, cf. ἀμῇ, οὐδαμόθεν and Ruhnk. Tim.

’Αμόθι, or (as Bekker) ἀμοθεί, adv., (ἀμός) *somewhere*, Thuc. 5, 77, from a Laced. state-paper: but Schneid. proposes ἀμόθε=ὁμόσε, and Buttm. Ausf. Gr. § 116. Anm. 22, n., ἀμάδις.

’Αμοῖ, adv., (ἀμός) *somewhither.*

’Αμοιβάδιος, ία, ιον,=ἀμοιβαῖος, Anth., Opp. Cyn. 4, 349.

’Αμοιβᾰδίς, adv., (ἀμοιβή) *by turns, alternately*, ἀμ. ἄλλοθεν ἄλλος, *alternately one from one side, the other from the other*, Theocr. 1, 34, so ἀμ. ἀνέρος ἀνήρ, Ap. Rh. 4, 199: cf. sq., and ἀμοιβηδίς.

’Αμοιβαδόν, adv.,=foreg. Ap. Rh. 2, 1226, Tim. Locr. 98 E.

’Αμοιβαῖος, ον, also η or α, ον, (ἀμοιβή) *interchanging, alternate, mutual, answering one another*, esp. in song, ἀμοιβαῖα βιβλία, *interchanged letters*, Hdt. 6, 4; ᾆσμα ἀμοιβαῖον, Lat. *carmem amoebaeum, an amoebean ode*, an alternate song, also τὰ ἀμοιβαῖα, Plat. Rep. 394 B, or ἀμοιβαίη ἀοιδά, Theocr.—II. *fitted for changing* or *exchanging*, Anth.—III. *giving like for like, retributive*, δεῖπνα, Pind. O. 1, 63, νέμεσις, φόνος, Anth. Adv. -ως.

’Αμοιβάς, άδος, ἡ, pecul. fem. of ἀμοιβαῖος, χλαῖνα ἀμοιβάς, *a cloak for a change*, Od. 14, 521. Those who read παρεχέσκετ’ ἀμοιβάς take it as acc. from ἀμοιβή, but Hom. and Hes. never use ἀμοιβή in this signf.

†’Αμοιβέας, ου, and ’Αμοιβεύς, έως, ὁ, *Amoebeas* or *Amoebeus*, an Athenian harper, Ath., Ael.

’Αμοιβή, ῆς, ἡ, (ἀμείβω) *a requital, recompense, return*, in Hom., Hes., and Pind., always in this signf., and so mostly in Eur., and Plat.: hence specially *a compensation, repayment, amends*, Od. (v. inf.); *atonement, punishment*, Hes. Op. 332; *revenge*, Eur. Or. 841; *reward, pay*, Ib. 467. Construct. usu. τινός, *for* a thing, but ἀντί τινος, Hes. l. c.: ἀμοιβὴν δοῦναί τινος, *to make return for* a thing, Od. 3, 58, later ἀποδοῦναι, Eur.; also τίνειν, Od. 12, 382; ἀμοιβῇ τινα τίνεσθαι, *to pay* one *by a like return*, Pind. P. 2, 43: ἀμοιβὴν καρποῦσθαι, ἀμοιβῆς κυρεῖν, *to receive repayment*, Eur. Oed. 4, Med. 23.—2. *an answer*, Hdt. 7, 160.—II. *change, barter*, τὰς ἀμοιβὰς ποιεῖσθαι, Strab.: espec. *change of money*, Plut.; *that which is received in exchange*, δέκα μνῶν ἀμοιβήν, *the value in money of ten minae*, Plut. Lyc. 9.—2. *alternation*, ἑορτῶν ἀμοιβαί, Plat. Legg. 653 D.

’Αμοιβηδήν, adv.=sq., Ap. Rh. 2, 1071.

’Αμοιβηδίς, adv., (ἀμοιβή) *alternately, in succession*, Il. 18, 506, Od. 18, 310, cf. ἀμοιβαδίς.

’Αμοιβηδόν, adv.=foreg., Hipp., and so Aristarch. in Il. l. c.

’Αμοιβός, οῦ, ὁ, (ἀμείβω) *a successor, follower*, Il. 13, 793: ἀμοιβοί, *soldiers that relieve others*, elsewhere διάδοχοι. As adj. *in requital* or *in exchange for*, νέκυν νεκρῶν ἀμ., Soph. Ant. 1067.

’Αμοιρέω, ῶ, *to be ἄμοιρος, have no lot* or *share in* a thing, c. gen. Plut.: *to be free from*, Philo. Hence

’Αμοίρημα, ατος, τό, *a loss, mishap.*

῎Αμοιρος, ον, (α priv., μοῖρα) like ἄμμορος, *without lot* or *share in* a thing, usu. some advantage, and so.—1. *shut out from, bereft of, destitute of*, c. gen., freq. in Trag., and Plat.: more rarely *freed from* some evil, as ὕβρεως, μεταβολῆς, Plat. Symp. 181 C, Polit. 269 E.—II. absol. *unfortunate*, Eur. Phoen. 613: in Pind. N. 6, 26 ἄμμορος is now read.

’Αμολγαῖος, αία, αῖον, (ἀμέλγω) *of milk, made with milk*, μᾶζα, Hes. Op. 588, or (as others)=ἀμορβαία, *shepherd's* bread, *country* bread, or=ἀκμαία, since ἀμολγός is said to be Achaean for ἀκμή, and so bread *that is perfectly baked*, a cake *raised by yeast* or the like, which last interpr. is adopted by Buttm. Lexil. p. 90, 91, who also in Leon. Tar. 98 takes ἀμολγαῖον μαστόν to be *an udder in its ἀκμή*, i. e. *a distended udder.* But in Or. Sib. 4, 214 ἀμολγαῖος is certainly *dark, gloomy.* Cf. ἀμολγός.

’Αμολγεύς, έως, ὁ, (ἀμέλγω) *a milk pail*, Lat. *mulctra*, Theocr. 8, 87.

’Αμόλγιον, ου, τό, dim. from foreg., Theocr. 25, 106.

’Αμολγός, οῦ, ὁ, acc. to the usual deriv. from ἀμέλγω, *the milking-time*, i. e. *morning* and *evening twilight.* Hom. always joins νυκτὸς ἀμολγῷ, meaning thereby *the four hours either before daybreak*, (the time of true dreams, Od. 4, 841, the autumnal rising of the dogstar, Il. 22, 28), or *after sunset*, Il. 22, 317: and so in genl. *night-time, the dark of night*, Il. 11, 173: 15, 324, H. Hom. Merc. 7, cf. λυκόφως, and so later, as in Orph. Hymn. 33, 12, ἀμολγ. without νυκτός:—νυκτὸς ἀμολγόν also occurs in Aesch. Fr. 64, and Eur. is said by Hesych. to have used ἀμ. as an adj., νύκτα ἀμολγόν=ζοφεράν σκοτεινήν: but in Eur. Phaeth. 2, 2, 6 (where it stands alone) Herm. explains it by *quicquid turbidum est.*—From this last passage Herm. infers the orig. signf. to be *the thick part of milk*, and so *thickness, darkness*, etc., Opusc. 3, p. 137 sq.:—Buttm. Lexil. in v. rejects all deriv. from ἀμέλγω as childish, and follows Eustath. Il. 15, 324, who says that ἀμολγός is an old Achaean word for ἀκμή, and so νυκτός ἀμ. would be *the depth* or *dead of night*, though not necessarily *midnight*, cf. ἀμολγαῖος. Cf. also ἀμορβός.

’Αμόλυντος, ον, (α priv., μολύνω) *undefiled, pure*, LXX.—II. *not defiling, not leaving any mark* or *stain*, Medic.

†’Αμομφάρετος, ου, ὁ, *Amompharĕtus*, a Spartan commander, Hdt, 9, 71, 85; Plut. Arist. 17.

’Αμόμφητος, ον,=ἄμομφος, dub. l. Aesch. Cho. 510, where Herm. reads ἀμεμφῆ τόνδ’ ἐτείνατον (-άτην Bl.) λόγον.

῎Αμομφος, ον, (α priv., μομφή)=ἄμεμπτος, *unblamed, blameless*, πρὸς ὑμῶν, *from you*, i. e. *in your sight*, Aesch. Eum. 678; also c. dat. ἄμ. πόλει, Id. 475.—II. act. *not blaming* or *reproaching, having nought to complain of*, prol. l. Ib. 413, for ἄμορφον.

†’Αμοπάων, ονος, ὁ, *Amopaon*, a Trojan, Il. 8, 276. [˘ ˘ ¯ ¯].

’Αμόρα ας, ἡ, *a sweet cake*, Philet. 34.

†’Αμοραῖος, ου, ὁ, *Amoraeus*, king of the Derbices, Ctes.

‘Αμορβαῖος, ον, only in Nic. Ther. 28, 489, acc. to the Schol. *rustic, pastoral*; or *dark*, cf. sq. and ἀμολγαῖος.

‘Αμορβάς, άδος, ἡ, fem. of ἁμορβός, ἁμορβάδες Νυμφαί, Ap. Rh. 3, 881, (acc. to Schol.=ἀκόλουθαι) *rural*, or *attendant* Nymphs.

‘Αμορβεύς, ῆος and έως, ὁ,=ἁμορβός, Opp. Cyn. 3, 295.

‘Αμορβεύω, f. -εύσω, *to follow, attend*, c. dat., Nic. Fr. 35: mid. *to let follow, make to follow*, Id. Ther. 349.

‘Αμορβέω,=foreg., Antim.

’Αμορβίτης, ὁ, ἄρτος,=ἀμορα, Ath. 646 F, and so prob. f. l. for ἀμορίτης.

‘Αμορβός, οῦ, ὁ, *a follower, attendant*, Spanh. Call. Dian. 45: esp. on herds, and so—2. *a herdsman, shepherd, swain*, Antim. 15, Opp., and Nic.: pecul. fem. ἁμορβάς as adj., q. v.—II. as adj. *dark*, Schol. Nic. Ther. 28, but this very dub., though ἀμορβῷ is also a v. l. for ἀμολγῷ in Hom. (The whole family of words is of uncertain origin, and only found in Alex. poets.)

’Αμοργεύς, έως, ὁ, *one who presses out the ἀμόργη.*

’Αμόργη, ης, ἡ,=sq., Plut.

’Αμόργης, ου, ὁ, (ἀμέργω) *the wa*

tery part of olives, olive-lees, Lat. *amurga, amurca*, Arist. Color.

†Ἀμόργης, *ου* and *εω*, *ὁ*, *Amorges* a Persian commander, Hdt. 5, 121; another, Thuc. 8, 5; also a king of the Sacae, Ctes.

Ἀμοργίδιον, *ου*, *τό*, dim. from *ἀμοργίς*.

Ἀμοργῐκός, *ή*, *όν*,=sq.

Ἀμόργῑνος, *ον*, epith. of rich cloths and stuffs, either *made of ἀμοργίς* (q. v.), *of fine linen;* or (from *ἀμόργη*) *red, purple*, like the dregs of olives, *ἀμόργινα χιτώνια*, Ar. Lys. 150; *ἀμ. κάλυμμα*, Clearch. ap. Ath. 255 E; also *τὰ ἀμόργινα*, sc. *ἱμάτια*, Aeschin. 14, 3, cf. Böckh P. E. 1, p. 141.

Ἀμοργίς, *ίδος*, *ἡ*, *fine flax*, from the isle *of Amorgos: ἄλοπος ἀμ., unhackled flax*, Ar. Lys. 736: in pl. *αἱ ἀμοργίδες*,=*ἀμόργινα χιτώνια*. Cf. foreg.—II. proparox. *ἄμοργις, εως, ἡ*,=*ἀμόργη*, Meineke Cratin. Malth. 4.

Ἄμοργμος, *ου*, *ὁ*, (*ἀμέργω*) *a gathering, culling*, Mel. 129.

Ἀμοργός, *ή*, *όν*, (*ἀμέργω*) *squeezing out, sucking out, draining.*

†Ἀμοργός, *οῦ*, *ἡ*, *Amorgus*, one of the Sporades famed for the culture of flax, and as the birth-place of Simonides, Strab.

Ἀμορία, *ας*, *ἡ*, (*ἅμα, ὅρος*) *a contiguous boundary*, poet. *ἀμμορία*, q. v.

†Ἀμόριον, *ου*, *τό*, *Amorium*, a city of Greater Phrygia, Strab.

†Ἀμορίτης, *ου*, *ὁ*, (*ἀμόρα*) *a honey cake*, LXX. Cf. *ἀμορβίτης*. [ῑ].

Ἄμορος, *ον*,=*ἄμοιρος*, c. gen. Eur. Med. 1395: absol. *unlucky, wretched*, Soph. O. T. 248.

Ἀμορφία, *ας*, *ἡ*, (*ἄμορφος*) *shapelessness, want of shape*, Hermes ap. Stob. Ecl. 1, 318.—II. *unshapeliness, ill shape, deformity*, Eur. Or. 391.

Ἄμορφος, *ον*, (*α* priv., *μορφή*) *misshapen, ugly, hideous*, Hdt. 1, 196, Eur., etc.: cf. *ἄμομφος*.—II. *without form, shapeless, rough*, Plat. Tim. 51 A: c. gen. *ἄμορφός τινος, without partaking of the shape of*, Ib. 50 D.—III. metaph. *unseemly, unbefitting*, Plat. Legg. 752 A: *degrading*, Ib. 855 C. Adv. *–φως*. Superl. *ἀμορφέστατος*, Hdt. l. c., but a reg. compar. *ἀμορφότερος*, Xen. Symp. 8, 17, and superl. *–φότατος*, Plut.

Ἀμορφύνω, *to make misshapen, disfigure*, Antim. ap. Cramer Anecd. 1, p. 55, 30.

Ἀμόρφωτος, *ον*, (*α* priv., *μορφόω*) *not formed, unwrought*, Soph. Fr. 243.

Ἄμος, *ἡ*,=the lengthd. *ἄμμος, ἄμαθος*. [ᾰ]

Ἀμός, *ή*, *όν*, Aeol. and Ep. for *ἡμός, ἡμέτερος, our, ours*, oft. in Hom., also in Pind., and Trag. chorus: but in Att poets also for *ἐμός, my, mine.* It has been proposed to write *ἀμός* in the former sense, *ἁμός* in the latter, but without authority; cf. Buttm. Ausf. Gr. § 72, Anm. 23, Spitzn. Il. 6. 414. [ᾰ]

Ἀμός, Att. *ἁμός*, an old form for *εἷς*, and so=*τὶς*, but only used in the adv. forms *ἀμοῦ, ἀμῇ, ἀμῶς, ἀμόθεν*.

Ἆμος, Dor. for *ἦμος, as, when*, Theocr.

Ἄμοτον, adv. from *ἄμοτος* (v. inf. II.), *insatiably, incessantly, restlessly*, in Hom. always joined with verbs expressing passion, desire, etc., esp. with *μεμάασι, μεμαώς, μεμαυῖα, striving incessantly, full of insatiate longing;* so *ἄ. κλαίειν, χολοῦσθαι, to weep, be angry continually*, Il. 19, 300; 23, 567, *μενεαίνειν*, Hes. Sc. 361; *ἡμίονοι ἄμοτον τανύοντο, they struggled restlessly forwards*, Od. 6, 83: later *vehemently, violently*, Ap. Rh.—II. as adj. *ἄμοτος, ον, furious, savage, θήρ*, Theocr. 25, 42, *λίς*, Ib. 202 (acc. to Meineke), *πῦρ*, Mosch. 4, 104.—Ep. word, (the deriv. from *μότον, shredded linen, lint*, is very unlikely: acc. to Rost from same root as *μέμαα* with *α* intens. or euphon.)

Ἀμοῦ, adv., Att. *ἁμοῦ*, of *ἀμός*,=*τὶς, somewhere, ἀμοῦ γέ που*, or *ἀμουγέπου*, Lys. 170, 13, where however before Bekk. *ἄλλου γέ που*, cf. *ἀμόθεν* and *ἀμῇ*.

†Ἀμούλιος, *ου*, *ὁ*, the Lat. *Amulius*, Plut. Rom. 3.

Ἀμουσία, *ας*, *ἡ*, *the character of the ἄμουσος, want of education, taste*, or *refinement; rudeness, grossness*, oft. in Plat.: *want of harmony, discord*, Eur. Cf. *ὑομουσία*.

Ἀμουσολογία, *ας*, *ἡ*,=*ἄμουσοι λόγοι, vulgar expressions*, Ath.

Ἄμουσος, *ον*, (*α* priv., *Μοῦσα*) *without the Muses, without taste for the arts sacred to the Muses:* and so of persons, *without taste* or *refinement, unpolished, rude, gross, without knowledge of music, unmusical*, Eur. Ion 526, Ar. Vesp. 1074, and freq. in Plat.: *Λειβηθρίων ἀμουσότερος*, proverb. for the lowest degree of mental cultivation, Bast. Ep. Cr. p. 266.—2. of things, *rude, coarse*, esp. *unmusical, discordant, ἄμουσ' ὑλακτεῖν*, Eur. Alc. 760, *ἀμουσόταται ᾠδαί*, Phoen. 807: *ἄμ. ἡδοναί, ἁμαρτήματα, gross pleasures, faults*, Plat. Adv. *–σως*, Plat. Hipp. Maj. 292 C.

Ἀμουσότης, *ητος*, *ἡ*,=*ἀμουσία*.

Ἀμοχθεί, adv. of *ἄμοχθος, without toil* or *trouble*, Aesch. Pr. 208.

Ἀμόχθητος, *ον*, (*α* priv., *μοχθέω*) =*ἄμοχθος*, Opp. Cyn. 1, 456.

Ἀμοχθί,=*ἀμοχθεί*.

Ἄμοχθος, *ον*, (*α* priv., *μόχθος*) *without toil* or *trouble, not toiling* or *having toiled*, Soph. Fr. 359, Eur. Archel. 9; *shrinking from toil*, Pind. N. 10, 55.—II. *not toilsome, βίος*, Soph. Tr. 147. Adv. *–θως*.

Ἀμπ–, poet., esp. Ep. and Lyr. abbrev. for *ἀναπ–*, under which will be found all words beginning with *ἀμπ–*.

Ἀμπαλίνορρος, *ον*, strengthd. for *παλίνορρος*, Meineke Philetaer. Mel. 1.

†Ἀμπάλλομαι for *ἀναπάλλομαι*.

Ἄμπαλος, poet. for *ἀνάπαλος*, dub. in Pind.: but in Theocr. 28, 4 (acc. to Herm.) Dor. for *ἀμφίαλος*.

Ἄμπαυμα, *ἀμπαύω*, etc., v. *ἀνάπαυμα*, etc.

Ἀμπεδίον, *ἀμπεδιήρεις, ἀμπέλαγος*, should be written divisim *ἀμ πεδίον*, i. e. *ἀνὰ πεδίον*, etc.

†Ἄμπειρα, *ἀμπείρω*, etc., for *ἀνάπειρα*, etc., Strab., Hom.

Ἀμπελάνθη, *ης*, *ἡ*, (*ἄμπελος, ἄνθος*)=*οἰνάνθη*, Luc. V. H. 2, 5.

Ἀμπελεῖον, *ου*, *τό*, *a vineyard.*

Ἀμπέλειος, *ον*, *of a vine* or *vineyard.*

Ἀμπελεών, *ῶνος*, *ὁ*, poet. for *ἀμπελών, a vineyard*, Theocr. 25, 157.

†Ἀμπελίδας, *α* and *ου*, *ὁ*, *Ampelidas*, masc. pr. n. Thuc. 5, 22.

†Ἀμπελίδιον, *ου*, *ἡ*, (dim. of Ἀμπελίς) *my dear Ampelis*, or *my little Ampelis*, Luc. Dial. Mer. 8.

Ἀμπελῐκός, *ή*, *όν*, *of* or *belonging to the vine.* Adv. *–κῶς, in the manner of a vine*, Arr.

Ἀμπέλινος, *ον*, also *η, ον*,=foreg., *of the vine, καρπός*, Hdt. 1, 212; *οἶνος ἀμπ., grape-wine*, opp. to *οἶνος κρίθινος*, etc., Hdt. 2, 37, 60: metaph. *γραῦς ἀμπελίνη, a drunken old woman*, Lat. *anus vinosa*, Anth.

†Ἀμπελῖνος, *ου*, *ὁ*, *Ampelinus*, masc. pr. n. Antiph.

Ἀμπέλιον, *ου*, *τό*, dim. from *ἄμπελος*, Ar. Ach. 512.

Ἀμπελίς, *ίδος*, *ἡ*, dim. from *ἄμπελος, a young vine, vine-plant*, Ar. Ach 995.—II. *the bird ἀμπελίων*, Ar. Av. 304.—III. *a sea-plant*, Opp.—IV. as pr. n. *Ampelis*, a courtesan, Luc. Dial. Mer. 8.

Ἀμπελῖτις, *ιδος*, *ἡ*, *of* or *belonging to the vine, γῆ ἀμπ., earth for covering the vine*, Diosc.

Ἀμπελίων, *ωνος*, *ὁ*, *a kind of singing bird*, Opp.: elsewhere *ἀμπελίς*.

Ἀμπελογενής, *ές*, (*ἄμπελος * γένω*) *of the vine kind, bearing vines*, Arist. Nat. Ausc.

Ἀμπελόδεσμος, *ου*, *ὁ*, (*ἄμπελος, δεσμός*) a Sicilian plant used *for tying up vines*, Plin.

Ἀμπελόεις, *εσσα*, *εν*, once *εις, εν*, Il. 2, 561, *full of vines, rich* or *abounding in vines*, of countries, Il.—2. *made of vines, taken therefrom, βάκτρον*, Nonn., *ἀμπ. καυλία, vine-shoots*, Nic.

Ἀμπελοεργός, *όν*,=contr. *ἀμπελουργός*, Anth.

Ἀμπελόκαρπον, *ου*, *τό*, (*ἄμπελος, καρπός*) a name of *the plant ἀπαρίνη*, Diosc.

Ἀμπελολεύκη, *ης*, *ἡ*, *the wild vine*, elsewh. *λευκὴ ἄμπελος*, Plin.

Ἀμπελομιξία, *ας*, *ἡ*, (*ἄμπελος, μίξις*) *an intermixture of vines*, Luc. V. H. 1, 9.

Ἀμπελόπρᾰσον, *ου*, *τό*, (*ἄμπελος, πράσον*) *vine-leek*, i. e. a leek grown in vineyards, Diosc.

Ἄμπελος, *ου*, *ἡ*, *a vine*, first in Od.: *δρόσος ἀμπέλου, the juice of the vine, wine*, Pind. O. 7, 3, also *ἀμπέλου γάνος*, Aesch. Pers. 614, and even *παῖς*, Pind. N. 9, 124: *ἄμπ. ἀγρία* or *λευκή, the wild vine*, Theophr.: also a sea-plant, *clematis maritima*, Id.—II. *a vineyard*, Ael. H. A. 11, 32.—III. *an engine for protecting besiegers*, Lat. *vinea*, Math. Vett.—IV. As. pr. n. *Ampelus*, a promontory in the gulf of Torone in Macedonia, Hdt. 7, 122.—2. a promontory on the west shore of Samos, Strab.—3. another in Crete, with a city of the same name, Ptol. —4. another in Libya, Scyl.

Ἀμπελοστᾰτέω, *to plant vines:* from

Ἀμπελοστάτης, *ου*, *ὁ*, (*ἄμπελος, ἵστημι*) *a vine-planter.*

Ἀμπελουργεῖον, *ου*, *τό*, (*ἄμπελος, * ἔργω*) *a nursery of vines, vineyard*, v. l. Aeschin.

Ἀμπελουργέω, *ῶ*, *to be an ἀμπελουργός, to work in* or *cultivate a vineyard*, Luc. V. H. 1, 39: esp. *to dress* or *strip vines*, Theophr.; *ὁ ἀμπελουργῶν, the vine-dresser*, Plut. Philop. 4: hence metaph. *to strip, plunder, πόλιν*, Aeschin. 77, 25: hence

Ἀμπελούργημα, *ατος*, *τό*, *work in a vineyard.*

Ἀμπελουργία, *ας*, *ἡ*, *vinedressing*, Theophr.

Ἀμπελουργῐκός, *ή*, *όν*, *of* or *belonging to the culture of vines*, or *to a vinedresser, ἡ –κή*, sub. *τέχνη, the art of cultivating the vine, vinedressing*, Plat. Rep. 393 D.

Ἀμπελουργός, *οῦ*, *ὁ*, (*ἄμπελος, * ἔργω*) *a vinedresser, worker in a vineyard*, Ar. Pac. 189: also as adj. *ἀμπελουργός, όν, cultivating the vine.*

Ἀμπελοφάγος, *ον*, (*ἄμπελος, φαγεῖν*) *eating* or *gnawing vines*, Strab. [ᾰ]

Ἀμπελοφόρος, *ον*, (*ἄμπελος, φέρω*) *bearing vines.*

’Αμπελόφυλλον, τό, (ἄμπελος, φύλλον) *a vine-leaf.*

’Αμπελοφύτης, ου, ὁ, (ἄμπελος, φύω) *a vine-planter.* [ῡ]

’Αμπέλόφῠτος, ον, (ἄμπελος, φύω) *planted with vines, growing vines,* Diod.

’Αμπελοφύτωρ, ορος, ὁ, (ἄμπελος, φύω) *producer of the vine,* epith. of Bacchus, Anth. [ῡ]

’Αμπελώδης, ες, (ἄμπελος, εἶδος) *ich* or *abounding in vines.*

’Αμπελών, ῶνος, ὁ, *a vineyard,* Aeschin. 49, 13, acc. to Bekk.

’Αμπέμπω, for ἀναπ., Aesch. Choeph. 382.

’Αμπεπᾰλών, ep. for ἀναπεπαλών, edupl. part. aor. 2 from ἀναπάλλω, Hom.

’Αμπερές, adv., διὰ δ’ ἀμπερές, by tmesis for διαμπερὲς δέ, Od. 21, 422.

’Αμπεχόνη, ης, ἡ, (ἀμπέχω) *a robe, fine upper garment,* worn by women and effeminate men, Plat. Charm. 173 B, etc., and Xen. Mem. 1, 2, 5.

’Αμπεχόνιον, ου, τό, dim. from sq.

’Αμπέχονον, ου, τό, = ἀμπεχόνη, Ar. Fr. 309, 7.

’Αμπέχω, also ἀμπίσχω, cf. Elmsl. Med. 277; impf. ἀμπεῖχον, epic. ἄμπεχον; fut. ἀμφέξω: aor. ἤμπισχον, inf. ἀμπισχεῖν, part. ἀμπισχών. Mid. ἀμπέχομαι, also ἀμπίσχομαι (Eur. Hel. 422, Ar. Vesp. 1150), and ἀμπισχνοῦμαι, (Ar. Av. 1090); impf. ἠμπειχόμην; fut. ἀμφέξομαι; aor. ἠμπισχόμην; (ἀμφί, ἔχω.). *To put round* or *over,* Lat. *circumdare,* in full τινά τι, *to put* a thing *round* a person, Ar. Vesp. 1153, also τινά τινι, *to surround* a person *with* a thing, Plat. Prot. 320 E, and so of one person clothing another: but also of the clothes, etc., *to surround, cover,* τινά, Trag.: hence in Hom. ἅλμη οἱ νῶτα ἄμπεχεν, *the brine dashed around his back.*—Mid. *to put on one’s self, to array one’s self in,* also *to have on, wear,* usu. c. acc. χιτώνιον, etc., as Ar. Eccl. 374, also λευκὸν ἀμπ., *to wear a white cloak,* Ar. Ach. 1023; καλῶς ἀμπ., *to be well dressed,* Ar. Thesm. 165, περιττῶς ἀμπ. *to be gorgeously dressed,* Plut.: also c. dat., *to clothe* or *cover one’s self with* something, Eur. Hel. 422.

†῎Αμπη, ης, ἡ, *Ampe,* a city at the mouth of the Tigris, Hdt. 6, 20.

’Αμπήδησε, for ἀνεπήδησε, Il.

’Αμπί, Aeol. for the aspirated ἀμφί, Koen. Greg. p. 344, like Lat. *amb–* in *ambio.* etc.

’Αμπίπλημι, for ἀναπίμπλημι, Pind.

†’Αμπίπτω, for ἀναπίπτω, Aesch. Ag. 1599.

’Αμπισχνέομαι, ἀμπισχνοῦμαι, v. sub ἀμπέχομαι.

’Αμπίσχω, v. sub ἀμπέχω, Eur. Supp. 165, Id. Hipp. 193.

*’Αμπλακέω, a pres. assumed for the deriv. of fut. ἀμπλακήσω, aor. ἤμπλακον, subj. ἀμπλάκω, inf. ἀμπλακεῖν, part. ἀμπλακών, the only pres. in use being ἀμπλακίσκω, and that only late:—precisely = ἁμαρτάνω, and prob. akin to πλάζω, *to miss, fail* or *come short of,* c. gen. ἀνορέας Pind. O. 8, 89, cf. Soph. Ant. 554, 1234.—II. also c. gen. *to lose, be bereft of,* παιδός, Soph. Ant. 910, γυναικός, ἀλόχου, etc., Eur.—III. *to fail to do, sin, err, do wrong,* Ibyc., Fr. 51, and Eur.: also c. neut. pron., ὡς τάδ’ ἤμπλακον, *when I committed these sins,* Aesch. Ag. 1212, and hence also in Pass. τί δ’ ἠμπλάκηται ἐμοί. Id. Suppl. 916. Only poet.—When the first syll. is to be short, it is now usu. written ἀπλ–: nay Pors., and Elmsl. hold this to be the true form everywhere (ad Eur. Med. 115), against them v. Herm. Opusc. 3, p. 146. Cf. Ellendt Lex. Soph. Hence

’Αμπλάκημα, ατος, τό, *an error, fault, offence,* freq. in Trag.

’Αμπλάκητος, ον, (ἀμπλακεῖν) *sinful, loaded with guilt,* Aesch. Ag. 345:—in Soph. Tr. 120 ἀναμπλάκητος, q. v., must be read.

’Αμπλακία, ας, ἡ, = ἀμπλάκημα, the latter more freq. in Trag., the former in Lyr., as Pind.: ἀμπλακίαι φρενῶν, *distraction,* Pind. P. 3, 24: ἀμπλ. τινός, *offence against* some one, Eur. Hipp. 832.

’Αμπλάκιον, ου, τό, = foreg., Pind, P. 11, 41, cf. ἁμάρτιον.

’Αμπλάκίσκω, v. sub *ἀμπλακέω.

῎Αμπνευμα, ἀμπνεῦσαι, etc., poet. for ἀνάπνευμα, etc.

†’Αμπνέω, for ἀναπνέω.

†’Αμπνοά, Dor. and ἀμπνοή, poet. for ἀναπνοή.

῎Αμπνῠε, Ep. for ἀνάπνυε, imper. aor. 2 act. from ἀναπνέω, Il.

’Αμπνύνθη, Ep. for ἀνεπνύθη, 3 sing. aor. 1 pass. from ἀναπνέω, Il.

῎Αμπνῡτο, Ep. for ἀνέπνυτο, sync. aor. 2 from ἀναπνέω, Hom.: others would refer the word to ἀναπινύω, v. Rost Lex. in v.

†’Αμπρᾱκία, ’Αμπρακιεύς, etc., older form for ’Αμβρακία, etc., Hdt., Thuc.

’Αμπρεύω, (ἄμπρον) *to draw along, drag,* Call. Fr. 234: metaph. λυπρὸν βίον ἀμπρεύειν, *to drag on a wretched life,* like ἁμαξεύειν, ἕλκειν, Lat. *exantlare vitam,* Lyc. 635.

῎Αμπρον, ου, τό, and

῎Αμπρος, ου, ὁ, only in Gramm. as root of foreg., acc. to some *a rope* for drawing loads: acc. to others *the trace* or *yoke* of oxen.

’Αμπτάμενος, ἀμπτάς, poet. for ἀναπτ., Aesch., and Eur.

’Αμπυκάζω, -άσω, and ἀμπῠκίζω, -ίσω, *to bind the front hair with a band* (ἄμπυξ): in gen. *to bind, wreath,* κισσῷ, Anth.

†’Αμπυκίδης, ου, ὁ, *son* or *descendant of Ampyx,* i. e. Mopsus, Hes. Sc. 181: Idmon, Orph. Arg. 721.

’Αμπυκτήρ, ῆρος, ὁ, = ἄμπυξ: *the frontal* or *head trappings* of a horse, Aesch. Theb. 461, like ἀμπυκτήρια φάλαρα, Soph. O. C. 1069.

’Αμπυκτήριος, ία, ιον, *belonging to an* ἀμπυπτήρ, v. foreg.

῎Αμπυξ, ῠκος, ὁ, ἡ, the latter esp. in Trag., (ἀμπέχω) *a band* or *fillet* for binding up *women’s* front hair, *a headband, snood,* Il. 22, 469: also *the hair braided* round the head.—II. *the frontal* or *head-band of horses:* also *a headstall, a bridle,* cf. χρυσάμπυξ, and Dict. Antiqq. s. v.—III. *any thing round* or *rounded, a wheel,* Soph. Phil. 680: *the cover of a cup,* cf. λιπαράμπυξ, Ar. Ach. 671.—IV. as pr. n. *Ampyx,* one of the Lapithae, Paus. 5, 17, 10.—2. son of Pelias, Paus. 7, 18, 5.

῎Αμπωσις, εως, ἡ, rare collat. form of ἄμπωτις, Max. Tyr.

’Αμπωτίζω, *to ebb,* of the sea, Philo: from

῎Αμπωτις, εως Ion. ιος, later also ιδος, Lob. Phryn. 340, shortened from ἀνάπωτις for ἀνάπωσις (ἀναπίνομαι), *a being drunk up,* hence of the sea, *the ebb,* Hdt. 7, 198, and also in Att. from Arist. downwds.: also *the retiring of a stream,* Call. Opposed to πλήμη, πλημμύρα. ῥαχία.—II. *the return of humours* inward from the surface of the body, Hipp.

’Αμυγδᾰλέα, ας, Diosc., usu. contr. ἀμυγδαλῆ, ῆς, oft. in Theophr., *the almond-tree.*

’Αμυγδαλέος, έα, έον, or perh. better ἀμυγδάλεος, έα, εον, *of* or *belonging to almonds* or *the almond-tree,* v. l. Nic.: from

’Αμυγδάλη, ης, ἡ, *an almond,* Comici ap. Ath. 52 C, sq. [ᾰ]

’Αμυγδᾰλῆ, ῆς, ἡ, contr. for ἀμυγδαλέα, q. v.

’Αμυγδάλινος, η, ον, *of almonds;* ἔλαιον, Xen. An. 4, 4, 13.

’Αμυγδάλιον, ου, τό, dim. from ἀμυγδάλη, Hipp.

’Αμυγδᾰλίς, ίδος, ἡ, dim. from ἀμυγδάλη, Philox. ap. Ath. 643 C.

’Αμυγδαλίτης, ου, ὁ, *with almonds.* ἄρτος, *almond-cake.* [ῑ]

’Αμυγδᾰλοειδής, ές, (ἀμυγδάλη εἶδος) *like the almond* or *almond-tree,* Diosc.

’Αμυγδᾰλόεις, εσσα, εν, = ἀμυγδάλεος, Nic.

’Αμυγδᾰλοκατάκτης, ου, ὁ, (ἀμυγδάλη, κατάξαι, κατάγνυμι) *an almond-cracker,* Ath.

’Αμύγδᾰλον, ου, τό, = ἀμυγδάλη, Piers. Moer. p. 10.

’Αμύγδᾰλος, ου, ἡ, = ἀμυγδάλη, *an almond-tree,* Luc.

’Αμυγδᾰλώδης, ες, (ἀμυγδάλη, εἶδος) = ἀμυγδαλοειδής.

῎Αμυγμα, ατος, τό, (ἀμύσσω) *that which has been torn: a scar, rent.*—II. = sq., ἄμ. χαίτης, Soph. Aj. 633, Eur. Andr. 827.

’Αμυγμός, οῦ, ὁ, (ἀμύσσω) *a tearing, mangling,* Aesch. Ch. 24.

῞Αμυδις, adv. = its primitive ἅμα, of time, *together, at the same time,* Od. 12, 415; oftener of place, *together, all together,* ἄμυδις κικλήσκετο, *he called together,* Il. 10, 300, ὀστέα πάντα ἄμυδις, *all the bones together,* Il. 12, 385, ἄμυδις ἱστᾶσιν = συνιστᾶσιν, Il. 13, 336, φλόγα ἄμυδις ἔβαλλον, *they threw the burning embers together,* Il. 23, 217: freq. in late Ep., in Oratt. also as prep. c. dat. (The word is Aeol. like ἀγυρά, ἄλλυδις: hence ἄμ. not ἅμ., cf. Spitzn. Il. 9, 6.)

’Αμυδρήεις, εσσα, εν, = sq. Nic.

’ΑΜΥΔΡΟ´Σ, ά, όν, *dark, dim, dull, faint, indistinct,* γράμματα, *illegible letters,* Thuc. 6, 54: ἄστρον, *a faintly glimmering star,* Hipp.; ἀμ. εἶδος, *a shadowy form,* Plat. Tim. 49 A, ἀμ. πρὸς ἀλήθειαν, *faint in comparison with truth,* Id. Rep. 597 A, ἀμ. μαντεῖα, *obscure oracles,* Id. Tim. 72 B, etc.; ἀμ. ἐλπίς, *a faint hope,* Plut. Alc. 38: and so perh. ἀμυδρὰ χοιράς, *a rock scarcely visible above water,* Archil. 55, though the Schol. on Nic. interprets this by χαλεπός, cf. Plat. Tim. 49 A. Adv. –δρῶς, *faintly, imperfectly,* ἀμ. μιμεῖσθαι, Arist. H. A. (though so like ἀμαυρός in signf., Pott doubts the connexion.) Hence

’Αμυδρότης, ητος, ἡ, of the eye, *want of power to distinguish, weakness,* Gal.

’Αμυδρόω, ῶ, f. -ώσω, *to darken, weaken,* Philo: hence

’Αμύδρωσις, εως, ἡ, *a darkening, weakening,* like ἀμαύρωσις, Gal.

†’Αμυδών, ῶνος, ἡ, *Amydon,* a city of Paeonia, Il. 2, 849.

’Αμύελος, ον, (α priv., μυελός) *without marrow.* [ῡ]

’Αμύζω, a dub. form for μύζω with α copul., *to suck with compressed lips,* Xen. An. 4, 5, 27 ubi nunc μύζειν, cf. Buttm. Catal. in v.

†’Αμυζών, ῶνος, ἡ, *Amyzon,* a city of Caria, Strab.

’Αμῠησία, ας, ἡ, *a being* ἀμύητος, or *uninitiated:* from

’Αμύητος, ον, (α priv., μυέω) *uninitiated, profane,* Plat. Phaed. 69 C: c gen. ἀμ. 'Αφροδίτης, *not admitted into the mysteries of Venus*, Aristaen. :—in Plat. Gorg. 493 A, with a secondary sense, as if from *μύω*, and so=*οὐ δυνάμενος μύειν*, *unable to keep close, leaky*.

†**'Αμῡθάν**, ὁ, Dor.='Αμυθάων, Pind. P. 4, 223.

†**'Αμῡθᾱονίδαι**, *ῶν, οἱ*, *the Amythaonidae, descendants of Amythaon*, Pind. Fr. 170. From

†**'Αμυθάων**, *ονος, ὁ*, *Amythaon*, son of Cretheus and Tyro, and founder of Pylos, Od. 11, 235.

†**'Αμυθέων**, *ωνος, ὁ*,=foreg., Hdt. 2, 49.

'Αμύθητος, *ον*, (*α* priv., *μῡθέομαι*) *unspeakable, unspeakably many* or *great*, *χρήματα, κακά*, Dem. 49, fin.; 520, 20.

Ἄμῡθος, *ον*, (*α* priv., *μῦθος*) *without legends*, or *mythic tales*, *ποίησις*, Plut.

'Αμύκητος, *ον*, (*α* priv., *μῡκάομαι*) *without lowing*: of places, *where no herds low*, Anth. [ῡ]

'Αμύκλᾱθεν, adv., *from Amyclae*, Pind.

†**'Αμύκλα**, *ας, ἡ*, *Amycla*, daughter of Niobe, Apollod.—2. ='Αμύκλαι.

†**'Αμύκλαι**, *ῶν, αἱ*, *Amyclae*, an ancient city of Laconia on the Eurotas famed for the worship of Apollo, Il. 2, 584; Ap. hence called 'Αμυκλαῖος, Paus. 3, 19, 6: 'Αμυκλαῖος and 'Αμυκλαιεύς, *Amyclaean, of Amyclae*, Xen. Hell. 4, 5, 11, etc.; fem. 'Αμυκλαΐς.—2. a city of Latium, Ath.

'Αμύκλαι, *αἱ*, *a sort of shoes*, named after the Laconian town *Amyclae*, Theocr. 10, 35: also 'Αμυκλαΐδες, *αἱ*.

'Αμυκλᾱΐζω, *to speak in the Amyclean*, i. e. *Laconian dialect*, Theocr. 12, 13,

†**'Αμυκλαῖον**, *ου, τό*, (sub. *ἱερόν*) *the temple of Apollo in Amyclae*, Thuc. 5, 18; cf. Bloomf. ad l.

†**'Αμύκλας**, *α* and *ου, ὁ*, *Amyclas*, son of Lacedaemon and Sparta, the mythic founder of Amyclae, Paus. 3, 1, 3: Apollod. 3, 10, 3, who mentions another of this name in 3, 9, 1.

†**'Αμυκλαῖος**, *ου, ὁ*, *Amyclaeus*, a Corinthian sculptor, Paus. 10, 13, 4, etc.

†**Ἄμῠκος**, *ου, ὁ*, *Amycus*, son of Neptune king of the Bebryces, Ap. Rh. 2, 48.

†**'Αμυκοφόνος**, *ου, ὁ*, (Ἄμυκος,* *φένω*) *slayer of Amycus*, i. e. Pollux, Opp. Cyn. 1, 363.

'Αμύκτηρ, *ηρος, ὁ, ἡ*, (*α* priv., *μυκτήρ*) *without nose*, Strab.

'Αμυκτῐκός, *ή, όν*, (*ἀμύσσω*) *fit for tearing, mangling*, Plut. 2, 642 C: also of certain medicines, *provocative*, Cael. Aur. Adv. *-κῶς*.

'Αμύλιον, *ου, τό*, dim. from *ἄμυλος* II., *a small* or *fine cake*, Arist. Probl., Plut.—II.=*ἄμυλον* II., Hipp.

Ἄμῠλον, *ου, τό*,=sq. II., Ath.—II. sub. *ἄλευρον*, *fine meal*, prepared more carefully than by common grinding, cf. Diosc. 2, 123, Plin. H. N. 7, 18: from

Ἄμῠλος, *ον*, (*α* priv., *μύλη*) *without a mill, not ground*, hence *of the finest meal*, *ἄρτος*, etc., cf. foreg. II.—II. usu. as subst. *ὁ ἄμυλος*, *a cake of fine meal*, Ar. Pac. 1195: where Dind. has restored *τούς* for *τάς* after Theocr. 9, 21, Teleclid. Ster. 2.

'Αμύμων, *ον*, gen. *ονος*, (*α* priv., *μῶμος*, by an Aeol. change, like *χελώνη* into *χελύνη*), *irreproachable, blameless*, in Hom. epith. of all men and women distinguished by rank, exploits, or beauty, yet without any moral reference, so that in Od. 1, 29 it is given even to Aegisthus; but never applied to gods, for Aesculapius is called so as a physician (Il. 4, 194), and the *blameless* nymph (Il. 14, 444) was a mortal:—sometimes of things, *οἶκος ἀμ.*, *a house in which there is nothing to blame, with which no fault can be found*; and so *μῆτις, τόξον, ὀρχηθμός, τύμβος*, rare in other Ep., as Hes. Theog. 654, once in Pind. O. 10 (11), 33, never in Att. poets. [ᾰμῡ]

†**'Αμυμώνη**, *ης, ἡ*, *Amymone*, one of the Danaides, Apollod. 2, 1, 4.—2. a fountain and rivulet at Lerna, Strab., Paus.: hence 'Αμυμώνιος, *α, ον*, *of Amymone*, Ἀμ. *ὕδατα*, Eur. Phoen. 188.

Ἄμῡνα, *ης, ἡ*, (*ἀμύνω*) *the warding off an attack, defence*, also *requital, vengeance*: also *aid, succour*, v. Ruhnk. Tim.; only in late writers, as Plut., cf. Lob. Phryn. 23.

'Αμῡνάθω, a pres. assumed as lengthd. form of *ἀμύνω*, but prob. the forms assigned to it all belong to an aor. *ἠμύνᾰθον*, inf. *ἀμυναθεῖν*, (not *-άθειν*), Eur. I. A. 910, Andr. 1079, imper. mid. *ἀμυναθοῦ*, (not *-άθου*) Aesch. Eum. 438, v. Elmsl. Med. 186, Ellendt Lex. Soph. in v.: *to defend, assist*, Soph. O. C. 1015, Ar. Nub. 1323, c. dat. pers., Eur. ll. cc. Mid. *to ward off from one's self, repel*, Aesch. l. c.: *to take vengeance on*, *τινά*, Eur. Andr. 721.

†**'Αμύνανδρος**, *ου, ὁ*, (*ἀμύνω, ἀνήρ*) *Amynandrus*, masc. pr. n. Plat. Tim. 21 C.—2. a prince of the Athamanes, Polyb. 16, 27, 4. [ῡ]

†**'Αμύνας**, or 'Αμῡνᾶς, *ὁ*,= foreg. Polyb. 4, 16, 9.

'Αμῡνητί, adv., *by way of defence*.

'Αμυνίας, *ου, ὁ*, *Amynias*, masc. pr. n., also used as appellat., *ὁ θυμὸς εὐθὺς ἦν ἀμυνίας*, *on its guard*, Ar. Eq. 570: from *ἀμύνω*.

†**'Αμύντας**, *α* and *ου, ὁ*, *Amyntas*, a name common to many kings of Macedonia, Hdt. 5, 17, etc., Xen. Hell. 5, 2, 12, etc.—2. son of Andromenes a general of Alexander, Arr. An. 3, 27.—3. son of Antiochus a Greek fugitive and enemy of Alexander, Arr. 1, 17. Others in Arr., Theocr., etc.

'Αμύντειρα, *ας, ἡ*, fem. from *ἀμυντήρ*, *a protectress*.

'Αμυντέον, verb. adj. from *ἀμύνω*, *one must assist*, c. dat. pers., Xen.; so too *ἀμυντέα*, Soph. Ant. 677.—II. *one must repel*, Ar. Lys. 661.

'Αμυντήρ, *ῆρος, ὁ*, (*ἀμύνω*) *a defender*; *ἀμυντῆρες*, in Arist. H. A. are the *front points* of a stag's antlers.

'Αμυντήριος, *ον*, (*ἀμύνω*) *warding off, defending, avenging*: *fitted to ward off*, etc., hence *ἀμυντήρια ὅπλα*, *defensive armour*, Plat. (cf. infra II.); *ἀμ. τέχναι*, Id.: c. gen., *preventing* or *remedying* a thing, *φάρμακον ἀμ. γήρως*, *a means for warding off old age*, Ael. N. A. 6, 51.—II. as subst. *τὸ ἀμυντήριον*, *a means of defence*, Plat. Polit. 279 C, sq.: esp. *a defence, bulwark*, Polyb.: *a weapon of defence*, Plut., cf. also Wessel. Diod. 1, 194.

'Αμυντικός, *ή, όν*, (*ἀμύνω*) *fit* or *able to ward off, defend* or *revenge*: *ἡ ἀμυντική*, sub. *δύναμις*, *the ability to keep off*, c. gen. rei, Plat. Polit. 200 E: *ἀμ. ὁρμη*, *the instinct of revenge*, Plut.

†**'Αμύντιχος**, *ου, ὁ*, (dim. of 'Αμύντας) *Amyntichus, the little* or *dear Amyntas*, as a word of endearment, Theocr. 7, 132.

†**'Αμυντορίδαι**, *ῶν, οἱ*, *Amyntoridae, descendants of Amyntor*, Pind. O. 7, 40.

'Αμύντωρ, *ορος, ὁ*,=*ἀμυντήρ*, oft. in Hom., who never uses the latter,—always in signf. *a helper, aid*: *an avenger*, Eur. Or. 1588. Only poet.—II. as pr. n. *Amyntor*, son of Ormenus, and father of Phoenix, Il. 10, 266.—2. an Athenian, Aeschin, 36, 23.

'Αμύνω, f. *-ῠνῶ* Ion. *ἀμυνέω* Hdt. 9, 60, 1 aor. *ἤμυνα*, cf. *ἀμυνάθω*, (*α* euph., *μύνη*) *to keep off, ward off*, Hom., mostly in Il.: the full construct. is c. acc. of the pers. or thing to be kept off, c. dat. of pers. from whom, *Δαναοῖσιν λοιγὸν ἀμύνειν*, *to ward off destruction from the Danai*, Il. 1, 456, etc., cf. Od. 8, 525: the dat. is oft. omitted, as *εἷς θεῶν ὃς λοιγὸν ἀμύνει*, Il. 5, 603: again the acc. is omitted (though *λοιγόν* or the like may easily be supplied), and then the verb may be rendered *to defend, fight for, aid, succour*, *ἀμυνέμεναι ὤρεσσι*, *to fight for wives*, i. e. *to ward off destruction from*, Il. 5, 486, cf. Od. 11, 500: for dat. we oft. have gen., as *Τρῶας ἄμυνε νεῶν*, *he kept the Trojans off from the ships*, Il. 15, 731, cf. 12, 402: in the passage *Δαναῶν ἀπὸ λοιγὸν ἀμῦναι*, Il. 16, 75, Od. 17, 538, it is usu. written *ἄπο*, as if the prep. belonged to *Δαναῶν*: but here as in Il. 1, 67, *ἡμῖν ἀπὸ λοιγὸν ἀμῦναι*, acc. to Hom. usage *ἀπό* is an adv. and denotes the direction of the action expressed by the verb with relation to the object which stands in the gen. or dat., cf. Jelf's Gr. Gr. § 614, seq., 640, Anthon's Homer, Exc. 2, and Spitzn. Il., l, c.: here too the acc. may be omitted, as *ἀμ. νηῶν*, *to defend the ships*, Il. 13, 109:—absol., *χεῖρες ἀμύνειν*, *hands to aid*, Il. 13, 814, *ἀμύνειν εἰσὶ καὶ ἄλλοι*, Ib. 312: once with *περί*, *ἀμυνέμεναι περὶ Πατρόκλοιο*, like the mid., Il. 17, 182:—lastly c. dat. instrum., *σθένει ἀμ.*, *to defend with might*, Il. 13, 678.—These constructions are all repeated in Pind., and Trag., also c. dat. pers. et pron. neut., *τοιαῦτ' ἀμύνετ' Ἡρακλεῖ*, *such aid did ye give to Hercules*, Eur. H. F. 219: rarely like mid., *to requite, repay*, *ἔργα κακά*, Soph. Phil. 602, *ἀμ. τινί τι*, *to repay* one thing *with* another, Id. O. C. 1128: c. inf., *to keep off, prevent from* doing, Aesch. Ag. 102.—In prose mostly c. dat.: also c. dat. et inf., *τοῖς μὲν οὐκ ἠμύνατε σωθῆναι*, Thuc. 6, 80: also *ἀμ. ὑπὲρ τῆς Ἑλλάδος*, (as in Hom. *περί*) Plat. Legg. 692 D, *ἀμ. πρὸ πάντων*, Polyb.: absol., *τὰ ἀμύνοντα*, *means of defence*, Hdt. 3, 155.—B. Mid. *to keep* or *ward off from one's self, to guard, defend one's self*, oft. with collat. notion of *requital, revenge*, either absol., as Il. 16, 556, or c. acc. rei, *ἀμύνετο νηλεὲς ἦμαρ*, Il. 13, 514, so too in Hdt. 1, 80; 3, 158, etc.: that from which danger is warded off in gen., as in act., *ἀμυνόμενοι σφῶν αὐτῶν*, Il. 12, 155, *νηῶν ἠμύνοντο*, Ib. 179: also with *περί*, *ἀμύνεσθαι περὶ πάτρης*, Il. 12, 243, so too in prose, *περὶ τῶν οἰκείων*, Thuc. 2, 39, also *ὑπέρ τινος*, Xen. Cyn. 9, 9.—Post-Hom., *ἀμύνεσθαί τινα*, not only *to keep off, repel* an assailant, as Hdt. 3, 158, but (esp. in Thuc.) *to avenge one's self on* him, *do vengeance on* him, *requite, repay, punish*: freq. c. dat instrum., *ῥήμασιν ἀμύνεσθαί τινα*, *with* words, Soph. O. C. 873, *τοῖς ὁμοίοις ταῖς ναυσίν, ἀρετῇ*, Thuc., cf. Herm Soph. Ant. 639: also *ἀμύνεσθαί τινα ὑπέρ τινος*, *to punish* one *for* a thing, Thuc. 5, 69.—Very rarely in Pass., as *ἀμυνέσθω*, *let him be punished*, Plat Legg. 845 C. [ῡ]

†**'Αμύνων**, *ονος, ὁ*, *Amynon*, masc pr. n. Ar. Eccl. 365.

Αμυξ, ῡχος, ἡ,=ἄμυξις, ἀμυχή.

᾽Αμύξ, adv., (ἀμύσσω) *tearing, scratching, mangling*, v. l. Nic.

῎Αμυξις, εως, ἡ, (ἀμύσσω) *a tearing, scratching, mangling*, Orph.: *scarification*, Medic.

῎Αμῠος, ον, (α priv., μῦς) *without muscles, not muscular*, σκέλος, Hipp.

†᾽Αμύργιοι, ων, οἱ, *Amyrgii*, a Scythian race, Hdt. 7, 64.

†῎Αμυρις, ιος, ὁ, *Amyris*, a sage of Sybaris surnamed the "wise," Hdt. 6, 127: hence the prov., ῎Αμυρις μαίνεται, *the wise man is mad.*

᾽Αμύριστος, ον, (α priv., μῠρίζω) *unanointed, unperfumed*, Heracl. ap. Plut. 2, 397 A.

῎Αμῠρος, ον, (α priv., μύρον)= foreg.: or (from α intens., μύρω) *very wet*, epith. of Lycia, Or. Sib.—II. ᾽Αμυρος, ὁ, *the Amyrus*, a river of Thessaly, Ap. Rh. 1, 596; on this lay the ᾽Αμυρικὸν πεδίον, Polyb. 5, 99, 5.

†᾽Αμυρταῖος, ον, ὁ, *Amyrtaeus*, a king of Aegypt, Hdt. 2, 140.

᾽ΑΜΥ´ΣΣΩ, Att. ἀμύττω, fut. -ξω, *to tear, scratch, wound*, στήθεα χερσί, Il. 19, 284: *to tear in pieces, mangle*, Hdt. 3, 76, 108:—esp. of any slight surface-wound, from whatever cause: *to prick* as a thorn, Long., *sting* as a fly, Luc., etc.: in Medic., *to scarify.*—II. metaph. θυμὸν ἀμύξεις χωόμενος, thou wilt *wound, gnaw* thy heart with rage, Il. 1, 243: καρδίαν ἀμύσσει φροντίς, *care rends* or *gnaws my heart*, Aesch. Pers. 161. Pass. φρὴν ἀμύσσεται φόβῳ, Aesch. Pers. 115: so in Lat. *animum pungere, animo pungi.*

᾽Αμυσταγώγητος, ον, (α priv., μυσταγωγέω) *not initiated*, Clem. Al.

᾽Αμυστί, adv., (α priv., μύω) strictly *without closing the mouth*, i. e. *at one draught, at a breath*, ἀμυστὶ πίνειν, Anacreont., σπᾶν, Ael.

᾽Αμυστίζω, *to drink, drink deep, tipple*, Eur. Cycl. 565.

᾽Αμυστις, ιος and ιδος, ἡ, *a long draught* of drink, ἄμυστιν προπιεῖν, Anacr. 62, 2, ubi Bergk, ἑλκύειν, Eur. Cycl. 417; hence *deep drinking, tippling*, Rhes.—II. *a large cup*, used by the Thracians, noted as topers, ἄμυστιν ἐκλάπτειν, Ar. Ach. 1229, cf. Hor. Od. 1, 36, 14.—III. as pr. n. *Amystis*, an Indian river, Arr. Ind. 4, 5.

῎Αμυστος, ον,=ἀμύητος.

᾽Αμυσχρός, όν, (α priv., μύσος) *undefiled*, Parthen. ap. Hephaest. p. 9.

†῎Αμυτις, ιος, ἡ, *Amytis*, a daughter of Astyages, Ctes.

᾽Αμῠχή, ῆς, ἡ, (ἀμύσσω) *a tear, scratch, rent, crack*, Hipp.—II. =ἄμυξις, in sign of sorrow, Plut. Sol. 21.

᾽Αμῠχηδόν, and

᾽Αμῠχί, adv.,=ἀμύξ.

᾽Αμῠχιαῖος, αία, αῖον, (ἀμυχή) *scratched, slightly hurt:* hence metaph. *superficial, slight*, Plat. Ax. 366 A, ubi al. μυχιαῖος.

᾽Αμυχμός, οῦ, ὁ,=ἄμυξις, ἀμυχή, hence ἀμ. ξιφέων, *a sword wound*, Theocr. 24, 124.

᾽Αμυχνός, όν, or ἀμυγνός,=ἀμυσχρός, Soph. Fr. 834.

᾽Αμυχώδης, ες, (ἀμῠχή, εἶδος) *like a scratch: full of scratches, chapped*, ἐξάνθημα, Hipp.

᾽Αμφ–, old and poet. abbrev. for αναφ–; cf. ἀμπ–.

᾽Αμφᾰγᾰπάζω, -άσω, (ἀμφί, ἀγαπάζω) *to embrace with love, treat kindly, greet warmly*, Lat. *amore amplecti*, Od. 14, 381: so too in mid., Il. 16, 192, H. Hom. Cer. 290.

᾽Αμφᾰγᾰπάω, f. -ήσω, = foreg., H. Hom. Cer. 439: ἑὸν κακὸν ἀμφαγαπῶντος, i. e. Pandora, Hes. Op. 58.

᾽Αμφαγείρω, (ἀμφί, ἀγείρω) *to collect around:* only in aor. mid. θεαί μιν ἀμφαγέροντο, *gathered round her*, Il. 18, 37: hence in later Ep. we have a pres. ἀμφαγέρομαι, v. l. Theocr. 17, 94.

᾽Αμφᾰγερέθομαι, = foreg., ἀμφὶ δ' ἠγερέθοντο, (in tmesi) Od. 17, 34.

᾽Αμφαγέρομαι, v. sub ἀμφαγείρω.

᾽Αμφαγνοέω, a pres. assumed for deriv. of ἠμφηγνόουν, v. l. for ἠμφιγνόουν, Xen. An. 2, 5, 33, cf. Valck. Amm. p. 69; the prob. l. is ἠμφεγνόουν from ἀμφιγνοέω, Buttm. Ausf. Gr. § 86, 6.

᾽Αμφᾰδά, v. sub ἀμφαδόν, Od. 19, 391.

᾽Αμφᾰδήν=ἀμφαδόν, Archil. 14, 4.

᾽Αμφάδιος, ία, ιον, (poet. shortd. for obsol. ἀναφάδιος, v. ἀμφαδόν) *public, known:* Hom. only has ἀμφάδιος γάμος, Od. 6, 288, and the fem. ἀμφαδίην, as adv., *publicly, openly, aloud*, Lat. *palam*, Il. 13, 356, and so freq. in later Ep.: in Il., l. c., ἀμφαδίῃ, is a v. l., cf. Spitzn.

᾽Αμφᾰδόν, adv., *publicly, openly, without disguise;* opp. to λάθρῃ, Il. 7, 243, to κρυφηδόν, Od. 14, 330, to δόλῳ, Od. 1, 296: ἀμφ. βαλέειν, κτείνειν, ἀγορεύειν, εἰπεῖν, Hom. Strictly neut. of an adj. ἀμφαδός, ή, όν, nay in Od. 19, 391, μὴ ἀμφαδὰ ἔργα γένοιτο, ἀμφαδά, seems to be an adj., *discovered, known:* cf. ἀμφαδήν. The orig. form was ἀναφαδόν, (ἀναφαίνομαι) but this, like ἀναφάδιος, is nowhere found; though ἀναφανδόν, –δά, are.

᾽Αμφαίνω, poet. for ἀναφαίνω, Hom., etc.

᾽Αμφᾱΐσσομαι, (ἀμφί, ἀΐσσω) as pass., *to rush on from all sides, flutter* or *float around*, Il. 6, 510; 11, 417, only with prep. separate, the actual comp. does not occur.

᾽Αμφαιωρέω, ῶ, f. -ήσω, *to make float around*, prob. l. Aretae. 72 C.

᾽Αμφάκανθος, ον, (ἀμφί, ἄκανθα) *surrounded with prickles*, δέμας, of the porcupine, Ion ap. Plut. 2, 971 F.

᾽Αμφαλαλάζω, (ἀμφί, ἀλαλάζω) *to shout around*, Nonn.

᾽Αμφαλάλημαι, (ἀμφί, ἀλάλημαι) *to wander round about*, Opp. Cyn. 3, 423.

᾽Αμφαλλάξ, adv., (ἀμφαλλάσσω) strengthd. for ἀλλάξ, *mutually*, poet. ap. Ath. 116 C.

᾽Αμφαλλάσσω, -ξω, (ἀμφί, ἀλλάσσω) *to change entirely*, Opp. Cyn. 3, 13.

᾽Αμφαμιῶται, ῶν, οἱ, collat. form of ᾽Αφαμιῶται, q. v., a class in Crete answering to the Helots in Laconia, Ath. 263 E, v. Dict. Antiqq. p. 316, b.

†᾽Αμφαναί, ῶν, αἱ, *Amphanae*, a town of Thessaly, on Mount Oeta; hence adj. ᾽Αμφαναῖος, α, ον; ἡ ᾽Αμφαναία (χώρα), *the territory of Amphanae*, Eur. Herc. F. 392.

᾽Αμφανδόν, adv. poet. for ἀναφανδόν, Pind., cf. ἀμφαδόν.

᾽Αμφᾰνέειν, poet. for ἀναφανεῖν, inf. fut. from ἀναφαίνω, H. Hom. Merc. 16.

†᾽Αμφαξῖτις, ιδος, ἡ, (ἀμφί, ᾽Αξιός) *Amphaxitis*, a region of Macedonia lying along the Axius, Polyb. 5, 97, 4.

᾽Αμφαξονέω, (ἀμφί, ἄξων) *to waver to and fro, totter:* orig. of axles, which turned to both sides, A. B.

᾽Αμφᾰρᾰβέω, ῶ, f. -ήσω, (ἀμφί, ἀραβέω) *to rattle about, ring about*, τεύχεα ἀμφαράβησε, Il. 21, 408.

᾽Αμφᾰρᾰβίζω,=foreg., Hes. Sc. 64.

᾽Αμφᾰρίστερος, ον, (ἀμφί, ἀριστερός) *with two left hands*, and so *thoroughly awkward, clumsy*, Lat. *ambilaevus*, formed on the analogy of ἀμφιδέξιος, Ar. Fr. 432.

᾽Αμφασίη, ης, ἡ, poet. for ἀφασία, *speechlessness*, always with collat. notion of fear, amazement, or rage, which deprives of speech, ἀμφασίη ἐπέων, Il. 17, 695, Od. 4, 704. (μ is inserted as in ἀμπλακέω.)

῎Αμφαυξις, εως, ἡ, (ἀμφί, αὐξάνω) *the growth* of suckers *round* a tree, also ἀμφιφύα, Theophr.

᾽Αμφαϋτέω, ῶ, f. -ήσω *to resound, ring around*, Il. 12, 160, with prep. sep. not in comp. [ῡ]

᾽Αμφᾰφάω, and mid. ἀμφαφάομαι, (ἀμφί, ἁφάω) *to touch all round, feel* or *touch on all sides*, Od.: χερσὶν ἀμφ., *to turn around in the hands, to handle*, Od. 15, 462: τόξον, Od. 19, 586, also, like Lat. *tractare*, of persons, μαλακώτερος ἀμφαφάασθαι, poet. for ἀμφαφᾶσθαι, *he is easier to deal with*, Il. 22, 373: Hom. uses act. and mid. indifferently.

†῎Αμφεια, ας, ἡ, *Amphēa*, a town of Messenia, Paus. 4, 5, 8.

†᾽Αμφεῖον, ου, τό, or ῎Αμφειον, less correct form of ᾽Αμφιεῖον, q. v. and Lob. ad Phryn. 372.

†᾽Αμφείρα, ας, ἡ, *Amphira*, appell. of Minerva, Lyc. 1163.

᾽Αμφελελίζομαι, (ἀμφί, ἐλελίζω) as pass., *to swing* or *wave to and fro*, Orph., and Q. Sm.

᾽Αμφελικτός, όν, poet. for ἀμφιελ., *coiled round*, δράκων, Eur. H. F. 399.

᾽Αμφελίσσω, Att. ἀμφελίττω, f. -ίξω, poet. for ἀμφιελ., *to wrap, fold*, or *twine round*, Eur. Andr. 425. Mid. ἀμφελίξασθαι γνάθους τέκνοις, *to close their* jaws *upon* the children, Pind. N. 1, 62.

᾽Αμφέλκω, f. -ξω, *to draw around*, mid. ἀμφέλκεσθαί τι, *to draw* a thing *round* one's self, i. e. *be surrounded by* it, Dion. P. 268.

᾽Αμφελυτρόω, ῶ, f. -ώσω, (ἀμφί, ἔλυτρον) *to wrap round*, Lyc. Hence

᾽Αμφελύτρωσις, εως, ἡ, *a wrapping round*, Lyc. 845.—2. *a veil.*

᾽Αμφενέπω, strengthd. for ἐνέπω, Nic.

᾽Αμφέπω, poet. for ἀμφιέπω, Hom., etc.

᾽Αμφερείδω, (ἀμφί, ἐρείδω) *to fix around*, ζυγὸν ἀμφ. τινί, Lyc. 504.

᾽Αμφερέφω, (ἀμφί, ἐρέφω) *to cover up*, Anth.

᾽Αμφερκής, ές, (ἀμφί, ἕρκος) *fenced round.*

᾽Αμφερῠθαίνω, (ἀμφί, ἐρυθαίνω) *to redden, make red all over*, Q. Sm. 1, 60.

᾽Αμφέρχομαι, (ἀμφί, ἔρχομαι) dep. mid. c. aor. 2, and perf. act., *to come round one, surround*, Hom. only in aor., once c. acc. ἀμφήλυθέ με, Od. 6, 122: once c. dat., Od. 12, 369.

᾽Αμφέρω, poet. for ἀναφέρω, Aesch.

†᾽Αμφέσταν, for ἀμφέστησαν from ἀμφίστημι.

᾽Αμφεύγω, poet. for ἀναφεύγω, Eur.

᾽Αμφέχᾰνε, 3 sing. aor. 2 from ἀμφιχαίνω, Hom..

᾽Αμφεχύθη, ἀμφέχῠτο, forms of aor. pass. of ἀμφίχεω, with intrans. signf., Hom.

᾽Αμφέχω, the form used by Q. Sm. for ἀμπέχω. always c. acc., Spitzn. Obs. in Q. Sm. p. 15.

᾽Αμφήκης, ες, (ἀμφί, ἀκή) *two-edged, double-biting*, ξίφος, φάσγανον, Hom., δόρυ, ἔγχος, γένυς, Aesch., and Soph.: of lightning, *forked*, πυρὸς βόστρυχος, Aesch. Pr. 1044: metaph. ἀμφ. γλῶττα, *a tongue, that will cut both* *ways*, i. e. maintain either right or wrong, Ar. Nub. 1160; so too of an oracle, *cutting both ways, ambiguous*, Luc. Jup. Trag. 43.

Ἀμφῆλιξ, ικος, ὁ, ἡ, dub. l. for ἀφῆλιξ, Lob. Phryn. 84.

Ἀμφῆλυθε, aor. from ἀμφέρχομαι, Hom.

Ἀμφημερῐνός, ή, όν, (ἀμφί, ἡμέρα) πυρετος, *quotidian*, opp. to διάτριτος and τεταρταίζουσα, Hipp., cf. Piers. Moer. p. 46.

Ἀμφήμερος, ον, (ἀμφί, ἡμέρα)= foreg., ὁ ἀμφ., sub. πυρετός, *a quotidian fever*, Soph. Fr. 448.

Ἀμφηρεφής, ές, (ἀμφί, ἐρέφω) *covered on all sides, close-covered*, epith. of Apollo's quiver, Il. 1, 45.

Ἀμφήρης, ες, (ἀμφί, *ἄρω; v. τριηρής) *rowed* or *having oars on both sides*, δόρυ, Eur. Cycl. 15.—2. *fitted* or *joined on all sides*, ξύλα ἀμφ., the wood of the funeral pile *regularly piled all round*, Eur. H. F. 243: σκηναί, dwellings *well fastened* or *secured*, Eur. Ion 1128. (Prob. however –ήρης is simply a termin., and the word is at once derived from ἀμφί.)

†Ἀμφήρης, ους, ὁ, *Amphēres*, son of Neptune and Clito, ruler in Atlantis, Plat. Crit. 114 B.

Ἀμφηρῐκός, ή, όν, (ἀμφί, ἐρέσσω?) ἀμφ. ἀκάτιον, *rowed* (by each man) *on both sides, a pirate's boat*, wherein *each man pulled two oars*, or *a boat worked by sculls*, Thuc. 4, 67.

Ἀμφήριστος, ον, (ἀμφί, ἐρίζω) *contested on both sides, doubtful, disputed*, γένος, Call., νίκη, Anth.—2. *equal in the contest*, ἀμφήριστον ἔθηκεν, *made him equal to himself*, i. e. no better off than himself, Il. 23, 382.

ἈΜΦΙ´, prep. c. gen., dat., et acc.:—radic. signf. *on both sides*, and so *around*, akin to Sans. *api*, Lat. *amb–* in compos., as in *amb-io, amb-igo*, Germ. *um*, old Germ. *umb*, cf. περί:—joined with the gen., dat., or acc., and more used in poets, and Ion., than in Att. prose.

A. c. GEN., rare in prose. I. Causal, like ἕνεκα, *about, for, for the sake of* a thing, ἀμφὶ πίδακος μάχεσθαι, to fight *for the possession of* a spring, Il. 16, 825. Pleonast., ἀμφὶ σοὔνεκα, v. Herm. Soph. Phil. 550, where however others ἀμφὶ σοῦ νέα (cf. Wunder, not. crit. ad v. 546).—2. *about*, i. e. *concerning* a thing, *of it*, like περί, c. gen. and *circa* for *de*, only once in Hom.: ἀμφὶ φιλότητος ἀείδειν, to sing *of* love, Od. 8, 267, once too in Hdt. 6, 131, more freq. in Pind.—II. of place, *about, around, round about*, is a post-Hom. usage, ἀμφὶ ταύτης τῆς πόλιος, Hdt. 8, 104, cf. Schäf. Dion. Comp. p. 351.

B. c. DAT. I. of place, *about, around, round about*, ἀμφὶ κεφαλῆ, ὤμοις, στήθεσσι, *about* the head, etc., Hom., ἀμφί οἱ, around him, Il. 12, 396, μοι ἀμφ' αὐτῷ, around me, Il. 9, 470, likewise ἀμφὶ περὶ στήθεσσι, Od. 11, 609:—*all round*, as κρέα ἀμφὶ ὀβελοῖς ἔπειραν, they fixed the meat *on* the spits, so that these were in the middle of it, Hom. Hence—2. the more general relation of place, *at, by, near, with*, like ἐπί, ἀμφὶ φάλῳ, *on* the helmet, Il. 3, 362: ἀμφὶ πυρί, *on* or *by* the fire, Il. 18, 344: ἀμφ' ἐμοί, *by* my side, Od. 11, 423, cf. Il. 4, 493, Soph. Aj. 562.—II. in Pind. of connexion or association in genl. without any distinct notion of place, ἀμφὶ σοφοῖς, Pind. P. 1, 22, σοὶ ἀμφὶ τρόπῳ, Pind. N. 1, 42, ἀμφὶ Νεμέᾳ.—III. as with gen. signf. I., *about, for, on account of, for the sake of*, ἀμφ' Ἑλένῃ μάχεσθαι, to fight *for* Helen, Il. 3, 70, ἀμφὶ γυναικὶ ἄλγεα πάσχειν, to suffer woes *on account of* a woman, Il. 3, 157: *about, of, regarding, concerning*, Il. 7, 408, Od. 1, 48, also freq. in Hdt.: also ἀμφί τινι λέγεσθαι, for the usu. περί τινος, e. g. θανάτῳ αὐτῆς λέγεται, *of* her death it is reported, Hdt. 3. 32.—2. hence the dat. denotes also *the means, manner*, or *cause of* a thing, ἀμφὶ θυμῷ, Soph., τάρβει, Aesch., *prae ira, prae pavore*, ἀμφ' ὀνύχεσσι, *by means of* the talons, Hes. Op. 205, Jac. A. P. p. 664.

C. c. ACC., which is the most usu. in prose.—1. as with dat., *about, around, on, at*, mostly however with collat. notion of moving towards, Od. 10, 365.—2. of general relations of place, ἀμφ' ἅλα, by the sea, Il. 1, 409, ἀμφὶ ῥέεθρα, somewhere by the banks, Il. 2, 461, also ἀμφὶ περὶ κρήνην, *somewhere about* the fountain, Il. 2, 305, and περὶ πίδακας ἀμφί, Theocr. 7, 142, ἀμφὶ ἄστυ, *all about in* the city, Il. 11, 706, ἀμφὶ τὰ μέσα, somewhere in the middle, so in Lat. *circa Campaniam mittere*, Liv.: οἱ ἀμφὶ Πρίαμον, Priam and his train, Il. 3, 146, cf. Hdt. 8, 25: but οἱ ἀμφὶ Μεγαρέας καὶ Φλιασίους, Hdt. 9, 69, are the same as immediately afterwards οἱ Μεγαρέες καὶ Φλιάσιοι. Hence the peculiar Att. usage, οἱ ἀμφὶ Κρίτωνα, *Crito* (and no one else), less however as an individual than as the specimen of a class: so οἱ ἀμφὶ Πλάτωνα are, Plato and his followers, οἱ ἀμφὶ Εὐθύφρονα, Euthyphro and all his class, Heind. Plat. Crat. 399 E: later auth. use it for the mere individual, Herm. Vig. 6, so περί. But τὰ ἀμφί τι, that which *concerns* a thing, τὰ ἀμφὶ τὸν πόλεμον, war and all that belongs to it: very seldom κλαίειν ἀμφί τινα, to weep about or for one, Il. 18, 339, μνήσασθαι ἀμφί τινα, to make mention of one, H. Hom. 6, 1.—II. *a loose definition of time, space* or *magnitude*, ἀμφὶ βίοτον, ἀμφ' ὅλον χρόνον, his life *long, through* the whole time, Pind., ἀμφὶ Πλειάδων δύσιν, Aesch., ἀμφὶ δόρπιστον, Xen., ἀμφὶ τὰ τετταράκοντα ἔτη εἶναι, to be about forty years old, ἀμφὶ τὰς δώδεκα μυριάδας, about 120,000, *circiter*, Xen., just like εἰς except that the article follows ἀμφί, but not εἰς.—4. Att. phrase ἀμφί τι ἔχειν, with an adv., to set a value upon a thing, take care *about* a thing, take pains *about* it, be occupied about or with it: so εἶναι, διατρίβειν, στρατεύεσθαι ἀμφί τι: cf. περί.

D. WITHOUT CASE, as adv., *about, around, round about, on all sides*, very often in Hom., who often so places it that it may be either an independent adv., or separated by tmesis from a verb: e. g. Il. 5, 310: freq. the foreg. verb must be repeated, e. g. Od. 10, 218 from 217. Also ἀμφὶ περί as adv., Il. 21, 10.—2.=ἀμφίς 3, *by one's self, apart*, as χωρίς, δίχα, H. Hom. Cer. 85: but v. Buttm. Lexil. p. 104.

E. IN COMPOS., *about, on all sides, on both sides*, so that it sometimes seems to stand for δύο, and reminds one of *ambo*, ἄμφω, e. g. ἀμφίστομος =δίστομος, cf. ἀμφίαλος. Sometimes also a causal idea is expressed by this compos., e. g. in ἀμφιμάχομαι, Il. 18, 20, and ἀμφιτρομέω, Od. 4, 820.—Ἀμφί never suffers anastrophe.

Ἀμφιάζω, (ἀμφί, as ἀντιάζω from ἀντί) *to put round* or *on*, of garments, τινί τι, only in late Gr., as Themist.

†Ἀμφιάλη, ης, ἡ, (ἀμφί, ἅλς) *Amphiale*, a promontory of Attica, Strab.

Ἀμφίαλος, ον, (ἀμφί, ἅλς) *sea-girt*, constant epith. of Ithaca in Od.: esp. *having the sea on both sides, between two seas*, as Corinth, Horace's *bimaris Corinthus*, Schneid. Xen. Hell. 4, 2. 13; so Pind. O. 13, 57, calls the Isthmian games ἀμφίαλοι Ποτειδᾶνος τεθμοί.

†Ἀμφίαλος, ου, ὁ, *Amphialus*, a noble Phaeacian, Od. 8, 114.

Ἀμφιάνακτες, ων, οἱ, (ἀμφί, ἄναξ) a nickname of the *dithyrambic poets*, because they oft began their odes. ἀμφί μοι αὖθις ἄνακτα or ἀμφί μοι αὖτε, Φοῖβε ἄναξ, v. Ar. Nub. 595, and Schol. Hence

Ἀμφιανακτίζω, *to sing dithyrambic hymns*, Ar. Fr. 151, v. foreg.

†Ἀμφιάναξ, ακτος, ὁ, *Amphianax*, a king of Lycia, Apollod. 2, 2, 1.—2. a son of Antimachus, Paus. 3, 25, 10.

†Ἀμφιάρᾱος, ου, Dor., Ἀμφιάρηος, lat. Ep., Ἀμφιάρεως, εω, Ion., and Att., ὁ, *Amphiaraus*, son of Oïcles, a renowned soothsayer, and king of Argos, Od. 15, 244, Pind., Aesch., etc. Hence

†Ἀμφιαρεῖον, ου, τό, *the Amphiarēum*, temple and oracle of Amphiaraus at Oropus, Strab.

Ἀμφίας, ἄμφης, or ἀμφίς, ὁ, a bad Sicilian wine, the first in Nicostr., Οἰνοπ.

†Ἀμφίας, ου, ὁ, *Amphias*, masc. pr. n. in Thuc. 4, 119, Dem., Plut., etc.

Ἀμφίᾰσις, εως, ὁ, (ἀμφιάζω) *a putting on a garment*.—2. *the garment*, late word.

Ἀμφίασμα, ατος, τό, (ἀμφιάζω) *a garment, dress*, Luc. Cyn. 17.

Ἀμφιασμός, οῦ, ὁ,=ἀμφίασις.

Ἀμφιάχω, *to sound on all sides*: of a bird, *to fly about with a loud cry, to utter a loud cry around*, Il. 2, 316 in irreg. part. perf. ἀμφιᾱχυῖα.

Ἀμφιβαίνω, fut. -βήσομαι, *to go, walk about* or *around*, ἠέλιος μέσον οὐρανὸν ἀμφιβεβήκει, *the sun in his course had reached mid-heaven*, Hom.: oft. of tutelary deities, Κίλλαν ἀμφιβέβηκας, *thou hast ever gone around Cilla protecting* it, i. e. *thou guardest* or *protectest Cilla*, Il. 1, 37: more rarely of men, as ἀμφὶ κασιγνήτῳ βεβαώς, Il. 14, 477, the image is borrowed from a wild beast pacing round and round its young, as Opp. Cyn. 3, 218, or round its prey, as Xen. Venat. 10, 13 gives it: ἀμφ' ἑνὶ δούρατι βαῖνε, *he bestrode a beam*, Od. 5, 371, so ἵππον ἀμφ., Call. Del. 113.—II. *to surround, encompass, wrap round*, c. acc., νεφέλη σκόπελον ἀμφιβέβηκε, Od. 12, 74: σὲ πόνος φρένας ἀμφιβέβηκεν, Il. 6, 355, Od. 8, 541; also c. dat., Τρώων νέφος ἀμφιβέβηκε νηυσίν, Il. 16, 66: metaph., ἀμφιβαίνει μοι θράσος, *courage comes over me*, Eur. Suppl. 609: also ἀμφιβᾶσα φλὸξ οἴνου, *the fiery glow of wine having heated me*, Id. Alc. 758.

Ἀμφίβαιος, ου, ὁ, epith. of Neptune at Cyrene,=ἀμφίγαιος, γαιήοχος, Tzetz. on Lycophr. 749.

Ἀμφιβαλεῦμαι, Ion. for ἀμφιβαλοῦμαι, fut. mid. from ἀμφιβάλλω Hom.

Ἀμφιβάλλω, f. -βαλῶ, (ἀμφί, βάλλω) *to throw* or *put round*, esp. of clothes, etc., *to put* something *on* a person like Lat. *circumdare*, c. dupl. acc pers. et rei, χλαῖναν, φᾶρος, ῥάκος ἀμφ. τινά, Hom.: also c. dat. pers. but in Hom. never except with prep separate, as Il. 18, 204, etc.: later however, *στολὴν ἀμφ. τινί*, Eur. H. F. 465, *γέρας κόμαις*, Pind. P. 5, 42; so too *ζυγὸν Ἑλλάδι*, Aesch. Pers. 50: also *ἀμφ. θάλαμόν τινι*, *to build a chamber over* one, Od. 23, 192. Metaph. *κρατὴρ ὕπνον ἀμφιβάλλει ἀνδράσι*, Eur. Bacch. 384.—Mid. *to put on one's self, put round one, put on*, Lat. *accingi*, Od. 6, 178; 22, 103; *λευκὴν ἀμφιβάλλεσθαι τρίχα*, *to wear* or *get white hair*, Soph. Ant. 1093: the act., like the mid., *κρατερὸν μένος ἀμφιβαλόντες*, like *ἐπιειμένοι ἀλκήν*, Il. 17, 742, cf. Eur. Andr. 110.—2. esp. *ἀμφιβάλλειν χεῖράς τινι*, *to throw* one's arms *round* one, *embrace* one, Od. 21, 223, also *πήχεε*, Od. 24, 347: but the same phrase also means *to seize, grasp*, Od. 4, 454: later *ἀμφ. τινὰ χερσί, ὠλέναις*, Eur. Bacch. 1363, Phoen. 306: also simply *ἀμφ. τινά*, Il. 23, 97.—3. *to surround, encompass*, *ἀμφὶ κτύπος οὔατα βάλλει*, Il. 10, 535: esp. with nets, Soph. Ant. 344: *to strike* or *hit on all sides*, *τινὰ βέλεσι*, Eur. H. F. 422.—On Pind. O. 1, 14(8), v. Dissen.—II. *to throw to and fro*, and *to change, alter*, Hipp.—2. later *to doubt that* a thing is, foll. by inf., *ὡς*, or *εἰ*, Ael., and Clem. Al.—III. intrans. *to turn out differently*, Alciphr.—2. *ἀμφ. εἰς τόπον*, *to go into another place*, Eur. Cycl. 60.

'Αμφιβᾰσία, *ας, ἡ*, v. l. for *ἀμφισβ.*, Hdt. 4, 14.

'Αμφίβᾰσις, *εως, ἡ*, (*ἀμφβαίνω*) *a going round*, esp. with view of sheltering or defending, hence *a protection, defence*, Il. 5, 623, cf. *ἀμφιβαίνω*.

'Αμφιβατέω, *ῶ*, f. *-ήσω*, v. l. for *ἀμφισβατέω*.

'Αμφιβατήρ, *ῆρος, ὁ*, (*ἀμφιβαίνω*) *a defender*, late.

'Αμφίβιος, *ον*, (*ἀμφί, βίος*) *living a double life*, i. e. both on land and in water, *amphibious*, of frogs, Batr. 59: said by Theophr. Fr. 12, 12, to have been first used by Democritus.

'Αμφίβλημα, *ατος, τό*, (*ἀμφιβάλλω*) *something thrown around, an enclosure*, Eur. Hel. 70.—II. *a garment, clothing*, Ib. 423; *πάνοπλα ἀμφιβλ.*, *coats of panoply*, Eur. Phoen. 779.

'Αμφιβληστρευτικός, *ή, όν*, *belonging to net-fishing*, *–κή, ἡ*, *net-fishery*, from

†'Αμφιβληστρεύω, f. *-εύσω*, (*ἀμφίβληστρον*) *to fish with a net*, v. l. LXX.

'Αμφιβληστρικός, *ή, όν*, *serving for a net, catching as in a net*, Plat. Soph. 235 B.

'Αμφιβληστροειδής, *ές*, (*ἀμφίβληστρον, εἶδος*) *net-like*, Medic.

'Αμφίβληστρον, *ου, τό*, (*ἀμφιβάλλω*) *any thing thrown round* or *put on*: *a garment, covering*, esp. *a large fishing-net*, as *ἀμφιβολή*, Hes. Sc. 215, Hdt. 1, 141: *a garment, covering*, Aesch. Ag. 1382, Cho. 492 (but not without a play on the former signf.) also *ἀμφίβληστρα ῥάκη*, Eur. Hel. 1079, as adj., but cf. *ἀμφίβλητος*, and Herm. ad l.: *a fetter, bond*, Aesch. Pr. 81: *ἀμφίβληστρα τοίχων*, *surrounding walls*, Eur. I. T. 96.

'Αμφιβόητος, *ον*, (*ἀμφί, βοάω*) *shouted* or *roared around*, Musae.—2. *cried* or *proclaimed all round, far-famed*, Anth.

'Αμφίβλητος, *ον*, (*ἀμφιβάλλω*) *put* or *thrown round*, *ῥάκη*, Eur. Tel. 2, and so perh. should be read in Hel. 1079 for *ἀμφίβληστρα*.

'Αμφιβολεύς, *έως, ὁ*, (*ἀμφιβάλλω*) *one who uses nets, a fisherman*.

'Αμφιβολή, *ῆς, ἡ*, = *ἀμφίβληστρον*, *a fishing-net*, Opp. Hal. 4, 149.

'Αμφιβολία, *ας, ἡ*, *the state of being attacked on both sides*, *ἀμφιβολίῃ ἔχεσθαι*, *to be attacked on both sides*, Hdt. 5, 74.—II. *ambiguity, uncertainty, doubt*, *εἰς ἀμφ. θέσθαι*, *to make doubtful*, Plut., but *ἀμφ. ἀναιρεῖν*, *to remove doubt*, Id.: from

'Αμφίβολος, *ον*, (*ἀμφιβάλλω*) *thrown, put round* or *on*, Eur. Tro. 537: *τὸ ἀμφ.*, a *garment*, Id. Ion 1490.—II. *struck, hit, attacked on both* or *all sides*, Aesch. Theb. 298; *ἀμφ. εἶναι*, *to be exposed to shots on all sides*, to be between two fires, Thuc. 4, 32.—2. act. *hitting from both sides*, *κάμακες*, Leon. Tar. 24, or perh. *double-headed*, like *ἄγκυρα ἀμφ.* in Strab.—III. *tossed to and fro, wavering, doubtful, ambiguous*, Plat., and Xen.; *ἐς ἀμφίβολον θέσθαι τι*, *to stake* a thing *on a hazard*, Thuc. 4, 18: but adv. *–λως* in this signf., Aesch. Theb. 863, and v. l. Pers. 905.

'Αμφιβόσκομαι, dep., *to feed, eat, consume all about*, Luc. Tragop. 303.

'Αμφίβουλος, *ον*, (*ἀμφί, βουλή*) *double-minded, halting between two opinions*, Aesch. Eum. 733.

'Αμφιβράγχια, *ων, τά*, (*ἀμφί, βράγχιον*) *the parts about the tonsils*, Hipp.

'Αμφιβρᾰχῑονίσαντες, *having armlets on each arm*, read in Asius ap. Ath., by Näke Choeril. p. 76.

'Αμφίβρᾰχυς, *εια, υ*, (*ἀμφί, βραχύς*) *short at both ends*: hence *ὁ ἀμφ.*, the metrical foot ˘ˉ˘ *amphibrach*, e. g. *ἄμεινον*.

'Αμφίβροτος, *η, ον*, also *ος, ον*, (*ἀμφί, βροτός*) *covering the whole man, man-protecting*, in Hom. always as epith. of *ἀσπίς*, e. g. Il. 2, 389: *ἀμφ. χθών*, of the body, *as surrounding* the soul, Emped.

'Αμφίβροχος, *ον*, (*ἀμφί, βρέχω*) *thoroughly soaked*, Anth.: *drunken, vino madidus*.

'Αμφιβώμιος, *ον*, (*ἀμφί, βωμός*) *round the altar, surrounding the altar*, Seidl. Eur. Tro. 578.

'Αμφιβῶτος, *ον*, contr. from *ἀμφιβόητος*, Ion ap. Hesych.

'Αμφιγάνυμαι, = *ἀμφιγηθέω*, Q. Sm. 1, 62.

†'Αμφιγένεια, *ας, ἡ*, *Amphigenīa*, a city of Triphylia, Il. 2, 593.

'Αμφίγενυς, *υ*, gen. *υος*, (*ἀμφί, γένυς*) *with a double jaw*, hence *two-edged*, like *ἀμφήκης*.

'Αμφιγηθέω, (*ἀμφί, γηθέω*) *to rejoice around* or *exceedingly*, H. Hom. Ap. 273.

'Αμφίγλωσσος, *ον*, (*ἀμφί, γλῶσσα*) *double-tongued, ambiguous*.—II. *speaking two tongues*, Lat. *bilinguis*, Synes.

'Αμφιγνοέω, *ῶ*, f. *-ήσω*, imp. *ἠμφεγνόουν* and *ἠμφιγνόουν*, on which form v. Buttm. Ausf. Gr. § 86, anm. 6, n. (*ἀμφί, νοέω*, Aeol. *γνοέω*) *to be doubtful about* a thing, *not to know* or *understand* a thing, *τι*, Plat. Soph. 228 E, also *περί τινος*, Isocr. 20 C, *ἐπί τινος*, Plat. Gorg. 466 C; c. acc. and part. in a dep. clause, *οὐ δήπου σ' ἐγὼ γεγονότα συστρατιώτην ἐμὸν ἀμφιγνοῶ*, *I do not surely err in recognizing you as having once been a fellow soldier of mine*, Plut. Pomp. 79: *ἠμφιγνόουν ὅ τι ἐποίουν*, *they knew not what they were about*, Xen. An. 2, 5, 33. Pass. *to be not known*, or *unknown*, Xen. Hell. 6, 5, 26.

'Αμφιγόητος, *ον*, (*ἀμφί, γοάω*) *bewailed all round*, Anth.

'Αμφίγονος, *ον*, (*ἀμφί, γονή*) *a step-child*.

'Αμφιγυήεις, *ὁ*, (*ἀμφί*, and *γυιός*, not from *γυῖον*), Hom., epith. of Vulcan, *he that halts in both feet, the lame one*, Il. 1, 607, etc.

'Αμφίγῠος, *ον*, (*ἀμφί, γυῖον*) strictly *having limbs on both sides* or *at both ends*. In Hom. always as epith. of *ἔγχος*, perh. *shod with iron at both ends* (cf. *σαυρωτήρ*), or *to be flung with both hands*: but *ἀμφίγυοι*, in Soph. Tr. 504, are acc. to Herm. *armis ancipitibus pugnantes*, acc. to Ellendt = *ἀμφιδέξιοι*, *well practised* combatants.

'Αμφιδαίω, (*ἀμφί, δαίω*) *to light up* or *kindle around*: in perf. and plqpf., intr. *to burn* or *blaze around*, hence *ἀμφιδέδηε πόλεμος, μάχη*, *the battle burns around*, Il. 6, 329; 12, 35, cf. Hes. Sc. 62.

'Αμφιδάκνω f. *-δήξομαι*, (*ἀμφί, δάκνω*) *to bite all round, grasp, grip*, Anth.

'Αμφιδάκρῡτος, *ον*, (*ἀμφί, δακρύω*) *causing tears on all sides, all-tearful*, *πόθος*, Eur. Phoen. 330.

†'Αμφιδάμας, *αντος, ὁ*, (*ἀμφί, δαμάω*) *Amphidamas*, a hero of Cythera, Il. 10, 269.—2. father of Clysonymus, Il. 23, 87, Apollod. 3, 13, 8.—3. a king of Chalcis, in Euboea, Hes. Op. 652. Others of this name in Apollod., Paus., etc.

'Αμφίδᾰσυς, *εια, υ*, (*ἀμφί, δασύς*) *shaggy* or *fringed all round*, epith. of the Aegis, as hung round with *θύσανοι*, Il. 15, 309; also of the head of Marsyas, Poet. ap. Plut. 2, 456 B.

'Αμφίδεα, *τά*, cf. sq. 4.

'Αμφιδέαι, *ῶν, αἱ*, (*ἀμφί, δέω*) *any thing that binds* or *is bound around, bracelets, necklace, anklets*, Hdt. 2, 69, Ar. Fr. 309, 11.—2. *the iron rings*, Lat. *armillae*, by which folding-doors were secured in the hinges, Lys. ap. Harpocr., cf. Juv. 3, 304.—3. *rings round a bow*, Clem. Al.—4. *τὰ ἀμφίδεα*, *the edge* of the womb, Hipp. A masc. acc. *ἀμφιδέα* in A. B., cf. Lob. Paral. 236.

†'Αμφιδέδηα, v. sub *ἀμφιδαίω*.

'Αμφιδεής, *ές*, (*ἀμφί, δέος*) *afraid on all sides*.

'Αμφιδέμω, (*ἀμφί, δέμω*) *to build round about*, Joseph.

'Αμφιδέξιος, *ον*, (*ἀμφί, δεξιός*) *with two right hands, very dextrous*, like *περιδέξιος*, Lat. *ambidexter*, opp. to *ἀμφαριστερός*, Hipp., Arist. Eth. N.—2. *ready to take with either hand*, and so *taking either of two things, indifferent*, Poet. ap. Plut. 2, 34 A, so too *ἀμφιδεξίως ἔχει*, *'tis indifferent*, Aesch. Fr. 243.—3. like *ἀμφήκης*, *two-sided, ambiguous*, Lat. *anceps*, *χρηστήριον*, Hdt. 5, 92, 5: also *two-edged*, *σίδηρος*, Valck. Eur. Hipp. 780.—4. = *ἀμφότερος*, Lat. *uterque*, of hands, Soph. O. T. 1243, *πλευρόν*, O. C. 1112.

'Αμφιδέρκομαι, (*ἀμφί, δέρκουαι*) dep. mid., *to look round about one*, Anth.

'Αηφιδέτης, *ου, ὁ*, (*ἀμφί, δέω*) *a collar* for oxen, Artemid.

'Αμφίδετος, *ον*, (*ἀμφί, δέω*) *bound* or *set all round*, Anth.

'Αμφιδεύτατα, dub. l. in Pind. Ol. 1, 80, where Böckh and Dissen *ἀμφὶ δεύματα* from the Schol.

'Αμφιδέω, f. *-δήσω*, (*ἀμφί, δέω*) *to bind round*, Ap. Rh. 2, 64.

'Αμφιδηριάομαι, dep. mid. (*ἀμφί, δηριάω*) *to fight* or *contend for*, c. dat. rei, Simon. Amorg. de Mul. 118.

'Αμφιδήρῑτος, *ον*, (*ἀμφί, δηρίομαι*) *contested, disputed, doubtful*, *νίκη*, Thuc. 4, 134, *μάχη*, Polyb.

'Αμφι[illegible]αίνω, (*ἀμφί, διαίνω*) *to water around*, Anth.

†'Αμφίδικος, *ου, ὁ*, (*ἀμφί, δίκη*)

Amphidicus, masc. pr. n. Apollod. 3, 6, 8.

'Αμφιδῖνεύω,=sq.

'Αμφιδῖνέω, ῶ, f. ήσω, (ἀμφί, δινέω) *to wind* or *roll* a thing *all round*, ἀμφιδεδίνηται χεῦμα κασσιτέρου, *a stream of tin rolls round*, Il. 23, 562: κολεὸν ἀμφιδεδίνηται, sc. ἄορ, *a scabbard is fitted close round it*, Od. 8, 405.

'Αμφιδοκεύω, (ἀμφί, δοκεύω) *to lie in wait* or *spy all round, lay an ambush round*, Bion 2, 6.

†'Αμφίδολοι, ων, οἱ, *Amphidoli*, a city in Triphylian Elis, Xen. Hell. 3, 2, 30; ἡ 'Αμφιδολίς, ίδος, and 'Αμφιδολία, ας, *the territory of Amphidoli*, Strab.

'Αμφίδομος, ον, (ἀμφί, δέμω) *built around*, Opp. Hal. 2, 351.

'Αμφιδονέω, ῶ, f. -ήσω, (ἀμφί, δονέω) *to whirl round, make giddy, distract*, ἔρως φρένας ἀμφεδόνησε, Theocr. 13, 48: *to murmur round*, of the wind, Anth.

'Αμφιδοξέω, ῶ, *to be irresolute, doubtful*, περί τινος, Polyb. 32, 26, 5: in pass. *to be disputed*, Plut.: from

'Αμφίδοξος, ον, (ἀμφί, δόξα) *of double meaning: undecided, doubtful*, Pseud-Eurip. Dan. 52, νίκη, ἐλπίς, Polyb. 11, 1, 8.—2. in prosody, *of doubtful quantity*, Lat. *anceps.*—II. act. *undecided, having no fixed opinion*, πρός or περί τι, Plut.

'Αμφίδορος, ον, (ἀμφί, δέρω) *skinned all round, quite flayed*, Anth.

'Αμφίδουλος, ον, (ἀμφί, δοῦλος) *a slave both by father and mother, a born slave.*

'Αμφίδοχμος, ον, (ἀμφί, δοχμή) *filling the whole hand, as large as can be grasped*, λίθος, like χειροπληθής, Xen. Eq. 4, 4.

'Αμφιδρόμια, ίων, τά, *the Amphidromia*, an Att. festival at the naming of a child, so called because the parents' friends *carried it round the hearth*, and then gave it its name, Ar. Lys. 757; the exact day is not fixed, cf. Heind. Plat. Theaet. 160 E; and Dict. Antiqq. s. v.: from

'Αμφίδρομος, ον, (ἀμφί, δραμεῖν) *running round, eddying*, Strab.—2. *encompassing, inclosing*, Soph. Aj. 352.—II. pass. *that one can run round*, v. l. Xen. Cyn. 6, 5.

'Αμφίδρυπτος, ον,=sq., Anth.

'Αμφιδρῠφής, ές, (ἀμφί, δρύπτω, δέδρυφα) *scratched* or *torn all round*, ἄλοχος, a wife *who* from grief *had torn both cheeks*, Il. 2, 700, Orac. ap. Hdt. 6, 77.

'Αμφίδρῠφος, ον,=foreg., παρειαί, Il. 11, 393.

'Αμφίδῠμος, ον, (ἀμφί, δύομαι) *approachable on both sides*, λιμήν, *a harbour that can be entered on two sides*, Od. 4, 847.—2. later=δισσός, *double*, Opp. Cyn. 3, 483: so that -δυμος, became merely a termin., as in δίδυμος, τρίδυμος.

'Αμφιδύω, f. -δύσω, (ἀμφί, δύω) *to put round* or *on*. Mid. ἀμφιδύομαι, *to put on one's self, dress*, χροΐ, Soph. Tr. 605. [ῡ in fut., but ῠ in pres.]

†'Αμφίδωρος, ου, ὁ, (ἀμφί, δῶρον) *Amphidōrus*, masc. pr. n. Thuc. 4, 119.

'Αμφιέζομαι, dep. mid., (ἀμφί, ἕζομαι) *to sit round.*

'Αμφιέζω, = ἀμφιέννυμι, *to clothe*, Plut. C. Gracch. 2.

†'Αμφιεῖον, ου, τό, *the Amphiēum*, or tomb of Amphion at Thebes, Xen. Hell. 5, 4, 8, v. Schn. ad l., and Lob. Phryn. 372, cf. 'Αμφεῖον.

'Αμφίεκτον, ου, τό, (ἀμφί, ἕκτος) a measure, between the ἡμίεκτον and ἀμφορεύς, Themist.

'Αμφιελικτός, όν, (ἀμφιελίσσω) *turned round and round, circling, revolving*, as a wheel, the moon, the planets: cf. ἀμφελικτός.

'Αμφιέλιξ, ῐκος, ὁ, ἡ,=ἀμφιελικτός, Anth.

'Αμφιέλισσα, (ἀμφί, ἑλίσσω) an Ep. adj. only used in this fem. form, in Hom. always of ships, and usu. interp. *rowed on both sides*: but (as Rost remarks) the signf. of ἑλίσσω, and the usage of later Ep. may lead to another interpr.: for they use it in the signf. *twisting in all ways*, ἱμάσθλη, Nonn. 48, 328; *wavering, doubtful*, ἀοιδή, Tryph., μενοινή, Anth., and so in Hom. perhaps ναῦς ἀμφιέλισσα, is the ship *swaying to and fro*, the *rocking* ship. On the form cf. Wernicke Tryph. 667, Lob. Paral. 472.

'Αμφιελίσσω, f. -ίξω, *to wind round*, cf. ἀμφελίσσω.

'Αμφιέννυμι and ἀμφιεννύω: fut. ἀμφιέσω, Att. ἀμφιῶ; imp. ἠμφιέννυν; aor. ἠμφίεσα, poet. ἀμφίεσα, *to put round* or *on*, like Lat. *circumdare*, mostly c. dupl. acc. pers. et rei, εἵματα ἀμφ. τινά, *to put garments on a person*, Od., and Att.; rarely ἀμφ. τινά τινι, *to clothe one with a garment*, Plat. Prot. 321 E: so too pass. pf. ἠμφίεσμαι, poet. also ἀμφιεῖμαι, esp. in part. ἠμφιεσμένος τι, *clothed in..., wearing*, Ar. Eccl. 870, etc. Mid. ἀμφιέννυμαι: aor. ἠμφιεσάμην, in Hom. ἀμφιέσσαντο, imperat. ἀμφιέσασθε, *to put on one's self, dress one's self in*, εἵματα, χιτῶνας, Od.: also νεφέλην ὤμοισιν ἀμφιέσαντο, *they put a cloud round their shoulders*, Il. 20, 150; so γυίοις κόνιν ἀμφ., Anth.: λευκὴν κόμην ἀμφ., Anth., cf. ἀμφιβάλλομαι.

'Αμφιέπω, poet. also ἀμφέπω (the only form used by Trag.): aor. ἀμφίεπον and ἄμφεπον, both in Hom.: *to go about, be all round*, γάστρην τρίποδος πῦρ ἄμφεπε, Il. 18, 348: ἕερσα ἀμφέπει, *the dew hangs round* (the grass), Pind. N. 3, 135: hence usu.—II. *to be busy about* or *with, to wait on, take care of, look after*, c. acc. τάφον Ἕκτορος, Il. 24, 804; Σαρπηδόνα, Il. 5, 667; στίχας Φωκήων, *to arrange the Phocians' ranks*, Il. 2, 525: ἀμφ. κρέα, *to dress meat*, Il. 11, 776, also βοῦν, ὄϊν ἀμφ., Hom.: *to do honour* or *reverence to*, Δήμητρα, Pind. O. 6, 160: ἀμφ. σκῆπτρον, *to sway the sceptre*, Id. O. 1, 18: esp. *to guard, protect*, like ἀμφιβαίνειν, Id. P. 5, 91: ἀμφ. κῆδος, *to court an alliance*, Lat. *ambire*, Eur. Phoen. 340: ἀμφ. μόχθον, *to go through toil and trouble*, θυμόν, ὄλβον, *to foster wrath, enjoy happiness*, all in Pind.—2. absol. in partic. ἵππους ἀμφιέποντες ζεύγνυσαν, *they harnessed the horses with all care*, Il. 19, 392, so κακὰ ῥάπτομεν ἀμφιέποντες, Od. 3, 118: ἀμφέπων δαίμων, *the fate that attends one*, Pind. P. 3, 192.—3. in mid. *to follow and crowd round*, τινά, Il. 11, 473, ubi v. Spitzn., τινί, Q. Sm. In prose the usu. word is περιέπω.

'Αμφίεργος, ον, (ἀμφί, * ἔργω) *worked on both sides*, Theophr., of a soil that is one half wetted by the rain, the other half scorched by the sun.

'Αμφίερχομαι, v. ἀμφέρχομαι.

†'Αμφιεσάμην, 1 aor. mid. of ἀμφιέννυμι.

'Αμφίεσις, εως, ἡ,=sq.

'Αμφίεσμα, ατος, τό, (ἀμφιέννυμι) *a garment, clothing*, Plat. Gorg. 523 D.

'Αμφιεστρίς, ίδος, ἡ, (ἀμφιέννυμι) *a little cloak* or *gown*, esp. *a night gown.*

'Αμφιετεί, adv.,=sq.

'Αμφίετες, adv. (ἀμφί, ἔτος) *yearly, year by year*, Piers. Moer. p. 45.

'Αμφιετηρίς, ίδος, ἡ, (ἀμφί, ἔτος) *a yearly festival*, formed like τριετ.

'Αμφιέτηρος, ον, (ἀμφί, ἔτος) *yearly*, Orph.

'Αμφιετής, ές,=foreg., Orph.

'Αμφιετίζομαι, (ἀμφί, ἔτος) as pass., *to return yearly*, as festivals.

'Αμφιζάνω, (ἀμφί, ἱζάνω) *to sit near* or *on* a thing, *stick thereto*, c. dat. χιτῶνι ἀμφίζανε τέφρη, *the ashes settled upon* or *stuck to the tunic*, Il. 18, 25.

'Αμφίζευκτος, ον, (ἀμφί, ζεύγνυμι) *joined from both sides*, Aesch. Pers. 130.

'Αμφιζέω, f. -ζέσω, (ἀμφί, ζέω) *to boil* or *bubble around*, Q. Sm. 6, 164.

'Αμφίζωστος, ον, (ἀμφί, ζώννυμι) *girt round*, Nonn. Dion. 32, 159.

'Αμφιήκης, ες, (ἀμφί, ἀκή) = ἀμφήκης.

'Αμφιθάλᾰμος, ον, (ἀμφί, θάλαμος) *having chambers on both sides*, v. l. Vitruv. for ἀντιθάλ.

'Αμφιθάλασσος, ον, Att. ἀμφιθάλαττος, ον, (ἀμφί, θάλασσα) *sea-girt*, like ἀμφίαλος, Pind. O. 7, 61: *near the sea*, Xen. Vect. 1, 7.

'Αμφιθᾰλής, ές, (ἀμφί, θαλεῖν) strictly *blooming on both sides*, esp. of children who have both parents alive, Lat. *patrimi et matrimi*, Il. 22, 496, cf. Alb. Hesych. 1, p. 300: but also ἀμφ. κακοῖς, *abounding on all sides in evils*, Aesch. Ag. 1144.—II. *flourishing, abounding, rich, powerful*, epith. of the gods, Aesch. Cho. 394, cf. Ruhnk. Tim.: ἀμφ. ἀλήθειᾰ, the *full* truth, Plat. Ax. 370 D.

'Αμφιθάλλω, (ἀμφί, θάλλω) perf. with pres. signf. ἀμφιτέθηλα, *to bloom all round, to be in full bloom*, Anth.

'Αμφιθάλπω, (ἀμφί, θάλπω) *to warm on all sides, to cherish*, Luc. Tragop. 28.

†'Αμφιθέα, ας, Ep. 'Αμφιθέη, ης, ἡ, (ἀμφί, θεά) *Amphithea*, wife of Autolycus, Od. 19, 416.—2. wife of Adrastus, Apollod. 1, 9, 14.—3. wife of Lycurgus, Id.—4. wife of Aeolus, Stob.

'Αμφιθέᾱτρον, ου, τό, (ἀμφί, θεάομαι) *an amphitheatre*, space wholly surrounded by seats rising one behind another, so as to command a view of the whole arena, Hdn.: strictly neut. from

†'Αμφιθέατρος, ον, (ἀμφί, θεάομαι) *presenting a view from all sides.*—2. *in the form of* or *resembling an amphitheatre*, Dion. H. 4, 44.

†'Αμφίθεμις, ιδος, ὁ, (ἀμφί, θέμις) *Amphithemis*, son of Apollo and Acacallis, Ap. Rh. 4, 1494.—2. a Theban, Paus.

†'Αμφίθεος, ου, ὁ, (ἀμφί, θεός) *Amphitheus*, a comic character in Ar. Ach. 46, etc.—2. ='Αμφίθεμις 2, Plut. Lys. 27.

'Αμφίθετος, ον, (ἀμφί, *θέω, τίθημι) φιάλη, Il. 23, 270, 616, acc. to Aristarch., a cup *that will stand on both ends*, cf. ἀμφικύπελλος: acc. to Eust., *with handles on both sides, that may be taken up by both sides*, like ἀμφιφορεύς.

'Αμφιθέω, fut. ἀμφιθεύσομαι, (ἀμφί, θέω) *to run round about*, ἀμφιθέουσι μητέρας, Od. 10, 413: also c. dat. νόος δέ οἱ αἴσιμος ἀμφιθέει, a right mind surrounds him, i. e. he has a right sound mind, Mosch. 2, 107.

Αμφιθηγής, ές, Anth., = sq.

Ἀμφίθηκτος, ον, (ἀμφί, θήγω) *sharpened on both sides, two-edged*, ξίφος, Soph. Ant. 1309.

Ἀμφίθλᾰσις, εως, ἡ, *a crushing all round*, Aretae.: from

Ἀμφιθλάω, f. -άσω, (ἀμφί, θλάω) *to crush all round, to shiver*, Hipp. [ᾰσω]

†**Ἀμφιθοάζω**, (ἀμφί, θοάζω) *to hasten around*, Man. 4, 84.

†**Ἀμφιθόη**, ης, ἡ, (ἀμφιθέω) *Amphithoe*, a Nereid, Il. 18, 42.

Ἀμφιθορεῖν, part. ἀμφιθορών, *to leap about*, aor. 2 of ἀμφιθρώσκω, Ap. Rh. 3, 1373.

Ἀμφίθρεπτος, ον, (ἀμφί, τρέφω) *clotted around, coagulated*, αἷμα, Soph. Tr. 572.

Ἀμφίθρυπτος, ον, (ἀμφί, θρύπτω) *crushed all round, bruised small*, v. l. Aretae.

Ἀμφίθῠρος, ον, (ἀμφί, θύρα) *with a door* or *opening on both sides, with double entrance*, Soph. Phil. 159, Lys. 121, 23.

Ἀμφιΐστημι, v. ἀμφίστημι.

†**Ἀμφίκαια**, ης, ἡ, *Amphicaea*, a city of Phocis, Hdt. 8, 33.

Αμφικᾰλύπτω, f. -ψω, (ἀμφί, καλύπτω) *to cover all round, wrap close up, enfold, hide*, esp. of wrapping round with garments, Il. 2, 262: of a coffin, ἀμφικ. ὀστέα, Il. 23, 91: πόλις ἵππον δουράτεον ἀμφ., *received within* it, Od. 8, 511, cf. 4, 618: hence also ἔρως ἀμφεκ. με φρένας, *love has entirely enveloped my senses*, Il. 3, 442; θάνατος, μοῖρα, θανάτου νέφος μιν, *death wrapped, shrouded him around*, Il. 5, 68; 12, 116; 16, 350; νὺξ ὄσσε, *night veiled the eyes*, Il. 11, 356, so ὕπνος βλέφαρα, Od. 5, 493.—II. *to put* a thing *round* any one *as a veil, cover*, or *shelter*, τινί τι, Hom., as ἀμφ. σάκος τινί, Il. 8, 331, νέφος τινί, Il. 14, 343: νύκτα μάχῃ, *to throw the mantle of night over the battle*, Il. 5, 506: ὄρος πόλει, *to throw a mountain round the town*, Od. 8, 569: later also τινά τινι, v. Spitzn., Il 8, 331: pass. ἀμφεκαλύφθη κρᾶτα λέοντος χάσματι, *he had his head covered with a lion's jaws*, Eur. H. F. 361.

Ἀμφικάρηνος, ον, (ἀμφί, κάρηνον) *two-headed, many-headed*, of the hydra, Nic.

Ἀμφικαρής, ές, (ἀμφί, κάρη) = foreg., Nic. Th. 812.

Ἀμφίκαρπος, ον, (ἀμφί, καρπός) *with fruit all round.*

Ἀμφίκαυστις or ἀμφίκαυτις, εως, ἡ, (ἀμφί, καίω) *half-ripe toasted barley*, which was bruised for ἄλφιτα, Schol. Ar. Eq. 1236, E. M. p. 90, 32.

Ἀμφικεάζω, f. -άσω Ion. -άσσω, (ἀμφί, κεάζω) *to cleave on both sides, cleave asunder*, Od. 14, 12.

Ἀμφίκειμαι, (ἀμφι, κεῖμαι) *to lie round, lean on*, ἐπί τινι, Soph. O. C. 1620; ἐπ' ὀλέθρῳ ἀμφ. φόνος, *one murder lies* or *follows close upon* another, Id. Ant. 1292.

Ἀμφικείρω, f. -κερῶ, (ἀμφί, κείρω) *to shear* or *clip all round*, Anth.

Ἀμφίκερως, ων, gen. ω, (ἀμφί, κέρας) *two-horned.*

Ἀμφικεύθω, (ἀμφί, κεύθω) *to cover all round.*

Ἀμφικέφᾰλος, ον, (ἀμφί, κεφαλή) *two-headed*, Eubul. Sphing. 1, 10, in poet. form ἀμφικέφαλλος.—II. of a couch, *having two places for the head*, i. e. *two ends.*

Ἀμφικῑνύρομαι, (ἀμφί, κινύρομαι) dep. mid., *to go wailing about, moan aloud* or *incessantly*, Ap. Rh. 1, 883. [ῡ]

Ἀμφικίων, ον, gen. ονος, (ἀμφί, κίων) *with pillars all round*, like περίστυλος, Soph. Ant. 285. [κῑ]

Ἀμφίκλαστος, ον, (ἀμφί, κλάω) *broken all round*, Anth.

Ἀμφίκλαυστος or -κλαυτος, ον, (ἀμφί, κλαίω) *bewailed all around, much lamented*, Opp. Hal. 1, 257.

Ἀμφικλάω, f. -άσω, (ἀμφί, κλάω) *to break all in pieces, crush utterly*, Q. Sm. 8, 345. [ᾰ]

†**Ἀμφίκλεια**, ας, ἡ, *Amphiclēa*, = Ἀμφίκαια, Paus. 10, 33, 9.—2. fem. pr. n.

†**Ἀμφικλείδης**, ου, ὁ, *Amphiclīdes*, masc. pr. n. Diog. L.

†**Ἀμφικλῆς**, έους, ὁ, *Amphicles*, masc. pr. n. Theocr., Paus., etc.

†**Ἄμφικλος**, ου, ὁ, *Amphiclus*, a Trojan, Il. 16, 313.—2. an Euboean, Paus. 7, 4, 9.

Ἀμφικλύζω, (ἀμφί, κλύζω) *to wash* or *flood around*, Orph. Hence

Ἀμφίκλυστος, ον, *washed* or *flooded around*, Soph. Tr. 752.

Ἀμφικνεφής, ές, (ἀμφί, κνέφας) *dark all round.*

Ἀμφίκοιλος, ον, (ἀμφί, κοῖλος) *hollowed all round, quite hollow.*

Ἀμφίκολλος, ον, (ἀμφί, κολλάω) *glued all round*, κλίνη ἀμφ., perh. a couch with two ends fixed on, Plat. (Com.) Ἑορτ. 10.

Ἀμφικομέω, (ἀμφί, κομέω) *to tend on all sides*, or *carefully*, Anth.

Ἀμφίκομος, ον, (ἀμφί, κόμη) *with hair all round, thick-haired*, Anth.: hence *thick-leafed*, Il. 17, 677.

Ἀμφίκοπος, ον, (ἀμφί, κόπτω, κοπῆναι) *two-edged.*

Ἀμφίκουρος, ον, v. περίκουρος.

Ἀμφικρᾰδαίνω, and -κρᾰδάω, (ἀμφί, κραδαίνω) *to brandish, shake all round.*

Ἀμφίκρᾱνος, ον, (ἀμφί, κρᾶνον) = ἀμφικάρηνος, Eur. H. F. 1274,

†**Ἀμφικράτης**, ους, ὁ, (ἀμφί, κράτος) *Amphicrates*, an ancient king of Samos, Hdt. 3, 59.—2. an Athenian, Xen. An. 4, 2, 17.—3. a historian, Ath.—4. a rhetorician, Plut. Lucull. 22.

Ἀμφικρέμᾰμαι, (ἀμφί, κρεμάννυμι) as pass., *to hover, flutter round*, φρένας ἀμφικρέμανται ἐλπίδες, Pind. I. 2, 64. Hence

Ἀμφικρεμής, ές, *hanging round* or *on*, Lat. *suspensus*, φαρέτρη, χλαμύς, Anth.

Ἀμφίκρημνος, ον, (ἀμφί, κρημνός) *steep on all sides, with cliffs all round*, ἄγκος, Eur. Bacch. 1049.—II. metaph. ἀπάτη ἀμφ., *deceit which is always on the edge of the precipice*, Luc. Philop. 16.: ἐρώτημα ἀμφ., *a captious question*, Eccl.

Ἀμφίκρηνος, ον, Ion. for ἀμφίκρανος.—2. *surrounding the head*, πῖλος, Anth.

†**Ἀμφίκρῑτος**, ου, ὁ, (ἀμφί, κρίνω) *Amphicritus*, masc. pr. n. Diog. L. 4, 43.

Ἀμφικτίονες, ων, οἱ, (κτίζω) *they that dwell round* or *near, next neighbours*, also περικτίονες, Valck. Hdt. 8, 104, Böckh. Pind. N. 6, 40, and cf. sq.

Ἀμφικτύονες, ων, οἱ, *the Amphictyons*, deputies of the state associated in an ἀμφικτυονία.—2. = ἀμφικτυονία, *an Amphictyonic League*: there were several in Greece, but the one which almost appropriated the name was that which met twice a year, at Delphi, and at Anthela near Thermopylae: instituted, acc. to Parian Chron., B. C. 1522, but acc. to others post-Hom. Its twelve members included the principal Hellenic states, which sent to it deputies of two classes, πυλαγόραι and ἱερομνήμονες (qq. v.): its objects were to maintain the common interests of Greece, v. esp. Aeschin. p. 43, Paus. 10, 8, but afterwards it became a mere machine in the hands of powerful states, ἡ ἐν Δελφοῖς σκία, Dem. 63, ult. The ancients derived the name from a hero *Amphictyon*: but the word doubtless was orig. ἀμφικτίονες = περικτίονες, cf. Timae. in v., Anaximen. ap. Harp. in v., Paus. l. c., etc., and so it is sometimes spelt in Inscr., Böckh. 1. p. 805. Cf. Tittmann, über d. Amphiktyonenbund, 1812, Herm. Pol. Ant. §§ 11, 14.—II. *the presidents of the Pythian games.* Hence.

Ἀμφικτυονεύω, *to be a member of the Amphictyonic Council.*

Ἀμφικτυονία, ας, ἡ, *the Amphictyonic League* or *Council*, Isocr., and Dem. 153, 14, etc.

Ἀμφικτυονικός, ή, όν, *Amphictyonic, belonging to the Amphictyons* or *their League*, Ἀμφ. δίκαι, *trials in the court of the Amphictyons*, Dem. 331, 29: ἱερά, offerings made at their meeting, law quoted, Dem. 632, 1.

Ἀμφικτυονίς, ίδος, ἡ, fem. from foreg., sub. πόλις, a city or state *in the Amphictyonic League*, Aeschin.—II. *a name of Diana at Anthela, the meeting-place of the Amphictyonic Council*, Hdt. 7, 200.

†**Ἀμφικτύων**, ονος, ὁ, *Amphictyon*, son of Deucalion and Pyrrha, Hdt. 7, 200.

Ἀμφικῡκάω, ῶ, f. -ήσω, (ἀμφί, κυκάω) *to stir up*, Nic. Th. 602.

Ἀμφικῠλίω, f. -ίσω, (ἀμφί, κυλίω) *to roll about*: φασγάνῳ ἀμφικυλίσαις, *having made him writhe upon his sword*, Pind. N. 8, 40. [ῑ always.]

Ἀμφικύπελλος, ον, (ἀμφί, κύπελλον) in Hom. always with δέπας, *a double cup*, such as forms a κύπελλον both at top and bottom, Buttm. Lexil. in voc.: cf. ἀμφίθετος.

Ἀμφίκυρτος, ον, also η, ον, (ἀμφί, κυρτός) *curved on each side*, like the moon in its third quarter, *gibbous*, Plut.: cf. μηνοειδής, and διχότομος.

Ἀμφίλᾰλος, ον, (ἀμφί, λαλέω) *chattering everywhere, incessantly*, Ar. Ran. 678.

Ἀμφιλαμβάνω, fut. -λήψομαι, (ἀμφί, λαμβάνω) *to take in on all sides.*

Ἀμφιλάφεια, ας, ἡ, *compass, fulness, wealth*, Cic. ad Q. Fr. 2, 6, 3. From

Ἀμφιλᾰφής, ές, (acc. to the old Gramm. from ἀμφί, λαβεῖν, and so) strictly *taking in on all sides, far-spreading*, of large trees, Hdt. 4, 172, Plat. Phaedr. 230 B; hence *thickly grown, thick*, ἀμφ. ἄλσος δένδρεσιν, Call. Cer. 27; also of hair, Philostr.: hence in genl. *wide, large, vast*, ἐλέφαντες, Hdt. 3, 114, νῆσος, Ap. Rh. 4, 983, λειμών, Plut.: also *great, excessive, violent*, δύναμις, Pind. O. 9, 122: βρονταί, χιών, Hdt. 4, 28, 50; δόσις, *a large bounteous gift*, Aesch. Ag. 1015; γόος, a *universal wail*, Id. Cho. 331: rarely of persons, as Call. Apoll. 42. Adv. -φῶς, Plut. Eum. 6. Cf. Ruhnk. Tim., Blomf. Aesch. Ag. 985.

†**Ἀμφιλαφία**, ας, ἡ, = ἀμφιλάφεια.

Ἀμφιλᾰχαίνω, (ἀμφί, λαχαίνω) *to dig, delve*, or *hoe round*, φυτόν, Od. 24, 242.

Ἀμφιλέγω, f. -ξω, (ἀμφί, λέγω) *to speak on both sides, dispute, to have a quarrel*, Xen. An. 1, 5, 11: foll. by μή, *to dispute* that a thing is, Xen. Apol. 12.

Αμφιλείπω, (ἀμφί, λείπω) *to forsake utterly*, Q. Sm. 12, 106.

'Αμφίλεκτος, ον, (ἀμφιλέγω) *discussed on all hands, doubtful*, Lat. *anceps*, πήματα, Aesch. Ag. 881: so too adv. -τως, Id. Theb. 809.—II. act. *disputing, captious*, ἔρις, Eur. Phoen. 500: ἀμφ. εἶναί τινι, *to quarrel for* a thing, Aesch. Ag. 1585.

'Αμφίλῐνος, ον,=λινόδετος, Soph. Fr. 43.

†'Αμφιλῐπής, ές, (ἀμφί, λείπω) *wanting on both sides, defective at both ends*, applied to a verse which appears to want the beginning and ending, cf. Näke, Choer. p. 265.

'Αμφιλογέομαι, dep. mid., *to dispute, doubt*, περί τινος, like ἀμφιλέγω, Plut. Lys. 22: and

'Αμφιλογία, ας, ἡ, *dispute, debate, doubt*, Hes. Th. 229: ἀμφ. ἔχειν, διαλύειν, Plut. [φῑ *metri grat.*, Hes. l. c.] From

'Αμφίλογος, ον, (ἀμφί, λέγω) *disputed, disputable, questionable, doubtful*, ἀγαθά, Xen.: τὰ ἀμφίλογα, *disputed points*, Thuc. 4, 118: ἀμφίλογον γίγνεταί τι πρός τινα, *a dispute on a point takes place with* some one, Xen. Hell. 5, 2, 10.—2. *uncertain, wavering*, ἀμφίλογα as adv., Eur. I. T. 655.—II. act. *disputing, captious*, νείκη, Soph. Ant. 111, ὀργαί, Eur. Med. 636.

'Αμφίλοξος, ον, (ἀμφί, λοξός) *slanting all ways*, hence metaph. like Lat. *obliquus*, ἀμφίλοξα μαντεύεσθαι, *to divine all ambiguously*, Luc.

'Αμφίλοφος, ον, (ἀμφί, λόφος) *encompassing the neck*, ζυγόν, Soph. Ant. 351.

†'Αμφιλοχία, ας, ἡ, *Amphilochia*, a region of Acarnania, Thuc. 2, 68; hence οἱ 'Αμφίλοχοι, ων, *the Amphilochians*, Thuc., Strab.: adj. 'Αμφιλοχικός, ή, όν, *Amphilochian*, Thuc. 2, 68.

†'Αμφίλοχος, ου, ὁ, *Amphilochus*, son of Amphiaraus, a celebrated seer, Od. 15, 248, Hdt. 7, 91.—2. son of Alcmaeon, grandson of Amphiaraus, Apollod, 3, 7, 7.—3. a Macedonian, Dem.

'Αμφιλύκη, νύξ, ἡ, in Il. 7, 433, *the morning-twilight, gray of morning*, elsewhere λυκόφως: in Ap. Rh. 2, 671, without νύξ: the masc. ἀμφίλυκος is not found. (λευκός, Lat. *lux*, etc., cf. * λύκη.)

†'Αμφίλυτος, ου, ὁ, (ἀμφί, λύω) *Amphilytus*, a renowned seer in the time of Pisistratus, Hdt. 1, 62; Plat. Theag. 124 D.—2. a Bacchiad, Paus. 2, 1, 1.

'Αμφίμακρος, ον, (ἀμφί, μακρός) *long both ways*.—2. ὁ ἀμφ., the metrical foot *amphimacer*, ‒‿‒, also *Creticus*, e. g. Οἰδίπους.

†'Αμφίμαλλα, ων, τά, *Amphimalla*, a city of Crete, Strab.

'Αμφίμαλλος, ον, (ἀμφί, μαλλός) *woolly, shaggy on both sides*, Ael. V. H. 3, 40.

*'Αμφιμάομαι, pres. assumed for deriv. of aor. ἀμφιμάσασθε, Od. 20, 152, τραπέζας σπόγγοις ἀμφ., *to wipe* or *rub* the tables *all round* with sponges, δέμας, Qu. Sm. 9, 428, (ἀμφί, μάω, μάσσομαι, μαίομαι.)

†'Αμφίμαρος, ου, ὁ, *Amphimarus*, son of Neptune, Paus. 9, 29, 6.

'Αμφιμάρπτω, (ἀμφί, μάρπτω) *to seize* or *grasp all round, feel*, or *handle*, Ap. Rh., and Opp. in perf. ἀμφιμέμαρπα, Ap. Rh. 3, 147.

'Αμφιμάσχαλος, ον, (ἀμφί, μασχάλη) *covering both shoulders, two-sleeved*, ἀμφ. χιτών, Ar. Eq. 882.

'Αμφιμάτορες, Dor. for ἀμφιμήτορες, Eur.

'Αμφιμάχητος, ον, (ἀμφί, μάχομαι) *contended for, contested on both hands, for whom* or *which a battle has been fought*, Anth. [ᾰ]

'Αμφιμάχομαι, f. -μαχοῦμαι, (ἀμφί, μάχομαι) dep. mid., *to fight round*, and that—1. c. acc. *to assail, attack, besiege*, Ἴλιον, πόλιν, στρατόν, Il. 6, 461, etc.—2. c. gen. *to fight for*, as for a prize, both of defendants and assailants, τείχεος, Il. 15, 391, νέκυος, Il. 18, 20. [ᾰ]

†'Αμφίμᾰχος, ου, ὁ, (ἀμφί, μάχη) *Amphimachus*, brother of Alcmene, Apollod. 2, 4, 5.—2. son of Cteatus, leader of the Epei against Troy, Il. 2, 620.—3. son of Nomion, leader of the Carians, Il. 2, 870.—4. son of Polyxenus, Paus. 5, 3, 4.

†'Αμφιμέδων, οντος, ὁ, (ἀμφί, μέδων) *Amphimedon*, one of the suitors of Penelope, Od. 22, 284.

'Αμφιμέλᾱς, μέλαινα, μέλᾰν, (ἀμφί, μέλας) *black all round*: in Hom. always φρένες ἀμφιμέλαιναι, which cannot always be taken to mean *darkened by sorrow* (e. g. Il. 17, 499, 573), so that it probably always refers to *the position* of the φρένες, or midriff, as being in the inside, and so *wrapt in darkness, dark-seated*: ἀμφ. κόνις, *coal-black dust*, Anth.

'Αμφιμέλει, (ἀμφί, μέλει) only ἀμφιμέμηλε σοι, *it concerns thee much*, Q. Sm. 5, 190.

†'Αμφιμένης, ους, ὁ, *Amphimenes*, masc. pr. n. Diog. L. 2, 46, Anth.

'Αμφιμερίζω, (ἀμφί, μερίζω) *to divide on all sides*. Pass. *to be completely parted*, Anth.

'Αμφιμήτορες, ων, οἱ, αἱ, (ἀμφί, μήτηρ) *brothers* or *sisters by different mothers*, but the same fathers, Aesch. Fr. 68, Eur. Andr. 465, cf. ἀμφιπάτορες.

'Αμφιμήτριος, ον, (ἀμφί, μήτρα) *round the womb, concerning it*, Hipp.—2. τὰ ἀμφιμήτρια, *a ship's bottom* or *beams next the keel*, elsewhere ἐγκοίλια, Artemid.—II. (ἀμφί, μήτηρ)=foreg., Lyc.

'Αμφιμῐγής, ές, (ἀμφί, μιγεῖν) *mixed on all sides, well mixed*.

'Αμφιμίγνυμι, f. -μίξω, (ἀμφί, μίγνυμι) *to mix on all sides, mix up well*.

'Αμφίμῐτος, ον, (ἀμφί, μίτος) *with double woof, double-threaded*, our *dimity*.

†'Αμφίμνηστος, ου, ὁ, (ἀμφί, μνάομαι) *Amphimnestus*, masc. pr. n. Hdt. 6, 127.

'Αμφιμῡκάομαι, (ἀμφί, μυκάομαι) dep. mid., *to bellow around*, strictly of cattle: δάπεδον ἀμφιμέμῡκε, *the floor echoed all around* to the song of Circe, Od. 10, 227.

'Αμφινάω, (ἀμφί, νάω) *to flow round about*, ὕδωρ ἀμφίναον, of the eye, Emped. 282.

'Αμφινεικής, ές, (ἀμφί, νεῖκος) *made an object of contest, worthy to be contested, eagerly wooed*, of Helen, Aesch. Ag. 686, of Deïanira, Soph. Tr. 104.

'Αμφινείκητος, ον, (ἀμφί, νεικέω) =foreg., Soph. Tr. 527.

'Αμφίνεικος, ον, dub. l. for ἀμφινεικής, in Soph. l. c.

'Αμφινέμομαι, (ἀμφί, νέμομαι) as mid., *to dwell round about, inhabit*, Ὄλυμπον, Ἰθάκην, πόλιν, Hom., ὄλβος σε ἀμφ., *encompasses* thee, Pind. P. 5, 18: orig. of cattle, retained from the old pastoral times, and meaning strictly *to graze round about*.

'Αμφινοέω, (ἀμφί, νοέω) *to think both ways, doubt*, εἴς τι, Soph. Ant 376.

†'Αμφινόμη, ης, ἡ, *Amphinome*, a Nereid, Il. 18, 44.

†'Αμφίνομος, ου, ὁ, *Amphinomus*, one of the suitors of Penelope, Od. 16, 394.—2. a Trojan, Qu. Sm. 10, 88.—3. a Sicilian of Catana, Strab.—4. a mathematician, Procl. ad Euclid.

'Αμφίνοος, ον, (ἀμφί, νόος) *looking at on both sides, reflecting*, Democr.

'Αμφινωμάω, (ἀμφί, νωμάω) *to move round about*, dub. l. H. Hom. Cer. 374.

'Αμφιξέω, f. -έσω, (ἀμφί, ξέω) *to scrape, smooth all round*, Od. 23, 196. Hence

'Αμφίξοος, ον, contr. ἀμφίξους, ουν, *polishing all round*, Anth.

'Αμφίον, ου, τό,=ἀμφίεσμα, Soph. Fr. 370: (from ἀμφί, as ἀντίος from ἀντί.)

†'Αμφῖος, ου, ὁ, *Amphius*, an ally of the Trojans, Il. 5, 612.—2. son of Merops, Il. 2, 830.

'Αμφιορκία, ας ἡ, (ἀμφί, ὅρκος) *a mutual oath*, i. e. taken by each party in a law-suit.

'Αμφιπᾰγής, ές, (ἀμφί, πήγνυμι) *fixed all round*, Nonn.

'Αμφιπᾰλίννοστος, ον, (ἀμφί, πάλιν, νόστος) *returning back again*, Nonn.

'Αμφίπαλτος, ον, (ἀμφί, πάλλω) *swung from all round, re-echoing*, Anth.

'Αμφιπᾰλύνω, (ἀμφί, παλύνω) *to scatter around*, Ap. Rh. 3, 1247.

'Αμφιπᾰτάσσω, (ἀμφί, πατάσσω) *to strike on all sides*. Anth.

'Αμφιπάτορες, οἱ, αἱ, (ἀμφί, πατήρ) *brothers* or *sisters by different fathers*, cf. ἀμφιμήτορες.

'Αμφιπεδάω, ῶ, f. -ήσω, (ἀμφί, πεδάω) *to fetter all round*, Opp.

'Αμφίπεδος, ον, (ἀμφί, πέδον) *surrounded by a plain*, Pind. P. 9, 94.

'Αμφιπέλομαι, (ἀμφί, πέλομαι) dep. mid., used only in pres. and impf., *to be about, hover*, or *float around*, c. dat., Od. 1, 352.

'Αμφιπένομαι, dep. mid., used only in pres. and impf.,=πένομαι ἀμφί τινι, *to be busied about* a person or thing, *have the care of, mind, tend*, Lat. *curare*, esp. of people tending a wounded man, Il. 4, 220, Od. 19, 455: ἀμφ. δῶρα, *took charge of the presents*, Il. 19, 278: mostly in good sense, but also τὸν οὐ κύνες ἀμφεπένοντο, *the dogs fell not to work with him*, Il. 23, 184, cf. 21, 203: also of dead bodies, Lat. *funera curare*.

'Αμφιπεριίστημι, (ἀμφί, περί, ἵστημι) *to stand round*, Q. Sm. in mid.

'Αμφιπερικλάω, f. -κλάσω, (ἀμφί, περί, κλάω) *to break all in pieces*. [ᾰσω]

'Αμφιπερικτίονες, ων, οἱ, (ἀμφί, περικτίωνες) *the dwellers all around*, Theogn. 1054.

'Αμφιπεριπλάσσομαι, (ἀμφί, περι, πλάσσω) *to be put round like a mould*, Orph. Lith. 80.

'Αμφιπεριπλέγδην, adv. (ἀμφι, περί, πλέκω) *twined round about*, Anth.

'Αμφιπεριπτώσσω, (ἀμφί, περί, πτώσσω) *to tremble all over*, Q. Sm.

'Αμφιπερισκαίρω, (ἀμφί, περί, σκαίρω) *to skip all about*, Opp.

'Αμφιπεριστείνομαι, (ἀμφί, περί, στεινός, στενός) as pass., *to be pressed* or *crowded all round, be pressed to the full*, Call.

'Αμφιπεριστέφω, (ἀμφι, περί, στέφω) *to put round as a crown*: pass. χάρις ἀμφιπεριστέφεται ἐπέεσσι, *grace crowns all his words*, Od. 8, 175.

'Αμφιπεριστρωφάω, (ἀμφί, περί,

στρέφω) *to turn round about, turn* or *guide on all sides.*

'Αμφιπεριστρωφάω, ῶ, f. *-ήσω*, = foreg., *ἵππους*, Il. 8, 348.

'Αμφιπεριτρίζω, (*ἀμφί, περί, τρίζω*) *to chirp, twitter all around.*

'Αμφιπεριτρομέω, (*ἀμφί, περί, τρομέω*) *to tremble all over*, Opp.

'Αμφιπεριτρύζω, = *ἀμφιπεριτρίζω*, Anth.

'Αμφιπεριφθινύθω, (*ἀμφί, περί, φθίνω*) *to decay, wither, die all around*, H. Hom. Ven. 272: poet.

'Αμφιπεριφρίσσω, (*ἀμφί, περί, φρίσσω*) *to bristle all round, all over*, Opp.

'Αμφιπεσοῦσα, part. aor. 2 of *ἀμφιπίπτω*, Hom.

'Αμφιπετάννυμι, f. *-πετάσω* [ᾰ], (*ἀμφί, πετάννυμι*) *to spread out* or *around*, Orph.

'Αμφιπέτηλος, *ον*, = *πετηλός*, Incert. ap. Plut. 2, 515 D, ubi Wyttenb. *ἀμφὶ πετ.*

'Αμφιπέτομαι, (*ἀμφί, πέτομαι*) dep. mid.: *to flutter* or *fly around*, c. acc., Opp.

'Αμφιπήγνυμι, f. *-πήξω*, (*ἀμφί, πήγνυμι*) *to fix* or *fasten around*, Opp.

'Αμφιπιάζω, f. *-άξω*, (*ἀμφί, πιάζω*, Dor. for *πιέζω*) *to press all round* or *close together*, Theocr. Ep. 6, 4.

'Αμφιπίπτω, f. *-πεσοῦμαι*, (*ἀμφί, πίπτω*) *to fall upon and lie around, embrace eagerly*, c. acc. *φίλον πόσιν*, Od. 8, 523: metaph., like Lat. *amplecti*, Pind. O. 10 (11), 118.

'Αμφιπίτνω, = *ἀμφιπίπτω*, Eur. Suppl. 278.

'Αμφιπλεκής, *ές*, = *ἀμφίπλεκτος*, Orph.

'Αμφίπλεκτος, *ον*, (*ἀμφί, πλέκω*) *twisted on both sides, intertwining*, Soph. Tr. 520, cf. *κλῖμαξ*.

'Αμφιπλέκω, (*ἀμφί, πλέκω*) *to twine, twist all round*, Eur. Erechth. 13, 1. Pass. *to embrace, hug*, c. acc.

'Αμφίπληκτος, *ον*, (*ἀμφί, πλήσσω*) *beaten on all sides.*—II. act. *beating, dashing on all sides*, *ῥόθια*, Soph. Phil. 688.

'Αμφιπλήξ, *ῆγος, ὁ, ἡ*, (*ἀμφί, πλήσσω*) *striking with both sides, double-biting*, *φάσγανον*, Soph. Tr. 930, *ἀρά*, O. T. 417.

'Αμφιπλίξ, adv., (*ἀμφί, πλίσσω*) *at full stride, long striding*, Soph. Fr. 538.

'Αμφιπλίσσω, (*ἀμφί, πλίσσω*) *to fold round, entangle.*—II. *to stride out.*

'Αμφιπλύνω, (*ἀμφί, πλύνω*) *to wash all over*, Hipp.

'Αμφιπολεῖον, *ον, τό*, = *περιπόλιον*, Inscr. ap. Müll. Aegin. p. 160.

'Αμφιπολεύω, *to be an ἀμφίπολος* or *attendant*, Od. 20, 78: *to be at work, be busy*, Hes. Op. 801: more freq. c. acc., *to be busied about, take care of, mind, tend*, *βίον, ὄρχατον, ἵππους καὶ ἡμιόνους*, Od. and Hymn. Hom.: esp. of slaves, hence *to serve, have the care of*, *τι*, as *ἱρὸν Διός*, Hdt. 2, 56, also c. dat., *to serve* a God, as priest, Q. Sm.: cf. sq.

'Αμφιπολέω, ῶ, f. *-ήσω*, = foreg., *to attend, follow*, Pind. O. 12, 3, P. 4, 280: also *τρώμαν ἕλκεος ἀμφιπολεῖν*, as *θεραπεύειν*, Pind. P. 4, 483: c. dat., like *συνέπεσθαι*, Soph. O. C. 686, also *ἀμφ. φρενί*, Bacchyl. 18.

'Αμφιπολία, *ας, ἡ*, *the office of ἀμφίπολος* or *attendant priest*, Diod.

'Αμφίπολις, *ιος* Att. *εως, ὁ, ἡ*, poet. *ἀμφίπτολις*, (*ἀμφί, πόλις*) *around a city, pressing a city on all sides*, *ἀνάγκη*, Aesch. Ch. 72.—II. *ἡ ἀμφ.*, *a city between two seas* or *rivers*, v. Thuc. 4, 102; †*Amphipolis*, a city in Macedonia, nearly surrounded by the Strymon, earlier *'Εννέα ὁδοί*, a colony of the Athenians, Hdt., Strab., etc.

'Αμφίπολος, *ον*, (*ἀμφί, πέλω, πολέω*) strictly *being about, busied about*: but in Hom., and Hdt., only as fem. subst., *ἡ ἀμφ.*, *a handmaid, waiting-woman, confidential attendant*, like *θεράπαινα*, opp. to the maids and female slaves, *δμωαί* and *δοῦλαι*: sometimes in Hom. joined with another subst., *ἀμφ. ταμίη, γραῦς*, *the house-keeper*, the old *woman in waiting*: the *ἀμφίπολοι*, took care of the household affairs and formed the train of the mistress. Later, *a handmaid of the gods, priestess*, *θεᾶς*, Eur. I. T. 1114. The masc. *ὁ ἀμφ.*, *an attendant, follower*, occurs in Pind. O. 6, 53, Eur. Incert. 73: Pind. also, O. 1, 149, uses it as adj., *ἀμφ. τύμβος*, *the much frequented* tomb.

'Αμφιπονέομαι, dep. mid., (*ἀμφί, πονέω*) *to attend to, take care of, provide for*, c. acc. rei, Il. 23, 159: also in bad sense, like *ἀμφιπένομαι*, Archil. 6, in aor. pass. *ἀμφεπονήθη*.

'Αμφιποτάομαι, (*ἀμφί, ποτάομαι*) dep. mid., *to fly* or *flutter around*, c. acc., Il. 2, 315: poet.

῎Αμφιπποι, *ων, οἱ*, (*ἀμφί, ἵππος*) *horsemen who* in riding *vaulted from one horse to another*, Lat. *desultores*, Ael.

'Αμφιπποτοξόται, *ῶν, οἱ*, (*ἀμφί, ἵππος, τοξότης*) *light cavalry*, the same as *ἄμφιπποι*, but also armed with bows, Diod., and Plut., ubi al. *ἄμφιπποι*. Others read *ἀφιπποτοξότης* or *ἐφιπποτοξότης*.

'Αμφιπρονεύω, (*ἀμφί, προνεύω*) *to bend forwards from all sides*, Emped. 214.

'Αμφιπρόστῡλος, *ον*, (*ἀμφί, πρόστυλος*) *having a double prostyle*, Vitruv.

'Αμφιπρόςωπος, *ον*, (*ἀμφί, πρόςωπον*) *with a face before and behind, double-faced*, Lat. *bifrons*, Emped., and Plut.

'Αμφίπρυμνος, *ον*, (*ἀμφί, πρύμνα*) *ναῦς*, *a ship with two sterns*, i. e. with a rudder behind and before, Soph. Fr. 135; cf. *δίπρωρος*.

'Αμφίπταμαι, dep. mid., = *ἀμφιποτάομαι.*

'Αμφιπτολεμοπηδησίστρᾰτος, *ον*, Com. word of Eupolis in A. B. 2, p. 702.

†'Αμφιπτόλεμος, *ου, ὁ*, *Amphiptolemus*, father of Asius, Paus. 7, 4, 1.

'Αμφιπτύσσω, f. *-ξω*, (*ἀμφί, πτύσσω*) *to clasp around, embrace.* Hence

'Αμφιπτῠχή, *ῆς, ἡ*, *a folding*, or *clasping round, embrace*, Eur. Ion 519.

'Αμφίπῠλος, *ον*, (*ἀμφί, πύλη*) *with two doors* or *entrances*, like *ἀμφίθυρος*, Eur. Med. 135.

'Αμφίπῡρος, *ον*, (*ἀμφί, πῦρ*) *surrounded by fire, with fire all round*, *τρίποδες*, Soph. Aj. 1405, cf. *ἀμφιβαίνω* init.—II. in Soph. Tr. 214, epith. of Diana as *torch-bearer.*

†'Αμφίρετος, *ου, ὁ*, *Amphirĕtus*, masc. pr. n. Polyaen. 6, 54.

'Αμφιῤῥεπής, *ές*, (*ἀμφί, ῥέπω*) *inclining both ways, wavering*, esp. of a balance.

'Αμφιῤῥήγνῡμι, (*ἀμφί, ῥήγνυμι*) *to rend all in pieces.*

'Αμφιῤῥηδής, *ές*, (*ἀμφί, ῥέω*) *sinking down*, v. *περιῤῥηδής*.

'Αμφίῤῥοπος, *ον*, (*ἀμφί, ῥοπή*) = *ἀμφιῤῥεπής*.

'Αμφίῤῥῠτος, cf. *ἀμφίρυτος*.

'Αμφιῤῥώξ, *ῶγος, ὁ, ἡ*, *split around, full of clefts*, Ap. Rh. 1, 995.

'Αμφίρῠτος, *η, ον*, (*ἀμφί, ῥέω*) *flowed around*: in Od. always in fem. as epith. of islands, e. g. Od. 1, 50: also *ἀμφίῤῥυτος, ον*, Hes. Th. 983, Orac. ap. Hdt. 4, 163.

†'Αμφῑρώ, *οῦς, ἡ*, *Amphīro*, daughter of Oceanus, Hes. Th. 360.

'ΑΜΦΙ´Σ, strictly the same with *ἀμφί*, like *μεχρίς, μεχρί*, but mostly used as adv.—1. *on* or *at both sides*, *ἀμφὶς ἀρωγοί*, helpers *on either hand, to each party*, Il. 18, 502; *ἁμαρτῇ δούρασιν ἀμφίς* (sc. *βάλεν*), threw with spears *from both hands* at once, Il. 21, 162: hence—2. in genl. *around, round about*, *ἀμφὶς ἐόντες*, Il. 24, 488: *ἀμφὶς ἰδών*, *having looked about, taken care*, Hes. Op. 699: *ἀμφὶς ἔχειν*, *to surround, encompass*, Od. 8, 340; but also *to have* or *carry on both sides*, Od. 3, 486, and also to *keep apart*, ut mox inf.—II. from the notion of *on both sides*, comes that of *apart, asunder*, like *χωρίς* and *δίχα*, *γαῖαν καὶ οὐρανὸν ἀμφὶς ἔχειν*, *to keep heaven and earth asunder, part* them, Od. 1, 54, *ἀμφὶς ἐέργειν*, *to keep apart*, Il. 13, 706, *ἀμφὶς ἀγῆναι*, *to break in twain*, Il. 11, 559, *ἀμφὶς μένον* = *ἰδίᾳ ἔμενον*, Il. 15, 709: hence *ἀμφὶς φράζεσθαι*, *to think separately, each think for himself*, i. e. *be of a different mind*, Lat. *dissentire*, Il. 2, 13, so *ἀμφὶς φρονεῖν*, Il. 13, 345, and *ἀμφὶς ἕκαστα εἴρεσθαι*, *to ask each by itself*, i. e. one after another, Od. 19, 46. In this signf. *ἀμφί* is used, but rarely.—III. the signf. *between*, usu. ascribed to *ἀμφίς* in Il. 3, 115; 7, 342, is rejected by Buttm. Lexil. p. 100, sq., who in both places interp. it *about, all round.*

B. more rarely as prep.—1. c. gen. *around*, *ἅρματος ἀμφὶς ἰδεῖν*, *to look all round his chariot*, Il. 2, 384.—2. *apart from, far from*, *ἀμφὶς ἐκείνων εἶναι*, Od. 14, 352, *ἀμφίς τινος ἧσθαι*, Il. 8, 444. *ἀμφὶς φυλόπιδος*, Od. 16, 267, also *ἀμφὶς ὁδοῦ*, *out of the road*, Il. 23, 393: *ἐσθᾶτος ἀμφίς*, Pind. P. 4, 450, acc. to Buttm. *far from*, i. e. *without* garments, acc. to Böckh. = *ἀμφί*, *for a prize* of a robe: c. gen. it sometimes follows and sometimes goes before its case.—II. very rarely c. dat., like *ἀμφί*, *σιδηρέῳ ἄξονι ἀμφίς*, Il. 5, 723.—2. c. acc., like *ἀμφί*, *about, around*, always after its case, as *Κρόνον ἀμφίς*, Il. 14, 274, *Ποσιδήϊον ἀμφίς*, Od. 6, 266. The word is Ep. and Lyr., but most freq. in Hom.: quite un-Att., v. Buttm. Lexil. in voc.

†῎Αμφις, *ιος, ὁ*, = *'Αμφιάραος*, Aesch. Fr. 367.—2. a celebrated comic poet, Ath., Meineke 1, p. 403, sq.

'Αμφισαλεύω, (*ἀμφί, σαλεύω*) *to toss about*, Anth.

'Αμφίςβαινα, *ης, ἡ*, (*ἀμφίς, βαίνω*) a kind of serpent, *that can go either forwards* or *backwards*, Aesch. Ag. 1206.

'Αμφιςβασίη, *ης, ἡ*, Ion. for *ἀμφιςβήτησις*: *ἐς ἀμφιςβασίας ἀμφικνεῖσθαί τινι*, *to come to controversy* or *dispute with* one, Hdt. 4, 14.

'Αμφίςβᾰσις, *εως, ἡ*, = *ἀμφισβήτησις*.

'Αμφιςβατέω, = *ἀμφισβητέω*, cf. vv ll. Hdt. 9, 74.

'Αμφίςβάτος, *ον*, = *ἀμφίςβητος*, dub.

'Αμφιςβησίη, *ης*, Ion. for *ἀμφιςβήτησις*, dub., Wessel. Hdt. 4, 14.

'Αμφιςβητέω, ῶ, f. *-ήσω*: impf. *ἠμφιςβήτουν*, or *ἠμφεσβήτουν*, aor. *ἠμφισβήτησα* or *ἠμφεσβήτησα*, Buttm. Ausf. Gr. § 86, 6. *To go asunder, stand apart*, and so *to differ in opinion, dispute, argue*, Lat. *altercari*, but opp. to *ἐρίζειν*, *to wrangle*, Plat. Prot. 337 A. Construct. either absol., as Hdt

4, 14, or c. dat. pers. *to dispute with* one, Hdt. 9, 74, also πρός τινα, Plat. Soph. 246 B: c. gen. rei, to *dispute for* a thing, Isocr. 44 D, and Dem., or more freq. περί τινος, Plat.: c. acc. rei, *to argue* or *uphold* a point, Plat. Gorg. 472 D: ἀμφ. ὡς... or ὡς οὐ..., *to argue that* a thing is or is not, freq. in Plat.; also ὅτι..., Id. Symp. 215 B; also c. inf., ἀμφ. μὴ εἶναί τι, Dem. 899, 11. Pass. *to be the subject of dispute*, ἀμφιςβητεῖταί τι or περί τινος, Plat.: τὰ αμφιςβητούμενα,= ἀμφιςβητήματα, Thuc., and Plat. Mostly in Att. prose. Hence

'Αμφιςβήτημα, ατος, τό, *a point in dispute, question*, Plat. Theaet. 158 B: *an argument*, Id. Phileb. init.

'Αμφιςβητήσιμος, ον, *disputed, questioned*, τὰ ἀμφισβητήσιμα, disputed points, Plat. Legg. 954 C.—II. *disputable, questionable, doubtful*, Plat., and Xen.

'Αμφιςβήτησις, εως, ἡ, (ἀμφιςβητέω) *a dispute, controversy, argument*, περί τινος, freq. in Plat.

'Αμφιςβητητῐκός, ή, όν, *fond of disputing, disputatious*, περί τι, Plat. Polit. 306 A: ἡ -κή, sub. τέχνη, *the art of disputing*, Id. Soph. 226 A: τὸ -κόν, *argumentation*, Ib. 225 A.

'Αμφιςβήτητος, ον, *disputed, debateable*, γῆ, Thuc. 6, 6.

'Αμφιςβητῐκός, ή, όν, v. l. for ἀμφιςβητητικός, in Plat.

'Αμφίςβητος, ον,= ἀμφιςβήτητος, dub.

†'Αμφισθένης, ους, ὁ, (ἀμφί, σθένος) *Amphisthenes*, masc. pr. n. Aeschin.; Paus. 3, 16, 9.

'Αμφίσκιος, ον, (ἀμφί, σκιά) *casting a shadow two ways*, i. e. sometimes north, sometimes south, according to the position of the sun; of the inhabitants of the torrid zone, Strab.; cf. ἑτερόσκιος, περίσκιος.

†'Άμφισσα, ης, ἡ, *Amphissa*, granddaughter of Aeolus, Paus. 10, 18, 4, after whom the city of the Locri Ozolae on the borders of Phocis was named, Hdt. 8, 32; etc.

†'Αμφισσήνη, ης, ἡ, *Amphissene*, a region of Armenia, Strab.

'Αμφίστᾰμαι, v. ἀμφίστημι.

'Αμφιστάτηρ, ηρος, ὁ,=sq.

'Αμφιστάτης, ου, ὁ, (ἀμφίστημι) *an examiner.*

'Αμφιστέλλω, (ἀμφί, στέλλω) *to fold about one, to deck* or *clothe one with.* Mid. *to fold round one's self, deck one's self in*, c. acc. ξυστίδα ἀμφιστειλαμένη, Theocr. 2, 74.

'Αμφιστένω, (ἀμφί, στένω) *to sigh* or *groan around*, Q. Sm. 9, 440.

'Αμφίστερνος, ον, (ἀμφί, στέρνον) *double breasted*, Emped. 214.

'Αμφιστεφᾰνόω, ῶ, (ἀμφί, στεφανόω) *to wind round like a crown:* hence Pass., ὅμιλος ἀμφεστεφάνωτο, *an assembly* (Lat. *corona*) *stood all around*, H. Hom. Ven. 120.

'Αμφιστεφής, ές, (ἀμφί, στέφω) *placed round like a crown*, of the three heads of a dragon, Il. 11, 40, where however Wolf ἀμφιστρεφέες.—II. *enwined, crowned:* κρητὴρ ἀμφιστ., *a bowl all crowned with wine*, i. e. full to the brim, v. ἐπιστεφής.

'Αμφίστημι, f. ἀμφιστήσω, pf. ἀμφέστηκα, (ἀμφί, ἵστημι) *to place round:* Hom. uses only the mid. ἀμφίσταμαι, with the intr. act. tenses, sc. aor. ἀμφέστην, pf. ἀμφέστηκα, *to stand around, to surround.*—II. *to examine, investigate.*

'Αμφίστομος, ον, (ἀμφί, στόμα) *with double mouth* or *opening*, ὄρυγμα ἀμφ., *a tunnel*, Hdt. 3, 60; ἀμφ. θυρίδες, Arist. H. A.: ἀμφ. λαβαὶ κρατήρων, *double handles of bowls*, Soph. O. C. 473.—2. *two edged*, πέλεκυς, Diosc.; esp. of a body of soldiers formed so as to front both ways, *with a double front*, δύναμις, τάξις, Polyb., πλαίσιον, Plut.—3.=ἀμφίγλωσσος, *double-tongued, false*,

'Αμφιστρᾰτάομαι, (ἀμφί, στρατός) dep. mid.:—*to beleaguer, besiege*, πόλιν, Il. 11, 713.

†'Αμφίστρᾰτος, ου, ὁ, *Amphistratus*, charioteer of the Dioscuri, Strab.

†'Αμφιστρεύς, εως, ὁ, *Amphistreus*, a leader of the Persians, Aesch. Pers. 320.

'Αμφιστρεφής, ές, (ἀμφί, στρέφω) *twisting round, turning all ways*, v. l. Il. 11, 40, for ἀμφιστεφής.

'Αμφιστρόγγῠλος, ον, (ἀμφί, στρογγύλος) *quite round*, Luc. Hipp. 6.

'Αμφίστροφος, ον, (ἀμφί, στρέφω) *turning to and fro, quickly turning*, Lat. *versatilis*, βᾶρις ἀμφ.,= ἀμφιέλισσα, Aesch. Suppl. 882.

'Αμφισφάλλω, (ἀμφί, σφάλλω) *to throw round:* Pass. *to fall round*, Hipp. Hence

'Αμφίσφαλσις, εως, ἡ, *a throwing* or *turning round.*—2. pass. *a falling* or *coming round*, Hipp.

†'Αμφίσφῠρον, ου, τό, (ἀμφί, σφυρόν) *a kind of shoe*, prob. reaching to the ankle and fastened there, Poll.

'Αμφίςωπος, ον, (ἀμφίς, ὤψ) *open on all sides*, Aesch. Fr. 32, cf. περιωπή.

'Αμφιτᾰλαντεύω, (ἀμφί, ταλαντεύω) *to weigh on all sides*, Nonn. Dion. 1, 183.

'Αμφιτάμνω, said to be Ion. for ἀμφιτέμνω, Il. 18, 528, but the comp. does not occur; the prep. sep. as adv.

'Αμφιτανύω,=ἀμφιτείνω, H. Hom. Merc. 49; v. foreg.

'Αμφιτάπης, ητος, ὁ, and ἀμφίταπις, ιδος, ἡ, (ἀμφί, τάπης, τάπις) *a carpet* or *coverlet shaggy on both sides.*

'Αμφίταπος, ον, *hairy* or *shaggy on both sides*, κοῖται, LXX.—2. ὁ ἀμφ.,= foreg., Ath.

'Αμφιτᾰράσσω, f. -άξω, (ἀμφί, ταράσσω) *to disturb* or *trouble all around:* Pass. *to be agitated* or *tossed to and fro on every side*, of the sea, Simon. 125.

†'Αμφιταρβής, ές, (ἀμφί, τάρβος) *encompassed with terrors*, Aesch. Ch. 547, where is now read ἀμφὶ τάρβει.

'Αμφιτείνω, (ἀμφί, τείνω) *to stretch round*, χέρας δέρῃ, Eur. Or. 1042.

'Αμφιτειχής, ές, (ἀμφί, τεῖχος) *encompassing the walls*, λεώς, Aesch. Theb. 290.

'Αμφιτέμνω, (ἀμφί, τέμνω) *to cut, clip around, lop off, curtail*, v. περιτέμνω.

'Αμφίτερμος, ον, (ἀμφί, τέρμα) *bounded on all sides, marked out, limited.* Adv. -μως, Soph. Fr. 125.

'Αμφιτεύχω, (ἀμφί, τεύχω) *to make* or *build round about*, only in plupf. pass. ἀμφιτέτυκτο, Q. Sm. 5, 14.

'Αμφιτίθημι, (ἀμφί, τίθημι) *to lay* or *put round*, in Hom. like ἀμφιβάλλω, of pieces of dress, *to put on*, κόσμον χροΐ, Eur. Med. 787, etc.: ἀμφ. πέδας τοῖς ἀδίκοις, Solon 15, 33:—but also reversely, *to cover* or *deck with* a thing, πέπλοις κάρα, Eur. Hec. 432; with acc. alone, Theogn. 846, Theocr. 15, 40. Mid. *to put on one's self, put on*, στέφανον, Plut. Pass. *to be put on* or *round*, κυνέη ἀμφιτεθεῖσα, Il. 10, 271.

'Αμφιτῐνάσσω, f. -άξω, (ἀμφί, τινάσσω) *to shake around*, Anth.

'Αμφιτιττυβίζω, (ἀμφί, τιττυβίζω) *to twitter* or *chirp around*, Ar. Av. 235.

'Αμφιτόμος, ον, (ἀμφί, τέμνω, ταμεῖν) *cutting on both sides, two-edged*, βέλεμνον, Aesch., λόγχαι, ξίφος, Eur. Hipp. 1375; El. 164: but—II. proparox. ἀμφίτομος, ον, *cut on both sides*, v. l. Xen. Hipp. 4, 4.

'Αμφίτορνος, ον, (ἀμφί, τορνόω) *turned quite round, well-rounded*, ἀσπίς, Eur. Tro. 1156.

'Αμφιτόρνωτος, ον, (ἀμφί, τορνόω) =foreg., Lyc. 704.

†'Άμφιτος, ου, ὁ, *Amphitus*, a river of Messenia, Paus. 4, 33, 3.

'Αμφιτράχηλος, ον, (ἀμφί, τράχηλος) *surrounding the neck.*

'Αμφιτρέμω, *to tremble all over*, Il. 21, 507, comp. does not occur.

'Αμφιτρέχω, (ἀμφί, τρέχω) pf. ἀμφιδέδρομα, Archil. 109. aor. ἀμφέδραμον, Pind.; *to run round, surround, encompass*, c. acc., Archil. l. c., Pind. P. 3, 69.

'Αμφιτρής, ῆτος, ὁ, ἡ, (ἀμφί, *τράω) =sq.: ἡ ἀμφιτρής, a rock *pierced through*, a cave *with a double entrance*, Eur. Cycl. 707; also neut., ἀμφιτρής αὔλιον, Soph. Phil. 19, cf. Lob. Aj. 323.

'Αμφίτρητος, ον, (ἀμφί, * τράω) *bored* or *pierced through, open on both sides*, Anth.

'Αμφιτρῐβής, ές, (ἀμφί, τρίβω, τρῐβεῖν) *rubbed all round:* metaph. *practised, wily*, v. περίτριμμα.

†'Αμφιτρίτη, ης, ἡ, *Amphitrite*, Neptune's wife, Hom.: poet. also for *the sea.* [ῑ]

'Αμφιτρομέω, (ἀμφί, τρέμω) *to tremble for*, c. gen., Od., 4, 820.

†'Αμφιτρόπη, ης, ἡ, *Amphitrope*, an Attic demus; hence 'Αμφιτροπῆσιν, *in Amphitrope*, Aeschin.; ὁ 'Αμφιτροπαιεύς, *an inhabitant of Amph.*, Lys.

'Αμφιτροχάω,= ἀμφιτρέχω, Ap. Rh.

†'Αμφιτροχόω, ῶ, f. -ώσω,= ἀμφιτρέχω, *to extend around*, ἀμφιτροχώσας, Apollod. 1, 9, 12.

†'Αμφιτρῡχής, ές, (ἀμφί, τρύχω) expl. by Hesych.= κατεῤῥωγώς, *rent all around*, Eur. Phoen. 325, Dind. writes ἀμφί τρύχη, but v. Klotz not. crit. ad loc.

†'Αμφιτρύων, ωνος, ὁ, *Amphitryon*, son of Alcaeus, husband of Alcmena the mother of Hercules, and king of Tiryns, afterward of Thebes, Il. 5, 392, etc.; hence

†'Αμφιτρυωνιάδης, ου, ὁ, *son of Amphitryon*, i. e. Hercules, Pind. I. 5, 56

'Αμφιτύπος, ον, (ἀμφί, τύπτω, τυπεῖν) *two-edged*, Q. Sm. 1, 159; but—II. proparox., ἀμφίτυπος, ον, (τύπος) *embossed all round.* [ῠ]

'Αμφιφᾰείνω, (ἀμφί, φαίνω) *to shine* or *beam around*, c. acc., H. Hom. Ap. 202.

'Αμφιφᾰής, ές, (ἀμφί, φάος) *every where* or *ever visible*, Arist. Mund., cf ἀμφιφανής.

'Αμφίφᾰλος, (ἀμφί, φάλος) κυνέη Il. 5, 743; 11, 41, a helmet *with φάλοι* i. e. *studs*, or *bosses all round:* or, acc to Buttm. Lexil., s. v. φάλος, a helmet *whose φάλος stretched from the forehead to the back of the neck:* cf. τετραφάληρος.

'Αμφιφᾰνής, ές, (ἀμφί, φαίνομαι, φανῆναι) *visible all round, seen by all, known to all*, Eur. Andr. 835: esp. of stars *visible morning and evening*, or (acc. to others) *rising and setting just before and after the sun*, Arr. ap. Stob. Ecl. 1, 588

'Αμφιφάω, (ἀμφί, φάω) *to shine all round*, Synes

'Αμφιφέρω, (ἀμφί, φέρω) *to bear round*, Q. Sm. 5, 10.

'Αμφίφλοξ, ογος, ὁ, ἡ, (ἀμφί, φλόξ) *shining as in twilight.*

'Αμφιφοβέομαι, (ἀμφί, φοβέω) as pass., *to fear, tremble* or *quake all round*, ἕταροί μιν ἀμφεφόβηθεν, Il. 16, 290, ubi al. ἀμφί φ.: the comp. occurs in Qu. Sm. 2, 546; 11, 117.

'Αμφιφορεύς, έως Ion. ῆος, ὁ, (ἀμφί, φέρω, φορέω) *a large jar* or *pitcher with two handles.* In Hom. of gold or stone, chiefly for keeping wine in: so in Simon. 75, 4: also a cinerary *urn*, Il. 23, 92: hence prob. the shortened form ἀμφορεύς, used in prose, while ἀμφιφορεύς, occurs only in Ep. and Epigramm.; v. ἀμφορεύς.

'Αμφιφράζομαι, (ἀμφί, φράζω) dep. mid., *to consider on all sides, to weigh well*, Il. 18, 254.

'Αμφιφύα, ἡ, (ἀμφί, φύω)=ἄμφαυξις, Theophr.

'Αμφιφῶν, ῶντος, ὁ, strictly part. from ἀμφιφάω, *shining around*: hence a kind of cake, so called because *offered by torch-light* to the Munychian Diana, Pherecr. Incert. 6, cf. Ath. 645 A.

†'Αμφιφῶς, (ἀμφί, φῶς) *giving light on both sides*, Ath.

'Αμφιχαίνω, only in late writers usu. pres. ἀμφιχάσκω, (ἀμφί, χαίνω) *to yawn* or *gape round, gape for*, ἐμὲ Κὴρ ἀμφέχανε, Il. 23, 79; *to open the mouth about*, μαστὸν ἀμφέχασκ' ἐμὸν θρεπτήριον, *applied his mouth to the breast that gave me nourishment*, Aesch. Ch. 545: absol. *to yawn wide*, Soph. Ant. 118.

'Αμφίχαιτος, ον, (ἀμφί, χαίτη) *with hair* or *leaves all round*, Diod.

'Αμφιχαλκοφάλᾰρος, ον, (ἀμφί, χαλκός, φάλαρα) *covered all over with brass*, Com. word in Ar. Ach. 1072, where however Dind. and most Editors divide the words ἀμφὶ χαλ.

'Αμφιχᾰνής, ές, (ἀμφί, χαίνω, χανεῖν) *yawning around, gaping wide.*

'Αμφιχάσκω, the more usual pres. for ἀμφιχαίνω, Aesch. Ch. 545.

'Αμφιχέω, f. -χεύσω, (ἀμφί, χέω) *to pour* or *shed around*, Lat. *circumfundere: to pour, spread over*, δέσματα ἑρμῖσιν, Od. 8, 278, with prep. separ. as adv. Hom. mostly uses mid., *to pour* or *shed itself, to diffuse itself around* or *over*, c. acc., θείη νιν ἀμφέχυτο ὀμφή, Il. 2, 41, τὴν ἄχος ἀμφεχύθη, Od. 4, 716:—absol. ἀμφιχεῖσθαι, like *circumfundi, to embrace*, Od. 22, 498, but also c. acc., ἀμφιχυθεὶς πατέρα, Od. 16, 214; later poets join it c. dat. as Qu. Sm. 7, 78, and Anth.

'Αμφιχορεύω, (ἀμφί, χορεύω) *to dance around*, Crit. 15, 5.

'Αμφίχροος, ον, also ἀμφίχρους, ουν, (ἀμφί, χρόα) *coloured both ways*, i. e. *of two colours.*

'Αμφίχρῡσος, ον, (ἀμφί, χρυσός) *gilded all over*, φάσγανον, Eur. Hec. 543.

'Αμφίχῠτος, ον, (ἀμφιχέω) *poured, shed around, thrown* or *heaped up around*, esp. of mounds or banks, so τεῖχος ἀμφίχυτον, Il. 20, 145.

'Αμφίχωλος, ον, (ἀμφί, χωλός) *lame in both feet*, Anth.

†'Αμφίων, ονος, ὁ, *Amphion*, son of Iasius, king of the Boeotian Orchomenus, Od. 11, 283.—2. son of Jupiter and Antiope, who raised the walls of Thebes by the tones of his lyre, Od. 11, 262, Apollod. 3, 10, 1; hence adj. 'Αμφιόνιος, α, ον, *of Amphion*, Eur. Phoen. 824.—3. son of the foreg. and Niobe, Apollod.—4. a leader of the Epei against Troy, Il. 13, 692.—5. king of Corinth, Hdt. 5, 92.—Others in Ap. Rh. 1, 176, Paus., etc. [ῐ]

'Αμφόδιον, ου, τό, dim. from sq.

῎Αμφοδος, ἡ, (ἀμφί, ὁδός) *any road that leads round a place*, esp. *a street*,=ἄγυια, Ar. Fr. 304; N. T. Marc. 11, 4.—2. =λαύρα, Lat. *platea, vicus; a street with the houses forming it, quarter of a town.*

'Αμφόδους, οντος, ὁ, ἡ, (ἀμφί, ὀδούς) *with teeth above and below*, Arist. H. A.

'Αμφορεᾱφορέω, ῶ, *to carry water-pitchers*, Ar. Fr. 285: from

'Αμφορεᾱφόρος, ον, (ἀμφορεύς, φέρω) *carrying water-pitchers.*

'Αμφορείδιον, ου, τό, dim. from sq., Ar. Pac. 202.

'Αμφορεύς, έως, ὁ, (ἀμφί, φέρω) *a jar*, used for various purposes, esp. for wine or water, Ar. Fr. 285: for pickling, Xen. An. 5, 4, 28: also a cinerary *urn*, Soph. Fr. 303.—II. a liquid measure,=1½ Roman *amphorae*, or nearly nine gallons, Hdt. 1, 51. (shortened form of ἀμφιφορεύς, from its having two handles; or perh. for ἀναφορεύς.)

'Αμφορίδιον, ου, τό, dim. from ἀμφορεύς; cf. Buttm. Ausf. Gramm. § 119, Anm. 32.

'Αμφορίσκος, ου, ὁ, dim. from ἀμφορεύς, Dem. 617, 19.

'Αμφοτεράκις, adv., (ἀμφότερος) *in both ways*, Arist. Mechan.

'Αμφοτέρῃ, as adv., *in both ways*, Lat. *utrinque*, Hdt. 1, 75; 7, 10, 2.

'Αμφοτερίζω, f. -ίσω Att. -ῐῶ, (ἀμφότερος) *to encompass, enclose*, Strab.

'Αμφοτερόβλεπτος, ον, (ἀμφότερος, βλέπω) *looking both ways, undecided*, Timon ap. Sext. Emp.

'Αμφοτερόγλωσσος, ον, Att. ἀμφοτερόγλωττος, ον, (ἀμφότερος, γλῶσσα) *speaking both ways, double-tongued*, Id. ap. Plut.

'Αμφοτεροδέξιος, ον, =ἀμφιδέξιος, LXX.

'Αμφοτερόπλοος, ον, contr. -πλους, ουν, (ἀμφότερος, πλοῦς) *navigable on both sides*, i. e. *with two ports*, γῆ, Poll. 9, 17.—2. τὸ ἀμφοτερόπλουν, sub. ἀργύριον or δάνειον, *money lent on bottomry*, ἐδάνεισα Φορμίωνι εἴκοσι μνᾶς ἀμφοτερόπλουν εἰς τὸν Πόντον, Dem. 908, 20, etc.: the terms were, that the lender bore the risk both of the outward and homeward voyage; when only of the outward, ἑτερόπλουν, was the word, v. Böckh P. E. 1, 176 sq., cf. ναυτικόν.

'Αμφότερος, έρα, ερον, (ἄμφω) Lat. *uterque, both*:—the sing. is very rare. Hom. uses it only in neut., as adv., ἀμφότερον, foll. by τε ... καί, as ἀμφότερον βασιλεύς τ' ἀγαθός, κρατερός τ' αἰχμητής, *both together, as well a wise king as a valiant warrior*, Il. 3, 179; and so without change for all cases, as ἀμφ. γενεῇ, etc., Il. 4, 60: also ἀμφότερον, foll. by τε.., δέ, Pind. P. 4, 140: in like manner also ἀμφότερα, is used, foll. by καί..., καί, Plat., but by τε–, ἤ, Pind. O. 1, 166. The dual is more freq. in Hom., and the plur. still more. Phrases: κατ' ἀμφότερα on both sides, Lat. *utrimque*, Hdt. 7, 10, 2, and Plat., also ἀμφοτέρῃ or ἀμφοτέρωθι, q. v.: ἐπ' ἀμφότερα, *towards both sides, both ways*, Lat. *in utramque partem*, Hdt. 3, 87, etc., and Plat.; ἀπ' ἀμφοτέρων, *from both sides*, Lat. *ex utraque parte*, Hdt. 7, 97, also ἀμφοτέρωθεν, q. v.; παρ' ἀμφοτέρων and παρ' ἀμφοτέροις,=ἀμφοτέρωθεν, Schaf. Dion. Comp. p. 118: ἀμφοτέροις βλέπειν. sub. ὄμμασι. Call.; ἀμφοτέραις, Ep. -ῃσι, sub. χερσί, Od. 10, 264, cf. Koen. Greg. p. 35. In Theocr. 12, 12, ἀμφ. is considered=ἀλλήλοις, but as no instance of this occurs elsewhere Meineke reads μετὰ προτέροισι instead of μετ' ἀμφ.

†'Αμφότερος, ου, ὁ, *Amphoterus*, a Trojan, Il. 16, 415.—2. son of Alcmaeon, Paus. 8, 24, 9.—3. a son of Alexander the Great, Arr. An. 1, 25, 9; (some accent 'Αμφοτερός, to distinguish it from pron.)

'Αμφοτερόχωλος, ον,=ἀμφίχωλος.

'Αμφοτέρωθεν, adv., (ἀμφότερος) *from* or *on both sides*, Lat. *ex utraque parte*, Hom.: *from both ends*, Od. 10, 167: also in Hdt. 2, 29, and Pind., Thuc., and Plat.

'Αμφοτέρωθι, adv., (ἀμφότερος) *on both sides*, Xen. Mem. 3, 4, 12.

'Αμφοτέρως, adv., *in both ways*, Plat. Gorg. 469 A, etc.

'Αμφοτέρωσε, adv., *to* or *on both sides*, Il. 8, 223.

'Αμφουδίς, adv., *from the ground*, only in Od. 17, 237, κάρη ἀμφουδὶς ἀείρας, *lifting up an enemy's head from the ground* to dash it down again. (Prob. from ἀμφίς III. and οὖδας, hardly from ἀμφί.)

'Αμφράσσαιτο, poet. for ἀναφράσσαιτο, opt. aor. 1, from ἀναφράζομαι, Od.

†'Αμφρῡσός, οῦ, ὁ, *Amphrysus*, a river of Thessaly, Ap. Rh. 1, 54.

'Αμφυλάω, (ἀμφί, ὑλάω) *to bark around* or *at*, Eccl.

'Αμφύω, poet. for ἀναφύω, Pind.

῎Αμφω, τώ, τά, τώ, also οἱ, αἱ, τά, gen. and dat. ἀμφοῖν, Lat. *ambo, both*, not only of individuals, but also of two armies or nations, Il. 1, 363; 2, 124. Hom. uses only nom., and acc., ἄμφω. From Hom. downwds. freq. joined with a plur. noun or verb. In Soph. O. C. 1425 in sense of ἀλλήλοιν: θάνατον ἐξ ἀμφοῖν, *death by each other's hand.* Sometimes the word is indecl., like δύο, Ruhnk. H. Hom. Cer. 15: on the connexion between ἄμφω and ἀμφί, v. Buttm. Lexil. p. 96.

'Αμφώβολος, ον, ὁ, (ἀμφί, ὀβολός) a kind of *javelin*, prob. with double point, Eur. And. 1133. In Soph. Fr. 835 a neut. pl. τὰ ἀμφώβολα, expl. by Eust.=αἱ διὰ σπλάγχνων μαντεῖαι.

'Αμφώδων, οντος, ὁ, ἡ,=ἀμφόδους: in Lyc. 1401, the *ass.*

'Αμφώης, ες, (ἀμφί, οὖς) *two-eared, two-handled*, Theocr. 1, 28.

'Αμφωλένιος, ον, (ἀμφί, ὠλένη) *about the elbow* or *arm*, Aristaen.: τὸ ἀμφωλένιον, *a bracelet.*

῎Αμφωμος, ον, (ἀμφί, ὦμος) *round* or *on the shoulders*,

'Αμφωμοσία, ας, ἡ, (ἀμφί, ὄμνυμι, ὀμόσαι)=ἀμφιορκία.

῎Αμφωτις, ιδος, ἡ, also oxyt. ἀμφωτίς, ίδος, (ἀμφί, οὖς), like ἀμφώης. *a two-eared* or *two-handled vessel*, esp. *a milk-pail*, Philet. 35.—II. *a covering for the ears*, worn by young boxers, to prevent their ears becoming swollen, Plut., cf. Λακωνίζω.—III. =ἐπωτίς.

῎Αμφωτος, ον, (ἀμφί, οὖς) *two-eared, two-handled*, Od. 22, 10.

'Αμῷεν, 3 plur. opt. pres. act. for ἀμάοιεν, from ἀμάω, Od. 9, 135. [ᾱ]

†'Αμώλιος, ου, ὁ, *Amulius*, Strab.

'Αμώμητος, ον, (α priv., μωμέομαι) *unblamed, blameless*, Il. 12, 109, Archil. 3, 2. Adv. -τως, Hdt. 3, 82.

'Αμωμίτης, ου, ὁ, οἶνος, wine *seasoned with amomum*: [ῑ] from

῎Αμωμον, ου, τό, Lat. *amomum*, a well-known Indian spice-plant, Theophr., cf. Voss Virg. Ecl. 3, 89; 4, 25.

Ἄμωμος, ον, (α priv., μῶμος) *without blame, blameless*, Hdt. 2, 177.

Ἀμῶς, Att. ἁμῶς, adv. from the obsol. ἁμός=τὶς, esp. in the compd. adverb ἁμωσγέπως, *in a certain manner, in some way or other*, Ar. Thesm. 429, and Plat., cf. ἁμῇ.

Ἄμωτον, ου, τό, = καστάνειον, Ageloch. ap. Ath. 54 D.

ἌΝ, a particle which cannot be exactly rendered by any word in our language, though in particular cases it answers to Lat. *forte*, our *probably, perchance, in all likelihood.*—It always implies a condition, and therefore requires a verb either expressed or understood.—The Ep. and Lyr. particle κε, κεν, Dor. κα, are used in the same way: v. sub κε.

A. With indicat. ἄν makes a positive assertion conditional, or dependent on circumstances: hence—I. ἄν cannot be joined with *pres.* or *perf.*, because that which *is*, or *has been*, cannot be made conditional: the passages where this appears to have been so, either have been corrected, or need correction, v. Elmsl. Med. 911.—II. with fut. ἄν expresses that which *certainly will happen, if something else happens first*; this is freq. in old Ep., e. g. Il. 22, 66, but is rare, if not suspicious, in Att.: v. however Stallb. Plat. Rep. 615 D, Kühner Ausf. Gr. § 454, *a*, Schäf. Gregor. p. 66.—III. with imperf. and aorists, esp. imperf., ἄν stands—1. in independent propositions, to express a condition fulfilled as opportunity offered, conseq. repetition or frequency of an action in time past, e. g. ἔλεγεν ἄν, *he was in the habit of saying, he would say.*—2. with the same tenses and plqpf., in apodosis to hypotheticals, when the condition is not yet fulfilled, nor likely to be so, as εἴ τι εἶχεν, ἐδίδου ἄν, εἴ τι ἔσχεν. ἔδωκεν ἄν, v. Buttm. Gr. § 139, 9. This condition is often expressed by a part., as Soph. Ant. 909, πόσις μὲν ἄν μοι κατθανόντος ἄλλος ἦν, for εἰ κατέθανεν. On ἄν after ἵνα with indic. v. sub ἵνα.

B. With optat., with which ἄν is most common, it turns the *wish*, which the mood expresses, when alone, into *a conditional assertion.*—I. in propositions, where the antecedent is not expressed,—1. it implies general uncertainty, e. g. τοῦτο γένοιτ' ἄν, *this might be*, it is possible:—this signf. becomes sometimes almost=fut., as οὐκ ἂν ἀποφεύγοις, *you are not like to escape.*—2. it marks prayers or commands, less strongly worded than by imperat., λέγοις ἄν, Soph., *speak, if you will.*—II. in apodosis to hypotheticals, as, εἰ τοῦτο ἔπραξεν, μέγα με ὠφελήσειεν ἄν, *if he had done this, he would have done me great service.*—III. in dependent propositions, assigning time or cause, as Od. 4, 64, γένος ἐστὲ διοτρεφέων βασιλήων—ἐπεὶ οὔ κε κακοὶ τοιούςδε τέκοιεν.—IV. with the particles ὅπως, rarely ἵνα, Ion. ὡς and ὄφρα, to make the object indefinite, Hdt. 1, 75, διώρυχα ὀρύσσειν, ὅπως ἂν λάβοι cf. Thuc. 7, 65. So Hom. uses εἴ κε in hypotheticals, e. g. Il. 5, 273, εἴ κε λάβοιμεν, but εἰ ἄν Att. is very dub.. v. Schn. Xen. An. 4, 1, 8, de Vect. 6, 2.

C. With subjunct. ἄν is not so much to be referred to the verb itself in this mood, as to the particle on which the verb depends, with which it often forms one word, as ἐπεάν, ὅταν, ὁπόταν, so πρὶν ἄν, ἕως ἄν, ὃς ἄν *quicunque*, etc. The Homeric use of the subj. with ἄν nearly in a fut. sense must be excepted, as ᾗς ὑπεροπλίῃσι τάχ' ἄν ποτε θυμὸν ὀλέσσῃ, *he will quickly at some time in all likelihood lose his life through his overbearing insolence*, Il. 1, 205.

D. Where ἄν *appears* to be joined with imperat., it must be referred to some other word in the sentence, as Xen. An. 1, 4, 8, ἀλλ' ἰόντων ἂν εἰδότες ὅτι, where, acc. to Hermann, ἄν belongs to εἰδότες, as if for ἰόντων, καὶ εἰδεῖεν ἄν, i. e. εἰ ἴοιεν, εἰδεῖεν ἄν, but is om. by Porson and Dind.

E. With infinit. ἄν is used in cases where in recta oratione the indic. or optat. would appear with it, but not where they would reject it, e. g. ἐποίησ' ἄν, φημὶ ἂν ποιῆσαι, and ποιοῖμ' ἄν, οἶμαι ἂν ποιῆσαι.

F. With participle the same general observation holds good as with *infin.* That of the aor. has a sort of future signf., and can only be rendered in Latin by that tense, as Xen. An. 5, 2, 8, ἐσκοπεῖτο ... πότερον εἴη κρεῖττον ἀπάγειν ... ὡς ἁλόντος ἂν τοῦ χωρίου: v. Matth. Eur. Hipp. 518.

G. General Obss.—I. when the verb is wanting with ἄν, it can easily be supplied from the context, e. g. Soph. Phil. 947, οὐ γὰρ ἂν σθένοντά γε εἷλέν μ'· ἐπεὶ οὐδ' ἂν ὧδ' ἔχοντ', sc. εἷλεν.

II. ἄν is often *doubled*,—1. when separated from its verb by several intervening words, as Soph. El. 333, ὥςτ' ἄν, εἰ σθένος λάβοιμι, δηλώσαιμ' ἄν, or—2. where one ἄν belongs to the verb, and the other to some other word, e. g. Plat. Apol. 31 A, ὑμεῖς δ' ἴσως τάχ' ἂν ἀχθόμενοι, ὥςπερ οἱ νυστάζοντες ἐγειρόμενοι, κρούσαντες ἄν με, πειθόμενοι Ἀνύτῳ, ῥᾳδίως ἂν ἀποκτείναιτε, v. Kühn. Gr. Gr. § 458. This is most frequently the case with the neg. οὐκ and the particles compounded with it, which even when they stand in close connection with the verb, allow this repetition, as οὐκέτ' ἂν φθάνοις ἄν, Eur. Tro. 456, Ib. Heracl. 721.—But still it is often found repeated without any such reason: even thrice, Soph. Fr. 789, πῶς ἂν οὐκ ἂν ἐν δίκῃ θάνοιμ' ἄν. So Hom. without particular reason, ἄν κεν, Il. 13, 127.—III. ἄν *omitted*,—1. in the Protasis, where it is necessarily implied by the Apodosis, as Plat. Symp. 198 C, ὀλίγου ἀποδρᾶς, ᾠχόμην εἴ πῃ εἶχον, *I had run away had I had anywhither to run.*—2. in the Apodosis after a part., Plat. Rep. 450 D, πιστεύοντος μὲν γὰρ ἐμοῦ ἐμοὶ εἰδέναι ἃ λέγω. καλῶς εἶχεν ἡ παραμυθία.—3. after ἕως, ἄχρι, μέχρι, πρίν, to make the time more indefinite, and in genl. after relat. pronouns and adverbs, chiefly poet., Pors. Med. 222. Or. 141, but also in prose, esp. in the earlier writers, v. Stallb. Plat. Phaed. 62 C.

H. Position of ἄν.—It never begins a sentence, and *regularly* follows the word whose signf. it limits, as εἶχον ἄν, ἔχοιμ' ἄν, etc.: but when words dependent on the verb precede it in the sentence, ἄν may follow any of them, because in sense they follow the verb, as πρόφασιν ἂν εἶχον,=εἶχον ἂν πρόφασιν. The subjunct. indeed usu. follows ἄν, but there we have seen that ἄν limits not the verb but its particle.—In such cases as τί οὖν ἂν φαίη ὁ λόγος ἔτι ἀπιστεῖς for τί οὖν ἔτι ἀπιστεῖς, φαίη ἂν ὁ λόγος, Plat. Phaed. 87 A, the sentence should be written without a comma: so also οὐκ οἶδ' ἂν εἰ πείσαιμι, Eur. Alc. 48 Monk. (On the etym. of ἄν, and the distinctions between it and κε, cf. Kühner Ausf. Gr. § 453.) [ᾰ always, v. Herm. Opusc. 4, p. 373 against Dindorf, Praef. Poet. Scen Gr. p. vii. sqq.]

Ἄν, conj.,=ἐάν with subjunctive. Trag. always use ἤν, and so usu. in Att., except Plato. [Herm. Opusc 4, p. 273, holds ᾱ, but Schäfer and Franke Callin. p. 186, ᾰ.]

Ἄν, or better ἀν (v. Buttm. Ausf. Gr. § 117, Anm. 4,) shortd. Ep. form of ἀνά, q. v., before ν and τ, Il. 10, 298; 20, 319.

Ἄν, apocop. from ἄνα, for ἀνέστη, like ἔνι for ἔνεστι, *he stood up, arose*, Il. 3, 268: and here note that ἄν always represents past tenses of the Indic., ἄνα Imperat. pres., but v. ἄνα.

†Ἄν by crasis for ἃ ἄν.

Ἀν–, sometimes for α priv. before a vowel: the ν prob. belongs to the root of the negative, as in other instances α stands immediately before the vowel (ἀ-έκων, ἀ-ελπτής): perh. the negat. in full was ἄνα (cf. ἄνευ, Lat *in–*, Engl. *un–*), which is still retained in ἀνάεδνος, ἀνάελπτος. Buttm. Lexil. p 118, Lob. Phryn. 728. Cf. also νη–.

ἈΝΆ, prep. *c. dat. et acc.*, but c. dat. only in Ep. and Dor. poetry: by apocope ἄν or rather ἀν, before a palatal ἀγ, before a labial ἄμ, or rather ἀμ (v sub ἄμ), but this too only in Ion. and Dor. poetry. Radic. signf. *up, upon*, opp. to κατά.

In Od. in phrase ἀνὰ νηὸς βαίνειν, to go *on board* ship, 2, 416; 9, 177: 15, 284, it is said to govern the gen., but it is better to regard it as the adv., and the gen. to be used of the part affected, v. Jelf. Gr. Gr. § 624. obs.

A. c. dat., *on, upon*, without any notion of motion, only in Ep. and Lyr. poetry, and so used by Trag. only in Lyrics: ἀνὰ σκήπτρῳ, *upon the sceptre*, Il. 1, 15, Pind. P. 1, 10; ἀνὰ ὤμῳ, *upon the shoulder*, Od. 11, 127, ἀνὰ Γαργάρῳ ἄκρῳ, Il. 15, 152.

2.=σύν, seems to rest on mistaken passages, as Eur. I. A. 1058.

B. c. acc., the common usage, implying *motion upwards*, directly opposed to κατά—I. of place, *up*, ἀνὰ κίονα, Od. 22, 176, ἀνὰ ποταμόν, Hdt. 2, 96. Hence—2. *from bottom to top, throughout*, [φλὲψ] ἀνὰ νῶτα θέουσα διαμπερὲς αὐχέν' ἱκάνει, Il. 13, 547; so ἀνὰ δῆμον, ἄστυ, ὅμιλον, *through all* the people, *throughout* the city, throng; hither may be referred ἀνὰ στόμα ἔχειν, Hom., *to have continually in the mouth, on the tongue*; ἀνὰ θυμὸν φρονέειν, to revolve *up and down in one's mind*, i. e. *frequently*, Il. 2, 36. ἀνὰ τοὺς πρώτους εἶναι, *to be among the first*, Hdt. 9, 86. And so—II. of time *throughout*, in Hom. only ἀνὰ νύκτα, *all night through*, Il. 14, 80: Hdt. has it often ἀνὰ πᾶσαν τὴν ἡμέραν, *all the day long* (not ἀνὰ πᾶσαν ἡμ., of which below), ἀνὰ τὸν πόλεμον, etc.—III. in numbers, *up to*, ἀνὰ εἴκοσι μέτρα χεῦε, he poured *full* twenty measures, Od. 9, 209: and so—IV. of mode and manner, the action being conceived of as moving along to some higher point, as ἀνὰ κράτος, from weakness *up to* the full measure of *strength*, i. e. *strongly, vigorously*, much like κατὰ κράτος φεύγειν, ἀπομάχεσθαι, Xen

Cyr. 4, 2, 30; 5, 3, 12; so ἀνὰ μέρος, *in turn;* hence arises its *distributive* force, πέμπεσκε δὲ ἀνὰ πᾶν ἔτος, now he was accustomed to send *every year*, Hdt. 7, 106; ἀνὰ πᾶσαν ἡμέραν, day *by* day, Hdt. 2, 37; *at the rate of*, ἀνὰ πέντε παρασσάγγας τῆς ἡμέρας, Xen. An. 4, 6, 4.

C. WITHOUT CASE, as adv., Hom. and poet., *thereon, thereupon*, and with the notion of distribution through a space, *throughout, all over:* ἀνὰ βότρυες ἦσαν, *all over there were clusters*, Il. 18, 562: but ἀνά oft. is an adv. in Hom., where acc. to some it is only parted from its verb by tmesis, ἀνὰ δ' ὦρτο for ἀνῶρτο δέ, ἀνὰ τεύχε' ἀείρας for τεύχεα ἀναείρας, etc.

D. IN COMPOS.—1. as in B. I.=ἄνω, *up to, upwards up*, opp. to κατά, as ἀναβαίνω, ἀνίστημι, ἀναβοάω, ἀναπνέω: poet. sometimes doubled, ἀνὰ ὀρσοθύρην ἀναβαίνειν, Od. 22, 132.—2. hence flows the signf. of *increase* or *strengthening*, as in ἀνακρίνω, although it cannot always be translated, as in the Hom. ἀνέρομαι: in this case opp. to ὑπό, *sub.*—3. from the notion, *throughout*, C., comes that of *repetition and improvement*, as in ἀναβλαστάνω, ἀναγιγνώσκω.—4. the notion of *back, backwards*, in ἀναχωρέω, ἀνανεύω, etc., seems to come from such phrases as ἀνὰ ῥόον, *up*, i. e. *against*, the stream,=Lat. *re–, retro–*. When used as prep. ἀνά never suffers anastrophe, though Herm. ad Elmsl. Med. 1143 maintains the contrary, cf. sq. [ἄνᾰ]

*Ἀνα, the prep. ἀνά written with anastr., usu. expl. for ἀνάστηθι, *up! arise!* usu. ἀλλ' ἄνα, Il. 6, 331, Od. 18, 13, but it is better, and more in accordance with Homeric usage to regard it as simple adv., *up!*—in this signf. the ult. is never elided, Herm. Soph. Aj. 194: the apocop. ἄν is always for ἀνέστη. [ἄνᾰ]

*Ἀνα, vocat. of ἄναξ, *king*, only in the phrases ὦ ἄνα, contr. ὦνα, and Ζεῦ ἄνα, and only as an address to gods, Hom.: Sappho is said to have used it also for ὦ ἄνασσα.—Rare in Trag., Herm. Bacch. 546: the ult. is never elided, Herm. H. Ap. 526. [ἄνᾰ]

'Ανάβᾱ, Att. for ἀνάβηθι, imperat. aor. 2 from ἀναβαίνω.

'Αναβάδην, adv., (ἀναβαίνω) *going up, mounting:* also *sitting* or *being up on high, aloft*, hence in Ar. Ach. 399, Plut. 1123, opp. to καταβάδην, either *upstairs, in the garret*, or *with the legs up, lying on a couch*, cf. Interpp. ad ll. cc., and Alb. Hesych. 1, p. 313. [βᾰ]

'Αναβᾰδόν, adv., (ἀναβαίνω) *mounting* or *going up*, ἀν. ὀχεύειν, Arist. H. A.

'Αναβᾰθμῐκός, ή, όν, (ἀναβαθμός) *fitted for going up, rising in steps.*

'Αναβαθμίς, ίδος, ἡ, (ἀναβαίνω) *a step, stair.*—II. *an ascent.*

'Αναβαθμός, οῦ, ὁ, (ἀναβαίνω) *a means of going up, a flight of steps a stair*, Hdt. 2, 125.—2. *an ascent.*

'Αναβάθρα, ας, ἡ, (ἀναβαίνω)= foreg., *a ladder*, Luc.

'Ανάβαθρον, ου, τό,=ἀναβαθμός, *a seat on steps*, e. g. a professor's chair, v. Ruperti ad Juv. 7, 46: metaph. *a gradation:* from

'Αναβαίνω, A. in fut. ἀναβήσω: aor. ἀνέβησα, transit., *to make to go up* or *mount*, esp. *to make mount on shipboard*, Il. 1, 144, 308, Pind. P. 4, 340; also in aor. mid. ἀνεβήσατο, Od. 15, 475: ἄνδρας ἐπὶ καμήλους ἀνέβησε, *he mounted men on camels*, Hdt. 1, 80.—B. in pres. with f. ἀναβήσομαι: aor. ἀνέβην and ἀνεβησάμην, intrans., (the common, and in Att. the only usage): *to go up, climb, mount*, in Hom. usu. absol. of seamen, *to go on shipboard*, or *to put out into the high sea, put to sea:* c. acc., οὐρανὸν, ὑπερώϊα ἀναβ., *to go up to heaven, to the upper rooms*, Il. 1, 497, Od. 18, 301; more freq. c. εἰς, ἀναβ. εἰς ἐλάτην, ἐς δίφρον, Il. 14, 287; 16, 657, (but ἐς Τροίην ἀναβ. (sc. νῆα), *to embark*, i. e. *sail for Troy*, Od. 1, 210, opp. to ἐκ Κρήτης, *to sail from Crete*, Od. 14, 252): rarely c. ἀνά, as Od. 22, 132: post-Hom. most freq. with ἐπί τι or τινος, as ἀναβ. ἐπὶ οὔρεα, Hdt. 1, 131, esp. ἀναβ. ἐφ' ἵππον or ἵππου, *to mount on horseback*, Xen., hence absol. ἀναβεβηκώς, *mounted*, Id., cf. inf. 4: rarely c. dat., as νεκροῖς ἀναβ., *to trample on the dead*, Lat. *mortuis insultare*, Il. 10, 493: with cognate acc., ἀν. ἀνάβασιν, Plat. Rep. 519 D; so too ἀν. στόλον, *to go up on an expedition*, Dissen Pind. P. 2, 62 (114).—Special usages:—1. of land journies, *to go up* from the coast into Central Asia, Hdt., and Xen.: ἀναβ. παρὰ βασιλέα, Plat. Alc. 1, 123 B.—2. of rivers, *to rise*, Hdt. 2, 13; ἀν. ἐς τὰς ἀρούρας, *to overflow the fields*, Hdt. 1, 193.—3. of plants, *to shoot up, grow*, Xen.; also of hair, Id.—4. in Att. ἀν. ἐπὶ τὸ βῆμα, or absol., *to mount the tribune, rise to speak*, Lat. *in concionem escendere*, Wolf Leptin. p. 373: hence also ἀν, ἐπὶ or εἰς τὸ πλῆθος, τὸ δικαστήριον, *to come before the people, before the court*, Plat.: ἀν. ἐπὶ τὸν ὀκρίβαντα, *to mount the stage*, Plat. Symp. 194 B, also absol. *to enter*, Ar. Eq. 149.—5. of the male, *to mount, cover*, Lat. *inire*, ἀν. τὰς θηλέας, Hdt. 1, 192.—II. *to go through*, c. acc. φάτις ἀνθρώπους ἀναβαίνει, Od. 6, 29, nisi leg. ἀνθρώπους ἄνα β., v. Nitzsch.—III. *to come to an end, turn out*, like ἀποβαίνειν, ἐκβαίνειν, Lat. *evenire*, Valck. Hdt. 7, 10, 8; ἀπό τινος, *to result from*, Xen. Rep. Ath. 2, 17: hence also—2. *to come round*, like περιελθεῖν, ἐς Λεωνίδην ἀνέβαινεν ἡ βασιληΐη, Hdt. 7, 205, cf. 1, 109.—IV. *to go upwards* or *onwards*, and so *to proceed*, esp. to speak of a thing, πρός τι, Xen. Hipp. 1, 4, cf. Plat. Rep. 445 C.

'Αναβακχεύω, (ἀνά, Βάκχος) *to rouse to Bacchic phrenzy, to madden*, Eur. H. F. 1086, cf. sq.—II. *to break forth in Bacchic phrenzy, to rage, exult*, Eur. Bacch. 864.

'Αναβακχιόω, = foreg., Eur. Or. 332, Pors.

'Αναβάλλω, f. –βᾰλῶ, *to throw* or *toss up*, χοῦν ἐξ ὀρύγματος, Thuc. 4, 90: ἀν. ἐπὶ τὸν ἵππον, *to put on* horseback, Xen. An. 4, 4, 4: but also of the horse, ἀν. τὸν ἀναβάτην, *to throw* his rider *up* or *back*, i. e. *off*, Id. Eq. 8, 7.—II. *to put back, put off*, ἄεθλον, Od. 19, 584 (the only place where Hom. uses the act.): also ἀναβ. τινά, *to put* one *off*, sc. with excuses, Dem. 102, 27: also in pass. ἀνεβλήθη ἡ ἐκκλησία, *was adjourned*, Thuc. 5, 45: cf. inf. B. II.—III. ἀν. κίνδυνον, like ἀναῤῥίπτειν, *to run a risk* (prob. metaph. from dice), Aesch. Theb. 1028, in tmesi.—B. much more freq. in mid., *to lift up*, esp. *one's voice*, ἀναβάλλετο ἀείδειν, *he lifted up his voice to sing*, Od. 1, 155, etc.; later without ἀείδειν, *to make a prelude, begin a song*, Pind. N. 7, 114, Ar. Pac. 1269, cf. ἀναβολή, and Valck. Theocr. 6, 20: hence in genl. *to begin*, c. acc. rei, Philostr.: but μέλος ἀναβεβλημένον, *a slow tune*, opp. to ἐπίτροχον, Synes.—II. like act. II., *to put off, delay*, Il. 2, 436, also in Pind., Hdt., and freq. in Att. prose.—III. *to throw one's cloak up and round* one, like περιβάλλεσθαι, *throw it over the right shoulder*, so as to draw it round one, and let it hang in graceful folds, Plat. Theaet. 175 E, cf. Ar. Av. 1568: ἀναβάλλεσθαι χλαῖναν, Ar. Vesp. 1132; but also without subst., Ar. Eccl. 97, cf. Heind. and Stallb. Plat. l. c.—IV.= act. III., ἀναβάλλεσθαι μάχην, *to risk a battle*, dub. in Hdt. 5, 49 for ἀναλαβέσθαι, v. Schweigh.

'Αναβαπτίζω, (ἀνά, βαπτίζω) *to dip repeatedly*, Plut. Marcell. 15.—II. *to re-baptize*, Eccl.

'Αναβάπτω,=foreg. I, Theophr.

'Ανάβᾰσις, εως, ἡ, (ἀναβαίνω) *a going up, an ascending, an ascent*, Plat. Polit. 517 B; *mounting*, esp. on horseback, freq. in Xen. Hipparch.: *way of mounting*, Ib. 7, 4: πᾶσα ἵππων ἄμβασις for πάντες ἀναβάται, Soph O. C. 1070.—2. *a journey, expedition up from* the coast, esp. into central Asia, like that of the younger Cyrus, related by Xen.—3. *the rising* of a river, Xen., and Plut.—II. *a way up, the ascent*, of a tower, mountain, etc., Hdt. 1, 181; 7, 223.

†'Ανάβασμα, ατος, τό, *ascent.*

'Αναβασμός, οῦ, ὁ, = ἀναβαθμός, Paus.

†'Αναβασσαρέω, ῶ, f. -ήσω, (ἀνά, Βασσαρέω)=ἀναβακχεύω, Anacr. 62, 6.

'Αναβαστάζω, f. -άσω, (ἀνά, βαστάζω) *to raise* or *lift up, carry*, Luc. Gymn. 24.

'Αναβατήριον, ου, τό, sub. ἱερόν, *a sacrifice for a fair voyage*, Plut.: (from ἀναβαίνω to put to sea.)

'Αναβάτης, ου, ὁ, poet. shortd. ἀμβάτης, (ἀναβαίνω) *one who is mounted*, Eur. Bacch. 1107: esp. *a horseman, rider*, Plat. Crit. 119 A, and Xen. Hell. 5, 3, 1.—2. *a stallion.* [ᾰ]

'Αναβᾰτῐκός, ή, όν, (ἀναβαίνω) *skilled in mounting*, ἀναβατικώτεροι ἐπὶ τοὺς ἵππους, *readier at mounting and riding*, Xen. Mem. 3, 3, 5.

'Αναβᾰτός, όν, Hom. ἀμβατός, (ἀναβαίνω) *that may be mounted* or *scaled, easy to be scaled*, Il. 6, 434, Od. 11, 315.

†'Αναβεβλημένος, perf. part. pass from ἀναβάλλω, q. v. Hence

'Αναβεβλημένως, adv., *with delay, slowly*, Dion. H.

'Αναβέβρῠχεν, perf. from an obsol. ἀναβρύχω or –βρύζω, *to boil* or *bubble up*, of a fountain, Il. 17, 54. (No doubt radically akin to βλύζω, βλύω, βρύω, v. Buttm. Lexil. p. 204, sqq.)

†'Αναβησίνεως, ω, ὁ, (ἀναβαίνω, ναῦς) *Anabesineus*, a Phaeacian, Od. 8, 1, 13, strictly *a navigator.*

'Αναβήσσω. f. -βήξω, *to cough up, expectorate*, Hipp.

'Αναβιβάζω, f. -άσω, fut. mid. -βιβάσομαι, Att. contr. -βιβῶμαι, (Dem. 440, 18); (ἀνά, βιβάζω) *to make to go up, to cause to ascend, to take up to a higher place and station*, ἐπὶ πύργον, ἐπὶ λόφον, Hdt., and Xen. esp.—1. ἀν. ἐπὶ ἵππον, *to mount* one *on horseback*, Hdt. 1, 63, and Xen.: also ἐφ' ἅρμα, Hdt. 4, 180.—2. ἀν. ναῦν, *to draw* a ship *up* on land, Xen. Hell. 1, 1, 2: but also—3. in mid. *to put on board ship, to embark for sea*, Thuc. 7, 33, 35: and so prob. Xen. Hell. 3, 4, 10.—4. ἀναβ. ἐπὶ τὸ βῆμα, usu. absol., at Athens esp. *to bring up* to the bar of a court of justice, Lys. 122, 17: but more freq. in mid. *for one's advantage, in one's own behalf*, esp. of a prisoner bringing up his wife, children, etc., *to raise compassion*, Plat

Apol. 18, D, and Oratt.—5. metaph. ἀν. εἰς τιμήν, δύναμιν, *to raise to honour* or *dignity*, *to advance in power*, Plut. Cat. Maj. 16; τὰς τιμάς, τοὺς μισθοὺς ἀναβ., *to raise the price*, *to advance in price*, Diod. S.—In Gramm. *to throw back* τὸν τόνον, the accent, v. Schäf. Greg. Cor. p. 411. Hence

’Αναβιβαστέον, verb. adj., *one must set on* or *mount*, Xen. Hipparch. 1, 2, Plat. Rep. 467 A.

’Αναβιβρώσκω, f. ἀναβρώσω, (ἀνά, βιβρώσκω) *to eat up*, Nic. Th. 134.

’Αναβιόω,ῶ,f.-ώσομαι: aor. ἀνεβίων, inf. ἀναβιῶναι, rarely ἀνεβίωσα (Meineke Com. Fragm. 2, p. 660): *to come to life again*, *return to life*, Hipp. 113, Ar. Ran. 177, Plat.—II. mid. ἀναβιώσασθαι, *to bring back to life*, Plat. Phaed. 89 C.

’Αναβίωσις, εως, ἡ, (ἀνά, βιόω) *a reviving*, LXX.

’Αναβιώσκομαι, f. -ώσομαι, dep. mid., *to bring to life again*, *revivify*, Plat. Crito 48 C.—2. intr.=ἀναβιόω) *to revive*, Id. Phaed. 72 C.

’Αναβλαστάνω, f. -στήσω, (ἀνά, βλαστάνω) *to make shoot* or *spring up*.—2. intr. *to shoot*, *spring*, or *grow up*, properly of plants, Plat. Legg. 845 D; metaph. of a city, *to spring* or *shoot up again*, *to flourish again*, Hdt. [illegible], 156: also of misfortunes *springing up*, Hdt. 5, 92, 4, cf. 3, 62. Hence

’Αναβλάστημα, ατος, τό, *a shooting*, *springing*, or *growing up again*.

’Αναβλάστησις, εως, ἡ,=foreg.

’Ανάβλεμμα, ατος, τό, *a look cast upwards*, *a looking up* or *back*, as of dogs when called, Xen. Cyn. 4, 4. From

’Αναβλέπω,f.-ψω,(ἀνά, βλέπω) *to look up*, Plat., and Xen.: esp. as a mark of confidence, ἀν. ὀρθοῖς ὄμμασιν, Xen. Hell. 7, 1, 30: ἀν. πρός τινα, *to look* one *in the face*, like ἀντιβλέπειν, Id. Cyr. 1, 4, 12.—2. *to look up at*, ἀελίου δ’ ἀν. λαμπάσιν, Eur. Ion 1467.—3. ἀν. φλόγα, *to cast up a glance of fire*, Eur. Ion 1263, cf. βλέπω.—II. *to see again*, *recover one's sight*, Hdt. 2, 111, and Plat. Phaedr. 243 B: *to open the eyes again*, Xen. Cyr. 8, 3, 29. Hence

’Ανάβλεψις, εως, ἡ, *a looking up*, *upwards*, or *at*.—2. *a seeing again*, *recovery of sight*, Ael.

’Αναβλήδην, adv., poet. shortened ἀμβλήδην, Hom., (ἀναβάλλομαι) *boiling up*, and so *with sudden bursts*, ἀμβλήδην γοῶν, Il. 22, 476, cf. ἀναβολάδην.

’Αναβληδόν, adv., (ἀναβάλλομαι) *thrown round*, esp. of clothes.

’Ανάβλησις, εως, ἡ, (ἀναβάλλω) *a putting off*, *delay*, Il. 2, 380.

’Αναβλητικῶς, adv.,=ἀναβλήδην,—2. *with delay*, *slowly*.

’Αναβλύζω, f. -ύσω, (ἀνά, βλύζω) *to make to gush forth*, Arist. Mir. Ausc., and Anth.—2. intr. *to gush* or *spout forth*, Arist. Mund.: Νεῖλος ἀναβλύζων, Theocr. 17, 80. Hence

’Ανάβλῦσις, εως, ἡ, *a gushing* or *spouting up* πηγῶν.

’Αναβλυσταίνω,=ἀναβλύζω, dub., yet v. Bast. Ep. Cr. Append. p. 55.

’Αναβλύω,=ἀναβλύζω, intr., Hipp. [ῡ]

’Αναβόᾱμα, ατος, τό, poet. ἀμβ.,=ἀναβόησις, Aesch. Cho. 34.

’Αναβοάω,ῶ,f.-ήσομαι; Ion. aor. ἀμβῶσαι, Hdt.; (ἀνά, βοάω) *to cry* or *shout aloud*, *utter a loud cry*, esp. in sign of grief or astonishment, ἀν. μέγα, Hdt. 1, 8, etc.: of the *war-cry*, Xen. Cyr. 7, 1, 38: *to shout*, in sign of applause, Lat. *acclamare*, Xen.—II. c. acc. rei, *to cry out* something, Eur. Bacch. 525: but ἄχη, ξυμφορὰν ἀν., *to wail aloud over* a misfortune, *lament it aloud*, Aesch. Pers. 572, Eur. Hel. 1108.—2. c. acc. pers., *to call on*, συμμάχους, Eur. Hel. 1592, ’Ασκληπιόν, Ar. Plut. 639.—3. also *to cry up*, *praise aloud*, Alex. Isos. 1, 12. Hence

’Αναβόησις, εως, ἡ, *a crying* or *shouting aloud*, *calling out*, Dion.H.9,10.

’Αναβολάδην, adv., poet. shortd. ἀμβολάδην, (ἀναβολή) *bubbling up*, λέβης ζεῖ ἀμβολάδην, *the caldron boils bubbling up*, Il. 21, 364, Hdt. 4, 181.—II. *as a prelude* or *beginning of song*, Pind. N. 10, 62.—III. *with delay*.

’Αναβολᾰδίς, poet. ἀμβολ.,=ἀναβλήδην.

’Αναβόλαιον, ου, τό, (ἀναβάλλω) *something thrown round*, *a mantle*, *garment*.

’Αναβολάς, άδος, ἡ, γῆ, earth *thrown up*, in Xen. Cyr. 7, 5, 12, in the shortened form ἀμβολάς.

’Αναβολεύς, έως, ὁ, (ἀναβάλλω) *a groom who helps to mount*, App. Punic. 106, Plut. C. Gracc. 7, cf. Schneid. Xen. An. 4, 4, 4.—II. in Medic. *a forceps for extracting* any thing.

’Αναβολή, ῆς, ἡ, poet. shortened ἀμβολή, (ἀναβάλλω) *that which is thrown up*, *a mound of earth*, *bank*, Xen. An. 5, 2, 5, cf. ἀναβολάς.—2. *that which is thrown back and round one*, *a mantle*, *cloak*, Plat. Prot. 342 C: *dress*, *attire*, Luc. Som. 6.—II. *a throwing* or *lifting up*, esp. of the voice to sing, *a prelude*, Pind. P. 1, 7, Ar. Pac. 830; and so *a rambling dithyrambic ode*, Arist. Rhet. 3, 9, 6.—2. *a putting off*, *delaying*, ἐς ἀναβολὰς ποιεῖσθαί τι, *to keep putting off*, Hdt. 8, 21, also ἐς ἀναβολὰς πράσσειν τι, Thuc. 7, 15, ἀναβολήν τινος ποιεῖσθαι, Thuc. 2, 42, ἀναβ. ποιεῖν τινος, Plat. Conv. 201 D, ἐπὶ ἀναβολῇ πρᾶσιν ποιεῖσθαι, *to make a purchase on credit* or *time*, Id. Legg. 915 D.—3. *a carrying up and over*, *transporting*, *conveyance*, Polyb.; more usu. intrans. *a going up and over*, *an ascent*, Polyb.; also *an ascending path*, a route by which one goes up and over. Polyb.—4. as law-term, *a throwing back*, *an appeal*. Cf. ἀναβάλλομαι.

’Αναβολίη, ης, ἡ, poet. shortd. ἀμβολίη,=ἀναβολή, Tryph.

’Αναβολῐκός, ή, όν, whence adv. -κῶς,=ἀναβολάδην.

’Αναβορβορύζω, f. ύξω, (ἀνά, βορβορύζω) *to mutter*, *grumble aloud*, Ar. Eccl. 433.

†’Ανάβουρα, ων, τά, *Anabura*, a city of Pisidia, Strab.

’Αναβράζω, f. -άσω,=sq.—2. intr. *to froth* or *boil up*, dub.

’Αναβράσσω, Att. ἀναβράττω, f. -ξω, *to make froth*, *foam* or *boil up*, *to boil*, *seethe*, Ar. Ach. 1005, Ran. 510: κίχλας, *to boil thrushes*, Ar. Pac. 1192:—*to throw*, *up*, *eject*, τὰ ἐν τοῖς λίκνοις ἀναβραττόμενα *the scum left in sieves*, Arist. Meteor. 2, 8, 42. Hence

†’Αναβρασμός, οῦ, ὁ, *a bubbling* or *foaming up*, Synes.: and

’Ανάβραστος, ον, *boiled*, κρέα, Ar. Ran. 553.

’Αναβρῠχεῖν, an Ep. aor. form from sq.

*’Αναβράχω, of which only ἀνέβραχεν occurs, *to crash*, *clash*, *rattle* or *clank loudly*, of armour, Il. 19, 13, of folding doors that *burst open* with a noise, Od. 21, 48, of water *bubbling up*, Ap. Rh. 1, 1147: v. Buttm. Lexil. p. 206, sq.

’Αναβρέχω, f. -βρέξω, *to moisten again*; pass. *to become wet again*, v. [illegible] Arist. Probl.

’Αναβρομέω, ῶ, (ἀνά, βρέμω) *to roar out* or *aloud*, Ath.

’Αναβροντάω,ῶ,f.-ήσω, (ἀνά, βροντάω) *to thunder aloud*, Tryph.

’Αναβροχίζω, (ἀνά, βρόχος) *to draw up* or *out by a loop*, Medic.

’Αναβρόξειε, 3 sing. opt. aor. act. from obsol. * ἀναβρόχω, ὅτε ἀναβρόξειε ὕδωρ, as oft as Charybdis *swallowed again*, *gulped down* the water, Od. 12, 240: also the part. aor. pass. ὕδωρ ἀναβροχέν, the water *swallowed back*, *swallowed down again*. Lat. *aqua reglutita*, Od. 11, 585; in Ap. Rh. 4, 826 the part. is used ἀναβρόξασα; cf. Buttm. Lexil. p. 201.

’Αναβρυάζω, fut. -άξω, (ἀνά, βρυάζω) *to shout aloud for joy*, Ar. Eq 602.

’Αναβρῡχάομαι, (ἀνά, βρυχάομαι) dep. mid., *to roar aloud*, esp. from pain or grief, Plat. Phaed. 117 D.

’Αναβρύχω, v. ἀναβέβρυχε.

’Αναβρύω,=ἀναβλύω, Ael. [ῡ]

’Ανάβρωσις, εως, ἡ, (ἀναβιβρώσκω, ἀναβρώσομαι) *an eating up*, *gnawing away*, Medic.

’Αναβρωτῐκός, ή, όν, (ἀναβιβρώσκω) *ready at eating up*, *corrosive*, Medic.

’Αναβῶσαι, Ion. for ἀναβοῆσαι, Hdt.

’Αναγαλλίς, ίδος, ἡ, *anagallis*, a plant, our *pimpernel*, Diosc., cf. ἀγαλλίς.

’Αναγαργᾰρίζω, (ἀνά, γαργαρίζω) *to gargle*, *rinse the throat*, Hipp. Hence

’Αναγαργάριστον, ου, τό, *a gargle*, Hipp.

’Αναγγελία, ας, ἡ, *a public proclamation*, Inscr.: from

’Αναγγέλλω, f. -ελῶ, (ἀνά, ἀγγέλλω) *to carry back tidings of* a thing, *report*, Lat. *renunciare*, τι, Aesch. Pr. 661, τινί τι, Thuc. 4, 122, τι πρός τινα, Polyb.: c. part. *to tell of* a person doing, Xen. Ages. 5, 6: *to inform*, *advise* or *give notice*, Plut. Pass. *to be publicly announced*, Plut. Peric. 18.

’Ανάγγελος, ον, (α priv., ἄγγελος) *not announced* or *proclaimed*, e. g. μάχη, Anth.

’Αναγείρω, (ἀνά, ἀγείρω) *to reassemble*, Q. Sm. 2, 577.

’Αναγελάω,ῶ,f.-άσω, (ἀνά, γελάω) *to laugh aloud*, Xen. Cyr. 5, 1, 9: ἐπί τινι, *at* a thing, Id. 6, 1, 34. [ᾰσω]

’Αναγεννάω,ῶ,f.-ήσω, *to beget anew*, *to regenerate*, N. T. 1 Pet. 1, 3. Hence

†’Αναγέννησις, εως, ἡ, *new birth*, *regeneration*, Philo.

’Ανᾱγέομαι, Dor. for ἀνηγέομαι, Pind.

’Αναγεύω, (ἀνά, γεύω) *to let taste*, *to give to taste*, Ar. Nub. 523.

’Αναγηρύομαι, dep. mid., (ἀνά, γηρύω) *to cry aloud*, Ael. [ῡ]

’Ανᾰγής, ές, (α priv., ἄγος)=ἄναγνος. [ᾰν]

’Αναγιγνώσκω, later in common Greek ἀναγῑνώσκω: f. ἀναγνώσομαι, pf. ἀνέγνωκα, 2 aor. ἀνέγνων, Ion also 1 aor. ἀνέγνωσα, (ἀνά, γιγνώσκω) *to know accurately*, *precisely*, strengthd. for γιγνώσκω: so in Hom., who only uses aor. ἀνέγνων: hence—2. the later signf. *to know again*, *recognise*, *own*, Lat. *agnoscere*, Hdt. 2. 91, *dignoscere*, Eur. Hel. 290.—3. *to distinguish*, *discern*, τι ἀπό τινος, and hence specially *to read*, *to read aloud*, γράμματα, βιβλία, as in Lat. *cognoscere*, first in Ar. Eq. 118, Ran. 52, and Thuc. 3, 49, etc., the common signf. in Att., for which Hdt. says ἐπιλέγεσθαι, esp. in Oratt. where ἀνάγνωθι freq. occurs as a direction to the γραμματεύς, to read to the people the laws and enactments that any occasion required :—absol. οἱ ἀναγιγνώσκοντες, *students*, Plut.—II. in Ion. Greek the aor. 1 ἀνέγνωσα, is used in signf. *to persuade*, c. acc. et inf. *to persuade* one to do, Hdt. 1, 68, 87, etc. : so too in aor. pass. ἀνεγνώσθην, Hdt. 7, 7, etc., and once in perf. pass., Id. 8, 110.

'Αναγκάζω, f. -άσω, (ἀνάγκη) *to force, compel*, usu. c. acc. pers. et inf., ἀν. τινὰ δρᾶν, ποιεῖν, etc., *to do* a thing, freq. from Soph. downds. ; on Soph. O. C. 589, v. Herm. : c. acc. pers. only, *to constrain* a person, esp. by force of argument, opp. to πείθειν, Plat. Gorg. 472 B, cf. Valck. Hipp. 921, *to require :* also *to force by torture*, and so *to vex, harass, annoy*, Soph. El. 221, Xen. Hier. 9, 2.—2. *to carry through by force*, esp. by force of argument, *to demonstrate, prove*, τι, Heind. Plat. Theaet. 153 C ; also *to prove that* a thing is, c. inf., or with ὡς.., Plat. Theaet. 196 B, Rep. 611 B : also *to seek to prove, contend that* a thing is, c. inf., Id. Symp. 202 A, etc. —3. c. dupl. acc. pers. et rei, *to force a person to a thing*, where δρᾶν, etc. may be supplied, Soph. Phil. 1366 : hence in pass. ἀναγκάζεσθαί τι, *to be forced to* a thing, Plat. Phaedr. 242 A, ubi v. Heind.

'Αναγκαίη, ης, ἡ, Ep. and Ion. for ἀνάγκη, Hom., and Hdt.

'Αναγκαῖος, αία, αῖον, also Att. ος, ον, (Thuc. 1, 2, Plat. Rep. 554 A, etc.) (ἀνάγκη) *of* or *with force :*—I. act. *constraining, applying force, pressing*, μῦθος, *a word of force, a compulsory mandate*, Od. 17, 399 ; χρειώ, *urgent necessity*, Il. 8, 57 ; ἦμαρ ἀναγκαῖον, like δούλιον ἦμαρ, *the day of constraint*, i. e. *a life of slavery* (not, as some, *of death*) Il. 16, 836, so too τύχη ἀναγκαία, *the lot of slavery*, Soph. Aj. 485 : τὸ ἀναγκαῖον, *a prison*, Xen. Hell. 5, 4, 8, and 14, cf. 'Ανάκειον.—2. *forcible, cogent, convincing*, πειθώ, Plat. Soph. 265 D.—3. of things, c. inf. *requiring to be* done, or *that one should* do them in a certain way, ἀν. ποιεῖσθαι, Plat. Gorg. 449 B, μαθήματα ἀν. προμεμαθηκέναι, Id. Legg. 643 C.—II. pass. *forced*, πολεμισταί, *soldiers perforce, pressed*, Od. 24, 498, so too δμῶες ἀναγκαῖοι, Ib. 209, not pass. elsewh. in Hom. : hence—2. *painful, troublous*, Br. Theogn. 291, 464.—3. *necessary* (physically or morally), and οὐκ ἀν., *unnecessary*, freq. in Att. : ἀναγκαῖόν ἐστι, like ἀνάγκη ἐστι, *it is necessary to..*, Plat., and Xen. : τὰ ἀναγκαῖα, *necessaries*, as food, sleep, etc., in genl. *natural wants, desires* or *instincts*, Plat., and Xen. ; but also *with certain* or *necessary results*, Xen. Mem. 1, 1, 6, as also τὰ ἐκ θεοῦ ἀν., the order of things appointed by God, *laws of nature*, Id. Hell. 1, 7, 36 :—also *absolutely necessary, indispensable, barely sufficient*, ἀν. τροφή=ἡ καθ' ἡμέραν, Thuc. 1, 2 : τὸ ἀναγκαιότατον ὕψος *the least height that was absolutely necessary*, Id. 1, 90, cf. Plat. Rep. 369 D : τὸ ἀν.=αἰδοῖον, Artem., cf. Meineke Com. Fragm. 3, p. 309.—4. *connected by necessary* or *natural ties*, i. e. *related by blood*, Plat. : οἱ ἀναγκαῖοι, Lat. *necessarii, kinsfolk, relations*, Xen. Adv. -ως, *necessarily, of necessity, perforce*, as ἀνάγκη was used : ἀναγκαίως ἔχει, *it must be so*, Hdt. 1, 89, Trag. : -ως φέρειν, i. e. φ. ὡς ἀναγκαῖον, Thuc. 2, 64. Hence

'Αναγκαιότης, ητος, ἡ, *blood relationship*, Lat. *necessitudo*, Lys. 209, 13.

'Ανάγκασμα, ατος, τό, (ἀναγκάζω) *force*, Joseph.

'Αναγκαστέον, verb. adj., *one must force* or *compel*, Plat. Rep. 378 D ; also in masc. ἀναγκαστέος, Id. 539 E.

'Αναγκαστήριος, ία, ιον, *compulsory, coercive :* τὰ ἀν., *means of compulsion*, Dion. H. 2, 75.

'Αναγκαστικός, ή, όν, =foreg., Plat. Legg. 930 B, ἀν. δύναμις, Arist. Eth. N.

'Αναγκαστός, ή, όν, verb. adj., *forced, constrained*, Hdt. 6, 58. Adv. -τῶς, Plat. Ax. 366 A.

'Ανάγκη, ης, ἡ, Ion. and Hom. ἀναγκαίη, *force, constraint, necessity*, first in Hom,, who usu. has it in dat. joined with verbs, as an adv., ἀνάγκῃ, *perforce, of necessity*, so ἀνάγκῃ ἀείδειν, ἂψ ἴμεν, πολεμίζειν, φεύγειν, etc. : also act. *forcibly, by force*, ἀνάγκῃ ἴσχειν, ἄγειν, κελεύειν : the dat. is strengthd. by καί, Od. 10, 434 : so too ὑπ' ἀνάγκης, Od. 19, 156 ; later σὺν ἀνάγκῃ, Pind. P. 1, 98 ; πρὸς ἀνάγκην, Aesch. Pers. 569 ; ἐξ ἀνάγκης, Soph. Phil. 73, Xen. ; δι' ἀνάγκης, Plat. Tim. 47 E ; κατ' ἀνάγκην, Xen., and Plat. :—ἀνάγκη ἐστί, c. inf., *it must be that.., it is necessary that..*, freq. in Att. ; in Trag. also very freq. in answers and arguments, πολλή γ' ἀνάγκη, πολλή 'στ' ἀνάγκη or πολλή μ' ἀνάγκη, with which an inf. may easily be supplied, Elmsl. and Herm. Med. 981 ; also πᾶσ' ἀνάγκη, c. inf., Soph. El. 1497, and oft. in Plat., cf. Wolf. Leptin. p. 244. —2. *necessity*, as a law of nature, *natural want* or *desire*, e. g. γαστρὸς ἀνάγκαις, Aesch. Ag. 725, cf. Xen. Mem. 1, 1, 11, Id. Cyn. 7, 1 : also ἀνάγκη δαιμόνων, αἱ ἐκ θεῶν ἀνάγκαι, *fate, a decree* of the gods, *destiny*, Eur. Phoen. 1000, 1763, ἀνάγκῃ οὐδὲ θεοὶ μάχονται, *against the decree of fate not even the gods contend*, Simon., v. Heind. Plat. iv. p. 593 :—poet. also oft. personified, as Soph. Fr. 234, cf. Voss H. Hom. Cer. 216.—3. *actual force, violence, punishment, bonds*, etc., usu. in plur. Wessel. Hdt. 1, 116, Diod. 3, 14, ἀν. ἐπιφέρειν, *to apply compulsion, to coerce*, ἀν. προςτιθέναι, Xen. Hier. 9, 4, ἐπιτιθ., Lac. 10, 7 : hence poet. *bodily pain, anguish, suffering, distress*, ὑπ' ἀνάγκης βοᾶν, Soph. Phil. 215, cf. Herm. ib. 206 ; ὠδίνων ἀνάγκαι, Eur. Bacch. 89, etc.—II. like Lat. *necessitudo, the tie of blood, relationship, kindred*, Andoc. 32, 14. (usu. derived from ἀνάγω, Lat. *adduco*, others from ἀνάσσω, but better from ἀγχ–, root of ἄγχω, *ango, angustus*, etc.)

'Αναγκόδακρυς, υ, gen. υος, (ἀνάγκη, δάκρυ) *squeezing out tears, shedding false tears*, Aesch. Fr. 407.

'Αναγκοσῑτέω, ῶ, *to force to eat, fatten, feed by force*, from

'Αναγκόσῑτος, ον, (ἀνάγκη, σιτέω) *eating perforce*, i. e. getting what one can, epith. of parasites, Crates, Incert. 6.

'Αναγκοτροφέω, (ἀνάγκη, τρέφω) *to eat perforce : to eat by regimen, not after one's own appetite*, like the athletes, Epict.

'Αναγκοφᾰγέω, = ἀναγκοτροφέω, Longin. : and

'Αναγκοφᾰγία, ας, ἡ, *compulsory eating, strict prescribed diet* of athletes, Arist. Pol. 8, 4, 9 : from

'Αναγκοφάγος, ον, (ἀνάγκη, φαγεῖν)=ἀναγκόσιτος.

'Αναγκοφορέω, ῶ, (ἀνάγκη φέρω) *to bear on compulsion, as unavoidable*, Dion. H. 10, 16.

'Ανάγκῠλος, ον, (α priv., ἀγκύλη) *without* ἀγκύλη, *without a poise* or *rest*, of a javelin, Diod., v. ἀγκύλη II.

'Αναγλῠκαίνω, f. -ᾰνῶ, (ἀνά, γλυκαίνω), *to sweeten*, Theophr.

'Ανάγλυπτος, ον, (ἀνά, γλύφω)= ἀνάγλυφος.

'Αναγλῠφή, ῆς, ἡ, *embossed work, work in low relief*, Strab.

'Ανάγλῠφος, ον, *wrought in low relief :* τὸ ἀνάγλ.=ἀναγλυφή. From

'Αναγλύφω, f. -ψω, (ἀνά, γλύφω) *to carve in relief*, opp. to διαγλύφω.

'Αναγνάμπτω, -ψω, (ἀνά, γνάμπτω) *to bend back* or *round, to crook :* hence in pass. αἰχμὴ ἀνεγνάμφθη, *the spear-point was bent back*, Il. 3, 348.— 2. *to undo, loose*, δεσμόν, Od. 14, 348.

'Αναγνάπτω, =ἀνακνάπτω, q. v.

'Αναγνεία, ας, ἡ, (ἄναγνος) *impurity, pollution by crime.*

†'Ανάγνειαι, ῶν, αἱ, Polyb. ; and 'Αναγνία, ας, ἡ, Strab., *Anagnia*, a city of Latium in Italy.

'Ανάγνιστος, ον, (α priv., ἁγνίζω) *unpurified, not expiated*, Orph.

"Αναγνος, ον, (α priv., ἁγνός) *impure, unclean, unchaste*, Eur. Hipp. 1448 : in genl. *unholy, guilty*, Aesch., and Soph.

'Ανάγνωμα, ατος, τό, dub. for ἀνάγνωσμα, Lob. Aj. 704.

'Αναγνωρίζω, f. -ίσω Att. -ῐῶ, (ἀνά, γνωρίζω) *to know again, recognize*, Plat. Hence

'Αναγνώρισις, εως, ἡ, *a knowing again, recognition*, Plat. Theaet. 193 C : esp. in a drama, *the denouement*, Arist. Poët.

'Αναγνώρισμα, ατος, τό, (ἀναγνωρίζω) *a mark* or *token for recognition*. in plur. *ornaments* or *toys*, by which children exposed and found again *are recognized*, Lat. *crepundia.*

'Αναγνωρισμός, οῦ, ὁ,=ἀναγνώρισις.

'Αναγνωσείω, desiderat. of ἀναγιγνώσκω, *to wish to read.*

'Ανάγνωσις, εως, ἡ, (ἀναγιγνώσκω) *a knowing again*, like ἀναγνώρισις, *owning*, Hdt. 1, 116.—2. *a reading*, Plat. Euthyd. 279 E : *fondness for reading, study*, Plut.—III. as Att. law-term, *a preliminary investigation*, =ἀνάκρισις, Dem. 1253, 25, Att. Process, p. 623, not.

'Ανάγνωσμα, ατος, τό, (ἀναγιγνώσκω) *any thing read*,=ἄκουσμα, ἀκρόαμα, *a passage read aloud, a lecture*, Dion. H., cf. ἀνάγνωμα.—II. *a reading*, like foreg.

†'Αναγνωστέον, verb. adj. from ἀναγιγνώσκω, *one must read*, Ath.

'Αναγνωστήριον, ου, τό, (ἀναγιγνώσκω) *a lecture-room* or *reading desk*,=ἀναλογεῖον.

'Αναγνώστης, ου, ὁ, *a reader*, Plut

'Αναγνωστικός, ή, όν, *fond of reading, reading well*, Plut.

'Ανάγνωστος, ον, (ἀναγιγνώσκω) *read : that can be read, legible*, Dio C 40, 9.

'Ανᾰγόρευσις, εως, ἡ, *a crying aloud, proclamation, public nomination to* a thing, c. gen., Decret. ap. Dem. 253 fin. Plut. Marcell. 4, Coriol. 20 : from

'Ανᾰγορεύω, f. -εύσω, (ἀνά, ἀγορεύω) *to cry aloud, to proclaim publicly*, Dem. 70, ult., etc. : ἀν. κήρυγμα, *to make public proclamation*, Polyb. 18, 29. Pass. *to be proclaimed, named publicly*, ἀναγορεύεσθαι νικηφόρος, Plat. Legg. 730 D : *to be generally called* or *surnamed*, φιλοπάτωρ, Xen. Cyn. 1, 14.

Ἀνάγραμμα, ατος, τό, (ἀναγράφω) *a transposition of the letters* of one word so as to form another, *an anagram*, e. g. Ἥρα, ἀήρ: ἀρετή, ἐρατή, Ἀρσινόη, ἴον Ἥρας. Hence

Ἀναγραμμᾰτίζω, f. -ίσω, *to make an anagram.* Hence

Ἀναγραμμᾰτισμός, οῦ, ὁ, *a making an anagram.*

Ἀνάγραπτος, ον, (ἀναγράφω) *written up* or *out, registered*, Thuc. 1, 129.

Ἀναγρᾰφεύς, έως, ὁ, (ἀναγράφω) *a writer, copier, public notary, secretary of a magistrate*, Lat. *scriba publicus*, τῶν νόμων, τῶν ἱερῶν καὶ ὁσίων, Lys. 183, 11; 185, 33.

Ἀναγρᾰφή, ῆς, ἡ, *a writing out.*—II. *that which is written out, a public record, register*, Plat. Legg. 850 A, Xen., etc.; *a narrative, delineation*, Plut.: from

Ἀναγράφω, f. -ψω, *to write up*, esp. on a tablet placed in some public place, *to register*, ἀν. ἐν στήλῃ or ἐς στήλην, εἰς λεύκωμα, etc., Thuc., and Oratt.: esp. ἀν. νόμον, etc.:—in genl. *to enter in a public register* or *record*, and pass. *to be so entered*, ἀναγραφῆναι πατρόθεν, Hdt. 6, 14; 8, 90:—hence ἀναγράφεσθαι εὐεργέτης, *to be recorded as a benefactor*, as was the custom of the Persians, Valck. Hdt. 8, 85, cf. Thuc. 1, 129: and so the phrase came into general use, Plat. Gorg. 506 C, Xen. Vectig. 3, 11: opp. to ἐχθρόν τινα ἀν., Dem. 122, 10:—ἀν. στήλην, *to raise a pillar with an inscription on it.*—II. *to write out, describe*, Xen. Ep. 1, 6, and Plut., and in mid. *to describe* mathematical figures, Plat. Men. 83 A.—III. *to fill up, finish a painting*, Arist. Eth. N. [γρᾰ]

Ἀναγρία, ας, ἡ, (α priv., ἄγρα) *want of hunting: close-time:* in genl. *prohibition of hunting.*

Ἀναγρύζω, f. -ξω, (ἀνά, γρύζω) *to grunt, to grumble* or *mumble aloud*, Ar. Nub. 945, usu. c. negat. οὐδ' ἀναγρύζειν, *not to mutter so much as* γρῦ, Xen. Oec. 2, 11.

Ἀναγυμνόω, ῶ, f. -ώσω, (ἀνά, γυμνόω) *to strip naked, unveil.*

Ἀνάγυρις, εως, ἡ,=sq.

Ἀνάγυρος, ου, ὁ, and ἡ, a strong-smelling shrub that bears pods, Diosc. (prob. ῡ, cf. ὀνόγῡρος.)

†**Ἀνάγυρος**, ου, ὁ, *Anagyrus*, an Athenian hero.—2. a title of a comedy of Aristophanes, v. Dind. Fr. 135. Hence

†**Ἀναγυροῦς**, οῦντος, ὁ, *Anagyrus*, an Attic demus; hence adj. Ἀναγυράσιος, α, ον, *of Anag.*, Hdt., Dem.; adv. Ἀναγυρουντόθεν, *from Anagyrus*, Ar. Lys. 67.

Ἀναγχιππέω, (ἀνάγκη, ἱππεύς) *to be forced to serve as a knight*, Eupol. ap. Suid.

Ἀνάγχω, (ἀνά, ἄγχω) *to hang up, choke, strangle*, Nic.

Ἀνάγω, f. ἀνάξω, aor. ἀνήγαγον,—I. *to lead up* from a lower place to a higher: hence into the *high* sea: Hom. uses it of carrying by sea, λαὸν ἐς Τροιήν, Il. 9, 338, γυναῖκα ἐξ Ἀπίης γαίης, 3, 48, but he usu. makes it=simple ἄγω, *to conduct, carry to* a place, e. g. Il. 8, 203, Od. 3, 272. The phrase ἀν. ναῦν, *to put out to sea*, first in Hdt., who also has ἀνάγειν, absol. in same sense, but this more usu. in mid.—2. *to lead up* into the interior of a country, esp. into Upper Asia, ἀν. παρὰ βασιλέα, Xen. Hell. 1, 4, 6.—3. *to bring up* or *forth*, εἰς φάος, *to light and life*, Hes. Th. 626; so κλίνει κἀνάγει πάλιν, *carries down and brings up again*, Soph. Aj. 131.—4. *to lead up, conduct*, χορόν, Hes. Sc. 280: hence *to celebrate*, ἀν. θυσίαν, ἑορτήν, freq. in Hdt.—5. *to raise, lift up*, φώνην; also παιᾶνα, *to lift up the paean*, Soph. Tr. 210; εἰς τιμήν, *to raise to honour.*—6. *to bring up, educate.*—II. *to bring back*, λόγον εἰς τὴν ἀρχήν, *to carry back to its principles*, Lat. *altius repetere*, Plat. Legg. 626 D.—2. *to refer* a thing to another, εἰς ἄρχοντας, like *ad senatum referre.*—3. *to make legal restitution*, Lat. *redhibere*, Plat. Legg. 916 A, cf. ἀναγωγή, II. 2.—4. intrans. *to withdraw, retreat*, sub. ἑαυτόν or πόδα, Lat. *referre pedem*, Xen. Cyr. 1, 4, 24, etc. B. Mid. and (in Plut.) pass., ἀνάγομαι, *to put out to sea, to set sail*, Hdt., Thuc., etc.: hence—2. *to begin a thing, prepare for* it, like ἀναβάλλεσθαι, ἀν. ὡς ποιήσων, Plat. Charm. 155 D:—opp. to κατάγω. Hence

Ἀναγωγεύς, έως, ὁ, strictly *one that leads up:* hence usu. *any thing by which one draws* or *leads up, a line, rein, thong* of a shield, *shoestring:* also the *hind quarter of a shoe*, Ath. 543 F.

Ἀναγωγή, ῆς, ἡ, *a leading* or *taking up*, esp. *taking a ship into the high sea, a putting to sea*, ἀν. γίγνεται, Thuc. 6, 30, Xen., etc.—2. *a bringing up, rearing*, φύτων, Theophr.: *education, discipline*, Polyb.—3. *a lifting up of the mind* to abstract speculation.—II. *a leading back, referring*, esp. of individuals to a class, Arist. Metaph. 3, 2, 22,—*restitution* by law, Lat. *redhibitio*, ἀν. ἐστι, *restitution is made*, ἀναγωγὴν ποιεῖσθαι, *to make restitution*, Plat. Legg. 916 A.

Ἀναγώγια, ων, τά, sub. ἱερά, (ἀνάγω)=ἀναβατήρια, offerings made by persons *going to sea*, Ael.

Ἀναγωγία, ας, ἡ, (ἀνάγωγος) *want of education, clownishness*, Polyb. 7, 10, 5.

Ἀναγωγικός, ή, όν, *fitted for lifting up* or *exalting the mind.* Adv. -κῶς.

Ἀναγώγιος, ον, (ἀνάγω) *leading up* or *on high.*—II. *leading* or *bringing back*, Anth.

Ἀναγωγός, όν, (ἀνάγω)=foreg.

Ἀνάγωγος, ον, (α priv., ἀγωγή) *without guidance* or *education, ill-bred, unbred:* of horses and dogs, *unbroken, unmanageable*, Xen. Mem. 3, 3, 4; 4, 1, 3. Adv. -γως.

Ἀνᾰγώνιστος, ον, (α priv., ἀγωνίζομαι) *without contest, never having contended for a prize*, Xen. Cyr. 1, 5, 10: ἀν. περὶ ἀρετῆς, *making no exertion in the cause of virtue*, Plat. Legg. 845 C.

Ἀναδαίω, f. -δάσομαι, (ἀνά, δαίω) *to divide anew, re-distribute* a country among its inhabitants, Thuc. 5, 4: in genl. *to divide, apportion* a conquered land, Orac. ap. Hdt. 4, 159, cf. Ruhnk. Tim.

Ἀναδαίω, poet. ἀνδαίω,=ἀνακαίω, *to light up*, Aesch. Ag. 305. In pass. *to be kindled up, to arise*, Ap. Rh. 4, 1726.

Ἀναδάκνω, f. -δήξω, *to bite again, to bite all round.*

Ἀναδάσασθαι, aor. 1 mid. inf. of ἀναδαίω.

Ἀναδασμός, οῦ, ὁ, (ἀναδαίω, -δάσασθαι) *a re-distribution*, in genl. *a distribution, division*, Hdt. 4, 159, 163.

Ἀνάδαστος, ον, (ἀναδαίω, -δάσασθαι) *divided anew, re-distributed*, γῆν ἀν. ποιεῖν, Plat. Legg. 843 B, and Dem.: in genl. *distributed.*—II. later, ἀν. ποιεῖν τι, *to undo, rescind*, Luc. Abd. 11, Dio C. 54, 28: cf. Ruhnk. Tim.

Ἀναδέδρομε, 3 sing. perf. 2 from ἀνατρέχω, Od.

Ἀνάδειγμα, ατος, τό, (ἀναδείκνυμι) *an image for show, pattern.*—2. *a mouthpiece worn by public criers* to serve the purpose of our speaking-trumpets, cf. φορβειά, Jac. Anth. 3, 2, p. 62.

Ἀναδείκνῡμι and ἀναδεικνύω, fut. -δείξω, *to lift up and shew, shew forth, exhibit, display:* πύλας ἀναδεικνύναι, *to display by opening the gates*, i. e. *throw wide the gates*, Soph. El. 1458, so ἀναδείκνυται δόμος, Ar. Nub. 304: ἀναδέξαι ἀσπίδα, *to hold up a shield as signal*, Hdt. 6, 115: ἀν. σημεῖόν τινι ἀνάγεσθαι, *to make signal for putting to sea*, Hdt. 7, 128, also in pass.—II. *to make public, declare, notify*, Xen. Hell. 3, 5, 16: esp. *to proclaim* any one as elected to an office, ἀν. τινὰ βασιλέα, Polyb.: hence also ἀναδ. τινὰ δυναστήν, *to make a person powerful*, Lat. *reddere*, Id.—III. *to consecrate*, Lat. *dedicare.* Hence

Ἀνάδειξις, εως, ἡ, *a shewing forth exhibition, display.*—2. *a making known, proclaiming, nominating*, Lat. *renuntiatio*, Plut.: ἀν. τοῦ διαδήματος, *the solemn appointment to the crown*, Polyb.

Ἀναδέκομαι, Ion. for ἀναδέχομαι.

Ἀναδεκτῐκος, ή, όν, (ἀναδέχομαι) *fitted for receiving*, Sext. Emp.

Ἀνάδελφος, ον, (α priv., ἀδελφός, ἀδελφή) *without brother* or *sister*, Eur.

Ἀνάδεμα, ατος, τό, (ἀνά, δέω)=ἀνάδημα.

Ἀναδέμομαι, (ἀνά, δέμω) as mid., *to build up again.*

Ἀναδενδράς, άδος, ἡ, (ἀνά, δένδρον) *a vine that climbs up trees*, or *is trained up them*, Lat. *arbustum, vitis arbustiva*, Theophr.: in gen. *a vine*, Pherecr. Metall. 2. Hence

Ἀναδενδρίτης, ου, ὁ, οἶνος, wine *from the* ἀναδενδράς *vine*, Polyb.: fem. ἀναδενδρῖτις, ιδος, ἡ. [ῑ]

Ἀναδέξαι, Ion. for ἀναδεῖξαι, inf. aor. 1 act. from ἀναδείκνυμι.

Ἀναδέρκω, (ἀνά, δέρκω) *to look up*, ἀναδ. ὀφθαλμοῖσιν, *to open the eyes again* after fainting, Il. 14, 436, cf. ἀναβλέπω.

Ἀναδέρω, f. -δερῶ, (ἀνά, δέρω) *to flay, draw off the skin*, esp. *to strip off* the scar of a wound just healing, Lat. *refricare ulcus*, Ar. Ran. 1106: hence *to rip up old sores, to revive painful feelings.*—2. *to uncover, reveal*, Luc. Pseudol. 20.

Ἀνάδεσις, εως, ἡ, (ἀναδέω) *a tying up* or *on*, κόμης, στεφάνων, Plut.

Ἀναδεσμεύω,=sq., Diod.

Ἀναδεσμέω, ῶ, (ἀνά, δεσμέω) *to bind up, on*, or *to.*

Ἀναδέσμη, ης, ἡ, *a band* or *fillet for women's hair, a headband*, like μίτρα, Il. 22, 469, where it is described as πλεκτή, cf. sq.

Ἀνάδεσμος, ου, ὁ,=foreg., in Eur Med. 978 acc. to the MSS., but ἀνα δεσμῶν from ἀναδέσμη is now usu read, v. Elmsl. (948.)

Ἀνάδετος, ον, (ἀναδέω) *bound up* or *back, bound to.*—2. act. *binding up*, μίτραι, Eur. Hec. 923.

Ἀναδεύω, (ἀνά, δεύω) *to moisten, wet, steep, dye*, Theophr.: ἤθεσι ἀν. τοὺς νόμους, *to imbue* them with moral principle, Plut. Lyc. et Num. 4.—2. intr. *to be moistened* or *soaked*, of one intoxicated, dub. Anacreont.

Ἀναδέχομαι, f. -δέξομαι, (ἀνά δέχομαι, dep. mid., c. pass. perf. ἀναδέδεγμαι. *To take up, catch, receive*, σάκος ἀνεδέξατο δούρατα, Il. 5, 619; so ἀναδ. πληγὰς εἰς τὸ σῶμα, Plut Timol. 4, and βέλη τῷ σώματι, Id Marcell. 10.—II. *to take upon one's* *self, submit to, endure.* ἀνεδέγμεθ' ὀϊζύν, Od. 17, 563, so αἰτίαν ἀν., Plat.: also ἀν. τι ἐφ' ἑαυτόν, Dem. 613, 5; absol. *to own a fact, allow it,* Id. 1131, 2.—2. *to undertake, promise to* do, c. inf. fut., Hdt. 5, 91, and Xen. Cyr. 6, 1, 17.—3. *to be surety to one,* τινί, Thuc. 8, 81: also τινί τι, *to* one *for* a thing, Polyb. 11, 25, 9: but ἀν. τινὰ τῶν χρημάτων, *to bail* a person *for* the sum required, Id. 5, 16, 8.—4. *to take back,* Dem. 1365, 1.—III. *to wait for,* Polyb. 1, 52, 8.

'Αναδέω, poet. shortd. ἀνδέω, f. δήσω; perf. pass. -δέδεμαι, (ἀνά, δέω): *to bind* or *tie up, bind round,* τινὰ στεφάνοις, δάφνῃ, *to wreathe with crowns, bay,* Pind. P. 2, 10, μίτρῃσι, Hdt.: also στέφανοι ἀνέδησαν ἔθειραν, Pind. I. 5 (4), 11: ἀν. τινὰ εὐαγγέλια, to crown one for one's good news, Ar. Plut. 764; ἀναδ. τὴν κεφαλήν τινος, Plat. Symp. 213 E:—mid. ἀνδησάμενος κόμαν, χαίτας, *having wreathed one's hair,* Pind.: κρώβυλον ἀναδεῖσθαι τῶν τριχῶν, *to bind one's hair into a knot,* Thuc. 1, 6: ἀναδεῖσθαι δόξαν, πίστιν, to crown one's self with renown, credit, i. e. *to gain honour, credit for one's self,* Plut. Pass. to be crowned, i. e. *to be honoured, to be adorned,* Plat. Polit. 465 D.—II. *to attach* or *bind to,* πρός τι, Plut., hence *to link, to trace* from link to link, esp. ἀναδῆσαι τὴν πατρίην or ἑαυτοὺς ἔς τινα, *to trace up* one's family to a founder, Hdt. 2, 143; in mid. *to attach to one's self,* hence *to make dependant on one's self,* Plut. de Fort. Rom. 2.—III. in mid. *to fasten with a rope to one's self,* esp. ἀναδούμενος ἕλκειν (sc. ναῦς), *to take in tow, tow along,* Thuc. 1, 50; 2, 90, etc. Hence

'Ανάδημα, ατος, τό, poet. shortnd. ἄνδημα,=ἀναδέσμη, Eur. Hipp. 83.—2. *a wreath* or *garland* of victory, Xen. Symp. 5, 9.

'Ανάδηξις, εως, ἡ, (ἀναδάκνω) *a biting, bite.*—2. *an itching.*

'Αναδιαρθρόω, ῶ, -ώσω, strengthd. for διαρθρόω, Theophr.

'Αναδῐδάσκω, f. -άξω, (ἀνά, διδάσκω) *to teach otherwise* or *better,* Lat. *dedocere,* ἀν. ὡς. ., Hdt. 4, 95, cf. Thuc. 8, 86; also simply=διδάσκω, Thuc. 1, 32:—pass. *to learn better,* Valck. Hdt. 8, 63.—II. *to teach again:* ἀναδ. δρᾶμα, *to alter,* a play *and bring it on the stage again:* Blomf. praef. Aesch. Pers. p. xxii.—3. *to expound, interpret,* λόγια, Ar. Eq. 1045.

'Αναδίδρασκω, f. -δράσομαι, (ἀνά, διδράσκω) *to run away again,* Polyb. 29, 7, 1.

'Αναδίδωμι, poet. shortd. ἀνδίδωμι f. ἀναδώσω, pf. ἀναδέδωκα, (ἀνά, δίδωμι) *to give up, hold up and give,* Pind. I. 6 (5), 57, Xen.—II. *to give forth, send up,* esp. of the earth, *to yield,* καρπόν, Hdt. 7, 15, ὡραῖα, Thuc. 3, 58, etc.: of springs, ἀν. ἄσφαλτον, Hdt. 1, 179; of a volcano, ἀν. πῦρ καὶ καπνόν, Thuc. 3, 88, etc.—2. intr., of springs, fire, etc., *to burst* or *issue forth,* Hdt. 7, 26: of plants, *to grow up,* Theophr. in pass.—III. *to give round, deal round, distribute,* τὴν ψῆφον, the voting-shells, and so *to put to the vote,* Plut., and Luc.: pass. *to be dispensed,* Hipp. and so of food, τροφὴ ἀναδίδοται εἰς τὸ σῶμα, i. e. *is digested,* Id.—2. also intr., in same signf. as pass., Id.—IV. *to give back, restore,* Pind. Fr. 4, in 3 sing. ἀνδιδοῖ.—2. intr. *to go back* or *backwards, retire,* opp. to ἐπιδίδωμι, Arist. Rhet.

'Αναδῐκάζομαι, f. -άσομαι, mid., (ἀνά, δικάζω) *to recommence a suit,* Isae. ap. Harpocr.—II. the act. only in Agath., of a judge, *to alter his sentence.*

'Αναδῐκεῖν, (ἀνά, δικεῖν) defect. aor., *to throw back, overturn,* hence ἄνδικε, Ep. for ἀνέδικε, A. B. 1, 394.

'Αναδῐκία, ας, ἡ, (ἀνά, δίκη) *an action* (δίκη) *brought on again, a new trial,* Lys. ap. Poll. 8, 13.

'Ανάδῐκος, ον, (ἀνά, δίκη) *tried over again,* δίκη, Andoc. 12, 7: also ψῆφον ἀν. καθιστάναι, *to put a thing to a second vote, to bring a cause* before the tribunal *for a second trial,* Dem. 760, 3, Plat. Legg. 937 D.

'Αναδῑνεύω, (ἀνά, δινεύω) *to whirl aloft,* Opp.

'Αναδῑνέω,=foreg.

'Αναδιπλασιάζω, -άσω, = ἀναδιπλόω: hence

'Αναδιπλασιασμός, οῦ, ὁ,=ἀναδίπλωσις.

'Αναδιπλόω, ῶ, f. -ώσω, (ἀνά, διπλόω) *to make double:* pass. φάλαγξ βαθυτέρα ἀναδιπλουμένη, *being made twice as deep,* Xen. Cyr. 7, 5, 15.

'Αναδίπλωσις, εως, ἡ, *a doubling back,* ἐντέρων, Arist. H. A.

†'Αναδιφάω, ῶ, (ἀνά, διφάω) *to search out,* Cratin. Maj. Arch. 2.

†'Αναδοθείς, εῖσα, έν, 1 aor. pass. part. from ἀναδίδωμι.

'Αναδοιδῡκάζω, or -ίζω, fut.-άσω or -ίσω, *to stir up,* Gramm.

'Αναδορά, ᾶς, ἡ, (ἀναδέρω) *a stripping off the skin,* Aretae.

'Ανάδοσις, εως, ἡ, (ἀναδίδωμι) *a sending, giving forth:* but usu. intrans.—I. *a growing up, growth,* as of plants, Theophr.: *a bursting* or *issuing* forth, as of fire, wind, water, Arist. Mund., Plut.—II. *a giving round, distributing,* and of food, *digestion,* Plut.

'Αναδοτικός, ή, όν, (ἀναδίδωμι) *giving up* or *forth.*—II. *distributive, digestive,* c. gen.

'Ανάδοτος, ον, (ἀναδίδωμι) *given up,* or *to be given up,* Thuc. 3, 52.

'Ανάδου, Att. for ἀνάδοσο, imperat. aor. 2 from ἀναδίδωμι.

'Αναδουλόω, ῶ, f. -ώσω, (ἀνά, δουλόω) *to reduce to slavery again,* App. Hence

'Αναδούλωσις, εως, ἡ, *repeated slavery.*

'Αναδοχή, ῆς, ἡ, (ἀναδέχομαι) *a taking up, reception, acceptance;* ἀναδοχὴ πόνων, *the receiving* of a burden or labour *from another,* i. e. *a succession* of labours, Herm. Soph. Tr. 825.—II. *an undertaking, engagement:* and so *bail, security,* Polyb. 5, 27, 4.

'Ανάδοχος, ον, (ἀναδέχομαι) *receiving* or *accepting,* τῶν χρημάτων, Menand. p. 178.—II. *undertaking, engaging, giving bail,* and as subst., ὁ ἀν., *a bail* or *surety,* Plut. Dio 18.

'Ανδρᾰμεῖν, inf. aor. 2 of ἀνατρέχω.

'Αναδρομέω,=ἀνατρέχω.

'Αναδρομή, ῆς, ἡ, (ἀνατρέχω, -δραμεῖν) *a running up, rising,* as of the sap, Theophr.; hence *growth, improvement.*—2. *a sudden shoot* or *throb* of pain, Hipp.—II. *a running back.*

†'Ανάδρομος, ον, (ἀνά, τρέχω, δραμεῖν) *running up,* i. e. from the sea into rivers, ἰχθύες, Alex. Trall.

'Αναδύνω, (ἀνά, δύνω) *to come out of,* or *to the top of water,* (Hom.) Batr. 90.

'Αναδύομαι, f. -δύσομαι, dep. mid., c. act. aor. ἀνέδῡν, and pf. ἀναδέδῡκα, (ἀνά, δύω) *to come up, rise,* esp. from the sea, c. gen. ἁλός, λίμνης, Il. 1, 359, Od. 5, 337; also c. acc., κῦμα θαλάσσης, Il. 1, 496: but most freq. absol., esp. of the sun, *to rise,* of springs, *to gush* or *issue forth.* 'Αφροδίτη ἀναδυομένη, *Venus rising out of the sea,* a famous subject for works of art.—2. *to draw back, withdraw, retire,* Od. 9, 377; ἐς ὅμιλον, Il. 7, 217: *to hold back, shirk,* Lat. *tergiversari,* Dem. 109, 12, etc.: also c. acc., ἀνδύεται πόλεμον, *he shuns the conflict,* Il. 13, 225, in imitation of which Plato said ἀναδύεσθαι τὰ ὡμολογημένα, *to retract one's admissions,* Theaet. 145 C: also c. inf., *to delay to* do, *avoid* doing, e. g. δάκνειν, Ar. Ran. 860. In act. aor. *to draw back, to dry up, to disappear,* οἱ ποταμοὶ ἀνέδυσαν, Plut. Thes. 15; the act. form is only used in late writers, as Plut. [ῠ only in ἀνδύεται.] Hence

'Ανάδῠσις, εως, ἡ, *a rising up, coming forth,* LXX.—2. *a drawing back, returning, retreat, escape,* Plat. Euthyd. 302 E: *a holding back, shunning,* esp. to serve as a soldier, Plut.

'Ανάεδνος, ἡ, (α priv., ἕδνον) *without presents from the bridegroom, without bridal gifts,* Il. 9, 146, ubi v. Spitzner.

'Αναείρω, (ἀνά, ἀείρω) *to lift* or *raise up,* Hom.; ἀν. χεῖρας ἀθανάτοις, Il. 7, 130, Virgil's *palmas ad sidera tendit.*—Mid. *to raise up to one's self,* Ap. Rh. 4, 94.

'Ανάελπτος, ον, (α priv., ἔλπομαι) like ἄελπτος, *unhoped, unlooked for,* ἀνάελπτα παθόντες, Hes. Th. 660.

'Ανᾰέξω, f. -εξήσω, (ἀνά, ἀέξω) *to enlarge,* Nonn.

'Αναερτάω, lengthd. for ἀναείρω, Anth.

†"Ανᾱες, v. ἄναυς, Aesch. Pers. 680.

'Αναζάω, inf. ἀναζῆν, f. -ήσω, (ἀνά, ζάω) *to revive, to come to life again,* N. T. Luc. 15, 24, etc.

'Αναζείω, Ep. for ἀναζέω, Anth.

'Ανάζεμα, ατος, τό, (ἀναζέω) *a boiling* or *bubbling up.*

'Ανάζεσις, εως, ἡ, (ἀναζέω) *a boiling up,* and of fire, *blazing up,* Arist. Mirab.

'Αναζεύγνυμι and ἀναζευγνύω, fut. -ζεύξω, (ἀνά, ζεύγνυμι) *to yoke* or *harness again:* hence *to prepare to go away again,* esp. with an army, *to break up, move off,* ἀναζευγνύναι τὸν στρατόν, τὸ στρατόπεδον, Hdt. 9, 41, 58; and even νῆας ἀν., *to set sail again,* Hdt. 8, 60, 1: also absol., sub. στρατόν, etc., *to march off,* Lat. *castra movere,* Thuc. 8, 108, and Xen. Cyr. 8, 5, 1; in genl. *to return home,* often ἐπ' οἶκου, ἐπ' οἶκον, Plut. Pomp. 42, etc. Hence

'Ανάζευξις, εως, ἡ, *a breaking up one's quarters, marching off* or *forth; a return home,* Plut.

'Αναζέω, f. -ζέσω, (ἀνά, ζέω) *to boil up,* or *bubble up,* Soph. Tr. 702:—ἀναζ. εὐλάς, *to boil* or *swarm with* worms, a kind of disease, Plut. (where εὐλάς is a cognate acc.)—II. act. *to make to boil, to exhale,* ἀϋτμήν, Anthol., hence metaph. *to arouse, to stir up,* ἀν. χόλον, Ap. Rh. 4, 391.

'Αναζητέω, ῶ, f. -ήσω, (ἀνά, ζητέω) *to seek* or *search into, examine,* Lat. *anquirere,* τὰς αἰτίας, Plat. Legg. 693 A: and in pass., Hdt. 1, 137, Thuc. 2, 8: *to investigate philosophically,* Plat. Apol. 18 B: *to search out, discover,* τοὺς δράσαντας, Dem. 1331, 1. Hence

'Αναζήτησις, εως, ἡ, *a seeking into, investigation,* Plat. Crit. 110 A.

'Αναζῠγή, ῆς, ἡ,=ἀνάζευξις, Polyb.—2. *an opening of doors,* v. sq.

'Αναζῠγόω, ῶ, f. -ώσω, *to unyoke, undo:* esp. *to push back the bolt* (ζυγόν, ζύγωθρον), which fastened doors or chests, *to unbolt, open:* hence ἀν. στόμα, *to open the mouth:* opp. to ἐπιζυγόω.

'Αναζῡμόω, (ἀνά, ζυμόω) *to leaven thoroughly, cause to ferment,* γῆν χιών, Theophr.

'Αναζωγρῠφέω, (ἀνά, ζωγραφέω) *to paint throughout, give a design,* Strabo.

'Αναζωγρέω, (ἀνά, ζωγρέω) *to recall to life,* Anth.

'Αναζώννυμι and ἀναζωννύω, fut. -ζώσω, (ἀνά, ζώννυμι) *to gird up, gird on* or *round,* N. T. 1 Pet. 1, 13.

'Αναζωπῠρέω, ῶ,(ἀνά, ζωπυρέω) *to rekindle, light up again,* νείκη, Eur. El. 1121 Dind.: hence in pass. *to be rekindled, gain fresh life, strength, and courage,* Plat. Rep. 527 D, and Xen. Hell. 5, 4, 46; so too intr. in act., Plut. Timol. 24. Cf. Piers. Moer. p. 170. Hence

'Αναζωπύρησις, εως, ἡ, *a rekindling, gaining fresh strength* or *courage.*

'Αναζωτικός, ή, όν, (ἀνά, ζωόω) *reviving, encouraging.*

'Αναζώω, *to live again, revive,* Nic.: poet. for ἀναζάω.

'Αναθάλλω, fut. -θᾰλῶ and -θᾰλήσω, aor. ἀνέθηλα, (ἀνά, θάλλω) *to shoot up again, come into fresh leaf* or *blossom:* hence *to get fresh life* or *strength,* Ael.—II. trans. *to cause to flourish* or *bloom again,* LXX.

'Αναθάλπω, -ψω, (ἀνά, θάλπω) *to warm up, warm again.*

'Αναθαρσέω, Att. -θαῤῥέω,ῶ, (ἀνά, θαρσέω) *to regain one's courage,* Thuc. 7, 71.

'Αναθαρσύνω, Att. -θαῤῥύνω, (ἀνά, θαρσύνω) *to fill with fresh courage, encourage,* Xen. Cyr. 5, 4, 23.—II. intrans. *to regain one's courage,* Plut. Lucull. 14.

'Αναθαυμάζω, (ἀνά, θαυμάζω) *to admire again,* dub. l., Soph. Fr. 319.

'Ανάθεμα, ατος, τό, (ἀνατίθημι) *any thing devoted* or *dedicated,*=ἀνάθημα: in Eccl. writers always *devoted to evil, accursed,* N. T. Hence

'Αναθεμᾰτίζω, *to make* ἀνάθεμα, in I. sign., *to devote* or *consecrate,* LXX.; usu. *to make accursed, to curse, excommunicate,* N. T. freq.; also *to bind by a curse,* ἀν. ἑαυτούς, N. T. Act. 23, 12.

'Αναθεμᾰτῐκός, ή, όν, inferior form for ἀναθηματικός.

'Αναθεμᾰτισμός, οῦ, ὁ, *a cursing, excommunication,* Eccl.

†'Αναθέμεναι, poet. for ἀναθεῖναι from ἀνατίθημι.

'Αναθερᾰπεύω, (ἀνά, θεραπεύω) *to cherish up, to make grow,* τοὺς βλαστούς, Theophr.

'Αναθερμαίνω, (ἀνά, θερμαίνω) *to warm up, heat again.* Pass. *to become warm again, recover one's heat,* oft. in Hipp.

'Ανάθεσις, εως, ἡ, (ἀνατίθημι) *a setting up, laying out in public,* esp. *a setting up, dedicating* of gifts in temples, σκευῆς, τρίποδος, Lys. 161, 38; 162, 3.—2. *a fixing, establishing, ordering.*—3. *a referring, attributing* to a first principle.—4. *a putting off, adjournment,* M. Anton.

'Αναθετέον, verb. adj. from ἀνατίθημι, *one must put off,* Plat. Legg. 935 E.

'Αναθέω, f. -θεύσομαι and -θευσοῦμαι, (ἀνά, θέω) *to run up, to run up hill;* of plants, *to shoot* or *grow up,* Ael.—II. *to run back, return,* Plat. Tim. 60 C.

'Αναθεωρέω, (ἀνά, θεωρέω) *to look at, observe carefully; to view* or *observe again,* Theophr., and Plut. Hence

'Αναθεώρησις, εως, ἡ, *close observation, investigation,* Plut.

'Αναθεωρισμός, οῦ, ὁ, *repeated observation.*

'Αναθήκη, ης, ἡ,=ἀνάθεσις.

'Αναθηλάζω, f. -άσω, (ἀνά, θηλάζω) *to rear by suckling,* Philo.

'Αναθηλέω, ῶ, f. -ήσω, like ἀναθάλλω, *to grow green, bloom* or *sprout afresh,* Il. 1, 236.

'Ανάθημα, ατος, τό, (ἀνατίθημι) *that which is set up,* esp. *of votive offerings set up* in temples, such as tripods, statues, etc., like ἄγαλμα, ἀναθήματα δαιτός, *delights, ornaments of the feast,* i. e. music and dancing, Od. 1, 152; 21, 430; so too children are called τοῖς τεκοῦσι ἀν. βιότου, Eur. Meleag. 12, and fame ἀν. σοφίας, Plat. Hipp. Min. 364 B: but also a slave in a temple is called ἀν. πόλεως, *devoted to* this service by the city, Eur. Ion 310. Cf. ἀνάθεμα.

'Αναθημᾰτῐκός, ή, όν, *belonging to* or *fit for an* ἀνάθημα, Polyb. 27, 15, 3.

'Ανάθλασις, εως, ἡ, *a squeezing out,* Hipp.: from

'Αναθλάω, f. -άσω, (ἀνά, θλάω) *to squeeze hard,* Q. Sm. 8, 94. [ᾰσω]

'Αναθλίβω, f. -ψω, (ἀνά, θλίβω) *to press strongly, compress, express,* Anth. [ῑ]

"Αναθλος, ον, (α priv., ἆθλος) *without contest, not fighting, not warlike.*

'Αναθολόω, (ἀνα, θολόω, θολός) *to make muddy,* Arist. H. A.: and so metaph., in pass., *to be troubled, agitated,* ὑπὸ τῆς ἀνίας, Pherecr. Myrm. 8. Hence

'Αναθόλωσις, εως, ἡ, *a making muddy,* ἀν. ὀπῶν, a *mixture* of the juices of herbs, Plat. Legg. 824.

'Αναθορεῖν, inf. aor. 2 of ἀναθρώσκω.

'Αναθόρνῠμαι, (ἀνά, θόρνυμαι)= ἀναθρώσκω, Ael.

'Αναθορῠβέω, ῶ, f. -ήσω, (ἀνά, θορυβέω) *to make a noise, cry out,* foll. by ὡς, Plat. Prot. 334 C: but usu. c. acc., *to cry out* either *for* or *against* a person, *to applaud* or *hoot,* but like Lat. *acclamare,* mostly in good sense, Heind. Plat. Euthyd. 276 B.

'Ανάθρεμμα, ατος, τό, (ἀνατρέφω) *a nursling,* Theocr. 23, 19.

'Ανάθρεπτος, ον, (ἀνατρέφω) *reared* or *brought up,* App.

'Ανάθρεψις, εως, ἡ, (ἀνατρέφω) *a rearing.*—II. *fresh growth,* Hipp.

'Αναθρέω, f. -ήσω, (ἀνά, ἀθρέω) *to look up at: to view narrowly, observe closely,* like ἀναθεωρέω, Eur. Hec. 808.—Pass. τὰ ἔργα ἐκ τῶν λόγων ἀναθ., Thuc. 4, 87.

'Αναθρηνέω, (ἀνά, θρηνέω) *to bewail, lament.*

'Ανάθρησις, εως, ἡ, (ἀναθρέω) *close observation,* Timo. Fr. 24.

'Αναθρύπτομαι, (ἀνά, θρύπτω) as mid., *to return to one's affectations.*

'Αναθρώσκω, fut. ἀναθοροῦμαι: aor. ἀνέθορον, inf. ἀναθορεῖν, (ἀνά, θρώσκω) *to spring up, bound up, rebound,* as a stone, ὕψι ἀναθρώσκειν, Il. 13, 140, of men, Hdt. 7, 18: *to spring upon,* ἐπὶ τὸν ἵππον, Hdt. 3, 64. A poet. aor. 1 ἀνέθρωξα occurs in Opp.

'Αναθυάω, (ἀνά, θυάω) *to be again at heat* or *rut,* strictly of swine, Arist. H. A.

'Αναθῡμία, ας, ἡ, *a rising vapour.*

'Αναθῡμίᾱμα, ατος, τό, (ἀναθυμιάω) *incense burnt and rising in vapour, the fume of incense.*

'Αναθῡμίᾱσις, εως, ἡ, *a rising up in fume* or *vapour,* Arist. Meteor.: from

'Αναθῡμιάω, ῶ, f. -άσω, (ἀνά, θυμιάω) *to make to rise in fume* or *vapour, to burn as incense,* Theophr.—II. *to kindle* or *light up again,* μῖσος, Polyb. 15, 25, 7. Pass. *to ascend as smoke* or *vapour,* Arist. Meteor.: οἶνος ἀναθυμιαθείς, *wine whose fumes mount to the head,* Plut. Mid. *to draw up vapours,* of the sun, Arist. Probl.—2. intr. *to smoke, rise* as smoke, Luc. [ᾰω, ᾱσω]

'Αναθύω, f. -ύσω, (ἀνά, θύω) *to dart up, burst forth,* ὕδωρ, Call. Cer. 30. [ῡ]

'Αναθωΰσσω, f. -ΰξω, (ἀνά, θωΰσσω) *to call upon, shout aloud,* esp. for battle.

†"Αναια, ων, τά, *Anaea,* a city of Ionia, opposite Samos, Thuc. 3, 32: hence ὁ 'Αναιΐτης, ου, ἡ 'Αναιῖτις, ιδος, *of Anaea, Anaean,* Thuc. 8, 61.

'Αναίδεια, ας, ἡ, Ep., and Ion. ἀναιδείη, ης, and also in Att. ἀναιδείᾱ, Ar. Fr. 29, (ἀναιδής): *shamelessness, impudence, assurance,* Hom., ἀναιδείην ἐπιειμένος, *clad with impudence,* Il. 1, 149; ἀναιδείης ἐπιβῆναι, *to give one's self over to impudence,* Od. 22, 424.

'Αναιδέομαι, dep. mid.,= sq., Pythag. ap. Diog. L. 8, 8.

'Αναιδεύομαι, dep. mid., *to be* ἀναιδής, *behave impudently,* Ar. Eq. 397

'Αναιδήμων, ον, gen. ονος, (α priv., αἰδήμων) *unabashed, irreverent.* Adv. –μόνως.

'Αναίδην, supposed adv. from sq., but really f. l. for ἀνέδην, v. Stallb. Plat. Gorg. 494 E.

'Αναιδής, ές, (α priv., αἰδέομαι) *shameless, unabashed, bold, reckless,* of Agamemnon, Il. 1, 158; of Penelope's suitors, freq. in Od.: also as epith. of Κυδοιμός, the *reckless, remorseless* battle-rout, Il. 5, 593. So in Od. 11, 598, the stone of Sisyphus is called λᾶας ἀναιδής, because it *heeded not* his sufferings, cf. Il. 4, 521; 13, 139, Pind. O. 10, 123, where others explain it as *unmanageable, monstrous:* also ἔργ' ἀναιδῆ, Soph. O. C. 516: τὸ ἀναιδές=ἀναίδεια, Soph., and Eur.: ἐπὶ τὸ ἀναιδέστερον τραπῆναι, Hdt. 7, 39: the word is used also in Att. prose, as Plat., Xen. Adv. –δῶς, Soph. O. T. 354, and freq. in Att.

'Αναίδητος, ον,=foreg., Ap. Rh. 3, 92.

'Αναιδίζομαι,=ἀναιδέομαι.

'Αναιδίη, ἡ, poet. for ἀναίδεια, v. l. in Archil. 87.

'Αναίθυσσω, (ἀνά, αἰθύσσω) *to stir up, rouse, kindle,* Soph. Fr. 486, φλόγα, Eur. Tro. 344.—2. intr. *to burst forth.*

'Αναίθω, (ἀνά, αἴθω) *to light up, set on fire, to inflame,* Eur. Cycl. 331.—2. intr. *to burn, blaze forth,* Valck. Hdt 4, 145.

'Αναιμακτί, adv. of sq., *bloodlessly, without bloodshed.*

'Αναίμακτος, ον, (α priv., αἱμάσσω) *bloodless, unstained with blood* or *murder,* Lat. *incruentus,* ἀν. φυγαί, Aesch Suppl. 196.

'Αναίμᾰτος, ον,=ἄναιμος, *drained of blood,* Aesch. Eum. 302.

'Αναιμία, ας, ἡ, *want of blood,* Arist Part. An.: from

"Αναιμος, ον, (α priv., αἷμα) *bloodless, having no blood,* Plat. Tim. 70 C, etc.

'Αναιμόσαρκος, ον, (ἄναιμος, σάρξ) *having flesh without blood,* of the cicada, Anacreont.

'Αναιμότης, ητος, ἡ, = ἀναιμία, Arist. Part. An.

'Αναίμων, ον, gen. ονος, =ἄναιμος, *without blood, bloodless,* epith. of the gods, Il. 5, 342; also of fish, Ion ap. Ath. 318 E; of the colour of wine, οὐδ' ἀν., Plut. 2, 692 E.

†'Αναιμωτεί, adv., later form of sq.

'Αναιμωτί, adv., like ἀναιμακτί, *without shedding blood*, Il. 17, 363, Od. 18, 149. [τῑ]

'Αναίνομαι, impf. ἠναινόμην, Aesch. poet. ἀναινόμην, in later auth., as Agath. not seldom ἀνηνόμην: aor. ἠνηνάμην, inf. ἀνήνασθαι, subj. ἀνήνηται, Hom. (no other tenses in use): dep. mid. *To refuse, reject, spurn*, ἔργον ἀεικές, δόσιν, Od. 3, 265; 4, 651; with collat. notion of contempt, τῶν ἄλλων οὔτινα ἀναίνομαι, *on no one of the rest do I turn my back*, Od. 8, 212, cf. Il. 9, 679: also c. inf. *refuse, decline to* do, as ἠναίνετο λοιγὸν ἀμῦναι, Il. 18, 450; and with pleon. negat. ἀναίνετο μηδὲν ἑλέσθαι, *he said no, he had received nothing*, Il. 18, 500: so too in Theogn., Aesch., etc.: also without inf., freq. in Hom.—2. later, *to excuse one's self from* a thing, *renounce, disown*, γυναῖκας, Eur. El. 311, πόσιν, λέκτρα, Id. Med. 237, Hipp. 14: c. part., *to repent, be ashamed of* doing or having done, οὐκ ἀναίνομαι νικώμενος, *I am not ashamed at being conquered*, Valck. Call. p. 250; ἀναίνομαι τὸ γῆρας ὑμῶν εἰςορῶν, *I am ashamed to look on thine old age*, Herm. Eur. Bacch. 251, I. A. 1502, H. F. 1124. Chiefly in poets, but now and then even in the best prose, as Plat. Phil. 57 E, Xen. Cyr. 2, 1, 31. (acc. to Damm, and Pott, Etymol. Forsch. 2, 152, from αἶνος, αἰνέομαι with *a* priv.: acc. to Buttm., Lexil. v. ἀνήνοθεν 10, p. 118, formed by redupl. from the negative root ἀν–, so that αἴνομαι is a mere verbal termination.)

'Αναίρεμα, ατος, τό, (ἀναιρέω)= ἑλώριον, *plunder, booty, spoil.*

'Αναίρεσις, εως, ἡ, (ἀναιρέω) *a taking up* or *away*, esp. of dead bodies for burial, ὀστέων, Eur. Or. 404, νεκρῶν, Thuc. 3, 114, but also absol. for *burial*, as Thuc. 2, 34, and freq. in Att. from Thuc. downwards.—2. *a taking up, a seizing upon*, ἀν. καὶ θέσις ὅπλων, Plat. Legg. 814 A.—3. *an undertaking*, ἔργων, Ib. 847 B.—II. *a destroying, destruction*, Xen. Hell. 6, 3, 5: *murder*, N. T. Act. 8, 1; *abrogation* of laws, Plut.

'Αναιρέτης, ου, ὁ, (ἀναιρέω) *a destroyer, murderer.*

'Αναιρετικός, ή, όν, (ἀναιρέω) *destructive*: in argument, *refutative*, Arist. Rhet. 2, 8. Adv. –κῶς, *negatively*, Diog. L.

†'Αναίρετος, ον, (*a* priv., αἱρέομαι) *not having power to choose, incapable of choosing*, Sext. Emp.

'Αναιρέω, f. -ήσω, pf. ἀνῄρηκα, Ion. ἀναραίρηκα, (*a* priv., αἱρέω) *to take up*, Lat. *tollere*, and so—I. *to lift up* from the ground, *to take* or *raise up*, Il. 1, 449, Od. 3, 453, esp. in part. ἀνελών, Il. 1, 301, etc.; usu. *to take up and carry off, to bear away*, esp. of hard-won prizes, Il. 23, 736: so ἀν. ἀγῶνα, 'Ολύμπια, *to win* in a contest, in the Olympic games; but this more freq. in mid., as Hdt. 6, 70, 103, etc.; also simply, *to take up, lift*, Pind. P. 9, 105.—II. *to take away, make away with, destroy*, of men, *to kill*, like ἑλεῖν in Hom., also θανάτοις ἀν., Plat. Legg. 870 D: of laws and customs, *to abolish, annul*, νόμιμα, νόμους, Dem., ὀλιγαρχίαν, Xen.: of objections, *to confute*, Plat. Rep. 533 C, and Arist.: also ἐκ μέσου ἀν., Dem. 141, 1: of an encampment, *to break up, to strike*, σκηνήν, Xen.—III. *to appoint, ordain*, esp. of an oracle's answer to an inquiry made, οὓς ἂν ὁ θεὸς ἀνέλῃ, Plat. Legg. 865 D, cf. 642 D; ἀνεῖλεν θεοῖς οἷς ἔδει θύειν, Xen. An. 3, 1, 6; also c. acc. et inf., ἀνεῖλέ μιν βασιλέα εἶναι, Hdt. 1, 13: but more usu. absol. *to answer, give a response*, ἀνεῖλε ἡ Πυθίη, etc., oft. in Hdt., so too freq. in Att.; ἀν. τι περί τινος, *to give an oracle about* a thing, Plat. Legg. 914 A; μαντείας ἀν., *to deliver oracles*, Dem. 1466, fin.—B. Mid., *to take up for one's self, to catch up*, ἔγχος, Il. 13, 296, etc.: hence—I. *to gain, win*, 'Ολυμπιάδα, etc., Hdt. 6, 70, etc., as in act.: hence in genl. ἀν. ἐπιφροσύνας, Od. 19, 22, v. sub ἐπιφροσύνη, cf. Theogn. 281; φιλοψυχίην, *to entertain a love for life*, Hdt. 6, 29: εἴ σ' ἀνελοίμην, *if I should receive* thee, i. e. into my service, Od. 18, 357: σῖτα ἀν., *to take food*, Hdt. 4, 128: ποινήν τινος ἀν., to *take, exact*, punishment *from* one, i. e. *revenge one's self on* him, Hdt. 2, 134: ὄνομα, *to assume* a name, Hdt. 2, 52.—2. esp. *to take up* dead bodies *for burial*, freq. in Hdt., Thuc., etc.: rarely in act., as Xen. An. 6, 4, 9, and Dem. 1069, 12.—3. *to take up* newborn children, *own* them, Lat. *tollere, suscipere liberos.*—4. to *conceive in the womb*, like συλλαμβάνειν, Hdt. 3, 108; 6, 69.—5. *to take up* money at interest, Dem. 1212, 3.—II. *to take upon one's self, undertake*, Lat. *suscipere*, πόλεμόν τινι, *war against* one, Hdt. 5, 36; also ἀν. ἔχθραν, Plat. Phaedr. 233 C, ἔχθραν πρός τινα, Dem. 71, 2: ἄν. ἔργον, *to undertake, contract for the execution of* a work, Plat. Legg. 921 D.—III. *to take back to one's self, undo what one has done, cancel*, τὴν συγγραφήν, τὰς συνθήκας, etc., Dem.

'Αναίρω, fut. ἀναρῶ, (ἀνά, αἴρω) *to lift* or *raise up*, Eur. El. 102: *to take away.*

'Αναισθησία, ας, ἡ, *a being* ἀναίσθητος, *want of feeling* or *perception*, Plat. Tim. 52 B: *stupor*, Ib. 74 E: also *loss of presence of mind, distraction*, Id. Ax. 365 D.

'Αναισθητεύομαι, dep. mid., *to behave like* or *be* ἀναίσθητος, Diosc., who also has act. ἀναισθητεύω, v. Lob. Phryn. 349.

'Αναισθητέω,=foreg., Dem. 302, 3.

'Αναίσθητος, ον, (*a* priv., αἰσθάνομαι, αἰσθέσθαι) *unfeeling, without feeling, insensate*, Plat., and Xen.: ἀν. τινός, *without sense* or *knowledge of* a thing. Plat. Legg. 843 A.—2. *without common sense, senseless*, Thuc. 6, 86: τὸ ἀναίσθητον=ἀναισθησία, Id. 1, 69.—II. pass. *unfelt*, θάνατος, Thuc. 2, 43: *not subject to the senses, insensible*, Plat. Tim. 52 A. Adv. –τως, ἀν. ἔχειν, *to be indifferent* or *insensible*, Isocr. 256 A.

'Αναισῐμόω, ῶ, (ἀνά, αἶσα: the simple αἰσιμόω being never used.) An Ion. word,=Att. ἀναλίσκω or δαπανάω, *to use up, use*; of time, *to spend*; of food or drink, *to consume*, Hdt. 1, 72, 185; 2, 60; 3, 150, etc.: ἀν. τι ἔς τι, *to use* something *for* a purpose, *spend upon* a thing, as εἰς τὴν ἵππον ἑκατὸν τάλαντα ἀναισιμοῦται, Hdt. 3, 90, ὅσα ἐς συρμαΐην ἀναισιμώθη, 2, 125: also ποῦ (i. e. ἐς τί) ταῦτα ἀναισιμοῦται; *on what is this spent?* 3, 6, so δεῖ ἐπιφράσαι ἵνα (i. e. ἐς τί) ἡ γῆ ἀναισιμώθη, 1, 179. Cf. the compds. καταισιμοω, προαναισ., προςαναισ. Hence

'Αναισίμωμα, ατος, τό, *that which is used up*,=Att. δαπάνη, ἀναισιμώματα τῇ στρατιῇ, *war-expenses*, Hdt. 5, 31.

'Αναΐσσω, f. -ξω, Att. ἀνᾴττω, also ἀνᾴσσω, aor. ἀνήϊξα, Att. ἀνῇξα, (ἀνά, ἀΐσσω) *to start up, rise*, or *stand up quickly, spring forth*, Hom., and Trag.: also νόος ἀνέρος ἀναΐσσει, Il. 15, 80, πηγαὶ ἀναΐσσουσι, *burst forth, gush up*, Il. 22, 148: μυελὸς στέρνων ἐντὸς ἀνᾴσσων, *springing fresh within the breast*, Aesch. Ag. 77, also in Eur.: c. acc., ἀν. ἅρμα, *to leap upon* a chariot, Il. 24, 440: c. inf., *to begin eagerly* to do, Opp. The word is poet., though Xen. has it, Cyn. 6, 17. [ανᾱ-]

'Αναισχυντέω, ῶ, *to be* ἀναίσχυντος, *to be shameless, to behave impudently*, Thuc. 1, 37, and Plat.: also c. part. ἀναισχυντεῖ ποιῶν, *he is impudent enough to do*, Ar. Thesm. 708, so ἀν. διαλεγόμενος, Plat. Crit. 53 C. Pass. *to be treated shamelessly*, Arist. Rhet. 3, 11.

'Αναισχύντημα, ατος, τό, *an impudent act.*

'Αναισχυντία, ας, ἡ, *shamelessness, impudence*, Lys. 169, 22, and Plat.

'Αναισχυντογράφος, ὁ, (ἀναίσχυντος, γράφω) *an obscene writer*, Polyb. 12, 13, 1. [ᾰ]

'Αναίσχυντος, ον, (*a* priv., αἰσχύνω) *shameless, impudent*, Eur., Plat., etc.: of things, *abominable, detestable, revolting*, βορά, Eur. Cycl. 415, cf. Thuc. 1, 52: τὸ ἀναίσχυντον,=foreg., Eur. I. A. 1144. Adv. –τως, Plat. Apol. 31 B.

'Αναίτητος, η, ον, (*a* priv., αἰτέω) *unasked*, Pind. Fr. 151, 8.

'Αναιτία, ας, ἡ, *guiltlessness, innocence*, Hipp.

'Αναίτιος, ον, also α, ον, Aesch Cho. 873, (*a* priv., αἰτία) *without reason* or *motive, groundless*; of persons, *guiltless, not in fault, not the cause of*, Hom., who usu. joins ἀναίτιον αἰτιᾶσθαι: ἀναίτιος ἀθανάτοις, *guiltless before* the gods, Hes. Op. 825, cf. Eur. Med. 730; *free from blame*, Xen. Cyr. 1, 6, 10: later freq. c. gen. rei, *guiltless of* a thing, Hdt. 1, 129; 7, 233, so too ἀν. φόνου, κακῶν, Aesch. 1505, ἀφροσύνης, Xen. Cyr. 1, 5, 10, etc.: οὐκ ἀναίτιόν ἐστι, c. inf., *it is blameable* to do, Xen. Cyr. 5, 5, 22. Adv. –ίως.

†'Αναίτιος, ου, ὁ, *Anaetius*, one of the thirty tyrants at Athens, Xen. Hell. 2, 3, 2.

†'Αναῖτις, ιδος, ἡ, *Anaïtis*, a Persian and Armenian goddess, corresponding to Venus, Strab.—2. an appellation of Diana among the Lydians, Paus. 3, 16, 8.

'Αναιωρέω, ῶ, -ήσω, (ἀνά, αἰωρέω) *to lift up, hold suspended*, Nonn.

'Ανακαγχάζω, f. -άσω, (ἀνά, καγχάζω) *to burst out laughing*, μέγα πάνυ ἀν., Plat. Euthyd. 300 D: ἀν. μάλα σαρδόνιον, Id. Rep. 337 A.

'Ανακαθαίρω, (ἀνά, καθαίρω) and mid. ἀνακαθαίρομαι, used indifferently, *to cleanse* or *clean out again, clear*, or *sweep away*, τὸ βάρβαρον ἀνακαθαίρεσθαι ἐκ τῆς θαλάσσης, Plat. Men. 241 D; τὴν παραλίαν ἀνακ., *thoroughly to free the coast of enemies*, Plut. Alex. 17.—II. *to cleanse, purify*, as metals, Id. Legg. 678 D.—III. ἀν. λόγον, *to make clear* or *enucleate* a subject, Ib. 642 A.—IV. Medic. term, *to cleanse upwards*, i. e. by vomiting,=ἄνω καθαίρω, Hipp. Pass. *to be made clear, to become clear, to clear up*, of the air, Plut. Flamin. 8, cf. Timol. 27. Hence

'Ανακάθαρσις, εως, ἡ, *a cleansing* or *clearing out again*, Polyb. 5, 100, 6. —II. *a clearing up an obscure passage*, *explanation.*—III. as medic. term, *a cleansing upwards*, i. e. *vomiting.*

'Ανακαθαρτῐκός, ή, όν, (ἀνακαθαίρω) *fit for cleansing* or *clearing out.* —II. medic. *promoting vomiting.*

'Ανακάθημαι, (ἀνά, κάθημαι) *to sit upright.*—2. *to sit down again*, Alex. Trall.

'Ανακαθίζω, (ἀνά, καθίζω) *to set up* or *upright.* Mid. *to sit up*, ἐπὶ τὴν κλίνην, Plat. Phaed. 60 B.—II. intr. *to sit up*, Plut. Philop. 20; N. T. Luc. 7, 15.—2. *to sit down again*, of a hare, *to squat*, Xen. Cyn. 5, 7: also in mid.

'Ανακαινίζω, (ἀνά, καινίζω) *to renew, refresh, restore, to re-establish:* νόμον, App.: in pass., ἔχθρα ἀν., Isocr. 141 D. Hence

'Ανακαίνῐσις, εως, ἡ, *a renewal, restoration.*

'Ανακαινισμός, οῦ, ὁ,=foreg.

'Ανακαινουργέω = ἀνακαινίζω, Anth.

'Ανακαινόω, = ἀνακαινίζω, N. T. Hence

'Ανακαίνωσις, εως, ἡ,=ἀνακαίνισις. Ib.

'Ανακαῖον, ου, τό, *a prison*, corrupted from ἀναγκαῖον, which is to be preferred in Isae. Fr., v. Schoem. ad l. p. 493, and Xen. Hell. 5, 4, 8, cf. 'Ανάκειον.

'Ανακαίω, f. -καύσω, (ἀνά, καίω) *to kindle, light up*, πῦρ, Od., Hdt., etc.; also in mid., *to light one's self* a fire, Hdt. 1, 202; 8, 19: metaph. *to fire, rouse, encourage:* in pass., *to kindle up* with anger, Hdt. 5, 19.

'Ανακᾰλέω, ῶ, poet. ἀγκαλέω: fut. -έσω, (ἀνά, καλέω): *to call up*, esp. *the dead*, Aesch. Pers. 621, Eur. Hel. 966, in mid.—II. *to call upon* or *call again and again*, and so—1. *to invoke again and again, appeal to*, esp. to the gods, both in act. and mid., Hdt. 9, 90, Eur., etc.: also ἀγ. θεοὺς ἐλθεῖν, Soph. O. C. 1376: hence also, *to repeat aloud*, Plat. Rep. 471 D: also, *to lament often*, Pind. Fr. 101.—2. *to summon*, Hdt. 3, 127: *to cite*, Lys. 144, 34: esp. in mid., *to call to one's self, send for*, Hdt. 2, 121, 1, Thuc. 7, 73, etc.; εἰς τοὺς μυρίους ἀνακαλεῖσθαι, *to summon before*, Xen. Hell. 7, 4, 33, and so freq. in Polyb.—3. *to call* by a name, *to name, to enumerate*, ἀνακ. Δαναοὺς καὶ 'Αργείους, etc., *to name separately* or *individually the Danai and Argivi*, etc., Thuc. 1, 3; so in pass. 'Αργεῖος ἀνακαλούμενος, Soph. El. 683: so too prob. τῷ Λημνίῳ τῷδ' ἀνακαλουμένῳ πυρί, this *far-famed* Lemnian fire, Id. Phil. 800.—4. *to call on, call to*, esp. for encouragement, ἀλλήλους, Xen. Cyr. 7, 1, 35, etc.: also in mid., ἀνακαλεῖσθαι τὰς κύνας ζητεῖν ἄλλον, *to cheer on* the hounds, to seek another (hare), Id. Cyn. 6, 18.—III. *to call back, recall*, mostly in mid., Aesch. Ag. 1021, etc.: esp. *to recall from* exile, Plat. Phaedr. 89 A: *to recall* a general from his command, Thuc. 1, 131: *to call back* from battle, ἀνακαλεῖσθαι τῇ σάλπιγγι, *to sound a retreat*, Xen. An. 4, 4, 22: *to call back* hounds, *call* them *off*, Plat. Rep. 440 D.

'Ανακᾰλινδέω, ῶ, f. -ήσω, = ἀνακυλινδέω.

'Ανακαλλύνω, (ἀνά, καλλύνω) *to re-beautify.*

'Ανακᾰλυπτήρια, ων, τά, (ἀνακαλύπτω) *the festival of unveiling*, when the bride first took off her maiden veil, and received presents from the bridegroom.—II. *the presents themselves*, Lys., Fr. 8, elsewhere ἀνακάλυπτρα and θεώρητρα.

'Ανακάλυπτρα, ων, τά,=foreg. II. Diod.

'Ανακᾰλύπτω, f. -ψω, (ἀνά, καλύπτω) *to uncover, unveil.*—II. intr. *to unveil*, Eur. Or. 294, ubi v. Pors. (288.) Hence

'Ανακάλυψις, εως, ἡ, *an uncovering, unveiling.*

†'Ανακαμπής, ές, *bending round*, Phil.

'Ανακαμπτήριον, ου, τό, *the place of turning back*, Euseb.: from

'Ανακάμπτω, f. -ψω, (ἀνά, κάμπτω) *to bend upwards* or *back:* usu. intrans., sub. ἑαυτόν, *to bend back, return*, ἐς τόπον, Hdt. 2, 8: ἐπί τι, Plat. Phaed. 72 B, strictly of the chariot *turning round* the last pillar in the race-course, Stallb. Plat. l. c.: also, *to turn often, walk up and down*, Diog. L.

'Ανακαμψέρως, ωτος, ὁ, ἡ, (ἀνακάμπτω, ἔρως) *bringing back love:* ὁ ἀνακ., *an herb* whose touch was said to bring back love, a kind of *sedum*, Plut., and Plin.

'Ανακαμψίπνοος, ον, (ἀνακάμπτω, πνοή) ἄνεμος, *a changing wind, a kind of whirlwind*, Arist. Mund.

'Ανάκαμψις, εως, ἡ, (ἀνακάμπτω) *a bending back*, Hipp.: intr. *a turning round, return*, Arist. Gen. et Corr.

'Ανάκανθος, ον, (α priv., ἄκανθα) *without thorns* or *bones, without a spine*, of certain fish, Hdt. 4, 53.

'Ανακάπτω, f. -ψω, (ἀνά, κάπτω) *to snap up, swallow, gulp down*, Hdt. 2, 93, Ar. Av. 579.

'Ανάκαρ, adv., (ἀνά, κάρα) *up to* or *towards the head, upwards*, Hipp., unless ἀνὰ κάρ is to be read: cf. ἐπίκαρ, κατώκαρα.

'Ανακάταξις, εως, ἡ, (ἀνά, κατάγνυμι) *a breaking in pieces again*, Medic.

'Ανάκαυσις, εως, ἡ, (ἀνακαίω) *a setting on fire, kindling.*

'Ανακαχλάζω, -άσω, (ἀνά, καχλάζω) *to dash* or *boil up, to shoot up*, Opp. Cyn. 1, 275. Hence

'Ανακάχλασις, εως, ἡ, *a dashing* or *boiling up.*

'Ανάκαψις, εως, ἡ, (ἀνακάπτω) *a snapping up, gulping down.*

'Ανακεάζω, -άσω, (ἀνά, κεάζω) *to split up.*

'Ανακέαται, Ion. for ἀνάκεινται, Hdt.

'Ανάκεια, ων, τά, *the festival of the Dioscuri*, v. 'Ανακες.

'Ανάκειμαι, poet. ἄγκειμαι, f. -κείσομαι, (ἀνά, κεῖμαι) *to be laid up*, as a votive offering in a temple; and so, *to be dedicated*, τινί, to a god, Hdt. 1, 14, and Att.: metaph. αἰνός τινι ἄγκειται, *is offered, devoted*, to one, Pind. O. 11 (10), 8, cf. 13, 48: also, *to be set up*, as a statue in public, Dem. 420, 8, cf. Plat. Rep. 592 B; ὁ Σόλων ἀνακεῖται, *the statue of Solon stands* in the forum, Aeschin.: so that ἀνάκειμαι seems as a pass. to ἀνατίθημι.—II. πᾶν or πάντα ἀνάκειται ἔς τινα, every thing *is referred to* a person, *depends on* his will, Hdt. 1, 97; 3, 31; so πάντων ἀνακειμένων τοῖς 'Αθηναίοις ἐς τὰς ναῦς, Thuc. 7, 71: also ἀνάκειται ἐπί σοι πάντα, Ar. Av. 638, and σοὶ ἀνακείμεσθα, Eur. Bacch. 934.—2. *to be entrusted to, to devolve upon*, ἡ ἡγεμονία ἀνακ. τινί, Plut. Arist. 15.—III. later, *to lie at table*, Lat. *accumbere*, Ath.

'Ανάκειον, ου, τό, ("Ανακες) *the temple of the* "Ανακες or *Dioscuri*, Andoc. 7, 10.—II. seemingly=ἀνακαῖον, or ἀναγκαῖον, in Lys. Fr. 45, Dem. 1125, 24.

'Ανακείρω, f. -κερῶ, (ἀνά, κειρω) *to sheer* or *cut off, cut in pieces.*

'Ανακέκλομαι, poet. for ἀνακαλέω, *to call out*, H. Hom. 18, 5.

'Ανακελᾰδέω, (ἀνά, κελαδέω) *to shout aloud.*

'Ανακέλᾰδος, ου, ὁ, (ἀνά, κέλᾰδος) *a loud shout* or *din*, Eur. Or. 185.

'Ανακέομαι, fut. -έσομαι (ἀνά, ἀκέομαι) dep. mid., *to mend up, patch, restore*, Ael.

'Ανακέομαι, Ion. for ἀνακεῖμαι.

'Ανακεράννῡμι and ἀνακεραννύω, f. -κεράσω, Att. -κερῶ, (ἀνά, κεράννυμι)) *to mix again*, Od. 3, 390: in genl. *to mix up, mix well*, οἶνον, Ar Ran. 511.

'Ανάκερμα, ατος, τό, (ἀνακείρω) *a piece cut off.*

"Ανακες, ων, οἱ, *the Dioscuri, Castor and Pollux*, Cic. N. D, 3, 21: (an old plur. from ἄναξ, and so strictly *the Kings.*)

'Ανάκεστος, ον, (α priv., ἀκέομαι) *incurable*, like ἀνήκεστος.

'Ανακεφαλαιόω, ῶ, f. -ώσω, (ἀνά, κεφαλαιόω) *to sum up, to close by summing up, conclude.* Pass. *to be summed up, to be comprehended*, N. T. Rom. 13, 9. Mid. *to gather together in one, to comprehend in a whole* (κεφαλή), N. T. Eph. 1, 10. Hence

'Ανακεφᾰλαίωσις, εως, ἡ, *a summary, completion*, Dion. H.

'Ανακεφᾰλαιωτικός, ή, όν, *fit for* ἀνακεφαλαίωσις, Dion. H.

'Ανακηκίω, (ἀνά, κηκίω) *to spout up, gush forth*, ἀνεκήκιεν αἷμα, ἱδρώς, Il.: also *to bubble up, throb violently*, Plat. Phaedr. 251 B.—II. act. *to make to spout out*, freq. in late Ep., Wellauer Ap. Rh. 4, 600. [ῐ Ep., cf. κηκίω]

'Ανακήρυκτος, ον, *proclaimed:* and

'Ανακήρυξις, εως, ἡ, *a proclamation:* from

'Ανακηρύσσω, Att. -κηρύττω, fut. -ύξω, (ἀνά, κηρύσσω) *to proclaim by voice of herald*, hence *to publish, to announce* as if a herald, Soph. O. T. 450: esp. *to proclaim as conqueror*, Ar. Plut. 585, also Hdt. 6, 103, in pass.—II. *to put up to auction*, Hdt. 1, 196.—III. *to offer by voice of herald*, ἀν. σῶστρά τινος, Xen. Mem. 2, 10, 2.

'Ανακικύω, = ἀνακηκίω, Böckh Pind. Fr. 184.

'Ανακινδῡνεύω, f. -εύσω, (ἀνά, κινδυνεύω) *to rush into danger again, to run a fresh risk*, absol. Hdt. 8, 100: c. dat. ναυμαχίῃσι, Id. 8, 68, 1: c. part. ἀν. συμβάλλοντα, 9, 26.

'Ανακῑνέω, ῶ, f. -ήσω, (ἀνά, κινέω) *to move upwards* or *sway to and fro*, Hdt. 4, 94.—2. *to rouse* or *stir up, excite anew, awaken*, Lat. *suscitare*, νόσον, Soph. Trach. 1259; δόξαι ἀνακεκινῆνται, Plat. Meno 85 C.—II. ἀν. χεῖρας, *to exercise* the arms, of pugilists, Cicero's *brachia concalefacere*, Plat. Legg. 789 C, cf. ἀνακίνησις. Hence

'Ανακίνημα, ατος, τό, *motion upwards;* in plur. *motion of the arms* as an exercise, Hipp., cf. sq. [ῑ]

'Ανακίνησις, εως, ἡ, (ἀνακινέω) *a moving upwards, swinging to and fro*, esp. of the arms as a preparatory exercise of pugilists, *a swinging of the arms to and fro:* hence in genl. *a preparation, prelude*, Plat. Legg. 722 D, in plur.—2. *excitement, excitation, perturbation*, φρενῶν, Soph. O. T. 727. [κῑ]

'Ανακίρνημι,=ἀνακεράννυμι, mid. *to mix*, ἀνακίρναται ποτόν, Soph. Fr. 239: metaph. ἀνακίρνασθαι φιλίας, *to join in closest friendship*, Lat. *jun* *gerè amicitias*, Eur. Hipp. 254, v. Pors. Med. 138, cf. *νεοκράς*.

'Ανακλάζω, f. *-κλάγξω*, 1 aor. *ἀνέκλαγξα*, Ael., 2 aor. *ἀνέκλαγον*, Eur. I. A. 1062, (*ἀνά, κλάζω*) *to cry aloud, scream out*, Eur. I. A. 1062: of a dog, *to bark, bay*, Xen. Cyr. 1, 4, 15.

'Ανακλαίω, f. *-κλαύσομαι*, (*ἀνά, κλαίω*) *to weep aloud, burst into tears*; also c. acc. *to weep for, to bewail*, both in Hdt. 3, 14: also in mid., Soph. Phil. 939.

'Ανάκλᾰσις, *εως, ἡ*, (*ἀνά, κλάω*) *a breaking upwards* or *back, fracture*, Hipp.—II. *a bending back*, esp. *refraction* of light, Arist. Org.: also of water, Polyb. 4, 43, 9.

'Ανακλασμός, *οῦ, ὁ*,=foreg.

'Ανάκλαστος, *ον*, (*ἀνακλάω*) *bent upwards* or *back, reflected.*—II. in Gramm. *declinable*, Plut.

'Ανακλαυθμός, *οῦ, ὁ*, (*ἀνακλαίω*) *loud wailing.*

'Ανάκλαυσις, *εως, ἡ*, and

'Ανακλαυσμός, *οῦ, ὁ*,=*ἀνακλαυθμός*, Dion. H.

'Ανακλάω, f. *-άσω*, (*ἀνά, κλάω*) *to break upwards* or *back, to break in pieces*, Thuc. 2, 76; 7, 25.—II. *to bend back*; in pass. esp. of light, *to be reflected.* Arist. Meteor.: of sound, *to re-echo*: also in pass. *to come back, return*, Polyb. 18, 22, 4: *ἀνακεκλασμένη τὸν τράχηλον, with one's neck bent double* or *back*, Theopomp. (Com.) Strat. 1. In late wr. *to cause to recline at table*, as act. to *ἀνακείμαι*, Ach. Tat. [ᾰ in all tenses.]

'Ανάκλημα, *ατος, τό*, (*ἀνακαλέω*) *that which is called on* or *out*: also=*ἀνάκλασις*.

'Ανακληρωτεί, adv., (*ἀνά, κληρόω*) *by lot*, Inscr.

'Ανάκλησις, *εως, ἡ*, (*ἀνακαλέω*) *a calling on, invocation, θεῶν*, Thuc. 7, 71.—2. *a calling out to, exhorting*, Plut. —3. *a summoning.*—II. *a calling back, retreat, τῇ σάλπιγγι σημαίνειν ἀνάκ., to cause the trumpet to sound a retreat*, Plut. Fab. Max. 12; *a recalling*, esp. from banishment.

'Ανακλητήρια, *ων, τά*, (*ἀνακαλέω*) *a festival on a king's proclamation*, Polyb. 18, 38, 3.

'Ανακλητικός, *ή, όν*, (*ἀνακαλέω*) *calling up* or *forth, summoning.*—II. *a recalling*; *τὸ ἀνακλητικόν* (sub. *σημεῖον*) *σημαίνειν* or *σαλπίζειν, to sound the retreat*, Dion. H.

'Ανάκλητος, *ον*, (*ἀνακαλέω*) *called back to service*, Lat. *evocatus.*

'Ανακλήτωρ, *ορος, ὁ*, (*ἀνακαλέω*) *a plaintiff*, Lat. *qui in jus vocat*, Eubul. in Br. Gnom. v. 9.

'Ανάκλῐμα, *ατος, τό*, (*ἀνακλίνω*) *a leaning towards*: hence *a slope, ascent*, Lat. *acclivitas*, Math. Vett.

'Ανακλῑνοπάλη, *ης, ἡ*,=*παγκράτιον*, Salm. Solin. p. 206 A: cf. Boettig. Amalth. 1, p. 361.

'Ανακλιντήριον, *ου, τό*, (*ἀνακλίνω*) *a recumbent chair, couch*, Erotian.

'Ανάκλιντρον, *ου, τό*,=foreg.

'Ανακλίνω, poet. *ἀγκλίνω*, f. *-ῐνῶ*, (*ἀνά, κλίνω*) *to make to lie back, to lean* or *press* one thing *against* another, *to let rest upon, τόξα ποτὶ γαίῃ*, Il. 4, 113; but mostly in mid. with 1 aor. pass., *to lie, sink* or *lean back*, Lat. *resupinari, ἀνακλινθεὶς πέσεν ὕπτιος*, Od. 9, 371: of persons asleep, 18, 189; of rowers, 13, 78.—II. *to push* or *put back*, and so *to open, θύρην ἀγκλίνας*, Od. 22, 156, esp. of a trap-door, Hdt. 5, 16, so too *νέφος ἀνακλῖναι, to put back the cloud* at heaven's gate, and thus, open the gate of heaven, Il. 5, 751; opp. in this signf. to *ἐπιτίθημι, to put on* or *to*, and so *to shut*, Valck. Schol. Phoen. 115.—III. *to throw* the head *back*, and so *to lift up*, Plat. Rep. 540 A. [ῑ in pres.]

'Ανάκλῐσις, *εως, ἡ, a lying* or *leaning back*, Hipp.

'Ανακλισμός, *οῦ, ὁ*,=foreg.—II. *a recumbent chair* or *couch.*

'Ανακλῐτικός, *ή, όν, fitted for leaning upon.*

'Ανάκλῐτος, *ον*, (*ἀνακλίνω*) *leant upon, θρόνος ἀνάκλιτος*, also *τὸ ἀνάκλιτον*,=*ἀνακλιντήριον*, Plut.

'Ανακλονέω, *ῶ*, (*ἀνά, κλονέω*) *to move up and down*, Opp. Hal. 3, 478.

'Ανακλύζω, f. *-ύσω*, (*ἀνά, κλύζω*) *to wash up against*, Ap. Rh. 2, 551.

'Ανακλώθω, f. *-ώσω*, (*ἀνά, κλώθω*) of the Fates, *to unravel*, a thread of life, *and spin it otherwise*, hence *to change one's destiny*, Anth., Luc. Quom. Hist. Scr. 38.

'Ανακνάπτω, f. *-ψω*, (*ἀνά, κνάπτω*) *to make* old clothes *fresh by fulling*, hence *to vamp up as new*, Meineke Com. Fragm. 2, p. 745.

'Ανακνισσόω, (*ἀνά, κνισσόω*) *to perfume thoroughly, fill with vapour*, Tryph.

'Ανακογχύζω, (*ἀνά, κόγχη*) *to fill with a κόγχη*, opp. to *ἀποκογχύζω*.

'Ανακογχῠλιάζω, (*ἀνά, κόγχη*) *διαθήκην, to open and counterfeit a seal*, Ar. Vesp. 589.—2. =*ἀναγαργαρίζω, ὕδατι* sc., Plat. Symp. 185 D, cf. Ruhnk. Tim. Hence

'Ανακογχῠλιασμός, *οῦ, ὁ, the counterfeiting of a seal*, Aretae.

'Ανακογχῠλίζω,=*ἀνακογχυλιάζω*. Hence

'Ανακογχῠλισμός, *οῦ, ὁ*,=*ἀνακογχυλιασμός*.

῎Ανακοι, *ων, οἱ*,=῎Ανακες, Koen. Greg. p. 592, cf. Hesych.

'Ανάκοιλος, *ον*, (*ἀνά, κοῖλος*) *hollowed out, hollow.*

'Ανακοιμάομαι, pass. c. fut. mid., poet. also c. aor. mid., *to lie down to sleep, lie asleep*, v. l. Xen. Cyr. 2, 4, 30, for *ἀποκοιμάομαι*.

'Ανακοινόω, *ῶ*, f. *ώσω*, (*ἀνά, κοινόω*) *to communicate* or *impart* something to another, *τινί τι*, Lat. *communicare aliquid cum aliquo*, Plat. Crat. init.: and acc. rei omitted, *to communicate with* another, *hold counsel with, consult* him, Ar. Lys. 1177: esp. of oracles, *ἀνακοινοῦν, τοῖς μάντεσι, τοῖς θεοῖς περί τινος*, Plat. Legg. 913 B, Xen. An. 3, 1, 5.—II. Mid. c. pf. pass. (Xen. An. 5, 6, 36), *to communicate* what is *one's own* to another, so of a river, *ἀνακοινοῦται τῷ ῎Ιστρῳ τὸ ὕδωρ*, Hdt. 4, 48: but usu. much like act. *to impart, τινί τι*, Theogn. 73, and Xen.: and *ἀνακοινοῦσθαί τινι, to consult one*, Ar. Nub. 360, Plat. Prot. 314 B. Cf. act., Piers. Moer. p. 20, and *συμβουλεύω*.

'Ανακοινωνέομαι, dep. mid., (*ἀνά, κοινωνέω*) *to communicate*, Plut.

'Ανακοίνωσις, *εως, ἡ*, (*ἀνακοινόω*) *communication, an agreement.*

†'Ανακοιρανέω, *ῶ*, (*ἀνά, κοιρανέω*) *to rule over, to hold sway over*, Anth.

'Ανακοκκύζω, (*ἀνά, κοκκύζω*) *to crow aloud, begin to crow*, late.

'Ανακολλάω, (*ἀνά, κολλάω*) *to glue on* or *to, glue together.*

'Ανακόλλημα, *ατος, τό, that which is glued on.*

'Ανακόλλησις, *εως, ἡ, a gluing on.*

'Ανακολουθία, *ας, ἡ, want of sequence*; esp. in Gramm. *an anacoluthon*, where the construction of the sentence changes and becomes ungrammatical: also *τὸ ἀνακόλουθον*: from

'Ανακόλουθος, *ον*, (*α* priv. *ἀκολουθέω*) *wanting sequence, without connexion*, v. foreg. Adv. *-θως*, Dion. H.

'Ανακολπάζω, (*ἀνά, κόλπος*) *to gird* or *tuck up into a fold*, (Lat. *sinus*).—II. intr. *to gird one's self up*, Ar. Thesm. 1174, ubi olim *ἀνακόλπισον*.

'Ανακολπόω,=foreg.

'Ανακολυμβάω, *ῶ*, f. *-ήσω*, (*ἀνά, κολυμβάω*) *to come up after diving, to swim on the top.*—II. transit. *to bring a thing up from the bottom*, Theophr.

'Ανακομάω, (*ἀνά, κομάω*) *to get hair* or *leaves again*, Luc. Dial. Meretr. 12, 5.

'Ανακομῐδή, *ῆς, ἡ*, (*ἀνακομίζω*) *a carrying away again, recovery*, Decret. ap. Dem. 250, 13.—II. *a coming back, return*, esp. from property, *income, revenue*, Lat. *reditus*, Arist. H. A.

'Ανακομίζω, poet. *ἀγκομίζω*, f. *-ίσω* Att. *-ῐῶ*, (*ἀνά, κομίζω*) *to carry up*, Xen. Hell. 2, 3, 20: esp. *to carry up* or *against stream*, and pass. *to go up*, Hdt. 2, 115.—II. *to bring back, recover*, Xen. Mem. 2, 10, 1. Mid. with perf. pass. (Xen. An. 4, 7, 1), *to bring back for one's self, to collect for one's self, to bring* or *take back with one*, Hdt. 5, 85: *to recover one's own, regain*, Eur. Hipp. 831: *to bring to pass again*, Pind. P. 4, 15: *ἑαυτὸν ἀνακομίζεσθαι ἔκ τινος, to break one's self loose from* a thing, *to withdraw from*, Plut. Arat. 51. Pass. *to return, to come* or *go back*, Hdt. 2, 107; 3, 129: also *to escape, rally*, Polyb.: *οἱ ἐκ τῆς ναυαγίας ἀνακομισθέντες, those brought back*, i. e. *preserved from shipwreck*, Polyb. 1, 38, 5.—III. esp. *to restore to health*, and mid. *to recover one's health*, Polyb.

'Ανακοντίζω, f. *-ίσω*, (*ἀνά, ἀκοντίζω*) *to dart, hurl*, or *fling up, spout up.*—II. intr. *to dart* or *shoot up*, as blood from a wound, Il. 5, 113; so too of water, Hdt. 4, 181.

'Ανακοπή, *ῆς, ἡ, a beating* or *forcing back, a checking, hinderance*, Lat. *retusio.*—II. *the recoil* of the waves, Plut. —III. *water left* after flood-tide, *stagnant water*, Strab., and Plut.: from

'Ανακόπτω, f. *-ψω*, (*ἀνά, κόπτω*) *to beat, drive*, or *force back*, e. g. the bolt of a door, Od. 21, 47: also of driving back an assailant, Thuc. 4, 12, in mid.: *ἀν. ναῦν, to change a ship's course*, Casaub. Theophr. Char. 25.—2. later, *to check, hinder*, Plut. Caes. 38.—3. *to break off, ἀοιδήν*, Coluth. 123. Pass. *to stop short, stick fast*, esp. in a speech, Luc. Nigr. 35.

'Ανακορέω, (*ἀνά, κορέω*) *to sweep again* or *out*, A. B.

῎Ανακος, *ὁ*, = *ἄναξ*, heterocl. like *φύλακος* for *φύλαξ*, Koen. Greg. p. 592.

'Ανακοσμέω, *ῶ*, (*ἀνά, κοσμέω*) *to order* or *adorn anew*, Aristid.

'Ανάκουστος, *ον*,=*ἐπάκουστος*.

'Ανακουφίζω, f. *ίσω*, (*ἀνά, κουφίζω*) *to lift* or *raise up*, Soph. Fr. 24; esp. of a ship, *ἀν. κάρα βυθῶν*, Soph. O. T. 23. Pass. *to hover.*—2. *to make light, lighten.* Pass. *to feel lightened* or *lifted up, raise one's spirits*, like *ἀναπτεροῦσθαι*, Xen. Hell. 5, 2, 28. Hence

'Ανακούφισις, *εως, ἡ, a lifting up.*—2. *a lightening, relief* from a thing, as *κακῶν*, Soph. O. T. 218.

'Ανακούφισμα, *ματος, τό*, (*ἀνακουφίζω*) *any thing lifted up.*—2. *a lifting up*, Hipp.

'Ανακρᾰδαίνω, (*ἀνά, κραδαίνω*) *to swing upwards, brandish*

'Ανακρᾰδάω,=*ἀνακραδαίνω*.

'Ανακράζω, f. *-άξομαι*, aor. *ἀνέκραγον*, (*ἀνά, κράζω*) *to cry out, lift up the voice*, Od. 14, 467: *ἀν. ἐξ ἑνὸς* *στόματος*, Ar. Eq. 670; *ἀν. ὡς...*, *ὅτι...*, Id. Eccl. 431, and Xen.

'Ανάκρᾱσις, *εως*, *ἡ*, (*ἀνακεράννυμι*) *a mixing up*, Plut. Alex. 47.

'Ανακραυγάζω, f. -*άσω*, (*ἀνά*, *κραυγάζω*) *to cry aloud.* Hence

'Ανακραύγασμα, *ατος*, *τό*, *a loud outcry*, Epicur., v. Lob. Phryn. p. 337.

'Ανακρέκω, (*ἀνά*, *κρέκω*) strictly, *to begin to strike a stringed instrument*: hence as mid., *εἱς σὲ ἅπας ὄρνις ἀνακρέκεται*, each bird *tunes its voice for thee*, Anth.

'Ανακρέμᾰμαι, as pass., *to hang aloft*, *hover.*

'Ανακρεμάννυμι (Plat.), *ἀνακρεμάω* (Aeschin.), poet. *ἀγκρεμάννυμι*, fut. -*κρεμάσω*, Att. -*κρεμῶ*, (*ἀνά*, *κρεμάννυμι*): *to hang up upon* a thing, e. g. *πασσάλῳ*, *on a peg*, Od. 1, 440, also *ἔς* or *πρός τι*, Hdt. 5, 77, 95, *ἔκ τινος*, Plat. Ion 536 A; *to cause to be suspended*, i. e. *to undermine*, *λόφους ἀνακ. ὀρύγμασι*, Plut. Lucull. 39:—intr. *to hang one's self*, Diod. 2, 6. Pass. *to hang* or *be hanging up*, Hdt. 2, 121, 3: metaph. *to be in suspense* or *doubt*, Lat. *suspensus esse.* Hence

'Ανακρεμασμός, *οῦ*, *ὁ*, *a hanging up*, A. B.

†'Ανακρέων, *οντος*, *ὁ*, *Anacreon*, a lyric poet of Teos, Hdt. 3, 121.

'Ανακρίνω, fut. -*ῐνῶ*, (*ἀνά*, *κρίνω*) *to examine well*, *to search out*, *to prove*, Pind. P. 4, 111, in mid.—II. *to examine beforehand*, and that esp. at Athens in two signfs.—1. *to examine the Archons*, so as to prove their qualification, Dem. 1320, 18.—2. as law-term, *to examine persons concerned in a suit*, so as to see whether the action would lie, freq. in Dem. v. *ἀνάκρισις*.—B. In mid. *ἀνακρίνεσθαι πρὸς ἑαυτούς*, *to question* or *wrangle* one *with another*, Hdt. 9, 56. Hence

'Ανάκρῐσις, *εως*, *ἡ*, poet. *ἄγκρισις*, *an examination*, *inquiry*, Hdt. 3, 53, but with v. l. *ἀπόκρισις*.—II. esp. at Athens.—1. *the examination of the Archons* to prove their qualification.—2. *the previous examination* of parties concerned in a suit, to see whether an action should be allowed: this was the business of the Archons, who were said *ἀνάκρισιν διδόναι* or *παραδιδόναι* (Plat. Charm. 176 C, Legg. 855 E), while the parties were said *εἰς ἀνάκρισιν ἥκειν* (Isae. 57, 26, etc.): hence in genl. *εἰς ἄγκρισιν ἐλθεῖν*, *to come to trial*, Aesch. Eum. 364: v. Dict. Antiqq.

'Ανακρῐτῐκός, *ή*, *όν*, (*ἀνακρίνω*) *belonging to* or *fit for examination.*

'Ανακροτᾰλίζω, (*ἀνά*, *κροταλίζω*) =*ἀνακροτέω*, Ath.

'Ανακροτέω, ῶ, f. -*ήσω* (*ἀνά*, *κροτέω*) *to lift up and strike together*, *τὼ χεῖρε*, Ar. Plut. 739, *τὰς χεῖρας*, Aeschin. 33, 36: hence absol. *to clap with uplifted hands*, *to applaud vehemently*, Ar. Eq. 651. Poet. also prob. *ἀνακορτέω*, Meinek. Com. Fragm. 3, p. 188.

'Ανάκρουσις, *εως*, *ἡ*, (*ἀνακρούω*) *a pushing back*, *stopping*, *checking*, esp. *pushing* a ship *back*, *backing water*, Thuc. 7, 36; also *ἡ πάλιν ἀν.*, Ib. 62: *ἀνακ. τοῦ ἵππου*, a sudden *checking* of a horse with the bit, Plut.; met. *τοῦ φρονήματος*, Id.—II. in music, *the first touching of an instrument*, *beginning of a tune*: cf. *ἀναβολή*.—2. in metre *anacrusis*, Herm. Elem. Metr. p. 11.

'Ανακρουστέον, verb. adj. from *ἀνακρούω*, *one must drive back* or *check*, Xen. Eq. 10, 12.

'Ανακρουστῐκός, *ή*, *όν*, *fitted for beating back*, or *checking*, *πληγή*, Plut.: from

'Ανακρούω, f. -*σω*, (*ἀνά*, *κρούω*) *to thrust back*, *stop short*, *check*, *ἵππον χαλινῷ*, Xen. Hipparch. 11, 3, cf. *ἀνακρουστέον*; *to flog back*, *to drive back*, *ὀπίσω ἀνακ. τὸ ζεῦγος*, Plut. Alcib. 2. In mid. esp. of a ship. *ἀνακρούεσθαι ἐπὶ πρύμνην*, *to put her back* sternwards, i. e. without turning her, by backing water, Hdt. 8, 84; in Att. *ἀν. πρύμνην*, Ar. Vesp. 399, or *ἀνακρούεσθαι* alone, Thuc. 7, 38, 40; also *κρούεσθαι πρύμναν*, cf. *κρούω*:—hence metaph., *ἀν. λόγον πάλιν*, *to check an argument*, Plat. Phil. 13 D.—II. in music, *to strike the strings*, *prelude*, like *ἀναβάλλεσθαι*, Theocr. 4, 31, and so *to begin a song*, *to begin*; freq. later, cf. Schweigh. Lex. Polyb.

'Ανακρύπτω, -*ψω*, (*ἀνά*, *κρύπτω*) *to hide carefully.*

'Ανακτάομαι, f. -*ήσομαι* (*ἀνά*, *κτάομαι*) dep. mid. *to regain for one's self*, *to get back again*, *to recover*, *to retrieve*, with *ὀπίσω*, Hdt. 1, 61; 3, 73; also *ἐς ἑαυτὸν ἀν. τι*, Hdt. 6, 83.—2. *to refresh*, *revive*, *σώματα*, *ψυχάς*, *ἀρχήν*, *τυραννίδα*, Polyb.: *ἀνακτ. ἑαυτόν*, Lat. *recolligere vires*, Valck. Adon. 365 B.—3. *to restore*, *reinstate*, e. g. an exile, Lat. *restituere in integrum*, Dio C.—II. c. acc. pers. *to win* a person *over*, *gain the favour* or *friendship of*, *conciliate*, Hdt. 1, 50, and Xen.: also *φίλον ἀν. τινά*, Xen. Cyr. 2, 2, 10.

'Ανακτέον, verb. adj. from *ἀνάσσω*, *one must rule.*—II. from *ἀνάγω*, *one must refer*, Arist. Gen. An.

'Ανάκτησις, *εως*, *ἡ*, (*ἀνακτάομαι*) *a regaining*: *gaining*, Hdn.—2. *recovery of strength*, Hipp.

'Ανακτητῐκός, *ή*, *όν*, *fit for regaining* or *gaining.*

'Ανακτίζω, f. *ίσω*, (*ἀνά*, *κτίζω*) *to rebuild*, *to make anew*, Strab. Hence

'Ανάκτῐσις, *εως*, *ἡ*, *a rebuilding*, *new creation*, Eccl.

'Ανακτίτης, *ου*, *ὁ*, a precious stone, in Orph. also *γαλακτίτης.* [ῑ]

†'Ανακτόρειον, *ου*, *τό*, ='Ανακτόριον, Soph. Fr. 775.

'Ανακτορία, *ας*, *ἡ*, (*ἀνάκτωρ*) *lordship*, *rule*, *management*, e. g. of horses, H. Hom. Ap. 234.

†'Ανακτόριον, *ου*, *τό*, *Anactorium*, a promontory of Acarnania, on the Ambracian gulf, with a city of the same name on it, Thuc. 1, 55. Hence

†'Ανακτόριος, *α*, *ον*, *of Anactorium*; *ἡ 'Ανακ.*, *the territory of Anac.*, Thuc., also the earlier name of Miletus, Paus. 7, 2, 5.

'Ανακτόριος, *ία*, *ιον*, (*ἀνάκτωρ*) *belonging to a lord* or *king*, *royal*, *ὗες*, Od. 15, 397.—II. *τὸ ἀνακτόριον*,=sq., *a temple*, Hdt. 9, 65, but with v. l. *ἀνάκτορον.*

'Ανάκτορον, *ου*, *τό*, (*ἀνάκτωρ*) *a king's dwelling*, *palace*: more freq. of the dwelling of the gods, *a temple*, Simon. 59, *a shrine*, freq. in Eur., also of the *altar*, Eur. And. 43; of the innermost part of the temple, where the statue of the deity stood, v. Lob. Aglaoph. 1, p. 59, sq.: in Eur. esp. as *τὸ 'Ανάκειον*, *the temple of the 'Ανακες* or *Dioscuri*, or *the temple of Ceres*: cf. foreg.

'Ανακτοτέλεσται, *ων*, *οἱ*, (*ἄναξ*, *τελέω*) the presidents of the mysteries of the Corybantes, Paus.

'Ανάκτωρ, *ορος*, *ὁ*, *a lord*, *king*, like *ἄναξ*, Aesch., and Eur.

†'Ανάκτωρ, *ορος*, *ὁ*, *Anactor*, son of Electryon and Anaxo, Apollod. 2, 4.

'Ανακνίσκω,=*κνίσκω*, Arist. H. A.

'Ανακυκάω, ῶ, f. -*ήσω*, (*ἀνά*, *κυκάω*) *to stir up*, *stir in*, *mix*, Ar. Ach. 671: *to mingle confuse.*

'Ανοκυκλέω, ῶ, f. -*ήσω*, (*ἀνά*, *κυκλέω*) *to turn round and round*, *to bring back again and again in the same course*, *to repeat.* Pass. *to revolve*, *come round again*, Plat., and Arist.: in Eur. Or. 231, *ἀνακύκλει δέμας*, *turn me over to the other side.* Hence

'Ανακύκλησις, *εως*, *ἡ*, *a turning round and round*, *a circuit*, *revolution*, Plat. Polit. 269 E.

'Ανακυκλῐκός, *ή*, *όν*, *easy to turn round*, esp. of verses that will read either backwards or forwards, as Leon. Alex. 33.

'Ανακυκλισμός, *οῦ*, *ὁ*,=*ἀνακύκλησις*, Diod.

'Ανακυκλόω,=*ἀνακυκλέω* *to turn round and round*, *whirl round.* Mid. *to repeat.* Hence

'Ανακύκλωσις, *εως*, *ἡ*,=*ἀνακύκλησις*, *ἀνακ. των πολιτειῶν*, *a revolution of states*, Polyb. 6, 9, 10.

'Ανακῠλινδέω,=*ἀνακυλίω.*

'Ανακῠλισμός, *οῦ*, *ὁ*, *a rolling upwards* or *back*: from

'Ανακῠλίω, f. -*ίσω*, (*ἀνά*, *κυλίω*) *to roll up*, *roll back* or *away*, Alex. Κυβερν. 1, 7. [ῑ]

'Ανακυμβαλιάζω, (*ἀνά*, *κύμβαλον*) only in Il. 16, 379, *δίφροι ἀνεκυμβαλίαζον*, *the chariots were overturned with a rattling noise*, like that of *κύμβαλα*, cf. 11, 160:—others read *ἀνεκυμβαχίαζον*, from *κύμβαχος*, *they fell over*, *fell headlong*, v. Spitzn.

†'Ανακυνδαράξης, *ου*, *ὁ*, *Anacyndaraxes*, father of Sardanapalus, Arr. An. 2, 5.

'Ανακῡπόω, ῶ, f. -*ώσω*, (*ἀνά*, *κυπόω*) *to overturn*, *turn upside down*, Lyc. 137.

'Ανακύπτω, f. *ψω*, (*ἀνά*, *κύπτω*) *to lift up the head*, Hdt. 5, 51.—2. esp. *to come up out of the water*, *pop up*, Ar. Ran. 1068, and freq. in Plat.: *ἀν. ἐξ*, *to spring up* or *arise from*, Plat. Euthyd 302 A: hence *to rise out of difficulties*, *to recover*, *breathe again*, Xen. Oec. 11, 5.—II. *to put back the head* as *in drinking*, Arist. H. A., cf. Eur. Cycl. 212.

'Ανάκυρτος, *ον*, (*ἀνά*, *κυρτός*) *curved upwards* or *backwards.*

'Ανακωδωνίζω, (*ἀνά*, *κωδωνίζω*) *to sound*, *try by the sound*, *ring*, Ar. Fr. 288.

'Ανακωκύω, f. -*ύσω*, (*ἀνά*, *κωκύω*) *to wail aloud*, Aesch. Pers. 468, Soph. Ant. 1227; but *ἀν. ὀξὺν φθόγγον*, *to utter a loud*, *shrill*, *wailing cry*, Ib. 423. [ῡ]

'Ανάκωλος, *ον*, (*ἀνά*, *κῶλον*) *docked*, *curtailed*, of a camel, *short-legged*, Diod. S. 2, 54: *ἀν. χιτωνίσκος*, *a short garment*, like a shirt, elsewhere *ἐπιγονατίς*, Plut.

'Ανάκωμα, *ατος*, *τό*, *a district*, Pythag. word, Böckh Philolaos, p. 174.

'Ανακωμῳδέω, (*ἀνά*, *κωμῳδέω*) *to ridicule*, *satirize*, dub. l. in Plut.

'Ανακῶς, adv.,=*ἐπιμελῶς*, *carefully*, *ἀνακῶς ἔχειν τινός*, *to look well to* a thing, *give good heed to*, Hdt. 1, 24; 8, 109, Thuc. 8, 102: on the dialect v. Piers. Moer. p. 43, Meineke Com. Fragm. 2, p. 688, (from *ἄναξ*, *ἄνακος*, *a manager*, *one who has the care.*)

'Ανακωχεύω, f. -*εύσω*, (*ἀνέχω*, *ἀνοχή*) *to hold back*, *stay*, *hinder*, esp. of ships, *to keep the ships riding at anchor*, *τὰς νέας*, Hdt. 6, 116, etc.: so too metaph. of a chariot, Soph. El. 732: but *ἀν. τὸν τόνον τῶν ὅπλων*, *to keep up the tension of the ropes*, *keep them taut*, Hdt. 7, 36.—II. also intr., sub. *ἑαυτόν*, *to keep back*, *keep still*, Hdt. 9, 13.

'Ανακωχέω, less usu. form of foreg.

'Ανακωχή, ῆς, ἡ, *a stay, cessation*, κακῶν, Thuc. 4, 117: but esp. *a cessation of arms, truce*, freq. in Thuc., δι' ἀνακωχῆς γίγνεσθαί τινι, *to have a truce with* one, Thuc. 1, 40; ἀνακωχὴ γίγνεταί τινι πρός τινα, *one party has a truce with another*, Id. 5, 32.—2. *a hindrance*, Thuc. 8, 87. Some Gramm. write it ἀνοκωχή, which is prob. the more correct form, Valck. Ammon. 1, 5, p. 24, cf. Dind. Stephani Thes. v. διακωχή.

†'Ανακώχησις, εως, ἡ,=foreg., App.

†'Αναλαβεῖν, 2 aor. inf. of ἀναλαμβάνω.

'Αναλάζομαι, (ἀνά, λάζομαι) *to take again*, μορφήν, Mosch. 2, 159.

'Αναλακτίζω (ἀνά, λακτίζω) *to kick out behind*, Lat. *recalcitro*, late.

'Αναλαλάζω, f. -ξω, (ἀνά, ἀλαλάζω) *to raise a war-cry, shout the battle-shout*, Eur. Phoen. 1395, and Xen. An. 4, 3, 19: in genl. *to cry aloud*, Eur. Suppl. 719, and Xen.

'Αναλαμβάνω, f. -λήψομαι, (ἀνά, λαμβάνω) *to take up, take into one's hands*, τὰ ὅπλα, τὰ τόξα, etc., Hdt.: *take on board ship*, Id. 1, 166, etc.: and so in genl. *to take, get, receive*, freq. in Att. prose: hence the part. ἀναλαβών, *having taken along with* one, may be oft. rendered simply by our prep. *with*, ἄνδρας ἀναλαβὼν ἡγήσομαι, Xen. An. 7, 3, 36, like λαβών.—2. *to take into one's care* or *service*, Thuc., and Xen.: *to adopt* as a child, *to engage* or *hire* as a servant.—3. like Lat. *recipere, to take upon one, accept, undertake*, τὴν προξενίαν, Thuc. 6, 89, τὸ πρόςωπον, Coray Plut. Ages. 20: in mid. *to take upon one's self, to incur, to encounter*, ἀναλαβέσθαι κίνδυνον, Hdt. 3, 69, and so prob. μάχας ἀναλαβέσθαι, 5, 49.—4. *to take up again, resume*, τὸν λόγον, Hdt. 5, 62, cf. Stallb. Plat. Rep. 544 B.—II. *to take back, regain*, τὴν ἀρχήν, Hdt. 3, 73, and Xen.: hence—2. *to recover, retrieve, make good*, αἰτίην, Hdt. 7, 231, ἁμαρτίαν, Soph. Phil. 1249, Eur. Ion 426, cf. Dem. 550, 14.—3. *to restore to health and strength, repair*, Lat. *reficere*, κακότητα, τρῶμα, Hdt. 5, 121; 8, 109: ἀν. ἑαυτόν, *to recover one's self, regain strength, revive*, Thuc. 6, 26, etc., but also ἀναλαβεῖν without ἑαυτόν, Stallb. Plat. Rep. 467 B.—III. *to pull short up*, of a horse, *to check*, Xen. Hipparch. 3, 5, Plat. Legg. 701 C.—IV. *to gain quite over, attach to one's self*, Ar. Eq. 682, Dinarch. 93, 43; ἀν. τὸν ἀκροατήν, *to win the ear of the auditor*, Arist. Rhet.

'Αναλάμπω, f. -λάμψω, (ἀνά, λάμπω) *to flame up, take fire*, Xen. Cyr. 5, 1, 15: metaph. *to blaze forth, break out anew*, as war, Plut. Syll. 6; love, Id. Anton. 36.—II. metaph. *to come to one's self again, recover*, Plut.

†'Ανάλαμψις, εως, ἡ, (ἀναλάμπω) *a shining forth, brilliancy, effulgence*, Plut. Moral. 419 F.

'Αναλγής, ές, (α priv., ἄλγος)=ἀνάλγητος.

'Αναλγησία, ας, ἡ, *the character of an* ἀνάλγητος, *want of feeling*, like ἀναισθησία, Dem. 237, 14, and Arist. Eth. N.

'Ανάλγητος, ον, (α priv., ἀλγέω) *without pain*, and so,—I. of persons, *unfeeling, hard-hearted, ruthless*, Soph. Aj. 946: ἀναλγητότερος εἶναι, *to be less sensible, feel less grieved*, Thuc. 3, 40: c. gen. *unmoved by, insensible to*, τοῦ πάθους ἀνάλγ., Plut. Paul. Aem. 35. Adv. -τως, *unfeelingly*, Soph. Aj. 1333; *with indifference*, ἀναλγ. ἀκούειν τινός, Plut. Moral. 46 C.—II. of things, *not painful*, i. e. *enjoyable*, Soph. Tr. 126.

'Αναλδαίνω, (ἀνά, ἀλδαίνω) *to cause to grow up, bring forth*, Nonn. Dion. 40, 390.

'Αναλδής, ές, (α priv., ἀλδεῖν) *not growing, not thriving, feeble*, Ar. Vesp. 1045: *small*, Arat.—2. act. *checking growth*, Arat.

'Αναλδήσκω, (ἀνά ἀλδήσκω) *to grow up*, Ap. Rh. 3, 1363: *to spring up afresh*, Opp.

'Αναλεαίνω, (ἀνά, λεαίνω) *to smooth anew.*—2. *to bruise fine.*

'Αναλέγω, f. -λέξω, (poet. ἀλλέγω, -έξω) (ἀνά, λέγω) *to pick up, gather up*, ὀστέα ἀλλέξαι, Il. 21, 321. Mid. *to pick up for one's self*, Hdt. 3, 130; ἀναλέγεσθαι πνεῦμα, *to collect one's breath*, Mel. 58, 8.—2. *to recount, commemorate*, Poppo Xen. An. 2, 1, 17.—3. *to reckon up, consider*, Dion. H.—II. *to read aloud*, Call. Ep. 24, and Luc.

'Ανᾰλειφία, ας, ἡ, (α priv., ἀλείφω) *neglect of anointing*, Hipp.

'Αναλείχω, f. -ξω, (ἀνά, λείχω) *to lick up*, Hdt. 1, 74.

'Ανάλεκτος, ον, (ἀναλέγω) *picked up, chosen*: τὰ ἀνάλεκτα, *fragments* or *crumbs picked up*, late.

'Ανᾰλήθης, ες, (α priv., ἀληθής) *untrue, false*, Dion. H. Adv. -θως.

'Ανάλημμα, ατος, τό, (ἀναλαμβάνω) *an erection, an elevated structure*, Diod. S.—2. *that which is used for restoring* or *repairing*: hence plur., *walls for underpropping*, Lat. *substructiones, basements*, etc., e. g. in Vitruv., *columns* to serve as sun-dials.

'Αναληπτέον, verb. adj. of ἀναλαμβάνω, *one must resume*, Plat.

'Αναληπτήρ, ῆρος, ὁ, (ἀναλαμβάνω) *a bucket for drawing water*, elsewhere ἀναρυστήρ, Joseph.

'Αναληπτικός, ή, όν, (ἀναλαμβάνω) *fit for restoring* or *strengthening*, ἀγωγή, Gal. Adv. -κῶς.

'Ανάληψις, εως, ἡ, (ἀναλαμβάνω) *a taking up, acceptance, adoption*, e. g. of an office, of a child, Luc.—2. *a taking* into the mind, *comprehension, acquisition*, ἐπιστήμης, Plat. Tim. Locr. 100 C.—3. *a taking up, ascension*, N. T. Luc. 9, 51.—II. *a taking again* or *back, a means of regaining*, Plat. Tim. 83 E.: *recovery* of health, Luc.—2. *a repairing, refreshing*, esp. of soldiers after labour, Polyb.: *making amends* for a fault, Thuc. 5, 65.

'Αναλθής, ές, (α priv., ἄλθω) *incurable, not to be healed*, Hipp.—2. act. *not healing, unwholesome*, Bion 7, 4.

'Ανάλθητος, ον,=foreg., *incurable*, Nonn.

'Αναλίγκιος, ον, (α priv., ἀλίγκιος) *unlike.*

'Αναλικμάω, (ἀνά, λικμάω) *to winnow out, thresh out*, of grain, Plat. Tim. 52 E, in pass.

†'Αναλικνάω, v. l. for foreg. in Plat. Tim. cf. Stallb. ad loc.

†'Ανάλιος, ον, Dor. for ἀνήλιος, Trag. [ᾱλ]

'Ανάλιπος, ον, Dor. for ἀνήλιπος, *barefoot*, Theocr. 4, 56. [ᾱλ]

'Ανᾱλίσκω, f. ἀνᾱλώσω; aor. ἀνήλωσα, (which Atticists reject, yet it seems to be the genuine Att. form, v. Ellendt Lex. Soph., Herm. Aj. 1028, who consider ἀνάλωσα as not Att.): perf. ἀνήλωκα, ἀνάλωκα, ἠνάλωκα, pass. ἀνάλωμαι, Valck. Phoen. 591, and ἀνήλωμαι: aor. pass. ἀνᾱλώθην and ἀνηλώθην—the pres. ἀνᾱλόω is rare, though found in Att.: as Aesch. Theb. 813, Eur. Med. 325, also in Thuc., and Xen., cf. Schäf. Greg. p 706, 916. *To use up, spend*, esp. in a bad sense, *to lavish, squander*, esp. of money, freq. in Thuc.; εἴς τι or ἐπί τι, *to spend upon* a thing, freq. in Plat.: hence metaph. ἀν. σώματα πολέμῳ, Thuc. 2, 64: also ἀν. ὕπνον, *to use to the full*, i. e. *enjoy* sleep, Pind. P. 9, 44.—II. of persons, *to kill, destroy*, Aesch., etc.: hence in genl. *to annihilate*, Plat.—III. in Plat. Polit. 289 C, ἀνήλωσθαί τινος, *to be discharged* or *hindered from* a thing.

'Ανάλιστος, ον, (α priv., ἁλίζω) *unsalted*, Plut.: *silly*, Diog. L. [ᾰλ]

'Αναλιχμάομαι, = ἀναλείχω, Joseph.

'Ανάλκεια, ας, ἡ, (α priv., ἀλκή) *want of strength, feebleness, weakness, cowardice*, Il. always in plur.; Theogn. 887, in sing.

'Αναλκία, ας, ἡ,=ἀνάλκεια.

"Αναλκις, ιδος, ὁ, ἡ, acc. -ιδα, but -ιν, Od. 3, 375, (α priv., ἀλκή) *feeble, impotent, weak, cowardly*, in Hom. oft. joined with ἀπτόλεμος or κακός, as Il. 2, 201, etc.

'Ανάλλακτος, ον, (α priv., ἀλλάσσω) *unchangeable*, Orph.

'Αναλληγόρητος, ον, (α priv., ἀλληγορέω) *without allegory.*

'Αναλλοιόω, ῶ, (ἀνά, ἀλλοιόω) *to change quite*, Theophr. with v. l. ἀναλύω.

'Αναλλοίωτος, ον, (α priv., ἀλλοιόω) *unchangeable*, Arist. Metaph. Adv. -ως, Diog. L.

'Ανάλλομαι, (ἀνά, ἅλλομαι) dep. mid., *to spring* or *leap up*, Ar. Ach. 669.

"Αναλμος, ον, (α priv., ἅλμη) *not salted*, Xen. Oec. 20, 12.

'Ανάλμῠρος, ον,=foreg., Gal.

'Αναλογάδην, (ἀνάλογος) adv., *proportionably.*

'Αναλογεῖον, ου, τό, *a place for laying books upon, reading-desk*, Lat. *pulpitum*, elsewhere ἀναγνωστήριον.

'Αναλογέω, *to be* ἀνάλογος, *to be proportionate* to a thing, *to be like* or *conformable*, τινί or πρός τι, Plut Hence

'Αναλογητέον, verb. adj., *one must sum up*, Arist. Rhet. Al. 37, 26, unless ἀναλογιστέον is to be read.

'Αναλογητικός, ή, όν, (ἀναλογέω) *proceeding on analogy*, Diog. L.

'Αναλογία, ας, ἡ, (ἀνάλογος) *right proportion, analogy*, Plat., and Arist.

'Αναλογίζομαι, (ἀνά, λογίζομαι) dep. mid., *to count up, sum up*, Lat. *enumerare*, τὰ ὡμολογημένα, Plat. Prot. 332 C: *to think over, calculate, consider*, τι, Thuc. 5, 7: but usu. foll. by a conj., ἀναλ. ὡς..., *to consider that*, Thuc. 8, 83, ὅτι..., Xen., etc.

'Αναλογικός, ή, όν, (ἀνάλογος) *proportional, analogous.*

'Αναλόγιον, ου, τό,=ἀναλογεῖον.

'Αναλόγισμα, ατος, τό, (ἀναλογίζομαι) *a calculation of proportions, comparison of one* thing with another, Plat. Theaet. 186 C.

'Αναλογισμός, οῦ, ὁ, (ἀναλογίζομαι) *a counting up, calculation, consideration, reasoning with one's self*, Thuc. 3, 36: *a fair proportion*, Dem. 262, 5.—2. *a course of reasoning*, Xen. Hell. 5, 1, 19.

'Αναλογιστικός, ή, όν, *fit for judging by analogy, teaching by analogy.* Adv. -κῶς.

'Ανάλογος, ον, (ἀνά, λόγος) *according to a due* λόγος or *ratio, proportionate, conformable*, Plat. Tim. 69 B· *analogous to*, τινί, Theophr., also τινός. Adv. -γως, also ἀνάλογον, Arist. Eth. N., ubi al. ἀνὰ λόγον.

῎Αναλος, *ον*, (*α* priv., *ἅλς*) *without salt, not salt*, Arist. Probl.

᾽Ανᾱλόω, another form of *ἀναλίσκω*, found in the early Att., and furnishing its tenses, v. sub *ἀναλίσκω*.

῎Αναλτος, *ον*, (*α* priv., *ἄλθω*) *not to be filled, insatiate*, Lat. *inexplebilis*, *γαστήρ*, Od. 17, 228.

῎Αναλτος, *ον*, (*α* priv., *ἅλς*)=*ἄναλος*, Hipp.

᾽Αναλύζω, (*ἀνά*, *λύζω*) *to sob aloud*, Q. Sm. 14, 281, *ἀνωλύζεσκε*, for which now stands *ἀνῳμώζεσκε*.

᾽Ανάλῠσις, *εως*, *ἡ*, (*ἀναλύω*) *a loosing, releasing*, *κακῶν*, from evils, Soph. El. 142.—2. *a dissolving, dissolution; death, destruction*, Plut.; *the repeal* of a law, and the like.—3. *the solution* or *unravelling* of a difficulty.—4. *analytical inquiry, analysis*, opp. to *γένεσις*, Arist. Eth. N.—II. *a breaking up, departure, return*, Plut.

᾽Αναλῠτήρ, *ῆρος*, *ὁ*, (*ἀναλύω*) *a deliverer: one that ends strife*, Aesch. Cho. 159.

᾽Αναλύτης, *ου*, *ὁ*, (*ἀναλύω*) *a deliverer*, esp. from a magic spell.

᾽Αναλῠτικός, *ή*, *όν*, (*ἀναλύω*) *fit for loosing: analytical*, Arist. Eth. N.

᾽Αναλύω, f. *-ύσω*, Ion. and Ep. *ἀλλύω*, (*ἀνά*, *λύω*) *to unloose, undo again*, usu. of Penelope's web, Od. 2, 105, 109, etc.: also *to set free, release*, *ἐμὲ δ᾽ ἐκ δεσμῶν ἀνέλυσαν*, Od. 12, 200: (never in Il.)—II. post-Hom., *to undo* in various senses.—1. *to dissolve* matter into its elements, Tim. Locr.; *dissolve* snow, etc., Plut.—2. *to do away, get rid of*, esp. of blame, faults, etc. Dem. 584, 16: but usu. in mid., as Xen. Hell. 7, 5, 18, Dem. 187, 24.—3. *to stop, to put an end to*, as frost stops hunting, Xen. Cyn. 5, 34.—4. *to solve a difficulty, a problem*, etc., Plut.: also *to break a spell*, Alb. Hesych. 1, p. 330.—5. *to investigate* a subject *analytically, analyse*, Arist. Eth. N.—III. intr. *to loose* for departure, *weigh anchor*, like Lat. *solvere*, and so in genl. *to depart, return*, Polyb. [ῠ by nature, and remains so except before σ and κ in *ἀναλύσω, ἀνέλῡσα, ἀναλέλῡκα*, and in Hom. forms *ἀλλύεσκε, ἀλλύουσα*.]

᾽Αναλφάβητος, *ον*, (*α* priv., *ἀλφάβητος*) *not knowing even the alphabet, utterly ignorant*, Philyll. Aeg. 2.

†**᾽Ανάλωκα, ἀνάλωμαι**, v. *ἀναλίσκω*.

᾽Ανάλωμα, *ατος*, *τό*, (*ἀναλόω*) *that which is used* or *spent: expense, cost, loss*, Aesch. Suppl. 476; opp. to *λῆμμα*, Plat. Legg. 920 C: also in plur., *expenses*, Thuc. 7, 28, etc. [ᾰλ]

᾽Ανάλωσις, *εως*, *ἡ*, (*ἀναλόω*) *outlay, expenditure*, Theogn. 899, Thuc. 6, 31. [ᾰλ]

᾽Αναλωτέος, *έα*, *έον*, verb. adj. from *ἀναλόω*, *to be spent*, Plat. Legg. 847 E.

᾽Ανᾱλωτής, *οῦ*, *ὁ*, (*ἀναλόω*) *a spender, waster*, Plat. Rep. 552 B.

᾽Ανᾱλωτικός, *ή*, *όν*, (*ἀναλόω*) *leading to expense, expensive, costly*, *ἡδοναί, επιθυμίαι*, Plat. 558 D, 559 C.

᾽Ανάλωτος, *ον*, (*α* priv., *ἁλόω, ἁλίσκομαι) *not taken*, Thuc. 4, 70: *not to be taken, invincible, impregnable*, esp. of strong cities, forts, etc., Hdt. 1, 84; 8, 51: hence *proof against all argument, not convincible*, Plat. Theaet. 179 C: *ἀναλ. ὑπὸ χρημάτων*, *not to be bribed by money, incorruptible*, Xen. Ag. 8, 8. [ανᾱ]

᾽Αναλωφάω, (*ἀνά*, *λωφάω*) *to return to rest, take rest*.

᾽Αναμαιμάω, *ῶ*, f. *-ήσω*, (*ἀνά*, *μαιμάω*) *to rage through* or *throughout*, *πῦρ ἀναμαιμάει ἄγκεα*, Il. 20, 490, where the penult. is long.

᾽Αναμᾰλάσσω, f. *-ξω*, (*ἀνά*, *μαλάσσω*) *to soften again*, Gal.

᾽Αναμανθάνω, f. *-μᾰθήσομαι*, (*ἀνά*, *μανθάνω*) *to learn again* or *anew, learn differently*.—II. *to inquire closely*, Hdt. 9, 101.

᾽Αναμαντεύομαι, (*ἀνά*, *μαντεύομαι*) dep. mid., *to do away an oracle, make it invalid*, v. Valck. Hipp. 890.

᾽Αναμάξευτος, *ον*, (*α* priv., *ἁμαξεύω*) *impassable for wagons*, Hdt. 2, 108.

᾽Αναμαρμαίρω, strengthd. for *μαρμαίρω*, Ap. Rh. 3, 1300, ubi Ruhnk. *ἀναμορμύρω*.

᾽Αναμαρτησία, *ας*, *ἡ*, *faultlessness, innocence*: from

᾽Αναμάρτητος, *ον*, (*α* priv., *ἁμαρτάνω*, *ἁμαρτεῖν*) *without missing* or *failing, unfailing, unerring*, Xen. Cyr. 8, 7, 22.—2. esp. in a moral sense, *faultless, blameless*, Xen., and Plat.: *ἀν. πρός τινα* or *τινί*, *having done no wrong to* a person, *having given* one *no offence*, Hdt. 1, 117; 5, 39: *ἀν. τινός*, *guiltless of* a thing, Hdt. 1, 155. Adv. *-τως*, *without fail, unerringly*, Xen. Mem. 2, 8, 5: *inoffensively*, Dem. 1407, 22.—II. of things, *not done by fault, unavoidably*, *συμφορά*, Antipho 122, 18.

᾽Αναμᾰσάομαι, (*ἀνά*, *μασάομαι*) dep. mid., *to chew over again*, Lat. *ruminari*; hence metaph. *to ruminate upon* a thing, *consider over again*, Ar. Vesp. 783.

᾽Αναμασσάομαι, inferior form for *ἀναμασάομαι*, Jacob Luc. Alex. 12.

᾽Αναμάσσω, *-ξω*, Att. *ἀναμάττω*, (*ἀνά*, *μάττω*) *to rub, wipe off*, *ἔργον ὃ σῇ κεφαλῇ ἀναμάξεις*, a deed (as if a stain) which thou wilt *wipe off on thine own* head, i. e. *for which thou wilt become responsible*, Lat. *capite luere*, Od. 19, 92, Hdt. 1, 155: hence *to defile by contact, pollute*, also in mid.—B. mid. *to knead one's bread*, Ar. Nub. 676.—2. in genl. *to mould* or *shape anew*, Tim. Locr.: cf. *ἐκμάσσω*.

᾽Αναμαστεύω, (*ἀνά*, *μαστεύω*) *to search out, inquire into*, Lat. *anquirere*.

᾽Αναμασχᾰλιστήρ, *ῆρος*, *ὁ*, (*ἀνά*, *μασχάλη*) *a shoulder-strap*, an article of female dress, Philippid. ap. Poll. 5, 100.

᾽Ανάμᾰτος, *ον*, (*α* priv., *νᾶμα*) *wanting water*, Epigr. ap. Plut. 2, 870 E.

᾽Αναμάχομαι, f. *-χέσομαι* and *-χήσομαι*, or more usu. *-χοῦμαι*, (*ἀνά*, *μάχομαι*) dep. mid., *to renew the fight*, and so *to retrieve a defeat*, Hdt. 5, 121; 8, 109: later also c. acc., *ἀν. ἧτταν, σφάλματα, φθοράν*, *to make a loss good*, Wytt. Ep. Cr. p. 182: so too *ἀν. τὸν λόγον*, *to fight the argument over again*, Plat. Hipp. Maj. 286 D, cf. Phaed. 89 C. [μᾰ]

᾽Ανάμβᾰτος, *ον*, (*α* priv., *ἀναβαίνω*) *not to be climbed, inaccessible*: of a horse *that one cannot mount, unbroken*, Xen. Cyr. 4, 5, 46.

᾽Ανάμελκτος, *ον*, (*α* priv., *ἀμέλγω*) *not to be milked, unmilked*. The form *ἀναμέλγητος* is dub.

᾽Αναμέλπω, f. *-ψω*, (*ἀνά*, *μέλπω*) *to begin to sing*, *ἀοιδάν*, Theocr. 17, 113.—II. trans. *to praise in song*, Anacreont.

᾽Αναμεμιγμένως, adv. part. perf. pass. from *ἀναμίγνυμι*, *mixed up promiscuously*.

†**᾽Αναμενητέον**, verb. adj. from *ἀναμένω*, *one must await*, Ach. Tat.

᾽Αναμένω, f. *-μενῶ*, (*ἀνά*, *μένω*) *to wait for, await, abide*, c. acc. *ἠῶ δῖαν*, Od. 19, 342, *νύκτα*, Hdt. 7, 42, and so freq. in Eur., and Att. prose: also c. acc. et inf. *ἀν. τινὰ ποιεῖν*, *to await one's doing*, Hdt. 8, 15; *τι γίνεσθαι*, *a thing happening*, Hdt. 5, 35, cf. Thuc. 4, 120, 135: also foll. by *ἐς τ᾽ ἄν*..., *ἕως ἄν*..., *to wait* till..., Plat., and Xen.:—absol. *to wait, stay*, Ar. Ran. 175, etc.—2. *to await, endure*, *τί*, Xen. Mem. 2, 1, 30, Symp. 4, 41.—3. *to put off, delay*, Xen. Cyr. 1, 6, 10, Dem. 411, 5.

᾽Ανάμεσος, *ον*, (*ἀνά*, *μέσος*) *in the middle*, *ἀν. πόλεις*, *cities in the heart of a country*, Lat. *mediterraneus*, Hdt. 2, 108.

᾽Ανάμεστος, *ον*, (*ἀνά*, *μεστός*) *filled full*, *τινός*, *of* a thing, Dem. 779, 25.

᾽Αναμεστόω, *ῶ*, f. *-ώσω*, (*ἀνά*, *μεστόω*) *to fill up, fill full*, Ar. Ran. 1084.

᾽Αναμετρέω, *ῶ*, f. *ήσω*, (*ἀνά*, *μετρέω*) *to measure back, measure over again*, esp. *to remeasure* (i. e. *return*) *the same road* one came by, hence *ἀν. Χάρυβδιν*, Od. 12, 428, cf. Hdt. 2, 109: in genl. *to do* or *say over again, repeat, recall*, Eur. Or. 14, Ion 1271, in mid.—II. in genl. *to measure*, *τινί τι*, one thing by another, Plat. Rep. 531 A: more freq. in mid. as Eur. El. 52, Ar. Nub. 205:—*ἀναμετρεῖσθαι δάκρυ εἴς τινα*, *to measure out* to him (*pay* him) the tribute of a tear, Eur. I. T. 346. Hence

᾽Αναμέτρησις, *εως*, *ἡ*, *remeasurement*, in general *measurement*, *γῆς*, Strab.: *consideration, an estimate*, Plut.

᾽Αναμηλόω, (*ἀνά*, *μηλόω*) *to examine with a probe*, v. Wolf, and Ruhnk. H. Hom. Merc. 41.

᾽Αναμηρυκάομαι, (*ἀνά*, *μηρυκάομαι*) dep. mid., *to chew the cud*, Alex. Mynd. ap. Ath. 390 F.

᾽Αναμηρύομαι, (*ἀνά*, *μηρύομαι*) dep. mid., *to wind up, draw back*, as a woollen thread, Plut. [ῡ]

᾽Αναμηχᾰνάομαι, (*ἀνά*, *μηχανάομαι*) dep. mid., *to make fresh attempts*.

᾽Ανάμῐγα, adv., =*ἀναμίξ*, Ap. Rh.: sometimes also like *ἅμα*, c. dat Wunderl. Obs. Cr. p. 24.

᾽Ανάμιγδα, adv., = foreg., Soph Tr. 519.

᾽Αναμίγδην, poet. *ἀμμίγδην*, adv., =*ἀναμίξ*.

᾽Αναμίγνῡμι and *ἀναμιγνύω*, f. *-μίξω*, (*ἀνά*, *μίγνυμι*) *to mix up, mix together*, *ἀμμίξας* for *ἀναμίξας*, Il, 24, 529; also in Hdt. 4, 26, and Att.: esp. in pass. *to be mixed* with others, *τισί*, Hdt. 1, 146, etc. Hence

᾽Ανάμικτος, *ον*, *mixed up*.

᾽Αναμίλλητος, *ον*, (*α* priv., *ἁμιλλάομαι*) *undisputed*.

᾽Αναμιμνήσκω, f. *ἀναμνήσω*, poet. *ἀμμνήσω*, (*ἀνά*, *μιμνήσκω*) *to remind* one *of* a thing, c. dupl. acc., *ἀνέμνησάς με ταῦτα*, Od. 3, 211, Soph. O T. 1133: but also c. gen. rei, *ἀν. τινά τινος*, Eur. Alc. 1045, and Plat.: c. acc. pers. et inf., *to remind* one to do, Pind. P. 4, 96: c. acc. rei only, *to recall to memory, make mention of*, Antipho 120, 26. Pass. *to remember*, *τινός*, Hdt. 2, 151. Thuc. 2, 54, etc.; more rarely *τί*, Plat. Phaed. 72 E, etc.; also *περί τι*, in Xen. An. 6, 1, 23, acc. c. part.:—oft. foll. by a relat., *ἀν. ὅτι*.., etc., Thuc. 2, 89, etc. Cf. *ἀνάμνησις*.

᾽Αναμίμνω, poet. for *ἀναμένω*, c. acc., Il. 11, 171; absol., Il. 16, 363.

᾽Αναμινυρίζω, *to sing languishingly*, Prot. ap. Ath. 176 B.

᾽Αναμίξ, adv., *mixed up, all together, pell-mell*, Hdt. 1, 103. Thuc. 3, 107, etc.

᾽Ανάμιξις, *εως*, *ἡ*, (*ἀνά*, *μίγνυμι*) *a mixture, mingling*, Theophr.

†**῎Αναμις**, *ιδος*, *ὁ*, *Anamis*, a river of India, Arr. Ind. 33, 2.

'Αναμίσγω, poet. and Ion. for ἀναμιγνυμι, ἀν. σίτῳ φάρμακα, Od. 10, 235, and oft. in Hdt.: used only in pres. and impf.

'Αναμισθαρνέω, (ἀνά, μισθαρνέω) *to hire one's self again, serve again for pay*, Plut. Nic. 2, 9, Moral. 801 A.

Ἄναμμα, ατος, τό, (ανάπτω) *anything kindled*, Plut.

'Ανάμματος, ον, (α priv., ἅμμα) *without knots*, Xen. Cyn. 2, 4.

*'Αναμνάω, assumed as pres. from which to form the tenses of ἀναμιμνήσκω.

'Ανάμνησις, εως, ἡ, (ἀναμιμνήσκω) *a calling to mind, recollection*, Plat., and Arist., who distinguish it from μνήμη, *memory*, v. sub. voc.: *a reminding, admonition*, ἀναμνήσεις θυσιῶν, *recollection of vows to pay sacrifices*, Lys. 194, 22.

'Αναμνηστικός, ή, όν, (ἀναμιμνήσκω) *belonging to recollection, easily recalling to mind, having a good memory*, Arist. Memor.

'Αναμνηστός, όν, *that which one can recollect*, Plat. Meno 87 B.

'Αναμολεῖν, ἀνέμολον, (ἀνά, μολεῖν) aor. 2 with no pres. in use (cf. βλώσκω), *to go up, go back.*

'Αναμολύνω, strengthd. for μολύνω, (ἀνά, μολύνω) *to defile thoroughly*, Pherecr. Incert. 4, in Pass.

'Αναμονή, ῆς, ἡ, (ἀναμένω) *a waiting, abiding* a thing: *endurance, patience: a staying behind, delay.*

'Αναμόργνυμι, f. -ξομαι, (ἀνά, μόργνυμι) *to rub off:* hence in mid. metaph. *to rub off on one's self*, hence ἀν. τὰ τῶν πολλῶν πάθη, *to enter into* the passions of the many, Plut.

'Αναμορμύρω, (ἀνά, μορμύρω) *to roar loudly, foam* or *boil up*, like ἀναζέω, Lat. *aestuare*, of the sea, Od. 12, 238, cf. sub ἀναμαρμαίρω. [ῡ]

'Αναμορφόω, ῶ, -ώσω, (ἀνά, μορφή) *to form anew, renovate*, Eccl. Hence

'Αναμόρφωσις, εως, ἡ, *forming anew*, Eccl.

'Αναμοχθίζομαι, (ἀνά, μοχθίζω) *to groan aloud, sob*, v. l. Aesch. Pr. 743, for ἀναμυχθίζομαι.

'Αναμοχλεύω, f. -εύσω, (ἀνά, μοχλεύω) *to lift with a lever, force with levers:* hence *to force from concealment, drag to light*, v. Pors. Med. 1314.

'Αναμπέχονος, ον, (α priv., ἀμπεχόνη) *without upper garment*, of a woman, v. Meineke Euphor. p. 23.

'Αναμπλάκητος, ον, (α priv., ἀμπλακεῖν) *unerring, unfailing*, κῆρες, Soph. O. T. 472, where however (as the metre requires) ἀναπλάκητοι, is now read: *without wandering* or *straying*, δόμων, Herm. Soph. Tr. 120: cf. ἀμπλάκητος. [ᾰ]

'Ανάμπυξ, ῠκος, ὁ, ἡ, (α priv., ἄμπυξ) *without head-band* or *fillet*, Call. Cer. 125.

'Αναμυχθίζομαι, dep. (ἀνά, μυχθίζω) *to breathe hard, to sigh, groan deeply*, Aesch. Pr. 743.—II. also *to snort* or *mock at.*

'Αναμφήριστος, ον, (α priv., ἀμφήριστος) *undisputed, undoubted*, prob. l. in Timo ap. Sext. Emp. 1, p. 224. Adv. -τως.

'Αναμφίβολος, ον, (α priv., ἀμφίβολος) *unambiguous, positive*, νίκη, Dion. H. 3, 57. Adv. -λως, Luc. Gym. 24.

'Αναμφίδοξος, ον, (α priv., ἀμφίδοξος) *not doubtful* or *wavering.* Adv. -ξως.

'Αναμφίεστος, ον, (α priv., ἀμφιέννυμι) *undressed, not clad.* Adv. -τως.

'Αναμφίλεκτος, ον, (α priv., ἀμφίλεκτος)=sq. Dion. H. Adv. -τως.

'Αναμφίλογος, ον, (α priv., ἀμφίλογος) *undisputed, undoubted*, Xen. Symp. 3, 4. Adv. -γως, *without dispute, readily, willingly*, Id. Cyr. 8, 1, 44.

'Αναμφιςβητήσιμος, ον, (α priv., ἀμφιςβητήσιμος) *indisputable.*

'Αναμφιςβήτητος, ον, (α priv., ἀμφιςβήτητος) *undisputed, indisputable*, τεκμήρια, Thuc. 1, 132: ἀν. χώρα, *a place about which there is no dispute*, i. e. *well known*, Xen. Cyr. 8, 5, 6.—II. act. *without dispute* or *controversy*, ἀν. διετελέσαμεν, Isae. 74, 5. Adv. -τως, Plat., etc.

'Αναμωκάομαι, (ἀνά, μωκάομαι) dep. mid., *to mock.*

'Αναναγκαστος, ον, (α priv., ἀναγκάζω) *unconstrained*, Arr.

†'Ανάνδατος, ον, ὁ, *Anandatus*, a Persian divinity, Strab.

'Ανανδρεία, ας, ἡ, rarer form of sq., Schäf. Mel. p. 41: in the Ion. form ἀνανδρηΐη, in Luc. Dea Syr. 26.

'Ανανδρία, ας, ἡ, *the character of the* ἄνανδρος, *unmanliness, mean conduct, cowardice*, Thuc. 1, 82, Plat., etc.—II. *a not being marriageable*, Luc.—2. *want of a husband*, Plut.

'Ανανδριεῖς, ῶν, οἱ, (α priv., ἀνήρ) *eunuchs*, Hipp.

Ἄνανδρος, ον, (α priv., ἀνήρ)—1. =ἄνευ ἀνδρός, *without a man, without a husband*, of virgins and widows, Trag., Plat., etc.—2.=ἄνευ ἀνδρῶν, χρήματα ἄν., *money without men*, Aesch. Pers. 166, πόλις, *desolate, empty*, Soph. O. C. 939.—II. *unmanly, cowardly*, Hdt. 4, 142, Thuc., etc.: *unworthy of a man*, Plat. Adv. -δρως, opp. to ἀνδρικῶς, Plat. Theaet. 177 B. Hence

'Ανανδρόω, *to unman, enfeeble:* hence

'Ανάνδρωτος, ον, *unmanned, enfeebled.*—2. *widowed*, εὐναί, Soph. Tr. 110.

'Ανανεάζω, f. -άσω, (ἀνά, νεάζω) *to renew, make young again*, Ar. Ran. 593.

'Ανανέμω, poet. ἀννέμω, (ἀνά, νέμω) *to divide* or *distribute anew*, like ἀναδάζομαι.—II. *to count up, recount*, only in mid., Valck. Hdt. 1, 173.—2. *to recite, rehearse, lecture*, like ἀναγιγνώσκω, mostly Dor., as Epich. p. 111, but also found in Att. poets, Toup Theocr. 18, 48.

'Ανανέομαι, poet. ἀννέομαι, (ἀνά, νέομαι) dep. mid., *to mount up, rise:* contr. ἀννεῖται ἠέλιος, Od. 10, 192. —II. *to go back.*

'Ανανεόω, ῶ, f. -ώσω, (ἀνά, νεόω): but usu. as dep. mid., *to renew*, ἀνανεοῦσθαι ὅρκον, Thuc. 5, 18, προξενίαν, 5, 43, σπονδάς, 5, 80, φιλίαν, Dem. 660, 17: ἀνανεώσασθαι λόγους, *to recall* them *to mind*, Soph. Tr. 396, e conj. Herm.

†'Ανᾶνες, ων, οἱ, *the Ananes*, a people of Gallia Cispadana, Polyb., 2, 17, 7.

'Ανάνετος, ον, (α priv., ἄνετος) *never relaxed.*

'Ανάνευσις, εως, ἡ, (ἀνανεύω) *a refusal, denial.*

'Ανανευστικός, ή, όν, *disposed to refuse.* Adv. -κῶς, Arr.

'Ανανεύω, f. -εύσω, (ἀνά, νεύω) strictly *to throw the head back* in token of denial, which we express by *shaking the head*, opp. to κατανεύω, also to ἐπινεύω, in full. ἀν. καρήατι, Il. 22, 205, also ὀφρύσι, Od. 9, 468: hence *to deny, refuse*, c. acc. rei, Il. 16, 250: c. inf., Ib. 252; absol., Il. 6, 311: also in Hdt. 5, 51, and Att.: pf. part. ἀνανενευκώς, *with the head up*, i. e. *standing upright*, Polyb. 1, 23, 5.

'Ανανέω, f. -νεύσομαι, (ἀνά, νέω) *to swim to the top, come to the surface*, Lat. *emergere*, Ael.: hence *to rise from a difficulty.*

'Ανανέωσις, εως, ἡ, (ἀνανεόω) *a renewal*, ξυμμαχίας, Thuc. 6, 82.

†'Ανανεωτικός, ή, όν, (ἀνά, νεόω) *making young again, renewing*, Joseph.

'Ανανηπιεύομαι, (ἀνά, νήπιος) *to become a child again*, Lat. *repuerascere.*

'Ανανήφω, f. ψω, (ἀνά, νήφω) *to become sober again*, Plut.: in gen. *to come to one's sober senses.*—2. transit. *to make sober again*, Luc.

'Ανανήχομαι, -ξομαι, (ἀνά, νήχομαι) dep. mid.,=ἀνανέω, Plut.

'Ανανθέω, (ἀνά, ἀνθέω) *to blossom again, continue blossoming*, Theophr.

'Ανάνθης, ες, (α priv., ἄνθος) *without bloom* or *blossom*, Qu. Sm. 2, 638. *weak, feeble*, Plat. Symp. 196 A.

'Ανάνιος, ον, (α priv., ἀνία) *without pain* or *sorrow.*—2. act. *not harming* or *distressing.* Adv. -ως.

'Ανάνιος, ον, Dor. for ἀνήνιος.

'Ανανίσσομαι, dep.= ἀνανέομαι, Opp.

'Ανανομή, ῆς, ἡ, (ἀνανέμω) *a redistribution*, Eur. Tem. 20.

'Ανανοσέω, ῶ, -ήσω, (ἄνά, νοσέω) *to be sick again, to relapse*, Joseph.

Ἄναντα, adv. of ἀνάντης, *up hill*, opp. to κάταντα, Il. 23, 116.

'Ανανταγώνιστος, ον, (α priv., ἀνταγωνίζομαι) *without a rival, without a struggle*, Thuc. 4, 92: ἀναντ. εὔνοια, *pure, unalloyed, good will*, Id. 2, 45. Adv. -τως, Plut.

'Ανανταπόδοτος, ον, (α priv., ἀνταποδίδωμι) in Gramm. *without apodosis:* τὸ ἀνανταπόδοτον, an hypothetical proposition wanting the consequent clause, Greg. Cor. Dial. Att. 13, p. 47.

'Ανάντης, ες, (ἀνά, ἀντάω) *up-hill, steep*, opp. to κατάντης, χωρίον, Hdt. 2, 29, Plat., etc.: and so like Lat. *arduus, difficult.*

'Αναντίβλεπτος, ον, (α priv., ἀντιβλέπω) *not to be looked in the face, what one dares not face*, Plut.

'Αναντίλεκτος, ον, (α priv., ἀντιλέγω) *without contradiction, incontestable, causa*, Cic. ad. Quint. Frat., 2, 10, Strab. Adv. -τως, Luc.

'Αναντίρρητος, ον, (α priv., ἀντερεῖν)=foreg., Plut. Adv. -τως.

†'Αναντιτύπητος, ον, (α priv., ἀντιτύπτω) *not striking in turn, not rebounding, not elastic*, Sext. Emp.

'Ανατιφωνησία, ας, ἡ, (α priv., ἀντιφωνέω) *a not answering*, Cic. Att. 15, 13, 2.

'Αναντιφώνητος, ον, (α priv., ἀντιφωνέω) *unanswered*, Cic. Att. 6, 1, 23.

'Αναντλέω, (ἀνά, ἀντλέω) *to draw up* or *out*, as water: metaph. *to draw out to the last drop, go patiently through*, πόνους, like Lat. *exantlare labores*, Strab.

ἌΝΑΞ, ἄνακτος, ὁ, *a lord, prince, king*, applied to all the gods, esp. to Apollo, oft. in Hom.: later also esp. to the Dioscuri, cf. also Ἄνακες and Ἄνακοι.—The irreg. vocat. ἄνα, is never addressed save to gods, v. sub voc.—II. *any earthly lord, prince, chief* Hom. calls all his heroes so, but esp Agamemnon as general in chief, ἄναξ ἀνδρῶν: while Orsilochus is called ἄναξ ἄνδρεσσιν in Il. 5, 546:—also as a title given to all men of rank or note, as e. g. Tiresias, Od. 11, 144; so to the *sons* or *kinsmen of kings*, and in gen. the *chief persons of a state*, esp. in Pind. and Trag., v. Musgr. Soph. O. T. 85, 911; pleon. ἄναξ βασιλεύς, v. Pors. Or. 342.—2. so too *the master of the house*, Lat. *herus, dominus*, οἱ κοιο ἄναξ, Od. 1, 397: esp. as denoting the *relation of master to slave*, oft. in Od.; also in Od. 9, 440, of the Cyclops *as owner* of his flocks.—3. in genl. κώπης, ναῶν ἄνακτες, *lords of the oar, of ships*, Aesch. Pers. 378, 383, ψευδῶν, Eur. Andr. 447, and so Com. ἀν. ὑπήνης; cf. ἀνάσσω.—ἡ ἄναξ for ἄνασσα is very rare, as in Pind. P. 12, 6. cf. Herm. H. Hom. Cer. 58 (cf., ἀνάσσω.) [ᾰναξ]

†'Ἀναξαγόρας, *a* and *ου*, ὁ, *Anaxagoras*, son of Megapenthes, king of Argos, Paus. 2, 18, 4.—2. a celebrated philosopher of Clazomenae in Ionia, Plat. Phaed. 270 A.—3. an Athenian orator, scholar of Isocrates, Ael., Diog. L.—Others in Paus., etc.

†'Ἀναξαγορίδαι, ῶν, οἱ, *the Anaxagoridae*, descendants of Anaxagoras, kings of Argos, Paus. 2, 18, 5.

'Ἀναξαίνω, f. -ᾰνῶ, (ἀνά, ξαίνω) *to scratch* or *scrape up, tear open*, e. g. ἕλκος, Lat. *vulnus refricare*: hence, *to renew, stir afresh*, λύπην, Babrius 12, 23; and so in pass. *to break open anew*, Polyb.

†'Ἀναξάνδρα, ας, ἡ, *Anaxandra*, daughter of Thersander, Paus. 3, 13, 6.

†'Ἀναξανδρίδης, ου, ὁ, *Anaxandrides*, son of Leon, king of Sparta, Hdt. 5, 39.—2. son of Theopompus, also king of Sparta, Hdt. 8, 131.—3. a poet of the old comedy, Ath.

†'Ἀνάξανδρος, ου, ὁ, *Anaxandrus*, son of Eurycrates, king of Sparta, Hdt. 7, 204.—2. a Theban, Thuc. 8, 100, v. l. for 'Ἀνάξαρχος.

†'Ἀνάξαρχος, ου, ὁ, *Anaxarchus*, a philosopher of Abdera, a disciple of Democritus, Strab., Plut.

†'Ἀναξήνωρ, ορος, ὁ, *Anaxenor*, masc. pr. n., Ath.

'Ἀναξηραίνω, f. -ᾰνῶ, (ἀνά, ξηραίνω) *to dry up*, ἀνξηράνῃ, Ep. subj. aor. 1 for ἀναξηράνῃ, Il. 21, 347; ἀναξ. ποταμόν, Hdt. 7, 109.

'Ἀναξήρανσις, εως, ἡ, *a drying up, drying*, Theophr.

'Ἀναξηραντικός, ή, όν, (ἀναξηραίνω) *fit for drying*, Plut.

'Ἀναξηρᾰσία, ας, ἡ,=ἀναξήρανσις.

'Ἀναξία, ας, ἡ, (ἀνάσσω) *a command, behest, charge*, Dissen Pind. N. 8, 10 (18).—2. =βασιλεία, Aesch. Fr. 9.

'Ἀναξία, ας, ἡ, (*a* priv., ἀξία) *worthlessness*, ἀναξίαν ἔχειν, *to be worthless*, Zeno ap. Diog. L. 7, 105: cf. Lob. Phryn. 106.

†'Ἀναξιβία, ας, ἡ, *Anaxibia*, daughter of Bias, wife of Pelias, Apollod. 1, 9, 10.—2. wife of Nestor, Id. 1, 9, 10.—3. sister of Agamemnon, wife of Strophius, Paus. 2, 29, 4.

†'Ἀναξίβιος, ου, ὁ, *Anaxibius*, a naval commander of the Spartans, Xen. An. 5, 1, 4.

†'Ἀναξίδοτος, ου, ὁ, *Anaxidŏtus*, masc. pr. n., Arr. Ind. 18, 3.

†'Ἀναξικλῆς, έους, ὁ, *Anaxicles*, masc. pr. n., Luc. Phil. 14.

†'Ἀναξικράτης, ους, ὁ, *Anaxicrates*, an Athenian archon, Diod. S. 20, 45.—2. another. Paus. 10, 23, 4.—3. a Byzantine, Xen. Hell, 1, 3, 12.

†'Ἀναξίλαος, ου, ὁ, *Anaxilaus*, (Ion. 'Ἀναξίλεως, Dor. 'Ἀναξίλας) son of Archidamus in Sparta, Hdt. 8, 131.—2. a tyrant of Rhegium in Magna Graecia, Hdt. 6, 23.—3. a comic poet, Ael., Ath.

†'Ἀναξίμανδρος, ου, ὁ, *Anaximander*, a philosopher of Miletus, disciple of Thales, Plut.—2. an historian, Diog. L.

'Ἀναξιμένης, ους, ὁ, *Anaximenes*, a philosopher of Miletus, pupil of Anaximander, Plut.—2. rhetorician of Lampsacus, but now regarded same as—3. an historian of Lampsacus, who wrote a history of Alexander the Great, Paus. 6, 18, 2, Diog. L.

†'Ἀναξῖνος, ου, ὁ, *Anaxinus*, a spy of Philip of Macedon, Dem., etc.

'Ἀναξιόλογος, ον, (ἀνάξιος, λόγος) *not worth speaking of, inconsiderable*, Diod.

'Ἀναξιοπάθεια, ας, ἡ, *unworthy treatment, just indignation thereat*, Joseph.: from

'Ἀναξιοπᾰθέω, ῶ, f. -ήσω, (ἀνάξιος, παθεῖν) *to suffer unworthily, be indignant thereat*, Dion. H.

'Ἀνάξιος, ον, also often in Att. *α, ον*, (*a* priv., ἄξιος) *unworthy, not deemed* or *held worthy*, c. gen., ἀν. σφέων αὐτῶν, ἑωϋτοῦ, Hdt. 1, 73, 114; ἀνάξιον σοῦ, *too good for* thee, Soph. Phil. 1009: also c. inf., as Eur. Her. 526; Soph. O. C. 1446 ubi v. Herm.: absol. *unworthy, worthless*, of persons, Hdt. 7, 9, etc., and things, esp. δρᾶσαι, παθεῖν ἀνάξια, Trag.—2. *undeserving of evil*, Thuc. 3, 59. Adv. -ίως, Hdt. 7, 10, 5, etc.

'Ἀνάξιος, ον, (ἄναξ) *kingly, royal*, late.

†'Ἀναξίππος, ου, ὁ, *Anaxippus*, a commander of Alexander the Great, Arr. An. 3, 25, 2.—2. a poet of the new comedy, Mein. 1, 469.

†'Ἄναξις, ὁ, *Anaxis*, an historian, Diod. S. 15, 95.

'Ἀναξιφόρμιγξ, ιγγος, ὁ, ἡ, (ἀνάσσω, φόρμιγξ) *lord of the lyre*, ὕμνος, Pind. O. 2, 1.

'Ἀναξῡνόω, (ἀνά, ξυνόω)=ἀνακοινόω, Xen. Hell. 1, 1, 30.

'Ἀναξυρίδες, ίδων, αἱ, only used in plur., *the trowsers* worn by eastern nations, Hdt., and Xen.: acc. to Bähr Hdt. 1, 71. not the loose trowsers (θύλακοι) but a tighter kind like the Gallic *braccae* or *trews*. (The deriv. of Eustath. from ἀνασύρομαι is wrong, for the word is Persian, v. Bähr l. c.)

'Ἀναξύω, -ύσω, (ἀνά, ξύω) *to scrape up* or *away*, and so *obliterate*, τὰ ἴχνη, Antipho 134, 35: also *to polish*, Plut. [ῡ]

†'Ἀναξώ, όος contr. οῦς, ἡ, *Anaxo*, daughter of Alcaeus, wife of Electryon, Apollod. 2, 4. Others in Anth., etc.

'Ἀναοίγω, -ξω, poet. for ἀνοίγω, Il. 24, 455.

'Ἀναπαιδεύω, (ἀνά, παιδεύω) *to educate afresh*, Soph. Fr. 434, Ar. Eq. 1099.

'Ἀναπαιστικός, ή, όν, *anapaestic*, Dion. H.: from

'Ἀνάπαιστος, ον, (ἀναπαίω) *struck back, rebounding*.—2. mostly as subst., ὁ ἀναπ., *an anapaest*, i. e. a dactyl *reversed* or as it were *struck back*: Ar. Eq. 504, etc.; on ἀνάπαιστοι σύμπτυκτοι, v. Meineke Com. Fragm. 2, p. 283: hence τὰ ἀνάπαιστα, *anapaestic poems*, usu. satirical, hence in gen. *a satire, libel*, Alciphr.

'Ἀναπαίω, (ἀνά, παίω) *to strike again, strike back*.

'Ἀναπᾰλαίω, f. -αίσω, (ἀνά, παλαίω) *to contend again, renew the contest*, like ἀναμάχομαι.

'Ἀναπάλειπτος, ον, (*a* priv., ἀπαλείφω) *indelible*.

'Ἀναπάλη, ης, ἡ, (ἀνά, πάλη) *a renewed contest*.—2. a dance which imitated the five contests of the πένταθλον, Ath.

'Ἀναπάλιν, (ἀνά, πάλιν) adv., *back again*, ἰέναι, Plat. Polit. 269 D.—II. *over again*,=ἔμπαλιν, Plat., also ἀνάπαλιν αυ, Id. Rep. 451 B.—III. *contrariwise, reversely*, ἀνάπαλίν ἐστιν ἡμῖν ἢ τοῖς ἄλλοις, with us it is not as with the rest, Theophr.

'Ἀναπάλλω, f. -ᾰλῶ, (ἀνά, πάλλω) *to swing to and fro*, ἔγχος ἀμπεπαλών, *poising and drawing back* the spear, in order to throw it with greater force, Hom.: *to put in motion, excite*, τινὰ ἐπί τινι, Eur. Bacch. 1190.—Mid. or pass. *to dart, spring* or *bound up*, Hom., in syncop. aor. ἀνέπαλτο, which is sometimes wrongly referred to ἀνεφάλλομαι, Spitzn. Excurs. xvi. ad Il.

'Ἀνάπαλσις, εως, ἡ, (ἀναπάλλω) *a swinging on high, hurling, throwing* or *flinging up*, Arist. Mund.

'Ἀναπάντητος, ον, (*a* priv., ἀπαντάω) *not met with, that meets with no one*, Cic. Att. 9, 1, 3.

'Ἀναπᾰριάζω, *to change sides like the Parians, to rat*, proverb. in Corn. Nep. Milt. 7, 4.

'Ἀναπάρτιστος, ον, (*a* priv., ἀπαρτίζω) *incomplete, not ready*, Diog. L.

'Ἀναπάσσω, f. -άσω, (ἀνά, πάσσω) *to scatter upon*: metaph. χάριν τινί, *to shed grace upon one*, Pind. O. 10 (11), 115.

'Ἀναπᾰτέω, (ἀνά, πατέω) *to go up, go back*.

'Ἀνάπαυλα, ης, ἡ, (ἀναπαύω) *rest, repose, ease* from a thing, κακῶν, μόχθων, Soph., and Eur.: κατ' ἀναπαύλας διῃρῆσθαι, *to be divided into reliefs*, Thuc. 2, 75.—II. *a resting place*, Ar. Ran. 113, etc.

'Ἀνάπαυμα, ατος, τό, poet. ἄμπ., *a resting-place, rest*, Hes. Th. 55.

'Ἀνάπαυσις, εως, ἡ, poet. ἄμπ., (ἀναπαύω) *rest, repose, ease*, Mimn. 8, 2, and Xen.: esp. *relaxation, recreation*, Plat., and Xen.—II. *rest from* a thing, *cessation*, Pind. N. 7, 76: ἀν. κακῶν, Thuc. 4, 20, πολέμου, Xen. Hier. 2, 11.

'Ἀναπαυστήριος, ον, Ion. and ἀμπ., (ἀναπαύω) *belonging to resting* or *rest, fit* or *intended for it*, θῶκος, a seat to rest in, Hdt. 1, 181.—II. as subst. τὸ ἀνάπ., *a resting place: the time* or *hour of rest*, Xen. Mem. 4, 3, 3, in form ἀναπαυτήριον, cf. Lob. Soph. Aj. 704, p. 321: also, sub. σημεῖον, the sound of trumpet *for all to go to rest*, opp. to τὸ ἀνακλητικόν, *the reveillée*.

'Ἀναπαυτήριος, ον, v. foreg.

'Ἀναπαύω, f. -παύσω, poet. and Ion. ἀμπ., (ἀνά, παύω) *to make, cease, stop* or *hinder from* a thing, χειμὼν ἀνέπαυσεν ἀνθρώπους ἔργων, Il. 17, 550: later *to give rest, relieve from* a thing, πλάνου, Soph. O. C. 1113: also c. part., ἀν. τινὰ λειτουργοῦντα, Dem 1046, 21.—II. c. acc. only, *to keep at rest, keep still, halt*, esp. for rest, freq. in Xen.: hence—2. *to refresh*, Aesch. Fr. 178.—3. *to make an end of, kill*, Plut.—B. in mid. *to cease, leave off, desist from* a thing, ἀπὸ ναυμαχίας, Thuc. 7, 73:—but usu. absol. *to take one's rest, sleep*, Hdt. 1, 12, etc.: also *to die*, Valck. Theocr. 1, 138.—2. *to stop, halt, rest*, freq. in Xen.—3. *to regain strength*, Xen. Cyr. 6, 1, 11.—The act. is rarely used intr. in signf of mid., as Thuc. 4, 11.

'Ἀναπείθω, f. -πείσω, (ἀνά, πείθω) *to bring over to another opinion*, but usu. simply *to persuade, move* to do a thing, c. inf., Hdt. 1, 124, etc., ἀν. ὡς χρή . ., Id. 1, 123, also ἀν. λόγῳ ὅκως . ., 1, 37: c. dupl. acc. *to persuade* one *of* a thing, Ar. Nub. 77: ἀν. τινά, *to seduce, mislead*, Hdt., 3, 148; 5, 66 so too Att. in all usages.

'Ἀναπεινάω, (ἀνά, πεινάω) *to b hungry again*, Ath. [ᾱω]

'Ανάπειρα, ας, ἡ, (ἀνά, πεῖρα) *a trial, attempt, exercise* of soldiers, Polyb. Hence

'Αναπειράω, f. -άσω Ion. -ήσω, but mostly as dep. mid. ἀναπειράομαι, *to try* or *attempt again*, in genl. *to make a trial, essay*, Polyb.: ἀναπειρᾶσθαι ναῦν, *to make trial of* a new ship, *prove her*, Dem. 1229, 19.—II. as a military and naval term, *to exercise, practice*, Hdt. 6, 12, Thuc. 7, 7. [ρᾱω]

'Αναπείρω, f. -περῶ, (ἀνά, πείρω) *to pierce through, spit*, Il. 2, 426, in Ep. part. aor. 1, ἀμπείραντες: ἀναπ. ἐπὶ ξύλου, Hdt. 4, 103; also ἀνά τι, Ar. Ach. 796, cf. 1007.

'Ανάπεισμα, ατος, τό, (ἀναπείθω) *trust, reliance, assurance*,

'Αναπειστήριος, ον, and sometimes ία, ιον, (ἀναπείθω) *persuasive, seductive*, χαύνωσις, Ar. Nub. 875.

'Ανάπειστος, ον, (ἀναπείθω) *persuaded, seduced, misled.*

'Αναπεμπάζομαι, f. -άσομαι, (ἀνά, πεμπάζω) strictly *to count over again, to count over, sum up*, Plat. Lys. 222 E: *to think over, ponder upon*, Id. Legg. 724 B: not till late in act., Ruhnk. Tim.

'Αναπέμπω, -ψω, poet. ἀμπ., (ἀνά, πέμπω) *to send, send up, send forth*, Pind. P. 1, 48: esp. of any thing strong-scented, like ἀνάγω, ἀναφέρω: in mid. *to send up from one's self.*—II. *to send back*, Pind. I. 7 (6), 16.

'Αναπεπταμένος, η, ον, part. perf. pass. of ἀναπετάννυμι, Il.

'Αναπέπτω, later form for ἀναπέσσω.

'Αναπεπτωκότως, adv. part. perf. ἀναπέπτωκα of ἀναπίπτω, *despondingly, feebly.*

'Αναπέσσω, Att. ἀναπέττω, fut. -πέψω, (ἀνά, πέσσω) *to cook again*, Arist. H. A.

'Αναπετάννῡμι and ἀναπεταννύω, f. -πετάσω and -πετῶ: poet. ἀμπετ., (ἀνά, πετάννυμι):=in Pind. also ἀναπίτνημι. *To spread out* or *open, expand, unfold, unrol*, ἀν. ἱστία, *to spread the sails*, Il. 1, 480, etc., with prep. sep.: ἀνα πετάσαι τὰς πύλας, *to throw wide the gates*, Hdt. 3, 146, so ἀναπεπταμέναι σανίδες, Il. 12, 122: ἀλώπηξ ἀναπιτναμένη, a fox *lying on its back* to defend itself against the eagle, Pind. I. 4, 80: ἀμπέτασον χάριν ἐπ' ὄσσοις, *to shed* grace *over* the eyes, Sapph. 62: βόστρυχον ἀναπ., *to let the hair flow down*, Eur. Hipp. 202: freq. in part. pf. pass. ἀναπεπταμένος, η, ον, *open*, πέλαγος, Hdt. 8, 60, 1; ὄμματα, Xen. Mem. 2, 1, 22; οἰκία πρὸς μεσημβρίαν ἀν., *having a south exposure*, Id. Oec. 9, 4: metaph., ἀναπεπταμένη παῤῥησία, *open, bare-faced impudence*, Plat. Phaedr. 240 E. [ᾰσω]

†'Αναπετής, ές, (ἀναπετάννυμι) *opened wide, open*, ὀφθαλμοί, Med.

'Αναπέτομαι, (ἀνά, πέτομαι) f. -πτήσομαι (Aeschin. 83, fin.): aor. ἀνεπτόμην, or ἀνεπτάμην, and in Trag. also ἀνέπτην (as if from * ἀνάπτημι), cf. ἵπταμαι. *To fly up, fly up and away*, Hdt. 4, 132, metaph. ἀναπτέσθαι ἔρωτι, ἀναπτῆναι φόβῳ, Soph. Aj. 693, Ant. 1307, like ἀναπτεροῦσθαι, μετεωρίζεσθαι.

'Αναπεφλασμένως, adv. part. perf. pass. from ἀναφλάω, Ar. Lys. 1099.

'Αναπηγάζω, f. -άσω, (ἀνά, πηγή) *to make spring* or *gush up.*

'Αναπήγνυμι or -πηγνύω, f. -πήξω, (ἀνά, πήγνυμι) *to transfix, spit*, Ar. Eccl. 843.

'Αναπηδάω, ῶ, f. -ήσω, poet. ἀμπ., (ἀνά, πηδάω) *to leap, spring up* or *forth, start up*, esp. in haste or fear, ἐκ λόχου, Il. 11, 379, cf. Hdt. 3, 155; ἀν. ἐπ' ἔργον, *to jump up* (from bed) to work, Ar. Av. 490: ἐπὶ τὸν ἵππον ἀν., *to leap on horseback*, Xen. Hell. 4, 1, 18: of springs, etc., *to leap* or *gush forth.*—II. *to leap* or *bound back*, Ar. Ran. 566. [ᾱω] Hence

'Αναπήδησις, εως, ἡ, *a leaping up*, ἀν. καρδίας, *pulsation*, Arist. de Respir.

'Αναπηνίζομαι, (ἀνά, πηνίζομαι) dep. mid., *to wind up, reel off*, e. g. the threads of a silkworm's cocoon, Arist. H. A.

'Αναπηρία, ας, ἡ, *a being* ἀνάπηρος, *lameness*, Cratin. Plut. 9: from

'Ανάπηρος, ον, (ἀνά, πηρός) *maimed, crippled*, Plat. Rep. 460 C, etc.: *lame*, Valck. Ad. p. 317 A. Hence

'Αναπηρόω, ῶ, f. -ώσω, *to make* ἀνάπηρος, *to maim, cripple*: pass. *to be* or *become maimed*, Plat. Polit. 310 E.

†'Αναπίας, ου, ὁ, *Anapias*, brother of Amphinomus of Catana, Strab.

'Αναπίδναμαι, v. ἀναπίλναμαι.

'Αναπῑδύω, (ἀνά, πιδύω) *to make spring up*, Plut Aem. 14. Mid. *to spring up, swell, grow*, Theophr. [ῡ]

'Αναπιέζω, f. -εσω, (ἀνά, πιέζω) *to press upwards* or *back.* Hence

'Αναπίεσμα, ατος, τό, a kind of *trap-door*, used on the Attic stage.

'Αναπίλνᾰμαι, (ἀνά, πίλνημι) as pass. *to spring up* or *forth*, Mosch. 2, 109, ubi al. ἀνεπήλατο and ἀνεπίδνατο in same signf.

'Αναπίμπλημι, f. ἀναπλήσω, (ἀνά, πίμπλημι) *to fill up*, Lat. *explere*, and so—I. *to accomplish* what is destined, so always in Hom., who joins μοῖραν, πότμον, οἶτον, κακά, ἄλγεα, κήδεα ἀναπλῆσαι, *to fill up the full measure* of destiny, of woe, misery, etc.; so too in Hdt. 5, 4, etc., like τελέω, ἐκτελέω.—II. *to fill up, appease, satiate*, also of the passions, θυμόν, Hdt. 6, 12.—III. *to fill full of* a thing, τινός, esp. with collat. notion of defiling, infecting, etc., Ar. Nub. 1023, Plat. Apol. 32 D: πόλιν αἰσχύνης ἀν., Dem. 466, 1: so in pass., like Lat. *impleri* (Liv. 3, 6; 4, 30), *to be infected with* disease, Thuc. 2, 51, and oft. in Plat., cf. Ruhnk. Tim. v. ἀναπλέως.

'Αναπίμπρημι, (ἀνά, πίμπρημι) *to blow up, swell up*, Nic., cf. ἀναπρήθω.

'Αναπίνω, (ἀνά, πίνω) *to drink up, suck in*, Hipp. [ῐ]

'Αναπιπράσκω, f. -πράσω, (ἀνά, πιπράσκω) *to sell again.*

'Αναπίπτω, f. -πεσοῦμαι, (ἀνά, πίπτω) poet. ἀμπίπτω, Aesch. Ag. 1599: *to fall back*, Aesch. l. c., Eur. Cycl. 410: *to lay one's self back*, like rowers, Cratin. Incert. 8, and Xen.: *to lie down, recline*, at table, like ἀνάκειμαι: but this only late, as in Luc., nay Phryn. p. 216, rejects it altogether.—2. *to fall back, give ground*, Thuc. 1, 70: hence *to slacken, flag, lose heart*, Lat. *concidere animo*, Dem. 411, 3.—III. of a plan. *to be given up, fail*, Id. 567, 12.—IV. ἀν. ἐξ οἴκων, *to be banished* from one's house. Eur. Incert. 127, 5.

'Αναπιστεύω, (ἀνά, πιστεύω) *to trust again, gain new confidence.*

'Αναπίτνω, poet. for ἀναπίπτω.

'Αναπίτνημι, poet. for ἀναπετάννυμι.

'Αναπλάκητος, ον, = ἀναμπλάκητος, q. v.

'Ανάπλᾰσις, εως, ἡ, (ἀναπλάσσω) *a remodelling, new formation*, Hipp.—2. *a representation, illusion, fiction.*

'Ανάπλασμα, ατος, τό, (ἀναπλάσσω *that which is remodelled* or *copied*: *a copy, representation*, Strab.: *a figure, shape*, Diod.

'Αναπλασμός, οῦ, ὁ, = ἀνάπλασις, ἀν. ματαίων ἐλπίδων, *building castles in the air*, Plut. 2, 113 D.

'Αναπλάσσω, Att. -πλάττω, fut. -πλάσω, (ἀνά, πλάσσω) *to form anew, remodel*, ἀναπλάσασθαι οἰκίην, *to rebuild one's* house, Hdt. 8, 109: in genl. *to mould, shape*, Plat. Alc. 1, 121 D: *to represent, feign, invent*, κακά, Philemon Inc. 71; esp. in mid., Anth.

'Αναπλείω, Ep. for ἀναπλέω, Nic.

'Αναπλέκω, -ξω, (ἀνά, πλέκω) *to fasten up with a plait* or *braid, to wreath*, ὅρμοισι χέρας, Pind. O. 2, 135; in mid. τὴν κόμην ἀναπλέκεσθαι, *to bind up one's hair*, Luc.: metaph. ἀν. ἀοιδήν, Anth., like ὑφαίνειν.

'Ανάπλεος, έα, εον, = ἀνάπλεως, Arist. Anim.

'Ανάπλευσις, εως, ἡ, (ἀναπλέω) *a sailing upwards*, esp. *up stream.*—II. *the dropping out* of teeth, etc., Hipp., cf. sq. III.

'Αναπλέω, f. -πλεύσομαι or -πλευσοῦμαι, Ion. ἀναπλώω, (ἀνά, πλέω) *to sail upwards*, and so *go up stream*, στεινωπὸν ἀναπλεῖν, *to pass up* the strait, Od. 12, 234, cf. Hdt. 2, 97; 4, 89: also *to put out to sea, leave harbour*, like ἀνάγομαι, ἐς Τροίην, Il. 11, 22: pass. *to be sailed up, be navigable*, of rivers, Polyb.—II. *to sail the same way back again, sail back*, Hdt. 1, 78, and Xen.: also of fish, *to swim back*, Hdt. 2, 93.—III. ὀδόντες ἀναπλέουσι, *the teeth fall out*, Hipp.—IV. *to break up* from the stomach, *to rise up in the throat*, as food, τροφὴ ἀν., Ael.—V. *to overflow*, as a river, Ael.

'Ανάπλεως, ων, gen. ω, also fem. ἀναπλέα, Plat. Phaed. 83 D, ubi v. Heind., Ion. and Att. for ἀνάπλεως, *filled up, quite full of* a thing, c. gen., Hdt. 4, 31.—II. *defiled, infected with* a thing, Plat. Phaed. 83 D. Symp. 211 E, cf. ἀναπίμπλημι, fin.

'Αναπλήθω, (ἀνά, πλήθω) poet. for ἀναπίμπλημι, used only in pres. and impf., for the fut. ἀναπλήσω belongs to ἀναπίμπλημι, Coray Heliod. 2, p. 123, Bast. Ep. Cr. p. 138.—2. intr. *to be full*, Q. Sm. 13, 22.

'Αναπλημμῡρέω, (ἀνά, πλημμυρέω) *to overflow.*

'Αναπλημμύρω, = foreg., Q. Sm. [ῡ]

'Αναπληρόω, ῶ, -ώσω, (ἀνά, πληρόω) *to fill up, fill full*, Eur. Hel. 906, in mid.: *to fill up* a void, *make up, supply*, Plat., both in act. and mid.: *to discharge a debt*, App.—II. *to fill up again*, in pass., *to return to one's full size*, of the sun after an eclipse, Thuc. 2, 28. Hence

'Αναπλήρωμα, ατος, τό, *a supplement*, Arist. Mirab. Hence

'Αναπληρωμᾰτικός, ή, όν, *fit for filling up* or *supplying.*

'Αναπλήρωσις, εως, ἡ, (ἀναπληρόω) *a filling up, supplying*, Arist. Eth. N.—2. *a being full*, hence of men, *satiety*, τινός, Plut.—3. *a being raised to honour, elevation*, Plut.

'Αναπλήσσω, -ξω, (ἀνά, πλήσσω) *to kick with the feet*, as in leaping up, Arat.

'Αναπληστικός, ή, όν, (ἀναπίμπλημι) *fit for filling up*, Arist. Part. An.—II. *infectious.*

'Αναπλοκή, ῆς, ἡ, (ἀναπλέκω) in music, *a combination* of notes ascending in the scale, opp. to καταπλοκή.

'Ανάπλοος, ου, ὁ, contr. ἀνάπλους, ου, (ἀναπλέω) *a sailing upwards*, esp. *up stream*, Hdt. 2, 4, and 8: also *a putting out* to sea, freq. in Polyb.—II. *a sailing back, return*, Theophr.—2. *a* place where ships put in *after a voyage*, Plat. Criti. 117 E.

Ἀναπλόω, (ἀνά, ἁπλόω) *to unfold, expand*, Diosc.

Ἀναπλύνω, f. -ῠνῶ, (ἀνά, πλύνω) *to wash* or *rinse out.* [ῡ] Hence

Ἀνάπλῠσις, εως, ἡ, *a washing* or *rinsing out.*

Ἀνάπλωσις, εως, ἡ, (ἀναπλόω) *an unfolding, explanation*, Lat. *explicatio*, Erotian.

Ἀναπλώω, Ion. for ἀναπλέω, Hdt.

Ἀναπνείω, Ion. ἀμπνείω, Ep. for ἀναπνέω.

Ἀνάπνευμα, ατος, τό, Ion. ἄμπνευμα, (ἀναπνέω) *recovery of health, revival.*—II. *a resting-place*, Pind. N. 1, 1.

Ἀνάπνευσις, εως, ἡ, (ἀναπνέω) *a breathing again, recovery of breath*, and so *a respite, rest* from a thing, πολέμοιο, Il. 12, 900, etc.—II. *a drawing breath, respiration*, Plat. Tim. 92 B.

Ἀναπνευστῐκός, ή, όν, *belonging to respiration*, ὁ ἀν. τόπος, *the lungs*, Theophr., and so τὰ ἀναπνευστικά, Alex. Trall.: ἀν. δύναμις, *the power of breathing*, M. Anton.

Ἀνάπνευστος, ον, (ἀναπνέω) *without drawing breath, breathless*, poet. for ἄπνευστος, Hes. Th. 797, ubi Herm., Opusc. 6, 164, ἄμ’ ἄπνευστος, but cf. ἄπνευστος I.

Ἀναπνέω, f. -πνεύσω, poet. ἀμπνεω, (ἀνά, πνέω) *to breathe again, recover breath, have a respite, recover* or *rest one's self from* a thing, e. g. κακότητος, πόνοιο, Hom. (who also uses the poet. forms ἄμπνυε, ἄμπνῡτο, and ἀμπνύνθη, v. sub vocc.): also ἐκ τῆς ναυηγίης, Hdt. 8, 12: but ἀνέπνευσα ἐκ σέθεν, *by thy help have I recovered*, Soph. O. T. 1220: absol. *to recover breath, revive*, Xen.: hence πῦρ ἀναπνεῖ, *the fire recovers, burns up*, Theophr.—II. *to draw breath, breathe*, Lat. *respiro*, Plat. Phaed. 112 B, etc.—2. esp. *to breathe hard*, esp. from desire, and so *to pant after* a thing, ἐπί τι, Pind. N. 7, 7.—III. *to breathe forth, send forth*, c. acc. cognato καπνόν, Pind. O. 8, 47.—2. absol. *to send forth a vapour* or *odour, exhale*, Theophr., cf. ἀναπνοή.—IV. act. *to let breathe* or *rest*, ἵππον, Heliod.

Ἀναπνοή, ῆς, ἡ, (ἀναπνέω) poet. also ἀμπνοή, *recovery of breath, rest, revival*, Plat. Phaedr. 251 E.—II. *a drawing breath, breathing*, Lat. *respiratio*, ἀμπνοὰς ἔχοντα=ἀναπνέοντα, Soph. Aj. 416: Ar. Nub. 627, v. Arist. Resp. 21, 1.—III. *a blowing up, a freshening breeze*, ἀπὸ τῆς θαλάσσης, Theophr.—IV. *an air-hole, vent*, Plut.

Ἀνάπνοια, ας, ἡ, (ἀναπνέω)= foreg., Plat. Tim. Locr. 101 D.

Ἀνάπνυε, poet. imperat. pres. of ἀναπνέω, Hom.

Ἀναποβλέπω, strengthd. for ἀναβλέπω, Iamblich.

Ἀναπόβλητος, ον, (α priv., ἀποβάλλω) *not to be cast away* or *despised*, Diog. L.

Ἀναπόγρᾰφος, ον, (α priv., ἀπογράφω) *not registered*, esp. in the custom-house books, hence *contraband*, Böckh P. E. 2, 55.

Ἀναπόδεικτος, ον, (α priv., ἀποδείκνυμι) *not proved, undemonstrated*, Lycurg. 166, 18, and Arist. Eth. N.—II. *indemonstrable*, ἀρχή, Plat. Def. 415 A, cf. Schäf. Dion. Comp. p. 29. Adv. –τως.

Ἀναπόδεκτος, ον, (α priv., ἀποδέχομαι) *not to be received.*

Ἀναποδίζω, f. -ίσω Att. -ῐῶ; in Plut. the forms ἀναποδοῦσιν and ἀναποδῶν, occur as from ἀναποδόω; (ἀνά, πούς) *to draw back the foot, step back, retire*, εἰς τοὐπίσω, Hdn. 5, 6, 17, Luc.—2. transit. *to make to step back, call back and question, cross-examine*, Wess. Hdt. 5, 92, 6, cf. Aeschin. 81, 26: ἀναποδίζειν ἑαυτόν, *to correct* or *contradict one's self*, Schweigh. Hdt 2, 116. Hence

Ἀναπόδισις, εως, ἡ, *a stepping back.*—2. *a calling back, cross-examination.*

Ἀναποδισμός, οῦ, ὁ,=foreg.

Ἀναπόδοτος, ον, (α priv., ἀποδίδωμι) *not given back* or *returned*, Arist. Org.: *not to be compensated.*—II. τὸ ἀναπόδοτον,=ἀνανταπόδοτον,Schäf. Greg. p. 48, 958.

Ἀναπόδραστος, ον, (α priv., ἀποδιδράσκω) *unavoidable*, Arist. Mund.—2. act. *unable to run away.*

Ἀναποιέω, (ἀνά, ποιέω) *to make up, prepare*, Xenocr.

Ἀνάποινος, ον, (α priv., ἄποινα) *without ransom, recompense* or *reward*, in neut. sing. as adv., Il. 1, 99: later adv –νως.

Ἀναπόκρῐτος, ον, (α priv., ἀποκρίνομαι) *unanswered*, Polyb.—2. act. *not answering*, Id. Adv. –τως, Antipho, 122, 34.

Ἀναπόλαυστος, ον, (α priv., ἀπολαύω) *not to be enjoyed.*—2. act. *not enjoying.*

Ἀναπολεμέω, (ἀνά, πολεμέω) *to renew the war*, Strab. Hence

Ἀναπολέμησις, εως, ἡ, *renewal of war*, Strab.

Ἀναπολεμόω, ῶ, f. -ώσω, (ἀνά, πολεμόω) *to incite to a renewal of war.*

Ἀναπολέω, poet. ἀμπολέω, (ἀνά, πολέω) strictly *to turn up* the ground *again, plough up*, cf. πολέω and ἀναπολίζω: hence *to go over again* in thought or word, *to repeat, reconsider*, like Lat. *volvere* or *versare* (*animo*), ἀν. ταὐτὰ τρὶς τετράκι τε, Pind. N. 7, 153, ἀν. ἔπη, Soph. Phil. 1238, cf. Plat. Phil. 34 B. Hence

Ἀναπόλησις, εως, ἡ, (ἀναπολέω) *a ruminating, thinking over again, repetition*, v. l. Arist. Spir.: and

Ἀναπολητῐκός, ή, όν, *fit for doing over again.*

Ἀναπολίζω,=ἀναπολέω, of a field, Pind. P. 6, 2.

Ἀναπολόγητος, ον, (α priv., ἀπολογέομαι) *without defence* or *excuse: inexcusable*, Polyb. 12, 21, 10.—2. act. *unable to defend one's self.*

Ἀναπόλῠτος, ον, (α priv., ἀπολύω) *not loosed, not freed* or *discharged: indissoluble*, Arist. H. A.

Ἀναπομπή, ῆς, ἡ, (ἀναπέμπω) *a sending up*, e. g. to the metropolis, Polyb. 30, 9, 10: θησαυρῶν, *a digging up of treasures*, Luc. Alex. 5.—II. *a sending back, delivery.*

Ἀναπόμπῐμος, ον, (ἀναπέμπω) *sending back.*—II. *sent back*, Luc. Luct. 10.

Ἀναπομπός, οῦ, ὁ, (ἀναπέμπω) *one that sends up* or *back*, epith. of Hades, as sending up the shade of Darius, Aesch. Pers. 650.

Ἀναπόνιπτος, ον, (α priv., ἀπονίπτω) *unwashen*, Ar. Eq. 357.

Ἀναπορεύομαι, (ἀνά, πορεύομαι) pass. c. fut. mid., *to go up* or *forth, ascend.*

†Ἀνᾱπος, ου, ὁ, *Anapus*, a river of Sicily near Syracuse, Thuc. 6, 96.—2. a river of Acarnania, a tributary of the Acheloüs, Thuc. 2, 82.

Ἀναπόσβεστος, ον, (α priv., ἀποσβέννυμι) *inextinguishable*, Joseph.

Ἀναπόστᾰτος, ον, (α priv., ἀφίστημι) *not to be moved to revolt.*—2. *not to be removed* or *set aside.*—II. *from which there is no release:* δεσπότης, Plut.

Ἀναποτάομαι, dep. mid.,=ἀναπέτομαι.

Ἀναπότευκτος, ον, (α priv., ἀποτυγχάνω) *not going wrong*, Arr.

†Ἀναποτνιασμός, οῦ, ὁ, (ἀνά, ποτνιασμός) *loud* or *earnest invocation of divine aid in severe suffering*, Eccl.

Ἀναπότριπτος, ον, (α priv., ἀποτρίβω) *not to be rubbed off* or *out.*

†Ἀναποφαίνω, strengthd. form for ἀποφαίνω, Ael.

Ἀνάπραξις, εως, ἡ, (ἀναπράσσω) *the exaction* of a debt or penalty, δίκης, Dion. H.

Ἀνάπρᾱσις, εως, ἡ, (ἀναπιπράσκω) *a second sale, re-sale* of a thing purchased.

Ἀναπράσσω, Att. -πράττω, fut -πράξω, (ἀνά, πράσσω) *to exact, levy*, as money or debts, Ar. Av. 1621, Thuc. 8, 107; also ἀν. ὑπόσχεσιν, *to exact the fulfilment of* a promise, Thuc. 2, 95. Mid., *to exact for one's self, gather, collect*, Plut.: also *to bring about, accomplish.*

Ἀναπράτης, ου, ὁ, (ἀναπιπράσκω) *one who sells again, a retailer.* [πρᾱ]

Ἀναπρεπής, ές, (ἀνά, πρέπω) *distinguished.*

Ἀναπρεσβεύω, (ἀνά, πρεσβεύω) *to send up ambassadors*, esp. to Rome, Joseph.

Ἀναπρήθω, f. -σω, (ἀνά, πρήθω) strictly, *to set on fire, light up.* Hom. says, δάκρυ’ ἀναπρήσας, *letting hot tears burst forth*, cf. Il. 16, 350, and Buttm. Lexil. v. πρήθειν 4, p. 485, sq., and Od. 2, 81, Il. 9, 433.

Ἀναπρίζω, -ίσω, rare,=ἀναπρίω. [ῐσω] Hence

Ἀνάπρῐσις, εως, ἡ, *a sawing up.*

Ἀναπρίω, (ἀνά, πρίω) *to saw up.* [ῑ]

Ἀνάπταιστος, ον,=ἄπταιστος, cf. ἀνάεδνος.

Ἀναπτερόω, ῶ, f. -ώσω, (ἀνά, πτερόω) *to furnish with wings* or *to raise the wings* for flight: in genl. *to raise, set up*, ὀρθίους ἐθείρας ἀνεπτέρωκα, Eur. Hel. 639: hence esp. of the mind, *to set on the wing, put on the tiptoe* of expectation, *excite vehemently*, Hdt. 2, 115: so φόβος μ’ ἀναπτεροῖ. Eur. Supp. 89: cf. omnino Ar. Av. 1436 sq.: *to arouse, to agitate*, Eur. Or. 876, pass. *to be on the wing, long to fly:* hence *to be in a state of eager expectation* or *excitement*, Aesch. Cho. 229: c part. ἀνεπτέρωμαι κλύων, Ar. Av. 433, also in Xen.: cf. ἀναπέτομαι, μετεωρίζομαι.—II. *to furnish with new wings, make light and active again*, Ar. Lys. 669. Pass. *to get new wings*, Plat. Phaedr. 249 D.

Ἀναπτερῠγίζω, (ἀνά, πτερυγίζω) *to raise the wings to fly, fly away*, Ael.

Ἀναπτῆναι, ἀναπτάσθαι, ἀναπτέσθαι, inf. from ἀνέπτην, ἀνεπτάμην, ἀνεπτόμην, aor. of ἀναπέτομαι.

†Ἀνάπτης, ου, ὁ, (ἀνάπτω) *an enkindler, an exciter*, Eccl.

Ἀναπτοέομαι, (ἀνά, πτοέω) as pass., *to be scared:* hence *to be in great fear* or *excitement*, Plut.

Ἀναπτοιέω, ῶ, f. -ήσω, (ἀνά, πτοιέω) *to scare exceedingly*, Opp. and Nonn.

Ἀναπτος, ον, (α priv., ἅπτομαι) *untouched.*—II. (α priv., ἅπτω) *not fastened on* or *to.*—2. *not kindled.*

Ἀνάπτυκτος, ον, (ἀναπτύσσω) *unfolded, developed, opened, explained*, Arist. Part. An.

Ἀνάπτυξις, εως, ἡ, *an unfolding, explanation*, like ἀνάπλωσις, Arist. Rhet. Al.

Ἀνάπτῠσις, εως, ἡ, (ἀναπτύω) *a spitting out*, Gal.

Ἀναπτύσσω, fut. -ύξω, (ἀνά, πτύσσω) *to unfold, undo*, esp. of rolls of books, and so like Lat. *evolvere, to unroll, open for reading*, Hdt. 1, 48, 125: also ἀν. πύλας, κύτος, *to undo, to open*, Eur., ἀναπτύξας χέρας, *with outstretched hands*, Lat. *passis manibus*, Eur. Hipp. 1190: hence *to unfold, bring to light, reveal, relate*, Lat. *explicare*, Trag.; ἀν. τι πρός τινα, Eur. Tro. 657.—II. as military term, τὴν φάλαγγα ἀναπτ., *to fold back* the phalanx, i. e. *deepen* it by wheeling men from either flank into rear, like the French *réplier*, Xen. Cyr. 7, 5, 3; but conversely τὸ κέρας ἀναπτ., *to open out* the wing, i. e. *extend* the front, like Fr. *déployer*, Lat. *explicare*, (Virg. G. 2, 280), Xen. An. 1, 10, 9, v. Krüger ad l.

'Αναπτῠχή, ῆς, ἡ, = ἀνάπτυξις: esp. ἀναπτυχαὶ οὐρανοῦ, *the wide expanse of heaven*, Soph. Fr. 655; also ἡλίου, αἰθέρος ἀναπτυχαί, Eur. Hipp. 601, Ion 1445, cf. πτυχή, περιπτυχή.

'Ανάπτῠχος, ον, = ἀνάπτυκτος.

'Αναπτύω, f. -ύσω, (ἀνά, πτύω) *to spit up* or *out, cast up*: absol. *to spit and sputter*, Soph. Ant. 996. [ῠ Ep., but ῡ Att., cf. Ellendt.]

'Ανάπτω, f. -ψω, (ἀνά, ἅπτω) *to hang up* or *on, tie, bind, fasten on* or *to* a thing, Hom. only in Od., mostly of the tying of a ship's cable; but ἀγάλματα ἀνάπτειν, = ἀνατιθέναι, *to hang up, put up* votive gifts, Od. 3, 274; so too later prose, as Plut.:—hence also μῶμον ἀνάπτειν, *to fasten disgrace upon* one, Od. 2, 86: αἷμα ἀν. εἴς τινα, *to fasten a charge of blood upon* some one, i. e. *to impute to*, Eur. Andr. 1197, and so in late prose, as Plut. Mid. *to fasten for one's self*, and so in genl. like act., Eur. Med. 770, etc.; θεοῖσι κῆδος ἀνάψασθαι, *to form connexion with the gods*, Eur. Tro. 845: χάριτας εἴς τινα ἀν., *to confer a favour on* one, Eur. Phoen. 569: but also *to fasten to one's self*, and so *to carry off*, ναῦς, etc. Pass. *to be fastened* or *fasten one's self on, cling to*, c. gen., e. g. πέπλων, Eur. H. F. 629: also ἀμφί τινος, Ib. 1038: esp. in perf., ἀνῆφθαί τι, *to have* a thing *fastened on* one, like Horace's *suspensi loculos*, Ib. 549, Ap. Rh. 6, 11.—II. *to light up, light, kindle*, λύχνα, Hdt. 2, 133; ἀν. πῦρ, etc., Eur.; also πυρὶ ἀν. δόμους, Eur. Or. 1594: metaph., ἀν. τινά, *to inflame, excite* one, Eur. Med. 107.

'Ανάπτωσις, εως, ἡ, (ἀναπίπτω) *a falling* or *lying down; a reclining at table*.—2. metaph. *a sinking of courage*.

'Ανπυνθάνομαι, f. -πεύσομαι, (ἀνά, πυνθάνομαι) dep. mid., *to search out, inquire into*, c. acc., Hdt. 6, 128: ἀν. τὸν ποιήσαντα, *to ask who did it*, Id. 8, 90: also *to learn by inquiry*, ἀν. ταῦτα πραττόμενα, Xen. An. 5, 7, 1; also ἀν. περί τινος, Plat. Hipp. Min. 363 B: ἀν. τί τινος, *to ask of* a person, *learn from* him, Ar. Pac. 677.

'Αναπυρόω, ῶ, f. -ώσω, (ἀνά, πυρόω) *to light up, set on fire*, Arist. Mund.

'Αναπυρσεύω, (ἀνά, πυρσεύω) *to hold up* πυρσοί, *to raise a light*: hence ἀν. βαφήν, *to make* a colour *more fiery* or *glaring*, Poll. 1, 49.

'Ανάπυστος, ον, (ἀναπυνθάνομαι) *searched out, publicly known, notorious*, Od. 11, 274, Hdt. 6, 64. 66, etc.

'Αναπῡτίζω, f. -ίσω, (ἀνά, πυτίζω) *to spit up, spout up*.

'Αναπωλέω, (ἀνά, πωλέω) *to sell again*.

'Αναπωμάζω, (ἀνά, πῶμα) *to lift up the cover* or *lid*, Math. Vett.

'Ανάπωτις, εως, ἡ, (ἀναπίνω) *a drinking up*: esp. *the ebb tide, returning of* the waters, Pind. O. 9, 78: cf. ἄμπωτις.

'Αναρ–, in compounds of ἀνά with words beginning with ρ the ρ is usually doubled, as in ἀναῤῥαΐζω, etc., though in poets and Ion. Greek it is sometimes single, as in sq.

'Αναρᾱΐζομαι, Ion. and poet. for ἀναῤῥαΐζομαι.

'Αναραιρηκώς, Ion. for ἀνῃρηκώς, part. perf. from ἀναιρέω.

'Αναράομαι, (ἀνά, ἀράομαι) dep. mid., *to withdraw* or *recall a curse*.

'Ανάρβῠλος, ον, (α priv., ἀρβύλη) *without shoes, unshod*, Eur. Mel. 4.

'Ανάργῠρος, ον, (α priv., ἄργυρος) *without silver*; usu. *without money*, Lys. Fr. 19, Plat. Legg. 679 B.—II. *costing no money*.—III. *accepting no money, incorruptible*.

'Ανάρδευτος, ον, (α priv., ἀρδεύω) *unwatered, dry*.

'Ανάρετος, ον, (α priv., ἀρέτη) *slothful*, Soph. Fr. 146. [ᾱ ?]

'Ανάρθμιος, ον, (α priv., ἀρθμός) = ἀνάρσιος, Plut.

῎Αναρθρος, ον, (α priv., ἄρθρον) *without limbs* or *joints*, Plat. Tim. 75 A: and so—1. *without strength of limb, nerveless*, Soph. Tr. 1103.—2. *without visible joints*, like fat men, Hipp.—II. of sound, *inarticulate*, Plut. Mar. 19, freq. in Moral.: ᾠδὴ ἄν., *a wild, unmeasured song*, Diod. S.—III. *without the article*, Gramm.

†'Αναριάκαι, ῶν, οἱ, *the Anariacae*, a people of Asia, between Hyrcania and Atropatene, on the Caspian sea, Strab.: their chief city 'Αναριάκη.

'Αναριθμέω, ῶ, f. -ήσομαι, (ἀνά, ἀριθμέω) *to count up*. Mid. *to think over with one's self, reconsider*, Plat. Ax. 372 A: *to recount* Dem. 346, 20.

'Αναρίθμητος, ον, (α priv., ἀριθμέω) *not to be counted*, like sq., Hdt. 1, 126; 9, 79, etc.: of time, *endless*, Soph. Aj. 646: *immense*, λεία ἀν., Plut. Lucull.—2. = sq. 2, Eur. Ion 837.—II. act. *not counting, unable to count*.

'Ανάριθμος, ον, (α priv., ἀριθμός) *without number, countless, numberless*, Pind. I. 4, 64: poet. sometimes c. gen. *without bounds* or *measure in* a thing, Soph. El. 232, cf. Herm. ad Aj. 597.—2. *not counted, not taken into account, unregarded*, Lat. *qui in nullo numero est*: cf. ἀνήριθμος, which is used in Soph. without distinction, v. Lob. Phryn. 711. [ἀνᾰρῐ̆θμ., Dor. also ἀνᾱρῐ̆θμ. for ἀνήριθμ.]

'Ανᾱριστάω, ῶ, f. -ήσω, (α priv., ἄριστον) *to take no breakfast*. Hence

'Ανᾱρίστησις, εως, ἡ, *want of breakfast*, Hipp.

'Ανᾱρίστητος, ον, (α priv., ἀριστάω) *without breakfast, not having breakfasted, fasting*, Ar. Fr. 391.

'Ανᾱριστία, ας, ἡ, = ἀναρίστησις, Hipp.

'Ανάριστος, ον, (α priv., ἄριστον) *without breakfast, without having taken food, fasting*, Xen. An. 1, 10, 19; Id. Hell. 7, 5, 15, where it is also used of horses that have not received their fodder.

'Ανᾱρίτης, ου, ὁ, *a sea-snail*, Epicharm. p. 22: cf. νηρείτης, [ρῑ]

'Ανᾱρῑτοτρόφος, ον, (ἀναρίτης, τρέφω) v. l. for νηριτοτρ., q. v.

'Αναρῐχάομαι, v. ἀναῤῥιχάομαι.

†'Αναρκία, ας, ἡ, *Anarcia*, another name of Penelope, Schol. Od. 4 797.

῎Αναρκτος, ον, (α priv., ἄρχω) *not governed* or *subject*, Thuc. 5, 99: *not submitting to be governed*, βίος, Aesch. Eum. 596.

'Ανάρμενος, ον, (α priv., ἄρω) *unequipped*, Anth.

'Αναρμόδιος, ον, (α priv., ἁρμόζω) *unfit*. Adv. -ίως.

'Αναρμόζω, f. -όσω, (α priv., ἁρμόζω) *to fit* or *suit exactly*.

'Αναρμοστέω, ῶ, *to be* ἀνάρμοστος, *not to fit* or *suit, be unfitting*: of musical instruments, *to be out of tune, not in harmony*, Heind. Plat. Gorg. 482 B.

'Αναρμοστία, ας, ἡ, *unsuitableness: discord, disorder*, Plat. Phaed. 93 E. from

'Ανάρμοστος, ον, (α priv., ἁρμόζω) *unfit, unsuitable, incongruous*, Hdt. 3, 80: of sound, *out of tune, inharmonious*, Plat. Tim. 80 A: of persons, *silly, absurd*, like Lat. *ineptus*, Ar. Nub. 908.—2. *unfitted, unprepared*, πρός τι, Thuc. 7, 67.—Adv. -τως, Plat. Rep. 590 B.

'Αναρμόττω, = ἀναρμόζω.

†'Αναροιβδέω, poet. for ἀναῤῥοιβδέω, Od. 12, 105.

'Αναρπάγδην, adv., (ἀναρπάζω) *snatching upwards, snatched upwards*, Ap. Rh.

'Αναρπᾰγή, ῆς, ἡ, *a carrying off, seizure*, Eur. Hel. 50, in plur.

'Αναρπάζω, fut. -άσω and -άξω, (ἀνά, ἁρπάζω) *to tear up, snatch up*, ἔγχος, Il. 22, 276.—II. *to snatch away, hurry along*, Hom.: *to carry off*, Il. 9, 564, τινὰ εἰς..., Eur. Hipp. 454: in prose *to drag by force*, esp. before a magistrate, Lat. *rapere in jus*, v. Buttm. Dem. Mid. in Ind.—2. *to rescue from danger*.—III. *to take by storm*, and so *to plunder, sack*; in genl. *to treat with violence*, πόλεις, Valck. Phoen. 1079: so too Hdt. in mid. ἀναρπασόμενος τοὺς Φωκέας *to take the Phoc. by storm* or *at once*, 8, 28; 9, 59: *to carry off, steal*, τρία τάλαντα, Dem. 822, 27.

'Αναρπάξανδρος, ον, i. e. ἀναρπάξας ἄνδρας, *snatching away men*, e. g. the Sphinx, Aesch. Th. 776.

'Αναρπαστός, όν, also ή, όν, Eur. Hec. 206, (ἀναρπάζω) *torn* or *snatched away, carried off*, ἀναρπαστὸν γίγνεσθαι, *to be carried off*, Plat. Phaedr. 229 C, cf. Dorv. Char. p. 416; ἀναρπαστοὺς γίγνεσθαι πρὸς βασιλέα, *to be seized and sold as slaves* into Persia, Xen. Mem. 4, 2, 33: *treated with violence*, Valck. Hdt. 4, 205. Others write ἀνάρπαστος, v. Lob. Paral. 491.

'Αναῤῥαΐζομαι, (ἀνά, ῥαΐζω) as pass., *to recover from a bad illness*.

'Αναῤῥαίνω, (ἀνά, ῥαίνω) *to shed forth, make gush forth*, πέτρα κρουνὸν ἀν., Arist. Mirab.

'Αναῤῥάπτω, f. -ψω, (ἀνά, ῥάπτω) *to patch up* or *on, sew together*, Plut.

†'Αναῤῥαφή, ῆς, ἡ, (ἀναῤῥάπτω) the name of a surgical instrument, Paul. Aeg.

'Αναῤῥαψῳδέω, (ἀνά, ῥαψῳδέω) *to begin to sing like a* ῥαψῳδός: in genl. *to begin singing*, Luc.

'Αναῤῥέπω, (ἀνά, ῥέπω) *to fly up*, of scales.

*'Αναῤῥέω, *to speak aloud*, only used in aor. pass. ἀναῤῥηθῆναι, *to be proclaimed, elected*, Xen. Hell. 1, 4, 20, Aeschin. 60, 9.

'Αναῤῥέω, f. -εύσομαι, (ἀνά, ῥέω) *to flow back* or *up hill*, Plat. Tim. 78 D.

'Αναῤῥήγνυμι, ἀναῤῥηγνύω, f. -ῥήξω, (ἀνά, ῥήγνυμι) *to break up, break in pieces*, e. g. γαῖαν, Il. αὔλακας, Hdt. 2, 14; ἀν. τάφον, *to dig a grave*, Eur Tro. 1153.—2. *to break through*, τεῖχος, Il. 7, 461: *to break open*, οἴκων μυχούς, Eur. Hec. 1040.—3. *to tear asunder, to rend in pieces*, βοὸς βοείην, Il. 18, 582; cf. Xen. Cyn. 7, 9: also of *opening* a slaughtered animal, Soph. Aj. 236. — II. *to make break forth*, λόγον, Pind. Fr. 172, ἔπη, Ar. Eq. 626: also ἀν. νεῖκος, Theocr. 22, 172, cf. ῥήγνυμι: pass. *to burst forth, break*, of sores, Hipp.: so also—III. seemingly intr., *to burst forth*, Soph. O. T. 1075: esp. in part. pf. ἀνεῤῥωγώς, *open wide*, στόμα, Arist. H. A.: πρὸς ὀργὴν ἀν., *to break forth into passion*, Plut.

'Αναῤῥήκτως, adv., = ἀῤῥήκτως, *without rent* or *breach, not to be broken:* on the form cf. ἀνάεδνος.

'Ανάῤῥημα, ατος, τό, (* ἀναῤῥέω) *that which is said aloud, a proclamation*, Lat. *edictum*.

'Ανάῤῥηξις, εως, ἡ, (ἀναῤῥήγνυμι) *a breaking up, a rent, breach*, Plut.

'Ανάῤῥησις, εως, ἡ, (* ἀναῤῥέω) *a speaking aloud, a proclamation*, esp. of an election, Lat. *renuntiatio*, Dem. 244, 21, Aeschin. 58, 20: *praise publicly bestowed, praeconium*, Dion. H.

'Ανάῤῥινον, ου, τό, a pungent herb, *nasturtium*, Arist. Probl.

'Αναῤῥῑπίζω, (ἀνά, ῥιπίζω) *to fan again, re-kindle;* metaph. of re-kindling passions, Antiph. Strat. 2, 16.

'Αναῤῥιπτέω, used only in pres. and imperf., Od., Hdt., etc., cf. sq.

'Αναῤῥίπτω, f. -ψω, also ἀναῤῥιπτέω, which form of the pres. is found in Hdt. 7, 50, and Thuc., (ἀνά, ῥίπτω) *to throw up*, ἀναῤῥίπτειν ἅλα πηδῷ, *to throw up the sea with the oar*, i. e. to row with might and main, Od. 7, 328; also simply ἀναῤῥίπτειν, *to row*, οἱ δ' ἅμα πάντες ἀνέῤῥιψαν, Od. 10, 130, where however Wolf has ἅλα.—II. ἀναῤῥίπτειν κίνδυνον, a phrase from the game of dice, *to stand the hazard of* a thing, *run a risk*, Valck. Hdt. 7, 50, Thuc. 4, 85, 95, Elmsl. Heracl. 149: also μάχην ἀναῤῥ., *set all upon the chance of a battle*, as Lat. *pugnae aleam jacere*, Plut.: the full expression occurs in Plut. Brut. 40: τὸν κύβον περί τινος διὰ μάχης ἀναῤῥ.; but even κίνδυνον came to be omitted, as εἰς ἅπαν τὸ ὑπάρχον ἀναῤῥ., *to throw for one's all*, stake one's all, Thuc., 5, 103, and so usu. in late prose, cf. ῥίπτειν: also τὸ πᾶν πρὸς ἕνα κίνδυνον ἀν., Plut.—III. *to set in motion, stir up*, στάσιν, Dion. H.

'Αναῤῥιχάομαι, -ῶμαι, f. -ήσομαι, dep. mid., *to clamber up with the hands and feet, scramble up*, an Ion. word, used also in Att., e. g. Ar. Pac. 70, Arist. H. A.: mostly in pres. and impf. The Gramm. prefer the form ἀναριχάομαι, Hemst. Thom. M. p. 61. Hence

'Αναῤῥίχησις, εως, ἡ, *a clambering up*.

'Ανάῤῥιψις, εως, ἡ, (ἀναῤῥίπτω) *a throwing up*, Plut.

'Αναῤῥοθιάζω, (ἀνά, ῥοθιάζω) *to dash up*, of the sea, Eupol. Incert. 32.

'Ανάῤῥοια, ας, ἡ, (ἀναῤῥέω) *a flowing back, ebb*, Arist. Mirab.

'Αναῤῥοιβδέω, ῶ, f. -ήσω, (ἀνά, ῥοιβδέω) *to swallow back, gulp down again*, ἀν. ὕδωρ, of Charybdis, Od. 12, 104. Hence

'Αναῤῥοίβδησις, εως, ἡ, *a gulping down again*.

'Αναῤῥοιζέω, (ἀνά, ῥοιζέω) *to rush up, rush back*, Plut.

'Αναῤῥοπία, ας, ἡ, *an inclination* or *motion upwards*, esp. of the scales, Hipp.: from

'Ανάῤῥοπος, ον, (ἀναῤῥέπω) *inclining* or *moving upwards, flying up*, like one side of a balance; and so *recoiling*.

'Ανάῤῥους, ον, = ἀνάῤῥοια.

'Αναῤῥοφάω, ἀναῤῥοφέω, (ἀνά, ῥοφάω, ῥοφέω) = ἀναῤῥοιβδέω, *to swallow up again*, Luc. Hence

'Αναῤῥόφησις, εως, ἡ, = ἀναῤῥοίβδησις,

'Αναῤῥοχθέω, (ἀνά, ῥοχθέω) *to roar up* or *again*, Orph.

†**'Αναῤῥυθμίζω**, (ἀνά, ῥυθμίζω) *to arrange in order again, to reduce to order, to regulate*, Philostr.

'Ανάῤῥυσις, εως, ἡ, *a snatching away, rescuing*.—2. *the third day of the festival* 'Απατούρια, Ar. Pac. 890, ubi Schol.: from

'Αναῤῥύω, f. -ύσω, (ἀνά, ῥύω, ἐρύω) *to draw back:* esp. *to draw* the victim's head *back*, so as to cut the throat: hence *to sacrifice, slay*, like the Hom. αὐερύω, Eupol. Incert. 136.—2. mid. *to rescue*, and so ἀναῤῥύεσθαι ἧτταν, *to repair a defeat*, Dion. H.

'Αναῤῥώννυμι and ἀναῤῥωννύω, fut. -ῥώσω, (ἀνά, ῥώννυμι) *to strengthen again, restore*. Pass. *to regain strength* or *spirit, revive*, Thuc. 7, 46.

'Αναῤῥώομαι, f. -ώσομαι, (ἀνά, ῥώομαι) dep. mid., *to rush upwards* or *back*, Ep. word; the act. is very dub., Herm. Orph. Arg. 1209.

'Ανάῤῥωσις, εως, ἡ, (ἀναῤῥώννυμαι) *a regaining of strength*.

'Ανάρσιος, ον, also ία, ιον, Soph. Trach. 642, (α priv., ἄρω, ἄρσιος) *not fitting together, incongruous, at odds:* hence, *hostile, unpropitious, implacable* usu. joined with δυςμενής, Il. 24, 365, and more freq. in Od.; also without it, Od. 11, 401, and this became the common signf. in Trag., etc.: of things, *untoward, strange, monstrous*, Hdt. 3, 10; 5, 89, 90.

'Αναρτάω, ῶ, f. -ήσω, (ἀνά, ἀρτάω) *to hang up* or *upon, to attach* or *refer to, make dependent upon*, τινί τι, as δήμῳ πᾶν ἀν. κράτος, Eur. Plisth. 2, 1; also ἐς θεοὺς ἀν. τι, Id. Phoen. 705, ἑαυτὸν εἰς δῆμον, Dem. 1480, 5. Mid. c. pf. pass. ἀνήρτημαι, *to attach to one's self, make dependent on one*, Xen. Cyr. 1, 4, 1; also *to subdue*, Ib. 1, 1, 5: but in Hdt. ἀνήρτημαι c. inf., *to be prepared to* do, Hdt. 1, 90; 6, 88; 7, 8, 3. Pass. also c. pf. ἀνήρτημαι, *to hang, depend upon*, ἀν. ἐλπίσιν ἐξ ἐλπίδων, *to depend on one hope after another*, Dem. 346, 27; also εἴς τινα, Plat., etc., ἔκ τινος, like Lat. *pendere ex aliquo*, Id. Ion 533 E: ὅτῳ πάντα εἰς ἑαυτὸν ἀνήρτηται, *who has every thing dependent on himself*, Id. Menex. 247 E; ἀνηρτημένοι ταῖς ὄψεσιν πρός τινα, *hanging on one with their eyes*, Plut.

†**'Ανάρτης**, ου, ὁ, a poet. shortd. form for ἀναρίτης, Ath. 86 B.

'Ανάρτησις, εως, ἡ, *a hanging up: an attaching* or *being attached to* another, hence *mutual dependence*, Theophr.

'Ανάρτιος, ον, (α priv., ἄρτιος) *uneven, odd*, opp. to ἄρτιος, Plat. Phaed. 104 E.

'Ανάρτιος, ον, = ἀνάρσιος.

'Ανάρτῠτος, ον, (α priv., ἀρτύω) *unarranged, unprepared:* of food, *unseasoned, ill dressed*.

'Ανᾰρύτω and ἀνᾰρύω, f. -σω, (ἀνά, ἀρύτω) *to draw up, draw water from a well*, Hipp.: hence ἀν. θριάμβους, Cratin. Didasc. 1, ubi v. Meineke. [ῠ]

'Αναρχᾰΐζω, (ἀνά, ἀρχαΐζω) *to make old again*, Anth.

'Αναρχία, ας, ἡ, *a being* ἄναρχος, ἀναρχίης ἐούσης *since there was no commander*, Hdt. 9, 23: esp. *the state of a people without government*, or *without lawful government lawlessness, anarchy*, Thuc. 6, 72, and Plat.: at Athens this name was given to the year of the thirty tyrants, during which there was no archon, Xen. Hell. 2, 3, 1, cf. Wolf Dem. Lept. p. cxxviii.

†**'Ανάρχομαι**, strengthd. for ἄρχομαι, *to begin*, etc., Plut. Syll. 30, where Coray reads ἐνήρχετο.

'Αναρχος, ον, (α priv., ἀρχή) *without head* or *chief*, Il. 2, 703.—2. *without beginning*. Adv. -χως.

†**'Ανας**, α, ὁ, *the Anas*, now the *Gaudiana*, a river of Spain, Strab.

'Ανασαλεύω, (ἀνά, σαλεύω) *to shake up, stir up*, Luc.

'Ανασάξιμον, ου, τό, *a mine that is re-opened and worked* after having been closed, Böckh Inscr. 1, p. 289: from

'Ανασάττω, f. -ξω, (ἀνά, σάττω) *to re-open a mine that has been closed*.

†**'Ανασβέννυμι**, f. -σβέσω, (ἀνά, σβέννυμι) *to extinguish again* or *utterly, to destroy entirely*, Plut. 2, 617 C.

'Ανασειράζω, -άσω, (ἀνά, σειράζω) *to draw* or *pull back with a rein, draw aside, draw off the right road*, Valck. Hipp. 238. Hence

'Ανασειρασμός, οῦ, ὁ, *a drawing back*, esp. *with a rein*.

'Ανάσεισμα, ατος, τό, = sq.

'Ανασεισμός, οῦ, ὁ, (ἀνασείω) *a shaking up and down*, esp. of the hand, and so *threatening gestures*, Dion. H.

'Ανασείω, poet. ἀνασσείω, (ἀνά, σείω) *to shake up* or *back*, Eur. Bacch. 240: *to swing to and fro, brandish*, αἰγίδα Hes. Sc. 344, cf. Lys. 107, 40: τὰς χεῖρας, *to move the hands up and down*, Thuc. 4, 38, hence also βοὴν ἀνασείειν, Ar. Ach. 347.—2. esp. *to make threatening gestures*, and so c. acc. rei, *to threaten with* a thing, εἰςαγγελίαν, Dem. 784, 22.—II. *to shake* or *stir up, persuade*, Meineke Com. Fragm. 2, p. 836: *to stir up, to arouse*, Diod. S.—The irr. imperf. ἀνασσείασκε for -εσκε, H. Hom. Ap. 403.

'Ανασελγαίνω, (ἀνά, ἀσελγαίνω) *to banter, abuse wantonly*, Ar. Vesp. 61, where however Dind. et al. ἐνασ.

'Ανασεύω, (ἀνά, σεύω) *to move upwards*. Mid., c. syncop. 2 aor., *to move one's self upwards*, i. e. *to spring up* or *forth, spout up*, αἷμα ἀνέσσυτο, Il. 11, 458.

'Ανασηκόω, ῶ, f. -ώσω, (ἀνά, σηκόω) *to weigh up*, i. e. make up what is wanting by adding weight, Ar. Fr. 583: hence in genl. *to compensate for*, like ἀντισηκόω, Lat. *rependere*, Hipp.

'Ανασθμαίνω, (ἀνά, ἀσθμαίνω) *to breathe with difficulty*, Q. Sm. 4, 244.

'Ανασιλλάομαι, (ἀνάσιλλος) dep. mid., *to wear the hair bristling up*, esp. *to have thick bristly hair* over the forehead.

'Ανασιλλοκομάω, = foreg., dub. l. Plut. Crass. 24.

'Ανάσιλλος, ὁ, also ἀνάσιλος, *bristling hair*, esp. on the forehead as the Parthians wore it: also of the hair on the head of a lion, dub. l. Arist. Physiogn.—2. a slave's mask in comedy, prob. from the fashion of its hair. (The word is rare, and neither its form nor origin settled.)

'Ανασῑμαίνομαι, dep. mid., = ἀνασιμόω, Poll. 2, 73.

'Ανάσῑμος ον, (ἀνά, σιμός) Lat. *resimus, with a turned up nose, snub-nosed*, Ar. Eccl. 940: hence in genl. *turned up at end*, ὀδόντες, Arist. Probl. Hence

'Ανασῑμόω, ῶ, f. ώσω, (ἀνά, σιμόω) *to turn up the nose, snuff*, esp. of male animals following the females, Lat. *nasum supinari*.

'Ανασκαίρω, *to hop* or *skip up*, Q Sm. 8, 321

Ανασκᾰλεύω, (ἀνά, σκαλεύω) *to scratch, hoe*, or *dig up, seek. out, discover.*

'Ανασκάπτω, f. -άψω, (ἀνά, σκάπτω) *to dig out, dig up again:* hence *to extirpate, destroy utterly, raze to the ground*, of plants, Theophr., of cities, Polyb.

'Ανασκεδάννυμι, -σκεδάσω [ᾰ], Att. -δῶ, (ἀνά, σκεδάννυμι) *to scatter abroad*, Plut.

'Ανασκεπτέον, verb. adj., *one must consider*, Theophr.: from

'Ανασκέπτομαι, dep. mid., collat. form of *ἀνασκοπέω*, q. v., Plat.

'Ανασκευάζω, f. *-άσω*, opp. to *κατασκευάζω* ; strictly *to pack up the baggage* (*τὰ σκευή*), Lat. *vasa colligere*, and so *to carry away*, Xen. An. 6, 2, 8: usu. in mid., Xen. Cyr. 8, 5, 2, etc.: hence *to break up, march away.* —2. *to disfurnish, dismantle* a place, Thuc. 4, 116: and in mid. *to dismantle one's* house, city, etc., Id. 1, 18.—3. *to waste, ravage, destroy*, Xen. Cyr. 6, 2, 25: *ἀν. τὰς συνθήκας, to break compacts*, Polyb.: hence *ἀνεσκευάσμεθα, we are ruined, undone*, Eur. El. 602.—4. in pass. *to be bankrupt, break, ἡ τράπεζα ἀνασκευάζεται, the bank is broken*, Dem. 1205, 2; *οἱ ἀνεσκευασμένοι τῶν τραπεζιτῶν, broken bankers*, Id. 1204, 26.—5. of rhetoricians, *to undo, refute* the opponent's arguments. — II. *to build again, rebuild*, Strab.: hence *to repair, heal, ἕλκη*, Diosc.

'Ανασκευαστικός, *ή, όν, fitted for undoing*, Rhet.—2. *adapted to building up again.*

'Ανασκευή, *ῆς, ἡ*, opp. to *κατασκευή, a pulling down: suppression* of desires, Epict.—2. esp. *ἀνασκευὴ τραπέζης, the breakage* of a bank.—3. *a refuting* of arguments, Quintil.

'Ανασκησία, *ας, ἡ, want of practice, neglect of exercise:* from

'Ανάσκητος, *ον*, (*a* priv., *ἀσκέω*) *unpracticed, unexercised*, Xen. Cyr. 8, 8, 24. Adv. *-τως*.

'Ανασκίδνημι, (*ἀνά, σκίδνημι*) pass. *ἀνασκίδναμαι,=ἀνασκεδάννυμι.*

'Ανασκινδαλεύω and *ἀνασκινδῠλεύω*, later forms for the Att. *ἀνασχινδυλεύω.*

'Ανασκιρτάω, ῶ, f. *-ήσω*, (*ἀνά, σκιρτάω*) *to leap* or *skip up.*—II. *to leap back.*

'Ανασκολοπίζω, *-ίσω*, (*ἀνά, σκολοπίζω*) *to fix on a pole* or *stake, impale*, Hdt. 1, 128, cf. 9, 78, where it is used almost as=*ἀνασταυροῦν*: a fut. mid. *ἀνασκολοπιεῖσθαι* in pass. signf. occurs, Hdt. 3, 132; the word occurs freq. in later writers, Luc., Diod., etc.

'Ανασκολόπισις, *εως, ἡ, an impaling.*

'Ανασκολοπισμός, *οῦ, ὁ*,=foreg.

'Ανασκοπέω, fut. *-σκέψομαι*, 1 aor. *ἀνεσκεψάμην*, (*ἀνά, σκοπέω*) *to look at, view attentively, inquire into*, Ar. Thesm. 666, and freq. in Att.: also in mid., Ar. Eccl. 827: usu. c. acc., also *περί τινος*, Dion. H.: *to look back at, reckon up*, like *ἀναλογίζεσθαι*, Xen. Vect. 5, 11. Hence

'Ανασκοπή, *ῆς, ἡ, examination.*

'Ανασμύχω, (*ἀνά, σμύχω*) *to consume by a slow fire*, Aretae. [ῡ]

'Ανασοβέω, (*ἀνά, σοβέω*) *to scare and make stand up*, in genl. *to rouse*, Plat. Lys. 206 A: *ἀνασεσοβημένος τὴν κόμην, with hair on end through fright*, Luc. Tim. 54.

'Ανασπαράσσω, f. *-άξω*, (*ἀνά, σπαράσσω*) *to tear up*, Eur. Bacch. 1104.

'Ανάσπᾰσις, *εως, ἡ*, (*ἀνασπάω*) *a drawing up, contraction*, Hipp.: *a tearing up, τῆς γῆς*, Theophr.

'Ανασπαστήριος, *ον*, (*ἀνασπάω*) *fitted for drawing up* or *upwards*, App.

'Ανάσπαστος, *ον, drawn* or *dragged up*, esp. *carried from their country up into central Asia*, hence *ἀνασπάστους ποιεῖν τινας*, Hdt. 4, 204, etc., cf. Valck. ad 7, 80: later, in genl. *leaving home, emigrating*, Polyb.—2. of a door, *drawn back*, i. e. *opened, πύλη*, Soph. Ant. 1186, where however the accent is *ἀνασπαστός*, v. Herm. — II. as subst. *οἱ ἀνάσπαστοι, shoe-strings*, dub. ap. Ath., and Ael. From

'Ανασπάω, poet. *ἀνσπάω*, f. *-άσω*, pf. *ἀνέσπᾰκα*, (*ἀνά, σπάω*) *to draw* or *pull up*, Hdt. 4, 154, *τὴν βύβλον ἐκ τῶν ἑλέων*, Hdt. 2, 92; so too in mid., *ἐκ χροὸς ἔγχος ἀνεσπάσατο, he drew his spear forth*, Il. 13, 574: *to draw* a ship *up*, i. e. on land, like *ἀνέλκω*, Pind. P. 4, 48: *ὕδωρ ἀν., to draw water*, Thuc. 4, 97: *to tear* or *break up, τὰς σανίδας τῆς γεφύρας*, the planks of a bridge, Polyb. 2, 5, 5: also *τὰς γεφύρας*, Id. 2, 32, 9.—2. *to draw* or *suck up, αἷμα*, Aesch. Eum. 647.—3. *to draw back*, Ar. Plut. 691.—II. *τὰς ὀφρῦς, τὸ μέτωπον ἀνασπᾶν, to draw up* the eyebrows, and so put on a grave, important air, e. g. *τὰς ὀφρῦς ἀνεσπακὼς ὥςπερ τι δεινὸν ἀγγελῶν*, Ar. Ach. 1069, *ἔβλεψε νᾶπυ καὶ μέτωπ' ἀνέσπασεν*, Eq. 631, cf. L. Dind. Xen. Symp. 3, 10; hence *λόγους ἀνασπᾶν, to utter boastful* words, Lob. Soph. Aj. 290; where others explain it *drawing forth* words *with labour* or *care*, cf. Plat. Theaet. 180 A.—III. *to carry away from home:* in mid. *to depart.* [ᾰ]

'Ανασπογγίζω, *-ίσω*, (*ἀνά, σπογγίζω*) *to wipe up with a sponge, expunge*, Hipp.

"Ανασσα, *ης, ἡ*, fem. from *ἄναξ, a queen, lady, mistress*, addressed to goddesses, Od. 3, 380: 6, 175, to a mortal, Od. 6, 149: the word becomes common from Pind. downwds. in poetry, but unus. in prose:—*ἄνασσα πράγους καὶ βουλεύματος, authoress, adviser of this deed*, Eur. Tel. 4.

'Ανάσσᾱτος, Dor. for *ἀνήσσητος*, Theocr.

'Ανασσείασκε, or *-εσκε*, Ep. for *ἀνέσειε*, 3 sing. impf. from *ἀνασείω.*

'Ανάσσῠτος, *ον*, (*ἀνασεύω*) *rushing up* or *back, put back*, Hipp.

'ΑΝΑ΄ΣΣΩ, f. *-ξω, to be ἄναξ, to be lord, master, owner, to rule, sway*, as well of earthly lords as of tutelary deities; in Hom. mostly c. dat. *Ἄργεϊ, νήσοισι, δώμασι, κτήμασιν οἷσιν ἀν.*, to be lord, hold sway *in* Argos, etc.; but also c. gen. *Τενέδοιο, Ἀργείων, πεδίοιο ἀνάσσειν*, to be lord *of* Tenedos, etc., i. e. to rule *over* Tenedos, etc., Il. 1, 38, etc.; c. gen. and dat. at once, *Τρώεσσιν ἀνάσσειν τιμῆς*, Il. 20, 180, cf. Od. 24, 30; *οὗ γῆς ἀνάσσει βαρβάροισι, where he is lord of the land over barbarians*, Eur. I. T. 31: also *μετ' ἀθανάτοισιν ἀνάσσειν, to hold sway, to be first among the immortals*, Il. 4, 61, *μετ' Ἀργείοισιν*, Il. 23, 471; *ἐν Θήβῃ ἀ., to reign in Thebe*, Il. and Od. Often strengthd. by *ἶφι, ἶφι ἀν. δώμασι, κτήμασι*, etc., Od. 11, 275; so with gen. *ἶφι ἀν. Τενέδοιο*, Il. l. c., etc.—Mid. once in Hom., *τρὶς ἀνάξασθαι γένεα ἀνδρῶν, to be king for three generations*, i. e. to be thrice king, and each time through one generation, Od. 3, 245. Pass. *to be ruled, ἐμοὶ ἀνάσσονται*, Od. 4, 177. —Common also in Pind., and Att. poets, who also use it in the signf. *to sway, wield, manage, ἀν. κώπης*, Eur. Tel. 20; *παρ' ὅτῳ σκῆπτρον ἀνάσσεται*, Soph. Phil. 140, cf. Arist. Rhet. 3, 2, 10, and *ἄναξ* fin. (The root is prob. *ἄνα, ἄνω.*)

'Ανᾴσσω, Att. for *ἀναΐσσω*, also in Pind.

'Ανάστα, imperat. aor. 2 for *ἀνάστηθι*, from *ἀνίστημι.*

'Ανασταδόν, adv., (*ἀνίστημι*) *upright*, Il. 9, 671; 23, 469.

'Ανασταλάω, (*ἀνά, σταλάω*) *to make trickle forth*, Opp.

'Ανασταλτικός, *ή, όν*, (*ἀναστέλλω*) *fitted for putting back.*

'Αναστᾰλύζω, strengthd. for *σταλύζω, ἀσταλύζω*, Anacr. 41, 4.

'Αναστάς, *άδος, ἡ,=παστάς*, v. l. in Ap. Rh. 1, 789.

'Αναστᾰσία,=sq., *a destroying*, Or. Sib.

†'Αναστασίη, *ης, ἡ, Anastasia*, fem. pr. n. Anth.

†'Αναστάσιος, *ου, ὁ, Anastasius*, a Greek emperor, Anth.

'Ανάστᾰσις. *εως* Ion. *ιος, ἡ*,—I. act. (*ἀνίστημι*) *a making to stand* or *rise up, awakening, a restoration*, e. g. of the dead, Aesch. Eum. 648, cf. Pors. Phoen. 581.—2. esp. *a making to rise and leave their place, removal*, as of suppliants, *ἀν. ἐκ τοῦ ἱεροῦ*, Thuc. 1, 133; *ἀν. τῆς Ἰωνίας, the removal of all the Greeks from Ionia* (for safety), Hdt. 9, 106, cf. Thuc. 2, 14: but usu. in bad sense, a *laying waste, overthrow, destruction, ruin, Ἰλίου πόλεων, οἴκων*, Aesch., and Eur., *τῆς πατρίδος*, Dem. 10, 17.—3. *a setting up again, rebuilding, τειχῶν*, Dem. 478, 24.—II. pass. (*ἀνίσταμαι*) *a standing* or *rising up*, esp. in token of respect, Ast Plat. Rep. 4, 4: *ἀν. ἐξ ὕπνου, an awakening*, Soph. Phil. 276: freq. in N. T. and Eccl., *the resurrection.*

'Αναστᾰτήρ, *ῆρος, ὁ*, (*ἀνίστημι*) *a destroyer, waster*, Aesch. Theb. 1015, Cho. 303.

'Αναστᾰτήριος, *ον, belonging to rising up: θυσία, a sacrifice on one's recovery.*

'Αναστάτης, *ου, ὁ,= ἀναστατήρ*, Aesch. Ag. 1227.

'Ανάστᾰτος, *ον*, (*ἀνίσταμαι*) *made to rise up, and depart, driven from one's house and home*, esp. of conquerors, *ἀναστάτους ποιεῖν τινας*, and of the conquered, *ἀνάστατοι γίγνεσθαι*, freq. in Hdt., Thuc., etc.: hence also *ruined, destroyed, laid waste, ravaged*, of cities, Hdt. 1, 155, 177, 178, etc.—2. *engaged in revolt* or *sedition*, Plat. Soph. 252 A.—II. as subst., *ὁ ἀνάστ.*, a kind of light bread at Athens, Valck. Adon. 398 B. Hence

'Αναστᾰτόω, ῶ, f. *-ώσω*, late word for *ἀνάστατον ποιεῖν, to ruin, upset, put in confusion*, N. T. Act. 17, 6.—2. intr. *to make an uproar, to excite a tumult*, N. T. Act. 21, 38. Hence

'Αναστάτωσις, *εως, ἡ, a revolt, a ruining, destruction.*

'Ανασταυρόω, (*ἀνά, σταυρόω*) *to impale* or *crucify*, Hdt. 3, 125, etc., cf *ἀνασκολοπίζω.* Hence

'Ανασταύρωσις, *εως, ἡ, an impaling. crucifixion.*

'Ανασταχνόω,=sq., Or. Sib.

'Ανασταχύω, (*ἀνά, στάχυς*) *to shoot up like blades of corn, spring up with ears*, Ap. Rh. 3, 1054.

'Αναστείβω, strengthd. for *στείβω*, Anth.

'Ανάστειος, *ον*, (*a* priv., *ἀστεῖος*) *not town-like, unmannerly*, Lat. *inurbanus*, Ath.

'Ανάστειρος, *ον*, (*ἀνά, στεῖρα*) *with a high prow, ναῦς*, Polyb. 16, 3, 8.

'Αναστείχω, (*ἀνά, στείχω*) *to step up, walk up*, Opp. Hal. 4, 65

'Αναστέλλω, f. -ελῶ, (ἀνά, στέλλω) *to send up, raise up*, ὀπωπάς, Anth. Mid. *to gird* or *tuck up* one's clothes, νεβρίδας, Eur. Bacch. 696, χιτώνια, Ar. Eccl. 268; also absol. ἀναστείλασθαι, Artem.: hence in pass. ἀνεσταλμένος χιτών, *a girt up frock*, Plut.: cf. ἀνασύρω.—II. *to send back, draw back*, e. g. the flesh of a wound, Hipp. —2. *to keep back, check*, mostly used of the assault of light troops, Thuc. 6, 70. Pass. *to go back, retire, keep back*, Thuc. 3, 98: also *to make as if one would retire*, in genl. *to feign, dissemble*, Lat. *tergiversari*, Polyb.—3. seemingly intr., sub. ἑαυτόν, *to withdraw*, as in pass., Eur. Iph. Taur. 1378.—III. in mid., *to renounce, deny one's self*, e. g. ἀναστέλλεσθαι τροφήν, Ael.

'Αναστενάζω, -άξω, (ἀνά, στενάζω) =ἀναστένω, Hdt. 1, 86; 6, 80, Soph. Aj. 930.

'Αναστενᾰχίζω, (ἀνά, στεναχίζω) *to groan oft and loudly, wail aloud*, Il. 10, 9.

'Αναστενάχω, (ἀνά, στενάχω) *to groan aloud over, bemoan, bewail aloud*, c. acc., Il. 23, 211: so too in mid., Il. 18, 315.

'Αναστένω, (ἀνά, στένω) *to groan aloud*, Trag.—II. = ἀναστενάχω, c. acc., Eur. I. T. 551.

'Ανάστερος, ον, poet. for ἄναστρος, Arat. 228.

'Αναστεφᾰνόω, (ἀνά, στεφανόω)= sq., Anth.

'Αναστέφω, f. -ψω, (ἀνά, στέφω) *to crown, wreath*, Eur. Arch. 16. Pass. ἀνέστεμμαι κάρα φύλλοις, *I have my head wreathed with leaves*, Id. Hipp. 806.

'Αναστηλόω, ῶ, f. -ώσω, (ἀνά, στηλόω) *to place on*, or *set up as a pillar*, Lyc. Hence

'Αναστήλωσις, εως, ἡ, *a setting up of a statue.*

'Ανάστημα, ατος, τό, (ἀνίστημι) *a setting up, raising.*—II. (ἀνίσταμαι) *height, tallness*, as of a mountain, plant, etc., Theophr.: also *height, stature*, Diod. S.: ἀνάστ. βασιλικόν, *the royal majesty*, Diod. S.

'Αναστηρίζω, f. -ίξω, (ἀνα, στηρίζω) *to set up on a firm base*, Anth.

'Αναστησείω, desiderat. from ἀνίστημι, *to wish to set up.*

'Αναστίζω, f. -ίξω, (ἀνα, στίζω) *to mark with a hot iron, brand.*

'Αναστολή, ῆς, ἡ, (ἀναστέλλω) *a putting back*, e. g. κόμης, Plut., cf. Winckelm. 5, 5, 11.—2. *the baring* of a wound *by putting back* the flesh, Medic.

'Αναστομόω, ῶ, f. -ώσω, (ἀνά, στομόω) *to furnish with a mouth*: hence *to open wider, enlarge*, esp. ἀν. τάφρον, *to open, clear out* a trench, Xen. Cyr. 7, 5, 15, so Νείλου διωρυγάς, Polyb. —Mid. χεῖλος φάρυγγος ἀναστόμου, *open your mouth wide*, Eur. Cycl. 357. Pass. ἀναστομοῦνται ποταμοί, *the rivers empty themselves*, disembogue.—2. *to contract into a narrow mouth, straiten*, Arist. Mund.: hence—III. *to bring to a point* or *edge* (στόμωμα), *to sharpen, whet*, of the appetite, Ath. Hence

'Αναστόμωσις, εως, ἡ, *an opening, outlet, discharge*, Plut.—II. *a contracting, straitening.*—III. *a bringing to a point, sharpening, whetting*, of the appetite, Ath.

'Αναστομωτήριος, ον,=sq.

'Αναστομωτικός, ή, όν, (ἀναστομόω) *opening.*—II. *sharpening, whetting*, esp. of the appetite, Diosc.

'Αναστονᾰχέω,ῶ, f. -ήσω, Orph., and

'Αναστονᾰχίζω,=ἀναστένω, Q. Sm.

'Αναστράγᾰλος, ον, (α priv., ἀστράγαλος) *without dice.*

'Αναστρᾰτεύομαι, (ἀνά, στρατεύομαι) dep. mid., *to go to war again, take the field again.* Act. ἀναστρατεύω, *to enlist again*, only in late writers, as App.

'Αναστρᾰτοπεδεία, ας, ἡ, *the shifting an encampment, breaking up, departure*, Polyb. 6, 40, 1: from

'Αναστρᾰτοπεδεύω, -εύσω, (ἀνά, στρατοπεδεύω) *to shift* or *draw back an encampment*, Dion. H.

'Αναστρέφω, f. -ψω, pf. ἀνέστροφα, Theognet. ap. Ath. 104 C, (ἀνά, στρέφω) *to turn up, turn upside down*, δίφρους, to *upset* the chariots, Il. 23, 436: esp. *to turn up* by digging or ploughing, Xen. Oec. 16, 11, ὅρος ἀνεστραμμένον ἐν τῇ ζητήσει, Hdt. 6, 47: ἀν. καρδίαν, *to upset, turn* the stomach, cause sickness, Thuc. 2, 49.—II. *to turn back, around* or *about*, τινὰ ἐξ Ἅιδου, Soph. Phil. 449, strengthd. ἀναστρ. πάλιν, *to turn back again*, sub. λόγον, *to repeat*, Aesch. Pers. 325: *to rally* soldiers, Xen. Hell. 6, 2, 21.—2. seemingly intr., sub. ἑαυτόν, *to turn back, round* or *about, return*, Hdt. 1, 80, and freq. in Att.: ἀναστρέφον, τό, part., a poem that will read backwards or forwards, v. ἀνακυκλικός.—B. pass. with fut. mid., *to turn one's self about* in a place, *be* or *dwell in* a place, *tarry there*, like Lat. *versari*, γαῖαν ἀναστρέφομαι, *to go to a place and dwell there*, Od. 13, 326: ἀναστρέφεσθαι ἐν τόπῳ, freq. in Att. (also ἀναστρέφειν πόδα ἐν γῇ, Eur. Hipp. 1176): ἀν. ἐν ξυμμαχίᾳ, *to continue in* an alliance, Xen. Hell. 7, 3, 2: *to be busied* or *engaged in* a thing, ἐν γεωργίᾳ, Xen. Oec. 5, 13: *to revolve*, like the sun in the heavens:—of soldiers, *to face about*; but also, *to turn and flee*: ἐμοὶ τοῦτ' ἀνέστραπται, *with me that is reversed*, Xen. Hier. 4, 5.—2. *to return*, Plat. Polit. 271 A.

'Αναστρολόγητος, ον, (α priv., ἀστρολογέω) *ignorant of astrology*, Strab.

Ἄναστρος, ον, (α priv., ἄστρον) *without stars*, Theophr.

'Αναστροφάδην, adv., (ἀναστρέφω) *turned about, reversely.*

'Αναστροφή, ῆς, ἡ, (ἀναστρέφω) *a turning back* or *about, a return*, Soph. Ant. 226:—*a turning about* in battle, whether to flee or rally, Xen. Cyr. 5, 4, 8, Hell. 4, 3, 6: of a ship, Thuc. 2, 89: μοῖραν εἰς ἀναστ. δίδωσι,=ἀναστρέφει, Eur. And. 1007, v. Pflugk ad l.—2. *a turning about in* a place, *dwelling in* a place, or *occupation in* a thing: —hence *the place where one tarries, an abode*, Aesch. Eum. 23: also *a mode of life, behaviour*, Polyb.: *delay*, like διατριβή, Id.—II. in Gramm. *a throwing back* of the accent to the former syllable, as in prepos., when they stand after their case, e. g. ἄπο for ἀπό.

†'Αναστροφίη, ης, ἡ,=ἀναστροφή.

'Ανάστροφος, ον, (ἀναστρέφω) *turned* or *turning round.* Adv. -φως, Sext. Emp.

†'Αναστρωπή, ῆς, ἡ, Plat. Crat. 409 C, as a fanciful derivation for ἀστραπή.

'Αναστρωφάω, poet. for ἀναστρέφω, *to turn every way*, Od. 21, 394. Mid. *to wander about*, Soph. Fr. 682.

'Αναστῠφελίζω, strengthened for στυφελίζω, Nonn.

'Αναστύφω, (ἀνά, στύφω)=στυγνάζω, *to look sad* or *gloomy*, Soph. Fr. 371.—2. =ἀναστύω, Com. [ῡ]

'Αναστύω, (ἀνά, στύω) strengthd. for στύω. [ῡ]

'Ανασύνταξις, εως, ἡ, *a change in the* σύνταξις or *war-tax levied on property*, on the nature of which v. Böckh P. E. 2, p. 280.

'Ανασυντάσσω, f. -ξω, (ἀνά, συντάσσω) *to change the war-tax*, v. foreg.

'Ανάσυρμα, ατος, τό, *the effect of* ἀνασύρεσθαι: and so παρθένου ἀν., *a clandestine birth*, Eubul. Incert. 29: from

'Ανασύρω, f. -σῠρῶ, (ἀνά, σύρω) *to draw* or *pull up*, hence in mid. *to pull up one's clothes, expose one's person*, Hdt. 2, 60, Theophr. Char. 11: hence part. pf. pass. ἀνασεσυρμένη κωμῳδία, *an obscene comedy*, Synes. [ῡ pres., ῠ fut.]

'Ανασφᾰδάζω, -άσω, (ἀνά, σφαδάζω) *to kick, struggle, start with pain* or *anger.*

'Ανασφάλλω, (ἀνά, σφάλλω) intr., *to rise up from a fall* or *illness, to recover*, c. gen. or ἔκ τινος, Plat. Ax. 364 C, and Plut.—2. *to fall back.*

'Ανασφηνόω, (ἀνά, σφηνόω) *to pin* or *fasten with wedges*, Math. Vett.

'Ανασφρᾱγίζω, (ἀνά, σφραγίζω) *to unseal*, Lat. *resignare.*

†'Ανασχεθεῖν, or ἀνσχεθέειν, v. sq.

* 'Ανασχέθω, a pres. assumed for the deriv. of the Ep. aor. ἀνέσχεθον, ἀνασχεθεῖν, which is really but a lengthd. form of ἀνεσχον, cf. ἀνέχω.

'Ανασχεῖν, inf. aor 2 act. of ἀνέχω.

†'Ανασχέμεν, Ep. for ἀνασχεῖν 2 aor. inf. of ἀνέχω.

†'Ανάσχεο, Ep. for ἀνάσχου 2 aor imper. mid. of ἀνέχω.

'Ανασχέσθαι, 2 aor. inf. mid. of ἀνέχω.

'Ανάσχεσις, εως, ἡ, (ἀνέχομαι) *a taking upon one's self, sufferance*, τῶν δεινῶν, Plut.—2. ἀνάσχεσις ἡλίου, *the rising* of the sun, Arist. Mund.; cf. ἀνατολή, ἀνοχή.

†'Ανασχετικός, ή, όν, (ἀνέχομαι) *fit for* or *capable of enduring, enduring*, Plut. 2, 31 A.

'Ανασχετός, όν, Ep. ἀνσχετός, (ἀνέχομαι) *to be undergone, borne* or *suffered, sufferable*, but usu. with negat. οὐκ, οὐκέτι, οὐδαμῶς ἀν., *unbearable, insufferable*, as Od. 2, 63, Hdt. 1, 207, and freq. in Att.

'Ανασχίζω, f. -ίσω, (ἀνά, σχίζω) *to split up, rip up*, usu. of opening a dead body, Hdt. 1, 123: 3, 35.

'Ανασχινδῠλεύω, in later Greek ἀνασκινδυλεύω, = ἀνασκολοπίζω, Plat. Rep. 362 A, cf. Piers. Moer. p. 360, Ruhnk. Tim.

†'Ανασχών, 2 aor. part. of ἀνέχω.

'Ανασώζω, f. -σώσω, (ἀνά, σώζω) *to recover what is lost, rescue*, Soph. O. T. 1351: freq. in mid. *to regain for one's self*, ἀνασώσασθαι ἀρχήν, Hdt. 1, 82, etc.; in 3, 65 he joins both act. and mid.—2. *to bring back, restore*, Plat. Phileb. 32 E. Pass. *to return safe*, ἐς τὰς πατρίδας, Xen. Hell. 4, 8, 28; ἐκ τῆς φυγῆς ἀν., *to be restored to one's rights*, i. e. to be rescued back from exile, Polyb. 18, 10, 2.—3. *to preserve in mind, remember*, Hdt. 6, 65, but more usu. in mid.

'Ανασωρεύω, (ἀνά, σωρεύω) *to heap up*, Polyb. 8, 35, 5.

'Ανατᾰνύω, -ύσω,=ἀνατείνω, Call.

'Ανατᾰράσσω, Att. -ταράττω, fut. -ταράξω, (ἀνά, ταράσσω) *to stir up and trouble*, Hipp.: hence *to excite, rouse to frenzy*, Soph. Tr. 218: *to confound, disorder*, Plat. and Xen.: ἀνατεταραγμένον πορεύεσθαι, *to march in disorder*, Xen. An. 1, 7, 20.

'Ανάτασις, εως, ἡ, (ἀνατείνω) *a*

stretching out, extension in length and height: a stretching forth of the hands against any one, *threatening*, Polyb. 4, 4, 7: *φρονήματος ἀν.*, tension of spirit, i. e. *unbending resolution, firmness*, Plut. Mar. 6.—II. *endurance of hunger, fasting*, Plut.

'Ανατάσσω, Att. *-τάττω*, fut. *-τάξω*, *to set in order again.* Mid. *to go regularly through again*, esp. *to re-examine* scientific principles, Plut.

'Ανατᾰτῐκός, *ή, όν*, (*ἀνατείνω*) *stretching up*, esp. with the hands, *threatening*, Polyb. 5, 43, 5.—II. *high-flown, haughty.* Adv. *-κῶς*, *threateningly*, Polyb. 4, 4, 7.

'Ανᾱτεί, also *ἀνατί*, adv. of *ἄνατος*, *without harm, with impunity*, Trag., and Plat.: cf. Ruhnk. Tim., also Ellendt Lex. Soph.

'Ανατείνω, fut. *-τενῶ*, poet. *ἀντείνω*, (*ἀνά, τείνω*) *to stretch up, lift* or *hold up*, Xen.; e. g. *χεῖρα ἀν.*, *to lift up the hand and swear*, Pind. O. 7, 120: also in prayer, Id. I. 6 (5), 60; and as token of assent in voting, Xen. An. 5, 6, 33, etc.:—*to stretch forth, hold forth, τὴν μάχαιραν ἀνατεταμένος, having his sword stretched out* to threaten, Xen. Cyr. 4, 1, 3. Mid. *ἀνατείνεσθαί τινι, to threaten* one, Polyb. 5, 55, 1: *τινί τι, to threaten one with* a thing, Dem. 389, 1.—2. *to hold up, propose* as a prize, Pind. N. 8, 43.—3. *to exalt, increase*, Ib. 58.—4. *to lift up to higher objects:* and in pass. *to strain upwards*, as the soul, freq. in later Platonists, Ruhnk. Tim. etc.—II. intrans., *to reach up, stretch up*, Hdt. 7, 67: *to stretch out, to extend, ἐς τὸ πέλαγος*, Polyb. 1, 27, 4.—III. *to stretch* or *spread out, expand, τὰ κέρατα*, the wings of an army, Xen. Cyr. 7, 1, 6: *ἀετὸς ἀνατεταμένος, a spread eagle*, Ib. 7, 1, 4.—IV. *to hold out, persevere*, esp. in abstinence Epict.

'Ανατειχίζω, fut. *-ίσω* Att. *-ῐῶ*, (*ἀνά, τειχίζω*) *to repair* or *rebuild walls, to raise new walls*, Xen. Hell. 4, 4, 18. Hence

'Ανατειχισμός, *οῦ, ὁ, a rebuilding, building of new walls*, Xen. Hell. 4, 8, 9.

'Ανατέλλω, fut. *-τελῶ*, (*ἀνά, τέλλω*) *to make* or *let rise up, ἀμβροσίην ἀνέτειλεν ἵπποις, he made ambrosia grow up for the horses*, Il. 5, 777: *ὕδωρ ἀνατέλλειν, to spout up water*, Pind. I. 6, 111: hence *to bring forth, give birth to, bring to light, Διόνυσον ἀν., thou gavest birth to Dionysos* (Bacchus), Ib. 7, 5: *μυρί' ἀπ' αἰσχρῶν ἀνατέλλειν*, to *bring* numberless issues *forth* from shameful acts, Soph. Phil. 1139: *τὸν ἥλιον ἀν., to cause the sun to rise*, N. T. Matth. 5, 45.—II. intr. *to rise up, come to light, rise*, esp. of the sun and moon, Hdt. 4, 40, etc., like *ἀνίσχω* I. (though in Hdt. 2, 142 it takes in both *rising* and *setting*), and Att.: *ἐπιτέλλω* is more usual of stars, Schäf. Schol. Par. Ap. Rh. 4, 263, cf. *ἀνατολή*: of the *rising* or *source* of a river, Hdt. 4, 52: and so in mid., *φλὸξ ἀνατελλομένη, a flame mounting and blazing up*, Pind. I. 4, 111; *to grow*, of hair, Aesch. Theb. 520: of teeth, Arist. H. A.

'Ανατέμνω, f. *-τεμῶ*, (*ἀνά, τέμνω*) *to cut up, cut open*, Hdt. 2, 87, *to tear open: to cut off, lop*, Aeschin. 77, 26.

'Ανατεταμένως, adv. part. perf. pass. from *ἀνατείνω*, *stretched* or *strained to the utmost.*

'Ανατήκω, f. *-ξω*, (*ἀνά, τήκω*) *to melt:* metaph. *to slacken, relax*, Lat. *liquefacere.* Pass. *to melt away, thaw*, Polyb 2, 16, 9. Hence

'Ανάτηξις, *εως, ἡ, a melting, thawing*, Polyb. 9, 43, 5.

'Ανᾱτί, adv., = *ἀνατεί.*

'Ανατίθημι, f. *ἀναθήσω*, (*ἀνά, τίθημι*) *to set up upon*, in Hom. only once, *ἐλεγχείην ἀναθήσει μοι, he will put a reproach upon me*, Il. 22, 100, like *μῶμον ἀνάπτειν*: *to put* or *place on, to lay on* as a burden, *ἄχθος*, Ar. Eq. 1056; *ἀναθέντας τὰ σκεύη*, Xen. An. 3, 1, 30: but also in good sense, *ἀν. κῦδός τινι*, Pind. O. 5, 17: in prose most usu. *to refer, attribute, ascribe* a thing to a person, *τινί τι*, Hdt. 2, 134: freq. in Att.; *ἀν. τινὶ πάντα πράγματα, to entrust* all things to one, Ar. Nub. 1453, Thuc. 8, 82: also *ἀν. τι ἐπί τι*, Ar. Plut. 69: so too in mid., *ἀνατίθεσθαι τὰ σκεύη ἐπί, to put one's baggage on*, Xen. An. 2, 2, 4.—II. *to set up as a votive gift, dedicate, consecrate, τινί τι*, first in Hes. Op. 656, and freq. in Hdt., etc.: hence *the votive gift* itself was *ἀνάθημα*, also *ἀνάθημα ἀνατιθέναι*, Hdt. 2, 182: they usu. said *ἀν. τι εἰς Δελφούς*, etc., as Hdt. 2, 135, seldom *ἐν Δελφοῖς*: very rare in mid.—III. *to put back, remove*, cf. *ἀναθετέον*: c. gen. *to remove from, ἡμέρα—προςθεῖσα κ' ἀναθεῖσα τοῦ γε κατθανεῖν*, Soph. Aj. 476, adding to or *taking away from* the necessity of death, cf. Ellendt, or, placing (us) near, or *removing* (us) *from* death.

B. mid., *to take upon one's self, undergo*, and oft. much like act.: but—II. esp. *to place differently, change about*, e. g. the men on a draught-board, v. l.? Orac. ap. Hdt. 8, 77: but in Att. usu. *to take back a move, retract one's opinion*, Xen. Mem. 1, 2, 44, and freq. in Plat., e. g. *ἀνατίθεσθαι ὅ τι δοκεῖ*, Plat. Gorg. 462 A: *ἀνατ. μὴ οὐ τοῦτο εἶναι, to retract and say this is not so*, Id. Phaed. 87 A.

'Ανατίκτω, f. *-τέξω*, (*ἀνά, τίκτω*) *to bring forth again*, Ael.

'Ανατῑμάω, *ῶ*, f. *-ήσω*, (*ἀνά, τιμάω*) *to raise in price*, Valck. Hdt. 9, 33: esp. *to raise the price* of corn by false reports, etc., like *ἐπιτιμάω.*

'Ανατῐναγμός, *οῦ, ὁ, a swinging and throwing up*, LXX.: from

'Ανατῐνάσσω, f. *-ξω*, (*ἀνά, τινάσσω*) *to shake up and down, brandish, θύρσον*, Eur. Bacch. 80: also of the wind shaking about a sail, Id. Or. 341.

'Ανατῐταίνω = *ἀνατείνω.*

'Ανατιτραίνω, Att. collat. form of

'Ανατιτράω, f. *ἀνατρήσω*, (*ἀνά, τιτράω*) *to bore through, bore*, Tryphon ap. Ath. 182 E, in aor. pass.

'Ανάτλημα, *ατος, τό, sufferance:* from

'Ανατλῆναι, inf. of 2 aor. *ἀνέτλην*, besides which only fut. *ἀνατλήσομαι* is used, (*ἀνά, τλῆναι*, v. sub *τλάω*) *to bear, suffer, undergo*, with body or mind, Od: *φάρμακα ἀνέτλη, he bore*, i. e. *resisted* the strength of the magic drink, Od. 10, 327.

'Ανατμίζομαι, (*ἀνά, ἀτμίζω*) *to evaporate*, Democrit.

'Ανατοιχέω, (*ἀνά, τοῖχος*) *to reel from wall to wall* or *from side to side*, esp. of sailors in a storm: Gramm. prefer *διατοιχέω*, cf. Lob. Phryn. 161.

'Ανατοκίζω, f. *-ίσω*, (*ἀνά, τοκίζω*) *to take compound interest.* Hence

'Ανατοκισμός, *οῦ, ὁ, compound interest*, Lat. *anatocismus*, cf. Ernesti Clav. Cic.

'Ανατολή, *ῆς, ἡ*, (*ἀνατέλλω*) poet. *ἀντολή, a rising, rise*, esp. of the sun and moon, *ἀντολαὶ ἠελίοιο*, Od. 12, 4, Hdt. 4, 8: in Trag. also of the stars, Valck. Phoen. 506: *ποταμοῦ ἀνατολαί, the sources of a river*, Polyb. 2, 17, 4.—2. *the quarter of sunrise, East*, Lat. *Oriens*, Opp. in plur.—II. *a growing*, as of the teeth, Arist. H. A. Hence

'Ανατολῐκός, *ή, όν, belonging to sun rise, eastern*, Joseph.

'Ανατολμάω, *ῶ*, f. *-ήσω*, (*ἀνά, τολμάω*) *to regain one's courage, take courage*, only in late writers as Plut., cf. Pors. Med. 325.

'Ανατομή, *ῆς, ἡ*, (*ἀνατέμνω*) *a cutting up*, esp. of an animal's body, *anatomy*, Theophr. Hence

'Ανατομῐκός, *ή, όν, belonging to ἀνατομή, anatomical; ἡ ἀνατομική*, sub. *τέχνη, anatomy.*

'Ανάτονος, *ον*, (*ἀνατείνω*) *stretching up* or *upwards.*

'Ανατοπόομαι, f. *-ώσομαι*, (*ἀνά, τόπος*) *to put in place of any one, insert*, Philostr.

Ἄνᾱτος, *ον*, (*a* priv., *ἄτη*) *without harm, unpunished*, Aesch. Ag. 1211 c. gen. *κακῶν ἄνατος, harmed by no ills*, Soph. O. C. 786, ubi v. Herm.—II. act. *not harming, harmless*, Aesch. Suppl. 356, 359: *ἄνατον φυγάν*, i. e. *a flight caused by no crime.*

'Ανατρεπτικός, *ή, όν, turning up* or *over, overthrowing, ruinous*, Plat. Rep. 389 D: from

'Ανατρέπω, f. *-τρέψω*, pf. *-τέτροφα*, later also *-τέτρᾰφα*, Dinarch., and Aeschin., Buttm. Ausf. Gr. § 97, Anm. 2, n. (*ἀνά, τρέπω*) *To turn up* or *over, overturn, upset, throw down*, like *ἀναστρέφω*, the act. first in Archil. 15, 3: in mid. *ἀνετράπετο*, = *ὕπτιος ἔπεσεν*, he *tumbled* headlong, Il. 6, 64: hence—2. *to overthrow, ruin*, Lat. *evertere*, like *ἀπόλλυμι*, opp. to *σώζω*, so *πρόρριζον ἀνατρέψαι τινά*, Hdt. 1, 32, cf. 8, 62: freq. also in Att. *ἀνατρ. ὄλβον, πλοῦτον, πολιτείαν*, etc.: Plat. also has aor. mid. *ἀνετράπετο* as Pass., Crat. 395 D.—3. *τράπεζαν ἀνατρ., to upset* a banker's table, i. e. make him bankrupt, Andoc. 17, 10.—4. *to upset* in argument, *refute*, Ar.—II. Pass. c. fut. mid., poet. also c. aor. mid., *to be cast down, disheartened, ἀνετράπετο φρένα λύπᾳ*, Theocr. 8, 90, also *ταῖς ψυχαῖς ἀν.*, Diod. S.

'Ανατρέφω, fut. *ἀναθρέψω*, (*ἀνά, τρέφω*) *to restore by nourishment.*—II. *to bring up, rear, nurse up, educate*, Ar. Ran. 944: *ἀν. τὸ φρόνημα, to raise the spirit*, Xen. Cyr. 5, 2, 34, Jac. A. P. p. 85. Pass. *to be reared up, to grow up, ἔν τινι*, Plut.

'Ανατρέχω, fut. *ἀναθρέξομαι*, as well as *ἀναδραμοῦμαι*, also *ἀναδράμομαι*, Anth., (*ἀνά, τρέχω*) *to run back, draw back, withdraw, flee, αὖθις, ὀπίσω ἀνέδραμε, he drew back in the conflict*, Il. 5, 599; 16, 813: hence later, *to go back from a design, change one's mind*, esp. for the better: *to mend, make up*, Plut.—2. *to jump up and run, start up*, of men, Hdt. 3, 36, etc.; but also *ἀναδέδρομε πέτρη*, perf. (with pres. signf.), the rock *runs sheer up*, Od. 5, 412: *ἐγκέφαλος ἀνέδρ., the brains spurted up* from the wound, Il. 17, 297: *σμώδιγγες ἀνέδραμον, the weals rose* under the blow, Il. 23, 717.—2. *to run up, shoot up*, strictly of plants, Il. 18, 56, Hdt. 8, 55: hence of cities and peoples, Hdt. 1, 66; 7, 156.—III. c. acc., *to run back over, retrace*, Lat. *repetere, κῦδος*, Dissen. Pind. O. 8, 54 (72.)

'Ανάτρεψις, *εως, ἡ*, (*ἀνατρέπω*) *a being turned up*, Arist. Meteor.

Ανάτρησις, εως, ἡ, (ἀνατιτράω) *a boring through.*—2. *a hole bored,* Plut.

'Ανάτρητος, ον, (ἀνατιτράω) *bored through.*

'Ανατρῐαινόω, ῶ, (ἀνά, τρίαινα) *to shake as with a trident,* Amphis Dithyr. 1, 8, cf. συντριαινόω.

'Ανατρίβω, f. -ψω, (ἀνά, τρίβω) *to rub well, rub clean,* Xen. Cyn. 6, 26.—II. *to rub in pieces:* pass. *to be worn away,* Hdt. 3, 113. [ῑ]

'Ανατρίζω, (ἀνά, τρίζω) *to chirp aloud,* Q. Sm.

'Ανάτριπτος, ον, (ἀνατρίβω) *rubbed up:* ἀν. ἱμάτιον, *a cloth with rough, raised pile,* like plush or velvet, Diosc.

†**'Ανατριχόομαι**, *to get hair again,* from

'Ανάτρῐχος, ον, (ἀνά, θρίξ) *with hair bristling backwards.*

'Ανάτριψις, εως, ἡ, (ἀνατρίβω) *a rubbing well* or *anointing* with oil, etc., Arist. Probl.—2. *an itching* or *scratching.*

'Ανατροπεύς, έως, ὁ, (ἀνατρέπω) *an overturner, destroyer,* τοῦ οἴκου, Antipho 116, 28: ἀνατρ. τῆς νεότητος, *a corrupter of the youth,* Plut.

'Ανατροπή, ῆς, ἡ, (ἀνατρέπω) *an overturning,* δωμάτων, Aesch. Eum. 355; *an overthrow, upset,* τοῦ πλοίου, Arist. Metaph.: in genl. *destruction,* Plat.

'Ανατροφεύς, έως, ὁ, (ἀνατρέφω) *a foster-father.*

'Ανατροφή, ῆς, ἡ, (ἀνατρέφω) *a rearing up: education,* Plut.

'Ανατροχάζω, -άσω, and

'Ανατροχάω, late and rather dub. forms of ἀνατρέχω, Philo.

'Ανατῠλίσσω, Att. -λίττω, f. -ξω, (ἀνά, τυλίσσω) *to wind back* or *off again,* Lat. *revolvere:* metaph. λόγους πρὸς ἑαυτόν, *to recall and reconsider words,* Luc. Nigr. 7.

'Ανατῠπόω, ῶ, f. -ώσω, (ἀνά, τυπόω) *to form again* or *anew,* Luc. Alex. 21: mid., *to form* or *fashion* a thing *to one's mind, to depict to one's mind, to imagine,* Plut. Moral. 329 B, Id. 331 D. Hence

'Ανατύπωμα, ατος, τό, *an image formed,* Diog. L.

'Ανατύπωσις, εως, ἡ, *a forming again, imagination.*

'Ανατῠπωτικός, ή, όν, *giving an image,* τινός, Simp.

'Ανατυρβάζω, f. -άσω, (ἀνά, τυρβάζω) *to stir up, confound, disorder,* Ar. Eq. 310.

†**"Ανανα**, ων, τά, *Anaua,* a city of Greater Phrygia, between the Marsyas and Maeander, Hdt. 7, 30.

'Αναυάγητος, (α priv., ναυᾱγέω) *unshipwrecked,* Eccl. [ᾰ]

'Αναύγητος, ον, (α priv., αὐγή) *rayless,* "Αιδης, Aesch. Pr. 1028.

†**'Αναύδᾱτος**, ον, Dor. for ἀναύδητος, Aesch. Theb. 896.

'Αναυδής, ές, (α priv., αὐδή) *speechless.*—II. =seq.

'Αναύδητος, ον, (α priv., αὐδάω) *inexpressive, unutterable,* Lat. *infandus,* Soph. Aj. 715.—2. *speechless,* Soph. Tr. 964, Herm.: *depriving of the power of speech,* μένος, Aesch. Theb. 896, in Dor. form.

'Αναυδία, ας, ἡ, *speechlessness,* Hipp.: from

"Αναυδος, ον, *speechless, voiceless,* Od. 5, 456; 10, 378: ἀν. ὕπνος, *still, calm sleep,* Hipp.—II. *secret, treacherous,* Soph. Aj. 947, where some explain it *unutterable:* μέλη βοῶν ἄναυδα, *harsh, unmusical* strains, Id. Fr. 631.—2. *preventing speech, silencing,* χαλινῶν ἄν. μένος, Aesch. Ag. 238. Adv. -δως.

'Αναυλεί, adv., (α priv., ναῦλος) *without fare* or *passage-money.*

"Αναυλος, ον, (α priv., αὐλός) *without pipe* or *pipe-playing,* κῶμος ἄναυλος, *a procession unaccompanied by pipes,* i. e. *joyless, sad,* Eur. Phoen. 791: ἄναυλα θύειν, *to offer sacrifices unaccompanied by the music of the pipe,* Plut. Moral. 277 F.—2. *unskilled in pipe-playing,* Luc. Halc. 7.

'Αναυλόχητος, ον, (α priv., ναυλοχέω) *not brought into harbour* or *to anchor,* Lyc. 745; but others explain it *without a ship's crew,* deriving it from ναῦς and λόχος.

'Αναυμάχητος, ον, (α priv., ναυμαχέω) *without sea-fight,* ὄλεθρος, *loss of a fleet without striking a blow,* Lys. Fr. [ᾰ]

'Αναυμᾰχίου, γραφή, ἡ, *an indictment* of a trierarch *for keeping his ship out of action,* Andoc., cf. Att. Process, p. 364: cf. λειποστρατίου, λειποταξίου δίκη.

'Αναυξής, ές, (α priv., αὔξω) *not increasing.*—II. intr. *not waxing* or *growing,* Arist. H. A. Hence

'Αναυξησία, ας, ἡ, *want of growth:* in Gramm., *omission of the augment.*

'Αναύξησις, εως, ἡ, =foreg.

'Αναύξητος, ον, also η ον, =ἀναυξής, Arist. Coel.—2. *without augment,* Gramm. Adv. -τως.

†**"Αναυξος**, ον, =ἀναυξής, Plut. Moral. 981 F.

"Αναυος, ον, (α priv., αὔω) thought to be the adj., from which comes the Hom. ἄνεῳ, v. ἄνεως.

"Αναυρος, ον, (α priv., αὔρα) *without air, windless, still,* Lyc. 1424.

"Αναυρος, ου, ὁ, *the Anaurus,* a river in Thessaly, Hes. Sc. 477: hence in later poets, *any mountain torrent,* Ap. Rh. cf. 'Αχελῷος.—2. a river of Phoenicia, Mosch. 2, 31.

***"Αναυς**, gen. ἄνᾱος, ὁ, ἡ, (α priv., ναῦς) *without ships,* only used by Aesch. Pers. 680 in nom. pl., νᾶες ἄναες, *ships that are ships no more,* Lat. *naves nenaves,* Catull., Schäf. Eur. Hec. 612: cf. "Αϊρος.

'Αναϋτέω, ῶ, f. -ήσω, (ἀνά, ἀϋτέω) *to shout aloud, call out,* Opp. [ᾰῡ]

'Αναύχην, ενος, ὁ, ἡ, (α priv., αὐχήν) *without neck* or *throat,* Emped. 219.

†**'Αναυχίδας**, α, ὁ, *Anauchidas,* masc. pr. n. Paus. 5, 27, 12.

'Αναύω, (ἀνά, αὔω, to dry) *to light up, set on fire.*

'Αναΰω, (ἀνά, ἀΰω, to cry)=ἀναϋτέω.

'Αναφαίνω, poet. ἀμφ., f. -φανῶ; aor. ἔφηνα, (ἀνά, φαίνω) *to make shine* or *blaze up,* Od. 18, 310: hence usu. *to bring to light, show forth, make known, display,* θεοπροπίας, ἐπεσβολίας, ἀρετήν, Hom., and freq. in Att.: *to proclaim, declare,* βασιλέα ἀν. τινά, Pind. P. 4, 110: c. inf., ἀναφαίνω σε τόδε ὀνομάζειν, *I proclaim that they call thee by this name,* i. e. that thou be so named, Eur. Bacch. 529. Pind. also uses mid. in act. signf., I. 4 (3), 119. Pass. c. fut. mid., ἀναφανήσομαι (Ar. Eq. 950), et perf. act. ἀναπέφηνα, *to be shown forth, come to light* or *into sight, appear plainly,* ἀναφαίνεται ἀστήρ, Il. 11, 62: hence also ἀναφαίνεται ὄλεθρος, Ib. 174, etc.; freq. in Hdt., and Att.; also *to reappear,* Hdt. 7, 30: ἀναφανῆναι μούναρχος, *to be declared* king, Hdt. 3, 82; so ἀν. λογογράφος ἐκ τριηραρχοῦ, *to come out* a romancer instead of a sea captain, Aeschin. 78, 26: hence in genl. *to become* or *be thought* so and so, in Plat., and Xen.: also c. part. ἀναφαίνεσθαι ἔχων, σεσωσμένος, etc., *to be seen to* have, *to be plainly* in safety, etc., Ib. The act. aor. ἀναφῆναι is used as pass. once in Hdt. 1, 165 (unless ἀναφανῆναι is to be read), and in late authors, Coray Hel. 2, p. 187.

'Αναφαίρετος, ον, (α priv., ἀφαιρέω) *not to be taken* or *torn away,* Dion. H.

'Αναφάλακρος, ον, =ἀναφάλαντος, *bald-headed,* Procl.

'Αναφᾰλαντίας, ου, ὁ, = ἀναφάλαντος, Luc. Tim. 47.

'Αναφᾰλαντίασις, εως, ἡ, *loss of the eyebrows:* in genl. *baldness,* Arist. H. A.

'Αναφάλαντος, ον, *without eyebrows:* in genl. *bald-headed,* LXX.

'Αναφᾰλάντωμα, ατος, τό, = ἀναφαλαντίασις.

'Αναφανδά, adv., (ἀναφαίνω) *visibly, openly, before the eyes of all,* opp. to κρύβδην, Od. 3, 221; 11, 455: in Ap. Rh. also as neut. adj.

'Αναφανδόν, adv., =foreg., Il. 16, 178, Hdt., and Plat.

'Αναφαντάζω, -άσω, (ἀνά, φαντάζω) =ἀναφαίνω: the mid. often in Plat. for ἀναφαίνομαι.

'Αναφέρω, poet. ἀμφ., (ἀνά, φέρω): f. ἀνοίσω: aor. ἀνήνεγκα, Ion. ἀνήνεικα, also ἄνωσα, (Hdt. 1, 157.)—I. *to bring* or *carry up,* Κέρβερον ἐξ 'Αΐδαο, Od. 11, 624: later esp. *to carry up* into central Asia, Hdt. 6, 30. Pass. *to rise up,* Pind. N. 11, 49. Mid., *to carry up for one's self* or *what is one's own, take with one,* Hdt. 3, 148; 8, 36, etc.: esp. ἀνενείκασθαι absol., *to fetch up a deep-drawn breath, heave a deep sigh,* Il. 19, 314, cf. Schweigh., Hdt. 1, 86, Buttm. Lexil. in v., (where others interpr. *to have recovered one's self, come to one's self*); but in Alexandr. poets, *to utter,* ἀνενείκατο φωνάν, Theocr. 23, 18.—2. *to lift up, extol, praise.*—3. *to uphold, take upon one,* Lat. *sustinere,* ἄχθος, Aesch. Cho. 841, κινδύνους, Thuc. 3, 38.—4. intr. *to rise,* as stars.—II. *to bring* or *carry back,* freq. in prose: ἀν. κώπην, *to recover one's oar* (after pulling it through the water), Thuc. 2, 84: esp.—1. *to bring back* tidings, *report,* Lat. *renuntiare,* like ἀπαγγέλλειν, ἀν. λόγους, etc., παρά τινα, ἔς τινα, Hdt., etc.—2. *to bring back from exile,* Thuc. 5, 16.—3. *to carry back, trace up, refer* one's family to an ancestor, γένος εἰς Περσέα ἀν., Plat. Alc. 1, 120 E, but also without γένος, ἀν. εἰς 'Ηρακλέα, Id Theaet. 175 A.—4. *to throw back upon* another, *refer* something *to* one, usu. ἀν. τι εἴς τινα, as βουλεύματα ἐς τὸ κοινόν, Hdt. 3, 80: ἀν. ἁμαρτίαν εἴς τινα, freq. in Eur., so ἀν. αἰτίαν εἴς τινα, Dem.; but also ἀν. τινί τι, Eur. Or. 432, and ἐπί τινα, Aeschin. 84, 36: hence absol. *to refer to* a person, *make reference to* him, i. e. *consult* him, ἀν. ἔς τινα περί τινος, Hdt. 1, 157; 7, 149; also simply ἀν. εἴς τινα, like Lat. *referre ad senatum,* Hdt. 3, 71; but ἀν. εἴς τινα, also *to refer,* i. e. *appeal to* another, Plat. Apol. 20 E, *to refer* to an author, Plut.: ἀν. εἴς τι, also *to have reference to* a thing, *be related to* it, Plat. Rep. 484 C.—5. *to bring back to one's self, restore, recover,* πόλιν ἐκ πονηρῶν πραγμάτων, Thuc. 8, 97: hence pass. *to recover one's self, come to one's self,* Hdt. 1, 116, (v. supr I. 1): also intrans., *to refresh one's self, recover,* Hdt. 3, 22, Dem. 210, 15.—6. *to call back to memory,* ἀν. τι πρὸς ἑαυτόν, Plut.: and so intr. *to remember,* Wyttenb. Plut. 2, 126 E.—7. *to recall a likeness,* and so *to repre-*

sent, *pourtray*, Ib. 2, 65 B: intr. *to be like*, Plut.

'Αναφεύγω, f. -ξομαι, (ἀνά, φεύγω) *to flee back* or *away*, Xen. An. 6, 2, 24. Hence

'Αναφευκτικός, ή, όν, *fit for fleeing* or *flight*, Strab.

'Ανάφευξις, εως, ἡ, *a fleeing away*, Dio C.

†'Ανάφη, ης, ἡ, *Anaphe*, a small island in the Aegaean sea, near Thera, Ap. Rh. 4, 1717, Strab.

'Αναφής, ές, (α priv., ἁφή) *untouched*, *not to be touched*, *impalpable*, Plat. Phaedr. 247 C.—2. *giving to the touch*, *yielding*, Plut. 2, 721 C.

†'Ανάφης, εω, ὁ, *Anaphes*, son of Otanes, leader of the Cissians, Hdt. 7, 62.

'Αναφθέγγομαι, f. -γξομαι, dep. mid., (ἀνά, φθέγγομαι) *to call out aloud*, Polyb.—2. *to call out again*, *answer*.

'Αναφθείρομαι, pass., (ἀνά, φθείρω) *to destroy one's self*, *perish utterly*: but, κατὰ τί δεῦρ' ἀνεφθάρης, *by what ill luck came you hither?* Ar. Av. 916, cf. φθείρομαι.

'Αναφλασμός, οῦ, ὁ, Lat. *masturbatio*, Eupol. Autol. 21.

'Αναφλάω, -άσω, (ἀνά, φλάω) Lat. *masturbare*, Ar. Lys. [ἄω, ἄσω]

'Αναφλεγμαίνω, f. -μᾰνῶ, (ἀνά, φλεγμαίνω) *to inflame and swell up*, Plut.

'Αναφλέγω, f. -ξω, (ἀνά, φλέγω) *to light up*, *rekindle*, Eur.: hence *to inflame*, *excite*. Pass. *to glow with anger*, Plat. Ep. 349 A. Hence

'Ανάφλεξις, εως, ἡ, *a lighting up*, *inflammation*, Plut. Lys. 12.

'Αναφλογίζω,=ἀναφλέγω, λύχνον, Call. Ep. 76.

'Αναφλύζω, -ύσω,=sq.

†'Ανάφλυστος, ου, ὁ, *Anaphlystus*, an Attic demus of the tribe Antiochis, according to Paus. 2, 30, 9, so named from a son of Neptune, Hdt. 4, 99. Hence 'Αναφλύστιος, ὁ, *an inhabitant of An.*, Ar. Ran. 427.

'Αναφλύω, f. -ύσω, (ἀνά, φλύω) *to bubble up* like boiling water, Il. 21, 361. [ῠ]

'Αναφοβέω, ῶ, -ήσω, (ἀνά, φοβέω) *to frighten away*, Ar. Vesp. 670.

'Αναφοιτάω, ῶ, -ήσω, (ἀνά, φοιτάω) *to go up*, *go back*, Nic.

'Αναφορά, ᾶς, ἡ, (ἀναφέρω) *a bringing* or *carrying up*, *raising*: also intr. *a coming up*, *rising*.—II. *a carrying back*, and so—1. *a reporting*.—2. *a referring*, *a reference*, esp. to a class, standard or principle, Arist. Eth. N., and Plut. ἀναφορὰν ποιεῖσθαι=ἀναφέρειν II., 3, Id. H. A.: esp. *an imputing*, *laying to one's charge*, Id.—3. *a giving back*, *giving way*, *a respite*, Lat. *remissio*, Eur. Or. 414.—4. intr. *a going back*, *recurrence*, *recourse*, εἴς τι, Aeschin. 41, 42: *a means of recovery*, Dem. 301, 24: also *recovery from* illness, etc., Plut.

'Αναφορεύς, έως, ὁ, *a bearer*, *anything for carrying with*, e. g. strap, pole, etc., esp. the *yoke* or *beam*, such as milkmen, etc., use for carrying their pails.

'Αναφορέω=ἀναφέρω I., Hdt. 3, 102, and Att.

'Αναφορικός, ή, όν, *standing in relation*, *referring*: in Gramm. *relative*.—II. in Medic., *bringing up blood*, *phlegm*, etc.—III. in Astronom., *belonging to the rising of the stars*: v. ἀναφέρω I. 4. Adv., -κῶς.

'Ανάφορον, ου, τό,=ἀναφορεύς, Ar. Ran. 8.

'Αναφορύσσω, fut. -ύξω, (ἀνά, φορύσσω) poet. and Ion. for ἀναφυράω.

'Αναφράγνῡμι,=ἀναφράσσω, Themist.

'Αναφράζομαι, f. -άσομαι, (ἀνά, φράζομαι) mid., *to observe again*, *recognise*, Od. 19, 391.

'Αναφράσσω, f. -άξω, (ἀνά, φράσσω) *to open anything blocked up*, *remove barriers*: also ἀναφράγνυμι.

'Αναφρίσσω, Att. -φρίττω, fut. -φρίξω, *to shudder*, *thrill*, Arist.; ἀκάνθαις, *to bristle up*.

'Αναφροδῑσία, ας, ἡ, *a being without* 'Αφροδίτη, and so—I. act. *want of the power of inspiring love*.—II. pass. *insensibility to love*: from

'Αναφρόδῑτος, ον, (α priv., 'Αφροδίτη) *without* 'Αφροδίτη, *not enjoying her favours*, Luc.—2. *without charms*, Lat. *invenustus*.—3. *without love*, *not amorous*, Plut.

'Αναφρονέω ῶ, f. -ήσω, (ἀνά, φρονέω) *to come back to one's senses*, *come to one's self*, Xen. An. 4, 8, 21.

'Αναφροντίζω, f. -ίσω Att. -ῐῶ, (ἀνά, φροντίζω) *to think over*, c. inf. ἀν. σχεθέμεν, *to meditate how to get*, Pind. O. 1, 111.

῎Αναφρος, ον, (α priv., ἀφρός) *without froth* or *foam*, *not foaming*, Hipp.

'Αναφῠγή, ῆς, ἡ, (ἀναφεύγω) *a fleeing back*, *escape*, *release from*, ἀναφυγαὶ κακῶν, Aesch. Cho. 943.—II. *a retreat*, Plut.

'Ανάφυξις, εως, ἡ,=foreg., Plat. Legg. 713 E.

'Αναφῡράω, ῶ, f. -ήσω,=sq.: also *to mix* or *moisten anew*, Theophr.: so too ἀναφορύσσω.

'Αναφύρω, f. -ῠρῶ, (ἀνά, φύρω) *to mix up*, *confound*, Hdt. 1, 103, in pass.: *to soil*, *defile*, μάστιξι καὶ αἵματι ἀναπεφυρμένος, Id. 3, 157. [ῡ]

'Αναφῡσάω, ῶ, f. -ήσω, (ἀνά, φυσάω) *to breathe up* or *forth*, *puff out*, Plat. Phaed. 113 B.—II. act. *to blow up*, *puff up*. Pass. *to be puffed up* or *arrogant*, Xen. Cyr. 7, 2, 23.—III. *to blow the flute*, *begin to blow*, Ath. 351 E. Hence

'Αναφύσημα, ατος, τό, *the effect of blowing up*, *a blast*, *eruption* of wind, fire, etc., Arist. Mirab.—II. metaph. *conceit*, *arrogance*, Luc. [ῡ]

'Αναφύσησις, εως, ἡ, *a blowing up*, *puffing up*.—2. *the prelude* in flute-playing. [ῡ]

'Αναφῡσητικός, ή, όν, *belonging to the prelude* in flute-playing.

'Αναφῡσιάω, (ἀνά, φυσιάω) *to fetch up a deep-drawn breath*, *breathe hard*, *blow*, of a dolphin, Hes. Sc. 211: hence *to gasp*, *pant*, Ap. Rh. 2, 431.

'Αναφῠτεύω, (ἀνά, φυτεύω) *to plant* or *sow again*.

'Αναφύω, f. -ύσω, (ἀνά, φύω) *to make to grow up*, *to produce*, *beget*. Mid. with pf. ἀναπέφυκα, plpf. ἀνεπεφύκειν, and aor. 2 ἀνέφυν, of act. used intrans., *to grow up*, *grow*, of grass, Hdt. 4, 58; *to spring up*, *to arise*, τινί, *against* one, διαβολαὶ ἀν., Plut.; so δικαί, Plut.: *to grow again*, of the hair, Hdt. 5, 35, and so (acc. to Hemst. ap. Valck. Phoen. 647) always of things that *grow from a root*, while ἀναδύω, is used of such as *come clear out*. [ῡσω]

'Αναφωνέω, ῶ, f. -ήσω, (ἀνά, φωνέω) *to call up* or *aloud*, *exclaim*, Arist. Mund., in pass.; *to proclaim*, τινὰ βασιλέα, Plut.—2. *to declaim*, *to exercise the voice in declamation*, Plut., hence τὰ ἀναπεφωνήμενα, *declamations*, Plut.—3. *to reclaim*, *to demand again*, ἐλευθερίαν, of a slave, late.

'Αναφώνημα, ατος, τό, *a loud call*, *proclamation*, Plut.

'Αναφώνησις, εως, ἡ, *a calling up* or *aloud*: *declamation* as an exercise of the lungs, Cael. Aur.

'Αναφωτίς, ίδος, ἡ, *a window*, late.

'Αναχάζω, -άσω, (ἀνά, χάζω) very rare in act., *to make recoil* or *give way*, *drive back*, Pind. N. 10, 129 (69), ubi v. Böckh: whereas Xen. An. 4, 1, 16, has it in signf. of mid.:—usu. as dep. mid., ἀναχάζομαι, f. -άσομαι Ep. aor. ἀνεχασσάμην, *to recoil*, *retire*, *draw back*, freq. in Hom.: in genl. *to turn back* or *about*, Od. 7, 280; 11, 97.

'Αναχαίνω, f. -ᾰνῶ, (ἀνά, χαίνω) *to open the mouth*, *gape wide*, Ar. Eq. 641: in genl. *to open* like a wound, Lat. *refricari*, prob. l. Hipp.

'Αναχαιτίζω, f. -ίσω, (ἀνά, χαίτη) of a horse, *to throw the mane back*, *rear up*, *turn restive*, φόβῳ, Eur. Rhes. 786: but—2. usu. c. acc., *to rear up and throw* the rider, hence in genl. *to throw off*, *throw back*, Eur. Bacch. 1072, Hipp. 1232: metaph. *to overthrow*, *upset*, Dem. 20, 27. Cf. ἐκτραχηλίζω.—3. c. gen. *to get rid of*, τινός, Wyttenb. Plut. 2, 150 A.—II. *to hold back by the hair*, in genl. *to hold back*, Luc. Hence

'Αναχαίτισμα, ατος, τό, *a drawing back*, *restraint*, Plut.

'Αναχᾰλασμός, οῦ, ὁ, *a relaxation*, *loosening*, *easing*, Plut.; and

'Αναχᾰλαστικός, ή, όν, *relaxing*, *loosening*, *easing*: from

'Αναχᾰλάω, ῶ, -άσω, (ἀνά, χαλάω) *to relax*, *loosen*, *ease*, Polyb. [ᾰσω]

'Αναχάραξις, εως, ἡ, *a tearing up again*, τῆς λεπίδος, Plut.: metaph. *an exciting*: from

'Αναχᾰράσσω, Att. -άττω, f. -άξω, (ἀνά, χαράσσω) *to scrape up*, *make rough*: hence ἀὴρ ἀναχαράσσει ἰόν, air *causes the roughness of* rust, Plut.

†'Ανάχαρσις, ιδος and ιος, ὁ, *Anacharsis*, a Scythian of royal birth, who visited Athens in the time of Solon to acquire wisdom, Hdt. 4, 46.

'Αναχάσκω,=ἀναχαίνω, Ar. Av. 502: only in pres. and impf.

'Αναχειρίζομαι, dep. mid., (ἀνά, χειρίζω) *to hold back*, *hinder*.

'Αναχελύσσομαι, dep. mid., (ἀνά, χελύσσω) *to cough up*, Hipp.

'Αναχέω, f. -χεύσω, (ἀνά, χέω) *to pour on* or *out*. Pass. *to empty itself*, of a river, Arr.: *to be spread abroad*, of fire, φλόγες ἀνακεχυμέναι, Ath. φήμης ἀν. ἐς τὸ πλῆθος, Plut.—II. *to pour back*.

'Αναχλαινόω, ῶ, f. -ώσω, (ἀνά, χλαινόω) *to clothe with a mantle* (χλαῖνα), Nonn.

'Αναχλῐαίνω, (ἀνά, χλιαίνω) *to warm again*, *make warm again*, Arist. Probl.

'Αναχνοαίνω, (ἀνά, χνόος) *to make the first down grow*. Pass. *to get the first down*, Ar. Ach. 791.

'Αναχνοάω,=foreg.

'Αναχοή, ῆς, ἡ, (ἀναχέω) *a pouring out*, *eruption*, Longin.

'Αναχορεύω, f. -εύσω, (ἀνά, χορεύω) *to begin a choral dance*, Ar. Thesm. 994, Eur. Or. 582: and c. acc. cogn., ἀν. θίασον, ὄργια, Eur.: *to scare away* Id. Or. 582.—II. intr. *to dance on high*, *dance with joy*, Eur. Ion 1079.

'Αναχόω, older regul. pres. for the usu. irreg. ἀναχώννυμι, q. v.

'Αναχράομαι, (ἀνά, χράομαι) dep. mid., *to use up*, *make away with*, *dispatch*, *destroy*, acc. to Gramm. in Thuc., v. Arnold ad 3, 81.

'Αναχρέμπτομαι, (ἀνά, χρέμπτομαι) dep. mid., *to cough up*, *bring up*.

more rarely in act. ἀναχρέμπτω. Hence

'Ἀνάχρεμψις, εως, ἡ, *a coughing up, ringing up*, Hipp.

'Ἀναχρονίζω, (ἀνά, χρονίζω) *to refer to a wrong time, to confound times.* Hence

'Ἀναχρονισμός, οῦ, ὁ, *an anachronism*, Valck. Phoen. 861.

'Ἀναχρώννῡμι, f. -χρώσω, (ἀνά, χρώννυμι) *to colour anew, discolour*, Plut. Hence

'Ἀνάχρωσις, εως, ἡ, *a discolouring*, Plut.

'Ἀνάχῠμα, ατος, τό, (ἀναχέω) *that which is poured out: any place where water stands*, esp. *an estuary*.

'Ἀναχύρωτος, ον, (α priv., ἀχυρόω) *without chaff* or *husks*, Ar. Fr. 152.

'Ἀνάχῠσις, εως, ἡ, (ἀναχέω) *a pouring out, spending, excess*, N. T.—II. = ἀνάχυμα, Strab.

'Ἀνάχωμα, ατος, τό, (ἀναχόω, ἀναχώννυμι) *earth thrown up, a mound, dam, dyke.*

'Ἀναχωμᾰτισμός, οῦ, ὁ, (as from a verb ἀναχωματίζω, used by Eust.) *the throwing up a mound* or *dyke.*

'Ἀναχωνεύω, (ἀνά, χωνεύω) *to cast* or *melt over again*, Strab.

'Ἀναχώννῡμι, f. -χώσω, (ἀνά, χώννυμι) *to heap up and form a mound*, ἀν. ὁδόν, *to raise* a road *by throwing down rubbish*, Dem. 1279, 20.

'Ἀναχωρέω, ῶ, f. -ήσω, (ἀνά, χωρέω) *to go back, give way, draw back, retire, withdraw*, oft. in Hom., who sometimes adds ἄψ, as in prose ὀπίσω, Hdt. 4, 183, etc.; mostly ἐκ, but also c. gen. only, ἀνεχώρησαν μεγάροιο, Od. 22, 270: *to recoil from, give way to* any one: freq. in prose with all preps. denoting motion to or from. —II. *to come back to the former possessor, revert to* or *devolve on the right owner*, ἡ βασιληῒη ἀνεχώρεε ἐς τὸν παῖδα, Hdt. 7, 5: cf. ἀναβαίνω.—III. *to retire from public life* or *from the world*, Cic. Att. 9, 4; ἐκ τῶν πραγμάτων, Polyb. 29, 10, 5: hence ἀνακεχωρηκὼς τόπος, a *retired* spot, a retreat, Lat. *locus in secessu*, Theophr.: ἀνακεχωρηκὸς ῥῆμα, *an obsolete phrase*, Dion. H. Hence

'Ἀναχώρημα, ατος, τό, *a stepping back, retiring: a retired place*, Lat. *secessus.*

'Ἀναχώρησις, εως Ion. ιος, ἡ, (ἀναχωρέω) *a going* or *drawing back, retiring, retreating*, Hdt. 9, 22, and freq. in Thuc.: also *a means* or *place of retreat, refuge*, Lat. *recessus*, Dem. 354, 11.—II. *a turning back, return.*

†'Ἀναχωρητέον, verb. adj. from ἀναχωρέω, *one must retire*, etc., Plat. Crit. 51 B.

'Ἀναχωρητής, οῦ, ὁ, (ἀναχωρέω III.) *one who has retired* or *withdrawn from the world, a hermit, anchoret*, Eccl.

'Ἀναχωρητικός, ή, όν, (ἀναχωρέω) *disposed to give way* or *retire*, Arr.

'Ἀναχωρίζω, fut. -ίσω Att. -ῐῶ, (ἀνά, χωρίζω) *to make to go back* or *retire*, Tab. Heracl.

'Ἀναψᾰθάλλω, (ἀνά, ψαθάλλω) *to touch on the upper side*, A. B.

'Ἀναψαλάσσω, (ἀνά, ψαλάσσω) *to tear up, open*, Lyc. 343.

'Ἀναψάω, ῶ, f. -ήσω, (ἀνά, ψάω) *to rub* or *wipe up*, like ἀνασπογγίζω, Ctes.

'Ἀναψηφίζω, fut. -ίσω Att. -ῐῶ, (ἀνά, ψηφίζω) *to put to the vote again*, Thuc. 6, 14: *to take up anew, do over again, alter*, Lat. *retractare*. Mid. *to vote anew*, Pherecr. Δουλοδ. 6. Hence

'Ἀναψήφισις, εως, ἡ, *a putting to the vote again*: in genl. *a doing over again, alteration.*

'Ἀναψήχω, -ξω, = ἀναψάω.

'Ἄναψις, εως, ἡ, (ἀνάπτω) *a lighting up, kindling*, Dion. H.

'Ἀναψυκτήρ, ῆρος, ὁ, (ἀναψύχω) *a cooler, refresher*, Eur. Andromed. 30, 3.

'Ἀναψυκτῐκός, ή, όν, (ἀναψύχω) *cooling, refreshing.*

'Ἀνάψυξις, εως, ἡ, *a cooling, refreshing, recreation*, Strab.

'Ἀναψῡχή, ῆς, ἡ, = foreg., Plat. Legg. 919 A.—II. *relief, recovery from*, κακῶν, πόνων, Eur.: *respite, rest*, Plat. Symp. 176 A.—2. *a drawing of breath, inhalation*, Ath.

'Ἀναψύχω, fut. -ψύξω, (ἀνά, ψύχω) *to revive by fresh air, to cool, refresh*, Od. 4, 568: in genl. *to cheer*, and so ἀν. φίλον ἦτορ, *to take courage*, Il. 13, 84: also ἀν. ἕλκος, *to get a wound healed*, Il. 5, 795; νηῦς ἀν., *to let* the ships *rest and get dry, relieve* them, Hdt. 7, 59, Xen. Hell. 1, 5, 10: later c. gen., ἀν. πόνου, *to recover from* toil, Opp. Mid. *to breathe fresh air again, recover breath, revive*, Plat. Tim. 70 D. [ῡ]

'Ἀνδαίω, poet. for ἀναδαίω, Aesch.

†'Ἄνδακα, ων, τά, *Andaca*, a city of India, Arr. An. 4, 23, 5.

†'Ἀνδᾰνία, ας, ἡ, *Andania*, a city of Messenia, Strab.

'Ἁνδάνω, (ἥδος, ἥδομαι) imperf. ἥνδανον, in Hom. also ἑήνδανον, in Hdt., and Att. sometimes ἑάνδανον: fut. ἁδήσω: aor. ἕᾰδον, besides which Hom. has aor. εὔᾰδον, which like ἅδον [ᾰ] is merely poet.: perf. ἕαδα, Dor. ἕᾱδα. *To please, delight, gratify*, mostly Ion. and poet., used generally just as the comm. ἥδομαι, except as to construction: in Hom. always c. dat. pers., ἁνδάνει μοι, so too Hdt.; also c. dupl. dat., 'Ἀγαμέμνονι ἥνδανε θυμῷ, Il. 1, 24 also ἁνδ. τινί, *to do one a kindness*, Hdt. 5, 39: impers. ἁνδάνει μοι ποιεῖν, like Lat. *placet*, Hdt. 4, 145, etc.: in Eur. Med. 12, c. gen., πολιτῶν ἁνδ., for which Pors. reads πολίταις, Dind. after Br. πολίτας, but v. Pors. Or. 1623, and Dind. Or. 1607; formerly Theogn. 26 was quoted as authority for the acc. after ἁνδ., but Gaisf. after Pors. Or. 1623, reads οὐδ' ὁ Ζεὺς ὕων πάντεσσ' (for πάντας) ἁνδάνει.—The mid. ἁνδάνεται, occurs in Anth.

†'Ἄνδειρα, ων, τά, *Andīra*, a city of Mysia, Strab.

'Ἄνδεμα, ἀνδεσμός, ἀνδέω, poet. for ἀνάδεμα, etc.

†'Ἄνδημα, poet. for ἀνάδημα, Eur. El. 882.

'Ἄνδηρον, ου, τό, mostly plur. τὰ ἄνδηρα, *the raised banks* or *edges* of rivers, trenches, Lyc.: *a raised border, flower-bed*, like πρασιά, Theocr. 5, 93, cf. Jac. Anth. 2, 3, p. 86: *any earth dug* or *thrown up*, Mosch.—2. *the trench* or *canal itself*, Plut. (deriv. uncertain whether from ἀναδέω or ἀνθέω: the form ἄνθηρον, refers to the latter.)

†'Ἀνδήτριον, ου, τό, *Andetrium*, a stronghold in Dalmatia, Strab.

†'Ἀνδιζήτιοι, ων, οἱ, *the Andizetii*, a people of Pannonia, Strab.

'Ἀνδίκτης, ου, ὁ, for ἀναδίκτης, (ἀναδίκω) *the catch of a mouse-trap*, also ῥόπτρον, Call. Fr. 233.

'Ἄνδῐχα, adv. (ἀνά, δίχα) *asunder, in twain*, ἄνδιχα κεάζω and δάσασθαι, Il., ἄνδιχα θυμὸν ἔχειν, *to have a divided mind*, Hes. Op. 13: also *apart*. —2. as prep. c. gen., like ἀμφίς, χωρίς, *apart from, far from*, Ap. Rh. 2, 927.

†'Ἀνδοβάλης, ου, ὁ, *Andobales*, king of the Ilergetes, Polyb. 10, 18, 7.

'Ἀνδοκάδην, adv. for ἀναδοκάδην, (ἀναδοχή) *alternately.*

†'Ἀνδοκίδης, ου, ὁ, *Andocides*, son of Leogoras, a celebrated Athenian orator, Thuc. 1, 51.

'Ἀνδρᾰγᾰθέω, fut. ἀνδραγαθήσομαι, (ἀνήρ, ἀγαθός) *to be a brave, good man, prove so, behave as such*, Polyb. Hence

'Ἀνδρᾰγάθημα, ατος, τό, *brave, honest conduct*, Plut.

'Ἀνδρᾰγᾰθία, ας, ἡ, *the character of a brave good man, bravery, manly virtue*, oft. in Hdt. and Thuc.

'Ἀνδρᾰγᾰθίζομαι, f.-ίσομαι Att. -ιοῦμαι, (ἀνήρ, ἀγαθός) dep. mid., *to act bravely, honestly*, εἴ τις ἀπραγμοσύνῃ ἀνδραγαθίζεται, if any one thinks to sit at home and *play the honest man*, Thuc. 2, 63, ἐκ τοῦ ἀκινδύνου, Id. 3, 40.

'Ἀνδρᾰγᾰθικός, ή, όν, *befitting a brave good man*, Hipp.

'Ἀνδράγρια, ων, τά, (ἀνήρ, ἄγρα) *the spoils of a slain enemy*, Il. 14, 509.

'Ἀνδρᾰδελφή, ῆς, ἡ, (ἀνήρ, ἀδελφή) *a husband's sister.*

'Ἀνδρᾰδελφός, οῦ, ὁ, (ἀνήρ, ἀδελφός) *a husband's brother, brother-in-law*, (not ἀνδράδελφος, Lob. Phryn. 304.)

†'Ἀνδραιμονίδης, ου, ὁ, *son of Andraemon*, Il. 2, 638.

†'Ἀνδραίμων, ονος, ὁ, *Andraemon*, father of Thoas and king of Calydon, Paus. 5, 3, 7; Apollod.—2. son of Codrus, Paus. 7, 3, 5.—3. a Pylian, founder of Colophon, Strab.

'Ἀνδρᾰκάς, adv., (ἀνήρ) *man by man*, like κατ' ἄνδρας, Lat. *viritim*, Od. 13, 14: in genl. *separately, apart*, Aesch. Ag. 1595.

'Ἀνδρακάς, άδος, ἡ, (ἀνήρ) *a man's portion, equal share*, Nic.

†'Ἀνδραμίας, ου, or -μύας, ου, ὁ, *Andramias*, a Median commander, Xen. Cyr. 5, 3, 38.

'Ἀνδραπόδεσσι, metapl. dat. of ἀνδράποδον, for ἀνδραπόδοις, Il. 7, 475.

'Ἀνδραποδία, ας, ἡ, = ἀνδραποδισμός.

'Ἀνδρᾰποδίζω, fut. -ίσω Att. -ῐῶ, and as dep. mid. ἀνδραποδίζομαι, f. -ιοῦμαι, (ἀνδράποδον) *to reduce to slavery, enslave*, esp. *to sell the freemen* of a conquered place *into slavery*, (and so something worse than δουλόω, καταδουλόω, *to subjugate* or *subdue*,) Lat. *vendere sub corona*, freq. in Hdt. who mostly uses the mid., as do the Att. Pass. *to be sold into slavery*, oft. in Hdt., who also has fut. mid. in pass. signf., 6, 17; such selling was usu. a public act: but also of individuals, *to kidnap* free men or other people's slaves, Plat., and Xen.; cf. ἀνδραποδιστής. Hence

'Ἀνδρᾰπόδισις, εως, ἡ, = sq., Xen. Apol. 25.

'Ἀνδρᾰποδισμός, οῦ, ὁ, *a selling a freeman into slavery, enslaving*, Thuc. 2, 68, cf. ἀνδραποδίζω: of individuals, *kidnapping*, whether of free men or other people's slaves, hence ὑπόδικος ἀνδραποδισμοῦ, *liable to action for kidnapping*, Plat. Legg. 879 A.

'Ἀνδρᾰποδιστήριος, ία, ιον, *belonging to, fitted for enslaving* or *kidnapping.*

'Ἀνδρᾰποδιστής, οῦ, ὁ, *a slave dealer, one who kidnaps free men* or *slaves to sell them again*, Ar. Plut. 525, cf. Heind. Plat. Gorg. 508 E: metaph. ἀνδρ. ἑαυτοῦ, *one who sells his own independence*, Xen. Mem. 1, 2, 6,

'Ἀνδρᾰποδιστικός, ή, όν, = ἀνδραποδιστήριος: ἡ -κή, sub. τέχνη, *kidnapping*, Plat. Soph. 222 C.

'Ἀνδρᾰποδοκάπηλος, ου, ὁ, (ἀνδράποδον, κύπηλος) *a trafficker in slaves*, Luc. [κᾰ]

'Ανδράποδον, ου, τό, *a slave*, esp. one made in war and sold, first in Hom., but only Il. 7, 475, in metaplast. dat. ἀνδραπόδεσσι as if from ἀνδράπους, (but the use of the word has made the verse suspected, Thiersch Gr. Gr. § 197, 60,) then in Hdt., etc.: *a slavish low fellow*, Plat. Theag. 130 B, Xen. Mem. 4, 2, 39. (usu. deriv. from ἀνδρός, πούς, from the notion of the captive *falling at his conqueror's feet*, which seems to have suggested the form ἀνδραπόδεσσι: others from ἄνδρα ἀποδόσθαι, v. Pott, Forsch. 1, 211.) [δρᾰ]

'Ανδρᾰποδώδης, ες, (ἀνδράποδον, εἶδος) *slavish*, Lat. *servilis*: in genl. opp. to ἐλεύθερος, *servile, low minded, brutal*, Plat., and Xen.: θηριώδης καὶ ἀνδ., Rep. 430 B; ἀνδ. ἡδοναί, *low sensual pleasures*, Arist. Eth. N.: cf. Ruhnk. Tim. Adv. -δῶς, Plat.

'Ανδρᾰποδωδία, ας, ἡ, *slavery, slavishness, servility*, Plut.

'Ανδρᾰποδώνης, ου, ὁ, (ἀνδράποδον, ὠνέομαι) *a slave-dealer*, Ar. Fr. 295.

'Ανδράριον, ου, τό, dim. from ἀνήρ, *a manikin*, Ar. Ach. 517. [δρᾰ]

'Ανδράσι, dat. plur. from ἀνήρ.

'Ανδράφαξις, ἡ, v. l. for ἀτράφαξις.

'Ανδραχθής, ές, (ἀνήρ, ἄχθος) *loading a man, as much as a man can carry*, χερμάδια, Od. 10, 121.

'Ανδράχλη or ἀνδράχνη, ης, ἡ, also ἄνδραχλος and ἄνδραχνος, *purslane*, Theophr.—II. *a wild strawberry-tree*, the κόμαρος, Id.—III. *a coal-pan, chafing-dish*, only however in the form ἀνδράχλη, in this signf. plainly akin to ἄνθραξ.

†'Ανδρέας, α and ου, Ion. εω, ὁ, *Andreas*, masc. pr. n. Hdt. 6, 126. Others in Plut., Paus., etc.

'Ανδρεία, ας, ἡ, disputed form for ἀνδρία, but justified by the Ion. ἀνδρηΐη, and shewn to be the older Att. orm by Stallb. Plat. Gorg. 492 A, Meno 88 A; against him however v. Buttm. Ausf. Gr. § 119, 38.

'Ανδρείκελον, ου, τό, (ἀνήρ, εἴκελος) *an image* or *likeness of a man*, esp. *a statue*, = ἀνδριάς, Theophr.—II. *a flesh-coloured pigment*, Plat. Rep. 501 B, cf. Ruhnk. Tim. Strictly neut. from

'Ανδρείκελος, ον, (ἀνήρ, εἴκελος) *like a man*, Dion. H.

'Ανδρεῖος, εία, εῖον, Ion. ἀνδρήϊος, (ἀνήρ) *of* or *belonging to a man, manly, masculine, courageous*, Hdt. 7, 153, and freq. in Att. Neut. τὸ ἀνδρεῖον, *manliness, manhood*, Plat.—II. τὰ ἀνδρεῖα, the public meals of the Cretans, also the older name for the Spartan φειδίτια, Alcm. 37, cf. Müller Dor. 4, 3, 3: sometimes wrongly written ἄνδρια. Adv. -ως.

'Ανδρειότης, ητος, ἡ, = ἀνδρία, Xen. An. 6, 5, 14.

'Ανδρειφόντης, ου, ὁ, (ἀνήρ, φονεύω) *man-slaying*, Il., always as epith. of the god of war, cf. ἀνδροφόνος.

'Ανδρειών, ῶνος, ὁ, poet. for ἀνδρεών, ἀνδρών.

'Ανδρεράστρια, ας, ἡ, *a lover of men, woman that is fond of men*. Ar. Thesm. 392.

"Ανδρεσσι, Ep. for ἀνδράσι, dat. plur. from ἀνήρ.

'Ανδρεύμενος, η, ον, Ion. for ἀνδρούμενος.

'Ανδρεύομαι, = ἀνδρίζομαι.

'Ανδρεών, ῶνος, ὁ, Ion. for ἀνδρών, Hdt.

'Ανδρηΐη, ης, ἡ, Ion. for ἀνδρεία, ἀνδρία, Hdt.

'Ανδρήϊος, ΐη, ϊον, Ion. for ἀνδρεῖος, Hdt.

'Ανδρηλᾰτέω, (ἀνήρ, ἐλαύνω) *to drive away, banish from home*, Aesch., and Soph.

'Ανδρηλάτης, ου, ὁ, (ἀνήρ, ἐλαύνω) *he that drives one from his home*, esp. the avenger of blood in cases of murder, Aesch. Theb. 637, cf. Ruhnk. Tim., Müller Eum. § 44. [ᾰ]

'Ανδρία, ας, ἡ, also ἀνδρεία, q. v., Ion. ἀνδρηΐη, *manliness, manhood, manly strength* or *spirit, courage*, Lat. *virtus*, opp. to δειλία, first in Hdt. 7, 99, Soph., etc.: in bad sense, *insolence*, = ἀναίδεια, Wytt. Ep. Cr. p. 233, 275.

"Ανδρια, ων, τά, f. l. for ἀνδρεῖα, v. under ἀνδρεῖος.

†'Ανδριακή, ῆς, ἡ, *Andriace*, a city of Thrace, Strab.

'Ανδριαντάριον, ου, τό, dim. from ἀνδριάς.

'Ανδριαντίσκος, ου, ὁ, dim. from ἀνδριάς, *a small statue, puppet*, Plut.

'Ανδριαντογλύφος, ου, ὁ, (ἀνδριάς, γλύφω) *a carver of statues, statuary*. [ῠ]

'Ανδριαντοειδής, ές, (ἀνδριάς, εἶδος) *like a statue*, Eccl.

'Ανδριαντοπλάστης, ου, ὁ, (ἀνδριάς, πλάσσω) *a modeller of statues*, in clay, wax, etc. Hence

'Ανδριαντοπλαστική, ῆς, ἡ, sub. τέχνη, *the art of modelling* in clay, wax, etc.

'Ανδριαντοποιέω, ῶ, *to be an ἀνδριαντοποιός, to make statues*, Xen. Mem 3, 1, 2. Hence

'Ανδριαντοποιητική, ῆς, ἡ, sub. τέχνη, *statuary, sculpture*.

'Ανδριαντοποιΐα, ας, ἡ, = foreg., Plat., and Xen.

'Ανδριαντοποιϊκή, ῆς, ἡ, = ἀνδριαντοποιητική, Sext. Emp.

'Ανδριαντοποιός, οῦ, ὁ, (ἀνδριάς, ποιέω) *a statue-maker, statuary, sculptor*, Plat., and Xen.

'Ανδριαντουργέω, = ἀνδριαντοποιέω: from

'Ανδριαντουργός, ὁ, (ἀνδριάς, *ἔργω) = ἀνδριαντοποιός, Philostr.

'Ανδριάς, άντος, ὁ, (ἀνήρ) *the image of a man, a statue*, oft. in Hdt.: in Plat. Rep. 420 C, usu. taken as *a picture*, but wrongly, v. Ast, and Stallb.: ironically *a puppet*, Dem. 270, 11.

'Ανδρίζω, f. -ίσω, (ἀνήρ) *to make a man of, make manly*, Xen. Oec. 5, 4. Pass. *to be* or *become a man, come to manhood*, Ar. Fr. 653: hence *to think and act like a man, play the man*, Plat. Theaet. 151 D.: opp. to βλακεύω, μαλθακίζομαι.

'Ανδρικός, ή, όν, (ἀνήρ) *befitting a man, masculine, manly, stout, brave*, Plat., and Xen.: also of things, *strong, stout; violent*, σεισμός, Ael. Adv. -κῶς, *like a man*, oft. in Ar.: superl. -ώτατα, Ar. Eq. 81.—II. *composed of men*, χορός, Xen. Hell. 6, 4, 16, cf. ἀνδρεῖος.

'Ανδρίον, ου, τό, dim. from ἀνήρ, Ar. Pac. 51.

†"Ανδριος, ου, ὁ, *Andrius*, a tributary of the Scamander in Troas, Strab.—2. v. sub "Ανδρος.

†'Ανδρίσκος, ου, ὁ, *Andriscus*, son of Perseus, Paus. 7, 13, 1.

'Ανδρισμός, οῦ, ὁ, = ἀνδρία.

'Ανδριστέον, verb. adj. from ἀνδρίζω, *one must play the man*, Plat. Phaed. 90 E.

'Ανδριστί, adv., *after the manner of men*, Ar. Eccl. 149. [τῐ]

'Ανδρίφῐλος, ον, (ἀνήρ, φίλος) *friendly to men*.

'Ανδροβᾰτέω, ῶ, f. -ήσω, (ἀνήρ, βαίνω) *paedico*, Mel. 48, 2.

'Ανδροβόρος, ον, (ἀνήρ, βιβρώσκω) *man-devouring*, Anth.

'Ανδρόβουλος, ον, (ἀνήρ, βουλή) *of manly counsel, masculine*, κέαρ, Aesch. Ag. 11: opp. to γυναικόβουλος.—II. as pr. n. *Androbūlus*, father of Timon, Hdt. 7, 141.

'Ανδροβρώς, ῶτος, ὁ, ἡ, (ἀνήρ, βιβρώσκω) *man-devouring, cannibal*, γνάθος, Eur. Cycl. 93, χαρμοναί, Id. H. F. 385.

'Ανδρογένεια, ας, ἡ, (ἀνήρ, γένος) *a manly race*.—II. *the generation of males*, κατ' ἀνδρογένειαν, *descent by the man's side*, Hipp.

†'Ανδρόγεως, ω, ὁ, *Androgeus*, son of Minos, Plut. Thes. 15.

'Ανδρογίγας, αντος, ὁ, (ἀνήρ, γίγας) *a giant-man*, Call.

'Ανδρογόνος, ον, (ἀνήρ, *γένω) *begetting men*, ἡμέρα ἀνδρ., a day favourable to the birth or generation of boys, Hes. Op. 781, 786.

'Ανδρογύνης, ου, ὁ, = sq.—II. *pathicus, cinaedus*, Jac. Anth. 2, 1, p. 280. [ῠ]

'Ανδρόγῠνος, ον, (ἀνήρ, γύνη) *a man-woman, both male and female, hermaphrodite*, Plat. Symp. 189 E.: also γύνανδρος and 'Ερμαφρόδιτος.—II. ὁ ἀνδρ., *a eunuch*: also *a womanish man, weak, effeminate person*, Hdt. 4, 67; also ἡμίανδρος, ἡμιγύναιξ.—III. *common to men and women*, λουτρά, baths used by both sexes at once, Anth.

'Ανδροδάϊκτος, ον, (ἀνήρ, δαΐζω) *slain by men*.—2. act. *murderous*, Aesch. Cho. 860.

'Ανδροδάμας, αντος, ὁ, ἡ, (ἀνήρ, δαμάω) *taming men*, φόβος, οἶνος, Pind. N. 3, 67: *man-slaying*, Id. N. 9, 37. [ᾰ]—II. as pr. n. *Androdamas*, Hdt. 8, 85; others in Arist., Paus., etc.

'Ανδροδόχος, ον, *receiving men*.

'Ανδροθέα, ἡ, *the man-goddess*, Anth.

'Ανδρόθεν, adv., (ἀνήρ) *from a man* or *men*, Anth.

'Ανδρόθηλυς, ὁ, ἡ, (ἀνήρ, θῆλυς) = ἀνδρόγυνος I., Philostr.

'Ανδροθνής, ῆτος, ὁ, ἡ, (ἀνήρ, θνήσκω) *murderous, bringing many deaths* Aesch. Ag. 814.

'Ανδροκάπηλος, ου, ὁ, (ἀνήρ, κάπηλος) *a slave-dealer*, Galen. [ᾰ]

†'Ανδροκλείδης, ου, Dor. -δας, α, ὁ, *Androclīdes*, masc. pr. n. Xen. Hell. 3, 5, 1; etc.

†'Ανδροκλείων, ωνος, ὁ, *Androclīon*, masc. pr. n. Plut. Pyrrh. 2.

†'Ανδροκλῆς, έους, ὁ, *Androcles*, an Athenian demagogue, Thuc. 8, 65; others in Ar., Dem., etc.

†"Ανδροκλος, ου, ὁ, *Androclus*, son of Codrus, founder of Ephesus, Strab.—2. a Macedonian, Arr. An. 3, 29, 1.

'Ανδροκμής, ῆτος, ὁ, ἡ, (ἀνήρ, κάμνω) *bringing toil and pain to man*, ἀνδρ. λοιγός, μόχθος, = λοιγός, μόχθος ἀνδρῶν καμνόντων, Lob. Aj. 323: hence also, *oppressive, deadly, destructive*.

'Ανδρόκμητος, ον, (ἀνήρ, κάμνω) *wrought by men* or *men's hands*, τύμβος, Il. 11, 371; acc. to others *raised to a man's memory*, but cf. θεόδμητος.

'Ανδροκοιτέω, ῶ, f. -ήσω, (ἀνήρ, κοίτη) *to sleep with a man*, Aëtius.

†'Ανδροκράτης, ους, ὁ, (ἀνήρ, κρατέω) *Androcrates*, a hero honoured at Plataea, Hdt. 9, 25.

'Ανδροκτᾰσία, ας, ἡ, (ἀνήρ, κτείνω) *slaughter of men*, esp. in battle, and then mostly in plur., Hom.: but in Il. 23, 86, *murder.*

'Ανδροκτονέω, *to slay men*, Aesch. Eum. 602; and

'Ανδροκτονία, ας, ἡ,=ἀνδροκτασία: from

'Ανδροκτόνος, ον, (ἀνήρ, κτείνω) *man-slaying, murdering*, Hdt. 4, 110.

†'Ανδροκυδης, ους, ὁ, (ἀνήρ, κῦδος) *Androcydes*, a distinguished painter of Cyzicus, Plut. Symp. 4, 2, 3. [ῡ]

'Ανδρόλαγνος, ον, (ἀνήρ, λάγνος) *lusting after men*, Theophr.

'Ανδρολέτειρα, ας, ἡ, (ἀνήρ, ὀλέτειρα) *a murderess*, Aesch. Ag. 1465, poet.

'Ανδροληψία, ας, ἡ, (ἀνήρ, λαμβάνω, λήψομαι) *seizure of men:* an Athenian law which, in case of a citizen's murder abroad remaining unatoned, authorized *the seizure* of three citizens of the offending state, Lex ap. Dem. 647, 24 sq.: also ἀνδρολήψιον, τό.

'Ανδρολήψιον, ου, τό,=foreg.

'Ανδρολογέω, (ἀνήρ, λέγω) *to pick out men, levy for war-service*, Luc. Hence

'Ανδρολογία, ας, ἡ, *a levying men for war-service.*

'Ανδρολογίζω,=ἀνδρολογέω.

'Ανδρολόγος, ον, (ἀνήρ, λέγω), *picking out men, levying them for war-service.*

'Ανδρομᾰνής, ές, (ἀνήρ, μαίνομαι) *mad after men, lustful*, Eur. ap. Plut. Lyc. et N. 3: cf. γυναικομανής. Hence

'Ανδρομᾰνία, ας, ἡ, *lust after men.*

†'Ανδρομάχη, ης, ἡ, *Andromache*, daughter of Eëtion and wife of Hector, Il. 6, 405, etc. From

'Ανδρομάχος, ον, (ἀνήρ, μάχομαι) *fighting with men:* through the well-known prop. n. *Andromache*, Il., we find a fem. ἀνδρομάχη in Anth. [ᾰ] —II. as pr. n. *Andromachus*, Xen. Hell. 7, 4, 19, etc.

†'Ανδρομέδα, ας, Ion. -έδη, ης, ἡ, *Andromeda*, daughter of Cepheus and Cassiope, Hdt.

†'Ανδρομέδης, ου, ὁ, *Andromedes*, a Lacedaemonian, v. l. Thuc. 5, 42; for sq.

†'Ανδρομένης, ους, ὁ, *Andromenes*, masc. pr. n. Dem., etc.

'Ανδρόμεος, έα, εον, (ἀνήρ) *of man* or *men, human:* αἷμα, κρέας, χρόος ἀνδρ., *man's blood, flesh, skin*, Hom.; ψωμοὶ ἀνδρ., *gobbets of man's flesh*, Od. 9, 374; ὅμιλος ἀνδρ., *a press* or *throng of men*, Il. 11, 538.

'Ανδρομήκης, ες, (ἀνήρ, μῆκος) *of a man's height*, σταύρωμα, Xen. Hell. 3, 2, 3.

'Ανδρομηρόν, οῦ, or ἀνδρομητὸν ἐγχειρίδιον, τό, (ἀναδρομή) a dagger with a blade slipping back into the haft, used for stage-murders, Hesych., cf. Ach. Tat. 3, 20, 21.

†'Ανδρόνῑκος, ου, ὁ, (ἀνήρ, νικάω) *Andronīcus*, a commander of the Greek mercenaries of Darius, Arr. An. 3, 23, 9.—2. a peripatetic philosopher of Rhodes, Strab.—3. a poet of the Anthology.

'Ανδρόπαις, αιδος, ὁ, (ἀνήρ, παῖς) *a man-boy, youth near manhood*, Aesch. Theb. 533: *a youth of manly temper*, Soph. Fr. 551.

'Ανδροπλαστία, ας, ἡ, (ἀνήρ, πλάσσω) *a modelling, moulding of men.*

'Ανδροπλήθεια, ας, ἡ, (ἀνήρ, πλῆθος) *a multitude of men*, ἀνδρ. στρατοῦ, Aesch. Pers. 235.

'Ανδροποιός, όν, (ἀνήρ, ποιέω) *making a man of, making manly*, Plut.

†'Ανδρόπομπος, ου, ὁ, (ἀνήρ, πέμπω) *Andropompus*, founder of Lebedus, Strab.

'Ανδρόπορνος, ὁ, (ἀνήρ, πόρνη) *cinaedus*, Theopomp. ap. Polyb.

'Ανδροπρεπής, ές, (ἀνήρ, πρέπω) *befitting men.*

'Ανδροπρόςωπος, ον, (ἀνήρ, πρόςωπον) *with a man's face.*

'Ανδρόπρωρος, ον, (ἀνήρ, πρώρα) =foreg., Emped. 215, v. πρώρα.

†"Ανδρος, ου, ἡ, *Andrus*, one of the Cyclades islands with a city of the same name, Hdt., Aesch., etc. Hence ὁ "Ανδριος, *an inhabitant of Andrus, an Andrian*, Arist.

'Ανδρόςαιμον, τό, (ἀνήρ, αἷμα) a kind of *St. John's wort with blood-red juice, tutsan, androsaemum*, Diosc.

†'Ανδροσθένης, ους, ὁ, (ἀνήρ, σθένος) *Androsthenes*, an Arcadian, Thuc. 5, 49.—2. an admiral of Alexander, a native of Thasus, sent to explore the southern coast of Asia, Arr. An. 7, 20, 7.—3. an Athenian statuary, Paus.

'Ανδρόσῑνις, ιδος, ὁ, ἡ, (ἀνήρ, σίνις) *hurtful to men, mischievous*, Anth.

'Ανδροσύνη, ἡ,=ἀνδρία, Oenom. ap. Euseb.

'Ανδρόσφιγξ, ιγγος, ὁ, (ἀνήρ, σφίγξ) *a man-sphinx*, sphinx with the bust not (as usually) of a woman, but a man, Hdt. 2, 175: acc. to others, merely *a human sphinx*, as opp. to the *ram-sphinx*, etc.

'Ανδρότης, ητος, ἡ,=ἀνδρία, *manhood*, v. Spitzn. Il. 22, 363.

†'Ανδροτίων, ωνος, ὁ, (ἀνήρ, τίω) *Androtion*, an Athen. pr. n. Plat., Dem., etc.

'Ανδροτομέω, (ἀνήρ, τέμνω) *to geld*, Sext. Emp.

'Ανδροτῠχής, ές, (ἀνήρ, τυγχάνω, τυχεῖν) *getting a man* or *husband*, ἀνδρ. βίοτος, *wedded life*, Aesch. Eum. 960.

'Ανδροφᾰγέω, *to eat men*, v. l. in Hdt. 4, 106: from

'Ανδροφάγος, ον, (ἀνήρ, φαγεῖν) *eating men* or *man's flesh*, epith. of the Cyclops, Od. 10, 200: οἱ 'Ανδρ., *the Androphagi*, a people of Sarmatia, Hdt. 4, 18. [ᾰ]

'Ανδροφθόρος, ον, (ἀνήρ, φθείρω) *man-destroying, murderous*, μοῖρα, Pind Fr. 164, ἔχιδνα, Soph. Phil. 266.—II. proparox. ἀνδρόφθορος, ον, hence in Soph. Ant. 1022 αἷμα ἀνδρ., *the blood of slain men*, cf. τραγόκτονος.

'Ανδροφονέω, *to slay men;* and

'Ανδροφονία, ας, ἡ, *slaughter of men*, Plut.: from

'Ανδροφόνος, ον, (ἀνήρ, φονεύω) *man-slaying*, Hom., mostly as epith. of Hector, and so (like ἀνδροκτασία) of slaughter *in battle:* but also φάρμακον ἀνδρ., Od. 1, 261.—2. fem. ἡ ἀνδρ., *murderess of her husband*, like Clytaemnestra.—II. as law term, *convicted of manslaughter*, Lys. 116, 38.

'Ανδροφόντης, ου, ὁ,=ἀνδρειφόντης, Aesch. Theb. 572.

'Ανδρόφρων, gen. ονος, ὁ, ἡ, *manly-minded*, Soph. Fr. 680.

'Ανδροφῠής, ές, (ἀνήρ, φυή) *of man's shape* or *nature*, Emped. 216.

'Ανδρόφωνος, ον, (ἀνήρ, φωνή) *with a man's voice.*

'Ανδρόω, ῶ, f. -ώσω, (ἀνήρ) *to make a man of, strengthen:* hence also *to change into a man* or *into man's shape*, Müller Lyc. 176.—II. pass. *to become a man, become manly, reach manhood*, freq. in Hdt. *to fulfil the duties of a man*, Hipp.: of women, *to know a man*, ἀνδρωθεῖσα, Lat. *virum experta*, Valck. Hipp. 190.

'Ανδρύνω,=ἀνδρόω, dub.

'Ανδρώδης, ες, (ἀνήρ, εἶδος) *like a man, manly*, Isocr. 97 C. Adv. -δῶς, ἀνδρ. διακεῖσθαι, Id. 239 B: superl. ἀνδρωδέστατα, Xen. Mem. 4, 8, 1.

'Ανδρών, ῶνος, ὁ, Ion. ἀνδρεών, *a man's apartment*, Hdt. 1, 34, etc., Aesch., and Eur.: also ἀνδρωνῖτις, ιδος, ἡ, opp. to γυναικών, γυναικωνῖτις.—II. among the Romans, *a passage between two courts of a house*, Vitruv.

†"Ανδρων, ωνος, ὁ, *Andron*, an Athenian, contemporary of Socrates, Plat. Gorg. 487 B.—2. an historian of Halicarnassus, Plut. Thes. 24.

†'Αδρωνίδης, ου, Dor. -δας, α, ὁ, *Andronides*, masc. pr. n. Aeschin.

†'Ανδρώνῑκος, ου, ὁ,='Ανδρόνικος, Anth.

'Ανδρωνῖτις, ιδος, ἡ,=ἀνδρών, Xen.

'Ανδρωνῠμέω, *to have a man's name:* from

'Ανδρώνῠμος, ον, (ἀνήρ, ὄνομα) *with a man's name.* Hence

'Ανδρωνῠμῐκός, ή, όν, espec. in Gramm. τὸ ἀνδρ., sub. ὄνομα, *a name transferred* from an animal *to a man*, e. g. σκύμνος, πῶλος.

'Ανδρῷος, ῴα, ῷον, = ἀνδρεῖος, Hipp.

'Ανδύεται, poet. for ἀναδύεται, Il.

"Ανδωκε, poet. for ἀνέδωκε, from ἀναδίδωμι, Pind.

†'Ανδώματις, ὁ, *the Andomatis*, a river of India, Arr. Ind. 4, 4.

†'Ανέβην, 2 aor. of ἀναβαίνω.

†'Ανέβραχον, def. aor., v. ἀναβραχεῖν.

'Ανέβωσε, Ion. for ἀνεβόησε.

'Ανέγγυος, ον, (α priv., ἔγγυος) *not vouched for, not accredited*, of an illegitimate child, νόθος καὶ ἀνέγγ., Plat. Symp. 461 B: of a woman, *not lawfully wedded*, Plut.

'Ανεγείρω, f. -ερῶ, (ἀνά, ἐγείρω) *to wake up, rouse*, esp. from sleep, ἐξ ὕπνου, ἐκ λέχεων, Hom.: ἀν. κῶμον, Pind., μολπήν, Ar. Ran. 370: metaph. *to rouse, cheer up, encourage*, Od. 10, 172; cf. ἀναγείρω. of buildings, *to raise, build.* Pass. *to be waked up, awaken*, aor. pass. ἀνηγέρθη, *he awoke*, Poppo Xen. An. 3, 1, 12; sync. 2 aor. mid. ἀνηγρόμην. Hence

'Ανεγέρμων, ον, gen. ονος, *waked up, wakeful*, Anth.

'Ανέγερσις, εως, ἡ, *a waking up, awakening: a building up*, Plut.

'Ανέγερτος, ον, (α priv., ἐγείρω) *not to be awakened*, ἀν. ὕπνος, *a sleep that knows no waking*, Arist. Eth. E. 1, 5, 6. Adv. -τως.

'Ανεγκλητί, adv. of sq.

'Ανέγκλητος, ον, (α priv., ἐγκαλέω) *not accused* or *charged: without reproach, blameless*, Plat. and Arist. Adv. -τως, ἀν. ἔχειν, Arist. Pol.

'Ανέγκῡος, ον, (α priv., ἔγκυος) *not pregnant.*

'Ανεγκωμίαστος, ον, (α priv., ἐγκωμιάζω) *not praised.*

'Ανέγνω, ἀνέγνων, irreg. aor. 2 act. of ἀναγιγνώσκω, Hom.

'Ανεγχώρητος, ον, (α priv., ἐγχωρέω) *inadmissible, impossible.*

'Ανεδάφιστος, ον, (α priv., ἐδαφίζω) *not levelled to a smooth surface*, γῆ, Arist. Probl.—II. *not thrown to the ground.*

'Ανεδέγμεθα, Ep. syncop. aor. of ἀναδέχομαι, Od. 17, 563.

'Ανέδην, adv. (ἀνίημι) *let loose, freely, without restraint.* Plat. Prot. 342 C: ἀν. φεύγειν, Lat. *effuse fugere*, Aesch. Supp. 14: *remissly, carelessly*, Soph. Phil. 1153: freq. also *licentiously, profusely*, Polyb. etc.—II. *without more* *adv. simply, absolutely*, Plat. Gorg. 494 E. (The form ἀναίδην seems merely to be a wrong deriv. of the word from ἀναιδής.)

Ἀνέδρᾰμε, ἀνέδραμον, irreg. aor. 2 of ἀνατρέχω, Il.

Ἀνέδραστος, ον, (α priv., ἑδράζω) *without firm seat, unsteady*, Dion. H.

Ἀνεέργω, imperf. ἀνέεργον, old Ep. form for ἀνέργω, ἀνείργω, Il.

Ἀνέζω, *to set up*, used only in aor., ἐς δίφρον ἀνέσαντες, Il. 13, 657. In form it might be from ἀνέω, ἀνίημι, v. Il. 21, 537, and the sense would admit this, but the best Gramm. are for ἀνέζω.

Ἀνεθελησία, ας, ἡ, *unwillingness*: from

Ἀνεθέλητος, ον, (α priv., ἐθέλω) *against the will, compulsory: melancholy*, συμφορά, Valck. Hdt. 7, 88, 133: cf. ἀναγκαῖος. Adv. -τως.

Ἀνεθίζομαι, (ἀνά, ἐθίζομαι) as pass., *to be* or *become used to* a thing, Diog. L. 2, 96.

Ἀνέθιστος, ον, (α priv., ἐθίζω) *unaccustomed, strange*, ἱερά, Dion. H.

Ἀνείδεος, ον, (α priv., εἶδος) *shapeless, rough*, Plut.

Ἀνειδωλοποιέω, = εἰδωλοποιέω, Plut. Hence

Ἀνειδωλοποιΐα, ας, ἡ, and

Ἀνειδωλοποίησις, εως, ἡ, = εἰδωλοποιΐα, Sext. Emp.

†Ἀνεῖκα, perf. act. of ἀνίημι.

†Ἀνείην, opt. 2 aor. act. of ἀνίημι.

Ἀνεικαιότης, ητος, ἡ, (α priv., εἰκαιότης) *discretion, foresight*, Diog. L. 7, 46.

Ἀνείκαστος, ον, (α priv., εἰκάζω) *incomparable.*—2. *not to be guessed.*

Ἀνεικής, ές, (α priv., νεῖκος) *uncontested*: proposed by some in Il. 12, 435 for ἀεικέα.

Ἀνεικόνιστος, ον, (α priv., εἰκονίζω) *not pourtrayed, not to be pourtrayed*, Eccl.

Ἀνειλείθυια, ας, ἡ, (α priv., Εἰλείθυια) *without the aid of Eileithyia*: hence ἀν. ὠδίνων λοχιᾶν, *never having invoked Eileithyia in the pangs of childbirth*, Eur. Ion 453.

Ἀνειλέω, ῶ, (ἀνά, εἰλέω) *to wind up, roll together*: but acc. to Buttm. Lexil. voc. εἰλεῖν 10, p. 260, *to press close together.* Mid. *to crowd* or *throng together*, ἀνειληθέντες εἴς τι χωρίον, Thuc. 7, 81, cf. Arist. H. A. 9, 40, 57, Audib. 65, and ἀνείλλω: but certainly in later authors, *to unrol, unfold*, Lob. Phryn. 29. Hence

Ἀνείλημα, ατος, τό, *that which is wound up* or *close pressed*: hence in plur. *wind in the bowels, flatulence*, Lat. *tormina*, Hipp.; elsewh. στρόφος.

Ἀνείλησις, εως, ἡ, = foreg., Hipp.

Ἀνείλιξις, εως, ἡ, (ἀνειλίσσω) *a revolution, unwinding*, such as all things go through after coming to their climax, Plat. Polit. 270 D, 286 B.

Ἀνειλίσσω, -ξω, poet. for ἀνελίσσω.

Ἀνείλλω, = ἀνειλέω, in pass. *to shrink up* or *back*, Plat. Symp. 206 D. Some write ἀνείλω.

†Ἀνεῖλον, 2 aor. act. of ἀναιρέω.

†Ἀνειλόμην, 2 aor. mid. of ἀναιρέω.

†Ἀνεῖμαι, part. ἀνειμένος, perf. pass. of ἀνίημι.

Ἀνείμαρται, 3 sing. perf. pass. (α priv., εἵμαρμαι) *it is not decreed by fate*, for οὐχ εἵμαρται, dub. l. in Plut., cf. εἵμαρται, μείρομαι.

Ἀνειμένως, adv. from ἀνειμένος, part. perf. pass. from. ἀνίημι, *let loose, slackly, carelessly*, Xen. Mem. 2. 4, 7: *without restraint, freely*, διαιτᾶσθαι, Thuc. 2, 39, ἀν. ζῆν, Arist. Eth., cf. ἀνέδην.

Ἄνειμι, (ἀνά, εἶμι) *to go up*, ἅμ' ἠελίῳ ἀνιόντι, *at sun-rise*, Hom., and Hdt.: *to go up, mount*, ἀνήϊον ἐς περιωπήν, Od. 10, 146: *to sail up*, i. e. *out to sea*, like ἀναπλέω, Od. 10, 332: but also *to go up inland*, Od. 10, 274, 446, esp. into central Asia, Hdt. 5, 108.—II. *to approach*, esp. in suppliant guise or for succour, ἄνεισι ἐς πατρὸς ἑταίρους, Il. 22, 492, 499.—III. *to go back, go home, return*, oft. in Od.: ἀν. ἐπὶ τὸν πρότερον λόγον, Hdt. 1, 140.

Ἀνείμων, ον, gen. ονος, (α priv., εἷμα) *without clothing, unclad, uncovered*, Od. 3, 348.

†Ἀνεῖναι, 2 aor. inf. act. of ἀνίημι.

Ἀνειπεῖν, (ἀνά, εἰπεῖν) *to say aloud, proclaim*, esp. by herald, ἀν. τινά, *to proclaim conqueror*, Pind. P. 1, 61, etc.: c. inf., *to make proclamation that*, Ar. Pac. 550, and Xen.: absol. *to proclaim, give notice*, usu. ὁ κῆρυξ, esp. in the Athen. assemblies, law-courts, theatres, etc., usu. ὁ κῆρυξ ἀνεῖπε, but also simply ὁ δ' ἀνεῖπε, Ar. Ach. 11.

Ἀνείργω, f. -ξω, (ἀνά, εἴργω) *to force* or *keep back, ward off*, Il. 3, 77, etc., always in poet. impf. ἀνέεργον.

†Ἀνείρεαι, poet. for ἀνείρῃ, from ἀνείρομαι.

†Ἀνείρηκα, def. perf. act. assigned to ἀναγορεύω.

Ἄνειρξις, εως, ἡ, (ἀνείργω) *a forcing back, keeping off*, Plut.

Ἀνείρομαι, Ep. and Ion. ἀνέρομαι, *to ask, question, inquire*, c. acc. pers., Hom.: also c. dupl. acc. ὅ με ἀνείρεαι, *what thou inquirest of me*, Il. 3, 177. He uses only the pres. and impf.

Ἀνειρύω, f. -ύσω, poet. and Ion. for ἀνερύω, Hdt.

Ἀνείρω, fut. ἀνερῶ, (ἀνά, εἴρω) *to fasten on* or *to*, ἀν. τι περί τι, *to string* one thing on another, Hdt. 3, 118: *to wreathe together*, e. g. στεφάνους.

†Ἀνείς, 2 aor. part. of ἀνίημι.

Ἀνείςακτος, ον, (α priv., εἰςάγω) *not introduced, uninitiated*, elsewhere ἀμύητος, Iambl.

Ἀνεισίδωρος, ον, = ἀνησίδωρος, Alciphr.

Ἀνείςοδος, ον, (α priv., εἴςοδος) *without entrance* or *access*, Plut.

Ἀνειςφορία, ας, ἡ, *exemption from the* εἰςφορά, q. v., Plut.: from

Ἀνείςφορος, ον, (α priv., εἰςφορά) *exempt from the* εἰςφορά, Dion. H.

Ἀνέκαθεν, adv. of place, *from above*, like ἄνωθεν, Aesch. Cho. 427: cf. ἄγκαθεν.—II. of time, *from the first*, esp. εἶναι ἀνέκαθεν Πύλιοι, etc., to be Pylians *by origin*, Hdt. 5, 65; so too τὸ ἀνέκ. εἶναι, τὸ ἀνέκ. γένος, Bähr Hdt. 1, 170; τὰ ἀνέκ λαμπροί, of ancestral renown, Hdt. 6 125.

Ἀνεκάς, adv., (ἄνω, ἑκάς) *upwards, on high*, Lat. *sursum*, Pind. O. 2, 38 (23), Ar. Vesp. 18: it was never used of stay in a place, or of time, Böckh Pind. l. c.

Ἀνέκβᾰτος, ον, (α priv., ἐκβαίνω) *without outlet*, Thuc. 3, 98.

Ἀνεκβίαστος, ον, (α priv., ἐκβιάζομαι) *not to be forced out, impregnable.* Adv. -τως.

Ἀνεκδήμητος, ον, (α priv., ἐκδημέω) *unsuitable for going abroad*: ἡμέρα, a day on which no journey, no campaign is undertaken, Plut.

Ἀνεκδιήγητος, ον, (α priv., ἐκδιηγέομαι) *indescribable, extraordinary*, N. T. Adv. -τως.

Ἀνεκδίκητος, ον, (α priv., ἐκδικέω) *unpunishable, unavenged.* Joseph.

Ἀνέκδοτος, ον, (α priv., ἐκδίδωμι) *not given out* or *published, kept secret.*—2. of a maiden, *unaffianced, unwedded*, Lys. 134, 1.

Ἀνέκδρομος, ον, (α priv., ἐκτρέχω) *without escape, inevitable*, Anth.

Ἀνεκθέρμαντος, ον, (α priv., ἐκθερμαίνω) *not warmed* or *to be warmed.*

Ἀνέκθῠτος, ον, (α priv., ἐκθύομαι) *not to be appeased by sacrifice.*

Ἀνεκκλησίαστος, ον, (α priv., ἐκκλησιάζω) *without an assembly of the people*, Ath.

Ἀνέκκλῐτος, ον, (α priv., ἐκκλίνω) *not to be evaded.*

Ἀνεκλάλητος, ον, (α priv., ἐκλαλέω) *unutterable, immense*, Diosc. [ᾰ]

Ἀνέκλειπτος, ον, (α priv., ἐκλείπω) *uninterrupted, incessant, endless*, Diod. Adv. -τως.

Ἀνέκλεκτος, ον, (α priv., ἐκλέγω) *not picked out*, Dion. H.

Ἀνεκλιπής, ές, = ἀνέκλειπτος.

Ἀνεκλόγιστος, ον, (α priv., ἐκλογίζομαι) *not liable to give account, irresponsible.* Adv. -τως, *without reckoning, measure*, or *thought*, Pherecr. Tyr. 1, 7.

Ἀνέκνιπτος, ον, (α priv., ἐκνίπτω) *not to be washed out, hard to wash out.*

Ἀνεκπίμπλημι, fut. ἀνεκπλήσω, (ἀνά, ἐκπίμπλημι) *to fill up again*, Xen. Anab. 3, 4, 22, though Krüger doubts the word.

Ἀνέκπληκτος, ον, (α priv., ἐκπλήσσω) *not fear-stricken, undaunted, unshaken*, Plat. Rep. 619 A.—II. act. *not striking with fear, making no impression*, λέξις, Plut.

Ἀνεκπληξία, ας, ἡ, (α priv., ἐκπλήσσω) *intrepidity*, Plat. Def. 412 C.

Ἀνεκπλήρωτος, ον, (α priv., ἐκπληρόω) *not filled* or *to be filled up.*

Ἀνέκπλῠτος, ον, (α priv., ἐκπλύνω) *not to be washed out, indelible*, Plat. Tim. 26 C.

Ἀνεκπτοιέω, strengthd. for ἐκπτοιέω, Anth.

Ἀνεκπύητος, ον, (α priv., ἐκπυέω) *not suppurating.*—II. *preventing suppuration*, Hipp. [ῡ]

Ἀνέκπυστος, ον, (α priv., ἐκπυνθάνομαι) *not found out by inquiry*, Joseph.

Ἀνεκρίζωτος, ον, (α priv., ἐκριζόω) *not rooted out* or *up*, Eccl.

Ἀνεκτέος, ον, verb. adj. from ἀνέχομαι, *to be borne*, Soph. O. C. 883, unless it be neut. plur., οὐκ ἀνεκτέα (ἐστί), *one must not bear it.*

Ἀνεκτῐκός, ή, όν, (ἀνέχομαι) *enduring, patient*, Anton.

Ἀνεκτός, όν, later ή, όν, (ἀνέχομαι) *bearable, sufferable*, Hom., who usu. joins it (like ἀνασχετός) with a neg.: but also ἀνεκτὰ παθεῖν, Thuc. 7, 77; παντὶ τρόπῳ ὅςτις καὶ ὁπωςοῦν ἀνεκτός, in any *tolerable* manner whatsoever, Id. 8, 90: οὐκ ἀνεκτόν (ἐστι), foll. by inf. or μὴ οὐ c. inf., *one cannot but* do, *cannot help* doing, Plat. Theaet. 154 C, 181 B. Adv. -τῶς, in Hom. always οὐκέτ' ἀνεκτῶς, ἀνεκτῶς ἔχει, *it is to be borne*, Xen. Hell. 7, 3, 1.

Ἀνέκτριπτος, ον, (α priv., ἐκτρίβω) *not to be rubbed out* or *off, indelible.*

Ἀνέκφευκτος, ον, (α priv., ἐκφεύγω) *not to be avoided.*—II. act. *unable to flee away* or *escape*, like ἀναπόδραστος, Plut.

Ἀνεκφλογόομαι, (α priv., ἐκφλογόω) dep., *to inflame*, Gal.

Ἀνεκφοίτητος, ον, (α priv., ἐκφοιτάω) *not going out* or *abroad, unsocial.*

Ἀνέκφορος, ον, (α priv., ἐκφέρω) *not to be brought out, that ought not to be brought to light*, elsew. ἀνέξοιστος.

Ἀνέκφραστος, ον, (α priv., ἐκφοά

ω) *unutterable, indescribable*, Xen. Mem 4, 3, 8.

†**Ἀνέκφυκτος**, ον, (α priv., ἐκφεύγω) *not to be avoided*, App.

Ἀνεκφώνητος, ον, (α priv., ἐκφωνέω) = foreg.—2. in Gramm, ἀνεκφώνητα are *unpronounced letters*, e. g. the Iota subscriptum.

Ἀνέλαιος, ον, (α priv., ἐλαία, ἔλαιον) *without olive-trees, olives*, or *oil*, Theophr.

Ἀνέλᾰτος, ον, (α priv., ἐλαύνω) *not wrought* or *to be wrought with the hammer*, Aristot.

Ἀνέλεγκτος, ον, (α priv., ἐλέγχω) *safe from being questioned, proved*, or *tried*, Thuc. 5, 85: *not to be convicted* or *refuted, irrefutable*, also *unconvicted, unrefuted*, both in Plat. Adv.–τως.

Ἀνελεγξία, ας, ἡ, *a being irrefutable*, Diog. L. 7, 47.

Ἀνελέγχω, -γξω, (ἀνά, ἐλέγχω) *to search into* or *examine anew, to prove fully, convict, convince*, Eur.

Ἀνελεημοσύνη, ης, ἡ, *mercilessness*: from

Ἀνελεήμων, ον, gen. ονος, Att. ἀνελήμων, (α priv., ἐλεήμων) *merciless*: also ἀνηλεήμων. Adv. –μόνως, Antipho 114, 10.

Ἀνελεής, ές, (α priv., ἔλεος) *pitiless, merciless*. Adv. –εῶς: rejected by Böckh and others: but it is found in Gramm., though ἀνηλεής is the better form, v. Schäf. Schol. Par. Ap. Rh. 4, 1047.

Ἀνελέητος, ον, (α priv., ἐλεέω) *unpitied, unworthy of pity*. Adv. –τως.

Ἀνελελίζω, -ίξω, (ἀνά, ἐλελίζω) *to shake and rouse*, Opp.

Ἀνελευθερία, ας, ἡ, *the conduct and character* of an ἀνελεύθερος, *a slavish temper, servility*, Plat.: esp. in money matters, *stinginess*, Arist. Eth. N.; and

Ἀνελευθεριότης, ητος, ἡ,=foreg.: from

Ἀνελεύθερος, ον, (α priv., ἐλεύθερος) *not free, illiberal, slavish, servile*, Lat. *illiberalis*, Plat.: esp. in money matters, *niggardly, stingy*, Ar. Plut. 591. Adv. –ρως, *meanly*, Xen.

Ἀνέλευσις, εως, ἡ, (ἀνά, ἔρχομαι, ἐλεύσομαι) *a going up* or *back, returning*, Eccl.

Ἀνελήμων, ον, gen. ονος, Att. for ἀνελεήμων.

Ἀνέλιγμα, ατος, τό, (ἀνελίσσω) *any thing rolled up*, ἀν. χαίτης, *a ringlet*. Anth.

Ἀνέλιξις, εως, ἡ, also ἀνείλιξις, (ἀνελίσσω) *a rolling* or *winding up*.—2. *a rolling round, revolution* of the heavens.—3. *a winding about, maze, intricate dance*, Plut.

Ἀνελίσσω, Att. ἀνελίττω, fut. -ίξω, also ἀνειλίσσω, *to roll* or *wind up, wind round*. Pass. *to twist about*. Ar. Ran. 827.—2. *to unrol, unwind*, esp. like Lat. *evolvere*, of books in rolls, and so *to read and explain*, Xen. Mem. 1, 6, 14, cf. Wyttenb. Plut. 2, 83 D.—II. metaph. ἀν. βίον, Lat. *versare vitam*.

Ἀνελκόω, ῶ, (ἀνά, ἑλκόω) *to suppurate*. Medic.

Ἄνελκτος, ον, (α priv., ἕλκω) *not to be drawn, not to be drawn along*.

Ἀνελκτός, όν, (ἀνέλκω) *up-drawn*, ὀφρύες, Cratin. Incert. 123, cf. ἀνασπάω.

Ἀνελκύω, f.-ύσω,=sq., *to drag up* or *forth*, εἰς φῶς, Ar. Pac. 307: *to drag up into open court*, Ar. Ach. 687, ἀν. ναῦς, *to haul up ships high and dry*, Hdt., and Thuc.

Ἀνέλκω, fut. -ξω, (ἀνά, ἕλκω) *to draw up* or *upwards*, Hom., e. g. ἀν. τάλαντα, Il. 12, 434: esp. *to draw up* a bow, i. e. *draw* it *to full stretch*, Il. 11, 375, Od. 21, 128: cf. foreg. Mid. *to draw to one's self*, Od. 22, 97: ἀνέλκεσθαι, *to tear one's own* hair, τρίχας, Il. 22, 77.—II. *to draw back*, Hdt.

Ἀνέλκωσις, εως, ἡ, (ἀνελκόω) *a suppuration*, Medic.

Ἀνέλκωτος, ον, (α priv., ἑλκόω) *without wounds, unhurt*.

Ἀνέλλην, ηνος, ὁ, ἡ, (α priv., Ἕλλην) *un-Greek, outlandish*, στόλος, Aesch. Supp. 234.

Ἀνελλήνιστος, ον, (α priv., ἑλληνίζω) *not Grecian*, Sext. Emp.

Ἀνελλῐπής, ές, (α priv., ἐλλείπω) *unfailing, unceasing*, Ael.

Ἄνελπις, ιδος, ὁ, ἡ, (α priv., ἐλπίς) *without hope, hopeless*, Eur. I. T. 487.

Ἀνελπιστέω, *to be* ἀνέλπιστος: and

Ἀνελπιστία, ας, ἡ, *hopelessness*: from

Ἀνέλπιστος, ον, (α priv., ἐλπίζω) *unhoped for, unlooked for*, Aesch., τὸ ἀνέλπιστον τοῦ βεβαίου, *the hopelessness of certainty*, Thuc. 3, 83, etc.—II. act.—1. of persons, *having no hope, hopeless*, Thuc. 6, 17: *despairing of* a thing, σωθήσεσθαι, Thuc. 8, 1, τοῦ ἑλεῖν, Xen.—2. of things or conditions, *giving* or *leaving no hope, hopeless, desperate*, Thuc. 5, 102; πρὸς τὸ ἀνέλπιστον τρέπεσθαι, Id. 2, 51. Adv. –τως, ἀν. ἔχει, *he is in despair*, Plat. Phil. 36 B.

Ἀνέλυτρος, ον, (α priv., ἔλυτρον) *without sheath* or *covering*, Arist. H. A.

Ἀνέμβᾰτος, ον, (α priv., ἐμβαίνω) *inaccessible*, of a sacred place, Plut.—2. act. *not going to* or *into*, Anth.

Ἀνεμέσητος, ον, (α priv., νεμεσάω) *free from blame, without offence*, Plat. Crat. 401 A: ἀνεμέσητόν ἐστιν αὐτῷ, *he can do it without offence*, Plat. Symp. 195 A, Aeschin. 63, 8. Adv. –τως, Plat. Legg. 684 E.

Ἀνέμετος, ον (α priv., ἔμετος) *without vomiting*, Hipp.

Ἀνεμέω, f. -έσω, (ἀνά, ἐμέω) *to vomit up, spit up*, Hipp.

Ἀνέμητος, ον, (α priv., νέμω) *not divided, not distributed*, οὐσία, Dem. 1083, 16.—2. act. *having no share*, Plut.

Ἀνεμία, ας, ἡ, (ἄνεμος)=ἐμπνευμάτωσις, *flatulency*, Hipp.

Ἀνεμιαῖος, ον, also α, ον, (ἄνεμος) *windy*, ὠὸν ἀνεμιαῖον, strictly *a wind-egg*, also ὑπηνέμιον, which is less Att. acc. to Piers. Moer. p. 73: metaph. *light as air, empty, vain*, cf. Heind. Plat. Theaet. 151 E.

Ἀνεμίζομαι, as pass., *to be driven with the wind*, N. T.

Ἀνέμιος, ία, ιον,=ἀνεμιαῖος.

Ἀνεμόδρομος, ον, (ἄνεμος, τρέχω, δραμεῖν) *swift as the wind*, Luc.

Ἀνεμόεις, εσσα, εν, (ἄνεμος) *windy, full of wind, filled by the wind*, ἱστίον, Pind. P. 1, 177.—II. *windy*, of a mountain or hill, Pind. O. 4, 11, and Eur.: αἰγίδες, αὖραι ἀνεμοέσσαι, *storms, breezes of wind*, Aesch., and Soph.—III. *like wind, swift as wind, airy*, φρόνημα, Soph. Ant. 354. [ᾱ in Pind., and Trag.; so the word must be taken as Dor. for ἠνεμόεις.]

Ἀνεμοζάλη, ης, ἡ, (ἄνεμος, ζάλη) *a stormy surging sea*, Jo. Lyd. [ᾰ]

Ἀνεμόθροος, ον, (ἄνεμος θρόος) *rustling with the wind*.

†**Ἀνεμοίτας**, α, ὁ, *Anemoetas*, masc. pr. n., Dem.

Ἀνεμοκοῖται, (ἄνεμος, κοίτη) *wind-lullers*, people at Corinth who practised the same arts as Lapland wizards, A. B.

Ἄνεμος, ου, ὁ, *a breath* or *stream of air, wind, breeze, gale, storm*, Hom., who also joins θυέλλα ἀνέμοιο, *a whirlwind*, so ἀήτης ἀνέμοιο, ἀϋτμὴ and ἀέλλαι ἀνέμων, πνοιαὶ ἀνέμοιο: so too ἀνέμων ῥιπαί, Pind., and Soph. ἀήματα, Aesch., πνεύματα, Eur., ἀνέμου φθόγγοι, Simon. 7, 12: πρὸς ἄνεμον, *against the wind*, σὺν ἀνέμῳ, *with the wind*: ἀνέμου κατιόντος, *a sudden storm having come on*, Thuc. 2 25: ἄνεμος κατὰ βορέαν ἑστηκώς *the wind being in the north*, Id. 6, 104: δοῦναί τι ἀνέμοις, *to cast* a thing *to the winds, ventis tradere*, Ap. Rh. Proverb. ἀνέμους θηρᾶν ἐν δικτύοις, *to try and catch the wind*, ἀνέμῳ διαλέγεσθαι, *to talk to the wind*, i. e. in vain. Hom. and Hes. only mention four winds, Boreas, Eurus, Notus (in Hes. Argestes), and Zephyrus: Arist. Meteor. 2, 6, gives twelve, which served as points of the compass; cf. Göttl. Hes. Th. 379. (From * ἄω, ἄημι, like Lat. *anima*, cf. Horat. Od. 4, 12, Cic. Tusc. 1, 9.)

Ἀνεμοσκεπής, ές, (ἄνεμος, σκέπη) *sheltering from the wind, keeping it off*, Il. 16, 224.

Ἀνεμόστροφος, ον, (ἄνεμος, στρέφω) *turned, whirled by the wind*: but —2. parox. ἀνεμοστρόφος, ον, *whirling the wind*, Anacreont. 41, but the reading varies.

Ἀνεμοσφάρᾰγος, ον, (ἄνεμος, σφάραγος) *echoing to the wind*, Pind. P. 9, 6. [σφᾰ]

Ἀνεμοτρᾰφής, ές,=sq.

Ἀνεμοτρεφής, ές, (ἄνεμος, τρέφω) twice in Hom., κῦμα ἀνεμοτρ., a wave *fed*, i. e. *reared, raised by the wind*, Il. 15, 625: ἔγχος ἀνεμ., a spear from a tree *made tough and strong by the* beating of the *wind*, Il. 11, 256, ubi al. ἀνεμοτρεπές or ἀνεμοστρεφές, *turned, shaken by the wind*, v. Spitzn.

Ἀνεμότροφος, ον, (ἄνεμος, τρέφω) v. l. for ἀνεμόστροφος.

Ἀνεμούριον, ου, τό, (ἄνεμος, οὖρος) *a vane, the sail of a windmill*, late.

†**Ἀνεμούριον**, ου, τό, *Anemurium*, a promontory of Cilicia, Strab.

Ἀνεμοφθορία, ας, ἡ, *damage* or *havoc made by the wind*: from

Ἀνεμόφθορος, ον, (ἄνεμος, φθείρω) *demolished, damaged by the wind*.

Ἀνεμοφόρητος, ον, (ἄνεμος, φορέω) *borne* or *carried away by the wind*, Luc.

Ἀνεμόω, ῶ, f.-ώσω, (ἄνεμος) *to air, expose to the wind*. Pass. *to be blown upon, moved*, or *shaken by the wind*, Plat. Tim. 83 D: perf. pass. oft. c. acc., ἠνεμωμένος τὴν τρίχα, *having his hair floating to the wind*, Callistr.: of the sea, *to be raised by the wind*. Anth.—II. *to puff up, swell*, Hipp.

Ἀνέμπληκτος, ον, (α priv., ἐμπλήσσω) *unshaken, unmoved*. Adv. –τως, Plut.

Ἀνέμπληστος, ον, (α priv., ἐμπίπλημι) *not to be made full, insatiable*, —2. *of which one is never tired*, θέαμα, Themist.

Ἀνέμπλοος, ον, (α priv., ἐμπλέω) *not sailing*: *useless for sailing*, ναῦς, Nonn.

Ἀνεμπόδιστος, ον, (α priv., ἐμποδίζω) *unhindered*, Arist. Eth. N. Adv –τως, Id. Part. An.

Ἀνεμπόλητος, ον, (α priv., ἐμπολάω) *unsold*.

Ἀνέμπτωτος, ον, (α priv., ἐμπίπτω) *not getting* or *falling into* a thing, εἰς λύπας, Plat. Def. 412 C.

Ἀνέμφᾰτος, ον, (α priv., ἔμφατος) *not announced*: *without expression, unmeaning*, πρόςωπον, Plut. Adv. –τως

Ἀνεμώδης, ες, (ἄνεμος, εἶδος *windy, airy*.—2. metaph. *vain, idle* Plut.

’Ανευώκης, ες, (ἄνεμος, ὠκύς) *swift as the wind*, Eur. Phoen. 163, Ar. Av. 697 : formed like ποδώκης.

’Ανεμώλεια, ας, ἡ, (earlier ’Ανεμώρεια) *Anemolīa*, a city of Phocis, Il. 2, 521, Strab.

’Ανεμώλιος, ον, *windy*, Hom., but only metaph., *vain, idle, fruitless: ἀνεμώλια βάζειν, to talk windy, idle trash, talk to the winds*, Il. 4, 355. (Deriv. simply from ἄνεμος, for –ώλιος is an adject. termin., cf. *μεταμώνιος*.)

’Ανεμώνη, ης, ἡ *the wind-flower, anemone*, Cratin. Malth. 1, Pherecr. Metall. 1, 25, cf. Jac. Mel. 1, 46 : *ἀνεμῶναι λόγων, flowers of speech*, Luc.

’Ανεμῶνις, ιδος, ἡ,=foreg., Nic.

†’Ανεμώρεια, ας, ἡ, *Anemorīa*, Il. 2, 521, afterwards called ’Ανεμώλεια, q. v., Strab.

†’Ανεμῶσα, ης, ἡ, *Anemosa*, a region in Arcadia, Paus.

’Ανεμῶτις, ιδος, ἡ, *she that stills the wind*, epith of Minerva, Paus. 4, 35, 8.

’Ανενδεής, ές, (α priv., ἐνδεής) *not scanty, abundant*.—2. act. *not wanting, not needy*. Adv. –ῶς.

’Ανένδεκτος, ον, (α priv., ἐνδέχομαι) *inadmissible, impossible*.

’Ανενδοίαστος, ον, (α priv., ἐνδοιάζω) *undoubted, indubitable*, Luc. Adv. –τως.

’Ανένδοτος, ον, (α priv., ἐνδίδωμι) *not giving in, unyielding*. Adv. –τως.

’Ανένδυτος, ον, (α priv., ἐνδύω) *not put on*.

’Ανένεικα, poet. for *ἀνήνεικα*, aor. act. of *ἀναφέρω*, Od. 11, 625 ; *ἀνενείκατο*, aor. mid., Il. 19, 314 : *ἀνενειχθείς*, Hdt. 1, 116. No pres. *ἀνενείκω* appears in use.

’Ανενεργής, ές, (α priv., ἐνεργής) *inefficacious*, Theophr.

’Ανενεργησία, ας, ἡ, *inefficacy*, Sext. Emp. : from

’Ανενέργητος, ον, (α priv., ἐνεργέω) *inefficacious*, Id.

’Ανενήνοθε, v. ἐνήνοθε.

’Ανενθουσίαστος, ον, (α priv., ἐνθουσιάζω) *not extravagant* or *impassioned*, ἔρως, Plut. Adv. –τως.

’Ανεννόητος, ον, (α priv., ἐννοέω) *without thought* or *conception* of a thing, τινός, Polyb.—II. *inconceivable*. Adv. –τως.

’Ανενόχλητος, ον, (α priv., ἐνοχλέω) *undisturbed*, Heliod. Adv. –τως.

’Ανέντᾰτος, ον, (α priv., ἐντείνω) *not strained, without force*, Theopomp. (Com.) Incert. 9.

’Ανέντευκτος, ον, (α priv., ἐντυγχάνω) *not to be met* or *conversed with, unsociable*, Plut.—2. in good sense, *inaccessible to persuasion* or *bribery, incorruptible*, Id.

’Ανέντροπος, ον, (α priv., ἐντρέπομαι) *not minding* or *heeding* a thing.

’Ανεξάκουστος, ον, (α priv., ἐξακούω) *not well heard, not quite audible*.

’Ανεξάλειπτος, ον, (α priv., ἐξαλείφω) *inextinguishable, indelible*, Isocr. 96 C. Adv. –τως.

’Ανεξάλλακτος, ον, (α priv., ἐξαλλάσσω) *unchangeable*.

’Ανεξάντλητος, ον, (α priv., ἐξαντλέω) *inexhaustible*.

’Ανεξᾰπᾰτησία, ας, ἡ, *infallibility*, Arr. : from

’Ανεξᾰπάτητος, ον, (α priv., ἐξαπατάω) *infallible*, Arist. Org. ; ἀν. πρός τι, *in* a thing, Id. Pol: Adv. –τως.

’Ανεξᾰρίθμητος, ον, (α priv., ἐξαριθμέω) *not to be counted* or *told*.

’Ανεξάρνητος, ον, (α priv., ἐξαρνέομαι) *not denying, without denying*.

’Ανεξέλεγκτος, ον, (α priv., ἐξελέγχω) *not put to the proof, not questioned, convicted*, or *refuted*, Thuc. 4, 126 : *safe from question, impossible to be questioned* or *refuted*, Id. 1, 21 : *not to be blamed*, Xen. Cyn. 13, 7, like ἀνέλεγκτος. Adv. –τως, Xen.

’Ανεξέλικτος, ον, (α priv., ἐξελίσσω) *not unfolded*, Sext. Emp.

’Ανεξέργαστος, ον, (α priv., ἐξεργάζομαι) *not wrought out, unfinished*. Luc.

’Ανεξερεύνητος, ον, (α priv., ἐξερευνάω) *not to be searched out*, Arist. Eth. N.

’Ανεξέταστος, ον, (α priv., ἐξετάζω) *not searched out, not inquired into* or *examined*, Dem. 50, 16.—II. *βίος ἀν., a life without inquiry*, Plat. Apol. 38 A. Adv. –τως.

’Ανεξεύρετος, ον, (α priv., ἐξευρίσκω) *not to be found out*, Thuc. 3, 87.

’Ανεξήγητος, ον, (α priv., ἐξηγέομαι) *not to be told, countless*, Gal.—II. *not to be explained*.

’Ανεξία, ας, ἡ (ἀνέχω) *patient endurance, forbearance*, Cic. Att. 5, 11.

†’Ανεξιβίη, ης, ἡ, *Anexibia*, a Danaid, unless ’Αναξιβ. is to be read, Apollod.

’Ανεξικᾰκέω, *to be ἀνεξίκακος* ; and

’Ανεξικᾰκία, ας, ἡ, *forbearance*, Plut.: from

’Ανεξίκᾰκος, ον, (ἀνέχομαι, κακός) *enduring evil*, Luc. ; *forbearing*. Adv. –κως.

’Ανεξίκμαστος, ον, (α priv., ἐξικμάζω) *not dried up, not to be dried up*, Arist. Probl.

’Ανεξικώμη, ἡ, ἧς οὐκ ἂν ἀνάσχοιτο ὅλη κώμη, Cratin. (Incert. 54) ap. Hesych. : but this is evidently a wrong interpretation.

’Ανεξίλαστος, ον, (α priv., ἐξιλάσκομαι, *implacable*.

’Ανεξίτηλος, ον, (α priv., ἐξίτηλος) *imperishable*.

’Ανεξίτητος, ον, (α priv., ἔξειμι) *with no outlet : inevitable*.

’Ανεξιχνίαστος, ον, (α priv., ἐξιχνιάζω) *not traced out*.

’Ανεξοδίαστος, ον, (α priv., ἐξοδιάζω) *not alienated, not to be alienated*.

’Ανέξοδος, ον, (α priv., ἔξοδος) *with no outlet, without return*, Theocr. : *without practical result*, Plut.

’Ανέξοιστος, ον, (α priv., ἐκφέρω, ἐξοίσω)=ἀνέκφορος, Plut.

῎Ανεοι or ἀνεοί, v. sub ἄνεως.

’Ανεορτάζω, (α priv., ἑορτή) *to be without holidays*, Dio C. Hence

’Ανεόρταστος, ον, *not festal, without holidays* or *festive joy*, βίος, Democr. ap. Stob. 16, 21, p. 154.

’Ανέορτος, ον, (α priv., ἑορτή) *without festival*, ἀν. ἱερῶν, *without share in festal rites*, Eur. El. 310.

’Ανεοστᾰσίη, ης, ἡ, (ἄνεως, ἵστημι) = ἐνεοστασίη, Ruhnk. Ep. Cr. p. 212.

’Ανεπάγγελτος, ον, (α priv., ἐπαγγέλλω) *not announced*, πόλεμος, *a war begun without formal declaration*, Polyb., cf. ἀκήρυκτος.—2. *uninvited, unbidden*, Cratin. Dionys. 4.

’Ανεπαίσθητος, ον, (ἀνεπαισθάνομαι) *not felt, imperceptible*, Tim. Locr.—2. act. *not feeling* or *perceiving*, c. gen., Longin. 4, 1. Adv. –τως.

’Ανεπάϊστος, ον, (α priv., ἐπάϊστος) *not heard, inaudible*, Ath. 376 A.

’Ανεπαίσχυντος, ον, (α priv., ἐπαισχύνομαι) = ἀναίσχυντος. Adv. –τως.

’Ανεπαιτίᾱτος, ον, (α priv., ἐπαιτιάομαι) *unimpeached, innocent*, Joseph.

’Ανεπάλλακτος, ον, (α priv., ἐπαλλάσσω) *not interchanging* or *alternating*, ἀν. ζῶα, animals which have their upper and lower teeth meeting flat together, Arist. H. A. 2, 1, 51.

†’Ανεπάλμενος, part. sync. 2 aor. mid. of ἀνεφάλλομαι, Ap. Rh. 2, 825.

’Ανέπαλτο, Ep. for ἀνεπάλετο, syncop. 3 sing. aor. 2 mid. from ἀνα πάλλω, with pass. signif., *he was thrown up, rushed up*, Il. ; cf. Spitzn. Exc. XVI. ad Il. : if from ἀνεφάλλομαι, it must have been written ἀνεπᾶλτο, like ἐπᾶλτο.

’Ανεπανόρθωτος, ον, (α priv., ἐπανορθόω) *not to be amended, incorrigible*, Plut.

’Ανέπαφος, ον, (α priv., ἐπαφή) *untouched, unharmed*, ap. Dem. 926, 20 ; c. gen. rei, *unharmed by* a thing, ὕβρεως, Anton.

’Ανεπαφρόδῑτος, ον,=ἀναφρόδιτος, Xen. Symp. 8, 15, v. Schn. and Born. ad l. ; Alciphr. 3, 80.

’Ανεπαχθής, ές, (α priv., ἐπαχθής) *not burdensome, without offence*, Phalar. Adv. –θῶς, Thuc. 2, 37 : ἀν. φέρειν, *not to take ill, haud gravatè ferre*.

’Ανεπέκτᾰτος, ον, (α priv., ἐπεκτείνω) *not extended :* of declensions, *parisyllabic*, Gramm.

’Ανεπέλευστος, ον, (α priv., ἐπέρχομαι) *not coming back*.

’Ανεπηρέαστος, ον, (α priv., ἐπηρεάζω) *not despitefully treated*, Diod.

’Ανεπής, ές, (α priv., ἔπος) *without a word, speechless*.

’Ανεπίβᾰτος, ον, (α priv., ἐπιβαίνω) *not to be climbed, impassable*, Diod.

’Ανεπιβούλευτος, ον, (α priv., ἐπιβουλεύω) *without plots*, and so—1. act. *not plotting*, τὸ ἀνεπιβούλευτον, the absence of intrigue, Thuc. 3, 37.—2 *not plotted against*, Ael. : *free from* or *secure against plots*, Polyb. 7, 8, 4.

’Ανεπίγνωστος, ον, (α priv., ἐπιγιγνώσκω) *not distinctly known*. Adv. –τως, Polyb. 18, 1, 16.

’Ανεπίγρᾰφος, ον, (α priv., ἐπιγραφή) *without a title, without author's name, unauthentic*, Diod.

’Ανεπιδεής, ές, (α priv. ἐπιδεής)= ἀνενδεής, Plat. Legg. 947 E.

’Ανεπίδεικτος, ον, (α priv., ἐπιδείκνυμι) *without ostentation* or *display*.

’Ανεπίδεκτος, ον, (α priv., ἐπιδέχομαι) *not accepting* or *admitting*, c. gen. λόγων ἀν., *listening to no* reasons.—2. *inadmissible, impossible*, cf. ἀνεγχώρητος.

’Ανεπίδετος, ον, (α priv., ἐπιδέω) *not bound* or *bandaged*, ἕλκος, Galen.

’Ανεπίδῐκος, ον, (α priv., ἐπίδικος) *without a lawsuit, not subject to dispute, undisputed*, Isae. 44, 1 : ἡ ἀνεπίδ., an heiress about whose marriage there was no dispute, Dem. 1135, fin., cf Att. Process, p. 470.

’Ανεπιδόκητος, ον, (α priv., ἐπί, δοκέω) *unexpected, unforeseen*, Simon. 223.

’Ανεπίδοτος, ον, (α priv., ἐπιδίδωμι) *not increasing* or *growing*, Theophr.

’Ανεπιείκεια, ας, ἡ, *unreasonableness, unkindness*, Dem. 845, 22 : from

’Ανεπιεικής, ές, (α priv., ἐπιεικής) *unreasonable, unfair*, Thuc. 3, 66. Adv. –κῶς.

’Ανεπίθετος, ον, (α priv., ἐπιτίθημι) *allowing of no addition*, Dicaearch. ap. Creuz. Mel. 3, 185.

’Ανεπιθόλωτος, ον, (α priv., ἐπί, θολόω) *untroubled, unpolluted*, Sext. Emp.

’Ανεπιθύμητος, ον, (α priv., ἐπι θυμέω) *without desire*, Eccl. [ῡ]

’Ανεπικάλυπτος, ον, (α priv., ἐπι

καλύπτω) *unconcealed*, Diod. Adv. -τως. [ᾰ]

Ἀνεπίκαυστος, ον, (α priv., ἐπικαίω) *not set on fire, not burnt.*

Ἀνεπίκαυτος, ον,=foreg.

Ἀνεπικηρύκευτος, ον, (α priv., ἐπικηρυκεύομαι)=ἀκήρυκτος. [ῡ]

Ἀνεπίκλητος, ον, (α priv. ἐπικαλέω) *unblamed*, Xen. Cyr. 2, 1, 22. Adv. -τως, Thuc. 1, 92.

Ἀνεπικοινώνητος, ον, (α priv., ἐπικοινωνέω) *not to be communicated, not communicable.*—2. act. *not communicating.*

Ἀνεπικούρητος, ον, (α priv., ἐπικουρέω) *without aid* or *succour*, Philem. p. 390.

Ἀνεπικρῐσία, ας, ἡ, *impossibility of judging: a reservation of judgment*, Sext. Emp.: from

Ἀνεπίκρῐτος, ον, (α priv., ἐπικρίνω) *not giving judgment about* a thing, Sext. Emp.—2. pass. *not judged.* Adv. -τως.

Ἀνεπίκρυπτος, ον, (α priv., ἐπικρύπτω) *unconcealed*, Anton.

Ἀνεπικώλῡτος, ον, (α priv., ἐπικωλύω) *unhindered*, Joseph. Adv. -τως, Diod.

Ἀνεπίληπτος, ον, (α priv., ἐπιλαμβάνομαι) *not to be laid hold of, attacked*, τινι, Thuc. 5, 17; *blameless*, βίος, Eur. Or. 922. Adv. -τως, Xen. An. 7, 6, 37.

Ἀνεπίληστος, ον, (α priv., ἐπιλανθάνω) *not concealed.*—II. (α priv., ἐπιλήθομαι) *not to be forgotten.*—2. *not forgetting.*

Ἀνεπιλόγιστος, ον, (α priv., ἐπιλογίζομαι) *inconsiderate, thoughtless.* Adv. -τως, Plat. Ax. 365 D.

Ἀνεπιμέλητος, ον, (α priv., ἐπιμελέομαι) *uncared for, unheeded.*

Ἀνεπίμικτος, ον, (α priv., ἐπιμίγνυμι) *unmixed with* a thing, τινί, Arist. Spirit.: *pure from*, τινός, Diosc.—2. *not mixing* with others, c. gen. ἀνθρώπων, Strab.: of a country, *without intercourse, unfrequented*, Diod. Adv. -τως. Hence

Ἀνεπιμιξία, ας, ἡ, *unmixedness, purity.*—2. *want of intercourse* or *traffic*, Polyb.

Ἀνεπίμονος, ον, (α priv., ἐπιμένω) *not holding out, inconstant.*—2. *insufferable*, Plut.

Ἀνεπινοησία, ας, ἡ, *inconceivableness*, Sext. Emp.: from

Ἀνεπινόητος, ον, (α priv., ἐπινοέω) *without conception of* a thing, *incapable of conceiving*, Diod.—2. *inconceivable, unknown*, Id

Ἀνεπίξεστος, ον, (α priv., ἐπιξέω) *not polished over, not finished off*, δόμος, Hes. Opp. 744: cf. Göttl. ad l.

Ἀνεπίπλαστος, ον, (α priv., ἐπιπλάσσω) *not plastered* or *painted.*

Ἀνεπίπλεκτος, ον, (α priv. ἐπιπλέκω) *unentwined, without alliance* or *communion with others*, Strab.

Ἀνεπίπληκτος, ον, (α priv., ἐπιπλήσσω) *not struck* or *punished: unblamed, faultless*, v. l. Xen. Cyr. 2, 1, 9: in bad sense, *incorrigible, licentious*, Plat. Legg. 695 B.—2. act. *not striking, punishing* or *blaming*, Anton. Adv. -τως. Hence

Ἀνεπιπληξία, ας, ἡ, *impurity, licentiousness*, Plat. Legg. 695 B.

Ἀνεπίῤῥεκτος, ον, (α priv., ἐπιῤῥέζω) *not used for sacrifices*, χυτρόποδες ἀνεπιῤῥ. (like ἄθυτοι), *sacrificial* implements *as yet unused*, Hes. Op. 746.

Ἀνεπισήμαντος, ον, (α priv., ἐπισημαίνω) *not marked* or *distinguished by* praise or blame: *not striking the eye*, Polyb.

Ἀνεπισημείωτος, ον, (α priv., ἐπισημειόω) *furnished with no note, unexplained*, Eccl.

Ἀνεπίσκεπτος, ον, (α priv., ἐπισκέπτομαι) *not examining, inattentive, inconsiderate*, Xen. Adv. -τως, Hdt. 2, 45.—II. pass. *not considered, not explored, not judged*, Xen. Mem. 2, 4, 3.

Ἀνεπισκεύαστος, ον, (α priv., ἐπισκευάζω) *irreparable.*

Ἀνεπισκεψία, ας, ἡ, (ἀνεπίσκεπτος) *want of observation*, Arist. Org.

Ἀνεπιστάθμευτος, ον, (α priv., ἐπισταθμεύω) *without billeting* (of soldiers), *exempt therefrom*, Polyb.

Ἀνεπίσταθμος, ον,=foreg.

Ἀνεπιστᾰσία, ας, ἡ, (ἀνεπίστατος) *inattention, thoughtlessness*, Plat. Ax. 365 D.

Ἀνεπιστάτητος, ον, (α priv., ἐπιστατέω) *without an inspector.*

Ἀνεπίστᾰτος, ον, (α priv., ἐφίστημι) *inattentive, careless*, Polyb. Adv. -τως, Polyb.

Ἀνεπιστημονικός, ή, όν, *not fitted for scientific pursuits*, Arist. Eth. N: and

Ἀνεπιστημοσύνη, ης, ἡ, *ignorance, inexperience*, Thuc. 5, 7: *want of science*, Plat., and Arist.: from

Ἀνεπιστήμων, ον, gen. ονος, *unknowing, ignorant, unskilful*, of persons, Hdt. 9, 62, Thuc. 5, 111: *unscientific*, Hdt. 2, 21, and freq. in Plat.: ἀν. τινός or περί τινος, *unskilled in* a thing, Plat.: ἀν., c. inf., *not knowing how* to do a thing, Xen. Mem. 2, 3, 7: rarely of things, ναῦς ἀνεπιστήμονες, *unskilfully arranged* or *managed*, Thuc. 2, 89. Adv. -μόνως, Plat., and Xen.: also -μοσύνως.

Ἀνεπιστρεπτεί, and ἀνεπιστρεπτί, adv. of ἀνεπίστρεπτος, Plut.

Ἀνεπιστρεπτέω, *not to turn one's self round, to be inattentive* or *negligent*, Epict.: from

Ἀνεπίστρεπτος, ον, (α priv., ἐπιστρέφομαι) *without turning round*, Plut.: metaph. *inattentive, heedless: inexorable.* Adv. ἀνεπιστρέπτως, *heedlessly.*

Ἀνεπιστρεφής, ές,=foreg., ἀν. τινός, *careless of* a thing, Plut.

Ἀνεπιστρεψία, ας, ἡ, (ἀνεπιστρέφομαι) *inattention, heedlessness*, Epict.

Ἀνεπίστροφος, ον,=ἀνεπίστρεπτος, Hdn. Adv. -φως.

Ἀνεπισφᾰλής, ές, (α priv., ἐπί, σφάλλω)=ἀσφαλής, Themist.

Ἀνεπίσχετος, ον, (α priv., ἐπέχω) *not stopped, not to be stopped* or *checked*, Plut. Adv. -τως.

Ἀνεπίτακτος, ον, (α priv., ἐπιτάσσω) *not commanded, subject to no one, independent*, ἐξουσια εἴς τι, Thuc. 7, 69. Adv. -τως.

Ἀνεπίτᾰτος, ον, (α priv., ἐπιτείνω) *not strained* or *stretched: not to be stretched.*

Ἀνεπίτευκτος, ον, (α priv., ἐπιτυγχάνω) *not hitting the mark.*

Ἀνεπιτέχνητος, ον, (α priv., ἐπιτεχνάομαι) *inartificial: without design* or *reflection.* Adv. -τως.

Ἀνεπιτήδειος, ον, also fem. α, Geop., Ion. ἀνεπιτήδεος, έη, εον, (α priv., ἐπιτήδειος) *unfit, disadvantageous, inconvenient*, Plat.: *prejudicial, hurtful*, Hdt. 1, 175. Adv. -ως, comp. -ότερον, Plat. Legg. 813 B: of persons, *hostile, unfriendly*, Xen. Hence

Ἀνεπιτηδειότης, ητος, ἡ, *unfitness, inconvenience.*

Ἀνεπιτήδευτος, ον, (α priv., ἐπιτηδεύω) *made without care* or *design, inartificial*, Plut. Adv. -τως.

Ἀνεπιτίμητος, ον, (α priv., ἐπιτιμάω) *not to be reproached* or *censured*, Arist. Eth. N.; τινός, *for* a thing, Dem. 1417, 12.—2. *unpunished*, Polyb.—II. *untaxed*, Inscr. [τῑ]

Ἀνεπίτροπος, ον, (α priv., ἐπίτροπος) *without guardian.*—2. (α priv., ἐπιτρέπω)=ἀνεπίστρεπτος.

Ἀνεπιτῠχής, ές, (α priv., ἐπί, τυχεῖν)=ἀνεπίτευκτος, Artem.

Ἀνεπίφαντος, ον, (α priv., ἐπιφαίνομαι) *not made visible* or *conspicuous, unadorned.* Adv. -τως.

Ἀνεπίφᾰτος, ον, *unexpected, unknown.*

Ἀνεπίφθονος, ον, (α priv., ἐπίφθονος) *unenvied, not invidious, without reproach*, ἔγχος, Soph. Trach. 1033: ἀν. ἐστὶ πᾶσιν, it is no reproach to any one, Thuc. 6, 83, cf. ἀνεμέσητος. Adv. -νως, Thuc. 6, 54.

Ἀνεπίφραστος, ον, (α priv., ἐπιφράζομαι) *unannounced, unobserved*, Simon. 231, 21.

Ἀνεπιχείρητος, ον, (α priv., ἐπιχειρέω) *not to be attacked* or *overcome.*

Ἀνεπόπτευτος, ον, (α priv., ἐποπτεύω) *not admitted among the* ἐπόπται.

Ἀνεπόψιος, ον, *not in sight.*

Ἀνέραμαι, poet. for sq.

Ἀνεράομαι, aor. ἀνηράσθην, (ἀνα, ἐράω) *to love again, love anew*, c. gen., Xen. Mem. 3, 5, 7, Andoc. 16, 37: rare word.

Ἀνεραστία, ας, ἡ, *life without love, ignorance of love*, Themist.: from

Ἀνέραστος, ον, (α priv., ἐράω) *not worthy of love, unlovely*, Plut.—2. act. *not loving, unkind*, Luc.

Ἀνεργάζομαι, fut. -άσομαι, *to finish, complete.*

Ἀνέργαστος, ον, (α priv., ἐργάζομαι) *not thoroughly wrought, imperfect, incomplete*, Arist. Metaph.

Ἄνεργος, ον, (α priv., *ἔργω) *not done*, ἔργα ἄνεργα, Lat. *facta infecta*, Eur. Hel. 363.

Ἀνέργω, old poet. form of ἀνείργω, *to keep back, keep off*, poet. whence lengthd. impf., ἀνέεργε, ἀνέεργον, Il.

Ἀνερεθίζω, f. -ίσω, (ἀνά, ἐρεθίζω) *to provoke* or *anger again.* Pass. *to be stirred up, in a state of excitement*, Thuc. 2, 21.

Ἀνέρεικτος, ον, (α priv., ἐρείκω) *not crushed* or *bruised, unground.*

*Ἀνερείπομαι, dep. mid., but only found in aor. ἀνηρειψάμην, *to snatch up and carry off*, of the harpies carrying off their prey, Hom., who only uses 3 pers. pl. ἀνηρείψαντο: later, *to take upon one's self*, πόνον, Orph. Only Ep. (the aor. cannot be formed from ἀνερέπτω, though no doubt it was from the same root.)

Ἀνερέπτω, *to tear up, draw up*: pass. στόμαχος ἀνερεπτόμενος, the stomach *drawn up spasmodically* so as to cause vomiting, Nic.

Ἀνερεύγω, f. -ξω, (ἀνά, ἐρεύγω) *to throw up.* Mid. *to discharge itself*, of a river, Arist. Mund., Ap. Rh.

Ἀνερευνάω, ῶ, f. -ήσω (ἀνά, ἐρευνάω) *to search out, examine*, Plat. Phaed. 63 A: also in mid., Id. Legg. 816 C. Hence

Ἀνερεύνησις, εως, ἡ, *a tracing out, search for* a thing.

Ἀνερεύνητος, ον, (α pr., ἐρευνάω) *not searched out, unexamined*, Plat. Hipp. Maj. 298 C: *not to be searched* or *found out*, Id. Crat. 421 D. Adv. -τως, also neut. pl. as adv., *inscrutably*, Eur Ion 255.

Ἀνερίθευτος, ον, (α priv., ἐριθεύομαι) *unbribed, uncorrupted*, Philo. [ῑ]

Ἀνερίναστος, ον, (α priv., ἐρινάζω *not ripened by art*, of figs, Theophr.

Ἀνέριστος, ον, (α priv., ἐρίζω) *undisputed.*

'Ανερκής, ές, (α priv., ἕρκος) *not fenced around, unprotected*, Q. Sm.

'Ανερμάτιστος, ον, (α priv., ἐρματίζω) *without ballast, not loaded*, strictly of ships, Plat. Theaet. 144 A:—2. metaph. *without stay* or *base, tottering, unsteady*, Ruhnk. Longin. 2, 2.

'Ανερμήνευτος, ον, (α priv., ἑρμηνεύω) *not explained, inexplicable.*

'Ανέρομαι, aor. ἀνηρόμην, (ἀνά, ἔρομαι) *to question, ask*, *τινά τι*, something of a person, Soph. O. C. 210, and freq. in Plat. Scarcely used but in aor. : the other tenses are supplied by *ἀνερωτάω*: the Ep. had also a pres. *ἀνείρομαι*, q. v.

'Ανερπύζω,=sq., Ar. Pac. 584.

'Ανέρπω, (ἀνά, ἕρπω) *to creep upwards* or *up*, Eur. Phoen. 1178.

†'Ανεῤῥήθην, def. aor. pass. assigned to pres. *ἀναγορεύω*, v. *ἀνερῶ.*

'Ανέῤῥω, f. -ῤήσω: aor. ἀνήῤῥησα, (ἀνά, ἔῤῥω) *to come* or *get up*, with notion of *bad luck*, Eupol. Pol. 27: *ἄνεῤῥε*, like *ἔῤῥε*, *away with you*, Lat. *abi in malam rem*, Valck. Hipp. 793.

'Ανερυγγάνω,=ἀνερεύγω.

†'Ανερυθριάστως, adv. *without blushing, unblushingly ;* from

'Ανερυθριάω, ῶ, -άσω, (ἀνά, ἐρυθριάω) *to begin to blush, blush up*, Plat. Charm. 158 C. [ᾱσω]

'Ανερύω, f. -ύσω, Ion. *ἀνειρύω* (ἀνά, ἐρύω) *to draw up*, Od. 9, 77, in tmesi: *ἀνειρύσαι νῆας=ἀνελκύσαι*, Hdt. 9, 96. Often as v. l. for *αὐερύω*. [ῠω, ῠσω]

'Ανέρχομαι, fut. *ἀνελεύσομαι*: aor. *ἀνήλυθον*, or usu. *ἀνῆλθον*, (ἀνά, ἔρχομαι) *to go up, go upwards, climb* or *mount up*, *ἀνελθὼν ἐς σκοπιήν*, Od. 10, 97: of trees, *to grow up, shoot up*, Od. 6, 163, 167, of the sun, *to rise*, Aesch. Ag. 658, of fire, *to blaze up*, Id. Cho. 536.—II. *to go* or *come back, go* or *come home again, return*, Hom., who also strengthens it by *ἄψ* or *αὖθις*: also *to come back to* a point, *recur to* it, *recount*, Eur. Phoen. 1207, Ion 933.—2. *εἴς τινα*, *to come back to* one, *be referred to* or made *dependent upon* one, Id. Hec. 802. [ᾱν in *ἀνερχομένῳ*, Il. 4, 392, the more strange because of Il. 6, 187.]

†'Ανερῶ, def. fut. act., from which pf. *ἀνείρηκα*, assigned to pres. *ἀναγορεύω*.

'Ανερωτάω, ῶ, f. -ήσω, (ἀνά, ἐρωτάω) *to ask again* or *repeatedly*, like *ἀνέρομαι*, Od. 4, 251: *ἀν. περί τινος*, Hdt. 9, 89.

'Ανερωτίζω,=foreg., Teleclid. Incert. 14.

†"Ανες, 2 aor. imp. of *ἀνίημι*.

'Ανέσαιμι, Ep. opt. aor. 1 act. of *ἀνίημι*, only Il. 14, 209, cf. *ἀνέσει.*

"Ανεσαν, 3 plur. aor. 2 of *ἀνίημι*, Il. 21, 537.

'Ανέσαντες, part. aor. 1 act. from *ἀνέζω*, q. v., Il. 13, 657.

'Ανέσει, Ep. for *ἀνήσει*, 3 sing. fut. from *ἀνίημι*, Od. 18, 265. Hom. has traces also of a regul. aor., formed from this fut., v. *ἀνέσω, ἀνέσαιμι, ἄνεσαν.*

'Ανεσία, ας, ἡ,=ἄνεσις, Cratin. Buc. 6.

'Ανέσιμος, ον, (ἀνίημι) *let loose, idle*, Lat. *remissus.*

"Ανεσις, εως Ion. ιος, ἡ, (ἀνίημι) *a loosening, relaxing*, i. e. *χορδῶν* of the strings, Plat.: but *ἄνεσις κακῶν*, *an abating* of misery, Hdt. 5, 28: hence *relaxation, recreation*, opp. to *σπουδή*, Plat. Legg. 724 A; and in bad sense, *listlessness.*—2. *a letting loose*, esp. of the passions, *license, licentiousness*, Plat. Rep. 561 A, Legg. 637 C.

'Ανέσπερος, ον, (α priv., ἕσπερος) *without evening.*

'Ανέσσυτο, Ep. syncop. 3 sing. aor. pass. of *ἀνασεύω*, Il. 11, 458.

†'Ανέσταν, for *ἀνέστησαν*, 2 aor. of *ἀνίστημι*, Il. 1, 533.

†'Ανέστειλα, -άμην, 1 aor. act. and mid. of *ἀναστέλλω.*

†'Ανέστηκα and -έστην, pf. and 2 aor. act. of *ἀνίστημι.*

'Ανέστιος, ον, (α priv., ἑστία) *without hearth of one's own ;* and therefore *not respecting its sanctity*, Il. 9, 63.—2. *without home, homeless*, Soph. Fr. 5.

'Ανεστραμμένως, adv. part. perf. pass. from *ἀναστρέφω*, *turned about, perversely.*

†'Ανεστώς, sync. part. pf. for *ἀνεστηκώς*, of *ἀνίστημι.*

'Ανέσχεθε, ἀνεσχέθομεν, poet. lengthd. for *ἀνέσχε, ἀνέσχομεν*, aor. 2 of *ἀνέχω*, cf. *ἀνασχέθω*, Hom.

†'Ανέσχον, -όμην, 2 aor. act. and mid. of *ἀνέχω.*

'Ανετάζω, f. -άσω, (ἀνά, ἐτάζω) *to search thoroughly, prove well.*

†'Ανετάθην, 1 aor. pass. of *ἀνατείνω.*

'Ανέταιρος, ον, (α priv., ἑταῖρος) *without companions, friends* or *fellows*, Plut.

'Ανετέον, verb. adj. from *ἀνίημι*, *one must relax*, Plat.

'Ανετεροίωτος, ον, (α priv., ἑτεροιόω) *unchanged, unchangeable*, Arist. Mund.

'Ανετικός, ή, όν, (ἀνετός) *fit for relaxing, relaxing:* in Gramm. *ἀνετικά*, as opp. to *ἐπιτατικά*, words denoting relaxation.

'Ανέτλην, ης, η, etc., aor. 2 from **ἀνάτλημι.*

'Ανέτοιμος, ον, (α priv., ἕτοιμος) *not ready, not fitted out*, Polyb.: of persons, *not ready* or *willing.*

'Ανετός, όν, (ἀνίημι) *loosened, relaxed, slack ;* strictly of a bow, then esp. of men's bodily and mental powers, Arist. Gen. An.: *ἀνετὸς τὴν κόμην*, *with the hair loose*, Luc. Adv. -τῶς, Soph. Fr. 567.—2. *let loose, licentious, wanton.*—3. *let free, freed, free from labour*, esp. of men and animals dedicated to a god, and so free from all work, Tacitus' *nullo mortali opere contacti*, Plut. 2, 12 A.

'Ανετῠμολόγητος, ον, (α priv., ἐτυμολογέω) *of unknown derivation*, Sext. Emp.

'Ανέτυμος, ον, (α priv., ἔτυμον)= foreg., Sext. Emp. Adv. -μως.

"Ανευ, adv., and prep. c. gen., *without*, opp. to *σύν*, used both of persons and things, *ἄνευ ἕθεν, οὐδὲ σὺν αὐτῷ*, Il. 17, 407: *ἄνευ κέντροιο*, *without spurring*, i. e. *without* the application of *the spur*, Il. 23, 387: with persons in a pregnant sense, *ἄνευ θεῶν*, Lat. *sine Diis, without divine aid* or *countenance* Od. 2, 372: *ἄνευ ἐμέθεν*, *without my knowledge and will*, Il. 15, 213: *ἄνευ τοῦ κραίνοντος*, Lat. *injussu regis, without the sanction of the monarch*, Soph. O. C. 926: so *ἄνευ τοῦ ὑγιεινοῦ*, *without reference to* health, Plat. Gorg. 518 D.—II. *away from, far from* or *parted from* a thing; *ἄνευ δηΐων*, Il. 13, 556, cf. Od. 16, 239. —III. in prose, *except, besides*, like *χωρίς*, Plat. Crit. 112 C. It was sometimes by Att. authors put after its case, as *ὑφηγητοῦ γ' ἄνευ*, Soph. O. C. 502; Xen. Cyr. 6, 1, 14, but never by Hom. By the Boeot. and some Alexandr. written *ἄνις*. ("Ανευ is closely akin to *ἀν*– or *ἀνα*- priv. to which also belong the Lat. *in*–, Engl. *un*–, Germ. *un*– and *ohn*–, cf. sub *α*. and from it again sprung *ἄνευθε, ἀπάνευθε*, q. v., just as from *ἄτερ, ἄτερθε* and *ἀπάτερθε*.)

'Ανευάζω, (ἀνά, εὐάζω) *to honour with loud cries of εὖα*, *ἀν. Βάκχον*, Lyc. *to celebrate with loud shouts*, *δῆριν*, Nonn.

"Ανευθε, before a vowel *ἄνευθεν*, (*ἄνευ*, as *ἄτερθε* from *ἄτερ*).—I. prep. c. gen., *without*, like *ἄνευ*, of persons and things, *μούνω ἄνευθ' ἄλλων*, Od. 16, 239, like *οἶος ἀπ' ἄλλων* in later authors; *ἄνευθε πόνου*, Od. 7, 192: so too *ἄνευθε θεοῦ= ἄνευ θεοῦ*, q. v., Il. 5, 185.—2. *apart from, far from*, Il. 21, 78.—Hom. always puts it before its case, though sometimes parted from it, Il. 22, 88: later it often follows, as *πατρὸς ἄνευθε*, Ap. Rh. 4, 746.—II. adv., *far away, distant*, opp. to *ἐγγύς* or *ἐγγύθι*, Il. 22, 300; 23, 378: *out of the way, away*, Il. 23, 241, Od. 9, 26; and so most freq. with part. *ὤν, οὖσα, ὄν*.—Only poet., and never Att.

'Ανεύθετος, ον, (α priv., εὔθετος) *not well placed* or *arranged, ill-suiting.*

'Ανευθῡνία, ας, ἡ, *the state of an ἀνεύθυνος, irresponsibility :* from

'Ανεύθῡνος, ον, (α priv., εὐθύνη) *not having to render an account, not accountable, irresponsible*, opp. to *ὑπεύθυνος*, Hdt. 3, 80, *ἀκρόασις*, Thuc. 3, 43; also *guiltless, innocent*, because such a one is *not liable to trial*, Arist. Pol.: so *ἀν. τινός*, *guiltless of* a thing, Luc. Adv. -νως.

'Ανεύθυντος, ον, (α priv., εὐθύνω) *not made straight, not going in a straight line*, Arist. Meteor, 4, 9, 8.

"Ανευκτος, ον, (α priv., εὔχομαι) *unwished for.*—II. act. *not wishing, not praying*, Poet. ap. Plat. Alcib. 2, 143 A.

'Ανευλᾰβής, ές, (α priv., εὐλαβής) *incautious.*—2. *fearing nothing :* esp. *without fear of the gods, impious.*

'Ανεύρεσις, εως, ἡ, (ἀνευρίσκω) *a finding out, discovery*, Eur. Ion 569.

'Ανευρετέον, verb adj. from *ἀνευρίσκω*, *one must find out*, Plat. Polit. 294 C.

'Ανεύρετος, ον, (α priv., εὑρίσκω) *not found out, not to be found out*, Plat Legg. 874 A.

'Ανευρίσκω, f. -ρήσω, 2 aor. *ἀνεῦρον*, un-Att. 1 aor. mid. *ἀνευράμην*, pass. *ἀνευρέθην*, *to find out, make out, to trace out, discover*, Hdt. 1, 67: 2, 54, and Att. Pass. *to be found out* or *discovered to be*, c. part., Hdt. 1, 137; 4, 44: seldom with augm.

"Ανευρος, ον, (α priv., νεῦρον) *without sinews : unelastic, slack, feeble*, Hipp., and Theopomp. (Com.) Incert. 9.

'Ανευρύνω, fut. -ῠνῶ, (ἀνά, εὐρύνω) *to widen, open*, Hipp. Hence

'Ανεύρυσμα, ατος, τό, and

'Ανευρυσμός, οῦ, ὁ, *a widening.*

'Ανευφημέω, ῶ, f. -ήσω, (ἀνά, εὐφημέω) *to shout aloud with joy ;* and, acc. to some, as euphemism, *to cry aloud, make an outcry*, even in grief, *ἀνευφ. οἰμωγῇ*. Soph. Tr. 783, Eur. Or. 1335, Plat. Phaed. 60 A: but Herm. Soph. l. c. explains it *to cry out εὐφήμει*, without any euphemism, cf. Heind. and Stallb. Plat. l. c.

'Ανεύφραντος, ον, (α priv., εὐφραίνω) *not rejoicing, joyless.*

'Ανεύχομαι, dep. mid., (ἀνά, εὔχομαι) *to ask* or *pray again : to take back a prayer, recall it*, Plat. Alc. 2, 142 D 148 B, v. Valck. Hipp. 890, cf. *ἀναμάχομαι.*

Ἀνεφάλλομαι, (ἀνά, ἐπί, ἅλλομαι) dep. mid., *to leap up at, rush upon*; only used in sync. part. ἀνεπάλμενος, q. v.: cf. ἀνέπαλτο.

'Ανέφαπτος, ον, (α priv., ἐφάπτω) =ἀνέπαφος, esp. *not to be carried away* as a slave, Inscr.

'Ανέφελος, ον, (α priv., νεφέλη) *unclouded, cloudless*, αἴθρη, Od. 6, 45: *unveiled*, Soph. El. 1246. [ᾱ Ep., as in ἀθάνατος.]

"Ανεφθος, ον, (α priv., ἑφθός) *unboiled*, Geop.

'Ανέφικτος, ον, (α priv., ἐφικνέομαι) *not to be reached, out of reach, impossible*, Luc.

'Ανεχέγγυος, ον, (α priv., ἐχέγγυος) *unwarranted*: διὰ τὰ τὴν γνώμην ἀνεχέγγυον γεγενῆσθαι, *because they had no sure confidence in themselves*, Thuc. 4, 55.

'Ανέχω, impf. ἀνεῖχον: also ἀνίσχω, ἀνίσχον: f. ἀνέξω, also ἀνασχήσω: aor. ἀνέσχον, and poet. lengthd. ἀνέσχεθον, Hom., and Eur. Med. 1027 (cf. ἀνασχέθω): pf. ἀνέσχηκα, aor. pass. ἀνεσχέθην:—we also find in Od. 19, 111, a 3 sing. ind. pres. ἀνέχησι, as if from ἀνέχημι, like παμφαίνησι, προφέρησι, Buttm. Ausf. Gr. § 95, a, Anm. 5: *to hold up, lift up*, Hom., esp. χεῖρας ἀν. θεοῖς, *to raise one's hands to the gods* in prayer (but in Od. 18, 89, χεῖρας ἀν., *to hold out, raise one's hands* to fight, like mid.), hence ἀν. εὐχάς, to offer prayers, Soph. El. 636: ἀν. τινί, *to hold up and shew* to one, to raise admiration, pity, etc., Il. 10, 461; 22, 80: ἀν. φάος, φλόγα, *to hold up* a light, Eur.; esp. to hold up the nuptial-torch, hence the phrase ἄνεχε, πάρεχε φῶς, or simply ἄνεχε, πάρεχε, *hold up and lend* the light to lead the procession, and so in genl. *make ready, go on*, Herm. Eur. Cycl. 203: *to lift up, exalt*, τινά, Pind. P. 2, 163; also *to lift up by words, extol, praise.*—2. of land, ἀνέχειν τὴν ἄκρην, *putting out* a headland, Hdt. 4, 99, cf. III. 2.—3. *to hold up, uphold, maintain, support*, εὐδικίας, Od. 19, 111, πολέμους, Thuc. 1, 141: ἀν. σὲ λέχος στέρξας ἀνέχει, *maintains, is attached to* thee, Soph. Aj. 212, cf. Eur. Hec. 123:—so prob. the nightingale is said, ἀν. κισσόν, *to keep constant to* the ivy, Soph. O. C. 674, ubi v. Herm.—II. *to hold back, hold in, keep in*, ἵππους, Il. 23, 426; ἐμαυτὸν ἀνίσχον, Hdt. 1, 42; ἀν. Σικελίαν, to maintain it free, μὴ ὑπό τινα εἶναι, Thuc. 6, 86.—2. in Theogn. 26, Ζεὺς ἀνέχων, opp. to ὕων, *holding up, stopping* the rain.—III. intrans. *to rise up, rise*, as out of the sea, Od. 5, 320: later esp. in form ἀνίσχω, of the sun, πρὸς ἥλιον ἀνίσχοντα, Hdt. 3, 98, etc.: *to arise, happen*, Hdt. 5, 106; 7, 14:—in Soph. O. T. 174, *to cease from suffering, to obtain rest*, v. Schol. ad l.—2. *to come forth, stick out*, ἀνέσχεν αἰχμή, Il. 17, 310: esp. of a headland, *to jut out* into the sea, Hdt. 7, 123, Thuc. 1, 46, etc.—3. *to hold on, keep doing*, c. part. ἀν. διασκοπῶν, Thuc. 7, 48; also absol., Xen. Hell. 2, 2, 10. Hom. uses no tense intrans., but the aor.

B. Mid. ἀνέχομαι, f. ἀνέξομαι or ἀνασχήσομαι: Att. impf. and aor. c. dupl. augm., ἠνειχόμην, ἠνεσχόμην:—strictly *to hold one's self up* or *upright*, and so *to hold* or *bear up against* a thing, *endure, suffer, allow*; either c. acc., ἀν. κήδεα, κακά, etc., Hom., Hdt., and Att.; or c. gen., once in Hom., δουλοσύνης, Od. 22, 423, and freq. in Plat., e. g. Apol. 31 B:—the dependent clause is usu. (always in Hom.) added in part., as οὐκ ἀνέξομαί σε ἄλγε' ἔχοντα, I will not suffer thee to have . . , Il. 5, 895; ἀνέχεσθαι ἥμενος, Od. 4, 595, and this is the common constr. in prose, e. g. Hdt. 1, 80, Thuc. 2, 74, etc.; but in signf. *to dare to* do, c. inf., ἀνέσχοντο τὸν ἐπιόντα δέξασθαι, Hdt. 7, 139, cf. Kühner Gr. Gr. § 160, Obs. 1:—absol. *to hold out, last*, Il.; esp. in imperat. aor. ἀνάσχεο, ἄνσχεο=τέτλαθι, *be of good courage*, Hom.; so too ξυμφοραῖς ἠνεσχόμην, *I was patient in* calamities (not I bore up *against* them) Eur. Andr. 981 (where however Dind. ξυμφοράς), cf Herm. Bacch. 790; in part. ἀνεχόμενοι φέρουσι, they bear *with patience*, Hdt. 4, 28.—2. ἀνέχεσθαι ξείνους, *to allow the presence* of guests, Od. 7, 32; and so *to receive, entertain* them, Od. 17, 13.—II. *to hold up what is one's own*, hence ἀνέχεσθαι δόρυ, ἔγχος, etc., Hom.: esp. ἀν. χεῖρας, *to hold up one's* hands *to fight* (never *to pray*, as in act.), Hom.: hence without χεῖρας, πλῆξεν ἀνασχόμενος, Il. 3, 362, Od. 14, 425.—III. rarely, *to hold on by one another, hang together*, Od. 24, 8. Cf. ἀνίσχω.

'Ανέψᾰνος, ον, (α priv., ἕψω) *hard to boil* or *to make boil.*

'Ανεψέω, (ἀνά, ἕψω) *to boil again.*

'Ανέψητος, ον, (α priv., ἑψητός) *unboiled.*

'Ανεψιά, ᾶς, ἡ, fem. from ἀνεψιός, Xen. Mem. 2, 7, 2. Hence

'Ανεψιᾰδεή, contr. ἀνεψιαδῆ, ἡ, *a first-cousin's daughter*, Dind. Ar. Fr. 584: Xen. Mem. 2, 7, 2.

†**'Ανεψιαδεός**, οῦ, ὁ, = ἀνεψιάδης. For the accentuation, v. Kühner, Gr. Gr. § 266, 2.

'Ανεψιάδης, ου, ὁ, *a first-cousin's son.*

'Ανεψιαδοῦς, οῦ, ὁ,=foreg., Pherecr. Incert. 28.

'Ανεψιός, οῦ, ὁ, *a first-cousin*, but also in wider sense *any cousin, a kinsman*, Hom., and Hdt.: fem. ἀνεψιά (cf. Lat. *nepos, neptis*, Sans. *naptri*). [When the ult. is long, Hom. lengthens also the penult., as ἀνεψῑοῦ κταμένοιο, Il. 15, 554.] Hence

'Ανεψιότης, ητος, ἡ, *relationship*, strictly in the degree of first-cousins, Plat. Legg. 871 B: cf. Dem. 1068, fin.

'Ανέψομαι, f. ἀνεψήσομαι, (ἀνά, ἕψω) *to boil up* or *out of.*

'Ανέω, an old pres. from which are formed some tenses of ἀνίημι: Hdt. has a 3 plur. pres. pass., ἀνέονται ἐς τὸ μάχιμον, for ἀνίενται, 2, 165, but v. ἀνέωνται.

"Ανεῳ, v. ἄνεῳ, in ἄνεως.

'Ανέῳγα, Att. perf. 2 from ἀνοίγω, always intr.

'Ανέῳγον, imperf. from ἀνοίγω, Hom.

'Ανεῳγότως, ad. part. perf. ἀνεῳγώς, from ἀνοίγω, *openly.*

†**'Ανέωνται**, for ἀνεῖνται, 3 plur. perf. pass. of ἀνίημι, the reading of Flor. MS. in Hdt. 2, 165, for ἀνέονται preferred by Buttmann, Ausf. Gr. § 108, 4, n.

†**'Ανέῳξα**, 1 aor. act. of ἀνοίγω.

"Ανεως, gen. ω, ὁ, ἡ, is considered as Att. form of an obsol. adj. ἄναυος, ἄνῡος (α priv., αὔω, * ἄω, *to cry*), *without a sound, voiceless, mute*:—from it are found ἄνεῳ, nom. plur., six times in Hom., and ἄνεῳ, fem. nom. sing., Od. 23, 93. But this latter form is against analogy: hence Aristarch. always writes ἄνεῳ as adv., *in silence*, and he is followed by Buttm. Lexil. in voc., Spitzn. Il. 2, 323. Hom. only joins it with γενέσθαι, εἶναι, ἧσθαι.

"Ανη, ης, ἡ, (ἄνω) *an accomplishment, fulfilment*, Aesch. Theb. 713.

'Ανηβάσκω,=sq., Dion. H.

'Ανηβάω, ῶ, f. -ήσω, (ἀνά, ἡβάω) *to grow young again*, Lat. *repuerascere*, Theogn. 1003, Eur., and Xen. Cyr. 4, 6, 7.—II. *to grow up, attain to* ἥβη, Call. Jov. 55. The form ἀνηβάσκω, acc. to Gramm., is not so good, Thom. M. p. 415. Hence

'Ανηβητήριος, ία, ιον, *making young again*, ἀν. ῥώμη, *the returning strength of youth*, Eur. Andr. 552.

"Ανηβος, ον, (α priv., ἥβη) *not having yet reached* ἥβη, or *puberty, not come to man's estate, beardless*, opp. to ἔφηβος, Plat. Legg. 833 C.

'Ανήγαγον, aor. 2 from ἀνάγω.

'Ανηγεμόνευτος, ον, (α priv., ἡγεμονεύω) *without leader* or *commander*, Luc.

'Ανηγέομαι, f. -ήσομαι, (ἀνά, ἡγέομαι) dep. mid., *to tell as in a narrative, relate, recount*, Pind. N. 10, 35, Hdt. 5, 4: like διηγ., and ἐξηγ.—2. *to go along in a chariot*, Böckh Expl. Pind. O. 9, 86.

†**'Ανηγέρθην**, 1 aor. ind. pass. from ἀνεγείρω.

†**'Ανηγρόμην**, sync. 2 aor. mid. from ἀνεγείρω.

†**'Ανήγρετος**, ον,=νήγρετος, Nonn.

†**'Ανηδέως**, adv., collat. form of ἀηδέως, ἀηδῶς, from ἀηδής, Hipp.

'Ανήδομαι, as pass., *to withdraw* or *recall one's enjoyment of* a thing, *no longer enjoy* it, like ἀνεύχομαι, c. acc., Hermipp. Incert. 5. (Compd. not with ἀν– priv., but with adv. ἀνά *back.*)

'Ανήδονος, ον, (α priv., ἡδονή) *without pleasure, disagreeable.*

'Ανήδυντος, ον, (α priv., ἡδύνω) *not sweetened* or *seasoned*. Lat. *inconditus* Arist. Probl.: metaph. *unpleasant, repulsive*, ἡλικία, Arist. H. A., γυνή Plut.

'Ανήδυστος, ον,=foreg., Plut.

'Ανήῃ, Ep. for ἀνῇ, 3 sing. subj aor. 2 of ἀνίημι, Il. 2, 34.

†**'Ανηθέλαιον**, ου, τό, (ἄνηθον, ἔλαιον) *oil from the seed of* ἄνηθον, *oil of anise seed*, Galen.

'Ανήθῐνος, η, ον, (ἄνηθον) *made of dill*, στέφανος, Theocr. 7, 63.

'Ανηθίτης οἶνος, ὁ, *wine mixed with dill*, Geop. [ῑ]

"Ανηθον, ου, τό, *dill, anise*, Lat. *anethum*, Ar. Nub. 982: also ἄννηθον, Ar. Thesm. 486; Ion. ἄννησον or ἄνησον, Hdt. 4, 71; poet. ἄννητον or ἄνητον, Alcae., and Anacr.: later Att., Dor., and Aeol., ἄνισον or ἄννισον, Alex. Leb. 2, 7: v. Dind. Ar. Nub. 982, Bergk Anacr. 138.

'Ανηθοποίητος, ον, (α priv., ἠθοποιέω) *not giving exact delineation of character*, Dion. H.—2. *without fixed character, immoral*, Cic. Att. 10, 10.

'Ανήϊξαν, aor. 1 from ἀναΐσσω, Hom.

'Ανήϊον, ες, ε, Ep. for ἀνῄειν, imperf. of ἄνειμι, Od.

†**'Ανῆκα**, 1 aor. act. of ἀνίημι.

'Ανήκεστος, ον, (α priv., ἀκέομαι) *not to be healed, incurable, desperate*, χόλος, ἄλγος, Il. 5, 394, 15, 217; πάθος λώβη, λῦμαι, Hdt. 1, 137, etc.; κακά, συμφοραί, etc., Archil. 1, 5, and freq in Att.: ἀνήκεστα ποιεῖν τινα, *to ruin, destroy utterly*, Xen.; ἀνήκεστα πάσχειν, *to be utterly ruined* or *destroyed*, Thuc. 3, 39, etc.—II. act. *damaging beyond remedy, most destructive* or *pernicious*, πῦρ, Soph. El. 888: χαρά, Id. Aj. 52. Adv. -τως: ἀν. διατεθ ναι, *to treat with barbarous cruelty*, Hdt. 3, 155, cf. 8, 28: ἀν. λέγειν, *to chatter incorrigibly*, ap. Aeschin. 5, 34.

'Ανηκής, ές, (α priv., ἄκος)=foreg., Soph. Fr. 44, v. Ellendt in voc.

'Ανηκίδωτος, ον, (α priv., ἀκίδωτος) *without point*, Aesch. Fr. 262.

'Ανηκοΐα, ας, ἡ, *a not hearing, deafness.*—2. *unwillingness to hear, disobedience.*—3. *a not having heard, ignorance*, Plut.: from

'Ανήκοος, ον, (α priv., ἀκοή) *without hearing, deaf*, Arist. Probl.—II. c. gen., 1, *not hearing, never having heard* or *learnt*, Plat. Phaedr. 261 C, Xen. Mem. 2, 1, 31: hence *unknowing, ignorant of*, Dem. 441, 15, Aeschin. 19, 41.—2. *not willing to hear, disobedient*, τὸ ἀνήκοον, *disobedience*, Dion. H.—III. pass., *not heard* or *to be heard*. Adv. -όως, ἀν. ἔχω τινός, *to be ignorant of* a thing, Plut.

'Ανηκουστέω, f. -ήσω, *to be* ἀνήκουστος, *unwilling to hear* or *listen, to disobey*, c. gen. πατρὸς οὐκ ἀνηκούστησε, Il. 15, 236; c. dat. Hdt. 6, 14: also absol., Hdt. 1, 115; and

'Ανηκουστία, ας, ἡ, *want of hearing, deafness*, Hipp.—2. *disobedience*, Plat. Legg. 671 A: from

'Ανήκουστος, ον, (α priv., ἀκούω) *not heard, inaudible*, Arist. Probl.: *unheard of, too horrible to listen to*, Soph. El. 1408.—II. act. *not hearing*, or *having heard: not obeying, disobedient*, τὸ ἀνήκουστον, *disobedience*, Xen. Cyn. 3, 8. Adv. -τως.

'Ανήκω, f. -ξω, (ἀνά, ἥκω) *to have come up*, or *reached to* a point, εἴς τι, i. e. ἐς τὸν ὀμφαλόν, Hdt. 7, 60: ἐς τὰ μέγιστα, πρῶτα ἀν. τινί or περί τινος, *to have reached the highest point in* a thing, Hdt. 5, 49; 7, 134; also ἐς τοσοῦτο εὐηθείης, πρόσω ἀρετῆς ἀν., Id. 7, 16, 237; but εἰς οὐδὲν ἀνήκει, *it amounts to nothing*, Hdt. 2, 104: also ἀν. εἰς . . , *to refer to* or *be connected with* . . , Lat. *pertinere ad* . . , Dem. 1390, 17.—II. *to come back, return*, Plat. Theaet. 196 B, cf. Antipho 123, 14.

'Ανηλάκᾰτος, ον, (α priv., ἠλακάτη) *without a spindle, unable to spin*, Matron ap. Ath. 183 A.

'Ανήλατο, 3 sing. aor. 1 mid. from ἀνάλλομαι.

'Ανήλᾰτος, ον, (α priv., ἐλαύνω) *not to be beaten out* with the hammer, *not ductile*, Arist. Meteor.: hence *hard, untameable.*

'Ανηλεγής, ές, *unconcerned, careless.* Adv. -έως: cf. ἀπηλεγής, ἀπηλεγέως.

'Ανηλεήμων, ον, gen. ονος,=ἀνελεήμων, Nicoch. Incert. 5, cf. Schäf. Greg. p. 163.

'Ανηλεής, ές, and ἀνηλέητος, ον,= ἀνελ., q. v.

'Ανήλειπτος, ἀνήλειφος, and ἀνήλῐφος, ον, (α priv., ἀλείφω) *unanointed, unpainted, unsmeared.* Hence

'Ανηλειψία, ας, ἡ, *the state of an* ἀνήλειπτος, *uncleanliness, filth*, like ἀλουσία, Polyb.

†'Ανηλεῶς, adv. from ἀνηλεής, *mercilessly, without pity*, Aesch. Pr. 240, where Blomf. reads ἀλλὰ νηλεῶς, v. ad l.

'Ανηλής, ές, poet. contr. for ἀνηλεής.

†'Ανῆλθον, contr. for ἀνήλυθον, 2 aor. of ἀνέρχομαι.

'Ανηλιάζω, fut. -άσω, (ἀνά, ἡλιάζω) *to expose to the sun.*

'Ανήλῐκος, ον, (α priv., ἧλιξ) *not yet arrived at* ἡλικία or *man's estate.*

'Ανήλιος, ον, (α priv., ἥλιος) *without sun, unsunned, sunless, gloomy*, esp. of the nether world, Trag.

'Ανήλῐπος, ον, Dor. ἀνάλ., *unshod, barefoot*, Theocr. 4, 56, cf. νήλιπος, νηλίπους. (Said to be from ἤλιψ, a Dorian shoe: others from ἑλίσσειν πόδα, which gives a wrong sense; at all events the termin. -πος has nothing to do with πούς.)

'Ανηλῐφής, ές, and ἀνήλῐφος, ον,= ἀνήλειπτος.

†'Ανήλῠθον, v. ἀνῆλθον.

'Ανήλῠσις, εως, ἡ, (ἀνέρχομαι) *a going up.*—2. *a coming back, return:* also ἀνέλευσις.

'Ανήμελκτος, ον, (α priv., ἀμέλγω) *unmilked*, Od. 9, 439.

'Ανήμερος, ον, (α priv., ἥμερος) *not tame, wild, savage*, of persons, Aesch. Pr. 716, of a country, Eum. 14: of plants, *wild:* of land, *untilled.* Adv. -ρως. Hence

'Ανημερότης, ητος, ἡ, *wildness, savageness.*

'Ανημερόω, (ἀνά, ἡμερόω) *to tame*, Soph. Fr. 233.

†'Ανῆμμαι, perf. pass. from ἀνάπτω, Eur. H. F. 549.

†Ἄνην, 2 aor. ind. of ἀνίημι.

'Ανήνασθαι, inf. aor. from ἀναίνομαι, of which tense Hom. has also ἀνήνατο and ἀνήνηται.

'Ανηνεμέω, *to be without wind, calm*, Strab.; and

'Ανηνεμία, ας, ἡ, *a calm*, Anth.: from

'Ανήνεμος, ον, *without wind, calm*, ἀνήνεμος χειμώνων for ἄνευ ἀνέμου χειμώνων, *without the blast of storms*, Soph. O. C. 677. (α priv., ἄνεμος: cf. νήνεμος and νηνεμία, but the η belongs to the root, cf. ἠνεμόεις, and ἀνήρ, ἠνορέη, ἀνήνωρ.)

†'Ανήνεγκον, 2 aor. of ἀναφέρω.

'Ανήνιος, ον, (α priv., ἡνία) Dor. ἀνάνιος, *without bridle, unbridled, insolent.*

'Ανήνιος, ον, (α priv., ἀνία) Ion. for ἀνάνιος, *without pain* or *grief.*

'Ανήνοθε, Ep. perf. 2 c. intr. pres. signf., the 3 pers. also used as aor.: Hom. has it twice αἷμα ἀνήνοθεν ἐξ ὠτειλῆς, *gushed forth from* the old wound, Il. 11, 266; and κνίση ἀνήνοθεν, *mounted up*, Od. 17, 270. (Buttm. Lexil. in voc. assumes a pres. form * ἀνέθω, ἄνθω, akin to ἀνθέω, *to shoot up into flower;* and prob. the prep. ἀνά is the root, cf. ἀντί, ἄντομαι: the word ἐνήνοθε comes very near it in *form*, though prob. from a different root.)

'Ανήνυστος, ον, (α priv., ἀνύω) like ἀτέλεστος, *not to be accomplished, endless, aimless*, ἔργον, Od. 16, 11: *uncompleted.*

'Ανήνῠτος, ον, = foreg., freq. in Plat., ἀν. οἶτος, *endless woe*, Soph. El. 167, cf. Valck. Adon. 379 C. Adv. -τως, Soph. Fr. 501.

'Ανήνωρ, ορος, ὁ, (α priv., ἀνήρ) *unmanly, dastardly*, like ἄνανδρος, Od. 10, 301: ἀνὴρ ἀνήνωρ, *a man of no manhood*, Hes. Op. 749.

'Ανήπυστος, ον, Ion. and poet. for ἀνάπ., Lob. Phryn. 701.

'Ανηπύω, f. -σω,=ἀναφωνέω, *to cry aloud, roar*, Mosch. 2, 98. [On quantity, cf. ἠπύω.)

'Ανήρ, ὁ, gen. ἀνδρός, δρί, δρα, voc. ἄνερ, plur. ἄνδρες, ἀνδρῶν, ἀνδράσι, ἄνδρας. The Ep. have also the regul. decl. ἀνέρος, etc., dat. pl. ἄνδρεσσι: *a man*, as opp. to *woman*, Lat. *vir*, (ἄνθρωπος, Lat. *homo*, being *man*, as opp. to *beast*), Il. 17, 435: though Hom. as an Ep. poet mostly uses it of princes, leaders, etc., yet he extends it to all *free* men: ἀνὴρ δήμου, *one of the people*, Il. 2, 198, Od. 17, 352; and to mark a *man of rank*, a qualifying word is usu. added, as βουληφόρος, ἀρχός, βασιλεύς, ἀγός, ἡγήτωρ, ἔξοχος ἀνήρ.—II. *a man*, as opp. to a god, πατὴρ ἀνδρῶν τε, θεῶν τε, Hom., Διὸς ἄγγελοι ἠδὲ καὶ ἀνδρῶν, Il. 1, 334, 403: most freq. in plur., yet sometimes in sing., e. g. Il. 18, 432, Herm. Vig. ◊ 66: oft. with βροτός or θνητός added; also ἄνδρες ἡμίθεοι, Il. 12, 23, and freq. ἄνδρες ἥρωες.—III. *a man*, as opp. to a youth, though the latter is also called in Hom. νέος, νεώτερος, κουρότερος, ὁπλότερος, νεηνίης ἀνήρ: so again ἀνὴρ γέρων or προγενέστερος, Od. 4, 205: 18, 53; but ἀνήρ alone always means a man in the prime of life, esp. *a warrior.*—IV. *a man*, emphatically so, *a man indeed;* ἀνέρες ἔστε, φίλοι, Il. 5, 529, and freq. in Hdt., esp. πολλοὶ μὲν ἄνθρωποι, ὀλίγοι δὲ ἄνδρες, Hdt. 7, 210; so too in Att., who also use it of moral worth, *a man, a brave, honest man*, Valck. Hdt. l. c. Wess. Hdt. 9, 39, Heind. Plat. Phaedr. 239 B.—V. *a husband*, Hom., Hdt., and Att.: ἐς ἀνδρὸς ἰέναι, or ἐλθεῖν, *to be married*, Schäf. Greg. p. 45: though not necessarily implying marriage, indeed in Soph. Trach. 551 it is opp. to πόσις, *a paramour*, cf. Valck. Hipp. 491, Toup Theocr. 15, 131. Almost all these signfs. belong to Lat. *vir.*—VI. later usages, esp. in Att.—1. ἀνήρ was commonly joined with titles, professions, and the like, as in Hom., as ἀνήρ δικαστής, ἄρχων, φιλόσοφος, etc.: also with names of nations as ἄνδρες Κίλικες, Θρῆκες, etc.: esp. in addresses, ἄνδρες δικασταί, βουλευταί, ἔφοροι, and so in the well-known ἄνδρες Ἀθηναῖοι: hence in Com. ἄνδρες κύνες, ἰχθύες, Meineke Archipp. Ichth. 14.—2. ὁ ἀνήρ, by crasis, Att. ἀνήρ, Ion. ὡνήρ, is very freq. used as emphatically for αὐτός, ἐκεῖνος, Trag., and Plat.: and so in oblique cases without the article, Trag., but not in prose: very rare in this signf. without the article, v. Stallb. Excurs. ad Plat. Phaedr., cf. ἄνθρωπος.—3. ἀνὴρ ὅδε, ὅδ' ἀνήρ, freq. in Trag. in all cases=ἐγώ, ἐμαυτοῦ, etc.—4. πᾶς ἀνήρ, every *man*, every *one*, freq. in Plat. (Of one root with ἀνήρ are ἀρήν, Ἄρης, ἀρείων, ἄριστος, ἀρετή: on the same root in kindred languages, v. Lassen in the Rheinisches Museum, 2, p. 160.) [In Ep. usu. ᾱ in *arsis*, ᾰ in *thesis;* but in trisyll. cases ἄνερος, etc., always ᾱ: Att. always ᾰ; for when it is long, it must be written ἁνήρ (by crasis for ὁ ἀνήρ), Pors. Phoen. 1670; but in Lyr. parts of Tragedy it sometimes follows the Ep. rule. as Soph. O. T. 869, cf. Lob. Aj. 1183.]

†Ἁνήρ, by crasis, Att. for ὁ ἀνήρ. [ᾱ]

'Ανήρεικτος, ον, poet. and Ion. for ἀνέρεικτος.

'Ανηρέμητος, ον, (α priv., ἠρεμέω) *restless, uneasy.* Adv. -τως, Sext. Emp.

'Ανήρεστος, ον, (α priv., ἀρεστός) *unpleasing, displeasing.*

'Ανηρεφής, ές, (α priv., ἐρέφω) *not covered, without roof*, Ap. Rh. 2, 1171.

†'Ανῄρηκα, perf. ind. act. from ἀναιρέω.

'Ανήρης, ες, (α priv., ἄρω) *unjoined.* hence *unmarried.*—II. (α priv., ἀνήρ) =ἀνδρώδης, Aesch. Fr. 204.

'Ανήριθμος, ον, poet. and Ion. for ἀνάριθμος, Aesch. Pr. 90: ἀνήριθμον χρόνον βεβώς for ἡμέρας ἀν., Soph. Tr. 246, μηνῶν ἀνήριθμος τρυχόμενος, *worn out months out of number*, Aj. 598, ubi v. Herm.

†'Ανήριστος, ου, ὁ, *Aneristus*, a Spartan ambassador to Persia, Hdt. 7, 137.—2. grandfather of the preceding, Hdt. 7, 134.

†'Ανηροέστης or -έστος, ου, ὁ, *Aneroestes*, a Gallic prince, Polyb. 2, 22, 2.

'Ανήροτος, ον, (α priv., ἀρόω) *unploughed, untilled*, Od. 9, 109. Also in Aesch. Pr. 708, there being no Att. form ἀνάροτος: γυνή, Luc. Lex. 19.

†'Ανηρώτευν, Dor. for ἀνηρώτων, from ἀνερωτάω, Theocr. 1, 81.

'Ανησίδωρος, ον, (ἀνίημι, δῶρον) *sending forth gifts*, i. e. *making them grow up*, epith. of Earth and Ceres, like ζείδωρος: also ἀνεισίδωρος, Wagner Alciph. 1, 3.

Ἄνησον, ου, τό, or ἄννησον, Ion. for ἄνηθον, but later Edd. prefer ἄννησον, cf. ἄνητον.

'Ανήσσητος, ον, Att. ἀνήττητος, or ἀήττητος, Xen., (α priv., ἡσσάω) *unconquered, unconquerable*.

Ἄνηστις, εως, ὁ, ἡ, (α priv. ἔδω, ἐσθίω)=νῆστις, *fasting*, Cratin. Dion. 3; like νώνυμος, ἀνώνυμος; νήνεμος, ἀνήνεμος: νήριθμος, ἀνήριθμος.

'Ανήτινος, η, ον, Dor. for ἀνήθ.

†'Ανήσω, fut. of ἀνίημι.

Ἄνητον or ἄννητον, ου, τό, Dor. and Aeol. for ἄνηθον.

'Ανήττητος, ον, Att. for ἀνήσσητος.

'Ανήφαιστος, ον, (α priv., Ἥφαιστος) *without* Ἥφαιστος, ἀν. πῦρ, *with no material fire*, Eur. Or. 621.

'Ανήφθω, 3 sing. imperat. perf. pass. from ἀνάπτω, Od. 12, 51.

'Ανηχέω, (ἀνά, ἠχέω) *to sound aloud, resound*.—2. *to sound back, echo*.

'Ανθαιρέομαι, f. -ήσομαι, (ἀντί, αἱρέομαι) dep. mid., *to choose* a thing *instead of* another, *prefer* one *to* another, τί or τινά τινος, Eur. Cycl. 311: c. acc. only, *to prefer, choose instead*, Eur., etc.—II. *to dispute, lay claim to*. Eur. Hec. 660.

'Ανθᾰλίσκομαι, f. -αλώσομαι, (ἀντί, ἁλίσκομαι) pass. c. fut. mid., aor. and perf. act., *to be caught, overthrown in turn*, i. e. after one has overthrown others, Aesch. Ag. 340.

'Ανθᾰμιλλάομαι, (ἀντί, ἁμιλλάομαι) dep. c. fut. mid., and usu. c. aor. pass., but also c. aor. mid., *to vie with* another, or one another, *be rivals*, Plat. Legg. 731 A: *to race* one another, Xen. Hell. 6, 2, 28.

'Ανθάμιλλος, ον, (ἀντί, ἅμιλλα) *vying with, rivalling*, Eur. Ion 606.

'Ανθάπτομαι, f. -άψομαι, Ion. ἀντάπτομαι, (ἀντί, ἅπτομαι) dep. mid., *to lay hold of, meddle with, engage in*, c. gen., πολέμου, Hdt. 7, 138, ἀνθ. τῶν πραγμάτων, *to take part in state affairs, capessere remp.*, Thuc. 8, 97, cf. Plat. Rep. 525 C.—2. *to lay hold of, seize, attack*, esp. of pain, etc., Soph. Tr. 778, Eur. Med. 55.—II. *to lay hold of in return*, Eur. Hec. 275: always c. gen.

†Ἄνθας, α and ου, ὁ, *Anthas*, son of Neptune and Alcyone, Paus.

†Ἄνθεια, ας, ἡ, *Anthēa*, a city of Messenia, Il. 9, 151, acc. to Strab.= the later *Thuria*, cf. Paus. 4, 31, 2.—2. a city of Troezene, Paus. 2, 30, 7.—3. a district of Achaea, named from Antheus, Paus. 7, 18, 3.—4. a place in Thessaly, Hes. Sc. 381, who also calls it Ἄνθη, Id. 474.

'Ανθεινός, ή, όν,=ἀνθινός, Luc.

Ἄνθειον, ου, τό, (ἄνθος) *a flower, blossom*, Ar. Ach. 869.

Ἄνθειος, α, ον, (ἄνθος) *flowery*, epith. of Ceres, Paus.

'Ανθεκτέον, verb. adj. from ἀντέχω, *one must hold to, cleave to*, τινός, Plat. Rep. 424 B, so too ἀνθεκτέα ἐστὶ τῆς θαλάσσης, Thuc. 1, 93.—2. *one must resist*.

'Ανθελιγμός, οῦ, ὁ, (ἀντί, ἑλίσσω) *a counter-winding*.

'Ανθέλιξ, ικος, ἡ, (ἀντί, ἕλιξ) *the part of the outer ear which surrounds the passage* (ἕλιξ).

'Ανθελκόντως, adv. part. pres. from ἀνθέλκω, *drawing to one's self*, or *against another*, so that resistance is implied.

'Ανθέλκω, f. -ξω, (ἀντί, ἕλκω) *to draw* or *pull against*, Thuc. 4, 14, ἀνθ. ἀλλήλαις, *against one another*, Plat. Legg. 644 E: hence *to draw in a contrary direction, draw away*, Id. Rep. 439 B.

Ἄνθεμα, ατος, τό, poet for ἀνάθεμα, H. Hom. 5, 9, or ἀνάθημα, Mel. 114.

'Ανθεμίζομαι, dep. mid., (ἀνθεμίς) *to pluck a flower* or *blossom*: hence in Aesch. Supp. 73, γόεδνα ἀνθ., acc. to Schol. for τὸ ἄνθος τῶν γόων ἀποδρέπομαι, like ἀπανθίζω.

†'Ανθεμίδης, ου, ὁ, *son of Anthemion*, Il. 4, 488, for 'Ανθεμιωνιάδης.

'Ανθέμιον, ου, τό,=ἄνθος, Theophr. v. Schneid. in Ind.—II. *the volute* of Ionic columns; *a spiral line*, Lat. *spira*.—III. ἀνθέμ. ἐστιγμένος, *tattooed with flowers* or *spiral lines*, like the Mosynoeci, Xen. An. 5, 4, 32, v. Sturz Lex. in voc.

'Ανθεμίς, ίδος, ἡ,=ἄνθος, Anth.—2. an herb like our *chamomile*.

†'Ανθεμίς, ίδος, ἡ, *Anthemis*, the earlier name of Samos, Strab.

†'Ανθεμίων, ωνος, ὁ, *Anthemion*, a Trojan, Il. 4, 473.—2. father of Anytus, Plat. Men. 90 A.—Others in Dem., Alciph., etc.

'Ανθεμοειδής, ές, (ἄνθεμον, εἶδος) *like flowers, flowery, blooming, many-coloured*, Orph.

'Ανθεμόεις, εσσα, εν, also εις, εν, Hes. Fr. 22, *blooming, flowery*, of meadows, etc., Hom.: also of works in metal, κρητήρ, λέβης ἀνθεμόεις, *chased* or *embossed with flowers*, Il. 23, 835, Od. 3, 440: from ἄνθεμον.

†'Ανθεμοεισίς, ίδος, ἡ, (λίμνη)= 'Ανθεμουσίς, *the Anthemusian lake*, in Bithynia, Ap. Rh. 2, 724.

†'Ανθεμόκριτος, ου, ὁ, *Anthemocritus*, masc. pr. n., Dem., etc.

Ἄνθεμον, ου, τό, (ἀνθέω)=ἄνθος, Pind. N. 7, 116: hence ἄνθεμα χρυσοῦ, i. e. *the costliest gold*, Pind. O. 2, 130, cf. ἄνθος.—II. in plur. *the name of a dance*, Ath. 629 E.

'Ανθεμόῤῥυτος, ον, (ἄνθεμον, ῥέω) *flowing from flowers*, ἀνθ. γάνος μελίσσης, i. e. honey, Eur. I. T. 634.

'Ανθεμουργός, όν, (ἄνθεμον * ἔργω) *working in flowers*, esp. ἡ ἀνθεμουργός, of the bee, Aesch. Pers. 612.

†'Ανθεμοῦς, contr. from ἀνθεμόεις, q. v.

†'Ανθεμοῦς, οῦντος, ὁ, *Anthemus*, a city of Macedonia, Hdt. 6, 94.—2. a river of Erythea, Apollod. 2, 5, 10.

†'Ανθεμουσία, ας, ἡ, (χώρα) *Anthemusia*, a region of Mesopotamia, Strab., containing a city of the same name, Id.

†'Ανθεμοῦσσα, ης, ἡ, *Anthemussa*, an island in the Tyrrhenian sea, the abode of the Sirens, Hes. Fr. 27.

'Ανθεμωδής, ές, = ἀνθεμοειδής, Aesch. Pr. 455.

Ἄνθεξις, εως, ἡ, (ἀντέχω) *a holding against, holding fast*, or *clinging to*, ἀλλήλων, Plat. Ep. 323 B.

Ἄνθεο, Ep. for ἀνάθεσο, ἀνάθου, imperat. aor. 2 mid. from ἀνατίθημι.

'Ανθερεών, ῶνος, ὁ, *the chin*, esp. the under part, Lat. *mentum*, Il.; χειρὶ ὑπ' ἀνθερεῶνος ἑλεῖν τινα, *to take hold of a person under the chin*, like embracing the knees, in token of supplication, Il. 1, 501.—2. later, *the neck, throat*, Euphor. 51, in plur., and of a woman.—Also *the mouth*, Nonn Dion. 3, 247. (Some derive it from ἀνθέω, others from ἀθήρ, ἀνθέριξ . the former more prob., as Hom. himself uses ἀνθεῖν of the *sprouting of the beard*, Od. 11, 320.)

'Ανθερίκη, ης, ἡ,=ἀνθέρικος, ἀνθέριξ, Anth.

'Ανθέρικος, ου, ὁ,=ἀνθέριξ, *a stalk of corn, halm*, Cratin. Incert. 135: *the stalk of the asphodel*, Theophr. H. P. 7, 13, 2.

'Ανθερικώδης, ες, (ἀ. θέρικος, εἶδος) *like a stalk*, Theophr.

'Ανθέριξ, ῐκος, ὁ, (ἀθήρ) *the beard* of an ear of corn, *the ear* itself, Lat. *spica*, Il. 20, 227.—2.=ἀνθέρικος, *a stalk*, e. g. of asphodel, Hdt. 4, 190, cf. Foës. Oecon. Hipp.

'Ανθερίσκος, ου, ὁ,=ἀνθέρικος, A B. p. 403.

Ἄνθεσαν, Ep. for ἀνέθεσαν, 3 plur aor. 2 act. from ἀνατίθημι.

'Ανθεσιπότητος, ον, (ἄνθος, ποτάομαι) *fluttering, flying around flowers*, μέλεα, Antiph. Tritag. 1.

'Ανθεσίχρως, ωτος, ὁ, ἡ, (ἄνθος, χρώς) *flower-coloured, variegated*, Matron ap. Ath. 135 E.

'Ανθεστήρια, ίων, τά, strictly, the *Feast of Flowers*, the three days' festival of Bacchus at Athens, in the month Anthesterion, v. Buttm. Exc. 1, ad Dem. Mid.

'Ανθεστηριών, ῶνος, ὁ, the month *Anthesterion*, eighth of the Attic year, answering to the end of February and beginning of March, in which the Anthesteria were celebrated.

'Ανθεστιάω, ῶ, f. -άσω, (ἀντί, ἑστιάω) *to entertain in return* or *mutually*, Plut. [ᾱσω]

'Ανθεσφόρια, ίων, τά, *the Anthesphoria*, a festival in honour of Proserpina, who was carried off while *gathering flowers*: festivals of this name also celebrated in honour of other deities, as Ceres, and Juno, Strab., v. Dict. Antiqq. s. v.: from

'Ανθεσφόρος, ον, (ἄνθος, φέρω) *bearing flowers, flowery*, Eur. Bacch. 703: αἱ ἀνθ., *women celebrating the Anthesphoria*.

Ἄνθετο, Ep. for ἀνέθετο, 3 sing aor. 2 mid. from ἀνατίθημι.

†'Ανθεύς, έως, ὁ, *Antheus*, masc. pr. n., Ant. Lib., etc.

'Ανθέω, ῶ, f. -ήσω, (ἄνθος) *to shoot up, sprout*, of the youthful beard, in Od. 11, 320, (the only place in Hom.), cf. ἀνήνοθε, but from Hes. downwds. esp. of flowers, *to bloom, blossom*: c. dat., ἀνθ. ῥόδοις, Pind. I. 4, 31: hence πέλαγος ἀνθοῦν νεκροῖς, as it were, *flowering, covered with them*, Aesch. Ag. 659: oft. metaph.—1. *to bloom, flourish, shine*, of colours, ἤνθει φοινίκισι, Xen. Cyr. 6, 4, 1: then of wealth and prosperity, ἀνθεύσης τῆς 'Ασίης, 'Ερετρίης, Hdt. 6, 127, cf. Thuc. 1, 19, etc.: so too of men, Ar. Eq. 530: c. dat. ἀνθ. ἀνδράσι, *to flourish, abound in men*, Hdt. 4, 1: so πραπίδεσσι, δόξῃ ἀνθ., Pind. O. 10 (11), 10. etc.—2. *to be at the height* or *pitch*, as a disease, Soph. Tr. 1089, cf. θάλλω.—II. trans. *to make to sprout forth* or *bloom*, only in late writers Lob. Soph. Aj. p. 93.

Ἄνθη, ης, ἡ,=ἄνθος or ἄνθησις, *blossom* or *bloom*, Plat. Phaedr. 230 B a pecul. Att. form, Piers Moer. p. 4, Thom. M. p. 127.

†Ἄνθη, ης, ἡ, *Anthe*, a city of the Myrmidons, Hes. Sc. Herc. 474.

Ἀνθηδών, όνος, ἡ, (ἀνθέω) *the flowery one*, i. e. *the bee*, Ael. (Cf. ἀλγηδών, ἀηδών, Κηληδών : others from ἄνθος, ἔδω, *the flower-eater !*)

†Ἀνθηδών, όνος, ἡ, *Anthedon*, a city in Boeotia, having a port, Il. 2, 508.

Ἀνθήεις, εσσα, εν,=ἀνθηρός, *flowery*.

†Ἀνθηΐς, ίδος, ἡ, *Antheïs*, sister of Aegleïs, Apollod. 3, 15, 8.

†Ἀνθήλεια, ας, ἡ, *Anthelea*, one of the Danaides, Apollod. 2, 1.

Ἀνθήλη, ης, ἡ, (ἀνθηλός for ἀνθηρός) *a blossom, flower :* esp. *the downy plume* of the reed, Lat. *panicula*, Theophr.

†Ἀνθήλη, ης, ἡ, *Anthele* a town in Phocis, with a temple of Ceres, where the Amphictyonic council assembled, Hdt. 7, 176.

Ἀνθήλιον, ου, τό, dim. from ἀνθήλη, Diosc.

Ἀνθήλιος, ον, later Att. form for ἀντήλιος, q. v.

Ἄνθημα, ατος, τό, (ἀνθέω) *a blooming, flowering :* ἐξάνθημα and other compds. are more common.

Ἀνθήμων, ον, gen. ονος,=ἀνθηρός, Nic.

†Ἀνθήνη, ης, ἡ, *Anthene*, a town of Cynuria in the Peloponnesus, Thuc. 5, 41.

Ἀνθηρογρᾰφέω, (ἀνθηρός, γράφω) *to write in a florid style*, Cic Att. 2, 6.

Ἀνθηρός, ά, όν, (ἀνθέω) *flowery, blooming*, ἔαρ, Chaerem. ap. Ath. 608 E, λειμών, δάπεδον, Ar. : hence *fresh, young*, χλόη, Eur. Cycl. 541 : also of music, etc., *fresh, new*, Xen. Cyr. 1, 6, 38, cf. Od. 1, 53, and ἄνθος II. fin.—2. metaph. ἀνθηρὸν μένος, rage *bursting*, as it were, *into flower*, i. e. at its height, Soph. Ant. 960, cf. ἄνθος II. fin.—3. *bright-coloured, party-coloured*, like ἀνθινός, ἀνθ. στολῆ, Eur. I. A. 73.—4. of style, *flowery, florid*, Isocr. 294 E. Adv. -ρῶς. Hence

Ἀνθηρότης, ητος, ἡ, *the bloom of youth, freshness, loveliness : a flourishing state.*

†Ἄνθης, ου, ὁ, *Anthes*, masc. pr. n., Strab., Plut.

Ἄνθησις, εως, ἡ,=ἄνθη, Theophr., Att.

Ἀνθησσάομαι, (ἀντί, ἡσσάομαι) as pass., *to be beaten in turn, give way* or *yield in turn*, τινί, Thuc, 4, 19.

†Ἀνθησυχάζω, (ἀντί, ἡσυχάζω) *to be quiet* or *repose in turn*, App.

Ἀνθητῐκός, ή, όν, (ἀνθέω) *flowering, blossoming.*

Ἀνθηφόρος, ον, (ἄνθος, φέρω)= ἀνθεσφόρος, Eur. I. A. 1544.

Ἀνθίας, ὁ, Lat. *anthias, a sea-fish*, Anan. Fr. 1, 1.

Ἀνθιερόω, ῶ, (ἀντί, ἱερόω) *to consecrate* one thing *instead of* another, Plut.

Ἀνθίζω, f. -ίσω, (ἄνθος) *to strew with flowers*, Eur. Ion 890 : *to deck as with flowers ;* and so *to dye* or *stain with* colours, Arist. H. A. Pass. *to bloom : to be dyed* or *painted*, ἠνθισμένοι φαρμάκοισι, Hdt. 1, 98 : ἠνθισμένος, metaph., a man whose hair is *sprinkled with white*, Soph. El. 43 ; κρέα πυρὶ ἠνθισμένα, *browned*, Epicr. Empor. 1, cf. Philem. p. 384.

Ἀνθικός, ή, όν,=ἀνθινός *of* or *belonging to flowers*, Theophr.

Ἄνθιμος, ον,=sq., Orph.

Ἀνθινός, ή, όν, (ἄνθος) *of flowers, blooming, fresh*, like ἀνθηρός : in Od. 9, 84 the esculent lotus is called ἄνθινον εἶδαρ, where prob. *vegetable* as opp. to *animal* food is simply meant : ἀνθ. κυκεών, ἔλαιον, *a drink, oil flavoured with flowers*, Hipp.—II. *flowered*, and so *party-coloured, bright-coloured*, Lat. *floridus*, hence τὰ ἀνθινά, sub. ἱμάτια, dresses, such as at Athens the ἑταῖραι wore, (ἀνθινὰ φορεῖν=ἀνθοφορεῖν,) also called βαπτά, ποικίλα, κατάσηκτα, ζωωτά.—2. also of dresses worn by the priest of Bacchus at the Anthesteria, by the satyrs, etc., hence ἀνθινὰ ἐνδῦσαι, *to put on motley*, said of Bion, who delivered his philosophic precepts in pithy sarcastic verses, like those used in the satyric dramas, Diog. L. 4, 52, cf. Strab. 1, p. 15.—Cf. Welcker, praef. Theogn. lxxvii. sq., and ἄνθος III.

Ἀνθιππάζομαι, f. -άσομαι, (ἀντί, ἱππάζομαι) *to ride to meet, ride up against.* Hence

Ἀνθιππᾰσία, ας, ἡ, *a riding against, a sham-fight of horse*, Xen. Hipparch. 1, 20.

Ἀνθιππεύω,=ἀνθιππάζομαι, Xen. de Re Eq. 8, 12.

†Ἀνθίππη, ης, ἡ, (ἀντί, ἵππος) *Anthippe*, daughter of Thespius, Apollod. 2, 7, 8.

Ἄνθισμα, ατος, τό, (ἀνθίζω) *that which is flowered* or *party-coloured ; a party-coloured dress*, Clem. Al.

Ἀνθίστημι, f. ἀντιστήσω, (ἀντί, ἵστημι) *to set against*, esp. in battle : *to set over against* or *opposite : to set* one *against* another, and so *to compare*, Lat. *componere*, τινί τι, Plat. Legg. 834 A.—II. Hom. uses only mid. and intrans. aor. 2 act., *to stand against*, esp. in battle, *to withstand*, τινί, Il., and Hdt. ; later more usu. πρός τινα, Plat., rarely c. gen., as δέος ἀνθίσταται φρενῶν, Aesch. Pers. 703 (ubi Wakef. ἀνθάπτεται), cf. Q. Sm. 1, 520 , absol. Hdt. 5, 72, etc.

Ἀνθοβάφεια, ας, ἡ, *a dyeing in many colours :* from

Ἀνθοβᾰφής, ές, (ἄνθος, βάπτω) *dyed of many colours, party-coloured*, Luc. Hence

Ἀνθοβάφος, ου, ὁ, *a dyer in many* or *bright colours*, Plut.

Ἀνθοβολέω, ῶ, (ἀνθοβόλος) *to throw flowers at one, bestrew with flowers.* Pass. *to be strewed* or *covered with flowers*, as a mark of honour, Plut. Hence

Ἀνθοβόλησις, εως, ἡ, *a casting* or *shedding of flowers*, Geop.

Ἀνθοβόλος, ον, (ἄνθος, βάλλω) *throwing* or *strewing flowers : sending forth a smell of flowers*, or *as of flowers*, θρίξ, Anth.

Ἀνθοβοσκός, όν, (ἄνθος, βόσκω) *nourishing flowers*, Soph. Fr. 29.

Ἀνθοδίαιτος, ον, (ἄνθος, δίαιτα) *living on flowers*, μέλισσα, Mel. 108.

Ἄνθοδμον, ου, τό, (ἄνθος, ὀδμή) *the scent of flowers : a sweet flower.*

Ἀνθοδόκος, ον, (ἄνθος, δέχομαι) *receiving flowers*, Mosch. 2, 34.

Ἀνθοκάρηνος, ον, (ἄνθος, κάρηνον) *crowned with flowers*, Opp.

Ἀνθοκομέω, (ἀνθοκόμος) *to tend flowers : βοτάνας ἀνθοκ., to tend plants like a flower-garden*, Anth.

†Ἀνθοκόμης, ου, ὁ, *Anthocomes*, masc. pr. n., Aristaen.

Ἀνθοκόμος, ον, (ἄνθος, κομέω) *tending* or *bearing flowers*, Anth.—II. *adorning one's self with flowers, party-coloured*, Opp.

Ἀνθοκράτεω, ῶ, (ἄνθος, κρατέω) *to govern flowers*, Luc.

Ἀνθοκρόκος, ον. (ἄνθος, κρέκω *woven* or *worked with flowers*, Eur. Hec. 471. (The deriv. from κρόκος, so as to mean *saffron-coloured*, is wrong.)

Ἀνθολκή, ῆς, ἡ, (ἀνθέλκω) *a drawing against* or *to the other side, counterpoise*, Plut.

Ἀνθολκός, όν, (ἀντί, ἕλκω) *drawing against* or *to the other side*, like ἀντίῤῥοπος.

Ἀνθολογέω, ῶ, *to pick, gather flowers*, Plut. ; and

Ἀνθολογία, ας, ἡ, *a picking* or *gathering flowers :* Ἀνθολογίαι were collections of small Greek poems (esp. epigrams) by several authors, which one editor picked out, and made up, as it were, into a *nosegay*. The first was made by Meleager of Gadara about 100 years B. C., next came Philippus of Thessalonica, then Agathias : we have also those of Constantinus Cephalas (called the Vatican, or more correctly the Palatine), and of Maximus Planudes : from

Ἀνθολόγος, ον, (ἄνθος, λέγω) *picking, gathering flowers*, Anth. : *compiling an Anthology.*

Ἀνθόμοιος, ον, (ἀντί, ὅμοιος) *exactly like*, dub., v. Herm. Opusc. 7, 203.

Ἀνθομολογέομαι, (ἀντί, ὁμολογέω) dep. mid., *to agree, make an agreement* or *compact with* another, πρός τινα, Dem. 894, 26, and Polyb., also τινί, Polyb. : absol. *to confess freely and openly*, Id. Hence

Ἀνθομολόγησις, εως, ἡ, *a mutual agreement, compact, treaty*, Polyb.

Ἀνθομολογία, ας, ἡ,=foreg.

Ἀνθονομέω, ῶ, *to feed on flowers*, Aesch. Suppl. 44, acc. to Porson. : from

Ἀνθονόμος, ον, (ἄνθος, νέμομαι) *feeding on flowers.*—2. proparox. ἀνθόνομος, *affording flowery pasturage*, Aesch. Supp. 539.

Ἀνθοπλίζω, f. -ίσω, (ἀντί, ὁπλίζω) *to arm* or *equip against.* Pass. and mid., *to be armed, arm one's self against*, πρός τι, Xen. Oec. 8, 12.

Ἀνθοπλίτης, ου, ὁ, (ἀντί, ὁπλίτης) *an armed opponent*, Lyc. [ῑ]

Ἀνθοποιός, όν, (ἄνθος, ποιέω) *making, producing flowers.*

Ἀνθοπωλέω, (ἄνθος, πωλέω) *to sell flowers.*

Ἄνθορε, poet. for ἀνέθορε, 3 sing. aor. 2 of ἀναθρώσκω.

Ἀνθορίζω, f. -ίσω, (ἀντί, ὁρίζω) *to define against another, make a counter definition.* Hence

Ἀνθορισμός, οῦ, ὁ, *a counter-definition.*

Ἀνθορμέω, ῶ, f. -ήσω, (ἀντί, ὁρμέω) *to lie at anchor, be moored against* or *opposite one another :* esp. of two hostile squadrons before fighting, ἀλλήλοις, Thuc. 2, 86, etc.

Ἄνθος, εος, τό : gen. plur. ἀνθέων, uncontr. even in Att., v. Aristag. Mamm. 1 : *that which buds* or *sprouts up, a young bud* or *sprout*, Il. 17, 56, Od. 9, 449 : but even in Hom. the prevailing signf. is *a flower*, whether a single *blossom, a flower* (i. e. flowering plant), or the *bloom* (i. e. flowering time) : and so κούριον and ὥριον ἄνθος, Ruhnk. H. Hom. Cer. 108. of things, *anything at top*, esp. *swimming at top* or *on the surface*, like *the froth* or *scum on water*, ἄνθος οἴνου, Lat. *flos vini*, the crust on fine old wines, Schneid. Colum. p. 627, 638. —II. metaph. *the bloom* or *flower* of a thing, ἄνθος ἥβης, Il. 13, 484 ; *the flower* of an army and the like, Aesch

Ag. 197, Thuc. 4, 133: *ἄνθος ἀοιδῶν, the flower of bards*, Simon. 107, 1: but *ἄνθεα ὕμνων νεωτέρων, the freshest, newest songs*, Pind. O. 9, 74, cf. *ἀνθηρός*, and Dissen Pind. O. 3, 4: also *ἄνθη, the flowers* or *choice passages*, Cic. Att. 16, 11: in genl. *ornament, grace, pride, honour*, Pind. O. 2, 91; 7, 147: *τὸ σὸν ἄνθος, πυρὸς σέλας, that ornament of thine*, Aesch. Prom. 7: in genl. like *ἀκμή, the height* or *highest pitch* of anything, bad as well as good, e. g. *μανίας*, Soph. Tr. 1000, cf *ἀνθηρός* I. fin.—3. esp. *brightness of colour, brilliancy*, e. g. of gold, Theogn. 452: hence esp. in plur., *bright dye, gay colour*, Meineke Com. Fr. 2, p. 382; esp. of red or purple, hence *ἁλὸς ἄνθεα*, Anth., cf. Welcker ad Philostr. Imag. p. 11, 14, and *ἀνθινός*. (Acc. to some from **ἄω, ἄημι, to breathe, exhale*, cf. *ἄωτος*: but better from *ἀνά, that which shoots up*, cf. *ἀνθέω, ἀνήνοθε*.)

†Ἄνθος, *ου, ὁ, Anthus*, son of Autonous, Anton. Lib.

Ἀνθοσμίας, *ου, ὁ, (ἄνθος, ὀσμή) redolent of flowers, smelling like them*, in gen. *sweet-scented*: esp. *οἶνος ἀνθ.*, fine old wine, with a high perfume and flavour, not owing to anything artificial, v. Interpp. Ar. Plut. 807, also without *οἶνος*.

Ἀνθοσύνη, *ης, ἡ, a flowering, bloom*, Anth.

Ἀνθοτρόφος, *ον, (ἄνθος, τρέφω)=ἀνθοβοσκός*.

Ἀνθοφορέω, *ῶ, to bear flowers*, Anth.; and

Ἀνθοφόρια, *ίων, τά*,=Ἀνθεσφόρια: from

Ἀνθοφόρος, *ον, (ἄνθος, φέρω) bearing flowers, flowery*, Ar. Ran. 442: *blooming*, Mel. 2, 31.

Ἀνθοφυής, *ές, (ἄνθος, φυή) producing flowers, flowery, bright-coloured, party-coloured, πτέρυξ*, Anth.

†Ἀνθρακεία, *ας, ἡ, (ἀνθρακεύω) the burning of charcoal*, Theophr.

Ἀνθρᾰκεύς, *έως, ὁ, (ἄνθραξ) a coalman, maker* or *burner of charcoal*.

Ἀνθρᾰκευτής, *οῦ, ὁ*,=foreg.

Ἀνθρᾰκευτός, *ή, όν, turned into charcoal, charred*, Arist. Meteor. 4, 9, 31: from

Ἀνθρᾰκεύω, *to be an ἀνθρακεύς, burn charcoal*, Theophr.: *to burn to a cinder, ἀνθρ. τινὰ πυρί*, Ar. Lys. 340.

Ἀνθρᾰκηρός, *ά, όν, belonging to coal* or *charcoal*, Alex. Spond. 1. Adv. *-ῶς*.

Ἀνθρᾰκιά, *ᾶς*, Ep. *-ιή, -ιῆς, ἡ, (ἄνθραξ) a heap of coal* or *charcoal, hot coals*, Il. 9, 213: metaph. of lovers, Jac. Ep. Ad. 22.—II. for *ἀνθρακεία, a burning of charcoal*, Theophr., where *ἀνθρακεία* is to be read.—2. *the blackness of coals*, Anth.—III. as pr. n. *Anthracia*, an Arcadian nymph, Paus.

Ἀνθρᾰκίας, *ου, ὁ, a coal-black man*, Luc.

Ἀνθρᾰκίζω, f. *-ίσω, to turn into charcoal*.—2. *to roast* or *dry on coals*, Ar. Pac. 1136.—II. intr. *to look black as coal.—to be like an imposthume*, (*ἄνθραξ* II. 2.)

Ἀνθρᾰκιον, *ου, τό*, dim. from *ἄνθραξ, a small coal*.—II. *a small carbuncle* or *ruby*.—III. *a coal-pan*, Philyll. Pol. 1.

Ἀνθρᾰκιος, *ον, (ἄνθραξ) coal-black*.

Ἀνθρᾰκίς, *ίδος, ἡ, a coal fire, coal*.—II. plur. *anything broiled on coal*, esp. *a small fish*, Ath.

Ἀνθρακίτης, *ου, ὁ*, fem. *ἀνθρακῖτις, ιδος, ἡ, like coals*.

Ἀνθρᾰκοειδής, *ές, (ἄνθραξ εἶδος) like* or *burning like coal*.

Ἀνθρᾰκόεις, *εσσα, εν, (ἄνθραξ) like coal, made of coal*.

Ἀνθρᾰκοκαύστης, *ου, ὁ, (ἄνθραξ, καίω)=ἀνθρακεύς*.

Ἀνθρακοπώλης, *ου, ὁ, (ἄνθραξ, πωλέω) a coal-merchant*, Philyll. Pol. 5.

Ἀνθρᾰκόω, *ῶ*, f. *-ώσω, (ἄνθραξ) to turn into coal, burn to ashes, κεραυνῷ ἠνθρακωμένος*, Aesch. Pr. 372.

Ἀνθρᾰκώδης, *ες, (ἄνθραξ, εἶδος)=ἀνθρακοειδής*, Hipp.

Ἀνθράκωμα, *ατος, τό*, = *ἄνθραξ*, Diosc.

Ἀνθράκωσις, *εως, ἡ*,=*ἄνθραξ* II. 2.

Ἄνθραξ, *ᾰκος, ὁ, coal* or *charcoal*, usu. in plur. *ἄνθρακες*, Ar. Ach. 34, etc.: *ἄνθραξ γαιώδης*, or *ἐκ τῆς γῆς, fossil-coal, pit-coal*.—II. a precious stone of a dark red colour, *a carbuncle*, Arist. Meteor.—2. hence like Lat. *carbunculus, a gathering, imposthume, carbuncle*, Ath.: also *ἀνθράκωσις*.—III. *cinnabar*, Vitruv.

Ἀνθρηδών, *όνος, ἡ*,=sq. Diod.: also *πεμφρηδών* and *τενθρηδών*.

Ἀνθρήνη, *ης, ἡ, a wild bee*: poet. in genl. *a bee*, Ar. Nub. 947. Hence

Ἀνθρήνιον, *ου, τό, the honeycomb of an ἀνθρήνη*: in Ar. Vesp. 1080, *a wasps' nest*. Hence

Ἀνθρηνιώδης, *ες, (ἀνθρήνιον, εἶδος) honeycombed*, Plut.

Ἀνθρηνοειδής, *ές, (ἀνθρήνη, εἶδος) like a wild-bee*, Theophr.

Ἄνθρυσκον, *ου, τό, an umbelliferous plant*, Cratin. Malth. 1, cf. Schneid. Theophr. H. P. 7, 7.

†Ἀνθρωπαρεσκεία, *ας, ἡ, the seeking to please men, man-pleasing*, Eccl.: from

†Ἀνθρωπαρεσκέω, *ῶ, to seek to please men*, from

Ἀνθρωπάρεσκος, *ου, ὁ, (ἄνθρωπος, ἀρέσκω) a man-pleaser*, N. T. Ephes. 6, 6.

Ἀνθρωπάριον, *ου, τό*, dim. from *ἄνθρωπος, a mannikin, pigmy*, Ar. Plut. 416. [*πᾰ*]

Ἀνθρωπέη, contr. *ἀνθρωπῆ, ῆς, ἡ*, sub. *δορά, a man's skin*, like *ἀλωπεκῆ, λεοντῆ*, etc.: Ion. *ἀνθρωπηΐη, ἡ*, Hdt. 5, 25.

Ἀνθρώπειος, *α, ον*, Ion. *ἀνθρωπήϊος, ηΐη, ήϊον, of* or *belonging to man, befitting man, his nature, lot, conduct*, etc., *human*, first in Hdt. (in Ion. form), and freq. in Att.: *τὰ ἀνθρώπεια, man's estate, humanity*, Aesch. Fr. 146, etc. Adv. *-ως, by human means, in all human probability*, Thuc. 5, 103: *ἀνθρ. φράζειν*, to speak *as befits a man*, Ar. Ran. 1058. Cf. *ἀνθρώπινος*.

Ἀνθρωπέομαι, as pass., *to be a man*, Plut.

Ἀνθρωπεύομαι, dep. mid., *to become a man, act like one*, as opp. both to the states of gods and beasts, Arist. Eth. N.

Ἀνθρωπήϊος, *ΐη, ϊον*, Ion. for *ἀνθρώπειος*, cf. *ἀνθρωπέη*.

Ἀνθρωπίζω, f. *-ίσω, (ἄνθρωπος) to act, behave like a man*, Luc.: so too in mid., Ar. Fr. 100, *to take human nature*.—II. trans. *to make into a man*: pass. *to become man*, Eccl.

Ἀνθρωπικός, *ή, όν*,=*ἀνθρώπειος*, Plat. Soph. 268 D, ubi Heind. *ἀνθρώπινος*. Adv. *-κῶς*, Luc.

Ἀνθρώπινος, *η, ον, of, from* or *belonging to man, men* or *mankind, human*, first in Ar. Vesp. 1179: *πᾶν τὸ ἀνθρώπινον, all mankind*, Hdt. 1, 86; but also *τὰ ἀνθρώπινα, man's estate, the lot of man, human misery, frailties*, etc., Plat. etc.: *ἀνθρωπίνη δόξα, fallible human understanding*, Heind. Plat. Soph. 229 A: *οὐκ ἀνθρ. ἀμαθία, a more than mortal ignorance*, i. e. excessive, Plat. Legg. 737 B, etc. Adv. *-νως, ἀνθ. ἁμαρτάνειν, to commit human*, i. e. *venial errors*, Thuc. This is the usu. prose form: the Trag. use only *ἀνθρώπειος*, and *ἀνθρωπικός* is rare.

Ἀνθρώπιον, *ου, τό*, =sq., Eur. Cycl. 185.

Ἀνθρωπίσκος, *ου, ὁ*, dim. from *ἄνθρωπος, a little man, mannikin*, Eur. Cycl. 316.

Ἀνθρωπισμός, *οῦ, ὁ, (ἀνθρωπίζω) a becoming man, taking man's nature*, Eccl.

Ἀνθρωποβορέω, *ῶ, to eat men, be a cannibal*: from

Ἀνθρωποβόρος, *ον, (ἄνθρωπος, βιβρώσκω) a man-eater, cannibal*.

Ἀνθρωπόγλωσσος, *ον*, Att. *ἀνθρωπόγλωττος, (ἄνθρωπος, γλῶσσα) speaking man's language, speaking articulately*, Arist. H. A.

†Ἀνθρωπογνᾰφεῖον, *ου, τό, (ἄνθρωπος, γναφεῖον) a place for fulling men*. Comic appellation of the bath, Clem. Al.

Ἀνθρωπογονία, *ας, ἡ, (ἄνθρωπος, γονή) a begetting of men*, Joseph.

Ἀνθρωποδαίμων, *ονος, ὁ, ἡ, (ἄνθρωπος, δαίμων)* like *ἥρως, a man-god*, i. e. *a deified man*, Eur. Rhes. 971.

Ἀνθρωπόδηκτος, *ον, (ἄνθρωπος, δάκνω) bitten by a man*.

Ἀνθρωποδίδακτος, *ον, (ἄνθρωπος, διδάσκω) taught by man*, opp. to *θεοδ.*

Ἀνθρωποειδής, *ές, (ἄνθρωπος, εἶδος) like* or *in the shape of a man*, Hdt. 2, 142. Adv. *-δῶς*.

Ἀνθρωποθηρία, *ας, ἡ, (ἄνθρωπος, θήρα) a hunting* or *catching of men*.

Ἀνθρωπόθῡμος, *ον, (ἄνθρωπος, θυμός) of manly courage*, like *λεοντόθυμος*, Plut.

Ἀνθρωποθῠσία, *ας, ἡ, (ἄνθρωπος, θύω) a human sacrifice*, Strab.

Ἀνθρωποθῠτέω, *to offer human sacrifices*.

Ἀνθρωποκομικός, *ή, όν, (ἄνθρωπος, κομέω) belonging to* or *fit for the care of men*.

Ἀνθρωποκτονέω, *(ἀνθρωποκτόνος) to murder men*, Eur. Hec. 260, v. l. for *ἀνθρωποσφαγεῖν*.

Ἀνθρωποκτονία, *ας, ἡ, the murder of men*, Heliod.: from

Ἀνθρωποκτόνος, *ον, (ἄνθρωπος κτείνω) murdering men, a homicide*, Eur. I. T. 389.—II. proparox. *ἀνθρωπόκτονος βορά, a feeding on slaughtered men*, Id. Cycl. 127.

Ἀνθρωπολατρεία, *ας, ἡ, man-worship*: from

Ἀνθρωπολατρέω, *(ἄνθρωπος, λατρεύω) to worship man*. Hence

Ἀνθρωπολάτρης, *ου, ὁ, a man-worshipper*.

Ἀνθρωπόλεθρος, *ον, (ἄνθρωπος, ὄλεθρος) plague of men, murderous*.

Ἀνθρωπόλιχνος, *ον, (ἄνθρωπος, λίχνος) fond of men, haunting men, μυῖα*, Stob.

Ἀνθρωπολόγος, *ον, (ἄνθρωπος, λέγω) speaking* or *treating of man*, Arist. Eth. N.

Ἀνθρωπομάγειρος, *ου, ὁ, (ἄνθρωπος, μάγειρος) one who cooks human flesh*, Luc.

Ἀνθρωπόμῑμος, *ον, (ἄνθρωπος, μιμέομαι) imitating men*, Plut.

Ἀνθρωπόμορφος, *ον, (ἄνθρωπος, μορφή) of human form*, Strab. Hence

Ἀνθρωπομορφόω, *to form like a man, clothe in human shape*.

Ἀνθρωπονομικός, *ή, όν, (ἄνθρωπος, νέμω) feeding, supporting men*.

ἡ, –κή sub. τέχνη, *the mode of supporting men*, Plat. Polit. 266 E.

'Ανθρωπόνοος, ον, contr. ἀνθρωπόνους, ουν, (ἄνθρωπος, νοῦς) *with human understanding*, Strab.

'Ανθρωπόομαι, -οῦμαι, (ἄνθρωπος) mid., *to form the conception of a man*, opp. to really seeing one, Plut. 2, 1120 C, cf. ἱππόομαι.

'Ανθρωποπάθεια, ας, ἡ, *man's passion* or *feeling, humanity, kindness*, Alciphr.; and

'Ανθρωποπăθέω, ῶ, *to have man's passions* or *feelings*: from

'Ανθρωποπăθής, ές, (ἄνθρωπος, πάθος) *with man's passions and feelings*. Adv. –θῶς.

'Ανθρωποποιΐα, ας, ἡ, *a making of man, a creating*, Luc.: from

'Ανθρωποποιός, όν, (ἄνθρωπος, ποιέω) *making, creating man*, Luc.: ὁ ἀνθ., *a maker of men, a statuary*, Luc. Philopo. 18, 20.

'Ανθρωποπρεπής, ές, (ἄνθρωπος, πρέπω) *befitting, suiting men.*

'Ανθρωποῤῥαίστης, ου, ὁ, (ἄνθρωπος, ῥαίω) *a man destroyer, Drawcansir*, a comedy of Strattis.

῎Ανθρωπος, ου, ὁ, *man*, both as a generic term and of individuals, from Hom. downwards: he gives the name even to those who had died and been removed to the Isles of the Blest, Od. 4, 565: in plur. οἱ ἄνθρωποι, freq. *whole nations*, Od. 8, 29: *all mankind, the whole world*, hence μαντήϊα μοῦνα ἐν ἀνθρώποις, *the only oracle in the world*, Hdt. 1, 53, and with superl. ὁ ἄριστος ἐν ἀνθρ. ὄρτυξ, *the best quail in the world*, Heind. Plat. Lys. 211 E: so ἐξ ἀνθρώπων, e. g. τὰ ἐξ ἀνθρ. πράγματα, *a world of trouble*, Plat. Theat. 170 E. αἱ ἐξ ἀνθρώπων πληγαί, Aeschin. 9, 12, and esp. later, Coray Hel. 2, p. 54; so too μάλιστα, ἥκιστα ἀνθρώπων, *most* or *least of all*, κάλλιστα, ὀρθότατα, etc. ἀνθρώπων, freq. in Plat.: sometimes like ἀνήρ, it is joined to another subst. ἄνθρ. ὁδίτης, *a wayfaring man*, Il. 16, 263: also with names of nations H. Hom. Ap. 42. In Att. ἄνθρωπος usu. gives to its accompanying subst. a contemptuous signf., ἄνθ. δοῦλος, κόλαξ, ὑπογραμματεύς, etc., Valck. Oratt. p. 336, Heind. Plat. Phaed. 87 B, like *homo histrio*, Cic. de Orat. 2, 46; though they oft. used it exactly like ἀνήρ: also standing alone with a contemptuous signif., esp. of slaves, ὦ ἄνθρωπε or ὦ ῎νθρωπε, as we say *sirrah, sir*, Wess. Hdt. 9, 39, and freq. in Plat.: with art. by Crasis ὤ'νθρωπος Ion., ἅνθρωπος Att. The fem. ἡ ἄνρθωπος, (like *homo* fem. in Lat.) *a woman*, first in Hdt. 1, 60, later esp. in Oratt., Valck. Adon. p. 395: acc. to Hesych., Lacon. ἡ ἀνθρωπώ. (Acc. to some akin to ἀνήρ, ἀνδρός, others make the root ἀνά, ἄνω, cf. ἄνθος.)

'Ανθρωποσφăγέω, (ἄνθρωπος, σφάττω) *to slay* or *sacrifice men.*

†'Ανθρωπόσχημος, ον, (ἄνθρωπος, σχῆμα) *of human shape* or *mien*, Eccl.

'Ανθρωπότης, ητος, ἡ, (ἄνθρωπος) *human nature, humanity*, Clem. Al.

'Ανθρωπουργία, ας, ἡ,=ἀνθρωποποιΐα: from

'Ανθρωπουργός, όν, (ἄνθρωπος, * ἔργω)=ἀνθρωποποιός.

'Ανθρωποφăγέω, (ἄνθρωπος, φαγεῖν) *to eat men* or *man's flesh*, Hdt. 4, 106. Hence

'Ανθρωποφăγία, ας, ἡ, *an eating of men, cannibalism*, Plut.

'Ανθρωποφάγος, ον, (ἄνθρωπος, φαγεῖν) *eating men, cannibal*, Antiph. Butal. 1, 12. [ă]

'Ανθρωποφăνής, ές, (ἄνθρωπος, φαίνομαι) *in human form*, Eccl.

'Ανθρωποφθόρος, ον, (ἄνθρωπος, φθείρω) *destroying men.*

'Ανθρωποφῠής, ές, (ἄνθρωπος, φυή) *of man's nature, like a man*, Hdt. 1, 131.

'Ανθρωπώδης, ες, (ἄνθρωπος, εἶδος) =ἀνθρωποειδής.

'Ανθρώσκω, shortened for ἀναθρώσκω, Hdt. 7, 18, and Soph. Fr. 372.

'Ανθυβρίζω, f. -ίσω, (ἀντί, ὑβρίζω) *to abuse one another, abuse in turn*, Eur. Phoen. 620, in pass.

'Ανθυλακτέω, f. -ήσω, (ἀντί, ὑλακτέω) *to bark* or *bay at*, Ael.

†῎Ανθυλλα, ης, ἡ, *Anthylla*, a city in lower Ægypt, Hdt. 2, 97.—2. fem. pr. n., Alciph.

'Ανθύλλιον, ου, τό, dim. from ἄνθος, *a floweret*, like ἐπύλλιον from ἔπος, Anton.—II. =sq.

'Ανθυλλίς, ίδος, ἡ, *a kind of plant.*

'Ανθυπάγω, (ἀντί, ὑπό, ἄγω) *to bring to trial* or *indict in turn*, Thuc. 3, 70.—II. =ἀνθφυποφέρω.

'Ανθυπαλλăγή, ῆς, ἡ, *an interchange*: from

'Ανθυπαλλάσσω, Att. –ττω, fut. -ξω, (ἀντί, ὑπό, ἀλλάσσω) *to exchange for, interchange, confound*, Philo.

'Ανθυπαντάω, (ἀντί, ὑπό, ἀντάω) *to meet, go to meet*, Longin.

'Ανθυπάρχω, f. -ξω, (ἀντί, ὑπάρχω) *to have an opposite existence*, Stoic. in Plut. 2, 960 B.

'Ανθυπατεία, ας, ἡ, *the pro-consulate*: from

'Ανθυπăτεύω, f. -εύσω, (ἀνθύπατος) *to be pro-consul*, Plut.

'Ανθυπăτικός, ή, όν, *proconsular*: from

'Ανθύπăτος, ου, ὁ, *a proconsul*, for ἀντὶ ὑπάτου, Lat. *pro consule*, Polyb.

'Ανθυπείκω, f. -ξω, (ἀντί, ὑπείκω) *to yield to each other*, Plut. Hence

'Ανθύπειξις, εως, ἡ, *a mutual yielding* or *submission*, Plut.

†'Ανθυπερβάλλω, (ἀντί, ὑπερβάλλω) *to overthrow in turn*, Jos.

'Ανθυπερφρονέω, (ἀντί, ὑπερφρονέω) *to be haughty towards.*

'Ανθυπηρετέω, (ἀντί, ὑπηρετέω) *to serve each other, return a favour*, τινί τι, Arist. Eth. N.

'Ανθυπισχνέομαι, fut. ἀνθυποσχήσομαι, (ἀντί, ὑπισχνέομαι) dep. mid., *to promise in return* or *mutually.*

'Ανθυποβάλλω, fut. -βăλῶ, (ἀντί, ὑποβάλλω) *to bring an objection against*, Aeschin. 83, fin.

'Ανθυποκαθίστημι, fut. –καταστήσω, (ἀντί, ὑποκαθίστημι) *to substitute for another.*

'Ανθυποκρίνομαι, fut. –κρῐνοῦμαι, (ἀντί, ὑποκρίνω) *to dissemble* or *make pretences instead*, or *in answer*, Hdt. 6, 86, 2: *to feign* or *pretend in turn*, ὀργήν, Luc. [ῑν]

'Ανθυπόμνῡμι, fut. –ομοῦμαι, (ἀντί, ὑπόμνυμι) *to make a counter-affidavit*, Dem. 1174, 8.

'Ανθυποπτεύω, (ἀντί, ὑποπτεύω) *to suspect mutually*, Thuc. 3, 43.

'Ανθυπορύσσω, f. -ύξω, (ἀντί, ὑπορύσσω) *to make counter-mines*, Polyaen.

'Ανθυποστρέφω, (ἀντί, ὑποστρέφω) *to turn right round.*

'Ανθυποτῑμάομαι, (ἀντί, ὑποτιμάω) as mid., *to make a counter-estimate to the* ὑποτίμησις, q. v.

'Ανθυπουργέω,=ἀνθυπηρετέω, *to return a kindness*, τινί τι, Hdt. 3, 133; χάριν τινί, Soph. Fr. 313. Hence

'Ανθυπούργημα, ατος, τό, *a kindness done in return*; and

'Ανθυπούργησις, εως, ἡ, *the returning of a kindness.*

'Ανθυποφέρω, fut. ἀνθυποίσω, (ἀντί, ὑποφέρω) *to urge, advance against*, Dion. H. Hence

'Ανθυποφορά, ᾶς, ἡ, *a reply to an objection*, Id.

'Ανθυποχώρησις, εως, ἡ, (ἀντί, ὑποχωρέω) *a mutual retreating* or *giving way*, Plut.

'Ανθυπωμοσία, ας, ἡ, (ἀντί, ὑπόμνυμι) *a counter-affidavit*, cf. ὑπωμοσία.

'Ανθυφαίρεσις, εως, ἡ, *a mutual taking away*, LXX.: from

'Ανθυφαιρέω, ῶ, (ἀντί, ὑφαιρέω) *to take away in return*, or *from one another.*

'Ανθυφίσταμαι, f. -υποστήσομαι, (ἀντί, ὑφίστημι) *to place one's self under* a thing *in* another's *stead, to take on one's self, undertake for* another, ἀνθ. χορηγός, *to serve for another*, Dem. 536, 21.

'Ανθώδης, ες, (ἄνθος, εἶδος) *like flowers, flowery*, Theophr.

†'Ανθ' ὧν, for ἀντὶ ὧν, *wherefore*, also=ἀντὶ τούτων ὅτι, *for the reason that*, v. Jelf. Gr. Gr. § 618: Matth. Gr. Gr. § 480 *c*; § 572.

'Ανθωραΐζομαι, -ΐσομαι, (ἀντί, ὡραΐζω) mid., *to vie with another in beauty* or *ornaments.*

'Ανία, ας, ἡ, Ion. ἀνίη, *grief, sorrow, distress, trouble*: in this sense first in Sapph. 1, 3, and Theogn.; for Hom. only uses it act., δαιτὸς ἀνίη, the kill-joy of our feast, Od. 17, 446; so too Scylla is called, ἄπρηκτος ἀνίη, *an inevitable bane*, Od. 12, 223. [In Hom. always ἄνῑ–, from Sapph and Theogn. downwards, also ῐ; in later poets ῑ or ῐ, as the verse requires, though the Homer. quantity prevailed in Ep., Ruhnk. Ep. Cr. p. 276, Pors. Phoen. 1334.] Hence

'Ανιάζω, *to grieve, distress*, like ἀνιάω, but only in Od. 19, 323: more usu.—II. intr. *to be grieved* or *distressed, feel grief, sorrow, distress*, Il. 23, 721; θυμῷ ἀνιάζων, *grieved at heart*, Od. 22, 87: but κτεάτεσσιν ἀνιάζειν, *for* his goods, Il. 18, 300. Chiefly poet.: cf. ἀνιάω. [ῑ as coming from ἀνῑα, but even in Hom. ῐ metri grat., and more freq. in later poets.]

'Ανιάομαι, fut. -άσομαι, (ἀνά, ἰάομαι) dep. mid., *to cure again, restore, repair*, Hdt. 7, 236, in Ion. form ἀνιεῦνται. [ῑ, yet also not seldom ῐ, esp. in Comics; ă in pres., ā in fut.]

'Ανιāρός, ά, όν, Ion. and Ep. ἀνιηρός, (ἀνιάω) *grievous, distressing, troublous*, Od. 17, 220: irreg. comparat. ἀνῑηρέστερος, Od. 2, 190: cf. ἄκρατος.—2. *molesting, injurious, hurtful*, Hdt. 3, 108.—II. *grieved, distressed*, Xen. Cyr. 1, 4, 14. Adv.–ρῶς, Soph. Ant. 316. [In Hom. and Soph. always ἄνῑ–, in Eur. and Ar. also ἄνῐā ρος, and so prob. ῐ in common language: later ῐ, but ā always, cf. Pors. Phoen. 1334.]

'Ανίατος, ον, (α priv., ἰάομαι) *incurable*, ἕλκος, τραῦμα, Plat.; but also of men, *incurable*, i. e. *incorrigible*, Id. Adv. –τως, ἀν. ἔχειν, *to be incurable*, Id. [῞ῑā–, Schol. Heph. p. 2.]

'Ανιάτρευτος, ον, (α priv., ἰατρεύω) =foreg. [ἄνῐā–]

† Ανιατρεύω, (ἀνά, ἰατρεύω) *to heal again.*

'Ανιāτρολόγητος, ον, (α priv., ἰατρολογέω) *uninstructed in medical science.*

'Ανιāτρολογῐκός, ή, όν,=foreg.

Ανίατρος, Ion. ἀνίητρος, ου, ὁ, (α priv., ἰατρός) *no-physician*, i. e. *a quack*, Hipp.

'Ανιάχω, f. -χήσω, (ἀνά, ἰάχω) *to cry aloud, shout*, Ap. Rh. 2, 270: *to praise loudly*, Anth.

'Ανιάω, fut. -άσω, Ion. -ήσω, 1 aor. ἠνίασα, Soph. Aj. 994, Xen. Hell. 5, 4, 33, (ἀνία) like ἀνιάζω, *to grieve, distress, trouble*, τινά, Hom., and Soph., but also c. dupl. acc. τί ταῦτ' ἀνιᾷς με; Soph. Ant. 550.—Pass. c. fut. mid. -άσομαι, like ἀνιάζω, perf. ἠνίαμαι, 1 aor. ἠνιάθην, *to be grieved, distressed*, etc.: ἀνιᾶται παρεόντι, *he is vexed by one's presence*, Od. 15, 335: also c. neut. adj., ἀνιᾶσθαι τοῦτο, *to be vexed at* this, Soph. Phil. 906. Hom. oft. has part. aor. pass. ἀνιηθείς, absol. for *a joyless, melancholy man*: ἀνιῴατο, Ion. 3 plur. opt. pres. pass., Hdt., 4, 130. This pass.,=ἀνιάζω, intr., is the commoner prose form.—[ῑ in Hom. always, later also ῐ: ᾰ penult. in pres., ᾱ in fut., etc., hence Ion. it becomes η.]

†**'Ανιγρίς**, ίδος, Paus. 5, 5, 6, and **'Ανιγριάς**, άδος, ἡ, *Anigrian, of Anigrus*, αἱ 'Ανιγ., *the Anigrian nymphs.*

'Ανιγρός, ά, όν,=ἀνιαρός, in later poets, as Opp.—II. as pr. n. *Anigrus*, a river of Triphylian Elis, Paus. 5, 5, 3.

'Ανιδεῖν, inf. aor. from a pres. *ἀνϊείδω, *to look up*, Aesch. Cho. 808; but Herm. proposes ἀνέδην, which is better.

'Ανίδιος, ον, (α priv. ἴδιος) *with nothing of one's own, without property*,=ἀκτήμων.

'Ανῑδῑτί, adv., (α priv. ἰδίω) *without sweat, without perspiring*, Plat. Legg. 718 E: hence *without toil* or *trouble*.

'Ανῑδίω, (ἀνά, ἰδίω) *to perspire*, so that the sweat *stands up on the surface*, Plat. Tim. 74 C, Bekk.

'Ανῑδριτί, adv., (α priv. ἱδρώς) less correct than ἀνιδιτί.

'Ανῑδρος, ον, (α priv., ἱδρώς) *without sweating*, Hipp.

'Ανιδρόω, (ἀνά, ἱδρόω) *to get into a sweat*, Hipp.—II. (ἄνιδρος) *not to sweat*, Id.

'Ανίδρῡτος, ον, (α priv., ἱδρύω) *not fixed, unsettled, restless*, Eur. I. T. 971: esp. *having no fixed home, vagabond*, like ἀνέστιος, ἄπολις, Dem. 786, 10; so too ἀΐδρυτος of Timon the misanthrope, Ar. Lys. 809.

'Ανιδρύω, f. -ύσω, (ἀνά, ἱδρύω) *to set up, set* or *place on, fix*, Dio C. [On quant. v. ἱδρύω.]

'Ανίδρωσις, εως, ἡ, (ἀνιδρόω) *a sweating*, Hipp.—II. *want of sweat*, Id.

'Ανῑδρωτί, adv., *without sweat, without toil* or *trouble*, Il. 15, 228: hence *lazily, slowly*, Xen. Cyr. 2, 2, 30: from

'Ανίδρωτος, ον, (α priv., ἱδρόω) *not thrown into a sweat, not exerting one's self*, Xen. Cyr. 2, 1, 29.

†**'Ανίειν**, εις, ει, Ion. and Att. imp. of ἀνίημι.

†**'Ανιείς**, εῖσα, έν, pres. part. from ἀνίημι.

'Ανίεμαι, pass. and mid. from ἀνίημι.

'Ανίερος, ον, (α priv., ἱερός) *unholy, unhallowed, impious*, Aesch., and Eur.: ἀν. ἀθύτων πελάνων, *neglectful of the due offerings*, Eur. Hipp. 147. Adv. -ρως. [ῐ]

'Ανιερόω, f. -ώσω, pf. ἀνιέρωκα, Plut., (ἀνά, ἱερόω) *to hallow, consecrate*, Arist. Oecon τινί τι, something *to* one. Plut. Cor. 3. Hence

'Ανιέρωσις, εως, ἡ, *a hallowing, consecration, sanctity*, Dion. H.

'Ανίεσκε, lengthd. Ion. for ἀνίει, ἀνίη, impf. from ἀνίημι, Hes. Th. 157.

'Ανιηθείς, Ion. for ἀνιαθείς, part. aor. pass. from ἀνιάω, Hom.

'Ανίημι, imperf. ἀνίην, Ion. and Att. ἀνίειν, εις, ει, also in Hom. lengthd. 3 sing. ἀνίεσκε, Hes. Th. 157: fut. ἀνήσω, in Hom. also ἀνέσω: aor. 1 ἀνῆκα, Ion. ἀνέηκα, Hom. also ἀνῆσα, but this only in opt. ἀνέσαιμι, for the Hom. part. ἀνέσαντες was even by the ancients referred to ἀνέζω: perf. ἀνεῖκα: aor. 2 not used in sing. ind., inf. ἀνεῖναι, but Hom. has 3 plur. ἄνεσαν, subj. ἀνήῃ for ἀνῇ, opt. ἀνείη, part. ἀνέντες. Pass. ἀνίεμαι, perf. ἀνεῖμαι.—1. *to send up* or *forth*, Ζεφύροιο ἀήτας ἀνίησιν 'Ωκεανός, Od. 4, 568: *to send up*, i. e. *make spring* or *shoot up, produce*, as the earth, H. Hom. Cer. 333, Aesch. Supp. 266; also of the gods, ἀν. ἄροτον γῆς, Soph. O. T. 270: esp. *to send up* from the nether world, Aesch. Pers. 650, Ar. Ran. 1462: *to vomit up*, Aesch. Eum. 183.—2. pass. c. ἀπό, *to be sent forth from, to be traced back from*, ῥίζωμα ἀνεῖται ἀπὸ σπαρτῶν, Aesch. Theb. 413.—II. *to send back, let go home*, Od. 18, 265, where Schol. refers it to next signf.—III. *to send away, to let go*, from Hom. downwds. the usu. signf.: ὕπνος ἀνῆκεν ἐμέ, *sleep sent me away* from under its influence, i. e. *left me*, oft. in Hom.: more rarely c. gen. rei, δεσμῶν ἀνίει, *loosed them from bonds*, Od. 8, 359: of a state of mind, ἐμὲ θυμὸν οὐκ ἀνίει ὀδύνη, Il. 15, 24; so too, οἶνος ἀνῆκέ μιν, Hdt. 1, 213: πύλας ἄνεσαν, *they unlocked the gates*, Il. 21, 537.—2. ἀν. τινί, *to let loose* (as a dog) *against* one, *slip at, set upon* one, like Lat. *immittere alicui*: σοὶ τοῦτον ἀνῆκε θεά, Il. 5, 405: hence in genl. *to set on, excite to* do a thing, c. inf. Μοῦσα ἀοιδὸν ἀνῆκεν ἀείδειν, Od. 8, 73, cf. Il. 2, 276, Hdt. 4, 180: very freq. c. acc. pers. only, *to let loose, excite*, as Od. 2, 185, so too θυμὸν ἀνῆκεν, *moved his wrath*, etc.; also c. dat. commodi, τοῖσιν Θρασυμήδεα ἀνῆκεν, *urged Thrasymedes to their aid*, Il. 17, 705.—3. ἀν. τινὰ πρός τι, *to let go for* any purpose, Hdt. 2, 129; ἀν. ἑαυτὸν ἐς παιγνίην, *to give himself up to amusement*, Hdt. 2, 173; but ἀν. τινὰ μανίας, *to set free from madness*, Eur. Or. 227: *to acquit*, τινά, Lys. 138, 40.—4. *to let alone, let*, c. inf., ἀν. τρίχας αὔξεσθαι, Hdt. 2, 36; 4, 175. Mid. ἀνίεμαι, *to loosen, undo*, hence c. acc. κόλπον ἀνιεμένη, *loosing*, i. e. *baring the breast*, Il. 22, 80: αἶγας ἀνιέμενοι, *stripping* or *flaying goats*, Od. 2, 300, cf. Eur. El. 826.—Pass. *to be let go, go free*, ἐς τὸ ἐλεύθερον, Hdt. 7, 103: part. pf. pass. *going free, left to one's will and pleasure*, Soph. Ant. 579, El. 516: esp. of animals dedicated to a god, which *are let range at large*, Valck. Hdt. 2, 65, cf. ἄνετος, and so prob. Soph. Aj. 1214:—hence in genl. ἀνειμένος εἴς τι, *devoted to* a thing, *wholly engaged in it*, e. g. ἐς τὸν πόλεμον, Hdt. 2, 167, ἐς τὸ κέρδος, Eur. Heracl. 3: ἀνειμένος γέλως, *unrestrained laughter*, Wytt. Ep. Cr. p. 159, 5, cf. ἀνειμένως: hence—5. like Lat. *remittere, to slacken, relax*, opp. to ἐπιτείνω, strictly of a bow, *to unstring*, as Hdt. 3, 22; so ἀν. ἵππον, *to slack the horse's rein, to give the rein to*, Soph. El. 721: hence *to neglect, give over*, τι, Soph. O. C. 1608; φυλακήν, ἄσκησιν, etc., Thuc., Xen., etc.: ἀν. θάνατόν τινι, *to remit sentence of death to* one, let one live, Eur. Andr. 532, so κόλασίν τινι, Plut: Pass. *to be slack* or *unstrung*, τὸ ἀνειμένον τῆς γνώμης, Thuc. 5, 9, ἀν. πρεσβυτῶν γένος, Eur. Andr. 728: but much more freq.—IV. intrans. in act., *to slacken, relax, be remiss*, Lat. *remisse agere*. Hom. only in Il. 5, 880, but freq. in Hdt., and Att.: τῇ ἡδονῇ, τῇ ὀργῇ, ἰσχυρῷ γέλωτι ἀνιέναι, sc. ἑαυτόν or θυμόν, Lob. Aj. 248: but usu. c. part. *to give up, cease doing*, Hdt. 4, 28, Eur. I. T. 318, etc.: also freq. c. gen. *to cease from* a thing, e. g. μωρίας, Eur. Med. 456, ὀργῆς, Ar. Ran. 700: also absol. *to give up, slack*, e. g. of the wind, Hdt. 2, 113. [ᾰνῑ– Ep., ᾰνῐ– Att.: but even Hom. has ι in ἀνίει and ἀνιέμενος, and Ar. sometimes has ῐ, Seidl. Fragm. Ar. p. 27.]

†**'Ανῑηρέστερος**, irreg. compar. of ἀνιηρός, Od. 2, 190.

'Ανιηρός, ή, όν, Ion. for ἀνιαρός, Hom. and Hdt.

†**'Ανίης**, ηνος, ὁ,='Ανίων, Plut.

'Ανίκα, Dor. for ἡνίκα. [ῐ]

'Ανίκᾰνος, ον, (α priv., ἱκανός) *discontented, dissatisfied with every thing*, Epictet.: *insufficient, incapable*, Heliod. [ῐ]

†**'Ανίκᾱτος**, ον, Dor. for ἀνίκητος. Pind.

'Ανῑκεί, adv., (α priv., νίκη) *without victory*, Dio C.

'Ανῐκέτευτος, ον, (α priv., ἱκετεύω) *not entreated*.—II. act. *not entreating*, Eur. I. A. 1003.

'Ανίκητος, ον, (α priv., νικάω) *unconquered, unconquerable*, Hes. Th. 489, and freq. in Soph.—II. as pr. n. *Anicetus*, son of Hercules and Hebe, Apollod. 2, 7, 7.

'Ανικμάζω, (ἄνικμος) *to dry*, Diosc.

'Ανικμάω, v. l. for ἀναλικμάω, Plat.

'Ανικμος, ον, (α priv., ἰκμάς) *without moisture, dry*, Arist. Probl.

'Ανίλαστος, ον, (α priv., ἵλαμαι) *unappeased, merciless*, Plut. [ῑ]

'Ανίλεως, ων, gen. ω, Att. for ἀνίλαος (which is not in use), *unmerciful*, N. T. Jac. 2, 13. [ῑ]

'Ανίμαστος, ον, (α priv., ἱμάσσω) *unscourged*.

'Ανῐμάω, fut. -ήσω, usu. -ήσομαι, (ἀνά, ἱμάω) *to draw up, raise*, as water, strictly by leather straps (ἱμάς), Theophr.: in genl. *to draw out* or *up*, Xen. An. 4, 2, 8: also seemingly intr. sub. ἑαυτόν, *to get up*, Id. Eq. 7, 1. Hence

'Ανίμησις, εως, ἡ, *a drawing up* or *raising*.

'Ανῐος, ον, (ἀνία)=ἀνιαρός, Aesch. Pers. 1061.

'Ανίουλος, ον, (α priv., ἴουλος) *without down, beardless*, Anth.

'Ανιππεύω, (ἀνά, ἱππεύω) *to ride up* or *on high*, e. g. ἥλιος ἀν. Eur. Ion 41.

'Ανιππος, ον, (α priv. ἵππος) *without a horse, not using horses, not serving on horseback*, Hdt. 1, 215: of countries, *unsuited for horses, unfit to ride in*, Hdt. 2, 108.—II. *not knowing how to ride*, Plut.—III. as pr. n. *Anippus*, v. l. in Xen. Hell. 6, 2, 36.

'Ανίπτᾰμαι, dep. mid.,=ἀναπέτομαι, q. v.

'Ανιπτόπους, ὁ, ἡ, πουν, τό, gen. ποδος, (ἄνιπτος, πούς) *with unwashen feet*, Il. 16, 235. Epith. of the Σελλοί, the Dodonaean priests of Jupiter, Heyne, Il. T. 7, p. 288.

'Ανιπτος, ον, (α priv., νίζω) *unwashed*, Il. 6, 266, Hes. Op. 723.—2. *not to be washed out*, αἷμα, Aesch. Ag. 1459.

'Ανις, Boeot. for ἄνευ, also Mega

rean in Ar. Ach. 834, cf. Lyc. 359, Nic. Al. 419.

Ἀνισάζω, f. -άσω, (ἀνά, ἰσάζω) *to make even* or *equal, equalise*, Arist. Eth. N.

Ἀνῐσάριθμος, ον, (α priv., ἰσάριθμος) *of an odd number.*

Ἀνῐσασμός, οῦ, ὁ, (ἀνισάζω) *equalisation.*

†Ἀνίσατον, ου, τό, (ἄνισον) *a decoction of anise*, Medic.

Ἀνῑσίτης, ου, ὁ, fem. ῖτις, ιδος, ἡ, *flavoured with aniseed*, Geop.

Ἀνῐσοειδής, ές, (ἄνισος, εἶδος) *of uneven form*, Porphyr.

Ἀνῐσοκρατέω, (ἄνισος, κράτος) *to be too weak for* a thing, Sext. Emp.

Ἀνῐσόμετρος, ον, (ἄνισος, μέτρον) *incommensurate with* a thing, τινί, Aretae.

Ἀνῐσομήκης, ες, (α priv., ἰσομήκης) *of unequal length*, Gal.

Ἄνισον, ου, τό,=ἄνηθον, q. v. [prob. ῐ]

Ἀνῐσοπᾰχής, ές, (α priv., ἰσοπαχής) *of unequal thickness*, Gal.

Ἀνισόπλευρος, ον, (ἄνισος, πλευρά) *with unequal sides*, Tim. Locr.

Ἄνισος, ον, also η, ον, (α priv., ἴσος) *unequal, uneven*, freq. in Plat.,: τὸ ἄν. *inequality*, Arist. Eth. N.—II. metaph. *unequally divided, unfair.* Adv. -ως, ἄν. ἔχειν πρός τινα, *to act unfairly towards*, Dem. 752, 17. [ῑ Ep., ῐ Att.] Hence

Ἀνῐσότης, ητος, ἡ, *inequality*, Plat. —II. *unfairness.*

Ἀνῐσότῑμος, ον, (α priv., ἰσότιμος) *of unequal value.*

†Ἀνισοτοιχέω, (ἄνισος, τοῖχος II.) *to incline to one side*, of a ship, Simpl.

†Ἀνισοφῠής, ές, (ἄνισος, φυή) *of unlike nature* or *disposition*, Eccl.

Ἀνισόω, (ἀνά, ἰσόω) *to make equal, equalise*, Plat. Polit. 289 E. Mid. and pass. *to equal, be equal* in a thing, πλήθεϊ ἀνισωθῆναι, Hdt. 7, 103.

Ἀνίστα and ἀνίστη, for ἀνίστηθι, imperat. from ἀνίστημι.

Ἀνιστάνω, later form for sq.

Ἀνίστημι, f. ἀναστήσω,—I. trans. in pres., impf., fut., and aor. 1, *to make to stand up, raise up, set up*, γέροντα χειρὸς ἀνίστη, *he raised the old man up by his hand*, Il. 24, 515, Od. 14, 319: esp. *to raise from sleep, wake up*, Il. 14, 336, etc.; *to raise from the dead*, Il. 24, 551, and Trag.: in Hom. only of persons: later *to set up, build*, στήλην, Hdt. 2, 102: πύργον, Xen., etc.: also *to build up again, restore*, τείχη, Dem. 477, 23.—2. *to rouse to action, cheer, stir up*, Il. 10, 176; τινί, against one, Il. 7, 116: *to stir up to rebellion*, Il. 1, 191.—3. *to make* people *rise to leave their homes, to make* them *emigrate, transplant them*, Od. 6, 7; though in pass., and intr. tenses, it usu. has a hostile sense, *to be unpeopled, laid waste*; χῶρα ἀνεστηκυῖα, *a wasted land*, Valck. Hdt. 5, 29, cf. Eur. Hec. 494, and ἀνάστατος: also *to make* suppliants *rise and leave sanctuary*, Hdt. 5, 71, Soph. O. C. 276, Thuc. 1, 137, etc.: also ἀν. στρατόπεδον, *to make* an army *decamp*, Polyb.; ἀν. ἐκκλησίαν, *to make an* assembly *rise*, i. e. *adjourn* it, Xen. Hell. 2, 4, 42.—4. *to raise men for war, levy*, Thuc. 2, 68.—II. in aor. mid. also trans., ἀναστήσασθαι πόλιν, *to raise* a city *for one's self*, Hdt. 1, 165: μάρτυρα ἀναστήσασθαί τινα, *to call* one *as* a witness, Plat. Legg. 937 A.—III. intrans. in pres. and impf. pass., and in aor. 2, perf., and plqpf. act., *to stand up, rise*, esp. to speak, freq. from Hom. downwards: also *to rise from one's seat* as a mark of respect, Il. 1, 513: *to rise from bed, rest* or *sleep*, Aesch. Eum. 124, esp. *to start up* for action, ἀν. τινί, *to rise up against* one, Il. 23, 635, Od. 18, 333, and now read in Aesch. Pr. 354: *to rise* from the dead, Il. 21, 56, Aesch., etc.: *to rise from* an illness, *recover*, ἐκ νόσου, Plat. Lach. 195 C; absol., Thuc. 2, 49: *to rise to go, set out, go away*, εἰς Ἄργος, Eur. Heracl. 59, Heind. Plat. Phaed. 116 A.

Ἀνιστορέω, (ἀνά, ἱστορέω) *to make inquiry, ask*, c. acc. rei Soph. O. T. 578: c. acc. pers. et rei, *to ask* a thing *of* a person, Aesch. Pr. 963: also ἀν. τινὰ περί τινος, *to ask* a person *about* a thing, Eur. Hipp. 92.

Ἀνιστορησία, ας, ἡ, *ignorance of history*, Cic. Att. 1, 7: from

Ἀνιστόρητος, ον, (α priv., ἱστορέω) *ignorant of history.*—2. *not having inquired, incurious*, Polyb.—II. *not mentioned in history, unknown*, Joseph. Adv. -τως, ἀνισ. ἔχειν τινός, *to have no knowledge*, i. e. *to be ignorant of*, Plut.

Ἀνίστω, contr. for ἀνίστασο, imperat. pass. from ἀνίσταμαι, Aesch. Eum. 133.

Ἀνισχάνω, poet. for ἀνέχω, Orph., cf. ἀνίσχω,

Ἀνίσχιος, ον, (α priv., ἰσχίον) *without thighs* or *buttocks*: *without hips*, esp. *without high hips*, Arist. H. A.

Ἀνίσχῡρος, ον, (α priv., ἰσχυρός) *not strong, without strength*, Strab.

Ἄνισχυς, υ, gen. υος, *without strength*, LXX.

Ἀνίσχω,=ἀνέχω, in Hom. only act., *to raise, lift up*: later also intr., ἀνίσχει ἥλιος, *the sun rises*, Hdt., etc., cf. ἀνέχω: the form ἀνισχάνω also occurs in Orph. Arg. 447.

Ἀνίσωσις, εως, ἡ, (ἀνισόω) *a making even* or *equal, equalisation*, Plat. Legg. 740 E.

Ἀνιΰζω, (ἀνά, ἰΰζω) *to howl aloud*, Qu. Sm. 11, 177.

Ἄνιχθυς, υ, gen. υος, (α priv., ἰχθύς) *without fish, with few fish in it*, Strab.

Ἀνίχνευτος, ον, (α priv., ἰχνεύω) *not tracked, not to be tracked*, Luc.

Ἀνιχνεύω, (ἀνά, ἰχνεύω) *to track, search after*, Il. 22, 192.

Ἀνιχνίαστος, ον, (α priv., ἰχνιάζω) =ἀνίχνευτος.

†Ἀνίων, ωνος, ὁ, *the Anio*, now *Teverone*, a tributary of the Tiber, Strab.

Ἀνίωτος, ον, (α priv., ἰόω) *not rusted, not liable to rust*, Arist. Mirab. [ῑ]

†Ἄννα, ας, ἡ, *Anna*, fem. pr. n., Paroem.

Ἀννεῖται, poet. for ἀνανεῖται, from ἀνανέομαι, Od.

Ἀννέφελος, ον, in later Ep. for the Homeric ἀνέφελος.

Ἄννησον, and ἄννητον, τό, v. sub ἄνηθον.

†Ἀννιβαϊκός, ή, όν, *of* or *belonging to Hannibal*, οἱ Ἀν. καιροί, *the times of Hannibal*, Diod. S. From

†Ἀννίβας, α, ὁ, *Hannibal*, the distinguished Carthaginian general, Polyb., etc.: adject. also Ἀννίβειος, α, ον.

Ἀννιβίζω, (Ἀννίβας) *to side with Hannibal*, like Φιλιππίζω, Plut.

†Ἀννίκερις, εως and ιδος, ὁ, *Anniceris*, a Cyrenian, who is said to have ransomed Plato, Luc.

†Ἄννιος, ου, ὁ, *Annius*, Polyb.

†Ἄννων, ωνος, ὁ, *Hanno*, the name of many distinguished Carthaginians, Hdt. 7, 165; etc.

Ἀνξηραίνω, poet. for ἀναξηραίνω, Il. 21, 347.

Ἀνόδευτος, ον, (α priv. ὁδεύω) *impassable*, Strab.

Ἀνοδία, ας, ἡ, (ἄνοδος) *a bad road, a difficult country*, Polyb.

Ἄνοδμος, ον, (α priv., ὀδμή) *without smell, having no smell*, Hipp.

Ἀνόδοντος, ον,=ἀνόδους, Pherecr. Coriann. 9, Crapat. 13.

Ἄνοδος, ον, (α priv., ὁδός) *having no way* or *road, impassable*, Eur. I. T. 889, Xen. An. 4, 8, 10.

Ἄνοδος, ου, ἡ, (ἀνά, ὁδός) *a way up, ascent*, Hdt. 8, 53: esp. into central Asia, like ἀνάβασις, ἄν. παρὰ βασιλέα, Hdt. 5, 51, and Xen.—II. *a way back, return.*

Ἀνόδους, οντος, ὁ, ἡ, (α priv., ὀδούς) *without teeth, toothless*, Arist Part. An.

Ἀνοδύρομαι, (ἀνά, ὀδύρομαι) dep. mid., *to break out into wailing*, Xen. Cyr. 5, 1, 6. [ῡ]

Ἀνόδυρτος, ον, (α priv., ὀδύρομαι) *unmourned.*—II. act. *not mourning*, Incert. ap. Anton.

Ἄνοζος, ον, (α priv., ὄζος) *without sucker* or *branch*, Theophr.

†Ἀνόημα, ατος, τό, (α priv., νοέω) *a want of reflection, an act of folly*, Stob.

Ἀνοήμων, ον, gen. ονος, (α priv., νοέω) *senseless, without understanding*, Od. 2, 270, 278.

Ἀνοησία, ας, ἡ, *the character of an* ἀνόητος, *want of sense.*

Ἀνοηταίνω, *to be* ἀνόητος, Plat. Phil. 12 D.

Ἀνοητεύω,=foreg., dub.

Ἀνοητία, ας, ἡ, Att. for ἀνοησία, Ar. Fr. 585, cf. Moer. p. 28.

Ἀνόητος, ον, (α priv. νοέω) *not thought on, unheard of*, H. Hom. Merc. 80.—2. *not to be conceived, not within the province of the intellect*, Plat. Phaed. 80 B.—II. act. *not thinking, not capable of*, or *adapted to thinking*, Plat. Parmen. 132 C.—2. *not understanding, foolish*, Hdt. 1, 87, Soph. Aj. 162: in Att. esp. as opp. to σώφρων, *unreasonable, senseless, giving way to passion*, Lat. *amens*, freq. in Plat.: τὰ ἀν., *sensual pleasures*, Ar. Nub. 417. Adv. -τως, Id. Lys. 518, Plat., etc.

Ἀνόθευτος, ον, (α priv., νοθεύω) *unadulterated, genuine*, Arist. Mirab.

Ἄνοια, ας, ἡ, *the character of an* ἄνοος, *want of understanding, folly*, Hdt. 6, 69, and freq. in Att.: ἀνοίᾳ πολλῇ χρῆσθαι, *to be a great fool*, Antipho 122, 31; ἄνοιαν ὀφλισκάνειν, *to be thought a fool*, Dem. 16, 24. In old Att. it seems to have been ἀνοία [ᾱ], Aesch. Theb 402 (though Dind ἐννοία), Soph. Fr. 517, Eur. Andr. 520, cf. ἄγνοια

Ἄνοιγμα, ατος, τό, *an opening*: and so *a door*, etc. LXX: from

Ἀνοίγνῡμι and ἀνοίγω, Ep. ἀναοίγνῡμι, f. ἀνοίξω: c. dupl. augm., as impf. ἀνέῳγον; (Ep. ἀνῷγον and ἀναοίγεσκον, Il. 14, 168; 24, 455); ἤνοιγον, Xen. Hell. 1, 1, 2: aor. 1 ἀνέῳξα, inf. ἀνοῖξαι, also ἄνῳξα, (Hdt. 1, 68) and ἤνοιξα, (Xen. Hell. 1, 5, 13), ἄνοιξα, Hdt. 4, 143: pf. 1 ἀνέῳχα, pf. 2 ἀνέῳγα; perf. pass. ἀνέῳγμαι, Thuc. 2, 4; 1 aor. ἀνεῴχθην, Eur. Ion 1563; (aor. ἤνοιξα unusu. in pure Greek, but occurs in Xen. l. c.: pass. ἠνοίγην, is late, cf. A. B. p. 399.)—1. *to open, undo*, esp. of doors, chests, locks, etc., κληῖδα ἀναοίγεσκον, Il. 24, 455, ἀπὸ χηλοῦ πῶμα ἀνέῳγε, *to take off the cover and open* it, Il. 16, 221; oft. in Hdt. and Att. —2. metaph. *to lay open, unfold, disclose*, Aesch. Supp. 321, Soph. O. C. 515.—3. as nautical term, absol. *to* *get into the open sea, get clear of land*, Xen. Hell. 1, 1, 2; 5, 13; 6, 21. Pass. *to be open, stand open, lie open*, so too perf. 2 act. ἀνέῳγα, but later, for Hdt. 1, 187, has it transit., and the Att. use pf. pass. ἀνέῳγμαι in this signf., Dem. 764, 22, cf. Lob. Phryn. 157 sq.

'Ανοίγω, f. -ξω, v. foreg.

'Ανοιδαίνω and ἀνοιδέω, f. -ήσω, (ἀνά, οἰδαίνω) *to make to swell, blow up, inflate.*—II. *to be blown up, swell*, of passions, like Lat. *intumescere.*

'Ανοιδείω, Ep. for sq.

'Ανοιδέω, ῶ, f. -ήσω, (ἀνά, οἰδέω) like ἀνοιδαίνω, *to swell up*, Hipp.: of a wave, Eur. Hipp. 1210: *to swell with passion*, like Lat. *intumescere*, Hdt. 7, 39: so too in mid. Hence

'Ανοίδησις, εως, ἡ, *a swelling up: a tumor*, Arist. H. A.

'Ανοιδίσκω, =ἀνοιδαίνω.—II. pass. *to swell up*, like ἀνοιδέω, Hipp.

'Ανοίκειος, ον, also α, ον, *not homely, not domestic* or *familiar.*—II. *not proper, unfitting, useless*, τινός, τινί, and πρός τι, Polyb. Hence

'Ανοικειότης, ητος, ἡ, *the character of an* ἀνοίκειος, *strangeness.*—II. *unfitness.*

'Ανοίκητος, ον, (α priv., οἰκέω) *uninhabited, uninhabitable.*

'Ανοικίζω, fut. -ίσω Att. -ιῶ, (ἀνά, οἰκίζω) *to rebuild*, though in this signf. the usu. word is ἀνοικοδομέω.—II. *to shift* another's *dwelling, make* him *shift, migrate.* Pass., and mid., *to shift, migrate*, Ar. Pac. 207, in aor. pass., Ar. Av. 1351, cf. Thuc. 8, 31: metaph. ἀν. τινὰ φθόνου, *to remove out of envy's way*, Philostr.—2. esp. ἀν. πόλιν, *to dispeople* a city, *lay* it *waste*, Arist. Rhet. Al. 2, 23: but also,—3. *to bring back, restore to their former homes*, Strab.—III. in pass., *to be built up the country, away from the coast*, Thuc. 1, 7.

'Ανοίκισις, εως, ἡ, *a shifting* people *inland, away from the coast*, App.

'Ανοικισμός, οῦ, ὁ, =foreg.—II. *a rebuilding*, Hdn. 3, 6, 20.

'Ανοικοδομέω, ῶ, f. -ήσω, (ἀνά, οἰκοδομέω) *to build up*, Hdt. 1, 186.—II. *to build again, rebuild*, ap. Lycurg. 158, 7, and Xen.—III. *to wall up, close by building*, Ar. Pac. 100, Lycurg. 166, 8.

'Ανοικοδόμητος, ον, (α priv., οἰκοδομέω) *not built up*, Or. Sib.

'Ανοικονόμητος, ον, (α priv., οἰκονομέω) *not well ordered*, Machon ap. Ath. 341 B.—II. act. *not economical?*

"Ανοικος, ον, (α priv., οἶκος) *houseless, homeless*, Hdt. 3, 145.

'Ανοικτέον, verb. adj. from ἀνοίγω, *one must open*, Eur. Ion 1387.

'Ανοικτίρμων, ον, gen. ονος, (α priv., οἰκτίρμων) *pitiless, merciless*, Soph. Fr. 587.

'Ανοικτιστος, ον, (α priv., οἰκτίζω) *unmourned*, Anth.—II. act. =ἄνοικτος: so adv. -τως, in Antipho 114, 10.

'Ανοικτός, ή, όν, (ἀνοίγνυμι) *opened, open: that can be opened.*

"Ανοικτος, ον, (α priv., οἶκτος) *pitiless, ruthless*, Eur. Tro. 782. Adv. -τως, Soph., and Eur.

"Ανοικτρος, ον, (α priv., οἰκτρός) *finding no pity, unpitied: needing* or *deserving no pity*, v. l. Eur. I. T. 227. Adv. -τρως.

'Ανοιμώζω, fut. -ξομαι, aor. ἀνῴμωξα, (ἄνα, οἰμώζω) *to wail aloud*, Aesch. Pers. 465.

'Ανοιμωκτεί, and

'Ανοιμωκτί, adv., *without wailing: also without need to wail*, i. e. *with impunity*: δεινὰ ἀν. χανεῖν, Soph. Aj. 1227. [ῑ] From

'Ανοίμωκτος, ον, (α priv., οἰμώζω) *unmourned, unlamented*, Aesch. Cho. 433, 511.

†'Ανοινία, ας, ἡ, less usu. form for ἀοινία, Euseb.; v. Lob. Phryn. 729.

"Ανοιξις, εως, ἡ, (ἀνοίγνυμι) *an opening*, πυλῶν, Thuc. 4, 67, 68.

"Ανοισις, εως, ἡ, (ἀναφέρω, ἀνοίσω) *a referring.*

'Ανοιστέον, verb. adj. of ἀναφέρω, *one must carry back* or *report*, Soph. Ant. 272, Eur. H. F. 1221.

'Ανοιστός, ή, όν, Ion. ἀνώϊστος, (ἀναφέρω) *brought back, reported*, ἀν. ἔς τινα, *referred to* some one *for decision*, Hdt. 6, 66.

'Ανοιστρέω, (ἀνά, οἰστρέω) *to goad, drive to madness*, Eur. Bacch. 979.

'Ανοίσω, fut. of ἀναφέρω, Hdt.

"Ανοιτο, opt. pres. pass. from ἄνω, Il.

'Ανοκωχή, ῆς, ἡ, more correct way of writing ἀνακωχή, q. v.

'Ανολβία, ας, ἡ, *the state of an* ἄνολβος, *misery.* [ῑ in Hes. Op. 317.]

'Ανόλβιος, ον, =sq., Hdt. 1, 32.

"Ανολβος, ον, (α priv., ὄλβος) *unblest, wretched*, ἦμαρ, Orac. ap. Hdt. 1, 85: of a person, Aesch. Eum. 551, and Eur.—II. *unblest*, i. e. *senseless, infatuated*, Soph. Aj. 1156, Ant. 1265.

'Ανόλεθρος, ον, (α priv., ὄλεθρος) *not ruined, having escaped ruin*, Il. 13, 761.—II. act. *not ruining*: cf. the more Att. ἀνώλεθρος.

'Ανολκή, ῆς, ἡ, (ἀνέλκω) *a drawing* or *hauling up*, λίθων, Thuc. 4, 112.

'Ανολολύζω, fut. -ύξω, (ἀνά, ὀλολύζω) *to cry aloud*, esp. *to shout with joy*, Simon. 72: also, *to scream from fear.*—2. c. acc. *to bewail loudly*, Soph. El. 750.—II. act. *to make* one *shout, set a shouting*, Eur. Bacch. 24.

'Ανολοφύρομαι, dep. mid., =ἀνοδύρομαι, *to break into loud wailing*, Thuc. 8, 81, Plat., and Xen. [ῡ]

'Ανολύζω, poet. for ἀνολολύζω, Qu. Sm. 14, 281, dub.

'Ανολυμπιάς, άδος, ἡ, an Olympiad omitted in the list, Paus. 6, 22, 2.

"Ανομαι, v. sub ἄνω.

'Ανομαλίζω, (ἀνά, ὁμαλίζω) *to make even, equalise*, Arist. Rhet. Hence

'Ανομάλωσις, εως, ἡ, *equalisation*, Arist. Pol.

'Ανομβρέω, (ἀνά, ὀμβρέω) strengthened for ὀμβρέω, *to wet* or *deluge with rain.* Hence

'Ανομβρήεις, εσσα, εν, *wet through and through*, Nic.

'Ανομβρία, ας, ἡ, *want of rain, drought*, Arist. H. A.: from

"Ανομβρος, ον, (α priv., ὄμβρος) *wanting* or *without rain*, Hdt. 2, 22, etc.

'Ανομέω, ῶ, f. -ήσω, *to be* ἄνομος, *lead a lawless life, act lawlessly*, περί τι, Hdt. 1, 144. Hence

'Ανόμημα, ατος, τό, *a transgression of the law, illegal act.*

'Ανομία, ας, ἡ, Ion. ἀνομίη, (ἀνομέω) *lawlessness, lawless* or *unjust conduct*, opp. to δικαιοσύνη, Hdt. 1, 96, 97, Xen., etc.

'Ανομίλητος, ον, (α priv., ὁμῑλέω) *having no intercourse* or *communion with others, shunning society*, Plat. Legg. 951 A: *having no acquaintance with*, c. gen., ἀν. παιδείας, *uneducated*, Plat. Ep. 332 C.

'Ανόμιχλος, ον, (α priv., ὁμίχλη) *without fog* or *mist*, Arist. Mund.

'Ανόμμᾰτος, ον, (α priv., ὄμμα) *without eyes, sightless*, Soph. Phil. 857.

'Ανομογενής, ές, (α priv., ὁμογενής) *of different kind*, Sext. Emp.

†'Ανομοειδής, ές, (α priv., ὁμοειδής) *unlike.*

'Ανομόζηλος, ον, (α priv., ὁμόζηλος) *having a different bent* or *taste*, Sext. Emp.

'Ανομοθέτητος, ον, (α priv., νομοθετέω) *not well ordered, lawless, disorderly*, freq. in Plat. Legg.

'Ανομοιοβαρής, ές, (ἀνόμοιος, βάρος) *of unequal weight*, Arist. Coel.

'Ανομοιογενής, ές, (ἀνόμοιος, γένος) *of different kind*, Epicur. ap. Diog. L. 10, 32: esp. *of different gender*, Gramm. Adv. -νῶς.

'Ανομοιοειδής, (ἀνόμοιος, εἶδος) *unlike, unequal*, Arist. Eth. N.

'Ανομοιομερής, ές, (ἀνόμοιος, μέρος) *consisting of unlike parts, heterogeneous*, Arist. H. A.

'Ανομοιόπτωτος, ον, (α priv., ὁμοιόπτωτος) *with unlike inflections*, Gramm.

'Ανόμοιος, ον, also α, ον, (α priv., ὅμοιος) *unlike*, Pind. N. 8, 48, and freq. in Plat. Adv. -ως, Plat., and Xen.

'Ανομοιόστροφος, ον, (ἀνόμοιος, στροφή) *consisting of unequal strophes*, Gramm.

'Ανομοιότης, ητος, ἡ, *a being ἀνόμοιος, unlikeness*, Plat.

'Ανομοιόχρονος, ον, (ἀνόμοιος, χρόνος) *of unequal time* or *quantity*, Metric.

'Ανομοιόω, ῶ, (ἀνόμοιος) *to make unlike* or *unequal*, Plat. Rep. 546 B: more freq. pass. *to be so*, Id. Hence

'Ανομοίωσις, εως, ἡ, *a making unlike.*—II. (from Pass.) *unlikeness*, Plat. Theaet. 166 B.

'Ανομολογέομαι, f. -ήσομαι, (ἀνά, ὁμολογέω) *to agree upon* a thing, τι, Plat. Legg. 737 C; more freq. περί τινος, Id.: ἀν. πρὸς ἀλλήλους, Id. Rep. 348 B.—II. *to recapitulate, sum up*, Id. Symp. 200 E.—III. *to pay money by note of hand* or *order*, Böckh Inscr. 1, p. 222.—IV. For the sense *not to agree with*, v. sub ἀνομολογούμενος. The act. in no good author. Hence

'Ανομολόγημα, ατος, τό, *agreement.*—II. *an order for payment, promissory note: payment on order.*

'Ανομολογητέον, verb. adj. from ἀνομολογέομαι, *one must agree upon*, τι or περί τινος, Plat.

'Ανομολογία, ας, ἡ, (ἀνά, ὁμολογέομαι) *a mutual understanding, agreement.*—II. (α priv.,) *disagreement*, Plut., cf. sq.

'Ανομολογούμενος, η, ον, (α priv., ὁμολογέω) *not agreeing, inconsistent*, Plat. Gorg. 495 A: *not admitted, not granted*, Arist. Rhet.: better taken as adj., than as part. from ἀνομολογέομαι, v. Stallb. Plat. l. c.

"Ανομος, ον, (α priv., νόμος) *without law, lawless, impious*, Hdt. 1, 162, and Trag.: τὰ ἄνομα, *lawless conduct*, Hdt. 1, 8. Adv. -μως, Thuc. 4, 92.—II. (α priv., νόμος II.) *unmusical*, νόμος ἄν., Aesch. Ag. 1142.

'Ανόνητος, ον, (α priv., ὀνίνημι) *unavailing, unprofitable, useless*, Soph. Aj. 758, and Eur.: ἀνόνητα as adv., *in vain*, Eur. Hec. 766, etc., and Plat.—II. act. c. gen., ἀν. τῶν ἀγαθῶν, *making no profit from a thing*, Dem. 442, 26.

'Ανονόμαστος, ον, (α priv., ὀνομάζω) *nameless, unknown.*

"Ανοος, ον, contr. ἄνους, ουν, (α priv., νόος) *without understanding, foolish*, ἄνοος κραδίη, Il. 21, 441.

'Ανοπαῖα, only in Od. 1, 320, ὄρνις ὡς ἀνοπαῖα διέπτατο, where it is variously written and expl.; acc. to Herodian ap. Eust., an adv. from ἄνομαι, ὀπταίνω, she flew away *unnoticed* like a bird: or from ἄνω.=

ανωφερές, *upwards, up in the air,* for which v. Sturz Emped. p. 308: some read ἀνόπαια or πανόπαια, taking it to be a kind of eagle: others again ἀν' ὀπαῖα, *up to the hole in the roof, up the chimney:* v. Nitzsch l. c.

†Ἀνόπαια, ας, ἡ, *Anopaea,* a summit of Oeta on the borders of Locris, Hdt. 7, 216.

Ἀνόπιν, adv. *backwards,* cf. κατόπιν.

Ἄνοπλος, ον, (α priv., ὅπλον) strictly *without the* ὅπλον or *large shield,* Hdt. 9, 62, of the Persians, who only bore γέῤῥα: *not heavy armed:* in genl. *unarmed,* Plat. Euthyd. 299 B.

Ἄνοπτος, ον, (α priv., ὁράω, ὄψομαι) *unseen.*

Ἀνόρᾱτος, ον, (α priv., ὁράω)=foreg., Plat. Tim. 51 A: also ἀόρατος.

Ἀνόργᾰνος, ον, (α priv., ὄργανον) *without instruments,* Plut.

Ἀνόργητος, ον, Hellen. for ἄνοργος, Moer. p. 12.

Ἀνοργία, ας, ἡ,=ἀμνησία.

Ἀνοργίαστος, ον, (α priv., ὀργιάζω) *attended by no orgies,* Ar. Lys. 898.—II. *in whose honour no orgies are held,* Plat. Epin. 985 D.

Ἄνοργος, ον, (α priv., ὀργή) *without anger, not wrathful,* Cratin. Incert. 43: cf. ἀνόργητος.

Ἀνορέα, ας, ἡ, more usu. Ion. ἠνορέη, *manhood, courage,* Pind. [ᾰ]

Ἀνορεκτέω, *to have no desire, to be without appetite:* from

Ἀνόρεκτος, ον, (α priv., ὀρέγομαι) *without desire* or *appetite,* Plut. Adv. -τως. Hence

Ἀνορεξία, ας, ἡ, *want of appetite,* Tim. Locr.

Ἀνόρεος, έα, εον, (ἀνήρ) *manly, courageous,* like ἀνδρεῖος, Soph. Fr. 384. [ᾰ]

Ἀνορθιάζω, (ἀνά, ὀρθιάζω) *to call out, shout aloud,* Andoc. 5, 5.

Ἀνορθόω, (ἀνά, ὀρθόω) *to set upright again, set up what has fallen, restore,* Hdt. 1, 19, etc., Soph. O. T. 46: *to set straight again, set right, amend,* Plat. Rep. 346 E: oft. c. dupl. augm. ἠνώρθουν, etc.

Ἄνορκος, ον, (α priv., ὅρκος) *bound by no oath.*

Ἀνορμάω, ῶ, f. -ήσω, (ἀνά, ὁρμάω) *to start eagerly up, feel a vehement desire,* c. inf., Luc.

Ἀνορμίζω, f. -ίσω, (ἀνά, ὁρμίζω) *to take out of harbour into the high sea,* εἰς πέλαγος, Dio C.

Ἄνορμος, ον, (α priv., ὅρμος) *without harbour, unhospitable,* metaph. γάμον ἄν. εἰςπλεῖν, Soph. O. T. 423.

Ἀνόρνῡμι, f. -όρσω, (ἀνά, ὄρνυμι) *to rouse, stir up,* Pind. N. 9, 16.

Ἀνορούω, f. -ούσω, (ἀνά, ὀρούω) *to start up, leap up,* freq. in Hom., esp. ἐκ θρόνων and ἐξ ὕπνου: so Ἠέλιος ἀνόρουσεν ἐς οὐρανόν, *Helios went swiftly up the sky,* Od. 3, 1.

Ἀνόροφος, ον, (α priv., ὄροφος) *roofless, unsheltered,* πέτρα, Eur. Bacch. 38.

Ἀνοῤῥοπύγιος, ον, (α priv., ὀῤῥοπύγιον) *without tail,* Arist. H. A. [ῡ]

Ἀνορταλίζω, f. -ίσω, (ἀνά, ὀρταλίζω) *to flap the wings and crow,* like a cock: *to strut, swagger,* like πτερύσσομαι, Ar. Eq. 1344.

Ἀνορύομαι, *to roar out,* Mel. [ῡ]

Ἀνορύσσω, Att. -ττω, fut. -ξω, (ἀνά, ὀρύσσω) *to dig up* what has been buried, ὀστέα, Hdt. 2, 41, Ar. Pac. 372, Av. 602; ἀν. τάφον, *to dig up, break open, destroy,* Hdt. 1, 68, Isocr. 351 E.

Ἀνορχέομαι, f. -ήσομαι, (ἀνά, ὀρχέομαι) *to jump up and dance about, dance merrily,* Eur.

Ἄνορχος, ον, *without* ὄρχεις, *gelded,* Hipp.

* Ἀνόρω, suppos. pres. from which several tenses of ἀνόρνυμι, are formed, v. ὄρω.

Ἀνόσητος, ον, (α priv., νοσέω) *without sickness, not ailing,* Soph. Fr. 838.

Ἀνοσία, ας, ἡ, *the state of an* ἄνοσος, *freedom from sickness.*

Ἀνόσιος, ον, more rarely ία, ιον, (Aeschin.), (α priv., ὅσιος) *unholy, wicked,* Lat. *profanus,* of persons and things, ἀνήρ, ἔργον, μόρος, etc., Hdt., and freq. in Att.: ἀνόσιος νέκυς, a corpse *with all the rites unpaid,* Soph. Ant. 1071, Shaksp. "unhousel'd, disappointed, unaneled." Adv. -ίως, Eur., etc.

Ἀνοσιότης, ητος, ἡ, *unholiness, profaneness,* Plat. Euthyd.

Ἀνοσιουργέω, *to be* ἀνοσιουργός, *act profanely,* Plat. Legg. 905 B; and

Ἀνοσιούργημα, ατος, τό, *a profane act.*

Ἀνοσιουργία, ας, ἡ, *the character of an* ἀνοσιουργός, *unholiness,* Plat. Ep. 335 B: from

Ἀνοσιουργός, όν, (ἀνόσιος, *ἔργω) *acting profanely, unholy,* Plat. Ep.

Ἄνοσμος, ον, (α priv., ὀσμή)=ἄνοδμος, *without smell,* Hipp.

Ἄνοσος, ον, (α priv., νόσος) Ion. and Hom. ἄνουσος, *without sickness, healthy, sound,* of persons, Od. 14, 255, Pind. Fr. 107, etc.: of things, *free from all defect,* λοιβή, Eur. Ion 1201: of a season, *free from sickness, healthy,* ἄν. ἔτος, Thuc. 2, 49: also c. gen. ἄνοσος κακῶν, *untouched with* ill, Eur. I. A. 982. Adv. -ως.

Ἀνόστεος, ον, (α priv., ὀστέον) *the boneless one,* of the polypus, Hes.

Ἀνόστητος, ον, (α priv., νοστέω) *unreturning,* Orph.

Ἀνόστιμος, ον, (α priv., νόστιμος) κεῖνον ἀν. ἔθηκεν, *cut off his return,* Od. 4, 182.—II. *not to be retraced,* κέλευθος, Eur. H. F. 431.

Ἄνοστος, ον, (α priv., νόστος) *unreturning, without return,* Od. 24, 528: Superl. ἀνοστότατος, *never, never to return.* Anth.

Ἀνόσφραντος, ον, *that cannot be smelt,* Arist. de Anim.

Ἀνότιστος, ον, (α priv., νοτίζω) *unmoistened.*

Ἀνοτοτύζω, (ἀνά, ὀτοτύζω) *to break out into wailing,* Aesch. Ag. 1074.

Ἀνούᾰτος, ον, (α priv., οὖς) *without ear: without handle,* Theocr. Ep. 4, 3.

†Ἀνουβείδιον, ου, τό, *temple of Anubis,* Luc. Tox. 28: from

†Ἄνουβις, ιδος, ὁ, *Anubis,* an Egyptian dog-headed deity, Luc. Tox. 32, Strab.

Ἀνουθέτητος, ον, (α priv., νουθετέω) *unwarned.* Isocr. 15 C: *that will not be warned,* Dem. 1477, 14.

Ἄνους, ουν, contr. for ἄνοος, q. v.

Ἀνούσιος, ον, (α priv., οὐσία) *without essence, unsubstantial.*

Ἄνουσος, ον, Ion. for ἄνοσος, *undiseased, unhurt,* Od. 14, 255, Hdt. 1, 32.

Ἀνούτᾰτος, ον, (α priv., οὐτάω) *unwounded,* esp. by the sword, Il. 4, 540.

Ἀνουτητί, adv., *without wound,* Il. 22, 371. [ῑ]: from

Ἀνούτητος, ον,=ἀνούτατος.

†Ἀνοῦτις, ιος, ἡ, *Anutis,* sister of Xerxes, Ath.

Ἀνοφθαλμίατος, ον, (α priv., ὀφθαλμιάω) *without the ophthalmia.* Diosc.

Ἀνοφρυάζομαι, (ἀνά, ὀφρυάζω) dep., *to raise one's eyebrows,*=ἀνασπᾶν τὰς ὀφρῦς, and so *to look big, be pompous,* A. B.

Ἀνόχευτος, ον, (α priv., ὀχεύω) *without sexual intercourse,* Arist. H. A.

Ἀνοχή, ῆς, ἡ, (ἀνέχω) *a holding back, stopping,* esp. of hostilities, *an armistice,* mostly in plur. like *induciae,* Xen. Mem. 4, 4, 17, ap. Dem. 282, 20 for which ἀνακωχή or ἀνοκωχή is said to be the more Att. form.—II (ἀνέχομαι) *long-suffering, forbearance,* N. T.—III.=ἀνατολή, v. ἀνίσχω.

Ἀνοχλέω,=ἀνοχλίζω, Sext. Emp.

Ἀνοχλησία, ας, ἡ,=ἀοχλησία Diog. L.

Ἀνοχλητικός, ή, όν, (ἀνοχλέω) *heaving upwards,* Sext. Emp.

Ἀνοχλίζω, (ἀνά, ὀχλίζω) *to heave upwards* or *out of the way,* Ap. Rh.

Ἄνοχλος, ον, (α priv., ὄχλος) *not beset* or *annoyed by throngs:* in genl. *not annoyed* or *importuned.*—II. act. *not annoying* or *importuning,* Arist. Part. An.

Ἀνοχμάζω, f. -άσω, (ἀνά, ὀχμάζω) *to hold up, lift up,* Anth.

Ἀνόχῡρος, ον, (α priv., ὀχυρός) *not firm, not secured, unfortified,* v. l. Xen. Ages. 6, 6.

Ἀνοψία, ας, ἡ, *want of* ὄψον, *want of fish,* etc., *to eat with bread,* Antiph. Πλουσ. 1, 8; from

Ἄνοψος, ον, (α priv., ὄψον) *wanting in* ὄψον, *fish,* etc., Plut.

Ἄνπερ,=ἤνπερ, *provided that,* Dem.

Ἄνστα, Ep. shortd. imperat. for ἀνάστα, i. e. ἀνάστηθι.

Ἀνστάς, ἀνστήμεναι, ἀνστήσεις, ἀνστήσων, ἀνστήτην, Ep. shortd. forms for ἀναστάς, etc., Hom.

Ἀνστρέψειαν, for ἀναστρέψειαν, Il.

Ἀνσχεθέειν, ἄνσχεο, for ἀνασχεθεῖν, ἀνάσχου, Hom.

Ἀνσχετός, for ἀνάσχ., Od., sometimes written ἄνσχετος.

Ἄντα, (ἀντί, ἄντην, like κρύβδην, κρύβδα) adv., *over against, face to face,* Lat. *coram.* Hom. mostly in the phrases, ἄντα μάχεσθαι, *to fight man to man;* ἄντα ἰδεῖν, *to look in the face;* and ἄντα ἐῴκει, as θεοῖς ἄντα ἐῴκει, *he was like the gods to look at,* Il. 24, 630, (whence the mistaken notion, that ἄντα governed the dat.); ἄντα τιτύσκεσθαι, *to aim straight at them,* Od. 22, 266, cf. Pind. N. 6, 46.—II. as prep. c. gen., like ἀντί, *over against,* Ἤλιδος, Il. 2, 626; ἄντα παρειάων, *before the cheeks,* of a veil, Od. 1, 334: also of persons, ἄντα σέθεν, *before thee, to thy face,* Od. 4, 160; so too Il. 21, 331, with notion of comparison, *confronted with* thee, like ἀντάξιος. but most freq. in hostile sense, *against,* ἄντα Διὸς πολεμίζειν, Διὸς ἄντα ἔγχος ἀεῖραι, Il. 8, 424, 428, etc.: cf. Spitzn. Ex. xvii. ad Il.

Ἀντᾰγοράζω, f. -άσω, (ἀντί, ἀγοράζω) *to buy in return,* Xen. An. 1, 5, 5.

†Ἀνταγόρας, α, ὁ, *Antagoras,* a Coan, Hdt. 9, 76.—2. a poet of Rhodes, Plut. Symp. 4, 4, 2. Others in Paus., Ath., etc.

Ἀντᾰγορεύω, (ἀντί, ἀγορεύω) *to speak against, reply,* Pind. P. 4, 278.—II. *to contradict,* τινί, Ar. Ran. 1072.

Ἀντᾰγωνία, ας, ἡ,=ἀνταγώνισμα, ἀ. βίου, *the struggle of life,* Inscr. ap. Welck. Syll. 79, 6.

Ἀντᾰγωνίζομαι, fut. -ίσομαι Att. -ιοῦμαι, (ἀντί, ἀγωνίζομαι) dep. mid., *to struggle against, vie with, rival,* esp. in war, c. dat. pers. Hdt. 5, 109, Thuc., etc.; also ὑποκρινόμενος τραγῳδίαν ἀντ. τινί, *to contend with* one *in the representation of a tragedy,* Plut. Dem. 29: also *to dispute with,* τινί, Thuc

3, 38; *οἱ ἀνταγωνιζόμενοι, the parties in a law-suit*, Xen. Cyr. 8, 2, 27: also as pass. *to be set against, τινί*, Xen. Oec. 10, 12.

'Αντᾰγώνισμα, *ατος, τό, a struggle with* another, Clem. Al.

'Αντᾰγωνιστής, *οῦ, ὁ, (ἀνταγωνίζομαι) an adversary, rival*, Arist. Rhet.; *an enemy*, in war, Xen. Cyr. 1, 6, 8: *ἔρωτος ἀντ., a rival in love*, Eur. Tro. 1006.

'Ανταγώνιστος, *ον, fought, contended for as by rivals.* Adv. *–τως.*

'Αντάδελφος, *ὁ, (ἀντί, ἀδελφός) in a brother's stead.* [ᾰ]

'Αντᾰδῐκέω, *(ἀντί, ἀδικέω) to do a man wrong in return, retaliate on, ἀλλήλους*, Plat. Theaet. 173 A.

'Αντᾴδω, fut. *-ᾴσω*, and more Att. *ᾄσομαι, to sing in answer, sing against another*, Arist. Mir.: *ταῖς Μούσαις ἀντ., to vie or contend with the Muses in singing*, Luc. Pisc. 6.

'Ανταείρω = *ἀνταίρω.* Mid. *ἀνταείρεσθαι χεῖράς τινι, to raise one's* hands *against* one, make war upon him, freq. in Hdt.; also *ἀνταείρεσθαί τινι πόλεμον*, Hdt. 8, 140, 1, *to take up*, i. e. *undertake a war against* one.

'Αντάεις, *εσσα, εν*, Dor. for *ἀντήεις.*

"Ανταθλος, *ον, (ἀντί, ἆθλος) contending against, rivalling*, Mel. 14.

'Ανταιδέομαι, f. *-έσομαι, (ἀντί, αἰδέομαι)* as mid., *to honour, respect one another*, Xen. Cyr. 8, 1, 28.

'Ανταῖος, *αία, αῖον, (ἄντα) set over against, right opposite*, Lat. *adversus*: *ἀνταία*, with or without *πληγή, a wound in front, right in the breast*, Valck. Eur. Phoen. 1440, Erf. Soph. Ant. 1308: hence—2. *opposed to, hostile, hateful*, Lat. *adversarius*, Aesch. Cho. 588.—II. *besought with prayers*, hence *τὰ ἀνταῖα θεῶν* is explained *prayers to the gods*, Aesch. Pers. 604: cf. *ἀντιάω.*—2. hence 'Ανταία as a name of Hecate, Orph.

†**'Ανταῖος**, *ου, ὁ, Antaeus*, son of Neptune and Terra, slain by Hercules, Pind. I. 3, 87.—2. a Libyan of Cyrene, father of Barce, Pind. P. 9, 183.—3. a comedy of Antiphanes, Meineke 1, p. 312.

'Ανταίρω, f. *-ᾰρῶ, (ἀντί, αἴρω) to raise against*: mid., *ἀνταίρεσθαι χεῖρας, ὅπλα*, Thuc. 3, 32; 1, 53, cf. *ἀνταείρω.*—II. seemingly intr sub. *χεῖρας*, or the like, *to raise up against, withstand*, Lat. *contra assurgere, τινί*, Plat. Euthyd. 272 A; *πρός τι*, Dem. 66, 24: in Strab. of a cliff, *to rise right opposite, rise abruptly*: of the Alps, Plut.

'Ανταισχύνομαι, *(ἀντί, αἰσχύνομαι)* pass. c. fut. mid., *to be ashamed before* another.

'Ανταιτέω, *(ἀντί, αἰτέω) to demand, exact in return*, Thuc. 4, 19; *τι τινος*, App.

'Ανταιτιάομαι, f. *-άσομαι, (ἀντί, αἰτιάομαι) to retort on.*

'Ανтακαῖος, *ου, ὁ*, a sort of *sturgeon*, Hdt. 4, 53.—2. as adj., *ος, ον, ἀντ. τάριχος, caviare*, Antiph. Paras. 3.

'Αντᾰκολουθέω, *to follow in turn, accompany*, Plut.; and

'Αντᾰκολουθία, *ας, ἡ, an accompanying*: from

'Αντᾰκόλουθος, *ὁ, (ἀντί, ἀκόλουθος)* v. l. for *ἀντ' ἀκολούθου*, Isae. 51, 31.

'Αντᾰκοντίζω, f. *-ίσω* Att. *-ιῶ, (ἀντί, ἀκοντίζω) to hurl against*, Dio C.

'Αντᾰκούω, f. *-ούσομαι, (ἀντί, ἀκούω) to hear in turn, τι ἀντί τινος*, Soph. O. T. 544: absol. *to listen in return*, Aesch. Eum. 198: cf. Lob. Aj. 1130.

'Αντακροάομαι, f. *-άσομαι, (ἀντί, ἀκροάομαι)* dep. mid., = foreg., Ar. Lys. 527.

'Ανтακρωτήριον, *ου, τό, (ἀντί, ἀκρωτήριον) an opposite headland*, Strab.

'Ανταλαλάζω, f. *-άξω, (ἀντί, ἀλαλάζω) to return a shout, ἠχώ*, Aesch. Pers. 390.

†**'Ανταλκίδας**, *ᾱ, ὁ, Antalcidas*, a Spartan who concluded with the Persians the truce which bears his name, Xen. Hell. 4, 8, 12.

'Ανταλλαγή, *ῆς, ἡ, an exchanging, exchange, barter*: and

'Αντάλλαγμα, *ατος, τό, that which is given* or *taken in exchange; an exchange, ἀντ. φίλου*, Eur. Or. 1157: and

'Αντάλλαγος, *ον, exchanged, in exchange*, Menand. p. 90: from

'Ανταλλάσσω, Att. *–ττω*, fut. *-ξω, (ἀντί, ἀλλάσσω) to give* or *take in exchange, ἀντ. τινί τι, to exchange* one thing *with* another, Eur. Tro. 351: also in mid., *τι τινός, to take* one thing *in exchange for* another, Id. Hel. 1088: also *ἀντί τινος*, Dem.

'Αντᾰμείβω, f. *-ψω, (ἀντί, ἀμείβω) to give* or *take in exchange*: mid. *to exchange, τινί τι*, a thing *with* another, Archil. 16, 7.—2. esp. *to give back bad treatment, to requite, punish, ἀνταμείβεσθαί τινα κακοῖς*, Archil. 118, Aesch. Cho. 123, *τινὰ ἀθέοις ἔργοις ἀντί τινος*, Ar. Thesm. 722: also *to give words in exchange, answer again, ἀνταμείβεσθαι τοῖςδε*, Hdt. 9, 79, also *ἀντ. τι πρός τινα*, Soph. O. C. 814, *τινὰ οὐδέν*, Ib. 1273. Hence

'Αντάμειψις, *εως, ἡ, an exchanging*; and

'Ανταμοιβή, *ῆς, ἡ*, = foreg.; and

'Αντᾰμοιβός, *όν, requiting, repaying.*

'Αντάμῡνα, *ης, ἡ, a defending against*, late word: from

'Αντᾰμύνομαι, *(ἀντί, ἀμύνομαι)* as mid., *to defend one's self against another, resist*, Thuc. 4, 19.—2. *to requite, τινὰ κακοῖς*, Soph. Ant. 643.

'Ανταναβιβάζω, f. *-άσω, (ἀντί, ἀναβιβάζω) to make go up in turn*, Xen. Hell. 3, 2, 15.

'Ανταναγῑνώσκω, *(ἀντί, ἀναγινώσκω) to read and compare with*, Cratin. Incert. 44, ubi v. Meineke. Hence

'Ανταναγνώστης, *ου, ὁ, one who reads and compares, a collator.*

'Ανταναγω, *(ἀντί, ἀνάγω) to lead up against*, esp. *ἀντ. νέας, to put out to sea against, sail against*, Hdt. 6, 14; so Thuc. 7, 37, but *ναυσί*, 7, 52; but more freq. absol., whether in act., as 8, 38, and Xen., or in mid., as Thuc. 4, 13: in genl. *to attack*, Siebelis Pausan. 10, 16, 4.

'Ανταναδίδωμι, *(ἀντί, ἀναδίδωμι) to give way in turn.*—II. *to give up, restore.*

'Ανταναίρεσις, *εως, ἡ, a taking away in turn, subtracting*, Arist. Org.: *an abolishing*: from

'Ανταναιρέω, *(ἀντί, ἀναιρέω) to take away in turn, to abolish, cancel in turn*, Dem. 304, 19.

'Ανταναίρω, f. *-ᾰρῶ, (ἀντί, ἀναίρω) to raise, lift up in turn.*

'Ανтανάκλασις, *εως, ἡ, (ἀντί, ἀνακλάω) reflection of light* or *sound, an echo*, Plut.—II. *the use of a word in another sense*, Lat. *contraria significatio*, Quinctil. 9, 3, 68.

'Ανтανακλασμός, *οῦ, ὁ*, = foreg.

'Ανтανακλαστικός, *ή, όν, belonging to ἀντανάκλασις: ἡ ἀν. ἀντωνυμία*, a *reflective* pronoun, Gramm.

'Ανтανακλάω, f. *-άσω, (ἀντί, ἀνακλάω) to reflect light* or *sound.* [λᾰ]

'Ανтανακοπή, *ῆς, ἡ, mutual reflection, recoiling, alternation*, Arist. Mund. From

'Ανтανακόπτω, f. *-ψω, (ἀντί, ἀνακόπτω) to throw back again, reflect.*

'Ανтανακράζω, *(ἀντί, ἀνακράζω) to cry out in turn*, App.

'Ανтανᾱλίσκω, f. *-λώσω, (ἀντί, ἀναλίσκω) to use up, waste, destroy in return*, Eur. Or. 1165.

'Ανтαναμένω, *(ἀντί, ἀναμένω) to wait in turn* or *instead*, c. inf., Thuc. 3, 12.

'Ανтαναπαύομαι, *(ἀντί, ἀναπαύομαι)* as mid., *to rest in turn*, Polyaen.

'Ανтαναπίμπλημι, *(ἀντί, ἀναπίμπλημι) to fill in turn* or *in opposition*, Xen. Hell. 2, 4, 12.

'Ανтαναπλέκω, f. *-ξω, (ἀντί, ἀναπλέκω) to twist* or *plait in rivalry with, τινί*, Anth.

'Ανтαναπληρόω, = *ἀνταναπίμπλημι*, Dem. 182, 22. Hence

'Ανтαναπλήρωσις, *εως, ἡ, a filling up again*, Epicur. ap. Diog. L. 10, 48.

'Ανтαναφέρω, fut. *-ανοίσω, (ἀντί, ἀναφέρω) to bring* or *carry back again, ἀντ. τὴν πίστιν*, Lat. *fidem acquare*, Wytt. Plut. 2, 20 C.

'Ανтαναχωρέω, *(ἀντί, ἀναχωρέω) to give ground in turn*, Aristid.

†**'Αντάνδρη**, *ης, ἡ, (ἀντί, ἀνήρ) Antandre*, an Amazon, Qu. Sm. 1, 43.

"Ανтανδρος, *ον, (ἀντί, ἀνήρ) instead of a man, ἀντὶ ἀνδρός*, Luc.

†**'Ανтανδρος**, *ου, ἡ, Antandrus*, a city of Troas at the foot of Mount Ida, Hdt. 5, 26: adj., *'Αντάνδριος, α, ον, of Antandrus*, Thuc., Xen., etc.: *ἡ 'Ανταvδρία, the territory of Antandria*, Strab.

'Αντάνειμι, *(ἀντί, ἀνά, εἶμι) to go up against*, Thuc. 2, 75.

'Ανтανέχω, *(ἀντί, ἀνέχω) to hold up against*, Polyaen.

'Ανтανισόω, *(ἀντί, ἀνισόω) to make equal*, Synes.

'Ανтανίστημι, *(ἀντί, ἀνίστημι) to set up against* or *instead of, τινός*, Plut. Mid. *to rise up against, τινί*, Soph. Tr. 441.

'Ανтανίσχω, = *ἀντανέχω*—II. intr *to go up against.*

'Αντᾰνοίγω, f. *-ξω, (ἀντί, ἀνοίγω) to open against, τὰ ὄμματά τινι, to look straight at* a thing, Longin.

†**'Αντᾱνορίδαι**, *ῶν, οἱ*, Dor. for *'Αντηνορίδαι*, epith. of Trojans, Pind. P. 5, 110.

'Ανтανύω, poet. for *ἀνατανύω*, Call.

'Αντάξιος, *ία, ιον, (ἀντί, ἄξιος) worth just as much as, fully equal to*, c. gen., *ψυχῆς ἀντάξιον, worth life itself*, Il. 9, 401; *πολλῶν ἀντάξιος ἄλλων*, Il. 11, 514; so too Hdt. 7, 103. Adv. *-ίως.* Hence

'Ανταξιόω, *ῶ*, f. *-ώσω, to demand as an equivalent*, or *in turn*, Thuc. 6, 16.

'Ανтαπαιτέω, *ῶ, (ἀντί, ἀπαιτέω) to demand in return*, Thuc. 3, 58.

'Ανтαπᾰμείβομαι, strengthened for *ἀπαμείβομαι*, Tyrt. 8, 6.

'Ανтαπαστράπτω, *-ψω, (ἀντί, ἀπαστράπτω) to lighten in turn.*

†**'Ανтαπειλέω**, *ῶ, (ἀντί, ἀπειλέω) to threaten in turn, πρός τινα*, Themist.

†**'Ανтαπερύκω**, *(ἀντί, ἀπερύκω) to keep back* or *away in turn*, Anth.

'Ανтαποδείκνυμι, f. *-δείξω, (ἀντί, ἀποδείκνυμι) to prove in return* or *answer*, Xen. Symp. 2, 22, Arist. Rhet.

'Ανтαποδίδωμι, fut. *-δώσω, (ἀντί, ἀποδίδωμι) to give back, requite, render, repay*, Batr. 187; *ἀνταποδιδόναι τὸ ὅμοιον, τὸ ἴσον*, Hdt. 1, 18, Thuc

1, 43.—II. *to render*, i. e. *make* so and so, Plat. Rep. 563 E: esp. *to make correspondent*, Id. Phaed. 71 E: and —2. intrans. *to answer, correspond with*, Ib. 72 A, B.—III. *to give back words, answer*, τινί, Id. Phaedr. 236 C.—IV. *to deliver in turn*, τὸ σύνθημα, Xen. Cyr. 3, 3, 58: *to set forth, explain in turn*, Plat. Tim. 87 C. Hence

†**Ἀνταπόδομα**, ατος, τό, *a repaying; a recompense* of good or evil, N. T. Luc. 14, 12, Rom. 11, 9: and

Ἀνταπόδοσις, εως, ἡ, *a giving back in turn*, opp. to ἀποδοχή, Thuc. 4, 81: *a rendering, requiting, repayment*, Arist. Eth. N.: *reward*, N. T. Cor. 3, 24.—II. *an opposite direction, course*, or *path*, Polyb.—III. *a reflection, echo.*—IV. *correspondence, opposition*, Gramm.

Ἀνταποδοτέον, verb. adj. from ἀνταποδίδωμι, *one must give back*; ἀντ. ἕξιν, *one must make a corresponding habit*, Plat. Phil. 40 D.

Ἀνταποδοτικός, ή, όν, (ἀνταποδίδωμι) *requiting.*—II. *belonging to*, or *marking* ἀνταπόδοσις, Gramm. Adv. -κῶς.

Ἀνταποδύομαι, (ἀντί ἀποδύομαι) mid. c. aor. et perf. act., *to pull off clothes* or *strip against another*: hence, *to prepare for battle.*

Ἀνταποθνήσκω, (ἀντί, ἀποθνήσκω) *to die in turn*, Antipho 130, 26.

Ἀντάποινα, ων, τά, (ἀντί, ἄποινα) *repayment, compensation*, Eur. H. F. 755.

Ἀνταποκρίνομαι, (ἀντί, ἀποκρίνομαι) *to answer again*, N. T.

Ἀνταποκτείνω, f. -κτενῶ, (ἀντί, ἀποκτείνω) *to kill in return*, Hdt. 7, 136, Aesch., etc.

Ἀνταπολαμβάνω, f. -λήψομαι, (ἀντί, ἀπολαμβάνω) *to receive* or *accept in return*, Plat. Tim. 27 B, and Dem.

Ἀνταπόλλῡμι, -ολέσω, (ἀντί, ἀπόλλυμι) *to destroy in return* or *mutually*, Eur. Ion 1328. Pass. and mid., c. perf. 2 act., *to perish in turn*, Eur.: ἀντ. ὑπέρ τινος, *to put to death for* or *in revenge for* another, Hdt. 3, 14.

Ἀνταπολογέομαι, (ἀντί, ἀπολογέομαι) dep. mid., *to speak for the defence*, Isae. 52, 23.

Ἀνταποπαίζω, (ἀντί, ἀποπαίζω) *to lose what one has won at play.*

Ἀνταποπέμπω, (ἀντί, ἀποπέμπω) *to send away mutually.*

Ἀνταποπέρδω, (ἀντί, ἀποπέρδω) Lat. *oppedere*, Ar. Nub. 293.

Ἀνταποστέλλω, (ἀντί, ἀποστέλλω) *to send away in return*, Polyb. 22, 26.

Ἀνταποστροφή, ῆς, ἡ, (ἀντί, ἀποστρέφομαι) *a mutual sending away*, Strab.

Ἀνταποταφρεύω, (ἀντί, ἀποταφρεύω) *to part from one another by trenches*, App.

Ἀνταποτειχίζω, f. -ίσω, (ἀντί, ἀποτειχίζω) *to wall off from one another*, Dion. H.

Ἀνταποτίνω, f. -ίσω, (ἀντί, ἀποτίνω) *to requite*, LXX. [ῑ]

Ἀνταποφαίνω, (ἀντί, ἀποφαίνω) *to show, prove on the other hand*, Thuc. 3, 68. Mid. *to state a contrary opinion as one's own*, with or without γνώμην.

Ἀνταποφέρω, (ἀντί, ἀποφέρω) *to carry away in turn.*

Ἀνταποχή, ῆς, ἡ, (ἀντί, ἀποχή) *the debtor's acknowledgment of his debt.*—2. *the creditor's acknowledgment of payment, quittance, receipt.*

Ἀντάπτομαι, Ion. for ἀνθάπτομαι, Hdt.

Ἀνταπωθέω, -ήσω, (ἀντί, ἀπωθέω) *to repel mutually*, Arist. Probl. Hence

Ἀνταπώθησις, εως, ἡ, *mutual revulsion.*

Ἀντάπωσις, εως, ἡ,=foreg., Plut.

Ἀντᾰριθμέω, ῶ, (ἀντί, ἀριθμέω) *to count against, compare number for number*, Paus.

Ἀνταρκέω, f. -έσω, (ἀντί, ἀρκέω) *to be a match for* or *hold out against*; τινί, Plat. Ep. 317 C: absol. *to hold out*, Ar. Eq. 540.

Ἀνταρκτικός ή, όν, (ἀντί, ἄρκτος) *opposite to the north, antarctic*, Arist. Mund.

Ἀντασπάζομαι, f. -άσομαι, (ἀντί, ἀσπάζομαι) dep. mid., *to welcome, greet in turn*, Xen. Cyr. 1, 3, 3: *to receive kindly*, Ib. 5, 5, 42.

†**Ἄντασσος**, ου, ὁ, *Antassus*, grandfather of Cypselus, Paus. 2, 4, 4.

Ἀνταστράπτω, (ἀντί, ἀστράπτω) *to lighten against*, Luc.

Ἀνταυγάζω, -άσω,=ἀνταυγέω, Heliod.

Ἀνταυγᾰσία, ας, ἡ, *reflection of light.*

Ἀνταύγεια, ἡ,=ἀνταυγασία; and

Ἀνταυγέω, ῶ, f. -ήσω, *to reflect light*, Chaerem. ap. Ath. 608 B: hence φάσγανον ἀνταυγεῖ φόνον, Eur. Or. 1519: absol. *to gleam, glitter*, Eubul. Κυβευτ. 1: from

Ἀνταυγής, ές, (ἀντί, αὐγή) *reflecting light, gleaming, sparkling*, κόραι, Ar. Thesm. 902.

Ἀνταυδάω, f. -ήσω, (ἀντί, αὐδάω) *to speak against, answer*, τίνά, Soph. El. 1478.

Ἀντᾰΰω -ΰσω, (ἀντί, ἀΰω) *to sound in turn, answer*, ἀντ. βροντᾶς φθέγμα, Pind. P. 4, 350. [ῡ]

Ἀνταφαιρέω, (ἀντί, ἀφαιρέω) *to take away instead*, Antipho 125, 46, in mid.

Ἀνταφεστιάω, v. sub ἀντεφεστιάω.

Ἀνταφίημι, fut. -αφήσω, (ἀντί, ἀφίημι) *to let go instead* or *in return*, δάκρυ ἀν., *to let* the tear *fall in turn*, Eur.

Ἀντάω, Ion. ἀντέω, f. -ήσω, (ἄντα, ἀντί) *to come opposite to, meet face to face, meet with*, in Hom. c. gen. or dat. pers.; also in hostile sense, *to meet in battle, fight with*, c. gen. pers. Od. 16, 254: of things always c. gen., *to meet with, take part in, partake in* or *of*, μάχης, ὀπωπῆς, so freq. in Hdt.; also ἀντ. τινὸς ὑπό τινος, to meet with treatment from another, Hdt. 1, 114: also c. acc. rei, like ἀντιάω, Soph. Ant. 982, v. Herm. O. C. 1446.

†**Ἀντέας**, α and ου, ὁ, *Anteas*, a Macedonian, Arr. An. 2, 1, 4.—2. a king of the Scythians, Luc. Macrob. 10.

Ἀντεγγράφω, -ψω, (ἀντί, ἐγγράφω) *to insert one man's name instead of another's*, Dem. 792, 3. [ᾰ]

Ἀντεγείρω, (ἀντί, ἐγείρω) *to raise* or *build over against*, Heliod.

Ἀντεγκᾰλέω, f. -έσω, (ἀντί, ἐγκαλέω) *to accuse in turn, recriminate*, Isocr. 361 A. Hence

Ἀντέγκλημα, ατος, τό, *a counter accusation.* Hence

Ἀντεγκλημᾰτικός, ή, όν, *belonging to a counter accusation.*

Ἀντεγχειρίζω, fut. -ίσω Att. -ῐῶ, (ἀντί, ἐγχειρίζω) *to put in one's hands in return*, Dio C.

†**Ἄντεια**, ας, ἡ, *Antēa*, daughter of Iobates and wife of Proetus, Il. 6, 160.

†**Ἀντείας**, or **Ἀντίας**, α and ου, ὁ, *Antias*, son of Circe and Ulysses, Dion. H. 1, 72.

Ἀντεικάζω, f. -άσω, also -άσομαι, Plat. Meno 80 C, (ἀντί, εἰκάζω) *to compare in return*, τινά τινι, Ar. Vesp. 1311, absol. Plat. l. c.

Ἀντείνω, poet. for ἀνατείνω.

Ἀντεῖπον, aor. 2 without any pres in use, (ἀντί, εἶπον) *to speak against* or *in answer, gainsay*, usu. c. dat. οὐδὲν τινὶ ἀντ., Aesch., Soph., etc.; also c. acc., Soph. Ant. 1053; ἀντ. πρός τινα or τι, *to say in answer* to, Plat., and Xen.: ἀντ. τινί τι, *to set one* thing *against* another, Plat. Apol. 28 B: ὑπέρ τινος, *to speak in one's defence*, Ar. Thesm. 545. Only used in aor., the other tenses being formed from ἀντερεῖν.

Ἀντείρομαι, Ion. for ἀντέρομαι, Hdt.

Ἀντειςάγω, -ξω, (ἀντί, εἰςάγω) *to introduce instead, substitute*, Dem. 121, 6, in pass. Hence

Ἀντειςᾰγωγή, ῆς, ἡ, *a bringing in instead of another*: and

Ἀντείςακτος, ον, *brought as an objection against*, Cic. ad Quint. 2, 10.

Ἀντειςβάλλω, f. -βᾰλῶ, (ἀντί, εἰςβάλλω) *to throw into in return*,—II. intr. *to make an inroad by way of reprisals*, Dio C.

Ἀντείςειμι, (ἀντί, εἴςειμι) *to go into in return*, Synes.

Ἀντειςέρχομαι, f. -ελεύσομαι, (ἀντί, εἰςέρχομαι) *to come into in return* or *instead of.*

Ἀντειςφέρω, f. -οίσω, (ἀντί, εἰςφέρω) *to pay, contribute for another*, Ar. Lys. 654, cf. εἰςφορά.—II. νόμον, *to substitute* a new law *for* an old one, Dem. 486, 24.

Ἀντεκθλίβω, (ἀντί, ἐκθλίβω) *to press out in turn*, Hipp. [ῑ]

Ἀντεκκλέπτω, f. -ψω, (ἀντί, ἐκκλέπτω) *to steal away in return*, Ar. Ach. 527.

Ἀντεκκομίζω, fut. -ίσω, Att. -ῐῶ, (ἀντί, ἐκκομίζω) *to carry out* or *away in return.*

Ἀντεκκόπτω, f. -ψω, (ἀντί, ἐκκόπτω) *to knock out*, etc., *in return*, ὀφθαλμόν, Dem. 744, 13.

Ἀντεκπέμπω, (ἀντί, ἐκπέμπω) *to send out* or *away in return.*

Ἀντεκπλέω, (ἀντί, ἐκπλέω) *to sail out against*, τινί, Thuc. 4, 13.

Ἀντεκπλήσσω, -ξω, (ἀντί, ἐκπλήσσω) *to frighten in return*, Ael.

Ἀντέκτᾰσις, εως, ἡ, *an extending side by side*: from

Ἀντεκτείνω, (ἀντί, ἐκτείνω) *to hold out against*: hence *to compare one with* another, *measure with* or *by* another, ἀν. αὑτὸν τινί, Ar. Ran. 1042.

Ἀντεκτίθημι, f. -θήσω, (ἀντί, ἐκτίθημι) *to set forth, state instead*, Plut.

Ἀντεκτίνω, (ἀντί, ἐκτίνω) *to repay.* [ῑ] Hence

Ἀντέκτῐσις, εως, ἡ, *a requital.*

Ἀντεκτίω,=ἀντεκτίνω. [ῑ]

Ἀντεκτρέφω, f. -θρέψω, (ἀντί, ἐκτρέφω) *to bring up in return*, Arist. H. A.

Ἀντεκτρέχω, f. -δρᾰμοῦμαι, (ἀντί, ἐκτρέχω) *to sally out against*, Xen. Hell. 4, 3, 17.

Ἀντεκφέρω, f. -οίσω, (ἀντί, ἐκφέρω) *to carry forth against, set against*, τινί, Plut.

Ἀντελαττόομαι, (ἀντί, ἐλαττόω) as pass., *to be worsted in turn.*

†**Ἀντελαύνω**, f. -ελάσω Att. -ελῶ, (ἀντί, ἐλαύνω) *to go out against* or *to meet*, τριήρει, Plut. Nic. 24.

Ἀντελιγμός, οῦ, ὁ, Ion. for ἀνθελ., *a winding the other way*, Plut.

Ἀντέλλω, poet. for ἀνατέλλω.

Ἀντελπίζω, fut. -ίσω, Att. -ῐῶ, (ἀντί, ἐλπίζω) *to hope instead*, τι, Thuc. 1, 70.

Ἀντεμβαίνω, (ἀντί, ἐμβαίνω) *to enter* or *embark instead.*

Ἀντεμβάλλω, f. -βᾰλῶ, (ἀντί, ἐμβάλλω) *to throw in against.*—2. intr.

to make an inroad in turn, Xen. Hell. 3, 5, 4: *to attack in turn*, Plut.

'Αντέμβᾰσις, εως, ἡ, (ἀντεμβαίνω) *an entering, embarking instead*, Galen.

'Αντεμβῐβάζω, f. -άσω, (ἀντί, ἐμβιβάζω) *to put on board instead*, Thuc. 7, 13.

'Αντεμβολή, ῆς, ἡ, (ἀντεμβάλλω) *a mutual inroad*,

†'Άντεμναι, ῶν, αἱ, *Antemnae*, a city of the Sabines in Italy, Strab.

'Αντεμπαίζω, -ξομαι, (ἀντί, ἐμπαίζω) *to mock at in return*, τινί.

'Αντεμπήγνυμι, f. -πήξω, (ἀντί, ἐμπήγνυμι) *to stick right in*, Ar. Ach. 230.

'Αντεμπίπλημι, f. -πλήσω, (ἀντί, ἐμπίπλημι) *to fill in turn*, Plat. Legg. 705 B.

'Αντεμπίπρημι, f. -πρήσω, (ἀντί, ἐμπίπρημι) *to set on fire in return.*

'Αντεμπλέκω, f. -ξω, (ἀντί, ἐμπλέκω) *to entwine mutually.* Mid. *to embrace each other.* Hence

'Αντεμπλοκή, ῆς, ἡ, *a mutual entwining, embrace*, Anton.

'Αντεμφαίνω, f. -φᾰνῶ, (ἀντί, ἐμφαίνω) *to oppose by a counter statement*, Polyb. Hence

'Αντέμφᾰσις, εως, ἡ, *a counter statement*, Strab.

'Αντενᾰγωγή, ῆς, ἡ, *a cross-suit* at law, f. l. for ἀντεισαγωγή, in Aquil. Rom.

'Αντενδείκνυμι, f. -δείξω, (ἀντί, ἐνδείκνυμι) *to express an opinion against.* Hence

'Αντένδειξις, εως, ἡ, *an adverse statement.*

'Αντενδίδωμι, f. -δώσω, (ἀντί, ἐνδίδωμι) *to give way in turn*, Ar. Vesp. 694, Dind.

'Αντενδύομαι, (ἀντί, ἐνδύομαι) *to put on instead*, Plut.

'Αντενέδρα, ας, ἡ, *a counter-ambuscade*, Polyb.

'Αντενεδρεύω, (ἀντί, ἐνεδρεύω) *to lie in wait against, to lay a counter-ambuscade*, Hipp.

'Αντενεργέω, (ἀντί, ἐνεργέω) *to operate against.*

'Αντενεχῠράζομαι, dep., *to take a counter-pledge*: from

'Αντενέχῠρον, ου, τό, (ἀντί, ἀνέχυρον) *a counter-pledge.*

'Αντεξάγω, f. -άξω, (ἀντί, ἐξ, ἄγω) *to export in turn* or *instead*, Xen. Vectig. 3, 2.—2. *to lead out against*, Polyb. 2, 18, 6.—II. intr. *to march out against*, τινί, Polyb. 3, 66, 11.

'Αντεξαιτέω, ῶ, (ἀντί, ἐξ, αἰτέω) *to demand in return*, Plut. Alex. 11.

'Αντεξανίστημι, (ἀντί, ἐξανίστημι) *to set up against.*—2. pass. and intr. tenses of act., *to rise up against*, Heliod.

'Αντεξᾰπᾰτάω, (ἀντί, ἐξαπατάω) *to deceive in return.*

'Αντέξειμι, (ἀντί, ἔξειμι) *to go* or *march out against*, freq. in Xen.

'Αντεξελαύνω, f. -ελάσω, Att. -ελῶ, (ἀντί, ἐξελαύνω)=foreg., Plut., cf. ἐλαύνω.

'Αντεξέρχομαι, (ἀντί, ἐξέρχομαι) =ἀντέξειμι, Xen.

'Αντεξετάζω, f. -άσω, (ἀντί, ἐξετάζω) *to try one against another*, Aeschin. 6, 2. Mid. *to measure* one's strength *against* another, esp. *to dispute* with him at law, like ἀντιδικέω. Hence

'Αντεξέτᾰσις, εως, ἡ, *a trying* one *against* another: the form ἀντεξετασμός, ὁ, is dub.

†'Αντεξιππεύω, f. -εύσω, (ἀντί, ἐξιππεύω) *to advance on horseback against*, Plut. Pomp. 7, where Reiske conj. ἀντεξιππάσαντο from ἀντεξιππάζομαι.

†'Αντεξίσταμαι, with intrans. tenses of act., *to rise up and depart before, to give way before* or *against*, Plut.

'Αντεξορμάω, ῶ, f. -ήσω, *to march out*, or *sail against*, Dio C. Hence

'Αντεξόρμησις, εως, ἡ, *a sailing against*, Thuc. 2, 91.

'Αντέξωσις, εως, ἡ, (ἀντί, ἐξωθέω) *a mutual thrusting out*, Epicur. ap. Diog. L.

'Αντεπάγω, f. -ξω, (ἀντί, ἐπάγω) *to lead against*: also *to lead back to battle*, Diod., and Arr.—II. intr. *to advance against* or *to meet*, Thuc. 4, 124.

'Αντεπαινέω, f. -έσω, (ἀντί, ἐπαινέω) *to praise in return*, Xen. Cyr. 8, 3, 49.

'Αντεπανάγω, (ἀντί, ἐπανάγω) *to put to sea against*, πρός τινα, Thuc. 4, 25, in mid.

'Αντεπαφίημι, (ἀντί, ἐπαφίημι) *to let go, let slip against*, Luc.

'Αντέπειμι, (ἀντί, ἔπειμι) *to rush upon, assault one*, τινί, Thuc. 4, 33.

'Αντεπεισάγω, -ξω, (ἀντί, ἐπεισάγω) *to bring in instead*, Tim. Locr.

'Αντεπείσοδος, ου, ἡ, (ἀντί, ἐπείσοδος) *an entrance instead, opposite entrance*, Plut.

'Αντεπεισφέρω, fut. -οίσω, (ἀντί, ἐπεισφέρω) *to bring in instead*, Plut.

'Αντεπεξάγω, -ξω, (ἀντί, ἐπεξάγω) *to go out against*, Thuc. 8, 104.

'Αντεπέξειμι, (ἀντί, ἐπέξειμι) *to march out against*, Thuc. 7, 37.

'Αντεπεξελαύνω, (ἀντί, ἐπεξελαύνω)=foreg., Thuc. 4, 72, cf. ἐλαύνω.

'Αντεπεξέρχομαι, (ἀντί, ἐπεξέρχομαι)=ἀντεπέξειμι, Thuc. 4, 131.

'Αντεπέξοδος, ου, ἡ, (ἀντί, ἐπέξοδος) *a sally in turn*, Dio C.

'Αντεπερείδομαι, (ἀντί, ἐπερείδω) as mid., *to hold on by.*

'Αντεπέρχομαι, (ἀντί, ἐπέρχομαι) *to march against*, Dio C.

'Αντεπερωτάω, (ἀντί, ἐπερωτάω) *to question in turn.* Hence

'Αντεπερώτησις, εως, ἡ, *a mutual questioning, demand.*

'Αντεπηχέω, (ἀντί, ἐπηχέω) *to re-echo.*

'Αντεπιβαίνω, (ἀντί, ἐπιβαίνω) *to go on against.*

'Αντεπιβουλεύω, (ἀντί, ἐπιβουλεύω) *to form counter designs*, Thuc. 3, 12, etc.

'Αντεπιγράφω, -ψω, (ἀντί, ἐπιγράφω) *to write something instead, to change an inscription to*, τι, Dem. 615, fin., ἀντεπιγράφεσθαι ἐπὶ τὸ νίκημα, *to put their own* names *instead of the other party* to the victory, i. e. claim it, Polyb. 18, 17, 2. [ᾰ]

'Αντεπιδείκνυμι, f. -δείξω, (ἀντί, ἐπιδείκνυμι) *to shew forth in turn*, Plat. Theaet. 162 B: ἑαυτὸν ἀντ., c. part., *to shew forth* or *exhibit one's self in turn* as doing, Xen. Ages. 1, 12.

'Αντεπίθεσις, εως, ἡ, (ἀντεπιτίθημι) *a mutual attack*, Philo.

'Αντεπιθῡμέω, (ἀντί, ἐπιθυμέω) *to desire in turn* or *in rivalry*, τινός, Andoc. 32, 42. Pass. ἀντεπιθυμεῖσθαι τῆς ξυνουσίας, *to have one's company desired in turn*, Xen. Mem. 2, 6, 28.

'Αντεπικᾰλέω, ῶ, f. -έσω, (ἀντί, ἐπικαλέω) *to call on in return*, App.

'Αντεπικηρύσσω, f. -ξω, (ἀντί, ἐπικηρύσσω) *to have announced* or *proclaimed in return.*

'Αντεπικουρέω, (ἀντί, ἐπικουρέω) *to help in return*, τινί, Xen. Hell. 4, 6, 3.

'Αντεπικρᾰτέω, (ἀντί, ἐπικρατωέ) *to gain the upper hand in turn*, Dio C.

'Αντεπιλαμβάνομαι, (ἀντί, ἐπιλαμβάνω) as mid., *to take hold on the other side, resist*, Luc.

'Αντεπιμελέομαι, (ἀντί, ἐπιμελέομαι) dep., c. fut. mid. et aor. pass., *to attend* or *give heed in turn*, Xen. Cyr. 5, 1, 18, An. 3, 1, 16.

'Αντεπιμέλλω, *to be always making counter-demonstrations*, v. l. Thuc. 3, 12; where now is read ἀντιμελλῆσαι.

'Αντεπιμετρέω, (ἀντί, ἐπιμετρέω) *to measure to in return.*

'Αντεπινοέω, (ἀντί, ἐπινοέω) *to devise in turn*, Joseph.

'Αντεπιπλέω, (ἀντί, ἐπιπλέω) *to sail against in turn*, v. l. Thuc. 1, 50.

'Αντεπιρρέω, f. -ρεύσομαι, (ἀντί, ἐπιρρέω) *to flow to in return*, Hipp.

'Αντεπισκώπτω, f. -ψω, (ἀντί, ἐπισκώπτω) *to mock in return*, τινά, Polyb.

'Αντεπιστέλλω, (ἀντί, ἐπιστέλλω) *to send a message back, write an answer*, Luc.

'Αντεπιστρᾰτεύω, (ἀντί, ἐπιστρατεύω) *to take the field against*, Xen. Hell. 4, 8, 33.

'Αντεπιστρέφω, (ἀντί, ἐπιστρέφω) *to turn against, retort*, Plut.: intr. *to turn one's self towards* some one. Hence

'Αντεπιστροφή, ῆς, ἡ, *a turning against*, Plut.

'Αντεπιτάσσω, -ξω, (ἀντί, ἐπιτάσσω) *to enjoin in turn*, τινί, Thuc. 1, 135.

'Αντεπιτείνω, (ἀντί, ἐπιτείνω) *to turn upon* something else *instead*, Plut.

'Αντεπιτειχίζομαι, (ἀντί, ἐπιτειχίζω) dep. mid., c. perf. pass., *to occupy ground with a fort in turn*, Thuc. 1, 142.

'Αντεπιτίθημι, fut. -θήσω, (ἀντί, ἐπιτίθημι) *to appoint, commission in turn*, ἐπιστολὴν ἀντ. πρός τινα, *to give* a letter *in answer*, Thuc. 1, 129, cf. ἐπιτίθημι. Mid. *to make a counter-attack*: in genl. *to throw one's self upon*, τινί, Strab.

'Αντεπιφέρω, fut. -οίσω, (ἀντί, ἐπιφέρω) *to bring to in turn*, Tim. Locr.: *to lead against.*

'Αντεπιφῐλοτῑμέομαι, as mid., *to rival one another in* a thing: dub. for ἀντιφιλοτιμέομαι.

'Αντεπιχειρέω, (ἀντί, ἐπιχειρέω) *to undertake in turn*, Strab.: *to bring contrary proofs*, Arist. Top., cf. ἐπιχείρημα. Hence

'Αντεπιχείρησις, εως, ἡ, *a counter attack*, Strab.; *an opposing proof.*

'Αντερᾰνίζω, f. -ίσω, (ἀντί, ἐρανίζω) *to contribute one's share in turn*, Anth.

'Αντεραστής, οῦ, ὁ, *a rival in love*, Ar. Eq. 733, and Plat.: fem., dub. ἀντεράστρια, ἡ: from

'Αντεράω, (ἀντί, ἐράω) *to repay love with love, love in return*, Aesch. Ag. 544: c. gen. vel. acc.—II. *to rival in love*, τινί, Eur. Rhes. 184: τὸ ἀντερᾶν, *jealousy*, Plut.

'Αντεργολᾰβέω, (ἀντί, ἐργολαβέω) *to compete in work with* another.

'Αντερείδω, f. -σω, (ἀντί, ἐρείδω) *to fix* or *prop against*, χειρὶ χεῖρα, Pind. P. 4, 65; ἀντ. βάσιν, *to plant firm*, Soph. Phil. 1403.—II. intr. *to set one's self against, stand firm*, Xen. Cyr. 8, 8, 16, Cyn. 10, 16.

†'Αντερεῖν, inf. from ἀντερῶ, q. v.

'Αντέρεισις, εως, ἡ, (ἀντερείδω) *a fixing against*: *striving against*, Plut.—2. *a pushing back, repulse*, Id.—II. the *fulcrum*, or *resistance*, as in stepping, Arist. Inc. An. 3, 2.

'Αντέρεισμα, ατος, τό, (ἀντερείδω) *that which is set as a prop against*: *a prop.*

'Αντερίζω, f. -ίσω, (ἀντί, ἐρίζω) *to contend with*, τινί, Plut.

'Αντέρομαι, Ion. -είρομαι, *to ask in turn*, Hdt. 1, 129; 3, 23.

'Αντερύομαι, (ἀντί, ἐρύω) *to make equal in weight with*: hence *to value* *equally with*, c. gen., χρυσοῦ τε καὶ ἀργύρου ἀντερύσασθαι ἄξιος, Theogn. 77, cf. ἀντισηκόω and ἐρύω. [ῠ]

'Αντερῶ, fut. without any pres. in use; perf. ἀντείρηκα; cf. ἀντεῖπον, *to speak against, gainsay*, Soph. Ant. 47; ἀντ. τινί τι, *to refuse* one a thing, Aesch. Ag. 539:—pass. οὐδὲν ἀντειρήσεται, *no denial shall be given*, Soph. Tr. 1184.

'Αντέρως, ωτος, ὁ, (ἀντί, ἔρως) strictly *return-love, love-for-love*, Plat. Phaedr. 255 D, Bekk.—II. usu. as *a god who avenged slighted love*, Paus. 1, 30, 1, the *Deus ultor* of Ovid. Met. 14, 757:—but also (as it seems) *a god who struggled against love*, Paus. 6, 23, 5.—For representations of Anteros in works of art. v. Müller Archaol. d. Kunst, § 391, 8.

'Αντερωτάω, ῶ, f. -ήσω, (ἀντί, ἐρωτάω) *to ask in turn*, Plat. Euthyd. 295 B: hence

'Αντερώτησις, εως, ἡ, *a question asked in turn*.

'Αντεστραμμένως, adv. part. perf. pass. from ἀντιστρέφω, *reversely*, Arist. Part. An.: in logic, *by conversion*, Id. Org.

†'Αντεταγών, poet. for ἀνατεταγών, (v. τεταγών, for deriv.) *raising on high*, Ap. Rh. 2, 119.

†'Αντετᾰται, poet. for ἀνατέταται from ἀνατείνω, Pind. N. 8, 43.

'Αντευεργετέω, ῶ, (ἀντί, εὐεργετέω) *to return a kindness*, Xen. Mem. 2, 6, 4, etc. Hence

'Αντευεργέτημα, ατος, τό, *a kindness returned*.

'Αντευεργέτης, ου, ὁ, (ἀντευεργετέω) *one who returns kindnesses*. Hence

'Αντευεργετικός, ή, όν, *disposed to return kindnesses*, Arist. Eth. N.

'Αντευνοέω, (ἀντί, εὐνοέω) *to wish well in return*, Xen. Cyr. 8, 3, 49.

'Αντευπάσχω, (ἀντί, εὐπάσχω) *to receive good in return*, v. l. for ἀντ' εὖ π., Plat. Gorg. 520 E, ubi v. Stallb.

'Αντευποιέω, (ἀντί, εὐποιέω) *to do good in return*, v. l. Plat. Gorg., v. foreg.: ἀντ. τινά, *to do* one *a kindness in return*, Arist. Rhet. 1, 13, 12.

†'Αντευφημέω, ῶ, f. -ήσω, (ἀντί, εὐφημέω) *to praise in return*, Synes.

'Αντεφεστιάω, f. -άσω, (ἀντί, ἐφέστιος) *to entertain in return*, acc. to the l. vulg. in Plat. Tim. 17 B, retained by Bekk.; but Böckh and Stallb. follow Procl. and Schol. in reading ἀνταφεστιάω: the former however occurs in Philostr., and Ael.

'Αντεφευρίσκω, (ἀντί, ἐφευρίσκω) *to find out, invent against*, Joseph.

'Αντεφοδιάζω, (ἀντί, ἐφοδιάζω) *to victual for a journey against*, Joseph.

'Αντεφορμάω, (ἀντί, ἐφορμάω) *to rush against, to attack*, Heliod.

'Αντεφορμέω, (ἀντί, ἐφορμέω) *to lie at anchor over against the enemy*.

†'Αντεφόρμησις, εως, ἡ, (ἀντεφορμάω) *a marching out against* a foe, Heliod.

'Αντέχω, or ἀντίσχω, f. ἀνθέξω, (ἀντί, ἔχω) *to hold against*, c. acc. et gen., χεῖρα κρατὸς ἀντ., *to hold* one's hand *against one's* head, so as to shade the eyes, Soph. O. C. 1651: also c. acc. et dat., ἀντ. τι ὄμμασι, *to hold* a thing *before* his eyes, Herm. Phil. 830. —II. intrans. *to hold out* or *stand firm against, withstand*, τινί, Hdt., and Thuc.: also πρός τινα, Thuc.: absol. *to hold out*, Hdt., and Thuc.: hence esp. of the rivers drunk by the Persian army, *to hold out, suffice, be enough*, Hdt.; in full ἀντ. ῥέεθρον, Hdt. 7, 58, and ἀντ. ὕδωρ παρέχων, 7, 108. Mid. ἀντέχεσθαι, *to hold before one against* something, c. acc. et gen. ἀντίσχεσθε τραπέζας ἰῶν, *hold out the tables against* the arrows, Od. 22, 74:—later, c. gen. only, *to hold on by, hold to, cling to, cleave to, keep close* to, τῶν ὄχθων, Hdt. 9, 56; πέπλου, etc., Eur.:—ἀντ. Ἡρακλέους, *to cleave to*, i. e. worship Hercules above all, Pind. N. 1, 50: also ἀντ. τῆς ἀρετῆς, Lat. *adhaerere virtuti*, Hdt. 1, 134, so ἀντ. τοῦ κέρδους, Soph. Fr. 325, τοῦ πολέμου, Hdt. 7, 53, τῆς θαλάσσης, Thuc. 1, 13.

'Αντέω, Ion. form from ἀντάω, also in Il. 7, 423.

Ἄντη, ης, ἡ, (ἄντομαι II.) *prayer, entreaty*: a word formed by Herm., and received into the text of Soph. El. 139, by him and Dind.

'Αντήεις, εσσα, εν, Dor. ἀντάεις, (ἄντα) *set against, hostile*.

'Αντήλιος, ον, (ἀντί, ἥλιος) *opposite the sun*, i. e. *looking east, eastern*, Soph. Aj., cf. πρόςειλος:—hence δαίμονες ἀντήλιοι, statues of gods which *stood in the sun* before the house door, Aesch. Ag. 519, Eur. Meleag. 24.—II. *like the sun*, formed like ἀντίθεος, Eur. Ion 1550.—III. ἀντήλια=παρήλια, *parhelia*.—Though in form strictly Ion. for ἀνθήλιος, it prevails also in the best Att. poets, Lob. Aj. 805. The strict Att. ἀνθήλιος is only in late prose.

'Αντημοιβός, όν, Ion. for ἀνταμοιβός, Call.

Ἄντην, adv., (ἀντί) *against, over against*, ἄντην στήσομαι, *I will confront him*, opp. to φεύξομαι, Il. 18, 307, cf. 11, 590: *straight on, forwards*, ἄντην ἔρχεσθαι, opp. to πάλιν τρέπεσθαι, Il. 8, 399: *in front*, ἄντην βαλλόμενοι, Il. 12, 152: *face to face, openly*, like Lat. *coram*, ἄντην εἰςιδέειν, *to* look *in the face*, Il. 19, 15; 24, 223, ἄντην λοέσσομαι, *to bathe openly*, Od. 6, 221, cf. 8, 158; ἄντην ἀγαπάζειν, *to love without disguise*, Il. 24, 464.—Freq. joined, εἴκελος ἄντην, ἐναλίγκιος ἄντην, ὁμοιωθήμεναι ἄντην, to denote *exact likeness* on close comparison, Hom., cf. ἄντα.—Not used with a case.

†'Αντηνορίδης, ου, ὁ, *son* or *descendant of Antenor*, Il. 3, 123.

'Αντήνωρ, ορος, ὁ, ἡ, (ἀντί, ἀνήρ) *instead of a man*, σποδὸς ἀντ., dust for men, Aesch. Ag. 442.

†'Αντήνωρ, ορος, ὁ, *Antenor*, a Trojan prince, freq. in Il.—2. a statuary, Paus. 1, 8, 5.

'Αντηρέτης, ου, ὁ, (ἀντί, ἐρέτης) *one who rows against* another: in genl. *an opponent, rival*, for ἀντιστάτης, Aesch. Theb, 283, 595: ἀντ. δορός τινι, Ib. 993.

'Αντήρης, ες, *set over against, opposite*, χώρα, Eur. Tro. 221; λαβεῖν τινα ἀντήρη, *to meet face to face* (in battle), Eur. Phoen. 754, cf. 1367: πληγαὶ στέρνων ἀντήρεις, *blows taken on the breast*, Soph. El. 89:—ἀντ. τινί, *opposite to* a thing, Eur. I. A. 224. (Usu. taken as a compd. of ἀντί, ἄρω, cf. εὐήρης: but prob. formed immediately from ἀντί, as ἀγχήρης from ἄγχι.)

'Αντηρίδιον, ου, τό, dim. from ἀντηρίς, Vitruv.

'Αντηρίς, ίδος, ἡ, *a stay, prop*: in Thuc. 7, 36, *a beam to stay* the outer timbers of a ship's bow, in case of a severe shock. (Prob. immed. from ἀντί, cf. ἀντήρης.) [ῐδος, Eur. Inc. 150.]

Ἄντησις, εως, ἡ, (ἀντάω) *a meeting* or *coming towards*.—II. in plur. *earnest prayers*.

'Αντηχέω, Dor. -ᾱχέω, (ἀντί, ἠχέω) *to re-echo*, παιᾶνα, Eur. Alc. 423, ὕμνον, Id. Med. 426. Hence

'Αντήχησις, εως, ἡ, *a re-echoing*, Plut.

'ΑΝΤΙ', (prep. c. gen.): orig. signf. *over against*.—I. of place only, *opposite, before*, Lat. *ante*; but in Il. 21, 481, Od. 4, 115, late editors have ἀντία, ἄντα; *against*, in hostile sense, Il. 15, 415, where also ἄντα is read: v. Spitzn. Exc. 17 ad Il.—II. usu. to denote worth, value, etc., *set against, put for, for*, Lat. *pro, instar*, ἀντὶ πολλῶν λαῶν ἐστι, he is *for*, i. e. *worth* many people, Il. 9, 116; ξένος ἐστὶν ἀντὶ κασιγνήτου, a guest is *as much as* a brother, Od. 8, 546; ἀντὶ ἱκέταό εἰμι, I am *as* a suppliant, Il. 21, 75, cf. Il. 8, 163, Od. 8, 405.—This usage was further carried out—1. to denote exchange, *at the price of, in return for*, ἀντὶ φωτῶν σποδός, Aesch. Ag. 434: and here must be placed the phrases ἀνθ' οὗ, ἀνθ' ὅτου, ἀνθ' ὧν, *wherefore, because*: but ἀνθ' ὧν also for ἀντὶ τούτων ὅτι . . , *in order that*, ἀντὶ τοῦ; *wherefore? why?* cf. ἀντὶ τῶνδε, Il. 23, 650, Wess. Hdt. 3, 59.—2. *for the sake of*, Soph. El. 537.—3. *in stead of, for*, ἀντὶ ἡμέρης νὺξ ἐγένετο, Hdt. 7, 37; cf. Valck. ad 6, 32:—ἀντ' ἀνιῶν ἀνίαι, grief *for* grief, i. e. grief *upon, after* grief, Theogn. 344, cf. Interpp. ad Evang. Joh. 1, 16:—for this genit. we sometimes find an inf. sine artic., but only in Ion. writers, as ἀντὶ ἄρχεσθαι ὑπ' ἄλλων, Hdt. 1, 210. —4. to mark comparison, ἓν ἀνθ' ἑνός, one *set against* the other, *compared with* it, Plat. Rep. 331 B, Legg. 705 B, cf. πρός C. III. 3:—but also even after comparatives, πλέον ἀντὶ σοῦ, μείζων ἀντὶ τῆς πάτρας, Soph. Tr. 577, Ant. 182; so too ἄλλος ἀντ' ἐμοῦ, Aesch. Pr. 467, Soph. Aj. 444, Ar. Nub. 653: αἱρεῖσθαί τι ἀντί τινος, where τί τινος is more usu., Xen. An. 1, 7, 3, cf. πρό II. 2, πρός C. II. 2, παρά, C. VII. 4.—5. with verbs of entreaty, like πρός c. gen., *by*, ἀντὶ παίδων τῶνδε ἱκετεύομεν, Soph. O. C. 1326.—Though ἀντί sometimes follows its case, as Il. 23, 650, most critics agree in saying that it never suffers anastrophe.

B. in compos. it signifies—1. *over against, opposite*, as ἀντιβαίνω, ἀντιμέτωπος, ἀντίπορος.—2. *against, in opposition to*, as ἀντιπολεμέω, ἀντιλέγω, ἀντίβιος.—3. *one against another, mutually*, as ἀντιδεξιόομαι.—4. *in return*, as ἀντιβοηθέω.—5. *instead*, as ἀντιβασιλεύς, ἀνθύπατος, ἀντιταμίας.—6. *equal to, like*, as ἀντίθεος, ἀντίπαις, ἀντίδουλος.—7. *corresponding, counter*, ἀντίμορφος, ἀντιπρόςωπος, ἀντίτυπος. (Akin to German *ant–*, in *antworten, Antlitz*. From it come advs. ἄντα, ἄντην: and adj. ἀντίος, like ἄπιος from ἀπό.)

'Αντία, only used as adv.,=ἄντην, though strictly neut. plur. from ἀντίος, q. v., Hom., and Hdt.

†'Αντία, ας, ἡ, *Antia*, fem. pr. n., Dem. 1351, 14.

†'Αντιάδης, ου, ὁ, *Antiades*, son of Hercules and Aglaia, Apollod. 2, 7, 8.

'Αντιάζω, f. -άσω Dor. -άξω, (ἀντί) *to come* or *go towards, to meet*, whether as friend or foe, c. acc., Hdt. 2, 141, etc.; ἀντ. τινὰ δώροις, Hdt. 1, 105: —but ἀντιάζειν μάχαν τινί, *to join battle with* one, Pind. N. 1, 102.—2. of things, *to meet with, obtain*, Soph. El. 869.—II. *to approach with prayer, entreat*, τινά, Soph. Aj. 492, absol. El. 1009, and Eur. Cf. ἀντιάω.

Αντιᾰμοιβός, όν, poet. for *ἀνταμοιβός*.

'Αντιάνειρᾰ, ἡ, (ἀντί, ἀνήρ) like *βωτιάνειρᾰ, κυδιάνειρᾰ*, a fem. form of a masc. in *–άνωρ* or *ήνωρ* (for the *ᾰ* shews that it cannot come from a nom. in *–ος*), cf. *δώτειρα, σώτειρα, δράστειρα*, etc. :—in Il. always as epith. of the Amazons, *a match for men*, like *ἴσανδρος* : but. Pind. O. 12, 23, *στάσις ἀντιάνειρα*, faction *wherein man is set against man.* Hence

†'Αντιάνειρα, ας, ἡ, *Antianīra*, daughter of Menetus, Ap. Rh. 1, 56.

'Αντιάξων, ονος, ὁ, (ἀντί, ἄξων) *the opposite pole of the earth.*

'Αντιάς, άδος, ἡ, *the glands of the throat*, esp. when swollen.

†'Αντίας, *α* and *ου, ὁ, Antias*, an Argive, Pind.

'Αντιᾰχέω, (ἀντί, ἰαχέω) *to cry* or *call against*, Theocr.

'Αντιάχω, (ἀντί, ἰάχω)=foreg.

'Αντιάω, ῶ, f. *-άσω* : Hom. uses the pres. only in the lengthd. forms *ἀντιάαν, ἀντιάασθε*, also *ἀντιόω, ἀντιόων, όωσα, όωντες*, cf. Thiersch Gr. Gr. § 220 (*ἀντί, ἀντίος*), of persons, like *ἀντιάζω, to meet*, whether as friend or foe : *to match, measure one's self with*, c. gen., Il. 7, 231 : more rarely in signf. of *coming to aid*, also c. gen., because an aim is expressed, Od. 24, 56.—2. more usu. of things, *to go to meet, go in quest of*, c. gen. rei, when an aim at or design on it is implied, so *ἀντ. πολέμοιο, πόνοιο, μάχης, ἔργων, ἀέθλων*, Hom. : so too of an arrow, *to hit, στέρνων ἀντ.*, Il. 13, 290 ; but esp. of the gods, *to come* (as it were) *to meet* an offering, i. e. *accept graciously of* it, *ἀντ. ἑκατόμβης, κνίσης αἰγῶν*, Od. 1, 25, Il. 1, 67 : so in genl. *to partake of* a thing, *enjoy, τινός*, Od. 6, 193, etc. : also once in mid., *ἀντιάασθε γάμου*, Il. 24, 62.—II. c. dat., *to meet with, light upon*, as by chance, *μηδ' ἀντιάσειας ἐκείνῳ, may you never come within his reach*, Od. 18, 147 ; *ἐμῷ μένει ἀντιόωσι, they come in the way of, encounter my wrath*, Il. 21, 151.—2. oft. also absol., as Il. 10, 551 ; and so *ἀντιάσας*,=*ὁ τυχών*, any one, *a common mortal*, Od. 13, 312.—III. c. acc., *to busy one's self with, arrange, prepare*, only in *ἐμὸν λέχος ἀντιόωσα*, euphem. for *sharing it*, Il. 1, 31, cf. *πορσύνω*.—2. *to approach as a suppliant, supplicable*, like *ἀντιάζω* II. only in late Ep., as Ap. Rh. 3, 694. [*ᾰ*, so that fut. and aor. belong equally to this word and *ἀντιάζω*.]

'Αντιβάδην, adv., *going against, withstanding.*—II. *going the contrary way, backwards*, Plut. From

'Αντιβαίνω, f. *-βήσομαι*, (*ἀντί, βαίνω*) *to go against, withstand, resist*, c. dat., or absol., Hdt. 5, 40 ; 8, 3, etc. : *to stand in the gap*, Ar. Eq. 767 :—*ἀνβὰς ἐλᾶν*, to pull *stoutly against* the oar, *going well back*, Id. Ran. 202.

'Αντιβάλλω, f. *-βᾰλῶ*, (*ἀντί, βάλλω*) *to throw against*, or *in turn, to return the shots*, Thuc. 7, 25.—II. *to put one against the other, compare, collate*, Strab. : *λόγους ἀντ., to parley, converse*, Luc. : hence absol., *to hold conference, τινί.*

'Αντιβᾰσῐλεύς, έως, ὁ, (ἀντί, βασιλεύς) *a vice-king*, Lat. *interrex*, Dion. H.—2. *a rival-king.* Hence

'Αντιβᾰσῐλεύω, f. *-εύσω, to be a rival-king*, Joseph.

'Αντίβᾰσις, εως, ἡ, (ἀντιβαίνω) *a going against* or *resisting, contention*, Plut.—2. *a counter-prop* or *support*, Vitruv.

'Αντιβάτης, ου, ὁ, (ἀντιβαίνω) *an opponent.*—II. *the bolt drawn across a door.* [βᾰ] Hence

'Αντιβᾰτῐκός, ή, όν, *inclined to resist*, Plut.

'Αντιβίᾳ, dat. used as adv. from *ἀντίβιος*,=*ἀντιβίην.*

†'Αντιβία, ας, ἡ, *Antibia*, fem. pr. n., Anth.

'Αντιβιάζομαι, *-άσομαι*, (*ἀντί, βιάζομαι*) dep. mid., *to use force against, retort violence*, Anth.

'Αντιβιβρώσκω, fut. *-βρώσω*, (*ἀντί, βιβρώσκω*) *to eat in turn*, Ath.

'Αντιβίην, adv., *against, in the way of resistance, ἀντ. ἐρίζειν, to strive against ; ἀντ. ἐλθεῖν, πειρηθῆναι, to rush upon, prove in close fight, τινί*, Il. 21, 226 ; so also *ἀντίβιον* and in prose *ἀντιβίᾳ* were used. Strictly acc. fem. from

'Αντίβιος, *ία, ιον*, also *ος, ον*, (*ἀντί, βία*) *opposing force to force* : as adj. in Hom. only in the phrase *ἀντιβίοις ἐπέεσσι*, with *wrangling* words : much more freq. as adv. *ἀντιβίην* and *ἀντίβιον*, q. v.

'Αντιβλάπτω, *-ψω*, (*ἀντί, βλάπτω*) *to harm in return*, Arist. Eth. N.

†'Αντιβλεπτέον, verb. adj. from *ἀντιβλέπω, one must look straight* or *steadily at*, Luc.

'Αντιβλέπω, *-ψω*, (*ἀντί, βλέπω*) *to look straight at, look in the face, τινί* and *εἴς τι*, Xen., *πρός τι*, Dem. Hence

'Αντίβλεψις, *εως, ἡ, a looking in the face, a gazing on*, Xen. Hier. 1, 35.

'Αντιβοάω, ῶ, f. *-ήσομαι*, (*ἀντί, βοάω*) *to return a cry*, Bion.

'Αντιβοηθέω, ῶ, f. *-ήσω*, (*ἀντί, βοηθέω*) *to help in turn* or *mutually, τινί*, Thuc. 6, 18 ; 7, 58.

'Αντίβοιος, *ον*, (*ἀντί, βοῦς*) *instead of an ox, worth an ox*, Soph. Fr. 353.

'Αντιβολέω, ῶ, f. *-ήσω*, (*ἀντιβάλλω*) *to meet by chance, hit upon*, esp. in battle, c. dat. pers., or absol., freq. in Hom. ; also c. gen. pers., Od. 18, 272 ; rarely c. dat. rei, as *φόνῳ ἀνδρῶν, τάφῳ*, Od. 11, 416 ; 24, 87.—II. *to meet with, partake of*, always c. gen. rei, *μάχης, τάφου, ἐπητύος*, Hom., *γάμου*, Hes.—III. *to meet as a suppliant, entreat*, c. acc. pers., Ar. Nub. 110, Xen. Ath. Rep. 1, 18 ; absol. Ar. Eq. 667.—It does not seem ever to be used in the strict signf. *to throw against.*—In Att. it takes the double augment, e. g. *ἠντεβόλησα*, Ar. Fr. 101, Buttm. Ausf. Gr. § 86, Anm. 5. Hence

'Αντιβολή, ῆς, ἡ, *a throwing against, confronting, comparing.*—II. *a going towards* or *meeting.*—III.=*ἀντιβολία.*

'Αντιβόλησις, *εως, ἡ*, Plat. Apol. 37 A, and

'Αντιβολία, *ας, ἡ*, (*ἀντιβολέω*) Thuc. 7, 75, *an entreaty, prayer.*

'Αντιβομβέω, (*ἀντί, βομβέω*) *to return a humming sound.*

†'Αντιβουλεύω, *-εύσω* (*ἀντί, βουλεύω*) *to give contrary advice*, Polyaen.

'Αντιβροντάω, ῶ, f. *-ήσω*, (*ἀντί, βροντάω*) *to rival in thundering, τινί*, Luc.

†'Αντιβρότη, *ης, ἡ*, (*ἀντί, βροτός*) *Antibrote*, an Amazon, Qu. Sm. 1, 45.

'Αντιγέγωνα, (*ἀντί, γέγωνα*) c. pres. signf., *to return a cry.* No pres. in use.

'Αντιγενεᾰλογέω, (*ἀντί, γενεαλογέω*) *to rival in pedigree*, Hdt. 2, 143.

†'Αντιγενείδης, *ου, ὁ*, prop. *son of Antigenes*, as masc. pr. n. *Antigenīdes*, Anth.

†'Αντιγένης, *ους, ὁ, Antigenes*, an Athenian Archon, Xen. Hell. 1, 3, 1.—2. father of the commander Socrates, Thuc. 2, 23.—3. a general of Alexander the Great, Arr. An. 5, 16.

†'Αντιγενίδας, *α* and *ου, ὁ, Antigenidas*, a famous flute player, Plut. : hence *οἱ 'Αντιγενίδειοι, the pupils of Antig.*, Plut.

†'Αντιγεννάω, ῶ, (*ἀντί, γεννάω*) *to beget in turn*, Ath. 285 F.

†'Αντιγεραίρω, (*ἀντί, γεραίρω*) *to reward* or *honour in turn*, App.

'Αντιγηροτροφέω, (*ἀντί, γηροτροφέω*) *to support in old age in turn.*

'Αντιγνωμονέω, ῶ, f. *-ήσω, to be of a different opinion, ἀντ. τι μὴ οὐκ εἶναι, to think that a thing is otherwise*, Xen. Cyr. 4, 3, 8. From

'Αντιγνώμων, *ον*, gen. *ονος*, (*ἀντί, γνώμη*) *of a different opinion, holding different sentiments.*

†'Αντιγόνεια, and 'Αντιγονία, *ας, ἡ, Antigonīa*, the name of several cities founded by or in honour of Antigonus,—1. in Bithynia, afterwards Nicaea, Strab.—2. in Troas, afterwards Alexandrea Troas, Strab.—3. in Epirus, Polyb. 2, 5, 6.—4. in Syria on the Orontes, Strab.

†'Αντιγόνη, *ης, ἡ, Antigone*, daughter of Oedipus and Jocasta, freq. in Aesch., Soph. etc.—2. wife of Peleus, Apollod. 3, 13, 1.—3. daughter of Berenice, Plut. Pyrr. 4.

†'Αντίγονος, *ου, ὁ, Antigonus*, a general of Alexander the Great, surnamed *μονόφθαλμος*, or *Κύκλωψ*, Arr., etc.—2. *ὁ Γονατᾶς*, son of Demetrius Poliorcetes, king of Macedonia, Plut., Luc.—Others in Plut., Polyb., etc.

'Αντίγραμμα, *ατος, τό*, (*ἀντιγράφω*) *a transcript, counterpart*, Luc.

'Αντιγρᾰφεύς, *έως, ὁ*, (*ἀντί, γραφεύς*) *one who keeps a counter-reckoning, a check-clerk*, Lat. *contrarotulator*, Aeschin. 57, 23 : in genl. *ἀντ. τίνος, one who keeps a check upon* accounts, Dem. 615, 14.

'Αντιγρᾰφή, *ῆς, ἡ*, (*ἀντί, γραφή*) *reply in writing*, like Caesar's *Anticato* against Cicero's *Cato*, Plut.—II. as law-term, strictly *the answer* put in *by the defendant, his plea*, v. l. Lys. 167, 21 ; but also of the plaintiff, *an indictment, impeachment*, Ar. Nub. 471, Plat. Apol. 27 C ; and so in genl. like *διωμοσία*, of both parties, cf. Dict. of Antiqq.—III. *a transcribing*, Dion. H.

'Αντίγρᾰφος, *ον, copied, duplicate, στῆλαι, διαθῆκαι*, etc., Dem. 468, 9 ; 1104, 23 :—hence as subst. *τὰ ἀντίγραφα, copies, duplicates*, Andoc. 10, 31, etc.

'Αντιγράφω, f. *-ψω*, (*ἀντί, γράφω*) *to write against* or *in answer, write back*, Thuc. 1, 129 in pass. Mid. c. pass. perf. (Dem. 1115, 16), as law term, *put in as an ἀντιγραφή*, or *plea, to plead against, τι περί τινος*, Isae. 85, 19 ; also *ἀντ. τινί* or *τινά*, c. inf. *to plead against* another that such is the case, Lys. 166, 45, Dem. 1092, 10. [ᾰ] hence

'Αντίγραψις, *εως, ἡ, the preferring an ἀντιγραφή*, also=*ἀντιγραφή*, Bremi Lys. in Pancl. 10.

'Αντιδάκνω, f. *-δήξομαι*, (*ἀντί, δάκνω*) *to bite in turn*, Hdt. 4, 168 : *to bite at.*

'Αντιδανειστέον, (*ἀντί, δανείζω*) verb. adj., *one must lend in return*, Arist. Eth. N.

'Αντίδειπνος, *ον*, (*ἀντί, δεῖπνον*) *taking another's place at dinner*, Luc.

'Αντιδεξιόομαι, (*ἀντί, δεξιόομαι*) *to give one another the right hand, to return a salute*, Xen. Cyr. 4, 2, 19.

'Αντιδέομαι, *-δεήσομαι*, (*ἀντί, δέο*

μαι) *to entreat in return*, Plat. Lach. 186 D.

'Αντιδέρκομαι, (ἀντί, δέρκω) Eur. H. F. 163,=ἀντιβλέπω.

'Αντιδέχομαι, f. -ξομαι, (ἀντί, δέχομαι) *to receive in return, accept*, Aesch. Cho. 916.

'Αντιδημᾰγωγέω, (ἀντί, δημαγωγέω) *to counteract the plans of a demagogue*, Plut.

'Αντιδημιουργέω, (ἀντί, δημιουργέω) *to make* or *work in rivalry*, Clem. Al.

'Αντιδιαβαίνω, f. -βήσομαι, (ἀντί, διαβαίνω) *to go over again* or *in turn, cross in turn*, Xen. Ages. 1, 8.

'Αντιδιαβάλλω, f. -βᾰλῶ, (ἀντί, διαβάλλω) *to slander* or *attack in return*, Arist. Rhet.

'Αντιδιαίρεσις, εως, ἡ, *a counter-division, opposition*, Diog. L.: from

'Αντιδιαιρέω, ῶ, f. -ήσω, (ἀντί, διαιρέω) *to divide so as to oppose.* Pass. *to be opposed as the members of a logical division*, Arist. Org.

'Αντιδιάκονος, ον, (ἀντί, διάκονος) *serving in return*, Strab.

'Αντιδιακοσμέω, (ἀντί, διακοσμέω) *to arrange* or *array against*, App.

'Αντιδιαλέγομαι, (ἀντί, διαλέγομαι) *to except* or *object*, Chrysipp. ap. Diog. L. 7, 202.

'Αντιδιαλλάσσομαι, f. -ξομαι, (ἀντί, διαλλάσσομαι) dep. mid., *to interchange, exchange*, e. g. prisoners.—II. *to alter* or *vary contrariwise.*

'Αντιδιανυκτερεύω, (ἀντί, διανυκτερεύω) *to bivouac against*, App.

'Αντιδιαπλέκω, (ἀντί, διαπλέκω) *to twist* or *entangle in return: ἀντιδιαπλέκει ὡς . . ., he makes this tortuous reply*, Aeschin. 57, 41.

'Αντιδιαστέλλω, f. -στελῶ, (ἀντί, διαστέλλω) *to oppose to so as to distinguish, τινί*, Dion. H. Hence

'Αντιδιαστολή, ῆς, ἡ, *opposition and distinction.*

'Αντιδιατάσσω, f. -τάξω, (ἀντί, διατάσσω) *to order, establish in return.*

'Αντιδιατίθημι, f. -θήσω, (ἀντί, διατίθημι) *to place* in any *situation* or *relation in return: κακῶς παθόντα ἀντιδ., to retaliate for wrong suffered.*

'Αντιδῐδάσκᾰλος, ου, ὁ, usu. in plur., *the poets who bring rival plays on the stage*, Casaub. Ar. Eq. 525, cf. sq.

'Αντιδῐδάσκω, f. -δῐδάξω, (ἀντί, διδάσκω) *to teach in turn* or *against:* of dramat. poets, *to bring rival plays on the stage*, Ar. Vesp. 1410.

'Αντιδίδωμι, f. -δώσω, (ἀντί, δίδωμι) *to give in return, repay, τινί τι*, Hdt., and freq. in Att.—II. as law term, *to offer to change fortunes with* one, sub. *οὐσίαν*, Lys. 169, 4, Dem. 496, 21; also *ἀντ. τριηραρχίαν*, Dem. 539, fin.: cf. *ἀντίδοσις.*

'Αντιδιέξειμι, (ἀντί, διέξειμι) *to go through* or *recount in turn* or *again*, Aeschin. 22, 17.

'Αντιδιεξέρχομαι, (ἀντί, διεξέρχομαι)=foreg., Plat. Theaet. 167 D.

'Αντιδιΐστημι, f. -διαστήσω, (ἀντί, διΐστημι)=ἀντιδιαστέλλω.

'Αντιδῐκάζω, f. -άσω, (ἀντί, δικάζω) *to bring an action against, implead.* Mid. in plur., *to implead one another*, Lys. ap. Poll. 8, 5, 24. Hence

'Αντιδῐκᾰσία, ας, ἡ, *litigation.*

'Αντιδῐκέω, ῶ, f. -ήσω: impf. *ἠντιδίκουν*, Lys. 104, 16: aor. *ἠντιδίκησα*, Dem., (ἀντίδικος,) *to be an ἀντίδικος, defendant*, or in genl. *party in a suit, οἱ ἀντιδικοῦντες, the parties*, Plat. Legg. 948 D:—*ἀντ. πρός τι* or *πρός τινα, to oppose* a point or person, Dem. 1030, fin., Isae. 84, 21: *to join issue*, Lys. l. c.

'Αντιδίκησις, εως, ἡ, and

'Αντιδικία, ας, ἡ,=ἀντιδικασία.

'Αντίδῐκος, ον, (ἀντί, δίκη) *an opponent in a suit*, strictly *the defendant*, but also *the plaintiff*, Plat., Ar. Nub. 776, etc.; hence *οἱ ἀντίδικοι, the parties to a suit*, Id. Hence in genl. *an opponent, adversary*, Aesch. Ag. 41.

†'Αντίδικος, ου, ὁ, *Antidicus*, masc. pr. n., Diog. L.

'Αντιδιορύσσω, Att. -ύττω, f. -ύξω, (ἀντί, διορύσσω) *to countermine*, Strab.

†'Αντιδογματίζω, f. -ίσω, (ἀντι, δογματίζω) *to hold* or *maintain contrary principles*, Luc.

'Αντιδοκέω, (ἀντί, δοκέω) *to be of a contrary opinion, to differ in opinion.*

'Αντιδοξάζω, (ἀντί, δοξάζω)=foreg. Plat. Theaet. 170 D.—II. *to extol in return.*

'Αντιδοξέω,=ἀντιδοκέω, πρός τινα and *τινί*, Polyb.: from

'Αντίδοξος, ον, (ἀντί, δόξα) *of a different opinion*, Luc.

'Αντίδορος, ον, (ἀντί, δορά) *clothed as with a skin, κάρυον χλωρῆς ἀ. λεπίδος*, Jac. Del. Epigr. 1, 90, 4.

'Αντίδοσις, εως, ἡ, (ἀντιδίδωμι) *a giving in return* or *in exchange*, an *exchange, compensation.*—2. at Athens, it was a form, by which a citizen charged with a *λειτουργία* or *εἰςφορά* called upon any other citizen, who had been passed over, and whom he thought richer than himself, either to exchange properties, or submit to the charge himself, Isocr. *περὶ 'Αντιδοσέως*, cf. Dem. in Phaenipp., Wolf Lept. p. cxxiii., Böckh. P. E. 2, 368.

'Αντίδοτος, ον, (ἀντιδίδωμι) *given in return* or *remedy*, Anth.—II. as subst. *ἀντίδοτος, ἡ*, and *ἀντίδοτον, τό*, sub. *δόσις* and *φάρμακον, a remedy, antidote*, Diosc.

†'Αντίδοτος, ου, ὁ, *Antidotus*, an Athenian archon, Diod. S. 11, 91.—2. a poet of the middle comedy, Meineke 1, p. 450.

'Αντιδουλεύω, f. -εύσω, *to be ἀντίδουλος, be no better than a slave* to another, *τινί*, Eur. Supp. 362: from

'Αντίδουλος, ον, (ἀντί, δοῦλος) *instead of a slave*, Aesch. Fr. 180: of persons, *being as a slave, no better than a slave*, Aesch. Cho. 135.

'Αντίδουπος, ον, (ἀντί, δουπέω) *resounding, re-echoing*, Aesch. Pers. 121.

'Αντιδράω, f. -άσω, (ἀντί, δράω) *to do in return, repay, requite*, absol. Soph., and Eur.; also *ἀντ. τινὰ κακῶς*, Soph. O. C. 1191. [ᾱσω]

'Αντιδρομέω, (ἀντί, δρόμος) *to run against*, Luc.

'Αντιδυςχεραίνω f. -ᾰνῶ (ἀντί, δυςχεραίνω) *to be angry in turn*, Anton.

'Αντιδωρεά, ᾶς, ἡ, *a return-gift, recompense.*

'Αντιδωρέομαι, (ἀντί, δωρέομαι) dep. mid., *to present in return* or *recompense with* a thing, *τινά τινι*, Hdt. 2. 30.

†'Αντιδωρίδης, ου, ὁ, prop. *son of Antidorus*, as masc. pr. n. *Antidorides*, Dem. 1386, 10.

'Αντίδωρον, ου, τό=ἀντιδωρεά.

†'Αντίδωρος, ου, ὁ, *Antidorus*, masc. pr. n., Hdt. 8, 11, Andoc., Dem., etc.

'Αντιζητέω, ῶ, (ἀντί, ζητέω) *to seek in return, seek one who is seeking us*, Xen. Oec. 8, 23.

'Αντίζομαι, Ion. for *ἀνθίζομαι, to sit before* or *opposite.*

'Αντίζῠγος, ον, (ἀντί, ζυγόν) *holding the scale*, like *ἀντίῤῥοπος.*—II. pass. *put in the opposite scale, correspondent*, Arist. Part. An. Hence

'Αντιζῠγόω, (ἀντί, ζυγόω) *to hold the scale, keep the balance.*

'Αντιθάλπω, (ἀντί, θάλπω) in plur., *to warm one another*, Joseph.

'Αντιθάπτω, -ψω, (ἀντί, θάπτω) *to bury opposite*, Anth.

'Αντίθεος, έη, εον, (ἀντί, θεός) *godlike, equal to the gods*, like *ἰσόθεος.* In Hom. usu. epith. of heroes, as distinguished for strength, beauty, etc.: also of whole nations, Il. 12, 408, Od. 6, 241: of women only in Od. 11, 117:—no moral quality is implied, as it is applied even to Polyphemus and the suitors.—II. *ὁ ἀντιθ., a hostile deity*, Heliod.

†'Αντίθεος, ου, ὁ, *Antitheus*, masc. pr. n., Ar. Thes. 898, etc.

'Αντιθεραπεύω, f. -εύσω, (ἀντί, θεραπεύω) *to take care of in return*, Xen. Mem. 1, 4, 18.

'Αντιθερμαίνω, (ἀντί, θερμαίνω) *to warm in return.*

'Αντίθεσις, εως, ἡ, (ἀντί, τίθημι) *opposition*, Plat.: *antithesis*, Arist. Rhet.—II. *resistance.*

'Αντιθετέον, (ἀντιτίθημι) verb. adj., *one must oppose*, Arist. Pol.

'Αντίθετος, ον, (ἀντιτίθημι) *opposed, antithetic: τὸ ἀντ., an antithesis*, Arist. Rhet. Al. 27, 1.

'Αντιθέω, f. -θεύσομαι, (ἀντί, θέω) *to run against: to run a race with, τινί*, Hdt. 5, 22.

'Αντιθήγω, (ἀντί, θήγω) *to whet against one another*, Luc.

'Αντιθλίβω, -ψω, (ἀντί, θλίβω) *to press in turn, press against.* [θλῑ]

'Αντιθνήσκω, f. -θᾰνοῦμαι, (ἀντί, θνήσκω) *to die in return* or *for one.*

'Αντιθροέω, (ἀντί, θροέω) *to return a noise*, Emped. 315, in Ep. gen. of part. *ἀντιθροῶντος.*

'Αντίθρονος, ον, (ἀντί, θρόνος) *sitting opposite.*

'Αντίθροος, ον, (ἀντί, θρόος) *resounding*, Anth.

'Αντιθύρετρος, ον, (ἀντί, θύρετρον) *instead of a door.*

'Αντίθῠρος, ον, (ἀντί, θύρα) *opposite the door, κατ' ἀντίθυρον κλισίης, opposite the door of the house*, Od. 16, 159, where others take it as subst., *the inner part of the house opposite the door;* and so certainly in plur., Soph. El. 1433, ubi v. Herm.

'Αντικαθαιρέω, ῶ, f. -ήσω, (ἀντί, καθαιρέω) *to pull down* or *destroy in turn.*

'Αντικαθέζομαι, (ἀντί, καθέζομαι) *to sit over against:* freq. of armies or fleets, *lying opposite one another*, Thuc. 1, 30; 4, 124.

'Αντικαθεύδω, f. -ευδήσω, (ἀντί, καθεύδω) *to sleep opposite to*, Anth.

'Αντικάθημαι, (ἀντί, κάθημαι) Ion. *ἀντικάτ.*,=ἀντικαθέζομαι, Hdt. 9, 39.

'Αντικαθιδρύω, (ἀντί, καθιδρύω) *to substitute for another*, late.

'Αντικαθίζω, (ἀντί, καθίζω) Ion. *ἀντικατ.*, fut. *–καθιζήσω* and *–καθιῶ, to set opposite.* Mid.=ἀντικαθέζομαι, Hdt. 5, 1.

'Αντικαθίστημι, f. ἀντικαταστήσω, (ἀντί, καθίστημι) *to lay down* or *establish instead, substitute*, Hdt. 9, 93: *to set against, oppose, τινὰ πρός τινα*, Thuc. 4, 93, *τινί τι*, Plat.: *to set up again*, Thuc. 2, 65.—II. pass., c. aor. 2 and perf. act., *to be put in another's place, succeed*, Hdt. 2, 37.—2. *to stand against, resist, τινί*, freq. in Thuc., etc.

'Αντικαίω, Att. *–κάω*, fut. *–καύσω*, (ἀντί, καίω) *to set on fire* or *burn in turn*, Plat. Tim. 65 E.

'Αντικᾰκουργέω, (ἀντί, κακουργέω) *to damage in turn, τινά*, Plat. Crito 49 C.

'Αντικᾰλέω, ῶ, f. -έσω, (ἀντί, καλέω) *to call, invite in turn*, Xen. Symp. 1, 15.

'Αντικαλλωπίζομαι, (ἀντί, καλλωπίζω) *to adorn one's self in rivalry.*

'Αντικαρτερέω, ῶ, f. -ήσω, (ἀντί, καρτερέω) *to hold out against,* Dio C.

†'Αντικάσιον, ου, τό, *Anticasium,* a mountain in Syria, Strab.

'Αντικατάγω, (ἀντί, κατάγω) *to bring in instead.* Mid. *to come into the place of another,* Tim. Locr. 101 D.

†'Αντικαταδύομαι, (ἀντί, καταδύομαι) *to go under, to conceal one's self in turn,* Ach. Tat. 6, 18.

'Αντικαταθνήσκω, aor. 2 -έθανον, (ἀντί, καταθνήσκω) *to die in turn,* ἀντ. δίκην, *to suffer* punishment of *death in turn,* Aesch. Cho. 144, ubi Herm ἀντικατακανεῖν δίκῃ, from sq.

'Αντικατακαίνω, (ἀντί, κατακαίνω) *to kill in return,* v. foreg.

'Αντικατακτείνω, (ἀντί, κατακτείνω)=foreg.

'Αντικαταλαμβάνω, f. -λήψομαι, (ἀντί, καταλαμβάνω) *to take possession of in turn,* Tim. Locr.

'Αντικαταλέγω, (ἀντί, καταλέγω) *to enrol, enlist against,* Id.

'Αντικαταλείπω, (ἀντί, καταλείπω) *to leave in the place of another,* Plat. Rep. 540 B.

'Αντικαταλλᾰγή, ῆς, ἡ, (ἀντικαταλλάσσω) *exchange, trade,* Plut.

'Αντικατάλλαγμα, ατος, τό, = sq., Joseph.

'Αντικατάλλαξις, εως, ἡ, *the proceeds, profits of trade,* Diog. L.: from

'Αντικαταλλάσσω, f,-ξω,(ἀντί, καταλλάσσω) *to exchange* one thing *for* another: usu. in mid., τί τινος, Dem., also τι ὑπέρ τινος, Isocr. 109 C, τι ἀντί τινος, Id. 138 B: also *to set off, balance* one *against* another, εὐεργεσίας κρισέως, Dinarch. 92, 1.—2. *to reconcile;* in pass., Polyb.

'Αντικαταπλήσσω, -ξω, (ἀντί, καταπλήσσω) *to frighten in turn,* App.

'Αντικατασκευάζω, f. -άσω, (ἀντί, κατασκευάζω) *to prepare, arrange in turn,* Dion. H.

'Αντικατάστᾰσις, εως, ἡ, (ἀντικαθίστημι) *a being confronted with one another,* Polyb.: *a placing in the stead of another.*—II. (from pass.,) *resistance, contradiction.*

'Αντικαταστρατοπεδεύω,(ἀντί,καταστρατοπεδεύω) *to encamp opposite,* Dion. H.

'Αντικατάσχεσις, εως,ἡ,(ἀντί,κατάσχεσις) *a holding in by force, stopping, resisting,* Arist. Probl.

'Αντικατατείνω, (ἀντί, κατατείνω) *to stretch against,* -τείναντες λέγωμεν αὐτῷ, *let us speak, setting our words against his,* Stallb. Plat. Rep. 348 A.

'Αντικατατρέχω, (ἀντί, κατατρέχω) *to overrun in turn,* Dio C.

'Αντικαταφρονέω, (ἀντί, καταφρονέω) *to despise in turn,* Id.

'Αντικατηγορέω, (ἀντί, κατηγορέω) *to accuse in turn, to recriminate upon,* τινός, Lys.—II. in logic, *to predicate conversely,* Arist. Org. in pass.

'Αντικατηγορία, ας, ἡ, *a countercharge.*

'Αντικάτημαι, ἀντικατίζομαι, ἀντικατίστημι, Ion. for ἀντικάθ.

'Αντίκειμαι, f. κείσομαι, (ἀντί, κεῖμαι) *to lie opposite to,* τινί, Pind. I. 7, (6), 36: *to be opposed,* πρὸς ἄλληλα, Plat. Soph. 258 B: in logic, *to be contradictory,* τινί, Arist. Org.

†'Αντικείτης, ου, ὁ, *Anticītes,* a river the same as the Hypanis, Strab.

'Αντικέλευθος, ον, (ἀντί, κέλευθος) *by an opposite road, opposite,* Nonn.

'Αντικελεύω (ἀντί, κελεύω) *to command in turn,* Thuc. 1, 128.

'Αντίκεντρος, ον, (ἀντί, κέντρον) *sharp as a goad,* Aesch. Eum. 136, 466.

Αντικηδεύω, (ἀντί, κηδεύω) *to take care of instead* of another, τινός, Eur. Ion 734.

'Αντικήδομαι, (ἀντί, κήδομαι)= foreg.

'Αντικηρύσσω, -ύξω, (ἀντί, κηρύσσω) *to proclaim in answer to,* τινί, Eur. Supp. 673.

'Αντικῑνέω, ῶ, f.-ήσω,(ἀντί, κινέω) *to move in turn:* pass., *to make countermovements, move against* the enemy, Polyb.: so too seemingly intr. in act., sub. στρατόν. Hence

'Αντικίνησις, εως, ἡ, *counter-movement.*

†'Αντικίνωλις, ιδος, ἡ, *Anticinolis,* an anchorage on the coast of Paphlagonia, Strab.

†'Αντικίῤῥα, ας, ἡ, *Anticirrha,* a city of Phthiotis, near Mount Oeta, Hdt. 7, 198.—2. a maritime city of Phocis, Strab.—Both were famed for the production of *hellebore,* and hence the prov., 'Αντικίῤῥας σε δεῖ, of one who was deranged in mind.

'Αντικίχρημι,=ἀντιχράω.

'Αντικλάζω, fut. -κλάγξω, (ἀντί, κλάζω) *to ring back,* Eur. Andr. 1145.—II. c. acc. cognat., μέλος τινί, *to sing against* one, Id. Bacch. 1057.

'Αντικλαίω, fut. -κλαύσομαι, (ἀντί, κλαίω) *to weep in turn,* v. l. Hdt. 3, 14: Att. -κλάω. [ᾰ]

'Αντικλάω, f. -κλάσω, (ἀντί, κλάω) *to refract,* as rays of light.—II. intr. and pass. *to be refracted.* [ᾰ]

†'Αντικλεία, ας, ἡ, *Anticlēa,* daughter of Autolycus, and wife of Laertes, Od. 11, 85.—2. daughter of Aristotle, Anth.—Others in Paus., Apollod., etc.

†'Αντικλείδης, ου, ὁ, *Anticlīdes,* masc. pr. n., Plut. Strab., etc.

'Αντικλείθρον, ου, τό,=sq.

'Αντίκλεις, ειδος, (ἀντί, κλείς) *a false key,* Clem. Al.

†'Αντικλῆς, έους, ὁ, *Anticles,* an Athenian commander, Thuc. 1, 117.—Others in Plut., etc.

†"Αντικλος, ου, ὁ, *Anticlus,* a Greek, Od. 4, 286.

'Αντικλίνω, (ἀντί, κλίνω) *to incline in turn, lean on one another.*

'Αντικνημίζω, (ἀντί, κνημίζω) *to strike on the shin,* Sext. Emp.; not ἀντικνημιάζω, Lob. Phryn. 95: from

'Αντικνήμιον, ου, τό, (ἀντί, κνήμη) *the shin, leg,* Ar. Ach. 219, cf. Arist. H. A. 1, 15, 5.

'Αντικολάζω, -άσω, (ἀντί, κολάζω) *to punish in turn* or *for* a thing, Luc.

'Αντικολᾰκεύω, (ἀντί, κολακεύω) *to flatter in turn,* Plut.

'Αντικομίζομαι, fut. -ίσομαι Att. -ῐοῦμαι, (ἀντί, κομίζω) *to receive in return, carry off again,* Plut.

'Αντικομπάζω, -άσω, (ἀντί, κομπάζω) *to boast in turn,* Plut. Ant. 62.

'Αντικοντέω, -κοντόω, or -κονταίνω, (ἀντί, κοντός) *to support with a pole* or *rod,* Hipp. Hence

'Αντικόντωσις, εως, ἡ, *a supporting with a pole* or *rod,* Hipp.

'Αντικοπή, ῆς, ἡ, *a beating back,* Plut.—2. *a beating* or *dashing against one another,* Philo: from

'Αντικόπτω, -ψω, (ἀντί, κόπτω) *to beat against* or *back.*—II. intr. *to resist, oppose,* like ἀντικρούω, Xen. Hell. 2, 3, 31.

'Αντῐκορύσσομαι, (ἀντί, κορύσσω) as mid., *to take arms against,* Anth.

'Αντικοσμέω, (ἀντί, κοσμέω) *to arrange* or *adorn in turn,* Arist.

'Αντίκοψις, εως, ἡ, (ἀντικόπτω) *resistance, opposition,* Theophr.

†'Αντίκραγος, ου, ἡ, *Anticragus,* mountain in Lycia, Strab.

'Αντικράζω, f. -κεκράξομαι, (ἀντί, κράζω) *to shout in return,* Joseph.

'Αντικρίνω, fut. -ῐνῶ, (ἀντί, κρίνω *to adjudge in turn, to compare in turn* Mid. *to contend against,* LXX. [ῐνω] Hence

'Αντίκρῐσις, εως, ἡ, = ἀπόκρισις, Anaxil. Incert. 11.

'Αντίκρουσις, εως, ἡ, *a striking against, pushing back, stopping,* Arist Rhet.: from

'Αντικρούω, f. -ούσω, (ἀντί, κρούω *to strike* or *push back, stop, check,* Plat. Legg. 857 B.—II. intr. *to set one's self against, resist,* cf. ἀντικόπτω.—2. *to clash with, to run counter to one's expectations,* αὐτοῖς, Thuc. 6, 46: *to turn out unfortunately,* Dem. 294, 20

'Αντικρύ and ἀντικρύς, or better ἄντικρυς. The old Gramm. distinguish the two forms by their signfs., making ἀντικρύ and καταντικρύ=ἐξ ἐναντίας, ἀντικρύς=φανερῶς, διαῤῥήδην, v. ap. Herm. Orph. p. 745: and the usage of the best authors agrees with this account: cf. Buttm Ausf. Gr. § 117, 1.

I. ἀντικρύ, *over against,* like ἄντην, *right opposite,* ἀντικρὺ μάχεσθαι, Il. 5, 130, ἀ. μεμαώς, Il. 13, 137: *to the face,* Il. 7, 362: sometimes also c. gen., as Ἕκτορος ἀντικρύ, Il. 8, 301: so also very freq. in Plat., v. Ruhnk. Tim.; though the Att. generally prefer καταντικρύ in this signf.: later as in Pausan., Plut., Arr., and App., we find ἀντικρύς and καταντικρύς also in this signf., Lob. Phryn. 444—2. in Hom. also =ἀντικρύς, *straight, right on,* usu. joined with a prep., ἀντικρὺ δι' ὤμου, *right* through the shoulder, Il. 4, 481, cf. Od. 22, 16; ἀντικρὺ κατὰ μέσσον, *right* in the middle, Il. 16, 285: hence also—3 *outright, thoroughly, quite, entirely,* ἀντικρὺ ἀπαράσσειν, Il. 16, 116; 17, 49. Od. 10, 162, where Att. usage would require ἄντικρυς: ἀντικρὺ μακάρεσσιν ἔϊκτο,=ἄντα and ἄντην, *quite, exactly like,* Ap. Rh. 4, 1612.

II. ἄντικρυς, *straight, right,* ἐπ' εὐθείας, never in Hom., oft. in Att. ἄντικρυς ἰὼν παρεκαθέζετο ἐκ δεξιᾶς, he came *straight up,* and..., Plat. Euthyd. 273 B, cf. Ar. Lys. 1069. Thuc. 2, 4: hence — 2. *outright, thoroughly, quite, without reserve, openly, plainly, without disguise,* αἰνεῖν ἄντ., Aesch. Cho. 192, εὔχεσθαι, Ar. Plut. 134, etc.: ἄντικρυς δουλεία, *downright slavery,* Thuc. 1, 122, cf. 8, 64.—3. sometimes of time, *straightway, forthwith,* Plat. Ax. 367 A: so too εἰς τὸ ἄντικρυς, Plat. Symp. 223 B. [ῑ Ep., ῐ Att.: in Hom. ῡ in arsis, ῠ in thesis, but the latter rare, as Il. 5. 130; in Att. ῠ.]

'Αντικρύς or ἄντικρυς, v. ἀντικρύ.

'Αντικτάομαι, f. -κτήσομαι, (ἀντί, κτάομαι) *to gain in return,* or *instead* Hence

'Αντίκτησις, εως, ἡ, *acquisition of* one thing *for* another, Plut.

'Αντικτόνος, ον, (ἀντί, κτείνω) *killing in return,* Aesch. Eum. 464.

'Αντικτῠπέω, (ἀντί, κτυπέω) *to sound, ring, clash against,* Anth. Hence

'Αντίκτῠπος, ον, *resounding, reechoing,* Nonn.

'Αντικῡδαίνω, (ἀντί, κυδαίνω) *to praise in turn,* Themist.

'Αντικῡμαίνομαι, (ἀντί, κυμαίνω) as pass., *to boil with conflicting waves,* Plut.

† Ἀντίκυρα, ας, ἡ, *Anticyra,* Ion

'Αντικύρη, Hdt. 7, 198, v. 'Αντικίῤῥα: hence adj. 'Αντικυρεύς, ὁ, *of Anticyra*, Hdt. 7, 214.

'Αντικύρω, f. -κύρσω, (ἀντί, κύρω) *to hit upon something, meet*, τινί, Pind. O. 12, 16, Soph. O. C. 99, etc.: poet. word. [ῡ]

'Αντικωλύω, (ἀντί, κωλύω) *to hinder in return*, Hipp. [ῡ]

'Αντικωμῳδέω, (ἀντί, κωμῳδέω) *to write a comedy against* another: in genl. *to libel* or *ridicule in turn*, Plut.

'Αντιλᾰβεύς, έως, ὁ,=sq.

'Αντιλᾰβή, ῆς, ἡ, (ἀντιλαμβάνω) *a handle*, Lat. *ansa*: ἀντιλαβὴν ἔχειν, *to get a hold*, Thuc. 7, 65: metaph., like λαβή, *a handle, point of attack*, Plat. Phaed. 84 C.

†**'Αντιλαβών**, 2 aor. part. act. of *ἀντιλαμβάνω*.

'Αντιλαγχάνω, fut. -λήξομαι, (ἀντί, λαγχάνω) *to draw lots for, obtain in turn*: as law term, ἀντ. δίαιταν, *to get a decree against* the sentence, *get it set aside*, Dem. 542, 12; also ἀντ. τὴν μὴ οὖσαν or ἔρημον, sub. δίαιταν or δίκην, to *get* the judgment *set aside* as false or groundless, Id. 543, 14; 889, 23, v. Herm. Pol. Ant. § 145, 1.

'Αντιλάζομαι and *ἀντιλάζυμαι*, poet. for *ἀντιλαμβάνομαι, to take hold of, hold by*, c. gen., Eur. I. A. 1227: *to take a share of, partake in*, πόνων, Id. Or. 452, etc.: cf. λάζομαι.

'Αντιλακτίζω, -ίσω, (ἀντί, λακτίζω) *to kick against*, Ar. Pac. 613.

'Αντιλαμβάνω, f. -λήψομαι, (ἀντί, λαμβάνω) *to receive instead of*, τί τινος, Eur. H. F. 646: *to receive in turn*, Theog. 108, Eur., etc.—II. but usu. in mid., always c. gen., like ἀντέχεσθαι, *to lay hold of, take hold of*, Plat., etc.: hence in various relations,—1. *to cling to, take part with, defend, assist*, τῆς ἐλευθερίας, τῆς σωτηρίας, Thuc.: but also ἀντ. περὶ τῆς σωτηρίας, Thuc. 7, 70.—2. *to lay claim to*, τοῦ θρόνου, Ar. Ran. 777.—3. *to take part* or *share in* a thing, *take it in hand*, Lat. *capessere*, Thuc. 2, 8, Plat., etc.—4. *to take hold of for the purpose of finding fault*, Plat. Gorg. 506 A, etc.: also *to object* ἀντιλ. ὡς ἀδύνατον..., Id. Soph. 251 B.—5. *to take hold of* so as *to captivate, charm*, of a speech, Id. Phaed. 88 D, Parm. 130 E.—6. of plants, *to take hold, take root*, like Lat. *comprehendere*, Theophr.—7. *to grasp with the mind, perceive, apprehend*, Plat. Ax. 370 A.—III. *to hold against, hold back, check*, e. g. ἵππον, Xen.

'Αντιλάμπω, f. ψω, (ἀντί, λάμπω) *to light up in turn*, Aesch. Ag. 294.—II. intr. *to reflect light, shine*, Xen. Cyn. 5, 18.—2. *to dazzle*, τινί, Plut. Hence

'Αντίλαμψις, εως, ἡ, *resplendency*.

†**'Αντίλας**, α, ὁ, *Antilas*, father of the poet Damostratus, Anth.

'Αντιλέγω, f. -λέξω, (ἀντί, λέγω) for which also we have ἀντερῶ, *to speak against, gainsay*, ἀντ. ὡς οὔκ ἐστι, *to deny that it is so*, Hdt. 8, 77: also ἀντ. τινί, πρός τινα or τι μή, c. inf., Thuc. 3, 41, Xen. Cyr. 2, 2, 20; also sine negat., ἀντ. ὥς..., Thuc. 8, 45, or c. inf.: *to speak against a person* or *thing*, Plat., etc.: c. acc. rei, ἴσ' ἀντ., Soph. O. T. 409: ἀντ. τινί τι, *to allege* something against..., Thuc. 5, 30: freq. also absol., Hdt. 9, 42, Eur., etc. Hence

'Αντιλεκτέον, verb. adj., *one must gainsay*, Eur. Herac. 975: and

'Αντίλεκτος, ον, *questionable, to be disputed*, Thuc. 4, 92.

'Αντίλεξις, εως, ἡ, (ἀντιλέγω) *contradiction*.—II. *conversation*.

'Αντιλέων, οντος, ὁ, *lion-like*, Ar. Eq. 1044, formed like ἀντίθεος.

†**'Αντίλεων**, οντος, ὁ, *Antileon*, son of Hercules and Procris, Apollod. 2, 7, 8. Others in Xen. An. 5, 1, 2, Plut., etc.

'Αντίληξις, εως, ἡ, (ἀντιλαγχάνω) *a counter-charge*.

'Αντιληπτέον, verb. adj. of ἀντιλαμβάνω, *one must take the part of, assist*, Ar. Pac. 485.—II. *one must hold in, check*, Xen. Equestr. 8, 8.

'Αντιληπτικός, ή, όν, (ἀντιλαμβάνω) *grasping, able to grasp, perceptive*, Tim. Locr.

†**'Αντιλήπτωρ**, ορος, ὁ, (ἀντίλαμβάνω) *a protector*, LXX., Ps. 3, 3.

'Αντίληψις, εως, ἡ, (ἀντιλαμβάνω) *a receiving in turn*, Thuc. 1, 120.—II. (from mid.,) *a laying hold of, seizure*, as by a disease, Id. 2, 49: also =ἀντιλαβή, *a hold, support*, Xen. Equestr. 5, 7, ἀντ. παρέχειν τινί, to give one *a hold*, Plut.: hence—1. *a taking part with, defending*.—2. *a claim* to a thing, Xen. Hell. 3, 5, 5.—3. *an attacking, attack, objection*, Plat. Phaed. 87 A, etc.—4. of plants, *a taking root*, Theophr.—5. *a grasping with the mind, perception*, Tim. Locr. 100 B.

†**'Αντιλίβανος**, ου, ὁ, *Antilibanus*, a mountain-range of Syria, Strab.

'Αντιλῐτᾰνεύω, (ἀντί, λιτανεύω) *to entreat, beg, in return*, Plut.

'Αντιλογέω, ῶ, -ήσω,=ἀντιλέγω, Soph. Ant. 377.

'Αντιλογία, ας, ἡ, (ἀντιλέγω) *contradiction, controversy, disputation, discussion*, Lat. *disceptatio*, Hdt. 9, 87, 88: *a plea* or *defence*, Thuc. 2, 87: in genl. *opposition, resistance*.

'Αντιλογίζομαι, (ἀντί, λογίζομαι) dep. mid., *to count up* or *calculate on the other hand*, Xen. Hell. 6, 5, 24.

'Αντιλογικός, ή, όν, *given to contradiction, disputatious*, Ar. Nub. 1173: ἡ -κή, with or without τέχνη, *the art of contradiction, sophistry*, Plat.—II. λόγοι ἀντ., *contrary, opposite* words, Plat. Phaed. 90 B. Adv. -κῶς, Id. Theaet. 164 C.

'Αντίλογος, ον, (ἀντιλέγω) *contradictory, reverse*, Eur.

'Αντιλοιδορέω, (ἀντί, λοιδορέω) *to rail at, abuse in turn*, Plut.

†**'Αντιλοχίδης**, ου, ὁ, *Antilochides*, more correct 'Αντιοχίδης, q. v.

†**'Αντίλοχος**, ου, ὁ, *Antilochus*, son of Nestor, Il. 4, 457.—2. an historian, Clem. Al.

'Αντιλῡπέω, (ἀντί, λυπέω) *to vex, grieve in return*, Luc. Hence

†**'Αντιλύπησις**, εως, ἡ, *a grieving* or *injuring in turn*, Plut. Moral. 442 B.

'Αντίλῠρος, ον, (ἀντί, λύρα) *in harmony with the lyre*, Soph. Tr. 643.

'Αντίλυτρον, ου, τό, *a ransom*, N. T.: from

'Αντιλυτρόω, *to release for ransom*.—II. mid. *to ransom, redeem one's self, have one's self ransomed*. Hence

'Αντιλυτρωτέον, verb. adj., *one must ransom in turn*, Arist. Eth. N.

'Αντιμαίνομαι, as pass., c. fut. -μᾰνήσομαι, not -μανοῦμαι, (ἀντί, μαίνομαι) *to rage, bluster against*, Luc.

'Αντιμανθάνω, f. -μᾰθήσομαι, (ἀντί, μανθάνω) *to learn in turn* or *instead*, Ar. Vesp. 1453.

'Αντιμαρτῠρέω, (ἀντί, μαρτυρέω) *to appear as witness against*, Ar. Fr. 382; *solemnly to contradict* a person or thing, τινός, τινί, and πρός τι, Plut. Hence

'Αντιμαρτύρησις, εως, ἡ, *counter-testimony*, Sext. Emp. [ῠ]

'Αντιμαρτύρομαι, = ἀντιμαρτυρέω, Luc. [ῡ]

†**'Αντιμάχη**, ης, ἡ, *Antimache*, daughter of Amphidamas, Apollod. 3, 9, 2.

'Αντιμάχησις, εως, ἡ, *battle against, opposition*, Dion. H. [ᾰ] and

'Αντιμᾰχητής, οῦ, ὁ, *an antagonist*, Or. Sib.: from

'Αντιμάχομαι, f. -μᾰχήσομαι, (ἀντί, μάχομαι) *to fight against*, Thuc. 4, 68. [ᾰ] Hence

'Αντίμᾰχος, ον, *fighting against* the enemy, Ath.

†**'Αντίμαχος**, ου, ὁ, *Antimachus*, son of Hercules, Apollod. 2, 7, 8.—2. a Trojan, Il. 11, 122.—3. a poet of Colophon, Paus. 8, 25, 4. Others in Ar., Plut., etc.

'Αντιμεθέλκω, -ξω, (ἀντί, μεθέλκω) *to drag to the opposite side, pull away*, Anth.

'Αντιμεθίστημι, fut. -στήσω, (ἀντί, μεθίστημι) *to remove from one side to the other*: *to revolutionise*, ψηφίσματα καὶ νόμον, Ar. Thesm. 362. Mid., c. aor. 2 and perf. act., *to put one's self in the place of* another, *pass to the other side, give way*.

'Αντιμειρᾰκιεύομαι, (ἀντί, μειρακιεύομαι) dep. mid., *to behave like a boy to* a person, πρός τινα, Plut. Syll. 6.

'Αντιμελίζω, (ἀντί, μελίζω) *to compete with* one *in singing* or *playing*, τινί, Jac. Del. Epigr. 4, 90, 2.

'Αντιμέλλω, f. -μελλήσω, (ἀντί, μέλλω) *to wait and watch against* one, Thuc. 3, 12.

'Αντιμέμφομαι, -ψομαι, (ἀντί, μέμφομαι) dep. mid., *to blame in turn, retort upon*, Hdt. 2, 133.

†**'Αντιμενίδας**, α and ου, ὁ, *Antimenidas*, masc. pr. n., Thuc. 5, 42.

†**'Αντιμενίδης**, ου, ὁ, *Antimenides*, masc. pr. n., Arist.

†**'Αντιμένης**, ους, ὁ, *Antimenes*, son of Deiphon, Paus. 2, 28, 6.

'Αντιμερίζομαι, (ἀντί, μερίζομαι) dep. mid., *to impart in turn*, χάριν, Anth.

'Αντιμεσουρανέω, (ἀντί, μεσουρανέω) *to be opposite in the meridian, to culminate*, Plut. Hence

'Αντιμεσουράνημα, ατος, τό, *a being in the meridian*, Sext. Emp.

'Αντιμεταβάλλω, f. -βᾰλῶ, (ἀντί, μεταβάλλω) *to overturn, change in turn*, Hipp. Hence

'Αντιμεταβολή, ῆς, ἡ, *transformation, revolution*.

'Αντιμεταλαμβάνω, f. -λήψομαι, (ἀντί, μεταλαμβάνω) *to partake* or *share in turn*, τί, Plut. Pass. *to be transformed*, A. B. 540, 21. Hence

'Αντιμετάληψις, εως, ἡ, *a partaking mutually*.—II. ἀντ. τῶν βίων, *experience of divers kinds of life*, Plut.: in genl. *a taking the opposite*.—III. *retribution*.

'Αντιμεταλλεύω, (ἀντί, μεταλλεύω) *to countermine*, Polyb.

'Αντιμεταῤῥέω, fut. -ῥεύσομαι, (ἀντί, μεταῤῥέω) *to flow off in turn* or *back*, Plut.

'Αντιμετασπάω, f. -σπάσω,=ἀντιμεθέλκω, Joseph. [ᾰσω]

'Αντιμετάστᾰσις, εως, ἡ, (ἀντιμεθίστημι) *transposition, inversion, change*.—II. (from pass.) *a passing over to the other side*.

'Αντιμετάταξις, εως, ἡ, *an interchange of position*, e. g. in the order of battle, Dion. H.: from

'Αντιμετατάσσω, f. -ξω, (ἀντί, μετατάσσω) *to change one's position in turn*, esp. the order of battle, just as the enemy does.

'Αντιμεταχωρέω, ῶ, (ἀντί, μεταχω

έω) *to go away to the other side*, ἀντιμεταχ. ταῖς ἐλπίσι, *to make room* for *new* hope, Joseph.

’Αντιμέτειμι, (ἀντί, μέτειμι) *to compete with* one *for* a thing, Plut.

’Αντιμετέρχομαι,=foreg.

’Αντιμετρέω, ῶ, (ἀντί, μετρέω) *to measure out in turn, recompense*, N. T. Hence

’Αντιμέτρησις, εως, ἡ, *a measuring out in turn, recompense.*

’Αντιμέτωπος, ον, (ἀντί, μέτωπον) *facing, front to front*, like ἀντιπρόςωπος, Heliod.

’Αντιμηνίω, (ἀντί, μηνίω) *to rage, be wrathful against.* [νῐ]

’Αντιμηχᾰνάομαι, (ἀντί, μηχανάομαι) dep. mid., *to contrive against* another, τί, Hdt. 8, 52, Thuc. 7, 53: absol. *to counteract*, Eur. Bacch. 291.

’Αντιμηχάνημα, ατος, τό, *a counter-plot*, Joseph. [ᾰ]

’Αντιμίμησις, εως, ἡ, (ἀντί, μίμησις) *close imitation, aping*, c. dupl. gen., Thuc. 7, 67. [μῑ]

’Αντίμῑμος, ον, (ἀντί, μιμέομαι) *closely imitating, aping*, τινός, Arist. Rhet.—2. *modelled after, counterpart*, τινί, Ar. Thesm. 17.

’Αντιμῑσέω, (ἀντί, μισέω) *to hate in return*, Ar. Lys. 818.

’Αντιμισθία, ας, ἡ, *a reward, requital*, N. T.

’Αντίμισθος, ον, (ἀντί, μισθός) *for a reward, serving instead of it*, Aesch. Supp. 270.

’Αντιμνηστεύω, (ἀντί, μνηστεύω) *to rival in love*, Diod.

†**’Αντίμνηστος**, ου, ὁ, *Antimnestus*, masc. pr. n., Thuc. 3, 105

’Αντιμοιρέω, (ἀντί, μοῖρα) *to share in turn, receive a proportionate share.* Hence

’Αντιμοιρία, ας, ἡ, *a share given in return, compensation*, Dem. 946, 28. Bekk.

†**’Αντίμοιρος**, ου, ὁ, *Antimoerus*, a pupil of Protagoras, Plat. Prot. 315 A.

’Αντιμολεῖν, (ἀντί, μολεῖν) *to go to meet.*

’Αντιμολία, ας, ἡ, v. sub ἀντιμωλία.

’Αντίμολπος, ον, (ἀντί, μολπή) *sounding against* or *opposite to*, hence *of far other sound than*, ἀντ. ὀλολυγῆς κωκυτός, Eur. Med. 1176: but ἀντίμολπον ἄκος ὕπνου *song*, sleep's *substitute*, Aesch. Ag. 17.

’Αντίμορφος, ον, (ἀντί, μορφή) *forming after, copying.*—II. pass. *copied after*, like ἰσόμορφος, Plut.

’Αντιμῡκάομαι, (ἀντί, μυκάομαι) *to bellow against*, Dion. H.

’Αντιμυκτηρίζω, (ἀντί, μυκτηρίζω) *to mock in turn.*

’Αντιμωλία δίκη, ἡ, *a law-suit, where both parties appear personally*, also ἀντιμολία, as if from ἀντιμολεῖν, cf. ἑτερομόλιος.

’Αντιναυπηγέω, (ἀντί, ναυπηγέω) *to build ships against, fit out a navy against*, Thuc. 7, 36.

’Αντινήχομαι, f. -νήξομαι, (ἀντί, νήχομαι) dep. mid., *to swim against*, Plut.

’Αντινῑκάω, (ἀντί, νικάω) *to conquer in turn*, Aesch. Cho. 499.

’Αντινοέω, (ἀντί, νοέω) *to be of a different opinion.*

†**’Αντινόεια**, ας, ἡ, *Antinoēa*, a city of Aegypt=’Αντινόου πόλις.

†**’Αντινόη**, ης, ἡ, *Antinoe*, fem. pr. n., Paus.

’Αντινομία, ας, ἡ, (ἀντί, νόμος) *an ambiguity in the law*, Plut. Hence

’Αντινομικός, ή, όν, *relating to an ambiguity in the laws* : τὸ ἀντ.=foreg., Plut.

’Αντινομοθετέω, f. -ήσω, (ἀντί, νομοθετέω) *to make laws against*, τινί, Plut.

’Αντίνοος, ον, *of different mind* or *character*, Hipp.: in Hom. only as prop. n.: v. sq.

†**’Αντίνοος**, contr. ’Αντίνους, ου, ὁ, *Antinous*, one of the suitors of Penelope, freq. in Od.—2. a handsome Bithynian youth, a favourite of Adrian, Paus. 8, 9, 7.

’Αντινουθετέω, -ήσω, (ἀντί, νουθετέω) *to warn in return*, Plut.

’Αντίνωτος, ον, (ἀντί, νῶτον) *back to back*, Diod.

’Αντιξοέω, *to set one's self against, oppose to*, Pind. O. 13, 47: from

’Αντίξοος, ον, Ion. ἀντίξους, ουν, (ἀντί, ξέω) strictly *scraped against*; but usu. *turned against, opposed to, hostile*, τινί, Hdt. 7, 218, etc.: τὸ ἀντίξοον, *opposition*, Hdt. 1, 174: the strict Ion. form is ἄντιξος, ον, though Hdt. does not use it.

’Αντιξύω, (ἀντί, ξύω) *to scrape in turn*, Aristid. [ῡ]

†**’Αντιόλοχος**, ου, ὁ, *Antiolochus*, masc. pr. n., Diog. L.

†**’Αντιον**, ου, τό, *Antium*, a city of the Volsci in Latium, Strab.

’Αντίον, as adv., =ἄντην, *against*, Hom., and Hdt.: v. sub ἀντίος.

’Αντίον, ου, τό, *a part of the loom*, Ar. Thesm. 822; called by Poll. ἱστοῦ ἀντίον.

’Αντιόομαι, dep. c. fut. mid. -ώσομαι: aor. pass. ἠντιώθην=ἀντιάω, *to meet*, esp. in battle, *to resist, oppose*, τινί, freq. in Hdt.; also ἀντ. τινὶ ἐς μάχην, Hdt. 7, 9; τινὰ ἐς τόπον, only 9, 7, 2, ubi v. Schweigh.: absol. οἱ ἀντιούμενοι=οἱ ἐναντίοι, Hdt. 1, 207. The Hom. forms ἀντιόω, etc., belong to ἀντιάω, q. v.

†**’Αντιόπη**, ης, ἡ, *Antiope*, mother of Amphion and Zethus, Od. 11, 260.—2. daughter of Thespius, Apollod. 2, 7, 8.—3. an Amazon, wife of Theseus, Eur.

’Αντίος, ία, ίον, (ἀντί) *set against*, and so,—I. local, *over against, opposite*: in Hom. of any *meeting*, etc., hostile or friendly: ἀντίος ἦλθεν, ἀντίος ἔστη, etc.: c. gen., *before one, in one's presence*, Lat. *coram*, e. g. ’Αγαμέμνονος, Ἕκτορος ἀντίος; also before the gen., ἀντίος ἤλυθ’ ἄνακτος, Od. 16, 14; much more rarely c. dat., as Il. 7, 20, Hdt. 5, 18, Pind. N. 10, 149.—II. *opposite, contrary*, τούτοις ἀντία γνώμη, an opinion *opposed to* these, Herm. Eur. Suppl. p. XIV.: οἱ ἀντίοι,=οἱ ἐναντίοι, Hdt. 9, 62: ἐκ τῆς ἀντίης, *the contrary way*, Hdt. 8, 6: Xen. has the unusu. construct. λόγοι ἀντίοι ἢ οὓς ἤκουον, very *different* from those I have heard, An. 6, 6, 34.—III. as adv. Hom. and Hdt. esp. use neut. ἀντία and ἀντίον, like ἄντην and ἄντα, *against, straight at, right against: against one's will*, c. gen.: in ἀντίον αὐδᾶν τινά, the acc. is governed by the verb; and we find σέθεν ἀντ. εἰπεῖν, Il. 1, 230, also ἀντίον αὐτῶν φωνὴν ἱέναι, Hdt. 2, 2.

’Αντιοστᾰτέω, poet. for ἀνθίσταμαι, *to stand against, oppose*, as contrary winds, Soph. Phil. 640.

†**’Αντιόχεια**, ας, ἡ, *Antiochīa*, the chief city of Syria, on the Orontes, Strab.—2. in Caria on the Maeander, Strab.—3. in Phrygia on the borders of Pisidia, Strab. Others mentioned in Strab., etc.: hence adj. ’Αντιοχικός, ή, όν, Strab.

’Αντιοχεύω, (ἀντί, ὀχεύω) *to drive toward* or *against.* Pass. *to be so carried*, Anth.

†**’Αντιόχης**, ου, ὁ, *Antioches*, son o Melas, Apollod. 1, 8, 8.

†**’Αντιοχίς**, ίδος, ἡ, *Antiochis*, an Attic tribe, Plat., etc.—2. the territory of Antiochia in Syria, Strab.

†**’Αντίοχος**, ου, ὁ, *Antiochus*, the name of many kings of Syria, in Strab. Others in Hdt. 9, 33, etc.

’Αντιόω, v. sub ἀντιάω, ἀντιόομαι.

’Αντιπάθεια, ας, ἡ, *an opposite feeling, antipathy*, Plut.: *counteraction.*—II. *a suffering for something done*, e. g. κακῶν, Plat. Ax. 370 A. [ᾰ]: from

’Αντιπαθέω, *to be* ἀντιπαθής, *have an aversion*, Polyb.

’Αντιπᾰθής, ές, (ἀντί, πάθος) *in return for suffering*, Aesch. Eum. 782.—II. *of opposite feelings* or *properties*, Plut.; τὸ ἀντ.=ἀντιπάθεια.

’Αντιπαίζω, (ἀντί, παίζω) *to play one with another*, Xen. Cyn. 3, 4.

’Αντίπαις, παιδος, ὁ, ἡ, (ἀντί, παῖς) *like a child, no better than a child*, Aesch. Eum. 38: formed like ἀντίθεος.—II. *a big boy*, like βούπαις and πρόςηβος, Soph. Fr. 148.

’Αντιπαίω, (ἀντί, παίω) *to strike in return, strike again.*—II. =ἀντιπίπτω, Arist. Probl.

’Αντιπᾰλαιστής, οῦ, ὁ, *one who wrestles against, an antagonist*, Ael.: from

’Αντιπᾰλαίω, (ἀντί, παλαίω) *to wrestle against.*

’Αντιπᾰλαμάομαι, (ἀντί, παλαμάομαι=ἀντιμηχανάομαι.

’Αντιπάλλομαι, (ἀντί, πάλλω) as pass., *to rebound.*

’Αντίπᾰλος, ον, (ἀντί, πάλη) strictly *wrestling against*, hence *set against, antagonist, opposite, rival*, ἀντ. τινί or τινός, *rivalling* another, Eur. Alc. 922, Bacch. 544: ὁ ἀντίπαλος, *a rival, adversary*, Hdt. 7, 236, etc.: τὸ ἀντίπαλον, *the rival party*, Thuc. 2, 45, etc.—2. *matched against each other*, and so like ἰσόπαλος, *nearly matched, nearly balanced*, τινί, *a match* for him, Id. 1, 11; τὸ ἀντίπαλον τῆς ναυμαχίας, *the equal balance, undecided state of the action*, Id. 7, 71, cf. 38: ἀντίπαλα καταστῆσαι, *to bring to a state of balance*, Id. 4, 117: εἰς ἀντ. καταστῆναι, *to be in a state of balance*, Id. 7, 13: ἀντ. ποινή, *adequate punishment*, Eur. I. T. 446: ἤθεα ἀντίπαλα, *corresponding to* (τῇ πόλει), Thuc. 2, 61.—II. *fighting against* so as *to defend*, and so *a champion*, Aesch. Theb. 417. Adv. -λως, Thuc. 8, 87.

’Αντιπαραβάλλω, fut. -βᾰλῶ, (ἀντί, παραβάλλω) *to hold side by side, compare closely*, τι πρός τι or παρά τι, Plat. Apol. 41 B, Hipp. Min. 369 C.

’Αντιπαραβολή, ῆς, ἡ, *a close comparison*, Arist. Rhet.

’Αντιπαραγγελία, ας, ἡ, *a counter-order.*—II. *competition for a public office*, Plut.: from

’Αντιπαραγγέλλω, f. -ελῶ, (ἀντί, παραγγέλλω) *to countermand, to order in turn* or *also*, Xen. Hell. 4, 2, 19.—II. *to stand against another for a public office, compete*, Plut.: in genl. opp. to παραγγέλλω.

’Αντιπαραγρᾰφή, ῆς, ἡ, (ἀντί, παραγραφή) *a counter-παραγραφή, a replication.*

’Αντιπαραγράφω, (ἀντί, παραγράφω) *to reply to a* παραγραφή. [ᾰ]

’Αντιπαράγω, (ἀντί, παράγω) *to lead on* or *in turn against.*—II. intr., sub. στρατόν, *to advance against*, Xen. Hence

’Αντιπαρᾰγωγή, ῆς, ἡ, *a leading out* or *advancing against*, Plut.

+**’Αντιπαραδίδωμι**, f. -δώσω, (ἀντί,

παραδίδωμι) *to give up* or *deliver over in turn*, Joseph.

'Αντιπαράθεσις, εως, ἡ, (ἀντιπαρατίθημι) *a placing one against the other, comparison*, Dion. H.

'Αντιπαραθέω, f. -θεύσομαι, (ἀντί, παραθέω) *to run against and get round:* hence *to outflank*, Xen. An. 4, 8, 17.

'Αντιπαραινέω, ῶ, fut. -έσω, (ἀντί, παραινέω) *to advise in turn*, Dio C.

'Αντιπαρακαλέω, ῶ, fut. -έσω, (ἀντί, παρακαλέω) *to invite, summon in turn* or *contrariwise*, Thuc. 6, 86.

†'Αντιπαράκειμαι, (ἀντί, παρακεῖμαι) *to be situated opposite, to lie near on the opposite side*, Polyb. 3, 37, 7.

'Αντιπαρακελεύομαι, (ἀντί, παρακελεύω) as dep., *to exhort in turn* or *contrariwise*, c. inf., Thuc. 6, 13, and Xen.

'Αντιπαραλαμβάνω, fut. -λήψομαι, (ἀντί, παραλαμβάνω) *to take and put just opposite, compare closely*, τι πρός τι, Isocr. 111 B.

'Αντιπαραλῡπέω, (ἀντί, παραλυπέω) *to annoy in turn*, Thuc. 4, 80.

'Αντιπαραπλέω, fut. -πλεύσομαι, (ἀντί, παραπλέω) *to sail along on the other side*, Thuc. 2, 83.

'Αντιπαραπορεύομαι, as pass.,= ἀντιπάρειμι, Polyb.

'Αντιπαρασκευάζομαι, fut. -άσομαι, (ἀντί, παρασκευάζω) as dep., *to prepare one's self in turn, arm on both sides*, Thuc. 1, 80, etc.

'Αντιπαρασκευή, ῆς, ἡ, (ἀντί, παρασκευή) *mutual preparation*, Thuc. 1, 141.

'Αντιπαραστρᾰτοπεδεύω, (ἀντί, παραστρατοπεδεύω) *to encamp opposite*, Dion. H.

'Αντιπαράταξις, εως, ἡ, (ἀντιπαρατάσσω) *a drawing up against*, esp. of an army: *resistance*, Joseph.: *victory*, Dion. H.

'Αντιπαράτᾰσις, εως, ἡ, (ἀντιπαρατείνω) *a stretching out against: opposition; comparison.*

'Αντιπαρατάσσω, Att. -ττω, fut. -ξω, (ἀντί, παρατάσσω) *to draw out against*, esp. in order of battle. Pass. *to stand in array against*, Thuc. 1, 63: ἀπὸ τοῦ ἀντιπαραταχθέντος, *in battle array*, Thuc. 5, 9.

'Αντιπαρατείνω, f. -τενῶ, (ἀντί, παρατείνω) *to stretch side by side over against:* hence *to compare one with another*, τι πρός τι, Plat. Phaedr. 257 C.

'Αντιπαρατίθημι, (ἀντί, παρατίθημι) *to set out against, to compare* one *to* another, τινί τι, Plat Apol. 40 D.

'Αντιπαραχωρέω, ῶ, (ἀντί, παραχωρέω) *to give way in turn* or *mutually.*

'Αντιπάρειμι, (ἀντί, πάρειμι) *to march over against* or *along side of*, like armies on opposite banks of a river, Xen. An. 4, 3, 17.

'Αντιπαρέκτᾰσις, εως, ἡ, = ἀντιπαράτασις: from

'Αντιπαρεκτείνω, (ἀντί, παρεκτείνω)=ἀντιπαρατείνω, Diog. L.

'Αντιπαρεξάγω, (ἀντί, παρεξάγω) *to lead out against, oppose to: to lead on* an army, *always in sight of* the enemy, like ἀντιπαράγω, Philipp. ap. Dem. 239, 6: also intr., *to march against*, Plut.—II. *to compare*, Id.

'Αντιπαρέξειμι, (ἀντί, παρέξειμι) *to march out against*, Plut.—II. *to give way in turn.*

'Αντιπαρεξέρχομαι, (ἀντί, παρεξέρχομαι)=foreg., Dio C.

'Αντιπαρεξετάζω, -άσω, (ἀντί, παρεξετάζω) *to examine in turn, confront with*, Dion. H.

'Αντιπαρέρχομαι, (ἀντί, παρέρχομαι)=ἀντιπάρειμι.

'Αντιπαρέχω, (ἀντί, παρέχω) *to furnish* or *supply in turn*, Thuc. 6, 21: *to replace.*

'Αντιπαρηγορέω, (ἀντί, παρηγορέω) *to persuade, comfort in turn*, Plut.

'Αντιπαρήκω, (ἀντί, παρήκω) *to stretch along*, Arist. Mund.

'Αντιπαριππεύω, (ἀντί, παριππεύω) *to ride* or *lead cavalry along opposite*, Arr.

'Αντιπαρίστημι, fut. -στήσω, (ἀντί, παρίστημι) *to place opposite.*

'Αντιπαῤῥησιάζομαι, (ἀντί, παῤῥησιάζομαι) dep. mid., *to speak freely in turn*, Plut.

'Αντιπαρῳδέω, (ἀντί, παρῳδέω) *to write a parody in competition*, Strab.

'Αντιπάσχω, f. -πείσομαι, (ἀντί, πάσχω) *to suffer* or *endure in turn*, κακά, also with adv., κακῶς ἀντιπ., *to suffer* evil *for* evil, Xen., opp. to χρηστά or εὖ ἀντιπ., *to receive* good *for* good, Soph. Phil. 584, so ἀντ' εὖ πάσχειν, Plat. Gorg. 520 E, cf. ἀντιποιεῖν: also ἀντ. ἀντί τινος, Thuc. 3, 61: τὸ ἀντιπεπονθός, neut. part. perf. *retaliation, reciprocity*, Arist. Eth. N.—II. *to counteract*, τινί, Diosc.—III. *to be of opposite nature*, Polyb. 34, 9, 5.

'Αντιπᾰτᾰγέω, (ἀντί, παταγέω) *to clatter* or *make a noise against*, like the wind, Thuc. 3, 22.

†'Αντιπατρία, ας, ἡ, *Antipatria*, a city of Elymiotis on the borders of Illyria, Strab.

†'Αντιπατρίδης, ου, ὁ, *Antipatrides*, masc. pr. n., Plut. Amat. 16; prop. *son of Antipater.* From

†'Αντίπατρος, ου, ὁ, *Antipater*, a general of Alexander the Great, and father of Cassander, Dem. 362, fin. —2. grandson of foreg., king of Macedonia.—3. a Thasian, Hdt. 7, 118. —4. an Athenian archon, Diod. S. 14, 103.—Others in Strab., Paus., etc.

'Αντιπελαργέω, (ἀντί, πελαργός) *to love, cherish in turn.* Hence

'Αντιπελάργησις, εως, ἡ, and -γία, ας, ἡ, *love in return*, esp. *the mutual love* of parents and children, cf. στοργή.

'Αντιπέμπω, (ἀντί, πέμπω) *to send back an answer*, Hdt. 2, 114: *to send in return*, Soph.

'Αντιπενθής, ές, (ἀντί, πένθος) *causing grief in turn*, v. l. Aesch. Eum. 782, for ἀντιπαθής.

'Αντιπεπονθός, ότος, τό, v. sub ἀντιπάσχω. Adv. -θότως.

'Αντιπέρᾱ, adv. for ἀντιπέρᾱν, Polyb.

'Αντιπεραίνω f. -ᾰνῶ, (ἀντί, περαίνω) *to pierce through in turn*, Anth.

'Αντιπέραιος, αία, αιον, *lying over against*, esp. *beyond sea*, Il. 2, 635: from

'Αντιπέρᾱν, Ion. ἀντιπέρην, (ἀντί, πέραν) adv., = sq., Xen.: also as adj., 'Ασίαδ' ἀντιπέρην τε, *Asia and the opposite coast*, Mosch. 2, 9.

'Αντιπέρᾱς, adv., *over against, on the other side of*, c. gen., Thuc. 2, 66, etc.: in late writers also c. dat.: also absol., ἡ ἀντ. Θρᾴκη, Thuc. 1, 100, cf. 4, 92.

'Αντιπέρηθεν, *from the opposite side*, c. gen., Ap. 2, 1030: from

'Αντιπέρην, Ion. for ἀντιπέραν, q. v.

'Αντιπεριάγω, (ἀντί, περιάγω) *to turn* or *bring round against* the enemy, Polyb. 1, 22, 8. Hence

'Αντιπεριᾰγωγή, ῆς, ἡ, *opposite motion.*

'Αντιπεριβάλλω, (ἀντί, περιβάλλω) *to surround, encompass*, LXX.

'Αντιπεριέλκω, (ἀντί, περιέλκω) *to draw round to the other side*, Sext. Emp.

'Αντιπεριηχέω, (ἀντί, περιηχέω) *to echo around.*

'Αντιπεριΐστημι, f. -στήσω, (ἀντί, περιΐστημι) *to bring round*, τινί τι, Polyb.: *to surround and enclose*, Arist Probl., and Meteor. Pass. c. aor. 2 and perf. act., *to turn round, to be enclosed*, Ib.

'Αντιπεριλαμβάνω fut. -λήψομαι, (ἀντί, περιλαμβάνω) *to embrace in turn*, Xen. Symp. 9, 4.

'Αντιπεριπλέω, fut -πλεύσομαι, (ἀντί, περιπλέω) *to sail round on the other side*, Strab.

'Αντιπερίσπασμα, ατος, τό, *a drawing off, diverting from* an object, ἀντ. ποιεῖν τινι, *to draw* one *away*, Polyb.: and

'Αντιπερισπασμός, οῦ, ὁ,=foreg., Diod.: from

'Αντιπερισπάω, f. -άσω, (ἀντί, περισπάω) *to draw off* the enemy, *make a diversion*, Polyb. Pass. *to be drawn off all round*, Arist. Part. An. [ᾰσω]

'Αντιπερίστασις, εως, ἡ, (ἀντιπεριΐστημι) *a placing around, encompassing; a shutting in closely*, Arist. Probl. *an opposing pressure, counteraction*

'Αντιπεριστρέφω, f. ψω, (ἀντί, περιστρέφω) *to turn round to the other side.* Hence

'Αντιπεριστροφή, ῆς, ἡ, *a turning round to the other side*, Plut.

'Αντιπεριχωρέω, ῶ, (ἀντί, περιχωρέω) *to go round to the other side, encompass in turn*, Plut.

'Ανπεριψύχω, fut. -ψύξω, (ἀντί, περιψύχω) *to cool, refresh in turn*, Plut. [ῡ]

'Αντιπεριωθέω, ῶ, (ἀντί, περιωθέω) *to push round to the other side, press round in turn*, Plut. Hence

'Αντιπερίωσις, εως, ἡ, *a pushing* or *pressing back of any surrounding body*, Plut.

'Αντιπέσσω, Att. -ττω, (ἀντί, πέσσω) *to cook* or digest in turn. Pass of food, *to be quite digested*, Arist Probl.

'Αντίπετρος, ον, (ἀντί, πέτρα) *instead of stone, stone-like, rocky*, Soph. O. C. 192; formed like ἀντίθεος, ἀντίπαις, etc.

'Αντιπηδάω, ῶ, f. -ήσω, (ἀντί, πηδάω) *to leap in turn* or *against.*

'Αντίπηξ, ηγος, ἡ, (ἀντί, πήγνυμι) *a wooden chest*, Eur. Ion 19. (Said to be a Lesbian word.)

'Αντιπηρόω, (ἀντί, πηρόω) *to maim in turn.*

'Αντιπιέζω, -έσω, (ἀντί, πιέζω) *to press against* or *in turn.*

'Αντιπίμπλημι, f. -πλήσω, (ἀντί, πίμπλημι) *to fill in return.*

'Αντιπίμπρημι, f. -πρήσω, (ἀντί, πίμπρημι) *to kindle, burn in return.*

'Αντιπίπτω, f. -πεσοῦμαι, (ἀντί, πίπτω) *to fall against*, Arist. Probl.: *to fall upon* as an enemy, Polyb.: *to be adverse*, τινί and πρός τι, Polyb.: *to strive against, resist*, N. T.—II. of things, *to fall out in an adverse manner* or *ill*, Polyb.

'Αντίπλαστος, ον, (ἀντί, πλάσσω) *formed like, like*,=ἰσόπλαστος, Soph. Fr. 268.

'Αντιπλέκω, (ἀντί, πλέκω) *to plait, twist in turn.*

'Αντίπλευρος, ον, (ἀντί, πλευρά) *with its side opposite:* in genl. *opposite*, Soph. Fr. 19.

'Αντιπλέω, f. -πλεύσομαι, (ἀντί, πλέω) *to sail against*, Thuc. 1, 50.—II. *to sail against the wind*, Lob. Aj 1072.

'Αντιπλήξ, ῆγος, ὁ, ἡ, (ἀντί,

πλήσσω) *striking against.*—II. Pass. *stricken, beaten by the storm,* ἀκταί, Soph. Ant. 592.

’Αντιπληρόω, (ἀντί, πληρόω) *to fill in turn* or *against,* ἀντιπλ. ναῦς, *to man the ships against the enemy,* Thuc. 7, 69, etc.—II. *to fill up by new members,* ἀντ. ἐκ πολιτῶν, Xen. Cyr. 2, 2, 26.

’Αντιπλήσσω, fut. -ξω, (ἀντί, πλήσσω) *to strike in turn,* Arist. M. Mor.

’Αντίπλοια, ας, ἡ, (ἀντιπλέω) *a sailing with contrary winds,* Polyb.: metaph. *resistance.*

’Αντιπνέω, fut. -πνεύσω, (ἀντί, πνέω) *to blow against,* of winds, ἀλλήλοις, Hipp.—II. *to hinder by foul winds,* Plut.: metaph. of adverse fortune, Polyb., cf. οὐρίζω, Ruhnk. Rut. Lup. p. 123. Hence

’Αντιπνοή, ῆς, ἡ,=sq.

’Αντίπνοια, ας, ἡ, *a contrary wind:* from

’Αντίπνοος, ον, contr. ἀντίπνους, ουν, (ἀντί, πνέω) *blowing against, caused by adverse winds,* ἄπλοιαι, Aesch. Ag. 149; στάσις ἀντ., Id. Pr. 1088. Adv. -νόως.

’Αντίποδες, οἱ, v. ἀντίπους.

’Αντιποθέω, ῶ, (ἀντί, ποθέω) *to long for in turn,* Xen. Mem. 2, 6, 28.

’Αντιποιέω, (ἀντί, ποιέω) *to do in return,* opp. to ἀντιπάσχειν, Plat.; ἀντ. τινὰ εὖ or κακῶς, *to do* one *good* or *ill in return:* also τι ἀντ. τινά, Xen. An. 3, 3, 7, and ἀντ. εὖ ποιεῖν, Plat. Gorg. 520 E. Mid. usu. c. gen., *to exert one's self about, to seek after* a thing, Isocr. 1 B: esp. *to lay claim to,* Lat. *sibi arrogare,* τῆς πόλεως, Thuc. 4, 122, ἀρετῆς, Isocr., τέχνης, νικητηρίων, Plat.: *to pretend to,* c. inf., Plat. Meno 91 C: *to contend with* one *for* a thing, τινί τινος, more rarely τινὶ περί τινος, Xen. An. 2, 3, 23; 5, 2, 11.—II. in Polyb., *to stand firm.* Hence

’Αντιποίησις, εως, ἡ, *a laying claim to* a thing, *undue assumption,* Dion. H.

’Αντίποινος, ον, (ἀντί, ποινή) *in requital* or *repayment,* usu. for ill, Aesch. Eum. 268: as subst., τὰ ἀντίποινα,=ἄποινα, *requital, retribution,* ἀντ. τινὸς πράσσειν, λαμβάνειν, *to exact retribution for* a thing, Aesch. Pers. 476, Soph. El. 592; πάσχειν, *to suffer retribution,* Soph. Phil. 316.—II. as pr. n. *Antipoenus,* a Boeotian, Paus. 9, 17, 1.

’Αντιπολεμέω, ῶ, (ἀντί πολεμέω) *to wage war against one,* Thuc. 3, 39, Plat., etc.

’Αντιπολέμιος, ον, = sq., Hdt. 4, 134, 140, Thuc. 3, 90.

’Αντιπόλεμος, ον, (ἀντί, πόλεμος) *warring against,* esp. οἱ ἀντιπόλεμοι, *enemies,* Hdt. 7, 236; 8, 68, 2.

’Αντιπολίζω, f. -ίσω, (ἀντί, πολίζω) *to build in turn* or *over against,* Joseph.

’Αντιπολιορκέω, ῶ, f. -ήσω, (ἀντί, πολιορκέω) *to besiege in turn,* Thuc. 7, 28.

’Αντίπολις, εως, ἡ, (ἀντί, πόλις) *a rival city,* Strab.—2. as pr. n. *Antipolis,* a city of Gallia Narbonensis, now *Antibes,* Strab.

’Αντιπολῑτεία, ας, ἡ, *the adverse party in the state,* Polyb.—II. *an opposite policy: party-spirit,* Id.: from

’Αντιπολῑτεύομαι, (ἀντί, πολιτεύομαι) *to conduct the government on an opposite policy, be a political opponent,* πρός τινα, Plut.: in genl. *to oppose by divers arts and devices.*

’Αντιπονέω, ῶ, *to exert one's self against,* App.: from

’Αντίπονος, ον, (ἀντί, πόνος) *like toil, toilsome,* Aesch. Eum. 268, acc. to Lachm.: formed like ἀντίθεος.

’Αντιπορεύομαι, mid., c. aor. pass., (ἀντί, πορεύω) *to advance against, march to meet* another, Xen. Hell. 7, 3, 5.

’Αντιπορθέω, ῶ, f. -ήσω, (ἀντί, πέρθω) *to ravage, lay waste in return,* Eur. Tro. 359.

’Αντίπορθμος, ον, (ἀντί, πορθμός) *over the Straits;* ἐν ἀντιπόρθμοις, Πελοπίας χθονός, *in the parts opposite* Peloponnesus, Eur. Mel. 1.

’Αντιπορνόβοσκος, ου, ὁ, (ἀντί, πορνοβοσκός) title of a comedy of Dioxippus.

’Αντίπορος, ον, (ἀντί, πόρος) like ἀντίπορθμος, *on the opposite coast, over against,* Aesch. Pers. 66, Supp. 544.

’Αντίπους, ὁ, ἡ, πούν, τό, gen. ποδος, (ἀντί, πούς) *with the feet opposite,* Plat. Tim. 63 A: οἱ ἀντ., *the Antipodes,* Strab. 15 A, and Plut.

†"Αντιππος, ου, ὁ, *Antippus,* masc. pr. n., Thuc. 5, 19, v. l. "Ανθιππος.

’Αντιπρακτικός, ή, όν, *counteracting,* Anton.; and

’Αντίπραξις, εως, ἡ, *counteraction, opposition,* Dion. H.: from

’Αντιπράσσω, Att. -ττω, Ion. -πρήσσω, fut. -ξω, (ἀντί, πράσσω) *to act against, seek to counteract, oppose,* ὁ ἀντιπρήσσων,=ἀντιστασιώτης, Hdt. 1, 92.

’Αντιπρεσβεύομαι, (ἀντί, πρεσβεύω) as mid., *to send counter-ambassadors,* Thuc. 6, 75.

’Αντιπρεσβευτής, οῦ, ὁ, (ἀντί, πρεσβευτής) *an ambassador's substitute.*

’Αντιπρήσσω, Ion. for ἀντιπράσσω, Hdt.

’Αντιπροαίρεσις, εως, ἡ, (ἀντί, προαίρεσις) *mutual preference* or *choice,* Arist. Eth. E.

’Αντιπροβάλλομαι, fut. -βᾰλοῦμαι, (ἀντί, προβάλλω) *to put forward* or *propose instead of* another, Plat. Legg. 755 D: *to use as a shield* or *defence.* Hence

’Αντιπροβολή, ῆς, ἡ, *a putting forward* or *proposing instead of* another, Plat. Legg. 755 D.

’Αντιπρόειμι, (ἀντί, πρόειμι) *to come forward against,* τινί, Thuc. 6, 66.

’Αντίπροικα, (ἀντί, προῖκα) adv., *for next to nothing, cheap,* Xen. Ages. 1, 18.

’Αντιπροκᾰλέομαι, (ἀντί, προκαλέω) as mid., *to retort a legal challenge* (πρόκλησις, q. v.), Dem. 979, 9.

’Αντιπροκαταληπτέον, verb. adj. of ἀντιπροκαταλαμβάνω, *one must anticipate in turn,* Arist. Rhet. Al.

’Αντιπρόκλησις, εως, ἡ, (ἀντί, πρόκλησις) *a retorting of a* πρόκλησις.

’Αντιπροπίνω, (ἀντί, προπίνω) *to drink to in turn,* Dionys. ap. Ath. 669 E.

’Αντιπροςᾰγορεύω, (ἀντί, προςαγορεύω) *to address in turn, salute again,* Plut.

’Αντιπροςᾱμάομαι, (ἀντί, προςαμάω) as mid., *to heap in turn:* ἀντ. τὴν γῆν, *to scrape up new soil upon,* Xen. Oec. 17, 13.

’Αντιπρόςειμι, (ἀντί, πρόςειμι) *to go against,* Xen. Cyr. 3, 3, 24.

’Αντιπροςεῖπον, (ἀντί, προςεῖπον) aor. 2. no pres. in use, *to accost in turn,* Aristid.

’Αντιπροςελαύνω, f. -ελάσω Att. -ελῶ, (ἀντί, προςελαύνω) *to march* or *ride against,* sub. στρατόν, ἵππον, Dio C.

’Αητιπροςερῶ, fut. of ἀντιπροςειπεῖν, Xen. Mem. 3, 13, 1.

’Αντιπροςέρχομαι, (ἀντί, προςέρχομαι) dep. mid.,=ἀντιπρόςειμι, Dio C.

’Αντιπροςκαλέομαι, (ἀντί, προςκαλέομαι) *to summon in turn,* Dem. 1153, 3.

’Αντιπροςκῠνέω, (ἀντί, προςκυνέω) *to fall down before and worship in turn,* Plut.

’Αντιπροςφέρω, f. -προςοίσω, (ἀντί, προςφέρω) *to bring in turn,* λύχνον τινί, Xen. Symp. 5, 9.

’Αντιπρόςωπος, ον, (ἀντί, πρόςωπον) *with the face towards, face to face,* Xen. Cyr. 7, 1, 25. Adv. -πως, Arist. Mir.

’Αντιπρότᾰσις, εως, ἡ, *a counter proposal:* from

’Αντιπροτείνω, f. -τενῶ, (ἀντί, προτείνω) *to hold out in turn,* Xen. Hell. 4, 1, 31.

’Αντιπροτίθημι, fut. -θήσω, (ἀντί, προτίθημι) *to put out, propose in turn,* Dio C.

’Αντίπρωρος, ον, (ἀντί, πρώρα) *with the prow towards,* τινί, Hdt. 8, 11, and Thuc.: in genl. like ἀντιπρόςωπος, *fronting, face to face, open,* Soph. Tr. 223.

’Αντίπτωμα, ατος, τό, (ἀντιπίπτω) *a stumbling against,* LXX.

’Αντίπτωσις, εως, ἡ, (ἀντιπίπτω) *a falling against, resistance,* Hipp.—II. in Gramm. *an interchange of cases.* Hence

’Αντιπτωτικός, ή, όν, *belonging to* ἀντίπτωσις. Adv. -κῶς, *with such interchange,* Gramm.

’Αντίπῡγος, ον, (ἀντί, πυγή) *with the rump toward, rump to rump,* Arist H. A.

’Αντίπῠλος, ον, (ἀντί, πύλη) *opposite the door* or *gate, with the gates opposite,* Hdt. 2, 148.

’Αντιπυνθάνομαι, fut. -πεύσομαι, (ἀντί, πυνθάνομαι) *to ask after, inquire in return,* v. l. Xen. Hell. 3, 4, 10, for ἀναπ.

’Αντίπυργος, ον, (ἀντί, πύργος) *like a tower* or *fort,* Eur. Bacch. 1097; formed like ἀντίθεος, etc. Hence

’Αντιπυργόω, ῶ, f. -ώσω, *to build a tower over against,* c. acc. cognat. πόλιν, *to rear up a rival towered city,* Aesch. Eum. 688.

’Αντιπυρσεύω, (ἀντί, πυρσεύω) *to return signals by beacons* (πυρσοί) Polyb.

’Αντιρρητορεύω, (ἀντί, ῥητορεύω) *to speak against,* Joseph.

’Αντιῤῥέπω, (ἀντί, ῥέπω) *to counterpoise, balance,* Aesch. Ag. 574. cf. ἀντίῤῥοπος.

’Αντιῤῥέω, f. -ῥεύσομαι, (ἀντί, ῥέω) *to flow towards.*

*’Αντιῤῥέω, assumed pres. for deriv. of ἀντίῤῥησις.

’Αντιῤῥήγνυμι, (ἀντί, ῥήγνυμι) *to break opposite ways,* Plut.

’Αντίῤῥησις, εως, ἡ, *a gainsaying, altercation,* Polyb.: and

’Αντιῤῥητέον, verb. adj. (as if from * ἀντιῤῥέω), *one must speak against,* Plat. Polit. 297 B.

’Αντιῤῥητικός, ή, όν, *inclined to gainsay, disputatious.*

†’Αντίῤῥιον, ου, τό, (ἀντί, 'Ρίον) sub. ἄκρον, *Antirrhium,* a promontory of Aetolia *opposite Rhium* in Achaea, Strab.

†’Αντίῤῥοδος, ου, ἡ, (ἀντί, 'Ροδος) *Antirrhodus,* an island before Alexandrea, Strab.

’Αντίῤῥοια, ας, ἡ, (ἀντιῤῥέω) *a flowing back, back current,* Theophr.

’Αντιῤῥοπία, ας, ἡ, *a counterpoise,* Hipp.: from

’Αντίῤῥόπος, ον, (ἀντιῤῥέπω) *counterpoising, counterbalancing,* τινός

Dem. 12, 6: *ἄγειν λύπης ἀντ. ἄχθος*, to bear up (against) the grief *that weighs down the other scale*, Soph. El. 119: hence in genl. *equivalent to*, like *ἀντίζυγος*, Xen. Oec. 3, 15. Adv. *–πως*, Id. Hell. 5, 1, 36.

'Αντῐσάζω, (*ἀντί, ἰσάζω*)=*ἀντισόω*.

'Αντισέβομαι, (*ἀντί, σέβομαι*) dep., *to revere in turn*, Plut.

'Αντισεμνύνομαι, f. *-ῠνοῦμαι*, (*ἀντί, σεμνύνομαι*) *to return pride with pride*, Arist. Pol.

'Αντισηκόω, ῶ, f. *-ώσω*, (*ἀντί, σηκόω*) *to weigh against*: *ἀντισηκώσας τῆς πάροιθ' εὐπραξίας*, *having counterbalanced* your former happiness (by present woe), Eur. Hec. 57.—2. *to restore the balance, compensate, amend.*—II. intr. *to be equal in weight, to counterpoise*, *δὶς ἀντισηκῶσαι ῥοπῇ*, *to be twice as heavy*, Aesch. Pers. 437. Hence

'Αντισήκωμα, *ατος, τό*, *equipoise, compensation.*

'Αντισήκωσις, *εως* Ion. *ιος, ἡ*, *a restoring the balance*: hence *compensation, retribution*, Hdt. 4, 50.

'Αντισημαίνω, f. *-ᾰνῶ*, (*ἀντί, σημαίνω*) *to signify, command in turn*, Joseph.: *to interpret against* one.

†'Αντισθένης, *ους, ὁ*, (*ἀντί, σθένος*) *Antisthenes*, a pupil of Socrates, and founder of the cynic school, Plat. Phaed 59 B.—2. a disciple of Heraclitus, Diog. L.—3. of Rhodes, a Greek historian, Polyb.—4. a Spartan admiral, Thuc. 8, 39, Xen. Hell. 3, 2, 6.

'Αντίσιγμα, *τό*, (*ἀντί, σίγμα*) *Sigma reversed*, as a critical mark, Diog. L.

'Αντισιωπάω, ῶ, f. *-ήσω*, (*ἀντί, σιωπάω*) *to be silent in turn*, Ar. Lys. 528.

'Αντισκευάζομαι, f. *-άσομαι*, (*ἀντι, σκευάζομαι*) dep. mid., *to furnish, arrange, in turn*, Xen. Ages. 8, 6.

'Αντισκώπτω, f. *-ψω*, (*ἀντί, σκώπτω*) *to mock in return*, Dion. H.

'Αντισοφίζομαι, fut. *-ίσομαι* Att. *-ῐοῦμαι*, (*ἀντί, σοφίζομαι*) *to use tricks* or *intrigues in turn*, Arist. Pol. Hence

'Αντισοφιστής, *οῦ, ὁ*, *one who seeks to refute by sophistry* or *trick*, Luc.

'Αντῐσόω, (*ἀντί, ἰσόω*) *to make even* or *equal in turn*. Pass. *to stand against one on equal terms*, Thuc. 3, 11.

'Αντίσπᾰσις, *εως, ἡ*, (*ἀντισπάω*) *a drawing back*, esp. of the humours of the body, Hipp.

'Αντίσπασμα, *ατος, τό*, (*ἀντισπάω*) *a drawing away from* an object, *a diversion*, like *ἀντιπερίσπασμα*, Polyb.—II. *contradiction, quarrel*, Joseph.—2. *an occasion of quarrel.*

'Αντισπασμός, *οῦ, ὁ*,=*σπασμός*, *a convulsion*, Ar. Lys. 967.

'Αντισπαστικός, *ή, όν*, *able to draw away* or *divert.*—II. in metre, *antispastic*, v. sq.

'Αντίσπαστος, *ον*, (*ἀντισπάω*) *drawn over* or *in the contrary direction.*—II. act. *drawing over, counteracting*: but also *like a spasm, convulsive*, *ἀδαγμός*,=*ἶσος σπασμῷ*, Soph. Tr. 770, like *ἀντίθεος*, etc.—III. as subst. *ὁ ἀντ.*, in prosody, *an antispastus*, ˘ ¯ ¯ ˘, a foot made up of an iambus and trochee, e. g. *'Αλέξανδρος*.

'Αντισπάω, f. *-άσω*, (*ἀντί, σπάω*) *to draw in turn, draw to itself*, Xen. Cyn. 5, 1. Pass. *to be drawn back, suffer a check*, Arist. Rhet.—II. *to slander*, Lat. *traducere.*—III. =*ἀντέχομαι*, *to cling to*, c. gen., Ap. Rh.—IV. intr. *to be against, resist.* [*ᾰσω*]

'Αντισπεύδω, (*ἀντί, σπεύδω*) *to hasten in turn*: *to oppose eagerly*, *πρός τινα*, Antiphon 112, 16.

'Αντισπόδιον, *ου, τό*, (*ἀντί, σποδός*) *a substitute for* (mineral) *ashes*, e. g. *vegetable ashes.*

'Αντίσποδος, *ον*, (*ἀντί, σποδός*) *serving instead of ashes*, Diosc.—II. as subst., *ἡ ἀντίσποδος*,=foreg.

'Αντισπουδάζω, f. *-άσω*, (*ἀντί, σπουδάζω*)=*ἀντισπεύδω*, Dio C.

†'Αντισσα, *ης, ἡ*, *Antissa*, a city of Lesbos, Strab.: hence adj. *'Αντισσαῖος, α, ον*, *of Antissa, Antissaean*, Thuc. 3, 18.

'Αντισταθμέω, ῶ, *-ήσω*, (*ἀντίσταθμος*)=*ἀντισηκόω*. Hence

'Αντιστάθμησις, *εως, ἡ*,=*ἀντισήκωσις*.

'Αντισταθμίζω, *-ίσω*,=*ἀντισηκόω*.

'Αντίσταθμος, *ον*, (*ἀντί, σταθμός*) *balancing*: and so *equivalent to, in compensation for*, *τινός*, Soph. El. 571.

'Αντιστᾰσιάζω, f. *-άσω*, (*ἀντί, στασιάζω*) *to stir* or *form a party against, oppose*, *τινί*, Xen. An. 4, 1, 27. Hence

'Αντιστᾰσιαστής, *οῦ, ὁ*,=*ἀντιστασιώτης*, Dio C.

'Αντίστᾰσις, *εως, ἡ*, (*ἀντί, στάσις*) *an opposite στάσις* or *party*, *στάσις καὶ ἀντ.*, Plat. Rep. 560 A.—II. *a standing against, opposition*, Plut.: *ἴση ἀντ.*, *equipoise*, Arist. Mund.

'Αντιστᾰσιώτης, *ου, ὁ*, *one of the opposite faction* or *party*, Hdt. 1, 92, etc.

'Αντιστᾰτέω,=*ἀνθίσταμαι*, *to stand against, resist*, Plat.: esp. *to be a political opponent*, Hdt. 3, 52: from

'Αντιστάτης, *ου, ὁ*, (*ἀνθίσταμαι*) *an opponent, adversary*, Aesch. Theb. 518. [*ᾰ*] Hence

'Αντιστᾰτικός, *ή, όν*, *fit, disposed for resisting.* Adv. *–κῶς*.

'Αντίστερνον, *ου, τό*, (*ἀντί, στέρνον*) *the part of the back opposite the breast.*

'Αντίστημι, Ion. for *ἀνθίστημι*.

'Αντιστήριγμα, *ατος, τό*, *a prop* or *support*, Hipp.: and

'Αντιστηριγμός, *οῦ, ὁ*, *a propping, supporting.*—2. *a resisting*: in pronunc., *the clashing of consonants*, Schäf. Dion. Comp. p. 209: from

'Αντιστηρίζω, f. *ίξω*, (*ἀντί, στηρίζω*) *to support*, Arist. Probl.: *to resist*, *τινί*, Hipp. Pass. *to be supported* or *lean against*, Hipp.

'Αντιστοιχεία, *ας, ἡ*, and

'Αντιστοιχείωσις, *εως, ἡ*,=*ἀντιστοιχία*: from

'Αντιστοιχέω, (*ἀντί, στοῖχος*) *to stand opposite in rows* or *pairs*, *χοροὶ ἀντιστοιχοῦντες ἀλλήλοις*, Xen. An. 5, 4, 12: *to dance opposite*, *ἀντ. τινί*, *to be* one's *partner in a dance*, Id. Symp. 2, 20: in genl. *to be opposed to*: and

'Αντιστοιχία, *ας, ἡ*, *a standing opposite in pairs*, *ποδῶν*, Arist. Probl.—II. *a putting one letter in the place of another*, Ath.: from

'Αντίστοιχος, *ον*, (*ἀντί, στοῖχος*) *ranged opposite in rows* or *pairs*, Arist. Inc. An.: in genl. *standing over against*, *σκιὰ ἀντ. ὥς*, *like a man's shadow*, Eur. Andr. 745, ubi al *σκιᾷ ἀντ. ὤν*, *just like a shadow.* Adv. *–χως*. Hence

'Αντίστομος, *ον*, (*ἀντί, στόμα*) *having the mouth* or *orifice opposite.*

'Αντιστρᾰτεύομαι, (*ἀντί, στρατεύω*) dep., *to take the field, make war against*, *τινί*, Xen. Cyr. 8, 8, 26.—II. the act. first occurs in App. in signf., *to levy* or *enlist again.*

'Αντιστρᾰτηγέω, *to be ἀντιστράτηγος*; in genl. *to act against as an enemy*, *τινί*, Dion. H.—II. *to be the general's ἀντιστράτηγος*, or *lieutenant*, at Rome *to be Propraetor*: from

'Αντιστάτηγος, *ου, ὁ*, (*ἀντί, στρατηγός*) *a commander against* another, *the enemy's general*, Thuc. 7, 86.—II. *the lieutenant of the στρατηγός*, esp. at Rome, *the Propraetor* or *Legatus Praetoris*, Polyb.

'Αντιστρᾰτιώτης, *ου, ὁ*, (*ἀντί, στρατιώτης*) *a soldier of the enemy*, Joseph.

'Αντιστρᾰτοπεδεία, *ας, ἡ*,=sq., Polyb.

'Αντιστρᾰτοπέδευσις, *εως, ἡ*, *an encamping opposite, the position of two armies in sight of one another*, Dio C.: from

'Αντιστρᾰτοπεδεύω, (*ἀντί, στρατοπεδεύω*) *to encamp over against*, *τινί*, Isocr. 130 D: more usu. in mid., Hdt. 1, 76, Thuc. 1, 30, and Xen.

'Αντιστρεπτέος, *α, ον*, verb. adj. from *ἀντιστρέφω*, *that may be converted, convertible*, logical term in Arist. Org.

'Αντίστρεπτος, *ον*, *turned about, able to be so turned*: *τὰ ἀντιστρ.*, machines that move on a pivot or swivel, Diod.: from

'Αντιστρέφω, f. *-ψω*, pf. *-έστροφα*, (*ἀντί, στρέφω*) *to turn to the other side, turn back* or *about*: hence *to retort* an argument, Arist. Org.: as logical term, *to convert* the terms of a syllogism, Ib.; and so in pass. *to be convertible*, Ib.: so too in pass., *ἀντιστρέφεται*, *the case is reversed.*—II. seemingly intr., sub. *ἑαυτόν, στρατόν, ναῦν*, etc., *to turn about, face about*, Xen.—2. in logic, *τὰ ἀντιστρέφοντα*, *convertible terms*: also *correlatives*, Arist. Org.: *ὁ ἀντιστρέφων*, *a retorted argument*, Gell. 5, 11. Hence

Αντιστροφή, *ῆς, ἡ*, *a turning back* or *about.*—II. in choruses and dances, *the antistrophe* or *returning of the Chorus*, exactly answering to a previous *στροφή*, except that they now danced from left to right instead of from right to left: hence the name given to the words of this part of the choral song, v. Pind., and Trag. passim.—III. in Rhet., the figure of *retortion*, Dion. H.—IV. in Gramm., *an inverted construction*, as *ἔκαμε τεύχων, ληρεῖς ἔχων*, for *ἔτευξε καμών, ἔχεις ληρῶν*.

'Αντιστροφικά, *ῶν, τά*, the lyrical parts of Greek dramas, *consisting of strophes and antistrophes*, Gramm.: from

'Αντίστροφος, *ον*, (*ἀντιστρέφω*) *turned and put opposite, set over against, the opposite* of a thing: but also *the correlative* or *counterpart* of it, *τινός* and *τινί*, Plat., cf. Gorg. 464 B, 465 D. Adv. *–φως*, *contrariwise to*, *τινί*, Plat. Rep. 539 D.—II. *ἡ ἀντίστροφος*,=*ἀντιστροφή*, Schäf. Dion. Comp. 225, 260, 430. Adv. *–φως*.

'Αντισύγκλητος, *ου, ἡ*, (*ἀντί, σύγκλητος*) *a counter-senate*, name given by Marius to his body-guard, Plut. Syll. 8.

'Αντισυγκρίνω, (*ἀντί, συγκρίνω*) *to compare* one *with* another. [*κρῑ*]

'Αντισυλλογίζομαι, (*ἀντί, συλλογίζομαι*) *to answer by regular argument*, Arist. Rhet. Hence

'Αντισυλλογισμός, *οῦ, ὁ*, *a counter-argument*, Arist. Rhet.

'Αντισυμμᾰχέω, (*ἀντί, συμμαχέω*) *to succour in turn*, Longin.

'Αντισυμποσιάζω, f. *-σω*, (*ἀντί, συμπόσιον*) *τὸν Πλάτωνα ἀντ.*, *to write a Symposium in rivalry of* Plato, Luc.

'Αντισυμφωνέω, (*ἀντί, συμφωνέω*

to chime in with in turn, answer in song, Plut.

'Αντισυναντάω, (ἀντί, συναντάω) *to meet face to face,* or *in turn,* Anth.

'Αντισφαιρίζω, f. -ίσω Att. -ῐῶ, (ἀντί, σφαερίζω) *to play at ball against,* οἱ ἀντ., the parties in a match at ball, Xen. Rep. Lac. 9, 5.

'Αντισφάττω, f.-άξω, (ἀντί, σφάττω) *to slaughter in turn,* Dio C.

'Αντίσχεσθε, 2' plur. imperat. aor. 2 mid. of ἀντέχω, Od.

'Αντισχηματίζω, fut. -ίσω Att. -ῐῶ, *to rival in gestures* or *rhetorical tricks,* Dion. H. Hence

'Αντισχηματισμός, οῦ, ὁ, *rivalry in rhetorical tricks,* Dion. H.

'Αντισχῡρίζω, fut. -ίσω Att. -ῐῶ, (ἀντί, ἰσχυρίζω) *to strengthen, secure against in turn.* Mid., *to maintain a contrary opinion,* Thuc. 3, 44.

'Αντισχύω, f. ύσω, (ἀντί, ἰσχύω) *to repel by force,* Dio C. [in fut. ῡ]

'Αντίσχω, collat. form of ἀντέχω, Thuc. 1, 7, etc.

'Αντισώζω, (ἀντί, σώζω) *to preserve in turn.*

'Αντίταγμα, ατος, τό, (ἀντιτάσσω) *a counter-disposition : an opposing army,* Diod.

'Αντιτακτέον, verb. adj. from ἀντιτάσσω, *one must make resistance,* πρός τινα, Arist. Top.

'Αντιτακτικός, ή, όν, *fit for a defence,* Plut.

'Αντιτᾰλαντεύω, (ἀντί, ταλαντεύω) *to weigh against, to preserve a balance,* like ἀντισηκόω, Anth.

'Αντιτάλαντος, ον,=ἰσοτάλαντος.

'Αντιτᾰμίας, ου, ὁ, (ἀντί, ταμίας) the Roman *Proquaestor,* Dio C.

'Αντίταξις, εως, ἡ, (ἀντιτάσσω) *a setting in array against* another, ἀντ. τῶν τριηρῶν, ships ranged for battle, Thuc. 7, 17 : ἀντίταξιν ποιεῖσθαι πρός τινα,=ἀντιτάσσεσθαι, Id. 5, 8 : in genl. *opposition,* Plut.

'Αντίτᾰσις, εως, ἡ, (ἀντιτείνω) *a stretching against : the setting of a dislocated limb,* Hipp.—2. *opposition, resistance,* πᾶσαν ἀντίτασιν ἀντιτείνειν, Plat. Legg. 781 C.

'Αντιτάσσω, Att. -τάττω, fut. -τάξω, (ἀντί, τάσσω) *to range in battle against* another, or *against* one another, στρατόν, etc., τινί τινα, Hdt. 5, 110, Aesch. Theb. 395, etc. : so too Thuc. in aor. mid., e. g. 2, 87, ἀρετήν τινι, 3, 56, cf. Xen. Hell. 6, 4, 10. Pass. *to be ranged* or *drawn out* against, πρός τινα, Hdt. 7, 103, Xen., etc.: also τινί, freq. in Xen. : τὸ ἀντιτετάχθαι γνώμῃ ἀλλήλοις, Thuc. 3, 83 : in genl. *to oppose, resist,* Polyb.

†'Αντίταυρος, ου, ὁ, (ἀντί, Ταῦρος) *Antitaurus,* a northern branch of Taurus, Strab.

'Αντιτείνω, f. -τενῶ, (ἀντί, τείνω) *to stretch, direct against.*—2. *to stretch out* or *offer in return, repay,* τι ἀντί τινος, Eur. Med. 891.—II. intr. and mid., *to act* or *strive against, counteract, resist,* c. dat., and absol., freq. in Hdt. : also in Pind. N. 4, 60, Eur., etc.—III. of countries and places, *to lie over against,* τινί, Plut.

'Αντιτειχίζω, fut. -ίσω Att. -ῐῶ, (ἀντί, τειχίζω) *to build a wall* or *fort against.*

'Αντιτείχισμα, ατος, τό, *a counter-fortification,* Thuc. 2, 77.

'Αντιτέμνω, f. -τεμῶ, (ἀντί, τέμνω) *to cut against,* i. e. *as a remedy* or *antidote,* Eur. Alc. 972 : cf. ἀντίτομος.

'Αντιτέρπω, f. -ψω, (ἀντί, τέρπω) *to delight in return.*

'Αντιτεύχω, f. -τεύξω, (ἀντί, τεύχω) *to make in turn* or *in opposition.*

'Αντιτεχνάζω, (ἀντί, τεχνάζω) *to form a counter plan* or *stratagem.*

'Αντιτεχνάομαι, (ἀντί, τεχνάομαι) dep. mid.,=foreg., Hdt. 5, 70.

'Αντιτεχνέω, (ἀντίτεχνος) *to be a rival in an art.*—II. = ἀντιτεχνάζω. Hence

'Αντιτέχνησις, εως, ἡ, *the use of a counter-stratagem, counter-manoeuvring,* Thuc. 7, 70.

'Αντίτεχνος, ον, (ἀντί, τέχνη) *a rival in an art* or *craft,* Ar. Ran. 816.

'Αντιτίθημι, f. -θήσω, (ἀντί, τίθημι) *to set against* one another, *compare, oppose,* τινί τι, Simon. 11, 7, Hdt. 1, 207 ; 8, 66, and Eur. : ἀντ. τινί τινα, *to match* one *against* the other *in battle,* like ξυνίημι in Hom., Lat. *committere,* Eur. Phoen. 750. Pass. *to be compared* or *matched* one *against* another, Hdt. 4, 50 ; 8, 83.—II. *to place in return,* Eur. Hipp. 620 : *give* one thing *for* another, τι τινός, Id. I. T. 358.

'Αντιτῑμάω, ῶ, f. -ήσω, (ἀντί, τιμάω) *to do honour to in return,* τινά, freq. in Xen. Mid., as law term, *to fix a counter-estimate of damages,* Plat., v. ἀντιτίμησις.

'Αντιτίμημα, ατος, τό, *the sum of money fixed by the* ἀντιτίμησις, v. sq. [τῑμ.]

'Αντιτίμησις, εως, ἡ, (ἀντιτιμάω) *a counter-estimate,* esp. as Att. law-term, *a counter-estimate* of the penalty, etc. put in by the defendant *in answer to the* τίμησις of the plaintiff, much the same as ὑποτίμησις, v. Att. Process, p. 725, Herm. Pol. Ant. § 143, 10. [τῑμ]

'Αντίτῑμος, ον, (ἀντί, τιμή) *estimating in turn, requiting.*—II. *equivalent to,* c. gen.

'Αντιτῑμωρέω, ῶ, (ἀντί, τιμωρέω) *to punish in return.* Mid. *to revenge one's self on in turn,* τινά, Eur. I. T. 357.

'Αντιτίνω, f. -τίσω, (ἀντί, τίνω) *to pay* or *suffer punishment for* a thing, τι, Theogn. 738, Soph. Aj. 1086. Mid. *to exact* or *inflict* in turn, φόνον ἀγωγῆς ἀντιτίσασθαι, *to exact* death *as a punishment for* bringing, Aesch. Ag. 1263 : ἀντ. δίκην τινά τινος, *to inflict punishment on,* i. e. *punish* one *for* a thing, Elmsl. Med. 256, cf. τίω II. [On quantity v. τίνω.] Hence

'Αντίτῐσις, εως, ἡ, *repayment, requital.*

'Αντίτῐτος, ον, *punished for :* of things, *expiated.*

'Αντιτιτρώσκω, (ἀντί, τιτρώσκω) *to wound in turn,* Heliod. 7, 27.

'Αντιτίω, (ἀντί, τίω) *to honour in return.* [On quantity v. τίω.]

'Αντιτολμάω, ῶ, -ήσω, (ἀντί, τολμάω) *to dare to stand against* another, Thuc. 2, 89.

'Αντίτολμος, ον, (ἀντί, τόλμα) *daring against all dangers, over-bold,* Aesch. Eum. 553.

'Αντίτομος, ον, (ἀντιτέμνω) *cut as a remedy for,* τὸ ἀντίτομον, *a remedy, antidote,* esp. *cut* from roots or herbs, H. Hom. Cer. 229, Pind. P. 4, 394.

'Αντιτονέομαι, as pass., *to strain every nerve against, resist stubbornly,* Plat. Tim. : from

'Αντίτονος, ον, (ἀντιτείνω) *strained against, resisting,* Plat. Tim. 62 C.—II. as subst. τὰ ἀντίτονα, *cords to manage an engine* used in sieges, Plut.

'Αντιτοξεύω, (ἀντί, τοξεύω) *to shoot arrows in turn,* Xen. An. 3, 3, 15.

'Αντιτορέω, (ἀντί, τορέω) *to bore right through,* c. gen., Il. 5, 337 : also c. acc., ἀντ. δόμον, *to break through* or *open,* Il. 10, 267, cf. Herm. H. Hom. Merc. 86, 178.

'Αντῐτος, ον, (poet. for ἀνάτιτος, which is not in use, from ἀνατίνω) *requited, revenged,* ἄντιτα ἔργα, *the work of revenge,* Od. 17, 51, 60 : ἄντιτα ἔργα παιδός, *revenge for her son,* Il. 24, 213.

'Αντιτρέφω, f. -θρέψω, (ἀντί, τρέφω) *to rear in turn.*

'Αντιτρέχω, fut. -θρέξομαι, (ἀντί, τρέχω) *to run in turn,* Anth.

'Αντιτυγχάνω, f. -τεύξομαι, (ἀντί, τυγχάνω) *to meet with in return,* τινός, Simon. 56, Theogn. 642 ; ἀντ. ἐπικουρίας ἀπό τινος, Thuc. 6, 87 : *to hit exactly upon,* τινός, Hipp.

'Αντιτῠπέω, ῶ, f. -ήσω, (ἀντίτυπος) *to strike against,* esp. of a hard body, *to repel,* τινί, Hipp., absol., Plat., and Arist. Hence

'Αντιτῠπής, ές, *striking back, repelling :* in genl. *hard, solid,* like ἀντίτυπος.

'Αντιτῠπία, ας, ἡ, *a striking against* or *back, repelling : the resistance of a hard body :* metaph., *hardness, ruggedness,* Dion. H.—II. *repercussion,* Hermes ap. Stob. Ecl. 1, 400.

'Αντίτῠπον, τό, cf. sq. B.

'Αντίτῠπος, ον, (ἀντί, τύπτω) *struck back, repelled,* esp. by a hard body, *thrown back, echoed, echoing,* στόνος, Soph. Phil. 695, 1460 : ἀντίτυπα, as adv., *backwards,* Soph. Ant. 134 : τύπος ἀντ., *blow against blow,* of the hammer and anvil, Orac. ap. Hdt. 1, 67.—II. act. *striking back, repelling,* as a hard body does : hence *resisting, hard,* Plat. Tim. 62 C, cf. Ruhnk. Tim.—2. metaph. *stubborn, obstinate,* Id. Theaet. 156 A ; μάχη ἀντ. Xen. Ages. 6, 2 : *adverse,* of events, Id. Hell. 6, 3, 11 ; ἀντ. Διός, *the adversary, enemy* of Jupiter, Aesch. Theb. 521 : ἀντ. τινί, *opposite to,* Polyb. Adv. -πως. B. (ἀντί, τύπος) *formed after, copied :* hence τὸ ἀντ., *an antitype, copy,* also ὁ ἀντίτυπος.

'Αντιτύπτω, f. ψω, (ἀντί, τύπτω) *to beat in turn,* Ar. Nub. 1424.

'Αντιφαίνω, (ἀντί, φαίνω) *to reflect light,* Theophr. Hence

'Αντιφάνεια, ας, ἡ, *a reflection, image,* elsewh. ἔμφασις. [ᾰ]

†'Αντιφάνης, ους, ὁ, *Antiphanes,* a poet of the middle comedy, Meineke, 1, p. 304, sq.—2. a statuary of Argos, Paus. 10, 9, 6.

'Αντιφάρμᾰκον, ου, τό, (ἀντί, φάρμακον) *an antidote,* Heliod.

'Αντίφᾰσις, εως, ἡ, (ἀντίφημι) *a speech in reply :* in logic, *opposition,* Arist. Org.

†'Αντιφάτης, ου, ὁ, *Antiphates,* son of Melampus and father of Oecles, Od. 15, 242.—2. a king of the Laestrygones (gen. 'Αντιφάταο, acc. -φατῆα), Od. 10, 106, 114.—3. an Athenian archon, Dion. H.

'Αντιφᾰτικός, ή, όν, (ἀντίφᾰσις) *belonging to, disposed for reply :* in logic, *opposed.* Adv. -κῶς, Arist. Org.

†'Αντίφελλος, ου, ἡ, *Antiphellus,* the port of Phellus in Lycia, Strab.

'Αντιφερίζω, (ἀντιφέρω) *to set one's self against, match* or *measure one's self with* another, τινί, Il. 21, 357, Ar. Eq. 813 ; also μένος τινὶ ἀντ., Il. 21, 488 : *to fight with one for a prize,* Hes. Th. 609 ; like ἰσοφαρίζω, cf. ἀντιφέρομαι :—more rarely, ἀντιφερίζειν παρά τινα, Pind. P. 9, 88.

'Αντίφερνα, ων, τά, *a return-present* from the bridegroom : from

'Αντίφερνος, ον, (ἀντί, φερνή) *instead of* or *for a dower,* Aesch. Ag. 406.

'Αντιφέρω, f. -οίσω, (ἀντί, φέρω) *to carry* or *set against.* II. mid. and pass. ἀντιφέρομαι, *to set one's self against*, Od. 16, 238; μάχῃ ἀντ., Il. 5, 701; ἀργαλέος, ἀντιφέρεσθαι, *hard to oppose*, Il. 1, 589: also c. acc. cognat., μένος ἀντιφ. τινί, *to match one's self with* another in strength, Il. 21, 482; like ἀντιφερίζω.

'Αντιφεύγω, f. -φεύξομαι, (ἀντί, φεύγω) *to flee* or *go into exile in turn*, ἀντί τινος, Eur. El. 1091.

'Αντίφημι, f. -φήσω, (ἀντί, φημί) *to speak against, deny*, Plat.: *to answer.*

†'Αντίφημος, ου, ὁ, *Antiphemus*, a Rhodian, founder of Gela in Sicily, Hdt. 7, 153.

'Αντιφθέγγομαι, f. -φθέγξομαι, (ἀντί, φθέγγομαι) *to return a sound, echo*, Pind. O. 6, 105: *to repeat, imitate*, Arist. Gen. An.—II. *to speak against, contradict*, Luc. Hence

'Αντίφθεγμα, ατος, τό, *an echo.*

'Αντίφθογγος, ον, (ἀντιφθέγγομαι) *returning a sound, echoing, responsive*, Pind. Fr. 91.—II. *dissonant, discordant.*

'Αντιφιλέω, ῶ, f. -ήσω, (ἀντί, φιλέω) *to love in return.*—2. *to kiss in return*, Anth. Hence

'Αντιφίλησις, εως, ἡ, *a return of love*, Arist. Eth. N.; and

'Αντιφιλία, ας, ἡ, *mutual love*, Arist. Eth. E.

'Αντιφῐλοδοξέω, (ἀντί, φιλοδοξέω) *to vie with in ambition*, πρός τινα, Polyb. 1, 40, 11.

'Αντιφῐλονεικέω, (ἀντί, φιλονεικέω) *to strive jealously against, resist stubbornly*, τινί, Polyb.

†'Αντίφιλος, ου, ὁ, *Antiphilus*, a poet of Byzantium, Anth.—2. a painter of Alexandrea, Luc.—Others in Dem. 549, 22, etc.

'Αντιφῐλοσοφέω, *to hold contrary philosophical tenets*, Luc.; and

'Αντιφῐλοσοφία, ας, ἡ, *a rival system in philosophy*: from

'Αντιφῐλόσοφος, ον, (ἀντί, φιλόσοφος) *of another sect in philosophy.*

†'Αντιφίλου λιμήν, ὁ, *the harbour of Antiphilus* in Troglodytica, Strab.

'Αντιφῐλοτῑμέομαι, (ἀντί, φιλοτιμέομαι) dep. pass. c. fut. mid., *to vie with from ambition*, Plut.

'Αντιφῐλοφρονέομαι, (ἀντί, φιλοφρονέομαι) *to receive kindly in turn*, Plut.

'Αντιφλέγω, fut. -έξω, (ἀντί, φλέγω) *to light up again* or *to meet* one, αὐτῷ ὅλον ὀφθαλμὸν ἀντέφλεξε Μήνα, Pind. O. 3, 36.

'Αντιφονεύω, *to murder in return*: from

'Αντίφονος, ον, (ἀντί, φόνος) *in return for slaughter in revenge for blood*, ποιναί, ἆται, δίκαι, Aesch. Eum. 982, Soph. El. 248: also ἀντίφονον as adv., Soph. Phil. 1156.—II. θάνατοι ἀντ., deaths *by mutual slaughter*, Aesch. Theb. 893. Only in lyric passages of Trag.—III. as masc. pr. n. *Antiphonus*, a son of Priam, Il. 24, 250.

'Αντιφορά, ᾶς, ἡ, (ἀντιφέρω) *a setting against, opposition.*

'Αντιφορτίζομαι, f. -ίσομαι, (ἀντί, φορτίζομαι) dep. mid., *to take in a cargo instead: to import in exchange for exports*, Xen. Vectig. 3, 2: also in pass. aor., *to be so imported*, ap. Dem. 926, 11.

'Αντίφορτος, ον, ο, *a return-freight.*

†"Αντιφος, ου, ὁ, *Antiphus*, a son of Priam, Il. 4, 489. -2. son of Pylaemenes, an ally of the Trojans, Il. 2, 864.—3. son of Thessalus, one of the Heraclidae. Il. 2, 678.—4. son of Aegyptus in Ithaca, Od. 2, 19.—Others in Od. 17, 68: Apollod., etc.

'Αντίφραγμα, ατος, τό, (ἀντιφράσσω) *a fence, bulwark*, Plut.

'Αντιφράζω, f. -άσω, (ἀντί, φράζω) *to express by antithesis* or *negation.*

†'Αντίφραι, ῶν, αἱ, *Antiphrae*, in Ptol. 'Αντίφρα, a city of Marmarica, Strab.

'Αντίφραξις, εως, ἡ, (ἀντιφράσσω) *a barricading, closing up*: γῆς ἀντιφρ., the earth's coming between the sun and the moon, Arist. Org.

'Αντίφρᾰσις, εως, ἡ, (ἀντιφράζω) *contradiction, objection.*—II. Rhet. and Gramm., *antiphrasis*, i. e. the use of words the reverse of what one means, e. g. an euphemism, Εὐμενίδες for 'Ερινύες, πόντος εὔξεινος for ἄξεινος.

'Αντιφράσσω, Att. -φράττω, fut. -φράξω, (ἀντί, φράσσω) *to barricade, block up*, Xen. Symp. 5, 6.

'Αντιφραστικός, ή, όν, *belonging to, like* ἀντίφρασις. Adv. -κῶς, *by way of* ἀντίφρασις, Gramm.

'Αντιφρίσσω, f. -ξω, (ἀντί, φρίσσω) *to bristle up against*, Arist. H. A.

'Αντίφρουρος, ον, ὁ, (ἀντί, φρουρέω) *a deputy-sentinel.*

'Αντίφρων, ον, gen. ονος, (ἀντί, φρήν) *disaffected towards.*

'Αντιφῠλᾰκή, ῆς, ἡ *a watching against* one, πρός τινα, Thuc. 2, 84: from

'Αντιφύλαξ, ακος, ὁ, *a watch posted to observe* another, v. l. Luc. [ῠ]

'Αντιφῠλάσσω, Att. -ττω, fut. -ξω, (ἀντί, φυλάσσω) *to watch in turn*, Plat. Legg. 705 E. Mid. *to be on one's guard against*, τινά, Xen. An. 2, 5, 3.

'Αντιφῠτεύω, (ἀντί, φυτεύω) *to plant, beget in turn*, Pseud-Phoc. 73.

'Αντιφύω, f. ύσω, (ἀντι, φύω) *to produce in return.* Pass. c. aor. 2 and perf. act., *to be of a contrary nature.* [ῡσω]

†'Αντιφῶν, ῶντος, ὁ, *Antipho* an Athenian archon, Ol. 90, 3, Diod. S. 12, 80.—2. an Athenian orator, born at Rhamnus in Attica, B. C. 480, Thuc. 8, 68, etc.—3. a Sophist in the time of Socrates, Xen. Mem. 1, 6.—4. the youngest brother of Plato, acc. to Plut. Frat. Am. 12.—Others in Plat., Xen., etc.

'Αντιφωνέω, ῶ, f. -ήσω, (ἀντί, φωνέω) *to sound in answer, reply*, usu. absol., as Aesch. Eum. 303; so c. acc. cognat., ἀντ. ἔπος, *to utter* a word *in reply*, Soph. Aj. 773; but c. acc. pers., *to reply to, answer*, Id. Phil. 1065.—II. in music, *to accompany, play on several instruments* so as to produce a harmony; also μαγαδίζω. Hence

'Αντιφώνησις, εως, ἡ, *a returning of a sound, echoing: a reply, answer.*

'Αντιφωνία, ας, ἡ, =foreg.: from

'Αντίφωνος, ον, (ἀντί, φωνή) *returning a sound, echoing, responsive to*, τινός, Eur. Supp. 800.—2. *disagreeing with, out of harmony with*, τινί, Plat. Legg. 717 B, 812 D.—II. in music, *accompanying on an instrument.*—2. as subst., τὸ ἀντίφ., *an accord in the octave*, Arist. Probl.: also in Eccl. *an antiphon, anthem.*

'Αντιφωτισμός, οῦ, ὁ, (ἀντί, φωτίζω) *reflexion of light*, Plut.

'Αντιχαίρω, (ἀντί, χαίρω) *to rejoice in turn* or *answer*, Νίκα ἀντιχαρεῖσα Θήβᾳ, Soph. Ant. 149, where perh. ἀντιχαρεῖσα is not aor. 2 pass., but as if from χάρημι, Mehlhorn in Jahn's Jahrb., 1831.

'Αντιχᾰλεπαίνω, (ἀντί, χαλεπαίνω) *to be embittered against*, Dion. H.

†'Αντιχάρης, ους, ὁ, *Antichares*, masc. pr. n., Hdt. 5, 43.

'Αντιχᾰρίζομαι, fut. -ίσομαι, Att. -ῐοῦμαι, (ἀντί, χαρίζομαι) dep. mid., *to show kindness to in turn*, τινί, Hdt. 7, 114.

'Αντιχασμάομαι, (ἀντί, χασμάομαι) *to yawn before* or *at*, τινί, Arist. Probl.

'Αντίχειρ, ειρος, ὁ, (ἀντί, χείρ) *the thumb*, as being *opposite*, to the fingers, Arist. H. A.

'Αντιχειροτονέω, (ἀντί, χειροτονέω) *to vote against*, absol. in Thuc. 6, 13; but ἀντ. μὴ παρέχειν, Ar. Eccl. 423. Hence

'Αντιχειροτονία, ας, ἡ, *a contrary vote.*

'Αντίχθων, ονος, ἡ, sc. γῆ, (ἀντί, χθών) *the land of the antipodes*, Arist. Coel. 2, 13, 2, and Plut.: hence οἱ ἀντίχθονες=ἀντίποδες.

'Αντίχορδος, ον, (ἀντί, χορδή) *played on different strings: in harmony.*

'Αντιχορηγέω, *to be* ἀντιχόρηγος, Andoc. 34, 30: ἀντ. τινί, *to rival* one *in the choregia*, Dem. 534, 25.

'Αντιχόρηγος, ου, ὁ, (ἀντί, χορηγός) *a rival choregus*, Andoc. 31, 36, cf. Wolf Dem. Lept. p. XCI.

'Αντιχορία, ας, ἡ, (ἀντί, χορός) *a chorus that sings alternately with* another, *the song of such chorus.*

'Αντίχρη, un-Att. ἀντιχρᾶ, aor. 1 ἀντέχρησε: impers., *it is sufficient for*, τινί, Hdt. (formed like the more freq. ἀπόχρη.)

'Αντίχρησις, εως, ἡ, (ἀντί, χρῆσις) *reciprocal usage.*

'Αντιχρησμοδοτέω, (ἀντί, χρησμοδοτέω) *to deliver oracles in turn.*

'Αντιχρόνισμα, ατος, τό, and

'Αντιχρονισμός, οῦ, ὁ, *the use of one tense for another*, Gramm.

'Αντιψάλλω, (ἀντί, ψάλλω) *to play a stringed instrument in accompaniment* of song, ἐλέγοις φόρμιγγα, Ar. Av. 217. Hence

'Αντίψαλμος, ον, *responsive*, like ἀντίστροφος, Eur. I. T. 179.

'Αντιψέγω, (ἀντί, ψέγω) *to blame in turn.*

'Αντιψηφίζομαι, fut. -ίσομαι Att. -ῐοῦμαι, (ἀντί, ψηφίζομαι) *to vote against*, Plut.

'Αντίψηφος, ον, (ἀντί, ψῆφος) *voting against, opposing*, τινί, Plat. Alc. 2, 150 B.

'Αντίψῡχος, ον, (ἀντί, ψυχή) *in stead of life, given for life*, Luc.

'Αντιψύχω, f. -ξω, (ἀντί, ψύχω) *to cool* or *refresh in return.* [ῡ]

'Αντλεία, ἡ,=ἀντλία.

'Αντλέω, ῶ, f. ήσω, (ἄντλος) strictly, *to bale out bilge-water, bale the ship*, Theogn. 673, and Alcae., cf. Elmsl. Heracl. 169: in genl. *to draw water*, Hdt. 6, 119: ἀντλ. ἐπί or ἐς τι, *to draw and pour into a vessel*, Plat. Tim. 79 A, Xen. Oec. 7, 40.—II. metaph. *to draw for*, i. e. *seek after, search for*, ἀντλ. μηχανήν, Pind. P. 3, 110; but more usu.—2. of toil, suffering, etc., *to drain dry*, i. e. *bear to the last*, πόνον, τύχην, βίον ἀντλεῖν, like Lat *exantlare, exhaurire labores*, etc., Monk Hippol. 902.—3. ἀντλεῖν κτῆσιν, *to drain*, i. e. *squander*, Soph. El. 1291

"Αντλη, ἡ,=ἄντλος.

"Αντλημα, ατος, τό, (ἀντλέω) *that which is emptied, a bucket, pail*, Plut. —II. *an emptying.*

"Αντλησις, εως, ἡ, *a drawing up* or *emptying*, Ael.

'Αντλητήρ, ῆρος, ὁ,=sq.

'Αντλητής, οῦ, ὁ, *one who draws up.* —II. *a vessel to draw water, a bucket.*

'Αντλητήριος, ία, ιον, *belonging to drawing up*, τὸ ἀντλ., sub. ἀγγεῖον, *a bucket.*

'Αντλία, ας, ἡ, also ἀντλεία, ἡ, *a baling out of bilge-water*, cf. ἄντλος.—

II. = ἄντλος, *bilge-water:* in gen. *mud, dirt,* Ar. Pac. 17: also *the hold* itself, Soph. Phil. 482.

Ἀντλιαντλήτηρ, *ηρος, ὁ, a bucket,* Menand. p. 17, but v. Meineke.

Ἀντλίον, *ου, τό, a bucket,* Ar. Fr. 82.

ἌΝΤΛΟΝ, *ου, τό,*=sq.

ἌΝΤΛΟΣ, *ου, ὁ,* in Hom. *the hold* of a ship, where the bilge-water settles, Lat. *sentina,* Od. 12, 411; 15, 479: also *the bilge-water* in the hold, *ἄντλον δέχεσθαι, to let in water, leak,* Aesch. Theb. 796; *ἄντλον εἴργειν ναός, to pump out water from a ship,* Lat. *sentinam exhaurire,* Eur. Tro. 686: *ἐν ἄντλῳ τιθέναι, to put in the lowest, dirtiest part of the ship,* i. e. *treat despitefully,* Pind. P. 8, 14, cf. Lob. Aj. 804: *εἰς ἄντλον ἐμβαίνειν πόδα, to slip into the mud,* i. e. get into a difficulty, Elmsl. Eur. Heracl. 168.—2. poet. in genl. *the sea,* Pind. O. 9, 79, Eur. Hec. 1025.—II. *a bucket, ship's pump.* —III. *a heap of corn,* thrashed but *not yet cleansed,* later, Nic., v. Jac. Anth. 2, 2, p. 227. (Perh. from *ἀνά:* Pott from *ἀνά, τλῆναι,* cf. *τελαμών, τάλαντον,* from Sans. *tul,* Lat. *tuli, tollere,* Forsch. 1, 265.)

Ἀντοδύρομαι, f. *-ῡροῦμαι,* (*ἀντί, ὀδύρομαι*) *to lament in return.* [ῡ]

Ἀντοικοδομέω, (*ἀντί, οἰκοδομέω*) *to build, fortify against,* Polyb. Hence

Ἀντοικοδομία, *ας, ἡ, a building against,* Id.

Ἄντοικος, *ον,* (*ἀντί, οἶκος*) *living opposite,* Plut.

Ἀντοικτείρω, (*ἀντί, οἰκτείρω*) *to pity in return, τινά,* Eur. Ion 312.

Ἀντοικτίζω, (*ἀντί, οἰκτίζω*) = foreg., Thuc. 3, 40.

Ἀντοίομαι, (*ἀντί, οἴομαι*) dep. c. aor. pass. *ἀντῳήθην, to be of contrary opinion,* Plat. Theaet. 178 C.

Ἀντολή, *ῆς, ἡ,* poet. contr. for *ἀνατολή, a rising,* usu. in plur. *ἀντολαὶ ἠελίοιο,* Od. 12, 4, and Trag.

Ἀντολίη, *ης, ἡ,* poet. for *ἀνατολίη,* Nonn.: *ἀντολίηθε,* adv., poet. for *ἀνατολίηθε, from the east,* Opp.

Ἄντομαι, defect. dep., only used in pres. and impf., (*ἄντα, ἀντί*) like *ἀντάω* and *ἀντιάω, to meet, light upon,* c. dat., *ἀλλήλοις,* Il. 15, 698; but also c. gen., first in Pind. P. 2, 130: absol., *διπλόος ἤντετο θώρηξ, the double breastplate stood in the way, opposed,* Il. 4, 133, but acc. to Döderlein, the breastplate *met, lapped over,* so as to be double.—II. c. acc. pers., =*ἀντιάζω, to approach with prayers, entreat,* Ἑρμῆν, Ar. Thesm. 977: also c. acc. rei, *ἀντ. τι ὑπέρ τινος, to beg in another's behalf,* Soph. O. C. 243. Only poet.

Ἀντόμνυμι, fut. *-ομόσω* and *-ομοῦμαι,* (*ἀντί, ὄμνυμι*) *to swear in turn,* c. inf., Xen. Hell. 3, 4, 6.—II. as Att. law-term, *to swear, one against the other, take an ἀντωμοσία* (q. v.), freq. in Oratt.: also in mid., Isae. 50, 17.

Ἀντονίνημι, fut. *-ονήσω,* (*ἀντί, ὀνίνημι*) *to serve mutually.*

Ἀντονομάζω, f. *-άσω,* (*ἀντί, ὀνομάζω*) *to name instead, call by a new name,* Thuc. 6, 5.—II. *to speak in tropes,* Ar. Thesm. 55: in Gramm. *to use ἀντονομασίαι,* Rhet.—2. *to use the pronoun,* Gramm.; cf. sq. Hence

Ἀντονομασία, *ας, ἡ, a different name:* hence *antonomasia,* i. e. *the using* an epith., patronym., or appellat. for a proper name, and vice versa, Vit. Hom.: also in Gramm. *the pronoun,* or *the use of it,* Lat. *pronominatio,* Bast. Greg. p. 399.

Ἀντόρυξις, *εως, ἡ, a digging in turn:* from

Ἀντορύσσω, f. *-ύξω,* (*ἀντί, ὀρύσσω*) *to dig against, dig a counter-mine,* Hdt. 4, 200.

Ἀντορχέομαι, (*ἀντί, ὀρχέομαι*) dep., *to dance against, imitate in dancing,* Arist. H. A.

Ἀντοφείλω, f. *-λήσω,* (*ἀντί, ὀφείλω*) *to owe* another *a good turn,* Thuc. 2, 40.

Ἀντοφθαλμέω, (*ἀντί, ὀφθαλμέω*) *to look in the face, meet face to face, defy, withstand, τινί* and *πρός τινα,* Polyb.: from

Ἀντόφθαλμος, *ον,* (*ἀντί, ὀφθαλμός*) *looking in the face, defying.*

Ἀντοχεύς, *έως, ὁ,*=*ἀντιλαβεύς:* from

Ἀντοχή, *ῆς, ἡ,* (*ἀντέχομαι*) *a holding against, holding fast.*

Ἀντοχῠρόω, (*ἀντί, ὀχυρόω*) *to fortify in turn.*

Ἀντραῖος, *αία, αῖον,* (*ἄντρον*) *belonging to* or *like a cave: haunting caves* or *grots,* Eur. ap. Steph. Byz. v. *ἄντρον,* cf. Meineke Com. Frag. 2, 1, p. 434.

Ἀντρέπω, poet. for *ἀνατρέπω.*

Ἀντριάς, *άδος, ἡ,* (*ἄντρον*) pecul. fem. of *ἀντραῖος,* hence Νύμφαι *ἀντ.,* grot-Nymphs, Anth.

Ἀντροδίαιτος, *ον,* (*ἄντρον, δίαιτα*) *living in caves,* Orph.

Ἀντροειδής, *ές,* (*ἄντρον εἶδος*) *like* or *full of caves,* Plut.

Ἄντροθε, adv., formed like *οἴκοθεν, from a cave,* Pind. P. 4, 181.

ἌΝΤΡΟΝ, *ου, τό,* Lat. *antrum, a cave, grot, cavern, hole:* Hom. only in Od., mostly as a haunt of the nymphs and woodland gods, for which *σπέος* is more usu.: also in Pind., and Trag. (Deriv. uncertain, perh. from *ἄημι, ἄνεμος, through* which *the wind blows,* Pott.)

Ἀντροφυής, *ές,* (*ἄντρον, φύω*) *born in caves; ἀντ. πέτραι, cavernous rocks,* Orph.

Ἀντροχαρής, *ές,* (*ἄντρον, χαίρω*) *cave-haunting,* epith. of nymphs and Pan, Id.

Ἀντρώδης, *ές,*= *ἀντροειδής, full of caves, πέτρα,* Xen. An. 4, 3, 11.

†Ἀντρών, *ῶνος, ὁ* and *ἡ,* and pl. *οἱ* Ἀντρῶνες, *Antron,* a city of Thessaly, Il. 2, 697; hence adj. Ἀντρώνιος, *α, ον, of Antron, Antronian,* Strab.

†Ἄντυλλα, *ης, ἡ, Antylla,* a city not far from Alexandrea, Ath. p. 33 E.

†Ἄντυλλος, *ου, ὁ, Antyllus,* masc. pr. n., Plut., etc.—2. as title of a comedy of Nicostratus, Meineke 1, p. 347.

Ἄντυξ, *ῠγος, ἡ,* strictly, *any rounded* or *curved* body, and so—I. in Hom. (only in Il.),—1. *the rim of the round* shield, with or without *σακέος* or *ἀσπίδος,* Il. 6, 118; 18, 479.—2. *the rail* or *high rim* of the chariot, sometimes made double, *δοιαὶ δὲ περίδρομοι ἄντυγές εἰσι,* Il. 5, 728; it rose in front to a point on which the reins might be hung, Ib. 262, 322, cf. *ἴτυς:* later also in plur., *the chariot itself,* Soph. El. 746, Eur. Phoen. 1193. —II. post-Hom.,—1. *the frame of the lyre,* Valckn. Hippol. 1131.—2. *the disc* of the moon, Mosch. 2, 88.—3. *the orbit* of the planets, H. Hom. 7, 8.—4. in Nonnus, *the rounded parts* of the body, *ἄντυγες μαστῶν, μηρῶν,* the breasts, hips.

Ἀντυποκρίνομαι, Ion. for *ἀνθυποκρίνομαι,* Hdt. [ῑ]

Ἀντυπουργέω, Ion. for *ἀνθυπουργέω*) Hdt.

Ἀντῳδή, *ῆς, ἡ,* (*ἀντί, ᾠδή*) *responsive singing:* hence

Ἀντῳδός, *όν, singing in answer to, λόγων,* Ar. Thesm. 1059.—II. act. *sung in answer, ἁρμονιά,* Anth.

Ἀντωθέω, *ῶ,* f. *-ώσω,* (*ἀντί, ὠθέω*) *to push against* or *back,* Arist. Mech.

Ἄντωμος, *ον,* (*ἀντί, ὦμος*) *shoulder to shoulder, side by side:* hence *a next door neighbour,* Cleomed. 4.

Ἀντωμοσία, *ας, ἡ,* (*ἀντόμνυμι*) *an oath taken by one against another:* and so as Att. law-term, *the oath taken on one side by the plaintiff, on the other by the defendant,* that their cause was just, also called *διωμοσία,* cf. Ruhnk. Tim., Stallb. Plat. Apol. 19 B: it formed part of the *ἀνάκρισις:* hence *the form* or *words of this oath,* Plat. ibid.; also *ἀντ. τῆς δίκης,* Lys. 169, 38.

†Ἄντων, *ωνος, ὁ, Anton,* masc. pr. n., Plut.

Ἀντωνέομαι, (*ἀντί, ὠνέομαι*) dep., *to buy instead,* Xen. Oec. 20, 26: *to bid against, ἀλλήλοις,* Lys. 165, 5, and Dem.

†Ἀντωνία, *ας, ἡ,* the Lat. *Antonia,* Anth.

†Ἀντωνῖνος, *ου, ὁ,* the Lat. *Antonīnus,* Hdn.

†Ἀντώνιος, *ου, ὁ, Antonius.*

Ἀντωνῠμία, *ας, ἡ,* (*ἀντί, ὄνομα*) *a word used instead of a noun, pronoun,* Lat. *pronomen,* Dion. H.: *the use of such a word.* Hence

Ἀντωνῠμικός, *ή, όν, belonging to ἀντωνυμία, pronominal,* Dion. H. Adv. *-κῶς, like a pronoun.*

Ἀντωπέω,=*ἀντοφθαλμέω, to look straight at,* Clem. Al.: from

Ἀντωπής, *ές,* and

Ἀντώπιος, *ον,* Ap. Rh.,=sq.

Ἀντωπός, *όν,* (*ἀντί, ὤψ*) *with the eyes towards, looking straight at, facing, ἀντωπὰ βλέφαρα,* Eur. I. A. 585: *before the eyes, in front,* Luc.: in genl. *straight opposite: manifest:* also *like,* Opp. Neut. *ἀντωπόν,* as adv.,=*ἄντικρύ.*

Ἄντωσις, *εως, ἡ,* (*ἀντωθέω*) *a pushing against* or *back.* Arist. Respir.

Ἀντωτίς, *ίδος, ἡ,*=*ἀμφωτίς,* Clem. Al.

Ἀντωφελέω, (*ἀντί, ὠφελέω*) *to assist, benefit in turn, τινά,* Xen. Mem. 2, 10, 3. Pass. *to derive profit in turn,* Ib. 2, 8, 3.

Ἀνυβριστί adv. of sq. II., Anacr. 62.

Ἀνύβριστος, *ον,* (*α* priv., *ὑβρίζω*) *not insulted, not ill-treated, not outraged.* II. act., *without insulting, not outrageous, παιδιαί,* Plut., cf. foreg.

Ἀνῠγίαστος, *ον,* (*α* priv., *ὑγιάζω*) =*ἀναλθής, incurable.*

Ἀνυγραίνω, (*ἀνά, ὑγραίνω*) *to moisten, soften, and mix again,* Hipp. Hence

Ἀνυγρασμός, *οῦ, ὁ, a moistening, softening,* Archig. ap. Orib.

Ἀνύδατος, *ον,* (*α* priv., *ὕδωρ*) *without water.*

Ἀνυδρεύομαι, (*ἀνά, ὑδρεύομαι*) dep., *to draw up water,* Pherecr. Coriann. 11.

Ἀνύδρευτος, *ον,* (*α* priv., *ὑδρεύω*) *unwatered.*

Ἀνυδρία, *ας, ἡ, want of water, drought,* Thuc. 3, 88: from

Ἄνυδρος, *ον,* (*α* priv., *ὕδωρ*) *wanting water, waterless,* freq. in Hdt.: *ἡ ἄνυδρος,* sub. *γῆ,* or *τὸ ἄνυδρον,* sub. *χωρίον,* Hdt. 3, 4, 9.

Ἄνῡλος, *ον,* (*α* priv., *ὕλη*) *without wood.*—II. *immaterial, incorporeal.*

Ἀνῠμέναιος, *ον,* (*α* priv., *ὑμεναῖος*) *without the nuptial song, unwedded.* Soph., and Eur.

Ἄνῠμες, Dor. for *ἤνυμεν,* from *ἄνυμι,* Theocr. 7, 10. [ᾰ]

Ἄνυμι, ἄνυμαι, = ἀνύω, ἤνυτο ἔργον, *the work was finished,* Od. 5, 243.

Ἀνυμνέω, (ἀνά, ὑμνέω) *to praise in song*, Eur. El. 1190.

Ἀνύμφευτος, ον, (α priv., νυμφεύω) *unwedded*, Soph. El. 165: ἀν. γονὴν ἔχειν, *to be born of an evil marriage*, Id. Ant. 980, ubi v. Schol.

Ἄνυμφος, ον, (α priv., νύμφη) *not bridal, unwedded*, ἀν. τροφή, Soph. El. 1183: νύμφη ἄνυμφος, *a bride that is no bride, unhappy bride*, Eur. Hec. 612: ἄνυμφα γάμων ἁμιλλήματα, *unhallowed embraces*, Soph. El. 492.—II. *without bride* or *mistress*, μέλαθρα, Eur. Hel. 1125.

Ἀνυπαίτιος, ον, (α priv., ὑπαίτιος) *innocent*, Heliod.

Ἀνύπαρκτος, ον, (α priv., ὑπάρχω) *not existing, unreal*, Plut. Hence

Ἀνυπαρξία, ας, ἡ, *non-existence, nonentity*, Sext. Emp.

Ἀνύπεικτος, ον, (α priv., ὑπείκω) *unyielding, hard.*

Ἀνυπεξαίρετος, ον, (α priv., ὑπεξαιρέομαι) *not excepted.* Adv. -τως, *without exception*, Anton.

Ἀνυπέρβᾰτος, ον, (α priv., ὑπερβαίνω) *not passed* or *overcome*, Diog. L. 7, 93.

Ἀνυπέρβλητος, ον, (α priv., ὑπερβάλλω) *not to be excelled, unconquerable*, Lys., and Dem. Adv. -τως, Arist. Rhet.

Ἀνυπέρθετος, ον, (α priv., ὑπερτίθημι) *not delayed, immediate.*—II. act. *not delaying.* Adv. -τως.

Ἀνυπέρθητος, ον,=ἀνυπέρβλητος, strictly lengthd. collat. form of ἀνυπέρθετος.

Ἀνυπεροψία, ας, ἡ, (α priv., ὑπεροψία) *want of haughtiness* or *vanity.*

Ἀνυπεύθῡνος, ον, (α priv., ὑπεύθυνος) not liable to the εὐθύνη, *not accountable, irresponsible, absolute*, Ar. Vesp. 587, and Plat. Adv. -νως.

Ἀνυπήκοος, ον, (α priv., ὑπήκοος) *not obeying*, τινός, Plat. Tim. 73 A.

Ἀνύπηνος, ον, (α priv., ὑπήνη) *beardless.*

Ἀνυπηρέτητος, ον, (α priv., ὑπηρετέω) *without attendance*, Eurypham. ap. Stob.

Ἀνυπνόω, (ἀνά, ὑπνόω) *to rouse from sleep.*

Ἀνυποδεσία, ας, ἡ, ἀνυποδετέω, ἀνυπόδετος, ον, are later forms of ἀνυποδησία, -δητέω, -δητος, only found in late prose, as Plut., Luc. etc., Lob. Phryn. 445.

Ἀνυποδησία, ας, ἡ, *a going barefoot*, Plat. Legg. 633 C, and

Ἀνυποδητέω, ῶ, f. -ήσω, *to go barefoot*, Luc.: from

Ἀνυπόδητος, ον, (α priv., ὑποδέω) *unshod, barefoot*, as the philosophers and Spartans, Epicharm. p. 60, Plat., etc., cf. Becker Charicles 2, p. 364, sq.: also *with old shoes, ill-shod*, Ern. Ar. Nub. 103.

Ἀνυπόδῐκος, ον, (α priv., ὑπόδικος) *not liable to action*, Plut.

Ἀνυπόθετος, ον, (α priv., ὑποτίθημι) *not supposititious: not hypothetical, absolute*, Plat. Rep. 510 B, 511 B.—II. *without a subject.*

Ἀνύποιστος, ον, (α priv., ὑποφέρω) *insupportable*, Dion. H. Adv. -στως.

Ἀνυπόκρῐτος, ον, (α priv., ὑποκρίνομαι) *undisguised, without dissimulation*, N. T. Adv. -τως.

Ἀνυπομένετος, ον, (α priv., ὑπομένω) *insupportable.*—II. act., *unable to bear.* The form ἀνυπομένητος is dub.

Ἀνυπομόνητος, ον,=foreg., Arist. Mir.

Ἀνυπονόητος, ον, (α priv., ὑπονοέω) *unsuspected*, πρός τι, *in* a thing, Dem 1404, 22.—2. *unexpected*, Polyb.—II. act. *unsuspecting*, τινός, Id. Adv. -τως.

Ἀνυπόπτευτος, ον, (α priv., ὑποπτεύω) *unsuspicious.*

Ἀνύποπτος, ον, *without suspicion, unsuspicious*, i. e.—1. pass. *unsuspected*, Thuc. 3, 43, and Xen.—2. act., *unsuspecting*, τινός, Polyb. Adv. -τως.

Ἀνυπόστᾰτος, ον, (α priv., ὑφίστημι) *not to be withstood, irresistible, unconquerable*, δύναμις, Plat. Legg. 686 B; φρόνημα, πόλις, Xen.—II. *without subsistence* or *consistence*, Aretae.

Ἀνυπόστολος, ον, (α priv., ὑποστέλλομαι) *using no concealment, frank, fearless*, Alciphr. Adv. -λως.

Ἀνυπόστρεπτος, ον, (α priv., ὑποστρέφω) *unreturning.*

Ἀνυπόστροφος, ον, (α priv., ὑποστροφή) *from which none return*, Orph.

Ἀνυπότακτος, ον, (α priv., ὑποτάσσω) *not subdued, turbulent.*—II. *not to be classified under heads, perplexed*, ἀν. διήγησις, a *confused* narrative, Polyb.

Ἀνυποτίμητος, ον, (α priv., ὑποτῑμάω) *not valued, not enrolled in the censor's books*, Lat. *non census.*—II. ἀν. δίκη, a suit, *in which the defendant has put in no estimate* of damages.—III. *unpunished*, like ἀνεπιτίμητος, Joseph. Adv. -τως.

Ἀνύπουλος, ον, (α priv., ὕπουλος) *without guile.*

Ἀνύπους, ὁ, ἡ, gen. ποδος, (ἀνύω, πούς) for ἀνυσίπους, = ταχύπους, formed like τανύπους.

Ἀνυποφόρητος, ον, (α priv., ὑποφορέω) *insufferable.*

Ἀνύπτιος, ον, (α priv., ὕπτιος) *not leaning back*, Diog. L.

Ἀνῠσιεργός, όν, (ἀνύω, ἔργον) *finishing work, industrious*, Theocr.

Ἀνύσιμος, ον, (ἀνύω)=ἀνυστικός, ἀνυτικός, *efficacious, effectual*, πρός τι, Plat. Legg. 716 D, εἴς τι, Xen. Cyr. 1, 6, 22. Adv. -μως, Plat. [ῠ]

Ἄνῠσις, εως, ἡ, (ἀνύω) *accomplishment, end*, Il. 2, 347: οὐκ ἄνυσίν τινα δήομεν, *we find no end, accomplish nothing*, Od. 4, 544: hence *cessation*, Theocr. 25, 93.

†Ἄνυσις, ιος, ὁ, *Anysis*, an early king of Aegypt, Hdt. 2, 137.

†Ἄνυσις, ιος and εως, ἡ, *Anysis*, a city of Aegypt, Hdt. 2, 137: hence Ἀνύσιος, α, ον, *of Anysis, Anysian*, Id. 2, 166.

†Ἄνυσος, ου, ὁ, *Anysus*, masc. pr. n., Hdt. 7, 98.

Ἀνυστέον, verb. adj. from ἀνύω, *one must accomplish.*

Ἀνυστικός, ή, όν, (ἀνύω) *fit for accomplishing, efficacious, effectual*, Arist. Physiogn.: cf. ἀνυτικός.

Ἀνυστός, όν, (ἀνύω) *accomplished, fulfilled: to be, that can be accomplished, possible*, Eur. Heracl. 961: σιγῇ ὡς ἀνυστόν, *as stilly as possible* (like ὡς δυνατόν), Schneid. Xen. An. 1, 8, 11; so too ᾗ ἀνυστὸν μετριωτάτῳ, Id. Oec. 20, 22.

†Ἀνύτη, ης, ἡ, *Anyte*, a poetess of Tegea in Arcadia, Paus. 10, 38, 13.

Ἀνυτικός, ή, όν,=ἀνυστικός, Xen. Hipparch. 2, 6: condemned by Lob. Paral. 431.

Ἄνῠτο, Dor. for ἤνυτο, 3 impf. of ἄνυμι, Theocr. [ᾱ]

†Ἄνῠτος, ου, ὁ, *Anytus*, a Titan, Paus. 8, 37, 5.—2. son of Anthemion, and one of the accusers of Socrates, Xen., Plat.

Ἀνύτω, or better ἁνύτω, Att. form of ἀνύω, only used in pres. and impf., Pors. Phoen. 463: but ἀνύττω is barbarous, Schäf. Greg. p. 70. [ᾰνῠ]

Ἀνυφαίνω, (ἀνά, ὑφαίνω) *to unweave.*—II. *to weave anew*, Plat. Phaed. 87 D.

Ἀνύφαντος, ον, (α priv., ὑφαίνω) *unwoven.*

Ἀνυψόω, (ἀνά, ὑψόω) *to raise on high*, Anth. Hence

Ἀνύψωμα, ατος, τό, *a raised place*, Aesop.

Ἀνύω, f. ύσω, Att. ἀνύτω, or better ἁνύτω, q. v., and poet. ἄνυμι, (ἄνω) *to accomplish, complete, effect*, Lat. *conficere*, strictly *to finish, make complete by upward growth* (v. Thuc. 2, 75, 76): hence—1. *to complete, finish a work*, ἔργον, Od. 5, 243: absol. οὐδὲν ἤνυε, *he did no good*, Hdt. 9, 66.—2. *to make an end of, destroy*, φλόξ σε ἤνυσεν, Od. 24, 71: also *to kill*, for which Hom. uses ἐξανύω.—3. *to come to the end of a journey*, ὅσον ἤνυσε νηῦς, *as much as a ship gets over* (sub. ὁδοῦ), Od. 4, 357, and without this acc., ὄφρα τάχιστα νηῦς ἀνύσειε (sub. ὁδόν), Od. 15, 294, cf. Theogn. 511, Soph. Ant. 231; in Att. freq. ἀνύειν or τελεῖν εἰς…, *to make one's way* to a place, Br. Soph. O. C. 1562; so too πρὸς πόλιν, Soph. Tr. 657, ἐπὶ ἀκτάν, Eur. Hipp. 743; and without prep. ἀνύτειν θάλαμον for ὁδὸν εἰς θάλαμον, *to reach, arrive at* the bridal chamber, Soph. Ant. 805; so ἀν. ᾅδην, Eur. Supp. 1142.—4. *to attain to, get, procure*, γαστρὶ φορβάν, Soph. Phil. 713; c. gen. χρείας ἀν., Soph. O. C. 1755, like τυγχάνω.—II. c. partic., οὐκ. ἀνύω φθονέουσα, *I gain nothing by grudging*, Il. 4, 56, in Att. also like φθάνω, with signf. of doing a thing *speedily*, ἄνυε πράττων, *make haste* about it, Ar. Plut. 413; ἄνυσον ὑποδησάμενος, *make haste and get your shoes on*, Ar. Vesp. 1168, cf. Av. 241; but Ar. more freq. has ἀνύσας, or ἀνύσας τι, c. imperat., *make haste and* …, e. g. ἀνύσας ἄνοιγε, ἀνάβαινε, etc., Nub. 181, Vesp. 398; so too ἀνύσας βοηθησάτω, Ach. 571; so too ἀκολουθήσεις ἀνύσας τι, Nub. 506, cf. 1253: also ἄνυε alone, *make haste! dispatch!* so too οὔκουν ἀνύσεις, Ran. 649.—III. much less freq. c. inf., στρατὸς ἤνυσε περᾶν, *the army succeeded in crossing*, Aesch. Pers. 721.—B. Mid. *to accomplish for one's own advantage*, ἔργα ἀνύσσεσθαι, Od. 16, 373; so too in Att., Heind. Plat. Phaed. 69 D: but in Hdt. 1, 91, it is used just like act.—C. Pass., *to be finished*, and of persons, *to grow up*, ἠνυτόμην τοοφαῖς, Aesch. Ag. 1159. [ᾰνῠ: but in Ep. fut. and aor., σ is sometimes doubled.] Cf. sq. sub fin.

ἌΝΩ, imperf. ἦνον, radic. form of ἀνύω and ἀνύτω, *to accomplish, finish:* the act. only in Hom., ἦνον ὁδόν, Od. 3, 496; (ἐπισπένδων ἄνοις acc. to Dobree's conj.), Aesch. Fr. 147; ἄνων (acc. to Herm.), Soph. O. C. 526; ἄνοντος εἰς σωτηρίαν (like ἀνύω I. 3), Ar. Vesp. 369. Pass. *to come to an end, be finished*, Hom.: also in Hdt., ἤνετο τὸ ἔργον, 8, 71, and Aesch. Cho. 799, ubi v. Blomf.: mostly of the conclusion of a period of time, νὺξ ἄνεται, *the night draws to its end*, Il. 10, 251; ἔτος ἀνόμενον, *the waning year*, Valck. Hdt. 7, 20, cf. 1, 189: cf. ἀνώομαι. (Prob. akin to the adv. ἄνω, v. Buttm. Lex. v. ἐνήνοθεν 7.) [ᾱ, except once in ἄνοιτο, Il. 18 473.]

Ἄνω, adv. (ἀνά) *up, upwards*, ἄνω πρὸς λόφον, Od. 11, 596: c. gen., αἰθέρος ἄνω, *up to ether*, Eur. Or. 1542: usu. *above, on high*, ἄνω ἧσθαι, οὐρανῷ κυρεῖν ἄνω, ἐν Θεοῖς ἄνω, etc., Trag.—2. of the quarters of the heaven, *northwards*, Il. 24, 544, Hdt. 1, 72, opp. to κάτω, *southwards*.—3. of countries, *inland, up from the coast*, Valck. Hdt. 4, 18.—4. of time, *formerly, of old*, εἰς τὸ ἄνω, *reckoning upwards* or *backwards*, Plat. Theaet. 175 B: also οἱ ἄνω τοῦ γένους or τοῦ χρόνου, *the forefathers, ancestors*, Plat., etc.: but οἱ ἄνω Θεοί, *the gods above*, Lat. *superi*, Soph. Ant. 1072; but οἱ ἄνω, *the living*, opp. to οἱ κάτω, *the dead*, Ib. 1068.—5. ἄνω καὶ κάτω, *up and down, upside down, topsy-turvy*, hence Hdt. 3, 3, τὰ μὲν ἄνω κάτω θήσω, τὰ δὲ κάτω ἄνω, cf. Aesch. Eum. 650; so in Att. ἄνω καὶ κάτω στρέφειν, μεταστρέφειν, μεταλαμβάνειν, etc., Plat., and ἄνω καὶ κάτω μεταπίπτειν, γίγνεσθαι, *to be turned upside down*, prob. metaph. from the sea, Dissen Pind. O. 12, 7: but ἄνω καὶ κάτω μεταβάλλειν or μεταβάλλεσθαι, *to turn a thing all ways in one's mind*, and so *to be quite at a loss*, Plat. cf. Heind. Phaed. 96 A, Prot. 356 D: also ἄνω τε καὶ κάτω, and κάτω τε καὶ ἄνω, Plat. Phil. 43 A; and sometimes ἄνω κάτω, like Lat. *hic illic*, Ar. Av. 3, cf. Heind. Gorg. 493 A; also *up and down, to and fro, always in the same place*, Luc. Tim. 24.—II. as prep. c. gen., *above*, ἡ ἄνω Ἅλυος Ἀσίη, Hdt. 1, 130: also Ἅλυος ἄνω, 1, 103; but so mostly in late authors, ἄνω γένους, etc., Schäf. Schol. Ap. Rh. Par. 4, 825. Compar. ἀνωτέρω, absol. and c. gen., ἀνωτέρω Σαμοῦ, *beyond Samos*, Hdt. 8, 130, 132: superl. ἀνωτάτω, Hdt., cf. ἀνώτατος.

* ἌΝΩ, supposed root of διαίνω in Gramm.

Ἀνῶ, subjunct. aor. 2 from ἀνίημι. [ᾰ]

Ἄνωγα, old Ep. perf. c. pres, signf., *I command, bid, order*, Lat. *jubeo*, esp. of kings and masters: but also of equals or inferiors, *to advise, urge* one to do..., Il. 5, 899, Od. 2, 195: full construct. c. acc. pers. et inf., e. g. ἀνώγει πάσας εὔχεσθαι, *he bade all pray*, Soph. Tr. 1247; also c. dat. pers., Od. 10, 531; 20, 139, sq.: Hom. oft. has θυμὸς ἄνωγέ με, *my spirit bids, prompts me*, and joins ἐποτρύνω καὶ ἄνωγα, κέλομαι καὶ ἄνωγα. The tenses are very irreg.: from the perf. (which never takes the augment) we have 1 plur. ind. ἄνωγμεν, H. Hom. Ap. 528, imperat. ἄνωχθι, ἀνωγέτω, ἀνώγετε, and irreg. ἀνώχθω, ἄνωχθε, as if from ἀνώγημι: plqpf. ἠνώγειν, and without augm. ἀνώγειν, Ion. ἠνώγεα (c. impf. signf.): but ἀνώγει in Od. 5, 139, Hdt. 7, 104, must not be referred to this plqpf., for by signf. it is pres.: whence we have further forms in impf. ἄνωγον, ἀνώγεον, fut. ἀνώξω, aor. 1 ἤνωξα, all in Il. or Od. (Deriv. uncertain. Buttm. derives it from an old root *ἄγγω, thus connecting it with ἀγγέλλω: Pott, Forsch. 1, 183, tries other ways.)

Ἀνώγαιον, ου, τό, (ἄνω, γαῖα) strictly *any thing above ground*: but only used for *a raised building, the upper floor of a house*, used as a granary, Xen. An. 5, 4, 29: also as a dining-room, like Lat. *coenaculum*, N. T. Marc. 14, 15. We find in Gramm. the forms ἀνώγεον, τό, ἀνώγεων, εω, τό, and ἀνώγεως, εω, ὁ, ἡ, Lob. Phryn. 297.

Ανῷγεν, 3 sing. imperf. act. Ep. for ἀνέῳγεν, from ἀνοίγνυμι, Il. 14, 168.

Ἀνώγεων, ω, τό, and ἀνώγεως, ω, ὁ, ἡ,=ἀνώγαιον, q. v.

Ἀνωγή, ῆς, ἡ, (ἄνωγα) *a command, exhortation, advice*, Ap. Rh.

Ἄνωγμεν, Ep. syncop. 1 plur. ind. from ἄνωγα, like ἔοιγμεν from ἔοικα, H. Hom. Ap. 528.

Ἀνώγω, old pres., only found in 3 sing. ἀνώγει, cf. ἄνωγα, fin.

†Ἀνώγων, ωνος, ὁ, *Anogon*, son of Castor and Hilaïra, Apollod.

Ἀνώδης, ες, (ἀ priv., ὄζω, ὄδωδα) *scentless, without smell*, Plat. Tim. 50 E: formed like εὐώδης.

Ἄνῳδος, ον, (ἀ priv., ᾠδή) *songless, not singing*, Arist. H. A.

Ἀνωδῠνής, ές, (ἀ priv., ὀδύνη)= ἀνώδυνος.

Ἀνωδῠνία, ας, ἡ, *freedom from pain*, Protag. ap. Plut. 2, 118 E: from

Ἀνώδῠνος, ον, (ἀ priv., ὀδύνη) *free from pain*, ἄνθρωπος, Soph. Phil. 883: also of things, τὸ μὴ φρονεῖν κάρτ' ἀν., Id. Aj. 555.—II. act. *allaying pain*; φάρμακον ἀν., *an anodyne*, Plut. Adv. -νως.

Ἄνωθεν, Dor. ἄνωθα, adv., (ἄνω) of place, *from above, from heaven*, Pind. Fr. 87.—2. much like ἄνω, *above, on high*, Aesch., and so, οἱ ἄνωθεν, *the living*, Aesch. Ch. 834: also in Plat., etc.: c. gen., ἄνωθεν γῆς, Id. Ag. 1579: cf. Lob. Phryn. 128.—II. *from the beginning*, ἄρχεσθαι ἐπιχειρεῖν, Plat., ἐξετάζειν, Dem., like Lat. *ex alto repetere*.

Ἀνωθέω, fut. -ωθήσω and -ώσω, (ἀνά, ὠθέω) *to push up* or *forth*, ἀνώσαντες πλέον, sc. ναῦν, *they pushed off from shore and sailed*, Od. 15, 553, like *protrudere in altum*. Mid., *to put away from one's self*, like ἀπωθεῖσθαι, Hdt. 7, 139; 8, 109. Hence

Ἀνώθησις, εως, ἡ, *a pushing upwards, pushing back*.

Ἀνωϊστί, adv. of sq.,=ἀνωΐστως, *unlooked for, unforeseen*, Od. 4, 92. [τῑ]

Ἀνώϊστος, ον, (ἀ priv., οἴομαι) *unlooked for, unforeseen*, Il. 21, 39.—II. *not to be guessed* or *made out*, like ἄφραστος, Ep. Hom. 5. Adv. -τως.—III. =ἀνοιστός, (ἀναφέρω) *referred, submitted to* a person, ἐς τὴν Πυθίαν, Hdt. 6, 66, where some read ἀνοιστός.

Ἀνώλεθρος, ον, (ἀ priv., ὄλεθρος) *indestructible*, ἀθάνατος καὶ ἀνώλ., Plat. Phaed. 88 B, etc.—II. act. *not deadly, harmless*, Paus.

Ἀνωμαλής, ές, (ἀ priv., ὁμαλός)= ἀνώμαλος, Arist. Probl. Comp. -λέστερος, Id. H. A.

Ἀνωμαλία, ας, ἡ, *unevenness, irregularity*, Aeschin. 29, 11; 35, 7: in Gramm., *deviation from the general rule, anomaly*.—II. *indisposition*, Heliod.

Ἀνωμαλίσθαι, inf. pf. pass. from ἀνομαλίζω, Arist. Rhet. 3, 11, 5.

Ἀνώμαλος, ον, (ἀ priv., ὁμαλός) *uneven, unequal, irregular, inconstant*, Eur. Scyr. 2: τὸ ἀν., *unevenness* of ground, Thuc. 7, 71.—2. in Gramm. of words *which deviate from a general rule, anomalous*. Adv. -λως, Plat. Hence

Ἀνωμαλότης, ητος, ἡ,=ἀνωμαλία, Plat.

Ἀνωμάλωσις, εως, ἡ, (ἀνά, ὁμαλόω) *a making even*, τῶν οὐσιῶν, *equalisation* of property.

Ἄνωμος, ον, (ἀ priv., ὦμος) *without shoulder*.

Ἀνωμοτί, adv. of sq., *without oath*, Hdt. 2, 118.

Ἀνώμοτος, ον, (ἀ priv., ὄμνυμι) *unsworn, not bound by oath*, Eur. Hipp. 612, ubi Valck., cf. Ar. Ran.

Ἄνωνις, ιδος, ἡ,=ὄνωνις.

Ἀνωνόμαστος, ον, (ἀ priv., ὀνομάζω) *without name, not to be named, indescribable*, Eur. Hec. 714; ἀν. ὀσμή, Ar. Av. 1715.—II. *nameless, inglorious*.

†Ἄνωνος, ου, ὁ, *Anonus*, a fountain in Laconia, Paus. 3, 20, 7.

Ἀνωνῠμεί, and ἀνωνυμί, adv. of ἀνώνυμος, *without name*.

Ἀνωνῠμία, ας, ἡ, *namelessness*: from

Ἀνώνῠμος, ον, (ἀ priv., ὄνυμα, Aeol. for ὄνομα) *without name, not named*, Od. 8, 552, Hdt. 4, 45.—II. *nameless, unknown, inglorious*, γῆρας, Pind. O. 1, 132: so γῆ, πατρίς, βίος, etc., Eur., Ar., etc.

Ἄνωξις, εως, ἡ,=ἀνωγή.

Ἀνώξω, irreg. fut. of ἄνωγα, Hom.

Ἀνώομαι = ἄνω, ἀνύω, corrupt reading H. Hom. Ap., ubi al. μνωόμενος, al. ἀγαιόμενος. [ᾰν]

Ἀνώπιον, ου, τό (ἀνά, ὀπή) *the part above the door*, or, like προνωπιον, *the part before it*.

Ἀνωρία, ας, ἡ, *untimeliness*: ἀν. τοῦ ἔτους, *the bad season* of the year, i. e. winter, Valck. Hdt. 8, 113; opp. to ὥρα ἔτους: from

Ἄνωρος, ον, (ἀ priv., ὥρα) like ἄωρος, *untimely, unripe*, Lat. *immaturus*, ἄν. ἀποθανέειν, Hdt. 2, 79.

Ἀνώροφος, ον, (ἀ priv., ὄροφος) *without roof, uncovered*, Lyc.

Ἀνωῤῥοθία, ας, ἡ, (ἄνω, ῥοθέω) *the dashing up of the waves*.

Ἀνώῤῥοπος, ον, (ἄνω, ῥέπω) *inclined upwards*.

Ἀνωρύομαι, (ἀνά, ὠρύομαι) dep., *to howl aloud*, Anth. [ῡ]

Ἀνῶσαι, Ion. for ἀνοῖσαι,= Att. ἀνενέγκαι, inf. aor. 1 act. of ἀναφέρω, Hdt. 1, 157.

Ἀνώσαντες, part. aor. 1 of ἀνωθέω, Od.

Ἀνώτατος, η, ον, superl. formed from ἄνω, *topmost*, τὰ ἀνώτατα, Hdt. 2, 125.

Ἀνωτάτω, superl. adv. from ἄνω, *at top*, Hdt. 7, 23.

Ἀνωτερικός ή, όν, *upper* or *higher*, N. T.: from

Ἀνώτερος, α, ον, compar. adj. from ἄνω, *upper*, Dion. H.

Ἀνωτέρω, compar. adv. from ἄνω, *higher, above*, Hdt.

Ἀνωφέλεια, ας, ἡ, *uselessness*, Diog. L.: from

Ἀνωφελής, ές, (ἀ priv., ὠφελέω) *useless*, Aesch. Pr. 33, Eur., etc.: in Att. usu. *hurtful, prejudicial*, Thuc. 6, 33, τινί, Plat., and Xen., cf. Heind. Plat. Prot. 334 A. Adv. -λῶς.

Ἀνωφέλητος, ον, (ἀ priv., ὠφελέω) *not turned to profit, fruitless, unprofitable*, τινί, to one, Aesch. Cho. 752: absol. ἀν. γῆ, Xen. Cyr. 1, 6, 11.—2. *useless, worthless*, Soph. Ant. 645.—3. *whom no assistance can avail, hopelessly lost*, Eupol. Incert. 87.

Ἀνώφελος, ον,=ἀνωφελής.

Ἀνωφέρεια, ας, ἡ, *motion upwards*, opp. to κατωφέρεια: from

Ἀνωφερής, ές, (ἄνω, φέρομαι) *borne upwards, ascending*, Arist. Probl.: *rugged, steep*, Diod., opp. to κατωφερής.

Ἀνώφλῐον, ου, τό, (ἄνω, φλιά) *the lintel* of a door.

Ἀνώφοιτος, ον, (ἄνω, φοιτάω) *mounting upwards*.

Ἀνώφορος, ον,=ἀνωφερής.

Ἄνωχθι, ἀνώχθω, ἄνωχθε, Ep syncop. imperat. perf. from ἄνωγα, q. v., Hom.

Ἀνώχῡρος, ον,= ἀνόχυρος, Xen. Ages. 6, 6, if reading correct.

Ἄξεινος, ον, Ion. for ἄξενος, (ἀ priv., ξένος) first in Hes.—II. Ἀξει-

νος, ὁ, sc. *πόντος*, *The Axine*, usu. called *the Euxine*, Pind. P. 4, 362.

†’Αξέμεν and *ἀξέμεναι*, Ep. for *ἄξειν*, fut. inf. of *ἄγω*, Il. 23, 668; also as aor. inf., Il. 24, 663, v. Buttm. Catal. p. 7.

’Αξενᾰγώγητος, *ον*, (*α* priv., *ξεναγωγέω*) *not received as a guest.*

’Αξενία, *ας, ἡ*, *inhospitality*, Strab.: of places, *a being uninhabitable:* from

῎Αξενος, *ον*, (*α* priv., *ξένος*) *inhospitable*, Plat. Soph. 217 E: of places, *uninhabitable, desolate*, *ὅρμος*, Soph. Phil. 217, *πόντος, γῆ, στέγη*, etc., Eur.

῎Αξεστος, *ον*, (*α* priv., *ξέω*) *unhewn, unwrought*, *λίθος*, Soph. O. C. 19.

’Αξία, *ας, ἡ*, (strictly fem. from *ἄξιος*) *the worth* or *value* of a thing, *τινός*, Hdt. 4, 196, etc.: of persons, *worth, rank, honour;* thus *οἱ ἐπ’ ἀξίας*, *those in honour* or *office, the magistrates*, Luc.: in genl. a man's *due* or *deserts*, *ὑποτελεῖν ἀξίην βασιλέϊ*, Hdt. 4, 201; *τῆς ἀξίας τυγχάνειν*, *to get one's due*, Ar. Av. 1223; *κατ’ ἀξίαν*, *according to desert, duly*, Eur. Hec. 374, and Plat.; also *πρὸς τὴν ἀξίαν*, Plat. Legg. 945 B, and Xen.; *ὑπὲρ τὴν ἀξίαν*, *beyond desert, unduly*, Eur. H. F. 146; also *παρὰ τὴν ἀξίαν*, *undeservedly*, Wytt. Ep. Cr. p. 204: in the technical language of the Stoics, *the honestum*, Heyne Epict. 36: *τιμή* is supplied.—II. *will, desire*, Diod., v. *ἀξιόω.*

†’Αξία, *ας, ἡ*, *Axia*, a city in Locris. —2. a city of Italy.

’Αξιαγάπητος, *ον*, (*ἄξιος, ἀγαπάω*) *worthy of love*, Clem. Al.

’Αξιάγαστος, *ον*, (*ἄξιος, ἄγαμαι*) *worth admiring, admirable*, Xen. Rep. Lac. 10, 2.

’Αξιάκουστος, *ον*, (*ἄξιος, ἀκούω*) *worth hearing*, Xen. Symp. 4, 44.

’Αξιακρόᾱτος, *ον*, (*ἄξιος, ἀκροάομαι*) *worth listening to*, Xen. Lac. Rep. 4, 2.

’Αξιαπήγητος, *ον*, Ion. for *ἀξιαφήγητος*, Hdt. 1, 16, etc.

’Αξιαπόλαυστος, *ον*, (*ἄξιος, ἀπολαύω*) *worth enjoying*, Strab.

’Αξιαφήγητος, *ον*, Ion. *ἀξιαπήγ.*, (*ἄξιος, ἀφηγέομαι*) *worth telling*, Hdt. 1, 16, etc.

’Αξιεπαίνετος, *ον*, = sq., v. l. in Xen. Hell. 4, 4, 6.

’Αξιέπαινος, *ον*, (*ἄξιος, ἐπαινέω*) *praiseworthy*, Xen., and Dem.

’Αξιεπιθύμητος, *ον*, (*ἄξιος, ἐπιθῡμέω*) *worth desiring.* [ῡ]

’Αξιέραστος, *ον*, (*ἄξιος, ἔραμαι*) *worthy of love*, Xen. Symp. 8, 14.

’Αξιήκοος, *ον*, (*ἄξιος, ἀκοή*)=*ἀξιάκουστος*, Ep. Socr.

’Αξῑνάριον, *ου, τό*, dim. from sq., Joseph.

’Αξίνη, *ης, ἡ*, *an axe:* in Hom. *a battle-axe*, Il. 13, 612, Hdt. 7, 64. (Passow from *ἄγνυμι*: Pott, better, from *ξέω*, with *α* euphon.) [ῐ]

’Αξῑνίδιον, *ου, τό*, dim. from foreg., Joseph.

†’Αξινομαντεία, *ας, ἡ*, (*ἀξίνη, μαντεία*) *divination by means of axes*, Plin. H. N. 36, 19.

’Αξιοβίωτος, *ον*, (*ἄξιος, βιόω*) *worth living for*, *οὐκ ἀξιοβίωτόν ἐστιν*, cf. *ἀβίωτος*, Xen. Hell. 4, 4, 6.

’Αξιοδάκρῡτος, *ον*, (*ἄξιος, δακρύω*) *worthy of tears.*

’Αξιοεργός, *όν*, (*ἄξιος, ἔργον*) *worthy of work, equal to* or *capable of work*, Xen. Oec. 7, 34.

’Αξιόζηλος, *ον*, (*ἄξιος, ζῆλος*) *enviable*, Ael. Adv. *–λως.*

’Αξιοζήλωτος, *ον*, (*ἄξιος, ζηλόω*)= foreg., Plut.

’Αξιοθάνᾰτος, *ον*, (*ἄξιος, θάνατος*) *worthy of death.* [ᾰ]

’Αξιοθαύμαστος, *ον*, (*ἄξιος, θαυμάζω*) *wonder-worthy, worthy of admiration*, Xen. Mem. 1, 4, 4, in compar. *–ότερος.*

’Αξιοθέᾱτος, *ον*, Ion. *-ητος*, (*ἄξιος, θεάομαι*) *well worth seeing*, freq. in Hdt., and Xen.

’Αξιόθεος, *ον*, (*ἄξιος, θεός*) *worthy of God, holy*, Eccl.

’Αξιόθεος, *ον*, (*ἄξιος, θέα*) *worth seeing*, Alciphr.

’Αξιόθρηνος, *ον*, (*ἄξιος, θρῆνος*) *worthy of lamentation*, Eur. Alc. 904.

’Αξιοθρῐάμβευτος, *ον*, (*ἄξιος, θριαμβεύω*) *worth a triumph*, Sueton.

’Αξιοκαταφρόνητος, *ον*, (*ἄξιος, καταφρονέω*) *deserving contempt.*

’Αξιοκοινώνητος, *ον*, (*ἄξιος, κοινωνέω*) *worthy of one's society*, Plat. Legg. 961 A.

’Αξιόκτητος, *ον*, (*ἄξιος, κτάομαι*) *worth getting*, Xen. Cyr. 5, 2, 10.—II. *bought cheap.*

’Αξιόληπτος, *ον*, (*ἄξιος, λαμβάνω*) *worth acceptance*, late.

’Αξιόλογος, *ον*, (*ἄξιος, λόγος*) *worthy of mention, remarkable*, Hdt. 2, 148, and freq. in Thuc., Xen., etc. Adv. *–γως*, Xen.

’Αξιομᾰκάριστος, *ον*, (*ἄξιος, μακαρίζω*) *worthy to be deemed happy*, Xen. Apol. 34.

’Αξιομάχητος, *ον*,=sq.

’Αξιόμᾰχος, *ον*, (*ἄξιος, μάχομαι*) *a match in battle* or *war for*, *τινί*, Hdt. 7, 157, etc.; also c. inf. *νέες ἀξιόμαχοι τῇσι Αἰγινητέων συμβαλέειν*, Hdt. 6, 89, cf. 7, 138; but also absol., Hdt. 8, 63: freq. also in Thuc. Adv. *–χως*, Plut.

’Αξιομῑσής, *ές*, (*ἄξιος, μισέω*) *hateful*, Dio C.

’Αξιομίσητος, *ον*, = foreg., Plut. [*μῑ*]

’Αξιόμῑσος, *ον*,=*ἀξιομισής*, Aesch. Eum. 366.

’Αξιομνημόνευτος, *ον*, (*ἄξιος, μνημονεύω*) *worthy of mention*, Plat., and Xen.

’Αξιόνῑκος, *ον*, (*ἄξιος, νίκη*) *worthy of victory, worthy of being preferred*, Xen. Cyr. 1, 5, 10: c. inf., *ἀξιονικότερος ἔχειν*, *more worthy of success in obtaining*, Hdt. 7, 187, cf. 9, 26.

†’Αξιόνῑκος, *ου, ὁ*, *Axionīcus*, a poet of the middle comedy, Ath.—Others in Paus., etc.

’Αξιοπᾰθέω, (*ἄξιος, παθεῖν*) *to receive one's due.*

’Αξιοπενθής, *ές*, (*ἄξιος, πένθος*) *lamentable*, Eur. Hipp. 1465.

’Αξιοπιστία, *ας, ἡ*, *trustworthiness*, Strab.: from

’Αξιόπιστος, *ον*, (*ἄξιος, πιστός*) *trustworthy*, Plat., and Xen.: but—II. *plausible*, in bad sense. Adv. *–τως*, Timae. ap. Polyb. 12, 8, 9.—III. as masc. pr. n. *Axiopistus*, Ath. Hence

’Αξιοπιστοσύνη, *ης, ἡ*, = *ἀξιοπιστία*, poet.

’Αξιόποινος, *ον*, (*ἄξιος, ποινή*) *deserving punishment.*

’Αξιοπρέπεια, *ας, ἡ*, *propriety, decorum:* from

’Αξιοπρεπής, *ές*, (*ἄξιος, πρέπω*) *proper, becoming, goodly*, Lat. *decorus*, *σῶμα*, Xen. Adv. *–πῶς.*

’Αξιοπροστάτευτος, *ον*, (*ἄξιος, προστατεύω*) *worthy of a patron.* [ᾰ]

’Αξιόρᾱτος, *ον*, (*ἄξιος, ὁράω*) *worth seeing*, Luc.

῎Αξιος, *ία, ιον*, *of like value, worth as much as*, c. gen., *βοὸς ἄξιος*, *worth an ox*, Il. 23, 885, cf. Hdt. 1, 32: *οὐδ’ ἑνὸς ἄξιοί εἰμεν ῞Εκτορος*, *we are not, all together, worth Hector by himself*, Il. 8, 234: *ἄξιον ἔσται ἀμοιβῆς*, *it is worth a return*, i. e. will bring in a return, Od. 1, 318: hence *πολέος οἱ ἄξιόν ἐστι*, *it is worth much to him*, Hom.; so Att. *πολλοῦ ἄξιον*, *dear, valuable; πολλοῦ ἄξιόν ἐστί μοι*, *it is of great consequence to me;* but also often *πλείστου ἄξιον*, *quantivis pretii*, also *παντός* and *τοῦ παντὸς ἄξιον* Heind. Plat. Soph. 216 C; so too *ἄξ. λόγου*=*ἀξιόλογος*, very freq. in Plat.: opp. to these are *ὀλίγου, σμικροῦ, βραχέος, οὐδένος ἄξ.*, Plat., and Xen. —2. c. inf., and *ἀντί*, *Προθοήνορος ἀντὶ πεφάσθαι ἄξιος*, *worthy to be killed instead of Pr.*, Il. 14, 412; also c. inf. alone, Hdt. 1, 14.—3. absol., *worthy, goodly*, so *ἄξια δῶρα*, etc.; *ἄξιος ὦνος*, *a goodly price*, Od. 15, 429; *ἄξιόν σοι ἄλφοι*, *may it bring thee a good price*, Od. 20, 383; in Hom. the word always has a collat. notion of *high price:* but in Att. it has also an exactly opp. sense, *of a proper value, not over-priced, cheap*, as in Ar. Eq. 645, 672.

II. post-Hom., esp. in moral relation, *worthy, estimable*, of persons and things, Hdt. 7, 224, etc.: hence *suited to, befitting, deserving*, usu. also c. gen. rei, *ἄξιον φυγῆς, ἄξια στεναγμάτων, γέλωτος*, etc., Eur., Plat., etc.—2. *ἄξιον* (*ἐστί*) c. dat. pers. et inf., as, *τῇ πόλει γὰρ ἄξιον ξυλλαβεῖν τὸν ἄνδρα*, *’tis meet for the city, worthy of it, to seize him*, Ar. Ach. 205; so *ἄξιόν γε πᾶσι ἐπολολύξαι*, Id. Eq. 616; and freq. in Xen., cf. Poppo ad Anab. 2, 3, 25, Sturz Lex. s. v. 10: rarely c. dat. only (omitting the inf.), *ἄξιον γὰρ ῾Ελλάδι*, Ar. Ach. 8.—3. *ἄξιός εἰμι*, c. inf., like *δίκαιός εἰμι*, *I deserve to do*, etc., as, *ἄξιός εἰμι πληγὰς λαβεῖν*, *I deserve to receive stripes*, Ar. Eccl. 324.—4. c. gen. rei et dat. pers., *ἡμῖν ’Αχιλλεὺς ἄξιος τιμῆς*, *Achilles is worthy of*, i. e. *deserves honour at our hands*, (from us), Pors. Hec. 309, Elmsl. Heracl. 316; so *ἄξιος θανάτου τῇ πόλει*, *worthy* or *deserving of death* (unto, i. e.) *at the hands of the state*, Xen. Mem. 1, 1, 1, cf. 1, 2, 62. Adv. *ἀξίως*, Hdt. (From *ἄγω ἄξω* IV., *to weigh*, and so strictly *weighing as much.*)

†’Αξιός, *οῦ, ὁ*, *Axius*, a river of Thrace, which empties into the Thermaïcus Sinus, Il. 2, 849.—2. the god of the Axius, Il. 21, 157.

’Αξιόσκεπτος, *ον*, (*ἄξιος, σκέπτομαι*) *worth considering*, Xen. Hell. 6 1, 4.

’Αξιοσπούδαστος, *ον*, (*ἄξιος, σπουδάζω*) *worthy of zealous endeavours*, Xen. Rep. Lac. 10, 3.

’Αξιοστρᾰτηγικός, *ή, όν*, Arr., and *–τήγητος, ον*, Dio C.,=sq.

’Αξιοστράτηγος, *ον*, (*ἄξιος, στρατηγός*) *worthy of a general.*—II. *worthy of being general*, Xen. An. 3, 1, 24, in compar.

’Αξιοτέκμαρτος, *ον*, (*ἄξιος, τεκμαίρω*) *worthy of being brought in evidence, credible*, *ἀξιοτεκμαρτότερον τοῦ λόγου τὸ ἔργον*, *deeds are a stronger proof than words*, Xen. Mem. 4, 4, 10.

’Αξιότης, *ητος, ἡ*, (*ἄξιος*) *worthiness, worth.*

’Αξῐοτίμητος, *ον*, (*ἄξιος, τῑμάω*) *worthy to be honoured.*

’Αξιότῑμος, *ον*, (*ἄξιος, τιμή*) *worthy of honour*, App.

’Αξιοφίλητος, *ον*, (*ἄξιος, φῐλέω*) *worth loving*, Xen. Oec. 10, 3.

†’Αξίοχος, *ου, ὁ*, *Axiochus*, an Athenian, son of Alcibiades, Plat.

’Αξιόχρεος, *ον*, Ion. for sq. Hdt., who also has the usu., Αξιόχρεως, εων, gen. ω, (ἄξιος, χρέος) *worthy of a thing*, and so—I. absol. like ἀξιόλογος, *worth considering, note-worthy, considerable, notable*, πράγματα, Hdt. 5, 65, πόλις, Thuc. 1, 10.—2. *serviceable, trusty, trustworthy, sufficient*, πρόφασις, αἰτίη, Hdt. 1, 156; 3, 35.—II. c. inf. *able, sufficient to* do..., Hdt. 4, 126, Thuc. 5, 13.—III. like ἄξιος, c. gen., *worthy, deserving* of a thing, Hdt. 5, 65. Rare in poets, as Eur. Or. 598, in signf. II.

Ἀξιόω, ῶ, f. -ώσω, (ἄξιος) *to think* or *deem worthy* of a thing, τινά τινος, freq. from Hdt. downwards; whether in good sense *to think worthy of a reward*, or in bad *of a punishment*, as Hdt. 9, 111; of things ἀξ. τί τινος, *to value at* a certain price, Plat. Legg. 917 D: also c. acc. pers. only, *to esteem, honour*, Soph. Aj. 1114; ἀξ. τινὰ προςφθέγμασιν, *to honour* one *with words*, Aesch. Ag. 903; hence also in pass., καλοῖς ὑμεναίοις ἀξιοῦσθαι, Eur. Or. 1210; cf. Pors. et Herm. Hec. 319.—II. but most usu. c. inf., in full c. acc. pers. et inf., *to think* one *worthy to* do or be, σέ τοι ἠξίωσε ναίειν, Eur. Alc. 572; and freq. ἀξιῶ or οὐκ αξιῶ ἐμαυτόν, c. inf., Ar. Eq. 182: hence—1. in regard of others, *to think fit, expect, require, demand, desire*, Lat. *postulare*, ἀξ. τινὰ ἐλθεῖν, Hdt. 2, 162; and c. inf. only, ἀξ. κομίζεσθαι, τυγχάνειν, *to expect, think one has a right to* receive, Thuc. 1, 42; 7, 15: οὐκ ἀξιοῦν, *to require not to..., to think one does not deserve...*, like οὐ φημί, e. g. οὐκ ἀξιῶ ὑποπτεύεσθαι, Thuc. 4, 86, cf. 1, 102; 3, 44: absol. *to make a claim*, Thuc. 4, 58: so too in Plat., Dem., etc.—2. of one's self, *to think fit to do* or *be*, and so in various senses, ἀξιῶ θανεῖν, *I consent to die*, Trag.; ἀξ. πράσσειν, etc., *I dare, determine to do*, Aesch. Pers. 335, etc.; esp. *to deign* to do, Soph. O. T. 1413; and so ἀξιῶ λαμβάνειν, *I do not hesitate to receive*, Plat. Hipp. Min. 364 D, etc.; οὐκ ἀξιοῦν, *not to deign, to disdain* to do, Aesch. Pr. 215, etc.; also in mid., ἀξιοῦσθαι μέλειν, *to deign to care for*, Aesch. Ag. 370; so οὐκ ἀξιοῦσθαι ἀναμίσγεσθαι τῇσι ἄλλῃσι, Hdt. 1, 199; but also, οὐκ ἀξιεύμενος ἐς τὸν θρόνον κατίζεσθαι, *thinking myself unworthy to sit on the throne*, Hdt 7, 16: so too in Plat., etc.—3. *to think, suppose*, ἀξιοῦντες ἀδικέεσθαι, Hdt. 6, 87, cf. Soph. O. C. 579: esp. in philos. language, *to lay down, take for granted, maintain*, Plat. Legg. 885 C, etc. Cf. Buttm. Ind. ad Dem. Mid.

Ἄξῐφος, ον, (α priv., ξίφος) *without sword*, Lyc.

Ἀξίωμα, ατος, τό, (ἀξιόω) *that of which one is thought worthy*, and so *esteem, honour, reputation*, Lat. *dignitas*, Eur., Thuc. 2, 34, etc.; εἶναι ἐν ἀξιώματι ὑπὸ ἀστῶν, Thuc. 6, 15: esp. *rank*, ἀξιώματος ἀφάνεια, Id. 2, 37: οὐ τῷ πλήθει ἀλλά τῷ ἀξιώματι, *not by quantity, but quality*, Id. 5, 8.—II. *that which is thought fit, a resolve, decision*, Soph. O. C. 1452; *a purpose*, Ib. 1459: *a request, petition*, Plut.—2. in science, *and philosophy, a self-evident proposition, an axiom*, Plut. Hence

Ἀξιωμᾰτικός, ή, όν, *of* or *belonging to honour* or *rank*, Polyb.: *honourable*.—II. *belonging to entreaty, supplicatory*, Id.—2. *belonging to, consisting of an axiom, speaking in axioms*, Diog. L.

†Ἀξίων, ονος, ὁ, *Axion*, a son of Priam, Paus. 10, 27, 2.—2. a son of Phegeus, Id. 8, 24, 10.

Ἀξίωσις, εως, Ion. ιος, ἡ, (ἀξιόω) *a thinking worthy*: and so *honour done* one, Interpp. Hdt. 6, 130: *reputation, character*, Thuc. 1, 138; 2, 61; actual *worth* of a thing, *excellence*, Schäf. Dion. Comp. p. 54.—II. (from mid.) *a thinking one's self worthy, a demand, claim*, esp. of merit, opp. to χρεία, Thuc. 1, 37.—III. *a thinking fit, an opinion, rule, maxim*, Thuc. 2, 88, Aeschin. 85, 17.—IV. ἀξ. τῶν ὀνομάτων ἐς τὰ ἔργα, *the established meaning of words*, Thuc. 3, 82.

Ἀξόᾰνος, ον, (α priv., ξόανον) *without carved images*, Luc.

Ἀξονήλᾰτος, ον, (ἄξων, ἐλαύνω) *whirling on the axle*, σύριγγες, Aesch. Supp. 181.

Ἀξόνιος, ία, ιον, (ἄξων) *belonging to the axle*, Anth.

Ἄξοος, ον,=ἄξεστος.

Ἄξος, ὁ, Cretan word for ἀγμός, Wessel. Hdt. 4, 154.

†Ἀξός οῦ, ἡ, *Axus*, the capital of a small kingdom in Crete, Hdt. 4, 154.

Ἀξυγκρότητος, ον, for ἀσυγκ., (α priv., συγκροτέω) *not welded together by the hammer, not well joined*: of rowers, *not rowing in time, not well trained*, Thuc. 8, 95; of writing, *loose, not in periods*, Dion. H.

Ἀξύλευτος, ον, (α priv., ξῠλεύω) *unfelled, unthinned*, Lat. *incaeduus*.

Ἀξῠλία, ας, ἡ, (ἄξυλος) *want of wood*, Hes. ap. Schol. Ven. Il. 11, 155.

Ἀξύλιστος, ον,=ἀξύλευτος.

Ἄξῠλος, ον, (α priv., ξύλον) *unfelled, unthinned*, like ἀξύλευτος, ὕλη, Il. 11, 155, hence by implication, *thickly wooded*, i. e. from which no timber has been cut, (which. signf. is usu. got at by means of α intens., *very woody*: but ξύλον is *timber, not growing wood*.)—II. *without wood, ill-wooded*, Hdt. 4, 61, 185.

†Ἄξῠλος, ου, ὁ, *Axȳlus*, a Thracian prince, Il. 6, 12.

Ἀξυμ-, ἀξυν-: for all such compounds, v. ἀσυμ-, ἀσυν-.

Ἄξῡνος, ον, (α priv., ξυνός) *unsociable*: also acc. to Gramm *very sociable*, Valck. Adon. p. 226 C.

Ἀξῠρής, ές,=sq.

Ἄξῠρος, ον, (α priv., ξύρω) *unshorn, unshaven*.—II. act., *that will not shave, blunt*.

Ἀξύστᾰτος, ον, v. ἀσύστ.

Ἄξυστος, ον, (α priv., ξύω) *not scraped, unpolished*.

Ἄξων, ονος, ὁ, *an axle*, either of metal or beech-wood, Il., etc.: also the whole *wheel*, Il. 16, 378: later also, *the* supposed *axis of the heavens, the pole*.—2. in pl. *a course of conduct* or *life*, LXX.—II. οἱ ἄξονες, *the wooden tablets of the laws* in Athens, *made to turn upon an axis*, Plut. Sol. 25, I. 78 E. cf. Herm. Pol. Ant. § 107, 1, and κύρβεις. (cf. Lat. *axis*, Sanscr. *achsha*, ἅμαξα: perh. from ἄγω, ἄξω.)

Ἄοδμος, ον, (α priv., ὀδμή) *without smell*.

Ἀοζέω, *to serve, wait on*, Aesch. Fr. 47: from

Ἄοζος, ου, ὁ,=θεράπων, *a servant, attendant*, esp. belonging to a temple, Aesch. Ag. 231, cf. ἀοσσέω. (Acc. to Döderl. and Pott, from α copul. ἕπομαι, cf. νίζω, νίπτω.)

Ἄοζος, ον, (α priv., ὄζος)=ἄνοζος, *without branches*.

Ἀοιδή, ῆς, ἡ, contr. ᾠδή, ῆς, (ἀείδω) *song, a singing*, whether the art, the act, or the thing sung, Hom., etc., esp. freq. in Pind.: also the person sung of, Od. 8, 580, and so in Od. 24, 200, it is said of Clytaemnestra that she will be a στυγερὴ ἀοιδή among men: hence *a legend, tale, story*, Jac. Del. Ep. 9, 12. Hence

Ἀοιδιάω, poet. for ἀείδω, Od. 5, 61.

Ἀοίδιμος, ον, (ἀοιδή) *sung of, famous in song* or *story*, Hdt. 2, 79, 135; from Pind. downwards, favourite epith. of Athens, like λιπαραί, Wytt Ep. Cr. p. 144: only once in Hom.. and in bad sense, *infamous, notorious*, Il. 6, 358.—II. *that can be sung*.

Ἀοιδοθέτης, ου, ὁ, (ἀοιδή, τίθημι) *a lyric poet*, Anth.; formed like θεσμοθέτης, νομοθέτης.

Ἀοιδομάχος, ον, (ἀοιδή, μάχομαι) *fighting with verses, quoting poetry at one another*, Anth.

Ἀοιδοπόλος, ον, (ἀοιδή, πολέω) *busied with song, a poet*, like μουσοπόλος, Anth.

Ἀοιδός, οῦ, ὁ, (ἀείδω) *a singer, minstrel, bard*, Lat. *vates*, Hom.: also ἀοιδὸς ἀνήρ, Od. 3, 267: in the heroic age they are represented as inspired, and under divine protection, Horace's *sacri vates*. Also as fem. ἡ ἀοιδός, *a songstress*, of the Sphinx, Soph. O. T. 36, Eur. Phoen. 1507.—2.=ἐπῳδός, one who heals by magic incantations, Soph. Trach. 1001.—II. as adj. *tuneful, musical*, ὄρνις, ἀοιδοτάτα, Eur. Hel 1109.—2. pass. *famous*, =ἀοίδιμος Diog. L. 4, 30, in compar.

Ἀοιδοσύνη, ης, ἡ, poet. for ἀοιδή.

Ἀοιδοτόκος, ον, (ἀοιδή, τεκεῖν) *producing, inspiring song*, Anth.

Ἀοίκητος, ον, (α priv., οἰκέω) *uninhabited*, ἀοίκ. καὶ ἐρῆμος, Hdt. 2, 34.—II. *houseless, without a home*, ποιεῖν τινα ἀοίκητον, *to banish* one *from home*, Dem. 1123, 2. On the form. cf. Lob. Phryn. 731.

Ἄοικος, ον, (α priv., οἶκος) *houseless, homeless, without home* or *country*, Hes. Op. 600, Soph. Tr. 300: ἄοικος εἰςοίκησις, *a homeless*, i. e. *miserable home*, Soph. Phil. 534.

Ἄοιμος, ον, (α priv., οἶμος) *impassable, pathless*.—II. (α priv., οἴμη)=ἀπόῤῥητος, *not to be divulged, secret*.

Ἀοινέω, *to be* ἄοινος, *drink no wine*, Hipp.

Ἀοινία, ας, ἡ, *abstinence from wine*, Strab.: from

Ἄοινος, ον, (α priv., οἶνος) *without wine*, χοαί, θυμώματα, such as were offered to the Erinyes, Aesch. Eum. 107, 860: whence they are themselves called ἄοινοι, Soph. O. C. 100, cf. νηφάλιος: *drinking no wine, sober*, Xen. Cyr. 6, 2, 27: also of a place, *having no wine*, Ib. 26.

Ἀοκνία, ας, ἡ, *resolution*, Hipp. from

Ἄοκνος, ον, (α priv., ὄκνος) *without fear* or *hesitation, resolute, untiring, restless*, Hes. Op. 493, Soph. Aj. 563, Thuc., etc.: ἄοκνος βλάβη, a *pressing, present* mischief, Soph. Tr. 841. Adv. -νως, Dem.

Ἀολλήδην, adv. of sq., *in a body, together*, Opp.: of two only, Mosch. 2, 49, cf. sq.: from

Ἀολλής, ές, *all together*, like ἀθρόος, *in throngs, shoals* or *crowds*, freq. in Hom., esp. of warlike hordes, always in plur.: also in Att. χωρῶμεν πάντες ἀολλεῖς, Soph. Phil. 1469: also of two only, *together*, Id. Tr. 513, cf. foreg. (Prob. from α copul., εἴλω, ἐόλημαι, allied to ἁλής.) Hence

Ἀολλίζω, f. -ίσω, *to bring together, gather together*, like ἀθροίζω, always of men, Il. 6, 270. Mid. *to come together, assemble*, Il. 15, 588: sometimes also strengthened by εἰς ἓν ἀολλ. Later of things, *to gather heap up*, Anth.

†Ἀομβρία, ας, ἡ,=ἀνομβρία, Arist. H. A. 8, 27, cf. Lob. Phryn. p. 729.

†Ἄονες, ων, οἱ, *the Aones*, the earliest inhabitants of Boeotia, Strab. Hence

†Ἀονία, ας, ἡ, *Aonia*, an early name of Boeotia, Call. Del. 75: and

†Ἀόνιος, α, ον, *of Aonia, Aonian*, i. e. *Boeotian*, Ap. Rh. 3, 1178; etc.

Ἄοπλος, ον, (α priv., ὅπλον) *unarmed*, Thuc. 4, 9; ἅρμα ἄοπ., *a chariot without scythes*, Xen. Cyr. 6, 4, 16.

Ἄοπος, ον, (α priv., ὄψ) *speechless*.—II. =sq., *sightless*.

Ἄοπτος, ον, (α priv., ὄψομαι) *sightless, unseen*.

Ἄορ and ἄορ, ἄορος, τό, cf. Lob. Paral. 204, (ἀείρω) *a sword*, strictly *a hanger*, whence the name, cf. ἀορτής, freq. in Hom.: it must have been broad and stout, as Ulysses dug a trench with his ἄορ, Od. 11, 24. Od. 10, 294, 321, shews that it is oft. synon. with ξίφος. Later, *any weapon*, as a trident, Call. Cf. also ὅπλον, χρυσάωρ. [Hom. has ᾰ in disyll. cases; in trisyll., ᾱ in arsis, ᾰ in thesis, Il. 10, 484; 11, 240: ἄορ as one long syll. in Hes. Th. 283. From Hes. Sc. 221 downwds. ᾱ in arsis, in dissyll. also, which must then be written ἆορ.]

Ἄορᾰς, acc. without nom. in use, only found in Od. 17, 222, οὐκ ἄορας, οὐδὲ λέβητας, whence some Gramm. take them to be a kind of λέβητες; others make it=ὄαρας, by transpos.: but prob. it is only heterog. for ἄορα, acc. plur. from τὸ ἄορ, *a sword*, (ξίφη, Hesych.) cf. Mehlhorn Anacr. p. 196. The nom. sing., if any, would prob. be ἄωρ, not ἆορ.

Ἀορᾱσία, ας, ἡ, *blindness: a being invisible:* from

Ἀόρᾱτος, ον, (α priv., ὁράω) *unseen, not to be seen, invisible*, Plat.: *rarely seen, scarce*.—II. act. *not seeing*, ἀόρ. τινός, *unacquainted with* a thing, Polyb. Adv. -τως.

Ἀοργησία, ας, ἡ, *a defect in the passion of anger, lack of gall*, Arist. Eth. N.: from

Ἀόργητος, ον, (α priv., ὀργάω) *incapable of anger*, Arist. Eth. N.

†Ἄορις, ιος and εως, ὁ, *Aoris*, son of Mars, Paus. 2, 12, 5.

Ἀοριστaίνω,=sq.

Ἀοριστέω, ῶ, f. -ήσω, *to be* ἀόριστος, *indeterminate*, Arist. Probl.; and

Ἀοριστία, ας, ἡ, *unsettledness*, Arist. Probl.: *indeterminateness*, Id. Meteor., opp. to ὁρισμός; and

Ἀοριστικός, ή, όν, *indeterminate, like an aorist*, Gramm.: from

Ἀόριστος, ον, (α priv., ὁρίζω) *without boundaries*, γῆ, Thuc. 1, 139: *unsettled, indefinite, indeterminate*, Plat. Legg. 916 D, and Dem. 50, 16, 18.—II. ὁ ἀόριστος, sub. χρόνος, *the aorist*, Gramm. Adv. -τως, Plat. Legg. 916 D.

Ἀοριστώδης, ες, (ἀόριστος εἶδος) *indefinite in nature*, Gramm.

Ἄορνος, ον, (α priv., ὄρνις) *without birds*, λίμνη, Soph. Fr. 840: ἄορνα ὕψη, *heights no bird can reach*, Plut. —II. ὁ Ἄορνος, *lake Avernus*, in Campania, Strab.—2. Ἄορνος, ἡ, (πέτρα) a mountain fastness in India, Arr. Ind. 5, 10.

Ἄορος, ὁ,= ἄωρος, contr. ὦρος, *sleep*, Jac. Del. Ep. 7, 21, 2.

†Ἄορσοι, ων, οἱ, *Aorsi*, a people between the Maeotis and the Caspian sea, Strab.

Ἀορτέω, lengthd. collat. form from ἀείρω, of which only part. aor. 1 pass. ἀορτηθείς occurs, *hanging, hung up*, Anth.

Ἀορτή, -ῆς, ἡ, (ἀείρω) in Hipp., *the lower extremity of the windpipe*, elsewh. βρόγχια.—II. later, *the aorta* or *great artery*, which proceeds from the left ventricle of the heart, Arist. H. A.

Ἀορτήρ, ῆρος, ὁ, (ἀείρω) *a strap over the shoulder to hang* any thing to, Hom., *a belt*, and usu. like τελαμών, *a sword-belt, baldrick*, Lat. *balteus*; but also *a knapsack, strap for a knapsack*, Od. 13, 438: in Od. always in phrase στρόφος ἀορτήρ, except in the dub. l. Od. 11, 609: in plur., Il. 11, 31.—II. ἀορτῆρες ἵπποι,=σειραῖοι or παράσειροι, Dio Chrys.

Ἀορτής, οῦ, ὁ, *a knapsack which hung* from the shoulders.

Ἄορτο, Ion. for ἤορτο, 3 sing. plqpf. pass. from ἀείρω, cf. ἄωρτο.

Ἄορτρα, ων, τά, *the two lobes of the lungs*, Hipp.

Ἀόρχης, ες, (α priv., ὄρχις) *without* ὄρχεις, *gelded*, Dio C.

Ἀοσμία, ας, ἡ, *want of smell*.—II. *an ill smell:* from

Ἄοσμος, ον, (α priv., ὀσμή) *without smell*, like ἄοδμος, Arist. Sens.—II. *of an ill smell*.

Ἀοσσέω, ῶ, f. ήσω, *to help, aid*, τινί, Ap. Rh., cf. Spitzn. Il. 15, 254. (Acc. to some from ὄσσα, others=ἀοζέω.) Hence

Ἀοσσητήρ, ῆρος, ὁ, *a helper, aider*, Hom.

Ἄουτος, ον, (α priv., οὐτάω) *not wounded, unhurt*, Il. 18, 536.

Ἄουτος, ον, (α priv., οὖς) *without ears* or *hearing*.

Ἀοχλησία, ας, ἡ, *undisturbedness, stillness:* from

Ἀόχλητος, ον, (α priv., ὀχλέω) *undisturbed, still, calm*, Dion. H.

Ἄοψ, οπος, ὁ, ἡ, (α priv., ὄψ) *without sight, blind*.

Ἀπαγγελία, ας, ἡ, *a report*, as of an ambassador, Dem. 342, 20, ἀπ. ποιεῖσθαι, Lycurg. 149, 29: *a narrative, recital*, Thuc. 3, 67.—II. in Rhet. =ἑρμηνεία, *expression, pronunciation*, Schäf. Dion. Comp. p. 11, 281: from

Ἀπαγγέλλω, f. -ελῶ, also -ελέω, Simon. 139: (ἀπό, ἀγγέλλω) *to bring tidings, report, announce*, τινί τι, Hom., and freq. in Att.: also τι πρός τινα, Aesch. Cho. 266: hence *to relate, tell*, Hdt. 1, 210; so also in mid., πάλιν ἀπ., *to bring back tidings, report in answer*, Od. 9, 95.—II. *to nominate, appoint*, like ἀποδείκνυμι, Lat. *renunciare*.—III. = ἑρμηνεύω, *to express*. Hence

Ἀπαγγελτήρ, ῆρος, ὁ, *a messenger: a narrator*, Anth.

Ἀπαγγελτικός, ή, όν, *reporting, relating*.—II. in Rhet., *belonging to expression, expressive*, like ἑρμηνευτικός.—III. τὸ ἀπαγγ.,=ἀπαγγελία, *expression*. Adv. -κῶς, Sext. Emp.

Ἄπᾰγε, adv. *away! be gone!* Lat. *apage!* ἄπ. ἐς μακαρίαν, Ar. Eq. 1151: ἄπ. ἀπό τινος, *hands off!* Ar. Pac. 1018: strictly imperat. from ἀπάγω, so that σεαυτόν must be supplied, if not expressed, as it is Ar. Ran. 853.

Ἀπᾰγής, ές, (α priv., πήγνυμι) *not firmly fixed, not firm* or *stiff: of loose texture*, πῖλος, Hdt. 7, 61, ubi v. Bähr: *flabby*, of flesh, Diog. L.

Ἀπᾰγῑνέω, Ion. for ἀπάγω, Hdt., esp. of paying tribute, ἀπ. φόρον, 3, 89, 94, cf. ἀπαγωγή.

Ἀπαγκῠλόω, ῶ, f. -ώσω, (ἀπό, ἀγκυλόω) *to make crooked*, Ath., pf. pass. ἀπηγκυλωμένος, B. A. 327, 19.

Ἀπαγκωνίζομαι, -ίσομαι, (ἀπό, ἀγκωνίζω) *to push away* with the *elbows, elbow*, hence γλῶττα ἀπηγκωνισμενη καὶ γυμνή, *a pushing*, unscrupulous tongue.

Ἀπαγλᾰΐζω, (ἀπό, ἀγλᾰΐζω) *to deprive of ornament*, τινά τινος, Anth.

Ἀπαγνίζω, Ion. for ἀφαγνίζω, Hipp.

Ἀπάγνῡμι, f. -άξω, (ἀπό, ἄγνυμι) *to break off*.

Ἀπᾰγόρευμα, ατος, τό, *an interdict, prohibition*, Plut.; and

Ἀπᾰγόρευσις, εως, ἡ, *a prohibition*. —II. *the making a report*.—III. *failure of strength, exhaustion*, Luc.: and

Ἀπᾰγορευτικός, ή, όν, *forbidding*, Plut.: from

Ἀπᾰγορεύω, f. -εύσω, (ἀπό, ἀγορεύω) *to forbid*, μὴ ποιεῖν τι, Hdt. 1, 183; 3, 51, Ar. Ach. 169, Plat., etc.: absol. *to dissuade*, Hdt. 3, 124, etc.; also *to refuse, deny*, Plat.—II. intr., *to bid farewell to*, c. dat., e. g. ἀπαγ. τῷ πολέμῳ, *to give up, renounce* war, Plat. Men. 245 B: also c. part., *to give up doing*, e. g. οὔτε λέγων, οὔτε ἀκούων ἀπαγ., Xen. Cyn. 1, 16: also *to grow weary of*, ἀπ. θεώμενος, Xen. Eq. 11, 9: absol. *to give up*, Plat. Rep. 368 C: hence—2. like ἀπείρηκα, ἀπεῖπον, *to fail, sink*, as strength, etc., Plat. Rep. 568 C, Theaet. 200 D, and Xen.: also of things, τὰ ἀπαγορεύοντα, *worn out and useless*, Xen. Cyr. 6, 2, 33.

Ἀπαγρεύω, (ἀπό, ἀγρεύω) *to carry off, take away*.

Ἀπαγορία, Dor. for ἀπηγορία, Pind.

Ἀπαγριόω, (ἀπό, ἀγριόω) *to make wild* or *savage*. Pass. *to become wild* or *savage*, Soph. Phil. 226. Hence

Ἀπαγρίωσις, εως, ἡ, *a growing wild* or *savage*, Theophr.

Ἀπαγροικίζω, f. -ίσω, (ἀπό, ἄγροικος) *to make rustic* or *boorish*. Pass. *to grow rustic, behave like a clown*.

Ἀπαγχονίζω, -ίσω, (ἀπό, ἀγχονίζω) =sq., Anth.—II. *to let loose from a noose*, Luc.

Ἀπάγχω, fut. -άγξω, (ἀπό, ἄγχω) *to strangle, throttle, hang*, Od. 19, 230, Ar., etc.: hence, *to make one choke with spite*, Ar. Vesp. 686. Mid. *to hang one's self*, Hdt. 2, 131: *to be ready to choke*, Ar. Nub. 988.

Ἀπάγω, fut. -άξω, (ἀπό, ἄγω) *to lead away, carry off*, Hom., sometimes almost=the simple ἄγω, as Od. 16, 370: 18, 278. Mid. *to take away for* or *with one's self*, Hdt. 1, 196; 4, 80. —II. *to bring back, bring home*, Il. 18, 326, ἀπ. ὀπίσω, Hdt. 9, 117.—III. *to return what one owes, pay*, e. g. tribute, like ἀποδίδωμι, ἀποφέρω, Xen. Cyr. 2, 4, 12. cf. Thuc. 5, 53, and ἀπαγινέω.—IV. as Att. law term, *to bring before a magistrate and accuse*, in cases of summary jurisdiction, ἀπ. ἀσεβείας, *for impiety*, Dem. 601, 26, ἀπ. ὡς θεσμοθέτας, Id. 630, 16: hence, as the result of such process, *to carry off to prison*, Plat. Gorg. 486 A, Dem., etc., and cf. ἀπαγωγή.—3. τὴν ἐπὶ θανάτῳ ἀπάγ., sub. ὁδόν, *to lead to death*, ἀπ. τοῖς ἕνδεκα, Dem. 736, 2, cf. ἀπαγωγή.—V. *to lead away* or *astray, perplex*, esp. by sophistry, Plat. Phaedr. 262 B: also *to draw off, turn aside, divert*, τὸ ὀργιζόμενον τῆς γνώμης, Thuc. 2, 59.—VI. as if intr., sub. ἑαυτόν, *to make off, go away*, esp. in imperat. ἄπαγε, q. v. Hence

Ἀπᾰγωγή, ῆς, ἡ, *a leading away*, Xen.: *a taking, dragging away*.—II. *a taking back* or *home*.—III. *payment*, esp. of a tribute, φόρου, Hdt. 1, 6, 27, cf. ἀπαγινέω.—IV. as Att. law term, —1. *a bringing before the magistrate*, esp. when a man was caught in the fact, in cases of summary jurisdiction, with penalty of not more than fifty drachmae, Casaub. Theophr. Char. 6: hence—2. the *summary process* itself, and its results, Oratt.: *ἀπάγειν τὴν ἀπ.*, to lay such accusation, *ἀπ. παραδέχεσθαι*, of the Eleven, Lys. 138, 5, v. Dict. Antiqq.—V. *a kind of argument* described by Arist. Anal. Pr. 2, 25.

'Απᾰγωγός, *ον*, (*ἀπάγω*) *leading, dragging away.*

'Απᾰδεῖν, *–δέειν*, Ion. for *ἀφαδ.*, inf. aor. 2 of *ἀφανδάνω*, Hdt.

'Απάδις, *αἱ*, [*ᾱπᾰ*] read by most MSS. in Pind. P. 1, 161; but some good ones give *ἐλπίδας*, which Böckh adopts: Döderlein, Rhein. Museum 3, p. 12 defends the word, as=*πραπίδες*, cf. *ἧπαρ.*

'Απᾴδω, f. *-ᾴσομαι*, (*ἀπό, ᾄδω*) *to sing out of tune, be out of tune, ὅλῃ τῇ ἁρμονίᾳ*, Plat. Legg. 802 E; absol., Hipp. Min. 374 C: metaph. *to dissent from, ἀπ' ἀλλήλων*, Legg. 662 B: *to wander away from, ἀπὸ τοῦ ἐρωτήματος*, Hipp. Maj. 292 C.

'Απᾰείρω, (*ἀπό, ἀείρω*) for contr. *ἀπαίρω*, q. v., *to depart, withdraw.*

'Απαέξομαι, (*ἀπό, ἀέξω*) *to grow out of*, poet. for *ἀπαυξάνομαι*, Simon. Mulier. 85.

'Απᾰθᾰνᾰτίζω, f. *-ίσω*, (*ἀπό, ἀθανατίζω*) *to place among the gods, deify*, Heind. Plat. Charm. 156 D. Hence

'Απᾰθᾰνάτισις, *εως, ἡ, deification*, Dio C.

'Απάθεια, *ας, ἡ, the state of an ἀπαθής, want of passion, insensibility, apathy*, Arist. Eth. N.: but among the Stoics, *calmness, dispassionateness*, the state of their true *σοφός*, Horace's *nil admirari*, cf. Heyne Epict. 12, 29. [*πᾰ*]

'Απᾰθηναῖοι, *ων, οἱ*, (*ἀπό, 'Αθηναῖοι*) *degenerate Athenians*, Theopomp.

'Απᾰθής, *ές*, (*α* priv., *πάθος*) *without πάθος* or *suffering, not suffering, not having suffered,*—I. c. gen., esp. *ἀπ. κακῶν*, Hdt. 1, 32; 2, 119, Xen., etc.: *ἀεικείης*, Hdt. 3, 160, *σεισμῶν*, Plat., *νόσων*, Dem., etc.; but also, *ἀπ. μεγάλων καλῶν*, Hdt. 1, 207: c. gen. also, *impatient of, πόνων*, Hdt. 6, 12.—2. absol. *not having suffered, unharmed*, Thuc. 1, 26, *πρός τινος*, Pind. P. 4, 529.—II. *without passion* or *feeling, insensible, apathetic*, esp. in Stoic philos., *calm, dispassionate*, freq. in Plut.—III. act. *causing no suffering.*—IV. *τὰ ἀπαθῆ, intrans.* or *pass. verbs*, Gramm. Adv. *–θῶς.*

'Απάθητος, *ον*,=foreg.

'Απαί, poet. for *ἀπό*, like *διαί, παραί, ὑπαί*, for *διά*, etc., Hes. Sc. 409, and, before Wolf, Il. 11, 664.

'Απαιγειρόω, (*ἀπό, αἴγειρος*) *to change into a poplar*, Strab.

'Απαιδᾰγώγητος, *ον*, (*α* priv., *παιδαγωγέω*) *without teacher* or *guide*, Arist. Eth. N.: *uneducated, untaught, τινός, in* a thing, Id. Pol.: *undisciplined, unruly.* Adv. *–τως.*

'Απαιδάγωγος, *ον*,=foreg. [*ᾰ*]

'Απαιδευσία, *ας, ἡ, want of teaching, education*, or *instruction, ignorance*, Thuc. 3, 42, Plat., *ὀργῆς, want of self-control*, Thuc. 3, 84: *grossness, coarseness*, Aeschin. 18, 36, etc. From

'Απαίδευτος, *ον*, (*α* priv., *παιδεύω*) *untaught, uneducated, ignorant*, Eur. Or. 410, Plat.: *coarse, rude*, Soph. Fr. 779: also *ἀπ. μαρτυρία, clumsy evidence*, Aeschin. 7, 12. Adv. *–τως*, Plat. Rep. 559 D.

'Απαιδία, *ας, ἡ*, (*ἄπαις*) *childlessness*, Hdt. 6, 139, and Att.

'Απαιδοτρίβητος, *ον*, (*α* priv., *παιδοτρῐβέω*) *not taught by a παιδοτριβής.*

'Απαιθᾰλόω, (*ἀπό, αἰθαλόω*) *to burn to cinders* or *ashes*, Theophr.

'Απαίθομαι, as pass., only in pres. or impf., (*ἀπό, αἴθω*) *to take fire.*

'Απαιθριάζω, f. *-άσω*, (*ἀπό, αἰθριάζω*) *to expose to the air, refresh*, Hipp. —2. *ἀπ. τὰς νεφέλας, to drive away* the clouds, and *make fair weather*, Ar. Av. 1502.

'Απαιθύσσω, (*ἀπό, αἰθύσσω*) *to move away.* Pass. *λαμπὰς ἀπαιθυσσομένη, a torch with the flame blown on one side, flaring*, Diod.

'Απαίνυμαι, (*ἀπό, αἴνυμαι*) dep., *to take away, withdraw*, Hom.: *τί τινος*, Od. 17, 322; *to pluck off*, Mosch. 2, 66; only poet.

'Απαιολάω and *ἀπαιολέω*, (*ἀπό, αἰολάω*) *to blind, perplex, confound*, Eur. Ion 549: *to cheat one out of, τινά τινος.* Hence

'Απαιόλη, *ης, ἡ, cheating, duping, any means of cheating* or *plundering*, hence=*ἀποστέρησις*, Aesch. Fr. 172, Ar. Nub. 1150.

'Απαιόλημα, *ατος, τό*, = foreg., Aesch. Cho. 1002, Soph. Fr. 841, Ar. Nub. 729.

'Απαιόλησις, *εως, ἡ*,=*ἀπαιόλη.*

'Απαιρεθέω, Ion. for *ἀφαιρεθῶ*, subj. aor. 1 pass., and

'Απαιρερημένος, Ion. for *ἀφῃρημένος*, part. perf. pass. from *ἀφαιρέω.*

'Απαιρέω, Ion. for *ἀφαιρέω*, Hdt.

'Απαίρω, f. *ἀπᾰρῶ*, (*ἀπό, αἴρω*) Ep. lengthd. *ἀπαείρω*, Hom.; frequent. impf. *ἀπαίρεσκον*, Hdt., *to lift off*, and so *to carry, take away, ξύλα*, Hdt. 1, 186.—II. esp. *to lead* or *carry away* a sea or land force, *ἀπ. τὰς νῆας ἀπὸ Σαλαμῖνος*, Hdt. 8, 57: hence usu. as if intr., sub. *τὰς ναῦς, τὸν στρατόν*, etc., *to sail away, march away*: in genl. *to set out, depart*, e. g. *ἀπαίρειν ἀπὸ Σαλαμῖνος*, Hdt. 8, 60, so too freq. in Thuc., Xen.; also c. gen.; *ἀπαίρειν χθονός, to depart from the land*, Eur. Cycl. 131; *ἀπ. πρεσβείαν, to set out on an embassy*, Dem. 392, 14: Hom. has mid. in same signf., *ἀπαείρεσθαι πόλιος*, Il. 21, 563, cf. *ἀπάγω.*

'Απαις, *ἄπαιδος, ὁ, ἡ*, (*α* priv., *παῖς*) *childless*, Hdt. 5, 48, Trag., etc.: freq. also c. gen., *ἄπ. ἔρσενος, γόνου, without male heirs*, Hdt. 1, 109, etc.; *ἄπ. ἀῤῥένων παίδων*, Xen. Cyr. 4, 6, 2: *Νυκτὸς παῖδες ἄπαιδες, children of Night, yet children none!* Aesch. Eum. 1034.

'Απαίσιος, *ον*, (*ἀπό, αἴσιος*) *ill-omened*, Lat. *inauspicatus.* Adv. *–ίως.*

†'Απαισός, *οῦ, ἡ, Apaesus*, a city in Mysia Minor, Il. 2, 828, also written Παισός.

'Απαΐσσω, f. *-ξω*, Att. *ἀπᾴσσω*, (*ἀπό, ἀΐσσω*) *to jump from, rush down*, esp. *from* a height, *κρημνοῦ*, Il. 21, 234: in genl. *to dart away*, Soph. Tr. 190, Aj. 448. [*ἀπᾱ*, Hom.; cf. *ἀΐσσω.*]

'Απαισχύνομαι, fut. *-χυνθήσομαι*, (*ἀπό, αἰσχύνομαι*) as pass., sometimes c. fut. mid., *to lay aside shame.* —II. *to abstain from* a thing *through shame*, Plat. Gorg. 494 C, like *ἀποδειλιάω.*

'Απαιτέω, ῶ, f. *-ήσω*, (*ἀπό, αἰτέω*) *to demand back, demand to have returned*, esp. of things forcibly taken or rightfully belonging to one, *τι*, Hdt. 1, 2, 3, etc., and Att., cf. esp. Andoc. 22, 29: freq. also *to demand of* one, *ἀπ. τινά τι*, Hdt. 8, 122, Ar. Av. 554, and Xen.; esp. *χάριν ἀπ. τινά*, Plat. Phaedr. 241 A, Dem., etc.: also *ἀπ. δίκην ἔκ τινος*, Aesch. Cho. 398: esp. *to demand back* an office: in genl. *to demand urgently*, esp. *to demand of one*, i. e. *deprive* one *of* his office or rank, like Lat. *abrogare*, Plut. Pass. *to have demanded of one, ἀπαιτεῖσθαι εὐεργεσίαν*, Xen. Apol. 17. Hence

'Απαίτησις, *εως, ἡ, a demanding from* or *back*, Hdt. 5, 85: esp. *ἀπ. ποιεῖσθαι, to make a formal demand*, before legal proceedings, Dem. 901, 1.

'Απαιτητέον, verb. adj. from *ἀπαιτέω, one must require*, Arist. Eth. N.

'Απαιτητικός, *ή, όν*, (*ἀπαιτέω*) *fit* or *disposed for demanding, exacting.* Joseph.

'Απαιτίζω, f. *-ίσω*,=*ἀπαιτέω, to demand back*, esp. of things forcibly taken away, *χρήματα*, Od. 2, 78.

'Απαιωρέω, ῶ, f. *-ήσω*, (*ἀπό, αἰωρέω*) *to make to hang down, suspend.* Pass. c. fut. mid., *ἀπαιωροῦμαι, to hang down, hover*, Hes. Sc. 234. Hence

'Απαιώρημα, *ατος, τό, that which hangs down*, Hipp.

'Απακμή, *ῆς, ἡ*, (*ἀπό, ἀκμή*) *a going out of bloom, decay*, Longin.

Απᾰκοντίζω, fut. *-ίσω* Att. *-ῐῶ*, (*ἀπό, ἀκοντίζω*) *to throw away like a javelin.*—II. *to drive away by darting*, Nonn.

'Απακρῑβόω, (*ἀπό, ἀκριβόω*) *to finish carefully off*: esp. in part. pass. pf. *ἀπηκριβωμένος, highly wrought* or *finished.* Pass. *to be highly wrought, finished, λόγοι*, Isocr. 43 A, and Plat.; also *accurately versed, ἐπί τινι*, in a thing, Isocr. 238 D: *ἀκριβοῦσθαι χαλκῷ, to be highly wrought in bronze*, Anth.: cf. *ἀπηκριβωμένως.*

'Απακταίνω, (*ἀπό, ἀκταίνω*) *to be unequal to violent exercise.*—II. trans. *to tire by violent exercise*, as must be read in Plat. Legg. 672 C, cf. Ruhnk. Tim. v. *ἀκταίνειν.*

'Απακτος, *ον*, (*ἀπάγω*) *led, carried away.*

'Απάλαιστος, *ον*, (*α* priv., *παλαίω*) *not thrown in wrestling, not to be so thrown*: in genl. *unconquerable*, Pind. N. 4, 154. [*ᾰ*]

'Απάλαιστρος, *ον*, (*α* priv., *παλαίστρα*) *without a palaestra* or *place for gymnastics*: of persons, *not trained in them*, hence *awkward, clumsy.*—II. *not customary on the palaestra, contrary to its rules*, Mel. 97.—III. =foreg. [*ᾰ*]

'Απάλαλκε, 3 sing. aor. 2, opt. *ἀπαλάλκοι*, from a suppos. pres. * *ἀπαλάλκω*,=*ἀπαλέξω, to ward off, keep off* something *from* one, *τί τινος*, Il. 22, 348, cf. Od. 4, 766. The other tenses are supplied by *ἀπαλέξω.*

'Απάλαμνος, *ον*,=sq., *ἀνὴρ ἀπάλαμνος*, strictly a man *without hands*, i. e. *helpless, silly*, Il. 5, 597.—II. in Lyr. and Eleg. poets, like *ἀμήχανος, impracticable*, Theogn. 281: *unmanageable*, and so *wicked, scandalous, lawless*, opp. to *καλός*, Sol. 14, Theogn. 481, Pind. O. 2, 105. (Formed metri grat. from *ἀπάλαμος*, like *νώνυμνος* from *νώνυμος*.) [*πᾰ*]

'Απάλᾰμος, *ον*, (*α* priv., *παλάμη*) strictly *without hands* or *without the use of them*: hence *helpless, lazy, ἀπ. βίος*, Lat. *vita iners*, Pind. O. 1, 95.—II. =foreg. II., Hes. Op. 20 [*ᾱπ.* metri grat., Hes. l. c.], *which cannot be helped, unmanageable.*

'Απᾰλάομαι, (*ἀπό, ἀλάομαι*) as pass., *to go astray, wander, ἀπ. ἄλλῃ, to wander elsewhere*, Hes. Sc. 409.

'Απαλγέω, ῶ, f. *-ήσω*, (*ἀπό, ἀλγέω*) *to put off sorrow, cease to sorrow for* a thing, *τι*, Thuc. 2, 61, like *ἀπολοφύρομαι.*—II. in genl. *to be without sense of pain, to be apathetic, ἀπ. ἐν ἐλπί* *σιν*, *to lose the excitement of hopes*, Polyb. Hence

’Απάλγησις, εως, ἡ, *a ceasing to feel sorrow* or *pain*, Heliod.

’Απαλείφω, f. -ψω, (ἀπό, ἀλείφω) *to wipe off*, *expunge*, esp. from a record or register, Dem. 1115, 5; *τινὰ ἀπὸ ὀφλήματος*, *to give one his quittance*, Id. 1338, 8: *ἀπ. τι*, *to cancel* a thing, Aeschin. 49, 36.

’Απᾰλέξησις, εως, ἡ, (ἀπαλέξω) *a defence*.

’Απαλεξίκακος, ον, = ἀλεξίκακος, Orph.

’Απᾰλέξω, f. -ξήσω, (ἀπό, ἀλέξω) *to ward off* from another, c. acc. rei et gen. pers., Il. 24, 371, also reversely, c. acc. pers. et gen. rei, *τινὰ κακότητος*, *to keep* one *from* mischief, like *defendere aliquem ab aliqua re*, Od. 17, 364; also *τινί τι*, Aesch. Supp. 1053. Mid. *to defend one's self against*, *πρός τι*, Soph. Aj. 166: to this verb belongs the poet. aor. *ἀπάλαλκε*.

’Απᾰλεύομαι, dep. mid., (ἀπό, ἀλεύω) *to keep one's self aloof from*, *shun*, Nic.

’Απᾰληθεύω, (ἀπό, ἀληθεύω) *to speak the whole truth*, *πρός τινα*, Xen. —II. *to verify*, *confirm*.—III. *to search out the truth*.

’Απαλθαίνομαι, = sq., Qu. Sm.

’Απαλθέομαι, f. -θήσομαι, dep. mid., (ἀπό, ἀλθέω) *to cure*, *heal thoroughly*, *ἕλκεα*, Il. 8, 419.

’Απάλθομαι, = foreg.

ʽΑπᾰλία, ας, ἡ, (ἀπαλός) *tenderness*, *softness*.

ʽΑπάλιος, ου, ὁ, *a sucking pig*, Diog. L.

’Απαλλᾰγή, ῆς, ἡ, (ἀπαλλάσσω) *deliverance*, *release*, *relief from* a thing, *πόνων*, *πημάτων*, *συμφορᾶς*, Trag.; so in plur., Aesch. Pr. 316, and Eur.: *ἀπ. τοῦ πολέμου*, *a putting an end to* the war, Thuc. 7, 2.—II. *a removal*, Plat. Legg. 736 A: esp. *a divorce*, Eur. Med. 236.—III. (from pass.) *a going away*, *escape*, *retreat*, Hdt. 1, 12, etc.: *τέλος τῆς ἀπαλλαγῆς*, *the final departure*, Hdt. 2, 139: *ἀπ. τοῦ βίου*, *departure from life*, Xen. Cyr. 5, 1, 13; also by itself, *death*, Diog. L.

’Απαλλακτέον, verb. adj. from ἀπαλλάσσω, *one must deliver from*, *τινά τινος*, Plut. Coriol. 32.—2. (mid.) *one must deliver one's self from*, *τινός*, Plat. Phaed. 66 D.

’Απαλλακτιάω, = ἀπαλλαξείω, Anton.

’Απαλλακτικός, ή, όν, *delivering*, *fit for delivering*. Adv. -κῶς, hence -*κῶς ἔχειν*, *to wish to be delivered*.

’Απαλλάξ, adv., = ἐναλλάξ, v. l. Xen. de Re Eq. 1, 7.

’Απαλλαξείω, desiderat. from ἀπαλλάσσομαι, *to wish to be delivered*, *to wish to go away from*, *τινός*, Thuc. 1, 95; 3, 84.

’Απάλλαξις, εως, ἡ, = ἀπαλλαγή, Hdt. 9, 13.

’Απαλλάσσω, Att. -ττω, fut. -ξω, (ἀπό, ἀλλάσσω) *to set free*, *release*, *deliver from* a thing, *τινά τινος*, e. g. *κακῶν*, *πόνων*, *φόβου*, etc., Trag., Plat., etc.: c. acc. only, *to set free*, *release*, *let go*, Soph. Ant. 597, etc.—2. *to put away from*, *remove from*, *τί τινος*, e. g. *γῆς πρόσωπον*, *φρενῶν ἔρωτα*, Eur. Med. 27, Hipp. 774: c. acc. only, *to put away*, *remove*, *τί*, Id. Hec. 1068, Plat., etc.: *κακὰ ἀπ. μύθοις*, *to do away ill by words*, Eur. Autol. 1, 26: also *to get rid of*, *τοὺς χρήστας*, creditors, Isae. 53, 36: hence—II. intrans. *to get off free*, *escape*, esp. with an adv. or adj. added, e. g. *εὖ*, *κακῶς*, *καλῶς ἀπ.*, Plat., *καταγελαστῶς ἀπ.*, Dem.; so too *οὐκ ὡς ἤθελε ἀπήλλαξεν*, Hdt. 1, 16: *χαίρων ἀπ.*, Hdt. 3, 69; *ἀθῷος*, *ἀζήμιος ἀπ.*, Plat., etc.—2. *to go away*, *remove*, *depart*, Plat.: *ἀπ. βίου*, *to depart from life*, Eur. Hel. 302: so also—B. In pass., c. fut. and aor. mid., *ἀπαλλάξομαι*, *ἀπηλλαξάμην*; but also c. fut. and aor. pass., *ἀπαλλαχθήσομαι*, *ἀπηλλάχθην* or *ἀπηλλάγην* (the former most usu. in Trag., Pors. Phoen. 986), *to be set free*, *released from* a thing, *get rid of* it, e. g. *κακῶν*, *δουλοσύνης*, etc., Hdt., etc.—2. *to get off*, *escape*, usu. with some adj. or adv. added, as in act. II. 1, so *ἄνατος ἀπ.*, Soph. O. C. 786; *ἀγῶνος ἀπ. καλῶς*, Eur. Heracl. 346; *ἀζήμιος ἀπ.*, Ar. Plut. 271, and freq. in Plat.: hence alone, *to be let off*, *acquitted*, Plat., and Oratt., —II. *to remove*, *depart from*, *ἐκ* or *ἀπὸ γῆς*, Hdt., also *γῆς*, *χθονός*, Eur.: sometimes also trans., *γῆς ἀπαλλάσσεσθαι πόδα*, Eur. Med. 729: *to depart*, *go away*, *εἰς*, *πρός*, or *ἐπί*..., Hdt., etc.: hence in various relations, as —1. *ἀπαλλάσσεσθαι τοῦ βίου*, *to depart* from life, Thuc. 2, 42; also freq. without *τοῦ βίου*, Plat., Xen., etc.—2. *ἀπ. λέχους*, *to be divorced*, Eur. Andr. 592: also *γυνὴ ἀπαλλάσσεται ἀπὸ τοῦ ἀνδρός*, Plat. Legg. 868 B.—3. *ἀπ. τοῦ διδασκάλου*, *to leave school*, Plat. Gorg. 514 C, cf. Xen. Mem. 1, 2, 24.—4. *ἀπ. ἐκ παίδων*, like Lat. *e pueris excedere*, *to become a man*, Aeschin. 6, 16.—5. *to be removed*, i. e. *far from*, *ἀπηλλαγμένος εὐηθίης*, *many removes from folly*, Hdt. 1, 60, *ξυμφορῶν*, Thuc. 1, 122: hence *πολλὸν ἀπηλλαγμένος τινός*, *far inferior to* him, Hdt. 2, 144: c. inf., *κρῖναι ἱκανῶς ἀπ.*, *to be far from judging*, Thuc. 1, 138.—6. *to depart from*, i. e. *leave off from*, *τῶν μακρῶν λόγων*, Soph. El. 1335, *σκωμμάτων*, Ar. Plut. 316: hence absol. *to have done*, *give over*, *cease*, Soph. Ant. 422, Plat. Apol. 39 D: esp. c. part., *ἀπαλλάγηθι εἰπών*, *speak and have done*, etc., Plat.: so *ἀπαλλάχθητι πυρώσας*, Eur. Cycl. 600, like *ἄνυσον πράξας*, etc.: but also like *ἀνύσας* with a verb, *οὐκοῦν ἀπαλλαχθεὶς ἄπει*: *make haste and be off*, Soph. Ant. 244.—7. *to depart from enmity*, and so *to be reconciled*, like *καταλλάσσεσθαι*, absol. or *πρὸς ἀλλήλους*, Plat. Legg. 768 C, 915 C.

†’Απαλλότριος, α, ον, (ἀπό, ἀλλότριος) *given over to foreigners*, *in the hands of others*, v. l. Diod. S. 11, 76.

’Απαλλοτριόω, ῶ, f. -ώσω, (ἀπό, ἀλλοτριόω) *to estrange*, *alienate*, Lat. *abalienare*, Plat. Tim. 65 A: *ἀπ. τι ἀπό τινος*, *to estrange* or *detach from*, Aeschin. 29, 20. Hence

’Αλλοτρίωσις, εως, ἡ, *an estranging*, *alienating*.

’Απαλοάω, poet -λοιάω, ῶ, f. -ήσω, (ἀπό, ἀλοάω) strictly, *to thresh out*, *σῖτος ἀπηλοημένος*, Dem. 1040, 22: hence *to pound*, *bruise*, *crush*, *ὀστέα*, Il. 4, 522.

ʽΑπᾰλόθριξ, τρῐχος, ὁ, ἡ, (ἁπαλός, θρίξ) *with soft hair*, Eur. Bacch. 1185.

’Απᾰλοιφή, ῆς, ἡ, (ἀπαλείφω) *an effacing*, *expunging*.

ʽΑπᾰλοκουρίς, ίδος, ἡ, = ἁπαλὴ κούρη, Epich. p. 42.

ʽΑπᾰλοπλόκᾰμος, ον, (ἁπαλός, πλόκαμος) *with soft curls*, Philox. ap. Ath. 147 B.

ʽΑπᾰλός, ή, όν, (perh. from ἅπτω, ἁφή) *soft to the touch*, *tender*: in Hom. mostly of human body, *δειρή*, *αὐχήν*, *παρειαί*, *πόδες*, *ἦτορ*; so *παρειά*, *χεῖρες*, Aesch., *βλέφαρον*, Eur.: but rare in Trag.: more freq. in Plat.: in Xen. also of *tender* meat.—II. metaph. *soft*, *gentle*: *ἁπαλὸν γελᾶν*, like *ἡδὺ γελᾶν*, *to laugh gently*, *slightly*, Od. 14, 465: and so very freq. in later prose.—2. *soft*, *delicate*, like *τρυφερός*, *δίαιτα*, Plat. Phaedr. 239 C. Adv. -λῶς, *ἁπ. ὀπτᾶν*, to roast *moderately*, Sotad. ’Εγκλ. 1, 16, cf. Wess. Diod. 1, p. 192. [ᾰπ]

ʽΑπᾰλόσαρκος, ον, (ἁπαλός, σάρξ) *with soft* or *tender flesh*, Hipp.

ʽΑπᾰλότης, ητος, ἡ, (ἁπαλός) *softness*, *tenderness*, Plat. Symp. 195 D, Xen. Mem. 2, 1, 22.

ʽΑπᾰλοτρεφής, ές, (ἁπαλός, τρέφω) *well-fed*, *plump*, *fat*, *σίαλος*, Il. 21, 363; *λειμῶνες*, *rich pastures*, Herod. Att.

ʽΑπᾰλοφόρος, ον, (ἁπαλός, φέρω) *wearing soft raiment*.

ʽΑπᾰλόφρων, ον, gen. ονος, (ἁπαλός, φρήν) *soft-hearted*, *innocent*, Anth.

ʽΑπᾰλόχροος, ον, contr. ἁπαλόχρους, χρουν, (ἁπαλός, χρώς) *soft* or *fine skinned*; also with heterocl. gen. *ἁπαλόχροος*, dat. *χροΐ*, etc., H. Hom. Ven. 14, Hes. Op. 517, Eur. Hel. 373.

ʽΑπαλόχρως, ωτος, ὁ, ἡ, = foreg.

ʽΑπᾰλύνω, fut. -ῠνῶ, (ἁπαλός) *to soften*, Xen. Eq. 5, 5: *to make plump and soft*, Hipp.: but also *to make tender* or *delicate*, Id.: metaph. *to soften*, *make gentle*, LXX. Hence

ʽΑπᾰλυσμός, οῦ, ὁ, *a making soft* or *plump*, Hipp.

ʽΑπᾰλύσκω, -ύξω, = ἀπαλεύομαι.

ʽΑπαλώδης, ες, (ἁπαλός, εἶδος) *soft of nature*, Gal.

†’Απάμα or ’Απάμη, ης, ἡ, *Apama*, wife of Seleucus Nicator, Strab.

’Απᾰμαλδύνω, (ἀπό, ἀμαλδύνω) *to overpower*, *bring to nought*, Leon. Tar.

’Απαμαυρόω, (ἀπό, ἀμαυρόω) *to drive away darkness*, *illumine*, Orph.

’Απαμάω, ῶ, f. -ήσω, (ἀπό, ἀμάω) *to cut off*, *ἀπ’ οὔατα χαλκῷ ῥῖνάς τ’ ἀμήσαντες*, Od. 21, 300, *ἀπάμησον πόδα*, Soph. Phil. 749. [ᾱ, but in Soph. ᾰ]

’Απαμβλίσκω, (ἀπό, ἀμβλίσκω) *to make abortive*, hence *ἀπ. καρπούς*, Plut.

’Απαμβλόω, *to miscarry*, Plut.

’Απαμβλύνω, f. -ῠνῶ, (ἀπό, ἀμβλυνω) *to blunt*, *dull the edge of* a thing, *τι*, Pind. P. 1, 160, Aesch. Theb. 715: more freq. in pass. *to be dulled* or *blunted*, *lose its edge* or *force*, Hom. Ep. 12, Hdt. 3, 134, Plat. Rep. 442 D.

’Απαμβροτεῖν, inf. aor. 2 *ἀπήμβροτον* of *ἀφαμαρτάνω*.

†’Απάμεια, ας, ἡ, *Apamēa*, ἡ Κιβωτός, a city in Phrygia Major, on the Marsyas, Strab.—2. a city of Syria, on the Orontes, Strab.—3. *ἡ πρὸς* ʽΡαγαῖς, in Parthia, Strab.—4. a city of Bithynia, the earlier *Μύρλεια*, Strab.

’Απᾰμείβομαι, f. -ψομαι, dep. mid. c. aor. 1 pass., (ἀπό, ἀμείβω) *to reply*, usu. in words, *to answer*: but Hom. always adds a second more definite verb, e. g. *ἀπαμειβόμενος προσέφη*, or *ἀπαμείβετο φώνησέν τε*: aor. pass. *ἀπημείφθην* c. act. signf. Xen. Anab. 2, 5, 15.

’Απαμείρω, (ἀπό, ἀμείρω) *to deprive of a share in* a thing, *τινά τινος*. Pass. *to be bereft*, *τινός* as was once read Od. 17, 322 for *ἀπομ.*, and is still defended by some, as Spohn, who has introduced it into Hes. Th. 801, Op. 576.

†’Απαμεῖτις, ιδος, ἡ, (λίμνη), or *λίμνη ἡ πρὸς ’Απαμείᾳ*, *the lake of Apamea* near Apamea in Syria, Strab.

’Απαμελέω, (ἀπό, ἀμελέω) *to neglect utterly*, Hdt. 3, 129, 132, in pass.

'Απαμέργομαι, as mid., only used in pres. and imperf., (ἀπό, ἀμέργω) *to take, carry off for one's self*, Nic.

'Απαμέρδω, (ἀπό, ἀμέρδω) = ἀπαμείρω.

'Απαμμένος, η, ον, part. perf. pass. Ion. for ἀφημμένος, from ἀφάπτω.

*'**Απαμπίσχω**, assumed pres. of the aor. 2 ἀπαμπισχεῖν, *to undress*.

*'**Απαμπλακέω**, assumed pres. of the aor. ἀπήμπλακον, ἀπαμπλακεῖν, = ἀφαμαρτάνω, *to fail utterly*, Soph. Tr. 1139.

'Απᾰμύνω, fut. -ῠνῶ, (ἀπό, ἀμύνω) *to keep off, ward off*, with collat. notion of defence, in full ἀπ. τί τινος, *to ward off* a thing *from* one, also τί τινι, as κακὸν ἦμαρ Αἰτωλοῖς Il. 9, 597; also c. acc. only, *to repulse*, τὸν βάρβαρον, Hdt. 9, 90.—B. Mid. *to keep off from one's self*, and so *to drive back, repel*, ἄνδρα ἀπαμύνασθαι, Hom., so also in Hdt., who also has ἀπ. τι ἀπὸ ὀφθαλμῶν, 3, 110.—2. *to defend, protect one's self*, Od. 11, 579: but πόλις ᾗ ἀπαμυναίμεσθα, *by which we may protect ourselves*, Il. 15, 738.

'Απαμφιάζω, (ἀπό, ἀμφιάζω) *to lay aside a garment, strip off*, Plut. Hence

'Απαμφιασμός, οῦ, ὁ, *an undressing*.

'Απαμφιέννυμι, fut. ἀπαμφιέσω, (ἀπό, ἀμφιέννυμι) *to take off, lay aside*.

'Απαμφίζω, = ἀπαμφιάζω, *to strip off*, Menand. p. 119.

'Απαναγκάζω, -άσω, (ἀπό, ἀναγκάζω) *to force, compel*, Hipp.

'Απανάγω, (ἀπό, ἀνάγω) *to lead away*: usu. as if intr., sub. ναῦς, στρατόν, etc., *to go away, march* or *sail away*.

'Απαναίνομαι, (ἀπό, ἀναίνομαι) dep., *to refuse* or *reject utterly*, τι, Od. 10, 297, Pind. N. 5, 60, and Aesch. Eum. 972, in aor. mid. ἀπανηνάμην, but aor. pass. ἀπανηνάσθην in Ep. Hom. 4, 10.

'Απαναισιμόω, (ἀπό, ἀναισιμόω) *to use quite up*, like ἀπαναλίσκω, Hipp.

'Απαναισχυντέω, (ἀπό, ἀναισχυντέω) *to be utterly shameless*, Dem. 850, 17: *to be shameless enough to do* or *say*, τι, Plat. Apol. 31 C.

'Απανᾱλίσκω, f. -λώσω, (ἀπό, ἀναλίσκω) *to use quite up, utterly consume*, Thuc. 2, 13. Hence

'Απανάλωσις, εως, ἡ, *a using quite up*, Diod. [νᾱ]

'Απανάστᾰσις, εως, ἡ, (ἀπανίστημι) *a removing from* one place *to* another.

'Απαναστάτης, ου ὁ, *an emigrant*.

Απαναστομόω, = ἀναστομόω, Dion.

'Απανατέλλω, (ἀπό, ἀνατέλλω) *to rouse up from* a place, Opp.—II. intr. *to rise up from*, Id.

'Απαναχωρέω, (ἀπό, ἀναχωρέω) strengthd. for ἀναχωρέω. Hence

'Απαναχώρησις, εως, ἡ, strengthd. for ἀναχώρησις, Diod.

'Απανδόκευτος, ον, (α priv., πανδοκεύς) *without an inn to rest at*, ὁδὸς ἀπ., Democr. ap. Stob.

'Απανδρίζομαι, f. -ίσομαι, (ἀπό, ἀνδρίζομαι) dep. mid., *to be a real man, play the man*, πρός τι, Callistr.

'Απανδρόω, ῶ, (ἀπό, ἀνδρόω) *to make one a man*. Pass. *to become a man, be grown up*, Eur. Ion 53.

'Απᾰνεμάω, (ἀπό, ἄνεμος) *to blow down*, only in Hesych.

'Απάνευθε, and before consonants ἀπάνευθεν, strengthd. for ἄνευθε, adv., *afar off, far away*, Hom.—II. as prep. c. gen. *far from, away from*, Hom.; *aloof from them*, Il. 14, 189; 20, 41: ἀπάνευθε θεῶν, *without their knowledge*, Il. 1, 549; so ἀπάνευθε τοκήων, Od. 9, 36; but also τοῦ ἀπάνευθε σέλας ἐγένετο, *out from it light beamed*, Il. 19, 374: oft. placed after its gen.

'Απανθέω, ῶ, f. -ήσω, (ἀπό, ἀνθέω) *to leave off blooming, fade wither*, Ar. Eccl. 1121; ἀπηνθηκὸς σῶμα, Plat. Symp. 196 A. Hence

'Απάνθησις, εως, ἡ, *a fading, withering, decaying*.

'Απανθίζω, f. -ίσω, (ἀπό, ἀνθίζω) *to pluck off flowers*. Metaph. ματαίαν γλῶσσαν ἀπ., *to cull the flowers of idle talk*, i. e. talk as boldly as they please, Aesch. Ag. 1662. Mid. c. acc., *to pluck the flower oneself, to pick out the best of* a thing, Plut.: cf. λωτίζομαι. Hence

'Απάνθισμα, ατος, τό, *something plucked, a flower culled*.—II. = sq.

'Απανθισμός, οῦ, ὁ, *a plucking of flowers*.—II. *a culling of flowers, choice collection*.

'Απανθρᾰκίζω, f. -ίσω Att. -ῐῶ (ἀπό, ἀνθρακίζω) *to broil on the coals, roast*, Ar. Av. 1546.—II. *to eat broiled fish*, v. sq.

'Απανθρακίς, ίδος, ἡ, *a small fish for broiling*, also ἐπανθρακίς.—II. *a cake baked on coals*.

'Απανθράκισμα, ατος τό, (ἀπανθρακίζω) *anything broiled on coals*.

'Απανθρακόω, strengthd. for ἀνθρακόω, *to burn to a cinder*, Luc.

'Απανθρωπεία, ας, ἡ, *the nature of an* ἀπάνθρωπος; *inhumanity*.

'Απανθρωπέομαι, dep., *to be* ἀπάνθρωπος.—II. c. acc., *to shun like a misanthrope*, Hipp.

'Απανθρωπεύομαι, = foreg.

'Απανθρωπία, ας, ἡ, = ἀπανθρωπεία, Luc.

'Απανθρωπίζω, f. -ίσω, (ἀπό, ἀνθρωπίζω) *to turn into a man, humanise*, Stob. Pass. *to become a man*, Stob.

'Απάνθρωπος, ον, (ἀπό, ἄνθρωπος) *far from man*, and so—I. *inhuman, savage*, Soph. Fr. 842.—II. *unsocial, misanthropic*, Plat. Ep. 309 B.—2. of countries, *uninhabited*, Aesch. Pr. 20. —III. *inconsistent with human nature*. Adv. -πως.

'Απανίστημι, fut. -στήσω, (ἀπό, ἀνίστημι, *to make rise up and depart, take* or *send away*, στρατιήν, Hdt. 3, 156; 6, 133. Mid. c. aor. 2 et perf. act., *to arise and go away, depart again*, Hdt. 9, 87, ἀπὸ τῆς πόλιος, Hdt. 9, 86, also c. gen. loci, Thuc. 1, 139: esp. *to leave one's country, emigrate*, Thuc. 1, 2.

'Απάνουργος, ον, (α priv., πανοῦργος) *guileless*, Plut.

'Απαντᾰχῆ, adv., (ἅπας) *everywhere*, Eur. Ant. 12.

'Απαντᾰχόθεν, adv., (ἅπας) *from all sides*, Luc.

'Απαντᾰχόθι, adv., = ἀπανταχοῦ, Luc.

'Απαντᾰχόσε, adv., (ἅπας) *in all directions, to every side*, Plut.

'Απαντᾰχοῦ, adv., (ἅπας) *everywhere*, v. l. Eur. Hipp. 431, etc.

'Απαντάω, ῶ, f. -ήσω, or more usu. -ήσομαι (Thuc. 4, 77, Xen., and Dem.): aor. ἀπήντησα, (ἀπό, ἀντάω): *to come* or *go from* a place *towards*, and so *to come* or *go to meet, encounter*, whether as friend or foe, τινί, Hdt. 8, 9, etc.: hence oft. *to resist, withstand*, Plat., Xen., etc.: also ἀπ. δορί, ὅπλοις, Eur.—2. esp. *to meet with, light* or *fall upon*, τινί, as ἀπ. ταῖς ὁμοίαις φύσεσι, Dem. 1395, 5: absol., ὁ ἀεὶ ἀπαντῶν *any one you meet, any one*, Plat. Rep. 563 C, so οἱ ἀπαντῶντες, Dem. 958, 16: hence—3. of things, *to happen, come upon* one, ἀπαντᾷ δάκρυά μοι, Eur. Ion 940: ἀπαντᾷ μοι κραυγὴ παρὰ τῶν δικαστῶν, Aeschin. 23, 31: absol., *to concur*, τουτέων ἀπαντώντων, in this concurrence, Hdt. 8, 142: also ἐς ταὐτὸ ἀπ., Hdt. 6, 84: also *to turn out well, prosper*.—4. foll. by a prep., ἀπ. τινὶ εἰς or ἐπὶ τόπον, Hdt. 2, 75, Thuc. 4, 70, 89, etc.: but oft. little more than *to go* or *come to, arrive* or *be present* at a place: so ἀπ. ἐνθάδε, δεῦρο, Ar. Lys. 13, Plat. Theaet. 210 D: also ἀπ. πρὸς δίκην *to be present at* a trial, Plat. Legg. 936 E: πρὸς τοὺς διαιτητάς, θεσμοθέτας, etc., *to come before* them, Dem.; but ἀπ. ἐπὶ δίαιταν, *to agree to an arbitration*, ap. Dem. 544, 20: also ἀπ. πρός, ἐπί, or εἴς τι, *to approach* or *attempt* a thing, πρὸς τὰς μαθήσεις, Plat. Theaet. 144 B, εἰς τὸν ἀγῶνα, Legg. 830 A; ἀπ εἰς τὴν τίμησιν, *to come to the question of rating*, Aeschin. 82, 21; but also *to have recourse* to a thing, ἐπὶ ταῦτα, Dem. 760, 24, etc.: ἀπ. ἀλλοτρίοις ἀγῶσι, *to be present at other people's suits, meddle in* them, Id. 580, 20, cf. 133, 15. The mid., except fut., is late, Lob. Phryn. 288.

'Απαντέλλω, poet. for ἀπανατέλλω.

'Απαντή, ῆς, ἡ, = ἀπάντησις, LXX.

'Απάντη, adv., (ἅπας) *everywhere, in all places*, κύκλῳ ἀπάντη, *all round about*, Od. 8, 278.—II. *every way, in all directions*. Il. 7, 183.—III. *in all ways*.

'Απάντημα, ατος, τό, (ἀπαντάω) *a meeting, encountering*.—II. *a reply, answer*.

'Απάντησις, εως, ἡ, = foreg., Polyb.

'Απαντητέον, verb. adj. from ἀπαντάω, *one must meet* or *go*, εἰς τόπον, Plat. Theaet. 210 D.

'Απαντιάζω, -άσω, = ἀπαντάω.

'Απαντικρύ, adv., strengthd. for ἀντικρύ, *right opposite*, ὁ ἀπ. λόφος, Xen. Hell. 6, 4, 4.

'Απαντίον, adv., strengthd. for ἀντίον, like ἀπεναντίον, *right opposite*, Hdt. 7, 34.

'Απαντλέω, ῶ, (ἀπό, ἀντλέω) *to draw off from*, ἀπ. χθονὸς ὕβρισμα θνητῶν, Eur. Or. 641: *to draw off*, πόνους τινί, Aesch. Pr. 84, and so c. acc. only, *to lighten, lessen*, βάρος ψυχῆς, Eur. Alc. 354. Hence

'Απάντλησις, εως, ἡ, *a pumping* or *drawing off of water*, Arist. Probl.

'Απάντομαι, (ἀπό, ἄντομαι) = ἀπαντάω, Eur. Rhes. 901.

'Απάντοτε, adv., (ἅπας) *always*, Lob. Phryn. 103.

'Απανύω, f. -ύσω, (ἀπό, ἀνύω) *to accomplish, finish entirely*, νῆες ἀπήνυσαν οἴκαδε, sc. τὴν ὁδόν, *the ships performed the voyage home*, Od. 7, 326. [ῠω, ῡσω]

'Απαξ, adv. first in Od. 12, 22, 350, *once, once only, once for all*, like Lat. *semel*, Bentl. Hor. Sat. 2, 8, 24: hence πολλάκις καὶ οὐχὶ ἅπ., Hdt. 7, 46, so Plat. οὐχ ἅπ. ἀλλὰ πολλάκις: c. gen., ἅπ. τοῦ ἐνιαυτοῦ, ἔτεος ἑκάστου, Hdt. 2, 59; 4, 105; also ἅπ. ἐν τῷ ἐνιαυτῷ, Hdt. 2, 132.—II. without any notion of number, after ἐπεί, ἐάν, ὡς, ὅταν, etc., like Lat. *ut semel*, ὡς ἅπαξ ἤρξατο, *when once he began*, Xen. Hell. 5, 4, 58, ἐπεὶ ἅπαξ αὐτοῖς φίλος ἐγένετο, Id. An. 1, 9, 10, cf. 3, 2 25. (From ἀ, ἅμα, copul., and acc. to Pott, παγ-, πήγνυμι, cf. ἐπιμίξ.)

'Απαξάπᾱς, ᾱσα, ᾰν, (ἅπαξ, ἅπας) and such words usu. in plur., *all at once, all together*, Ar. Plut. 111, 206; but also in sing., *every one*, Xenarch. Porph. 1, 16, Stratt. Myrm. 1.

'Απαξαπλῶς, (ἅπαξ, ἁπλῶς) adv

strengthd. for ἁπλῶς, *in general, upon the whole*, Luc.

’Απαξία, ας, ἡ, (ἀπό, ἀξία) *unworthiness*: in the language of the Stoics, *moral worthlessness*, opp. to ἀξία.

’Απάξιος, ον,=ἀνάξιος, *unworthy of*, τινός, Plat. Legg. 645 C.

’Απαξιόω, ῶ, (ἀπό, ἀξιόω) *to deem* a thing *unworthy of one*, τί τινος, Plut.: *to disclaim as unworthy, disown*, Lat. *dedignari*, Thuc. 1, 5: also ἀπ. μή, c. inf., Schäf. Dion. Comp. p. 38: in mid., ἔθνος ἧς λέσχης ἀπηξιώσατο, *hath banished them* from his hall, Aesch. Eum. 367. Hence

’Απαξίωσις, εως, ἡ, *a deeming unworthy: contempt, contemptuousness*, Polyb.

’Απάορος, ον, Dor. for ἀπήορος, Pind.

’Απαπαῖ,=ἀππαπαῖ.

’Απαππος, ον, (α priv., πάππος) *with no grandfather* or *ancestors*: metaph. φάος οὐκ ἄπ. ’Ιδαίου πυρός, *not unfathered by th' Idaean flame*, Aesch. Ag. 311.

’Απάπτω, Ion. for ἀφάπτω, Hdt. 2, 121.

’Απαράβᾰτος, ον, (α priv., παραβαίνω) *not passed* or *transgressed*: *not to be transgressed* or *infringed*, Plut.—II. act. *not passing over to* another, esp. of state-offices: hence, *not passing away, unchangeable*, N. T.—2. *not transgressing*, Joseph. Adv. –τως.

’Απαράβλαστος, ον, (α priv., παραβλαστάνω) *not putting forth shoots* or *suckers*, Theophr.

’Απαράβλητος, ον, (α priv., παραβάλλω) *not to be confronted* or *compared, unlike: not to be united.*

’Απαράγγελτος, ον, (α priv., παραγγέλλω) *not ordered.* Adv. –τως, *without the sign of battle*, Polyb.

’Απαράγρᾰφος, ον, (α priv., παραγράφω) *not limited: not to be marked out by boundaries*, Polyb.

’Απαράγωγος, ον, (α priv., παράγω) *not to be turned from his path* or *purpose*, Hierocl. Aur. Carm.

’Απαράδεκτος, ον, (α priv., παραδέχομαι) *not to be received, not acceptable.*—II. act. *not receiving.*

’Απαράθετος, ον, (α priv., παρατίθημι) *not placed beside* or *compared.*—II. in Gramm. ἀπαράθετα, words or phrases *without quoted authority*, Bast. Greg. p. 348.

’Απαραιρημένος, part. pf. pass. Ion. for ἀφηρημ., from ἀφαιρέω.

’Απαραίτητος, ον, (α priv., παραιτέω) *not to be turned away by prayers*: hence *inevitable, extreme*, like ἀνήκεστος.—II. of persons, *not to be entreated, implacable, inexorable*, Plat., Lys., *inflexible*, Δίκη, Dem. 772, 25. Adv. –τως, *implacably, inexorably*, Thuc. 3, 84.

’Απαρακάλυπτος, ον, (α priv., παρακαλύπτω) *uncovered*: hence adv. –τως, *undisguisedly, openly*, Plat. Rep. 538 C, Euthyd. 294 D. [κᾰ]

’Απαράκλητος, ον, (α priv., παρακαλέω) *not called in, without summons, as a volunteer*, Thuc. 2, 98.—II. *not to be confuted.*

’Απαρακολούθητος, ον, (α priv., παρακολουθέω) *not to be followed, unintelligible, inconsistent*: hence adv. –τως, Anton.

’Απαράλειπτος, ον, (α priv., παραλείπω) *not omitted, continual.*

’Απαράλλακτος, ον, (α priv., παραλλάσσω) *unchanged, unchangeable*: hence c. dat., *exactly like*, Adv. –τως, Ath. Hence

’Απαραλλαξία, ας, ἡ, *unchangeableness*, Plut.

’Απαραλόγιστος, ον, (α priv., παραλογίζομαι) *not to be deceived*, Aesop. —II. act. *not deceiving.* Adv. –τως.

’Απαράλογος, ον, (α priv., παράλογος) *not unreasonable*, Iambl.

’Απαραμίλλητος, ον, (α priv., παραμιλλάομαι) *not to be emulated* or *excelled*, Joseph.

’Απαράμιλλος, ον, (α priv., παράμιλλος)=foreg.

’Απαραμύθητος, ον, (α priv., παραμυθέομαι) *not to be persuaded*: hence *incorrigible*, and adv. –τως, *incorrigibly*, Plat. Legg. 731 D: also *inconsolable*, Plut.—II. *not to be entreated, inexorable*, Plat. Epin. 980 D. Adv. –τως, *not to be guided* or *advised*, Plat. [ῡ]

’Απαράμῡθος, ον,=foreg., *inexorable*, κέαρ, Aesch. Pr. 185: *unbending, stubborn, wild, shy*, Eur. I. A. 620. [Aesch. ᾱπᾰρᾰ, like ἀθάνατος.]

’Απαράπειστος, ον, (α priv., παραπείθω) *not to be seduced*, Dion. H.

’Απαραπόδιστος, ον, (α priv., παραποδίζω) *not entangled, clear*, διάνοια, Hices. ap. Ath. 689 C. Adv. –τως.

’Απαραποίητος, ον, (α priv., παραποιέω) *not imitated* or *counterfeit.*

’Απαρασάλευτος, ον, (α priv., παρασαλεύω) *unshaken.* Adv. –τως.

’Απαρασήμαντος, ον, (α priv., παρασημαίνω) *not noted, unmarked, undistinguished*, LXX.

’Απαρασημείωτος, ον,=foreg.

’Απαράσημος, ον, (α priv., παράσημος) *not falsely stamped, not counterfeit.*

’Απαρασκευασία, ας, ἡ, *want of preparation*: from

’Απαρασκεύαστος, ον, (α priv., παρασκευάζω)=sq., freq. in Xen.

’Απαράσκευος, ον, (α priv., παρασκευή) *without preparation, unprepared*, Antipho 131, 28, Thuc. 2, 87: ἀπαράσκευόν τινα λαβεῖν, Xen. Cyr. 7, 5, 25; and ἀπ. ληφθῆναι, Dem. 1017, 17.—II. *without great preparation, without expense.* Adv. –ως, Polyb.

’Απᾰράσσω, Att. -ττω, fut. -ξω, (ἀπό, ἀράσσω) *to dash, strike off*, Il. 16, 116, Hdt. 5, 112, etc.: χαμᾶζε ἀπ., *to smite to the earth*, Il. 14, 497: *to knock* or *sweep off*, Lat. *decutere*, τοὺς ἐπιβάτας ἀπὸ τῆς νηός, Valck. Hdt. 8, 90, cf. Thuc. 7, 63.

’Απαρασχημάτιστος, ον, (α priv., παρασχηματίζω) *not to be changed in form*: ἀπ. τῷ οὐδετέρῳ ὄνομα, *that does not take the form of* the neuter, Gramm. Adv. –τως.

’Απαρατήρητος, ον, (α priv., παρατηρέω) *unobserved, not watched.* Adv. –τως, Polyb.

’Απαράτιλτος, ον, (α priv., παρατίλλω) *with one's hair not pulled out*, Ar. Lys. 279.

’Απάρᾱτος, ον, (ἀπό, ἀράομαι) *wished away, accursed*, Lat. *nefandus*, Plut.

’Απαράτρεπτος, ον, (α priv., παρατρέπω) *not to be turned aside, inevitable*: of persons, *inexorable.* Adv. –τως, Anton.

’Απαράφθαρτος, ον, and

’Απαράφθορος, ον, (α priv., παραφθείρω) *not spoiled.*

’Απαραφύλακτος, ον, (α priv., παραφῠλάσσω) *not watched.*—II. (from mid.) *careless.* Adv. –τως.

’Απαραχάρακτος, ον, (α priv., παραχᾰράσσω) *not falsely marked, not counterfeit.*

’Απαράχῠτος, ον, (α priv., παραχέω) *without any thing poured into it, unmixed*, esp. of wine without water, Gal.

’Απαραχώρητος, ον, (α priv., παραχωρέω) *not giving ground, staunch* Polyb. Adv. –τως.

’Απαργία, ας, ἡ, an herb, prob. a kind of *succory*, Theophr.

’Απαργμα, ατος, τό, (ἀπάρχομαι) =ἀπαρχή, q. v., and like it in plur., Ar. Pac. 1056.

’Απαργῠρίζω, -ίσω, (ἀπό, ἀργυρίζω) *to silver over: to turn into money*, Themist. Hence

’Απαργῠρισμός, οῦ, ὁ, *a silvering over: a selling for ready money.*

’Απαργῠρόω,=ἀπαργυρίζω, Artemid.

’Απαρέγκλῐτος, ον, (α priv., παρεγκλίνω) *not to be bent aside.*

’Απαρεγχείρητος, ον, (α priv., παρεγχειρέω) *not to be attacked, inviolable*, Epict.: *unblamable, perfect*, Tim. Locr. Adv. –τως, *exactly*, Diod.

’Απαρέγχῠτος, ον, (α priv., παρεγχέω)=ἀπαράχυτος, Ath.

’Απαρεμπόδιστος, ον, (α priv., παρεμποδίζω)=ἀπαραπόδιστος, Plut.

’Απαρέμφᾰτος, ον, (α priv., παρεμφαίνω) *not determining* a thing, c. gen., τινός, Schäf. Dion. Comp. p. 83.—II. ἡ ἀπαρέμφατος, sub. ἔγκλισις, *modus infinitivus.* Adv. –τως, *in the infin. mood*, Dion. H.

’Απαρενθύμητος, ον, (α priv., παρενθυμέομαι) *not lightly considered.*—II. act. *not considering carefully*, Anton. Adv. –τως, Id. [ῡ]

’Απαρενόχλητος, ον, (α priv., παρενοχλέω) *not troubled*, Plut.

’Απαρέσκω, f. -ρέσω, (ἀπό, ἀρέσκω) *to displease, be disagreeable to*, τινί, Thuc. 1, 38: also τινά, Plat.—2. mid. οὐ νεμεσητὸν βασιλῆα ἄνδρα ἀπαρέσσασθαι, *one must not take it ill that a king should be displeased*, Il. 19, 183. —3. later, *to displease one's self, be dissatisfied with* a thing. Hence

’Απάρεστος, ον, *unpleasant.*

’Απαρηγόρητος, ον, (α priv., παρηγορέω)=ἀπαραμύθητος, *not comforted.*—II. *insatiable*, Plut. Adv. –τως.

’Απαρήγω, (ἀπό, ἀρήγω) *to ward off.*

’Απαρθένευτος, ον, (α priv., παρθενεύω) *unmaidenly, unfitting a maiden*, Eur. Phoen. 1740, in neut. pl. as adv.—II. (α copul.) *maidenly, pure*, Soph. Fr. 287.

’Απάρθενος, ον, (α priv. πάρθενος) *no more a maid*, Theocr.: νύμφην ἄνυμφον παρθένον τ' ἀπάρθενον, "virgin wife and widow'd maid," Eur. Hec. 612.

’Απαρθρόω, (ἀπό, ἀρθρόω) *to dismember, dissect*, Hipp.

’Απᾰριθμέω, (ἀπό, ἀριθμέω) *to count over, take an inventory of*, Xen. Oec. 9, 10: *to reckon up*, Id. Cyr. 5, 2, 35. —II. *to reckon* or *pay back*, Ib. 3, 1, 42. Hence

’Απᾰρίθμησις, εως, ἡ, *a counting over*, Thuc. 5, 20.

’Απαρίνη, ης, ἡ, a kind of *bed-straw*, prob. *Galium aparine, goose-grass* Sprengel Diosc. 3, 94. [ῑ]

’Απαρκέω, ῶ, fut. -έσω, (ἀπό, ἀρκέω) *to suffice, be sufficient*, Aesch. Pers. 474, Soph. O. C. 1769, Eur. Incert. 12, 3.—II. intr. *to be contented, acquiesce*, Aesch. Ag. 379: so too in pass., Lyc.

’Απαρκούντως, adv. part. pres. act. from ἀπαρκέω, *sufficiently.*

’Απαρκτίας, ου, ὁ, *a north wind*, like βορέας, Arist. Meteor.: from

’Απάρκτιος, ία, ιον, (ἀπό, ἄρκτος) *from the north, northerly*, πνοαί Lyc.

’Απαρνέομαι, (ἀπό, ἀρνέομαι) dep., c. fut. mid., and aor. pass. (Thuc. 6, 56), *to deny utterly, deny*, absol. Hdt. 6, 69; ἀπ. τι, Thuc. l. c.; ἀπ. τὸ μή, sc. δρᾶσαι, Soph. Ant. 442, Aj. 96. Also fut. ἀπαρνηθήσεται in pass.

signf., *it shall be denied* or *refused*, Soph. Phil. 527. Hence

'Απάρνησις, εως, ἡ, *utter denial*, and

'Απαρνητής, οῦ, ὁ, *one who denies utterly.*

†"Απαρνοι, ων, οἱ, *the Aparni*, a people on the Caspian sea, Strab.

"Απαρνος, ον, (ἀπαρνέομαι) *denying utterly*, ἄπαρνός ἐστι μὴ νοσέειν, Hdt. 3, 99; also c. gen., ἄπαρνος οὐδενὸς καθίστατο, *she denied nothing*, Soph. Ant. 435.—II. pass. *denied, refused*, τινί, to any one, Aesch. Suppl. 1040.

'Απάρνυμαι, (ἀπό, ἄρνυμαι) dep., *to take* or *carry away from*, τί τινος.

'Απαρόδευτος, ον, (α priv., παροδεύω) *without approach, inaccessible*, Diod.

'Απαρόρμητος, ον, (α priv., παρορμάω) *not excited* or *excitable, dull, sluggish.*

'Απαῤῥενόω,=ἀπανδρόω, Theophr.

'Απαῤῥησίαστος, ον, (α priv., παῤῥησιάζομαι) *deprived of freedom of speech*, Polyb.—II. *not speaking freely, not frank*, Cic. Att. 9, 2.

"Απαρσις, εως, ἡ, (ἀπαίρω) *a setting out on a march, departure*, LXX.

'Απαρτάω, ῶ, f. -ήσω, (ἀπό, ἀρτάω) strictly, *to hang up from*, ἀπ. δέρην, *to hang, strangle*, Eur. And. 412.—2. *to make dependent upon* a person or thing, Plut.: pass. *to depend upon*, τινί, Wytt. Plut. 2, 113 B.—II. *to take away and hang up:* hence in genl. *to separate, remove, part*, τί τινος, Dem. 244, 27: pass., of time, *to be distant*, Polyb.—2. seemingly intr., sub. ἑαυτόν, *to remove one's self, go away*, Thuc. 6, 21, unless τὰς κομιδάς be supplied from the foreg. clause. Hence

'Απάρτησις, εως, ἡ, *a hanging from* or *upon.*—II. *dependence.*

'Απαρτί, (ἀπό, ἄρτι) adv., *completely, wholly:* in numbers, *exactly, just*, Hdt. 5, 53.—II. *just the reverse, quite the contrary*, Ar. Plut. 388, Pherecr. Coriann. 6, also ἀπαρτὶ μᾶλλον, Id. Crap. 7, ubi v. Meineke.—III. in N. T., for ἀπὸ τοῦ νῦν, *from now, from this time*, and so to be written ἀπάρτι, cf. Lob. Phryn. 21. [τῐ]

'Απαρτία, ας, ἡ,=ἀπάρτισις, *accomplishment, perfection.*—II. later, *a putting up to public sale*, cf. ἀπάρτιον.—III.=ἀποσκευή, *household utensils, moveables*, Hippon. 54.

'Απαρτιζόντως,=ἀπαρτί, adv. part. pres. act. from ἀπαρτίζω, *completely, perfectly*, Diog. L.

'Απαρτίζω, f. -ίσω, (ἀπό, ἀρτίζω) *to get ready, complete*, Polyb.: (in Aesch. Theb. 374, Herm. would read καταργίζει.) Pass. *to be completed, be exactly made up*, Hipp.: so more freq.—2. intr., as ἀπαρτιζούσης τῆς ὀκταμηνίας, Id.: ἀπ. πρός τι, like Lat. *quadrare ad*, Arist. Pol.: also, ἀπαρτίζουσα ὥρα, *the fitting season*, Id. H. A., cf. Lob. Phryn. 447.

'Απαρτιλογία, ας, ἡ, (ἀπαρτί, λέγω) *a round, full, even number* or *sum*, Valck. Hdt. 7, 29.

'Απάρτιον προγράφειν, (ἀπαρτία) Lat. *auctionem bonorum proscribere, to put up goods to public sale*, Plut. Cic. 27.

'Απάρτισις, εως, ἡ, (ἀπαρτίζω) *completion, perfection.*

'Απαρτισμός, οῦ, ὁ,=foreg., N. T.

'Απαρτιστικός, ή, όν, (ἀπαρτίζω) *completing, belonging to completion.*

'Απαρτιτόκος, ον,=ἀρτιτόκος, *having just brought forth*, Inscr.

'Απαρτίως, adv., (ἀπό, ἄρτιος)=ἀπαρτί.

'Απαρυστέον, verb. adj., *one must draw off*, esp. water, Ar. Eq. 921: from ἀπαρύω.

†'Απαρύται, ῶν, οἱ, *the Aparytae*, a people of Persia, Hdt. 3, 91.

'Απᾰρύτω,=sq., Plut. [ῠ]

'Απαρύω, -ύσω, (ἀπό, ἀρύω) *to draw off, skim off*, Hdt. 4, 2; metaph. *to exhaust, enfeeble*, like ἀπαντλέω. [ῠ in all tenses.]

'Απαρχαΐζω, -ίσω, (ἀπό, ἀρχαΐζω) *to compare to something ancient*, τινί τι, Ath. Pass. *to be antiquated.*

'Απαρχαιόω,=foreg., ἀπηρχαιωμένα, *old fashioned songs*, Antiph. Diplas. 1.

'Απαρχή, ῆς, ἡ, and more usu. in plur. ἀπαρχαί, *the beginning of a sacrifice, the first part of offerings*, as the hair from the forehead, ears, etc., ἀπαρχαὶ κόμης, Eur. Or. 96, cf. ἀπάρχομαι: but usu.—2. *the firstlings* for sacrifice or offering, *first-fruits*, ἀπαρχὰς ἄγειν θεοῖσι, Soph. Tr. 183: ἀπαρχὰς θύειν, Eur. Meleag. 3, ἐπιφέρειν, Thuc. 3, 58: ἀπαρχὴ τῶν πατρωΐων χρημάτων, Hdt. 1, 92, etc.: also ἀπ. ἀπό τινος, Hdt. 4, 88: hence freq. metaph. ἀπ. τῶν ἐμῶν προσφθεγμάτων, Eur. Ion 402, ἀπ. σοφίας, etc., Plat.

'Απάχημα, ατυς, τό,=foreg.

'Απάρχομαι, -ξομαι, (ἀπό, ἄρχομαι) dep. mid., *to make a beginning*, esp. in sacrifice, in Hom. always c. acc., τρίχας ἀπάρχεσθαι, *to begin the sacrifice with* the hair, i. e. by cutting off the hair from the forehead and throwing it into the fire, Il. 19, 254, Od. 3, 446, etc.—II. later c. gen., *to cut off part* of a thing *to offer it*, ἀπ. κόμης, Eur. El. 91, τοῦ ὠτός, Hdt. 4, 188: c. gen., *to offer part of*, τῶν κρεῶν καὶ σπλάγχνων, Hdt. 4, 61: hence—2. esp. *to offer the firstlings* or *first-fruits of* a thing, πάντων, Hdt. 3, 24: absol. *to begin a sacrifice* or *offer the firstlings*, Ar. Ach. 244, Pac. 1056: ἀπ. τοῖς θεοῖς, Xen. Hier. 4, 2.—3. metaph. *to take as the first-fruits, take as the choice* or *best*, Plat. Legg. 767 C.—III. in late prose, just like ἄρχομαι, *to begin*, c. inf., Luc. Cf. κατάρχομαι.

"Απαρχος, ου, ὁ,=ἔπαρχος, dub. l. Aesch. Pers.

'Απάρχω, f. -ξω, ἀπό, ἄρχω) *to be the first, to lead*, ὁ ἀπάρχων τῶν ὀρχηστῶν, *the leader* of the dance, Dion. H.: *to make a beginning*, Anth.—II. in Pind. N. 4, 76, *to hold rule afar off*, v. Dissen (46).

"Απᾱς, ἅπᾱσα, ἅπαν, (ἅμα, πᾶς) strengthd. for πᾶς, *quite all, all together*, very freq. from Hom. downwds.: sometimes also ἅμα πᾶς, *altogether:* ἐν ἅπασι and εἰς ἅπαντα, *entirely*, Valck. Phoen. 622: with adj. ἀργύρεος ἅπας, *all silver*, i. e. of massive silver, Od. 4, 616: ἡ ἐναντία ἅπασα ὁδός, *the exactly contrary way*, Plat. Prot. 317 B: the Att. also used it like πᾶς in signf. *every one*, Lat. *unusquisque*, Heind. Plat. Phaed. 108 B: τὸ ἅπαν, as adv., *altogether*, Plat. [ᾰπᾱν Hom., but ᾰπᾰν, Att., Drac. p. 24, 29, 85, cf. Buttm. Ausf. Gramm. § 53, Anm. 5.]

'Απασβολόομαι, as pass., (ἀπό, ἀσβολόω) *to turn to soot, become sooty*, Diosc.

†'Απασιακαί, ῶν, οἱ, *the Apasiacae*, a Scythian race, Strab.: cf. 'Ασπασιακαί.

'Απασκαρίζω, f. -ίσω, (ἀπό, ἀσκαρίζω) *to leap, bound away, struggle*, Ar. Fr. 416: *to be convulsed*, γέλωτι, prob. in Menand. p. 263.

'Απασπάζομαι, (ἀπό, ἀσπάζομαι) *to take leave of*, τινά, Himer.

'Απασπαίρω, (ἀπό, ἀσπαίρω) *to go on struggling* or *panting:* in general strengthd. for ἀσπαίρω, *to struggle convulsively*, Eur. Ion 1207.

'Απαστί, adv. of ἄπαστος, *fasting.*

'Απαστία, ας, ἡ, *an abstaining from food, fasting, fast*, ἀπ. ἄγειν, Ar. Nub. 621: from

"Απαστος, ον, (α priv., πατέομαι πέπασμαι) *not having eaten, fasting*, Hom.; c. gen., ἄπαστος ἐδητύος ἠδὲ ποτῆτος, *without having tasted meat or drink*, Od. 4, 788.

'Απαστράπτω, f. -ψω, (ἀπό, ἀστράπτω) *to flash forth, beam forth*, αἴγλην, Orph., like ἀπολάμπω.

'Απασχολέω, ῶ, (ἀπό, ἀσχολέω) *to hinder through business*, cf. ἀπαισχύνομαι: in genl. *to detain, prevent*, Luc. Pass. and mid., *to have no leisure.* Hence

'Απασχολία, ας, ἡ, *detention by business*, Strab.

'Απαταγί, adv., (α priv., πάταγος) *noiselessly.*

'Απᾰτάω, ῶ, f. -ήσω, *to cheat, trick, outwit, beguile*, Lat. *decipere*, Hom.: hence like Lat. *fallere tempus, to beguile* the time. Pass. *to be deceived* esp. *to be self-deceived, mistaken*, Soph. O. T. 594, Eur., ἀγγελία ἀπατωμένη, *a disappointed, vain message*, Soph. El. 170: but ἀπατᾶσθαι ὡς..., *to be led by deception* to do anything, Heind. and Stallb. Plat. Prot. 323 A. [The old deriv. from ἀπό and πάτος cannot stand: better with Buttmann from ἅπτω, ἁφή, Lat. *palpare*, cf. ἀπάφω, ἀπαφίσκω.)

'Απάτερθε, and before a conson. ἀπάτερθεν, adv., (ἀπό, ἄτερ) strengthened for ἄτερθε, *far apart, aloof, all alone*, Il.—II. also as prep. c. gen., *far from, away from*, Il. 5, 445.

'Απᾰτεύω, Ion. for ἀπατάω, Xenophan. ap. Sext. Emp. 9, 193.

'Απᾰτέω, Ion. for ἀπατάω.

'Απᾰτεών, ῶνος, ὁ, *a cheat, rogue* Plat. Rep. 451 A, and Xen.: from

'Απάτη, ης, ἡ, *cheating, trickery, fraud, guile, deceit*, Dem., etc., σκολιαὶ ἀπάται, *crooked wiles*, Pind. Fr. 232, 2: ἀπ. λεχέων, *a being cheated out of* the marriage, Soph. Ant. 630: in a less bad signf., *cunning, craft*, Od. 13, 294; esp. of the gods, ἀπ. δικαία. Aesch. Fr. 273. cf. Od. 13, 294: *a stratagem* in war, Thuc. 2, 39; also *craft for* one's own good, etc., cf. Aesch. Pers. 93: ἄνευ δόλου καὶ ἀπάτης, cf. δόλος.—2. 'Απάτη is personified in Hes. Th. 224.—II. *a beguiling* of time, *enjoyment.*—III. *a plant*, acc. to Sprengel the *leontodon taraxicum*, or *dandelion*, v. l. Theophr. [ᾰπᾰ] Hence

'Απᾰτήλιος, ον, *deceitful, guileful, wily*, ἀπ. εἰδώς, *skilled in wiles*, Od. 14, 288.

'Απᾰτηλός, ή, όν,=foreg., ἔπος, Il. 1, 526.

'Απάτημα, ατος, τό, (ἀπατάω)=ἀπάτη, Mel. 112.

'Απατήμων, ον, gen. ονος,=ἀπατήλιος.

'Απᾰτήνωρ, ορος, ὁ, ἡ, (ἀπατάω, ἀνήρ) *cheating, beguiling men.*

'Απάτησις, εως, ἡ, (ἀπατάω) *a beguiling, misleading*, LXX. [ᾰπᾰ]

'Απᾰτητικός, ή, όν, (ἀπατάω) *able* or *inclined to cheat, fraudulent*, Plat.—II. *fit to beguile the time, agreeable.*

'Απάτητος, ον, (α priv., πατέω) *untrodden*, Anth.—II. *not trodden down, not worn, new.* [ᾰ]

'Απᾰτιμάζω, f. -άσω, (ἀπό, ἀτιμάζω)

later form for sq., Aesch. Eum. 95, in pass.

’Αποτῑμάω, ῶ, f. -ήσω (ἀπό, ἀτιμάω) *to dishonour, disgrace*, Il. 13, 113.

’Απατμίζω, f. -ίσω, (ἀπό, ἀτμίζω) *to send forth vapour, exhale*, Arist. P. A.

’Αποτουρεών, ῶνος, ὁ, Cyzicene name for *the third month*, answering to the Attic Pyanepsion: from

’Απατούρια, ων, τά, *the Apaturia*, a festival at Athens in the month Pyanepsion, lasting three days, Schol. Ar. Pac. 890: but also held by all the Ionic race, except at Ephesus and Colophon, Hdt. 1, 147: at it the Athenians had their grown up sons enrolled among the citizens. (Hence prob. from α copul., and πατρία, φρατρία, v. Dict. Antiqq.)

†’Απατουρία, ας, ἡ, *Apaturia*, prop. *the deceitful one*, a surname of Minerva, given by Aethra, Paus. 2, 33, 1.—2. an appellation of Venus, worshipped in the Tauric Chersonese, Strab.

†’Απατούριος, ου, ὁ, *Apaturius*, an inhabitant of Byzantium, against whom Demosthenes spoke, Dem.

†’Απάτευρον, ου, τό, *Apatūrum*, a place on the Bosporus, containing a temple of Venus Apaturus, Strab.

’Απάτωρ, ορος, ὁ, ἡ, (α priv., πατήρ) *fatherless, orphan*, Soph., etc.: also in neut. pl., ἀπάτορα τέκεα, Eur. H. F. 114: *disowned by the father*, Plat. Legg. 929 A: also c. gen., ἀπ. ἐμοῦ, *not having me for a father*, Soph. O. C. 1383.—2. *born after the father's death*, Lat. *posthumus*.—3. *of unknown father*, like σκότιος, Lat. *spurius*.—II. *not fatherly, not like a father*. [ᾰ]

’Απαυαίνω, f. -ᾰνῶ, (ἀπό, αὐαίνω) *to let wither*. Pass. *to be withered*, Theophr.

’Απαυγάζω, f. -άσω, (ἀπό, αὐγάζω) *to flash forth*, like ἀπαστράπτω. Mid. *to shine, beam forth*, Call.—2. *to see from far*, Id. Del. 125.

’Απαυγάομαι, dep., *to behold from far*, Call.

’Απαύγασμα, ατος, τό, *reflected light, reflection*, LXX., and N. T.

’Απαυγασμός, οῦ, ὁ, *a reflecting of light, reflection*, Plut.

’Απαυγή, ῆς, ἡ,=foreg.

’Απαυδάω, ῶ, f. -ήσω, (ἀπό, αὐδάω) *to forbid*, absol., Soph. Phil. 1293: esp. foll. by μή c. inf., Soph. O. T. 236, Aj. 741: also ἀπ. τινά τινος, like Lat. *interdicere re*.—II. *to tell* or *bid plainly*, Lat. *edicere*, c. inf., Ar. Ran. 369.—III. *to deny*, Anth.—IV. *to say No to, be wanting towards, fail*, φίλοισι, Eur. Andr. 87: hence *to fail, sink, to die*, Theophr.: *to become speechless*, Luc. cf. ἀπεῖπον, ἀπαγορεύω.

†’Απαυθᾱδέω, ῶ, = ἀπαυθᾱδίζομαι. Hence

’Απαυθάδημα, ατος, τό, *sublimity*, Dio Chr. [ᾱ]

’Απαυθᾱδιάζομαι, dep. mid.,=sq.

’Απαυθᾱδίζομαι, (ἀπό, αὐθαδίζομαι) dep. mid., *to speak* or *act boldly, speak out*, Plat. Apol. 37 A, and freq. in late prose, Lob. Phryn. 66.

’Απαυθημερίζω, f. -ίσω Att. -ῐῶ, (ἀπό, αὐθημερίζω) *to do* a thing *on the same day*: esp. *to go* or *return the same day*, Xen. An. 5, 2, 1, ἐκ Πίσης εἰς Αἴγιναν, Ael.

’Απαύλια, ων, τά, (ἀπό, αὐλή) *a sleeping alone*, esp. the night before the wedding, when the bridegroom slept alone in his father-in-law's house: also *the presents* made to the bride on the same day, both in Poll.

’Απαυλίζομαι, f. -ίσομαι, (ἀπό, αὐλίζομαι) mid. c. aor. pass., *to sleep* or *live away from*, τῆς πόλεως, Dion. H.

’Απαυλιστήριος, ία, ιον, *belonging to the* ἀπαύλια, ἀπ. χλανίς *a garment presented on the day* of the ἀπαύλια, Poll.

῎Απαυλος, ον, (ἀπό, αὐλή) *away from the* αὐλή.

’Απαυλόσυνος, ον,=foreg., Anth.

’Απαύξησις, εως, ἡ, (ἀπό, αὔξησις) *decrease, decline*, Longin.

’Απαυράω, never found in pres.; for the early writers mostly follow Hom. in using only the impf. c. aor. signf., ἀπηύρων, ἀπηύρᾱς, ἀπηύρᾱ, (ἀπηύρατο is f. l. in Od. 4, 646): *to take, wrest away from, rob of*, usu. c. dupl. acc. pers. et rei, αὐτὸν ἀπηύρα θυμόν, he *robbed* him *of* life, so ψυχήν, ἦτορ ἀπηύρα τινά: but also c. dat. pers. Il. 17, 236, Od. 3, 192; and in passages like Il. 19, 89, c. gen. pers., which last was usu. later: to these must be added the aor. forms ἀπούρας and ἀπουράμενος, which are found with same construct. in Hom., Il. 9, 107, Od. 13, 270, v. Buttm. Lexil. p. 144, sq.—II. *to receive, get*, whether good or ill, and so *to enjoy* or *suffer*; so first Hes. Op. 238, where some read ἐπαυρεῖ, but Eur. Andr. 1029, has ἀπ. τι πρός τινος, *to receive at another's hands*, without v. l.; and Aesch. Prom. 28, has mid. in same signf., τοιαῦτ’ ἀπηύρω, ubi Elmsl., Dind., ἐπηύρου, and so Passow would alter ἀπ- in all such places, cf. ἐπαυρεῖν, but v. Buttm. Lexil. p. 152. (Some take αἱρέω for the root, others, as Buttm., εὑρεῖν, εὑρίσκειν; for the simple αὔρω is not found.)

’Απαυρίσκομαι, = ἐπαυρίσκομαι, dub. l. in Hipp., v. Buttm. Lexil. p. 147.

’Απαυστί, adv. of sq., *unceasing, incessant*, Dio C.

῎Απαυστος, ον, (α priv., παύω) *not to be stopped, quieted* or *assuaged*, δίψα, Thuc. 2, 49: *never-ending*, ἄτα, Soph. Aj. 1186, and Plat.—II. c. gen., *never ceasing from*, γόων, Eur. Suppl. 82. Adv. -τως, Arist. Mund.

’Απαύτικα, adv., (ἀπό, αὐτίκα) *forthwith, on the spot*.

’Απαυτοματίζω, fut. -ίσω Att. -ῐῶ, (ἀπό, αὐτοματίζω) *to do* or *offer of one's self*, Plut.

’Απαυτομολέω, ῶ, (ἀπό, αὐτομολέω) *to go of one's own accord, desert*, Thuc. 7, 75.

’Απαυχενίζω, fut. -ίσω Att. -ῐῶ, (ἀπό, αὐχενίζω) *to break the neck*: ταῦρον ἀπ., *to tame* a bull *by forcing back his neck*, Philostr.—II. *to shake off from the neck, get free by struggling*.

*’Απαφάω, pres. assumed as root of ἀπαφήσω, fut. of sq.

’Απαφίσκω, fut. ἀπαφήσω: aor. ἤπαφον, part. ἀπαφών, mostly found in compos.: of the simple word Hom. has only ἀπαφίσκει and ἤπαφε, and opt. aor. mid. ἀπάφοιτο in act. signf., all in Od., = ἀπατάω, *to cheat, beguile*, (ἅπτω, ἁφή, *palpare*, v. ἀπατάω.)

’Απαφρίζω, f. -ίσω, (ἀπό, ἀφρίζω) *to skim off the froth*.

’Απάφω, pres. assumed as root of ἤπαφον aor. of ἀπαφίσκω.

’Απᾰχής, ές, (α priv., πάχος) *without thickness*.

†’Απαχθείς, 1 aor. pass. part. from ἀπάγω.

’Απάχθομαι, (ἀπό, ἄχθομαι) dep., *to be hateful* or *grievous*, τινί, Sapph. 37: *to become disliked, incur odium*, Thuc. 1, 75, ἐν τῇ ἀρχῇ, Id. 2, 63.

’Απαχλῠόω,=sq., Aretae.

’Απᾰχλύω, (ἀπό, ἀχλύω) *to free from darkness*, Qu. Sm. 1, 78. [ῡ]

’Απαχρειόομαι, (ἀπό, ἀχρειόω) as pass., *to fall into disuse, grow useless*.

’Απεγγλωττίζομαι, (ἀπό, ἐν, γλῶττα) as pass., *to be tongueless*, Luc. Lexiph. 15.

’Απέγγονος, ὁ, ἡ, (ἀπό, ἔγγονος) *a great-grandson* or *daughter*, Lat. *pronepos*, cf. ἔγγονος.

’Απεγγῠᾰλίζω, f. -ίσω and -ίξω, (ἀπό, ἐγγυαλίζω) *to give up, deliver again*.

’Απεγνωκότως, adv. part. perf. act. from ἀπογιγνώσκω, *desperately, like a desperate man*.

’Απεδανός, όν, Dor. for ἠπεδανός.

’Απεδίζω, (ἄπεδος) *to make even, to level*.

’Απέδῑλος, ον, (α priv., πέδιλον) *unshod, barefoot*, Aesch. Pr. 135.

’Απεδίλωτος, ον, (α priv., πεδῑλόω) =foreg., Call. [ῑ]

῎Απεδος, ον, (α copul., πέδον) *even, level, flat*, Lat. *planus, campestris*, Hdt., and Thuc.: τὸ ἄπεδον, *a plain, flat surface*, Hdt. 4, 62.

’Απέδω, only in late Greek, v. sub ἀπεσθίω.

’Απέειπε, Ep. for ἀπεῖπε 3 sing. indic. from ἀπειπεῖν, Hom.

’Απέεργε, 3 sing. imperf. act. from ἀποέργω, Il.

῎Απεζος, ον, (α priv., πέζα) *footless*, Lyc.

’Απεθίζω, f. -ίσω, (ἀπό, ἐθίζω) *to disuse, disaccustom*: ἐθ. μὴ ποιεῖν, *to use* or *teach not* to do something, Lat. *dedocere*, Aeschin. 21, 31, τινὰ τιμωρίαις, Id. 5, 27.

’Απεῖδον, inf. ἀπιδεῖν, aor. 2 without pres. in use, serving as aor. to ἀφοράω, *to look away from other things at*, and so simply *to look at*, ἔς or πρός τι, Thuc.—II. *to look away from*, and so *to despise*, Plut.

’Απειθαρχία, ας, ἡ, (α priv., πειθαρχέω) *disobedience to command*.

’Απείθεια, ας, ἡ, *the conduct of an* ἀπειθής, *disobedience, contumacy*, Plut.

’Απειθέω, ῶ, f. -ήσω, *to be* ἀπειθής, *to refuse compliance*, Aesch. Ag. 1049; *to disobey*, τινί, Eur. Or. 31.—II. *not to let one's self be persuaded, to disbelieve, mistrust*, Plat.: *not to abide by*, ἀπ. ἐνεχυρασίαις, Id. Legg. 949 D.

’Απείθη, ἀπείθησαν, Ion. for ἀφείθη, ἀφείθησαν, 3 sing. and plur. aor. 1 pass. from ἀφίημι, Hdt.

’Απειθής, ές, (α priv., πείθομαι) *disobedient*, Soph. Fr. 45; ἀπ. τοῖς νόμοις, Plat.: *unmanageable*, of ships, Thuc. 2, 84; so of countries, *impracticable, difficult*, Hermesian. ap. Ath. 597 B.—II. act., *not persuading* or *convincing*. Adv. -θῶς, ἀπ. ἔχειν, Plat. Rep. 391 B.

’Απειθία, ας, ἡ,=ἀπειθεία.

’Απεικάζω, f. -άσω, (ἀπό, εἰκαζω) *to form from* or *after, copy, represent, express*, Plat.: esp. *to express by a comparison*, Soph. Fr. 162, and Plat.: hence most usu., *to compare with, liken to*, τινί τι, Plat., etc.—II. ὡς ἀπεικάσαι, = ὡς ἐπεικάσαι, *to conjecture*, Soph. Tr. 141, cf. Eur. Or. 1298, unless ἐπεικ. is to be read, v. Herm. Soph. l. c. Hence

’Απεικᾰσία, ας, ἡ, *a copying, representation*, μίμησις καὶ ἀπ., Plat. Legg. 668 B.

’Απείκασμα, ατος, τό, (ἀπεικάζω) *a copy, image, imitation*,=foreg., Plat. Crat. 402 D.

’Απεικαστέον, verb. adj. from ἀπεικάζω, *one must represent* or *express*, Plat. Phaedr. 270 E.

’Απεικονίζω, f. -ίσω, (ἀπό, εἰκών)= ἀπεικάζω, Philo. Hence

’Απεικόνισμα, ατος, τό,=ἀπείκασμα, Epist. Socr.

Ἀπεικότως, adv. from sq., usu. οὐκ ἀπ., *not unreasonably*, Thuc. 1, 73, 2, 8: but in 6, 55, he has ἀπεοικότως.

Ἀπεικώς, υῖα, ός, part. perf. Att. for ἀπεοικώς, q. v., *unlike, unseemly*: but usu. in neut. of things, *unreasonable, unfair*, Antipho 117, 1, and freq. in late prose, v. Wyttenb. Ind. Plut.: cf. ἀπέοικα.

Ἀπειλείω, poet. for ἀπειλέω, *to threaten*.

Ἀπειλέω, ῶ, f. -ήσω, (ἀπό, εἰλέω) = ἀπείλω, *to press hard*: usu. in pass., ἀπειληθείς, ἀπειλημένος ἐς ἀπορίην, ἐς ἀναγκαίην, *brought into great straits*, Hdt. 1, 24; 8, 109; also ἐς στεινόν, *forced* into narrow compass, Hdt. 9, 34. Cf. εἰλέω, εἴλω, ἴλλω.

Ἀπειλέω, ῶ, f. -ήσω: Hom. has a form ἀπειλήτην, Ep. for ἠπειλείτην, 3 dual. impf. act., Od. 11, 312: *to threaten*, Lat. *minor*, in Hom. always c. dat. pers., sometimes c. acc. rei, ἀπ. τινί τι, sometimes c. inf. pres. or fut., *to threaten to* do; so too freq. in Att.: also ἀπ. ὅτι..., ὡς..., Xen.: and often absol.—II. *to assist in a threatening way, to make boastful threats*, Il. 8, 150: in genl. *to boast, brag*, Lat. *gloriari*, Od. 8, 383: hence also—III. *to assure, promise, vow*, Il. 23, 863, 872. B. pass. ἀπειλοῦμαι, *to be terrified by threats*, Xen. Symp. 4, 31: but later ἀπειλοῦμαι is found as dep., Polyaen., and N. T. (the common notion is that of *speaking loud*, whence, with ἀπελλάζω, it is referred to ἠπύω). Hence

Ἀπειλή, ῆς, ἡ, mostly in plur., *threats*, Hom., etc.: also *boasts, braggart words*, Il. 20, 83: in sing., *a threatening, threat of punishment*, Soph. Ant. 753, Plat. Legg. 668 B.

Ἀπείλημα, ατος, τό, = foreg., Soph. O. C. 660, in plur.

Ἀπείλημμαι, perf. pass. from ἀπολαμβάνω.

Ἀπείλησις, εως, ἡ, *a threatening*, Polyb.

Ἀπειλητήρ, ῆρος, ὁ, *a threatener, boaster*, Il. 7, 96. Hence

Ἀπειλητήριος, ία, ιον, (ἀπειλέω) *belonging to* or *disposed for threatening*, ἀπ. λόγοι, *threatening language*, Hdt. 8, 112.

Ἀπειλητής, οῦ, ὁ, = ἀπειλητήρ.

Ἀπειλητικός, ή, όν, = ἀπειλητήριος, Plat., and Xen. Adv. -κῶς.

Ἀπείληφα and ἀπείλημμαι, part. ἀπειλημμένος, perf. act. and pass. from ἀπολαμβάνω.

Ἀπειληφόρος, ον, (ἀπειλή, φέρω) *bearing threats*, poet.

Ἀπειλικρῑνέω, (ἀπό, εἰλικρινέω) *to purify*, Synes.

Ἀπειλίσσω, Ion. for ἀπελίσσω, *to unrol, unwind*, Dio C.

Ἀπείλλω, like ἀπειλέω, *to force back*, but prob. only found in old Att. law phrase, ὅςτις ἀπείλλῃ (but Bekk. ἀπίλλει) τῇ θύρᾳ, *whoever bars the way* with the door, ap. Lys. 117, 37, cf. ἐξείλλω, Buttm. Lexil. v. εἰλεῖν 10.

Ἄπειμι, fut. ἀπέσομαι, (ἀπό, εἰμί) *to be away* or *far from*, Hom.; τινός, Od. 19, 169; 20, 155; but usu. absol. *to be away* or *absent*: of things, *to be away, wanting*: οἵ τ' ὄντες, οἵ τ' ἀπόντες, i. e. *all that are, every one*, Soph. Ant. 1109; so, τὰς οὔσας τέ μου καὶ τὰς ἀπούσας ἐλπίδας, Id. El. 306, cf. Lob. Phryn. 754. Hom. mostly uses impf. ἀπῆν, ἀπέην, 3 pl. ἄπεσαν, and fut. ἀπέσσομαι.

Ἄπειμι, (ἀπό, εἶμι) *to go away, depart*, Hom.: the ind. pres. usu. in fut. signf., *I will go*, Od. 17, 593: Imperat. ἄπιθι, part. ἀπιών.

Ἀπεῖπον, inf. ἀπειπεῖν, Ep. ἀποειπεῖν: later also aor. 1 ἄπειπα, and ἀπειπάμην: fut. ἀπερῶ, perf. ἀπείρηκα, mostly used in signf. IV. 2: other tenses supplied by ἀπόφημι, ἀπαγορεύω:—*To speak, say*, or *tell out*, μῦθον, ἀληθείην, ἐφημοσύνην, ἀγγελίην ἀποειπεῖν, Hom.; also κρατερῶς or ἀπηλεγέως ἀποειπεῖν *to speak, say*, or *tell out* boldly, bluntly, Il.: *to declare*, so too Arist. Mirab. in aor. mid.—II. *to deny, refuse*, opp. to κατανεύω, Il. 1, 515; 9, 675.—III. *to forbid*, like ἀπαγορεύω, (very freq. in prose, esp. c. μή et inf.) ἀπ. τινὶ μὴ ποιεῖν, etc., *to forbid* one *to do, tell* him *not to do*, Hdt. 1, 155, Thuc., etc.: τὸ ἀπειρημένον, *a forbidden thing*, Hdt. 3. 5, 2.—IV. like ἀπαγορεύειν, ἀπαυδᾶν, *to renounce, disown, give up*, c. acc. rei, e. g. μῆνιν, Il. 19, 35, cf. 3, 406; and not seldom in prose, as ἀπειπεῖν τὸν υἱὸν ὑπὸ κήρυκος, Plat. Legg. 928 D, ἀπ. προξενίαν, Thuc. 6, 89: (dub. whether ever c. gen. rei, for Il. 3, 406 is now read, with Aristarch., θεῶν δ' ἀπόεικε κελεύθου, v. Spitzn. ad l.:) so Hdt. uses mid., ἀπείπασθαι τὸν υἱόν, *to disown his son*, 1, 59; ἀπ. ὄψιν, *to avert a vision by offerings*, 5, 56: hence—2. intrans. *to give up, be worn out, fail, flag, sink*, Trag., etc.: c. dat. pers., *to fail* or *be wanting to* one, οὐκ ἀπειρηκὼς φίλοις, Eur. Med. 460, cf. Andr. 87; but c. dat. rei, *to fail, fall short in* a thing, χρήμασι, Dem. 30, fin., σώμασι, Lycurg. 153, 4: ἀπ. ὑπό τινος, *to sink under*..., Xen. Hell. 6, 3, 15; but also c. dat., ἀπ. κακοῖς, ἄλγει, Pors. Or. 91: also c. part., ἀπ. καθήμενος, *to be quite tired of sitting*, Plat. Phaedr. 228 B; ἀπ. λέγων, *to give over* speaking, Id. Legg. 769 E. [ᾰπŏειπών once in Hom., Il. 19, 35.]

Ἀπειρᾰγᾰθέω, *to act without knowledge of good and right*: and

Ἀπειρᾰγᾰθία, ας, ἡ, *ignorance of goodness*, Hierocl.: from

Ἀπειράγαθος, ον, (ἄπειρος, ἀγαθός) *unacquainted with goodness*, like ἀπειρόκαλος. Adv. -θως, Diod.

Ἀπειραίη, ης, ἡ, *an Apiraean woman*, Od. 7, 8: but as no such place is known, some make it Dor. from Ἤπειρος: yet ᾰ?

Ἀπειράκις, adv., (ἄπειρος) *times without number*, Arist. de Xen., etc.

Ἀπείραντος, ον, *endless, boundless*, ἀλκή, Pind. P. 9, 61: the prose form is ἀπέραντος.

Ἀπείραστος, ον, (α priv., πειράζω) *untried, not put to the test*: hence *pure, chaste*, Heliod.—II. act. *inexperienced in* a thing, τινός.

Ἀπείρᾱτος, ον, (α priv., πειράομαι) Dor. for ἀπείρητος, and = foreg., Pind.

Ἀπείρᾰτος, ον, shortened for ἀπείραστος, like θαυματός for θαυμαστός, Böckh Pind. O. 6, 54 (90).

Ἀπειραχῶς, adv. (ἄπειρος) *in an infinite number of ways*, Plut.

Ἀπειργάθω, ἀπεργάθω, and Hom. ἀποεργάθω, lengthened forms from ἀπείργω.

Ἀπείργω, in Hdt. usu. ἀπέργω, and in Hom. also ἀποέργω, f. -ξω, (ἀπό, εἴργω) *to keep away* or *shut out from, part from*, τινά τινος, Hom., Hdt., etc.; also ἀπό τινος, Hdt. 9, 68: *to keep* or *hinder from*, τινά τινος, Thuc. 2, 39, cf. 3, 45: ἀπ. τινά, *to keep* one *back, hinder* him, Id. 2, 53: of a river, ἀπεργμένος, *shut out from* its old course, Hdt. 2, 99.—II. *to part, divide*, and so *to bound, skirt*, of seas and rivers, etc., e. g. ὁ Ἅλυς ἔνθεν μὲν Καππαδόκας ἀπέργει, ἔνθεν δὲ Παφλαγόνας, Hdt. 1, 72, cf. 174, 204: so too of a person, ἐκ δεξιῆς οὖρος ἀπέργων, *keeping the hill on the right hand*, Hdt. 7, 43, 112, much like λαμβάνων.—III. *to shut up, confine*, ἐντὸς ἀπ., Hdt. 3, 116; ἀπ. ἐν τόπῳ, Id. 1, 154, etc.

Ἀπειρέσιος, ία, ιον, and later ιος, ιον, lengthd. form for ἄπειρος, in signf. I.: *boundless, endless*, in size or quantity, *endless, countless*, γαῖα, ὀϊζύς, ἄνθρωποι, Hom.; ἄνδρες, Hes. Fr. 39, 4: also intensive, ἀπ. εἶδος, *untold beauty*, Hes. Fr. 73, 3. Also ἀπείριτος, and in Att. ἄπειρος, q. v. The neut. -σιον as adv., Qu. Sm. 2 179.

†Ἀπείρηθεν, adv., *from Apīrē*, acc. to others, *from the mainland*, or *from Epirus*, Od. 7, 9, v. sub Ἀπειραίη, and cf. Nitsch ad l.

Ἀπείρηκα, inf. ἀπειρηκέναι, part. ἀπειρηκώς, pass. ἀπειρημένος, perf of ἀπεῖπον.

Ἀπείρητος, ἀπείρᾱτος, ον, also η, ον, H. Hom. Ven. 133, and Pind., (α priv., πειράομαι) *without trial*, and so —I. act. *without making trial of, not having tried* or *attempted* a thing, τινός, Il. 12, 304: absol. *making no attempt* or *venture*, Pind. I. 4, 50.—2. *without trial* or *experience of*, τινός, Il. 17, 41, where ἦτ' ἀλκῆς ἦτε φόβοιο must be joined with ἀπείρ., v. Spitzn. ad l.: hence *inexperienced, unskilled in* a thing, *unknowing of* it, φιλότητος, H. Hom. Ven. 133, καλῶν, Pind. O. 10 (11), 18: absol. *inexperienced, unknowing*, opp. to εὖ εἰδώς, Od. 2, 170.—II. pass. *untried, unattempted*, Hdt. 7, 9, 3.

Ἀπειρία, ας, ἡ, (ἄπειρος) opp. to ἐμπειρία, *want of skill, inexperience, ignorance*, Thuc. 1, 80, etc.—II. (α priv., πεῖρας, πέρας) *infinity*, either of space or number, *infinitude*, χρόνου. Plat. Legg. 676 A: τῶν κόσμων, Epicur. ap. Diog. L. 10, 45: absol., opp. to πέρας, Plat. Phil. 16 C.

Ἀπείρῐτος, ον, = ἀπειρέσιος, Od 10, 195.

Ἄπειρξις, εως, ἡ, (ἀπείργω) *a keeping off*.

Ἀπειροβᾰθής, ές, (ἄπειρος, βάθος) *unfathomable*, Synes.

Ἀπειρόβιος, ον, (ἄπειρος, βίος) *inexperienced in life*. Adv. -ίως, Hierocl.

Ἀπειρόγᾰμος, ον, (ἄπειρος, γάμος) *unmarried*, Eubul. Echo 1.

Ἀπειρόδακρυς, υ, gen. υος, (α priv., πεῖρας, δάκρυ) *weeping without bounds*, or *to excess*, καρδία, Aesch. Suppl. 71.

Ἀπειρόδροσος, ον, (ἄπειρος, δρόσος) *unused to dew, unbedewed*, Eur. El. 735.

Ἀπειροδύναμος, ον, (α priv., πεῖρας, δύναμις) *infinite in power*.

Ἀπειροθάλασσος, ον, Att. -ττος, (ἄπειρος, θάλασσα) *unused to the sea*

Ἀπειροκᾰκέω, *to be ἀπειρόκακος* from

Ἀπειρόκᾰκος, ον, (ἄπειρος, κακός) in a moral sense, *inexperienced in ill* or *evil, guileless*, τὸ ἀπειρόκακον, *guilelessness, simplemindedness*, Thuc. 5, 105.—II. in a physical signf., *unused to evil* or *misery*, Eur. Alc. 927.

Ἀπειροκᾰλέομαι, dep. mid., *to act like an ἀπειρόκαλος*, Lat. *ineptire*.

Ἀπειροκαλεύομαι, dep. mid., = foreg.

Ἀπειροκᾰλία, ας, ἡ, *ignorance of the beautiful, want of taste* or *sensibility*, ἀπ. καὶ ἀμουσία, Plat. Rep. 403

C: in plur. *vulgarities*, Xen. Cyr. 1, 2, 3: from

'Απειρόκᾰλος, ον, (ἄπειρος, καλός) *ignorant of the beautiful: without taste, tasteless, coarse:* in most cases it answers to Lat. *ineptus*, Plat. Legg. 775 B: τὸ ἀπειρόκαλον, = foreg., Xen. Mem. 3, 10, 5. Adv. –λως, Plat. Phaedr. 244 C.

'Απειρολεχής, ές, (ἄπειρος, λέχος) =ἀπειρόγαμος, Ar. Thesm. 119.

'Απειρολογία, ας, ἡ, (α priv., πεῖρας, λόγος) *boundless loquacity*, Sext. Emp.

'Απειρομάχης, ου, ὁ, Dor. –μάχας (ἄπειρος, μάχη) *unused to battle, untried in war*, Pind. N. 4, 49. [ᾰ]

'Απειρομεγέθης, ες, (α priv., πεῖρας, μέγεθος) *immensely large.*

'Απειρόμοθος, ον, = ἀπειρομάχης, Nonn.

'Απειροπάθεια, ας, ἡ, *freedom from passion* or *suffering.*—II. *infinite suffering:* [ᾰ] from

'Απειροπᾰθής, ές, (ἄπειρος, πάθος) *free from passions* or *suffering*, LXX. —II. (α priv., πεῖρας, πάθος) *of endless, infinite suffering.*

'Απειροπλάσιος, ον, (ἄπειρος II.) *infinitely more, many thousand fold*, Ion. ἀπειροπλήσιος, in later writers also ἀπειροπλᾱσίων, ον. [πλᾱ]

'Απειρόπλους, ουν, gen. ου, (ἄπειρος, πλοῦς) *ignorant of navigation*, Luc.

'Απειροπόλεμος, ον, (ἄπειρος, πόλεμος) *ignorant of war.* Adv. –μως, *in an unsoldier-like way*, Dion. H.

'Απειρόπονος, ον, (ἄπειρος, πόνος) *unused to toil*, Liban.

῎Απειρος, ον,—I. (α priv., πεῖρα, πειράομαι) first in Theogn. 1007, like the Hom. ἀπείρητος, *without trial* or *experience of, unused* or *new to* a thing, ἄθλων, Theogn. l. c., καλῶν, Pind., τυράννων, ναυτικῆς, Hdt., κακῶν, πόνων, νόσων, etc., Trag.: *ignorant of, unacquainted with*, τινός, Hdt., Thuc., etc.: esp. ἄπ. ἀνδρός, *not having known a man*, Hdt. 2, 111; ἄπ. λέχους, *unwedded*, Eur. Med. 672: also without λέχους, Ib. 1091.—2. absol. *inexperienced, ignorant*, freq. in Att., e. g. as prov., δίδασκ' ἄπειρον, Aesch. Cho. 118. Adv. -ρως; ἀπείρως ἔχειν, *to be unacquainted with*, τινός, Hdt. 2, 45; also πρός τι, Xen. Mem. 2, 6, 29: comp. ἀπειρότερον, Thuc., but also ἀπειροτέρως, Isocr. 240 C.—II. (α priv., πεῖρας, πέρας) first in Pind., and Hdt., like the Hom. ἀπείρων, ἀπειρέσιος, *boundless* in size or number, *infinite, endless, countless*, σκότος, Pind. Fr. 95, 8, πλῆθος, Hdt. 1, 204, αἰθήρ, ἤπειρος, Eur.; ἄπ. πλήθει or τὸ πλῆθος, *infinite in number*, Plat.—2. in Trag. esp. garments, etc., *in which one is entangled past escape, endless*, i. e. *without end* or *outlet*, ἀμφίβληστρον, Aesch. Ag. 1382, χίτων, Soph. Fr. 473, ὕφασμα, Eur. Or. 25, cf. δεσμοί ἀπείρονες, Od. 8, 340, ἀτέρμων πέπλος, Aesch. Eum. 634. (Both words appear in the deriv. ἀπειρία, and in some late compds., as ἀπειροπαθής, cf. ἀπείρων.)

'Απειροσύνη, ης, ἡ,=ἀπειρία, *inexperience, want of skill*, Eur.

†'Απειροτέρως, irreg. comp. to ἀπείρως, adv. of ἄπειρος I.

'Απειρότεχνος, ον, (ἄπειρος, τέχνη) *unskilled in an art.*

'Απειρότοκος, ον, (ἄπειρος, τόκος) *not having yet brought forth*, Anth.

'Απειρωδίν, ῖνος, ἡ, (ἄπειρος, ὠδίν) *not having felt the pains of childbirth.*

'Απείρων, ον, gen. ονος (α priv., πεῖρας, πέρας) *boundless, endless*, in Hom. mostly of vast plains, γαῖα, Ἑλλήσποντος, but also δῆμος, *a countless people*, Il. 24, 776: ὕπνος, *endless sleep*, Od. 7, 286: δεσμοὶ ἀπείρονες, Od. 8, 340: hence also *having no end, circular*, Aesch. Fr. 395. The forms ἄπειρος, ἀπέραντος, ἀπείραντος, ἀπειρέσιος, ἀπερείσιος, ἀπείριτος, ἀπειρίδιος, ἀπέραστος, ἀπέρατος, are quite synon.—II. (α priv., πεῖρα)=ἄπειρος I., *inexperienced, unknowing*, Br. and Erf. Soph. O. T. 1088.

'Απείς, Ion. for ἀφείς, part. aor. 2 act. from ἀφίημι, Hdt.

'Απειστέω, *to be* ἄπειστος,=ἀπειθέω: from

῎Απειστος, ον, (α priv., πείθω)= ἀπειθής, hence τὸ ἄπ., *disobedience.*

'Απέκ, prep. c. gen., *away out of*, H. Hom. Ap. 110: but better separately, ἀπ' ἐκ, like δι' ἐκ, ὑπ' ἐκ, Spitzn. Exc. xviii. ad Il.

'Απέκγονος, ου, ὁ, (ἀπό, ἔκγονος) *a great-great-grandson*, Lat. *abnepos*, also ἡ ἀπ., Simon. 87.

'Απεκδέχομαι, f. -ξομαι, (ἀπό, ἐκδέχομαι) dep. mid., *to expect*, Heliod.—II. *to gather*, i. e. *infer from.* Hence

'Απεκδοχή, ῆς, ἡ, *expectation.*—II. *an inference.*

'Απεκδύομαι, f. -δύσομαι, [ῡ]: aor. -έδῡν, perf. -δέδῡκα, (ἀπό, ἐκδύω, irr.) as mid., *to strip one's self*, and so *to prepare* for single combat, Joseph.: *to strip off for one's self, to despoil*, ἀρχάς, N. T. Col. 2, 15: *to put off*, as clothes, met. N. T. Col. 3, 9. Hence

'Απέκδῠσις, εως, ἡ, *a putting off*, as of clothes, N. T. Col. 2, 11.

'Απεκλανθάνω, f. -λήσω, (ἀπό, ἐκλανθάνω) *to make quite forgotten*, c. gen. Mid. *to forget entirely*, but only found in imperat. aor. 2 mid., ἀπεκλελάθεσθε θάμβεος, Od. 24, 394.

'Απεκλέγομαι, (ἀπό, ἐκλέγομαι) *to reject in sorting out, to sift*, Diosc.

'Απεκλελάθεσθε, v. ἀπεκλανθάνω.

'Απεκλογή, ῆς, ἡ, (ἀπεκλέγομαι) *a rejection*, Sext. Emp.

'Απεκλούω, (ἀπό, ἐκλούω) *to wash off* or *out, rinse.*

'Απεκλύω, f. -ύσω, (ἀπό, ἐκλύω) *to dissolve: to set free: to relax, weaken.* [ῡσω]

'Απέκρῡσις, εως, ἡ, (ἀπό, ἐκρύομαι) *deliverance from an evil*, Strab.

†'Απεκτέταγκα and ἀπεκτέτακα, perf. act of ἀπεκτείνω.

'Απέκτᾰνον, ες, ε, aor. 2 act. of ἀποκτείνω, Hom.

'Απέκτᾰσις, εως, ἡ, *an extending, spreading out*, LXX.: from

'Απεκτείνω, f. -τενῶ, (ἀπό, ἐκτείνω) *to stretch far out, spread out*, Arist. Pol.

'Απέκτητος, ον, (α priv., πεκτέω) *uncombed, unkempt*, Anth.

῎Απεκτος, ον, (α priv., πέκω) = foreg., Ath.

'Απεκφέρω, f. -οίσω, (ἀπό, ἐκφέρω) *to carry out and away.*

'Απελάζω, v. l. for ἀπελλάζω.

'Απελᾰσία, ας, ἡ, (ἀπελαύνω) *a driving away.*

'Απέλᾰσις, εως, ἡ,=foreg.

'Απέλαστος, ον, (α priv., πελάζω) *unapproachable*, Poet. ap. Plut. 2, 748 B.

'Απελάτης, ου, ὁ, *one who drives away*, Lat. *abactor.* [ᾰ]; from

'Απελαύνω, fut. ἀπελάσω, Att. ἀπελῶ, but also ἀπέλα as imperat. from simple pres. ἀπελάω once in Xen. Cyr. 8, 3, 32, and Dor. aor. ἀπήλαον, Ar. Lys. 1001 (ἀπό, ἐλαύνω): *to drive away, expel* from a place, τῆς γῆς, πόλεως, etc., Soph. and Eur.: also ἀπὸ τοῦ λόφου, etc., Xen.: *to remove*, φόβον τινί, Xen.—II. esp. ἀπ. στρατιήν, *to lead away an army*, Hdt. 4, 92: hence usu. as if intr. like ἀπάγω, *to march, go away, depart*, Hdt. 1, 77, etc.: also sub. ἵππον, *to ride away*, freq. in Xen. Pass. *to be driven away*, ἀπ. ἐνθεῦτεν, Hdt. 5, 94.—2. *to be driven out* or *excluded from* a thing, τινός, Id. 7, 161, Xen. Cyr. 1, 2, 15: in genl. *to be far from*, Hdt. 7, 205.

'Απελαφρύνω, (ἀπό, ἐλαφρύνω)= ἀποκουφίζω, *to make a thing easy.*

'Απελάω,=ἀπελαύνω, q. v.

'Απέλεγμα, ατος, τό, and ἀπελεγμός, οῦ ὁ, N. T.=sq.

'Απέλεγξις, εως, ἡ, *conviction, refutation:* from

'Απελέγχω, f. -έγξω, (ἀπό, ἐλέγχω) strengthd. for ἐλέγχω, *to convince, refute thoroughly*, Antipho 131, 35.

'Απέλεθρος, ον, (α priv., πέλεθρον) *immeasureable*, ἀπ. ἴς, Hom., ἀπέλεθρον ἀνέδραμε, *he sprang back immeasurably far*, Il. 11, 354.

'Απελέκητος, ον, (α priv., πελεκάω) *unhewn*, in genl. *unwrought.*

'Απελέσθαι, ἀπελόμενος, Ion. for ἀφελ., inf. and part. aor. 2 mid. of ἀφαιρέω.

'Απελευθερία, ας, ἡ, (ἀπελεύθερος) *the enfranchisement of a slave*, Aeschin. 59, 25.—II. *the state of a freedman*, Lat. *libertinitas.* Hence

'Απελευθεριάζω, f. -άσω, *to be free, act freely.*

'Απελευθερῐκός, ή, όν,=sq. Plut.

'Απελευθέριος, ον, *of, from*, or *becoming a freedman:* from

'Απελεύθερος, ου, ὁ, (ἀπό, ἐλεύθερος) *an emancipated slave, a freedman*, Lat. *libertus, libertinus*, Plat.: opp. to δοῦλος and μέτοικος, Xen. Rep. Ath. 1, 10; ἀπ. ἀφιέναι τινά, Aeschin. 59, 25: also ἀπελευθέρα, ἡ, Lat. *liberta*, Isae. 58, 13, cf. Lob. Paral. 470. Hence

'Απελευθερόω, ῶ, f. -ώσω, *to set free, emancipate*, Plat. Legg. 915 A, sq. Hence

'Απελευθέρωσις, εως, ἡ, *emancipation*, Dem. 215, 25.

'Απελευθερωτής, οῦ, ὁ, *one who sets free.*

'Απέλευσις, εως, ἡ, (ἀπέρχομαι, -ελεύσομαι) *a going away.*

'Απελήλυθα, ας, ε, etc., perf. of ἀπέρχομαι, Hom.

'Απελίσσω,=ἀπειλίσσω, *to unrol, unwind.*

'Απέλκω, Ion. for ἀφέλκω, Hdt.

'Απελλάζω, Lacon.,=ἐκκλησιάζω, Plut. Lyc. 6. (Hesych. has ἀπελλαί, =ἐκκλησίαι, prob. akin to ἀελλής, ἀολλής.

'Απελλαῖος, ου, ὁ, the Macedonian month which answered to the Roman *December*, perh. from ἄελλα, *the windy month.*

†'Απελλῆς, οῦ, ὁ, *Apelles*, a distinguished painter in the time of Alexander the Great, Plut.—2. a statuary, Paus.—3. a philosopher, Strab.—Hence adj. 'Απέλλειος, α, ον, *of Apelles, Apellean*, Anth.

†'Απελλίκων, οντος and ωντος, and in Ath. 214 D, –κῶν, ῶντος, ὁ, *Apellicon*, a Peripatetic philosopher, and great book-collector, Strab., etc.

†'Απελλίς, ίδος, ἡ, *Apellis*, fem. pr. n., Callim.

†'Απελλίχος, ου, ὁ, *Apellichus*, masc. pr. n., Anth.

῎Απελος, τό, (α priv., πέλος, Lat. *pellis*) *a wound not yet skinned over*, Callim.

'Απελπίζω, f. -ίσω Att. -ῐῶ, (ἀπό, ἐλπίζω) *to give up hope of, despair of*, τινός, Polyb.: *to give up as lost*, τι, Diod. Pass. *to be given up*, Polyb.—II. *to drive to despair*, τινά.—III. =

ἐλπίζειν ἀπό τινος, *to hope from one*, N. T. Hence

'Απελπισμός, οῦ, ὁ, *hopelessness, despair*, Polyb.

'Απεμέω, ῶ, f. -έσω, (ἀπό, ἐμέω) *to spit up, throw out, evomere*, Il. 14, 437.

'Απεμνήσαντο, 3 plur. aor. 1 mid. of ἀπομιμνήσκω, Il.

'Απεμπολάω, ῶ, -ήσω, perf. ἀπήμπολα (Kühner Gr. Gr. § 106, 6), (ἀπό, ἐμπολάω) *to sell to* another, τινί τι, Eur.: *to sell for* a thing τι τινός, Xen. Symp. 8, 21: *to betray*, Eur. Tro. 973, so ἀπεμπολώμενοι, (as we say) *bought and sold*, Ar. Ach. 374: ἀπ. ψυχήν, *to barter one's life*, Eur. Phoen. 1228, cf. ἐξεμπολάω: in late writers also ἀπεμπολέω, Lob. Phryn. 584. Hence

'Απεμπολή, ῆς, ἡ, and ἀπεμπόλησις, εως, ἡ, *a selling, a sale.*

'Απεμπολητής, οῦ, ὁ, *a seller, dealer*, Lyc.

'Απεμφαίνω, f. -φᾰνῶ, (ἀπό, ἐμφαίνω) *to represent as unlikely.*—II. usu. neut., *to be unlikely, absurd, incongruous*, Polyb. Hence

'Απέμφᾰσις, εως, ἡ, *unlikeliness, absurdity, contradiction, obscurity*, Strab.

'Απεμφερής, ές, (ἀπό, ἐμφερής) *unlike*, Theophr.

'Απέναντι, adv., (ἀπό, ἔναντι) *over against, opposite*, c. gen., Polyb: also

'Απεναντίον, adv., (ἀπό, ἐναντίον) =foreg., ἡ ἀπ., sc. χώρα, *the opposite shore*, Hdt. 7, 55.

'Απεναντίως, adv., *contrariwise*, Luc.

'Απενᾰρίζω, f. -ίξω, (ἀπό, ἐναρίζω) like σκυλεύω, *to strip of arms, despoil* one *of* a thing, τινά τι, with prep. sep. τοὺς ἐνάριζον ἀπ' ἔντεα, Il. 12, 195; 15, 343.

'Απένεικα, ας, ε, Ep. for ἀπήνεικα, or ἀπήνεγκα, aor. of ἀποφέρω, Hom.

'Απενειχθῆναι, aor. inf. pass. of ἀποφέρω.

'Απενεόω, (ἀπό, ἐνεός) *to make dumb.*

'Απενέπω, v. ἀπεννέπω.

'Απενθής, ές, (a priv., πένθος) *free from grief*, Aesch. Prom. 956.

'Απένθητος, ον, (a priv, πενθέω) *not subject to grief, free from it*, φρήν, Aesch. Ag. 895.

'Απενιαυτέω, (ἀπό, ἐνιαυτός) *to go into banishment for a year*, Plat. Legg. 866 C, 868 C, as all the MSS. give it, but in Xen. Mem. 1, 3, 13, ἀπενιαυτίζω. On the thing, cf. Müller Eumen. § 44.—II. *to survive by a year*, Dio C. Hence

'Απενιαύτησις, εως, ἡ, *banishment for a year*, Plat. Legg. 868 D, where only one MS. ἀπενιαύτισις.

'Απενιαυτίζω, fut. -ίσω Att. -ῐῶ, =ἀπενιαυτέω, q. v.

'Απενιαύτισις, εως, ἡ, and

'Απενιαυτισμός, οῦ, ὁ,=ἀπενιαύτησις, q. v.

'Απεννέπω, (ἀπό, ἐννέπω) Trag. word, also ἀπενέπω, but only in a lyr. passage of Eur. I. A. 553, and so Herm. Soph. O. C. 209,=ἀπαυδάω *to forbid*, ἀπ. τινὰ ποιεῖν, or μὴ ποιεῖν, Eur. Med. 813, Ion 1282: also absol., Trag.—II. *to order away from*, ἀπ. τινὰ θαλάμων, *to deny* one *entrance, to forbid him the chamber*, Eur. I. A. 553, also c. acc. only, *to bid keep away*, Aesch. Eum. 957.

†'Απεννῖνος, ου, ὁ, in Strab. also 'Απεννῖνον, ου, τό, in Dion. P. 'Απέννιον, *the Apennines*, a range of mountains in Italy, Polyb. Adj. 'Απεννῖνος, η, ον, *of the Apennines, Apennine.*

'Απέξ, v. ἀπέκ.

'Απεξαμαρτάνω, strengthd. for ἐξαμαρτάνω.

'Απεξεργάζομαι, -άσομαι, (ἀπό, ἐξεργάζομαι, *to work out completely, to finish off.*

'Απεξηγέομαι, -ήσομαι, (ἀπό, ἐξηγέομαι) *to tell to the end*, Xen. Ephes.

'Απεοικώς, Att. ἀπεικώς, q. v., perf. part. of ἀπέοικα, which will hardly be found in use, ἀπεοικὼς πρὸς τὰ καλά, *unfitted, indisposed* for noble deeds, Polyb.: οὐκ ἀπεοικός, *not unlikely*, Id. Adv. -κότως, Thuc. 6, 55.

'Απέπαντος, ον, (a priv., πεπαίνω) *not ripened, unripe.*

'Απέπειρος, ον, (a priv., πέπειρος) *unripe, untimely.*

"Απεπλος, ον, (a priv., πέπλος) *without* πέπλος, *unrobed, unclad*, Pind. N. 1, 74: φαρέων ἄπεπλος, Eur. Phoen. 324, cf. *a* as prefix, I.

'Απεπτέω, *not to digest, to suffer from indigestion*, Luc.: from

"Απεπτος, ον, (a priv., πέπτω) *unboiled, undigested*, Hipp.: *unripe*, Plut.: χῶραι ἄπ., *countries where fruits ripen ill*, Theophr. Adv. -τως.

"Απερ, neut. pl. from ὅςπερ, q. v. In Att. oft. used as adv.,=ὥςπερ, *as, so as*, Aesch. Eum. 660, Soph. O. T. 176.

†'Απεράντεια, ας, ἡ, *Aperantĭa*, a small state of Aetolia on the borders of the Amphilochi, Polyb. Hence 'Απεραντοί, ῶν, οἱ, Plut. Flam. 15.

'Απεραντολογέω, (ἀπεραντολόγος) *to talk without end*, Strab. Hence

'Απεραντολογία, ας, ἡ,=ἀπειρολογία, *endless loquacity*, Luc.

'Απεραντολόγος, ον, (ἀπέραντος, λέγω) *talking without end.*

'Απέραντος, ον, (a priv., περαίνω) *boundless*, in size or number, *infinite, endless*, πεδίον, Pind., πόντος, Eur., and freq. in Plat.; τὸ χρῆμα τῶν νύκτων, Ar. Nub. 3, ἀπέραντον ἦν, *there was no end to it*, Thuc. 4, 36.—II. *allowing no escape, that none can pass*, Τάρταρος, δίκτυον, Aesch. Prom. 153, 1068. Adv. -τως.

'Απέρᾱσις, εως, ἡ, (ἀπεράω) a *spitting out*, Plut.: *a carrying off moisture*, Theophr.

'Απέρᾰτος, ον,=ἀπείρατος, ἀπείραστος, Aesch. Supp. 1049.

'Απεράτωτος, ον, (a priv., περατόω) *unbounded*, Plut.

'Απεράω, f. -άσω, (ἀπό, *ἐράω) *to spit out, carry off moisture*, Strab. 9, p. 139, Siebenk. [ᾱσω]

'Απεργάζομαι, f. -άσομαι, dep. mid., (ἀπό, ἐργάζομαι) *to work, finish off, turn out, complete*, freq. in Plat.; ἀπειργασμένος, *complete, finished*, τύραννος, τέχνη ἀπ., etc., Plat.; ἀνὴρ ἀπ. καλὸς κἀγαθός, Xen. Oec. 11, 3: esp. of a painter, *to fill up with colour*, opp. to ὑπογράψαι, *to sketch*, Plat. Rep. 548 D, cf. 504 D: hence *to represent* or *express perfectly* in any way, as in words, by illustration, etc., freq. in Plat.: in genl. *to make, build, form, cause*, Ar. Av. 1154, Plat., etc., esp. *to make* by education, Plat.—2. *to finish a contract*, Xen. Mem. 1, 6, 5, cf. ἀποδίδωμι.—II. c. dupl. acc., ἀπ. τινά τι, *to do* something *to* one, Plat. Riv. 135 C: but also *to make* one thing *into* another, ἀπ. ὕδωρ γῆν, πῦρ ἀέρα, *to make earth water, air fire*, Id. Tim. 61 B. The perf. ἀπείργασμαι is used both as act. and pass., cf. Plat. Legg. 704 C, 710 D.

'Απεργάθω, poet. for ἀπείργω, ἀπέργω.

'Απεργασία, ας, ἡ, (ἀπεργάζομαι) *a finishing off, completing*, esp. of painters, Plat., cf. ἀπεργάζομαι: *a making, causing, procuring*, ἀπ. χάριτος καὶ ἡδονῆς, Id. Gorg. 462 C.—II. *a way of treating, treatment*, νόσων, Id. Alc. 2, 140 B.

'Απεργαστέος, έα, έον, verb. adj. of ἀπεργάζομαι, *to be finished off*, or *made.*

'Απεργαστικός, ή, όν, (ἀπεργάζομαι) *fit for finishing off*, or *making, causing* a thing, c. gen., Plat. Rep. 527 B: ἡ -κή, sc. τέχνη, *the art of making*, τινός, Id. Epin. 375 B.

"Απεργος, ον, (ἀπό, ἔργον)=ἄεργος, ἀργός, *away from work, idle*, Artemid.

'Απέργω, Ion. for ἀπείργω.

'Απέρδω, f. -ξω, (ἀπό, ἔρδω) *to bring to an end, finish*, ἱρήϊα, Hdt. 4, 62.

'Απερεί, adv.,=ὡςπερεί, from ἅπερ, Soph. El. 189.

'Απερείδω, f. -είσω, (ἀπό, ἐρείδω) strengthd. for ἐρείδω, just as Lat. *defigo* for *figo, to fix fast* or *firmly*: usu. in mid. ἀπερείδομαι, *to fix one's self fast upon*, i. e. *to support one's self upon* a thing, τινί, Plat. Symp. 190 A; of a horse, ἀπ. ἐν χαλινῷ *to lean upon the bridle*, Xen. Eq. 10, 7: ἀπ. εἴς τι, *to dwell, insist, rely upon*, Plat. Rep. 508 D, 581 A; also πρός or ἐπί τι, Polyb.: also of diseases, *to settle in* a particular part, e. g. εἰς βουβῶνα, cf. ἀποσκήπτω: absol. *to lean* or *bend away*, Xen. Cyn. 5, 32.—II. later, mid., in act. signf., like Lat. *intendere alicui*, e. g. ἀπ. ἐλπίδα εἴς τινα, *to fix one's hope upon* one: also ἀπ. ὀργὴν εἴς τινα, χάριν ἐπί τινα, *to direct one's anger, one's gratitude towards* one; also ἀπ. ἄγνοιαν ἐπί τινα, *to throw one's ignorance upon* another, all in Polyb., and so freq. in Plut.: ἀπ. τι εἰς τόπον, *to carry safely to a place*, Polyb.—2. *to force from out* one's self, *produce with effort*, Callim.—III. intr. in act., like pass., Luc.

'Απερείσιος, ον, poet.,=ἀπειρέσιος, like ἀείδελος for ἀΐδηλος, in Hom. almost always with ἄποινα, a *countless* ransom.

'Απέρεισις, εως, ἡ, (ἀπερείδω) *a fixing firmly, pressing fast, propping.*

'Απερεύγω, f. -ξω, (ἀπό, ἐρεύγω) *to belch* or *vomit forth*: esp. of a river, *to empty itself*: also in mid. c. act. signf., Ruhnk. Ep. Cr. p. 150, hence

'Απέρευξις, εως, ἡ, *a belching* or *pouring forth.*

'Απερέω, Ion. for ἀπερῶ, q. v.

'Απέρημος, ον, strengthened for ἔρημος.

'Απερημόω, ῶ, f. -ώσω, (ἀπό, ἐρημόω) *to make utterly desolate.* Pass. *to be left destitute, deprived of* a thing, τινός, Plat. Polit. 274 B; ἀπό τινος, Id. Soph. 237 D.

'Απερητύω, f. -ύσω, (ἀπό, ἐρητύω) *to keep back, hinder*, Ap. Rh. [ῡ pres., ῡ fut.]

'Απερίβλεπτος, ον, (a priv., περιβλέπω) *not looked at on all sides; not well considered: not to be guarded against, not altogether known.*—II. *not considerate.*—III. *not renowned.*

'Απερίβλητος, ον, (a priv., περιβάλλω) *without covering, unclad.*

'Απεριγένητος, ον, (a priv., περιγίγνομαι) *not overpowered, not to be overpowered*, Diod.

'Απερίγραπτος, ον, (a priv., περιγράφω) *not circumscribed*, i. e. *boundless, endless: undetermined.* Adv. -τως.

'Απερίγρᾰφος, ον, (a priv., περιγράφω)=foreg., Philo. Adv. -φως.

'Απεριέργαστος, ον, (a priv., περιεργάζομαι) *not wrought carefully all round*, Hierocl.

'Απεριεργία, ας, ἡ, *the character of an* ἀπερίεργος, *artlessness*: from

'Απερίεργος, ον, (a priv., περίεργος) *not over-busy, artless, unaffected,* Hipp. Adv. -γως.

'Απεριήγητος, ον, (α priv., περιηγέομαι) *not traced out* or *explained,* Plat. Legg. 770 B: *indescribable.*

'Απεριήχητος, ον, (α priv., περιηχέω) *not encompassed by sound.*

'Απερικάθαρτος, ον, (α priv., περικαθαίρω) *not purified all round, uncircumcised,* LXX.

'Απερικάλυπτος, ον, (α priv., περικαλύπτω) *undisguised, open, free,* Heliod. Adv. -τως, Nonn. [ᾰ]

'Απερίκοπος, ον, (α priv., περικόπτω) *unwearied.*

'Απερικόπως, adv. (α priv., περικοπή) *without hinderance.*—II. *without show* or *pomp.*

'Απερικόσμητος, ον, (α priv., περικοσμέω) *not decked overmuch.*

'Απερικτύπητος, ον, (α priv., περικτυπέω) *not surrounded with noise.*

'Απεριλάλητος, ον, (α priv., περιλαλέω) *not to be over-talked* or *out-done in talking,* Ar. Ran. 839: Aesch. Fr. 340 is dub. [ᾰ]

'Απερίληπτος, ον, (α priv., περιλαμβάνω) *not circumscribed,* ἐξουσία ἀπ., *absolute* power, Plut.

'Απεριμέριμνος, ον, (α priv., περί, μέριμνα) *without anxiety, careless,* Dion. H. Adv. -νως, Ar. Nub. 136.

'Απερινόητος, ον, (α priv., περινοέω) *incomprehensible,* Sext. Emp. Adv. -τως, *unawares,* Polyb.

'Απερίοδος, ον, (α priv., περίοδος) *not periodic,* Dion. H.

'Απερίοπτος, ον, (α priv., περιόψομαι) *not looking round about, careless, reckless of,* πάντων, Thuc. 1, 41. Adv. -τως.

'Απεριόριστος, ον, (α priv., περιορίζω) *unbounded, indeterminate,* Long.

'Απερίπτυκτος, ον, (α priv., περιπτύσσω) *not folded around: not embraced.*

'Απερίπτωτος, ον, (α priv., περιπίπτω) *not falling into* or *liable to,* τινός, Diosc.

'Απερισάλπιγκτος, ον, (α priv., περισαλπίζω) *not surrounded by the sound of trumpets:* in Synes. ἀπερισάλπιστος.

'Απερίσκεπτος, ον, (α priv., περισκέπτομαι) *inconsiderate, thoughtless, heedless,* Thuc. 4, 108. Adv. -τως, Id. 4, 10. Hence

'Απερισκεψία, ας, ἡ, *want of reflection, thoughtlessness.*

'Απερισκόπητος, ον, and

'Απερίσκοπος, ον, (α priv., περισκοπέω)=ἀπερίσκεπτος.

'Απερίσπαστος, ον, (α priv., περισπάω) *not drawn hither and thither, not distracted,* esp. by business, like Lat. *negotiis non distractus,* Polyb. Adv. -τως, Id.

'Απερίσσευτος,=ἀπέριττος, Phint. ap. Stob. p. 74, 61.

'Απέρισσος, ον, v. ἀπέριττος.

'Απερίστᾰτος, ον, (α priv., περιΐστημι) strictly *not stood around,* i. e. *not surrounded* or *guarded;* hence—I. *without need of guards, safe,* Lat. *securus,* Polyb.—II. *defenceless, helpless, alone,* Ps.-Phoc. 24, Hemst. Ar. Plut. p. 333.

'Απερίστρεπτος, ον, (α priv., περιστρέφω) *not to be turned round: not turning round.*

'Απερίτμητος, ον, (α priv., περιτέμνω) *uncircumcised,* LXX.

'Απερίτρεπτος, ον, (α priv., περιτρέπω) *not to be turned round* or *back, immutable,* LXX.—2. *not returning.*—II. *not caring about* anything, *heedless.* Adv. -τως, Sext. Emp.

'Απερίτροπος, ον,=foreg., *not returning,* Soph. El. 182, but also with collat. notion of *unheeding, careless,* v. Herm.

'Απέριττος, and ἀπέρισσος, ον, (α priv., περιττός) *without anything over and above, without pomp* or *show, unadorned, plain, simple,* Dion. H. Adv. -ττως. Hence

'Απεριττότης, ητος, ἡ, *freedom from superfluous ornament, plainness,* Sext. Emp.

'Απερίττωτος, ον,=ἀπέριττος: esp. *without* περιττώματα, Theophr.

'Απεριφερής, ές, (α priv., περιφέρω) *not going round, not moving round: not rounded,* Theophr.

'Απεριφόρητος, ον, (α priv., περιφορέω)=foreg.

'Απερίψυκτος, ον, (α priv., περιψύχω) *not cooled down,* Gal.

†'Απεροπία, ας, ἡ, *Aperopia,* an island opposite Buporthmus, now *Hydron,* Paus. 2, 34, 9.

'Απεῤῥίγᾱσι, 3 plur. perf. 2 from ἀποῤῥιγέω, Od. [ῐ]

'Απεῤῥιμμένως, adv. part. perf. pass. from ἀποῤῥίπτω.

'Απέῤῥω, (ἀπό, ἔῤῥω) *to go away, be gone,* Eur. H. F. 260: esp. *to go to one's own loss,* hence ἄπεῤῥε, *away, begone,* Lat. *abi in malam rem,* Ar. Nub. 783.

'Απερυγγάνω, (ἀπό, ἐρυγγάνω) *to be sick from a debauch, and so become sober,* Diod.

'Απερυθριάω, ῶ, fut. -άσω, (ἀπό, ἐρυθριάω) *to put away blushes, lose all sense of shame, act shamelessly,* Ar. Nub. 1216. [ᾱσω]

'Απερύκω, f. -ξω, ἀπό, ἐρύκω) *to keep back, keep off* or *away, hinder, scare away,* Hom., and Soph. Aj. 186: mid., *to abstain, desist,* Soph. O. C. 169; mostly poet., but also ἀπ. τινί τι, *to keep off from* one, Hdt. 1, 32, ἀπ. τι ἀπό τινος, Xen. Mem. 2, 9, 2, Oec. 5, 6.

'Απερῠσῑβόω, f. -ώσω, (ἀπό, ἐρυσίβη) *to destroy by mildew,* Theophr.: *to produce mildew,* Id.

'Απερύω, -ύσω, (ἀπό, ἐρύω) *to draw* or *tear off from,* τινός. [On quantity, v. ἐρύω.]

'Απέρχομαι, fut. -ελεύσομαι, (ἀπό, ἔρχομαι) *to go away, depart from,* ἐκ or ἀπὸ τόπου; in poets also c. gen. only, as ἀπελήλυθε πάτρης, Hom.: when used with εἰς, *departure from one* place *and arrival at* another is implied, so ἀπ. ἐς Σάρδις, Hdt. 1, 22, cf. Soph. Ant. 818: hence—II. *to go back, return,* Plat. Symp. 193 C.—III. *to depart from life, die,* ὁ ἀπελθών, *the deceased,* Plut.

'Απερῶ, Ion. ἀπερέω, fut. without pres. in use; perf. ἀπείρηκα, fut. mid. ἀπεροῦμαι, cf. ἀπεῖπον: (ἀπό, ἐρῶ) *to speak plainly out,* ῥῆσιν ἀπερεῖν, *to deliver a verbal message,* Hdt. 1, 152.—II. *to deny, to renounce,* τί, Hdt. 7, 205.—III. *to forbid,* c. inf., Hdt. 6, 61.—IV. intr. *to give up, flag, sink, fail,* Plat., etc.: the act. perf. ἀπείρηκα seems to be used only in this signf., cf. ἀπεῖπον IV. 2.

'Απερωεύς, έως, ὁ, *one who hinders* or *thwarts,* ἐμῶν μενέων ἀπερωεύς, *thwarter of my plans,* Il. 8, 361, from

'Απερωέω, ῶ, f. -ήσω, (ἀπό, ἐρωέω) strictly *to ebb:* hence *to go back* or *away, to retire, withdraw from,* πολέμου, Il. 16, 723.—II. trans. *to keep back, hinder.* Hence

'Απερωή, ῆς, ἡ, *a going back* or *away, withdrawing.*—II. *a keeping back, hinderance.*

'Απέρωτος, ον, (ἀπό, ἔρως) *without love, unloving,* ἔρως ἀπέρωτος, like γάμος ἄγαμος, Aesch. Cho. 600, where some Gramm. proposed ἀπέρωπος, as =ἀπάνθρωπος.

"Απες, Ion. for ἄφες, imperat. aor. 2 act. from ἀφίημι.

†'Απέσας, αντος, ὁ, *Apesas,* a mountain in Argolis, between Cleonae and Mycenae, with a temple of Jupiter, Hes. Th. 331. Hence adj. 'Απεσάντιος, α, ον, *of Apesas, Apesantian,* Paus. 2, 15, 3.

'Απεσθέομαι, (ἀπό, ἐσθής) as mid., *to undress one's self,* Luc. Lexiph. 5, in part. perf. ἀπησθημένοι.

'Απεσθίω, f. ἀπέδομαι, (ἀπό, ἐσθίω) *to eat off,* τὴν ῥῖνα, Dem. 788, 25: *to eat up, devour,* Hermipp. Strat. 7.—II. *to leave off eating,* Theopomp. (Com.) Phin. 1, ubi v. Meineke.

'Απέσκης, ες, (α priv., πέσκος) *uncovered,* Soph. Fr. 552.

'Απέσσουα, *he is gone off,* i. e. *dead,* Lacon. for ἀπεσσύη, aor. pass. of ἀποσεύω, Xen. Hell. 1, 1, 23.

'Απεσσύμεθα, -συτο, Ep. sync. aor. pass. of ἀποσεύω, Hom.

'Απεστύς, ύος, ἡ,=sq., Gramm.

'Απεστώ, οῦς, ἡ, (ἄπειμι) Ion., *a being away, absence,* τῆς μάχης, Hdt. 9, 85: formed like ἐυεστώ.

'Απέτηλος, ον, (α priv., πέτηλον) *leafless,* Anth.

'Απευδιασμός, ὁ, (ἀπό, εὐδιάζω) *a clearing off, making calm and fair,* Iambl.

'Απευδοκῐμέω, (ἀπό, εὐδοκιμέω) *to disapprove.*

'Απευθᾰνατίζω, f. -ίσω, (ἀπό, εὐθανατίζω) *to die happy,* LXX.

'Απευθής, ές, (α priv., πυνθάνομαι) *not inquired into, not well known, unknown,* Lat. *ignotus,* Od. 3, 88.—II. act. *ignorant, unskilled,* Lat. *ignarus,* Od. 3. 184.

"Απευθος, ον,=foreg., Gramm.

'Απευθύνω, (ἀπό, εὐθύνω) *to make straight* or *even again,* Polyb.: *to set up again:* mostly metaph. *to restore, make happy: to guide, direct,* δεῦρ' ἀπ. μολεῖν, Aesch. Ag. 1667: *to rule,* Soph. O. T. 104: but χέρας δεσμοῖς ἀπ., *to guide the hands with chains,* i. e. bind his arms, Id. Aj. 72.

"Απευκος, ον, (α priv., πεύκη) *without resin,* Theophr.

'Απευκταῖος, ον, = sq., Plat. Ax. 369 B.

'Απευκτός, όν, not ἄπευκτος, Lob. Paral. 498, (ἀπεύχομαι) *to be deprecated, abominable,* πήματα, Aesch. Ag. 638.

'Απευνάζω, f. -άσω, (ἀπό, εὐνάζω) *to lull to sleep, put to rest:* metaph. κακοῦ ἀπευνασθέντος, *when the pain was at rest,* Soph. Tr. 1242.

"Απευστος, ον,=ἀπευθής, Gramm.

'Απευτακτέω, ῶ, (ἀπό, εὔτακτος) *to pay off* or *discharge duly and regularly,* Strab.—II. *to depart from good order.*

'Απευφημέω, ῶ, f. -ήσω, (ἀπό, εὐφημέω) *to deprecate,* Lat. *abominari,* Philostr.

'Απευχαριστέω, *to thank heartily.*

'Απεύχετος, ον,=ἀπευκτός, Aesch. Cho. 155.

'Απεύχομαι, f. -ξομαι, (ἀπό, εὔχομαι) dep. mid., *to wish away, to deprecate* a thing, *wish that it may not happen,* τι, Eur. Hipp. 891, ubi v. Monk; ἀπ. τι τοῖς θεοῖς, *to pray the gods it may not be,* Plat. Legg. 687 D; ἀπ. τι μὴ γενέσθαι, Dem., also without μή, Id. 489, 15.—II. *to reject, despise,* τι, Aesch. Eum. 608.

'Απεύω, *to scorch off,* v. ἀφεύω.

'Απευωνίζω, fut. -ίσω Att. -ῐῶ, (ἀπό, εὐωνίζω) *to make cheap, sell cheap,* like ἐπευωνίζω, dub. in Luc.

'Απέφθῐθον, v. sub. ἀποφθίθω.

Ἄπεφθος, ον, strictly ἄφεφθος, (ἀφέψω) *boiled down*, ἀπ. χρυσός, *refined* gold, like Lat. *aurum coctum*, Theogn. 449, Hdt. 1, 50; ὕδωρ ἄπεφθον, *water purified by boiling*, Alex. Pythag. 1.

Ἀπεχθαίρω, f. -ᾰρῶ: aor. ἀπήχθηρα, (ἀπό, ἐχθαίρω) *to hate with all one's heart, hate utterly*, τινά, Il. 3, 415.—II. *to make utterly hateful*, τινί τι, Od. 4, 105.

Ἀπεχθάνομαι, f. -χθήσομαι, Hdt. 1, 89: aor. ἀπηχθόμην, Hom., etc.: pf. ἀπήχθημαι, Thuc. 1, 75; 2, 63, (ἀπό, ἐχθάνομαι):—the pres. is used by Hom. only in Od. 2, 202, but also by Plat. Xen., etc.: cf. ἀπέχθομαι: dep.,=ἀπέχθομαι, *to be hated* or *treated as an enemy*, Hom.: οὔτε τί μοι πᾶς δῆμος ἀπεχθόμενος χαλεπαίνει, *nor does the people roused to hate against me distress me*, Od. 16, 114: c. dat. pers., *to be* or *become hateful to* one, *incur* his *hate* or *enmity*, Hdt. 1, 89, Thuc. 1, 136; c. dat. rei, *to be hated for* a thing, Plat. Apol. 24 A, cf. Thuc. 2, 63.—II. act. λόγοι ἀπεχθανόμενοι, *language that causes hatred*, opp. to οἳ πρὸς φιλίαν ἄγουσι, Xen. Symp. 4, 58.

Ἀπέχθεια, ας, ἡ, (ἀπεχθής) *enmity, hatred*, freq. in Att. prose: also in plur. *enmities*, Plat., and Dem.:—δι' ἀπεχθείας τινὶ ἐλθεῖν, *to be hated by* one, Aesch. Pr. 121; δι' ἀπ. γίγνεταί τι, *it becomes hateful*, Xen. Hier. 9, 2; cf. διά, A. III. 2.

Ἀπέχθημα, ατος, τό, *that which is hated, the object of hate*, Eur. Tro. 425.

Ἀπεχθήμων, ον, gen. ονος,=sq.

Ἀπεχθής, ές, (ἀπό, ἔχθος) *hateful, hostile*, Soph. Ant. 50. Adv. -θῶς. Dem.

Ἀπεχθητικός, ή, όν, *making hated*: in Arist. Eth. E., opp. to κόλαξ, *fault-finding, snarling*.

Ἀπέχθομαι, like ἀπεχθάνομαι, (ἀπό, ἔχθομαι) *to be hated* or *hateful*:—the indic. pres. not till Theocr. 7, 45, for in Eur. Hipp. 1260, ἀπάχθομαι is now read: the inf. ἀπέχθεσθαι is found in Il. 21, 83, Eur. Med. 290, Thuc. 1, 136, etc., but many take this to be from ἀπηχθόμην, aor. of ἀπεχθάνομαι, and so it is written ἀπεχθέσθαι by Elmsl. Med. l. c., cf. Buttm. Catal. in v.

Ἀπεχῠρόω, (ἀπό, ἐχυρόω) *to make quite secure, represent as secure*.

Ἀπέχω, f. ἀφέξω: aor. ἀπέσχον, (ἀπό, ἔχω) *to hold off, keep off, away* or *far from* a person or thing, τινός, e. g. ἀπ. νῆα νήσων, Od. 15, 33: χεῖρας πάντων ἀφέξω σοι, Od. 20, 263, cf. Spitzn. Il. 1, 97;—so too Hdt., and Att.; also ἀπό τινος, as κληῗδες αὐχένα ἀπ. ὤμων, *the collar-bone parted the neck from the shoulders*, Il. 22, 324, so too Att.:—also παρά τινος, Eur. Bacch. 427.—Mid. ἀπέχεσθαι χεῖράς τινος, *to hold one's hands off* a person or thing, Od. 22, 316, which in Aesch. Eum. 350 is ἀπέχειν χεῖρας:—but usu. ἀπέχεσθαι τινος, *to hold one's self off* a thing, *withhold, abstain, desist from* it, e. g. εὐνῆς, πολέμου, Hom., and freq. in Hdt., and Att.: esp. *to spare* a man, Od. 19, 489, cf. Hdt. 9, 73, Thuc. 1, 20, etc.: also ἀπέχεσθαι μὴ στρατεῦσαι, *to abstain from marching*, Thuc. 5, 25, more usu. τοῦ, c. inf., as ἀπ. τοῦ συμβουλεύειν, Xen. Mem. 4, 2, 3; but also ἀπ. τὸ μή c. inf., Xen. Cyr. 1, 6, 32, Plat. Rep. 354 B.—II. intrans. *to be away* or *far from*, c. gen. loci, τῆς πόλεως οὐ πολλὴν ὁδὸν ἀπέχει, Thuc. 6, 97; more freq. ἀπὸ Βαβυλῶνος, etc., Hdt. 1, 179, etc.:—also like mid. *to abstain* or *desist from* a thing, τινός, Hdt. 1, 67: πλεῖστον ἀπ. τοῦ ποιεῖν, *to be as far as possible from doing*, Xen. Mem. 1, 2, 62.—III. *to have* or *receive in full*, τὴν ἀπόκρισιν, Aeschin. 34, 35: ἀπ. μισθόν, χάριν, etc., *to have a full reward, due thanks*, etc., Jac. Anth. 2, 3, p. 243:—ἀπ. ἀπό τινος, *to get one's due from* a person or thing.

Ἀπεψία, ας, ἡ, (ἄπεπτος) *indigestibility*, Arist. Meteor.

Ἀπέψω, Ion. for ἀφέψω, Hdt.

Ἀπέωσε, 3 sing. aor. 1 act. from ἀπωθέω, Od.

Ἀπηγέομαι, ἀπήγημα, τό, ἀπήγησις, ἡ, Ion. for ἀφηγ., Hdt.

Ἀπηγόρευμα, ατος, τό, = ἀπηγόρημα.

Ἀπηγορέω,=ἀπαγορεύω, mid., *to answer for one's self*, πρός τι, like ἀπολογέομαι, Arist. Probl. Hence

Ἀπηγόρημα, ατος, τό, *an answer given, plea, defence*, Plat. Legg. 765 B.

Ἀπηγορία, ας, ἡ, Dor. ἀπαγ.,= foreg., Pind. Fr. 87, 4, in plur.

Ἀπήδᾰλος, ον, (α priv., πηδάλιον) *without rudder*, Arist. Inc. Anim.

Ἀπηθέω, ῶ, (ἀπό, ἠθέω) *to strain through, filter*, Ar. Ran. 943. Hence

Ἀπήθημα, ατος, τό, *that which is strained* or *filtered off*.

Ἀπήκοος, ον, (ἀπό, ἀκοή) *disobedient*, opp. to ὑπήκοος.

Ἀπηκρῑβωμένως, adv. part. perf. pass. from ἀπακριβόω, *exactly: sparingly*, Alex. Syntr. 1, 4, ubi v. Meineke.

Ἄπηκτος, ον, (α priv., πήγνυμι) like ἀπαγής, *not fastened, not compact: not congealed* or *frozen*, Arist. Gen. An.

Ἀπηλεγέω, (ἀπό, ἀλέγω) like ἀνηλεγέω, *to neglect*.

Ἀπηλεγέως, adv. from ἀπηλεγής, ές, *without caring for any thing, recklessly*, Hom., but only in phrase μῦθον ἀπηλεγέως ἀποειπεῖν, *to speak out reckless of consequences*, i. e. *bluntly, fearlessly*.—II. in Alexandr. writers, *very exactly, carefully*, or *considerately*: the adj. only in late writers. (The prob. deriv. from ἀλέγω, like νηλεγής, ἀνηλεγής.)

Ἀπῆλθον, aor. 2 of ἀπέρχομαι.

Ἀπηλιαστής, οῦ, ὁ, *one who keeps away from the* Ἡλιαία, and so *an enemy to law*, Ar. Av. 110, with play on ἥλιος, *not fond of basking in the sun*: opp. to φιληλιαστής. (Like ἀντήλιος, ἀπηλιώτης, Ion. for ἀφηλ-, but always used in Att.)

Ἀπηλῐθιόω, (ἀπό, ἠλιθιόω) *to make stupid, stultify*.

Ἀπῆλιξ, Ion. for ἀφῆλιξ, Hdt.

Ἀπηλιώτης, ου, ὁ, (ἀπό, ἥλιος) sub. ἄνεμος, *the east wind*, Lat. *subsolanus*, Wessel. Hdt. 7, 188, Thuc. 3, 23. (Of Ion. form, cf. ἀπηλιαστής.)

Ἀπηλιωτικός, ή, όν, *from the quarter of* or *towards the* ἀπηλιώτης, Arist. Meteor.

Ἀπήμαντος, ον, (α priv., πημαίνω) *unharmed, unhurt*, Od. 19, 282.—II. act.: ἔστω δ' ἀπήμαντον, *be misery far away*, Aesch. Ag. 378:—ἀπ. βίοτος, *a life free from misery*, Pind. O. 8, fin.

Ἀπήμαντος, ου, ὁ, *Apemantus*, an Athenian, father of Eudicus, Plat. Hipp. Maj. 286 B.—2. father of Polycritus, Dem.

Ἀπήμβροτον, Ep. aor. 2 of ἀπαμαρτάνω, Hom.

Ἀπημελημένως, adv. part. perf. pass. from ἀπαμελέω, *wholly neglected*.

Ἀπημονία, ας, ἡ,=sq., Callim.

†Ἀπημοσύνη, ης, ἡ, *Apemosyne* daughter of Catreus, Apollod.

Ἀπημοσύνη, ης, ἡ, *a being free from harm, health, safety*, Theogn. 756.—II. act. *harmlessness*: from

Ἀπήμων, ον, gen. ονος, (α priv. πῆμα) *unharmed, unhurt*, like ἀπήμαντος, Hom.: *without sorrow* or *care* ἀμφί τι, about a thing, Pind. N. 1, 83.—II. act. *doing no harm, harmless, without danger*, οὖρος, μῦθος, πομποί, Hom.: hence *kindly*, ὕπνος, Il. 14, 164; of the gods, *propitious*, ἀπήμων κέαρ, Pind. P. 10, 33.

Ἀπήνεια, ας, ἡ, *the character of an* ἀπηνής, *harshness, roughness*, Ap. Rh. 2, 1204.

Ἀπήνεμος, ον, (ἀπό, ἄνεμος) *without wind, calm*.

Ἀπήνη, ης, ἡ, *a four-wheeled wagon*, sometimes used to carry persons, mostly drawn by mules, but sometimes by oxen, Hom., cf. ἅμαξα: later, *any carriage, a car, chariot*, Pind., and Trag.: ναΐα ἀπ., *a ship*, Eur. Med. 1123.—II. like ζεῦγος, *a yoke, pair*, e. g. of brothers, Valck. Phoen. 331 (Deriv. unknown.)

Ἀπηνής, ές, *harsh, rough, hard* Hom.: μηδὲν ἀπηνές, Ar. Nub. 974, opp. to ἐνηής and προσηνής. (Perh. from ἀπό and ἐΰς, ἐῆος, but cf. Pott Etymol. Forsch. 1, 255.)

Ἀπῆνθον, Dor. aor. 2 of ἀπέρχομαι, for ἀπῆλθον.

†Ἀπῆξα, 1 aor. act. from ἀπαΐσσω.

Ἀπηόριος, ον,=sq.

Ἀπήορος, ον, (ἀπό, αἰωρέω) *hanging, hovering on high*: hence metaph., Lat. *suspensus*, ἀπάορος ἐχθρῶν, *hanging in fear of* the enemy (or, as others), *far from* them, Pind. P. 8, 124: orig. ἀπήωρος, q. v.

Ἀπηρής, ές, (α priv., πηρός) *unmaimed*, Ap. Rh. 1, 888.

Ἄπηρος, ον, (α priv., πήρα) *without a scrip*.—II. (α priv., πηρός)= foreg., Hdt. 1, 32.

†Ἀπηρτημένως, adv. part. perf. pass. from ἀπαρτάω, *in dependence upon, in connection with*, τούτοις, Plut. Moral. 105 E.

Ἀπηρτισμένως, adv. part. perf. pass. from ἀπαρτίζω, *fully, completely*, Dion. H.

Ἀπηρυθριασμένως, adv. part. perf. pass. from ἀπερυθριάω, *impudently*.

Ἀπήρωτος, ον, (α priv., πηρόω) *not maimed*.

Ἀπηύρων, ἀπηύρα, 1 and 3 sing imperf. from ἀπαυράω, Hom.

Ἀπήχεια, ας, ἡ, *discord, dissonance enmity*, Lys. ap. Harp.: from

Ἀπηχέω, (ἀπηχής) *to sound back, echo*, Arist. Probl.—II. *to be out of tune*, like ἀπᾴδω. Hence

Ἀπήχημα, ατος, τό, *an after-sound, echo*: metaph. of repetitions, Plat. Ax. 366 C.—II. *discord*.

Ἀπηχής, ές, (ἀπό, ἦχος) *jarring, discordant*, Luc.: *quarrelsome*, Alciphr.: *hostile*. Adv. -χῶς.

Ἀπήχησις, εως, ἡ, (ἀπηχέω) *a sounding after, echoing*.—II. *discordance*.

Ἀπήωρος, ον, (ἀπό, αἰωρέω) *hanging* or *hovering on high*, Od. 12, 435: later ἀπήορος.

Ἀπία γῆ, v. ἄπιος.

Ἀπιάλλω, (ἀπό, ἰάλλω) Dor. or Lacon. word for ἀποπέμπω, Thuc. 5, 77.

†Ἀπιδανεύς, έως Ion. ῆος, ὁ, *an inhabitant of Apia*, i. e. of the Peloponnesus; in pl. οἱ Ἀπιδανῆες, Ap. Rh. 4, 363.

†Ἀπιδανός, οῦ, ὁ, Ion. Ἠπιδανός, *Apidanus*, a river of Thessaly flowing into the Peneus, Hdt. 7, 129.

†Ἀπίδιον, ου, τό, dim from ἄπιον.

†’Απιδόνες, ων, οἱ, = ’Απιδανεῖς, Strab.

†’Απιέναι, pres. inf. of ἄπειμι, (εἶμι) Hdt.: also Ion. for ἀφιέναι, Hdt.

†’Απιέσθαι, Ion. for ἀφιέσθαι.

’Απίεστος, ον, (α priv., πιέζω) *not pressed, not to be pressed*, Arist. Meteor. 4, 9, 15, cf. Lob. Paral. 460.

’Απίημι, Ion. for ἀφίημι.

’Απίθᾰνος, ον, (α priv., πιθανός) *incredible, unlikely*, Plat.—II. act. *not ready to believe, incredulous*, Heind. Plat. Parm. 133 B.—III. *not persuasive*, λόγος ἀπ., Plat. Phaedr. 265 B: ἀπ. πρός τι, *not to be trusted* or *believed* in a thing, Aeschin. 28, 12. Adv. –νως, *not persuasively, coarsely, rudely*, Isocr. 87 D. Hence

’Απιθᾰνότης, ητος, ἡ, *unlikeliness*, αἰτίας, Aeschin. 36, 23: *want of persuasiveness*, Joseph.

’Απῐθέω, ῶ, f. -ήσω, (α priv., πείθω) poet. for ἀπειθέω, τινί, oft. in Hom., but always with οὐκ, in the phrase, οὐκ ἀπίθησε μύθῳ, *he disobeyed not the words*: once c. gen., H. Hom. Cer. 448.

’Απιθής, ές, poet. for ἀπειθής, Anth.

’Απῑθυντήρ, ῆρος, ὁ, *a restorer, reformer*, Anth.: from

’Απῑθύνω, = ἀπευθύνω, Anth.

’Απικμάω, ῶ, f. -ήσω, (ἀπό, ἰκμάω) *to winnow, thresh out*, σῖτον, Theophr.

’Απικνέομαι, Ion. for ἀφικν., Hdt.

῎Απικρος, ον, (α priv., πικρός) *not bitter*, Arist. Virt. et Vit.

’Απικρόχολος, ον, (ἄπικρος, χολή) *without bitter gall, not easily provoked.*

’Απῑλητός, όν, (α priv., πιλέω) *not to be pressed close*, i. e. either *incompressible* or *elastic*, Arist. Meteor. 4, 9, 23, cf. Lob. Paral. 460.

’Απίλλω, v. ἀπείλλω.

’Απῑμελής, ές, (α priv., πιμελή) *without fat, not fat.*

’Απίμελος, ον, = foreg., Arist. H. A. [ῐ]

’Απῑνής, ές, (α priv., πίνος) *without dirt, clean.*

’Απῐνύσσω, (α priv., πινυτός) *to be without understanding, work folly*, Od.: κῆρ ἀπινύσσων, *one who has lost his wits*, Il. 15, 10.

῎Απιξις, εως, ἡ, Ion. for ἄφιξις, Hdt. 1, 69.

†’Απίολα, ης, ἡ, *Apiola*, a city of the Volsci, Strab.

῎Απιον, ου, τό, (ἄπιος) *a pear*, Plat. Legg. 845 B.—II. like Lat. *apium, parsley.*

῎Απιος, ου, ἡ, *a pear-tree*, Theophr.: also *a pear itself*, Ar. Fr. 476, 3, cf. Meineke ad Alex. Brett. 1.—II. *a kind of Euphorbia*, perh. the *sun-spurge*, Theophr.

῎Απιος, ίη, ιον, (from ἀπό, as ἀντίος, from ἀντί) *far away, far off, far*, ἐξ ἀπίης γαίης, *from a far land*, Il. 1, 270, Od. 16, 18, and Soph. O. C. 1685. —II. ῎Απιος, ία, ιον, *Apian*, i. e. *Peloponnesian*, said to be so called from Apis, a mythical king of Argos, hence ’Απία γῆ, χθών, or ’Απία alone, *the Peloponnesus*, esp. *Argolis*, Aesch., cf. esp. Suppl. 262, sq.: also ’Απίς, ίδος, ἡ, Theocr. 25, 183. [The former word has ᾰ, the latter ᾱ, yet Soph. l. c. uses it in signf. I. with ᾱ: late Ep. poets have it in signf. II. with ᾰ, Buttm. Lexil. v. ’Απίη γαῖα.]

’Απῑπόω, ῶ, (ἀπό, ἰπόω) *to press, squeeze out*, Hdt. 2, 94.

῏Απις, ιος, ὁ, *Apis*, a bull worshipped in Egypt, the Greek Epaphos, Hdt. 2, 153.—2. son of Phoroneus, an ancient king of Argos, v. ῎Απιος II.—3. son of Apollo, Aesch. Supp. 262.—4. a son of Jason, Paus. 5, 1, 8. —5. a city of Aegypt, Hdt. 2, 18.—II. ’Απίς, cf. ἄπιος II. [ᾱπῐς, Jac. A. P. p, 673.]

†’Απισάων, ονος, ὁ, *Apisaon*, son of Phausius, Il. 11, 578.—2. a Paeonian, son of Hippasus, Il. 17, 348. [ᾱ]

’Απῐσόω, ῶ, (ἀπό, ἰσόω) *to make equal* or *even*, Hdt. 4, 196.

’Απίσσωτος, ον, (α priv., πισσόω) *unpitched.*

’Απιστέω, ῶ, f. -ήσω, *to be* ἄπιστος, and so—1. *to disbelieve, distrust, doubt* a person or thing, τι, Od. 13, 339: later usu. τινί, as Hdt. 1, 158, and Att: ἀπ. τινί τι, *to disbelieve* one *in* a thing, Hdt. 3, 122, περί τινος, 4, 96: c. inf., οὐκ ἀπιστῶ σ’ οἰμῶξαι, *I doubt not thou hast bewailed*, Soph. Aj. 940; ἀπ. μὴ εἶναι, *not to believe that it is*, Thuc. 4, 40; ἀπ. μὴ γενέσθαι τι, *to doubt that it will be*, Thuc. 1, 10, cf. Plat. Polit. 301 C: but, ἀπ. μὴ or μὴ οὐ γένηταί τι, *to suspect it will happen*, Plat. Rep. 555 A, Meno 89 D: ἀπ. πῶς, Id. Phaed. 73 B: absol. *to be unbelieving* or *distrustful* or *incredulous*, Hdt. 8, 82, etc. Pass. *to be distrusted* or *doubted*, Thuc., etc.: esp. foll. by μή c. inf., τὸ ἐπιτήδευμα ἀπιστεῖται μὴ δυνατὸν εἶναι, *is not believed to be possible, is believed to be impossible*, Plat. Legg. 839 C, cf. Charm. 168 E; and so acc. to some in Hdt. 3, 15, εἰ ἠπιστήθη μὴ πολυπρηγμονεῖν, if *he had not been believed* to be meddling, i. e. *unless he had been*, where others take it to be from ἐπίσταμαι, v. Interpp.—II. = ἀπειθέω, *to disobey*, τινί, Hdt. 6, 108, ubi Valck., Soph. Ant. 219, etc.: absol. *to be disobedient*, Plat. Legg. 941 C.

’Απίστημι, Ion. for ἀφίστημι, Hdt.

’Απιστητέον, verb. adj. from ἀπιστέω, *one must mistrust*, Polyb.

’Απιστητικός, ή, όν, (ἀπιστέω) *unbelieving, incredulous*, Anton.

’Απιστία, ας, ἡ, (ἄπιστος) *disbelief, distrust*, Hes. Op. 370 in plur., Theogn. 829, etc.: ἀπιστίαν ἔχειν, *to be in doubt*, εἰς ἀπ. καταβαλεῖν, *to make doubtful*, Plat.: also of things, πολλὰς ἀπιστίας ἔχει, *it admits of many doubts*, Id. Rep. 450 C; εἰς ἀπ. καταπίπτειν, *to fall into doubt*, Id. Phaed. 88 D: ἀπιστίαν βλέπειν, Eupol. Incert. 22.—II. *want of faith, faithlessness, unbelief*, Soph. O. C. 611, Plat. Gorg. 493 C: *treachery*, Xen. An. 2, 5, 21. [ἄπιστῑη in Theogn. l. c., otherwise ῐᾱ.]

’Απιστόκορος, *unbelieving*, Or. Sib.

῎Απιστος, ον, (α priv., πίστις)—I. pass., *not to be trusted*, and so—1. of persons, *not trusty, faithless*, Il., and Att.: also, *distrusted, suspected*, Hdt. 8, 22.—2. of things, *not credible, improbable*, first in Archil. 16, 5, Hdt. 3, 80, and freq. in Att.: τὸ ἐλπίδων ἄπιστον = τὸ ὑπὸ τῶν ἐλπίδων ἀπιστηθέν, *what one cannot believe even in hope*, Soph. Phil. 868: also *uncertain, changeful*, Plat. Legg. 705 A, 775 D.—II. act. *not believing* or *trusting, mistrustful*, Od., Hdt. 1, 8, etc., cf. Valck. Hdt. 6, 108: ἄπιστος εἶ σαυτῷ, *you do not believe what you say*, Plat. Apol. 26 E. —2. *not obeying, disobeying*, τινός, Aesch. Theb. 875, τινί, Ib. 1030, Eur. I. T. 1476. Adv. –τως.—1. act. *suspiciously, jealously*, Thuc. 3, 83.—2. pass. *beyond belief*, Thuc. 1, 21.

’Απιστοσύνη, ης, ἡ, = ἀπιστία, Eur. Med. 423.

’Απισχναίνω, (ἀπό, ἰσχναίνω) *to make lean* or *thin*, Arist. Probl. Hence

’Απισχναντέον, verb. adj., *one must make lean*, Arist. Probl.

’Απισχνόω, = ἀπισχναίνω, Hipp.

’Απισχῡρίζομαι, fut. -ίσομαι, Att. ῐοῦμαι, dep. mid., (ἀπό, ἰσχυρίζομαι) *to oppose firmly, give a flat denial*, πρός τινα, Thuc. 1, 140.—II. *to hold fast to* a thing, *keep to* or *persist in*, τινός.

’Απίσχω, poet. form of ἀπέχω, *to keep far away*, Od. 11, 95.

’Απίσωσις, εως, ἡ, (ἀπισόω) *a making equal.*

’Απῐτέον, verb. adj. of ἄπειμι, *one must go away*, Xen. An. 5, 3, 1.

’Απίτης, ὁ, (ἄπιον) sub. οἶνος, *perry.* [ῑ]

’Απιτητέον, plur. α, verb. adj. from ἄπειμι, = ἀπιτέον, Luc.

’Απίττωτος, ον, Att. for ἀπίσσωτος.

’Απιχθυόω, ῶ. f. -ώσω, (ἀπό, ἰχθύς) *to make into fish*; as pass. *to become a fish*, Stob.

’Απιχθύς, ύ, gen. ύος, (ἀπό, ἰχθύς) *without fish, eating no fish*, like ἀπόσιτος, Ar. Fr. 480.

’Απίων, ον, gen. ονος, (α priv., πίων) *not fat.* [ῑ]

῎Απλαγκτος, ον, = ἀπλανής.

‘Απλαῖ, ῶν, αἱ, (strictly fem. from ἁπλοῦς) Laconian *single-soled shoes*, Dem. 1267, 25.

’Απλακέω, ἀπλακία, etc., v. sub ἀμπλακέω.

’Απλάκουντος, ον, (α priv., πλακοῦς) *without cakes*, Plat. (Com.) Poet. 1.

’Απλάνεια, ας, ἡ, *constancy, unchangeableness* [ᾰ]: from

’Απλᾰνής, ές, (α priv., πλάνη) *not wandering* or *changeful, fixed*, Plat.: in astron. opp. to πλανήτης.—II. *not erring, without mistake.*

†’Απλανησία, ας, ἡ, *a not wandering* or *erring, security, certainty*, Sext. Emp.: from

’Απλάνητος, ον, (α priv., πλανάω) *not gone astray, without mistake.* [ᾰ]

’Απλαστία, ας, ἡ, *sincerity*, Plat. Def. 412 E: from

῎Απλαστος, ον, (α priv., πλάσσω) *not moulded, unshapen*: hence *in its natural state, genuine, sincere.* Adv. –τως, Plat. Ep. 319 B.—II. also usu. taken as = ἄπλατος, *monstrous, huge*, v. l. Hes. Op. 147, Th. 151, Soph. Fr. 350: if in this signf. also it be not better referred to πλάσσω, *shapeless, monstrous*, like Lat. *informis*: cf. ἄπλατος, ἄπληστος. Only poet.

’Απλᾰτής, ές, (α priv., πλάτος) *without breadth*, γραμμή, Arist. Org.

῎Απλᾱτος, ον, Ion. ἄπλητος, (α priv., πελάω) for ἀπέλατος, *unapproachable*, but always like ἄαπτος, with collat. notion of *terrible*: hence *monstrous, huge*, Hes. Op. 147, Th. 151, where Göttling takes the v. l. ἄπλαστος, observing that ἄπλατος would be in Ep. ἄπλητος, but v. Buttm. Catal. voc. πελάζω: ἄπλ. πῦρ, ὄφις, Τύφων, Pind.; λέων, αἶσα, Soph.: cf. Elmsl. and Herm. Med. 149, also v. ἄπλαστος, ἄπλετος, ἄπληστος. Only poet.

῎Απλεκτος, ον, (α priv., πλέκω) *unwoven, unplaited*, χαίτη, Anth.

’Απλετομεγέθης, ες, (ἄπλετος, μέγεθος) *unapproachably great*, also ἀπλᾱτομεγέθης.

῎Απλετος, ον, collat. form of ἄπλατος, ἄπλητος, *unapproachable*, and so *huge, monstrous, frightful*, Pind.: mostly in poets, when the penult is to be short, but also in Ion. and Att. prose, Hdt. 1, 215, cf. Heind. Plat. Soph. 246 C.

῎Απλευρος, ον, (α priv., πλευρά) *without sides* or *ribs*, ἄπλ. στῆθος, *a narrow chest*, Arist. Physiogn.

῎Απλευστος, ον, (α priv., πλέω) *not*

navigable, not navigated: τὸ ἄπλ., *a part of the sea not yet navigated,* Xen. Cyr. 6, 1, 16.

Ἁπλήγιος, *ον, in a single garment:* in genl. =ἁπλοῦς, Eupol. Pol. 27 B: from

Ἁπληγίς, *ίδος, ἡ,* sub. χλαῖνα, (ἁπλοῦς) *a single upper garment* or *cloak,* like ἁπλοΐς, opp. to διπληγίς, Ar. Fr. 149.

Ἀπληθής, *ές,* (*a* priv., πλῆθος) *not full,* opp. to εὐπληθής.

Ἄπληκτος, *ον,* (*a* priv., πλήσσω) *unstricken:* of a horse, *needing no whip* or *spur,* Eupol. Pol. 2, Plat. Phaedr. 253 D. cf. Pind. O. 1, 33.

Ἀπλήξ, *ῆγος, ὁ, ἡ,*=foreg., Luc.

Ἀπλήρωτος, *ον,* (*a* priv., πληρόω) *not to be filled, not filled, insatiable,* Luc. Adv. -τως.

Ἀπλησίαστος, *ον,* (*a* priv., πλησιάζω)=ἄπλατος.

Ἀπληστεύομαι, dep., to be ἄπληστος.

Ἀπληστία, *ας, ἡ, insatiate desire,* Pherecr. Incert. 6, and Plat.

Ἀπλήστοινος, *ον,* (ἄπληστος, οἶνος) *insatiate in wine,* Timon ap. Ath. 424 B.

Ἀπληστόκορος, *ον, insatiate,* Or. Sib.

Ἄπληστος, *ον,* (*a* priv., πίμπλημι) *not to be filled up, insatiate, immense, huge,* and so oft. confounded with ἄπλαστος, ἄπλατος, Elmsl. and Herm. Med. 149: c. gen., ἄπλ. χρημάτων, αἵματος, *insatiate of money, blood,* Hdt. 1, 187, 212, and so in Trag. Adv. -τως.

Ἄπλητος, *ον,* Ion. for ἄπλατος, Ruhnk. H. Hom. Cer. 83, Hes.

Ἁπλόη, *ης, ἡ,*=ἁπλότης.

Ἁπλόθριξ, *τρῐχος, ὁ, ἡ,* (ἁπλοῦς, θρίξ) *of* or *with plain, untrimmed hair.*

Ἄπλοια, *ἡ,* Ion. ἀπλοΐη, (ἄπλους) *bad time for sailing, difficulty* or *impossibility of sailing,* Aesch. Ag. 188, Eur. I. A. 88: also in plur., *contrary winds, stress of weather,* Hdt. 2, 119.

Ἁπλοΐζομαι, dep. mid., (ἁπλοῦς) *to behave simply, deal openly* or *frankly,* πρὸς τοὺς φίλους, Xen. Mem. 4, 2, 18.

Ἁπλοϊκός, *ή, όν, like an* ἁπλοῦς, *fit* or *proper for him.*—II.=ἁπλοῦς, *simple, natural, plain,* Phintys ap. Stob. p. 444. Adv. -κῶς.

Ἁπλοΐς, *ΐδος, ἡ, simple:* esp. as subst., *a single garment:* Hom. combines ἁπλοΐδες χλαῖναι, =ἁπληγίδες.

Ἀπλόκᾰμος, *ον,* (*a* priv., πλόκαμος) *without braids* or *tresses, with unbraided hair,* Anth. (ἁπλόκομος is not Greek.)

Ἄπλοκος, *ον* (*a* priv., πλέκω)= ἄπλεκτος, *unwoven, unplaited,* Opp.

Ἁπλοκύων, gen. κυνός, *ὁ,* nickname of Antisthenes, *plain, blunt Cynic, downright dog* in manners, etc., Diog. L. 6, 13. [ῠ]

Ἁπλόος, *όη, όον,* contr. ἁπλοῦς, *ῆ, οῦν,* like Lat. *simplex, one-fold,* opp. to διπλόος, Lat. *duplex, two-fold,* and so —1. *single,* οἶμος, Aesch. Fr. 222, τεῖχος, Thuc., etc.: hence *simple, plain,* ἁπλᾶ τῆς ἀληθείας ἔπη, ἁπλοῦς ὁ μῦθος, etc., Aesch., etc.: κέλευθοι ζωᾶς, Pind. N. 8, 61: ἁπλῷ λόγῳ, *in plain language,* speaking plainly, Plat., etc.: so too of men, *simple, open, frank, sincere,* Plat., etc., cf. Ruhnk. Tim. v. διπλόος: also *simple, silly.*—3. *simple,* opp. to *compound* or *mixed,* Plat. Rep. 547 D, etc.; hence, *simple, downright, absolute, sheer,* δημοκρατία, Plat., συμφορά, Lys., etc. Adv. -πλῶς, q. v., freq. in all these signfs. Compar. and super. ἁπλούστερος, ἁπλούστατος, Plat. (Prob. from ἅμα, *all together, in one way,* just as Lat. *simplex,* from *simul:* always opp. to διπλόος, *duplex, in two ways.*)

Ἄπλοος, *ον,* contr. ἄπλους, *ουν,* (*a* priv., πλέω) *not sailing,* and so—I. act., of ships, *unfit for sea, not seaworthy,* ναῦς ἄπλους ποιεῖν, Thuc. 7, 34; νῆες ἄπλοι ἐγένοντο, Ib. Compar., *less fit for sea,* Id. 7, 60.—2. of men, *never having been at sea.*—II. pass., of rivers, etc., *not navigable.*

Ἁπλοπάθεια, *ας, ἡ, a simply passive state,* Sext. Emp.: from

Ἁπλοπᾰθής, *ές,* (ἁπλοῦς, πάθος) *being simply passive,* Sext. Emp.

Ἁπλός, *ή, όν,* poet. for ἁπλόος, like διπλός for διπλόος.

Ἁπλοσύνη, *ης, ἡ,*=ἁπλότης.

Ἁπλοσχήμων, *ον,* genit. *ονος,* (ἁπλοῦς, σχῆμα) *of simple form, figure,* or *manners,* Strab.

Ἁπλότης, *ητος, ἡ,* (ἁπλοῦς) like Lat. *simplicitas, simplicity,* Plat. Rep. 404 E.—2. *plainness, frankness,* Xen. Cyr. 1, 4, 3: *stupidity, silliness.*

Ἁπλοῦς, *ῆ, οῦν,* contr. for ἁπλόος, q. v.

Ἄπλους, *ουν,* contr. for ἄπλοος, q. v.

Ἁπλούστερος, ἁπλούστατος, comp. and superl. from ἁπλοῦς.

Ἄπλουτος, *ον,* (*a* priv., πλοῦτος) *without riches,* Soph. Fr, 718.

Ἁπλόω, (ἁπλοῦς) *to make single, to unfold,* ἱστία, Herm. Orph. 814.

Ἀπλῠσία, *ας, ἡ,* (ἄπλυτος) *the state of an* ἄπλυτος, *filthiness,* Anth.

Ἀπλῠσίας, *ου, ὁ,* σπόγγος, a sponge, so called from its *dirty* gray *colour,* Arist. H. N.

Ἄπλῠτος, *ον,* (*a* priv., πλύνω) *unwashen, filthy, dirty,* like ἄλουτος, Pherecr. Incert. 3.

Ἅπλωμα, *ατος, τό,* (ἁπλόω) *that which is unfolded.*—II. *an unfolding.*

Ἁπλῶς, adv. from ἁπλοῦς, Lat. *simpliciter, simply, plainly, openly,* Plat.: usu. *simply, absolutely,* ἁπλῶς ἀδύνατον, Thuc. 3, 45, τῶν νεῶν κατέδυ οὐδεμία ἁπλῶς, Id. 7, 34: but esp. ἁπλῶς λέγειν and εἰπεῖν, Plat.; also strengthd. ἁπλῶς οὕτως, Heind. Gorg. 468 B: in bad sense, opp. to ἀκριβῶς, *loosely, superficially,* Wytt. Ep. Cr. p. 169.

Ἄπλωτος, *ον,* (*a* priv., πλώω) *not navigated.*

Ἀπνεής, *ές,* (*a* priv., πνέω)= ἄπνοος; said to mean *violently blowing,* in Antip. Sid. 5.

Ἀπνεύματος, *ον,* (*a* priv., πνεῦμα) *not blown through, without wind* or *current of air,* Arist. Probl.

Ἀπνευστί, adv. of ἄπνευστος, *without breathing,* Arist. Probl.: *without fetching breath, at one breath,* Dem. 328, 12.

Ἀπνευστία, *ας, ἡ,* (ἄπνευστος) *a holding of the breath, not breathing,* Arist. Probl.

Ἀπνευστιάζω, f. -άσω, *to hold the breath,* Arist. Probl.

Ἄπνευστος, *ον,* (*a* priv., πνέω) *without breath, breathless,* Od. 5, 456: hence *lifeless.*—II. act. *stopping the breath, stifling,* τόπος, Theophr. Adv. -τως, Plut.: also ἀπνευστί, q. v.

Ἄπνοια, *ας, ἡ, a calm,* Polyb.: from

Ἄπνοος, *ον,* contr. ἄπνους, *ουν,* (*a* priv., πνέω) *without wind* or *breath:* hence — I. *breathless,* Theopomp. (Com.) Incert. 9: and so *lifeless, dead.* —II. *without air, stifling,* opp. to εὔπνοος.

ἈΠΟ΄, PREP. C. GEN. ONLY,=Lat. *AB, ABS,* Sanscr. *APA;* orig. sense, *from,* whether a place, or a time or any object, *from* which a thing goes forth, is derived, or parted. —I. of place, the first, and in Hom., the prevailing signf.,—1. implying motion *from, away from,* as ἄγειν ἀπ' ἀκτῆς, Od.: pleonast. ἀπὸ Τροίηθεν, ἀπ' οὐρανόθεν, Hom., stronger, ἐκτὸς ἀπό, Il. 10, 151: oft. with signf. of *down from,* ἁψαμένη βρόχον ἀπὸ μελάθρου, so that it hangs *down from,* Od. 11, 278: so οἱ μὲν ἀφ' ἵππων, οἱ δ' ἀπὸ νηῶν ἐπιβάντες, Il. 15, 386; and Att., ἀπὸ νεῶν πεζομαχεῖν, Thuc. 7, 62, θηρεύειν ἀφ' ἵππων, Xen.: in Il. 24, 725, ἀπ' αἰῶνος νέος ὤλεο implies *leaving, going away from* life.—2. without motion implied, *far from,* as μένων ἀπὸ ἧς ἀλόχοιο, Il. 2, 292, κεκρυμμένος ἀπ' ἄλλων, Od. 23, 110: ἀπ' ὀφθαλμῶν, οὔατος, *out of sight, hearing,* Hom.: hence ἀπὸ θυμοῦ, σκοποῦ, δόξης, ἐλπίδων, *different from, at variance with,* ἀπὸ ἀνθρωπείου τρόπου, Thuc. 1, 76: hence perh. also, σπεύδειν ἀπὸ ῥυτῆρος, *far from,* i. e. *without* bridle, Soph. O. C. 900: strengthd. τῆλε ἀπό, νόσφιν ἀπό, Hom.—II. of time, a rarer usage, *from, after, since,* Hom. only in Il. 8, 54, ἀπὸ δείπνου θωρήσσοντο, and seldom in Ep., v. Spitzn. l. c.: sometimes in Trag., most freq. in prose, as ἀπὸ δείπνου γενέσθαι, Hdt. 1, 126; 2, 78, cf. ἐκ II. 2: also ἀπὸ δείπνου alone, 1, 133: τὸ ἀπὸ τούτου, πέμπτῃ ἡμέρῃ ἀπὸ τούτων, etc., Hdt.: ἀφ' ἡμέρας, Lat. *de die,* ἀπὸ νυκτός, Lat. *de nocte, immediately from* the beginning of it, Xen., cf. Lat. *ab hoc sermone profectus Paulus,* Liv. 22, 40. —III. of origin of all kinds, as,—1. of *descent, birth,* οὐκ ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης, not *sprung from* oak or rock, Od. 19, 163; ἀπὸ πατρός, *by* the father, etc.: hence of the place one *springs from,* one's home, as ἵπποι ποταμοῦ ἀπὸ Σελλήεντος, Il.: εἷς ἀπὸ Σπάρτης, *a Spartan,* Soph.: and so also of things, κάλλος ἀπὸ Χαρίτων, beauty *such as* the Graces *give,* Od. 6, 18: μήδεα ἀπὸ θεῶν, counsels *devised by* the gods, ὁ ἀπὸ τῶν πολεμίων φόβος, fear *which* the enemy *inspires,* stronger than ὁ πολεμίων φόβος, Xen., etc. —2. of the *means* or *instrument,* as ἀπὸ βιοῖο πέφνεν, with arrow *from* his bow, Il. 24, 605, and ἀπὸ χειρὸς ἔβλητο, Il. 11, 675: so ἀπὸ γλώσσης, *by* word of mouth, Thuc. 7, 10; so ἀπὸ στόματος, Plat. Theaet. 142 D; ἀπὸ γνώμης, like Lat, *ex animo,* Aesch. Eum. 674; sometimes with a verb, where ὑπό might stand, as τὰ ἀπό τινος γενόμενα, the things done *on* his *part,* Schw. Hdt. 7, 130; so ἐπράχθη ἀπ' αὐτοῦ οὐδέν, Thuc. 1. 17.—3. *of the cause* or *occasion,* as ἀπὸ δικαιοσύνης, *on account, by reason of,* Hdt.: τλήμων ἀπ' εὐτόλμου φρενός, *in consequence of,* Aesch. Ag. 1302; sometimes strengthd. by ἕνεκα, as ὅσον ἀπὸ βοῆς ἕνεκα, *as far as* shouting *went,* Thuc. 8, 92, cf. Xen. Hell. 2, 4, 31, Kühner Gr. Gr. § 618, fin.— 4. *of* the *material* of which a thing is made, as ἀπὸ ξύλου πεποιημένα, *made of wood,* Hdt. 7, 65: hence of weight, στέφανος ἀπὸ ταλάντων ἑξήκοντα, Dem. 256, 24; or measure, ἀπὸ σταδίων τετταράκοντα, *forty stadia long,* etc.: hence periphr. for the genit., αἱ ἵπποι αἱ ἀπὸ τοῦ ἅρματος, Hdt. 4, 8.—5. *of dependence* on a chief, as οἱ ἀπὸ Πλάτωνος: hence οἱ ἀπὸ Ἀκαδημίας, στοᾶς, and still more loosely, οἱ ἀπὸ τῆς σκηνῆς, τοῦ λόγου. Perhaps to this may be referred the partitive use of ἀπό, as αἶσ' ἀπὸ ληΐδος, *a share of the spoil,* Od. 5, 40, *ἀπαίρει ἀπὸ τῶν καλπίδων*, Ar. Lys. 539. Also the phrases *ἀπὸ σπουδῆς=σπουδαίως*,' Il. ; *ἀπὸ φανεροῦ=φανερῶς, ἀπὸ τοῦ αὐτομάτου*, etc.—B. As ADVERB, without case: *far away:* but almost always with verbs *in tmesis*, as Hdt. 8, 89.—C. In compos.—1. *from, asunder*, as *ἀπολύω, ἀποτέμνω*: and hence *away from*, as *ἀποβάλλω, ἀποβαίνω*.—2. *ceasing from, leaving off*, as *ἀπαλγέω, ἀποκηδέω, ἀποβρίζω*: and hence, *finishing, completing, making* from unformed materials, or from some other state *into a thing, ἀπεργάζομαι, ἀπανδρόω*.—3. *back again*, as *ἀποδίδωμι, ἀπόπλους*, though it often only strengthens the signf. of the simple, v. Herm. Soph. Aj. 216.—4. *by way of abuse*, as in *ἀποκαλέω*.—5. *almost =a priv.*, yet not precisely, v. Herm. I. T. 925: sometimes with verbs, as *ἀπαυδάω, ἀπαγορεύω*: more freq. with adjectives, *ἀποχρήματος, ἀπόσιτος*. [*ᾰπŏ*, but sometimes in the old Ep. *ο in arsis* was lengthd., when followed by a liquid, by *δ*, or the digamma: so Att. before *ῥ*: later poets in these cases wrote *ἀπαί*, Spitzner Vers. Her. p. 52. The first syllable long only in certain polysyllabic compounds, as *ᾱπονέεσθαι*.]

Ἄπο, anastroph. for *ἀπό*, when it follows its noun. Some Gramm. accentuate it so in signf. I. 2, *far from*, Schäf. Greg. p. 210.

’Αποαίνυμαι, poet. for *ἀπαίνυμαι*, *to take away, take off*, Hom. 13, 262.

’Αποαιρέομαι, poet. for *ἀφαιρέομαι*, Il. 1, 230.

’Αποϋφύσσω, f. *-ύξω*, aor. 1 *ἀποήφῠσα*, (*ἀπό, ἀφύσσω*) *to draw off*, Euphor. 72.

’Απόβα, Att. imperat. aor. 2 act. for *ἀπόβηθι* of *ἀποβαίνω*.

’Αποβάδίζω, fut. Att. *-ῐῶ*, (*ἀπό, βαδίζω*) *to go away*, Ar. Fr. 400.

†**’Αποβάθμοι**, *ων, οἱ, Apobathmi*, a spot in Argolis, near Lerna, Paus. 2, 38, 4.

’Αποβάθρα, *ας, ἡ, a way for coming down from*, esp. *steps* or *a ladder for descending from* a ship, *the gangway*, Soph. Fr. 364.—II. as pr. n. *Apobathra*, a place near Sestus, Strab.

’Αποβαίνω, fut. *-βήσομαι*: aor. 2 *ἀπέβην*: aor. mid. *ἀπεβήσετο*, Hom.: pf. *ἀποβέβηκα*, (*ἀπό, βαίνω*), in these tenses intrans. (though the pres. is not used by Hom.), *to go away, to depart*, the genl. sign. in Homer: partly absol., Il. 1, 428; 5, 133; *ὣς εἰποῦσ' ἀπέβη*; so Eur. Bacch, 909, *ἐλπίδες ἀπέβησαν, have disappeared, vanished:* partly with designation of the place from which one departs, *ἀποβῆναι ἀβάτων*, Soph. O. C. 167; *πεδίων ἀπ.*, Eur. Hec. 142.—2. *to step off, dismount, alight* or *disembark from, νηός, ἵππων*, also *ἐξ ἵππων*, Hom.: *ἀπὸ νεῶν, ἀφ' ἵππων*, Hdt.: also absol. *to dismount, disembark*, Hdt., etc.; in full, *ἀπ. ἐς χώρην*, Hdt., *εἰς τὴν γῆν*, Thuc.—II. of events, *to issue* or *result from, τὰ ἔμελλε ἀποβήσεσθαι ἀπὸ τῆς μάχης*, Hdt. 9, 66: usu. absol. *to turn out, end* or *issue* in a certain way, Lat. *evenire*, usu. with some qualifying word or words, as *ἀπέβη τῇπερ εἶπε, it turned out as he said*, Hdt. 1, 86; *ἀπ. οὕτως, παρὰ δόξαν*, etc., Hdt.; *τὸ ἀποβαῖνον, the issue, event*, Hdt., etc.; *τὰ ἀποβαίνοντα, ἀποβάντα, the results*, Thuc. 1, 83; 2, 87, etc.; *τὰ ἀποβησόμενα, the probable results*, Id. 3, 38: but also *ἀποβ.* alone, *to turn out well, succeed*, Thuc. 3, 26.—2. also of persons and things, with an adj., *to turn out, prove*, or *be* so and so, Lat. *evadere, ἀπ. κοινοί, to prove impartial*, Thuc. 3, 53; *ἀπ. χείρους, ἰάσιμον, to prove worse, curable*, Plat.—3. of conditions, etc., *ἀπ. εἴς τι, to come at last to, end in*, e. g. *ἐς μουναρχίην*, Hdt. 3, 82; *εἰς ἓν τέλεον*, Plat. Rep. 425 C: but also of persons, *ἀπ. εἰς τὰ πολιτικά, to prove fit* for public affairs, Id. Symp. 192 A.—B. Trans. only in aor. 1 *ἀπέβησα, to make to dismount, disembark, land*, like *ἀποβιβάζω, ἀπ. στρατιήν*, Hdt. 5, 63; 6, 107.

’Αποβάλλω, f. *-βᾰλῶ, to throw off from, τί τινος*, Eur. Bacch. 692: c. acc. only, *to throw away*, H. Hom. Merc. 388, Hdt. 3, 40, etc.—2. *to throw away, reject*, Eur., Plat., etc.—3. *to throw away, sell too cheap*, Xen. Oec. 20, 28.—4. usu. *to lose*, Lat. *jacturam facere, τὰ πατρῷα, τὸν στρατόν, τὴν κεφαλήν*, etc., Hdt., and so freq. in Att.—5. *to drive away, overpower, put down*, Xen. Hell.

’Αποβάπτω, (*ἀπό, βάπτω*) *to dip quite* or *entirely*, Hdt. 2, 47.

†**’Αποβάς**, 2 aor. part. act. of *ἀποβαίνω*.

’Απόβᾰσις, *εως, ἡ*, (*ἀποβαίνω*) *a stepping off, dismounting, ἀπὸ τῶν νεῶν*, Thuc.; hence usu. alone, *a disembarking, landing, ποιεῖσθαι ἀπόβασιν εἰς τόπον*, Thuc. 3, 115; but, a place *οὐκ ἔχει ἀπόβασιν*, does not admit of *landing*, or has no *landing-place*, Id. 4, 8: in 6, 75, certainly *a landing-place*.—II. *a departure*.

’Αποβαστάζω, f. *-άσω*, (*ἀπό, βαστάζω*) *to carry down, away*, or *off, bring away*.

’Αποβᾰτήρια *ων, τά*, sub. *ἱερά, offerings made on reaching land:* from

’Αποβάτης, *ου, ὁ*, (*ἀποβαίνω*) *one that gets off* or *dismounts*, esp. from a horse or chariot: also one who rode several horses or chariots, *leaping from* one to the other, Lat. *desultor*, hence *ἀποβάτην ἀγωνίσασθαι*, see the description in H. Hom. Ap. 231, sq., cf. Meineke Fragm. Com. 3, p. 571. [*ᾰ*] Hence

’Αποβᾰτικός, *ή, όν, belonging to an ἀποβάτης*, e. g. *ἀγών, τρόχος*.

’Αποβηματίζω, f. *-ίσω*, (*ἀπό, βῆμα*) *to cast from one's rank* or *station, degrade*, Lat. *dejicere de gradu*, Plut.

†**’Αποβῆναι**, 2 aor. inf. act. of *ἀποβαίνω*.

’Αποβήσσω, f. *-ξω*, (*ἀπό, βήσσω*) *to cough up, cough away*, Hipp.

’Αποβιάζομαι, f. *-άσομαι*, (*ἀπό, βιάζομαι*) dep. mid., *to force away: to use force towards, τινά*, Polyb.: we also have the aor. *ἀποβιασθῆναι* used as pass., *to be forced away*, Xen. Cyr. 4, 2, 24.—II. *to force one's self to, to win by striving*, Lat. *eniti*.

’Αποβῐβάζω, f. *-άσω*, fut. Att. *ἀποβῐβῶ*,=*ἀποβαίνω* B, (*ἀπό, βιβάζω*) *to make to get off*, esp. from a ship, *to disembark, set on land, τινὰ εἰς τόπον*, Hdt. 8, 76, where he has both act. and mid.: in full, *ἀποβιβ. ἀπὸ τῶν νεῶν*, Id. 9, 32. Hence.

’Αποβῐβασμός, *οῦ, ὁ, a bringing out, discharging*.

’Αποβιβρώσκω, fut. *-βρώσω*, (*ἀπό, βιβρώσκω*) strengthd. for simple, *to eat up, devour*.

’Αποβιόω, *ῶ*, f. *-ώσομαι*, (*ἀπό, βιόω*) *to cease living, die*. Hence

’Αποβίωσις, *εως, ἡ, departure from life, death*, Plut.

’Αποβλάπτω, f. *-ψω*, (*ἀπό, βλάπτω*) *to ruin utterly*, Pind. N. 7, 87, as Herm. rightly reads it, Plat. Legg. 795 D. Pass. *ἀποβλαφθῆναί τινος to be robbed of* a thing, Soph. Aj. 941, cf. *βλάπτω*.

’Αποβλαστάνω, fut. *-στήσω*, (*ἀπό, βλαστάνω*) *to shoot forth from, spring from, τινός*, Soph. O. C. 533. Hence

’Αποβλάστημα, *ατος, τό, a shoot, scion*, Plat. Symp. 208 B.

’Αποβλάστησις, *εως, ἡ, a shooting forth, descent*.

’Απόβλεμμα, *ατος, τό*, (*ἀποβλέπω*) *a steadfast gaze*.

’Απόβλεπτος, *ον, looked at, gazed on by all*, hence *admired*, like *περίβλεπτος*, Eur. Hec. 835, cf. Valck. Phoen. 554: from

’Αποβλέπω, f. *-ψω*, (*ἀπό, βλέπω*) *to look away from* all other objects at one, hence *to look steadfastly at, look* or *gaze at* or *upon, εἰς, πρός τινα* or *τι*, Hdt. 7, 135; 9, 61, freq. in Att.: esp. *to look upon* with love or wonder, *to look up to, look at* as a model, pattern, authority, etc, v. esp. Xen. Hell. 6, 1, 8, Mem. 4, 2, 30, An. 3, 1, 36; so of a dog *watching* its master's eye, Ib. 7, 2, 33: also with *εἰς* or *πρός, to have regard to, to direct the attention towards, to take into consideration*, Plat.

’Απόβλημα, *ατος, τό*, (*ἀποβάλλω*) *anything cast away*, Luc.

’Αποβλητικός, *ή, όν*, (*ἀποβάλλω*) *apt to lose* or *throw away*.

’Απόβλητος, *ον, to be thrown* or *cast away* as worthless, *to be rejected*, Il. 2, 361; 3, 65.

’Αποβλίσσω, Att. *–βλίττω*, f. *-ίσω*, (*ἀπό, βλίσσω*) *to cut out the comb from* the hive, *take the honey:* metaph. *to bereave* or *rob of* a thing, *θοἰμάτιόν τινος*, Ar. Av. 498, cf. Ruhnk. Tim. v. *βλίττειν*.

’Αποβλύζω, f. *-σω*, (*ἀπό, βλύζω*) *to spirt out, ἀπ. οἶνον to spirt out* some wine, Il. 9, 491: intr., in Philostr.

’Αποβλύω,=foreg., Orph. [*ῡ̆*]

’Αποβλώσκω, (*ἀπό, βλώσκω*) *to go away*, Ap. Rh. 3, 1143.

’Αποβολεύς, *έως, ὁ*, (*ἀποβάλλω*) *one who throws away*, e. g. *ὅπλων*, Plat. Legg. 944 B.

’Αποβολή, *ῆς, ἡ*, (*ἀποβάλλω*) *a throwing away*, e. g. *ὅπλων*, Plat. Legg. 943 E sq.—2. *a throwing away, losing, χρημάτων, πτερῶν, ἐπιστήμης*, Plat.

’Αποβολιμαῖος, *ον*, (*ἀποβάλλω*) *apt to throw away*, c. gen., *ὅπλων*, Ar Pac. 678.—2. pass. *usually thrown away, set aside*.

’Αποβόσκομαι, f. *-σκήσομαι*, dep. mid., (*ἀπό, βόσκω*, irr.) *to feed* or *eat off, eat up, καρπόν*.

’Αποβουκολέω, *ῶ*, (*ἀπό, βουκολέω*) *to let cattle stray*, and so *lose* them: hence in genl. *to lose*.—2. *to decoy from* another's *herd, entice away*, Schäf. Long. p. 343: hence *to beguile, wheedle, soothe*, Wytt. Sel. Hist. p. 380. Hence

’Αποβουκόλημα, *ατος, τό, a decoying away, wheedling*.

’Αποβουκολίζω, f. *-ίσω*,=*ἀποβουκολέω*.

’Αποβράζω, f. *-άσω*, (*ἀπό, βράζω*) *to throw out froth* or *foam*, esp. of boiling water, volcanoes, etc: pass. *to boil* or *bubble* out, Hipp.: also of meal that is being sifted, cf. Ruhnk. Tim. v. *βράζω*.—II. *to cease to boil, abate*, Lat. *defervescere*, Alciphr. Hence

’Απόβρασμα, *ατος, τό, that which is thrown out, froth, scum; bran*.

’Αποβρασμός, *οῦ, ὁ, a throwing out* like water boiling, Sext. Emp.

’Αποβράσσω, Att. *ἀποβράττω*,=*ἀποβράζω*, Hipp.

’Απόβρεγμα, *ατος, τό, any liquid in* *which things are soaked, an infusion,* Diosc.: from

'Αποβρέχω, f. -ξω, (ἀπό, βρέχω) *to steep well, soak,* Theophr.

'Αποβρίζω, f. -ξω, (ἀπό, βρίζω) *to sleep without waking, go sound asleep,* Od. 9, 151; 12, 7.

'Αποβρίθω, f. -ίσω, (ἀπό, βρίθω) *to press out* or *down by its weight,* Theophr.

'Αποβροχή, ῆς, ἡ, (ἀποβρέχω) *a soaking out, distillation by infusion,* Diosc.

'Αποβροχθίζω, f. -ίσω, (ἀπό, βροχθίζω) *to gulp down,* Ar. Fr. 31.

'Αποβροχίζω, f. -ίσω, (ἀπό, βροχίς) *to untie, unbind.*—2. *to strangle,* Anth.

'Αποβρύκω, f. -ξω, (ἀπό, βρύκω) *to bite off from,* τῶν κρεῶν, Eubul. Καμπυλ. 4. [ῡ]

'Αποβύω, f. -ύσω, (ἀπό, βύω) *to stop quite up.*—II. *to open what was stopped up.* [ῡ]

'Αποβώμιος, ον, (ἀπό, βωμός) *far from an altar, godless,* Κύκλωψ, Eur. Cycl. 365.

'Απόβωμος, ον,=foreg.

'Απόγαιος, later ἀπόγειος, ον, or ἀπόγεος, ον, (ἀπό, γῆ) *from land, coming off land,* ἄνεμοι, Arist. Meteor., πνεῦμα, Id. Mund.: also ἡ ἀπογεία, αἱ ἀπόγεαι (sc. αὖραι), τὰ ἀπόγεια (sc. πνεύματα) Id. Probl., cf. Lob. Paral. 473; τὸ ἀπόγαιον or ἀπόγειον, *a mooring cable,* Polyb.—2. in astronomy, *a planet's greatest distance from the earth, apogee,* sub. διάστημα, Arist. Probl. Hence

'Απογαιόω, *to change into earth, make into land.*

'Απογᾰλακτίζω, f. -ίσω Att. -ῐῶ, (ἀπό, γάλα) *to wean from the mother's milk,* Diphil. ap. Ath. 247 C.

'Απογᾰλακτισμός, οῦ, ὁ, *a weaning,* Hipp.

'Απογᾰλακτόομαι, pass., strengthened form of γαλακτόομαι.

'Απογεία, ας, ἡ, v. sub ἀπόγαιος.

'Απόγειος, ον,=ἀπόγαιος, q. v.

'Απογεισσόω, ῶ, (ἀπό, γεισσόω) *to make jut out like a cornice* or *coping,* ὀφρύσι ἀπ. τὰ ὑπὲρ τῶν ὀμμάτων, Xen. Mem. 1, 4, 6. Pass. *to jut out like a cornice,* Arist. Gen. An. Hence

'Απογείσσωμα, ατος, τό, *a cornice, coping,* v. l. in Arist. Part. An.

'Απογεμίζω, ίσω, Dion. H., and

'Απογεμόω, ῶ, f. ·ώσω,=sq.

'Απογέμω, (ἀπό, γέμω) *to unburden, discharge.*

'Απογεννάω, (ἀπό, γεννάω) *to engender,* Arist. Org.; also ἀπογ. δυςμένειαν, Demad. 180, 18. Hence

'Απογέννημα, ατος, τό, *that which is begotten: a scion, offspring,* Tim. Locr.

'Απογέννησις, εως, ἡ, = ἀπογέννημα, Epicur. ap. Diog. L. 10, 105.

'Απογεύομαι, (ἀπό, γεύομαι) as mid., *to take a taste of* a thing, τινός, Plat. Rep. 354 A: the act. ἀπογεύω in same signf., Agath. Prooem. 39.

'Απογεφῡρόω, ῶ, (ἀπό, γεφυρόω) *to furnish with a bridge* or *with dykes,* Hdt. 2, 99.

'Απογηράσκω, f. -άσω, (ἀπό, γηράσκω) *to grow old,* Theogn. 819.

'Απογηράω, ῶ, f. ·άσω,=foreg.

'Απογίγνομαι, in late Att. ἀπογίνομαι, fut. -γενήσομαι, (ἀπό, γίγνομαι) *to be away from, have no part in,* c. gen. τῆς μάχης, Hdt. 9, 69, τῶν ἁμαρτημάτων, Thuc. 1, 39.—II. absol. *to be taken away,* and so *to depart life, die,* Hdt., Thuc., etc.: οἱ ἀπογενόμενοι, *the dead,* Hdt. 2, 136, Thuc. 2, 51.

'Απογιγνώσκω, in late Att. ἀπογινώσκω, fut. -γνώσομαι, (ἀπό, γιγνώσκω) *to depart from a judgment, give up a design* or *intention* of doing, c. gen., τοῦ μαχεῖσθαι, Xen. An. 1, 7, 19: also c. μή et inf., ἀπ. μὴ βοηθεῖν, *to resolve not to help,* Dem. 193, 5.—2. *to despair of,* τῆς ἐλευθερίας, Lys. 195, 7.—II. c. acc., *to give up, dismiss from one's mind* as useless, ἀπ. τὸ πορεύεσθαι, Xen. Hell. 7, 5, 7; hence *to give up in despair,* τινά, Dem. 69, fin.: hence in pass. *to be so given up,* Id. 358, 13; ὁ ἀπεγνωσμένος, *a desperate* man, Lat. *perditus,* Plut.—III. as law-term, *to refuse to receive an accusation, reject* it, ἀπ. γραφήν, ἔνδειξιν, Dem. 605, 16; 1327, 8: hence ἀπ. τινός (sc. δίκην vel γραφήν) *to reject* the accusation *brought against* a man, i. e. *acquit* him, opp. to καταγιγνώσκειν τινός, Dem. 1020, 14, etc.: but also ἀπ. τινά (sc. τῆς δίκης or γραφῆς) *to judge* him *free from* the accusation, *to acquit* him, Id. 539, 3: also ἀπ. τινὸς μὴ ἀδικεῖν, *to acquit* one of wrong, Lys. 95, 4.

'Απογκέω, f. -ήσω, (ἀπό, ὄγκος) *to decrease in size,* Hipp.

'Απογλαυκόομαι, as pass., *to get the* γλαύκωμα *in the eye,* Plut. 'Απεγλαυκωμένος, a play of Alexis, (Com. Graec. 3, p. 389.) Hence

'Απογλαύκωσις, εως, ἡ, *the growing of a* γλαύκωμα *in the eye.*

'Απόγλουτος, ον, (ἀπό, γλουτός) *with a small rump,* Lat. *depygis.*

'Απογλῠκαίνω, f. -ᾰνῶ, (ἀπό, γλυκαίνω) *to sweeten,* Diod.

'Απογλύφω, f. -ψω, (ἀπό, γλύφω) *to scratch off, peel off,* Alciphr. [ῠ]

'Απογλωττίζω, fut. -ίσω Att. -ῐῶ, (ἀπό, γλωττίζω) *to deprive of tongue* or *speech,* Luc.

'Απόγνοια, ας, ἡ, (ἀπογιγνώσκω) *despair,* Thuc. 3, 85.

'Απογνώμων, ον, gen. ονος, (ἀπό, γνώμων) *without* γνώμονες or *teeth that mark the age.*

'Απογνωσιμᾰχέω, strengthened for γνωσιμαχέω.

'Απόγνωσις, εως, ἡ, = ἀπόγνοια, Dion. H.

'Απογνώστης, ου, ὁ,=ἀπογιγνώσκων, *a desperate man.*

'Απογομόω, f. -ώσω,=ἀπογεμίζω.

'Απογομφόω, f. -ώσω, (ἀπό, γομφόω) *to loosen by drawing out nails, take to pieces.*

'Απογονή, ῆς, ἡ, = ἀπογέννημα, *issue, posterity:* from

'Απόγονος, ον, (ἀπογίγνομαι) *descended, sprung,* Hdt., mostly as subst., *a descendant,* usu. in plur., *descendants,* Hdt. 7, 134, etc.: esp. *a grandson:* the following degrees are marked by numbers, ἀπόγ. τρίτος, τέταρτος, etc.

Απογρᾰφή, ῆς, ἡ, (ἀπογράφω) *a writing off, copy,* esp. *a copy of a* γραφή or *indictment, a public notice* served on any one: also *the copy of a declaration* made before a magistrate, *a deposition,* Lys. 114, 30; 181, 23, cf. Att. Process, p. 254, sq.—II. usu. *a list, register, inventory,* esp. of property alleged to belong to the state, but held by a private person, freq. in Plat. Legg., Oratt., cf. Dict. Antiqq. s. v.

'Απόγραφον, ου, τό, *a copy, a register, inventory:* strictly neut.: from

'Απόγρᾰφος, ον, *written off, copied:* as subst. ἡ, ἀπ., Diog. L. 6, 84: from

'Απογράφω, f. -ψω, (ἀπό, γράφω) *to write off, copy,* esp. *to enter in a list, register,* Hdt. 7, 100, and Xen. Mid. *to have registered* by others, Ib.: but also *to register for one's own use,* Hdt. 2, 145: and also *to give in one's name, enlist one's self,* Lys. 172, 1.—II. as Att. law-term,—1. ἀπ. τινά, *to enter* a person's name for the purpose of accusing him, *to give in a copy of the charge* against him; esp. *to give in a list* or *inventory* of property alleged to belong to the state, but held by a private person, freq. in Oratt.: hence —2. ἀπ. τὰ ὑπάρχοντα, τὴν οὐσίαν, *to give in such list* of property, Ib.: so in mid. *to have such list given in, see it done,* Lys. 120, 44, Dem. 1043, fin., etc. Cf. ἀπογραφή.

'Απογυιόω, (ἀπό, γυιόω) *to make quite lame* or *weak,* Il. 6, 265.

'Απογυμνάζω, f. -άσω, (ἀπό, γυμνάζω) *to bring into hard exercise,* ἀπογ. στόμα, *to ply* one's tongue *hard,* Aesch. Theb. 441. Mid. *to take hard exercise.*

'Απογυμνόω, ῶ, f. -ώσω, (ἀπό, γυμνόω) *to strip quite bare;* esp. *to strip of arms, disarm,* Od. 10, 301: pass. *to be stript bare, have the person exposed,* Hes. Op. 728; mid. *to strip one's self,* Xen.: ἀπογυμνοῦσθαι, ἱμάτια, *to strip off one's clothes,* Arist. Probl. Hence

'Απογύμνωσις, εως, ἡ, *a stripping bare,* Plut.

'Απογῠναικόω, ῶ, f. -ώσω, (ἀπό, γυναικόω) *to make a woman of.* Hence

'Απογῠναίκωσις, εως, ἡ, *a making womanish,* Plut.

'Απογωνιόω, ῶ, f. -ώσω, (ἀπό, γωνία) *to make angular,* Theophr.

* **'Αποδάζομαι**, assumed form of pres., v. sq.

'Αποδαίω, f. ἀποδάσομαι, *to portion out to* others, τινί τι, Il. 22, 118: *to give* others *a share of* τινί τινος, Il. 24, 595.—II. *to part off, separate,* ἀποδασάμενος μόριον ὅσον δὴ τῆς στρατιῆς, Hdt. 2, 103. [ᾰσομαι.]

'Αποδάκνω, f. -δήξω, (ἀπό, δάκνω) *to bite off a piece of,* c. gen., ἄρτου, Aristom. Incert. 1; absol. *to bite,* Cratin. Plut. 1, Xen. Symp. 5, 7.

'Αποδακρῡτικός, ή, όν, *calling forth tears,* κολλύρια, Arist. Probl.: from

'Αποδακρύω, (ἀπό, δακρύω) *to weep much, shed many tears,* Ar. Vesp. 983: c. acc., ἀπ. τινά, *to weep much for, lament,* Plat. Phaedr. 116 D.—II. *to cause a flow of tears* by the use of collyrium, and so *to purge the eyes,* Arist. Probl. 31, 9, Luc.—III. *to cease to weep.* [ῠ]

'Αποδάπτω, f. -ψω, (ἀπό, δάπτω) *to gnaw from, eat off.*

'Αποδαρθάνω, f. -δαρθήσομαι, (ἀπό, δαρθάνω) *to have sleep* or *rest enough: to wake up again,* Ael.—II. *to sleep a little,* Plut.

'Αποδάσμιος, ον, *parted off,* Φωκέες ἀποδάσμιοι, *parted from* the rest, Hdt. 1, 146: from

'Αποδασμός, οῦ, ὁ, (ἀποδαίω) *a division, part of a whole,* Thuc. 1, 12: on accent, v. Lob. Paral. 385.

'Απόδαστος, ον, (ἀποδαίω) *divided off.*

'Αποδαστύς, ύος, ἡ, Ion. for ἀποδασμός.

†**'Αποδέδεγμαι**, perf. of ἀποδέχομαι; also Ion. form of perf. pass. of ἀποδείκνυμι, Hdt. 1, 153.

'Αποδεδειλιᾱκότως, adv. part. perf. act. from ἀποδειλιάω, *in a cowardly way.*

†**'Αποδεδέχαται**, Ion. for ἀποδεδεγμένοι εἰσί, cf. ἀποδέδεγμαι.

†**'Αποδέδρᾱκα**, perf. from ἀποδιδράσκω.

'Αποδεής, ές, (ἀπό, δέω) *wanting much, incomplete,* like ὑποδεής, Polyb in compar.

'Αποδεῖ, Ion. ἀποδέει, impers. of ἀποδέω, q. v.

'Αποδειδίσσομαι, (ἀπό, δειδίσσομαι) dep., *to frighten away*, Il. 12, 52, with prep. separate as adv.

'Αποδείκνυμι, and ἀποδεικνύω: f. -δείξω, Ion. -δέξω, (ἀπό, δείκνυμι) *to point away from* other objects at one, and so—I. *to point out, show forth, display, make known*, whether by deed or word, *τινί τι*: first in Hdt.: hence in various relations,—1. *to bring forward, show, produce, furnish*, Lat. *praestare*, *πολλοὺς παῖδας*, Hdt. 1, 136, cf. Xen. Cyr. 1, 2, 5; 8, 1, 35.—2. *to show* or *deliver in* accounts, etc., *λόγον*, Hdt. 7, 119, cf. Thuc. 2, 72.—3. *to publish* a law, Lat. *promulgare*, Xen. Hell. 2, 3, 11.—4. *to appoint* or *assign*, *ἓν βουλευτήριον*, Thuc. 2, 15; *χῶρος ἀποδεδεγμένος*, *an appointed* place, Hdt. 1, 153.—5. *to show by argument, prove*, *τι*, Plat., and Arist. —II. *to show forth* a person or thing *as* so and so, hence—1. *to appoint, name, create*, *ἀπ. τινὰ βασιλέα, στρατηγόν, ἵππαρχον*, etc., freq. in Hdt., and Att.: also in pass. *to be so created*, Id.—2. *to make, render*, *ἀπ. τινὰ μοχθηρόν*, *to make one a rascal*, Ar. Ran. 1011: so *κράτιστον*, etc., Plat., Xen., etc.; *γοργὸν ἀπ. τὸν ἵππον*, Xen. Eq. 1, 10: also c. part., *ἀπ. τινὰ βλέποντα*, *to restore one to sight*, Ar. Plut. 210: also *γέλωτα ἀπ. τινά*, *to make one a laughing-stock*, Plat. Theaet. 166 A.—3. *to represent as*, *ἀπ. τινὰ προδότην*, Eur. Ion 879; *τὸν 'Ενδυμίωνα λῆρον ἀπ.*, to *represent* the story of *Endymion as nonsense*, Plat. Phaed. 72 B.—4. *to prove that* a thing is, etc., *ἀπ. τι ὄν, γενόμενον*, etc.: Plat. Xen., etc.: also freq. *ἀπ. ὡς..., ὅτι...*, etc., Ib.—5. c. inf., *to ordain* a thing to be, Xen. Oec. 7, 30, Rep. Lac. 10, 7.—B. Mid. *to show forth* something of one's own, esp. *ἀποδέξασθαι γνώμην*, *to deliver one's opinion*, freq. in Hdt.: *ἀποδ. ἀρετάς*, *to display high qualities*, Pind. N. 6, 80, so *ἀποδ. ἔργα μεγάλα, λαμπρά*, etc., Hdt.: so too in Plat., and Xen., though it is oft. used just like act. The aor. *ἀπεδείχθην*, is always pass., but part. pass. perf. is sometimes also act., as Xen. An. 5, 2, 9. Hence

'Αποδεικτέον, verb. adj., *one must show forth* or *prove*, Plat. Phaedr. 245 B.

'Αποδεικτῐκός, ή, όν, *fit for showing forth* or *demonstrating, demonstrative*, Arist. Eth. N., etc.: *ἀπ. ἱστορίη*, in which the facts are *regularly set forth and explained*, Polyb. Adv. -κῶς.

'Αποδεικτός, όν, (ἀποδείκνυμι) *demonstrable: demonstrated*, Arist. Org.: on accent, v. Lob. Paral. 498.

'Αποδειλίᾱσις, εως, ἡ, (ἀποδειλιάω) *a leaving off through fear, great cowardice*, Polyb.

'Αποδειλιᾱτέον, verb. adj., *one must flinch*, Plat. Rep. 374 E: from

'Αποδειλιάω, ῶ, f. -άσω, (ἀπό, δειλιάω) intr. *to be very fearful, play the coward, flinch* or *shrink from danger* or *toil*, freq. in Plat.: c. gen., *to shrink back from*, *τινός*, Xen. Rep. Lac. 10, 7: c. acc., *to be afraid of, shun*, Polyb.

'Απόδειξις, εως, ἡ, Ion. ἀπόδεξις, (ἀποδείκνυμι) *a showing forth*, whether by word or deed: hence—1. *a setting forth, delivery, publication:* so Herodotus calls his work *ἱστορίης ἀπ.*, cf. *ἀρχῆς ἀπ.*: *an exposition, sketch*, Thuc. 1, 97: hence *an exposition, treatise*, *περί τι*, Plat.—2. *a showing, proving, proof*, Hdt. 8, 101: esp. by words, *ἀπ. ποιεῖσθαι*, freq. in Att.; and so in logical writers, a *proof by strict argument, a demonstration*, Arist. Org., cf. Cic. Acad. 2, 8.—II. (from mid.) *ἀπ. ἔργων, ἔργων μεγάλων*, *display, achievement* of mighty works, etc., Hdt. 1, 207, etc.

'Αποδειπνέω, ῶ, f. -ήσω, (ἀπό, δειπνέω) *to have done supper*, Ath.

'Αποδειπνίδιος, ον,=sq., Anth.

'Απόδειπνος, ον, (ἀπό, δεῖπνον) *coming from a meal, left after it.*—II. =ἄδειπνος.

'Αποδειροτομέω, (ἀπό, δειροτομέω) *to cut off by the neck, behead*, *τινά*, Hom.

'Αποδείρω, Ion. for ἀποδέρω, Hdt.

'Αποδεκάτευσις, εως, ἡ, *a punishing of every tenth man, decimation:* from

'Αποδεκᾰτεύω, (ἀπό, δεκατεύω) *to take out a tenth part*, and so—1. of things, *to tithe*, Ath.—2. of men, *to decimate.*

'Αποδεκᾰτόω, ῶ, f. -ώσω, (ἀπό, δέκατος) *to take a tenth part, tithe.*—2. *to pay tithe*, N. T. Hence

'Αποδεκάτωσις, εως, ἡ, *the taking a tenth part.*—II. =ἀποδεκάτευσις.

'Αποδέκομαι, Ion. for ἀποδέχομαι, Hdt.

'Αποδεκτέον, verb. adj. from ἀποδέχομαι, *one must accept, allow, admit*, etc., freq. in Plat.

'Αποδεκτήρ, ῆρος, ὁ,=sq., Xen. Cyr. 8, 1, 9.

'Αποδέκτης, ου, ὁ, (ἀποδέχομαι) *a taker from, receiver:* from the time of Cleisthenes *ἀποδέκται* were magistrates at Athens who succeeded the *κωλακρέται*, and looked to the pay of the dicasts, Dem. 750, 24, Arist. Pol. 6, 8, 1, cf. Böckh. P. E. 1, p. 214.

'Αποδεκτός, όν, (ἀποδέχομαι) *accepted, acceptable, welcome*, Lat. *acceptus*, Plut. Adv. -τῶς. On accent, v. Lob. Paral. 490, 498.

'Αποδενδρόω, ῶ, (ἀπό, δενδρόω) *to make a tree of, change into a tree*, Luc. Pass. *to become a tree*, Theophr.

'Αποδέξασθαι, not only aor. 1 from ἀποδέχομαι, but also Ion. for ἀποδείξασθαι from ἀποδείκνυμι, Hdt.

'Απόδεξις, εως, ἡ, Ion. for ἀπόδειξις.

'Απόδερμα, ατος, τό, (ἀποδέρω) *a hide stripped off*, Hdt. Hence

'Αποδερμᾰτόω, *to strip off the hide* or *skin.* Pass. *to lose the skin*, Polyb. 6, 25.

'Αποδέρω, Ion. -δείρω, f. -δερῶ, (ἀπό, δέρω) *to flay* or *skin completely*, *τινά*, Hdt. etc.: *ἀπ. τὴν κεφαλήν*, *to scalp*, Hdt. 4, 64: also c. acc. cognat., *ἀπ. δορήν*, *to strip off the skin*, Hdt. 5, 25.—II. *to flay by flogging, fetch the skin off one's back*, Ar. Lys. 739.

'Απόδεσις, εως, ἡ, (ἀποδέω) *a binding fast on*, Iambl.

'Αποδεσμεύω, (ἀπό, δεσμεύω)=sq.

'Αποδεσμέω, f. -ήσω, (ἀπό, δεσμέω) *to bind fast.*

'Απόδεσμος, ου, ὁ, (ἀποδέω) *a band, fillet*, esp. *a breastband, girdle*, Ar. Fr. 309, 13.—II. *a bundle, bunch, truss.* Hence

'Αποδεσμόω,=ἀποδεσμέω.

'Αποδέχομαι, Ion. -δέκομαι, f. -δέξομαι, aor. -ξάμην: pf. -δέδεγμαι, (ἀπό, δέχομαι) dep. mid., *to accept in full payment, accept gladly, be content with*, *ἄποινα*, Il. 1, 95: *γνώμην παρά τινος*, *accept advice from one*, Hdt. 4, 97: also *ἀπ. τί τινος*, Plat. Crat. 430 D.—2. esp. *to accept as a proof*, *ἀνδραγαθίη αὕτη ἀποδέδεκται*, *this is taken as a proof of manhood*, Hdt. 1, 136.—3. *to accept* as a teacher, *follow*, Xen. Mem. 4, 1, 1, etc.: hence—4. *to admit, allow, approve*, esp. an opinion, freq. in Plat.: *οὐκ ἀπόδ.*, *not to receive to disbelieve*, Hdt. 6, 43: hence also—5. *ἀπ. τινός*, *to receive* (opinions) *from* another, *agree with* him, Plat. Phaed. 92 A, Rep. 329 E, cf. Stallb. ad Euthyph. 9 E: also *ἀπ. τινός*, c. adv., *to understand*, Plat. Legg. 634 C, Xen. Cyr. 8, 7, 10.—II. *to receive back, recover*, Hdt. 4, 33.

'Αποδέω, f. -δήσω, (ἀπό, δέω) like ἀποδεσμέω, *to bind* or *tie fast*, Plat. Symp. 190 E.

'Αποδέω, f. -δεήσω, (ἀπό, δέω) *to be in want of, lack*, *τριακοσίων ἀποδέοντα μύρια*, 10,000 *lacking* or *save* 300, Thuc. 2, 13. Impers. ἀποδεῖ, *there lacks, there wants*, *τινός*, Plat.

'Αποδηλόω, ῶ, (ἀπό, δηλόω) *to make manifest, clear* or *evident*, Aesch. Fr. 291.

'Αποδημᾰγωγέω, ῶ, f. -ήσω, (ἀπό, δημαγωγέω) *to delude as a demagogue, lead astray from* a thing, *τινός*, Clem. Al.

'Αποδημέω, *to be ἀπόδημος, be away from home, be abroad* or *on one's travels*, Hdt. 1, 29, etc.: also *to go abroad*, Hdt. 3, 124: sometimes c. gen., *ἀποδημεῖν οἰκίας*, Plat. Legg. 954 B: also *ἐκ πόλεως*, Id. Crit. 53 A: *ἀποδ. εἰς Θετταλίαν*, *to go abroad to live in Thessaly*, Ib. 53, fin. Hence

'Αποδημητής, οῦ, ὁ, *one who is abroad* (not in exile), Thuc. 1, 70. Hence

'Αποδημητικός, ή, όν, *belonging to* or *fond of travelling:* *ἀπ. παραστάσεις*, *dwelling in a foreign country*, Arist. Pol. 5, 8, 12.

'Αποδημία, ας, ἡ, *a being from home, a going* or *being abroad*, *ἀπ. ἐξ οἴκου*, Hdt. 6, 139: *ἔξω τῆς χώρας*, Plat. Legg. 949 E: also *ἐς ἄλλας χώρας*, Ib. 950 A: from

'Απόδημος, ον, (ἀπό, δῆμος) *away from one's own people* or *country, from home, abroad*, Plut.

'Αποδία, ας, ἡ, (α priv., πούς) *want of feet, loss of feet* or the *use of them*, opp. to εὐποδία.

†'Αποδιαιρέω, ῶ, f. -ήσω, (ἀπό, διαιρέω) *to* take *from* and *divide*, i. e. *to divide again, to make a subdivision*, Clem. Al.

'Αποδῐαιτάω, ῶ, f. -ήσω, (ἀπό, διαιτάω) *δίκην, δίαιταν*, *to reject* the claim of the other party *in an arbitration*, i. e. *decide in one's favour*, opp. to *καταδιαιτάω*, Dem. 542, 6; cf. 544, 24: hence *ἀπ.* (sc. *δίκην*) *τινός*, *to decide for* one, Id. 1013, 14.

'Αποδιαστέλλω, f. -στελῶ, (ἀπό, διαστέλλω) *to sever one from another, separate.*

'Αποδιατρίβω, (ἀπό, διατρίβω) *to wear quite away*, *ἀπ. τὸν χρόνον*, *to waste the time utterly*, Aeschin. 34, 29. [ῐ]

'Αποδῐδάσκω, f. -διδάξω (ἀπό, διδάσκω) *to unteach, teach not* to do, Lat. *dedocere: to disuse.*

'Αποδιδράσκω, Ion. -δρήσκω, f. -δράσομαι, Ion. -δρήσομαι, aor. ἀπέδρην, part. ἀποδράς, this part. only found in Hom., the other tenses in Hdt., etc., (ἀπό, διδράσκω) *to run away* or *off, escape* or *flee from*, esp. *by stealth*, Hom., only in Od.; *νηός* and *ἐκ νηός*, Od.—2. in prose also c. acc., *to flee, shun*, Hdt. 2, 182, Xen., etc.; also in Soph. Aj. 167, v. Elms. Heracl. 14: absol. *ἀπ. ἐς, ἐπί*, or *ἐκ*, Hdt., etc. (*ἀποδρᾶναι* is *to escape by not being found*, *ἀποφυγεῖν*, *by not being caught*, acc. to Ammon., Xen. An. 1, 4, 8, and v. *ἀποφεύγω*.)

'Αποδιδύσκω,=ἀποδύω.

'Αποδίδωμι, f. -δώσω, (ἀπό, δίδωμι)

to give back, restore, return, τινί τι, freq. in Hom.: esp. *to give back, give what is due*, as debts, penalties, submission, honour, etc., *to pay*, θρέπτρα φίλοις, Il. 4, 478; so freq. in Att., ἀπ. χάριν, χρέος, τιμήν, τιμωρίαν, etc.: ἀπ. τινὶ λώβην, *to give* one *back* his insult, i. e. *make atonement for* it, Il. 9, 387: ἀπ. τὸ μόρσιμον, *to pay the debt of fate*, Pind. N. 7, 64. How completely this first and strict signf. remained the popular one at Athens, appears from the whole speech of Dem. de Haloneso.—2. *to give freely, render, yield*, of land, ἐπὶ διηκόσια ἀπ. (sc. καρπόν), *to yield fruit two hundred fold*, Hdt. 1, 193.—3. *to grant, allow*, ἀπολογίαν τινί, *to grant* one *liberty to make a defence*, Andoc. 29, 16; so ὁ λόγος ἀπεδόθη αὐτοῖς, *right of speech was allowed them*, Aeschin. 61, 16: also c. inf., ἀπ. κολάζειν, *to allow, suffer to punish*, Dem. 638, 6, cf. Lys. 94, 32.—4. ἀπ. τινά, c. adj., *to render* or *make* so and so, like ἀποδείκνυμι, as ἀπ. τὴν τέρψιν βεβαιοτέραν, Isocr. 12 B.—5. *to deliver over, give up*, e. g. as a slave, Eur. Cycl. 239: hence absol. ἀπ. εἰς βουλὴν περὶ αὐτῶν, *to refer* their case to the council, Isocr. 372 B, cf. Lys. 164, 17.—6. ἀπ. ἐπιστολήν, *to deliver* a letter, Thuc. 7, 10.—7. ἀπ. τὸν ἀγῶνα, *to put an end to the contest*, Lycurg. 169, 8.—II. intr., εἰ τὸ ὅμοιον ἀποδιδοῖ ἐς αὔξησιν, sc. ἡ Αἴγυπτος, where it seems to be = ἐπιδιδοῖ.—2. *to return, regain*, Arist. Gen. An. 1, 18, 2.—B. Mid. *to give away of one's own, sell*, first in Hdt. 1, 70, etc.; ἀπ. ἐς Ἑλλάδα, *to take* to Greece, *and sell there*, Id. 2, 56: ἀπ. τῆς ἀξίας, τοῦ εὑρίσκοντος, *to sell for its worth, for* what it will fetch, Aeschin. 13, 40, 41: ἀπ. εἰςαγγελίαν, *to sell*, i. e, *take a bribe to forego the information*, Dem. 784, 16: at Athens, esp. *to farm out* the public taxes, opp. to ὠνέομαι, Wolf. Dem. Lept. p. 281: Thuc. 6, 62 has the act. ἀπέδοσαν = ἀπέδοντο; the distinction is very clearly marked ap. Andoc. 13, 16, πάντα ἀποδόμενος, τὰ ἡμισέα ἀποδώσω τῷ ἀποκτείναντι, cf. Bekk. Praef. Thuc., fin.

'Αποδιΐστημι, fut. -στήσω, (ἀπό, διΐστημι) *to separate from, place asunder*. Mid. *to go apart, step asunder*: in aor. 2, perf., and plqpf., *to stand off* or *aloof*.

'Αποδῐκάζω, f. -άσω, (ἀπό, δικάζω) *to adjudge, acquit*, opp. to καταδικάζειν, Antipho 147, 5.

'Αποδικεῖν, inf. from ἀπέδικον, poet. aor. without pres. in use, *to throw off*, Eur. H. F. 1204: *to throw down*, Aesch. Ag. 1410.

'Αποδῐκέω, (ἀπό, δίκη) *to defend one's self on trial*, Xen. Hell. 1, 7, 21.

'Αποδῑνέω, (ἀπό, δινέω) *to turn* or *whirl violently about*: hence of threshing corn, Valck. Hdt. 2, 14.

'Αποδίομαι, (ἀπό, δίω) dep., poet. for ἀποδιώκω, Il. 5, 763 [where it is ᾱποδίωμαι].

'Αποδῐοπομπέομαι, f. -ήσομαι, dep. mid., (ἀπό, Διός, πομπή) *to avert threatened evil by offerings to Jupiter*: hence in genl., *to conjure away*, Plat. Cratyl. 396 E, Lys. 108, 4: hence later, *to reject with abhorrence*, Plut.—ἀπ. οἶκον, *to purify*, Plat. Legg. 877 E, cf. Ruhnk. Tim. Hence

'Αποδιοπόμπησις, εως, ἡ, *the offering an expiatory sacrifice*, Plat. Legg. 854 B.

'Αποδιορίζω, f. -ίσω, (ἀπό, διορίζω) *to mark off, distinguish, to separate*, N. T.

'Αποδισκεύω, (ἀπό, δισκεύω) *to hurl a discus, throw like a discus*.

'Αποδιφθερόω, ῶ, (ἀπό, διφθερόω) *to strip off the hide*.

'Αποδιωθέω, fut. -διώσω, (ἀπό, διωθέω) *to thrust away*, Ath.

'Αποδιώκω, fut. -διώξομαι, (ἀπό, διώκω) *to chase away*, Thuc. 3, 108: ἀποδίωκε σαυτὸν, *take yourself off*, Ar. Nub. 1296. Hence

'Αποδίωξις, εως, ἡ, *a chasing away*, Arist. Probl.

'Αποδοκεῖ, impers. (ἀπό, δοκέω) usu. c. μή et inf., ἀπέδοξέ σφι μή, *it seemed good to them not* to do, *they resolved not*..., Hdt. 1, 152; 8, 111, also without μή, Xen. An. 2, 3, 9: absol. ὥς σφι ἀπέδοξε, *when they resolved not*, Hdt. 1, 172: also in Xen.

'Αποδοκῐμάζω, f. -άσω, (ἀπό, δοκιμάζω) *to reject on proof* or *trial*, in genl. *to reject*, Hdt. 1, 199 (in 3 sing. ἀποδοκιμᾷ, as if from ἀποδοκιμάω), 6, 130: esp. *to reject* a candidate *from want of qualification*, Lys. 130, 33: ἀπ. νόμον, *to reject a law*, Xen. Mem. 4, 4, 14. Hence

'Αποδοκῐμᾰσία, ας, ἡ, *a rejection after trial, non-admission* to office, etc.

'Αποδοκιμαστέον, verb. adj. from ἀποδοκιμάζω, *one must reject*, Xen. Eq. 3, 8.

†'Αποδοκιμάω, a pres. presupposed by 3 sing. ἀποδοκιμᾷ, Hdt. 1, 199, v. ἀποδοκιμάζω.

'Αποδόκῐμος, ον, (ἀπό, δόκιμος) *rejected, lightly esteemed, spurious*.

†'Αποδόμεναι, 2 aor. inf. poet. for ἀποδοῦναι, from ἀποδίδωμι.

'Αποδοντόω, (ἀπό, ὀδούς) *to clean the teeth*. Hence

'Αποδόντωσις, εως, ἡ, *a cleaning of the teeth*.

"Αποδος, ἡ, Ion. for ἄφοδος, Hdt.

†'Απόδος, 2 aor. imper. from ἀποδίδωμι.

†'Αποδόσθαι, 2 aor. inf. mid. from ἀποδίδωμι.

'Αποδόσιμος, ον, *that should be restored*: from

'Απόδοσις, εως, ἡ, (ἀποδίδωμι) *a giving back, restoration, restitution, return*, τινός, Hdt. 4, 9, Thuc. 5, 35, etc.: esp. *repayment, compensation*, and in genl. *payment*. Plat.—2. *a giving away, presenting*.—3. in Gramm. *the consequent proposition*, opp. to πρότασις.

'Αποδοτέον, verb. adj. from ἀποδίδωμι, *one must give back* or *restore*, Plat. Rep. 379 A.

'Αποδοτήρ, ῆρος, ὁ, (ἀποδίδωμι) *a giver back, repayer*, Epich. p. 66.

'Απόδουλος, ον, (ἀπό, δοῦλος) *son of a slave*.

'Αποδοχεῖον, ου, τό, *a house* or *place for receiving*: from

'Αποδοχεύς, έως, ὁ, = ἀποδεκτήρ, from ἀποδέχομαι, Themist. Hence

'Αποδοχεύω, *to be an* ἀποδοχεύς, *take in people*, Joseph.

'Αποδοχή, ῆς, ἡ, (ἀποδέχομαι) *a receiving back, having restored to one*, opp. to ἀπόδοσις, Thuc. 4, 81: *acceptance, reception*, Hipp.: esp. *hospitable reception*.—II. *praise, thanks, satisfaction*, Diod.—III. *a receipt, income*.

'Αποδοχμόω, ῶ, f. -ώσω, (ἀπό, δοχμόω) *to bend backwards* or *sideways*, Od. 9, 372.

'Απόδραγμα, ατος, τό, (ἀποδράττω) *a part taken off*.

'Αποδρᾰθεῖν, inf. aor. 2 from ἀποδαρθάνω.

†'Αποδραμοῦμαι, fut. of ἀποτρέχω.

'Αποδράς, part. aor. 2 of ind. ἀπέδραν of ἀποδιδράσκω, Od.

'Απόδρᾱσις, εως, ἡ, Ion. ἀπόδρησις, (ἀποδιδράσκω) *a running away, escape*, ἀπ. ποιεῖσθαι, Hdt. 4, 140.

'Αποδράττω, (ἀπό, δράττω) *to take a part of*, usu. in mid.

'Αποδρέπτομαι, dep. = sq., Anth.

'Αποδρέπω, f. -ψω, (ἀπό, δρέπω) *to pluck off*, ἀπόδρεπε οἴκαδε βότρυς, *pluck and take home the clusters of grapes*, Hes. Op. 608: ἀπ. καρπὸν ἥβας, Pind. P. 9, 193; so too in mid., Pind. Fr. 87, 6. Mid. *to gather for one's self*, Anth.

'Αποδρῆναι, Ion. for ἀποδρᾶναι, inf. aor. 2 act. of ἀποδιδράσκω, Hdt.

'Απόδρησις, ιος, ἡ, Ion. for ἀπόδρασις, Hdt.

'Αποδρομή, ῆς, ἡ, (ἀποτρέχω, ἀποδραμεῖν) *a running away, refuge*, Arr.

'Απόδρομος, ον, (ἀποτρέχω, ἀποδραμεῖν) *left behind in the race*; or perh. *not yet running*, Soph. Fr. 75.

'Αποδρύπτω, f. -ψω, (ἀπό, δρύπτω) *to scratch off, graze off* the skin *by a slight wound*, τί τινος, Hom.—2. *to pluck off*. Mid. *to scrape one's self, to grow thin*, Alc.

'Αποδρύφω, = foreg., hence ἀποδρύφοι, Il. 23, 187; 24, 21, though some take it as opt. aor. from ἀποδρύπτω, but cf. Buttm. Ausf. Gr. § 92, 8.

'Αποδύνω, = ἀποδύω, *to pull* or *strip off*, Od. 22, 364. [ῡ]

'Αποδυρμός, οῦ, ὁ, *a bewailing, lamenting*: from

'Αποδύρομαι, f. -ῠροῦμαι, (ἀπό, ὀδύρομαι) *to lament bitterly*, τι πρός τινα, Hdt. 2, 141: absol. Aesch., and Soph. [ῡ in pres.]

'Απόδῠσις, εως, ἡ, (ἀποδύω) *a stripping, undressing*.

'Αποδυςπετέω, (ἀπό, δυςπετέω) *to desist through impatience, disgust* or *despair, to be vexed* or *ill-tempered*, Arist. Org. Hence

'Αποδυςπέτησις, εως, ἡ, *discouragement, disgust, despair*.

'Αποδυτέον, verb. adj. from ἀποδύω, *one must strip*, Plat. Rep. 457 A.

'Αποδῠτήριον, ου, τό, (ἀποδύω) *a place for undressing* in the bath, Plat. Lys, 206 E.

'Απόδυτρον, ου, τό, = foreg.

'Αποδύω, f. -δύσω, (ἀπό, δύω) *to strip off*, Hom. (esp. in Il.), c. dupl. acc., of stripping armour from the slain, τεύχεα ἀπ. Mid. c. aor. 2 et perf. act., *to strip one's self, undress*, Od. 5, 349: metaph. usu. c. acc., *to put away, lay aside*, e. g. φόβον: c. gen., ἱματίων ἀποδῦσαι, Ar. Thesm. 656: c. gen. and acc., μελέων ἀπέδ. πέπλον, *he drew the robe from his limbs*, Mus. 251. With πρός τι, ἐπί τι or ἐπί τινι, τί τινος, Plat. Charm. 154 E, *to strip for* a thing, strictly for gymnastic exercises, and so in genl., *to strip and get ready for*, Ar. Lys. 615, without prep., Ar. Ach. 627: hence also οἱ ἀποδυόμενοι εἰς τὸ γυμνάσιον, *those who practise in the gymnasium*; the perf. act. seldom occurs in trans. signf.; Xen. An. 5, 8, 23 it is so used. [ῡ]

'Αποδωρέομαι, (ἀπό, δωρέομαι) dep., *to give away*, Critias 2, 3.

†'Αποδωσείω, desider. from ἀποδίδωμι, *to desire to give away*.

†'Απόδωτοι, ων, οἱ, *the Apodoti*, a people of Aetolia, Thuc. 3, 94.

'Αποείκω, f. -ξω, (ἀπό, εἴκω) *to withdraw from*, and so make room, *give way*, θεῶν ἀπόεικε κελεύθου, Il. 3, 406, as Wolf and Spitzn. read with Aristarch., cf. ἀπεῖπον.

'Αποειπεῖν, ἀποεῖπον, ες, ε, Ep. for ἀπειπεῖν, ἀπεῖπον, etc. Hom. [ἀπο̄ειπὼν in Il. 19, 35.]

'Αποέννυμι,=ἀποδύω, poet., *to strip of clothing.*

'Αποεργάθω, poet. for ἀπέργω, ἀπείργω, *to keep far away, keep off, part from,* τί τινος, Hom.; ῥάκεα οὐλῆς, *he pushed back* the rags *from* the scar, Od. 21, 221.

'Αποέργω, poet. for ἀπέργω, ἀπείργω, Hom.: partic. ἀποεργμένη, for ἀπεργομένη, H. Hom. Ven. 47.

'Απόερσε, subj. -έρσῃ, opt. -έρσειε, an old Ep. aor. found only in 3 pers., Il. 6, 348; 21, 283, 329, *to hurry, sweep away,* of running water. (Of uncertain deriv.: Buttm. Lexil. p. 157, supposes it to come from ἔρδω, as Ion. collat. form of ἄρδω.)

'Αποζάω, f. -ζήσω, (ἀπό, ζάω) *to live off,* ὅσον ἀποζῆν, *enough to live off,* Thuc. 1, 2.—2. *to live poorly,* Ael.

'Απόζεμα, ατος, τό, (ἀποζέω) *a decoction, potion, apozem,* Diosc.

'Αποζέννυμι,=ἀποζέω.

'Απόζεσμα, ατος, τό,=ἀπόζεμα.

'Αποζευγέω, collat. form from sq., Hipp.

'Αποζεύγνῡμι, and ἀποζευγνύω, f. -ζεύξω, (ἀπό, ζεύγνυμι) *to unyoke, part.* Pass. *to be parted from,* τέκνων, γυναίκος, etc. Eur., but δεῦρ' ἀπεζύγην πόδας, *on foot did I start and come hither,* Aesch. Cho. 676, πόδας being added as usu. with verbs of motion, cf. Kühner Gr. Gr. § 552.

'Αποζέω, f. -ζέσω, (ἀπό, ζέω) *to boil off, throw off by fermenting.*—2. intr. *to cease boiling, fretting,* or *fermenting,* Alex. Dem. 6.

'Αποζῠγόω,=ἀποζεύγνυμι.

'Απόζω, f. ἀποζήσω, (ἀπό, ὄζω) *to smell of* something, τινός, Ibyc. 42 C. —II. impers., ἀπόζει τῆς 'Αραβίης, *there comes a smell from Arabia,* Hdt. 3, 113.

'Αποζωγρᾰφέω, (ἀπό, ζωγραφέω) *to paint a live thing:* in genl. *to paint, pourtray,* Plat. Tim. 71 C.

'Αποζώννυμι, and ἀποζωννύω, fut. -ζώσω, (ἀπό, ζώννυμι) *to take off* or *loose the girdle, disarm,* Hdn.: hence *to discharge* one *from service.*

'Αποθάλλω, f. -θᾰλῶ, (ἀπό, θάλλω) *to lose the bloom, cease flowering.*

'Αποθᾰνεῖν, inf. aor. 2, and ἀποθᾰνοῦμαι, fut. of ἀποθνήσκω.

'Αποθανετέον, verb. adj. of ἀποθνήσκω, *one must die,* Arist. Eth. N. 3, 1, 8, Bekk., ubi al. –θανατέον or –θνητέον.

'Αποθαῤῥέω, and ἀποθαρσέω, fut. -ήσω, (ἀπό, θαῤῥέω) *to take courage, have full confidence,* Xen. Oec. 16, 6. —II. ἀπ. τι, *to venture a thing,* Polyb.

'Αποθαῤῥύνω, (ἀπό, θαῤῥύνω) *to encourage,* App.

'Αποθαυμάζω, f. -άσω, Ion. ἀποθωυμ., (ἀπό, θαυμάζω) *to wonder at* a thing, τι, Od. 6, 49, Hdt., etc.: also absol. *to wonder much,* Hdt. 1, 68, etc.

'Αποθεάομαι, fut. -άσομαι, (ἀπό, θεάομαι) dep. mid., *to contemplate attentively.* [ᾱσομαι]

'Αποθειάζω, (ἀπό, θειάζω) strengthened for θειάζω.

'Αποθειόω, poet. for ἀποθεόω, Anth.

'Αποθεμελιόω, (ἀπό, θεμελιόω) *to destroy from the foundations.*

"Αποθεν, adv., (ἀπό) *from afar,* θεᾶσθαι, ἀκοντίζειν, Xen.: c. gen., ἄποθεν τοῦ τείχους, Aeschin. 14, 12. —II. *afar off,* ἡ γῆ ἡ ἄποθεν, Xen. Cyneg. 9, 2, 16.

'Απόθεος, ον, (ἀπό, θεός) *far from the gods:* hence *godless,* like ἄθεος, Soph. Fr. 246.

'Αποθεόω, (ἀπό, θεόω) *to make into a god, deify,* Arist. ap. Ath.

'Αποθερᾰπεία, ας, ἡ, strengthened for θεραπεία, *regular service,* θεῶν, Arist. Pol.—II. Medic. *a being rubbed* and *anointed* after exercise, Gal.

'Αποθεράπευσις, εως, ἡ,=θεράπευσις.

'Αποθερᾰπευτική, ῆς, ἡ, sub. τέχνη, *the application of* ἀποθεραπεία II.

'Αποθερᾰπεύω, (ἀπό, θεραπεύω) *to serve attentively,* Dion. H.—2. *to apply* ἀποθεραπεία, Gal.

'Αποθερίζω, fut. -ίσω Att. -ῐῶ, (ἀπό, θερίζω) *to reap* or *cut off,* τὰς τρίχας, κόμας, Eur. Or. 128, Hel. 1188, in contr. aor. ἀπέθρισα.

'Απόθερμος, ον,=ἄθερμος, Aret.

'Αποθέσιμος, ον, (ἀποτίθημι) *for laying away* or *by.*

'Απόθεσις, εως, ἡ, (ἀποτίθημι) *a laying away* or *by, laying up in store,* Plat.—II. *an exposing* of children, Arist. Pol.—III. ἀπ. κώλου, περιόδου, *a pause* or *rest* of the voice in speaking, Rhet.—IV. *the running out* of the abacus of a column, Vitruv.—V. = ἀποδυτήριον, Luc.

'Αποθεσπίζω, fut. -ίσω Att. -ῐῶ, (ἀπό, θεσπίζω) *to declare by oracle, proclaim,* Plut. Hence

'Αποθέσπισις, εως, ἡ, *an oracle given,* Strab.

'Απόθεστος, ον, *despised, abhorred,* Od. 17, 296. (Acc. to some from ἀποτίθημι for ἀπόθετος, others better from ἀπό, θέσσασθαι, *undesired,* i. e. *despised,* opp. to πολύθεστος.)

'Αποθεταί, ῶν, αἱ, *a place* in Lacedaemon *into which all misshapen children were thrown* on birth, Plut.: from

'Απόθετος, ον, (ἀποτίθημι) *laid by:* hence *hidden, mysterious,* ἔπη, Plat. Phaedr. 262 A, cf. Lob. Aglaoph. p. 861: ἀπ. φίλος, *a special, intimate friend,* Lys. 113, 44: τὰ ἀπ., *preserved* meats, etc.—2. *put aside as useless, rejected,* Plut., cf. foreg.

'Αποθέω, f. -θεύσομαι, (ἀπό, θέω) *to run off* or *away:* of seamen, Hdt. 8, 56.

'Αποθεωρέω, (ἀπό, θεωρέω)=ἀποθεάομαι, Plut. Hence

'Αποθεώρησις, εως, ἡ, *a distant view* or *survey,* Diod.—II. *serious contemplation,* Plut.

'Αποθέωσις, εως, ἡ, (ἀποθεόω) *deification,* Strab.

'Αποθήκη, ης, ἡ, (ἀποτίθημι) *any place wherein to lay up* a thing, a *barn, granary: a magazine, warehouse, storehouse,* Thuc. 6, 97.—II. *anything laid by* or *stored up,* ἀποθήκην ποιεῖσθαι εἴς τινα, *to lay up a store of favour with another,* Hdt. 8, 109, though Valck. tries to keep to the usu. signf.

'Αποθηλασμός, οῦ, ὁ, (ἀπό, θηλάζω) *a sucking, sucking out.*

'Αποθηλύνω, (ἀπό, θηλύνω) *to make womanish* or *weak,* of plants, Theophr.

'Αποθηριόω, (ἀπό, θηριόω) *to make quite savage,* Polyb. Pass. *to become* or *be quite savage,* Id.: esp. of wounds, *to become malignant* or *ulcerous,* Schweigh. Polyb. 1, 81, 5.—II. *to be full of savage beasts,* Alciphr. Hence

'Αποθηρίωσις, εως, ἡ, *a changing into a wild beast,* Plut.—II. (from pass.) *a being savage:* hence *rage against* any one, πρός τινα, Diod.

'Αποθησαυρίζω, fut. -ίσω Att. -ῐῶ, (ἀπό, θησαυρίζω) *to treasure* or *hoard up,* Luc. Alex. 23. Hence

'Αποθησαυρισμός, οῦ, ὁ, *a treasuring* or *hoarding up.*

'Απόθητος, ον, (α priv., ποθέω) *unwished for,* Lyc.

'Αποθῑνόω, (ἀπό, θινόω) *to fill up with sand* or *mud, silt quite up,* Polyb., in pass.

'Αποθλασμός, οῦ, ὁ, *a crushing* from

'Αποθλάω, f. -άσω, (ἀπό, θλάω) *to crush quite.*

'Αποθλίβω, f. -ψω, (ἀπό, θλίβω) *to squeeze* or *press out,* Theophr.—II. *to press hard, oppress much,* N. T. Luc. 8, 45. [ῑ] Hence

'Απόθλιμμα, ατος, τό, *that which is pressed out.*

'Απόθλιψις, εως, ἡ, (ἀποθλίβω) *a pressing out.*—II. *a pressing hard,* and so *compulsion,* Luc.: also *oppression.*

'Αποθνήσκω, fut. -θᾰνοῦμαι, (ἀπό, θνήσκω, *to die off, die away,* in genl. *to die, be dying, die,* Hom. only in pres. *to be dying* of fear, of laughter, etc., Ar. Ach. 15, like ἐκθνήσκω, q. v.: very freq. in aor. ἀπέθανον, *to die, be put to death,* Plat. Apol. 32 D, etc.: ἀποθανεῖν ὑπὸ τῆς πόλεως, *to be put to death by public sentence,* Lys. 159, 29: perf. ἀποτέθνηκα, *to be dead.* In prose more usual than the simple verb.

'Αποθορεῖν, inf. aor. 2. act. of ἀποθρώσκω, Hdt.

'Αποθρασύνω, fut. -ῠνοῦμαι, (ἀπό, θρασύνω) *to cheer up.* Mid. and pass. *to be very courageous* or *bold, dare all things,* Dem. 1407, 14. [ῡ]

'Απόθραυσις, εως, ἡ, (ἀποθραύω) *a breaking off* or *from, crushing.*

'Απόθραυσμα, ατος, τό, *that which is broken off, a fragment:* from

'Αποθραύω, (ἀπό, θραύω) *to break off* or *from,* ἀποθραύεσθαι τῆς εὐκλείας, *to be broken off from,* i. e. *lose all* one's *fair fame,* Ar. Nub. 997.—II. *to break in pieces,* Arist. Probl., in pass.

'Αποθρηνέω, (ἀπό, θρηνέω) *to lament much,* like ἀποδύρομαι, Plut.

'Αποθρῑάζω, (ἀπό, θριάζω) strictly, *to cut off fig-leaves:* in genl. *to cut off, dock,* cf. Elmsl. Ar. Ach. 158.

'Αποθρίζω, cf. ἀποθεριζω.

'Απόθριξ, τρῐχος, ὁ, ἡ, = ἄθριξ, Call.

'Απόθρισμα, ατος, τό, (ἀποθρίζω) *that which is cut off,* Orph.

'Απόθρονος, ον, (ἀπό, θρόνος) *coming* or *rising from a throne.*

'Αποθρύπτω, f. -ψω, (ἀπό, θρύπτω) *to crush in pieces:* hence *to break in spirit, enervate, pamper,* τὰς ψυχὰς ξυγκεκλασμένοι τε καὶ ἀποτεθρυμμένοι, Plat. Rep. 495 E, cf. Hemst., and Ruhnk. Tim.

'Αποθρώσκω, fut. -θοροῦμαι: aor. ἀπέθορον, (ἀπό, θρώσκω) *to spring* or *leap off from,* νηός, Il. 2, 702, so ἀφ' ἵππου, νεός, Hdt. 1, 80; 7, 182.—II. *to leap up from, rise from,* καπνὸν ἀποθρώσκοντα γαίης, Od. 1, 58: also absol. *to rise sheer up,* of steep rocks, Hes. Sc. 375.

'Αποθῡμίᾱσις, εως, ἡ, *a rising of smoke* or *vapour,* Plut.: from

'Αποθῡμιάω, ῶ, f. -άσω, (ἀπό, θυμιάω) *to rise in smoke* or *vapour.* [ᾱσω]

'Αποθύμιος, ον, (ἀπό, θυμός) *not according to the mind, unpleasant, hateful,* Hes. Op. 708, ἀποθύμια ἔρδειν τινι, *to do what is displeasing to* one, *to do* one *a disfavour,* Il. 14, 261. [ῡ]

'Απόθῡμος, ον, (ἀπό, θυμός)=ἄθυμος, *spiritless: indifferent, careless,* dub., Plut.

'Αποθυννίζω, (ἀπό, θυννίζω) *to send to the tunnies,* i. e. *dismiss as incorrigibly dull,* Luc. Jup. Trag. 25.

'Αποθῠρόω, ῶ, (ἀπό, θύρα) *to put out of doors, shut out.*—2. *to furnish with doors.*

'Αποθυσάνιον or ἀποθυστάνιον, ου, τό, *a sort of drinking-vessel,* Polemo ap. Ath. 479 F.

'Αποθύω, f. -ύσω, (ἀπό, θύω) *to offer up,* esp. as a votive sacrifice, θυσίαν εὐχήν, δεκάτην, Krüger Xen. An. 3, 2, 12; 4, 8, 25. [¯ῠ]

'Αποθωρᾱκίζομαι, (ἀπό, θωρακίζω) as pass., *to put off one's coat of mail.*

'Αποθωυμάζω, Ion. for ἀποθαυμάζω.

†**'Αποιδέω**, ῶ, f. -ήσω, (ἀπό, οἰδέω) *to swell from, to extend a swelling*, Hipp.—2. *to swell down*, i. e. *to decrease*, of a swelling. Hence

'Αποίδησις, εως, ἡ, *abatement of a swelling.*

'Αποίητος, ον, (α priv., ποιέω) *not done, undone*, ἀποίητον θέμεν, Lat. *infectum reddere*, Pind. O. 2, 50: *not to be done, impossible*, Plut.—II. *not yet made*: also *slightly made, rudely made, simple*, Dion. H.—III. of persons, *clumsy, awkward*, Geop.—IV. *not poetical, prosaic.* Adv. -τως.

'Αποικεσία, ας, ἡ,=ἀποικία, Anth.

'Αποικέω, (ἀπό, οἰκέω) *to go away from home*, esp. as a colonist, *to settle in a foreign country, emigrate*, εἰς ἄλλην γῆν, Plat. Euthyd, 271 C, cf. Schäf. Greg. p. 961.—II. *to dwell afar off*, in genl. *to live* or *be far away*, μακρὰν ἀπ., Thuc. 3, 55, cf. Valck. Ad. p. 238. In pass. ἡ Κόρινθος ἐξ ἐμοῦ μακρὰν ἀπῳκεῖτο, *Corinth was inhabited far away from me*, i. e. I settled far from Corinth, Soph. O. T. 998.—III. c. acc.,=ἀποικίζω, *to colonise*, Pind. P. 4, 460.

'Αποίκησις, εως, ἡ,=sq., *emigration.*

'Αποικία, ας, ἡ, (ἄποικος) *a settling away from home, a colony, settlement*, Hdt., etc.: εἰς ἀποικίην στέλλειν, ἄγειν, *to send, lead to form a settlement*, Hdt.; ἀπ. ἐκπέμπειν, Thuc. 1, 12: ἀπ. κηρύσσειν εἰς τόπον, Thuc. 1, 27.

'Αποικίζω, fut. -ίσω Att. -ῐῶ, (ἀπό, οἰκίζω) *to send away from home, transplant*, ἐς ἄλλην γῆν, Od. 12, 135: ἀπ. δόμων τινά, Eur. El. 1008: hence in genl. *to send* or *carry away*, Soph. O. C. 1390, Tr. 955. Pass. *to be settled in a far land*, ἐν μακάρων νήσοις, Plat. Rep. 519 C: *to emigrate*, Id. Euthyd. 302 C.—II. *to colonise* a place, Hdt. 1, 94, Thuc. 1, 24.

'Αποίκῐλος, ον, (α priv., ποικίλος) *not variegated, simple*, Iambl.

'Αποίκιλτος, ον, (α priv., ποικίλλω) *not variegated.*

'Αποίκιος, ον, (ἀποικία) *belonging to a colony, colonial*, Polyb.

'Αποικίς, ίδος, ἡ, fem. of ἄποικος, with or without πόλις, *a colony*, Hdt. 7, 167.

'Αποίκισις, εως, ἡ, (ἀποικίζω) *the leading out a colony*, Dion. H.

'Αποικισμός, οῦ, ὁ,=foreg., Arist. Pol.—II. also=ἀποικία.

'Αποικοδομέω, (ἀπό, οἰκοδομέω) *to cut off by building, to wall up, barricade*, τὰς θύρας, τὰς ὁδούς, Thuc. 1, 134: 7, 73, so too Dem. 1273, 6, 8.—II. *to pull down.*

'Αποικονομέω, (ἀπό, οἰκονομέω) *to husband.*—2. *to take off, take away, distribute.* Hence

'Αποικονόμησις, εως, ἡ, *a husbanding.*—2. *a getting rid of, keeping away*, Arist. Probl.

'Αποικος, ον, (ἀπό, οἶκος) *away from home, abroad, on travel*, ἄποικον πέμπειν γῆς, *to send from one's native land*, Soph. O. T. 1518: usu. as subst.—1. of persons, *a settler, colonist*, Thuc. 7, 57, etc.: hence Aesch. calls iron, Χάλυβος Σκυθῶν ἄποικος, Theb. 729.—2. of cities, sub. πόλις, *a colony*, Xen. An. 5, 3, 2; 6, 2, 1, like ἀποικία, ἀποικίς.—II. as pr. n. *Apoecus*, an Athenian, who enlarged Teos, Strab

'Αποικτίζομαι, fut. -ίσομαι, (ἀπό, οἰκτίζομαι) dep. mid., *to complain loudly*, πρός τινα, Hdt. 1, 114.

'Αποίμαντος, ον, (α priv., ποιμαίνω) *unfed, untended*, Anth.

'Αποιμώζω, fut. -ξω, (ἀπό, οἰμώζω) *to bewail loudly*, c. acc., Trag.; ἀπ. τι πρός τινα, Eur. Med. 31.

'Αποινα, ων, τά, only used in plur., (acc. to Passow, from α copul., ποινή, and so strictly *things all one with a* ποινή or *penalty*, i. e. *taken for* or *instead thereof*; acc. to Pott, from ἀπό, *penalty in full*, like Germ. *Abbusse*) hence—I. in Hom. (only in Il.), *a ransom*, or *price paid*, whether to recover one's freedom when taken prisoner,=λύτρα, as in Il. 1, 13, 111, cf. Hdt. 6, 79, or to save one's life,=ζωάγρια, as Il. 2, 230; 6, 49; usu. c. gen., ἄποινα κούρης, υἷος, *ransom for a maiden*, etc., Il.: ἄποινα διδόναι, *to pay ransom*, δέχεσθαι, *to accept ransom.*—II. in genl. *compensation, repayment*, Il. 9, 120: esp. by Solon's laws *the fine paid* by the murderer to the next of kin, like the Saxon *weregild*: Pind. oft. has it in good sense, *a recompense, reward*, and usu. absol. c. gen., *in recompense* or *reward for...*, cf. Eur. Alc. 7, Bacch. 516. Hence

'Αποινάω, ῶ, *to demand a ransom* or *price* from a murderer: also in mid. *to exact this price from* one, *requite* or *punish*, τινά, Eur. Rhes. 177, cf. Böckh v.1. Pind. N.5, 16, p. 527.

'Αποινεί, adv., (α priv., ποινή) *unpunished.*

'Αποινίζω, (ἀπό, οἶνος) *to scum*, of new wine.

'Αποινόδῐκος, ον, (ἄποινα, δίκη) *exacting penalty, atoning*, δίκαι, Eur. H. F. 888.

'Αποινόδορπος, ον, (ἄποινα, δορπέω) *ransom-devouring*, Lyc.

'Αποινον, ου, τό, v. ἄποινα.

'Αποινόω,=ἀποινάω, q. v., very dub.

—**'Αποιος**, ον, (α priv., ποῖος) *without any peculiar quality*, Arist. Probl., ὕδωρ, *pure water*, Ath.

'Αποιστέον, verb. adj. of ἀποφέρω, *one must carry away* or *off.*

'Αποϊστεύω, (ἀπό, ὀϊστεύω) *to kill with arrows*, Anth.

'Αποίσω, fut. of ἀποφέρω, Hom.

'Αποίχομαι, fut. -οιχήσομαι, (ἀπό, οἴχομαι) dep. mid., *to be gone away, to be far from, keep aloof from* a thing, c. gen. Hom., e. g. πολέμοιο, Il. 11, 408, and so mostly in Att.: freq. also absol. *to be gone, to have departed*, Hdt. 3, 30; ἀποίχεται χάρις, Eur. H. F. 134: hence *to be dead and gone*, Ar. Ran. 83; οἱ ἀποιχόμενοι=οἱ τελευτήσαντες, Pind. P. 1, 181.—II. more rarely, *to go away, withdraw from*, Hom.

'Αποιωνίζομαι, fut. -ίσομαι, (ἀπό, οἰωνίζομαι) dep. mid., *to abhor* or *shun as an ill omen*, Lat. *abominari.*

'Αποκαθαίρω, fut. -ᾰρῶ, (ἀπό, καθαίρω) *to clear off, cleanse, clean*, Ar. Pac. 1184. Pass. *to be removed by cleansing*, Plat. Tim. 72 C. Mid. ἀποκαθήρασθαί τι, *to get rid of* a thing, Tim. Locr.—II. *to refine* metal *by smelting*, Strab. Hence

'Αποκάθαρμα, ατος, τό, *that which is washed off, dirt, filth, refuse*, Arist. H. A.: esp. *that which has been used as an expiation* and then *thrown away*: hence *a thorough reprobate, an outcast.*

'Αποκάθαρσις, εως, ἡ, *a lustration, expiation*, Xen.: *a purging off*, χολῆς, Thuc. 2, 49.

'Αποκαθαρτικός, ή, όν, (ἀποκαθαίρω) *good for cleansing, expiatory.*

'Αποκαθέζομαι, f. -εδοῦμαι, (ἀπό. καθέζομαι) *to sit down, sit.*

'Αποκαθεύδω, f. -ευδήσω: in aor. ἀποκαθηῦδον, ἀποκαθεῦδον, ἀπεκαθεῦδον, (ἀπό, καθεύδω) *to sleep away from home*, Philostr.—II. *to fall asleep over* a thing.

'Αποκαθηλόω, ῶ, (ἀπό, καθηλόω) *to unnail, tear loose.* Hence

'Αποκαθήλωσις, εως, ἡ, *an unnailing, tearing loose.*

'Αποκάθημαι, (ἀπό, κάθημαι) *to sit apart*, Hdt. 4, 66: *to sit idle*, Arist. H. A.

'Αποκαθίζω, f. -ίσω, (ἀπό, καθίζω) *to set down.* Mostly in mid., *to sit down*, Polyb.: *to sit still.*

'Αποκαθιστάνω,= sq., ap. Dem. 256, 3.

'Αποκαθίστημι, f. -στήσω, (ἀπό, καθίστημι) *to reestablish, restore, reinstate*, Xen. Rep. Lac. 6, 3: ἀποκ. τινί τι, and τινὰ εἴς τι, Polyb., Plut.: ἀποκ. τινὰ στρατηγέτην, *to appoint* one *from* another rank *to the office of general*, Luc. Pass. ἀποκαθίσταμαι εἴς τι, *to be restored to..., turn to* another shape, Theophr.

'Αποκαίνυμαι, (ἀπό, καίνυμαι) *to surpass, excel, vanquish* one *in* a thing, τινά τινι, Od. 8, 127, 219.

'Αποκαίριος, ον,=ἄκαιρος, Soph. Phil. 155.

'Αποκαισᾰρόω, (ἀπό, Καῖσαρ) *to proclaim as Caesar*, Anton.

'Αποκαίω, fut. -καύσω, (ἀπό, καίω) *to burn off*, Xen. Mem. 1, 2, 54: also of intense cold, like Lat. *frigore adurere*, Xen. An. 4, 5, 3, and freq. in Theophr. Pass. ἀπεκαίοντο αἱ ῥῖνες, *their noses were frozen off*, Xen. An. 7, 4, 3.

'Αποκᾰκέω, (ἀπό, κάκη) *to sink under a weight of misery.*—II. *to behave as a coward, run away.* Hence

'Αποκάκησις, εως, ἡ, *cowardice.*

'Αποκᾰκίζω, f. -ίσω strengthd. for κακίζω.

'Αποκαλέω, ῶ, f. -έσω, (ἀπό, καλέω) *to call back, recall*, esp. from exile, Hdt. 3, 53, Xen., etc.—2. *to call away* or *aside*, Xen. An. 7, 3, 35.—II. *to call by a name*, esp. by way of abuse. Soph. Aj. 727, ὡς ἐν ὀνείδει ἀποκ. μηχανοποιόν, Plat. Gorg. 512 C; *to call in disparagement, to stigmatize as*, ἀργόν, σοφιστὴν ἀποκ. τινά, *to stigmatize as idle*, etc., Xen. Mem. 1, 2, 57; 6, 13; χαριεντισμόν τινα ἀπ., *to call it a sorry* jest, Plat. Theaet. 168 D, cf. Donalds. New Cratyl. p. 240.—III. *to warn off*, Ar. Av. 1262, ubi Dind. ἀποκεκλήκαμεν, from ἀποκλείω.

'Αποκαλλωπίζω, f. -ίσω, (ἀπό, καλλωπίζω) *to strip of ornament.*

'Αποκᾰλυπτικός, ή, όν, *fitted for disclosure*: from

'Αποκᾰλύπτω, fut. -ψω, (ἀπό, καλύπτω) *to disclose, uncover*, Hdt. 1, 119, and Xen. Mid. *to reveal one's self*: c. acc., *to disclose* something *of one's self*, ἀποκαλύπτεσθαι πρός τι, *to let one's* designs upon a thing *become known*, Diod.: also in pass., λόγοι ἀποκεκαλυμμένοι, *obscene words*. Plut. Hence

'Αποκάλυψις, εως, ἡ, *an uncovering, revelation*, N. T. [ᾰ]

'Αποκάμνω, f. -κᾰμοῦμαι, (ἀπό, κάμνω) *to grow quite weary, to fail* or *flag utterly*, usu. absol., Plat.: also c part., ἀπ. μηχανώμενος, *to be quite weary of contriving*, Xen. Mem. 2, 6, 35: c. inf., *to cease* to do, Plat. Crit 45 B.—II. c. acc., ἀπ. πόνον, *to flinch from toil*, Lat. *detractare laborem*, Xen Hell. 7, 5, 19.

Αποκάμπτω, f. -ψω, (ἀπό, κάμπτω) *to bend off, turn off* or *aside.*—2. intr. *to go off the road, turn aside,* Xen. Eq. 7, 14: c. inf., ἀπ. μοχθεῖν, *to turn aside from, shun labour,* Eur. Ion 135. Hence

'Απόκαμψις, εως, ἡ, *a turning off* or *away: a going off the road.*

'Αποκαπνίζω, fut. -ίσω Att. -ῐῶ, (ἀπό, καπνίζω) *to smoke, fumigate,* Hence

'Αποκαπνισμός, οῦ, ὁ, *fumigation.*

'Αποκᾰπύω, fut. -ύσω Ep. -ύσσω, (ἀπό, καπύω) *to breathe out,* ψύχην, *to give up* the ghost, Il. 22, 467. [ῠ]

'Αποκᾰρᾱδοκέω, (ἀπό, καραδοκέω) *to expect earnestly,* Polyb. Hence

'Αποκᾰρᾱδοκία, ας, ἡ, *earnest expectation.*

'Αποκᾰρᾱτομέω, (ἀπό, καρατομέω) *to behead.*

'Απόκαρμα, ατος, τό, (ἀποκείρω) *that which is shorn, clipped off.*

'Αποκαρπίζω, f. -ίσω, (ἀπό, καρπίζω) *to strip of fruit:* in genl. *to deprive of an advantage,* Clem. Al.

'Αροκαρπόω, (ἀπό, καρπόω) *to produce fruit:* in genl. *to produce,* Hipp.

'Απόκαρσις, εως, ἡ, (ἀποκείρω) *a shearing* or *clipping off.*

'Αποκαρτέος, έα, έον, verb. adj. from ἀποκείρω, *to be shorn* or *clipped off.*

'Αποκαρτερέω, ῶ, (ἀπό, καρτερέω) *not to bear, to endure no longer.*—2. *to kill one's self by abstinence, starve one's self to death.* Hipp., cf. Cic. Tusc. 1, 35. Hence

'Αποκαρτέρησις, εως, ἡ, *loss of patience.*—2. *suicide by starvation.*

'Αποκαρφολογέω, = καρφολογέω, Hipp.

'Αποκαταβαίνω, f. -βήσομαι, (ἀπό, καταβαίνω) *to descend from,* Dion. H.

'Αποκαταλλάσσω, Att. -ττω, f. -ξω, (ἀπό, καταλλάσσω) *to reconcile again,* N. T. Ephes. 2, 16.

'Αποκαταρρέω, (ἀπό, καταρρέω) *to flow down from.*

'Αποκαταρρήγνυμι, f. -ρήξω, (ἀπό, καταρρήγνυμι) *to break quite down, ruin utterly,* Eur. H. F. 1057, in tmesis.

'Αποκατάστᾰσις, εως, ἡ, (ἀπό, καθίστημι) *a complete restoration, reestablishment, restitution,* Polyb.: ἀποκ. ἄστρων, *the return* of the stars to the same place in the heavens as in the former year, Plat. Ax. 370 B. and Plut. Hence

'Αποκαταστᾰτικός, ή, όν, *restorative,* Synes.

'Αποκατάσχεσις, εως, ἡ, ἀποκατέχω) *a holding off* or *back.*

'Αποκατατίθημι, f. -θήσω, (ἀπό, κατατίθημι) *to lay down* or *aside,* Ap. Rh., in mid.

'Αποκαταφαίνω, fut. -φᾰνῶ, (ἀπό, καταφαίνω) *to make visible by reflection.* Pass. *to be reflected,* Aristae.

'Αποκαταψύχω, (ἀπό, καταψύχω) *to cool,* Gal.

'Αποκατέχω, (ἀπό, κατέχω) *to hold off* or *back.*

'Αποκάτημαι, Ion. for ἀποκάθημαι, Hdt. 4, 66.

'Αποκατορθόω, =κατορθόω, *to set upright again,* Arist. Eth. E.

†'Αποκάτωθεν, (ἀπό, κάτωθεν) adv., *from below,* Olymp., cf. Lob. Phryn. p. 46, n.

'Αποκαυλέω, (ἀπό, καυλέω) *to lose the stalk.* Hence

'Αποκαύλησις, εως, ἡ, *loss of the stalk.*

'Αποκαυλίζω, fut. -ίσω Att. -ῐῶ, (ἀπό, καυλός) *to break off by the stalk, break short off,* Eur. Supp. 717, Thuc. 2, 76. Pass. *to be so broken, be shattered* or *shivered,* Hipp. Hence

'Αποκαύλισις, εως, ἡ, *a breaking off by the stalk: a breaking quite across, snapping,* πηδαλίων, Luc.

'Απόκαυλος, ον,=ἄκαυλος, *without stalk,* Schneid. Theophr. H. P. 7, 2, 4.

'Απόκαυσις, εως, ἡ, (ἀποκαίω) *a burning off,* Strab.

'Απόκειμαι, fut. -κείσομαι, (ἀπό, κεῖμαι) dep. mid., *to lie away, be laid by* or *up, to be laid up in store,* first in Pind. N. 11, 61: τινί, *for one's use,* Xen. An. 2, 3, 15: hence *to be kept in secret, be in reserve,* Id. Cyr. 3, 1, 19: πολύς σοι (γέλως) ἐστὶν ἀποκείμενος, *you have great store of laughter in reserve,* Ib. 2, 2, 15: ἀπ. εἰς..., *to be reserved for* an occasion, Plat. Legg. 952 D: impers. ἀπόκειταί τινι, *it is in store, is reserved for* one, Dem. 633, 26: c. inf., ἀπόκειταί τινι παθεῖν, Dion. H.: hence τὸ ἀποκείμενον, *that which is in store for one, one's fate,* Schäf. Greg. p. 477.—II. *to be laid aside,* and so, *neglected,* Cratin. ap. Plut.

'Αποκείρω, fut. -κερῶ Ep. -κέρσω, (ἀπό, κείρω) *to shear, clip* or *cut off,* strictly, of hair, as Il. 23, 141: ἀποκεκαρμένος μοιχόν, σκάφιον, of a peculiar fashion of hair-cutting, Ar. Ach. 849, Thesm. 838. Mid. ἀποκείρασθαι τὰς κεφαλάς, *to cut the hair close,* Hdt. 6, 21: in genl. *to cut in pieces, cut through,* τένοντε, φλέβα, Il.: metaph. *to cut off,* ἄνδρας, Aesch. Pers. 921, cf. Eur. H. F. 875. Pass. c. acc., ἀπὸ στεφάναν κέκαρσαι πύργων, *thou hast been shorn of thy crown of towers,* Eur. Hec. 910.

'Αποκεκᾰλυμμένως, adv. part. perf. pass. from ἀποκαλύπτω, *openly.*

'Αποκεκινδῡνευμένως, adv. part. perf. pass. from ἀποκινδυνεύω, *venturously,* Themist.

'Αποκεκληρωμένως, adv. part. perf. pass. from ἀποκληρόω, *by lot.*

'Αποκεκρυμμένως, adv. part. perf. pass. from ἀποκρύπτω, *by stealth.*

'Αποκέλλω, (ἀπό, ὀκέλλω) *to turn out of the course* or *track.*—2. intrans. *to get out of the course* or *track.*

'Απόκενος, ον, (ἀπό, κενός) *quite emptied,* Diosc. cf. ἀπέρημος. Hence

'Αποκενόω, ῶ, *to empty quite.*

'Αποκεντέω, (ἀπό, κεντέω) *to pierce* or *stab quite through.* Hence

'Αποκέντησις, εως, ἡ, *a stabbing,* LXX.

†'Απόκεντρος, ον, (ἀπό, κέντρον) *remote from the centre,* Maneth.

'Αποκένωσις, εως, ἡ, (ἀποκενόω) *an emptying.*

'Αποκερδαίνω, f. -δήσω and -δᾰνῶ, (ἀπό, κερδαίνω) *to have benefit, enjoyment from* or *of* a thing, c. gen., ποτοῦ, Eur. Cycl. 432: ἀπ. βραχέα, *to make some small gain of a thing,* Andoc. 17, 32.

'Αποκερματίζω, fut. -ίσω Att. -ῐῶ, (ἀπό, κερματίζω) *to change for small coin,* hence *to reduce a large property to a small one,* Anth.

'Αποκεφᾰλίζω, f. -ίσω Att. -ῐῶ, (ἀπό, κεφαλή) *to behead,* Epict. Hence

'Αποκεφᾰλισμός, οῦ, ὁ, *a beheading,* Plut.; and

'Αποκεφᾰλιστής, οῦ, ὁ, *a headsman,* Strab.

'Αποκηδεύω, (ἀπό, κηδεύω) *to cease to mourn for,* τινά, Valck. Hdt. 9, 31.

'Αποκηδέω, ῶ, f. -ήσω, = ἀκηδέω, *to put away care, be careless,* Il. 23, 413: from

'Αποκηδής, ές,=ἀκηδής, *negligent,* Hipp.

'Απόκηρος, (ἀπό, κῆρ) *free from fate* or *death,* Emped. 411.

'Αποκήρυγμα, ατος, τό, (ἀποκηρύσσω) *a thing publicly announced,* esp. for sale, *a thing offered for sale.*—2. also =ἀποκήρυξις.

'Αποκήρυκτος, ον, (ἀποκηρύσσω) *publicly renounced,* and so of a son, *disinherited:* in Eccl., *excommunicated.*

'Αποκήρυξις, εως, ἡ, *a public proclamation, announcement,* esp. of a sale, *a public sale.*—II. *a public renouncement,* esp. of a son, *a disinheriting,* Plut.: from

'Αποκηρύσσω, Att. -ττω, fut. -ξω, (ἀπό, κηρύσσω) *to have* a thing *cried, to announce publicly,* esp. *to offer for public sale,* Hdt. 1, 194, Plat. (Com.) Presb. 4.—II. *to renounce publicly, disinherit* a son, Plat. Legg. 928 E, sq., Dem. 1006, 21: also *to declare outlawed, banish,* Valck. Hdt. l. c.—III. *to forbid by proclamation,* ἀποκεκήρυκται μὴ στρατεύειν, Xen. Hell. 5, 2, 27.

'Αποκιδαρόω, (ἀπό, κίδαρις) *to strip the head of the* κίδαρις or *head-dress,* LXX.

'Αποκίδνημι, poet. for ἀποσκεδάννυμι, Ap. Rh.

'Αποκικλήσκω,=ἀποκαλέω, poet.

† * 'Αποκίκω, cf. * ἀποκίχω.

'Αποκινδύνευσις, εως, ἡ, *the making a venture, a venturous attempt,* τύχης, Thuc. 7, 67: [ῡ] from

'Αποκινδῡνεύω, (ἀπό, κινδυνευω) *to make a bold attempt, make a venture* or *hazard,* πρός τινα, *against* another, Thuc. 7, 81; ἔν τινι, *to make trial* in his case, upon him, Xen. Mem. 4, 2, 5: also c. adj. neut., ἀπ. τοῦτο, *to make this venture.* Pass. *to be put to the uttermost hazard,* Thuc. 3, 39.—II. *to shrink from the dangers of* another, *abandon* him in danger, τινός, Philostr.

'Αποκῑνέω, ῶ, f. -ήσω, (ἀπό, κινεω) *to remove* or *put away from,* c. gen., τραπέζης, θυράων, Hom. Hence

'Αποκίνησις, εως, ἡ, *a removing from.* [κῑ]

'Απόκῑνος, ου, ὁ, (ἀπό, κινέω) *a comic dance,* of an indecent nature, Cratin. Nemes. 13, Ar. Fr. 269: hence ἀπόκινον εὑρέ, *find some way of dancing off, escaping,* Ar. Eq. 20.

'Αποκισσόω, ῶ, (ἀπό, κισσός) *to change into ivy,* Theophr., in pass.

* 'Αποκίχω, supposed pres. of Dor. aor. ἀπέκιξε,=ἀπέβαλε, *he lost,* Ar. Ach. 869: Buttm. however, Schol. Od. λ', 579, prefers * κίκω as the radical form.

'Αποκλᾰδεύω, (ἀπό, κλαδεύω) *to take away the branches.*

'Αποκλάζω, f. -κλάγξω, (ἀπό, κλάζω) *to ring* or *shout forth,* Aesch. Ag. 156.

'Αποκλάζω, f. -άσω, (ἀπό, ὀκλάζω) *to bend one's knees,* and so *rest,* Ar. Fr. 163, like κάμπτειν γόνυ, cf. Soph. O. C. 196.

'Αποκλᾴζω, fut. -ξω, Dor. for ἀποκληΐζω, ἀποκλείω.

'Αποκλαίω, Att. ἀποκλάω [ᾱω], fut. -κλαύσομαι, (ἀπό, κλαίω) *to weep aloud,* Hdt. 2, 121, 3: c. acc., *to bewail much, mourn deeply for,* τινά, Hdt. 3, 64. Mid., ἀποκλαίεσθαι κακά, πενίαν, *to bewail one's woes, one's poverty,* Soph. O. T. 1467, Ar. Vesp.—II. *to cease to wail.*

'Απόκλᾱρος, ον, Dor. for ἀπόκληρος, Pind.

†'Αποκλάς, τό, poet. shortnd. form for ἀπόκλασμα, Anacr. 16, 1.

'Απόκλασμα, ατος, τό, (ἀποκλάω) *that which is broken off, a fragment, piece,* Hipp.

'Απόκλαυμα, and ἀπόκλαισμα

ατος, τό, (ἀποκλαίω) *loud wailing*, Artem.

Ἀποκλάω, f. -άσω, (ἀπό, κλάω) *to break off*, Theocr. [κλᾰ]

Ἀποκλάω, Att. for ἀποκλαίω. [ᾱ]

Ἀπόκλεισις or ἀπόκλησις, εως, ἡ, (ἀποκλείω) *a shutting off* or *out, complete hinderance*, Thuc. 6, 99; ἀπόκλ. μου τῶν πυλῶν, *a shutting the gates against me*, Thuc. 4, 85.

Ἀπόκλεισμα, ατος, τό, *that which is shut off* or *up, a guard-house, prison*, LXX.; and

Ἀπόκλειστος, ον, *shut off, enclosed*: from

Ἀποκλείω, f. -κλείσω, Ion. -κληΐω, f. -κληΐσω (Hdt.), and in Att. also freq. -κλῄω, f. -κλῄσω (cf. κλείω), (ἀπό, κλείω) *to shut off from* or *out of*, τινὰ πυλέων, Hdt. 5, 104.—2. *to cut off, hinder from* a thing, τινός, Hdt. 1, 37, etc., ἀπό τινος, Ar. Vesp. 601: so too in mid., τινός, Thuc. 6, 101. Pass. *to be cut off* or *hindered from*, ἐξόδου, Hdt. 3, 17, etc., σιτίων, Dem. 1260, 23.—II. c. acc. only, *to shut up, close*, τὰς πύλας, τὰ ἱρά, Hdt. 1, 150; 2, 133: *to shut up* a person, Soph. O. T. 1388: *to cut off, prevent, hinder*, τὴν ὄψιν, Hdt. 4, 7, cf. Plat. Phaedr. 251 D: also ἀπ. τινὰ μὴ ποιεῖν, *to prevent from* doing, Dind. Ar. Av. 1263.—III. absol. *to make an exception*, Dem. 841, 5.

Ἀποκλέπτω, f. -ψω, (ἀπό, κλέπτω) *to steal away*, H. Hom. Merc. 522.

Ἀποκληΐζω, wrongly assumed as Ion. for ἀποκλείω, cf. κληΐζω.

Ἀποκληΐω, Ion. for ἀποκλείω, Hdt.

Ἀποκληρονόμος, ον,=sq., *disinherited*, Arrian.

Ἀπόκληρος, ον, Dor. ἀπόκλᾱρος, (ἀπό, κλῆρος) *away from*, i. e. *without lot* or *share of*, πόνων, Pind. P. 5, 71. —II. absol. *disinherited*, Arist. Org.

Ἀποκληρόω, ῶ, (ἀπό, κληρόω) *to choose by lot from* a number, Hdt. 2, 32; ἀπ. ἕνα ἐκ δεκάδος, Hdt. 3, 25, ἀπὸ πάντων τῶν λόχων, Thuc. 4, 8: esp. at Athens, *to choose, elect by lot*, Oratt.—II. *to deprive of a share, exclude from casting lots*, or *by lot*, Arist. Pol. 4, 14, 13. Hence

Ἀποκλήρωσις, εως, ἡ, *election by lot*, Plut.

Ἀποκληρωτέον, verb. adj. from ἀποκληρόω, *one must choose by lot*, Arist. Pol.

Ἀποκληρωτικός, ή, όν, (ἀποκληρόω) *choosing by lot: choosing at random*, Sext. Emp.

Ἀπόκλητος, ον, (ἀποκαλέω) *called off* or *away*.—2. Ἀπόκλητοι, among the Aetolians, *members of the select council*, Polyb., v. Herm. Polit. Ant. § 184, 10.

†**Ἀποκλῄω**, old Att. for ἀποκλείω, Thuc.

Ἀπόκλῐμα, ατος, τό, (ἀποκλίνω) *a slope downwards*: as astron. term, *declination*, Sext. Emp.

Ἀποκλίνω, f. -ῐνῶ, (ἀπό, κλίνω) *to turn off* or *aside*, τι, Od. 19, 556: *to turn back*, H. Hom. Ven. 169.—2. Att. usu. intr., *to turn aside* or *off the road*, Xen. An. 2, 2, 16: esp. metaph. *to turn off to something worse, fall away, decline*, Soph. O. T. 1192; also ἀπ. πρὸς θηριώδη φύσιν, Plat. Polit., πρὸς τὰ ἥττω, Arist. Eth. N.: but also simply ἀπ. εἴς τι, *to incline, have a bent* towards a thing, Plat. Legg. 847 A.—II. *to turn over, upset*, Plut. Hence

Ἀπόκλῐσις, εως, ἡ, *a turning aside* or *away, declension*, as of fortune, Plut.—II. *a getting off from, dismounting, disembarking*, Id.

Ἀπόκλῐτος, ον, (ἀποκλίνω) *inclined downwards*, sinking, Plut.

Ἀποκλύζω, fut. -ύσω, (ἀπό, κλύζω) *to wash away, avert by purifications*, ὄνειρον, Ar. Ran. 1340. Hence

Ἀπόκλῠσις, εως, ἡ, *a washing off*, Themist.

Ἀποκμητέον, verb. adj. from ἀποκάμνω, *one must grow weary*, Plat. Rep. 445 B.

Ἀπόκναισις, εως, ἡ, *affliction, oppression*: from

Ἀποκναίω, Att. -κνάω, (ἀπό, κναίω) *to scrape, rub off*, τι, Antiph. Incert. 9: hence ἀποκν. τινά, *to wear* one *out, weary to death*, Ar. Eccles. 1087, Plat. Rep. 406 B; esp. by importunity and chattering, Theoph. Char. 7: also in mid., *to wear away, diminish*, Xen. Hell. 6, 2, 1, Ruhnk. Tim.

Ἀποκνάω, Att. for foreg., inf. ἀποκνᾶν, Plat. Phil. 26 B. [ᾱω]

Ἀποκνέω, (ἀπο, ὀκνέω) *to shrink from, abandon, hesitate about* a thing, c. acc., τὸν πλοῦν, τὴν στρατείαν, τὸν κίνδυνον, Thuc.: absol. *to shrink back, hesitate*, Thuc. 4, 11, etc.: c. inf., *to shrink from* doing, Plat. Phaed. 84 C. Hence

Ἀπόκνησις, εως, ἡ, *a shrinking from*, στρατειῶν, Thuc. 1, 99.

Ἀποκνητέον, verb. adj. from ἀποκνέω, *one must delay through indolence* or *fear*, Plat. Rep. 349 A; 372 A.

Ἀποκνίζω, f. -ίσω, (ἀπό, ὀκνίζω) *to nip, snap*, or *cut off*, Sotad. Ἐγκλει., 1, 23. Hence

Ἀπόκνῐσις, εως, ἡ, *a nipping off*, Theophr.

Ἀπόκνισμα, ατος, τό, *that which is nipt off, a little bit*, Ar. Pac. 769.

Ἀποκογχύζω, f. -ύσω, (ἀπό, κόγχη) *to draw out with a shell* or *shell-like vessel*, Diosc.

Ἀποκοιμάομαι, pass. c. f. mid. -ήσομαι, (ἀπό, κοιμάομαι) *to sleep away from home*, Plat. Legg. 762 C.—2. *to lie down, to get a little sleep*, Hdt. 8, 76, Ar. Vesp. 213, Xen. Cyr. 2, 4, 22, sq.

Ἀποκοιμίζω, f. -ίσω, (ἀπό, κοιμίζω) *to carry off to bed, put to bed*, Alciphr. Mid. *to fall asleep*.

Ἀποκοιτέω, *to sleep, pass the night away from* one's post, ap. Dem. 238, 10: from

Ἀπόκοιτος, ον, (ἀπό, κοίτη) *sleeping away from*, τῶν συσσίτων, Aeschin. 45, 2: esp. *sleeping away from one's wife*, οὐκ ἀπ. παρὰ Ῥέας, Luc. —2. ἀπόκοιτοι, *outposts*.

Ἀποκολάπτω, f. -ψω, (ἀπό, κολάπτω) *to hew out of the rough*.

Ἀποκολλάω, f. -ήσω, (ἀπό, κολλάω) *to unglue, disunite*.

Ἀποκολοκύντωσις, εως, (ἀπό, κολόκυνθα) *a translation into the society of gourds*: a travestie on the ἀποθέωσις of the emperor Claudius attributed to Seneca, Dio C. 60, 35.

Ἀποκολούω, (ἀπό, κολούω) *to cut short, mutilate*: metaph. *to curtail much*.

Ἀποκολπόω, ῶ, (ἀπό, κολπόω) *to make a* κόλπος or *fold*: also *to form a bay*, Arist. Mund.

Ἀποκολυμβάω, ῶ, f. -ήσω, (ἀπό, κολυμβάω) *to dive and swim away*, Thuc. 4, 25.

Ἀποκομάω, (ἀπό, κομάω) *to lose one's hair*, Luc.

Ἀποκομῐδή, ῆς, ἡ, *a carrying away*. —II. (from mid.) *a getting away* or *back, return*, Thuc. 1, 137: from

Ἀποκομίζω, fut. -ίσω Att. -ῐῶ, (ἀπό, κομίζω) *to carry away, to escort*, Xen. Cyr. 8, 3, 12. Mid. *to carry off with one, get possession of*. Pass. *to take one's self off, get away* ἐς τόπον, Thuc. 5, 10, etc.

Ἀπόκομμα, ατος, τό, (ἀποκόπτω) *that which is cut* or *struck off, a splinter*, Theocr. 10, 7.

Ἀποκομπάζω, f. -άσω, (ἀπό, κομπάζω) *to boast, brag*, Eur. H. F. 981. —2. of lyre strings, *to break off, snap*. Anth.

Ἀποκονίω, (ἀπό, κονίω) *to run*, Aetol. word, acc. to Hygin. Astr. 3. 11. [ῑ]

Ἀποκοπή, ῆς, ἡ, (ἀποκόπτω) *a cutting off*, Aesch. Supp. 841: at Athens esp. ἀπ. χρεῶν, *tabulae novae, a cancelling of all debts*, Plat. Rep. 566 A, Legg. 736 C, and Oratt.—II. in Gramm. *apocope, the throwing away* of one or more letters, esp. at the end of a word, Fisch. Well. 2, p. 190.

Ἀπόκοπος, ον, *cut off*: esp. *gelded* from

Ἀποκόπτω, f. -ψω, *to cut off, hew off*, freq. in Hom., though mostly of men's limbs, ἀπ. κάρη, αὐχένα, τένοντας, Hom., and so in prose: also παρήορον ἀπέκοψε, *he cut loose the trace-horse*, Il. 16, 474.—II. in Xen., ἀποκόπτειν τινὰ ἀπὸ τόπου, *to beat off from* a strong place, of soldiers. An. 3, 4, 39; 4, 2, 10.—III. mid. *to smite the breast in mourning*, hence *to mourn for*, νεκρόν, Eur. Tro. 623, ubi v. Seidl.—2. *to break off with* a thing in speaking, Arist. Rhet. 3, 8, 6.

Ἀποκορέννυμι, f. -κορέσω, (ἀπό, κορέννυμι) *to make quite satisfied*.

Ἀποκορέω, ῶ, f. -ήσω, (ἀπό, κορέω) *to wipe off*.

Ἀποκορσόω, (ἀπό, κόρση) poet.= ἀποκείρω, Aesch. Fr 227.

Ἀποκορῠφόω, ῶ, (ἀπό, κορυφόω) *to bring to a point*: metaph. *to sum up briefly, give a short answer*, Hdt. 5, 73. Pass. *to run to a point*, Theophr.

Ἄποκος, ον, (α priv., πόκος) *without wool: not shorn*.

Ἀποκοσμέω, ῶ, f. -ήσω, (ἀπό, κοσμέω) *to clear off, so as to set in order*, as a table after dinner, ἔντεα δαιτός, Od. 7, 232.—2. *to strip of ornament*. Mid., *to put off one's ornaments*, Paus.

Ἀποκόσμιος, ον, (ἀπό, κόσμος) *away from the world, solitary*, late.

Ἀποκοτταβίζω, f. -ίσω, (ἀπό, κοτταβίζω) *to dash out the last drops of wine*, as in playing at the cottabus, Xen. Hell. 2, 3, 56, translated by Cicero *reliquum a poculo ejicere*, cf. κότταβος. Hence

Ἀποκοτταβισμός, οῦ, ὁ, *a dashing out the last drops of wine*.

Ἀποκουφίζω, fut. -ίσω Att. -ῐῶ, (ἀπό, κουφίζω) *to lighten, set free from*, τινά κακῶν, παθέων, Eur. Or. 1341, Hec. 106, ἔκ τινος, Anth.

Ἀπόκοψις, εως, ἡ, (ἀπό, κόπτω) *a cutting off*, Hipp

Ἀποκόψιμος, ον, (ἀποκόπτω) *that can be cut off*.

Ἀποκράδιος, ον, (ἀπό, κράδη) *taken from the fig-tree* or *its branches*, Leon. Tar. 13.

Ἀποκραιπᾰλάω, = sq., Theognet. ap. Ath. 616 A.

Ἀποκραιπᾰλίζομαι, f. -ίσομαι, dep mid., (ἀπό, κραιπάλη) *to sleep off* or *wake after a debauch*. Hence

Ἀποκραιπᾰλισμός, οῦ, ὁ, *the sleeping off* or *waking after a debauch*.

Ἀποκρᾱνίζω, (ἀπό, κρᾱνον) *to tear from the head*, Anth.—2. *to cut the head off*.

Ἀποκρᾰτέω, (ἀπό, κρατέω) *to hold off, hold back* or *tight*, Plut.—2. *to overcome, surpass*, τινά, Hdt. 4, 50, 75.

Ἀποκρέμαμαι, (ἀπό, κρέμαμαι) *to hang down from*, Q. Sm.

Ἀποκρεμάννυμι, f. -κρεμάσω Att

-κρεμῶ, (ἀπό, κρεμάννυμι) *to let a* thing *hang down, let hang*, αὐχένα, *to droop the neck*, Il. 23, 879; χορδὰν πλῆκτρον ἀπεκρέμασε, *the plectrum broke the string and made it hang down*, Jac. Anth. 3, 1, p. 388.—II. *to hang up*, Hdt. 1, 216.

'Αποκρεμάω, pres., except in Att. for ἀποκρεμάννυμι.

'Αποκρῆθεν, adv., = κατακρῆθεν, *from the head downwards*, dub. l. Hes. Sc. 7.

'Αποκρημνίζω, f. -ίσω, (ἀπό, κρημνίζω) *to throw from a cliff's edge*, Heliod.

'Απόκρημνος, ον, (ἀπό, κρημνός) *broken sheer off, precipitous, craggy*, ὄρος, χῶρος, Hdt. 3, 111; 8, 53: metaph. of a case to be defended, ἀπόκρημνα πάντα ὁρῶ, Dem. 793, 6.

'Αποκρῐδόν, adv., (ἀποκρίνω) *apart from*, c. gen., Ap. Rh.

'Απόκρῖμα, ατος, τό, (ἀποκρίνω) *acquittal*: in genl. *a judicial sentence.*—2. (from mid.) *an answer.*

'Αποκρίνω, fut. -ῐνῶ, (ἀπό, κρίνω) *to part, sever, separate*, one *from* another, Plat.: *to distinguish, make different*, Hdt. 1, 194. Pass. *to be parted, separated* one *from* another, *to go different ways*, part. aor. ἀποκρινθείς, *parted, separated*, Il. 5, 12 (only once in Hom.); ἀποκριθῆναι ἔκ τινος, Hdt. 1, 60; χωρίς, *to be kept separate, be quite distinct*, Id. 2, 36: ἀποκεκρίσθαι εἰς ἓν ὄνομα, *to be separated and brought under one name*, Thuc. 1, 3: also, like διακριθῆναι, of combatants, *to be parted* before the fight is decided, Id. 4, 72: as Medic. term, *to be secreted*, Hipp.; but ἐς τοῦτο πάντα ἀπεκρίθη, *all illnesses determined* or *ended in this alone*, Thuc. 2, 49, cf. Foës. Oecon. Hipp.—II. *to choose out, choose*, ἕνα ἀπ. ἐξαίρετον, Hdt. 6, 130; ἀπ. τοῦ πεζοῦ, τοῦ στρατοῦ, *to choose from*, Id.: but δυοῖν κακοῖν, *choose one* of two, Soph. O. T. 640.—III. *to reject on inquiry*, Plat.: hence τινὰ τῆς νίκης, *to decide* that one *has lost* the victory, *decide* it *against* one, Arist. Pol. 5, 12: also in mid., Plat. Legg. 966 D, opp. to ἐγκρίνω.—IV. most usu. in mid. ἀποκρίνομαι, *to give sentence on* a thing, *give answer, reply to* a question, first in Att., for Hdt. uses ὑποκρίνεσθαι in this signf., though ἀποκρ. is used in one or two places: ἀπ. πρός τινα or πρός τι, to a questioner or question, Thuc. 5, 42, etc., Heind. Plat. Hipp. Maj. 287 A; esp. *to answer charges*, like ἀπολογεῖσθαι, Elmsl. Ar. Ach. 632: also ἀποκρίνεσθαι τὸ ἐρωτηθέν, *to answer the question*, Thuc. 3, 61, cf. Plat. Crito 49 A: but also ἀποκρίνεσθαί τι, *to give an answer*, Thuc. 8, 71, etc.; rarely in pass. used impers., ἀποκρίνεταί μοι, *it is answered* me, Heind. Plat. Gorg. 453 D: the aor. pass. ἀπεκρίθη=ἀπεκρίνατο, *he answered*, is very freq., but only in Alex. Greek: it occurs in Plat. Alc. 2, 149 B, which is one argument against the genuineness of that dialogue, v. Stallb. ad l. Hence

'Απόκρῐσις, εως, ἡ, *a separating*: as medic. term, *secretion*, Lat. *secretio, excretio*, Hipp., cf. Foës. Oec.—II. (from mid.) *a decision, answer*, first in Hdt. 1, 49; 5, 50 (though he usu. has ὑπόκρ.), Thuc., etc.; ἀπ. πρὸς τὸ ἐρώτημα, Thuc. 3, 60.

'Αποκριτέον, verb. adj. from ἀποκρίνω, *one must part off, must reject*, Plat. Rep. 414 A.—II. from ἀποκρίνομαι, *one must answer*, Id. Alc. 1, 114 E.

'Αποκρῐτικός, ή, όν, (ἀποκρίνω) *disposed, able to separate* or *decide.*

'Απόκρῐτος, ον, (ἀποκρίνω) *separated, chosen.*

'Αποκροτέω, (ἀπό, κροτέω) *to knock* or *fillip away.* Hence

'Αποκρότημα, ατος, τό, *a snap of the finger*, Ath.

'Απόκροτος, ον, (ἀπό, κρότος) *beaten* or *trodden hard*, esp. of earth, Thuc. 7, 27, cf. ἐπίκροτος.—II.=ἀπόκρημνος, Coray Heliod. p. 288.

'Αποκρουνίζω, f. -ίσω, (ἀπό, κρουνίζω) *to spout* or *gush out*, Plut.

'Απόκρουσις, εως, ἡ, (ἀποκρούω) *a beating off, driving away.*—II. (from pass.) ἀπ. τῆς σελήνης, *the wane of the moon.*

'Αποκρουστικός, ή, όν, (ἀποκρούω) *able to drive off.*—II. (from pass.) ἀποκρ. σελήνη, *the moon in its wane.*

'Απόκρουστος, ον, *driven back*, Nic.: from

'Αποκρούω, (ἀπό, κρούω) *to beat off, drive back, from* a place, c. gen., Xen. Mid. *to beat off from one's self, beat off*, Hdt. 4, 200; 8, 61: also in act., cf. Schäf. Dion. Comp. p. 404. Pass. *to be beaten* or *knocked off*, κοτυλίσκιον τὸ χεῖλος ἀποκεκρουμένον, *a cup with its rim knocked off*, Ar. Ach. 459: *to be thrown from horseback*, Xen. Hipparch. 3, 14.

'Αποκρύπτασκε, Ep. imperf. of sq., Hes.

'Αποκρύπτω, f. -ψω, (ἀπό, κρύπτω) *to hide from, keep hidden from*, τινὰ θανάτοιο, Il. 18, 465: also ἀπ. τινί τι, *to hide* a thing *from* a person, Il. 11, 717 (Hom. only uses aor. 1 act.): also c. dupl. acc., ἀπ. τινά τι, like Lat. *celare aliquem aliquid, to hide, keep back from* one, Hdt. 7, 28; so too freq. in mid., Plat., and Xen.: also ἀποκρύπτεσθαι μὴ ποιεῖν τι, *to conceal one's* doing, Thuc. 2, 53; but the mid. is also used just like the act., Xen.—2. *to hide close, keep hidden, bury*, Od. 17, 286, Archil. 16, 3, etc.: *to bedim, obscure*, Plat. Apol. 22 D. Mid. *to hide* something *of one's own*, τέχνην, ἀδυναμίαν, etc., Plat.—II. *to lose from sight, get out of sight of*, e. g. γῆν, esp. of ships at sea, like Virgil's *Phaeacum abscondimus arces*, Stallb. Plat. Prot. 338 A; and so prob. αὐτούς must be supplied in Thuc. 5, 65, cf. ἀνοίγνυμι 3.

'Αποκρυσταλλόω, (ἀπό, κρυσταλλόω) *to make all ice.* Pass. *to become all ice.*

'Αποκρῠφή, ῆς, ἡ, (ἀποκρύπτω) *concealment: a hiding-place*, LXX.

'Απόκρῠφος, ον, (ἀποκρύπτω) *hidden*, Eur. H. F. 1070: ἐν ἀποκρύφῳ, *in secret*, Hdt. 2, 35: c. gen., ἀπόκρυφον πατρός, *unknown to* one's *father*, Xen. Symp. 8, 11.—II. *obscure, hard to understand*, Xen. Mem. 3, 5, 14.—III. *spurious, forged.*

'Απόκρυψις, εως, ἡ, (ἀποκρύπτω) *a concealing, concealment*, Plut.

'Αποκτάμεν, -κτάμεναι, Ep. for ἀποκτανεῖν, inf. aor. 2 act. of ἀποκτείνω, Il.

'Αποκτάμενος, Ep. part. aor. pass. of ἀποκτείνω, Il.

'Αποκτάομαι, (ἀπό, κτάομαι) *to lose possession of*: late word.

'Αποκτείνω, f. -κτενῶ, aor. 1 ἀπέκτεινα: aor. 2 ἀπέκτᾰνον, poet. ἀπέκταν, ας, α, mid. ἀπεκτάμην; perf. ἀπέκτονα, more rarely ἀπεκτόνηκα, and, though not Att., ἀπέκταγκα, (ἀπό, κτείνω) *to kill, slay, smite to death*, Hom., who uses pres., imperf., both forms of aor. 2, and aor. pass.: of judges, *to condemn to death*, freq. in Xen.; also of the accuser, Id. Hell. 2, 3, 21; of the executioner, *to put to death*, Hdt. 6, 4: metaph. like ἀποκναίειν, *to weary to death, torment*, Lat. *enecare*, Valck. Hipp. 1064. (The other assumed radical forms ἀποκτένω, -κτέννω, -κτονέω, -κτεινύω, -κτῆμι, are partly dub., partly proved false.)

'Απόκτησις, εως, ἡ, (ἀποκτάομαι) *loss*, late word.

'Απόκτητος, ον, (ἀποκτάομαι) *lost, alienated*, late word.

'Αποκτίννῡμι = ἀποκτείνω, also, though not Att., ἀποκτιννύω: the form ἀποκτίνυμι is without sure analogy, though Phryn. and all old Gramm. prefer it, v. Buttm. Catal. in voc. κτείνω.

'Απόκτῐσις, εως, ἡ, (ἀπό, κτίζω) *the planting a colony, a colony*, like ἀποίκησις, Call.

'Αποκτῠπέω, (ἀπό, κτυπέω) *to raise a loud cry.*

'Αποκῠᾰμεύω, (ἀπό, κυαμεύω) *to choose by the bean*, i. e. *by lot.*

'Αποκῠβεύω, (ἀπό, κυβεύω) *to set* or *hazard upon the dice*, in genl., *to run risk*, περὶ βασιλείας, Diod.—II. *to choose by dice.*

'Αποκῠβιστάω, ῶ, f. -ήσω, (ἀπό, κυβιστάω) *to tumble off head over heels*, Ath.

'Αποκῡδαίνω, (ἀπό, κυδαίνω) strengthened for κυδαίνω, Hierocl. ap. Stob.

'Αποκῠέω, ῶ, (ἀπό κυέω) *to bear young, bring forth.* Hence

'Αποκύησις, εως, ἡ, *a bringing forth, the birth*, Plut.

'Αποκῠΐσκω, (ἀπό, κυΐσκω) *to make to bring forth*, Philostr. Mid. = ἀποκυέω, *to bring forth.*—II. *to cause abortion.*

'Αποκῠλινδέω, ῶ, f. -ήσω, and

'Αποκῠλίνδω,=ἀποκυλίω.

'Αποκύλισμα, ατος, τό, *a thing rolled away: a rolling machine*, Longin. From

'Αποκῠλίω, (ἀπό, κυλίω) *to roll off* or *away*, Luc. [ῑω]

'Αποκῡματίζω, (ἀπό, κυματίζω) *to wash away as a wave, sweep away, clear.*—II. intr. *to be wavy*, like the face of the moon, Plut.

'Απόκῠνον, ου, τό, (ἀπό, κύων) *dogsbane*, a plant, Diosc.

'Αποκύπτω, f. -ψω, (ἀπό, κύπτω) *to stoop* or *turn away from* the wind, Ar. Lys. 1003, in perf. 2 ἀποκέκῡφα c. pres. signf.

'Αποκῡρόω, (ἀπό, κυρόω) *to annul, cancel*, Lat. *abrogare.*—II. *to choose* one *out of an assembly, to invest* him *with power*, Inscr. ap. Grut.

'Αποκυρτόω, (ἀπό, κυρτόω)=κυρτόω, Hipp.

'Αποκύρωσις, εως, ἡ, (ἀποκυρόω) *annulling*, Lat. *abrogatio.* [ῡ]

'Αποκύω,=ἀποκυέω, not found in pres.

'Αποκωκύω, (ἀπό, κωκύω) *to mourn loudly over*, τινά, Aesch. Ag. 1544.

'Αποκώλῡσις, εως, ἡ, *a hinderance*, Xen. Eq. 3, 11: from

'Αποκωλύω, f. -ύσω, (ἀπό, κωλύω) *to hinder, prevent from* a thing, τινά τινος, Xen. An. 3, 3, 3: more freq. c. inf., *to prevent from* doing, *forbid to* do, Eur. Med. 1411, Plat., etc., also c μή et. inf., Xen. An. 6, 4, 24: absol *to keep off*, Orac. ap. Hdt. 1, 66, Thuc 3, 28. [ῠω, ῡσω]

'Αποκωφόω, (ἀπό, κωφόω) *to make quite deaf.*

'Απολαγχάνω, f. -λήξομαι, (ἀπό, λαγχάνω) *to obtain a portion of* a thing *by lot*, in full ἀπ. μέρος τινός, Hdt. 4.

114, cf. 115: hence also c. acc. only, ἀπ. μοῖραν, Hdt. 5, 57; and so in genl. *to obtain*, Eur. H. F. 331: in Eur. Ion 609, ἀπολαχοῦσα is usu. interp. =ἀποτυχοῦσα, *having lost all share*, but it more prob. means *having a separate lot*.

'Απολάζυμαι, (ἀπό, λάζυμαι) poet. for ἀπολαμβάνω, Eur. Hel. 917, cf. Pors. Med. 1213.

Απολαιμίζω,=sq., Nic.

'Απολαιμοτομέω, *to cut the throat*, like ἀποδειροτομέω: from

'Απολαιμότομος, ον, (ἀπό, λαιμότομος) *with the throat cut*, Eur. Hec. 207.

'Απολᾱκέω, (ἀπό, λακέω) *to make a loud noise*, ἀπ. δακτύλοις, *to snap* with the fingers, Lat. *digitis crepare*. Hence

'Απολάκημα, ατος, τό, and

'Απολάκησις, εως, ἡ, *a snapping of the fingers, fillip*. [λᾱ]

'Απολακτίζω, f. -ίσω, (ἀπό, λακτίζω) *to kick off* or *away, shake off*, ὕπνον, Aesch. Eum. 141; in genl. *to spurn*, Id. Prom. 651.—II. absol. *to kick hard, kick up*, ἀμφοτέροις, with both legs, Luc. Hence

'Απολάκτισμα, ατος, τό, and

'Απολακτισμός, οῦ, ὁ, *a kicking away*, ἀπ. βίου, *self-murder*, Aesch. Supp. 937, cf. Plut. 2, 517 E.

'Απολᾰλέω, (ἀπό, λαλέω) *to chatter much*.

'Απολαμβάνω, fut. -λήψομαι, in Hdt. -λάμψομαι: perf. Att. ἀπείληφα, perf. pass. ἀπείλημμαι: in act. only aor. 2 ἀπέλαβον, but in pass. only aor. 1 ἀπελήφθην, in Hdt. ἀπελάμφθην, (ἀπό, λαμβάνω) *to take* or *receive from* another, παρά τινος, Thuc. 5, 30: absol. *to receive what is one's due*, μισθόν, Hdt. 8, 137, τιμήν, χάριν, etc., Dem., etc.—2. *to carry off*, Xen. Hell.—3. *to take of, take a part of* a thing, Thuc. 6, 87, Plat. Hipp. Min. 369 B.—4. *to hear* or *learn*, like Lat. *accipio*, Plat. Rep. 614 A, Aeschin. 27, 36.—II. *to take back, regain recover*, τὴν ἀρχήν, τυραννίδα, etc., Hdt.: ἀπ. χρέα, *to recover debts, get them paid*, Andoc. 25, 20: ἀπολαβὼν ἐμαυτόν, *having recovered myself*, Isocr.—2. *to have* a thing *rendered to one*, e. g. λόγον, *to demand to have an account*, Aeschin. 57, 40: ἀπ. ὅρκους, *to require to have oaths taken, tender them*, Dem. 59, 11, etc., opp. to ἀποδιδόναι.—III. *to take apart* or *aside*, ἀπ. τινὰ μοῦνον, Hdt. 1, 209: hence Plat. in part., e. g. ἀπολαβὼν σκόπει, *consider it separately*, Gorg. 495 E, cf. Rep. 420 C.—IV. *to cut off*, ἀπ. τείχει, *to wall off*, Thuc. 4, 102, cf. 1, 7, etc.: ἀπ. εἴσω, *to shut up inside*, Id. 1, 134: *to stop in one's course, arrest*, Lat. *deprehendere*, esp. of contrary winds, and so esp. in pass., *to be arrested* or *stopped*, Wessel. Hdt. 2, 115, Heind. and Stallb. Plat. Phaed. 58 B: ἀπολαμφθεὶς ἐν ὀλίγῳ, Hdt. 8, 11: ἀπολαμφθείς, ἀπειλημμένος ἔν τινι or εἴς τι, *driven into* a corner, reduced to straits, Valck. Hdt. 9, 70, Heind. and Stallb. Plat. Gorg. 522 A. A prose word, but used once or twice by Eur.

'Απολάμπετος, ον, v. sub ἀλάμπετος.

'Απολαμπρύνω, (ἀπό, λαμπρύνω) *to make bright* or *famous*. Pass. *to become so*, ἔργοισι, *by one's deeds*, Hdt. 1, 41, cf. 6, 70.

'Απολάμπω, f. -ψω, (ἀπό, λάμπω) *to shine out, to reflect light, to flash*, Hom. αἰχμῆς ἀπέλαμπε sc. φῶς, *light beamed from the spear-head*, Il. 22, 319: also mid., χάρις ἀπελάμπετο, *grace beamed from her*, Il. 14, 183, cf. Od. 18, 298.—II. later, transit. αὐγὴν ἀπολ.

'Απολανθάνομαι, f. -λήσομαι, (ἀπό, λανθάνω) = ἐπιλανθάνομαι, Schäf. Long. p. 377.

'Απολάπτω, f. -ψω, (ἀπό, λάπτω) *to lap up* like a dog, *swallow greedily*, Ar. Nub. 811, with v. l. ἀπολαύσεις.

'Απόλαυσις, εως, ἡ, (ἀπολαύω) *enjoyment, pleasure*, Eur. H. F. 1370, Thuc. 2, 38: c. gen., *the advantage got from* a thing, e. g. σίτων καὶ ποτῶν, Xen. Mem. 2, 1, 33.

'Απόλαυσμα, ατος, τό, (ἀπολαύω) =foreg., *that which is enjoyed*, Plut.

'Απολαυστικός, ή, όν, *belonging to enjoyment, devoted to pleasure*, βίος, Arist. Eth. N. Adv. -κῶς, ἀπολ. ζῆν, *to lead a life devoted to pleasure*, Arist. Pol.—2. *affording pleasure, pleasant*, Ath. 87 E.

'Απολαυστός, όν, *enjoyed, enjoyable*, Diog. L.: from

'Απολαύω, fut. -λαύσω, Dion. H., and Luc., usu. -λαύσομαι: pf. ἀπολέλαυκα, Xen. Mem. 1, 6, 2: in augmented tenses, ἀπέλαυον, ἀπέλαυσα, sometimes also ἀπήλαυον, ἀπήλαυσα, (Buttm. Ausf. Gr. § 86, Anm. 2) *to take of* a thing, *have a portion of, enjoy*, τινός, Hdt. 6, 86, 1, Eur., etc.: but also freq. ἀπ. τι τινός, *to get* something *from* or *by* another, e. g. ἀγαθὸν ἀπ. τινός, Ar. Nub. 1231, Plat., etc.; so too ἀπ. τι ἔκ or ἀπό τινος, Plat. Apol. 31 B, etc., though sometimes the τι is omitted, as ἀπ. ἀπὸ τῶν ἀλλοτρίων, Id. Rep. 606 B; more rarely, ἀπ. τι ἀντί τινος, Id. Phaedr. 255 E: sometimes even c. acc. only, ἀπ. τι φλαῦρον, Isocr. 175 B: absol. ironical, *to come finely off*, Ar. Av. 1358, whence also in bad sense, *to get harm* or *loss by* a thing, ἀπό or ἔκ τινος, Bornem. Xen. Symp. 3, 3, Stallb. Plat. Crit. 54 A, cf. for like usages Kühner Gr. Gr. § 126.—II. *to make sport of*, c. gen. pers., Plut., also c. acc. (No simple λαύω occurs: prob. from root ΛΑϜ- as in λαμβάνω, λαβ-εῖν, λάϜω, λαύω, cf. λάω, and Donald. New Crat. p. 547.)

'Απολᾰχεῖν, inf. aor. 2 ἀπέλαχον of ἀπολαγχάνω.

'Απολεαίνω, (ἀπό, λεαίνω) *to smooth* or *polish off*, Diod.

'Απολέγω, f. -ξω, (ἀπό, λέγω) *to pick out from* a number, and so—1. *to pick out, choose*, τὸ ἄριστον, Hdt. 5, 110: freq. also in mid., *to pick out for one's self*, τοῦ στρατοῦ, *from the army*, Hdt. 8, 101, also ἐκ πάντων, Thuc. 4, 9: ἀπολελεγμένοι, *picked men*, Hdt. 7, 40, Att. ἀπειλεγμένοι, Xen.—2. *to pick out and throw away, reject, refuse*, Polyb. Mid. *to decline* something *offered to one*, Id.; *to give up*, βίον, Plut.: absol. *to give away, yield*, Id.

'Απολεία, ας, ἡ, (ἀπόλλυμι) *a loss, losing, destruction*, Hipp.

'Απολείβω, f. -ψω, (ἀπό, λείβω) *to let drop off, pour a libation*, like ἀποσπένδω, Hes. Th. 793. Pass. *to drop* or *run down from*, τινός, Od. 7, 107.

'Απόλειμμα, ατος, τό, (ἀπολείπω) *that which is left* or *remains, deficiency*, Diod.

'Απολειπτέον, verb. adj., *one must stay behind*, Xen. Oec. 7, 38: from

'Απολείπω, f. -ψω: aor. ἀπέλιπον, (for the aor. 1 ἀπέλειψα is dub., Lob. Phryn. 713) (ἀπό, λείπω) *to leave over* or *behind*, e. g. meats not wholly eaten, οὐδ' ἀπέλειπεν ἔγκατα, Od. 9, 292.—II. *to leave behind one*, i. e. *lose*, ψυχάν, Pind. P. 3, 180, and Att.—3. *to leave behind*, as in the race, *to distance*, and in genl. *to surpass*, Xen. Cyr. 8, 3, 25: more usu. in mid. and pass., v. inf.—III. *to leave quite, forsake, abandon*, esp. of places one ought to defend, Il. 12, 169, Hdt., etc.: of persons, *to leave in the lurch*, Hdt., etc.; esp. ἀπολιπὼν οἴχεται, Hdt. 3, 48, etc.: of a wife forsaking her husband, Dem. 865, 6: of sailors, *to desert*, Id. 1211, 2.—2. of things, *to leave alone, leave undone* or *unsaid* Thuc. 8, 22, Plat., etc.—3. in genl. *to leave, quit*, Hdt., etc.—IV. *to leave open, leave a space*, ἀπ. μεταίχμιον μέγα, Hdt. 6, 77, cf. Xen. An. 6, 5, 11.—V. intrans. *to be wanting* or *lacking*, *to be away* or *absent*, Hdt. 2, 22, and freq. in Att.: esp. of rivers, *to fail, sink*, Hdt. 2, 14, 93, though in 2, 19, he says ἀπ. ῥέεθρον, *to quit its bed*: of flowers, *to begin to wither*, Xen. Symp. 8, 14: also like ἀπειρηκέναι *to fail, flag, lose heart*, Id. Cyr. 4, 2, 3—2. *to be wanting of* or *in* a thing, *lack* it, ἀπό τινος, e. g. ἀπὸ τεσσέρων πηχέων ἀπ. τρεῖς δακτύλους, *wanting three fingers of four cubits*, Hdt. 1, 60, cf. 7, 117: also c. inf., ὀλίγον ἀπέλιπε ἀφικέσθαι, *he wanted little of coming*, Hdt. 7, 9, 1, so βραχὺ ἀπ. γενέσθαι, Thuc. 7, 70.—3. c. part., *to leave off* doing, ἀπ. λέγων, Xen. Oec. 6, 1.—4. *to depart from*, ἔκ τινος, Xen. Hell. 2, 3, 56; cf. Plat. Phaed. 78 B.—B. mid., like act. I. 3, *to leave behind, distance*, Hdt. 2, 134, and freq. in Xen.: cf. ὑπολείπομαι.—2. *to forsake*, etc., Plat.—C. pass., *to be left behind, be distanced by, inferior to*, τινός, Dem. 51, 24.—2. *to be parted from, be absent* or *far from*, c. gen., πολὺ τῆς ἀληθηΐης ἀπολελειμμένοι, Hdt. 2, 106, cf. Plat. Symp. 192 D, Rep. 475 D: *to be deprived of*, τάφου, Soph. El. 1169, cf. Elmsl. Med. 35.—3. *to be wanting in* a thing, also c. gen., τοῦ σκώπτειν, Ar. Eq. 525: καιροῦ ἀπ., *to miss the opportunity*, Dem. 918, 19.

'Απολειτουργέω, (ἀπό, λειτουργέω) *to complete the service* required of one.

'Απολείχω, f. -ξω, (ἀπό, λείχω) *to lick off, lick up*, Ap. Rh.

'Απολείψας, part. aor. 1 from ἀπό λείβω, Lob. Phryn. 713.

'Απόλειψις, εως, ἡ, (ἀπολείπω) *a leaving behind, forsaking*, esp. of a wife, Dem. 868, 1: hence of the husband, ἀπόλειψιν γράφεσθαι, to apply *for legal separation* on the ground of one's wife *having forsaken* one, Ibid., cf. ἀπόπεμψις: also *desertion* of seamen, Dem. 1209, 26.—II. intr. *a failing, deficiency*, Thuc. 4, 126: and so of the moon, *waning*, Arist. Gen. An.: also *death, decay*, opp. to γένεσις, Emped. 36.

'Απόλεκτος, ον, (ἀπολέγω) *chosen out, picked*, Thuc. 6, 68, Xen. An. 2, 3, 15: cf. Lob. Paral. 495.

'Απολελῠμένως, adv. part. perf. pass. from ἀπολύω, *freely*.

'Απολέμητος, ον, (α priv., πολεμέω) *not warred on*, Polyb.

'Απόλεμμα, ατος, τό, (ἀπολέπω) *that which is peeled off, a husk, shell*.

'Απόλεμος, ον, poet. espec. Epic, ἀπτόλεμος, Hom., (α priv., πόλεμος) *without war, unwarlike, unfit for war*, ἀπτ. καὶ ἄναλκις, Il.: *peaceful*, εὐνομία, Pind. P. 5, 89.—II. *not to be warred on, invincible*, Aesch. Ag. 769, Cho. 54.—III. πόλεμος ἀπόλεμος, *a war that is no war*, a hopeless struggle, Id. Prom. 904. Adv. -μως, ἀπ. ἔχειν, *to be unwarlike*, Plat. Polit. 307 F.

'Ἀπολεοντόω, (ἀπό, λέων) *to change into a lion*, Heracl.

'Ἀπολεπίζω=ἀπολέπω, *to peel off.*

'Ἀπολέπισμα, ατος, τό,=ἀπόλεμμα.

'Ἀπολεπτύνω, f. -ῠνῶ, (ἀπό, λεπτύνω) *to make quite thin, fine*, Arist. H. A., in pass.: *to diminish*, Plat. Tim. 83 B, also in pass.

'Ἀπολέπω, f. -ψω, (ἀπό, λέπω) *to peel off, take off the skin*, ἀπ. μάστιγι τὸ νῶτον, Eur. Cycl. 237: ἀπολελεμμένος τὸν καυλόν, *with* the stalk *peeled*, Epich. p. 102.

'Ἀπολέσκετο, Ep. for ἀπώλετο, 3 sing. aor. 2 mid. of ἀπόλλυμι, Od.

'Ἀπολευκαίνω, f. -ᾰνῶ, (ἀπό, λευκαίνω) *to make all white*, Lat. *dealbare*, Ath.

'Ἀπολήγω, f. -ξω, poet. ἀπολλήγω, (ἀπό, λήγω) *to leave off, desist from* a thing, ἀλκῆς, μάχης, πομπῆς, Hom.: c. part., *to cease* doing, Il. 17, 565, Od. 19, 166.—2. ἀπολ. εἰς, *to terminate in*, Luc. Imag. 6, Plut. 2, 496 A.—II. transit.=ἀποπαύω, Ap. Rh.

'Ἀποληκέω, Ion. for ἀπολακέω.

'Ἀποληκυθίζω, f. -ίσω, (ἀπό, λήκυθος) strictly *to rob of a λήκυθος*: hence *to strip* a speech *of its λήκυθοι* or *flourishes.*

'Ἀπόληξις, εως, ἡ, (ἀπολήγω) *a leaving off, ceasing: the decline* of life, Hipp.

†'Ἀπόληξις, ιος, ὁ, *Apolexis*, masc. pr. n., Dem. 1120, 27.—2. -ξίς, ίδος, ἡ, mother of Macartatus, Dem. 1066, 1.

'Ἀποληρέω, (ἀπό, ληρέω) *to do a folly, chatter at random*, Lat. *delirare*, Dem. 398, 20.

'Ἀπόληψις, εως, ἡ, (ἀπολαμβάνω) *a taking from: taking back, recovery.*—II. *an intercepting, cutting off*, ὁπλιτῶν, Thuc. 7, 54: *a stopping*, τοῦ πνεύματος, etc., Hipp., v. Foës. Oecon.

'Ἀπολῐβάζω, f. -ξω, (ἀπό, λιβάζω) *to make drop off, throw away*, Pherecr. Doulod. 8.—II. intr. *to drop off, slip away, vanish*, Ar. Av. 1467.

'Ἀπολῐγαίνω, (ἀπό, λιγαίνω) *to make a great noise* or *din, to talk much and loud*, Ar. Ach. 968: ἀπ. αὐλῷ, *to play on the flute*, Plut.

'Ἀπολῐθόω, (ἀπό, λιθόω) *to turn into stone, petrify*, Arist. Probl.—II. *to leave a mineral deposit.* Hence

'Ἀπολίθωσις, εως, ἡ, *a being turned into stone, petrifaction*, Strab.

'Ἀπολιμπάνω, Ion. for ἀπολείπω.

'Ἀπολῐνόω, (ἀπό, λινόω) *to bind with a thread.* Hence

'Ἀπολίνωσις, εως, ἡ,=λίνωσις, *a binding fast.*

'Ἀπολιόρκητος, ον, (α priv., πολιορκέω) *impregnable*, Strab.

'Ἄπολις, neut. ι, gen. ιδος, also εως, Ion. ιος, dat. ἀπόλι, Hdt. 8, 61, (α priv., πόλις) *one without city, state*, or *country*, Hdt., l. c.; *an outlaw, banished man*, ἀπ. τινὰ τιθέναι, Soph. O. C. 1357: also opp. to ὑψίπολις, Soph. Ant. 370.—II. πόλις ἄπολις, *a city that is no city*, a ruined city, Aesch. Eum. 457, cf. Eur. Tro. 1292: also one *that has no constitution*, Plat. Legg. 766 D.

'Ἀπολισθαίνω, and Att. ἀπολισθάνω, f. -σθήσω, (ἀπό, ὀλισθαίνω) *to slip off* or *away, escape from*, τινός, Ar. Lys. 678.

'Ἀπόλιστος, ον,=ἄπολις, poet.

'Ἀπολῐταργίζω, f. -ίσω, (ἀπό, λιταργίζω) *to slip off, pack off*, Ar. Nub. 1253.

'Ἀπολίτευτος, ον, (α priv., πολιτεύομαι) *taking no part in matters of state, no statesman*, βίος ἀπ., *a retired, private* life, Plut.: ἔθνη, people *that form no regular state*, Arist. Pol.: λόγος, λέξις, *unpopular* language. [ῑ]

'Ἀπολῑτικός, ή, όν, (α priv., πολιτικός, *unfit for public business*, Cic. Att. 8, 16, 1.—II. *unconstitutional*, esp. in a democracy.

'Ἀπολιχμάω, ῶ, f. -ήσω, (ἀπό, λιχμάω)=ἀπολείχω, *to lick off*, Il. 21, 123, in mid.

'Ἀπολλήγω, Ep. for ἀπολήγω, Hom.

†'Ἀπολλόδοτος, ου, ὁ, *Apollodotus*, masc. pr. n., Plut.

†'Ἀπολλόδωρος, ου, ὁ, *Apollodorus*, one of the pupils of Socrates, Plat. Symp. 172 A.—2. an Athenian archon, Diod. S.: also name of several archons and other distinguished Athenians, Dem., etc.—3. a grammarian of Athens about B. C. 140, whose Βιβλιοθήκη is still extant.—The name also of many other distinguished Greeks, v. Meineke Hist. Crit. Com., Arr., etc.

†'Ἀπολλόθεμις, ιος, ὁ, *Apollothemis*, an historian, Plut. Lyc. 31.

†'Ἀπολλοκράτης, ους, ὁ, *Apollocrates*, son of the younger Dionysius of Sicily, Strab., Plut. Dion. 56.

†'Ἀπολλοφάνης, ους, ὁ, *Apollophanes*, a name common to many distinguished Greeks, etc., Hdt. 6, 26, Xen. Hell. 4, 1, 29, etc.

'Ἀπόλλῡμι, also ἀπολλύω, f. ἀπολέσω, poet. esp. Ep. ἀπολέσσω, Att. ἀπολῶ, Ion. ἀπολέω: aor. ἀπώλεσα, poet. ἀπόλεσσα: perf. ἀπώλεκα, Att. ἀπολώλεκα: plqpf. in Att. prose, written sometimes ἀπολώλειν, sometimes ἀπωλώλειν, as Thuc. 4, 133; 7, 27, (ἀπό, ὄλλυμι) *to destroy utterly, kill, slay, murder*, Hom., who uses it chiefly of death in battle: also of things, *to demolish, to lay waste*, Ἴλιον, Il. 5, 648: and thence very freq. in all sorts of relations, *to destroy, ruin, spoil, waste, squander*, etc: ἀπ. τί τινος, for the sake of a thing, Dem. 107, 9.—II. *to lose*, νόστιμον ἦμαρ, Hom., also of persons, esp. lost by death, though he usu. has ἀπὸ θυμὸν ὀλέσσαι, *to lose one's life by violence:* freq. also in all writers. B. mid. ἀπόλλυμαι: f. ἀπολοῦμαι, Ion. ἀπολέομαι: aor. 2 ἀπωλόμην: also c. perf. 2 ἀπόλωλα, *to perish, die, fall*, Hom., sometimes c. acc., ἀπ. ὄλεθρον, μόρον, Od. 1, 166: oftener c. dat., ὀλέθρῳ, also ἀπ' αἰῶνος ὀλέσθαι, Il. 24, 725: also simply *to fall into ruin, to be undone*, Od. 10, 27; so too freq. in Att., esp. in perf. ἀπόλωλα, *I am undone, ruined.*—II. *to be lost, slip away, vanish*, Hom.: ὕδωρ ἀπολέσκετο, Od. 11, 586: καρπὸς ἀπόλλυται, like ἀπολείπει, *fails, comes to nought*, Od. 7, 117: ὕπνος ἀπόλωλεν, Il. 10, 186.—III. in genl. *to be wretched* or *miserable*, Ar. Pac. 355. The *tmesis* in Hom. is in this word very freq.; the prep. even follows, Od. 9, 534.

'Ἀπολλύω, collat. form of ἀπόλλυμι, Thuc. 8, 10, Xen., etc.

'Ἀπόλλων, ωνος, ὁ, *Apollo*, son of Jupiter and Latona, brother of Diana; born, acc. to Il. 4, 101, in Lycia, acc. to Hymn. Hom. and later auth., in Delos; portrayed with flowing hair, as being ever young, Od. 19, 86: in Hom. he presides over *soothsaying*, so too he gives minstrels knowledge of the past, and is himself master of music and song, Il. 1, 603: also he is the god of *archery*, and hence called ἀργυρότοξος, κλυτότοξος, ἕκατος, ἑκατηβόλος, etc. Sudden deaths of men were ascribed to his ἀγανὰ βέλεα, as those of women to Diana. Cf. Φοῖβος and Σμινθεύς. He was not identified with *the Sun* till later, certainly not before Aeschylus. (Usu. deriv. from ἀπόλλυμι, Aesch. Ag. 1082: v. Müll. Dor. 2, 6, § 6.) [ᾰ; though, in oblique cases, Hom. oft. has ᾱ in arsis.] Hence

'Ἀπολλώνειον, ου, τό, and 'Ἀπολλώνιον, ου, τό, *a temple of Apollo*, Thuc. 2, 91.

†'Ἀπολλωνία, ας, ἡ, *Apollonia*, a city of Thrace on the Euxine, Hdt. 4, 90.—2. a city of Macedonia near Olynthus, Xen. Hell. 5, 2, 11.—3. a celebrated city of Illyricum near the mouth of the Aous, now *Pollina*, Arist. Pol.—Several other cities in Epirus, Syria, etc., Strab.

†'Ἀπολλωνιάς, άδος, ἡ, *Apollonias*, harbour of Cyrene, Strab.

†'Ἀπολλωνιᾶτις, ιδος, ἡ, (prop. fem. adj. from 'Ἀπολλωνία) γῆ, the territory *of Apollonia*, in Babylonia, Strab.

†'Ἀπολλωνίδης, ου, and -δας, α, ὁ, *Apollonides*, masc. pr. n. in Xen. An. 3, 1, 26, Dem., etc.

†'Ἀπολλώνιον, ου, τό='Ἀπολλώνειον.—2. *Apollonium*, a promontory of Africa, near Utica, Strab.

†'Ἀπολλώνιος, α, ον, *of* or *belonging to Apollo*, Pind.

†'Ἀπολλώνιος, ου, ὁ, *Apollonius*, ὁ 'Ρόδιος, of Rhodes, an Alexandrean poet, 194 B. C., author of 'Ἀργοναυτικά, Strab., etc.—Other distinguished persons of this name in Strab., Plut., etc.

†'Ἀπολλωνίς, ίδος, ἡ, *Apollonis*, of Cyzicus, wife of Attalus and mother of king Eumenes, Plut.—2. a city on the borders of Lydia and Mysia named after her, Strab.

'Ἀπολλωνίσκος, ου, ὁ, dim. from 'Ἀπόλλων.

†'Ἀπόλλωνος πολις, ἡ, *Apollinopolis*, the name of two cities in Thebaïs in Aegypt, Strab.

†'Ἀπολλώς, ῶ, ὁ, *Apollos*, masc. pr. n., N. T. Act. 18, 24.

'Ἀπολογέομαι, c. fut. mid. -ήσομαι, and usu. aor. mid. ἀπελογησάμην, but also c. aor. pass. ἀπελογήθην, (Antiphon and Polyb., cf. Elmsl. Bacch. 41), (ἀπό, λόγος) *to talk one's self out of a difficulty, to speak in defence*, τι περί τινος, *about* a thing, Thuc. 1, 72; or πρός τι, *in reference* or *answer to* a thing, Id. 6, 29: but ἀπ. ὑπέρ τινος, *to speak* in another's *behalf*, Hdt. 7, 161, Eur. Bacch. 41, also *to speak in defence* of a fact, Plat. Gorg. 480 B: absol., Hdt. 6, 136.—2. ἀπ. τι, *to defend one's self against* a charge, Thuc. 3, 62; but also ἀπ. πρᾶξιν, *to defend* what one has done, Aeschin. 10, 28: ἀπ. τι, *to allege in one's defence*, ταῦτα ἀπ. ὡς..., Plat. Phaed. 69 D; so, ἀπ. ὅτι οὐδένα ἀδικῶ, Xen. Oec. 11, 22.—3. ἀπ. δίκην θανάτου, *to speak against sentence of death passing on one*, Thuc. 8, 68. Hence.

'Ἀπολόγημα, ατος, τό, *a plea alleged in defence, a defence*, Plat. Crat. 436 C.

'Ἀπολογητέον, verb. adj. from ἀπολογέομαι, *one must defend*, Plat. Apol. 18 E.

'Ἀπολογητικός, ή, όν, (ἀπολογέομαι) *of* or *fit for a defence: apologetic*, Eccl.

'Ἀπολογία, ας, ἡ, (ἀπό, λόγος) *a defence, speech in defence*, Thuc. 3, 61, etc.: ἀπ. ποιεῖσθαι, *to make a defence*, Xen.

'Ἀπολογίζομαι, f. -ίσομαι Att. -ῐοῦμαι, (ἀπό, λογίζομαι) dep. mid., *to reckon up, give in an account*, Lat. *ra-*

tiones reddere, Xen. Hell, 6, 1, 3: also ἀπ. τὰς προςόδους, *to give in an account of the receipts*, Aeschin. 57, 23: τὰ ἀπολελογισμένα, *the estimates*, Xen. Oec. 9, 8.—2. ἀπ. εἴς τι, *to refer to* a head or class, Plat. Phil. 25 B: hence—II. *to give a full account of, recount fully*, τι, Dem. 347, 15.—2. *to calculate* or *consider well*, ἀπ. πότερον..., Plat. Soph. 261 C: τι περί τινος, Dorv. Char. p. 597: ἀπολογίζω is found Ar. Fr. 185, Antiph. Κουρ. 2, but in both places ἀπολοπίζω should be read, cf. Fritzche de Ar. Daet. p. 106, Bergk ap. Meineke Fragm. Com. 2, p. 1000. Hence

'Απολογισμός, οῦ, ὁ, *a giving account*, and so *statement of reasons*, etc., Aeschin. 89, 8.—2. *the accounts given in, an account-book.*—3. *a distinct account, narration*, Polyb.

'Απόλογος, ου, ὁ, (ἀπό, λόγος) *a story, tale*, ἀπ. 'Αλκίνου, proverb. of long stories, from that told by Ulysses to Alcinöus in Od. 9–12, Interpp. ad Plat. Rep. 614 A.—II. *a fable*, like those of Aesop, *an apologue, allegory*, Cic.—III. *an account, account-book.*

'Απολοίατο, Ion. for ἀπόλοιντο, 3 plur. opt. aor. 2 mid. from ἀπόλλυμι, Od.

†'Απολοιδορέω, ῶ, f. -ήσω, (ἀπό, λοιδορέω) *to revile*, Polyb. 15, 33, 4.

'Απόλοιπος, ον, (ἀπό, λοιπός) *left from* any thing, *remaining over, left behind*, LXX.

'Απολολύζω, f. -ξω, strengthened for ὀλολύζω, Aesch. Theb. 825.

'Απολοπίζω, f. -ίσω,=ἀπολεπίζω, v. sub ἀπολογίζομαι, fin.

"Απολος, ον,=ἀκίνητος, ἄστροφος, *immovable.*

'Απόλουμα, ατος, τό, (ἀπολούω) *water which has been used for washing: the dirt in it*, like κάθαρμα.

'Απόλουσις, εως, ἡ, (ἀπολούω) *a washing off, ablution*, Plat. Crat. 405 B.

'Απολούτριος, ον, *washed off*, τὰ ἀπολούτρια, sub. ὕδατα, *water which has been used for washing*, Ael.: from

'Απολούω, f. -λούσω, (ἀπό, λούω) *to wash off*, with prep. sep. λούειν ἄπο βρότον, Il. 14, 7; also c. dupl. acc., ὄφρα Πάτροκλον λούσειαν ἄπο βρότον, *wash* the gore *off* Patroclus, Il. 18, 345. Mid., ἅλμην ὤμοιν ἀπολούσομαι, *I will wash the brine from my shoulders*, Od. 6, 219.—II. c. acc. pers., *to wash clean*, Ar. Vesp. 118 (where is ἀπέλου for ἀπέλουε), Plat. Crat. 405 B.

'Απολοφύρομαι, f. -ῠροῦμαι, (ἀπό, ὀλοφύρομαι) *to bewail loudly*, Andoc. 21, 35, 2, more usu. *to cease from wailing*, like ἀπαλγέω, c. acc., Thuc. 2, 46. [ῠ]

'Απολοχμόομαι, (ἀπό, λοχμόω) dep., *to grow to stalk, become bushy*, Theophr.

'Απολῡμαίνομαι, f. -μᾰνοῦμαι, (ἀπό, λυμαίνομαι) dep. mid., *to cleanse one's self by bathing*, esp. *from an* ἄγος, *to purify one's self by bathing* or *washing*, Il. 1, 313, 314.—2. strengthened for λυμαίνομαι, *to damage, destroy*; hence

'Απολῡμαντήρ, ῆρος, ὁ, *a destroyer, waster*, δαιτῶν ἀπολ., *one who destroys the pleasure of others at dinner, a kill-joy*, or, acc. to others, a *devourer of remnants, lick-plate*, Od. 17, 220, 377.

'Απολυπραγμόνητος, ον, (α priv., πολυπραγμονέω) *averse from meddling, not over curious.* Adv. -τως.

'Απολυπράγμων, ον, gen. ονος,= foreg., M. Anton.

'Απολύσιμος, ον, (ἀπολύω) *deserving acquittal*, Antipho 129, 4.—II. act. *able to deliver.* [ῠ]

'Απόλῠσις, εως, ἡ, (ἀπολύω) *release, deliverance*, Plat. Crat. 405 B: c. gen., κατὰ τὴν ἀπόλυσιν τοῦ θανάτου, *as far as acquittal from a capital charge went*, Hdt. 6, 136.—2. a *departure: a getting rid of a disease*, Hipp.

'Απολῠτικός, ή, όν, (ἀπολύω) *disposed to free* or *acquit.* Adv. -κῶς, ἀπ. ἔχειν τινός, *to be minded to acquit* one, Xen. Hell. 5, 4, 25.

'Απόλῠτος, ον, (ἀπολύω) *loosed, freed, acquitted: separated:* in late philosophical writers, *absolute, unconditional.*—II. τὸ ἀπόλυτον, the *positive*, degree of comparison, Gramm. Adv. -τως.

'Απολῡτρόω, (ἀπό, λυτρόω) *to release on payment of ransom*, c. gen. pretii, τινὰ τῶν λύτρων, Plat. Legg. 919 A, cf. Phil. ap. Dem. 159, 15. Mid. *to redeem for money.* Hence

'Απολύτρωσις, εως, ἡ, *a releasing on payment of ransom, a ransoming*, Plut., in genl. *deliverance, redemption*, N. T. [ῡ]

'Απολύω, f. -λύσω, (ἀπό, λύω) *to loose* or *part* one thing *from* another, τί τινος, Od. 12, 420; 21, 46: hence —2. *to set free* or *release from*, ἀπ. τινὰ τῆς φρουρῆς, Hdt. 2, 30, τῆς κοινωνίας, δουλείας, κακῶν, etc., Plat., and Xen.: esp., ἀπ. αἰτίης, *to acquit* of a charge, Hdt. 9, 88: also c. inf., ἀπ. τινὰ μὴ φῶρα εἶναι, *to acquit of being a thief*, 2, 174, so ἀπελύθη μὴ ἀδικεῖν, Thuc. 1, 128: hence absol. *to acquit*, Plat., Xen., etc.—II. in Il. always=ἀπολυτρόω, *to release* a prisoner *for ransom*, and in mid. *to ransom, redeem* him, χρυσοῦ, *for gold*, Il. 22, 50; so too in Att., ἀπολύεσθαι πολλῶν χρημάτων, Xen. Hell. 4, 8, 21.—III. *to disband* an army, Ib. 6, 5, 21.—IV. *to discharge, pay* a debt, Plat. Crat. 417 B.—V. ἀπ. οἰκίαν τινί, *to sell a mortgaged house outright*, Isae. 59, 32.—B. mid. *to release for one's self, redeem*, v. sup. II.—II. ἀπολύεσθαι διαβολάς, etc., *to do away with calumnies against one*, like Lat. *diluere*, Thuc. 8, 87: so τὰ κατηγορημένα, τὰς αἰτίας, Dem.: hence absol. *to defend one's self*, Hdt. 8, 59. —III. like act., *to acquit of*, τινός, Antipho 119, 12.—IV. like pass., *to get free, depart*, Soph. Ant. 1314, cf. C. II.—C. pass. *to be released, let off*, or *get free from*, τινός, Hdt. 4, 84, Thuc. 1, 70.—II. of combatants, *to get clear, part*, Thuc. 1, 49, etc.: also *to depart, go away*, ἔθανες, ἀπελύθης, Soph. Ant. 1268, cf. sup. B. III.—III. τὸ ἀπολελυμένον, = τὸ ἀπόλυτον, Bast. Ep. Cr. p. 131. [ῠ in pres.; ῡ in fut. and aor.]

†'Απολυώρητος, ον, (α priv., πολυωρέω) *not highly esteemed, slighted.*

'Απολωβάω, ῶ, f. -ήσω, (ἀπό, λωβάω) *to insult, misuse, make nought of*, Soph. Aj. 217, in aor. pass. ἀπελωβήθη.

†'Απόλωλα, 2 perf. act. from ἀπόλλυμι.

†'Απολώλεκα, perf. act. with Att. redupl. from ἀπόλλυμι.

'Απολωπίζω, f. -ίσω, (ἀπό, λῶπος) =λωποδυτέω, Soph. Fr. 844.

'Απολωτίζω, f. -ίσω, (ἀπό, λωτίζω) =ἀπανθίζω, *to pluck off flowers:* hence in genl. *to pluck off*, κόμας, Eur. I. A. 793: ἀπ. νέους, *to cut off the young*, Id. Supp. 449.

'Απολωφάω, Ion. ἀπολωφέω, (ἀπό, λωφάω) *to appease, still, soothe* like ἀποπαύω, Hipp., Ap. Rh.

'Απομαγδᾰλία, ας, ἡ, (ἀπομάσσω) *the crumb* or *inside of the loaf*, on which the Greeks wiped their hands at dinner, and then threw it to the dogs: hence like κυνάς, *dog's meat*, Ar. Eq. 415. (Others write ἀπομαγδαλιά.)

'Απόμαγμα, ατος, τό, (ἀπομάσσω) *any thing to wipe with*, or *used in washing* or *purifying*, Hipp.: also like κάθαρμα, *the dirt washed off*, Soph. Fr. 32. —II. *the impression*, as of a seal, Theophr.

'Απομᾰδάω, strengthd. for μαδάω, *to fall off*, of the hair, Arist. Mirab.

'Απομᾰδίζω, fut. -ίσω, (ἀπό, μαδίζω) *to make quite bald.*

'Απομάζιος, (ἀπό, μαζός) *taken from the breast*, Opp.

'Απομάθημα, ατος, τό, (ἀπομανθάνω) *a thing unlearnt.*—2.=sq., Hipp.

'Απομάθησις, εως, ἡ, (ἀπομανθάνω) *the unlearning* a thing.

'Απομαίνομαι, c. fut. -μᾰνήσομαι, pass., pf. 2 act. ἀπομέμηνα, (ἀπό, μαίνομαι) *to rave out and be done with it*, Luc.—II. *to rage violently.*

'Απομακρύνω, (ἀπό, μακρύνω)= ἀπομηκύνω, Arist. de Plant.

'Απομακτήρ, ῆρος, ὁ,=sq.

'Απομάκτης, ου, ὁ, (ἀπομάσσω) *one who wipes, rubs*, or *cleans*, Soph. Fr. 32.

'Απόμακτρα, ας, ἡ, *a strickle*, Ar. Fr. 586.

'Απομάκτρια, ας, ἡ, fem. from ἀπομακτήρ.

'Απόμακτρον, ου, τό,=ἀπόμαγμα.

'Απομᾰλᾰκίζομαι, as pass., (ἀπό, μαλακίζω) *to be weak* or *cowardly*, like ἀποδειλιάω, πρός τι, in a thing, Plut.

'Απομαλθᾰκίζομαι, f. -ίσομαι, (ἀπό, μαλθακίζω, and

'Απομαλθακόομαι, (ἀπό, μαλθακόω)= ἀπομαλακίζομαι, Plut.

'Απομανθάνω, f. -μᾰθήσομαι, (ἀπό, μανθάνω) *to unlearn*, Lat. *dediscere*, Plat., and Xen.

'Απομαντεύομαι, f. -σομαι, (ἀπό, μαντεύομαι) dep. mid., *to announce as a prophet:* hence *to divine, guess, presage*, τι, Plat. Rep. 516 D, etc.

'Απόμαξις, εως, ἡ, (ἀπομάσσω) *a wiping off*, Plut.—II. *a taking an impression, copying.*

'Απομαραίνω, f. -ᾰνῶ. (ἀπό, μαραίνω) *to make dry, wither up, blast.* Pass., *to dry up, wither away, languish*, Heind. Plat. Theaet. 177 B: *to die away*, of a tranquil death, Xen. Apol. 7. Hence

'Απομάρανσις, εως, ἡ, *a wasting* or *dying away, disappearance*, opp. to φάσις, Theophr.

'Απομαρτῠρέω, (ἀπό, μαρτυρέω) *to testify, bear witness*, Polyb.

'Απομαρτύρομαι, (ἀπό, μαρτύρομαι) dep. mid., *to confirm by witnesses. maintain stoutly*, τι, Plat. Soph. 237 A. [ῡ]

'Απομάσσω, Att. -ττω, fut. -ξω, (ἀπό, μάσσω) *to wipe, rub off* dirt: *to wipe clean.* Dem. 313, 17. Mid. *to wipe off from one's self*, c. acc. rei, ἱδρῶτα, κονιορτόν, and usu. c. dat. instrumenti, but also c. gen., ἀπ. 'Αχιλλείων, *to wipe one's hands on...*, Ar. Eq. 819: also absol. ἀπομάξασθαι, *to wipe one's self clean.*—2. *to wipe off* or *level* corn in a measure, *level with a strickle*, hence χοίνικα ἀπ., *to give scant measure*, Luc.: κενεὰν ἀπομάξαι (sc. χοίνικα), *to level an empty measure*, i. e. to give no allowance at all, proverb. of masters levelling with the strickle, and thus reducing the allowance given to slaves, Theocr. 15, 95.—II. *to make* or *take an impression of*, τι, as ἔν τισι τῶν μαλακῶν σχήματα ἀπ., Plat. Tim. 50 E. Mid. *to stamp* or *impress* something *m one's self, copy from* another, τινός. Ar. Ran. 1040: παρ' ἀλλήλων, one from another, Arist. Eth. N: c. acc. only, *to adopt, take to one's self*, e. g. αἰσχύνην.

'Απομαστῑγόω, (ἀπό, μαστιγόω) *to scourge severely*, Hdt. 3, 29.

'Αποματαΐζω, f. -ίσω, (ἀπό, ματαΐζω) *to behave idly* or *unseemly*, hence as euphem. for ἀποπέρδω, Hdt. 2, 162.

'Απομάχομαι, f. -μαχέσομαι, contr. -μαχοῦμαι, (ἀπό, μάχομαι) *to fight from*, as from the walls of a fort or town, Thuc. 1, 90; τείχεα ἱκανὰ ἀπομ., *strong enough to fight from*, Xen. Cyr. 3, 1, 1.—II. ἀπ. τι, *to fight off* a thing, *to decline*, Hdt. 7, 136; and absol., 1, 9: also ἀπ. μὴ ποιεῖν.—III. ἀπ. τινά, *to drive off in battle*, Xen. Hell 6, 5, 34.—IV. ἀπ. τινί, *to fight against, resist.*—V. *to finish a battle, fight it out*, Lys. 98, 32. [ᾰ]

'Απόμᾰχος, ον, (ἀπό, μάχη) *not fighting: unfit for service, disabled*, Xen. An. 3, 4, 32.

'Απομεθίημι, (ἀπό, μεθίημι) *to let go, give up the ghost*, Ap. Rh., in tmesis.

'Απομειλίσσομαι, (ἀπό, μειλίσσομαι) dep., *to soften* or *win over again*, Dion H.

†'Απομειόω, (ἀπό, μειόω) *to diminish*, Alex. Tral.

'Απομείρομαι, f. -μεροῦμαι, (ἀπό, μείρομαι) dep. mid., *to distribute*, Hes. Op. 576.—2. as pass., *to be parted from* another, Hes. Th. 801: but in both places with v. l. ἀπαμείρομαι, q. v.

'Απομείωσις, εως, ἡ, (ἀπό, μειόω) *diminution.*

'Απομελαίνω, f. -ᾰνῶ, (ἀπό, μελαίνω) *to make quite black*, Theophr.

'Απόμελι, ιτος, τό, (ἀπό, μέλι) *honey-water*, a bad kind of mead, Gal.

'Απομέμφομαι, fut. -ψομαι, (ἀπό, μέμφομαι) dep. mid., *to rebuke harshly*, τινά, Plut.

'Απομένω, f. -μενῶ, (ἀπό, μένω) *to remain over.*—II. *to persevere.*

'Απομερίζω, f. -ίσω, (ἀπό, μερίζω) *to give a share of, distribute.*—II. *to part* or *distinguish from* a number, Plat. Polit. 280 B: ἀπομερισθῆναι ἀριστίνδην, *to be selected by merit*, Id. Legg. 855 B.

'Απομερισμός, οῦ, ὁ,=ἀπονομή.

'Απομερμηρίζω, fut. -ίσω and -ίξω, (ἀπό, μερμηρίζω) *to slumber* or *get a nap after* or *from care*, Ar. Vesp. 5.

'Απομεστόω, (ἀπό, μεστόω) *to fill to the brim*, Plat. Phaedr. 255 C.

'Απομετρέω, ῶ, f. -ήσω, (ἀπό, μετρέω) *to measure out, distribute*, Xen. Oec. 10, 10. Hence

'Απομέτρημα, ατος, τό, *the thing measured out.*

'Απομηκύνω, f. -ῠνω, (ἀπό, μηκύνω) *to prolong, draw out*, λόγον, Plat. Soph. 217 D.

'Απομηνίω, f. -ίσω, (ἀπό, μηνίω) *to be very wroth*, τινί, *with* one, Hom., who also joins it with χόλον οὐ μεθιέναι. [ῐ in pres., ῑ in fut. and aor. 1.]

'Απομηρύομαι, dep. mid., (ἀπό, μηρύω, *to draw upwards*, Opp. [ῡ]

'Απομῑμέομαι, f. -ήσομαι, (ἀπό, μιμέομαι) dep. mid., *to copy after, to express by imitating*, or *copying, represent faithfully*, Plat., and Xen.: τὸ ἴεσθαι διὰ τοῦ ῑ ἀπομ., to endeavour to express motion by the sound, Plat. Crat. 427 A. Hence

'Απομίμημα, ατος, τό, *a copy, imitation*, Diod. [ῑ]: and

'Απομίμησις, εως, ἡ, *a copying, imitation*, Hipp. [μῑ]

'Απομιμνήσκομαι, pass., usu. c. fut. mid. -μνήσομαι, as if from ἀπομνάομαι, the aor. mid. only poet., (ἀνά, μιμνήσκω) *To recollect, remember*, τινί, sub. χάριν, *to remember that one owes him a favour*, Il. 24, 428; also c. gen., ἀπεμνήσαντο χάριν εὐεργεσιάων, *for benefits*, Hes. Th. 503, also in Thuc. 1, 137, cf. ἀπομνημονεύω.

'Απομῐνύθω,=μινύθω, Orph.

'Απομῑσέω,=μισέω.

'Απόμισθος, ον, (ἀπό, μισθός) like ἄμισθος, *away from*, i. e. *without pay, unpaid*, Xen. Hell. 6, 2, 16: *defrauded of pay*, Lys. ap. Harp.—II. *paid off, discharged*, ἀπ. γίγνεται παρὰ Τιμοθέου, Dem. 671, 1: hence *past service*, Lat. *emeritus*, Menand. p. 303.

'Απομισθόω, (ἀπό, μισθόω) *to let out for hire, let*, γῆν ἐπὶ δέκα ἔτη, Thuc. 3, 68: c. inf., ἀπ. ποιεῖν τι, *to contract for the doing of* a thing, Lat. *locare aliquid faciendum*, Lex ap. Dem. 1069, 20. Hence

'Απομίσθωμα, ατος, τό, *the thing let* or *farmed out.*

'Απομνάομαι, Ion. for ἀπομιμνήσκομαι.

'Απομνημόνευμα, ατος, τό, (ἀπομνημονεύω) esp. in plur., *a narrative of sayings and doings, memoirs*, as those of Socrates by Xen.: like the French *Ana.*

'Απομνημόνευσις, εως, ἡ, *a recounting, narrating*, τῶν λόγων, Arist. Org.: from

'Απομνημονεύω, (ἀπό, μνημονεύω) *to remind*, Plat. Phaed. 103 A.—II. *to relate from memory, relate, recount*, Plat., etc.: hence *to remember, call to mind, bear in mind*, Plat.: ἀπ. τὠὐτὸ ὄνομα τῷ παιδὶ θέσθαι, *remembered to give his son the same name*, or, *gave* it him *in memory* of..., Hdt. 5, 65.—2. ἀπ. τινί τι, *to bear* something *in mind against* another, *owe* him *a grudge*, Xen. Mem. 1, 2, 31: *to quote, state against* him, Aeschin. 83, 39: also in good sense, to *remember* something *in* another's *favour*, Id. 15, fin.

'Απομνησικᾰκέω, ῶ, (ἀπό, μνησικακέω) *to bear in mind a wrong suffered, bear a grudge against*, τινί, Hdt. 3, 49.

'Απόμνῡμι, also ἀπομνύω, Pind. N. 7, 102, f. -ομοῦμαι: 3 impf. ἀπώμνυ, Od. 2, 377 (ἀπό, ὄμνυμι). *To take an oath away from*, i. e. *against doing* a thing, *swear that one will not do*, Od. 10, 345, also ὅρκον ἀπώμνυ, Od. l. c.—2. *to swear one has not done*, or *that it is not so: to deny with an oath, swear 'nay,'* Hdt. 2, 179; 6, 63, ἀπ. Ζῆνα, Soph. Phil. 1289, τοὺς θεούς, Ar. Nub. 1232: freq. also c. μή et inf., μὴ ὄρσαι, Pind. l. c., so too Eur. Cycl. 266; ἀπ. ἦ μὴν μή..., Plat. Legg. 936 E, Xen. Cyr. 6, 1, 2: ἀπ. μηδὲ ὀβολόν, sc. ἔχειν, Id. Symp. 3, 8.—II. strengthd. for ὄμνυμι, *to take a solemn oath*, ἦ μήν..., Thuc. 5, 50.

'Απομνύω, v. foreg.

'Απόμοιρα, ας, ἡ, (ἀπό, μοῖρα) *a division, portion*, M. Anton. Hence

†'Απομοιράομαι, -ῶμαι, *to give a portion to, to distribute*, Joseph: and

'Απομοίριος, ον, in neut. pl., τά, *a share, portion*, ἁλίων, Anth. P. 6, 187.

'Απομονόω, (ἀπό, μονόω) *to leave quite alone, forsake*: τινά τινος, *to exclude* one *from* a thing: in pass., Thuc. 3, 28.

'Απομόργνῡμι, also ἀπομοργνύω, f. ἀπομόρξω: 3 impf. ἀπομόργνυ, Il. (ἀπό, ὀμόργνυμι.) *To wipe off* or *away from*, ἰχῶ χειρός, Il. 5, 416: *to wipe clean*. πρόςωπα, Il. 18, 414. Mid. *to wipe off from one's self*, κονίην, Il. 23, 739; ἀπ. παρειάς, *to wipe one's cheeks*, Od. 18, 200; ἀπ. δάκρυ, *to wipe away one's tears*, Od. 17, 304, but also without δάκρυ or δάκρυα, Ar. Ach. 706.—II. *to take an impression*, like ἀπομάσσω. Hence

'Απόμορξις, εως, ἡ, *a wiping away.*—II. *a taking an impression.*

'Απόμορφος, ον, (ἀπό, μορφή) *of strange form*, in genl. *strange*, Soph. Fr. 845. Hence

'Απομορφόω, ῶ, *to change the form*, Theophr.

'Απόμυσις, εως, ἡ, (ἀπόμνυμι) *a denial with an oath.* Hence

'Απομοτικός, ή, όν, *ready to deny with an oath.* Adv. -κῶς.

'Απόμουσος, ον, (ἀπό, Μοῦσαι) like ἄμουσος, *away from the Muses, unaccomplished, rude*, Eur. Med. 1089. Adv. -σως, ἀπομ. γράφεσθαι, *to be unfavourably, unfairly painted*, Aesch. Ag. 801.

'Απομοχλεύω, (ἀπό, μοχλεύω) *to raise with a lever, heave up*, Mathem.

'Απομυζάω, ῶ, f. -ήσω, (ἀπό, μυζάω) *to suck out* or *away*, Themist.

'Απομῡθέομαι, f. -ήσομαι, (ἀπό, μυθέομαι) dep. mid., *to dissuade*, τινί, Il. 9, 109.

'Απόμυιος, ὁ, (ἀπό, μυῖα) *Averter of flies*, epith. of Jupiter, Paus.

'Απομῡκάομαι, f. -ήσομαι, (ἀπό, μυκάομαι) dep. mid., *to bellow loud*, Anth.

'Απομυκτέον, verb. adj. from ἀπομύσσομαι, *one must wipe one's nose*, Eur. Cycl. 561.

'Απομυκτηρίζω, f. -ίσω, (ἀπό, υνκτηρίζω) *to turn up the nose at, mock at.*

'Απομυκτίζω, f. -ίσω, (ἀπό, μυκτίζω) *to dismiss with scorn, mock at*, Luc. Hence

'Απομυκτισμός, οῦ, ὁ, *mockery.*

'Απομυλλαίνω, (ἀπό, μυλλαίνω) *to make mouths at, mock at.*

'Απομυξία, ας, ἡ, *dirt from the nose*: from

'Απομύσσω, Att. -ττω, f. -ξω, (ἀπό, μύσσω) *to wipe* a person's *nose*: hence *to make* him *sharp, sharpen* his *wits*, Plat. Rep. 343 A, and freq. in Luc.: like Horace's *vir emunctae naris*, cf. κορυζάω. Mid. *to blow one's nose*, Ar. Eq. 910.

'Απομύω, f. -ύσω, (ἀπό, μύω) *to shut close*, esp. the eyes; hence, *to die*, Call. [ῠ in pres., but usu. ῡ; in fut. and aor. always ῡ.]

'Απομφολύγωτος, ον, (α priv., πομφολυγόω) *making no bubbles*, Hipp.

'Απομωλύνω, strengthd. for μωλύνω, Hipp.

'Απομωρόω, (ἀπό, μωρόω) *to make a fool of*: mid. *to be crazy*, late word.

'Απόναιο, 2 sing. opt. aor. 2 mid of ἀπονίνημι, Il.: ἀποναίατο, 3 pl. for ἀπόναιντο, H. Hom. Cer. 132.

'Αποναίω,=ἀποικέω, cf. also ἀπονάω.

'Απόναμαι, v. ἀπονίνημι.

'Απoναρκάω, (ἀπό, ναρκάω) *to be quite torpid* or *stupid*, Plut.

'Απoναρκόω, (ἀπό, ναρκόω) *to make quite torpid, benumb, stupify*, Hipp Pass. in Plat. Rep. 503 D. Hence

'Απονάρκωσις, εως, ἡ, *torpor, insensibility*, Hipp.

*'Απονάω, obsol. pres., whence aor. act. ἀπένᾰσα, in Hom. ἀπένασσα: *to remove* one to another place, like ἀποικίζω: also *to send back*, Il. 16, 86, ubi v. Spitzn.; and mid. 3 aor. ἀπένασατο, in Hom., ἀπενάσσατο, *to remove one's self to* another place, *depart*, like ἀποικέω, Δουλιχιόνδε, Il. 2, 629, Od. 15, 254: but also ἀπενάσσατο παῖδα, *sent away her* child, Eur. I. T. 1260: also aor. pass. ἀπονασθῆναι, *to be taken away, depart from* a place, τῆς πατρίδος, Ib. 175 cf. Med. 166.

Ἀπονεκρόω, (ἀπό, νεκρόω) *to kill outright*; also of limbs, the effects of cold, *to make dead, cause to mortify*, Diod. Pass. *to die*. Hence

Ἀπονέκρωσις, εως, ἡ, *a becoming quite dead*, Epict. 1, 5.

Ἀπονεμετικός, ή, όν,=ἀπονεμητικός, M. Anton.

Ἀπονέμησις, εως, ἡ, (ἀπονέμω) *distribution*.

Ἀπονεμητέον, verb. adj. from ἀπονέμω, Arist. Eth. N.

Ἀπονεμητής, οῦ, ὁ, *a distributer*.

Ἀπονεμητικός, ή, όν, *belonging to, disposed to, fit for distributing*, τὸ ἀπον., sub. ἦθος, *a disposition to give every one his due*, M. Anton.: it may also be ἀπονεμετικός, like μενετικός, etc. Adv. -κῶς, Diog. L.: from

Ἀπονέμω, fut. -νεμῶ and later -νεμήσω, (ἀπό, νέμω) *to portion out, distribute, assign*, τινί τι, Hdt. 2, 54, Plat., etc.: imperat. ἀπόνειμον, *impart, tell*, Pind. I. 2, 68, Soph. Fr. 150: mid. *to assign to one's self, take*, τι, Plat.: esp. *to feed on*, τι, Ar. Av. 1289: also τινός, *to help one's self to part of* a thing, Plat. Rep. 574 A.—II. *to part off, separate, divide*, Plat. Polit. 276 D: hence ἀπ. ὀνόμασι, *to classify*, Ib. 307 B.—III. *to take away, subtract*, Id. Legg. 771 C.

Ἀπονενοημένως, adv. part. perf. pass. from ἀπονοέομαι, *without care for life, desperately*, Xen. Hell. 7, 2, 8: ἀπον. διακεῖσθαι πρὸς τὸ ζῆν, Isocr. 131 D.

Ἀπονέομαι, (ἀπό, νέομαι) dep., *to go away, retire: to go back, return*, oft. Hom., though only in pres. (sometimes with fut. signf.) and impf. [ᾱ Ep.]

Ἀπονεοττεύω, (ἀπό, νεοττεύω) *to bring out* or *hatch the young*, Arist. H. A.

Ἀπόνευμα, ατος, τό, (ἀπονεύω) *a slope*.

Ἀπονεῦμαι, Dor. for ἀπονέομαι.

Ἀπονευρόω, (ἀπό, νευρόω) *to change into a tendon*. Hence

Ἀπονεύρωσις, εως, ἡ, *the end of the muscle*, where it becomes tendon, Hipp.

Ἀπονεύω, (ἀπό, νεύω) *to bend away from* other objects towards one, hence *to incline towards*, πρός τι, Plat. Theaet. 165 A: πρός τινα, Polyb.: *to turn aside* or *away*, ἐπί τι, Id.: absol. *to bend* on *one side, hang the head*, Theophr.—II. *to refuse by shaking the head*, Lat. *abnuere*.

Ἀπονέω, fut. -νεύσομαι and -νευσοῦμαι, old Att. for ἀπονήχομαι: ἀπονεύσω occurs in Anth.

Ἀπονέω, f. -νήσω, (ἀπό, νέω) *to unload*. Mid. *to throw off a load from*, c. gen., στέρνων, Eur. Ion 875, ubi v. Herm.

Ἀπονήμενος, part. aor. 2 mid. of ἀπονίνημι, Od.

Ἀπονηρευσία, ας, ἡ, (α priv., πονηρεύομαι) *innocence*.

Ἀπόνηρος, ον, (α priv., πονηρός) *single-minded, without malice* or *cunning*, Dion. H.

Ἀπονητί, adv. of ἀπόνητος, *without fatigue*, Hdt. 3, 146, etc.

Ἀπόνητο, Ion. for ἀπώνητο, 3 sing. aor. 2 mid. of ἀπονίνημι.

Ἀπόνητος, ον, (α priv., πονέω) *not worked* or *wrought*.—II. *without toil* or *trouble, easy*: hence adv. ἀπονητί, q. v.: superl. ἀπονητότατα, *with least trouble* or *toil*, Hdt. 2, 14.—2. *without sufferings*, Soph. El. 1065.

Ἀπονήχομαι, fut. -ξομαι, (ἀπό, νήχομαι) dep. mid., *to swim away, escape by swimming*, Polyb.

Ἀπονία, ας, ἡ, (ἄπονος) *freedom from toil, trouble*: also *from bodily pain*, Aretae.—II. *laziness*, Xen. Cyr. 2, 2, 25.

Ἀπονίζω, collat. form of ἀπονίπτω, only in pres. and impf., *to wash clean*, τινά, Od. 23, 75, Ar. Vesp. 608, Plat. Symp. 175 A. Mid. *to wash off from one's self, wash off*, ἱδρῶ, Il. 10, 572.

Ἀπονῑκάω, (ἀπό, νικάω) *to conquer quite, overpower*, Arist. Mot. An., in pass.

Ἀπόνιμμα, ατος, τό, (ἀπονίπτω) *water for washing the hands, feet*, etc.: esp. *holy water to cleanse the dead*, or *the unclean*, Ath.

Ἀπονίνημι, f. -νήσω, (ἀπό, ὀνίνημι) *to give enjoyment*. Usu. in mid., ἀπονίναμαι or ἀπόναμαι (though the pres. will hardly be found in use), f. ἀπονήσομαι, Hom.: aor. 2 ἀπωνήμην, ησο, ητο, without augm. ἀπονήμην, 2 sing. opt. ἀπόναιο, part. ἀπονήμενος, Hom. *To have the use* or *enjoyment of* a thing, τινός, e. g. ἀρετῆς, τιμῆς, Hom.; so τῶνδ' ἀπόναιο, *mayest thou have joy of them*, Il. 24, 556; but the gen. is oft. omitted, as ἦγε μὲν οὐδ' ἀπόνητο, married her but had no joy (of it), Od. 11, 324, θρέψε μὲν οὐδ' ἀπόνητο, Od. 17, 293.

Ἀπόνιπτρον, ου, τό,=ἀπόνιμμα, Ar. Ach. 616.

Ἀπονίπτω, f. -ψω, (ἀπό, νίπτω) *to wash off*, βρότον ἐξ ὠτειλῶν, Od. 24, 189: *to wash clean*, τινά, Od. 19, 317. Mid. also c. acc., ἀπονίψασθαι χρῶτα, χεῖρας, πόδας, *to wash one's body, hands, feet clean*, Od.: also absol. *to wash one's self*, Ar. Av. 1163.

Ἀπονίσσομαι, (ἀπό, νίσσομαι) dep., *to go away*, v. l. Theogn. 528.

Ἀπονιτρόω, (ἀπό, νιτρόω) *to rub off with* or *in nitre*, Hipp.

Ἀπονοέομαι, dep. pass. c. fut. mid. -ήσομαι, (ἀπό, νοέω) *to be out of one's mind, to have lost all sense*,—1. of fear, hence *to be desperate*, ἀπονοηθέντας διαμάχεσθαι, Xen. Hell. 6, 4, 23, ἄνθρωποι ἀπονενοημένοι, Lat. *perditi, desperate men*, Thuc. 7, 81: so too ὁ ἀπονενοημένος, Xen. Hell. 7, 5, 12.—2. of shame or duty, hence also ὁ ἀπονεν., *an abandoned fellow*, Theophr. Char. 6, cf. Isocr. 177 E, Dem. 363, 7. Hence

Ἀπόνοια, ας, ἡ, (ἀπό, νοῦς) *loss of all sense, folly, madness*, Dem. 779, fin.: esp. *loss of fear and hope, desperation*, εἰς ἀπ. καταστῆσαί τινα, *to make one desperate*, Thuc. 1, 82.

Ἀπονομή, ῆς, ἡ,=ἀπονέμησις, *distribution, a portion*, Hipp.

Ἀπονομίζω, f. -ίσω, (ἀπό, νομίζω) *to forbid by law*, Mnas. ap. Ath. 346 D.

Ἄπονος, ον, (α priv., πόνος) *without toil* or *trouble*, βίος, Simon. 1, 3, νόστος, Aesch.: *free from care* or *sorrow, untroubled: gentle, easy*, χάρμα, Pind. O. 10 (11), 26, τύχη, θάνατος, Plat.—2. of persons, *not toiling* or *working, lazy*, μαλακὸς καὶ ἀπ., Xen. Hell. 3, 4, 19: ἀπ. πρός τι, Plat. Rep. 556 B.—3. of things, pass. *done without trouble, easy*, χάρις, Andoc. 22, 26. Adv. -νως, Hdt. 9, 2, etc. Irreg. comp. ἀπονέστερος, Pind. O. 2, 112: but regul. superl. ἀπονώτατος, Plat. Tim. 81 E. Cf. ἀπόνητος.

Ἀπονοσέω, (ἀπό, νοσέω) *to recover from sickness*, Hipp.

Ἀπονοστέω, ῶ, (ἀπό, νοστέω) *to return, come home*, Hom., in phrase ἂψ ἀπονοστήσας: also in Hdt., ἀπ. ὀπίσω, σῶς, ἀπ. ἐς τόπον. Hence

Ἀπονόστησις, εως, ἡ, *a return*, Arr.

Ἀπονόσφι, before a vowel ἀπονόσφιν, adv., *far apart* or *aloof*, Il. 2, 233, Od. 5, 350.—II. as prep. c. gen., *far away from*, Il. 1, 541, Od. 5, 113, usu. following its case: but before it, Od. 12, 33.

Ἀπονοσφίζω, f. -ίσω, (ἀπό, νοσφίζω) *to put asunder, keep aloof from*, τινά τινος, H. Hom. Cer. 158: *to bereave* or *rob of*, Soph. Phil. 979. Pass *to be robbed of*, c. acc., ἐδωδήν, H. Hom. Merc. 562.—II. c. acc. only, *to flee from, shun*, Soph. O. T. 480.

Ἀπονουθετέω, (ἀπό, νουθετέω) *to dissuade*. Pass. *to have one's head turned*, ὑπὸ τύχης, Polyb.

†**Ἀπόνουσος**, ον, Ion. for ἀπόνοσος, (ἀπό, νόσος) *free from sickness*, Synes.

Ἀπονυκτερεύω, (ἀπό, νυκτερεύω) *to pass a night away from*, τινός, Plut.

Ἀπονύμφης, ου, ὁ, and

Ἀπονύμφος, ον, (ἀπό, νύμφη) *a woman-hater*,=μισογύνης.

Ἀπονυστάζω, f. -άσω and -άξω, (ἀπό, νυστάζω) *to fall asleep over* a thing: hence *to be sleepy, sluggish*, Plut.

Ἀπονῠχίζω, f. -ίσω, fut. Att. -ῐῶ, *to pare the nails*, hence mid. ἀπονυχίσασθαι τὰς χεῖρας, Hipp., cf. Lob. Phryn. 289.—II. *to tear away with the nails*, Ar. Eq. 709.—III. =ὀνυχίζω III., *to try* or *examine by the nail*, ἀκριβῶς ἀπωνυχισμένος, Horace's *ad unguem factus*, Theophr. Char. 26. Hence.

Ἀπονύχισμα, ατος, τό, *a nail-paring*. [ῠ]

Ἀπονωτίζω, f. -ίσω, (ἀπό, νωτίζω) *to make turn* his *back and flee*, τινά Soph. Fr. 638: also ἀπ. τινὰ φυγῇ, Eur. Bacch. 763. Mid. *to turn the back and flee*.

Ἀποξενίζω, fut. -ίσω,=ἀποξενόω dub.

Ἀποξενῑτεύω,=ἀποξενόω.

Ἀπόξενος, ον, (ἀπό, ξένος) like ἄξενος, *inhospitable*, Soph. O. T. 196.—II. ἀπόξενος γῆς *far from a country*, like ἀπόδημος, Aesch. Ag. 1282 cf. Eum. 884.

Ἀποξενόω, (ἀπό, ξενόω) *to drive from house and home*, in genl. *to estrange* or *banish from*, τινά τῆς Ἑλλάδος, Plut. Pass. *to live away from home, be banished*, Soph. El. 777: also γῆς ἀποξενοῦσθαι, Eur. Hec. 1221; ἔξω τῆς οἰκείας, Arist. Pol. ἑτέρωσε ἀποξ., *to migrate* to some other place, Plat. Legg. 708 B: hence *to adopt foreign customs*, etc., ἀπεξενωμένα μαθήματα, *strange learning*, Iambl.—II. *to pronounce* a thing or word *foreign* or *not genuine*, Ath. Hence

Ἀποξένωσις, εως, ἡ, *a living away from home*, Plut.: *the adoption of foreign manners*.

Ἀποξέω, fut. -ξέσω, (ἀπό, ξέω) *to shave off*, in Il. 5, 81, like ἀποκόπτω *to cut off*, ἀπὸ δ' ἔξεσε χεῖρα.—II. *to scrape small*, λίβανον, Theophr.

Ἀποξηραίνω, f. -ᾰνῶ, (ἀπό, ξηραίνω) *to dry up, drain off* a river, Hdt. 2, 99: *to make* a thing *dry, dry quite*, ναῦς, Thuc. 7, 12. Pass. *to be dried up, to become dry*, of rivers, Hdt. 1, 75: hence Ion. part. pf. ἀποξηρασμένος, Hdt. 1, 186.

Ἀποξῐφίζω, f. -ίσω, (ἀπό, ξιφίζω) *to cut off with the sword, hew off*, Paus.

Ἀποξυλίζω, f. -ίσω, (ἀπό, ξυλίζομαι) *to clear of wood, strip off from the stalk*, κράμβην, Arist. Probl. 3, 17, with v. l. ἀποχυλίζω.

Ἀποξύνω, f. -ῠνῶ, (ἀπό, ὀξύνω) *to bring to a point, make taper*, ἀποξύνουσιν ἐρετμά, Od. 6, 269: but in

Od. 9, 326, Nitzsch follows Buttm. Lexil. in v., p. 158, sqq., in reading ἀποξῦσαι, *to smooth off*, as appears necessary from the next line, *οἱ δ' ὁμαλὸν ποίησαν ἐγὼ δ' ἐθόωσα παραστὰς ἄκρον, so they made it even, but I sharpened it :* Buttm. would even read *ἀποξύουσιν* in the former place: and Damm assumes *ἀπο-ξύνω* to be a collat. form of *ἀποξύω* : Eur. Cycl. 456 certainly has *ἐξαποξύνας* in signf. of *making quite sharp*, but this is not conclusive, Buttm. l. c. : in Polyb. we have a part. pass. perf. *ἀπωξυμμένος*. [ῡ]

Ἀποξῠράω, Ion. *-ξυρέω*, (*ἀπό, ξυράω*) like *ἀποξύρω, to shave clean, τινὰ τὴν κεφαλήν*, Hdt. 5, 35.

Ἀπόξῠρος, *ον*, (*ἀπό, ξυρόν*) *cut sharp off, steep, abrupt*, Luc.: *contracted, narrow*, Hipp., though the MSS. give *ἀπόξηρος*, from *ἀποξέω*, contrary to analogy.

Ἀποξύρω,=*ἀποξυράω*, Ar. Thesm. 252, 1043. Mid. *to have one's self clean shaved.* [ῠ]

Αποξυς, *υ*, gen. *εος*, (*ἀπό, ὄξυς*) *sharpened off, pointed*, Diosc.: cf. Lob. Phryn. 539.

Ἀπόξυσμα, *ατος, τό*, (*ἀποξύω*) *that which is shaved* or *scraped off : shavings, filings.*

Ἀποξυστρόω, (*ἀπό, ξύστρα*) *to rub off : to blunt*, Polyb.

Ἀποξύω, f. *-ύσω*, (*ἀπό, ξύω*)=*ἀποξέω, to shave* or *scrape off :* and so *to strip off* as it were a skin, *γῆρας ἀποξύσας θήσει νέον*, Il. 9, 446 ; and so snakes are said *τὸ γῆρας ἀποξύεσθαι* : cf. *ἀποξύνω*, and Butt. Lexil. p. 158, sq. [ῡ]

Ἀποπαιδᾰγωγέω, (*ἀπό, παιδαγωγέω*) *to teach amiss, misguide*, Iambl.

Ἀποπαίζω, f. *-ξομαι*, (*ἀπό, παίζω*) *to have done playing* or *jesting.*—II. *to speak in joke.*

Ἀποπᾰλαιόω, (*ἀπό, παλαιόω*) *to let grow old, abrogate*, Lat. *antiquare.*

Ἀποπάλλησις, *εως, ἡ*,=*ἀποπαλμός*, Gal. : from

Ἀποπάλλω, (*ἀπό, πάλλω*) *to swing* or *cast away*, Arist. Probl. Hence mid. *to dart away, rebound*, Plut.

Ἀποπαλμός, *οῦ, ὁ, a rebounding*, Epicur. ap. Diog. L. 10, 44.

†Ἀπόπαλσις, *ιος* and *εως, ἡ*,=*ἀποπαλμός*, Gal.

Ἀποπαλτικός, *ή, όν*, (*ἀποπάλλω*) *rebounding.* Adv. *–κῶς*, Sext. Emp.

Ἀπόπαππος, *ου, ὁ*, (*ἀπό, πάππος*) *great-grandfather*, Lat. *abavus.*

Ἀποπαππόω, *ῶ*, (*ἀπό, πάππος*) *to change into pappus* or *down*, of flowers, Theophr.

Ἀποπαπταίνω, (*ἀπό, παπταίνω*) *to look about one, to look round*, as if to flee : hence Ion. fut. *ἀποπαπτανέουσιν*, Il. 14, 101.

Ἀποπάρδω,=*ἀποπέρδω.*

Ἀποπαρθενεύω,=sq., Hipp.

Ἀποπαρθενόω, (*ἀπό, παρθένος*) *to deflower.* Pass. *to be no more a maid, to marry.*

Ἀπόπαστος, *ον*,=*ἄπαστος*, c. gen., Opp.

Ἀποπάσχω, f. *-πείσομαι*, (*ἀπό, πάσχω*) opp. to *πάσχω*, a Stoic term, *to imagine a thing is not, which is*, e. g. *ἀπόπαθε, ὅτι ἡμέρα ἐστί, imagine it is not* day, Epict. 1, 28, 3.

Ἀποπᾰτέω, *ῶ*, f. *-ήσω*, Ar. Eccl. 354, *-ήσομαι*, Plut. 1184, (*ἀπό, πατέω*) *to retire from the way, to go aside to ease one's self*, Cratin. Drap. 8 : cf. *ἀφοδεύω.* Hence

Ἀποπάτημα, *ατος, τό, ordure*, Eupol. Χρυσ. 15. [ᾰ]

Ἀποπᾰτητέον, verb. adj. from *ἀποπατέω, one must ease one's self*, Ar. Eccl. 326.

Ἀπόπᾰτος, *ου, ὁ*, also *ἡ, ordure*, Hipp. : *εἰς ἀπόπατον, to ease one's self*, Ar. Ach. 81, unless it be here=*ἄφοδος, a privy.*

Ἀπόπαυσις, *εως, ἡ*, (*ἀποπαύω*) *a stopping, checking, hinderance.* — II. (from mid.) *a ceasing, end.*

Ἀποπαύστωρ, *ορος, ὁ*,=*ἀποπαύων*, Orph.

Ἀποπαύω, (*ἀπό, παύω*) *to stop, hinder* one *from* a thing, *τινά τινος*, e. g. *πολέμου*, Il. 11, 323, *πένθεος*, Hdt. 1, 46 : also c. inf., *to hinder from* doing, *τινὰ ἀλητεύειν, ὁρμηθῆναι*, Od. 18, 114 ; 12, 126 : c. acc. only, *to stop, check*, Il., etc. Mid. *to leave off, cease from* a thing, *τινός*, Il. ; in which intrans. signf. the act. is used in Od. 1, 340, and here others read *ἀποπαύε' ἀοιδῆς.*

Ἀπόπειρα, *ας, ἡ*, (*ἀπό, πεῖρα*) *a trial, venture, ἀπ. ποιεῖσθαί τινος τῆς μάχης, to make trial of one's way of fighting*, Hdt. 8, 9 : *ἀπ. ναυμαχίας λαμβάνειν, to try* or *venture a sea-fight*, Thuc. 7, 21.

Ἀποπειράζω, f. *-άσω*, [ᾰ] rarer form of sq.

Ἀποπειράομαι, dep. c. fut. mid. *-άσομαι*, [ᾱ] aor. pass. *ἀπεπειράθην*, Ion. *-ήθην*, Hdt. 2, 73, (*ἀπό, πειράομαι*) *to make trial, essay*, or *proof of* a person or thing, *τινός*, Lat. *specimen facere alicujus*, e. g. *ἀπ. τῶν μαντηΐων, τῶν δορυφόρων*, Hdt. 1, 46 ; 3, 128 ; so too Ar., Plat., and Xen., who also has *ἀπ. τινὸς εἰ δύναιτο*, Cyr. 7, 2, 17, cf. 2, 3, 5 : *ναυμαχίας ἀποπειρᾶσθαι, to venture a naval engagement*, Thuc. 4, 24 : but Thuc. more freq. uses act., as *ναυμαχίας ἀποπειρᾶσαι*, 7, 17 : also *ἀποπειρᾶσαι τοῦ Πειραέως, to make an attempt on* the Peiräeus, etc., 2, 93, etc.

†Ἀποπειρατέον, verb. adj. from *ἀποπειράομαι, one must make an attempt*, Isocr. 191 B.

Ἀποπέκω, f. *-ξω*, (*ἀπό, πέκω*) *to shear off* wool.

Ἀποπελεκάω, (*ἀπό, πελεκάω*) *to hew off with an axe, to hew*, Ar. Av. 1156.

Ἀποπελιόω, (*ἀπό, πελιός*) *to make pale.*

Ἀπόπεμπτος, *ον*, (*ἀποπέμπω*) *sent forth, dismissed.*

Ἀποπεμπτόω, (*ἀπό, πέμπτος*) *to give a fifth part*, LXX.

Ἀποπέμπω, f. *-ψω*, (*ἀπό, πέμπω*) *to send off* or *away, to despatch, dismiss*, Hom., etc. : *ἐπί τι*, for a purpose, Hdt. 1, 38 : also in bad sense, *to hunt away, drive off*, Od. 23, 23 : *to escort, τινά*, Pind. O. 8, 66 : of things, *to return, give back*, Hom. only in Od. 17, 76. Mid. *to remove from one's self, get rid of*, Hdt., etc. : of a wife, *to divorce* her, Hdt. 6, 63 : also *to drive off, avert* by sacrifice, etc., like *ἀποδιοπομπέομαι*, Eur. Hec. 72. Hence

Ἀπόπεμψις, *εως, ἡ, a sending away, despatching*, Hdt. 7, 148: *a dismissal, divorcing*, Dem. 1365, 12.

Ἀποπενθέω, (*ἀπό, πενθέω*) *to cease mourning.* — II. trans. *to mourn for*, Plut.

Ἀποπεραίνω, fut. *-ᾰνῶ*, (*ἀπό, περαίνω*) *to bring to an end, complete.*

Ἀποπερᾰτίζω, f. *-ίσω*, and

Ἀποπερᾰτόω,=*-περαίνω.* Hence

Ἀποπεράτωσις, *εως, ἡ, a completing, end.*

Ἀποπεράω, *ῶ*, f. *-άσω* Ion. *-ήσω*, (*ἀπό, περάω*) *to carry over*, Plut.

Ἀποπέρδω, usu. *-πέρδομαι*, fut. *-παρδῶ* and *-παρδήσομαι*, (*ἀπό, πέρδω*) *to break wind*, Lat. *pedo*, Ar. Eq. 639.

Ἀποπερισπάω, *ῶ*, f. *-ᾱσω*. [ᾰ] (*ἀπό, περισπάω*) *to draw off, divert.*

Ἀποπερκόομαι, (*ἀπό, πέρκος*) as pass., *to become dark*, of ripening grapes, Soph. Fr. 239.

Ἀποπέσῃσι, 3 sing. subj. aor. 2 of *ἀποπίπτω*, Od. 24, 7. [ᾱπ–]

Ἀποπετάννῡμι, f. *-πετάσω*, (*ἀπό, πετάννυμι*) *to spread out all ways*, Diog. L.

Ἀποπέτομαι, fut. *-πτήσομαι*, (*ἀπό, πέτομαι*) *to fly off* or *away*, Il. 2, 71, Od. 11, 222, in aor. part. *ἀποπτάμενος* (as if from * *ἀπόπτημι*) ; so too *ἀπέπτατο*, Ar. Av. 90.

Ἀποπεφασμένως, adv. part. perf. pass. from *ἀποφαίνω, openly, clearly, plainly*, Dem. 1367, 27.

Ἀποπήγνυμι, f. *-πήξω*, (*ἀπό, πήγνυμι*) *to make to freeze* or *curdle*, Ar. Ran. 126. Pass. of men, *to be frozen*, Xen. Mem. 4, 3, 8 : of blood, *to curdle*, Id. An. 5, 8, 15.

Ἀποπηδάω, f. *-ήσω*, (*ἀπό, πηδάω*) *to leap off from :* hence *to start off from, turn away from, τινός*, Xen. Mem. 1, 2, 16 : *ἀπό τινος*, Plat. Theaet. 164 C, opp. to *ἀπ. πρός τινα*, Plat. Legg. 720 C.

Ἀποπιέζω, f. *-έσω*, (*ἀπό, πιέζω*) *to squeeze out, squeeze tight*, Hipp. Hence

Ἀποπίεσις, *εως, ἡ, a squeezing* or *wringing out*, Theophr.

Ἀποπίεσμα, *ατος, τό, that which is squeezed out and dried*, Hipp.

Ἀποπιμπλάνω, rare collat. form of sq., Anth.

Ἀποπίμπλημι, and, though not Att., *-πιμπλάω*, poet. also *πίπλημι, -πιπλάω*, f. *-πλήσω*, (*ἀπό, πίμπλημι*) *to fill up, fill to the brim : to fill up a number*, Hdt. 7, 29 : hence—II. *to satisfy, fulfil, τὸν χρησμόν*, Hdt. 8, 96 : hence *to satisfy, appease*, Lat. *explere, τὸν θυμόν τινος*, Hdt., etc., cf. Valck. Hipp. 1327 : also *τινά*, Plat. Crat. 413 B.

Ἀποπινόω, (*ἀπό, πινόω*) *to cleanse from dirt.—2. to dirty, soil.*

Ἀποπίνω, f. *-πίομαι*, (*ἀπό, πίομαι*) *to drink up, drink off*, Hdt. 4, 70, where either *κύλικα* or *οἶνον* must be supplied.

Ἀποπίπτω, fut. *-πεσοῦμαι*, aor. *-έπεσον*, (*ἀπό, πίπτω*) *to fall off from, ἐκ πέτρης*, Od. 24, 7, *τινός* or *ἀπό τινος*, Hdt. 3, 64, 130 : absol. *to fall off*, Il. 14, 351.—II. hence *to miss, fail in obtaining*, Lat. *spe excidere*, Polyb.—III. *to lose one's way.* [ᾱπ. in Od. 24, 7.]

Ἀποπιστεύω, (*ἀπό, πιστεύω*) *to trust fully, rely on, τινί*, Polyb.

Ἀποπλάζω, fut. *-πλάγξω*, (*ἀπό, πλάζω*) *to lead astray, lead away from, deprive of, τινός.* Pass. *to go astray, be driven off* or *away.* Hom. uses only aor. pass. *ἀπεπλάγχθην, to stray, be driven away from, be deprived of, πατρίδος, σάκεος*, etc. : the phrase *τρυφάλεια ἀποπλαγχθεῖσα, a helm struck off*, Il. 13, 578, is singular.

Ἀποπλᾰνάω, *ῶ*, f. *-ήσω*, (*ἀπό, πλανάω*)=foreg., *to lead astray*, Hipp. Hence

Ἀποπλάνησις, *εως, ἡ, a leading away, leading astray.*—2. from pass., *a going astray, digression*, Plat. Polit. 263 C. [ᾰ]

Ἀποπλᾰνίας, *ου, ὁ, a wanderer, fugitive*, Anth.

Ἀπόπλᾰνος, *ον*, strengthened for *πλάνος*, Cratin. Jun. Tar. 1.

Ἀπόπλᾰσις, *εως, ἡ, a shaping after form*, Epicur. ap. Diog. L. : from

Ἀποπλάσσω, fut. *-πλάσω*, (*ἀπό*

πλάσσω) *to shape after, mould from* a thing, τινός. Mid. *to borrow form* or *figure from* anything, *copy*, Jac. A. P. p. 499. Hence

'Αποπλάστωρ, ορος, ὁ, *a copier.*

'Αποπλείω, poet. for ἀποπλέω, Hom.

'Αποπλευστέον, verb. adj., *one must sail away*, Ar. Fr. 192: from

'Αποπλέω, Ep. -πλείω (Hom.), Ion. -πλώω (Hdt.), f. -πλεύσομαι, (ἀπό, πλέω) *to sail away, sail off*, Hom., Hdt., etc.: *to sail back*, Xen., which is ὀπίσω πλώειν in Hdt. 4, 156.

'Αποπλήθω,=ἀποπίμπλημι.

'Αποπληκτικός, ή, όν, *stupified, confused.*—II. *apoplectic*, Hipp.: from

'Απόπληκτος, ον, (ἀποπλήσσω) *stricken* or *disabled by a stroke*,—1. in mind., like Lat. *attonitus, struck dumb, astounded, senseless*, Hdt. 2, 173; ἄφρων καὶ ἀπ., ἀπ. καὶ μαινόμενος, Dem. 561, 10; 912, 10.—2. *crippled, planet-struck*, Hdt. 1, 167, Plat. (Com.) Σκευ. 1. Adv. -τως.

'Αποπληξία, ας, ἡ, *a being disabled*, 1. in mind, *stupor, amazement.*—2. in body, *a stroke, apoplexy*, Lat. *sideratio*, Hipp., v. Foes. Oecon.

'Απόπληξις, εως, ἡ,=foreg., Eutrop. 8, 10.

'Αποπληρόω, (ἀπό, πληρόω)=ἀποπίμπλημι, *to fill quite full, satisfy*, Lat. *explere*, τὰς βουλήσεις, τὰς ἐπιθυμίας, Plat.: also τοῦτό μοι ἀποπλήρωσον, Id. Prot. 329 C.—II. *to fulfil.* Hence

'Αποπλήρωσις, εως, ἡ, *a satisfying*, Plut.—II. *fulfilment.*

'Αποπληρωτής, οῦ, ὁ, *a fulfiller*, τινός, Plat. Rep. 620. E.

'Αποπλήσσω, Att. -ττω, fut. -ξω, (ἀπό, πλήσσω) *to strike to earth, cripple by a stroke, disable in body* or *mind.* Pass. *to lose one's senses, become dizzy* or *astounded*, Soph. Ant. 1189.—2. *to drive back, repulse.* Mid. *to push off from one's self*, Arist. Probl.

'Αποπλίσσομαι, Att. -ττομαι, fut. ξομαι, (ἀπό, πλίσσω) dep. mid. (ἀπό, πλίσσω) *to trip off, hop off*, Ar. Ach. 218, cf. Koen. Greg. p. 548.

'Απόπλοος, ου, ὁ, contr. ἀπόπλους, ου, (ἀποπλέω) *a sailing away: an outward-bound voyage*, Hdt. 8, 79.

'Απόπλοος, ον, contr. ἀπόπλους, ουν, (ἀπό, πλέω)=ἄπλοος, *unfit for sea-service*, Polyb.

'Αποπλουτέω, (ἀπό, πλουτέω) *to be rich no longer, strip one's self of wealth.*

'Απόπλῠμα, ατος, τό, *that which is washed off, dirty water*, Diog.: from

'Αποπλύνω, f. -ῠνῶ, (ἀπό, πλύνω) *to wash off* or *away*, Od. 6, 95, ubi v. Nitzsch.

'Αποπλώω, Ion. for ἀποπλέω, Hdt.

'Αποπνείω, Ion. for ἀποπνέω, Hom.

'Αποπνευματίζω, f. -ίσω, (ἀπό, πνευματίζω) *to breathe out*: also=ἀποπέρδω.

'Αποπνεύματος, (ἀπό, πνεῦμα) *away from the wind, sheltered*, Theophr.

'Απόπνευσις, εως, ἡ, *a breathing out, steaming, exhaling*: from

'Αποπνέω, Ep. -πνείω (as always in Hom.), f. -πνεύσω, (ἀπό, πνέω) *to breathe forth*, πῦρ, of the Chimaera, Il. 6, 182, ὀδμήν, Od. 4, 406; ἔπος στόματος, Pind. P. 4, 18; θυμόν, Il. 4, 524: also without θυμόν, *to die*, Batr. 99; so too ἀπ. ψυχήν, Simon. 127, ἡλικίαν, Pind. I. 7, (6), 48: but in Nem. 1, 70, he has it causal, χρόνος ἀπέπνευσεν ψυχάς, *made* them *give up* the *ghost.*—2. in Com. = ἀποπέρδω.—II. *to smell of a thing*, c. gen., Luc. de Conscr. Hist. 15.—III. *to blow from* a particular quarter, ἀπὸ θερμῶν χωρέων, Hdt. 2, 27.—IV. *to blow out*, as a light; pass., met. *to be blown out* or *extinguished*, Plut. Moral. 281 B.

'Αποπνίγω, f. -πνιξοῦμαι, (ἀπό, πνίγω) *to choke, smother, throttle*, Hdt. 2, 169, etc. Pass. c. fut. mid., -πνιγήσομαι (Ar. Nub. 1504), *to be choked*, etc.: also *to be drowned*, Dem. 883, fin.: *to be choked with rage*, ἐπί τινι, at a thing, Id. 403, 17: hence metaph. of pressing creditors, like ἄγχω. [ῑ]

'Αποπνοή, ῆς, ἡ, Theophr., and ἀπόπνοια, ἡ, Hipp. =ἀπόπνευσις.

'Απόπνοος, ον,=ἄπνοος.

'Αποποιέομαι, f. -ήσομαι, dep. mid., (ἀπό, ποιέω) *to put away from one's self, reject*, Plut. Hence

'Αποποίησις, εως, ἡ, *a rejection.*

'Αποπολεμέω, ῶ, (ἀπό, πολεμέω) *to fight off* or *from*, e. g. τοῦ ὄνου, from ass-back, Plat. Phaedr. 260 B.

'Απόπολις, ι, poet. ἀπόπτολις, gen. ιδος, εως, (ἀπό, πόλις) *far from the city, banished*, like ἄπολις, ἀπόπολις ἔσει, Aesch. Ag. 1410: ἀπόπτολιν ἔχειν τινά, Soph. Tr. 647.

'Αποπομπαῖος, αία, αῖον, (ἀποπομπή) *averting*, esp. evil, like ἀλεξίκακος, ἀποτροπαῖος, LXX.

'Αποπομπέω,=ἀποπέμπομαι.

'Αποπομπή, ῆς, ἡ, (ἀποπέμπω) *a sending away, banishment.*—2. (from mid.), *the averting* an ill omen, misfortune, etc., ἀπ. ποιεῖσθαι, Isocr. 106 B.

'Αποπόμπιμος, ον, ἡμέρα, = ἀποφράς.

'Αποπονέω, ῶ, f. -ήσω, (ἀπό, πονέω) *to finish a work*, Ar. Thesm. 245.—2. intr. *to stop working.*

'Αποποντόω, (ἀπό, πόντος) *to cast into the sea.*

'Αποπορδή, ῆς, ἡ, subst. from ἀποπέρδω=πορδή.

'Αποπορεία, ας, ἡ, *a departure, return*: from

'Αποπορεύομαι, pass. c. fut. mid., and aor. pass. (ἀπό, πορεύω) *to depart, go away*, Xen. An. 7, 6, 33. Hence

'Αποπορευτέον, verb. adj., *one must go away.*

'Αποπόρφῠρος, ον,=ἀπόρφυρος.

'Αποπράσσομαι, f. -ξόμαι, mid. (ἀπό, πράσσω) *to exact to the uttermost*, τὸν μισθόν, like ἀναπράσσω, Themist.

†'Αποπρατίζομαι, (ἀπό, πρατίζομαι) *to sell*, LXX., Tob. 1, 7.

†'Αποπρᾱΰνω, (ἀπό, πραΰνω) *to soften down*, Plut. Sert. 25.

'Αποπρεσβεία, ας, ἡ, *an ambassador's report*, Polyb.: from

'Αποπρεσβεύω, (ἀπο, πρεσβεύω) *to report one's doings as ambassador, give in one's accounts*, Plat. Legg. 941 A.

*'Αποπρίαμαι, obsol. pres., from which we have only ἀπεπριάμην, as aor. of ἀπωνέομαι, *to buy of one*, Ar. Ran. 1227.

'Απόπρισμα, ατος, τό, *that which is sawed* or *filed off, saw-dust, filings*: from

'Αποπρίω, f. -ίσω, (ἀπό, πρίω) *to saw off* or *through, file off*, Hdt. 4, 65. [ῑ]

'Αποπρό, adv. (ἀπό, πρό) *far away, afar off*, Il. 16, 669.—2. as prep. c. gen., *far from, away from*, Il. 7, 334, cf. διαπρό. In compos. it is only a stronger form of ἀπό. (It is also written ἀπόπρο, but see Spitzn. Excurs. xviii. ad Il. sub fin.)

'Αποπροάγω, v. sub προηγμένα.

'Αποπροαιρέω, (ἀπό, προαιρέω) *to take away from*, τινός: σίτου ἀποπροελών, *having taken some of* the bread, to give it away, Od. 17, 457.

'Αποπροβαίνω, f. -βήσομαι, (ἀπό, προβαίνω) *to go far away from*, Dion. H.

'Αποπροβάλλω, f. -βᾰλῶ, (ἀπό, προβάλλω) *to throw far away from*, Ap. Rh.

'Αποπροέηκε, 3 sing. aor. 1 Ion. from ἀποπροίημι, Od.

'Αποπροελών, part. aor. 2 of ἀποπροαιρέω, Od.

'Αποπροηγμένα, τά, v. sub προηγμένα.

'Απόπροθε, before a vowel ἀπόπροθεν, adv., (ἀποπρό) *from afar*: but usu. much like ἀπόπροθι, *far off, far away*, ἀπ. μένειν, κεῖσθαι, Il. 10, 209, Od. 7, 244, etc.

'Αποπροθέω, f. -θεύσομαι and -θευσοῦμαι, (ἀπό, προθέω) *to run away from*, Anth.

'Απόπροθι, adv., (ἀποπρό) *far off, far away*, Hom.

'Αποπροθορεῖν, inf. aor. 2 of ἀποπροθρώσκω, *to spring far from*, Orph.

'Αποπροϊείς, part. pres. from sq., Od.

'Αποπροΐημι, f. -προήσω, (ἀπό, προΐημι) *to send forth*, and so—1. *to throw away*, Od. 14, 26.—2. *to shoot forth*, ἰόν, Od. 22, 82.—3. *to let fall*, Od. 22, 327. [ᾰπῡπρῠῑημῐ Ep., ᾰπῠπρῠῑημῐ, Att.]

'Αποπρολείπω, (ἀπό, προλείπω) *to leave far behind*, Ap. Rh.

'Αποπρονοσφίζω, fut. -ίσω Att. -ῐῶ, (ἀπό, προνοσφίζω) *to remove afar off, carry far away*, Eur. I. A. 1286, where Dind. separately ἀποπρὸ νοσφ.

'Απόπροσθεν, adv., = ἀπόπροθε, Plat. Epin. 987 A.

'Αποπροςποιέομαι, (ἀπό, προςποιέομαι) as mid., *to disclaim*, Ath.

'Αποπροςωπίζομαι, (ἀπό, πρόςωπον) as mid., *to clean one's face*, Pherecr. Agr. 9.

'Αποπροτέμνω, (ἀπό, προτέμνω) *to cut off from*, νώτου ἀποπροταμών, *after he had cut a slice from the chine*, Od. 8, 475.

'Αποπροφεύγω, (ἀπό, προφεύγω) *to flee far away*, Mel. 10.

'Αποπτάμενος, ένη, ενον, part. aor. 2 of ἀφίπταμαι, Hom.

'Αποπτερνίζω, fut. -ίσω Att. -ῐῶ, (ἀπό, πτερνίζω) *to thrust off with the heel, trample on.*

'Αποπτερυγίζομαι, (ἀπο, πτερυγίζομαι) dep., *to flutter away*, Theophr.

'Αποπτερύσσομαι, f. -ύξομαι, dep., =foreg.

'Απόπτης, ὁ, (ἀπόψομαι) *one that looks from above.*

'Αποπτήσσω, strengthened for πτήσσω.

'Απόπτισμα, ατος, τό, (ἀπό, πτίσσω) *chaff, husks*, etc., Lat. *quisquiliae*, dub. l. for ἀπόπρισμα, Arist. Mirab. 113.

'Αποπτοέω, (ἀπό, πτοέω) *to frighten away*, Plut. Pass. *to be startled, to shy*, Polyb.

†'Αποπτοιέω, ῶ, f. -ήσω, poet. for foreg., *to frighten* or *chase away*, Emped. ap. Plut. 2, 1129 E.

'Απόπτολις, ὁ, ἡ, gen. ιδος, poet, for ἀπόπολις, q. v.

'Απόπτος, ον, (ἀπόψομαι) *seen, to be seen from* a place, e. g. ἀπὸ τοῦ χώματος, Arist. Pol. 2, 12, 9: τὸ ἄποπτον, *a look-out place, watch-tower*, Plat. Ax. 369 A: hence—2. *far away from, far from*, τινός, Soph. O. T. 762, El. 1489: absol. *far away*, Id. Aj. 17; ἐξ ἀπόπτου, *from afar*, opp. to ἐγγύθεν, Phil. 467: ἐν ἀπόπτῳ, *afar off*: hence—II. *dimly seen*, and so in late writers, *unseen,*=*ἄνοπτος*, Lob. Aj. 17.

’Απόπτυγμα, *ατος, τό,* (*ἀπό, πτύσσω*) *a falling fold*, Inscr.

’Απόπτυσμα, *ατος, τό,* (*ἀποπτύω*) *that which is spit out.*

’Αποπτυστήρ, *ῆρος, ὁ,* (*ἀποπτύω*) *one that spits out: ἀποπτ. χαλινῶν*, of a horse *that will not bear the bit*, like *respuere*, Opp.

’Απόπτυστος, *ον, spit out:* hence *abominable, detested, θεοῖς*, Aesch. Eum. 191: absol., Soph. O. C. 1383: from

’Αποπτύω, f. *-ύσω,* (*ἀπό, πτύω*) *to spit out* or *up*, Il. 23, 781, esp. of the sea, *ἀποπτύει ἁλὸς ἄχνην, it vomits forth* its foam, Il. 4, 426, cf. Schäf. Long. p. 386: hence *to abominate, spurn*, Lat. *respuere*, Hes. Op. 724, in which signf. the aor. 1 *ἀπέπτῠσα* is most freq., v. Monk Hippol. 610, Interpp. ad Ar. Av. 531. [ῡ in pres., *ῠ* in fut. and aor.]

*’Απόπτω, obsol. pres., whence fut. *ἀπόψομαι*, v. *ἀφοράω.*

’Απόπτωμα, *ατος, τό,* (*ἀποπίπτω*) *an unlucky chance*, Polyb.: *an overthrow, loss*, Ath.

’Απόπτωσις, *εως, ἡ, a falling off* or *away*, Gal.

’Αποπῡδαρίζω, v. sub *πυδαρίζω.*

’Αποπῡητικός, *ή, όν.* (*ἀπό, πυέω*) *promoting suppuration*, Hipp.

’Αποπῡΐσκω, (*ἀπό, πυέω*) *to promote suppuration*, Id.

’Αποπυνθάνομαι, fut. *-πεύσομαι,* (*ἀπό, πυνθάνομαι*) dep. mid., *to inquire* or *ask of, ἀπ.* (*αὐτοῦ*) *εἰ...*, asked of him whether..., Hdt. 3, 154; also *ἀπ. ἀπό τινος*, Epict.

’Αποπυργίζω, fut. *-ίσω,* (*ἀπό, πύργος*) *to defend by towers, fortify.*

’Αποπῠρίας, *ου, ὁ, dressed on the fire, roasted, baked:* esp. a kind of bread, Cratin. Malth. 3.

’Αποπῠρίζω, fut. *-ίσω,* (*ἀπό, πῦρ*) *to roast on the fire*, Epich. p. 67. Hence

’Αποπῠρίς, *ίδος, ἡ, a small fish*, usu. *fried*, like *ἀνθρακίς.*—2. =*ἀποπυρίας*, Ath.

’Αποπῠρόω, (*ἀπό, πυρόω*) *to make burning hot, burn up.*

’Αποπῡτίζω, f. *-ίσω,*=*πυτίζω*, Ar. Lys. 205.

’Αποπωματίζω, (*ἀπό, πῶμα*) *to take off the cover*, Galen.

’Αποραφανίδωσις, *εως, ἡ,* v. sub *ῥαφανιδόω.* [*νῑ*]

’Αποράω, Ion. for *ἀφοράω*, Hdt.

’Απόργής, *ές,*=sq.

’Απόργητος, *ον,* (*ἀπό, ὀργή*] *without wrath, peaceful, calm*, Hipp.

’Αποργίζω, f. *-ίσω* Att. *-ῐῶ,* (*ἀπό, ὀργίζω*) *to make angry, anger.* Pass. *to be angry.*

’Απορέγχω, f. *-ρέγξω,* (*ἀπό, ῥέγχω*) *to be done snoring*, Anth.

’Απορέπω, fut. *-ψω,* (*ἀπό, ῥέπω*) *to turn away: slink away*, Anth., but dub.

’Απόρευτος, *ον,* (*α* priv., *πορεύομαι*) *pathless, inaccessible*, Plut.

’Απορέω, Ion. for *ἀφοράω.*

’Απορέω, *ῶ,* f. *-ήσω,* (*ἄπορος*) *to be without means* or *resource*, and so—1. *to be at a loss, not know what to do*, or *which way to turn, be in doubt*, usu. followed by a conjunct., as *ἀπ. ὅπως διαβήσεται*, Hdt. 1, 75, *ὅτῳ τρόπῳ διασωθήσεται*, Thuc.; so *ἀπ. ὅπῃ, ὅποι*, etc., Plat., and Xen.; *ἀπ. πῶς χρή, ὅ τι χρὴ ποιεῖν, ὅ τι ποιοίη*, Xen.; *ἀπ. εἰ..., ἀπ. πότερον... ἢ..., ἀπ. ὁποτέραν τῶν ὁδῶν τράπηται*, Id.; *ἀπ. μή..., to fear lest...*, Plat. Alc. 2, 142 D: also *ἀπ. τὴν ἔλασιν ὅκως διεκπερᾷ, to be at a loss about his march*, viz. *how to cross*, Hdt. 3, 4: also c. acc. only, *ἀπ. τὴν ἐξαγωγήν* (sc. *ὅκως ποιοῖτο*), 4, 179: sometimes also c. inf., *to be at a loss how* to do, Plat. Polit. 262 E, Lys. 115, 2: also *ἀπ. περί τινος*, freq. in Plat.: absol., Hdt. 6, 134, etc.: freq. also c. negat., *οὐκ ἀπ., to have no doubt*, Hdt. 1, 159, etc. The mid. is also used like the act. Hdt. 2, 121, 3, and freq. in Xen. Pass. *to be made matter of question, τὸ ἀπορούμενον, τὸ ἀπορηθέν*, the question just started, Plat.: *ἀπορεῖται δέ...*, but there is a question or objection, Arist.: also *to be left wanting, left unprovided for, οὐδὲν ἀπ. τῶν δεομένων γενέσθαι*, Xen. Rep. Lac. 13, 7, cf. Oec. 8, 10: *to fail*, opp. to *εὐπορεῖσθαι*, Hipp. p. 814 E. —II. c. gen. rei, *to be at a loss for, in want of, τροφῆς*, Thuc. 8, 81, *χρημάτων, ἐπιτηδείων, ξυμμάχων*, Xen., *λόγων*, Plat.—III. but *ἀπ. τινί, to be at a loss because of, by means of* something, Xen. An. 1, 3, 8; cf. *ἀμηχανέω.* Hence

’Απόρημα, *ατος, τό, a matter of doubt, disputed point, question*, Plat. Phil. 36 E: *a kind of syllogism*, Arist. Top. 8, 11, 12.

’Απορηματικός, *ή, ον,*=*ἀπορητικός.*

’Απορησία, *ας, ἡ,*=*ἀπορία*, Eubul. Incert. 22.

†’Απόρησις, *εως, ἡ,* (*ἀπορέω*) *doubt*, Theoph.

’Απορητικός, *ή, όν,* (*ἀπορέω*) *inclined to doubt, sceptical*, Plut.

’Απόρθητος, *ον,* also perh. *η, ον*, Pors. Med. 826, (*α* priv., *πορθέω*) *not sacked* or *taken*, of cities, Il. 12, 11, Hdt. 6, 28.

’Απορθόω, *ῶ,* (*ἀπό, ὀρθόω*) *to make straight again, restore, guide aright, τινά*, Soph. Ant. 632: *πρός τι*, according to a standard, Plat. Legg. 757 E. Hence

’Απόρθωμα, *ατος, τό,*=sq.; and

’Απόρθωσις, *εως, ἡ, a setting upright, restoring.*

’Απορία, *ας, ἡ,* (*ἄπορος*) *a being ἄπορος*, and so,—I. of places, *difficulty of passing*, Xen. An. 5, 6, 10.—II. of things, *difficulty, straits*, in sing. and plur., as *ἐς ἀπορίην ἀπῖχθαι, ἐν ἀπορίῃ* or *ἐν ἀπορίῃσι ἔχεσθαι*, Hdt.; *ἀπ. τελέθει* c. inf., Pind. N. 7, 154; *ἀπ. τοῦ μὴ ἡσυχάζειν, the impossibility of keeping quiet*, Thuc. 2, 49.—III. of persons, *difficulty of dealing with, getting at*, or *finding out, τῶν Σκυθέων*, Hdt. 4, 83, *τοῦ ἀποκτείναντος*, Antipho 119, 27.—2. *want of means, of resource*, and so, *embarrassment, doubt, hesitation*, Ar. Ran. 806, Plat., etc.: *ἀπ. ἐν τῷ λόγῳ*, Aeschin. 33, 30.—3. *ἀπ. τινός, want of* a thing, e. g. *χρημάτων, τροφῆς*, etc., Thuc., *λόγων*, Plat., etc.: hence absol. *need, poverty*, Thuc., etc.

’Απορῑνάω, f. *-ήσω,* (*ἀπό, ῥινάω*) *to file off*, Strab. Hence

’Απορίνημα, *ατος, τό, filings.* [*ῑ*]

’Απορίπτω, poet. for *ἀποῤῥίπτω*, Pind. P. 6, 37.

’Απορνεόω,=sq., Stob.

’Απορνῑθόω, *ῶ,* (*ἀπό, ὀρνιθόω*) *to change into a bird.* Pass. *to be changed into a bird*, Strab. Hence

’Απορνίθωσις, *εως, ἡ, a change into a bird.* [*ῑ*]

’Απόρνῡμι, f. *-όρσω,* (*ἀπό, ὄρνυμι*) poet. for *ἀφορμάω, to set in motion from* a place, *to arouse from.* Mid. *to set one's self in motion, start from* a place, *ἀπορνύμενος Λυκίηθεν*, Il. 5, 105.

’Απoροποίητος, *ον,* (*α* priv., *πορο ποιέω*) *without pores*, Sext. Emp.

ἌΠορος, *ον,* (*α* priv., *πόρος*) *without passage, having no way in, out,* or *through*, and so—I. of places, *impassable, pathless, trackless, πέλαγος, πηλος*, Plat.: *ὁδός, ποταμός, ὄρος*, Xen. —II. of things, *hard to see one's way through, impracticable, very difficult*, like *ἀμήχανος*, first in Pind., and Hdt.: esp. *τὰ ἄπορα, difficulties, straits*, Hdt. 8, 53: *ἐν ἀπόροις εἶναι, to be in great straits*, Xen. An. 7, 6, 11, so *εἰς ἄπορον ἥκειν*, Eur. Hel. 813; *ἐξ ἀπόρων, unexpectedly*, Plat. Legg. 699 B: *τὸ ἄπορον*=*ἀπορία*, Thuc. 3, 82; *ἄπορόν ἐστι* c. inf., Xen., etc.-2. *hard to get, scarce*, opp. to *εὐπόριστος*, Stallb. Plat. Rep. 378 A: *ἀπ.* (*ὀφλήματα*), *bad debts*, Dem. 1209, 7. —III. of persons, *hard to deal with, unmanageable*, Hdt. 3, 52, etc.: c. inf., *ἀπ. προςμίσγειν, προςφέρεσθαι, persons impossible to have any dealings with*, Hdt. 4, 46; 9, 49: *against whom nothing will avail, which there is no opposing, ἄνεμος*, Hdt. 6, 44.—2. *without means* or *resources*, and so, *at a loss, not knowing what to do*, Lat. *consilii expers*, Soph. Ant. 360, etc.: *ἐν ἀπόρῳ ἦσαν* c. inf., *they were at a loss how to...*, Thuc. 3, 22.—3. *poor, needy*, Lat. *inops*, Thuc. 1, 9, etc.: also of states of life, *scanty, ἄπ. δίαιτα*, Plat. Legg. 762 E. Adv. *-ρως, ἀπ. ἔχει μοι περί τινος*, Antipho 111, 35. Cf. *ἀμήχανος.*

’Αποροúω, (*ἀπό, ὀρούω*) *to leap off, spring, hurry away*, Hom.: *to spring back*, Od. 22, 95.

’Αποῤῥ-, *ρ* is doubled Att. in all compds. after *ἀπό*, but Ion. it remains single.

’Αποῤῥᾱθῡμέω, (*ἀπό, ῥαθυμέω*) *to neglect from carelessness* or *cowardice: to leave off in despair, τινός*, Xen. Mem. 3, 7, 9; absol., Plat. Rep. 449 C: cf. *ἀποδειλιάω.*

’Αποῤῥαίνω, (*ἀπό, ῥαίνω*) *to spirt out, shed about*, Hdt. 2, 93.

’Απόῤῥαϊς, *ιδος, ἡ, a kind of shellfish*, v. l. Arist. H. A.

’Αποῤῥαίω, (*ἀπό, ῥαίω*) *to bereave* one *of* a thing, *τινά τι*, Od. 1, 404. *τινὰ ἦτορ, one of life*, Od. 16, 428: also *τινά τινος*, Hes. Th. 393.—2. *to lay waste* or *prostrate, destroy.*

’Αποῤῥαντήριον, *ου, τό,* (*ἀποῤῥαίνω*) *a place* or *vessel for holy water*, Eur. Ion 435.—2. *a brush*, etc., *fo sprinkling.*

’Αποῤῥάξ, *άγος, ὁ, ἡ,*=*ἀποῤῥώξ.*

’Απόῤῥαξις, *εως, ἡ,* (*ἀποῤῥήγνυμι a game at ball, bounce-ball.*

’Αποῤῥᾰπίζω, fut. *-ίσω* Att. *-ῐῶ,* (*ἀπό, ῥαπίζω*) *to drive, to send forth with blows* or *impulses*, as in the pronunciation of *r*, Dion. H.

’Αποῤῥάπτω, f. *-ψω,* (*ἀπό, ῥάπτω*) *to sew up again*, Hdt. 1, 123.

’Αποῤῥαψῳδέω, (*ἀπό, ῥαψῳδέω*) *to utter like a ῥαψῳδός: to speak in fragments of Epic poetry*, Xen. Cyr. 3, 3, 54.

’Αποῤῥέζω, f. *-ῥέξω,* (*ἀπό, ῥέζω*) *to offer some of* a thing, like *ἀποθύω*, Jac. A. P. p. 566.

’Αποῤῥέμβομαι, dep., only in pres. and impf., (*ἀπό, ῥέμβω*) *to wander from, hesitate*, M. Anton.

’Απόῤῥευσις, *εως, ἡ, a flowing from*, *ἔχειν τὰς ἀπ.*, to be *the source of streams*, Polyb.: from

’Αποῤῥέω, f. *-ῥεύσομαι*, but more usu. *-ῥῠήσομαι*: aor. *ἀπεῤῥύην*, (*ἀπό, ῥέω*) *to flow away from, run off from, ἀπό τινος*, and so *τὸ ἀποῤῥέον, the juice that runs off*, Hdt. 2, 94; 4, 23 also ἔκ τινος, Plat.:—absol. *to stream forth*, of blood, Aesch. Ag. 1294; also of fire, Plat. Tim. 67 C.—2. *to fall off*, as fruit, Hdt. 1, 193, feathers, Plat. Phaedr. 246 D, leaves, Dem. 615, 10; flesh, *σάρκες ἀπ. ὀστέων*, Eur. Med. 1201:—*ἀπ. ἀλλήλων*, *to fall away* or *part* one from another, Plat. Legg. 776 A.—3. *to melt away*, *ἀπ. δαίμων*, *μνῆστις*, *happiness*, *memory melts* or *dies away*, Soph. El. 999, Aj. 523.—The word became very freq. in late prose, v. Lob. Aj. l. c., Wyttenb. Plut. 199 A.

* 'Αποῤῥέω, assumed as pres. from which to form aor. pass. *ἀπεῤῥήθην*, and derivv. *ἀπόῤῥημα*, etc., v. *ἀπεῖπον*, *ἀπείρηκα*, *ἀπερῶ*.

'Απόῤῥηγμα, ατος, τό, *a thing torn off*, Plut.: from

'Αποῤῥήγνῡμι, also -νύω, f. -ῥήξω, (ἀπό, ῥήγνυμι) *to break off*, *sever from*, *τί τινος*, Od. 9, 481: *ἀπ. εἰρήνης τὴν ξυμμαχίαν*, Dem. ap. Aeschin. 64, 3:—absol. *to break off*, *snap asunder*, *δεσμόν*, Il. 6, 507: *ἀποῤῥῆξαι πνεῦμα βίου*, *to snap the thread of life*, Aesch. Pers. 507, so *ἀπ. πνεῦμα*, *βίον*, Eur. Or. 864, I. T. 974, cf. Tro. 751. Pass., esp. in aor. *ἀπεῤῥάγην*, *to be broken off*, *severed from*, *ἀπό τινος*, Hdt. 8, 19: absol. *to be broken off*, *severed*, Hdt., etc.—The perf. act. *ἀπέῤῥωγα* is also used in pass. signf., *φωνὴ ἀπεῤῥωγυῖα*, *a broken voice*, Arist. Aud.; *ἀπεῤῥωγώς*, *broken in constitution*, Luc.

'Αποῤῥηθῆναι, inf. aor. 1 pass. of *ἀπερῶ*, Plat.

'Απόῤῥηκτος, ον, (ἀποῤῥήγνυμι) *broken off*, *broken loose*, Anth.

'Απόῤῥημα, ατος, τό, (* ἀποῤῥέω) *a thing forbidden*: also=sq., Plat. Polit. 296 A.

'Απόῤῥησις, εως, ἡ, (* ἀποῤῥέω) *a forbidding*, *prohibition*, Plat. Soph. 258 A.—II. *a refusal*, Id. Rep. 357 C.—III. *a renouncing*, esp. of a wife, *a divorce*, Isae. p. 24, § 36 Bekk.: also of a son, *disinheriting*.—IV. *failure of strength*.

'Αποῤῥήσσω, Att. -ττω, regul. but rare form for *ἀποῤῥήγνυμι*.

'Απόῤῥητος, ον, (* ἀποῤῥέω) *forbidden*, Soph. Ant. 44: *τὰ ἀπόῤῥητα*, *forbidden exports*, Ar. Eq. 282, Ran. 362, cf. Böckh P. E. 1, p. 74.—II. *not to be spoken*, *that should not be spoken*, *ἀπόῤῥητον*, *a state-secret*, Ar. Eq. 648, and freq. in Oratt.: hence *mystical*, *sacred*, as the *ἀπ. λόγοι* of the Pythagoreans, Stallb. Plat. Phaed. 62 B: *ἀπ. ποιεῖσθαι*, *to keep secret*, Hdt. 9, 94; *ἐν ἀποῤῥήτοις ποιησάμενον λέγειν*, *to speak under seal of secresy*, Wess. Hdt. 9, 45; so *ἐν ἀποῤῥήτοις* or *ἐν ἀποῤῥήτῳ λέγειν*, Plat., etc.; *ἐν ἀποῤῥήτῳ ξυλλαμβάνειν*, *to arrest secretly*, *without any noise*, Andoc. 7, 5: also *δι' ἀποῤῥήτων*, Lycurg. 158, 26, Plat. Rep. 378 A: *ῥητὰ καὶ ἀπόῤῥητα*, *things profane and sacred*, Dem. 10, 10: but also—2. *things unfit to be spoken*, *foul abuse*, Id. 268, 22; 1335, 5, etc., cf. Dict. Antiqq., and *πλύνω* II. Adv. -τως. Cf. *ἄῤῥητος*.

'Αποῤῥῑγέω, (ἀπό, ῥιγέω) *to shrink shivering from* a thing, *shrink from doing* it, c. inf., *ἀπεῤῥίγασι νέεσθαι*, Od. 2, 52: strictly *to shiver with cold*.

'Αποῤῥιγόω, ῶ, f. -ώσω, (ἀπό, ῥιγόω) *to shiver with cold*, Arist. Probl. 1, 29, 3.

'Αποῤῥιζόω, (ἀπό, ῥιζόω) *to strike root*, Hipp.—2. *to root up*, Alciphr.

'Αποῤῥῑνάω, ῶ, f. -ήσω, (ἀπό, ῥινάω) *to file off*. Hence

'Αποῤῥίνημα, ατος, τό, *filings*, Strab. [ῑ]

'Αποῤῥῑπίζω, f. -ίσω, (ἀπό, ῥιπίζω) *to winnow away*, *blow away*, Arist. Probl.

'Αποῤῥίπτω, f. -ψω, poet. *ἀπορίπτω* (Pind. P. 6, 37), later also *ἀποῤῥιπτέω*, (ἀπό, ῥίπτω) *to throw away*, *throw aside*, *put away*, Il.:—hence *μῆνιν*, *μηνιθμόν*, Il. 9, 517; 16, 282: *to throw off* a garment, Pind.—II. *to cast forth*, esp. from one's country, Aesch., and Soph.: *to reject*, *renounce*, Soph. El. 1006.—III. esp. of words, like Lat. *jacere*, *to shoot forth bold*, *keen* words, *ἔς τινα*, at one, Hdt. 1, 153; 4, 142, cf. Blomf. Aesch. Pr. 320, Böckh Pind. P. 2, 81 (148):—but *ἔπος οὐκ ἀπέριψεν αὐτοῦ*, *he shot forth* a word *which missed* him not, Pind. P. 6, 37. Hence

'Αποῤῥίψιμος, ον, *that should be thrown away*, Artem.

'Απόῤῥιψις, εως, ἡ, *a throwing off*, of clothes, Hipp.

'Αποῤῥοή, ῆς, and *ἀπόῤῥοια*, ας, ἡ, (ἀποῤῥέω) *a flowing off*, *stream*, *αἵματος*, Eur. Hel. 1587.—II. *an off-stream*, *emanation*, *τοῦ κάλλους*, Plat. Phaedr. 251 B:—esp. in the philosophy of Empedocles, *ἀπόῤῥοιαι* were the means by which outward things made themselves perceptible to the mind, cf. Sturz Emped. p. 349, 416, sq.

'Αποῤῥοιβδέω, ῶ, f. -ήσω, (ἀπό, ῥοιβδέω)=*ἀποῤῥοφάω*.—2. *βοὰς ἀποῤῥοιβδεῖν*, *to shriek* or *scream* like birds of prey, Soph. Ant. 1021, cf. *ῥοιζέω*.

'Απόῤῥοος, ον, contr. *ἀπόῤῥους*, ουν, (ἀποῤῥέω) *flowing off* or *away*: *streaming out of*, *τινός*, Antiph. Aphrodis. 1, 8.

'Αποῤῥοφάω, ῶ, also *ἀποῤῥοφέω*, ῶ, f. -ήσω, *to gulp down*, *swallow a part of*, *τοῦ οἴνου*, Xen. Cyr. 1, 3, 10.

'Αποῤῥύπτω, f. -ψω, (ἀπό, ῥύπτω) *to cleanse thoroughly*, Ruhnk. Ep. Cr. 275.

'Απόῤῥῠσις, εως, ἡ, (ἀποῤῥύω)=*ἀποῤῥοή*, Polyb.

'Απόῤῥῠτος, ον,=*ἀπόῤῥοος*, *flowing from*, *κρήνης*, Hes. Op. 593.—II. *having a discharge*, *subject to efflux*, opp. to *ἐπίῤῥυτος*, Plat. Tim. 43 A.—III. *ἀπ. σταθμά*, stables *with drains* or *a sloping floor*, Xen. Eq. 4, 3.

'Απόῤῥυψις, εως, ἡ, (ἀποῤῥύπτω) *cleansing*, Iambl.

'Αποῤῥύω, poet. for *ἀποῤῥέω*.

'Αποῤῥωγάς, άδος, pecul. fem. of sq., LXX.

'Αποῤῥώξ, ῶγος, ὁ, ἡ, (ἀποῤῥήγνυμι) *broken off*, *abrupt*, *steep*, Od. 13, 98.—II. ἡ, as subst., *a piece broken off* or *divided from* any thing, so *Στυγὸς ὕδατος ἀποῤῥώξ*, *an arm*, *off-stream* of the Styx, Il. 2, 755; and of fine wine, *ἀμβροσίης καὶ νέκταρος ἀποῤῥώξ*, as it were, *a sample of ambrosia and nectar* (like Germ. *Ausbruch*), Od. 9, 359:—*πέτρας ἀποῤῥῶγες*, *fragments of rock*, Diod.—2. later, esp. with collat. notion of descent, *ἀπ. Ἐρινύων*, *a scion of the Furies*, Ar. Lys. 813, cf. Valck. Aristobul. p. 16.

'Απορύσσω, Att. -ττω, f. -ξω, (ἀπό, ὀρύσσω) *to dig away*, *trench*.

'Απορφᾰνίζω, f. -ίσω, (ἀπό, ὀρφανίζω)=sq., Aesch. Cho. 249, in pass.

'Απορφᾰνόω, (ἀπό, ὀρφανόω) *to make orphan*: in genl. *to sever from one another*.

'Απόρφῠρος, ον, (α priv., πορφύρα) *without purple*: *not clad in purple*: *without purple border*, Plut.

'Απορχέομαι, (ἀπό, ὀρχέομαι) dep. mid., *ἀπορχήσασθαι τὸν γάμον*, *to dance away one's marriage*, i. e. *lose it by dancing*, Hdt. 6, 129, ubi v. Valck.

'Απος, εος, τό, in Eur. Phoen. 851 said to=*κάματος*, *weariness*: others read *αἶπος*; Valck., with some MSS., *κᾶπος*.

'Αποσᾰλεύω, (ἀπό, σαλεύω) *to lie to in the open sea*, Thuc. 1, 137: *ἐπ' ἀγκύρας*, Dem. 1213, 24. Metaph. *to keep aloof from*, *secure one's self from*, *τινός* or *ἀπό τινος*, Plut.; also in mid., Arr.

'Αποσαρκόω, (ἀπό, σαρκόω) *to bring flesh on*. Pass. *σὰρξ ἀποσαρκοῦται*, *flesh is formed*, Arist. Probl.

†'Αποσαρόω, ῶ, f. -ώσω, (ἀπό, σαρόω) *to sweep out*. Hence

'Αποσάρωμα, ατος, τό, *the sweepings*, *refuse*.

'Αποσάττω, f. -ξω, (ἀπό, σάττω) *to unsaddle*, *unload*, *unpack*, opp. to *ἐπισάττω*, Diphil. ap. Ath.—II. *to stop up*, *caulk*, Dinarch. ap. A. B.

'Αποσᾰφέω, ῶ, (ἀπό, σαφής) *to make clear*, *explain*, Plat. Prot. 348 B.

'Αποσαφηνίζω,=foreg., Luc. Jup. Trag. 27.

'Αποσβέννῡμι, also -νύω, f. -σβέσω, (ἀπό, σβέννυμι) *to put out*, *extinguish*, *quench*: *to destroy*, *blot out*, freq. in Plat. Pass. c. fut. mid. *ἀποσβήσομαι* (Plat. Legg. 805 C), *to go out*, *vanish*, *die*, *cease*, Plat., and Xen., and so in perf. act., *ἀπέσβηκα*, and 2 aor. act. *ἀπέσβην*, Ib. Ruhnk. Tim. Hence

'Απόσβεσις, εως, ἡ, *a putting out*, *quenching*, Arist. Org.

'Απόσεισις, εως, ἡ, *a shaking off*.—2. *a licentious dance*: from

'Αποσείω, *to shake* or *push off*. Mid. *to shake off from one's self*, *push away*, *throw away*, Plat. Gorg. 484 A: of a horse, *to throw* his rider, Hdt. 9, 22, and Xen.

'Αποσεμνόω,=sq.

'Αποσεμνύνω, (ἀπό, σεμνύνω) *to make august*, *to exalt* or *extol highly*, Plat. Theaet. 168 D. Pass. *to give one's self airs*, like *ἁβρύνομαι*, *to plume one's self upon* a thing, *τι*, Ar. Ran. 703, cf. 833.

'Αποσεύω, (ἀπό, σεύω) *to chase away*. Mid. *to run away*, *flee*, Hom., only in syncop. aor. 2 *ἀπεσσύμην*, *υτο*, etc. With the augment σ is usu. doubled.

'Αποσήθω, (ἀπό, σήθω) *to strain off*, *filter*, *ὕδωρ*, Hipp.

'Αποσηκάζω, f. -άσω, (ἀπό, σηκάζω) *to shut out*.

'Αποσηκόω, (ἀπό, σηκός) *to shut up in a pen*.

'Αποσημαίνω, f. -ᾰνῶ, (ἀπό, σημαίνω) *to announce*, *make known*, esp. *by signs* or *signals*, *to give a notice* or *explanation*, *περί τινος*, Hdt. 5, 20: in genl. *to give a sign*, Plat. Euthyd. 276 B. Mid. *to confirm*, *prove by a sign*, Hdt. 9, 71: also *to guess by signs*, Ael.—II. *ἀπ. εἴς τινα*, *to make signs towards* a person, i. e. *point at* him, *allude to* him, Thuc. 4, 27.—III. *to dissuade by signs*, Philostr.—IV. in mid. *to seal up as confiscated*: hence *to confiscate*, Xen. Hell. 2, 3, 21: also of persons, *to proscribe*, Ib. 2, 4, 13: and freq. in Roman historians.

'Αποσήπω, f. -ψω, (ἀπό, σήπω) *to make rotten*, *spoil utterly*. Pass. c. perf. act. *ἀποσέσηπα*, *to rot off*, *lose by mortification*, Xen. An. 5, 8, 15, also *οἵ τε ὑπὸ τοῦ ψύχους τοὺς δακτύλους τῶν ποδῶν ἀποσεσηπότες*, *and those who had lost their toes by the frost*, i. e. whose toes had been frozen off, Ib. 4. 5, 12. Hence

'Απόσηψις, εως, ἡ, *a rotting*, Plut.

'Αποσίγησις, εως, ἡ, (ἀπό, σιγάω) *a keeping secret*, *silence*, Hipp. [σῑ]

'Αποσῑμόω, ῶ, (ἀπό, σιμόω) *to make*

flat or *pug-nosed:* pass. *ἀποσεσιμώμεθα τὴν ῥῖνα, we are pug-nosed*, Luc. —II. *ἀποσ. τὰς ναῦς, τὴν στρατιάν, to turn the line* of sailing or marching *aside, make a movement sidewards*, so as to avoid the direct shock and to attack at an advantage, Thuc. 4, 25, Xen. Hell. 5, 4, 50. Hence

Ἀποσίμωσις, *εως, ἡ, the turning* a ship *aside*, App., cf. foreg.

Ἀποσιόομαι, Ion. for *ἀφοσ.*, Hdt. 1, 199.

Ἀποσῑτέω, (*ἀπόσιτος*) *to cease to eat, fast*, Luc. Hence

Ἀποσῑτία, *ας, ἡ, a distaste for food, want of appetite*, Hipp.: in genl.= *ἀσιτία.*

Ἀποσιτίζομαι, dep., *τι, to get* something *to eat*, Aristaen.

Ἀποσῑτικός, *ή, όν, exciting distaste for food*, Hipp.

Ἀπόσῑτος, *ον*, (*ἀπό, σῖτος*)=*ἄσιτος, having eaten nothing*, Philon. ap. Ath. 247 E.—II. *without appetite.*

Ἀποσῐωπάω, *ῶ*, f. *-ήσω*, (*ἀπό, σιωπάω*) *to be silent after* speaking, *be quite silent*, Isocr. 277 D.—II. trans. *to keep secret, τί.* Hence

Ἀποσῐώπησις, *εως, ἡ, a becoming silent*, Plut.—2. *aposiopesis*, a rhetorical figure, *when* for emphasis or modesty *the sentence is broken off*, as in Virg. Ecl. 3, 8, Aen. 1, 139, cf. Quintil.

Ἀποσκάλλω, (*ἀπό, σκάλλω*) *to scratch* or *scrape off.*

Ἀποσκάπτω, f. *-ψω*, (*ἀπό, σκάπτω*) *to dig off, cut off* or *intercept by trenches*, Xen. An. 2, 4, 4.—II. strengthd. for *σκάπτω*, Plat. Legg. 760 E.

Ἀποσκᾰρίζω, also *ἀπασκᾰρίζω*, f. *-ίσω*, (*ἀπό, σκαρίζω*) *to hop away.*—II. *to die struggling*, Anth.

Ἀποσκεδάννῡμι, f. *-σκεδάσω*, contr. *-σκεδῶ*, Soph. O. T. 138, (*ἀπό, σκεδάννυμι*) *to scatter abroad, disperse*, Il. 19, 309, Od. 11, 385: *to do away with, μύσος*, Soph. l. c., *ὕβριν*, Epigr. ap. Dem. 322, 9. Pass. *to be scattered, straggle away from, τῆς φάλαγγος, ἀπὸ τοῦ στρατοπέδου*, Xen. An. 4, 4, 9.

†Ἀποσκέλλω, (*ἀπό, σκέλλω*) *to cause to dry up.* Pass. *ἀποσκέλλομαι*, with fut. *-σκλήσομαι*, with aor. act. *ἀπέσκλην*, and perf. act. *ἀπέσκληκα, to dry up, to wither, to be benumbed*, Ar. Vesp. 160.

Ἀποσκεπάζω, f. *-άσω*, (*ἀπό, σκεπάζω*) *to uncover, discover*, like *ἀποκαλύπτω.*

Ἀποσκεπαρνισμός, *οῦ, ὁ*, (*ἀπό, σκέπαρνον*) *a hewing off with an axe: a wound in the head from a splinter*, Gal.

Ἀποσκεπτέον, verb. adj. from sq., *one must look carefully, πρός τι*, Arist. Pol.

*Ἀποσκέπτομαι, obsolete present, whence *ἀποσκέψομαι*, fut. of *ἀποσκοπέω, to look carefully at, ἔς τι*, Hipp.

Ἀποσκέπω,=*ἀποσκεπάζω.*

Ἀποσκευάζω, f. *-άσω*, (*ἀπό, σκευάζω*) *to pack and carry away, to pull off* or *down, τὴν ὀροφήν*, Lycurg. 166, 9: also *to reject, disdain, scorn:* often in mid., Emped., Luc., etc.—II.=*ἀποπατέω.* Hence

Ἀποσκευή, *ῆς, ἡ, a removing, putting away, dismissing*, Plut.—II. *baggage*, Polyb., in sing. and plur.—III. *a privy, sewer*, Strab.

Ἀπόσκημμα, *ατος, τό*, (*ἀποσκήπτω*)=*ἀπόσκηψις*, Aesch. Fr. 16, and Hipp.

Ἀποσκήμπτω,=*ἀποσκήπτω.*

Ἀποσκηνέω, *ῶ, to dwell away from, to encamp apart from* another *τινός*, Xen. An. 3, 4, 35:

Ἀπόσκηνος, *ον*, (*ἀπό, σκηνή*) *dwelling away from* others, *living and messing alone*, opp. to *σύσσιτος*, Xen. Cyr. 8, 7, 14. Hence

Ἀποσκηνόω, *to keep apart* or *away from, τὰ ὦτα τῶν μουσῶν*, Plut.—II. intr. *to shift one's tent*, LXX.

Ἀποσκήπτω, f. *-ψω*, (*ἀπό, σκήπτω*) *to prop one* thing *upon* another, *to dash* one thing *upon* or *against* another, esp. of the gods, *ἀπ. βέλεα ἔς τι, to hurl down* thunderbolts *upon* or *at* a thing, Hdt. 7, 10, 5: also *ἀπ. ὀργὴν εἴς τινα, to let loose* rage at one, Dion. H.; also without *ὀργήν, to fall furiously upon*, Aeschin. 27, 20.—II. intr. *to burst* or *break forth*, like thunder, plague, fury, etc., Valck. Hipp. 438: also *ἀπ. ἐς φλαῦρον, to come to* a sorry *ending, end in* a trifle, Hdt. 1, 120: in Medic. of humours, *ἀπ. εἴς τι, to settle in* or *determine to* a particular part. Hence

Ἀπόσκηψις, *εως, ἡ, a prop, stay.*—II. *the determination* of humour to some one part of the body, Hipp.

Ἀποσκῐάζω, f. *-άσω*, (*ἀπό, σκιάζω*) *to cast a shade* or *shadow, σκιαὶ ἀποσκιαζόμεναι, shadows cast by a body*, Plat. Rep. 532 C.—II. *to overshadow*, Longin.

Ἀποσκίασμα, *ατος, τό, a shade* or *shadow cast.*—2. *that which casts a shadow.*

Ἀποσκιασμός, *οῦ, ὁ, a shading: the casting a shadow: ἀποσκ. γνωμόνων, measures of time by the shadow* on the sun-dial, Plut.

Ἀποσκίδναμαι, pass., collat. form of *ἀποσκεδάννυμαι*, (*ἀπό, σκίδνημι*) *to be scattered*, Il. 23, 4; mostly poet., but also in Hdt. 4, 113, Thuc. 6, 98.

Ἀποσκίμπτω, f. *-ψω*, (*ἀπό, σκίμπτω*)=*ἀποσκήπτω*: hence *δύο ἄγκυραι ἀγαθαὶ ἐκ ναὸς ἀπεσκίμφθαι, it is good to have two anchors fastened from the ship*, Pind. O. 6, 172.

Ἀποσκιῤῥόω, (*ἀπό, σκιῤῥόω*) *to turn into a scirrhous lump: to harden completely.* Hence

Ἀποσκίῤῥωμα, *ατος, τό, a scirrhous lump.*

Ἀποσκιρτάω, *ῶ*, f. *-ήσω*, (*ἀπό, σκιρτάω*) *to leap, hop, or skip away*, Hellanic. ap. Dion. H.

*Ἀποσκλέω or *ἀπόσκλημι*, assumed as pres. whence fut. *-σκλήσομαι*, aor. *ἀπέσκλην*, perf. *ἀπέσκληκα*, of *ἀποσκέλλω.*

Ἀπόσκληρος, *ον*, strengthd. for *σκληρός, very hard.*

Ἀποσκληρόω, (*ἀπό, σκληρόω*) *to harden.*

Ἀποσκληρύνω, (*ἀπό, σκληρύνω*)= foreg., Theophr.

Ἀποσκνῑφόω, (*ἀπό, σκνιφόω*) *to obscure, darken*, Emped.

Ἀποσκολύπτω, f. *-ψω*, (*ἀπό, σκολύπτω*) *to skin, peel, strip*, Archil. 26, sensu obscoeno: *to mutilate*, Soph. Fr. 373.

Ἀποσκοπεύω,= sq., c. acc., v. Hemst. Luc. Dial. Mar. 6, 2.

Ἀποσκοπέω, *ῶ*, f. *-σκέψομαι*, (*ἀπό, σκοπέω*) like *ἀποβλέπω, to look away from* other objects *at* one, and so *to look steadily at, look at, πρός τινα* or *τι*, Soph. O. T. 746, and Plat.; *εἴς τι*, Soph. O. C. 1195: c. acc. *to look to, regard*, Eur. Hec. 939, Plat. Polit. 291 E.

Ἀποσκοπιάζω, (*ἀπό, σκοπιάζω*)= foreg., Qu. Sm. 6, 114.

Ἀποσκόπιος, *ον*, (*ἀπό, σκοπός*)= sq.—2. *far from the mark*, Anth.

Ἀπόσκοπος, *ον*, (*ἀπό, σκοπέω*) *looking at, viewing from afar*, Emped. —2. (*ἀπό, σκοπός*) *far from the mark, out of place.*

Ἀποσκορᾰκίζω, f. *-ίσω*, (*ἀπό, σκορακίζω*) *to wish one far enough, cast off utterly*, Plut. Hence

Ἀποσκορᾰκισμός, *οῦ, ὁ, a casting off utterly.*

Ἀποσκορπίζω, f. *-ίσω*, strengthd for *σκορπίζω.*

Ἀποσκοτέω, *ῶ*, (*ἀπό, σκοτέω*) *to remove darkness, ἀποσκότησόν μου stand out of my sunshine*, said Diogenes to Alexander. Diog. L. 6, 38.

Ἀποσκοτίζω, f. *-ίσω* Att. *-ῐῶ*, (*ἀπό σκοτίζω*)=foreg., Plut.

Ἀποσκοτόω, (*ἀπό, σκοτόω*) *to darken:* in pass. *to be darkened* or *blinded, ὑπὸ λιγνύος*, Polyb. 1, 48, 6.—II. *to shade off* in painting, Ar. Fr. 586.

Ἀποσκῠβαλίζω, f. *-ίσω*, strengthd. for *σκυβαλίζω, to cast out as dung*, Synes.: hence usu. met. *to treat with utter scorn*, Stob. Hence

Ἀποσκῠβάλισις, *εως, ἡ, scornful treatment.*

Ἀποσκυδμαίνω, (*ἀπό, σκυδμαίνω*) *to be enraged, to be furious with, τινί*, Il. 24, 65.

Ἀποσκύζω, usu. in mid. *ἀποσκύζομαι*,=foreg.

Ἀποσκῠθίζω, f. *-ίσω*, (*ἀπό, Σκυθίζω*) *to strip off the scalp*, as the Scythians do, *to scalp*, Ath. 524 F: metaph. *to shave bare, κρᾶτ. ἀπεσκυθισμένη*, Eur. Tro. 1026.

Ἀποσκῡλάω, *ῶ*, f. *-ήσω*,=sq. *λάχνην*, Nic.

Ἀποσκῡλεύω, (*ἀπό, σκυλεύω*) *to carry off as spoil, τί τινος*, something from one, Theocr. 24, 5.

Ἀπόσκωμμα, *ατος, τό, banter, raillery:* from

Ἀποσκώπτω, f. *-ψω*, (*ἀπό, σκώπτω*) *to banter, rally, τινα*, Plat. Theaet 174 A: also *εἴς τινα, to jeer at one.*

Ἀποσμάω, f. *-σμήσω*, (*ἀπό, σμάω*) *to wipe off: to wipe clean*, Luc.: hence

Ἀπόσμηγμα, *ατος, τό, that which is wiped off, wipings:* from

Ἀποσμήχω, fut. *-ξω*,=*ἀποσμάω*, Luc.

Ἀποσμῑκρόω, (*ἀπό, σμικρός*) *to diminish, lessen.*

Ἀποσμῑκρύνω, (*ἀπό, σμικρύνω*)= foreg., Luc.

Ἀποσμίλευμα, *ατος, τό, that which falls off in cutting, a chip, splinter:* from

Ἀποσμῑλεύω, (*ἀπο, σμιλεύω*) *to cut off, work* or *polish finely.*

Ἀποσμύσσω, Att. *-ττω*, f. *-ξω*,= *ἀπομύττω, to deceive*, hence *ἀποσμυγέντες*, Luc. Dial. Mort. 6, 3.

Ἀποσοβέω, *ῶ*, f. *-ήσω*, (*ἀπό, σοβέω*) *to scare* or *drive away*, as one does birds, Ar. Vesp. 460, Eq. 60, and Xen.—II. intr. *to be off in a hurry*, in phrase *οὐκ ἀποσοβήσεις; be off!* Ar. Av. 1029, 1250. Mid. *to be scared* or *frightened*, Polyb. Hence

Ἀποσόβησις, *εως, ἡ, a scaring* or *chasing away;* and

Ἀνοσοβητήρ, *ῆρος, ὁ, one that scares away.* Hence

Ἀποσοβητήριος, *ον, for scaring away.*

Ἀποσοβητής, *οῦ, ὁ*,=*ἀποσοβητήρ.*

Ἄποσος, *ον*, (*α* priv., *πόσος*) *without quantity*, Eccl.

Ἀποσοῦμαι, Lacon. pres. pass. for *ἀποσύομαι* or *ἀποσεύομαι, to run away, hurry away:* hence aor. 2 pass. *ἀπεσύην* or *ἀπεσσύην*, and Lacon. *ἀπέσσοva, he is gone*, like *ἀπώλετο*, Xen. Hell. 1, 1, 23.

Ἀποσοφόω, (*ἀπό, σοφόω*) *to make wise.* Pass. *to become wise*, Epict.

Ἀποσπάδιος, *ον*, (*ἀποσπάω*) *torn*

off, torn away, Orph.: τὸ ἀποσπ.,=ἀπόσπασμα, Anth.

’Αποσπάδων, οντος, ὁ,=σπάδων.

’Αποσπάραγμα, ατος, τό,=ἀπόσπασμα, *a piece torn off*, Anth.: from

’Αποσπᾰράσσω, Att. -ττω, f. -ξω, (ἀπό, σπαράσσω) *to tear off*, Eur. Bacch. 1127.

’Αποσπαργανόω, ῶ, f. -ώσω, (ἀπό, σπαργανόω) *to take off the swaddling clothes.*

’Αποσπάς, άδος, ἡ, subst., *any thing torn off*; esp. *a branch* or *bunch of grapes plucked off*, Leon. Tar. 13.

’Απόσπασμα, ατος, τό, (ἀποσπάω) *that which is torn off, a piece, rag, shred*, Plat. Phaed. 113 B.

’Αποσπασμάτιον, ου, τό, dim. from foreg.

’Αποσπασμός, οῦ, ὁ, *a tearing away, severing*, Plut.—II. *a being torn away, separation from*, Strab.: from

’Αποσπάω, f. -άσω, [ᾰ], (ἀπό, σπάω) *to tear, drag away, sever, part from*, τινά τινος, Hdt. etc., also τινὰ ἀπό τινος, Hdt. 3, 102: rarely ἀπ. τινά τι, like ἀποστερέω, Soph. O. C. 866: metaph. ἀποσπ. τινά ἐλπίδος, Id. O. T. 1432, also φρενὸς ἐλπίδας, Id. El. 899. So too freq. in pass., ἀποσπασθῆναί τινος, *to be torn away, severed from* a thing: in mid. *to tear one's self away, to remove, to withdraw*; this signf. also given to act. ἀπέσπα by some in Xen. An. 1, 5, 3.—2. *to drag away*, τινὰ κόμης, *by the hair*, Aesch. Supp. 909: esp. ἀπ. πύλας, θύρας, *to tear off the gates, doors*, Hdt. 1, 17; 3, 159, and Att.: ἀπ. τὸ στρατόπεδον, *to draw off the army*, Xen. Hell. 1, 3, 17: ἀποσπάσας, *having drawn off*, Id. An. 7, 2, 11. Pass., of an army, *to be separated* or *broken*, Thuc. 7, 80.

’Αποσπείρω, f. -σπερῶ, (ἀπό, σπείρω) *to sow, scatter like seed*, Luc.

’Αποσπένδω, fut. -σπείσω, (ἀπό, σπένδω) *to pour from, pour out*: esp. *to pour out wine*, as a drink-offering, Lat. *libare*, esp. at sacrifices, εὔχετο, ὤμοσε ἀποσπένδων, Od.

’Αποσπερμαίνω, fut. -ᾰνῶ, (ἀπό, σπερμαίνω) *to shed seed.*

’Αποσπερμᾰτίζω, fut. -ίσω,=foreg. Hence

’Αποσπερμᾰτισμός, οῦ, ὁ, *a shedding of seed.*

’Αποσπεύδω, f. -εύσω, (ἀπό, σπεύδω) *to be eager* or *zealous in preventing, to dissuade earnestly*, Thuc. 6, 29: c. acc. et inf., ἀπ. τινὰ στρατεύεσθαι, Hdt. 7, 17: also c. acc. rei, Hdt. 6, 109.

’Αποσπινθηρίζω, fut. -ίσω, (ἀπό, σπινθηρίζω) *to emit sparks*, Arist. Meteor.

’Αποσπογγίζω, f. -ίσω, (ἀπό, σπογγίζω) *to wipe off with a sponge*, Hipp. Hence

’Αποσπόγγισμα, ατος, τό, *dirt wiped off with a sponge.*

’Αποσπογγισμός, οῦ, ὁ, *a wiping off with a sponge.*

’Αποσποδέω, ῶ, f. -ήσω, (ἀπό, σποδέω) *to rub off, knock off*, τοὺς ὄνυχας, *to wear off* one's nails *by walking, walk* one's toes *off*, Ar. Av. 8.

’Απόσπονδος, ον, (ἀπό, σπονδή) *far from all treaty*, and so like ἄσπονδος, *a deadly enemy*, opp. to ἔνσπονδος. —2. *excluded from a league.*

’Απόσπορος, ον, (ἀποσπείρω) *begotten by, descended from*, τινός.

’Αποσπουδάζω, f. -άσω, (ἀπό, σπουδάζω) *to hinder eagerly, to dissuade*, Philostr.—II. *to slight, despise*, c. gen., Id.

’Αποσσεύω, poet. for ἀποσεύω.

’Απόσσῠτος, ον, (ἀποσεύω) *driven away: escaping*, Opp.

’Απόστᾰ, imperat. aor. 2 for ἀπόστηθι of ἀφίστημι.

’Απόσταγμα, ατος, τό, (ἀποστάζω) *that which trickles down, a drop.*

’Αποστᾰδά, adv.,=sq., Od. 6, 143. [δᾰ]

’Αποστᾰδόν, adv., (ἀφίστημι) *standing afar, far off*, Il. 15, 556.

’Αποστάζω, f. -ξω, (ἀπό, στάζω) *to let fall drop by drop*, ἀποστάζει αἰδῶ, *she weeps away her shame*, Aesch. Suppl. 579.—II. intr. *to fall in drops*, hence like ἀποῤῥέω, μανίας δεινὸν ἀποστ. μένος, *the fury of madness trickles away, comes to nought*; or (as others) *a strange force comes forth from madness*, Soph. Ant. 959.

’Αποσταθμάω, ῶ, fut. -ήσω, (ἀπό, σταθμάω) *to weigh off* or *out.*

’Αποστάλαγμα, ατος, τό,=ἀπόσταγμα: from

’Ἀποσταλάζω, f. -άσω,=ἀποστάζω, Luc.

’Αποσταλάω,=ἀποστάζω, Anth.

’Απόσταλσις, εως, ἡ, (ἀποστέλλω) *a sending off* or *forth*, v. l. Arist. H. A.

†’Απόστανα, ων, τά, *Apostana*, a place in Persia, Arr. Ind. 38, 5.

’Απόσταξις, εως, ἡ, (ἀποστάζω) *a trickling down*, Hipp.

’Αποστᾰσία, ας, ἡ, (ἀφίσταμαι) later form for ἀπόστασις, *defection, revolt*, Dion. H., cf. Lob. Phryn. 528.

’Αποστᾰσίου δίκη, ἡ, a charge against a freedman, *for having forsaken* or *slighted his* προστάτης, Dem. 790, 2; 940, 15.—II. ἀπ. βιβλίον, τό, a writing *of divorce*, LXX., and N. T. The nom. not in good authors.

’Απόστᾰσις, εως, ἡ, *a standing away from*, and so—I. *a defection, revolt*, Hdt., etc.: ἀπ. ἀπό τινος, Hdt. 3, 128, ἐκ τῆς ξυμμαχίας, Thuc. 5, 81. —2. *departure* or *removal from*, βίου, Eur. Hipp. 277, τῶν κτημάτων, Dem. 386, 12.—3. *distance, interval*, ἀποστάσει ἀποστῆναι or ἀπόστασιν, to be a certain distance off, Plat. Phaed. 111 B, Rep. 587 D.—II. *a place where something is put away, cellar*, Strab.—III. in late writers, *an imposthume*, Thirlw. Hist. Greece, 3, 137.

’Αποστᾰτέον, verb. adj. of ἀφίσταμαι, *one must stand off* or *give up*, Plat. Polit. 257 C.

’Αποστᾰτέω, ῶ, f. -ήσω, (ἀφίσταμαι) *to stand off, aloof from*, τινός, Aesch. Cho. 826, Fr. 147: also *to be different, differ from*, τινός, Soph. O. T. 743: *to fall off* or *away, revolt from, be wanting to*, τινός, Ar. Av. 314, Plat., and Xen.—II. absol. *to stand aloof, be absent*, Aesch. Cho. 444: also ἑκάς, πρόσω ἀπ., *to stand* afar *off*, Id.

’Αποστᾰτήρ, ῆρος, (ἀφίστημι) *one who falls off* or *away, one who abandons his principles, a deserter, rebel*, βασιλέως, to the king, Plut.—II. *one who diverts another*, or *sets him right*, Id.

’Αποστάτης, ου, ὁ,=foreg.: *an apostate, renegade*, Eccl. Hence

’Αποστᾰτικός, ή, όν, *inclined to revolt, rebellious*, Plut. Adv. -κῶς, hence ἀπ. ἔχειν, *to be ready for revolt*, Id.

’Αποστάτις, ιδος, ἡ, fem. of ἀποστάτης.

’Αποσταυρόω, (ἀπό, σταυρόω) *to fence off with stakes* or *a palisade*, Thuc. 4, 69, and Xen.

’Αποστᾰφῐδόω,=σταφιδόω, Theophr.

’Αποστᾰχῠέω, (ἀπό, στάχυς) *to form ears* of corn, Geop.

’Αποστεγάζω, f. -άσω, (ἀπό, στεγάζω) *to uncover, unroof*, Strab.: *to open*, Sotad. Maron. ap. Ath. 621 B —II.=ἀποστέγω, Emped. 262.

’Αποστεγανόω, (ἀπό, στεγανόω) *to cover, make water-tight*, Ath.

’Αποστέγασμα, ατος, τό, (ἀποστεγάζω) *a roof for defence* or *shelter.*

’Αποστεγνόω,=ἀποστεγανόω, Hipp.

’Αποστέγω, f. -ξω, (ἀπό, στέγω) *to cover, shelter from*, esp. from water, τῶν ὑγρῶν, Arist. Part. An.: c. acc. only, *to shelter, keep safe*, Theophr. —II. *to keep off*, ὄχλον πύργος ἀποστέγει, Aesch. Theb. 234, and Theophr: absol. *to keep in water*, etc., Plat. Legg. 844 B, cf. στέγω.

’Αποστείβω, (ἀπό, στείβω) *to walk off, depart.*

’Αποστεινόω, poet. for ἀποστενόω, Theocr. 22, 101.

’Αποστείχω, f. -ξω, (ἀπό, στείχω) *to go away*, esp. *to go back, go home*, aor. 2 ἀπέστιχον, Il. 1, 522, Hdt. 9, 56.

’Αποστέλλω, f. -ελῶ, (ἀπό, στέλλω) *to send off* or *away from*, γῆς, χθονός, Soph. El. 71, and freq. in Eur.: absol. *to send away, banish*, Soph. Phil. 450, and Plat.—II. *to send off, despatch*, on some mission or service, the usu. signf. in prose, esp. of messengers, ships, etc., Hdt. 1, 46, 123, Thuc., etc.—III. *to drive back*, θάλασσαν, Thuc. 3, 89.—B. pass., esp. in aor. 2 ἀπεστάλην, *to be sent off, despatched*, Hdt. 3, 26: also, *to go away, depart* Soph. O. T. 115.

’Αποστενόω, (ἀπό, στενόω) *to narrow, straiten*, Theophr. Hence

’Αποστενωτικός, ή, όν, *narrowing.*

’Αποστεπτικός, ή, όν, (ἀπό, στέφω) *of, belonging to discrowning.*

’Αποστέργω, f. -ξω, (ἀπό, στέργω) *to love no more*: hence *to deprecate*, Lat. *abominari*, τι, Aesch. Ag. 499.

’Αποστερεόω,=στερεόω, Arist. Mirab.

’Αποστερέω, ῶ, fut. -ήσω, (ἀπό, στερέω) *to rob, despoil, bereave* or *defraud* one of a thing, usu. ἀπ. τινά τινος, Hdt. 5, 92, 5, and freq. in Att.: also τινά τι, Soph. El. 1276, Dem. 73, 46, etc.: also ἀπ. ἑαυτόν τινος, *to detach, withdraw* one's self *from* a person or thing, Antipho 128, 28, Thuc. 1, 40, etc.: c. acc. rei only, *to take away, withhold, refuse*, Aesch. Pr. 777, Soph. Phil. 931, Dem. 528, 16: cf. ἀφαιρέομαι. Pass. c. fut. mid. (Eur. H. F. 137, Thuc. 6, 91), which also has a collat. form. ἀποστεροῦμαι, in Andoc. 19, 26: *to be robbed of, to lack, be in want of*, τινός, Hdt. 3, 130, etc., τι, freq. in Att.—II. impers., ἀποστερεῖ με, *there fails me*, i. e. *I lack*, τὸ σαφές μ’ ἀποστερεῖ, Eur. Hel. 577. Hence

’Αποστέρησις, εως, ἡ, *a robbery, taking away*, τινός, Plat. Legg. 936 D: in genl. *deprivation*, τῆς ἀκοῆς, Thuc. 7, 70.

’Αποστερητής, οῦ, ὁ, (ἀποστερέω) *a thief, cheat*, Plat. Rep. 344 B: fem. ἀποστερητίς or -τρίς, ίδος, ἡ, as adj. =sq., Ar. Nub. 730, cf. 728.

’Αποστερητικός, ή, όν, *able to rob* or *deprive*, γνώμη ἀπ. τόκου, *a device for cheating one of his interest*, Ar. Nub. 747.

’Αποστερητρίς, ίδος, ἡ, v. sub ἀποστερητής.

’Αποστερίζω,=ἀποστερέω.—2. *to purge.*

’Αποστερίσκω,=ἀποστερέω, Soph O. C. 376.

’Αποστέρομαι, v. sub ἀποστερέω.

’Αποστεφανόω, (ἀπό, στεφανόω) *to rob of the crown* Luc. Mid. *to lay the crown aside.*

’Αποστηθίζω, f. -ίσω, (ἀπό, στῆθος) *to repeat by heart*, Eccl.: *to speak extemporàneously*, cf. ἀποστοματίζω.

’Απόστημα, ατος, τό, (ἀφίσταμαι, ἀποστῆναι) *distance, interval*, like ἀπόστασις, Arist. Eth. N.—2. *an imposthume, abscess*, Hipp. Hence

’Αποστημᾰτίας, ου, ὁ, *one who has an abscess*, v. foreg.

Αποστημᾰτικός, ή, όν, (ἀπόστημα) *abscess-like*. Adv. -κῶς.

’Αποστημάτιον, ου, τό, dim. from ἀπόστημα.

’Αποστημάτιος, ία, ιον,=ἀποστηματικός.

’Αποστημᾰτώδης, ες, (ἀπόστημα, εἶδος) *of the nature of an abscess*, Hipp.

’Αποστήριγμα, ατος, τό, *a prop, stay, support*, Hipp.—2. *a determination* of humours, like ἀπόσκηψις, Id.: from

’Αποστηρίζω, f. -ξω, (ἀπό, στηρίζω) *to prop, support*.—2. in Medic. of humours,=ἀποσκήπτω, *to determine towards* a particular part of the body, *settle there*, Hipp. Hence

’Αποστήριξις, εως, ἡ, *a propping, supporting*.—2. Medic.=ἀπόσκηψις, Hipp.

’Αποστῐβής, ές, (ἀπό, στίβος) *off the road, solitary*, Soph. Fr. 502.

’Αποστιλβόω, (ἀπό, στιλβόω) *to make shine*, Anth.

’Αποστίλβω, -ψω, (ἀπό, στίλβω) *to be bright with*, τινός, Od. 3, 408. Hence

’Απόστιλψις, εως, ἡ, *reflection of light*.

’Αποστλεγγίζω, fut. -ίσω, (ἀπό, στλεγγίζω) *to scrape with a* στλεγγίς, or *strigil*, as in the bath after anointing. Mid. *to scrape off* sweat and dirt *from one's self*, Xen. Oec. 11, 18: part. pf. pass. ἀπεστλεγγισμένοι, *scraped clean, sleek*, Lat. *lauti, nitidi*, Ar. Eq. 580. Hence

’Αποστλέγγισμα, ατος, τό, *that which is scraped off, sweat, dirt*, etc., Strab.

’Αποστολεύς, έως, ὁ, (ἀποστέλλω) *one who sends off*: at Athens, *a magistrate who had to fit out* a squadron for service, Dem. 262, 18, cf. Herm. Pol. Ant. § 161, 20.

’Αποστολή, ῆς, ἡ, (ἀποστέλλω) *a sending off* or *away, a mission*, Eur. I. A. 688, Eur. Phoen. 1043, in plur.: *a despatching*, τῶν νεῶν, Thuc. 8, 9.—II. (from pass.) *a going away, an expedition*, Thuc. 8, 8.

’Αποστολικός, ή, όν, *belonging to an* ἀπόστολος, *apostolic*, Eccl.

’Αποστολιμαῖος, αία, αῖον, (ἀποστέλλω) *sent off* or *away*.

’Απόστολος, ον, (ἀποστέλλω) *sent off, forth*, or *away*: as subst. ὁ ἀπόστ., *a messenger, ambassador, envoy*, ἀπ. ἐς τὴν Μίλητον, Hdt. 1, 21; also ἐς Λακεδαίμονα τριήρεϊ ἀπ. ἐγίγνετο, *he went off on a mission to L.*, Hdt. 5, 38: later, *the commander of a naval force*.—2. =στόλος, *a fleet ready for sea, a naval squadron* or *expedition*, ἀπόστολον ἀφιέναι, ποιεῖσθαι, Dem. 30, 5; 1208, 7.—3. τὸ ἀπόστολον, sub. πλοῖον, *a merchant-vessel*, Vit. Hom. 19, cf. Ruhnk. Tim.—II. *an apostle*, N. T., and Eccl.

’Αποστομᾰτίζω, f. -ίσω, (ἀπό, στόμα)=ἀπὸ στόματος εἰπεῖν, *to speak from memory, dictate*, the usual way of teaching at Athens, Plat. Euthyd. 276 C, sq., cf. Ruhnk. Tim.—II. *to answer*, Plut.—III. *to put questions to*, τινά, N. T.

’Αποστομίζω, f. -ίσω,(ἀπό, στόμα) *to deprive of an edge, blunt*, Philostr.

’Αποστομόω, (ἀπό, στομόω) *to stop the mouth*: hence in genl. *to stop, fill up*, opp. to ἀναστομόω.—II. =ἀποστομίζω, Dion. H. Hence

’Αποστόμωσις, εως, ἡ, *a stopping of the mouth, stopping up*: but also—II. *an opening, unloosing*, τῶν πόρων, of the pores, Arist. Probl.

’Απόστοργος, ον=ἄστοργος, Plut.

’Αποστραγγαλίζω, f. -ίσω,=στραγγαλίζω, *to hang up, strangle*, Strab.

’Αποστρᾰκίζω, f. -ίσω, (ἀπό, ὀστρακίζω) *to banish by ostracism*.

’Αποστρᾰκόω,=ὀστρακόω, Gal.

’Αποστρᾰτεύω, usu. in mid. ἀποστρατεύομαι, (ἀπό, στρατεύω) *to be discharged from military service*, Hipp.

’Αποστράτηγος, ου, ὁ, (ἀπό, στρατηγός) *an ex-general*, ἀποστράτηγον ποιεῖν τινα, *to put one on the superannuated list*, Dem. 669, 7. [ᾰ]

’Αποστρᾰτοπεδεύω, (ἀπό, στρατοπεδεύω) more freq. as dep. mid. ἀποστρατοπεδεύομαι, Xen., *to remove one's camp from, encamp away from*, τινός, Xen. An. 3, 4, 34: ἀπ. πρόσω, *to encamp at a distance*, Ib. 7, 7, 1.

’Αποστρεβλόω, (ἀπό, στρεβλόω) *to twist back, torture*.

’Αποστρέφω, fut. -ψω, lengthd. Ep. aor. ἀποστρέψασκε, Il. 22, 197, (ἀπό, στρέφω) *to turn back*, Hom., etc.: and so either *to turn to flight*, as Il. 15, 62, etc.: or *to turn back from flight*, Xen. Cyr. 4, 3, 1: πόδας καὶ χεῖρας ἀπ., *to twist back* the hands and feet, so as to bind them, Od. 22, 173, 190, and so in Att.; *to twist out of place*, Ar. Eq. 264: but ἴχνια ἀποστρ., *to turn the steps backwards*, H. Hom. Merc. 76: *to bring back, recall one from* a place, ἐξ ἰσθμοῦ, Xen. An. 2, 6, 3.—2. *to turn away* or *aside*, Thuc., etc.: hence *to dissuade from* a thing, τινά τινος, Xen. Hipparch. 1, 12.—II. as if intr., sub. ἑαυτόν, ἵππον, ναῦν, etc., *to turn one's self, turn back*, Od. 3, 162; more fully, ἀπ. ὀπίσω, Hdt. 4, 43.—2. *to turn away* or *aside*, Id. 4, 52.—B. pass., c. fut. mid. (Xen. Cyr. 5, 5, 36), *to be turned back*, ἀπεστράφθαι τοὺς ἐμβόλους, of ships, to have their beaks bent back, Hdt. 1, 166, cf. 4, 188.—II. *to turn one's self from* or *away*, esp.—1. *to turn one's face away from* any one, *abhor* or *detest*, Lat. *aversari*, c. acc., μή μ' ἀποστραφῇς, Soph. O. C. 1272, Eur. I. T. 801, so too Ar. Pac. 683, Xen. Cyr. l. c.: also absol., Soph. O. T. 326: ἀπεστραμμένοι λόγοι, *hostile words*, Hdt. 7, 160.—2. *to turn one's self about, turn back*, Xen. Cyr. 1, 4, 25: *to get away, escape*, Plat. Rep. 405 C: also *to turn and flee*, Ib. 6, 2, 17.—3. ἀποστραφῆναί τινος, *to fall off from* one, *desert* him, Id. Hell. 4, 8, 4; cf. ἀποτρέπω. Hence

’Αποστροφή, ῆς, ἡ, *a turning away, averting*, esp. of evil, v. ἀποτροπή.—II. (from pass.) *a turning one's self, a turning round* or *back*, Xen. Eq. 9, 6.—2. *a turning away, escaping*, or more freq. *a place of refuge from* a thing, *a resort, resource*, Hdt. 8, 109, Eur. Med. 603: c. gen., ἀπ. κακῶν, *a refuge, escape from evil*, Soph. Fr. 684, ζημίας, Eur. Med. 1223: but ὕδατος ἀποστροφή, *a resource against the want of* water, *a means of getting* it, Hdt. 2, 13.—III. in Rhet., *apostrophe*, when one *turns away* from all others to one, and addresses him specially, Quintil. 9, 2, 38.

’Αποστροφία, ας, ἡ, *she that turns away*, epith. of Venus.

’Απόστροφος, ον, (ἀποστρέφω) *turned away, averted*, of the eyes, Soph. Aj. 69.—2. *turning one's self away, shunning*.—3. *to be turned from, dreadful*, epith. of the Erinyes, Orph.—II. as subst. ἡ ἀπόστροφος, *an apostrophe*. Adv. -φως.

’Αποστρώννῡμι, f. -στρώσω, (ἀπό, στρώννυμι) *to unpack, take off the saddle* or *luggage*.

’Αποστῠγέω, ῶ, f. -στύξω, aor. 1 -έστυξα, aor. 2 -έστῠγον, perf. c. pres. signf. -εστύγηκα, Hdt. 2, 47, (ἀπό, στυγέω) *to hate violently, abhor, reject utterly*, Hdt. 2, 47, Soph., and Eur.: c. inf., ἀπ. γαμβρὸν γενέσθαι, Hdt. 6, 129. Hence

’Αποστύγησις, εως, ἡ, *abhorrence*.

’Αποστῠπάζω, f. -άσω, (ἀπό, στυπάζω) *to cudgel away, drive off with blows*, Archil. 102.

’Αποστῠφελίζω. f. -ξω, (ἀπό, στυφελίζω) *to drive, chase away by force*, τινά τινος, Il. 18, 158.

’Αποστύφω, fut. -ψω, (ἀπό, στύφω) *to make to shrink up, contract*, esp. of the effect of bitters, Hipp.: *to dull the sense of taste*, etc., Schäf. Greg. p. 42, who compares Germ. *abstumpfen*. [ῡ Anth.]

’Αποσῡκάζω, -άσω, (ἀπό, συκάζω) *to pull figs*.—II. *to squeeze figs*, to try whether they are ripe: hence metaph. of extortioners and informers, with a play on συκοφαντία, cf. Ar. Eq. 259.

’Αποσῡλάω, ῶ, f. -ήσω, (ἀπό, συλάω) *to strip off spoils from* a person, hence in genl. *to strip off from*, τί τινος, Pind. P. 4, 195.—II. *to rob, defraud* one *of* a thing, τινά τινος, Soph. O. C. 1330, ubi v. Elmsl. et Herm.; also τινά τι, Eur. Alc. 870, Xen. An. 1, 4, 8: hence in pass., ἀποσυλᾶσθαί τι, Aesch. Pr. 174. Hence

’Αποσύλησις, εως, ἡ, *a plundering, spoiling*. [ῡ]

’Αποσυμβαίνω,=οὐ συμβαίνω, opp. to συμβαίνω, Sext. Emp.

’Αποσυμβουλεύω, (ἀπό, συμβουλεύω) *to advise from* a thing, *dissuade*, Hipp.

’Αποσυνάγω, (ἀπό, συνάγω) *to gather up* a man, *to recover, heal* him, τῆς λέπρας, LXX.

’Αποσυνάγωγος, ον, (ἀπό, συναγωγή) *put out of the synagogue*, N. T.

’Αποσυνεργέω, ῶ, f. -ήσω,=οὐ συνεργέω, Sext. Emp.

†’Αποσυνίστημι, fut. ἀποσυστήσω, strengthened for συνίστημι, Ael.

’Αποσῡριγγόω, ῶ, = συριγγόω, Hipp.

’Αποσῡρίζω, f. -ξω, (ἀπό, συρίζω) *to pipe, whistle aloud*, for want of thought or to show indifference, μάκρ' ἀποσυρίζων, H. Hom. Merc. 280. Pass. *to sound like piping* or *whistling*, Luc.

’Αποσῡρίσσω, Att. -ττω, f. -ξω,= foreg.

‘Απόσυρμα, ατος, τό, *that which is peeled off*: from

’Αποσύρω, f. -σῠρῶ, (ἀπό, σύρω) *to strip off, drag* or *tear away*, Soph. Fr. 365: τὰς ἐπάλξεις, Thuc. 7, 43. [ῡ in pres.]

’Αποσυσσῑτέω, (ἀπό, συσσιτέω) *to absent one's self from the public table* (συσσίτια), Plat. Legg. 762 C.

*’Αποσύω, assumed as present, whence several tenses of ἀποσεύω.

’Απόσφαγμα, ατος, τό,=ὑπόσφαγμα, Ael.: from

’Αποσφάζω, f. -ξω, (ἀπό, σφάζω) *to cut the throat*, ἀπ. τινὰ ἐς ἄγγος, so that the blood runs into a pail, Hdt. 4, 62, cf. Aesch. Theb. 43: in genl. *to slay*, Thuc. 7, 86. Mid. *to kill one's self*, Xen.: later ἀποσφάττω, as Xen. Hell. 6. 5, 25, Lys. 137, 11.

'Αποσφαιρίζω, f. -ίσω, (ἀπό, σφαιρίζω) *to strike away* or *back like a ball*, Arist. Probl. Hence

'Αποσφαίρισις, εως, ἡ, *the striking a ball back.*

'Αποσφαιρόω, (ἀπό, σφαῖρα) *to round off, make spherical*, Ath.

'Αποσφᾰκελίζω, -ίσω, (ἀπό, σφακελίζω) *to have one's limbs frost-bitten* or *mortified*, Hdt. 4, 28: *to die of being frost-bitten*, or *of mortification*, Ar. Fr. 369. Hence

'Αποσφᾰκέλισις, εως, ἡ, Hipp.; and

'Αποσφᾰκελισμός, οῦ, ὁ, *a dying from being frost-bitten* or *of mortification.*

'Αποσφάλλω, f. -ᾰλῶ, aor. 1 -έσφηλα, (ἀπό, σφάλλω) *to lead astray, make to miss the way*, Od. 3, 320: ἀποσφάλλειν τινὰ πόνου, *to make* one *miss, cheat* one *of* the fruits of toil, Il. 5, 567: hence pass., esp. in aor. 2 ἀπεσφάλην, *to be led astray from, cheated* or *robbed of* a thing, *to miss* or *lose*, c. gen., e. g. φρενῶν, Solon 25, 4, ἐλπίδος, Hdt. 6, 5, γνώμης, Aesch. Pers. 392, οὐσίας, Plat. Legg. 950 B: absol. *to be missing* or *lost*, Dem. 801, 15.

'Αποσφαλμέω, or -άω, (ἀπό, σφαλμάω) *to fall headlong*, Polyb.

'Αποσφάξ, άγος, ὁ, ἡ, *broken off, sheer*, like ἀποῤῥώξ, Nic.: also ἀπόσφαγος, ον, A. B.: from

'Αποσφάττω, f. -ξω,=ἀποσφάζω.

'Αποσφενδονάω, ῶ, f. -ήσω, (ἀπό, σφενδονάω) *to sling* or *hurl away*, Luc. Jup. Tr. 33. Hence

'Αποσφενδόνητος, ον, *slung away*, Plut.

'Αποσφενδονίζω, fut. -ίσω,=ἀποσφενδονάω, Joseph.

'Αποσφηκόω, (ἀπό, σφηκόω) *to untie, loosen from a snare*, Nonn.

'Αποσφηνόω, ῶ, (ἀπό, σφηνόω) *to wedge tight in.*—II. *to make wedge-shaped*, Paul. Aeg.

'Αποσφίγγω, f. -γξω, (ἀπό, σφίγγω) *to squeeze tight, compress, bind up*, Lat. *adstringere*: τὰς φλέβας, Hipp.: metaph. λόγος ἀπεσφιγμένος, *a close-packed, terse style*, Lat. *oratio adstricta.* Hence

'Απόσφιγξις, εως. ἡ, *a squeezing tight, binding up*, Hipp.

'Αποσφρᾱγίζω, f. -ίσω Att. -ῐῶ, Ion. ἀποσφρηγ., (ἀπό, σφραγίζω) *to seal, close, shut up*, Eur. Or. 1108, in pass.,—II. *to unseal.* Hence

'Αποσφράγισμα, ατος, τό, *the impression of a seal*, Ath. [σφρᾱ]

'Αποσφρᾱγιστής, οῦ, ὁ, *one who seals up.*

'Αποσφραίνομαι, fut. -φρήσομαι, (ἀπό, ὀσφραίνομαι) dep. mid., *to smell of* a thing, τινός.—II. the act., γλήχωνι αὑτὸν ἀποσφραίνει, *he refreshes* himself *with a smell* at pennyroyal, Anth.

'Αποσχάζω, f. -άσω, strengthd. for σχάζω, Hipp.; also ἀποσχάω, Lob. Phryn. 219.

'Αποσχᾰλῐδόω, strengthd. for σχαλιδόω, *to prop nets on upright poles.* Hence

'Αποσχᾰλίδωμα, ατος, τό, *a forked piece of wood for propping hunting-nets*, Xen.

'Αποσχεδιάζω, f. -άσω,=αὐτοσχεδιάζω, *to repeat, do*, or *make off-hand*, νόμον, Arist. Eth. N.: *to perform* a thing *without preparation*, and so *superficially.*

†**'Αποσχεῖν**, 2 aor. inf. act. of ἀπέχω.

†**'Αποσχέσθαι**, 2 aor. inf. mid. of ἀπέχω.

'Απόσχεσις, έως, ἡ, (ἀπέχομαι) *abstinence, moderation*, Plut.

'Αποσχήσω, fut.; ἀποσχεῖν, and ἀποσχέσθαι, inf. aor. act. and mid. of ἀπέχω.

'Αποσχηματίζω, (ἀπό, σχηματίζω) *to shape fashion off.*

†**'Αποσχίδες**, ων, αἱ, *ramifications, branches*, esp. of the blood vessels, Hipp.: ὀστῶν ἀπ., *splinters* of bones, Gal.: ὀρῶν ἀπ., Strab. The sing. is not used: from

'Αποσχίζω, f. -ίσω, (ἀπό, σχίζω) *to split* or *cleave off*, Eur. Alc. 172.—2. *to cleave off from, sever, part* or *detach from*, ἀπό τινος, esp. in pass., of a river *being parted from*, the main stream, a tribe *detached from* its parent stock, etc., Hdt. 1, 143; 2, 17, etc.: also τινός, Hdt. 7, 233: ἀπ. τινὰ τοῦ λόγου, *to cut off, interrupt* in his speech, Ar. Nub, 1408.—3. *to divide, separate*, Plat. Polit. 262 B. Pass. *to keep separate, stand aloof*, Id. Legg. 728 B.

'Απόσχῐσις, εως ἡ, *a cleaving: a cleft, rent.*

'Απόσχισμα, ατος, τό, (ἀποσχίζω) *that which is split* or *severed*, M. Anton.

'Αποσχοινίζω, f. -ίσω, (ἀπό, σχοινίζω) *to separate by a cord; to exclude*, Dem. 778, 16: in genl. *to separate, divide*, Philo.

'Αποσχολάζω, f. -άσω, (ἀπό, σχολάζω) *to rest* or *amuse* one's self, ἔν τινι, Arist. Eth. N.—2. *to have leisure for, devote one's self to* a thing, Lat. *vacare rei*, τινί, Ael.—3. *to spend one's leisure with* one, *go to* one *for teaching*, Vita Hom. 5, 34.

'Απόσχολος, ον, (ἀπό, σχολή) *shunning the schools*, Timon.

'Αποσώζω, fut. -σώσω, (ἀπό, σώζω) *to save, restore again*, νόσου ἀπ., *to heal of* a disease, Soph. Phil. 1379: ἀπ. οἴκαδε, *to bring safe home*, Xen. Hell. 7, 2, 19. So oft. in pass., ἀποσωθῆναι ἐς..., *to get safe* to a place, Hdt. 7, 229, and Xen.: also ἐπί..., Xen. Hell. 3, 1, 2: absol. *to get off safe*, Hdt. 2, 107, etc.—II. intrans. *to be saved, to be* or *remain safe*, Plat. Ep. 336 B.

'Αποσωρεύω, (ἀπό, σωρεύω) *to unpack*, Schäf. Long. p. 370.

'Αποτᾰγή, ῆς, ἡ, (ἀποτάσσω) *a renunciation*, esp. of the world, Eccl.

'Απόταγμα, ατος, τό, *a prohibition*, Iambl.

'Αποτάδην, adv., (ἀποτείνω) *stretched out in length*, metaph. *diffusely*, Philostr. [ᾰ]

'Απότακτος, ον, also ἀποτακτός, (ἀποτάσσω) *set apart for a special use, specially appointed*, σιτία, Hdt. 2, 69.—II. in genl. *settled, appointed*, ἡμέρα, Critias 2, 27.

'Αποτᾰμιεύομαι or -όομαι, (ἀπό, ταμιεύομαι) dep. mid., *to lock up, keep*, Ael.: rarely in act. ἀποταμιεύω.

'Αποτάμνω, Ion. for ἀποτέμνω, Hom., and Hdt., used only in pres. and impf.

†**'Αποτανύω**, (ἀπό, τανύω)=ἀποτείνω, Hipp.

'Απόταξις, εως, ἡ, (ἀποτάσσω) *a setting apart*, esp. *a classing* of persons *for taxation*, Antiphon ap. Harp., cf. Böckh P. E. 2, 156.—2. =ἀποταγή.

'Απότᾰσις, εως, ἡ, (ἀποτείνω) *a stretching out, lengthening, prolongation.*

'Αποτάσσω, Att. -ττω, f. -ξω, (ἀπό, τάσσω) *to set apart, assign specially*, τινί τι, Plat. Theaet. 153 E: ἀπετέτακτο πρὸς τὸ δεξιόν, *had his appointed post on the right*, Xen. Hell. 5, 2, 40: ἀρχὴ ἀποτεταγμένη, *a delegated, office*, Arist. Pol. Mid. ἀποτάσσομαί τινι, *to part one's self and bid adieu to* a person or thing, *to take leave of, to abandon*, N. T., cf. ἀποταγή; only late, esp. Alexandr., Lob. Phryn. 24.

'Απόταυρος, ον,=ἄταυρος, Arist. H. A.

'Αποταυρόω, (ἀπό, ταυρόω) *to make into a bull.* Mid., δέργματα ἀπ., *to cast fierce glances on*, τινί, Eur. Med. 188

'Απόταφος, ον,=ἄταφος.

'Αποτάφρευσις, εως, ἡ, *an intrenchment*, Dion. H.: from

'Αποταφρεύω, (ἀπό, ταφρεύω) *to fence with a ditch, intrench*, mostly joined with ἀποσταυρόω, Xen. An. 6. 5, 1, Hell. 5, 4, 38.

'Αποτέθνασαν, syncop. 3 pl. plqpf. from ἀποθνήσκω, *they were dead.*

'Αποτεθνειώς, part. perf. Ion. of ἀποθνήσκω, Il.

'Αποτείνω, fut. -τενῶ, (ἀπό, τείνω) *to stretch out*: and so—1. *to lengthen, prolong*, ἀπ. μακρὸν λόγον, *to make a long speech*, freq. in Plat.; so ἀπ. μισθούς, *they talk at length of rewards*, Stallb. Plat. Rep. 363 D: c. part., *to continue* doing, e. g. ἀπ. μαχόμενοι, Plut.—II. *to strain, tighten*: of works of art, *to draw sharp, clear outlines*, Luc. Mid. *to strain, exert one's self*, esp. *to contend with might and main*, ὑπέρ τινος, *about* a thing, Luc.—2. intr., like Lat. *contendere*, of sounds, *to continue*, Plat. Prot. 329 A: ἀπ. πόῤῥω, *to go too far*, Id. Gorg. 458 C.

'Αποτειχίζω, f. -ίσω Att. -ῐῶ, (ἀπό, τειχίζω) *to wall off*,—1. by way of *fortifying* Hdt. 6, 36; 9, 8.—2. by way of *blockade*, Ar. Av. 1576, freq. in Thuc., and Xen.: in genl. *to shut out*, ἑαυτῷ τὴν φυγήν, Heliod.—II. *to take away a fortress, rase fortifications*, Polyaen. Hence

'Αποτείχῐσις, εως, ἡ, *the walling off a town, blockading*, Thuc. 1, 65.—2. *a rasing of fortifications*, Polyaen.

'Αποτείχισμα, ατος, τό, *walls built to blockade, lines of blockade*, Thuc. 6, 99; 7, 79.

'Αποτειχισμός, οῦ, ὁ, =ἀποτείχισις 1, Plut.

†**'Αποτειχιστέον**, verb. adj. from ἀποτειχίζω, *one must wall off, fortify.*

'Αποτεκμαίρομαι, (ἀπό, τεκμαίρω) dep. mid., *to draw signs* or *proofs from* a thing, *conclude*, Ap. Rh.

'Αποτεκνόω, (ἀπό, τέκνον) *to rob of children.*

'Αποτέλειοι, ων, οἱ, (ἀπό, τέλος) *an Achaian magistracy*, v. Schweigh. Polyb. 10, 21, 9.

'Αποτελειόω,=ἀποτελέω, poet.

'Αποτέλεσις, εως, ἡ, (ἀποτελέω) *a completion*, Epicur. ap. Diog. L. 10, 108.

'Αποτέλεσμα, ατος, τό, (ἀποτελέω) *that which is completed* or *accomplished*, Plut.—II. *the completion, accomplishment, issue* of a thing.—III. as Astrolog. term, *the influence of the stars on human destiny.* Hence

'Αποτελεσματικός, ή, όν, *belonging to the completion* or *issue: having an issue.*—2. *belonging to astrology*: ἡ -κή, sub. τέχνη, *astrology*; οἱ -κοί *astrologers*, v. Eustath. Il. 12, 222. Adv. -κῶς.

'Αποτελεστικός, ή, όν, (ἀπό, τελέω) *belonging to, apt at completing* or *accomplishing* a thing, τινός, Plat. Def. 412 C.

'Αποτελευτάω, ῶ, f. -ήσω, (ἀπό, τελευτάω) *to bring quite to an end* or *close.*—2. intr. *to end, cease*, εἴς τι, *in* a thing, Plat. Prot. 353 E: ἀποτελευτῶν, *at last*, Id. Polit. 310 E. Hence

'Αποτελεύτησις, εως, ἡ, *a finishing*, Plat. Soph. 264 C.

Ἀποτελέω, ῶ, f. -έσω, (ἀπό, τελέω) *to bring quite to an end*, *complete* a work, Hdt. 5, 92, 7, Thuc., etc.: hence part. perf. pass. ἀποτετελεσμένος, *perfect*, Lat. *omnibus numeris absolutus*, Xen. Oec. 13, 3.—2. *to fulfil an obligation* or *debt*, *pay*, *perform what one is bound to pay*, etc.; ἀπ. εὐχός τινι, Hdt. 2, 65, and so freq. in Att.: also *to pay* or *suffer*, παθήματα, Plat. Legg. 695 E.—3. in genl. *to accomplish*, *perform*, *do*, freq. in Plat.—4. *to render*, *make* of a certain kind, like ἀποδεικνύναι or παρέχειν, τὴν πόλιν ἀπ. εὐδαίμονα, *to make the state quite happy*, Plat. Legg. 718 B; so ἀμείνους ἐκ χειρόνων ἀπ., Id. Polit. 297 B: so in mid., ἄμεμπτον φίλον ἀποτελέσασθαι, *to make a friend without blame towards himself*, Xen. Rep. Lac. 2, 13. Pass., τύραννος ἀντὶ προστάτου ἀποτετελεσμένος, Id. Rep. 566 D.—5. *to fill up*, *satiate*, ἐπιθυμίας, Id. Gorg. 503 D.—II. *to worship*, Id. Symp. 188 D, in pass.

Ἀποτέμνω, Ion. and Ep. -τάμνω, fut. -τεμῶ, (ἀπό, τέμνω) *to cut off*, τι, Hom., and Hdt.: ἀποτέμνειν τινός, *to cut off part* of a thing, Hdt. 4, 71.—2. *to cut off*, *sever*, or *part from*, H. Hom. Merc. 74.—3. *to cut off* from a country, in military sense, Xen. An. 3, 4, 29, in pass.—4. *to cut off* in argument, *lay out of the question*, Plat. Legg. 653 C, and Phil. 42 B, in mid.—5. *to cut off*, and so *take away from*, τινά τι, Plut.—B. mid. *to cut off for one's self*, Il. 22, 347; esp. with view of appropriating, Hdt. 1, 82: *to cut off from common use*, *consecrate*, ὕλας, Luc.: but oft. much like act., as Hdt. 4, 3, and Plat.—2. ἀπ. ἀπό τινος ὡς μέγιστα, *to reduce his power*, Thuc. 8, 46.—C. pass., ἀποτέμνεσθαί τι, *to have* something *cut off from* one, Plat. Euthyd. 297 C, Luc. Navig. 33.

Ἀπότεξις, εως, ἡ, (ἀποτίκτω) *a bringing forth*, *birth*.

Ἀποτερματίζω, f. -ίσω, (ἀπό, τερματίζω) *to mark off by boundaries*.—2. *to drive out of the boundary*, and so, like Lat. *exterminare*, *to root out*, *destroy*: also ἀποτερμάζω, Lob. Phryn. 670. Hence

Ἀποτερματισμός, οῦ, ὁ, *a marking of boundaries*, *limitation*.

Ἀπότευγμα, ατος, τό, (ἀποτυγχάνω) *a miscarriage*, *failure*, Diod.

Ἀποτευκτικός, ή, όν, (ἀποτυγχάνω) *missing*, *failing*, *causing miscarriage*, Hippodam. Stob. p. 554, 36.

Ἀπότευξις, εως, ἡ, *a miscarrying*, *failing*: *a repulse*, *disappointment*, Plat. Ax. 368 C.

Ἀποτεφρόω, (ἀπό, τεφρόω) *to reduce to ashes*.

Ἀποτηγᾰνίζω, fut. -ίσω, (ἀπό, τηγανίζω) *to broil on a gridiron* (τήγανον), *to eat roasted*, like ἀπανθρακίζω, Pherecr. Myrm. 1.

Ἀποτήκω, fut. -ξω, (ἀπό, τήκω) *to make melt away from*, Plat.: metaph. *to dissolve gradually*, *to consume*, of disease: *to eat away*.

Ἀποτῆλε, adv.,=ἀποτηλοῦ, Anth.

Ἀποτηλόθι, adv.,=sq. Ap. Rh.

Ἀποτηλοῦ, adv., (ἀπό, τηλοῦ) *far away*, Od. 9, 117.

Ἀπότηξις, εως, ἡ, subst. of ἀποτήκω, *a melting away*.

Ἀποτηρέω, ῶ, f. -ήσω, (ἀπό, τηρέω) *to wait for*, *tarry for*, Diod.

Ἀποτίβᾰτος, ον, Dor. and poet. for ἀπρόςβατος, Soph. Tr. 1030.

Ἀποτίθημι, f. -θήσω, (ἀπό, τίθημι) *to put away*, *expose* a child, Plat. Theaet. 161 A.—2. *to stow away*, like mid., Xen. An. 2, 3, 15: ἀπ. εἰς δεσμωτήριον, Lycurg. 164, 2.—B. in Hom. only in mid., *to put from one's self*, *put off*, τεύχεα, Il. 3, 89; *to put away*, *lay aside*, ἀποθέσθαι ἐνιπήν, Il. 5, 492; ὅπλα, *to lay down one's arms*, v. l. Xen. Cyr. 4, 4, 11; τὴν στολήν, *to give up* the expedition, Hdt. 4, 78: τὸν νόμον, *to put aside*, i. e. *disregard* the law, Thuc. 1, 77: τὴν Ἀφροδίταν, *to quell desire*, Eur. I. A. 558.—2. *to put by for one's self*, *stow away*, Ar. Eq. 1219, Xen. Cyr. 6, 1, 15: also ἀποτίθεσθαί τινα εἰς φυλακήν, Plut., cf. sup.—3. ἀποτίθεσθαι εἰς αὖθις, *to put aside for another time*, *put off*, Plat. Gorg. 449 B, Xen. Symp. 2, 7.—4. *to reserve*, *keep back*, Plat. Legg. 837 C, Dinarch. 94, 6.—5. ἀπ. κόλπων, of a woman, *to lay down the burthen of her womb*, i. e. to bear a child, Call. H. Dian. 25.

Ἀποτίκτω, f. -τέξω, usu. -τέξομαι, (ἀπό, τίκτω) *to bring forth*, Plat.

Ἀποτίλλω, (ἀπό, τίλλω) *to pluck* or *pull out*, τὰς τρίχας, Hdt. 3, 16: οὐδὲν ἀποτίλας, *without pulling off any of the fur*, Hdt. 1, 123: ἀποτετιλμένος σκάφιον, like ἀποκεκαρμένος, Ar. Av. 806, cf. ἀποκείρω. Hence

Ἀπότιλμα, ατος, τό, *that which is plucked out*, γραιᾶν ἀποτίλματα πηρᾶν, *the pluckings of old maimed* ewes, Theocr. 15, 19: *a feather*, *quill*.

Ἀποτῑμάω, ῶ, f. -ήσω, (ἀπό, τιμάω) *not to honour*, *to slight*, H. Hom. Merc. 35.—II. *to value*, *fix a price by valuation*, in mid., διμνέως τιμησάμενοι, *having fixed their price at two minae a head*, Hdt. 5, 77: hence as Att. law-term,—1. in act., *to mortgage* a property *according to valuation*, *borrow money on mortgage*.—2. in mid., *to receive in pledge* or *mortgage*, *lend on mortgage*.—3. Pass., of the property, *to be pledged* or *mortgaged*, all in Dem., cf. Att. Process, p. 419. Hence

Ἀποτίμημα, ατος τό, *any thing valued*, *a sum settled by valuation* by way of security: *a pledge given in security*, Oratt. v. Böckh P. E. 1, p. 158. [τῑ]

Ἀποτίμησις, εως, ἡ, (ἀποτιμάω) *a valuation*, Lat. *census*, Plut.—II. *the pledging of a property*, Dem. 878, fin. [τῑ]

Ἀποτῑμητής, οῦ, ὁ, (ἀποτιμάω) *one who receives* a thing *in pledge*.

Ἀπότῑμος, ον,=ἄτιμος, Hdt. 2, 167, Soph. O. T. 215.—II. =ἀποτετιμημένος, *given in pledge*, *mortgaged*.

Ἀποτίναγμα, ατος, τό, *that which is shaken* or *thrown off*: [ῐ] from

Ἀποτῐνάσσω, Att. -ττω, fut. -ξω, (ἀπό, τινάσσω) *to shake off*, *throw*, or *cast off*, Eur. Bacch. 253.

Ἀποτίννυμαι, poet. for ἀποτίνομαι, Hom.: but also in Hdt.

Ἀποτινύω,=sq.

Ἀποτίνω, fut. -ίσω, (ἀπό, τίνω) *to pay back*, *repay what is owing*, *return*, ἀπ. τινί τι, Il. 3, 286, Od. 22, 235: c. dat. rei, *to pay with* a thing, also σύν τινι, e. g. σὺν κεφαλῇ, Il. 4, 161: c. gen. rei, *to pay for* a thing, Il. 18, 93, but also c. acc. in same signf., ὑπερβασίην, *to pay for*, *atone for* a fault. Od. 13, 193, (though in 3, 206 he had said τισάσθαι ὑπερβασίης); so ἀπ. αἷμα, Aesch. Ag. 1338: but c. acc. rei, usu. *to pay*, ζημίην, Hdt. 2, 65, and Att.: in Aesch. Ag. 1503 the act. seems to be used like mid., *to pay*, i. e. *punish*. Mid. ἀποτίνομαι, poet. ἀποτινύμαι, Hom., (but also in Hdt., where it is written -τίννυμαι), f. -τίσομαι, *to get paid one*, *exact*, *require*, ποινήν τινος, *penalty from* a man, Il. 16, 398 (ubi Spitzn.), etc.; so too δίκην, cf. Elmsl. Heracl. 852; ἀποτίσασθαί τινα, *to avenge one's self on* another, *punish* him, Od. 5, 24, etc.: ἀποτ. τι, *to take vengeance for* a thing, *punish* it, Od. 3, 216: absol. *to take vengeance*, Solon 15, 16. [In pres. ῑ in Ep., ῐ in Att.: in fut. always ῑ.] Hence

Ἀπότῐσις, εως, ἡ, *the payment of a debt*; and

Ἀποτιστέον, verb. adj., *one must pay*, Xen. Rep. Lac. 9, 5.

Ἀπότιτθος, ον, (ἀπό, τίτθη) *put from the breast*, *weaned*, Philo.

Ἀποτίω, poet. for ἀποτίνω, only used in pres. and impf.

Ἀπότμηγμα, ατος, τό,= ἀπότμημα: from

Ἀποτμήγω, fut. -ξω, poet. for ἀποτέμνω, (ἀπό, τμήγω) *to cut off from*, τινὰ πόλιος, *from* the city, Il. 22, 456: κλιτῦς ἀπ., *to cut up* or *plough* the hills, Il. 16, 390.

Ἀπότμημα, ατος, τό, (ἀποτέμνω) *any thing cut off*, *a piece*.

Ἀποτμήξ, ῆγος, ὁ, ἡ, *cut off*, *steep*, like ἀποῤῥώξ, Ap. Rh.

Ἀπότμηξις, εως, ἡ, (ἀποτμήγω) *a cutting off*.

Ἀποτμητέον, verb. adj. from ἀποτέμνω, *one must cut off*, Plat. Rep. 373 D.

Ἄποτμος, ον, (α priv., πότμος) *unhappy*, *ill-starred*, like δύςποτμος, Il. 24, 388, Od. 1, 219, and Eur.

Ἀπότοκος, ον, (ἀποτίκτω) *begotten by*, *born of* any one: τὸ ἀποτ.,= ἀπογέννημα, Hipp.

Ἀποτολμάω, ῶ, f. -ήσω, (ἀπό, τολμάω) *to make a bold venture*, Thuc. 7, 67: also c. inf., ἀπ. λέγειν, Aeschin. 72, 17: part. pass. perf. in act. signf., ἐλευθερία λίαν ἀποτετολμημένη, *too presumptuous liberty*, Plat. Legg. 701 B; also in pass. signf., Rep. 503 B Hence

†Ἀποτολμητέον, verb. adj., *one must venture*, Plut. 2, 11 D.

Ἀπότολμος, ον,=ἄτολμος.

Ἀποτομάς άδος, ἡ, (ἀποτέμνω) *cut off*, *abrupt*, *steep*, pecul. fem of ἀπότομος, πέτρα, Diod.

Ἀποτομεύς, έως, ὁ,=ἀποτέμνων, *one who cuts off*.

Ἀποτομή, ῆς, ἡ, *a cutting off*, τῶν χειρῶν, Xen. Hell. 2, 1, 32.—II. *a parting*, *separation*, Plat. Tim. Locr. 97 D: hence *a place where roads part*, *cross-roads*, Polyb.

Ἀποτομία, ας, ἡ, *steepness*: *severity*, νόμων, Diod.: from

Ἀπότομος, ον, (ἀποτέμνω) *cut off*, *abrupt*, *precipitous*, Hdt. 1, 84: on Soph. O. T. 877, v. Herm.—2. metaph. *severe*, *harsh*, *rough*, λῆμα, Eur. Alc. 983.—II. *definite*, *absolute*: hence adv. -μως, *absolutely*, Lat. *praecise*, Dem. 1402, 16.

Ἀποτοξεύω, (ἀπό, τοξεύω) *to shoot off arrows*, esp. from higher ground: *to shoot at* a thing, *to aim* or *throw at* a thing, c. acc., Luc.; *to shoot off like an arrow*, ῥηματίσκια, Plat. Theaet. 180 A

Ἀποτορνεύω, (ἀπό, τορνεύω) *to round* or *polish off*, Plat. Phaedr. 234 E.

Ἄποτος, ον, (α priv., πίνω) *not drunk*, *not drinkable*, ὕδωρ, Hdt. 4, 81. —II. act. *never drinking*, ὄνοι, Hdt. 4, 192: *without drink*, Soph. Aj. 324.

Ἀποτρᾰγεῖν, inf. aor. 2 act. of ἀποτρώγω. Hence

Ἀποτράγημα, ατος, τό, *the remains of a dessert*, v. l. Eupol. Χρυσ. 15.

Ἀποτρᾱχύνω, (ἀπό, τραχύνω) *to make rough*, *rugged*, or *hard*, *to harden*, Lat. *exasperare*. Pass. *to become rough rugged*, or *hard*, Theophr.

'Αποτρέκω, for ἀποτρέχω, barbarism in Ar. Thesm. 1214.

'Αποτρεπτικός, ή, όν, (ἀποτρέπω) *fit for turning aside* or *dissuading from* a thing, τινός, Luc.

'Απότρεπτος, ον, *from which one turns away: abominable*, Themist.: from

'Αποτρέπω, f. -ψω, (ἀπό, τρέπω) *to turn away, turn aside* or *back from* a thing, τινά τινος, Il. 12, 249: so freq. in Att., *to hinder, prevent*, or *dissuade from*, τῆς κακουργίας, Thuc. 6, 38, etc.: but also ἀπ. ἐκ κινδύνων, Thuc. 2, 40, ἀπ. τὸ μὴ πορεύεσθαι, Hdt. 1, 105.—2. c. acc. only, *to turn away* or *back, hinder*, Il. 11, 758, etc.: ἀποτρ. τινὰ ὑβρίζοντα, Aesch. Suppl. 880: ἀπ. εἰρήνην, Xen. Hell. 6, 3, 12; esp. *to prevent* or *avert evil*, Hdt. 1, 207, etc., cf. ἀποτρόπαιος, ἀπότροπος.—3. ἀπ. ἔγχος ἐπί τινι, *to turn the spear against* one, Herm. Soph. Tr. 1010, cf. ἀποβλέπω.—B. mid., and pass., *to turn from* or *back from* a thing, *to desist from*, τινός, Xen., but in Hom. only c. part., ἀπ. ὀλλύς, Il. 10, 220: also c. inf., Dem.—2. *to turn away*, Il. 12, 329: *to turn back, return*, Thuc., Xen., etc.—3. c. acc. rei, *to turn one's face away*, like Lat. *aversari*, Aesch. Theb. 1060. Cf. ἀποστρέφω.

'Αποτρέφω, fut. -θρέψω, *to nourish, support upon* a thing.

'Αποτρέχω, f. -θρέξω, Plat. (Com.) Incert. 65; -θρέξομαι, Ar. Nub. 1005; also -δραμοῦμαι, Xen. An. 7, 6, 5: aor. 2 ἀπέδρᾰμον, (ἀπό, τρέχω): *to run off* or *away*, Hdt. 4, 203, and Att.—2. *to run in a race*, or *in emulation*, Ar. Nub. 1001.—II. metaph. *to turn out, happen*, Lat. *exire*.

'Απότρεψις, εως, ἡ, (ἀποτρέπω) *a turning away, averting*.—2. (from mid.) *aversion*, Hipp.

'Αποτριάζω, f. -άσω, (ἀπό, τριάζω) *to vanquish, triumph over*.—II. as pugil. term,=πληγὰς τρεῖς δοῦναι, A. B.

'Αποτριάσσω, f. -άξω,=foreg.

'Αποτρῐβή, ῆς, ἡ, *a rubbing away, wearing out*, like Lat. *detrimentum*, τῶν σκευῶν, Dem. 1215, 22.

'Αποτρίβω, fut. -ψω, (ἀπό, τρίβω) *to rub* or *scour clean*, Od. 17, 232: ἀπ. ἵππον, *to rub down a horse*, Xen. Eq. 6, 2. Mid. *to wipe off from one's self, get rid of*, ἀδοξίαν, Dem. 12, 19, ἐγκλήματα, Aeschin. 25, 29: but also *to refuse, decline*, Plut.—II. *to break off, to pluck*, Lat. *decerpere*, Theocr. 16, 17; 24, 131. [ῑ]

'Αποτριτόω, ῶ, fut. -ώσω, (ἀπό, τρίτος) *to boil down to a third part*, Diosc.

'Αποτρῖχες, plur. of ἀπόθριξ, Call.

'Αποτρῐχόω, (ἀπό, τριχόω) *to deprive of hair*.

'Αποτροπάδην, adv., (ἀποτροπή) *turned away*, Opp. [ᾰ]

'Αποτρόπαιος, ον, (ἀποτροπή) *turning away, averting*, esp. of the gods that avert ill, Lat. *Dii averrunci*, esp. of Apollo, Ar. Av. 61, cf. Xen. Hell. 3, 3, 4, Paus. 2, 11, 2.—II. pass. *that ought to be averted, ill-omened, abominable*, Luc.

'Αποτροπάομαι, dep., poet. for ἀποτρέπω) Pseudo-Phocyl. 125.

'Αποτροπή, ῆς, ἡ, (ἀποτρέπω) *a turning away, averting*, κακῶν, Aesch. Pers. 217, and Plat.—2. *a turning off* of water, Plat. Legg. 845 D.—II. *a hindering, means of prevention*, Thuc. 3, 45, and Plat.—B. (from mid.) *aversion*.—II. *a flinching, desertion of one's party, ratting*, Thuc. 3, 82.

'Αποτροπία, ας, ἡ, poet. for ἀποτροπή, Ap. Rh. 4, 1504.

'Αποτροπιάζω, f. -άσω, later collat. form of ἀποτρέπω. Hence

'Αποτροπίασμα, ατος, τό, *a sacrifice to avert evil*.

'Αποτροπιασμός, οῦ, ὁ, *an averting by expiatory sacrifice*, Joseph.

'Αποτρόπιος,=ἀποτρόπαιος, Orph.

'Απότροπος, ον, (ἀποτρέπω) *turned away* or *far from men*, Od. 14, 372.—2. *from which one turns away*, Ar. Eccl. 792: γνώμη ἀπ., *a hostile, stern decree*, Pind. P. 8, 133.—II. act. *turning away, averting*, like ἀποτρόπαιος I., Lat. *averruncans*, κακῶν, Aesch. Cho. 42, Pers. 203.—2. *hindering*, foll. by μή..., Plat. Legg. 877 A.

'Αποτροφή, ῆς, ἡ, (ἀποτρέφω) *nourishment, support*, Dion. H.

'Απότροφος, ον, (ἀπό, τρέφω) *reared away from one's parents*, Hdt. 2, 64: in genl. *reared apart, separated*, Plut. 2, 917 C; *estranged*, Synes.

'Απότροχος, ον, ὁ, (ἀποτρέχω) *a race-course*, Ar. Fr. 541.

'Αποτρῠγάω, ῶ, f. -ήσω, (ἀπό, τρυγάω) *to pluck grapes*, or in genl. *fruit*, Philostr.

'Αποτρύνω, strengthd. for ὀτρύνω, Aesch. Theb. 698, in mid.

'Αποτρῡχόω,=ἀποτρύω, Plut.

'Αποτρύχω, f. -ξω,=sq., Plut. [ῡ]

'Αποτρύω, f. -ύσω, (ἀπό, τρύω) *to rub away, wear out*, and so *lose*, ἐλπίδα, Soph. Tr. 124.—II. *to vex, harass*; so in mid., ἀποτρύεσθαι γῆν, Soph. Ant. 339. [ῡ]

'Αποτρώγω, f. -τρώξομαι, aor. 2 ἀπέτρᾰγον, *to bite* or *nibble off*, μισθούς, Ar. Ran. 367. Hence

'Απότρωκτος, ον, *bitten off*.—II. *shortened, abbreviated*, Gramm.

'Αποτρωπάω, poet. and Ion. for ἀποτρέπω, Hom., cf. Spitzn. Exc. xix. ad Il. ♦ 2.

'Αποτυγχάνω, f. -τεύξομαι, (ἀπό, τυγχάνω) *to fail in hitting, miss, lose*, τινός, Plat. Legg. 744 A, Xen., etc.—II. absol. *to be unlucky, fail*, Xen. Hell. 7, 5, 14: *to miss the truth, be wrong*, Plat. Legg. 898 E: also περί τινος, Xen. Eq. 1, 16.

'Αποτῠκίζω, f. -ίσω,=ἀποτυχίζω.

'Αποτυλόω, (ἀπό, τυλόω) *to harden*: =ἀναφλᾶν, Pherecr. Incert. 71, c.

'Αποτυμπᾰνίζω, f. -ίσω, (ἀπό, τυμπανίζω) *to beat* or *cudgel away*, i. e. *cudgel to death*, cf. the Roman *fustuarium*, Lys. 135, 9, Dem. 126, 17.

'Αποτῠπόω, (ἀπό, τυπόω) *to strike off an impression*. Mid. *to imitate faithfully, copy*, like ἀπομάσσομαι, Plat. Tim. 39 E, Theaet. 191 D.

'Αποτύπτω, (ἀπό, τύπτω) *to cease beating*. Mid. *to cease beating one's self* or *mourning*, Hdt. 2, 40.

'Αποτύπωμα, ατος, τό, (ἀποτυπόω) *that which is struck off, an impression, copy*, Plat. Theaet. 194 B. [ῠ]

'Αποτύπωσις, εως, ἡ, *a striking off an impression, copying*, Theophr. [ῠ]

'Αποτῡρόω, (ἀπό, τυρόω) *to make quite into cheese*, Erotian.

'Αποτυφλόω, (ἀπό, τυφλόω) *to make quite blind*: hence *to stop up, obstruct* the pores, Arist. Probl. Hence

'Αποτύφλωσις, εως, ἡ, *a making quite blind*, LXX.

'Αποτύχημα, ατος, τό,=ἀπότευγμα. [ῠ]

'Αποτυχής, ές, (ἀπό, τυγχάνω, τυχεῖν) *missing*, Plat. Sisyph. 391 D.

'Αποτῠχία, ας, ἡ, *a missing: a failure, ill result*, Dinarch. 94, 6.

'Αποτῠχίζω, f. -ίσω, (ἀπό, τυχίζω) *to hew, polish*: also ἀποτυκίζω.

'Αποτῠχόντως, adv. part. aor. 2 of ἀποτυγχάνω, *unsuccessfully, against one's wish*.

†**'Απουλία**, ας, ἡ, *Apulia*, a province of Italy in the south-east, Strab.

'Απουλόω, (ἀπό, οὐλόω) *to make to scar over*, Plut. Pass. *to scar over*. Hence

'Απούλωσις, εως, ἡ, *a scarring over*.

'Απουλωτικός, ή, όν, (ἀπουλόω) *causing to scar over, healing*, Diosc.

†**'Απουλώτιστος**, ον, (ἀπό, οὐλόω, as if from οὐλωτίζω) *free from scars*, Plut., dub. in form and derivation.

'Απουρᾱγέω, (ἀπό, οὐραγέω) *to lead the rear-guard, cover the rear*, τινί, Polyb.

'Απούρας, Ep. part. aor. 1 act. of ἀπαυράω, *to take away*, oft. in Il., τί τινι, Il. 21, 296, τί τινα, Od. 13, 270, τί τινος, Pind. P. 4, 265:—the part. aor. 1 mid. ἀπουράμενος in pass. signf. occurs Hes. Sc. 173: no inf. ἀποῦραι is found, Buttm. Lexil. v. ἀπαυρᾶν 2, p. 145.

'Απουρέω, (ἀπό, οὐρέω) *to pass with the urine*, Luc. Hence

'Απούρησις, εως, ἡ, *a passing with the urine*.

'Απουρίζω, f. -ίσω, (ἀπό, οὐρίζω) hence Il. 22, 489, ἄλλοι γάρ οἱ ἀπουρίσσουσιν ἀρούρας, acc. to some Ion for ἀφορίζω, *will mark off*, i. e. *lessen the boundaries* of his fields: others read ἀπουρήσουσι, as if from * ἀπουράω=ἀπαυράω, *will take them away*. cf. Buttm. Lexil. v. ἀπαυρᾶν 2, p. 146, and Spitzn. ad l.

῎Απουρος, ον, (ἀπό, ὅρος, Ion. οὖρος) *far from the boundaries*, ἀπ. πάτρας, *far away from one's father-land*, Soph. O. T. 194.

'Απουρόω, (ἀπό, οὖρος) *to lose a fair wind, have contrary winds*, Polyb.

῎Απους, ὁ, ἡ, ἄπουν, τό, gen. ἄποδος, (α priv., πούς) *without foot* or *feet*, Plat.: hence *without the use of one's feet*, Soph. Phil. 632: *bad of foot*, κύνες, Xen. Cyn. 3, 3: *not going on foot*, of bees, Luc.—II. as subst., *the swift* or *sand-martin*, elsewh. κύψελος, so called from its seldom lighting on the ground, Arist. H. A.

'Απουσία, ας, ἡ, (ἀπεῖναι) *a being away, absence*, Aesch., Eur., etc.—II. *deficiency, want: that which is wanting*. III.=ἀποσπερματισμός, Plut. Hence

'Απουσιάζω, f. -άσω, *to lose* or *give away one's goods*.—II.=ἀποσπερματίζω, Artemid.

'Αποφᾰγεῖν, inf. aor. 2 of ἀπεσθίω, *to eat off, eat up*, Ar. Eq. 495.

'Αποφαιδρύνω, strengthd. for φαιδρύνω, esp. in mid., Anth.

'Αποφαίνω, f. -φᾰνῶ, (ἀπό, φαίνω) *to show forth, display*, Solon 15, 32, etc.; ἀπ. ἐς ὄψιν, Hdt. 4, 81: ἀπ. παῖδας ἐκ γυναικός, *to show*, i. e. *have children by a woman*, Isae. 58, 32.—II. esp. *to show by word, make known, declare*, Batr. 144; also λόγῳ ἀπ., Hdt. 5, 84, and so absol., Ar. Nub. 352, etc.: ἀπ. γνώμην, Hdt. 1, 40, more freq. ἀποφαίνεσθαι, v. infr: ἀπ. τινὰ ἐχθρόν, *to declare* one *an enemy*, Dem. 160, 27.—2. *to show by reasoning, show, prove, represent* as being, c. part., ἀπ. τινὰ ὄντα, etc., Hdt. 1, 82, 129, and freq. in Att.: so too ἀπ. ὡς..., or ὅτι..., Thuc. 3, 63, Plat., etc.—3. *to denounce, inform against*, Antipho 142, 17.—III. *to give an account of*, τι, Hdt. 2, 177, Dem. 1042, 2: esp. *to pay in money* to the treasury *according to accounts delivered*, esp. of officers, Dem. 480, 11; 481, 9.—IV. like ἀποδείκνυμι, *to show, display*, and so *to make* so and so, ἀπ. τινὰ σοφόν, διδάσκαλον, etc., Plat. Legg. 718 E, Prot. 349 A: so in mid.

ἀποφήνασθαί τινα ταμίαν, Pind. N. 6, 43.—B. mid. *to show forth, display something of one's own*, Μοῦσαν στυγεράν, Aesch. Eum. 309; εὔνοιαν, Xen.; ἔργα, like ἀποδείκνυσθαι, Plat.: absol. *to make a display of one's self, show off*, Xen. Cyr. 8, 8, 13.—II. esp. ἀποφαίνεσθαι γνώμην, *to declare one's opinion*, Hdt. 1, 207; 2, 120, etc., and freq. in Att.; so too ἀπ. δόξαν, Plat.: also absol., ἀποφαίνεσθαι περί τινος, Plat. Phaedr. 274 E, Lys. 214 A: esp. *to give sentence*, Dem. 899, 9; 1265, 20. The mid. is also oft. used just like the act, as Plat. Phaed. 97 E, Xen. Mem. 4, 2, 21.—C. pass. *to be shown* or *declared*, c. gen., εὐδοκίμου στρατιᾶς, *to be declared* or *appointed to be of a glorious army*, Aesch. Pers. 857.—II. *to appear, come to light.*

’Αποφᾰνόω,=ἀποφαίνω, Soph. Fr. 846.

’Απόφανσις, εως, ἡ, (ἀποφαίνω) v. l. for ἀπόφασις 1, in Dem.—II.=ἀπόδειξις, *proof*, Arist. Org.

’Αποφαντικός, ή, όν, (ἀποφαίνω) *declaratory, assertive*, λόγος, Arist. Org. Adv. -κῶς.

’Απόφαντος, ον, (ἀποφαίνω) *declared, asserted*, Diog. L.

’Απόφᾰσις, εως, ἡ, (ἀπόφημι) *a denial, negation*, opp. to κατάφασις, Plat., and Arist.: ἀπ. τινός, *refusal to do* a thing, Plat. Crat. 256 D.

’Απόφᾰσις, εως, ἡ, (ἀποφαίνω)=ἀπόφανσις, *a sentence, decision*, δίκης, Dem. 1153, 4: also absol., Id. 899, 14.—2. *a catalogue, inventory*, Id. 1039, 2.—II. *an answer*, Polyb.

’Αποφάσκω, (ἀπό, φάσκω)=ἀπόφημι, used only in pres. inf. and part., and in impf.: *to deny*: in Soph. O. T. 485 the part. τὰ ἀποφάσκοντα is used in a quasi-pass. signf., v. Herm.

’Αποφᾰτικός, ή, όν, (ἀπόφημι) *denying, negative*, Arist. Org. Adv. -κῶς.

’Αποφαυλίζω, f. -ίσω,=ἀποφλαυρίζω.

’Αποφέρβομαι, (ἀπό, φέρβομαι) dep., *to feed off* or *on*, c. acc., σοφίαν, Eur. Med. 826.

’Αποφέρω, in Hom. only in f. ἀποίσω, and Ion. aor. ἀπένεικα, (ἀπό, φέρω) *to carry off* or *away*, Lat. *auferre*; of a wind, Hdt. 4, 179; of a disease, 6, 27.—II. *to carry* or *bring back*, in Hom. only with αὖτις, as Il. 5, 257: hence—2. *to bring back, report*, Hdt. 1, 66, etc., in pass.—3. *to pay back, return*, Hdt. 1, 196: hence in genl. *to pay what is due, what one owes*, as tribute, etc., Hdt. 4, 35, Thuc. 5, 31.—III. *to deliver in, give in* an accusation, accounts, etc., ἀπ. γραφὴν πρὸς τὸν ἄρχοντα, ap. Dem. 243, 11, Aeschin. 56, fin.: ἀπ. τοὺς ἱππεύσαντας, *to give in a list of...*, Lys. 146, 10: ἀπ. ἐν τῷ λόγῳ, *to enter* in the account, Dem. 1189, 8: *to deliver* a letter, Id. 909, 14.—IV. *to receive as pay*, v. l. Aeschin. 14, 1.—V. intr., like ἄπαγε, ἀπόφερ' ἐς κόρακας, Ar. Pac. 1221.—B. mid. *to take away with one*, Hdt. 1, 132, etc.: *to take for one's self, gain, obtain*, λέχη, μόρον, βίον, νόστον, Eur.: *to have repaid one*, Hdt. 7, 152.—C. pass. *to be carried away* or *back, to return*, Hdt., Thuc., etc.

’Αποφεύγω, f. -ξομαι, (ἀπό, φεύγω) *to flee from, escape*, c. acc., first in Batr. 42, 47, and Hdt., strictly, *to escape beyond the reach of pursuit*, Xen. An. 1, 4, 8, cf. ἀποδιδράσκω.—II. esp. as law-term, ἀπ. τοὺς διώκοντας, Hdt. 6, 82; τὴν δίκην, Ar. Nub. 167: hence absol. *to get clear off, be acquitted*, Lat. *fugere judicium*, opp. to ἁλίσκομαι, Hdt. 2, 174, and freq. in Att., cf. Valck. Hipp. 1034. Hence

’Αποφευκτικός, ή, όν, *ready for* or *useful in escaping*, τὰ ἀποφευκτικά, *means of escape* or *acquittal*, Xen. Apol. 8.

’Απόφευξις, εως, ἡ, (ἀποφεύγω) *an escaping, getting off*, δίκης, *acquittal*, Ar. Nub. 864; also written ἀπόφυξις, Ar. Vesp. 558, etc., cf. Lob. Phryn. 727.

’Απόφημι, f. -φήσω, (ἀπό, φημί) *to speak out, declare flatly* or *plainly*, like ἀπολέγω, Il. 7, 362: so too in mid., ἀγγελίην ἀπόφασθε, Il. 9, 422: in this signf. only Ep.—2. *to say no*, Soph. O. C. 317: *to deny*, Plat., Xen., etc.: also *to refuse.*

’Απόφημος, ον,=δύςφημος, Ael.

’Απόφησις, εως, ἡ,=ἀπόφανσις, ἀπόφασις.

’Απόφθαρμα, ατος, τό, (ἀποφθείρω) *a miscarriage, abortion.*—II. *a means of procuring abortion*, Hipp.

’Αποφθέγγομαι, f. -ξομαι, (ἀπό, φθέγγομαι) dep. mid., *to speak one's opinion plainly*, Luc.: esp. *to utter an apophthegm*, Plut.

’Απόφθεγκτος, ον, = ἄφθεγκτος, Eur. I. T. 951.

’Απόφθεγμα, ατος, τό, *a thing uttered*; esp. *a sententious answer, a terse, pointed saying, an apophthegm*, Xen. Hell. 2, 3, 56, and Plut. Hence

’Αποφθεγματικός, ή, όν, *dealing in apophthegms, sententious.*

’Αποφθείρω, f. -φθερῶ, (ἀπό, φθείρω) *to destroy utterly, ruin*, Aesch. Cho. 256, and Eur.—2. *to have an abortion, miscarry*, Hipp. Pass. c. fut. mid., *to be lost, perish*, Eur., etc.: οὐκ εἰς κόρακας ἀποφθαρεῖ μου; like ἄπαγε, ἔῤῥε εἰς κ., wilt not be gone with a murrain? Ar. Eq. 892, Nub. 791, Lat. *abi in malam rem.*

’Αποφθίθω,=ἀποφθίνω. To this is usu. referred the poet. form ἀπέφθῐθον, in the phrase ἔνθ' ἄλλοι μὲν πάντες ἀπ. ἐσθλοὶ ἑταῖροι, Od. 5, 110, 133; 7, 251: but as the impf. does not suit these places, Buttm., with E. M. 532, 43, reads ἀπέφθιθεν as 3 plur. aor. pass. from ἀποφθίνω, v. Catal. in voc. φθίνω.

’Αποφθῐνύθω, *to perish*, Il. 5, 643.—II. trans., ἀπ. θυμόν, *to lose one's life*, Il. 16, 540. Only poet. Cf. ἀποφθίνω. [νῠ]

’Αποφθίνω, (ἀπό, φθίνω) and ἀποφθίω, rare in act., in pres. always intr., *to perish utterly, die away*, Aesch. Ag. 857, Soph. Phil. 457: most freq. in pass., esp. in syncop. aor. ἀπεφθίμην, part. ἀποφθίμενος, Lat. *mortuus*, Hom., Pind., etc.—II. fut. ἀποφθίσω, aor. ἀπέφθισα, always trans., *to destroy*, Soph. Tr. 709, Aj. 1027. [ῑ Ep., except in syncop. aor., and so even in the optat. of this tense, Od. 10, 51; 11, 330: ῐ Att.]

’Αποφθίω, Ep. pres.=ἀποφθίνω, trans. and intrans.

’Αποφθορά, ᾶς, ἡ, (ἀποφθείρω)=φθορά, Aesch. Eum. 187: esp. *an abortion*, Hipp.

’Αποφῐλοτῑμία, ας, ἡ, (ἀπό, φιλοτιμία) *want of proper ambition*, Theophr. Char.

’Αποφῑμόω, (ἀπό, φιμόω) *to muzzle completely*: in genl. *to shut close up.*

’Αποφλαυρίζω, f. -ίσω, (ἀπό, φλαυρίζω) *to treat very slightingly, make no account of*, τι, Pind. P. 3, 23, Hdt. 1, 86.

’Αποφλεγμαίνω, (ἀπό, φλεγμαίνω) *to cease to be inflamed, to burn no more*, Plut.

’Αποφλεγματίζω, f. -ίσω Att. -ἴῶ, (ἀπό, φλεγματίζω) *to purge away phlegm*, or *cleanse from it.* Hence

’Αποφλεγματικός, ή, όν, *cleansing from phlegm, adapted to cleansing from phlegm*, Gal.: and

’Αποφλεγματισμός, οῦ, ὁ, *a purging of phlegm.*

’Αποφλοιόω, (ἀπό, φλοιός) *to take off the rind, strip off the* δέρμα, Anth.

’Αποφλύζω, f. -ξω, (ἀπό, φλύζω) *to roar out* or *away*, ὕβριν, Ap. Rh.

’Αποφοιβάζω, f. -άσω, (ἀπό, φοιβάζω) *to make quite clear* or *bright.*—II *to foretel*, Strab.

’Αποφοιτάω, ῶ, f. -ήσω, (ἀπό, φοιτάω) *to go quite away, away from*, esp. of scholars or pupils, ἀπ. παρά τινος, *to go away from, leave* one's master, Heind. Plat. Gorg. 489 D; ἀπ. πρός τινα, to go away to a new master, Dinarch. ap. Suid. v. χρυσοχοεῖν: also *to cease to go to school*, Lys. ap. Eustath. II. absol. *to depart, die*, Lat. *decedere.* Hence

’Αποφοίτησις, εως, ἡ, *a going away. departure.*

’Απόφονος, ον, (ἀπό, φόνος); φόνος ἀπόφ., *unnatural murder*, Eur. Or. 163; so too ἀπόφ. αἷμα, Ib. 192.

’Αποφορά, ᾶς, ἡ, (ἀποφέρω) *a carrying away.*—II. *a bringing what is due, paying*: also *that which is brought* or *paid, tax, tribute*, Hdt. 2, 109: esp. *the money* which slaves let out to hire *paid* to their master, ἀποφορὰς πράττειν, Xen. Rep. Ath. 1, 11; ἀποφορὰν κομίζεσθαι, Andoc. 6, 11, φέρειν, Aeschin. 14, 1, cf. Böckh P. E. 1, p. 99: in genl. *income, profit, rent*, Arist. Pol.—III. *that which proceeds from* a thing, *smoke, scent*, Plut.

’Αποφορέω,=ἀποφέρω. Hence

’Αποφόρησις, εως, ἡ, *a carrying away.*—II.=ἀποφορά III., Sext. Emp.

’Αποφόρητος, ον, (ἀποφορέω) *carried away*, τὰ ἀπ., presents which guests received at the table *to take home*, Ath.

’Απόφορος, ον, (ἀπό, φέρω) *not to be borne* or *suffered*, Phal.—II. act. *not bearing, unfruitful.*

’Αποφορτίζομαι, f. -ίσομαι, (ἀπό, φορτίζω) dep. mid., *to unload one's self, rid one's self of a burden*, Dion. H.

’Αποφράγνῡμι, also -νύω, f. -φράξω, (ἀπό, φράγνυμι) *to fence off, block up*, τὰς ὁδούς, Thuc. 7, 74, so too in mid., ἀποφράξασθαι αὐτούς, Id. 8, 104: metaph., ἀποφρ. κύκλῳ τὸ πρᾶγμα, Soph. Ant. 241. Hence

’Απόφραξις, εως, ἡ, *a fencing off, blocking up*, τῆς παρόδου, Xen. An. 4, 2, 25.

’Αποφράς, άδος, ἡ, (ἀπό, φράζω) strictly *not to be spoken of* or *mentioned*, and so like Lat. *nefandus, unlucky, ominous*, hence ἀποφράδες ἡμέραι, Lat. *dies nefasti*, days on which no assembly or court was held, opp. to καθαραὶ ἡμ., Plat. Legg. 800 D, Lys. Fr. 31, cf. Att. Process, p. 152, Lob. Aglaoph. p. 431: ἀποφράδες πύλαι, the gates, at Rome, through which condemned criminals were led to death, Plut. 2, 518 B: also with masc., ἀπ. ἄνθρωπος, Eupol. Incert. 22.

’Αποφράσσω, Att. -ττω,=ἀποφράγνυμι, Plat. Tim. 91 C.

’Αποφρέω,=ἐκφρέω, Cratin. Thratt. 11.

’Αποφροντίζω, (ἀπό, φροντίζω) *to cease caring for one*, Nicet.

’Αποφρύγω, f. -ξω, (ἀπό, φρύγω) *to dry away* or *up, bake.* [ῡ]

’Αποφῠάς, άδος, ἡ,=ἀπόφυσις, *a sucker*, Arist. H. A.

Αποφυγγάνω, = ἀποφεύγω, Dem. 644, 25.

Ἀποφῠγή, ῆς, ἡ, (ἀποφεύγω) like ἀπόφευξις, *an escape, flight, place of refuge*, ἀποφυγὰς παρέχειν, Thuc. 8, 106: ἀπ. κακῶν, λυπῶν, *escape from* ills, griefs, Plat.—II. in architecture, *the curve with which the shaft escapes into the capital*, Vitruv.

Ἀποφύλιος, ον, (ἀπό, φῦλον) *of foreign race*, Aesch. Fr. 364. [ῡ]

Ἀποφυλλίζω, f. -ίσω, (ἀπό, φυλλίζω) *to strip of leaves*, Theophr. Hence

Ἀποφύλλισις, εως, ἡ, *a stripping of leaves*.

Απόφυξις, εως, ἡ, v. sub ἀπόφευξις.

Ἀποφῡσάω, ῶ, f. -ήσω, (ἀπό, φυσάω) *to blow away* or *out*, Arist.—II. *to breathe out*, ψυχήν, Lat. *animam efflare*. Hence

Ἀποφύσησις, εως, ἡ, *a blowing away*. [ῡ]

Ἀπόφῠσις, εως, ἡ, (ἀποφύω) *an offshoot scion*, πρέμνου, Polyb.

Ἀποφῠτεία, ας, ἡ, *a planting off, transplanting*, Theophr.: from

Ἀποφῠτεύω, (ἀπό, φυτεύω) *to plant off* or *from, set slips* or *cuttings* in a nursery: *to transplant*, Theophr.

Ἀποφύω, f. -ύσω, (ἀπό, φύω) *to put forth a shoot*. Mid., c. aor. 2 et perf. act., *to grow out* or *forth like a shoot*.—2. *to be of different nature*.—3. *to go asunder, separate*. [ῡσω]

Ἀποφώλιος, ον, acc. to the ancients = ἀνεμώλιος, μάταιος, *empty, vain, idle*, Lat. *vanus, irritus*: Hom. only in Od., νόον ἀποφώλιος, 8, 177, and ἀποφώλια εἰδώς, 5, 182, *empty-minded*, also joined with φυγοπτόλεμος, *braggart, vain-boasting*, 14, 212; but in 11, 249, οὐκ ἀπ. εὐναὶ ἀθανάτων are not *fruitless* or *without produce*: the word also occurs in Eur. Thes. 6. (Prob. from ἀπό, ὄφελος, -ωλιος, being a mere termin., as in ἀνεμώλιος: hence strictly, *profitless, useless*.)

Ἀποχάζομαι, f. -άσομαι, (ἀπό, χάζομαι) dep. mid., *to retire or withdraw from*, βόθρου, Od. 11, 95. The act. is rare.

Ἀποχᾰλασμός, οῦ, ὁ, *a slackening*: from

Ἀποχᾰλάω, ῶ, f. -άσω, (ἀπό, χαλάω) *to slack* or *loose away*, as one does a rope, Ar. Nub. 762. [ᾰσω]

Ἀποχᾰλῑνόω, ῶ, (ἀπό, χαλινόω) *to unbridle*, Xen. Cyn. 11, 7, in pass.: metaph., ἀπ. τὴν αἰδῶ, Plut.

Ἀποχαλκεύω, ῶ, (ἀπό, χαλκεύω) *to forge of brass* or *copper*, Xen. Cyn. 10, 3.

Ἀποχαλκίζω, f. -ίσω, (ἀπό, χαλκίζω) *to deprive of brass* or *money*, a pun in Anth.

Ἀποχᾰρᾰκόω, ῶ, f. -ώσω, (ἀπό, χαρακόω) *to surround with a palisade* or *wall*, Dion. H., cf. Bast. Ep. Cr. p. 126.

Ἀποχάραξις, εως, ἡ, *an engraving* or *stamp*, Plut.: from

Ἀποχᾰράσσω, Att. -ττω, fut. -ξω, (ἀπό, χαράσσω) *to mark with lines engraven* or *impressed*: as medic. term, *to heal by scarification*.

Ἀποχᾰρίζομαι, fut. -ίσομαι Att. -ιοῦμαι, (ἀπό, χαρίζομαι) dep. mid., *to give a share of*, τινός.

Ἀποχειμάζει, (ἀπό, χειμάζω) impers. *it ceases to be winter* or *stormy*, *the winter* or *storm ceases*, Arist. Probl.

Ἀποχειρόβιος, ον, =sq.

Ἀποχειροβίωτος, ον, (ἀπό, χειροβίωτος) *living by one's hands*, i. e. *by manual labour*, Hdt. 3, 42, and Xen.

Ἀπόχειρος, ον, (ἀπό, χείρ) *off-hand, unprepared*, Polyb.

Ἀποχειροτονέω, ῶ, (ἀπό, χειροτονέω) *to vote by show of hands* away from; and so—I. *to vote a charge* or *accusation away from* one, *to acquit* one, τινός, Dem. 583, 7.—II. *to vote* one *away from* an office, τινὰ ἀπό τινος, Dinarch. 110, 12: hence—1. of persons, *to reject*, i. e. *to supersede, depose*, τὸν στρατηγόν, Dem. 676, 10.—2. of things, *to reject, vote against*, εἰρήνην, Ar. Pac. 667, in pass.: *to abrogate, annul*, νόμους, ap. Dem. 706, 17, συνθήκας, Id. 678, 1.—III. ἀπ. τι μὴ εἶναι..., *to vote that a thing is not...*, Dem. 703, 24. Cf. ἀποψηφίζομαι. Hence

Ἀποχειροτόνησις, εως, ἡ, *a rejection, abolition by a show of hands*.

Ἀποχειροτονία, ας, ἡ, = ἀποχειροτόνησις.

Ἀποχειρόω, (ἀπό, χείρ) *to take, snatch* a thing *out of one's hand*, cf. ἀποχηρόω.

Ἀποχετεύω, (ἀπό, ὀχετεύω) *to draw off* water *by a canal*, Plat. Rep. 485 D: metaph., ἀπ. φθόνον, Plut.

Ἀποχέω, f. -χεύσω, (ἀπό, χέω) *to pour out* or *off, spill, shed*, Hom. only with prep. sep., as Od. 22, 20 in poet. form ἀπόχευεν, but Il. 22, 468 in common form: mid. *to cause to pour forth from itself, to send forth from itself*, Eur. Ion 148. Pass. *to be poured out, to be spilt, to stream forth*, of water, Polyb.: *to fall from*, of leaves, Plut.: *to shoot into ears*, of corn, Theophr.

Ἀποχή, ῆς, ἡ, (ἀπέχω) *distance*.—II. *abstinence, forbearance*, Epict.—III. *a receipt, quittance*, Anth.

Ἀποχηρόω, (ἀπό, χηρόω) *to widow, bereave of* a thing, τινά τι, prob. l. Ar. Pac. 1013, for ἀποχειρόω.

Ἀποχναύω, (ἀπό, χναύω) *to gnaw, bite off* or *from*.

Ἀπόχορδος, ον, (ἀπό, χορδή) *discordant, inharmonious*, Clem. Al.

Ἀποχόω, ῶ, f. -ώσω, older form of ἀποχώννυμι, *to dam* or *bank up*.

Ἀποχραίνω, (ἀπό, χραίνω) *to soften away the colour, to shade off, shade*, Plat. Legg. 769 A. Pass. *to be shaded off*, Id. Rep. 586 B; so too of fruit, *to change colour*, Arist. Color.

Ἀποχράω, Ion. ἀποχρέω, inf. ἀποχρῆν: impf. ἀπέχρην: fut. ἀποχρήσω: aor. ἀπέχρησα. *To suffice, be sufficient, be enough*, εἷς ἐγὼν ἀποχρέω, Epich. p. 104; δύ' ἀποχρήσουσιν μόνω, Ar. Plut. 484: ἑκατὸν νέες ἀποχρῶσι, Hdt. 5, 31: usu. only in 3 pers.: in part., ἀποχρῶν ἀνήρ, *a sufficient, satisfactory* person, Pherecr. Chir. 1, 6, cf. Plat. Alc. 2, 145 C.—2. c. dat., as ποταμὸς οὐκ ἀπέχρησε τῇ στρατιῇ, *was not enough for the army*, Hdt. 7, 43, 196; so freq. in the phrase, τοῦτο or ταῦτα ἀποχρᾷ μοι, Hdt., and Att.: hence with an infin. as nom., ἀποχρᾷ μοι ἄγειν, ποιεῖν, etc., *'tis sufficient for me to lead, to do*, etc., Hdt. 1, 66; 9, 79, etc.: also c. part., ἀπ. σφι ἡγεομένοισι, Hdt. 7, 148: and then strictly impers., ἀπ. τινός, *there is enough of* a thing, Hipp. p. 597, 7; 688, 49: in most places, where it is used impers., ταῦτα or an inf. may be easily supplied as nom., v. Schweigh. Lex. Hdt.: Hdt. also has the mid. ἀπεχρέετο = ἀπέχρη, 8, 14.—3. but in pass., *to be contented with* a thing, τινί, as ἀποχρεωμένων τούτοις τῶν Μυσῶν, *the Mysians being satisfied therewith*, Hdt. 1, 37.—II. *to deliver an oracle*, like χράω, Auct. ap. Suid.—B. ἀποχράομαι, *to use to the full, make what use one can of*, c. dat., Thuc. 7, 17; 7, 42: hence—2. *to use too much, abuse, misuse*, Lat. *abuti*, Dem. 215, 8.—3. *to use up, waste, detroy*, Lat. *conficere*, Ar. Fr. 328.

Ἀπόχρεμμα, ατος, τό, *that which is coughed up*; and

Ἀποχρεμπτικός, ή, όν, *promoting expectoration*.—II. *frequently coughing up*: from

Ἀποχρέμπτομαι, f. -ψομαι, (ἀπό, χρέμπτομαι) dep. mid., *to cough up, expectorate*, Hipp. Hence

Ἀπόχρεμψις, εως, ἡ, *a coughing up, expectoration*.

Ἀποχρέομαι, Ion. for ἀποχράομαι, Hdt.

Ἀποχρέω, Ion. for ἀποχράω.

Ἀπόχρη, impers., v. ἀποχράω.

Ἀποχρήματος, ον, (ἀπό, χρῆμα) = ἀχρήματος: ζημία ἀποχρ., a fine, but one *not to be paid by money*, Aesch. Cho. 275.

Ἀπόχρησις, εως, ἡ, (ἀποχράομαι) *use, abuse, misuse*: *a using up*: *a getting rid of*, Plut.—II. *want, need*, Dion. H.

Ἀποχρίω, f. -ίσω, (ἀπό, χρίω) *to strip* or *scrape off*. [ῑ]

Ἀποχρῡσόω, ῶ, (ἀπό, χρυσόω) *to turn into gold* or *money*, Artemid. 1, 52.

Ἀποχρώντως, adv. part. pres. from ἀποχράω, ἀπόχρη, *enough, sufficiently*, Thuc. 1, 21; 7, 77.

Ἀπόχρωσις, εως, ἡ, (ἀπό, χρώννυμι) *a losing of colour*.—II. ἀπόχρωσις σκιᾶς, *the distribution of light and shade, gradation of colours*, Plut., cf. ἀποχραίνω.

†**Ἀποχυθείς**, 1 aor. pass. part. of ἀποχέω.

†**Ἀποχῡλίζω**, (ἀπό, χυλός) *to express the juice from*, Arist. Hence

†**Ἀποχύλισμα**, ατος, τό, *expressed juice*, Synes.

Ἀπόχῠμα, ατος, τό, (ἀποχέω) *that which is poured off* or *out*, Tim. Locr. 100 A.

Ἀποχῠρόω, (ἀπό, ὀχυρόω) *to secure* or *cover by fortifications*, Plut.

Ἀπόχῠσις, εως, ἡ, (ἀποχέω) *a pouring off* or *out*: of corn, *a shooting into ear*, Theophr.

Ἀποχωλεύω, = sq., Xen.

Ἀποχωλόω, ῶ, (ἀπό, χωλόω) *make quite lame*, Thuc. 7, 27.

Ἀποχώννυμι, f. -χώσω, (ἀπό, χώννυμι) *to dam up, bank* or *silt up* the mouth of a river, etc., Xen. Hell. 2, 2, 4.

Ἀποχωρέω, ῶ, f. -ήσω, but also -ήσομαι, (ἀπό, χωρέω), Thuc. 3, 13, Dem. 793, 14, *to go from* or *away from*, c. gen., δόμων, Ar. Ach. 456.—2. absol. *to go away, depart*, πάλιν ἀπ., Eur.: esp. after a defeat, *to retire, retreat*, freq. in Thuc., and Xen.—3. ἀπ. ἔκ τινος, *to withdraw from* a thing, i. e. *give up possession of* it, Xen. Hell. 5, 2, 13.—II. *to pass off*, esp. of the humours and secretions of the body, Xen. Cyr. 1, 2, 16: τὰ ἀποχωροῦντα, *excrements*, Id. Mem. 1, 4, 6. Hence

Ἀποχώρημα, ατος, τό, *that which goes off, excrement*.

Ἀποχώρησις, εως, ἡ, (ἀποχωρέω) *a going away* or *off, departure, retreat*, Thuc. 5, 73: *a place* or *means of safety*, Id. 8, 76.—II. *a passing off, becoming empty*, opp. to πλήρωσις, Plat. Tim. 81 A: esp. = ἀπόπατος, Plut. Lyc 20.

Ἀποχωρίζω, f. -ίσω Att. -ιῶ, (ἀπό, χωρίζω) *to part* or *separate from*, τί τινος or ἀπό τινος, Plat., also ἔκ τινος, Id.: absol. *to separate, set apart*, Lys. 147, 17: ἀπ. ὡς ἓν εἶδος, *to separate and put into one class*, Plat Polit. 262 D. Hence

'Αποχώρῐσις, εως, ἡ, *a parting off, separation:* and

'Αποχωριστής, οῦ, ὁ, *one who parts, a separator.*

'Απόχωσις, εως, ἡ, (ἀποχώννυμι) *a damming up, embanking,* Plut.

'Αποψαλίζω, -ίξω, (ἀπό, ψαλίζω) *to cut off with shears,* Diosc.

'Αποψάλλω, f. -ᾰλῶ, (ἀπό, ψάλλω) *to pluck off* or *away.*—II. βέλος, *to shoot off* an arrow, Lyc.: also πάγην, *to spring* a trap that is set, Id. Hence

'Απόψαλμα, ατος, τό, in music, *the part of the string which is touched.*

'Αποψάω, f. -ήσω, (ἀπό, ψάω) *to wipe off,* ἀφρόν, Eur. I. T. 311.—2. *to wipe clean,* τινά, Ar. Lys. 1035.—II. mid. *to wipe* or *rub off from one's self,* τι, Ar. Eq. 572.—2. *to wipe one's self, wipe one's nose,* etc., Ib. 909, Ran. 490: also ἀποψᾶσθαι τὴν χεῖρα, etc., Xen. Cyr. 1, 3, 5.

'Αποψεύδομαι, f. -εύσομαι, (ἀπό, ψεύδομαι) dep. mid., strengthened for ψεύδομαι, *to cheat,* Joseph. Pass. *to be cheated of,* c. gen., τῆς ἐλπίδος, Plut. Marc. 29.

'Απόψηγμα, ατος, τό, (ἀποψήχω) *that which is scraped off,* Lat. *ramentum, filings, sawdust,* Diosc.

'Απόψημα, ατος, τό, (ἀποψάω) *that which is wiped off, dirt, filth.*

'Απόψηστος, ον, (ἀποψάω) *wiped off.*

'Αποψηφίζομαι, fut. -ίσομαι Att. -ῐοῦμαι, (ἀπό, ψηφίζομαι) dep. mid.: *to vote away from,*—I. c. gen., and so —1. *to vote* one *free from a charge, acquit him,* τινός, Dem. 407, 8, etc., in full, *αἰτίαν, θάνατον,* etc., ἀπ. τινός, cf. Lycurg. 169, 11: hence absol. *to vote an acquittal,* Plat. Apol. 34 D.—2. *to vote* an office, etc. *away from* one, and so *to reject,* esp. from a place in the tribe, demus, etc., also c. gen., Dem. 1365, 14, etc.—II. c. acc. rei, ἀπ. *γραφήν, to vote against receiving* the indictment, Aeschin. 86, 31: ἀπ. *νόμον, to reject* the law, Plat. Legg. 800 D.—III. *to decree otherwise,* absol., Xen. An. 1, 4, 15; c. inf., ἀπ. *μὴ ποιεῖν,* etc., *to vote against* doing, Xen., and Dem. Cf. ἀποχειροτονέω. Hence

'Αποψήφισις, εως, ἡ, *an acquittal,* Antipho 130, 20.—II. *a rejection by votes.*

'Αποψήχω, f. -ξω, (ἀπό, ψήχω) *to scrape, wipe off,* Arist. H. A.

'Αποψῑλόω, (ἀπό, ψιλόω) *to strip off hair, make bald,* Ar. Thesm. 538: in genl. *to strip bare,* Hdt. 3, 32: ἀπ. *τινά τινος, to strip, bereave of* a thing, Aesch. Cho. 695. Hence

'Αποψίλωσις, εως, ἡ, *a making bald,* Theophr. [ψῑ]

Ἄποψις, εως, ἡ, (ἀπόψομαι) *a looking down from, a view, prospect,* Hdt. 1, 204: hence *a lofty spot* or *tower which commands such a view, a Belle-Vue, Belvidere,* περιωπή, Strab.—II. *look, aspect, appearance,* Polyb.—III. *a thing looked at.*

'Απόψυμαι, fut. of ἀφοράω.

'Αποψοφέω, ῶ, f. -ήσω, (ἀπό, ψοφέω) *to make a sound,* Arist. H. A. Hence

'Αποψόφησις, εως, ἡ, *the making a sound,* Plut.

'Απόψυξις, εως, ἡ, *a cooling,* Theophr.: from

'Αποψύχω, f. -ξω, (ἀπό, ψύχω) *to leave off breathing, to faint, swoon,* Od. 24, 348.—2. c. acc., ἀπ. *ψυχήν, βίον, to breathe out* life, Soph. Aj. 1031, hence absol. *to expire, die,* Thuc. 1, 134, Bion 1, 9; so in pass. ἀπεψύχη, Aesch. Fr. 95: cf. ἀποπνέω.—II. *to cool, refresh.* Pass. *to be refreshed, recover, revive,* Hom. only in Il., and in phrase *ἱδρῶτα ἀπεψύχοντο, they got the sweat cooled* or *dried off,* Il. 11, 621, so *ἱδρῶ ἀποψυχθείς,* Il. 21, 561: *ἀπεψυγμένος πρός τι, cold, careless* about a thing, Arist. Rhet.—III. impers. *ἀποψύχει, it grows cool, the air cools,* Plat. Phaedr. 242 A. [ῡ]

'Αποψωλέω, (ἀπό, ψωλός) sensu obscoeno, *praeputium retraho,* hence *ἀπεψωλημένος, a lewd fellow,* Ar. Ach. 161.

Ἄππα,=*ἀπφά, πάππα, ἄττα,* Call. Dian. 6.

†'Αππαῖται, ῶν, οἱ, *the Appaïtae,* a people dwelling on the Euxine, Strab.

'Αππαπαῖ, an interjection in Ar. Vesp., cf. *ἀτταταῖ.*

'Αππέμψει, rare poet. contr. for *ἀποπέμψει,* Od. 15, 83.

†'Αππιᾱνός, οῦ, ὁ, *Appian,* a historian, of Alexandrea.

†Ἄππιος, ου, ὁ, *Appius,* a Roman name; ἡ 'Αππία ὁδός, *the Appian way,* Strab.

'Απρᾱγέω, ῶ, (ἀ priv., πρᾶγος) *to do nothing, be a good for nothing fellow,* Polyb. Hence

'Απρᾱγία, ας, ἡ, *idleness,* Polyb.

'Απραγμάτευτος, ον, (ἀ priv., πραγματεύομαι) *doing nothing, unemployed. idle, taking no pains.*—II. pass. *treated without care and pains, left undone* or *unwrought.*—III. *πόλις ἀπρ., an unmanageable,* i. e. *impregnable* city.—IV. *χωρίον ἀπρ.,* a country *which has little commerce,* Polyb.

'Απραγμοσύνη, ης, ἡ, *the condition of an ἀπράγμων, freedom from public business, lawsuits,* etc., *ease, rest,* Lat. *otium,* Ar. Nub. 1007.—2. *the character of an ἀπράγμων, easiness, quietness,* Thuc. 2, 63: from

'Απράγμων, *ον,* gen. *ονος,* (ἀ priv., *πράσσω, πρᾶγμα*) *without business, free from business,* esp. from state-affairs (*πράγματα*), and so freq. in Att. writers, esp. of people who live in the country, without meddling in public business, law-suits, etc., *a good, easy, quiet man,* opp. to *πολυπράγμων, a restless, meddlesome one,* e. g. Nicias as opp. to Alcibiades, Ar. Eq. 261, and freq. in Thuc., v. esp. 2, 63: in Dem. we have *ἀπρ. καὶ ἀφιλόνεικος, ἄκακος καί ἀπρ.,* joined: *peaceful, undisturbed, βίος ἀπρ.,* Plat., also *τὸ ἄπραγμον,* Thuc.=Lat. *otium: σίτων καὶ ποτῶν ἀπόλαυσις ἀπρ.,* Xen. Mem. 2, 1, 33: *τόπος ἀπρ.,* a place *free from law and strife,* Ar. Av. 44.—2. of things, *not troublesome* or *painful,* Xen. Apol. 7.—II. pass. *got* or *to be got without pains,* Xen. Adv. *-μόνως, easily,* Thuc. 4, 61, *σώζεσθαι,* Id. 6, 87.

'Απρᾱγόπολις, εως, ἡ, *city of rest,* a name given by Augustus to his retreat on the coast of Campania, like Frederic's *Sans souci,* Suet. Aug. 98.

'Απρακτέω, ῶ, *to be ἄπρακτος, do nothing, to be idle,* Arist. Eth. N.—2. *to gain nothing, παρά τινος,* Xen. Cyr. 1, 6, 6: from

Ἄπρακτος, ον, Ion. ἄπρηκτος, and so too in Pind. I. 8, 7, (ἀ priv., πράσσω)—I. act. *doing, effecting nothing,* hence *unprofitable, fruitless, idle, πόλεμος, νεῖκος,* Il. 2, 121, 376, *ἐλπίς,* Simon. 139: *ἄπρηκτος νέεσθαι, to depart without success,* Lat. *re infecta,* Il. 14, 221; and so in prose, *ἄπρ. ἀπιέναι, ἀπελθεῖν,* Thuc.; also *ἄπρακτον ἀποπέμπειν,* Id. 1, 24: also of things, *ἄπ. ποιεῖν τι, γίγνεταί τι,* Dem.:—*not producing, γῆ ἄπρ., unfruitful* land, Plut.—2 *doing nothing, idle,* Tim. Locr. 104 E, Polyb., etc.: *ἄπρακτοι ἡμέραι, days when no business is done,* holidays, Plut. Adv. *-τως, unsuccessfully,* Lat. *re infecta,* Thuc. 6, 48.—II. pass., like *ἀμήχανος, ἄπορος, against which nothing can be done, unmanageable, incurable, ὀδύναι, ἀνίη,* Od. 2, 79; 12, 223, *μεληδόνες,* Simon. 14.—2. *not to be done, impossible, πρᾶγμα, ἔργμα,* Theogn.: *ἄπρηκτα, impossibilities,* Id. 461.—3 *not done.*—4. *μαντικῆς ἄπρακτος ὑμῖν, untried, unassailed by your divining arts,* Soph. Ant. 1022 (1035) ubi v. Herm. Hence

'Απραξία, ας, ἡ, *a not acting,* Plat. Soph. 262 C: *inactivity, rest from business, leisure;* in plur. *holidays,* Plut. —II. *want of success,* Aeschin. 26, 38. —III. *a being at a loss, ruin,=ἀμηχανία,* Eur. Or. 426.

'Απρᾱσία, ας, ἡ, *want of purchasers, difficulty of selling,* Dem. 820, 2; 909, 24: from

Ἄπρᾱτος, ον, (ἀ priv., *πιπράσκω*) *unsold, unsaleable,* Lys. 108, 44, Dem. 910, 1: *unprostituted,* Aeschin. 31, 19.

'Απράϋντος, ον, (ἀ priv., *πραΰνω*) *not to be appeased, implacable, θάλασσα,* Anth. in Ion. form. [πρᾱ]

'Απρέπεια, ας, ἡ, *unseemliness, indecency,* Plat.: *ugliness, εἴδους,* Anth.: from

'Απρεπής, ές, (ἀ priv., πρέπω) *unseemly, unbecoming, ἀπ. τι ἐπιγνῶναι, πάσχειν,* etc., Thuc.: *τὸ ἀπ., disgrace,* Id. 6, 11. Adv. *-πῶς,* poet. *-πέως,* H. Hom. Merc. 272.

'Απρεπία, ας, ἡ, poet. for *ἀπρέπεια.*

Ἄπρηκτος, ον, Ion. for *ἄπρακτος,* Hom.

'Απρήϋντος, ον, Ion. for *ἀπράϋντος.*

'Απρῐάτην, adv. from *ἀ* priv., *πρίαμαι* (*ἀπριάδην* would be more analogous), not fem. acc. from *ἀπρίατος,* at least not in Od. 14, 317, for there it is used of a man, and prob. not in Il. 1, 99, *without purchase-money, without price* or *ransom.* Cf. sq. [ᾰτ]

'Απρίᾰτος, η, ον, (ἀ priv., *πρίαμαι*) *unbought, ἀπριάτην,* H. Hom. Cer. 132, where it must be an adj., as also *ἀπριάτας,* Pind. Fr. 151, 8; cf. Lob. Paral. 458, and so old Gramm. take it. [ῐ]

Ἄπριγδα, only in Aesch. Pers. 1057, 1063, prob.=*ἀπρίξ.*

†'Απρίης, ου Ion. εω, ὁ, *Apries,* son of Psammis, king of Aegypt, Hdt. 2, 161.

'Απρικτόπληκτος, ον, (*ἀπρίξ, πλήσσω*) *struck unceasingly,* Aesch. Cho. 425, e Lachmanni conj.

'Απρίξ, adv., (ἀ copul., *πρίω,* cf. *δάξ, γνύξ, ὀκλάξ,* etc.), strictly *with closed teeth,* like *ὀδάξ,* Lat. *mordicus,* hence in genl. *ceaselessly,* esp. *ἀπρὶξ ἔχειν, ἔχεσθαι* and *λαμβάνειν,* Soph. Aj. 310, Plat. Theaet. 155 E, cf. Ruhnk. Tim.

Ἄπριστος, ον, (ἀ priv., *πρίω*) *unsawed,* Q. Sm.

'Απροαιρεσία, ας, ἡ, *inconsiderateness,* Hipp.: from

'Απροαίρετος, ον, (ἀ priv., *προαιρέομαι*) *without set purpose: inconsiderate,* Arist. Eth. N. Adv. *-τως,* Ib.

'Απροβούλευτος, ον, (ἀ priv., *προβουλεύω*) *without previous design, unpremeditated,* Arist. Eth. N.—2. *not submitted to the βουλή,* Dem. 594, 23, v. Herm. Pol. Ant. § 125, 8.—II. act. *imprudent.* Adv. *-τως, imprudently,* Plat. Legg. 866 E.

'Απροβουλία, ας, ἡ, *want of design, thoughtlessness, indiscretion,* Plat. Legg. 867 B: from

'Απρόβουλος, ον, = ἀπροβούλευ

τος. Adv. *–λως*, *rashly, thoughtlessly*, Aesch. Cho. 620.

'Απροδιηγήτως, adv., (*α* priv., *προδιηγέομαι*) *without previous explanation.*

'Απροθέτως, adv., (*α* priv., *προτίθημι*) *undesignedly*, Polyb.

'Απρόθῦμος, *ον*, (*α* priv., *πρόθυμος*) *not eager* or *ready, disinclined, backward*, Hdt. 7, 220, Thuc. 4, 86, etc. Adv. *–μως*, Plat.

'Απροϊδής, *ές*, (*α* priv., *προϊδεῖν*) *not foreseeing*, Anth.—II. pass. *unforeseen, unexpected*, Nic.

'Απροικος, *ον*, (*α* priv., *προίξ*) *without portion* or *dowry*, Isae. 41, 2, sq., cf. Herm. Pol. Ant. § 122, 2.

'Απροκάλυπτος, *ον*, (*α* priv., *προκαλύπτω*) *undisguised.* Adv. *–πτως*. [ᾰ]

'Απροκατασκεύαστος, *ον*, (*α* priv., *προκατασκευάζω*) *unprepared*, Dion. H.

'Απρόληπτος, *ον*, (*α* priv., *προλαμβάνω*) *not taken for granted, not ascertained*, Hierocl.

'Απρομήθεια, *ας*, *ἡ*, *want of forethought*, Plat. Lach. 197 B: from

'Απρομήθης, *ες*, (*α* priv., *προμηθής*) *without forethought, indiscreet*, Aesop.

'Απρομήθητος, *ον*, (*α* priv., *προμηθέομαι*) *unforeseen*, Aesch. Supp. 357.

'Απρονοησία, *ας*, *ἡ*, *inconsiderateness*: from

'Απρονόητος, *ον*, (*α* priv., *προνοέω*) *not thought of beforehand*, *χώρα ἀπρ.*, an *unguarded* country, Polyb.—II. act. *not considering beforehand, heedless, improvident*, Orph. Adv. *–τως*, *rashly, inconsiderately*, Xen. Cyr. 1, 4, 21.

'Απρονόμευτος, *ον*, (*α* priv., *προνομεύω*) *not ravaged for forage.*

'Απρόξενος, *ον*, *without* *πρόξενος*, Aesch. Suppl. 239.

'Απροοιμίαστος, *ον*, (*α* priv., *προοιμιάζομαι*) *without preface*, Luc.

'Απρόοπτος, *ον*, (*α* priv., *προόψομαι*) *unforeseen*, Aesch. Pr. 1074. Adv. *–τως*.

'Απροόρᾱτος, *ον*, (*α* priv., *προοράω*) =foreg., Diod. Adv. *–τως*.

'Απροπτωσία, *ας*, *ἡ*, *the character of an ἀπρόπτωτος*, M. Anton.: from

'Απρόπτωτος, *ον*, (*α* priv., *προπίπτω*) *inclining to no side, not readily taking up an opinion*, Plut.

'Απρόῤῥητος, *ον*, (*α* priv., *πρόῤῥητος*) *not foretold*, Plat. Legg. 968 E, ex Astii conj.

'Απροςαύδητος, *ον*, (*α* priv., *προςαυδάω*) *not accosted, not greeted*, Plut.

'Απρόςβᾰτος. *ον*, (*α* priv., *προςβαίνω*) Dor. *ἀποτίβατος*, *inaccessible*, *νόσος*, *not to be dealt with* or *healed*, Soph. Trach. 1030.

'Απρόςβλητος, *ον*, (*α* priv., *προςβάλλω*) *unapproachable, unconquerable.*

'Απροςδεής, *ές*, (*α* priv., *προςδέω*) *without want of* anything *more*, *τινός*, Plut. 2, 122 F.

†'Απροςδέητος, *ον*,=foreg., Polyb. 22, 6, 4.

'Απρόςδεικτος, (*α* priv., *προςδείκνυμι*) *not pointed out, out of sight*, dub. l. in Aesch. Supp. 794, where some read *ἀπρόςδεκτος*, *inhospitable.*

'Απροςδιόνῦσος, *ον*, (*α* priv., *πρός*, *Διόνυσος*) strictly, *not belonging to the festival of Bacchus*: hence in genl. *not to the point, out of place*, proverb., like *οὐδὲν πρὸς Διόνυσον*, Cic. Att. 16, 12, 1.

'Απροςδιόριστος, *ον*, (*α* priv., *προςδιορίζω*) *without a definition added.* Adv. *–τως*.

'Απροςδόκητος, *ον*, (*α* priv., *προςδοκάω*) *unexpected, unlooked for*, Hdt. 1, 191, Thuc. 3, 39, etc.—II. act. *not expecting*, Thuc. 7, 29, 39, etc. Adv. *–τως*, Thuc. 4, 29.

†'Απροςδοκία, *ας*, *ἡ*, (*α* priv., *προςδοκέω*) *the not expecting*, Plat. Def. 412 D.

'Απροςέγγιστος, *ον*, (*α* priv., *προςεγγίζω*) *unapproachable.*

'Απρόςειλος, *ον*, i. e. *ᾧ οὐδεὶς προςειλεῖται*, *where no one suns himself*, Eur. Incert. 203.

'Απρόςεκτος, *ον*, (*α* priv., *προςέχω*) *heedless, careless.* Hence

'Απροςεξία, *ας*, *ἡ*, *heedlessness.*

'Απροςηγόρητος, *ον*, (*α* priv., *προςηγορέω*) *unaccosted, neglected.* Hence

'Απροςηγορία, *ας*, *ἡ*, *a not accosting, not greeting.*—2. *want of intercourse* or *conversation*, Arist. Eth. N.—3. *silence.*

'Απροςήγορος, *ον*, (*α* priv., *προςήγορος*) *not to be spoken to, stern, savage*, of a man, Soph. O. C. 1277, of a lion, Id. Tr. 1093.—II. act. *not accosting, not greeting.*

'Απροςθετέω, (*α* priv., *πρόςθετος*) *not to assent*, like *ἐπέχω*, Diog. L. 9, 76.

'Απρόςθικτος, *ον*, (*α* priv., *προςθιγεῖν*) *untouched.*

'Απρόςικτος, *ον*, (*α* priv., *προςικνέομαι*) *not to be reached* or *won*, Pind. N. 11, fin.

'Απρόςῐτος, *ον*, (*α* priv, *προςιέναι*) =foreg., Strab. Adv. *–τως*.

'Απρόσκεπτος, *ον*, (*α* priv., *προσκέπτομαι*) *unforeseen, not thought of*, Xen. Rep. Lac. 13, 7.—II. act. *improvident*, Dem. 1232, 18. Adv. *–τως*, *without forethought*, Antiph. ap. Ath. 238 E.

'Απρόςκλητος, *ον*, (*α* priv., *προςκαλέω*) *not summoned to attend the trial*, cf. Dem. 544, 3: *ἀπρ. δίκη*, a prosecution *in support of which no πρόςκλησις has been issued*, Dem. 1251, 12.

'Απρόςκοπος, *ον*, (*α* priv., *προςκόπτω*) *not striking against, not stumbling, void of offence*, N. T. Adv. *–τως*.

'Απρόσκοπος, *ον*, (*α* priv., *προσκέπτομαι*)=*ἀπρόσκεπτος*, *not looking before one, without foresight*, v. l. Aesch. Eum. 105.

'Απροςκορής, *ές*, (*α* priv., *προςκορής*) *not satiating* or *disgusting*, Heliod.

'Απρόςκρουστος, *ον*, (*α* priv., *προςκρούω*) *not stumbling* or *taking offence* at others.

'Απρόςληπτος, *ον*, (*α* priv., *προςλαμβάνω*) *not adding to.*—II. pass. *not added to.*

'Απρόςλογος, *ον*, (*α* priv., *πρὸς λόγον*) *not to the point.* Adv. *–γως*, Polyb.

'Απρόςμαστος, *ον*, poet. *ἀπροτίμαστος*, q. v.

'Απρόςμᾰχος, *ον*, (*α* priv., *προςμάχομαι*) *irresistible*, Soph. Tr. 1098.

'Απροςμῐγής, *ές*,=sq.

'Απρόςμικτος, *ον*, (*α* priv., *προςμίγνυμι*) *holding no communion* or *commerce with* others, c. dat., *ξένοισι*, Hdt. 1, 65.

'Απροςόδευτος, *ον*, (*α* priv., *προςοδεύω*) *inaccessible*, Diod.

'Απρόςοδος, *ον*, (*α* priv., *πρόςοδος*) *without approach, inaccessible*, *βίος*, Phryn. (Com.) Monotr. 1, ubi v. Meineke.

'Απρόςοιστος, *ον*, (*α* priv., *προςφέρω*, *προςοίσω*) *not to be withstood, irresistible*, Aesch. Pers. 91. Adv. *–τως*.

'Απροςόμῑλος, *ον*, (*α* priv., *προςομιλέω*) *unsociable*, Soph. O. C. 1236.

'Απρόςοπτος, *ον*, (*α* priv., *προςόψομαι*)=sq.

'Απροςόρᾱτος, *ον*, (*α* priv., *προςοράω*) *not to be looked on, horrid, frightful*, *πόνος*, Pind. O. 2, 121.

'Απροςόρμιστος, *ον*, (*α* priv., *προςορμίζω*) *where one cannot land*, Diod.

'Απροςπέλαστος, *ον*, (*α* priv., *προςπελάζω*) *unapproachable*, Strab.

'Απρόςπλοκος, *ον*, (*α* priv., *προς πλέκω*) *not to be interwoven.*

'Απροςπόριστος, *ον*, (*α* priv., *προς ποριζω*) *not acquired* or *gained besides.*

'Απρόςπταιστος, *ον*, (*α* priv., *προςπταίω*)=*ἀπρόςκοπος*, Hipp.

'Απροςπτωσία, *ας*, *ἡ*, (*α* priv., *προςπίπτω*) *security from attack.*—II. *caution in taking up an opinion*, Diog. L.

'Απρόςρητος, *ον*, (*α* priv., *προςερεῖν*)=*ἀπροςηγόρητος*.

'Απροστᾰσίου γραφή, *ἡ*, (*α* priv., *προστάτης*) *an indictment of a μέτοικος* at Athens, *for not having chosen a προστάτης* or *patron* from among the citizens, Dem. 940, 15, v. Att. Process, p. 315.

'Απροστάτευτος, *ον*, (*α* priv., *προστατεύω*) *without a προστάτης* or *leader*, Ael.—II. act. *not being a προστάτης* [ᾰ]

'Απροστάτητος, *ον*, (*α* priv., *προστατέω*)=foreg., Anton.

'Απρόστομος, *ον*, (*α* priv., *πρόστομος*) *not pointed, blunt*, Magnes Incert. 1.

'Απρόςφῐλος, *ον*, (*α* priv., *προςφιλής*) *unfriendly, hostile*, Heliod.

'Απρόςφορος, *ον*, (*α* priv., *προς φέρω*) *unsuitable, inconvenient, dangerous*, *τινί*, Eur. I. A. 287.

'Απρόςφῦλος, *ον*, (*α* priv., *πρός*, *φῦλον*) *not belonging to the tribe*, Heliod.

'Απροςφώνητος, *ον*, (*α* priv., *προς φωνέω*) *inexorable*, Plut.

'Απροςωπολήπτως, (*α* priv., *πρόςωπον*, *λαμβάνω*) adv., *without respect of persons*, N. T.

'Απρόςωπος, *ον*, (*α* priv., *πρόςωπον*) *without a mask*: *without a face*, i. e. *without beauty of face*, opp. to *εὐπρόςωπος*, Plat. Charm. 154 D.—II. *impersonal*, Gramm. Adv. *–πως*.

'Απροτίελπτος, *ον*, Dor. for *ἀπρόςελπτος*, *unhoped for*, Opp.

'Απροτίμαστος, *ον*, Dor. for the unused *ἀπρόςμαστος*, (*α* priv., *προςμάσσω*) *untouched, undefiled*, Il. 19, 263: *unapproachable*, epith. of Homer. Euphor. 62.

'Απροτίοπτος, *ον*, Dor. for *ἀπρόςοπτος*, *invisible*, Opp. H. 3, 159.

'Απροφᾰνής, *ές*,=*ἀπρόφατος*, *unforeseen, unexpected*, Orph.

'Απροφάσιστος, *ον*, (*α* priv., *προφασίζομαι*) *offering no excuse, unhesitating, ready*, *προθυμία*, Thuc. 6, 83. Adv. *–τως*, *without disguise*, Id. 1, 49, etc.: *without evasion, honestly*, Id. 6, 72.

'Απρόφᾰτος, *ον*, (*α* priv., *πρόφημι*) *unforetold, unexpected*, like *ἀπροφανής*, Ap. Rh.—II. *unutterable, terrific*, Id. 1, 645.

'Απροφύλακτος, *ον*, (*α* priv., *προφυλάσσομαι*) *unguarded.*—2. *not guarded against, unforeseen*, Thuc. 4, 55. Adv. *–τως*. [ῠ]

'Απταισία, *ας*, *ἡ*, *a not stumbling* or *stopping*: hence *a not making the proper pauses* in music, dub. in Plat Legg. 669 E, for *ἀπταιστία* is the analogous form: Ast proposes *ἀπαυστία*.

'Απταιστος, *ον*, (*α* priv., *πταίω*) *not stumbling*, *ἀπταιστότερον παρέχειν τὸν ἵππον*, *to make a horse less apt to stumble*, Xen. Eq. 1, 6: metaph. *without slip* or *false step.* Adv. *–τως*, Plat. Theaet. 144 B.

'Απτέον, verb. adj. from *ἅπτομαι*

one must cling to a thing, *bestow pains upon* it, τινός, Plat. Rep. 377 A.

†'Απτέρα, ας, ἡ, *Aptĕra*, a city of Crete, Strab.: adj. 'Απτεραῖος, *α, ον, of Aptera*, Plut. Pyrrh. 30.

'Απτερέως, adv. of ἄπτερος, Hes., cf. Ruhnk. Ep. Cr. p. 105.

"Απτερος, *ον*, (*a* priv., πτερόν) *without wings, unwinged*, Hom. only in Od., and always in phrase τῇ δ' ἄπτερος ἔπλετο μῦθος, the speech was to her *without wings*, i. e. *flew not away again*, she kept it well in her mind, though elsewhere words are called πτερόεντα: ἄπτερα πωτήματα, *wingless flight*, Aesch. Eum. 250: φάτις ἄπτ., in Agam. 276 (acc. to Humboldt), is an *unfledged*, i. e. *unconfirmed* report, cf. Eur. H. F. 1039, though others interpret it *winged*, as if from *a* copul., and πτερόν; (at all events the signf. *much winged, very swift*, must be rejected here and elsewhere): of arrows, *unfeathered*, Hdt. 7, 92: of young birds, etc., *unfledged, callow*, ἄπτερος ὠδὶν τέκνων, Eur. H. F. 1039. Adv. -έως, Ap. Rh.

'Απτέρῠγος, *ον*, (*a* priv., πτέρυξ) *without wings.*

'Απτερύομαι, = πτερύσσομαι, (*a* euphon.), *to fly.*

'Απτέρωτος, *ον*, (*a* priv., πτερόω) *unwinged.*

'Απτήν, gen. ἀπτῆνος, ὁ, ἡ, (*a* priv., πτηνός) *unfledged, callow*, of young birds, Il. 9, 323: *unwinged*, Plat. Polit. 276 A, where it is with neut. ζώοις.

'Απτικός, ή, όν, (ἅπτομαι) *fit for taking hold of* things, γλῶττα ἀπτικωτάτη, Arist. Part. An.

"Απτῖλος, *ον*, (*a* priv. πτίλον) *unfeathered.*

"Απτιστος, *ον*, (*a* priv., πτίσσω) *not winnowed* or *ground*, Hipp.

'Απτοεπής, ές, (*a* priv., πτοέω, ἔπος) *undaunted in speech*, Il. 8, 209, ubi al. ἀπτοεπής (from ἅπτομαι, ἔπος) *attacking with words.*

'Απτόητος, *ον*, poet. ἀπτοίητος, (*a* priv., πτοέω) *undaunted.*

'Απτόλεμος, *ον*, poet. for ἀπόλεμος, Il.

'Απτός, ή, όν, (ἅπτω) *touched, handled: to be touched, subject to the sense of touch*, Cicero's *tractabilis*, Plat., who usu. joins ὁρατὸς καὶ ἁπτός.

"Απτρα, ας, ἡ, (ἅπτω II.) *the wick of a lamp.*

"Απτυστος, *ον*, (*a* priv., πτύω) *not spit out*, Hipp.—II. act. *not spitting out.*

"ΑΠΤΩ, f. ἅψω, *to fasten, fasten to* or *on, bind to* or *on, fix upon* a thing, in Hom. once in act., Od. 21, 408, and once in mid., in a half-act. signf., Od. 11, 278: ἅπτειν χορόν, *to join the dance*, Aesch. Eum. 307: πάλην τινὶ ἅπτειν, *to fasten a contest in wrestling on* one, *engage with* one, Id. Cho. 868, cf. ἁφή: *to fix, fasten* one thing *to* another, βρόχῳ δέρην, Eur. Hel. 136. —B. much more freq. as mid., ἅπτομαι, fut. ἅψομαι, *to fasten one's self to*, hence *to cling fast, hold on*, absol., Il. 8, 67, but mostly c. gen., *to cling to, hang on by, lay hold of, grasp, handle, touch:* Hom. uses esp. ἅψασθαι γούνων, χειρός, ποδῶν, also c. acc. pers. and gen. of part touched, 'Οδυσσῆα γενείου ἅψασθαι, *to take hold of Ulysses by the chin*, Od. 19, 473; but v. versâ, κύων ἅπτεται συὸς ἰσχία, Il. 8, 339; also νηῶν, βρώμης ἠδὲ ποτῆτος, *to lay hand on the ships, on meat and drink:* cf. also ἐάφθη, prob. belonging to ἅπτω. The Attics transferred this to every thing with which one can come in contact, esp.—1. *to engage in, undertake*, e. g. ἀγῶνος, Eur. Suppl. 317, πολέμου, *to prosecute war vigorously*, Thuc. 5, 61; and so very freq. λόγου or λόγων, Eur., etc., but ἅπτεσθαι τῶν λόγων, also *to lay hold of, dispute* the argument of another, cf. Stallb. Plat. Rep. 497 E, and Phaed. 86 D: absol. *to begin*, Ar. Eccl. 582.—2. *to fasten upon, set upon, attack, assail*, Pind. N. 8, 37, and Att.: esp. with words, Hdt. 5, 92, 3: also of diseases, Soph. Tr. 1009, Thuc. 2, 48.—3. *to touch, affect*, ἄλγος οὐδὲν ἅπτεται νεκρῶν, Aesch. Fr. 229, cf. Soph. O. C. 955, Plat. Ion 535 A: esp. ἅπτ. τι φρενός or φρενῶν, cf. ἀνθάπτομαι.—4. *to grasp with the senses, apprehend, perceive*, Plat. Phaed. 99 E; *to see*, Soph. O. C. 1550.—5. *to have intercourse with* a woman, Plat., and Xen.—6. *to come up to, reach, overtake*, Xen. Hell. 5, 4, 43: *to gain*, Lat. *assequi, attingere*, τῆς ἀληθείας, oft. in Plat.: always c. gen., except in Pind., who uses it in last signf. c. dat., as P. 10, 44, I. 4, 20 (3, 30), though he has it in same signf. c. gen., O. 3, 78, cf. Böckh Expl. p. 111. Plat. has part. pass. perf. in mid. signf., ἡμμένος φόνων, *engaged in murders*, Phaed. 108 B.—II. *to kindle, set on fire*, as being done by *contact* of fire, Hdt. 8, 52: ἅπτ. τι πυρί, Aesch. Ag. 295; but ἅ. πῦρ, *to light, kindle* a fire, Eur. Hel. 503. Pass. *to take fire*, Od. 9, 379: *to be set on fire*, Hdt. 1, 19: ἄνθρακες ἡμμένοι, *red-hot embers*, Thuc. 4, 100. (Root prob. the same as Sanscr. *ap*=Lat. *ap-iscor*, with copul. prefix 'a, *sa:* hence also *capio, apto* Germ. *haften, heften*, Eng. *haft.*)

'Απτώς, ῶτος, ὁ, ἡ, (*a* priv., πίπτω) *not falling* or *failing, unfailing*, δόλος, Pind. O. 9, 139.

"Απτωτος, *ον*, (*a* priv., πίπτω)= foreg., Longin.—2. Gramm. *without case, indeclinable.* Adv. -τως.

"Απῡγος, *ον*, (*a* priv., πυγή) *without buttocks*, Plat. (Com.) Incert. 2, e conj. Meinek.

'Απύθμενος, *ον*, (*a* priv., πυθμήν) *without base* or *bottom*, φιάλη, Ath.

"Απυκνος, *ον*, (*a* priv., πυκνός) *not thick, not dense.*

†'Απυλήϊος, *ον*, ὁ, the Roman *Apulēius.*

'Απύλωτος, *ον*, (*a* priv., πυλόω) *not closed* or *secured by a door* or *gate*, Xen. Hell. 5, 4, 20: also v. l. for ἀθύρωτος, Ar. Ran. 838. [ῠ]

'Απυνδάκωτος, *ον*, (*a* priv., πύνδαξ)=ἀπύθμενος, Soph. Fr. 541.

"Απῡος, *ον*, (*a* priv., πῦον) *without matter, not suppurating.*

"Απυργος, *ον*, (*a* priv., πύργος) *without tower and wall, unfortified*, Eur. Tem. 12.

'Απύργωτος, *ον*, (*a* priv., πυργόω) *not girt with towers*, Od. 11, 264.

'Απύρεκτος, *ον*, (*a* priv., πυρέσσω) *without fever.* [ῠ] Hence

'Απῠρεξία, ας, ἡ, *absence of fever, time* or *state free from fever.*

'Απύρετος, *ον*, (*a* priv., πυρετός) *without fever*, Antiph. Incert. 1, 6. [ῠ]

'Απύρηνος, *ον*, (*a* priv., πυρήν) *without stone* or *kernel*, said of stone-fruits which have but a poor one, Arist. de Anim.: ἀπ. ῥοά, a pomegranate *with a soft kernel*, Lat. *apyrenus*, Ar. Fr. 165, and Theophr., cf. Arist. de Anim. 2, 10, 3. [ῡ]

"Απῠρος, *ον*, (*a* priv., πῦρ) *without fire*, in Hom. only of pots and tripods, *that have not yet been on the fire*, i. e. *new*, or (as others) *that must not be set on the fire*, Il. 9, 122; 23, 267: also of food, *uncooked, undressed*, or *not hot, cold*, ἄριστον, δίαιτα, τροφή, also ἄπ. οἶκος, *a cold, cheerless house*, Hes. Op. 523: χρυσὸς ἄπ., *unmelted*, opp. to ἄπεφθος, Hdt. 3, 97: ἱερὰ ἄπ., a sacrifice *in which fire was not used*, Pind. O. 7, 88, cf. Valck. Diatr. p. 43: and the phrase was supposed to be used in Aesch. Ag. 70, of the Furies, because they had no *burnt* sacrifices; but Blomf. compares Eum. 108: it seems here to be=ἄθυτα, *unoffered, neglected*, cf. Soph. Fr. 366. Adv -ρως.—II. (*a* copul.) *like fire*, ἄπ. ἄρδις, *a sting burning like fire* (which used to be rendered wrongly, *very fiery*), Aesch. Pr. 880:—as medic term, *without fever heat.*

'Απύρωτος, *ον*, (*a* priv., πυρόω) *not yet exposed to fire:* hence φιάλη ἀπύρωτος=ἄπυρος I., Il. 23, 270.

"Απυστος, *ον*, (*a* priv., πυνθάνομαι) *of which nothing has been learnt* or *heard, unknown*, Od. 1, 242.—II. act. *having learnt* or *heard nothing, ignorant*, Od. 5, 127: also c. gen., *ignorant of*, μύθων, Od. 4, 675.

'Απύτης, ὁ, Dor. for ἠπύτης. [ᾱπῠ]

'Απύω, Dor. for ἠπύω, Pind.; but also Trag., and even Ar. Eq. 1023. [On quantity v. Pors. ad Markl. Suppl. 813.]

'ΑΠΦΑ΄, more rarely parox. ἄπφα, a term of endearment, esp. among brothers and sisters, also of mistresses to their lovers, of like form with ἀπφύς, ἄππα, ἄττα, πάππα, τέττα.

'Απφάριον, *ου*, τό, dim. from ἀπφά, Xenarch. Pent. 1, 15. [φᾰ]

'Απφίδιον, and ἀπφίον, *ου*, τό, dim. from ἀπφά. [φῐδ]

'ΑΠΦΥ΄Σ, also perispom. ἀπφῦς, gen. ύος, ὁ, a term of endearment used by children to their father, *papa*, Hebr. and Syriac *Ab, Abba*, Theocr. 15, 14: cf. ἀπφά. [φῡς]

'Απώγων, ωνος, ὁ, ἡ, (*a* priv., πώγων) *beardless.*

'Απῳδέω,=ἀπᾴδω, from

'Απῳδός, όν, (ἀπό, ᾠδή) *sounding from* or *wrong, discordant, out of tune*, Eur. Cycl. 490.

"Απωθεν, adv.,=ἄποθεν, *from afar*, authenticated only in Soph., Eur., and Ar.: very dub. in prose, Lob. Phryn. 9, Bremi Aeschin. Ctes. 100.

'Απωθέω, ῶ, fut -ωθήσω and -ώσω, (ἀπό, ὠθέω) *to thrust* or *push off, drive away*, τινά τινος and ἔκ τινος, freq. in Hom., of the wind, *to beat off, beat from* one's course, Od. 9, 81; ὁμίχλην ἀπ., Il. 17, 649: so too even more freq. in mid., *to thrust from one's self, drive away*, and so much like the act. Later chiefly in three signfs., both act. and mid.—1. *to drive away from the land, banish*, also γῆς, χθονὸς ἀπ., Hdt. 1, 173, Soph. O. T. 641, etc.—2. *to repel, drive back*, Hdt. 8, 109, etc.—3. in mid. only, *to reject, disdain*, τὸ ἀργύριον, Hdt., τὰς σπονδάς, Thuc., τὰ κέρδη, Plat. Hence

'Απώθητος, *ον, thrust* or *driven away, rejected.*

'Απώλεια, ας, ἡ, (ἀπόλλυμι) *a losing, destruction.*—II. *loss*, Arist. Probl.: *ruin, misfortune.*

'Απώμαστος, *ον* (*a* priv., πωμάζω), Babrius 60, 1; and

"Απωμος, *ον*, (*a* priv., πῶμα) *without a lid* or *cover.*

'Απωμοσία, ας, ἡ, (ἀπόμνυμι) *a swearing from, denying upon oath*, as Att. law-term, opp. to ἐξωμοσία, Att. Process, p. 696, n. 8.

'Απώμοσις, εως, ἡ,=foreg. Hence

'Απωμοτικός, ή, όν, *capable of for swearing* or *denying on oath.* Adv.-κῶς

Ἀπώμοτος, ον, (ἀπόμνυμι) *forsworn, abjured, declared impossible with an oath*, Archil. 16: βροτοῖσιν οὐδέν ἐστ' ἀπώμοτον, one should never make a vow against any thing, Soph. Ant. 388.—II. act. *under oath not to do a thing*, Ibid. 394.

'Απῶρυξ, υγος, ἡ, (ἀπορύσσω) *a canal* or *drain from* a place.—II. *a layer of a vine*, Lat. *mergus*, Geop.

'Απωσῐκύμᾰτος, ον, (ἀπωθέω, κῦμα) *driving along* or *repelling waves*, Anth. [ῠ]

'Απωσις, εως, ἡ, (ἀπωθέω) *a thrusting* or *driving away*, διὰ τὴν τοῦ ἀνέμου ἄπωσιν αὐτῶν, Thuc. 7, 34.

'Απωσμός, οῦ, ὁ,=foreg.

'Απωστέον, verb. adj. from ἀπωθέω, *one must thrust away, reject*, Eur. H. F. 294.

'Απωστικός, ή, όν, (ἀπωθέω) *fitted for, disposed to driving away.*

'Απωστός, ή, όν, (ἀπωθέω) *thrust* or *driven away from*, γῆς, Hdt. 6, 5, Soph, Aj. 1019.—II. *that can be driven away*, Hdt. 1, 71.

'Απώτερος, έρα, ερον, compar. (ἀπό), *farther off*. Superl. ἀπώτατος, άτη, ατον, *farthest off.*

'Απωτέρω, compar. adv. of foreg., Soph. O. T. 137. Superl. ἀπωτάτω.

'Απωχραίνω, = ὠχραίνω, *to make yellow* or *pale*, Theophr.

"Αρ, Ep. before a consonant for ἄρα, Hom.

"ΑΡΑ, Ep. ῥά, which is enclitic, and before a consonant ἄρ, akin to *ἄρω, and so implying *close connexion*, with a force more or less *illative.* The Epic usages are not easily classified, the Att. much more precise.—A. Epic usage. It denotes—I. simply immediate *transition* from one thing to another, *then, straightway*, ὣς φάτο, βῆ δ' ἄρ' ὄνειρος, Il. 2, 16: usu. here with other particles, δέ, ἤ, ὡς, etc: and so after advs. of time, τότε δή ῥα, τῆμος ἄρα: *in apodosis*, as αὐταρ ἐπειδή...θηήσατο...αὐτίκ' ἄρ' ἤλυθεν, Od. 5, 77: oft. repeated from the protasis, as Il. 21, 426, etc.—2. in enumerating many particulars, e. g. in Homer's catalogue, *then, next in order*, as οἱ δ' ἄρ' 'Αθήνας εἶχον, etc. —II. actual *connexion* between one thing and another, such as—1. that of *antecedent* and *consequent*, as where "Ηφαιστος ᾠνοχόει...ἄσβεστος δ' ἄρ' ἐνῶρτο γέλως, Il. 1, 599, cf. 24, 507: so τούνεκ' ἄρ' ἄλγε' ἔδωκε, for this *then*, Il. 1, 96; in which cases it is often also found with οὕνεκα in protasis. So where a question suggests itself, τίς τ' ἂρ τῶν ὄχ' ἄριστος ἔην; who *then*, it will be asked, was..., Il. 2, 761: likewise in negative answers, as οὔτ' ἄρ' ὅγ' εὐχωλῆς ἐπιμέμφεται, where it may best be rendered by, "*It is not* for a vow (neglected) *that* he is wroth," Il. 1, 93: and thus with demonstr. pronoun in apodosis, ἀλλ' υἱὸν Πριάμοιο...τόν ῥ' 'Οδυσεὺς βάλε, *he it was, whom*, Il. 4, 501. This usage is universal in Greek.—2. *explanation* of a thing going before, e. g. εἰ μὴ ὑπερφίαλον ἔπος ἔκβαλε, ...φῆ ῥ' ἀέκητι θεῶν φυγέειν, "had he not let fall an impious word: *for* he said," v. Herm. H. Ven. 53: with relat. pron. ἄρα makes it more precise and definite, ἐκ δ' ἔθορε κλῆρος, ὃν ἄρ' ἤθελον αὐτοί, *just* the one, the *very* one which..., Il. 7, 182, v. Herm. H. Apoll. 390: ἄρα cannot begin a sentence. [˘]

B. Attic usage. Here it always has a regular illative force, whether —1. in direct *conclusions*,=οὖν, *then, therefore, so then*, κάλλιστον...ἄρα ἡ ἀρετή, Arist. Eth. N., or more commonly—2. by way of oblique *inference*, μάτην ἄρ', ὡς ἔοικεν, ἥκομεν, *so, it seems then*, Soph. El. 772: οὕτω κοινὸν ἄρα χαρᾷ καὶ λύπη..., so *true is it that...*, Xen. Hell. 7, 1, 32; usu. expressing pain or sorrow, Herm. Aj. 1005, always slight surprise, Kühner, Gr. Gr. § 756, 4.—3. in *questions*, where it differs from ἄρα in referring only to a part of the clause, as Aesch. Theb. 92, τίς ἄρα ῥύσεται; *who is there to save?* while ἀρά τις ῥύσεται would be *will any one save*, Herm. praef. Soph. O. C.: connected with this is its use in exclamations, οἵαν ἄρ' ἥβην...ἀπώλεσεν, *what* a band was that which he has destroyed! Aesch. Pers. 733: so ὡς οὕτως, πῶς ἄρα, or without other particle, ἔζης ἄρα, Soph. Fr. 603.—4. for τοι ἄρα, contr. τἄρα, v. τοι.—5. εἰ μὴ ἄρα seems to be *unless perhaps*, v. Buttm. ad Dem. Mid. n. 35, in which case ἄρα is often separated from εἰ μή, Stallb. Plat. Prot. 355 B.

"Αρᾰ; interrog. particle, = Lat. *num:* in accent and signf. a stronger form of ἄρα:—1. it makes the question more doubtful, so that usu. a negat. answer is expected, which is sometimes more clearly shown by the use of ἆρα μή,=μῶν, followed by indic., *is it so? surely not so?* v. Herm. Vig. n. 295.—2. if an affirmative answer is confidently expected, ἆρα οὐ is used,=Lat. *nonne?* but ἆρα by itself, if the expectation be less confident,=Lat. *ne* enclitic, v. Herm. Vig. n. 294, Kühner Gr. Gr. § 834, 2, sq.—3. ἆρα οὖν; like οὐκοῦν, was orig. always a negative question implying an affirmative, but afterwards was used both affirmatively and negatively, v. Herm. Soph. Ant. 268.—4. in ἆρά γε each particle retains its force, γε serving to make the question more definite.—5. ἆρα is used in exclamations, ὀδυνηρὸς ἆρ' ὁ πλοῦτος! Eur. Phoen. 575, where ἆρ' οὐ with the interrog. would be used, were it a question: ἆρα is never used convertibly with ἄρα metri grat., v. Herm. praef. Soph. O. C. In prose ἆρα always stands first in the sentence: in poetry emphatic words sometimes precede it, v. Herm. l. c.

'ΑΡΑ΄, ᾶς, ἡ, Ion. 'ΑΡΗ΄, ῆς, *a prayer*, in Hom. usu. as *a curse*, more rarely as *a blessing*, as in Hdt. 6, 63, ἀρὴν ἐποιήσαντο παῖδα γενέσθαι: in Att. poets mostly in plur.—II. hence *the effect of the curse, mischief, ruin*, Hom., cf. Heyne on Il. 12, 334. —III. Aesch. personified 'Αρά as the goddess of destruction and revenge, Lat. *Dira*, whose office is the same as that of the Erinyes in Soph. El. 111, ὦ πότνι' 'Αρά, σεμναί τε θεῶν παῖδες 'Ερινύες, while in Aesch. Eum. 417, the Erinyes say that this is their own name γῆς ὑπαί, cf. Müll. Eumen. § 77. (The verb is ἀράομαι: Passow would connect these words with "Αρης, but the roots seem different.) [ᾱρ Ep. in *arsis*, ᾰρ in *thesis*, Att. always ᾱρ.]

"Αραβδος, ον, (α priv., ῥάβδος) *without staff* or *rod.*

'Αρᾰβέω, ῶ, f. -ήσω, (ἄραβος) *to rattle, ring*, Hom., mostly in Il., and always of armour, as ἤριπεν ἐξ ὀχέων, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.—II. in Ap. Rh., c. acc. ἀρ. ὀδόντας, to *gnash* or *grind* the teeth.

†'Αραβία, ας, ἡ, *Arabia*, wife of Aegyptus, Apollod. 2, 1, 5.—2. a country in south west of Asia, Hdt., Aesch., etc. [ᾰρᾰ, but Dion. P. also ᾱρ.] Hence

'Αρᾰβίζω, *to speak Arabic: to take part with the Arabs.*

†'Αραβικός, ή, όν, *Arabian*, Dion. P. 24.

†'Αράβιος, α, ον, *Arabian*, Hdt.: οἱ 'Αράβιοι, the *Arabians*, Hdt.: ὁ 'Αράβιος κόλπος, the Arabian gulf, Hdt.

†'Αράβιος, ου, ὁ, *the Arabius*, a river of Gedrosia, Arr. 6, 21, 3.

'Αραβιστί, adv., *in Arabic.*

†'Αραβῖται, ῶν, οἱ, *the Arabitae*, a people of Gedrosia, Diod. Sic.

"ΑΡΑΒΟΣ, ου, ὁ, *a rattling*, ὀδόντων, *the gnashing* or *grinding* of teeth, Il. 10, 375. (Prob. Sanscr. *rav*, sonare, with *a* euphon.: hence prob. ἀράσσω, Pott Etymol. Forsch. 1, 213.) [ᾰρᾰ-]—II. as pr. n. *Arabus*, Aesch. Pers. 318.

'Αράγδην, adv., (ἀράσσω) *with a rattling noise*, Luc.

"Αραγμα, ατος, τό,=sq., τυμπάνων ἀρ., *a rattling* of drums, Eur. Cycl. 205.

'Αραγμός, οῦ, ὁ, (ἀράσσω) *a striking so as to make a sound, a clashing, clattering, rattling*, Aesch. Theb. 249, πετρῶν, *a crashing shower of stones*, Eur. Phoen. 1143; στέρνων, *beating of the breast in grief*, Lat. *planctus*, Soph. O. C. 1609.

† Αραγος, ου, ὁ, *Aragus*, a river of Iberia, Strab.

'Αραδέω, v. sq.

"Αρᾰδος, ου, ὁ, *violent disturbance, rumbling* in the stomach, *palpitation* of the heart, Nic. (Hesych. quotes also ἀραδέω, κινέω: akin to ἀραβέω, ἄραβος.)

†"Αραδος, ου, ἡ, *Aradus*, an island on the coast of Phoenicia, containing a city of the same name, Hdt. 7, 98: hence οἱ 'Αράδιοι, *the Aradians*, Hdt., Strab.—2. an island on the west coast of the Persian gulf, Strab.

'Αράζω or ἀρράζω, (α euphon., ῥάζω) *to snarl, growl*, of dogs, Dion. H., Philo.

'Αραιά, ᾶς, ἡ, *the belly*, v. sub ἀραιός.

†'Αραιθυρέα, ας, ἡ, *Araethyrea*, sister of Aoris, Paus. 2, 12, 5.—2. the city *Araethyrea*, so named from her, Il. 2, 571: hence adv. 'Αραιθυρέηθεν, *from Araethyrea*, Ap. Rh. 1, 115.

'Αραιόδους, οντος, ὁ, ἡ, (ἀραιός, ὀδούς) *with weak, straggling teeth*, Arist. H. A.

'Αραιόθριξ, τρίχος, ὁ, ἡ, (ἀραιός, θρίξ) *with weak, thin hair.*

'ΑΡΑΙΟ΄Σ, ή, όν, also ός, όν, Soph. Fr. 97, Att. ἀραιός, *thin, narrow, weak, slight*, Hom. of the legs of Vulcan, Il. 18, 411, the arm of Venus, Il. 5, 425, the tongues of thirsty wolves, Il. 16, 161, the entrance of a harbour, Od. 10, 90; also of ships, Hes. Op. 807.—II. later, of the substance of bodies, *frail, brittle, porous, spongy, flabby, full of gaps* or *hollows*, Lat. *rarus*, opp. to πυκνός, Anaxag. 8, and freq. in Hipp. as epith. of flesh and bone: also of time, *with intervals.*—III. as subst. ἀραιά, ᾶς, ἡ, with or without γαστήρ, *the flank, loins, lower belly*, Nic.

'Αραῖος, αία, αῖον, also ος, ον, (ἀρά) *prayed to* or *entreated*, Ζεὺς ἀραῖος,=ἱκέσιος, Soph. Phil. 1181.—2. *prayed against, accursed, laden with a curse* or *curses*, Trag.—II. act. *cursing, bringing mischief upon*, c. dat. φθόγγος ἀρ. οἴκοις, Aesch. Ag. 236 so ἀραῖος γονεὺς ἐκγόνοις, Plat

Legg. 931 C; absol., Soph. Tr. 1202, cf. Elmsl. Med. 595, where however the passive sense seems preferable. Adv. –ως. [Sometimes αῐ.]

’Αραιόσαρκος, ον, (ἀραιός, σάρξ) *with spongy, flabby flesh*, Hipp.

’Αραιόστῡλος, ον, (ἀραιός, στῦλος) *with columns standing far apart, areostyle*, Vitruv.

’Αραιότης, ητος, ἡ, (ἀραιός) *thinness, brittleness, porousness, flabbiness*, opp. to πυκνότης, Hipp.

’Αραιόω, *to make* ἀραιός or *flabby*, τὴν σάρκα, Arist. Probl.

’Αραίρηκα, ἀραιρηκώς, ἀραιρημένος, ἀραίρητο, Ion. redupl. for ᾕρηκα, ᾑρηκώς, ᾑρημένος, ᾕρητο, from αἱρέω, Hdt.

’Αραίωμα, ατος, τό, (ἀραιόω) *a gap, interstice, interval*, Diod.: *a little bit*, Lat. *frustulum*, Longin.

’Αραίωσις, εως, ἡ, *a becoming* or *making* ἀραιός, opp. to πύκνωσις, Hipp.

’Αραιωτικός, ή, όν, *making* ἀραιός, Diosc.

’Αρακίς, ίδος, ἡ, Aeolian word,=φιάλη, Ath.—2. ἀρακίδες, ων, αἱ,=ἄρακος, Theophr.

Ἄρακος, ου, ὁ, later ἄραχος *a leguminous weed growing among* φακοί, Theophr.

†Ἄρακος, ου, ὁ, *Aracus*, a Lacedaemonian, Xen. Hell. 2, 1, 7.

†’Αράκυνθος, ου, ὁ, *Aracynthus*, a mountain of Aetolia, Strab.

†’Αραμεῖοι, ων, οἱ, *Aramaei*, a people of Syria, Strab.

†’Αραξηνή, ῆς, ἡ, *Araxene*, a region of Armenia, Strab.

†’Αράξης, ου, ὁ, *Araxes*, a river of Armenia, flowing into the Caspian, now the *Arras*, Hdt. 1, 201.—2. a river of Persia, Strab.—3. a river of Mesopotamia, same as Chaboras, Xen. An. 1, 4, 19. Hence

†’Αραξηνός, ή, όν, *of Araxes*, Strab.

’Αραξίχειρ, χειρος, ὁ, ἡ, and

’Αραξίχειρος, ον, (ἀράσσω, χείρ) *beaten* or *stricken with the hand*, τύμπανα, Anth. The forms ἀραξόχειρ, and ἀραξόχειρος are rejected by Lob. Phryn. 770.

Ἄραξος, ου, ὁ, *Araxus*, a promontory of Achaea on the borders of Elis, Strab.

’Αράομαι, fut. -άσομαι [ᾱ], Ion. -ήσομαι, dep. mid., (ἀρά) *to pray to* a god, τινί, Hom., only once τινά, Od. 2, 135.—2. *to pray that* a thing may be or happen, c. inf., Hom.:—*to vow* to do a thing, *to vow*, Il. 23, 144, and Att.: also foll. by ἕως c. optat., ἀρώμενος ἕως ἵκοιο, *praying, that* thou mightest come, Od. 19, 367, but v. Mehlh. Anacr. p. 121, sq.—3. *to pray* something for one, τινί τι, sometimes in good sense, as ἀρ. τινὶ ἀγαθά, Hdt. 1, 132, cf. 3, 65; but usu. in bad, *to imprecate upon* one, esp. ἀρὰς ἀρ. τινί, Soph., and Eur.: also ἀρ. τινὶ παθεῖν, Soph. O. T. 251: and so ἀρᾶσθαί τινι *to curse* one, Eur. Alc. 714. The act. only occurs in Ep. inf. ἀρήμεναι=ἀρᾶν, *to pray*; but Buttm., Catal. in voc., remarks that a past tense is needed there, as in Od. 14, 134, and thinks that ἀρήμεναι may be aor. 2 of pass. form for ἀρῆναι. The part. ἀρήμενος does not belong to ἀράομαι, v. sub voc. [ᾱρ Hom., ᾰρ Att.]

†Ἄραρ, αρος, ὁ, *the Arar*, a river of Gaul now the *Saone*, Strab.

Ἄρᾱρα, Dor. for ἄρηρα, perf. 2 of *ἄρω, hence ἄρᾱρε, ἄρηρε, intr. *it is fixed, decreed.*—II. but ἄρᾰρε, ἤρᾰρε, aor. 2 trans. *to appease, satisfy.*

†’Αραρηνή, ῆς, ἡ, *Ararene*, a region of Arabia, Strab.

’Αραρίσκω, lengthd. form of pres. for *ἄρω, *to join, fit together*, whereof Hom. has only the impf. Ion. ἀράρισκε, Od. 14, 23.

Ἄρᾰρον, Ion. for ἤραρον, aor. 2 of ἄρω, *to join*, Il.: part. ἀραρών, Od.

†Ἄραρος, ου, ὁ, *Ararus*, a river of European Sarmatia, Hdt. 4, 48.

’Αρᾱρώς, υῖα, ός, part. perf. of *ἄρω. Adv. –ότως, Aesch. Supp. 940, Plat.: Themist. has a superl. ἀραρότατος, Lob. Paral. 48.

†’Αραρώς, ώ, ὁ, *Araros*, a comic poet, son of Aristophanes, Ath. 237 A.

’Αράσιμος, ον, (ἀράομαι) *cursed.*—II. act. *cursing.* [ρᾱ]

†’Αράσπας, α, ὁ, *Araspas*, a Mede, Xen. Cyr. 5, 1, 2.

’Αράσσω, Att. -ττω, f. -ξω, (α euphon., ῥάσσω) *to strike hard, smite, dash in pieces*, (Hom. only has it in compds., συναράσσω, etc.) Of any violent impact, with collat. notion of *rattling, clanging*, as of horses, ὁπλαῖς ἀρ. χθόνα, Pind. P. 4, 402, θύρας, πύλας ἀρ., *to knock furiously at* the door, Eur. Hec. 1044, Ar. Eccl. 978: esp. ἀρ. στέρνα, κρᾶτα, *to beat* the breasts, etc., in mourning, Lat. *plangere*, Aesch. Pers. 1054, and Eur.: ἀρ. πέτροις τινά, *to strike with* a shower of stones, Eur. I. T. 327: hence metaph. ἀράσσειν ὀνείδεσι, κακοῖς, *to throw with* reproaches or threats, i. e. *fling* them *wildly about*, Soph. Aj. 725, Phil. 374, cf. Ar. Nub. 1373: ἀρ. λύραν, *to strike the lyre wildly*, Orph.: hence also μέλος ἀρ., Lat. *carmina lyra ferire.* Pass. *to dash against one another with a noise, to clash, rattle.*

’Αρᾱτήριον, ου, τό, v. ἀρητήριον.

’Αρᾱτικός, ή, όν, *belonging to, disposed for praying* or *cursing*, Diog. L. from

’Αρᾱτός, ή, όν, Ion. ἀρητός, (ἀράομαι) *prayed for, won by prayer.*—2. *accursed, unblest*, which seems to be the sense of ἀρητὸς γόος, Il. 17, 37, where some would read ἄῤῥητος, v. Spitzn. on the various interprr.: ἀρατὸν ἕλκος, Soph. Ant. 972.—II. proparox. Ἄρητος as pr. n., *Aratus*, prob. from signf. 1, *the Prayed-for*, like the Hebrew *Samuel*, Hom.: later Ἄρατος. [ᾱρ, Ep., ᾰρ, Att.]

†’Αραυσίων, ωνος, ἡ, *Arausion*, a city of Gaul, Strab.

†’Αραφήν, ῆνος, ὁ, *Araphen*, an Attic demus: οἱ ’Αραφήνιοι, *the Araphenians*, Isae.: ’Αραφῆνάδε, *to Araphen*, Dem.

†Ἄραχθος, ου, ὁ, *the Arachthus*, a river of Epirus, Polyb.

’Αράχιδνα, ης, ἡ, a leguminous plant, perh. *lathyrus amphicarpus*, Theophr.

†’Αραχναῖον, ου, τό, *Arachnaeus Mons*, a mountain of Argolis, Aesch. Ag. 309, now *Sophico.*

’Αραχναῖος, αία, αῖον,=sq.

’Αράχνειος, εία, ειον, *of* or *belonging to a spider*, Anth.: from

’Αράχνη, ης, ἡ, *a spider*, Aesch. Ag. 1469, Blomf., q. v.—II. *a spider's web, cobweb*, Lat. *aranea.*—III. *a seafish.*—IV. as pr. n. *Arachne*, Luc.

’Αραχνήεις, εσσα, εν,=ἀράχνειος, Nic.

’Αράχνης, ου, ὁ, *a spider*, Lat. *araneus*, Hes. Op. 775, Pind. Fr. 268.

’Αραχνικός, ή, όν,=ἀράχνειος.

’Αράχνιον, ου, τό, *a spider's web, cobweb*, Od. 8, 280.—II. dim. from ἀράχνη, *a small spider*, Arist. H. A. [ᾰρᾰχν–, Hom., ᾰρᾰχν–, Cratin. Pyt 18.] Hence

’Αραχνιόω, ῶ, f. -ώσω, *to spin a cob web*, Arist. H. A. Pass. *to be covered with cobwebs*, Ib.—2. *to spread like a cobweb*, Hipp.

’Αραχνιώδης, ες, (ἀράχνιον, εἶδος) *like a cobweb*, Arist. H. A.

’Αραχνοειδής, ές, (ἀράχνη, εἶδος) *like a spider*, Hipp.

’Αραχνός, οῦ, ὁ,=ἀράχνης, Aesch. Supp. 886.

’Αραχνοϋφής, ές, (ἀράχνης, ὑφαίνω) *spun by spiders*, Philo. [ῠ]

’Αραχνώδης, ες,=ἀραχνοειδής.

Ἄραχος, ου, ὁ, later form for ἄρακος.

†’Αραχωσία, ας, ἡ, *Arachosia*, a region of Persia, Polyb: on the Indus, Strab.: hence οἱ ’Αραχῶται, Dion. P., –χωτοί ῶν, Strab., *the inhabitants of Arachosia.*

Ἄραψ, αβος, ὁ, *an Arab*: also Ἄραβος, ου, ὁ, Aesch. Pers. 318.

’ΑΡΑ΄Ω, v. ἀράομαι, fin.

*’ΑΡΑ΄Ω, supposed pres. of Ep. part. ἀρήμενος, q. v.

†’Αρβάκης, ου, ὁ, *Arbaces*, the last king of Assyria, Strab.—2. a satrap of Media, Xen. An. 7, 8, 25.

†Ἄρβηλα, ων, τά, *Arbēla*, a city of Assyria on the Tigris, Strab.: hence ἡ ’Αρβηληνή (χώρα), the territory of Arbela, Id.

Ἄρβηλος, ου, ὁ, *a rounded knife*, such as shoemakers use, Nic.—II. as pr. n. *Arbelus*, a son of Aegyptus, Apollod.

†Ἄρβιες, ων, οἱ, *the Arbies*, a people of Gedrosia, Strab.

†Ἄρβις, ιος, ὁ, *the Arbis*, a river of Gedrosia, Strab.

†’Αρβουκάλη, ης, ἡ, *Arbucala*, a city of Spain, Polyb. 3, 14.

†’Αρβουπάλης, ου, ὁ, *Arbupales*, son of Darius Codomannus, Arr. An. 1, 16, 3.

’Αρβύλη, ης, ἡ, *a strong shoe* coming up to the ankle, *a half-boot*, used by country-people, hunters, travellers, Aesch. Ag. 944, and Eur., who calls it *Mycenian*, Or. 1470; also ἀρβυλίς in Theocr.: these shoes were also called πηλοπατίδες, *mudtreaders*: ἀρβύλαι in Eur. Hipp. 1189, is taken by Eustath. for *the stand of the charioteer*, but v. Monk ad. l. (Prob. akin to *ἄρω, ἁρμόζω.) [ῠ]

’Αρβυλίς, ίδος, ἡ,=foreg., Theocr.

’Αρβυλόπτερος, ον, (ἀρβύλη, πτερόν) *with winged shoes*, Lyc.

†’Αρβών, ῶνος, ὁ, *Arbon*, a city of Illyria, Polyb. 2, 11, 15.

’Αργαδεῖς, έων, οἱ, prob.=ἐργαδεις, name of *one of the four old Attic tribes*, cf. Αἰγικορεῖς.

’Αργαίνω, (ἀργός) *to be white*, Eur. Alcm. Psoph. 4.

†’Αργαῖος, ου, ὁ, *Argaeus*, son of Philip I., king of Macedonia, Hdt. 8, 139.—2. a mountain of Cappadocia, Strab.

’Αργαλέος, έα, έον, *hard, painful, troublous, grievous*, Lat. *gravis*, of all things hard to do or suffer, revolting to the feelings, v. Nitzsch Od. 2, 244. In Hom. usu. c. dat. et inf., ἀργαλέον μοι πᾶσι μάχεσθαι, more rarely ἀργ. θεὸς βροτῷ ἀνδρὶ δαμῆναι, *hard to be subdued by mortal man*, Od. 4, 397, cf. Il. 1, 589: also in Ar. of persons, *troublesome*, also ἀργ. λύπη, ἀργαλέας νύκτας ἄγειν: rare in prose, as Xen. Hier. 6, 4, Aeschin. 9, 20. Adv. –έως. (from ἄλγος for ἀλγαλέος, like στόμαργος for στόμαλγος, λήθαργος, etc.: cf. Germ. *Arg, Aerger.*)

†’Αργανθώνιος, ου, ὁ, *Arganthonius*

a king of Tartessus in Spain, Hdt. 1, 163.

†Ἀργανθώνιον ὄρος, τό, *Mount Arganthonius*, in Bithynia, Strab.

Ἀργᾶς, neut. ἀργᾶν, gen. ᾶντος, Dor. contr. from ἀργάεις, *white*, μάστος, ταῦρος, Pind., cf. ἀργήεις.—II. ἄργας,=ἀργής.

†Ἀργεάδης, ου, ὁ, *son of Argeas*, Il. 16, 717.—2. *descendant of Argeas*, an epith. of the kings of Macedonia, Paus. 7, 8, 9.

†Ἀργεία, ας, ἡ, *Argīa*, daughter of Adrastus, Apollod.—2. wife of Aristodemus, king of Sparta, Hdt. 6, 52.—3. the country of *Argolis*, in Peloponnesus, Thuc. 2, 7.—4. =Ἀμφιλοχία, Thuc. 2, 68.

Ἀργείλοφος, ον, (ἀργός, λόφος) *white-crested*, *white-tipped*, κολώνα, Pind. Fr. 214.

Ἀργεῖος, εία, εῖον, (Ἄργος) *of* or *from Argos*, *Argive*: Ἀργεῖοι in Hom. like Ἀχαιοί, for *the Greeks* in general.

†Ἀργεῖος, ου, ὁ, *Argaeus*, a companion of Hercules, Apollod.—2. an orator in Athens, Ar. Eccl. 201.—3. son of Deïphon, Paus. 2, 28, 6.—4. an Elean, Xen. Hell. 7, 1, 33.

Ἀργειφόντης, ου, ὁ, for Ἀργοφονευτής, (Ἄργος, φονεύω) *slayer of Argus*, epith. of Mercury, Hom., v. Nitzsch Od. 1, 38.—II. in E. M. (from ἀργῆς) *serpent-slayer*, epith. of Apollo.

†Ἀργέλη, ης, ἡ, *Argele*, daughter of Thespius, Apollod. 2, 7, 8.

Ἀργέλοφοι, ων, οἱ, *the feet of a sheepskin*: in genl. *offal*, *refuse*, Ar. Vesp. 672.

Ἄργεμος, ὁ, or ἄργεμον, ου, τό, Soph. Fr. 221, also Theophr. ἄργεμα, ατος, τό, *a hurt in the iris of the eye*, elsewhere λεύκωμα, Lat. *albugo*.

†Ἄργεννον, ου, τό, *Argennum*, a promontory of Asia Minor, Strab.

Ἀργεννός, ή, όν, Aeol. and Dor. for ἀργός, *white*, Hom., almost always of sheep, also ἀργ. ὀθόναι, Il. 3, 141; also ἀργ. μόσχος, Eur. I. A. 575, κρίνη, Chaerem. ap. Ath. 608 F.

Ἀργεστήρ, ῆρος, ὁ,=sq. I.

Ἀργεστής, οῦ, ὁ, *white*, also with a neut. subst., Nic. Ther. 592, in genit.—II. paroxyt. ἀργέστης, ου, ὁ, epith. of the South wind, Νότος, Il. 11, 306, 21, 334, *clearing*, *brightening*, like Horace's *Notus albus*, *detergens nubila coelo*, cf. λευκόνοτος. In Hes. Theog. 379, 870, epith. of Ζέφυρος, and so—2. in the improved compass of Aristotle ἀργέστης was *the north-west wind*, the Athenian σκίρων, Genelli in Wolf's Anal. 4, p. 474.

Ἀργέτι, ἀργέτα, dat. and acc. for ἀργῆτι, ἀργῆτα, from ἀργής, *white*, Il.: the nom., ἀργέτις, ἡ,=ἀργήεσσα, first in Nonn.

Ἀργέω, (ἀργός, ἀεργός) *to be unemployed*, *do nothing*, Xen.; οἱ ἀργοῦντες, *the idle*, Soph. Fr. 288: of a field, *to lie fallow*, Xen. Cyr. 1, 6, 11: *to be slow of sight*, Arist. Probl.—2. in good sense, *to rest*, *keep holiday*.—II. trans. *to leave* a thing *undone*: hence pass. *to be left undone*, Xen. Cyr. 2, 3, 3: *to be fruitless*, Id. Hier. 9, 9.

†Ἄργη, ης, ἡ, *Arge*, fem. pr. n., Hdt. 4, 35.

†Ἄργης, ου, ὁ, *Arges*, a Cyclops, Hes. Th. 140.

Ἀργήεις, εσσα, εν, Dor. ἀργάεις, contr. ἀργᾶς, ᾶντος, *white*, *shining*, *glittering*, ταῦρον ἀργᾶντα, Pind. O. 13, 98; ἐν ἀργάεντι μαστῷ, Id. P. 4, 14: and we prob. ought to read ἀργᾶς for ἀργίας in Aesch. Ag. 115, cf. Buttm Ausf. Gr. § 41, Anm. 15 n., and v. sub πυγαργος, cf. Lob. Paral 265.

Ἀργής, ῆτος, ὁ, ἡ, also with poet. dat. and acc. ἀργέτι, ἀργέτα, Il. 11, 818; 21, 127, *white*, *bright*, Hom. mostly of the bright *colour* of lightning, (but acc. to Arist. of its rapid *motion*): also of the colour of fat, Il. ll. cc.; so too of a robe, Il. 3, 419: μαλλός, Aesch.; πέπλος (acc. to Ellendt) Soph. Tr. 675; Κολωνός, because of its chalky soil, Id. O. C. 670 with neut., ἀργῆτος ἐλαίου, Nic.; cf. ἀργινόεις.

Ἀργῆς, ὁ, Dor. ἄργας, *a kind of serpent*, Hipp.: also an obscure nickname of Demosthenes, Aeschin. 41, 15, Plut. Dem. 4.

Ἀργηστής, οῦ, ὁ,=ἀργής, *white*, *flickering*, πτηνὸς ἀργ. ὄφις, Aesch. Eum. 181.

Ἀργία, ας, ἡ,=ἀεργία, *want of employment*, Soph. Fr. 380; *idleness*, *laziness*, Eur.—2. in good sense, *leisure*, Plat.

Ἀργίας, cf. sub ἀργήεις.

Ἀργιβόειος, ον, (ἀργής, βοῦς) *with white kine*, epith. of Euboea, Ael.

Ἀργικέραυνος, ον, (ἀργής, κεραυνός) *with white*, *bright*, *vivid lightning*, epith. of Jupiter, Il. and Pind.

Ἀργικέρως, ωτος, ὁ, ἡ, (ἀργής, κέρας) *white-horned*, Welcker Syll. Ep. 205, 4.

Ἀργικός, ή, όν,=ἀργός, *indolent*, Eur. Phil. 6. Adv. -κῶς.

†Ἀργιλεωνίς, ίδος, ἡ, *Argileonis*, mother of Brasidas, Plut. Lys. 25.

Ἀργίλιψ, ιπος, *white*, epith. of serpents, Archil. 56, cf. Lob. Paral. 290.

Ἄργιλλα, ης, ἡ, *an underground dwelling*, so called in Magna Graecia, Ephor. ap. Strab.

Ἄργιλλος, or ἄργῑλος, ου, ἡ, *white clay*, *potter's earth*, Lat. *argilla*, Arist. Probl.

Ἀργιλλώδης, or ἀργῑλώδης, ες, (ἄργιλλος, εἶδος) *like clay*, *clayey*, γῆ, Hdt. 2, 12.

†Ἄργιλος, ου, ὁ, *Argilus*, a city on the Strymonicus Sinus, Hdt. 7, 115: ὁ Ἀργίλιος, *an inhabitant of Argilus*, Thuc. 4, 103.

Ἀργινεφής, ές, (ἀργής, νέφος) *white with clouds*, Soph. Fr. 479.

Ἀργῐνόεις, εσσα, εν,=ἀργός, *white*, *bright-shining*, Il. 2, 647, 656: epith. of the cities Cameiros and Lycastos, from their lying on chalky hills, so Horace *Rhodos clara*, cf. ἀργής, fin.

†Ἀργῖνον, ου, τό,=Ἄργεννον, Thuc. 8, 34.

†Ἀργινοῦσαι, or -οῦσσαι, ῶν, αἱ, *Arginusae*, three small islands between Lesbos and Aeolis, Thuc. 8, 101.

Ἀργιόδους, -όδοντος, ὁ, ἡ, (ἀργής, ὀδούς) *white-toothed*, *white-tusked*, epith. of boars and dogs, Hom.

†Ἀργιόπη, ης, ἡ, *Argiope*, a nymph, Paus., Apollod.

†Ἀργιόπιος, ου, ὁ, (χῶρος) the district *Argiopius*, in Boeotia, Hdt. 9, 57.

†Ἄργιος, ου, ὁ, *Argius*, a son of Aegyptus, Apollod. 2, 1, 5.

Ἀργιπόδης, ου, ὁ,=sq., χίμαρος, Anth.

Ἀργίπους, ὁ, ἡ, πουν, τό, gen. ποδος, (ἀργής, πούς) *swift-footed*, epith. of dogs, Il. 24, 211: of rams, Soph. Aj. 237, where perh. it means *white-footed*, v. Ellendt, Lex. Soph., and cf. ἀργός.

†Ἀργιππαῖοι, ων, οἱ, *Argippaei*, a Scythian tribe of Asiatic Sarmatia, Hdt. 4, 23.

†Ἄργισσα, ης, ἡ, *Argissa*, a place in Thessaly, afterwards Argura, Il. 2, 737, Strab.

Ἄργμα, ατος, τό, (ἄρχω) used in plur. ἄργματα=ἀπάργματα, ἀπαρχαί, *the firstlings* at a sacrifice or feast. Od. 14, 446.

Ἀργόθριξ, gen. ῐχος, ὁ, ἡ, τό, (ἀργός, θρίξ) *white-haired*, Anth.

†Ἀργόλας, ὁ,=Ἀργεῖος, Eur. Rhes 41.

Ἀργολίζω, f. -ίσω, (Ἀργολίς) *to take the part of Argos* or *the Argives* Xen. Hell. 4, 8, 34.

†Ἀργολικός, ή, όν, *Argolic*, *of* or *belonging to Argolis*; ὁ Ἀργ. κόλπος, *the Argolicus Sinus*, Strab.: ἡ Ἀργολική (χώρα),=Ἀργολίς, Id.: from

Ἀργολίς, ίδος, ἡ, *Argolis*, *a district in Peloponnesus*.—2. as adj., ὁ, ἡ, *of Argolis*, *Argolic*, ἐσθής, Aesch. Supp. 233

†Ἀργολιστί, adv., *like the Argives in Argolic fashion*, Soph. Fr. 411.

Ἀργολογέω, (ἀργός, λόγος) *to talk idly*. Hence

Ἀργολογία, ας, ἡ, *idle talking*.

Ἀργοναύτης, ου, ὁ, (Ἀργώ, ναύτης, *a sailor in the ship Argo*, *an Argonaut*.

Ἀργοποιός, όν, (ἀργός, ποιέω) *making idle*, Plut.

Ἄργος, εος, τό, *Argos*, name of several Greek cities, of which the Peloponnesian is the best known: in Hom. it is also put for the district *Argolis*, or even for the whole *Peloponnesus*, Hom., Hdt., Thuc., etc.: adv. Ἀργόθεν, *from Argos*, Eur. Iph. Taur. 70.

†Ἄργος, ου, ὁ, *Argus*, son of Jupiter and Niobe, and king of Argos, Apollod. 2, 1, 1.—2. son of Agenor, the hundred-eyed, slain by Mercury, Aesch. Pr. 568, etc., v. sq. II. 2.—3. son of Phrixus, builder of the ship Argo, Ap. Rh. 1, 112.

ΑΡΓΟ΄Σ, ή, όν, *shining*, *bright*, *glistening*, of a goose, like Pope's '*silver* swan,' Od. 15, 161, and of a sleek, well-fed ox, Lat. *nitidus*, Il. 23, 30; but most freq. in Hom. πόδας ἀργοί, as epith. of dogs, so ἀργίποδες, Il. 24, 211, and ἀργοί alone, Il. 1, 50; 18, 283, *swift-footed*, because all swift motion causes a kind of *glancing*, *flashing* or *flickering*, which thus connects the notions of *white* and *swift*, cf. αἰόλος: the old interpr. of *white-footed* has been long given up, as not applicable to *all* dogs; and that of *running without trouble*, and so *light-footed*,=sq., is forced, v. Nitzsch Od. 2, 11.—II. hence parox. Ἄργος, ὁ, the name of a dog *Swift-foot*, Od. 17, 292.—2. prob. also the herdsman *Argus*, was so called from his eyes being ever open and *bright*.

Ἀργός, όν, rarely ή, όν, Lob. Phryn. 105, (contr. from ἀεργός) strictly *not working*, esp. *not working the ground*, *living without labour*, Hdt. 5, 6, ubi Valck.: hence *doing nothing*, *idle*, *lazy*, *slow*, Soph., etc.: c. gen. rei, *idle at* a thing, *free from* it, as τῶν οἴκοθεν, from domestic toils. Eur. I. A. 1000, πόνων, ταλασίας, Plat. Legg. 835 D, 806 A, so ἀ. αἰσχρῶν, *slow to* evil, Aesch. Theb. 411: also ἀ. περί τινος or τι, Plat.: hence of money, *lying idle*, *yielding no return*, opp. to ἐνεργός, Dem. 815, 15: of land, *lying fallow*, χώρα, Xen., and Isocr.—II. pass. *unwrought*, πῖλος, Soph. Fr. 432, e Brunckii conj.; ἄργυρος, χρυσός, Paus.—2. *not done*, *yet remaining to be done*, Lat. *infectus*, Soph. O. T. 287, cf. Valck. Phoen. 773.—3. *unattempted*, μάχη, Plat. Euthyd. 272 A.—III. *without trouble*, *easy*. Adv. -γῶς.

†Ἄργουρα, ας, ἡ, *Argura*, the earlier Ἄργισσα, q. v.—2. a city of Euboea, Dem. 558, 3.

†Ἄργυννος, ου, ὁ, *Argynnus*, a youth beloved by Agamemnon, from whom Venus was called ’Αργυννίς, Ath.

†’Αργυρᾶ, ᾶς, ἡ, *Argyra*, a city of Achaea, near Patrae, Paus. 7, 18, 6.—2. a fountain near it, Id. 7, 23, 1.

’Αργῠράγχη, ης, ἡ, (ἄργυρος, ἄγχω) *the silver quinsy*, which Demosthenes was said to have, when he was suspected of being bribed not to speak, and said that he had a sore throat, Plut. Demosth. 25.

’Αργυραμοιβία, ας, ἡ, *money-changing*, Plut.; and

’Αργῠρᾰμοιβικός, ή, όν, *of, belonging to a money-changer*; ἡ -κή, sc. τέχνη, *money-changing*, Luc. Adv. -κῶς: from

’Αργῠρᾰμοιβός, οῦ, ὁ, (ἄργυρος, ἀμείβω) *a money-changer, banker*, Plat. Polit. 289 E.

’Αργύρασπις, ιδος, ὁ, ἡ, (ἄργυρος, ἀσπίς) *silver shielded*: οἱ ἀργ., a regiment of the Macedonian army, Polyb.

’Αργυρεῖον, ου, τό, *a silver-mine*, usu. in plur., cf. sq.—II. *a silversmith's shop*, Aeschin. 14, 27: strictly neut. from

’Αργύρειος, or ἀργῠρεῖος, ον,=ἀργύρεος, ἀργυρεῖα μέταλλα, *silver-mines*, Thuc. 2, 55; 6, 91: hence τὰ ἀργύρια ἔργα in Xen. Vect. 4, 5, and τὰ ἀργυρεῖα alone in Aeschin. 14, 27.

’Αργύρεος, or ἀργῠρέος, α, ον, contr. ἀργῠροῦς, ᾶ, οῦν, (ἄργυρος) *silver, of silver, silvered, silver-shining*, Hom. esp. of the implements of the gods, the bowls, etc., of the rich, and so Pind., and Att.—2. ὁ ἀργυροῦς, *a silver coin.*

’Αργῠρεύω, (ἄργυρος) *to dig for silver, smelt silver*, Diod.

’Αργῠρηλάτης, ου, ὁ, (ἄργυρος, ἐλαύνω) *one who works in silver.* [ᾰ]

’Αργῠρήλᾰτος, ον, (ἄργυρος, ἐλαύνω) *wrought of silver*, Eur. Ion 1181.

†’Αργυρία, ας, ἡ, *Arguria*, a city of Troas, Strab.

’Αργῠρίδιον, ου, τό, dim. from ἀργύριον, Ar. Av. 1609. [ρῖ, Meineke Menand. p. 160.]

’Αργῠρίζω, f. -ίσω, (ἄργυρος) *to make silver.* Mid. *to make silver for one's self, extort money*, Dinarch. 95, 21.

’Αργῠρικός, ή, όν, (ἄργυρος) *belonging to silver* or *money*:—ζημία ἀργ., a fine, Plut.

’Αργῠριοθήκη, ης, ἡ, (ἀργύριον, θήκη) *a money-chest.*

’Αργῠριοκόπος, ὁ, (ἀργύριον, κόπτω)=ἀργυροκόπος.

’Αργύριον, ου, τό, (ἄργυρος) *a piece of silver*, (whence the dimin. form.), Plat., etc.: also in genl. *silver*, and so *money*, Ar. Plut. 154, etc., so too in plur. τὰ ἀργύρια, Ar. Av. 600: ἀργυρίου ἄνθος, Lat. *spuma argenti*, Hipp.—II. in plur.=ἀργυρεῖον.

’Αργύριος, ία, ιον,=ἀργυρεῖος, q. v.

†’Αργυρίππα, and -ίππη, ης, ἡ, *Argyripa*, a city of Apulia=Ἄργος Ἵππιον, now *Arpi*, Strab.: οἱ ’Αργυριππᾱνοί, Polyb., and -ιππηνοί, Strab., *the inhabitants of Argyripa.*

’Αργῠρίς, ίδος, ἡ, *a silver vessel*, esp. a cup, Pind. O. 9, 137, cf. Ruhnk. Tim.

’Αργῠρισμός, οῦ, ὁ, (ἀργυρίζω) *a silvering, turning into silver*: *a getting money*, Dion. H.

’Αργῠρίτης, ου, ὁ, fem. ἀργυρῖτις, ιδος, ἡ, *of* or *belonging to silver*: as subst., *silver-ore*, φλὲψ ἀργυρίτιδος, Xen. Vect. 1, 5, cf. 4, 4, and v. Böckh on Laurion in P. E. 2, p. 427.—II. *of* or *belonging to money*, ἀγών, a contest in which the prize was money, on the analogy of στεφανίτης, Plut.

’Αργῠρογνωμονέω, ῶ, *to try* or *assay silver*: in genl. *to examine strictly*: from

’Αργῠρογνώμων, ονος, ὁ, ἡ, (ἄργυρος, γνώμων) *one who tries money, an assayer*, Plat. de Virt. 378 E.

’Αργυροδίνης, ου, ὁ, (ἄργυρος, δίνη) *silver-eddying*, epith. of rivers, Hom.: later also ἀργυροδινής, ές. [ῑ]

’Αργῠροειδής, ές, (ἄργυρος, εἶδος) *like silver, silvery*, δῖναι, Eur. I. A. 752.

’Αργῠρόηλος, ον, (ἄργυρος, ἧλος) *silver-studded*, ξίφος, θρόνος, Hom.

’Αργῠροθήκη, ης, ἡ,=ἀργῠριοθήκη, Antiph. Midon 1.

’Αργῠρόθρονος, ον, (ἄργυρος, θρόνος) *silver-throned.*

’Αργῠροκοπεῖον, ου, τό, *a silversmith's* or *coiner's shop, mint*, Antipho ap. Harp.: from

’Αργῠροκοπέω, ῶ, *to be an* ἀργυροκόπος, *to coin money.*

’Αργῠροκοπίζω, f. -ίσω, = foreg. Hence

’Αργῠροκοπιστήρ, ῆρος, ὁ, *a coiner*, λόγων, Cratin. Troph. 7.

’Αργῠροκόπος, ὁ, (ἄργυρος, κόπτω) *a worker in silver, coiner*, Plut.

’Αργῠρόκρᾱνος, ον, (ἄργυρος, κρᾶνον) *silver-headed*, Or. Sib.

’Αργῠρόκυκλος, ον, (ἄργυρος, κύκλος) *silver-wheeled*, Nonn.

’Αργῠρολογέω, ῶ, *to levy money*; also c. acc., *to levy money upon* a country, *lay* it *under contribution*, Thuc. 2, 69; 8, 3; and

’Αργῠρολογία, ας, ἡ, *a levying of money*, Xen. Hell. 1, 1, 8: from

’Αργῠρολόγος, ον, (ἄργυρος, λέγω) *levying money*, ναῦς, Ar. Eq. 1071, and Thuc.; cf. Böckh P. E. 2, p. 375.

’Αργῠρομῐγής, ές, (ἄργυρος, μίγνυμι, μιγεῖν) *mixed with silver*, Strab.

’Αργῠρόπαστος, ον, (ἄργυρος, πάσσω) *silver-lacquered*, v. Koen Greg. Cor. p. 454.

’Αργῠρόπεζα, ης, ἡ, *silver-footed*, regular epith. of Thetis, Il.; of Venus, Pind. P. 9, 16: hence later was formed an adj. ἀργυρόπεζος, ον.

’Αργῠρόπηχυς, υ, (ἄργυρος, πῆχυς) *silver-armed*, Nonn. 42, 418.

’Αργῠροποιός, ὁ, (ἄργυρος, ποιέω) *a worker in silver*, Anth.

’Αργῠρόπους, ὁ, ἡ, πουν, τό, gen. ποδος, (ἄργυρος, πούς) *silver-footed*, κλίνη, Xen. An. 4, 4, 21.

’Αργῠροπράκτης, ου, ὁ, (ἄργυρος, πράττομαι) *a money collector.* Hence

’Αργῠροπρακτικός, ή, όν, *belonging to money-collecting.*

’Αργῠρόριζος, ον, (ἄργυρος, ῥίζα) *with a silver root*: πηγαὶ Ταρτήσσου ἀργ., i. e. *having silver in the soil*, Stesich. 5.

’Αργῠροῤῥύτης, ου, ὁ, (ἄργυρος, ῥέω) *silver-flowing*, Eur. H. F. 385.

Ἄργῠρος, ου, ὁ, *silver*, first in Hom.: χυτὸς ἄργ., *quicksilver*, v. ὑδράργυρος: ἄνθη ἀργύρου, Lat. *spuma argenti*, Hipp.—2. *silver-money*, and in genl. *money*: on its difference from ἀργύριον, v. Böckh P. E. 1, p. 35: ἄργυρος κοῖλος, *silver-plate*, cf. χρυσός. (Akin to ἀργός, ἀργής, *the white* metal.)

’Αργῠροστερής, ές, (ἄργυρος, στερέω) *robbing of silver*, βίος ἀργ., *a robber's life*, Aesch. Cho. 1002.

’Αργῠροτᾰμίας, ου, ὁ, (ἄργυρος, ταμίας) *an officer in the tax department* at Athens under the emperors.

’Αργῠρότοιχος, ον, (ἄργυρος, τοῖχος) *with silver sides*, δροίτη, Aesch. Ag. 1539.

’Αργῠρότοξος, ον, (ἄργυρος, τόξον) *with silver bow*, Hom. as epith. of Apollo, who is also called simply ’Αργῠρότοξος, *bearer of the silver bow*, Il. 1, 37.

’Αργυροῦν, οῦ, τό, ὄρος, prop. *Silver-mountain*, a mountain in Hispania Tarraconensis, Strab.

’Αργῠροφάλᾰρος, ον, (ἄργυρος, φάλαρα) *with silver trappings*, Polyb. [φᾰ]

’Αργῠροφεγγής, ές, (ἄργυρος, φέγγος) *silver-shining*, Anth.

’Αργῠρόφλεψ, εβος, ὁ, ἡ, (ἄργυρος, φλέψ) *with veins of silver ore.*

’Αργῠροφύλαξ, ακος, ὁ, (ἄργυρος, φύλαξ) *a money-keeper.* [φῠ]

’Αργῠροχάλῑνος, ον, (ἄργυρος, χαλινός) *with reins of silver*, Philostr.

’Αργῠροχοέω, ῶ, *to melt* or *cast silver*: from

’Αργῠροχόος, ὁ, (ἄργυρος, χέω) *a melter of silver.*

’Αργῠρόω, ῶ, f. -ώσω, (ἄργυρος) *to turn into silver, to silver.*—2. *to reward with silver*: Pass. *to be rewarded with silver*, Pind. N. 10, 80, I. 2, 13.

’Αργῠρώδης, ες, (ἄργυρος, εἶδος)=ἀργυροειδής.—2. *rich in silver*, τόπος, Xen. Vect. 4, 3.

’Αργύρωμα, ατος, τό, (ἀργυρόω) *silver plate*, mostly in plur., Lys. Fr. 50. [ῠ]

’Αργῠρώνητος, ον, (ἄργυρος, ὠνέομαι) *bought with silver*, θεράπων, Hdt. 4, 72, ὑφαί, Aesch. Ag. 949.

†’Αργυφέη, ης, ἡ, *Argyphea*, a town of Elis, H. Hymn. Ap. 422.

’Αργύφεος, έα, εον, *silver-white, silver-shining*, Hom. (ἀργύ-φεος related to ἄργυρ-ος as λιγύ-ς to λιγυρ-ός, Pott Etymol. Forsch. 1, 114. [ῠ]

’Αργῠφής, ές,=foreg., Orph.

†’Αργυφία, ας, ἡ, *Argyphia*, wife of Aegyptus, Apollod. 2, 1, 5.

Ἄργῠφος, ον,=ἀργυφής, epithet of sheep, Od. 10, 85, Il. 24, 621.

’Αργώ, όος contr. οῦς, ἡ, *the Argo* or ship in which Jason sailed to Colchis, from ἀργός, *swift*: first in Od 12, 70. Hence

†’Αργῷος, α, ον, *of* or *belonging to the Argo*, σκάφος, Eur. Med. 477: ’Αργῷος λιμήν, Ap. Rh. 4, 658.

Ἄρδα, ης, ἡ, (ἄρδω) *dirt, filth*, Pherecr. Epil. 7. [ᾰρδᾰ, Lob. Phryn. 438.]

’Αρδάλιον, ου, τό, also ἀρδάνιον, ου, (ἄρδω) *a water-pot* or *trough.*

†Ἄρδαλος, ου, ὁ, *Ardalus*, a celebrated pipe-player of Troezene, Plut.: acc. to Paus. 2, 31, 3, a son of Vulcan.

Ἄρδαλος, ον, (ἄρδα) *dirtied, soiled.* Hence

’Αρδαλόω, ῶ, *to dirty, soil, mix*, Hipp.

†’Αρδανάξης, or ’Αρδανία, ας, ἡ, *Ardania*, a promontory of Marmarica, Strab.

’Αρδάνιον, ου, τό,=ἀρδάλιον.

†’Αρδέα, ας, ἡ, *Ardea*, a city of the Rutuli in Latium, Strab.: οἱ ’Αρδεᾶται, ῶν, *the inhabitants of Ardea*, Dion. H. 5, 61.

†’Αρδέας, ου, ὁ, *Ardeas*, son of Ulysses and Circe, Dion. H.

’Αρδεία, ας, ἡ, (ἄρδω) *a watering* either of cattle or fields, Strab.

†’Αρδέρικκα, ων, τά, *Ardericca*, a town of Assyria on the Euphrates, Hdt. 1, 185.—2. a place near Susa, Hdt. 6, 119.

Ἄρδευσις, εως, ἡ, (ἀρδεύω)=foreg., Ath.

’Αρδευτής, οῦ, ὁ, *a waterer.*

’Αρδευτός, ή, όν, verb. adj., *watered*· from

’Αρδεύω,=ἄρδω, *to water*, Lat. *irrigare*, Aesch. Pr. 852.

’Αρδηθμός, οῦ, ὁ,=ἀρδμός, Lyc.

Ἄρδην, adv. contr. for ἀέρδην

(αἴρω) *lifted up, raised on high*, Soph. Ant. 430. — II. *taken away utterly, wholly*, Aesch. Pr. 1051, and in prose, esp. ἄρδην ἀνατρέπειν, ἀπολλύναι, διαφθείρειν, Lat. *penitus evertere*, etc., Plat., Dem., and in late prose very freq., ἄ. ἀναιρεῖν, Lob. Paral. 532.

†'Αρδησκος, ου, ὁ, *Ardescus*, a river in European Sarmatia, Hes. Th. 345.

†'Αρδηττός, οῦ, ὁ, *Ardettus*, a hill on the Ilissus, near Athens, Plut. Thes. 3.

†'Αρδία, ας, ἡ, *Ardia*, a region of Illyria, Strab.: οἱ 'Αρδιαῖοι, *the Ardians*, Strab.

†'Αρδιαῖος, ου, ὁ, *Ardiaeus*, a cruel tyrant of Pamphylia, Plat. Rep. 615 C.

†'Αρδιον, ου, τό, ὄρος, *Mount Ardius*, a mountain of Dalmatia, Strab.

'ΑΡΔΙΣ, εως, ἡ, *the point* of any thing, as of an *arrow*, Hdt. 1, 215; *a sting*, Aesch. Pr. 880.

'Αρδμός, οῦ, ὁ, (ἄρδω) *a watering: a watering-place*, Il. 18, 521, Od. 13, 247.

†'Αρδούεννα, ης, ἡ, *Arduenna* (silva), the forest of *Ardennes* in Belgic Gaul, Strab.

†'Αρδυς, υος, ὁ, *Ardys*, son of Gyges king of Lydia, Hdt. 1, 15.

'ΑΡΔΩ, f. ἄρσω, *to water*, and so—1. of men, *to water* cattle, *give them to drink*, ἵππους, H. Hom. 8, 3, cf. Hdt. 5, 12; ἄρδ. Σιμόεντος, to water them *at* or *with* the Simoïs, Meineke Euphor. 75: also *to walk* or *swim* cattle in water, Buttm. Lexil. v. ἀπόερσαι 3. Pass. *to drink*, H. Hom. Ap. 263. —2. of rivers and the like, *to water* land, Lat. *rigare, irrigare*, Hdt. 2, 13, 14, etc.: but also σῖτος χερσὶ ἀρδόμενος, *watered by hand*, Hdt. 1, 193.—II. metaph. *to refresh, rear, foster*, ὄλβον ἄρδειν, Pind. O. 5, 55, cf. Ruhnk. Ep. Cr. p. 61. (Akin to * ἄλδω, ἀλδαίνω, ἀλδήσκω.)

'Αρέθουσα, ης, ἡ, *Arethusa*, name of several fountains, the earliest known in Ithaca, Od. 13, 408; the most famous at Syracuse, the Nymph of which became the Muse of Bucol. poetry. (A participial form prob. akin to ἄρδω, as if ἄρδουσα, *the waterer.*)

†'Αρεθούσιος, ου, ὁ, *Arethusius*, masc. pr. n., Dem. 1246.

'Αρειά, ᾶς, ἡ, Ion. and poet. ἀρειή, (ἀρά) *a curse, menace, threat*, Il. 17, 431; 20, 109.—II. as pr. n. *Arīa*, the mother of Miletus, Apollod. 3, 1, 2. [ᾰρ]

'Αρειθύσανος, ου, ὁ, *tassel of Ares* or *Mars*, a bold word for a brave and tried warrior, Aesch. Fr. 186.

'Αρειμᾰνής, ές, ('Αρης, μαίνομαι) *full of warlike phrensy*, Simyl. ap. Plut. Rom. 17.

Αρειμάνιος, ον, = foreg., *madly fond of war*, Plut. Hence

'Αρειμᾰνιότης, ητος, ἡ, *martial phrensy*, Stob.

'Αρειοπᾰγίτης, ου, ὁ, Att. 'Αρεοπ., Lob. Phryn. 698, ('Αρειος, πάγος) *an Areopagite*, Aeschin. 11, fin. Hence

'Αρειοπᾰγῑτικός, ή, όν, *Areopagite.*

'Αρειόπᾰγος, ὁ, v. 'Αρειος πάγος.

'Αρειος, ον, also α, ον, Eur. H. F. 413, ('Αρης) *devoted to Ares* or *Mars, warlike, valiant, martial*, Lat. *mavortius:* in Hom., who almost always uses Ion. form 'Αρήϊος, epith. of warriors, more rarely of weapons: later compar. 'Αρειότερος, α, ον, = ἀρείων, and prob. formed from it, like χερειότερος from χερείων. [ᾰρ]

'Αρειος πάγος, ὁ, *hill of Ares* or *Mars*, over against the Acropolis at Athens, on the west side, Hdt. 8, 52: on it was held the highest judicial court, called by the same name: though here some take 'Αρειος as simply = φονικός, since *capital* crimes came specially under its jurisdiction, first in Aesch. Eum. 681, sq.: on its history cf. Dict. Antiqq., Thirlw. Hist. Gr. 2, p. 49; 3, p. 23. The form 'Αρειόπαγος or 'Αρεόπαγος occurs in no good author; Lob. Phryn. 599.

'Αρειότολμος, ον, ('Αρειος τόλμα) *warlike, bold*, Anth.

'Αρείφατος, ον, in Hom. 'Αρηΐφατος, ('Αρης, * φένω, πέφαμαι, πέφαται) *slain by Mars*, i. e. *slain in war*, Hom.—2. later it seems in genl. = 'Αρειος, as in ἀρ. ἀγών, λῆμα, Aesch. Eum. 890, Fr. 139, φόνοι, Eur. Suppl. 603.

'Αρείων, ὁ, ἡ, ον, τό, gen. ονος, *better, stouter, stronger braver, more excellent*, in Hom. of all advantages of body, birth, and fortune: it serves as compar. of ἀγαθός, ἄριστος. (On the deriv. v. 'Αρης.) [ᾰρ]

†'Αρείων, ονος, ὁ, *Arīon*, a horse of Adrastus, Il. 23, 346.

†'Αρεκομικοί, ῶν, οἱ, *the Arecomici*, a people on the Rhone, Strab.

'Αρεκτος, ον, poet. for ἄῤῥεκτος, *undone, unaccomplished*, Il. 19, 150.

†'Αρελαταί, ῶν, αἱ, and 'Αρέλᾱτον, ου, τό, *Arelate*, now *Arles*, a city of Gallia on the Rhone, Strab.

'Αρέομαι, Ion. for ἀράομαι, Hdt.

'Αρεοπαγίτης, ου, ὁ, v. 'Αρειοπαγίτης.

'Αρεος, έα, εον, collateral form of 'Αρειος, received by Böckh in Pind. N. 9, 97.

†'Αρεος ἄλσος, τό, *the Grove of Mars*, in Colchis, where the golden fleece was preserved, Apollod. 1, 9, 1.

†'Αρεουακοί, ῶν, οἱ, *the Arevaci*, a tribe of the Celtiberi on the Tagus, Strab.

'Αρέσαι, ἀρέσασθαι, inf. aor. 1 act. and mid. of ἀρέσκω, Hom.

†'Αρέσανδρος, ου, ὁ, *Aresander*, masc. pr. n., Lys.

'Αρέσθαι, inf. aor. 2 mid. of αἴρω, Hom.

†'Αρεσίας, ου, ὁ, *Aresias*, one of the thirty tyrants in Athens, Xen. Hell. 2, 3, 2.

'Αρεσκεία, ας, ἡ, (ἀρεσκεύω) *the character of an ἄρεσκος, excessive complaisance, obsequiousness, cringing*, cf. Theophr. Char. 5.

'Αρέσκευμα, ατος, τό, *obsequious, cringing conduct*, Plut.; and

'Αρεσκευτικός, ή, όν, *disposed to obsequiousness* or *cringing*, M. Anton.: from

'Αρεσκεύω, also as dep. mid., ἀρεσκεύομαι, *to behave in a pleasing manner:* ἀρεσκεύεσθαί τινα, *to conciliate* a person's *favour*, v. l. Plut.

'Αρεσκόντως, adv. part. pres. act. from ἀρέσκω, *agreeably*, Eur., and Plat.

'Αρεσκος, η, ον, *pleasing, complaisant:* but usu. in bad sense, *obsequious, cringing, flattering*, Arist. Eth N., cf. Theophr. Char. 5: from

'Αρέσκω, fut. ἀρέσω, mid. ἀρέσομαι, poet. ἀρέσσομαι: aor. 1 ἤρεσα, mid. ἠρεσάμην, poet. part. ἀρεσσάμενος, (* ἄρω, ἄρσω), *to make* a thing *good, make it up*, Il. 9, 120; 19, 138: so in mid., ταῦτα δ' ἀρεσσόμεθα, this will we *make up among* ourselves, Il. 4, 362, Od. 22, 55; so σπονδὰς θεοῖς ἀρέσασθαι, *to make full drink-offerings to the gods*, Theogn. 760: but c. acc. pers. et dat. rei, *to content, satisfy, appease, conciliate*, τινὰ δώροισι, ἐπέεσσι, Il. 9, 112, Od. 8, 396: so too θεούς, Aesch. Supp. 655: but c. gen. rei, ἀρέσαντο φρένας αἵματος, *they sated their heart with blood*, Hes. Sc. 255. Pass. c. aor. ἠρέσθην, perf. ἤρεσμαι, *to be contented, satisfied, appeased, acquiesce*, τινί, Hdt. 3, 34, Thuc., etc.—II. intr. *to please, content, gratify*, usu. in 3 pers. c. dat., ταῦτα ἀρέσκει μοι, Hdt. 1, 89, and freq. in Att.; c. inf., ἤρεσέ σφι ταῦτα ποιέειν, Hdt. 8, 19: so too in mid., Hdt. 6, 128; 9, 79: in Att. also usu. c. dat. as Soph. Ant. 211, Thuc. 5, 37, etc. though also c. acc., which is called by Gramm. the Att. construction), Koen. Greg. p. 66, Valck. and Monk Hipp. 184, Heind. Plat. Crat. 391 C, cf. ἁνδάνω.—2. *to flatter*, τινί, Eur. Alcmen. 6; ἀρ. τρόποις τινός, *to conform to* one's ways, Dem. 1362, 11; 1406, fin.—3. part. ὁ ἀρέσκων *grateful* or *acceptable:* hence τὰ ἀρέσκοντα or ἀρέσαντα, Lat. *placita, the favourite dogmas* of philosophers, Plut., cf. * ἄρω.

'Αρεστήρ, ῆρος, ὁ, (ἀρέσκω) *a propitiatory offering*, esp. a kind of *cake.* Hence

'Αρεστήριος, ον, *propitiatory.*

†'Αρεστορίδης, ου, ὁ, *son* or *descendant of Arestor*, e. g. Argus, Ap. Rh. 1, 112.

'Αρεστός, ή, όν, verb. adj. from ἀρέσκω, *that pleases, gratifies*, Simon. Amorg.: *agreeable, approved.* Hence τὸ ἀρεστόν, *a decree*, like ἀρέσαν or δόξαν. Adv. -τῶς, Hdt.

†'Αρέστωρ, ορος, ὁ, *Arestor*, masc. pr. n., Apollod.

'Αρεταίνω, Gramm. for ἀρετάω.

'Αρετᾱλογία, ας, ἡ, *the practice of an ἀρεταλόγος, buffoonery:* from

'Αρετᾱλόγος, ου, ὁ, (ἀρετή, λέγω) strictly, *a prater about virtue:* at Rome a kind of buffoon, Casaub. Suet. Aug. 74, Juven. 15, 16, cf. ἠθολογος,

†'Αρέτας, α and ου, ὁ, *Aretas*, a name common to several kings of the Nabathaean Arabs, Strab., etc.

'Αρετάω, ῶ, fut. -ήσω, (ἀρετή) *to be fit* or *proper, to thrive, prosper*, οὐκ ἀρετᾷ κακὰ ἔργα, Od. 8, 329, λαοὶ ἀρετῶσι, Od. 19, 114.

†'Αρετάων, ονος, ὁ, *Aretāon*, a Trojan, Il. 6, 31. [τᾱ]

'Αρετή, ῆς, ἡ, *goodness, excellence*, of any kind; but in Hom. esp. *manly, warlike goodness, manhood, prowess, valour*, Lat. *virtus:* also *manly beauty, rank, dignity*, and in genl. *outward distinction*, Theogn. 30, etc., cf. ἀγαθός, and Welcker, praef. Theogn. p. 29. sqq.: so of horses, runners, etc.—2. in prose, freq. of the *virtues* or *properties* of land, fountains, plants, etc., Hdt. 4, 198, Thuc. 1, 2, etc.—3. the usu. sense of it is almost = Lat. *virtus*, of the active rather than the strictly moral virtues, cf. Xen. Mem 2, 1, 21, sq.: hence—4. *skill*, ἀρετὴ τεκτονική, κυβερνητική, etc., Plat.—II. *character* or *reputation for virtue, glory*, Pind. P. 4, 331, Thuc. 1, 33; ἀρ. καὶ δόξα, Plat. Symp. 208 D: ἀρετὴ ἔργων, *fame for noble deeds*, Lys. 193, 12, cf. εὐσέβεια. [For deriv. v. sub 'Αρης.] [ᾰ]

†'Αρετή, ῆς, ἡ, *Arĕtē*, daughter of Dionysius the elder, Plut.

†'Αρέτης, ου, ὁ, *Aretes*, a commander of Alexander's, Arr. An. 3, 12, 3. —2. a Spartan, Diod. S. 14, 70.

†'Αρετις, ιος, ὁ, *Aretis*, a Macedonian, Arr. An. 1, 15, 6.

'Αρευς, ὁ, Aeol. for 'Αρης, Alcae., cf. Koen. Greg. p. 194—2. *Areus*, a king of Sparta, Plut. Pyrrh. 26: others in Diod. S., Paus., etc.

* 'Αρεω, assumed as pres. whence fut. and aor. of ἀρέσκω.

†'Αρεών, ῶνος, ὁ, *Areon*, a river of Persia, Arr. Ind. 38, 7.

†"Αρεως πεδίον and "Αρεος πεδίον, τό, the *Campus Martius* in Rome, Hdn.

'Αρή, ῆς, ἡ, Ion. and Hom. for ἀρά, q. v.

"Αρηαι, 2 sing. subj. aor. 2 mid. for ἄρῃ, from αἴρω, Il., Hes.

†'Αρηγονίς, ίδος, ἡ, *Aregonis*, mother of Mopsus, Orph.

'Αρηγοσύνη, ης, ἡ, *help, aid*, Anth. P. 9, 788.

'Αρήγω, fut. -ξω, *to help, aid, succour*, τινί, Hom. only in Il., always *to succour in war*, oft. c. dat. modi, as μάχῃ, χερσί: so too Pind., and Trag. —2. absol. *to be of use, be good* or *fit*, c. inf., φέρειν ἀρήγει, Pind. P. 2, 173: hence σιγᾶν ἀρήγει, Aesch. Eum. 571.—II. c. acc. rei, *to ward off, prevent*, e. g. ἄρηξον ἅλωσιν, Aesch. Theb. 119: also like ἀρκέω, ἀρ. τινί τι, *to ward off from* one, φόνον τέκνοις, Eur. Med. 1275, cf. Tro. 772. Chiefly poet., but also in Hdt. 7, 136, and Xen. (Akin to ἀρκέω, ἐρύκω, *arceo, arx, arca*, cf. Pott Etymol. Forsch. 1, 271.) [ᾰ]

'Αρηγών, όνος, ὁ, ἡ, *a helper, aid*, Il. 4, 7.

†'Αρήγων, οντος, ὁ, *Aregon*, a painter of Corinth, Strab.

†'Αρηϊάς, άδος, ἡ, (fem. adj. from Αρης) *of* or *belonging to Mars; martial, warlike*, Qu. Sm. 187.

'Αρηΐθοος, ον, ("Αρης, θοός) *swift as Mars, swift in war*, Il.

'Αρηϊκτάμενος, η, ον, ("Αρης, κτείνω) *slain by Mars*, or *in war*, Il. 22, 72. [ᾱρ]

†'Αρηΐλυκος, ου, ὁ, *Areïlycus*, masc. pr. n., Hom.

†'Αρήϊνος, ου, ὁ, *Areïnus*, a satrap of Phrygia, Strab.

†'Αρήϊος, ου, ὁ, *Areïus*, son of Bias, an Argonaut, Ap. Rh.

'Αρήϊος, η, ον, also ος, ον, Ion. for Αρειος, Hom.

'Αρηΐφᾰτος, ον, Ion. for 'Αρείφατος, Hom.

'Αρηΐφθογγος, ον, ("Αρης, φθογγή) *martial-sounding*, Cornut. 21.

'Αρηΐφθορος, ον, ("Αρης, φθείρω) *destroyed* or *slain in war*.

'Αρηΐφῐλος, ὁ, ἡ, also, η, ον, ("Αρης, φίλος) *dear to Mars, favoured of the god of war*, freq. epith. of warriors in Hom. (The act. signf. *loving Mars* is very dub.)

'Αρήμεναι, inf. Ion. for ἀρᾶν, v. sub ἀράομαι.

'Αρημένος, ένη, ένον, *distressed, harassed, worn out*, expl. by the old Gramm. by βεβλαμμένος, Hom. (only in Od.): also γήρα' ὕπο λιπαρῷ ἀρημένος, Od. 11, 136. (Of unknown origin.)

†'Αρήνη, ης, ἡ, *Arene*, daughter of Oebalus, and sister of Aphareus, Paus.; after her was named—2. a city of Elis, the residence of Aphareus, Il. 2, 591: adv. 'Αρήνηθεν, *from Arene*, Ap. Rh. 1, 471.

"Αρηξις, εως, ἡ, (ἀρήγω) *help succour*, Aesch. Pr. 547, Soph. O. C. 829. —II. c. gen. rei, *help against* a thing, *means of averting* it, e. g. πημάτων, Soph. El. 876.

†'Αρηξίων, ονος, ὁ, *Arexion*, masc. pr. n., Xen. An. 6, 2, 13.

"Αρηρα, perf. 2 of ἄρω: plqpf. ἀρήρειν.

'Αρηρεμένος, part. perf. pass. of *ἄρω, q. v., I. fin.: Brunck in Ap. Rh. alters it to ἀρηράμενος, as part. aor. 1, mid.

'Αρηρομένος, η, ον, *ploughed*, Il., and Hdt., Ion. for ἠρώμενος, Il., part. perf. pass. from ἀρόω.

'Αρηρότως, Ion. ἀραρότως, adv. part. perf. act. from * ἄρω, *fitly, fitting close*: hence *fast, tight*, Eur. Med. 1192.

"ΑΡΗΣ, ὁ, gen. "Αρεος, never contr., also "Αρεως, (equally good Att., being freq. even in Isocr., and Dem., cf. Elmsl. O. C. 947, Monk Alc. 514, although the Att. usage is doubted by Schäf. Greg. p. 607, Buttm. Ausf. Gr. § 58, in voc.): dat. "Αρεϊ, Att. contr. "Αρει, poet. "Αρῃ (Matth. Alcae. 1. p. 10): acc. "Αρη, also "Αρην, (both Att., but Hom. has the latter only in Il. 5, 909, where however Dind. reads, "Αρη', from the Aeol. "Αρευς), also "Αρεα, in Soph. O. T. 190: voc. "Αρες,:—Ion. and Ep. "Αρηος, ηϊ, ηα; but the gen. "Αρηως and "Αρεω only in Gramm. *Ares*, Lat. *Mars*, son of Jupiter and Juno, god of war and slaughter, represented by Hom. as a gigantic warrior: in Trag. the god of destruction in genl., the spirit of strife, plague, famine, Soph. O. T. 190, etc., cf. Lob. Aj. 692. Hence as appel. for *war, slaughter, murder*, etc., "Αρης ἐμφύλιος, τιθασός, Aesch. etc.; λιθόλευστος "Α., *death by stoning*, Soph. Aj. 254: and even for *iron*, acc. to Eust. (Akin to ἄῤῥην, ἄρσην, as *Mars* to *mas*, perhaps also to ἀνήρ, ἥρως, Lat. *vir*: perhaps also to αἴρω, ἐναίρω, Lat. *arma*, and to the prefix ἀρι–: from the same root come ἀρετή, ἀρείων, ἄριστος, the first notion of *goodness* being that of *manhood, bravery in war*, cf. Donalds. N. Cratyl. 365.) [ᾰ in Hom., but oft. ᾱ in arsis, e. g. Il. 5, 31, and so in compounds: later Ep. uncertain: Att. rarely long, Meineke Quaest. Men. p. 38.]

'Αρήτειρα, ἡ, fem. from ἀρητήρ, Ap. Rh. [ᾱρ]

†'Αρήτη, ης, ἡ, *Arēte*, wife of Alcinous, Od. 8, 54.—2. daughter of Aristippus the philosopher, Strab.

'Αρητήρ, ῆρος, ὁ, (ἀράομαι) strictly, *one that prays*: hence *a priest*, because the priest conveyed the prayers of the people to the gods, Il.; poet. for ἱερεύς, acc. to Arist. Poet. [ᾱρ] Hence

'Αρητήριον, ου, τό, *a place for prayer*, Plut. [ᾱ]

†'Αρητιάδης, ου, ὁ, *son of Aretius*, i. e. Nisus, Od. 16, 395.—2. *son of Ares* or *Mars*, i. e. Cycnus, Hes. Scut. Herc. 57.

†'Αρητιάς, άδος, ἡ, pecul. fem. to "Αρειος, *of Mars, sacred to Mars*, κρήνη, νῆσος, *fountain, island of Mars*, Ap. Rh.

†"Αρητος, ου, ὁ, *Aretus*, son of Nestor, Od. 3, 414.—2. son of Priam, Il. 17, 494.

'Αρητός, ή, όν, Ion. for ἀρατός, Hom.

'Αρητύω, = ἀρύω, *to draw water*, Alcae.

'Αρθείς, part. aor. 1 pass. from αἴρω, Hom.

"Αρθεν, 3 plur. aor. 1 pass. Aeol. for ἤρθησαν, from αἴρω, Il.

'Αρθμέω, ῶ, fut. -ήσω, (ἀρθμός) *to join together, unite*, Ap. Rh.—II. intr. *to be joined together* or *united*, ἐν φιλότητι ἀρθμήσαντε (for ἀρθμηθέντε) Il. 7, 302.

"Αρθμια ων, τά (not ἀρθμία, ἡ), *peaceful relations, peace, concord*, opp. to πόλεμος, Hdt. 6, 83: strictly neut. plur. from

"Αρθμιος, α, ον, (ἀρθμός) *joined, united*: hence *at peace* or *in concord with* another, τινί, Od. 16, 427, and Hdt.

† Αρθμιος, ου, ὁ, *Arthmius*, son of Pythonax, a proxenus of the Athenians in Zelea, Dinarch. 90, 1, Dem. 121, 27.

'Αρθμός, οῦ, ὁ, (ἄρω) *a bond, league, friendship*, H. Hom. Merc. 524, Aesch. Pr. 191.

'Αρθρεμβολέω, ῶ, f. -ήσω, *to set limbs*, Math. Vett.: and

'Αρθρεμβόλησις, εως, ἡ, *the setting of a limb*, Chirurg. Vett.: from

'Αρθρέμβολος, ον, (ἄρθρον, ἐμβάλλω) *with the limbs set*: ἀρθρ. ὄργανα, *instruments for setting limbs*: also *for torture*, Joseph.

'Αρθρίδιον, ου, τό, dim. from ἄρθρον, M. Anton.

'Αρθρικός, ή, όν,=sq., Hipp.

'Αρθρῖτικός, ή, όν, (ἄρθρον) *belonging to the limbs* or *joints, diseased in them, gouty*, Hipp.

'Αρθρῖτις, ιδος, ἡ, as if fem. of ἀρθρίτης, which does not occur, *belonging to the limbs* or *joints*, ἀρθρ. φλεγμονή, etc., Hipp.: ἡ ἀρθρῖτις, sc νόσος, *gout*, Id.

"Αρθρον, ου, τό, (* ἄρω) *a joint*, esp. *the socket of the joint*, opp. to ἀστράγαλος, Hdt. 3, 129: in plur. *a limb*, and freq. in plur. *the limbs*, oft. joined with some other word, ἄρθρα ποδοῖν, *the ankles*, Soph. O. T. 718, cf. 1032; also ἄρθρων ἤλυσις, the limbs, legs, Eur. Hec. 82: and even ἄρθρα τῶν κύκλων, the eyes, Soph. O. T. 1270, ἄρθρα στόματος, the mouth, Eur. Cycl. 625: also τὰ ἄρθρα alone, *the genitals*, Hdt. 3, 87, cf. Valck. ad 3, 103.—II. *the article* in grammar, Plut.

'Αρθροκήδης, ες, (ἄρθρον, κῆδος) *afflicting the limbs*, πόνοι, Luc.

'Αρθροπέδη, ης, ἡ, (ἄρθρον, πέδη) *a band for the limbs, fetter*, Anth.

'Αρθρόω, (ἄρθρον) *to form into members, fasten by joints, fit together*, and so, *to fashion, finish off*: esp. of words, *to utter distinctly*, γλῶσσα ἀρθροῖ τὴν φωνήν, *produces articulate sounds*, Xen. Mem. 1, 4, 12, as Lucret. 4, 555, *voces articulat . . . lingua*: but ἀρθροῦν γλώσσην καὶ νόον, *to give strength to, nerve the tongue and mind*, Theogn. 758.

'Αρθρώδης, ες, (ἄρθρον, εἶδος) *well-articulated* Xen. Cyn 4, 1.

'ΑΡῘ–, insep. prefix, like ἐρι–, strengthening the notion conveyed by its compd.: of same root with "Αρης, ἀρείων, ἄριστος, and so chiefly denotes *goodness, excellence*, v. Buttm. Lexil. v. ἕκηλος 9, p. 285: mostly in older Ep. and Lyr. [ᾰ]

'Αρία, ας, ἡ, a kind of oak, prob. *quercus ilex*, Theophr.: also φελλόδρυς.

†'Αρία, ας, ἡ, *Aria*, a province of Persia, now corresponding nearly to *Chorasan*, Strab.; οἱ "Αριοι, *the Arians*, Hdt. 3, 93.

†'Αριαβίγνης, ου, ὁ, *Ariabignes*, a brother of Xerxes, slain in the battle of Salamis, Hdt. 7, 97.

†'Αριάδνη, ης, ἡ, *Ariadne*, daughter of Minos, Il. 18, 592.

†'Αριαῖος, ου, ὁ, *Ariaeus*, commander of the Asiatics in the army of Cyrus the younger, Xen. An. 1, 8, 5, etc.

†'Αριάκης, ου, ὁ, *Ariaces*, leader of the Cappadocians, Arr. An. 3, 8, 5.

†'Αριαμάζου πέτρα, ἡ, *the rock of Ariamazes*, in Sogdiana, Strab.

†'Αριαμένης, ου, ὁ, *Ariamenes*, same as 'Αριαβίγνης, Plut.

†'Αριᾱνή, ῆς, ἡ, *Ariana*, a general term for several provinces of eastern Persia, now *Afghanistan*, Strab.

† Ἀριανθίδης, ου, ὁ, *Arianthides*, son of Lysimachus, Thuc. 4, 91.

†'Ἀριᾶνός, ή, όν, ('Ἀριανή) *of* or *belonging to Ariana ; οἱ 'Ἀριανοί, the inhabitants of Ariana*, Strab.—2. -νός, οῦ, ὁ, *Arianus*, masc. pr. n., Polyb. 8, 18.

†'Ἀριάντᾰς, α, ὁ, *Ariantas*, a Scythian king, Hdt. 4, 81.

†'Ἀριαπείθης, ου, ὁ, *Ariapeithes*, a Scythian king, Hdt. 4, 76.

†'Ἀριαράθης, ου, ὁ, *Ariarāthes*, a name common to many kings of Cappadocia, Strab., etc. [ρᾱ]

†'Ἀριαράμνης, ου, ὁ, *Ariaramnes*, masc. pr. n., Hdt. 8, 90.

†'Ἀριάσπαι, ῶν, οἱ, *the Ariaspae*, a people of Drangiana, Arr. An. 3, 27, 4.

†'Ἀρίβαιος, ου, ὁ, *Aribaeus*, a king of the Cappadocians, Xen. Cyr. 2, 1, 5.

†'Ἀριγαῖον, ου, τό, *Arigaeum*, a city of India, Arr. An. 4, 24.

†'Ἀριγεύς, έως, ὁ, *Arigeus*, masc. pr. n., Plut.

'Ἀριγνώς, ῶτος, ὁ, ἡ,=sq., Pind. N. 5, 21, but only in nom. pl. ἀρίγνωτες, cf. Lob. Paral. 181.

'Ἀρίγνωτος, η, ον, Od. 6, 108, also ος, ον, Il. 15, 490, (ἀρι, γιγνώσκω) *easy to be known, well-known, far-famed*, Hom. : also in bad sense, *notorious, infamous*, Lat. *nimium notus*, Od. 17, 375.

†'Ἀρίγνωτος, ου, ὁ, *Arignotus*, a citharoedus, Ar. Eq. 1278.—2. a Pythagorean philosopher, Luc.

†'Ἀριδαῖος, ου, ὁ, *Aridaeus*, son of Philip of Macedon, Strab.

'Ἀριδάκρῠος, ον,=sq., Arist. Probl.

'Ἀρίδακρῠς, υ, gen. υος, (ἀρι, δάκρυ) *much weeping, very tearful*, γόος, Aesch. Pers. 947 : also in Arist. H. A. 9, 1, 7.

'Ἀριδάκρῡτος, ον, (ἀρι, δακρύω) *much wept.*—II.=ἀρίδακρυς.

'Ἀρίδᾱλος, ον, Dor. for ἀρίδηλος, Simon.

'Ἀριδείκετος, ον, (ἀρι, δείκνυμι) *much shown*, Lat. *digito monstratus : hence famous, renowned :* Hom. uses it mostly as a superl. c. gen. ἀριδείκετος ἀνδρῶν.

'Ἀρίδηλος, ον, (ἀρι, δῆλος) *very plain, clear, distinct, far seen*, Ὄσσα, Simon. 62 : also *quite clear, manifest*, Hdt. 8, 65 : *much known*, ἔργα, Tyrt. 2, 7, v. Buttm. Lexil. v. ἀίδηλος 9, p. 55. Adv. -λως, cf. ἀρίζηλος.

†'Ἀριδίκης, ου, ὁ, *Aridices*, masc. pr. n., Plut.

†'Ἀρίδωλις, ιος, ὁ, *Aridolis*, a tyrant of Alabanda in Caria, Hdt. 7, 195.

†'Ἀριζαντοί, ῶν, οἱ, *Arizanti*, a people of northern Media on the Choaspes, Hdt. 1, 101.

'Ἀρίζηλος, ον, also η, ον, Il. 18, 219, 221, Ep. form for ἀρίδηλος, Buttm. l. c. ; of the light of a star, 13, 244, of the sound of a voice, 18, 219, of a strange phenomenon, 2, 318, of persons whom all admire, 18, 519. Adv. λως, Od. 12, 453 : so in Pind. O. 2, 55 (101), acc. to Böckh.—II.=sq., Hes. Op. 6, and Call. Adv. -λως.

†'Ἀρίζηλος, ου, ὁ, *Arizelus*, an Athenian, Aeschin.

'Ἀριζήλωτος, ον, (ἀρι, ζηλόω) *much to be envied, very prosperous*, Ar. Eq. 1329.

†'Ἀριζος, ου, ὁ, *Arizus*, masc. pr. n., Hdt. 7, 82.

'Ἀριήκοος, ον, (ἀρι, ἀκούω) *much heard of, much renowned*, Call.—II. act. *far hearing, hearing readily*, Ap. Rh.

'Ἀρίθματος, ον, Dor. for ἀρίθμητος.

'Ἀριθμέω, ῶ, f. -ήσω, (ἀριθμός) *to number, count, reckon up*, Od., Hdt., etc., and in aor. pass. ἀριθμηθήμεναι for ἀριθμηθῆναι, Il. 2, 124 : δίχα ἀριθμεῖν, to count, and so halve, Od. 10, 204 : *to reckon, calculate*, also *to count out* or *down, pay*, τὸ ἀργύριον, Dem. 1192, fin.—2. *to reckon, esteem, account*, Anth. Pass. ἀριθμεῖσθαι ἐν..., *to be reckoned among...*, v. l. Eur. Supp. 969. [Impf. ἠρίθμεον, in Hom. always as trisyll.] Hence

'Ἀρίθμημα, ατος, τό, *that which is counted, a number*, Aesch. Eum. 753.

'Ἀρίθμησις, εως, ἡ, (ἀριθμέω) *a counting, reckoning up*, Hdt. 2, 143.

'Ἀριθμητής, οῦ, ὁ, (ἀριθμέω) *a calculator*, Plat. de Just. 373 B.

'Ἀριθμητικός, ή, όν, (ἀριθμέω) *belonging to numbering* or *reckoning, skilled therein*, Plat. Gorg. 453 E : ἡ -κή, with or without τέχνη, *arithmetic*, freq. in Plat. Adv. -κῶς.

'Ἀριθμητός, ή, όν, (ἀριθμέω) *numbered, easily numbered*, hence *few in number*, opp. to ἀναρίθμητος, Theocr. 16, 87 : οὐκ ἀρ., *in no esteem*, Lat. *nullo numero habitus*, Id. 14, 48.

'Ἀρίθμιος, α, ον,=foreg., poet.

'Ἀριθμός, οῦ, ὁ, *number, a number, quantity*, Lat. *numerus*, first in Od. 4, 451 : oft. added, where hardly wanted, as πολλοὶ ἀριθμῷ, ἓν ἀριθμῷ, Hdt., etc. : so too εἰς ἀριθμόν, or ἀριθμόν, absol., Hdt. 1, 14, 50, etc. : proverb. λέγειν ἀριθμὸν ποντιᾶν ψάφων, *to count the sand on the sea-shore*, Pind. O. 13, 66.—2. also *amount, size, length*, etc., as πολὺς ἀρ. χρόνου, Aeschin. 7, 36 ; ἀρ. ὁδοῦ, Xen. An. 2, 2, 6 ; ἀρ. ἀργυρίου, *a sum of money*, Xen. Cyr. 8, 2, 15.—3. in dat. absol., *in great, considerable numbers*, Hdt. 6, 58, ubi Schweigh., cf. Thuc. 2, 72 : *in fit, proper numbers.*—4. *number*, ὁ δεύτερος ἀρ.=ὁ δεύτερος ἀριθμῷ, Eur. Ion 1014 : in genl. *the whole system of numbers*, Heind. Plat. Theaet. 157 D. —5. *number*, as a mark of station, worth, rank, etc., μετ' ἀνδρῶν ἵζεσθαι ἀριθμῷ, *to take one's place among men*, Od. 11, 449 ; also εἰς ἀνδρῶν τελεῖν ἀριθμόν, Eur. Melan. 29, 5 : hence ξενίας ἀριθμῷ, *in regard of friendship*, Id. Hec. 794 : ἔχειν ἀριθμόν, *to have account made of* one, Id. Mel. 7 : οὐκ εἰς ἀριθμὸν ἥκεις λόγων, *you come not into my account*, Id. El. 1054 ; so too οὐκ ἐν ἀριθμῷ εἶναι, like Lat. *nullo esse in numero.*—6. also *mere number, quantity*, opp. to *quality, worth*, λόγων ἀρ., *a mere set of words*, Soph. O. C. 382 ; so of men, οὐκ ἀρ. ἄλλως, *not a mere lot*, Eur. Tro. 476 ; so too ἀριθμός alone, like Horace's *nos numerus sumus*, Ar. Nub. 1203 ; sometimes even of a single man, Elmsl. Heracl. 997.—7. in some phrases as a mark of *completeness*, οἱ ἀριθμοὶ τοῦ σώματος, Plat. Legg. 668 D : πάντας τοὺς ἀριθμοὺς περιλαβών, *having reached perfection*, Lat. *omnibus numeris absolutus*, so πάντες ἀριθμοὶ τοῦ καθήκοντος, *the aggregate of duty*, M. Anton. — II. *a numbering, counting*, μάσσων ἀριθμοῦ, *past counting*, Pind. N. 2, 35 : esp. in phrases, ἀριθμὸν ποιεῖσθαι τῆς στρατιῆς, τῶν νεῶν, *to hold a muster, an enumeration of*, review..., Hdt. 8, 7 ; so too ποιεῖν, Xen. An. 7, 1, 7, etc.—2. *numeration*, λογισμὸς καὶ ἀρ., Plat. Phaedr. 274 C. (Usu. deriv. from ἄρω, ἀρθμός : a new and ingenious one has been proposed by Lepsius ap. Donalds. N. Cratyl. 203 n.) [ᾰρ]

†'Ἀρικία, ας, ἡ, *Aricia*, a city of Latium, now *Ariccia*, Strab. ; οἱ 'Ἀρικηνοί and οἱ 'Ἀρικιεῖς, *the inhabitants of Aricia*, Paus., Dion. H.

†'Ἄριμα, ων, τά, *Arima*, a chain of mountains in Asia, under which Typhon lay, Il. 2, 783, etc., cf. Strab. 627.

†'Ἀριμάζου πέτρα, v. 'Ἀριαμ-.

†'Ἀριμασποί, ῶν, οἱ, *the Arimaspi*, a Scythian people in northern Europe, Hdt. 4, 27, according to whom the word denotes *one-eyed*. In Aesch. Pr. 809 placed in Africa. Hence 'Ἀριμάσπεα ἔπη, *a poem relating to the Arimaspi*, Hdt. 4, 14.

†'Ἀριμένης, ου, ὁ, *Arimenes*, same as 'Ἀριαβίγνης, Plut.

†'Ἀρίμινον, ου, τό, *Ariminum*, a city of Umbria, now *Rimini*, Polyb.

†'Ἀρίμινος, ου, ὁ, *the Ariminus*, a river of Umbria, Strab.

†'Ἀρίμμας, α, ὁ, *Arimmas*, a satrap of Syria, Arr. An. 3, 6, 12.

†'Ἀρίμνηστος, ου, ὁ, *Arimnestus*, an Athenian archon, Ol. 91, 1, Isae. Others in Hdt. 9, 72, etc.

†Ἄριμοι, ων, οἱ, *the Arimi*, a mythic people of Asia, variously assigned to Cilicia, Lydia, Syria, etc., Strab.

Ἄρῖν or ἄρῐς, ῖνος, ὁ, ἡ, (α priv., ῥίν, ῥίς) *without nose, without scent* or *sagacity*, opp. to εὔριν, Xen. Cyn. 3, 2.

Ἄρῖνος, ον,=foreg., Xen. Cyn. 3, 3.

†'Ἀριόβαζος, ου, ὁ, *Ariobazus*, masc. pr. n., Polyb. 8, 23.

†'Ἀριοβαρζάνης, ους, ὁ, *Ariobarzanes*, a Persian satrap, Xen. Cyr. 8, 8, 4. Others in Plut., Diod. S., etc.

†'Ἀριόβυστος, ου, ὁ, *Ariovistus*, a German leader, Plut.

†'Ἀριομάνδης, ου, ὁ, *Ariomandes*, masc. pr. n., Plut.

†'Ἀριόμαρδος, ου, ὁ, *Ariomardus*, an Egyptian leader, Aesch. Pers. 38.—2. son of Darius, Hdt. 7, 78.—3. a Persian leader of the Caspii, Hdt. 7, 67.

Ἄριος, ια, ιον, *Arian, an inhabitant of Aria*, also written Ἄρειοι ; but also=Μηδικός, Aesch. Cho. 423, acc. to a most ingenious conj. of Herm., cf. Hdt. 7, 62, and Klausen ad l. c.—2. ὁ, *Arius*, a river of Aria, Strab.

†'Ἀριουσία, ας, ἡ (χώρα), *Ariusia*, a stony but productive wine-district of Chios, Strab.

'Ἀριπρέπεια, ας, ἡ, *great stateliness :* from

'Ἀριπρεπής, ές, (ἀρι, πρέπω) *very stately* or *showy, very splendid* or *beautiful*, of men and animals, Hom. ; also of things, as ἄστρα, ὄρος, αἰγίς, χηλός. Adv. -έως.

Ἄρῖς, ῖνος, v. ἄριν.

'Ἀρίς, ίδος, ἡ, *a carpenter's tool*, prob. *an auger, gimlet*, Anth. : cf. φράκτης. [ᾰ, ῐ]

†'Ἀρίσαρον, ου, τό, *a kind of ἄρον, arum arisarum*, Diosc.

†'Ἀρίσβας, αντος, ὁ, *Arisbas*, masc. pr. n., Il. 17, 345.

†'Ἀρισβη, ης, ἡ, *Arisbe*, daughter of Teucer and wife of Dardanus, Apollod. 3, 12, 1.—II. a city of Troas, near Abydus, Il. 2, 836.—2. a city of Lesbos, also wr. Ἄρισβα, Hdt. 1, 151.

†'Ἀρίσβηθεν, adv. (from 'Ἀρίσβη, II. 1), *from Arisbe*, Il. 11, 96.

†'Ἀρισβος, ου, ὁ, *Arisbus*, a tributary of the Hebrus, in Thrace, Strab.

'Ἀρίσημος, ον, (ἀρι, σῆμα) *very remarkable, notable*, ἔργα, H. Hom. Merc. 12.

'Ἀρισθάρματος, ον, (ἄριστος, ἅρμα) *best in the chariot-race*, γέρας, the prize of the best, Pind. P. 5, 39.

†'Ἀρίσπαι, ῶν, οἱ, *Arispae*, an Indian tribe, Arr. Ind. 4, 9.

†'Ἀρισταγόρα, ας, ἡ, *Aristagora*, fem. pr. n., Ath.

†'Ἀρισταγόρας, α, and ου, Ion. -ρης, εω, ὁ, *Aristagoras*, son of Heraclides,

tyrant of Cyme, Hdt. 4, 138.—2. tyrant of Cyzicus, Hdt. 4, 138.—3. tyrant of Miletus, Hdt. 5, 30.—4. son of Hegesistratus, Hdt. 9, 90.—5. son of Arcesilaus of Tenedos, Pind. N. 11, 3.—6. a poet of the old comedy, Meineke 2, p. 761, sq.

Ἀρίσταθλος, ον, (ἄριστος, ἆθλον) *victorious in the contest*, Anth.

†Ἀρισταίνετος, ου, ὁ, *Aristaenetus*, a philosopher, Luc.—2. a celebrated writer of Nicaea.

†Ἀρίσταινος, ου, ὁ, *Aristaenus*, masc. pr. n., Polyb. 17, 1, 4.

Ἀρισταῖος, ου, ὁ, *Aristaeus*, son of Apollo and Cyrene, Hes. Th. 974: esp. *a rural hero*, perh. connected with Lat. *arista*, Virg.—2. a governor of Cyprus, under king Antiochus, Ael.

†Ἀρίσταιχμος, ου, ὁ, (ἄριστος, αἰχμή) *Aristaechmus*, masc. pr. n., prop. *brave warrior*, Dem. 324, 11; 984.

†Ἀρίστανδρος, ου, ὁ, (ἄριστος, ἀνήρ) *Aristander*, the most celebrated soothsayer of Alexander the Great, Arr. An.—2. a sculptor of Paros, Paus. 3, 18, 8.

Ἀρισταρχέω, (ἄριστος, ἄρχω) *to rule in the best way*, Arist. Pol. 2, 11, 12.

†Ἀριστάρχη, ης, ἡ, *Aristarche*, a priestess of Massalia, Strab.

†Ἀρίσταρχος, ου, ὁ, (ἄριστος, ἄρχω) *Aristarchus*, masc. pr. n., prop. *excellent ruler*, Thuc. 8, 90, Xen., etc.

Ἀριστάφῠλος, ον, (ἄριστος, στᾰφυλή) *rich in grapes*, Anth. [ᾰ]

Ἀριστάω, ῶ, f. -ήσω, (ἄριστον) *to take the* ἄριστον, *breakfast, lunch*, Lat. *prandere*, also ἀκρατίζω, Ar. Eq. 815: in genl. *to take any meal*, except dinner or supper (δεῖπνον), Xen., cf. ἄριστον: hence irreg. syncop. perf. forms ἠριστάναι and ἠρίσταμεν, though only in common life, as Ar. Fr. 428, Buttm. Ausf. Gr. § 110, Anm. 10. [ᾱ, for the most part.]

†Ἀριστέας, ου, Ion. -τέης, ὁ, *Aristeas*, of Proconnesus, an early Epic poet, Hdt. 4, 13.—2. a leader in the army of Cyrus the younger, Xen. An. 4, 1, 28.—3. son of Adimantus, Hdt. 7, 137, in Thuc. Ἀριστεύς, 1, 60. Others in Plut., Paus., etc.

Ἀριστεία, ας, ἡ, (ἀριστεύω) *the deed of him that won the prize* (ἀριστεῖον) in genl. *any great, noble, heroic action; eminent merit*, Soph. Aj. 443. So were called those single rhapsodies of the Il., in which the deeds of some one hero are described, e. g. 5, 11, 17 are respectively Διομήδους, Ἀγαμέμνονος, Μενελάου ἀριστεία: also freq. in plur.

†Ἀριστείδης, ου, ὁ, *Aristides*, the illustrious son of Lysimachus, Hdt. 8, 79, archon B. C. 489, Plut. Arist. 5.—2. son of Archippus, a commander in the Peloponnesian war, Thuc. 4, 50.—3. grandson of the illustrious Aristides, Plat. Others in Dem., Paus., etc.

Ἀριστεῖον, ου, τό, *the prize of the first* victor, *meed of valour*, Hdt. 8, 11; usu. in pl. Id. 8, 122; Soph. Aj. 464.

†Ἀριστεραί, ῶν, αἱ, *the Aristerae*, islands near Argolis, Paus.

Ἀριστερεύω, *to be left-handed*, LXX.

Ἀριστερεών, ῶνος, ἡ, = περιστερεών, Orph.

Ἀριστερομάχος, ον, (ἀριστερός, μάχομαι) *fighting with the left hand*, Stob.

Ἀριστερός, ά, όν, *left, on the left*; ἐπ’ ἀριστερά, *towards the left, on the left*, Il.; also ἐπ’ ἀριστερὰ χειρός, *on the left hand*, Od. 5, 277.—2. ἡ ἀριστερά, with or without χείρ, *the left hand*, ἐξ ἀριστερῆς χειρός=ἐπ’ ἀριστερά, Hdt. 2, 30, also ἐξ ἀριστερᾶς, Soph. El. 7; so too ἐς ἀριστερήν, ἐν ἀριστερῇ, Hdt. 7, 42: cf. ἐπαρίστερος.—3. metaph. *boding ill, ominous*, because to a Greek augur, looking northward, the unlucky, western signs came from the left, Od. 20, 242, sq.—4. of men, *left-handed, clumsy*, like French *gauche*, φρενόθεν ἐπ’ ἀριστερὰ ἔβας, thou didst turn off *leftwards* from thy mind, i. e. didst act like one senseless, Soph. Aj. 183. (On the deriv. cf. Lepsius ap. Donalds. N. Cratyl. 203 n.)

Ἀριστεροστάτης, ου, ὁ, (ἀριστερός, ἵστημι) *standing on the left*, esp. in the Trag. chorus, Cratin. Seriph. 9.

Ἀριστερόχειρ, ρος, ὁ, ἡ, (ἀριστερός, χείρ) *left-handed*, Synes.

Ἀρίστευμα, ατος, τό, = ἀριστεία.

Ἀριστεύς, έως, ὁ, (ἄριστος) *the best*: in Hom. usu. in plu. ἀριστῆες, Lat. *optimates, the best, noblest, chiefs, princes, lords*, v. Welcker Theogn. praef. p. xxii. Hence

†Ἀριστεύς, έως, ὁ, *Aristeus*, commander of the Corinthian fleet against the Corcyreans, Thuc. 1, 29.—2. another Corinthian commander, Thuc. 1, 60. Others in Thuc. 4, 132, Paus., etc.

Ἀριστευτικός, ή, όν, *belonging to, fit for valiant deeds*, ὅπλα, Max. Tyr.: from

Ἀριστεύω, *to be* ἄριστος, *be best* or *bravest*, freq. in Hom.; c. gen., Τρώων ἀριστεύεσκε, *he was the best of the Trojans*, Il. 6, 460, cf. 11, 627, 746, Valck. Hdt. 7, 106, and c. dat. rei, βουλῇ ἁπάντων, *to be best of all in wisdom*, Il. 11, 627, cf. Pind. N. 10, 17; ἀριστεύουσα χθονὸς εὐκάρπου, *the fairest of all fruitful lands*, Pind. N. 1, 20; also ἐν μάχῃ, Il. 11, 409, ἐν ἀέθλοις, Pind. N. 11, 18; also ἀρ. τι, *to be best in* a thing, Pind. O. 10 (11), 76; and lastly c. inf., ἀριστεύεσκε μάχεσθαι, *he was best at fighting*, Il. 16, 292, etc.: absol. γνώμη ἀριστεύει, *an opinion prevails, is judged best*, Hdt. 7, 144.—2. trans. c. acc., ἀριστεύειν τι=τῷ ἀριστεῦσαι λαβεῖν τι, *to gain as being the best*, Soph. Aj. 435, ubi v. Herm., and cf. 1300.

Ἀριστήϊον, Ion. for ἀριστεῖον, Hdt.

Ἀριστητής, οῦ, ὁ, (ἀριστάω) *one who breakfasts*, Hipp. [ᾱ mostly.]

Ἀριστητικός, ή, όν, (ἀριστάω) *fond of one's breakfast*, Eupol. Dem. 43.

Ἀριστίζω, f. -ίσω, *to give one breakfast*, τινά, Ar. Eq. 538, Av. 659. Mid. *to breakfast*, Hipp. [ᾱ mostly.]

Ἀριστίνδην, adv. (ἄριστος) *according to the goodness of one's family, by birth* or *rank*, opp. to πλουτίνδην, Arist. Pol.: in genl. *in proportion to worth*, Isocr. 71 B.

†Ἀριστῖνος, ου, ὁ, *Aristinus*, masc. pr. n., Plut.

†Ἀρίστιππος, ου, ὁ, *Aristippus*, a pupil of Socrates, founder of the Cyrenaic school, Xen. Mem. 2, 1.—2. a Thessalian of Larissa, Xen. An. 1, 1, 10.—3. a tyrant of Argos, Plut. Pyrrh. 30.

†Ἄριστις, ιος, ὁ, *Aristis*, masc. pr. n., Theocr. 7, 99.

†Ἀριστίων, ωνος, ὁ, *Aristion*, masc. pr. n., in Oratt., Plut., etc.

Ἀριστόβιος, ον, (ἄριστος, βίος) *living best*, Heliod.

Ἀριστόβουλος, ον, (ἄριστος, βουλή) *best advised*: or *best advising*.

†Ἀριστόβουλος, ου, ὁ, *Aristobulus*, of Cassandrea, an historian of Alexander the Great, Plut. Alex.—2. a Jewish king, Strab. Others in Aeschin., etc.

†Ἀριστογείτων, ονος, ὁ, (ἄριστος, γείτων) *Aristogīton*, an Athenian who slew Hipparchus, Hdt. 5, 55.—2. an Athenian orator against whom Demosthenes and Dinarchus delivered orations.

Ἀριστογένεθλος, ον, (ἄριστος, γενέθλη) *producing the best children*: in genl. *very fruitful*, χῶρος, Anth.

†Ἀριστογένης, ους, ὁ, (ἄριστος, *γένω) *Aristogĕnes*, masc. pr. n., Xen. Hell. 1, 5, 10, etc.

Ἀριστογόνος, ον, (ἄριστος, *γένω) act. *bearing the best children*, μάτηρ, Pind. P. 11, 5.—II. *born of the best parents*.

†Ἀριστόδᾱμος, ὁ, Dor. for Ἀριστόδημος.

Ἀριστόδειπνον, ου, τό, (ἄριστον, δεῖπνον) *a breakfast-dinner, dejeuner*, Alex. Incert. 25.

†Ἀριστοδήμη, ης, ἡ, *Aristodeme*, daughter of Priam, Apollod. 3, 12, 5, fem. of

†Ἀριστόδημος, ου, ὁ, (ἄριστος, δῆμος) *Aristodemus*, son of Aristomacnus, and father of Procles and Eurysthenes the Spartan kings, Hdt. 6, 52.—Other Spartans in Hdt. 7, 229, etc.—2. an Athenian archon, Ol. 107, 1, Diod. S.—3. an Athenian philosopher, styled ὁ μικρός, a pupil of Socrates, Xen. Mem. 1, 4.—Others of this name in Dem., Strab., etc.

†Ἀριστόδῐκος, ου, ὁ, *Aristodicus*, masc. pr. n., Hdt. 1, 158, etc.

†Ἀριστόδωρος, ου, ὁ, (ἄριστος, δῶρον) *Aristodōrus*, Plat. Ep.

Ἀριστοεπέω, *to speak best*: from

Ἀριστοεπής, ές, (ἄριστος, ἔπος) *speaking best*.

†Ἀριστόκλεια, ας, ἡ, *Aristoclēa*, fem. pr. n., Dem. 1351, 15.

†Ἀριστοκλείδας, α, ὁ, *Aristoclīdas*, Pind. N. 3, 25, Dor. form of sq.

†Ἀριστοκλείδης, ου, ὁ, *Aristoclīdes*, masc. pr. n., Thuc. 2, 70.

†Ἀριστόκλειτος, ου, ὁ, *Aristoclītus*, father of the celebrated Lysander, Plut. Lys. 2.

†Ἀριστοκλῆς, έους, ὁ, *Aristocles*, masc. pr. n., Thuc. 5, 16, etc.: also the name of several philosophers and grammarians, whose works are now lost, Strab., Ath., etc.

Ἀριστοκράτεια = ἀριστοκρατία: from

Ἀριστοκρατέομαι, pass. c. f. mid., (ἄριστος, κρατέω) *to be governed by the best-born* or *nobles, have an aristocratical constitution*, Plat. Rep. 338 D; Xen. Hell. 6, 4, 18.

†Ἀριστοκράτης, ους, ὁ, (ἄριστος, κρατέω) *Aristocrates*, the last king of Arcadia, Paus. 8, 5, 11.—Others in Hdt. 6, 73, Thuc. 5, 19, etc.

Ἀριστοκρατία, ας, ἡ, *the rule of the best-born* or *nobles, an aristocracy*, ἀρ. σώφρων, Thuc. 3, 82, Plat., etc.—II. *the rule of the Best*, opp. to ὀλιγαρχία, an ideal constitution of Arist., and Polyb.

Ἀριστοκρᾰτικός, ή, όν, (ἀριστοκρατέομαι) *aristocratical, inclining to aristocracy*, Plat. Rep. 587 D. Adv -κῶς.

†Ἀριστοκρέων, οντος, ὁ, (ἄριστος, κρέων) *Aristocreon*, a pupil of Chrysippus, Plut.

†Ἀριστόκριτος, ου, ὁ, (ἄριστος, κρίνω) *Aristocritus*, masc. pr. n., Lys., Ath., etc.

†Ἀριστόκυπρος, ου, ὁ, *Aristocyprus*, a king of Soli, in Cyprus, Hdt. 5, 119.

†Ἀριστολαΐδης, ου Ion. εω, ὁ, *Aristolaïdes*, father of Lycurgus, Hdt. 1, 59.

† Ἀριστόλεως, ω, ὁ, *Aristolaus*, masc. pr. n., Dem. 294, 10.

Ἀριστολοχία, ας, ἡ, (ἄριστος, λοχεία) an herb promoting child-birth, like our *birth-wort*, Lat. *aristolochia*, Diosc.

†Ἀριστόλοχος, ου, ὁ, *Aristolochus*, masc. pr. n., Xen. Hell. 5, 4, 22, etc.

Ἀριστόμαντις, εως, ὁ, ἡ, (ἄριστος, μάντις) *best of prophets*, Soph. Phil. 1338, cf. Lob. Phryn. 600.

†Ἀριστομάχη, ης, ἡ, *Aristomache*, sister of Dion, and wife of the elder Dionysius, Plut. Dion.—2. daughter of Priam, Paus. 10, 26, 1: from

Ἀριστομάχος, ον, (ἄριστος, μάχη) *fighting best*, Pind. P. 10, 3. Hence

†Ἀριστόμαχος, ου, ὁ, *Aristomachus*, brother of Adrastus, Apollod. 1, 9.—2. leader of the Heraclidae in the invasion of the Peloponnesus, Hdt. 6, 52.—Others in Polyb., etc.

†Ἀριστομένης, ους, ὁ, *Aristomenes*, leader of the Messenians in the second Messenian war, Paus, etc.—2. an Aeginetan, victor in the Pythian games, Pind. P. 8.—Others in Oratt., Meineke Com. Fr. 2, p. 730, etc.

†Ἀριστομήδης, ους, ὁ, *Aristomēdes*, a Thessalian, commander in the army of Darius, Arr. An. 2, 13, 2.—2. a Theban, Paus. 9, 25, 3.

Ἄριστον, ου, τό, *a morning meal, breakfast*, twice in Hom., Il. 24, 124, Od. 16, 2, where it is taken at sunrise, and so Aesch. Ag. 331: later, *breakfast*, was called ἀκράτισμα, and after it ἄριστον, was the midday meal, our *luncheon*, the Roman *prandium*, as may be seen from Thuc. 4, 90; 7, 81; ἄριστον αἱρεῖσθαι, ποιεῖσθαι, *to be getting breakfast* or *luncheon*, Hdt. 3, 26; 6, 78. (According to Pott, akin to ἦρι, and so perhaps to our *ear-ly*. [ᾰ in Hom., ᾱ Att., as also in derivs., Br. Ar. Nub. 416.]

†Ἀριστοναῦται, ῶν, οἱ, *Aristonautae*, a city of Achaea, port of Pallene, Paus. 7, 26, 14.

†Ἀριστονίκη, ης, ἡ, *Aristonīce*, priestess in Delphi, Hdt. 7, 140: fem. of

†Ἀριστόνῑκος, ου, ὁ, *Aristonicus*, an Athenian statesman and orator from Marathon, contemporary of Demosthenes, Plut. Dem. 28.—2. a tyrant of Methymna, Arr. 3, 2, 4.—Others in Strab., etc.: from

Ἀριστόνῑκος, ον, (ἄριστος, νίκη) *conquering gloriously*.—2. *granting glorious victory*, κράτος, Ath.

†Ἀριστονόη, ης, ἡ, *Aristonŏe*, fem. pr. n., Dem. 1047, 6: fem. of

†Ἀριστόνοος, contr. Ἀριστόνους, ου, ὁ, *Aristonŏus*, of Gela, in Sicily, leader of a colony to Agrigentum, Thuc. 6, 4.—Others in Thuc. 2, 22, Plut., etc.: from

Ἀριστόνοος, ον, (ἄριστος, νοῦς) *of the best disposition*, Anth.

†Ἀριστόξενος, ου, ὁ, (ἄριστος, ξένος) *Aristoxenus*, a pupil of Aristotle, wrote a treatise on music, Strab. [In Anth. on account of the metre -ξεινος.]

Ἀριστοποιέω, (ἄριστον, ποιέω) *to prepare breakfast*, τὰ ἀριστοποιούμενα, *things prepared for breakfast*, Xen. Hell. 4, 5, 1. Mid. *to get one's breakfast*, Thuc. 4, 30, and Xen.

Ἀριστοπολῑτεύτης, ου, ὁ, (ἄριστος, πολιτεύω) *one who has governed* or *administered best*, Inscr.

Ἀριστοπόνος, ον, (ἄριστος, πονέω) *working best*, χεῖρες, Pind. O. 7, 94.

Ἀριστοπόσεια, ἡ, (ἄριστος, πόσις) *the best wife*, Opp.

Ἀριστοπρῡγέω, (ἄριστος, πρῦγος) =ἀριστεύω.

Ἄριστος, η, ον, *best* in its kind, and so in all sorts of relations, like ἀγαθός, to which it serves as superl.: in Hom. usu. *best, bravest, noblest*, though it is disputed whether ἄριστοι is ever used=ἀριστῆες, *chiefs, nobles*, cf. Herm. ad Elmsl. Med. 5, Welcker Theogn. praef. p. xxii: ἄριστός τι, *best in a thing*, also c. inf., ἄριστοι μάχεσθαι, hence ἄρ. ἀπατᾶσθαι, *best*, i. e. *easiest to cheat*, Thuc. 3, 38: first transferred in Att. to *moral* goodness. Neut. τὰ ἄριστα,=ἀριστεῖα, Soph. El. 1097: but ἄριστα as adv., *best, most excellently*, etc.: contr. c. artic. ὤριστος Hom., ἅ'ριστος Att., ὥ'ριστος Dor. (On deriv. v. Ἄρης.)

†Ἄριστος, ου, ὁ, *Aristus*, of Salamis in Cyprus, an historian, Arr. An. 7, 15, 5.

Ἀριστοτέχνης, ου, ὁ, (ἄριστος, τέχνη) *the best artificer*, θεός, Pind. Fr. 29.

Ἀριστοτόκεια, ἡ, poet. fem. of sq., Theocr. 24, 72.

†Ἀριστοτέλης, ους, ὁ, *Aristotle*, earlier name of Battus, founder of Cyrene, Pind. P. 5, 117.—2. an Athenian, son of Timocrates, Thuc. 3, 105.—3. one of the 30 tyrants, Xen. Hell. 2, 3, 2.—4. son of Nicomachus, born at Stagīra, B. C. 384, the celebrated philosopher, Plut., etc. Others in Dem., etc.

†Ἀριστοτελίζω, *to be a follower of Aristotle*, i. e. *to pursue scientific investigations*, Strab.

†Ἀριστότῑμος, ου, ὁ, *Aristotīmus*, a tyrant of Elis, Plut.

Ἀριστοτόκος, ον, (ἄριστος, τίκτω) =ἀριστογόνος, *begetting* or *bearing the best children*, but—II. pass. ἀριστότοκος, ον,=ἀριστόγονος, *born of the best parents*, γέννα, Eur. Rhes. 909.

†Ἀριστοφάνης, ους, ὁ, *Aristophănes*, father of Aristoclides, Pind. N. 3, 34.—2. the celebrated comic poet of Athens, Plat., etc.—Others in Diod. S., etc.

†Ἀριστόφαντος, ου, ὁ, *Aristophantus*, masc. pr. n., Hdt. 6, 66.

†Ἀριστοφιλίδης, ου, ὁ, *Aristophilides*, ruler of Tarentum, Hdt. 3, 136.

Ἀριστοφῠής, ές, (ἄριστος, φυή) *of best nature*, Ecphantus ap. Stob. p. 324.

†Ἀριστοφῶν, ῶντος, ὁ, *Aristophon*, a celebrated Athenian painter, Plat. Gorg.—2. an Athenian archon, Ol. 112, 3, Plut. Dem. 24.—3. an Athenian orator and statesman, Thuc. 8, 86.—Others in Dem., etc.

Ἀριστόχειρ, ειρος, ὁ, ἡ, (ἄριστος, χείρ) *with the best hand*, ἀγών, *a contest won by the stoutest hand*, Soph. Aj. 935.

†Ἀρίστρατος, ου, ὁ, *Aristratus*, masc. pr. n., Dem. 294, 10.

†Ἀρίστυλλος, ου, ὁ, *Aristyllus*, masc. pr. n., Ar. Plut. 314, etc.

†Ἀριστώ, όος contr. οῦς, ἡ, *Aristo*, fem. pr. n., Sapph., Anth.

Ἀριστώδῑν, ῖνος, ὁ, ἡ, (ἄριστος, ὠδίν) *bearing the best children*, Anth.

†Ἀρίστων, ωνος, ὁ, *Ariston*, a tyrant of Byzantium, Hdt. 4, 138.—2. a king of Sparta, one of the Proclidae, Hdt. 1, 67.—Others of this name in Thuc. 7, 39, Xen., etc.

†Ἀριστώνῠμος, ου, ὁ, (ἄριστος, ὄνομα) *Aristonymus*, a naval commander of the Athenians, Thuc. 4, 122.—Others in Hdt. 6, 126, Thuc., etc.

Ἀρισφᾰλής, ές, (ἀρι, σφάλλω) *very slippery* or *treacherous*, Od. 17, 196.

Ἀριφᾰνής, ές, (ἀρι, φαίνομαι) *very famous*, Anth.

Ἀριφρᾰδής, ές, (ἀρι, φράζομαι) *easily known, very clear* or *manifest*, like ἀρίγνωτος, ἀρίζηλος, σῆμα, Hom. also ὀστέα, ἀριφραδέα τέτυκται, *are easy to know*, Il. 23, 240.—2. *clear to the sight, distinctly visible*, Theocr. 24. 39.—II. act. *quick at contriving, sharp-witted, cunning*, prob. l. Soph. Ant 347, where the MSS. περιφραδής Adv. -δέως, contr. -δῶς, Hence

†Ἀρίφράδης, ους, ὁ, *Ariphrades*, son of Automenus, Ar. Eccl. 129.

Ἀρίφρων, ον, gen. ονος, (ἀρι, φρήν *very wise* or *prudent*. Hence

†Ἀρίφρων, ονος, ὁ, *Ariphron*, grandfather of Pericles, Hdt. 6, 131.—2. father of the commander Hippocrates, Thuc. 4, 66.—3. brother of Pericles, Plat. Prot.

†Ἀρίων, ονος, ὁ, *Arīon*, a lyric poet of Methymna in Lesbos, Hdt. 1, 23: hence adj. Ἀριόνιος, α, ον. [ῑ]

†Ἀρκαδία, ας, ἡ, *Arcadia*, a province of the Peloponnesus, Hom. Adv. Ἀρκαδίηθεν, *from Arcadia*, Ap Rh. Hence.

†Ἀρκαδῑκός, ή, όν, *Arcadian*, Xen.

Ἀρκάλη or ἀρκάνη, ης, ἡ, *the bar on which the threads of the warp are fastened.*

Ἀρκάς, άδος, ὁ, *an Arcadian*, usu. in pl. Ἀρκάδες, Il.: also as adj., and so fem., Ἀ. κυνῆ, Anth.—II. *Arcas*, son of Jupiter and Callisto, a king of Arcadia, Apollod. 3, 8, 2.—2. a comedy of Antiphanes, Meineke 1, p. 323.

†Ἀρκασίδης, ου, ὁ, *son of Arcas*, i. e. Iasus, Callim.

Ἄρκειος, α, ον, = ἄρκτειος, *of a bear.*

†Ἀρκεισιάδης, ου, ὁ, *son of Arceisius*, i. e. Laertes, Od. 24, 270; *descendant of Arceisius*, as, Ulysses, Od. 4, 755.

†Ἀρκείσιος, ου, ὁ, *Arceisius*, son of Jupiter and Euryodia, Od. 13, 182.

Ἀρκεόντως, Att. contr. ἀρκούντως. adv. part. pres. from ἀρκέω, *enough, abundantly*, ἀρκούντως ἔχει, *'tis enough*, Aesch. Cho. 892: ἀρκεόντως ἔχειν τοῦ βίου, Vit. Hom.

†Ἀρκέσας, αντος, ὁ, *Arcesas*, masc pr. n., Dem. 1250, 19.

Ἀρκεσίγυιος, ον, (ἀρκέω, γυῖον) *limb-strengthening*, οἶνος, Antiph. Τραυμ. 1, 8.

†Ἀρκεσίλαος, ου, ὁ, Ion. -σίλεως. Dor. -σίλας, (ἀρκέω, λαός) *Arcesilāus*, leader of the Boeotians before Troy, Il. 2, 495.—2. name of several kings of Cyrene, of the family of the Battidae, Hdt. 4, 160, etc.—Others in Strab., Paus., etc.

Ἄρκεσις, εως, ἡ, (ἀρκέω) *help, aid, service*, Soph. O. C. 73.

Ἀρκετός, ή, όν, (ἀρκέω) *sufficient*. Chrysipp. Tyan. ap. Ath. 113 B. Adv. -τῶς.

Ἀρκευθίς, ίδος, ἡ, *a juniper-berry*. Theophr.: from

Ἄρκευθος, ου, ἡ, *a juniper-bush*. Lat. *juniperus*, Theophr.

†Ἄρκευθος, ου, ὁ, *Arceuthus*, a river of Syria, Strab.

†Ἀρκεύς, έως, ὁ, *Arceus*, a leader of the Persians, v. l. Aesch. Pers. 44.

ἈΡΚΕ΄Ω, ῶ, f. -έσω, Lat. ARCEO, *to ward off, keep off*, τινί τι, something from another, Hom., and Att., also τι ἀπό τινος, Hom., also ἀρκεῖν τινι τὸ μὴ οὐ θανεῖν, *to keep one from death*, Soph. Aj. 727: c. dat. only, *to assist, aid, succour*, Il. 21, 131, Od. 16, 261, freq. in Soph., and Eur.: the dat pers. is omitted, Il. 13, 371, etc.: and from such places came the later and (in prose) only signf.,—II. *to be of* *use, avail, suffice, be strong enough*, usu. c. inf., first in Pind. O. 9, 5: also c. part., *ἀρκέσω θνήσκουσα, my death will suffice*, Soph. Ant. 547; *ἔνδον ἀρκείτω μένων, let him be content to stay within*, Id. Aj. 76, and so in prose, as Thuc. 2, 47, and Xen.: also c. dat., *to suffice, be enough for, satisfy*, Hdt. 2, 115, Soph. Ant. 308, etc.: freq. also absol. *to be enough, be strong enough, avail*, *βίος ἀρκείτω*, Aesch. Ag. 1314, *οὐκ ἤρκει τόξα*, Id. Pers. 278: hence oft. in part., *ἀρκῶν, οῦσα, οῦν, sufficient, enough*, *βίος ἀρκέων*, Hdt. 1, 31: *ἀρκοῦντα* or *τὰ ἀρκοῦντα ἔχειν*, Xen. Mem. 1, 2, 1, Symp. 4, 35: cf. *ἀρκεόντως*.—II. impers., *ἀρκεῖ μοι, 'tis enough for me, I am well content*, c. acc. et. inf., as *ἐμοί μὲν ἀρκεῖ τοῦτον ἐν δόμοις μένειν*, Soph. Aj. 80; also *ἀρκεῖ μοι εἰ..., ἐάν...* (for *ὅτι*), Xen. Cyr. 8, 1, 14, cf. Mem. 1, 4, 13: also *ἔμ' ἀρκεῖ βουλεύειν, 'tis enough that I...*, Aesch. Theb. 248: also absol., *ὅτ' οὐκέτ' ἀρκεῖ, since there is no help*, Soph. Tr. 711: *ἀρκεῖν δοκεῖ, it seems enough, seems good*, Soph. El. 1364: *ταὐτὸν ἀρκεῖ σκῶμμα, a jest has the same meaning*, Plat. Theaet. 174 A, but cf. Stallb.—III. rarely c. acc. rei, as *ἔργα ἀρκέσας, having accomplished deeds*, Soph. Aj. 439.—B. pass. *to be satisfied, contented with* a thing, *τινί*, Hdt. 9, 33, and freq. in later prose, as Plut. (Akin to *ἀρήγω*, q. v., also to *ἀλκάω, ἀλκάθω*, Buttm. Lexil. v. *χραισμεῖν* 4.)

Ἄρκιος, *α, ον*, also *ος, ον*, (*ἀρκέω*) Ep. word, *on which one may rely, safe, sure, οὔ οἱ ἔπειτα ἄρκιον ἐσσεῖται φυγέειν, he shall have no hope to escape*, Il. 2, 393; *νῦν ἄρκιον ἢ ἀπολέσθαι ἠὲ σαωθῆναι, one of these is certain, to perish or be saved*, Il. 15, 502; *ἄρκ. μισθός, a sure reward*, Il. 10, 303, This meaning is affirmed by Buttm. to prevail throughout Hom. and Hes., while he confines to the later poets, as Ap. Rh., the sense of—II. *enough, sufficient*, ascribed by others to early Ep.

Ἄρκιος, *α, ον,=ἄρκτειος.*

†Ἀρκόννησος, *ου, ἡ, Arconnesus*, an island on the coast of Caria, opposite Halicarnassus, Strab.

Ἄρκος, *ου, ὁ* and *ἡ,=ἄρκτος, a bear.*

Ἄρκος, *εος, τό*, (*ἀρκέω*) *a defence against..., βελέων*, Alcae. 1.

Ἀρκούντως, contr. for *ἀρκεόντως*, q. v.

Ἀρκτεία, *ας, ἡ*, (*ἀρκτεύω*) *an offering at the Brauronia.*

Ἄρκτειος, *α, ον*, (*ἄρκτος*) *of a bear.*

Ἀρκτέον, verb. adj. from *ἄρχομαι, one must begin*, Soph. Aj. 840; *ἀρχὴν ἀρκτέον, one must make a beginning*, Plat. Tim. 48 B.—II. from *ἄρχω, one must govern*, Isocr. 298 D, and so Soph. O. T. 628, unless we can take *ἀρκτέον* for *you must be ruled*, i. e. *obey*, cf. *οὐ καταπληκτέον*, Dinarch. 103, 45, and Ellendt in v.

†Ἀρκτεύς, *εως, ὁ, Arcteus*, a leader of the Aegyptians, Aesch. Pers. 312; also read in v. 44 for Ἀρκεύς.

Ἀρκτεύω, *to appoint to the service of ἄρκτος* (3).—II. *to serve as one*, Lys. ap. Harp. in. v.

Ἀρκτῆ, *ῆς, ἡ*, sub. *δορά, a bearskin.*

Ἀρκτικός, *ή, όν*, (*ἄρκτος* 2) *near the bear*, i. e. *northern, arctic, πόλος*, Arist. Mund.

Ἀρκτικός, *ή, όν*, (*ἄρχομαι*) *beginning*, Gramm.

†Ἀρκτῖνος, *ου, ὁ, Arctīnus*, an Epic poet of Miletus, Ath.

Ἄρκτιος, *ία, ιον,=ἀρκτικός*, Galen.

Ἄρκτος, *ου, ὁ* and *ἡ, a bear*, Od.—2. *ἡ, the Great Bear*, or *Charles' Wain*, elsewh. *ἅμαξα*, a constellation known by Hom. under both names: *αἱ ἄρκτοι* the greater and lesser bear, Cic. N. D. 2, 41: hence *the north-pole*, or in genl. *the North.*—3. *ἡ*, at Athens, *a girl appointed to the service of Diana Brauronia* or Ἀρχηγέτις: she had to sacrifice in a saffron robe at the Brauronia, Ar. Lys. 645: cf. *ἀρκτεύω* and *ἄρκτεία*: on the mythol. connection of this office with *ἄρκτος, a bear*, cf. Müller Prolegom. zur Mythol. p. 73.—4. *a kind of fish*, Arist. H. A.

†Ἄρκτος, *ου, ὁ, Arctus*, a centaur, Hes. Sc. Herc. 186.

Ἀρκτοῦρος, *ου, ὁ, Arcturus*, a bright star in the forehead of Boötes. Hes.: hence—II. *the time of his rising, the middle of Sept.*, when cattle left the upland pastures, Soph. O. T. 1137. (From *ἄρκτος, οὖρος, guard*, and so= Ἀρκτοφύλαξ, not from *οὐρά, tail.*)

Ἀρκτοτρόφος, *ον*, (*ἄρκτος, τρέφω*) *nourishing bears.*

Ἀρκτοφύλαξ, *ακος, ὁ*, (*ἄρκτος, φύλαξ*) *the bear-keeper, Arctophylax*, a constellation also called Boötes.

Ἀρκτύλος, *ου, ὁ*, dim. of *ἄρκτος, a young bear.*

†Ἄρκτων ὄρος, *Bears' mountain*, in Mysia near Cyzicus, Strab.

Ἀρκτῷος, *ῴα, ῷον*, (*ἄρκτος* 2)= *ἀρκτικός*, Anth.

†Ἀρκύθοος, contr. *ους, ου, ὁ, Arcythous*, masc. pr. n., Qu. Sm. 3, 230.

†Ἀρκύνια ὄρη, *the Hercynian mountains*, i. e. *the Hartz mountains* in Germany, Arist.

Ἄρκυς, *υος, ἡ*, Att. *ἄρκυς, a net, hunter's net*, Lat. *cassis*, Aesch., and Eur., who uses it mostly in plur.; also in Xen., *ἄρκυς ἱστάναι, to set nets, εἰς τὰς ἄρκυς ἐμπίπτειν, to be caught in nets*: metaph. *ἄρκυες ξίφους, the toils*, i. e. *perils of the sword*, Eur. Med. 1278. (Akin to *ἕρκος*.) Hence

Ἄρκυσμα, *ατος, τό, a net*, v. l. in Aesch. Eum. 112 Well.

Ἀρκυστᾰσία, *ας, ἡ, a placing of nets: a net*, Xen. Cyn. 6, 6.

Ἀρκυστάσιον, *ου, τό*, (*ἄρκυς, ἵστημι*) *a place for spreading nets, the net itself*, Ib.

Ἀρκύστᾰτος, *η, ον*, Eur. Or. 1420, *ος, ον*, Aesch. Ag. 1375, *beset* or *surrounded with nets, τὸ ἀρκ.=ἀρκυστάσιον, a net*, Aesch. Pers. 99, Soph. El. 1468:—*ἀρκ. πημονή, death amid the toils*, Aesch. Ag. l. c.

Ἀρκυωρέω, *ῶ*, f. *-ήσω, to watch nets: to keep carefully, καλώδια*, Eupol. Incert. 18: from

Ἀρκυωρός, *οῦ, ὁ*, (*ἄκρυς, οὖρος*) *a watcher of nets*, Xen. Cyn. 6, 5, etc.

Ἅρμα, *ατος, τό, a chariot*, esp. *a war-chariot, car*, with two wheels, in Hom. very oft. in plur. for sing.; and so later, Voss Virg. Ecl. 3, 36.—2. *chariot and horses, the yoked chariot*, Hom.; *ἅρμα τέθριππον, τετράορον*, etc., Pind. and Trag.: also esp. *the team, the horses*; metaph. of persons, *τρίπωλον ἅρμα δαιμόνων*, Eur. Andr. 277: *ἅρματα τρέφειν*, like *ἁρματοτροφεῖν*, to keep *chariot horses*, esp. *chariot horses trained for racing*, Xen. Hier. 11, 5; so too *ἅρματος τροφεύς*, Plat. Legg. 834 B.—3. *a chariot race.*—II. *a mountain district in Attica*, where omens from lightning were watched for: hence the proverb *δι' Ἅρματος, seldom, late*, Strab. 619 B, and Plut.—III.=*ἁρμονία*, Plut., cf. Lob. Aglaoph. 846. (Prob. like *ἁρμός*, from *ἁ* copul., *ἄρω*.)

Ἄρμα, *ατος, τό*, (*αἴρω*) *that which one lifts and bears, a burden; impost, tribute,= φορά.*—II. *that which one takes, food, nourishment*, Hipp.

†Ἅρμα, *ατος, τό, Harma*, a town of Boeotia, Il. 2, 499.—2. a town in Attica, Strab.

Ἅρμα, *ης, ἡ*, (*ἄρω*) *union, love, intercourse*, a Delphic word, Plut., cf. *ἁρμή* and *ἅρπυς*.

Ἁρμαλιά, *ᾶς, ἡ*, (*ἁρμόζω*) *sustenance allotted, food*, Hes. Op. 558, 765; *provisions, stores* in a ship, Ap. Rh. 1, 393.

Ἁρμάμαξα, *ης, ἡ*, (*ἅρμα, ἅμαξα*) *an eastern carriage* with a cover, esp. for women and children, Wess. Hdt. 7, 41, often in Xen.

†Ἁρμαμίθρης, *ου, ὁ*, Ion. *εω, Harmamithras*, son of Datis, leader of the Persians, Hdt. 7, 88.

Ἁρμάτειος, *εία, ειον*, (*ἅρμα*) *of* or *belonging to a chariot, σύριγγες*, Eur., *δίφρος*, Xen.: *μέλος ἁρμ.*, Eur. Or. 1385, a kind of *dirge, νόμος ἁρμ.*, in Plut., is *a martial* strain: v. Müll. Eum. § 19, 1.

†Ἁρματεύς, *έως, ὁ, Harmateus*, masc. pr. n. Dem. 1104, 2.

Ἁρματεύω, (*ἅρμα*) *to drive a chariot, go therein*, Eur. Or. 994.

Ἁρματηγός, *όν*, (*ἅρμα, ἄγω*) *driving a chariot.*

Ἁρματηλᾰσία, *ας, ἡ*, (*ἅρμα, ἐλαύνω*) *the driving of a chariot, going therein*, Xen. Cyr. 6, 1, 27.

Ἁρματηλᾰτέω, *ῶ*, (*ἅρμα, ἐλαύνω*) *to go in a chariot* or *drive it*, Xen. Symp. 4, 6. Hence

Ἁρματηλάτης, *ου, ὁ, a driver of chariots, charioteer*, Pind. P. 5, 154. [*λᾰ*]

Ἁρματήλᾰτος, *ον*, (*ἅρμα, ἐλαύνω*) *driven round by a chariot* or *wheel*, e. g. Ixion, Eur. H. F. 1297.

†Ἁρματίδης, *ου, ὁ, Harmatides*, father of Dithyrambus, a Thespian, Hdt. 7, 227.

Ἁρματινός, *ή, όν*, and *ἁρμάτιος, ία, ιον,=ἁρμάτειος.*

Ἁρμάτιον, *ου, τό*, dim. from *ἅρμα.*

Ἁρματίτης, *ου, ὁ*, fem. *ἁρματῖτις, ιδος, ἡ, belonging to*, or *fond of chariots, Λυδοί*, Philostr.

Ἁρματοδρᾰμέω, *ῶ*, (*ἅρμα, δραμεῖν*) *to race in a chariot*, Apollod. 3, 5, 5, where *ἁρματοδρομεῖν* has been proposed, v. Lob. Phryn. 617.

Ἁρματοδρομία, *ας, ἡ, a chariot-race*, Strab.: from

Ἁρματοδρόμος, *ον*, (*ἅρμα, δραμεῖν*) *running a chariot-race.*

Ἁρματόεις, *εσσα, εν,=ἁρμάτειος.*

Ἁρματόκτῠπος, *ον*, (*ἅρμα, κτυπέω*) *rattling with chariots, ὄτοβος*, Aesch. Theb. 204.

Ἁρματομᾰχέω, (*ἅρμα, μάχομαι*) *to fight in* or *from a chariot.*

Ἁρματοπηγέω, *to build, make a chariot*: from

Ἁρματοπηγός, *όν*, (*ἅρμα, πήγνυμι*) *making chariots; ὁ ἁρμ., a wheel-wright, chariot-maker*, Il. 4, 485.

Ἁρματοπήξ, *ῆγος, ὁ, ἡ*, = foreg., Theognost. ap. A. B. p. 1340.

Ἁρματοποιέω, = *ἁρματοπηγέω*: from

Ἁρματοποιός, *όν*, (*ἅρμα, ποιέω*)= *ἁρματοπηγός.*

†Ἅρματος, *ου, ὁ, Harmatus*, a promontory of Aeolis, Strab.

†Ἁρματοῦς, *οῦντος, ὁ, Harmatus*, a city of Troas, Thuc. 8, 101.

Ἁρματοτροφέω, (*ἅρμα, τρέφω*) *to keep chariot horses*, esp. for racing Xen. Ag. 9, 6, cf. *ἅρμα* 2. Hence

Ἁρματοτροφία, *ας, ἡ, a keeping of chariot horses*, Xen. Hier. 11, 5.

Ἁρματοτροχιά, *ᾶς, ἡ*, (*ἅρμα, τροχός*

the course of a chariot, a *wheel-track*, Ael.

Ἁρματροχιή, ῆς, poet. for foreg., Il. 23, 505.

Ἁρματωλία, ας, ἡ,=ἁρματηλασία, with a play on ἁμαρτωλή, Ar. Pac. 415.

Ἁρματῷος, ῴα, ῷον,=ἁρμάτειος.

Ἁρμελάτης, ου, ὁ,=ἁρματηλάτης, Welcker Syll. Epigr. 212.

†Ἁρμένη, ης, ἡ, *Armene*, a town of Paphlagonia, Strab., in Xen. An. 5, 9, 15, Ἁρμήνη.

†Ἀρμενία, ας, ἡ, *Armenia*, a country of Asia, divided into *Greater* and *Less Armenia*, Hdt., etc.: adj. Ἀρμένιος, α, ον, and -ικός, ή, όν; adv. Ἀρμενιστί.

Ἀρμενίζω, f. -ίσω, (ἄρμενον) *to sail.*

†Ἀρμένιον ὄρος, τό, *the Armenian mountain*, a branch of Taurus, Hdt. 1, 72.

†Ἀρμένιον, ου, τό, *Armenium*, a city of Thessaly, Strab.

†Ἀρμένιος, ου, ὁ, *an Armenian*, v. sub Ἀρμενία, Hdt.—2.=Ἀρμίνιος, *Arminius*, Strab.

Ἄρμενον, ου, τό, *a sail*, Ap. Rh.—II. *any tool* or *instrument*, Hipp.: strictly neut. from

Ἄρμενος, η, ον, *joined to, fitting close, fitting*, ἄρμενον ἐν παλάμῃσιν, Il. 18, 600.—II. *fit, proper, suitable*, ἄρμενα πράξας, Pind. O. 8, 96; ἐν ἀρμένοισι θυμὸν αὔξων, Id. N. 3, 100: hence—2. *pleasing, agreeable.*—3. *prepared, ready.* (Strictly syncop. part. aor. 2 mid. from ἄρω.)

†Ἄρμενος, ου, ὁ, *Armenus*, a Thessalian after whom Armenia was said to have been named, Strab.

Ἀρμή, ῆς, ἡ, (ἄρω) *junction, union*, Q. Sm.

Ἁρμηλᾰτέω,=ἁρματηλατέω, Polyb.

Ἁρμηλάτης, ου, ὁ,=ἁρματηλάτης.

†Ἁρμήνη, ἡ, v. Ἁρμένη.

†Ἄρμνης, ου Ion. εω, ὁ, *Armnes*, grandfather of Darius Hystaspis, Hdt. 7, 11.

Ἁρμογή, ῆς, ἡ, (ἁρμόζω) *a joining, joint: arrangement*, also=ἁρμονία.

Ἁρμόδιος, α, ον, also ος, ον, Theogn. 724, (ἁρμόζω) *fitting together*, θύραι, Theogn. 422: hence *well-fitting, accordant, agreeable*, ἥβη, Id. 724, δεῖπνον, Pind. N. 1, 31, like ἁρμόζων, cf. ἁρμόζω, II. 2.—II. *obliging, complaisant.* Adv. -ίως.

†Ἁρμόδιος, ου, ὁ, *Harmodius*, an Athenian, who, in conjunction with Aristogiton, slew Hipparchus, Hdt. 5, 55.—2. a historian, Ath. 148 F.

†Ἁρμόζεια, ας, ἡ, *Harmozeia*, a country of Asia, Arr. Ind. 33, 2.

†Ἁρμοζική, ῆς, ἡ, *Harmozice*, a city of Iberia, Strab.

Ἁρμόζοντως, adv. part. pres. from sq., *suitably, properly*, Diod.

Ἁρμόζω, f. -όσω, but in Att., except Trag., ἁρμόττω, Lob. Phryn. p. 241 (ἁρμός, ἄρω). *To fit together, join*, esp. of *joiner's* work, τινί τι, Od. 5, 247; and so in mid. *to join for one's self, put together*, Ib. 162: esp. also *to fit on* clothes, armour, etc., and reversely, ἁρμ. χαίταν στεφάνοισι, Pind. cf. infr. II.: ἁρμ. πόδα ἐπὶ γαίας, *to plant foot on ground*, Eur. Or. 233, also ἁρμ. ποδὸς ἴχνια, Simon. 23, 4: ἁρμ. δίκην εἴς τινα, *to bring judgment upon* one, Solon 28, 17: also ἁρμ. τινὶ βίοτον, *to grant* one *life*, Pind. N. 7, 145: in genl. *to prepare, make ready*, Soph. Tr. 687.—2. esp. of marriage, ἁρμόζειν τινὶ τὴν θυγατέρα, *to marry one's daughter to* any one, Hdt. 9, 108; also ἁρμ. κόρᾳ ἄνδρα, Pind. P. 9, 207; ἁρμ. γάμον, γάμους, etc., Pind., and Eur. Mid. *to marry, take to wife*, Hdt. 5, 32. Pass. ἥρμοσμαί τινα γυναῖκα, *to be married to*, Hdt. 3, 137, v. Wyttenb. Plut. 2, 138 C.—3. *to bind fast*, ἁρμ. τινὰ ἐν ἄρκυσι, Eur. Bacch. 231.—4. *to set in order, arrange, govern*, στρατόν, *to command an army*, Pind. N. 8, 20, στόμ' ἅρμοσον, Eur. Tro. 758: so in pass. κονδύλοις ἡρμοττόμην, *I was taught, drilled with cuffs*, Ar. Eq. 1236: esp. among the Lacedaemonians, *to rule as* ἁρμοστής, Xen. Rep. Lac. 14, 2.—5. *to arrange according to the laws of harmony, compose; to tune* instruments, hence Plat. Phileb. 56 A, Phaed. 85 E, etc.: also in mid., ἁρμόττεσθαι λύραν, ἁρμονίαν, Plat. Rep. 349 E, 591 D; and so λύραν ἁρμόττεσθαι ἁρμονίαν, *to compose music for the lyre*, Stallb. Plat. Lach. 188 C: hence absol., ἡρμοσμένος, *in harmony* or *tune*, Plat.; cf. Wyttenb. ut sup.—II. intrans. *to fit, fit well*, strictly of clothes, armour, etc., τινί, Il. 3, 333, so ἥρμοσε τεύχε' ἐπὶ χροΐ, Il. 17, 210; so ἐσθὴς ἁρμόζουσα γυίοις, Pind. P. 4, 141, θώραξ περὶ τὰ στέρνα ἁρμόζων, Xen. Cyr. 2, 1, 16.—2. *to fit, suit, be adapted, fit for*, τινί, Soph. O. T. 902, ἐπί τινα, Id. Ant. 1318, also εἴς or πρός τι, Plat.: absol. in part., ἁρμόζοντα ξείνια, Pind. P. 4, 229, so too in pass., Soph. Ant. 570, cf. ἁρμόδιος.—3. impers. ἁρμόζει, *it is fitting*, Lat. *decet*, c. inf., σιγᾶν ἂν ἁρμόζοι, Soph. Tr. 731, ἁρμόσει λέγειν, Dem. 240, 2, cf. 1025, 4.—4. part. ἁρμόζων, c. gen., Polyb. 1, 44.

†Ἁρμόζων, οντος, ὁ, *Harmozon*, a promontory of Carmania in the Persian gulf, Strab.

†Ἁρμοθόη, ης, ἡ, *Harmothoe*, an Amazon, Qu. Sm. 1, 44.

Ἁρμοῖ, oft. wrongly written ἀρμοῖ (Lob. Phryn. 19), adv.=ἄρτι, ἀρτίως, *just, newly, lately*, Aesch. Prom. 615, ubi v. Blomf. (In fact, an old dat. from ἁρμός, cf. οἴκοι, πέδοι, etc.)

†Ἁρμοκύδης, ου Ion. εω, ὁ, *Harmocydes*, masc. pr. n., Hdt. 9, 17.

Ἁρμολογέω, *to join together:* from

Ἁρμολόγος, ον, (ἁρμός, λέγω) *joining together.*

Ἁρμονία, ας, ἡ, (ἁρμόζω) *a fitting, joining together, joint, cramp*, like ἁρμός, Od. 5, 248, 361, Ar. Eq. 533.—II. *a union* between persons, *league, covenant*, Il. 22, 255, in plur.—III. *an ordering, ordinance, decree*, hence *fate, destiny*, ἡ Διὸς ἁρμ., Aesch. Pr. 551.—IV. *proportion:* hence as a term in music, *the relation of sounds, harmony, concord, unison;* first as a mytholog. person, *Harmonia*, daughter of Mars and Venus, wife of Cadmus, H. Hom. Ap. 195, and then as appellat, ἁρμ. λύρας, Soph. Fr. 232, and freq. in Plat.: also *a special kind of music, measure*, as ἁρμονία Λυδία, Pind. N. 4, 73, cf. Plat. Rep. 443 D, sq., Arist. Pol. 8, fin.; the technical term in the *musical* writers was τόνος, q. v.—2. in Rhet. *the intonation* or *modulation* of the voice, Arist. Rhet. 3, 1, 4.—3. in genl. *harmony, any harmonious arrangement, agreement*, etc., Plat.: hence δύςτροπος γυναικῶν ἁρμ., *woman's perverse nature* or *temper*, Eur. Hipp. 162.

†Ἁρμονίδης, ου, ὁ, *Harmonides*, prop. *son of Harmon*, father of Phereclus, Il. 5, 60.—2. a musician, pupil of Timotheus, Luc. Harm. 1.

Ἁρμονικός, ή, όν, (ἁρμονία) *harmonical, skilled in musical harmony*, Plat.: τὰ ἁρμονικά, Plat. Phaedr. 268 E, or ἡ -κή, sub. τέχνη, Arist. Metaph., *the theory* or *science of music, music.*

Ἁρμόνιος, ον, *fitting, harmonious*, LXX. Adv. -ίως.

Ἁρμός, οῦ, ὁ, *a fitting* or *joining, a joint*, ἁρμὸς χώματος λιθοσπαδής, *a joint* or *opening* in the tomb made by tearing away the stones, Soph. Ant. 1216; *a cramp, peg, nail*, Eur. Erechth. 17, 12: *a limb*, esp. *the shoulder*, Lat. *armus:* ἁρμὸς θύρας, *a chink in the fastening of a door*, Dion. H. (From ἁ for ἅμα copul., ἄρω, like ἅρμα; so too ἁρμόζω, -ττω, etc.)

Ἁρμοσία, ας, ἡ, (ἁρμόζω) *arrangement: tuning* of an instrument.

Ἅρμοσις, εως, ἡ, (ἁρμόζω) *a joining together, fitting, adapting.*

Ἅρμοσμα, ατος, τό, (ἁρμόζω) *that which is joined together, joined work*, Eur. Hel. 411.

Ἁρμοστήρ, ῆρος, ὁ,=sq.: poet. also ἁρμόστωρ, *a commander*, ναυβατῶν, Aesch. Eum. 456.

Ἁρμοστής, οῦ, ὁ, (ἁρμόζω) *one who joins, arranges, governs, a governor*, esp. *a harmost, the governor* of the Greek islands and towns in Asia Minor sent out by the Lacedaemonians during their supremacy, Thuc. 8, 5, and Xen., cf. Herm. Pol. Ant. § 39: also *the governor of a dependent colony*, Xen. An. 5, 5, 19.

Ἁρμοστικός, ή, όν, (ἁρμόζω) *fitted for joining together.*

Ἁρμοστός, ή, όν, verb. adj. from ἁρμόζω, *joined, fitted, adapted*, κατά τι, Polyb.: *betrothed, married: arranged, ordered, governed.*

Ἁρμόστωρ, ορος, ὁ,=ἁρμοστήρ, q. v.

Ἁρμόσυνος, ον, (ἁρμόζω) *arranging, governing*, ὁ ἁρμόσ.=ἁρμοστής.

Ἁρμοττόντως, adv. part. pres. from ἁρμόττω, *fittingly.*

Ἁρμόττω, Att. for ἁρμόζω, q. v.

Ἄρνα, acc. of * ἀρήν, dual ἄρνε, plur. ἄρνες, etc., v. sub * ἀρήν.

†Ἄρναι, ῶν, αἱ, *Arnae*, a city of Chalcidice, Thuc. 4, 103.

†Ἀρναῖος, ου, ὁ, *Arnaeus*, proper name of the beggar Irus, Od. 6, 5.—2. father of Megamede, Apollod. 2, 4, 10.

Ἀρνᾰκίς, ίδος, ἡ, *a sheep's skin*, Ar. Nub. 730, Plat. Symp. 220 B. (As if from * ἄρναξ, a dim. of ἀρνός.)

†Ἀρνάπης, ου, ὁ, *Arnapes*, a Persian, Xen. Hell. 1, 3, 8.

Ἀρνέα, ας, ἡ,=foreg.

Ἄρνειος, εία, ειον, (*ἀρήν) *of a lamb* or *sheep*, κρέα, Orac. ap. Hdt. 1, 47: ἄ. φόνος, *slaughtered sheep*, Soph. Aj. 309.

Ἀρνειός, οῦ, ὁ, *a young ram* just full-grown, Hom. Orig. a masc. adj., as appears from ἀρνειὸς ὄϊς, *a male sheep*, Od. 10, 572.

Ἀρνεοθοίνης, ου, ὁ, (* ἀρήν, θοίνη) *feasting on lambs*, Anth.

Ἀρνέομαι, dep. c. fut. mid. -ήσομαι, and aor. pass. ἀρνηθῆναι, but also aor. mid. ἀρνήσασθαι, Hdt. 3, 1. Opp. to εἰπεῖν, *to deny, disown*, τεὸν ἔπος, Hom.: opp. to δοῦναι, *to refuse, decline*, Od. 21, 345: absol. *to say no, decline*, Hom.: construct. in prose (where it is not very freq.) usu. c. inf., *to refuse to* do, Hdt.; and in Att. c. μή et inf., Antipho 123, 12: also ἀρν. ὅτι οὐ..., ὡς οὐ..., to deny that it is..., Xen. Rep. Ath. 2, 17, Lys. 100, 41: also c. part., οὐ γὰρ εὐτυχῶν ἀρνήσομαι, Eur. Alc. 1158, cf. Or. 1582. (Acc. to Pott from α-, ἀνα, negat., and * ῥέω, ἐρέω.)

Ἀρνευτήρ, ῆρος, ὁ, (ἀρνεύω)=κυβιστητήρ, *a jumper, tumbler*, Il. 16, 742: also *a diver*, Od. 12, 413. (Prob. from *ἀρήν, strictly *one that butts and frisks like a lamb.*) Hence

Ἀρνευτηρία, ας, ἡ, *the art of tumbling* or *diving.*

Ἀρνευτής, οῦ, ὁ,=ἀρνευτήρ.

Ἀρνεύω, (ἀρνός) *to frisk like a lamb, tumble,* Lyc. 465, *to plunge headlong into the water, to dive,* Ib. 1103.

†Ἄρνη, ης, ἡ, *Arne,* a city of Boeotia, Il. 2, 507.—2. a city of Thessaly on the Maliacus Sinus, Thuc. 1, 12.

Ἀρνηῒς, ῗδος, ἡ, v. ἀρνίς.

Ἀρνησίθεος, ον, (ἀρνέομαι, θεός) *denying God, atheistic,* Eccl.

Ἀρνήσιμος, ίμη, ιμον, (ἀρνέομαι) *to be denied,* Soph. Phil. 74.

Ἄρνησις, εως, ἡ, (ἀρνέομαι) *a denying, denial,* τούτου δ' οὔτις ἄρνησις πέλει, Aesch. Eum. 588; also foll. by *μή* c. inf., Dem. 392, 12.

Ἀρνησίχριστος, ον, (ἀρνέομαι, Χριστός) *denying Christ,* Eccl.

Ἀρνητικός, ή, όν, (ἀρνέομαι) *refusing, denying, negative.* Adv. –κῶς.

Ἀρνίον, ου, τό, dim. from **ἀρήν, a little ram, lambkin,* Lys. 906, 2.—II. *a sheep-skin, fleece,* Luc.

Ἀρνίς, ίδος, ἡ, *a festival at Argos,* in which dogs were slain, held in memory of Linus, who was said to have been torn to pieces by dogs, Conon 19: also called *ἀρνηῒς, ῗδος, ἡ,* Ael. N. A. 12, 34, cf. *κυνοφόντις.*

†Ἄρνισσα, ης, ἡ, *Arnissa,* a city of Macedonia, Thuc. 4, 128.—2. a city of Illyria, Ptol.

Ἀρνόγλωσσον, ου, τό, (ἀρνός, γλῶσσα) prob. a kind of *plantago,* Luc. Tragop. 150.

ἈΡΝΟ΄Σ, τοῦ, τῆς, gen. without nom. *ἄρς,* the nom. in use being *ἀμνός,* q. v., (later, as Aesop, *ἀρνός*): early authors have *ἀρνός, ἀρνί, ἄρνα*: du. *ἄρνε,* pl. *ἄρνες,* g. *ἀρνῶν,* d. *ἀρνάσι* (Ep. *ἄρνεσσι*), acc. *ἄρνας, a lamb,* Lat. *agnus, agna,* Hom., etc.: also *a sheep,* Od. 4, 85. (Hence *ἄρνειος, ἀρνίον*: akin to Lat. *aries,* and prob. to Engl. *ram,* cf. *ῥήν,* but not to *ἄῤῥην, ἀνήρ,* Pott Etymol. Forsch. 1, 223: the Sancr. *ûrnâju* means *woolly,* Ib. 2, 407.)

†Ἄρνος, ου, ὁ, *Arnus,* a river of Etruria, now the *Arno,* Strab.

Ἀρνοφάγος, ον, (ἀρνός, φαγεῖν) *lamb-devouring,* Nonn. [ᾰ]

Ἄρνῠμαι, defect. dep., used only in pres. and impf., lengthd. form of *αἴρομαι* (cf. *πταίρω, πτάρνυμαι*), which supplies the fut. *ἀροῦμαι* and other tenses. *To receive for one's self, reap, win, gain, earn,* esp. of honour or reward, *κλέος, τιμήν,* Il., *βοείην,* Il. 22, 160; so *ψυχὴν ἄρνυσθαι, to carry off one's* life a prize, i. e. *rescue* it *from perils,* Od. 1, 5: so too in Soph., Eur., and once or twice in the prose of Plat., e. g. *μισθὸν ἄρν.,* like *μισθαρνέω,* Plat. Prot. 349 A, Rep. 346 C: *μᾶλλον ἄρν., to choose rather, prefer,* Legg. 944 C: also in bad sense *ἄρν. λώβαν,* to *earn* shame, Eur. Hec. 1073. Cf. Ruhnk. Tim.

Ἀρνῳδός, οῦ, ὁ, (ἀρνός, ᾠδή) *one who sings for a lamb,* cf. *τραγῳδός.*

†Ἀροάνιος, ου, ὁ, *Aroanius,* a river of northern Arcadia, Strab.

Ἄρομα, ατος, τό, (ἀρόω) later and worse form for *ἄρωμα,* Lob. Phryn. 227.

†Ἀρόματα, ων, τά, *Aromata,* a city of Lydia, Strab.

Ἀρόμην, Ion. aor. 2 mid. of *αἴρω,* Hom. *ἀρόμμεναι,* v. l. for *ἀρώμεναι,* q. v.

Ἄρον, ου, τό, Lat. *arum, the wake-robin.*

Ἄρος, εος, τό, *use, profit,* Aesch. Supp. 885. (Rare word, perh. akin to *ἀρι–, Ἄρης,* etc.) [ᾰ]

Ἀρόσιμος, ον, (ἀρόω) *arable, fruitful, χώρα ἀρ., corn-land,* Or. Sib.: also metaph. *fit for engendering* children, Soph. Ant. 569 in poet. form *ἀρώσιμος,* cf. Lob. Phryn. 227.

Ἄροσις, εως, ἡ, (ἀρόω) *a ploughing, tillage.*—II. *arable land, corn-land,* Lat. *arvum,* Od. 9, 134.

Ἀροτήρ, ῆρος, ὁ, (ἀρόω) *a plougher, husbandman,* Il., and Hdt.: also *βοῦς ἀροτήρ, a steer for ploughing,* Hes. Op. 403.—II. metaph. *a begetter, father, τέκνων,* Eur. Tro. 135.

Ἀροτήριος, ον,=ἀροτήσιος, Lyc.

Ἀρότης, ου, ὁ,=ἀροτήρ, Pind. I. 1, 67, Hdt. 4, 2: Πιερίδων ἀρόται, *workmen of the Muses,* i. e. poets, Pind. N. 6, 55.

Ἀροτήσιος, ον, (ἀρόω) *belonging to ploughing* or *sowing: ὥρα, seed-time,* Arat.

Ἄροτος, ου, ὁ, (ἀρόω) *a tilling, tillage, ploughing*; in genl. *husbandry,* so in Od. 9, 122, in plur.: *ζῆν ἀπ' ἀρότου, to live by husbandry,* Hdt. 4, 46: metaph. *the procreation of children, ἐπὶ παίδων γνησίων ἀρότῳ* was the customary phrase in Athen. marriage-contracts, Heind. Plat. Crat. 406 B, cf. *ἀρόω, ἄρουρα.*—2. *the crop, fruit of the field,* Soph. O. T. 270, ubi Schol. *καρπός*: also *corn-land, a field,* Aesch. Suppl. 638: metaph. *ἄρ. ἀνδρῶν, τέκνων,* as we say *seed,* Eur. Ion 1095, Med. 1281.—II. oxyt. *ἀροτός, the season of tillage, seed-time,* Hes. Op. 456, etc.: hence *the year,* Soph. Tr. 69, 825, where however Herm., as also the Edd. of Hes., retain the usual accent.

Ἀροτός, ή, όν, (ἀρόω) *tilled, that can be tilled.*

Ἀροτραῖος, α, ον, *of corn-land,* Anth.

Ἀροτρεύς, έως, ὁ,=sq., v. l. Orac. Dem. 531, 19.

Ἀροτρευτήρ, ῆρος, ὁ,=ἀροτήρ, *a plougher, πόντου,* Anth.

Ἀροτρεύω, *to till, plough,* Orph.

Ἀροτρήτης, ου, ὁ,=ἀροτήρ: *belonging to the plough, βίοτος, χαλκός,* Anth.

Ἀροτριάω,=ἀρόω, Theophr., susp. by Lob. Phryn. 254.

Ἀρότριος, ον, *of* or *belonging to husbandry,* epith. of Apollo, Orph.

Ἀροτρίωμα, ατος, τό, *ploughed land.*

Ἀροτροδίαυλος, ου, ὁ, *a plougher,* who goes backwards and forwards *as in the δίαυλος,* Anth.

Ἀροτροειδής, ές, (ἄροτρον, εἶδος) *like a plough,* Diod.: from

Ἄροτρον, ου, τό, (ἀρόω) *a plough,* Lat. *aratrum,* Hom., etc.: sometimes in plur. for sing., as in Mosch.

Ἀροτροπόνος, ον, (ἄροτρον, πονέω) *working with the plough, ζεύγλη,* Anth.

Ἀροτρόπους, ποδος, ὁ, (ἄροτρον, πούς) *a plough-share,* LXX.

Ἀροτροφορέω, ῶ, f. -ήσω, (ἄροτρον, φορέω) *to draw the plough,* Anth.

Ἀρούερνοι, ων, οἱ, *the Arverni,* a people of Gallia Aquitania, Strab.

†Ἀρούπεινον, ου, τό, *Arupinum,* a city of Illyria, Strab.

Ἄρουρα, ας, ἡ, (ἀρόω) *tilled* or *arable land, seed-land, corn-land,* Lat. *arvum,* Hom.: also in genl., like *γῆ, ground, soil, land,* hence *πατρὶς ἄρουρα, father-land,* Hom., *ἄρ. πατρία, πατρῴα,* Pind.: *the whole earth,* Od. 7, 332: metaph. of a woman as producing seed Aesch. Theb. 754, Soph. O. T. 1257; cf. *ἄλοξ.*—II. later *a measure of land.* Hence

Ἀρουραῖος, αία, αῖον, *belonging to corn-land, rustic: μῦς ἀρ., a field-mouse,* Hdt. 2, 141.

†Ἀρουρίτης, ου, ὁ,= foreg., *μῦς,* Babr. 108, 27.

Ἀρούριον, ου, τό, dim. from *ἄρουρα*

Ἀρουροπόνος, ον, (ἄρουρα, πονέω) *working in the field,* Anth.

Ἀρόω, f. -όσω, poet. -όσσω: aor. 1 *ἤροσα,* pass. *ἠρόθην*: Ion. inf. pres *ἀρώμεναι* or *ἀρόμμεναι,* Hes. Op. 22: Ion. part. pf. pass. *ἀρηρομένος,* Hom., and Hdt., cf. Spitzn. Il. 18, 548, (perh from *ἔρα*), *to plough, till,* Lat. *arare,* Od. 9, 108, in lengthd. poet. form *ἀρόωσι* for *ἀροῦσι*: metaph. of poets, Pind. N. 10, 49, cf. *ἀρότης.*—II. *to sow,* trans., also intrans., *ἀροῦν εἰς κήπους,* Heind. Plat. Phaedr. 276 B, cf. *σπείρω.*—2. metaph., of the man, *to get with child, τὴν τεκοῦσαν ἤροσεν,* Soph. O. T. 1497, and in pass., of the child, *ἠρόθην, was begotten,* Ib. 1485.—B. mid. *to enjoy the fruits of tillage,* and so in genl., like *καρποῦσθαι, to enjoy, ὄλβους,* Soph. Fr. 298.

Ἁρπάγδην, adv., (ἁρπάζω) *by robbery* or *rapine,* Ap. Rh.

Ἁρπᾰγεύς, έως, ὁ,=ἅρπαξ, Themist.

Ἁρπᾰγή, ῆς, ἡ, (ἁρπάζω) *seizure, rapine, robbery, rape,* first in Solon 15, 13: *ὀφλὼν ἁρπαγῆς δίκην, found guilty of rape,* Aesch. Ag. 534: *ἁρπαγῇ χρέεσθαι, to plunder,* Hdt. 1, 5: also in plur., Hdt. 5, 94, Aesch., and Eur.—II. *the thing seized, booty, prey, plunder, τοῦ φθάσαντος ἁρπαγή,* Aesch. Pers. 752, so too *ἁρπ. κυσί, θηρσί,* Aesch., and Eur.: also *ἁρπαγὴν ποιεῖσθαί τι, to make booty of a thing,* Thuc. 8, 62, cf. *λεία.*—III. *greediness, rapacity,* Xen. Cyr. 5, 2, 17.

Ἁρπάγη, ης, ἡ, *a hook,* esp. for drawing up a bucket.—2. *a rake,* Lat. *harpago,* Eur. Cycl. 33.

Ἁρπαγιμαῖος, α, ον,=sq., Orph.

Ἁρπάγιμος, η, ον, (ἁρπαγή) *plundered, got by rapine,* Call. Cer. 9. Adv. *–μως.*

Ἁρπάγιον, ου, τό, *a vessel like the κλεψύδρα.*

†Ἁρπάγιον, ου, τό, *Harpagion,* a place in Mysia, near Sidene, where Ganymede was carried off, Thuc. 8, 107; in Strab. *Ἁρπαγεῖα, ων, τά.*

Ἅρπαγμα, ατος, τό, (ἁρπάζω) *robbery: booty, plunder,* Aeschin. 85, 27, cf. *ἅρπασμα.*—2. *a catch, a windfall.* Heliod.

Ἁρπαγμός, οῦ, ὁ, *robbery, rape,* Plut.—2. prob.=*ἁρπαγή* II, N. T., v. Schleusn.

†Ἅρπαγος, ου, ὁ, *Harpagus,* minister of king Astyages of Media, Hdt. 1, 80.—2. a commander of Darius Hystaspis, Hdt. 6, 28.—3. v. Ἅρπασος.

ἉΡΠΑ΄ΖΩ, (fut. *ἁρπάξω,* but Att always *ἁρπάσω* (or *ἁρπάσομαι,* as Ar. Pac. 1118, Eccl. 866), Lob. Phryn. 241, Hom. has both forms in act.): *to tear, snatch, ravish away, to carry off, hurry away, τινὰ ἐκ...,* Il. 3, 444, etc., also *βοῦν ἀγέλης,* Il. 17, 62 also c. acc. only, Hom.; so in part., *ἁρπάξας φέρειν,* Lat. *raptim ferre,* Od. 10, 48, cf. 5, 416.—2. *to seize, grasp hastily, λᾶαν,* Il. 12, 445: of a ball, *to catch*: also *to grasp* with the mind, *catch, apprehend,* Lob. Soph. Aj. 2.—3. *to seize and overpower, overmaster, γλῶσσαν ἁρπ. φόβος,* Aesch. Theb. 259: also *to seize* or *occupy* a post, Xen.—4. in Soph. Aj. 2, *ὁρῶ σε θηρώμενον ἁρπάσαι πεῖραν, I see thee always seeking to seize an oppor* *unity of attempting*, cf. Lob. ad. l.—II. *to plunder*, τοὺς φίλους τὴν 'Ελλάδα, etc., Xen., and Dem. (The root seems to have been ἁρπ–, akin to αἱρ-έω, q. v.; hence ἅρπη, ἁρπεδόνη, "Απυιαι, and prob. μάρπτω: v. further Lepsius ap. Donalds. New Cratyl. p. 200.) Hence

'Αρπάκτειρα, ας, ἡ, fem. of sq., Anth.

'Αρπακτήρ, ῆρος, ὁ, (ἁρπάζω) *a robber*, Il. Hence

'Αρπακτήριος, ον, *thievish*, Lyc.

'Αρπακτής, οῦ, ὁ,=ἁρπακτήρ, *a robber*.—2. as adj., *thievish.*

'Αρπακτικός, ή, όν,=ἁρπακτήριος. Adv. –κῶς.

'Αρπακτός, ή, όν, *snatched, seized in haste, with hurry*, Hes. Op. 682.

'Αρπακτύς, ύος, ἡ, Ion. for ἁρπαγή, Call.

'Αρπάλαγος, ου, ὁ, *a hunting implement*, Opp.

'Αρπᾰλέος, α, ον, and sometimes ος, ον, (ἁρπάζω) *grasping, greedy: drawing to one's self, attractive, alluring*, κέρδεα, Od. 8, 164: hence *delightful, charming, pleasant*, opp. to ἀπηνής, Theogn. 1353 Bekk., so ἄνθεα ἥβης, Mimnerm. 1, 4, so too Pind. P. 8, 93; 10, 96. Adv., ἁρπαλέως ἦσθε, *he ate greedily*, Od. 6, 250: but ἁρπ. εὕδειν, *to sleep pleasantly*, Mimnerm. 8, 8.

†'Αρπαλεύς, έως, ὁ, *Harpaleus*, son of Lycaon, Apollod.

'Αρπαλίζω, f. -ίσω, (ἁρπαλός) *to catch at, receive, excipere*, κωκυτοῖς, Aesch. Theb. 243.

'Αρπάλιμος, and ἁρπαλός, v. ἁρπαλέος.

†'Αρπαλίων, ωνος, ὁ, *Harpalion*, son of Pylaemenes. Il. 13. 644.—2. son of Arizelus, Qu. Sm. 10, 75.

†"Αρπαλος, ου, ὁ, *Harpalus*, a governor of Babylon under Alexander the Great, Arr. An. 3, 6, 19.

†'Αρπάλυκος, ου, ὁ, *Harpalycus*, son of Lycaon, Apollod.—2. teacher of Hercules in boxing, Theocr. 24, 114.

"Αρπαξ, αγος, ὁ, ἡ, (ἁρπάζω) *robbing, rapacious*, Lat. *rapax*, Ar. Eq. 137, ἰκτίν, Id. Fr. 525: also with a neuter, ἅρπαγι χείλει, Anth.—II. mostly as subst., *a robber, peculator*, τῶν δημοσίων, Ar. Nub. 350.—2. ὁ ἅρπ., *a hooked dart*, App., but v. Lob. Paral. 131.—3. ἡ, *robbery, rapine*, Hes. Op. 354.

'Αρπαξίβιος, ον, (ἅρπαξ, βίος) *living by rapine*, Archestr. ap. Ath. 4 E.

"Αρπασμα, ατος, τό, = ἅρπαγμα, Plat. Legg. 906 D, the more Att. form acc. to Lob. Phryn. 241.

'Αρπασμός, οῦ,=ἁρπαγμός, Plut.

†"Αρπασος, ου, ὁ, *Harpasus*, a tributary of the Araxes in Pontus, Xen. An. 4, 7, 18: in Diod. S. called "Αρπαγος.—2. tributary of the Maeander in Caria, Qu. Sm. 10, 144.

'Αρπαστικός, ή, όν,=ἁρπακτικός, of birds of prey, Arist. Physiogn.

'Αρπάστιον, ου, τό, dim. from sq.

'Αρπαστόν, οῦ, τό, a kind of *ball*: also the game *catch-ball*, Lat. *harpasta*, v. ἐφετίνδα and φαινίνδα, Hemst. Ar. Plut. p. 282. Strictly neut. from

'Αρπαστός, ή, όν, *robbed, to be robbed: to be caught.*

'Αρπεδής, ές, (πέδον) *flat, level*, Nic. (Perh. for ἀριπεδής.)

'Αρπεδόνη, ης, ἡ, *a rope, cord*, for binding or for snaring game, Xen. Cyr. 1, 6, 28: *the twist* or *thread* of which cloth is made. Hdt. 3, 47, Crit. 18: *a bow-string*, Anth. Hence

'Αρπεδονίζω, f. -ίσω, *to catch* or *tie with an* ἁρπεδόνη.

'Αρπεδών, όνος, ἡ, = ἁρπεδόνη, Anth.

'Αρπέζα, ης, ἡ, also ἅρπεζος, ου, ὁ, *a hedge, thorn-hedge*, Nic.

"Αρπη, ης, ἡ, (ἁρπάζω) *a bird of prey*, prob. a species of falcon, Il. 19, 350.—II. *a sickle*, Hes. Op. 571: hence the *scimetar* of Perseus, Pherecyd. 10: also *an elephant-goad*: elsewh. δρέπανον, v. Jacobs Ael. 13, 22: also *a harpoon.*

†"Αρπῖνα, and –πιννα, ων, τά, *Harpinna*, a place in Elis, near the Alpheus, Strab.

†'Αρπῖνα, ων, τά, *Arpīnum*, a city of Latium, the birth-place of Marius and Cicero, now *Arpino*, Plut. Cic. 8, Strab.

'Αρπίς or ἁρπίς, ῖδος, ἡ,=κρηπίς, akin to ἀρβυλίς, Call. Fr. 66.

†'Αρποκράτης, ους, ὁ, *Harpocrătes*, son of Isis, god of silence among the Egyptians, Anth.

†'Αρποκρατίων, ωνος, ὁ, *Harpocration*, a celebrated Grammarian, Ath.

†'Αρπόξαϊς ιος, ὁ, *Arpoxaïs*, son of Targitaus, Hdt. 4, 5.

"Αρπυιαι, ῶν, αἱ, *the Harpies*, i. e. *the spoilers*, mythical beings, greedy after prey, and hideous of shape, first met with in Od., as carrying off any one who has utterly disappeared, 1, 241; 20, 77. Later authors turned them into whirlwinds or water-spouts, and Hes. makes them sisters of *Aello* and *Iris*: but they are persons in Ap. Rh. 2, 188, sq., and Virgil. A singular, "Αρπυια Ποδάργη, mother of the horses of Achilles by Zephyrus, occurs Il. 16, 150, of course with notion of *hurry, speed*. (A quasi-participial form from *ἅρπω=ἁρπάζω, cf. ἀγυιά, ὄργυια.)

'Αρπυιόγουνος, ον, ("Αρπυιαι, γόνυ) *Harpy-legged*, ἀηδόνες 'Αρπ., the Sirens, Lyc. (Passow from γονή, *Harpy-sprung.*)

"Αρπυς, ὁ, Aeol. for ἄρτυς, *union, love*, Parthen. ap. E. M., cf. ἅρμα.

†"Αρπυς, υος, ὁ, *Harpys*, a fabled stream in the Peloponnesus, Apollod. 1, 9, 21.

'Αῤῥ–, in words beginning with ῥ, ῥ is doubled after a prefix.

'Αῤῥαβάσσω, = ῥαβάσσω, with α euphon., like ἀράσσω=ῥάσσω.

'Αῤῥάβδωτος, ον, *not striped*, Arist. H. A.

'Αῤῥᾰβών, ῶνος, ὁ, *earnest-money, caution-money*, deposited in case of purchases, etc., Isae. 71, 20: in genl. *a pledge, earnest*, Lat. *arrhabo, arrha*, τὴν τέχνην ἔχοντες ἀῤῥαβῶνα τοῦ ζῆν, Antiph. Κναφ. 1: cf. Dict. Antiqq. p. 107. Hence

'Αῤῥαβωνίζω, fut. -ίσω, *to secure by earnest-money*: in genl. *to take into one's service, engage*, Eccl.

'Αῤῥᾰγής, ές, (α priv., ῥήγνυμι) *unbroken, continuous*, Arist. Probl.: *that cannot be rent* or *broken*, Theophr.—II. ἀῤῥ. ὄμμα, *an eye not bursting into tears*, Soph. Fr. 847.

'Αῤῥᾳδιούργητος, ον, (α priv. ῥᾳδιουργέω) *not thoughtlessly made.*

'Αῤῥάζω, f. -άσω,=ἀράζω, Ael.

"Αῤῥαντος, ον, (α priv., ῥαίνω) *unwatered, unwet*, Strab.

"Αῤῥατος, ον, only found in Plat. Rep. 535 C, and Crat. 407 D, where it is explained by σκληρόν, ἀμετάστροφον, *firm, solid, unchangeable.* (Prob. from ῥαίω, ῥήγνυμι, Ruhnk. Tim.: others take it as=ἄῤῥητος.)

'Αῤῥᾰφής, ές,=sq., Arat.

"Αῤῥᾰφος, ον, (α priv., ῥάπτω) *unsewed, without seam*, N. T.

"Αῤῥεκτος, ον, poet. ἄρεκτος, (α priv., ῥέζω) *undone*, Il. 19, 150: *unmade, unfinished.*

†'Αῤῥενίδης, ου, ὁ, *Arrhenides*, an Athenian archon, Diog. L. 7, 10.—2. father of Callicles, Plut. Dem. 25.

'Αῤῥενικόν, οῦ, τό, v. ἀρσενικόν.

'Αῤῥενικός, ή, όν, (ἄῤῥην) *male*, Theophr. Adv. –κῶς.

'Αῤῥενογονία, ας, ἡ, *a begetting* or *bearing of male children*, Arist. H. A.: from

'Αῤῥενόγονος, ον, (ἄῤῥην, * γένω) *begetting* or *bearing male children*, Arist. H. A.

'Αῤῥενόθηλυς, υ, gen. εος, (ἄῤῥην, θῆλυς) *hermaphrodite, of both sexes*, Ath.

'Αῤῥενοκοίτης, ου, ὁ, (ἄῤῥην, κοίτη) Lat. *cinaedus*, Anth.

'Αῤῥενοκῠέω, ῶ, (ἄῤῥην, κυέω) *to bear male children*, Strab.

'Αῤῥενόμορφος, ον, (ἄῤῥην, μορφή) *masculine-looking*, epith. of Diana, Orph.

'Αῤῥενόπαις, παιδος, ὁ, ἡ, (ἄῤῥην, παῖς) *with* or *of a boy*, γόνος, Anth.

'Αῤῥενοποιός, όν, (ἄῤῥην, ποιέω) *favouring the generation of males*, Ael.

'Αῤῥενότης, ητος, ἡ, (ἄῤῥην) *manhood*, Hierocl.

'Αῤῥενοτοκέω, *to bear male children* from

'Αῤῥενοτόκος, ον, (ἄῤῥην, τίκτω) τεκεῖν) *bearing male children*, Diosc.—II. (rarely) *begetting male children*

'Αῤῥενοφθορία, ας, ἡ, (ἄῤῥην, φθείρω)=παιδεραστία, late word.

'Αῤῥενόω, ῶ, (ἄῤῥην) *to make manly.* Pass. *to become a man, do the duties of a man*, Luc.

'Αῤῥενώδης, ες, (ἄῤῥην, εἶδος) *manly-looking.* Adv. –δως.

'Αῤῥενωπία, ας, ἡ, *a manly look* in genl. *manliness*, Plat. Symp. 192 A: from

'Αῤῥενωπός, όν, also ή, όν, Lob Phryn. 106, (ἄῤῥην, ὤψ) *manly-looking, courageous*, Plat. Legg. 802 E. Adv. –πῶς.

'Αῤῥεπής, ές, (α priv., ῥέπω) strictly of a balance, *inclining to neither side, unwavering, even*: hence *without bias, without weight, imperceptible*, Plut. Adv. –πῶς. Hence

'Αῤῥεψία, ας, ἡ, *an equilibrium*, esp. of the soul, Diog. L. 9, 74.

'Αῤῥηγής, ές,=ἄῤῥηκτος, Aristid.

"Αῤῥηκτος, ον, (α priv., ῥήγνυμι) *unbroken, not to be broken* or *rent*, τεῖχος, δεσμός, νεφέλη, Hom., so too σάκος, πέδαι, Aesch.: metaph. *never worn out, untiring*, φώνη, Il. 2, 490: also ἄῤῥ. πεῖραρ πολέμου, *an unending battle*, Il. 13, 360. Adv. –τως, ἀῤῥ. ἔχειν, Ar. Lys. 182.

'Αῤῥημοσύνη, ης, ἡ, *silence*: from

'Αῤῥήμων, ον, gen. ονος, (α priv., ῥῆμα) *without speech, silent.*

"ΑΡΡΗΝ, ὁ, ἡ, ἄῤῥεν, τό, gen. ενος, old Att. ἄρσην, Ion. ἔρσην, *male*, opp. to θῆλυς: hence *masculine, manly, strong*: as subst., ὁ ἄῤῥην, of gender, *the male*: τὸ ἄῤῥεν=παῖς ἄῤῥην, Bast. Ep. Cr. p. 144: the form ἄρσην only is found in Hom., and Att. till Plat., while Hdt. uses only the Ion. ἔρσην: the same may be said of all derivs. and compds. (Shortened ῥήν: prob. akin to ἀρι–, and perh. to "Αρης, etc.)

'Αῤῥηνής, ές, *fierce, savage*, of dogs, Theocr. 25, 83. (Prob. a collat. form of ἄῤῥην from ῥήν.)

'Αῤῥησία, ας, ἡ, (ἄῤῥητος)=ἀῤῥημοσύνη, Nicoph. Incert. 3.

†'Αῤῥήτιον, ου, τό, *Arretium*, a city of Etruria, now *Arezzo*, Strab.

Ἀῤῥητολεπτόπνευστος, *ον*, (*ἄῤῥητος, λεπτός, πνέω*) *of ineffably delicate odour*, Anth.

Ἀῤῥητοποιέω, (*ἄῤῥητος, ποιέω*) *to act infamously*, Eccl.; and

Ἀῤῥητοποιΐα, *ας, ἡ, an infamous course of action*; from

Ἀῤῥητοποιός, *όν*, (*ἄῤῥητος, ποιέω*) *acting infamously*, Luc.

Ἄῤῥητος, *ον, ὁ, Arrhetus*, son of Priam, Apollod. 3, 12, 5.

Ἄῤῥητος, *ον*, also *η, ον*, Eur. Hec. 201, (*α* priv., *ῥηθῆναι*) *unsaid, unspoken*, Lat. *indictus*, Od. 14, 466: *not made known* or *published, untaught*, Soph. O. T. 301.—II. *not to be said* or *told*, and so—1. *not to be divulged, forbidden, secret, mysterious, ἱοργίαι, ἱερά*, Hdt. 5, 83; 6, 135: hence *ἀῤῥ. κόρη, the maid whom none may name*, of Proserpine, Eur. Alex. 22, cf. Hel. 1307: but also—2. *unutterable, inexpressible, horrible*, Lat. *nefandus*, freq. in Soph., and Eur.: *ἄῤῥητ' ἀῤῥήτων, horrible, most horrible*, Soph. O. T. 465.—3. *shameful to be spoken, ῥητὰ καὶ ἄῤῥητα, dicenda tacenda*, Dem. 268, 13: cf. *ἀπόῤῥητος*.—III. in Mathem. *ἄῤῥητα*, like *ἄλογα, irrational quantities, surds*, opp. to *ῥητά*, Plat. Hipp. Maj. 303 B, cf. Rep. 546 C. Adv. *-τως*.

Ἀῤῥηφορέω, (*ἄῤῥητα, φορέω*) *to carry the peplos* etc. *of Minerva* in procession, Ar. Lys. 642. Hence

Ἀῤῥηφορία, *ας, ἡ, the procession with the peplos* in honour of Minerva, Lys.

Ἀῤῥηφόροι, *ων, αἱ*, (*ἄῤῥητα, φέρω*) at Athens, *two maidens*, chosen from their seventh year, *who carried the peplos and other holy things* (*ἄῤῥητα*) of Minerva in the Scirophoria, Plat. (Com.) Hell. 7, cf. Lob. Aglaoph. 872: others wrote it Ἑρση– or Ἑῤῥηφορία, which points to Ἕρση, a daughter of Cecrops, who was worshipped along with Minerva. Cf. Dict. Antiqq. s. v.

†Ἀῤῥηχοί, *ῶν, οἱ, Arrhechi*, a people on the Maeotis, Strab.

†Ἀῤῥιᾱνοί, *ῶν, οἱ, the Arrhiani*, a people of the Thracian Chersonese, Thuc. 8, 104.

†Ἀῤῥιανός, *οῦ, ὁ, Arrian*, a philosopher and historian of Nicomedia in Bithynia, pupil of Epictetus, Luc., etc.

†Ἀῤῥίας, *ου, ὁ, Arrhias*, leader of the body-guard of Alexander the Great, Ael. V. H. 14, 18.

†Ἀῤῥιβαῖος, *ου, ὁ, Arrhibaeus*, leader of the Macedonians of Lyncus, Thuc. 4, 79.

Ἀῤῥίγητος, *ον*, (*α* priv., *ῥιγέω*) *not shivering* from cold or *shuddering* from fear, Anth. [ῐ]

Ἄῤῥῑγος, *ον*, (*α* priv., *ῥιγέω*) *without shivering* from cold or *shuddering* from fear, Arist. Sens.

Ἄῤῥιζος, *ον*, (*α* priv., *ῥίζα*) *not rooted*, Arist. H. A.

Ἀῤῥίζωτος, *ον*, (*α* priv., *ῥιζόω*) *not rooted, not having struck root*, Arist. H. A.

Ἄῤῥῑν and *ἄῤῥῑς, ῑνος, ὁ, ἡ*, (*α* priv., *ῥίν*) like *ἄριν, without nose*, Strab.

Ἀῤῥίπιστος, *ον*, (*α* priv., *ῥιπίζω*) *not cooled* or *dried*, Gal.

Ἄῤῥῐχος, *ου, ὁ*, Att. *ἡ, a basket*, Ar. Av. 1309.

†Ἀῤῥύβας, *α* and *ου, ὁ, Arrhybas*, masc, pr. n. Arr. An. 3, 5, 5.

Ἀῤῥυθμέω, *ῶ*, f. *-ήσω, to be ἄῤῥυθμος*, Plat. Legg. 802 E. Hence

Ἀῤῥυθμία, *ας, ἡ, want of rhythm* or *proportion*, Plat. Rep. 401 A.

Ἀῤῥύθμιστος, *ον, not reduced to rhythm*, Arist. Metaph.

Ἀῤῥυθμοπότης, *ου, ὁ*, (*ἄῤῥυθμος, πίνω*) *an immoderate drinker*, Timon ap. Ath. 445 E.

Ἄῤῥυθμος, *ον*, (*α* priv., *ῥυθμός*) *without rhythm, proportion*, or *order, unsuitable, not fitting*, Xen. Mem. 3, 10, 11: *τὸ ἄῤῥ.,= ἀῤῥυθμία*, Plat. Rep. 400 D. Adv. *-μως, out of time*, Alex. Incert. 7.

Ἀῤῥύπαντος, *ον*, (*α* priv., *ῥῠπαίνω*) *unsoiled.*

Ἄῤῥῠπος, *ον*, (*α* priv., *ῥύπος*) *not dirty.*

Ἄῤῥυπτος, *ον*, (*α* priv., *ῥύπτω*) *unwashen*, Nic.

Ἀῤῥῡσίαστος, *ον*, (*α* priv., *ῥυσιάζω*) *not carried off as a hostage, pledge*, or *booty*, Aesch. Supp. 610: *not to be treated as such*, Dion. H.

Ἀῤῥῠτίδωτος, *ον*, (*α* priv., *ῥυτιδόω*) *unwrinkled*, Anth.

Ἀῤῥωδέω, *ἀῤῥωδίη*, Ion. for *ὀῤῥωδέω, ὀῤῥωδία.*

†Ἄῤῥων, *οντος, ὁ, Arrhon*, masc. pr. n. Paus.—2. the Latin *Aruns*, Plut. Popl. 9.

Ἀῤῥώξ, *ῶγος, ὁ, ἡ*, (*α* priv., *ῥώξ*) *without cleft* or *breach, unbroken, γῆ*, Soph. Ant. 251: also c. neut., *ἄῤῥωξιν ὅπλοις*, like *ἀῤῥήκτοις*, Id. Fr. 168, cf. Lob. Paral. 287.

Ἀῤῥωστέω, *ῶ, to be ἄῤῥωστος*, Xen., and Dem. Hence

Ἀῤῥώστημα, *ατος, τό, weakness, sickliness*, Dem. 24, 5: Stoicè, *the imperfection* of all but philosophers, Cic. Tusc. 4, 10.

Ἀῤῥωστήμων, *ον*, gen. *ονος,=ἄῤῥωστος*, name of a play of Eupolis.

Ἀῤῥωστία, *ας, ἡ*, (*ἀῤῥωστέω*) *weakness, faintness, sickness, disease*, Thuc. 7, 47: *ἀῤῥ. τοῦ στρατεύειν, inability* to serve, Id. 3, 15: hence

Ἀῤῥωστιάω, *to be weakly, ill*, Arist. Eth. N.

Ἄῤῥωστος, *ον*, (*α* priv., *ῥώννυμι*) *weak, feeble, sickly, ἄῤῥ. τὴν ψυχήν*, Xen. Apol. 30: *ἄῤῥ. εἴς τι, remiss in* a thing, Thuc. 8, 83. Adv. *-τως.*

Ἄρσαι, *ἄρσον, ἄρσαντες*, and *ἀρσάμενος*, Aeol. aor. 1 act. and mid. from *ἄρω*, Hom.

†Ἀρσάκης, *ου, ὁ, Arsaces*, a Persian who perished in the expedition of Xerxes against Greece, Aesch. Pers. 996.—2. the family name of the Parthian kings, Strab.; hence called *Arsacidae*, from the founder of the line.

†Ἀρσακία, *ας, ἡ, Arsacia*, a city of Media, Strab.

†Ἄρσαλος, *ου, ὁ, Arsalus*, masc. pr. n. Plut.

†Ἀρσαμένης, *ου* Ion. *εω, ὁ, Arsamenes*, son of Darius Hystaspis, Hdt. 7, 68.

†Ἀρσάμης, *ου* Ion. *εω, ὁ, Arsames*, father of Hystaspes, Hdt. 1, 209.—2. son of Darius Hystaspis, leader of the Aethiopians, Hdt. 7, 69.—3. leader of the Aegyptians from Memphis in the army of Xerxes, Aesch. Pers. 37.—Other distinguished Persians in Xen. Cyr. 7, 1, 3, etc.

Ἀρσέας, *ου, ὁ, Arseas*, masc. pr. n. Arr. An. 4, 13.

Ἀρσενίκιον, *ου, τό*, Arist. Plant.

Ἀρσενικόν, *οῦ, τό, the yellow sulphuret of arsenic, orpiment*, Gal. cf. *σανδαράκη*, and Dict. Antiqq. p. 108.

Ἀρσενογενής, *ές*, (*ἄρσην, * γένω*) *male*, Aesch. Supp. 818.

Ἀρσενοπληθής, *ές*, (*ἄρσην, πληθής*) *ἑσμός, a swarm of men*, Aesch. Supp. 30.

†Ἄρσηλις, *ιος, ὁ, Arselis*, masc. pr. n. Plut.

ἌΡΣΗΝ, *εν*, Ion. and old Att. for later *ἄῤῥην*, q. v.

Ἀρσηνή, *ῆς, ἡ, Arsene*, a lake of Armenia through which the Tigris flows, Strab.

†Ἄρσης, *ου, ὁ, Arses*, son and successor of Artaxerxes III. of Persia, Arr. 2, 14, 2.

†Ἀρσινόη, *ης, ἡ, Arsinoë*, daughter of Phegeus, Apollod. 3, 7, 5.—2. daughter of Leucippus, and, acc. to some, mother of Aesculapius, Apollod. 3, 10, 3.—3. the nurse of Orestes, who saved him, Pind. P. 11, 26.—4. daughter of Ptolemy Lagus, Theocr. 15, 111.—5. daughter of Lysimachus and wife of Ptolemy Philadelphus, Paus., etc.—II. the name of several cities: 1. in lower Aegypt, on the Arabian gulf, Strab.—2. in middle Aegypt, earlier Crocodilopolis, Strab.—Others in Cyrenaica, Aethiopia, etc., Strab., etc.

†Ἀρσίνοος, *ου, ὁ, Arsinoüs*, masc. pr. n. Il. 11, 626.

Ἄρσιος, *ον*, (*ἄρω*) *fitting, suiting together, agreeing, friendly*, cf. the opp. *ἀνάρσιος.*

Ἀρσίπους, *ὁ, ἡ, πουν, τό*, gen. *ποδος*, contr. for *ἀερσίπους*, H. Hom. Ven. 212.

Ἄρσις, *εως, ἡ*, (*αἴρω*) *a raising* or *lifting*, as of the foot in walking, Arist. Probl.: *a putting up, building*, Polyb.—II. *a lifting* or *taking away, abolition*, Arist. Metaphys.—III. *a raising, levying* of taxes, customs, tribute, LXX.—IV. in music and metre, *the rise of the voice on the first syllable, arsis, ictus*, Herm. Elem. Metr. p. 6, opp. to *θέσις*: hence *ἄρσιν καὶ θέσιν ἀνατείνειν, to keep time.*—V. in late Rhet., *a negation.*

†Ἀρσίτης, *ου, ὁ, Arsītes*, a Persian satrap, Arr. An. 1, 12, 8.

Ἄρσω, Aeol. fut. of *ἄρω* for *ἀρῶ.*

†Ἀρταβαζάνης, *ους, ὁ, Artabazānes*, son of Darius Hystaspis, Hdt. 2, 7.

†Ἀρταβάζης, *ου, ὁ, Artabazes*, son of Tigranes king of Armenia, Plut. Crass.

†Ἀρτάβαζος, *ου, ὁ, Artabazus*, son of Pharnaces, leader of the Parthians and Chorasmians under Xerxes, Hdt. 7, 66.—Others in Xen. Cyr. 6, 1, 9; etc.

†Ἀρτάβᾱνος, *ου, ὁ, Artabānus*, son of Hystaspes, Hdt. 4, 83.—2. an Hyrcanian, murderer of Xerxes, Diod. S.—3. the last king of the Parthians, Hdn. 4, 10, etc.

†Ἀρταβάτης, *ου, ὁ, Artabates*, masc pr. n. Hdt. 7, 65.

Ἀρτάβη, *ης, ἡ*, a Persian measure, *artaba*, =1 medimnus + 2 choenices, Wess. Hdt. 1, 192.

†Ἄρταβροι, *ων, οἱ, the Artabri*, a people of Spain, Strab.

†Ἀρταγέρσης, *ους, ὁ, Artagerses*, a Persian, Xen. Cyr. 6, 3, 31.—2. a commander of Artaxerxes', Xen. An. 1, 7, 11.

†Ἀρταγῆραι, *ῶν, αἱ, Artagērae*, a fortress of Armenia, Strab.

†Ἀρταζώστρη, *ης, ἡ, Artazostre*, daughter of Darius Hystaspis, Hdt. 6, 43.

†Ἀρταῖος, *ου, ὁ, Artaeus*, a Persian, Hdt. 7, 22, who, 7, 61, says the Persians were called by the neighbouring nations Ἀρταῖοι.

†Ἀρτάκακνα, *ων, τά, Artacacna*, a city of Aria, Strab.

†Ἀρτακάμα, *ης, ἡ, Artacama*, wife of Ptolemy, Arr. 7, 4, 6.

†Ἀρτακάμας, *α, ὁ, Artacămas*, masc. pr. n., Xen. Cyr. 8, 6, 7.

†Ἀρτάκη, *ης, ἡ, Artăce*, a city and mountain of Cyzicus, Hdt. 4, 14: hence Ἀρτάκιος, *α, ον, of Artace*; *ὁ* Ἀρτακηνός, *οῦ, an inhab. of Artace.*

†Ἀρτακηνή, ῆς, ἡ, *Artacene*, a district near Arbela, Strab.

†Ἀρτακίη, ης, ἡ, κρήνη, *Artacia*, a fountain in the country of the Laestrygones, Od. 10, 108.—2. a fountain in Cyzicus, Ap. Rh. 1, 957.

†Ἀρτάμας, α, and -μης, ου, ὁ, *Artames*, masc. pr. n. Aesch. Pers. 318.

Ἀρτᾰμέω, *to cut in pieces, cut up*, Eur. El. 816: also ἀρτ. γνάθοις, Id. Alc. 494: from

Ἄρτᾰμος, ου, ὁ, *a butcher, cook*, Xen. Cyr. 2, 2, 4: *a murderer*, Soph.

Ἀρτάνη, ης, ἡ, (ἀρτάω) *that by which something is hung up, a rope, cord, halter*, Aesch. Ag. 1091: also ἀ. κρεμαστή, πλεκτή, Soph.

†Ἀρτάνης, ου, ὁ, *Artanes*, son of Hystaspes, Hdt. 7, 224.—2. a tributary of the Ister in Thrace, Hdt. 4, 49.—3. a river of Bithynia, Arr.

†Ἀρτάξατα, ων, τά, *Artaxata*, the chief city of Greater Armenia, Strab.

†Ἀρταξέρξης, ου, ὁ, *Artaxerxes*, the name of three Persian kings, Hdt.: it signifies, acc. to Hdt. 6, 98, *the great warrior*, ὁ μέγας ἀρήϊος. (Derived from *Arta*, *honoured*, and *Xerxes*=Sansc. *kshatra, a king.*)

†Ἀρταξίας, ου, ὁ, *Artaxias*, a king of Armenia, Strab.

†Ἀρτάοζος, ου, ὁ, *Artaozus*, a friend of Cyrus the younger, Xen. An. 2, 4, 16.

†Ἀρταπάτας, α, ὁ, *Artapatas*, a friend of Cyrus the younger, Xen. An. 1, 6, 11.

†Ἄρτας, α and ου, ὁ, *Artas*, masc. pr. n. Thuc. 7, 33.

†Ἀρταΰκτης, ου, ὁ, *Artayctes*, leader of the Mosynoeci under Xerxes, Hdt. 7, 23.

†Ἀρταΰντη, ης, ἡ, *Artaynte*, fem. pr. n., Hdt. 9, 108.

†Ἀρταΰντης, ου Ion. εω, ὁ, *Artayntes*, masc. pr. n. Hdt. 8, 130.

†Ἀρταφέρνης, ου, ὁ, *Artaphernes*, a brother of Darius Hystaspis, Hdt. 6, 94.—2. son of foreg., Id. ib.—Another mentioned in Thuc. 4, 50.

†Ἀρταχαίης, ου Ion. εω, ὁ, *Artachæes*, son of Artaeus, commander under Xerxes, Hdt. 7, 22.

†Ἀρτάχαιος, ου, ὁ, *Artachaeus*, masc. pr. n., Hdt. 7, 63.

Ἀρτάω, Ion. ἀρτέω, ῶ, f. -ήσω, (* ἄρω) *to fasten to, hang* one thing *upon* another, ἀρτ. τινί τι, τι εἴς τι or τι ἔκ τινος, and Thuc. 2, 76, ἀπό τινος: ἀρτ. δέρην, *to hang*, Eur. Andr. 811. Pass. *to be hung upon, hang upon*, ἔκ τινος, Eur. Hipp. 857: hence usu. *to depend upon*, Lat. *pendere ab aliquo*, Hdt. 3, 19; 6, 109, etc.; ἐξ ὧν ὦλλοι ἀρτέαται Πέρσαι, *on whom the rest of the Persians depend*, i. e. whom they acknowledge as their chiefs, Id. 1, 125; so παῤῥησία ἐξ ἀληθείας ἠρτημένη, Dem. 1391, 1: ἀρτωμένη βρόχους, *having nooses hung* on her, Eur. Tro. 1012.—II. in Hdt. in pass., *to be fitted, prepared, made ready*, like ἀρτύεσθαι, c. inf., ἀρτ. πολεμεῖν, Hdt. 5, 120: also ἀρτ. ἐς πόλεμον, Id. 8, 97; but in 7, 143, ναυμαχίην ἀρτέεσθαι, cf. ναυμαχίην παρεσκευασμένοι, Ib. 142.

Ἀρτέαται, Ion. for ἤρτηνται or ἠρτημένοι εἰσί, 3 pl. perf. pass. from foreg.

†Ἀρτεμβάρης, ους, ὁ, *Artembares*, a leader of the Persians, Aesch. Pers. 29. Others in Hdt. 1, 114, etc.

Ἀρτεμέω, *to be safe and sound*, Nonn.: from

Ἀρτεμής, ές, (ἄρτιος) *safe and sound*, ζωόν τε καὶ ἀρτεμέα, Il. 5, 515, φίλοισι σὺν ἀρτεμέεσσι, Od. 13, 43. Hence

Ἀρτεμία, ας, ἡ, *safety, soundness, recovery*, Anth.

Ἀρτεμιδόβλητος, ἡ, (Ἄρτεμις, βάλλω) *stricken by Diana, diseased*, Macrob. Sat. 1, 17.

†Ἀρτεμίδωρος, ου, ὁ, (Ἄρτεμις, δῶρον) *Artemidōrus*, a geographer of Ephesus, about B. C. 100, often cited by Strabo.—2. the composer of the *Oneirocritica*, surnamed Δαλδιανός, Luc.—3. of Cnidus, a rhetorician and teacher of Greek at Rome, Strab.—4. a grammarian of Tarsus, Strab.—5. a Megaric philosopher, Diog. L. 9, 53. Others in Paus., etc.

Ἄρτεμις, gen. ιδος, acc. ιν, also ιδα, H. Hom. Ven. 16, ἡ, *Artemis*, the Roman *Diana*, goddess of the chace, daughter of Jupiter and Latona, sister of Apollo: in Hom. women who die suddenly and without pain, are said to be slain by her ἀγανὰ βέλεα, as opp. to δολιχὴ νόσος, Od. 11, 172. Later the legends connect her with the mystical goddesses Selené, Hecaté, Eileithyia and others, (perh. akin to ἀρτεμής.)

Ἀρτεμῐσία, ας, ἡ, *a herb like wormwood*, Diosc.

†Ἀρτεμῑσία, ας, ἡ, *Artemisia*, daughter of Lygdamis, queen of Halicarnassus and other cities of Caria, Hdt. 7, 99.—2. queen of Mausolus king of Caria; she raised to his memory a splendid sepulchre, whence the term Mausoleum for any splendid tomb, Strab.

Ἀρτεμίσιον, ου, τό, (Ἄρτεμις) *a temple of Artemis*, or *Diana, place sacred to her*, Hdt. As pr. n. *Artemisium*, —1. mountain and temple at Oenoe in Argolis, Apollod.—2. a promontory and city of Euboea, Hdt. 8, 9.—3. a promontory of Caria, Strab.

Ἀρτεμίσιος, ου, ὁ, a Spartan month, answering to part of Att. Elaphebolion, Thuc. 5, 19.

†Ἀρτεμίτα, ης, ἡ, *Artemita*, a city of Assyria, Strab.—2. one of the Echinades insulae, Strab.

Ἀρτέμων, ονος, ὁ, (ἀρτάω) *the topsail*, Lat. *artemon, supparum.*—II. *the principal pully* in a system, Vitruv.

Ἀρτέω, Ion. for ἀρτάω.

Ἄρτημα, ατος, τό, (ἀρτάω) *that which hangs down, a hanging ornament*, e. g. *ear-ring*, Hdt. 2, 69, cf. λίθινος: also *a weight* or *burden appended, the weight in the steelyard*, Arist. Mechan.

†Ἀρτέμων, ωνος, ὁ, *Artemon*, masc. pr. n., Ar. Ach. 850.

Ἀρτήρ, ῆρος, ὁ, a kind of *felt shoe*, Pherecr. Gra. 5, still called ἀρτάριον. —II. *that by which anything is carried*, LXX.

Ἀρτηρία, ας, ἡ, sub. ἀορτή, in genl. *an artery, blood-vessel*, Soph. Tr. 1054.—2. *the wind-pipe*, Hipp., and Plat., called later ἀρτ. ἡ τραχεῖα, Plut., Lat. *aspera arteria*, Cic. N. D. 2, 54. Hence

Ἀρτηριακός, ή, όν, *belonging to an* ἀρτηρία, Plut.

Ἀρτηριοτομέω, (ἀρτηρία, τέμνω) *to cut the wind-pipe* or *an artery*. Hence

Ἀρτηριοτομία, ας, ἡ, *an incision in the wind-pipe* or *an artery*, Gal.

Ἀρτηριώδης, ες, (ἀρτηρία, εἶδος) *like an* ἀρτηρία.

ἈΡΤΙ, adv., *just, exactly*, of coincidence of time, *just now, this moment, even now, now first*, oft. of the present, with pres. tense, as first in Pind. P. 4, 281, Aesch. Theb. 534: *straightway, forthwith*, Eur. Phoen. 1160: but also oft. of something *just* past, opp. to πάλαι, with past tenses, as βεβᾶσι ἄρτι, τέθνηκεν ἄρτι, Soph.: only later of the future, *soon, presently*, Lob. Phryn. 19, cf. however ἀρτίδακρυς: ἄρτι..., ἄρτι..., *now..., now..., at one time..., at another...*, Luc. [τῐ] In compos. it mostly denotes what has *just* happened: more rarely it has the notion of *perfect, excellent*,=ἀρτίως: but in Hom., who never uses the simple ἄρτι, the latter signf. always obtains: ἀρτίκολλος and ἀρτίπους have both. (Prob. from the root ἀρ-, ἄρω, with suffix -τι, as in νεωστί, etc.)

Ἀρτιάζω, f. -άσω, (ἄρτιος) *to play at odd and even*, Lat. *par impar ludere*, Ar. Plut. 816.—II. *to count*, Anth.

Ἀρτιάκις, adv. (ἄρτιος) *even times even*, of numbers which divided by even numbers give an even quotient, as 4, 8, etc., Plat. Parm. 143 E., 144 A: opp. to περισσάκις.

Ἀρτιάλωτος, ον, (ἄρτι, ἁλίσκομαι) *newly caught*, Xenocr.

Ἀρτιασμός, οῦ, ὁ, (ἀρτιάζω) *the game of odd and even*, Arist. Rhet.

Ἀρτιβᾰφής, ές, (ἄρτι, βάπτω) *newly dyed.*

Ἀρτιβλαστής, ές,=sq., Theophr.

Ἀρτίβλαστος, ον, (ἄρτι, βλαστάνω) *newly budding*, Ath.

†Ἀρτιβόλης, ου, ὁ, *Artiboles*, masc. pr. n., Arr. An. 7, 6, 4.

Ἀρτιβρεχής, ές, (ἄρτι, βρέχω) *just steeped*, Anth.

Ἀρτίγᾰμος, ον, (ἄρτι, γαμέω) *just married.*

Ἀρτιγένεθλος, ον, (ἄρτι, γενέθλη) *just born*, Orph.

Ἀρτιγένειος, ον, (ἄρτι, γένειον) *with the beard just sprouting, downy-chinned*, Luc.

Ἀρτιγενής, ές, (ἄρτι, *γένω) *newborn* or *made*, Nic.

Ἀρτιγέννητος, ον, (ἄρτι, γεννάω) =foreg., Luc.

Ἀρτιγλῠφής, ές, (ἄρτι, γλύφω) *newly carved*, Theocr. Ep. 4.

Ἀρτίγνωστος, ον, (ἄρτι, γνωστός) *lately become known*, App., unless it should be written *divisim.*

Ἀρτίγονος, ον, (ἄρτι, γονή)=ἀρτιγενής.

Ἀρτιγρᾰφής, ές, (ἄρτι, γράφω) *just written*, Luc.

Ἀρτιδᾰής, ές, (ἄρτι, δαῆναι) *just instructed* or *taught*, Anth.

Ἀρτίδακρυς, υ, (ἄρτι, δάκρυ) *on the point of weeping, ready to weep*, Elmsl. Med. 873, ubi olim ἀρίδακρυς.

Ἀρτιδίδακτος, ον, (ἄρτι, διδάσκω) *just taught*, App. [δῐ]

Ἀρτίδιον, ου, τό, dim. from ἄρτος, *a small loaf, roll.*

Ἀρτίδομος, ον, (ἄρτι, δέμω) *just built*, Nonn.

Ἀρτίδορος, ον, (ἄρτι, δέρω) *just stripped off* or *peeled*, Anth.

Ἀρτίδρεπος, ον, (ἄρτι, δρέπω) *just plucked*, Heliod.

Ἀρτιέπεια, ας, ἡ, pecul. fem. of sq., Hes. Th. 29.—II. as subst. *free speaking, love of truth.*

Ἀρτιεπής, ές, (ἄρτιος, ἔπος) *speaking perfectly* or *distinctly, ready in speech*, Il. 22, 281.—II. *speaking straight out, straight forward*, ὄσσα, γλῶσσα, Pind. O. 6, 105; I. 4 (5), 58.

Ἀρτιζῠγία, ας, ἡ, (ἄρτι, ζυγός) *a late union*, ἀνδρῶν ἀρτ., newly-married husbands, Aesch. Pers. 542.

Ἀρτίζω, f. -ίσω, (ἄρτιος) *to get ready, perform*: also in mid., Theocr. 13, 43.

Ἀρτίζωος, ον, (ἄρτι, ζωή) *just alive, short-lived*, Hipp.

Ἀρτιθᾰλής, ές, (ἄρτι, θάλλω) *just budding* or *blooming*, Mel. 65.

Ἀρτιθᾰνής, ές, (ἄρτι, θνήσκω, θανεῖν) *just dead*, Eur. Alc. 600.

Ἀρτίκαυτος, ον, (ἄρτι, καίω) *just burnt*, Theophr.

Ἀρτίκολλος, ον, (ἄρτι, κολλάω) *close-glued, clinging close to*, τινί, Soph. Tr. 768.—II. metaph. *fitting well together*, ἀρτ. συμβαίνειν, to turn out *exactly right*, Aesch. Cho. 580: εἰς ἀρτίκολλον, *in the nick of time, opportunely*, Id. Theb. 373.

Ἀρτικόμης, ου, ὁ, (ἄρτι, κομάω)=ἀρτίκομος, Mel. 26.

Ἀρτικόμιστος, ον, (ἄρτι, κομίζω) *just brought*, Nonn.

Ἀρτίκομος, ον, (ἄρτι, κόμη) *just having got hair* or *leaves.*

Ἀρτίληπτος, ον, (ἄρτι, λαμβάνω) *just taken.*

Ἀρτιλογία, ας, ἡ, *a speaking readily* or *distinctly*: from

Ἀρτιλόγος, ον, (ἄρτι, λέγω) *speaking readily* or *distinctly.* Adv. -γως.

Ἀρτιλόχευτος, ον, (ἄρτι, λοχεύω) *just born or produced*, Anth.

Ἀρτιμᾰθής, ές, (ἄρτι, μανθάνω, μαθεῖν)=ἀρτιδαής, *having just learnt*, κακῶν, Eur. Hec. 687.

Ἀρτίμας, α, ὁ, *Artimas*, a Persian satrap in Lydia, Xen. An. 7, 8, 25.

Ἀρτιμελής, ές, (ἄρτιος, μέλος) *sound of limb*, Plat. Rep. 536 B.

†Ἀρτίμπασα, ης, ἡ, *Artimpasa*, name of Venus Urania among the Scythians, Hdt. 4, 59.

Ἀρτίνοος, ον, (ἄρτιος, νοῦς) *sound of understanding*, Lat. *integra mente.*

Ἀρτιοπέρισσος, ον, (ἄρτιος, περισσός) *even-odd*, of even numbers which become odd when divided by 2, as 6, 10, etc., Plut.

Ἄρτιος, α, ον, (ἄρω, ἄρτι) *complete, perfect of its kind, suitable, exactly fitted*, πρός τι: ἄρτια βάζειν, *to speak to the purpose*, Hom.: οἱ φρεσὶν ἄρτια ᾔδη, thought things *suited to, in accordance with* him, *was of the same mind with him*, Il. 5, 326: also ἄρτια μήδεσθαι, Pind. O. 6, 159.—2. *full-grown, sound* of body and mind, hence *active, quick, able, ready*, like ἑτοῖμος, c. inf., ἄρτ. ποιέειν, πείθεσθαι, Hdt. 9, 48, 53.—II. of numbers, *perfect*, i. e. *even*, opp. to περισσός, *odd*, freq. in Plat.—III. adv. -ίως, *just, newly, now first*, just like ἄρτι, first in Soph., cf. Lob. Phryn. 18. Hence

Ἀρτιότης, ητος, ἡ, *an entire state*, Lat. *integritas*, Diog. L.

Ἀρτιπᾰγής, ές, (ἄρτι, πήγνυμι) *just fixed* or *set up*, στάλικες, *put together* or *made*, Theocr.—II. *freshly coagulated*, Lat. *recens coactus*, ἁλίτῡρος, Anth.

Ἀρτίπλουτος, ον, (ἄρτι, πλοῦτος) χρήματα, *newly acquired money*, Eur. Supp. 742, cf. ἀρχαιόπλουτος.

Ἀρτιπόλεμος, ον, (ἄρτι, πόλεμος) *having just tried war.*

Ἀρτίπος, poet. shortnd. form for sq., Hom.

Ἀρτίπους, ὁ, ἡ, πουν, τό, gen. ποδος, (ἄρτι, πούς) *sound of foot, good afoot*, Hom., but only in poet. form, ἀρτίπος: also opp. to χωλός, Hdt. 3, 130.—II. *coming just in time*, Soph. Tr. 58.

†Ἄρτις, ιος, ἡ, *Artis*, the site on which Lebedos was subsequently built, Strab.

Ἄρτῐσις, εως, ἡ, (ἀρτίζω) *a preparing, adorning, dressing*, ἡ περὶ τὸ σῶμα ἄ., Hdt. 1, 195.

Ἀρτίσκαπτος, ον, (ἄρτι, σκάπτω) *just dug*, Anth.

Ἀρτίσκος, ου, ὁ, dim. from ἄρτος, *a little loaf, roll.*

†Ἄρτισκος, ου, ὁ, *Artiscus*, a tributary of the Hebrus in Thrace, Hdt. 4, 92.

Ἀρτιστομέω, ῶ, (ἀρτίστομος) *to speak readily* or *distinctly*: opp. to βαρβαροφωνέω, Strab. Hence

Ἀρτιστομία, ας, ἡ, *readiness, distinctness in speech.*

Ἀρτίστομος, ον, (ἄρτι, στόμα) *speaking readily* or *distinctly*, Plut.—2. *with a good mouth* or *opening*, λιμήν v. l., Strab.

Ἀρτιστράτευτος, ον, (ἄρτι, στρατεύομαι) *young in military service*, App. *tiro.* [ᾰ]

Ἀρτιτέλεστος, ον, (ἄρτι, τελέω) *just completed*, Nonn.

Ἀρτιτελής, ές, (ἄρτι, τέλος) *newly initiated*, Plat. Phaedr. 251 A.

Ἀρτίτοκος, ον, (ἄρτι, τίκτω, τεκεῖν) *new-born*, Anth.—II. but paroxyt. ἀρτιτόκος, ον, act. *having only just given birth*, μήτηρ, Ib.

Ἀρτίτομος, ον, (ἄρτι, τέμνω) *just cut, carved, hewn*, Ap. Rh.—II. but paroxyt. ἀρτιτόμος, ον, act. *having just cut* or *hewn.*

Ἀρτιτρεφής, ές, (ἄρτι, τρέφω) *newly nurtured* or *suckled*, βρέφη, Aesch. Theb. 350.

Ἀρτίτροπος, ον, (ἄρτι, τρέπω) in Aesch. Theb. 333, *just turned* from youth to maidenhood, *just arrived at maturity*; some explain it as *noble-minded*: but others read ἀρτιτρόφοις, and the whole passage is dub.

Ἀρτίτῠπος, ον, (ἄρτι, τύπτω) *just stamped* or *fashioned*, Nonn.

Ἀρτιύπωχρος, ον, (ἄρτι, ὕπωχρος) *very pale*, Hipp.

Ἀρτιφᾰής, ές, (ἄρτι, φάος) *just recovering sight*, Nonn.

Ἀρτιφᾰνής, ές, (ἄρτι, φαίνομαι) *just become visible*, Anth.

Ἀρτίφᾰτος, ον, (ἄρτι, φάω) *just killed*, Opp.

Ἀρτίφρων, ον, gen. ονος, (ἄρτι, φρήν) *sound of mind, intelligent*, Od. 24, 261: with gen. ἀρτίφρων ἐγένετο γάμων, *he came to a knowledge of his marriage*, Aesch. Theb. 780.

Ἀρτιφῠής, ές, and

Ἀρτίφῠτος, ον, (ἄρτι, φύω) *just born* or *grown*, in genl. *new*, Anth.

Ἀρτιφωνία, ας, ἡ,=ἀρτιλογία: from

Ἀρτίφωνος, ον, (ἄρτι, φωνή)=ἀρτιλόγος.

Ἀρτιχᾰνής, ές, (ἄρτι, χαίνω) *just yawning* or *opening*, Anth.

Ἀρτιχάρακτος, ον, (ἄρτι, χαράσσω) *newly cut* or *graven*, γράμμα, Epigr. ap. Ath. 209 D. [χᾰ]

Ἀρτίχειρ, gen. χειρος, ὁ, ἡ, (ἄρτι, χείρ) *with perfect, able hand*, like ἀρτίπους, Plat. Legg. 795 D.

Ἀρτίχνους, ουν, gen. ου, (ἄρτι, χνοῦς)=ἀρτιγένειος, *with the first bloom* or *down on*, Philostr.

Ἀρτίχριστος, ον, (ἄρτι, χρίω) *just smeared over, ready spread*, φάρμακον, Soph. Tr. 687.

Ἀρτίχῠτος, ον, (ἄρτι, χέω) *just poured* or *shed*, φόνος, Opp.

Ἀρτοδοτέω, (ἄρτος, δίδωμι) *to distribute bread.*

Ἀρτοθήκη, ης, ἡ, (ἄρτος, θήκη) *a pantry*: *a bread-basket.*

Ἀρτοκοπεῖον, ου, τό, *a bake-house*: and

Ἀρτοκοπέω, ῶ, *to bake bread, be a baker*: and

Ἀρτοκοπικός, ή, όν, *belonging to a baker* or *baking*: and

Ἀρτοκόπιον, ου, τό,=ἀρτοκοπεῖον: all from

Ἀρτοκόπος, ον, (ἄρτος, κόπτω) strictly *cutting bread*, hence *baking bread*: and as subst., *a baker*, Hdt. 1, 51 as fem., 9, 82 as masc. Phrynich. p. 222, found fault with this form, and would write either ἀρτοπόπος, ἀρτοποπέω, etc. (from πέπτω), or ἀρτοποιός, etc.; and Buttm. Catal. in voc. πέσσω agrees with him: in Xen. An. 4, 4, 21, however, where we have ἀρτοκόπος, along with οἰνοχόος, it seems to be *a bread-cutter, pantler*, which would also suit Hdt. 1, 51: or perh. it means strictly *kneading bread*, cf. τριςκοπάνιστος, also Lob. Phryn. l. c.

Ἀρτόκρεας, ατος, τό, (ἄρτος, κρέας) *bread-meat*, a kind of pasty or pie Persius 6, 50.

Ἀρτολάγανον, ου, τό, (ἄρτος, λάγανον) *a savoury cake*, Lat. *artolaganus*, Ath. 113 D.

Ἀρτολάγῡνος, (ἄρτος, λάγυνος) πήρα, ἡ, a bag *with bread and bottle*, Anth.

†Ἀρτόντης, ου, ὁ, *Artontes*, son of Mardonius, Hdt. 9, 84.

Ἀρτοποιεῖον, τό,=ἀρτοκοπεῖον.

Ἀρτοποιέω, ῶ, *to make bread, bake*, App. Hence

Ἀρτοποιΐα, ας, ἡ, *a baking*, Ar. Fr. 295.

Ἀρτοποιῐκός, ή, όν, *of, belonging to baking*, Polyb.: from

Ἀρτοποιός, όν, (ἄρτος, ποιέω)=ἀρτοκόπος, *baking*: *belonging to, requisite for baking*: as subst., *a baker*, Xen. Cyr. 5, 5, 39, cf. ἀρτοκόπος, and Lob. Phryn. 222.

Ἀρτοποπέω and ἀρτοπόπος, v. sub ἀρτοκόπος.

Ἀρτοπτεῖον, ου, τό, (ἄρτος, ὀπτάω) *a place* or *vessel for baking.*

Ἀρτόπτης, ου, ὁ, *a baker, artopta*, Juven.—2. *a baking vessel.*

Ἀρτοπωλεῖον, ου, τό, (ἄρτος, πωλέω)=ἀρτοπώλιον.

Ἀρτοπωλέω, ῶ, (ἄρτος, πωλέω) *to deal in bread.* Hence

Ἀρτοπώλης, ου, ὁ, *a dealer in bread* and

Ἀρτοπώλιον, ου, τό, *a baker's shop* Ar. Ran. 112.

Ἀρτόπωλις, ιδος, ἡ, fem. from ἀρτοπώλης, *a bread-woman*, Ar. Vesp 238, Ran. 858.

ἌΡΤΟΣ, ου, ὁ, *bread, a loaf*, esp. *of wheat*, for barley-bread is μάζα, first in Od., ἄρτος οὖλος, soft bread, Od. 17, 343, ἄρτος τριςκοπάνιστος, Batr. 35: when it means *bread* in genl., usu. in plur. (Perh. from Sanscr. *ç-ra*, to cook.)

†Ἄρτος, ου, ὁ, *Artus*, king of the Messapians, Ath. 108 F.

Ἀρτοσῑτέω, (ἄρτος, σιτέομαι) *to eat wheaten bread*, opp. to ἀλφιτοσιτέω, Xen. Cyr. 6, 2, 28. Hence

Ἀρτοσῑτία, ας, ἡ, *a feeding on bread.* Hipp.

†Ἀρτούχας, α, ὁ, *Artuchas*, an Hyrcanian, Xen. Cyr. 5, 3, 38.—2. a Persian satrap, Xen. An. 4, 3, 4.

Ἀρτοφᾰγέω, *to eat bread*, Hdt. 2, 77, and Hipp.: from

Ἀρτοφάγος, ον, (ἄρτος, φαγεῖν) *bread-eater*, name of a mouse in Batr 209. [ᾰ]

Ἀρτοφορίς, ίδος, ἡ, *a bread-basket.* Sext. Emp.: from

Ἀρτοφόρος, ον, (ἄρτος, φέρω) *carrying bread*: τὸ ἀρτοφ. sc. σκεῦος,=foreg., Ath.

†Ἀρτόχμης, ου, ὁ, *Artochmes*, son in-law of Darius, Hdt. 7, 73.

†Ἀρτύβιος, ου, ὁ, *Artybius*, a Persian general of Darius Hystaspis Hdt. 5, 108.

Ἀρτυλία, ας, ἡ,=ἀρτυρία.

Ἄρτῡμα, ατος, τό, (ἀρτύνω) *seasoning, spice*, like ἄρωμα, Batr. 41 Hence

Αρτῡματικός, *ή, όν, belonging to spice.*

’Αρτύνας, *ου, ὁ,* (ἀρτύνω) *a magistrate* at Argos and Epidaurus, like ’Αρμοστής, Thuc. 5, 47, Müll. Dor. 3, 9, § 1: cf. ’Αρτυτήρ.

†’Αρτύντης, *ου, ὁ, Artyntes*, leader of the Pactyes, Hdt. 7, 67.

’Αρτύνω=* ἀρτύω, oft in Hom.

’Αρτῡρία, *ας, ἡ, the art of dressing, cookery*, Ath.

’Αρτύς, *ύος, ἡ,* (ἄρω) Ion. for ἀρθμός.

’Αρτῠσις, *εως, ἡ,* (ἀρτύω) *a dressing, seasoning*, Diod.

†’Αρτυστώνη, *ης, ἡ, Artystōne*, a daughter of Cyrus, wife of Darius Hystaspis, Hdt. 3, 88.

’Αρτῠτήρ, *ῆρος, ὁ,* (ἀρτύω) *Director*, the name of a magistrate in some Greek cities, Inscr.

’Αρτῠτικός, *ή, όν,* (ἀρτύω) *fit for dressing, seasoning.*

’Αρτῠτός, *ή, όν,* (ἀρτύω) *dressed, seasoned*, Diosc.

†’Αρτύφιος, *ου, ὁ, Artyphius*, leader of the Gandarii in the army of Xerxes, Hdt. 7, 66.

***’Αρτύω** and ἀρτύνω, f. -ύσω, (ἄρω) *to arrange, manage, contrive*, Hom.: esp. of all things requiring art and cunning, hence δόλον, ὄλεθρον, λόχον, θάνατον, ψεύδεα ἀρτ., like Lat. *insidias struere*: in genl. *to prepare, make ready*, γάμον, ὑσμίνην, Hom.; σφέας αὐτοὺς ἀρτύναντες, *putting themselves in order, dressing their ranks*, Il.—Mid. ἠρτύνετο βουλήν, *he prepared* his counsel, Il. 2, 55, while Hdt. 1, 12, has ἤρτυσαν τὴν ἐπιβουλήν: so too in Od. 4, 782, much like act., ἠρτύναντο ἔρετμα.—II. in later writers ἀρτύω is a culinary word, *to dress savoury* meat, *to season*, Soph. Fr. 601, Pherecr. Metall. 4, 23: cf. ἐπαρτύνω. [ῠ in fut. and aor., in ἀρτύω, but ῡ in ἀρτύνω.]

†’Αρτώριος, *ου, ὁ, Artorius*, a physician of Augustus, Dio Cass. 47, 41.

†’Αρυάνδης, *ου, ὁ, Aryandes*, a Persian governor in Aegypt, under Cambyses, Hdt. 4, 166.

’Αρυβαλίς, *ίδος, ἡ*,=sq.

’Αρύβαλος and ἀρύβαλλος, *ου, ὁ,* (ἀρύω) *a pot for drawing water, bucket*, larger than the ἀρύταινα, Ar. Eq. 1094.—2. *a bag* or *purse*, made so as to draw close, Stesich. 11. [ῠ]

†’Αρύβας, *αντος, ὁ, Arybas*, a noble Sidonian, Od. 15, 426.—2. -βας, *α, ὁ*, son of Alcetas, king of the Molossians, Plut. Pyrrh. 1, etc.

†’Αρύηνις, *ιος, ἡ, Aryēnis*, daughter of the Lydian king Alyattes, Hdt. 1, 74.

†’Αρυθμος, *ον*, poet. for ἄῤῥυθμος.

†’Αρύμβας, *α, ὁ, Arymbas*=*Arybas* 2, king of the Molossi and uncle of Olympias the wife of Philip of Macedon, Dem. 13, 5.

’Αρυσάνη, *ης, ἡ*,=ἀρυτήρ, Timon ap. Ath. 445 E. [ᾰ]

’Αρύσσω, Ion. collat. form for ἀρύω, Hdt. 6, 119.

†’Αρύστας, *α, ὁ, Arystas*, masc. pr. n., v. l., Xen. An. 7, 3, 23.

’Αρυστήρ, *ῆρος, ὁ*,=ἀρυτήρ, Hdt. 2, 168, Simon. 206.

’Αρυστις, *ιδος, ἡ*,=ἀρυτήρ, Soph. Fr. 703, cf. Lob. Paral. 442.

’Αρύστιχος, *ου, ὁ*, dim. from ἀρυτήρ, Ar. Vesp. 855.

’Αρυστρίς, *ίδος, ἡ*,=ἀρυτήρ, Anth.

’Αρύσω or ἀρύσσω (the MSS. vary), Hdt. 6, 119,=ἀρύω, ἀρύτω.

’Αρύταινα, *ης, ἡ*,=ἀρυτήρ, Ar. Eq. 1091, cf. ἀρύβαλλος.

’Αρυταινοειδής, *ές,* (ἀρύταινα, εἶδος) *shaped like an* ἀρύταινα, Gal.

’Αρῠτήρ, *ῆρος, ὁ,* (ἀρύω) *a vessel for taking up liquids, ladle, cup*: also as *a liquid measure*, Diosc.

’Αρυτήσιμος, *ον,* (ἀρύω) *that can be drawn, drinkable*, Anth.

’Αρύω, Att. ἀρύτω, f. -ύσω, (like ἀνύω, ἀνύτω) *to draw, draw water* for another, Xen. Cyr. 1, 3, 9: ἀρ. ἐκ Διός, Stallb. Plat. Phaedr. 253 A: more usu. in mid. *to draw for one's self*, Hes. Op. 548: also ἀρύτεσθαι Νείλου ὑδάτων„ *to draw from the waters of the Nile*, Ar. Nub. 273, also ἀρ. ὑδάτων πῶμα, Eur. Hipp. 210, also ἀπὸ τοῦ ποταμοῦ, Xen. Cyr. 1, 2, 8, ἐκ τῶν ποταμῶν, Plat. Ion 534 A: hence metaph. *to win, get, gain*, μισθόν, χάριτας, Ael., and Anth.: but in Arat. Dios. 14, ὠκεανοῦ ἀρύονται, *they draw themselves*, i. e. *rise from ocean*, where Buttm. and Schneid. αἴρονται. (Akin to ῥύω, ἐρύω, Lat. *haurio.*) [ῠ]

’Αρχάγγελος, *ου, ὁ,* (ἄρχω, ἄγγελος) *an archangel*, N. T.

’Αρχᾱγέτης, *ου, ὁ*, Dor. for ἀρχηγέτης, *chief leader*, original title of the Lacedaem. kings, Plut. Lycurg. 6.

†’Αρχαγόρας, *α, ὁ, Archagoras*, masc. pr. n., Xen. An. 4, 2, 13.

†’Αρχάδης, *ου, ὁ, Archades*, son of Mnesonides, Dem. 929, 24.

†’Αρχαιανακτίδαι, *ῶν, οἱ, Archaeanactidae*, a race of kings who reigned in the Cimmerian Bosporus 42 years, Diod. S. 12, 31.

†’Αρχαιάναξ, *ακτος, ὁ, Archaeanax*, masc. pr. n., Strab.

†’Αρχαιάνασσα,=’Αρχεάνασσα, v. l., Ath. 589 C.

’Αρχαΐζω, f. -ΐσω, *to be* ἀρχαῖος, *be old-fashioned, copy the ancients in manners, language*, etc., Plut.

†’Αρχαΐκαρος, *ου, ὁ, Archaïcarus*, masc. pr. n., Strab.

†’Αρχανδρος, *ου, ὁ, Archander*, son or grandson of Achaeus, son-in-law of Danaus, Hdt. 2, 98.

†’Αρχάνδρου πόλις, *ἡ, Archandropolis*, a city of lower Aegypt on the Nile, Hdt. 2, 97.

’Αρχαϊκός, *ή, όν,* (ἀρχαῖος) *old-fashioned, antiquated, primitive*, in dress, manners, language, etc., ἀρχαϊκὰ φρονεῖν, Ar. Nub. 821. Adv. -κῶς, Arist. Pol.

’Αρχαιογονία, *ας, ἡ, an ancient race*: from

’Αρχαιόγονος, *ον,* (ἀρχαῖος, γονή) *of ancient race, of old descent*, Soph. Ant. 981: αἰτία, *the primal cause*, Arist. Mund.

’Αρχαιογράφος, *ον,* (ἀρχαῖος, γράφω) *writing of antiquities*, Lat. *antiquarius.*

’Αρχαιοειδής, *ές,* (ἀρχαῖος, εἶδος) *looking old, of antique look*, Dem. Phal.

’Αρχαιολογέω, *ῶ,* (ἀρχαιολόγος) *to discuss antiquities* or *things out of date*, Thuc. 7, 69. Pass. ἱστορία ἀρ., *a history treated in the manner of antiquities*, Dion. H.—II. *to use an old-fashioned style.* Hence

’Αρχαιολογία, *ας, ἡ, antiquarian lore, archaeology*, Plat. Hipp. Maj. 285 D.

’Αρχαιολογικός, *ή, όν, belonging to* ἀρχαιολογία or *to an* ἀρχαιολόγος, Strab.: from

’Αρχαιολόγος, *ον,* (ἀρχαῖος, λέγω) *an antiquary*, esp. *one who writes ancient history.*

’Αρχαιομελησιδωνοφρῡνῐχήρᾰτος, *ον,* (ἀρχαῖος, μέλος, Σιδώνιος, Φρύνιχος, ἐρατός) μέλη, *dear old songs from Phrynichus' Phoenissae*, Ar. Vesp. 220.

’Αρχαῖον, *ου, τό*, strictly neut. from ἀρχαῖος, sub. δάνειον, *the original sum, the principal* or *capital*, τἀρχαῖον or τἀρχαῖα ἀποδιδόναι, *to repay the principal*, Oratt.: ἀρχεῖον is different.

’Αρχαιόνομος, *ον,* (ἀρχαῖος, νόμος) *old-fashioned.*

’Αρχαιοπῐνής, *ές,* (ἀρχαῖος, πίνος) *with the dirt* or *rust of antiquity*, Dion. H.

’Αρχαιόπλουτος, *ον,* (ἀρχαῖος πλοῦτος) *rich from olden time*, Aesch. Ag. 1043, Soph. El. 1393, cf. Arist. Rhet. 2, 9, 9, and ἀρτίπλουτος.

’Αρχαιοπρεπής, *ές,* (ἀρχαῖος, πρέπω) *distinguished from olden time, time honoured*, Aesch. Pr. 409.—2. *old looking, beseeming old age*, Plat. Soph. 229 E.

’Αρχαῖος, *α, ον,* (ἀρχή I.) *from the beginning* or *origin*, Hdt. 4, 117, Soph. Aj. 1292: hence—1. *very ancient, primeval*, σκότος, Id. O. C. 106: and then—2. simply *ancient, olden*, freq. from Pind. and Hdt. downwards: hence in good sense, *ancient, time-honoured*, Pind., etc.: but in bad sense, like ἀρχαϊκός, *antiquated, gone by*, Aesch. Pr. 317, Dem. 597, 18; also *simple, silly*, Heind. Plat. Euthyd. 295 C.—3. *ancient, former*, Hdt. 1, 75, Soph. O. C. 110. We sometimes have ἀρχαῖος and παλαιός joined, as in Soph. Tr. 555, Dem. l. c., like Lat. *priscus et vetustus, priscus et antiquus*, Ruhnk. Vellei. 1, 16, 3. Adv. -ως, *of olden time, anciently, erst*, also τὸ ἀρχαῖον, in Hdt. contr. τὠρχαῖον, in same signf., 1, 56, etc., Aesch. Supp. 325: for the subst. ἀρχαῖον, v. sub voc. Irreg. compar. ἀρχαιέστερος, Pind. Fr. 20: on ἀρχέστερος, v. sub voc. Hence

’Αρχαιότης, *ητος, ἡ, antiquity, old-fashionedness*, Plat. Legg. 657 B: *simpleness*, Alciphr.

’Αρχαιοτροπία, *ας, ἡ, old fashions* or *customs*. Plut.: from

’Αρχαιότροπος, *ον,* (ἀρχαῖος, τρόπος) *old-fashioned*, ἐπιτηδεύματα, Thuc. 1, 71. Adv. -πως.

’Αρχαιρεσία, *ας, ἡ,* (ἀρχή, αἵρεσις) ἀρχ. συνίζει, *an election is held*, Hdt. 6, 58 (acc. to Schweigh., *the magistrates meet*): but usu. in plur., as Plat. Legg. 752 E, and so used to translate the Rom. *comitia*, Polyb. Hence

’Αρχαιρεσιάζω, f. -άσω, *to hold the assembly for the election of magistrates*, Plut.—2. *to canvass for some magistracy*, Lat. *ambire magistratum, honores*, Id.; and

’Αρχαιρεσιακός, *ή, όν, belonging to the* ἀρχαιρεσίαι.

’Αρχαιρέσιον, *ου, τό*,=ἀρχαιρεσία, mostly in plur., Polyb.

’Αρχαϊσμός, *οῦ, ὁ,* (ἀρχαΐζω) *imitation of the ancients*: hence in Gramm. *an antiquated phrase, archaism.*

’Αρχε-, insep. prefix from ἄρχω,= ἀρχι-, with which it is sometimes interchanged, Lob. Phryn. 769.

†’Αρχεανάσσα, *ης, ἡ, Archeanassa*, a courtesan of Colophon, Anth.

†’Αρχεβάτης, *ου, ὁ, Archebates*, son of Lycaon, Apollod. 13, 8, 1.

†’Αρχεβιάδης, *ου, ὁ, Archebiades*, masc. pr. n., Oratt.

†’Αρχεβίος, *ου, ὁ, Archebius*, masc. pr. n., Dem. 475, 3.

†’Αρχέβουλος, *ου, ὁ, Archebūlus*, masc. pr. n., Ath. 502 D.

’Αρχέγονος, *ον,* (ἄρχω, γονή) *the first of a race, founder*: hence *the first author, beginning* or *cause*, φύσις, Damox. ap. Ath. 102 A.

†’Αρχεδάμας, *αντος, ὁ, Archedamas*, masc. pr. n., Dem.

†’Αρχέδημος, *ου, ὁ*, Dor. ’Αρχέδᾱωυς, *Archedemus*, a common Athenian name, Xen. Hell. 1, 7, 1, Ar., Dem., etc.—2. a Stoic of Tarsus, Strab.

†'Αρχεδίκη, ης, ἡ, *Archedice*, daughter of Hippias of Athens, Simon. ap. Thuc. 6, 59.—2. a courtesan, Ath. 569 D.

'Αρχεδίκης, ου, ὁ, (ἄρχω, δίκη) *the first, rightful possessor*, Pind. P. 4, 196.

†'Αρχέδικος, ου, ὁ, *Archedicus*, son of Hercules, Apollod. 2, 7, 8.—2. a poet of the new comedy, Ath. 467 C: Meineke 1, 458.

'Αρχεῖον, ου, τό, Ion. ἀρχήϊον, strictly neut. from an adj. ἀρχεῖος, α, ον, (ἀρχή II.), *a public building, senate-house, town-hall, residence of the chief magistrates*, Lat. *curia*, Hdt. 4, 62, and Xen.—II. *the college* or *board of magistrates*, Arist. Pol. 4, 14, 14: but ἀρχεῖα, *the several inferior boards*, Ib. 4, 15, 8, v. Kluge Pol. Carthag. p. 161, sq.—ἀρχαῖον, q. v., is different.

'Αρχέκᾰκος, ον, (ἄρχω, κακός) *breeding mischief, source of ill*, Il. 5, 63.

†'Αρχεκράτης, ους, ὁ, (ἄρχω, κράτος) *Archecrates*, masc. pr. n. Diog. L. 4, 38.

'Αρχέλᾱος, ον, Att. ἀρχέλεως, ων, (ἄρχω, λαός) *leading the people, a chief*, Aesch. Pers, 297, and contr. ἀρχέλας, Ar. Eq. 164.—In plur. as pr. n., 'Αρχέλᾱοι, οἱ, *the Archelai*, a name of the Sicyonians, Hdt. 5, 68.

†'Αρχέλαος, ου, ὁ, *Archelāus*, son of Aegyptus, Apollod, 2, 1, 5.—2. son of Electryon and Anaxo, Apollod. 2, 4, 5.—3. grandson of Orestes, Strab. —4. son of Agesilaus, king of Sparta, Hdt. 7, 204.—5. king of Macedonia, famed for his patronage of learned men, Thuc., Plat., etc.—6. king of Cappadocia, Strab.—7. priest at Comana, Strab.—8. philosopher of Miletus, pupil of Anaxagoras. Strab.—9. a famous actor, Luc. Quom. Hist. Scrib. 1.—Others in Plut., Ath., etc.

†'Αρχέλοχος, ου, ὁ, (ἄρχω, λόχος) *Archelochus*, son of Antenor, Il. 2, 801.

†'Αρχέμᾰχος, ου, ὁ, (ἄρχω, μάχομαι) *Archemachus*, son of Hercules, Apollod. 2, 7, 8.—2. son of Priam, Apollod.—3. an historian of Euboea, Strab.

†'Αρχέμορος, ου, ὁ, (ἄρχω, μόρος) *Archemŏrus*, son of Lycurgus of Arcadia, Apollod. 3, 6, 4.

†'Αρχένεως, ων, gen. ω, (ἄρχω, ναῦς) *commanding a ship.*—II. as pr. n., *Archeneus*, Dem. 861, 25.

†'Αρχενομίδης, ου, ὁ, *Archenomides*, masc. pr. n., Dem. 927, 15.

†'Αρχένομος, ου, ὁ, (ἄρχω, νόμος) *Archenŏmus*, Ar. Ran. 1507.

'Αρχέπλουτος, ον, ἄρχω, πλοῦτος) *enjoying ancient wealth*, like ἀρχαιόπλουτος, Soph. El. 72, cf. Lob. Phryn. 769.

'Αρχέπολις, ι, gen. εως, (ἄρχω, πόλις) *ruling a city*, Pind. P. 9, 92.

†'Αρχέπολις, ιδος, ὁ, (ἄρχω, πόλις) *Archepolis*, masc. pr. n., Plat.

†'Αρχεπτόλεμος, ου, ὁ, (ἄρχω, πτόλεμος) *Archeptolemus*, charioteer of Hector, Il. 8, 128.—2. a Lacedaemonian, Ar. Eq. 794.

'Αρχεσίμολπος, ον, (ἄρχω, μολπή) *leading off the song, beginning the strain*, Stesich.

'Αρχέστατος, said to be irreg. superl. from ἀρχή I., *most ancient*, Aesch. Fr. 173: but v. Lob. Paral. 81.

†'Αρχεστράτη, ης, ἡ, *Archestrate*, fem. pr. n.—2. title of a play of Antiphanes, Ath. 322 C.

†'Αρχεστρατίδης, ου, ὁ, *Archestratides*, masc. pr. n., Hdt. 9, 90.

†'Αρχέστρατος, ου, ὁ, (ἄρχω, στρατός) *Archestratus*, father of Agesidamus, Pind. Ol. 10, 2.—2. a commander of the Athenians in the Peloponnesian war, Thuc. 1, 57.—3. a poet of Sicily who lived at Athens in the time of Alcibiades, Ath. 29 A.—4. another poet of this name, who flourished after the time of Alexander the Great, in Plut. Fort. Alex.—Others in Dem., etc.

'Αρχέτας, ὁ, Dor. for ἀρχέτης, *a leader, prince*, Eur. El. 1149.—II. as adj., ἀρχ. θρόνος, *a princely throne*, Eur. Heracl. 753.

†'Αρχέτῑμος, ου, ὁ, (ἄρχω, τιμή) *Archetīmus*, a commander of the Corinthians, Thuc. 1, 29.

†'Αρχετίων, ωνος, ὁ, *Archetion*, masc. pr. n., Dem. 558, 21.

'Αρχέτῠπος, ον, (ἄρχω, τύπτω) *stamped first and as a model*: hence τὸ ἀρχέτυπον, *an archetype, pattern, model*, Arist.: in genl. *an image*, Anth.: cf. πρωτότυπος.

'Αρχεύω, (ἄρχω) *to command, rule, lead*, τινί, Il. 5, 200; τινός, Ap. Rh.

†'Αρχεφῶν, ῶντος, ὁ, *Archephon*, masc. pr. n., Ath. 44; Dion. H.

'Αρχέχορος, ον, (ἄρχω, χορός) *leading the chorus* or *dance*, πούς, Eur. Tro. 151.

'ΑΡΧΗ' ῆς, ἡ, *a beginning, first cause* or *occasion, origin*, first in Hom., ἀρχὴ νείκεος, φόνου, etc.: ἀ. γενέσθαι κακῶν, Hdt.; ἀρχὴν ποιεῖσθαι, *to make a beginning*, Thuc. 1, 128; ἀρχὴν καταβάλλεσθαι, *to lay a foundation*, etc.: esp. in many adverbial usages, ἐξ ἀρχῆς=ἀρχῆθεν, *from the beginning, from the first, from of old*, Od. 1, 188, etc.; so οἱ ἐξ ἀρχῆς φίλοι, ἡ ἐξ ἀρχῆς ἔχθρα, etc. Xen. etc.: also ἀπ' ἀρχῆς, Hdt. 2, 104, Soph., etc.: κατ' ἀρχάς, *in the beginning, at first*, Hdt. 3, 153, etc.: very freq. also absol. ἀρχήν, *at first*, first in Hdt.; hence ἀρχήν, c. negat., *not at first*, i. e. *never at all, not at all*, like Lat. *omnino non*, Hdt. 3, 39, Soph. Ant. 92, Plat. Gorg. 478 C, and many other Exx. ap. Schweigh. Lex. Hdt., Herm. Vig. 3, § 3, 8; but ἀρχήν is not used positively=Lat. *omnino, at all*, v. Herm. Soph. l. c.; also τὴν ἀρχήν, Hdt. 4, 25, 21.—2. *a first principle, element*, esp. in plur., Plat.—3. also in plur. =ἀπαρχαί, *firstlings.*—II. *the first place* or *power*, hence *supreme power, sovereignty, dominion*, first in Pind., Διὸς ἀρχή, θεῶν ἀρχαί, etc.: also c. gen. rei, ἀρχὴ τῶν νήσων, τῆς θαλάσσης, τῆς 'Ασίας, *power over* the islands, etc., Thuc., Xen., etc.: proverb., ἀρχὴ ἄνδρα δείκνυσι, Dem. 1455, 15: freq. also in plur., *commands, authority*, Trag.—2. *a sovereignty, empire, realm*, as Κύρου, Περδίκκου ἀρχή, i. e. Persia, Macedonia, Hdt., Thuc., etc.—3. esp. in Att. prose, *a magistracy, office* in the government, ἀρχὴν ἄρχειν, λαμβάνειν, *to hold an office*, Hdt. 3, 80; 4, 147; εἰς ἀρχὴν καθίστασθαι, ἀρχὴν εἰςιέναι, *to enter on an office*, Thuc., etc.; ἀρχὴν λαχεῖν, *to obtain an office*, Dem.: they were usu. obtained in two ways, χειροτονητή, by election, κληρωτή, by lot, Aeschin. 3, 35, cf. 15, 11.—4. also *a magistrate*,=ὁ ἐν ἀρχῇ ὤν, as we say *an authority*, so αἱ ἔνδημοι ἀρχαί, *the authorities* or *magistrates of the country*, Thuc. 5, 47: also ἡ ἀρχή, collectively, as we say *the government*, Dem. 1145, 26.

'Αρχηγενής, ές,=ἀρχέγονος, *causing the first beginning of* a thing, τινός, Aesch. Ag. 1628.

'Αρχηγετεύω, *to be leader* or *ruler of* people, c. gen., Hdt. 2. 123; and

'Αρχηγετέω, ῶ, *to make a beginning*, ἀπό τινος, from or with a thing, Soph. El. 83: from

'Αρχηγέτης, ου, ὁ, fem. ἀρχηγέτις, ιδος, but dat. ἀρχηγέτι (Ar. Lys. 644): Dor. ἀρχαγέτης, (ἀρχή, ἡγέομαι) *a leader, author, first cause*, epithet of Apollo, Pind. P. 5, 80: esp. *the founder* of a city or family, elsewh. κτιστής, οἰκιστής, Hdt. 9, 86, Pind. etc., cf. Böckh Explic. p. 288: at Athens the ἥρωες ἐπώνυμοι were so called, Ar. Fr. 186, ap. Dem. 1072, 25; cf. μιξαρχηγέτης.—II. *a first leader, prince, chief*, Aesch., and Soph.

'Αρχηγικός, ή, όν, *belonging to an* ἀρχηγός: from

'Αρχηγός, όν, (ἀρχή, ἡγέομαι)= ἀρχηγέτης, *beginning*, κακῶν, Eur. As subst. like ἀρχηγέτης, *a leader, founder*, Lat. *auctor*; *first father*, Soph, O. C. 60.—2. *a prince, chief*, Aesch. Ag. 259, *general*, 'Ελλήνων, Epigr. ap. Thuc. 1, 132.

'Αρχῆθεν, adv., (ἀρχή) *from the beginning, from of old, from olden time*, Pind., Hdt., and Trag., but never in good prose, Lob. Phryn. 93.

'Αρχήϊον, ου, τό, Ion. for ἀρχεῖον, Hdt.

'Αρχήν, adv., v. ἀρχή I, 1.

'ΑΡΧΙ–, insep. prefix, from ἄρχω, ἀρχός. (So in Engl. *arch–*, Germ. *Erz–*.)

†'Αρχιάδης, ου, ὁ, *Archiades*, masc. pr. n., Dem. 1081, 2.

†'Αρχίας, ου, ὁ, *Archias*, common pr. n., esp.—1. a Heraclid of Corinth, founder of Syracuse, Thuc. 6, 3.—2. a Spartan slain in the attack upon Samos, Hdt. 3, 55.—3. an Athenian archon, Diod. S.—4. a Theban polemarch, Xen. Hell. 5, 4, 2.—5. of Thurii, originally an actor, sent to apprehend Demosthenes in the island of Calauria, Plut. Dem. 28.—Others in Dem., Anth., etc.

'Αρχίατρος, ου, ὁ, (ἀρχι, ἰατρός) *a chief physician*, and so—1. *a physician of eminence*, Aretae.—2. later, *the head of the medical faculty*: and (since he usu. held the appointment) *the court physician*, v. Dict. Antiqq.

†'Αρχίβιος, ου ὁ, *Archibius*, a physician, Luc. Gall. 10.

'Αρχιγένεθλος, ον, (ἀρχι, γενέθλη) =ἀρχέγονος, Orph.

'Αρχιγραμματεύς, έως, ὁ, (ἀρχι, γραμματεύς) *a chief scribe* or *clerk*, Polyb.

†'Αρχιδᾱμία, ας, ἡ, *Archidāmia*, fem. pr. n., Plut. Pyrr. 27.

†'Αρχιδᾱμίδας, α, ὁ, *Archidāmidas*, masc. pr. n., Plut.

†'Αρχίδᾱμις, ιδος, ἡ, *Archidāmis*, daughter of the Laconian Cleander, Polyaen.

†'Αρχίδᾱμος, Ion. –δημος, ου, ὁ, (ἄρχω, δῆμος) *Archidāmus*, name of several kings of Sparta, esp.—1. son of Anaxidamus, 13th Proclid.—2. son of Zeuxidamus, successor of Leotychides, Thuc. 1, 79.—3. son of Agesilaus, 21st Proclid, Xen. Hell. 5, 4, 25.—4. son of Eudemidas, 24th Proclid.—Others in Hdt. 8, 131, Xen. Hell. 7, 1, 33, etc.: hence adj. 'Αρχιδάμιος, α, ον, *of* or *belonging to Archidamus*, Thuc.

†'Αρχιδημίδης, ου, ὁ, *Archidemides*, prop. *son of Archidemus*, an Athenian archon, Diod. S.

'Αρχιδιάκονος, ου, ὁ, *an archdeacon*, Eccl.

'Αρχιδικαστής, οῦ, ὁ, *a chief judge*, Diod.

†Ἀρχιδίκη, ης, ἡ, *Archidice*, a famous hetaera of Naucratis in Aegypt, Hdt. 2, 135.—2. an Athenian female, Dem. 1083, 6.

Ἀρχίδιον, ου, τό, dim. from ἀρχή, *a little office*, Ar. Av. 1107.

Ἀρχιεπίσκοπος, ου, ὁ, (ἀρχι, ἐπίσκοπος) *an archbishop*, Eccl.

Ἀρχιερατεύω, *to be* ἀρχιερεύς, LXX.

Ἀρχιερατικός, ή, όν, *belonging to the* ἀρχιερεύς, N. T.

Ἀρχιερεία, ας, ἡ, *the high-priesthood.*

Ἀρχιερεύς, έως, ὁ, Ion. ἀρχιερέως in nom., *an arch-priest, chief-priest, high-priest*, Hdt. 2, 37, 143.

Ἀρχιερωσύνη, ης, ἡ, = -ερεία, LXX.

Ἀρχιεταῖρος, ὁ, *a chief friend* or *companion*, LXX.

Ἀρχιευνοῦχος, ου, ὁ, *chief of the eunuchs*, LXX.

Ἀρχιζάκορος, ὁ, ἡ, (ἀρχι, ζάκορος) *the chief keeper of a temple*, Eccl.

Ἀρχίζωος, ον, (ζωή) *beginning life.*

Ἀρχιθάλασσος, ον, (ἀρχι, θάλασσα) *ruling the sea*, Anth.

Ἀρχιθεωρέω, ῶ, *to be* ἀρχιθέωρος, Dem. 552, 4.

Ἀρχιθεώρησις, εως, ἡ, = sq., Isae.

Ἀρχιθεωρία, ἡ, *the office of* ἀρχιθέωρος, Lys. 162, 5: from

Ἀρχιθέωρος, ου, ὁ, *the chief* θεωρός, *chief of a* θεωρία or *sacred embassy*, Andoc. 17, 19, cf. θεωρία, Wolf Lept. p. xc.

Ἀρχιθιᾰσίτης, ου, ὁ, *the leader of a* θίασος.

Ἀρχικέραυνος, ον, *commanding the thunder*, Orph.

Ἀρχίκλωψ, ωπος, ὁ, *an arch-thief, a robber-chief*, Plut.

Ἀρχικός, ή, όν, (ἀρχή) *belonging to rule, royal*, πυθμήν, Aesch. Cho. 260, γένος, Thuc. 2, 80.—2. *fit for rule, command*, or *office: skilled in government* or *command*, freq. Plat., and Xen. Adv. -κῶς.

Ἀρχικῠβερνήτης, ου, ὁ, *the chief pilot*, Strab.

Ἀρχικύνηγος, ου, ὁ, *the chief-huntsman*, Joseph.

Ἀρχιλῃστής, οῦ, ὁ, *a robber-chief*, Joseph.

†Ἀρχίλοχος, ου, ὁ, *Archilochus*, the famed Iambic poet of Paros, Hdt. 1, 12. In plur. Ἀρχίλοχοι, οἱ, a comedy of Cratinus, Meineke 2, 15.—2. an Athenian, Dem. 1061, 18.

Ἀρχιλυχνηφορέω, *to be an* ἀρχιλυχνηφόρος.

Ἀρχιλυχνηφόρος, ου, ὁ, *the chief torch-bearer.*

Ἀρχιμάγειρος, ὁ, *chief-cook*, Plut.

†Ἀρχίμᾰχος, ου, ὁ, *Archimachus*, Dem. 1064, 22.

†Ἀρχιμήδης, ους, ὁ, (ἄρχω, μῆδος) *Archimēdes*, a celebrated mathematician of Syracuse, Strab.

†Ἀρχίμηλος, ου, ὁ, *Archimelus*, a poet of the Anthology, Ath. 209 B.

Ἀρχίμῖμος, ὁ, *the chief comedian*, Plut.

†Ἀρχῖνος, ου, ὁ, *Archinus*, an Athenian statesman and orator, Dem. 742, 25.

Ἀρχιοινοχοεία, ας, ἡ, *the office of* ἀρχιοινοχόος, Diod.

Ἀρχιοινοχόος, ου, ὁ, *the chief cup-bearer*, Plut. Pyrrh. 5.

Ἀρχιπειρᾱτής, οῦ, ὁ, *a pirate chief*, Diod.

Ἀρχίπλᾰνος, ου, ὁ, *a Nomad chieftain*, Luc.

Ἀρχιποίμην, gen. ενος, ὁ, *a chief-shepherd*, LXX, and N. T.

Ἀρχιποσία, ας, ἡ, (ἄρχω, πόσις) *the presidency of a banquet.*

†Ἀρχίππη, ης, ἡ, *Archippe*, fem. pr. n., Dem. 1110, 5: wife of Themistocles, Plut. Them. 32.

†Ἄρχιππος, ου, ὁ, *Archippus*, an Athenian prop. name, Oratt.—Others also in Paus., etc.—A poet of the old comedy, Meineke 1, 205, sqq.

Ἀρχιπρεσβευτής, οῦ, ὁ, *the chief ambassador*, Diod.

Ἀρχιραβδοῦχος, ὁ, *the chief lictor.*

Ἀρχιρεύς, ὁ, Ion. for ἀρχιερεύς, Hdt.

Ἀρχισατράπης, ου, *the chief satrap.*

Ἀρχισιτοποιός, ὁ, *the chief baker*, LXX.

Ἀρχιστράτηγος, ὁ, *the commander in chief*, LXX.

Ἀρχισυνάγωγος, ὁ, *the ruler of the synagogue*, N. T.

Ἀρχιτεκτονέω, *to be an* ἀρχιτέκτων, Plut.: in genl. *to construct, contrive*, Lat. *struere*, Ar. Fr. 241. Hence

Ἀρχιτεκτόνημα, ατος, τό, *a building*: metaph. *a stratagem, artifice, plot*, Lyc.: and

Ἀρχιτεκτονία, ας, ἡ, *architecture.*

Ἀρχιτεκτονικός, ή, όν, *belonging to an* ἀρχιτέκτων or *his business and art*, Plat. Polit. 261 C: of persons, *fit to be an* ἀρχιτέκτων or *master builder*, Arist. Pol.: ἡ -κή, sub. τέχνη, *the master art* or *science*, which prescribes to all beneath it, as an ἀρχιτέκτων to his workmen, Arist. Eth. N. 1, 1, Poet. 19, 7, ἡ, sub. τέχνη, = ἀρχιτεκτονία, metaph. of the drama, Arist. Poet. Adv. -κῶς.

Ἀρχιτέκτων, ονος, ὁ, (ἀρχι, τέκτων) *a chief-artificer, master-builder*, etc., *director of works, architect, engineer*, τοῦ ὀρύγματος, τῆς γεφύρας, Hdt. 3, 60; 4, 87; = ἐργατῶν ἄρχων, opp. to ἐργαστικός, Plat. Polit. 259 E: hence in genl. *author, contriver*, Eur. Cycl. 477, ἀρχ. τῆς ἐπιβουλῆς, Dem. 1286, 10, cf. Arist. Pol. 7, 3, 8, and ἀρχιτεκτονικός.—II. at Athens, esp. *the lessee of a theatre*, Böckh P. E. 1, 294.

†Ἀρχιτέλης, ους, ὁ, *Architeles*, son of Achaeus, Paus. 7, 1, 6.—2. father of Eunomus, Apollod. 2, 7, 6. Others in Ath., Anth., etc.

Ἀρχιτελώνης, ου, ὁ, (ἀρχι, τελώνης) *the chief collector of tolls, chief-publican*, N. T.

Ἀρχιτρίκλινος, ου, ὁ, *the president of a banquet (triclinium)*, N. T.

Ἀρχιφώρ, ῶρος, ὁ, = ἀρχίκλωψ, Diod.

Ἀρχίφωτος, ον, (ἄρχω, φῶς) *author* or *source of light.*

Ἀρχοειδής, ές, (ἀρχή, εἶδος) *like an* ἀρχή, *as if proceeding from principles*, Arist. Org.

Ἀρχοντικός, ή, όν, (ἄρχων) *belonging to an archon.*

ἈΡΧΌΣ, οῦ, ο, *a leader, chief, commander*, Hom., who also joins ἀρχὸς ἀνήρ.—II. *the fundament*, Lat. *anus*, Arist. Probl.

†Ἀρχύτας, α and ου, ὁ, *Archytas*, a Pythagorean philosopher of Tarentum, Plat. 338 C.—2. a Spartan ephor, Xen. Hell. 2, 1, 10.

ἌΡΧΩ, f. ἄρξω, *to be first*, and that —I. in point of time, *to begin, make a beginning*, both in act. and mid., though in Hom. the act. is more freq., in Att. prose the mid.: nor are they quite in same signf., though it is hard to make a general distinction. Construct.—1. mostly c. gen. *to make a beginning of* a thing, as ἄρχειν πολέμοιο, μάχης, ὁδοῖο, μύθων, etc., Hom., etc.; so too in Att., esp. ἄρχειν χειρῶν or χειρῶν ἀδίκων, ἄρχειν τῆς πληγῆς, *to strike the first blow*, cf. sub χείρ.—2. but c. gen. also ἄρχεσθαί τινος, *to begin from* or *with...*, ἐν σοὶ μὲν λήξω σέο δ' ἄρξομαι, Il. 9, 97, so ἄρχεσθαι Διός, Lat. *a Jove principium*, Pind. N. 5, 45; so too ἄρχεσθαι ἔκ τινος, Od. 23, 199, ἀπό τινος, freq. in Hdt., esp. in part, ἀρξάμενοι ἀπὸ παιδίων, *even from boyhood*, Hdt. 3, 12, and so freq. in Plat., v. Stallb. Rep. 366 E.—3. c. gen. rei et dat. pers., ἄρχ. θεοῖς δαιτός, *to make preparations for a banquet to the gods*, Il. 15, 95; so too ἄρχ. ἐλευθερίας τῇ Ἑλλάδι, Xen. Hell. 2, 2, 23: in mid. also in a religious sense, like ἀπάρχεσθαι, ἄρχ. μελέων, *to begin with the limbs*, Od. 14, 428, so act. ἄρχειν σπονδῶν, Thuc. 5, 19, for which Pind. I. 6, 55, has σπονδαῖσιν ἄρξαι, v. Dissen (5, 37).—4. c. acc. ἄρχειν ὁδόν τινι, like Lat. *praeire viam alicui*, *to show* one *the way*, Od. 8, 107, cf. ἡγεμονεύω; so too absol., sub. ὁδόν, *to lead the way*, Il. 3, 447, cf. inf. II., 1, fin.: but also simply c. acc., ἄρχειν ὕμνον, Pind. N. 3, 16, λυπηρόν τι, Soph. El. 553, ὕβριν, Id. Fr. 337.—5. c. inf., ἄρχετε φορέειν, Od. 22, 437, etc., so too in Att., ἤρξαντο οἰκοδομεῖν, Thuc. 1, 107: also c. part., ἡ ψυχὴ ἄρχεται ἀπολείπουσα, Xen. Cyr. 8, 7, 26: on the distinction v. Kühner Gr. Gr. § 660, Obs. 2.—6. absol., esp. in imperat., ἄρχε, *begin!* Hom.: part. ἀρχόμενος, *at first*, Xen. Eq. 9, 3, Cyn. 3, 8.—II. in point of place or station, *to lead, rule, govern, command, be leader* or *commander*, only in act. Construct.—1. mostly c. gen. *to rule, be leader of...*, τινός, Hom.: and so in prose.—2. more rarely c. dat., ἀνδράσιν ἦρξα, Od. 14, 230, cf. Il. 2, 805, and so sometimes later, as Eur. Andr. 666, I. A. 337; also ἄρχειν ἔν τισι, Il. 13, 690, and so Plat. Phaedr. 238 A: c. inf. added, ἄρχε Μυρμιδόνεσσι μάχεσθαι, *led the Myrmidons on to fight*, Il. 16, 65 (unless this rather belongs to 1, 4, ἄρχε [ὁδόν]...): cf. Kühner Gr. Gr. § 538, Obs. 2.—3. absol., Il. 2, 805, Od. 3, 12, and Att.: hence ἄρχων, οντος, ὁ, *a magistrate*, cf. sq.: rarely like κρατέω, *to gain the mastery, prevail*, σέο ἕξεται, ὅ ττι κεν ἄρχῃ, *on thee 'twill depend what prevails*, Il. 9, 102.—4. ἄρχειν ἀρχήν, *to hold an office*, cf. ἀρχή.—B. Pass. c. fut. mid. ἄρξομαι (Hdt. 1, 174, Lys. 180, 6), *to be ruled, governed*, etc., ὑπό τινος, Hdt., etc.: hence οἱ ἀρχόμενοι, *subjects, soldiers*, Xen.

Ἄρχων, οντος, ὁ, (part. from foreg.) *a ruler, commander, captain*, νεός, Hdt. 5, 33; *a chief, king*, Μέμφιδος, etc., Aesch.: esp.—2. οἱ Ἄρχοντες, *the chief magistrates at Athens*, nine in number, the first being called emphatically ὁ Ἄρχων, the second ὁ Βασιλεύς, the third ὁ Πολέμαρχος, the remaining six οἱ Θεσμοθέται, freq. in Att., v. Dict. Antiqq.

Ἀρχώνης, ου, ὁ, (ἄρχω, ὠνέομαι) *the chief farmer* of taxes, Andoc.

†Ἀρχωνίδης, ου, ὁ, (prop. *son of Archon*) *Archonides*, tyrant in Sicily, Thuc. 7, 1.—Others in Isae., etc.

*ἌΡΩ, a pres. not in use, representing one of the most prolific Greek roots; the families ἀρέσκω, ἀρτάω, ἀρτύω, ἀρύω, αἴρω, ἁρμόζω, ἄρνυμαι springing immediately from it, the radic. signf. being *to join, fit*, both trans. and intr. The tenses in use divide themselves acc. to the trans. or intr. signf. of the word; all of them are poet., and mostly Ep., though the perf. is used now and then by Pind., and Eur., and the aor. 2 twice in Soph.

A. *Transit.* Act. pres. in use ἀραρίσκω formed from aor. 2: fut. ἀρῶ

Ion. ἄρσω: aor. 1 ἦρσα, Ion. ἄρσα, inf, ἄρσαι: aor. 2 ἤρᾰρον, Ion. ἄρᾰρον, inf. ἀρᾰρεῖν, part. ἀρᾰρών (but ἄρᾰρον is twice used intr., Il. 16, 214, Od. 4, 777; while ἄρηρεν, which is perf. in form and so intrans., has a trans. signf. in Od. 5, 248.) Pass. perf. ἀρήρεμαι, to which the new pres. ἀρέσκω, q. v., is akin in form and signf.: plqpf. ἠρηρείμην: aor. 1 ἤρθην, of which Hom. has only 3 plur. ἄρθεν for ἤρθησαν, Il. 16, 211. Mid., aor. 1 ἠρσάμην, from which we have part. aor. 1 ἀρσάμενος, Hes. Sc. 320.—*To join, join together, fit, fasten, bind fast*, οἱ δ' ἐπεὶ ἀλλήλους ἄραρον βόεσσι, *when they had knitted themselves one to another with their shields*, Il. 12, 105, so too μᾶλλον δὲ στίχες ἄρθεν, Il. 16, 211; ἄγγεσιν ἄρσον ἅπαντα, *pack up every thing in the vessels*, Od. 2, 289: hence esp.—II. *to fit together, construct, make, build*, ὅτε τοῖχον ἀνὴρ ἀράρῃ πυκινοῖσι λίθοισιν, Il. 16, 212, and so in mid., Hes. Sc. 320: hence metaph. μνηστῆρσιν θάνατον καὶ Κῆρ' ἀραρόντες, like ἀρτύνειν, *contriving* their death, Od. 16, 169.—III. in genl. *to fit, equip, furnish* with a thing, νῆα ἐρέταις, Od. 1, 280, so too ἄρσον πώμασιν ἅπαντας, *fit all the vessels with covers*, Od. 2, 353, cf. 289; hence metaph. θυμὸν ἐδωδῇ, *to provide*, i. e. *satisfy* with food, Od. 5, 95; but ἐμέ γ' ἄραρεν φρένας (sive dat.), it *satisfies, pleases my mind*, Soph. El. 147, and so ἄρσαντες κατὰ θυμόν, Il. 1, 136 (though some connect this with γέρας), having *suited a reward to my desires*, like B. II.—IV. of perf. pass. the part. is most in use, ἀρηρεμένος, ένη, ένον, *joined, closely pressed, fitted, furnished* with a thing, τινί, Ap. Rh. 1, 787, etc., just as Hom. uses the intr. part. perf. ἀρηρώς.

B. *Intransit.* Act., pf. ἄρᾱρα, with pres. signf., Ion. and Ep. ἄρηρα, part. ἀρᾱρώς, Ion. and Ep. ἀρηρώς, fem. ἀρᾱρυῖα, but Ep. metri grat. ἀρᾰρυῖα: plqpf. ἠράρειν [ᾱ], Ion. and Ep. ἀρήρειν, also ἠρήρειν, with impf. signf.: of the mid. we only find part. aor. 2 syncop. ἄρμενος, ένη, ενον, also ος, ον, Hes. Op. 784: (cf. however ἀρηρεμένος:) on ἤραρον, intrans. v. sup. A. I. init.: *to be joined together, close pressed* or *compact*, Τρῶες ἀρηρότες, *the Trojans thronged together, in close order*, Il. 13, 800, so ἄραρον κόρυθές τε καὶ ἀσπίδες, Il. 16, 214; ποτὶ τοῖχον ἀρηρότες πίθοι οἴνου, *wine-casks piled close against the wall*, Od. 2, 342: hence—2. absol. *to be fixed*, φρεσὶν ᾗσιν ἀραρώς, Od. 10, 553, and in Theocr. 25, 113, θυμὸς ἀρηρώς: in Trag., ἄραρε, a thing *is fixed*, either physically, as Aesch. Pr. 60, or metaph., as θεῶν πίστις οὐκέτ' ἄραρε, ταῦτ' ἄραρε, or ἄραρε alone, Eur. Med. 414, 322, Or. 1330, ubi v. Pors., and cf. Ellendt Lex. Soph. voc. ἀραρίσκω.—II. *to fit* or *suit, fit well* or *closely*, ζωστὴρ ἀρηρώς, *a closely fitting belt*, Il. 4, 134; πύλαι, σανίδες εὖ (or στιβαρῶς) ἀραρυῖαι, Hom.: *to fit* or *be fitted to* a thing, usu. c. dat., as δοῦρα, ἔγχος, παλάμηφιν ἀρήρει, *fitted* the hands, oft. in Hom.; so too κόρυθες κροτάφοις, κνημῖδες ἐπισφυρίοις ἀραρυῖαι, oft. in Hom.; also κυνέη ἐπὶ κροτάφοις ἀραρυῖα, Hes. Sc. 137; κυνέη ἑκατὸν πρυλέεσσ' ἀραρυῖα, *fitting a hundred champions*, i. e. *large enough* for them, Il. 5, 744; so with ἐν, δούρατ' ἐν ἁρμονίῃσιν, Od. 5, 361; κεραυνὸς ἐν κράτει ἀρ., joined with might and victory, Pind. O. 10, 98 (11, 82).—III. *to be fitted, furnished with* a thing, as τάφρος σκολόπεσσιν ἀρήρει, Il. 12, 56, πόλις πύργοις ἀραρυῖα, Il. 15, 737, ζώνη θυσάνοις ἀρ., Il. 14, 181: hence later *gifted, endowed with*, χαρίτεσσιν ἀραρώς, Pind. I. 2, 29, κάλλει ἀραρώς, Eur. El. 948.—IV. *to be fitting, meet*, or *suitable, agreeable* or *pleasing*, like the kindred ἀρέσκω, hence ἐν φρεσὶν ἤραρεν ἡμῖν, *it fitted our temper well*, Od. 4, 777, not elsewhere in Hom.: so ἄκοιτιν ἀραρυῖαν πραπίδεσσι, Hes. Th. 608: so some interpret ἄρᾱρε, *it pleases me*, Eur. Med. 745, but better there as sup. I. 2: also ἄραρεν, *'tis fair* or *favourable*, Pind. N. 5, 81.—V. We must esp. remark the syncop. part. aor. 2 mid. ἄρμενος, ένη, ενον, *fitting, fitted* or *suited to* (in Hom. just like perf. part. ἀρηρώς), usu. c. dat. ἐπίκριον ἄρμενον αὐτῷ (τῷ ἱστῷ), *fitted* or *fastened to the mast*, Od. 5, 254, and hence later τὰ ἄρμενα, *the tackling, rigging* of a ship, Hes. Op. 806, Theocr. 22, 13; ἄρμενα τέχνης, like ὅπλα, Anth.: also ἄρμ. ἐν..., Il. 18, 600, Od. 5, 234: metaph., *fitting, fit, meet, favourable*, Hes. Sc. 116, rarely c. inf. added, ἡμέρα κούρῃσι γενέσθαι ἄρμενος, *a day meet for girls to be born*, Hes. Op. 784 (where the part. is used like an adj. of two termin.).—2. *prepared, ready*, χρήματα δ' εἰν οἴκῳ πάντ' ἄρμενα ποιήσασθαι, Hes. Op. 405, ἄρμενα πάντα παρασχεῖν, Hes. Sc. 84, Theogn. 275.—3. in genl. *agreeable, welcome*, ἄρμενα πράξαις ἀνήρ, Pind. O. 8, 96; ἐν ἀρμένοις θυμὸν αὔξων, Pind. N. 3, 99: so of men, εὔκολος, ξείνοις ἄρμενος, Plat. Epigr. 28.—VI. from the part. perf. act. ἀρᾱρώς, Ion. ἀρηρώς, was formed the adv. ἀρᾱρότως, Ion. ἀρηρότως, *joined fast, firmly, unchangeably*, Aesch. Supp. 945; v. Ruhnk. Tim.

’Αρωγή, ῆς, ἡ, (ἀρήγω) *help, aid, succour, protection*, Hom., etc.: Ζηνός, *given by Jupiter*, Il. 4, 408, ἐπ' ἀρωγῇ τινι, *in one's favour*, Il. 23, 574: ἀρ. νόσου, πόνων, *help against...*, Plat. Legg. 919 C. Menex. 238 A.—II. in Aesch. Ag. 47, 73, it is usu. taken as *an aid*, i. e. *a body of helpers* or *defenders*,—perhaps needlessly. Rare in prose.

’Αρωγοναύτης, ου, ὁ, (ἀργωγή, ναύτης) *helper of sailors*, Anth.

’Αρωγός, όν, (ἀρήγω) *helping, aiding, succouring, propitious*, τινί, Aesch.: c. gen., *serviceable, useful* in a thing, ναΐας τέχνας, Soph. Aj. 357: πρός τι, *against* a thing, Thuc. 7, 62.—II. as subst., as always in Hom., *a helper, aid*, esp. in battle, also *a defender* before a tribunal, *advocate*, Il. 18, 502, cf. ἀρηγών.

ἌΡΩΜΑ, ατος, τό, *any seasoning, spice, sweet herb*, etc., Xen. An. 1, 5, 1. (Deriv. uncertain: Pott suspects Sanscr. *ghrâ*, to smell.)

Ἄρωμα, ατος, τό, (ἀρόω) *corn-land*, Lat. *arvum*, Soph. Fr. 77, Ar. Pac. 1158: cf. ἄρομα.

’Αρωματίζω, (ἄρωμα) *to season, spice*, Diosc.—2. intr. *to have a spicy smell* or *taste*.

’Αρωματικός, ή, όν, (ἄρωμα) *spicy*, Plut.

’Αρωματίτης, ου, ὁ, fem. ἀρωματῖτις, ιδος, ἡ,=foreg., Diosc.

’Αρωματοπώλης, ου, ὁ, (ἄρωμα, πωλέω) *a dealer in spices.*

’Αρωματοφορέω, *to bear spicy herbs*: from

’Αρωματοφόρος, ον, (ἄρωμα, φέρω) *bearing spicy herbs*, Plut.

’Αρωματώδης, ες, (ἄρωμα, εἶδος) *like spice, spicy.*

’Αρώμεναι, Ep. inf. pres. from ἀρόω for ἀροῦν, contr. from ἀροέμεναι, or lengthd. for ἀρόμεναι, v. l. for ἀρόμμεναι or ἀρόμεναι, Hes. Op. 22, cf. Lob. Phryn. 227, Buttm. Ausf. Gr. § 105, Anm. 16.

’Αρωραῖος, Dor. for ἀρουραῖος, Ar. Ach. 762.

’Αρώσιμος, ον, poet. for ἀρόσιμος, q.v.

Ἄρωστος, ον, poet. for ἄῤῥωστος.

Ἇς, also ἅς and ἄς, Aeol. and Dor. for ἕως, *till, until*, Pind. O. 10, 61, Theocr. 14, 70, v. Kœn. Greg. p. 188.

Ἇς, Dor. gen. for ἧς, from ὅς, ἥ, ὅ.

’Ασᾰγήνευτος, ον, (α priv., σαγηνεύω) *not caught in a net, not to be caught.*

Ἆσαι, contr. inf. aor. 1 for ἀᾶσαι from ἀάω, *to hurt*, Il.

Ἆσαι, inf. aor. 1 from ἄω, *to satiate.*

ᾎσαι, ᾄσας, inf. and part. aor. 1 from ᾄδω, ἀείδω.

†’Ασαιάτης, ου, ὁ, *Asaeates*, son of Lycaon, Paus. 8, 3, 4.

Ἄσαιμι, opt. aor. 1 from ἄω, *to satiate*, Il. [ᾱ]

†’Ασαῖος, ου, ὁ, *Asaeus*, masc. pr. n., a Greek, Il. 11, 301.

Ἄσακτος, ον, (α priv., σάττω) *not trodden down, loose*, γῆ, Xen. Oec. 19, 11.

’Ασᾰλᾰμίνιος, ον, (α priv., Σαλαμίς) *not having been at Salamis, no sailor*, Ar. Ran. 204. [μῑ]

’Ασάλεια, poet. ἀσαλία, ας, ἡ, (ἀσαλής) *carelessness, ease*, Sophron.

’Ασάλευτος, ον, (α priv., σαλεύω) *unmoved, unshaken, tranquil, calm*, Eur. Bacch. 390. Adv. -τως, Polyb.

’Ασαλής, ές, (α priv., σάλος) = foreg., Aesch. Fr. 351.

’Ασαλία, ας, ἡ, poet. for ἀσάλεια.

’Ασάλπιγκτος, ον, (α priv., σαλπίζω) *without sound of trumpet*, ὥρα ἀσάλπ., *the hour when no trumpet sounds*, i. e. midnight, Soph. Fr. 351.

’Ασάμβαλος, Aeol. for ἀσάνδαλος, Nonn.

Ἄσαμεν, 1 plur. aor. 1 from ἄω, *to sleep*, Od. [ᾱσ]

’Ασάμινθος, ου, ἡ, *a bathing-tub*, freq. in Hom., ἀσ. ἀργύρεαι, ἐΰξεσται (perh. from ἄση, ἄσις). [ᾰσᾰ]

’Ασάνα, ’Ασᾶναι, ’Ασαναῖος, Lacon. for ’Αθήνη, ’Αθῆναι, ’Αθηναῖος, Ar. Lys.

’Ασάνδαλος, ον, (α priv., σάνδαλον) *unsandalled, unshod*, Bion.

†Ἄσανδρος, ου, ὁ, *Asander*, a king of the Bosporani, Strab.—2. son of Philotas, governor of Lydia, under Alexander the Great, Arr. An. 1, 17, 7.

Ἄσαντος, ον, (α priv., σαίνω) *not to be flattered* or *softened, ungentle*, θυμός, Aesch. Cho. 422.

’Ασάομαι, v. ἀσάω. [ᾰσ]

’Ασᾰπής, ές, (α priv., σήπομαι) *not liable to rot.* Adv. -έως, Hipp.

’Ασαρκέω, *to be* ἄσαρκος or *lean*, Hipp. Hence

’Ασαρκία, ας, ἡ, *leanness*, Arist. H. A.

Ἄσαρκος, ον, (α priv., σάρξ) *without flesh, lean, meagre*, Arist. Probl.

’Ασαρκώδης, ες, (ἄσαρκος, εἶδος) *lean, meagre-looking.*

Ἄσαρον, ου, τό, *wild nard, asarum Europaeum*, Diosc.

†’Ασαρός, ά, όν, (ἆσαι) *sad, sorrowful*, Sapph. Fr. 42 Neue, in compar. [˘˘, since, acc. to the remark of the schol. on Hephaest. p. 64 Gaisf., the initial α is shortened Aeolice.]

Ἄσᾰρος, ον,=sq., Plut.

’Ασάρωτος, ον, (α priv., σαρόω) *unswept, uncleaned*: in Plin. H. N. 36, 25, οἶκος ἀσάρωτος, a room paved in Mosaic to look as if unswept, and strewn with crumbs, etc.: also -ὰ ἀσάρωτα.

Ἄσατο, 3 sing. aor. mid., contr. for ἀάσατο, from ἀάω, Il. [ᾱσ]

Ἄσασθαι, inf. aor. 1 mid. from ἄω, *to satiate*, Il. [ᾱσ]

Ἀσάφεια, ας, ἡ, *want of clearness, uncertainty*, opp. to σαφήνεια, Plat. Rep. 478 C: *the obscure*, Emped.: from

Ἀσᾰφής, ές, (α priv., σαφής) *indistinct* to the senses, *dim, faint*, ἀσ. σημεῖα, Thuc. 3, 22, σκιαγραφία, Plat. Crit. 107 C: hence *indistinct* to the mind, *dim, baffling, uncertain, obscure*, πάντ' ἀσαφῆ λέγειν, Soph. O. T. 439, Thuc., etc.: νὺξ ἀσαφεστέρα ἐστίν, *by night one sees less distinctly*. Adv. -ῶς, *uncertainly*, Thuc. 4, 20.

Ἀσαφία, ας, ἡ,=ἀσάφεια, Polyb.

Ἀσάω, f. -ήσω, (ἄση) *to surfeit, cloy, disgust*, prob. only used as dep. pass. ἀσάομαι, in Hipp. also ἀσσάομαι, c. aor. pass. ἀσήθην, and aor. mid. ἀσάμην, *to feel loathing* or *nausea*, caused by surfeit, Hipp.: hence *to be disgusted* or *vexed at* a thing, c. dat., μηδὲν ἄγαν χαλεποῖσιν ἀσῶ φρένα, Theogn. 657: also ἀσηθῆναι ἐπί τινι, Hdt. 3, 41: absol., *to be disgusted*, ἀσάμενοι, Alcae. 29, ὅταν θυμὸν ἀσηθῇς, Theogn. 983. [ᾰσ]

Ἄσβεστος, ον, also η, ον, Il. 16, 123, (α priv., σβέννυμι) *unquenched*: in Hom. usu. metaph. *inextinguishable, endless, ceaseless*, ἄσβ. κλέος, γέλως, μένος, βοή: also ἀκτὶς ἄ. ἀεί, Pind. I. 4, 71 (3, 60); and hence πόρος ὠκεανοῦ, *ocean's ceaseless flow*, Aesch. Pr. 532.—II. as subst. ἡ ἄσβεστος, sub. τίτανος, *unslacked, quick lime*, Plut.—2. λίνος, *asbestus*, a mineral indestructible by fire, Diosc., cf. Dict. Antiqq. s. v.

†Ἄσβετος, ου, ὁ, *Asbetus*, Hom. Ep. 14, 9.

Ἀσβολαίνω and ἀσβολάω, *to cover with soot*: from

Ἀσβόλη, ης, ἡ,=ἄσβολος, Simon. Amorg. 61.

Ἀσβολόεις, εσσα, εν, *sooty*: from

Ἄσβολος, ου, ἡ, (but masc., Hippon. 110) the more Att. form for ἀσβόλη, Ar. Thesm. 245, cf. Lob. Phryn. 113, *soot*. (Acc. to Pott Etymol. Forsch. 2, 129, quasi ἀποσβόλος, from ἀποσβέννυμι; akin to ψόλος.)

†Ἄσβολος, ου, ὁ, *Asbolus*, a centaur, Hes. Scut. Herc. 185.

Ἀσβολόω,=ἀσβολαίνω, Ath.

Ἀσβολώδης, ες, (ἄσβολος, εἶδος) *sooty*.

†Ἀσβύσται, ῶν, οἱ, the *Asbystae*, a people in northern Cyrenaica, Hdt. 4, 170: hence

†Ἀσβυστίς, ίδος, ἡ, γαῖα, *the country of the Asbystae*, Callim.

†Ἀσδρούβας, α, ὁ, *Asdrubal*, brother of Hannibal, Polyb. 3, 33, 6: name of many distinguished Carthaginians, Polyb., Strab.

Ἆσε, 3 sing. aor. 1 for ἄασε from ἀάω, *to hurt*, Od.

†Ἀσέα, ας, ἡ, *Asea*, a town of Arcadia near Megalopolis, Xen. Hell. 6, 5, 11: ὁ Ἀσεάτης, ου [ᾱτ], *an inhabitant of Asea*, Xen. Hell. 7, 5, 5.

Ἀσέβεια, ας, ἡ, (ἀσεβής) *ungodliness, impiety, profaneness, sinfulness*, opp. to ἀδικία, Plat. Prot. 323 E: ἀσέβειαν ἀσκεῖν, Eur. Bacch. 476; ἀσ. εἰς θεούς, Plat. Rep. 615 C: περὶ θεούς, Xen. Apol. 22; also πρός..., Lys. 104, 13: in plur.=ἀσεβήματα, Plat. Legg. 890 A: ἀσ. δίκη or γραφή, *an action* or *indictment for profaneness*, cf. Dict. Antiqq.

Ἀσεβέω, ῶ, f. -ήσω, *to be* ἀσεβής, *to act profanely* or *wickedly, sin* against the gods, opp. to ἀδικέω, Ar. Thesm. 367: ἀσ. εἰς..., Hdt. 8, 129, Eur. Bacch. 490, περί..., Hdt. 2, 139, Plat., etc., πρός..., Xen. Cyn. 13, 16: also c. acc. cognato, ἀσ. ἀσέβημα, Plat. Legg. 910 C, cf. 941 A; but rarely c. acc. pers. *to sin against*, ἢ θεὸν ἢ ξένον τιν' ἀσεβῶν, dub. in Aesch. Eum. 270. Pass. *to be affected with the consequences of sin*, ὅταν τις ἀσεβηθῇ τῶν οἴκων, Plat. Legg. 877 E: but also τὰ περί τινα ἠσεβημένα, *impieties committed against* one, Aeschin. Hence

Ἀσέβημα, ατος, τό, *an impious* or *profane act, sin*, opp. to ἀδίκημα, Thuc. 6, 27, Dem. 548, 11.

Ἀσεβής, ές, (α priv., σέβω) *ungodly, godless, unholy, profane, sinful*, opp. to ἄδικος, and first in Pind. Fr. 97, 1. Adv. -ῶς.

Ἀσέβησις, εως, ἡ, (ἀσεβέω) *impious conduct*, Plut.

Ἄσειν, inf. fut. from ἄω, *to satiate*, Il. [ᾱ]

Ἄσειρος, ον, (α priv., σειρά) *without cord* or *chain*: hence *unbridled, free*.

Ἀσείρωτος, ον, (α priv., σειρόω) *not drawing by a trace* (but by the yoke), of the two middle horses in a team of four abreast, the outer two being called σειραφόροι, hence ἀσείρ. ὄχημα, Eur. Ion 1150.

Ἄσειστος, ον, (α priv., σείω) *unshaken, not to be shaken*. Adv. -τως, Epicur. ap. Diog. L. 10, 87.

Ἀσελγαίνω, f. ἀσελγήσω, *to be* ἀσελγής, *behave intemperately*, absol., and εἴς τινα, Dem.

Ἀσέλγεια, ας, ἡ, *the character and conduct of an* ἀσελγής, *excess in any thing, intemperance, extravagance, insolence*, Oratt.: later esp. *lasciviousness, lewdness*.

Ἀσελγέω,=ἀσελγαίνω.

Ἀσελγής, ές, *intemperate, extravagant, insolent*, Isae., and Dem.: later esp. *excessive in lusts* and *desires, lascivious, lewd*, esp. of women, Lob. Phryn. 184. Adv. -ῶς, ἀσ. πίονες, *extravagantly fat*, Ar. Plut. 560: ἀσ. ζῆν, διακεῖσθαι, Oratt.; ἀσ. τινί χρῆσθαι, *to treat with brutal insolence* or *violence*, Dem. 120, 10. (No doubt from θέλγω, by the common change of θ into σ.)

Ἀσελγοκέρως, ωτος, ὁ, ἡ, (ἀσελγής, κέρας) *with huge horns*.

Ἀσελγομᾰνέω, (ἀσελγής, μαίνομαι) *to be madly dissolute*, Luc.

Ἀσέληνος, ον, (α priv., σελήνη) *without moon, dark*, νύξ, Thuc. 3, 22.

Ἄσεμνος, ον, (α priv., σεμνός) *unhonoured, ignoble*, Arist. Mund. Adv. -νως.

Ἀσεπτέω,=ἀσεβέω, Soph. Ant. 1350: from

Ἄσεπτος, ον, (α priv., σέβομαι) *not to be reverenced, unholy*, τὰ ἄσεπτα, Soph. O. T. 890.

Ἄσεσθε, 2 pl. fut. mid. from ἄω, *to satiate*, Il. [ᾱ]

Ἀσεῦμαι, Dor. fut. from ᾄδω for ᾄσομαι.

Ἄση, ης, ἡ, *a surfeit, satiety, loathing, disgust, nausea* caused thereby, Hipp.: hence—2. in genl. *anguish, distress*, Hdt. 1, 136, Plat. Tim. 71 C: also in plur., Sapph. 1, 3. (From ἄω to satiate: akin also to ἄδην, ἔδω, as ἵσ-ημι to ἰδ-εῖν, Pott. Forsch. 1, 242.) [ᾰ]

Ἀσηθῇς, ἀσηθῆναι, aor. 2 pass. subj. et inf. from ἀσάω.

Ἀσήμαντος, ον, (α priv., σημαίνω) *without leader, unprotected, untended*, μῆλα, Il. 10, 485.—II. *unsealed, unmarked*, Hdt. 2, 38: c. gen., σώματος ψυχὴ ἀσ., *without the body by which it could be known*, Plat. Phae. 250 C.—III. act. *marking nothing*, Diog. L. 7, 57.

Ἀσημείωτος, ον, (α priv., σημειόω) *unmarked*.

Ἀσημόγρᾰφος, ον, (ἄσημος, γράφω) *written indistinctly*: but—II. parox., act. *writing indistinctly*.

Ἄσημος, ον, (α priv., σῆμα) *without sign, mark*, or *token*, ἄσ. χρυσός, *uncoined gold*, bullion, Hdt. 9, 41; ἄσ. ὅπλα, *arms without device*, Eur. Phoen. 1112: hence—II. of sacrifices, oracles, etc., *giving no sign, obscure, unintelligible*, χρηστήρια, Hdt. 5, 92, 2, ὄργια, Soph. Ant. 1013.—III. in genl. *undistinguishable, indistinct* to the senses, *unseen, unheard, inaudible*, πτερῶν ῥοῖβδος, Soph. Ant. 1004; esp. of sounds and voices, *inarticulate*, ἄσημα φράζειν, Hdt. 1, 86, cf. 2, 2; so ἄσημα βοῆς=ἄσημος βοή, Soph. Ant. 1209.—2. *unknown, unperceived*, Soph. Ant. 252.—3. of persons, *unknown, obscure, ignoble*, Eur. H. F. 849, cf. Ion 8. Hence

Ἀσημότης, ητος, ἡ, *a being unknown*.

Ἀσήμων, ον, gen. ονος,=ἄσημος, φθόγγος, Soph. O. C. 1668.

Ἄσηπτος, ον, (α priv., σήπομαι)=ἀσαπής, Hipp.

Ἀσηρός, όν, (ἄση) *causing nausea, disgusting, loathsome*, Hipp. Adv. -ρῶς.

Ἄσηστος, ον, (α priv., σήθω) *unsifted*, Diphil. Siphn. ap. Ath. 115 D.

Ἀσθένεια, ας, ἡ, Ion. ἀσθενείη or ἀσθενίη, (ἀσθενής) *want of strength, weakness*, Thuc. 1, 3, etc.: esp. *feebleness, sickliness*, Hdt. 4, 135, σωμάτων, Thuc. 4, 36, etc.—2. *a disease*, Thuc. 2, 49.—3. ἀσθ. βίου, *poverty*, Hdt. 2, 47; 8, 51.

Ἀσθενεστέρως, adv. compar. from ἀσθενής.

Ἀσθενέω, ῶ, f. -ήσω, *to be* ἀσθενής, *weak, feeble, sickly*, ἀσθ. μέλη, *to be weak in limb*, Eur. Or. 228, so τὴν χεῖρα, Plat., absol. Thuc. 7, 47. Hence

Ἀσθένημα, ατος, τό, *a weakness, sickness*.

Ἀσθενής, ές, (α priv., σθένος) *without strength, weak*: hence in various relations,—1. in body or frame, *feeble, sickly*, Pind., etc.: also ἀσθ. εἰς ταλαιπωρίην, *too weak for hardship*, Hdt. 4, 134, εἰς ὠφέλειαν, Dem. 1471, 4: ἀσθενέστερος πόνον ἐνεγκεῖν, *too weak to bear labour*, Id. 637, 18.—2. in mind, and the like, τὸ ἀσθ. τῆς γνώμης, Thuc. 2, 61.—3. in power, ἀσθ. δύναμις, Hdt. 7, 9, 1, etc.—4. in property, *poor*, ἀσθ. χρήμασι, Hdt. 2, 88; so too absol., Lys. 92, 2, and οἱ ἀσθενέστεροι or ἀσθενέστατοι, *the weaker sort*, i. e. *the poor*, Xen. Cyr. 8, 1, 30, Mem.—5. *insignificant*, οὐκ ἀσθενέστατος σοφιστὴς Ἑλλήνων, Hdt. 4, 95: so of streams, *small*, Id. 2, 25, of water, *of small specific gravity*, 3, 23: of an event, ἐς ἀσθενὲς ἔρχεσθαι, *to come to nothing*, Id. 1, 120. Adv. -ῶς, Plat.

Ἀσθενίη, ης, ἡ, Ion. for ἀσθένεια, Hdt.

Ἀσθενικός, ή, όν, *belonging to an* ἀσθενής, *weakly*, Arist. H. A.

Ἀσθενοποιέω, (ἀσθενής, ποιέω) *to make weak*, App.

Ἀσθενόῤῥιζος, ον, (ἀσθενής, ῥίζα) *with weak roots*, Theophr.

Ἀσθενόψῡχος, ον, (ἀσθενής, ψυχή) *weak-minded*, Joseph.

Ἀσθενόω, ῶ, (ἀσθενής) *to weaken*, Xen. Cyr. 1, 5, 3. Hence

Ἀσθένωσις, εως, ἡ, *weakness, faintness*, Hipp.

Ἆσθμα, ατος, τό, (ἄω to blow) *a panting, gasping from toil*, ἆσθμα καὶ ἱδρώς, Il. 15, 241: ἄσθματι ἀργαλέῳ, Ib. 10; ὑπ' ἄσθματος κενοί, Aesch Pers. 484: also of *the death ruckle*, ἄσθματι φρίσσοντα πνοάς, Pind. N.

10, 139.—II. as medic. term, *asthma*, Hipp.—III. later in genl., *a breath, breathing*, e. g. πυρός, Anth., cf. Jac. A. P. p. 507. Hence

’Ασθμάζω, f. -άσω, and

’Ασθμαίνω, *to breathe hard, gasp for breath*, Il.: esp. of the death-ruckle, Il. 10, 496: ἀσθ. τι, *to pant after* a thing, *to be eagerly desirous of* it, Heliod.

’Ασθματικός, ή, όν, (ἀσθμάζω) *breathing hard, asthmatic*, Diosc.

’Ασθματώδης, ες, (ἆσθμα, εἶδος)=foreg., Hipp. Adv. -δως.

†’Ασία, ας, ἡ, *Asia*, daughter of Oceanus and Tethys, Hes. Th. 359: wife of Japetus, Hdt. 4, 45.—2. daughter of Themistocles, Plut. Them. 32.—II. the largest of the three divisions of the world known to the ancients; at first however applied only to a small district lying around the Caÿster in Lydia, Pind. Ol. 7, 33: Aesch. Pr. 411.

’Ασιαγενής, ές, (’Ασία, *γένω) *of Asiatic birth* or *descent*, Lob. Phryn. 646.

†’Ασιαδάτας, α, ὁ, *Asiadatas*, a Persian commander of cavalry, Xen. Cyr. 6, 3, 32.

†’Ασιάδης, ου, ὁ, *son of Asius*, Il. 12, 190.

†’Ασιᾱνός, ή, όν, (’Ασία) *Asiatic*, Thuc. 1, 6.

’Ασιαρχέω, *to be Asiarch*: from

’Ασιάρχης, ου, ὁ, (’Ασία, ἄρχω) *an Asiarch*, the highest religious official under the Romans in the province of Asia, Strab. p. 929. He was elected annually by the several states, and confirmed by the proconsul, and was obliged to exhibit public games at his own expense. Hence

’Ασιαρχία, ας, ἡ, *the office of Asiarch.*

’Ασιάς, άδος, ἡ, adj. fem. *Asiatic*, Aesch., and Eur.: hence ἡ ’Ασιὰς κιθάρα, the lyre as improved by Cepion of Lesbos, Eur. Cycl. 443: also ἡ ’Ασιάς alone, Ar. Thesm. 120: with χώρα understood, *Asia*, Eur. Tro. 743.

†’Ασίας, Ion. ’Ασίης, ου, Ep. ω, ὁ, *Asias*, son of Cotys, king of Lydia, Hdt. 4, 45; after whom acc. to some the ’Ασίω λείμων, *meadow of Asias*, was named, Il. 2, 461; but v. sub ἄσιος.

†’Ασιάτης, ου, ὁ, Ion. -ιήτης, *Asiatic, an Asiatic*: hence

†’Ασιᾶτις, ιδος, ἡ, fem. to foreg. *Asiatic*; χθὼν ’Ασιῆτις, Aesch. Pers. 61; γῆ ’Ασιᾶτις, Eur. And. 1.

†’Ασιᾱτικός, ή, όν, *Asiatic*, Strab.

†’Ασιᾱτογένης, ές, (’Ασιάτης, * γένω) *of Asiatic birth* or *descent*, Aesch. Pers. 12.

’Ασῑγησία, ας, ἡ, *inability to keep silence, loquacity*, Plut.: from

’Ασίγητος, ον, (α priv., σιγάω) *not given to silence, chattering, talkative*, Call. [σῑ]

’Ασιγμοποιέω, ῶ, (ἄσιγμος, ποιέω) *to compose a poem without a single sigma in it*, such as Pind. Fr. 47 speaks of, cf. Casaub. Ath. 448 D, cf. 455 C, Schäf. Dion. Comp. p. 171.

῎Ασιγμος, ον, (α priv., σίγμα) *without sigma*, Dion. H.

†’Ασιδάτης, ου, ὁ, *Asidates*, a Persian nobleman attacked by Xenophon, Xen. An. 7, 8, 9.

’Ασίδηρος, ον, (α priv., σίδηρος) *without iron, without sword*, Eur.

’Ασιήτης, fem. ’Ασιῆτις, Ion. for Ασιάτης, Aesch.

῎Ασικχος, ον, (α priv., σικχός) *not nice as to food*: in genl. *not nice, unceremonious*, Plut.—II. *not easily causing satiety* or *disgust*, Ib.

῎Ασιλλα, ης, ἡ, a sort of *yoke*, resting on a man's shoulders, to carry baskets, pails, etc., Simon. 109: cf. ἀναφορεύς.

†’Ασιναῖος, ου, ὁ, κόλπος (prop. adj. from ’Ασίνη 3), *the Asinaean Gulf*, prop. the southern portion of the Gulf of Messene, Strab. 359: also=Μεσσηνιακὸς κόλπος, Id. ib. § 4.

†’Ασίναρος, ου, ὁ, *the Asinarus*, a river of Sicily, now prob. *Freddo*, Thuc. 7, 84.

†’Ασίνη, ης, ἡ, *Asine*, a city of Argolis west of Hermione, Il. 2, 560.—2. a city of Laconia, on the west coast of Laconian gulf, Thuc. 4, 54.—3. a city of Messenia on the west coast of Gulf of Messene, Hdt. 8, 73: hence adj. ’Ασιναῖος, α, ον, *of* or *belonging to Asine*, Xen. [ῐ]

’Ασῐνής, ές, (α priv., σίνομαι) *unhurt, unharmed*, mostly of persons, ἀσινέας τινὰς ἐάει, Od. 11, 110; so ἀσινέα τινὰ ἀποπέμπειν, and ἀσ. ἀπικέσθαι, ἀναχωρέειν, Hdt.: also ἀσινὴς δαίμων, *a secure, happy fortune*, Aesch. Ag. 1341, ἀσ. βίοτος, Id. Cho. 1018: rarely of things, *undamaged*, οἴκημα, Hdt. 2, 121, 3.—II. act. *not harming, doing no harm*, Hdt. 1, 105: *harmless*, of wild animals, Xen. Cyr. 1, 4, 7: *innocent*, ἡδοναί, Plat. Legg. 670 D.—2. *protecting from harm*, σωτὴρ πόλεως, Aesch. Theb. 826. Adv. -νῶς; superl. ἀσινέστατα, Xen. An. 3, 3, 3. [ᾰ]

῎Ασιος, α, ον, (ἄσις) *slimy, miry* [ᾰ]: so that the quantity forbids us referring to this word Il. 2, 461, ’Ασίῳ ἐν λειμῶνι, *in the Asian meadow*, where others read ’Ασίω, poet. gen. of ’Ασίας, the hero *Asias*, but cf. Spitzn. ad l.

†῎Ασιος, ου, ὁ, *Asius*, son of Dymas and brother to Hecuba, Il. 16, 715.—2. son of Hystacus of Arisbe, an ally of the Trojans, Il. 2, 857.—3. a poet of Samos, Strab.

’Ασίρακος ου, ὁ, a sort of *locust*, Diosc., cf. ὄνος IV.

῎Ασις, εως, ἡ, *slime, mud*, such as a swollen river brings down, Il. 21, 321. (Prob. from. ἄω, *to satiate*, and so strictly *superfluity*.) [ᾰ]

†’Ασίς, ίδος, ἡ,=’Ασιάς, γῆ ’Ασίς, Aesch. Pers. 270.

’Ασῑτεύω,=sq., Hipp.

’Ασῑτέω, ῶ, *to be* ἄσιτος, *not to eat, to fast*, Eur. Hipp. 277. Hence

’Ασῑτία, ας, ἡ, *want of food*, Hdt. 3, 52, Eur. Supp. 1105, both in plur.—II. *a not eating, fasting*, Plut.

῎Ασῑτος, ον, (α priv., σῖτος) *without eating, fasting*, Od. 4, 788, Eur. etc. Adv. -ως.

†῎Ασκα, ης, ἡ, *Asca*, a city of Arabia, Strab.

’Ασκαίρω,=σκαίρω, with α euphon.

’Ασκάλαβος, ου, ὁ, also ἀσκαλαβώτης, ου, ὁ, in Ar. Nub. 170,=γαλεώτης, a kind of *lizard, lacerta gecko*, cf. Jacobs Ael. N. A. p. 220.

’Ασκάλαφος, ου, ὁ, *a night-bird*, prob. a kind of *owl*, Arist. H. A.

†’Ασκάλαφος, ου, ὁ, *Ascalaphus*, son of Mars and Astyoche, king of the Minyae, Il. 2, 512.—2. son of Acheron, Apollod. 1, 5, 3.

῎Ασκᾰλος, ον,=sq., Theocr. 10, 14.

῎Ασκαλτος, ον, (α priv., σκάλλω) *not scraped up, unhoed, unweeded.*

†’Ασκάλων, ωνος, ἡ, *Ascalon*, a city of Syria, on the Mediterranean, Hdt. 1, 105.

†’Ασκᾰνία, ας, ἡ, *Ascania*, a region of Bithynia, Il. 2, 862.

†’Ασκανία, λίμνη, ἡ, *the Ascanian lake*, a lake of Bithynia, near Nicaea, Strab.—2. a lake of Phrygia, Arr. An. 1, 29, 1.

†’Ασκάνιος, ου, ὁ, *Ascanius*, son of Priam. Apollod.—2. a Phrygian ally of the Trojans, Il. 2, 862.—3. a Mysian ally of the Trojans, Il. 13, 793.—4. son of Aeneas, Strab., Dion. Hal.—II. a river in the territory Ascania, Strab.

’Ασκάντης, ου, ὁ, *a poor bed*, elsewhere κράβατος, Ar. Nub. 624.—II. *a bier.*

’Ασκαρδαμυκτεί and -κτί, adv. of ἀσκαρδάμυκτος, *without winking, with unchanged look*, Xen. Cyr. 1, 4, 28.

’Ασκαρδαμυκτέω, *not to blink* or *wink, to look steadily*, also ἀσκαρδαμύττω; and

’Ασκαρδαμύκτης, ου, ὁ,=sq., Hipp.: from

’Ασκαρδάμυκτος, ον, (α priv., σκαρδαμύσσω) *not blinking* or *winking, with steady impudent look*, Ar. Eq. 292.—II. of time, *in a twinkling*. Adv. -τως, also -τεί, q. v.

’Ασκαρδαμύττω,=ἀσκαρδαμυκτέω.

’Ασκᾰρής, ές,=sq.

῎Ασκαρθμος, ον, (α priv., σκαίρω) *not hopping* or *skipping.*

’Ασκᾰρῐδώδης, ες, (ἀσκαρίς, εἶδος) *full of ascarides* or *maw-worms*, Hipp.

’Ασκᾰρίζω, f. -ίσω,=σκαρίζω with α euphon., *to spring, jump, hop, kick.*

’Ασκαρίς, ίδος, ἡ, *a worm in the intestines, a maw-worm*, Hipp.—II. *the larva of a marsh-bug*, Arist. H. A.

’Ασκαύλης, ου, ὁ, (ἀσκός, αὐλέω) *a bag-piper.*

῎Ασκᾰφος, ον, (α priv., σκάπτω) *not dug, unhoed*, Strab.

’Ασκεθής, ές, v. sub ἀσκηθής.

’Ασκεία, ας, ἡ, (ἀσκέω)=ἄσκησις.

’Ασκεῖον, ου, τό, like ἀσκίον, dim. from ἀσκός, Hipp.

’Ασκελής, ές, a word of uncertain deriv. used by Hom. as adj. only once, in phrase ἀσκελέες καὶ ἄθυμοι, Od. 10, 463; but neut. as adv., ἀσκελὲς αἰεί, Od. 1, 68; 4, 543, and once in regul. adv. ἀσκελέως αἰεί, Il. 19, 68. In the first passage it is interpr. *worn out, broken down*, and so deriv. by some from α euphon., σκέλλω, i. e. strictly *dried up, withered*, by some from α priv., σκέλος, *without legs to stand on*: the adverbial usages are by all assigned to the former deriv., *to the last, unceasingly, obstinately.*—II. later, certainly from α copul., σκέλος, and so =ἰσοσκελής, *equal-legged*, and of a balance, *even*, Nic. Ther. 41. Adv. -ῶς.

’Ασκέπαρνος, ον, (α priv., σκέπαρνον) *unhewn, unwrought*, βάθρον, Soph. O. C. 101.

’Ασκέπαστος, ον, (α priv., σκεπάζω) *uncovered*, Diosc.

’Ασκεπής, ές, Anth., and

῎Ασκεπος, ον, (α priv., σκέπη)=ἀσκέπαστος, *without cover*, Luc.

῎Ασκεπτος, ον, (α priv., σκέπτομάι) *inconsiderate, unreflecting*, Plat. Rep. 438 A.—II. *unconsidered, unobserved*, Ar. Eccl. 258, Xen. Mem. 4, 2, 19. Adv. -τως, *inconsiderately*, Thuc. 6, 21.

’Ασκέρα, ας, ἡ, *a warm winter shoe with fur inside*, Hippon. 9, and Lyc.

’Ασκερίσκιον, ου, τό, dim. from foreg.

’Ασκεύαστος, ον, (α priv., σκευάζω) *not made by art, natural*, Philostr.

’Ασκευής, ές,=sq., Hdt. 3, 131.

῎Ασκευος, ον, (ἀ priv., σκεῦος) *without furniture, utensils*, or *instruments*: *without baggage, arms, attire*, or *ornament*: *unarmed, unfurnished, unprepared*, Soph. O. C. 1029: c. gen., *unfurnished with....*, ἀσπίδων τε καὶ στρατοῦ, Id. El. 36.

’Ασκευωρητος, ον, (α priv., σκευωρέω) *not searched through* or *thoroughly*, Strab.

’ΑΣΚΕ΄Ω, ῶ, f. -ήσω, perf. ἤσκηκα, *to work* raw materials, as εἴρια, κέρα ια, Il.: hence in genl. *to work curiously, form by art*, ἀργύρεον κρητῆρα, ἑρμῖνα, Hom.; χιτῶνα πτύσσειν καὶ ἀσκεῖν, *to fold and clean a tunic*, Od. 1, 439; ἅρμα χρυσῷ εὖ ἤσκηται, *the chariot is finely wrought with gold*, Il. 10, 438: so χορὸν ἤσκησεν, 18, 592, v. χορός: θρόνον τεύξει ἀσκήσας, χρυσὸν περιχεῦεν ἀσκήσας, *with skilful art will he make a throne*, etc.: hence—2. simply *to dress out, trick out, adorn, decorate*, ἀσκεῖν τινα κόσμῳ, Hdt. 3, 1: freq. in pass. ἠσκημένος πέπλοισι, χλιδαῖς, etc., v. Blomf. Aesch. Pers. 187; so too of buildings, στύλοις, Παρίῳ λίθῳ ἠσκημ. Hdt.: metaph. σῶμα λόγοις ἠσκημ. *tricked out with words only*, not real, Soph. El. 1217: also in mid. *to adorn one's self*, Eur.—3. in Pind., *to honour* a divinity, *do* him *reverence*, Lat. *colere*, δαίμονα ἀσκ. θεραπεύων, P. 3, 193; ἀσκεῖται Θέμις, O. 8, 29.—II. in Att. and prose, usu. *to practise, exercise*, Lat. *exercere*, strictly of athletic exercise, and the like: construct.—1. c. acc. of person or thing trained, *to train*, ἀσκεῖν τινα, ἀ. τὸ σῶμα, etc., Plat., and Xen.; εἰς or πρός τι, *for* an object or purpose, Ib.: in Eccl., *to discipline, mortify* the body.—2. c. acc. of the thing practised, ἀσκ. τέχνην, πεντάεθλον, Hdt. 3, 125; 9, 33, ἀ. παγκράτιον, στάδιον, etc., Plat., and Xen.: hence very freq. metaph., ἀσκ. ἀληθηΐην, δικαιοσύνην, Hdt., κακότητα, ἀρετήν, σοφίαν, λαλίαν, etc., Trag., Ar., etc., cf. Blomf. Aesch. Pr. 1102.—3. c. inf., ἀσκ. τοιαύτη μένειν, *practise, endeavour to remain such*, Soph. El. 1024; so ἀσκ. λέγειν, Id. Fr. 865, ἀσκ. κρείττους εἶναι, ἀγαθὰ ποιεῖν, Xen.: ἤσκει ἐξομιλεῖν, *he made a practice of associating with others*, Id. Ages. 11, 4: the full construct. seems to be c. acc. pers., as we find it Eur. Hipp. 1080, ἄσκει σεαυτὸν σέβειν.—4. absol. *to practise, go into training, train, take pains*, Plat., and Xen., περί τι, Polyb. Cf. ἀσκητός, ἀσκητέον. (Acc. to Pott, from σκεῦος, or ξέω with α prefixed.)

Ἄσκη, ης, ἡ,=ἄσκησις, Plat.(Com.) Incert. 48.

Ἀσκηθής, ές, *unhurt, unharmed*, oft. in Hom. of a safe return to one's country: ἀσκηθὲς μέλι, *pure virgin honey*, Antim. 9: and so too Wolf and Pors. in Od. 14, 255, ἀσκηθέες (to be pronounced as a trisyll.), where the MSS. ἀσκεθέες. (Acc. to Passow from ἀσκέω, and so strictly *well cared for*: but perh. rather from α privat., and the root which appears in our *scathe*, i. e. *hurt*, and perh. in the Greek σχάζω, Germ. *schaden*, and so exactly=our *unscathed*.)

Ἄσκημα, ατος, τό, (ἀσκέω) *an exercise*, Xen. Cyr. 7, 5, 79.—II. *preparation.*—III. *dress, ornament.*

Ἄσκηνος, ον, (α priv., σκηνή) *without tent, under the open sky*, Plut.—2. *without illusion*, as on the stage, Synes. Adv. -νως.

Ἄσκησις, εως, ἡ, (ἀσκέω) *exercise, training*, Thuc., esp. of the life and habits of an athlete, Thuc. 2, 39, Xen., etc.: c. gen., ἄσκ. τινός, *practice of* or *in a* thing, Thuc. 5, 67.—II. *any course of life, trade, profession*, Lat. *ars*, Luc.

Ἀσκητέος, έα, έον, verb. adj. from ἀσκέω, *to be practised*, Xen. Cyr. 5, 3, 13.—II. ἀσκητέον, *one must practise, exercise*, τοὺς ἱππέας, Xen.: σοφίαν, σωφροσύνην, Plat.

Ἀσκητήριον, ου, τό, *a place of exercise: a hermitage*, Eccl.

Ἀσκητής, οῦ, ὁ, *one who practises any art* or *trade*, ἀσκ. τῶν πολεμικῶν, etc., opp. to ἰδιώτης, Xen. Cyr. 1, 5, 11: esp. *an athlete*, Plat. Rep. 403 E, with which word it is often confounded.

Ἀσκητικός, ή, όν, *belonging to* ἄσκησις, or *to an* ἀσκητής, *industrious*, βίος, Plat. Legg. 806 A: esp. *belonging to an athlete*, Ar. Lys. 1085. Adv. -κῶς.

Ἀσκητός, ή, όν, (ἀσκέω) *curiously* or *carefully, wrought*, νῆμα, λέχος, Od.—2. *exercised, practised in* a thing, τινί, Simon. 76, 3.—3. *to be got* or *reached by exercise*, opp. to διδακτός, Plat. Meno 70 A, Xen. Mem. 1, 2, 23.

Ἀσκήτρια, ας, ἡ, fem. of ἀσκητής: *a nun*, Eccl.

Ἀσκίδιον, ου, τό, Ar. Eccl. 307: and ἀσκίον, τό, dim. from ἀσκός, Hipp.

Ἀσκίον, ου, τό, dim. from ἀσκός, Plut.

Ἄσκιος, α, ον, (σκιά with α copul. or intens., cf. sub α-) *shady, shaded*, ὄρεα, Pind. N. 6, 73.—II. (α priv., σκιά) *shadowless, casting no shadow*, Theopomp. (Hist.) ap. Polyb. 16, 12, 7.

Ἀσκίπων, ον, gen. ονος, (α priv., σκίπων) *without staff* or *stick*, Anth. [ῑ]

Ἀσκίτης, ου, ὁ, (ἀσκός) νόσος, *a kind of dropsy*, Epicur. ap. Plut.

Ἀσκληπεῖον or Ἀσκλήπειον, ου, τό,=Ἀσκληπιεῖον.

Ἀσκληπιάδης, ου, ὁ, *son of Aesculapius*, Il. 4, 204: hence later in plur., as a name for physicians, Plat.—II. as pr. n., *Asclepiades* of Samos, a poet of the Anthology.—2. a grammarian of Myrlea, Strab.—Others in Plut., etc.

†Ἀσκληπίδης, ου, ὁ, unus. form for foreg., Soph. Phil. 1333.

Ἀσκληπιεῖον, or Ἀσκληπίειον, ου, τό, *the temple of Aesculapius*, Luc.

Ἀσκληπίειος, εία, ειον, *of, belonging to Aesculapius*: τὰ Ἀσκληπίεια, sub. ἱερά, *festival of Aesculapius*, Plat.

†Ἀσκληπιόδωρος, ου, ὁ, (Ἀσκληπιός, δῶρον) *Asclepiodorus*, masc. pr. n., Arr. Ind. 18, 3.

†Ἀσκληπιοκλείδης, ου, ὁ, *Asclepioclīdes*, name of a comedy of Alexis, Ath.

Ἀσκληπιός, οῦ, ὁ, *Asclepios*, Lat. *Aesculapius*, in Hom. a Thessalian prince, famous as a physician, Il. 2. 729: later, son of Apollo and Coronis, tutelary god of medicine, H. Hom. 15. [Ἀσκληπῖοῦ, Il. 2, 731: Dem. made it proparox. Ἀσκλήπιος, because he derived it from ἤπιος, cf. Böckh Pind. P. 3, 6.]

†Ἀσκληπιοῦ πέτρα, ας, ἡ, *the rock of Aesculapius*, on the Isthmus, Eur. Hipp. 1209.

†Ἄσκλον, ου, τό, *Asculum*, a town of Picenum, Strab.—2. a town of Apulia, Plut. Pyrrh. 21.

Ἀσκοδέτης, ου, ὁ, (ἀσκός, δέω) *a string for tying up wine-skins*, Nic.

Ἀσκοθύλακος, ου, ὁ, (ἀσκός, θύλακος) *a leathern bag*, Ar. Fr. 217.

Ἀσκοκήλης, ου, ὁ, (ἀσκός, κήλη) *having a bad rupture.*

Ἀσκοπήρα, ας, ἡ, (ἀσκός, πήρα)= πήρα, *a portmanteau, scrip*, Ar. Fr. 482.

Ἄσκοπος, ον, (α priv., σκοπέω) *not seeing, imprudent, thoughtless*, Il. 24, 157; ἄσκοποι, *unregardful of…*, τινός, Aesch. Ag. 462.—II. pass. *not seen, unseen*, πλάκες ἄσκ., of the nether world, Soph. O. C. 1682.—2. *not to be seen, obscure, dark, unintelligible*, ἔπος, Aesch. Cho. 816; πρᾶγος, Soph. Aj. 21; ἄσκ. χρόνος, *an unknown time*, Soph. Tr. 246: *inconceivable, incredible*, Soph. El. 864, 1315.—B. (α priv., σκοπός) *without aim* or *end, random*, βέλος, Dion. H. Adv. -πως.

Ἀσκοπῡτίνη, ης, ἡ, (ἀσκός, πυτίνη) *a leathern canteen*, Antiph. Meleag. [ῑ]

ἈΣΚΟ´Σ, οῦ, ὁ, *a leathern bag*, mostly of goat-skin, in Hom. usu. *a wine-skin*; ἀσκὸς βοός, *the bag* in which Aeolus bottled up the winds, Od. 10, 19: metaph. *a pot-bellied fellow*, Antiph., cf. Theophr. Char. 5 (3).—2. in genl. *an animal's hide*, Hdt. 3, 9: also of the skin of Marsyas, Hdt. 7, 26. Proverb., ἀσκὸν δέρειν τινά, *to flay alive, abuse* or *maltreat wantonly*, Ar. Nub. 441, and in pass., ἀσκὸς δεδάρθαι, Solon 25, 7, cf. Heind. Plat. Euthyd. 285 C. (Acc. to Pott, akin to σκύτος, with α prefixed.)

Ἀσκοφορέω, *to carry wine-skins* at the feast of Bacchus: from

Ἀσκοφόρος, ον, (ἀσκός, φέρω) *carrying wine-skins.*

†Ἄσκρα, ας, ἡ, *Ascra*, a town of Boeotia, where Hesiod was born, Strab.

Ἀσκύλευτος, ον, (α priv., σκυλεύω) *not pillaged* or *stript.* [ῡ]

Ἄσκυλτος, ον, (α priv., σκύλλω) *not torn* or *mangled: not tortured.* Adv. -τως.

Ἄσκυρον, ου, τό, *a kind of St. John's wort*, Diosc.

Ἄσκῠφος, ον, (α priv., σκύφος) *without cup*, Ath.

Ἀσκώλια, ων, τά, (ἀσκός) *the second day of the rural Dionysia*, when they danced with one leg upon *skins, unctos saluere per utres*, as Virg. G. 2, 384. Hence

Ἀσκωλιάζω, f. -άσω, *to dance as at the Ascolia*: in genl. *to hop*, Ar. Plut. 1129: *to stand upon one leg*, Arist. Inc. An. Hence

Ἀσκωλιασμός, οῦ, ὁ, *a dancing as at the Ascolia.*

Ἀσκολίζω, f. -ίσω,=ἀσκωλιάζω

Ἄσκωμα, ατος, τό, (ἀσκός) *the leather padding* or *lining* of the hole which served for the row-lock, put there to make the oar move easily, Ar. Ach. 97.

†Ἀσκώνδας, α, ὁ, *Ascondas*, masc. pr. n., Ar. Vesp. 1191.

ᾎσμα, ατος, τό, (ᾄδω) *anything sung, a song, a lay*, Plat., and Xen.

Ἀσμάραγος, ον, (α priv., σμαραγή) *noiseless*, Opp.

ᾈσμάτιον, ου, τό, dim. from ᾆσμα, *a little song.*

ᾈσματοκάμπτης, ου, ὁ, (ᾆσμα, κάμπτω) *twister of song*: said by Ar. of the Trag. and Dithyramb. poets of his time, Nub. 333.

ᾈσματοποιός, οῦ, ὁ, (ᾆσμα, ποιέω) *a composer of songs*, Ath.

Ἀσμεναίτατος and ἀσμενέστατος, v. ἄσμενος.

Ἀσμενέω, (ἄσμενος)=sq., only in Dinarch. 94, 34, ἀσμενεῖν μεταβολήν, *to wish for a change.*

Ἀσμενίζω, f. -ίσω, (ἄσμενος) *to take gladly* or *readily*, τί, Polyb.: intr. *to be satisfied with* a thing, τινί or ἐπί τινι, Id.: also ἀσμ. εἰ…, Id. So too as dep. mid., Aesop. Hence

Ἀσμενισμός, οῦ, ὁ, *a receiving gladly*, Stob.: and

Ἀσμενιστός, ή, όν, *acceptable, welcome*, Sext. Emp.

Ἄσμενος, η, ον, (ἥδομαι, part. perf. ἡσμένος) *well pleased, glad*, always with a verb, where it may be rendered *glad to*, e. g. φύγεν ἄσμενος ἐκ θανάτοιο, *he was glad to have escaped death.* Il. 20, 350, cf. Od. 9, 63, and freq. in Att., ἄσμ. αἱρεθείς, Thuc 6

12: esp. in such phrases as *ἐμοὶ δέ κεν ἀσμένῳ εἴη, glad should I be of it*, Il. 14, 108: just like *σοὶ βουλομένῳ ἐστί*, Lat. *volentibus vobis est*, so *ἀσμένῳ δέ σοί....νὺξ ἀποκρύψει φάος, glad wilt thou be when night shuts out the light*, Aesch. Pr. 23, cf. Soph. Tr. 18, Plat. Crat. 418 C. Adv. *–νως, gladly, readily, joyfully*, like *ἀσπασίως*, Thuc. 4, 21, Plat., etc.: superl. *–ναίτατα, –νέστατα*, Plat. Rep. 329 C, 616 A.

Ἄσμηκτος, ον, (*α* priv., *σμήχω*) *not rubbed off*, Pherecr. Incert. 16.

Ἀσμός, οῦ, ὁ,=ᾆσμα, Plat. (Com.) Incert. 50.

Ἀσολοικίστως, adv.,*=ἀσολοίκως*.

Ἀσόλοικος, ον, (*α* priv., *σόλοικος*) *without solecism, not barbarous*, Soph. Fr. 555, cf. *σόλοικος*: *genuine, good, κρέας*, Eubul. Amalth. 1, 8.

Ἄσομαι, fut. of *ᾄδω*, Ar.

Ἀσοφία, ας, ἡ, folly, stupidity, Luc.: from

Ἄσοφος, ον, (*α* priv., *σοφός*) *unwise, foolish, silly*, Theogn. 370. Adv. *–φως*.

Ἀσπάζομαι, f. *-άσομαι*, dep. mid., *to welcome kindly, bid welcome, greet*, Lat. *salutare*, *τινά*, Hom. usu. c. dat., as *δεξιῇ, χερσίν, ἔπεσι, μειλιχίοις*, so too *φωνᾷ ἀσπ.*, Pind.: in Att. usu. absol., esp. as the common form on meeting, *ἀσπάζομαί σε*, or *ἀσπάζ.* alone, Ar. Nub. 1145, Plut. 1042, cf. Schol.: *ἀσπ.* and *δεξιοῦσθαι* joined, Ar. Plut. 752, and Xen.: also *to take leave of*, Xen. Cyr. 1, 3, 2, etc.: also of the saluting of ships, *ταῖς κώπαις*, Plut.; *ἀσπ. τινὰ βασιλέα, to hail as king*: metaph., *ἀσπ. συμφοράν, to bid misfortune welcome*, accept it, Eur. Ion 587.—2. from the modes of salutation in use, *to embrace, kiss*: in genl. *to fondle, caress*, Ar. Vesp. 607: hence of dogs, Lat. *blandiri*, Xen. Mem. 2, 3, 9.—3. *to love, cling fondly to, ἴσον σ', ὡς τεκοῦσ' ἀσπάζομαι*, Eur. Ion 1363, and so Plat., and Xen.: hence *to follow eagerly, cleave to*, as a disciple his master, Plat.: c. acc. rei, like Lat. *amplecti*, *ἀσπ. τὸ ὅμοιον, τὸν οἶνον*, Plat. Symp. 192 A, Rep. 475 A; and of dogs, *ἀσπ. τὰ ἴχνη*, Xen. Cyn. 3, 7.—4. *ἀσπ. ὅτι..., to be glad that...*, Ar. Plut. 324. (Acc. to Pott Et. Forsch. 2, 129, quasi *ἀμφισπάομαι*, cf. *am-plecti*.)

Ἀσπάθητος, ον, (*α* priv., *σπαθάω*) *not struck close with the σπάθη*; *not closely woven, χλαῖνα*, Soph. Fr. 849: hence in genl. *not in close order, φάλαγξ*, Dion. H.

†*Ἀσπαθίνης, ου* Ion. *εω, ὁ, Aspathines*, masc. pr. n., Hdt. 3, 70.

Ἀσπαίρω, (*α* euphon., *σπαίρω*) *to pant, gasp, struggle convulsively*, in Hom. always of the dying, except *κραδίη ἀσπαίρουσα*, Il. 13, 443: so too Aesch. Pers. 976, Eur. I. A. 1587. also *ἀσπ. ἄνω κάτω*, Eur. El. 843: but Hdt. 8, 5 has *Ἀδείμαντος μοῦνος ἤσπαιρε, Adeimantus was the only one who still made a struggle, resisted.*—*Ἀσπαίρω* was held better Att. than *σπαίρω*, but the word is mostly Ep.

Ἀσπάλᾰθος, ου, ὁ, also *ἡ, aspalathus*, a prickly shrub, yielding a fragrant oil, Theogn. 1193: used as an instrument of torture, *ἐπ' ἀσπαλάθων τινὰ κνάπτειν*, in Plat. Rep. 616 A.

Ἀσπάλαξ, ακος, ὁ, elsewh. *σπάλαξ, a mole*, Babrius 108, 13. (Akin to *scalpo*, as *σκεπτ–* to *–specio*, Pott Et. Forsch, 2, 153.)

Ἀσπᾰλιεύς, έως, ὁ, (*ἀσπαλιεύω*) *an angler, fisherman*, Ael.

Ἀσπαλιευτής, οῦ, ὁ,=foreg., Plat. Soph. 218 E.

Ἀσπᾰλιευτικός, ή, όν, belonging to an angler, ἡ –κή, the art of angling, Plat. Soph. 219 D: from sq.

Ἀσπαλιεύω, or as dep. mid., *ἀσπαλιεύομαι, to angle, catch fish by angling.* (From *ἄσπαλος, a fish*, only in Hesych.)

†*Ἀσπανεύς, έως, ὁ, Aspaneus*, a spot at the foot of Mt. Ida, Strab.

Ἀσπανιστεία, ας, ἡ, (*α* priv., *σπάνις*) *redundance, superfluity*, Teles ap. Stob. p. 524, 52.

Ἀσπαραγία, ας, ἡ, asparagus, Antiph. Incert. 37.

Ἀσπάραγος, ου, ὁ, Att. *ἀσφάραγος, asparagus*, Cratin. Incert. 135: also the shoots of divers plants, like asparagus in form, Gal., cf. Lob. Phryn. 111. (Prob. from *α* euphon. and *σπάραγος*, akin to *σπάργη, σφάραγος, σφριγάω*, Pott Forsch. 1, 238.)

Ἀσπαραγωνία, ας, ἡ,=ἀσπαραγία.

Ἀσπαρίζω, f. *-ίσω*, for *σπαρίζω,=ἀσπαίρω*, Arist. Part. An.

Ἄσπαρτος, ον, (*α* priv., *σπείρω*) of land, *unsown, untilled*, Od. 9, 123: of plants, *not sown, growing wild*, Ib. 109. Adv. *–τως*.

†*Ἀσπασία, ας, ἡ, Aspasia*, a celebrated female of Miletus, renowned for her beauty and her high mental accomplishments, Plat., Xen., etc.—2. of Phocaea, the favourite concubine of the younger Cyrus, Xen. An. 1, 10, 2.

†*Ἀσπασιάκαι, ῶν, οἱ, the Aspasiacae*, a nomadic people between the Oxus and the Tanaïs, Polyb. 10, 48.

†*Ἀσπασιανός, οῦ, ὁ, Aspasianus*, a Median commander under Antiochus, Polyb. 5, 79, 7.

†*Ἀσπάσιοι, ων, οἱ, the Aspasii*, a people of India, on the river Choës, Arr. An. 4, 23.

Ἀσπάσιος, ία, ιον, also *ος, ον*, Od. 23, 233, (*ἀσπάζομαι*) *welcome, seen* or *received with pleasure, well-pleasing*, Hom.—II. *well-pleased, glad, delighted, γαίης ἀσπάσιοι ἐπέβαν*, Od. 23, 238, *ἀσπάσιον τόνγε θεοὶ ἔλυσαν, the gods released him to his joy*, Od. 5, 397. Adv. *–ίως, readily, gladly, cheerfully*, Hom. with a verb, *to be glad to...*, as *φημί μιν ἀσπασίως γόνυ κάμψειν*, Il. 7, 118, so 18, 232, Od. 4, 523, etc. Like *ἀσπαστός*, Ep. word, though we have the adv. *–ίως* in Aesch. Ag. 1555. Cf. *ἄσμενος*.

†*Ἀσπάσιος, ου, ὁ, Aspasius*, masc. pr. n., Polyb. 5, 94, 6; etc.

Ἄσπασμα, ατος, τό, (*ἀσπάζομαι*) *a welcome, greeting*: freq. in Eur., in plur. *embraces, caresses*: *the thing embraced, dear one.*

Ἀσπασμός, οῦ, ὁ, (*ἀσπάζομαι*) *a greeting, embrace*, Theogn. 858: *affection*, opp. to *μῖσος*, Plat.

Ἀσπαστέον, verb. adj. from *ἀσπάζομαι, one must greet*, etc., Plat. Phil. 32 D.

Ἀσπαστικός, ή, όν, (*ἀσπάζομαι*) *disposed to welcome, greet*, etc.: *fit for greeting, kindly, friendly*, Polyb.: *τὸ ἀσπ.*, sub. *οἴκημα, a reception-room.*

Ἀσπαστός, ή, όν,=ἀσπάσιος, welcome, Hom. only in Od.: *ἀσπ. τινί*, Od. 5, 398; 13, 35. Adv. *–τῶς*.

Ἀσπαστύς, ύος, ἡ, Ion. for *ἀσπασμός*, Call.

Ἄσπειστος, ον, (*α* priv., *σπένδομαι*) *to be appeased by no libations, implacable, inexorable*, Dem. 786, 10: *πόλεμος,=ἄσπονδος*.

†*Ἀσπενδία, ας, ἡ, Aspendia*, a quarter of the city of Alexandrea, Ath. 174 D.

†*Ἄσπενδος, ου, ἡ, Aspendus*, a city of Pamphylia, now *Minugat*, Thuc. 8, 81: hence *ὁ Ἀσπένδιος, an inhabitant of Aspendus, an Aspendian*, Polyb. 5, 73, 3.

Ἄσπερμος, ον, (*α* priv., *σπέρμα*) *without seed*, i. e. *without posterity*, Il. 20, 303.

Ἀσπερχές, (*α* euphon., *σπέρμα*) *hastily, hotly, unceasingly*, Hom., who uses only this neut. form as adv., esp in phrase *ἀσπερχὲς μενεαίνειν* and *κεχολῶσθαι*.

Ἄσπετος, ον, (*α* priv., *εἰπεῖν*) *unspeakable, unutterable*, Hom., and Hes.; mostly in sense of *unspeakably great, ἄσπ. αἰθήρ, ῥόος Ὠκεανοῦ, ὕλη, ὕδωρ: κλέος, κυδοιμός, ἀλκή, κλαγγή*, etc.: more rarely of number, *countless*, yet Hom. has *ἄσπετα πολλά*, so *κρέα ἄσπετα*, Od. 9, 162, *τρεῖτε ἄσπετον, ye tremble unspeakably*, Il. 17, 332, but *φωνὴ ἄσπετος, a voice that can no longer be heard, indistinct*, H. Hom. Ven. 238 (where Herm. reads *τρεῖ ἄσπετον*). As adv. *ἄσπετον* and *ἄσπετα*. The word is Ep., but found once in Soph., twice in Eur.

†*Ἄσπετος, ου, ὁ, Aspĕtus*, the name under which Achilles was honoured in Epirus, Plut. Pyrrh. 1.

Ἀσπῐδαποβλής, ῆτος, ὁ, (*ἀσπίς, ἀποβάλλω*) *one that throws away his shield, a runaway, coward*, Ar. Vesp. 592.

Ἀσπῐδής, ές, v. *σπιδής*.

Ἀσπῐδηστρόφος, ον, (*ἀσπίς, στρέφω*) *brandishing a shield by the thong, shield-armed, λεώς*, Aesch. Ag. 825.

Ἀσπιδηφόρος, ον, (*ἀσπίς, φέρω*) *bearing shield, under shield*: in genl. *a warrior*, Aesch. Theb. 19, and Eur.

Ἀσπίδιον, ου, τό, dim. from *ἀσπίς, a small shield*, Strab.

Ἀσπιδισκάριον, ου, τό,=foreg.

Ἀσπιδίσκη, ης, ἡ, = ἀσπιδίσκος, LXX.

Ἀσπιδίσκιον, ου, τό, a second dim. of *ἀσπίς*: from

Ἀσπιδίσκος, ου, ὁ, dim. from *ἀσπίς*.

Ἀσπιδίτης, ου, ὁ, = ἀσπιδιώτης, Soph. Fr. 376. [*ῑτ*]

Ἀσπιδιώτης, ου, ὁ, (*ἀσπίς*) *ἀνήρ, shield bearing, a warrior*, Il. 2, 554; 16, 167.

Ἀσπιδόδηκτος, ον, (*ἀσπίς, δάκνω*) *bitten by an adder* or *asp*, Diosc.

Ἀσπιδόδουπος, ον, (*ἀσπίς, δουπέω*) *clattering with shields, δρόμοι*, Pind. I. 1, 32.

Ἀσπιδοειδής, ές, (*ἀσπίς, εἶδος*) *like, shaped like a shield*, Diod.

Ἀσπιδόεις, εσσα, εν,=foreg., Opp.

Ἀσπιδοθρέμμων, ον, gen. *ονος*, (*ἀσπίς, τρέφω*)*=ἀσπιδοφέρμων, living by the shield*, i. e. *by war.*

Ἀσπιδοπηγεῖον, or *ἀσπιδοπήγιον, ου, τό, the workshop of an ἀσπιδοπηγός*, Dem. 945, 15: from

Ἀσπιδοπηγός, οῦ, ὁ, (*ἀσπίς, πήγνυμι*) *a shield-maker*, Themist.

Ἀσπιδοποιΐα, ας, ἡ, the making of the shield: Gramm. name for Il. 18, from its subject: from

Ἀσπιδοποιός, οῦ, ὁ, (*ἀσπίς, ποιέω*) *a shield-maker.*

Ἀσπιδότροφος, ον, (*ἀσπίς, τρέφω*) *living* or *feeding upon adders* or *asps*. but—II. parox. *ἀσπιδοτρόφος, ον*, act., *feeding adders* or *asps.*

Ἀσπιδοῦχος, ου, ὁ, (*ἀσπίς, ἔχω*) *a shield-holder, shield-bearer*, Soph. Fr 376, and Eur.

Ἀσπιδοφέρμων, ον, gen. *ονος*, (*ἀσπίς, φέρβω*) *living by the shield*, i. e *by war, a warrior by profession*, Eur Phoen. 796.

Ασπιδοφορέω, *to bear a shield:* from

’Ασπιδοφόρος, ον, (ἀσπίς, φέρω) *bearing a shield*, LXX.

Ἄσπῐλος, ον, (α priv., σπίλος)= sq., Anth.

’Ασπίλωτος, ον, (α priv., σπιλόω) *spotless, stainless.*

’Ασπίνθιον, ου, τό, sometimes used by Com. for ἀψίνθιον.

’ΑΣΠΙ΄Σ, *ίδος, ἡ, a round shield;* in Hom. large enough to cover the whole man, usu. of bull's hide, overlaid with metal plates, with a boss (ὀμφαλός) in the middle, and fringed with tassels (θύσανοι): later, it belonged to the Greek men-at-arms (ὁπλῖται, cf. ὅπλον), as opp. to the Thracian πέλτη and Persian γέῤῥον, cf. esp. Xen. An. 2, 1, 6, Mem. 3, 9, 2: to lose the shield (ἀσπίδα ἀποβαλεῖν) was a soldier's greatest disgrace, Hdt. 5, 95, Ar. Vesp. 19, cf. Bergk Anacr. 26.—2. in common language, used for *a body of men-at-arms* (ὁπλῖται), as ὀκτακισχιλίη ἀσπίς, Hdt. 5, 30, cf. Xen. An. 1, 7, 10; as we say "a hundred *lances, bayonets*," etc., for *men:* so too to estimate a victory, ἀσπίδας ἔλαβον ὡς διακοσίας, Xen. Hell. 1, 2, 3.—3. military phrases: ἐπ’ ἀσπίδας πέντε καὶ εἴκοσι τάξασθαι, *to be drawn up twenty-five deep* or in file, Thuc. 4, 93, also ἐπ’ ἀσπίδων ὀλίγων, Id. 7, 79; ἐπὶ μιᾶς ἀσπίδος, *in single line*, Isocr. 136 C: ἐξ ἀσπίδος, ἐπ’ ἀσπίδα, παρ’ ἀσπίδα, *from the left, on the left, towards* or *to the left*, because the shield was held with the left hand, Xen., cf. δόρυ: but παρ’ ἀσπίδα στῆναι, *to stand in battle*, Eur. Med. 250: ἀσπίδας συγκλείειν, *to close ranks*, Xen.: ἐπειδὰν ἀσπὶς ψοφῇ, *when the shields ring*, i. e. when two bodies of men meet in a charge, Xen. An. 4, 3, 29: a shield was sometimes put as a signal for battle, etc., Hdt. 6, 115, 121, cf. Xen. Hell. 2, 1, 27. Met. *protection, defence;* also *combat; battle*, Eur. Phoen. 1326.—II. *an asp, a kind of snake*, Hdt. 4, 191, and Plut.

†’Ασπίς, *ίδος, ἡ, Aspis*, an island near Ionia,=Arconnesus, Strab.—2. a city in the Carthaginian territory, the Roman *Clupea*, Polyb. 1, 29, 2.—3. a city and port on the greater Syrtis, Strab.—4. a spot in Argos, Plut. Pyrrh. 32.

’Ασπιστήρ, ῆρος, ὁ,=sq., Soph.

’Ασπιστής, οῦ, ὁ, *one armed with a shield, a warrior*, Il., always in gen. plur. ἀσπιστάων: also ἀσπιστήρ and ἀσπίστωρ, the latter as adj., κλόνοι ἀσπίστορες, din *of shielded warriors*, Aesch. Ag. 404.

’Ασπίστωρ, ορος, ὁ, v. foreg.

Ἄσπλαγχνος, ον, (α priv., σπλάγχνα) *without bowels:* metaph. *heartless, spiritless*, Soph. Aj. 472: *merciless.*—II. *without eating* σπλάγχνα, Plat. (Com.) Poët. 1.

†’Ασπληδών, όνος, ἡ, *Aspledon*, a city of Boeotia, Il. 2, 511, acc. to Strab. also Σπληδών.

’Ασπλήνιος, ον,=sq., Diosc., cf. Lob. Paral. 197.

Ἄσπληνος, ον, (α priv., σπλήν) *without spleen.*—II. act. *reducing the spleen*, hence τὸ ἄσπληνον, *asplenium, spleenwort*, supposed to be a remedy for the spleen, Diosc.

’Ασπονδεί, adv. of ἄσπονδος.

’Ασπονδέω, *not to make* or *keep a covenant* or *treaty:* from

Ἄσπονδος, ον, (α priv., σπονδή) *without drink-offering*, and so—I. *to whom no drink-offering is poured*, ἄσπ. θεός, i. e. death, Eur. Alc. 424.—II. *without a regular truce* (which was ratified by σπονδαί), ἀναχωρή, Thuc. 5, 32: of persons, *without making a truce*, Id. 3, 113, ἀσπόνδους τοὺς νεκροὺς ἀνελέσθαι, *to take up their dead without leave asked*, Id. 2, 22: τὸ ἄσπονδον, *a keeping out of treaty* or *covenant* with others, Id. 1, 37.—III. *admitting of no truce, implacable*, ἄσπ. ἀρά, *an implacable, a deadly curse*, Aesch. Ag. 1235, ubi al. Ἄρης, so it would be=ἄσπ. πόλεμος, as in Dem. 314, 16: also ἀσπόνδοισι νόμοις ἔχθραν συμβάλλειν, Eur. El. 905.

†’Ασπορδηνόν, οῦ, τό, (ὄρος) *Mount Aspordenus*, near Pergamus, Strab.

Ἄσπορος, ον, (α priv., σπείρω)= ἄσπαρτος, *not sown, untilled*, χώρα, Dem. 379, 4.

’Ασπούδαστος, ον, (α priv., σπουδάζω) *not zealously pursued* or *courted*, γυνή, Eur. Melan. 15: *not said in earnest.*—II. *not worth zeal, useless, mischievous*, σπεύδειν ἀσπούδαστα, Eur. Bacch. 913, I. T. 202.

’Ασπουδεί, adv., and

’Ασπουδῇ, adv.=sq.

’Ασπουδί, adv. (α priv., σπουδή) *without zeal, effort*, or *trouble*, Il.: *without a struggle, ignobly*, Il. 22, 304. [δῑ]

†’Ασπουργιανοί, ῶν, οἱ, *the Aspurgiani*, a people on the Palus Maeotis, Strab.

Ἄσπρις, also ἄσπρος, ἡ, a kind of *oak*, Theophr.

Ἅσσα, Ion. for ἅτινα, neut. pl. from ὅστις, Att. ἅττα, *which, whichsoever, what, whatever*, Hom. Il. 10, 409, though the line is dub., and Hdt.

Ἄσσα, Ion. for τινά, Att. ἄττα, *something, some*, in Hom., only once in Od., ὁπποῖ’ ἄσσα, *what sort...?* 19, 218, as interrog. for τίνα.

†Ἄσσα, ης, ἡ, *Assa*, a city of Macedonia, on the Sinus Singiticus, Hdt. 7, 122.

†’Ασσαγέτης, ου, ὁ, *Assagĕtes*, an Indian prince, Arr. An. 4, 28, 6.

†’Ασσακᾱνοί, and -κηνοί, ῶν, οἱ, *the Assacēni*, a people in northern India, Arr. An. 4, 30.

†’Ασσακανός, οῦ, ὁ, *Assacānus*, masc. pr. n., Strab.

’Ασσάομαι, v. ἀσάω.

†’Ασσάρακος, ου, ὁ, *Assaracus*, son of Tros, grandfather of Anchises, Il. 20, 232.

’Ασσάριον, ου, τό, dim. from Lat. *as, a small as*, N. T.—II. *a sort of valve*, Lat. *assarium*, Vitruv.

†’Ασσησός, οῦ, ὁ, *Assēsus*, a spot near Miletus, whence Minerva derived the appellation ’Ασσησίη, Hdt. 1, 19.

Ἆσσον, adv. compar. of ἄγχι, *nearer*, Hom., mostly with the verbs ἰέναι, ἱκέσθαι, and στῆναι, *to draw near*, as a friend or enemy: sometimes c. gen., ἆσσον ἐμεῖο, *nearer to me*, Il. 24, 74: so too ἆσσον ἰέναι, etc., c. gen., also in Hdt. 4, 3. Hence as a new compar. ἀσσότερος, also ἀσσύτερος, adv. ἀσσοτέρω, with or without gen., Od. Superl. ἀσσότατος, and Aesch. Fr. 61, ἄσσιστος like ἄγχιστος, adv. ἀσσοτάτω.

†Ἆσσος, ου, ἡ, *Assus*, a city of Troas, Strab.: hence Ἄσσιος, α, ον, *of Assus, Assian*, Strab.

’Ασσότερος and ἀσσύτερος, v. sub. ἆσσον.

†’Ασσυρία, ας, ἡ, *Assyria*, a region of Asia between Media, Mesopotamia, and Babylonia; also, in a wider sense, *the Assyrian empire*, which included Babylonia and Media, Hdt. 1, 185: in lat. wr. for Συρία.

†’Ασσύριος, α, ον, *Assyrian*, also for *Syrian.*

Ἄσσω, Att. contr. for ἀΐσσω, q. v.

’Ασσώδης, ες,=ἀσώδης.

†Ἄστα, ης, ἡ, *Asta*, a city of Spain, Strab.

†’Ασταβόρας, α, ὁ, *Astaboras*, a river of Aethiopia, a branch of the Nile, Strab.

’Ασταγής, ές, (α priv., στάζω) *not trickling*, and so ἀ. κρύσταλλος, *hard frozen*, Soph. Fr. 162.—II. *not merely trickling*, i. e. *gushing, in a stream*, Valck. Ad. p. 228.

’Αστᾰθής, ές, (α priv., ἵσταμαι) *unsteady, unstable*, Anth.

’Αστάθμητος, ον, (α priv., σταθμάομαι) *unsteady, unsettled, wandering*, ἀστέρες, Xen. Mem. 4, 7, 5: also of men, *unsteady, unstable, inconstant*, Ar. Av. 169: also of things, *uncertain*, αἰών, Eur. Or. 981, τὸ ἀστ. τοῦ μέλλοντος, *uncertainty*, Thuc. 4, 62, cf. 3, 59; *indefinite, not to be weighed* or *decided*, Heind. Plat. Lys. 214 C.

†’Ασταί, ῶν, οἱ, *Astae*, a people of Thrace, Strab.

†’Αστακηνοί, ῶν, οἱ, *the Astacēni*, a people of Bactria, Strab.

’Αστακίδης, ου, ὁ, *Astacides*, Anth.

’Αστακός, οῦ, ὁ, a kind of *crab*, Epich. p. 12.

†Ἄστακος, ου, ὁ, *Astacus*, a Theban father of Melanippus, Hdt. 5, 67.—2. a Persian, Thuc. 8, 108.

†Ἄστακος, ου, or ’Αστακός, οῦ, ἡ, *Astacus*, a city of Acarnania, on the Achelоüs, Thuc. 2, 30.—2. a city of Bithynia, Strab.: adj. ’Αστακηνός, ή, όν, and ’Αστάκιος, α, ον, *of Astacus*, Strab.

’Αστακτί, adv. of sq., *not in drops*, i. e. *in floods*, Soph. [who has ῐ, O. C. 1646, ῑ, Ib. 1251.]

Ἄστακτος, ον, (α priv., στάζω)= ἀσταγής II., Eur. I. T. 1242.

’Αστάλακτος, ον, (α priv., σταλάσσω) *not dropping* or *trickling*, i. e. *gushing forth*, like ἀσταγής, Call.

’Αστᾰλής, ές, (α priv., στέλλομαι) *unarmed, unclothed*, Call.

’Ασταλύζω,=σταλύζω, dub.

’Αστάνδης, ου, ὁ, *a courier*, a Persian word, Wyttenb. Plut. 2, 326 F: cf. ἄγγαρος.

Ἄσταξ, ᾰκος, ὁ, v. l. for ἀστακός, Arist. Part. An. 4, 8, 1.

†’Αστάπους, ου, ὁ, *Astapus*, a river of Aethiopia, Strab.

†’Αστάρτη, ης, ἡ, *Astarte*, a Syro-Phoenician goddess, corresponding to the Venus of Greek and Roman mythology, Luc.

†’Αστασόβας, α, ὁ, *Astasobas*, a river of Aethiopia, Strab.

’Αστᾰσία, ας, ἡ, subst. of ἄστατος, *unsteadiness.*

’Αστᾰσίαστος, ον, (α priv., στασιάζω) *not disturbed by seditions*, γῆ, Thuc. 1, 2: *without party-spirit, quiet*, Lys. 195, 38. Adv. -τως.

†’Αστάσπης, ου, ὁ, *Astaspes*, masc. pr. n., Aesch. Pers. 22.

’Αστᾰτέω, ῶ, *to be* ἄστατος, *be unsteady:* also *to be homeless*, N. T.: from

Ἄστᾰτος, ον, (α priv., ἵσταμαι) *never standing still*, τροχός, Mesomed. H. Nemes. 7: *unsteady, uncertain*, Polyb.—II. *unweighed*, Nic. Adv. -τως.

’Αστᾰφιδίτης, ου, ὁ, [ῑ] fem. ἀσταφιδῖτις, ιδος, ἡ, *made of raisins, prepared therewith*, Anth: from

’Αστᾰφίς, ίδος, ἡ, (α euphon. σταφίς) *a raisin*, Hdt. 2, 40, and Plat.

’Ασταφύλῖνος, ὁ,=σταφυλῖνος with *a* euphon.

’Αστάφῠλος, ον, (α priv., σταφυλή) *without grapes.* [ᾰ]

Ἄστᾰχυς, υος, ὁ, (α euphon., στάχυς) *an ear of corn*, Il., and H. Hom. Cer.

Ἀστέγαστος, ον, (α priv., στεγάζω) *uncovered*, of a ship, *undecked*, Antipho 132, 8: *διὰ τὸ ἀστέγαστον*, *from their having no shelter*, living in the open air, Thuc. 7, 87.

Ἀστεγής, ές,=sq.

Ἄστεγος, ον, (α priv., στέγη) *without roof*, *houseless*, Pseud-Phoc. 22.—II. (α priv., στέγω) act. *not holding* or *containing*, metaph. of a person's mouth, *prating*, LXX cf. *ἀθυρόστομος*.

Ἀστειεύομαι, dep. mid., rarer collat. form of sq.

Ἀστεΐζομαι, f. *-ίσομαι*, dep. mid., (*ἀστεῖος*) *to behave urbanely*, *be courteous* or *witty*, Plut.

Ἀστειολογία, ας, ἡ, *refined discourse*, *wit*, Arist. Rhet. Al.: from

Ἀστειολόγος, ον, (*ἀστεῖος*, *λέγω*) *speaking wittily*.

Ἀστεῖος, ον, also α, ον, (*ἄστυ*) *of the town*, and so like Lat. *urbanus*, *courteous*, *polite*, *witty*, *amusing*, opp. to *ἄγροικος*, esp. *ἀστεῖόν τι λέξαι*, to say *a good thing*, make *a good joke*, Ar., cf. Heind. Plat. Lys. 204 C: of persons, *pretty*, opp. to *καλός*, *handsome*, Arist. Rhet.: of wares, *neat*, *well made*: but later also of natural productions, just like *ἀγαθός*, *good* of its kind, Strab., and Plut. Adv. *-ως*.

†Ἀστεῖος, ου, ὁ, *Astīus*, an Athenian archon, Dem. 1357, 2.

Ἀστειοσύνη, ης, ἡ, and

Ἀστειότης, ητος, ἡ, (*ἀστεῖος*) *refinement*, *politeness*, *wit*, Lat. *urbanitas*.

Ἄστειπτος, ον, (α priv., στείβω) *untrodden*, *ἀκτὴ βροτοῖς ἄστ.*, Soph. Phil. 2.

Ἀστεϊσμός, οῦ, ὁ, (*ἀστεΐζομαι*) *a witty saying* or *doing*, Philostr.

Ἄστεκτος, ον, (α priv., στέγω)=*ἄστεγος*, v. sub *ἄστερκτος*. Adv. *-τως*.

Ἀστελεχής, ές, (α priv., στέλεχος) *without stalk*, Theophr.

Ἀστέλεχος, ον,=foreg.

Ἀστέμβακτος, ον, (α priv., στεμβάζω) *not insulted*, Lyc.: also=*ἀστεμφής*, Euphor. 106.

Ἀστεμβής, ές, rarer collat. form of sq.

Ἀστεμφής, ές, (α priv., στέμβω) *unmoved*, *unshaken*, *unchanging*, *βουλή*, Il. 2, 344; *ἀστεμφὲς ἔχεσκε*, sc. *τὸ σκῆπτρον*, *he held it unmoved*, stiff, Il. 3, 219; but *ἀστεμφέως ἔχειν τινά*, *to hold* one *fast*, Od. 4, 419, 459.—2. later of persons, *relentless*, *inexorable*, Theocr. 13, 37.—II. *untrodden*, and so of grapes, *unripe*. Adv. *-φῶς*. (Sanscr. *stabh*, niti, *stambha*, columna; cf. our *step*, *stamp*, *στείβω*.)

Ἀστένακτος, ον, (α priv., στενάζω) *without sigh* or *groan*, Soph. Tr. 1074, 1200: also *ἀστ. ἡμέρα*, *free from groans*, Eur. Hec. 690. Adv. *-τως*, also *-τεί*, or *-τί*, Aesch. Fr. 284.

Ἀστέον, verb. adj. from *ᾄδω*, *one must sing*, Ar. Nub. 1205, Plat. Rep. 390 E.

Ἄστεπτος, ον, (α priv., στέφω) *uncrowned*: hence, *unhonoured*, *τίς ἄστ. θεῶν*, Eur. Heracl. 440.

Ἀστεργάνωρ, ορος, ὁ, ἡ, (α priv., *στέργω*, *ἀνήρ*) *without love of man*, *hating wedlock*: of Io in Aesch. Pr. 898, where perh. it is rather *aspiring above an union with a mortal*. [γᾱ]

Ἀστεργής, ές, (α priv., στέργω) *without love*, *unkind*, *hateful*, *dreadful*, *ὀργή*, Soph. Aj. 776: *ἀστ. τι παθεῖν*, d. O. T. 229.

Ἀστέρειος, ον, (ἀστήρ) = *ἀστερόεις*.

†Ἀστερία, ας ἡ, *Asteria*, daughter of Coeus and sister of Latona, Hes. Th. 409.—Also as fem. name, in Plut. Cim. 4, etc.—II. an earlier name of the island Delos, Callim. Del. 224.—2. an island in the Ionian sea, near Ithaca, Strab.

Ἀστεριαῖος, αία, αῖον, *like a star*, Cleomed.

Ἀστερίας, ου, ὁ, (ἀστήρ) *starred*, *mottled*, and [illegible]—II. as subst., a kind of *mottled heron*, *falcon*, or *shark*, Arist. H. A.

Ἀστερίζω, f. *-ισω*, (ἀστήρ) *to make into a star*, Plut. usu. *καταστερίζω*, also *ἀστερόω*, *ἀστρόω*.

†Ἀστέριον, ου, τό, *Asterium*, a place in Magnesia in Thessaly, Il. 2, 735.

Ἀστέριος, α, ον, also ος, ον, (ἀστήρ) *starred*, *starry*, Ap. Rh.—II. *like a star*, of a spider, Nic.

†Ἀστέριος, ου, ὁ, *Asterius*, son of Minos, slain by Theseus, Apollod., Paus.—2. an Argonaut, Ap. Rh. 1, 176.—3. son of Neleus, brother of Nestor, Apollod.—Others in Anth., etc.

Ἀστερίς, ίδος, ἡ,=Ἀστερία, II. 1.

Ἀστερίσκος, ου, ὁ, dim. from *ἀστήρ*, *a little star*, Call.—II. esp. the mark ⚹, by which gramm. distinguished fine passages in MSS., *an asterisk*.—III. *a plant*, a kind of *aster*, Theophr.

†Ἀστερίων, ωνος, ὁ, *Asterion*, son of Teutamus, king of Crete, Apollod.—2. son of Cometes, an Argonaut, Ap. Rh., in Apollod. 1, 9, 16, Ἀστέριος.

Ἄστερκτος, ον,=*ἀστεργής*, Aesch. Fr. 206, ubi al. *ἄστεκτα*.

Ἀστεροδίνητος, ον, (ἀστήρ, δινέω) *brought by the revolution of the stars*, Anth. [ῑ]

Ἀστεροειδής, ές, (ἀστήρ, εἶδος) *star-like*, *starry*, *full of stars*, Ar. Thesm. 1067. Adv. *-δῶς*.

Ἀστερόεις, εσσα, εν, (ἀστήρ) *starred*, *starry*, *οὐρανός*, Hom.: in genl. *sparkling*, *glittering*, *θώρηξ*, *Ἡφαίστου δόμος*, Il. 16, 134; 18, 370.

Ἀστερόμματος, ον, = *ἀστεροόμματος*.

Ἀστερόνωτος, ον, (ἀστήρ, νῶτον) *with starry back*, Nonn.

Ἀστεροόμματος, ον, (ἀστήρ, ὄμμα) *star-eyed*, epith. of night, Orph.

†Ἀστεροπαῖος, ου, ὁ, *Asteropaeus*, Il. 21, 137.

†Ἀστερόπεια, ας, ἡ, *Asteropīa*, daughter of Deïon in Phocis, Apollod. 1, 9, 4.—2. daughter of Pelias, Paus. 8, 11, 3.

†Ἀστερόπη, ης, ἡ, *Asterope*, daughter of Cebren, wife of Aesacus, Apollod. 3, 12.

Ἀστεροπή, ῆς, ἡ, poet. for *ἀστραπή*, *στεροπή*, *lightning*, Il. 10, 154: hence

Ἀστεροπητής, οῦ, ὁ, *the lightener*, epith. of Jupiter, Il.

Ἀστεροσκοπία, ας, ἡ, *star-gazing*, Sext. Emp.: from

Ἀστεροσκόπος, ον, (ἀστήρ, σκοπέω) *a star-gazer*, *astronomer*, *astrologer*.

Ἀστεροφεγγής, ές, (ἀστήρ, φέγγος) *shining with stars*, Orph.

Ἀστερόφοιτος, ον, (ἀστήρ, φοιτάω) *walking among the stars*, Nonn.

Ἀστερόω,=*ἀστερίζω*, Arat.

Ἀστερώδης, ες,=*ἀστεροειδής*.

Ἀστερωπός, όν, (ἀστήρ, ὤψ) *star-faced*: and so *starred*, *starry*, *αἰθήρ*, *οὐρανός*, Eur.—II. *star-like*, and so *bright*, *ὄμμα*, Aesch. Fr. 158, *σελήνη*, Eur., cf. Valck. Phoen. 131.

†Ἀστέρωπος, ου, ὁ, *Asterōpus* masc. pr. n., Plut. Clem. 10.

Ἀστέφᾰνος, ον, (α priv., *στέφανος*) *without crown*, *ungarlanded*, Eur. Hipp 1137.—II. esp. *without the crown of victory*, *τιθέναι τινὰ ἀστέφανον*, Id Andr. 1020.

Ἀστεφάνωτος, ον, (α priv., στεφανόω) *not crowned*, esp. in sign of victory, Sapph. 44, Plat. Rep. 613 C.

Ἀστή, ῆς, ἡ, fem. of *ἀστός*, Hdt. 1, 173, etc., Ar. Thesm. 541.

Ἄστηλος, ον, *without στήλη*, esp. *without tombstone*, Anth.

Ἀστήν, ῆνος, ὁ, ἡ,=sq.

Ἄστηνος, ον,=*δύστηνος*, acc. to old gramm. from α priv., *στῆναι*, *without firm footing*, but Lob. Phryn. 466, derives it from a root *ἕω*, *ἕστω*.

ἈΣΤΉΡ, ὁ, gen. *έρος*: dat. pl. *ἄστρασι*, Il. 22, 28, 317, not *ἀστράσι* (v. Lob. Paral. 175), *a star*, Hom.: in genl. *any luminary*, *a meteor*, Il. 4, 75.—2. metaph. like *ἄστρον*, of *illustrious* persons, etc., *ἀστὴρ Μουσῶν*, *Ἀθήνης*, Valck. Hipp. 1122.—3. a sea animal of the mollusc. kind, *a star-fish*, Arist. H. A.—4. *a kind of singing-bird*, Opp.—5. *a Samian clay* used as sealing-wax, Theophr. (The α is euphon., as in *ἄστρον*, *astrum*, cf. our *star*, Germ. *Stern*, cf. Pott Forsch. 1, 225.)

†Ἀστήρ, έρος, ὁ, *Aster*, masc. pr. n., Hdt. 5, 63, etc.

Ἀστήρικτος, ον, (α priv., στηρίζω) *not propped* or *grounded*, *unstable*, Anth.

†Ἄστης, ου, ὁ, *Astes*, masc. pr. n., Arr. An. 4, 22, 8.

Ἀστῐβής, ές, (α priv., στείβω) *untrodden by*, *τινί*, Aesch. Theb. 859 hence—1. *not to be trodden*, *holy*, *ἄλσος*, Soph. O. C. 126.—2. *untrodden desert*, *pathless*, *χῶρος*, Id. Aj. 657.—II. act. *leaving no track*, *τροχός*, Mesomed. H. Nemes. 7.

Ἀστίβητος, ον, Lyc., and

Ἄστῐβος, ον,=*ἀστιβής*, Anth

Ἀστικός, ή, όν, (ἄστυ)—1. *of a city* or *town*, opp. to country, *λεὼς ἀ.*, Aesch. Eum. 997, *τὰ ἀ. Διονύσια*, more usu. *τὰ κατ' ἄστυ*, Thuc. 5, 20, cf. sub *Διονύσια* II.: also *home*, opp to *ξενικός*, foreign, Aesch. Supp. 618—2. *town-bred*, *witty*, like *ἀστεῖος*.—Also *ἀστυκός*, q. v. Adv. *-κῶς*.

Ἄστικτος, ον, (α priv., στίζω) *not marked with spots* or *dots*, *not tattooed*, Hdt. 5, 6.—II. *χωρίον*, *an estate not pledged* or *mortgaged*: for those that were so were *marked by stones*, (*στῆλαι*, *ὅροι*), Menand. p. 277.

Ἀστίτης, ου, ὁ, (ἄστυ) *a townsman*, *citizen*, Soph. Fr. 81. [ῑ]

Ἀστλέγγιστος, ον, (α priv., στλεγγίζω) *not scraped* or *rubbed down*, *dirty*, Anth.

Ἄστλιγξ, ιγγος, ἡ,=*ὄστλιγξ*, Philet. 36.

Ἀστοιχείωτος, ον, (α priv., στοιχειόω) *without even the elements*, *grossly ignorant*.

Ἄστοιχος, ον, (α priv., στοῖχος) *not in rows* or *ranks*, *not planted in regular order*, Theophr.

Ἄστολος, ον, (α priv., στολή) *without the stole*, *χιτών*, Soph. Fr. 791.

Ἀστομάχητος, ον, (α priv., στόμαχος) *unvexed*, Alciphr.

Ἄστομος, ον, (α priv., στόμα) *without mouth*, *speechless*, Soph. Fr. 78.—II. of horses, *hard-mouthed*, *unbitted*, *unmanageable*, Aesch. Fr. 336, Soph. El. 724.—III. of dogs, *bad-mouthed*, *unable to bite*, Xen. Cyn. 3, 3.—IV. of meat and drink, *unpalatable*, Ath.

Ἀστόμωτος, ον, (α priv., στομόω) *unsharpened*, *untempered*, as metal.

Ἀστονάχητος, ον, (α priv., στοναχέω)=sq., Anth.

ʼΑστονος, ον, (α copul. or intens., στένω) *loudly sighing* or *wailing, mournful*, Aesch. Theb. 857: or, as others, (α priv.), *not merely sighing*, i. e. *wailing bitterly*, cf. ἀσταγής.—II. πότος ἄστονος, a potion *to chase away sighs*, Mehlhorn Anacr. 50, 6, p. 188, cf. ἄχολος 2.

'Αστόξενος, ὁ, ἡ, (ἄστυ, ξένος) *the public guest of a city*, Aesch. Suppl. 356: one who has been made an honorary freeman.

'Αστοργία, ας, ἡ, *want of natural affection*, Dion. H.: from

ʼΑστοργος, ον, (α priv., στέργω) *without natural affection*, Theocr. 17, 43: *cruel*, θάνατος, Leon. Al.

'Αστορής, ές, (α priv., στορέννυμι) *unbedded*, Nonn.

'Αστός οῦ, ὁ, (ἄστυ) *a townsman, citizen, fellow-citizen*, opp. to ξένος, Hom. Fem. ἀστή, ἡ, q. v.

†'Αστούριοι, ων, οἱ, *the Asturii*, a people of Spain, Strab.

'Αστόχαστος, ον, (α priv., στοχάζομαι) *not aimed*, Dion. H.

'Αστοχέω, (ἄστοχος) *to miss the mark*, in genl. *to miss*, τινός, Polyb.: *to fail*, περί τινος, Id. Hence

'Αστόχημα, ατος, τό, *a failure, fault*, Plut. like ἁμάρτημα.

'Αστοχία, ας, ἡ, *a missing the mark, failing*, Plut.—2. *imprudence, thoughtlessness*, Polyb.: from

ʼΑστοχος, ον, (α priv., στοχάζομαι) *missing the mark, aiming badly at*, τινός, Plat. Tim. 19 E: hence in genl., *going* or *doing wrong, heedless, thoughtless, random*. Adv. -χως.

†ʼΑστρα, ας, ἡ, *Astra*, an hetaera, Ath. 583 E.

†'Αστράβακος, ου, ὁ, *Astrăbăcus*, a Spartan hero, Hdt. 6, 69.

'Αστράβη, ης, ἡ, (ἀστρᾰβής) *a wooden saddle, pack-saddle*: hence—II. *a mule with an easy saddle on*, Lys. 169, 13, cf. Buttm. Dem. Mid. Exc. 7.

'Αστρᾰβηλάτης, ου, ὁ, (ἀστράβη, ἐλαύνω) *a muleteer*, Luc. [λᾰ]

'Αστράβηλος, ὁ,=στράβηλος, with *α* euphon., Ath.

'Αστραβής, ές,=ἀστραφής, *immovable* or *not twisted, straight*, κίων, Pind. O. 2, 146, τρίγωνον, Plat. Tim. 73 B.

'Αστραβίζω, (ἀστράβη) *to carry a pack saddle, serve as a beast of burden*, ἀστραβίζουσαι κάμηλοι, Aesch. Supp. 285, but the passage is very dub.

'Αστραγάλη, ης, ἡ, Ion. for ἀστράγαλος III., Anacr. 44.

'Αστρᾰγᾰλίζω, f. -ίσω, *to play with* ἀστράγαλοι, Plat.: also ἀστρ. ἄρτοις, Cratin. Plut. 4.

'Αστραγαλῖνος, ου, ὁ, *a gold-finch*, elsewhere ποικιλίς, Opp.

'Αστραγάλιον, ου, τό, dim. from ἀστράγαλος.

'Αστραγάλισις, εως, ἡ, *a playing with* ἀστράγαλοι, Arist. Rhet.

'Αστραγαλίσκος, ου, ὁ, dim. from ἀστράγαλος.

'Αστραγαλισμός, οῦ, ὁ,=ἀστραγάλισις.

'Αστραγαλίτης, ου, ὁ, fem. ἀστραγαλῖτις, ιδος, ἡ, *of the nature* or *form of an* ἀστράγαλος. [ῑ]

'Αστραγαλόμαντις, εως, ὁ, ἡ, (ἀστράγαλος, μάντις) *divining from* ἀστράγαλοι, Artemid.

'Αστράγᾰλος, ου, ὁ, *one of the vertebrae*, esp. in the neck, Hom.—II. *the ankle bone*, Lat. *talus*, Hdt. 3, 129: Theocr. 10, 36, compares pretty feet to ἀστράγαλοι, perh. from their being *well-turned*, or (as the Schol.) from their *whiteness*.—III. usu. in plur. ἀστράγαλοι, *dice*, which at first were made of the ankle bones, (often used by boys in their simple state, as in a Marble in the Brit. Mus. Room 3, No. 31), but soon of other materials also, esp. of stone, Lat. *tali*: hence *the game played therewith*, Il. 23, 88, Hdt. 1, 94. The ἀστράγαλοι had only four flat sides, the two others being round: the flat were marked with pips, so that the side with one pip stood opposite to that with six, and that with three to that with four; the two and five were wanting: dice marked on all the six sides were called κύβοι. In playing they threw four ἀστράγαλοι out of the palm of the hand or from a box (πύργος): the best throw (βόλος), which was when each die came up differently, was called 'Αφροδίτη, Lat. *jactus Veneris*, also Μίδας and 'Ηρακλῆς: the worst, when all the dice came up alike, κύων, Lat. *canis, canicula*. the locus classicus on the subject is Eust. Od. 1, p. 1397, 34, sq. There was another game at dice called πενταθλίζειν, q. v.: cf. Becker. Gallus 1, p. 221, sq., Dict. Antiqq. voc. *talus*.—IV. *a scourge of strung bones*, used like the *knout*, Diod.: also ἀστραγαλωτὸς ἱμάς, Posidon. ap. Ath. 153 A.—V. *a moulding* in the capital of the Ionic column, Vitruv., cf. Dict. Antiqq.—VI. *a leguminous plant*.—VII. *a measure* used by physicians. (Deriv. unknown.)

'Αστραγαλώδης, ες, (ἀστράγαλος, εἶδος) *shaped like an* ἀστράγαλος.

'Αστραγαλωτός, ή, όν, *of* ἀστράγαλοι, *talaris*, v. ἀστράγαλος IV.

†'Αστραία, ας, ἡ, *Astraea*, daughter of Themis and Jupiter, Apollod.: from

'Αστραῖος, αία, αῖον, (ἄστρον) *starry, starred*. Hence

†'Αστραῖος, ου, ὁ, *Astraeus*, a Titan, husband of Eos, father of the winds and stars, Hes. Th. 367.

'Αστραπαῖος, αία, αῖον, (ἀστραπή) *of lightning*, ἄνεμος ἀ., *wind with thunderstorms*, Arist. Meteor.: so too ἀστρ. ὕδατα, *thunder-showers*, Plut.

'Αστραπεύς, έως, ὁ, *a lightener, hurler of lightning*, Orph.: from

'Αστραπή, ῆς, ἡ, *a flash of lightning, lightning*, βροντὴ καὶ ἀστραπή, Hdt. 3, 86, etc.; also βροντὴ ἐῤῥάγη δι' ἀστραπῆς, Soph. Fr. 507: oft. also as plur., *lightnings*, as Aesch. Theb. 430.—2. metaph., ὀμμάτων, Soph. Fr. 421: so βλέπειν ἀστραπάς, Ar. Ach. 566. (Akin to ἀστεροπή, στεροπή.)

'Αστραπηβολέω, ῶ, (ἀστραπή, βάλλω) *to hurl lightnings*.

'Αστραπηφορέω, ῶ, *to carry lightnings*, Ar. Pac. 722: from

'Αστραπηφόρος, ον, (ἀστραπή, φέρω) *carrying lightnings, flashing*, πῦρ, Eur. Bacch. 3.

'Αστράπιος, ον,=ἀστραπαῖος, Orph.

'Αστραποειδής, ές, (ἀστραπή, εἶδος) *like lightning, forked, twisting*.

'Αστραπτικός, ή, όν, *lightning*.

'Αστράπτω, f. -ψω, (ἀστραπή) *to lighten, hurl lightnings*, Il.: hence impers., ἀστράπτει, *it lightens*, Soph. Fr. 507: trans. *to flash forth*, σέλας, Aesch. Pr. 356: but—II. intr. *to flash, glance like lightning*, ἀστράπτει πᾶς χαλινός, Soph. O. C. 1067: κατάχαλκον ἀ. πεδίον, *gleams with brass*, Eur. Phoen. 110.—III. ἀστράπτομαι, as dep. for ἀστράπτω, Aristid.

'Αστράρχη, ης, ἡ, *queen of stars*, epith. of the moon, Orph.

'Αστρᾰτεία, ας, ἡ, (α priv., στρατεύω) *exemption from service*, Ar. Pac. 526.—2. *a shunning of service, never appearing on duty*, which at Athens was a heavy offence, liable to indictment (γραφή, but also δίκη, Plat. Legg. 943 D, Dem. 999, 6), hence φεύγειν γραφὴν ἀστρατείας, *to be accused of* it, Ar. Eq. 443; ἀστρατείας ἁλῶναι, *to be convicted of* it, Lys. 140, 10, Dem. 533, 10; cf. Dict. Antiqq.

'Αστράτευτος, ον, (α priv., στρατεύω) *without service*, and so—1. *exempt therefrom*, Lys. 115, 26.—2. *never having served, never appearing on duty*, Aeschin. 78, 41. [ᾰ]

'Αστρᾰτηγησία, ας, ἡ, *incapacity for command*, Dion. H.: from

'Αστρᾰτήγητος, ον, (α priv., στρατηγέω) *not led, badly led, without leader*, Joseph.—2. act. *never having been general*, Plat. Alc. 2, 142 A.—3. *incapable of command*, Arist. Adv. -τως.

'Αστρᾰφής, ές,=sq., Soph. Fr. 367.

ʼΑστρεπτος, ον, (α priv., στρέφω) *not to be bent, not bending* or *warping*, of wood.—2. =ἄστροφος, Theocr. 24, 94.—3. of persons, *unbending, inflexible*, Anth.; cf. ἄστροφος.—II. *whence none return*, ʼΑιδης, Lyc. Adverb, ἀστρεπτεί.

'Αστρίζω, f. -ίσω, (ἄστρις)=ἀστραγαλίζω.

'Αστρικός, ή, όν, *of* or *belonging to the stars*.

ʼΑστρις, ιος, ἡ,=sq., Call.

ʼΑστριχος, ὁ,= ἀστράγαλος, Antiph. Epidaur. 1.

'Αστροβλής, ῆτος, ὁ, ἡ, (ἄστρον, βάλλω) *star-struck*, esp. *stricken by the sun, withered*, Arist. Juvent.

'Αστρόβλητος, ον, =foreg., Theophr.

'Αστροβολησία, ας, ἡ, *the state of an* ἀστροβλής, *a stroke of the sun*, Lat. *sideratio*, Theophr.

'Αστροβολέομαι, f. -ήσομαι, pass. *to be struck by the sun*, Lat. *siderari*, Theophr. Hence

'Αστροβολίζομαι, f. -ίσομαι, pass. =foreg.

'Αστροβόλητος, ον,=ἀστροβλής.

'Αστροβολία, ας, ἡ,=ἀστροβλησία, Theophr.

'Αστροβολισμός, gen. οῦ, ὁ,=ἀστροβλησία.

'Αστρογείτων, ον, ονος, (ἄστρον, γείτων) *near the stars*, κορυφαί, Aesch. Pr. 721.

'Αστροδίαιτος, ον, (ἄστρον, δίαιτα) *living under the stars*, i. e. *in the open air*, Orph. [ῐ]

'Αστροειδής, ές, (ἄστρον, εἶδος) *starlike, starry*, Strab.

'Αστροθεάμων, gen. ονος, ὁ, ἡ, (ἄστρον, θεάομαι) *watching the stars*: τέχνη ἀ., *astronomy*.

'Αστροθεσία, ας, ἡ, (ἀστρόθετος) *the relative position of stars*.—2. *a constellation*.

'Αστροθετέω, ῶ, *to class the stars* in constellations, Strab.: from

'Αστροθέτης, ου, ὁ, (ἄστρον, τίθημι) *one who classes the stars*, Orph.

'Αστρόθετος, ον, (ἄστρον, τίθημι) *for classing the stars*, κανών, Anth.

'Αστροθύτης, ου, ὁ, (ἄστρον, θύω) *a star-worshipper*, Diog. L. [ῡ]

'Αστρολεσχέω, *to prate of stars and astrology*: from

'Αστρολέσχης, ου, ὁ, (ἄστρον, λέσχη) *prating of stars*, nickname for an astrologer.

'Αστρολογέω, ῶ, *to be an* ἀστρολόγος, *study astronomy*, Polyb. Hence

'Αστρολόγημα, ατος, τό, *astronomy* and

'Αστρολογία, ας, ἡ, *astronomy*, Polyb.: and so in Lat., *astrologia*.

'Αστρολογικός, ή, όν, *belonging to astronomy* or *astronomers*: ἡ ἀστρολο-

γική, sub. *τέχνη*,=*ἀστρολογία*, Arist. Org.: from

'Αστρολόγος, ον, (*ἄστρόν, λεγω*) *observing the stars, an astronomer*, Lat. *astrologus*=*ἀστρονόμος*, Xen. Mem. 4, 2, 10: in later authors, *an astrologer*,=*ἀστρόμαντις*.

'Αστρομαντεία, *ας, ἡ*,=sq., Diod.

'Αστρομαντική, *ῆς, ἡ*, sub. *τέχνη*, *divination by the stars, astrology*, Sext. Emp.: from

'Αστρόμαντις, *εως, ὁ*, (*ἄστρον, μάντις*) *an astrologer*.

*ΑΣΤΡΟΝ, *ου, τό, a star, constellation*, Hom.: esp. *the dog-star*, poet. also *the sun*: metaph. *the best and brightest of its kind*, v. *ἀστήρ*. Proverb. *ἄστροις σημαίνεσθαι, τεκμαίρεσθαι, to guide one's self by the stars*, cf. *ἐκμετρέω*. (v. sub *ἀστήρ*.)

'Αστρονομέω, *ῶ, to be an ἀστρονόμος, study astronomy*, Ar. Nub. 194, and Plat. Hence

'Αστρονόμημα, *ατος, τό, an observation of the stars*, Diog. L.

'Αστρονομία, *ας, ἡ, astronomy*, Ar. Nub. 201, and Plat.

'Αστρονομικός, *ή, όν, given to astronomy, astronomical*, Plat.: from

'Αστρονόμος, *ον*, (*ἄστρον, νέμω*) *classing the stars in constellations, astronomical*; as subst., *an astronomer*, Plat.: cf. *ἀστρολόγος*.

'Αστροπλήξ, *ῆγος, ὁ, ἡ*, (*ἄστρον, πλήσσω*)=*ἀστροβλής*.

'Αστροπολέω, *ῶ, to be busied with the stars*.

'Αστροφαής, *ές*, (*ἄστρον, φάος*) and

'Αστροφανής, *ές*, (*ἄστρον, φαίνω*) *shining like a star*, Diod.

'Αστροφόρος, *ον*, (*ἄστρον, φέρω*) *bearing stars*.

*Αστροφος, *ον*, (*α* priv., *στρέφω*) *without turning round* or *away, fixed*, Lat. *irretortus, ὄμματα*, Aesch. Cho. 99; so *ἄστρ. ἐλθεῖν, to go without turning the back*, Soph. O. C. 490: *without turning* or *twisting*, Plat. Polit. 282 D.

'Αστροχίτων, *ον*, gen. *ωνος*, (*ἄστρον. χιτών*) *star-clad*, epith. of night, Orph. [ῐ]

†*Αστρυβαι, *ῶν, οἱ, the Astrubae*, a people of India, Arr. Ind. 4, 8.

'Αστρῷος, *α, ον*,=*ἀστρικός, of the stars, starry, οἶκος*, Anth.

'Αστρωπός, *όν*,=*ἀστερωπός*, Eur. H. F. 406.

'Αστρωσία, *ας, η, a lying without a bed, on the bare ground*, Plat. Legg. 633 C: from

*Αστρωτος, *ον*, (*α* priv., *στρώννυμι*) *without a bed, εὕδειν*, Epich. p. 15: *unsmoothed, rugged, πέδον*, Eur. H. F. 52: *without horsecloth* or *saddle*.

*ΑΣΤΥ, *τό*, gen. *εος* contr. *ους*, also *εως* (the latter form only in Trag., acc. to Schäf. ad Pors. Or. 719, Ellendt Lex. Soph.), *a city, town*, Hom.: the Athenians called their *own* city *Αστυ, as the Romans called theirs *Urbs*, cf. *πόλις*: though *ἄστυ* more usu. denoted *the upper town*, as opp. to the *Peiræeus*, more fully, *ἄστυ τῆς πόλεως*, Lycurg. 150, 9. Adv. *ἄστυδε*, q. v. (Strictly *Ϝάστυ*, as in Hom., and so from Sanscr. *vàs, to dwell*, akin to *Vesta*. *ἑστία*, Pott Forsch. 1, 279.)

†'Αστυάγης, *ους, ὁ, Astyages*. the last king of Media, Hdt. 1, 46, 127, etc.: in Xen. acc. sing. also *Αστυάγην*, Cyr. 1, 3, 4.

†'Αστύαλος, *ου, ὁ, Astyalus*, a Trojan, Il. 6, 29.

'Αστυάναξ, *ακτος, ὁ*, (*ἄστυ, ἄναξ*) *lord of the city*, epith. of certain gods, Aesch. Supp. 1019: in Hom. only as pr. n.: v. sq.

†'Αστυάναξ, *ακτος, ὁ*, (= foreg.) *Astyanax*, a son of Hercules, Apollod.—2. the son of Hector, Il. 6, 403.—Others in Paus., Diog. L. etc.: adj. *'Αστυανάκτειος, α, ον, of Astyanax*, Anth.

†'Αστυβίης, *ου, ὁ*, (*ἄστυ, βία*) *Astybies*, a son of Hercules, Apollod.

'Αστυβοώτης, *ου, ὁ*, (*ἄστυ, βοάω*) *crying* or *calling through the city*, epith. of a herald, Il. 24, 701.

'Αστυγειτονέομαι, dep., *to be an ἀστυγείτων. ἀ. χθόνα, to dwell in a neighbouring land*, Aesch. Supp. 286.

'Αστυγειτονικός, *ή, όν, of, belonging to an ἀστυγείτων, πόλεμος, a war with neighbours*, Plut.: from

'Αστυγείτων, *ον*, gen. *ονος*, (*ἄστυ, γείτων*) *near* or *bordering on a city*, *σκοπαί*, Aesch. Ag. 309, *πόλεις*, Eur. Hipp. 1161; but usu. as subst., *a neighbour to the city, a neighbour, a borderer*, Hdt. 2, 104, Thuc. 1, 15, etc.

†'Αστύγονος, *ου, ὁ*, (*ἄστυ* * *γένω*) *Astygonus*, son of Priam, Apollod.

†'Αστυδάμας, *αντος, ὁ*, (*ἄστυ, δαμάω*) *Astydamas*, a tragic poet, nephew of Aeschylus, Diod. S. 14, 43. Hence

†'Αστυδάμεια, *ας, ἡ, Astydamīa*, daughter of Amyntor and mother of Tlepolemus, Pind. Ol. 7, 43.—2. wife of Acastus, Apollod. 3, 13, 1.

*Αστυδε, adv., *into the city, to* or *towards the city*, Hom.

'Αστυδίκης, *ου, ὁ*, the Rom. *Praetor urbanus*.

'Αστυδρομέω, (*ἄστυ, δραμεῖν*) *to overrun, invest, storm a city, πόλιν*, Aesch. Theb. 221.

'Αστυκός, *ή, όν*, = *ἀστικός*, for which perh. it is only a f. l., cf. Bremi Lys. *περὶ δημ. ἀδικ*. 3.

†'Αστυκράτεια, *ας, ἡ, Astycratīa*, daughter of Niobe, Apollod. 3, 5, 6.—2. daughter of Polyide. Paus.

†'Αστυκρατίδας, *α* and *ου, ὁ, Astycratidas*, masc. pr. n., Plut.

†'Αστυκρέων, *οντος, ὁ*, (*ἄστυ, κρέων*) *Astycreon*, masc. pr. n., Ath., etc.

*Αστῦλος, *ον*, (*α* priv., *στῦλος*) *without pillar* or *prop*, Anth.

†*Αστῦλος, *ου, ὁ, Astylus*, masc. pr. n., Plat., Dinarch., etc.

'Αστύλωτος, *ον*,=*ἄστυλος*. [ῡ]

†'Αστύμαχος, *ου, ὁ*, (*ἄστυ. μάχομαι*) *Astymachus*, masc. pr. n., Thuc. 3, 52.

'Αστύνῑκος *πόλις*, (*ἄστυ, νίκη*) *Athens the victorious city*, Aesch. Eum. 915: strictly *city-conquering*.

'Αστυνομέω, *to be an ἀστυνόμος*, Dem.

'Αστυνομία, *ας, ἡ, the office* or *rank of an ἀστυνόμος*, Arist. Pol.

'Αστυνομικός, *ή, όν, belonging to an ἀστυνόμος* or *his office*, Plat. Rep. 425 D.

'Αστυνόμιον, *ου, τό, the court of the ἀστυνόμοι*, Plat. Legg. 918 A.

'Αστυνόμος, *ου, ὁ*, (*ἄστυ, νέμω*) *a magistrate* at Athens, *who had the care of the police, streets, and public buildings*, they were ten in number, five for the city, and five for the Peiræeus, Isae. 36, 40, Dem. 735, 10, and freq. in Plat. Legg., cf. Böckh P. E. 1, p. 272: the word was afterwards used to translate the Roman *Aedilis*, cf. *ἀγορανόμος*.—II. as adj., *protecting* or *guiding cities, θεοί*, Aesch.: also *ἀγλαΐαι ἀ., public festivals*, Pind. N. 9, 74: *ὀργαὶ ἀ., the feelings of social life*, Soph. Ant. 355.

†'Αστύνοος, *ου, ὁ*, (*ἄστυ, νόος*) *Astynous*, son of Phaethon, Apollod. 3, 14, 3.—2. a Trojan, Il. 5, 144; another in 15, 455.

†'Αστυόχη, *ης, ἡ, Astyoche*, daughter of Actor, Il. 2, 514.—2. daughter of Phylus, mother of Tlepolemus, Il. 2, 658.—3. daughter of the Simoïs, mother of Tros, Apollod. 3, 12, 2.—4. daughter of Laomedon, Apollod. 3, 12, 3.—5. daughter of Niobe, Apollod. 3, 5, 6.

†'Αστύοχος, *ου, ὁ*, (*ἄστυ, ἔχω*) *Astyochus*, son of Aeolus, king of Lipara, Diod. S.—2. a Spartan naval commander, Thuc. 8, 20.—3. an Athenian. Aeschin.

'Αστύοχος, *ον*, (*ἄστυ, ἔχω*) *keeping, protecting the city*, Ath.

†'Αστυπάλαια, *ας, ἡ, Astypalaea*, daughter of Phoenix, Apollod. 2, 7, 1.—II. one of the Sporades, near Crete, Strab.—2. a promontory of Attica near Sunium, Strab.; another in Caria, Id.—3. an ancient name of the city Cos, Strab.

'Αστυπολέω, (*ἄστυ, πέλομαι*) *to go up and down in a city, live in it, lounge about the streets*, Theopomp. (Hist.) ap. Ath. 526 C. Hence

'Αστυπολία, *ας, ἡ, residence in a city*, Hierocl.

†'Αστύπυλος, *ου, ὁ, Astypylus*, a Trojan, Il. 21, 209.

†*Αστυρα, *ων, τά, Astyra*, a place in Greater Mysia, Strab.—2. a city of Troas, Id.—3. a city of Latium, Plut. Hence

†'Αστυρίνη, *ης, ἡ, of Astyra*, an epithet of Diana, Xen. Hell. 4, 1, 41.

*Αστῠρον. *ου, τό*, dim. from *ἄστυ*, *a little city*, Call.

*Αστῡτος, *ον*, (*α* priv., *στύω*) *incapable of the act of στύειν*, Xenarch. But. 1: hence *ἀστῡτίς, ίδος, ἡ*, Lat. *lactuca, a lettuce, salad*, so called from its refrigerant properties, Ath. 69 E.

'Αστύτριψ, *ῐβος, ὁ, ἡ*, (*ἄστυ, τρίβω*) *always living in the city*. Critias, 63: cf. *οἰκότριψ*.

'Αστυφέλικτος, *ον*, (*α* priv., *στυφελίζω*) *unshaken, undisturbed, βασιλεία*, Xen. Rep. Lac. 15, 7.

'Αστύφελος, *ον*, also *η, ον*, Theogn., *not rugged* or *rocky*.

†'Αστύφιλος, *ου, ὁ*, (*ἄστυ, φίλος*) *Astyphilus*, masc. pr. n., Isae.; etc.

'Ασυγγενής, *ές*, (*α* priv., *συγγενής*) *not akin*.

'Ασυγγνώμων, *ον*, gen. *ονος*, (*α* priv., *συγγνώμων*) *not pardoning, relentless, merciless*, Dem. 547, 8: irreg. superl. *ἀσυγγνωμότατος* or *ἀσυγγνωμονέστατος*, Phintys ap. Stob. p. 445, 38.

'Ασύγγρᾰφος, *ον*, (*α* priv., *συγγραφή*) *without acknowledgment* or *bond*, Böckh P. E. 1, 171.

'Ασυγγύμναστος, *ον*, (*α* priv., *συγγυμνάζω*) *unexercised*, Luc.

'Ασυγκαταθετέω, (*α* priv., *συγκατατίθημι*) *to withhold one's assent*, Sext. Emp.

'Ασυγκέραστος, *ον*, (*α* priv., *συγκεράννυμι*) *unmixed, not to be mixed*.

'Ασύγκλειστος, *ον*, (*α* priv., *συγκλείω*) *not shut up together*.

'Ασύγκλωστος, *ον*, (*α* priv., *συγκλώθω*) *not joined* or *united by the threads of fate*, Cic. Att. 6, 1.

'Ασυγκόμιστος, *ον*, (*α* priv., *συγκομίζω*) *not gathered, unreaped, καρπός*, Xen. Cyr. 1, 5, 10.

'Ασύγκρᾱτος, *ον*,=*ἀσυγκέραστος*.

'Ασύγκρῐτος, *ον*, (*α* priv., *συγκρίνω*) *not to be compared, unlike*.—II. *unsociable*, Polyb. Adv. *-τως*.

'Ασυγκρότητος, *ον*, Thuc. 8, 95. Adv. *-τως*, v. *ἀξυγκρότητος*.

'Ασύγχῠτος, *ον*, (*α* priv., *συγχέω*) *not poured together, not intermixed, not confounded*. Adv. *-τως*.

'Ασυγχώσητος, *ον*, (*α* priv , *συγχω*

ρέω) *not allowed, not to be allowed, unpardonable*, Diod.—II. act. *unforgiving, relentless.* Adv. –τως.

'Ασῡκοφάντητος, ον, (α priv., συκοφαντέω) *not accused by sycophants, not calumniated*, Aeschin. 84, 44. Adv. -τως.

'Ασῡλαῖος, αία, αῖον, (ἄσυλον) *belonging to an asylum*, θεός, Plut.

'Ασῡλεί, adv. of ἄσυλος, *inviolably.*

'Ασύλητος, ον, (α priv., συλάω)=ἄσῡλος, Eur. Hel. 449. [ῡ]

'Ασῡλία, ας, ἡ, *inviolability, safety to the person*, esp. of a suppliant, ἀσ. βροτῶν, Aesch. Supp. 610: *sanctity* of a place of refuge, Polyb.—II. act. *a paying respect to the sanctity of a place*, etc.

'Ασύλληπτος, ον, (α priv., συλλαμβάνω) *not to be laid hold of* or *grasped, incomprehensible.*—II. act. *not laying hold of, not conceiving*, Diosc. Hence

'Ασυλληψία, ας, ἡ, *the state of an ἀσύλληπτος.*

'Ασυλλόγιστος, ον, (α priv., συλλογίζομαι) *not concluded by just reasoning, inconclusive, illogical*, Arist. Rhet.: in genl. *unreasonable*, Menand. p. 124.—II. act. *unable to reason*, Polyb. Adv. –τως, Plut.

'Ασῡλον, ου, τό, (strictly neut. from sq.) *an asylum, sanctuary.*

'Ασῡλος, ον, (α priv., σύλη) *free from plunder* or *robbery*: esp. *under divine protection, unharmed, inviolate*, Eur. Med. 728: also c. gen., γάμων ἄσ. *safe from marriage*, Id. Hel. 61: γῆν ἄσυλον παρασχεῖν, *to make the land a refuge*, Id. Med. 387.

'Ασύμβᾱμα, ατος, τό, not a σύμβαμα, or *complete predicate*, Priscian, 18, 1, 4.

'Ασύμβᾰτος, ον, old Att. ἀξύμβ–, (α priv., συμβαίνω) *not coming to terms*, Thuc. 3, 46: *incompatible.*—II. act. *disagreeing, not uniting, bringing no union*, Polyb. Adv. –τως.

'Ασύμβλητος, ον, (α priv., συμβάλλω) *not to be compared, unequal, incommensurate*, Arist. Metaph.—II. *not to be guessed, unintelligible*, ἀξύμβλητόν τινι μαθεῖν, Soph. Tr. 694.—III. *not to be met with, unsocial*, Id. Fr. 350.

'Ασυμβολέω, *to be ἀσύμβολος, pay no contribution* to a thing, τινός: from

'Ασύμβολος, ον, (α priv., συμβάλλω) *without contribution, to which no one subscribes*, esp. δεῖπνον ἀ., a feast *where no one brings any thing*, Alex., Φυγ., Amphis Incert. 3.—2. *without social intercourse, solitary*, βίος, Plut. —II. act. *not contributing, not paying one's share*, esp. at a feast, Aeschin. 11, 13; in genl. *useless, unprofitable*, Id. Adv. –λως.

'Ασυμβούλευτος, ον, (α priv., συμβουλεύω) *unadvised, without counsel.*—II. act. *not asking for advice.*

'Ασυμμετρία, ας, ἡ, *want of symmetry, disproportion*, Plat. Gorg. 525 A: from

'Ασύμμετρος, ον, (α priv., σύμμετρος) *incommensurate*, τινί, with a thing, Plat. Tim. 87 D.—II. *wanting symmetry, disproportionate, unequal*, Xen. Cyn. 2, 7: *unsuitable, improper, immoderate*, χρήματα, Plat. Legg. 918 B. Adv. –τρως.

'Ασυμμῐγής, ές,=sq.

'Ασύμμικτος, ον, (α priv., συμμίγνυμι) *unmixed, not to be united*, Dion. H.

'Ασυμπᾰγής, ές, (α priv., συμπήγνυμι) *not fitted together, not compact*, Luc.

'Ασυμπάθεια, ας, ἡ, *want of sympathy* [πᾰ]: from

'Ασυμπᾰθής, ές, (α priv., συμπαθής) *without fellow-feeling* or *sympathy*, Plut. Adv. -θῶς, Diod.

'Ασύμπλεκτος, ον, (α priv., συμπλέκω) *not woven* or *entwined together, incompatible*, Theophr.

'Ασυμπλήρωτος, ον, (α priv., συμπληρόω) *not filled up, not fulfilled.*

'Ασύμπλοκος, ον.=ἀσύμπλεκτος, Philo.

'Ασύμπτωτος, ον, (α priv., συμπίπτω) *not falling together* or *fitting*, Hipp.

'Ασυμπώρωτος, ον, (α priv., συμπωρόω) *not become callous.*

'Ασυμφᾰνής, ές, (α priv., συμφαίνομαι) *invisible*, Arist. Mirab. Adv. –νῶς.

'Ασύμφορος, ον, (α priv., σύμφορος) *inexpedient. useless*, Hes. Op. 780: *inexpedient* for..., τινί. Eur. Tro. 491: *prejudicial*, τῇ ἀρχῇ, Thuc. 3, 40. Adv. –ρως.

'Ασυμφῠής, ές, (α priv., συμφύω) *not grown together: incompatible, unsuitable*, Plut.

'Ασύμφῡλος, ον, (α priv., σύμφυλος) *not akin, strange, unlike*, Luc.: *incompatible, unsuitable*, Plut.

'Ασύμφυρτος, ον, (α priv., συμφύρω) *not mingled together.*

'Ασύμφυτος, ον,=ἀσυμφυής, Hipp.

'Ασυμφωνία, ας, ἡ, *want of harmony, discordance, dissension*, Plat. Legg. 861 A: from

'Ασύμφωνος, ον, (α priv., σύμφωνος) *not agreeing in sound, discordant*: in genl. *disagreeing*, τινί, with another, Plat. Gorg. 482 C.—II. *speaking different languages*, πρός τινα, Plat. Polit. 262 D. Adv. –νως.

'Ασυναίρετος, ον, (α priv., συναιρέω) *uncontracted*, Gramm.

†'Ασυνακόλουθος, ον, (α priv., συνακόλουθος) *without an attendant, unattended*, Antiph.

'Ασυνάλλακτος, ον, (α priv., συναλλάσσω) *unsociable*, or *implacable*, Plut.

'Ασύναπτος, ον, (α priv., συνάπτω) *uncombined, unconnected*, πρὸς ἀλλήλους, Arist. Org.; *incompatible, incoherent*, Epict.

'Ασυνάρμοστος, ον, (α priv., συναρμόζω)=sq., Plut.

'Ασυνάρτητος, ον, (α priv., συναρτάω) *not knit together, not united, disagreeing, inconsistent*, Dion. H.—II. in metre ἀσυνάρτητοι are verses *compounded of heterogeneous feet*, Herm. El. Metr. p. 588. Adv. –τως.

'Ασύνδετος, ον, (α priv., συνδέω) *not bound together. unconnected*, Xen. Cyn. 5, 30.—II. *without a conjunction*, Arist. Rhet. Adv. –τως.

'Ασύνδηλος, ον, (α priv., σύνδηλος) strengthd. for ἄδηλος, Plut.

'Ασυνδύαστος, ον, (α priv., συνδυάζω) *unpaired, without union.* Adv. –τως.

'Ασυνείδητος, ον, (α priv., συνεῖδον) *unconscious, not privy to* a thing, τινί, hence adv. ἀσυνειδήτως τοῖς ἄλλοις, Lat. *clam ceteris, without the others' knowing thereof*, Plut.

'Ασύνεργος, ον, (α priv., σύνεργος) *rendering no services, not affording help*, Ael.

'Ασυνεσία, ας, ἡ, (ἀσύνετος) *want of understanding, witlessness, stupidity*, Thuc. 1, 122, etc.

'Ασυνετέω, ῶ, *to be ἀσύνετος, be without understanding* of a thing, τινός: from

'Ασύνετος, ον, Att. ἀξύν., (α priv., συνετός) *void of understanding, witless, stupid*, Hdt. 3, 81, and freq. in Thuc. —II. *unintelligible*, Eur. Ion 1205, cf. Valck. Phoen. 1510.—3. ἀ. τινός, *not understanding* a thing, Porphyr. Adv. –τως.

'Ασυνηγόρητος, ον, (α priv., συνηγορέω) *undefended.*

'Ασυνήθεια, ας, ἡ, *want of use*, Arist. Metaph.: *inexperience of...*, τινός, Polyb.: from

'Ασυνήθης, ες, gen. εος, (α priv., συνήθης) *unaccustomed*, χῶρος, Emped. 10: *inexperienced in* a thing, τινός, Polyb. Adv. -θως.

'Ασυνήμων, ον, gen. ονος, Att. ἀξυν. (α priv., συνίημι)=ἀσύνετος, Aesch. Ag. 1060.

'Ασυνθεσία, ας, ἡ, (ἀσύνθετος) *breaking covenant, faithlessness.*

'Ασυνθετέω, ῶ, *to break covenant, be faithless*: from

'Ασύνθετος, ον, Att. ἀξύνθ., (α priv., σύνθετος) *uncompounded*, Plat. Phaed. 78 C, Theaet. 205 C: so later, esp. in Gramm.—II. (α priv., συντίθεμαι) *bound by no covenant, breaking treaties, faithless*, Dem. 383, 6. Adv. –τως.

'Ασύννοος, ον, contr. ἀσύννους, ουν, (α priv., σύννους) *inattentive, absent*, Plat. Soph. 267 D.

'Ασύνοπτος, ον, (α priv., συνόψομαι) *not to be perceived, not manifest* opp. to εὐσύνοπτος, Aeschin. 47, 31.

'Ασυνουσίαστος, ον, (α priv., συνουσιάζω) *without sexual intercourse.*

'Ασύντακτος, ον, (α priv., συντάσσω) *not arranged together*, esp. of soldiers, *not in battle-order*, opp. to συντεταγμένοι, Xen. Hell. 7, 1, 16: hence —2. *undisciplined, disorderly*, Id. Cyr. 7, 5, 21: so too ἀσ. ἀναρχία. Thuc. 6, 72.—II. *not combined in society*, opp. to ἀθρόος, Xen. Cyr. 8, 1, 45.—III. *not put fitly together, ill-proportioned*, Xen. Cyn. 3, 3.—IV. *not put on the tax-roll*, and so *free from public burdens*, Dem. 170, 19. Adv. –τως. Hence

'Ασυνταξία, ας, ἡ, *want of arrangement* or *discipline.*

'Ασυντέλεστος, ον, (α priv., συντελέω) *incomplete, imperfect*, Diod. Adv. –τως.

'Ασυντελής, ές, (α priv., συντελέω) *not contributing to the common fund* or *common good*: esp. like ἀτελής, *exempt from public burdens.*—II.=foreg., βίος, Anton. Adv. –λῶς.

'Ασύντονος, ον, (α priv., συντείνω) *not strained, slack*, hence *lazy, loitering.* Adv. –νως, superl. –ώτατα, Xen. Cyr. 4, 2. 31.

'Ασύντριπτος, ον. (α priv., συντρίβω) *not rubbed to pieces* or *bruised.*

'Ασῡρής, ές, (α priv., σύρω) *impure, filthy*, βίος, Polyb.

'Ασύρικτος, ον, (α priv., συρίσσω) *not hissed off the stage*, [ῡ]

'Ασυσκεύαστος, ον, (α priv., συσκευάζω) *not well arranged, not ready at hand*, Xen. Oec. 8, 13.

'Ασυστᾰσία, ας, ἡ, *want of union, inconsistency, confusion*: and

'Ασυστᾰτέω, ῶ, *to be inconsistent*: from

'Ασύστᾰτος, ον, Att. ἀξύστ., (α priv., συνίσταμαι) *not existing* or *extant, impossible.*—II. *not holding* or *hanging together, having no consistency*, e. g. γῆ, Plat. Tim. 61 A.—2. metaph. *irregular, uneven*, Lat. *dispar sibi*, or perh. *uncouth, rugged*, Ar. Nub. 1367, of Aeschylus: and in Aesch. himself, ἀξύστ. ἄλγος, Ag. 1467, may have this signf.: but perh. better *a woe under which one cannot hang* or *hold together*, i. e. a *shattering, crushing woe* cf. Xenarch. But. 1.

'Ασύστολος, ον, (α priv., συστολή) *without contraction*, Gramm. Adv –λως.

Ἀσύστροφος, ον, (α priv., συστροφή) *not pressed into a mass, not compressed*, Hipp.: also of style in writing, like ἀξυγκρότητος, *not condensed*, Dion. H.

Ἀσύφηλος, ον, in Il. 9, 643, ὥς μ' ἀσύφηλον ἐν Ἀργείοισιν ἔρεξεν, ὡσεί τιν' ἀτίμητον μετανάστην, he has made me *vile, of no account*, among the Greeks; and in Il. 24, 767, οὔπω σεῦ ἄκουσα κακὸν ἔπος, οὐδ' ἀσύφηλον, never yet have I heard from thee *a vile* or *good for nothing* word. Q. Sm. uses it as act.: *dishonouring, degrading.* (Deriv. unknown.)

Ἁσυχία, ἀσύχιμος, ἅσυχος, Dor. for ἡσυχ., Pind.

†Ἄσυχις, ιος, ὁ, *Asuchis*, a king of Aegypt, Hdt. 2, 136.

Ἀσφάδαστος, ον, (α priv., σφαδάζω) *without convulsion* or *struggle*, esp. in dying, Aesch. Ag. 1293. Adv. -τως.

Ἀσφακέλιστος, ον, (α priv., σφακελίζω) *not gangrened* or *mortified*, Medic.

Ἄσφακτος, ον, (α priv., σφάττω) *unslaughtered*, Eur. Ion 228.

Ἀσφάλεια, ας, ἡ, Ion. ἀσφαλείη or ἀσφαλίη, ης, as Hdt. 4, 33, (ἀσφαλής) *firmness, stability*, ἀσφαλείᾳ ἀνόρθωσον πόλιν, *raise up the city so that it stand fast*, Soph. O. T. 51: hence *firmness of any kind, firmness of character, steadfastness*, etc.—2. *assurance from danger, personal safety*, Lat. *securitas*, Hdt., etc.; ἡ ἰδία ἀσφ., opp. to ὁ τῆς πόλεως κίνδυνος, Lys. 187, 20: also *a safe-conduct, an assurance*, Hdt. 3, 7; διδόναι, κηρύττειν, ποιεῖν τινι ἀσφάλειαν, Xen.: διὰ or μετ' ἀσφαλείας, κατ' ἀσφάλειαν, *in safety*, Thuc., etc.—3. *certainty, surety*, ἀσφ. πολλὴ μὴ ἂν ἐλθεῖν αὐτούς, Thuc. 2, 11.—4. ἀσφάλεια λόγου, *the convincing nature of an argument*, Xen. Mem. 4, 6, 15, cf. ἀσφαλής, I. 4.

Ἀσφᾰλεῖος, ον, epith. of Neptune, the *Securer*, Ar. Ach. 682, ubi al. Ἀσφάλειος; in Paus. also Ἀσφάλιος.

Ἀσφᾰλής, ές, (α priv., σφάλλομαι) *not liable to fall, firm, fast, steadfast*, in Hom. only once as adj., θεῶν ἕδος ἀσφαλές, Od. 6, 42, cf. inf., then in Pind., etc.: hence *firm in any way, steadfast*, ἀσφ. νοῦς, Soph. Fr. 322.—2. of persons, also *unfailing, firm*, as friends, etc., *sure, trusty*, Lat. *tutus, cautus*, Soph. Aj. 1251, Thuc. 1, 69, cf. Heind. Plat. Soph. 231 A: c. inf., ἀσφ. φρονεῖν, *unerring in wisdom*, Soph. O. T, 617; and of things, *sure, certain*, Thuc., etc.—3. mostly, *assured from danger, safe*, Lat. *tutus, securus*, ἀσφ. αἰών, Pind., and freq. in Att.: ἐν ἀσφαλεῖ, *in safety*, Valck. Hipp. 785; also ἐξ ἀσφαλοῦς, Xen.: τὸ ἀσφαλές=ἀσφάλεια, freq. in Thuc.—4. ἀσφ. ῥήτωρ, *a convincing speaker*, Xen. Mem. 4, 6, 15, cf. ἀσφάλεια 4.—II. the adv. ἀσφαλέως, ἀσφ. ἔχειν or μένειν, *to be, remain fast, firm, steady*, Hom.: but he also joins ἔμπεδον, *without fail for ever, for ever and aye*, Il. 13, 141, Od. 13, 86: so too still further strengthd., ἔμπεδον ἀσφαλὲς αἰεί, Il. 15, 683: the Att. adv. -λῶς is used in all signfs. of the adj. Hence

Ἀσφᾰλίζω, f. -ίσω Att. -ἴῶ, *to make firm, fix, secure*, Polyb.: *to fortify*, Ib.: *to assure, guarantee.*

Ἀσφᾰλίη, ἡ, Ion. collat. form of ἀσφάλεια, q. v.

Ἀσφάλιος, ον, ὁ, v. sub Ἀσφαλεῖος.

Ἀσφάλισις, εως, ἡ, (ἀσφαλίζω) *a making firm, securing, assurance.*

Ἀσφάλισμα, ατος, τό, (ἀσφαλίζω) *security given, a guarantee, pledge:* also *that which is secured:* also=foreg.

†Ἀσφαλίων, ωνος, ὁ, *Asphalion*, an attendant of Menelaus, Od. 4, 216.

Ἀσφαλτίας, ου, ὁ, σφόνδυλος, *the last of the vertebrae*, as if *the supporter.*

Ἀσφαλτίτης, ου, ὁ, fem. -ῖτις, ἡ, *of asphalt, asphaltic, bituminous*, βῶλος, Strab.: λίμνη Ἀ., *the Dead Sea, lacus Asphaltites*, in Palestine, Joseph.: from

Ἄσφαλτος, ου, ἡ, *asphalt, bitumen*, forming in lumps (θρομβοί) on the surface of some waters, esp. near Babylon, where it was used as mortar, Hdt. 1, 179, cf. 6, 119: also a kind of *petroleum* or *rock-oil*, Diosc. (If of Gr. origin, the root is σφάλλω.) Hence

Ἀσφαλτόω, *to smear with asphalt.*

Ἀσφαλτώδης, ες, (ἄσφαλτος, εἶδος) *like asphalt, full of it*, Arist. Sens.

Ἀσφάλτωσις, εως, ἡ, (ἀσφαλτόω) *a plastering with asphalt.*

Ἀσφᾰρῠγέω, (α euphon., σφαραγέω) *to roar, resound*, Theocr.

Ἀσφαραγία, ας, ἡ, = ἀσπαραγία, Theophr.

Ἀσφάρᾰγος, ὁ, for σφάραγος, φάρυξ, φάρυγξ, *the throat, gullet, windpipe*, Il. 22, 328. [φᾰ]

Ἀσφάραγος, ου, ὁ, Att. for ἀσπάραγος.

Ἀσφαραγωνία, ας, ἡ, = ἀσπαραγωνία.

Ἄσφι, ἄσφε, Aeol. for σφί, σφέ, Alcae. 80.

Ἄσφιγκτος, ον, (α priv., σφίγγω) *not to be bound, loose.*

Ἀσφοδελικός, ή, όν,=sq.

Ἀσφοδέλινος, η, ον, *of asphodel*, ναῦς ἀ., *a ship built of asphodel stalks*, Luc.: from

Ἀσφόδελος, ου, ὁ, *asphodel*, a plant of the lily kind, the roots of which were eaten, Hes. Op. 41.—II. as adj., ἀσφοδελὸς λειμών, *the asphodel meadow*, which the shades of heroes haunted, Od. 11, 539; 24, 13: in genl. of a flowery meadow, H. Hom. Merc. 221, 344. (Deriv. uncertain.)

Ἀσφοδελώδης, ες, (ἀσφόδελος, εἶδος) *like asphodel.*

Ἀσφράγιστος, ον, (α priv., σφραγίζω) *unsealed, unsigned.*

Ἀσφυκτέω, *to be without pulsation, have an intermitting pulse*, Diosc.: from

Ἄσφυκτος, ον, (α priv., σφύζω) *without pulsation, lifeless.*—II. act. *causing no violent pulsation, causing no fermentation in the blood*, Plut. Hence

Ἀσφυξία, ας, ἡ, *a stopping* or *intermission of the pulse*, Gal.

Ἀσχᾰλάω, only used in pres., of which Hom. has these irreg. forms, 3 sing. ἀσχαλάᾳ, 3 plur. ἀσχαλόωσι, inf. ἀσχαλάαν, part. ἀσχαλόων: he also once has the form ἀσχάλλω, Od. 2, 193: both forms occur now and then in Trag.; ἀσχάλλειν in Hdt. 3, 152, and late prose, and sometimes even in Att. prose, as Xen. Eq. 10, 6, Dem. 555, 26. *To be distressed, vexed, grieved*, in Hom. usu. c. part., ἀσχ. μένων, τίνων, *to be vexed at* waiting, *at* paying: also absol., as Il. 2, 297: ἀσχ. τινός, *to be vexed because of...*, Od. 19, 534: later, τινί, *at* a thing, Aesch. Pr. 764, and ἐπί τινι, Dem. l. c.: also c. acc., ἀσχάλλειν θάνατον, Eur. Or. 785. (Acc. to Dindorf and Grashof, akin to ἄχος, as ἴσχω to ἔχω.)

Ἀσχάλλω,=foreg., q. v.

Ἀσχαλόων, ἀσχαλόωσι, Ep. part. and 3 plur. pres. of ἀσχαλάω.

Ἀσχέδωρος, ου, ὁ, *a boar*, so called in Magna Graecia, Aesch. Fr. 240.

Ἄσχετος, ον, (α priv., ἔχω, σχεῖν) *not to be held in* or *checked*, πένθος, Il. 16, 549; usu. in the phrase, μένος ἄσχετος, *resistless in might* or *spirit*, Hom. (who in Il. also has the poet. form ἀάσχετος). Adv. -τως, Plat. Crat. 415 D.

Ἀσχημάτιστος, ον, (α priv., σχηματίζω) *unformed*, Plat. Phaedr. 247 C: *without figure of speech*, Dion. H. Adv. -τως.

Ἀσχήματος, ον, (α priv., σχῆμα)= foreg.

Ἀσχημονέω, *to be* ἀσχήμων: hence *to behave in unseemly guise, behave ill, act indecorously, awkwardly*, or *basely, disgrace one's self*, Eur. Hec. 407, Plat., etc.: also ἀσχ. ἄλλα, ἅ..., Dem. 609, 17.

Ἀσχημοσύνη, ης, ἡ, *deformity, indecency*, Plat. Symp. 196 A: *ill-behaviour, awkwardness*, Id. Rep. 401 A, etc.: from

Ἀσχήμων, ον, gen. ονος, (α priv., σχῆμα) *shapeless, misshapen, ugly:* hence *unseemly, shameful, base*, Lat. *turpis*, opp. to εὐσχήμων, Eur., etc. A superl. ἀσχημότατος, as from ἄσχημος, in Diog. L. Adv. -νως.

Ἀσχῐδής, ές, (α priv., σχίζω) *uncloven, unseparated*, ἰσχάδες, Arist. Probl.

Ἄσχιον, ου, τό,=ὕδνον, *a truffle*, Theophr.

Ἄσχιστος, ον, (α priv., σχίζω) *uncloven*, opp. to σχιζόπους, Arist. Metaph.—II. *undivided*, Plat. Soph. 221 E.

Ἀσχολέω, *to be* ἄσχολος, *be busy*, Arist. Pol.: also as dep., ἀσχολέομαι, Polyb. Hence

Ἀσχόλημα, ατος, τό, *business, a hinderance.*

Ἀσχολία, ας, ἡ, *occupation, industry*, first in Pind. I. 1, 2: also=foreg., *an occupation, business*, Thuc. 8, 72, etc.—II. *want of time* or *leisure*, and so *a hinderance from* doing other things, ἀσχ. ἔχειν περί τινος, to be hindered in respect to a thing, Plat. Phaed. 66 D: esp. in phrase, ἀσχ. παρέχειν τινι, *to be a perpetual hinderance to* one, Ib. B, and freq. in Xen.; also c. inf., *to hinder one from* doing, Xen. Cyr. 8, 1, 13; to which the art. is oft. prefixed, usu. in gen., as Mem. 1, 3, 11: rarely in dat., as Cyr. 8, 7, 12; also εἰς τὸ μὴ ποιεῖν, Hell. 6, 1, 4: from

Ἄσχολος, ον, (α priv., σχολή) *without leisure, taking none*, and so *busy, industrious*, Plat. Legg. 832 A: ἄσχ. εἴς τι, *busy in* or *about* a thing, Hdt. 4, 77; c. inf., *busy about* doing...., Pind. P. 8, 40, Plat. Legg. 831 C: ἄσχ. προςεδρία, *unceasing attendance*, Eur. Or. 93. Adv. -λως.

Ἀσώδης, ες, (ἄση) *glutted, surfeited, disgusted.*—2. act. *causing disgust, nauseous*, Hipp.—II. (ἄσις) *slimy, muddy*, Aesch. Supp. 32.

Ἀσώματος, ον, (α priv., σῶμα) *without body, incorporeal*, Plat. Phaed. 85 E, etc. Adv. -τως.

†Ἀσωνίδης, ου, ὁ, *Asōnīdes*, a naval commander of Aegina, Hdt. 7, 181.

†Ἀσωπία, ας, ἡ, γῆ,=Boeotia, Eur. Suppl. 571; cf. Ἀσωπός.—2. a region of Sicyonia, along the Asopus, Strab.

†Ἀσώπιοι, ων, οἱ, *the Asopians*, who dwelt along the Asopus in Boeotia, Hdt. 9, 15: from

†Ἀσώπιος, α, ον, (Ἀσωπός) *of Asopus*, Pind. N. 3, 6.—2. -ιος, ου, ὁ, *Asopius*, an Athenian name; father and son of Phormio, Thuc. 1, 64; 3, 7.

† Ἀσωπίς, ιδος, ἡ, *daughter of Asopus*, i. e. Thebe and Aegina, Pind. Isth. 8 (7), 39: κόραι, Eur. Herc. Fur. 785, Dind. Ἀσωπιάδες.—2. *Asopis*, a daughter of Thespius, Apollod. 2, 7, 8.

†'Ασώπιχος, ου, ὁ, *Asopichus*, an Orchomenian, Pind. Ol. 14, 25.

†'Ασωπόδωρος, ου, ὁ, *Asopodorus*, a Theban, son of Timanthes, Hdt. 9, 69, conqueror in the Isthmian games, Pind. I. 1, 50.—2. a Phliasian, Ath. 631 F.

†'Ασωπόλᾱος, ου, ὁ, *Asopolaus*, a Plataean, father of Astymachus, Thuc. 3, 52.

†'Ασωπός, οῦ, ὁ, *Asopus*, son of Oceanus and Tethys, Od. 11, 260: acc. to Paus. 2, 5, king of Phlius, and 9, 1, 2, king of the Plataeans.—II. a river of Boeotia, falling into the Euripus, now *Asopo*, Il. 2, 572.—2. a river of Sicyonia, now *Basilico*, Strab.—3. a river of Phthiotis, rising in Mt. Oeta, Hdt. 7, 200.—4. a river of Aegina, Pind. N. 9, 19.—5. a river of Paros, Strab.—III. a city of Laconia, Strab.

'Ασωστος, ον, (α priv., σώζω)=ἄσωτος, in the literal signf. only, cf. Clem. Al. Paed. p. 143 Potter.

'Ασωτεία, ας, ἡ, (ἀσωτεύομαι)=ἀσωτία, Luc.

'Ασωτεῖον, ου, τό, *the abode of an* ἄσωτος, Ath.; also ἀσωτιεῖον.

'Ασωτεύομαι, dep. mid., *to be* ἄσωτος, *lead a profligate life*, Arist. Pol.

'Ασωτία, ας, ἡ, *the life and character of an* ἄσωτος, *profligacy, debauchery*, Plat. Rep. 560 E.

'Ασωτιεῖον, τό,=ἀσωτεῖον.

'Ασωτοδιδάσκαλος,=ἀσωτείας διδάσκαλος, name of a play of Alexis.

'Ασωτος, ον, (α priv., σώζω) *without salvation, past redemption*, in genl. *abandoned, profligate, debauched*, Lat. *perditus*, Soph. Aj. 190, Plat. Legg. 743 B.—II. act. *unwholesome*, ἄσωτος γένει, *bringing a curse on the race*, Aesch. Ag. 1597. Adv. –τως.

'Ασωφρόνιστος, ον, (α priv., σωφρονίζω) *not brought to sober sense, not amended.*

†'Αταβύριον, ου, τό, *Atabyrium*, the highest mountain in Rhodes, with a temple of Jupiter, hence called 'Αταβύριος, Pind. Ol. 7, 160.

†'Ατάβυρις, ιος, ὁ,=foreg., Strab.

†'Αταγις, ιος, ὁ, *Atagis*, a river of Rhaetia, Strab.

'Ατακτέω, ῶ, *to be* ἄτακτος, esp. of a soldier, *not to keep his post*; and so *to be undisciplined, disorderly*, opp. to εὐτακτέω, Xen.—2. in genl. *to lead a disorderly life, be disorderly*, etc., Id. Hence

'Ατάκτημα, ατος, τό, *a disorderly act, excess.*

'Ατακτος, ον, (α priv., τάσσω) *out of order*, esp. *not in battle order*, Hdt. 6, 93, and Xen.; *not in one's place* in battle, hence in genl. *taking no part in the war*, Lycurg. 152, 42.—2. *undisciplined, disorderly*, θόρυβος, Thuc. 8, 10, and Xen.—3. esp. of sensual excess, *irregular, licentious*, ἡδοναί, δίαιτα, Plat.—4. *uncivilized, lawless*, βίος, Crit. Fr. 9, 1. Adv. –τως, Thuc.

'Αταλαίπωρος, ον, (α priv., ταλαίπωρος) *not suffering* or *toiling patiently*, hence *careless, thoughtless, indifferent, slovenly*, ζήτησις τῆς ἀληθείας τινί, Thuc. 1, 20. Adv. –ρως, Ar. Fr. 250.

†'Αταλάντη, ης, ἡ, *Atalanta*, daughter of Iasus and Clymene, an Arcadian nymph, or acc. to others, daughter of Schoeneus, a Boeotian, a famous huntress and warrior, celebrated for her participation in the Argonautic expedition, Calydonian hunt, etc., Apollod. 3, 9, 2.—II. a small island in the Euripus, Thuc. 2, 32.—2. a small island near Attica, Strab.—III. a city of Emathia, Thuc. 2, 100.

'Ατάλαντος, ον, (α copul., τάλαντον) *equal in weight, equivalent* or *equal to, like*, τινί, Hom., of men, ἀτ. Ἄρηϊ, also Διὶ μῆτιν ἀτ., *equal to Jupiter in wisdom.*—2. *in equipoise*, Arat.

'Αταλάφρων, ον, gen. ονος, (ἀταλός, φρονέω) *tender-minded*, of a child in arms, Il. 6, 400, ubi al. ἀταλόφρων, but. v. Spitzn.

'Ατάλλω, (ἀταλός) *to skip in childish glee, gambol, frisk about*, Il. 13, 27.—II. act. *to bring up a child, rear, foster*, like ἀτιτάλλω, Ep. Hom. 4, 2; so νέαν ψυχὴν ἀτάλλων, Soph. Aj. 559; and metaph., ἐλπὶς ἀτάλλοισα καρδίαν, Pind. Fr. 233. Pass. *to grow up, wax*, H. Hom. Merc. 400: and so the act. is used intrans., Hes. Op. 130. Ep. word, though used once or twice by Pind., and Trag. [Hes. has ᾱ.]

'Αταλός, ή, όν, (akin to ἁπαλός) *tender, delicate*, esp. of youthful persons, as of maidens, Od. 11, 39; of fillies, Il. 20, 222; also of youths and maidens, ἀταλὰ φρονέοντες, *of young, gay spirit*, Il. 18, 567, cf. Hes. Th. 989, H. Hom. Cer. 24, and ἀταλάφρων. Ep. word, though it is used by Pind. N. 7, 134, Eur. El. 699. [ᾰτᾰ]

'Αταλόφρων, ον, gen. ονος, v. ἀταλάφρων.

'Αταλόψῡχος, ον, (ἀταλός, ψυχή) *soft-hearted*, Anth.

'Αταμίευτος, ον, (α priv., ταμιεύω) *not husbanded.*—II. act. *not husbanding, prodigal, lavish*, Plut. Adv. –τως, *prodigally*, Plat. Legg. 867 A.

†'Αταξ, αγος, ὁ, *Atax*, a river of Gallia Narbonensis, now *Aude*, Strab.

'Αταξία, ας, ἡ, *a being* ἄτακτος, *want of discipline, disorderliness*, esp. among soldiers, Hdt. 6, 11, Thuc., etc.—2. in genl. *disorder, confusion, licentiousness*, much like ἀκολαστία, Plat., and Xen.: ἐκ τῆς ἀταξίας, *without any sort of order*, Cicero's *ex inordinato*, Plat. Tim. 30 A: opp. to εὐταξία.

'Αταπείνωτος, ον, (α priv., ταπεινόω) *not lowered* or *humbled*, Plut.

'Ατάρ, conjunct., *but, yet, however, nevertheless*: ἀτάρ, like Lat. *at*, introduces an objection or correction, esp. in form of a question. and always begins the sentence, ἀτάρ που ἔφης, *still thou didst say*, Il. 22, 331, except when it follows a vocat., like δέ, as Ἕκτορ, ἀτάρ..., Il. 6, 429: it oft. stands for δέ after μέν, Il. 21, 41, Od. 3, 298, Hdt. 6, 133: sometimes in the apodosis after ἐπειδή, when it may be translated *then*, Il. 12, 133: γε is often added to it with a word between, as to ἀλλά, Elmsl. Med. 83. The word is more freq. in poetry (esp. Ep.) than in prose, though we find it in Xen. Cyr. 1, 6, 9, An. 4, 6, 14: the form αὐτάρ is only Ep.

'Ατᾰρακτέω, ῶ, *to be* ἀτάρακτος, *keep cool* or *calm*, Epicur. ap. Diog. L.

'Ατᾰρακτοποιησία, ας, ἡ, *acting with perfect composure*, Hipp.

'Ατάρακτος, ον, (α priv., ταράσσω) *not disturbed by passion, fear*, etc., *without confusion, cool, steady*, of soldiers, Xen. Cyr. 2, 1, 31, and so in adv., Id. Hipparch. 2, 1.—II. *not to be disturbed, uniform*, περιφορά, Plat. Tim. 47 C. Adv. –τως. [τᾰ]

†'Ατάραντες, ων, οἱ, *the Atarantes*, a people of eastern Africa, Hdt. 4, 184.

'Ατᾰραξία, ας, ἡ, (ἀτάρακτος) *freedom from passion, coolness, calmness*, Plut.

'Ατάρᾰχος, ον,=ἀτάρακτος, Arist. Eth. N. Adv. –χως. [τᾰ]

'Ατᾰρᾰχώδης, ες, (ἀτάραχος, εἶδος) *of an undisturbed, calm nature*: the compar. in Arist. Divin. in Somn.

'Ατάρβακτος, ον,=sq., dub. l. in Pind. P. 4, 149, defended by Böckh Expl. p. 271.

†'Ατάρβας, αντος, ὁ,=*Adherbal*, a Carthaginian pr. n., Polyb. 1, 44, 1.

'Αταρβής, ές, (α priv., τάρβος) *unfearing, fearless*, Il. 13, 299: ἀ. τῆς θέας, *having no fear about the sight*, Soph. Tr. 23.—II. as pr. n., *Atarbes*, Ael.

'Ατάρβητος, ον, (α priv., ταρβέω) *undaunted*, Il. 3, 63, Aesch., and Soph.

†'Ατάρβηχις, ιος, ἡ, *Atarbechis*, a city in the Aegyptian Delta, Hdt. 2, 41.

†'Ατάργατις, ιδος, ἡ, *Atargatis*, a Syrian goddess, Strab.

'Αταρίχευτος, ον, (α priv., ταριχεύω) *not salted, not pickled*, Arist. Pol.

'Ατάρμυκτος, ον, (α priv., ταρμύσσω) *unwincing*, ὄμμα, Euphor. 103.

†'Αταρνεύς, έως, ὁ, *Atarneus*, a city and territory in Aeolis opposite Lesbos, Hdt. 6, 28: hence ὁ 'Αταρνείτης, *an inhabitant of Atarneus*, Hdt. 6, 4: fem 'Αταρνεῖτις, χώρα, *the territory of At.*, Hdt.

†'Ατάρνης, ου Ion. εω, ὁ, *Aternes*, a river of Thrace, Hdt. 4, 49.

'Αταρπῖτός, οῦ, ἡ, Ion. for ἀτραπιτός, Hom., and

'Αταρπός, οῦ, ἡ, Ion. for ἀτραπός, *a path*, Hom.

'Αταρτηρός, ά, όν, also ός, όν, strengthd. poet. form from ἀτηρός, *mischievous, baneful*, ἔπεα, Il. 1, 223: of a person, Od. 2, 243: of wild beasts Q. Sm., old Ep. word. [ᾰτ] Adv –ρῶς.

'Ατάρχευτος and ἀτάρχῡτος, ον, (α priv., ταρχεύω) *unburied*, Pseudo-Phocyl. 93.

'Ατασθᾰλία, ας, ἡ, (ἀτάσθαλος) *blind folly, mad violence, presumptuous sin, arrogance*, οὐκ ἤρθη νοῦν ἐς ἀτασθαλίαν, Simon. ap. Thuc. 6, 59.

'Ατασθάλλω, *to be* ἀτάσθαλος, *act presumptuously*, only used in part. pres., Od. 18, 57; 19, 88: from

'Ατάσθᾰλος, ον, (ἀτάω, ἀτέω) *blindly foolish, madly violent, presumptuous, arrogant, savage*, of men and actions, Hom., and Hdt.; rare in Att., as in Aeschin. 49, 27; 73, 4. [ᾰτ]

'Αταυρος, ον, and

'Αταύρωτος, ον, Aesch. Ag. 244, also η, ον, Ar. Lys. 217, (α priv., ταῦρος) *unviolated, virgin, pure*, Blomf. Aesch. l. c.

'Ατᾰφία, ας, ἡ, *want of burial*, Luc.: from

'Ατᾰφος, ον, (α priv., θάπτω) *unburied*, Hdt. 9, 27, Soph., etc.

'Ατάω, f. -ήσω, (ἄτη) *to hurt, harm*: prob. only used in pass., *to suffer, be in distress*, Soph., and Eur. [ᾰτ]

'Ατε, (orig. acc. plur. neut. from ὅςτε, like ἅπερ and καθά) *just as, as if, so as*, Hdt. 5, 85, Pind.: in Il. 22, 127 it may be merely the acc. pl. of ὅςτε.—II. only in prose, *inasmuch as, seeing that*, Lat. *quippe, utpote*, esp. c. part., to give the actual reason of a thing, Hdt. 1, 154, etc.; also with absol. cases, Hdt. 1, 123, etc.; ἅτε δή is freq. in Hdt. Cf Kuhner Gr. Gr. §672.

†'Ατέας, α and ου, ὁ, *Ateas*, a king of the Scythians in Tauris, Strab

'Ατεγκτος, ον, (α priv., τέγγω) *un-*

wetted unsoftened, not to be softened: hence like ἀδίαντος, ἀζαλέος, etc., *not to be softened* or *touched*, τινί, Aesch. Fr. 405; *hard-hearted, relentless*, Soph. O. T. 336, Eur. H. F. 833, Ar Thesm. 1047, cf. Ruhnk. Tim. v. τέγγεσθαι. Adv. -τως.

Ἀτειρής, ές, (α priv., τείρω) *not to be rubbed* or *worn away, indestructible.* Hom. usu. strictly of brass or iron; met. of men, *enduring, untiring*, Il. 15, 697; so Ἡρακλῆς ἀτειρὴς μένος, Od. 11, 270; of a voice, Il. 13, 45: but also *stubborn, unbending*, κραδίη, Il. 3, 60.

Ἀτείχιστος, ον, (α priv., τειχίζω) *without walls and towers, unfortified*, Thuc. 1, 2.

Ἀτέκμαρτος, ον, (α priv., τεκμαίρομαι) *without distinctive mark, not to be guessed* or *made out, obscure, vague, dark*, χρηστήριον, Hdt. 5, 92, 3; μοῖρα, Aesch. Pers. 910: ἀτέκμαρτον προνοῆσαι, *without a mark whereby to judge it*, Pind. P. 10, 98: of men, *uncertain, wavering*, Ar. Av. 170. Adv. -τως, ἀτ. ἔχειν, *to afford no sure indication* Xen. Mem. 1, 4, 4: also neut. pl. as adv., Pind. O. 7,8 3: also ἀτεκμαρτί.

Ἀτεκνέω, *to be ἄτεκνος.* Hence

Ἀτεκνία, ας, ἡ, *childlessness*, Plut.: from

Ἄτεκνος, ον, (α priv., τέκνον) *without children, childless*, Hes. Op. 600, Trag., etc.: also c. gen., ἄτεκν. ἀρσένων τέκνων, Eur. Bacch. 1306. Hence

Ἀτεκνόω, *to make childless*, Anth.

Ἀτέλεια, ας, ἡ, Ion. ἀτελείη and ἀτεληΐη, ης, (ἀτελής) *want of an end, incompleteness.*—II. at Athens, *exemption from some* or *all of the public burdens* (τέλη) Lat. *immunitas*, Hdt. 1, 54, etc., v. Böckh P. E. 1, 116, sqq., ἀτέλειάν τινι διδόναι, ψηφίσασθαι, *to grant such exemption*, ἄγειν, *to enjoy exemption*, Dem. 1217, 23: and so prob. Aesch. Eum. 363, ἀ. θεῶν ἐπικραίνειν, means *to give the gods relief from a burdensome office*, v. Herm. Opusc. vol. 6, 2, p. 70: ἐξ ἀτελείας, *without paying, for nothing*, Dem. 1358, 11.

Ἀτέλειος, ον,=ἀτελής, Bast. Ep. Cr. p. 19.

Ἀτελείωτος, ον, (α priv., τελειόω) *uncompleted, not to be completed.*

Ἀτέλεστος, ον, (α priv., τελέω) *without end* or *issue, without effect*, Hom., who also adds μάψ: *unfinished, unaccomplished, incomplete*, Od. 8, 571: *not quite finished, not ready.*—2. *endless, infinite:* hence ἀτέλεστα as adv., *without end* or *purpose, in vain*, λαλεῖν, Anth.—II. *uninitiated in...*, c. gen., βακχευμάτων, Eur. Bacch. 40.

Ἀτελεύτητος, ον, (α priv., τελευτάω, *not coming to an end* or *issue, unaccomplished*, Il. 1, 527; 4, 175.—II. *in which one comes to no end, endless: impracticable, immovable*, Soph. O. T. 336.

Ἀτέλευτος, ον, (α priv., τελευτή) *endless, eternal*, Aesch. Ag. 1451.

Ἀτεληΐη, ης, ἡ, Ion. for ἀτέλεια, Hdt.

Ἀτελής, ές, (α priv., τέλος) *without end*, i. e.—1. *not brought to an end, unaccomplished*, Od. 17, 546, Soph., etc.: *not coming to an issue*, εἰρήνη ἐγένετο ἀτελής, *the peace was not brought about*, Xen. Hell. 4, 8, 15.—2. *ineffectual, fruitless*, Lat. *irritus*, Soph. El. 1012. —3. *not complete, imperfect, unripe*, νόος καρπός, Pind., and Plat.—4. *never ending, endless*, Plat. Phileb. 24 B.—II. act. *not bringing to an end, not accomplishing* a thing, τινός, Plat. Phaedr. 248 B, c. inf., *unable to do effectually*, Andoc. 30, 12.—2. *not giving accomplishment to* a thing, μαντεύμασι, Pind. P. 5, 83.—B. (α priv., τέλος IV.) *free from public burdens* or *taxes, scot-free*, either absol., as Hdt. 2, 168, etc., or c. gen., ἀτ. τῶν ἄλλων, καρπῶν, Hdt. 1, 192; 6, 46: in genl. *without expenses, frugal.*—2. *of which nothing is spent*, hence *remaining as clear profit, nett*, ὀβολός, *an obolus clear gain*, Xen. Vectig. 4, 14, sq.; τριάκοντα μνᾶς ἀτελεῖς ἐλάμβανε τοῦ ἐνιαυτοῦ, Dem. 816, 8.—C. (α priv., τέλος V.) *uninitiated in...*, c. gen., ἱερῶν, H. Hom. Cer. 481. Adv. -λῶς.

†Ἄτελλα, ης, ἡ, *Atella*, a city of Campania, Strab.: hence Ἀτελλᾱνός, ή, όν, *of Atella*, Polyb.

Ἀτέμβω, only used in pres. *to bring to harm*, Od. 20, 294: *to confound, perplex*, θυμόν, Od. 2, 90. Pass. *to be bereft* or *cheated of* a thing, τινός, Hom.; also ἀτέμβονται νεότητος, *they are past youth*, Il. 23, 445. But in mid. *to blame*, τινί, Ap. Rh. (Prob. from ἄτη.) [ᾰ]

Ἀτενής, ές, (α copul., τείνω) *stretched, strained, tight*, κισσός, Soph. Ant. 826: hence *intent, attentive*, νόῳ ἀτενεῖ, Hes. Th. 661, Pind. N. 7, 129: ἀτενὲς βλέπειν=ἀτενίζειν, Polyb.—2. *on the stretch, intense, unslacking*, ὀργαί, Aesch. Ag. 71.—3. *straight, direct*, ἥκω δ' ἀτενὴς ἀπ' οἴκων, *straight* from home, Eur. Alcm. 5.—4. *straightforward, downright*, παῤῥησία, Eur. Tem. 2, cf. Plat. Rep. 547 E.—5. *unbending, firm, stiff, harsh, obstinate*, ἀτενὴς ἀτεράμων τ', Ar. Vesp. 730. Cf. Ruhnk. Tim. Adv. ἀτενῶς, or more freq. ἀτενές, v. sup. 1. Hence

Ἀτενίζω, f. -ίσω, *to look at intently, gaze at*, πρός τι, Arist. Probl., εἴς τι, Polyb., τινί, N. T.: ἀτ. περί τινος, *to be clear-sighted* in a thing, Polyb. Hence

Ἀτενισμός, οῦ, ὁ, *intent observation*, Theophr.

†Ἀτεπόριξ, ιγος, ὁ, *Ateporix*, a Galatian prince on the Pontus, Strab.

Ἄτερ, prep. c. gen., *without, except, besides*, Hom.—II. *aloof, apart, away from*, Il. 1, 498: Hes. joins νόσφιν ἄτερ, Op. 91: ἄτερ Ζηνός, *without the will of Jupiter*, Il. 15, 292; so οὐ θεῶν ἄτερ, *non sine diis*, Pind. P. 5, 102: so too freq. in Trag., mostly after its case. Only poet.: cf. ἄνευ and χωρίς. [ᾰ]

Ἀτεραμνία, ας, ἡ,=ἀτεραμνότης, Hipp.

Ἀτέραμνος, ον, (α priv., τείρω, τέραμνος) *unsoftened, not to be softened, indigestible.*—II. metaph. *hard, stubborn, unbending, cruel*, κῆρ, Od. 23, 167, ὀργή, βροντή, Aesch. Pr. 190, 1062. Hence

Ἀτεραμνότης, ητος, ἡ, *hardness, stubbornness*, Theophr.

Ἀτεραμνώδης, ες, (ἀτέραμνος, εἶδος) *like an ἀτέραμνος, not to be softened.*

Ἀτεράμων, ον, gen. ονος, Att. for ἀτέραμνος, Ar. Ach. 181, cf. ἀτενής 5. [ᾰ-ᾱ]

Ἀτέρεμνος, ον,=ἀτέραμνος.

Ἀτερηδόνιστος, ον, (α priv., τερηδονίζομαι) *not worm-eaten*, Diosc.

Ἄτερθε, before a vowel ἄτερθεν,=ἄτερ, as ἄνευθε from ἄνευ, Pind., and Trag. Only poet.

Ἀτερμάτιστος, ον, (α priv., τερματίζω) *unbounded, boundless*, ἐπιθυμία, Diod.

Ἀτέρμων, ον, gen. ονος, (α priv., τέρμα) *without bounds* or *end*; ἀτέρμονες αὐγαί, *the mirror's countless rays*, Eur. Hec. 926: ἀ. πέπλος, *having no end* or *way out, inextricable*, Aesch. Eum. 634, cf. ἄπειρος, ἀπέραντος.

†Ἄτερνον, ου, τό, *Aternum*, a city of Samnium, Strab.

† Ἄτερνος, ου, ὁ, *the Aternus*, a river of Samnium, Strab.

Ἅτερος, Dor. for ἕτερος [ᾰ]: also τὸ ἅτερον, Megaric in Ar. Ach. 813. [ᾰ]—2. ἅτερος, Att. contr. for ὁ ἕτερος, gen. θᾱτέρου, dat. θᾱτέρῳ, θατέρᾳ, etc. [ᾱ], or with mark of *crasis*, θἀτέρου, etc. Forms like θάτερος, θατέροις are bad.

Ἀτερπής, ές, (α priv., τέρπω) *not delightful, joyless, sad*, Hom., etc.—II. act. *not enjoying* a thing, c. gen., κράτους, Aesch. Supp. 685. Hence

Ἀτερπία, ας, ἡ,=ἀτερψία, Diog. L

Ἄτερπος, ον,=ἀτερπής, Il. 6, 285

Ἄτερπνος, ον, quoted in E. M from Ibyc. 9, and Stesich., as=ἀτέρυπνος, ἄγρυπνος, *sleepless*, in the Rhegian dialect.

Ἀτερψία, ας, ἡ, (ἀτερπής) *dissatisfaction, displeasure*, Luc.

Ἀτέτουα, ων, τά, *Atetua*, a city of Spain, also Ἀττέγουα, Strab.

Ἀτευκτέω, *to miss, not gain* or *obtain*, τινός, Babrius 123, 6: from

Ἄτευκτος, ον, (α priv., τυγχάνω) *not gaining* or *obtaining.* Hence

Ἀτευξία, ας, ἡ, *a not obtaining.*

Ἀτευχής, ές, (α priv., τεῦχος) *unequipped, unarmed*, Eur. Andr. 1119.

Ἀτεύχητος, ον,=foreg., Anth.

Ἀτέχναστος, ον, *artless*, Themist.

Ἀτεχνής, ές,=ἄτεχνος, cf. ἀτεχνῶς.

Ἀτεχνία, ας, ἡ, (ἄτεχνος) *want of art, unskilfulness*, Plat. Phaed. 90 D, etc.

Ἀτεχνίτευτος, ον, *artless, simple*, Dion. H.

Ἄτεχνος, ον, (α priv., τέχνη) *without art*, and so—I. opp. to ἔντεχνος, *unskilled, rude:* of things, *inartificial*, Plat., and Arist.—II. *without art* or *cunning, guileless, artless, simple.* Adv. -νως, q. v.

Ἀτεχνῶς and ἀτέχνως, adv. from ἀτεχνής and ἄτεχνος, *without art* or *skill, rudely*, Xen. Mem. 3, 11, 7.—2. *artlessly, guilelessly, simply*, Ruhnk. Tim.—II. *naturally*, i. e. *really, absolutely, entirely, wholly, utterly*, Lat. *plane, prorsus, omnino*, in which sense it is mostly written ἀτεχνῶς, Heind. Plat. Soph. 225 C; very freq. in Ar., and Plat., as ἀτεχνῶς ξένως ἔχω, *I am an entire stranger*, ἀτεχνῶς ὕβρει τινί, *out of downright, sheer wantonness:* very freq. in comparisons, ἀτεχνῶς ὥςπερ, *just like*, etc.; c. neg., οὐδὲν ἀτεχνῶς, *not in the least, not a whit*, Plat. Polit. 288 A.

Ἀτέω, only found in Il. 20, 332, Hdt. 7, 223, both times in part. ἀτέων, *fool-hardy, reckless, like one possessed* [ᾰ]: from

Ἄτη, ης, ἡ, (ἀάω) *distraction, bewilderment*, ἄτη φρένας εἷλε, Il. 16, 805; *folly, blindness, delusion*, Il. 9, 115: esp. *a judicial blindness*, sent by the gods, Il. 19, 88; usu. ending in guilt, Il. 24, 480, Od. 4, 261 (yet less voluntary than ὕβρις, Müll. Eum. § 45), and always in misery, cf. Herm. Soph. El. 111.—2. hence in genl. *ruin, bane, mischief*, Il. 8, 237, and so usu. in Trag.; but opp. to πῆμα, *simple misery* or *destruction*, Soph. Aj. 363, cf. Eust. 767, 63.—3. said of persons; *a bane, mischief, pest*, δίκην ἄτης λαθραίου, Aesch. Ag. 1230, δύο ἄτα, Soph. Ant. 533.—4. Ἄτη personified, *Ate*, daughter of Jupiter, *the goddess of mischief*, author of all blind, rash actions, and their results, having power even over her own father Jupiter, Il. 19, 95: the Λιταί come slowly after her, undoing the evil she has worked, Il. 9, 500, sq., cf. Hes. Th. 230, who makes her the daughter of Eris. In Trag. her functions oft. coincide with those of 'Αρά and 'Ερινύς, but v. Herm. Soph. l. c. The word is never found in Att. prose. [ᾱ]

'Ατηκτος, ον, (*a* priv., τήκω) *not melted*, χιών, Plat. Phaed. 106 A: *not able to be melted, not soluble*, Id. Soph. 265 C.—II. metaph. *not to be softened* or *subdued*, νόμοις, Id. Legg. 853 D, where prob. ἄτεγκτος should be read.

'Ατημέλεια, ας, ἡ, *carelessness.*

'Ατημελέω, *to be careless, take no heed:* from

'Ατημελής, ές, *careless, heedless*, Plut. Adv. -λῶς.

'Ατημέλητος, ον, (ἀτημελέω) *unheeded, uncared for*, Xen. Cyr. 5, 4, 18; 8, 1, 14.—2. *baffled, disappointed*, Aesch. Ag. 891.—II. act. *taking no heed:* hence in adv. -τως ἔχειν τινος, *to take no heed of...*, Xen. Cyr. 8, 1, 15.

'Ατημελία, ας, ἡ, poet. for ἀτημέλεια, Ap. Rh.

'Ατηρής, ές,=sq., c. gen., Hipp. [ᾱ]

'Ατηρός, ά, όν, (ἄτη) *blinded by ἄτη, hurried to ruin*, Theogn. 433, 634.—II. *baneful, ruinous, mischievous*, Trag.: τὸ ἀτηρόν, *bane, mischief*, Aesch. Eum. 1007. Adv. -ρῶς. [ᾱ]

†'Ατησῖνος, ου, ὁ, *Atesīnus*, a river of Rhaetia, now *Etsch*, Strab.

†'Ατθίς, ίδος, ἡ, *Atthis*, daughter of Cranaus, after whom Attica was called 'Ατθίς, cf. sq., Apollod. 3, 14, 5.

'Ατθίς, ίδος, ἡ, *Attic.*—2. as subst., sub. γῆ, χώρα, *Attica*, Eur. I. A. 247: or sub. γλῶττα, *the Attic dialect*, Strab.—3. *Attic history*, Luc. Hist. Scrib. 32.

'Ατίετος, ον, (*a* priv., τίω) *unhonoured*, Aesch. Eum. 385, 839.—II. act., *not honouring* or *regarding*, τινός, Eur. Ion 700. [ᾰ]

†'Ατιζύης, ου, ὁ, *Atizyes*, a Persian satrap, Arr. An. 1, 25, 3.

'Ατίζω, f. -ίσω, *not to honour, not to heed:* hence part., ἀτίζων, *unheeding*, Il. 20, 166: but c. acc., like ἀτιμάω, ἀτιμάζω, *to slight, treat lightly*, ἀτίζ. θεούς, etc., Trag., cf. Monk Alc. 1056: also c. gen., Ap. Rh. 1, 615. (*a* priv., and τίζω, τίω, which formation, like that of ἀτίω, is against analogy, cf. Buttm. Ausf. Gr. § 121, Anm. 3 and 4.)

'Ατῐθάσσευτος and ἀτῐθάσευτος, ον, (*a* priv., τιθασσεύω) *untamed, untamable, wild.*

'Ατίθασσος and ἀτίθασος, ον, (*a* priv., τῐθασσός)=foreg., Hdn.

†'Ατίλιος, ου, ὁ,=Lat. *Atilius*, Polyb.

'Ατῑμᾰγελέω, *to forsake the herd* or *flock, stray*, Arist. H. A. 6, 18, 16; 9, 3, 4: from

'Ατῑμᾰγέλης, ου, ὁ, (ἀτιμάω, ἀγέλη) *despising the herd* or *flock*, i. e. *forsaking it, straying, feeding alone*, Soph. Fr. 850, Theocr. 25, 132.

'Ατῑμάζω, f. -άσω, (ἄτιμος) *not to hold in honour, to esteem* or *treat lightly, dishonour, insult, slight*, Hom. once in Il. 9, 450; oft. in Od.: so too in Att.—II. τινά τι, Soph., *to deem* any one *unworthy of* a thing, τινά τινος, Soph. Ant. 22; also c. inf., either simply, as μή μ' ἀτιμάσῃς φράσαι, *deem me not too mean to tell me...*, Id. O. C. 49, cf. Eur. H. F. 608; or with τὸ μή..., as μήτοι μ' ἀτιμάσῃς τὸ μὴ οὐ θανεῖν σὺν σοί, *deem me not too mean to die with thee*, Soph. Ant. 544. Pass. *to suffer dishonour, insult*, etc, c. neut. pl., ἀνάξι' ἠτιμασμένη, Eur. I. A. 943.—II.=ἀτιμόω, in legal signf., Xen. Cyr. 1, 6, 20. Hence

'Ατῑμασμός, οῦ, ὁ, *dishonour, despite*, LXX.

'Ατῑμαστέος, έα, έον, verb. adj. from ἀτιμάζω, *to be despised*, Plat. Phaedr. 266 D.—2. ἀτιμαστέον, *one must dishonour*, Xen. Symp, 4, 17.

'Ατῑμαστήρ, ῆρος, ὁ,=sq., Aesch. Theb. 637.

'Ατῑμαστής, οῦ, ὁ, (ἀτιμάζω) *a dishonourer.*

'Ατίμαστος, ον, (ἀτιμάζω) *dishonoured, despised*, Mimn. 1, 9. [ῐ]

'Ατῑμάω. ῶ, f. -ήσω, (ἄτῑμος) like ἀτιμάζω, *to insult, slight*, Hom., mostly in Il.; esp. *to deem* one *unworthy of* a favour, Il. 1, 11, Ep., and in Pind., and Soph., v. Herm. Soph. Aj. 1108. Hence

'Ατίμητος, ον, *unhonoured, lightly esteemed, despised*, Il.—II. (*a* priv., τῑμή II.) *not valued* or *estimated*, δίκη ἀτ., *a cause in which the penalty is not assessed in court*, but fixed by law before hand, Dem. 543, 16, etc.; so ἀτ. ἀγών, Aeschin. 84, 7: cf. Att. Process, p. 171.

'Ατῑμία, ας, ἡ, (ἄτιμος) *disesteem, dishonour, disgrace, a slight*, Od. 13, 142; ἐν ἀτιμίῃ τινὰ ἔχειν, Hdt. 3, 3, and so Att.: ἀτ. τινός, *dishonour done to* one, Plat. Lucri Cup. 229 C.—2. esp. at Athens, *a public stigma, the loss of civil rights*, either total or partial, *infamy*, Lat. *imminutio capitis*, first in Hdt. 7, 231, cf. esp. Andoc. 10, 14, and ἄτῑμος. [Hom., and Tyrt. 1, 10, lengthen the penult., metri gr.]

'Ατῑμοπενθής, ές, (ἄτιμος, πενθέω) *sorrowing for dishonour incurred*, Aesch. Eum. 792.

'Ατῑμοποιός, όν, (ἄτιμος, ποιέω) *making dishonoured.*

"Ατῑμος, ον, (*a* priv., τιμή I.) *unhonoured, dishonoured*, Il.: c. gen. *without the honour of..., dishonoured in* a thing, Aesch. Cho. 295; but also *unworthy of...*, Soph. El. 1215, sq., cf. Schäf. Mel. 137, sq.—2. esp. at Athens in legal signf., a citizen *judicially deprived of his privileges* either totally or in part, *punished with ἀτιμία*, Lat. *capite imminutus, aerarius*, opp. to ἐπίτιμος, Andoc. 10, 13, τι or κατά τι, Ib. 10, 23, 25: also c. gen. ἄτ. γερῶν, Thuc. 3, 58; τοῦ συμβουλεύειν, *deprived of the right of advising*, Dem. 200, 15; so ἄτ. τινὰ τῆς πόλεως καθιστάναι, Lys. 122, 9. The various kinds of ἀτιμία at Athens are given by Andoc. l. c., at Sparta by Xen. Rep. Lac. 9, 4 and 5: cf. Valck. Adon. p. 232.—II. (*a* priv., τιμή II.) *without price* or *value:* hence τοῦ νῦν οἶκον ἄτιμον ἔδεις, *thou devourest his substance without payment made*, Od. 16, 431: and so—2. *unrevenged, unpunished*, like ἀτιμώρητος, Valck. Hipp. 1416. Adv. -μως. Hence

'Ατῑμόω, ῶ, f. -ώσω. pf. ἠτίμωκα, Plut. Cat. Maj. 15, *to dishonour, make light of*, like ἀτιμάζω, Aesch. Supp. 644. Pass. *to suffer dishonour* or *indignity*, Aesch. Ag. 1068, Eur. Hel. 455.—2. but usu. in legal and political sense *to punish with ἀτιμία, to deprive of the rights of citizenship*, Lat. *aerarium facere*, Hdt. 4, 66, etc., cf. ἄτιμος.

'Ατῑμωρητεί and ἀτῑμωρητί, adv. of sq.

'Ατῑμώρητος, ον, (*a* priv., τιμωρέομαι) *unavenged*, i. e.—I. *on whom no vengeance has been taken, unpunished*, ἀτιμώρητος γίγνεσθαι, *to escape punishment*, Hdt. 2, 100, Thuc. 6, 6 ἀτ. τινός, *unpunished for* a thing, Plat. Legg. 959 C.—II. *for whom no revenge has been taken*, Antipho 123, 18: ἀτιμώρητόν τινα ἐᾶν, Aeschin. 20, 22.—2. *undefended, unprotected*, Thuc 3, 57. Cf. Ruhnk. Tim.

'Ατίμωσις, εως, ἡ, (ἀτιμόω) *a dishonouring*, τινός, Aesch. Ag. 702, Cho. 435.—2. *a disgracing, punishment with ἀτιμία.* [τῑ]

'Ατῑμωτικός, ή, όν, (ἀτιμόω) *inclined to dishonouring, bringing ἀτιμία.* Adv. -κῶς.

'Ατίνακτος, ον, (*a* priv., τινάσσω) *unshaken, immoveable*, Opp. Hal. 2, 8. [ῐ]

†'Ατιντᾶνες, ων, οἱ, *the Atintānes*, a people of Epirus, Thuc. 2, 80.

†"Ατις, Dor. for ἥτις, fem. of ὅστις, Theocr.

†"Ατις, ιος, ὁ, *Atis*, king of the Boii, Polyb. 2, 21, 5.

'Ατῐσία, ας, ἡ, (*a* priv. τίω) *inability to pay*, Cic. Att. 14, 19.

'Ατῐτάλλω, aor. 1 Ion. ἀτίτηλα, (ἀταλός) like ἀτάλλω II., *to bring up, rear, foster, tend, feed*, Hom., esp. of children, but also of horses, dogs, etc.: in genl. *to cherish*, Theocr. 17, 58: also c. dat., σκιράφοις ἀτ., Hippon. Fr. 82, καλοῖς. Theocr. 15, 111.

'Ατῐτέω,=ἀτίω, Dion. P. 1158

'Ατίτης, ου, ὁ, *unpunished*, usu. assumed in Aesch. Eum. 257, where however, ἀτίτας is acc. plur. from ἄτιτος: also—II. *unhonoured*, ἀτίται σαρκὶ παλαιᾷ, Aesch. Ag. 72, acc. to Well., but Dind. and others read ἀτίτᾳ, which may also come from ἄτιτος. Not that ἀτίτης should be objected to in a pass. usage, v. Lob. Paral. 428. [ᾰτῐ]

"Ατῐτος, ον, also η, ον, v. foreg., (*a* priv., τίω) *unhonoured, unavenged*, Il. 13, 414; *dishonoured*, Aesch. Eum. 257: but—II. *unpayed*, ποινή, Il. 14, 484.

'Ατίω, (*a* priv., τίω?) *not to honour, not to revenge*, Theogn. 621, cf. ἀτίζω. [ῐ]

'Ατλᾱγενής, ές, ("Ατλας, γένος) *sprung from Atlas*, Hes. Op. 381: in common Greek 'Ατλαντογενής.

†'Ατλαντείη, ης, ἡ, *Atlantēa*, a Hamadryad, Apollod. 2, 1.

†'Ατλάντειος, α, ον,='Ατλαντικός, Eur. Pirith. 3, 5.

†"Ατλαντες, ων, οἱ, *the Atlantes*, a people of western Africa, Hdt. 4, 84.

†'Ατλαντιάς, άδος, ἡ, less usu. form for 'Ατλαντίς.

†'Ατλαντικός, ή, όν, ("Ατλας) *of* or *belonging to Atlas; Atlantic*, ἡ 'Ατλαντικὴ θάλασσα, Hdt. 1, 202; τὸ 'Ατλ. πέλαγος, Polyb. 16, 29, 6; *the Atlantic.*

†'Ατλαντίς, ίδος, ἡ, *daughter of Atlas*, Hes. Th. 938.—II. *Atlantis*, a celebrated island supposed to have been situated in the western ocean, and whose description has given rise to the supposition that it was the name under which America was known to the ancients, Plat. Tim 24 F, Strab. p. 102.

"Ατλας, αντος, ὁ, *Atlas*, one of the older family of gods, who bears up the pillars of heaven, Od. 1, 52: hence—2. later, one of the Titans, Aesch. Pr. 348, 427.—3. later still, the pillar of heaven, *Mount Atlas* in West Africa: and so—4. *any prop* or *supporter:* esp. in architecture "Ατλαντες are colossal statues of men serving for columns to support the entablature, called by Roman architects τελαμῶνες, Vitruv. 6, 10, cf.

Dict. Antiqq. (Prob. from *α* euphon., *τλῆναι.*)—5. *the Atlantic*, in Dion. P. 30.—6. a tributary of the Ister in Thrace, Hdt. 4, 49.

῎Ατλας, αντος, ὁ, (α priv., τλῆναι) *not enduring* or *daring.*

’Ατλητέω, ῶ, *to be unable to bear, be impatient, spiritless* or *desponding*, Soph. O. T. 515 : from

῎Ατλητος, ον, Dor. ἄτλατος, (α priv., τλῆναι) *not to be borne, insufferable*, ἄχος, πένθος, Il., Pind., etc.—II. *not to be dared*, ἄτλητα τλᾶσα, Aesch. Ag. 408.

’Ατμενία, ας, ἡ, (ἀτμήν) *slavery, servitude*, Anth.

’Ατμένιος, ον, *toilsome, prepared with trouble*, Nic.

’Ατμενίς, ίδος, ἡ, fem. from ἀτμήν.

῎Ατμενος, ου, ὁ,=ἀτμήν.

’Ατμεύω, for ἀτμενεύω, *to be a slave, serve*, Nic.

’Ατμή, ῆς, ἡ,=ἀτμός, *smoke, heat*, Hes. Th. 862.

’Ατμήν, ένος, ὁ, fem. ἀτμενίς, ίδος, ἡ, *a slave, servant.* (Gramm. have also ἀδμ., which is etymologically correct, if like δμώς it be deriv. from δαμάω.)

῎Ατμητος, ον, (α priv., τέμνω) *uncut, unwounded : unfelled, unhewn.*—II. *not cut in pieces, not laid waste, unravaged*, γῆ, Thuc. 1, 82 : but ἀργυρεῖα ἄτμητα, *silver-mines as yet unopened*, Xen. Vect. 4, 27.—III. *not to be cut* or *divided, indivisible*, Plat. Phaedr. 277 B.

’Ατμιάω, (ἀτμή) *to steam, emit vapour*, Hipp.

’Ατμῐδοῦχος, ον, (ἀτμίς, ἔχω) *containing vapour, damp.*

’Ατμῐδόω, (ἀτμίς) *to change into steam*, Arist. Meteor.

’Ατμῐδώδης, ες, (ἀτμίς, εἶδος) *steaming, damp, full of vapour*, Arist. Meteor.

’Ατμίζω, f. -ίσω,=ἀτμιάω, *to smoke*, βωμὸς ἀτμίζων πυρί, Soph. Fr. 340 ; of water, *to steam*, Xen. An. 4, 5, 15 ; so of hot meat, ἥδιστον ἀτμ., Pherecr. Metall. 4, 15.

’Ατμίς, ίδος, ἡ,=ἀτμός, ἀτμή, Hdt. 4, 75, Plat. Tim. 86 E. [ῐ]

’Ατμιστός, ή, όν, (ἀτμίζω) *evaporated, turned into vapour*, Arist. Meteor.

’Ατμοειδής, ές,=ἀτμιδώδης, *like vapour, steaming.* Adv. -δῶς.

†῎Ατμονοι, ων, οἱ, *the Atmoni*, a tribe of the Bastarnae, Strab.

’Ατμός, οῦ, ὁ, *smoke*, Lat. *vapor*, Aesch. Ag. 1311 : in plur., *vapours*, Id. Fr. 181. (From *ἄω, ἄημι, ἄζω.)

’Ατμώδης, ες, (ἀτμός, εἶδος)=ἀτμιδώδης, Theophr.

῎Ατοιχος, ον, (α priv., τοῖχος) *unwalled*, Eur. Ion 1133.

’Ατοκεί, adv. of ἄτοκος.

’Ατόκιος, ον, (ἄτοκος) *causing barrenness*, Diosc. : τὸ ἀτόκ., sub. φάρμακον, *a medicine for causing barrenness.*

῎Ατοκος, ον, (α priv., τόκος) *having never yet brought forth, never having had a child*, Hdt. 5. 41, Eur. El. 1127. —2. in genl. *not bearing, barren.*—II. *without interest*, χρήματα, Plat. Legg. 921 C, Dem. 1250, 12. Adv. -κως, also -κεί.

’Ατολμέω, or ἀτολμάω, ῶ, *to be* ἄτολμος, or *disheartened*, Thuc. 1, 124, ubi Bekk. οὐ τολμῶντες.

’Ατόλμητος, ον, *not to be dared : also not to be endured, insufferable*, μόχθος, Pind. I. 8, 23 : and so prob. of wicked men, *not to be borne with*, Aesch. Ag. 375, unless with Hermann ἀτόλμητον ῎Αρη is read.

’Ατολμία, ας, ἡ, (ἀτολμέω) *want of daring* or *courage*,—1. usu. in bad sense, *cowardice*, Thuc. 2, 89.—2. but also simply, *backwardness*, Dem. 1407, 14.

῎Ατολμος, ον, (α priv., τόλμα) *daring nothing.*—1. usu. in bad sense, *wanting courage, spiritless, cowardly*, Pind. N. 11, 42, Thuc., etc.—2. but also *not overdaring*, and of women, *retiring*, Aesch. Cho. 630 : also c. inf., ἄτ. δῆσαι, *not daring to bind*, Id. Pr. 14. Adv. -μως.

῎Ατομος, ον, (α priv., τομή) *uncut*, λείμων, a meadow *unmown*, Soph. Tr. 200.—II. *not able to be cut, indivisible*, Plat. Soph. 229 D : hence of any thing very small.—III. ἡ ἄτομος, acc. to Democritus, *an atom* or *indivisible particle of matter*, the first element of the universe : also of time, ἐν ἀτόμῳ, *in a moment*, N. T. Adv. -μως, Arist. Org.

’Ατονέω, *to be* ἄτονος, *slack, relaxed, languid*, Arist. Probl.

’Ατονία, ας, ἡ, *slackness, languidness*, Plut. : from

῎Ατονος, ον, (α priv., τείνω) *not stretched* or *strained, slack, relaxed*, Hipp. : *languid, feeble, lazy.*—II. (α priv., τόνος III. 2) *without accent*, Gramm. Adv. -νως.

’Ατόξευτος, ον, (α priv., τοξεύω) *not hit with an arrow : out of bow-shot*, Plut.

῎Ατοξος, ον, (α priv., τόξον) *without bow* or *arrow*, Luc.

’Ατόπαστος, ον, (α priv., τοπάζω) *not to be guessed*, Aesch. Fr. 108.

’Ατόπημα, ατος, τό, (ἄτοπος) *a misplaced, absurd word* or *deed.*

’Ατοπηματοποιός, ὁ, (ἀτόπημα, ποιέω) *one who does things out of place* or *absurd.*

’Ατοπία, ας, ἡ, *a being out of the way*, and so—1. *strangeness, marvellousness, oddness*, Ar. Ran. 1372, and Plat. : *unusual nature*, νοσήματος, Thuc. 2, 51.—2. *unnaturalness*, and so of persons, *unnatural conduct*, Ar. Ach. 349 ; of things, ἀτ. τῶν τιμωριῶν, Thuc. 3, 82 : from

῎Ατοπος, ον, (α priv., τόπος) *out of place, out of the way*, and so—1. *strange, unwonted, marvellous, odd*, ἡδονή, Eur. I. T. 842, ὄρνις, Ar. Av. 276, πόθος, Ar. Eccl. 956, and freq. in Plat. : δοῦλοι τῶν ἀεὶ ἀτόπων, *slaves to every new paradox*, Thuc. 3, 38 : of persons, *odd, eccentric*, Dem.—2. *strange, absurd*, Lat. *ineptus*, Plat., and Xen.—3. *unnatural, disgusting, foul*, πνεῦμα, Thuc. 2, 49. Adv. -πως, *marvellously* or *absurdly*, οὐκ ἀτ., Thuc. 7, 30.

’Ατόρευτος, ον, (α priv., τορεύω) *without graven* or *embossed work.*

’Ατόρητος, ον, (α priv.; τορέω) *not to be pierced, invulnerable*, Nonn.

’Ατόρνευτος, ον, (α priv., τορνεύω) *not turned in the lathe, not rounded.*

῏Ατος, ον, contr. for ἄατος, *insatiate*, c. gen., ἄτ. πολέμοιο, μάχης, etc., *insatiate of war*, etc., Hom.

†῎Ατοσσα, ης, ἡ, *Atossa*, daughter of Cyrus, queen of Cambyses, and afterwards of Darius Hystaspis, by whom she had Xerxes, Hdt. 3, 68, etc.—2. wife of Artaxerxes II., Plut. Artax. 23.

†’Ατουατικοί, ῶν, οἱ, *the Aduatici*, a people of Gallia Belgica, Dio Cass.

†’Ατουρία, ας, ἡ, *Aturia*, a region of Assyria, Strab. ; also in Arr. An. 3, 7, 7, ’Ατυρία.

’Ατραγῴδητος, ον, (α priv., τραγῳδέω) *not treated tragically, not exaggerated*, Luc.

’Ατράγῳδος, ον, (α priv., τραγῳδός) *untragical, unsuitable to tragedy*, Arist. Poet. Adv. -δως, *without noise* or *fuss*, Anton.

†῎Ατραι, ῶν, αἱ, *Atrae*, a city of Mesopotamia, Hdn. 3, 9 : *οἱ ’Ατρηνοί, the people of Atrae*, Id.

’Ατράκτιον, ου, τό, dim. from ἄτρακτος.

’Ατρακτοειδής, ές, (ἄτρακτος, εἶδος) *spindle-shaped.*

῎Ατρακτος, ου, ὁ and ἡ, *a spindle*, Hdt. 4, 162.—II. ἄτρ. τοξικός, Aesch. Fr. 123, ἄτρ. without τοξ., Soph. Phil. 290, *an arrow*, as ἠλακάτη also has both signfs., because both were made of reed, and had nearly the same shape ; in this sense it appears to have been specially a Lacon. word, v. Thuc. 4, 40.—III. *the upper part of a sailyard*, which was also called ἠλακάτη. (Acc. to Pott, from same root as *torquere*, to twist or turn.)

’Ατρακτῠλίς, ίδος, ἡ, also ἀτρακτυλλίς, a thistle-like plant, used for making spindles, a kind of *Carthamus Creticus*, acc. to Sprengel : we call the *Euonymus Europaeus* the Spindle-tree, Arist. H. A., Kiessl Theocr. 4, 52, hence—II. *a spindle.*

†’Ατραμύττειον, ου, τό,=’Αδραμύττειον.

’Ατράνωτος, ον, (α priv., τρᾱνόω) *not made clear.*

†῎Ατραξ, ακος, ὁ, *the Atrax*, a tributary of the Peneus in Thessaly, Strab.—2. a city of Thessaly, on the Peneus, Id.

’Ατράπελος, ον,=δυςτράπελος.

’Ατραπίζω, *to walk, to go, pass*, Pherecr. Autom. 3.

’Ατρᾰπῑτός, οῦ, ἡ,=sq., Od. 13, 195.

’Ατρᾰπός, οῦ, ἡ, Ep. ἀταρπός, (α euphon., τρέπω) strictly *a path that does not turn*, hence in genl. *a path, way, road*, Hdt. etc. : Hom. only in Ep. form : metaph. *a walk of life* ἡ πολιτικὴ ἀτρ., Plat. Polit. 258 C.

’Ατραυμάτιστος, ον, (α priv., τραυματίζω) *invulnerable*, Luc.

’Ατράφαξις, εως, and ἀτράφαξυς, υος, ἡ, *a pot-herb* like spinach, *orach*, Lat. *atriplex*, Diosc. : also ἀδράφαξυς and ἀνδράφαξις.

’Ατράχηλος, ον, (α priv., τράχηλος) *without neck*, Teles ap. Stob. p. 575, 46. [ᾰ]

†’Ατρέβατοι and ’Ατρεβάτιοι, ων, οἱ, *the Atrebates* or *Atrebati*, a people of Gallia Belgica, Strab.

†’Ατρείδης, ου Ep. and Ion. *αο* and *εω*, ὁ, (patron. from ’Ατρεύς) *son* or *descendant of Atreus, οἱ ’Ατρεῖδαι* or τὼ ’Ατρείδα, *the Atridae*, Agamemnon and Menelaus, Hom.

†’Ατρείων, ωνος, ὁ,=foreg., Hom.

’Ατρέκεια, ας, ἡ, Ion. ἀτρεκηΐη, but also ἀτρεκίη, (ἀτρεκής) *reality, strict truth*, Pind. Fr. 232, 4 : ἀτρεκίην τινὸς εἰδέναι, *to know the strict truth, exact state of* a thing, Hdt. 4, 152 ; 6, 1. —II. *strictness, justice, uprightness*, Pind. O. 10, 17.

’Ατρεκέω,=ἀκριβόω, Eur. Bus. 3 : from ἀτρεκής.

’Ατρεκηΐη, ης, ἡ, Ion. for ἀτρέκεια, Hdt. 6, 82.

’Ατρεκής, ές, *strictly true, real, certain : strict, exact*, ἀλήθεια, καιρός, Pind. : τὸ ἀτρεκές=ἀτρέκεια, Hdt. 5, 9, etc.—II. *strict, just, upright*, Pind. O. 3, 21. Hom. only uses the adv. ἀτρεκέως with the verbs ἀγορεύω and μαντεύομαι, *truly, as truth requires :* but δεκὰς ἀτρεκές, *just ten of them*, Od. 16, 245. The word and its derivs. are rare in Att., though Eur. has it once or twice, ἀκριβής, etc., being used instead.

Ἀτρεκίη, ης, ἡ, Ion. for ἀτρέκεια, Hdt.

'Ατρέμᾰ, and before a vowel ἀτρέμᾰς, adv., (α priv., τρέμω) *without trembling*, and so *moveless, fixed*, ἑστάναι, Hom., v. esp. Od. 19, 212, where it is used of the eyes.—2. *still, quiet*, ἧσθαι, Hom., and so ἀτρ. ἔχειν, with or without ἑαυτόν, etc., to keep still or quiet, Hdt. 5, 19; 9, 54, and Att.—3. *quietly, calmly*, εὕδειν, Hom.: ἀτρ. πορεύεσθαι, *to go gently* or *softly*, Xen. Cyn. 5, 31. [ᾰ]

'Ατρεμαῖος, α, ον, poet. for ἀτρεμής, *calm, still, gentle*, ἀτρ. βοά, *a whisper*, Eur. Or. 147.

'Ατρέμας, adv., v. sub ἀτρέμα.

'Ατρεμεότης, ητος, ἡ, = ἀτρεμία, Hipp.

'Ατρεμέω, ῶ, *not to tremble* or *move, to keep still* or *quiet*, Hes. Op. 537, *to keep peace*, Hdt. 7, 8, 1: so also in pass., Theogn. 47: from

'Ατρεμής, ές, (α priv., τρέμω) *not trembling, unmoved, calm*, Plat. Phaedr. 250 C, ὄμμα, Xen. Symp. 8, 3.: the neut. τὸ ἀτρεμές, as subst., *calmness*, Xen. Ages. 6, 7.

'Ατρεμί, adv. of ἀτρεμής, Ar. Nub. 261. [ῑ]

'Ατρεμία, ας, ἡ, *a keeping still: calmness, intrepidity*, Pind. N. 11, 15: ἀτρεμίαν ἔχω, ἄγω,=ἀτρεμέω, Xen.

'Ατρεμίζω, f. -ίσω Att. -ῐῶ,=ἀτρεμέω, esp. *to keep peace*, Theogn. 303, and freq. in Hdt., but always c. negat., οὐκ ἀτρεμίζειν, *to be restless* or *unquiet*, 1, 185, 190, etc.

Ἄτρεπτος, ον, (α priv., τρέπω) *unmoved, immovable*, τὴν ἀλκήν, Luc.: *unchanging*, Plut.: πρός τι, *not caring for* a thing. Adv. -πτως.

†'Ατρεστίδας, α and ου, ὁ, *Atrestidas*, masc. pr. n., Dem. 439, 3.

Ἄτρεστος, ον, (α priv., τρέω) *not trembling, unfearing, fearless*, Lat. *intrepidus*, Trag., and Plat. Crat. 395 B: c. gen., ἀτρ. μάχας, *fearless of* fight, Aesch. Pr. 416. Adv. -τως, Aesch. Supp. 240: also neut. pl. ἄτρεστα, as adv., Eur. Ion 1198. (Cf. sq.)

'Ατρεύς, έως, ὁ, (α priv., τρέω)= ἄτρεστος, as adj., only in Euphor. 94, and in Anth., ἀτρῆες (sic leg. pro ἀτρεῖες) ἀνάγκαι, *immutable necessity*: but the prop. n. *Atreus* no doubt had this signf., *the Unfearing*.

†'Ατρεύς, έως Ep. έος, ὁ, (v. foreg.) *Atreus*, son of Pelops and Hippodamia, brother of Thyestes, Hom.

Ἄτρητος, ον, (α priv., τράω) *not pierced through, without hole* or *aperture*, Plat. Polit. 279 E.—II. act. *not burrowing holes*, hence of animals, ἄτρητα, opp. to τρηματώδη, such as ants, Arist. H. A. Adv. -τως.

'Ατρήχυντος, ον, (α priv., τρηχύνω, Ion. for τραχ.) *not made rough* or *hard*, Aret.

† Ατρία, ας, ἡ,='Αδρία, Strab.

'Ατρίακτος, ον, (α priv., τριάζω) *unconquered*, Aesch. Cho. 338.

'Ατρίβαστος, ον,=sq., II. Xen. Hipparch. 8, 3.

'Ατρῐβής, ές, (α priv., τρίβω, ἔτρῐβον) *not rubbed*, and so—I. of places, *not traversed, pathless*, Thuc. 4, 8; of roads, *not worn* or *used*, opp. to φανερὰ ὁδός, Xen. An. 4, 2, 8.—2. of clothes, *not much worn, new*, Lat. *integer*, Id. Mem. 4, 3, 13.—3. of the body, *not galled*, Plat. Rival. 134 B.—II. *not versed* or *practised in* a thing, τινός.

'Ατρῐβί, adv. of ἀτριβής, esp. *without loss of time, without delay*.

'Ατρίβων, ον, gen. ωνος, poet. for ἀτριβής, Eur. Lic. 1.—II. (α priv., τρίβων) *without cloak*. [ᾰτρῐ]

Ἄτριον, ου, τό, Dor. for ἤτριον.

Ἄτριπτος, ον, (α priv., τρίβω)= ἀτριβής, hence χεῖρες ἄτριπτοι, *hands not worn hard by work*, Od. 21, 151.—2. of corn, *not threshed*, Xen. Oec. 18, 5.—3. of bread, *not kneaded*, Arist. Probl.—4. ἄτρ. ἄκανθαι, *thorns on which one cannot tread* or *walk*, Theocr.—5. *untrodden*, and so *strange*, ἱστορίαι, Artemid.

Ἄτριχες, plur. from ἄθριξ.

Ατριχος, ον, poet. for ἄθριξ, *without hair*.

Ἄτριψ, ιβος, ὁ,=ἀτριβής II. Hence

'Ατριψία, ας, ἡ, *want of practice, inexperience*, Cic. Att. 13, 16.

'Ατρομέω, (ἄτρομος)=ἀτρεμέω, *to be fearless*, Opp.

'Ατρόμητος, ον, (ἀτρομέω)=ἄτρομος, Anth.

†'Ατρόμητος, ου, ὁ, *Atrometus*, an Athenian, father of the orator Aeschines, Dem. 270, 24; Aeschin.

Ἄτρομος, ον, (α priv., τρέμω) *unfearing, fearless*, Lat. *intrepidus*, θυμός, μένος, Il.

†Ἄτρομος, ου, ὁ, *Atromus*, son of Hercules, Apollod. 2, 7, 8.

†'Ατροπατηνή, ῆς, ἡ, *Atropatēnē*, the northern part of Media, Strab.: hence

†'Ατροπατηνός, ή, όν, *of Atropatene*, Strab.

†'Ατροπάτης, ου, ὁ, *Atropates*, a satrap of Media, Arr. An. 3, 8.

†'Ατροπάτιος, α, ον, *of Atropatene*, Strab.

'Ατροπία, ας, ἡ, *a being* ἄτροπος: hence *obstinacy, inflexibility*, Theogn. 218: *folly*, Ap. Rh.—II. *clumsiness, indiscretion*.

Ἄτροπος, ον, (α priv., τρέπω) *not to be turned, unchangeable*, and so *eternal*, ὕπνος, Theocr.—2. of persons, *inflexible, unalterable*, Anth.: hence ἡ Ἄτροπος, *Atropos*, the name of one of the Μοῖραι or Parcae, first in Hes. Th. 218, 905, Sc. 259.—II. *not easily turning, awkward, unseemly*, ἔπεα, Pind. N. 7, 151.

'Ατροφέω, (ἄτροφος) *to have* or *get no food, to starve*, Plut.: ἀτρ. πῦρ, *to have no fuel*, Philo.—2. *to have an atrophy*.

'Ατροφία, ας, ἡ, *want of food, hunger*.—2. *an atrophy*: from

Ἄτροφος, ον, (α priv., τρέφω) *not fed, ill fed, decayed*.—2. *ill of an atrophy, pining away*, ἵπποι, Xen. Mem. 3, 3, 4.—II. act. *not feeding, not nutritious*.

'Ατρύγετος, ον, later also η, ον, A. P. 234, (α priv., τρυγάω) *yielding no harvest, unfruitful, barren*, freq. in Hom. as epith. of the sea, also of ether, Il. 17, 425, H. Cer. 67, 457. So Eur. speaks of the sea's ἀκάρπιστα πεδία; and τραφερή, *fruitful land*, is in Hom. opp. to the sea, v. Heyne Il. 1, 316: later, in genl. *waste, desert*. [ᾰτρῠ]

'Ατρυγής, ές, Anth., and

'Ατρύγητος, ον, (α priv., τρυγάω) *unharvested, not gathered*, Arist. Probl.

Ἄτρῠγος, ον, (α priv., τρύξ) *without lees, clarified, pure*, LXX.

'Ατρύμων, ον, gen. ονος,=ἄτρυτος, c. gen., ἀτρ. κακῶν, *not worn out by ills*, Aesch. Theb. 875. [ᾰτρῡ]

'Ατρύπητος, ον, (α priv., τρυπάω) =ἄτρητος, Plut. [ῠ]

Ἄτρῡτος, ον, (α priv., τρύω) *not rubbed away* or *worn down*, hence of things *unabating*, e. g. πόνος, Pind. P. 4, 317, κακά, Soph. Aj. 788: of a road, *wearisome, never-ending*, Theocr. 15, 7. of persons, *indefatigable*, Joseph.; of ants, Pseudo-Phoc. 158.

'Ατρῡτώνη, ης, ἡ, (α priv., τρύω) *the Unwearied, Tameless*, Hom., as epith. of Minerva. (Lengthd. form from ἀτρύτη, as 'Αϊδωνεύς from Ἅιδης.)

'Ατρύφερος, ον, (α priv., τρυφερός) *not delicate* or *luxurious*, Eupol. Bapt. 10: *not costly*, στολή, Cebes. [ῡ]

'Ατρύφητος, ον, (α priv., τρυφάω) =foreg., Plut.

Ἄτρῠφος, ον,=ἄθρυπτος, Alcm. 25.

Ἀτρώς, ῶτος, ὁ, ἡ,=ἄτρωτος.

'Ατρωσία, ας, ἡ, *invulnerableness*. from

Ἄτρωτος, ον, (α priv., τιτρώσκω) *invulnerable*, Trag., and Plat.

Ἄττα, Att. for τινά, ἄττα for ἅτινα, v. ἄσσα, ἅσσα: it seldom stands without an adj. or subst., Heind. Plat. Theaet. 148 C.

ἌΤΤΑ, a salutation used to elders, *father*, Hom., cf. ἄππα, ἄπφα, and πάππα. [τᾰ]

'Αττάγας, α and ἀττᾰγᾶς, ᾶ, ὁ, Lat. *attagen*, a bird living in marshes, prob. the *moor-hen, water-hen*, esteemed a great delicacy, Ar. Ach. 875, etc.: also ἀτταγήν, ῆνος, ὁ, Arist., and ἀτταγῆς, έος, ὁ, Opp. Cf. Lob. Phryn. 117, sq.

'Ατταγήν, and ἀτταγῆς, v. foreg.

†'Ατταγῖνος, ου, ὁ, *Attagīnus*, a Theban, who betrayed Thebes to Xerxes on his invasion of Greece, Hdt. 4, 148, e.

†'Ατταλεία, ας, ἡ, *Attalēa*, a city of Pamphylia, now *Antali*, Strab: hence ὁ 'Ατταλεύς, *an Attalean*.—2. a city of Maeonia, Ptol., in Strab. Ἄττεα, also called Σάτταλα.

†'Ατταλικός, ή, όν, (Ἄτταλος) *of* or *belonging to Attalus, sprung* or *descended from Attalus, Attalic*, Strab.

†'Ατταλίς, ίδος, ἡ, *Attalis*, one of the later Attic phylae, Paus., etc.

†Ἄττᾰλος, ου, ὁ, *Attalus*, a Macedonian proper name—1. a general of Philip, uncle of Cleopatra whom Philip married, Diod. S.—2. a general of Alexander the great, Arr. An. 2, 9, 2.—Others mentioned in Arrian.—II. founder of the kingdom of Pergamus, Strab.—2. second son of foreg., surnamed Philadelphus, Strab.—3. son of Eumenes II., and nephew of foreg., surnamed Philometor, the last king of Pergamus, having at his death willed his kingdom to the Romans, Polyb. 33, 16, Strab.—Other persons of this name in Paus., etc.

'Ατταν́ίτης, ου, ὁ, *a kind of cake*, distinguished from τηγανίτης, in Hippon. 26: from

Ἄττανον, ου, τό, Ion. for τήγανον.

'Αττάραγος, or ἀττάραχος, ου, ὁ, *a crumb* or *paring of bread*, Ath.: metaph. *the least crumb* or *bit*, Call. Ep. 48, 9. (Deriv. unknown.)

†'Αττάσιοι, ων, οἱ, *the Attasii*, stem race of the Massagetae, Strab.

'Ατταταῖ, *a cry of pain* or *grief*, Trag.: sometimes prolonged, ἀτατταταῖ, etc., Dind. Ar. Ran. 57: also used ironically, Ar. Ach. 1198.

†Ἄττεα, ας, ἡ,='Ατταλεία 2, Strab.

'Αττέλαβος, ου, ὁ, Ion. ἀττέλεβος, a kind of locust without wings, Hdt. 4, 172.

'Αττελεβόφθαλμος, ον, (ἀττέλαβος, ὀφθαλμός) *with the eyes of a locust*, i. e. *with prominent, staring eyes*, Eubul. Sphing. 1, 10.

Ἄττηγος, ου, ὁ, *a he-goat*, Ion. word.

Ἄττης, εω, ὁ, Ἄττις; Ἄττης Ὕης, a mystic form of exorcism, used by the priests of Cybele, Dem. 313, 26.

†'Αττική, ῆς, ἡ, *Attica*, a province of Greece, Hdt.

†'Αττικηρός, ά, όν, in adv. 'Αττικη

ρῶς, *in Attic fashion*, Alex. ap. Ath. 137 D.

Ἀττικίζω, f. -ίσω Att. -ιῶ *to side with the Athenians, Atticize*, Thuc. 3, 62.—II. later *to live like an Athenian*, esp. *to speak Attic*, Galen. Hence

Ἀττίκισις, εως, ἡ, *an Attic expression, Atticism*, Philostr.: and

Ἀττικισμός, οῦ, ὁ, *a siding with Athens, attachment to Athens*, Thuc. 4, 133.—II. *an Attic expression, Atticism*: and

Ἀττικιστής, οῦ, ὁ, *a gatherer of Attic expressions, Atticist*, Gramm.

Ἀττικιστί, adv., *after the Attic fashion, in the Attic dialect*, Alex. Protoch. 1.

Ἀττικίων, a prop. n. formed like a dim., *my little Athenian*, Ar. Pac. 214.

Ἀττικοπέρδιξ, ικος, ὁ, (Ἀττικός, πέρδιξ) *the Attic partridge*, Ath. 115 B.

Ἀττικός, ή, όν, (ἀκτή) *Attic, Athenian*: ἡ Ἀττική, sub. γῆ, *Attica*, Hdt., etc., cf. Ἀτθίς.

Ἀττικουργής, ές, (Ἀττικός, * ἔργω) *wrought in the Attic fashion*, Menand. p. 294.

Ἀττικωνικός, ή, όν, a comic alteration of Ἀττικός, after the form of Λακωνικός, Ar. Pac. 215.

†Ἄττις, εως and ιδος, ὁ, also Ἄττης, εω, and Ἄττυς, Ἄτυς, υος, *Attis*, or *Atys*, a Phrygian youth beloved by Cybele, Luc.

Ἄττω, Att. for ᾄσσω, ἀΐσσω: in Plat.: and later also ἄττω, without ι subscr., Valck. Phoen. 1388.

Ἀτυζηλός, ή, όν, *frightful*, Ap. Rh.: from

Ἀτύζομαι, aor. part. -χθείς (v. inf.), as pass. (ἀτάω) *to be distraught* from fear, *amazed, bewildered*, Hom. mostly in part. pres., in phrase ἀτυζόμενος πεδίοιο, *fleeing bewildered o'er the plain*, Il., cf. Od. 11, 606; so absol., ἀτύζονται, ἀτυζόμενος, Pind. P. 1. 26, O. 8, 51: also *distraught* with grief, Soph. El. 149: c. acc., *to be amazed at* a thing, ἀτυχθεὶς ὄψιν, Il. 6, 468: but ἀτυζομένη ἀπολέσθαι, *feared for* that she would die, Il. 22, 474, cf. εὔχεσθαι, in Soph. O. T. 1512. The act. ἀτύζω, f. -ύξω, *to strike with terror* or *amazement*, first in Theocr. 1, 56, and Ap. Rh. 1, 465.

Ἄτυκτος, ον, (α priv., τεύχω) *unaccomplished, undone*, Pseudo-Phoc. 50.

Ἀτύλωτος, ον, (α priv., τυλόω) *without weals*, Call. [ῠ]

Ἀτύμβευτος, ον, (α priv., τυμβεύω) *unburied*, Opp.

Ἄτυμβος, ον, (α priv., τύμβος) *without burial, without a tomb*, Luc.

†Ἀτυμνιάδης, ου, ὁ, *son of Atymnius*, i. e. Mydon, Il. 5, 581: from

†Ἀτύμνιος, ου, ὁ, *Atymnius*, son of Jupiter and Cassiopea, Apollod. 3, 1, 2.—2. son of Emathion, Il. 16, 317.

Ἄτῠπος, ον, (α priv., τύπτω) *speaking inarticulately, stammering*, Gell.

Ἀτύπωτος, ον, (α priv., τυπόω) *unformed*, Plut. [ῠ]

Ἀτῠράννευτος, ον, (α priv., τυραννεύω) *not ruled by tyrants*, Thuc. 1, 18. Adv. -τως.

Ἀτύρωτος, ον, (α priv., τυρόω) *not made into cheese, not curdled* or *coagulated*, Diosc. [ῠ]

†Ἄτυς, υος, ὁ, *Atys*, king of Lydia, from whom descended the Atyadae, Hdt. 1, 7, 94.—2. a son of Croesus, Hdt. 1, 34.—3. v. Ἄττις.

Ἀτῡφία, ας, ἡ, *freedom from arrogance*, Menand. p. 104: from

Ἄτῡφος, ον, (α priv., τῦφος) *not puffed up, without pride* or *arrogance, modest*, Plat. Phaedr. 230 A. Adv. -φως.

Ἀτῠχέω, ῶ, *to be ἀτυχής, be unlucky* or *unfortunate, fail, miscarry*, Hdt. 9, 111, etc.: οἱ ἀτυχοῦντες=οἱ ἀτυχεῖς, Antipho 120, 12: Euphem. for ἀτιμοῦσθαι, Dem. 533, 22.—2. c. gen., like ἀποτυγχάνειν, *to fail of* a thing, *fail in getting* or *gaining* it, Xen. Hell. 3, 1, 22: also c. part. ἀτ. κτώμενοι, Thuc. 2, 62.—3. ἀτ. πρός τινα, *to fail with* another, i. e. fail in one's request, meet with a refusal, Id. Cyr. 1, 3, 14; so too ἀτ. παρά τινος, Ib. 1, 6, 6. Hence

Ἀτύχημα, ατος, τό, *a misfortune, miscarriage, mishap*, Oratt.: more rarely, *a fault of ignorance, mistake*, opp. to ἀδίκημα, Arist. Rhet.—II. *a thing missed* or *not obtained*. [ῠ]

Ἀτῠχής, ές, (α priv., τυγχάνω, τυχεῖν) *luckless, unfortunate, unsuccessful*, Plat. Legg. 905 A.—II. *missing, without share in...*, τινός, Ael. Adv. -χῶς.

Ἀτύχησις, εως, ἡ, *a failing*. [ῠ]

Ἀτῠχία, ας, ἡ, (ἀτυχέω) *the state* or *fortune of an ἀτυχής, ill-luck*, such as is supposed to cling to some persons, Dinarch. 100, 6.—II. also=ἀτύχημα, *a miscarriage, mishap*, Xen. Mem. 3, 9, 8, and Oratt.: an euphem. for ἀτιμία, Dem. 533, 11.

Ἀτῶμαι, v. ἀτάω.

ΑΥ῍,—I. orig. of place, *back, backwards*, Lat. *retro*, esp. in the Homeric αὐερύω.—II. of time, then of any repetition of an action, *again, anew, afresh, once more*, Il. 1, 540, from Hom. downwds. very freq., also δεύτερον, τρίτον αὖ, Il.: of sequence or addition, as we too use—III. in general *again*, i. e. *further, moreover, besides*, Lat. *porro*, esp. Att.—2. then (as *again* is connected with *against*, Germ. *wieder* with *wider*) it takes the sense of *on the other hand, on the contrary*, usu. following δέ. Il. 4, 417, and so Aesch. Ag. 1280, ἥξει γὰρ ἄλλος αὖ τιμάορος, *on the other hand, in my turn*, Lat. *vicissim*. Hence=δέ, even when μέν precedes, Il. 11, 109, and so Att.: also joined with δέ..., ὁ μὲν ἥμαρτε, ὁ δ' αὖ... αὖθις τυχὼν κατειργάσατο, Xen. Cyr. 4, 6, 4.—3. sometimes seemingly=δή, as τῶν αὖ τέσσαρες ἀρχοὶ ἔσαν, '*Now*, of these there were'..., Lat. *ergo*..., Il. 2, 618. The pleon. phrases, πάλιν αὖ, αὖ πάλιν and ἔμπαλιν, αὖθις αὖ, αὖθις αὖ πάλιν, are only Att., usu. Trag.; cf. αὖθις, πάλιν.

Αὐάζω,=αὐαίνω, dub. in Theophr.

†Αὐαίνου λίθος, ὁ, prop. *the withering stone*, comic appellation of a spot in Athens, Ar. Ran. 195.

Αὐαίνω, Att. αὑαίνω, f. αὐᾰνῶ, (αὔω) *to dry*, of wood, Od. 9, 321, and Xen., in pass.; αὐ. ἰχθῦς πρὸς ἥλιον, Hdt. 1, 200.—2. *to dry, wither*, or *parch up*, ἄνθη, Solon 15, 35; so αὐανθείς πυθμήν, Aesch. Cho. 260: hence βίον αὐαίνειν, *to waste life away, pine away*, Soph. El. 819: so too fut. mid. αὐανοῦμαι, in pass. signf., *I shall wither away*, Id. Phil. 954.

Αὐᾰλέος, α, ον, (αὖος) *dry, parched, withered*, αὐ. χρὼς ὑπὸ καύματος, Hes. Op. 586: of hair, *rough, squalid*, Simon. 7, 9, cf. αὐσταλέος, αὐχμηρός.

Αὔανσις, εως, ἡ, Att. αὕανσις, (αὐαίνω) *a drying up*, Arist. Meteor.

Αὐαντή, ῆς, ἡ, sub. νόσος, *a wasting, atrophy*, Hipp.

Αὐαντικός, ή, όν, Att. αὑαντ., (αὐαίνω) *drying up, parching*.

Αὔασις, εως, ἡ, in Hdt. Ὄασις, Aegyptian name for the fertile islets in the Libyan deserts, Strab. p. 170, cf. Schw. Hdt. 3, 26.

Αὐασμός, οῦ, ὁ, Att. αὑασμός, (αὐαίνω) *a drying, dryness*, Hipp.

Αὐάτα, ἡ, i. e. ἀϝάτα, Aeol. for ἄτη, Pind. P. 2, 52; 3, 42. [αῠᾰ, Böckh Not. Crit. ad P. 2, 14.]

Αὐγάζω, f. -άσω, (αὐγή) *to view in the clearest light, see distinctly, discern, behold*, Soph. Phil. 217, Buttm. In same sense the mid. is used, Il. 23, 458, Hes. Op. 476.—II. intr. *to shine*, N. T. 2 Cor. 4, 4. Hence

Αὔγασμα, ατος, τό,=sq., LXX: and

Αὐγασμός, οῦ, ὁ, *a glittering, lustre*, Plut.

†Αὐγέας,=Αὐγείας.

†Αὐγειαί, ῶν, αἱ, *Augēae*, a city of Locris, Il. 2, 532.—2. a city of Laconia, afterwards Αὐγαιαί, Il. 2, 583.

†Αὐγείας, ου, ὁ, poet. for Αὐγέας, *Augeas*, a king of Elis, one of the Argonauts, Pind. Ol. 10 (11), 34. From the cleansing of his stables by Hercules was derived the prov. καθαίρειν τὴν κόπρον τοῦ Αὐγείου, of very difficult labours, Luc.

Αὐγέω, *to shine, glitter*.

ΑΥ῾ΓΗ΄, ῆς, ἡ, *bright light, radiance*, esp. of the sun, and so in plur. his *rays, beams, daylight*, Hom., who mostly joins αὐγή and αὐγαὶ ἠελίοιο: hence ὑπ' αὐγὰς ἠελίοιο, under the sun, i. e. still alive, Od. 11, 498, 619, so too αὐγαί alone, as αὐγὰς λεύσσειν, εἰςορᾶν, βλέπειν, *to see the light*, i. e. live, Aesch. Pers. 710, Eur. Alc. 667, Andr. 935: but ὑπ' αὐγὰς λεύσσειν, ἰδεῖν τι, *to hold up to the light and look at*, Eur. Hec. 1154, Plat. Phaedr. 267 E; so ὑπ' αὐγὰς δεικνύειν τι, Ar. Thesm. 500, cf. Ruhnk. Tim.: κλύζειν πρὸς αὐγάς, *to rise surging towards heaven*, Aesch. Ag. 1182: metaph. βίου δύντος αὐγαί, "*life's setting sun*," Ib. 1123, cf. Pind. I. 4, 110 (3, 83).—2. in genl. *any light* or *glitter*, πυρὸς αὐγή, Aesch., βροντᾶς αὐγαί, Soph. cf. ἠλεκτροφαής, ἀτέρμων.—3. esp. of the eyes, ὀμμάτων αὐγαί, Soph. Aj. 70, and Eur.: hence αὐγαί alone, like Lat. *lumina, the eyes*, Eur. Andr. 1180, and so prob., ἡ τῆς ψυχῆς αὐγή, Plat. Rep. 540 A.—4. *any gleam* on the surface of bright objects, *sheen*, χρυσὸς αὐγὰς ἔδειξεν, Pind. N. 4, 134: ἀμβρόσιος αὐγὰ πέπλου, Eur. Med. 983: so of marble, etc., Jac. Philostr. Imag. 2, 8. Mostly poet. (Perh. from same root as Lat. *oc-ulus*, Germ. *Aug-e*, i. e. Sanscr. *ikç*, to see.)

†Αὐγή, ῆς, ἡ, *Auge*, daughter of Aleus and Neaera, Apollod. 2, 7, 4.

Αὐγήεις, εσσα, εν, (αὐγή) *radiant, beaming*.—II. *clear-sighted*, Nic.

†Αὐγηϊάδης, ου Ep. ᾱο, ὁ, *son of Augeas*, Il. 2, 624.

Αὐγητήρ, ῆρος, ὁ, fem. αὐγήτειρα, ἡ, *an enlightener*, Orph.

†Αὔγιλα, ων, τά, *Augila*, an oasis in Africa, Hdt. 4, 182, cf. Bähr ad loc.

†Αὐγοειδής, ές, (αὐγή, εἶδος) *lightlike, beaming, glancing*, Plut. 2,922 D.

†Αὐγοῦστα, ης, ἡ, *Augusta*, name of numerous cities founded by Augustus and his successors.—1. Αὐγ Ἠμερίτα, *Aug. Emerita*, now *Merida*, in Spain, Strab.—2. Πραιτωρία, *Praetoria*, now *Aosta*, a city of the Salassi, Strab.—3. Ταυρίνων, *Aug. Taurinorum*, now *Turin*, in Gallia Cisalpina, Polyb. 3, 60; many others in Ptol., etc.

†Αὔγουστος, ου, ὁ, the Roman *Augustus*.

Αὐγωπός, όν, (αὐγή, ὤψ) *with beam-*

ing eye, in genl. *radiant, beaming*, dub. in Welcker Syll. Ep. 32, 7.

Αὐδάζομαι, f. *-άξομαι*, dep. mid. (*αὐδή*) *to cry out, speak*, Hdt. 2, 55: 5, 51, in aor. *ηὐδαξάμην*, v. sq. An act. *αὐδάζω*, f. *-άξω*, in Lyc. 892.

†Αὐδάτα, ἡ, *Audata*, first wife of Philip of Macedon, Ath. 557 E.

Αὐδάω, ῶ, f. *-ήσω* Att. *-ᾱσω*, Eur. Phoen. 124, *to utter sounds, talk, speak*, Hom.: not till later c. acc. rei, *to speak, say* a thing, e. g. *οὐκ αὐδᾶν ἔσθ' ἃ μηδὲ δρᾶν καλόν*, Soph. O. T. 1409: also pass., *ηὐδᾶτο ταῦτα*, so *'twas said*, Soph.: *αὐδ. κραυγάν*, *to utter a cry*, Eur. Ion 893: esp. of oracles, *to utter, proclaim*, Soph. O. T. 392, etc: *αὐδ. ἀγῶνα*, *to sing of a contest*, like Lat. *dicere*, Pind. O. 1, 12.—2. *to speak to, address*, freq. in Hom., *ἀντίον αὐδᾶν τινα*, *to speak to, accost, call* one; also *ἔπος τινὰ ἀντίον αὐδᾶν*, Il. 5, 170: hence *to call on, invoke* a god, Eur. H. F. 499, 1215: also *αὐδ. ἐς πάντας*, Eur.—3. c. inf., *to tell, bid, order* to do, *αὐδ. σε χαίρειν*, Pind. P. 4, 108; so *αὐδ. σε μή...*, Aesch., and Soph.—4. *to call by name*, *λεώς νιν Θετίδειον αὐδᾷ*, Eur. Andr. 20: more freq. in pass., *αὐδῶμαι παῖς Ἀχιλλέως*, Soph. Phil. 241; and so, like *κεκλῆσθαι*, *to be*, Ib. 430.—5. like *λέγειν*, Lat. *dicere*, *to mean*, Eur. Hipp. 352.—B. the mid. used as dep., just like the act., in Aesch. Pr. 766, Eum. 380, Soph. Phil. 130, Aj. 772, v. Ellendt, and cf. foreg.: from

ΑΥ'ΔΗ', ῆς, ἡ, *a voice*, not so much the *words* as the *utterance and tone*, Hom.: metaph. *the sound* or *twang* of the bowstring, Od. 21, 411.—2. rarely = *λόγος, φήμη*, *a report, account*, as *ἔργων αὐδή*, Soph. O. C. 240, cf. Eur. Hipp. 567. (Strictly *ἀϝδή*, from Sanscr. *vad*, to speak, the *ϝ* or *υ* being transposed, as in *αὐξάνω*, cf. Pott Forsch. 1, 245.) Hence

Αὐδήεις, *εσσα, εν*, *speaking* with human voice, hence in Hom. only of men and women, as their distinctive epithet, Od. 5, 334; 6, 125, cf. Il. 19, 407: and so when *θεὸς αὐδήεσσα* is applied in Od. to Calypso and Circe, it means a goddess indeed, but *one who, living on earth, used the speech of mortals*, cf. Ap. Rh. 4, 1322, and Od. 10, 227: but Nitzsch (Od. 10, 136), observing the vv. ll. *οὐδήεσσα, αὐλήεσσα*, thinks they may all point to an old form *οὐλήεσσα* = *ὀλόεσσα*, *baneful*.

'Αὔδρία, ας, ἡ, = *ἀνυδρία*, Plat. Legg. 844 A, acc. to Bekk.: from

'Αὔδρος, *ον*, = *ἄνυδρος*, v. l. Hes. Fr. 58, v. Lob. Phryn. 729.

†Αὐενιών, ῶνος, ἡ, *Avenion*, a city of Gaul, now *Avignon*, Strab.

Αὐερύω, f. *-ύσω*, (i. e. *αὖ ἐρύω*) *to draw back* or *backwards*, *στήλας*, *to pull* them *over*, Il. 12, 261: *to draw* the bow, Il. 8, 325: esp. *αὐερύω*, absol. in a sacrifice, *to draw* the victim's head *back*, so as to cut its throat: hence in genl. *to slaughter, sacrifice*, Il. 1, 459; 2, 422. Some write *αὖ ἐρύω* separately.—II. of leeches, *to suck*, Opp. [ῠω]

Αὐηλός, v. *αὐηρός*.

Αὐήρ, i. e. *ἀϝήρ*, Aeol. for *ἀήρ*.

Αὐηρός, ά, όν, = *αὐαλέος*, Anth., where however Jacobs reads *αὐηλός*.

Αὐθάδεια, ας, ἡ, poet. *αὐθᾱδία*, *self-will, wilfulness, doggedness, stubbornness, arrogance*, Trag. in the poet. form, Plat. in the other. [θᾱ] From

Αὐθάδης, ες, (*αὐτός, ἥδομαι*) *self-willed, wilful, dogged, stubborn, presumptuous*, Hdt. 6, 92, etc., cf. Theophr. Char 15; c. gen., *αὐθ. φρενῶν*, Aesch. Pr. 908: also *remorseless, unfeeling*, hence *σφηνὸς γνάθος αὐθάδης*, Aesch. Pr. 64, cf. *ἀναιδής*. Adv. *-δῶς*, Ar. Ran. 1020. [θᾱ]

Αὐθᾱδία, ας, ἡ, poet. for *αὐθάδεια*, Trag.

Αὐθᾱδιάζω, f. *-άσω*, *to make self-willed* or *stubborn*. Mid. *to be so*.

Αὐθᾱδίζομαι, f. *-ίσομαι*, dep. mid., = *αὐθαδιάζομαι*, Plat. Apol. 34 E, cf. Lob. Phryn. 66.

Αὐθᾱδικός, ή, όν, *like an αὐθάδης*, *self-willed*, Ar. Lys. 1116.

Αὐθάδισμα, ατος, τό, *conduct of an αὐθάδης, self-will, wilfulness*, Aesch. Pr. 964.

Αὐθᾱθόστομος, ον, (*αὐθάδης, στόμα*) *stubborn* or *haughty of speech*, Ar. Ran. 837.

Αὔθαιμος, ον, = sq.

Αὐθαίμων, ον, gen. *ονος*, (*αὐτός, αἷμα*) *of the same blood, kindred: a brother, sister, near kinsman*.

Αὐθαίρετος, ον, (*αὐτός, αἱρετός*) *self-chosen, self-elected*, *στρατηγοί*, Xen. An. 5, 7, 29.—II. *taken upon one's self, self-incurred*, *πημοναί*, Soph., *ἔρωτες, νόσοι*, Eur., *κίνδυνοι*, Thuc. 1, 144: in genl. *voluntary, optional, in one's own power*, *εὐβουλία*, Thuc. 1, 78. Adv. *-τως*, Luc.

Αὐθέκαστος, ον, (*αὐτός, ἕκαστος*) *each for him, her, itself*: hence of persons, *one who says every thing as it is, calls things by their right names, straightforward, downright, plain, sincere*, first in Arist. Eth. N. 1, 6, 5, Wyttenb. Plut. 11 E: also *independent*, *βίος*, Strab.: in earlier writers we find *αὐθέκαστα*, but this should always be written separately.

Αὐθεντέω, *to be an αὐθέντης, to have authority over*, *τινός*, N. T.

Αὐθέντημα, ατος, τό, *arbitrary power*, Lat. *auctoritas*.

Αὐθέντης, ου, ὁ, contr. for *αὐτοέντης*, which is used by Soph. (*αὐτός, ἔντεα*) *committing violence, laying hands on one, an actual murderer*, freq. in Eur.: esp. of murders *done by those of the same family*: also esp. *a self-murderer, suicide*.—2. *an absolute master, autocrat, commander*, *δῆμος χθονός*, Eur. Supp. 442: *one who has power and can delegate it: an instigator, author*, Lat. *auctor*, *τῆς ἱεροσυλίας*, Diod.: mostly only in late prose, Lob. Phryn. 120.—II. as adj., *αὐθ. φόνος, θάνατος*, death *by murder*, Aesch. Eum. 212, Ag. 1572.

Αὐθεντία, ας, ἡ, *absolute sway*, LXX.

Αὐθεντικός, ή, όν, *vouched for, warranted, authentic*, opp. to *ἀδέσποτος*: hence adv. *-κῶς*, Cic. Att. 9, 14; 10, 9.

Αὐθέψης, ου, ὁ, (*αὐτός, ἕψω*) Lat. *authepsa, a self-boiler, a utensil for boiling*, like our tea-urns, cf. *πανθέψης*, Lat. *sartago*.

Αὐθημεραῖος, α, ον, = *αὐθήμερος*, Hipp.

Αὐθημερίζω, f. *-ίσω*, *to do* or *return on the same day*: from

Αὐθημερῖνός, όν, = sq., *ephemeral*, *ποιηταί*, Cratin. Incert. 5.

Αὐθήμερος, ον, (*αὐτός, ἡμέρα*) *made* or *happening on the very day*: *λόγοι αὐθ.*, *extemporaneous* speeches, very dub. in Aeschin. 83, 38. Adv. *αὐθημερόν*, *on the very day*, Aesch. Pers. 456: so too in Ion. form *αὐτημερόν*, Hdt. 2, 122, etc.

Αὖθι, adv. shortened for *αὐτόθι*, of place, *on the spot, here, there*: of time, *forthwith, straightway*, both oft. in Hom., cf. *αὐτόθι*.—2. later also for *αὖθις*, Jac. A. P. p. 537.

Αὐθιγενής, ές, Ion. *αὐτιγ.* (*αὖθι*, * *γένω*) *born on the spot, born in the country, native*, Lat. *indigena*, *θεός*, Hdt. 4, 180; *αὐτ. ποταμοὶ Σκυθικοί*, *the Scythian rivers that rise in the country*, Hdt. 4, 48; *ὕδωρ αὐθ.*, *spring-water*, Hdt. 2, 149: *genuine, sincere*, *ἰάλεμος*, Eur. Rhes. 895.

Αὖθις, adv., in Hom. and Ion. Greek always written *αὖτις*, while *αὖθις* is said to be Att. (cf. Ellendt Lex. Soph. in v.): Ep. also *αὖθι*: a lengthd. form of *αὖ*, with which it agrees in most signfs.—I. of place, *back, back again*, *αὖτις ἰέναι, βαίνειν*, etc., Il.: also *ἂψ αὖτις*, Il. 8, 335, *τὴν αὐτὴν ὁδὸν αὖτις*, Il. 6, 391: this signf. rarer in Att.—II. of time, *again, afresh, anew*, freq. in Hom., and Att.; oft. strengthd. *ὕστερον αὖτις*, Il. 1, 27, cf. Soph. Aj. 858; *ἔτ' αὖτις*, Il. 9, 375; *πάλιν αὖτις*, Il. 5, 257; so in Att., *πάλιν αὖθις*, in Soph. Fr. 434, or more freq., *αὖθις πάλιν*, Id. O. C. 364, etc.: also *αὖθις αὖ πάλιν*, Ib. 1420: *βοῶν αὖθις*, to cry *encore!* Xen. Symp. 9, 4.—2. of future time, *again, hereafter*, *καὶ αὖτις*, Il. 1, 140, etc., cf. Soph. Aj. 1283.—III. of sequence, *moreover, besides, in turn, on the other hand*, Soph. O. T. 1403, etc., cf. *αὖ* III.: hence sometimes in apodosis for *δέ*, *τοῦτο μέν..., τοῦτ' αὖθις...*, Soph. Ant. 167.

Αὐθόμαιμος, strengthd. for *ὅμαιμος*, Soph. O. C. 335.

Αὐθομολογέομαι, f. *-ήσομαι*, dep. mid. (*αὐτός, ὁμολογέομαι*) *to confess of one's self*: *πρᾶγμα αὐθομολογούμενον*, *a thing that speaks for itself, is self-evident*, Luc.

Αὐθύπαρκτος, ον, (*αὐτός, ὑπάρχω*) *self-subsisting, self-existent*.

Αὐθυπόστατος, ον, (*αὐτός, ὑφίσταμαι*) = foreg.

Αὐθυπότακτος, ὁ, *the subj. of aor.* 2, sometimes also *of aor.* 1, Gramm. Adv. *-τως*, *in this subj.*, Gramm.

Αὔθωρος, ον, (*αὐτός, ὥρα*) *at the very hour*. Adv. *-ρον*, Strab., *-ρεί*, Plut., and *-ρί*.

Αὐΐαχος, ον, (*α* copul., *ἰαχή*, as if *ἀϝίαχος*) *shouting together* or *in common*, like *ἄβρομος*, of the Trojans marching to battle, Il. 13, 41: acc. to others, (*α* priv.) *not shouting, noiseless*: the former best, since in Hom. the Greeks advance in silence, the Barbarians with loud shouts. In Qu. Smyrn. certainly *noiseless*.

Αὐλαία, ας, ἡ, (*αὐλή*) Lat. *aulaeum*, *a curtain*, esp. in the theatre, Menand. p. 253.

Αὐλᾰκεργάτης, ου, ὁ, (*αὖλαξ, ἐργάτης*) *tracing furrows*, Anth. [ᾰ]

Αὐλᾰκίζω, f. *-ίσω*, (*αὖλαξ*) *to trace furrows*, *αὐλακισμέναν ἀροῦν*, proverb. of doing work over again, Pratin. ap. Ath. 461 E. Hence

Αὐλᾰκισμός, οῦ, ὁ, *a tracing of furrows*.

Αὐλᾰκόεις, εσσα, εν, *furrowed*.

Αὐλᾰκοτομέω, ῶ, (*αὖλαξ, τέμνω*) *to furrow, plough*, *γῆν*, Sext. Emp.

Αὖλαξ, ᾰκος, ἡ, (perh. from *ἕλκω*) = *ἄλοξ*, *a furrow*, Hes. Op. 437, 441, Hdt. 2, 14: also *ὦλαξ*, for which Hom. uses *ὦλξ*.—II. = *ὄγμος*, *a swathe*, Theocr.

Αὐλεία, ας, ἡ, v. sub *αὔλειος*.

Αὔλειον, ου, τό, *an ante-room, hall*, Lat. *vestibulum*, neut. from

Αὔλειος, α, ον, sometimes also *ος, ον* (cf. infr.), *of* or *belonging to the αὐλή*, or *court*, Hom. only in Od.: *αὐλ. οὐδός*, Od. 1, 104, but mostly ἐπ. αὐλείῃσι θύρῃσι, *at the door of the court*, i. e. the *outer* door, *house*-door, so too Pind., and Hdt.: in Att. also, ἡ αὐλεία θύρα, Ar. Pac. 982, Plat. Symp. 212 C: also ἡ αὔλειος θ., Lys 93, 20, αὔλιος θ., Menand. p. 87, and sometimes ἡ αὔλειος alone, cf. αὐλή.

Αὐλείτης, ου, ὁ· (αὐλή II.) like αὐλήτης, Lat. *villicus*, Ap. Rh.

Αὐλέω, ῶ, f. -ήσω, (αὐλός) *to play on the flute*, Hdt. 1, 141. Pass., of tunes, *to be played on the flute*, ὁ Βάκχειος ῥυθμός, Xen.: but αὐλεῖται πᾶν μέλαθρον, *is filled with music*, Eur. I. T. 367. Pass. *to be played to, to hear music*, Xen. An. 6, 1, 11, Cyr. 4, 5, 7.

Αὐλή, ῆς, ἡ, (prob. from * ἄω, ἄημι, for the αὐλή was open to the air, τόπος διαπνεόμενος, Ath. 189 B) in Hom. *the open court* before the house, *court-yard*, surrounded with out-buildings, with the altar of Ζεὺς Ἑρκεῖος in the middle, so that it was at once the meeting place of the family and the cattle-yard, Il. 4, 433; it had two doors, one the house door (cf. αὔλειος) and one leading through the αἴθουσα into the πρόδομος, Od. 9, 185.—II. post-Hom., the αὐλή was *the court* or *quadrangle*, round which the house itself was built, having a corridor (περιστύλιον) all round, from which were doors leading into the men's apartments; opposite the house door (cf. αὔλειος) was the μέσαυλος or μέταυλος, leading into the women's part of the house, cf. Becker Charikles 1, p. 173, sq., 182 sq.—III. in genl. *any court* or *hall*, Ζενὸς αὐλή, Od. 4, 74, cf. Il. 6, 247. —IV. *any dwelling, abode, chamber*, Soph. Ant. 785, Phil. 153, esp. in the country, cf. αὔλιον: and so later, a *country-house*, Lat. *villa*, Dion. H.: also αὐλὴ νεκύων, Eur. Alc. 259.—V. late, ἡ αὐλή, *the Court*, as we say, hence οἱ περὶ τὴν αὐλήν, *the courtiers*, etc., Polyb., cf. αὐλικός.

Αὐλήεις, εσσα, εν, (αὐλέω) *belonging to a flute*, αὐλᾶν μέλος, contr. from the Dor. αὐλᾶεν for αὐλῆεν, *a tune* or *air on the flute*.

Αὔλημα, ατος, τό, (αὐλέω) *a piece of music for the flute*, Ar. Ran. 1302, and Plat.

Αὔληρα, ων, τά, Dor. for εὔληρα, Epich. p. 107.

Αὔλησις, εως, ἡ, (αὐλέω) *a playing on the flute*.

Αὐλήστρια, ας, ἡ,=αὐλητρίς, Lob. Paral. 451.

Αὐλητήρ, ῆρος, ὁ,=sq., Hes. Sc. 283, 299.

Αὐλητής, οῦ, ὁ, (αὐλέω) *a flute-player*, Hdt. 1, 141, etc.

Αὐλήτης, ου, ὁ, (αὐλή) *a farm-servant, steward, bailiff*, Lat. *villicus*, Soph. Fr. 445.

Αὐλητικός, ή, όν, (αὐλέω) *of* or *belonging to a flute-player*, Plat.: ἡ αὐλητική, sub. τέχνη, *the art of playing on the flute*, Id. Adv. -κῶς.

Αὐλήτρια, ας, ἡ,=αὐλητρίς, Diog. L. 7, 62.

Αὐλητρίδιον, ου, τό, dim. from αὐλητρίς, Theopomp. (Hist.) ap. Ath. 532 D.

Αὐλητρίς, ίδος, ἡ, (αὐλητής) *a female flute-player*, Ar. Ach. 551, etc.

Ἀϋλία, ας, ἡ, (ἄϋλος) *want of matter* or *material*, Hierocl. [ᾰῡ]

Αὐλιάδες Νύμφαι, αἱ, (αὔλιος) nymphs *who protected cattle-folds*, Anth.

Αὐλίδιον, ου, τό, dim. from αὐλή, *a small court: place of combat, ring*, Theophr. Char. 5.

Αὐλίζομαι, dep. c. fut. mid. αὐλίσομαι; aor. 1 mid. ηὐλισάμην, Thuc. 6, 7, etc., and aor. 1 pass. ηὐλίσθην, Xen., v. Poppo Xen. An. 2, 3, 22, (αὐλή), *to lie together in the* αὐλή or *court-yard*, and so *to lie out at night*, of oxen and swine in Od. 12, 265; 14, 412: in genl. *to house, take up one's abode, lodge, live*, Hdt. 9, 37, etc.: *to haunt*, περί τι, Hdt. 3, 110: esp. as a military term, *to encamp, bivouac*, Hdt. 8, 9, and Thuc.

Αὐλικός, ή, όν, (αὐλός) *belonging to the flute*: ὁ, *a good flute-player*.—II. (αὐλή) *of* or *belonging to the court*; ὁ, *a courtier*, Polyb.; *a statesman*, Id.

Αὔλιον, ου, τό, *any country-house, a cottage*, H. Hom. Merc. 103: *a fold*, Eur. Cycl. 345, etc.—II. *a chamber, cave*, ἀμφιτρὴς αὔλ., Soph. Phil. 19, etc. (Not a dimin., though some write it parox. αὐλίον.) Prop. neut. of

Αὔλιος, α, ον, (αὐλή) *belonging to stalls* or *farm-yards*, ἀστὴρ αὔλιος, Milton's "star that bids the shepherd fold," Ap. Rh.

Αὖλις, ιδος, ἡ, *an abode, stall, fold, tent*, esp. for passing the night in, αὖλιν θέσθαι, *to pitch one's tent for the night*, Il. 9, 232: αὖλιν εἰςιέναι, *to betake one's self to rest, to roost*, of birds, Od. 22, 470.

†Αὐλίς, ίδος, ἡ, (acc. Αὖλιν, Eur. I. A. 14) *Aulis*, a harbour in Boeotia, from which the Grecian armament sailed against Troy, Hom.

Αὐλίσκος, ου, ὁ, dim. from αὐλός, *a small reed, a pipe*, λιγύφθογγος, Theogn. 241: proverb. φυσᾷ οὐ σμικροῖσιν αὐλίσκοις, to be absurdly eager about a thing, Soph. Fr. 753. —II. in genl. *a tube*, Polyb.

Αὐλισμός, οῦ, ὁ, (αὐλίζομαι) *a housing, dwelling, lodging*.

Αὐλίστρια, ας, ἡ,=sq.

Αὐλιστρίς, ίδος, ἡ, *a female inmate in a house*, so Herm. Theocr. 2, 146. (from αὔλιον.)

Αὐλοδόκη, ης, ἡ, (αὐλός, δέχομαι) *a flute-case*, like αὐλοθήκη, Leon. Tar.

Αὐλοθετέω, (αὐλός, τίθημι) *to make flutes* or *pipes*, Id.

Αὐλοθήκη, ης, ἡ, (αὐλός, τίθημι) *a flute-case*.

Αὐλοκοπέω, ῶ, (αὐλός, κόπτω) *to cut into pipes* or *flutes*, Artemid.

Αὐλομᾰνής, ές, (αὐλός, μαίνομαι) *flute-inspired*, Nonn.

Αὐλοποιητικός, ή, όν, *belonging to an* αὐλοποιός: ἡ -κή, sub. τέχνη,= αὐλοποιϊκή.

Αὐλοποιΐα, ας, ἡ, (αὐλοποιός) *flute-making*.

Αὐλοποιϊκή, ῆς, ἡ, sub. τέχνη, *the art of flute-making*, Plat. Euthyd. 289 C: from

Αὐλοποιός, οῦ, ὁ, (αὐλός, ποιέω) *a flute-maker*, Plat.

Αὐλός, οῦ, ὁ, (* ἄω, ἄημι, αὔω, *to blow*) *any wind instrument*, mostly rendered *a flute*, though it was more like an *oboe*, as well from its having a mouthpiece, as from its fuller deep tone: they were of reed, wood, bone, ivory, or metal; the first mention of them in Il. 10, 13; 18, 495: in Hdt. 1, 17, αὐλοὶ ἀνδρήϊοι καὶ γυναικήϊοι, prob. like Lat. *tibia dextra et sinistra*, i. e. *bass and treble*. Sometimes one person played two αὐλοί at once, Theocr. Ep. 5, see a painting from Pompeii, and Dict. Antiqq., voc. *Tibia*: αὐλός Ἐνυαλίου, a trumpet, Anth.—2. *any hollow body, a tube, pipe*, or *groove*: esp. the *sockets* of the clasp into which the bolt is shot, Od. 19, 227: so in Il. 17, 297, ἐγκέφαλος παρ' αὐλὸν ἀνέδραμε, it seems to mean the socket of the spear-head into which the shaft is fitted, v. Poll. 5, 20, and cf. δίαυλος, δολίχαυλος; and in Od. 22, 18, αὐλὸς παχύς, prob. the gush of blood *through the tube* of the nostril: and so Passow interprets παρ' αὐλόν (in the last passage) *like a gush* or *stream*: cf. σύριγξ.—II. *a fish*.

†Αὖλος, ου, ὁ, the Lat. name *Aulus*, Polyb. 27, 2, 11.

Ἄϋλος, ον, (α priv., ὕλη)=ἄνυλος, *without matter, immaterial*, Arist. Gen. An., cf. Lob. Phryn. 729. [ᾰῡ]

Αὐλοτρύπης, ὁ, (αὐλός, τρυπάω) *a flute-borer*, Stratt. Atalant. 1. [ῡ] Hence

Αὐλοτρῡπητικός, ή, όν, *belonging to flute-boring*. Adv. -κῶς.

Αὐλουρός, οῦ, ὁ, *a watch of the court* or *fold*.

Αὐλῳδία, ας, ἡ, (αὐλός, ᾠδή) *a singing* or *song to the flute*, Plat. Legg. 700 D.

Αὐλῳδικός, ή, όν, *belonging to* αὐλῳδία, Plut.

Αὐλῳδός, ὁ, (αὐλός, ᾠδή) *singing to the flute*, like κιθαρῳδός, Plut.

Αὐλών, ῶνος, ὁ, poet. also ἡ, Soph. Fr. 493, *any hollow* between hills or banks, *a hollow way, defile, ravine, glen*, H. Hom. Merc. 95: *a canal, aqueduct*, Hdt. 2, 100, 127: *a channel, strait*, Μαιωτικός, Aesch. Pr. 731: so too in Soph. Tr. 100, αὐλῶνες πόντιοι, the sea-*straits*, an expression descriptive enough of the Archipelago, or (as others) the sea *with its troughs* or *hollows* between the waves.

†Αὐλών, ῶνος, ὁ, *Aulon*, a region and city on the borders of Elis and Messenia, Xen. Hell. 3, 2, 25.—2. a Macedonian city in Chalcidice, Thuc. 4, 103.—3. ὁ βασιλικός, a valley near Damascus in Syria, Strab.—4. a narrow channel between the Chelidoniae insulae, off Pamphylia, Luc.—II. masc. pr. n., Paus.

Αὐλωνιάς, άδος, ἡ, (αὐλών) *a glen-nymph*, Orph.

†Αὐλώνιος, ου, ὁ, *Aulonius*, an appel. of Aesculapius, from the Messenian Aulon, Paus. 4, 36, 7.

Αὐλωνίσκος, ου, ὁ, dim. from αὐλών, Theophr.

†Αὐλωνίτης, ου, ὁ, *an inhabitant of Aulon*, οἱ Αὐλωνῖται, Xen. Hell. 3, 3, 8.

Αὐλωνοειδής, ές, (αὐλών, εἶδος) *like an* αὐλών, *glen-like, sunken*, Diod.

Αὐλωπίας, ου, ὁ,=αὐλωπός, Arist. H. A.

Αὐλῶπις, ιδος, ἡ, (αὐλός, ὤψ) in Il. always epith. of a helmet (τρυφάλεια), *with a visor*, acc. to Hesych. (as αὔλωψ, αὐλῶπις are said also to mean *hollow-eyed*, cf. sq.); but acc. to Schol. *with a tube* (αὐλός) *to hold the* λόφος.

Αὐλωπός, ὁ, (αὐλός, ὤψ) *a hollow eyed-fish*, Opp.

Αὐλωτός, ή, όν, *made with* αὐλοί, αὐλ. φιμοί, *a nose band with* αὐλοί *on it*, which sounded like trumpets when the horses snorted, Aesch. Fr. 330, cf. κώδων, Id. Theb. 463.

ΑΥΞΑ'ΝΩ, or ΑΥ'ΞΩ, f. αὐξήσω, aor. 1 ηὔξησα: the fut. αὐξανῶ only in LXX: Lat. AUGEO, used in poets and prose just like poet. ἀέξω, *to make grow, make large, increase*, Pind., Hdt., etc.: *to promote, to honour, exalt*, πόλιν, πάτραν, Pind., and Trag.: *to praise, extol*, Pind.: c. dupl. acc., αὔξ. τινὰ μέγαν, to bring a child up to manhood, Plat. Rep. 565 C (cf. infr.): also αὐξήσει σὲ τροφὸν καὶ μητέρα, *will celebrate, speak* of thee as..., Soph. O. T. 1092. Pass. c. fut. mid. *αὐξανοῦμαι*, but also fut. pass. *αὐξηθήσομαι* Dem. 1297, 15: aor. 1 *ηὐξήθην*: perf. *ηὔξημαι*: *to grow, wax, increase*, in size, number, strength, power, etc., Hes. Th. 493, Hdt. etc.: also *αὐξ. ἐς πλῆθος, ἐς ὕψος*, Hdt. 1, 58; 2, 14: of a child, *to grow up*, Hdt. 5, 92, 5: of the wind, *to rise*, Hdt. 7, 188: also *to become perfect*, Dem. 1402, fin.: freq. *αὐξάνεσθαι μέγας, to wax great*, grow up, Eur. Bacch. 183, Plat., etc.: so *αὐξ. μείζων*, Plat. Legg. 681 A; *αὐξ. ἐλλόγιμος*, Id. Prot. 327 C: but *ηὐξανόμην ἀκούων, I grew taller as I heard*, Ar. Vesp. 638.—II. the act. is used intrans. like pass., only in late writers, as N. T., cf. Ellendt, Lex. Soph. v. *αὔξω*. (Cf. Germ. *wachs-en*, our *wax*, the *υ* or w being transposed, cf. *αὐδή*.) Hence

Αὔξη, *ης, ἡ,=αὔξησις, growth, increase, enlargement*, freq. in Plat.

Αὔξημα, *ατος, τό*, (*αὐξάνω*) *that which is increased*: also=foreg.

†Αὐξησία, *ας, ἡ*, (*αὐξάνω*) *Auxesia*, goddess of growth and increase at Troezene, Hdt. 5, 82.

Αὔξησις, *εως, ἡ*, (*αὐξάνω*) *growth, increase*, Hdt. 2, 13, Thuc. 1, 69.—2. in Gramm. *the augment.*

Αὐξήτης, *ου, ὁ*, (*αὐξάνω*) *an increaser, giver of increase*, Orph.

Αὐξητικός, *ή, όν*, (*αὐξάνω*) *growing, waxing, thriving.*—II. act. *increasing, good for increasing* or *enlarging*, Arist. Adv. *-κῶς*.

Αὐξητός, *όν*, (*αὐξάνω*) *promoting growth*, Arist. Coel.

Αὐξίβιος, *ον*, (*αὐξάνω, βίος*) *prolonging life.*

Αὐξιθᾰλής, *ές*, (*αὐξάνω, θάλλω*) *promoting growth*, Orph.

Αὐξικέρως, *ω*, (*αὐξάνω, κέρας*) *with rising horns*, Meineke Archipp. Heracl. 2.

†Αὔξιμον, *ου, τό*, v. Αὔξουμον, Plut.

Αὔξιμος, *ον*, (*αὔξω*) *promoting growth, βιοτή*, Hippon. 87.

Αὖξις, *εως, ἡ,=αὔξησις.*—II. Byzant. for *κορδύλη*, a kind of *thunny*, Arist. H. A.

Αὐξίτροφος, *ον*, (*αὔξω, τροφή*) *promoting growth*, Orph.

Αὐξίφωνος, *ον*, (*αὔξω, φωνή*) *strengthening the voice.*

Αὐξίφωτος, *ον*, (*αὔξω, φῶς*) *increasing light.*

Αὐξομείωσις, *εως, ἡ*, (*αὔξω, μειόω*) *the rising and falling of the tide, ebb and flow*, Strab.

Αὐξοσέληνον, *ου, τό*, (*αὔξω, σελήνη*) *the increase of the moon, new moon*, Anth.

†Αὔξουμον, *ου, τό*, in Plut. also Αὔξιμον, *Auximum*, a city of the Piceni in Italy, now *Osimo*, Strab.

Αὐξώ, *οῦς, ἡ*, (*αὐξάνω*) *Auxo, the goddess of growth*, called to witness in an Athenian citizen's oath.

Αὔξω, the more usu. poet. form of *αὐξάνω*, first in Hes. Th. 493, also in Pind., and Att.: only used in pres. and impf., the other tenses being the same as those of *αὐξάνω*.

Αὐονή, *ῆς, ἡ*, Att. *αὐονή*, (*αὖος*) *dryness, withering*, Aesch. Eum. 333: though Müller joins *αὐονά* with *ἀφόρμικτος*, v. sq.

Αὐονή, *ῆς, ἡ*, (*αὔω, to cry*) *a cry*, Simon. Amorg. 20.

Αὖος, *η, ον*, Att. *αὖος*, (* *ἄω, αὔω, ἄζω*) *dry, dried*, of fruit, opp. to *ἁπαλός* Hdt. 2, 71, cf. Plat. Legg. 761 C: in Hom. only in Il., and in phrase *αὖον ἀΰτεῖν, to give a dry, grating, rasping, sound*, of metal. Il. 2, 160; 13, 441. cf. *aridus fragor*, of the cracking of dry wood, Virg.—2. *withered, parched up*, Ar. Lys. 385.—3. *drained dry, exhausted*, Theocr. 16, 12, cf. Hemst. Luc. 1, p. 115, and *ξηρός*. Hence

Αὐότης, *ητος, ἡ*, Att. *αὐότης, dryness, drought.*

'Αϋπνία, *ας, ἡ, sleeplessness*, Plat.: from

"Αϋπνος, *ον, without sleep, sleepless, wakeful*, Hom.: *ὕπνος ἄϋπνος, a sleep that is no sleep*, Soph. Phil. 848: metaph. *sleepless, unresting, πηδάλια*, Aesch. Theb. 206, *κρῆναι*, Soph. O. C. 685.

'Αϋπνοσύνη, *ης, ἡ,= ἀϋπνία*, Q. Sm.

Αὔρα, *ας, ἡ*, Ion. *αὔρη, ης*, (* *ἄω, ἄημι, αὔω*) *air in motion, a breath of air, breeze*, esp. *a cool breeze* from water, or *the fresh air* of morning, Lat. *aura*, in Hom. only once, Od. 5, 469, but freq. in Pind., etc., though rare in good prose, as Plat. Crat. 401 C, and once or twice in Xen.: *αὖραι, the air*, Aesch. Supp. 871.—II. in genl. *movement*, as of the stars, Plut. 2, 878 F.

†Αὔρας, *ὁ, the Auras*, a tributary of the Ister, Hdt. 4, 49.

Αὐράω, v. *ἀπαυράω*.

†Αὐρηλιᾱνός οῦ, *ὁ*, the Latin name *Aurelianus*, Hdn.

Αὐριβάτης, *ου, ὁ, swift-striding*, Aesch. Fr. 263, (from *αὖρι=ταχέως*, in A. B., *βαίνω*.)

Αὐρίζω, fut. *-ίσω, to put off till to-morrow*, Lat. *procrastinare*: from

Αὔριον, adv., *to-morrow*, Hom.: strictly neut. from *αὔριος*, q. v.: *ἐς αὔριον, on the morrow, next morning*, Hom.; also *till morning*, Od. 11, 351: *ἡ αὔριον*, sub. *ἡμέρα, the morrow*, Soph. O. T. 1090, and Eur., also *ἡ ἐς αὔριον ἡμέρα*, Id. O. C. 567, and *τὸ ἐς αὔριον*, Fr. 685. (Prob. from *αὐ-ώς =ἀώς, Aur-ora*, akin to *ἦρι*.)

Αὔριος, *ον, the morrow, χρόνος αὐ., =ἡ αὔριον*, Eur. Hipp. 1115: *αὐ. δαίμων*, v. Ruhnk. Ep. Cr.

ΑΥ'ΡΟΝ, *ου, τό*, Lat. AURUM, *gold*, Dosiad.: a very rare word in Greek, whence comes *θησαυρός*.

Αὔρω, v. *ἀπαυράω*.

ΑΥ'Σ, *αὐτός, τό*, Lacon. and Cret. for *οὖς*, q. v., sub fin.

†Αὔσαρ, *αρος, ὁ, the Ausar*, now *Serchio*, a river of Italy, Strab.

†Αὔσεες, *εων, οἱ*, contr. *Αὐσεῖς, the Ausenses*, a people of Africa, Hdt. 4, 180.

Αὔσιος, Dor. for *τηΰσιος*, Ibyc. 19, Alcm. 100.

†Αὔσκιοι, *ων, οἱ, the Auscii*, a people of Aquitania, Strab.

†Αὔσονες, *ων, οἱ, the Ausones*, a people of southern Italy, Strab.: hence

†Αὐσονία, *ας, ἡ, Ausonia*, a poetic name for Italy, Apollod. 1, 9, 24.

†Αὐσονιεύς, *έως, ὁ,=Αὔσων*, Dion. P. 78.

†Αὐσονικός, *ή, όν, Ausonian*, Strab.

†Αὐσονίς, *ίδος, ἡ*, fem. adj., *Ausonian*, later, *Roman*, Dion. H.

†Αὐσόνιος, *α, ον, of* or *belonging to Ausonia, Ausonian*, Strab.: *τὸ Αὐσόνιον πέλαγος*, i. e. a portion of the Tuscan sea, Id.

Αὐσταλέος, *α, ον*, (*αὖος*) *sun-burnt, shrivelled, squalid*, Lat. *siccus, squalidus*: poet. *ἀϋσταλέος*, Od. 19, 327: cf. *αὐαλέος, αὐχμηρός*.

†Αὐστάνης, *ου, ὁ, Austanes*, masc. pr. n., Arr. An. 4, 22, 1.

Αὐστηρία, *ας, ἡ,= αὐστηρότης*, Theophr.: from

Αὐστηρός, *ά, όν*, (* *ἄω, αὔω, ἄζω*) *making the tongue dry and rough, harsh, rough, bitter, ὕδωρ*, Plat. Phil. 61 C; *οἶνος*, opp. to *γλυκύς*, Arist. Probl.—2. metaph. like Lat. *austerus, stern, harsh, crabbed, ποιητής*, Plat. Rep. 398 A: so too in moral sense, LXX., and N. T. Adv. *-ρῶς*. Hence

Αὐστηρότης, *ητος, ἡ, harshness, roughness, οἴνου*, Xen. An. 5, 4, 29, also *ἡ περὶ οἶνου αὐστ.*, Plat. Theaet. 178 C; opp. to *γλυκύτης*.—2. metaph. *harshness, crabbedness, sternness, τοῦ γήρως*, Plat. Legg. 666 B.

†Αὐσχῖσαι, *ῶν, οἱ, the Auschisae*, a people of Africa, east of Cyrene, Hdt. 4, 171.

†Αὔσων, *ονος, ὁ, Auson*, son of Ulysses and Calypso, Lyc.—2. *An Ausonian*, v. Αὔσονες.

Αὐτάγγελος, *ον*, (*αὐτός, ἀγγέλλω*) *carrying one's own message*, Soph. O. C, 333, Phil. 568: *bringing news of what one's self has seen*, Thuc. 3, 33.

Αὐτάγγελτος, *ον*, (*αὐτός, ἀγγέλλω*) *=αὐτεπάγγελτος*.

Αὐτάγητος, *ον*, (*αὐτός, ἄγαμαι*)= *αὐθάδης*, Anacr. 112: *self-conceited*, Ion ap. Hesych.

Αὐταγρεσία, *ἀς, ἡ, free choice, ἐξ αὐταγρεσίας*, Call. Fr. 120, 2: from

Αὐτάγρετος, *ον*, (*αὐτός, ἀγρέω*) poet. for *αὐθαίρετος, self-chosen, freely chosen, left to one's choice*, Od. 16, 148. —II. act. *taking* or *choosing freely, of one's self*, Simon. Amorg. 2, 19.

Αὐτάδελφος, *ον*, (*αὐτός, ἀδελφός*) *related as brother* or *sister, αἷμα*, Aesch. Theb. 718, Eum. 89: *one's own brother* or *sister*, Soph. Ant. 503.

Αὐτανδρί, adv. of sq., Polyb.

Αὔτανδρος, *ον*, (*αὐτός, ἀνήρ*) *together with the men, men and all*, Polyb.

Αὐτανέψιος, *α*, Lyc. 811, (*αὐτός, ἀνεψιός*) *an own cousin, cousin-german*, Aesch. Supp. 933, 984.

Αὐτάρ, conjunct., Ep. for *ἀτάρ, but, yet, however, still, besides, moreover, furthermore*, Hom. Like *ἀτάρ*, it always begins a proposition. (Related to *ἀτάρ*, as the Aeol. *αὐής* to *ἀήρ*.)

Αὐταρέσκεια, *ας, ἡ, self-satisfaction*· from

Αὐτάρεσκος, *ον*, (*αὐτός, ἀρέσκω*) *=αὐθάδης, self-satisfied*, Lob. Phryn 621.

†Αὐταριᾶται, *ῶν, οἱ the Autariatae*, an Illyrian tribe, Strab.

†Αὐταρίτης, *ου, ὁ, Autarites*, masc. pr. n., Polyb. 1, 77, 4.

Αὐτάρκεια, *ας, ἡ, the state of an αὐτάρκης, contentedness, independence*, Plat. Phil. 67 A, Arist. Eth. N.: *a competence.*

Αὐταρκέω, *ῶ*, f. *-ήσω, to be contented* or *satisfied.*—II. *to be sufficient for, τινί*, Thuc. 7, 15.

Αὐταρκής, *ές*, (*αὐτός, ἀρκέω*) *satisfying one's self, contented, αὐταρκέστατα ζῆν*, Xen. Mem. 1, 2, 14.—II *having enough, independent* of others, Hdt. 1, 32, Aesch. Cho. 757: *χώρα* or *πόλις αὐτ., a country wanting no help of others, that supplies itself, wants no imports*, Thuc. 1, 37, cf. 2, 36: *αὐτ. πρός τι, strong enough for* a thing, Thuc. 2, 51: hence absol., *αὐτ. βοή, a strong, brave shout*, Soph. O. C. 1057. —2. *complete, perfect, independent*, Stoic. term in Arist. Eth. N. Adv. *-κῶς*.

Αὐταρκία, *ας, ἡ*, poet. for **αὐτάρκεια**.

Αὐταρχέω, (*αὐτάρχης*) *to be* **αὐτάρχης**.

Αὐταρχή, *ῆς, ἡ*, (*αὐτός, ἀρχή*) *the very beginning.*

Αὐτάρχης and *αὔταρχος, ου, ὁ*

(αὐτός, ἄρχω) *an absolute sovereign.* Hence

Αὐταρχία, ας, ἡ, *absolute power.*

Αὔταρχος, ου, ὁ,=αὐτάρχης.

Αὐταύταις χερσίν, for αὐταῖς ταύταις χ., Sophron ap. Apoll. de Pron. 339 B, cf. Herm. Soph. El. 1488.

†Αὐτάων, gen. pl. poet. of αὐτός.

Αὖτε, adv., used by Hom. in all the senses of αὖ, except that of place.—I. of time, *again, over again.*—II. to mark sequence or transition, *again, furthermore*, like Lat. *autem*: hence —2. *however, on the contrary*: hence it sometimes follows μέν instead of δέ, Od. 22, 5, H. Hom. Cer. 137: also in Att. poets, Seidl. Eur. I. T. 316, Herm. Vig. § 237; but never in prose.

†Αὐτεῖ, Dor. for αὐτοῦ, v. Greg. Cor. p. 351.

Αὐτέκμαγμα, ατος, τό, (αὐτός, ἔκμαγμα) *an exact impression, true portrait*, Ar. Thesm. 514.

Αὐτενιαυτός, όν, (αὐτός, ἐνιαυτός) *of this year, this year's*, Geop.

Αὐτεξούσιος, ον, (αὐτός, ἐξουσία) *one's own master, free, unconditional*, Diod.: τὸ αὐτεξούσιον, *free power.* Adv. -ως. Hence

Αὐτεξουσιότης, ητος, ἡ, *free, independent power*, Joseph.

Αὐτεπάγγελτος, ον, (αὐτός, ἐπαγγέλλομαι) *offering, promising, of one's self*, hence in genl. *of one's self, freely*, Lat. *sponte*, αὐτ. ὑποστῆναι, *to undertake of free choice*, Eur. H. F. 706; so αὐτ. παρεῖναι, χωρεῖν, Thuc. 1, 33; 4, 120, βοηθεῖν, Isocr. 7 C.

Αὐτεπίσπαστος, ον, (αὐτός, ἐπισπάω) *self-brought on, self-incurred.*

Αὐτεπιτάκτης, ου, ὁ, (αὐτός, ἐπιτάσσω) *one who commands of his own authority*, Plat. Polit. 260 E. Hence

Αὐτεπιτακτικός, ή, όν, *belonging to an* αὐτεπιτάκτης, or *to absolute power*: ἡ -κή, sub. τέχνη, *the art of ruling by one's self*, Plat. Polit. 260 E, etc. Adv. -κῶς, Plut.

Αὐτεπίτακτος, ον, (αὐτός, ἐπιτάσσω) *commanded* or *ruled by one's self.*

Αὐτεπώνῠμος, ον, (αὐτός, ἐπώνῠμος) *of the same name, surname*, τινός, *with* another, Eur. Phoen. 769.

Αὐτερέτης, ου, ὁ, (αὐτός, ἐρέτης) *one's self a rower*, i. e. *a rower and a soldier at once*, Thuc. 1, 10, etc., cf. Böckh P. E. 1, 373: *self-rowed*, αὐτ., ἰδίῃ νηΐ, i. e. not by Charon, Anth.

†Αὐτεσίων, ωνος, ὁ, *Autesion*, son of Tisamenus, and king of Thebes, Hdt. 4, 147.

Αὐτέτης, ες, (αὐτός, ἔτος)=αὐτενιαυτός.

†'Αΰτευν, poet. for ἠΰτουν, impf. of ἀϋτέω, Hom.

'Αϋτέω,=ἀΰω, but only used in pres. and impf., *to cry, shout*, μακρόν, μέγα, Hom.: also act., *to call*, Il. 11, 258: ἀϋτεῖν βοάν, *to utter a loud cry*, Eur. Hec. 1092. [ῡ]

'Αϋτή, ῆς, ἡ, *a cry, shout, call*, Hom.: loud tone or *note* of the trumpet, Aesch. Pers. 395: esp. *a battle-shout, war-cry*, hence also the battle itself, Hom.: Hom. is fond of joining ἀϋτή τε πτόλεμός τε, cf. βοή. [ῡ]

Αὐτήκοος, ον, (αὐτός, ἀκούω) *one who has himself heard, an ear witness*, Thuc. 1, 133.—II. *obeying only one's self, independent*, Plut.

Αὐτῆμαρ, (αὐτός, ἦμαρ) adv., *on the self-same day*, Hom.

Αὐτήμερον, Ion. for αὐθήμερον, v. sub αὐθήμερος.

Αὖτι, as some old Gramm. write in Hom. for αὖθι, on the analogy of αὖτις for αὖθις.

Αὐτιγενής, ές, Ion. for αὐθιγενής.

Αὐτίκᾰ, adv., (αὐτός) *forthwith, straightway, in a moment*, which notion is strengthened by Hom. in αὐτίκα νῦν, μάλ' αὐτίκα; so in prose, αὐτ. μάλα, Plat.: αὐτίκα καὶ μετέπειτα, *now and hereafter*, Od. 14, 403: so Thuc. opposes τὸ αὐτίκα and τὸ μέλλον: so with a partic., αὐτίκ' ἰόντι, *immediately on his going*, Od. 2, 367: but Plat. uses it in a slightly *future* sense, *presently, directly*, Lat. *mox*, opp. to νῦν, Gorg. 459 C: with a subst., as ὁ αὐτίκα φόβος, *momentary, passing*, opp. to *lasting fear*, v. Herm. Vig. § 238.—2. αὐτίκα τε... καί, like ἅμα τε...καί, *as soon as, simul ac*, Hdt.—II. *for example, just to give an example*, αὐτίκα γὰρ ἄρχει διὰ τίν' ὁ Ζεύς; *for example, by whom does Jupiter rule the gods?* Ar. Plut. 130, cf. Plat. Prot. 359 D, Rep. 340 D: this usage is only Att., v. Koen Greg. p. 416, and cf. εὐθύς.—3.=αὖτις, Arat. (Buttm. Lexil. v. εὖτε, not. 1, p. 314, derives the word from τὴν αὐτὴν ἶκα, assuming an old word *ἴξ Ϝίξ correspondent to the Lat. *vice, vices.*) [ῐ]

Αὖτις, Ion. and Dor. for ἀὖθις, q. v.

Αὐτίτης, ου, ὁ, (αὐτός) *by one's self, alone, apart*, Arist.—II. as subst., sub. οἶνος, *unmixed wine*, v. Foes. Oecon. Hipp.

'Αϋτμή, ῆς, ἡ, (*ἄω, ἄημι, αὔω, to blow) *a breath, wind, air*: in Hom. *breath* as the sign of life, Il. 9, 605; *the blast* of a bellows, Il. 18, 471; of wind, Od. 11, 400; hot air from a fire or heated body, Od. 9, 389; 16, 290. —II. *a scent, fume*, Il. 14, 174; Od. 12, 369.

'Αϋτμήν, ένος, ὁ,=ἀϋτμή, Hom.

Αὐτόαγαθον, ου, τό, (αὐτός ἀγαθός) *the very ideal good*, Arist. Metaph.

Αὐτοαληθῶς, (αὐτός, ἀληθῶς) adv., *perfectly, truly*, Arist. Org.

Αὐτόαλφα, (αὐτός, ἄλφα) *the very* ἄλφα, Arist. Metaph.

Αὐτοάνθρωπος, ου, ὁ, (αὐτός, ἄνθρωπος) *man in the abstract, the very, ideal man*, Arist. Eth. N.—II. *a very man, a living man*, Luc., of a statue.

†Αὐτοβάρης, ους, ὁ, *Autobares*, masc. pr. n., Arr. An. 7, 6, 5.

Αὐτοβαφής, ές, (αὐτός, βάπτω) *self-dipped*, Nonn.

Αὐτοβοάω, ῶ, (αὐτός, βοάω) *to bear testimony of one's self.*

Αὐτοβοεί, adv., (αὐτός, βοή) *by a mere shout, at the first shout* or onset; hence αὐτ. ἑλεῖν, *to take without a blow, without resistance*, Thuc. 2, 81; *by storm*, 8, 62, etc.

Αὐτοβόητος, ον, (αὐτός, βοάω) *self-called, self-sounding*, Nonn. 1, 432.

†Αὐτοβοισάκης, ου, ὁ, *Autoboesaces*, a Persian, Xen. Hell. 2, 1, 8.

Αὐτοβορέας, ου, ὁ, (αὐτός, Βορέας) *Boreas bodily*, Luc. Tim. 54.

Αὐτοβούλησις, εως, ἡ, (αὐτός, βούλησις) *the absolute, abstract will*, Arist. Org.

Αὐτοβούλητος, ον,=sq. Adv.-τως.

Αὐτόβουλος, ον, (αὐτός, βουλή) *of one's own will* or *choice*, Aesch. Theb. 1053. Hence

†Αὐτόβουλος, ου, ὁ, *Autobūlus*, masc. pr. n., Plut. Symp.

Αὐτογένεθλος, ον, (αὐτός, γενέθλη) =sq., Anth.

Αὐτογενής, ές, (αὐτός, *γένω) *produced of one's self*, i. e. *uncreated, unbegotten*, δαίμων, Stob.—2. *natural, not artificial* or *feigned*, αἰδώς, late.—3. *sprung from the same parents, kindred*, γάμος αὐτ., *marriage with blood-relations*, v. l. Aesch. Supp. 9.

Αὐτογένητος, ον,=αὐτογενής.

Αὐτογέννητος, ον, (αὐτός, γεννάω =αὐτογενής: hence αὐτογέννητα κοιμήματα μητρός, *a mother's intercourse with her own son*, Soph. Ant. 864.

Αὐτογλώχῑν, ῑνος, ὁ, ἡ, (αὐτός, γλωχίν) *together with the point*, οἰστός, Heliod.

Αὐτογνωμονέω, *to act of one's own will* or *judgment*, Xen. Hell. 7, 3, 6: from

Αὐτογνώμων, ον, gen. ονος, (αὐτός, γνώμη) *acting* or *speaking of one's own will* or *judgment.* Adv. -νως, κρίνειν αὐτ., opp. to κατὰ γράμματα, Arist. Pol.

Αὐτόγνωτος, ον, = foreg., ὀργή, Soph. Ant. 875.

Αὐτογόνος, ον, (αὐτός, * γένω) *self-produced*, Nonn.

Αὐτογραμμή, ῆς, ἡ, (αὐτός, γραμμή) *the very, ideal line*, Arist. Metaph.

Αὐτογρᾰφέω, ῶ, *to write with one's own hand*: from

Αὐτόγρᾰφος, ον, (αὐτός, γράφω) *written with one's own hand*, Dion. H.: τὸ αὐτ., *one's own handwriting, the original*, Plut.

Αὐτόγυος, ον, (αὐτός, γύης) ἄροτρον, a plough *whose* γύης *is of one piece with the* ἔλυμα and ἱστοβοεύς: not fitted together (πηκτόν), Hes. Op. 431.

Αὐτοδᾰής, ές, (αὐτός, δαῆναι) *unpremeditated*, Soph. Aj. 700.

Αὐτοδάϊκτος, ον, (αὐτός, δαΐζω) *self-slain* or *mutually slain*, Aesch. Theb. 735.

Αὐτόδαιτος, ον, (αὐτός, δαίνυμαι) *self-eating*, Lyc.—II.=αὐτόδειπνος.

Αὐτοδάξ, adv. strengthd. for ὀδάξ, *with clenched teeth*, γυναῖκες αὐτοδὰξ ὠργισμέναι, *women angered even to biting*, Ar. Lys. 687: metaph. ὁ αὐτοδὰξ τρόπος, *a right stubborn temper*, Id. Pac. 607.

Αὐτόδειπνος, ον, (αὐτός, δειπνέω) *boarding* or *providing for one's self, bringing one's own victuals to a common meal*, cf. αὐτόσιτος.

Αὐτόδεκα, (αὐτός, δέκα) *just ten*, Thuc. 5, 20.

Αὐτόδετος, ον, (αὐτός, δέω) *self bound*, Opp.

Αὐτόδηλος, ον, (αὐτός, δῆλος) *self-evident*, Aesch. Theb. 848.

Αὐτοδιᾱκονία, ας, ἡ, *self-service*, Chrysipp. ap. Ath.: from

Αὐτοδιάκονος, ον, (αὐτός, διάκονος) *serving one's self*, Strab. [ᾱ]

Αὐτοδίδακτος, ον, (αὐτός, δῐδάσκω) *self-taught*, Od. 22, 347: so αὐτ. ἔσωθεν θυμός, Aesch. Ag. 991: τὸ αὐτοδ-, *natural genius*, Luc. Adv. -τως.

†Αὐτοδιδάσκομαι, (αὐτός, διδάσκω) mid. *to teach one's self, to be one's own teacher*, Synes.

Αὐτοδιήγητος, ον, (αὐτός, διηγέομαι) *narrating in one's own person*, opp. to writing in a dialogue, Diog. L.

Αὐτοδιηγούμενος, η, ον, (αὐτός, διηγέομαι)=foreg., Diog. L.

Αὐτοδίκαιον, ου, τό, (αὐτός, δίκαιος) *abstract right*, Aristid.

Αὐτοδῐκέω, ῶ, *to be* αὐτόδικος, Dinarch. ap. Harpocr.

Αὐτόδῐκος, ον, (αὐτός, δίκη) *with independent jurisdiction, with one's own law-courts, conducting one's own suits at home*, Thuc. 5, 18. Hence

†Αὐτόδῐκος, ου, ὁ, *Autodĭcus*, a Plataean, Hdt. 9, 85.

Αὐτόδιον, adv. *straightway*, only in Od. 8, 449 (either from αὐτός and ὁδός, or simply lengthd. for αὐτός, like μαψίδιος from μάψ, μινυνθάδιος from μίνυνθα, etc.)

†Αὐτόδοξα, ης, ἡ, (αὐτός, δόξα) *opinion* or *sentiment in and of itself, the very opinion*, Arist. Top. 8, 11, 14.

Αὐτόδορος, *ον*, (*αὐτός*, *δορά*) *skin and all*, Plut.

Αὐτόδρομος, *ον*, (*αὐτός*, *δραμεῖν*) *running* or *moving of itself*, Gal.

†**Αὐτόδωρος**, *ου*, *ὁ*, *Autodōrus*, an Epicurean philosopher, Diog. L. 5, 92

Αὐτοειδής, *ές*, (*αὐτός*, *εἶδος*) *like itself*, *uniform*, Anton.

Αὐτοεῖναι, *τό*, (*αὐτός*, *εἰμί*) *self-existence*, of the Deity, Eccl.

Αὐτοέκαστος, *ον*, = *αὐθέκαστος* : *αὐτ. δόξα*, *each thing's own particular opinion*, Arist. Eth. N.: *τὸ αὐτοέκατον*, *the ideal* or *idea of each*, Ib.

Αὐτοέλικτος, *ον*, (*αὐτός*, *ἑλίσσω*) *self-twisted*, *naturally-curling*, of hair, Anth.

†**Αὐτοενεί**, (*αὐτός*, *ἕνος*) adv., *in the same year*, *within the year*, Bergk in Theocr. 28, 13, ed. Mein. in place of *αὐτοετεί*.

Αὐτοεντεί, adv. *with one's own hand*: from

Αὐτοέντης, *ου*, *ὁ*, in Soph. for *αὐθέντης*, *a murderer*, O. T. 107, El. 272, cf. Lob. Phryn. 120.

Αὐτοεπιθυμία, *ας*, *ἡ*, (*αὐτός*, *ἐπιθυμία*) *desire in the abstract*, Arist. Org.

Αὐτοετεί, adv. of sq., Theocr. 28, 13, ubi Bergk *αὐτοενεί*, q. v.

Αὐτοετής, *ές*, (*αὐτός*, *ἔτος*) *in* or *of the same year*, Arist. Adv. *αὐτόετες*, *in the same year*, *within the year*, Od. 3, 322.

Αὐτοζήτητος, *ον*, (*αὐτός*, *ζητέω*) *self-sought*, i. e. *coming unsought*, cf. *αὐτοβόητος*.

Αὐτοζωή, *ῆς*, *ἡ*, (*αὐτός*, *ζωή*) *underived existence*, of the Deity, Eccl.

Αὐτοθαΐς, *ίδος*, *ἡ*, (*αὐτός*, *Θαΐς*) *Thaïs herself*, Luc.

†**Αὐτόθακτος**, *ον*, Dor. for *αὐτόθηκτος*.

Αὐτοθάνατος, *ον*, (*αὐτός*, *θάνατος*) *dying by one's own hand*, Plut. [ᾰ]

Αὐτόθε, v. *αὐτόθεν*.

Αὐτοθελεί, adv. of sq., *voluntarily*, Mel. 122.

Αὐτοθελής, *ές*, (*αὐτός*, *θέλω*) *of one's own will*, *voluntary*, Leon. Tar.

Αὐτοθέμεθλος, *ον*, (*αὐτός*, *θέμεθλον*) *founded by one's self*, Nonn.

Αὐτόθεν, adv. (*αὐτοῦ*) of place, *ἐξ αὐτοῦ τοῦ τόπου*, like Lat. *illinc*, *from the very spot where one is*, *from hence*, *from thence*, usu. c. prep. to define more accurately, e. g. *αὐτόθεν ἐξ ἑδρέων*, *immediately from their seats*, on the spot where they were sitting, Od. 13, 56, cf. Schäf. Theocr. 25, 170: *βιοτεύειν*, *to find a living on the spot*, Thuc. 1, 11: *οἱ αὐτ.*, *the natives*, Id. 6, 21.—II. of time, *ἐξ αὐτοῦ τοῦ χρόνου*, like Lat. *illico*, *on the spot*, *immediately*, *directly*, *at the very time* present or spoken of, Ar. Eccl. 246: hence *without more ado*, *off-hand*, *at once*, *straightway*, Hdt. 8, 64, *once for all*, Thuc. 1, 141: *readily*, *voluntarily*, Lat. *sponte*, *hastily*, *on the spur of the moment*, *rashly*, Polyb. Before a conson. oft. *αὐτόθε*. Most common in poetry.

Αὐτόθηκτος, *ον*, (*αὐτός*, *θήγω*) *self-sharpened*, an epithet of cold-forged iron, Aesch. Fr. 360.

Αὐτόθῐ, adv. for *αὐτοῦ*=*ἐν αὐτῷ τῷ τόπῳ*, *on the spot*, *in the place*, *here*, *there*, Hom., and Hdt.: held to be an Ion. form and poet., but is also freq. in Att. prose.

Αὐτόθροος, *ον*, (*αὐτός*, *θρόος*) *self-spoken*, *self-sounded*, Nonn.

Αὐτόιππος, *ου*, *ὁ*, (*αὐτός*, *ἵππος*) *the very ideal horse*, Arist. Metaph.

Αὐτοκάβδᾰλος, *ον*, *wrought* or *done coarsely* or *carelessly*, *slovenly*: in genl. *slight*, *trivial*, *random*, both of persons and things, Arist. Rhet. 3, 14, 11. Adv. *-ως*, *περὶ εὐόγκων αὐτοκαβδάλως λέγειν*, *to speak at random on important matters*, Ib. 7, 2.—II. hence also **Αὐτοκάβδαλοι** were a sort of buffoons or buffo-actors, who spoke off-hand, Semus ap. Ath. 622 B. (Said to be from *αὐτός*, *κάβος*, *ill-kneaded dough*: also written *αὐτοκαύδαλος* and *αὐτοκάνδαλος*.)

Αὐτόκακος, *ον*, (*αὐτός*, *κακός*) *a self-tormentor*, Theopomp. (Comm.) Thes. 4.

†**Αὐτόκᾰλον**, *ου*, *τό*, (*αὐτός*, *καλός*) *the absolute beautiful*, Aristid.

†**Αὐτοκάνη**, *ης*, *ἡ*, *Autocăne*, a promontory of Aeolis, v. l. H. Hom. Ap. 35.

Αὐτοκᾰσιγνήτη, *ης*, *ἡ*, (*αὐτός*, *κασιγνήτη*) *an own sister*, Od. 10. 137.

Αὐτοκᾰσίγνητος, *ου*, *ὁ*, (*αὐτός*, *κασίγνητος*) *an own brother*, Il.

Αὐτοκατάκρῐτος, *ον*, (*αὐτός*, *κατακρίνω*) *self-condemned*, N. T.

Αὐτοκατασκεύαστος, *ον*, (*αὐτός*, *κατασκευάζω*) *self-contrived*, *natural*.

Αὐτοκέλευθος, *ον*, (*αὐτός*, *κέλευθος*) *going one's own road*, Tryphiod.

Αὐτοκέλευστος, *ον*, (*αὐτός*, *κελεύω*) *unbidden*, *of one's own accord*, Xen. An. 3, 4, 5.

Αὐτοκελής, *ές*, (*αὐτός*, *κέλομαι*)= foreg., Hdt. 9, 5.

Αὐτοκέρᾱς, *ᾱτος*, *ὁ*, *ἡ*,=sq.

Αὐτοκέραστος, *ον*, (*αὐτός*, *κεράννυμι*) *self-mixed*, *naturally tempered*, esp. of light wines that need no water, Or. Sib.

Αὐτοκέφᾰλον, *ου*, *τό*,=*αὐτὴ ἡ κεφαλή*.

Αὐτοκίνησις, *εως*, *ἡ*, *voluntary motion*. [κῑ] From

Αὐτοκίνητος, *ον*, (*αὐτός*, *κῑνέω*) *self-moved*, Plut.

Αὐτόκλᾰδος, *ον*, (*αὐτός*, *κλάδος*) *branches and all*, Luc.

†**Αὐτοκλείδας**, *α* and *ου*, *ὁ*, *Autoclīdas*, masc. pr. n., Aeschin.

†**Αὐτοκλῆς**, *έους*, *ὁ*, *Autocles*, an Athenian commander, son of Tolmaeus, Thuc. 4, 53.—2. an Athenian orator, Xen. Hell. 6, 3, 2. Others in Lys., Dem., etc.

Αὐτόκλητος, *ον*, (*αὐτός*, *καλέω*) *self-called*, i. e. *coming unbidden*, *uncalled*, Aesch. Eum. 170. Adv. *-τως*.

Αὐτοκμής, *ῆτος*, *ὁ*, *ἡ*,=sq., Opp.

Αὐτόκμητος, *ον*, (*αὐτός*, *κάμνω*)= *αὐτοπόνητος*.

Αὐτόκομος, *ον*, (*αὐτός*, *κόμη*) *with natural hair*, *shaggy*, *λοφιά*, Ar. Ran. 821.—II. *hair* or *leaves and all*, Luc.

Αὐτόκρᾱνος, *ον*, (*αὐτός*, *κραίνω*) *λόγος*, *self-accomplishing*, Aesch. Fr. 421.

Αὐτοκράτειρα, *ας*, *ἡ*, fem. of *αὐτοκράτωρ*, Orph.

Αὐτοκρᾰτής, *ές*, (*αὐτός*, *κράτος*) *ruling by one's self*, *having full power*, *absolute*, *νοῦς*, Anaxag. 8, *φρήν*, Eur. Andr. 483: *τὸ αὐτ.*, *absolute sway*, *free-will*. Hence

†**Αὐτοκράτης**, *ους*, *ὁ*, *Autocrătes*, an Athenian, Lys. 113, 33.—2. a poet of the old comedy, Meineke, 1, p. 270; 2, p. 891.

Αὐτοκρᾰτορεύω, *to be* or *become αὐτοκράτωρ*.

Αὐτοκρᾰτορία, *ας*, *ἡ*, (*αὐτοκράτωρ*) *absolute sway* or *sovereignty*: hence

Αὐτοκρᾰτορῐκός, *ή*, *όν*, *of* or *belonging to absolute power*. Adv. *-κῶς*, Plut.

Αὐτοκρᾰτορίς, *ίδος*, *ἡ*, (*αὐτοκράτωρ*) *the residence of an absolute sovereign*, Joseph.

Αὐτόκρᾱτος, *ον*, (*αὐτός*, *κεράννυμι*) =*αὐτοκέρας*, *αὐτοκέραστος*, Ath.

Αὐτοκράτωρ, *ορος*, *ὁ*, *ἡ*, (*αὐτός*, *κρατέω*) *one's own master*, and so—1 of persons or states, *free and independent*, Lat. *sui juris*, Thuc. 4, 63, Plat., and Xen.—2. of ambassadors, etc. *possessing full powers*, *plenipotentiary*, *αὐτοκράτορα τινὰ ἑλέσθαι*, Ar. Pac. 359, *πρεσβεῖς*, Ar. Av. 1595, *ξυγγραφεῖς*, Thuc. 8, 67: so too *αὐτ. βουλή*, cf. Herm. Pol. Ant. § 125, 10. —3. of rulers, *absolute*, *στρατηγοί*, Thuc. 6, 72, *ἄρχοντες*, Plat., and Xen.: hence used to translate the Roman *Dictator*, Polyb., and in later times, *the Emperor*: hence in genl. *peremptory*, *λογισμός*, Thuc. 4, 108.—II. c. gen., *complete master of...*, *ἑαυτοῦ*, *τῆς τύχης*, Thuc. 3, 62; 4, 64; hence *αὐτ. ἐπιορκίας*, *quite at liberty to swear falsely*, Dem. 215, 2. [ᾰ]

Αὐτοκρηής, *ές*, =*αὐτοκέραστος*.

Αὐτόκρῐτος, *ον*, (*αὐτός*, *κρίνω*) *self-condemned*, Artem.

Αὐτόκτητος, *ον*, (*αὐτός*, *κτάομαι*) *self-possessed*, *χωρίον*, Inscr.

Αὐτόκτιστος, *ον*,=sq., Soph. Fr. 306.

Αὐτόκτῐτος, *ον*, (*αὐτός*, *κτίζω*) *self-produced*, *made by nature*, *ἄντρα*, *natural grottoes*, Aesch. Pr. 301.

Αὐτοκτονέω, *to slay themselves*, or *one another*, prob. l. Soph. Ant. 56, for the anomalous *αὐτοκτενοῦντε*, Lob. Phryn. 623: from

Αὐτόκτονος, *ον*, (*αὐτός*, *κτείνω*) *self-slain*: but—II. *αὐτοκτόνος*, act. *slaying one another*, *χέρες*, Aesch. Theb. 805: *θάνατος αὐτ.*, *mutual death by each other's hand*, Ib. 681. Adv. *-νως*, *with one's own hand*, Id. Ag. 1635.

Αὐτοκῠβερνητεί, adv. (*αὐτός*, *κυβερνάω*) *by one's own steering* or *guidance*, Anth.

Αὐτοκῠβερνήτης, *ου*, *ὁ* (*αὐτός*, *κυβερνάω*) *one who steers himself*, Anth.

Αὐτοκυβερνητί, adv.=*αὐτοκυβερνητεί*.

Αὐτόκυκλος, *ου*, *ὁ*, (*αὐτός*, *κύκλος*) *the ideal circle*, Themist.

Αὐτοκύλιστος, *ον*, (*αὐτός*, *κυλίω*) *self-rolled* or *moved*, Orph. [ῠ]

Αὐτόκωλος, *ον*, (*αὐτός*, *κῶλον*) *with mere legs*, i. e. *whose legs are nothing but skin and bone*, Simon. Amorg. 76.

Αὐτόκωπος, *ον*, (*αὐτός*, *κώπη*) *together with the handle*, *hilt and all*: but in Aesch. Cho. 163, *βέλη αὐτ.* seems to be *weapons with a handle*, i. e. swords, cf. *πρόκωπος*.

Αὐτολαλητός, *όν*, (*αὐτός*, *λαλέω*) *talking to one's self*, Timon ap Diog. L. 9, 69. [ᾰ]

Αὐτολεξεί, adv. (*αὐτός*, *λέξις*) *with the words themselves*, *word for word*.

†**Αὐτολέων**, *οντος*, *ὁ*, (*αὐτός*, *λέων*) *Autoleon*, king of the Paeonians, Plut. Pyrrh. 9.

Αὐτολήκῠθος, *ου*, *ὁ*, (*αὐτός*, *λήκυθος*) *one who through poverty* or *avarice carries his own oil-flask*, *one who has no slave*: hence in genl. *wretchedly poor*, *penurious*, Dem. 1261, 17.—II. *a flatterer*, *parasite*, v. Wyttenb. Plut. 50 C

Αὐτολίθινος, *ον*, (*αὐτός*, *λίθος*) *all of stone*, *stony-hearted*.

Αὐτόλῐθος, *ον*, (*αὐτὸς*, *λίθος*) *made of a single stone*, prob. l. Soph. Fr. 133.

Αὐτολόχευτος, *ον*, (*αὐτός*, *λοχεύω*) *self-engendered*, Or. Sib.

Αὐτόλῠκος, *ὁ*, (*αὐτός*, *λύκος*) *a very wolf*. Hence

†**Αὐτόλῠκος**, *ου*, *ὁ*, *Autolycus*, son of Mercury, father of Anticlēa, Od. 19, 394.—2. son of Deïmachus, of Thessaly, an argonaut and the founder of Sinope, Ap. Rh. 2, 956.—3. a son of

Agathocles, Arr. Others in Paus. 1, 18, 3, etc.

Αὐτολυρίζων, (αὐτός, λυρίζων) ὄνος, ὁ, *an ass that really plays the lyre*, proverb. in Luc.

Αὐτόλῠσις, εως, ἡ, (αὐτός, λύσις) *a couple* or *leash for hounds.*

Αὐτομάθεια, ας, ἡ, *a learning of one's self*, Plut. [ᾰ]: from

Αὐτομᾰθής, ές, (αὐτός, μαθεῖν) *learning* or *learnt of one's self*, Plut. Adv. –θῶς.

†Αὐτόμαλα, ων, τά, *Automala*, a fortified place in Cyrenaïca, Strab., in Diod. S. called also Αὐτομάλακα.

Αὐτομαρτῠρέω, ῶ, (αὐτός, μαρτυρέω) *to bear witness of one's self*, Diog. L.

Αὐτόμαρτῠς, ῠος, ὁ, ἡ, (αὐτός, μάρτυς) *one's self the witness*, i. e. *an eyewitness*, Aesch. Ag. 989.

Αὐτομᾰτεί and αὐτομᾰτί, adv. of αὐτόματος, *of one's freewill* or *choice.*

†Αὐτομάτη, ης, ἡ, *Automate*, daughter of Danaus, Paus. 7, 1, 6.

Αὐτοματία, ας, ἡ, *the goddess of Fortune*, Lat. *Fortuna*, Plut.

Αὐτοματίζω, f. -ίσω, (αὐτόματος) *to act of one's own will, to act of one's self*, and so *to act unadvisedly*, Xen. Cyr. 4, 5, 21. Hence

Αὐτοματισμός, οῦ, ὁ, *an acting of one's self.*—2. *an accident that occurs without human agency*, Hipp.

Αὐτοματοποιός, οῦ, ὁ, (αὐτόματον, ποιέω) *an automaton-maker:* ἡ αὐτοματοποιητική, *the art of an automaton-maker:* τὰ αὐτοματοποιητικά, *a treatise on the art of automaton-making.*

Αὐτόμᾰτος, η, ον, also Att. ος, ον, Meineke Metag. Thur. 1, (αὐτός, *μάω, μέμαα) *acting of one's own will, of one's self, unbidden, uncalled*, Il., etc.: esp. *self-moving, self-acting*, like the tripods of Vulcan, which ran of themselves on wheels or rollers, Il. 18, 376: hence τὰ αὐτόματα, *self-moving machines, automatons.*—2. of plants, *growing of themselves, unsown*, αὐτ. φύεσθαι, Hdt. 2, 94; 8, 138.—3. of events, *happening of themselves, without external agency*, αὐτ. βίος, *a life needing no external support*, Plat. Polit. 271 E: but αὐτ. θάνατος, *a natural death*, Dem. 296, 18, cf. Hdt. 2, 66: *without cause, accidental*, opp. to ἀπὸ πείρης, Hdt. 7, 9, 2: esp. ἀπὸ τοῦ αὐτομάτου or ἀπὸ ταὐτομάτου, *naturally, by chance*, Hdt. 2, 66, etc.: also, ἐκ τοῦ αὐτ., Xen. An. 1, 3, 13, from τὸ αὐτ., ταὐτόματον, *chance*, Lys. Adv. –τως, Hdt. 2, 180: also –τεί, –τί, and –την.

Αὐτοματουργός, ὁ, (αὐτόματα, *ἔργω)=αὐτοματοποιός.

Αὐτομᾰχέω, ῶ, (αὐτός μάχομαι) *to fight for one's self*, esp. *to plead one's own cause* in a law-court, Lys. ap. Harp.

†Αὐτομέδουσα, ης, ἡ, *Automedūsa*, daughter of Alcathous, and wife of Iphiclus, Apollod. 2, 4, 11: fem. of

Αὐτομέδων, οντος, ὁ, (αὐτός, μέδων) strictly *ruling of one's self*, *Automedon*, name of Achilles' charioteer, Il. 9, 209.—2. tyrant of Eretria, Dem. 125, 27.—3. an Athenian who proposed a decree in favour of the Tenedians, Dem. 1333, 12.—4. of Cyzicus, an epigrammatic poet, 12 epigrams by whom are preserved in the Anthology.

†Αὐτομέλαθρος, ον, (αὐτός, μέλαθρον) *forming her own dwelling*, of a Hamadryad, Nonn. Dion. 48, 519.

†Αὐτομέλιννα, ης, ἡ, (αὐτός, Μέλιννα) *the veritable Melinna*, Anth.

†Αὐτομένης, ους, ὁ, (αὐτός, μένω) *Automenes*, masc. pr. n., Ar. Vesp. 1275.

Αὐτομῆκος, ους, τό, (αὐτός, μῆκος) *abstract length*, Arist. Org.

Αὐτομήτωρ, ορος, ἡ, (αὐτός, μήτηρ) *a very mother herself*, or *her mother's very child*, Simon. Amorg. 12. The form αὐτομήτηρ, ερος is against analogy, Lob. Phryn. 659.

Αὐτόμοιρος, ον, (αὐτός, Μοῖρα) *with a lot of one's own, with a special destiny*, Soph. Fr. 249.

Αὐτομολέω, *to be an* αὐτόμολος, *to desert*, either absol. or αὐτ. ἔκ τινος, πρός and εἴς τινα, Hdt., etc.: ἐν τῇ πολιτείᾳ, *to keep changing sides, to rat*, Aeschin. 64, 22. Hence

Αὐτομόλησις, εως, ἡ,=sq.

Αὐτομολία, ας, ἡ, (αὐτομολέω) *desertion*, Thuc. 7, 131, etc.

†Αὐτόμολοι, ων, οἱ, *the Autŏmŏli*, prop. *the deserters*, a colony of Aegyptian soldiers in Aethiopia, Hdt. 2, 30: from

Αὐτόμολος, ον, (αὐτός, μολεῖν) *going of one's self:* hence as subst., in war, *a deserter*, Hdt., Thuc., etc.: γυνὴ αὐτ., Hdt. 9, 76. Adv. –λως, *treacherously*, Soph. Fr. 617.—2. ὁ αὐτόμ., *a sucker*, springing from a plant's root, Lat. *stolo.*

Αὐτόμορφος, ον, (αὐτός, μορφή) *self-formed, formed without art, cut from the rock*, Eur. Andromed. 7.

Αὐτόνεκρος, ον, (αὐτός, νεκρός) *really dead*, Alciphr.

†Αὐτονόη, ης, ἡ, *Autonoe*, daughter of Nereus and Doris, Hes. Th. 258.—2. daughter of Cadmus and Harmonia, and wife of Aristaeus, Hes. Th. 977: cf. Apollod. 3, 4, 2.—3. daughter of Danaus, Apollod. 2, 1, 5.—4. daughter of Peireus, Id. 2, 7, 8.—5. a slave of Penelope, Od. 18, 182.

Αὐτονομέομαι, dep., *to be* αὐτόνομος, *live by one's own laws, be independent*, freq. in Thuc.

Αὐτονομία, ας, ἡ, *the state of an* αὐτόνομος, *independence*, Thuc. 3, 46.

Αὐτόνομος, ον, (αὐτός, νέμομαι) *living by one's own laws, free*, opp. to τυραννευόμενος, Hdt. 1, 96: esp. *independent, not subject to another state*, freq. in Thuc.: of animals, *feeding and ranging at will*, Anth. Adv. –μως.

†Αὐτόνομος, ου, ὁ, *Autonŏmus*, a scribe of Antimachus in Athens, Dem. 1186, fin.—2. an Eretrian, Paus. 10, 9, 10.

†Αὐτόνοος, ου, ὁ, (αὐτός, νόος) *Autonous*, a Trojan, Il. 16, 694.—2. a hero of the Delphians, Hdt. 8, 39.—3. ὁ Θετταλός, 7, 5, 3.

Αὐτονυκτί, adv.=sq., Joseph.

Αὐτονῠχί, adv. (αὐτος, νύξ) *that very night*, Il. 8, 197: *in the same night*, Arat. [ῑ]: also αὐτονυχεί.

Αὐτονυχίς and αὐτονυχιδίς,=foreg., A. B. p. 1319.

Αὐτόξῠλος, ον, (αὐτός, ξύλον) *of mere wood, cut out of wood*, ἔκπωμα, Soph. Phil. 35.

Αὐτοπᾰγής, ές, (αὐτός, πήγνυμι) *self-joined, self-built.*

Αὐτοπάθεια, ας, ἡ, *one's own feeling, self-experience*, Polyb.: *conviction.* [ᾰ]: from

Αὐτοπᾰθής, ές, (αὐτός, παθεῖν) *with feeling* or *experience of one's self, speaking from one's own experience, from conviction.* Adv. –θῶς, Polyb.—II. in Gramm., αὐτοπαθῆ, nouns, pronouns, and verbs, *which throw back the action on themselves, reflexiva*, opp. to ἀλλοπαθῆ, q. v.

Αὐτόπαις, παιδος, ὁ, ἡ, (αὐτός, παῖς) *an own child, son* or *daughter*, Soph. Tr. 826

Αὐτοπάμων or –πάμμων, ον, gen. ονος, (αὐτός, πέπᾱμαι) *an only heir*, Hesych. e conject.

Αὐτοπάτωρ, ορος, ὁ, ἡ, (αὐτος, πάτηρ) *one's self a father*, Orph. [ᾰ]

Αὐτόπειρος, ον, (αὐτός, πεῖρα) *having experienced one's self:* τὸ αὐτόπ., *one's own experience.*

Αὐτοπήμων, ον, gen. ονος, (αὐτός πῆμα) *self-harming: with* or *for one's own woes*, γόος, Aesch. Theb. 916.

Αὐτοπιστία, ας, ἡ, *credibility:* from

Αὐτόπιστος, ον, (αὐτός, πιστός) *credible in itself.*

Αὐτόπλεκτος, ον, (αὐτός, πλέκω) *self-plaited*, Opp.

Αὐτοποδητί, adv.,=sq., Luc.

Αὐτοποδί, adv. (αὐτός, πούς,) *on one's own feet, on foot.*

Αὐτοποδία, ας, ἡ, (αὐτός, πούς) *a going on one's own feet, journeying on foot.*

Αὐτοποιητικός, ή, όν, (αὐτός, ποιέω) opp. to εἰδωλοποιικός, *one who makes not a copy but the thing itself*, Plat. Soph. 266 A.

Αὐτοποίητος, ον, (αὐτός, ποιέω) *self-made, simple.*

Αὐτοποιός, όν, (αὐτός, ποιέω) *self-produced, self-sprung, not planted*, as the Athenian olive, Soph. O. C. 698.

Αὐτοπόκιστος, ον, (αὐτός, ποκίζω) =sq.

Αὐτόποκος, ον, (αὐτός, πέκω) *with natural wool, with the wool on, shaggy*, e. g. ἱμάτιον.

Αὐτόπολις, εως, ὁ, ἡ, (αὐτός, πόλις) πόλις, *a free, independent state*, Thuc. 5, 79. Hence

Αὐτοπολίτης, ου, ὁ, *a citizen of a free state*, Xen. Hell. 5, 2, 14, e conj. Valesii. [ῑ]

Αὐτοπόνητος, ον, (αὐτός, πονέω) *self-wrought, natural*, of honey, Anth.

Αὐτόπονος, ον,=foreg., Nic.

Αὐτόπους, ὁ, ἡ, πουν, τό, gen. ποδος, (αὐτός, πούς) *on one's own feet, on foot*, Luc.

Αὐτοπρᾱγέω, ῶ, (αὐτός, πρᾱγος) *to act for one's self, form a state by one's self*, Strab. Hence

Αὐτοπρᾱγία, ας, ἡ, *free, independent action*, Def. Plat. 411 E: ἐξουσία αὐτοπραγίας, *the moral freedom* of the Stoics, Lat. *libertas vivendi ut velis*, Cic.

Αὐτοπραγμάτευτος, ον,=αὐτοπόνητος. Adv. –τως, Dion. H.

Αὐτόπρεμνος, ον, (αὐτός, πρέμνον) *together with the root, root and all*, αὐτ. ὄλλυσθαι *to perish, root and branch*, Soph. Ant. 714, parodied by Antiph. Incert. 10; so too αὐτ. ἀνασπᾶν, Ar. Ran. 903; αὐτ. τι διδόναι, *to give in absolute possession*, Aesch. Eum. 401.

Αὐτοπρεπής, ές, v. αὐτοτροπήσας.

Αὐτοπροαίρετος, ον, (αὐτός, προαιρέω) *self-chosen, freely undertaken*, Vit. Hom.—II. act. *acting of free-will* or *choice*, Philo. Adv. –τως.

Αὐτοπροςωπέω, ῶ, *to be personal:* from

Αὐτοπρόςωπος, ον, (αὐτός, πρόςωπον) *in one's own person, without a mask, face to face*, ὁρᾶν, Luc.: τὸ αὐτοπρόςωπον, sub. σύγγραμμα, *a work in which the author speaks in his own person*, as opp. to dialogue, Arist.; cf. αὐτοδιήγητος. Adv. –πως.

Αὐτοπτέω, ῶ, *to see with one's own eyes*, Paus.: from

Αὐτόπτης, ου, ὁ, (αὐτός, ὄψομαι) *seeing one's self, an eye-witness*, Hdt. 2, 29, etc. Hence

Αὐτοπτικός, ή, όν, *like an eye-witness*, Hipp.: πίστις αὐτ., *the credit of an eye-witness*, Scymn.

Αὔτοπτος, ον, (αὐτός, ὄψομαι) *seen by one's self, self-detected.*

Αὐτοπῡρίας, ου, ὁ, (αὐτός, πῦρ)=ἀποπυρίας, Ath.

Αὐτοπῡρίτης, ου, ὁ,=sq., Phryn. (Com.) Poastr. 1.

Αὐτόπῡρος, ου, ὁ, (αὐτός, πυρός) *of coarse wheaten flour,* ἄρτος, Alex. Cypr. 2.

Αὐτοπώλης, ου, ὁ, (αὐτός, πωλέω) *selling one's own goods,* Plat. Polit. 260 C: αὐτ. περί τι, Id. Soph. 231 D; cf. μεταβολεύς. Hence

Αὐτοπωλικός, ή, όν,=foreg.: ἡ -κή, sc. τέχνη, *the trade of an* αὐτοπώλης, opp. to ἐμπορική and καπηλική, Plat. Soph. 223 D.

Αὐτορέγμων, ον, gen. ονος, (αὐτός, ῥέζω) *self-done, self-incurred,* πότμος, Aesch. Fr. 361 acc. to Well.

Αὐτόρεκτος and αὐτόῤῥεκτος, ον, (αὐτός, ῥέζω) *done by one's self; self-produced,* Opp.

Αὐτόροφος, ον, (αὐτός, ὀροφή) *self-covered, roofed* or *vaulted by nature,* σκηναί, Dion. H.

Αὐτόῤῥιζος, ον, (αὐτός, ῥίζα, *root and all,* Diod.—II. *self-rooted, self-founded,* ἑστία, Eur. Rhes. 287.

Αὐτόῤῥυτος, and in Pind. poet. αὐτόρυτος, ον, (αὐτός, ῥέω) *self-flowing,* P. 12, 30.

ΑΥ'ΤΟ'Σ, αὐτή, αὐτό, reflexive pron., *self:* in the oblique cases oft. for the person. pron. *him, her, it:* with the artic., ὁ αὐτός, ἡ αὐτή, τὸ αὐτό, etc., *the very one, the same.*

I. *self, myself, thyself,* etc., acc. to the pers. of the verb: oft. also joined with ἐγώ, σύ, etc., as αὐτὸς ἐγώ, *I myself,* Hom., v. infr. 8.—1. *one's self,* i. e. the part properly called *self,* as the *soul,* opp. to the *body,* Od. 11, 602; but also reversely *the body,* opp. to the *soul,* Il. 1, 4: or *one's self,* as opp. to *others,* e. g. the king to his subjects, Il. 6, 18, parent to his children, Il. 2, 317, shepherds to their herds, Od. 9, 167, and in genl. the whole to its parts, Il. 7, 474: hence it implies *emphasis,* without opposition: and is used absol. for *the master, chief,* as in the Pythag. phrase, Αὐτὸς ἔφα, Lat. *Ipse dixit,* cf. Ar. Nub. 219, of Socrates: so αὐτή, *the mistress:* hence *just, exactly* a thing, ὑπὸ λόφον αὐτόν, Lat. *sub cristam ipsam,* Il. 13, 615; αὐτὸ τὸ περίορθρον, *the point of dawn,* Thuc. 2, 3: hence also for Lat. *vel, adeo, even,* οὐτ' αὐτῆς Ἑκάβης, *nay, not even Hecuba,* Il. 6, 451. In these senses αὐτός in Att. prose either precedes both the article and subst., or follows them both, e. g. αὐτὸς ὁ υἱός, or ὁ υἱὸς αὐτός: the article can only be omitted with proper names, or at least nouns appropriate to individuals, e. g. αὐτὸς Μένων, Krüg. Xen. An. 1, 2, 20, αὐτὸς βασιλεύς, πατήρ, etc.—2. *of one's self, of one's own accord, sponte,* like αὐτόματος, ἀλλά τις αὐτὸς ἴτω, *let each go of himself, without special order,* Il. 17, 254: ἥξει γὰρ αὐτά, for they will come *of themselves,* Soph. O. T. 341.—3. *by one's self, alone,*=μόνος, αὐτός περ ἐών, although alone, Il. 8, 99, cf. Valck. Phoen. 1235, Wolf Lept. p. 303. Hom. also adds οἶος, Od. 14, 450, and the Att. join αὐτὸς μόνος, Wolf Lept. p. 288, cf. infr. IV. 3: Att. also αὐτὸς καθ' αὑτόν, *himself by himself,* i. e. quite alone: but also αὐτός simply, as αὐτὸς ἀνακομισθῆναι, *to return alone,* Hdt. 5, 85; so αὐτοί ἐσμεν, *we are by ourselves,* i. e. none but citizens are present, Ar. Ach. 504: and hence, *we are among friends,* and can speak in confidence, Heind. Plat. Parm. 137 B.—4. in dat. case, c. subst., αὐτός denotes accompaniment, *together with,* ἀνόρουσεν αὐτῇ σὺν φόρμιγγι, *he sprang up lyre in hand,* Il. 9, 194: αὐτῇ σὺν πήληκι κάρη, *helmet and all,* Il. 14, 498, and without σύν, αὐτῇ κεν γαίῃ ἐρύσαι, Il. 8, 24: the latter use is most freq. in Att., αὐτοῖσι συμμάχοισι, *allies and all,* Aesch. Pr. 221, and with artic., αὐτοῖσι τοῖς πόρπαξι, Ar. Eq. 849, etc., cf. Hdt. 7, 39; 6, 93: sometimes however the Att. add σύν, e. g. αὐτῷ ξὺν ἄγγει, Eur. Ion 32, v. Elmsl. Med. 160: cf. infr. V. 8.—5. added to ordinal numbers, e. g. πέμπτος αὐτός, *himself the fifth,* i. e. along with four others, Thuc. 1, 46, when αὐτός is always the chief person.—6. αὐτός is said to be put for οὗτος or ἐκεῖνος, but it always retains its own proper meaning of *self:* this happens esp. before a relative: but here αὐτό is not itself the antecedent, but seems to be in appos. with τοῦτο understood, as αὐτὸ οὐκ εἴρηται, ὃ μάλιστα ἔδει, Plat.: indeed in Plat. αὐτὸ τοῦτο is most freq. conjoined, e. g. αὐτὸ τοῦτο τὸ ζητηθέν, Polit. 267 C.—7. seemingly pleonast. where the noun has gone before, to which it serves to recall the attention, and add distinctness, as *hic* and *is* in Latin, whether in the apodosis of the same sentence, e. g. ὃν ᾤετο πιστόν, αὐτὸν εὗρε, Xen. An. 1, 9, 29, or after a stop, as Od. 7, 73: an actual pleonast. use is alleged from Soph. Phil. 315, οἷς Ὀλύμπιοι δοῖέν ποτ' αὐτοῖς, where however it retains its force, v. Herm. in l.: in fact this usage dates from the time of Callim. in phrases like ὧν ὁ μὲν αὐτῶν, etc.—8. in connexion with the personal pron., e. g. ἐγὼ αὐτός, ἐμέθεν αὐτῆς, σὲ αὐτόν, etc., but always *divisim* in Hom., who with enclit. puts αὐτός first, as αὐτόν μιν, Od. 4, 244.—*b.* sometimes the person. pron. is omitted, as αὐτός...ἧσθαι λιλαίομαι, Il. 13, 252, αὐτὸν ἐλέησον, for ἐμὲ αὐτόν, Il. 24, 503. In Od. 2, 33, οἱ αὐτῷ is simply a strengthd. form of οἱ: and so in Att., when σὲ αὐτόν, ἐμοὶ αὐτῷ, etc., are read *divisim,* they are merely emphatic, not reflexive.—*c.* again αὐτός is joined with the reflexive ἑαυτοῦ, αὑτοῦ, etc., to add force and definiteness, αὐτὸς καθ' αὑτοῦ, Aesch. Theb. 406, and sometimes betw. the art. and reflex. pron. τοῖς αὐτὸς αὑτοῦ πήμασιν, Id. Ag. 836; so αὐτοὶ σφῇσιν ἀτασθαλίῃσιν, Od. 1, 33, Lat. *sua ipsi stultitia:* but αὐτῶν σφετέρῃσιν ἀτ., Od. 1, 7.—9. αὐτός for ὁ αὐτός, *the same,* but only in Ion. poetry: for all the Att. instances in which αὐτός is the predicate (and beyond this no one extends the supposed Att. usage of αὐτός for ὁ αὐτός) may be strictly translated *himself,* etc., although the Lat. idiom would require *idem:* see them in Herm. Soph. Ant. 920; cf. Ellendt Lex. Soph. v. αὐτός sub fin.—10. Epich. p. 2, has a compar. αὐτότερος, and Ar. Plut. 83, a superl. αὐτότατος, Lat. *ipsissimus, his very self,* cf. Bast Greg. p. 366, 896.—II. *he, she, it,* for the simple pron. of the third person, *only in oblique cases,* and never at the beginning of a sentence: hence unnecessarily considered enclitic by some old Gramm., v. Spitzn. Il. 12, 204. The nearest approach to this use in the nom. case, is in such instances as those given sup., I. 6, q. v. On the varying shades of difference between the oblique cases αὐτοῦ, αὐτῷ, αὐτόν, and the reflex pron. αὑτοῦ, αὑτῷ, αὑτόν, v. sub ἑαυτοῦ.—III. with artic. ὁ αὐτός, ἡ αὐτή, τὸ αὐτό, and Att. contr. ὡὐτός ὡὐτή, ταὐτό and ταὐτόν (v. Buttm Ausf. Gr. 2, p. 414, Elmsl. Med. 550) gen. ταὐτοῦ, etc., Ion. ὡὐτός, τὠυτό, *the very one, the same,* Lat. *idem,* of which there are some examples even in Hom., as Il. 6, 391, Od. 7, 55, 326 It freq. takes a dat., like ὅμοιος, παραπλήσιος, etc., to denote *sameness* or *agreement,* esp. in prose, as τὠυτὸ ὑμῖν ἐπρήσσομεν, Hdt. 4, 119; ὁ αὐτὸς τῷ λίθῳ, *the same as* the stone, Plat. Euthyd. 298 A; τὸ αὐτὸ πράσσειν or πάσχειν τινί, Hdt. 4, 119, etc.; ἐν ταὐτῷ εἶναί τινι, *to be in the place with...,* Xen. An. 3, 1, 27; προςίεσθαί τινι ἐς ταὐτὸ ἑαυτῷ, *to have a person meet* one, Ib. 1, 30: also κατὰ ταὐτά τινι, Hdt. 2, 20: also ὁ αὐτός...καί, like Lat. *simul ac...,* Hdt. 4, 109, ὁ αὐτός...ὥςπερ, Stallb. Plat. Phaed. 86 A, and ὁ αὐτός...τε...καί, Wolf Lept. p. 258, 370.—IV. *peculiar phrases,*—1. αὐτὸ ἕκαστον, *a thing in itself, as it is,* v. αὐτοέκαστος.—2. αὐτὸ μόνον, like αὐτόχρημα, *simply, merely, nothing but,* strengthd. form of μόνον, Valck. Call p. 28.—3. κατ' αὐτό, *just, about,* of accidental meeting, also of loose definitions of number, Herm. Vig. § 123, xiv.: but κατὰ ταὐτό, and ὑπὸ ταὐτό, *at, about the same time,* Lat. *sub idem tempus,* Id. ib.—4. εἰς ταὐτό, ἐν ταὐτῷ, ἐκ τοῦ αὐτοῦ, *to, in, from the same place,* Att.—V. *in compos.*—1. *of itself,* i. e. *natural, native, not made,* as in αὐτόκτιτος, αὐτόροφος.—2. *in a simple, rude state of nature,* αὐτοπόκιστος.—3. *of mere..., of nothing but...,* as in αὐτόξυλος, αὐτολίθινος.—4. *of one's self, self...,* as in αὐτοδίδακτος, αὐτογνώμων, αὐτόματος: and so *independently,* as in αὐτοκράτωρ, αὐτόνομος.—5. *very..., bodily,* as with proper names, Αὐτοθαΐς, Lat. *altera Thais* Schäf. Mel. 28.—6. *the very, the ideal* as in αὐτοάγαθον, αὐτοάνθρωπος, etc., freq. from Arist. downwds.—7 *just, exactly,* as in αὐτόδεκα.—8. rarely, with reflex. signf. of αὑτοῦ and ἀλλήλων, as αὐθέντης, αὐτοκτονέω.—8. *together with,* as in αὐτόπρεμνος, αὐτόῤῥιζος, *roots and all.*—9 *alone, by one's self,* as in αὐτόσκηνος For αὐτοῦ, αὐτῶς, etc., v. the respective heads. The chief authority for this article is Hermann's Dissertatio de pron. αὐτός, Opusc. 1, 308, etc., reprinted at the end of his Viger, with a summary of its contents, ib. § 123 B: v. also Kühner Gr. Gr. § 630.

Αὐτοσανδαράκη, ης, ἡ, (αὐτός, σανδαράκη) σανδαράκη *itself, the essence of it,* Alciphr.

Αὐτόσε, adv. (αὐτοῦ) *thither, to the very place,* Hdt. 3, 124, Thuc., etc.

†Αὐτοσθένης, ους, ὁ, (αὐτός, σθένος) *Autosthenes,* an Athenian archon, Ol 28, 1, Paus. 4, 23, 4.

Αὐτοσίδηρος, ον, (αὐτός, σίδηρος) *of sheer iron,* ἅμιλλα, Eur. Hel. 356.

Αὐτόσιτος, ον, (αὐτός, σιτέω) *providing for one's self, bringing one's own provisions* to a common meal, Crobyl ap. Ath. 47 E, cf. αὐτόδειπνος.

Αὐτοσκᾰπᾰνεύς, έως, ὁ, (αὐτός σκαπανεύς) *a very digger,* Alciphr.

Αὐτόσκευος, ον, (αὐτός, σκευή) *self-made,* i. e. *artless, plain,* Aristaen., cf. αὐτοποίητος.

Αὐτόσκηνος, ον (αὐτός, σκηνή)

living and messing alone, v. l. Xen. Cyr. 8, 7, 14.

Αὐτοσοφία, ας, ἡ, (αὐτός, σοφία) *very wisdom*, Eccl.

Αὐτόσπορος, ον, (αὐτός, σπείρω) *self-sown*, Aesch. Fr. 184.

Αὐτόσσῠτος, ον, (αὐτός, σεύομαι) *self-moved, self-sped*, Aesch. Eum. 170.

Αὐτοστᾰδία, ας, ἡ, (αὐτός, ἵσταμαι) *a stand-up fight, close fight, fray, mêlée*, Il. 13, 325: strictly adj., sub. *μάχη*, elsewh. *ἡ συστάδην μάχη*.

Αὐτόστεγος, ον, (αὐτός, στέγη)= *αὐτόροφος, σπῆλυγξ*, Dionys. ap. Ath. 401 F.

Αὐτόστολος, ον, (αὐτός, στέλλομαι) *self-sent, going of one's self*, Soph. Phil. 496.

Αὐτόστονος, ον, (αὐτός, στένω) *sighing for* or *by one's self*, Aesch. Theb. 916.

Αὐτοστράτηγος, ὁ, ἡ, (αὐτός, στρατηγός) *a general with full powers.* [ᾰ]

Αὐτοσφᾰγής, ές, (αὐτός, σφάττω) *slain by one's self* or *by kinsmen*, both which signfs. are found in Soph. Aj. 841.

Αὐτοσχεδά, v. sub *αὐτοσχεδόν*.

Αὐτοσχεδιάζω, f. -άσω, (*αὐτοσχέδιος*) *to do, act, speak off-hand*, Plat. Crat. 413 D, Xen., etc.: hence—1. usu. in bad sense, *to do, act, speak unadvisedly* or *hastily*, *περί τινος*, Plat. Apol. 20 C: *to judge superficially, take a thing too lightly* or *easily*, Xen.: *εἰς τὰ σώματα τῶν Ἑλλήνων, to practise, make experiments upon*, Aeschin. 76, 12.—2. in good sense, *to strike out a plan at a heat, τὰ δέοντα*, Thuc. 1, 138: also of nature, *to produce freely*, Hence

Αὐτοσχεδίασμα, ατος, τό, *work done off-hand, an impromptu*, Arist. Poët.—II. *a rash act, rashness*, Plat. (Com.), Νὺξ *μ.*, 5: but this signf. is dub.: and

Αὐτοσχεδιασμός, οῦ, ὁ, *an acting* or *speaking without thought* or *preparation.*

Αὐτοσχεδιαστής, οῦ, ὁ, (*αὐτοσχεδιάζω*) *one who acts, does, speaks off-hand:* and so *a raw hand, bungler*, Lat. *tiro*, Xen. Rep. Lac. 13, 5.

Αὐτοσχεδιαστί, adv., *extempore.*

Αὐτοσχεδιαστικός, ή, όν, (*αὐτοσχεδιάζω*) *extemporary.*

Αὐτοσχέδιος, α, ον, also ος, ον, (*αὐτός, σχέδη*) *hand to hand*, hence *αὐτοσχεδίη*=*αὐτοσταδίη, a close fight, fray, mêlée, αὐτοσχεδίῃ μῖξαι χεῖρας*, Il. 15, 510: hence in acc. *αὐτοσχεδίην* as adv., = *αὐτοσχεδόν, πλήσσειν τινὰ αὐτοσχεδίην*, Il. 12, 192, *αὐτ. οὐτασμένος*, Od. 11, 536.—II. *even from the hand*, i. e. *off-hand, on the spur of the moment*, first in H. Hom. Merc. 55.

Αὐτοσχεδόν, adv., *near at hand, hand to hand*, Lat. *comimus*, in Hom. always of close fight, like *αὐτοσχεδίην*: once also *αὐτοσχεδά*, Il. 16, 319.—2. c. gen. *near, close to*, Arat.: of time, *forthwith.*

Αὐτοσχιδής, ές, (αὐτός, σχίζω) *simply slit*, and so *simple, ὑπόδημα*, Hermipp. Dem. 5.

Αὐτοτέλεια, ας, ἡ, (*αὐτοτελής*) *the state of an αὐτοτελής, independence.*

Αὐτοτέλεστος, ον, (αὐτός, τελέω) *accomplished of one's self*, Jac. A. P. 12: † *self-formed*, Opp. H. 1, 763.

Αὐτοτελής, ές, (αὐτός, τέλος) *ending in itself*, hence *constant throughout: ended, accomplished in* or *of itself, complete in itself*, Arist. Org.: hence *sufficient, αἰτία.*—2. *absolute, self-subsisting, independent*, Plut.—3. *with full powers, πρός τι*, Polyb.—4. *sufficing* or *having enough for one's self:* also *supporting* or *feeding one's self, ἱππεῖς*, Luc. — II. (*αὐτός, τέλος* IV.) *taxing one's self, self-taxed*, Thuc. 5, 18. Adv. *–λῶς, perfectly*, Epicur. ap. Diog. L. 10, 85: *at discretion*, Polyb.

Αὐτότεχνος, ον, (αὐτός, τέχνη) *self-instructed in an art, πρὸς ἴασιν*, Plut.

Αὐτότης, ητος, ἡ, (αὐτός) *identity*, Sext. Emp.

Αὐτότοκος, ον, (αὐτός, τόκος) *young and all*, Aesch. Ag. 137: but—II. parox. *αὐτοτόκος, ον*, (*αὐτός, τίκτω*) act. *self-producing*, Nonn.

Αὐτοτρᾰγικός, ή, όν, (αὐτός, τραγικός) *πίθηκος, an arrant tragic* ape, Dem. 307, 25, ubi al. *αὐτοτραγικοπίθηκος*, in one word.

Αὐτοτρίγωνον, ου, τό, (αὐτός, τρίγωνον) *the very ideal triangle*, Arist. de Gen. et Inter.

Αὐτοτροπήσας, in H. Hom. Merc. 86, *ὁδὸν αὐτ.*, as if from *αὐτοτροπάω, to turn straightway:* but the place is dub., other MSS. give *αὐτοπρεπὴς ὥς*, others *αὐτοτροπὴς ὥς*, and Herm. conj. *ὁδὸν ἀντιτορήσων*, as if *penetraturus viam, extending to make* his way *through.*

Αὐτότροφος, ον, (αὐτός, τρέφω)= *αὐτόσιτος*, a word blamed by Phryn. 201.

Αὐτότῠπος, ον, (αὐτός, τύπτω) *self-stricken.*

Αὐτοῦ, adv., orig. gen. neut. from *αὐτός*, and in full *ἐπ' αὐτοῦ τοῦ τόπου, at the very place, there, here, on the spot*, Hom., Hdt., and Att.: oft. with the place added, *αὐτοῦ ἐνὶ Τροίῃ, αὐτοῦ τῷδ' ἐνὶ χώρῳ, here in Troy*, etc., Hom.; also *αὐτοῦ ἔνθα*, Il. 8, 207, *κεῖθι αὐτοῦ*, H. Hom. Ap. 374; *αὐτοῦ ταύτῃ, in this very place, exactly here*, oft. in Hdt., cf. Valck. ad 4, 135.

Αὑτοῦ, Att. contr. for *ἑαυτοῦ*, q. v.

Αὐτουργέω, *to be an αὐτουργός, do one's own work, serve one's self, work with one's own hand*, Arist. Mund.: *to execute* or *fulfil of one's self, τὴν μαντηΐην*, Luc. Hence

Αὐτούργητος, ον, *self-wrought*, i. e. *rudely wrought, βάθρον*, Anth: and

Αὐτουργία, ας, ἡ, *a working with one's own hand, αὐτ. φόνου, self-inflicted murder*, Aesch. Eum. 336: hence *one's own practice* or *experience*, Polyb.: *hardship*, Id.

Αὐτουργικός, ή, όν, *inclined* or *able to work with one's own hand*, Anton.: but *ἡ –κή*, sub. *τέχνη, the art of making real things*, not semblances (*εἴδωλα*) Plat. Soph. 266 D. Adv. *–κῶς.* From

Αὐτουργός, όν, (*αὐτός, *ἔργω*) *self-working, αὐτουργῷ χερί*, Soph. Ant. 52.—2. usu. as subst., *one who works his land himself*, and not by slaves, *a husbandman, farmer*, Eur. Or. 917, sq.; esp. of the Lacedaemonians, Thuc. 1, 141: also *a workman, slave:* hence *poor*, Bornem. Xen. Symp. 1, 5: metaph. *αὐτουργὸς τῆς φιλοσοφίας, one that has worked* at philosophy *by himself*, without a teacher, Xen. l. c.—II. pass. *self-wrought*, i. e. *rudely, coarsely wrought*, cf. *αὐτοσχέδιος*, Dion. H. Adv. *–γῶς.*

Αὐτουργότευκτος, ον, (*αὐτουργός, τεύχω*)=foreg. II., Lyc.

Αὐτόφᾰγος, ον, (αὐτός, φαγεῖν) *self-devouring.*

Αὐτοφαινόμενον ἀγαθόν, τό, *the self-appearing* good, Arist. Org.

Αὐτόφι, *αὐτόφιν*, Ep. gen. and dat. sing. and plur. from *αὐτός*, in Hom.: also as adv.=*αὐτοῦ, there, at the very place;* Hom. always joins it with a prep., *ἀπ' αὐτόφιν, ἐπ' αὐτόφιν, παρ' αὐτόφιν, from, in,* or *by the very place.*

Αὐτόφλοιος, ον, (αὐτός, φλοιός) *bark and all*, Theocr.

Αὐτοφόνος, ον, (αὐτός, φονεύω) *self-murdering, murdering in one's own family, αὐτοφόνα κακά*, Aesch. Theb. 850, Ag. 1091, cf. *αὐθέντης*. In Hom. only as prop. n. v. sq. Adv. *–νως*, Aesch. Supp. 65. Hence

†Αὐτόφονος, ου, ὁ, *Autophonus*, a Theban, Il. 4, 395.

Αὐτοφόντης, ου, ὁ, (αὐτός, φονεύω) *a murderer*, Eur. Med. 1269.

Αὐτόφορβος, ον, (αὐτός, φέρβω)= *αὐτοφάγος*, Aesch. Fr. 105.

Αὐτοφόρητος, ον, (αὐτός, φορέω) *self-borne*, Nonn.

Αὐτόφορτος, ον, (αὐτός, φόρτος) *bearing one's own baggage, carrying a knapsack*, Aesch. Cho. 675.—II. *cargo and all, ναῦς*, Plut.

†Αὐτοφραδάτης, ου, ὁ, *Autophradates*, a Persian commander in the reign of Artaxerxes III., Dem. 671.

Αὐτοφρούρητος, ον, (αὐτός, φρουρέω) *self-guarded.*

Αὐτοφῠής, ές, (αὐτός, φύω) *self-growing*, Hes. Th. 813: *self-existent*, Critias 15.—2. *produced in the country, of home production*, Xen. Vect. 2, 1.—3. *natural*, opp. to *artificial, λιμήν*, Thuc. 1, 93; *χρυσός, virgin gold*, Diod.: *αὐτ. λόφοι, hills in their natural state*, not quarried or mined, Xen. Vect. 4, 2: of a horse, *τὸν αὐτοφυῆ* (sc. *δρόμον*) *διατροχάζειν, to have natural paces*, , Xen. Eq. 7, 11. Adv. *–ῶς*, hence *αὐτυφυῶς ὅμοιον*, like *by nature*, Plat. Gorg. 513 B.

Αὐτόφῠτος, ον,=foreg., Pind. P. 3, 83: *αὐτ. ἐργασία*=*αὐτουργία*, Arist. Pol. 1, 8, 8.

Αὐτοφωνία, ας, ἡ, *the voice itself*, Julian: from

Αὐτόφωνος, ον, (αὐτός, φωνή) *self-sounding, χρησμὸς αὐτ., oracles delivered by the god himself*, Luc.

Αὐτόφωρος, ον, (αὐτός, φώρ) *caught in the act of theft*, and in genl. *caught in the act*, Thuc. 6, 38: *αὐτόφωρα ἀμπλακήματα, self-detected misdeeds*, Soph. Ant. 51. The usu. phrase is *ἐπ' αὐτοφώρῳ λαμβάνειν, to catch in the act*, Lat. *in ipso furto deprehendere*, Eur. Ion 1214, and Oratt.: and so in Pass., *ἐπ' αὐτοφώρῳ ἁλῶναι*, Hdt. 6, 72, *εἰλῆφθαι*, Ar. Plut. 455: also c. part., *ἐπιβουλεύοντας φανῆναι ἐπ' αὐτοφώρῳ, to be caught in the very act of plotting*, Hdt. 6, 137; *ἐπ' αὐτοφώρῳ εἴλημμαι πλουσιώτατος ὤν, I am proved by facts to be the richest*, Xen. Symp. 3, 13. Adv. *–ρως.*

Αὐτοχάρακτος, ον, (αὐτός, χαρασσω) *self-scratching* or *graving.*

†Αὐτοχαρίδας, α, ὁ, *Autocharidas*, a Spartan, Thuc. 5, 12.—2. a Pythagorean of Lacedaemon, Iambl.

Αὐτόχᾰρις, ιτος, ἡ, (αὐτός, χάρις) *very grace: αὐτοχάριτες Ἀττικαί, the Graces bodily*, Alciphr. 3, 43.

Αὐτόχειρ, ρος, ὁ, ἡ, (αὐτός, χείρ) *working* or *fulfilling with one's own hand, αὐτ. λούειν, παίειν, κτείνειν*, etc., to wash, strike, etc., *with one's own hand*, Soph., and Eur.: also c. gen., *the very doer, perpetrator of* a thing, *τάφου*, Soph. Ant. 306.—II. absol., like *αὐθέντης, one who kills himself*, or *one of his kin*, Herm. Soph. Ant. 1160; but also—2. simply *a murderer, homicide*, Soph. O. T. 231, Dem. 552, 18: in full, *αὐτ. τοῦ φόνου*, Soph. O. T. 266, El. 955.—3. as adj. *murderous*, esp. of murder by one's hand or by kinsmen, *αὐτ. θάνατος*, σφαγή, μοῖρα, Eur.; πληγέντες αὐτόχειρι μιάσματι, of brothers *stricken by mutual slaughter*, Soph. Ant. 172.

Αὐτοχειρί, adv. from foreg., *with one's own hand*, Lycurg. 165, 8, cf. Pors. Or. 1037.

Αὐτοχειρία, ας, ἡ, (αὐτόχειρ) *a doing* or *working with one's own hands*, esp. in dat. as adv.=foreg., esp. αὐτοχειρίῃ κτείνειν, Hdt. 1, 140, etc., also αὐτ. λαβεῖν, Dem. 787, 26: hence—2. absol. *actual murder*, Plat. Legg. 872 B.

Αὐτοχειρίζω, f. -ίσω, (αὐτός, χείρ) *to work with one's own hand*, Philist. ap. Poll. 2, 154.

Αὐτοχείριος, ία, ιον,=αὐτόχειρ.

Αὐτοχειροτόνητος, ον, (αὐτός, χειροτονέω) *self-elected.*

Αὐτοχερί, adv. of αὐτόχειρ, poet. for αὐτοχειρί, Call.

Αὐτόχθονος, ον, (αὐτός, χθών) *country and all*, Aesch. Ag. 536.

Αὐτόχθων, ον, gen. ονος, (αὐτός, χθών) *from the land itself*, Lat. *terrigena*: hence οἱ αὐτόχθονες, like Lat. *Aborigines, Indigenae, not settlers, of native stock*, Hdt. 1, 171, etc.: so the Athenians were fond of being thought, Eur. Ion 29, 589, 737, Ar. Vesp. 1076, cf. Thuc. 1, 2.

Αὐτοχόλωτος, ον, (αὐτός, χολόομαι) *angry of* or *at one's self*, Anth.

Αὐτοχορήγητος, ον, (αὐτός, χορηγέω) *self-furnished*, Plat. Ax. 371 D.

Αὐτοχόωνος, ον, lengthd. for αὐτόχωνος, contr. from αὐτοχόανος, (αὐτός, χοάνη) *rudely cast, shapeless*, of a mass of iron used as a quoit, Il. 23, 826, or acc. to others, *cast, solid, massive.*

Αὐτόχρημα, (αὐτός, χρῆμα) adv. *indeed, really: at once, plainly*, Ar. Eq. 78.

Αὐτόχροος, ον, contr. χρους, ουν, (αὐτός, χρόα) *with its own, natural colour*, Plut.: *of one colour*, Id.

Αὐτόχῡμος, ον, (αὐτός, χυμός) *with its own, natural juice*, Aristid.

Αὐτόχῠτος, ον, (αὐτός, χέω) *shed, poured out of itself*, Pseudo-Phocyl. 119.

Αὐτοψεί and αὐτοψί, adv. of αὔτοπτος, *with one's own eyes.*

Αὐτοψία, ας, ἡ, (αὔτοπτος) *a seeing with one's own eyes*, Diosc.

Αὐτωνητής, οῦ, ὁ, (αὐτός, ὠνέομαι) *one that buys for himself*, Dinarch. ap. Poll. 3, 81.

Αὐτώρης, ες, *acting* or *speaking of one's self*, Call. Fr. 264, but both signf. and deriv. are dub.

Αὔτως, adv. from αὐτός, with Aeol. accent,—I. *even so, just so, as it is*, γυμνὸν ἐόντα, αὔτως, ὥςτε γυναῖκα, unarmed *just as I am*, Il. 22, 125.—2. hence in a contemptuous sense, *just so, no better*, τί σὺ κήδεαι αὔτως ἀνδρῶν; *why take you no better care?* Il. 6, 55 (but Spitzn. οὕτως); and so freq. joined with other words implying contempt, νήπιος αὔτως, *a mere child*, so μὰψ αὔτως, ἀνεμώλιον αὔτως, αὔτως ἄχθος ἀρούρης, etc. Hence seems to come the form ὡςαύτως, in Hom. always ὡς δ' αὔτως, *in just the same manner*, common in Att.—II. *still so, just as before, as it was*, λευκὸν ἔτ' αὔτως, still white *as when new*, Il. 23, 268. ἔτι κεῖται αὔτως ἐν κλισίῃσι, *he still lies just as he was*, Il. 24, 413: so too καὶ αὔτως, *still, unceasingly, even without cause*, Il. 1, 520.—III. the Gramm. supposed a third sense, *in vain, without effect*, but all the passages seem to fall under one of the former heads, v. Il. 16, 117; 18, 584, etc., in this sense they wrote αὔτως, but αὔτως in the others: Buttm. Lexil. in voc. always writes αὔτως, Herm. (de pron. αὐτός, § 15) always αὔτως.

†Αὐφίδιος and Αὔφιδος, ου, ὁ, *the Aufidus*, now *Ofanto*, a river of Apulia, Polyb. 4, 1, 2, Strab.

†Αὔφεις, εντος, ὁ, *the Ufens*, a river of Latium, v. l. Strab. p. 233.

Αὐχᾰλέος, α, ον, (αὐχή) *boastful, proud, braggart*, Xenophan. ap. Ath. 526 B. (3, 5 Bgk.).

†Αὐχάται, ῶν, οἱ, *the Auchatae*, a Scythian tribe dwelling at the sources of the Hypanis, Hdt. 4, 6.

Αὐχενίζω, f. -ίσω, Att. -ῐῶ, (αὐχήν) *to behead, cut the throat of...*, τινά, Soph. Aj. 298.—2. *to hang.*

Αὐχένιος, α, ον, (αὐχήν) *belonging to the neck*, τένοντες, *the neck-sinews*, Od. 3, 450.—II. a kind of *tunic*, Antiph.

Αὐχενιστήρ, ῆρος, ὁ, (αὐχενίζω) *a halter*, Lyc.

Αὐχέω,=καυχάομαι, *to boast, plume one's self*, ἐπί τινι, on a thing, Batr. 57, c. inf. *to boast that...*, Hdt. 2, 160, etc.: in genl. *to protest, declare, say*, almost like φημί, Aesch., and Eur.: from

ΑΥ'ΧΗ', ῆς, ἡ, *boasting, pride*, Pind. N. 11, 38, cf. Herm. Opusc. 5, 153. (Akin to καύχη and εὐχή.) Hence

Αὐχήεις, εσσα, εν, *braggart, proud*, Anth.

Αὔχημα, ατος, τό, (αὐχέω) *a thing boasted of, an object of pride, the pride, boast*, χθονός, Soph. O. C. 710.—II. *a boast*, Id. 713: also=αὐχή, *boasting*, Thuc. 2. 62; 7, 66: ὀπισθόμβροτον αὔχ., *posthumous fame*, Pind. P. 1, 197.

ΑΥ'ΧΗ'Ν, ένος, ὁ, *the neck, throat*, of men or beasts, Hom., etc.: for its several parts, cf. Arist. H. A. 1, 12, 1.—II. metaph. *any narrow band* or *passage*; and so *a neck of land, isthmus*, Hdt. 1, 72; 6, 37; but also *a narrow sea, strait*, Id. 4, 85, so αὐχ. πόντου, Aesch. Pers. 72: *the narrow bed* of a river, Hdt. 4, 89: *a narrow mountain pass, defile*, Id. 7, 223.—III. *the tiller* in a ship. Cf. τράχηλος. (Acc. to Pott, from Sanscr. root *wah*, to bear, cf. Gr. ὀχέω.)

Αὔχησις, εως, ἡ, (αὐχέω) *boasting, exultation*, Thuc. 6, 16.

Αὐχητικός, ή, όν,=αὐχήεις.

Αὐχμᾰλέος, α, ον, = αὐχμηρός, Choeril. p. 130.

Αὐχμάω, v. sq.

ΑΥ'ΧΜ'ΕΩ, (αὐχμή) *to be dry, dusty, dirty: look squalid* or *unwashed*, Lat. *squalere*, Od. 24, 250, Ar. Nub. 442, etc. Only the part. pres. of αὐχμάω occurs.

Αὐχμή, ῆς, ἡ,=αὐχμός, Q. Sm.

Αὐχμήεις, εσσα, εν,=αὐχμηρός, H. Hom. 18, 6.

Αὐχμηροκόμης, ου, ὁ, (αὐχμηρός, κόμη) *with staring, wild hair*, Anaxandr. Prot. 1, 9, cf. sq.

Αὐχμηρός, ά, όν, *dry, thirsty*, Plat.: *sunburnt, rough, dusty, dirty*, Lat. *squalidus*: and of hair, *staring, wild*, Soph. Fr. 422, cf. αὐσταλέος.—2. *impoverished, needy.*

Αὐχμός, οῦ, ὁ, (ἄω, αὔω, αὖος, ἄζω) *drought*, Eur., Thuc. 1. 23: thence *scarcity*, σοφίας, Plat. Meno 70 C.—II. *the rough, burnt look* of the earth *in time of drought*: and so of the body, like Lat. *squalor, squalidity, filth, wretchedness*, Plat. Rep. 614 D.

Αὐχμώδης, ες, (αὐχμός, εἶδος) *looking dry* and *squalid*, Lat. *squalosus, aestuosus*, κόμη, Eur. Or. 223, cf. αὐχμηρός.

ΑΥ῀Ω, Att. αὔω, *to dry, wither*, hence *to singe, kindle, set on fire*, Od 5, 490; ἵνα μή ποθεν ἄλλοθεν αὔοι, sub. πῦρ, where the Att. would use ἐναύοι. Only poet.; cf. ἀφαύω, ἐναύω. (The Sanscr. root is *ush*, to burn, whence also εὔω, εὕω: αὖος, αὐχμός: αὐώς, ἠώς, ἕως: Lat. *uro, ustus; aurora.*)

ΑΥ῎Ω, f. ἀΰσω; aor. ἤΰσα [for in the pres. and impf. αυ– is a diphthong, in fut. ᾰῡ and aor. two syll.] *To shout out, to shout, call* or *cry aloud*, oft. in Hom., who usu. adds μακρόν, μέγα, δεινόν; also of things, *to ring, sound, echo*, cf. ἀΰτέω: c. acc. pers., *to call upon*, Od. 9, 65. (Hence ἀΰτή, ἀΰτέω, αὐδή, ἄνεως, αὐχέω: the root is in Sanscr. *wa*=ἄημι, to blow.)

* ΑΥ῎Ω, *to sleep*, (from * ἄω, ἄημι, to breathe,) only found in the derivs. ἰαύω, ἀωτέω, εὕδω.

Αὔως, ἡ, Aeol. for ἀώς, ἠώς.

'Αφαγνεύω,=sq., Plut.

'Αφαγνίζω, fut. -ίσω, (ἀπό, ἁγνίζω) *to purify*. Mid. *to purify one's self, devote one's self with purifying offerings*, τοῖς νερτέροις θεοῖς, Eur. Alc 1146. Hence

'Αφαγνισμός, οῦ, ὁ, *purification.*

'Αφαδία, ας, ἡ, *unpleasantness, enmity*, Eupol. Astr. 7: from

"Αφᾰδος, ον, (ἀφανδάνω) *displeasing, odious.*

†'Αφαία, ας, ἡ, *Aphaea*, a goddess worshipped in Aegina, Paus. 2, 30, 3.

'Αφαίμαξις, εως, ἡ, *a bleeding*, Hipp.: from

'Αφαιμάσσω, Att. -ττω, f. -ξω, (ἀπό αἱμάσσω) *to bleed, let blood*, Hipp.

'Αφαίρεμα, ατος, τό, (ἀφαιρέω) *that which is taken away*: hence in LXX *the heave-offering.*—II. = ἀφαίρεσις Hence

'Αφαιρεματικός, ή, όν, *taking away, abstracting*, Gramm.

'Αφαίρεσις, εως, ἡ, (ἀφαιρέω) *a taking away*, or *out*, Plat.—II. in logic, *abstraction*, Arist. Org.

'Αφαιρετέον, verb. adj., *one must take away*, Plat. Rep. 361 A.

'Αφαιρετικός, ή, όν, *fit for taking away.*

'Αφαιρέτις, ιδος, ἡ, *a she-robber*, Orph.

'Αφαιρετός, όν, *to be taken away, to be separated.*—II. proparox. ἀφαίρετος, *taken away*, Paus. (On the difference of accent v. Lob. Paral. 479) from

'Αφαιρέω, ῶ, f. -ήσω: mid. -ήσομαι, though in Hdt. 5, 35 we have it in pass. signf.: aor. ἀφεῖλον: aor. mid. ἀφειλόμην, later ἀφειλάμην: aor. pass. ἀφῃρέθην, (ἀπό, αἱρέω). *To take from, take away from another*, τινί τι, Od. 14, 455, also τινός τι, Xen. Rep. Lac. 4, 7: but ἀφ. τινά τι, *to bereave, rob of* a thing, Aesch.: ἀφ. τινός, *to take from* a thing, hence *to diminish*, also ἀφ. ἔκ τινος, Luc.: *to separate, set aside*, Plat.: *to let off, pardon*, τινί, Xen.—B. Mid. from Hom. downwds. more freq. than act. *to take away for one's self, bear off*, νίκην, νόστον, Hom.: also like act., though also with the notion of *taking for one's self*, ἀφ. τινί τι, *to take away from...*, Il. 1, 161, also τι πρός τινος, Eur. Tro. 1034: ἀφ. τινά τι, *to bereave, deprive, rob of* a thing, Il. 1, 275, Hdt. 7, 104, cf. Valck. Hdt. 8, 3, and freq. in Att., v. Elmsl. Ach. 464: followed by μή c. inf., *to prevent, hinder from* doing, Soph. Phil. 1304, cf. Heind. Plat. Prot. 260 A: ἀφαιρεῖσθαι εἰς ἐλευθερίαν, Lat. *vindicare in libertatem, to set a man free*, Isocr. 259

ε.—C. pass., *to be robbed* or *deprived of* a thing, τι πρός or ὑπό τινος, Hdt. 3, 65; 7, 159, or simply τι, Hdt., and Att.; also τινός. Hence

’Αφαίρημα, ατος, τό,=ἀφαίρεμα.

’Αφαιρητικός, ή, όν,=ἀφαιρετικός.

’Αφάκη, ης, ἡ, (φακός) a kind of *vetch* or *lentil*, v. φακή: Arist.—II. a wild plant, *dandelion*, Theophr.

’Αφάλλομαι, fut. ἀφαλοῦμαι, (ἀπό, ἅλλομαι) *to spring off* or *down from*, πήδημ’ ἀφήλατο, Aesch. Pers. 305: *to jump off*, Ar. Nub. 147.

*Αφᾰλος, ον, (α priv., φάλος) *without the* φάλος or *metal boss* in which the plume was fixed, Il. 10, 258: cf. τετράφαλος. [ᾰφ]

*Αφαλσις, εως, ἡ, (ἀφάλλομαι) *a springing off* or *back*, Arist.

*Αφαλτος, ον, (ἀφάλλομαι) *springing off*, *down*, or *back*.

’Αφαμαρτάνω, fut. -τήσομαι, (ἀπό, ἁμαρτάνω) *to miss*, esp. one’s aim at a mark, c. gen., Il.: in genl. *to miss one’s aim*, *fail in gaining*, Il. 6, 411: always c. gen.

’Αφαμαρτοεπής, ές, (ἀφαμαρτάνω, ἔπος) = ἁμαρτοεπής, *always missing the point*, *random talking*, Il. 3,215.

’Αφαμιῶται, ῶν, οἱ, *serfs*, *ascripti glebae*, at Crete, like the Helots in Laconia, Strab. (Said to be from ἀφαμία,=κλῆρος.) Cf. ’Αμφαμιῶται.

’Αφανδάνω, f. ἀφαδήσω: Ion. aor. 2 inf. ἀπαδέειν, Hdt. 2, 129, (ἀπό, ἁνδάνω). *To displease*, *not to please*, Od. 16, 387, Soph. Ant. 501.

’Αφάνεια, ας, ἡ, *a being* ἀφανής: *darkness*, *obscurity*, Pind. I. 4, 52: ἀξιώματος ἀφ., *want of illustrious birth* or *rank*, Thuc. 2, 37.—II. *disappearance*, *utter destruction*, *perdition*, Aesch. Ag. 384. [φᾰ] From

’Αφᾰνής, ές, (α priv., φαίνομαι, φανῆναι) *unseen*, *invisible*, *viewless*, Hdt., etc.: *inscrutable*, νόος ἀθανάτων, Solon 10: esp. of the nether world, Τάρταρος, Pind. Fr. 223, ἡ ἀφ. θεός, of Proserpine, Soph. O. C. 1556.—2. *unseen*, *vanished*, hence ἀφ. γίγνεσθαι=ἀφανίζεσθαι, Hdt. 3, 104: of the slain, whose bodies were *missing* after a battle, Thuc. 2, 34.—3. *unseen*, *hidden*, *unnoticed*, *secret*, ἀφ. νεῦμα, *a secret sign*, Thuc. 1, 134, etc.: c. part., ἀφ. εἰμι ποιῶν τι, *I do it without being noticed*, Xen. An. 4, 2, 4; hence *unknown*, *uncertain*, ἀφ. νόσος, Hdt. 2, 84, λόγος, Soph. O. T. 657; ἀφ. χάρις, *a favour from an unknown hand*, Dem. 416, 4: esp. of future events, as ἐλπίδες, etc.: τὸ ἀφανές, *uncertainty*, Hdt. 2, 23, and τὸ τῆς τύχης ἀφ., Eur. Alc. 785: ἐν ἀφανεῖ κεῖσθαι, ἐν τῷ ἀφανεῖ εἶναι, Thuc.: τἀφανῆ, *uncertainty*, Soph. O. T. 131. Hence adv. -νῶς, *secretly*, *doubtfully*, Thuc., etc.: but also neut. pl. ἀφανῆ as adv., Eur. Hipp. 1289, superl. ἀφανέστατα, Xen. Hell. 5, 1, 27: also in adv. signf., ἐξ ἀφανοῦς, Aesch. Fr. 54.—4. ἀφανὴς οὐσία, *personal property*, as money, etc., *which can be secreted*, opp. to φανερά, *real*, as land, Lys. Fr. 47; hence ἀφανῆ καταστῆσαι τὴν οὐσίαν, *to turn one’s property into money*, Lys. 160, 8: so too ἀφ. πλοῦτος, opp. to γῆ, Ar. Eccl. 602. Hence

’Αφᾰνίζω, fut. -ίσω Att. -ῐῶ: perf. ἠφάνικα, Dem. 950, 3, *to make unseen*, *hide from sight*, Schneid. Xen. An. 3, 4, 8: in genl. *to hide conceal*, *suppress*, Thuc. 7, 8: hence *to make away with*: and so in various relations:—1. of killing and burying secretly, as was the custom of state criminals, etc., Hdt. 3, 126, Xen. Mem. 1, 2, 53, cf. Thuc. 4, 80, Xen. An. 1, 6, 11.—2. *to drive* or *take away*, ἄχος, Soph. O. C. 1712: τινὰ πόλεος, one *from* the city, Eur. Phoen. 1041; τινὰ εἰς τὸν νεών, *to carry* one *off into the temple*, Ar. Plut. 741.—3. *to destroy utterly*, *raze* to the ground, *erase* writing, etc., Thuc. 6, 54, etc.—4. *to obliterate* or *mar* footsteps, oft. in Xen. Cyn.—5. *to secrete*, *steal*, Id. Oec. 14, 2.—6. *to darken*, *rob of its brightness*, *obscure*, ἀρετήν, ἀξίωσιν, δόξαν, τὸ δίκαιον, etc., Thuc., Plat., etc., cf. Valck. Phoen. 373: but also ἀφ. ἀγαθῷ κακόν, *to wipe out* ill deeds by good, Thuc. 2, 42, δύςκλειαν, Id. 3, 58: ἀφ. τὴν οὐσίαν, *to turn property into money*, Dem, 827, 12, Aeschin. 14, 38, cf. ἀφανής 4.—7. *to drink off*, *drain*, a cup of wine, Eubul. Pamph. 3, cf. Meineke Fragm. Com. 2, 829.—B. pass. *to become unseen*, *to disappear and be heard of no more*, *vanish*, Hdt. 3, 26, etc.: esp. of persons lost at sea, Thuc. 8, 38, Xen. Hell. 1, 6, 24: also ἀφ. ἐξ ἀνθρώπων, Lys. 191, 27: ἀφ. εἰς ὕλην, *to disappear* into, Xen. Cyn. 10, 23: καταγελασθὲν ἠφανίσθη, *was laughed out of sight*, Thuc. 3, 83.—2. *to keep out of public*, *live retired*, Xen. Ages. 9, 1. Hence

’Αφάνισις, εως, ἡ, *a making away with*, *getting rid of*, τῆς δίκης, Ar. Nub. 764.—II. (from pass.) *a vanishing*, *disappearance*, Hdt. 4, 15: and

’Αφᾰνισμός, οῦ, ὁ,=foreg. II., of the moon, Plut.

†’Αφανιστέος, α, ον, verb. adj. from ἀφανίζω, *one must disappear*, Isocr.

’Αφᾰνιστής, οῦ, ὁ, *a destroyer*, Plut.

’Αφανιστικός, ή, όν, *destroying*, Synes. Adv. -κῶς.

’Αφᾰνιστός, ή, όν, *destroyed*.

’Αφαντασίαστος, ον, (α priv., φαντασία) *not moved by* φαντασία.

’Αφαντασίωτος, ον, (α priv., φαντασιόω) *without imagination*, *unable to imagine* a thing, Plut.

’Αφάνταστος, ον,=οὐ φανταζόμενος.

*Αφαντος, ον, (α priv., φαίνομαι) *invisible*, *made away with*, *blotted out*, *forgotten*, Il. 6, 60; 20, 303, Pind., and Trag.: esp. ἄφ. ἔρρειν, οἴχεσθαι, =ἀφανισθῆναι, Trag. Metaph. *unlooked for*, ἔφην’ ἄφαντον φῶς, Soph. Phil. 297. Only poet.

’Αφάπτω, fut. -ψω, (ἀπό, ἅπτω) *to fasten from* or *upon*, opp. to λύω, ἅμματα, *to tie knots on a string*, Hdt. 4, 98. Pass. *to be hung on*, *hang on*, hence ἀπαμμένος (Ion. for ἀφημμ.), Hdt. 2, 121, 4.—II. *to untie*, *loose*.

*Αφᾰρ, adv., (either from ἅπτω or ἀπό and ἄρα) strictly denoting *immediate* following of one thing on another, hence—I. *straightway*, *forthwith*, Il. 19, 405, Theogn. 716, Aesch. Pers. 469, Soph. Tr. 135, etc. (but only in this play): hence *at once*, *quickly*, Il. 17, 417, Od. 2, 169.—II. without the notion of *immediate*; *thereupon*, *then*, *after that*, Il. 11, 418, Od. 2, 95, Pind.: ἄφαρ αὐτίκα in one phrase, Il. 23, 593.—III. without the notion of *following*: *continuously*, *without break*, Il. 23, 375. Only poet.: v. also ἀφάρτερος. [ᾰφ]

’Αφᾰρεύς, έως, ὁ, *the belly-fin of the female thunny*, Arist. H. A.

†’Αφᾰρεύς, έως Ep. and Ion. ῆος, ὁ, *Aphăreus*, son of Perieres, father of Lynceus, and king of Messene, Apollod. 1, 8, 2.—2. son of Calator, Il. 13, 478.—3. an Athenian, adopted son of Isocrates, a poet and orator. Adj. ’Αφαρήϊος, α, ον, *of Aphareus*, Theocr.

’Αφᾱρέω, *to deprive of clothing*: from

’Αφᾱρής, ές, (α priv., φᾶρος) *without* φᾶρος, *unclad*, *naked*, of the Χάριτες, Horace’s *nudae Gratiae*, Euphor. 66.

†’Αφᾰρητίδαι, ῶν, οἱ, *sons* or *descendants of Aphareus*, *the Apharētidae*, i. e. Lynceus and Idas, Pind. Nem. 10, 121; in Ap. Rh. 1, 151, ’Αφαρητιάδαι.

’Αφάρκη, ης, ἡ, *an evergreen tree*, *a kind of Philyrea*, Theophr.

’Αφαρμάκευτος, ον, (α priv., φαρμακεύω) *without medicine*, *poison* or *colour*, *not mixed therewith*, Hipp.

’Αφάρμᾰκος, ον, (α priv., φάρμακον) *without poison*.

’Αφάρμακτος, ον, (α priv., φαρμάσσω)=foreg., κύλιξ ἀφ., *an unpoisoned cup*, Luc.

’Αφαρμόζω, f. -όσω, Att. -μόττω, (ἀπό, ἁρμόζω) *not to fit* or *suit*.

*Αφᾰρος, ον,=ἀφάρωτος, Call. Fr. 183.

’Αφαρπάζω, f. -άξω Att. -άσω, (ἀπό, ἁρπάζω) *to tear off* or *from*, κόρυθα κρατός, Il. 13, 189: *to snatch away*, *steal from*, τί τινος, Ar. Eq. 1062: c. acc. only, Eur. Ion 1178: *to snatch eagerly*, τι, Soph. Tr. 548.

’Αφάρτερος, α ον, compar. from ἄφαρ, *more quick*, *hastier*, Il. 23, 311. Rare poet. word.

’Αφάρωτος, ον, (α priv., φᾰρόω) *unploughed*, *untilled*, Gramm.

’Αφᾰσία, ας, ἡ, (ἄφατος) *speechlessness*, caused by fear or perplexity, Eur. I. A. 837, Ar. Thesm. 904, and Plat.: cf. ἀμφασία.

’Αφασσύω, f. -ήσω, Hipp.

’Αφάσσω, f. ἀφάσω; aor. 1 ἤφασα, (ἅπτω, ἀφή, ἀφάω) *to take hold of*, *handle*, *feel*, *touch*, Hdt. 3, 69. (In Galen. Gloss. ἀφ., which is more acc. to analogy.)

*Αφᾰτος, ον, (α priv., φατός, φημί) *not uttered* or *named*, *nameless*, Hes. Op. 3.—2. *unutterable*: hence *huge*, *monstrous*, μέλεα, Pind. N. 1, 70; ἄφ. χρήματα, *untold sums*, Hdt. 7, 190; ἄφ. νέφος, κτύπος, ἄχεα, Soph., and Eur.: ἄφατον ὡς..., *there’s no saying how...*, i. e. marvellously, immensely, Ar. Av. 427, Lys. 198.—3. *that should not be uttered*, *shameful*, like ἄρρητος.—4. act. *speechless*. Adv. -τως.

’Αφαναίνω, fut. pass. ἀφαναθήσομαι,=ἀφαύω, Ar. Eccl. 146.

’Αφαυρός, ά, όν, *weak*, *feeble*, *powerless*, παῖς, Il. 7, 235: Hom. and others almost always use it in comp. and superl., the posit. in Soph. O. C. 1018, ubi v. Herm. Adv. -ρῶς. (Acc. to some αὔω, ἀφαύω, acc. to others from παῦλος, φαῦλος, φαῦρος.) Hence

’Αφαυρότης, ητος, ἡ, *feebleness*, Anaxag. Fr. 25.

’Αφαυρόω, (ἀφαυρός) *to make weak*.

’Αφαύω, (ἀπό, αὔω, αὔω) *to dry*, *dry up*, *parch*, Lat. *torrere*, Ar. Eq. 394. Pass. *to become dry* or *thirsty*, *to pine*, v. ἀφαναίνω: cf. also ἀφεύω.

‘Αφάω, or less well ἀφάω, (ἅπτω, ἀφή) *to handle*, *feel*, *examine*, ἀσπίδα, Il. 6, 322.

’Αφεγγής, ές, (α priv., φέγγος) *without light*, *dark*, Aesch. Pr. 115, φῶς ἀφ., a light *that is no light*, Soph. O. C. 1549: hence metaph. *ill-starred*, Ib. 1481.

’Αφεδράζω, f. -άσω, *to remove*.

’Αφεδριατεύω, (ἀπό, ἑδριάω) hence οἱ ἀφεδριατεύοντες, *a Boeotian magistracy*, Müller Orchom. p. 471.

’Αφεδρών, ῶνος, ὁ, (ἀπό, ἕδρα) *a privy*, *the draught*, N. T.

’Αφέῃ, Ep. for ἀφῇ, subj. aor. 2 from ἀφίημι, Il.

’Αφέηκα, Ep. for ἀφῆκα, aor. 1 from ἀφίημι, Hom.

†'Αφειδαντεῖος, α, ον, *of* or *belonging to Aphidas*, Ap. Rh.: from

'Αφείδας, αντος, ὁ, *Aphīdas*, strictly *nought-sparing*, an assumed name of Ulysses, Od. 24, 305.—2. son of Arcas and father of Aleus, Apollod. 3, 9, 1.

'Αφειδείως, poet. adv. of ἀφειδής, for ἀφειδέως, Ap. Rh.

'Αφειδέω, ῶ, f. -ήσω, *to be* ἀφειδής, *be unsparing* or *lavish of*, ψυχῆς, Soph. El. 980, τοῦ βίου, Thuc. 2, 43: absol. ἀφειδήσαντες (sc. κινδύνου, πόνου, etc.), *recklessly*, Eur. I. T. 1354, but in Soph. Ant. 414, ἀφειδεῖν πόνου, *to be careless of toil*, i. e. *to neglect, avoid it*, so that it comes to be much the same as φείδεσθαι πόνου, Herm. ad l. From

'Αφειδής, ές, (α priv., φείδομαι) *unsparing* or *lavish of*, τινός, Aesch. Ag. 195: ἀφ. ὁ κατάπλους καθεστήκει, *the landing was made recklessly, without regard to cost*, Thuc. 4, 26: hence adv. –δέως, Att. –δῶς, *freely, lavishly*, διδόναι, Hdt. 1, 163: also *sparing no pains, with all zeal*, Dem. 152, fin.—2. *unsparing, bountiful*, Lat. *benignus*.—3. *unsparing, cruel, harsh*, hence ἀφειδέως φονεύειν, Hdt. 9, 39, ἀφειδῶς κολάζειν, τιμωρεῖν, Xen. Cyr. 4, 2, 47, An. 1, 9, 13. Hence

'Αφειδία, ας, ἡ, *profuseness, liberality*, Def. Plat. 412 C.—2. *harshness, punishing, neglecting*, N. T.

'Αφείη, 3 sing. opt. aor. 2 act. from ἀφίημι. Il.

'Αφεῖλον, ἀφειλόμην, aor. 2 act. and mid. of ἀφαιρέω.

'Αφεκάς, adv. (ἀπό, ἑκάς) *far away*, Nic. [ᾰς]

'Αφεκτέον, verb. adj. from ἀπέχω, *one must abstain from*, τινός, Xen. Mem. 1, 2, 34, etc.

'Αφεκτικός, ή, όν, (ἀπέχομαι) *abstemious*, Epict.

'Αφέλεια, ας, ἡ, (ἀφελής) *evenness*: hence *simplicity*, Polyb.; *neatness*, Antiph. Myst. 1.

'Αφελεῖν, ἀφελέσθαι, inf. aor. 2 act. and mid. of ἀφαιρέω.

'Αφελής, ές, (α priv., φελλεύς) *without a stone, level, even, smooth*, πεδία, Ar. Eq. 527.—II. metaph. of persons, *simple, plain, blunt*, Dem. 1489, 10: hence ἀφελῶς, *rudely, coarsely*, Theogn. 1211: also *unaffected, modest, frugal*, Lat. *tenuis*, Plut.—2. of language, *simple, not intricate* or *involved*, Arist. Rhet.: also *unaffected*, Plut.—3. in genl. *without offence, blameless*.

'Αφελκόω, (ἀπό, ἑλκόω) *to tear open a wound just skinned over*, Lat. *exulcerare*, Arist. Probl., in pass.

'Αφέλκῡσις, εως, ἡ, *a dragging away*: from

'Αφελκύω, f. -ύσω,=ἀφέλκω, Plat., and Xen.: θρόμβους φόνου, *to drain, suck out*, Aesch. Eum. 184.

'Αφέλκω, (ἀπό, ἕλκω) *to drag away, draw back, carry off*, Soph. O. C. 844, in pass.: *to draw aside*, ἐπί τι, Xen. Mem. 4, 5, 6.

'Αφέλκωσις, εως, ἡ, subst. from ἀφελκόω, *the tearing open a wound*, Theophr.

'Αφελότης, ητος, ἡ,=ἀφέλεια, N. T.

'Αφελπίζω, = ἀπελπ.. Thiersch Act. Phil. Mon. 2, 3, p. 422.

Ἄφεμα, ατος, τό, (ἀφίημι) *that which is let go*: *remission*, LXX.

Ἄφενος, τό, (ἄφενος, ἀφνειός) *wealth, resources, abundance*; where joined with πλοῦτος the Gramm. explain it of cattle and land, Il. 1, 171: of the wealth of the gods, Hes. Th. 112: some poets have the masc. acc. ἀφενον, as Hes. Op. 24, Crinag. 18. (Acc. to Gramm. from ἀπό and ἔνος or ἕνος, q. v., *annual income*, cf. Lat. *annona*: but v. Buttm. Lexil. in v.)

Ἄφεξις, εως, ἡ, (ἀπέχομαι) *abstemiousness*, Aret.

'Αφέξω, ἀφέξομαι, fut. act. and mid. of ἀπέχω.

Ἄφερκτος, ον, (ἀπείργω) *shut out from*, μυχοῦ, Aesch. Cho. 446.

'Αφερμηνεύω, (ἀπό, ἑρμηνεύω) *to interpret, explain, recount, narrate, report*, παρά τινος, Plat. Soph. 246 E; absol., Id. Legg. 660 B.

'Αφερπύζω,=ἀφέρπω.

'Αφερπυλλόω, (ἀπό, ἕρπυλλος) *to change into* ἕρπυλλος, Theophr.

'Αφέρπω, f. -ψω, (ἀπό, ἕρπω) *to creep off, steal away*, Soph. O. C. 490, etc.

Ἄφερτος, ον, (α priv. φέρω) *insufferable*, Aesch. Eum. 146.

Ἄφες, 2 sing. imperat. aor. 2 act. from ἀφίημι.

'Αφέσιος, ου, ὁ, (ἀφίημι) *the Releaser*, epith. of Jupiter, Arr.

Ἄφεσις, εως, ἡ, (ἀφίημι) *a letting go, freeing*, e. g. of a slave or captive, Plat.: *a discharge* from the obligations of a bond, Dem.: *a dismissal, divorce*, Plut.: *a letting go* (Lat. *missio*), of horses from the starting-post, and so *the starting-post* itself, Soph. El. 686 Herm.: *the opening* of barriers or sluices: *remission, forgiveness*, Plat.: also=sq., Arist. H. A.

'Αφεσμός, οῦ, ὁ, (ἀπό, ἑσμός) *a swarm of bees*, Arist. H. A.

'Αφεσταίη, 3 sing. opt. perf. act. syncop. from ἀφίστημι, Od. 23, 101.

'Αφεστήκω, f. -ξω, = ἀφίσταμαι, formed from the perf. ἀφέστηκα, Plat.

'Αφεστής, οῦ, ὁ, *the president of the council* at Cnidos, *who took the votes*, Plut. (from ἀφίστασθαι, Dor. for ἐπερωτᾶν, so that it should not be ἐφίστης, as some write it.)

'Αφέστιος, ον, (ἀπό, ἑστία) *far from hearth and home, hearthless, foreign*.

†'Αφεταί, and 'Αφέται, ῶν, αἱ, *Aphĕtae*, a promontory and city of Thessalia, with a port from which the Argonauts sailed, Hdt. 7, 193.

'Αφεταῖος, ου, ὁ, *Aphetaeus*, masc. pr. n., Paus. 3, 13, 6.

'Αφέταιρος, ον, (ἀπό, ἑταῖρος) *friendless*.

'Αφετέος, έα, έον, verb. adj. from ἀφίημι, *to be let go*.—II. ἀφετέον, *one must let go*, Plat.

'Αφετήρ, ῆρος, ὁ,=ἀφέτης.

'Αφετήριος, α, ον, (ἀφίημι) *for letting go, sending away, throwing*, e. g. ἀφ. ὄργανα, *engines for throwing stones*, etc.—2. ἡ ἀφετηρία, *a starting-place, harbour*, etc.; also τὸ ἀφετήριον, Strab.: esp. *the opening* of barriers for horses or men to pass.—II. *connected with the* ἀφετηρία: Διόσκουροι, whose statues adorned the racecourse, Paus. 3, 14.

'Αφέτης, ου, ὁ, (ἀφίημι) *one who lets go* or *throws off*, esp. *a slinger*, Polyb.—II. pass. *a freed-slave* among the Spartans, Myron. ap. Ath. 271 F.

'Αφετικός, ή, όν, *for letting go*: from

'Αφετός, όν, (ἀφίημι) *let go, let loose, free, at will*, esp. of sacred flocks that *were free from work*, ἀφ. ἀλᾶσθαι, Aesch. Pr. 666, νέμεσθαι, Plat. Rep. 498 C: hence—2. *dedicated to some god*, and so *free from worldly business*, Eur. Ion. 822.—III. but parox., 'Αφέτη, 'Αφέται, n. pr., the place, whence the Argonauts *loosed their ship*, Hdt. 7, 193: v. 'Αφέται. (On the accent v. Lob. Paral. 475, sq.)

Ἄφευκτος, ον, v. ἄφυκτος, at end. Adv. -τως.

'Αφεύω, (ἀπό, εὕω) *to singe off*, τρίχα, Ar. Eccl. 13: hence *to singe clear of hair*, joined with ἀποξυρεῖν, τίλλειν, Ar. Thesm. 216, 236, 590.—2. *to toast, roast*, κρέα, Simon. 136, φασήλους, Ar. Pac. 1144.

'Αφέψημα, ατος, τό, (ἀφέψω) *that which is boiled off, a decoction*.

'Αφέψησις, εως, ἡ,=ἄφεψις.

†'Αφεψιάομαι, 1 aor. ἀφεψιασάμην, dep. mid.,=ἀφομιλέω, Soph. Fr. 142.

Ἄφεψις, εως, ἡ, (ἀφέψω) *a boiling off, boiling away*, Theophr.

†'Αφεψίων, ωνος, ὁ, *Aphepsion*, an Athenian, son of Bathippus, Dem.

'Αφέψω, f. ἀφεψήσω, Ion. ἀπέψω, etc., (ἀπό, ἕψω) *to boil off, boil down*, καρπόν, Hdt. 2, 94.—II. esp. *to boil free of all dirt and dross, to refine, purify*, χρυσὸν ἀπεψήσας, ὕδωρ ἀπεψημένον, Hdt. 4, 166; 1, 188, cf. ἄπεφθος: hence *to boil young again*, as Medea did her father, Ar. Eq. 1321.

'Αφέωκα, Dor. for ἀφεῖκα, perf. act. and

'Αφέωνται, 3 plur. Dor. perf. pass. of ἀφίημι, N. T.

'Αφή, ῆς, ἡ, (ἅπτω) *a fastening*: *a lighting, kindling*, περὶ λύχνων ἀφάς, *about lamp-lighting time*, Lat. *prima face*, Valck. Hdt. 7, 215.—II. (ἅπτομαι) *a touching, handling*: *the sense of touch*, Plat. Rep. 523 E: ἀφὴν προσφέρειν, *to grapple with, resist*, Plut.—2. also *a touching*, i. e. *close connexion, union*, φωνῆς, Arist., like *συναφή*: but ἀφὴν ἔχειν, to have something *attractive, enchanting*, Plut.—III. *the yellow sand* sprinkled over wrestlers after they were anointed, *to enable them to hold one another*, Epict.

'Αφηβάω, ῶ, f. -ήσω, *to be past the spring of life*: from

Ἄφηβος, ον, (ἀπό, ἥβη) *beyond youth*.

'Αφηγέομαι, f. -ήσομαι, (ἀπό, ἡγέομαι) *to lead away, lead off*: hence in genl. *to lead the way, go first*, Plat., and Xen.: *οἱ ἀφηγούμενοι, the van*, Xen. Hell. 4, 8, 37.—II. *to tell, relate, explain*, Hdt. 1, 24, etc.: the perf. is sometimes used as pass., ἀφήγηται μοί τι, Hdt. 5, 62; so τὸ ἀφηγημένον, *what has been told*, Id. 1, 207. A prose word, but used by Eur. Supp. 186 in signf. II. Hence

'Αφήγημα, ατος, τό, *a tale, narrative*, Hdt. 2, 3.—II. *a guiding, leading*, LXX. Hence

'Αφηγηματικός, ή, όν, *like a story* or *tale*, Dion. H. Adv. –κῶς.

'Αφήγησις, εως, ἡ, (ἀφηγέομαι) *a telling, narrating*, ἄξιον ἀπηγήσιος, *worth telling*, Hdt. 2, 70: so οὐκ ἀξίως ἀπ., *in a way not fit to be told*, Id. 3, 125.

'Αφηγητήρ, ῆρος, ὁ,=sq.

'Αφηγητής, οῦ, ὁ, (ἀφηγέομαι) *a narrator*.—II. *a guide*.

'Αφηδύνω, f. -ῠνῶ, (ἀπό, ἡδύνω) *to sweeten*, Plut.

'Αφηθέω,=ἀπηθέω, Theophr.

'Αφῆκα, aor. 1 act. from ἀφίημι.

'Αφήκω, f. -ξω, (ἀπό, ἥκω) *to arrive at*, only in Plat. Rep. 530 E, with v. l. ἀνήκειν.

'Αφῆλιξ, ικος, ὁ, ἡ, *beyond youth, elderly*: said in A. B. 3, to be used only in comp. and superl. ἀφηλικέστερος, –έστατος; Hdt. has the former, but the posit. occurs in early writers, as H. Hom. Cer. 140, Cratin. Incert. 95, v. Lob. Phryn. 84.

'Αφηλιώτης, ου, ὁ, the analogous, but hardly ever used Att. form of ἀπηλιώτης, q. v.

Ἄφημαι, (ἀπό, ἧμαι) *to sit apart*: only found in part. ἀφήμενος, Il. 15, 106.

Ἀφημερεύω, f. -εύσω, (ἀπό, ἡμερεύω) *to be absent by day* or *for a whole day*, Dem. 238, 9.

Ἄφημος, ον, and

Ἀφήμων, ον, gen. ονος, (α priv., φήμη) *unknown*.

Ἀφῆν, 2 aor. ind. act. from ἀφίημι.

Ἀφηνιάζω, f. -άσω, (ἀπό, ἡνία) *to get rid of the bridle, to run away*, Luc.: hence *to rebel against*, c. gen., Id. Hence

Ἀφηνιασμός, οῦ, ὁ, *a shaking off the bridle, rebellion*, Plut.

†**Ἀφηρέθην**, 1 aor. pass. from ἀφαιρέω.

Ἀφηρωΐζω, contr. ἀφηρῴζω, Dor. ἀφηροΐζω, f. -σω, (ἀπό, ἥρως) *to make a hero of*, Inscr. ap. Valck. Ep. ad Roev. p. 69.

Ἀφησῠχάζω, f. -άσω, (ἀπό, ἡσυχάζω) *to be calm, quiet*, Hipp.

Ἀφήσω, fut. 1 act. from ἀφίημι.

Ἀφήτωρ, ορος, ὁ, (ἀφίημι) *the archer*, epith. of Apollo, Il. 9, 404.

Ἄφθα, ης, ἡ, (ἅπτω) *an erysipelatous eruption* in the mouth, perh. the thrush, Lat. *sacer ignis*, mostly in plur. ἄφθαι, Galen.

Ἀφθαρσία, ας, ἡ, (ἄφθαρτος) *incorruption, immortality*, Philo. (The form ἀφθαρσις is against analogy.) Hence

Ἀφθαρτίζω, f. -ίσω, *to make immortal*.

Ἄφθαρτος, ον, (α priv., φθείρω) *uncorrupted*, Diod. S.: *incorruptible, immortal*, Plut.

Ἀφθάω, *to suffer from* ἄφθαι, Hipp.

Ἀφθεγκτέω, ῶ, f. -ήσω, (ἄφθεγκτος) *to be speechless*.

Ἀφθεγκτί, adv., *in silence*: from

Ἄφθεγκτος, ον, (α priv., φθέγγομαι)=ἄφθογγος, Aesch. Eum. 245: ἐν ἀφθέγκτῳ νάπει, *in a grove where none may speak*, Soph. O. C. 155.—II. pass. *unspeakable*, Bacchyl. 10.

†**Ἀφθίτης**, ου Ion. εω, ὁ, νομός, *the Aphthitic nome* in lower Aegypt between Bubastis and Tanis, Hdt. 2, 166.

Ἀφθῐτόμητις, ιος, ὁ, ἡ, (ἄφθιτος, μῆτις) *of eternal counsel*.

Ἄφθῐτος, ον, later also η, ον, Anth. (α priv., φθίω) *undestroyed, undecaying, imperishable*, freq. in Hom., mostly in Il., σκῆπτρον, θρόνος, κλέος ἄφθιτον ἀεί, also ἄφθ. ἄμπελοι, Od. 9, 133: of the gods, H. Hom. Merc. 326.

Ἄφθογγος, ον, (α priv., φθόγγος) *voiceless, tongueless, speechless*, H. Hom. Cer. 198, and Trag.—II. ἄφθογγα, like ἄφωνα, sub. γράμματα, *consonants*, Heind. Plat. Theaet. 203 B.

Ἀφθόνητος, ον, (α priv., φθονέω) *unenvied*, Pind. O. 10 (11), 7; 13, 35: also =ἄφθονος. Adv. -τως.

Ἀφθονία, ας, ἡ, *the disposition of an* ἄφθονος, *freedom from envy, readiness*, προθυμία καὶ ἀφθ., Plat. Prot. 327 B: but more usu.—II. of things, *plenty*, Pind. N. 3, 14, Plat., and Xen.: from

Ἄφθονος, ον, (α priv., φθόνος) *without envy*, and so—I. act. *free from envy*, Hdt. 3, 80: *ungrudging, bounteous*, Lat. *benignus*, of earth, H. Hom. 30, 16: ἀφθόνῳ χερί, Eur. Med. 612.—II. more freq., esp. in prose, *not grudged, bounteously given, plentiful*, ἄφθ. πάντα πάρεσται, H. Hom. Ap. 536, καρπὸν πολλόν τε καὶ ἄ., Hes. Op. 118, cf. Hdt. 7, 83; ἄ. λίην, Hdt. 2, 6; ἄ. βίοτος, Aesch. Fr. 184: hence ἐν ἀφθόνοις βιοτεύειν, *to live in plenty*, Xen. An. 3, 2, 25.—2. =ἀνεπίφθονος, *unenvied, provoking no envy* or *jealousy*, Aesch. Ag. 471. Irreg. comp. -νέστερος, Pind. O. 2, 171, Aesch. Fr. 65. Adv. -νως, Aesch., etc.: -νως ἔχειν τινός, *to have enough of* a thing, Plat. Gorg. 494 C.

Ἀφθορία, ας, ἡ, *incorruption, purity*: from

Ἄφθορος, ον, (α priv., φθείρω) *uncorrupt*, esp. of maidens and youths, *chaste*.

Ἀφθώδης, ες, (ἄφθα, εἶδος) *suffering from* ἄφθαι.

Ἀφία, ας, ἡ, *a wild plant*, used for food, Theophr.

Ἀφίδιτος, ον, (α priv., φιδίτιον) ἡμέρα, *a day* when a Spartan was excused *from appearing at the public table*, (φιδίτιον) if engaged in a sacrifice or in hunting, Hesych. 1, p. 637, cf. Plut. Lyc. 12: others prefer ἀφείδιτος.

†**Ἄφιδνα**, ης, ἡ, and **Ἄφιδναι**, ῶν, αἱ, *Aphidna* or *Aphidnae*, an Attic borough of the tribe Aeantis, Hdt. 9, 73: hence

†**Ἀφίδναζε**, adv. *to Aphidna*, Dem. 59, 9: and

†**Ἀφιδναῖος**, α, ον, *of* or *belonging to Aphidna*, Hdt. 6, 109.

†**Ἄφιδνος**, ου, ὁ, *Aphidnus*, a friend of Theseus, Plut. Thes. 31.

Ἀφιδρόω, ῶ, f. -ώσω, (ἀπό, ἱδρόω) *to sweat off, get rid of by sweating*, Diosc.—II. *to throw one's self into a perspiration*, Arist. Probl.

Ἀφίδρῡμα, ατος, τό, (ἀφιδρύω) *a model* or *copy*, esp. of a statue or temple, Diod.

Ἀφίδρῡσις, εως, ἡ, *a setting up* a statue made *after a model*, Strab.: from

Ἀφιδρύω, f. -ύσω, (ἀπό, ἱδρύω) *to make statues, temples*, etc., *after a plan* or *model*: hence *to copy, imitate*.—II. *to send away and place elsewhere, to remove*, με γῆς, Eur. Hel. 273. [ῠ in pres., ῡ in fut., aor. 1, perf. pass.]

Ἀφίδρωσις, εως, ἡ, (ἀφιδρόω) *a sweating off*: *a falling into a perspiration*, Arist. Probl.

Ἀφιερόω, ῶ, f. -ώσω, (ἀπό, ἱερόω) *to purify, hallow*, like καθιερόω, freq. in later prose, Lob. Phryn. 192: but—II. in pass., ταῦτ' ἀφιερώμεθα, *We have had* these *expiatory rites performed*, Aesch. Eum. 451. Hence

Ἀφιέρωμα, ατος, τό, *a consecrated thing, votive offering*.

Ἀφιέρωσις, εως, ἡ, (ἀφιερόω) *a hallowing, consecrating*, Diod.

Ἀφιζάνω,=sq.

Ἀφίζω, f. -ζήσω, (ἀπό, ἵζω) *to rise from one's seat*.

Ἀφίημι, f. -ήσω, etc., as in ἵημι: irr. 3 sing. impf. ἠφίει, Dem. 301, 10, 3 plur. ἠφίεσαν, Id. 540, 11, but ἠφίουν, Isae. 60, 19, (ἀπό, ἵημι) *to send forth, discharge*, Lat. *emittere*, esp. of missiles, ἀφ. ἄκοντα, ἔγχος, κεραυνόν, etc., Hom.; hence in various senses, ἀφ. γλῶσσαν, *to make utterance*, Hdt. 2, 15, etc., so φωνήν, φθόγγον, γόους, δάκρυα, Eur.: in prose, *to send forth on an expedition, send out, despatch*, Hdt. 4, 69, etc.—II. *to send away, let go*, Lat. *dimittere*, τινά, Hom., etc.: hence *to throw away, get rid of*, δίψαν, Il. 11, 641: of plants, ἀφ. ἄνθος, *to shed their blossom*, Od. 7, 126; ἀφ. μένος, *to lose strength*, Il. 13, 444; ἀφ. ὀργήν, θυμόν, *to put away wrath*, Aesch., and Soph.: ἀφ. ψυχήν, πνεῦμα, *to give up the ghost*, Aesch., and Eur.—2. *to let go, loose, set free*, ζωὸν τινὰ ἀφ., Il. 20, 464; so ἀφ. ἐλεύθερον ἀζήμιον, Plat., etc.: hence c. acc. pers. et gen. rei, *to set free from* a thing, *let off from*, τινά τινος, Hdt. 4, 157, esp. from an engagement, accusation, etc., ἀφ. τινὰ φόνου, συναλλαγμάτων, ἐγκλημάτων, λειτουργιῶν, etc., Dem.; but also c. dat. pers. et acc. rei, ἀφ. τινὶ αἰτίην, *to remit one a charge*, Hdt. 6, 30: also ἀφ. πληγάς, *to excuse one a flogging*, Ar. Nub. 1426; ἀφ. ὅρκον, v. ap. Andoc. 13, 19: absol. ἀφ. τινα, *to acquit*, Xen., etc.—3. *to let go, dissolve, disband, break up*, of an army, Hdt. 1, 77, etc.: of the council and law-courts at Athens, whereas λύειν was used of the assembly, Elmsl. Ar. Ach. 173, cf. Vesp. 595, Eccl. 377.—4. *to put away, divorce*, γυναῖκα, Hdt. 5, 39; so ἀφ. γάμους, λέκτρα, Eur.—5. *to let go as an* ἀφετός, *consecrate*, Plat. Criti. 116 C.—6. ἀφ. πλοῖον εἰς..., *to loose ship for* a place, Hdt. 5, 42.—III. *to give up, hand over to*, τινί τι, Hdt. 9, 106: hence—2. c. acc. rei, *to give up, leave off, let alone*, Lat. *omittere*, μόχθον, Hdt. 1, 206, ὀργάς, Aesch. Pr. 315; so too oft. in Thuc., ἀφ. σπονδάς, ξυμμαχίαν, etc.: *to pass on, pass by, not notice*, Hdt. 3, 95, etc.: *to let pass, neglect*, τὰ θεῖα, Soph. O. C. 1537, τὸν καιρόν, Dem. 11, 8: ἀφ. ἀφύλακτον, *to leave unguarded*, Hdt. 8, 70; so ἀφ. ἔρημον, Soph. Ant. 878.—3. c. inf., ἀφ. τι δημόσιον εἶναι, *to give up to be public property*, Thuc. 2, 13: but ἀφ. τὸ πλοῖον φέρεσθαι, *to let the boat be carried away*, Hdt. 1, 194: hence freq.—IV. *to let, suffer, permit* one to do a thing, Lat. *permittere*, c. inf., Hdt. 6, 62, etc., Plat. etc.—V. seemingly. intr., sub. στρατόν, ναῦς, etc., *to break up, march, sail*, etc.—B. in mid. *to send forth from one's self*, and so freq. in prose much like the act.—2. *to loose one's self from*, δείρης οὔπω ἀφίετο πήχεε, *she loosed not her arms from off my neck*, Od. 23, 240: hence freq. in Att. c. gen. only, ἀφοῦ τέκνων, *let go the children*, Soph. O. T. 1521, and so oft. in Plat. etc., cf. Kühner Gr. Gr. § 513, 3. [Usu. ῐ in Ep. (except in augm. tenses), always ῑ in Att.: but even Hom. has ἀφῑετε metri grat., Od. 22, 251, cf. 7, 126.]

Ἀφῐκάνω, poet. for sq., only in pres. and impf., *to arrive at, to have come at*: Hom. uses it mostly c. acc., once πρός τι, Il. 6, 388. [ᾱ]

Ἀφικνέομαι, f. -ίξομαι, dep. mid., also -ίξω; aor. ἀφῑκόμην; perf. ἀφῖγμαι; Ion. ἀπικν., etc., (ἀπό, ἱκνέομαι) *to arrive at, to come to*, a person or place, *to reach, gain*, etc., in Hom. usu. c. acc. loci, less freq. with εἰς or ἐπί; in Trag. both constructions appear, but in prose the prep. is seldom omitted: also ἀπ. πρός, παρά, or ὥς τινα.... Phrases, ἄλγος ἀφίκετό με, *grief came upon me*, Il. 18, 395: ἀφ. ἐπί or εἰς πάντα, *to try every means*, Soph. O. T. 265, Eur. Hipp. 284, so ἐς πᾶσαν βάσανον, Hdt 8, 110: ἐς πᾶν κακόν or κακοῦ, ἐς τὸ ἔσχατον κακοῦ, *to come into extremest misery*, Valck. Hdt. 7, 118: ἀφ. ἐς ἀπορίην, ἀπιστίην, νείκεα, etc., Hdt.: also ἀφ. τινὶ ἐς λόγους, *to hold converse with one*, Hdt. 2, 28, so εἰς ἔριν, ἔχθεά τινι, Hdt. 3, 82, Eur. I. A. 319; also διὰ μάχης, δι' ἔχθρας ἀπ. τινί, *to come to battle* or *into enmity with* one, Hdt. 1, 169, Eur. Hipp. 1161. εἰς ὀλίγον ἀφ. νικηθῆναι, *to come within little of being conquered*, Thuc. 4, 129.—II. *to come* or *go back, return*, Seidl. Eur. El. 6, Heind. Plat. Prot.

Ἀφίκτωρ, ορος, ὁ,=ἱκέτης, Aesch. Supp. 241.—2. Ζεὺς ἀφίκτωρ=ἱκέσιος, Ib. 1. Only poet.

Ἀφιλάγαθος, ον, (α priv., φίλος

ἀγαθός) *not loving the good*, N. T. 2, Tim. 3. 3.

Ἀφιλάνθρωπος, ον, (α priv., φίλος, ἄνθρωπος) *not loving men*, Plut.

Ἀφῐλαργῠρία, ας, ἡ, *freedom from avarice*, Hipp.: from

Ἀφῐλάργῠρος, ον, (α priv., φίλος, ἄργυρος) *not avaricious, not loving money*, N. T.

Ἀφιλαρύνω, (ἀπό, ἱλαρύνω) *to cheer up, make glad*, Diog. L.

Ἀφιλάσκομαι, fut. -άσομαι, (ἀπό, ἱλάσκομαι) *to appease*, θυμόν, Plat. Legg. 873 A. [ῐ]

†**Ἀφίλαυτος**, ον, (α priv., φίλαυτος) *without self-love*, Plut. Moral. 542 B.

Ἀφῐλεργέω, (ἀφίλεργος) *to dislike work*. Hence

Ἀφῐλεργία, ας, ἡ, *a dislike of work*.

Ἀφῐλέταιρος, ον, (α priv., φίλος, ἑταῖρος) *disliking friends* or *companions*.

Ἀφιλέχθρως, adv., (α priv., φίλεχθρος) *with no disposition towards enmity*.

Ἀφῐλήδονος, ον, (α priv., φίλος, ἡδονή) *not liking sensuality*, Anton.

Ἀφίλητος, ον. (α priv., φιλέω) *not loved*, Soph. O. C. 1702. [ῐ]

Ἀφῐλία, ας, ἡ (ἄφιλος) *want of friends*, Arist. Eth. N.

Ἀφῐλοδοξία, ας, ἡ, *want of ambition*: from

Ἀφῐλόδοξος, ον (α priv., φίλος, δόξα) *not ambitious*.

Ἀφῐλοικτίρμων, ον, gen. ονος, (α priv., φιλοικτίρμων) *unmerciful*.

Ἀφῐλοκῠλία, ας, ἡ, *the character of the ἀφιλόκῠλος*, Ath.: from

Ἀφῐλόκαλος, ον, (α priv., φιλόκαλος) *without love for good* or *beauty*, Plut.

Ἀφῐλόλογος, ον, (α priv., φιλόλογος) *without love for science*, Plut.

Ἀφῐλόνεικος, ον, (α priv., φιλόνεικος) *not fond of strife*. Adv. –κως, Polyb.

Ἀφῐλοξενέω, (α priv., φιλόξενος) *to be inhospitable*.

Ἀφῐλοπλουτία, ας, ἡ, (α priv., φιλόπλουτος) *contempt for wealth*, Plut.

Ἀφῐλοπόλεμος, ον, (α priv., φιλοπόλεμος) *not fond of war*.

Ἀφῐλόπονος, ον, (α priv., φιλόπονος) *disliking work*.

Ἄφῐλος, ον, (α priv., φίλος) of persons, *friendless*, Aesch., Soph., etc.—2. of persons and things, *unfriendly, disagreeable, hateful*, Ib. Adv. –λως. Aesch. Ag. 805.

Ἀφῐλοσόφητος, ον, (α priv., φιλοσοφέω) *not versed in philosophy*, Dion. H.

Ἀφιλοσοφία, ας, ἡ, *contempt for philosophy*, Def. Plat. 415 E: from

Ἀφῐλόσοφος, ον, (α priv., φιλόσοφος) *without taste for philosophy, unphilosophic*, Plat. Tim. 73 A. Adv. –φως.

Ἀφῐλοστάχυος, ον, (α priv., φίλος, στάχυς) *without ears of corn: starved*, πενία, Anth. [στᾰ]

Ἀφῐλοστοργέω, ῶ, *to be without love*: from

Ἀφῐλόστοργος, ον, (α priv., φιλόστοργος) *without affection* or *love*, Plut.

Ἀφῐλοτῑμία, ας, ἡ, *want of proper ambition*, Arist. Eth. N.

Ἀφῐλότῑμος, ον, (α priv., φιλότιμος) *without proper ambition*, Isae. 67, 5, Arist. Eth. N., etc. Adv. –μως.

Ἀφιλοχρηματία, ας, ἡ, (α priv., φιλοχρήματος) *contempt for riches*, Plut.

Ἀφῑματόω, ῶ, (ἀπό, ἱμάτιον) *to strip of clothing*.

Ἄφιξις, εως, ἡ, Ion. ἄπιξις, (ἱφικνέομαι) *an arrival*, freq. in Hdt. etc., ἀφ. ἐς, ἐπί, παρά τινα.—II. *a going home again*, Plat. Legg. 868 A Dem. 1463, 6.—III. =*ἱκεσία*, Aesch. Supp. 483.

Ἀφιππάζομαι, f. -άσομαι, (ἀπό, ἱππάζομαι) *to ride off* or *away*, Luc.

Ἀφιππεία, ας, or, as others, ἀφιππία, ας, ἡ, (ἀφιππεύω) *awkwardness in riding*, Xen. Hipparch. 8, 13.

Ἀφιππεύω, (ἀπό, ἱππεύω) *to ride off, away*, or *back*, Xen. An. 1, 5, 12.

Ἄφιππος, ον, (ἀπό, ἵππος) *unsuited for riding* or *for cavalry*, χώρα, Xen. Hell. 3, 4, 12.—II. *awkward at riding*, opp. to ἱππικός, Plat. Prot. 350 A.

Ἀφιπποτοξότης, ου, ὁ, v. ἀμφιπποτ.

Ἀφίπταμαι, = ἀποπέτομαι, *to fly away*, Emped. 327.

Ἀφίστημι, f. ἀποστήσω: aor. ἀφέστησα, in which tenses it is trans., (ἀπό, ἵστημι) *to put away, remove, separate*, τινά τινος or ἀπό τινος: hence ἀφ. τινὰ λόγου, *to hinder from*, Eur. I. T. 912: ἀφ. τὴν ἐπιβουλήν, *to frustrate* it, Thuc. 1, 93: ἀφ. τὸν ἄρχοντα, *to depose* one, Xen. Hell. 7, 1, 45; but in prose mostly, *to make revolt, move to revolt*, τινὰ ἀπό τινος, from Hdt. downwds. — II. *to weigh out*, Xen. Symp. 2, 20 (in opt. pres ἀφιστῴην): also in aor. 1 mid., *μὴ χρεῖος ἀποστήσωνται, lest they weigh out*, i. e. *pay in full the debt*, Lat. *ne debitum nobis rependant*, Il. 13, 745; but Dem. 1199, 24, has this tense in strict mid. signf., ἀποστήσασθαι τὸν χαλκόν, *to have the money weighed out to one*. Except the place quoted, Hom. has not the trans. usage.—B. intrans., in pass., with aor. 2, perf. and plqpf. act., and fut. mid. (Thuc. 5, 64, etc.), while aor. 1 mid. is trans. (Eur. Phoen. 1087, cf. sup. II.), and Hdt. 9, 23, has ἀποστήσαντες (sc. ἑαυτούς) = ἀποστάντες. *To stand off, away*, or *aloof from, keep far from*, τινός, Il. 23, 517, Od. 23, 169: hence later in various relations, ἀφεστάναι φρενῶν, *to lose one's wits*, Soph. Phil. 865, ἀφ. τῶν δικαίων, *to depart from, object to right proposals*, Thuc. 4, 118: ἀφ. ἀρχῆς, *to be deposed from office*, Plat. Legg. 928 D: ἀφ. πραγμάτων, τῆς πολιτείας, etc., *to withdraw from business, be done with* it, Dem.: ἀφ. κινδύνου, πόνων, *to shun*, Xen.: but in prose most usu. ἀφ. ἀπό τινος, *to revolt from....*, Hdt., etc.: also ἀφ. πρός τινα, Hdt. 2, 162, and Xen.; and freq. absol. *to revolt*: also ἀφ. τινός τινι, *to give up* a thing *to* another, Dem. 99, 4: and hence ἀφ. τινι only, *to get out of another's way*, give way to him, Eur. Hec. 1054, Plat. Legg. 960 E: also c. inf. ἀφ. ἐρωτῆσαι, *to give over asking*, Eur. Hel. 536.—2. absol. *to stand aloof, keep off*, Il. 3, 33: *to take no part*, Pind. O. 1, 84, Dem. 355, 20.

†**Ἀφιστορέω**, ῶ, (ἀπό, ἱστορέω) *to mark* or *spy out from* a place, Philostr.

†**Ἀφῖχθαι**, perf. inf. from ἀφικνέομαι.

Ἄφλαστον, ου, τό, Lat. *aplustre, the curved stern of a ship* with its ornaments, Il. 15, 717; Hdt. 6, 114.

Ἄφλεβος, ον, (α priv., φλέψ) *without veins*.

Ἀφλέγμαντος, ον, (α priv., φλεγμαίνω) *not inflamed, checking inflammation*, Theophr.—2. *without phlegm, with the juices sound and pure*, Hipp.

Ἄφλεκτος, ον, (α priv., φλέγω) *unburnt*: in genl. *not dressed with fire*, Eur. Hel. 1334.

Ἀφλόγιστος, ον, (α priv., φλογίζω) *not inflammable*, Arist. Meteor.

Ἄφλογος, ον, (α priv., φλόξ) *without flame* or *fire*, Lyc.

Ἄφλοιος, ον, (α priv., φλοιός) *without bark*, Anth.

Ἄφλοισβος, ον, (α priv., φλοῖσβος) *without rushing noise*, Nonn.

Ἀφλοισμός, οῦ, ὁ, only in Il. 15, 607, of an angry man, ἀφλοισμὸς δὲ περὶ στόμα γίγνετο, where it is expl. by ἀφρός, *foam, foaming*, or φλοῖσβος, *sputtering, gnashing of teeth*. (Prob. like the latter word, formed from the sound.)

Ἀφλύᾱρος, ον, (α priv., φλύαρος) *not chattering idly*, Anton.

Ἀφλυκταίνωτος, ον, (α priv., φλυκταινόομαι) *without heat-spots*, Diosc.

Ἀφνειόομαι, pass., *to be rich* or *wealthy*, Cratin.: from

Ἀφνειός, όν, also ή, όν, Hes. Fr. 39, (ἄφενος) *rich, wealthy*, Hom.: also *rich in* a thing, c. gen., βιότοιο, Il.: also ἀφ. μήλοισι and ἀφνειὸς φρένας, Hes. Op. 453: irreg. superl. –έστατος, Antim.; but Hom. has the regul. compar. and superl. Cf. sq.

Ἀφνεός, ά, όν, collat. form of foreg., mostly in Pind., though he also uses the other form: also in Theogn. 188, 559, Aesch. Pers. 3, Soph. El. 457. [In Theogn. ,and Aesch., as spondee.]

Ἀφνέω, *to be ἀφνεός*.

†**Ἀφνηΐς**, ῐδος, ἡ, *Aphneïs*, fem. pr. n., Strab.

Ἀφνήμων, ον, gen. ονος, = ἀφνεός, Antim. Fr. 61.

†**Ἀφνῖτις**, ιδος, ἡ, λίμνη, *Lake Aphnītis*, also called Δασκυλῖτις, in Bithynia, Strab.

Ἄφνος, εος, τό, shortnd. for ἄφενος, Pind. Fr. 240. Hence

Ἀφνύνω, *to make rich, enrich*.

ἌΦΝΩ, adv. *unawares, of a sudden*, Aesch. Fr. 181, Eur. Med. 1205, Alc. 420, Thuc. 4, 104: also ἄφνως: cf. αἴφνης, αἰφνίδιος, ἐξαίφνης, ἐξαπίνης.

Ἀφόβητος, ον, (α priv., φοβέομαι) *fearless, without fear of*, c. gen. δίκης, Soph. O. T. 885.

†**Ἀφόβητος**, ου, ὁ, *Aphobētus*, an Athenian, brother of Aeschines, Dem.

Ἀφοβία, ας, ἡ, *fearlessness*, Plat.: from

Ἄφοβος, ον, (α priv., φόβος) *without fear*, and so—1. *unfearing, fearless*, Pind., etc.—2. *causing no fear, not to be feared*, Aesch. Pr. 902, Soph. Aj. 366. Adv. –βως.

†**Ἄφοβος**, ου, ὁ, *Aphobus*, an Athenian, Dem.

Ἀφοβόσπλαγχνος, ον, (ἄφοβος, σπλάγχνον) *fearless of heart*, Ar. Ran. 496.

Ἀφόδευμα, ατος, τό, *a going to stool, a motion*: from

Ἀφοδεύω, *to go aside, to go to stool*, Arist. Mirab.: from

Ἄφοδος, ου, ἡ, *a going away, departure*: also *a going back, return*, both in Xen.: *departure* from life, Stob. 110, 40.—II. like ἀπόπατος, *a going aside to ease one's self*: hence—2. *a privy*, Ar. Eccl. 1059.—3. *ordure*.

Ἀφοίβαντος, ον, (α priv., φοιβαίνω) *uncleansed, unclean*, Aesch. Eum. 237. Fr. 140.

Ἀφοίνικτος, ον, (α priv., φοινίσσω) *unreddened*.

Ἀφοίτητος, ον, (α priv., φοιτάω) *untrodden, unapproachable*.—II. act. *not coming to, not seeking*.

Ἄφολκος, ον, (ἀπό, ὁλκή) *not having weight*, δραχμῇ ἄφ., *too light by a drachm*, Strab.

Ἀφόμοιος, ον, (ἀπό, ὅμοιος) *unlike*.—II. *likened, made like to*. Hence

Ἀφομοιόω, ῶ, f. -ώσω, *to liken, make like*, τινί τι, Plat. Crat. 427 C: ἀφομοιοῦν ἑαυτόν τινι, *to make one's self* *like*, i. e. *to copy* another, Id. Rep. 396 A: so too in mid. and pass., *to be* or *become like*, *τινί*, Plat.—II. *to compare*, *τινί τι*, Plat. Rep. 517 B.—III. c. acc. rei only, *to pourtray*, *copy*, of painters, Plat. Crat. 424 D.

'Αφομοίωμα, *ατος, τό*, *that which is made like*, *a copy*, Plat. Rep. 395 B.

'Αφομοίωσις, *εως, ἡ*, (*ἀφομοιόω*) *a making like*, *a comparison*, *πρός τι*, *with* a thing, Plut.

'Αφομοιωτικός, *ή, όν*, (*ἀφομοιόω*) *fit* or *disposed to compare*.

'Αφοπλίζω, f. *-ίσω*, (*ἀπό, ὁπλίζω*) *to disarm*, *strip of arms*, *τινά τινος*, Luc. Mid. *ἀφοπλίζεσθαι ἔντεα*, *to put off one's armour*, Il. 23, 26.

'Αφοράω, f. *ἀπόψομαι*: aor. *ἀπεῖδον*: perf. *ἀφεώρᾱκα*, (*ἀπό, ὁράω*) *to look away from* all others at one, and so like *ἀποβλέπω*, *to look at*, Lat. *respicere*, *τι*, Dem. 1472, 15, *πρός τι*, Plat. Rep. 585 A; less usu. *εἴς τι*, Plut. Lyc. 7; *πρός* and *εἴς τινα*, Plut.: *ἀφ. ὅθεν...*, *to look to see whence* it arises, Plat. 584 D.—II. *to see clearly*, *have in full view*, Lat. *prospicere*, Hdt. 8, 37.—III. rarely, *to look away*, *have the back turned*, *ἀφορῶντας παίειν*, Xen. Cyr. 7, 1, 36.

'Αφόρδιον, *ου, τό*,=*ἀφόδευμα*, Nic.

†'Αφορέω, *ῶ*, (*ἄφορος*) *to be unfruitful*, *γῆ*, Xenag. ap. Macrob. Sat. 5, 19.

'Αφόρητος, *ον*, (*α* priv., *φορέω*) *unbearable*, *insufferable*, *κρυμός, χειμών*, Hdt. 4, 28; 7, 188: *μεγέθει βοῆς ἀφ.*, *overwhelming*, Thuc. 4, 126—II. *not worn*, *new*, Luc. Lexiph. 9. Adv. *–τως*.

'Αφορία, *ας, ἡ*, (*ἄφορος*) *a not bearing*, *dearth* of a thing, *καρπῶν*, Xen. Vect. 4, 9, *παίδων*, Plat. Legg. 470 C.—2. *barrenness*, *ψυχῆς*, Plat. Rep. 546 A, *φρενῶν*, Xen. Symp. 4, 55.

'Αφορίζω, f. *-ίσω*, Att. *-ἴῶ*, (*ἀπό, ὁρίζω*) *to mark off by boundaries*, strictly of land, hence *οὐσία ἀφωρισμένη*, *property marked out*, as was done in case of mortgage, Dem. 1202, 21; *ἡ ὑπό τινος ἀφορισθεῖσα χώρα*, Isocr.: hence—2. *to mark out*, *determine*, *define*, both in act. and mid., Plat., etc.: hence *ἀφορίζεσθαι περί τινος*, *to lay down determinately* on a subject, Plat. Charm. 173 E: *χρόνος ἀφωρισμένος*, *a determinate time*, Id. Legg. 785 B: hence part. *ἀφορίσας*, much like adv. *ἀφωρισμένως*, *definitely*, Dem. 778, 27.—3. *to part off*, *lay aside*, *except*, *distinguish*, Plat., etc.: *ὅροι ἀφωρισμένοι*, *distinct bounds*, Id. Criti. 110 D, so *ἐπιστήμη ἀφωρ.*, Arist. Rhet.: *to separate from*, *to cast out of the society of*, N. T. Luc. 6, 22.—4. *to bring to an end*, *finish*, Polyb.—II. *to carry out of the boundaries*, *carry off*, Eur. Alc. 31, in mid. Hence

'Αφόρισμα, *ατος, τό*, *that which is parted off*: *the suburbs* of a city; *the wave-offering*, LXX.

'Αφορισμός, *οῦ, ὁ*, *a limitation*, *definition*, Lat. *determinatio*: *a short pithy sentence*, *aphorism*, such as those of Hipp.

'Αφοριστέον, verb. adj. from *ἀφορίζω*, *one must put aside*, Arist. Eth. N.

'Αφοριστικός, *ή, όν*, (*ἀφορίζω*) *fit for* or *good at marking out*.—2. *aphoristic*, *sententious*. Adv. *–κῶς*.

'Αφορμάω, *ῶ*, f. *-ήσω*, (*ἀπό, ὁρμάω*) *to haste away*, *to make to start from* a place, *set a going*, *ἀφ. πεῖραν*, *to make an attempt*, Soph. Aj. 290: but the act. is mostly intr.=pass., as Eur. Tro. 939, Thuc. 4, 78. Pass. *go forth*, *start*, *depart*, Il. 2, 794, Od. 2, 375, and Att.

'Αφορμέω, *ῶ*, (*ἀπό, ὁρμέω*) *to leave port*, *weigh anchor*.

'Αφορμή, *ῆς, ἡ*, *a starting-place*, *means of starting* safely, *base of operations*, Thuc. 1, 90: hence *a place of safety*, Eur. Med. 342.—2. in genl. *a starting-point*: *the cause*, *occasion*, or *pretext of* a thing, *λόγων*, Eur. Hec. 1239, etc.: *ἀφ. λαμβάνειν*, *to take occasion*, Isocr. 53 A: *διδόναι, παρέχειν*, *to give occasion*, Luc.—3. *the means with which one begins* a thing, *ἀφ. κτᾶσθαι, πορίζειν*, etc., Xen.: *πίστις ἀφορμὴ μεγίστη πρὸς χρηματισμόν*, *credit is the best help to borrowing*, Dem. 958, 3; esp. *means of war*, as money, men, ships, etc., Wolf. Lept. p. 287: *capital*, Lat. *fundus*, Dem. 947, 22.—II. *a making a start*, *undertaking*, *ἔργων*, Xen. Mem. 2, 7, 11.—III. with the Stoics opp. to *ὁρμή*, *disinclination*, Plut.

'Αφορμιάω, desiderat. from *ἀφορμάω*, *to wish to start*, Archyt.

'Αφόρμιγκτος, *ον*, v. *ἀφόρμικτος*.

'Αφορμίζω, f. *-ίσω* Att. *-ἴῶ*, (*ἀπό, ὁρμίζω*) *to carry out of port*. Mid. *ναῦς ἀφ. χθονός*, *to lead forth one's* ships *from the anchorage* of the land, Eur. I. T. 18; *to leave port*, *weigh anchor*.

'Αφόρμικτος, *ον*, (*α* priv., *φορμίζω*) *without the lyre*, of wild or melancholy music, e. g. of the *αὐλός*, etc., v. Müller Eumen. § 18.

῎Αφορμος, *ον*, (*ἀπό, ὅρμος*) *without harbour*, *ἄφορμος ἐμᾶς χθονός*, *without the shelter of my land*, Soph. O. C. 234.

'Αφορολόγητος, *ον*, (*α* priv., *φορολογέω*) *not taxed*, *paying no tribute*, Polyb.

῎Αφορος, *ον*, (*α* priv., *φέρω*) *not bearing*, *barren*, *δένδρεα*, Hdt. 2, 156. —2. *free from tribute*, Strab.—3. *causing sterility*, Aesch. Eum. 784.

῎Αφορτος, *ον*, (*α* priv., *φόρτος*) *not laden*. Adv. *–τως*, *ἀφ. φέρειν*, *to bear easily*, Muson. ap. Stob.

'Αφόρυκτος, *ον*, (*α* priv., *φορύσσω*) *unspotted*, Anth.

'Αφοσιόω, (*ἀπό, ὁσιόω*) *to dedicate*, *devote*: but only found in mid., *ἀφ. τῇ θεῷ*, *to devote the firstlings to the goddess*, Hdt. 1, 199.—II. *to purify*, *cleanse*, Lat. *expiare*, *τὴν πόλιν, ἑαυτόν*, Plat.: here too most usu. in mid. *to purify one's self from sins of negligence*, Id. Phaed. 60 E, Phaedr. 242 C; also c. acc. rei, *ἀφοσιοῦσθαι τι*, *to expiate*, *avert a curse* or *omen*, Lat. *procurare*, v. Müller Eumen. § 58, 8, and *ἀφοσιοῦσθαι ὑπέρ τινος*, Plat. Legg. 874 A: hence *to abominate*, *turn away with horror*, Plat. Phil. 12 B, cf. Wyttenb. Plut. 63 A.—III. also in mid. *to acquit one's self of service due*, hence *ἀφοσιοῦσθαι ἐξόρκωσιν*, *to quit one's self conscientiously* of an oath, Hdt. 4, 154; *ἀφ. λόγιον* *quitting one's self of the orders* of an oracle, Ib. 203. —IV. also in mid., *ἀφοσιοῦσθαί τι*, *to do* a thing *for form's sake*, *ceremoniously*, Lat. *auspicii*, *ominis causa*: and so *to do slightly*, *cursorily*, Lat. *defungi re*, *perfunctorie*, *dicis causa tractare*, *ἀφ. περί τινος*, Plat. Legg. 752 D. Hence

'Αφοσίωμα, *ατος, τό*, *the act of ἀφοσιοῦσθαι*, *purification*, *expiation*.

'Αφοσίωσις, *εως, ἡ*,=foreg., Plut. —II. *a doing as matter of form*, hence *ἀφοσιώσεως ἕνεκα*, *for form's sake*, Plut. Eum. 12: *τιμῆς ἀφοσίωσις*, *outward*, *formal respect*, Id. Timol. 39.

'Αφόωντα, Ep. lengthd. for *ἀφῶντα*, acc. part. pres. act. from *ἀφάω*, Il.

'Αφρᾰδέω, *ῶ*, *to be*, *act without sense*, Il. 9, 32, Od. 7, 294: from

'Αφρᾰδής, *ές*, (*α* priv., *φράζομαι*) *thoughtless*, *insensate*, Od. 2, 282: of the dead, *senseless*, Od. 11, 476. Adv. poet. *ἀφραδέως*, *foolishly*, *idly*, Il. Hence

'Αφρᾰδία, *ας, ἡ*, *folly*, *thoughtlessness*, Hom. always in dat. plur. *ἀφραδίῃς, –ῃσι, –ῃσιν*, *by* or *through folly*, also *by* or *through heedlessness*, Il. 16, 354; except Od. 19, 523, where *δι' ἀφραδίας* is used in same signf., and Il. 2, 368, where we have *ἀφραδίῃ πολέμοιο*, *from inexperience in*, *ignorance of war*. Ep. word: *ἀφροσύνη* is the prose word.

'Αφράδμων, *ον*, gen. *ονος*,=*ἀφραδής*, c. inf. *ἀ. προγνώμεναι*, *without sense to foresee*, H. Hom. Cer. 257. Adv. *-μόνως*, Aesch. Pers. 417. Only poet.

'Αφραίνω, (*ἄφρων*) *to be silly*, Il. 2, 258, Od. 20, 360. Poet.: in prose only as an expression of the Stoics, freq. in Plut.

῎Αφρακτα, *ων, τά*, *vessels without hatches*, Polyb. 4, 53, 1: strictly neut. from

῎Αφρακτος, *ον*, (*α* priv., *φράσσω*) *unfenced*, *unfortified*, *unguarded*, *οἴκησις, στρατόπεδον*, Thuc. 1, 6, 117: c. gen. *φίλων*, *by friends*, Soph. Aj. 910, c. dat., *ὅρκοις*, Eur. Hipp. 657. —II. *unguarded*, *off one's guard*, Ar. Thesm. 581, and Thuc., *πρός τινα*, Thuc. 3, 39.

†'Αφράνιος, *ου, ὁ*, the Latin *Afranius*, Strab.

'Αφράσμων, *ον*, gen. *ονος*,=*ἀφράδμων*, Aesch. Ag. 1401. Adv. *–μόνως*, Ib. 290.

῎Αφραστος, *ον*, (*α* priv., *φράζω*) *unspoken*, *unutterable*, *strange*, *marvellous*, H. Hom. Merc. 80, Ep. Hom. 5, 2.—2. *untold*, *numberless*, *σταγόνες*, Aesch. Cho. 186.—II. (*α* priv., *φράζομαι*) *not perceived*, *unseen*, H. Hom. Merc. 353: *not to be observed*, *known*, or *guessed*, *τὸ ἀφραστότατον χωρίον*, Hdt. 5, 92, 4: *unforeseen*, Ap. Rh.—2. act. *unreasoning*, *deranged*, Nic. Adv. *–τως*, *unexpectedly*, Soph. El. 1263. Hence

'Αφραστύς, *ύος, ἡ*,=*ἀφραδία*, Ion.

'Αφρέω, (*ἀφρός*) *to foam*, Hipp.: c. acc. *to befoam*, *cover with foam*, *ἵπποι ἄφρεον στήθεα*, Il. 11, 282.

'Αφρηλόγος, *ον*, poet. for *ἀφρολόγος*, Anth.

'Αφρηστής, *οῦ, ὁ*, (*ἀφρέω*) *the foamer*, epith. of a dolphin, Anth.

'Αφρήτωρ, *ορος, ὁ*, Ion. for *ἀφράτωρ*, *without φράτρα*, i. e. *bound by no social tie*, Il. 9, 63.

'Αφριάω, poet. for *ἀφρέω*, Opp.

'Αφρίζω, f. *-ίσω*,=*ἀφρέω*, *to foam*, Soph. El. 719, and Hipp.

†'Αφρικᾱνός, *οῦ, ὁ*, *Africanus*, epithet of Scipio, Polyb. 35, 4, 8.

'Αφρικτί, adv. (*α* priv., *φρίσσω*) *without shuddering*, Call. Dian. 65. [*τῐ*]

'Αφριόεις, *εσσα, εν*, (*ἀφρός*) *foamy*, Nic.

'Αφρισμός, *οῦ, ὁ*, (*ἀφρίζω*) *a foaming*, Herm. Orph. Lith. 475.

'Αφρῖτις, *ιδος, ἡ*, *the foam-fish*, *anchovy*, elsewh. *ἀφύη*, Opp. Hal. 1, 776.

'Αφρόγᾰλα, *ακτος, τό*, (*ἀφρός, γάλα*) *frothed milk*, Galen.

'Αφρογένεια, *ας, ἡ*, *the foam-born*, epith. of Venus, Hes. Th. 196, Bion: from

'Αφρογενής, *ές*, (*ἀφρός*, * *γένω*) *foam-born*, *ἡ 'Αφρογενής*, *Aphroditê*, *Venus*.

†'Αφροδῑσία, *ας, ἡ*, ('*Αφροδίτη*) prop. *a spot sacred to Venus*; as pr. n. *Aphrodisia*, a town in Laconia, Thuc. 4, 56.

'Αφροδίσια, *ων, τά*, v. sub '*Αφροδίσιος*.

'Αφροδῑσιάζω, f. *-άσω*, (*ἀφροδίσια*) *to love*, *enjoy sexual intercourse*, in act. of the man, Plat. Rep. 426 A; pass. of the woman, Xen. Hier. 3, 4.

'Αφροδῑσιακός, *ή, όν*, *belonging to*

venery, ἡδοναί, Diod.: *aphrodisiac, provocative.*

'Αφροδῑσιάς, άδος, ἡ, prop. *sacred to Aphrodité* or *Venus*; as. pr. n. *Aphrodisias*, an island on the coast of Cyrenaïca, Hdt. 4, 169.—2. a city of Greater Phrygia, Strab.—3. capital of Caria, Paus.—II. as subst., *an aphrodisiac, provocative plant.*

'Αφροδῑσιασμός, οῦ, ὁ, *sexual intercourse.*

'Αφροδῑσιαστικός, ή, όν,='Αφροδισιακός, χάρις, Arist. Pol.

'Αφροδίσιος, α, ον, also ος, ον, ('Αφροδίτη) Lat. *venereus, belonging to love* or *venery*, Soph. Fr. 257.—II. τὰ 'Αφροδίσια, *venery, love*, freq. in Plat. —2. *a festival of Aphrodité*, Xen. Hell. 5, 4, 4.—3. *the pudenda*, Luc.—III. τὸ 'Αφροδίσιον, *the temple of Aphrodité*, or *Venus*, Xen. Hell. 5, 4, 58: hence as pr. n. *Aphrodisium*—1. a city of Cyprus, Strab.—2. a promontory of Spain, Strab.; both as containing temples of the goddess. [δῑ]

'Αφροδίτη, ης, ἡ, (ἀφρός) *Aphrodīté*, Lat. *Venus*, the goddess of love, desire, and beauty: Hom. never alludes to her as *foam-born* (acc. to the deriv.), except in Hymn 5: she was daughter of Jupiter and Dioné, wife of Vulcan, paramour of Mars; hence —II. as appellat., *love, enjoyment*, Od. 22, 444; though in this sense ἔργα 'Αφροδίτης is most usu.—2. *beauty, grace, charm*, Lat. *venustas*, Eur. Phoen. 399.—3. *any vehement longing* or *desire*, like ἔρως, Eur. I. A. 1264. [ῑ]

†'Αφροδίτης πόλις, ἡ, also 'Αφροδιτόπολις, εως, ἡ, *Aphrodītŏpŏlis*, two cities so called in the Aegyptian Delta, Strab.—2. a city of Middle Aegypt, Strab.—3. another in Upper Aegypt, Id.

'Αφρόκομος, ον, (ἀφρός, κόμη) *foam-haired*, ῥαθάμιγξ, Musae.

'Αφρόλιτρον, ου, τό, Att. for ἀφρόνιτρον.

'Αφρολόγος, ον, (ἀφρός, λέγω) *foam-gathering*, dub. in Anth.

'Αφρονεστέρως, adv. compar. to ἀφρόνως, Plat. Lach. 193 C.

'Αφρονέω, ῶ, f. -ήσω, (ἄφρων) *to be silly, act foolishly*, Hom., only in part. pres., Il. 15, 104. Hence

'Αφρόνησις, εως, ἡ, *folly, senselessness.*

'Αφρονιτρον, ου, τό, Att. ἀφρόλιτρον, *a kind of coarse alkali*, distinguished by Galen from the finer ἄνθος νίτρου: in earlier Greek, as Hipp., written divisim, ἀφρὸς νίτρου, Lob. Phryn. 303.

"Αφροντις, ιδος, ὁ, ἡ, (α priv., φροντίς) *free from care*, Lat. *securus*, c. gen. τοῦ θανεῖν, Eur. Incert. 76.

'Αφροντιστέω, ῶ, f. -ήσω, *to be* ἀφρόντιστος, *to be heedless*, Plat. Legg. 885 A: *to have no care of* a thing, τινός, Xen. An. 5, 4, 20.

'Αφροντιστητέον, verb. adj. from foreg., *one must disregard*, Polyb.

'Αφροντιστί, adv. of ἀφρόντιστος, Ath.

'Αφροντιστία, ας, ἡ, *thoughtlessness*, Clem. Al.: from

'Αφρόντιστος, ον, (α priv., φροντίζω) *thoughtless, heedless, taking no care*, Xen. Symp. 6, 6.—2. *senseless*, ἔρως, Theocr.—II. pass. *unthought of, unexpected*, ἀγών, Aesch. Ag. 1377. Adv. -τως, *without taking thought*, Soph. Tr. 366: but ἀφρ. ἔχειν, euphem. for ἄφρων εἶναι, *to be crazed*, Soph. Aj. 355.

'Αφρόνως, adv. from ἄφρων, Soph. Aj. 766.

'ΑΦΡΟ'Σ, οῦ, ὁ, *foam*, usu. of the sea, Il.: but also of an angry lion, Il. 20, 168.—2. *frothing blood*, Aesch. Eum. 183.—II. ἀφρὸς νίτρου, cf. sub ἀφρόνιτρον.—III. a kind of *fish*=ἀφύη, Arist. H. A. (Cf. Sanscr. *abhra*, a cloud, also ὄμβρος, *imber.*)

'Αφροσέληνος, ον, (ἀφρός, σελήνη) v. sub σεληνίτης.

'Αφροσίβομβαξ, ακος, ὁ, (ἄφρων, βόμβαξ) *a puffing, bustling fellow*, Timon ap. Diog. L. 2, 126.

'Αφροσύνη, ης, ἡ, (ἄφρων) *folly, thoughtlessness, senselessness*, Hom., in plur. Od. 16, 278; 24, 457, in sing. Il. 7, 110: also in Trag., and Att. prose, as Plat., and Xen.; δι' ἀφροσύνης, ὑπ' ἀφροσύνης, etc.

'Αφρουρέω, ῶ, f. -ήσω, (ἄφρουρος) *to be without guards*, Strab. Hence

'Αφρούρητος, ον, *unguarded, ungarrisoned*, Plat. Legg. 760 A.

"Αφρουρος, ον, (α priv., φρουρά) *unguarded, unwatched*, Plat. Phaedr. 256 C: *free from garrison duty*, Arist. Pol.

'Αφροφόρος, ον, (ἀφρός, φέρω) *foam-bearing.*

'Αφροφῠής, ές, (ἀφρός, φύω) *foam-producing*, of a lettuce, Lat. *lactuca*, from its milky juice, Anth.

'Αφρύη, ης, ἡ,=ἀφύη, q. v.

'ΑΦΡΩ', οῦς, ἡ,='Αφροδίτη, Nic.

'Αφρώδης, ες, (ἀφρός, εἶδος) *foamy, full of foam*, Plat. Tim. 60 B.

"Αφρων, ον, gen. ονος, (α priv., φρήν) *senseless, without intelligence, without reason*, opp. to ἔμφρων, Xen. Mem. 1, 4, 4: and so—2. *witless, crazed*, but also *silly, foolish*, Lat. *amens, demens*, Hom.; also φρένας ἄφρ., Il. 4, 104. Compar. and superl., -νέστερος, -νέστατος, Plat., etc. Adv. -όνως.

'Αφυβρίζω, f. -ίσω, (ἀπό, ὑβρίζω) *to give a loose to* one's *fury* or *insolence*, εἴς τι, Plut.: hence *to exhaust* it, *to cease from insolence* or *raging*, metaph. of wine, *to be done fermenting*, Alex. Dem. 6.

'Αφυγής, ές, (α priv., φεύγω) *without strength to flee*, Sext. Emp.

'Αφῠγιάζω, (ἀπό, ὑγιάζω) *to make sound again*, Iambl. Hence

'Αφῠγιασμός, οῦ, ὁ, *a healing*, Iambl.

'Αφυγραίνω, (ἀπό, ὑγραίνω) *to moisten*, Arist. H. A., in pass.

'Αφύδιον, ου, τό, dim. from ἀφύη, Ar. Fr. 422. [ῡ, Meineke Menand. p. 160.]

'Αφυδραίνω, (ἀπό, ὑδραίνω) *to wash, sprinkle*, mid. *to wash one's self, bathe*, καθαροῖς δρόσοις, Eur. Ion 97.

"Αφυδρος, ον, (ἀπό, ὕδωρ) *without water*, Hipp.

'Αφύη, ης, ἡ, but in gen. plur. usu. written ἀφύων, not ἀφυῶν: *a sort of anchovy* or *sardine*, Att. usu. in plur.: first in Epich. p. 32. (α priv., φύω, because they were thought to be *bred from mud alone*: acc. to others, quasi ἀφρύη from ἀφρός, and hence sacred to Aphrodité.) [ᾰ, ῠ]

†'Αφύη, ης, ἡ, *Aphye*, name of a votary of Venus, Ath. 386 A.

'Αφῠής, ές, (α priv., φυή) *without natural talent, witless, not clever, dull*, Plat. Rep. 455 B; ἀφ. πρός τι, *wanting wit for* a thing, Id. Phaed. 96 C. —II. in good sense, *simple, unschooled*, Soph. Phil. 1014. Adv. ἀφυῶς. Hence

'Αφῠΐα, ας, ἡ, *want of talent*, Plut.

'Αφῠΐδιον, ου, τό, dim. from ἀφύη.

"Αφῡκος, ον, (α priv., φῦκος) *without cosmetics, honest.*

"Αφυκτος, ον, (α priv., φεύγω) *not to be shunned, from which none escape*, χείρ, γυιοπέδη, ὄμμα, κύνες, etc., Pind., and Trag.: esp. of arrows, *unerring*, like Lat. *certae sagittae*, Soph., and Eur. Later ἄφευκτος, Lob. Phryn. 726.—II. act. *unable to escape*, Ar. Nub. 1047. Adv. -τως.

'Αφῡλακτέω, ῶ, (ἀπό ὑλακτέω) *to bark out*, Luc.

'Αφῠλακτέω, ῶ, f. -ήσω, *to be* ἀφύλακτος, *to be off one's guard*, Xen. Hipparch. 5, 15: c. gen. *to be careless about, neglect*, Id. Cyr. 1, 6, 5. Pass. *to be ill-guarded*, Polyb.: from

'Αφύλακτος, ον, (α priv., φυλάσσω) *unguarded*, of a place, ἀφιέναι ἀφύλακτον, Hdt. 8, 70.—II. (α priv., φυλάσσομαι) of persons, *unguarded, unheeding*, Lat. *securus*, Hdt. 9, 116; ἀφ. εὕδειν εὐφρόνην, *to sleep securely through the night*, Aesch. Ag. 337: ἀφ. τινὰ λαμβάνειν, *to catch one off his guard*, Xen, Cyr. 1, 6, 37: τὸ ἀφ., *want of precaution*, Thuc. 3, 30.—III. in prose esp. of places, *not guarded, watched*, or *garrisoned*, Thuc., and Xen.: in genl. *not watched.* Adv. -τως, Xen. [ῠ] Hence

'Αφῠλαξία, ας, ἡ, *want of guard, carelessness in watching*, Xen. Oec. 4, 10.

'Αφῡλίζω, f. -ίσω, (ἀπό, ὑλίζω) *to strain off*, Anth. Hence

'Αφύλισμα, ατος, τό, *that which is strained off, lees, sediment.*

"Αφυλλος, ον, (α priv., φύλλον) *leafless*, of dry wood, Il. 2, 425: ἄφ. στόμα, *a mouth not seconded by the suppliant's olive-branch*, Eur. Or. 383.—II. act. *stripping off the leaves, blighting.* λιχήν, Aesch. Eum. 785.

'Αφύλλωτος, ον,=foreg. I., Soph. Fr. 281.

'Αφύξιμος, ον, in Nic. Th. 603: acc. to some from φύξιμος,=μόνιμος, *enduring*: acc. to others, from ἀφύσσω, *abundant.*

'Αφυπνίζω, f. -ίσω, (ἀπό, ὑπνίζω) *to wake one from sleep*, Eur. Rhes. 25. Pass. *to wake up, keep awake*, Cratin. Incert. 5, Pherecr. Incert. 31: so too in act., intr., Philostr.

"Αφυπνος, ον, (ἀπό, ὕπνος) *roused from sleep.* Hence

'Αφυπνόω, f. -ώσω, *to wake from sleep*, Anth.—II. *to fall asleep*, N. T.

'Αφύρητος, ον, (α priv., φυράω) *not kneaded, unmixed.* [ῡ]

"Αφυρτος, ον, (α priv., φύρω)= foreg., *unmixed.* Adv. -τως.

'Αφυσγετός, ὁ, (ἀφύσσω) *the mud and filth* which a stream carries with it, Il. 11, 495: in genl. *corrupt matter*, Nic.—II. ἀφυσγετὸν νέκταρ, like ἀφύξιμον, Nic.

'Αφύσητος, ον, (α priv., φυσάω) *not blown* or *puffed up.* [ῡ]

'Αφύσικος, (α priv., φύσις)=ἀφυής, Diog. L.

'Αφῠσιολόγητος, ον, (α priv., φυσιολογέω) *unacquainted with physics*: *having no natural cause*, Plut.

"Αφῡσος, ον, (α priv., φῦσα) *not flatulent, causing no flatulence*, Gal.

'Αφύσσω, fut. ἀφύξω: aor. 1 ἤφῠσα Od. 9, 165, or ἄφυσσα, Hom.: aor mid. ἠφυσάμην or ἀφυσσάμην, Hom.: *To draw* liquids, esp. from a larger vessel with a smaller, ἀφ. οἶνον ἀπό and ἐκ κρητῆρος, Hom., ἐν ἀμφιφορεῦσιν, Od., εἰς ἄγγεα ἀφ. δῶρα, Hes. Op. 611: so in pass. πίθων ἠφύσσετο οἶνος, *was drawn from the casks*, Od. 23, 305. Metaph. πλοῦτον ἀφύσσειν, *to draw full draughts of wealth*, i. e. *to heap it up*, τινί, for another, Il. 1, 171; so too κλέος: for διὰ ἔντερα χαλκὸς ἤφυσε, Il. 13, 508, v. sub διαφύσσω. Mid. *to draw for one's self, help one's self to*, οἶνον, Il. 23, 220: *to drink*, *quaff*, Eur. Med. 838. Metaph. φύλλα, *to heap up leaves*, Od. 7, 286. Ep. word, used also by Eur. l. c., and I. A. 1051. (Deriv. uncertain: acc. to some from ὕω, others from ἅπτω, ἀφάω.)

Ἀφυστερέω, ῶ, f. -ήσω, (ἀπό, ὑστεοέω) *to come too late*, Polyb.: and so *to remain behind* another, *miss* him, τινός.

Ἀφυστερίζω, f, -ίσω,=foreg.

Ἀφύτευτος, ον, (α priv., φυτεύω) *not planted*, χῶρος, Xen. Oec. 20, 22.

Ἀφύω, *to become white* or *bleached*. Hipp.

Ἀφυώδης, ες, (ἀφύη, εἶδος) *whitish like a sardine* or *anchovy*, χρῶμα, Hipp.

†Ἀφυῶς, adv. from ἀφυής.

†Ἀφῶ, 2 aor. subj. act. of ἀφίημι.

Ἀφώνητος, ον, (α priv., φωνέω) *unspeakable, unutterable*, ἄχος, Pind. P. 4, 422: *inexplicable*, Anth.—II. *voiceless, speechless*, Soph. O. C. 1283.

Ἀφωνία, ας, ἡ, (ἄφωνος) *speechlessness, loss of voice*, Plat. Symp. 198 C.

Ἀφωνίζω, f. -ίσω, *to deprive of voice*, Arist. Probl.? from

Ἄφωνος, ον, (α priv., φωνή) *voiceless, speechless, dumb, silent*, first in Theogn. 669. Adv. –νως, Soph. O. C. 131, also neut. pl. as adv., Aesch. Pers. 819.—2. τὰ ἄφωνα, sub. γράμματα, *mutes*, Lat. *litterae mutae*, Diog. L. 7, 57, opp. to τὰ φωνήεντα.

Ἀφώρᾱτος, ον, (α priv., φωράω) *not detected*.

Ἀφωρισμένως, adv. part. perf. pass. from ἀφορίζω, *especially, apart from*, Arist. H. A.

Ἀφώτιστος, ον, (α priv., φωτίζω) *not enlightened, dark, obscure*, Joseph.

†Ἀχάζ, ὁ, *Achaz*, masc. pr. n. N. T. Matth. 1, 9.

Ἀχαία, ας, Ion. Ἀχαιΐη, ης, ἡ, epith. of Demeter or Ceres in Attica, Hdt. 5, 61. (Acc. to Hesych. from ἄχος, *grief*, for the loss of her daughter; according to others to be written Ἀχαιά, Elmsl. Ach. 709, and=ἔριθος; acc. to Buttm. Lexil. from ἀχέειν, *to make a noise*.)

†Ἀχᾱΐα, ας, ἡ, *Achaia*, the northern province of the Peloponnesus, lying along the Sinus Corinthiacus, Thuc. —2. under the Roman sway the Peloponnesus and the rest of Greece as far north as Thessaly and Epirus, Polyb.—3. ἡ Φθιῶτις (also Φθιῶτις ἡ Ἀχαϊκή), a region of Thessaly nearly coterminal with Phthiotis, Strab.—II. name of cities:—1. a city of Aetolia, in Thuc. 1, 115 acc. to Goeller, but v. Arnold ad l.—2. a city on the Cimmerian Bosporus, Strab.—3. a city of Asia, Id.—4. a city in the island of Rhodes, Diod. S. 5, 57..

†Ἀχαιά, Ion. Ἀχαιή, ἡ, fem. of Ἀχαιός, *an Achaean woman*, Od. 2, 119.

†Ἀχαιάς, άδος, ἡ, and

†Ἀχαιϊάς, άδος, ἡ, poet. fem. adj., *Achaean*: sub. γυνή, *an Achaean woman*, Il. 5, 424.

†Ἀχαιαί, ῶν, αἱ, *Achaeae*, rocks near Samos in Elis, Strab.

†Ἀχαιᾶτις, ιδος, ἡ, fem. adj., sub. χώρα, *the Achaean territory*, Polyb. 4, 17, 3.

†Ἀχαιϊκός, ή, όν,=Ἀχᾱϊκός.

Ἀχαιΐνη, ἀχαΐνη, ης, ἀχαία, ἀχαΐα, ας, ἡ, ἀχαιΐνης, ου, ὁ, ἀχαΐνης, ου, ὁ, ἀχαιϊνέη, ης, ἡ, *a brocket* or *two-year stag*, from his *single pointed horns* (ἀκίδες, cf. ἀκαχμένος): poet. *the stag* in genl., Ap. Rh.: cf. Schneid. Arist. H. A. 9, 6, 3. [ῑν]

Ἀχαιΐνη, ης, ἡ, *a kind of large loaf*, baked by the women at the Thesmophoria. Ath.

Ἀχαιΐς, ΐδος, ἡ, Att. Ἀχᾱΐς, *the Achaian land*, with or without γαῖα, Hom.—2. *an Achaian woman*, sub. γυνή, Il.

†Ἀχαΐκαρος, ου, ὁ, *Achaïcarus*, masc. pr. n., Strab.

†Ἀχᾱϊκός, ή, όν, poet. Ἀχαιϊκός, *of* or *belonging to Achaia, Achaian*, Xen.

†Ἀχαιμένης, ους, ὁ, *Achaemĕnes*, founder of the Persian monarchy, grandfather of Cambyses, Hdt. 7, 11. —2. son of Darius I., brother of Xerxes, Hdt. 3, 12. Hence

†Ἀχαιμενίδαι, ῶν, οἱ, *the Achaemĕnīdae, descendants of Achaemenes*, the royal family of Persia, Hdt. 1, 125.

Ἀχαιός, ά, όν, *Achaian*, Lat. *Achivus*: hence as subst.—1. οἱ Ἀχαιοί, αἱ Ἀχαιαί, *Achaians, Achaian women*, in Hom. *Greeks* in genl.; esp. Spartans and Argives, Paus. 7, 1.—2. ἡ Ἀχαιά, *Achaia* in Peloponesus, in prose usu. Ἀχαΐα, q. v.

†Ἀχαιός, οῦ, ὁ, as masc. pr. n., *Achaeus*, son of Xuthus, and mythic founder of the Achaean race, Apollod. 1, 7, 3.—2. name of two tragic poets, the earlier of Eretria, contemporary with Sophocles and Euripides, Ath.; the later of Syracuse.—Others in Polyb., etc.

†Ἀχαιῶν ἀκτή, ἡ, *Achaiôn acte*, a city on the north coast of Cyprus, Strab.

†Ἀχαιῶν λιμήν, ὁ, *Achaiôn limen*, a city on the coast of Troas, Strab.

Ἀχάλαζος, ον, (α priv., χάλαζα) *without hail*, Or. Sibyll.

Ἀχάλῑνος, ον, (α priv., χαλινός) *unbridled*, στόμα, Plat. Legg. 701 C. [ᾰ]

Ἀχαλίνωτος, ον, (α priv., χαλῑνόω) *unbridled, without bridle*, ἵππος, Xen. Eq. 5, 3; στόμα, Anth.: *not to be forced* or *bent*, ἀνάγκη, Orph.

Ἀχάλκεος, ον, (α priv., χάλκεος) *not of bronze*, or *having not a* χαλκοῦς, Anth.

Ἀχάλκευτος, ον, (α priv., χαλκεύω) *not forged of metal*, πέδαι, Aesch. Cho. 493.

Ἀχαλκέω *to have not a* χαλκοῦς, *to be penniless*, Anth.

Ἀχαλκής, ές, (α priv., χαλκός) *without brass* or *money*.

Ἄχαλκος, ον, (α priv., χαλκός) *without brass, without arms*, ἄχαλκος ἀσπίδων, i. e. ἄνευ ἀσπίδων χαλκῶν, Soph. O. T. 190.

Ἀχάλκωτος, ον, (α priv., χαλκόω) *not worked with brass*, κυνοῦχος. Anth.

Ἀχάνεια, ας, ἡ, (ἀχᾰνής) *immense width, a chasm*, Anton.

Ἀχάνη, ης, ἡ, *a Persian*, and also *a Boeotian measure*= 45 μέδιμνοι, Ar. Ach. 108, 109.—2. *a chest, box*, Plut. [ᾱ Elmsl. Ach. l. c.]

Ἀχᾰνής, ές, (α priv., χαίνω) *not gaping, not opening the mouth*: hence *close*, Theophr.: also *not speaking, struck dumb*, Hegesipp. ap. Ath. 290 D.—II. (α copul.) *wide opening, gaping*, e. g. πέλαγος, βάθος, Plut.: εἰς ἀχανές, *far away*, Arist.

†Ἀχάρακα, ων, τά, *Acharaca*, a city of Phrygia, Strab.

Ἀχάρακτος, ον, (α priv., χαράσσω, *not cut deep, without stamp* or *impression*, ὀπωπή, Nonn. [χᾰ]

Ἀχᾰράκωτος, ον, (α priv., χαρακόω) *not furnished with* χάρακες, *not palisaded*, Polyb. 10, 11, 2. [ρᾰ]

†Ἀχαρδέος, ου, ὁ, *Achardeus* a river of Caucasus, falling into the Maeotis, Strab.

Ἀχᾰριότης, ητος, ἡ, *awkwardness, stupidity*, with a play on the name Χαριμόρτης, Polyb. 18, 38: from

Ἄχᾰρις, ὁ, ἡ, ἄχαρι, τό, gen. ιτος, (α priv., χάρις) *without grace* or *charms, unattractive, unpleasant, wretched*, Od. 20, 392, Theogn. 496, in comparat. ἀχαρίστερος, Eur., etc.—II. *ungracious, thankless*, Lat. *ingratus*, τιμή, Hdt. 7, 36, esp. in phrase χάρις ἄχαρις, Aesch., and Eur.; cf. ἀχάριστος, ἀχάριτος.

Ἀχᾰριστέω, ῶ, (ἀχάριστος) *to be thankless, proud*, Xen. Mem. 2, 2, 2. Pass. *to be treated ungratefully*, Polyb.

Ἀχᾰριστία, ας, ἡ, *thanklessness*, Plat. Rep. 411 E: from

Ἀχάριστος, ον, poet. also ἀχάριτος, (α priv., χαρίζομαι) *unpleasant, unpleasing*, Od. 8, 236, Theogn. 839: *without, grace* or *charms, not attractive*: οὐκ ἀχάριστος, *not unpleasing*, i. e. *right pleasant*, Lat. *lepidus*, Xen. An. 2, 1, 13.—II. *ungracious*, and hence—1. *ungrateful, thankless*, Hdt. 1, 90, etc., χάρις ἀχάριτος, like χ. ἄχαρις, Eur. Phoen. 1757; also in Plat., Xen., etc., ἀχ. τινί, εἰς or πρός τινα, *ungrateful towards* one, Xen.—2. pass. *unthanked, unrequited*, Lys. 162, 34: so –στως ἔχειν πρός τινος, Xen. An. 2, 3, 18.—3. *with an ill will*, hence adv., –τως ἕπεσθαι, *to follow sulkily*, Xen. Cyr. 7, 4, 14. [ᾰ]

Ἀχάριτος, ον,=foreg., *unpleasant*, Hdt. 1, 207; 7, 156. Adv. –τως.

†Ἀχαρναί, ῶν, αἱ, *Acharnae*, an Attic borough of the tribe Oeneïs; hence Ἀχαρνῆσι, *in Acharnae*; Ἀχαρνῆθεν, *from Acharnae*; Ἀχαρνεύς, έως, ὁ, *an Acharnian*, Thuc.; Ἀχαρνῐκός, ή, όν, *of* or *belonging to Acharnae, Acharnian*, Ar. Ach. 329.

Ἀχάρνας, ου, Arist. H. A., and ἄχαρνος, ου, ὁ, Ath., a kind of *sea-fish*.

†Ἀχαρνεύς, έως, ὁ, pl. οἱ Ἀχαρνεῖς, *the Acharnians*, Ar. Ach. 177.

Ἀχάτης, ου, ὁ, *the agate*, Theophr. [ᾰχᾱ]

†Ἀχάτης, ου, ὁ, *Achates*, a river of Sicily: another in Media, Dion. P.—II. the well-known faithful companion of Aeneas, Tzetz.

Ἄχειλος, ον, (α priv., χεῖλος) *without lip* or *edge*.

Ἀχείμαντος, ον, (α priv., χειμαίνω) *not disturbed by storms, calm, still*, Alcae. 46.

Ἀχείμαστος, ον, (α priv., χειμάζω) =foreg.

Ἀχείμᾰτος, ον, = foreg., Aesch. Supp. 135.

Ἀχείμερος, ον, (α priv., χεῖμα)= foreg., Arat.

Ἀχείμων, ον, gen. ονος, (α priv., χειμών)=foreg., Nonn.

Ἄχειρ, ρος, ὁ, ἡ, (α priv., χείρ) *without hands*, Plut.: hence *awkward*, Synes.

Ἀχειρᾰγώγητος, ον, (α priv., χειραγωγέω) *untamed, wild*.

Ἀχειράπτητος, ον, (α priv., χειραπτέω) *not to be touched by hand*, Iambl.

Ἀχειρής, ές, = ἄχειρ, Batr. 300. Hence.

Ἀχειρία, ας, ἡ, *want of hands, awkwardness*, Hipp.

Ἀχειρίδωτος, ον, (α priv., χειρίς) *without sleeves*, Sext. Emp.

Ἀχειρόπλαστος, ον, (α priv., χείρ, πλάσσω) *not formed by hand*.

Ἀχειροποίητος, ον, (α priv., χείρ, ποιέω) *not made by hands*, N. T. Adv. –τως.

Ἄχειρος, ον,=ἄχειρ: τὰ ἄχειρα, *the defenceless parts of the body*, Xen. Cyr. 3, 3, 45.

Ἀχειρότευκτος, ον, (α priv., χείρ, τεύχω)=ἀχειροποίητος.

Ἀχειροτόνητος, ον, (α priv., χειροτονεω) *not elected.*—2. *not ordained,* Eccl.

'Αχειρουργητός, όν, (α priv., χειρουργέω) *not made by hands.*

'Αχείρωτος, ον, (α priv., χειρόω) *not planted by hand,* ἔλαιον, Soph. O. C. 698.—II. *untamed, unconquered,* Thuc. 6, 10.

†'Αχελωΐς, ΐδος, ἡ, *Acheloan,* αἱ 'Αχ. πόλεις, i. e. the cities on the Acheloüs, Aesch. P. 869: also the Sirens are called 'Αχ., as *daughters of Acheloüs,* Ap. Rh. 4, 896.

'Αχελῷος, ου, ὁ, poet. 'Αχελώϊος, *Achelous,* as river-god, son of Oceanus and Tethys, and father of the Sirens, Hes. Th. 340: also name of several rivers; the best known ran between Aetolia and Acarnania, now the *Aspro Potamo,* Il. 21, 194, and Hes.—2. a river of Phrygia, Il. 24, 616.—3. a river of Achaia, Strab.—4. a river of Thessaly, Id.—II. in later poets, it signified *any running water: water* in genl., Eur. Bacch. 625, so Virg. Geog. 1, 9, *Acheloïa pocula,* cf. Passow ap. Wellauer Aesch. Pers. 850, Lob. Aglaoph. 2, 883, and Ἄναυρος.

†'Αχέραι ῶν, αἱ, more correctly 'Αχερραί.

'Αχερδος, ἡ, rarer ὁ, *a wild prickly shrub,* used for hedges, Od. 14, 10: *the wild pear,* Soph. O. C, 1596. (Akin to ἀχράς.)

'Αχερδούσιος, formed from ἄχερδος, as if the name of a δῆμος, *crabbed,* Com. ap. E. M.: cf. ἀχραδούσιος: as pr. n., *an inhabitant of* (the borough of) *Acherdus,* Aeschin.

'Αχερόντειος, -τιος, -ούσιος, α, ον, pecul. fem. -ουσιάς, Plat., *Acherontian, of* or *belonging to Acheron;* λίμνη, Eur. Alc. 444: ἡ 'Αχερουσία λίμνη, of actual lakes, *Acherusia,* a lake of Thesprotia, into which the Acheron flows, Thuc., etc.,—2. also a lake in Campania, Strab.—'Αχερουσιὰς Χερρόνησος, a peninsula or promontory near Heraclea in Bithynia, with a cavern through which Hercules is said to have descended into the lower world, Xen. An. 5, 10, 2.

†'Αχερραί ῶν, αἱ, in Strab. also 'Αχεραί, *Acerrae,* a city of Campania, Strab.—2. a city of Cisalpine Gaul, Polyb. 2, 34.

'Αχερωΐς, ΐδος, ἡ, *the white poplar,* Il. 13, 389; 16, 482: prob. from 'Αχέρων, because from the whiteness of its leaves it was believed to have been brought from the shades by Hercules, to whom it was sacred: also called λεύκη.

'Αχέρων, οντος, ὁ. *Acheron,* a river of the nether world, Od. 10, 513, as if ὁ ἄχεα ῥέων *the stream of woe,* like Κωκυτός, cf. Fragm. ap. Valckn. Diatr. p. 17.—2. a river of Thesprotia, falling into the Ionian sea, Hdt. 8, 47.—3. a tributary of the Alphēus in Elis, Strab.—4. a river of Bruttium, Strab.—5. a river near Heraclea in Bithynia, Ap. Rh.

'Αχέτας, ου, ὁ, also Dor. for ἠχέτης, *sounding,* Aesch. Pr. 575: *the male cicada, which chirps,* Ar. Av. 1095, cf. Arist. H. A. 4, 7, 13.

†'Αχεῦσι, Dor. for ἠχοῦσι.

'Αχεύω, only used in part., *to sob, mourn, be sad,* θυμὸν ἀχεύων, *sad at heart,* Hom., and Hes. Op. 397: τινὸς ἕνεκα, also c. gen., 'Οδυσσῆος μέγ' ἀχεύων, *mourning loudly for Ulysses,* Od. 16, 139: and absol., Od. 2, 23; later ἐπί c. dat., Ap. Rh

'Αχέω, (ἄχος) like foreg., only used in part., Hom. usu. absol., but also ἀχ. ἕνεκά τινος, Il. 20, 298, and τινός, Il. 18, 446. [ᾰ]

'Αχέω, old poet. form for ἠχέω, *to sound,* and trans. *to make to sound,* H. Hom. Cer. 479, cf. Buttm. Lexil. in voc. [ᾰ]

'Αχέω, Dor. for ἠχέω. [ᾱ]

'Αχήλωτος, ον, (α priv., χηλόω) *without notch.*

'ΑΧΗ΄Ν, ένος, ὁ, ἡ, *poor, needy,* Theocr. 16, 33: [ᾰ Meineke Theocr. l. c., and Hesych. gives a form ἠχήν, though Aesch. uses ᾰ in ἀχηνία. Perh. it is connected with Lat. *ĕgenus.*] Hence

'Αχηνία, ας, ἡ, *need, want,* χρημάτων, Aesch. Cho. 301: ὀμμάτων ἀχ., *the eyes' blank gaze,* Id. Ag. 419. [ᾰ]

'Αχηρής, ές, (ἀχέω)=ἀχθηρής.

'Αχθεινός, ή, όν, (ἄχθος) *burdensome, oppressive, unpleasant,* Xen. Mem. 4, 8, 1. Adv. -νῶς, *unwillingly,* Id.

†'Αχθείς, εῖσα, έν, 1 aor. pass. part. from ἄγω.

'Αχθέσομαι, more rarely, ἀχθήσομαι, fut. of ἄχθομαι.

'Αχθηδών, όνος, ἡ, *a weight, burden, pain, grief,* Aesch. Pr. 26: *annoyance,* Thuc. 2, 37; 4, 40, but strictly a poet. form. (From ἄχθος, as ἀλγηδών from ἄλγος.)

'Αχθηρής, ές,=sq.

'Αχθηρός, όν, *burdensome, grievous,* Antiph. Epicl. 1. Adv. -ρῶς.

'Αχθήσομαι, fut. of ἄχθομαι.—2. fut. pass. from ἄγω.

'Αχθηφορέω, = ἀχθοφορέω, Lob. Phryn. 680.

'ΑΧΘΟΜΑΙ, pass. c. fut. mid. ἀχθέσομαι, Ar. Nub. 865, Av. 84, more rarely ἀχθήσομαι, yet also in pass. form ἀχθεσθήσομαι, Piers. Moer. p. 21, aor. ἠχθέσθην, *to be burthened, loaded,* Od. 15, 457. Hence usu. of mental oppression, *to be weighed down, out of spirits, discontented, vexed, disgusted, angry at* a thing. Construct.: usu. τινί, as ὀδύνῃσι, Il. 5, 354, and freq. in Hdt., Thuc, etc.: also ἐπί τινι and περί τινος, Hdt. 8, 99: also ἄχθ. τινός, ὑπέρ and ἐπί τινος, Plat., and Xen.: more rarely τι, as Hom., ἄχθ. ἕλκος, *to be heavy from* a wound, Il. 5, 361, so with neut. adj. τοῦτο, Xen. An. 3, 2, 20, cf. Stallb. Plat. Phaed. 88 E: also c. part., ἤχθετο δαμναμένους, *he was grieved at being conquered,* Il. 13, 353: ἄχθ. ἰδών, Soph. Phil. 671, and freq. in prose: ἄχθ. εἰ..., Thuc. 8, 109, Xen. Cyr. 2, 2, 1; less usu. ἄχθ. ὅτι..., Ar. Plut. 899, cf. Kühner Gr. Gr. 771, 7. (The root of ἄχθομαι, ἄχθος is ἀχ– in ἄχ-ος, Sanscr. *sah,* to endure, θ being euphon.)

'ΑΧΘΟΣ, εος, τό, *a weight, burden, load,* Hom., Hdt., etc.: ἄχθος ἀρούρης, *a dead weight* on earth, proverb. of idle, do-nothing people, Lat. *pondera terrae, fruges consumere nati,* Il. 18, 104, Od. 20, 379: hence—II. *a load of grief,* in full λύπης ἄχθος, Soph. El 120: hence absol., *trouble, distress, sorrow,* Trag., etc.: ἄχθος φέρειν, *to bring* or *cause trouble,* etc.: Xen. Epist. 1, 4. (Cf. sub ἄχθομαι.)

'Αχθοφορέω, *to be an ἀχθόφορος, to bear burdens,* Hipp., and freq. in late prose, Lob. Phryn. 680: also ἀχθηφορέω.

'Αχθοφορία, ας, ἡ, *a bearing of burdens,* Plut.: from

'Αχθοφόρος, ον, (ἄχθος, φέρω) *bearing burdens,* κτήνεα, Hdt. 7, 187.

†'Αχίλειος, α, ον,='Αχίλλ., Eur. Hec. 130.

†'Αχιλλείδης, ου, ὁ, patron., *son of Achilles,* i e. Neoptolemus, Ath.: *descendant of Achilles,* i. e. Pyrrhus, Anth.

†'Αχίλλειον, ου, τό, Ion. -λήϊον, *Achillēum,* sub. ἱερόν, prop. *a temple,* etc., *of Achilles,*—1. a town of Cape Sigeum containing the tomb of Achilles, Hdt. 5, 94.—2. a town on the Cimmerian Bosporus, Strab.

'Αχίλλειος and ἀχιλληΐς, ΐδος, ἡ, *a fine kind of barley,* Hipp.: τὸ 'Αχίλλειον, *a cake of fine barley,* Ar. Eq 819.

†'Αχίλλειος, α, ον, Ion. -λήϊος, *of* or *belonging to Achilles;* hence 'Αχίλλειος Δρόμος, *Achillēus Dromos, the Course of Achilles,* a narrow strip of land in the Cimmerian Bosporus near the mouth of the Borysthenes, Hdt. 4, 55: also 'Αχίλλειος λιμήν, ὁ, *harbour of Achilles,* in Laconia, near Cape Taenarus, Paus.—II. used also to denote what was *excellent, preeminent,* of its kind, as κριθή, v. foreg.: from

'Αχιλλεύς, έως, Ep. ῆος, ὁ, Hom. also 'Αχιλεύς, *Achilles,* son of Peleus and Thetis, prince of the Myrmidons, hero of the Iliad: hence adj. 'Αχίλλειος, and patronym. 'Αχιλλείδης, ου, ὁ.—II. the fallacy called in full *Achilles and the Tortoise,* invented by Zeno of Elea, or Parmenides, Aristot. Phys. 6, 9, 3.

'Αχιλληΐς, ΐδος, ἡ, v. ἀχίλλειος.

'Αχῖλος, ον, (α priv. χιλός) *without grass* or *fodder.*—II. (α intens. or copul.) *rich in grass,* dub.

'Αχίτων, ον, gen. ωνος, (α priv., χιτών) *without tunic, scantily clothed,* of Socrates, Xen. Mem. 1, 6, 2. [ᾰχῐ]

'Αχλαινία, ας, ἡ, *want of a cloak* or *mantle,* Eur. Hel. 1282: from

'Αχλαινος, ον, (α priv., χλαῖνα) *without cloak* or *mantle,* Simon. 101.

'Αχλοος, ον, contr. ἄχλους, ουν, (α priv., χλόα) *without herbage,* Eur. Hel. 1327.—II. *sere, withered,* Opp.

†'Αχλύνω,=ἀχλύω, from which 1 aor. pass. ἠχλύνθην, Qu. Sm. 2, 550.

'Αχλῠόεις, εσσα, εν, (ἀχλύς) *murky, gloomy,* Epigr. ap. Hdt. 5, 77.

'Αχλῠόπεζα, ης, ἡ, (ἀχλύς, πέζα) *gloom-footed,* Tryph.

'ΑΧΛΥ΄Σ, ύος, ἡ, *a mist,* hence *gloom, darkness,* Lat. *caligo:* in Hom. often *the mist* which comes over the eyes of the dying or swooning: metaph. *trouble,* and so personified in Hes. Sc. 264. [ῡ in nom. and acc. sing., Hom., and Hes.: ῠ in late poets.]

'Αχλύω, f. -ύσω, aor. 1 ἤχλῡσα, *to be* or *grow dark,* Od. 12, 406; 14, 304.—II. act. *to darken,* Q. Sm.

'Αχλῠώδης, ες, (ἀχλύς, εἶδος) = ἀχλυόεις, *misty, murky,* Arist. Meteor.

'ΑΧΝΑ, Ion. ἄχνη, ης, ἡ, (akin to χνόος, λάχνη. Lat. *lanugo*) *anything shaved* or *taken off,* or *that comes off the surface* of a thing,—I. esp. of liquids, *foam, froth,* in Hom. of the sea, more fully ἁλὸς ἄχνη: *the froth* of wine, οἰνωπὸς ἀ., Eur. Or. 115: hence ἀχνη οὐρανία, *the dew of heaven* (because it stands on the surface of the grass, etc.), Soph. O. C. 681: also δακρύων ἄχνην τέγγει, *dewy tears,* Id. Tr. 849.—II. of solids, as *chaff* that flies off in winnowing, Il. 5, 499: *the down* on the plum or quince, Anth.: ὀθονίου ἄχνη, *lint,* Hipp.; ἀ. χαλκίτιδος, metallic dust, Plut.—III. ἄχνην, in acc. as adv., *a morsel, a little bit,* κὰν ἄχνην καταμύσῃ, Ar. Vesp. 92, cf. Soph. Fr. 48.

'Αχνάσδημι, (ἄχω, as if Dor. for ἀχάζημι) *to be miserable, to mourn,* Alcae. 98, v. Koen Greg. p. 620.

'Αχνοος, ον, contr. ἄχνους, ουν, (α priv., χνόος) *without down,* Anth.

metapl. nom. pl. ἄχνοες, in Maneth. 1, 126.

῎Αχνυμαι, only used in pres. and impf. (ἄχος) *to trouble one's self, grieve,* Hom., mostly in part., ἀχνύμενος κῆρ, θυμὸν ἐνὶ στήθεσσιν *grieved at heart:* also c. gen., ἄχνυται φθιμένου, ἀποιχομένου, *for* the dead, the absent; also περί τινι, H. Hom. Cer. 77; and ἄχν. τι, *to mourn for* a thing, Pind P. 7, 18, Soph. Ant. 627: from

’Αχνύς, ύος, ἡ,=ἄχος, *trouble,* Ion.

’Αχολία, ας, ἡ, (ἄχολος), *want of gall;* metaph. *gentleness, meekness,* Plut.:

†῎Αχολλα, ης, ἡ, *Acholla,* a city of Africa, in the territory of Carthage, Strab.

῎Αχολος, ον, (α priv., χολή) *lacking gall,* metaph. *meek, gentle.*—II. Od. 4, 221, φάρμακον ἄχολον, *allaying bile* or *anger,* cf. ἄστονος II. and ἀβλαβής II. 2.

῎Αχομαι, mid. from * ἄχω, *to bewail one's self,* Od. 18, 256; 19, 129.

῎Αχορδος, ον, (α priv., χορδή) *without strings: unmusical,* Arist. Rhet.

’Αχόρευτος, ον, (α priv., χορεύω) *that has not danced, banished from the dance* or *chorus,* Plat. Legg. 654 A.—II. like ἄχορος, *not attended with the dance, joyless, wretched,* ὀνείδη, Soph. El. 1069, ἆται, Eur. Tro. 121.

’Αχορηγησία, ας, ἡ, (α priv., χορηγέω) *want of supplies,* Polyb.

’Αχορήγητος, ον, (α priv., χορηγέω) *without supplies,* τῶν ἀναγκαίων, Arist. Eth. N.

’Αχορηγία, ας, ἡ, = ἀχορηγησία, Polyb.

῎Αχορος, ον, (α priv., χόρος) *without the dance,* and so like ἀχόρευτος, as a sign of sorrow or the like, epith. of war, Aesch. Supp. 635, 681: of death, Soph. O. C. 1223: ἄχ. στοναχαί, Eur. Andr. 1038.

῎ΑΧΟΣ, εος, τό, *an* ACHE, *pain, distress,* in Hom. always of mind, in Pind. also of body, and in Trag. freq. of both: οὐράνιον ἄχος, *plague* of heaven, of a storm, Soph. Ant. 418, where Herm. takes οὐρ. in the signf. of *huge, awful,* as in Aesch. Pers. 573, cf. 581: the Trag. use it mostly in plur.: ἄχος τινός, *grief for* a thing. (Cf. sub * ἄχω.)

’Αχράαντος, ον, poet. for ἄχραντος, q. v., Call. Apol. 110. [ρᾱ]

†’Αχραδίνη, ης, ἡ, *Achradīna,* a quarter of Syracuse, Plut.

’Αχραῆς, ές, gen. έος,=sq., Nic.

῎Αχραντος, ον, (α priv., χράω, χραίνω) *untouched, undefiled, pure,* Eur. I. A. 1574.

’Αχραδούσιος, an epith. in Ar. Eccl. 362, formed from sq., as if from the name of a δῆμος.

’Αχράς, άδος, ἡ, a kind of *wild pear,* like ἄχερδος, used for a fence, Ar. Eccl. 355: Theophr. has it both for the *tree* and *fruit.*

’Αχρεία, ας, ἡ, *uselessness,* Diosc., v. Lob. Phryn. 106.

’Αχρειόγελως, ων, (ἀχρεῖος, γέλως) *untimely laughing,* epith. of the Athenians, Cratin. Incert. 51, cf. ἀχρείος.

’Αχρεῖον, Att. ἄχρειον, as adv. of ἀχρεῖος, q. v., Hom.

’Αχρεῖος, ον, rarely α, ον, Ion. ἀχρήϊος, (α priv., χρεία) *useless, unprofitable, good for nothing,* ἀχρήϊος ἀνήρ, Hes. Op. 295, and, freq. in Trag., and Att. prose; esp. *unserviceable, unfit for war,* ἀχρ. ὅμιλος, Hdt. 3, 81; τὸ ἀχρήϊον, *the unserviceable part* of an army, opp. to καθαρόν, Id. 1, 191, cf. Thuc. 1, 93; 2, 6, Xen. Hell. 7, 2, 18: so τὸ ἀχ. τῆς ἡλικίας, Thuc. 1, 44.—II. Hom. uses the word twice, in Il. 2, 269, of Thersites after being beaten by Ulysses, ἀχρεῖον ἰδών, giving *a helpless* look, *looking foolish;* and in Od. 18, 163, of Penelope trying to disguise her feelings, ἀχρεῖον ἐγέλασσε, *laughed without use* or *cause, made a forced laugh,* cf. ἀχρειόγελως: so too ἀχρεῖον κλάζειν, *to bark needlessly, without cause,* of hounds, Theocr. 25, 72. Adv. -ως. Hence

’Αχρειόω, ῶ, *to make useless, disable,* Polyb.

῎Αχρεος, ον,=ἀχρεῖος, Tryph.

’Αχρήεις, εσσα, εν,=ἀχρεῖος, poet.

’Αχρήϊος, ον, Ion. for ἀχρεῖος, Hes.

’Αχρήϊστος, ον,=ἀχρεῖος, Musae.

’Αχρημᾰτία, ας, ἡ, (ἀχρήματος) *want of money,* Thuc. 1, 11.

’Αχρημάτιστος, ον, (α priv., χρηματίζω) ἡμέρα, *a day on which no public business was done,* Plut.

’Αχρήμᾰτος, ον, (α priv., χρήματα) *without money* or *means,* Hdt. 1, 89: οἱ ἀχρ., *the poor,* Aesch. Pers. 167.

’Αχρημονέω, ῶ, (ἀχρήμων) *to be poor, needy.*

’Αχρημοσύνη, ης, ἡ, *want of money,* Od. 17, 502: from

’Αχρήμων, ον, gen. ονος, (α priv., χρήματα) *poor, needy,* like ἀχρήματος, Solon 5, 41, Eur. Med. 460. [¯ᾰ]

’Αχρησία, ας, ἡ, (α priv., χράομαι) *a being obsolete.*

’Αχρήσιμος, ον, (α priv., χρήσιμος) *useless, profitless,* Theophr.

’Αχρηστέω, ῶ, *to be* ἄχρηστος, *be obsolete,* Gramm.

’Αχρηστία, ας, ἡ, *uselessness, unfitness,* Plat. Rep. 489 B.—II. =ἀχρησία: from

῎Αχρηστος, ον, (α priv., χράομαι, χρηστός) *useless, unprofitable, unserviceable,* Hdt. 1, 166, Thuc., etc.: *unfit for* a thing, ἔς τι, Hdt. 8, 142, τινί, *to* a person, Eur. Heracl. 4: *without effect,* Lat. *irritus,* θέσφατον, Id. I. T. 121: in genl. just like ἀχρεῖος, (which it nearly superseded in the Oratt. and later Greek,) of *useless, do-nothing* persons, ἄχρ. πολῖται, Isae. 67, 15, σοφισταί, Lys. 912, etc.: ἄχρηστον as adv. *vainly,* Batr. 70.—II. *not* χρηστός, *unkind, cruel,* Hdt. 8, 111.—III. act. *making no use of,* c. dat. (like χράομαι), ἄχρ. ξυνέσει, Eur. Tro. 667.—IV. *not used,* and so *new,* ἱμάτια, Luc.—2. *obsolete,* Gramm. Adv. -τως. Hence

’Αχρηστόω, *to make useless, destroy, corrupt,* τὴν ‘Ελλάδα φωνήν, Schäf. Dion. Comp. p. 360, Greg. p. 965.

῎Αχρι and, esp. before a vowel, ἄχρις, prep. c. gen., *until,* of time, like μέχρι, ἄχρι μάλα κνέφαος, *until deep in the night,* Od. 18, 370: sometimes follows its case, Pseudo-Phoc.: also c. acc., but only Ep., Schäf. Bast. Ep. Crit. p. 38.—II. as conj., *until, to the time that,* c. aut. sine ἄν: only late, cf. Jac. A. P. p. 402: in this sense ἄχρι οὗ is used in Hdt. 1, 117.—III. in Hom. as adv. of place, *on the surface,* like ἄκρως, *just touching,* Il. 17, 599: and—2. *even to the outermost, utterly,* Il. 4, 522. Some Atticists condemn ἄχρις, like μέχρις, as not Att.: others make ἄχρι the adv. of time, and ἄχρις=ἀκριβῶς: but Lob. Phryn. 14, doubts whether any rule can be laid down. (From ἄκρος, as μέχρι from μῆκος, μακρός.)

†’Αχριανή, ῆς, ἡ, *Achriane,* a city of Hyrcania, Polyb.

῎Αχριστος, ον, (α priv., χρίω) *unanointed.*

’Αχροέω and ἀχροιέω, ῶ, (ἄχροος) *to be colourless, pale,* Hipp.

῎Αχροια, ας, ἡ, *want of colour, loss of colour, paleness,* Hipp.: from

῎Αχροιος, ον,=ἄχροος.

῎Αχρονος, ον, (α priv., χρόνος) *without time, without duration,* Plut.: *not temporary.* Adv. -νως.

῎Αχροος, ον, contr. ἄχρους, ουν, (α priv., χρόα) *colourless, having lost colour, pale,* Nic.

†’Αχρυλίς, ίδος, ἡ, *Achrylis,* fem. pr n., Anth.

’Αχρῡσόπεπλος, ον, (ἄχρυσος, πέπλος) *without cloth of gold.*

῎Αχρῡσος, ον, (α priv., χρυσός) *without gold, not rich,* Plat. Legg. 679 B.—2. *without golden ornaments.*

’Αχρωμάτιστος, ον, (α priv., χρωματίζω) *uncoloured,* Arist. Meteor.

’Αχρώματος, ον, (α priv., χρῶμα) *without colour, colourless,* Plat. Phaedr. 247 C.

῎Αχρωμος, ον, (α priv., χρῶμα) *colourless, not changing colour:* hence *not blushing, shameless,* Hipp.

῎Αχρως, ων, gen. ω, Att. for ἄχροος, Plat. Charm. 168 D.

῎Αχρωστος, ον, (α priv., χρώζω) *uncoloured, untouched,* Eur. Hel. 831.

῎Αχῡλος, ον, (α priv., χυλός,) *without juice, insipid.*

῎Αχῡμος, ον, (α priv., χυμός)= foreg.

’Αχύμωτος, ον,=foreg. [ῡ]

’Αχύνετος, ον, (α euph. χύνω) *poured far and wide, far spread,* Nic. [ῡ]

’Αχύρινος, η, ον, (ἄχυρον) *of chaff.*

’Αχυρῖτις, ιδος, ἡ, pecul. fem. of foreg., Anth.

’Αχυρμιά, ᾶς, ἡ, (ἄχυρον) *a heap of chaff,* Il. 5, 502: *a place where chaff is thrown away.*

’Αχύρμιος, ία, ιον,=ἀχύρινος, ἄμητος, *a harvest of chaff,* Arat. 1098.

’Αχῠροδόκη, ης, ἡ, (ἄχυρον, δέχομαι) *a chaff-holder, place where it is collected,* Xen. Oec. 18, 7.

’Αχῠροθήκη, ἡ, (ἄχυρον, τίθημι)= foreg.

῎Αχῠρον, ου, τό, mostly in plur., *chaff, bran, husks* left after threshing or grinding, first in Hdt. 4, 72: metaph., ἄχυρα τῶν ἀστῶν, Ar. Ach. 508. (perhaps from ἀκ-, ἀχ-, from its *pointed* nature, cf. * ἄχω.) [ᾰ]

῎Αχῠρος, ου, ὁ, later form for ἀχυρών.

’Αχῠρότριψ, ῐβος, ὁ, ἡ, (ἄχυρον, τρίβω) *rubbing off* or *threshing out the husks,* Anth.

’Αχῠροφᾰγέω, (ἄχυρον, φαγεῖν) *to eat chaff.*

’Αχῠρόω, (ἄχυρον) *to sprinkle* or *mix with chaff.*

’Αχῠρώδης, ες, (ἄχυρον, εἶδος) *like chaff, full of chaff,* Diosc.

’Αχῠρών, ῶνος, ὁ,=ἄχυρος, *a chaff-heap,* Ar. Vesp. 1310.

’Αχύρωσις, εως, ἡ, (ἀχυρόω) *a mixing with chaff,* Arist. H. A. [ῠ]

’Αχύτλωτος, ον, (α priv., χυτλόω) *unanointed,* Nonn.

* ῎ΑΧΩ, a pres. not used in Act., whence come the mid. ἄχομαι, and the forms ἀχέω, ἀχεύω, ἄχνυμαι, ἠκαχόμην, ἀκήχεμαι, ἀκάχημαι, all intrans., *to ache, to be sad, troubled:* but ἀκαχήσω, ἤκαχον, ἀκαχίζω, trans., *to trouble,* and subst. ἄχος. (The root is the ejaculation of pain *Ach! Ah!* ἀχ-, cf. ἄχθομαι.)

’Αχώ, ἡ, Dor. for ἠχώ.

’Αχώνευτος, ον, (α priv., χωνεύω) *not molten, not cast: that cannot be melted.*

’Αχώρ, ῶρος, ὁ, *scurf, dandriff,* Medic.

’Αχώρητος, ον, (α priv., χωρέω) *that cannot be contained,* Lat. *immensus* Eccl.

Αχώριστος, *ον*, (*α* priv., *χωρίζω*) *not parted, not divided*, Plat. Rep. 524 B: *not to be parted.*—II. (*α* priv., *χῶρος*) *without a place assigned one*, Xen. Adv. *–τως*.

"Αχωστος, *ον*, (*α* priv., *χώννυμι*) *not heaped up*, Heliod.

"ΑΨ, adv. of place, *backwards, back, away from, away*, very freq. in Hom., mostly with verbs that signify going, going back, yielding, returning, with *ἀπό* and *ἐκ*, more rarely c. gen. only, also pleon. *ἂψ αὖτις, ἂψ πάλιν.*—2. of actions, *again, over again*, Il. 5, 505, not so freq. *ἂψ λαμβάνειν*=*ἀναλαμβάνειν*, Theocr. 25, 65. (prob. from *ἀπό*.)

'Αψάλακτος, *ον*, (*α* priv., *ψαλάσσω*) *untouched, unhandled*, Soph. Fr. 495: *immoveable.*—2. *scot-free*, Ar. Lys. 275.

"Αψαλτος, *ον*, (*α* priv., *ψάλλω*) of an arrow; *not shot from the string.*—2. of a stringed instrument; *not played*: in genl. *that cannot be played* or *sung*.

'Αψάμμᾰθος, *ον*,=sq.

"Αψαμμος, *ον*, (*α* priv., *ψάμμος*) *without sand, not sandy.* [ᾰ]

'Αψαυστέω, *ῶ*, *not to touch, to keep away from*, App.—2. intr. *to be untouched*: from

"Αψαυστος, *ον*, (*α* priv., *ψαύω*) *untouched*, Hdt. 8, 41, Thuc. 4, 97.—II. act. *not having touched, not touching*, *τινός*, Soph. O. T. 969. Adv. *–στί*.

'Αψεγής, *ές*, (*α* priv., *ψέγω*) *unblamed, blameless*, Soph. El. 497. Adv. -*γῶς*, Ep. *–γέως*, Ap. Rh. 2, 1023.

"Αψεκτος, *ον*,=*ἀψεγής*, Theogn. 797.—Adv. *–τως*.

'Αψεύδεια, *ας*, *ἡ*, (*ἀψευδής*) *truthfulness*, Plat. Rep. 485 C.

'Αψευδέω, *ῶ*, *not to lie, to speak truth*, *πρός τινα*, Soph. Tr. 469, Plat., etc.: later *ἀψευστέω*, Lob. Phryn. 593, sq. From

'Αψευδής, *ές*, (*α* priv., *ψεύδομαι*) *without lie and deceit, truthful, sincere, trusty*, esp. of oracles and the like, Hes. Th. 233, Hdt. 1, 49, and freq. in Att.: in Hom. only as pr. name v. sq., of things, *uncorrupted, genuine*, *ἄκμων ἀψ.*, *pure from all deceit*, Pind. P. 1, 166. Adv. *–δέως*, Att. *–δῶς*, *really and truly*, *ὁ ἀψ. ἄριστος*, Hdt. 9, 58.

†'Αψευδής, *οῦς*, *ἡ*, *Apseudes*, a Nereid.—2. *–εύδης*, *ους*, *ὁ*, an Athenian archon Ol. 86, 4, Diod. S. 12, 36.

'Αψευστέω,=*ἀψευδέω*, Polyb.: from

"Αψευστος, *ον*,=*ἀψευδής*.

"Αψηκτος, *ον*, (*α* priv., *ψήχω*) *not rubbed off, untanned*, Ar. Lys. 658: *uncombed*, Ap. Rh.

'Αψηλάφητος, *ον*, (*α* priv., *ψηλαφάω*) *not handled*: metaph., *not tried* or *proved*, Polyb. 8, 21, 5.

'Αψήφιστος, *ον*, (*α* priv., *ψηφίζω*) *not elected by votes.*—2. act. *not having voted*, Ar. Vesp. 752.

†'Αψηφίων, *ωνος*, *ὁ*, *Apsephion*, an Athenian archon, Diog. L.

"Αψηφος, *ον*, (*α* priv., *ψῆφος*) *not having a vote.*—2. *without a stone*, *δακτύλιος*, Artemid.

'Αψηφοφόρητος, *ον*, (*α* priv., *ψῆφος, φορέω*) *who has not yet voted*, Polyb.

'Αψῑδοειδής, *ές*, (*ἀψίς, εἶδος*) *arched, vaulted like an apse.*

'Αψῑδόω, *ῶ*, *to vault, to tie* or *join*, Anth., cf. *ἀψίς*.

'Αψίθῡμος, *ον*, (*ἅπτομαι, θυμός*) and

'Αψῐκάρδιος, *ον*, (*ἅπτομαι, καρδία*) *heart-touching, moving*, Anton.

'Αψικορία, *ας*, *ἡ*, *the character of an ἀψίκορος, fastidiousness, fickleness*, Polyb.

'Αψίκορος, *ον*, (*ἅπτομαι, κόρος*) strictly *one that has had enough if he has but touched a meal, fastidious, fickle*, Plat. Ax. 369 A.

†'Αψίλαι, *ῶν*, *οἱ*, *the Apsilae*, a Scythian people, Arr.

'Αψῐμᾰχέω, *to skirmish with an enemy*, Polyb.: *to entice* or *lead on to fight*, Plut.: and

'Αψῐμᾰχία, *ας*, *ἡ*, *a skirmishing*, Aeschin. 51, 37: *ἀψιμ. χειρῶν*, *a close fray*, Dion. H.: from

'Αψίμᾰχος, *ον*, (*ἅπτομαι, μάχη*) *enticing to fight, skirmishing.*

'Αψῐμῑσία, *ας*, *ἡ*, (*ἅπτομαι, μῖσος*) *trivial and transient enmity.*

†'Αψίνθιοι, *ων*, *οἱ*, *the Apsinthii*, a people of southern Thrace, Hdt. 6, 34; also *'Αψύνθιοι*, Lyc.

'Αψίνθιον, *ου*, *τό*, Lat. *absinthium, wormwood*, Xen. An. 1, 5, 1: hence

'Αψινθίτης, *ου*, *ὁ*, sub. *οἶνος*, wine *prepared with wormwood*, Diosc.

"Αψινθος, *ου*, *ἡ*,=*ἀψίνθιον*.

†"Αψινθος, *ου*, *ὁ*, *Apsinthus*, a river of Thrace; *ἡ*, a city of Thrace, another name for *Αἶνος*.

'Αψίς, *ῖδος*, *ἡ*, Ion. *ἀψίς*, and so in Plat., (*ἅπτω*) *a tying, fastening, knotting*, *ἀψῖδες λίνου*, *the joinings*, i. e. *meshes of* a net, Il. 5, 487.—2. *the hoop* or *feloe* of the wheel, *the wheel* itself, Hes. Op. 424, Hdt. 4, 72: hence *any curved form, a bow, arch, vault*, *ἡ ὑπουρανία ἀ.*, *the vault of heaven*, Plat. Phaedr. 247 B: *κύκλος ἀψῖδος*, *the potter's wheel*, Anth.: metaph. *κάμπτειν ἐπῶν ἀψῖδας*, Ar. Thesm. 53.

"Αψις, *εως*, *ἡ*, (*ἅπτομαι*) *a touching*, Plat. Parm. 149 A, sq.: metaph. *ἅψις φρενῶν*, *distraction of mind*, Hipp.

'Αψίχολος, *ον*, (*ἅπτομαι, χολή*) *quick to anger, choleric*, cf. *ἀψιμισία*.

"Αψογος, *ον*,=*ἀψεγής*, *unblamed, blameless.* Adv. *–γως*.

'Αψόρροια, *ας*, *ἡ*, *a flowing back*: from

'Αψόρροος, *ον*, contr. *ἀψόρρους*, *ουν*, (*ἄψ, ῥέω*) *back-flowing*, in Hom. epith. of Ocean, regarded as a stream *encircling* the earth, and *flowing back* into itself.

"Αψορρος, *ον*, strictly a shortened form for *ἀψόρροος*, but in Hom. usu. in the genl. signf. *moving backwards, going back*, *ἄψορροι ἐκίομεν, ἀπονέοντο*, Il.; so *ἄψ. περᾶν, ἀπιέναι*, Soph.: but mostly in neut. as adv., *ἄψορρον*, *backward, back*: *again*, much like *ἄψ*, Hom., and Soph. (Not from *ὄρω, ὄρνυμι*, but from *ῥέω*: acc. to Döderl. from *ἔρρω*.)

"Αψος, *εος*, *τό*, (*ἅπτω*) *a joining, fastening together*, esp. *a joint, limb*, *ἅψεα πάντα λύθεν*, *all the limbs were relaxed* (by sleep), Od. 4, 794: 18, 189.

†"Αψος, *ου*, *ὁ*, *Apsus*, a river of Illyria, Strab.

'Αψοφητί, adv. of sq., Plat.

'Αψόφητος, *ον*, (*α* priv., *ψοφέω*) *without noise, noiseless*, c. gen. *κωκυμάτων*, *without cry of wailing*, Soph. Aj. 321.

"Αψοφος, *ον*, (*α* priv., *ψόφος*)= foreg., Soph. Tr. 967, Eur. Tro. 887.

"Αψυκτος, *ον*, (*α* priv., *ψύχω*) *uncooled, not to be cooled*, i. e. *warm*, Plat. Phaed. 106 A.

†'Αψυρτίς, *ίδος*, *ἡ*, prop. fem. adj. from sq.: in pl. *'Αψυρτίδες*, *ων*, *αἱ*, (*νῆσοι*) *the Apsyrtides*, two islands in the Adriatic, now *Osero* and *Cherse*, Apollod. 1, 9, 24.

†"Αψυρτος, *ου*, *ὁ*, *Absyrtus*, brother of Medea, Apollod. 1, 9, 23.

'Αψῡχᾰγώγητος, *ον*, (*α* priv., *ψυχαγωγέω*) *not bewitching the soul, not rejoicing the heart*, Polyb.

'Αψῡχέω, (*ἄψυχος*) *to be lifeless* or *weak.*

'Αψῡχία, *ας*, *ἡ*, *lifelessness, weakness*: *cowardice*, Aesch. Theb. 259, 383, and Eur.: from

"Αψῡχος, *ον*, (*α* priv., *ψυχή*) *lifeless*, Archil. 24, Soph. Fr. 743, and Eur.—II. *spiritless, fainthearted*, *κάκη*, Aesch. Theb. 192, *without spirit, dull.*

"Αψυχρος, *ον*, (*α* priv., *ψυχρός*) *not cold*, dub. l. for *ἄψυκτος* l. c.

***"ΑΩ**, root of *ἄημι*, *to blow*, used only in impf. *ἄον*, Ap. Rh.; cf. *ἄζω, αὔω*.

***"ΑΩ**, root of *αὔω, ἰαύω, ἀωτέω*, *to sleep*, only used in aor. *ἄεσα*, contr. *ἄσα*, Hom. akin to foreg.

***"ΑΩ?** *to hurt*, contr. from *ἀάω*, q. v.

***"ΑΩ**, *to satiate*, only found in act. *ἄμεναι*, [ᾱ], contr. for *ἀέμεναι*, Hom., for aor. *ἆσα*, pres. pass. *ἀᾶται* belong to *ἀάω*: hence adj. verb. *ἀτός*, [ᾰ], but with *α* priv. *ἄατος*, [ᾰᾰ], contr. *ἆτος*, Hom.; cf. Buttm. Lexil. voc. *ἀάατος*, and Ausf. Gr. § 114: *v. ἄᾰται.*

'Αώδης, *ες*, (*α* priv., *ὄζω*) *not smelling.*

'Αῶθεν, adv., Dor. for *ἠῶθεν*, *from the morning*, or *from the East.*

'ΑΙών, *ᾴόνος*, *ἡ*, Dor. for *ἠϊών*, Mosch.

†"Αων, *ονος*, *ὁ*, *an Aonian*, i. e. *Boeotian*; hence adj. *'Αόνιος*, *α*, *ον*, *Aonian, Boeotian*, q. v. [ᾱ]

†"Αωος, *'Αῷος*, *ου*, *ὁ*, *Aoüs*, a river of Illyria,=*Αἴας*, now *Vaiusa*, Strab.

"Αωρ, *ὁ*, v. sub *ἄορ*.

'Αωρέω, (*ἄωρος* II.) *to be careless.*

'Αωρί, adv. of *ἄωρος*, *untimely, at a wrong time, too early*, esp. *before midnight*, Eur. Incert.: *νυκτὸς ἀωρί*, *at dead of night*, Antipho 115, 18. [ᾰ, ῐ]

'Αωρία, *ας*, *ἡ*, *a wrong time, untimely fate* or *death*, Pind. Fr. 101: *ἀωρ. θέρους*, an untimely, i. e. too early summer, Plut.; esp. midnight. Lat. *nox intempesta*, Hemst. Thom. M. p. 136: in acc. as adv., to come *too late*, *ἀωρίαν ἥκειν*, Ar. Ach. 23.

'Αωριλούστης, *ου*, *ὁ*, (*ἀωρί, λούομαι*) *bathing too early*, v. l., Anton.

'Αώριος, *α*, *ον*,=*ἄωρος*, Anth.

'Αωροθάνᾰτος, *ον*, (*ἄωρος, θάνατος*) *untimely dead*, Ar. Fr. 592. [θᾰ]

'Αωρόλειος, *ον*, (*ἄωρος, λεῖος*) *unnaturally smooth*, esp. of men who by pulling out their beards tried to make themselves look young, Cratin. Archil. 9.

'Αωρόνυκτος, *ον*, (*ἄωρος, νύξ*) *at midnight*, Lat. *intempesta nocte*, Aesch. Cho. 34.

"Αωρος, *ον*, (*α* priv., *ὥρα*) *untimely, unseasonable*, *χειμών, τύχαι*, Aesch., *θάνατοι*, Eur.—II. *before the time, unripe, unformed*: hence *misshapen, deformed*, *πόδες ἄωροι*, of Scylla's feet, Od. 12, 89: in genl. *without ὥρα*, *without youthful freshness*, opp. to *ὡραῖος*, Xen. Mem. 1, 3, 14.—II. (*α* priv., *ὥρα*) *without care, careless, heedless.*

"Αωρος, *ὁ*, contr. *ὦρος*, *sleep*, Sapph. 39.

'Αωρότοκος, *ον*, (*ἄωρος, τίκτω*) *untimely born.*

"Αωρτο, Ep. plqpf. pass. of *ἀείρω*. Hom. in phrase *μάχαιρα παρὰ ξίφεος κουλεὸν ἄωρτο*, *the sacrificial knife hung by his sword-sheath*, Il. 3, 272; 19, 253. (akin to *αἰώρα, ἄορ, ἀορτή, ἀορτήρ*.)

'Αώς, *ἡ*, Dor. for *'Ηώς*, *"Εως*. Hence

'Αωσφόρος, *ὁ*,=*'Εωσφόρος*, *Φωσφόρος*, *the bringer of light, the morning star*, Lat. *Lucifer*, Pind. I. 4, 41 (3, 42).

'Αωτέω, [illegible]

Ἀωτέω, (ἄω) *to sleep*, πάννυχον ὕπνον, γλυκὺν ὕπνον ἀωτεῖν, Il. 10, 159, Od. 10, 548: later also absol. (Acc. to some from ἄω, *to, breathe*, Lat. *spirare*, and hence at once *to sleep*, cf. Buttm. Lexil. voc. ἄωτος 8; others from ἄωτον, Lat. *somnum carpere*, very far-fetched.)

Ἄωτον, ου, τό, and ἄωτος, ου, ὁ, usu. *the fairest, best, choicest of its kind*; only poet., and esp. in Pind., who has it in various relations, ἄωτος ζωᾶς, στεφάνων, χαρίτων, etc.: Hom. too uses it only in the above sense, and mostly of the *finest wool*, οἰὸς ἄωτον, Il. 13, 599, 716, Od. 1, 443: also without οἰός, (which must be supplied from the context) *flock, down*, Od. 9, 434; and once of the *finest linen*, λίνοιο λεπτὸν ἄωτον, Il. 9, 657; Ap. Rh. calls the golden fleece, χρύσειον ἄωτον; and Call. Apoll. 111, calls *pure spring-water* ἄκρον ἄωτον: hence—II. *the decoration, honour, pride* of a thing, so ἄωτος ἵππων, of a song in praise of horses, Böckh Expl. Pind. O. 3, 3, ἄωτον ἀρετᾶν, O. 5, 2, ἄωτον χειρῶν, O. 8, 99.—The gender cannot be settled from Hom.; Pind. always has ὁ ἄωτος, and so Theocr. 13, 27: Ap. Rh. and the later Ep. τὸ ἄωτον, prob. because they supposed that Hom. used it so. (The signf. *flower*, which was long regarded as the primary one, is not found at all: the word seems orig. to have been used of the *flock of wool*. The deriv. unknown: Buttm. Lexil. in v., fancifully enough derives it from ἄημι, *that which is easily blown about*, and, since the beauty of cloth depends on its *flocky* surface, hence, he thinks, arose the metaph. sense of *best, choicest*, etc.)

Ἄωτος, ὁ, v. foreg.

Ἄωτος, ον, (α priv., οὖς) *without ears*: of vessels, *without handle* or *handles*, Philet. 39.

B

B, β, βῆτα, indecl., second letter of the Gr. alphabet: hence numeral =δύο and δεύτερος, but ͵β=2000.

The pronunc. was softer than our B, like the Spanish or modern Greek; and so late authors used it for the Roman V, as Βάῤῥων, Βιργίλιος, and in modern Greek it is pronounced like our V, cf. infr. VII. The Aeol. and Dor. used it as the simple aspirate before ρ, as βρόδον, βράκος, for ῥόδον, ῥάκος, also before vowels, as βέδος for ἕδος. It was often inserted between μλ and μρ to give a fuller sound, as in μεσημβρία, γαμβρός, μέμβλεται: so also in words like ἄμβροτος, ὄμβριμος.

The change of β into other consonants was chiefly owing to the different pronunciations of the several dialects,—I. into π, (so the Welch change the English *b* into *p*,) e. g. βατεῖν for πατεῖν.—II. Arcad., into ζ, as ζέλλω, ζέρεθρον, for βάλλω, βέρεθρον, βάραθρον, Pors. Phoen. 45.—III. into γ, as γλήχων for βλήχων: this is a very freq. change in the cognate languages: e. g. βάω, βαίνω, Sanscr. *gâ*, to *go*: βοῦς, Sanscr. *gô*, a *cow*, βαρύς, Lat. *gravis*: cf. βανά in Corinna=γυνή.—IV. into κ as Lat. *tabeo* compared with τήκω, ἔτακον.—V. into μ, as μεμβράς for βεμβράς.—VI. Macedon. into φ, as Βίλιππος, Βρίγες, Βερενίκη, for Φίλιππος, Φρύγες, Φερενίκη.—VII. in late authors, sometimes for υ in diphthongs, as ἄβρα, καλάβροψ for αὖρα, καλαῦροψ, cf. Jac. A. P. p. 586.

Βᾶ, shortened form of Βασιλεῦ, *O king!* Aesch. Supp. 892, Valck. Hdt. 4, 59, Adon. p. 383; so μᾶ for μᾶτερ, and δῶ for δῶμα.

†Βάαλ, ὁ, ἡ, indecl. *Baal*, a Phoenician deity, LXX., N. T. Rom. xi. 4.

Βαβάζω, f. -άξω, redupl. for βάζω, *to chatter*: also *to stutter*.—2.=βιβάζω: both very rare.

Βαβαί, and βὰβαιάξ, Lat. *papae!* Exclamation of surprise, or amazement, *bless me!* Plat. Eur., and Comic.

†Βάβακοι, v. sub βάβαξ.

Βαβάκτης, ου, ὁ, v. βάβαξ.

†Βαβάνομον, ου, τό, *Babanomum*, a city of Pontus, Strab.

Βάβαξ, ακος, ὁ, and βαβάκτης, ου, ὁ, (βαβάζω) *a chatterer*.—2. *a dancer* or *mad reveller*, epith. of Pan, Cratin. Incert. 22. Βάβακοι was a name for grasshoppers with the Eleans, for frogs in Pontus.

Βαβραδών, όνος, ἡ, *the grasshopper*, v. βαμβραδών.

Βαβράζω, *to chatter, chirp*, of the grasshopper, Anan. 1, 6. (Hence βαβραδών, also βεβράς, βεμβράς, μεμβράς.)

†Βαβρίας, and -ιος, ου, ὁ, *Babrias* or *Babrius*, a Greek poet, who turned the Aesopean fables into verse.

Βαβύκα, ἡ, Lacon. for γέφυρα, v. βαβύξ.

Βαβυκάς,=πελεκάν, Philet. 40.

†Βαβυλών, ῶνος, ἡ, *Babylon*, the capital of the Babylonian empire, on the Euphrates, Hdt. 1, 178.—2. a city of lower Aegypt, Strab. Hence

†Βαβυλωνιἄκός, ή, όν, *Babylonian*; and

†Βαβυλώνιος, α, ον, also ος, ον, Arr. An. 6, 29; *Babylonian*; οἱ Βαβυλώνιοι, *the Babylonians*; ἡ Βαβυλωνία, sc. χωρά, *Babylonia*, the territory around Babylon, also, the region included between Mesopotamia, the Tigris, and the Persian gulf, Hdt., Xen., etc.

Βαβύξ, ύκος, ἡ, or βαβύκα, ἡ, Lacon. for γέφυρα, *a bridge*, Plut. Lycurg. 6, Pelop. 17.

†Βάβυρσα, ων, τά, *Babyrsa*, a mountain fastness in Armenia, Strab.

†Βαβύρτας, ου, ὁ, *Babyrtas*, a Messenian, Polyb. 4, 4, 5.

†Βάβυς, υος, ὁ,=Τυφών, Hellen. ap. Ath. 680.—2. *Babys*, father of Pherecydes, Strab.—3. a pipe player, Ath. 624 B.

†Βάγα, ἡ, the Lat. *Vaga*, a city of Numidia, Plut. Mar. 8.

†Βαγαδανία or -δαονία, ας, ἡ, *Bagadaonia*, a part of Cappadocia, Strab.

†Βάγαζος, ου, ὁ, *Bagazus*, a Persian, Ath. 609 A.

†Βαγαί, ῶν, αἱ, *Bagae*, a castle of Sogdiana, Arr. An. 4, 17, 4.

†Βαγαῖος, ου, ὁ, *Bagaeus*, a Persian masc. pr. n., Hdt. 3, 128.

†Βάγας, ου, ὁ, *Bagas*, a Paphlagonian masc. pr. n., Strab.

†Βαγασάκης, ου, Ion. εω, ὁ, *Bagasaces*, Persian pr. n., Hdt. 7, 75.

†Βάγεια, ας, ἡ, *Bagīa*, a promontory of Caramania, Arr. Ind. 28, 9.

†Βαγίσαρα, ων, τά, *Bagisara*, a place in the country of the Ichthyophagi, Arr. Ind. 26, 2.

†Βαγιστάνης, ου, ὁ, *Bagistanes*, masc. pr. n. Arr. An. 3, 21, 1.

†Βαγίστανος, η, ον, *of Bagistana*, a city of Media; τὸ Βαγ., (ὄρος) *the Bagistanian mountain*, Diod. S.

Βάγμα, ατος, τό, (βάζω) *a speech, address, report*, Aesch. Pers. 636.—2. *a sound, voice, speaking*.

Βαγός, ὁ, Lacon. for ἀγός, Böckh C. I. 1, 83.

†Βαγράδας, ου, ὁ, *Bagradas*, now *Megierda*, a river near Utica in Africa, Strab.

Βαγώας, Diod., Plut., etc., Βαγῶος Strab., ου, ὁ, Lat. *Bagoas* and *Bagous*, Persian word=εὐνοῦχος.

†Βαδᾶς, ᾶ, ὁ, *Badas*, a river of Syria Strab.

Βάδην, adv. (βαίνω) *step by step, slowly pacing*, opp. to quick running, Il. 13, 516.—II. *walking, marching on foot*, opp. to riding, driving, or sailing, Aesch. Pers. 19. [ᾰ]

Βαδίζω, fut. -ίσω usu. Att. -ιοῦμαι, in Luc. also -ίσομαι, less correctly βαδιῶ, (βάδος, βαίνω, *vado*) *to march, walk, go, travel*, H. Hom. Merc. 210, esp. *to pace slowly towards, to advance step by step*, opp. to τρέχω.

†Βάδις, ιος, ὁ, *Badis*, a district of Caramania, Arr. Ind. 32.

Βάδισις, εως, ἡ, (βαδίζω) *a walking, advancing, walk*, Ar. Plut. 334.

Βάδισμα, ατος, τό, (βαδίζω) *a step, walk*, in genl. *gait*, Dem. 982, 18. Hence

Βαδισματίας, ου, ὁ, *a good walker*, one that can step out, Crat. Inc. 105.

Βαδισμός, οῦ, ὁ,=βάδισις, Plat. Charm. 160 C.

Βαδιστέον, adj. verb. from βαδίζω, *one must walk, go*, Soph. El. 1502.

Βαδιστής, οῦ, ὁ, (βαδίζω) *one that goes on foot, a walker*; but ταχὺς βαδ., *a quick runner*, Eur. Med. 1182.

Βαδιστικός, ή, όν, (βαδίζω) *belonging to, fit for walking, used to* or *good at walking, active*, Ar. Ran. 128.

Βαδιστός, ή, όν, (βαδίζω) *that can be passed on foot*, Arr.

Βάδος, ου, ὁ, (βαίνω) *a walk, step, path*, βάδον βαδίζειν, Ar. Av. 42.

†Βάδρης, εω, ὁ, *Badres*, a Persian masc. pr. n., Hdt. 4, 167.

†Βάζιρα, ων, τά, *Bazira*, a city of India in the territory of the Assaceni, Arr. An. 4, 27.

* ΒΆΖΩ, *to go*, supposed form, v. βιβάζω.

ΒΆΖΩ, f. βάξω, *to speak, say*, Hom., who often joins ἄρτια, πεπνυμένα, ἀνεμώλια βάζειν, also βάζειν τινά τι, to say somewhat to a man, Il. 16, 207: besides pres. and imperf. act. he has perf. pass. ἔπος βέβακται, a word has been spoken, Od. 8, 408, also c. dat. rei, χαλεποῖς βάζειν ἐπέεσσι, *to address with sharp words*, Hes. Op. 184. (v. βαβάζω, βάξις, βάσκω: φράζω, φάσκω, φημί.)

†Βαθάνατος, ου, ὁ, *Bathanatus*, a leader of the Gauls, who invaded Greece, Ath. 234 B.

Βαθέη, Ion. fem. from βαθύς for βαθεῖα, Il.

†Βαθεῖα, ας, ἡ, the Lat. *Badia*, a city of Spain, Plut.

Βαθέως, adv. from βαθύς.

†Βάθιππος, ου, ὁ, *Bathippus*, an Athenian, Dem. 501, 8.

Βάθιστος, η, ον, superl. from βαθύς, Il.

Βαθμηδόν, adv. (βαθμός) *by steps*, Ath.

Βαθμίς, ίδος, and ῖδος, ἡ,=sq., *a pedestal*, Pind. N. 5, 3: acc. to others a dim.

Βαθμός, οῦ, ὁ, (βαίνω)=βάσις, *a step, stair, threshold*, LXX.—II. *a degree, rank*, Lat. *gradus*, N. T., and Eccl.—III.=βάδισις, Eccl.

Βάθος, εος, τό, (βαθύς) *depth* or *height*, acc. as measured up or down, Lat. *altitudo*, ἐπὶ βάθος, *in file*, of soldiers, Thuc. 5, 68: in genl. *extension in space, breadth*, freq. metaph. βάθος κακῶν, Aesch., etc., *depth, fulness, multitude*, cf. βαθύς: depth of mind, Heind. Plat. Theaet. 183 E. ἐν βάθει πόσιος, *deep in drink*, Theocr. 14, 29; οἱ ἐν βάθει, *they that live far inland*, Strab. (Akin to it are βένθος, βυθός, βυσσός, πυθμήν.)

Βάθρα, ας, ἡ, (βαίνω)=βαθμός, *a step, stair*: mostly in compds. ἀποβάθρα, ἐπιβάθρα.

Βαθρίδιον, ου, τό, dim. from foreg., *a step* or *stool*, Ar. Fr. 433.

Βαθρεία, ας, ἡ,=βάθρον, Aesch. Supp. 859.

Βαθρικόν, οῦ, τό, *a small staircase*, Lat. *scalare*, Inscr.: from

Βάθρον, ου, τό,=βάσις, *a step, stair, staircase, threshold*, Soph. O. C. 1591: *a round of a ladder*, Eur. Phoen. 1179: *a seat, bench*, Soph. O. C. 101: *a base, pedestal*, Aesch. Pers. 812: *a foundation*, ἐν βάθροις εἶναι, *to stand fast*, Eur.: but κινδύνου βάθρα, *the threshold, verge of danger*, Eur. Cycl. 352: ἐκ βάθρων, *funditus*, Dion. H. (Contr. from βατήριον.)

Βαθυαγκής, ές, (βαθύς, ἄγκος) *with deep vales*, Anth.

Βαθύβουλος, ον, (βαθύς, βουλή) *deep-counselling, profoundly wise*, Aesch. Pers. 142. [ῠ]

Βαθύγειος, ον, Ion. βαθύγεος, ον, Hdt., Att. βαθύγεως, ων, (βαθύς, γῆ) *with deep soil*, hence *fruitful*, Theophr.: opp. to rocky ground, that has only a thin covering of soil.

Βαθυγένειος, ον, (βαθύς, γένειον) *with low, full-flowing beard*, Julian.

Βαθύγεος, ον, Ion. for βαθύγειος, Hdt. 4, 23.

Βαθύγεως, ων, Att. for βαθύγειος.

Βαθυγήρως, ων, gen. ω, (βαθύς, γῆρας) *sunk in old age, decrepit*, Anth.

Βαθύγλυπτος, ον, (βαθύς, γλύφω) *deep-carved*, Anth.

Βαθυγνωμοσύνη, ης, ἡ, *depth of wisdom*, late: from

Βαθυγνώμων, ον, gen. ονος, (βαθύς, γνώμη)=βαθύβουλος, Babr. 124, 5.

Βαθύδενδρος, ον, (βαθύς, δένδρον) *deeply-wooded*, Lyr. ap. Plut.

Βαθυδῑνήεις, εσσα, εν, *deep-eddying*, Il. 21, 15: poet. for

Βαθυδίνης, ου, ὁ, (βαθύς, δίνη) *the deep-eddying*, Hom., and Hes. epith. of Ὠκεανός and ποταμός. [ῑ]

Βαθυδῑνής, ές,=foreg., late form.

Βαθύδοξος, ον, (βαθύς, δόξα) *far-famed, illustrious*, Pind. P. 1, 127.

Βαθυεργέω, (βαθύς, * ἔργω) *to work deep*, esp. *to dig* or *plough deep*.

Βαθύζωνος, ον, (βαθύς, ζώνη) *deep-girded*, i. e. not under the breast, but over the hips, so that the gown fell over the girdle in large, full folds; only of women's, and esp. of the Ionian dress, Müll. Archäol. d. Kunst § 339, Böckh Expl. Pind. O. 3, 35: but since maids and matrons appeared in full drapery only on great occasions, it meant in genl. *richly clad*, Hom.: cf. βαθύκολπος.

Βαθύθριξ, τρῐχος, ὁ, ἡ, (βαθύς, θρίξ) *with thick, full, long hair*: of sheep, *with thick* or *long wool*, H. Hom. Ap. 412.

Βαθυκαμπής, ές, (βαθύς, καμπή) *strongly curved*, Anth.

Βαθυκήτης, ες, (βαθύς, κῆτος) πόντος, *the deep, deep sea*, Theogn. 175; v. κητώεις.

Βαθυκλεής, ές, (βαθύς, κλέος)=βαθύδοξος, Anth.

Βαθύκληρος, ον, (βαθύς, κλῆρος) *immensely rich*, esp. *having large landed property*, Ep. Hom. 17.

†Βαθυκλῆς, οῦς, ὁ, *Bathycles*, son of Chalcon, Il. 16, 594. Others in Paus., Plut., etc.

Βαθῡκνήμῑς, (βαθύς, κνήμη) *wearing high greaves*, Q. Sm.

Βαθύκολπος, ον, (βαθύς, κόλπος) *deep-bosomed*, with *the dress in deep, full folds*, hence *richly clad*, like βαθύζωνος, Hom., epith. of the Trojan women; which others explain *of their full, swelling breasts*, and so certainly used by Aesch. Theb. 864.—II. of the earth, *with deep valleys*, Pind. P. 9, 77; of the sea or rivers, *with deep bays* or *creeks*.

Βαθύκομος, ον, (βαθύς, κόμη) *with thick hair*: *woody*, Ar. Fr. 557.

Βαθύκρημνος, ον, (βαθύς, κρημνός) *with high, steep cliffs*, ἅλς, Pind. I. 4, 96.

Βαθυκρήπῑς, ῖδος, ὁ, ἡ, (βαθύς, κρηπίς) *with deep foundations*, Musae.: others less correctly βαθυκρηπίς.

Βαθυκρύσταλλος, ον, (βαθύς, κρύσταλλος) *with deep ice*, Anth.

Βαθυκτέᾰνος, ον, (βαθύς, κτέανον) *with great possessions*, esp. of flocks and herds, Anth.

Βαθυκύμων, ον, gen. ονος, (βαθύς, κῦμα) *with deep, swelling waves*, Orph. [κῡ]

Βαθύλειμος, ον,=sq., Il. 9, 151.

Βαθυλείμων, ον, gen. ονος, (βαθύς, λειμών) *with rich meadows*, πέτρα βαθ., prob. a rock surrounded by rich fields, Pind. P. 10, 23.

Βαθυλήϊος, ον, (βαθύς, λήϊον) *with a heavy crop, fruitful*, Il. 18, 550.

†Βαθύλλειος, α, ον, *of* or *belonging to Bathyllus*, Ath. 20 E: from

†Βάθυλλος, ου, ὁ, *Bathyllus*, masc. pr. n., Dem. 1009, 26: etc.—2. a fountain, Paus. 8, 31, 9.

Βαθύμαλλος, ον, (βαθύς, μαλλός) *long* or *thick-fleeced*, Pind. P. 4, 286.

Βαθυμήτης, ου, ὁ, also βαθυμῆτα, cf. μητίετα, *deep-counselling, profound*, like βαθύβουλος, Pind. N. 3, 92.

Βαθύνοος, ον, contr. -νους, ουν, (βαθύς, νοῦς) *of deep mind, profound*, Anth.

Βαθύνω, fut. βαθῠνῶ, perf. βεβάθυγκα, (βαθύς) *to hollow out, excavate*, Il. 23, 421; τὴν φάλαγγα, *to deepen* the phalanx by shortening the ranks, and increasing their number, Xen. Cyr. 6, 2, 23; 8, 5, 15.

Βαθύξῠλος, ον, (βαθύς, ξύλον) *with deep, thick wood*, Eur. Bacch. 1138.

Βαθύπεδος, ον, (βαθύς, πέδον) *forming a deep vale*, Pind. N. 3, 30: the form βαθυπέδιος is dub.

Βαθύπελμος, ον, (βαθύς, πέλμα) *thick-soled*, Anth.

Βαθύπεπλος, ον, (βαθύς, πέπλος) *with long robe*, Q. Sm.

Βαθυπλεκής, ές, (βαθύς, πλέκω) *close knit*, Opp.

Βαθύπλευρος, ον, (βαθύς, πλευρά) *deep flanked*.

Βαθυπλήξ, ῆγος, ὁ, ἡ, (βαθύς, πλήσσω) *deep striking*, Nic.

Βαθυπλοκᾰμος, ον, (βαθύς, πλόκαμος) *with thick, falling hair*, Ap. Rh. 1, 742.

Βαθυπλόος, ον, (βαθύς, πλέω) *going deep in the water*, Diod.

Βαθυπλούσιος, ον,=sq.

Βαθύπλουτος, ον, (βαθύς, πλοῦτος) *exceedingly rich*, Aesch. Supp. 555.

Βαθυπόλεμος, ον, (βαθύς, πόλεμος) *always plunged in war*, Pind. P. 2, 2.

Βαθυπόνηρος, ον, (βαθύς, πονηρός) *most depraved*, Procl.

Βαθύπρωρος, ον, (βαθύς, πρῴρα) dub. l. Diod., for βαθυπλόος.

Βαθυπύθμην, ενος, ὁ, ἡ, (βαθύς, πυθμήν) *with deep foundations*, A. B.

Βαθυπώγων, ον, gen. ωνος, (βαθύς, πώγων) *with long, thick beard*, Luc.

Βαθυρρείτης, ου, ὁ, (βαθύς, ῥέω)=βαθύρροος, Il. 21, 195.

Βαθυρρείων, ον, gen. οντος,=βαθύρροος, Ap. Rh. 2, 659.

Βαθύρρηνος, ον, (βαθύς, ῥήν) *with long* or *thick wool*, Anth.

Βαθυρριζία, ας, ἡ, *depth of root* Theophr.: from

Βαθύρριζος, ον, (βαθύς, ῥίζα) *with deep root, deep-rooted*, Soph. Tr. 1195.

Βαθύρροος, ον, contr. -ῤῥους, ουν, (βαθύς, ῥέω) *deep flowing, swelling with waves, brimming*, Hom.

Βαθύρρωχμος, ον, (βαθύς, ῥωχμή) *with deep clefts*, Q. Sm.

ΒΑ˘ΘΥ´Σ, βαθεῖα, and Ion. βαθέη, βαθύ, fem. βαθύς only once, H. Hom. Cer. 384: comp. βαθύτερος, poet βαθίων, Dor. βάσσων, sup. βαθύτατος, poet. βάθιστος: *deep* or *high* acc. to one's position, *altus*: φρὴν βαθεῖα, *the depths of one's mind*, Il. 19, 125: *extended in any way, long, broad*: also *thick, close, abundant*: Hom. uses it strictly of the sea, rivers, eddies, valleys, cliffs, the nether world, of deep sand, and deep rich soil, νειὸς βαθεῖα: in sense of *thick*, of woods, corn, clouds; rarely also of a *full, strong* wind, Il. 11, 306. Pind. has it of *deep, well-grounded* fame: in prose esp. of all *full, luxuriant growth*, of the hair and beard, of plants, etc: hence of *exhaustless* or *accumulated treasures*, βαθὺς πλοῦτος, θησαυρός, κλῆρος. also βαθὺ ἐσθλόν, sure good-fortune, βαθὺς ἀνήρ, *a rich man*, Xen. Oec. 11, 10, and so οἶκος, hence Μίδεω βάθιον πλουτεῖν, to be richer than Midas, Tyrt. 3, 6, but βαθὺ χρέος, *deep debt*, over head and ears: also of colours, *deep, dark*, Ael., so βαθύχροος: of the voice, *deep, hollow*, cf. βαθύφωνος: of time, βαθὺς ὄρθρος, *morning-prime*, Ar. Vesp. 216, v. sub ὄρθρος; but βαθὺ γῆρας, *the depth of old age*: βαθὺς ὕπνος, *deep sleep*, Theocr. 8, 65: βαθεῖα φάλαγξ, *a phalanx deep in file*, (v. βαθύνω) Xen., but βαθὺς τόπος, *a place that stretches far away into the distance*, like βαθεῖα αὐλή, Il. 5, 142. Metaph. βαθύτερα ἤθεα, *deeper habits of thought*, Hdt. 4, 95; so βαθεῖα φροντίς, *deep thought*, Aesch. Supp. 407.

†Βαθὺς λιμήν, ὁ, the port *Bathys*, Strab., prop. *the deep harbour*, in Boeotia, now called *Vathi*, Diod. S. 19, 77.

Βαθύσκαρθμος, ον, (βαθύς, σκαίρω) *high leaping*, Nonn.

Βαθυσκᾰφής, ές, (βαθύς, σκάπτω) *deep dug*, Soph. El. 435.

Βαθύσκῐος, ον, (βαθύς, σκιά) *deeply shaded*, H. Hom. Merc. 229.—II. act. *throwing a deep shade*, Musae.

Βαθυσκόπελος, ον, (βαθύς, σκόπελος) *with high cliffs*, Orph.

Βάθυσμα, ατος, τό, (βαθύνω) *excavation*, Theophr.

Βαθυσμῆριγξ, ιγγος, ὁ, ἡ, (βαθύς, σμῆριγξ) *long* or *strong haired*, Nonn.

Βαθύσπορος, ον, (βαθύς, σπείρω) *deep sown, fruitful*, Eur. Phoen. 648.

Βαθύστερνος, ον, (βαθύς, στέρνον) *with high, strong breast, deep-chested*, Pind. I. 3, 19: αἶα, *deep-bosomed earth*, Hom. Fr. 23.

Βαθυστολέω, (βαθύς, στολή) *to wear long, flowing robes*, Strab.

Βαθύστολμος, ον, (βαθύς, στολμός) *with a long upper garment*, Jac A. P. 3, 319.

Βαθύστομος, ον, (βαθύς, στόμα) *deep-mouthed, deep*, Strab.

Βαθύστρωτος, ον, (βαθύς, στρώννυμι) *deep-covered*, hence *well-stuffed, soft*, κλίνη, Babrius 32, 7.

Βαθύσχοινος, ον, (βαθύς, σχοῖνος) *deep grown with rushes* or *sedges*, Il. 4, 383.

Βαθυτέρμων, ον, gen. ονος, (βαθύς, τέρμα) *deep laden*, ναῦς, Opp.

Βαθύτης, ητος, ἡ, (βαθύς)=βάθος, *depth*, Luc.

Βαθύυδρος, ον, (βαθύς, ὕδωρ) *with deep water.*

Βαθύυπνος, ον, (βαθύς, ὕπνος) *in deep sleep*, Nic.

Βαθύφρων, ον, gen. ονος, (βαθύς, φρήν)=βαθύβουλος, Pind. N. 7, 1.

Βαθύφυλλος, ον, (βαθύς, φύλλον) *thick-leafed, leafy*, Mosch. 5, 11.

Βαθύφωνος, ον, (βαθύς, φωνή) *with deep, hollow voice*, LXX.

Βαθυχαῖος, ον, (βαθύς, χάϊος) *of old nobility*, Aesch. Supp. 858.

Βαθυχαιτήεις, εσσα, εν,=sq., Aesch. ap. Anth.

Βαθυχαίτης, ου, ὁ, (βαθύς, χαίτη) *with deep falling hair*, Ἀρισταῖος βαθ., Hes. Th. 977.

Βαθύχειλος, ον, (βαθύς, χεῖλος) *with deep lips* or *edges.*

Βαθυχεύμων, ον, gen. ονος, (βαθύς, χεῦμα)=βαθυκύμων, Anth.

Βαθύχθων, ον, gen. ονος, (βαθύς, χθών)=βαθύγειος, Aesch. Theb. 306.

Βαθυχρήμων, ον, gen. ονος, (βαθύς, χρῆμα)=βαθύπλουτος.

Βαθύχροος, ον, contr. χρους, ουν, (βαθύς, χρόα) *of deep, dark colour.*

†Βαῖαι, and Βαΐαι, ῶν, αἱ, *Baiae*, now *Baia*, a famous watering place of the Romans in Campania, Strab.

Βαῖεν, 3 plur. from sq., for βαίησαν.

Βαίην, ης, η, opt. aor. 2 of βαίνω, Il.

Βαϊνός, όν, (βάϊς) *of palm-branches.*

ΒΑΙ´ΝΩ, fut. in transit. sign. βήσω, 1 aor. ἔβησα, v. II. inf., intr. βήσομαι, Dor. βᾱσεῦμαι. Perf. βέβηκα, whence syncop. forms βεβάασι, βεβᾶσι, inf. βεβάμεν, part. βεβαώς, βεβαυῖα, contr. βεβώς, βεβῶσα, βεβώς, which are rare except in poets: Hom. has Ep. forms βεβάᾱσι, part. βεβᾰώς, βεβᾰυῖα, inf. βεβάμεν. Aor. 2 ἔβην, imperat. βῆθι, subj. βῶ, opt. βαίην, inf. βῆναι, part. βάς, βᾶσα, βάν. Hom. has also βάτην [ᾰ] shortd. for ἐβήτην. Aor. mid. ἐβήσετο, rarer ἐβήσατο. All these forms come from obsol. βάω: the word is inflected like ἵστημι, and so even the pres. part. with redupl. in Hom., βιβάς. Cf. also βέομαι, βείομαι, βείω.

I. Intr. *to go, walk, tread, step:* of all motion on ground, the direction being usu. determined by a prepos. The kind of motion is often marked by a part., ἔβη φεύγων, ἔβη ἀΐξασα, Hom.: a part. fut. points out the purpose, ἔβη ἐξεναρίξων, he went to slay, Il. 11, 101.—2. also very often c. inf. in Hom., βῆ δ' ἴμεν, βὰν δ' ἰέναι, they *set out* to go, βῆ δὲ θέειν, he *started* to run, βῆ δ' ἐλάαν, Il. 13, 27. —3. βαίνειν μετά τι, to go after a thing, go to fetch it, oft. in Hom.; βαίνειν ἐπ' ἐλπίδος, δι' ὀδύνης, διὰ πόθου, to feel hope, etc., for ἐλπίζω, ὀδυνάομαι, ποθέω, Valck. Phoen. 1554.—4. the sense of *being in a place, resting, standing*, is chiefly found in perf., διά τινος, also ἐπί τινος, to be in a situation: εὖ or ἀσφαλῶς βεβηκέναι, to stand fast, to be well established, to be in a good state, Hdt., and so alone, Wess. Hdt. 7, 64, οἱ ἐν τέλει βεβῶτες, they who are in office, Valck. Hdt. 9, 106, Soph. Ant. 67.—5. *to go away, depart:* hence euphem. for θνήσκειν, Jac. Anth. 2, 2, p. 238.—6. metaph. of lifeless things even in Hom., ἐννέα ἐνιαυτοὶ βεβάασι, *nine years have come and gone*, Il. 2, 134; and 339, πῇ ὅρκια βήσεται; cf. 8, 229.—7. freq. in later authors c. acc., as Pind. O. 2, 173, αἶνον ἔβα κόρος, *disgust comes after praise*, and so χρέος ἔβα με, *debts came on me*, Ar. Nub. 30: βαίνειν ὁδόν or κέλευθον, e. g. ὕμνων, *to tread the path of song*, Pind. Fr. 201.

II. Transit.—1. *to make to go, put in motion, lead, drive up* or *down, to lift, carry*, but almost always Ion. and Poet., and exclus. in pres. act. and mid.: fut. act. βήσω: aor. 1, ἔβησα, aor. mid. ἐβησάμην: φῶτας βῆσεν ἀφ' ἵππων, *he made them dismount*, Il. 16, 810: but Il. 5, 164, ἀμφοτέρους ἐξ ἵππων βῆσε κακῶς ἀέκοντας, *he brought them with violence to the ground*, hurled them from the chariot.—2. mid. βήσασθαι δίφρον, *to mount* the chariot, Il. 3, 262, Od. 3, 481: and so βαίνειν νέας.—3. of animals, *to cover*, βαινόμεναι, *brood-mares*, Hdt. 1, 192, also Att., Heind. Plat. Phaedr. 250 E.—4. βαίνειν πόδα, *to advance the foot*, Hom., Hdt., and Att., cf. Pors. Or. 1427, Kühner Gr. Gr. § 552.

Βάϊον, ου, τό=βάϊς, N. T.

ΒΑΙΟ´Σ, ά, όν, *little, insignificant, short, not far:* ἐχώρει βαιός, with small escort, unattended, Soph. O. T. 750: ἀπὸ βαιῆς, sub. ἡλικίας, from infancy, Anth.: βαιόν, as adv. *a little*, Hes. (hence ἠβαιός.)

†Βαῖος, ου, ὁ, *Baeus*, the pilot of Ulysses's ship, from whom Baiae was said to have derived its name, Strab.

Βαϊοφόρος, ον, v. βαϊφόρος, Eccl.

Βάϊς, ἡ, *a palm-branch*, Coptic *bai.*

†Βαιτέρα, ας, ἡ, *Baetera*, now *Bezieres*, a city of Gallia Narbonensis, Strab.

Βαίτη, ἡ, *a shepherd's* or *peasant's coat of skins*, Att. σισύρα, Hdt. 4, 64.

†Βαιτῐκή, ῆς, ἡ, *Baetica*, a province in the south of Spain, Strab.

†Βαῖτις, ιος, ὁ, *the Baetis*, now the *Guadalquiver*, a river of Spain flowing through Baetica, Plut. Cat. Maj. 10.—2. a city of same name on the river, Strab.

†Βαιτόριξ, ιγος, ὁ, *Baetorix*, masc. pr. n., Strab.

†Βαιτουρία, ας, ἡ, *Baeturia*, the northwest part of Baetica, Strab.

†Βαίτων, ωνος, ὁ, *Baeton*, masc. pr. n., Ath. 442 D.

Βαϊφόρος, ον, and βαϊοφόρος, ον, (βάϊς, φέρω) *bearing a palm-branch.*

Βαιών, όνος, ὁ, a coarse fish, elsewhere βλέννος, Epich. p. 34: prob. from βαιός.

†Βάκαινα, ης, ἡ, *Bacaena*, a city of Sicily, Diod. S.

†Βακάρας, α, ὁ, *Bacaras*, a river in the territory of Carthage, Polyb. 1, 75, 5.

Βάκελος and βάκηλος, ου, ὁ, also βακέλας, Lat. *bacelus, baceolus, an eunuch in the service of Cybele, Gallus*, Jac. A. P. p. 399.—II. *a lewd* or *weak man*, like βλακός, Antiph. Cares 1, v. Thom. M. p. 138.

Βᾰκίζω, *to prophesy like Bacis*, Ar. Pac. 1072: from

†Βάκις, ιδος, ὁ, *Bacis*, a soothsayer of Boeotia, Hdt. 8, 20.

†Βακκαῖοι, ων, οἱ, *the Vaccaei*, a people of Spain, Plut.

Βακκάρινος, ίνη, ινον, *made of βάκκαρις, μύρον*, v. Voss. Virg. Ecl. 4, 19.

Βάκκᾰρις, ιδος, Magnes Lyd. 1, and εως, Hippon. 27, ἡ, *baccar, baccaris, an unknown plant*, with an aromatic root yielding an oil, cf. Ath. 690.

†Βάκλον, ου, τό, Lat. *Baculus, a stick, a cudgel*, in pl. Aesop. Fab. 283 De F.

†Βακτᾱρικροῦσα, Triballian jargon in Ar. Av. 1629, with allusion to βακτηρία and κρούω.

Βακτηρεύω,=βακτρεύω, Eccl.

Βακτηρία, ας, ἡ,=βάκτρον, *stick, staff*, Ar. Ach. 784; *a general's baton* Thuc. 8, 84. Hence

†Βακτηριάζω, f. -άσω, *to support on a staff*, Eccl.

Βακτήριον, ου, τό, Ar. Ach. 448, and βακτηρίδιον, ου, τό, dim. from βακτηρία.

Βακτηρίς, ίδος, ἡ,=βακτηρία, prob. l. Achae. ap. Poll. 10, 157.

†Βάκτρα, ων, τά, *Bactra*, now *Balk*, a city of Upper Asia, capital of the territory called from it Bactriana, Hdt. 6, 9.

Βάκτρευμα, ατος, τό, *a staff, prop*, Eur. Phoen. 1539: from

Βακτρεύω, *to lean on a staff.*

†Βακτριᾱνός, ή, όν, *Bactrian*, Hdt. 3, 92; ἡ Βακτριανή, *Bactriana* or *Bactria*, Strab.

†Βάκτριος, α, ον, *Bactrian*; ἡ Βακτρία (χώρα) *Bactria*; ὁ Βάκτριος, *a Bactrian*, Hdt. 1, 153, Aesch. Pers. 306.

Βάκτρον, ου, τό, (*βάω, βιβάζω) Lat. *baculus, a staff* or *stay*, Aesch. Ag. 201: *a cudgel*, Theocr. 25, 207.

Βακτροπροςαίτης, ου, ὁ, (βάκτρον, προςαιτέω) *going about with a staff, begging:* epith. of a Cynic, Luc. Ep. 9.

†Βάκτρος, ου, ὁ, *the Bactrus*, now *Anderab*, a river of Bactriana, falling into the Oxus, Strab.

Βακτροφόρας, ου, ὁ, (βάκτρον, φέρω) *the staff-bearer*; epith. of Diogenes the Cynic, Cercid. ap. Diog. L. 6, 76.

Βακχάζω=Βακχάω.

Βακχᾶς, ὁ,=Βακχευτής, Soph. Fr. 598, v. Lob. Phryn. 433, sq.

Βακχάω, ῶ, (Βάκχος) *to be in Bacchic frenzy, to rave*, Aesch. Sept. 498.

Βακχέβακχον ᾆσαι, *to raise the strain*, Βάκχε, Βάκχε, *to Bacchus, to invoke him*, Ar. Eq. 408.

Βακχεία, ας, ἡ, v. Βάκχειος III.

†Βακχείδας, ου, ὁ, *Bacchīdas*, masc. pr. n., Ath. 629 A.

†Βακχειακός, οῦ, ὁ, v. Βάκχειος II.

Βακχεῖον, ου, τό, v. Βάκχειος IV.

Βάκχειος, εία, ειον, (Βάκχος) *Bacchic, belonging to Bacchus* or *his rites: like a priest or priestess of Bacchus, inspired, frenzied, intoxicated, raving*, Βάκχειος Διόνυσος, H. Hom. 18, 46, also Βάκχειος θεός, Soph. O. T. 1105, ὁ Βάκχειος δεσπότης, Ar. Thesm. 988, cf. Wess. Hdt. 4, 79.—B. as subst.—I. Βακχεῖος, sub. θεός,=Βάκχος, *the God himself*, Hdt. 4, 79.—II. ὁ Βακχεῖος, sub. πούς, also Βακχειακός, *a metrical foot of three syllables*, ˘¯¯ or ¯¯˘, Herm. el. metr. p. 291.—III. ἡ Βακχεία, *the feast of Bacchus*, sometimes in plur. αἱ βακχεῖαι, Eur. Bacch. 215.—2. *the conduct of a Bacchante*, Aesch. Cho. 698.—IV. τὸ Βακχεῖον, *the temple of Bacchus*, Ar. Lys. 1: *drunkenness*, Eur. Phoen. 21: also τὰ Βακχεῖα, *the orgies of Bacchus*, Ar. Ran. 357.

†Βακχεῖος, ου, ὁ, *Bacchīus*, masc. pr. n., Plat.

Βάκχευμα, ατος, τό, (Βακχεύω) *a festival of Bacchus*, in genl. *revelry*, Eur. Bacch. 317.

Βακχεύς, έως, ὁ,=Βάκχος, Soph. Ant. 1122, and Eur.

Βακχεύσιμος, ον, *Bacchanalian, frenzied*, Eur. Bacch. 298.

Βάκχευσις, εως, ἡ, *a feast of Bacchus, the revelry which attended it*, Eur. Bacch. 357.

Βακχευτής, οῦ, ὁ, *a Bacchanalian: any one full of Bacchic frenzy* or *of wine*, Orph.: as adj. ῥυθμὸς Βακ., Anth.

Βακχευτικός, ή, όν,= Βάκχειος, *Bacchanalian*, Arist. Pol.

Βακχεύτωρ, ορος, ὁ,=Βακχευτής, Böckh C. I. 1, 54.

Βακχεύω, f. -εύσω, (Βάκχος) *to keep the festival of Bacchus, his mysteries*, esp. *the great Trieterides*, Hdt. 4, 79.—2. *to speak* or *act like one frenzy-struck, to be frantic* or *fanatic, rush about like a drunken man*, Lat. *bacchari*, Trag.—II. transit. *to inspire with frenzy*, Eur. Or. 411, H. F. 966: in pass. Or. 833.

Βακχέχορος, ον, (Βάκχος, χορός) *leading the Bacchic dance*, Orph.

Βάκχη, ης, ἡ, *a Bacchante*, v. Βάκχος II., Trag.—II. *any inspired, frenzied female*, Eur. Hec. 123, Βάκχη Ἅιδου, *frantic handmaid of Hell*, Id. 1076.—III. a species of pear, Nic. Ther. 513.

†Βακχιάδαι, ῶν, οἱ, (Βάκχις) *the Bacchiadae*, a Heraclid clan, the descendants of Bacchis, an early king of Corinth, Hdt. 5, 92.

Βακχιάζω,=Βακχεύω, Eur. Cycl. 204.

Βακχιακός, ή, όν,=Βάκχιος, Orph.

Βακχιάς, άδος, ἡ,=Βάκχη, freq. in Nonn.

†Βακχίδης, ου, Dor. -ίδας, α, ὁ, *Bacchides*, a eunuch of Mithradates, Plut. Lucull. 18.—2. *Bacchidas*, form of masc. pr. n. in Ath. 336 D.

Βακχικός, ή, όν,=sq., Diod.

Βάκχιος, α, ον,=Βάκχειος, *Bacchanalian*, Soph., and Eur.: in genl. *inspired, enthusiastic, raving.*—II. as subst. ὁ Βάκχιος,= Βᾰκχος, Soph. Ant. 154, Eur. Cycl. 9, cf. Valck. Eur. Phoen. 21: also=*οἶνος*, Eur. Cycl. 454, 519.—2. ἡ Βακχία,= Βάκχη.

†Βάκχιος, ου, ὁ, *Bacchius*, masc. pr. n., Dem. 1269, 5.

Βακχιόω,ῶ,(Βάκχιος) *to madden with Bacchic fury*, Soph. Fr. 782.

Βακχίς, ίδος, ἡ,= Βάκχη, Soph. Ant. 1129.—II. *Bacchis*, fem. pr. n., prop. *a votary of Bacchus*, Ath. 594 D.—III. parox. Βάκχις, ιδος, ὁ, *Bacchis*, a Heraclid, fifth king of Corinth, founder of the family Bacchiadae, Paus. 2, 4, 4.

Βακχιώτης, ου, ὁ,=Βακχευτής, Soph. O. C. 678, where others Βακχειώτης.

ΒΑ´ΚΧΟΣ, *ου*, ὁ, *Bacchus*, the planter and guardian of the vine, god of wine and inspiration, esp. that of dramatic poetry; patron of the theatre, and scenic representations at Athens: the same word with Ἴακχος, and so from *ἰάχω, ἰά, ἰή*. This name first occurs in Hdt.: but his worship is primitive and manifold, and he himself is variously represented, as the ennobler of mankind, and giver of joys, as the symbol of the generative and productive principle of nature, etc.; v. Müll. Archäol. d. Kunst, § 383, sq. Metaph. used for *wine* itself, Eur.—II. *a Bacchanalian*, Eur. H. F. 1119, like Βάκχη, a Bacchante: in genl. *any one inspired, infuriated, frantic with passion* or *otherwise*, Heind. Plat. Phaed. 69 C.

†Βακχυλίδης, ου, ὁ, *Bacchylĭdes*, a Greek poet of Iulis in Ceos, Ael., etc.

†Βακχυλίς, ίδος, ἡ, *Bacchylis*, fem. pr. n. Anth.

Βακχων, ωνος, ὁ, dim. from Βάκχος, A. B.—2. *Bacchon*, masc. pr. n., Plut.

†Βάλακρος, ου, ὁ, *Balacrus*, Maced. for Φάλακρος, a commander of Alexander's; and freq. as Maced. pr. n., Arr., Polyb., etc.

Βᾰλᾰνάγρα, ας, ἡ, (βάλανος, ἄγρα) *an instrument to open a door, a key*, v. βάλανος IV., Hdt. 3, 155: *a thing to catch the bolt of a βάλανος*, Polyb.

†Βαλαναία, ας, ἡ, *Balanea*, now *Balneas*, a city on the coast of Syria, Strab.

Βᾰλᾰνειόμφαλος, ον, (βαλανεῖον, ὄμφαλος) *with a boss like the valve of a bath*, φιάλη, a cup with a spherical base, and conseq. unable to stand, Cratin. Drap. 9, v. Meineke.

Βᾰλᾰνεῖον, ου, τό, Lat. *balineum, balneum, a bath, bathing-room*, Ar. Plut. 535, etc.: *the water of the bath*, Plut.

Βᾰλᾰνείτης, ου, ὁ,=sq., Polyb.

Βᾰλᾰνεύς, έως, ὁ, *the bath-man, balneator*, Ar. Eq. etc., whose office was to trim the hair, beard, and nails: like barbers they were proverbial for silly chattering. The forms *βαλανείτης* and *βαλανεώτης* are more rare, (in some way or other connected with *βάλανος*.) Hence

Βᾰλᾰνευτικός, ή, όν, *belonging to baths*, ἡ -κή, sub. τέχνη, Plat. Soph. 227 A.

Βᾰλᾰνεύτρια, ας, ἡ, fem. of *βαλανεύς*.

Βᾰλᾰνεύω, f. -εύσω, *to keep* or *wait upon a bath*, τινί, in genl.=διακονέω, *to serve, wait upon*: v. interpp. Ar. Pac. 1103.

Βᾰλᾰνεώτης, ου, ὁ, rarer form of *βαλανεύς*.

Βᾰλᾰνηρός, ά, όν, (βάλανος) *of the acorn kind*, Theophr., like καρυηρός, σταχυηρός, etc.: hence *βαλανηρά, ῶν, τά, seeds of the oak kind.*

Βᾰλᾰνηφᾰγέω, *to live on acorns*, App.: from

Βᾰλᾰνηφάγος, ον, (βάλανος, φαγεῖν) *acorn-eating*, Alcae. 91. [φᾰ]

Βᾰλᾰνηφόρος, ον, (βάλανος, φέρω) *bearing acorns* or *dates*, Hdt. 1, 193.

Βᾰλᾰνίζω, δρῦν, *to shake acorns from the tree*, Anth.—II. τινά, *to administer a pledget* or *pessary*, cf. *βάλανος* V.

Βᾰλάνῐνος, ίνη, ινον, *made of βάλανος*, Theophr.

Βᾰλάνιον, ου, τό, *a decoction of acorns, a remedy for drunkenness.*

Βᾰλανίς, ίδος, ἡ, fem. from *βαλανεύς*.—2. =*βάλανος* V., Hipp.

Βᾰλάνισσα, ης, ἡ, fem. from *βαλανεύς*, like *βασιλίς* and *βασίλισσα* from *βασιλεύς*,=*βαλανεύτρια*, Anth.

Βᾰλᾰνίτης, ου, ὁ, fem. *βαλανῖτις, ιδος, ἡ, like, shaped like an acorn:* esp. of *a precious stone*, Plin.: also=*βαλάνινος*.

Βᾰλᾰνοδόκη, ης, ἡ, (βάλανος, δέχομαι, *the socket in a door-post to receive the βάλανος*, v. βάλανος IV.

†Βαλανοειδής, ές, (βάλανος, εἶδος) *acorn-like*, Diosc.

ΒΑ´ΛΑ¯ΝΟΣ, *ου, ἡ, an acorn or any such fruit*, esp. *the ben-nut, glans myrepsica*, and *the date*, Hdt. 1, 193: Διὸς βάλ., *the sweet chestnut*: also *the trees which bear these fruits.* From similarity of shape—II. *a kind of sea shell-fish.*—III. *glans membri virilis*, Arist. H. A.—IV. *an iron peg*, Lat *pessus, pessulus*, passed through the bar when quite home in the socket, into a hole in the doorpost behind it, *βαλανοδόκη*, and taken out again with a key or hook, *βαλανάγρα*, when the door was to be opened: the Athenian *βαλανάγρα* had one tooth, the Lacedaemonian three, Ar. Thesm. 423, cf. Salmas. in Solin. pp. 648–656.—V. Medic. *a plug, pessary*, Lat. *pessus, pessarium*, Hipp. (Akin to *glans*.) [βᾰ] Hence

Βᾰλᾰνόω, ῶ, *to bar the door*, by putting in the *βάλανος, to close up*, Ar. Av. 1159, v. *βάλανος* IV.

Βαλαντίδιον, ου, τό, dim. from *βαλάντιον*, Eupol. Aeg. 23. [τῐ]

Βαλαντιητόμος,= *βαλαντιοτόμος*, Ar. Ran. 772.

Βαλάντιον, ου, τό, *a bag, pouch, purse.* Others write *βαλλάντιον* and so through all the compds., cf. Piers. Moer. 96, Thom. M. p. 139: Bekker in Plato always writes it thus, after Simon. 60, 3; but from Ar. Ran. 772, the single λ seems to be the Att. usage: so too Epich. p. 4.

Βαλαντιοτομέω,ῶ, *to cut purses*, Plat. Rep. 575 B: from

Βαλαντιοτόμος, ον, (βαλάντιον, τέμνω) *a cut-purse*, Ecphant. Incert. 3.

Βᾰλᾰνώδης, ες, (βάλανος, εἶδος) *acorn-like*, Theophr.

Βᾰλᾰνωτός, η, όν, (βαλανόω) *fastened with a βάλανος* IV, ὀχεύς, Parmenid. ap. Sext. Emp. p. 393.

†Βάλαροι, ων, οἱ, *the Balari*, a people of Sardinia, Strab.

†Βάλας, α, ὁ, *Balas*, epithet of the Syrian king Alexander, Strab.

Βαλαύστιον, ου, τό, *the flower of the wild pomegranate*, Diosc.—II. *an unripe pomegranate*, Lat. *balaustium.*

†Βάλαυχος, ου, ὁ, *Balauchus*, masc. pr. n. Polyb. 29, 3, 6.

Βαλβῑδώδης, ες, (βαλβίς, εἶδος) *with two projecting edges*, Hipp.: from

Βαλβίς, ῖδος, ἡ, *the post of the race-course*, Lat. *carceres, whence the racers started, and to which they returned*, both in running and driving. Sometimes *the goal* alone, *meta*, or *the point to be gained*, e. g. *the battlements* of a wall, Soph. Ant. 131; or *the starting-point* alone, *the beginning*, Ar. Vesp. 548. Hence—II. *any starting point, a foundation, prop, step, threshold*, like *βάσις, βηλός*: esp. *the point from which the quoit, δίσκος, was thrown*, Philostr. (Some say from *βάλλω*, others from *ἅλλομαι*.)

†Βάλβος, ου, ὁ, the Lat. *Balbus*, Strab.

†Βάλβουρα, ων, τά, *Balbura*, a city of Lycia, Strab.

Βάλε, *utinam! O that! would God!* c. opt., Alcm. Fr. 12; later *ἄβαλε*: cf. *βάλλω* III. 2. (Orig. imperat. from *βάλλω*.)

†Βαλεαρίδες, ων, αἱ (νῆσοι), *the Balearic isles*, Strab., v. Βαλιαρίδες.

Βᾰλήν, ῆνος, ὁ, also written *βαλλήν, a king*, Aesch. Pers. 658: a Phrygian, or, acc. to Euphor. Fr. 127, Thurian word, akin to Hebr. *Bel* or *Baal, Lord:* others absurdly contract it from an old form *βασιλήν*.

†Βαλητία, ας, ἡ, *Baletium* or *Valetium*, a city of Calabria, Strab.

†Βαλιᾱρεύς, έως, ὁ, *an inhabitant of the Balearic isles*, Polyb.

†Βαλιᾱρίδες, ων, αἱ, *the Balearic isles*, now *Majorca* and *Minorca* near Spain, famous for the skill of the inhabitants in the use of the sling, and hence name said to be derived from *βάλλω*.

Βᾰλιός, ά, όν, also proparox. βάλιος, (βάλλω) Lat. *varius, spotted, dappled, striped*, Eur. Hec. 90: hence—2. Βάλιος, the name of Achilles' horse, *piebald*, Il.—II. *swift*, v. αἰόλος. In this signf. the word is accented by some βάλιος, proparox.

†**Βάλίσσος**, ου, ὁ, *Balissus*, a river of Mesopotamia, Plut. Crass. 23.

Βαλλάντιον, ου, τό, v. under βαλάντιον.

Βαλλήν, ῆνος, ὁ,=βαλήν.

Βαλλήναδε βλέπειν, a pun between βάλλω and the Attic deme Παλλήνη, Ar. Ach. 234.

Βαλλητύς, ύος, ἡ, (βάλλω) *a throwing*, Ath.

Βαλλίζω, (βάλλω) *to throw the leg about*: hence *to dance, jump about*, in Sicily and Magna Graecia, Epich. p. 46, cf. Ath. 362 B, sq. (Ital. *ballare*, the French *ballet*, and our *ball*.)

Βαλλιρός, οῦ, ὁ, a species of fish, Arist.

Βάλλις, εως, ἡ, *an unknown plant*, supposed to have wonderful medicinal properties, v. Creuzer Xanth. Lyd. p. 195.

Βαλλισμός, οῦ, ὁ, *a jumping about, dancing*, Alex. Cur. 1.

†**Βαλλίων**, ωνος, ὁ, *Ballion*, masc. pr. n., Ath.

ΒΑ'ΛΛΩ, f. βᾰλῶ, later βαλλήσω, as Ar. Vesp. 1491; aor. 2 ἔβᾰλον, mid. ἐβαλόμην: perf. βέβληκα, perf. pass. βέβλημαι, Ep. also βεβόλημαι: aor. 1 pass. ἐβλήθην. A syncop. aor. pass. is found in the Ep. forms ἔβλητο, subj. βλήεται, opt. βλείμην, βλεῖο, etc., in Hom.

I. act. *to throw, cast, hurl at* with any kind of missile, τινά τινι, Hom., v. esp. Il. 15, 495, and sometimes τινά τί τινι, Il. 5, 795: so *to wound* without naming the weapon: less freq. like τύπτω, *to strike, hit*, Il. 5, 73. Hence also *to throw down, fell*, Il. 4, 473: and simply *to hit, touch* without wounding, Il. 21, 591, opp. to ἁμαρτάνω, ἀφαμαρτάνω, and so oft. in prose εὔστοχα and εὔσκοπα βάλλειν.—Metaph. like *ferire*, κτύπος οὔατα βάλλει, Il. 10, 355, and so φθογγά, Soph. Phil. 205. More rare like ἀποβάλλω, *to let fall*, and that mostly δάκρυ, *to shed tears*, Hom., ὀδόντας, to cast teeth, Arist. H. A.: *to cast about, move*, Il. 8, 306, ὄμματα, Od. 16, 179. Of ships, *to dash, strike*, πρὸς πέτρας, Od. 12, 71, νῆας ἐς πόντον, *to thrust to sea*, Od. 4, 359. Also *to put on over a thing*, κύκλα ἀμφὶ ὀχέεσσι, Il. 5, 722, cf. 731: and freq. of clothes or arms, αἰγίδα ἀμφ' ὤμοις: φιλότητα μετά τισι, *to put friendship among* them, Il. 4, 16: also βάλλειν τινί τι ἐν θυμῷ, *to put something into* one's mind, give him advice, Od. 1, 201, elsewh. in Hom., τιθέναι ἐπὶ φρεσίν, ἐν being always preferred to εἰς, as in Latin *in* c. abl. with *ponere*: ὕπνον ἐπὶ βλεφάροις, Od. 1, 364: also τινὶ λύπην, Soph. Phil. 67, βάλλειν σκότον ὄμμασι, Eur. Phoen. 1530, like ἐμβάλλειν: βαλών is sometimes added, like λαβών or ἔχων, at the end of a sentence, almost expletive, *with*, Soph. O. C. 475.—II. intr. *to fall, tumble*, ποταμὸς εἰς ἅλα βάλλων, Il. 11, 722, ἵπποι περὶ τέρμα βαλοῦσαι, the horses *running* round the post, Il. 23, 462, and in common language, βάλλ' εἰς μακαρίαν, εἰς ὀλβίαν, εἰς κόρακας, *away with you, be hanged*, Ruhnk. Tim.: where the reflect. pronoun is supplied.

III. mid. βαλέσθαί τι ἐν φρεσί, ἐν θυμῷ, has in Hom. a twofold sense: most usu. *to take to heart*: also *to weigh in one's mind, ponder*, with and without acc.—2. ἑτέρως ἐβάλοντο, *they resolved* it otherwise, Od. 1, 234, Buttm. and others read ἐβόλοντο: but cf. ἐπ' ἐμεωυτοῦ βαλόμενος ἔπρηξα, *I acted on my own judgment*, did it *of myself*, Hdt., and v. βάλε.—3. τόξα or ξίφος ἀμφ' ὤμοις βάλλεσθαι, to throw over *one's* shoulder, Il.—4. χρόα βάλλεσθαι λουτροῖς, to dash *one's self* with water, bathe, H. Hom. Cer. 50, cf. λουτρὰ ἐπὶ χροὸς βαλεῖν, Eur. Or. 303.—5. βάλλεσθαι ἄστυ, *to found a city*, so Pind. κρηπῖδα βάλλεσθαι, Lat. *fundamenta jacere*, Valck. Adon. p. 250.

†**Βαλλώνυμος**, ου, ὁ, *Ballonymus*, a king of Tyre, Diod. S. 17, 46; more correctly 'Ἀβδαλώνυμος.

Βαλλωτή, ῆς, ἡ, *Marrhubium nigrum, black horehound*, Diosc.

Βᾱλός, ὁ, Dor. for βηλός, Aesch. Cho. 571.

Βαλσαμίνη, ης, ἡ, *the balsam-plant.*

Βάλσαμον, ου, τό, *balsamum, the fragrant resin of the balsam-tree*, Theophr.

Βάλσαμος, ου, ἡ, *the balsam-tree.*

Βαλσαμώδης, ες, (βάλσαμον, εἶδος) *like balsam*, Plin.

†**Βάλτη**, ης, ἡ, *Balte*, a nymph, Plut.

Βαλῶ, fut. act. of βάλλω.

†**Βάλωμον**, ου, τό, *Balōmum*, a place in the country of the Ichthyophagi, Arr. Ind. 27, 2.

Βᾶμα, τό, Dor. for βῆμα.

Βάμβα, τό, Dor. for βάμμα.

Βαμβαίνω, *to stutter, speak indistinctly, lisp, to chatter with the teeth*, Il. 10, 375: γλῶσσα βαμβαίνει, Bion 4, 9. More rarely βαμβακύζω, βαμβαλύζω, βαμβάλω. (Akin to βάζω, βαβάζω.)

Βαμβακεία, ας, ἡ,=φαρμακεία.

Βαμβακεύτρια, ας, ἡ,=φαρμακεύτρια: from

Βαμβακίς, ίδος, ἡ,=foreg.

Βαμβακοειδής, ές,=βομβυκοειδής.

Βαμβακύζω, βαμβαλύζω, and Mosch, 3, 7, βαμβάλω, rare collat. forms of βαμβαίνω.

†**Βαμβαλίων**, ωνος, ὁ, *Bambalion*, masc. pr. n., Dio Cass.

Βαμβραδών, όνος,=βεμβράς, μεμβράς, Epich. p. 33.

†**Βαμβύκη**, ης, ἡ, *Bambyce*, a city of Syria, the later *Edessa*, Strab.

Βᾶμες, Dor. for βῶμεν, 1 plur. subj. aor. 2 from βαίνω, Theocr.

Βάμμα, ατος, τό, (βάπτω) *that in which a thing is dipped, sauce, dye, paint*: βάμμα Σαρδιανικόν, *Sardian dye*, crimson, Ar. Ach. 112, v. βάπτω 2.

†**Βαμωνῖτις**, ιδος, ἡ, *Bamonītis*, a region of Paphlagonia, Strab.

Βάν, Ep. for ἔβαν, and this for ἔβησαν, 3 plur. aor. 2 of βαίνω, Hom. [ᾰ]

Βανά, Boeot. for γυνή, Dor. γανά, Corinna, v. Donalds. N. Crat. p. 162.

Βᾰναυσία, ας, ἡ, (βάναυσος) *handicraft, trade*, like χειρωναξία and τέχνη, Hdt. 2, 165, cf. 167: *the life and habits of a mechanic*: hence—2. *vulgarity, bad taste*, Arist. Eth. N.

Βᾰναυσικός, ή, όν, *belonging to, fit for mechanics* or *handicraft*: of the mind, *vulgar, cockneyish*, opp. to all that is refined: τέχνη βαναυσική, *a mechanical trade*, strictly of one who works by the fire, sitting down, *ars sellularia*, opp. to *art* properly so called, Xen.: from

Βάναυσος, ον, (for βαύναυσος, from βαῦνος and αὔω) strictly *working by the fire*: hence in genl. of *mechanics*, etc., who lead a sedentary life, despised among warlike or nomadic people: esp. βίος, τέχνη βάναυσος, ἔργον βάναυσον, *a mechanical* trade opp. to the higher branches of art, Soph. Aj. 1121: metaph. *low, vulgar, illiberal, base*, Arist. Eth. N. [ᾰ]

Βαναυσοτεχνέω, (βάναυσος, τέχνη) =sq., Strab.

Βαναυσουργέω, (βαναυσουργός) *to follow a mechanical trade, be a mechanic.* Hence

Βαναυσουργία, ας, ἡ, *handicraft*, Plut.

Βαναυσουργός, οῦ, ὁ, (βάναυσος, *ἔργω) *a handicraftsman, base mechanic.*

†**Βάνδιος**, ου, ὁ, *Bandius*, masc. pr. n., Plut.

†**Βανδοβηνή**, ῆς, ἡ, *Bandobene*, a region of India, Strab.

†**Βαντία**, ας, ἡ, the city *Bantia* in Apulia, Plut. Marc. 29.

†**Βαντία**, ας, ἡ, *Bantia*, a city of Illyria, Polyb. 5, 108.

Βάξις, εως, ἡ, (βάζω) *a saying, address, call, report, announcement*, esp. of an oracle, ἁλώσιμος β., *telling of the capture*, Aesch. Ag. 10.

†**Βαπτέον**, verb. adj. from βάπτω, *one must dip* or *dye*, Clem. Al.

†**Βάπτης**, ου, ὁ, (βάπτω) *one who dips* or *dyes*; in pl. οἱ βάπται, *the Baptae*, priests of the goddess Cottytto, Eupol.

Βαπτίζω, f. -ίσω, (βάπτω) *to dip repeatedly, dip under*: mid. *to bathe*, Eubul. Naus. 1: hence *to steep, wet*; metaph. οἱ βεβαπτισμένοι, *soaked in wine*, Lat. *vino madidi*, Plat. Symp. 176 B: *to pour upon, drench*, εἰςφοραῖς, ὀφλήμασι βεβ., *over head and ears in debt*, Plut.: μειράκιον βαπτιζόμενον, *a boy overwhelmed* with questions, Heind. Plat. Euthyd. 277 D.—II. *to dip a vessel, draw water*, Plut., cf. βάπτω.—III. *to baptize*, N. T. Hence

Βάπτῐσις, εως, ἡ, *a dipping, bathing; a washing, drawing water; baptism*, Eccl.

Βάπτισμα, ατος, τό, *that which is dipped.*—II. =foreg., N. T.

Βαπτισμός, οῦ, ὁ,=βάπτισις, N. T.

Βαπτιστήριον, ου, τό, *a bathing-place, swimming-bath*, Plin.: *the baptistery* of a church, Eccl.

Βαπτιστής, οῦ, ὁ, (βαπτίζω) *one that dips, a dyer.*—II. *a baptizer*; ὁ βαπτ., the Baptist, N. T.

Βαπτός, ή, όν, *dipped, dyed*: *bright-coloured*, Ar. Av. 287.—II. *drawn like water*, Eur. Hipp. 123: from

ΒΑ'ΠΤΩ, fut. βάψω: perf. pass. βέβαμμαι: aor. 2 pass. ἐβάφην, trans. *to dip, dip under*, Lat. *immergere*, πέλεκυν εἰν ὕδατι, of the smith tempering the red-hot steel, Od. 9, 392, v. βαφή.—2. *to dip in dye, colour, steep*, εἵματα βεβαμμένα, Hdt. 7, 67: βάπτεσθαι, *to dye the hair*, v. Moer. p. 263: also of the *glazing* of earthen vessels; proverb. βάπτειν τινα βάμμα Σαρδιανικόν, *to steep* one in crimson, give him a bloody coxcomb, Elmsl. Ar. Ach. 112, v. βάμμα.—3. *to fill by dipping in, draw*, Theocr. 5, 127.—II. intrans., ναῦς ἔβαψεν, the ship *dipped, sank*, Eur. Or. 707.

Βαραγχιάω,=βραγχιάω.

Βαράγχιον, ου, τό,=βράγχιον.

Βάραγχος, ου, ὁ,=βράγχος, Hipp.

†**Βάραθρα**, ων, τά, *Barathra*, prop. *the abysses*, in Aegypt near Pelusium, Strab.: from

Βάραθρον, ου, τό, Ion. βέρεθρον, *a gulf, cleft, pit*: esp. at Athens a yawning cleft behind the Acropolis, into which criminals were thrown, Hdt.

7, 133,=Spartan *κεάδαι*, Ar. Nub. 1450: hence—II. metaph. *ruin, perdition*, Dem. 101, 1.—III. like Lat. *barathrum, a desperate glutton* or *spendthrift*; but cf. sq.—IV. as fem. pr. n., ἡ, *Barathrum*, a courtesan, Ath. 587. (Akin to *βάθρον, βέθρον, βόθρος*: cf. *βάθος, βυθός*.)

Βάραθρος, ου, ὁ, *one that ought to be thrown into the pit, βάραθρον*, Valck. Amm. p. 42.

Βαραθρώδης, ες, (Βάραθρον, εἶδος) *like a gulf* or *pit*, Strab.; *engulfing, dangerous*.

†Βαράκ, ὁ, indecl. *Barak*, Hebrew masc. pr. n., N. T.

†Βαραχίας, ου, ὁ, *Barachias*, Hebr. masc. pr. n., N. T.

Βαρβᾰρίζω, f. -ίσω Att. -ῐῶ, (βάρβαρος) *to behave like a barbarian* or *foreigner, speak like one, speak a foreign tongue*, Hdt. 2, 57: *to ape foreigners, make blunders in one's own tongue*.—II. *to hold with barbarians*, esp. *the Persians*, cf. *μηδίζω*, etc., Xen.

Βαρβᾰρικός, ή, όν, *barbaric, foreign, like a foreigner*, opp. to Ἑλληνικός: *τὸ -κόν=οἱ βάρβαροι*, Thuc. 1, 6; also sub. *στράτευμα, the barbarian host*, esp. *the Persian*, Xen. An. 1, 5, 6. Adv. *-κῶς, ἐβόα καὶ βαρβαρικῶς καὶ Ἑλληνικῶς*, he called out *in* both *the barbarian*, and Greek *tongue*, i. e. *in* both *Persian* and Greek, Xen. An. 1, 8, 1.

†Βαρβάριον, ου, τό, *Barbarium*. a promontory of Lusitania, now *Cap de Espichel*, Strab.

Βαρβᾰρισμός, οῦ, ὁ, *a speaking a foreign tongue, speaking* or *writing one's own tongue amiss, a barbarism*, Arist. Poet.

Βαρβᾰριστί, adv. *in barbarous fashion, like a barbarian*, esp. *a Mede* or *Persian*, Ar. Fr. 45.

Βαρβᾰρόγλωσσος, ον, (βάρβαρος, γλῶσσα)=*βαρβαρόφωνος, speaking a foreign tongue*.—II. *speaking bad Greek*, Strab.

†Βαρβαρόθῡμος, ον, (βάρβαρος, θυμός) *of barbarian disposition*, Or. Sib.

Βαρβᾰρόκτονος, ον, (βάρβαρος, κτείνω) *slain by barbarians*, esp. *Medes* or *Persians*: but parox. *βαρβαροκτόνος, slaying barbarians*.

ΒΆΡΒᾸΡΟΣ, *ον, barbarous*, i. e. *not Greek, strange to Greek manners* or *language, foreign*: mostly as subst., *οἱ βάρβαροι*, orig. *all that were not Greeks*, or *that did not speak Greek*: and so Plato divides mankind into Barbarians and Hellenes, Polit. 262 D: cf. Thuc. 1, 3: just so, the Aegyptians had a like term for all foreigners, Hdt. 2, 158, and the Hebrews called the rest of mankind *Goïm*, Gentiles. It was used of all defects which the Greeks thought foreign to themselves and natural to other nations: but as the Hellenes and Barbarians were most of all separated by *language*, the word had always especial reference to this, and at last it chiefly denoted any thing faulty in speaking or writing: so Ar. Av. 199, calls the birds *βάρβαροι*, as singing *inarticulately*, v. sub *κύρβανος*. Adv. *-ρως*. (Some think it was formed to imitate the sound of a foreign tongue; others derive it from the Syrian; cf. Gibbon c. 51, F. Roth über Sinn und Gebrauch des Wortes *Barbar*. Nürnb. 1814.)—II. after the Persian war the word took the contemptuous sense of *slavish, ignorant, rude*: and the Persians were emphatically *the* Barbarians. Of the same date is the belief in the natural enmity between the Hellenes and Barbarians, and a natural superiority of the former.—III. the Romans even called themselves Barbarians, until the Greek language and literature were naturalised at Rome: from the Augustan age the name belonged to all tribes which had no Greek or Roman accomplishments.—IV. as these spread, the name was at last confined to the Teutonic race: though the Greek writers of Constantinople persisted in calling the Romans so to the last. The word is found first in Hdt., but Hom. uses the compd. *βαρβαρόφωνος*. Comp. *-ώτερος*, superl. *-ώτατος*, Xen. Adv. *-ως*, Strab.

Βαρβαροστομία, ας, ἡ, *a barbarous way of speaking*, Strab.: from

Βαρβαρόστομος, ον, (βάρβαρος, στόμα) *speaking a foreign tongue*.—II. *speaking ill* or *barbarously*.

Βαρβαρότης, ητος, ἡ, *the nature* or *conduct of a βάρβαρος*.

Βαρβαροφωνέω, *to speak a foreign language*.—II. *to speak Greek barbarously*, Strab.: from

Βαρβαρόφωνος, ον, (βάρβαρος, φωνή) *speaking a tongue not Greek*, or *speaking Greek ill* or *barbarously*, Hom. Il. 2, 867.

Βαρβαρόω, (βάρβαρος) *to make barbarous, put under barbarian sway, make foreign*: hence *to make rude* or *savage*. Pass. *to become barbarous* or *savage*, Eur. Or. 485: *to be inarticulate*, Soph. Ant. 1002.

†Βάρβιλλος, ου, ὁ, *Barbillus*, an astronomer at Rome in the reign of Vespasian, Dio Cass. 66, 9.

Βάρβῑλος, ου, ἡ, *the wild peach-tree*. (Akin to *βράβυλος*.)

Βαρβῐτίζω, f. -ίσω Att. -ῐῶ, *to play on the βάρβιτον*, Ar. Fr. 594.

Βαρβῐτιστής, οῦ, ὁ, *a player on the barbiton*, name of a play of Magnes, as emended by Küster.

Βάρβῐτον, ου, τό, and *βάρβῐτος*, *ου, ἡ, a musical instrument of many strings, like the lyre*: used also for *the lyre* itself: Anacr. 113: in later poets *ὁ βάρβιτος* also occurs, Jac. A. P. p. 221.

Βαρβιτῳδός, όν, (βάρβιτον, ᾠδή) *singing to the barbiton*, Luc.

†Βάργᾰσα, ων, τά, *Bargasa*, a city of Caria, Strab.

†Βάργοσα, ης, ἡ, *Bargosa*, now *Baroatsch*, a city of India, Strab.

†Βαργούσιοι, ων, οἱ, *the Bargusii*, a people of Spain, Polyb. 3, 35.

†Βαργύλια, ων, τά, *Bargylia*, a city of Caria, Polyb. 6, 17: ὁ Βαργυλιήτης, *an inhab. of Bargylia*, Polyb. Hence

†Βαργυλιητικός, ή, όν, *of Bargylia*, Polyb.

†Βαρδιαῖοι, ων, οἱ, *the Bardiaei*, a people of Illyria, Plut. Mar. 43.

Βάρδιστος, η, ον, poet. for *βράδιστος*, superl. from *βραδύς*, Il. 23, 310, esp. Dor.: the similarly formed compar. *βαρδύτερος* occurs Theocr. 29, 30.

Βάρδοι, ων, οἱ, *the poets of the Kelts, who sang the praises of warriors at meals*, Strab.

†Βαρδύητες, ων, οἱ, *the Bargyētes*, a people of Spain, Strab.

†Βάρδυλις, and -δυλλις, ιος, ὁ, *Bardylis*, an Illyrian king, Plut. Pyrrh. 9; in Arr. 1, 5, 1, gen. *εω*, as if from nom. *-λης*.

Βαρέω, ῶ, (βάρος) *to weigh down*, only in late Gr.—II. intr. in perf. part. *βεβαρηώς, weighed down, overcome*, Hom.; *οἴνῳ βεβαρηότες*, Od. 3. 139; for this in later Greek the part. pass. *βεβαρημένος* is used, Poët. ap. Plat. Symp. 03 B, Theocr. 17, 61, and N. T.

Βαρέως, adv. from *βαρύς*.

†Βαρζαέντης, ου, ὁ, *Barzaentes*, masc. pr. n., Diod. S.

†Βαρζάνης, ου, ὁ, *Barzanes*, a king of Armenia, Diod. S.—2. a Persian, Arr. An. 4, 7, 1.

Βάρημα, ατος, τό, (βαρέω) *a burden, load*, Dion. H.

†Βάρης, ὁ,=Βάδρης, Hdt. 4, 203.

†Βαρθολομαῖος ου, ὁ, *Bartholomew*, one of the twelve apostles, N. T.

Βᾱρίβας, αντος, ὁ, (βᾶρις, βαίνω) *one that goes in a skiff*, Soph. Fr. 453. from

†Βάριον, ου, τό, *Barium*, now *Bari*, a city of Apulia, Strab.

Βᾶρις, ιδος Ion. ιος, ἡ, *an Aegyptian boat, a sort of raft*, Hdt. 2, 41, 96: in genl. *a skiff, canoe, boat*, Lat. *ratis*; esp. in Trag.—2. later *a large house, tower, palace*, Lat. *insula*, Valck, Amm p. 44. (Also parox. *βάρις*.)

†Βάρις, ιος, ἡ, *Baris*, a city of Messapia, now *Verano*, Strab.

†Βάρκας, ου, ὁ, *Barcas*, Carthaginian pr. n., Polyb.

†Βαρκέτις, ιδος, ἡ, *Barcetis*, daughter of king Leucanor, Luc.

†Βάρκη, ης, ἡ, *Barca*, a city of Africa, Hdt. 3, 91: Βαρκαῖος, α, ον, *of Barca*, Soph. El. 727.—2. a town of Bactria, Hdt. 4, 204.

†Βαρμόκαρος, ου, ὁ, *Barmocarus*, masc. pr. n., Polyb. 7, 9.

†Βάρνα, ων, τά, *Barna*, a place among the Ichthyophagi, Arr. Ind. 27, 2.

†Βαρνάβας, α, ὁ, *Barnabas*, the associate of St. Paul. N. T.

†Βαρνίχιος, ου, ὁ, *Barnichius*, a river of Elis=Enipeus, Strab.

†Βαρνοῦς, οῦντος, ὁ, *Barnus*, a city of Macedonia, Polyb. 34, 12.

ΒΆΡΟΣ, εος, τό, *weight, burden, pressure, fatigue, all that is burdensome, tires*, or *gives trouble*: hence *grief, misery*, Aesch. Pers. 945: *troublesomeness*.—II. *a quantity, excess, πλούτου*, Eur. El. 1287.—III. metaph. *weight, authority, dignity, influence, power, strength, energy*, Lat. *gravitas*, Polyb.

Βαρουλκόν, οῦ, τό, (βαρός, ἕλκω) *the lifting screw*, invented by Archimedes, Hero Math.: v. *βαρυολκός*.

†Βάῤῥων, ωνος, ὁ, the Rom. *Varro*, Dion. H.

†Βαρσαέντης, ου, ὁ, *Barsaentes*, a Persian, Arr. An. 3, 21, 1.

†Βαρσίνη, ης, ἡ, *Barsine*, daughter of Darius, wife of Alexander, Arr. An. 7, 4, 6: Plut. Alex. 70.—2. daughter of Artabazus, and wife of Memnon of Rhodes, Plut. Alex. 21; Diod. S. Another mentioned by Plut. Eum. 1.

†Βαρτιμαῖος, ου, ὁ, (prop. *son of Timaeus*) *Bartimaeus*, N. T.

Βαρυᾱής, ές, (βαρύς, ἄημι) *breathing hard*.—II. *strong smelling*, Nic.

Βαρυαλγής, ές, (βαρύς, ἄλγος) Orph., and

Βαρυάλγητος, ον, (βαρύς, ἀλγέω) *deeply-suffering*.—II. act. *bringing deep affliction*, Soph. Aj. 199.

†Βαρυάξης, ου, ὁ, *Baryaxes*, a Mede, Arr. An. 6, 29, 3.

Βαρυᾰχής, ές, (βαρύς, ἄχος, ἀχέω) *heavy groaning, big with woe*, cf. *δυσαχής*, Herm. Soph. O. C. 1557, where Elmsl. takes it=sq.

Βαρυᾱχής, ές, Dor. for *βαρυηχής*, q. v., Ar. Nub. 278.

†Βαρυαχθής, ές, (βαρύς, ἄχθος) *causing deep grief, grievous*, Nonn. Dion. 40. 155.

Βαρυβόας, ου, ὁ, (βαρύς, βοή) *loud shouting*, Pind. Fr. 107, 2.

Βαρυβρεμέτης, ου, ὁ, and *βαρυβρε*

μετηρ, ῆρος, ὁ, fem. *βαρυβρεμέτειρα, ας, ἡ*, (*βαρύς, βρέμω*) *loud thundering, roaring, rattling*, Soph. Ant. 1117.

Βαρυβρομήτης, *ου, ὁ*, (*βαρύς, βρομέω*)=foreg., Anth.

Βαρύβρομος, *ον*,=foreg., Fr. Hom. 71: *βαρ. ἁρμονία Αἰολίς*, Lasus ap. Ath. 624 F.

Βαρυβρώς, *ῶτος, ὁ, ἡ*, (*βαρύς, βιβρώσκω*) *greedily eating, biting: gnawing, corroding, στόνος*, Soph. Phil. 695.

Βαρύγδουπος, *ον*, poet. for *βαρύδουπος, sounding heavily, roaring, thundering*, Pind.

Βαρύγλωσσος, *ον*, Att. *-γλωττος*, (*βαρύς, γλῶσσα*) *chattering grievously, weariful*, Nonn.

Βαρυγλώχῑν, *ῖνος, ὁ, ἡ*, (*βαρύς, γλωχίν*) *terribly sharp*, dub. in Opp.

Βαρυγούνατος, *ον*, Theocr., and

Βαρύγουνος, *ον*, (*βαρύς, γόνυ*) *with heavy knees, slow, lazy*, Call. Del. 78.

Βαρύγυιος, *ον*, (*βαρύς, γυῖον*) *with heavy limbs, lame, lazy, slow*, Anth.—II. act. *weighing down the limbs, laming, tiring*, poet.

†Βαρυδαιμονιάω, *ῶ*,=sq., Heliod. 1, 24: cf. Lob. ad Phryn. p. 81.

Βαρυδαιμονέω, *to be possessed by an evil spirit, an ill genius*, Ar. Eq. 558: in genl. *to be unlucky*: and

Βαρυδαιμονία, *ας, ἡ*, *a heavy fate, ill luck*, Antiphon 116, 29: from

Βαρυδαίμων, *ον*, gen. *ονος*, (*βαρύς, δαίμων*) *pressed by a heavy fate, unlucky, wretched*, Alcae. 5.

Βαρυδάκρυος, *ον*, Nonn., and

Βαρύδακρυς, *υ*, gen. *υος*, (*βαρύς, δάκρυ*) *weeping bitterly*, Nonn.

Βαρύδεσμος, *ον*, (*βαρύς, δεσμός*) *loaded with chains*, Nonn.

Βαρύδῐκος, *ον*, (*βαρύς, δίκη*) *taking heavy vengeance*, Aesch. Cho. 936.

Βαρυδότειρα, *ας, ἡ*, (*βαρύς, δότειρα*) *giver of ill gifts*, Aesch. Theb. 975.

Βαρύδουπος, *ον*, (*βαρύς, δοῦπος*) *sounding heavily*, etc., as *βαρύγδουπος*, Mosch. 2, 116.

Βαρυεγκέφᾰλος, *ου, ὁ*, (*βαρύς, ἐγκέφαλος*) *one that has a heavy brain, a blockhead*, Plut.

Βαρυεργής, *ές*, (*βαρύς*, **ἔργω*) *hard working*, dub. l., Opp.

Βαρύζηλος, *ον*, (*βαρύς*. *ζῆλος*) *exceeding jealous* or *envious*, Lyc.

Βαρυηκοέω, *ῶ*, *to be hard of hearing*, Hipp.: and

Βαρυηκοΐα, *ας, ἡ*, *hardness of hearing*, Id.: from

Βαρυήκοος, *ον*, (*βαρύς, ἀκούω*) *hard of hearing*.—II. act. *deafening*, Hipp.

Βαρυηχής, *ές*, (*βαρύς, ἠχέω*) *sounding heavily, dull sounding*, Orph.

†Βαρύθροος, *ον*, (*βαρύς, θρόος*) *deep sounding, deep voiced, shrill*, v.l. Mosch. 2, 119.

Βαρυθῡμέω, *ῶ*, *to be weighed down* or *sorrowful: to be indignant*, App.: also in mid.: and

Βαρυθῡμία, *ας, ἡ*, *annoyance, grief*, Plut.: *anger*: from

Βαρύθῡμος, *ον*, (*βαρύς, θυμός*) *troubled in spirit, cast down, mournful: indignant, sullen*, Eur. Med. 176. Adv. *-μως*, Alciphr.

Βαρύθω, *to be weighed down, oppressed, ὑπό τινος*, Il. 16, 519: hence *to be heavy, dull, sluggish*, cf. *βαρύνομαι, βρίθω*. [ῠ]

Βαρυκάρδιος, *ον*, (*βαρύς, καρδία*) *heavy, slow of heart*, LXX.

Βαρυκέφᾰλος, *ον*, (*βαρύς, κεφαλή*) *top-heavy*, Vitruv. 3, 2.

Βαρύκομπος, *ον*, (*βαρύς, κομπέω*) *loudly roaring, λέοντες*, Pind. P. 5, 76.

Βαρύκοτος, *ον*, (*βαρύς, κοτέω*) *heavy in wrath, implacable*, Aesch. Eum. 780.

Βαρυκτυπής, *ές*,=sq., Or. Sib.

Βαρύκτῠπος, *ον*, (*βαρύς, κτυπέω*) *sounding heavily, terribly thundering*, epith. of Jupiter, H. Hom. Cer. 3, etc., Hes. Op. 79: also of Neptune, Hes. Th. 818, and Pind.

Βαρυλαῖλαψ, *ᾰπος, ὁ, ἡ*, (*βαρύς, λαῖλαψ*) *loudly storming*, Anth.

†Βαρύλλικος, *ου, ὁ*, *Baryllicus*, masc. pr. n., Polyb. 4, 104.

Βαρύλλιον, *ου, τό*, dim. from *βάρος*, *a small weight*.

Βαρύλογος, *ον*, (*βαρύς, λόγος*) *of vexatious, annoying speech, ἔχθεα, hate vented in bitter words*, Pind. P. 2. 100.

Βαρύλῡπος, *ον*, (*βαρύς, λύπη*) *grievously afflicting*.—II. pass. *heavily afflicted, very sad*, Plut.

†Βαρυμάνιος, *α, ον*, Dor. for Βαρυμήνιος, Theocr.

Βαρύμαστος, *ον*, (*βαρύς, μαστός*) *with strong, heavy breasts*, Strab.

Βαρυμηνιάω, *to be exceeding wrathful*, Heliod.: from

Βαρυμήνιος, *ον*,=sq., Theocr. 15, 138, in Dor. form.

Βαρύμηνις, *ι*, gen. *ιος*, (*βαρύς, μῆνις*) *exceeding wrathful*, Aesch. Ag. 1481.

Βαρύμισθος, *ον*, (*βαρύς, μισθός*) *largely paid, grasping*, Anth.

Βαρύμοχθος, *ον*, (*βαρύς, μοχθέω*) *hard working, suffering heavily, painful*, v.l. Soph. O. C. 1231.

Βάρυνθεν, Ep. and Aeol. for *ἐβαρύνθησαν*, 3 pl. aor. 1 pass. from *βαρύνω*.

Βαρύνουσος, *ον*, (*βαρύς, νόσος*) *exceeding sick*, Nonn.

†Βάρυνσις, *εως, ἡ*, (*βαρύνω*) *molestation, grievance*, Artem.

Βαρυντικός, *ή, όν*, *weighing down*, Arist. Coel.; *oppressive*.—II. Gramm. =*βαρύτονον*: from

Βαρύνω, f. *-ῠνῶ*, (*βαρύς*) *to load heavily, to burthen*, Od. 5, 321: *to oppress, torment, tease*, Hom. Metaph. *to harden* (the heart); *to dull* or *make dim* (the eyes), LXX. Pass. *to be lame, βαρύνεσθαι γυῖα, χεῖρα, to be weary in limb, to be maimed in hand*, Hom.: also *βαρύνεταί μοι τὸ σκέλος*, Ar. Ach. 220. Metaph. *to be annoyed, grieved*, Lat. *gravari, aegre ferre*, Pind. N. 7, 63.—II. *to use the grave accent*, Gramm.

Βαρύνωτος, *ον*, (*βαρύς, νῶτος*) *with heavy back*.

Βαρύοδμος, *ον*, (*βαρύς, ὀδμή*) *of heavy, strong, oppressive smell*, Nic., =Ion. *βαρύοσμος*.

Βαρύοζος, *ον*, (*βαρύς, ὄζω*)=foreg., Diosc.

†Βαρυολκός, *όν*, (*βαρύς, ἕλκω*) *drawing heavy weights; βαρυολκός, οῦ, ἡ*,=*βαρουλκόν*, q. v. Tzetz.

Βαρυόπης, *ου, ὁ*, (*βαρύς, ὄψ*) *of strong, loud voice*, Pind. P. 6, 24.

Βαρυόργητος, *ον*, (*βαρύς, ὀργή*)= *βαρύμηνις, violently angry*, Anth.

Βαρύοσμος, *ον*, Ion. for *βαρύοδμος*, Arist. Mirab.

Βαρυπᾰθέω, (*βαρύς, παθεῖν*) *to suffer heavily, be much annoyed*, Plut.

Βαρυπάλᾰμος, *ον*, (*βαρύς, παλάμη*) *heavy handed*. Metaph. *fierce of device*, Pind. P. 11, 37. [πᾰ]

Βαρυπειθής, *ές*, (*βαρύς, πείθομαι*) *slow to obey*, Nonn.

Βαρυπένθεια, *ας, ἡ*,=*βαρυπενθία*: from

Βαρυπενθής, *ές*, (*βαρύς, πένθος*) *mourning heavily*.—II. act. *causing grievous woe*, Anth.

Βαρυπένθητος, *ον*,=foreg. I., Anth.

Βαρυπενθία, *ας, ἡ*, *heavy, deep affliction*, Plut.

Βαρυπεσής, *ές*, (*βαρύς, πεσεῖν*) *heavily falling*, Aesch. Eum. 369.

Βαρυπήμων, *ον*, gen. *ονος*, (*βαρύς, πῆμα*) *afflicting heavily*.

Βαρυπνείων, *ουσα, ον*, (*βαρύς, πνέω*) *blowing heavily*, Musae., where *βαρὺ πν.* separately.

Βαρύπνοος, *ον*, (*βαρύς, πνοή*)= *βαρυαής*, Nic.

Βαρύποτμος, *ον*, (*βαρύς, πότμος*) =*βαρυδαίμων*, Soph., and Eur., cf. Pors. Phoen. 1367: comp., *-μότερος*, superl. *-μότατος*, Eur. Phoen. *-μώτατος*.

Βαρύπους, *ὁ, ἡ, -πουν, τό*, gen. *-ποδος*, (*βαρύς, πούς*) *with heavy foot, sluggish*, Anth.—II. act. *making lame*.

ΒΑ˘ΡΥ´Σ, *εῖα, ύ*, comp. *βαρύτερος*, superl. *βαρύτατος*, adv. *βαρέως*, *heavy*: esp. *that which makes itself felt by pressure*, always involving the notion of *strength* and *force*: so almost always in Hom., who freq. has *βαρείας χεῖρας*, also *βαρέα στενάχειν, to sob heavily, ἄτη, ἔρις, κακότης βαρεῖα, Κατακλῶθες βαρεῖαι*, etc.: hence—1. in bad sense, *burdensome, grievous, oppressive*, esp. of bad air and unhealthy situations, Xen. Mem. 3, 6, 12; *πόλεμος*, Dem. 307, 15: and of persons, *troublesome, annoying*, Ib. 231, 15: *βαρέως φέρειν τι, to take a thing ill, suffer impatiently*, Lat. *graviter ferre*: *βαρέως ἀκούειν, to hear with reluctance, to be annoyed by hearing*, Xen. An. 2, 1, 9.—2. in good sense, *weighty, impressive, strong*, in Hom. only in a phys. signf., Od. 9, 257: *influential, powerful*, Polyb.: in moral sense, *firm, immovable, true to one's principles, honest*, Plut.—II. of soldiers, *heavy-armed*, Xen. Cyr. 5, 3, 37, and Polyb.—III. of sound, *strong, impressive*: also opp. to *ὀξύς, deep, full*, Hipp.: hence *βαρεῖα*, sub. *προσῳδία, accentus gravis*. Cf. the poet. *βριθύς*, and the equiv. Lat. *gravis*. (In compos. it almost always means *burdensome, strong*, or *impressive*: very seldom *difficult*, as in *βαρυπειθής*.)

Βαρυσίδηρος, *ον*, (*βαρύς, σιδηρός*) *heavy with iron*, Plut. [ῐ]

Βαρυσκίπων, *ον*, gen. *ωνος*, (*βαρύς, σκίπων*) *with a heavy club*, Call. Fr. 120. [ῐ]

Βαρυσμάραγος, *ον*, (*βαρύς, σμαραγή*)=*βαρύκτυπος, loud roaring* or *rattling*, Anth. [σμᾰ]

Βαρυσταθμέω, *ῶ*, *to weigh heavy*, prob. l., Diosc.: from

Βαρύσταθμος, *ον*, (*βαρυς, σταθμός*) *weighing heavy*, Ar. Ran. 1397.

Βαρυστενάχων, *ουσα, ον*, (*βαρύς, στενάχω*) *sobbing heavily*, Il. like *βαρύστονος*.

Βαρύστομος, *ον*, (*βαρύς, στόμα*) *cutting sharply* or *deeply*, Opp.

Βαρύστονος, *ον*, (*βαρύς, στένω*) *deeply groaning, mourning heavily*, Soph. O. T. 1233. Adv. *-νως*, Aesch. Eum. 794.

Βαρυσύμφορος, *ον*, (*βαρύς, συμφορά*) *weighed down by ill luck*, Hdt. 1, 45.

Βαρυσφάρᾰγος, *ον*, (*βαρύς, σφάραγος*,=*βαρυσμάραγος, heavy* or *loud thundering*, epith. of *Ζεύς*, Pind. I. 8 (7), 47. [ᾰ]

Βαρύσωμος, *ον*, (*βαρύς, σῶμα*) *heavy in body*.

Βαρυταρβής, *ές*, (*βαρύς, τάρβος*) *exceeding fearful*, Aesch. Fr. 54.

Βαρύτης, *ητος, ἡ*, (*βαρύς*) *weight, heaviness*, Thuc. 7, 62: *troublesome conduct* or *character*, Isocr. 239 B: *harshness, cruelty*.

Βαρύτῑμος, *ον*, (*βαρύς, τιμή*) *of great* *worth*, hence—1. *venerable*, Aesch. Supp. 25.—2. *costly*, N. T.

Βαρύτλητος, ον, (βαρύς, τλῆναι) *bearing heavy weight*, Naumach. ap. Stob. p. 420, 4.—II. pass. *ill to bear, heavy*, Anth.

Βαρυτονέω, (βαρύτονος) *to put the grave accent*, Gramm. Hence

Βαρυτόνησις, εως, ἡ, *a marking with the grave accent*, Gramm.

†Βαρυτονητέον, verb. adj. from βαρυτονέω, *one must mark with the grave accent*, Gramm.

Βαρύτονος, ον, (βαρύς, τείνω) *stretched tight, compact*: στῆθος, Xen. Cyn. 5, 30, *a tight, narrow chest*.—II. (βαρύς, τόνος) *deep-sounding*, like βαρύφωνος, Arist. Physiogn. — 2. Gramm. of syllables, *with grave accent*, i. e. with none at all: and of paroxyton words.—3. Rhet. *emphatic, strongly expressed*. Adv. -νως.

†Βαρύυπνος, ον, (βαρύς, ὕπνος) *sleeping heavily, in deep sleep*, Nonn.

Βαρυφθέγκτης, ου, ὁ,=sq., λέων, Pind. Fr. 265.

Βαρύφθογγος, ον, (βαρύς, φθογγή) *deep, strong, heavy sounding, speaking, roaring*, etc., H. Hom. Ven. 160.

Βαρύφλοισβος, ον, (βαρύς, φλοῖσβος) *loud roaring*, Anth.

Βαρύφορτος, ον, (βαρύς, φόρτος) *heavy-burdened*.

Βαρυφρονέω, (βαρύφρων) like βαρυθυμέω, *to be dejected, miserable*.

Βαρυφροσύνη, ης, ἡ, *misery; indignation*, Plut.: from

Βαρύφρων, ον, gen. ονος, (βαρύς, φρήν)=βαρύθυμος, *heavy in mind, miserable, afflicted*, v. l. Theocr. 25, 110.—2. *fierce of mind, indignant*, Anth. *furious*, ταῦρος, Lyc.

Βαρυφωνέω, (βαρύφωνος) *to have a strong coarse voice* or *way of speaking*, Arist. Probl.

Βαρυφωνία, ας, ἡ, *a strong deep voice* or *pronunciation*, Hipp., Alex. Incert. 51: from

Βαρύφωνος, ον, (βαρύς, φωνή) *with a hoarse deep voice*, Hipp.

Βαρύχειλος, ον, (βαρύς, χεῖλος) *thick-lipped*, Anth.

Βαρύχορδος, ον, (βαρύς, χορδή) *deep-toned*, φθόγγος, Anth.

Βαρύψῡχος, ον, (βαρύς, ψυχή) *heavy of soul, sluggish, low-spirited*, Soph. Aj. 319.

Βαρυώδης, ες, (βαρύς, ὄζω)=βαρύοδμος, Nic.

Βαρυώδῠνος, ον, (βαρύς, ὀδύνη) *inflicting pangs*: or—II. pass. *suffering pangs*, Nonn.

†Βαρυωπέω, ῶ, f. -ήσω, (βαρύς, ὤψ) *to become heavy of sight, to become dim*, οἱ ὀφθαλμοί, LXX.

Βάς, βᾶσα, βάν, part. aor. 2 of βαίνω.

Βασαναστραγάλα, ἡ, (βάσανος, ἀστράγαλος) *plague of the joints*, epith. of the gout, Luc.

Βασανεύω, rare form of sq.

Βασανίζω, f. -ίσω Att. -ῐῶ, (βάσανος) *to rub upon the touch-stone*; hence *to try the genuineness of* a thing, ὑπὸ δακρύων βασανίζεσθαι, to be convicted of being painted, by tears washing off the cosmetic, Xen. Oec. 10, 8: in genl. *to make proof of, convict*, esp. *to elicit truth by applying the torture, to rack, torment*, Ar. Ran. 616, etc.: also in genl. *to test, examine*, Bornem. Xen. Cyrop. 5, 3, 16: βεβασανισμένον, of style, *strained, tortured, unnatural*, Dion. H. Hence

Βασανισμός, οῦ, ὁ, *a proving, trial, examination*: *torture*: *pain like that of the rack*, Alex. Incert. 23.

Βασανιστέον, verb. adj. from βασανίζω, *one must apply the torture to*, τινά, Dem. 855, 2.—II. βασανιστέος, έα, έον, *to be examined*, Plat. Rep. 539 E.

Βασανιστήριος, α, ον, *belonging to trial, inquiry, torture*: τὸ -ον, *the question-chamber, the rack* itself, Themist.: from

Βασανιστής, οῦ, ὁ, pecul. fem. βασανίστρια, ας, ἡ, Ar. Ran. 826, *an examiner, prover, torturer*, Dem. 978, 11: v. Dict. Antiqq. 140 A.—2. *a jailor*, in N. T.=δεσμοφύλαξ, Matth. 18, 34.

†Βασανῖτις, ιδος, ἡ, (χώρα) *Basanĭtis*, a region of Palestine, LXX.

ΒΑ΄ΣΑ˘ΝΟΣ, ου, ἡ, *the touch-stone*, Lat. *lapis Lydius*, Theogn. 250, Pind. P. 10, 105, cf. παρατρίβω.—II. metaph. *a trial whether a thing be genuine, solid*, or *real*, ἐς πᾶσαν β. ἀπικνέεσθαι, Hdt. 8, 110, δοῦναι τὶ βασάνῳ, Pind. N. 8, 33, and so freq. in Soph.—III. *inquiry*, esp. *by torture*, Isocr. 369 D; hence *confession upon torture*, Dem. 1254, 9.—2. *torture, anguish, disease*, N. T. [βᾰ]

†Βασγοιδάριζα, *Basgoedariza*, a city of Less Armenia, Strab.

†Βασίας, ου, ὁ, *Basias*, an Arcadian, Xen. An. 4, 1, 18; an Elean, Ib. 7, 8, 10.

Βασιλέα, ας, ἡ, poet. for sq., Böckh Pind. N. 1, 39; cf. ἱρέα.

Βᾰσίλειᾰ, ας, ἡ, fem. from. βασιλεύς, *a queen, princess, lady of royal blood*: also of goddesses, Hom.: βασίλεια θεά are joined, Ar. Pac. 974.

Βᾰσῐλείᾱ, ας, ἡ, (βασιλεύω) *a kingdom, dominion*, Hdt.: *hereditary monarchy*, opp. to τυραννίς, Thuc. 1, 13, etc., cf. Arnold. Append. I.—II. *a diadem*, Inscr. Ros.—III. *majesty*, as a form of address, Byzant.

†Βασιλείδης, ου, ὁ, *Basilīdes*, an Epicurean, successor of Dionysius, Diog. L. 10, 25. Hence

†Βασιλειδιᾱνός, οῦ, ὁ, *one of the sect of Basilides*, Clem. Al.

Βᾰσῐλείδιον, ου, τό, dim. of βασιλεύς, Lat. *regulus*, Plut.

†Βασίλειοι, ων, οἱ, *the Basilēi*, a Sarmatian people, App.

Βᾰσίλειον, ου, τό, most usu. in plur., *a kingly dwelling, palace*, Xen.—2. *a seat of empire*, Polyb.—3. at Athens, *the place where the* φυλοβασιλεῖς, *met*.—4. *the king's* or *general's tent*.—5. *the royal treasury*, Hdt. 2, 149.—II. *a tiara, diadem*, Plut. Strictly neut. from

Βᾰσίλειος, ον, and in Aesch. and Eur. α, ον, *kingly, royal, princely, ordained by royal authority*: Ion. βασιλήϊος, α, ον, Od. 16, 401.

†Βασίλειος, ου, ὁ, *Basilīus*, a river of Mesopotamia, Strab.—II. commonly called *St. Basil*, bishop of Casarea in Cappadocia, Eccl.

ΒΑ˘ΣΙ˘ΛΕΥ΄Σ, έως Ion. ῆος, ὁ, irr. acc. βασιλῆ, Orac. ap. Hdt. 7, 220: *a king, prince, lord*, Hom., freq. with collat. sense of *captain* or *judge*, Hes. Op. 200: called διοτρεφέες, because Jupiter was the founder of monarchy, Hom.: cf. βασιλεία.—II. *one of the nobility, the royal family, the governing body*, Hom.—III. *a lord, master, householder*, Il. 18, 556, Pind. O. 6, 79: the name used by slaves of their owner, by parasites, flatterers, clients, etc. of their patrons, as Lat. *rex*.—IV. as a form of addressing the gods, esp. Jupiter, from Pind. downwards: Ζεὺς θεῶν βασιλεύς, Hes. Th. 886, cf. ἄναξ.—V. *the second of the nine Archons* at Athens was called βασιλεύς: he had charge of the public worship, and the conduct of criminal processes, Plat., etc.—VI. after the Persian war the king of Persia was called βασιλεύς (without the art.), or ὁ μέγας βασιλεύς, as afterwards the Roman emperor, or now *the Grand Signior*, Thuc., Xen., etc.—VII. metaph. *the first* or *most distinguished of any class*, Philostr. Passow considers the Homeric phrase ἀνὴρ βασ., and particularly the forms βασιλεύτερος, -τατος, sufficient evidence that the word was orig. an adjective: but cf. κύων, κύντερος, and many others in Buttm. Ausf. Gr. § 69, 3.

Βᾰσῐλευτός, ή, όν, (βασιλεύω) *under monarchical government*, Arist. Pol.

Βᾰσῐλεύτωρ, ορος, ὁ,=βασιλεύς, Antim.

Βᾰσῐλεύω, f. -εύσω, (βασιλεύς) *to be king, to rule*, ἐν Ἰθάκῃ, κατὰ δῆμον, Hom.; in aor. *to be made king*, Hdt. 2, 2, etc.—II. *to rule over a people*, τισί, Hom., afterwds. more usu. c. gen., which is found also Od. 11, 285. Pass. *to be governed, to be under a king*, Pind. P. 4, 189.—III. *to be of the king's party*, Plut. Sull. 12.

Βᾰσίλη, ης, ἡ,=βασίλεια, rare poet. form, *a queen, princess*, Soph. Fr. 292, and so W. Dind. and Ellendt in Pind. N. 1, 39.

†Βασιληΐδης, εω, ὁ, Ion. for Βασιλείδης, father of Herodotus, Hdt. 8, 132.

Βᾰσῐληΐη, ἡ, Ion. for βασιλεία.

Βᾰσῐλήϊος, ΐη, ϊον, Ion. for βασίλειος, Il.

Βᾰσῐληΐς, ΐδος, ἡ, pecul. fem. of βασίλειος, τιμή, Il. 6, 193.

†Βασιλίδης, ου, ὁ, patron. name of certain families in some of the Ionian states, in pl. *the Basilidae*, in Erythrae, etc., Arist. Pol.

Βᾰσῐλίζω, *to be of the king's party*, Plut. Mid. βασιλίζομαι, *to behave like a king*, App.

Βᾰσῐλικός, ή, όν, like βασίλειος, *royal, princely, lordly*, Xen., Plat., etc. Adv. -κῶς.—II. as subst. ἡ -κή,—1. sub. τέχνη, *monarchy*, Plat. Polit 291 E.—2. sub. οἰκία or στοά, Lat. *basilica, regia, a royal mansion*: esp. *a colonnade* such as was attached to palaces, Plat. Charm. 153 A.—3. at Rome, *a public building with colonnades in the forum*, where merchants congregated, trials were held, etc., Vitruv. 5, 1: on the same plan Constantine built the Christian churches, which were hence called *basilicae*. But—4. τὸ -κόν, sub. ταμιεῖον, *the royal treasury*, Diod.

Βασῖλῖναῦ, barbarism, for βασίλιννα, βασίλεια, Ar. Av. 1678.

Βᾰσῐλίνδα, adv. παιδιά, ἡ, *king I am*, a child's game, cf. ἀριστίνδα, etc., Poll. 9, 110.

Βᾰσίλιννα, ἡ,=βασίλεια, Menand p. 280.

Βᾰσῐλίς, ίδος, ἡ,=βασίλεια, Soph. Ant. 941, (but Herm. βασιληΐς).

Βᾰσῐλίσκος, ου, ὁ, dim. from βασιλεύς, *a little king, chieftain*, Lat. *regulus*, Polyb.—II. *a kind of lizard* or rather *serpent, a basilisk*, perh. the Cobra Capello, Plin.—III. a little bird, *the golden-crested wren*, Plut.—IV. *a sea-fish*.

Βᾰσίλισσα, ης, ἡ,=βασίλεια, *a queen*, Arist. Oec., cf. Lob. Phryn. 225.—II. *the wife of the* Ἄρχων βασιλεύς *at Athens*: (never βασίλιττα.)

†Βάσιλλος, ου, ὁ, *Basillus*, masc. pr. n., App.

†Βασιλικλῆς, έους, ὁ, *Basilicles*, masc. pr. n., Plut.

†Βασιλώ, οῦς, ἡ, *Basilo*, daughter of Aristippus of Cyrene, Callim.

Βάσιμος, ον, (βαίνω) *passable, accessible, attainable*, Dem. 793, 5: *safe, secure.*—II. *reached, gained.*

Βάσις, εως, ἡ, (βαίνω) *a step, walk*, Pind., etc.—II. *that with which one steps, a foot*, Plat. Tim. 92 A.—III. *that whereon one steps, ground: a foundation, base, pedestal*, Ib. 53 C, etc.—IV. *motion*, esp. *rhythmical*, hence *rhythm, time*, Plat. Rep. 399 E.: in Rhetoric, *the rhythmical close of a sentence.* [ᾰ]

Βασκαίνω, f. -ᾰνῶ: aor. ἐβάσκηνα, aor. pass. ἐβασκάνθην, (βάσκω, βάζω, βάξω). *To use ill words of* another, esp. *to slander, backbite, belie, disparage*, τινά, cf. βάσκανος, Dem. 94, 19.—II. *to use ill words to* another, *bewitch him*, by means of invidious praise, spells, an evil eye, etc., which was believed to check the growth of children, *fascinare*, τινά; the charm was broken by spitting thrice, Arist. Probl. 20, 34, Theocr. 6, 39: hence—III. in genl. *to envy*, τινί, Piers. Moer. (Hdn.) p. 470; but the cases were sometimes interchanged. Hence

Βασκᾰνία, ας, ἡ, *slander, blame*, Plat. Phaed. 95 B.—II. *envy, ill-will.*

Βασκάνιον, ου, τό,=προβασκάνιον, *a charm against witchery, an amulet*, Strab.—II. dim. from sq.

Βάσκᾰνος, ον, (βασκαίνω) *envious, slanderous*, Ar. Plut. 571. Adv. -νως, Joseph.—II. as subst. *a slanderer, talebearer*, like συκοφάντης.—2. *one that bewitches, a magician*, Strab.: *one that bears ill-will, is malignant*, Plat. Ax. 369 A.

Βασκαντικός, ή, όν, (βασκαίνω) *belonging to slander* or *witchery, inclined thereto*, Plut.

Βασκάς, ἡ, v. φασκάς.

Βάσκε, in Il. always in form βάσκ' ἴθι, prop. *go, hasten! speed thee! away!* βάσκε, alone in Aesch. Pers. 664, 672, *come!* prob. imperat. of an obsol. βάσκω, akin to βιβάζω, βαίνω.

Βασκοσύνη, ης, ἡ, poet. for βασκανία.

Βάσκω,=βάζω, only in Gramm., as root of βασκαίνω.

Βασμός, οῦ, ὁ, Ion. for βαθμός.

†Βασοροπέδα, ἡ, *Basoropĕda*, a region of Armenia, Strab.

Βᾶσσα, ἡ, Dor. for βῆσσα.

†Βασσάκης, εω, ὁ, *Bassaces*, a Persian, Hdt. 7, 75.

Βασσάρα, ας, ἡ,=ἀλώπηξ, *a fox.*—II. *the dress of Thracian bacchanals*, prob. made of fox-skins.—III. *a Bacchante*, Hesych., but very dub., Gaisf. Hephaest. p. 70.—IV. *an impudent woman, courtesan*, Lyc. (Of Thracian origin.)

Βασσαρεύς, έως, ὁ, epith. of Bacchus, from βασσάρα III., Horat. Od. 1, 18, 11. Hence

Βασσαρέω,=Βακχεύω, v. ἀναβασσ.

Βασσαρικός, ή, όν,=βασσάρειος.

Βασσάριον, ου, τό, dim. from βασσάρα I., Hdt. 4, 192.

Βασσαρίς, ίδος, ἡ,=βασσάρα III., Anacr. 54.

Βάσσαρος, ὁ,=Βασσαρεύς.

†Βασσίδαι, ῶν, οἱ, (patron. from Βάσσος) *the Bassidae*, a noble family of Aegina, Pind. Nem. 6, 53.

†Βάσσος, ου, ὁ, the Lat. *Bassus*, Luc.

Βάσσων, ον, gen. ονος, Dor. comp. of βαθύς, Epich. p. 109.

Βάσταγμα, ατος, τό, *that which is borne, a burthen*, Eur. Supp. 767.—II. *that which bears, a staff*: from

ΒΑΣΤΑ´ΖΩ, fut. -άσω: aor. pass. ἐβαστάχθην, *to lift, lift up, raise*, λᾶαν, τόξον, Od. 11, 594; 21, 405: metaph. *to lift up, praise, laud*, Pind. O. 12, 27.—II. *to bear, support, hold upright*: also *to have in one's hands: to have in mind, consider, weigh, make proof of*, ἐν γνώμῃ, Aesch. Pr. 888, φρενί, Ar. Thesm. 437.—III. *to carry off, take away*, like φέρω for ἀποφέρω.—IV. Att. also=ψηλαφάω, *to handle, touch*, Aesch. Ag. 35, ubi v. Blomf. Hence

Βαστακτής, οῦ, ὁ, *a bearer, porter.*

Βαστακτικός, ή, όν, *fit for bearing.* Adv. -κῶς.

Βαστακτός, ή, όν, verb. adj. from βαστάζω, *to be borne*, Mel. 7.

†Βαστάρναι, ῶν, οἱ, *the Bastarnae*, a people on the Ister, Strab.: ὁ Βαστάρνης, *a Bastarnian*, Ath. Hence

†Βασταρνικός, ή, όν, *of the Bastarnae, Bastarnian*, Strab.

†Βαστητᾱνοί, ῶν, οἱ, *the Bastetāni*, a people of Spain = Βαστοῦλοι: ἡ Βαστητανία, *the country of the Bast.*, Strab.

†Βατά, ῶν, τά, *Bata*, a seaport of Sarmatia on the Pontus, Strab.

†Βαταβάκης, ου, ὁ, *Batabuces*, a priest of Cybele of Pessinus, Strab.

Βαταλίζομαι, *to live like a* βάταλος, Theano.

Βάταλος, ου, ὁ,= κίναιδος, *pathicus*; perh. from βατεύω, βατέω.—II. a nick-name given to Demosthenes, v. 288, 17 (ubi al. βάτταλος), with allusion to βατταρίζω, because he stuttered as a young man, and could not pronounce the ρ.

Βατάνη, ης, ἡ,=πατάνη, Lat. *patina*, Sicil. word, Matro ap. Ath. 136 D.

Βατάνιον, ου, τό, dim. of βατάνη, Antiph. Euthyd. 1.

†Βατάνωχος, ου, ὁ, *Batanōchus*, a Persian, Aesch. Pers. 982.

†Βάτεια, ας, ἡ, *Batēa*, daughter of Teucer, Apollod. 3, 12, 1: a Naiad, Ib. 3, 10, 4.

Βᾰτεύω,=βαίνω II. 3, and sq.

Βᾰτέω, (βαίνω) *to tread cover*, of animals, Theocr.—II. at Delphi = πατέω, Plut.

Βάτην, 3 dual. aor. 2 of βαίνω, Ep. for ἐβήτην, Hom.

Βᾰτήρ, ῆρος, ὁ, (βαίνω) strictly *the strider*: usu. *the threshold on which one treads*, Amips. Incert. 5: *the bounds on the race-course*, like βηλός, βαλβίς: *the staff* with which one walks, Nic.

Βατηρία, ας, ἡ,=βακτηρία, βάκτρον.

Βατήριος, ον, *belonging to the* βατής: βατ. λέχος,= ὀχεία, Pseudo-Phocyl. 175, v. βάτης.

Βατηρίς, ίδος, ἡ, κλῖμαξ β., *a mounting* ladder, Anth.

Βάτης, ου, ὁ, (βαίνω) *one that treads* or *covers.* [ᾰ]

Βατία, ας, ἡ,=βάτος, *a bush, thicket*, Pind. O. 6, 90.—II. *a kind of cup*, dub. ap. Ath. 784 B.

†Βατίαι, ῶν, αἱ, *Batiae*, a city in Epirus, Strab.—2. another in Italy, Dion. H.

Βατιακή, ῆς, ἡ, or βατιάκιον, ου, τό, *a kind of cup*, vv. ll. Philem. p. 389.

Βατιδοσκόπος, ον, (βατίς, σκοπέω) *looking after roaches, greedy for them*, Ar. Pac. 811.

†Βατίεια, ας, ἡ, *Batiēa*, a hill near Troy, Il. 2, 813.

Βατίζω, ... βατίζει γ' is the reading retained in Ar. Av. 1681 by Dind., who interprets it by βαβάζει: Brunck gives τιτυβίζει.

Βάτινος, η, ον, (βάτος) *of the bush* or *thicket.*

Βάτιον, τό, dim. of βάτος.—II. = βατιάκιον, βατιακή.

Βᾰτίς, ίδος, ἡ, *the prickly roach*, Epich. p. 55.—II. *a bird that frequents bushes*, Arist. H. A.—III. *a plant*, akin to βάτος.

†Βατίς, ίδος, ἡ, *Batis*, sister of Epicurus, Diog. L. 10, 23.

Βᾰτοδρόπος, ον, (βάτος, δρέπω) *pulling thorns off* or *up*, H. Hom. Merc. 190.

Βᾰτόεις, εσσα, εν, (βάτος) *thorned*, Nic.

Βάτον, ου, τό, *a black-berry*: from

Βάτος, ου, ἡ, *a bramble*, or *any prickly bush*, Od. 24, 230: βάτος ἰδαία, *the raspberry-bush*, Diosc. [ᾰ]

Βάτος, ου, ὁ, *the prickly roach.* [ᾰ]

Βᾰτός, ή, όν, (βαίνω) *passable, accessible*, Soph. Fr. 109: *passed, mounted*: τὸ βατόν, Lat. *vadum, the ford* of a river.

Βατράχειος, ον, (βάτραχος) *of* or *belonging to a frog*: βατράχειον, sub χρῶμα, *frog-colour, pale green*, Ar. Eq. 523.

Βατραχίζω, fut. -ίσω Att. -ῐῶ, (βάτραχος) *to act* or *be like a frog.*

Βατράχιον, ου, τό, *ranunculus*, as we might say *frogwort*, Hipp.

Βατραχιοῦν, τό, *a court of law* at Athens, Pausan. 1, 21, 8, so called from its colour, cf. Φοινικιοῦν.

Βατραχίς, ῖδος, and in Ar. Eq. 1406, ίδος, ἡ, dim. of βάτραχος, Nic.—II. *a frog-green coat*, Ar. Eq. l. c.

Βατραχίτης, ου, ὁ, λίθος, *a frog-green stone*, Plin. [ῑ]

†Βατραχίων, ωνος, ὁ, *Batrachion*, masc. pr. n., Luc.

†Βατραχομυομαχία, ας, ἡ, (βάτραχος, μῦς, μάχη) *battle of the frogs and mice*, a parody on the Iliad, incorrectly ascribed to Homer.

Βάτραχος, ου, ὁ, *a frog*, Batr.—2. *a kind of fish, sea-frog*, Arist. H. A.—3. *a disease of the tongue.*—4. *the frog of a horse's hoof*, Xen., elsewh. χελιδών.—II. as pr. n., *Batrachus*, a sycophant in the time of the 30 tyrants, Lys.

†Βαττάκης, ου, ὁ, *Battaces*, a priest of Cybele, Diod. S.

Βάτταλος, ὁ, v. βάταλος II.

Βατταρίζω, fut. -ίσω Att. -ῐῶ, *to stammer*, Hippon. 108. Hence

Βατταρισμός, οῦ, ὁ, *a stuttering.*

Βατταριστής, οῦ, ὁ, *a stutterer.*

†Βαττιάδης, ου, and Βαττίδης, ου, ὁ, (Βάττος) *son* or *descendant of Battus*, Callim.: in pl. οἱ Βαττίδαι, *the Battidae*, Pind. P. 5, 37.

Βαττολογέω,=βατταρίζω, *to babble, use vain repetitions*, N. T. (This family of words usu. derived from *Battus*, pr. n. of a stuttering king of Cyrene, Hdt. 4, 155: more prob. merely formed to imitate the sound.) Hence

Βαττολογία, ας, ἡ,=βατταρισμός: also *idle talk*, Eccl.

†Βάττος, ου, ὁ, *Battus*, founder, and name of numerous successors of his in the kingdom, of Cyrene, Hdt. 4, 115, etc.

Βατύλη, ης, ἡ, *a she-dwarf*, late.

Βατώδης, ες, (βάτος, εἶδος) *overgrown with thorns*, Polyb.

†Βάτων, ωνος, ὁ, *Baton*, charioteer of Adrastus, Apollod.—2. an historian of Sinope, Strab.—3. a comic poet, Meineke 1, p. 480.—4. leader of the Pannonians, Strab.

Βαυβαλίζω,=sq.

Βαυβάω, ῶ, *to lull asleep.*—II. intr. *to slumber, fall asleep*, Eur. Syl. 6, cf. βαυκαλάω.

Βαΰζω, fut. βαΰξω, *baubari, to cry* βαῦ, βαῦ, *to bark*: hence *to wail, mut* *ter*, like ὑλακτῶ, Lat. *latrare*, Aesch. Ag. 449: *to reproach, assail*, Ar. Thesm. 895.—II. transit. *to cry aloud for*, τινά, Aesch. Pers. 13.

Βαυκαλάω and βαυκαλίζω, akin to βαυβάω, *to put to sleep, rock, sing, lull to sleep*, Ael. (Prob. from ἄω, αὔω, if not onomatop.) Hence

Βαυκάλημα, ατος, τό, *a lullaby*.

Βαυκαλίζω, v. under βαυκαλάω.

Βαυκάλιον, ου, τό, also καυκάλιον, *a narrow-necked vessel, that gurgles when water is poured in* or *out*.

Βαύκαλις, εως, ἡ, *a copper* or *earthen vessel for cooling wine* or *water in*, eleswh. ψυκτήρ, Lat. *gillo* or *gello*, opp. to μιλλιάριον, Anth., akin to καύκαλις, Coray Isocr. p. 446.

Βαυκίδες, αἱ, *a kind of woman's shoes*, Alex. Isost. 1, 7: also καυκίδες.

Βαυκίζω, f. -ίσω Att. -ῐῶ, (βαυκός) *to play the prude, to be nice*, Lat. *delicias facere*, Alex. Tarant. 4, 9.

Βαύκισμα, ατος, τό=βαυκισμός.

Βαυκισμός, οῦ, ὁ, (βαυκίζω) *prudery, affected delicacy*.

Βαυκοπανοῦργος, ον, ὁ, (βαυκός, πανοῦργος) *a magnanimous rogue*, who puts a good face on the worst case; also σεμνοπανοῦργος, Arist. Eth. N.

Βαυκός, ή, όν, *delicate: prudish, affected*, like τρυφερός.

†Βαῦλοι, ων, οἱ, *Bauli*, a spot near Baiae, Dio Cass.

Βαύνη, ἡ,=sq.

Βαῦνος or βαυνός, οῦ, ὁ, also ἡ βαύνη, ης, (αὔω) *a furnace, forge*: prob. the root of βάναυσος.

Βᾰφεῖον, ου, τό, *a dyer's house*, Strab.: from

Βᾰφεύς, έως, ὁ, (βάπτω) *a dyer*, Plat.

Βᾰφή, ῆς, ἡ, (βάπτω) *a dipping*, as of red-hot iron in cold water, Soph. Aj. 651: *the temper* of steel, βαφὴν ἀφιέναι, Arist. Pol. 7, 14, fin.—II. esp. *a dipping* of cloth *in dye*, and so *dying, colouring*, Theophr.: also *the dye itself*, κρόκου βαφάς, prob. *the saffron-dyed robe*, Aesch. Ag. 239:—the meaning of χαλκοῦ β. in Aesch. Ag. 612, is yet uncertain.—III. of wine, *freshness, strength*, Plut. Hence

Βᾰφικός, ή, όν, *belonging to dipping* or *dyeing*: ἡ βαφική, sub. τέχνη, the art of dyeing, Plut.

Βάψιμος, ον, (βάπτω) *to be dyed*, Iambl.

Βάψις, εως, ἡ, *a dipping, dyeing*, Antipho ap. Poll. 7, 169.

ΒΔΑ΄ΛΛΩ, f. βδᾰλῶ, *to suck, milk*, Plat.; so in mid., Arist. H. A. Hence

Βδάλσις, εως, ἡ, *a sucking, milking*, Gal.: and

Βδέλλᾰ, ης, ἡ, *a leech*, Hdt. 2, 68, better, a kind of *fly* or *gnat*, v. Bähr ad loc.: also the *river-lamprey*.—II. =βδέλλιον, Arr. [ᾰ] Hence

Βδελλίζω, *to place leeches, bleed with them*, Gal.

Βδέλλιον, ου, τό, *a plant*, Diosc.—II. *the fragrant gum* which exudes from it, Id., v. Plin. N. H. 12, 9.

Βδελλολάρυγξ, υγγος, ὁ, (βδέλλα, λάρυγξ) *a leech-throated man, a parasite*, Cratin. Dionys. 4.

Βδέλυγμα, ατος, τό, (βδελύσσω) *an abomination*, esp. of idols, LXX.

Βδελυγμία, ας, ἡ,=sq., Crat. Hor. 6.

Βδελυγμός, οῦ, ὁ, *disgust at anything unseemly*.

†Βδελυκλέων, ωνος, ὁ, (βδελύσσω, Κλέων) *Bdelycleon*, i. e. *hating* or *detesting Cleon*, as an enemy of Cleon, Ar. Vesp. 134.

Βδελυκτός, ή, όν, *disgusting, abominable*, N. T.

Βδελύκτροπος, ον,=foreg., Aesch. Eum. 52.

Βδελῠρεύομαι, dep., *to act like a βδελυρός, behave disgustingly*, Dem. 214, 21.

Βδελῠρία, ας, ἡ, *the character* or *conduct of a βδελυρός, shamelessness*, Isae. 73, 38: *disgust, nausea*, Hipp.

Βδελῠρός, ά, όν, *abominable, breeding disgust, offending the outward senses*, or more freq. *the sense of propriety, nasty, lost to all sense of shame*, Ar. Ran. 465, v. omnino Theophr. Char. 12. Adv. -ρῶς. Hence

Βδελύσσω, Att. -ττω, f. -ξω, (βδέω) *to cause disgust by bad smell* or *otherwise*, LXX., and Eccl. Usu. as dep. mid. βδελύττομαι, c. aor. ἐβδελύχθην, *to feel disgust at*, τινά, *to detest, have a horror of*, Ar. Ach. 586. The perf. ἐβδέλυγμαι occurs in pass. signf. in N. T.

Βδελυχρός, ά, όν, Dor. for βδελυρός, Epich. p. 31.

Βδέννυμαι,=βδέω.

Βδέσμα, ατος, τό, *a stench, visium*: from

ΒΔΕ΄Ω, f. βδέσω, *to break wind*, Ar. Plut. 693; c. acc. cognat., οὐ λιβάνωτον βδέω, Id. Plut. 703: in genl. *to stink*, Gal. (βδύλλω, βδέννυμαι, βδὲλυρος.)

Βδόλος, ου, ὁ, (βδέω) *a stench*.

Βδύλλω,=βδέω: c. acc., *to be afraid of*, Ar. Eq. 224.

Βεβάᾱσι, 3 pl. perf. of βαίνω, Il.

Βέβαιος, α, ον, also ος, ον, Thuc. 1, 32, (βαίνω) *firm, fast*, hence *trusty, sure, safe*, Thuc., etc.: βεβαιότεροι μηδὲν νεωτεριεῖν, more certain to make no resistance, Id. 3, 11: *steadfast, lasting*, χάρις, Id. 1, 32: τὸ βέβαιον, *certainty*, Hdt. 7, 50. Adv. βεβαίως and βέβαιον. Hence

Βεβαιότης, ητος, ἡ, *firmness, certainty*, Arist. Eth. N.: *safety*, Thuc. 4, 66: *constancy*, Plat. Legg. 735 A.

Βεβαιόω, ῶ, fut. -ώσω, (βέβαιος), *to fix on a firm basis, make firm, establish*, Plat. Crito 53 B: *to redeem one's word*, βεβαιοῦν τὴν πρᾶξιν, *to accomplish, ratify*, Xen. An. 7, 6, 17: βεβ. τὴν πρᾶσιν or ὠνήν τινι, *to give* one *security for the validity of the purchase*, Oratt. But usu. in mid. *to establish for one's self, to confirm, secure*, Thuc. 1. 33; 6, 10, 34, etc.: *to affirm stoutly, asseverate*, Heind. Plat. Gorg. 489 A. Hence

Βεβαίωμα, ατος, τό, *that which is made firm; a pledge, token, security*, Joseph.: and

Βεβαίωσις, εως, ἡ, *a fixing, establishing*, βεβ. και πεῖρα γνώμης, *the confirmation and test of your determination*, Thuc. 1, 140.

Βεβαιωτέον, verb. adj. from βεβαιόω, *one must make firm, confirm*, Philo.

Βεβαιωτής, οῦ, ὁ, (βεβαιόω), *an establisher, ratifier, surety*, Polyb. 2, 40: *a voucher* for the truth of a thing, τῆς ἐπὶ Ἰταλίαν Αἰνείου ἀφίξεως βεβ. Dion. H.

Βεβαιωτικός, ή, όν, (βεβαιόω), *fit for establishing, confirming*, Epict.: ἐπιῤῥήματα, *affirmative*, Gramm.

†Βέβᾱλος, Dor. for βέβηλος.

†Βέβακται, 3 sing. perf. pass. of βάζω, Od.

Βεβάμεν, Ep. syncop. inf. perf. for βεβηκέναι, of βαίνω, Il. [ᾰ]

†Βέβαμμαι, perf. pass. of βάπτω.

†Βεβαρημένος, perf. part. of βαρύνω from non-Attic form βαρέω, Plat. Symp. 203 B.

Βεβαρηώς, *weighed down*, Ep. part. perf. from βαρέω, Od.

Βέβᾰσαν, Ep. syncop. 3 pl. plqpf. of βαίνω, Il. 17, 286.

†Βεβᾶσι, sync. 3 pl. for βεβήκασι of βαίνω.

Βεβᾰώς, βεβᾰυῖα, Ep. syncop. for βεβηκώς, from βαίνω.

Βέβηκα, perf. act. of βαίνω.

Βεβήκει, 3 sing. plqpf. Ion. for ἐβεβήκει, Hom.

Βέβηλος, ον, (βαίνω, βηλός) *accessible, allowable to tread, closed against none*, opp. to ἱερός, as βάσιμος to ἄδυτος, Trag.: βέβηλα, τά, *unconsecrated spots*, Soph. O. C. 10.—II. of men, *unhallowed, uninitiated*,=ἀμύητος, Lat. *profanus*, Ruhnk. Tim.: also *unholy, impure*, Eur. Protes. 1. Adv. -ως, Philo. Hence

Βεβηλόω, *to profane, to pollute*, Julian. Hence

Βεβήλωσις, εως, ἡ, *a profanation*, LXX.

Βεβιασμένως, adv. from part. perf. pass. from βιάζομαι, *by violence, on compulsion*, Diod.

Βεβίηκε, 3 sing. perf. act. from βιάω, Il.

†Βέβλαμμαι, perf. pass. from βλάπτω.

Βέβληαι, 2 sing. perf. pass. of βάλλω, Il.

Βεβλήαται, βεβλήατο, 3 plur. perf. and plqpf. pass. of βάλλω, Hom.

Βεβλήκει, 3 sing. plqpf. act. of βάλλω, Ion. for ἐβεβλήκει, Hom.

Βεβλημένος, part. perf. pass. of βάλλω, Hom.

Βέβληται, βέβλητο, 3 sing. perf. and plqpf. pass. of βάλλω, Hom.

Βεβολήατο, 3 plur. plqpf. pass., and βεβοληνένος, part. perf. pass. from βολέω for βάλλω, Il.

†Βέβουλα, 2 perf. from βούλομαι, in comp. Il.

Βεβουλευμένως, adv. from part. perf. pass. from βουλεύομαι, *deliberately, advisedly*, Dem.

Βεβρύζω, βεβρύς, v. βαβρύζω.

Βέβρῑθα, perf. from βρίθω, Hom.

†Βέβρῡκες, ων, οἱ, *the Bebryces*, a people of Bithynia, Strab. Hence

†Βεβρύκιος, α, ον, *Bebrycian*; ἡ Βεβρῡκία (χώρα), *Bebrycia*, Ap. Rh. [ῡ Ap. Rh., ῠ Theocr.]

Βέβρῡχε, v. under βρύχω.

Βεβρώθω, poet. form for βιβρώσκω, *to eat up, swallow*, only in Il. 4, 35.

Βεβρωκώς, part. perf. act. of βιβρώσκω, Hom.

†Βεβρώς, ῶτος, sync. part. perf. of βιβρώσκω, Soph. Ant. 1022.

Βεβρώσεται, 3 sing. fut. pass. of βιβρώσκω, Od.

Βεβυσμένος, part. perf. pass. from βύζω, Od.

†Βεβωμένος, part. perf. pass. from βοάω, Hdt. 3, 39.

†Βέβων, ωνος, ὁ, *Bebon*, an epithet of Typhon, denoting *hindrance*, acc. to Plut.

Βεβώς, βεβῶσα, contr. from βεβαώς, part. perf. from βαίνω.

†Βεελζεβούλ, or Βεελζεβούβ, ὁ, *Beelzebul*, or *Beelzebub*, the prince of evil spirits, N. T.

Βέη, 2 sing. from βέομαι, Il.

Βέθρον, ου, τό, contr. from βέρεθρον, Euphor. Fr. 136.

Βεινέω, βεινητιάω, rare forms of βιν., qq. v.

Βείομαι, poet. for βέομαι, q. v.

Βείω, 1 sing. subj. aor. 2 for βῶ, of βαίνω, Il. 6, 113: cf. καταβείομεν for καταβῶμεν, Il. 10, 97, θείω for θῶ, etc., v. Buttm. Gramm. § 95, Anm. 20.

Βεκκεσέληνος, ον,=ἀρχαῖος, *superannuated, old-fashioned, dotard*: in genl. *simple, silly, childish, stupid*, like κρονικός, κρόνιος, Ar. Nub. 398. (Deriv. obscure: perh. the former part from βέκος, cf. Hdt. 2, 2, while the *moon* heightens the notion of indefinite antiquity, v. προσέληνος: acc. to others, *lunatic.*)

Βεκός, τό, *bread:* Hippon. 57, has Κυπρίων βέκος, whence some think the word Cyprian: but Hdt. 2, 2, says it is Phrygian, v. Höck's Kreta, 1, 116. The best edd. of Hdt. have βεκός, others βέκος, βεκκός and βέκκος.

†Βέλβῖνα, ης, ἡ, *Belbina,* a city of Laconia, Plut. Cleom. 4, also Βελεμίνα.—2. an island of the Ægean near Attica, Strab. Hence Βελβινίτης, ου, ὁ, *an inhabitant of Belbina,* Hdt. 8, 125.

†Βέλγαι, ῶν, οἱ, *the Belgae,* a people of Gaul, Strab.

Βελεηφόρος, ον, (βέλος, φέρω) *arrow-bearing,* Anth.

†Βελεμίνα, ης, ἡ, *Belmina,* a town of Laconia near the confines of Arcadia, now *Bourainos,* Paus., in Polyb., also Βελμίνα.

Βελεμνίτης, ου, ὁ, *a kind of stone, belemnite:* from

Βέλεμνον, ου, τό, poet. for βέλος, *a dart, javelin,* Il. only in plur.; Aesch. Ag. 1496, in sing.

†Βελέριον, ου. τό, *Bolerium,* now *Land's-end,* in England, Diod. S.

Βελεσσιχᾰρής, ές, (βέλος, χαίρω) *joying in darts,* hence *fond of the chase,* epith. of Apollo, Anth.

†Βέλεσυς, υος, ὁ, *Belesys,* a noble priest at Babylon, Diod. S.—2. a governor of Syria, Xen. An. 1, 4, 10.

Βελίτης, ου, ὁ, κάλαμος, *a reed for making arrows,* Geop.

†Βελιών, ῶνος, ὁ, *Belion,* a river of Spain, Strab.

†Βέλλερος, ου, ὁ, *Bellerus,* a prince of the Corinthians, Apollod.

†Βελλεροφόντης, ου, ὁ, (Βέλλερος, φένω) *Bellerophon* (in Theocr. 15, 92, also Βελλεροφῶν, ῶντος) son of Glaucus, prop. Hipponous, but so called from having slain Bellerus, Il. 6, 155.

†Βέλμινα, v. Βελεμίνα.

Βελοθήκη, ης, ἡ, (βέλος, θήκη) *a quiver.*

Βελομαντία, ας, ἡ, (βέλος, μαντεία) *divination by drawing arrows out of the quiver,* like ῥαβδομαντία.

Βελόνη, ης, ἡ, (βέλος) *an arrow-head, point,* Eupol. Tax. 11: *a needle,* Batr. 130: *a spine of the fir-tree.*—II. *a sharp-nosed kind of fish,* elsewhere ῥαφίς.

Βελονίς, ίδος, ἡ, dim. from foreg., *a little needle,* Hermipp. Moer. 8: a little fish, Opp.

Βελονοειδής, ές, (βελόνη, εἶδος) *needle-shaped, pointed,* Gal.

Βελονοποικίλτης, ου, ὁ, (βελόνη, ποικίλλω) *an embroiderer.*

Βελονοπώλης, ου, ὁ, fem. βελονοπῶλις, ιδος, ἡ, (βελόνη, πωλέω) *a needle-seller.*—II. as pr. n., *Belonopōles,* Ar. Plut. 175.

Βελοποιΐα, ας, ἡ, *the making, preparing of arrows,* Math. Vett.: from

Βελοποιός, όν, (βέλος, ποιέω) *making arrows,* Math. Vett.

Βέλος, εος, τό, (root ΒΕΛ-, akin to βάλ-λω) *a missile,* esp. *an arrow, dart, shaft,* Hom.: *any thing hurled from a distance at an enemy,* e. g. a fragment of rock, Od. 9, 495.—2. *the throw, the blow itself,* Il. 8, 513, Od. 20, 305: ἐκ βελέων, *out of the reach of darts, out of shot,* Il.: and so ἔξω βελῶν γίγνεσθαι: βέλος is used of *a sword,* Ar. Ach. 345, cf. Soph. Aj. 658.—3. metaph., the ἀγανὰ βέλεα of Apollo and Diana in Hom. are sudden, easy *death:* but Il. 11, 269, βέλος ὀξύ of the Eileithyiae, *child-birth pangs:* metaph. also of *any thing swift-darting,* as δύςομβρα βέλη, *sharp, driving showers,* Soph. Ant. 358: ὀμμάτων βέλος, the *glance* of the eye, Aesch. Ag. 742, ἱμέρου βέλος, the *shaft* of love, Pr. 649: of words, πᾶν τετόξευται βέλος, every *shaft* has been discharged, i. e. every *argument* we have to urge has been adduced, Aesch. Eum. 676: also of *mental pang, anguish,* Dissen Pind. N. 1, 48.

Βελοστᾰσία, ας, ἡ, (βέλος, ἵστημι) *a range of warlike engines,* Ath.

Βελόστᾰσις, εως, ἡ, (βέλος, ἵστημι) *an engine to hurl missiles,* e. g. *a catapult,* Diod.: also=foreg., Polyb.

Βελοσφενδόνη, ης, ἡ, (βέλος, σφενδόνη) *an engine to hurl darts.*—2. *a dart wrapt with pitch and tow, and thrown while on fire from an engine,* Plut., Lat. *falarica,* Liv. 21, 8, Sil. 1, 351.

Βελουλκέω, (βελουλκός) *to draw out arrows,* Medic. Hence

Βελουλκία, ας, ἡ, *a drawing out of darts.*

Βελουλκικός, ή, όν, *belonging to* βελουλκία, Medic.

Βελουλκός, ή, όν, (βέλος, ἕλκω) *drawing the dart from a wound,* Medic.

Βέλτερος, α, ον,=βελτίων, poet. comp. of ἀγαθός, *better, more excellent,* Hom. Hence is found a rare superl. βέλτατος, άτη, ατον, prob. metri grat., Aesch. Eum. 487, Supp. 1055. (Prob. akin to βάλλω, βέλος.)

Βελτίους, nom. and acc. pl. for βελτίονες and βελτίονας.

Βελτιόω, ῶ, (βελτίων) *to make better, improve,* Arist. de Plant., in pass.

Βέλτιστος, η, ον, superl. of ἀγαθός, οἱ βέλτιστοι, *the aristocracy,* Lat. *optimates,* Xen. Cyr. 8, 1, 16, etc.; also τό βέλτιστον, Id. Rep. Ath. 1, 5: ὦ βέλτιστε, a common mode of address, *my good sir.* Adv. βέλτιστα, *thank you,* a form of refusing, Lat. *benignè, rectè.*

Βελτίων, ον, gen. ονος, comp. of ἀγαθός, Hom.: ἐπὶ τὸ βέλτιον, *for the better,* Thuc.: βελτίων εἰμὶ ποιῶν, *it is better for me to do,* Lob. ad Soph. Aj. p. 315.

Βελτίωσις, εως, ἡ, (βελτιόω) *a bettering, amendment,* Philo.

†Βελών, ῶνος, ὁ, *Belon,* a river and city of Hispania Baetica, Strab.

Βεμβῑκιάω, (βέμβιξ) *to spin like a top,* Ar. Av. 1465.

Βεμβῑκίζω, f. -ίσω, (βέμβιξ) *to spin as one does a top, to set in motion,* Ar. Vesp. 1517.

Βεμβῑκώδης, ες, (βέμβιξ, εἶδος) *like a top; whirling,* Ath.

†Βέμβῖνα, ης, ἡ, *Bembīna,* a town of Argolis, Strab. Hence

†Βεμβιναῖος, α, ον, *of Bembina,* Theocr. 25, 202.

ΒΕ´ΜΒΙΞ, ῑκος, ἡ, Lat. *turbo, a top,* spun by whipping, elsewh. ῥόμβος and στρόμβος, Ar. Av. 1461.—II. *a whirl, spinning motion: a whirlwind, whirlpool,* Opp.

Βεμβράδιον, ου, τό, dim. from sq.

Βεμβράς, άδος, ἡ, = βεβράς and μεμβράς, Ar. Fr. 179.

Βενδίδειον, ου, τό, *the temple of Bendis,* Xen. Hell. 2, 4, 11.—2. in plur. Βενδίδεια, ων, τά, *festival of Bendis,* v. Interpp. ad Platt. Rep. 354 B.

Βενδίς, ῖδος, ἡ, acc. Βενδῖν, Arcad. de Acc., *the Thracian Diana,* worshipped under this name in the Peiraeeus at Athens, Ruhnk. Tim.

†Βενθεσικύμη, ης, ἡ, *Benthesicyme,* daughter of Amphitrite, Apollod. 3, 15, 4.

†Βενέβεντος, ου, ἡ, and Βενεούεντον, ου, τό, *Beneventum,* a city of Samnium in Italy, Plut., Strab.

ΒΕ´ΝΘΟΣ, εος, τό, (poet. for βάθος, as πένθος for πάθος) *depth,* esp. of the sea, θαλάσσης, λίμνης βένθεα, Hom.; βένθεα ὕλης, *the depths* of the wood, Od. 17, 316: βένθοσδε, *to the deep,* Od. 8, 51.

Βέντιστος, α, ον, Dor. for βέλτιστος, Theocr. 5, 76.

Βέομαι, also βείομαι, Homer. pres. c. fut. signf., *I shall go, move,* and since motion implies life, *I shall live* Il. 15, 194; 16, 852; 22, 431; 24, 131.

Βέρβερι, εος, τό, *mother-of-pearl, pearl,* a foreign word in Ath. 93 B.

Βερβέριον, ου, τό, prob. *a shabby garment,* Anacr. Fr. 19, ubi v. Bergk.

†Βέργη, ης, ἡ, *Berga,* a city of Thrace, hence Βεργαῖος, α, ον, *of Berga;* as epithet=*lying;* ὁ Β., *the liar,* Strab.

Βέρεθρον, ου, τό, Ep. and Ion. for βάραθρον, Hom.

†Βερεκύνθιος, worse form for Βερεκύντιος, Callim.

†Βερεκύνται, ῶν, and Βερέκυντες, ων, οἱ, *the Berecyntians,* a Phrygian race, in the neighbourhood of Ida, Strab. Hence

†Βερεκύντιος, α, ον, *Berecyntian;* ὁ Β. νόμος, *the Berecyntian district,* in Phrygia; also ἡ Βερεκυντία, Strab. in Aesch. Fr. 146, Βερέκυντα χῶρον.

†Βερενίκη, ης, ἡ, (Maced. for Φερενίκη) *Berenīce,* after the Ptolemies a frequent name of females and of cities.—I. of females: 1. wife of Ptolemy Lagus, Theocr. 17, 34.—2. wife of Ptolemy Euergetes, Ael.—II. of cities: 1. a city of Cyrenaïca, the earlier Hesperis, Strab.—2. a city of Upper Aegypt, Id.—Others in Strab., etc.

†Βερενῑκίς, ίδος, ἡ, *Berenīcis,* a city of Epirus, so called from Berenice Plut. Pyrrh. 6.

Βερέσχεθος, ου, ὁ, *a booby;* in plur Ar. Eq. 635. (Orig. unknown: prob without a real root.)

†Βέρμιον, ου, τό, *Mount Bermius,* a mountain of Macedonia, Hdt. 8, 138.

†Βερόη, ης, ἡ, *Beroe,* fem. pr. n., Nonn.—2.=sq.

†Βέροια, and Βέῤῥοια, ας, ἡ, *Beroea,* and *Berrhoea,* a city of Macedonia near Mount Bermius, now *Kara Veria,* Thuc. 1, 61.—2. a city of Syria, now *Aleppo,* Strab. Hence

†Βεροιεύς, έως, and Βεροιαῖος, ου, ὁ, *an inhabitant of Beroea,* Polyb. 28, 8.

†Βέρτισκον, (ὄρος) ου, τό, *Mount Bertiscus,* in Macedonia, Strab.

†Βέσβικος, ου, ἡ, *Besbicus,* a small island in the Propontis, Strab.

†Βέσβιος, ου, ὁ, Dio Cass., and Βεσούβιον, ου, τό, *Vesuvius,* Strab.

†Βέσσοι, ων, οἱ, (in Hdt. Βησσοί) *the Bessi,* a Thracian tribe, Polyb.

Βεῦθος, εος, τό, *a woman's dress* Sapph. Fr. 101: acc. to others, βεῦδος, Parthen. 11, extr.

Βέφυρα, Aeol. for γέφυρα, Strattis Phoen. 3, 5.

†Βέχειρες, ων, οἱ, *the Bechīres,* a Scythian people, Ap. Rh. 2, 394.

Βῆ, *baa,* the cry of sheep, Cratin Dionys. 5.

Βῆ, poet. for ἔβη, 3 sing. aor. 2 of βαίνω. Hom.

Βῆγμα, ατος, τό, (βήσσω) *that which is coughed up, phlegm: the cough itself.*

Βηλά, ῶν, τά,=πέδιλα, Panyas. ap. Schol. Il. 1, 591.

Βηλός, οῦ, ὁ, (prob. from βαίνω

the threshold, on which one treads: poet. also *the entrance of a house: the house* itself, *dwelling*, Lat. *limen*, Il. 1, 591: later *the heaven*, Qu. Sm. 13, 483.

†Βῆλος, ου, ὁ, *Belus*, a Babylonian deity=*Baal*, acc. to the Greeks, the first king of Babylon, and afterward worshipped as Ζεὺς Βῆλος, Hdt. 1, 181.—2. son of Neptune and Libya, and father of Aegyptus and Danaus, Aesch. Supp. 318.—3. father of Ninus, king of Lydia, Hdt. 1, 7.

†Βήλουρις, ιος, ὁ, *Belūris*, masc. pr. n., Plut. Artax. 22.

Βῆμα, ατος, τό, (βαίνω) *a step, pace, footstep*, H. Hom. Merc. 222.—II. *a raised place, step which one mounts*, esp. *a tribune* to speak from before a court of law, Ar. Plut. 382, in a public assembly, etc., Thuc. 2, 34, esp. in Pnyx at Athens, Oratt.: hence *the stage*.—III. *a measure of length, pace*, =10 παλαισταί, about 2½ feet. Hence

Βηματίζω, f. -ίσω, *to step, pace, measure by pacing*, Polyb. 3, 39. Hence

Βηματιστής, οῦ, ὁ, *one that steps* or *measures by pacing*, Ath.

Βῆμεν, poet. for ἔβημεν, 1 plur. aor. 2 of βαίνω, Od.

Βήμεναι, Ep. inf. aor. 2 of βαίνω for βῆναι, Hom.

Βῆν, poet. for ἔβην, aor. 2 of βαίνω, Il.

Βῆναι, inf. aor. 2 of βαίνω.

†Βήνᾱκος, ου, λίμνη, ἡ, *Lake Benacus*, now *Lago di Garda*, in Cisalpine Gaul, Strab.

Βήξ, βηχός, ἡ, (βήσσω) *a cough*: also masc. in Thuc. 2, 49, cf. Poppo Thuc. t. 1, p. 102.

†Βηρισάδης, ου, ό, *Berisades*, a king of Pontus, Dem. 624, 1.

Βηρύλλιον, ου, τό, dim. from sq.

Βήρυλλος, ου, ὁ and ἡ, *a jewel of sea-green colour, beryl*, Luc.

†Βηρῦτός, οῦ, ἡ, *Berȳtus*, now *Beyrout*, a city of Phoenicia, Dion. Per., Strab.

†Βήρωσος, and Βήρωσσος, ου, ὁ, *Berosus*, a Babylonian historian, Ath. 639 B.

†Βῆσα, or Βῆσσα, ης, ἡ, *Bessa*, a city of the Locri. Il. 2, 552.—2. an Attic demus of the tribe Antiochis, Strab. Adv. Βήσαζε, *to Bessa*, Is.; ὁ Βησαεύς and Βησαιεύς, έως, *an inhabitant of Bessa*, Is.: Strab.

Βῆσα, ας, ε, aor. 1 act. of βαίνω, Hom.: poet.

Βησάμην, aor. 1 mid. of βαίνω, Hom., but only in Il. βήσετο.

Βήσομαι, fut. of βαίνω, Hom.

Βῆσσα, ης, ἡ, Dor. βᾶσσα, (βαίνω) Lat. *saltus, a glade* or *wooded glen*: Hom. usu. joins, οὔρεος ἐν βήσσῃς, *in the mountain glens*: also simply ἐν καλῇ βήσσῃ, Il. 18, 588, cf. Od. 19, 435: κοίλη, τρηχεῖα, H. Hom. Ap. 284: also in plur. for sing., Od. 10, 210: also in Pind. and Trag.

†Βησσαρεῖς, ῶν, οἱ, *the Bessares*, an Indian people, Arr. Ind. 4, 12.

Βησσήεις, εσσα, εν, (βῆσσα) *woody*, Hes. Op. 387.

†Βησσοι, v. Βέσσοι.

†Βῆσσος, ου, ὁ, *Bessus*, satrap of Bactria, Plut. Alex. 42.

ΒΗ'ΣΣΩ, Att. βήττω, f. -ξω, *to cough*, Hipp.

Βητᾰρμός, οῦ, ὁ, (βαίνω, ἁρμός) *a measured step*, Ap. Rh. Hence

Βητάρμων, ονος, ὁ, *a dancer*, Od. 8, 250: also ἡ, *a dancing girl*: adj. *measured*, ὀρχηθμός, παλμός, Maneth.: Nonn.

Βήτην, poet. for ἐβήτην, 3 dual aor. 2 of βαίνω, Hom.

Βηχία, ας, ἡ, and βηχιας, ου, ὁ, sub. φθόγγος, (βήξ) *hoarseness*, opp. to κοκκυσμός.

Βηχίας, ου, ὁ, v. foreg.

Βηχικός, ή, όν, (βήξ) *belonging to* or *suffering under a cough*, Hipp.

Βήχιον, ου, τό, *colts-foot*, Lat. *tussilago*, used to allay cough, Id.

Βηχώδης, ες, (βήξ, εἶδος) *coughing, like a cough*, Id.

ΒΙ'Α, ας, ἡ, Ion. βίη, ης, *bodily strength, force, power, might*, esp. of men and animals, also of winds, Il.; in Hom., like ἴς, freq. periphr. of strong men, βίη Ἡρακλῆος and Ἡρακληείη, Διομήδεος, Ἐτεοκληείη, etc. He uses it as opp. to δόλος, μῆτις, ἔπος: but also—2. *strength of mind*, Il. 3, 45.—II. *force, an act of violence, violent and wrongful dealing*, in Hom. usu. in plur.; joined with ὕβρις, Od. 15, 329; of inanimate objects, βίαι ἀνέμων, Il. 16, 213, also in late prose: βία τινός, *force used against* another, hence βίᾳ τινός, *against one's will, in spite of*, Hom., and Att.: but βίᾳ alone as an adv., *perforce*, Hdt. 6, 5, etc.; so too πρὸς βίαν, Aesch. Pr. 208, Ar. Vesp. 443; also ἐκ βίας, Soph. Phil. 563; ὑπὸ βίης, Hdt. 6, 107: λαμβάνειν τι βίᾳ πριάμενον, *to make a thing one's own perforce*, Xen. Hell. 3, 2, 31. [ῐ] Hence

Βῐάζω, f. -άσω, *to overpower, constrain*, Od. 12, 297: hence pass., esp. in pf. βεβίασμαι, aor. ἐβιάσθην, *to be overpowered, have violence done one, suffer violence*, Thuc. 4, 10: βιάζομαι τάδε, *I am wronged herein*, Soph. Ant. 66: βεβιασμένοι, freemen *unjustly* enslaved: of style, *forced, distorted*, βεβιασ. σχήματα, Dion. H. More usu. as dep. mid., βιάζομαί τινα, *to force a man, overpower, subdue*, Hom., who also uses the pass.: βιάζεσθαι παρθένον, *to force* a maiden. Ar. Plut. 1093, and Xen.: βιάζεσθαι αὑτόν, *to do one's self violence, kill one's self*, Plat. Phaed. 61 C, D: c. acc. rei, *to do violence to*, as β. τὰ σφάγια, *to force the victims to be favourable*, Hdt. 9, 41: so β. ἄστρα, Theocr. 22, 9, cf. Heind. Plat. Soph. 246 B: but β. τὸν ἔκπλουν, *to carry the passage out by force, force* it *through*, Thuc. 7, 70: absol., *to use force, act with violence, force one's way*, β. διὰ φυλάκων, Id. 7, 83; βιάζεσθαι εἴσω or εἴς τι, *to force one's self in* or *into*, Xen. Cyr. 3, 3, 69, Thuc. 7, 69: also c. inf., βιάζεσθαι ἐλθεῖν, *to force one's way*, Thuc. 7, 79: esp. in part. with another verb, e. g. σκῆπτρον βιασάμενος ἔχω, δίκην οὐ δίδωμι βιαζόμενος, *I have got the sceptre by force, I use force to escape punishment*, v. also βιάω.

Βῐαιοθᾰνᾰσία, ας, ἡ, *violent death*: and

Βῐαιοθᾰνᾰτέω, ῶ, *to die a violent death*, Plut.: from

Βῐαιοθάνᾰτος, ον, (βίαιος, θάνατος) *dying a violent death*.

Βῐαιοκλώψ, ῶπος, ὁ, (βίαιος, κλέπτω) *stealing forcibly*, Lyc. 547.

Βῐαιομάχας, α, ὁ, (βίαιος, μάχη) *fighting violently*, Anth. Hence

Βῐαιομᾰχέω, *to fight with open force, not by deceit*, Polyb. 1, 27.

Βίαιος, α, ον, also ος, ον, (βία) *forcible, violent*, once in Od. 2, 236: hence *acting with violence*: δίκη βιαίων, *an action for forcible seizure*.—II. pass. *forced, compulsory*, elsewh. βεβιασμένος, opp. to ἑκούσιος, Plat. Rep. 603 C. Adv. -ως, *by force, perforce*, twice in Od. 2, 237; 22, 37: also in neut. pl. βίαια, Aesch. Supp. 821: πρὸς τὸ βίαιον, Id. Ag. 130. [ῐ] Hence

Βῐαιότης, ητος, ἡ, *violence*, Antipho 130, 16.

†Βιαντιάδης, ου, ὁ, *son of Bias*, i. e. Talaus, Ap. Rh.

†Βιάνωρ, ορος, ὁ, Ion. -ήνωρ, *Biānor*, a Trojan, Il. 11, 92.—2. brother-in law of the Thracian prince Amadocus, Dem. 624, 4.—3. an epigrammatic poet in the time of Augustus. [ᾱ]

Βῐαρκής, ές, (βίος, ἀρκέω) *supplying the necessaries of life*, Anth.

Βίαρχος, ου, ὁ, (βίος, ἄρχω) *one who superintends the commissariat, a commissary-general*.

†Βίας, αντος, ὁ, *Bias*, father of Talaus, Apollod.—2. a son of Priam, Id.—3. a king of Megara, Id.—4. of Priene, one of the seven sages of Greece, Hdt. 1, 27.—Others in Hdt., etc.

Βῐασμός, οῦ, ὁ, (βιάζω) *violence, force, compulsion*, Eupol. Autol. 26.

†Βιαστέον, verb. adj. from βιάζομαι, *one must apply compulsion to*, Eur. Rhes. 584.

Βῐαστής, οῦ, ὁ, (βιάζω) *one who shows strength* or *force, strong: one who uses force, a violent man*, N. T.: *a robber*.

Βῐαστικός, ή, όν, *inclined to deeds of violence, compulsory*, Plat. Legg. 921 E.

Βῐατής, οῦ, ὁ,=βιαστής, Pind.

Βῐάω, perf. βεβίηκα, older Ep. form of βιάζω, *to constrain, overpower*: more freq. in mid., βιάομαι, f. -ήσομαι, *to force, drive into a narrow space, treat with violence*, Hom.; βιόωνται, Od. 11, 503, ψεύδεσσι βιησάμενος, *overreaching*, Il. 23, 576, νῶϊ μισθὸν βιήσατο, *he cheated us of our pay*, Il. 21, 451.

Βῐβάζω, fut. -άσω, fut. part. βιβῶν, *to lift up, raise, exalt*, Soph. O. C. 381, v. Ellendt in voc.—2. *to couple two animals*.—II. =βαίνω, esp. *to mount*, Lat. *inire*, Arist. H. A.

†Βίβακτα, ων, τά, *Bibacta*, an island and city in India, Arr. Ind. 21, 11.

Βῐβάς, ᾶσα, άν, part. from obsol. βίβημι,=βαίνω, Hom. usu. with μακρά, v. sq.

Βῐβάσθων, ουσα, ον, part. from obsol. βιβάσθω,=βαίνω, *striding*, Il., always with μακρά, *long striding*, so also βιβάς and βιβῶν, cf. βιβάω.

Βίβᾰσις, εως, ἡ, (βιβάζω) *a peculiar kind of dance*, such as is described in Ar. Lys. 82.

Βῐβαστής, οῦ, ὁ, (βιβάζω) *a coverer, male animal for breeding*.

Βῐβάω, poet. collat. form of βαίνω, *to stride*, πέλωρα βιβᾷ, *he takes huge strides*, H. Hom. Merc. 225, ἐβίβασκε, impf. Ion., H. Hom. Ap. 133. Elsewhere we find only the part. βιβῶν, βιβῶσα, Il. 3, 22, Od. 11, 539, both times with μακρά, also κοῦφα βιβῶν, *lightly stepping*, Pind. O. 14, 24: v. βιβάσθων.

Βιβλαρίδιον, ου, τό,=sq., N. T.

Βιβλάριον, ου, τό, dim. from βίβλος, *a little book*, Anth.

Βιβλιαγράφος, ον,=βιβλιογράφος, Cratin. Chir. 18, v. Lob. Phryn. 655.

Βιβλιακός, ή, όν, *belonging to books, versed in books, literatus*, Timon ap. Ath. 22 D.

Βιβλιάριον, ου, τό,=βιβλάριον, Diog. L. 6, 3.

Βιβλιαφόρος, ον, = βιβλιοφόρος, Polyb.

Βιβλιδάριον, ου, τό, Ar. Fr. 596, and

Βιβλίδιον, ου, τό, dim. from βιβλίς, Dem. 1283, 5. [ιδ]

Βίβλινος οἶνος, ὁ, *Biblian wine*, from Biblis, a hill in Thrace, Hes. Op. 587, Theocr. 14, 15.

Βίβλινος, η, ον,=βύβλινος, *of paper.*

Βιβλιογρᾰφία, ας, ἡ, *the writing of books*, Diosc.

Βιβλιογράφος, ον, (βιβλίον, γράφω) *writing books*, Luc. [ᾰ]

Βιβλιοθήκη, ης, ἡ, (βιβλίον, θήκη) *a book-case, library*, Crat. Jun. Pseud. 2.

Βιβλιοκάπηλος, ον, (βιβλίον, κάπηλος) *dealing in books*, Luc. [ᾰ]

Βιβλιολάθας, α, ὁ, (βιβλίον, λήθη) *book-forgetting*, nickname of Didymus the Gramm., who had written so many books (3500 !) that he could not remember them, Ath. 139 C.

Βιβλίον, ου, τό, dim. from βίβλος, *a little book, tablet, letter*, Hdt., etc., in genl. without dimin. signf.=βίβλος.

†Βιβλιοπωλεῖον, ου, τό, *a place where books are sold, a book-store*, Ath. 1 E.

Βιβλιοπώλης, ου, ὁ, (βιβλίον, πωλέω) *a bookseller*, Dion. H.

Βιβλιοφόρος, ον, (βιβλίον, φέρω) *carrying books, papers, letters*, v. l. Polyb. 4, 22.

Βιβλιοφῠλάκιον, ου, τό, (βιβλίον, φυλακή) *a place to keep books in*, LXX.

Βιβλίς, ίδος, ἡ, esp. in plur.,=βιβλίον.—II. *a cord of papyrus*, βίβλος; better βυβλίς.

ΒΙ´ΒΛΟΣ, ου, ἡ, *the inner bark of the papyrus*, βύβλος; *bark* in genl. – II. *the paper made of this bark*, first in Aegypt: hence *a book, a scroll, writing*, Aesch. Supp. 947.

†Βίβρακτα, ων, τά, *Bibracta*, a town of the Aedui in Gaul, Strab.

ΒΙΒΡΩ´ΣΚΩ, (redupl. form from root ΒΡΟ–, which is found in the deriv. tenses and words): fut. βρώσομαι in late authors: fut. pass. βεβρώσομαι, Od. 2, 203: perf. βέβρωκα, part. βεβρωκώς, also contr. βεβρώς, Soph. Ant. 1022: aor. ἔβρων, Ep.: Hom. uses the part. perf., and fut. pass.: Att. pres., impf., perf. act., all the tenses in pass.: the deficient tenses were supplied from ἐσθίω. *To eat, gnaw, eat up, consume*, χρήματα, Od. 2, 203: also c. gen. Od. 22, 403. (Cf. βορά, Lat. *voro.*)

†Βιβῶν, pass. part. of βιβάω, q. v.

Βιδιαῖοι, ων, οἱ, *officers at Sparta*, whose duties are not clearly known, but were connected with the charge of the youth, Paus. 3, 11: Böckh supposes the word to be connected with ἴδυοι, Ϝίδυοι, witnesses or judges over them, Inscr. 1, p. 609, cf. Müller, Dor. 3, 7, § 8.

†Βίεννα, ης, ἡ, *Vienna*, now *Vienne*, a city of Gaul, Strab.

†Βιεῦντες, Dor. for βιοῦντες, Phocyl.

†Βιζώνη, ης, ἡ, *Bizōne*, a city of Thrace on the Pontus, Strab.

Βιήμᾰχος, ον,=βιαιομάχας, Anth.

†Βιήνωρ, Ion. for Βιάνωρ.

†Βιήσατο, Ep. and Ion. for ἐβιάσατο from βιάω.

†Βίηφι, Ep. for βίᾳ, Il. 4, 325.

†Βιθῡνία, ας, ἡ, *Bithynia*, a country of Asia Minor, between the Propontis and Euxine, Strab.; also Βιθυνίς, ίδος, ἡ, Xen. Hell. 3, 2, 2; also fem. as adj. Βιθ. Θρᾴκη, Ib.

†Βιθύνιον, ου, τό, *Bithynium*, a city of Bithynia, Strab.

†Βιθῡνοί, ῶν, οἱ, *the Bithynians*, Hdt. 7, 75; also οἱ Θρᾷκες Βιθυνοί. Thuc. 4, 75. [ῑθῡ, also ῑθῠ and ῐθῠ, Spitz. Gr. Pros. p. 123.]

†Βίθυς, υος, ὁ, *Bithys*, masc. pr. n., Ath. 614 F.

Βῑκίδιον, ου, τό, and

Βῑκίον, ου, τό, dim. from sq., Diosc. —II.=κύαμος, *vicia.*

ΒΙ¯ΚΟΣ, or βίκος, ου, ὁ, *an earthen wine-vessel*, like πίθος, Hdt. 1, 194, (akin to Germ. *becher*).

†Βιλλαῖος, ου, ὁ, *the Billaeus*, a river of Bithynia, Ap. Rh. 2, 791.

†Βίλλαρος, ου, ὁ, *Billarus*, masc. pr. n., Strab.

†Βίνδαξ, ακος, ὁ, *Bindax*, masc. pr. n., Luc.

ΒΙ¯ΝΕ´Ω, *inire, coire*, of illicit intercourse, opp. to ὀπυίω, Ar. Av. 563: also of beasts. Mid. in imperf. iter. form βινεσκόμην, Ar. Eq. 1242.

Βῑνητιάω, desiderat. from βινέω, *coire cupio*, Ar. Lys. 715.

Βιοδότης, ου, ὁ, (βίος, δίδωμι) *the giver of life* or *food, a guardian*, Plat. Legg. 921 A.

Βιόδωρος, ον, (βίος, δῶρον) *life-giving*, Aesch. Fr. 159: *bounteous*, Soph. Phil. 1162.

Βιοδώτης, ου, ὁ, fem. βιοδῶτις, ιδος, ἡ,=βιοδότης, Anth.

Βιοδώτωρ, ορος, ὁ, poet. for -δότης.

Βιοθάλμιος, ον, (βίος, θάλλω) *lively, strong, hale*, H. Hom. Ven. 190.

Βιοθρέμμων, ον, gen. ονος, (βίος, τρέφω) *nourishing, supporting life*, Ar. Nub. 570.

Βιοθρέπτειρα, ας, ἡ, (βίος, τρέφω) *life-supporting*, Orph.

Βιολογέω, (βιολόγος) *to sketch, describe to the life*, Longin.

Βιολογικός, ή, όν, *belonging to a* βιολόγος, from

Βιολόγος, ου, ὁ, (βίος, λέγω) like ἠθολόγος, *one who represents a character to the life* or *who represents the life and manners*, i. e. *a player*, Plut.

Βιομηχᾰνία, ας, ἡ, *industry in gaining a living*, Antiph. ap. Poll. 7, 189: from

Βιομήχᾰνος, ον, (βίος, μηχανή) *knowing, clever, skilled in getting a living*, Arist. H. A.

Βιοπλᾰνής, ές, (βίος, πλάνη) *unsettled, wandering for a living, a beggar*, Callim. ap. A. B.

Βιοπονητικός, ή, όν, Hippodam. ap. Stob. p. 249, 2, and

Βιοπόνος, ον, (βίος, πονέω) *living by labour*, Ib. p. 248, 26.

Βιοποριστικός, ή, όν, (βίος, πορίζω) *getting a living*, Euseb.

ΒΙ´ΟΣ, ου, ὁ, *life, the course of life*, of man or beast, Od.: also of plants: esp. *happy life*: freq. βίον βιοῦν or ζῆν, but very unusu. βίος ζωῆς, *course of life*, Plat. Epinom. 982 A.—II. *manner of life, occupation, livelihood, sustenance, means*, first in Hes. Op. 31, freq. in Hdt. and Att.: in genl. *way of living*, τὸν βίον ποιεῖσθαι, τὸν βίον ἔχειν ἀπό τινος, *to make one's living of, to live by* a thing.—III. *the world we live in, common life, the course of events*, ἐν and παρὰ τῷ βίῳ.—IV. *biography*, Plut.—V. *a place of abode, a dwelling-place, a habitation*, ἐν Θρᾳκίᾳ νήσῳ τοὺς βίους ἱδρύσαντο, Dion. H. 1, 68.

ΒΙΟ´Σ, οῦ, ὁ, *a bow*,=τόξον, Hom. (Perh. orig. same with βίος, since the first Greeks, like all rude tribes, lived by the chase.)

Βιοσσόος, ον, (βίος, σώζω) *protecting, supporting life*, Nonn.

Βιοστερής, ές, (βίος, στερέω) *robbing of life* or *means.*—II. pass. *in want of means*, Soph. O. C. 747.

Βιοτεία, ας, ἡ, (βιοτεύω) *a way of life, livelihood*, Xen. Oec. 6, 10.

Βιότευμα, ατος, τό, *life, a manner of life*: from

Βιοτεύω, f. -εύσω, *live, obtain sustenance*, αὐτόθεν, Thuc. 1, 11: *to follow a business, to live by* a thing, ἀπὸ πολέμου, Xen. Cyr. 3, 2, 25: β. βίοτον, Eur. Alc. 242.

Βιοτή, ῆς, ἡ, Lat. *vita*,=βίοτος, Od. 4, 565, and Xen.: *means of subsistence*, Soph. Phil. 1159.

Βιότης, ητος, ἡ,=foreg., H. Hom. 7, 10.

Βιοτήσιος, ον, Ap. Rh., and

Βιοτικός, ή, όν, (βίος) *belonging to, supporting life.*

Βιότιον, ου, τό, dim. from βίος, *a scant living*, Ar. Plut. 1165.

Βίοτος, ου, ὁ, (βιόω) *life*: esp. *manner of life, means of life*, Lat. *vita, victus*, Hom.; poet.

Βιοφάγος, ον, (βίος, φαγεῖν) *consuming, squandering one's means*, Bast app. Ep. Cr. p. 52. [ᾰ]

Βιοφειδής, ές, (βίος, φείδομαι) *stingy, penurious*, Anth.

Βιοφθορία, ας, ἡ, *destruction of life*, Orph.: from

Βιοφθόρος, ον, (βίος, φθείρω) *destructive of life*, Pseudo-Phoc. 39.

Βιόχρηστος, ον, (βίος, χρηστός) *good for* or *useful in life.*

Βιόω, in pres. and impf. unu. in Attic, in its stead ζῆν; f. βιώσομαι, also Diog. L. 2, 68, βιώσω: aor. 1 ἐβίωσα: aor. 2 ἐβίων, opt. βιῴην, subj. βιῶ, ῷς, ῷ, etc., inf. βιῶναι, (also used sometimes for pres., Od. 14, 359) part. βιούς: pf. βεβίωκα: aor. 1 mid. ἐβιωσάμην (βίος, Lat. *vivo*). *To live*, Il., etc., both of men, beasts, and plants: esp. *to live happily, comfortably*: in pass., βιοῦται, *one lives*, Lat. *vivitur*, βεβίωται ἐμοί, *I have lived.* The irr. form βιόμεσθα, as if from βίομαι, H. Hom. Ap. 528, is corrected by Wolf βεόμεσθα.—II. trans. *to quicken, make alive, to keep alive*, only in aor. 1 mid., σὺ γαρ μ' ἐβιώσαο, *for thou hast preserved my life*, Od. 8, 468.

Βιόωνται, βιόωντο, poet. 3 plur. pres. and imperf. mid. from βιάω, Od.

Βιπτάζω, Epich. p. 109, and Sophron, for βαπτίζω, E. M. p. 197.

†Βίππος, ου, ὁ, *Bippus*, an Argive deputy sent to Rome, Polyb. 25, 2.

†Βιρκεννα, ης, ἡ, *Bircenna*, a wife of Pyrrhus, Plut. Pyrrh. 9.

†Βισάλται, ῶν, οἱ, *the Bisaltae*, a Thracian tribe on the Strymon, Hdt. 7, 115.

†Βισάλτης, ου Ion. εω, ὁ, *Bisaltes*, masc. pr. n., Hdt. 6, 26.

†Βισάλτιος, α, ον, Hdt., and Βισαλτικός, ή, όν, Thuc., *Bisaltian, Thracian*; ἡ Βισαλτία, sub. γῆ, *the country of the Bisaltae*, Hdt. 7, 115.

†Βισάνθη, ης, ἡ, *Bisanthe*, now *Rodosto*, a city of Macedonia, Hdt. 7, 137.

†Βισθάνης, ου, ὁ, *Bisthanes*, a Persian, Arr. An. 3, 19, 8.

†Βίσουργις, ιδος, ὁ, *the Visurgis*, now the *Weser*, Strab.

†Βίστονες, ων, οἱ, *the Bistŏnes*, a Thracian tribe, dwelling south of Mount Rhodope, Hdt. 7, 110. Hence

†Βιστόνιος, α, ον, *of the Bistones, Bistonian*, i. e. *Thracian*, Ap. Rh., etc.; ἡ Βιστονία, sub. γῆ, *Bistonia*, Orph.

†Βιστονίς, and poet. Βιστωνίς, ίδος, ἡ, fem. to foreg., Ap. Rh.; cf. Bähr ad Hdt. 7, 109.

Βίσων, ωνος, ὁ, *the wild bull, Bison*, Paus. 10, 13. (So called from the country of the Bistones.) [ῐ]

†Βιτίη, ης, ἡ, *Bitia*, fem. pr. n., Anth.

Βίττακος, ου, ὁ,=ψίττακος, Eubul. Incert. 14.

†Βιτούρῐγες, ων, οἱ, *the Bituriges*, a people of Gallia Aquitania, Strab.

†Βίττιον, ου, ἡ, *Bittium*, fem. pr. n., Anth.

†Βιττίς, ίδος, ἡ, *Bittis*, fem. pr. n., Ath. 598 F.

†Βίτων, ωνος, ὁ, *Biton*, son of Cydippe, priestess of Juno, and brother of Cleobis, Hdt. 1, 31,—Others in Xen., etc. [ῑ]

Βιῴατο, 3 plur. opt. pres. mid. from βιόω, Il. 11, 467.

†Βιῴην, 2 aor. opt. from βιόω, q. v.

†Βίων, ωνος, ὁ, *Bion*, a Bucolic poet of Smyrna, Mosch., etc.—2. an Athenian archon, Ol. 80, 3, Dion. H.—3. an historian of Soli, Ath. 566 C.—Others in Ath., Strab., etc.

Βιῶναι, inf., and βιώτω, imperat. aor. 2, from βιόω, Hom.

Βιώσιμος, ον, (βιόω) *belonging to life; life-like, worth living, possible to live*, Soph. Ant. 566.

Βίωσις, εως, ἡ, *life, course of life*, N. T. Act. 26, 4.

Βιώσκομαι, as pass., *to be made alive, to revive*, Arist. Meteor.

Βιωτέον, verb. adj. from βιόω, *one must live*, Plat. Gorg. 500 D.

†Βιώτης, ου, ὁ, *Biotes*, an Athenian, Dion. H.

Βιωτικός, ή, όν,=βιώσιμος: also *lively*, Arist. H. A.

Βιωτός, ή, όν,=(βιόω) *to be lived, worth while living, worth considering as life*, Ar. Plut. 197, βίος βιωτός, *vita vitalis: οὐ βιωτός, not to be endured, insupportable.*

†Βιώτω, imp. 2 aor. act. from βιόω, Hom.

Βιωφελής, ές, (βίος, ὠφελέω)=βιόχρηστος, *useful, profitable for life*, Luc.

†Βλάβεν, for ἐβλάβησαν, 3 pl. 2 aor. pass. of βλάπτω.

Βλᾰβερός, ά, όν, (βλάπτω) *hurtful, ruinous*, H. Hom., and Hes. Adv. -ρῶς.

Βλάβη, ης, ἡ, (βλάπτω) *hurt, damage*, opp. to wilful wrong (ἀδίκημα), Aesch., etc.: βλ. τινός, *damage to a* thing, Ar. Vesp. 1407: of a person, ἡ πᾶσα βλάβη, who is nothing but *mischief*, Soph. El. 301: βλάβης δίκη, *an action for damage done*, v. Att. Process, p. 475, sq.: cf. βλάβος. [ᾰ]

Βλᾰβόεις, εσσα, εν,=βλαβερός, Nic.

Βλάβομαι,=βλάπτομαι, only 3 sing. βλάβεται occurs in Hom.

Βλάβος, εος, contr. ους, τό,=βλάβη, *hurt, injury, loss*, usu. poet., and Hdt. 1, 9; but also found in Att. prose, e. g. Plat. Legg. 843 C, etc: indeed the Atticists mostly prefer βλάβος, Piers. Moer. p. 103, Osann Philem. p. 293.

Βλᾰδᾰρός, ά, όν,=πλαδαρός, *flaccid, loose, spongy*: metaph. *silly, fatuous*: akin to βλάξ, q. v.

ΒΛΑ´ΖΩ, fut. βλάσω: pf. βέβλαδα, a supposed radic. form, acc. to Hesych.=μωραίνω: acc. to Eustath. the root of βλάξ: Hesych. connects it with βλάσκω,=λέγω, and βλαττόω,=παιδαριεύομαι, also with βλαδαρός and πλαδαρός: the Lat. *blatire*, and frequent. *blaterare* are traced by Festus to the same root; cf. Buttm. Lex. v. βλίττειν, 6.

†Βλαηνή, ῆς, ἡ, *Blaēne*, a district of Paphlagonia, Strab.

ΒΛΑΙΣΟ´Σ, ή, όν, *having the legs bent inwards*, and *the feet bent outwards, bandy-legged*, Hipp.: in genl. *crooked*: also of limbs *distorted* by gout, or of a *stammering* tongue; hence κισσός, πλατάνιστος βλ., *twisted ivy, a plane-tree bending every way*, Mel. 1: τὰ βλαισὰ τῶν ὀπισθίων, *the hollow* of the hind-leg in which bees carry the pollen, Arist. H. A. Hence

Βλαισότης, ητος, ἡ, *crookedness of the legs*, Arist. Probl.

Βλαισόω, *to make* βλαισός, Arist. H. A.

Βλαίσωσις, εως, ἡ,=βλαισότης.—II. *double-dealing*: also in rhet. *the retorting of a dilemma* on the proposer of it, Arist. Rhet. 2, 23, 15.

Βλᾱκεία, ας, ἡ, (βλακεύω) *slackness, indolence, sloth, stupidity*, Xen. Cyr. 2, 2, 25; 7, 5, 83.

Βλάκευμα, ατος, τό, *the conduct of a* βλάξ, *a silly, stupid trick*; also=foreg. [ᾱ] from

Βλᾱκεύω, f. -εύσω, *to behave like a* βλάξ, *to be slack, indolent, spiritless, silly*, Xen. An. 2, 3, 11.—II. in late authors,=θρύπτομαι, *to be nice, fastidious, delicate.*

Βλᾱκικός, ή, όν, *like a* βλάξ: in genl. *indolent, stupid*, Plat., and Xen., v. Ruhnk. Tim. Adv. -κῶς, Ar. Av. 1323.

Βλᾱκώδης, ες, (βλάξ, εἶδος) *like a* βλάξ, Xen. Eq. 9, 1.

Βλάμμα, ατος, τό, (βλάπτω)=βλάβη, Cic. Fin. 4, 21.

ΒΛΑ´Ξ, βλᾱκός, ὁ, ἡ, *slack, inactive, sluggish, spiritless, silly, stupid*, oft. in Xen., v. Ruhnk. Tim.—II. later, *effeminate, delicate, fastidious, braggart*, Koen. Greg. 557. Comp. βλᾱκώτερος, sup. βλᾱκώτατος, for wh. Buttm. proposes βλᾱκικώτερος, βλᾱκικώτατος, on account of long penult, from βλᾱκικός, Ausf. Gr. Sprachl. 1, p. 261 n.: superl. rarely βλᾱκίστατος. (Passow from βλάζω, q. v.: Buttm. Lexil. v. βλίττειν, 6, from μαλακός, as βλώσκω, from μολεῖν.)

Βλαπτήριος, ον, Opp.,=sq.

Βλαπτικός, ή, όν, (βλάπτω) *hurtful, mischievous*, Philo.

ΒΛΑ´ΠΤΩ, fut. -ψω, fut. mid. βλάψομαι, used as pass. in Thuc. 6, 64: perf. pass. βέβλαμμαι: aor. 1 pass. ἐβλάφθην, Thuc. 4, 73, Antiphon 123, 18: but more usu. aor. 2 pass. ἐβλάβην (which is nearest the root ΒΛΑΒ–). *To disable, weaken, hinder, stop*, Od. 13, 22, πόδας, γούνατα, *to disable the feet*, etc., for running, *to lame them, to entangle or trip them up*, Hom., who also has ἔβλαψέ με πόδας:—in genl. Hom. mostly uses it of material things, *to hinder* or *stop so as to do one harm*, c. gen. *to hinder from*, βλάπτειν τινὰ κελεύθου, Od. 1, 195; so βλαβέντα λοισθίων δρόμων, *arrested* in its last course, Aesch. Ag. 120; βλαφθεὶς κατὰ κλόνον, *entangled* in the melée, Il. 16, 331, βλαφθεὶς ἐν ὄζῳ, *caught* in the branches, Il. 6, 39; βλάβεν ἅρματα καὶ ἵππω, *were stopped*, could not get forwards, Il. 23, 545.—2. also of the mind, φρένας ἔβλαψε, *distracted* his senses or understanding, drove him mad: and so c. acc. pers. alone, *to blind, deceive, mislead*, Il. 22, 15, Od. 23, 14; of Até, who distracts men's minds, Il. 9, 503; also of wine, Od. 21, 294: hence βλαφθείς, Lat. *mente captus*, Il. 9, 508, for which Theogn. 222, says νόου βεβλαμμένος ἐσθλοῦ, cf. βλαψίφρων and φρενοβλαβής.—3. after Hom., in genl., *to harm, damage, hurt*, opp. to wilful wrong (ἀδικεῖν), c. acc., Pind., and freq. in Att.; also c. dat., Aesch. Eum. 661.

Βλάσαμον, ου, τό, poet. metaph. for βάλσαμον, Nic.

Βλασκών, ῶνος, ὁ, *Blascon*, an island near Gallia Narbonensis, Strab.

ΒΛΑΣΤΑ´ΝΩ, fut. βλαστήσω: aor. ἔβλαστον: later aor. ἐβλάστησα: *to bud, sprout*, Thuc. 3, 26; in genl. *to burst forth, grow*, Trag., etc.—II. transit. *to bring forth, bring up*, Ap. Rh. 1, 1131.

Βλάστειον, ου, τό,=βλάστη, Nic.

Βλαστέω,=βλαστάνω rare, Aesch. Cho. 589.

ΒΛΑ´ΣΤΗ, ης, ἡ, *a bud, sprout, leaf, twig*, Soph. Fr. 296, cf. Ant. 827.—II. *increase, growth*, παιδὸς βλάσται, Soph. O. T. 717.

Βλάστημα, ατος, τό, Aesch. Theb. 533, and

Βλάστημος, ου, ὁ,=βλάστη, Aesch. Theb. 12, Supp. 317.

Βλαστήμων, ον, gen. ονος,=βλαστικός, Nic.

Βλάστησις, εως, ἡ, (βλαστέω) *a budding, sprouting, growth*, Theophr.

Βλαστητικός, ή, όν, (βλαστέω) *able, apt to bud* or *sprout, quick growing*, Theophr.

Βλαστικός, ή, όν, *inclined to shoot*, Theophr.: *belonging to growth*, ὥρα, Geop.

Βλαστοκοπέω, (βλαστός, κόπτω) *to cut or break off young shoots*, Theophr.

Βλαστολογέω, (βλαστός, λέγω) *to thin* or *pick off young shoots*, Lat. *pampinare*, Theophr. Hence

Βλαστολογία, ας, ἡ, *the thinning* or *pruning of young shoots*, esp. *of the vine*, Theophr.

†Βλαστόν, οῦ, τό,=sq., Nic. ap. Ath. 684 A.

ΒΛΑΣΤΟ´Σ, οῦ, ὁ, *a bud, sprout, shoot, sucker*, Lat. *germen*, Hdt. 6, 37: *offspring*, Soph. Fr. 314.

Βλασφημέω, pf. ἐβλασφήμηκα, but also βεβλασφήμηκα, Dem. 228, 14, (βλάσφημος) *to hurt a man's good name, to speak ill* or *to the prejudice of one, to defame*, περί τινος, Isocr. 310 B, εἰς θεούς, Plat. Rep. 381 E, and so N. T., and Eccl., *to blaspheme.*—II. *to utter words of ill omen*, opp. to εὐφημέω.

Βλασφημία, ας, ἡ, *defamatory, calumnious, abusive language*, Eur. Ion. 1189: *blasphemy*, τινός, *against* one, N. T.: from

Βλάσφημος, ον, (perh. from βλάξ and φήμη, others from βλάπτω, quasi βλαψίφημος) *abusive*, Dem. 110, 9: *speaking blasphemy*, N. T.—II. *speaking words of ill omen*, opp. to εὔφημος. Adv. -μως. Hence

Βλασφημοσύνη, ης, ἡ,=βλασφημία.

†Βλαῦδος, ου, ἡ, *Blaudus*, a city of Greater Phrygia, Strab.

Βλαύτη, ης, ἡ, usu. in plur. βλαῦται, ῶν, αἱ, *a kind of slipper* or *sandal* Lat. *solea*, Plat. Symp. 174 A.

Βλαυτίον, ου, τό, dim. from βλαύτη, Ar. Eq. 889.

Βλαυτόω, ῶ, (βλαύτη) *to beat with slippers*, cf. Ter. Eun. 5, 7, 4.

Βλαψιγονία, ας, ἡ, (βλάπτω, γονή) *a procuring of abortion.*

Βλάψις, εως, ἡ, (βλάπτω) *a harming*, Plat. Legg. 932 E.

Βλαψίτᾰφος, ον, (βλάπτω, τάφος) *damaging graves*, Welcker Syllog. Ep. 71, 4.

Βλαψίφρων, ον, gen. ονος, (βλάπτω, φρήν) *maddening*, φάρμακα, Orph. and Euphor. Fr. 10. Adv. -όνως, Aesch. Theb. 726.

Βλεῖο, 2 sing. opt. aor. pass. for βληθείης, of βάλλω, Il. 13, 288.

Βλείς,=βληθείς in Epich. (p. 109) acc. to E. M. p. 199.

Βλεμεαίνω, (prob. from βρέμω) *to brag, be proud of* a thing, Il., always in phrase σθένεϊ βλεμεαίνει or βλεμεαίνων, *exulting* in his strength. But in Batr. 275,=μενεαίνω, c. inf.

Βλέμμα, ατος, τό, (βλέπω) *the look, glance*, Eur. H. F. 306: *the eye* itself in plur., Aesch. Fr. 224.

†Βλέμυες, ων, οἱ, *the Blemyes*, a

people of Africa on the Nile, Theocr. 7, 114; also wr. Βλέμμυες, Strab.

ΒΛΕ´ΝΝΑ, ης, ἡ, also βλένα, ἡ, and βλένος, εος, τό,=μύξα, κόρυζα, φλέγμα, *phlegm*, Lat. *mucus, pituita*, Hipp.: also written πλέννα.

ΒΛΕ´ΝΝΟΣ, ου, ὁ, *a blockhead, simpleton, driveller, cui pituita molesta est*: strictly, *one with his head stuffed and stupified*, cf. κορυζάω, and its opp. ἀπομύσσω.—II. *a coarse fish, like the* κωβίος, also called βαιών, Sophr. ap. Ath. 288 A.

ΒΛΕΝΝΟ´Σ, ή, όν, *stupid, silly, good for nothing*.—II.=sq.

Βλεννώδης, ες, (βλέννα, εἶδος) *running at the nose*, Arist. H. A.

Βλένος, εος, τό,=βλέννα.

†Βλεπαῖος, ου, ὁ, *Blepaeus*, a rich Athenian banker, Dem. 583, 17.

Βλεπεδαίμων, ον, gen. ονος, (βλέπω, δαίμων) *seeing ghosts, superstitious*: a nickname of the Socratics, either from their staring, absent look, or from their ghastly, pale complexion: also written βλεπιδ. or βλεποδ.

Βλέπησις, εως, ἡ, (βλέπω) *a look, a glance*, Ar. Fr. 597.

Βλέπος, τό,=βλέμμα, *a look*, Ar. Nub. 1176.

Βλεπτέον, verb. adj. from βλέπω, *one must look*, εἴς τι, Plat. Legg. 965 D.

Βλεπτικός, ή, όν, *sharp-seeing*, Anth.

Βλεπτός, ή, όν, (βλέπω) *seen, worth seeing*, Soph. O. T. 1337.

†Βλέπυρος, ου, ὁ, *Blepyrus*, masc. pr. n., Ar. Eccl. 327.

ΒΛΕ´ΠΩ, f. -ψω, *to look, see, have the power of sight*, Soph. O. C. 73: *to look on, cast the eyes on*, freq. c. adv. φιλοφρόνως, ἐχθρῶς βλ. πρός τινα, Xen., εἴς τινα, Dem.: also c. acc. Ἄρην, φόβον βλ., *to look fury, terror*: Trag., and hence in comedy, κάρδαμα, ὀρίγανον, νᾶπυ βλέπειν, *to look cress, mustard*, etc., i. e., sour, freq. in Ar., v. Blomf. Aesch. Theb. 53.—II. *to look in a particular direction, to be inclined, to turn towards*, Soph. Aj. 514; esp. of aspects, οἰκία πρὸς μεσημβρίαν βλέπουσα, *looking towards the south*, like Lat. *spectare* for *vergere*.—III. *to see the light*, with or without φάος, hence, *to live*, Trag.: but σκότον βλ., *not to see* the light, *to be blind*, Soph. O. T. 419.—IV. *to look and long after a thing*, c. inf. Ar. Ach. 376.—2. *to take care of, guard, look to a thing*, or *to take care, beware*, ἀπό τινος, N. T.—V. τὰ βλέποντα, *really existing, true, real things*, Aesch. Cho. 844.—The word is not found in Hom.

†Βλετονήσιοι, ων, οἱ, *the Bletonesii*, a barbarian tribe, Plut.

Βλεφᾰρίζω, f. -ίσω, *to wink*, Clem. Al.: from

Βλεφᾰρίς, ίδος, ἡ, *the eyelash*, Arist. H. A. [ĭ Att., ῑ Ion. and usu., cf. Drac. p. 45]: from

Βλέφᾰρον, ου, τό, (βλέπω) hardly used save in plur., strictly *the eyelids*, in Hom. usu. as the seat of sleep.—II. poet. *the eyes*, Hes. Sc. 7 (where a fem. form, βλεφάρη, seems not improb.), and very freq. in Trag.

†Βλεψιάδαι, ῶν, οἱ, *the Blepsiadae*, a tribe in Aegina, Pind. Ol. 8, 99.

†Βλεψίας, ου, ὁ, *Blepsias*, masc. pr. n., Luc., etc.

†Βλεψίδημος, ου, ὁ, *Blepsidemus*, name of a poor Athenian, Ar. Plut. 332.

Βλήδην, adv. (βάλλω) *by throwing, hurling*.

Βλήεται, Ep. subj. aor. pass. of βάλλω for βλήηται, βλῆται, Od. 17, 472.

Βλῆμα, ατος, τό, (βάλλω) *a spear-cast, shot, throw*.—II. *a missile, arrow*.—III. *a wound*, Hdt. 3, 35.

Βλήμενος, η, ον, Ep. part. aor. pass. of βάλλω, Hom.

†Βλήρα, ας, ἡ, *Blera*, a city of Etruria, Strab.

Βλῆσθαι, Ep. inf. aor. pass. of βάλλω, Hom.

†Βλησίνων, ωνος, *Blesinon*, a city of Corsica, Strab.

Βλη στρίζω, f. -ίσω, (βλητός) *to toss about*, Xenoph. 7, 2. Pass. *to be restless*. Hence

Βλη στρισμός, οῦ, ὁ, *a tossing about, restlessness*, Hipp.

Βλητέος, α, ον, (βάλλω) verb. adj., *to be thrown*.

Βλητήρ, ῆρος, ὁ, fem. βλήτειρα, ας, ἡ, *a hurler, thrower*.

Βλητικόν, οῦ, τό,=βλητόν, Theophr., v. βλητός II.

Βλῆτο, Ep. 3 sing. aor. pass. of βάλλω, Il.

Βλητός, ή, όν, (βάλλω) *hurled, struck, shot: stunned, affected by a blow* or *stroke*, Hipp.—II. τὸ βλητόν, sub. ζῶον, *a beast that wounds* or *stings*, like δακετόν, ἑρπετόν, βληχητόν, Ael.

Βλῆτρον, ου, τό, (βάλλω) *an iron band* or *hook*; acc. to others, *a wooden nail* or *rivet*, ξυστὸν κολλητὸν βλήτροισι, Il. 15, 678.

ΒΛΗΧΑ´ΟΜΑΙ, fut. -ήσομαι, also βληχέομαι, dep. mid. (βληχή) *to cry*, esp. *to bleat*, of sheep, as μηκάομαι, of goats; though Ar. Plut. 293, applies the first to both, cf. also μυκάομαι: also of infants, Ar. Vesp. 570. Hence

Βληχάς, άδος, ἡ, *the bleating animal*, i. e. *sheep*, Opp.

Βληχή, ῆς, ἡ, *bleating*, οἰῶν, Od. 12, 266: in genl. *the cry, wailing of children*, Aesch. Theb. 348.

Βληχηθμός, οῦ, ὁ, Ael., and

Βλήχημα, ατος, τό,=βληχή.

Βληχητά, ῶν, τά, (βληχάομαι) *bleating animals*, Ael.: βληχητὰ τέκνα, *sheepish*, said of the sons of Hippocrates by Eupol. Dem. 38, called βλιτομάμμαι by Ar. Nub. 1001.

†Βλῆχνον, ου, τό, a species of *fern*, Diosc.

Βληχρός, ά, όν, *weak, nerveless, pliant*, Alcae. ap. Eust., and Hipp., but not in Att.; also with α euphon., ἀβληχρός, Valck. Ad. p. 218, Buttm. Lexil. v. βλίττειν, 6, p. 194. Adv. -ρῶς, *slightly*, Hipp. (Prob. from βλάξ.)

Βλῆχρος, ου, ἡ, *a woody plant*, flowering late, Theophr.

Βληχώδης, ες, (βληχή, εἶδος) *bleating, sheepish*, Babrius.

ΒΛΗ´ΧΩΝ, ωνος, ἡ, more rarely, and perh. only in acc. βληχώ, οῦς, ἡ, Ion. γλήχων, γληχώ, Koen. Greg. p. 40:—*pennyroyal*, Lat. *mentha pulegium*, Hipp.—II.=ἐφήβαιον, Ar. Lys. 89, acc. to Gramm. with a pun on signf. I. Hence

Βληχωνίας, ου, ὁ, *prepared with pennyroyal*, e. g. κυκεών, Ar. Pac. 712.

ΒΛΙΜΑ´ΖΩ, f. -άσω, *to feel*, strictly hens, to see if they have eggs, but also sensu obscoeno, Cratin. Incert. 23. [ῑ] Hence

Βλίμᾰσις, εως, ἡ, *a feeling, squeezing*. [ῑ]

Βλίσσω, v. βλίττω and βλίω.

Βλιστηρίς, ίδος, ἡ, (βλίττω) χείρ βλ., *the hand which cuts the honeycombs*, etc., Anth.

Βλῐτομάμμας, also βλιτομάμας, ου, ὁ, *a booby*, v. sub βληχητά: akin are μαμμάκυθος and συκομάμμας, from μάμμα.

ΒΛΙ´ΤΟΝ, ου, τό, *a pot-herb, orach*, v. Buttm. Lexil. βλίττειν, p. 193.

ΒΛΙ´ΤΤΩ, f. βλίσω, Ion. βλίσσω, *to cut*, esp. *the comb of bees, to take the honey*. (From μέλι, as βλάξ from μαλακός, Buttm. Lexil. in voc., and ἀμβρόσιος 9.) [ῐσω]

†Βλίτυρι, τό, *imitation of the sound of a musical chord*, Diog. L. Hence

†Βλιτυρίζομαι, *to give forth the sound of a musical chord*, Gal.

ΒΛΟΣΥ˘ΡΟ´Σ, ά, όν, *awful, awe-inspiring*, Hom. only in Il., of the look and mien of heroes: also in Plato, *manly, noble*.—II. later, *terrible, stern*. Adv. -ρῶς.

Βλοσῠρόφρων, ον, gen. ονος, (βλοσυρός, φρήν) *stern-minded*, Aesch. Supp. 833.

Βλοσῠρώπης, ου, ὁ, later masc. of sq., Opp.

Βλοσῠρῶπις, ιδος, ἡ, (βλοσυρός, ὤψ) *awful-looking*, Γοργώ, Il. 11, 36.

Βλοσῠρωπός, όν, later form of foreg., Dion. P. 123.

ΒΛΥ´ΖΩ,=βλύω, Anth. Hence

†Βλύσις, εως, ἡ, and βλύσμα, ατος, τό,=sq.

Βλυσμός, οῦ, ὁ, *a bubbling up*.

†Βλύσσιος, ου, ὁ, *Blyssius*, masc. pr. n., Plut. Tib. Grac. 8.

Βλύττω,=βλύω, βλύζω, dub. l. in Plat. Rep. 564 E.

ΒΛΥ´Ω, f. βλύσω, *to bubble, spout*, or *gush forth*, Lyc.: hence *to be full, to be haughty*: also βλύζω.—II. transit. *to pour out*, Gräfe Mel. 119. [ῠ in pres and impf., except when it stands between two long sylls.: ῡ in other tenses.] (Akin to φλύω, *fluo*, βρύω.)

Βλωθρός, ά, όν, (βλώσκω) *shooting up, tall growing*, always of plants and trees, Hom., only poet.

Βλωμίδιον, ου, τό, dim. from sq.

ΒΛΩΜΟ´Σ, οῦ, ὁ,=ψωμός, *a bit, a mouthful*, esp. of bread.—II. *a commons of bread*, Lat. *quadra*, v. ὀκτάβλωμος.

Βλῶσις, εως, ἡ, *an arrival, presence*, from

Βλώσκω, fut. μολοῦμαι: aor. ἔμολον, μολεῖν, μολών: perf. μέμβλωκα: Hom. uses aor., and perf.; the fut. is in Aesch. Pr. 689, Soph. O. C. 1742. *To go, to come*, even of lifeless things, esp. of time, Il. 24, 781; Od. 17, 190: of ships, Il. 15, 720. (v. sub μολεῖν.)

Βοάγριον, ου, τό, (βόαγρος) *a shield of wild bull's hide*, Hom.

†Βοάγριος, ου, ὁ, *Boagrius*, a river in Locris, Il. 2, 533.

Βόαγρος, ου, ὁ, (βοῦς, ἄγριος) *a wild bull*, Philostr.

†Βοᾱδρόμος, ον, Dor. for βοηδ., Anth.

Βοᾱθόος, Dor. for βοηθόος, Pind.

Βόᾱμα, ατος, τό, (βοάω) *a shriek, cry*, Aesch. Ag. 920: *a loud strain*, λύρας, Cydias ap. Ar. Nub. 967.

†Βοαμίλκας, α, ὁ, *Bomilcar*, a Carthaginian pr. n., Polyb.

Βοάνθεμον, ου, τό,=βούφθαλμον, Hipp.

Βόαξ, ᾱκος, ὁ, contr. βῶξ, (βοάω) *a fish*, so called from *the sound it makes, box!* sacred to Mercury, Epich. p. 11, Ar. Fr. 400.

Βοάτης, ου, ὁ, fem. βοᾶτις, ιδος, ἡ, (βοάω) *crying, screaming*, Aesch. Pers. 575. [ᾱ]

Βοαύλιον, ου, τό,=sq., Orph.

Βόαυλος, ου, ὁ, Theocr. 25, 108, and βόαυλον, ου, τό, Ap. Rh. 3, 1288, (βοῦς, αὐλή) *an ox-stall*.

ΒΟΑ´Ω, f. βοήσω, Att. βοήσομαι, and Ion. contr. βώσω, βώσομαι: aor ἐβόησα, Ion. ἔβωσα, Il. 12, 337: aor. pass. ἐβοήθην, Ion. ἐβώσθην, (βοή):—like Lat. *boare, to utter a cry* from joy or grief, *to shout*, Hom., ὅσον τε γέγωνε βοήσας, *as far as he could make himself heard by shouting*, Hom.: also of things, *to thunder, roar, howl*, as the wind and waves, *to echo*, Lat. *reboare*, κῦμα, ἠϊόνες, Il. 14, 394; 17, 265.—II. later also trans. c. acc. pers., *to call to one, call on*, Pind. P. 6, 36, Xen. Cyr. 7, 2, 5: esp. *to call to aid: to proclaim by name, praise.*—2. *to command, demand in a loud voice*, Soph. O. T. 1287: τινί τι, *to shout something out to another.*

†Βογης, ου Ion. εω ὁ, *Boges*, a Persian governor, Hdt. [illegible], 107.

†Βογοδιάταρος, ου, ὁ, *Bogodiatarus*, masc. pr. n., Strab.

†Βόγος, ου, ὁ, *Bogus*, a king in Maurusia. Strab.

†Βόδεγχος, ου, ὁ, *Bodincus*, a name of the Po, Polyb. 2, 16, 12.

Βοεία, Ion. βοείη, ἡ, v. under βόειος.

Βοειακός, ή, όν, and

Βοεικός, ή, όν, (βοῦς)=βόειος, *of ox-hide*: ζεύγη β., wagons *drawn by oxen*, Thuc. 4, 128.

Βόειος, α, ον, also βόεος, α, ον, (βοῦς) *of an ox* or *oxen*, esp. *of ox-hide* or *ox-leather*, Hom., who uses both forms: hence ἡ βοεία and ἡ βοέα, contr. βοῆ, sub. δορά, *the hide* when taken off, Hom.: *a shield* or *thong of ox-hide*, H. Hom. Ap. 487.

Βοεύς, έως, ὁ, *a thong* or *cord of ox-leather*, Od. 2, 426.

Βοῆ, ἡ, for βοέη, v. βόειος.

ΒΟΗ΄, ῆς, ἡ, *a cry*, whether of joy or grief, *shout, cry for succour*, Hom.; but with him it is usu. *the battle-cry, the alarm*, and even *the battle itself*: βοὴν ἀγαθός, freq. epith. of his heroes, good *at the battle-cry*, or *in battle*: also of things, as the notes of the lyre and flute, Il. 18, 495, where βοὴν ἔχειν stands for βοᾶν: of *the roar* of the sea, Od. 24, 48: *the cry* of suppliants, Trag. Proverb. ὅσον ἀπὸ βοῆς ἕνεκεν, *as far as words went, only in appearance*, Thuc. 8, 92, Xen. Hell. 2, 4, 31.—II.=βοήθεια, *aid called for, succour*, Aesch. Supp. 730, Ag. 1349.

Βοηγενής, ές, (βοῦς, *γένω) *born, sprung from an ox*, of bees, Mel., cf. βούπαις, II.

Βοηδρομέω, (βοηδρόμος)=βοηθέω, *to run to a cry for aid, haste to help, succour*, Eur. Or. 1356.—II. *to run with a shout upon the enemy, assail*, Luc. Hence

Βοηδρόμια, ων, τά, v. sub Βοηδρομιών.

Βοηδρομίη, ης, ἡ, *a helping, aiding*, Maxim. 381.

Βοηδρόμιος, ον,=βοηδρόμος, Callim.

Βοηδρομιών, ῶνος, ὁ, *the third Attic month*, in which the Βοηδρόμια were celebrated, in memory of the conquest of the Amazons by Theseus; answering to the latter half of September and the beginning of October.

Βοηδρόμος, ον, (βοή, δραμεῖν) *helping, giving succour, a helper*, Eur. Phoen. 1432.

Βοήθαρχος, ου, ὁ, (βοήθεια. ἄρχω) *a aptain of auxiliaries* (βοήθεια), a Carthaginian officer, Polyb. 1, 79, 2.

Βοήθεια, ας, ἡ, *help, aid, rescue, support*, freq. in Thuc.—II. = βοηθοί, *auxiliaries*, Xen. Hell. 7, 1, 20: from

Βοηθέω, ῶ, f. -ήσω, (βοηθός) *to assist, succour, come to the rescue*, Aesch. Supp. 608, τινί, Eur. I. A. 79; *to go to aid*, ἐπὶ τόπον, Thuc. and Xen. Pass. impers. βεβοήθηται ἐμοί, Antiph.

Βοήθημα, ατος, τό, *aid, succouring; means of assistance*, Polyb.—2. *a remedy, medicine*, Hipp.

Βοηθηματικός, ή, όν,=βοηθητικός, Diosc.

Βοηθήσιμος, ον, *that may be assisted* or *cured*, Theophr.

Βοηθητέον, verb. adj. from βοηθέω, *one must help, give aid*, Dem. 14, 5.

Βοηθητικός, ή, όν, (βοηθέω) *ready* or *able to help, aiding*, Arist. Rhet.

Βοηθοίδης, ου, ὁ, *son of Boethous*, i. e. Eteoneus, Od. 4, 31.

Βοηθόος, ον, (βοή, θέω) *hasting to the battle-shout, warlike*, Il. 13, 477: βοηθόον ἅρμα, a chariot *hasting to the battle*, Il. 17, 481, cf. Pind. N. 7, 48, which, however, is dub.: cf. sq.

Βοηθός, όν, prose and Att. form of foreg., *helping, aiding*: oft, as subst. *an assistant*, Hdt. 5, 77, Thuc., etc.

†Βόηθος, ου, ὁ, *Boethus*, a poet of Tarsus, Strab.—2. an Epicurean philosopher, Plut.—Others in Paus., etc.

Βοηλᾰσία, ας, ἡ, *cattle-lifting, a stealing of oxen*, in Homer's time the chief object of plunder: hence in genl.=*plunder, booty*, Il. 11, 671.—II. *a driving and keeping of oxen; the place where they are kept.* Anth.: from

Βοηλᾰτέω, (βοῦς, ἐλαύνω) *to drive away oxen*, Ar. Fr. 598.—2. *to drive and tend oxen*, Lyc. 816.—II. (βοή, ἐλαύνω) *to drive with outcries* or *shouting*, Opp. Cyn. 4, 64.

Βοηλάτης, ου, ὁ, fem. βοηλάτις, ιδος, ἡ, *one that steals oxen: driving* or *tormenting oxen*, μύωψ, Aesch. Supp. 307.—2. *that drives oxen, a drover*, Plat.: διθύραμβος, *which gains a bull for the prize*, Pind. O. 13, 26. Hence

Βοηλᾰτικός, ή, όν, *disposed to drive* or *steal oxen*: ἡ -κή, sub. τέχνη, *the art of tending cattle*, Plat. Euthyphr. 13 D.

Βόημα, ατος, τό, v. βόαμα.

Βοηνόμος and βοήνομος, ον,=βουνόμος and βούνομος, Theocr.

Βόης, ου, ὁ, (βοάω) *a crier*, Luc.

Βόησις, εως, ἡ, *a crying, shouting*: also=βοή.

Βοήτης, ου, ὁ, fem. βοῆτις, ιδος, ἡ, Ion.,=βοάτης, q. v.

Βοητός, ή, όν, (βοάω) *shouted, sung aloud*, ὑμήναος θρήνοισι βοητός, Welcker Syllog. Ep. 50, 7.

Βοητύς, ύος, ἡ, Ion. for βόησις, Od. 1, 369.

Βοθρεύω, (βόθρος) *to dig a trench, bury therein*, Geop.

Βοθρίζω, f. -ίσω,=foreg.

Βοθρίον, ου, τό, dim. from βόθρος.

Βοθροειδής, ές, (βόθρος, εἶδος) *ditch-like, hollowed*, Hipp.

ΒΟ΄ΘΡΟΣ, ου, ὁ, *a pit, any hole dug in the ground*, Od. 6, 92; 10, 517: *a trench, ditch, hollow*, such as a fire makes in the snow, Xen. An. 4, 5, 6. (Akin to βάθος, βυθός, *fodio.*) Hence

Βοθρόω,=βοθρεύω, Gal.

Βόθῡνος, ου, ὁ,=βόθρος, Xen. Oec. 19, 3.

Βοῖ, like αἰβοῖ, exclam. of dislike or of scorn, Ar. Pac. 1066.

†Βοιαί, ῶν, αἱ, *Boeae*, a city of Laconia, in Strab. also wr. Βοία, Polyb. 5, 19: ὁ Βοιάτης, *an inhabitant of Boeae*, Paus.

†Βοϊαλανοί, οἱ,=Βωλανοί, Dion. H.

†Βοϊᾱνόν, οῦ, τό, *Boviānum*, a city of the Sammites in Italy, Strab.

†Βοίβη, ης, ἡ, *Boebe*, a city of Thessaly, Il. 2, 712: adj. Βοιβηΐς, ΐδος, ἡ, *Boebean, of Boebe*, λίμνη, Il. 2, 711, Hdt. 7, 129; also Βοιβιάς, άδος, Pind. P. 3, 60. Hence

†Βοίβιος, α, ον, *of Boebe, Boebēan*, Eur. Alc. 590.

Βοϊδάριον, Att. βοιδάριον, ου, τό, dim. from βοῦς, Ar. Av. 585.

Βοΐδιον, Att. βοίδιον, ου, τό, dim. from βοῦς, Ar. Ach. 1036, Piers. Moer 276: *a little* or *young cow* or *ox.*—II ἡ, *Boedium*, fem. pr. n., Anth.

Βοϊκός, ή, όν,=βοειακός, *of an ox* β. ζεῦγος, *a team of oxen.*

†Βοῖλλαι, ῶν, αἱ, *Bovillae*, a city of Latium, ὁ Βοϊλλανός, *an inhabitant of Bovillae*, Dion. H.

†Βοῖοι, Polyb., Βόϊοι, Strab., οἱ, *the Boii*, a people of Gaul.

†Βοιόν, οῦ, Thuc., Βόϊον, ου, Strab., τό, *Boeum*, a city of the Dorian Tetrapolis.

†Βοῖος, ου, ὁ, also Βοιός, Paus., *Boeus*, son of Hercules.—2. a writer, composer of an Ὀρνιθογονία, Ath. 393.

†Βοΐσκος, ου, ὁ, *Boiscus*, masc. pr. n., Xen. An. 5, 8, 23.

Βοϊστί, adv. *ox-wise, in ox-language*, βοϊστὶ λαλεῖν, Iambl.

Βοιωταρχέω, *to be a Boeotarch*, Thuc. 4, 91: from

Βοιωτάρχης, ου, ὁ, (Βοιωτοί, ἄρχω) *a Boeotarch*, one of the chief magistrates at Thebes, Arnold Thuc. 4, 91.

Βοιωτία, ας, ἡ, *Boeotia*, a province of Greece, so called from its rich *cattle-pastures*, first in Hes. Hence

Βοιωτιάζω and Βοιωτίζω, *to play the Boeotian*, i. e. *to be heavy, dull: to speak Boeotian*, Xen. An. 3, 1, 26.—II. *to side with the Boeotians, Boeotize* in politics, etc., Xen. Hell. 5, 4, 34.

Βοιωτίδιον, ου, τό, dim. from Βοιωτός, *a little Boeotian*, Ar. Ach. 872 [τῐ]

†Βοιωτικός, ή, όν, *Boeotian*, Xen Hell. 5, 1, 30. Adv. -ῶς.

†Βοιώτιος, α, ον, *Boeotian*, Il.

†Βοιωτίς, ίδος, ἡ, fem. adj. to Βοιώτιος, Xen. Hell. 4, 8, 11.

†Βοιωτός, οῦ, ὁ, *a Boeotian*, Il., etc. —2. *Boeotus*, a son of Neptune and Arne, Diod.—3. an Athenian against whom Dem. spoke.

Βοιωτιουργής, ές, (Βοιώτιος, *ἔργω) *of Boeotian work*, κράνος, Xen. Cyn. 12, 3.

†Βόκχορις, ιος, ὁ, *Bocchŏris*, an Aegyptian king, Diod. S.

†Βόκχος, ου, ὁ, *Bocchus*, a king of Mauritania, Strab.

Βολά, ᾶς, ἡ, Dor. and Aeol. for βουλή, Koen Greg. p. 191.

Βολαῖος, α, ον, (βολή) *of* or *belonging to the throw*: but—II. *dashing, impetuous*, Trag. ap. Plut. Lucull. 1.

Βόλβα, ἡ, the Lat. *vulva*, Anth.

Βολβάριον, ου, τό, dim. from βολβός, Epict.—II.=. βολβίδιον.

†Βόλβη, ης, ἡ, *Bolbe*, a lake in Macedonia, Aesch. Pers. 490; Thuc. 1, 58.—II. mother of Olynthus, Ath. 344 E.

Βολβίδιον, ου, τό, also βολβίτιον, *a small kind of cuttle-fish*, Lat. *polypis*, Hipp.: elsewh. βολίταινα, βολβιτίνη, βολβοτίνη, βολβῖτις (βόλβιτον), so called from its smell: also βομβύλιον and ὄζολις.

Βολβίνη, ης, ἡ, *a white kind of* βολβός, Theophr. [ῐ]

Βολβίον, ου, τό, Hipp., and βολβίσκος, ὁ, dim. from βολβός.

†Βολβιτίνη, ης, ἡ, *Bolbitine*, a city of the Aegyptian Delta; adj. Βολβίτινος, η, ον, *of Bolbitine*, στόμα, *the Bolbitine mouth of the Nile*, Hdt. 2, 17.

Βολβιτίνη, ης, ἡ, and

Βολβίτιον, ου, τό, v. sub. βολβίδιον.

Βολβῖτις, ιδος, ἡ, others parox. βολβίτις, v. Epich. p. 31, but dub.,=βολβίδιον.

Βόλβῐτον, ου, τό, and βόλβῐτος, ου, ὁ, Att. βόλιτον, βόλιτος, (βόλος) *excrement, dung, manure*, esp. *cow-dung.*

Cratin. Dionys, 6, Ar. Eq. 658. Hence *imbulbitare.*

Βολβοειδής, ές, (βολβός, εἶδος) *bulb-like, bulb-shaped,* Theophr.

ΒΟΛΒΟ´Σ, οῦ, ὁ, Lat. *BULBUS, a bulb, onion, any bulbous root:* also *a mushroom, truffle: a particular bulbous root* that grew wild in Greece, and was much eaten both as a strengthening and pleasant food, v. Schol. Ar. Nub. 189. (Akin to *vulva, volvere,* from the layers or *folds* which formed these roots.)

Βολβοτίνη, ἡ,=βολβιτίνη.

Βολβώδης, ες,=βολβοειδής.

*Βολέω, obsol. pres. whence is formed βεβόλημαι, perf. pass. of βάλλω.

Βολεών, ῶνος, ὁ, (βολή) *a place where one throws things away,* esp. *a dung-hill, privy,* cf. σιτοβολεών.

Βολή, ῆς, ἡ, (βάλλω) *a throw, stroke,* Od.: *a wounding with missiles:* also act. *a throwing, darting,* Aesch. Theb. 430: *a hitting, wounding:* metaph., like βέλος, *a glance,* ὀφθαλμῶν, Od. 4, 150, expressing also the quick motion of the eye: βολαὶ ἡλίου, sunbeams, Soph. Aj. 877.

Βολίζω, (βολίς) *to heave the lead, sound,* N. T.

Βολίνθος, ου, ὁ,=βόνασος.

Βολίς, ίδος, ἡ, (βάλλω) *any thing thrown, a missile, arrow,* Plut.—2. *the sounding lead.*—3. ἀστραπῶν βολίς, *a flash of lightning.*—4. Lat. *tessera, a die,* Anth.

†Βόλισσος, ου, ἡ, *Bolissus,* a city on the coast of Aeolis, Thuc. 8, 24.

Βολίταινα, ἡ,=βολβίδιον, Arist. H. A.

Βολίτινος, η, ον, *of dung,* esp. *cow-dung,* Ar. Ran. 295.

Βόλῐτον, τό, and βόλῐτος, ὁ, Att. for βόλβ., q. v.

Βόλλα, Aeol. for βουλή.

Βόλλομαι, Aeol. for βούλομαι, Theocr. 28, 15.

Βολοκτῠπία, ας, ἡ, (βόλος, κτυπέω) *the rattling of the dice,* Anth.: *the sound of any thing thrown* or *falling.*

Βόλομαι,=βούλομαι, only found Il. 11, 319, ubi v. Spitzn.; Od. 16, 387, acc. to Wolf's correction: and acc. to some MSS. in Od. 1, 234; cf. Buttm. Lexil. v. βούλομαι 8.

Βόλος, ου, ὁ, (βάλλω) *a throw,* esp. *with dice,* or *with a casting-net:* metaph., Eur. Bacch. 847: hence—II. *a casting-net:* also—2. *the thing caught,* βόλος ἰχθύων, *a draught of fishes,* Aesch. Pers. 424.—III. *the casting of teeth,* Arist. H. A.

Βομβάζω, f. -άσω, and βομβαίνω, =βομβέω.

Βομβαλοβομβάξ, *mock-heroic exclamation of admiration,* Ar. Thesm. 48: stronger form of sq.

Βομβάξ, *exclamation of surprise* or *mock admiration,* Ar. Thesm. 45, cf. πύπαξ.

Βομβαύλιος, ου, ὁ, com. word for ἀσκαύλης, *a bag-piper,* Ar. Ach. 866, Vesp. 107, a pun on αὐλητής and βομβυλιός.

Βομβέω, f. -ήσω, (βόμβος) *to sound deep, dull,* or *hollow,* in Hom. of the heavy sound of a falling body, like δουπέω, and of the hollow roar of the waves: later *to hum, whistle, rustle,* esp. of bees or gnats, *to buzz,* Ar. Plut. 538. (Onomatop.) Hence

Βομβηδόν, adv. *buzzing,* Ap. Rh. 2, 133.

Βομβήεις, εσσα, εν,=βομβητικός, Anth.

Βόμβησις, εως, ἡ, *any deep, hollow sound,* esp. *buzzing, humming:* hence *a buzzing crowd,* LXX.

Βομβητής, οῦ, ὁ, *a buzzer, hummer,* Anth.

Βομβητικός, ή, όν, *buzzing, humming.*

Βόμβο, τό, barbarism in Ar. Thesm. 1176, for βόμβος.

ΒΟ´ΜΒΟΣ, ου, ὁ, Lat. *BOMBUS, any deep, hollow sound, rustling, whistling, humming, buzzing,* Heliod. (Onomatop.)

†Βομβύκη, ης, ἡ, *Bombyce,* fem. pr. n., Theocr. 10, 26. [ῡ]

Βομβύκια, ων, τά, (βόμβυξ) *buzzing insects.*—II. also *the cocoons of the silk-worm,* Arist. H. A.

Βομβυκίας, ὁ, v. sub βόμβυξ.

Βομβύλη, ἡ,=βόμβυλος.

Βομβυλιάζω, (βομβέω) v. βορβορύζω, Arist. Probl.

Βομβύλιος, ου, or βομβυλιός, οῦ, ὁ and ἡ, *a buzzing insect, humble-bee, gnat,* Ar. Vesp. 107—II. = βόμβυλος, Hipp.

Βομβῠλίς, ίδος, ἡ, = πομφόλυξ, *a bubble.*—II.=βόμβυξ, Arist. H. A.

Βόμβῠλος, ου, ὁ, *a narrow-necked vessel,* that *gurgles* in pouring.

ΒΟ´ΜΒΥΞ, ῡκος, ὁ, *a silk-worm,* Arist. H. A.—II. *part of the flute,* also *the flute itself,* Aesch. Fr. 54: hence βομβυκίας κάλαμος, Theophr.—III. *the windpipe of birds.*

Βόνασος, ου, ὁ, *the bonasus, wild ox,* Arist. H. A. [ᾰ acc. to Gesner, Thes. L. L.]

Βονθύλευσις, εως, ἡ, and βονθυλεύω, v. ὀνθ.

†Βονώνης, ου, ὁ, *Vonōnes,* son of Phraates, Strab.

†Βόξος, ου, ὁ, *Boxus,* a Persian, Strab.

Βοοβοσκός, οῦ, ὁ, (βόσκω) *a herdsman.*

Βοόγληνος, ον, (βοῦς, γλήνη) *ox-eyed,* Nonn.

Βοοδμητήρ, ῆρος, ὁ, (βοῦς, δαμάω) *a tamer of oxen,* Q. Sm.

Βοοζύγιον, τό, (βοῦς, ζυγός) *a team of oxen.*

Βοοθύτης, ου, ὁ,=βουθ.

Βοόκλεψ, επος, ὁ, (βοῦς, κλέπτω) contr. βοῦκλεψ, *a stealer of oxen,* Soph. Fr. 857.

Βοοκλόπος, ον, (βοῦς, κλέπτω) *ox-stealing,* Orph.

Βοόκραιρος, ον, (βοῦς, κραῖρα) *ox-horned,* Nonn.

Βοόκρᾱνος, ον,=βούκρ.

Βοοκτᾰσία, ας, ἡ, (βοῦς, κτείνω) *a slaying of oxen,* Anth.

Βοονόμος, ον,=βουνόμος.

Βοοῤῥαίστης, ου, ὁ, (βοῦς, ῥαίω) *slayer of oxen,* Tryph.

†Βοὸς αὐλή, ἡ, *the ox's grot,* a cave in Euboea, Strab.

Βοοσκόπος, ον, (βοῦς, σκοπέω) *looking after oxen,* Nonn.

†Βοόσουρα, ας, ἡ, (βοὸς οὐρά) *Boosūra,* a city of Cyprus, Strab. 683.

Βοοσσόος, ον, (βοῦς, σεύω) *driving* or *frightening oxen,* Q. Sm.

Βοόστᾰσις, εως, ἡ, = βούστασις, Call. Del. 102.

Βοόστολος, ον, (βοῦς, στέλλω) *drawn by oxen,* Nonn

Βοοσφᾰγία, ας, ἡ, = βουσφαγία, Anth.

Βοοτρόφος, ον,=βουτρόφος, Nonn. 14, 377, restored by Graefe in place of βοότροχος, *ox-traversed,* (τρέχω).

Βοόω, ῶ, f. -ώσω, *to make an ox of, change into an ox,* like ἱππόω.

Βοόω, Ep. for βοάω, Hom.

ΒΟΡΑ´, ᾶς, ἡ, *eatage, pasture, food,* Aesch. Pr. 583, Hdt. 1, 119. (*vorare,* βιβρώσκω.)

Βόρᾱθεν, adv. (Βορέας) better βόῤῥαθεν, q. v.

Βόρᾰτον, ου, τό, a species of juniper, *the savin,* Diod. S. 2, 49.

Βορβορίζω, f. -ίσω, (βόρβορος) *to be like mud* or *filth, smell* or *taste thereof,* Diosc.

Βορβορόθῡμος, ον, (βόρβορος, θυμός) *muddy-minded, filthy,* Ar. Pac. 753.

Βορβοροκοίτης, ου, ὁ, (βόρβορος, κοίτη) *mudcoucher,* name of a frog, Batr. 229.

ΒΟ´ΡΒΟΡΟΣ, ου, ὁ, (cf. French *Bourbe*) *slime, mud, mire,* Lat. *coenum,* Aesch. Eum. 694: *dung,* Ar. Vesp. 259, etc., differing from πηλός, *clay,* q. v.

Βόρβορος, ου, ὁ, *the Borborus,* a river of Macedonia, Plut.

Βορβοροτάραξις, ὁ, (βόρβορος, ταράσσω) *a mud-stirrer,* said of a troublesome, factious fellow, Ar. Eq. 309. [τᾰ]

Βορβορόω, ῶ, f. -ώσω, (βόρβορος) *to cover with mire* or *mud, to change into mud,* Arist. Gen. An.

Βορβορυγή, ῆς, ἡ, and

Βορβορυγμός, οῦ, ὁ, *a grumbling of the bowels,* Hipp.: from

Βορβορύζω, f. -ύξω, *to have a grumbling in the bowels,* for which Aristot. uses βομβυλιάζω, *to rumble,* cf. κορκορυγέω.

Βορβορώδης, ες, (βόρβορος, εἶδος) *miry, filthy,* πηλὸς βορβορωδέστερος, Plat. Phaed. 111 E.

†Βορεάδης, ου, ὁ, *son of Boreas;* usu. in pl., i.e. Zetes and Calaïs, Diod. 4, 44. [ᾰ].

Βορέας, ου, ὁ, Ion. Βορέης, contr. Βορῆς, έω, Hom., Att. Βοῤῥᾶς, ᾶ, *the North wind,* and, personified, *Boreas,* the spirit of the N. wind, Hom.: taken more strictly, the wind from N.N.E., *Aquilo:* also *the North,* πρὸς βορέαν ἄνεμον, *towards the North,* Hdt., πρὸς βορέαν τινός, *northward* of a place, Thuc.

Βορεάς, άδος, ἡ, Ion. Βορειάς, poet. Βορηϊάς, Βορηΐς, *a Boread, daughter of Boreas,* Soph. Ant. 985.—II. in genl. as fem. adj. *boreal, northern,* πνοαί, Aesch. Fr. 181.

Βορεασμός, οῦ, ὁ, (Βορεάζω) *the festival of Boreas.*

Βορέηθεν, adv., *from the north,* Dion. P. 79, so Βόῤῥᾱθεν and Βόρᾱθεν.

Βορέηνδε, adv., *northwards,* Dion. P. 137.

Βορεῆτις, ιδος, ἡ, fem. of Βόρειος, ἀκταί, Dion. P. 243.

†Βορειαῖος, α, ον,=Βόρειος, Anth.

Βορειάς, άδος, ἡ, poet. for Βορεάς, q. v.

†Βορείγονοι, ων, οἱ, (Βορέας, *γένω) *born of the North wind, the Aborigines,* Lyc. 1253.

Βορείοθεν, poet. for Βορέηθεν, q. v., Nonn.

Βόρειος, α, ον, also ος, ον, *belonging to the N. wind, northern,* Soph. O. C. 1240: τὰ Βόρεια, *the northern parts.* Superl. βορειότατος, Dion. P.

Βορεύς, ὁ,=Βορέας, nom. not used, in oblique cases, Βορῆος, etc., in late Ep.: also in late wr. *έως,* nom. pl. Βορεῖς, Alciph.

Βορεῶτις, ιδος, ἡ,=Βορεάς, Anth

†Βορηϊάδης, εω, ὁ,=Βορεάδης, Anth.

Βορηϊάς, άδος, ἡ, poet. for Βορειάς, Βορεάς.

Βορήϊος, η, ον, Ion.=Βόρειος, Hdt.

Βορηΐς, ΐδος, ἡ,=Βορεάς, Anth.

Βορῆς, έω, ὁ, Ion. contr. for Βορέας; hence—II. *Bores,* a hound of Actaeon, Apollod. 3, 4, 6.

Βοριάδης, ου, ὁ, strictly *son of Borius,* a pr. n. *Boriades,* Thuc. 3 100.

Βορός, ά, όν, (βορά) *devouring, gluttonous*, Ar. Pac. 38.

Βόῤῥᾱθεν, adv., Att. for Βορέηθεν.

Βοῤῥαῖος, *a*, *ον*, also *ος*, *ον*, Anth. =Βόρειος, Aesch. Theb. 527: the form *βοῤῥεῖος* is dub.

†Βόῤῥαμα, ων, τά, *Borrama*, a city of Palestine, Strab.

Βοῤῥᾶς, ᾶ, ὁ, Att. contr. for Βορέας, also in plur. Βοῤῥαῖ, Gramm., v. Schäf. Schol. Par. Ap. Rh. 2, 529.

†Βόρσιππα, ων, τά, *Borsippa*, a city of Babylonia, Strab.

Βόρυες, ων, οἱ, unknown Libyan animals, Hdt. 4, 192.

†Βορυσθένης, ους and ου, Ion. εω, ὁ, *the Borysthenes*, now *the Dnieper*, a river of European Sarmatia, Hdt. 4, 18.—2. a city on the banks of the above, Hdt. 4, 78. Hence

†Βορυσθενίτης, ου Ion. εω, ὁ, Ion. Βορυσθενεΐτης, fem. Βορυσθενῖτις, ιδος, *an inhabitant of Borysthenes*, Hdt. 4, 17, etc.

Βόσις, εως, ἡ, (βόσκω) *food, fodder, pasture*, Il. 19, 268.

Βοσκάδιος, *a*, *ον*, *foddered, fed*, Nic.: from

Βοσκάς, άδος, ἡ, *feeding, fed*, Nic.: hence as subst., *a kind of duck*, Arist. H. A.

Βοσκή or *βόσκη*, *ης*, *ἡ*, *fodder, food*, Aesch. Eum. 266.

Βόσκημα, ατος, τό, (βόσκω) *that which is fed* or *fatted*, of beasts grazing; in genl. *fatted beast, cattle: a herd of cattle*, Xen. Hell. 4, 6, 6: also *a single beast*, Strab.—II. *pasturage. food*, Trag.; and so *ἀναίματον β. δαιμόνων*, a prey *drained of blood* by the Erinyes, Aesch. Eum. 302.

Βοσκηματώδης, ες, (βόσκημα, εἶδος) *like fatted beasts, bestial*, Strab.

Βόσκησις, εως, ἡ, *a feeding, pasture.*

Βοσκητέον, verb. adj. from *βόσκω*, *one must feed* or *nourish*, *τι*, Ar. Av. 1359.

Βοσκός, οῦ, ὁ, *one that feeds, the herd of the cattle*, Anth.

ΒΟ´ΣΚΩ, fut. *βοσκήσω*, which the other tenses follow: of the herdsman, *to feed, drive to pasture, watch*, Hom.—II. *to feed, nourish, support*, usu. of beasts, but even in Hom. of men, Od. 14, 325, so *ἐπικούρους β.*, Hdt. 6, 39: *γαστέρα βόσκειν*, *to feed one's stomach*, Od. 17, 559; hence *to maintain*, *ναυτικόν*, Thuc. 7, 48.—mid. and pass., of cattle, *to feed, graze*, Hom. *κατά τι*, Il. 5, 162: *to feed on*, *τι*, Aesch. Ag. 118: metaph. *to run riot in a thing*, *τινί* and *περί τι*, Anth.

†Βόσμορον, ου, τό, and *βόσμορος*, *ου*, *ὁ*, a kind of grain, Strab.

Βόςπορος, ου, ὁ, (βοῦς, πόρος) strictly *ox-ford*, name of several straits, of which ὁ Θρᾴκιος Β., *the Thracian Bosporus*, now *Straits of Constantinople*, between Thrace and Asia Minor, Hdt. 4, 83; and ὁ Κιμμέριος Β., *the Cimmerian Bosporus*, now *Straits of Yenikale*, joining the Palus Maeotis to the Pontus Euxinus, Hdt. 4, 12, are best known. For origin of name v. Aesch. Pr. 732, Long. 1, 30. It is, however, a solitary instance of *βος*, in compos., for *βοῦς*.—II. the coast of the Cimmerian Bosporus, Dem.—III. a city of this Bosporus = Παντικαπαῖον. Hence *οἱ* Βοςπορῖνοί, and *-ριανοί*, *the inhabitants of Bosporus*, Strab.; adj. Βοςπόριος, *α*, *ον*, *of* or *belonging to Bosporus*, Soph. Aj. 885.

†Βοστρηνός, οῦ, ὁ, *Bostrenus* a river of Phoenicia, Dion. P.

Βόστρυξ, ῠχος, ὁ,=*βόστρυχος*.

Βοστρῠχηδόν, adv. *curly, like curls*, Luc.

Βοστρυχίζω, f. -ίσω, (βόστρυχος) *to put in curls, curl, dress*, Dion. H.

Βοστρύχιον, ου, τό, dim. from sq., Arist. H. A.

Βόστρυχος, ου, ὁ, in plur. in later poets also *τὰ βόστρυχα*, *a curl* or *lock of hair*, Aesch. Cho. 178: hence poet. *anything twisted* or *wreathed*, like *ἕλιξ*, of *a flash of lightning*, Aesch. Pr. 1044, cf. Valck. Phoen. 1261: esp. *the tendril of a vine*, etc.—II. *a winged insect*, Arist. H. A. (There is another form *βότρυχος*, Pherecr. Incert. 67, v. Bergk. Anacr. p. 255; quasi *βοτρύτριχος* or *βότρυθριξ*, acc. to Pott Etym. Forsch. 2, 110.)

Βοστρυχόω,=*βοστρυχίζω*.

Βοστρυχώδης, ες, (βόστρυχος, εἶδος) *curly*, v. l. for *βοτρυώδης*. Adv. *-ῶς*, Gal.

Βοστρύχωμα, ατος, τό, *a lock.*

Βοτάμια, ων, τά, (βόσκω) *pasture*, dub. l. Thuc. 5, 53: acc. to others, *money paid for pasturage.*

Βοτάνη, ης, ἡ, (βόσκω) *grass*, etc., *for fodder*, Hom.; in genl. *an herb, plant.* [ᾰ]

Βοτάνηθεν, adv., *from the pasture*, Opp.

Βοτανηφάγος, ον, (βοτάνη, φαγεῖν) *grass-eating*, Id. [φᾰ]

Βοτανηφόρος, ον, (βοτάνη, φέρω) *herb-bearing*, Nonn.

Βοτανίζω, f. -ίσω, *to root up weeds, to weed*, Theophr.

Βοτανικός, ή, όν, *relating to herbs*, Plut.: *ἡ βοτανική* (*τέχνη*) *botany*, Diosc.

Βοτάνιον, ου, τό, dim. from *βοτάνη*, Antiph., Theophr.

Βοτανισμός, οῦ, ὁ, (βοτανίζω) *the rooting up of weeds, weeding.*

Βοτανολογέω, ῶ, (βοτάνη, λέγω) *to gather herbs*, Hipp.

Βοτανώδης, ες, (βοτάνη, εἶδος) *like herbs, rich in herbs*, Diosc.

Βότειρα, ἡ, fem. from *βοτήρ*.

Βοτέω,=*βόσκω*, Nic., v. Jac. A. P. p. 650.

Βοτήρ, ῆρος, ὁ, (βόσκω) *a herdsman, herd*, Od. 15, 504: *οἰωνῶν β.*, *a soothsayer*, Aesch. Theb. 24, *κύων βοτήρ*, *a herdsman's dog*, Soph. Aj. 297: also *βοτής*. Hence

Βοτηρικός, ή, όν, *belonging to the herdsman*, Plut. Rom. 12.

Βοτής, οῦ, ὁ,=*βοτήρ*.

Βοτός, ή, όν, verb. adj. from *βόσκω*, *fed, foddered, fatted*: *τὰ βοτά*, like *βοσκήματα*, *grazing beasts*, Il. 18, 521: *cattle, animals*, in genl., Trag.; in sing. *a sheep*, Soph. Trach. 690.

Βοτρύδιον, ου, τό, dim. from *βότρυς*, *a small bunch of grapes*, Alex. Pann. 1, 13.—II. *an earring of this pattern.* [ῠ]

Βοτρῡδόν, adv. (βότρυς) *like a bunch of grapes, in clusters*, *βοτρυδὸν πέτονται*, they *fly in swarms*, of bees, Il. 2, 89.

Βοτρυηρός, ά, όν, *of the grape kind*, cf. *βαλανηρός*, Theophr.

Βοτρύϊος, *a*, *ον*, *of grapes*, *φυτόν*, the vine, Anth.

Βοτρυΐτης, ου, ὁ, [ῑ] fem. *βοτρυῖτις*, *ιδος*, *ἡ*, *made of grapes.*

Βοτρυόδωρος, ον, (βότρυς, δῶρον) *grape-producing*, Ar. Pac. 520.

†Βοτρυοειδής, ές, (βότρυς, εἶδος) *cluster-like, grape-like*, Diosc.

Βοτρυόεις, εσσα, εν, (βότρυς) *grape-like, full of grapes, clustering*, Ion ap. Ath. 417 D.

Βοτρυόκοσμος, ον, (βότρυς, κοσμέω) *decked with grapes*, Orph.

Βοτρυόομαι, as pass. (βότρυς) of grapes, *to form bunches, set*, Theophr.

Βοτρυόπαις, παιδος, ὁ, ἡ, (βότρυς, παῖς) *grape-begotten, child of the grape*, Theocr. Epigr. 4, 8.—II. act. *producing grapes.*

Βοτρυοστᾰγής, ές, (βότρυς, στάζω) *dropping from grapes*, Archestr. ap. Ath. 29 C.

Βοτρυοστέφᾰνος, ον, (βότρυς, στέφανος) *grape crowned*, Archyt. ap Plut. 2, 295 A.

†Βοτρυοφορέω, ῶ, *to bear clusters of grapes*, Philo: from

†Βοτρυοφόρος, ον, (βότρυς, φέρω) *cluster-bearing.*

Βοτρυοχαίτης, ου, ὁ, (βότρυς, χαίτη) *with clustering hair, thick-curled*, v. *βότρυς*.—II. *with grapes in one's hair*, Anth.

ΒΟ´ΤΡΥΣ, υος, ὁ, *a cluster, bunch of grapes*, Il.: also *the tendril and the stalk of the grape.*—II.=*βόστρυξ*, *βόστρυχος*, to which it is akin, usu. *βότρυς χαίτης*, Gräfe Mel. 105.

†Βότρυς, υος, ἡ, *Botrys*, a city of Phoenicia, Polyb. 5, 68, 8.

Βοτρυφόρος, ον, (βότρυς, φέρω) *grape-bearing*, dub. l. in Orph.

Βοτρυώδης, ες, (βότρυς, εἶδος) *like grapes, clustering*, Eur. Phoen. 1485.

†Βοττία, ας, ἡ, Thuc. 2, 99; *Βοττιαία*, Id. 2, 100; and

†Βοττιαιΐς, ίδος, ἡ, Hdt. 7, 123, *Bottia* or *Bottiaea*, a region of Macedonia, *territory of the* (Βοττιαῖοι) *Bottiaei* Hdt. 7, 185.

Βου-, often used in compos. to express something *huge* and *monstrous*, e. g. *βούλιμος*, *βούπαις*, *βούγαιος*, *βουφάγος*, *βουχανδής*, but no doubt it is merely a form of *βοῦς*, as we also find compounds with *ἵππος*, like our *horse-laugh, horse-radish*, etc.

†Βουβάκης, ου, ὁ, *Bubaces*, a Persian, Arr. An. 2, 11, 8.

Βουβάλια, ων, τά, *a kind of bracelets*, Diphil. ap. E. M.

Βούβᾰλις, ιος, ἡ, and *βούβᾰλος*, *ου*, *ὁ*, an African species of *deer* or *antelope*, Hdt. 4, 192.—II. in late authors, *the buffalo.*

†Βουβάρης, ου Ion. εω, ὁ, *Bubăres*, a Persian, Hdt. 5, 21.

†Βούβαστις, ιος, ἡ, *Bubastis*, the moon-goddess of the Aegyptians, corresponding to the Artemis of the Greeks, Hdt. 2, 137.—2. =sq.

†Βούβαστος, ου, ἡ, *Bubastus*, a city of Lower Aegypt, in the Βουβαστίτης νομός, or Bubastitic nome, Strab.

Βουβόσιον, ου, τό, (βοῦς, βόσκω) *a cattle-pasture: a herd of kine*, Call.

Βουβότης, ου, ὁ, (βοῦς, βόσκω) *feeding cattle*, *πρῶνες*, Pind. N. 4, 85: as subst. *a cowherd*, Id. I. 6 (5), 46.

Βούβοτος, ον, *grazed by cattle*, once in Hom. Od. 13, 246.

Βούβρωστις, εως, ἡ, (βου-, βιβρώσκω) *a ravenous appetite, bulimy*, Opp.: metaph. *grinding poverty* or *misery*, Il. 24, 532.

†Βουβών, ῶνος, ἡ, *Bubon*, a city of Lycia, Strab.

Βουβών, ῶνος, ὁ, Lat. *inguen*, *a gland in the groin: the pudenda*, Il. 4, 492: esp. when in a state of disease and tumour, *a bubo*, Hipp. (Prob. quasi *βομβών*, any round, tumid protuberance, Gramm.) Hence

Βουβωνιάω, *to suffer from swollen groins*, Ar. Ran. 1280.

Βουβώνιον, ου, τό, a plant, *Aster Atticus*, because used medicinally against a *βουβών*, Diosc.

Βουβωνοκήλη, ης, ἡ, (βουβών, κήλη) *a kind of rupture, hernia inguinalis*, Medic.

Βουβωνόομαι, as pass. *to swell to a βουβών*, Hipp.

Βουγάιος, ου, ὁ, (βου-, γαίω) a

braggart, exulting in strength or *excessively exulting, overbearing*, only used in vocat. as a term of reproach, Il. 13, 824, Od. 18, 79, cf. κύδεϊγαίων. [ᾱ]

Βουγενής, ές,=βοηγενής, Emped. 215 et Call.

Βούγλωσσον, ου, τό, late form for sq.

Βούγλωσσος, ου, ὁ, (βοῦς, γλῶσσα) *bugloss* a boragineous plant.—II. ὁ and ἡ, Ath., *a shell-fish*, Epich. p. 34. Both from the shape.)

†Βούδειον, ου, τό, *Budēum*, a city of Boeotia, Il. 16, 572.

†Βουδῖνοι, ων, οἱ, *the Budīni*, a Scyhian tribe, Hdt. 4, 21.

†Βούδιοι, ων, οἱ, *the Budii*, a tribe of the Medes, Hdt. 1, 101.

†Βούδορον, ου, τό, *Budŏrum*, a promontory of Salamis, containing a fortress of same name, Thuc. 2, 93.

Βουδόρος, ον, (βοῦς, δέρω) *flaying oxen, afflicting, galling*, Hes. Op. 502. But—II. βούδορος, ον, *taken off oxen.*

†Βουδύας, ου, ὁ, *Budyas*, an Indian king, Arr. Ind. 8, 1.

Βουδύτης, ου, ὁ, (βου-, δύω) *a little bird, the wagtail*, Opp.

Βουζύγης, ὁ, (βοῦς, ζεύγνυμι) epith. of an Attic hero, *who first yoked oxen*, and ploughed with them.—II. the man whose part it was *to guide the sacred plough and keep the bullocks* at Eleusis, Böckh. Inscr. 1, 473. Hence

†Βουζύγιος, α, ον, and Βουζύγειος, α, ον, also ος, ον, *of* or *belonging to Buzyges*, Valck. ad Hdt. 7, 21; ἡ Βουζυγία, a family in Athens deriving its origin from B: Βουζύγιος, ὁ, sub. ἄροτος, *the festival of Buzyges*, i. e. *of yoking oxen*, Plut.

†Βούζυγος, ου, ὁ, *Buzygus*, an Athenian, Aeschin.

Βουθερής, ές, (βοῦς, θέρω) *summering cattle, pasturing them for the season*, λειμών, Soph. Tr. 188.

Βουθοίνης, ου, ὁ, (βοῦς, θοινάω) *a beef-eater*, epith. of Hercules, Anth.

Βουθόρος, ον, (βοῦς, θορεῖν) *vaccas iniens*, Aesch. Supp. 301.

†Βουθρωτόν, οῦ, τό, and -τός, οῦ, ἡ, *Buthrōtum*, a city on the coast of Epirus, Strab.

Βουθῠσία, ας, ἡ, (βοῦς, θύω) *the slaughter* or *sacrifice of oxen*, Ap. Rh.

Βουθύσιον, ου, τό,=foreg.

Βουθῠτέω, *to slay, sacrifice oxen*, Soph. O. C. 888: in genl. *to sacrifice* or *slaughter*, Ar. Plut. 819: from

Βουθύτης, ου, ὁ, (βοῦς, θύω) *slaughtering, sacrificing oxen*, Ath. [ῠ]

Βούθῠτος, ον, (βοῦς, θύω) *of* or *belonging to sacrifices*, ἡδονή, Eur. Ion 664.—2. *on which oxen are offered, sacrificial*, ἑστία, Soph. O. C. 1495, ἐσχάρα, Ar. Av. 1232, ἡμέρα, Eur. Hel. 1474

Βουκαῖος, ου, ὁ, (βοῦκος) Lat. *bubulcus, a cow-herd*, Nic.—II. *one who ploughs with oxen*, Theocr. 10, 1, 57.

Βουκανάω,=βυκανάω, *to blow the trumpet*, Polyb.

†Βουκάτιος, ου, ὁ, *Bucatius*, name of a month among the Boeotians, corresponding to Attic Gamelion, Plut. Pelop. 25.

Βούκεντρον, ου, τό, *an ox-goad.*

Βουκέραος, ον,=βούκερως.

Βουκέρας, ου, ὁ, *a plant*, prob. *fenugreek*, Nic., also βούκερας, αος, τό.

Βούκερως, ων, gen. ω, (βοῦς, κέρας) *horned like an ox*, Hdt. 2, 41.—II.=foreg.

†Βουκεφᾰλεία, -λία, ας, ἡ, and Βουκέφᾰλα, ων, τά, *Bucephalia*, a city of India on the Hydaspes, Strab., Arr. An. 5, 29, 8.

Βουκέφᾰλος, ον, (βοῦς, κεφαλή) *bull-headed:* epith. of horses, prob. because *branded with a bull's head*, cf. Ar. Fr. 135, v. κοππατίας and σαμφόρας: in Maced. βουκεφάλας, gen. α, ὁ, *Bucephalus*, the horse of Alexander the Great.

Βουκινίζω, f. -ίσω, Lat. *buccino, to blow the trumpet*, Sext. Emp.

Βουκολέω, ῶ, f. -ήσω, (βουκόλος) *to tend cattle*, Hom. β. βοῦς, Il. 21, 448: but also of other cattle, esp. horses, ἵπποι ἐβουκολέοντο, Il. 20, 221, Valck. Phoen. 28, cf. ἱπποβουκόλος: Ar. Vesp. 10, βουκολεῖς Σαβάζιον, *you tend, serve* him, perh. with allusion to him *as a tauriform god.* Mid. *to graze, wander in the pasture*, Il., as Aesch. uses αἰπολέομαι. Metaph. of the *wandering stars in heaven*, Call. Del. 176, etc.—II. metaph. like ποιμαίνω, Lat. *pasco, lacto, to delude, beguile*, πάθος, Aesch. Ag. 669, cf. Ar. Eccl. 81: and in mid., μὴ πρόκαμνε, βουκολούμενος πόνον, despond not *in beguiling* your suffering, i. e. do not faint under it, Eum. 73: ἐλπίσι βουκολοῦμαι, *I feed myself* on hopes, *cheat myself* with them, Valck. Hipp. 151. Hence—2. in genl. *to cheat* one, *deceive* one's *hopes, ruin* one, Ar. Pac. 153, in mid. Hence

Βουκόλημα, ατος, τό, *comfort, refreshment, support*, Babrius, Fr. 6, and

Βουκόλησις, εως, ἡ, *the tending of cattle.*—II. *comforting.*—2. *cheating*, Plut.

Βουκολία, ας, ἡ, *a herd of cattle*, H. Hom. Merc. 498.—II. *an ox-stall*, Hdt. 1, 114.

Βουκολιάζω, f. -άσω, Dor. βωκολιάσδω, f. -άξω, *to sing* or *write pastorals*, usu. in mid., Theocr. 5, 44, etc. Hence

Βουκολιασμός, οῦ, ὁ, *a pastoral song.*—II. *the singing of it.*

Βουκολιαστής, οῦ, ὁ, Dor. βωκ., *a singer* or *composer of pastorals*, Theocr. 5, 68.

†Βουκολίδης, ου Ep. αο, ὁ, *son of Bucŏlus*, Il. 15, 338.

Βουκολικός, ή, όν, Dor. βωκ., *rustic, pastoral*, freq. in Theocr.: τὰ βουκολικά, (ποιήματα) *pastoral poetry.*—II. τὸ Βουκολικὸν στόμα, *Bucolicum*, one of the mouths of the Nile, Hdt. 2, 17: from Βουκόλιον II.

Βουκόλιον, ου, τό, *a herd of cattle*, Hdt. 1, 126.—II. τὰ Βουκ., *a marshy district* of Lower Aegypt, *inhabited by shepherds*, Heliod.

Βουκολίς, ίδος, ἡ, *fit for feeding cattle*, Dion. H.

†Βουκολίων, ωνος, ὁ, *Bucolion*, son of Lycaon, Apollod. 3, 8, 1.—2. son of Laomedon, Il. 6, 22.—II. ἡ, a city of Arcadia, Thuc. 4, 134.

Βουκόλος, ου, ὁ, *a cowherd*, Hom.: in genl. *one who tends cattle*, Valck. Call. p. 75. Aesch. applies the word to the gad-fly. (From βοῦς and κολέω, a word which only occurs in compds., cf. Lat. *colo:* others from κόλον.)

†Βούκολος, ου, ὁ, *Bucŏlus*, a son of Hercules, and others in Apollod. 2, 7, 8, etc.

†Βουκόλων πόλις, ἡ, *Bucolopolis*, prop. *Herdsmen's city*, a city of Syria, Strab.

Βουκόρυζα, ης, ἡ, (βου-, κόρυζα) *much phlegm* or *mucus in the nose, a severe cold in the head.* Metaph. *great stupidity.* Hence

Βουκόρυζος, ον, *having a severe cold in the head; much stuffed;* and metaph. *very stupid:* cf. βλέννος.

Βοῦκος, ὁ, Dor. βῶκος,=βουκαῖος.

Βουκράνιος, ον, *belonging to, like a bull's head:* βουκράνιον, το, *a plant*, Diosc. [ᾱ]: from

Βούκρᾱνον, ου, τό, (βοῦς, κρᾶνον) *a bull's head.*—II. *a helmet of bull's hide.* Hence

Βούκρᾱνος, ον, *bull-headed*, Emped. 216, and Soph.

†Βουλαγόρας, α, ὁ, *Bulagŏras*, an Athenian of Alopece, Dem. 282, 23.

Βουλαῖος, α, ον, (βουλή) *belonging to counsel* or *to the council, counselling:* epith. of Jupiter and Themis, the establishers and guardians of legal systems and deliberative assemblies, Plut.

Βουλαρχέω, *to preside in council*, Arist. Pol.: from

Βούλαρχος, ου, ὁ, (βουλή, ἄρχω) *the president of the council*, Inscr.—II. *the adviser of a plan*, Lat. *auctor consilii*, Aesch. Supp. 12.

Βουλεία, ας, ἡ, (βουλεύω) *the office of a councillor*, Ar. Thesm. 809.

Βουλεῖον, ου, τό, *the courthouse*, Vit. Hom.

Βούλευμα, ατος, το, (βουλεύω) *a decree of the council:* in genl. *a conclusion, determination, plan*, Eur. Antiop. 31.

Βουλευμάτιον, ου, τό, dim. from foreg., Ar. Eq. 100.

†Βουλεύς, έως, ὁ, *Buleus*, a son of Hercules, Apollod. 2, 7, 8.

Βούλευσις, εως, ἡ, *a consulting, deliberation*, Arist. Eth. N.

Βουλευτέον, verb. adj. from βουλεύομαι, *one must take counsel*, Thuc. 7, 60.

Βουλευτήρ, ῆρος, ὁ,=βουλευτής. Hence

Βουλευτήριος, ον, *fit for, appropriate to counsel.* Hence τὸ βουλευτήριον, =βουλεῖον, *the courthouse*, Aesch. Eum. 570, 684, cf. Eur. Andr. 1097: or *the deliberative assembly*, Dion. H.

Βουλευτής, οῦ, ὁ, *a counsellor, one who sits in council*, Il. 6, 114: also βουλευτήρ, fem. βουλευτίς. Hence

Βουλευτικός, ή, όν, *belonging to the council*, or *to a councillor, befitting him:* βουλ. ὅρκος, *the oath taken by the councillors*, Xen. Mem. 1, 1, 18.—II. as subst. τὸ βουλ., in the Athen. theatre, the seats next the orchestra, belonging to the council of 500, Ar. Av. 794: later=ἡ βουλή, *the council*, Dio C.

Βουλευτίς, ίδος, ἡ, fem. of βουλευτής, Plat. (Com.) Xant. 3.

Βουλευτός, ή, όν, *devised, plotted*, Aesch. Cho. 494: *to be deliberated upon, a fair subject for deliberation*, Arist. Eth. N.

Βουλεύω, f. -σω, (βουλή) *to deliberate, take counsel, consider*, Hom.: in past tenses, *to have considered*, and so in genl. *to determine, resolve, plan devise*, Id., who usu. joins it with βουλάς, also ἀπάτην, ὄλεθρον, πῆμα, φύξιν, κέρδεα βουλεύειν τινί, more rare c. inf., or ὅπως, usu. with notion of secrecy: β. ἐς μίαν, to resolve unanimously, Il. 2, 379. Mid. *to determine with* one's self, τί, Il. 2, 114: most usu. in Att., *to deliberate in one's own mind, form a plan* or *resolution, determine*, c. inf., perh. also c. gen. rei, Soph. Ant. 490, but v. Herm. The perf. βεβούλευμαι, is used both mid. and pass., cf. Soph. El. 385, Aesch. Pr. 998.—II. *to sit in council, to be a member of the* βουλή, or *council, be a councillor*, Xen. Mem. 1, 1, 18.—III. the act. signf. *to furnish a person with advice*, τινά, H. Hom. Merc. 167, is now rightly rejected: from

Βουλή, ῆς, ἡ, (βούλομαι) *counsel, will, determination*, Lat. *consilium*, esp of the Gods, Hom.—2. *a project, plan, intention, object*: *advice*, whether given or taken, oft. in Hom.: ἐν βουλῇ ἔχειν τι, *to deliberate about* a thing, Hdt. 3, 78.—II. also like Lat. *consilium* or *concilium*, *the council* or *deliberative assembly*, Lat. *Senatus*, Hom.: at Athens, esp. that of the 500, who were in fact a committee of the ἐκκλησία, to prepare measures for that assembly, etc., Ar. Vesp. 590, cf. Herm. Pol. Ant. § 125, sq.: in this sense ἡ β. is always used, Schäf. Appar. Dem. 3, p. 104. [Hes. Th. 531 has the Dor. acc. βουλάς with ᾰ.]

Βούληαι, Ep. 2 sing. subj. pres. from βούλομαι, Hes.

Βουληγορέω, (βουληγόρος) *to speak in the senate*, App.

Βουληγορία, ας, ἡ, *a speech in the senate*: from

Βουληγόρος, ον, (βουλή, ἀγορεύω) *speaking in the senate.*

Βουλήεις, εσσα, εν, *of good counsel, sage*, Solon 25, 1.

Βούλημα, ατος, τό, (βούλομαι) *the will, intention*, Plat. Legg. 769 D.

Βούλησις, εως, ἡ, (βούλομαι) *will, a wish, aim, object*, Thuc. 3, 39, Plat., etc.

Βουλητικός, ή, όν, *belonging to the will*: τὸ -κόν, *the will.*

Βουλητός, ή, όν, (βούλομαι) *that is* or *should be wished* or *willed*, *the object of the wish* or *will*, Plat. Legg.; Arist. Eth. N.

Βουληφόρος, ον, (βουλή, φέρω) *counselling, advising*, in Il. a constant epith. of princes and leaders, also c. gen., βουλ. Ἀχαιῶν, Τρωῶν. etc., like βασιλεύς: in Od. epith. of ἀγορά, also in Pind. O. 12, 6.

Βουλίαιος, αία, αιον,=βουλαῖος, Inscr.

Βουλῑμία, ας, ἡ, (βου-, λιμός) *ravenous hunger, bulimy*: esp. *a sudden faintness from hunger*, removed by a mere mouthful of food.

Βουλῑμιᾱσις, εως, ἡ, *a suffering from* βουλιμία, Plut.: from

Βουλῑμιάω, f. -άσω, *to suffer from* βουλιμία, Ar. Plut. 873, Xen. An. 4, 5, 7.

Βούλῑμος, ου, ὁ,=βουλιμία, Plut.

Βουλῑμώττω, later form for βουλιμιάω.

Βούλιος, ον, (βουλή)=βουλαῖος or βουλευτικός, Aesch. Cho. 672.

†Βοῦλις, ιος, ὁ, *Bulis*, a Spartan noble, Hdt. 7, 134.—2. ιδος, ἡ, a city of Phocis, Paus.

ΒΟΥ´ΛΟΜΑΙ, f. βουλήσομαι: perf. βεβούλημαι, in Hom. as compd. also προβέβουλα: aor. ἐβουλήθην, Att. also ἠβουλήθην: dep. pass. c. fut. mid., (the form βόλομαι, whence the Lat. *volo*, only twice in Hom. v. sub βόλομαι). *To will, wish, be willing.* Acc. to Buttm., Lexil. in v., it differs from the more usu. ἐθέλω, in that ἐθέλω expresses *choice* and *purpose*, βούλομαι, a mere *inclination* towards a thing, a *willingness*, v. esp. Il. 24, 226, Od. 15, 21; on the other hand Hom. always uses βούλ. for ἐθέλω, in the case of the gods, for with them *will* is also *effect*: rare c. acc., βούλεσθαί τι, as Od. 20, 316: usu. c. inf., sometimes c. inf. fut., Schäf. Dion. Comp. p. 211, and Theogn. 187: c. acc. et inf., Od. 4, 353, Il. 1, 117, and so more freq. in Prose: c. adv., ἄλλῃ, Il. 15, 51. From the usu. construct. with inf. arose the Homer. usage without inf., c. acc. rei et dat. pers., Τρώεσσιν ἐβούλετο νίκην, *he willed victory to the Trojans*, Il. 7, 21, or in full, Τρώεσσιν ἐβούλετο κῦδος ὀρέξαι, Il. 11, 79, cf. Il. 23, 682, only of gods.—Βούλει or βούλεσθε, c. subj., adds force to the demand, βούλει φράσω, *would you have me tell*, Ar. Eq. 36, cf. Valck. Hipp. 782: εἰ δὲ βούλει, expresses a concession, *or if you like it*, Plat.: βούλεται εἶναι, like μέλλει or κινδυνεύει εἶναι, freq. in Plat.: ὁ βουλόμενος, Lat. *quivis, any one that wishes, the first that offers*, Hdt. 1, 54, Thuc., etc.: βουλόμενος c. inf., in order that..., so that...: βουλομένῳ μοί ἐστι, *nobis volentibus est*, Thuc. 2, 3, cf. ἄσμενος, and Kühner Gr. Gr. § 581 *c.*—II. *to prefer*, inasmuch as every wish implies a preference, usu. with ἤ, e.g. βούλομ' ἐγὼ λαὸν σόον ἔμμεναι, ἢ ἀπολέσθαι, *I had rather...*, Il. 1, 117, cf. Od. 12, 350, etc.; more rarely without ἤ, Il. 1, 112, Od. 15, 88: with ἤ it is also freq. in Att. prose, Ast. Plat. Rep. 2, p. 388, in full βούλομαι μᾶλλον.

Βουλόμᾰχος, ον, (βούλομαι, μάχη) *strife-desiring*, Ar. Pac. 1293.

Βουλύσιος, ον, (βουλυτός) ὥρη, *the time for unyoking the oxen*, Arat. 825. [ῡ]

Βούλῠσις, εως, ἡ,=βουλυτός, only in Cic. Att. 15, 27, 3.

Βουλῡτός, οῦ, ὁ, (βοῦς, λύω) sub. καιρός, *the time for unyoking oxen, evening*, Ap. Rh. 3, 1342: in Hom. only as adv., βουλῡτόνδε, *towards evening, at eventide.*

†Βούλων, ωνος, ὁ, *Bulon*, founder of Bulis, Paus.—2. a pupil of the philosopher Lycon, Diog. L.

Βούμασθος, and βούμαστος, ον, (βου-, μασθός, μαστός) sub. ἄμπελος, *bumastus, a kind of vine bearing large grapes*, Virg. G. 2, 102.

Βουμελία, ας, ἡ, and βουμέλιος, ου, ὁ, (βου-, μελία) *a large kind of ash*, Theophr.

Βουμολγός, ὁ, (βοῦς, ἀμέλγω) *cow-milking*, Anth.

Βούμῡκοι, or βούμῡκαι, οἱ, (βοῦς, μυκάομαι) *the bellowing of oxen, a kind of subterraneous noise*, Arist. Probl.

†Βούμωδος, ου, ὁ, *Bumōdus*, a river of Assyria, Arr. An. 3, 8, 7.

Βουναία, ας, ἡ, epith. of Juno, because her temple stood on the βουνός or height, on the road to the Acrocorinthus, and so=ἀκραία, Paus. 2, 4, 7.

Βούνεβρος, ου, ὁ, (βου-, νεβρός) *a large fawn*, Aesop.

Βουνιάς, άδος, ἡ, *a plant of the rape kind.*

Βουνίζω, f. -ίσω, (βουνός) *to heap up, pile up*, LXX.

Βούνιον, ου, τό, *a plant*, perh. *the earth-nut, bunium.*

Βουνίς, ίδος, ἡ, (βουνός) *hilly*, Aesc. Supp. 776.—II. dim. of βουνός, sub. γῆ, Ib. 117.—III. =βουνιάς.

Βουνίτης, ου, ὁ, fem. βουνῖτις, ιδος, ἡ, *hilly*: as subst., *a dweller on the hills*, epith. of Pan, Jac. A. P. p. 148.

Βουνοβᾰτέω, (βουνός, βατέω) *to walk on* or *mount hills.*

Βουνοειδής, ές, (βουνός, εἶδος) *hill-like, hilly*, Diod.

Βουνόμος, ον, (βοῦς, νέμω) *cattle-feeding*, or—II. proparox., βούνομος, *grazed by cattle*: either sense will suit Soph. El. 185, the edd. vary: ἀγέλαι βούνομοι, *herds of grazing oxen*, Id. O. T. 26.

ΒΟΥΝΟ´Σ, οῦ, ὁ, *a hill, height, heap, mound* (cf. Germ. *Bühne*), prob. orig. Cyrenaic, adopted by Aesch. in Sicily, Valck. Hdt. 4, 158, 199.—II. later, *a woman's breast*, cf. μαστός.

Βουνώδης, ες,=βουνοειδής, *hilly*, Polyb.

Βούπαις, αιδος, ὁ, (βου-, παῖς) *a great fat boy, a bull-calf*, Ar. Vesp. 1206.—II. (βοῦς, παῖς) *child of the ox*, epith. of bees in allusion to their fabulous origin, v. Virg. G. 4, 281 so also βουγενής, βουποίητος.

Βουπάλειος, ον, *like Bupalus*, i. e *stupid*, v. Βούπαλος.

Βούπαλις, εως, ὁ, ἡ, (βου-, πάλη) =εὔπαλος, *of violent wrestling, hard struggling*, Anth.

†Βούπαλος, ου, ὁ, *a sculptor of Chios*, satirized by Hipponax for extreme stupidity.

Βουπάμων, ον, gen. ονος, (βοῦς, πάομαι) *rich in cattle*, Anth. [ᾱ]

†Βουπάρης, ους, ὁ, *Bupares*, Persian name, Arr. An. 3, 8, 9.

Βούπεινα, ης, ἡ, (βου-, πεῖνα)= βουλιμία.

Βουπελάτης, ου, ὁ, (βοῦς, πελάζω) *a herdsman.* [ᾰ]

Βουπλᾰνόκτιστος, ον, (βοῦς, πλάνη, κτίζω) *built on the track of an ox*, of Troy, λόφος, Lyc.

Βουπλάστης, ου, ὁ, (βοῦς, πλάσσω) *ox-forming*, epith. of the sculptor Myron, Anth.

Βούπλευρον, ου, τό, *a plant, bupleurum, hare's-ear*, Nic.

Βουπληθής, ές, (βοῦς, πλήθω) *full of oxen*, Euphor. Fr. 82.

Βούπληκτρος, ον, (βοῦς, πλῆκτρον)=sq., Anth.

Βουπλήξ, ῆγος, ὁ, ἡ, (βοῦς, πλήσσω) *ox-goading.*—II. as subst. ἡ βουπλήξ, *an ox-goad, stimulus*, Il. 6, 135; also ὁ, in late writers.—II. *an axe, a hatchet*, for sacrifice, Anth.; *a battle-axe*, Qu. Sm. 1, 159.

Βουποίητος, ον, (βοῦς, ποιέω)= βούπαις II., Anth.

Βουποίμην, ενος, ὁ, (βοῦς, ποιμήν) *a herdsman*, Anth.

Βουπόλος, ον, (βοῦς, πολέω) *tending oxen*: also βουπολέων, part. as if from βουπολέω, Leon. Tar. dub.

†Βουπομπός, όν, (βοῦς, πομπή) *with a procession of oxen*, ἑορτή, Pind. Fr. 205 (B.)

Βουπόρος, ον, (βοῦς, πείρω) *ox-piercing*, βουπ. ὀβελός, a spit that would spit a whole ox, Hdt. 2, 135.

†Βουπράσιον, ου, τό, *Buprasium*, a city and district of Elis on the borders of Achaia, Il. 2, 615: called also Βουπρασίς (sub. χώρα) in Strab

Βούπρηστις, ιδος, ἡ, (βοῦς, πρήθω) *a poisonous beetle*, which being eaten by cattle in the grass, causes them to swell up and die, Hipp.—II. *a kind of pot-herb*, Theophr.

†Βουπρόςωπος, ον, (βοῦς, πρόςωπον)=sq. I.

Βούπρωρος, ον, (βοῦς, πρῶρα) *with the forehead* or *face of an ox*, v. l. Soph. Tr. 13.—II. βούπρ. ἑκατόμβη, an offering of 100 sheep and one ox, or 99 sheep and one ox? Plut.

†Βοῦρα, ας, ἡ, *Bura*, a city of Achaia on the Corinthian gulf, Hdt. 1, 148; ὁ Βουραῖος, ου, *a Buraean.* Hence

†Βουραϊκός, ή, όν, *of Bura, Buraean*, Paus.

†Βουρδίγᾰλα, ης, ἡ, *Burdigala*, now *Bourdeaux*, a city of Aquitania in Gaul, Strab.

†Βούρῑνα, ης, ἡ, (βοῦς, ῥίς) *Būrīna*, a fountain in the island of Cos, Theocr. 7, 6: cf. Lob. Paral. p. 466 not.

†Βοῦρις, ιος, ὁ, *Buris*, masc. pr. n., Plut.

†Βούριχος, ου, ὁ, *Burichus*, masc. pr. n., Ath. 253.

†Βουρχανις, ἡ, *Burchanis*, an island near Friesland, now *Borkum*, Strab.

ΒΟΥ͂Σ, gen. βοός, poet. also βοῦ, Aesch. Fr. 422: acc. βοῦν, poet. also *βόα:* dat. pl. *βουσί,* poet. *βόεσσι,* very rarely *βοσί, ὁ,* and *ἡ:—a bullock* or *cow, an ox;* in plur. *cattle:* if the gender is not marked, it is usu. fem., and so Hom. uses it even in plur.: to mark the male he adds a word, as *βοῦς ἄρσην,* or *ταῦρος βοῦς,* Il. 17, 389.—2. metaph. *the wife,* as *ταῦρος,* the husband, Böckh Expl. Pind. P. 4, 142, Aesch. Ag. 1125.—II. *ἡ βοῦς, a shield covered with ox-hide,* always fem., Il.—III. *a sea-fish.*—IV. proverb. *βοῦς ἐπὶ γλώσσῃ βέβηκε, ἐπὶ γλώσσης ἐπιβαίνει,* of people who keep silence from some *weighty* reason; rather from the notion of a heavy body keeping down the tongue, than from that of corn bearing the stamp of an ox, (cf. *ὗς ἐπὶ στόμα,* Menand.), Theogn. 813, Aesch. Ag. 36: *βοῦς ἐν πόλει,* proverb. for some strange event, *a bull in a china-shop,* Bast. Ep. Cr. p. 133. (Acc. to Donalds. N. Crat. p. 365, the word is onomatop., akin to *βοάω,* etc., as if *the bellowing beast:* but we can scarcely go wrong in identifying it with the synom. Sanscr. *gô,* nom. *gou,* and, through that, with our *cow:* v. sub *β,* for instances of *β* and *γ* interchanged.)

†Βουσαί, *ῶν, οἱ, the Busae,* a race of the Medes on the Caspian sea, Hdt. 1, 101.

†Βούσελος, *ου, ὁ, Busĕlus,* an Athenian, Dem. 1055, 23.

†Βούσῑρις, *ιδος* and *ιος, ὁ, Busīris,* a son of Neptune and king of Aegypt, slain by Hercules, Apollod. 2, 5, 11, Isocr., etc.—II. *ἡ,* a city of Aegypt, with a temple to Isis, Hdt. 2, 59: hence

†Βουσῑρίτης, *ου, ὁ, an inhabitant of Busiris;* also as adj. *of Busiris, νομός,* Hdt. 2, 165. [*ῑτ*].

Βουσκᾰφέω, *(βου-, σκάπτω) to undermine,* Lyc.

Βουσόος, *ον,=βοοσσόος.*

Βούσταθμον, *ου, τό, (βοῦς, σταθμός) an ox-stall,* Eur. Hel. 29; also masc., pl., Id. 359.

Βουστασία, *ας, ἡ,* Luc., and

Βουστάσις, *εως, ἡ,=βούσταθμον,* Aesch. Pr. 653.

Βουστροφηδόν, adv. *(βοῦς, στροφή) turning like oxen in ploughing:* only used of the early Greek manner of writing, which went from left to right, and right to left alternately: so Solon's laws were written, and so the Sigeian Inscr. ap. Böckh. 1, p. 15, sq.

Βούστροφος, *ον, (βοῦς, στρέφω) turned up, ploughed by oxen,* Lyc.; but —II. parox. *βουστρόφος, ον, ox-guiding,* Anth.—2. as subst. *ὁ βουστρόφος, an ox-goad, stimulus.*

Βούσῡκον, *ου, τό, (βου-, σῦκον) a large kind of fig.*

Βουσφᾰγέω, *(βοῦς, σφάττω) to slaughter oxen,* Eur. El. 627. Hence

Βουσφᾰγία, *ας, ἡ, a slaughtering of oxen,* poet. *βοοσφ.,* Anth.

†Βουτάδαι, *ῶν, οἱ, the Butădae,* descendants of Butes (v. Βούτης), a distinguished Athenian family, also called Ἐτεοβουτάδαι.—2. an Athenian demus of the tribe Oeneïs.

†Βουτακίδης, *ου* Ion. *εω, ὁ, Butacides,* prop. son of Butacus, a Crotoniat, Hdt. 5, 47.

†Βούτας, *α, ὁ, Butas,* a Greek poet, Plut. Rom. 21.

Βούτης, *ου, ὁ, a herdsman,* Aesch. Pr. 569. (uncertain whether from *βοῦς,* or for *βοτής* from *βόσκω,* v. Lob. Paral. p. 549.)

†Βούτης, *ου, ὁ, Butes,* son of Teleon, an argonaut, according to some son of Pandion, founder of the family Butadae, Apollod. 1, 19, 6, etc.

Βούτῑμος, *ον, (βοῦς, τιμή) worth an ox.*

Βούτινον, *τό,* and *βούτιον, ου, τό,* =sq.

Βούτομον, *ου, τό,* and *βούτομος, ου, ὁ, (βοῦς, τέμνω)* a water-plant, *butomus, the flowering rush,* Theocr.

†Βοῦτος, *ου, ἡ,*=Βουτώ, Strab.

Βούτρᾰγος, *ου, ὁ, an ox-goat,* a fabulous animal, Philostr.

†Βούτριον, *ου, τό, Butrium,* a small town of Umbria, Strab.

Βουτρόφος, *ον, (βοῦς, τρέφω) ox-feeding.*—II. *ὁ βουτρόφος,=βοώνης.*

Βουτύπος, *ον, (βοῦς, τύπτω) an ox-slayer,* Ap. Rh.—II. as subst. *ὁ βουτύπος,=οἶστρος, the gadfly.* [*ῠ*]

Βουτύρινος, *η, ον, of butter,* Diosc.: from

Βούτυρον, *ου, τό,* also *-ρος, ὁ, butter:* in Plut. *a kind of ointment.* (Said to be a Scythian word, cf. Plin. 28, 9: yet the compos. from *βοῦς, τυρός* can hardly be mistaken.) [*ῡ̆*]

Βουτυροφάγος, *ου, ὁ, (βούτυρον, φαγεῖν) an eater of butter,* Anaxandr. Protes. 1, 8, ubi v. Meineke.

†Βουτώ, *οῦς, ἡ, Buto,* a city of the Aegyptian Delta, on the Sebennytic mouth of the Nile.—2. a city of Aegypt near Arabia, Hdt. 2, 75: adj. Βουτικός *ή, όν, of Buto,* Strab.

Βουφάγος, *ον, (βοῦς, φαγεῖν) ox-eating, λέων,* Simon. 108, 4: hence *very gluttonous.* [*ᾰ*]

Βούφθαλμον, *ου, τό, (βοῦς, ὀφθαλμός) ox-eye,* a kind of *chrysanthemum,* Mel. 4.

Βουφονέω, *(βουφόνος) to slaughter oxen,* Il. 7, 466.

Βουφόνια, *ων, τά,* sub. *ἱερά, a festival with sacrifices of oxen,* at Athens, Ar. Nub. 985: from

Βουφόνος, *ον, (βοῦς, φονεύω) ox-slaying, ox-offering,* H. Hom. Merc. 436.—II. *at* or *for which steers are slain, θοῖναι,* Aesch. Pr. 531.

Βουφορβέω, *ῶ, (βουφορβός) to tend cattle,* Eur. Alc. 8.

Βουφόρβια, *ων, τά, a herd of oxen,* Eur. Alc. 1031.—II. *a pasturage:* from

Βουφορβός, *όν, (βοῦς, φέρβω) ox-feeding.*—II. as subst. *ὁ β., a herdsman,* Eur. I. T. 237.

Βούφορτος, *ον,=πολύφορτος,* Anth.

†Βουφράς, *άδος, ἡ, Buphras,* a small place in the western part of Messenia, Thuc. 4, 118.

†Βουχαίτιον, or *-χέτιον, ου, τό,*= Βούχετα.

Βουχανδής, *ές, (βοῦς, χανδάνω) holding an ox, capacious,* Anth.

†Βούχετα, *ης, ἡ, Buchĕta,* a city of Epirus, Dem. 84, 23: hence

†Βουχέτιος, *α, ον, of Bucheta, Buchetian,* Callim.

Βούχῑλος, *ον, (βοῦς, χιλός) rich in fodder, cattle-feeding,* Aesch. Supp. 540.

Βοών, *ῶνος, ὁ, (βοῦς) a cow-house, byre,* cf. *ἀνδρών.*

Βοώνης, *ου, ὁ, (βοῦς, ὠνέομαι) a buyer of oxen:* at Athens *a magistrate of rank, who bought oxen for the sacrifices,* Dem. 570, 7; cf. Böckh. Inscr. 1, p. 250, P. E. 1, 289.

Βοώνητος, *ον, (βοῦς, ὠνέομαι) purchased with an ox.*

Βοωνία, *ας, ἡ, the office of the βοώνης.*

Βοῶπις, *ιδος, ἡ, (βοῦς, ὤψ) ox-eyed,* i. e. *having large, full, finely rounded eyes:* in Hom. always of females, and most freq. of the goddess Juno, as a point of majestic beauty, Müller Archäol. d. Kunst, § 352. The masc. *βοώπης* was formed later.

Βοωτέω, *to plough,* Hes. Op. 389: from

Βοώτης, *ου, ὁ, a ploughman,* Lyc.—II. a name given to the constellation Arcturus as early as Od. 5, 272, *Charles' wain.*

Βοωτία, *ας, ἡ, arable land.*

Βρᾰβεία, *ας, ἡ, the office of the βραβεύς, presidency of the games, distribution of the prizes:* in genl. *arbitration, decision,* Eur. Phoen. 450.

Βρᾰβεῖον, *ου, τό, a prize in the games,* Lat. *praemium,* N. T. met. of the future *reward* of virtue, Id. Phil. 3, 14.

Βράβευμα, *ατος, τό,* later form for foreg.

ΒΡᾸΒΕΥ΄Σ, *έως, ὁ,* Att. plur. *βραβῆς, the president, judge,* or *moderator who assigned the prizes at the games,* Soph. El. 690: hence in genl. *a judge, arbitrator, umpire, δίκης,* Eur. Or. 1650, *λόγου,* Med. 274: *a chief, leader,* Aesch. Ag. 230.

Βρᾰβευτής, *οῦ, ὁ,*=foreg., Isae. 78, 28.

Βρᾰβεύω, *to be a βραβεύς, preside in the games, assign the prizes:* in genl. *to distribute rewards, to be a judge* or *umpire,* Isocr. 144 B: *to direct, decide,* c. acc., *δίκαια,* Dem. 36, 7.

Βράβης, *ου, ὁ,=βραβεύς,* only in an old Epigr. ap. Dem. 322, 11, where others read *βραβῆ=βραβέα.*

Βράβυλον, *ου, τό,* also *βράβηλον,* a wild fruit, *a kind of plumb* or *sloe,* Theocr. 7, 146.

Βράβυλος, *ου, ἡ, the tree which bears βράβυλα,* cf. *βάρβιλος.*

Βραγχαλέος, *α, ον, (βράγχος, ὁ) hoarse,* Hipp.

Βραγχάω, *(βράγχος, ὁ) to be hoarse,* Arist. H. A.

†Βραγχησία, *ας, ἡ, παρθένος, daughter of Branchus,* i. e. Caeira, Lyc.

Βράγχια, *ων, τά,* Lat. *branchiae, the gills of fishes,* Arist. H. A.—2. in sing. *βράγχιον, a fin,* Ael., v. *βράγχος, τό.*

Βραγχιάω,=*βραγχάω,* Arist. Probl.

†Βραγχίδαι, *ῶν, οἱ, the Branchidae,* descendants of Branchus, hereditary priests of Apollo's oracle, near Miletus, Hdt. 1, 158: *αἱ,* Βρ., *Branchidae,* the spot itself with temple and oracle, Hdt. 1, 92.

Βραγχιοειδής, *ές,=βραγχοειδής.*

Βράγχιον, *τό,* v. *βράγχια.*

Βραγχοειδής, *ές, (βράγχος, τό, εἶδος) like fishes' gills,* Arist. Part. An.

ΒΡΑ΄ΓΧΟΣ, *ου, ὁ, hoarseness, sore throat,* Thuc. 2, 49: *a strain of the throat from shouting.* (akin to *βρόγχος, ῥόγχος,* and *τὸ βράγχος.*)

ΒΡΑΓΧΟ΄Σ, *ή, όν, hoarse,* Anth.

ΒΡΑ΄ΓΧΟΣ, *εος, τό, = βράγχια* Opp. (akin to *ὁ βράγχος.*)

†Βράγχος, *ου, ὁ, Branchus,* son of Apollo, Luc., Strab.

Βραγχώδης, *ες, (ὁ βράγχος, εἶδος) hoarse-like, somewhat hoarse,* Hipp.

†Βραδέως, adv. from *βραδύς.*

Βρᾰδινός, *ά, όν,* Aeol. for *ῥαδινός* Sapph. Fr. 32, 34.

Βράδος, *εος, τό, (βραδύς)=βραδύτης, slowness,* Xen. Eq. 11, 12.

Βρᾰδῠβάμων, *ον,* gen. *ονος, (βραδύς, βῆμα) slow-walking,* Arist. Physiogn. [*ᾱ*]

Βραδύγᾰμος, *ον, (βραδύς, γαμέω) late-marrying.*

Βραδύγλωσσος, *ον,* Attic, *βραδύγλωττος, (βραδύς, γλῶσσα) slow of tongue* or *speech,* LXX.

Βραδῠδίνης, *ου, ὁ, (βραδύς, δῑνέω) slow-eddying, slow-circling.* Later also *βραδυδῑνής, ές.* [*ῑ.*]

Βραδυήκοος, ον, (βραδύς, ἀκούω) *slow of hearing.*

Βραδύκαρπος, ον, (βραδύς, καρπός) *late fruiting*, Theophr.

Βραδυκίνητος, ον, (βραδύς, κινέομαι) *slow moving*, Gal.

Βραδυλογία, ας, ἡ, (βραδύς, λέγω) *slowness of speech.*

Βραδυμᾰθής, ές, (βραδύς, μαθεῖν) *slow, late in learning.*

Βραδύνοια, ας, ἡ, *slowness of understanding, dullness*, opp. to ἀγχίνοια, Diog. L.: from

Βραδύνοος, ον, contr. νους, ουν, (βραδύς, νοῦς) *slow of understanding, dull.*

Βρᾰδύνω, f. -ῠνῶ, (βραδύς) trans. *to make slow, stop, put off, delay.*—II. intrans. *to be long*, βραδύνειν περί τι, opp. to σπεύδειν περί τι: esp. in mid. *to be slow, loiter, be long*, Aesch. Theb. 623.

Βραδυπειθής, ές, (βραδύς, πείθομαι) *slow to be persuaded, slow to believe*, Anth.

Βραδυπεπτέω, (βραδύς, πέπτω) *to cook* or *digest slowly*, Diosc. Hence

Βραδυπεψία, ας, ἡ, *slowness of digestion*, Gal.

Βραδυπλοέω, (βραδύς, πλέω) *to sail slowly*, N. T.

Βραδύπνοος, ον, (βραδύς, πνέω) *breathing slow* or *hard*, contr. βραδύπνους, ουν, Aretae.

Βραδυπορέω, *to walk slowly*, Plut.: from

Βραδυπόρος, ον, (βραδύς, πείρω, πορεύομαι) *slow going, slow passing*, Hipp.

Βραδύπους, ὁ, ἡ, πουν, τό, gen. ποδος, (βραδύς, πούς) *slow of foot, slow*, Eur. Hec. 66.

ΒΡΑΔΥ´Σ, εῖα, ύ, comp. βραδίων, Hes., βραδύτερος and βράσσων, Il., superl. βράδιστος, metath. βάρδιστος, Il., and βραδύτατος: adv. βραδέως: *slow, heavy*, opp. to ταχύς or ὠκύς, Hom.: metaph. *heavy, dull, slow of understanding, bardus, tardus*, Il. 10, 226.—II. of time, *late*, Thuc. 7, 43. Adv. –δέως, Thuc. 1, 78. (akin to βαρύς.) [ᾰ]

Βραδυσκελής, ές, (βραδύς, σκέλος) *slow of leg*, Anth.

Βραδυτής, ῆτος, ἡ, (βραδύς) *slowness, heaviness*, Il. 19, 411: *dullness*, Theophr. Char.

Βραδυτόκος, ον, (βραδύς, τίκτω) *late in having young*, Arist. Probl.

ΒΡΑ´ΖΩ, f. -άσω, *to boil, ferment, froth up*, Callias ap. Macrob. 5, 19.—II. *to roar, growl*, of bears. Cf. βράσσω. (akin to ῥάζω, ἀράσσω, βράχω, orig. onomatop.)

Βράθυ, τό, *the savin, herba Sabina*, Gal.

Βράκαι, ῶν, αἱ, Lat. *braccae, the breeches* or *trews of the Gauls*, cf. ἀναξυρίς, Diod. (Keltic *breach*, i. e. *stripe.*)

Βράκανα, ων, τά, *wild herbs*, Pherecr. Agr. 2. (Qu. akin to our *brake, bracken?*)

Βράκος, εος, τό, Aeol. for ῥάκος, *a rich female garment*, Sappho Fr. 23, Theocr. 28, 11.

†Βρασία, ας, ἡ, *Brasia*, daughter of Cinyras, Apollod. 3, 14, 4.

†Βρασίδας, ου and α, ὁ, *Brasidas*, a distinguished Spartan commander in the Peloponnesian war, Thuc. Hence

Βρασίδειος, α, ον, *of Brasidas*, Thuc. 5, 67.

Βρασιλᾶς, α, ὁ, *Brasilas*, an early hero of Cos, Thuc. 7, 11.

Βράσμα, ατος, τό, (βράζω) *that which boils up, scum.*

Βρασματίας, ου, ὁ, ἄνεμος,=βράστης, Diog. L.

Βρασματώδης, ες, (βράσμα, εἶδος) *like boiling*, etc., *shaking violently*, γέλως, Greg. Naz.

Βρασμός, οῦ, ὁ, (βράσσω) *a shaking*, γῆς, Arist. ap. Stob. Ecl. 1, 628: in Med. of the *shuddering, shivering* of the body, βρ. ὡς ἀπὸ ῥίγεος, Aret.

ΒΡΑ´ΣΣΩ, Att. βράττω, f. -άσω, usu. form for βράζω, intr. *to boil up, ferment, froth.*—II. trans. *to shake violently, throw up with force*, of the sea, Anth.: *to winnow, sift*, grain, for the purpose of cleansing, Ar. Fr. 267, cf. Ruhnk. Tim. The pass. always takes the intr. signf.

Βράσσων, ον, gen. ονος, comp. of βραδύς, as θάσσων of ταχύς, Il. 10, 226. (Acc. to others of βραχύς, but Hom. never uses this adj.)

Βραστήρ, ῆρος, ὁ, (βράσσω)=λίκνον, *a winnowing-fan*, Lat. *vannus*, Gloss. Casaub. ad Strab. T. 7, p. 377.

Βράστης, ου, ὁ, (βράσσω) βράσται σεισμοί, earthquakes, *attended with a violent fermentation*, Arist. Mund.

Βραστικός, ή, όν, (βράζω) *belonging to boiling* or *fermenting*, κίνησις, Herm. ap. Stob. Ecl. 1, 742.

Βραυκᾰνάομαι, dep. mid.=βρυχανάομαι, *to roar* or *cry out*, Nic.

†Βραυρώ, οῦς, ἡ, *Brauro*, wife of Pittacus, Thuc. 4, 107.

†Βραυρών, ῶνος, ὁ, *Brauron*, an Attic village and demus near Marathon, Hdt. 4, 145. Hence

†Βραυρῶνάδε, adv. *to Brauron*, Ar. Pac. 874.

†Βραυρώνια, ων, τά, *the Brauronia, the festival of Diana Brauronia*, celebrated at Brauron, Ar. Lys. 645.—2. a festival of Bacchus at Brauron, celebrated quinquennially, v. Ar. Pac. 870, sq.: prop. neut. pl. from

†Βραυρώνιος, α, ον, *of Brauron*; ἡ Βραυρωνία, epithet of Diana, whose image at Brauron was regarded as the one brought by Iphigenia from Tauris, v. Herm. praef. ad Iph. Taur. p. 30.

†Βραυρωνόθεν, adv. *from Brauron*, Dem. 1264, 20.

†Βράχε, v. sub βράχω, Hom.

Βρᾰχέα or βράχεα, τά, v. βράχος.

Βρᾰχείς, εῖσα, έν, part. aor. 2 pass. from βρέχω.

Βρᾰχέως, adv. from βραχύς.

Βρᾰχῑονιστήρ, ῆρος, ὁ, *an armlet*, Lat. *torques*, Plut.: from

Βρᾰχίων, ονος, ὁ, *the arm*, Lat. *brachium*, Hom.; πρυμνὸς βραχίων, *the shoulder*, Il.; βραχίων alone for *the shoulder of beasts*, Arist. H. A. [ῑ]

Βρᾰχίων, ον, gen. ονος, [Ion. ῐ, Att. ῑ,] and βράχιστος, comp. and superl. of βραχύς.

†Βραχμάν, ᾶνος, ὁ, usu. in pl. οἱ Βραχμᾶνες, *the Brahmans*, the priestly caste in India, Strab. 712, sqq.

Βράχος, εος, τό, esp. in plur. βράχεα, contr. βράχη, also accent. βραχέα, as if from βραχύς, nearly=τέναγος, *shallow, stagnant pools*, Lat. *brevia et syrtes*, Hdt. [ᾰ]

Βραχύβῐος, ον, (βραχύς, βίος) *short-lived*, Plat. Rep. 546 A. Hence

Βραχυβῐότης, ητος, ἡ, *shortness of life*: Arist. wrote περὶ μακρο–, καὶ βραχυ– βιότητος.

Βρᾰχυβλᾰβής, ές, (βραχύς, βλάπτω) *harming slightly*, Luc.

Βραχυβῶλος, ον, (βραχύς, βῶλος) *with small* or *few clods*, β. χέρσος, a small spot of ground, Anth.

Βραχυγνώμων, ον, gen. ονος, (βραχύς, γνώμη) *of short* or *small understanding*, Xen. Hipparch. 4, 18.

Βραχύδρομος, ον, (βραχύς, δρόμος) *running a short way*, Xen. Cyn. 5, 21.

Βραχυεπής, ές, (βραχύς, ἔπος) *of few words.* Adv. -πῶς.

Βραχυκαταληκτέω, ῶ, *to end short*, i. e. *with a short syllable.*—II. *to be too short by a foot*, Metric.: from

Βραχυκατάληκτος, ον, (βραχύς, καταλήγω) *ending with a short syllable.*—II. *too short by a foot*, Metric.

Βραχυκομάω, ῶ, (βραχύς, κομάω) *to wear short hair*, Strab.

Βραχύκωλος, ον, (βραχύς, κῶλον) *with short limbs*, Strab.—II. *consisting of short sentences*, Arist. Rhet.

†Βραχύλλης, ου, ὁ, *Brachylles*, a boeotarch, Polyb. 17, 1, 2.

†Βράχυλλος, ου, ὁ, *Brachyllus*, masc. pr. n., Dem. 1352, 5.

Βραχυλογέω, *to be short in speech*, Plut. 2, 193 D: and

Βραχυλογία, ας, ἡ, *brevity in speech* or *writing*, Plat. Prot. 343 B, etc.: from

Βραχυλόγος, ον, (βραχύς, λέγω) *speaking briefly, short in speech, of few words*, Plat.

Βραχυμέρεια, ας, ἡ, *littleness of parts, smallness*: from

Βραχυμερής, ές, (βραχύς, μέρος) *made up of small parts.*

Βραχυμῦθία, ας, ἡ,=βραχυλογία.

Βραχυντικός, ή, όν, *making short*: from

Βραχύνω, f. -ῠνῶ, (βραχύς) *to use as short*, συλλαβήν, Plut.

Βραχύνωτος, ον, (βραχύς, νῶτον) *short-backed*, Strab.

Βραχυόνειρος, ον, (βραχύς, ὄνειρος) *with short* or *few dreams*, ὕπνος, Plat. Tim. 45 E.

Βραχυπαραληκτέω, ῶ, *to have the antepenult short*: from

Βραχυπαράληκτος, ον, (βραχύς, παραλήγω) *with the antepenult short*, Metric. Adv. –τως, Schäf. Greg. Cor. p. 121.

Βραχύπνοος, ον, contr. πνους, ουν, (βραχύς, πνέω) *short-breathing*, Hipp.

Βραχύπολις, εως, ἡ, poet. –πτολις, (βραχύς, πόλις) *a little town.*

Βραχύπορος, ον, (βραχύς, πόρος) *with a short* or *narrow passage*, Plat. Rep. 546 A.

Βραχυπότης, ου, ὁ, (βραχύς, πότης) *one that drinks little*, Hipp.

Βραχυπότος, ον, (βραχύς, πίνω) *drinking little*, Gal.

†Βραχύπτερος, ον, (βραχύς, πτερόν) *with short wings*, Arist. Part. An. 1, 4, 2.

Βραχύπτολις, εως, ἡ,=βραχύπολις, Lyc.

Βραχυῤῥιζία, ας, ἡ, *shortness of root*, Theophr.

Βραχύῤῥιζος, ον, (βραχύς, ῥίζα) *with a short root*, Id.

ΒΡΑ˘ΧΥ´Σ, εῖα, ύ, comp. βραχύτερος and βραχίων, sup. βραχύτατος and βράχιστος, *small*, first in Hdt., of Space and Time, *short*; of Number, *few, little, mean, trifling*: τεῖχος, *low*, Thuc. 7, 29: βραχύ, *a little, a short time*: βραχὺ τοξεύειν, *to shoot not far, to a short distance*: διὰ βραχέων, *in few words*, Lat. *brevibus, paucis*, Plat. Prot. 336 A: ἐν βραχεῖ, ἐν βραχέσι, *briefly*, Soph. El. 673: ἐπὶ βραχύ, *a little, for a short time*: κατὰ βραχύ, *little by little*, Thuc. 4, 96, Plat, etc.: *a little, in a slight degree*, Plat. Tim. 27 C: παρὰ βραχύ,=παρὰ μικρόν, *by a little, almost.* Adv. –έως. (Perh. from ῥάσσω, ῥήγνυμι.)

Βραχυσίδηρος, ον, (βραχύς, σίδηρος) ἄκων βρ., *a dart with a short, small head*, Pind. N. 3, 79. [ῐ]

Βραχύσκιος, ον, (βραχύς, σκιά) *with a short shadow.*

Βραχυστελεχής, ές, (βραχύς, στέλεχος) *with a short stem*, Theophr.

Βραχυστομία, ας, ἡ, *smallness of mouth:* from

Βραχύστομος, ον, (βραχύς, στόμα) *with a short, narrow mouth* or *opening*, Plut.

Βραχυσυλλᾰβία, ας, ἡ, *fewness of syllables, brevity*, Call.: from

Βραχυσύλλᾰβος, ον, (βραχύς, συλλαβή) *with short*, i. e. *few syllables.*—2. *consisting of short syllables*, Dion. H.

Βραχυσύμβολος, ον, (βραχύς, σύμβολον) *bringing a small contribution*, Anth.

Βραχύτης, ητος, ἡ, (βραχύς) *shortness*, *μελετῆς βραχ.*, *brief study*, Thuc. 1, 138: *narrowness, deficiency*, *γνώμης*, Id. 3, 42.

Βραχυτομέω, *to cut short off*, Theophr.: from

Βραχυτόμος, ον, (βραχύς, τέμνω) *cutting short:* but—II. proparox., *βραχύτομος, ον*, pass. *cut short, clipped*, Theophr.

Βραχυτονέω, *to extend, reach but a short way:* from

Βραχύτονος, ον, (βραχύς, τείνω) *reaching but a short way*, Plut.

Βραχυτράχηλος, ον, (βραχύς, τράχηλος) *short-necked*, Arist. H. A. [ᾰ]

Βραχύυπνος, ον, (βραχύς, ὕπνος) *of short* or *little sleep*, Arist. Somn.

Βραχυφεγγίτης, ου, ὁ, (βραχύς, φέγγος) *giving a short light*, Anth. [ῑ]

Βραχύφυλλος, ον, (βραχύς, φύλλον) *short-leaved*, or *few-leaved*, Anth.

Βραχυχρόνιος, ον, (βραχύς, χρόνος) *of short time, of brief duration*, Plat. Tim. 75 B.

Βραχύωτος, ον, (βραχύς, οὖς) *short-eared, with short handles*, Ath.

*ΒΡΑ´ΧΩ, root of the Hom. *ἔβραχε* or *βράχε*, *to rattle, clash, ring*, Il.; mostly of arms and armour: also of the roaring of a torrent, Il. 21, 9: the groaning of the battle-field, Il. 21, 387: the creaking of a heavy wagon, Il. 5, 838: the shriek of a wounded horse, Il. 16, 468, etc.: always 3 sing. aor. *ἔβραχε* or *βράχε*, taken by others as perf. of *βράζω*, for *βέβραχε*. (Akin to *βράζω, ῥάσσω*, onomatop.)

Βρέγμα, ατος, τό, *the upper part of the head*, Lat. *sinciput*, Batr. 230, also *βρεγμός, βρέχμα, βρεχμός*, (from *βρέχω*, because this part of the bone is longest in hardening.)—II. =*ἀπόβρεγμα*, *an infusion, extract*, Diod.

Βρεγμός, οῦ, ὁ,=foreg.

Βρεκεκεκέξ, sound to imitate *the croaking of frogs*, Ar. Ran. 209 sqq.

ΒΡΕ´ΜΩ, only used in pres. and impf.: the Lat. *FREMO*, *to roar*, of the waves, Il. 4, 425: so in mid. *βρέμομαι*, Il. 2, 210, and of the storm, Il. 14, 399. After Hom. of all kinds of sounds, *to whistle* as the wind, Simon. 7; *to clash* like arms, Aesch. Pr. 423; *to mutter*, of a seditious mob, Id. Eum. 978; and Pind. applies it even to the lyre, N. 11, 8; esp. like *fremo*, of the *gnashing* of teeth, Aesch. Theb. 350, in mid. (Akin to *βροντή*.)

†Βρέμων, ωνος, ὁ, *Bremon*, masc. pr. n., Qu. Sm.

†Βρένθειον, ου, τό, *a kind of fragrant unguent*, Sapph. ap. Ath. 690 E.

†Βρένθις, ἡ, Cyprian word for *θρῖδαξ*, Ath. 69 B.

ΒΡΕ´ΝΘΟΣ, ου, ὁ, *an unknown water-bird*, of a stately bearing, Arist. H. A.: hence—II. *a haughty carriage, arrogance*, Ath.: cf. *σκώπτω* from *σκώψ*. Hence

Βρενθύομαι, later *βρενθύνομαι*, dep., only used in pres. and impf., *to be of a proud and haughty bearing, hold one's head high in the air, look big, swagger*, Ar. Pac. 26, Nub. 362, cf. Ruhnk. Tim. [ῡ]

†Βρέννος, ου, ὁ, *Brennus*, a leader of the Gauls, Strab.

†Βρεντέσιον, ου, τό, *Brundisium*, now *Brindisi*, a city of lower Italy on eastern coast, Hdt. 4, 99.

Βρέξις, εως, ἡ, (βρέχω)=*βροχή*, *a wetting*, Xen. Hipp. 5, 9.

ΒΡΕ´ΤΑΣ, τό, gen. *βρέτεος*, nom. pl. *βρέτη*, *a wooden image of a god*, Aesch., and Eur.—2. in Anaxandr. Didym. 1,=*ἀναίσθητος:* cf. Lat. *stipes, stupidus*, our *blockhead.*

†Βρεττᾱνία, ας, ἡ, *Britannia, Britain*, Diod. S. 5, 22. Hence

†Βρεττᾱνῐκός, ή, όν, *of Britain, British*, *αἱ* Βρετ. *νῆσοι*, the *British isles*, Polyb., etc.

†Βρεττᾱνός, Βρετᾱνός, and Βρεταννός, οῦ, ὁ, *an inhabitant of Britain*, Polyb., Strab., etc.

†Βρεττία, ας, ἡ, *Bruttium*, the country of the Bruttii in Italy, Strab.

†Βρέττιοι, ων, οἱ, *the Bruttii*, a people of lower Italy, Strab.: hence

†Βρεττιᾶνός, ή, όν, *of the Bruttii, Bruttian;* ἡ Βρεττιανή = Βρεττία, Polyb. 1, 56, 3.

†Βρεῦκοι, ων, οἱ, *the Breuci*, a people of Pannonia, Strab.

†Βρεῦνοι, ων, οἱ, *the Breuni*, a people of Illyria, Strab.

Βρεφικός, ή, όν, (βρέφος) *childish*, Philo.

Βρεφόθεν, adv., *from a child.*

Βρεφοκτονία, ας, ἡ, *child-murder:* from

Βρεφοκτόνος, ον, (βρέφος, κτείνω) *child-murdering*, Lyc.

ΒΡΕ´ΦΟΣ, εος, τό, *the child while yet in the womb*, Lat. *foetus*,=*ἔμβρυον*, Il. 23, 266.—II. *the new-born babe, whelp* or *cub*, from Pind. O. 6, 55, downwds.: pleon., *νέον βρέφος*, Eur. Bacch. 289. (Akin to *τρέφω* and *φέρβω:* others compare *βρύον, ἔμβρυον*, as *δεύω, δέφω*.)

Βρεφοτροφεῖον, τό, (βρέφος, τρέφω) *a foundling hospital*, late word.

Βρεφύλλιον, ου, τό, dim. from *βρέφος*, *a little babe*, Luc.

†Βρεφώδης, ες, (βρέφος, εἶδος) *childlike*, Eccl.

Βρέχμα, ατος, τό,=*βρέγμα.*

Βρεχμός, οῦ, ὁ,=*βρέγμα, βρεγμός*, Il. 5, 586.

ΒΡΕ´ΧΩ, fut. *-ξω*, *to wet, moisten, sprinkle, rain on:* metaph. *to shower down* blessings *upon one.* Pass. *to be wetted* or *drenched*, *βρεχόμενοι πρὸς τὸν ὀμφαλόν*, Xen. An. 4, 5, 2: *μέθῃ βρεχθείς*, Eur. El. 326: hence *βεβρεγμένος*, *tipsy*, Lat. *uvidus, madidus*, Eubul. Incert. 5. Impers. *βρέχει*, like *ὕει*, Lat. *pluit, it rains.* (Akin to Lat. *rigo*, Germ. *regen*, our *rain.*)

Βρήσσω, Ion. for *βράσσω.*

ΒΡΙ–, [ῐ], insepar. intensive prefix, whence come *βριάω, βριαρός*, also *ὄβριμος*, cf. Βριάρεως, Ὀβριάρεως: not to be confounded with—II. *βρῖ* contr. from *βριθύ*, which only occurs in Gramm., except that acc. to Strabo, Hesiod used it for *βριαρόν*, as *ῥᾶ* from *ῥᾴδιον*, *κρῖ*, *δῶ*, etc. (Qu. akin to Sanscr. *vîrya* fortitudo, *vîra* heros, Lat. *vir?*)

†Βρίαδα, ων, τά, *Briada*, a city of Pisidia, Strab.

†Βριαντική, ῆς, ἡ, sub. *χώρα*, *Briantica*, a region of Thrace on the Lissus, Hdt. 7, 108.

Βρῐάρεως, εω, ὁ, Il. 1, 403, a hundred-handed giant, so called by the gods, but by men Aegaeon, who assisted Jupiter, cf. Hes. Th. 714, 817: he was son-in-law to Neptune, and with his brothers Cottus and Gyas defended the gods against the Titans. Also Ὀβριάρεως (from *βρι-*). [ᾰ, Ep. trisyll.]

Βρῐᾰρός, ά, όν, Ion. *βριερός*, (βριάω) *strong*, in Il. always epith. of a helmet, *κόρυς, τρυφάλεια.*

Βριαρόχειρ ειρος, ὁ, ἡ, (βριαρός, χείρ) *strong handed.*

Βρῐάω, (βρι–) *to strengthen, to make strong and mighty*, Hes. Op. 5, Th. 447.—II. intr. *to be strong*, Hes. Op. 5. [ᾰ]

†Βριγάντιον, ου, τό, *Brigantium*, now *Bregenz*, a town of Vindelicia, Strab.

†Βρίγες, ων, οἱ,=Βρυγοί.

Βρίζα, ης, ἡ, *a kind of grain* in Thrace and Macedonia, still called *vrisa*, of same species with *τίφη*, like our *rye*, Gal. (The word seems orig. to be Aeol. for *ῥίζα*, Greg. Cor. p. 576.)

†Βρίζανα, *Brizana*, a Persian river, Arr. Ind. 39, 7.

ΒΡΙ´ΖΩ, f. *-ίξω* (never *βρίσω*), *to nod, slumber, sleep;* in genl. *to be sleepy, slow, and heavy*, Il. 4, 223. (Akin to *βρίθω*.) Hence

†Βριζώ, οῦς, ἡ, *Brizo*, a goddess of Delos, who sent dreams and interpreted them to men, Ath. 335 A.

Βρῐήπῠος, ον, (βρι–, ἀπύω) *strong* or *loud shouting*, epith. of Mars, Il. 13, 521.

Βρῖθος, εος, τό, (βρίθω) *weight, heaviness*, Hipp., and Eur. Tro. 1050. Hence

Βρῑθοσύνη, ης, ἡ, *weight, burthen, heaviness*, Il. 5, 839; 12, 460.

Βρῑθύκερως, ων, gen. ω, (βριθύς, κέρας) *with heavy horns*, Opp.

Βρῑθύνοος, ον, contr. *νους, ουν*, (βριθύς, νοῦς) *grave-minded, thoughtful*, Anth.

Βρῑθύς, εῖα, ύ, (βρίθω) *weighty, heavy*, in Hom. always epith. of *ἔγχος*, cf. *βρι–.*

ΒΡΙ´ΘΩ, fut. *βρίσω:* aor. *ἔβρῑσα:* perf. *βέβρῑθα:* *to have weight* or *bulk, to be heavy, to be weighed down, heavy laden* with a thing, c. dat., *σταφυλαῖς βρίθουσα ἀλωή*, Il. 18, 561, cf. Od. 16, 474; 19, 112; also c. gen., *τράπεζαι σίτου βεβρίθασι*, Od. 15, 334. Also in mid. *μήκων καρπῷ βριθομένη*, *laden with fruit*, Il. 8, 307: with notion of *burthensome, oppressive*, *ἔρις βεβριθυῖα*, elsewh. *βαρεῖα*, Il. 21, 385, cf. 16, 384; hence also in prose *to bow, sink under a burthen*, Plat. Phaedr. 247 B; *to incline to one side*, Arist. Probl.—2. of men, *to outweigh, prevail*, *ἐέδνοις βρίσας*, Od. 6, 159; *to be superior in the fight, to be master*, Lat. *praevalere*, Il. 12, 346, cf. *ἐπιβρίθω.*—II. trans. *to load, press*, Hes. Op. 464; *πλούτῳ*, Pind. N. 8, 31, *βρ. τάλαντα*, Aesch. Pers. 346. (Akin to *βάρος, βαρύνω, βαρύθω.*) [ῑ]

Βρίκελος, ου, ὁ, a name of *a tragic mask*, Cratin. Seriph. 11. (Acc. to Hesych., quasi *βροτῷ εἴκελος–?*)

†Βρικιννίαι, ῶν, αἱ, *Bricinniae*, a fortress of Sicily, Thuc. 5, 4.

†Βριλησσός, ου, ὁ, *Brilessus*, a mountain of Attica, Thuc. 2, 23.

Βρῑμάζω, f. *-άσω*, and

Βρῑμαίνω,=sq., only in Gramm.

Βρῑμάομαι and *βρῑμόομαι*, dep. mid., *to be wrathful, furious*, Ar. Eq. 855; *τινί*, Xen.: esp. of beasts, *to give vent to anger by roaring, snorting*, etc.: from

ΒΡΙ´ΜΗ, ης, ἡ, *wrath, any expression of anger, snorting*, esp. *threatening:* also *power, strength, bulk*, like *βρῖθος*, H. Hom. 28, 10. (akin to *βρέμω, φριμάω, φριμάσσω.*) [ῑ] Hence

Βρῑμηδόν, adv., *with snorting*, Nonn.

Βρίμημα, ατος, τό,=βρίμη, Anth. [ῐ]

Βρῑμόομαι, v. βριμάομαι, Xen.

Βρῑμώ, οῦς, ἡ, (Βριμη) epith. of Hecate or Proserpina, *the wrathful, the terrible one*, Ap. Rh. 3, 861.

†Βριξία, ας, ἡ, *Brixia*, now *Brescia*, a city of Gallia Cisalpina, Strab.

Βρῑσάρματος, ον, (βρίθω, ἅρμα) *chariot-pressing*, epith. of Mars, Hes. Sc. 441, H. Hom. 7, 1.

†Βρῑσεύς, έως Ion. ῆος, ὁ, *Briseus*, father of Hippodamia, Il. 1, 392. Hence

†Βρῑσηΐς, ίδος, ἡ, *Brisēïs, daughter of Briseus*, i. e. Hippodamia, the fair captive of Achilles, taken from him by Agamemnon, Il. 1, 184, sqq.

†Βρίσων, ωνος, ὁ, *Brison*, a Macedonian, Arr. An. 3, 12, 2.

†Βρῐτόμαρτις, εως, ἡ, (βριτύς, μάρτις, Cret., meaning *sweet maiden*), *Britomartis*, a Cretan nymph, daughter of Jupiter and Carme, called also Δίκτυννα, Callim., etc.: hence—2. an epithet of Diana in Crete, who loved her, assumed her name, and was worshipped under it, Strab., Paus.

†Βρόγγος, ου, ὁ, *Brongus*, a tributary of the Ister, Hdt. 4, 49.—2. masc. pr. n., Nonn.

Βρόγχια, ων, τά, (βρόγχος) *the end of the windpipe that joins the lungs*, Arist. Probl.

Βρογχοκήλη, ης, ἡ, *a tumour in the throat*, Celsus.

ΒΡΟ΄ΓΧΟΣ, ου, ὁ, *the throat, gullet, windpipe*, Hipp.—II. *a gulp, draught*, Epict. (βράγχος, ῥόγχος.)

Βρογχωτήρ, ῆρος, ὁ, *the neck-hole in a garment*, Joseph.

†Βρομερός, οῦ, ὁ, *Bromĕrus*, a Macedonian, Thuc. 4, 83.

Βρομέω=βρέμω, *to buzz, hum*, of gnats, Il. 16, 642.

Βρομιάζομαι, dep.,=Βακχεύω, from Βρόμιος, Anth.

Βρομιάς, άδος, ἡ, peculiar fem. of sq., Antiph. Aphr. 1, 12.

Βρόμιος, α, ον, (βρόμος) *sounding*, φόρμιγξ, Pind. N. 9, 18: hence as subst.—II. Βρόμιος, ὁ, epith. of Bacchus, *the noisy, boisterous* god, Aesch., and Eur.: and as adj.—2. Βρόμιος, α, ον,=Βάκχειος, *Bacchic*, etc., Eur.

Βρομιώδης, ες, (Βρόμιος, εἶδος) *like Bacchus* or *wine, Bacchic*, Anth.

Βρομιώτης, ου, ὁ, fem. Βρομιῶτις, ιδος, ἡ,=foreg.

Βρόμος, ου, ὁ, (βρέμω) Lat. *fremitus, any loud noise*, only once in Hom. of the *crackling* of fire, Il. 14, 396: in Pind., of thunder; Aesch. Fr. 181, of wind; Simon. 108, of the drum; and of many other sounds, as of the flute, H. Hom. Merc. 452, cf. Jac. A. P. p. 174.

Βρόμος, ου, ὁ, *a kind of oats*, also written βόρμος, Theophr.

Βρόμος, ου, ὁ,=βρῶμος, dub.

Βρονταῖος, αία, αῖον, (βροντή) *of, belonging to thunder*, Ζεύς, *Jupiter the thunderer*, Arist. Mund.

Βροντάω, ῶ, f. -ήσω, *to thunder*, Hom: metaph. of Pericles, Ar. Ach. 531: βροντᾷ, impers. *it thunders*, Arist. H. A.

Βροντεῖον, ου, τό, *an engine for making stage-thunder*, Poll.: from

ΒΡΟΝΤΗ΄ ῆς, ἡ, *thunder*, Hom., who adds Διός and Ζηνός, cf. κεραυνός: hence *any loud sound* or *voice*.—II. *the state of one struck with thunder, astonishment*, Hdt. 7, 10, 5. (Akin to βρέμω, βρόμος.)

Βρόντημα, ατος, τό, *thunder*, Aesch. Pr. 993.

Βρόντης, ου, ὁ, *Brontes*, name of one of the Cyclopes, who forged the bolts of Jupiter, Hes. Th. 140: from βροντή.

Βροντησικέραυνος, ον, (βροντάω, κεραυνός) *sending thunder and lightning*, νεφέλη, Ar. Nub. 265.

Βροντιαῖος, α, ον, = βρονταῖος, Hipp.

†Βροντῖνος, ου, ὁ, *Brontīnus*, a Pythagorean philosopher of Metapontum, Diog. L.

Βροντοποιός, όν, (βροντή, ποιέω) *thunder-making*.

Βροντοσκοπία, ας, ἡ, (βροντή, σκοπέω) *the taking note of thunder, divination by it*, cf. κεραυνοσκοπία.

Βροντώδης, ες, (βροντή, εἶδος) *like thunder, thundering*, Anth.

Βρόξαι, v. under ἀναβρόξειε and καταβρόξειε.

†Βροτέας, α, ὁ, *Broteas*, father and son of Tantalus, Paus. 3, 22, 4.

Βρότειος, ον, also α, ον, and βρότεος, έη, εον, Od. 19, 545, H. Hom. Ven. 47, Aesch. Eum. 171, (βροτός) *mortal, human, of mortal mould*. Only poet.

Βροτήσιος, ον, also α, ον,=foreg., Hes. Op. 771, Alcm. 8.

Βροτοβάμων, ον, gen. ονος, (βροτός, βῆμα) *trampling on men*. [ᾱ]

Βροτόγηρυς, υ, gen. υος, (βροτός, γῆρυς) *with human voice*, Anth.

Βροτοειδής, ές, (βροτός, εἶδος) *like man, of man's nature*, Maneth.

Βροτόεις, εσσα, εν, (βρότος) *bloody, blood-besprinkled*, Il., mostly with ἔναρα.

Βροτοκτονέω, ῶ, *to murder men*, Aesch. Eum. 421: from

Βροτοκτόνος, ον, (βροτός, κτείνω) *man-slaying*, Orph.

Βροτολοιγός, όν, (βροτός, λοιγός) *man-slaying, a plague to man*, always epith. of Mars, Hom., esp. in Il.

Βροτός, οῦ, ὁ, *a mortal, man*, opp. to ἀθάνατος or θεός, oft. in Hom., who always uses it as subst.; with ἀνήρ added, Il. 5, 361: the fem. βροτὸς αὐδήεσσα once, Od. 5, 334: as adj. *mortal*, Pind.: only poet. (Akin to μόρος, μορτός, Lat. *mori, mors*, Sanscr. *mri*, cf. sub ἀμβρόσιος.)

Βρότος, ου, ὁ, *blood that has flowed from a wounded man, gore*, λύθρον: Hom. in Il. always adds αἱματόεις, but Od. 24, 189, μέλας βρότος. (Acc. to Damm from ῥέω, ῥότος, Aeol.)

Βροτοσκόπος, ον, (βροτός, σκοπέω) *taking note of man*, epith. of the Erinyes, Aesch. Eum. 499.

Βροτοςσόος, ον, (βροτός, σαόω, σώζω) *man saving*, Orph.

Βροτόστονος, ον, (βροτός, στένω) *causing groans to mortals*; unless a corruption for βαρύστονος, Eur. Sthenob. 10.

Βροτοστῠγής, ές, (βροτός, στυγέω) *man hating?*—II. pass. *hated by men*, Aesch. Cho. 51.

Βροτοφεγγής, ές, (βροτός, φέγγος) *giving light to men*, Anth.

Βροτοφθόρος, ον, (βροτός, φθείρω) *man destroying*, Aesch. Eum. 787.

Βροτόω, (βρότος) *to make bloody, stain with gore*, βεβροτωμένα τεύχεα, Od. 11, 41.—II. (βροτός) *to make mortal*; βροτωθείς, *having been made man*, and in aor. mid., Eccl.

Βροῦκος, also βροῦχος, ου, ὁ, *a kind of locust without wings*, also ἀττέλαβος, Theophr.

†Βρούκτεροι, ων, οἱ, *the Bructĕri*, a people of Germany, Strab.

†Βροῦτος, ου, ὁ, the Roman *Brutus*, Plut., etc.

Βρόχειος, α, ον, (βρόχος) *belonging to a noose*: τὸ βροχεῖον, like βρόχος, *a cord* for strangling?

Βροχετός, οῦ, ὁ, (βρέχω) *a wetting, rain*, Anth.

Βροχή, ῆς, ἡ, (βρέχω) = foreg. Geop.

Βροχθίζω, f. -ίσω, *to gulp down, swallow*, Arist. Probl.; *to devour*; hence *to squander*.—II. *to wet the throat*: from

ΒΡΟ΄ΧΘΟΣ, ου, ὁ, *the throat, gullet*, Theocr. 3, 54.—II. *a draught*, Hipp. (Akin to βρόγχος.)

Βροχίς, ίδος, ἡ, dim. from -χος, *a little noose*, in pl. of the *toils* or *web* of the spider, Anth.; a fisher's *net*, Opp. —II. (βρέχω) *a vessel for watering; an ink-horn*, Anth.

†Βρόχοι, ων, οἱ, *Brochi*, a town of Coele-Syria, Polyb. 5, 46, 1.

ΒΡΟ΄ΧΟΣ, ου, ὁ, *a noose for hanging* or *strangling*, Od.: in genl. *a noose, a cord*, Thuc. 2, 118: in pl. *the meshes* of a net, Xen. Cyn. 2, 5; cf. Poll. 5, 28: *a net, a snare*, Eur.: esp. *a snare for birds*, Ar. Av. 527. (Akin to βρόγχος.) [Theogn. 1095, uses the first syll. long, v. Schäf. and Herm. El. Metr. p. 60, but Gaisf. reads βρόγχος.]

Βροχύς, adv. βροχέως, Aeol. for βραχύς, βραχέως, Sappho.

Βροχωτός, όν, (as from βροχόω from βρόχος) *ensnared, entangled*, Neophr. ap. Schol. Eur. Med. 1337.

Βρῦ, v. βρῦν.

Βρῠάζω, (βρύω) *to swell with plenty, power, joy, pride*, Aesch. Fr. 4: *to overflow, to bubble up*, ἀφρῷ, Timoth. ap. Ath. 465 C: of plants, *to be full of sap, in full vigour, blossoming and fruit bearing*: in genl.=ἥδομαι, in Epicur. ap. Stob. p. 159, 25: hence *to live at ease, enjoy one's self*, Plut. Hence

Βρυάκτης, ου, ὁ, epith. of Pan, *the jolly, rollicking god*, Orph.

Βρυαλίκτης, ου, ὁ, *one who performs in a kind of war-dance*, dub. in Stesich. 93, Ibyc. 50.

†Βρυάνιον, ου, τό, *Bryănium*, a city of Thesprotia, Strab.

Βρύας, ου, ὁ,=βύας, for which it is freq. v. l.

†Βρύας, αντος, ὁ, *Bryas*, a son of Darius, Hdt. 7, 72.—2. an Argive commander, Paus.

Βρυασμός, οῦ, ὁ, (βρυάζω) *an outburst of joy, exultation*, Plut.

Βρύγδην, adv. (βρύκω) *snarling*, Anth.

Βρύγμα, ατος, τό, *a bite, gnawing*. Nic.

Βρυγμός, οῦ, ὁ, *a snarling, biting, greedy eating*, A. B.: *a grinding* or *gnashing of teeth*, Eupol.

†Βρύγοι, ων, οἱ, also Βρίγες, *Brygi* or *Briges*, a people of Thracian origin on border of Macedonia, from whom sprang the Phrygians, Hdt. 4, 65; 7, 73; others in Strab. 295, 326.

Βρύζω,=βρυάζω, Archil. 26, 6.

Βρῠκετός, οῦ, ὁ, (βρύχω)=βρυχετός.

ΒΡΥ΄ΚΩ, f. -ξω, *to bite, bite in pieces, devour*, Ep. Hom. 14, 13, ἁλὶ βρυχθείς, Anth.: met. of disease, Soph. Tr. 987, in Nic., βρῦκον στόμα, the mouth with the teeth closed, intr.: akin to βιβρώσκω, βροχθίζω, v. also βρύχω. [ῡ except in aor. 2, ἔβρῠχε, Ep. Ad. 418.]

ΒΡΥ΄ΛΛΩ, Ar. Eq. 1126, *to cry like a child for drink*, like μαμμᾶν, βρῦν εἰπεῖν: acc. to others, *to let one's self be cheated*.

Βρῦν, Ar. Nub. 1382, βρῦν εἰπεῖν *to cry bryn*, i. e. *cry for drink, like little children*; either a simple interject., or accus. of obsol. *βρῦ:* some would write *βῦν* from Varr. ap. Non. on *buas*, and Festus v. *imbutum*, but v. Phryn. A. B. p. 31.

*ΒΡΥ´Ξ, gen. *βρυχός, ἡ, the depths of the sea*, in acc. *βρύχα* in Opp. Hal. 2, 588.

Βρῠόεις, *εσσα, εν, mossy, full of moss* or *sea-weed:* in genl. *flourishing, fresh, blooming*, Nic.: from

Βρύον, *ον, τό*, (*βρύω*) *a kind of mossy sea-weed*, Lat. *alga*, Hipp.—2. more rarely *tree-moss, lichen*, Diosc.—II. *the clustering male blossom of the hazel*, etc., *the catkin*, Theophr.: poet. *the blossom* or *flower* in genl., Nic. [ῠ]

Βρῠοφόρος, *ον*, (*βρύον, φέρω*) *bearing catkins*, e. g. *δάφνη*, the male bay, Theophr.

Βρῠόω, ῶ, *to cover* or *fill with moss*, in pass., Arist. Color.

†Βρῡσειαί, *ῶν, αἱ, Brȳsēae*, a city of Laconia, Il. 2, 583.

Βρύσις, *εως, ἡ*, (*βρύω*) *a bubbling up, spouting out.*

Βρύσσος, *ον, ὁ*, Att. *βρύττος, a kind of sea-urchin*, Arist. H. A.

†Βρύσων, *ωνος, ὁ, Bryson*, a pupil of Pythagoras, Iambl.; others in Plat., Anth.. etc.

Βρύτεα and *βρύτια, ων, τά*, Lat. *bryssa, brissa, refuse of olives* or *grapes after pressing*, Ath.

†Βρυτίδαι, *ῶν, οἱ, the Brutidae*, an Athenian family, Dem. 1365.

Βρύτινος, *η, ον*, made of *βρῦτον*, Cratin. Malth. 4, ubi v. Mein.

Βρῦτον, *ον, τό*, and *βρῦτος, ον, ὁ, a fermented liquor*, mostly made from barley, and so *a kind of beer;* but also from fruits, like *cider* or *perry*, Aesch. Fr. 116.

†Βρύττιοι, *ων, οἱ*, v. Βρέττιοι.

Βρῡχαλέος, *α, ον, roaring, howling*, from *βρυχάομαι.*

Βρῡχανάομαι, dep. mid., rarer form of sq., Nic.

Βρῡχάομαι, dep. c. fut. mid. et aor. pass., though the aor. mid. also occurs, e. g. Plat. Phaed. 117 D, (*βρύχω*) *to roar, howl, bellow*, Lat. *rugire*, expressive of pain; strictly used of the lion, but also, *ταῦρος βρυχώμενος*, Soph. Aj. 322. (Akin to *βρύκω*.)

Βρῠχετός, *οῦ, ὁ*, also *βρυκετός, ὁ*, (*βρύκω*) *the ague*, from the teeth chattering.

Βρῡχή, *ῆς, ἡ, a roaring, howling, bellowing: gnashing of teeth*, Ap. Rh., v. *βρύχω, βρύκω.*

Βρῡχηδόν, adv., *roaring, howling, bellowing:* Ap. Rh.

Βρῡχηθμός, *οῦ, ὁ,=βρυχή*, Opp.

Βρύχημα, *ατος, τό,=βρυχή*, Aesch. Fr. 146. [ῡ]

Βρῡχητής, *οῦ, ὁ, a bellower, howler*, Anth.

Βρῡχητικός, *ή, όν, roaring, bellowing*, Eccl.

Βρύχιος, *ον*, also *α, ον*, (akin to *βρύξ* and *βρύκω*) *engulphed, plunged into, sunk in water, βρυχία ἠχώ, an echo from the sea*, Aesch. Pr. 1090; usu. *ὑποβρύχιος*. The signf. *bellowing*, from *βρύχω, βρυχάομαι*, assumed by many scholars, esp. Blomf. Pers. 403, is uncertain, and would seem to require *ῡ.*

Βρυχμός, *ὁ,=βρυγμός*, Nic.

ΒΡΥ´ΧΩ, f. *-ξω, to bellow, howl, gnash the teeth*, in genl. of any loud burst *of rage* or *pain.* Hom. has only perf. *βέβρῡχε, βεβρῡχώς*, and plusqpf. *ἐβεβρύχει*, of the *death-cry*, or (as Buttm. Lexil. voc. *βρόξαι* 4 sqq., prefers) of the *gnashing of the teeth* of a wounded hero, cf. Soph. Tr. 904, 1072: and of *the howling* or *roaring of the waves*, Il. 17, 264, Od. 12, 242: 2 aor. *ἔβρῠχε* in Ep. ad. 418 has been assigned to *βρύκω*, q.v.: akin to *βρύκω*. Acc. to Moeris *βρύχω* was the comm. form of the Att. *βρύκω*, but v. Herm. Soph. Phil. 735. (Hence *βρυχάομαι, βρυχή*, etc.) [ῡ]

ΒΡΥ´Ω, prob. only used in pres. and impf., yet v. *ἐξαναβρύω, to be full of anything, swell therewith, bubble over, overflow:* of fulness and abundance of all kinds, esp. luxuriant growth and blossoming of plants, c. dat. *ἔρνος ἄνθεϊ βρύει, swells with bloom even to bursting*, Il. 17, 56, later also c. gen., Soph. O. C. 16.—II. trans. *to cause to burst forth, πηγὴ ὕδωρ*, N. T., *ῥόδα*, Anacreont. (Akin to *βλύω, βλύζω, φλύω*.) [ῡ in pres. and impf.]

Βρῠώδης, *ες*, (*βρύον, εἶδος*) *moss-like, full of moss*, Arist. H. A.

Βρῠώνη, *ης, ἡ, a wild creeping plant, bryony*, Nic.

Βρῠωνία, *ας, ἡ*, and *βρῠωνιάς, άδος, ἡ*,=foreg., Diosc.

Βρῠωνίς, *ίδος, ἡ,=βρυώνη*, Nic.

Βρῶμα, *ατος, τό*, (*βιβρώσκω*) *that which is eaten, food*, Ar. Fr. 313: *that which is eaten out*, Hipp.

Βρωμάομαι, dep. mid., *to bray like an ass, rudere*, Ar. Vesp. 618. (Prob. from *βρέμω*.)

Βρωμάομαι, dep. mid. = *βρωμέω*, dub. l. Arist. H. A.

Βρωμάτιον, *ον, τό*, dim. from *βρῶμα*, Ath.

Βρωμᾰτομιξᾰπάτη, *ης, ἡ*, (*βρῶμα, μίγνυμι, ἀπάτη*) *the false pleasure of eating made dishes*, Anth. [πᾰ]

Βρωματώδης, *ες,=βρωμώδης*, Diosc.

Βρωμέω, (*βρῶμος*) *to stink:* also in mid.

Βρώμη, *ης, ἡ*, (*βιβρώσκω*)=*βρῶμα, food*, Od.—II. (*βρωμάομαι*) *the braying of an ass*, late.

Βρωμήεις, *εσσα, εν*, (*βρωμάομαι*) *braying*, Lat. *rudens*, Nic.

Βρώμησις, *εως, ἡ, the braying of an ass.*

Βρωμητής, *οῦ, ὁ, the brayer*, name of the ass.

Βρωμήτωρ, *ορος, ὁ*,=foreg.

*Βρῶμι, assumed as pres., whence to form *ἔβρων*, aor. of *βιβρώσκω.*

†Βρωμίσκος, *ου, ἡ, Bromiscus*, a city of Chalcidice, Thuc. 4, 103.

Βρωμολόγος, *ον*, (*βρῶμος, λέγω*) *speaking foul words, foul-mouthed*, Luc.

Βρῶμος, *ου, ὁ, a stink*, esp. of beasts at rut: the form *βρόμος* is dub., but may be defended as Ion., v. Schweigh. Ath. t. 2, p. 94.

Βρῶμος, *ὁ*, (*βιβρώσκω*)=*βρώμη.*

Βρωμώδης, *ες*, (*βρῶμος, εἶδος*) *stinking, foul-smelling*, Strab.

Βρωσείω, desiderat. from *βιβρώσκω, to wish to eat, to be hungry*, Call. Fr. 435.

Βρώσιμος, *ον*, (*βρῶσις*) *eatable, solid*, opp. to *πιστός*, Aesch. Pr. 479.

Βρῶσις, *εως, ἡ*, (*βιβρώσκω*) *meat*, as opp. to drink *πόσις*, Hom.—II. *an eating, eating out, corroding, rust*, N. T.

Βρωστήρ and *βρωτήρ, ῆρος, ὁ*, (*βιβρώσκω*) *eating, devouring, biting, βρωτῆρες αἰχμαί*, Aesch. Eum. 803.

Βρωτέος, *έα, έον*, verb. adj. of *βιβρώσκω, to be eaten*, Luc.

Βρωτικός, *ή, όν. inclined to eat.*—2. *promoting this inclination*, of certain medicines, Chrysipp. ap. Ath. 335 D. Adv. *-κῶς.*

Βρωτός, *ή, όν*, verb. adj. of *βιβρώσκω, eaten.*—II. *eatable, τὸ βρωτόν*, Xen. Mem. 2, 1, 1, and *τὰ βρωτά*, Eur. Supp. 1110, *meat*, opp. to *ποτόν.*

Βρωτύς, *ύος, ἡ,=βρῶσις*, Hom. [ῠ]

Βύας, *ου, ὁ, the owl, owlet, bubo*, Arist. H. A.: also *βρύας*, and poet *βῦζα.*

†Βύβασσος, *ου, ἡ, Bybassus*, a city of Caria; hence

†Βυβάσσιος, *α, ον, of Bybassus, Bybassian, ἡ* Βυβ. *Χεῤῥόνησος, the Bybassian Chersonese.*

Βυβλάριον, *ου, τό*, dim. from *βύβλος.*

Βύβλινος, *η, ον*, (*βύβλος*) *made of byblus, ὅπλον νεός, a cable*, Od. 21, 391.

†Βύβλῐνα, *ων, τά, ὄρη, the Bybline mountains* in Aegypt, Aesch. Pr. 811.

Βυβλίον, also *βύβλιον, ου, τό, the byblus prepared for use*, esp. for ropes and paper, hence—II. *a book*, like *βιβλίον.*

†Βυβλίς, *ίδος, ἡ, Byblis*, a fountain in Miletus, Theocr. 7, 114.

ΒΥ´ΒΛΟΣ, *ου, ἡ, the Aegyptian papyrus;* of which the triangular stalk and root were eaten by the poor, *Cyperus papyrus*, Hdt. 2, 92.—II. *its coats* or *fibres*, esp. as prepared for ropes, sails, mats, paper, etc.: also *βίβλος*, esp. after anything was written upon it: in plur. *τὰ βύβλα*, Anth.

†Βύβλος, *ου, ἡ, Byblus*, an ancient name of Phoenicia, Strab.; *οἱ Βύβλιοι, the inhab. of Byblus;* adj. *Βύβλιος, α, ον, of Byblus*, Luc., and pecul. fem. Βυβλιάς, *άδος, ἡ*, Nonn.—2. a city of the Aegyptian Delta.

Βῦζα, *ἡ,=βύας*, Nic.

†Βυζάκιοι, *ων, οἱ, the Byzacii*, a people of Africa, Strab.: *ἡ* Βυζακία, and Βυζακίς, *ίδος*, (sub. *χώρα*) *Byzacia*, v. l. Polyb. 12, 1, 5.

†Βυζάντιον, *ου, τό, Byzantium*, now *Constantinople* or *Stamboul*, a city on the European side of Thracian Bosporus, Hdt., Thuc., etc.: hence

†Βυζάντιος, *α, ον, of Byzantium, Byzantine*, Thuc.; also Βυζαντιᾰκός, *ή, όν*, Strab.; fem. Βυζαντῐ́ς, *ίδος*, and Βυζαντιάς, *άδος*, Anth.

†Βύζας, *αντος, ὁ, Byzas*, founder of Byzantium, Diod. S. 4, 49.

Βύζην, adv., *close-pressed, closely, β. κλείειν*, Thuc. 4, 8.

†Βύζηρες, *ων, οἱ, the Byzēres*, a people of Pontus, Ap. Rh. 2, 196.

†Βύζης, *ου* Ion. *εω, ὁ*,=Βύζας.—2. a king of Babylon, Conon.

Βύζω, f. *βύσω,=βύω*, Aretae.—2. f. *βύξω, to howl, to hoot*, Dio Cass.

Βῠθάω, (*βυθός*) *to be in* or *go into the deep*, Nic.

Βῠθίζω, f. *-ίσω*, (*βυθός*) *to throw into the deep, immerse, sink*, Polyb.; pass. *to sink*, Arist. Plant.

Βύθιος, *α, ον, in the deep, sunken, deep*, in Plut. of the voice: *τὰ βύθια*, sub. *ζῶα, water-animals*, Anth.: *βύθιος* Κρονίδης, *Neptune*, Anth. Adv. *-ως.*

Βῠθίτης, *ου, ὁ*, fem. *βυθῖτις, ιδος, ἡ*,=foreg., Anth.

Βῠθοῖ, adv. *in the deep, at the bottom.*

ΒΥ˘ΘΟ´Σ, *οῦ, ὁ, the depth*, esp. of the sea, *the water-deeps*, Aesch. Pr. 432. (Akin to *βάθος, βυσσός*.)

Βῠθοτρεφής, *ές*, (*βυθός, τρέφω*) *reared, living in the deep*, LXX.

Βῠκανάω, and *βυκανίζω, to blow the trumpet:* from

Βῠκάνη, *ης, ἡ, a trumpet*, Lat. *buccina*, Polyb.: v. *βύω.* [ᾰ]

Βῠκάνημα, *ατος, τό, the sound of the trumpet*, App.

Βῠκανητής, *οῦ, ὁ, a trumpeter*, App.

Βῠκανίζω,=*βυκανάω*, Sext. Emp. Hence

Βῠκανισμός, *οῦ, ὁ,=βυκάνημα, trumpeting: the trumpet's sound.*

Βῠκανιστήριον, ου, τό,=βυκάνη.

Βυκανιστής, οῦ, ὁ,=βυκανητής, *a trumpeter*, Polyb.

Βύκτης, ου, ὁ, (βύζω, βύω) *swelling, blustering*, ἄνεμοι βύκται, Od. 10, 20, where is gen. plur. βυκτάων.—II. *a wind, hurricane*, Lyc. 738, 757.

†**Βυλάζωρα**, ων, τά, *Bylazōra*, a city of Paeonia, Polyb. 5, 97, 1.

†**Βυλλιᾰκή**, ῆς, ἡ, *Bylliace*, a region of Illyria, around Byllis, Strab.

†**Βυλλίονες**, ων, οἱ, *the Bylliones*, a people of Illyria, Strab.

†**Βύλλις**, ιδος, ἡ, *Byllis*, a city of Illyria, Strab.

Βῡνέω, Att. for βύω, Ar. Pac. 645.

Βύνη, ης, ἡ, *malt for brewing*.

Βύνη, ης, ἡ, an old name of *the sea-goddess Ino* or *Leucothea*; hence *the sea itself*, Euphor. 90: acc. to some from βυθός, others from βουνός. [ῡ]

†**Βυρεβίστας**, or Βοιρεβίστας, ου, ὁ, *Byrebistas*, a king of the Getae, Strab.

ΒΥ´ΡΣΑ, ης, ἡ, *the skin stripped off, a hide*, Lat. *bursa*, Hdt. 3, 110: also of the *skin* of a living animal, Theocr. 25, 238.—II. *Byrsa*, the citadel of Carthage, Strab. (from Punic *Basra*, a fortification.)

Βυρσαίετος, ου, ὁ, (βύρσα, αἰετος) *the leather-eagle*, comic epith. of Cleon the tanner, Ar. Eq. 197.

Βυρσεύς, έως, ὁ, *a tanner*, N. T.

Βυρσεύω, *to dress hides, tan*.

Βυρσίνη, ης, ἡ, *a leathern thong*, Ar. Eq. 59, with a play on the word μυρσίνη, and so for Μυρσίνη as pr. n., Id. 449: strictly fem. from

Βύρσῐνος, η, ον, (βύρσα) *made of skin* or *leather*.

Βυρσίς, ιδος, ἡ, dim. from βύρσα.

Βυρσοδεψέω, ῶ, *to dress hides, be a tanner*, Ar. Plut. 167: from

Βυρσοδέψης, ου, ὁ, (βυρσα, δέψω) *a tanner*, Ar. Eq. 44, etc. Hence

Βυρσοδεψικός, ή, όν, *of, belonging to tanning*, Hipp.

Βυρσοδέψιον, ου, τό, *a tan-pit, tan-yard*, Inscr.

Βυρσοπαγής, ές, (βύρσα, πήγνυμι) *made of skins*, Plut.

Βυρσοπαφλαγών, όνος, ὁ, *the leather Paphlagonian*, nickname of Cleon, Ar. Eq. 47.

Βυρσοποιός, όν, (βύρσα, ποιέω) *dressing skins*, Dinarch. ap. Poll. 7, 160.

Βυρσοπώλης, ου, ὁ, (βύρσα, πωλέω) *a leather-seller*, Ar. Eq. 136.

Βυρσοτενής, ές, Eur. Hel. 1347, and

Βυρσότονος, ον, (βύρσα, τείνω) *covered with skin* or *leather*, κύκλωμα =τύμπανον, Eur. Bacch. 124.

Βυρσοτομέω, ῶ, *to cut leather*: from

Βυρσοτόμος, ον, (βύρσα, τέμνω) *leather-cutting*.

Βυρσόω, (βύρσα) *to cover with skins* or *leather*, Math. Vett.

Βυρσώδης, ες, (βύρσα, εἶδος) *like leather*, Gal.

Βῡσαύχην, ενος, ὁ, ἡ, (βύω, αὐχήν) *short-necked, bull-necked, high-shouldered*, Ar. ap. Poll. 2, 135.

Βύσμα, ατος, τό, (βύω) *anything used to stop up, a plug, bung*, Ar. Fr. 285.

Βύσσα, ἡ,=βυσσός, Opp.—II. *a sea-bird*, M. Anton.

†**Βυσσᾶτις**, ιδος, ἡ, *Byssătis*,=Βυζακία, Polyb. 3, 23, 2.

Βυσσινος, η, ον, *made of* βύσσος, σινδών, Hdt. 2, 86; 7, 181.

Βυσσοδομεύω, (βυσσός, δομέω) orig. *to build in the deeps*, hence *to think over, brood upon in one's inmost soul*: Hom. only in Od., and there usu. in phrase κακὰ φρεσὶ βυσσοδ., yet also μύθους βυσσοδ., Od. 4, 676: Hes. says δόλον φρεσὶ βυσσοδ., Sc. 30; and later authors, as Luc., ὀργὴν β.

Βυσσόθεν, adv., (βυσσός) *from the bottom*, Soph. Ant. 590.

Βυσσομέτρης, ου, ὁ, (βυσσός, μετρέω) *measuring the deeps*, epith. of a fisherman, Anth.

Βυσσός, οῦ, ὁ,=βυθός, *the depths of the sea, water-deeps*, Il. 24, 80; so also βύσσα.

Βύσσος, ου, ἡ, (prob. the Hebrew *Bûtz*, Gesenius Lex. in v.) *a fine yellowish flax*, and *the linen made from it*, Theocr. 2, 73; cf. Paus. 5, 5, 2: said also to be *cotton*, of which the Aegyptian mummy-cloths (σινδὼν βύσσινος, Hdt.) were supposed to be made, v. Forster de Bysso Ant. pp. 9, 48; but these are now ascertained to be of *linen*, Wilkinson Aegypt. (1st series) 3, p. 115.—II. of *the silken threads* of the *pinna marina*.

Βυσσόφρων, ον, gen. ονος, (βυσσός, φρήν)=βαθύφρων, *deep-thinking, unfathomable of soul*, Aesch. Cho. 651.

Βυσσόω,=βύω, Gramm. Hence

Βύσσωμα, ατος, τό,=βύσμα, of *nets, which stopped the passage* of a shoal of tunnies, Anth.

Βύσταξ, ακος, ὁ,=μύσταξ, *whiskers*, Antiph. Arch. 1.

Βύστρα, ας, ἡ, = βύσμα, Antiph. Orph. 1.

Βύτις, ἡ, and βυτίνη, ἡ, v. βοῦτις.

†**Βύττακος**, ου, ὁ, *Byttacus*, a Macedonian officer in the army of Antiochus, Polyb. 5, 79, 3.

ΒΥ´Ω, f. βύσω, *to stuff full, stop up, plug*, c. gen., νήματος βεβυσμένος, *stuffed full of spun work* or *spinning* Od. 4, 134, c. dat., σπογγίῳ βεβυσμ., Ar. Ach. 463; absol., Hdt. 6, 125: so also the forms βύζω, βυέω, βυσσόω. From the notion of *filling* sprang that of *puffing up, swelling*, as in βύκτης, and hence that of *a sound caused by gathering up the breath*, as in βυκάνη, βυκανάω, etc. [ῡ in oblique tenses, Ar. Vesp. 128, Lucill. Ep. 114.]

Βῶ, subj. aor. 2 act. of βαίνω.

Βώδιον, ου, τό,=βοΐδιον, Dor.

Βωθέω, Ion. contr. for βοηθέω.

†**Βώκαρος**, ου, ὁ, *Bocarus*, a river of Salamis, Lyc., later Βωκαλίας, Strab.

Βωκολιάσδω, f. -άξω, βωκολιαστής, ὁ, Dor. for βουκ.

Βωκόλος, βωκολικός, Dor. for βουκ.

Βῶκος, ὁ, Dor. for βοῦκος, βουκαῖος.

Βωλάκιον, ου, τό, dim. from βῶλαξ.

Βωλάκιος, α, ον, *cloddy, forming clods, of rich loam*, opp. to dry, sandy soil, Pind. P. 4, 228: from

Βῶλαξ, ᾰκος, ἡ,=βῶλος, *a clod of earth*, Pind. P. 4, 66.

†**Βῶλαξ**, ακος, ἡ, *Bōlax*, a city of Elis, Polyb. 4, 77.

Βωλάριον, ου, τό, dim. from βῶλος, Strab.

Βωληδόν, adv. *clod-like, cloddy*.

Βώλινος, η, ον, (βῶλος) *made of clods*.

Βώλιον, ου, τό, dim. from βῶλος, Ar. Vesp. 203.

Βωλίτης, ου, ὁ, *a mushroom*, Lat. *boletus*, Gal.

Βωλοειδής, ές, (βῶλος, εἶδος) *cloddy, lumpy*, Theophr.

Βωλοκοπέω, *to break clods of earth*, Ar. Fr. 600: and

Βωλοκοπία, ας, ἡ, *the breaking of clods*: from

Βωλοκόπος, ον, (βῶλος, κόπτω) *clod-breaking*, Cratin. Archil. 6.

Βῶλος, ου, ἡ, (prob. from βάλλω) *a clod* or *lump of earth*, Od. 18, 374: also like Lat. *gleba*, *a piece of land, ground, soil*: in genl. *a lump of anything*, as of gold, Arist. Mir.; so Eur. calls the sun βῶλος,=μύδρος, Or. 983, ubi v. Pors. (975).—Later ὁ βῶλος, Piers. Moer. 95, Thom. M. 176, Jac. A. P. p. 254: τὸ βῶλος is found only in dat. βώλεϊ, Leon. Tar. 77.

Βωλοστροφέω, ῶ, (βῶλος, στρέφω) *to turn up clods in ploughing, to plough*, Geop.

Βωλοστροφία, ας, ἡ, *the turning up of clods*.

Βωλοτομέω, *to break clods of earth*, Vit. Hom.: from

Βωλοτόμος, ον, (βῶλος, τέμνω) *clod-breaking*, Anth.

Βωλώδης, ες, (βῶλος, εἶδος)=βωλοειδής, Diosc.

Βώμαξ, ᾱκος, ὁ, ἡ,=βωμολόχος.—II. βῶμαξ, ᾰκος, ἡ, dim. from βωμός. [on quantity v. Drac. p. 18.]

Βωμιαῖος, αία, αῖον, rarer form for βώμιος.

†**Βωμιεῖς**, Att. -μιῆς, ῶν, οἱ, *the Bōmians*, Lat. *Bomienses*, a people of Aetolia on the borders of Thessaly, Thuc. 3, 96.

Βώμιος, α, ον, Soph. and Eur., also ος, ον, Eur. Phoen. 274, 1750, (βωμός) *on* or *at the altar, of* or *belonging to the altar*.

Βωμίς, ίδος, ἡ, dim. from βωμός.—II. *a step*, Hdt. 2, 125.

Βωμίσκος, ου, ὁ, dim. from βωμός.

Βωμίστρια, ας, ἡ, *an attendant on the altar, priestess*, Nic.

Βωμοειδής, ές, (βωμός, εἶδος) *like an altar*, Plut. Them. 32.

Βωμολόχευμα, ατος, τό, *the conduct, language of a* βωμολόχος, Ar. Eq. 902: from

Βωμολοχεύομαι, dep. mid., (βωμολόχος) *to use low jesting, be a buffoon* or *lickspittle, to flatter*, Ar. Nub. 970; opp. to σεμνύνομαι: act. not used.

Βωμολοχέω,=foreg., Plut.

Βωμολοχία, ας, ἡ, *buffoonery, ribaldry, manners of a* βωμολόχος, Plat. Rep. 606 C, cf. βωμολόχος.

Βωμολοχικός, ή, όν, *inclined to coarse jokes*, Luc.: from

Βωμολόχος, ον, (βωμός, λοχάω) orig. of *the rabble that waited about the altars, to beg or steal some of the meat* offered thereon: hence *living on offerings, haunting the altar, half-starved*, cf. Plaut. Rud. 1, 2, 52, Ter. Eun. 3, 2, 38: usu. metaph. of *such as would do any dirty work to get a meal, a lickspittle, low jester, buffoon*, Arist. Eth. N. 4, 8, 3. Rhet. 3, 18, 7: Ar. Nub. 970, applies the verb, and, Ran. 358, the adj., to the music of his day, which had lost its former gravity, and sought to tickle the vulgar ear by tricks of art.

Βωμονίκης, ου, ὁ, (βωμός, νίκη) at Sparta, *the lad who won the prize for endurance in the voluntary whipping at the altar of* Artemis (Diana) Orthia, v. Thiersch Epochen der Kunst, p. 172.—II. *honorary title of a Spartan magistracy*: but v. Böckh Inscr. 1, p. 664.

Βωμός, οῦ, ὁ, (*βάω, βαίνω) *any elevation*, whereon to place a thing, *a stand, base, trestle, step*, Lat. *suggestus*, Il. 8, 441, Od. 7, 100, elsewh βάσις, βαθμός: but mostly of erections for sacred purposes, offerings, etc., *an altar*, Hom., who sometimes adds ἱερός, but usu. omits the distinctive epithet; the same distinction prevails between βωμός and ἐσχάρα as between Lat. *altare* and *ara*, v. Dict. Antiqq. s. v. *ara*: later also *a funeral barrow, cairn*, Lat. *tumulus*, Jac. A. P. p. 922.

Βῶν, Dor. for βοῦν, acc. from βοῦς, also Il. 7, 238.

Βωνίτης, ου, ὁ,=βούτης, dub. l. Call. Fr. 157.

†Βωνωνία, ας, ἡ, *Bonōnia*, now *Bologna*, a city of Gallia Cisalpina, Strab.

†Βωρεύς, έως, ὁ, *a kind of fish*, Xen.

†Βῶρμος, ου, ὁ, and Βώριμος, *Bormus*, a beautiful Mariandynian youth carried off by the nymphs of a fountain to which he had gone for water, Ath. 620 A, cf. Aesch. P. 938.

Βῶξ, βωκός, ὁ, contr. for βόαξ.

†Βῶρος, ου, ὁ, *Borus*, son of Perieres, Il. 16, 177.—2. a Lydian, father of Phaestus, Il. 5, 44.

†Βῶς, Dor. acc. pl. for βοῦς, Theocr.

†Βῶσαι, Ion. and Dor. for βοῆσαι from βοάω, Hdt., etc.

Βώσας, contr. part. aor. 1 act. for βοήσας from βοάω, Il.

Βῶσι, 3 plur. subj. aor. 2 act. of βαίνω, Od.

†Βώσταρος, ου, ὁ, *Bostarus*, a Carthaginian general in Africa, opposed to the Romans under Regulus, Polyb. 1, 30.—2. commander of the mercenary troops in Sardinia, Id. 1, 79.—3. a commander in Spain opposed to Scipio, Id. 3, 98.

Βωστρέω, ῶ, f. -ήσω, *to call, call in, call on*, esp. *to call to aid*, Od. 12, 124; also in Ar., and Theocr. Usu. said to be Dor. for βοάω, but rather formed like καλιστρέω from καλέω, ἐλαστρέω, etc.

†Βώστωρ, ορος, ὁ, = Βώσταρος 3, Polyb.

Βώτας, ου, ὁ, *a herdsman*, = βούτης, Theocr. 1, 86.

Βωτιάνειρα, ας Ion. ης, ἡ, (βόσκω, ἀνήρ) *man-feeding, nurse of heroes*, epith. of fruitful countries, as Phthia, Il. 1, 155. No such adj. as βωτιάνειρος, ον, seems to have been used. [ᾰ]

Βῶτις, ιδος, ἡ, fem. of βώτας, v. παμβῶτις.

Βώτωρ, ορος, ὁ,=βώτης, Hom.

Γ.

Γ, γ, γάμμα, Ion. γέμμα, indecl., third letter in Gr. alphabet: hence as numeral γʹ=*three, third*: but ͵γ=3000. Before the palatals γ, κ, χ, and before ξ, γ is pronounced like *ng*, as ἐγγύς, pron. *eng*-gus, ἄγγος, ἄγκος, ἄγχι, ἄγξω: v. Buttm. Ausf. Spr. 1, p. 17.

In Aeol., and sometimes in Ion., the old Greek γ was a kind of aspirate, called from the way of writing it (Ϝ) *Digamma*. This aspirate was carried by the Pelasgian race into Italy, and was strengthened by the Latins into a real consonant *Vau*, as may be seen from many words orig. Greek Ϝοῖνος, Ϝοῖκος, ὄϜις, *vinum, vicus, ovis*. It disappeared from the Greek tongue so early, that even in the Homeric poems it has no regular character, and many even deny its influence in softening the *hiatus*, while others allow this effect in Pind.; and it seems to remain in one word, προσελέω, as late as Aristoph., cf. Buttm. Lexil. in v.

Hom. has γ as an aspirate before some words αἶα, γαῖα: δοῦπος, γδοῦπος. This use is most freq., esp. in Att., before λ and ν, e.g. λεύσσω γλαύσσω, λήμη γλήμη, *lac*, γλάξ (as also χ is freq. prefixed to λ, cf. χ), νοέω γνῶναι, νέφος γνόφος.

In Dor. δ is sometimes put for γ, as γῆ, γνόφος, Dor. δᾶ, δνόφος; on the other hand, γ for β, βλέφαρον γλέφαρον: the Att. β for γ, γλήχων βλήχων: also κ, γνάπτω κνάπτω: and λ, γήϊον λήϊον, μόγις μόλις. In the formation of words it is often interchanged with ι, Buttm. Lexil. voc. ἄγρα 3, p. 22, and p. 140.

Γᾰ, Dor. for γε, enclit. particle, also in compds. ἔγωγα, τύγα, just like κε, Dor. κα.

Γᾶ, Dor. also Aeol. for γῆ, *the earth*, Pind.

†Γάβαι, ῶν, αἱ, *Gabae*, a city of Persia, now Darabgherd, Strab.—2. a fortress of Sogdiana, Arr. An. 4, 17: hence

†Γαβηνός, οῦ, ὁ, *an inhabitant of Gabae, Gabenian*, Plut. Eum. 15; and

†Γαβιανή, ῆς, Strab., Γαβιηνή, ῆς, Diod. S., ἡ, *the territory of Gabae, Gabiana*, Strab.

†Γαβαῖος, ου, ὁ, *Gabaeus*, a Persian satrap of Phrygia, Xen. Cyr. 2, 1, 5.

†Γάβαλα, ων, τά, *Gabala*, a city of Syria, Strab.

†Γαβαλεῖς, έων, οἱ, *the Gabales*, a people of Aquitania in Gaul, Strab.

†Γαβίνιος, ου, ὁ, the Rom. *Gabinius*, Strab.

†Γάβιοι, ων, οἱ, *Gabii*, a city of Latium, Strab.

†Γαβριήλ, ὁ, indecl. Hebr. pr. n., the archangel *Gabriel*, N. T.

Γᾰγάτης, ου, ὁ, *gagates, jet*, Orph., so called from Γάγης or Γάγαι, a town and river in Lycia: also πέτρα Γαγγῆτις. [ᾱτ]

Γαγγαλίζω, Att. γαργαλίζω, Lob. Phryn. 97, Mehlhorn Anacr. 5, 7, (contrariwise A. B. p. 31), *to charm* or *engage the senses*, esp. *to tickle*: γαγγαλάω or γαγγαλιάω only in Gramm. (The root is *γάω, or rather *χάω: akin to καγχάζω, καγχαλάω, *cachinnari*, Hemst. Thom. M. p. 181.)

Γαγγαμεύς, έως, ὁ, *an oyster-fisher*: from

Γαγγάμη, ης, ἡ, also γάγγαμον, ου, τό, *a small round net*, esp. for oyster catching, elsewh. σαγήνη: metaph. γάγγαμον ἄτης, Aesch. Ag. 361. The form γαγγαμών, ὁ, is dub., cf. μάγγανον.

Γαγγαμουλκός, όν, (γαγγάμη, ἕλκω) *dragging an oyster-net*.

†Γάγγη, ης, ἡ, *Gange*, a city of India, Strab.

†Γάγγης, ου, ὁ, *the Ganges*, a celebrated river of India, Strab.

†Γαγγητικός, ή, όν, fem. also Γαγγῆτις, ιδος, ἡ, *of* or *belonging to the Ganges, Gangetic, Indian*, Strab., Arr., etc.

Γάγγλιον, ου, τό, *a tumour under the* skin, on or near tendons or sinews, Medic.: in modern anatomy, *a plexus of the nerves*: prob. orig. written γαγγάλιον. Hence

Γαγγλιώδης, ές, (γάγγλιον, εἶδος) *of the ganglion kind*, Hipp.

†Γάγγρα, ας, ἡ, and ων, τά, *Gangra*, a city of Paphlagonia, Strab., Ath. 82 C.

Γάγγραινα, ης, ἡ, (γράω, γραίνω) *a gangrene, an eating sore, ending in mortification*, when it became σφάκελος, Gal. Hence

Γαγγραινικός, ή, όν, *gangrenous*, Diosc.

Γαγγραινόομαι, as pass., *to have a gangrene*, Hipp.

Γαγγραινώδης, ες, (γάγγραινα, εἶδος) *of the gangrene kind*, Hipp.

Γαγγραίνωσις, εως, ἡ, (γαγγραινόομαι) *affliction with a gangrene*, Hipp.

†Γάγης, ου, ὁ, *Gages*, a river of Lycia, on which was Γάγαι, whence Γαγάτης, q. v.

†Γάδαρα, ων, τά, *Gadara*, a city of Palestine now *Omkais*, Strab.: hence Γαδαρηνός, οῦ, ὁ, *a Gadarene*, N. T.; ἡ Γαδαρίς, *the territory of Gadara*, Strab.—2. another city in Coele-Syria, where Meleager the poet was born.

†Γαδάτας, α and ου, ὁ, *Gadatas*, satrap of a province of Assyria, Xen. Cyr. 5, 3, 15.

†Γάδειρα, ων, τά, Ion. Γήδειρα, the city *Gadīra* or *Gades*, now *Cadiz*, at the mouth of the Baetis, Pind. N. 4, 114, Hdt. 4, 8: adj. Γαδειρικός, ή, όν, *of Gadira*, fem. also Γαδειρίς, Strab., etc.: hence

†Γαδειρόθεν, *from Gades*, Anth.

Γάζα, ης, ἡ, *the royal treasure* or *treasury*: in genl. *riches*, Theophr.: in Polyb. *a sum of money*. (Persian word.)

†Γάζα, ης, ἡ, *Gaza*, a city of Palestine, now *Rassa*, Plut. Alex. 25: ὁ Γαζαῖος and Γαζίτης, *an inhab. of Gaza*; as adj. Γαζίτης, (οἶνος) *of Gaza* Alex. Trall.—2. a city of Sogdiana Arr. An. 4, 2, 1.

†Γαζακηνή, ῆς, ἡ, *Gazacēne*, a district of Pontus, Strab.

Γαζοφῠλακέω, ῶ, *to be a* γαζοφύλαξ, Diod.

Γαζοφῠλάκιον, ου, τό, *a treasury*, Lat. *aerarium*, Strab.: from

Γαζοφύλαξ, ᾰκος, ὁ, (γάζα, φῠλάσσω) *a treasurer*, Joseph.

Γᾱθέω, Dor. for γηθέω, pf. γέγᾱθα part. γεγᾱθώς.

Γαῖα, ης, ἡ, like αἶα, poet. for γῆ *earth, ground, soil: land*, esp. *fatherland, country*, in Hom. mostly πατρὶς γαῖα: χυτὴ γαῖα, *earth thrown up into a cairn*, Il. In Hom. this is the most usu. form; also often in plur.: the form γαίη rare and late, Herm. Orph. p. 766, Jac. A. P. p. 134.—II. Γαῖα, as prop. n., *Gaea, Tellus, Earth*, spouse of Uranus, mother of the Titans, Cyclopes and other monsters, Hes. (With γαῖα and αἶα, Döderl. well compares the German *Gau* and *Au*.)

Γαιάοχος, ον, Dor. for γαιήοχος.

Γαιηγενής, ές, poet. for γηγενής.

Γαίηθεν, adv. (γαῖα) *from the land*, Opp.

Γαιήϊος, η, ον, *sprung from Earth*, υἱός, son *of Gaea*, epith. of Tityus, Od. 7, 324.

Γαιήοχος, ον, (γαῖα, ἔχω) poet. for γηοῦχος, *earth-upholding, earth-surrounding*, in Hom. always epith. of Neptune, perh. as opp. to his *celestial* and *infernal* brothers: of other gods, *guarding, protecting a country*, Soph. O. T. 160.

Γαιηφάγος, ον, (γαῖα, φᾰγεῖν) *earth-eating*, Numen. ap. Ath. 305 A.

Γαιογράφος, ον,=γεωγράφος, poet.

Γαιοδότης, ου, ὁ, (γαῖα, δίδωμι) *a giver of land*, Call. Fr. 158.

Γάϊος, ον, Dor. for γήϊος, *on land*, Aesch. Supp. 826.—II. *under earth*, read by some, Ib. 156.

Γαιοτρεφής, ές, (γαῖα, τρέφω) *earth-nourished*.

Γαιοφάγος, ον,=γαιηφάγος.

Γαιοφανής, ές, (γαῖα, φαίνομαι)= γεωφανής, *earth coloured*, Medic.: τὸ γαιοφ., the earthy appearance of the moon, Philolaus ap. Stob. Ecl. 1, 562.

†Γαισάται, ῶν, and -σάτοι, ων, οἱ, the *Gaesătae*, a people of Gallia Narbonensis, Polyb. 2, 22, 1 (prob. so

called from the weapon they used, γαῖσον).

†Γαίσων, ωνος, ὁ, *Gaeson*, a tributary of the Maeander, Hdt. 9, 97.

Γαισός, ὁ, or γαῖσον, ου, τό, *gaesum, a sort of javelin*, Polyb.

†Γαιτοῦλοι, ων, οἱ, *the Gaetuli*, a people of Africa, Strab.: their territory, Γαιτουλία, *Gaetulia*, Ath.

ΓΑΙ'Ω, radic. form, seldom used, *to be proud of a thing, to exult* or *rejoice in*, Hom. (in Il.) always in phrase κύδεϊ γαίων, *exulting in his strength*, of Jupiter, Mars, Briareus: so μονίῃ γαίων, Emped. (Hence γαῦρος, ἀγαυρός, γαυριάω, *gaudeo*, γάννυμι, γηθέω.)

Γαιώδης, ες,=γεώδης, Polyb. 2, 15, 8.

Γαιών, ῶνος, ὁ, (γαῖα) *a heap of earth, boundary-heap*, Dor., v. Koen. Greg. 224.

Γαιωρύχος, ον, (γαῖα, ὀρύσσω) γεωρύχος, *grubbing* or *digging in the earth*, Strab. [ῠ]

Γάκῑνος, ὁ, and γάκῑνα, τά, (γῆ, κινέω) *an earthquake*: γᾱκίνας, ὁ, *the earth-shaker*, only in Gramm.

ΓΑ'ΛΑ, gen. γάλακτος, τό, *milk*, Hom., also in plur. γάλακτα, Plat. Legg. 887 C: ἐν γάλακτι εἶναι, τρέφεσθαι, *to be still at the breast*, i. e. unweaned, Eur. H. F. 1266; Plat. Tim. 81 C; in Plat. also ἐν γάλαξι: metaph. *of the first elements of the Christian religion*, N. T. 1 Cor. 3, 2.—II. *the sap of plants*, Hemst. Ar. Plut. p. 241.—III. *a plant*, Nic.—IV. *a nurse*, Bentl. ad Call. Ep. 53, 1, but Jacobs reads ἀγαθὴν γάλα, Anth. 7, p. 297.—V. for γαλαξίας, *the milky way*, Ideler ad Arist. Meteor. 1, 8, 1.—VI. ὀρνίθων γάλα, proverb. of rare and dainty things, Br. Ar. Av. 733, *gallinacei lactis haustus*, Plin. H. N., our *pigeon's milk*. Sometimes indecl., Valck. Ad. p. 351, v. also γλάγος. (the same as *lac*, as appears from gen., and from the form γλάγος: perh. also to ἀ-μέλγ-ω, *milk*, Pott Etym. Forsch. 2, 204.) [γᾰλᾰ]

†Γαλάβριοι, ων, οἱ, *the Galabrii*, a people of Illyria, Strab.

Γαλάδες or γάλακες, αἱ, *a kind of smooth-shelled muscle*, Arist. H. A.

Γαλαθηνός, όν, *sucking*, hence *young*, νεβροί, Od. 4, 336: τὰ γαλ., *sucklings*, Hdt. 1, 183.

Γαλακτιάω, ῶ, *to have* or *give much milk*.

Γαλακτίζω, f. -ίσω, (γάλα) *to be milky* or *milk-white*, Philo: hence

Γαλακτικός, ή, όν, *milky, milk-like, milk-white*, Diosc.

Γαλάκτῐνος, η, ον,=foreg., Anth.

Γαλάκτιον, ου, τό, dim. from γάλα, *a little milk*, M. Anton.

Γαλακτὶς πέτρα, ἡ,=sq., Orph.

Γαλακτίτης λίθος, ὁ, *a stone which*, when wetted and rubbed, *gives out a milky juice*, Diosc., elsewh. γαλαξίας, Id.

Γαλακτοδόχος, ον, (γάλα, δέχομαι) *receiving milk*.

Γαλακτοειδής, ές, (γάλα, εἶδος) *milk-like, milky*, Plut.

Γαλακτοθρέμμων, v. γαλατ.

Γαλακτόομαι, as pass., *to become milk*, Theophr.

Γᾰλακτοπᾰγής, ές, (γάλα, πήγνυμι) *of* or *like curdled milk*, Anth.

Γαλακτοποσία, ας, ἡ, *a drinking of milk*, Hipp.: and

Γαλακτοποτέω, ῶ, *to drink milk*, Id.: from

Γαλακτοπότης, ου, ὁ, (γάλα, πίνω) *a milk-drinker*, Hdt. 1, 216.

†Γαλακτοτροφέω, ῶ, (γάλα, τρέφω) *to nurture with milk*; in pass. *to be reared* or *nurtured with milk, to live on milk*, Philo: hence

†Γαλακτοτροφία, ας, ἡ, *a nurturing with milk, a suckling*, Eccl.

Γαλακτουργέω, ῶ, *to make of milk*, as cheese, etc.: from

Γαλακτουργός, όν, (γάλα, *ἔργω) *making milk-dishes*, Parmen. ap. Ath. 608 A.

Γαλακτουχέω, *to have* or *suck milk*, Plut.: and

Γαλακτουχία, ας, ἡ, *a sucking of milk*, Clem. Al.: from

Γαλακτοῦχος, ον, (γάλα, ἔχω) *having* or *sucking milk*.

Γαλακτοφᾰγέω, *to live on milk*, Philostr.: from

Γαλακτοφάγος, ον, (γάλα, φᾰγεῖν) *milk-fed*, Sext. Emp., v. γλακτ.: hence

†Γαλακτοφάγοι, ων, οἱ, *the Galactophagi* (*milk-eaters*) a people of Asiatic Scythia, Strab.

Γαλακτοφόρος, ον, (γάλα, φέρω) *bearing* or *bringing milk*, Nic.

Γαλακτόχροος, ον, contr. χρους, ουν, (γάλα, χρόα) *milk-coloured*, dub. l. Opp.

Γαλακτόχρως, ωτος, ὁ, ἡ,=foreg., Philyll. Aug. 2.

Γαλακτώδης, ες,=γαλακτοειδής, Diphil. Siphn. ap. Ath. 91 E.

Γαλάκτωσις, εως, ἡ, (γαλακτόομαι) *a growing of milk, changing into milk*.—II. of seeds or young plants, *which become soft and so die*, cf. ἐκγαλάκτωσις.

Γαλάνα, Dor. for γαλήνη, Aesch. Ag. 740.

†Γαλάνεια, Dor. for γαλήνεια=γαλήνη, Eur. H. F. 402. [ᾱν]

Γαλᾱνός, Dor. for γαληνός.

†Γαλαξαῖος, α, ον, (γάλα) *milky*, Nonn. 3, 389.

†Γαλαξαύρη, ης, ἡ, *Galaxaura*, one of the Oceanides, H. Hom. Cer. 423, Hes. Th. 353.

†Γαλαξήεις, εσσα, εν, *milky, milk-white*, Nonn. 22, 18.

Γαλάξια, τά, *a festival at Athens* in honour of Cybele, *at which a kind of milk-furmety was eaten.*

Γαλαξίας, ου, ὁ, with or without κύκλος, *the galaxy, milky way*, Lat. *circulus lacteus, via lactea*, Diod.—II. =γαλακτίτης, Plin.

†Γαλαξίδωρος, ου, ὁ, *Galaxidorus*, masc. pr. n., Xen. Hell. 3, 5, 1.

†Γαλαρία, ας, and -λάρινα, ης, ἡ, *Galaria*, a city of Sicily; ὁ Γαλαρῖνος, *an inhab. of G.*, Diod. S.

†Γαλάται, ῶν, οἱ, v. sub Γαλάτης.

†Γαλάτεια, ας, ἡ, *Galatēa*, a Nereid, beloved by Acis and Polyphemus, Hes. Th. 250.—II. in Luc.=Γαλατία.

†Γαλάτη, ης, ἡ,=Γαλατία, Dion. P.

†Γαλάτης, ου, ὁ, *an inhab. of Galatia, a Galatian*; in pl. οἱ Γαλάται, *the Galatians*, Callim. Del. 184, Strab.: v. Γαλατία 1.—2. the *Galatae* or *Gauls* in Europe, Polyb., etc.

†Γαλατία, ας, ἡ, *Galatia*, a province of Asia Minor, bordering on Paphlagonia, Pontus, Phrygia, etc., deriving its name from the Γαλάται or *Gauls*, who had occupied it, Strab.—2. *Gallia, Gaul*, in Europe, Strab.: hence

†Γαλατικός, ή, όν, *of Galatia, Galatian*, Strab.—2. also Γαλλικός, *Gallic, of* or *belonging to Gaul*; Γαλατ. κολπός, *Gallicus Sinus*, Strab. Adv. κῶς, *in the Gallic fashion, after the manner of the Gauls*, Plut. Oth. 6.

Γαλᾰτοθρέμμων, ον, gen. ονος, (γάλα, τρέφω) *milk-fed*, Antiph. Aphrod. 1, 4, ubi v. Meineke: al. γαλακτ.

†Γαλατόχρως, ὁ, ἡ, gen. οος, for γαλακτόχροος, q. v. in Opp.

Γαλεάγρα, ας, ἡ, (γαλέη, ἄγρα) *a weasel-trap, cat-trap*, Theophr.

ΓΑΛΕ'Η, ἡ, contr. γαλῆ, ῆς, *a weasel, marten-cat*, Hdt. 4, 192: γ. βδέουσα, *the foul-mart* or *polecat*, Ar. Plut. 693: γ. ἀγρία or Λιβυκή, *the ferret*, Arist. H. A.—II. *a sea-fish*, usu. γαλεός, yet v. H. A. 2, 17, 26.

Γαλεοειδής, ές, (γαλέη, εἶδος) like the γαλέη or γαλεός, esp. *weasel* or *cat-like*, Arist. H. A.

Γαλεομυομαχία, ας, ἡ, (γαλέη, μῦς, μάχη) *Battle of the Cats and Mice*, a burlesque poem by Theod. Prodromus.

Γαλεός, οῦ, ὁ, *a kind of shark, marked like a* γαλέη, Arist. H. A.

Γαλερός, ά, όν, *cheerful, well-pleased*, Anth. Adv. -ρῶς: also γαληρός, v. γαληνός.

Γαλερωπός, όν, (γαλερός, ὤψ) *with cheerful, happy face.*

Γαλεώδης, ες,=γαλεοειδής, Arist. H. A.

Γαλεώτης, ου, ὁ, *a kind of spotted lizard*, elsewh. ἀσκαλαβώτης, Ar. Nub. 173.—II. *the sword-fish*, elsewh. ξιφίας, Polyb.

Γαλῆ, ἡ, contr. for γαλέη, q. v.

Γαληναία, ἡ, poet. for γαλήνη, Ap. Rh.

Γαληναῖος, α, ον,=γαληνός, Anth.

Γαλήνεια, ἡ, Dor. γαλάνεια=γαλήνη.

ΓΑ˘ΛΗ'ΝΗ, ης, ἡ, *calm, stillness of wind and wave*, Od.: γαλήνην ἐλαύνειν, to sail through the calm, Od. 7, 319: in genl. *calm, tranquillity, cheerfulness*, φρόνημα νηνέμου γαλάνας, *spirit of serenest calm*, Aesch. Ag. 740.—II. *a kind of lead-ore*, Plin.—III. *an antidote to poison*, Gal.

†Γαλήνη, ης, ἡ, *Galēnē*, daughter of Nereus and Doris, Hes. Th. 244.—2. a female historian of Smyrna, Ath. 679 C.

Γαληνής, ές,=γαληνός, Arist. Physiogn.

Γαληνιάζω, Hipp., rarer form of

Γαληνιάω, ῶ, (γαλήνη) *to be calm, tranquil*, esp. of the wind, Mosch.

Γαληνίζω, f. -ίσω, (γαλήνη) *to calm, still, hush*, esp. the waves or winds, Eur. Incert. 47.—2. intrans. *to be calm* or *tranquil*, Alex. Paras. 1, ubi v. Meineke: and so in mid.

Γαλήνιος, ον,=γαληνός, Luc.

Γαληνιόωσα, part. of γαληνιάω.

Γαληνισμός, οῦ, ὁ, *a calm, tranquillity, cheerfulness, rest*, Epicur. ap. Diog. L.

Γαληνός, όν, *calm, stilly, serene*, esp. of the sea, γαλήν' ὁρῶ, *I see a calm*, Eur. Or. 279. Adv. -νῶς. (γαληρός, γαλερός, γελανής, γάλα, γελάω, γάννυμι, ἀγάλλομαι.)

†Γαληνός, οῦ, ὁ, and -ῆνος, *Galenus, Galen*, a celebrated physician of Pergamus.

Γαληνότης, ητος, ἡ, (γαληνός)=γαλήνη, Sext. Emp.

Γαληνόω, (γαληνός)=γαληνίζω, *to be calm, at ease*, Plut.

Γαληνώδης, ες, (γαλήνη, εἶδος) *calm, stilly.*

Γαληρωπός, όν,=γαλερωπός.

†Γαληψός, οῦ, ἡ, *Galepsus*, a city of Macedonia on the Toronaic gulf, Hdt. 7, 122; Thuc. 4, 107.

Γαλιάγκων, ωνος, or γαλιαγκών, ῶνος, ὁ, ἡ, *having one arm shortened by an accident*, Hipp.

Γαλιδεύς, έως, ὁ, *a kitten* or *young weasel*, Cratin. Hor. 19.

†Γαλιλαία, ας, ἡ, *Galilee*, a province of Palestine, at the time of Christ, comprising all the northern part bounded by Phoenicia, Syria, and

Jordan, Strab., N. T. Marc. 1, 9, etc.: Γαλ. τῶν ἐθνῶν, *Galilee of the nations*, or *Gentiles*, because Phoenicians, Arabians, and Syrians were intermingled with the inhabitants, Matth. 4, 15: hence

†Γαλιλαῖος, α, ον, *of* or *belonging to Galilee, Galilean; οἱ Γαλ., the Galileans*, Matth. 26, 69, etc.; the Galileans were despised by the rest of the Jews, and hence the name became a term of contempt.

Γάλιον, ου, τό, *galium*, perh. *the yellow bed-straw*, Diosc.

†Γαλλαϊκή, ῆς, ἡ, (χώρα) *the Gallaic territory* in Thrace, afterwards called Βριαντία, Hdt. 7, 108.

†Γαλλία, ας, ἡ,=Γαλατία 2, Plut.

†Γαλλικός, ή, όν,=Γαλατικός 2.

†Γαλλίων, ωνος, ὁ, *Gallio*, the elder brother of Seneca the philosopher, proconsul of Achaia, N. T. Act. 18, 12.

†Γαλλογραικοί, ῶν, οἱ, *the Gallograeci*=Γαλάται 1: ἡ Γαλλογραικία, ας, *Gallograecia*=Γαλατία 1, Strab.

Γάλλος, ου, or Γαλλός, οῦ, ὁ, *a priest of Cybele;* and hence in genl. *an eunuch*, Anth. (From the Phrygian river *Gallos*.)

Γαλουργέω, –ουργός, –ουχέω, -ουχία,=γαλακτ.

Γάλοως, ἡ, gen. γάλοω, nom. pl. γαλόῳ, Att. γάλως, gen. γάλω, ἡ, *a sister-in-law*, Il., Lat. *glos:* the corresponding masc. is δαήρ.

†Γαμαβριουΐοι, ων, οἱ, *Gamabrivi*, a people of Germany, Strab.

†Γᾶμαι, Dor. for γῆμαι, Theocr.

†Γαμαλιήλ, ὁ, indecl. *Gamaliel*, a celebrated Jewish teacher, Act. 5, 34.

Γαμβρεύω, (γαμβρός) *to form connexions by marriage*, LXX. Pass. *to be connected by marriage*, Joseph.

Γάμβριος, α, ον, *belonging to a* γαμβρός, Ath.

Γαμβροκτόνος, ον, (γαμβρός, κτείνω) *bridegroom-slaying*, Lyc.

Γαμβρός, οῦ, ὁ, (γαμέω) *any connexion, relation by marriage*, Lat. *affinis*, cf. νυός, and so—I. *son-in-law*, usu. in Hom.—II. *brother-in-law*, Il. 5, 474.—III.=πενθερός, *father-in-law*, Valck. Phoen. 431.—IV. *any connexion*, Pind. N. 5, 67.—V. in Dor. and Aeol., *a bridegroom*, Valck. Theocr. 15, 129.

†Γαμεθεῖσα for γαμηθεῖσα, v. sub γαμέω.

Γαμετή, ἡ, fem. of sq., *a wife*, γυνὴ γαμ., Hes. Op. 404.

Γαμέτης, ου, ὁ, *a husband, spouse*, Aesch., and Eur.: and

Γαμέτις, ιδος, ἡ, *a wife.*

Γαμετρία, ας, ἡ,=γεωμετρία, Stob.

Γᾰμέω, fut. γαμέω, Il. 9, 391, Att. contr. γαμῶ, Xen. Cyr. 5, 2, 12, etc., later γαμήσω, but γαμέσω is altogether dub.: fut. mid. γαμέσομαι, hence γαμέσσεται, Il. 9, 394: aor. 1 ἔγημα, mid. ἐγημάμην: perf. γεγάμηκα: aor. 1 pass. ἐγαμήθην, in Theocr. 8, 91, also shortd. γαμεθεῖσα, as if from fut. γαμέσω: on aor. 1 act. ἐγάμησα v. inf. II., 2.—(γάμος). *To marry*, i. e. *to take to wife*, Lat. *ducere*, of the man, τινά, Hom. very freq. in Il., also γυναῖκα γαμεῖν, for which γαμεῖν γάμον, in Aesch., and Eur., and γῆμαι λέκτρα βασιλέως, Eur.: ἐκ κακοῦ, ἐξ ἀγαθοῦ γῆμαι, to marry one of a good or bad stock, Theogn. 189, 190: rare c. dupl. acc., γάμους τοὺς πρώτους ἐγάμεε Κύρου δύο θυγατέρας, for πρῶτον ἐγάμεε Κύρου θυγατέρας, Hdt. 3, 88, cf. 4, 145: ἐπὶ δέκα ταλάντοις γαμεῖν, Andoc. 30, 37.—2. also *of mere sexual intercourse, to take for a paramour*, Od. 1, 36.—II. mid. *to give in marriage*, and that—1. of the woman, *to give herself in marriage*, i. e. *to get married, to wed*, Lat. *nubere*, τινί, Od.—2. of the parents, *to get their children married, betroth*, as well *to get a wife for the son*, Πηλεὺς θήν μοι ἔπειτα γυναῖκα γαμέσσεται αὐτός, Il. 9, 394; as *to get a husband for the daughter*, τὸν δόντα τ' αὐτῷ θυγατέρ', ἥν τ' ἐγήματο, Eur. Med. 264, acc. to Herm., (which however Pors. explains as ironical, and where Elmsl. reads ᾗ τ' ἐγ.): γήμασθαι with εἰς, of the woman, *to marry into* a *place*, as γῆμαι with εἰς of the man, *to take his wife home*, Valck Hdt. 4, 78. In this last signf., *to betroth*, later authors, from Menand. (p. 274) downwards, used also aor. 1 act. ἐγάμησα, v. Lob. Phryn. 742, cf. however Reisig. de ἄν, partic. p. 127.—III. Pass. γαμηθῆναι, *to be wedded* or *taken to wife*, Theocr. 8, 91 (but Herm. *sought in marriage, betrothed*, Opusc. 3, p. 183), later just as in mid., *to marry a husband*, Lob. Phryn. 742; though Poll. 3, 45, objects to this usage.—IV. Moreover, acc. to Hermann, Leipz. Litt. Ztg. 1817, p. 294, the older form of the aor. 1 mid. γαμέσασθαι has the pecul. signf. *to desire a maiden in marriage, woo* or *court her*, Herm. ad Elmsl. Med. 257.

Γαμήλευμα, ατος, τό, = γάμος, Aesch. Cho. 624.

Γαμήλιος, ον, (γαμέω) *belonging to a marriage* or *wedding; bridal:* ὁ γαμ., sub. πλακοῦς, *a bride-cake*, Philetaer. Oen. 1, γαμηλίαν (sub. θυσίαν) εἰςφέρειν τοῖς φράτορσι, to subscribe for the wedding-feast of one's phratores, Dem. 1312, 12.

Γαμηλιών, ῶνος, ὁ, *the seventh month of the Attic year*, from γαμέω, because it was the fashionable time for weddings: it answered to the last half of January and beginning of February; and was in old times also called Ληναιών.

Γαμησείω, desider. of γαμέω, *to wish to marry*, Alciphr.

Γαμητέον, verb. adj., *one must marry*, Plut.

Γαμίζω, f. -ίσω, *to give in marriage*, c. acc. of parents who get their daughter married. Mid. *to get married, to wed*, τινί, of the bride, Eccl. Hence

Γαμικός, ή, όν, *relating to marriage, bridal*, νόμοι, Plat. Legg. 721 A; τὰ γαμ., *nuptiae, nuptials*, Thuc. 2, 15: γαμικῶς ἑστιᾶν, *to feast as at a wedding*, Arist. Eth. N.

Γάμιος, ον, also α, ον,=γαμήλιος, *bridal*, Mosch.

Γαμίσκω, = γαμίζω, Callicr. ap. Stob.: in pass. *to be given in marriage*, Arist. Pol.; N. T. Marc. 12, 25.

Γάμμα, τό, *the letter* γ, v. sup. Hence

Γαμμάτιον, ου, τό, dim from γάμμα, *a little* γ.

Γαμμοειδής, ές, (γάμμα, εἶδος) *shaped like a* Γ, Paul. Aeg.

Γαμοδαίσια, ων, τά, (γάμος, δαίς) *a marriage-feast;* in genl. *a wedding*, sub. ἱερά, Ael.

Γαμοκλοπέω, ῶ, *to have illicit intercourse*, Pseudo-Phocyl.: and

Γαμοκλοπία, ας, ἡ, *lawless love, adultery*, Or. Sib.: from

Γαμοκλόπος, ον, (γάμος, κλέπτω) *adulterous, an adulterer*, Anth.

Γαμοποιΐα, ας, ἡ, (γάμος, ποιέω) *the celebration of a wedding*, Ath.

Γᾱμόρος, ὁ, Dor. for γημόρος, Aesch. Suppl. 614.

ΓΑ΄ΜΟΣ, ου, ὁ, *a wedding, wedding-day*, Hom., γάμον ἐκτελεῖν, ἀρτύειν, *to furnish forth a wedding*, or esp. *the wedding-feast*, Il. 18, 491, Od. 1, 226, and so γάμον δαινύναι, Od. 4, 3: in prose γάμον ἑστιᾶν.—II. *a marriage, the union of man and wife*, Hom., etc.: also of *mere sexual intercourse*, Hemst. Plut. p. 401.—III. *wedlock, matrimony*, freq. in prose, also in pl.—IV. *a wife*, Xen. Cyr. 8, 4, 19. [ᾰ]

Γαμοστολέω, ῶ, *to prepare, furnish forth a wedding:* from

Γαμοστόλος, ον, (γάμος, στέλλω) *managing, preparing a wedding;* γαμ. ἡ, *goddess of marriage, presiding over nuptials*, Lat. *Pronuba*, epith. of Juno and Venus, Orph.: νύξ, Musae. 282.

Γαμφαί, αἱ,=sq., Lyc.

Γαμφηλαί, ῶν αἱ, (γαμψός, γναμπτός, κάμπτω) *the jaws*, Il. mostly of beasts: of birds, *the beak*, Eur. Ion 159: the sing. is late and very rare.

Γαμφός, ή, όν, (κάμπτω) *bent, curved, crooked;* οἰωνός γ., *with crooked talons*, Ar. Nub. 337.

Γαμψότης, ητος, ἡ, *a bend, bending, crooking*, Arist. H. A.

Γαμψόω, ῶ, f. -ώσω, *to bend, curve*, Arist. H. A.

Γαμψωλή, ῆς, ἡ,=γαμψότης.

Γαμψῶνυξ, υχος, ὁ, ἡ, (γαμψός, ὄνυξ) *with crooked talons*, Hom.

Γαμψώνῠχος, ον,=foreg., dub. l. Epicharm. p. 12.

†Γανάεις, εσσα, εν? *bright, glad, joyful*, ἴτε μὰν Θεοὺς γανάεντες, *approach the gods with gladness*, dub. l. Aesch. Supp. 1019.

Γᾰνάω, ῶ, (γάνος) *to shine, glitter;* esp. *to have a bright look*, of metals: metaph. *to be cheerful, be refreshed, revive*, Eust. Od. 7, 128: in Hom. always in part., λαμπρὸν γανόωντες, γανόωσαι, of arms, Il.; ἐπηετανὸν γανόωσαι, of garden-beds, Od.; and sing. γανόωντα, of a flower, H. Hom. Cer. 10.—2. trans. *to make* or *keep bright*, Arat.

†Γανδάριοι, ων, οἱ, *the Gandarii*, an Indian tribe on the borders of Sogdiana, Hdt. 3, 91; in Diod. S. also Γανδαρίδαι, and in Plut. Alex. 62, Γανδαρῖται: their territory, ἡ Γανδαρίς, and Γανδαρῖτις, ιδος, Strab.

Γάνειον, ου, τό, Lat. *ganeum*, γανῖται, οἱ, Lat. *ganeones*, Gramm.

Γάνη, ης, ἡ, also γάνα, Dor., esp. Sicil., for γυνή. [ᾰ]

†Γανίς, ίδος, ἡ, *Ganis*, a city of Thrace, Aeschin.

Γάνος, ὁ, v. γλάνος.

†Γάνος, ου, ἡ, *Ganus*, a small town or fortress of Thrace on the Propontis, Xen. An. 7, 5, 8; in Aeschin. also τὸ Γάνος.

Γάνος, εος, τό, (γαίω, γανόω, γάνυμαι) *brightness, beauty;* hence *ornament*, Aesch. Ag. 579: esp. *a quickening, refreshing, cordial*, used of water, wine, milk, also γάνος Βάκχου, ἀμπέλου, κρηναῖον γάνος, etc., mostly in Trag. [ᾰ] Hence

Γανόω, ῶ, f. -ώσω, (γάνος) *to make bright* or *shining*, στίλβων καὶ γεγανωμένος, of Eros (Cupid), Anacr. 11 Bergk, *to polish, varnish*, esp. *to glaze* or *lacker*, hence γεγανωμένα, *lackered vessels:* metaph. *to light up, clear* or *cheer up*, Jac. A. P. p. lxxxiv. Pass. *to be delighted, to enjoy*, Ar. Ach. 7.—II. intr.=γανάω, *to shine, glitter.*

Γάνῠμαι, dep., only used in pres., impf., and Ep. fut. γανύσσομαι, (γάνος) *to brighten up, be merry, delighted* or *happy at* a thing; c. dat. δάμαρ ἀνδρὶ φίλῳ ἐλθόντι γανύσσεται, Il. 14, 504, cf. Od. 12, 43, Il. 20, 405: also γάνυται φρένα, *he is pleased at heart*, Il. 13, 493: rare c. gen., Musgr.

Eur. I. T. 959, Cycl. 505.—II. act. *γάνυμι, to make bright*; esp. metaph. *to clear up, cheer up, delight*, late. The forms *γανύω* and *γάννυμι* are not used. [ᾰ]

†*Γανυμήδα, ας, ἡ, Ganymeda*, the earlier name of Hebe among the Phliasians, Paus. 2, 13, 3.

†*Γανυμήδης, ους, ὁ, Ganymēdes*, son of Tros, carried off by an eagle to Olympus to be the cupbearer of Jove, Il. 5, 266 (*γάνυμαι, μήδεα* II.=*catamitus*, Pott, 2, 204).

†*Γανύσκομαι*, late form for *γάνυμαι*, Themist.

Γάνυσμα, ατος, τό, (*γάνυμαι*)=*γάνος*, Anth.

Γανώδης, ες, (*γάνος, εἶδος*) *bright and clear*, Theophr.

Γάνωμα, ατος, τό, (*γανόω*)=*γάνος, brightness*, Plut.—II. *lacker, glazing, varnish*, late.

Γάνωσις, εως, ἡ, a varnishing, lackering.—II. *a lightening*, Plut.

Γάπεδον, τό, Dor. for *γήπεδον*, Pors. Or. 324, Böckh v. l. Pind. N. 7, 83. [ᾰ]

Γᾱπετής, γᾱπόνος, γάποτος, Dor. for *γηπετής*, etc.

ΓΑ΄Ρ, conjunction, from Homer downwds. the most usu. causal or syllogistic particle. Its chief usages are

I. ARGUMENTATIVE, *for*; and here—1. *simply introducing the reason* or *cause*: it often stands for *ἐπεί* in the first clause, so that the reason precedes that of which it is the reason, when it may be rendered by *since* or *as*; so esp. in an address, *Ἀτρείδη, πολλοὶ γὰρ τεθνᾶσιν Ἀχαιοί, ... τῷ σε χρὴ πόλεμον παῦσαι*, Il. 7, 328: so very freq. in Hdt., in parenthesis, as, *καί, ἦν γὰρ ὁ Μαραθὼν ἐπιτηδεώτατον, ... ἐς τοῦτό σφι κατηγέετο*, 6, 102: also in a kind of attraction, where the principal proposition is blended with the causal one, *τῇ δὲ κακῶς γὰρ ἔδεε γενέσθαι, πρὸς ταῦτα εἶπε*, i. e. *ἡ δέ, κακῶς γάρ οἱ ἔδεε ...*, 9, 109.—In hypothet. propositions *γάρ* sometimes follows the hypothet. particle instead of being joined to the apodosis, *οὐδ' εἰ γὰρ ἦν τὸ πρᾶγμα μὴ θεήλατον, ἀκάθαρτον ὑμᾶς εἰκὸς ἦν οὕτως ἐᾶν*, i. e. *οὐδὲ γάρ, εἰ ἦν...*, Soph. O. T. 255.—2. *where that of which γάρ gives the reason is omitted*, and must be supplied as—*a*. is common in trag. dialogue, when *yes* or *no* may easily be supplied from the context, *καὶ δῆτ' ἐτόλμας τούσδ' ὑπερβαίνειν νόμους; οὐ γάρ τί μοι Ζεὺς ἦν ὁ κηρύξας τάδε* [yes], *for* it was not Jupiter, etc., Soph. Ant. 405: so freq. in Plat., *ἔστι γὰρ οὕτω* [yes], for so it is, i e. certainly, no doubt, v. Stallb. Symp. 194 A: and in negatives, as Ar. Ran. 262, *τούτῳ γὰρ οὐ νικήσετε* [do so], yet shall ye never prevail by this means: for *ἀλλὰ γάρ*, v. inf. IV. 1.—*β*. where *γάρ* is used simply to confirm or strengthen something said, *οἰδ' οὐκέτ' εἰσὶ τοῦτο γάρ σε δήξεται* [I say this], *for* it will sting thee, Eur. Med. 1370: so after an exclamation, *ὢ πόποι· ἀνάριθμα γὰρ φέρω πήματα*, Soph. O. T. 167.—*γ*. in conditional propositions, where the condition is omitted, *οὐ γὰρ ἄν με ἔπεμπον πάλιν*, sc. *εἰ μὴ ἐπίστευον*, Xen. An. 7, 6, 33; here it may be translated *else*.—II. EPEXEGETIC, where *γάρ* introduces the full detail of what has been before alluded to, and so often beginning a promised narration, as *ὅμως δὲ λεκτέα ἃ γιγνώσκω· ἔχει γὰρ ἡ χώρα πεδία κάλλιστα, now*, the country has..., Xen. An. 5, 6, 6: and so freq. after the pronoun or demonstr. adj., *ἀλλὰ τόδ' αἰνὸν ἄχος..., Ἕκτωρ γάρ ποτε φήσει*, Il. 8, 148; after the superlatives *ὃ δὲ* (or *τὸ δὲ*) *μέγιστον, δεινότατον*, e. g. Ar. Av. 514; after the introductory forms, *σκέψασθε δέ, δῆλον δέ, τεκμήριον δέ*, etc., esp. in Platt., and Oratt., or more fully *τούτου δὲ τεκμήριον, τόδε...*, Hdt. 2, 58.—III. STRENGTHENING—1. *a question*, like Lat. *nam*, Engl. *why, what, τίς γάρ σε ἧκεν, why* who hath sent thee? Il. 18, 182; *πῶς γὰρ νῦν εὕδουσι*, 10, 424, and so generally after interrog. particles, as *τί γάρ; quid enim?* i. e. it must be so, Herm. Vig. n. 108, opp. to *πῶς γάρ; πόθεν γάρ*; it cannot be so: but also without any particle, as Aesch. Cho. 927.—2. *a wish, κακῶς γὰρ ἐξόλοιο, O that you might perish miserably!* Eur. Cycl. 261; in Hom. usu. *αἲ γάρ*, Att. *εἰ* or *εἴθε γάρ*, Lat. *utinam, O that!* so also *πῶς γάρ, would that!*—IV. IN CONNEXION WITH OTHER PARTICLES:—1. *ἀλλὰ γάρ*, where *γάρ* gives the reason of a clause to be supplied between *ἀλλά* and itself, as *ἀλλὰ γὰρ ἤκουσ' αἴδ' ἐπὶ πρᾶγος πικρόν*, but *hush, for...*, Aesch. Theb. 861; the full construction is found Hdt. 9, 109, *ἀλλ', οὐ γὰρ ἔπειθε, διδοῖ τὸ φᾶρος*, so that *γάρ* should follow not *ἀλλά* but the second word, as it does Il. 15, 739, Od. 19, 591.—2. *γὰρ ἄρα, for indeed*, Plat. Prot. 315 C.—3. *γὰρ δή*, Il. 23, 607, and *γὰρ δή που*, Plat.—4. *γάρ νυ*, Od. 14, 359.—5. *γὰρ οὖν, for indeed*, Il. 15, 232, and Att., Pors. Med. 585.—6. *γάρ που*, Plat.—7. *γάρ ῥα*, like *γὰρ ἄρα*, freq. in Hom.—8. *γάρ τε*, Lat. *etenim*, Il. 23, 156, cf. *τε*.—9. *γάρ τοι* makes the reason stronger, *for surely...*, very freq., Herm. Vig. n. 299.

B. *γάρ*, like *enim*, properly stands second in a sentence, never first, but from grammat. reasons, often third or fourth: Soph. Phil. 1451, is curious, v. Herm. ad l.: but the license was greater with the late scenic poets, Meineke Menand. p. 7. (Usu. said to be compd. of *γε* and *ἄρα*, though it is hard to reconcile this with IV. 2.) [*γᾱρ* sometimes in Hom. in arsis, but prob. only before digammated words, or two short syllables, Voss. H. Hom. Cer. 57; v. however Od. 11, 580: Ar. Eq. 366, Lys. 20 are corrected by Porson.]

†*Γαράμαντες, ων, οἱ, the Garamantes*, an African nation in Marmarica, Hdt. 4, 174: from

†*Γαράμας, αντος, ὁ, Garămas*, son of Apollo and Acacallis, Ap. Rh. 4, 1494.

†*Γάργαζα, ης, ἡ, Gargaza*, a city on the Cimmerian Bosporus, Diod. S. 20, 24.

Γαργαίρω, f. *-ᾰρῶ*, (*γάργαρα*) *to be full, to swarm with, ἀνδρῶν*, Cratin. Incert. 141, Ar. Fr. 327, cf. the poet. passages ap. Schol. Ar. Ach. 3.

†*Γαργᾰλής, ές, ticklish; impatient of restraint*, v. l. Ael. N. A. 16. 9.

Γαργαλίζω, Att. for *γαγγαλίζω, to tickle*: in pass. *to itch, be excited*, Plat. Phaedr. 251 C.

Γαργάλισμα, ατος, τό, and

Γαργαλισμός, ου, ὁ, Plat., *a tickling, itching*.

Γάργαλος, ου, ὁ, = foreg., Ar. Thesm. 133.

†*Γάργᾱνον, ου, τό, Gargānum*, now *Gargano*, a promontory of Apulia, Strab.

Γάργᾰρα, ων, τά, heaps, lots, plenty, Sophron.: hence *γαργαίρω, ψαμμακοσιογάργαρα*, cf. *καρκαιρω*.

†*Γάργαρα, ων, τά*, also *ἡ Γάργαρος, Gargara*, or *Gargarus*, a city of Troas, Strab. Hence

†*Γαργαρεύς, έως, ὁ, an inhabitant of Gargarus*; fem. *Γαργαρίς, ίδος*, Strab.—*οἱ Γαργαρεῖς, the Gargarians*, also a people of Caucasus adjoining the Amazons, Strab. p. 504.

Γαργαρεών, ῶνος, ὁ, the uvula; hence *the weasand, the throat* itself, Hipp.

Γαργαρίζω, f. *-ίσω, to gargle*, Diosc. (Onomatop.)

†*Γαργαρίς, ίδος, ἡ*, (*χώρα*) *the territory of Gargarus*, Strab.—2. fem. of *Γαργαρεύς*.

Γαργαρισμός, οῦ, ὁ, a gargling, Plin.

†*Γάργαρον, ου, τό, Mount Gargarus*, the southern peak of Mount Ida, Il. 14, 292.

†*Γαργαφία, ας, ἡ, Gargaphia*, a fountain of Boeotia near Plataeae, Hdt. 9, 25.

†*Γαργηττός, οῦ, ὁ, Gargettus*, father of Ion, Paus. 6, 22, 7.—II. an Attic demus of the tribe Aegeïs, Strab., *ὁ Γαργήττιος, an inhabitant of Gargettus*, Ael. Adv *Γαργηττόθεν, from Gargettus*, Ar. Thes. 898; *Γαργηττοῖ, in Gargettus*, Plut. Thes. 35; *Γαργηττόνδε, to Gargettus*.

†*Γαρινδαῖοι, ων, οἱ, the Garindaei*, a people of Arabia, Strab.

†*Γαρῖνος, ου, ὁ*,=*γαρίσκος*.

†*Γάριον, ου, τό*, dim. from *γάρον*, Arr.

Γαρίσκος, ου, ὁ, (*γάρον*) *an unknown fish*.

†*Γαρμαθώνη, ης, ἡ, Garmathone*, a queen of Aegypt, Plut.

†*Γαρμᾶνες, ων, οἱ, the Garmānes*, an Indian tribe, Strab.

†*Γαροίας, ου, ὁ, Garoeas*, a river of India, Arr. Ind. 4, 11.

Γάρον, ου, τό, and *γάρος, ου, ὁ, a sauce made of brine and small fish*: acc. to others, *a kind of caviare*, Aesch. Fr. 195, and Com.: cf. Hor. Sat. 2, 8, 46. [ᾰ]

†*Γᾱρότας, α, ὁ*, (*γῆ, ἀρόω*) *earth-ploughing*, a Sicilian appellation of the ox, Ath. 98 D.

†*Γαρουνᾶς, ᾶ, ὁ, the Garumna*, now *Garonne*, a river of Gaul, Strab.

†*Γαρσάουρα, ας, ἡ, Garsaūra*, a city of Cappadocia, now *Ak-Seraï*, Strab.

†*Γαρσύηρις, ιδος, ὁ, Garsyēris*, masc. pr. n., Polyb. 5, 72, 5.

Γᾱρύω, f. *-ύσω*, Dor. for *γηρύω, to chatter*.

Γαστερόχειρ, ειρος, ὁ, ἡ,=*γαστρόχειρ*, Strab.

Γαστήρ, έρος, syncop. *γαστρός*, dat. plur. *γαστράσι*, in Hipp., *γαστῆρσι, ἡ, the paunch, belly*, Lat. *venter*, Hom.: hence metaph. *ἀσπίδος, the hollow* of a shield, Tyrt.: also esp. *the womb, ἐν γαστρὶ φέρειν*, Plat., *λαβεῖν*, Arist. H. A., *uterus*, Il. 6, 58, *ἐκ γαστρός, from the womb, from infancy*, Theogn.: *the paunch stuffed with mince-meat, etc., a black-pudding, sausage, haggis*, Od. 18, 44, Ar. Nub. 408. Usu. of *the gut* itself, Lat. *ventriculus*; and hence *appetite*, almost always in a bad sense, *gluttony*, oft. in Od.: so *γαστρὸς καὶ ποτοῦ, eating and drinking*, Xen., *γαστρὸς ἐγκρατής* or *ἄρχων, master of his belly*, i. e. *of his appetite, γαστρὸς ἥττων, γαστρὶ δουλεύειν* or *χαρίσασθαι, to be the slave of his belly*, Xen., etc., *γαστρὶ δελεάζεσθαι, to be lured by hunger to the bait*, Jac. Anth. 2, 2, p. 116: but Il. 19, 225, *γαστέρι νέκυν πενθῆσαι, to fast* *in token of mourning.* (Prob. from *γάω, *γένω, as root of γέντο=ἕλαβε, cf. Hesych. γέντερ· κοιλία, Lat. *venter:* Bopp less prob. from Sanscr. *ghas*, comedere.)

Γάστρα, ας, Ion. γάστρη, ης, ἡ, *the belly of a jar*, etc., Hom.—II. *a big-bellied drinking vessel*, Q. Sm.

Γαστραία, ας, ἡ, (γαστήρ) *a kind of turnip*, prob. l. Ath. 369 A.

Γαστρίδιον, ου, τό, dim. from γαστήρ, γαστρίον, Ar. Nub. 392.

Γαστρίζω, f. -ίσω, (γάστρις) *to fill one's belly, stuff one's self, eat heartily*, Luc. Mid. *to be full*, Posidon. ap. Ath. 210 F.—II. *to hit in the belly, a trick in boxing*, also κολετράω, Ar. Eq. 274, ubi v. Interpp.

Γαστριμαργία, ας, ἡ, *gluttony*, Hipp.: from

Γαστρίμαργος, ον, (γαστήρ, μάργος) *of a greedy belly, gluttonous, ravenous*, cf. λαίμαργος, Pind. O. 1, 82.

Γαστρίον, ου, τό, dim. from γαστήρ, Archestr. ap. Ath. 286 D: also of *γάστρα.*

Γάστρις, ιος, ὁ, ἡ, *pot-bellied*, πίθος, Ael.: hence *a glutton*, Ar. Av. 1604; compar. γαστρίστερος, Plat. (Com.) Incert. 11.—II. *a kind of cake*, Chrysipp. ap. Ath. 647 F.

Γαστρισμός, οῦ, ὁ, (γαστρίζω) *the filling of the belly, gluttonous eating*, Sophil. Phyl. 1.

Γαστροβᾰρής, ές, (γαστήρ, βαρύς) *heavy with child, pregnant*, Anth.

Γαστροβόρος, ον, (γαστήρ, βορά) =γαστρίμαργος.

Γαστροειδής, ές, (γαστήρ, εἶδος) *paunchlike, round*, ναῦς, Plut.

Γαστροϊ̈ς,=foreg., Pherecr. Tyr. 1, 5.

Γαστροκνημία, ας, ἡ, Hipp., γαστροκνήμη, ης, Gal., and γαστροκνήμιον, ου, τό, (γαστήρ, κνήμη) *the calf of the leg.*

Γαστρολογία, ας, ἡ, the Greek *Almanach des Gourmands*, written by Archestratus, Ath.: from

Γαστρολόγος, (γαστήρ, λέγω) *teaching gastronomy, a gastronome.*

Γαστρομαντεύομαι, (γαστήρ, μαντεύομαι) dep. mid., *to divine by the belly*, Alciphr., cf. ἐγγαστρίμυθος.

Γαστρονομία, ας, ἡ, (γαστήρ, νόμος)=γαστρολογία, Ath.

Γαστροπίων, ονος, ὁ, ἡ, (γαστήρ, πίων) *a fat-bellied person*, Dio Cass. [ῑ]

†Γαστροῤῥαφία, ας, ἡ, (γαστήρ, ῥαφή) *a sewing up* (a wound in) *the belly*, Gal.

Γαστρόφῐλος, ον, (γαστήρ, φίλος) *a glutton.*

Γαστροφορέω, (γαστήρ, φορέω) *to bear in the womb, be pregnant*, Anth.

Γαστροχάρυβδις, ιος, ὁ, ἡ, (γαστήρ, χάρυβδις) *with a gulf of a belly*, Cratin. Incert. 130.

Γαστρόχειρ, ειρος, ὁ, ἡ, *living by one's hands;* also χειρογάστωρ.

Γαστρώδης, ες, = γαστροειδής, Hipp.

Γάστρων, ωνος, ὁ,=γάστρις, *pot-bellied, gluttonous*, Alcae. 6.

†Γάταλος, ου, ὁ, *Gatalus*, a Sarmatian, Polyb. 26, 6, 13.

Γᾱτομέω, Dor. for γητομέω.

†Γαυάνης, εω, ὁ, *Gauanes*, son of the Heraclid Temenus of Argos, Hdt. 8, 137.

†Γαυγάμηλα, ων, τά, *Gaugamēla*, now *Karmelis*, a village of Assyria, where the battle between Darius and Alexander was fought, Arr. An. 6, 11.

†Γαῦδος, ου, ἡ, *Gaudus*, now *Gozzo*, Calypso's island, acc. to Callim. ap. Strab. 299.

Γαυλικός, ή, όν, *belonging to a γαῦλος*, χρήματα γ., its cargo, Xen. An. 5, 8, 1.

Γαυλίς, ίδος, ἡ,=γαυλός, Opp.

†Γαυλίτης, ου, ὁ, *Gaulītes*, masc. pr. n., Thuc. 8, 85.

Γαυλιτικός, ή, όν,=γαυλικός, v. l. for it in Xen.

Γαυλός, οῦ, ὁ, *a milk-pail*, Od. 9. 223: *a water-bucket*, Hdt. 6, 119: *any round vessel, a butter-firkin; a bee-hive*, Anth.—II. properispom. γαῦλος, ὁ, *a round-built, Phoenician merchant-vessel*, Epich. p. 24, Hdt. 3, 136, etc., where however the MSS. always have γαυλός, cf. Dind. Ar. Av. 602. (Acc. to Wessel. of Syrian deriv.:—is it the *galley, galeon, galioss*, of the middle ages?)

Γαύραξ, ᾱκος, ὁ, Ion. γαύρηξ, (γαῦρος) *a braggart*, Alcae. 6.

Γαυρίᾱμα, ατος, τό, *arrogance, boasting*, Plut.: from

Γαυριάω, ῶ, f. -άσω, (γαῦρος) *to be arrogant, overweening, to pride one's self, be over-confident*, Cratin. Incert. 9: also in pass. *to leap, spring*, Theocr. 25, 133, in Ep. part. γαυριόωντες. [ᾱσω]

†Γαύριον, ου, τό, *Gaurium*, a haven and fortress in the island of Andros, Xen. Hell. 1, 4, 22.

Γαῦρος, ον, also α, ον, *leaping: exulting in*, βοστρύχοισι, Archil. 9; *overweening, haughty*, Ar. Ran. 282: *unmanageable*, Theocr.; *fierce*, τὸ γαῦρον,=γαυρότης. (*γάω, γαίω, ἀγανός, ἀγαυρός, Sanscr. *garv* superbire, Lat. *gaudeo.*) Hence

Γαυρότης, ητος, ἡ, *arrogance, pride; dashing courage*, Plut.

Γαυρόομαι, as pass.=γαυριάω, *to exult, be overweening*, Batr. 266: *to be proud of*, τινί, Eur. Or. 1532: hence

Γαύρωμα, ατος, τό, *a subject for boasting*, Eur. Tro. 1250.

Γαύσᾰπος, ου, ὁ, more rarely γαυσάπης, ου, ὁ, Lat. *gausapa, gausape, a shaggy woollen cloth; the pile* or *nap of it*, Strab.

Γαυσός, ή, όν, and Aeol. γαῦσος, *crooked, bent*, Hipp. (Akin to γαμψός.)

*ΓΑ΄Ω, obsol. pres., from which is formed γέγᾰα for γέγονα, Ep. perf. of γίγνομαι, *to be born* or *to come into being, to spring* or *be derived:* hence in genl. *to be, to live;* only used of men, Hom.; the inf. γεγάμεν for γεγάναι is only found in Hom. in compds., but Pind. O. 9, 164, has the simple form, as also γεγάκειν [ᾱ] for γεγηκέναι, O. 6, 83: γεγαώς was contr. Att. into γεγώς, γεγῶσα, γεγώς, like βεβαώς, βεβώς.—2 plur. γεγάᾱτε, [γᾰ] Batr. 143, is anomalous.

*ΓΑ΄Ω, obsol. root,=γαίω, *to exult*, from which come a number of words, γηθέω, γαυρός, Lat. *gaudeo:* prob. also ἀ-γα-θός, ἠγάθεος, ἀ-γαυός, ἄ-γα-μαι, ἀ-γαί-ομαι.

Γδοῦπος, γδουπέω, poet. strengthened forms for δοῦπος, δουπέω, metri grat., esp. in compds., e. g. ἐρίγδουπος and ἐριγδουπέω, yet also in tmesis, Il. 11, 45.

ΓΕ΄, Dor. γά, enclitic particle, serving to *limit* or *call attention* to the word or words which it follows, generally=Lat. *quidem.* Its various usages are difficult to classify, but are brought by Hermann (Vig. n. 296 b.) under the two general heads of vis minuendi and vis augendi.

I. Vis minuendi:—1. *at least, at any rate*, Lat. *saltem*, ἀνὴρ ὅςτις πινυτός γε μετέλθοι, any man..., *at least* a prudent man, Od. 1, 229; οὐ δύο γε, *ne duo quidem*, Il. 20, 286; ὁ γ' ἐνθάδε λεώς, *at any rate* the people here, Soph.: freq. attached to the pronouns, e. g. ἔγωγε, σύγε, and esp. in Hom. ὅγε.—2. *true*, introducing an opposition, as σὺ δ' οὐ λέγεις γε, δρᾷς δέ..., true, you do not..., etc., Eur. Andr. 239.—3. *well then, then*, implying doubt or unwillingness, εἶμί γε, then I will go, Eur. H. F. 861: δρᾶ γ' εἴ τι δράσεις, come, act if you mean to act, I. A. 817.—4. *and indeed, too*, ἦ μὴν κελεύσω κἀπιθωΰξω γε πρός, and, besides that, I will urge on, Aesch. Pr. 73; serving to make more definite, often after καί, παρῆσάν τινες καὶ πολλοί γε, some and many too, Plat. Phaed. 58 D: and so in answers, where a simple *yes* would have sufficed, but more is particularized, κενὸν τόδ' ἄγγος ἤ στέγει τι: σά γ' ἔνδυτ'..., yes, it does hold something, and that something σὰ ἔνδυτα, Eur. Ion. 1412; of this kind is the phrase καλῶς γε ποιῶν, *and* quite *right* too! Ar. Ach. 1050, and freq. in Plat., so πάνυ γε, etc.

II. Vis augendi, when in English it often can be expressed only by the tone of voice, or in printing by Italics, but still—1. it may be rendered by *even*, ἦλθον 'Αμφιάρεῴ γε πρὸς βίαν, against *even* Amphiaraus' will, Eur. Supp. 158; αὐτή γε λυπεῖ, *even* thyself, Med. 1361.—2. to strengthen oaths, νὴ Δία... γε, etc., with a word between, to which γε usu. refers, but v. Ar. Eq. 698; so οὐ μήν... γε, Eur. Phoen. 1638; cf. Pors. Advers. p. 33–38.—3. sometimes in a question which implies an *emphatic* negative γε is added, ποίου γε τούτου πλήν γ' 'Οδυσσέως, Soph. Phil. 439, ubi v. Herm.—It often serves to limit the whole clause, when it is added to the relative or conjunction, v. under εἴγε and ἐπεί, so ὅς γε, *qui quidem, quippe qui, since* he, *inasmuch as* he..., ἡμᾶς ἀπείργειν οἵ γέ σου καθύβρισαν, Soph. Phil. 1364.

B. Position. It ought to follow the word which it limits; but in case of substantives it often follows the article, as ὅ γ' ἄνθρωπος, or the prepos., κατά γε τὸν σὸν λόγον. In Aristoph. it coalesces with the demonstr. -ι, αὐτηγί, τουτογί, etc.

C. In connexion with other particles γε usu. has its simple force, *quidem, at least.*—1. freq. after ἀλλὰ μήν, καὶ μήν, οὐ μήν, but, in Att., with a word between, Pors. Phoen. 1638.—2. ἄν γε in Att. only when preceded by καί, οὐ, etc., cf. Elmsl. Med. 837.—3. ἀρά γε, v. ἆρα. —4. ἀτάρ γε, *but yet*, Ar. Ach. 448.—5. γε δή, and γέ τοι, for their difference v. Herm. Vig. n. 297.—6. ἐπεί γε, ἐπειπέρ γε, etc., *since at least*, so ὅπου γε, ὅπου γε μήν.—7. καί... γε, v. I. 4, καί γε, only in late authors. —8. καίτοι γε, v. καίτοι. 9. γε μέντοι, *certainly however*, Herm. Vig. n. 337.—10. γε μήν, *nevertheless*, Id. n. 298, 11, γέ τε never occurs in Att., Pors. Med. 863.

Γέα, ἡ, rare resolved form of γῆ, Or. Sib.

Γεάοχος, ον, Dor. for γαιήοχος, Pind. Ol. 13, 114.

†Γεβελέϊζις, ιος, ὁ, *Gebeleïzis*, a deity of the Getae, Hdt. 4, 94.

Γέγᾰα, v. sub. *γάω.

Γεγάᾱτε, γεγάᾱσι, 2 and 3 pl. indic. perf. γέγᾰα, v. γάω. Partic. γεγαώς, υῖα, ός, Att. γεγώς, Inf. γεγάμεν, γεγάκειν, poet.

Γεγάθει, Dor. for γεγήθει, 3 plqpf. from γηθέω, Epich. p. 62.

Γεγάκειν, Dor. for γεγακέναι,=γεγονέναι, Pind. O. 6, 83. [ᾱ]

Γεγάμεν, Ep. inf. of γέγαα, v. *γάω. [ᾰ]

†Γεγανία, ας, ἡ, Gegania, fem. pr. n., Plut.

Γέγειος, ον, Ion. for ἀρχαῖος, akin to γαος and γῆ, in signf. of αὐτόχθων, v. Creuzer Hecat. p. 74 sq.; cf. Bentl. Call. Fr. 103.

Γέγηθε, γεγήθει, 3 sing. perf. 2 and plqpf. of γηθέω, Hom.

Γέγονα, perf. of γίγνομαι.

ΓΕ´ΓΩΝΑ, perf. 2 c. pres. signf., part. γεγωνώς, Hom., the other tenses are formed as from pres. γεγώνω or γεγωνέω, viz. inf. γεγωνεῖν, Il.; imperf. ἐγεγώνευν or γεγώνευν, for ἐγεγώνεον, Od., and 3 sing. ἐγεγώνει, Hom., but also γέγωνε, (which form also occurs as pres., imperf., and aor., in Eur. also as imperat.): an inf. aor. γεγωνῆσαι, Aesch. Pr. 990. *To call, cry*, Hom., ὅσον τε γέγωνε βοήσας, as far as *he could make himself heard* by shouting, Od. 5, 400, etc., cf. οὔπως οἱ ἔην βώσαντι γεγωνεῖν, Il. 12, 337: in genl. *to speak loud, publish, proclaim*, Aesch. Pr. 193, etc.: c. dat. pers., *to call on, cry out to*, Il. 14, 469, etc.; also μετὰ θεοῖς, Od. 12, 370: in Pind. c. acc. pers. *to sing, celebrate*, O. 2, 10; P. 9, 3:—of things, *to sound, ring, tinkle*, ὁ ἀὴρ γ., Arist. Anim. (Acc. to some from γιγνώσκω, ἔγνωκα: others from γοάω.)

Γεγωνέω, v. sub γέγωνα: hence

Γεγώνησις, εως, ἡ, *loud talking, screaming.*

Γεγωνητέον, verb. adj., *one must celebrate* or *proclaim aloud*, c. acc. Pind. O. 2, 10.

Γεγωνίσκω, lengthd. pres. for γέγωνα, *to proclaim, tell*, Aesch. Pr. 627, Thuc. 7, 76.

Γεγωνός, όν, adj. from part. γεγωνώς, as ἀραρός, όν, from ἀραρώς, *loud spoken, clear*, Aesch. Theb. 443, v. Valck. Hipp. 584: *with clear voice, clear-toned*, ἀνήρ, Anth. Comp. γεγωνότερος, Philostr. Adv. *with clear voice, loudly*, Luc.

Γεγώνω, v. γέγωνα.

Γεγώς, ῶσα, ώς, Att. part. perf. of γίγνομαι, for γεγονώς, γεγαώς, v. *γάω.

†Γεδρωσία, ας, ἡ, *Gedrosia*, a region of Persia, Strab.: οἱ Γεδρώσιοι, *the Gedrosians*, Strab., in Arr. also Γαδρωσία, and *inhab.* Γαδρωσοί, οἱ.

†Γέεννα, ης, ἡ, *Gehenna*, (prop. *the valley of Hinnom*, from Hebr ; a beautiful valley near Jerusalem, where children had been sacrificed to Moloch: afterwards held in abomination, and used as a place to cast carcasses of animals and malefactors, which were consumed by fire constantly kept up, hence called γέεννα τοῦ πυρός), in N. T. *the place of everlasting torment, hell-fire, hell*, Matth. 5, 22, 29, Marc. 9, 43, etc.

†Γεζατόριξ, ιγος, ὁ, *Gezatorix*, a prince of Paphlagonia, Strab.

†Γεθσημανῆ or Γεθσαμανεῖ, (from Hebr.; prop. *the place of oil presses*) *Gethsemănē*, a farm or close at the foot of the Mount of Olives, N. T. Matth. 26, 36.

Γεηπόνος, γεηπονικός, γεηπονία, ἡ, v. γεωπ.

Γεηρός, όν, (γέα) *of earth, earthy*, like γεώδης, Plat. Rep. 612 A.

Γέθεν, Aeol. for ἔθεν.

Γειαροτήρ, ῆρος, ὁ,=sq.

Γειαρότης, ου, ὁ, (γέα, ἀρόω) *a plougher of earth*, Anth.

Γείνεαι, Ep. 2 sing. subj. aor. 1 mid. for γείνηαι, Od. 20, 202, cf. sq. II.

Γείνομαι, pass. from obsol. act. γείνω, for which γεννάω is in use, *to be engendered, be born*, γεινόμενος, *one that is born*, oft. in Hom.: only in pres. or imperf., and that only in poets. But—II. in act. signf., aor. 1 mid. ἐγεινάμην, γείνασθαι,=γεννάω, *to beget, bring forth*, oft. in Hom. γείνεαι, Ep. 2 sing. subj. for γείνηαι, Od. 20, 202; οἱ γεινάμενοι, *the parents*: also in prose. (*γένω is the common root of γείνομαι and γίγνομαι, cf. Lat. *gigno, genui.*)

Γειόθεν, adv. = γαίηθεν, γῆθεν, Call. Fr. 509.

Γειοκόμος, ον, (γέα, κομέω) *cultivating land.*

Γειομόρος, γειοπόνος, γειοτόμος,= γεωμ., etc.

Γειοφόρος, ον, (γέα, φέρω) *earth bearing*, Anth.

Γείσιον, ου, τό, dim. from γεῖσον, Joseph.

Γεισιποδίζω, f. -ίσω, *to prop the* γεῖσον: hence

Γεισιπόδισις, εως, ἡ, *a propping of the* γεῖσον; and

Γεισιπόδισμα, ατος, τό, *a prop of the* γεῖσον.

ΓΕΙ˜ΣΟΝ or γεῖσσον, ου, τό, *any thing projecting so as to shelter, the eaves of a roof, the cornice of the entablature*, Böckh. Inscr. 1, p. 284: in genl. *the coping*, like θρίγκος, Eur. Or. 1569: hence *the eye-brows*: also *the hem* or *border of a garment*, Ar. Fr. 602: also ὁ γεῖσσος LXX.; but the form γεῖσον, γεισόω, etc., is the better, Jac. A. P. p. 640. (Said to be of Carian origin, Ruhnk. Tim., Valck. Phoen. 1165.) Hence

Γεισόω or γεισσόω, *to put on, protect with a* γεῖσον, Jac., ubi sup.

Γείσωμα or γείσσωμα, ατος, τό,= γεῖσον, *a pent-house*, Arist. Part. An.

Γείσωσις or γείσσωσις, εως, ἡ, *a covering with a pent-house*, etc.

Γείταινα, ης, ἡ, fem. of γείτων, *a neighbour*, as τέκταινα of τέκτων.

Γειτνία, ας, ἡ=γειτονία. Hence

Γειτνιάζω,=γειτνιάω.

Γειτνιᾰκός, ή, όν, *neighbouring*, Joseph.

Γειτνίασις, εως, ἡ, = γειτονία, *neighbourhood, nearness*, Arist. Pol.—2. *the neighbours*, Plut. Coriol. 24.

Γειτνιάω, *to be a neighbour, to border on*, Ar. Eccl. 327.

Γειτονεύω, Hipp., and

Γειτονέω=γειτνιάω, Aesch. Pers. 310; hence

Γειτόνημα, ατος, τό, *neighbourhood*; hence also *a neighbouring place, dwelling* or *settlement*, Alcm. 62, cf. Plat. Legg. 705 A.

Γειτόνησις, εως, ἡ,=sq., Luc.

Γειτονία, ας, ἡ, *neighbourhood, nearness*, Plat. Legg. 843 C.

Γειτονιάω,=γειτνιάω, Theopomp. ap. Antiatt.

Γειτοσύνη, ης, ἡ,=γειτονία, Strab.

Γειτόσυνος, ον, *neighbouring, near*, Anth.

Γείτων, ονος, ὁ, ἡ, *a neighbour, borderer*, Od.; from Pind. downwards often found as adj., *neighbouring, near, bordering*, ἐκ γειτόνων, Ar. Plut. 435, ἐν γειτόνων, Luc., cf. Schäf. Bos. Ell. p. 296, 342. Metaph. *akin to, like*, Luc. C. gen. aut dat., Thom. Mag. p. 184, Ast Plat. Legg. 4, 1. (From γέα, γῆ, γηίτης, γήτης.)

Γειωπείνης, ὁ,=γεωπείνης.

†Γέλα, Ion. Γέλη, ης, ἡ, *Gela*, a city on the southern coast of Sicily, Hdt. 7, 153.

Γελάζω,=γελάω, Gramm.

Γελάνης, ές, (γελάω, γαληνός) *laughing, cheerful*, Pind. O. 5, 5.

†Γελάνωρ, ορος, ὁ, *Gelanor*, the last king of Argos of the race of the Inachidae, Apollod. 2, 1, 4, Plut. Pyrrh. 32.

†Γέλαρχος, ου, ὁ, *Gelarchus*, masc. pr. n., Dem. 502, 17.

†Γέλας, α, ὁ, *Gelas*, a river of Sicily, Thuc. 6, 4.

Γελασείω, desiderat: from γελάω, *to be like to laugh, ready to laugh*, Plat. Phaed. 64 B, Valck. Phoen. 1214.

Γελάσιμος, ον, (γελάω) *laughable*, Att. γέλοιος, Luc. [ᾰ]

Γελασῖνος, ου, ὁ, (γελάω) *a laugher*, fem. γελασίνη, Ael.—II. οἱ γελασῖνοι, sub. ὀδόντες, *the grinners*, i. e. *the front teeth*, which show when one laughs.—2. *the dimple*, which laughing makes in the cheeks, Martial. 7, 24; hence in Alciphr., and Anth., of the hinder parts, for which Luc. uses γέλως.

Γελάσκω,=γελάω, Anth.

Γέλασμα, ατος, τό, (γελάω) *laughing, laughter*: hence κυμάτων ἀνήριθμον γέλασμα, "the many-twinkling smile of Ocean," Aesch. Pr. 90, ubi v. Blomf.: Passow takes it of the *sound*, like καχλάζω, Lat. *cachinnus.*

†Γελαστέος, α, ον, verb. adj. from γελάω, *calculated to excite laughter, laughable.*—2. γελαστέον, *one must laugh*, Clem. Al.

Γελαστής, οῦ, ὁ, *a laugher, sneerer*, Soph. O. T. 1422.

Γελαστικός, ή, όν, *inclined to laugh, risible*, Sext. Emp.: *laughable.* Adv. -κῶς.

Γελαστός, ή, όν, *laughable, absurd, laughed at*, Od. 8, 307, and Att.

Γελαστύς, ύος, ἡ, Ion. for γέλως, Call. Del. 329.

ΓΕΛΑ´Ω, f. γελάσομαι, more rarely γελάσω [ᾰ], Bornem. Xen. Symp. 1, 16, Dor. γελάξω: aor. ἐγέλᾰσα, poet. ἐγέλασσα. *To laugh* at a thing, ἐπί τινι, Hom., also τινί, Br. Ar. Eq. 696: for ἁπαλὸν or ἡδὺ γελᾶν, ἀχρεῖον γ., ἀλλοτρίοις γναθμοῖς γ., Σαρδόνιον γ., Hom., v. the respective adjs.: ἐγέλασσε φίλον κῆρ, *his heart laughed within him*, Hom.: also of things, ἐγέλασσε δὲ πᾶσα πέρι χθών, Il. 19, 362; ὀδμῇ πᾶς οὐρανός, γαῖά τε καὶ οἶδμα θαλάσσης ἐγέλασσε, heaven, earth and sea laughed, were glad with the smell, Ruhnk. H. Hom. Cer. 14; ὀπί, at the sound, Hes. Th. 40: hence *to look laughingly, glad, gracious, to smile upon*, Lat. *arridere*, Eur., *to be pleased with*, c. dat., Ar. Nub. 560: *to laugh at, sneer at*, usu. ἐπί τινι, as Xen. Symp. 2, 18, also τινί, Soph. Aj. 1043, τινός, Phil. 1125: γελᾶν is also not unfreq. followed by εἰ... and ὅτι..., Xen.—II. transit. *to laugh at* one, τινά, Theocr. 20, 1, *at* a thing, τι, Xen. Symp. 2, 19.

Γέλγη, ῶν, τά,=ῥῶπος, *small wares, frippery*: also *sweetmeats*: hence *the market where they are sold*, Eupol. Incert. 5.

Γελγιδόομαι, as pass., of garlic, *to grow to a head* (γελγίς), Theophr.: from

ΓΕΛΓΙ´Σ, ῖδος and ῖθος, also γέλγις, εως, ἡ,=ἀγλίς, *a head, clove of garlic*, Lat. *spica, nucleus allii*, πότιμοι γελγῖθες, making one thirsty, Anth., cf. Theocr. 14, 17.

Γελγοπωλέω, *to deal in* γέλγη, Hermipp. Art. 6: from

Γελγοπώλης, ου, ὁ, (γέλγη, πωλέω) fem. γελγοπῶλις, ιδος, ἡ, Cratin. Dionys. 10, *a dealer in* γέλγη.

Γελέοντες, *ων, οἱ, the Geleontes*, v. ab Τελέοντες.

†Γελέων, *οντος, ὁ, Geleon*, son of Ion, from whom acc. to some the Geleontes, one of the four Attic tribes were named, Hdt. 5, 66: v. foreg.

†Γελίας, *ου, ὁ, Gelias*, an envoy of the Phocaeans, Polyb. 21, 4, 4.

†Γελλίας, *ου, ὁ, Gellias*, masc. pr. n., Diod. S.

Γέλλω, *γελλίζω*, v. *ἑλλίζω*.

Γελοιάζω, f. *-άσω* [ᾰ], (*γέλοιος*) *to make sport, jest*, Plut.: hence

Γελοιασμός, *οῦ, ὁ, jesting*, LXX.

Γελοιαστής, *οῦ, ὁ, a jester, buffoon, fool*, Ath.—II. *a sneerer.*

Γελοιάω, *ῶ*, f. *-ήσω*, Ep. for *γελάω*, Od. 20, 347, H. Hom. Ven. 49, cf. *γελοιώντες.*

Γελοίϊος, Ep. for *γέλοιος*, Il. 2, 215.

Γελοιομελέω, (*γέλοιος, μέλος*) *to write comic songs*, Leon. Tar.

Γέλοιος, *α, ον*, also *ος, ον*, (*γελάω*) *laughable, absurd*, Ar. Vesp. 566.—II. *making laughter, jesting, humorous, facetious*, Eur. Melan. 29. (In this signf. some choose to write *γελοῖος*, which others regard as not Attic: and the old Gramm. contradict one another on the point, Ruhnk. Tim., Koen Greg. p. 23, 26.) Adv. *γελοίως*. Hence

†Γελοιότης, *ητος, ἡ, laughable nature, ridiculousness*, Ath. 497 F.

Γελοιώδης, *ες*, (*γέλοιος, εἶδος*)= *γέλοιος.*

Γελοίωντες, Od. 20, 390, poet. for *γελόωντες, γελῶντες*, as perh. Od. 20, 347, *γελοίων* for *ἐγέλων*, though this may come from *γελοιάω:* others write *γελώωντες, γελώων*, but in Od. 18, 111, we have *γελώοντες.*

Γελόω, *γελόωντες*, Ep. form for *γελῶ, γελάω*, etc., Od.

Γελωμῑλία, *ας, ἡ, company in laughing*, opp, to *κλαιωμιλία*, Anth.

†Γέλων, *ωνος, ὁ, Gelon*, a tyrant of Syracuse, Thuc. 6, 4.—2. an Epirote, Plut. Pyrrh. 5.

†Γελωνοί, *ῶν, οἱ, the Geloni*, a Scythian tribe on the Tanais, Hdt. 4, 108.

†Γελωνός, *οῦ, ὁ, Gelonus*, a son of Hercules, Hdt. 4, 10.—II. *ἡ*, a city of the Geloni, Id. 4, 58.

Γελώοντες, poet. for *γελόωντες*, Od. 18, 111.

†Γελῷος, *α, ον*, and *-ῷος, α, ον*, (Γέλα) *of* or *belonging to Gela; οἱ Γελῷοι, the inhab. of Gela*, Hdt. 7, 156.

Γέλως, *ατος*, Att. *ω, ὁ*, acc. *γέλωτα* and Att. *γέλων*, Piers. Moer. p. 108, Buttm. Ausf. Gr. § 58: Wolf Od. 18, 100, has the apocop. dat. *γέλω* for *γέλωτι*, as 18, 212, *ἔρω* for *ἔρωτι*, and 20, 8, apoc. acc. *γέλω* for *γέλωτα* (*γελάω*):—*laughing, laughter*, Hom.: *ἐπὶ γέλωτι, for laughter's sake, for a joke*, Hdt.: also of *the ripple* or *gentle plash of waves*, like *γέλασμα*, Opp.—II. *a subject, occasion of laughter: γέλωτα ποιεῖσθαι* or *τίθεσθαί τι*, to make a joke of it, Hdt.

Γελωτοποιέω, (*γελωτοποιός*) *to create, make laughter*, esp. by buffoonery, Plat. Rep. 606 C, and Xen.: hence

Γελωτοποιΐα, *ας, ἡ, buffoonery*, Xen. Symp. 4, 50.

Γελωτοποιός, *όν*, (*γέλως, ποιέω*) *exciting laughter, ridiculous*, Aesch. Fr. 166: *ὁ γελωτοποιός, a jester*, Xen.

Γεμίζω, f. *-ίσω* Att. *-ῐῶ*, (*γέμω*) *to fill, load* or *freight with* a thing, *τινός*, Aesch. Ag. 443, Thuc. 7, 53. Pass. *to be full*, Anth.

†Γεμίνιος, *ου, ὁ*, the Lat. name *Geninius*, Plut.

Γεμιστός, *ή, όν*, (*γεμίζω*) *filled, full, loaded*, Ath.

Γέμος, *τό*,=*γόμος*, Aesch. Ag. 1232: from

ΓΕ'ΜΩ, used only in pres. and impf., *to be filled, loaded, to be full* of a thing, *τινός*, Aesch. Ag. 613, Soph., Plat., etc. (hence Lat. *gemo*, cf. *στένω*, which links them together.)

Γένα, Ion. *γένη, ἡ*,=*γέννα, γένος*, Call.

Γενάρχης, *ου, ὁ*, (*γένος, ἄρχω*) *the founder of a family* or *tribe, ancestor*, Lyc.

†Γέναυνοι, *ων, οἱ, the Genauni*, a people of Vindelicia, Strab.

Γενεά, *ᾶς, ἡ*, Ion. *γενεή, ῆς*, (**γένω*) *birth*, Hom., esp. in Il., usu. in phrases *νεώτατος γενεῇ, ὁπλότερος, πρεσβύτατος, προγενέστερος, πρότερος γενεῇ, younger by birth*, i. e. *in age*, etc.: of lifeless things, *production, growth.* —II. *birth, race, descent*, esp. *noble birth*, Hom., *γενεῆς καὶ αἵματος*, of race and blood, Il. 6, 211, *ἐκ γενεῆς*, acc. to rank, Il. 10, 68, *γενεήν, by descent, Αἰτωλὸς γενεήν*, Il. 23, 471, *γενεῇ ὑπέρτερος, higher by blood*, Il. 11, 785, *γενεή τινος* and *ἔκ τινος, descent from*, Il. 21, 157, 187, *γενεὴ ἐπὶ λίμνῃ Γυγαίῃ, birth-place*, Il. 20, 390, of an eagle's aerie, Od. 15, 175, of horses, *breed*, Il. 5, 265.—III. *a race, φύλλων, ἀνδρῶν γενεή*, Il. 6, 146, *a generation, δύο γενεαὶ μερόπων ἀνθρώπων*, Il. 1, 250, etc., of which, acc. to Hdt., three made a century: also the successive ages of gold, silver, etc., and hence *the times.*—IV. *offspring, descendants*, post-Hom.

Γενεᾱλογέω, *ῶ*, (*γενεαλόγος*) *to trace ancestry, make a pedigree, γένεσιν*, Hdt. 2, 146: *τινά, to draw out* one's *pedigree*, Id. 2, 143. In mid. *to trace one's own origin* or *pedigree, ἐξ*, N. T. Hebr. 7, 6: hence

Γενεᾱλόγημα, *ατος, τό, a pedigree.*

Γενεᾱλογία, *ας, ἡ*, (*γενεαλογέω*) *the making a pedigree, tracing a family;* in plur., a work by Hecataeus.

Γενεᾱλογικός, *ή, όν, genealogical*, Polyb.: from

Γενεᾱλόγος, *ὁ*, (*γενεά, λέγω*) *a genealogist*, Dion. H.

Γενεάρχης, *ου, ὁ*, = *γενάρχης*, Apollod.

Γενεή, *ῆς, ἡ*, Ion. for *γενεά.*

Γενεῆθεν, adv. *from birth, by descent*, Arat.

Γενέθλειος, *α, ον*, Ion. *γενεθλήϊος*, =*γενέθλιος.*

Γενέθλη, *ης, ἡ, birth, origin, source, descent*, Hom.: of horses, *breed*, Il. 5, 270.—2. *birth-place*, hence *ἀργύρου γ., a silver-mine*, Il. 2, 857.

Γενέθλια, *τά*, v. *γενέθλιος.*

Γενεθλιάζω, f. *-άσω, to keep a birth-day*, App.

Γενεθλιακός, *ή, όν, belonging to a birth-day*, Leon. Al.—II. =*γενεθλιαλόγος*, Gal.

Γενεθλιαλογέω, *ῶ, to cast nativities, to practise astrology*, Strab.: and

Γενεθλιαλογία, *ας, ἡ, astrology, casting of nativities*, Joseph.: from

Γενεθλιαλόγος, *ὁ*, (*γενέθλια, λέγω*) *a caster of nativities*, Hierocl.

Γενεθλιάς, *άδος, ἡ*, pecul. fem. *γενέθλιος*, Nonn.

Γενεθλίδιος, *ον*,=*γενέθλιος*, Anth.

Γενεθλιολογία, *ας, ἡ*, and *γενεθλιολόγος, ου, ὁ*=*γενεθλιαλ.*

Γενέθλιος, *ον*, also *α, ον*, Lyc.: *belonging to one's family* or *one's birth, natalis, γεν. ἡμέρα:* so also *τὸ γενέθλιον: τὰ γ., a birth-day feast, birth-day presents*, (but in Eccl., *the commemoration of a martyr's death*, v. *γενέσια*), *γ. θύειν*, to offer *birth-day offerings*, Eur. Ion 653, so *ἑορτάζειν γ.*, Plat. Alc. 2, 121 C, *ἄγειν*, Plut.: *γεν. δαίμων, Ζεύς*, the genius of one's nativity, Pind. P. 4, 299: *γ. θεοί*, the gods of one's race or family, Aesch. Theb. 639; like *γενέθλιον αἷμα*, *kindred blood*, Eur. Or. 89.

Γένεθλον, *ου, τό*,=*γενέθλη, descent* Aesch. Supp. 290.—2. *offspring*, Id Ag. 914, etc.

Γενειάζω, Dor. *-άσδω*, f. *-άσω*, (*γένειον*) *to get a beard, come to man's estate*, Theocr. 11, 9: more rarely *to have a beard.*

Γενειάς, *άδος, ἡ*, (*γένειον*) *a beard*, Od. 16, 176.—II. *the chin* or *cheeks*, Eur.—III. as adj. *of* or *belonging to the chin*, Gal.

Γενειάσκω, = *γενειάζω, to get a beard*, Plat. Symp. 181 D, Xen. Cyr. 4, 6, 5.

Γενειάτης, *ου, ὁ*, fem. *γενειᾶτις, ιδος, ἡ*, Theocr. 17, 33, Ion. *γενειήτης, ῆτις*, Luc. also *γενεᾶτις: bearded.* [ᾱ]

Γενειάω, *ῶ*, f. *-ήσω*,=*γενειάζω, to get a beard*, Od. 18, 176, 269, and Plat.—2. *to have a beard*, Ar. Eccl. 145.

Γενειήτης, *ου, ὁ*, Ion for *γενειάτης.*

Γένειον, *ου, τό, the chin*, Hom.: later also *the jaw, the cheek*, Anth.—II. *the hair of the chin, beard*, Hom. Proverb. of excessive leanness, *γένειον καὶ κέρατα* (like our *skin and bones*), Ar. Av. 902, probably from the goat. (No doubt from *γένυς*, q. v.)

†Γενειοσυλλεκτάδης, *ου, ὁ*, (*γένειον, συλλέγω*) *one who cultivates a beard*, Ath. 157 B.

Γένεο, Ep. for *ἐγένου.*

Γενέσθαι, inf. aor. of *γίγνομαι.*

Γενέσια, *ων, τά*, v. *γενέσιος.*

†Γενεσιαλόγος, *ον*,=*γενεθλιαλόγος*, Artem.

Γενεσιάρχης, *ου, ὁ*, = *γενάρχης*, LXX.

Γενέσιος, *ον*,=*γενέθλιος, belonging to the birth-day, θεός*, Plut.: but *τὰ γενέσια, a day kept in memory of the dead*, Hdt. 4, 26, Ammon. p. 34: to be distinguished from *τὰ γενέθλια, birth-day feast*, v. Stallb. Plat. Alc. 1, 121 C, though used for it in N. T. Matth. 14, 6.

†Γενεσιουργέω, *ῶ, to produce, to beget;* and

†Γενεσιουργία, *ας, ἡ, a begetting, procreation*, Eccl.; from

Γενεσιουργός, *οῦ, ὁ*, (*γένεσις*, **ἔργω*) *the author of one's race: productive*, Iambl.

Γένεσις, *εως, ἡ*, (**γένω*) *an origin, source*, Il. 14, 201, 246; *creation, generation, birth, race, descent*, Hdt. 2, 146: *ἡ γεν. τοῦ κόσμου* or *τῶν πάντων, the creation of the universe;* in Iambl. and Eccl. without *κόσμου: a producing, formation, τῶν ἱματίων*, Plat. Polit. 281 B; *birth, nativity*, Anth.: also *the parts of generation*, Anth.

†Γενέσκετο, iterat. form of aor. for *ἐγένετο*, Od.

Γενέτειρα, *ας*, fem. from *γενετήρ, she that bears, a mother*, Pind. N. 7, 3. —II. *she that is born, a daughter*, Euphor. 47, v. Meineke, p. 112.

Γενετή, *ῆς, ἡ*,=*γενεή, a source, beginning, birth*, Hom. in phrase *ἐκ γενετῆς, from the hour of birth.*

Γενετήρ, *ῆρος, ὁ*, fem. *γενέτειρα*,= *γενέτης*, Arist. Mund.

Γενέτης, *ου, ὁ, a begetter, father, ancestor*, Eur. Or. 1011: also metaph., Jac. A. P. 48.—II. *the begotten, the son*, Soph. O. T. 472 (ubi v. Erf.), Eur. Ion 916, cf. *γενέτειρα.*—III. as adj.,

=γενέθλιος, e. g. θεοί, Aesch. Supp. 77, and Eur., cf. γεννήτης.

Γενετήσιος, ον, ὁρμή, *sexual* impulse, Anth.

Γενετυλλίς, ίδος, ἡ, *goddess of one's birth hour*, Ar. Nub. 52.

Γενέτωρ, ορος, ὁ,=γενέτης, Hdt. 8, 137.

†Γενέτωρ, ορος, ὁ, *Genĕtor*, son of Lycaon, Apollod.

Γενηΐς, ίδος, ἡ,=γέννς, *the edge of an axe, an axe, mattock*, contr. gen. γενῇδος, Soph. Ant. 249.

Γενήτης, ου, ὁ, v. γεννήτης.

†Γενήτης, ου, ὁ, *Genētes*, a river and haven of Pontus, Strab.: hence Γενηταία ἄκρα, *the promontory of Genetes*, Ap. Rh. 2, 378.

Γενητός, ή, όν, (γενέσθαι) *come into being, born*: but γεννητός, ή, όν, *begotten*, Schäf. Schol. Par. Ap. Rh. 2, 4.

Γενικός, ή, όν, (γένος) *belonging to the* γένος, hence *generic, general*, opp. to εἰδικός, specific, Arist. Top.: ἡ γενική, sub. πτῶσις, *the genitive case*, Gramm.

Γέννᾰ, ης, ἡ, poet for γένος, *descent, offspring*, in Pind., and Aesch. and Eur.: Plat. Phil. 25D, Isae. ap. Poll. 3, 6.

Γεννάδας, ου, ὁ, plur. γεννάδαι, *noble*, whether in mind or birth, *high-born, high-minded*, Ar. Ran. 179. [νᾰ]

Γενναιοπρεπής, ές, (γενναῖος, πρέπω) *becoming, befitting a noble.* Adv. -πῶς, Ar. Pac. 988.

Γενναῖος, α, ον, also ος, ον, Eur. Hec. 592, (γέννα) *suitable to one's birth* or *descent*, οὔ μοι γενναῖον, *it fits not my high blood*, Hom., but only Il. 5, 253: esp. *noble*, both in mind and blood, *high-born, high-minded*, Trag., etc.: also of beasts, κύων, σκύλαξ, etc., Plat.: of things, *good of their kind, excellent*, σῦκα, Plat. Legg. 844 E: *notable*, πολλά... γενναῖα ἐποίησεν ὁ ἄνεμος, Xen. Hell. 5, 4, 17: *great, intense*, δύη, Soph. Aj. 938: used as a form of civil refusal, γενναῖος εἶ, *you are very good!* Ar. Thesm. 220: also iron., Wytt. Ep. Cr. p. 233. Adv. -ως, Thuc. 2, 41: comp. γενναιοτέρως, Plat.; superl. γενναιότατα, Eur. Cycl. 657. Hence

Γενναιότης, ητος, ἡ, *the character of a* γενναῖος, *nobility, high spirit and bearing*. Eur. Phoen. 1680: *fertility*, Xen. Cyr. 8, 3, 38.

†Γέννᾱσις, Dor. for γέννησις, Eur. I. A. 1065.

†Γεννάτωρ, Dor. for γεννήτωρ, Soph. Fr. 256. [ᾱ]

Γεννάω, ῶ, f. -ήσω, (γέννα) *to beget*, Soph. El. 1412, οἱ γεννήσαντες, *the parents*, Xen. Mem. 2, 1, 27: later, *to bring forth*: also of things produced by the working of natural powers, like φύειν, e. g. μέγα σῶμα, *to get* a large frame, Soph. Aj. 1077: metaph., ἡδονὴ βλάβην καὶ λύπην γεννᾷ, Plat. Ep. 315 C, cf. Legg. 673 D: in genl. *to generate, produce*, Arist. Coel. Hence

Γέννημα, ατος, τό, *that which is produced, fruit both of animals and plants*, Polyb.—II. act. *that which begets*, Plat. Soph. 266 B.—III. *a begetting*, Aesch. Pr. 850.

†Γεννησαρέτ, ἡ, (from Hebr.) indecl. *Gennesareth*, a beautiful and fruitful region of Palestine, N. T. Matth. 14, 34; hence ἡ λίμνη Γενν., *the lake of Gennesareth*, another name for the sea of Galilee, Id. Luc. 5, 1.

†Γεννησαρῖτις, ιδος, ἡ, (λίμνη)= foreg.

Γέννησις, εως, ἡ, (γεννάω) *an engendering, producing*, Eur. I. A. 1065.

Γεννήτειρα, ας, ἡ, fem. of γεννητήρ, Plat. Crat. 410 C.

Γεννήτης, ου, ὁ, (γέννα, v. Schöm. ad Isae. p. 355): οἱ γεννῆται, *the Gennetes at Athens*, i. e. the citizens, heads of houses, 30 of whom made up a γένος or *clan*: 30 γένη made a φρατρία, and 3 φρατρίαι a φυλή. See Thirlw. Hist. Gr. 2, p. 12, and the places quoted by Taylor on Dem. 1365. 9.

Γεννητικός, ή, όν, *belonging to, fit for begetting*, Hipp.

Γεννητός, ή, όν, (γεννάω) *begotten*, υἱὸς γ. opp. to ποιητός, Platt. Legg. 923 E; γεννητοὶ γυναικῶν, *born of women*, i. e. men, N. T. Luc. 7, 28; *mortal*, Luc.: v. also γενητός.

Γεννήτρια, ας, ἡ, fem. of γεννητής, =γεννήτειρα.

Γεννήτωρ, ορος, ὁ,=γενέτωρ, Aesch. Supp. 206, and Plat.

Γεννικός, ή, όν,=γενναῖος, Plat.; *brave, stout, spirited*, Ar. Eq. 457. Adv. -ῶς, Ar. Lys. 1071.

Γεννοδότειρα. ας, ἡ, *the giver of heirs*, epith. of Venus, Orph.

Γενοίατο, Ep. and Ion. for γένοιντο, Hom.

Γένος, εος, τό, (*γένω) *race, stock, descent*, esp. *noble*, Hom., etc.: freq. in acc. absol. γένος, as ἐξ Ἰθάκης γένος εἰμί, *from Ithaca I draw my race*, Od. 15, 267; γένος ἀδάμαντος, Hes. Th. 161: in Att. usu. τὸ γένος, as Ar. Pac. 187; so too in dat., γένει πολίτης, Dem. 628, 8; γένει υἱός, opp. to an adopted son, Id. 1081, 7: θεῖον γένος εἶναι, *to be of divine descent*, Il. 6, 180: οἱ ἐν γένει=συγγενεῖς, opp. to οἱ ἔξω γένους, Soph. O. T. 1016, Ant. 660.—II. *offspring, a descendant, a child*, Il. 19, 124, Hdt. 3, 159, like Virgil's *Divi genus*.—III. *a race* in regard to number, γένος ἀνδρῶν, βοῶν γένος, Il. 12, 23, Od. 20, 212, cf. γενεά: from Hdt. downwds., *a people, nation, race*.—2. *a race* in regard to time, *an age, generation*, Od. 3, 245, γ. χρύσειον, etc., Hes.; hence *age, time of life*, γένει ὕστερος, Il. 3, 215.—IV. *sex*, Plat. Symp. 189 D: *gender*, Gramm.—V. *kind, genus*, opp. to εἶδος, *species*, Plat., who also calls the elements τὰ γένη, Tim. 54 B.—VI. *a division of the citizens at Athens, a clan, sept*, cf. γεννήτης.—On the word v. Spitzn. Exc. ix. ad Il.

†Γένουα, ας, ἡ, *Genoa*, a city of Italy, Strab.

Γενούστης, ου, ὁ, *an ancestor*, Plat. Phil. 30 E.

Γέντα, τά, *the entrails, flesh*, Lat. *viscera*, Call. (ἔντος, ἔντερα, cf. γέντερ in Hesych., *venter*.)

Γεντιανή ῆς, ἡ, Lat. *gentiana, gentian*, a common Alpine plant, Diosc. [ᾱ usu., but ᾰ in a dub. passage of Democr. ap. Gal.]

†Γεντιάς, άδος, ἡ,=γεντιανή.

†Γέντιος, ου, ὁ, *Gentius*, a king of Illyria, Polyb.

Γέντο, *he grasped*,=ἔλαβεν, 3 sing. of an old verb only found in this form, Il.: acc. to some Aeol. for ἕλετο, ἕλτο, ἕντο, γέντο, like κέλετο, κέντο, ἤλθον, ἤνθον, Alcm.—II. contr. for ἐγένετο, Theocr., in compd. ἐπέγεντο for ἐπεγένετο, as early as Theogn. 640.

Γένυ, τό,=sq., Trag.

ΓΕ´ΝΥ˘Σ, υος, ἡ, acc. plur. γένυας, contr. γένῡς: *the under jaw*, Od. 11, 320: γένυες, *both jaws, the mouth*, Il. 23, 688; 11, 416: in genl. *the cheek, chin*; also *the beard*.—II. *the edge of an axe, a biting axe*, Soph. Phil. 1205, v. Valck. Diatr. p. 145. (Sanscr. *hanu* maxilla, Lat. *gena*, our *chin*, Germ. *Kinn*, also γένειον, γνάθος, and perh. Germ. *Gaumen*, our *gums*. [ῠ twice in Eur., El. 1214, Meleag. 4, 6.]

*ΓΕ´ΝΩ, obsol. pres. from which are formed some tenses of γείνομαι and γίγνομαι.

Γεοειδής, ές, (γέα, εἶδος) *earth-like earthy*, Arist. H. A.

Γεόομαι, pass. *to become earth*, Diod.

Γεοῦχος, ον,=γηοῦχος.

Γεοφόρος, ον,=γειοφόρος.

†Γεράδας, α, ὁ, *Geradas*, Spartan pr. n., Plut. Lyc. 15, also Γεραδάτας. Id.

Γεραιός, ά, όν, (γέρων, γῆρας, γηραιός) *old*: in Hom. (who never has γηραιός) always of men, with notions of dignity, *venerable*; esp. ὁ γεραιός, *the reverend sire*, so γεραιαί. Il. Compar. γεραίτερος, like παλαίτερος, Hom.: οἱ γεραίτεροι, *the elders, senatores*, who in old times formed the council of state, Aesch. Eum. 848, cf. γέρων. Superl. γεραίτατος. Ar. Ach. 286: also of things, πόλις. Aesch. Ag. 710. [αῐ˘, Seidl. Dochm. p. 101.]

Γεραιόφλοιος, ον, (γεραιός, φλοιός *with old wrinkled skin*, Anth.

Γεραιόφρων, ον, (γεραιός, φρήν) *old of mind, with the wisdom of age*, as Dind. now reads in Aesch. Supp. 361 e conj. Burges.

Γέραιραι, ῶν, αἱ, v. γεραρός.

Γεραίρω, f. -ᾰρῶ: aor. 1 ἐγέρηρα, inf. γερᾶραι: aor. 2 ἐγέρᾰρον, in Plat. Rep. 468 D also γεραίρομαι. (γέρας) *to honour* or *reward with a gift*. τινά τινι, Hom.: in genl. *to honour*, φωνῇ, Ar. Thesm. 961: *to pay in honour*, τί τινι, τὰ Ἰοβάκχεια τῷ Διονύσῳ, ap. Dem. 1371, 25.

†Γεραίστιος, α, ον, also ος, ον, Eur. Cycl. 295; *of* or *belonging to Geraestus, Geraestian*, Eur. Or. 993: as appell. of Neptune, who had a famous temple at Geraestus, Ar. Eq. 561: from

†Γεραιστός, οῦ, ὁ and ἡ, *Geraestus* now *Capo Mantelo*, a promontory and city of Euboea, containing a temple of Neptune, Od. 3, 177, Thuc. 3, 3. etc.: a later form, Γεραστός, occurs in codd. Xen. Hell. 3, 4, 4.

Γεραίτερος, γεραίτατος, comp. and superl. from γεραιός.

Γεράνδρυον, ου, τό, (γεραιός, δρῦς) *an old tree* or *stem*, Theophr.: hence of an old man or woman, Aristaen. [ῡ˘ Jac. A. P. p. 185.]

†Γεράνεια, ας, ἡ, also Γερανία, *Geranĕa*. a mountain range between Megaris and Corinthia, Thuc. 4, 44.

Γερᾰνίας, ου, ὁ, (γέρανος) *crane-necked*, A. B.

Γεράνιον, ου, τό, (γέρᾰνος) *geranium, crane's bill*, a plant, Diosc.—II. *a crane* for lifting with, cf. γέρανος II.

Γερανίτης, ου, ὁ, (γέρανος) λίθος. *a stone of the colour of a crane's neck*. Plin. 37, 11.

Γερανοβοτία, ας, ἡ, (γέρανος, βόσκω) *the feeding of cranes*, Plat.

Γερανομᾰχία, ας, ἡ, (γέρανος, μάχη) *a battle of cranes*, Strab.

Γέρᾰνος, ου, ἡ, *a crane*, Il., later also ὁ. Ael.—II. *a crane for lifting weights*, esp. used in the theatre.—III. *a dance resembling the flight of the crane*, Luc.—IV. *a fish*, Ael.

†Γέρανος, ου, ὁ, *Gerănus*, a place in Elis, Strab.

†Γεράνωρ, ορος, ὁ, *Gerānor*, Spartan pr. n., Xen. Hell. 7, 1, 25. [ᾱ]

Γερᾰός, ά, όν,=γεραιός, Soph. O.C. 238, only poet.

Γερᾰρός, ά, όν, (γεραίρω) *of reverend, stately bearing*, Il. 3, 170, 211: later in genl. = γεραιός, γηραιός, Aesch. Ag. 722: γεραροί, *priests*, Aesch. Supp. 667, and so αἱ γεραραί, now written for γεραιραί in Dem. 1369, fin., etc., *priestesses* of Bacchus.

ΓΕ´ΡΑΣ, αος, never ατος, τό, nom. pl. γέρα for γέρατα: *a gift of honour*, such esp. as chiefs and princes received from the spoil before it was divided, very freq. in Hom.; and so γέρας, opp. to μοῖρα, Od. 11, 534: *the prize* or *portion of booty* each chief received in the distribution, Il. 1, 167: hence in genl. *a gift, honour*: metaph. γέρας θανόντων, *the last honours of the dead*, Hom.—II. *rank, prerogative, power, dignity*, Il. 20, 182, Od. 7, 150, Thuc. 1, 13, cf. γῆρας. (Hom. has apocop. plur. γέρα for γέρατα; Hdt. 2, 168, τὰ γέρεα. [Ep. ˘˘, Att. ˘¯, Pors. Phoen. 888.]

†Γερασηνός, ή, όν, v. l. for Γαδαρηνός or Γεργεσηνός, N. T.

Γεράσμιος, ον, (γέρας) *honouring, doing honour to*, H. Hom. Merc. 122.—II. *honoured, venerable*, Eur. Phoen. 923.

Γεράστιος, ου, ὁ, *a Spartan month*, Thuc. 4, 119, ubi v. Arnold.

Γερασφόρος, ον, (γέρας, φέρω) *bringing* or *receiving honour*, Pind. P. 2, 81.

†Γεργεσηνός, ή, όν, *of* or *belonging to Gergesa*, a city of Palestine, near Gadara, *Gergesene*, v. l. N. T.

†Γέργῑθα, ων, τά, also αἱ Γέργιθες, *Gergītha*, a city of Troas, Strab.: hence οἱ Γέργιθαι, ῶν, *the Gergithae*, the remnant of the early Trojans, Hdt. 5, 122.

†Γεργίθιος, α, ον, *of Gergitha, Gergithian*, Xen. Hell. 3, 1, 15.

†Γεργίθιον, ου, τό, *Gergithium*, a village near Lampsacus, Strab.

†Γέργῑνα, ης, ἡ,=Γέργιθα.

†Γέργις, ιος, ὁ, *Gergis*, son of Arizus, Hdt. 7, 82.

†Γεργοουία, ας, ἡ, *Gergovia*, now *Gergovie*, a city of Aquitania, Strab.

Γεργύρα, ας, ἡ, collat. form of γοργύρα, q. v., acc. to Hesych., *an underground drain* or *sewer*, Alcm. 101. (cf. γοργύρα, κάρκαρον, Lat. *carcer*, perh. akin to καρκαίρω, to sound *hollow*.)

Γέρεα, Ion. nom. pl. of γέρας, Hdt.

Γερήνιος, ου, ὁ, *Gerenian*, Hom. epith. of Nestor, from *Gerenia* or *Gerenon*, a city of Messenia, Strab. 353; not from γέρας: cf. Hes. Fr. 22, 10.

†Γέρης, ητος, ὁ, *Geres*, masc. pr. n., Ar. Eccl. 932; hence

†Γερητοθεώδωροι, ων, οἱ, (Γέρης, Θεόδωρος) *such fellows as Geres and Theodorus*, Ar. Ach. 605.

Γερηφορία, ας, ἡ, (γέρας, φέρω) *the bearing of a dignity*, Dion. H.

†Γερμᾱνία, ας, ἡ, *Germany*, Strab.

†Γερμᾱνῐκός, ή, όν, *German*, Strab.

†Γερμάνιοι, ων, οἱ, *the Germanii*, a Persian tribe, afterwards called Καρμανοί, Hdt. 1, 125; cf. Bähr ad loc.

†Γερμᾱνοί, ῶν, οἱ, *the Germani, Germans*, Strab., etc.

Γερμᾱνολέτης, ου, ὁ, (Γερμανός, ὄλλυμι) *a German killer*, Or. Sib. 14, 45.

†Γερμᾱνός, οῦ, ὁ, *German*, usu. in pl. Γερμανοί.

Γεροντᾰγωγέω, *to guide an old man*, Soph. O. C. 348: in Ar. Eq. 1099, *to bring up an old man*, like παιδαγωγέω, from

Γεροντᾰγωγός, οῦ, ὁ, (γέρων, ἄγω) *guiding an old man.*

Γερόντειος, α, ον, (γέρων) *belonging to an old man* or *old age.*

Γεροντία, ας, ἡ, *old age.*—II. *the assembly of the Gerontes* at Sparta, Xen. Rep. Lac. 10, 1; v. γέρων, γερουσία.

Γεροντιαῖος, α, ον,=γερόντειος.

Γεροντιάω, ῶ, *to grow old* or *childish; to exhibit* or *betray the imbecility of old age*, Diog. L.

Γεροντικός, ή, όν, = γερόντειος, Plat. Legg. 761 C: τὸ γεροντικόν, the Carthaginian *senate*, Polyb., where others γερόντιον. Adv. -κῶς.

Γερόντιον, ου, τό, dim. of γέρων, *a little old man*, Ar. Ach. 993.

Γεροντογράδιο, τό, (γέρων, γραῦς) *an old man-woman*, barbarism in Ar. Thesm. 1199, though Dind. writes it divisim. [ᾱ]

Γεροντοδῐδάσκᾰλος, ου, ὁ, ἡ, *an old man's teacher*, Plat. Euthyd. 272 C.

Γεροντοκομεῖον, τό, (γέρων, κομέω) *a hospital for the old.*

Γεροντομανία, ας, ἡ, (γέρων, μανία) name of a play of Anaxandrid., v. Arist. Rhet. 3, 2, 3.

†Γερούνιον, ου, τό, *Gerūnium*, now *Dragonara*, a city of Apulia, Polyb. 5, 108, 9.

Γερουσία, ας, ἡ, *a council of elders*, (γέροντες) *senate*, Eur. Rhes. 401: esp. at Sparta, Dem. 489, 19, where it was opp. to the βουλή as an aristocratic body; and was characteristic of Doric states, cf. Müller Dor. 3, 6.—II. = πρεσβεία, *an embassy*, Eur. Rhes. 936.

Γερουσιάζω, f. -άσω, *to be a senator*: hence

Γερουσιαστής, οῦ, ὁ, *a senator.*

Γερούσιος, α, ον, *belonging to the old* or *to a senator, befitting them*: γ. οἶνος, drunk only by the chiefs at the king's table, Il. 4, 259, γ. ὅρκος, taken by the elders and chiefs, Il. 22, 119.

†Γέῤῥα, ων, τά, *Gerrha*, a city of Aegypt, Strab.—2. ας, ἡ, a city in Arabia, Id., near Βρόχοι, Polyb. 5, 46, 1: adj. Γεῤῥαῖος, α, ον, *Gerrhaean*, Strab.

Γεῤῥάδια, ων, τά, *mats of plaited work*: from

Γέῤῥον, ου, τό, (εἴρω) Lat. *gerrae, anything made of wicker-work*, esp.—I. *an oblong shield*, covered with ox-hide, such as the Persians wore, Hdt. 7, 61.—II. *a wattled hut* or *booth*, Dem. 284, 24.—III. *the wicker body of a cart*, Strab.—IV. *a wicker fence, enclosure*, Dem.: hence γεῤῥοχελώνη, ης, ἡ, Lat. *testudo viminea*, Dion. H.—V. = αἰδοῖον, Com.—VI. *a rod, stake*, Eupol. Incert. 140: *a dart*, susp. in Alcm. 125.

†Γέῤῥος, ου, ὁ, *Gerrhus*, a river of European Sarmatia, Hdt. 4, 19.—II. a region of European Sarmatia, Id. 4, 53.

Γεῤῥοφόρος, ον, (γέῤῥον, φέρω) *a shield-bearer, a kind of troops that wore wicker shields*, Xen. An. 1, 8, 9.

Γεῤῥοχελώνη, ης, ἡ, (γέῤῥον, χελώνη) v. γέῤῥον, Philo Math.

†Γερτοῦς, οῦντος, *Gertus*, a city of Dassaretia, Polyb. 5, 108, 2.

Γέρῠνος, ου, ὁ,=γυρῖνος, Nic.

†Γερωία, ας, ἡ, v. sub γερωσία.

ΓΕ´ΡΩΝ, οντος, ὁ, *an old man*, Hom.; pleon., παλαιοὶ γέροντες, Ar. Ach. 676: οἱ γ., *the elders*, and so most venerable of the people, *who with the king formed the chief council*, Hom.: hence *the senators*, esp. at Sparta.—2. ὁ γ., *the elder*, as Ἀντίγονος ὁ γ., Plut.—II. as adj. γέρον σάκος, Hom., but only in Od. 22, 184; and though later poets followed this usage they usu. kept it in mascul., Valck. Phoen. 103, while the Latins said *anus mater, charta, fama, amphora*, etc., Catull. 68, 46, etc., Martial. 6, 27.—III. *a part of the spinning-wheel.* (Acc. to Donaldson, New Crat. p. 376, akin to γέρας, but not to γῆρας.)

Γερωσία, γερωχία, or γερωία, ας, ἡ, Lacon. for γερουσία, Ar. Lys. 980: cf. Müll. Dor. 3, 6, 1, n.

†Γέσκων, ωνος, ὁ, and Γίσκων, *Gescon*, Carthag. masc. pr. n., Polyb. 1, 66, etc.

†Γέτας, α, ὁ, *Geta*, a name of slaves among the Romans, Strab.: from

†Γέτης, ου, ὁ, usu. in pl. Γέται, ῶν, οἱ, *the Getae*, a Scythian tribe on the Ister, Hdt. 4, 95: hence

†Γετῐκός, ή, όν, *of the Getae*; fem. also ἡ Γετίς; ἡ Γετική, (sub. χώρα) *the country of the Getae*, Luc.

Γευθμός, οῦ, ὁ,=γεῦσις, Nic.

Γεῦμα, ατος, τό, (γεύω) *a taste of a thing*, Eur. Cycl. 150: *a sample to taste*, Ar. Ach. 187: *food, meat and drink*, Hipp.: *a foretaste*, Plat.

Γεῦσις, εως, ἡ, (γεύω) *a giving to taste, tasting: the sense of taste*, Arist. Eth. N.

†Γευσιστράτη, ης, ἡ, *Geusistrăta*, fem. pr. n., Ar. Eccl. 49.

Γευστέον, verb. adj. from γεύω, *one must make to taste*, τινά τινος, Plat. Rep. 537 A.—II. (γεύομαι), *one must taste.*

Γευστήριον, ου, τό, *a thing to taste with, cup*, Ar. Fr. 285.

Γευστικός, ή, όν, (γεύω) *belonging to taste*, γ. αἰσθητήριον, *the sense of taste*, Arist. Anim.

Γευστός, ή, όν, *tasted, to be tasted*, Ibid.

ΓΕΥ´Ω, f. γεύσω, *to give* one *a taste* of, τινά τινος, Valck. Hdt. 7, 46: also τινά τι, Eur. Cycl. 149: hence *to feed, board.* But usu., and in Hom. only, in mid. γεύομαι, *to taste*, Od. 17, 413: pass. perf. ἐγέγευντο, *they had tasted, eaten*, Thuc. 2, 70: hence *to experience, to try, make proof* of, τινός, in Hom. usu. in hostile sense, χειρῶν, ἀκωκῆς, δουρὸς γεύσασθαι, *to taste*, i. e. *feel* the spear, etc.: γευσόμεθα ἀλλήλων ἐγχείαις, *we will try* one another with the spear, Il. 20, 258: so also ἐμπύρων, to *examine* them, Soph.: *to partake of, to enjoy*, ὕμνων, *to taste the sweets of* song, Pind. I. 5, 25 (4, 22); ἀρχῆς, Hdt. 4, 147; πένθους, Eur. Alc. 1069; of sexual intercourse, ἀνδρὸς γεγευμένη, Aesch. Fr. 224; etc. Always c. gen., until late, e. g. A. P. 6, 120. Cf. πειράομαι, Lat. *gustare.*

†Γεφροῦς, acc. -ροῦν, ἡ, *Gephrus*, a city of Coele-Syria, Polyb. 5, 70, 12.

ΓΕ´ΦΥ¯ΡΑ, ας, ἡ, *a dam, mound of earth*, esp. to keep out water, as Il. 5, 88, 89, cf. γεφυρόω, ἀπογεφυρόω also Pind. N. 6, 67, calls the Isthmus of Corinth πόντου γέφυραν, cf. I. 4, 34 (3, 38).—II. in Il. usu. *the lane between two lines of battle*, which served (acc. to Passow) to keep them apart, as it were a dam, hence *the battle-field, the place of fight*, always πολέμοιο γέφυρα or γέφυραι: not found in Od.—III. Post-Hom. usu. *a bridge*, γέφυραν ζευγνύναι or γεφύρᾳ ζευγνύναι ποταμόν, *to build a bridge, throw a bridge over a river*, i. e. *to join* (the opposite banks of) *a river by a bridge*, Lat. *ponte jungere fluvium.* [ῡ, late also ῠ Ep. ad. 632, 6, Orell. Inscr. Lat. 1, n. 1949.]

†Γεφῡραῖος, α, ον, *of* or *belonging to Gephyra*, a city of Boeotia, the later *Tanagra*, hence=Ταναγραῖος, Strab.

†Γεφυρεργάτης, ου, ὁ, (γέφυρα, ἐργάζομαι)=γεφυροποιός, Tzetz.

Γεφῡρίζω, (γέφυρα) *to abuse from*

the bridge ; for there was a bridge between Athens and Eleusis, and as the people passed it in solemn procession they had an old custom of abusing whom they would, Hesych. : hence in gen. *to abuse freely,* Plut. Sull. 13.

Γεφύριον, ου, τό, dim. from γέφῡρα.

Γεφῡρισμός, οῦ, ὁ, *an abusing, insulting,* Strab., v. γεφυρίζω.

Γεφῡριστής, οῦ, ὁ, *an abuser, reviler,* Plut.

Γεφῡροποιέω, ῶ, *to make a bridge,* Polyb. : from

Γεφῡροποιός, οῦ, ὁ (γέφυρα, ποιέω) *a bridge-maker :* used to translate the Lat. *Pontifex,* Plut.

†Γέφῡρος, ου, ὁ, *Gephyrus,* masc. pr. n., Ap. Rh. 1, 1042.

Γεφῡρόω, (γέφυρα) *to dam, bridge,* γεφύρωσε κέλευθον, *he made a pathway,* Il. 15, 357, νόστον 'Ατρείδαις γ., Pind. I. 8, 111, so διάβασιν or δύςπορα γεφυροῦν, *to make* them *passable by causeways,* Polyb., Luc., γεφύρωσε ποταμόν, a fallen tree *made a bridge over the river,* Il. 21, 245. So also in prose, *to provide with a bridge,* Hdt., ποταμὸν νεκροῖς γεφυροῦν, Luc. Hence

Γεφύρωμα, ατος, τό, *that which is dammed* or *bridged ;* [ῡ] and

Γεφύρωσις, εως, ἡ, *a furnishing with a bridge,* Strab. [ῡ]

Γεφῡρωτής, οῦ, ὁ, *bridge builder.*

Γεωγρᾰφέω, ῶ, (γεωγράφος) *to draw* or *describe the earth's surface,* Arist. Mund.

Γεωγρᾰφία, ας, ἡ, *geography,* Plut. —II. *a map of the world,* elsewh. πίναξ γεωγραφικός, in Geminus.

Γεωγρᾰφικός, ή, όν, *belonging to, learned in geography,* Strab.

· Γεωγράφος, ον, (γῆ, γράφω) *earth-describing :* ὁ. γ., *the geographer,* epith. of Strabo in Gramm. [ᾰ]

Γεωδαισία, ας, ἡ, (γέα, δαίω) *a dividing of earth :* also=γεωμετρία, *geodesy,* Arist. Metaph.

Γεώδης, ες, (γέα, εἶδος) *earth-like, earthy,* Plat. Ax. 365 E.

Γεωλοφία, ας, ἡ, *a hill of earth,* Strab. : from

Γεώλοφος, ον, (γέα, λόφος) *covered with hills of earth,* ὄρη, Strab., *hilly,* Diosc.—II. ὁ γεώλοφος, Xen. Cyr. 3, 3, 28, or τὸ γεώλοφον, Theocr. 1, 13, =γεωλοφία.

Γεωμετρέω, ῶ, f. -ήσω, *to measure land, to measure,* Xen. Symp. 6, 8.—II. *to study geometry,* Plat. : from

Γεωμέτρης, ου, ὁ, (γεα, μετρέω) *a land-measurer, geometer,* Plat. Theaet. 143 B.

Γεωμετρία, ας, ἡ, *land-measuring, geometry,* freq. in Plat.

Γεωμετρικός, ή, όν, *belonging to, skilled in land-measuring, geometrical :* ἡ -κή, sub. τέχνη, *geometry,* both freq. in Plat. Adv. -κῶς, Cic. Att. 12, 5, 3.

Γεωμῐγής, ές, (γέα, μίγνυμι) *mixed with earth,* Strab.

†Γεωμορέω, ῶ, (γεωμόρος) *to be a landholder, to cultivate the land,* Eccl.

Γεωμορία, ας, ἡ, (γέα, μόρος) *a division of land.*—II. *the land so divided,* Nic.—2. *the cultivation of it,* Anth.

Γεωμορικός, ή, όν, *belonging to* γεωμορία or *to a* γεωμόρος : γ. νόμος, *an agrarian law,* Dion. H.

Γεωμόρος, ου, ὁ, ἡ, also γημόρος, γαμόρος and γειομόρος, (γέα, μείρομαι) *a sharer in the division of lands, landholder, landowner,* = κληροῦχος, Plat. : *one whose property makes him liable to public offices or burdens,* λειτουργίαι : hence in genl. *the wealthy, noble, influential in a city,* γαμόροι, Valck. Hdt. 5, 77, etc., Ruhnk. Tim. But at Athens, under Theseus, the γεωμόροι were opp. to both the εὐπατρίδαι and δημιουργοί, *the husbandmen.*—II. adj. *land-tilling, ploughing,* e. g. βοῦς, Ap. Rh.—III.=Lat. *decemviri agris dividundis,* Dion. H.

Γεωνόμος, ον, (γέα, νέμω) *distributing lands,* Dio Cass.

Γεωπέδιον, ου, τό, dim. from sq., restored from MSS. by Schweigh. Hdt. 7, 28, cf. Schäf. Greg. p. 518.

Γεώπεδον, ου, τό, Ion. for γήπεδον, *a portion, plot of ground,* esp. within a town, v. l. Hdt. 7, 28.

Γεωπείνης, ου, ὁ, (γέα, πένομαι) *poor in land, having little* or *bad land,* Hdt. 2, 6 ; 8, 111, Ruhnk. Tim.

Γεωπονέω, ῶ, (γεωπόνος) *to till the ground,* Philo.

Γεωπονία, ας, ἡ, *agriculture,* Pseudo-Phocyl. 149.

Γεωπονικός, ή, όν, *belonging to agriculture :* τὰ. γ., *the geoponica,* a treatise on the subject compiled by Cassianus Bassus : from

Γεωπόνος, ον, (γέα, πονέω) *tilling the ground, a husbandman,* Philo.

Γεωργέω, ῶ, f. -ήσω, (γεωργός) *to till ground,* ἐν τῇ γῇ, Andoc. 12, 28, *to cultivate,* in genl. c. acc. Thuc. 3, 88, πολλήν, sc. γῆν, Ar. Eccl. 592 ; also ἐλαίαν, ἄμπελον, etc. : *to have property in cultivated land,* like Lat. *arare ;* of the Nile, *to fertilise,* Heliod. : metaph., *to turn to account, to derive advantage from,* γεωργεῖν ἔκ τινος, *to draw profit* from, *live* by a thing, Dem. 442, 6 : hence τέχνην γεωργεῖν, Heliod. Hence

Γεώργημα, ατος, τό, *tilled, cultivated land,* Plat. Legg. 674 C.

Γεωργήσιμος, ον, *fit for tillage,* Arist. Probl.

Γεωργία, ας, ἡ, (γεωργέω) *agriculture, tillage,* Thuc. 1, 11.—II. *tilled land, a farm,* Isocr. 146 A.

Γεωργικός, ή, όν, *belonging to tillage,* σκεύη, βίος, Ar. Pac. 552, 590 :—ἡ γ., sub. τέχνη, *agriculture,* Plat. Legg. 889 B ; τὰ γεωργικά, *a treatise on agriculture,* Ath. 649 D.—2. *skilled in agriculture, a skilful farmer,* Xen. Mem. 1, 1, 7.—3. *devoted to agriculture,* Plut. Adv. -κῶς.

Γεώργιον, ου, τό, *a field,* Dion. H. —II. *cultivation,* Philo.—III. *a crop,* late.

Γεώργιος, ον, late form for sq.

Γεωργός, όν, (γέα, *ἔργω) *tilling the ground,* βοίδιον, Ar. Ach. 1036 : as subst. *a husbandman, labourer,* Ar. Pac. 296.

Γεωργώδης, ες, (γεωργός, εἶδος) *like, after the manner of a husbandman, agricultural,* Plut. 2, 8 B.

Γεωρῠχέω, ῶ, *to dig, trench the earth,* Hdt. 4, 200 ; and

Γεωρυχία, ας, ἡ, *digging, excavation of the earth,* Ael. : from

Γεωρύχος, ον, (γέα, ὀρύσσω) *trenching the earth,* Strab. [ῠ]

Γεωτομία, ας, ἡ, *a turning up the earth, ploughing :* from

Γεωτόμος, ον, (γέα, τέμνω) *cutting the ground ; ploughing,* Anth.

Γεωτραγία, ας, ἡ, (γέα, τραγεῖν, τρώγω) *an eating of earth,* Hipp., cf. Arist. Eth. N. 7, 5, 3.

Γεωφᾰνής, ές, (γέα, φαίνομαι) *looking like earth.*—II. τὰ γ., *a spot where some kind of ochre was dug,* at Samos, Theophr.

Γεωφάνιον, ου, τό,=foreg. II., Dinarch. ap. Dion. H.

Γεωχᾰρής, ές, (γέα, χαίρω) *fond of the earth ;* of plants, *creeping,* Lat. *humilis,* Julian.

ΓΗ', γῆς, ἡ, contr. for γέα, *earth, land :* the only form in Att., and found even in Hom. for γαῖα, q. v. : γῆν πρὸ γῆς, forth of one land to another, Aesch. Pr. 682, Ar. Ach. 235 : γῆν καὶ ὕδωρ αἰτεῖν and διδόναι, as token of submission, freq. in Hdt. : κατὰ γῆν, *on land, by land :* κατὰ γῆς στέλλεσθαι, *to come to land :* also of husbandry, τὴν γῆν ἐργάζεσθαι or θεραπεύειν, *to till the ground.* The plur. γαῖ, γεῶν, contr. γῶν, etc., is very rare in good authors, Valck. Hdt. 4, 198, cf. however Schäf. Mel. p. 15.

†Γηγάσιος, ου, ὁ, *Gegasius,* a son of Jupiter, Plut.

Γηγενέτης, ου, ὁ,=sq. Eur. Phoen 128.

Γηγενής, ές, (γῆ, *γένω) *earthborn, earthsprung,* e. g. βολβός, Xenarch. Butal. 1.—2. *indigenous,* elsewh. αὐτόχθων, Hdt. 8, 55.—II. *born of Gaea* or *Tellus,* of the Titans and Giants, Aesch. Pr. 351, 677.

Γήδιον, ου, τό, dim. from γῆ, esp. *a small estate,* Ar. Fr. 344.

†Γηθαλέος, α, ον, (γηθέω) *joyous,* Andr. ap. Gal.

Γῆθεν, adv. *out of* or *from the earth,* Aesch. Eum. 904.

Γηθέω, ῶ, f. -ήσω, perf. γέγηθα, (γαίω, *γάω, q. v.) *to be delighted, to rejoice,* Hom. : who however uses not the pres., but perf. in pres. signf. ; the subject of joy is in acc., Il. 8, 378 ; 9, 77 ; cf. Valck. Hipp. 1339 : the subject causing the joy is also put in dat. with or without ἐπί, μυθῷ γηθ., Hes. Sc. H. 116 ; ἐπί εὐτυχήμασιν γηθ., Dem. 332, 8, etc. ; c. part. also in Hom. Mid. γήθομαι in Q. Sm from obs. γήθω, q. v.

Γῆθος, εος, τό,=sq., Luc.

Γηθοσύνη, ης, ἡ, (γηθέω) *joy, delight, cheerfulness,* Il. : rare in plur., H. Hom. Cer. 437.

Γηθόσυνος, η, ον, *joyful, cheerful, delighted, in a thing,* τινί, Hom. Adv. -νως, Hipp.

Γηθυλλίς, ίδος, ἡ, dim. from γήθυον, Epich. p. 72.

Γήθυον, ου, τό, Lat. *gethyum, a kind of leek,* Ar. Fr. 122, v. Schneid. Theophr. 3, 574.

*Γήθω, obsol. pres., from which γέγηθα, the perf. of γηθέω, is formed : the part. γηθόμενος occurs first in Q. Sm.

Γήῐνος, ον, and γήῐος, ον, *earthy, of earth* or *clay,* πλίνθοι, Xen. An. 7, 8, 14 ; σῶμα, περίβλημα, etc., Plat. : —on the form v. Lob. Phryn. 97.

Γηΐτης, ου, ὁ, *a husbandman,* contr. γήτης, Soph. Tr. 32.

†Γῆλαι, ῶν, οἱ, also Γηλοί in Dion. P., *the Gelae,* a people of northern Media, on the Caspian, Strab.

Γηλεχής, ές, (γῆ, λέχος) *sleeping on the earth,*=χαμαιεύνης, Call.

Γήλοφος, ου, ὁ,=γεώλοφος II., *a mound of earth, a hill,* Xen. Anab. 1 5, 8.

Γῆμαι, γήμας, γήμασθαι, γημάμενος, inf. and part. aor. 1 act. and mid. of γαμέω.

Γημόρος, ου, ὁ,=γεωμόρος, q. v

†Γήναβον, ου, τό, *Genabum,* now *Orleans,* a city of Gaul, Strab.

Γηουχέω, *to possess land :* from

Γηοῦχος, ον, (γῆ, ἔχω) *landholding,* epith. of the tutelary deity of a country ; esp. of Neptune, cf. γαιήοχος.

Γηοχέω, Ion. for γηουχέω, Hdt 7 190.

Γηόχος, ον, Ion. for γηοῦχος.

Γηπάτταλος, ου, ὁ, *a radish,* or some such *fusiform root,* comic word in Luc. Lexiph.

Γήπεδον, ου, τό,=γεώπεδον, *a plot of ground*, esp. within a town, Plat. Legg. 741 C.

Γηπετής, ές, (γῆ, πίπτω) *falling* or *fallen to earth*, Eur. Phoen. 668.

Γηπονέω, γηπονία, γηπονικός, γηπόνος,=γεωπ., qq. v.

Γήποτος, ον, (γῆ, πίνω) *to be drunk up by Earth*, in Dor. form γάποτος χύσις, Aesch. Cho. 97.

Γηραιός, ά, όν, (γῆρας) *old, aged*, Hes. Op. 376, and Att., cf. γεραιός.

Γηραλέος, α, ον,=foreg., Aesch. Pers. 171.

Γηράλιος,=γηοαιός.

Γήρᾱμα, ατος, τό,=γήρειον.

Γηρᾶναι, inf. aor. 1. of γηράω, γηράσκω.

Γήρανσις, εως, ἡ, *a growing old*, Arist. Metaph.

†Γηράντεσσι, dat. pl. for γήρασι, of γηράς.

Γηραός, όν,=γηραιός.

Γηράς, part. aor. 2 of γηράω, γηράσκω, Il. 17, 197.

ΓΗ͂ΡΑΣ, τό, Hom. gen. γήραος, Att. contr. γήρως, (and very late γήρατος) dat. γήραϊ, Att. contr. γήρᾳ, Soph. Aj. 507, *hoary eld, advanced age*, in Hom. usu. with λυγρόν, στυγερόν, χαλεπόν.—II. *the old cast skin of a serpent*, Arist. H. A. (The Sanscr. root is *jrî*, senescere, conteri: cf. sub γέρων.) Hence

Γηράω and γηράσκω, fut. -άσω, [ᾱ Simon. 100, 9; fut. act. also in Plat.], and -άσομαι [ᾱ Eur. Incert. 31, Ar. Eq. 1308]: aor. ἐγήρασα, Aesch. Supp. 894, though ἐγήρανα is preferred by the Atticists, Moer. p. 115, Th. M. p. 192: inf. γηρᾶσαι, Xen. Mem. 3, 12, 8; part. γηράσας, Hdt. 7, 114; perf. γεγήρᾱκα, Soph. O. C. 727. The pres. γηράω is rare, and only in late wr., though Hom. has a 3 impf. ἐγήρα (Il. 7, 148, Od. 14, 67), unless this be taken as the aor. 2 of which we have the part. γηράς (Il. 17, 197) like δράς, ἔδραν, aor. 2 of διδράσκω. *To grow aged, become old and infirm.*—II. trans. *to bring to old age*, ἐγήρασάν με τροφῇ, Aesch. Supp. 894.

Γήρειον, ου, τό, *the down on some seeds*, Lat. *pappus*, Arat.

Γηροβοσκέω, ῶ, *to nourish* or *take care of an old man, to cherish the old and infirm*, Eur. Alc. 663. Pass. *to be cherished when old*, Ar. Ach. 678: and

Γηροβοσκία, ας, ἡ, *care of an old person*, Plut.: from

Γηροβοσκός, όν, (γῆρας, βόσκω) *nourishing in old age, taking care of the aged and infirm*, Soph. Aj. 570, and Eur.

Γηροκομέω,=γεροβοσκέω, *to take care of the old*, Call. Ep. 53.

Γηροκομία, ας, ἡ,=γηροβοσκία, *care of old people*, Plut.: hence

Γηροκομικός, ή, όν, *belonging to* γηροκομία, Gal.

Γηροκόμος, ον, (γῆρας, κομέω)=γηροβοσκός, *tending, cherishing the old*, Hes. Th. 605.

Γῆρος, εος, τό,=γῆρας, LXX.

†Γηρόστρατος, ου, ὁ, *Gerostratus*, masc. pr. n., Arr. An. 2, 13, 7.

Γηροτροφέω, ῶ, *to tend, to feed old people*, Lys. 133, fin.; and

Γηροτροφία, ας, ἡ, *support of old people*, Plut.: from

Γηροτρόφος, ον, (γῆρας, τρέφω) *feeding the old*, ἔλπις, Pind. Fr. 233.

Γηροφορέω, ῶ, *to carry an old person*, Plut.

Γηρυγόνος, ον, (γῆρυς, *γένω) *producing sound*, epith. of Echo, Theocr. Syr. 6.

Γήρῡμα, ατος, τό, (γηρύω) *a voice, sound, tone*, Aesch. Eum. 569.

Γηρύομαι, dep. mid. v. γηρύω.

†Γηρυόνειος, ον, also α, ον, *of* or *belonging to Geryon.*

†Γηρυονεύς, έως Ion. ῆος, ὁ,=Γηρυόνης: acc. Γηρυονῆ and -ῆα, Hes. Th. 287.

†Γηρυονηΐς, ίδος, ἡ,=Γηρυονίς.

†Γηρυόνης, ου Ion. εω, ὁ, *Geryones*, or *Geryon*, son of Chrysaor and Kallirrhoe, a three-bodied giant who dwelt in the island Erythea, slain by Hercules, Pind. I. 1, 13, Hdt. 4, 8, etc.

†Γηρυονίς, ίδος, ἡ, *the Geryonid*, a poem of Stesichorus, describing the fate of Geryon, Paus. 8, 2, 2; Ath. 499 E.

Γῆρυς, υος, ὁ, *a voice*, Il. 4, 437: *a sound, song*, Eur Rhes. 550.

ΓΗΡΥ΄Ω, f. -ύσω, Dor. γαρύω:—*to utter, send forth a voice, speak, sing, cry*, also in mid., H. Hom. Merc. 426: often c. acc. of thing spoken or sung of, γηρύετ' ἀνθρώπων ἄδικον νόον, Hes. Op. 258:—in mid. also absol. *to sing*, and γαρ. τινί, to sing *against* one for a prize, Theocr. 1, 135; 8, 77. (The Sanscr. root is *grî*, sonare, our *cry*: cf. also Lat. *garrire*, and our to *jar*:—all prob. onomatop.) [ῠ in pres.: but ῡ in late Dor., as Theocr., and so even in Aesch. Pr. 78: ῡ always in fut. and aor.]

†Γηρῠών, όνος, ὁ, *Geryon*, v. Γηρυόνης, Aesch. Ag. 870.

Γηρωβοσκέω, ῶ,=γηροβοσκέω; and

Γηρωκομέω,=γηροκομέω, cf. Lob. Phryn. 692.

Γήρως, contr. gen. from γῆρας, for γήραος.

Γήτειον, ου, τό, and γήτιον, Att. for γήθυον, Ar. Eq. 677.

Γήτης, ου, ὁ, contr. for γηΐτης, *a husbandman*, q. v.

Γητομέω, ῶ, *to cleave, trench the ground*, Ap. Rh.: from

Γητόμος, ον, (γῆ, τέμνω) *cleaving, ploughing, trenching the earth*, Dor. γατ., Aesch. Fr. 184.

Γηφάγος, ον, (γῆ, φᾰγεῖν)=γαιηφάγος, Call. Fr. 58.

Γῐ, v. γε, fin.

Γῐγαντιαῖος, αία, αῖον, also Γιγαντεῖος, εία, εῖον, *of a giant, gigantic*, Luc.

Γῐγαντιάω, ῶ, *to behave like a giant*, cf. γεροντιάω, τυραννιάω, etc.

Γῐγαντολετήρ, ῆρος, Γιγαντολέτης, ου, and Γιγαντολέτωρ, ορος, ὁ, (γίγας, ὄλλυμι) *a giant-killer.* Fem. Γιγαντολέτειρα, and Γιγαντολέτις, ιδος.

Γῐγαντομᾰχία, ας, ἡ, (γίγας, μάχη) *the battle of the giants*, Plat. Rep. 378 C.

Γῐγαντόραιστος, ου, ὁ, (γίγας, ῥαίω) *giant-quelling*, Lyc. 63.

Γῐγαντοφόνος, ον, (γίγας, φονεύω) *giant-killing*, Eur. H. F. 1191.

Γιγαντώδης, ες, (γίγας, εἶδος) *gigantic*, Philo.

Γίγαρτον, ου, τό, *a grape-stone*, Simon. 205. [ῐ]

†Γίγαρτον, ου, τό, *Gigartum*, a city at the foot of Mount Libanus. Strab.

Γιγαρτώδης, ες, (γίγαρτον, εἶδος) *full of* γίγαρτα, *like grape stones.*

Γίγας, αντος, ὁ, usu. in plur. *the giants*, a huge, savage, godless race, at last destroyed by the gods, Od. In Hes. Th. 185, *the sons of Gaea*, whence the name=γηγενής. From Aesch. downwds. *any giant*, esp. *a reckless warrior*, that cared neither for gods nor men. [ῐ]

†Γίγγις, ιδος, ἡ, *Gingis*, fem. pr. n., attendant of Parysatis, Plut. Artax 19.

Γιγγλυμοειδής, ές, (γίγγλυμος, εἶδος) *like a* γίγγλυμος, Hipp.

Γίγγλῠμος, ου, ὁ, also γιγγλυμός, *any hinge-like joint*, Lat. *ginglymus*; and so *the joint of the elbow*, etc., Hipp.: *a joint of a coat of mail*, Xen. Eq. 12, 6: *the hinge of a door.* (Perh. redupl from γλύφω.) Hence

Γιγγλυμόομαι, as pass. *to be jointed by a* γίγγλυμος, Hipp.

Γιγγλυμωτός, όν, *jointed, fitted by a* γίγγλυμος, Math. Vett.

Γιγγραντός, ή, όν, *belonging to the* γίγγρας, μέλη, Axionic. ap. Ath. 175 B (not in Meineke).

Γίγγρας, ου, ὁ, γίγγρος, ου, ὁ, and γίγγρα, ας, ἡ, *a small Phoenician flute* or *fife*, of a shrill, querulous tone: also *its music*, Ath. ubi sup. (*Gingrire, gingritus*, cf. Sanscr. *grî*, sonare, v. sub γηρύω.) Hence

Γιγγρασμός, οῦ, ὁ, *a playing on the* γίγγρας, *its tone.*

Γίγνομαι, also Ion. and late γίνομαι [ῑ], a redupl. form from the root *ΓΕ΄ΝΩ, as if γιγένομαι, γίγνομαι, cf. γιγνώσκω, μίμνω, μιμνήσκω. From this root are formed the fut. γενήσομαι: aor. ἐγενόμην: perf. γεγένημαι and γέγονα: but a root *ΓΑ΄Ω is usu. assumed for the Ep. pf. γέγᾰα, part. γεγαώς, Hom. inf. γεγάμεν, Dor. inf. γεγάκειν, Pind. Dep. mid., v. sub *γάω. The pass. forms ἐγενήθην and γενηθήσομαι only occur in Dor and the common dialect.

Radic. signf.: *to become, to happen*, Lat. *fieri*; next, *to be born*; in aor. usu. *to be*; in perf. γέγονα, *to be by birth*, or *to have become so.* Hom. uses pres., aor., perf. γέγονα and γέγαα, the last quite as pres., *to be, to live at a place*, ἐνὶ μεγάροις γεγάασι, ὑπὸ Τμώλῳ γεγαῶτας, etc.; but νέον γεγαώς, new-born, Od. 19, 400. Pres. and aor.,—1. of men and things, *to be born, to have arisen.*—2. of events, *to occur, arrive, happen*, esp. in phrases ἄχος γένετο αὐτῷ, grief *was* his *portion*, ἀγορή, ἰαχὴ γένετο αὐτῶν, a crowd *collected*, cry *arose*: περὶ ἄλλων γενέσθαι, to *be* beyond, excel others: later γίγνεσθαι τῶν γεραιτέρων, *to become of* the number of the elders, *be raised to* their rank, Xen. In a pregnant sense, γίγνεταί μοι, *it comes* to my share, it *is* mine: τὰ ἱερὰ γίγνεται, the sacrifices *are perfect, favourable*, Lat. *litatum est*, Xen. —II. Post-Hom. it is used in many more phrases:—1. with preps. or advs. of motion, *to arrive at, come to*, ἐγίνετο ἐς Λακεδαίμονα, Hdt. 5, 38: and even sine prep., ἐμὲ χρεὼ γίγνεται, Od. 4, 634. Hom. uses γενέσθαι ἔκ τινος, where Att. have γενέσθαι τινος or ἀπό τινος, *to spring* from one: but ὑπό τινι γίγνεσθαι, *to come* under one's jurisdiction, Thuc. 6, 86.—2. πάντα, παντοῖος, παντοδαπὸς γίγνομαι, to take all shapes, turn every way, from passion, e. g. fear, cf. Valck. Hdt. 3, 124, which may be traced to Od. 4, 417; opp. to ἑαυτοῦ γενέσθαι, *to be master of* one's self, be collected, Soph. O. C. 660; ἐντὸς ἑαυτοῦ γενέσθαι, *to recover* one's self, Hdt. 1, 119; also ἐν ἑαυτῷ γίγνεσθαι, Xen. An. 1, 5, 17, πρὸς αὐτῷ γίγνεσθαι, Lat. *apud se esse*, Plut.: γίγνεσθαι περί τινα, *to behave* to a person; γίγνεσθαι ἐπὶ ὅρους, to reach it, Xen.: ἐπί τινι τῶν κοινῶν, to have the charge of, Dem.: μετά τινος, to be on one's side, Xen.: ἀπό τινος γ., to come from, to leave. e. g.

ἀπὸ δείπνου γ., to have done supping, Hdt. — 3. τί γένωμαι; more rarely τίς γένωμαι; what will become of me? Schäf. Mel. p. 98.—4. γίγνεσθαι δι' ἔριδος, διὰ λόγων, periphras. for ἐρίζειν, λέγειν, etc., Bast Ep. Cr. p. 208.—5. c. gen. pretii, *to cost, be at* such a price, e. g. ὀβολοῦ, Ar. Eq. 662.—III. part. τὸ γιγνόμενον,—1. *that which takes place* or *is, the truth*: also *an accident*.—2. *that which results*, e. g. *an income*, Dem.; more fully, οἱ γ. δασμοί, Xen., v. Herm. Vig. n. 228 b. But τὰ γεγενημένα, *early reminiscences*, Xen. (Akin to γείνομαι, γεννάω, *geno, gigno*: Sanscr. *jan*, to be born; and γυνή:—also *nascor, gnatus*, cf. γιγνώσκω, *nosco, co-gnosco*.)

Γιγνώσκω, redupl. from the root *ΓΝΟΕ΄Ω. ΓΝΩ΄ΝΑΙ, Lat. *NOSCO*, only later γῑνώσκω, fut. γνώσομαι: aor. ἔγνων, part. γνούς, inf. γνῶναι, opt. γνοίην, imperat. γνῶθι: perf. ἔγνωκα, perf. pass. ἔγνωσμαι: aor. pass. ἐγνώσθην.

To know, perceive, gain knowledge of, observe, mark, of persons and things, c. acc., Hom.: of facts and circumstances, *to be aware of, see into, understand*, c. acc., e. g., γιγνώσκω, φρονέω, τάγε δὴ νοέοντι κελεύεις, Hom.: in bad sense, εὖ νύ τις αὐτὸν γνώσεται, he will *know* him to his cost, Il. 18, 270, cf. 125, Soph. Ant. 960, Theocr. 3, 15, like Lat. *sentire* and *scire*, Ter. Eun. 1, 1, 21, Virg. Ecl. 8, 43: sometimes c. gen. instead of acc., *to know of*..., γνῶ χωομένου, Il. 4, 357, cf. Od. 21, 36; 23, 109 (as we sometimes find with εὖ εἰδώς), and so even in prose, Xen. Oec. 16, 3, cf. Kühner Gr. Gr. § 528: it also has clauses added with ὅτι, also ὡς..., Od. 21, 209, and εἰ..., Il. 21, 266: rarely also c. part. ἔγνων ἡττημένος, *I felt that I was* beaten, Ar. Eq. 658: but c. inf., ἵνα γνῷ τρέφειν, *that he may learn* or *resolve to* keep, Soph. Ant. 1089; so too c. acc. et inf., *to give judgment* that..., Hdt. 6, 85, Isocr. 361 D; cf. Kühner Gr. Gr. § 657, Anm. 2: c. dupl. acc., *to know* or *judge* another to be..., οἵους γνώσεσθε τοὺς ἀνθρώπους, Xen. An. 1, 7, 4.—II. in Att. prose *to investigate* with a view of learning, and discriminating truth and falsehood: hence *to form and give an opinion, to determine, approve*, αὐτὸς γνώσει, see thou to that, Plat. Gorg. 505 C: χάριν γνῶναι, to feel grateful, more usu. χ. εἰδέναι.—III. *to know carnally*, Call. Ep. 58, 3, and freq. in LXX.—IV. *to condemn*, Aesch. Supp. 8.

(*ΓΝΟΕ΄Ω, the root of γιγνώσκω, which appears in ἀγνοέω, and in νοῦς, νοέω, etc., recurs in most of the kindred languages, Lat. *nosco, novi*, Engl. *know* or *ken*, Germ. *kennen*, French *con-noitre*, etc.: in most of these it is opp. to another verb of like signf., Greek Ϝοῖδα, Engl. *to wit* or *wot*, Germ. *wissen* (which are all one root), to Lat. *scire*, French *savoir*, etc. The strict distinction seems to be, that the former class, γιγνώσκω, *novi*, etc., mean *to know a person* or *thing, circumstance*, etc., *directly*; the latter, οἶδα, *scire*, etc., *to know something of a person*, etc. Hence the former class is most usu. found construed with an acc., the latter followed by a relative, an infin., or (in Greek) by a participle, v. supr. I. fin. The distinction is less strictly observed in Greek, and in English has been quite lost.)

†Γίγωνος, ου, ἡ, *Gigōnus*, a city of Macedonia, on the Thermaicus Sinus, Hdt. 7, 123.

†Γίλγαμος, ου, ὁ, *Gilgamus*, a king of Babylonia, Ael. N. A. 12, 21.

†Γιλιγάμμαι, ῶν, οἱ, *the Giligammae*, an African tribe on the coast of Marmarica, Hdt. 4, 169.

†Γίλλος, ου, ὁ, *Gillus*, masc. pr. n., Hdt. 3, 138.

†Γινδᾶνες, ων, οἱ, *the Gindānes*, a people of Africa in the interior of the Syrtica regio, Hdt. 4, 176.

†Γίνδαρα, ων, τά, and Γίνδαρος, ου, ἡ, *Gindara*, a village of Syria, near Antiochia, Strab.

ΓΙ΄ΝΝΟΣ, ου, ὁ, Lat. *HINNUS*, *a mule*, the produce of a horse and she-ass: also the supposed young of a mule and a mare, Arist. H. A.—II. *a dwarfed, deformed horse*, Strab. (Variously written γίννος, γῖνος, γιννός, ἴννος, ἶννος, ἰννός, ὕννος, Schneid. Arist. H. A. 6, 24, 1: νάννος, Lat. *mannus*, are akin.)

Γίνομαι, v. γίγνομαι. [ῐ]

Γῑνώσκω, v. γιγνώσκω.

†Γίττα, ης, ἡ, *Gitta*, a city of Palestine, Polyb. 16, 41, 4.

Γλαγάω, ῶ, (γλάγος) *to be milky, juicy*, Anth.

Γλαγερός, ά, όν,=sq., *full of milk*, Nic.

Γλαγόεις, εσσα, εν, (γλάγος) *milky, abounding in milk, milk-white*, Opp.

Γλαγοπήξ, ῆγος, ὁ, ἡ, (γλάγος, πήγνυμι) *curdling milk*, γλαγ. γαυλοί, *bowls for curdling milk*, Anth.

ΓΛΑ΄ΓΟΣ, εος, τό, poet. for γάλα, *milk*, Il. 2, 471, and late Ep.

Γλαγότροφος, ον, (γλάγος, τρέφω) *milk-fed*, Lyc.: but—II. parox. γλαγοτρόφος, ον, act. *feeding with milk?*

· ΓΛΑ΄ΖΩ, softer form for κλάζω, *to cry aloud*, Pind. Fr. 64.

Γλακτοφάγος, ον, (γάλα, φαγεῖν) Syncop. for γαλακτοφάγος, *living on milk*, Il. 13, 6: hence the Γλακτοφάγοι, *Glactŏphăgi*, a Scythian shepherd people, Hes. Fr. 16, cf. γαλακτοπότης. [ᾰ]

Γλακτοφόρος, ον, (γάλα, φέρω) *having milk*.

Γλᾰμάω, ῶ, f.-ήσω, Lat. *lippio, to have watery, bleared eyes*, in the corners of which collects humour, γλάμη, λήμη, Lat. *gramia, glama*: acc. to Moer. Att. for λημάω.

ΓΛΑ΄ΜΗ, ης, ἡ,=λήμη, *humour in the eyes*, Lat. *gramia*.

Γλαμυξιάω,=γλαμάω: from

Γλάμυξος, ον,=sq.

Γλαμυρός, ά, όν, (γλάμη) *blear-eyed*, Lat. *gramiosus*, Hipp.

Γλαμώδης, ες, (γλάμη, εἶδος)= foreg.

Γλάμων, ον, gen. ονος,=γλαμυρός, Ar. Ran. 588, Eccl. 254.

Γλάνις, ιος and ιδος, ὁ, a kind of *shad*, Lat. *silurus*, Archipp. Ichth. 10.

†Γλάνις, ιδος, ὁ, *Glanis*, a comic name in Ar. Eq. 1004.—II. *the Clanis*, now *la Chiana*, a river of Etruria, in Strab. Κλάνις.—2. *the Clanius*, now *Lagno*, a river of Campania, Lyc. 718.

Γλάνος, ου, ὁ, *the hyena*, Lat. *hyaena*, Arist. H. A.; written in Hesych. γάνος.

Γλάξ, ἡ, a *milky* plant, prob. l. Diosc. (supposed radic. form of γάλα, *lac, lactis*, v. sub γάλα.)

ΓΛΑΡΙ΄Σ, ιδος, ἡ, *a chisel*, whether for wood or stone-work, Lat. *caelum, scalprum*, Soph. Fr. 477.

†Γλάρος, ου, ὁ,=λάρος, Arist. H. A.

†Γλαυγανῖκαι, ῶν, οἱ, *the Glauganīcae*, a people of India, Arr. An. 5, 20.

†Γλαῦκα, ἡ,=γλαῦξ, Theophr. Char. 16, v. Lob. Paral. 145.

†Γλαυκέτης, ου, ὁ, *Glaucētes*, masc. pr. n. in Ar. Pac. 1008, Dem., etc.

†Γλαύκη, ης, ἡ, *Glauce*, a Nereid, Il. 18, 30.—2. a daughter of Danaus, Apollod. 2, 1, 5.—3. daughter of Creon king of Corinth, married to Jason after his desertion of Medea; she is also called Creüsa, Apollod. 1, 9, 28; cf. Eur. Med.—4. a female player of Lesbos, Theocr. 4, 31.—II. a port of Mycale, Thuc. 8, 79.

Γλαυκηπόρος, ον, (γλαυκός, πορεύομαι) *blue-rolling*, κλύδων, Emped.

†Γλαυκίας, ου, ὁ, *Glaucias*, a statuary of Aegina, Paus. freq., another of Rhegium, Id.—2. a king of the Taulantii, Arr. An. 1, 5, 1; others in Arr 3, 11, 8, Plut. Pyrrh. 3, etc.

Γλαυκιάω, ῶ, (γλαυκός) in Hom only found in Ep. part., γλαυκιόων, *glaring* with the eyes, of fighting lions, Il. 20, 172; so more fully, γλαυκιόων ὄσσοις δεινόν, Hes. Sc. 430: and later γλαυκιόωσι κόραι, 2. Sm.

†Γλαυκίδης, ου, ὁ, prop. *son of Glaucus*; as masc. pr. n., *Glaucides*, Polyb. 16, 33, 4.

Γλαυκίδιον, ου, τό, dim. from γλαῦκος, *a sea-fish*. [κῐ]

Γλαυκίζω, f. -ίσω, *to be bluish*, Strab.

Γλαυκῑνίδιον, ου, τό,=γλαυκίδιον, Amphis Philet. 1. [νῐ]: from

Γλαυκῖνος, ου, ὁ,=γλαῦκος, cf. κεστρῖνος.

Γλαύκινος, η, ον, *bluish-gray*, Plut.

Γλαύκιον or γλαυκίον, ου, τό, *a kind of poppy, glaucium*, Diosc.—II. *a water-bird with gray* or *blue eyes*, Ath.

†Γλαυκίππη, ης, ἡ, *Glaucippe*, a daughter of Danaus, Apollod. 2, 1, 5: fem. from

†Γλαύκιππος, ου, ὁ, (γλαυκός, ἵππος) *Glaucippus*, an Athenian archon Ol. 92, 3, Diod. S. 12, 43.—2. father and son of Hyperides, Ath. 590 C.—Others in Andoc., etc.

†Γλαυκίς, ίδος, ἡ, *Glaucis*,=Γλαυκοθέα.

Γλαυκίσκος, ου, ὁ, *a fish*, so called *from its colour*, Damox. ap. Ath. 102 B.

†Γλαυκίων, ωνος, ὁ, v. l. for Γλαυκίας, Plut. Pyrrh.

†Γλαυκοθέα, ας, ἡ, (γλαυκός, θεά) *Glaucŏthĕa*, mother of the orator Aeschines, Dem. 320, 15.

Γλαυκοειδής, ές, (γλαυκός, εἶδος) *bluish-looking*.

Γλαυκόμματος, ον, (γλαυκός, ὄμμα) *bluish-gray eyed*, Plat. Pheadr. 253 E.

†Γλαυκονόμη, ης, ἡ, (γλαυκός, νέμω) *Glauconŏme*, a Nereid, Hes. Th. 256.

ΓΛΑΥΚΟ΄Σ, ή, όν, Aeol. γλαῦκος: at first prob. without any notion of colour, (cf. infr.) *bright, gleaming, glancing, silvery*, in Hom. only once, of the sea, γλαυκὴ θάλασσα, Il. 16, 34, (whence Hes. Th. 440, calls the sea simply γλαυκή); though he has the derivs. γλαυκῶπις, γλαυκιάω: so too γλ. σελήνη, Emped. 176, γλ. ἀώς, Theocr. 16, 5; and freq. in late Ep.: also γλ. δράκων, Pind. O. 8, 48, where the Schol. takes it=γλαύκωψ, γλαυκῶπις.—II. later certainly with notion of colour, prob. taken from its application to the sea, hence *a pale green, blue-green, gray*, Lat. *glaucus*, of the olive, Pind. O. 3, 23, and Trag.; of the willow and sedge, Virg. G. 4 182, Aen. 6, 416; in Soph. Tr. 703, also of the vine: of some precious stones, as the beryl and topaz, Dion. P. 1119, sq.; the σμάραγδος, Nonn., and Plin.—2. esp. of the eye, *blue-gray, light gray*, Lat. *caesius*, the lightest shade of eyes known to the Greeks, who distinguished μέλας as the darkest, then χάροπος, and then γλαυκός, Arist. Gen. An. 5, 1, Philostr. Heroic. 4, p. 702, cf. Foes. Oecon. Hipp., v. γλαυκόμμάτος: so Hdt. 4, 108, speaks of a people being γλαυκὸν ἰσχυρῶς καὶ πυῤῥόν, blue-eyed and red-haired, cf. Arist. Probl. 10, 11. (That γλαυκός even when applied to eyes orig. meant *flashing, glaring*, as in the Hom. γλαυκῶπις, γλαυκιάω, with collat. notion of *fierce*, appears from the analogy of χάοοπος, which also, as we see, took a notion of *colour*: and this order of signfs. agrees with the fact that its root is λάω *to see*, γλαύσσω, λεύσσω, λευκός, Lat. *luceo, lux*, γ being dropped, as in γάλα, γά-λακ-τος, *lac*: further, Lucas Quaest. Lexil. § 53, sq.)

Γλαῦκος, ου, ὁ, an eatable fish *of gray colour*, Arist. H. A.

†Γλαῦκος, ου, ὁ, *Glaucus*, ὁ 'Ανθηδόνιος or Πόντιος, a fisherman of Anthedon, changed into a sea god, Eur. Or. 364.—2. son of Sisyphus, father of Bellerophontes, Il. 6, 154. —3. son of Hippolochus, grandson of Bellerophontes, leader of the Lycians in the Trojan war, Il. 2, 876, etc.—4. a son of Priam, Apollod.—5. son of Minos and Pasiphaë, Id.—6. a statuary of Chios, Hdt. 1, 25.—Others in Polyb., Arr., etc.—II. a river of Colchis, Strab.—2. a river of Caria, emptying into the Sinus *Glaucus*, now *Gulf of Macri*, Strab.

Γλαυκότης, ητος, ἡ, (γλαυκός) *bluish-gray colour*, Arist. Gen. An.

Γλαυκόφθαλμος, ον, (γλαυκός, ὀφθαλμός) = γλαυκόμματος, *gray-eyed*, Diosc.

Γλαυκοχαίτης, ου, ὁ, (γλαυκός, χαίτη) *with grayish hair* or *mane*.

Γλαυκόχροος, ὁ, ἡ, acc. γλαυκόχροα, (γλαυκός, χρώς) *gray-coloured, gray*, of the olive, Pind. O. 3, 23, cf. γλαυκός, and Dissen ad. l.

Γλαυκόω, ῶ, *to make grayish*.—II. in pass. *to have a* γλαύκωμα, Hipp.

Γλαυκώδης, ες, (γλαύξ, εἶδος) *like an owl, of the genus owl*, Arist. H. A.

Γλαύκωμα, ατος, τό, (γλαυκόω) *opacity of the crystalline lens, a cataract* in the eye, Arist. Gen. An., and Medic., cf. ὑπόχυσις, and Foes. Oecon. Hipp.: v. also λεύκωμα.

†Γλαύκων, ωνος, ὁ, *Glaucon*, father of Leager, Hdt. 9, 75. Others in Plat., Dem., etc.

†Γλαυκωνίδης, ου, ὁ, *Glauconides*, masc. pr. n., Diog. L. 2, 30.

Γλαυκώπιον, ου, τό, *the temple of Athena Glaucopis*, Alcae. ap. Strab. p. 600.

Γλαυκῶπις, ιδος, ἡ, acc. ιδα, but also ιν, Od. 1, 156, (γλαυκός, ὤψ) in Hom. as epith. of Athena (Minerva), not so much of the *colour* as of the *expression* of her eyes, *piercing-eyed, fierce-eyed*, v. esp. Il. 1, 206, Nitzsch Od. 1, 44; and Hesych. in v.: so too in Anacreont. 85, opp. to the *softness*, τὸ ὑγρόν, of Venus's eyes: Minerva's eyes in works of art were represented by *light gleaming gems*, Paus. 1, 14, 6, cf. Winckelm. T. 5, p. 138, with Fea's note—II. = γλαυκός, *shining, silvery*, of the olive, Euphor. Fr. 140.

Γλαυκωπός, όν, = foreg.

Γλαύκωσις, εως, ἡ, (γλαυκόομαι) *blindness from* γλαύκωμα, Hipp.

Γλαυκώψ, ῶπος, ὁ, ἡ, = γλαυκῶπις, Pind. O. 6, 76.

Γλαύξ, Att. γλαῦξ, κός, ἡ, Lob. Phryn. p. 76: *the owl*, Lat. *noctua*, so called from its *glaring* eyes (v. γλαυκός): hence Minerva's owl (*strix passerina*) as an emblem of her (cf. γλαυκῶπις), Müller Archäol. d. Kunst § 371, 9. Proverb. γλαῦκ' 'Αθήναζε, γλαῦκ' εἰς 'Αθήνας, like our "carry coals to Newcastle," Ar. Av. 301. Athenian coins were called γλαῦκες Λαυριωτικαί, from the stamp on them, Ib. 1106.

Γλαύσσω, *to shine, glitter*. (γλαυκός, γλήνη, γλῆνος, λάω, λεύσσω, λευκός.)

Γλάφυ, τό, (γλάφω) *a hollow, hole, cavern*, Hes. Op. 531. [ᾰ]

†Γλαφυραί, ῶν, αἱ, *Glaphyrae*, a city of Thessaly, deriving its name prob. from being situated in a valley (γλαφυρός), Il. 2, 712.

Γλᾰφῠρία, ας, ἡ, *smoothness, polish*, Plut.: metaph. *smoothness* of manner, Id.

Γλᾰφῠρός, ά, όν, (γλάφω) *hollow, hollowed*, Hom., usu. epith. of ships; γλ. πέτρη, σπέος, a cavern, Hom.: γλ. φόρμιγξ, made so for the sake of sound, *hollow*, Od. 17, 262; γλ. ἅρμα, Pind. N. 9, 28: also γλ. λιμήν, *a deep harbour* or *cove*, Od. 12, 305, cf. κοῖλος. In this signf. only in Ep., and Pind. —II. *smoothed, polished, finished*, hence —1. of persons, *smooth, subtle, critical, exact*, ὦ σοφώτατ', ὦ γλαφυρώτατε, Ar. Av. 1272: so Arist. Pol. 2, 12, 11, and freq. in Plut.: hence *skilful, neat*, χείρ, Theocr. Ep. 7, 5.—2. of things, *neat, pretty, delicate*, πόδες, Arist. H.A.; κηρίον, Ib.—3. of dishes, *delicate, nice*, ἐμβαμμάτια, Anthipp. ap. Ath. 404 C. Adv. -ρῶς, *neatly, prettily*, Alex. Κρατ. 1, 20: also neut. γλαφυρόν as adv., γλ. μειδιᾶν, μελωδεῖν, Luc. The word in this signf. common from Arist. downwds. Hence

Γλαφυρότης, ητος, ἡ, = γλαφυρία, Luc.

ΓΛΑ΄ΦΩ, f. -ψω, *to hew, carve, dig*, ποσσὶ γλάφει, *tears the ground* with his feet, of a lion, Hes. Sc. 431. (Cf. *glaber*, γλύφω, κολάπτω, *scalpo, sculpo*, κέλυφος, *glubo*, λέπω, *liber; scale, shell*: also v. sub γράφω, and cf. Pott Forsch. 1, 140.) [ᾰ]

Γλευκᾰγωγός, όν, (γλεῦκος, ἄγω) *for carrying new wine*, βύρσα, Pherecr. Agr. 10.

Γλεύκινος, η, ον, (γλεῦκος) *of new wine*, Gal.

Γλευκοπότης, ου, ὁ, (γλεῦκος, πίνω) *a drinker of new wine*, Anth.

Γλεῦκος, εος, τό, Lat. *mustum, must*, i. e. *sweet new wine*, Nic.: metaph. *youthful freshness*, Clem. Al. (Cf. γλυκύς, ἀγλευκής, δεῦκος.)

Γλεῦξις, εως, v. l. for γλύξις.

Γλέφαρον, ου, τό, Dor. for βλέφαρον, Pind.

Γλήμη, ης, ἡ, = γλάμη, cf. γλαμάω.

Γλημίον, ου, τό, dim. from γλήμη, Hipp.

Γλήν, ἡ, apocop. form for γλήνη, Hermesian. 1.

Γλήνη, ης, ἡ, (λάω, cf. γλαυκός) *the pupil, eye-ball*, Il. 14, 494, Od. 9, 390: and because figures are reflected small in the pupil,—II. *a puppet, doll*, esp. *a little girl*, cf. κόρη, Lat. *pupilla, pupula*: a taunt in Hom., ἔῤῥε κακὴ γλήνη, away, *slight girl!* Il. 8, 164.—III. *a ball and socket-joint*, almost = κοτύλη, but rather more shallow, Gal.—IV. *a honey-comb*.

†Γλῆνις, ιος, ὁ, *Glenis*, masc. pr. n., Anth —2. Γληνίς, ίδος, ἡ, fem. pr. n., daughter of Lycomedes, Anth.

Γληνοειδής, ές, (γλήνη III., εἶδος) *like a hinge-joint*, Hipp.

Γλῆνος, εος, τό, (λάω, cf. γλαυκός) *a thing to stare at, a show, a wonder*, Il. 24, 192: γλήνεα. in Arat. 318, is translated by Cic. *stellae*.—II. = γλήνη I., Nic.

†Γληνός, οῦ, ὁ, *Glenus*, a son of Hercules, Apollod. 2, 7, 8, in Diod. S. Γληνεύς.

ΓΛΗ΄ΧΩΝ, ωνος, ἡ, H. Hom. Cer. 209: γληχών, όνος, ἡ, and γληχώ, οῦς, ἡ, *penny-royal*, Ion. for βλήχων, βληχώ, v. Koen Greg. p. 40: but the form γληχώ or γλήχω only appears as acc., Elmsl. Ar. Ach. 874. Hence

Γληχωνίτης, ου, ὁ, οἶνος, *wine prepared with* γλήχων, Geop.

ΓΛΙ΄Α, ας, ἡ, *glue*, al. γλοιά, v. γλοιός.

Γλῖνος or γλεῖνος, ου, ὁ, a kind of *maple*, Theophr.

†Γλίσας, or Γλίσσας, αντος, ἡ, *Glīsas*, a city of Boeotia, near Thebes, Il. 2, 504, Hdt. 9, 43.

Γλισχραίνω, f. -ᾰνῶ, (γλίσχρος) *to make gluey, sticky*. Pass. *to be so*, Hipp.

Γλισχραντιλογεξεπίτριπτος, ον, comic word in Ar. Nub. 997, *a greedy pettifogging knave*. (γλίσχρος, ἀντιλογία, ἐξεπίτριπτος.)

Γλίσχρασμα, ατος, τό, (γλισχραίνω) *stickiness*, Hipp.

Γλισχρεύομαι, dep. mid., *to be close, stingy*, M. Anton.

Γλισχρία, ας, ἡ, = γλισχρότης.—II. *closeness, greediness*.

Γλισχρολογέομαι, (γλίσχρος, λέγω) dep. mid. *to split straws, squabble about trifles*, like λεπτολογέω, Philo. Hence

Γλισχρολογία, ας, ἡ, *straw-splitting*, Philo.

Γλίσχρος, α, ον, *gluey, sticky, clammy*, Hipp., etc.: hence *slippery*.—II metaph.—1. *sticking close to another, importunate, officious*, γλίσχρος, προσαιτῶν, λιπαρῶν τε, Ar. Ach. 452.—2. *sticking close to his money, close, greedy, stingy*, οἰκοδόμημα γλ., a *mean, shabby building*, Dem. 689, 25; so δεῖπνον, Plut.; γλ. τέχναι, a *poor* way of living, Luc.—3. esp. of disputations, *quibbling, petty, miserable*, Lat. *putidus*, cf. Wyttenb. Plut. 31 E. Adv. -χρως, *greedily, importunately*, Plat. Crito 53 E: *scantily*, Id. Rep. 553 C: also *pettily*, Lat. *putide*, Heind Plat. Crat. 434 C. (Prob. akin to γλίχομαι, γλοιός.) Hence

Γλισχρότης, ητος, ἡ, *stickiness, clamminess*, Arist. H. A.—II. metaph. *closeness, stinginess*, Arist. Pol.: of disputations, *quibbling, pettiness*, Plut., cf. foreg.

Γλισχρόχολος, (γλίσχρος, χολή) *viscous from bile*, Hipp.

Γλισχρώδης, ες, (γλίσχρος, εἶδος) *of a sticky, clammy nature*, Hipp.

Γλίσχρων, ονος, ὁ, *a niggard*, Ar Pac. 193.

ΓΛΙ΄ΧΟΜΑΙ, only used in present and imperfect, *to strive after* a thing, *struggle for* it, c. gen., , Hdt. 3 72; 4, 152: also c. acc., Hipp., and Plat. Hipparch. 226 D: foll. by ὡς and fut. indic., Hdt. 7, 161.—2. γλίχ. περί τινος, *to be eager about* or *for* a thing, περὶ ἐλευθερίης, Hdt. 2, 102, though in 8, 143, he has γλ. ἐλευθερίης: also *to be in doubt about* it, Arist. de Sens. (Akin to γλίσχρος, and perh. λίχνος, λίσσομαι.) [γλῐ, but we also have γλῖχων, Schol. Heph. p. 2 Gaisf., and so perh. should be read, Ar. Pac. 193, for γλίσχρων.]

ΓΛΟΙ΄Α, ας, or γλοιά, ᾶς, ἡ, = γλία, *glue*.

Γλοιάζω, f. -άσω, (prob. from γελοιάζω) *to wink* or *twinkle with the eyes*, Gal. Hence

Γλοίης, ητος, ὁ, fem. γλοιάς, άδος, ἡ, *vicious*, of horses, Soph. Fr. 863.

Γλοιοποιέω, (γλοιός, ποιέω) *to make sticky*, Diosc.

Γλοιοπότης, ου, ὁ, fem. γλοιοπότις, ιδος, ἡ, (γλοῖος, πίνω) *sucking up grease*, χλαμύς, Anth.

ΓΛΟΙΟ´Σ, οῦ, ὁ, strictly *any sticky, clammy stuff*, as *mud*, Simon. 202, *gum*, Hdt. 3, 112: but usu. *oil-lees, the oil and dirt* scraped off the wrestler's skin with the στλεγγίς, Lat. *strigmentum*, Schol. Ar. Nub. 448: in genl. *oil*, Teles ap. Stob. 97, 31: hence—II. as adj. γλοιός, ά, όν, *slippery, trickish, knavish*, Ar. Nub. l. c., cf. γλίσχρος. Hence

Γλοιόω, ῶ, f. -ώσω, *to make clammy and slippery*, Diosc.

Γλοιώδης, ες, (γλοιός, εἶδος) *of a sticky, slippery* nature, Hipp.

†Γλοῦς, οῦ, acc. Γλοῦν, ὁ, also Γλώς, *Glus*, an officer in the army of Cyrus the younger, Xen. An. 1, 4, 16, etc.

Γλούτια, ων, τά, *the buttocks*, Lat. *nates*.—II. *two lobes of the brain*, Lat. also *nates*, Gal.: from

ΓΛΟΥΤΟ´Σ, οῦ, ὁ, *the rump, bottom*, Il., and Hdt.: later πυγή.

Γλυκάζω, fut. -άσω, (γλυκύς) *to sweeten, give a relish to*, Sext. Emp. Pass. *to be* or *become sweet*, Ath.: in which sense we have the act. in LXX.

†Γλυκαίνω, f. -ᾰνῶ, aor. pass. ἐγλυκάνθην, (γλυκύς) *to render sweet* or *pleasing*, met., Dion. H.—In pass. *to be made sweet, to become sweet*, i. e. ripe, of grapes, Xen. Oec. 19, 19. Hence

Γλύκανσις, εως, ἡ, *a sweetening*, Theophr.

Γλυκαντικός, ή, όν, *sweetening*. Adv. -κῶς, Sext. Emp.

Γλύκασμα, ατος, τό, *sweetness*, LXX.

. Γλυκασμός, οῦ, ὁ, *a sweetening, sweetness*, LXX.

†Γλυκέρα, ας, ἡ, *Glycĕra*, daughter of Thalassis, Ath. 584, etc. Others in Anth., etc.

†Γλυκέριον, ου, ἡ, *Glycerium*, an Athenian courtesan, Ath. 582.

Γλυκερός, ά, όν,=γλυκύς, Hom.

Γλυκεροστάφῠλος, ον, (γλυκερός, σταφυλή) *with sweet grapes*, Opp. [ᾰ]

Γλυκερόχρως, ωτος, ὁ, ἡ, *with sweet, fair skin*, Mel. 120.

†Γλύκη, ης, ἡ, *Glycē*, fem. pr. n., Ar. Eccl. 43.

Γλύκιος, α, ον,=γλυκύς, v. l. in Soph. Phil. 1461, etc.

Γλυκισμός, οῦ, ὁ, *sweetness*, Ath.

Γλυκόεις, εσσα, εν,=γλυκύς, Nic.

Γλυκύδακρυς, υ, gen. υος, (γλυκύς, δάκρυ) *shedding* or *causing tears of joy*, Mel. 45.

Γλυκυδερκής, ές, (γλυκύς, δέρκω) *sweet-looking*, Or. Sib.

Γλυκύδωρος, ον, (γλυκύς, δῶρον) *with sweet gifts*, Νίκη, Bacchyl. 8.

Γλυκυηχής, ές, (γλυκύς, ἠχέω) *sweet-sounding*, Anth.

Γλυκυθῡμέω, ῶ, (γλυκύθυμος) *to be pleasant*, Hierocl.

Γλυκυθῡμία, ας, ἡ, *pleasure, delight*, γλ. πρὸς τὰς ἡδονάς, devotion to sensual pleasure, Plat. Legg. 635 D, opp. to ἐγκράτεια.—II. *kind disposition, benevolence*, Plut.: from

Γλυκύθῡμος, ον, (γλυκύς, θυμός) *sweet-minded*, Il. 20, 467.—II. act. *charming the mind, delightful*, ἔρως, ὕπνος, Ar. Lys. 551, Nub. 705.

Γλυκυκαρπέω, ῶ, *to bear sweet fruit*, Theophr.: from

Γλυκύκαρπος, ον, (γλυκύς, καρπός) *with sweet fruit*.

Γλυκύκρεως, ων, gen. ω, (γλυκύς, κρέας) *of sweet flesh*, Sophr. ap. Ath.

Γλυκύμᾱλον, Aeol. and Dor. for γλυκύμηλον.

Γλυκυμαρίδες, αἱ, a kind of *oyster*, Xenocr.

Γλυκυμείλῐχος, ον, (γλυκύς, μείλιχος) *sweetly winning*, H. Hom. 5, 19.

Γλυκύμηλον, ου, τό, (γλυκύς, μῆλον) *a sweet-apple*, Sapph. 35, in Aeol. form -μαλον: hence as a term of endearment, Theocr. 11, 39.

Γλυκύμορφος, ον, (γλυκύς, μορφή) *of sweet form*.

Γλυκυμῡθέω, ῶ, *to speak sweetly*, Mel. 23: from

Γλυκύμῡθος, (γλυκύς, μῦθος) *sweet-speaking*, Mel. 89.

Γλυκύνους, ουν, gen. ου, (γλυκύς, νοῦς)=γλυκύθυμος.

Γλυκύπαις, αιδος, ὁ, ἡ, (γλυκύς, παῖς) *having a fair offspring*, Mel. 7.

Γλυκυπάρθενος, ου, ἡ, (γλυκύς, πάρθενος) *a sweet maid*, Mel. 54.

Γλυκύπικρος, ον, (γλυκύς, πικρός) *sweetly bitter*, ἔρος, Sapph. 37.

Γλυκύῤῥιζα, ης, ἡ, and γλυκύῤῥιζον, ου, τό, (γλυκύς, ῥίζα) a plant *with a sweet root*, from which *liquorice* (i. e. *glycyrrhize*) is made, Gal.

ΓΛΥΚΥ´Σ, εῖα, ύ, *sweet to the taste, sweet*, νέκταρ, Il. 1, 598: but even in Hom., more usu. metaph., *sweet, delightful*, ἵμερος, ὕπνος, also γλ. αἰών, Od. 5, 152, πόλεμος, Il. 2, 453, πατρὶς καὶ τοκῆες, Od. 9, 34, and so freq. in Pind,. and Att.: later of men, *dear, kind*, Soph. O. C. 106; ὦ γλυκύτατε, *my dedr fellow*, Ar. Ach. 462: sometimes in bad sense, *simple, silly*, like ἡδύς, εὐήθης, Plat. Hipp. Maj. 288 B.—II. as subst. ὁ γλυκύς, sc. οἶνος, Hipp., and τὸ γλυκύ, Diosc., Lat. *passum vinum*: also ἡ γλυκεῖα=γλυκύῤῥιζα, Theophr. Comp. and superl. γλυκίων, Hom., γλύκιστος: also γλυκύτερος, -τατος, Pind., and Ar.: also γλύσσων, Xenophan. ap. E. Gud.: and γλυκιότερος, A. P., Append. 153. Adv. -κέως. [γλῠκῠς]

Γλῠκῠσίδη, ης, ἡ, *the peony*, Theophr. [σῑ-, Nic. Th. 940.]

†Γλυκὺς λιμήν, ὁ, *Glycys Portus*, (*the sweet harbour*), now *Glyki*, a harbour of Epirus, receiving its name from the sweetness of its waters, Strab. 324.

Γλύκυσμα, ατος, τό, *sweetness*.

Γλυκύστρυφνος, ον, (γλυκύς, στρυφνός) *sweet with an astringent taste*, Theophr.

Γλυκύτης, ητος, ἡ, (γλυκύς) *sweetness* of taste, Hdt. 4, 177: also γλ. λέξεως, Dion. H.

Γλυκυτράχηλος, ον, (γλυκύς, τράχηλος) *with a sweet neck*. [ᾰ]

Γλυκύφθογγος, ον, (γλυκύς, φθογγή) *sweet speaking*.

Γλυκυφωνέω, ῶ, *to speak sweetly*, Theocr. 15, 146; and

Γλυκυφωνία, ας, ἡ, *a sweet voice* or *speech*, Diod.: from

Γλυκύφωνος, ον, (γλυκύς, φωνή) *sweet-voiced*.

Γλυκύχῡλος, ον, (γλυκύς, χυλός) *with sweet juices*, Hipp.

Γλυκύχυμος, ον, (γλυκύς, χυμός)=foreg., Gal.

Γλύκων, ὦ γλύκων, like ὦ γλυκύτατε, *my sweet fellow*, a coaxing term, but insinuating that your friend is silly, Ar. Eccl. 985. [ῠ]

†Γλύκων, ωνος, ὁ, *Glycon*, an epigrammatic poet, Anth.—2. a lyric poet. Hence

Γλῠκώνειος, εία, ειον, *Glyconic*, a kind of verse, so called from its inventor Glycon, Hephaest. 10, p. 56, Gaisf.

Γλύμμα, ατος, τό, (γλύφω) *an engraved figure*, Eupol. Incert. 113.

†Γλύμπεις, ὧν, οἱ, *Glympes*, a fortress on the confines of Argolis and Laconia, Polyb. 5, 20, 4.

Γλύξις, εως, ἡ, *sweet insipid wine*, Phryn.

Γλυπτήρ, ῆρος, ὁ, *a chisel*, Anth.

Γλύπτης, ου, ὁ, (γλύφω) *a carver, sculptor*, Anth. Plan. 142.

†Γλυπτικός, ή, όν, (γλύφω) *relating to carving* or *sculpture*; ἡ γλυπτικὴ τέχνη, *the art of carving, sculpture*, Euseb.

Γλυπτός, ή, όν, (γλύφω) *fit for carving*, of wood, Theophr.—II. *carved*, LXX.

Γλύσσων, irreg. comp. of γλυκύς.

Γλύφᾰνον, ου, τό, (γλύφω) *a knife, chisel*, or other *instrument for carving*, H. Hom. Merc. 41, Theocr. 1, 28: γλ. καλάμου, *a penknife*, Anth.

Γλῠφεῖον, ου, τό,=γλύφανον, Luc

Γλῠφεύς, έως, ὁ,=γλυπτήρ, Joseph.

Γλῠφή, ῆς, ἡ, *carving: a carving, carved work*, Diod.—II. *the notch* of an arrow, Aesop.—III. *a hole cut*, ap. Suid. v. καινοπρεπές.

Γλῠφίς, ίδος, ἡ, in good authors always in plur., γλυφίδες, *the notch* of the arrow, which fits on the string, Il. 4, 122, Od. 21, 419: later, *the arrow* itself, Eur. Or. 274.—II.=γλύφανον, *a knife, penknife*, Anth.—III. in architecture, = τρίγλυφος, *the triglyph*, Ap. Rh. 2, 218.

ΓΛΥ´ΦΩ. f. -ψω, *to hollow out*, ναῦς, Ar. Nub. 879: esp. *to engrave* or *carve*, in brass, stone, or wood, γλ. σφρηγῖδας, Hdt. 7, 69: also in mid., Plut.—II. *to scratch down, to write*, which was done by scraping in the wax, Anth., of a usurer marking down interest, whence τοκογλύφος, etc. (Akin to γλάφω, q. v., which is said to denote ruder, coarser work than γλύφω.) [ῡ]

ΓΛΩ´Ξ, ωχός, ἡ, *the beard of corn*, only in plur., Hes. Sc. 398, Heinr. (Akin to γλωχίν.)

ΓΛΩ῀ΣΣΑ, ης, ἡ, Att. γλῶττα, *the tongue*, Hom.: γλώσσας τάμνειν and ἐν πυρὶ βάλλειν, *to cut out* and *burn the tongues of victims* at the end of a meal, Od. 3, 332, sq., in honour of Mercury, yet v. Nitzsch ad l.: γλώσσης χάριν, *through love of talking*, Hes. Op. 707, Aesch. Cho. 266: ἀπὸ γλώσσης, by *word of mouth*, Hdt. 1, 123, Thuc. 7, 10: but οὐκ ἀπὸ γλώσσης, *not from another's tongue, hearsay*, but *of one's own knowledge*, Aesch. Ag. 813: ὅ τι κεν ἔλθῃ ἐπὶ γλῶσσαν λέγειν, *to say whatever comes uppermost*, Lat. *quicquid in buccam venerit*, Valck. Diatr. p. 288 C: πᾶσαν γλῶτταν βασάνιζε, *try every art of tongue*, Ar. Vesp. 547: πᾶσαν ἰέναι γλῶσσαν, *to let loose one's whole tongue*, speak without fear and restraint, Soph. El. 596.—2. of persons, *one who is all tongue, a speaker*, of Pericles, Cratin. Incert. 4, Ar. Fr. 719.—II. *a tongue, language*, Il. 2, 804, Od. 19, 175: γλῶσσαν ἱέναι or νομίζειν, *to speak, use a language* or *dialect*, Hdt., etc.: and so met. in N T. for *a nation, a people*; in pl. *nations speaking different languages*, Id. Apoc. 5, 9; 7, 9.—III. *the mouth-piece* of a flute, Aeschin. 86, 29.—IV. *a tongue of leather, thong*, Lat. *lingula*, Plat. (Com.) Ζεὺς Κακ. 4.—V. *an obsolete* or *foreign word*, which needs explanation, γλώσσημα, Arist. Rhet. 3, 3, 2, Poet. 21, 6.—VI. *a tongue* of land, *a projecting point*, late. (Prob. of same family as γλώξ, γλωχίν.)

Γλωσσαλγέω, ῶ, Att. γλωτταλγέω, ῶ, *to talk till one's tongue aches, chatter without end*; and

Γλωσσαλγία, ας, ἡ, Att. γλωσσαλ

γία, ας, endless talking, wordiness, Eur. Med. 525, Andr. 690: from

Γλώσσαλγος, ον, Att. γλώσσαργος, (γλῶσσα, ἄλγος) *talking till one's tongue aches, very talkative*, Philo.

Γλώσσαργος, etc., v. γλώσσαλγος, etc.: cf. στόμαργος.

Γλωσσάριον, ου, τό, dim. from γλῶσσα, Gal.

Γλώσσημα, ατος, τό, *the gloss*, by which a γλῶσσα or strange word is explained: also=γλῶσσα, M. Anton. —II. *the head of a dart*, Aesch. Fr. 143. Hence

Γλωσσηματικός, ή, όν, *of the nature of a* γλῶσσα, Dion. H. Adv. -κῶς.

Γλωσσίς,=γλωττίς, q. v., Luc.

Γλωσσογάστωρ, ορος, ὁ, ἡ, (γλῶσσα, γαστήρ) *living by one's tongue.*

Γλωσσογράφος, ον, (γλῶσσα, γράφω) *interpreting* γλῶσσαι, Ath. [ᾰ]

Γλωσσοειδής, ές, or γλωττ., (γλῶσσα, εἶδος) *tongue-shaped*, Arist. H. A.

Γλωσσοκάτοχος, ον, (γλῶσσα, κατέχω) *keeping the tongue still*, ὄργανον, Medic.

Γλωσσοκομεῖον, ου, τό, (γλῶσσα, κομέω) *a case to keep mouthpieces*, Lysipp. Bacch. 4: hence in genl. *a box, case*, Gal.—II. *pudendum muliebre*, Eubul. Incert. 27.

Γλωσσόκομον, τό,=foreg., *a case* or *bag* for money, N. T.: *a receptacle, a sepulchre, tomb*: in Ep. ad. 488, 4, prob. *a coffin*, v. Jac. ad l.

Γλωσσότμητος, ον, (γλῶσσα, τέμνω) *with the tongue cut out*, LXX.

Γλωσσοτομέω, (γλῶσσα, τέμνω) *to cut out the tongue*, LXX.

†Γλωσσοτράπεζος, ου, ὁ, (γλῶσσα, τράπεζα) *Glossotrapezus*, a comic name for a parasite, Alciphr.

Γλωσσοχᾰριτέω,=χαριτογλωσσέω, *to flatter*, LXX.

Γλωσσώδης, ες,= γλωσσοειδής.—II. *chattering*, LXX.

Γλῶττα, ης, ἡ, Att. for γλῶσσα.

Γλωττίζω, *to kiss lasciviously*, Anth.

Γλωττικός, ή, όν, *of, belonging to the tongue*, Arist. Part. An.

Γλωττίς, ίδος, ἡ, *the glottis, mouth of the windpipe*, Gal.—II. *the mouth-piece of a flute*, etc.—III. *a shoe-string*, Lob. Phryn. 229.—IV. a kind of *bird*, Arist. H. A.

Γλώττισμα, ατος, τό,=sq.

Γλωττισμός, οῦ, ὁ, (γλωττίζω) *a lascivious kiss*, Anth., v. καταγλωττίζω.

Γλωττοδεψέω, obscene word, Lat. *fellare.*

Γλωττόκομον, τό,=γλωσσόκομον, Longin.

Γλωττοποιέω,=γλωττοδεψέω, Ar.

Γλωττοστροφέω, (γλῶττα, στρέφω) *to twist the tongue, to wrangle, quibble*, Ar. Nub. 792.

ΓΛΩΧΙ´Ν, or rather γλωχίς, gen. ῖνος, ἡ, *any projecting point*, hence—1. once in Hom., *the end of the strap* or *thong* of the yoke, Il. 24, 274.—2. *the point* of an arrow, etc., Soph. Tr. 681. —3. among the Pythagor. *an angle*, Hero Math.—4. *the world's end*, Dion. P. (Cf. γλώξ, and γλῶσσα.)

†Γνάθαινα, ης, ἡ, *Gnathaena*, fem. pr. n., Ath. 558 B.

†Γναθαίνιον, ου, ἡ, *Gnathaenium*, fem. pr. n., Ath. 581; Plut.

Γναθμός, οῦ, ὁ, *the jaw*, poet. form of sq., q. v., Hom.: also in plur., Od. 18, 29, and Eur.: for ἀλλοτρίοις γναθμοῖς γελᾶν, v. sub ἀλλότριος.

ΓΝΑ´ΘΟΣ, ου, ἡ,=foreg., *the jaw, mouth*, the usu. prose form, but also in poets, first in Ep. Hom. 14, 13, cf. infr. II.: strictly *the lower jaw*, Hdt. 9, 83: ἔπαγε γνάθον, *take your teeth to it!* Ar. Vesp. 370: γνάθου δοῦλος, *a greedy fellow*, Eur. Autol. 1, 5, cf. Antiph. Incert. 24, and v. γνάθων.—II. like γένυς, *the point, edge*, esp. of a deadly weapon, σφηνός, Aesch. Pr. 64; metaph. πυρός, Ib. 368; and perh. Σαλμυδησία γν., *a destructive, tempestuous* strand, Ib. 726, cf. Xen. An. 7, 12. (Cf. γένυς, Sanscr. *ganda*, Lat. *gena*: akin also to κνάω, our *gnaw.* [ᾰ] Hence

Γνᾰθόω, ῶ, *to hit on the jaw* or *cheek*, Phryn. (Com.) Monotr. 9.

Γνάθων, ωνος, ὁ, (γνάθος) *puff-cheek, full-mouth.* [ᾰ] Hence

Γνάθων, ωνος, ὁ, *Gnathon*, in the later Com. as prop. n. of a parasite, as in Plaut. and Terent.: cf. γνάθος. [ᾰ]

Γναθώνειος, ον, *like a* γνάθων, *parasitical*, Plut.

†Γναθωνίδης, ου, ὁ, prop. *son of Gnathon*, com. appell. in Luc. *Gnathonides.*

†Γνάϊος, ου, ὁ, the Roman *Cneius*, Polyb.

Γναμπτός, ή, όν, *curved, bent*, ἄγκιστρον, Od. 4, 369, γένυες, Il. 11, 416, ὄνυχες, Hes. Op. 203; usu. in Hom. *supple, pliant*, of the limbs of living men, opp. to the *stark* and *stiff* ones of the dead: metaph. γναμπτὸν νόημα, *a bending, exorable* mind, Il. 24, 41: from

Γνάμπτω, f. -ψω, *to crook, bend*, Il. 23, 731. (Akin to γαμψός, γαμφηλαί, κάμπτω, καμπύλος.)

Γναπτός, ή, όν, (γνάπτω) *carded, fulled, teased.*

ΓΝΑ´ΠΤΩ, γνάπτωρ: γνάφαλον, -φεῖον, -φεύς, -φευτικός, -φεύω, -φικός: ΓΝΑ´ΦΟΣ, -ψις, v. sub κνάπτω, etc.

Γναφάλιον, ου, τό, a downy plant used in stuffing cushions, Lat. *gnaphalium, cudweed* (?).

Γνήσιος, α, ον, (prob. from γένος, γενέσιος, as Lat. *genuinus* from *genus*) *belonging to the race*, i. e. *lawfully begotten, born in wedlock*, in Hom. always with υἱός, *a true, own* son, opp. to νόθος, Il. 11, 102, and in Att., cf. Ar. Av. 1665, Dem. 1095: hence in genl. *real, genuine, true, legitimate*, as γν. γυναῖκες, *lawful wives*, opp. to παλλακίδες, Xen. Cyr. 4, 3, 1; ἀδελφός, Ar. Av. 1659; πολῖται, Arist. Pol.; γν. Ἕλληνες, *true Greeks*, Dem. 118, 24; γν. ἀρεταί, *real, unfeigned virtues*, Pind. O. 2, 21: φρονεῖν γνήσια, *to have a noble mind* (though of base birth), Eur. Hipp. 309: and so of writings, *genuine*, Gal. Adv. -ίως, *lawfully, really, truly*, Eur., and Dem. Hence

Γνησιότης, ητος, ἡ, *true birth, genuineness*, Arist. Rhet.

†Γνήσιππος, ου, ὁ, *Gnesippus*, a comic poet, Ath. 638 D.—2. an Athenian, Xen. An. 7, 3, 28.

Γνίφων, ωνος, ὁ, *a niggard, curmudgeon*, Arist. Eth. N. (Akin to κνιπός.) [ῐ prob.]

†Γνιφωνίδης, ου, ὁ, prop. *son of Gniphon*: *Gniphonides*, masc. pr. n., Andoc.

Γνοίην, ης, η, opt. aor. 2 act. ἔγνων of γιγνώσκω.

†Γνοῦρος, ου, ὁ, *Gnūrus*, father of Anacharsis, Hdt. 4, 76.

Γνοφερός, = δνοφερός, *dark.* — 2. *stormy.*

ΓΝΟ´ΦΟΣ, ου, ὁ, *darkness.*—2. *a kind of storm, a whirlwind*, Arist. Mund.: =δνόφος, Koen Greg. p. 373, Buttm. Lexil. v. κελαινός 9. Hence

Γνοφόω, ῶ, *to make dark.*

Γνοφώδης, ες, (γνόφος, εἶδος)= γνοφερός, Eur. Tro. 79.

ΓΝΥ´ΘΟΣ, εος, τό, *a cave, pit, hollow*, Lyc.

Γνύξ, adv. (γόνυ) *with bent knee*, Il., always in phrase γνὺξ ἐριπεῖν, *to fall on the knee.*

Γνυπετός, όν, (γόνυ, πίπτω) *falling on the knee, weak in the leg*, whence, acc. to Hesych., γνυπτέω, γνυπόω, γνυπόομαι, *to be sad* or *weak.*

Γνῶ, Ion. for ἔγνω, 3 sing. indic. aor. 2 act. from γιγνώσκω, Hom.: also 1 sing. subj.: but γνῷ, 3 sing. subj. aor. 2 act., Il.: γνῶθι, imperat.

Γνῶμα, ατος, τό, (γνῶναι) *a mark, sign, symptom*, like γνώμων, γνώρισμα, Hdt. 7, 52, Soph. Tr. 593.—II. *judgment*,=γνώμη, Aesch. Ag. 1352. —III.=Lat. *groma.*

Γνωμάτευμα, ατος, τό, *judgment, a maxim*: from

Γνωματεύω, (γνῶμα) *to give an opinion, utter maxims.*—2. esp. σκιὰς γν., *to measure the gnomon* of the sundial, v. γνώμων, Ruhnk. Tim.

Γνώμεναι, Ep. for γνῶναι, inf. aor. 2 act. of γιγνώσκω, Hom.

Γνώμη, ης, ἡ, (γνῶναι) *a means of knowing*, and so like γνῶμα, γνώμων, *a mark, token, sign*, Theogn. 60, Arist. H. A. 6, 22, 12.—II. *that by which one knows, judges*, etc., *the mind*, and sc the various ways in which it exerts itself:—1. *the judgment, understanding*, opp. to σῶμα, Xen. Cyr. 1, 3, 10; opp. to ἰσχύς, Thuc. 3, 11: γνώμην ἔχειν, *to understand*, Soph. El. 214: ἀπὸ γνώμης, *from one's judgment*, with good conscience, Aesch. Eum. 674: γνώμῃ, *with good reason*, Xen. An. 2, 6, 9: γνώμῃ τῇ ἀρίστῃ, *to the best of one's judgment*, Arist. Rhet.—2. *the will, disposition of the mind*, ἐν γνώμῃ εἶναι or γενέσθαι τινί, *to be according to one's mind*, in favour with him, Hdt. 6, 37: ἀφ' ἑαυτοῦ γνώμης, *of his own accord*, Thuc. 4, 68; ἐκ μιᾶς γνώμης, *of one accord, with one consent*, Dem. 147, 1: also μιᾷ γμώμῃ, Thuc. 6, 17: κατὰ γνώμην, *as one wishes*, opp. to παρὰ γνώμην, freq. in Att.—III. *the result of such exertions of the mind*, and so — 1. *a judgment, opinion*, γνώμην ἔχειν, *to be of opinion*, περί τινος, Xen., etc.. c. inf., Thuc., etc.; πρός or ἐπί τι, Thuc. 5, 13; 7, 15; οὕτως γνώμην ἔχειν, ὡς, *to be of such an opinion* as this, *to entertain this opinion* that..., Thuc. 7, 15, Xen. Cyr. 1, 6, 11; also *to be right*, Ar. Nub. 157: γνώμης τῆς αὐτῆς ἔχεσθαι, εἶναι, *to hold by, be of the same opinion*, Thuc. 1, 140: πλεῖστος εἶναι τῇ γνώμῃ, *to incline mostly to the opinion* that..., Hdt. 7, 220, cf. 5, 126: γνώμην ἀποφαίνεσθαι, θέσθαι, *to deliver an opinion*, Eur. Supp. 338, Soph. Phil. 1448, etc.: γνώμην ἐμήν, *in my judgment* or *opinion*, Ar. Pac. 232, Vesp. 983: hence also *a mistaken judgment, fancy*, Soph. Aj. 51, Ant. 389: *intention, purpose*, Xen. An. 1, 8, 10: γνῶμαι, *the opinions* of wise men, *maxims*, often in metrical collections, Lat. *sententiae*, v. γνωμικός, and cf. Arist. Rhet. 2, 21.—2. *a resolve, counsel, advice*, γνώμην ποιεῖσθαι, c. inf., *to resolve to* do, Thuc. 1, 128: esp. *a public resolution, vote, decree*, Lat. *rogatio, consultum*, γνώμην ἐσφέρειν, Hdt. 3, 80; λέγειν, εἰπεῖν, ποιεῖσθαι, προτιθέναι, Thuc., etc.,

†Γνώμη, ης, ἡ, *Gnomē*, fem. pr. n., Ath. 345 D; of a dog, Xen. Cyn. 7, 5.

Γνωμηδόν, adv., *vote by vote*, Dion. H. (γνώμη III., 2.)

Γνωμίδιον, ου, τό, dim. from γνώμη, Ar. Nub. 321.

Γνωμιδιώκτης, ου, ὁ, (γνῶμαι, διώκω) *a hunter after* γνῶμαι or *sententious sayings*, Cratin. Incert. 145.

Γνωμικός, ή, όν, (γνώμη III., fin.

dealing in maxims, sententious, ποιηταὶ γν., *Poetae Gnomici*, didactic poets, such as Solon, Phocylides, Theognis, etc. Adv. -κῶς.

Γνωμολογέω, ῶ, *to speak in maxims, be sententious*, Arist. Rhet.

Γνωμολογία, ας, ἡ, *a speaking in maxims*, Plat. Phaedr. 267 C: *a collection of maxims*, Plut.; and

Γνωμολογικός, ή, όν, *sententious*, Dem. Phal. Adv. -κῶς. From

Γνωμολόγος, ον, (γνῶμαι, λέγω)= foreg.

Γνωμονικός, ή, όν, (γνώμων) *fit to give judgment*, Xen. Mem. 4, 2, 10: *experienced* or *skilled in* a thing, τινός, Plat. Rep. 467 C.—II. *belonging to the gnomon* of the sun-dial: ἡ -κή, sub. τέχνη, *the art of making sun-dials*, Vitruv. Adv. -κῶς.

Γνωμοσύνη, ης, ἡ, (γνώμων) *prudence, judgment*, Solon 8, 1.

Γνωμοτῠπέω, ῶ, *to coin maxims*, Ar. Thesm. 55; and

Γνωμοτυπικός, ή, όν, *clever at coining maxims*, Ar. Eq. 1379: from

Γνωμοτύπος, ον, (γνῶμαι, τύπτω) *maxim-coining, sententious*, Ar. Ran. 877, cf. Arist. Rhet. 2, 21.

Γνώμων, ονος, ὁ, (γνῶναι) *one that knows* or *examines, a judge, interpreter*, θεσφάτων, Aesch. Ag. 1130, τῶν παραχρῆμα, Thuc. 1, 138: in Lys. 110, 28, γνώμονες are *the guardians* of the sacred olives at Athens, v. Bremi.—II. *the gnomon* or *index* of the sun-dial, Hdt. 2, 109: also=κλεψύδρα, Ath.—III. οἱ γνώμονες, *the teeth that mark* a horse's age, Xen. Eq. 3, 1.—IV. *a rule* or *guide* of life, Theogn. 543: esp. a carpenter's *rule* or *square*, Lat. *norma*, Arist. Categ.—V. γνώμονες, with the Pythagoreans, are the *five odd numbers*, v. Böckh Philolaos p. 143.

Γνῶναι, inf. aor. 2 act. of γιγνώσκω, and from this most derivs. are formed.

Γνώομεν, Ep. for γνῶμεν, 1 plur. subj. aor. 2 act. of γιγνώσκω, Od. 16, 304.

Γνωρίζω, f. -ίσω Att. -ῐῶ, *to make known, point out, declare*, Aesch. Pr. 487.—2. *to gain knowledge of, discover, detect*, Thuc. 5, 103; *to examine, recognise, acknowledge*, Soph. O. T. 538, Eur. Alc. 564, Dem. 924, 28.—3. *to make one's friend*, Plat. Lach. 181 C, Rep. 402 A: from

Γνώριμος, ον, rarely η, ον, (Plat. Rep. 614 E) *well-known*: as subst. *an acquaintance*, Od. 16, 9: less than φίλος, Dem. 320, 16: but also in genl. *a friend*, Lat. *familiaris*, τινί, Xen. Mem. 2, 3, 1, also τινός.—II. *that may be known*: hence *known to all, distinguished*, οἱ γνώριμοι, *the notables*, Lat. *optimates*, opp. to δῆμος, Xen. Hell. 2, 2, 6, cf. Arist. Pol. 4, 4. Adv. -μως, *so as to be known, familiarly*, πᾶσι γν. γνώριμον, Dem. 722, 15: γν. ἔχειν τινί, *to be on friendly terms with* one, Id. 1247, 14. (γνῶσις, γνωτός, *notus, gnarus*.) Hence

Γνωριμότης, ητος, ἡ, *acquaintance*, Stob.

Γνώρισις, εως, ἡ, (γνωρίζω) *acquaintance*, τινός, with another, Plat. Polit. init.—2. *knowledge*, Id. Legg. 763 B.

Γνώρισμα, ατος, τό, (γνωρίζω) *that by which a thing is made known, a mark, token*, Xen. Cyr. 2, 1, 27: esp. γνωρίσματα, *tokens by which* a lost child *is recognised*, Plut., and Paus.

Γνωρισμός, οῦ, ὁ, (γνωρίζω) *a making known*, Arist. An. Post.

Γνωριστέος, verb. adj. from γνωρίζω, *one must know*, Arist. Eth. N.

Γνωριστής, οῦ, ὁ, (γνωρίζω) *one that takes cognisance of*, δίκης, Antipho 140, 27.

Γνωριστικός, ή, όν, (γνωρίζω) *capable of knowing*, δύναμις, Plut.—II. *serving as a mark* or *token*.

Γνῷς, 2 sing. subj. aor. 2 act. of γιγνώσκω, Od.

Γνῶσι, 3 pl. subj. aor. 2 act. of γιγνώσκω, Il.

†Γνωσίας, ου, ὁ, *Gnosias*, masc. pr. n. of a Syracusan, Xen. Hell. 1, 1, 29.

†Γνωσίδημος, ου, ὁ, *Gnosidēmus*, a tyrant of Oreus in Euboea, Aeschin.

Γνωσιμᾰχέω, (γνῶσις, μάχομαι) *to contest one's own opinion*, i. e. *to confess one's self in the wrong, change one's mind* or *purpose, repent of*, Hdt. 3, 25, Eur. Herac. 706 ubi Elmsl., Ar. Av. 555: γν. μὴ εἶναι ὅμοιον, *to confess that one is not equal*, Hdt. 8, 29.—2. πρός τινα, *to differ with* another *in opinion*, Dion. H. Freq in late prose. Hence

Γνοσιμαχία, ας, ἡ, *a differing* (with another) *in opinion*, Philo.

†Γνώσιππος, ου, ὁ, *Gnosippus*, masc. pr. n. of a Spartan, Ath. 168 D.

Γνῶσις, εως, ἡ, (γνῶναι) *inquiry*, esp. of a judicial kind, Lat. *cognitio*, Dem. 544, 2.—II. *a knowing, knowledge*, Arist. Eth. N.; esp. of a higher kind, *deeper wisdom*, N. T., and Eccl. —2. *acquaintance with* a person, πρός τινα, ap. Aeschin. 8, 4.—3. *a knowing, recognising*, Thuc. 7, 44.—III. *fame, credit*, Luc.

Γνώσομαι, fut. of γιγνώσκω.

†Γνωστέον, verb. adj. of γιγνώσκω, *one must know*, Plat. Rep. 396 A.

Γνωστήρ, ῆρος, ὁ, (γνῶναι) *one that knows* or *inquires*: *one that warrants the truth of a thing*, Lat. *cognitor, notor*, Xen. Cyr. 6, 2, 39, cf. Piers. Moer. 116.

Γνώστης, ου, ὁ, commoner form of foreg., Plut., etc.

Γνωστικός, ή, όν, (γιγνώσκω) *good at knowing, quick, sagacious*, Diog. L.: οἱ γνωστικοί, men *that claimed to have a deeper wisdom, Gnostics*, Eccl. Adv. -κῶς.

Γνωστός, ή, όν, collat. form of γνωτός, *known*: as subst. *a friend*, τινί, Aesch. Cho. 702.—II. *to be known*, Soph. O. T. 361, Plat. Theaet. 205 B. Adv. -τῶς.

Γνῶτε, imperat. aor. 2 act. of γιγνώσκω: γνῶτον, γνώτην, 2 and 3 dual. ind. aor. 2 act.

Γνωτός, ή, όν, also ός, όν, (γνῶναι) *known, well known*, Il. 7, 401; γνωτὰ κοὐκ ἄγνωτά μοι, Soph. O. T. 58: but in Hom. esp. freq. as subst. *a friend, kinsman, brother*: also γνωτοί τε γνωταί τε, *brothers* and *sisters*, Il. 15, 350.

Γνωτοφόνος, ον, (γνωτός, φονεύω) Nonn.; and

Γνωτοφόντις, ιδος, ἡ, *fratricidal*, Lyc.

Γνώω, γνώωσι, Ep. for γνῶ, γνῶσι, subj. aor. 2 act. of γιγνώσκω.

†Γόαισος, ου, ὁ, *Goaesus*, a king of the Amani, Luc.

†Γόαξις, ιος, ὁ, *Goaxis*, masc. pr. n., an Edonian, Thuc. 4, 107.

ΓΟΑ'Ω, Ep. inf. γοήμεναι, Il. 14, 502, part. γοόων, όωσα, Il.: 2 aor. ἔγοον, Il. 6, 500, γοάασκον, Od. 8, 92: fut. γοήσω (γόος.) *To wail, groan, weep*, Hom.—II. c. acc. *to bewail, mourn, weep for*, Hom.: also in mid. γοάομαι, Il. 21, 124, and so in Trag.

†Γογαρηνή, ῆς, ἡ, *Gogarēne*, a region of Armenia, Strab.

Γογγροειδής, ές, (γόγγρος, εἶδος) *like a* γόγγρος, Arist. H. A.

Γογγροκτόνος, ον, (γόγγρος, κτείνω) *conger-killing*, Plut.

ΓΟΓΓΡΟΣ, ου, ὁ, *a conger-eel*, Lat. *conger*, Arist. H. A.—II. *a swelling* or *excrescence on trees*, Theophr. Hence

Γογγρώδης, ες, (γόγγρος, εἶδος)= γογγροειδής.

Γογγρώνη, ης, ἡ, *a scrofulous excrescence on the neck*, Hipp.—2.=γόγγρος II.

Γογγύζω, *to mutter, murmur*, N. T.

Γογγυλεύω and γογγυλίζω, (γογγύλος)=γογγύλλω.

Γογγύλη, ης, ἡ, worse form of γογγυλίς, Ar. Thesm. 1185.

Γογγυλίδιον, ου, τό, v. γογγύλιον.

Γογγυλίζω, v. γογγύλλω.

Γογγύλιον and γογγυλίδιον, ου, τό, dim. from γογγύλη.—2. in plur. γογγύλια and γογγυλίδια, *pills*, Medic.

Γογγύλιος, ία, ιον,=γογγύλος, q. v.

Γογγυλίς, ίδος, ἡ, *a turnip*, Ar. Fr. 476, cf. Ath. 369.

Γογγύλλω, *to round, round off*, should be read, Ar. Thesm. 56.

†Γογγύλος, ου, ὁ, *Gongylus*, masc. pr. n., an Eretrian, Thuc. 1, 128, cf. Xen. Hell. 3, 1, 6, (accented also Γόγγυλος, but v. Arcad. 56, 25).—2. a Corinthian, Thuc. 7, 2.

ΓΟΓΓΥ'ΛΟΣ, η, ον, also γογγύλιος, α, ον,=στρογγύλος, *round, spherical*, Aesch. Fr. 182. [ῠ] Hence

Γογγῠλώδης, ες, (γογγύλος, εἶδος) *roundish*.

Γόγγῠσις, εως, ἡ,=sq., LXX.

Γογγυσμός, οῦ, ὁ, (γογγύζω) *a murmuring, muttering*, LXX.

Γογγυστής, οῦ, ὁ, *a murmurer, mutterer*, N. T.

Γογγυστικός, ή, όν, *inclined to murmur*, Eccl.

Γοεδνός, ή, όν, (cf. μακεδνός)=sq., Aesch. Pers. 1057, Supp. 72.

Γοερός, ά, όν, (γοάω) of things, *mournful, distressful*, πάθη, Aesch. Ag. 1176; δάκρυα, μέλος, etc., Eur.: of the nightingale, *sad*, Call. Adv. -ρῶς.

Γοέω, Ion. for γοάω.

ΓΟ'Η, ης, ἡ,=γόος, only in Hdt. 7, 191, καταείδοντες γόησι τῷ ἀνέμῳ, *charming the wind with howls*, where however Schäf. and Schweigh. prefer γόησι, from γόης.

Γοήμεναι, Ep. for γοᾶν, inf. pres. from γοάω, Il. 14, 502.

Γοήμων, ον, gen. ονος,=γοερός, Anth.

Γοηρός, ά, όν, poet. for γοερός, Lyc.

Γόης, ητος, ὁ, *howling, wailing*, Aesch. Cho. 822.—II. *a wizard, sorcerer, enchanter*, Hdt. 4, 105, etc., cf. γόη: *a juggler, cheat*, cf. Ruhnk. Tim., Sturz Emped. p. 36. (From γοάω, because such people chanted their spells in a sort of *howl*, γόος, Seneca's *ululatus barbaricus*, cf. Soph. Aj. 582.)

Γοητεία, ας, ἡ, (γοητεύω) *sorcery, witchcraft, juggling*, Plat. Symp. 203 A, and freq. in late prose.

Γοήτευμα, ατος, τό, *a magic spell* or *trick, juggle*, Plat. Phil. 44 C.

Γοητευτικός, ή, όν,=γοητικός, ή, όν. Adv. -κῶς.

Γοητεύτρια, ας, ἡ, *a witch*.

Γοητεύω, (γόης) *to spell-bind, bewitch*, Plat., etc., cf. γόης.

Γοητικός, ή, όν, (γόης) *belonging to* or *good at witchcraft, juggling*, Diog. L. Adv. -κῶς.

Γοῆτις, ιδος, ἡ, fem. as from a masc. γοήτης, *a witch*, Anth.

ΓΟΙ', ΓΟΙ῀, an imitation of the *grunting* of swine, Jac. Del. Epigr. 6, 47. 2. cf. κοΐ.

†Γολγοθᾶ, indecl. (from Chaldee *golgotha*, a skull) *Golgotha*, *the place of a skull*, a knoll near Jerusalem.

where malefactors were executed, N. T. Matth. 27, 33.

†Γολγοί, ῶν, οἱ, *Golgi*, a city of Cyprus, sacred to Venus, Theocr. 15, 100.

†Γολόσσης, ου, ὁ, *Gulussa*, son of the Numidian king Massinissa, Polyb. 39. 1.

†Γόμοῤῥα, ας, ἡ, and ων, τά, *Gomorrha*, a city of Judaea, the site of which was covered by the Dead Sea, LXX., N. T.

Γόμος, ου, ὁ, (γέμω) *a ship's cargo, freight, load*, πεντακιςχιλίων ταλάντων γόμον ἔχειν, *to be of* 5000 *talents burden*, Hdt. 1, 194.

Γομόω, ῶ, (γόμος) *to lade, freight.*

Γομφάριον, ου, τό, dim. from γόμφος.

Γομφιάζω, *to have pain in the back teeth* (γομφίοι), LXX. Hence

Γομφίᾰσις, εως, ἡ, and

Γομφιασμός, οῦ, ὁ, *a pain in the back teeth*. LXX.

Γομφιόδουπος, ον, (γομφίος, δοῦπος) *rattling on the teeth*, χαλινός, Anth.

Γομφίος, (not γόμφιος) ὁ, sub. ὀδούς, *a grinder-tooth*, Lat. *molaris*, Epich. p. 9, Hdt. 9, 83, opp. to προσθίος: *the tooth of a key*, Ar. Thesm. 423. (From γόμφος, because of their *rounded upper surface.*)

Γομφόδετος, ον, (γόμφος, δέω) *nail-bound*, Aesch. Supp. 846.

†Γόμφοι, ων, οἱ, *Gomphi*, now *Kalabaki*, a city of Thessaly, on the Peneus, Strab.

Γομφοπᾰγής, ές, (γόμφος, πήγνυμι) *nail-fastened, strong-compacted*, ῥήματα, the long and harsh compounds of Aeschylus, Ar. Ran. 824.

ΓΟ´ΜΦΟΣ, ου, ὁ, *a nail, peg* or *pin*, for ship-building, Od. 5, 248, and other uses, Hes. Op. 429, Aesch. Theb. 542; in genl. *any bond* or *fastening*, as in Hdt. 2, 96, γόμφοι are the *cross ribs* of the Aegypt. canoes: in Arist. Part. An., *the articulation* of joints that turned on an ἀστράγαλος. The Gramm. distinguish γόμφος from ἧλος, by making the former of wood, the latter of metal; but Polyb. 13, 7. 9, has γόμφοι σιδηροῖ: they seem rather to differ in size and shape, γόμφος being *a large, wedge-shaped nail*. v. Schol. Ar. Eq. 463.

Γομφότομος, ον, (γόμφος, τέμνω) *pierced with nails*, Nonn.

Γομφόω, ῶ, f. -ώσω, (γόμφος) *to fasten with nails, pegs*, or *pins*, esp. of ships; γεγόμφωται σκάφος, the ship's hull *is ready built*, Aesch. Supp. 440: metaph. γάλα γομφοῦν, like πηγνύναι, *to make* milk *thick* or *curdled*, Emped. 193. Hence

Γόμφωμα, ατος, τό, *that which is fastened by nails, pegs*, or *joinings*, Lat. *compages*, Plut.

Γομφωτήρ, ῆρος, ὁ, *one that fastens with nails* or *pegs*, esp. *a ship-builder*, Anth.

Γομφωτήριος, α, ον, *of, belonging to fastening with nails.*

Γομφωτικός, ή, όν, = foreg.: -κή, ἡ, sub. τέχνη, *carpentry*, Plat. Polit. 280 D.

Γομφωτός, ή, όν, (γομφόω) *fastened with nails* or *pegs*: πλοῖα γ., ships *put together with pins*, so that they could be taken to pieces, Strab.

†Γονατᾶς, ᾶ, ὁ, *Gonatas*, appellation of king Antigonus of Macedonia, Polyb. 2, 41, 10.

Γονατίζω, f. -ίσω Att. -ῐῶ, (γόνυ) *to thrust with the knee*, A. B.—2. *to make to kneel.*—3. intr. *to kneel.*

Γονάτιον, ου, τό, dim. from γόνυ, Luc.

Γονατόδεσμος, ου, ὁ, (γόνυ, δεσμός) *a knee-band.*

Γονατόομαι, pass., (γόνυ) *to get, have a knee* or *joint*, of grasses, reeds, etc., Theophr.

Γονατώδης, ες, (γόνυ, εἶδος) *with joints*, like reeds, etc., Id.

Γονεία, ας, ἡ, (γονεύω) *generation.*

Γονεύς, έως, ὁ, *a begetter, father, sire*, Hdt. 1, 91: more freq. in plur., *the parents*, H. Hom. Cer. 241, Hes. Op. 233, and so in Hdt., and Att.

Γονεύω, *to beget, generate, produce*, Theophr.: from

Γονή, ῆς, ἡ, (* γένω) *that which is begotten, offspring, race*, Hom., etc.: *the young* of animals, Aesch. Fr. 180: *the fruits* of the earth, Plat. Ax. 371 C.—II. *that which begets, the seed*, Hdt. 3, 101, 109: *the parts of generation*, also *the womb*, Hipp., v. Foes. Oecon. — III. *generation, child-birth*, Eur. Phoen. 1597.—IV. *birth, descent*, γονῇ γενναῖος, Soph. O. T. 1469.—V. *a generation*, Aesch. Pers. 818.

Γονίας, ὁ, χείμων, like Καικίας, ὀρνιθίας, etc., a storm *blowing, arising from the family*, v. Blomf. Aesch. Cho. 1054.

Γονικός, ή, όν, (γονή) *belonging to generation* or *the seed*, Arist. Probl.—2. *ancestral*, late.

Γόνιμος, ον, also η, ον, (γονή) *productive, fruitful*, opp. to ἄτεκνος, Hipp.: also metaph. ποιήτης γ., a poet *of creative powers, of true genius*, Ar. Ran. 96: hence *genuine, true*, Plat. Rep. 367 D, 673 C.—II. *with full powers, full grown*, Lat. *vitalis*, Arist. H. A.—III. with ἡμέρα, μήν, ἔτος, *odd*, because on odd days, etc., illnesses came to their crisis, hence *critical, decisive*, Hipp., v. Foes. Oecon. Hence

Γονιμώδης, ες, (γόνιμος, εἶδος) *fruitful*, Orph.

†Γόννος, ου, ἡ, Hdt. 7, 128; Γόννοι, ων, οἱ, Polyb. 18, 10, 2; *Gonnus*, or *Gonni*, a city of the Perrhaebi in Thessaly, on the Peneus.

Γονοειδής, ές, (γονή, εἶδος) *like seed*, Hipp.

Γονόεις, εσσα, εν, (γόνος) *fruitful*, Nic.

†Γονόεσσα, ης, ἡ, *Gonoessa*, a promontory near Pallene, in Achaia, Il. 2, 573.

Γονοκτονέω, (γόνος, κτείνω) *to murder one's children*, Plut.

†Γονομᾶνοί, ῶν, οἱ, *the Cenomāni*, a Gallic tribe, Polyb. 2, 17, 4.

Γονοποιέω, ῶ, (γονή, ποιέω) *to impregnate*, Geop. Hence

Γονοποιΐα, ας, ἡ, *impregnation.*

Γονόῤῥοια, ας, ἡ, (γονή, ῥέω) *gonorrhoea*, Gal.

Γονοῤῥοϊκός, ή, όν, Paul. Aeg.; and

Γονόῤῥοιος, ον, *subject to gonorrhoea*, Joseph.

Γονοῤῥυέω, ῶ, *to be subject to gonorrhoea*, LXX.

Γονοῤῥῠής, ές, = γονόῤῥοιος, LXX.

Γόνος, ου, ὁ, like γονή, also ἡ γόνος, Eur. I. A. 794, (* γένω) *that which is begotten, a child, grandchild, offspring, race*, oft. in Hom.; later also of *the young* of animals, *the young shoots* of plants, as γόνος ἀμπέλου, Anacreont.: γόνος πλουτόχθων, *a generation* rich in the fruits of the earth, Aesch. Eum. 946.—II. like γένος, *race, birth, descent*, Od. 1, 216, Hdt. 6, 135.—III. *a begetting*, Aesch. Supp. 172.—IV. *the seed*, Hipp., and Hdt.

Γονός, ὁ, v. γουνός.

ΓΟ´ΝΥ˘, τό, gen. γόνατος, dat. pl. γόνασι: Ion. γούνατος, γούνασι, rarely γούνασσι, Il.: poet. also γουνός, γουνί, pl. γοῦνα, γούνων, like δόρυ: Aeol. plur. γόνα, gen. γόνων, Neue Sapph. Fr. 25; but γοῦνυ is never used: *the knee*, freq. in Hom., esp. in phrase ἅψασθαι γούνων, *to clasp the knees* as a suppliant, so λαβεῖν γούνων and γούνατα: also γόνυ ἀμφιπίτνειν, ἀμπίσχειν, προςπίπτειν, γόνασι or πρὸς γόνυ πίπτειν, very freq. in Eur.; ἅντεσθαι, λισσεσθαί τινα πρὸς γονάτων, Eur., etc.: γόνυ κάμπτειν, *to bend the knee*, i. e. sit down, take rest, Il., cf. Blomf. Aesch. Pr. 32: γούνατά τινος λύειν, *to make his knees slack*, i. e. weaken, lame, kill him, Il., cf. Nitzsch Od. 1, 267: θεῶν ἐν γούνασι κεῖται, *it lies on the knees of the gods*, i. e. *depends on their will and pleasure*, Hom. Metaph. from warriors stricken down, ἐς γόνυ βάλλειν, κλίνειν, ῥίπτειν, πίπτειν, of fallen cities and peoples, *to bring down, cast down, overthrow*, Valck. Hdt. 6, 27, Blomf. Aesch. Pers. 927.—II. *the knee* or *joint* of the grasses, such as the cane, Lat. *geniculum*, Hdt. 3, 98, cf. γῶνος. (Sanscr. *jânu*, Lat. *genu*, our *knee, knuckle*, cf. γνύξ, γνυπετός.)

Γονυαγκών, ῶνος, ὁ, (γόνυ, ἀγκών) *the angle formed by the bent knee.*

†Γονυαλγής, ές, (γόνυ, ἄλγος) *suffering from pain in the knees*, Hipp.

Γονυκαμψεπίκυρτος, ον, (γόνυ, κάμπτω, ἐπίκυρτος) *twisting the knee awry*: and

Γονυκλασάγρυπνα, ης, ἡ, (γόνυ, κλάω, ἄγρυπνος) *keeping the knee without sleep*: epithets of the gout in Luc.

Γονυκλῖνέω, *to bend the knee*: from

Γονυκλῐνής, ές, (γόνυ, κλίνω) *with bent knee*, Euseb. Hence

Γονυκλῐσία, ας, ἡ, *a bending of the knee*, Eccl.

Γονύκροτος, ον, (γόνυ, κροτέω) *knocking the knees together*, of weak cowardly persons, Anacr. 114, Arist. Physiogn.

Γονυπετέω, ῶ, *to fall on the knee*, Polyb.: *fall down before*, τινί and τινά, N. T.: from

Γονυπετής, ές, (γόνυ, πίπτω, πεσεῖν) *falling on the knee*, ἕδρα γον., a *kneeling* posture, Eur. Phoen. 293.

Γονώδης, ες, = γονοειδής, Hipp.

Γόον, Ep. 3 pl. aor. 2 irr. of γοάω for ἔγοον, Il. 6, 500.

ΓΟ´ΟΣ, ου, ὁ, *any sign of grief, weeping, wailing, groaning, howling, mourning, woe*: in Hom. as well of weeping, e. g. σχέθε δ' ὄσσε γόοιο, Od. 4, 758, as of louder signs of grief; in Trag. almost wholly in latter sense. (also γόη: hence γοάω.)

Γοόω, Ep. for γοάω, Hom.

†Γορβεοῦς, οῦντος, ὁ, *Gorbeus*, in Phrygia, Strab.

†Γοργάς, άδος, ἡ, = ἁλιάς, Soph. Fr. 174.—2. appellation of Juno or Minerva, Lyc. 1349.

†Γόργασος, ου, ὁ, (Γοργώ) *Gorgasus*, Ar. Ach. 1131, calls Lamachus son of Gorgasus in allusion to his *Gorgon* crest and shield, cf. Ib. 567.

Γοργεῖος, Att. Γόργειος, α, ον, (Γοργώ) *of, belonging to the Gorgon*, Γοργείη κεφαλή, Il. 5, 741, Od. 11, 634: τὸ Γόργειον, sc. πρόςωπον, *Medusa's head*, Cic. Att. 4, 16.

†Γόργη, ης, ἡ, *Gorgē*, daughter of Oeneus, Lyc. 1013.—2. one of the Danaides, Apollod. 2, 1, 5.

Γοργιάζω, *to speak like the sophist Gorgias, to use his style and arts*, Philostr.: from

†Γοργίας, ου, ὁ, *Gorgias*, the celebrated sophist and orator of Leontini in Sicily, Plat., etc.—2. an Athenian

archon, Plut.—3. a commander of Eumenes, Plut. Eum. 7. Others in Luc., etc.

†Γοργίδας, α, ὁ, *Gorgidas*, masc. pr. n., a Theban, Plut. Pel. 12.

Γοργίειος, ον, (Γοργίας) *of Gorgias, Gorgias-like*, Xen. Symp. 2, 26.

†Γοργίππεια, ας, ἡ, *Gorgippia*, a city of Sindice on the Cimmerian Bosporus, Strab.

†Γοργίππος, ου, ὁ, *Gorgippus*, masc. pr. n., Dinarch.

†Γοργίων, ωνος, ὁ, *Gorgion*, an Eretrian, brother of Gongylus, Xen. Hell. 3, 1, 6.

†Γοργολέων, οντος, ὁ, *Gorgoleon*, masc. pr. n., a Spartan, Plut. Pel. 17.

Γοργολόφας, ου, ὁ, (Γοργώ λόφος) *he of the Gorgon-crest*, Ar. Ach. 567: fem. Γοργολόφα, ης, ἡ, Ar. Eq. 1181.

Γοργόνειος, ον,=Γοργεῖος, Aesch. Pr. 793.

Γοργόνη, ης, ἡ, rare collat. form of Γοργώ, Herm. Eur. Alc. 1123.

Γοργονώδης, ες, (Γοργώ, εἶδος) *Gorgon-like*.

Γοργόνωτος, ον, (Γοργώ, νῶτον) ἀσπὶς Γ., a shield *with the Gorgon on its back*, Ar. Ach. 1124.

Γοργόομαι, as pass., *to be spirited, hot* or *wild*, of a horse, Xen. Eq. 10, 4: from

ΓΟΡΓΟ´Σ, ή, όν, *fearful, fierce*, esp. of the eye and look, ὄμμα, Aesch. Theb. 537, γοργ. ἀναβλέπειν, *to look fiercely up*, Eur. Supp. 322: also γ. εἰςιδεῖν, ἰδεῖν, ὁρᾶσθαι, *fearful to behold*, Eur., and Xen., cf. Valck. Phoen. 149: esp. also of horses, *hot, spirited*, Xen. Eq. 10, 17. (the earliest form of the word is the subst. Γοργώ, q. v.,

†Γόργος, ου, ὁ, *Gorgus*, king of Salamis in Cyprus, Hdt. 5, 104.—2. son of Cypselus, founder of Ambracia, Strab. Others in Polyb., Paus., etc.

Γοργότης, ητος, ἡ, *fierceness of eye, eagerness, quickness*, Hermog.

Γοργόφθαλμος, ον,=γοργωπός.

Γοργοφόνος, ον, (Γοργώ, φονεύω) *Gorgon-killing*, Eur. ap. Plut. 2, 747 D: as pr. n., *Gorgophonus*, son of Electryon, Apollod. 2, 4, 5: also fem. Γοργοφόνη, as a name of Minerva, Eur. Ion 1478: also a daughter of Danaus, Apollod. 2, 1, 5; of Perseus, Id. 1, 9, 5.

†Γοργυθίων, ωνος, ὁ, *Gorgythion*, a son of Priam, Il. 8, 302.

†Γόργυθος, ου, ὁ, *Gorgythus*, name of a comedy of Antiphanes, Ath. 340 C.

†Γοργύλος, ου, ὁ, *the Gorgylus*, a tributary of the Eurotas, Polyb. 2, 66.

†Γοργύρα, ας, ἡ, *Gorgyra*, wife of Acheron, Apollod.: from

Γοργύρη, ης, ἡ, Hdt. 3, 145, *an underground dungeon*, Lacon. γεργύρα: acc. to Hesych. also *an aqueduct*. (prob. akin to κάρκαρον, Lat. *carcer*.) [ῡ prob.]

Γοργώ, όος contr. οῦς, ἡ, *the Gorgon*, a monster *of fearful aspect* (cf. γοργός), Il. 8, 349; 11, 36; she dwelt, acc. to Od. 11, 635, in the lower world, cf. Heinr. Hes. Sc. 224: but Hes. just after, v. 230, speaks of several Gorgons, while in Theog. 276, he names three (daughters of Phorcys and Ceto), Euryale, Stheno and Medusa, the last the most fearful; her snaky head was fixed on the aegis of Minerva, and all who looked on it became stone; she was *the Gorgon*. From Hes. Sc. 230 downwards, the form Γοργών, όνος occurs, but the Att. preferred the usu. Homeric form, though in plur. Γοργόνες is more freq., Valck. Phoen. 458. (from γοργός, akin to ὀργή, and Lat. *torvus*.)

Γοργών, όνος, ἡ, v. foreg.

†Γωργώπας, ὁ, *Gorgopas*, masc. pr. n., Xen. Hell. 5, 1, 5.

Γοργῶπις, ιδος, ἡ, pecul. fem. of sq., as if from a masc. γοργώπης, epith. of Minerva, Soph. Aj. 450.—2. λίμνη, *Lake Gorgopis*, near Corinth, Aesch. Ag. 302.

Γοργωπός, όν, (γοργός, ὤψ) *fierce-eyed, fearful*, Aesch., and Eur.

Γοργώψ, ῶπος, ὁ, ἡ,=foreg., Eur.

†Γορδίας, ου, ὁ, *Gordias*, masc. pr. n., Arist. Pol.

†Γορδίειον, ου, τό, also Γόρδιον, *Gordiaeum*, a city of Greater Phrygia on the Sangarius, Xen. Hell. 1, 4, 1.

†Γόρδιος, ου Ion. εω (as if from ας) ὁ, *Gordius*, an early king of Phrygia, founder of Gordium, Arr. An. 2, 3, 1. —2. another king of Phrygia, Hdt. 1, 14.

†Γορδυαία, ας, ἡ, *Gordyaea*, a region of Armenia, between the Euphrates and Tigris; οἱ Γορδυαῖοι, Καρδοῦχοι, the modern *Kurds*, Strab.: Γορδυαῖα ὄρη, *the Gordyaean mountains*, between Armenia and Mesopotamia, Strab.

†Γορδυηνός, ή, όν; in pl. οἱ Γορ.= Γορδυαῖοι, v. foreg. Plut.

†Γόρδυς, υος, ὁ, *Gordys*, son of Triptolemus, settled in Armenia, Strab.

†Γορπιαῖος, ου, ὁ, μήν, a Macedonian month,=Lat. *September*, Plut. Thes. 20.

†Γόρτυν, ῦνος, ἡ, *Gortyn*, a city of Crete, Il. 2, 646, etc.: in Polyb. and Strab. Γόρτῡνα, ης, ἡ, and in Paus. Γορτύνη. Hence

†Γορτυναῖος, α, ον, *of* or *belonging to Gortyn, Gortynian*, late.

†Γορτυνῐκός, ή, όν,=foreg., Plat., etc.

†Γορτύνιος, α, ον, = Γορτυναῖος, Strab., ἡ Γορτυνιά, *the territory of Gortyn*, Id.

†Γορτυνίς, ίδος, ἡ, fem. adj.=foreg., Callim. Dian. 189.

Γοῦν, Ion. γῶν, (γε οὖν) restrictive particle with—I. an illative force, *at least then, at least*, esp. in quoting an example, freq. in Att., e. g. Thuc. 1, 2.—II. without such force very much like γε II., *certainly, at any rate*, Hdt. 1, 31: *of a truth, in sooth*, freq. in answers, e. g. Eur. Phoen. 618. Only twice in Hom., Il. 5, 258; 16, 30, both times with γε added. Freq. in good authors *in tmesis*, as πάνυ γ᾽ ἂν οὖν, Ar. Eccl. 806, but γε οὖν, not till late.

Γοῦνα, γούνων, (not γουνῶν) Hom., plur. of γόνυ, sometimes also in Trag., Pors. Phoen. 866.

Γουνάζομαι, f. -σομαι, dep. mid. (γόνυ) *to fall down and clasp* another's *knees, to entreat, supplicate*, τινά, Hom.: ὑπέρ τινος and τινός, *in behalf of* another, Il. 15, 665: but also τινός and πρός τινος, to entreat *by* such and such things, Od. 11, 66, γούνων γουνάζεσθαι, Il. 22, 345.

Γούνασμα, ατος, τό, (γουνάζομαι) *supplication*, Lyc.

Γούνατα, γούνασι, Ion. and Hom., plur. of γόνυ, though in Il. only dat. plur. γούνασσι occurs, for which others γούνεσσι, and gen. sing. γούνατος, Il. 21, 591.

†Γουνεύς, έως Epic. ῆος, ὁ, *Gouneus*, a leader of the Acarnanians before Troy, Il. 2, 748.

Γουνόομαι, dep. mid.=γουνάζομαι, Hom.

Γουνοπᾰχής, ές, (γόνυ, παχύς) *thick-kneed*, Hes. Sc. 266: but better γουνοπαγής, *compact of knee*, or *of limb*, cf. γυιοπαγής, Herm. Opusc. 6, 1, p. 202.

Γουνός, οῦ, ὁ, (γόνος, γονή) *corn-land, a sown field*, Hom., usu. in phrase γουνὸν ἀλωῆς, also γουνὸς Ἀθηνάων, Od. 11, 323; so too in plur. γουνοὶ Ἐλευθῆρος, Νεμείης, Hes. Th. 54, 329, Ἀθανᾶν, Pind. I. 4, 42; also γουνὸς Σουνιακός, Hdt. 4, 99, where Valck. proposes γῶνος: cf. οὖθαρ. (γουνός is lengthd. Ion. form of γονός, which however does not appear in use.)

†Γουραῖοι, ων, οἱ, *the Guraei*, an Indian nation on the Guraeus, Arr. An. 4, 23, 1.

†Γουράνιοι, ων, οἱ, *the Guranii*, a people of Armenia, Strab.

Γοώδης, ες, (γόος, εἶδος) *mournful, plaintive*, Plat. Legg. 800 D.

†Γρααῖοι, ων, οἱ, *the Graaei*, a Paeonian tribe on the Strymon, Thuc. 2, 96.

Γράβδην, adv. (γράφω) *grazing, scraping*.

Γρᾴδιο, for sq., barbarism in Ar. Thesm. 1194.

Γρᾴδιον, ου, τό, contr. for γραΐδιον.

Γραῖα, ας, ἡ, (γραῖος) *an old woman*, for γεραιά, Od. 1, 438: also with subst., γραῖαι παῖδες, δαίμονες, of the Eumenides, Aesch., and freq in Eur., cf. γραῖος.—2. Γραῖαι, αἱ, *the Graeae*, daughters of Phorcys and Ceto, with fair faces, but hair gray from their birth, Hes. Th. 270, cf. Herm. Opusc. 6, 1. p. 168.

†Γραῖα, ας, ἡ, *Graea*, a city of Boeotia, according to some the later Tanagra, others Oropus, Il. 2, 498, Strab. p. 404, 410.

Γρᾰΐδιον, ου, τό, dim. from γραΐς, γραῦς, *an old hag*, contr. γρᾴδιον, Ar. Plut. 674.

Γραικίζω, f. -ίσω, (Γραικός) *to speak Greek*, late.

Γραικίτης, ου, ὁ,=Γραικός, *a Greek*, Lyc. 605.

Γραϊκός, ή, όν, (γραΐς) *old-womanish*, Clem. Al.

Γραικός, οῦ, ὁ, Lat. *Graecus*, old name of the *Greeks*, earlier than Ἕλλην, Tzetz. Lyc. 532. The word fell into disuse, but was revived by Sophocles, Eust. Il. p. 890, 14, Alb. Hesych. 1, p. 854: Steph. Byz. in v.

Γραίνω,=γράω, *to gnaw*, hence γάγγραινα.

Γραιόομαι, pass., *to become an old woman, grow old*, Anth.: from

Γραῖος, γραία, γραῖον, (syncop. from γεραιός) *old, aged; gray*, of things, ἐρείκη, Aesch. Ag. 295: ἄκανθα, Soph. Fr. 748, cf. Valck. Phoen. 103, 1688, Adon. p. 316 C: γραίη σταφυλή, Lat. *uva passa, raisins*, Anth. When joined with names of persons, it should be referred to γραῖα, like γέρων, γραῦς, so too (as the accent shows) γραῖαν ὠλένην, Eur. Ion 1213, and so therefore γραίᾳ χερί, Hec. 877.

Γρᾰΐς, ΐδος, ἡ,=γραῦς, Chariton.

Γράμμα, ατος, τό, (γράφω) *that which is graven* or *written, a written character, letter*, Lat. *litera*, and so in plural, *letters, the alphabet*, frequent from Hdt. downwds.; γράμματα διδάσκειν and μανθάνειν, Plat., etc.—2. *a note* in music, Anth.—3. *a drawing, picture*, Valck. Theocr. 15, 81, Jac. Philostr. Imag. p. 580.—4. a mathematical *diagram*, Diog. L.—5. *the letter* in the lots which the δικασταί drew, Ar. Plut. 277, etc.—II. *that which consists of written characters*, but usu. in plur. like Lat. *literae, a letter*, Hdt., etc.; *an inscription, writing*, Hdt.

1, 187, etc.: *papers*, esp. *state papers*, *accounts*, Lat. *tabulae*, Plat., etc.; *a table of laws, written law*, Ar. Eccl. 1050: a man's *writings*, i. e. *a book, treatise*, Xen. Mem. 4, 2, 1: in sing. *a passage* or *part of a book* or *letter*, etc., Thuc. 5, 29: *a written contract*, or *agreement*, *a bond*, N. T. Luke 16, 6.—III. *that which is in written books, rudiments*: also *letters, learning, the sciences*, etc., Plat. Apol. 26 D, though *μαθήματα* is more usu.—IV. Lat. *scripulum*,=$\frac{1}{24}$ of the ounce, the smallest denomination of weight among the Romans, Geop.

†Γραμμᾰδῐδασκαλίδης, ου, ὁ, acc. to Lob. ad Phryn. p. 669, γραμμοδ.;=γραμματοδιδάσκαλος, Ath. 588 B, where analogy would rather require γραμματοδιδασκαλίδης.

Γραμμάριον, ου, τό, a weight of three obols.

Γραμματεία, ας, ἡ, *writing, the office of the γρμμματεύς*, Plut.—II. *learning*, LXX.

Γραμματείδιον, ου, τό, v. l. for γραμματίδιον, Antipho 135, 32, Dem. 1268, 14.

Γραμματεῖον, ου, τό, *that on which one writes, tablets*, Ar. Fr. 206: hence *a writing, letter, account-book, bond, contract, will*, freq. in Oratt.—2. γρ. ληξιαρχικόν, *the list in which* all Athenian citizens were *enrolled*, by which means only they could get possession of their patrimony (τῆς λήξεως ἄρχειν), Schömann de Com. Athen. p. 379.—3. *the place where γράμματα were taught, a school*, Ath. 210 F.

Γραμματεύς, έως, ὁ, (γράμματα) *a scribe, secretary*: the name of many officers at Athens of various ranks, Böckh P. E. 1, p. 249, those of lower grade being much looked down on: also *a clerk*, for the γραμματεύς had to read out state papers, etc., Thuc. 7, 10: ἡ γραμμ. in joke, Ar. Thesm. 432: hence

Γραμματεύω, *to be γραμματεύς* or *secretary, hold his office*, freq. in public documents, e. g. Thuc. 4, 118.

Γραμματηφόρος, ὁ, (γράμμα, φέρω) *a letter-carrier*.

Γραμματίδιον, ου, τό, dim. from γραμμάτιον, *a little writing, letter, tablet*, v. γραμματείδιον.

†Γραμματιδιοποιός, οῦ, ὁ, (γραμματίδιον, ποιέω) *one who makes γραμματίδια*, Ath. 280 D.

Γραμματίζω, f. -ίσω, *to teach γράμματα*.—II. *to be a γρμματεύς*, Böckh Inscr. 1, p. 756.

Γραμματικεύομαι, dep. mid. *to teach γράμματα, be a grammarian*, Anth.

Γραμματικός, ή, όν, *knowing one's letters, well grounded in the rudiments*, Xen. Mem. 4, 2, 20.—2. *busied with explaining books, teaching youth their γράμματα, a grammarian*, Plut.—3. *grammatical, like a grammarian, by the rules of grammar*: ἡ -κή, with or without τέχνη, *grammar*, Plat., and Arist. —4. *relating to the letters* of the alphabet, *marked with letters*, ποτήριον, Ath. 466 E; Luc. Lexiph. 6; hence ἡ, -κή, *the alphabet*, Wolf Prol. lxiv. Adv. -κῶς.

Γραμμάτιον, ου, τό, dim. from γράμμα, *a little letter, ticket, billet*, v. l. Antipho 135, 39.

Γραμματιστής, οῦ, ὁ, (γραμματίζω) *one who teaches γράμματα, a schoolmaster*, Plat., Xen., etc.: but Hdt. 2, 28; 3, 123, etc,=γραμματεύς, cf. Poll. 4, 19. Hence

Γραμματιστική ῆς, ἡ, sub. τέχνη, *grammar*, Sext. Emp.

Γραμματοδῐδασκαλεῖον, ου, τό,=γραμματεῖον 2, Plut.

Γραμματοδῐδασκαλίδης, ου, ὁ,=sq. Timon ap. Ath. 588 B.

Γραμματοδῐδάσκαλος, ὁ,=γραμματιστής, *a schoolmaster*, Teles ap. Stob. p. 535, 15.

Γραμματόκος, ον, (γράμματα, τίκτω) *mother of letters*, epith. of ink, Anth. where Lob. Phryn. 669, reads γραμμοτόκος.

Γραμματοκύφων, ωνος, (γράμματα, κύπτω) nickname of a γραμματεύς, *a grubber in musty records*, Dem 297, 22. [κῡ]

Γραμματολικριφίς, ίδος, ὁ, (γράμματα, λικριφίς) *a puzzle-headed grammarian*, Anth.

Γραμματοφορέω, ῶ, *to carry* or *deliver letters*, Strab.: from

Γραμματόφόρος, ον, (γράμματα, φέρω) *letter-carrying*, Polyb.

†Γραμματοφυλακεῖον, ου, τό,=sq.

Γραμματοφῠλάκιον, ου, τό, *a letter-box, charter-chest*, Plut.: =δημόσιοι χάρται, Euseb. [λᾰ]: from

Γραμματαφύλαξ, ᾰκος, ὁ, (γράμματα, φυλάσσω) *a keeper of records, registrar*, Böckh Inscr. 1, 608.

Γραμμή, ῆς, ἡ, (γράφω) *a stroke in writing, a line*, Plat.: ἡ μακρά, *the long line* of condemnation, Ar. Vesp. 106: *an outline* in drawing, v. Salmas. Plin. Exerc. p. 5 A.—II.=βαλβίς, *the line across the course*, to mark the starting or winning place, v. Interpp. Ar. Ach. 483: hence like Horace's *ultima linea rerum, the end*, ποτὶ γραμμάν, Pind. P. 9, 208, ubi v. Schol., and cf. Eur. El. 956, Antig. 13.—III. *the middle line on a board* like our draught board, also called ἡ ἱερά, hence proverb., τὸν ἀπὸ γραμμῆς or ἀφ' ἱερᾶς κινεῖν λίθον, to move one's man from this line, i. e. to try one's last chance, Alcae. 47, cf. Eust. Il. p. 633, 58, Od. p. 1397, 31: αἱ γραμμαί, *the board* itself, Poll., cf. πεσσός: but διὰ γραμμῆς παίζειν was a game played by two parties pulling against one another, *across a line*, elsewh. διελκυστίνδα, v. Heind. Plat. Theaet. 181 A. Hence

Γραμμικός, ή, όν, *consisting of lines, linear*, esp. γρ. ἀπόδειξις, θεωρία, *geometrical* proof, Plut. Adv. -κῶς.

Γραμμοδιδασκαλίδης, ου, ὁ, v. γραμματοδιδασκαλίδης.

Γραμμοειδής, ές, (γραμμή, εἶδος) *in lines*. Adv. -δῶς, Arist. Mund.

Γραμμοποίκῐλος, ον, (γραμμή, ποικίλος) *striped*, Ath.

Γραμμοτόκος, ον, v. γραμματόκος.

Γραμμώδης, ες,=γραμμοειδής, Theophr.

†Γράνῑκος, ου, ὁ, *the Granīcus*, now the *Dimotiko* or *Ustwola*, a river of Mysia, flowing from Mount Ida, Il.; Strab.

†Γράνις, ιδος, ὁ, *the Granis*, a river of Persia, Arr. Ind. 39, 3.

Γρᾱολογία, ας, ἡ, (γραῦς, λέγω) *old wife's talk, gossip*, Sext. Emp.

Γρᾱοπρεπής, ές, (γραῦς, πρέπω) *old-womanish*, Julian.

Γρᾱοσόβης, ου, ὁ, (γραῦς, σοβέω) *scaring old women*, Ar. Pac. 812.

†Γραὸς στῆθος, τό, prob.=Γραῖα (in Il. 2, 498); Xen. Hell. 5, 4, 50.

Γρᾱοσυλλέκτρια, ας, ἡ, (γραῦς, συλλέγω) *an old gossip-monger*, epith. of Timaeus in Suid.

†Γραουίσκιον, ου, τό, and -ίσκοι, ων, οἱ, *Graviscae*, now *Torre di Corneto*, a city of Etruria, Strab.

Γρᾱόφῐλος, ον, (γραῦς, φίλος) *a lover of old women*.

Γρᾱπίς, ίδος, ἡ, *the cast slough* of serpents, insects, etc., Lat. *exuviae*.

Γραπτέος, έα, έον, verb. Adj. from γράφω, *to be written* or *described*, Xen. Eq. 2, 1: *to be painted*, Luc.

Γραπτήρ, ῆρος, ὁ, *a writer*, Anth.

Γραπτός, ή, όν, verb. adj. from γράφω, *scratched: engraved, written*, Eur. Hyps. 2.

Γραπτύς, ύος, ἡ, *a scratching, tearing*, Od. 24, 229.

†Γρᾶς, ᾶ, ὁ, *Gras*, son of Archelaus, and great-grandson of Orestes, Strab.

Γρᾶσος, ου, ὁ, *the smell of a goat*, also of men, Lat. *hircus*, Eupol. Pol. 34, Arist. Probl.: cf. γράσων.

†Γράσος, ου, ὁ, *Grasus*, a plain near Troy, Nic.

Γράσσος, ου, ὁ, *a shout*, Plut. (Prob. a Macedonian word, Thirlw. Hist. of Greece, 6, p. 219.)

Γραστίζω, f. -ίσω, *to feed at grass*, ἵππους, Geop.: from

Γράστις, εως, ἡ, *grass, green fodder*, also κράστις or κράτις, v. Moer. p. 211, et Interpp.

Γράσων, ωνος, ὁ, ἡ, (γρᾶσος) *smelling like a goat*, Lat. *hircum olens*, in genl.=μιαρός, Ath. also=γρᾶσος, M. Anton. [ᾱ]

†Γρατίων, ωνος, ὁ, *Gration*, a giant, Apollod.

Γραυΐς, ΐδος, ἡ, Dor. for γρηΰς, γραῦς, Call.

†Γραυκένιοι, ων, οἱ, *the Graucenii*, a people dwelling on the Ister, Ap. Rh. 4, 321.

ΓΡΑΥ͂Σ, gen. γρᾱός, ἡ, Ion. γρηῦς, γρηός: voc. γρηῦ: poet. also γρηΰς, voc. γρηΰ, barbarous vocat. γρᾷο, in Ar. Thesm. 1222:—*a gray woman, old woman*, Hom. especial. in Od., strengthd. γρ. παλαιή, Od. 19, 346: also with a subst., γραῦς γυνή, Eur. Tro. 490, Dem. 432, 12: in Ar. Thesm. 1214, ὁ γραῦς, an old man dressed as a woman.—II. *scum*, as of boiled milk, which we call *mother*, Ar. Plut. 1206.—III. *a sea-crab*, Schneid. Opp. Hal. 1, 285. (From same root as γέρων, γεραιός, etc.)

Γρᾰφείδιον, ου, τό, dim. from sq.

Γρᾰφεῖον, ου, τό, (γράφω) *a thing to write with, pencil*, Lat. *stilus*, Macho ap. Ath. 582 C.—II. τὰ γραφεῖα =ἁγιόγραφα, Eccl.

Γρᾰφεύς, έως, ὁ, *a painter*, Eur. Hec. 807, Plat. Rep. 377 D.—II.=γραμματεύς, Xen. Hell. 4, 1, 39.—III. *a writer*, Diod.

Γρᾰφή, ῆς, ἡ, (γράφω) *a marking with lines, drawing, painting*, esp. in phrases, ὅσον γραφῇ, ὥςπερ ἐν γραφῇ, ὡς ἐν γραφαῖς, Hdt. 2, 73, Aesch., etc., Valck. Phoen. 131: κατὰ γραφήν, perh. *in profile*, Plat. Symp. 193 A.—2. *writing*, Soph. Tr. 683.—3. *a way of writing, form*, Gramm.—II. *that which is drawn*, etc., *a painting*, Chaerem. ap. Ath. 608 B: also *embroidery*, Blomf. Aesch. Cho. 226.—2. *a writing, letter*, etc., Thuc. 1, 129: also in plur. like γράμματα, Eur.—3. *a description*, Diod.—B. (γράφομαι) as Att. law term, *an indictment for a public offence, public prosecution* or *accusation*, opp. to δίκη, *a private action*, γρ. τινός, *indictment for* a thing, freq. in Oratt.: cf. Dict. Antiqq., and v. sub γράφομαι, εἰςαγγελία, ἔγκλημα, προβολή. Hence

Γρᾰφικός, ή, όν, *belonging to drawing* or *painting, skilled therein*, Luc.: ἡ -κή, sub. τέχνη, *the art of painting*, Plat.: of things, *as if painted, like painting*, Plut.—2. *belonging to writing, of* or *in writing: suited for writing*, γραφικὴ λέξις, opp. to ἀγωνιστικη, Arist. Rhet. 3, 12: but of style also, *graphic, lively*, Dion H. Adv. -κῶς.

Γρᾰφίον, ου, τό,=γραφεῖον.

Γρᾰφίς, ίδος, ἡ,=γραφεῖον, esp. *a style* for writing on waxen tablets, *a needle*, Hipp.—II. = γραφή, *drawing in outline*, Vitruv.: also in plural, Anth.

Γράφος, εος, τό,=γράμμα, Böckh Inscr. 1. p. 26.

ΓΡΑ´ΦΩ, f. -ψω: perf. γέγραφα, later γεγράφηκα, Lob. Phryn. 764: 2 aor. pass. ἐγράφην: in Hom. only in signf. *to GRAVE, scratch, scrape*, αἰχμὴ γράψεν οἱ ὀστέον ἄχρις, Il. 17, 599: σήματα γράψας ἐν πίνακι, *having drawn* marks or figures on tablets, Il. 6, 169, cf. Wolf. Prol. p. lxxxi. sq., Heyne ad l.: nowhere else in Hom., but cf. γραπτύς, ἐπιγράβδην, ἐπιγράφω.—II. *to draw lines with a pencil*, etc.; *to sketch out, draw, paint*, Aesch. Eum. 50, εἰκὼν γεγραμμένη, Ar. Ran. 537: also in mid., ζῶα γράφεσθαι=ζωγραφεῖν, Hdt. 4, 88.—III. *to write*, τι, Hdt., etc.; γρ. τινά, *to write* a person's *name*, Xen.: γρ. τι ἔν τινι, to write *on*.., Xen., etc., but also εἰς διφθέρας, Hdt. 5, 58: hence proverb. γρ. εἰς οἶνον, of women's oaths, cf. Xenarch. Pent. 3.—2. *to inscribe*, like ἐπιγράφειν, γρ. εἰς σκῦλα, εἰς στήλην, Eur. Phoen. 574, Dem. 121, 21. Pass. γράφεσθαί τι, *to be inscribed with a* thing, Br. Soph. Tr. 157.—3. *to write down*, γρ. τινὰ αἴτιον, *to set one down* as the cause, Hdt. 7, 214, cf. Pind. O. 3, 54: *to register, enrol*, γρ. τινὰ τῶν ἱππευόντων, *among the cavalry*, Xen. Cyr. 4, 3, 21.—4. γρ. εἰς or πρός τινα, *to write a letter to* one, Luc.—5. γρ. περί τινος, *to write on* a subject, Xen. Cyn. 13, 2: hence absol. *to write*, as an author does, *describe*, Polyb.—6. *to write down* a law hereafter to be proposed, hence *to propose, move*, γνώμην, νόμον, ψήφισμα, etc., Xen.; γρ. πόλεμον, εἰρήνην, etc., Dem., but also c. inf. γρ. πολεμεῖν, Dinarch 99, 8: γρ. παράνομα, *to propose an illegal measure*, freq. in Dem.: cf. infr. in mid.—B. Mid. *to write for one's self* or *for one's own use, note down*, Hdt. 2, 82; γράφεσθαί τι φρενῶν ἔσω, Soph. Phil. 1325, cf. ἐγγράφομαι.—2. esp. as Att. law-term, γράφεσθαί τινα, *to indict* one, τινός, *for* some public offence, e. g. τῆς αἰσχροκερδείας, Plat. Legg. 754, fin.; in full δίκην or γραφὴν γράψασθαί τινα, Ar. Nub. 1482 (but in pass., εἴ σοι γράφοιτο δίκη, Ib. 758); also c. inf., γρ. τινὰ ἀδικεῖν, Ar. Vesp. 894, cf. Pac. 107; absol., οἱ γραψάμενοι, *the prosecutors*, Ar. Vesp. 881; cf. γραφή B: but γράφεσθαί τι, ψήφισμα, δωρεάν, etc., *to denounce* it as unlawful, (where παρανόμων may be supplied,) ἐγράψατο τὴν Χαβρίου δωρεάν, Dem. 501, 28: very rarely in act. in this signf., as Ar. Av. 1052; but in pass., *to be indicted*, not seldom in Dem., and Aeschin.: τὰ γεγραμμένα, *the disputed property*, Dem. 244, 10; but he also has γέγραμμαι, in signf. of mid., 557, 10. (Our *grave, en-grave*, Germ. *graben, gruben*, cf. Lat. *scrobs*, also *scrofa, scurf, scarify*; akin to χράω, χραύω, χραίω: χρίω, χρίμπτω: χαράσσω, *scratch*: also to γλάφω, γλύφω, as Lat. *scalpo, sculpo* to *scribo*.) [ᾰ]

Γραψαῖος, ου, ὁ, *a crab*, Diphil. Siphn. ap. Ath. 106 D.

ΓΡΑ´Ω, fut. -σω,=γραίνω, *to gnaw, eat*, Call. Fr. 200. (the Sanscr. root is *gras, to devour*, hence γραίνω, γάγγραινα, also Lat. *gramen*, γράστις, our *grass*, Pott Forsch, 1, 278.) [ᾰ]

Γραώδης, ες, (γραῦς, εἶδος)=γραϊκός, Strab.

Γρηγορέω,=ἐγείρω, from the perf. ἐγρήγορα, LXX. Hence

Γρηγόρησις εως, ἡ, later form for ἐγρηγόρησις, LXX.

Γρηγορικός, ή, όν, later form for ἐγρηγορικός.

Γρήγορσις, εως, ἡ, later form for ἐγρήγορσις, Philo.

Γρήϊος, ον, (γρηῦς) *gray, old*.

†Γρήνῑκος, ου, ὁ, Epic for Γράνικος, q. v., Il. 12, 21.

†Γρηστωνία, ας, ἡ, *Grestonia*, a region of Thrace, Thuc. 2, 99; also wr. Γραιστωνία, Ath. 77 D.

Γρηῦς, ἡ, Ion. for γραῦς, poet. also γρηΰς, both in Hom.

Γρῖνος, ου, ὁ and ἡ, Aeol. for ῥινός.

†Γρῖνος, ου, ὁ, *Grīnus*, a king of Thera, Hdt. 4, 150.

†Γρίον, ου, τό, *Grium*, a mountain of Caria, Strab.

Γρῖπεύς, έως, ὁ, *a fisherman*, Theocrit. 1, 39: pecul. femin. γριπηΐς, ΐδος, ἡ.

Γρῖπεύω, *to fish*, also γρῖπίζω.

Γρῖπηῒς τέχνη, ἡ, the art *of fishing*, Anth.

Γρίπισμα, ατος, τό, *that which is caught, gain*. [γρῖ]

ΓΡΙ῀ΠΟΣ, ου, ὁ, *a fishing-net*, Anth.: cf. γρῖφος.—II. *right of fishery*, Diog. L. 1, 32.

Γρίπων, ὁ,=γριπεύς, Anth. [ῑ]

Γρῖφεύω, (γρῖφος) *to speak riddles*, Diphil. ap. Ath. 451 B.

ΓΡΙ῀ΦΟΣ, ου, ὁ, also γρίφος, like γρῖπος, *a fishing-net*, strictly *of rushes*, Opp: hence—2. *any thing interwoven* or *intricate, a dark saying, riddle*, Ar. Vesp. 20, cf. Müll. Dor. 4, 8, § 4, sq. (from same root as ῥίψ, ῥιπός, Lat. *scirp-us*, Germ. *schlif*, Pott Etymol. Forsch 1, 140.)

Γρῖφώδης, ες, (γρῖφος, εἶδος) *riddling*, Luc.

ΓΡΟΜΦΑ´Σ, άδος, ἡ, or γρομφίς, ίδος, ἡ, the Lat. *scrofa, an old sow*, Hippon. 48. (perh. onomatop. like the Scottish *grumphie*.)

ΓΡΟ´ΝΘΟΣ, ου, ὁ,=κόνδυλος, Lat. *pugnus, the fist*.—II. *any projection sufficient to stand on*.—III. =χελώνειον III.—IV. *a measure of length*,=παλαιστή. Hence

Γρύνθων, ὁ, *the first part of the art of flute-playing: fingering the flute*.

Γροσφομάχος, ον, (γρόσφος, μάχομαι) *fighting with the* γρόσφος, of the Roman *Velites*, Polyb., cf. γροσφοφόρος.

ΓΡΟ´ΣΦΟΣ, ου, ὁ, *a kind of javelin*, Polyb.

Γροσφοφόρος, ον, (γρόσφος, φέρω) *bearing the* γρόσφος, like γροσφομάχος, Polyb.

†Γρουμέντον, ου, τό, *Grumentum*, a city of Lucania, Strab.

Γρουνός, οῦ, ὁ, v. γρυνός.

ΓΡΥ´, or better Γρῦ, *a grunt*, like that of swine; hence οὐδὲ γρῦ ἀποκρίνασθαι, for οὐδ' ἔγρυξε, *not even to give a grunt*, Ar. Plut. 17; and so οὐδὲ γρῦ, *not a syllable, not a bit*, Dem. 353, 10, Antiph. Πλουσ. 1, 13.

Γρύζω, f. -ξω, Ar. Eq. 294, also -ξομαι, Alcae. (Com.) Palaestr. 1, *to say* γρῦ, *grunt*, Lat. *grunnio*, strictly of swine: hence *to grumble, mumble, mutter*, esp. of the inarticulate sounds uttered by children and sulky people, freq. in Ar., esp. c. negat. οὐδὲ γρ. *not even to wag the tongue*, v. foreg.

Γρυκτός, ή, όν, verb. adj. from γρύζω *to be muttered*, ἆρα γρυκτόν ἐστιν ὑμῖν; *dare you wag your tongue?* Ar. Lys. 656.

Γρυλλίζω, (γρύλλος) *to grunt*, of swine, Ar. Ach. 746, Plut. 307: others γρυλίζω, cf. γρύλλος. Hence

Γρυλλισμός, οῦ, ὁ, *grunting*, Arist. H. A.

Γρυλλίων, ονος, ὁ, dim. from γρύλλος, *a little pig*.

†Γρυλλίων, ωνος, ὁ, *Gryllion*, appel. of a parasite in Ath. 244, etc.: pr. n. in Diog. L.

Γρύλλος, ου, ὁ, *a pig, porker*: also a kind of *fish*, Diphil. ap. Ath. 356 A:—acc. to the Atticists we should write γρῦλος, γρῦλίζω, etc.—II. an Aegyptian *dance*, A. B. (onomatop. from γρῦ.)

†Γρύλλος, ου, ὁ, *Gryllus*, name of father and son of Xenophon, Diog. L.

Γρῦμαία, ας, ἡ, *a purse, wallet*, Lat. *crumena*, Themist., v. κρύπτω.—II. *rubbish, frippery*.

†Γρῡμαία, ας, ἡ, *Grymaea*, an Athenian courtesan, Ath. 383 E.

Γρυμαιοπώλης, ου, ὁ, (γρυμαία, πωλέω)=γρυτοπώλης, Luc.

Γρῦμέα, ας, ἡ,=γρυμαία II., *little fish*, Sotad. 'Εγκλ. 1, 3.

†Γρύνεια, ας, ἡ, Hdt. 1, 149; Γρύνειον, ου, τό, Xen. Hell. 3, 1, 6; in Strab. Γρύνιον, *Grynēa, Grynēum*, or *Grynĭum*, a city of Aeolis in Asia Minor, famed for the worship of Apollo. Hence

†Γρυνεῖος, α, ον, *of Grynēa, Grynēan*, Strab.

ΓΡΥ῀ΝΟ´Σ, οῦ, ὁ, *a fagot, firebrand, dry wood*, Lyc: also γρουνός.

Γρῡπάετος, ου, ὁ, (γρύψ, ἀετός) *a kind of griffin* or *wyvern*, Ar. Ran. 929.

Γρῡπαίνω, (γρυπός) *to crook*.

Γρῡπαλώπηξ, εκος, ἡ, (γρυπός, ἀλώπηξ IV) *a man with his back bent* by disease, Hipp.

Γρῡπάνιος, ον, *bowed by age*, Antiphon ap. Harp.

ΓΡΥ῀ΠΟ´Σ, ή, όν, *curved*, esp. in the nose, *hooked-nosed, with a raised* or *aquiline nose*, opp. to σιμός, Xen. Cyr. 8, 4, 21, Plat. Rep. 474 E: also γρυπὴ γαστήρ, Xen. l. c., ὄνυχες, Aretae.—II. =γρύψ. Hence

Γρῡπότης, ητος, ἡ, *curvedness* of the nose, Xen. Cyr. 8, 4, 21.

Γρῡπόω, (γρυπός) like γρυπαίνω, *to curve* or *bend*. Pass. *to become bent*, Hipp.

Γρυσμός, οῦ, ὁ, (γρύζω) *a grunting*, Agathocl. ap. Ath. 376 A.

Γρῡτάριον, ου, τό, dim. from γρύτη, Zenob.

ΓΡΥ´ΤΗ, ης, ἡ, (Lat. *scruta*, also *gruta*, Schol. Hor. Ep. 1, 7, 65.) *Trash, frippery, small ware*.—II. *a woman's dressing-case*, Sapph. 102.—III. *a little fish*, Geop. [ῡ]

Γρῡτοδόκη, ης, ἡ, *a place for lumber*, Anth.

Γρῡτοπωλεῖον, ου, τό, *a frippery-shop*: from

Γρῡτοπώλης, ου, ὁ, (γρύτη, πωλέω) *a seller of small wares*.

†Γρύττος, ου, ὁ, *Gryttus*, Ath. masc. pr. n. Ar. Eq. 877.

ΓΡΥ´Ψ, gen. γρῡπός, ὁ, *a griffin, hippogriff*, a fabulous creature variously described, first mentioned by Aristeas about 560 B.C., v. Hdt. 3, 116, cf. Aesch. Pr. 395. [ῡ in obliq. cases, Virg. Ecl. 8, 27, which is confirmed by the connexion with γρῡπός, etc.: hence, in Hdt. 4, 13, 27 should be written γρῦπας not γρυπας.]

Γρῶνος, η, ον, (γράω) *eaten out, deep*, Lyc.: ἡ γρώνη, *a cavern, grot*, Nic.—II. *a kneading trough*, Anth.

ΓΥ´Α, ας, ἡ, poet. and Ion. γυίη, *ploughed, tilled land*, esp. *a piece of* land, *field*, Eur. Hel. 89: in other places of Trag., Dind. follows Elmsl. (Heracl. 839) and Herm. in substituting ὁ γύης.—2. metaph. *the womb*, Soph. Ant. 569, in plur., though here also it may be from γύης, (Akin to γύης, γυῖον, γύαλον: but never γυία, Pors. Poen. 655.) [γῠᾱ, Jac. A. P. p. 517.]

Γύαια, ων, τά,=πρυμνήσια, stern-cables *fastened to the land*, Leon. Tar. 57.

Γυάλης, ου, ὁ, or γυάλη, ης, ἡ, strictly *a hollow*, cf. sq.: hence Megar. name for *a cup*, Philet. 41.

Γύᾰλον, ου, τό, (perh. akin to κοῖλος) *a hollow*, always in Il. θώρηκος γ., *the hollow body-armour*, it being composed of a back-piece and breast-piece, called γύαλα, ἡμιθωράκια, wh. were joined by straps and buckles (πόρπαι, περόναι) under the arms: hence called γυαλοθώραξ, Paus. 10, 26, 2: Il. 15, 530, we have θώρηκα γυάλοισιν ἀρηρότα, a coat formed of these two pieces, cf. κραταιογύαλος: so too κρατήρων γ., Eur. I. A. 1052; πέτρας γ., *a cave, grot*, Soph. Phil. 1081; but, after Hom., it was mostly used, esp. in plur., of *hollow ground, vales, dales, dells*, γύαλα Παρνησσοῖο, Hes. Th. 499: H. Hom. Ap. 396; Νύσσης, 25, 5: hence much like γύης, γύα, Λύδια γύαλα, *plains* of Lydia, Aesch. Supp. 550, γύαλα χώρας, Ar. Thesm. 110: also αἰθέρια γύαλα, *the vault* of heaven, Opp. (Hence ἐγγυαλίζω.) [ῠ]

Γυαλός, όν, *hollow*, Eust. Il. 526, 42.

†Γύαρος, ου, ἡ, *Gyarus*, now *Ghioura*, one of the Cyclades, a small and barren island, Strab., Luc.

†Γῡγάδας, ὁ, (masc. adj. from Γύγης) *Gygēan;* the offering *of Gyges*, Hdt. 1, 14.

†Γῡγαίη λίμνη, ἡ, *the Gygēan lake*, now *Lake Gheul*, near Sardis in Lydia, afterwards called Κολόη, Il. 20, 391; Hdt. 1, 93.—II. the nymph of this lake, mother of Mesthles and Antiphus, Il. 2, 865.—2. *Gygaea*, daughter of Amyntas, Hdt. 5, 21.

†Γύγας, ὁ, *Gygas*, a promontory of Troas, Strab.

†Γύγης, ου Ion. εω, ὁ, *Gyges*, son of Dascylus, favourite of Candaules, and his successor in the kingdom of Lydia; famed for his wealth, Hdt. 1, 8: proverbially of a very rich man, *a Gyges*, Anth.—Others in Hdt. 3, 122; etc. [ῡ]

†Γύγης, ὁ, more correctly Γύης, q. v. Hes. Th. 149, etc. [ῠ]

†Γύζαντες, ων, οἱ, *the Gyzantes*, a people of western Africa, Hdt. 4, 194.

ΓΥΉΣ, ου, ὁ, *the curved piece of wood* in a plough, to which the share was fitted, *the share-beam*, Lat. *dentale*, or acc. to others, *buris*, under which the *dentale* was fixed, Hes. Op. 425, cf. Voss Virg. G. 1, 169.—II. *tilled land*, Trag. form of γύα, q. v., cf. Elmsl. Soph. O. C. 58, Eur. Bacch. 13, Heracl. 839.

†Γύης, ου, ὁ, *Gyes*, son of Uranus and Gaea, one of the Hundred-handed, Hes. Th. 1, 149, etc.

†Γύθειον, ου, τό, and Γύθιον, *Gythīum*, or *Gythīum*, now *Kolokythia*, a city and port on the east coast of the Laconicus Sinus, Xen. Hell. 1, 4, 11: hence Γυθεάτης, ου, ὁ, *an inhabitant of Gythium*, Paus.

Γυιαλθής, ές, (γυῖον, ἄλθος) *strengthening the limbs*, Nic.

Γυιαλκής, ές, (γυῖον, ἀλκή) *strong of limb*, Opp.

Γυιαρκής, ές, (γυῖον, ἀρκέω)=γυιαλθής, Pind. P. 3, 12.

Γυιοβᾰρής, ές, (γυῖον, βαρέω) *weighing down the limbs*, Aesch. Ag. 63.

Γυιοβόρος, ον, (γυῖον, βορά) *gnawing the limbs, eating*, μελεδῶναι, Hes. Op. 66, cf. Ruhnk. Ep. Cr. p. 80.

Γυιοδάμας, ου, ὁ, (γυῖον, δαμάω) *taming limbs*, i. e. *conquering*, χεῖρες, Pind. I. 5, 75 (4, 60), where others take it *training limbs*, as if applied to wrestling-master.

Γυιόκολλος, ον, (γυῖον, κολλάω) *gluing, binding the limbs*, Lyc.

ΓΥΙ῀ΟΝ, ου, τό, *a limb*, freq. in Hom., but always in plur., *the limbs*, esp. *the lower limbs, feet, knees*, in phrases γυῖα λέλυντο, τρόμος or κάματος λάβε γυῖα, etc.: in full γυῖα ποδῶν, Il. 13, 512: γυῖον in sing., *the hand*, Theocr. 22, 121: but γυῖον in Pind. N. 7, 108, and Hipp. (who first use the sing.) *the whole body*, v. Foes. Oecon.: γυῖα, in plur., seems to be *the womb* in H. Hom. Merc. 20.

Γυιοπᾰγής, ές, (γυῖον, πήγνυμι) *stiffening the limbs*, νιφάς, Anth.

Γυιοπέδη, ης, ἡ, (γυῖον, πέδη) *a fetter*, Pind. P. 2, 41, Aesch. Pr. 168, in plur.

Γυιός, ή, όν, *lame*, Call. Dian. 177.

Γυιοτᾰκής, ές, (γυῖον, τήκω, τακεῖν) *melting the limbs*, i. e. *wasting, consuming* them, Anth.—II. pass. *with pining limbs*, Ib.

Γυιοτόρος, ον, (γυῖον, τορέω) *piercing the limbs*, Anth.

Γυιοῦχος, ον, (γυῖον, ἔχω) *holding, fettering the limbs*, Lyc.

Γυιοφάγος, ον, (γυῖον, φαγεῖν) *eating, consuming the limbs*. [ᾰ]

Γυιόχαλκος, ον, (γυῖον, χαλκός) *of brasen limb*, Anth.

Γυιόω, ῶ, (γυιός) *to lame*, Il. 8, 402: in genl. *to weaken, unman, make useless*, Hipp. Pass. *to be* or *become lame*, Hes. Th. 858: of the leg, *to be too short*, Hipp.

Γῠλιαύχην, ενος, ὁ, ἡ, *long-necked*, Ar. Pac. 789: from

Γύλιος, ου, ὁ, *a long-shaped wallet* or *knapsack* for soldiers' provisions, Ar. Ach. 1097, Pac. 527, ubi v. Schol. (Akin to γαῦλος.) [ῠ]

†Γύλιππος, ου, ὁ, *Gylippus*, a Spartan officer sent to assist the Syracusans against the Athenians, Thuc. 6, 93.

†Γῦλις, ὁ, *Gylis*, a Spartan polemarch, Xen. Hell. 4, 3, 21: in Xen. Ages. 2, 15, Γῦλος.

†Γύλων, ωνος, ὁ, *Gylon*, the maternal grandfather of Demosthenes, Dem. 836, 18.

Γυμνάδδομαι, Dor. for γυμνάζομαι, Ar. Lys. 82.

Γυμνάζω, f. -άσω, (γυμνός) *to train naked in gymnastic exercises, to train, exercise*, τὸ σῶμα, Isocr., ἑαυτόν, Xen.: also γ. πόλεμον, Plut.: c. inf. γ. τοὺς παῖδας ποιεῖν, *to train* or *accustom* them *to* do a thing, Xen. Cyr. 1, 6, 32; also γ. τινά τινι, to *accustom* one *to* a thing, Ib. 1, 2, 10. Pass. *to practise gymnastic exercises*, Hdt. 7, 208, etc.: hence in genl. *to practise, exercise one's self*, of ships, Xen. Hell. 1, 1, 16, of an orator, Arist. Org., etc.: γ. πρός τι, *to be trained* or *practised for* a thing, Plat. Legg. 626 B: περί τι, *in* a thing, Xen. Hell. 6, 5, 23, also ἔν τινι, Plat., τινός, Philostr., and N. T.—II. metaph. *to distress, harass*, Aesch. Pr. 585, Ag. 540.

Γυμνάς, άδος, strictly fem. of γυμνός, *naked*, but oft. as masc. =γυμνός, as γ. στόλος ἀνδρῶν, Eur. Alop. 6, cf. Lob. Paral. 263.—II. *trained* or *exercised*, ἵπποι, Eur. Hipp. 1134: hence=παλαιστής, Böckh Inscr. 1, p. 534.—III. as subst. ἡ,=γύμνασις, γυμνάσιον, Jac. Anth. 3, 2, p. 309.

Γυμνασία, ας, ἡ, *exercise, practice*, Arist. Org.: *exertion*, Polyb.

†Γυμνασία, ας, ἡ,=Γυμνίας, Diod. S. 14, 29.

Γυμνασιαρχέω, ῶ, *to be gymnasiarch*, e. g. for the torch-race, Isae. 67, 10, also in mid., γυμνασιαρχεῖσθαι ἐν ταῖς λαμπάσι, Xen. Vect. 4, 52: pass. *to be supplied with gymnasiarchs*, γυμνασιαρχοῦσιν οἱ πλούσιοι..., ὁ δὲ δῆμος γυμνασιαρχεῖται, Id. Rep. Ath 1, 13: from

Γυυασιάρχης and γυμνασίαρχυς, ου, ὁ, (γυμνάσιον, ἄρχω) *a gymnasiarch*, performer of one of the liturgies at Athens, who superintended the palaestrae, and paid the training-masters, Xen., Dem., etc.: he was elected by his φυλή for a definite time, Böckh P. E. 2, 216, Wolf Lept. p. xcii.: also *a training-master*, esp. at Sparta, Böckh Inscr. 1, p. 611.

Γυμνασιαρχία, ας, ἡ, *office of the gymnasiarch*, Xen., etc.

Γυμνασιαρχικός, ή, όν, *belonging to the gymnasiarch*, Plut.

Γυμνασίαρχος, ου, ὁ,=γυμνασιάρχης.

Γυμνάσιον, ου, τό, in earlier authors only in plur., *bodily exercises*, Pind. Fr. 95, 4, Hdt. 9, 33, and so in Plat., Xen., etc.—II. in sing., *the public place where athletic exercises were practised, the gymnastic-school*, like παλαίστρα, held sacred to the gods, Eur. Phoen. 368, Plat., etc.: hence ἐκ θἠμετέρου γυμνασίου, *from our school*, Ar. Vesp. 526: in genl. *any public exercising* or *play ground*, even *a bath*, Plut. 1, 69 B.

Γύμνασις, εως, ἡ, (γυμνάζω) *exercise*.

Γυμνασιώδης, ες, (γυμνάσιον, εἶδος) *fit for a* γυμνάσιον, Cic. Att. 1, 6.

Γύμνασμα, ατος, τό, (γυμνάζω) *exercise, practice*, Dion. H.

Γυμναστέον, verb. adj. from γυμνάζω) *one must practise*, Xen. Mem. 2, 1, 28.

Γυμναστήριον, ου, τό,=γυμνάσιον, Aristaen.

Γυμναστής, οῦ, ὁ, (γυμνάζω) *the trainer of the professional Athletes*, Xen. Mem. 2, 1, 20; opp. to the παιδοτρίβης, who taught free youths gymnastics as an accomplishment, cf. Arist. Pol. 3, 6, 7.

Γυμναστικός, ή, όν, *belonging to, trained in*, or *fond of athletic exercises*, Plat.: ἡ -κή, with or without τέχνη, *gymnastics*, Plat. Adv. -κῶς, Ar. Vesp. 1212.

Γυμνής, ῆτος, ὁ,=γυμνός: esp. *a light-armed foot-soldier*, Hdt. 9, 63, and freq. in Xen.—II.=γυμνήσιος.

Γυμνησίαι and Γυμνήτιδες νῆσοι, αἱ, *the Balearic islands*, from the skill of the inhabitants *in the use of missiles*.

Γυμνήσιοι, ων, οἱ, *the inhabitants of the Balearic isles*, App. Pun. 40.

Γυμνήσιος, ου, ὁ, *an Argive serf*, like the Spartan helots, Thessalian penests, etc.; v. Müller Dor. 3, 4, § 2, and cf. 3, 3, § 2.

Γυμνητεία, ας, ἡ, (γυμνής) *nakedness*, late.

Γυμνητεύω, *to be naked* or *slightly clad*, N. T. 1 Cor. 4, 11: of soldiers, *to be light armed*, Plut.

Γυμνήτης, ου, ὁ, fem. γυμνῆτις, ιδος, ἡ,=γυμνής, with which it is often interchanged, Schneid. Xen. An. 4, 1, 6.

Γυμνητία, ας, ἡ, *the body of* γυμνῆτες, *the light armed troops*, Thuc. 7, 37.

†Γυμνήτιδες, ων, αἱ, νῆσοι, v. Γυμνήσιαι.

Γυμνητικός, ή, όν, *belonging to a* γυμνής, ὅπλα, Xen. Cyr. 1, 2, 4.

Γυμνῆτις, ιδος, ἡ, fem. of γυμνήτης, σοφία γ., *of the Indian gymnosophists*, Plut.

†Γυμνίας, ἡ, *Gymnias*, a city of the Scythini, whose site is involved in doubt, Xen. An. 4, 7, 19.

Γυμνικός, ή, όν, *belonging to gymnastic exercises*, or *exercise* in genl.: esp. γυμνικὸς ἀγών, a *gymnastic* contest, Hdt. 2, 91; opp. to ἱππικός, μουσικὸς ἀ., Thuc., Plat., etc.

Γυμνοδερκέομαι, (γυμνός, δέρκομαι) as pass., *to let one's self be seen naked*, Luc.

Γυμνόκαρπος, ον, (γυμνός, καρπός) *with the fruit bare*, i. e. *without a shell* or *husk*, Theophr., cf. γυμνοσπέρματος.

Γυμνοπαιδία, ας, ἡ, (γυμνός, παῖς) usu. in plur., a yearly festival in honour of those who fell at Thyrea, *at which naked boys danced and went through gymnastic exercises*, Hdt. 6, 67, Thuc., and Xen., cf. Ruhnk Tim.

Γυμνοπαιδική, ῆς, ἡ, *a kind of dance*. Ath.

Γυμνοποδέω, ῶ, *to go bare-foot:* from

Γυμνοπόδης, ου, ὁ,=γυμνόπους.

Γυμνοποδίον, ου, τό, *a kind of sandal* or *slipper*.

Γυμνόπους, ὁ, ἡ, πουν, τό, gen. ποδος, (γυμνός, πούς) *barefooted*, Joseph.

Γυμνορρύπᾰρος, ον, (γυμνός, ῥυπαρός) *naked and dirty*, epith. of Zeno, Diog L. [ῠ]

ΓΥΜΝΟ΄Σ, ή, όν, *naked, stripped, unclad*. Od. 6, 136; esp. *unprotected by armour, unarmed, defenceless*, Hom.; also sometimes of things, γυμνὸν τόξον, *an uncovered bow*, i. e. taken out of the γωρυτός or case, Od. 11, 607, so ὀϊστός, 21, 417, φάσγανον, Pind. N. 1, 80: from Pind. downwds. c. gen., *stripped of* a thing, γ. δένδρων, Pind. O. 3, 43: and so in prose, ὅπλων, Hdt. 2, 141, cf. Plat. Gorg. 523 E: γυμνὴ τοῦ σώματος, *stripped of*, i. e. *free from, destitute of*, Plat., and N. T. —In common language γυμνός meant *lightly clad, in the under garment only* (χιτών), without the ἱμάτιον, Hes. Op. 389, cf. Xen. An. 1, 10, 3, Virg. G. 1, 299; of horses, *without harness*, Arr.: τὰ γυμνά, *the exposed parts* of an army, *the flank*, Thuc., and Xen.: of style, *naked, bald*, Diod.: *bare, mere*, γ. κόκκος, N. T.: *youthful*, Lat. *impubis*, Ap. Rh. 2, 707. Proverb. of impossibilities, γυμνῷ φυλακὴν ἐπιτάττεις, Pherecr. Tyr. 4, Philem. p. 361: also γυμνὸς ὡς ἐκ μητρός, *naked as he was born*, etc. Adv. -νῶς.

Γυμνοσοφισταί, ῶν, οἱ, (γυμνός, σοφιστής) *the naked philosophers* of India, Luc.

Γυμνοσπέρματος and -σπερμος, ον, (γυμνός, σπέρμα) *having the seed bare, uncovered by a shell* or *husk*, Theophr., cf. γυμνόκαρπος.

Γυμνότης, ητος, ἡ, (γυμνός) *nakedness, want*, LXX., and N. T.

Γυμνόχρους, χροος, ὁ, ἡ, (γυμνός, χρώς) *having the body naked*, Nonn.

Γυμνόω, ῶ, (γυμνός) *to strip naked* or *bare, strip*, τὰ ὀστέα τῶν κρεῶν, the bones of their flesh, Hdt. 4, 61. Hom. uses only pass., mostly of warriors, *to be unarmed, defenceless*, Il. 12, 428, Od. 10, 341; so too τεῖχος ἐγυμνώθη, the wall *was left bare*, i. e. *defenceless*, Il. 12, 399: but also *to strip one's self naked, be naked*, Od. 6, 222; also γυμνωθὲν ξίφος, Hdt. 3, 64: c. gen. ἐγυμνώθη ῥακέων, *he stript himself* of his rags, Od. 22, 1: also *to be stript, deprived of* a thing, Plat. Rep. 601 B. Hence

Γύμνωσις, εως, ἡ, *a stripping, robbing*, Plut.—II. *nakedness*, LXX.

Γυμνωτέος, έα, έον, verb. adj. from γυμνόω, *to be stript* or *robbed*, τινός, Plat. Rep. 361 C.

Γυναικαδελφός, οῦ, ὁ, (γυνή, ἀδελφός) *a wife's brother*, fem. γυναικαδελφή, ῆς, ἡ, (ἀδελφή) *a wife's sister*, cf. Lob. Phryn. 304.

Γυναικάνηρ, ανδρος, ὁ, (γυνή, ἀνήρ) *a woman-man*, dub. except in dat. plur. γυναικάνδρεσσι, in Epich. p. 116, cf. Lob. Phryn. 687.

Γυναικάριον, ου, τό, *a little woman*, Diocl., dim. from γυνή.

Γυναικεῖον, ου, τό, v. sq.

Γυναικεῖος, εία, εῖον, also ος, ον, Aesch. Cho. 878, Eur. I. A. 233, Ion. γυναικήϊος, ηΐη, ήϊον, (γυνή) *of, belonging to women, like women, befitting them, feminine*, Lat. *muliebris*, γυναικεῖαι βουλαί, *a woman's designs*, Od. 11, 437, λουτρόν, Hes. Op. 751.—2. as subst., ἡ γυναικηΐη=γυναικών, *the women's part of the house, the harem*, Hdt. 5, 20: also τὸ γυναικεῖον, LXX.—3. τὰ γυναικεῖα, *the menses of women*, Hipp., v. Foës. Oecon.—4. ἡ γ. θεός, *the Bona Dea* of the Romans, Plut.—II. *womanish, effeminate*, δράματα, Ar. Thesm. 151. Adv. -ως.

Γυναικεραστέω, ῶ, *to love women:* from

Γυναικεραστής, οῦ, ὁ, (γυνή, ἐράω) *a woman-lover*.

Γυναικήϊος, ΐη, ϊον, Ion. for γυναικεῖος, Hdt.

Γυναικηρός, ά, όν, = γυναικεῖος, Diocl. Melitt. 6.

Γυναικίας, ου, ὁ,=γύννις, *a weakling*, Luc.

Γυναικίζω, f. -ίσω Att. -ῐῶ, (γυνή) *to be womanish, play the woman, dress* or *speak like one*, Hipp., and Ar. Thesm. 268: later usu. in mid., etc.—II. *muliebria pati*, Luc.

Γυναικικός, ή, όν, (γυνή) *womanish, weakly*, Arist. H. A.

Γυναίκιον, ου, τό, dim. from γυνή, *a little woman*, Longus.

Γυναίκισις, εως, ἡ, (γυναικίζω) *a playing the woman, womanish behaviour*, Ar. Thesm. 863.

Γυναικισμός, οῦ, ὁ, (γυναικίζω) *womanish weakness*, Polyb.

Γυναικιστί, adv., *like a woman*, Ath.

Γυναικόβουλος, ον, (γυνή, βουλή) *devised by a woman*, μήτιδες, Aesch. Cho. 626.

Γυναικοειδής, ές, (γυνή, εἶδος)= γυναικώδης,

Γυναικογήρῡτος, ον, (γυνή, γηρύω) v. l. for γυναικοκήρυκτος.

Γυναικοθοίνας, ὁ, (γυνή, θοινή) *feasted by the women*, epith. of Mars at Tegea, Paus.

Γυναικόθῡμος, ον, (γυνή, θυμός) *of womanish mind*. Adv. -μως, Polyb.

Γυναικοκήρυκτος, ον, (γυνή, κηρύσσω) *proclaimed by women*, κλέος, Aesch. Ag. 487.

Γυναικόκλωψ, ωπος, ὁ, (γυνή, κλέπτω) *a stealer of women, adulterer*, Lyc.; cf. γαμοκλόπος.

Γυναικόκοσμοι, ων, οἱ, (γυνή, κοσμέω)=Γυναικονόμοι.

Γυναικοκρασία, ας, ἡ, *womanish temper*, Strab., and Plut., but no doubt we should read γυναικοκρατία.

Γυναικοκρᾰτέομαι, as pass., (γυνή, κρατέω) *to be ruled by women*, Arist. Pol.

Γυναικοκρᾰτία, ας, ἡ, *the dominion of women*, Arist. Pol.

Γυναικομᾰνέω, ῶ, *to be mad for women*, Ar. Thesm. 576: from

Γυναικομᾰνής, ές, (γυνή, μαίνομαι) *mad for women*, Luc. Hence

Γυναικομᾰνία, ας, ἡ, *madness for women*, Chrys. ap. Ath. 464 D.

Γυναικόμασθος, ον, (γυνή, μασθός) *having breasts like a woman*, Gal.

Γυναικόμῑμος, ον, (γυνή, μιμέομαι) *aping women*, Aesch. Pr. 1005: *female*, ἔσθημα, Soph. Fr. 706.

Γυναικόμορφος, ον, (γυνή, μορφή) *of womanish shape* or *gait*, Eur. Bacch. 855.

Γυναικονομέω, ῶ, *to be a* Γυναικονόμος, Artemid.

Γυναικονομία, ας, ἡ, *the office of* Γυναικονόμος, Arist. Pol.

Γυναικονόμοι, ων, οἱ, (γυνή, νέμω) magistrates at Athens and other cities *to maintain good manners among the women*, and in genl. to enforce sumptuary laws at feasts, Menand. p. 94; cf. Παιδονόμοι.

Γυναικοπᾰθέω, ῶ, (γυνή, παθεῖν) *to have a woman's passions, to be effeminate*, Ath.

Γυναικοπίπης, ου, ὁ, (γυνή, ὀπιπτεύω) *one who looks lustfully on women*, cf. παρθενοπίπης. [ῐ]

Γυναικοπληθής, ές, (γυνή, πλῆθος) *full of, crowded with women*, ὅμιλος, Aesch. Pers. 122, σύλλογος, Eur. Alc. 955.

Γυναικόποινος, ον, (γυνή, ποινή) *woman-avenging*, πόλεμοι, Aesch. Ag. 225.

†Γυναικόπολις, and Γυναικῶν πόλις, ἡ, *Gynaecopolis* (prop. *women's city*), a city of the Aegyptian Delta, Strab.: hence

†Γυναικοπολίτης, ου, ὁ, *of Gynaecopolis*, νομός, Strab.

Γυναικοπρεπής, ές, (γυνή, πρέπω) *befitting women and their sex: womanish*, Plut. Adv. -πῶς.

Γυναικοπρόςωπος, ον, (γυνή, πρόςωπον) *with a woman's face*.

Γυναικοφίλης, ου, ὁ, (γυνή, φιλέω) *woman-loving*, Polyzel. Mus. 4, and Theocr.; but φιλογύνης is the approved word. [ῐ]

Γυναικόφρων, ον, gen. ονος, (γυνή, φρήν) *of womanish mind*, Eur. Erechth. 20, 34.

Γυναικοφῠής, ές, (γυνή, φυή) *female by nature*, Emped. 217.

Γυναικόφωνος, ον, (γυνή, φωνή) "*speaking small like a woman*," Ar. Thesm. 192.

Γυναικόψῡχος, ον, (γυνή, ψυχή) *of womanish soul*.

Γυναικόω, ῶ, in pass. *to become, be turned into a woman*, Hipp.

Γυναικώδης, ες, (γυνή, εἶδος) *woman-like, womanish*, Polyb.

Γυναικών, ῶνος, ὁ, *the women's part of the house*, opp. to ἀνδρών, Xen. Cyr. 5, 5, 2.

Γυναικωνίτης, ου, ὁ, sub. θάλαμος, and fem. γυναικωνῖτις, ιδος, ἡ,=γυναικών, Lys. 92, 28: *the harem* of an eastern prince, i. e. *the women*, Plut —II. as adj., γ. αὐλή, Diod.

†Γυναιμανέων, v. sub sq.

Γυναιμᾰνής, ές, = γυναικομανής, *mad for women*, Il. 3, 39. In late Ep. γυναιμανέων, as if from γυναιμανέω.

Γύναιον, ου, τό, dim. from γυνή, *a little woman*, Dem.: τὸ γυν., *one's little woman*, as a term of endearment for a wife, Ar. Thesm. 792.—II. *a low, bad woman*, Luc.

Γύναιος, α, ον, = γυναικεῖος, γύναια δῶρα, presents *made to a woman*, Od. 11, 521.

†Γυνάνδης, ου, ὁ, *Gynandes*, masc. pr. n., a Scythian, Luc.

Γύνανδρος, ον, (γυνή, ἀνήρ) *of doubtful sex, effeminate*, Soph. Fr. 865

†Γύνδης, ου Ion. εω, ὁ, *Gyndes*, now *Zeindeh* or *Diala*, a river of Assyria, Hdt. 1, 189.

ΓΥ῀ΝΗ΄, ἡ, gen. γυναικός, acc. γυναῖκα, voc. γύναι, pl. γυναῖκες, γυναικῶν, etc. (as if from γύναιξ): we also find a comic acc. γυνήν, and plur. nom. and acc. γυναί, γυνάς, Buttm. Ausf. Gr. § 58 in voc. *A woman*, Lat. *femina*, opp. to man, Il. 15, 683: without regard to age or station, both married and single, freq. in Od.; *a maid, female servant;* in vocat. often *a mistress, lady, dame*: Hom. also very oft. joins it, like ἀνήρ, with a second subst., γυνὴ ταμίη, *housekeeper*, δέσποινα, γρηῦς, ἀλετρίς, δμωαὶ γυναῖκες, etc., also γυνὴ Περσίς.—II. *a wife, spouse*, opp. to παρθένος, Il. 6, 160, Od. 8, 523; but also *a concubine*, Il. 24, 497.—III. *a mortal woman*, opp. to a goddess, Il. 14, 315, Od. 10, 228.—IV. *the female, mate* of animals, first in Arist. H. A.—V. in Il. 24, 58, γυναῖκα θήσατο μαζόν, it has been taken as adj.; but μαζόν merely stands in the Homeric schema καθ' ὅλον καὶ μέρος, v. Kühner Ausf. Gr. § 564. (Akin to γύννις, γιννός, and many words in kindred tongues, Pott Forsch. 1,253. γύναικ– is said to be from γυνή, εἴκω, as ἄνθρωπος from ἀνήρ, ὤψ, Id. 2, 45, 440.)

Γύννις, ιδος, ὁ, *a weakling*, Ar. Thesm. 136. (The form γύνις is wrong: cf. γιννός, ὕννος.)

Γῡπάριον, ου, τό, dim. from sq., *a nest, cranny*, Ar. Eq. 793.

Γύπη, ης, ἡ, (γύψ) *a vulture's nest:* in genl. *a hole, cranny;* cf. κύπη.

Γῡπιὰς πέτρα, ἡ, *a vulture-haunted* crag, Aesch. Supp. 796.

Γύπινος, η, ον, (γύψ) *of a vulture*, πτέρυξ, Luc. [ῡ]

Γῡπώδης, ες, (γύψ, εἶδος) *vulture-like*, Arist. Physiogn.

†Γυραί, ῶν, Poet. έων, αἱ, (γυρός) πέτραι, *the Gyrae*, rocks so called in the Icarian sea, on which Ajax was shipwrecked, Od. 4, 500: acc. to Q. Sm. 14, 570, near the promontory of Caphareus in Euboea. Hence

†Γυραίη πέτρη, ἡ, *the Gyrēan rock*, Od. 4, 507.

Γῡραλέος, α, ον,=γυρός, *rounded, curved*, Opp.

Γύργᾰθος, ου, ὁ, *a wicker-basket*, Ar. Fr. 19, esp. for catching fish, *a net*, Arist. H. A.: proverb., γύργαθον φυσᾶν, *to labour in vain*, Aristaen.

Γῡρεύω, (γῦρος) *to run round about* to catch, Strab.

Γῡρητόμος, ον, (γῦρος, τέμνω) *tracing a circle, circular*, αὖλαξ, Anth.

†Γυρίδας, α, ὁ, *Gyridas*, masc. pr. n., a Spartan, Polyb. 4, 35, 5.

†Γῡρίνη, ης, ἡ, (γῦρος) *a kind of cake*, prob. so called from its circular form, Luc. Tragop. 158.

†Γύριννα, ης, ἡ, *Gyrinna*, or Γυριννώ, οῦς, ἡ, a friend of the poetess Sappho, Sapph.

Γῠρῖνος, ου, ὁ, also γύρῖνος, *a tadpole, porwigle*, so called from their *round* shape, βάτραχος γύρινος, Plat. Theaet. 161 D: also γέρῦνος or γέρῦν, Nic.

Γῠρῖνώδης, ες, (γυρῖνος, εἶδος) *like a tadpole*, Arist. H. A.

Γύριος, α, ον, (γυρός) *circular, round*. [ῡ]

Γῦρις, εως, ἡ, *the finest meal*, Lat. *pollen*, Ath. Hence

Γῡρίτης, ου, ὁ, *bread of the finest meal*, Geop.

Γῡροδρόμος, ον, (γῦρος, δραμεῖν) *running round in a circle*, Anth.

Γυροειδής, ές, (γῦρος, εἶδος) *like a circle, round*, Diosc.

Γῡρόθεν, adv. from γῦρος, *in a circle*, Liban.

Γῡρόμαντις, εως, ὁ, prob. better γῡρίμαντις, (γῦρις, μάντις)=ἀλευρόμαντις, Artem.

ΓΥ῀ΡΟ΄Σ, ά, όν, *round*, Lat. *curvus*, γυρὸς ἐν ὤμοισι, *round*-shouldered, *crook*-backed, Od. 19, 246: *bent, curved, arched*, freq. in late poets.

ΓΥ῀ΡΟΣ, ου, ὁ, *a round ring, circle*, Polyb.: *a round hole* to plant a tree in, Theophr.

Γῡρόω, ῶ, (γυρός) *to round, bend, twist*, Opp.—II. *to surround*, LXX.—III. *to plant in a* γυρός, Arat.: *to dig round*, Geop.

†Γυρτιάδης, ου, ὁ, *son of Gyrtius*, i. e. Hyrtius, Il. 14, 512.

†Γυρτιάς, άδος, ἡ, *Gyrtias*, fem. pr. n., Plut.

†Γυρτών, ῶνος, ἡ, *Gyrton*, a city of Thessaly on the Penēus, Ap. Rh. 1, 57: Γυρτώνιος, α, ον, *of Gyrton; οἱ* Γυρτώνιοι, *the Gyrtonians*, Thuc. 2, 22.

†Γυρτώνη, ης, ἡ, *Gyrtone*,=foreg., Il. 2, 738.

Γύρωσις, εως, ἡ, (γυρόω) *a whirling round: a digging round*, Geop.

Γύψ, γῡπός, ὁ, *a vulture*, Hom.

Γύψος, ου, ἡ, *chalk*, Hdt. 7, 69.—2. *gypsum*, from Theophr. downwards. Hence

Γυψόω, ῶ, *to rub with chalk, chalk over*, Hdt. 3, 24: *to plaster with gypsum*, Geop.

†Γωβρύας, Ion. -ης, ου Ion. εω, ὁ, *Gobryas*, a Persian nobleman, Hdt. 3, 70: others in Xen. Cyr. 4, 6, 1, An. 1, 7, 12, etc.

†Γώγανα, ων, τά, *Gogăna*, a region of Persia, Arr. Ind. 38, 7.

†Γωγαρηνή, ῆς, ἡ, *Gogarēne*, a region of Greater Armenia, Strab.

ΓΩΛΕΟ΄Σ, οῦ, ὁ, *a hole, lair* of a wild beast, Arist. H. A; heterog. plur. γωλεά, Nic. Th. 125, γωλειά, Lyc. 376. (akin to γαῦλος, κοῖλος, cf. φωλεός.)

Γῶν, Ion. for γοῦν, as ὦν for οὖν, Hdt.

ΓΩΝΙ΄Α, ας, ἡ, *a corner, angle*, our *coign*, Hdt. 1, 51, etc.—II. *a joiner's square*, Plat. Phil. 51 C.—III. *the buttress* of a bridge, *made angular* to divide the stream, Diod. Hence

Γωνιαῖος, α, ον, *angular*, Dion. H.

Γωνιασμός, οῦ, ὁ, *a cornering off, squaring the angles:* ἐπῶν γ., nicely-fitted, *well-finished verses*, Ar. Ran. 956.

Γωνίδιον, ου, τό, dim. from γωνία, Luc.

Γωνιοβόμβυξ, ῡκος, ὁ, (γωνία, βόμβυξ) *one that buzzes in a corner*, nickname of Grammarians, Herodic. ap. Ath. 222 A.

Γωνιοειδής, ές, (γωνία, εἶδος) *angular*, Theophr. Adv. –δῶς.

Γωνιοποιέω, (γωνία, ποιέω) *to make into an angle*, Gal.

Γωνιόπους, ὁ, ἡ, –πουν, τό, gen. -ποδος, *crook-footed*, Diog. L.

Γωνιόφυλλος, ον, (γωνία, φύλλον) *with pointed leaves*, Theophr.

Γωνιόω, ῶ, (γωνία) *to make angular:* in pass. *to be* or *become angular*, Dion.

Γωνιώδης, ες,=γωνιοειδής, Thuc. 8, 104.

†Γωρυδάλη, ης, ἡ, *Gorydale*, a city of India, Strab.

Γωρῡτός, οῦ, ὁ, *a bow-case, quiver*, Od. 21, 54, Lyc. 548: also ἡ γωρυτός in A. P. 6, 34. (akin to χωρέω, κώρυκος, Lat. *corytos*.)

Δ.

Δ, δ, δέλτα, indecl., fourth letter of the Gr. alphabet: hence as numeral, δ′=τέσσαρες and τέταρτος, but ͵δ=4000.

Changes of δ in the dialects.—I. Aeol. into β, as σάνδαλον into σάμβαλον, and used for β, as ὀδελός for ὀβελός.—II. Dor. into γ, as ἀμέρδω, δᾶ, δνόφος, for ἀμέργω, γῆ, γνόφος,—III. Ion. into ζ, as Ζεύς, ζόρξ, ζα–. into Δεύς, δόρξ, δα–: while Dor. ζ changes into σδ, as in μελίσδω, φράσδομαι, for μελίζω, φράζομαι, and sometimes into δδ, as γυμνάδδομαι for γυμνάζομαι.—IV. into θ, as we have both ἥδομαι, ψεῦδος, *Dea*, and γηθέω, ψύθος, θεά.—V. into κ, as δαίω and καίω, δνόφος and κνέφας: cf. II.—VI. into λ, as δάκρυ *lacryma*, δασύς λάσιος.—VII. into σ, as ὀδμή. ὀσμή, also with an additional consonant, βάδος and βασμός, ἔδω and ἐσθίω.—VIII. into τ, as γδοῦπος and κτύπος, δειμός and *timor*, δαΐδες and *taedae*.—IX. sometimes δ is inserted to give a softer or fuller sound, ἀνήρ, ἀνέρος, ἀνδρός, and so, acc. to Buttm. Lexil. ἐχθοδοπῆσαι 4, in some compounds, as Lat. *prodesse, prodire*.—X. at the beginning of some words δ is now added, now omitted, as in δείλη and εἵλη, δή and ἤ, διώκω and ἰώκω, δαίω and αὔω, Buttm. Lexil. δείλη, q. v.

Δᾰ–, intensive prefix, =ζα– (v. δ, III.), as in δάσκιος, δαφοινός, *thick*-shaded, *deep*-red.

Δᾶ, Dor. for γᾶ, γῆ, usu. in voc., yet Theocr. has the acc. δᾶν.

†Δάαι, ῶν, οἱ, *the Dahae*, in Hdt. 1, 125, Δάοι, a Scythian tribe, dwelling on the eastern shore of the Caspian, corresponding nearly to modern *Dahistan*, Strab.

†Δαβίδ, Δαυΐδ, indecl., and Δαυΐδης, ου, ὁ, Jos., *David*, N. T.: in Hebr. 4, 7, ἐν Δαβίδ, *in* the book of *David*, i. e. the Psalms.

Δαγκάνω, late form of δάκνω.

Δάγμα, τό, for ὄδαγμα, Nic.

Δᾱγύς, ῦδος, ἡ, *a wax-doll*, used in magic rites, *a puppet*, Theocr. 2, 110, ubi al. δατύς. (prob. a Thessal. word, cf. Voss Virg. Ecl. 8, 73.) [ῡ]

†Δᾱδάκης, ου, ὁ, *Dadăces*, a Persian officer, Aesch. Pers. 304. [ᾰκ]

†Δαδίκαι, ῶν, οἱ, *the Dadicae*, a Persian tribe on the borders of Sogdiana, Hdt. 3, 91.

†Δᾴδινος, η, ον, (δᾴς) *of pine* or *fir*, Gal.

Δᾳδίον, ου, τό, dim. from δαΐς, δᾴς, *a little torch*, Hipp.

Δᾳδοκοπέω, (δᾴς, κόπτω) *to cut into torches*, τὴν πεύκην, Theophr.; cf. δᾳδουργέω.

Δᾳδόομαι, pass. (δᾴς) *to become resinous*, Theophr.

Δᾳδουργέω, ῶ, *to cut* or *split into torches*, hence πεύκη δᾳδουργουμένη, Theophr.: from

Δᾳδουργός, όν, (δᾴς, *ἔργω) *a torch-maker*, Theophr.

Δᾳδουχέω, ῶ, *to be a* δᾳδοῦχος, *to hold torches*, esp. in pageants, Eur. Tro. 343. Pass. *to be illuminated*, Ath.

Δᾳδουχία, ας, ἡ, *a holding of torches, illumination*, Plut. From

Δᾳδοῦχος, ον, (δᾴς, ἔχω) *holding torches:* as subst. *a torch-bearer*, esp. at the festival of the Eleusinian Demeter (Ceres), representing her search for her daughter; this office was hereditary in the family of Callias, Xen. Hell. 6, 3, 3, Arist. Rhet. 3, 2, 10: hence metaph. δᾳδοῦχοι σοφίας, Plut.

Δᾳδοφορέω, ῶ, *to hold torches*, Luc. —II. *to bear resin*, Theophr.: from

Δᾳδοφόρος, ον, (δᾴς, φέρω) *holding torches*, Νύξ, Bacchyl. 40, ubi v. Neue.

Δᾳδώδης, ες, (δᾴς, εἶδος) *resinous*, Theophr.

Δᾴδωσις, εως, ἡ, (δᾳδόομαι) *a becoming resinous*, Theophr.

Δάειρα, ας, ἡ, contr. Δαῖρα, (δαῆναι) *the knowing one*, epith. of Persephone (Proserpina) at Athens, Lyc. [δᾰ] Hence

Δᾰειρίτης, ου, ὁ, *priest of Daïra.*

Δᾰείω, Ep. subj. aor. 2 pass. of *δάω, for δαῶ, Hom.

Δαελός, Syracusan word for δαλός, Sophr.

*Δάζομαι, assumed as pres. to form some tenses of δαίω, *to divide.*

Δαήμεναι, Ep. for δαῆναι, inf. aor. 2 pass. of *δάω, δαίω.

Δᾰημοσύνη, ης, ἡ, *skill, knowledge, wisdom*, Ap. Rh.: from

Δᾰήμων, ον, gen. ονος, (δαῆναι) *knowing, experienced in* a thing, c. gen., ἀέθλων, Od. 8, 159; also ἐν παλάμῃσι, ἐν πάντεσσ' ἔργοισι, Il. 15, 411; 23, 671. Superl. δαημονέστατος, Xen. Cyr. 1, 2, 12.

Δᾰῆναι, inf. from ἐδάην, of *δάω.

ΔΑ¯Η´Ρ, έρος, ὁ, voc. δᾶερ, *a husband's brother, brother-in-law*, Il., answering to the fem. γάλως. (Strictly digammated δαϝήρ, the Sanscr. *dêvri*, Lat. *levir*: cf. δάκρυ, *lacryma*.) [gen. pl. δαέρων, as dissyll. in Il. 24, 769.]

†Δάης, ου, ὁ, *Daës*, masc. pr. n., Strab.

.Δάηται, 3 sing. subj. aor. mid. from δαίω, Il.

Δαητός, όν, (δαῆναι) *wise*, v. l. Orph. for δαϊκτός.

Δαί, used only after interrogatives, very common in colloquial language, and so in Plat., and Comic wr., expressing wonder or curiosity, e. g. τί δαί; what *then?* πῶς δαί; how *so?* said to be Att. for δή. Not found in Hom. (v. Spitzn. Il. 10, 408), nor, acc. to Pors. Med. 1008, Ellendt Lex. Soph., in Trag., but Herm. Vig. n. 346, leaves it in a few places of Eur.

Δᾰΐ, Ep. dat. from δαΐς, for δαΐδι, Il. [ῐ]

†Δαίδαλα, ων, τά, *Daedala*, the extreme point of Peraea Rhodiorum in Caria, Strab.—2. a mountain of Caria on the confines of Lycia, Id.

†Δαίδαλα, ων, τά, *the Daedala*, a festival in Boeotia in honour of Juno, Paus.; v. Dict. Antiqq. s. v.

†Δαιδάλειος, α, ον, (Δαίδαλος) *of* or *belonging to Daedalus, Daedalēan*, Eur. Eurysth. Fr. 8.

Δαιδαλεόδμος, ον, (δαιδάλεος, ὀδμή) *smelling artificially*, Emped. 309.

Δαιδάλεος, α, ον, also ος, ον, (δαιδάλλω) *cunningly* or *curiously wrought, richly dight*: Hom. and Hes. use it chiefly of metal or wood; sometimes of weaving, Hes. Th. 575, καλύπτρην δαιδ.; cf. δαίδαλα, Il. 14, 179; though Wolf maintains (Anal. 4, p. 505) that Hom. never uses it of weaving; v. Nitzsch ad Od. 1, 131: cf. δαίδαλος and πολυδαίδαλος.—2. *variegated, curiously marked*, ἔλαφος, Nonn.—II. *cunning, skilful*, χείρ, Anth.

Δαιδαλεύτρια, ας, ἡ, *a skilful workwoman*, Lyc. From

Δαιδαλεύω,=sq., Philo.

Δαιδάλλω, f. -αλῶ, *to work cunningly, deck* or *inlay with curious art*, esp. of gold, silver, etc., Il. 18, 479, Od. 23, 200: in genl. *to trick out, embellish*, μῦθοι ψεύδεσι δεδαιδαλμένοι, Pind. O. 1, 46: also δαιδαλόω. (Prob. a redupl. form of the root δα–, *δάω, δαῆναι, etc., cf. Pott. Forsch. 1, 59, as our *cunning*, from *to ken*: cf. αἰόλος, ποικίλος.) Hence

Δαίδαλμα, ατος, τό, *a work of art*, Theocr. 1, 32.

Δαιδαλόεις, εσσα, εν,=δαιδάλεος, Anth.

Δαιδαλοεργός, όν, (δαίδαλος, *ἔργω) *curiously working*, Anth.

Δαίδαλον, τό, v. sq.

Δαίδᾰλος, η, ον, as adj., =δαιδάλεος, *cunningly* or *curiously wrought*, δαίδαλα πολλά, *much curious work*, Il. 14, 179; also in sing., δαίδαλον, *curious work*, Od. 19, 227: δ. μάχαιρα, Pind. N. 4, 95, πέπλος, Aesch. Eum. 635.—II. as prop. n., Δαίδαλος, ου, ὁ, *Daedalus*, i. e. *the cunning worker, the Artist*, of Cnosus in Crete, contemporary with Minos, the first sculptor who gave the appearance of motion to his statues by separating their feet, v. Stallb. Plat. Meno 97 D. Homer mentions him, Il. 18, 592, as the maker of a χορός (q. v.) for Ariadne, (v. δαιδάλλω.) Other artists of this name are mentioned by Pausanias, Athen., etc.

Δαιδᾰλόχειρ, ειρος, ὁ, ἡ, (δαίδαλος, χείρ) *cunning of hand*, Anth.

Δαιδαλόω,=δαιδάλλω, Pind. O. 1, 170.

Δαΐζω, f. -ΐξω: part. pf. pass. δεδαϊγμένος, also δεδαϊσμένος: part. aor. 1 pass. δαϊχθείς, also δαϊσθείς, (δαίω) *To sever, cleave, slay, sacrifice*, Od. 14, 434, Il. 2, 416; 18, 27: but Hom. usu. in pass. in phrase χαλκῷ δεδαϊγμένος: but ἐδαΐζετο θυμὸς ἐνὶ στήθεσσιν, his soul *was divided* within him, i. e. was in doubt, Il. 9, 8, cf. 14, 20; so too δαϊζόμενος κατὰ θυμὸν διχθάδια, *divided, doubting*, between two opinions: but φρεσὶν ἔχων δεδαϊγμένον ἦτορ, a heart *torn and tortured* by misery, Od. 13, 320; again Il. 17, 535, δεδαϊγμένος ἦτορ, *pierced through* the heart, as if χαλκῷ had been supplied: δαΐζειν πόλιν, *to destroy* a city *utterly*, Aesch. Supp. 680. [δᾰ]

†Δάϊθος, ου, ὁ, *Daïthus*, masc. pr. n., a Spartan, Thuc. 5, 19.

†Δᾱϊκλῆς, έους, ὁ, (δαΐς, κλέος) *Daïcles*, a Messenian, conqueror in the Olympic games, Dion. H.

Δᾰϊκτάμενος, η, ον, (δαΐς, κτείνω) better read in two words δαΐ κτάμενος, *slain in battle*, Il. 21, 146, 301.

Δαϊκτήρ, ῆρος, ὁ, (δαΐζω) γόος, *heart-rending* wail, Aesch. Theb. 916.

Δᾰϊκτής, οῦ, ὁ, (δαΐζω)=foreg.: φθόνος, Anacreont.

Δᾰϊκτός, ή, όν, verb. adj. from δαΐζω, *slain, to be slain*, Orph.

Δαΐκτωρ, ορος, ὁ,=δαϊκτήρ, Aesch. Supp. 798.

†Δᾱΐλοχος, ου, ὁ, (δαΐς, λέγω) *Daïlŏchus*, masc. pr. n., Xen. Hier. 1, 31.

†Δᾱΐμαχος, ου, ὁ, (δαΐς, μάχομαι) *Daïmăchus*, masc. pr. n., Thuc. 3, 20, Ath., etc.

†Δᾱϊμένης, ους, ὁ, (δαΐς, μένω) *Daïmenes*, son of Tisamenus, Paus.

Δαιμονάω, ῶ, (δαίμων) *to be overruled by destiny*, etc., δαιμονᾷ δόμος κακοῖς, the house is *plunged in heaven-sent* woes, Aesch. Cho. 566: so δ. ἐν ἄτα, Theb. 1001.—2. c. acc., δ. ἄχη, *to have* griefs *decreed one*, Ar. Thesm. 1054: hence—II. absol. *to be possessed by an evil spirit, be driven to madness, to be mad*, Eur. Phoen. 888, Xen. Mem. 1, 1, 9.

Δαιμονιάω,=δαιμονάω, Joseph.

Δαιμονίζομαι, as mid.,=δαιμονάω, ἄλλος κατ' ἄλλην δαιμονίζεται τύχην, each one hath his own *fate appointed*, Philem. p. 426.—II. as pass. *to be deified*, Soph. Fr. 180.—2. *to be possessed with a devil*, N. T.

Δαιμονικός, ή, όν, (δαίμων) of persons *possessed by a demon*, Plut.; of things, *sent, inflicted by a demon*, φθόνος, Ib.

Δαιμονιόληπτος, ον, (δαιμόνιον λαβεῖν) *possessed by a devil*, Eccl.

Δαιμόνιον, ου, τό, *the Deity* or *divine Essence*, Lat. *numen*, Hdt. 5, 87, Eur., Plat., etc.: acc. to Arist. θεὸς ἢ θεοῦ ἔργον.—II. esp. *an inferior race of divine beings, demons*, opp. to θεοί, καινὰ δαιμόνια εἰςφέρειν, Xen. Mem. 1, 1, 2, Plat. Apol. 24 B.—2. the name by which Socrates called his *genius*, or the *spirit* he supposed to dwell within him, v. Xen. Mem. 1, 1, 2: Kühner, prolegg. ad Xen. Mem. § 5. —3. in N. T. esp. *an evil spirit, a devil*, Matth. 12, 24, etc. (not dim. from δαίμων, but neut. from δαιμόνιος.)

Δαιμονιόπληκτος, ον, (δαιμόνιον, πλήσσω)=δαιμονιόληπτος. Hence

Δαιμονιοπληξία, ας, ἡ, *a being δαιμονιόπληκτος.*

Δαιμόνιος, ία, ιον, also ος, ον, (Aesch. Theb. 891), *of, belonging to a* δαίμων.—I. in Hom. only in vocat. δαιμόνιε, in addresses, expressing something *astonishing* or *strange*, in good sense, *noble, excellent*, Od. 14, 443, but more freq. as a reproach, *strange, unhappy man, misguided wretch*, as Il. 2, 200: in Att. usu. ironical, *my fine fellow!* like ὦ βέλτιστε, but also in wheedling, *my good fellow! good sir!* Ar. Ran. 44, 175.—II. from Hdt. and Pind. downwds. *anything depending on, proceeding from the Deity* or *Fate*: so δαιμονίη ὁρμή, Hdt. 7, 18, ἀραί, Aesch., ἄχη, Soph.; εἰ μή τι δαιμόνιον εἴη, were it not *a divine intervention*, Xen.; τὰ δαιμόνια, *visitations of Heaven*, Thuc., etc.: of persons, *divine, godlike*, Plat.: and so in genl. *of godlike* or *superhuman nature*, and so *preeminent in* anything, σοφίαν, Luc. Adv. -ως, opp. to ἀνθρωπίνως, Aeschin. 72, 33: and so *marvellously, strangely, extraordinarily*, Ar. Nub. 76: so too in neut. pl. δαιμόνια, Ar. Pac. 585, Xen. Hell. 7, 4, 3; and in fem. dat. δαιμονίᾳ formed like κοινῇ, θεσπεσίῃ, etc., Pind. O. 9, 118, with v. l. δαιμονίως.

Δαιμονιώδης, ες, (δαιμόνιον, εἶδος) *like a demon.*—II. *devilish*, N. T. James 3, 15.

Δαιμονοβλάβεια, ας, ἡ, (δαίμων, βλάβη) *a heaven-sent visitation*, Polyb.

Δαιμονοφόρητος, ον, (δαίμων, φορέω) *possessed by a demon.*

Δαίμων, ονος, ὁ, ἡ, *a god, goddess*, used like θεός and θεά of individual gods, Il. 1, 222; 3, 420.—II. *the Deity, divine essence*, Lat. *numen*, to which are attributed events beyond man's power, yet not to be assigned to any special god. This is in Hom. the usu. signf., στυγερὸς δ., *an evil deity*, Od. 5, 396, κακὸς δ., Od. 10, 64, or periphr., δαίμονος αἶσα κακή, Od. 11, 61: hence *fate, destiny, fortune*, good or bad, δαίμονα δώσω, *I will give thee an ill destiny*, i. e. death, Il. 8, 166: πρὸς δαίμονα, *against fate*, Il. 17, 98: but σὺν δαίμονι, *with the favour of the gods*, Il. 11, 792: so freq. in Trag. for special interventions, *fate, death*, Lat. *sors*, v. Valck. Hipp. 809: κατὰ δαίμονα, *by chance*, Hdt. 1, 111.—III. *the souls of men of the golden age*, hovering between heaven and earth, and acting as tutelary deities, Lat. *lares, lemures, genii,* were δαίμονές, cf. Hes. Op. 121: they formed the connecting link between gods and men, and so Aesch., Pers. 620, calls the deified Darius δαίμων: hence when δαίμονες and θεοί are joined, the δαίμονες are gods of lower rank; and here note, that θεός is never used for δ., though δ. is for θ., v. signf. I. In later authors, as Luc., in genl. *departed souls,* Lat. *manes, lemures.*—IV. in N. T. *an evil spirit, devil,* Matth. 8, 31, etc.

B. = δαήμων, *knowing, skilled in,* μάχης, Archil. 4, 4. (Some held this last to be the first meaning of the word; but it prob. comes from δαίω, *to divide* or *distribute destinies:* cf. Alcm. 48.)

Δαίνῦ', 2 sing. imperf. mid. from δαίνυμι, for ἐδαίνυσο, ἐδαίνυο, Il. 24, 63.

Δαινύη, 2 sing. subj. pres. from δαινύω, Od. 8, 243.

Δαίνυμι, also δαινύω, fut. δαίσω, (δαίω) *to distribute, assign as a share,* esp. at meals δαίνυ δαῖτα γέρουσι, *give the old men a banquet,* Il. 9, 70; so τάφον, γάμον, *to give a funeral* or *wedding feast,* Od. 3, 309, Il. 19, 299; δ. τινά τινι, *to feast* one *on* a thing, Hdt. 1, 162.—2. pass. δαίνυμαι, fut. δαίσομαι, *to be entertained, to feast,* in Hom. much more freq. than Act.: also c. acc. δαῖτα, ἑκατόμβας, κρέα δαίνυσθαι, *to feast on, consume, eat,* so Hdt. 3, 18: met. *to devour,* of Hades, Soph. El. 543: *to eat, burn,* like poison, Id. Tr. 765.

†Δαινῦτο, 3 sing. pres. opt. for δαίνυιτο, Il. 24, 665, and δαινύατο, 3 pl. for δαίνυιντο, Od. 18, 248, from δαίνυμι.

Δαινύω,=δαίνυμι, Call. Cer. 84.

Δάϊος, α, ον, in Trag. also ος, ον, Ion. and Hom. δήϊος, η, ον, Att. contr. δᾷος, (δαίω, δαΐς) *hostile, destructive, dreadful,* Hom., but only in Il., esp. as epith. of πῦρ, *burning, consuming* fire; in this signf. the Att. poets also use the Ion. form: δάϊοι, *the enemy,* λάφυρα δᾴων, Aesch. Theb. 271, φόβημα δαΐων, Soph. O. C. 699.—2. *unhappy, wretched,* Trag., v. Herm. Soph. Aj. 771; always in Dor. form.—II. (δαῆναι) *knowing, cunning,* τεχνίτης, Anth. [δᾱΐος: but in Hom., where the last syll. is long, the word is dissyl.: so in Att. δᾷος, Aesch. Pers. 271.]

Δαϊόφρων, ονος, ὁ, ἡ, (δάϊος, φρήν) *unhappy, miserable,* prob. l. for δαΐφρων, Aesch. Theb. 919.

†Δαΐππος, ου, ὁ, *Daïppus,* a statuary, Paus.

†Δαῖρα, ἡ, contd. from Δάειρα.

Δαίρω, inf. aor. δῆραι,=δέρω, *to flay, cudgel,* Ar. Nub. 442, and later: Gramm. are divided between this form and δείρω.

Δαΐς (A), gen. δαΐδος, ἡ, Att. contr. δᾴς, δᾳδός (δαίω *to kindle*) *a fire-brand, pine-torch,* Lat. *taeda,* Hom., only in Od., and always in plur.: but in sing., Ar. Nub. 1494: metaph. ἐπὶ τὴν δᾷδα προελθεῖν, to come to the *funeral-torch,* i. e. end of life, Plut. 2, 789 A, as Propert. 4, 12, 46, *viximus insignes inter utramque facem.*—2. as collective noun, *pine-wood,* such as torches were made of, Thuc. 7, 53, Xen. Cyr. 7, 5, 23.—3. *a disease in trees,* like Lat. *taeda,* Theophr., cf. ἐνδᾳδόομαι.

Δάϊς, ἡ (B), mostly in apoc. dat., δάϊ, as always in Hom., and so Hes. Th. 650, Aesch. Theb. 926; acc. ἐς δαΐν, Call. Fr. 243, (perhaps akin to δαίω) *war, battle.*

Δαίς, (C), gen., δαιτός, ἡ, (δαίω, *to divide*) *a meal, feast, banquet,* oft. in Hom., who calls the usu. meal δαὶς ἐΐση, *equally-divided,* because each guest got his share: δαὶς πίειρα, Lat. *coena opipare apparata, a sumptuous* banquet, Il. 19, 179: *a sacrificial feast,* Il. 24, 69: also in plur., Od. 20, 182: used even of beasts of prey, Il. 24, 43.—2. of the *meat* or *food* itself, Eur. Cycl. 245.

†Δαίσιος, ου, ὁ, a Macedonian month, corresponding to the Attic Thargelion, Plut. Alex. 16.

†Δαισιτιᾶται, ῶν, οἱ, the *Daesitiātae,* a Pannonian tribe, Strab.

Δᾰΐσφαλτος, ον, (δαΐς, σφάλλω) *of uncertain issue,* πάλη, Lyc.

†Δαιταλάομαι, (δαίτη) *to consume, to feast on,* Lyc. 654.

Δαιταλεύς, έως, ὁ, (δαίνυμι) *a guest, banquetter,* ἄκλητος δ., *an unbidden guest,* of the eagle eating Prometheus' liver, Aesch. Pr. 1024.

Δαιταλουργία, ας, ἡ, (δαίτη, *ἔργω) *cookery,* Lyc.

Δαίτη, ης, ἡ, poet. for δαίς, *a feast, banquet,* Hom.: of beasts, Nic. Hence

Δαίτηθεν, adv., *from a feast,* Od. 10, 216.

†Δαίτης, ου, ὁ, *Daetes,* a Trojan hero, Mimn. ap. Ath. 174 A.

Δαῖτις, ιδος, ἡ, (δαίω) *a torch:* and from some fancied resemblance, *a head of garlic,* dub. in Hipp. ap. Gal.

Δαιτρεία, ας, ἡ, *a place where meat is cut up:* from

Δαιτρεύω, (δαιτρός) *to divide, distribute,* ἐς δῆμον, Il. 11, 705: esp. *to cut up, carve, portion out,* Od. 14, 433; 15, 323: *to slay, to destroy,* Ap. Rh.: later of feeding of wild beasts, Opp.

Δαιτρόν, οῦ, τό, (δαίω) *that which is assigned one, a portion,* δαιτρὸν πίνειν, to drink *one's share,* Il. 4, 262.

Δαιτρός, οῦ, ὁ, (δαίω) *one that carves and portions out,* esp. meat at table, Od. 1, 141, etc. Hence

Δαιτροσύνη, ης, ἡ, *the art of carving meat and portioning it out, a helping at table,* Od. 16, 253.

†Δαιτυμονεύς, έως Ep. ῆος, ὁ,=sq., Nonn.

Δαιτῠμών, όνος, ὁ, (δαίς) *one that is entertained, an invited guest,* Od., in plur.: in genl. *an eater,* Eur. Cycl. 610: later also δαιτυμονεύς.—2. *one that prepares a meal, a cook,* but so only in Od. 4, 620, cf. Spohn de Extr. Od. Parte, p. 9; Wolf Proleg. cxxxi., suspects the passage, but not so Nitzsch.

Δαιτύς, ύος, ἡ, Ep. for δαίς, *a meal,* Il. 22, 496.

†Δαίτωρ, ορος, ὁ, *Daetor,* a Trojan slain by Teucer, Il. 8, 275.

†Δᾱΐφαντος, ου, ὁ, (δαΐς, φαίνομαι) *Daïphantus,* masc. pr. n., Plut., Ael., etc.

†Δαϊφάρνης, ὁ, *Daïpharnes,* a Persian masc. pr. n., Xen. Cyr. 8, 3, 21.

Δᾰΐφρων, ον, gen. ονος, (δάϊς, φρήν) *of warlike mind, eager for the fray, bold,* oft. joined with ἱππόδαμος, Il.—II. (δαῆναι, φρήν) *of knowing mind, prudent, thoughtful,* oft. with ποικιλομήτης, Od.—Later poets use the word in both senses; but in Hom. the first sense belongs to Il., the second to Od.: Il. 24, 325, is the only place of Il. where we must assume the sense of *prudent:* and even the ancients thought this book later than the rest of the Il.; H. Hom. Cer. follows Od.; v. Buttm. Lexil. in voc. Nitzsch Od. 1, 48, takes δαῆναι for the common root of both signfs., and so of warriors, *tried, proved;* of other men, *prudent, experienced.*

†Δαΐφρων, ονος, ὁ, *Daïphron,* son of Aegyptus, Apollod. 2, 1, 5.

†Δαϊχθείς, 1 aor. part. pass. from δαΐζω, Eur. Iph. T. 872.

ΔΑΙ´Ω (A), = καίω, only in pres. and impf., *to light up, kindle,* πῦρ, φλόγα, Hom.: never intrans., for in Il. 5, 4, δαῖέ οἱ ἐκ κόρυθος πῦρ, Minerva is the subject—*she lit up* a fire on his helm: but in pass. δαίομαι, *to burn, blaze,* Hom., who besides pres. and imperf. has in Il. δάηται [ᾰ], subj. of 2 aor. ἐδαόμην: δαίεται ὄσσε, the eyes *sparkle,* Od. 6, 132: to this also belongs perf. and plqpf. δέδηα, ἐδεδήειν, poet. δεδήειν, always in metaph. sense πόλεμος, ἔρις, μάχη, ἐνοπὴ δέδηε, war, etc., *blazed forth,* Il. (except πυρὶ ὄσσε δεδήει, Il. 12, 466); so ὄσσα δεδήει, the report *spread like wild-fire,* Il. 2, 93, like Lat. *flagrat bellum, flagrat rumor.* A perf. pass. δέδαυμαι, like καύσω, etc., from καίω, occurs Simon. 212. (The Sanscr. root is *dah,* to burn: hence δαΐς δαΐδος, δαλός δάος.)

ΔΑΙ´Ω (B), *to divide, part, distribute;* in act. sense δαΐζω is used for δαίω, but we find in pass. δαίεται ἦτορ, *my heart is divided, distracted,* Od. 1, 48, and perf. δέδασμαι, Il. 1, 125, Hdt. 2, 84, 3 plur. δεδαίαται, Od. 1, 23. More usu. the mid. δαίομαι is found in act. sense, fut. δάσομαι, aor. 1 ἐδασάμην, (cf. δατέομαι) *to distribute, portion out,* μοίρας, κτήματα, Hom., κρέα, *to distribute portions of meat,* Od. 15, 140; but Ἕκτορα κυσὶ δῶκε δάσασθαι, he gave the dogs Hector *to tear in pieces,* Il. 23, 21, cf. Od. 18, 87. The aor. ἔδαισα used in the sense of *to feast,* from Hdt. downwds., though formed from δαίω, belongs by strict analogy to δαίνυμι, q. v., cf. Buttm. Catal. in voc. (The Sanscr. root is *dâ,* to cut off, hence δαΐζω, δαίς δαιτός, δαίνυμι, δαιτρός, δατέομαι: and perh. also akin δάπτω, *dapes.*)

Δᾰκέθῡμος, ον, (δακεῖν, θυμός) *biting the heart, heart-stinging, heart-vexing,* ἱδρώς, Simon. 15, 5, cf. δηξίθυμος, and θυμοδακής.

Δᾰκεῖν, inf. aor. 2 act. of δάκνω.

Δάκετον, ου, τό, (δακεῖν)=δάκος, *a stinging, poisonous animal,* Ar. Av. 1069. (Better prob. δακετόν, Jac. A. P. p. 451.)

†Δᾱκία, ας, ἡ, *Dacia,* a large country of Europe, lying along the Danube. Hence

Δᾱκῐκός, ή, όν, *Dacian.*

Δακνάζομαι, dep.,=δάκνομαι, poet. occurs only once, in metaph. sense *to be afflicted, mournful,* Aesch. Pers. 571.

ΔΑ´ΚΝΩ, f. δήξομαι: perf. δέδηχα. aor. ἔδακον, inf. δακεῖν: (Hom. only uses aor., and that only in Il.) *To bite, sting,* esp. of dogs and gnats, Il. στόμιον δ., *to champ* the bit, Aesch. Pr. 1009: δάκνειν ἑαυτόν, *to bite one's lips* for fear of laughing, Ar. Ran. 43; and hence prob. δακεῖν θυμόν, Id. Nub. 1369, δ. χόλον, Ap. Rh.—II. metaph. of pungent smoke and dust, *to sting, prick,* Ar. Ach. 18, Plut. 822. —III. of the mind, *to sting, vex, distress,* μῦθος δάκε φρένας, Il. 5, 493, cf. Hes. Th. 567; and so of love, Valck. Hipp. 1303. Pass. *to be vexed, annoyed, provoked, disgusted,* oft. in Eur.; καρδίαν δέδηγμαι, Ar. Ach. 1: λύπῃ καρδίαν δ., Eur. Rhes. 596 ἐπί τινι, *at* a thing, Xen. Cyr. 4, 3, 3, or c. part., e. g. ἐδήχθη ἀκούσας, Ib. 1, 4, 13. (The Sanscr. root is *danç* or *daç*, to bite: hence prob. *danta*, tooth, Lat. *dens*, ὀ-δούς ὀ-δόντ-ος, Germ. *Zahn*.) [—]

Δᾰκνώδης, ες, (δάκνω, εἶδος) *biting, pungent*, Hipp.

†Δᾶκοι, ων, οἱ, *Daci, the Dacians, inhabitants of* Δακία, Strab.: also written Δακοί, and Δᾶκες, Dio Cass.

Δάκος, εος, τό, (δακεῖν) *an animal of which the bite* or *sting is dangerous, a snake, any noxious animal*, esp. *a beast of prey*: also δάκετον, Pind., etc., cf. Valck. Hipp. 646.—2. *a bite, sting*, Opp.

ΔΑ´ΚΡΥ, υος, τό, poet. for δάκρυον, *a tear*, Lat. *lacryma*, Hom.: also like δάκρυον, any *drop*, as of *gum*, etc., λιβάνου δ., Pind. Fr. 87, 2, δ. πεύκινον, Eur. Med. 1200.—Not apocop. for δάκρυον, as is shown by dat. plur. δάκρυσι. (The Lat. *lacrŭ-ma*, Sansc. *açru*.)

Δακρύδιον, ου, τό, dim. from δάκρυ.

Δάκρῡμα, ατος, τό, (δακρύω) *that which is wept for, a subject for tears*, Hdt. 7, 169.—II. *that which is wept, a tear*, Aesch. Pers. 134, Eur. Andr. 92, in plur.

Δακρυογόνος, ον, (δάκρυ, *γένω) *author of tears*, Ἄρης, Aesch. Supp. 681.

Δακρῠόεις, εσσα, εν, (δάκρυον) *tearful*, Hom., whether of persons, *much weeping*, as Il. 21, 506; or of things, *calling forth tears, tear-causing*, πόλεμος, etc., Il. 5, 737, γόος, Od. 24, 323: δακρυόεν γελάσαι, as adv., *to smile through one's tears*, Il. 6, 484.

ΔΑ´ΚΡΥ˘ΟΝ, ου, τό, poet. also δάκρυ, δάκρῡμα, *a tear*, Hom., who usu. joins it with χέειν, λείβειν, εἴβειν, ὑπὸ βλεφάρων βάλλειν: Ep. gen. δακρυόφι, Il. 17, 696, Od. 5, 152: ἐς δάκρυα πίπτειν, Hdt. 6, 21.—Later, *any thing that drops like tears, gum, sap*, τῆς ἀκάνθης, Hdt. 2, 96, κρομμύου, Hipp., Anth.: also = δάκρυμα I., Anth., cf. δάκρυ.

Δακρυοπετής, ές, (δάκρυον, πίπτω) *making tears fall* or *flow*, Aesch. Supp. 112.

Δακρυότῑμος, ον, (δάκρυον, τιμή) *honoured with tears*, Orph.

†Δακρυόφι, Ep. gen. pl. for δακρύων, Il. 17, 696, Od. 5, 152.

Δακρυπλώω, (δάκρυ, πλέω) *to swim* or *run over with tears*, of drunken men, *to be maudlin*, Od. 19, 122.

Δακρυῤῥοέω, ῶ, (δάκρυ, ῥέω) *to melt into tears*, Soph. Tr. 326; of the eyes, *to run with tears*, Hipp.: also of plants, *to drop gum*, Theophr.

Δακρύῤῥοος, ον, (δάκρυ, ῥέω) *melting into tears*, Eur. Supp. 773.

Δακρυσίστακτος, ον, (δάκρυ, στάζω) *dripping with tears*, ῥέος, a flood *of tears*, Aesch. Pr. 399.

Δακρῦτός, ή, όν, verb. adj. from δακρύω, *wept over, tearful*, ἐλπίς, Aesch. Cho. 236.

Δακρυχᾰρής, ές, (δάκρυ, χαίρω) *joying in tears*, Anth.

Δακρυχέων, ουσα, ον, (δάκρυ, χέω) *shedding tears, weeping*, freq. in Hom., and later Ep., but only in part.; and so too Aesch. Theb. 917: Nonn. has an impf. δακρυχέεσκε.

Δακρύω, fut. -ύσω, (δάκρυ) intr., *to weep, shed tears*, Hom., etc.: perf. pass. δεδάκρῡμαι, *to be tearful, be all in tears*, Il. 16, 7: παρειαὶ δεδάκρυνται, the cheeks *are wet with tears*, Il. 22, 491: hence δεδακρυμένος, *all tears*, like κεκλαυμένος, Plat. Ax: c. acc. cognato, δακρύειν γόους, *to utter tearful groans*, Soph. Aj. 579: of trees, δ. κομμί, *to weep* gum, Arr.—II. transit. *to weep for* a thing, *lament*, Aesch. Ag. 1490, Ar. Ach. 1027; and so pass. *to be wept for*, Id. Theb., 814.—III. δ. βλέφαρα, *to beweep* one's eyes, *flood* them *with tears*, Eur. Hel. 948. [ῠ, except in very late poets.]

Δακρυώδης, ες, (δάκρυ, εἶδος) *like tears*, Theophr.: *tearful*, Luc.: ἕλκος, a wound *distilling tear-like matter, running*, Hipp.

Δακτῠλήθρα, ἡ, (δάκτυλος) *a finger-sheath, a finger-tip*, Xen. Cyr. 8, 8, 17.—2. *an instrument of torture, thumbscrew*, LXX.

Δακτῠλιαῖος, α, ον, *of a finger's length, breadth*, etc., Hipp.

Δακτῠλίδιον, ου, τό, dim. from δάκτυλος, *a toe*, Ar. Lys. 417. [λῐ]

Δακτυλίζω, f. -ίσω, = δακτυλοδεικτέω.

Δακτῠλικός, ή, όν, *of* or *for the finger*, Lat. *digitalis*: αὐλός δ., a flute *played with the fingers*, Ath. 176 F: δ. ψῆφος, a stone *set in a ring*, Anth.—II. *dactylic*, ῥυθμός, Longin.

Δακτυλιογλυφία, ας, ἡ, *the art of cutting seal-rings* or *gems*, Plat. Alc. 1, 128 C: from

Δακτῠλιογλύφος, ου, ὁ, (δακτύλιος, γλύφω) *an engraver of gems*, Critias 56.

Δακτῠλιοθήκη, ης, ἡ, (δακτύλιος, θήκη) *a collection of gems*, Plin.: *a case* or *box where rings were kept*, Martial 11, 59.

†Δακτύλιον, ου, τό, Lat. *Scammonia; scammony*, Diosc.

Δακτύλιος, ου, ὁ, *a ring, a seal-ring*, Hdt. 2, 38, Plat., etc.: often worn as a charm, Ar. Plut. 884, Eupol. Dem. 22: hence—II. in genl. *any thing ring-shaped*, as—1. *the felloe* of a wheel, Hipp.—2. *the anus*, Diosc., cf. Lat. *anus, annulus*. [ῠ]

Δακτῠλιουργός, οῦ, ὁ, (δακτύλιος, *ἔργω) *a ring-maker*, Pherecr. Incert. 77.

Δακτῠλίς, ίδος, ἡ, fem. of δακτυλιαῖος, name of a *kind of grape*, Plin.

Δακτῠλίτης, ου, ὁ, fem. δακτυλῖτις, ιδος, ἡ, (δάκτυλος) *finger-shaped*: as subst., *a kind of plant*, perh. *aristolochia*, Diosc.

†Δακτυλοδεικτεί, adv. *by pointing with the finger*, Hdn.

Δακτυλοδεικτέω, ῶ, *to point at with the finger*, in scorn, Dem. 790, 20: from

Δακτῠλοδεικτός, όν, (δάκτυλος, δείκνυμι) *pointed at with the finger*, and so *notable, illustrious*, cf. Horace's *digito monstrari*, Aesch. Ag. 1332, cf. Hemst. Luc. Somn. 12.

Δακτῠλοδόχμη, ης, ἡ, (δάκτυλος, δοχμή) *four fingers' breadth, a palm*, elsewh. παλαιστή.

Δακτῠλοειδής, ές, (δάκτυλος, εἶδος) *like a finger*, Anth.

Δακτῠλοκαμψόδῠνος, ον, (δάκτυλος, κάμπτω, ὀδύνη) *wearying the fingers by keeping them bent*, Anth.

Δάκτῠλος, ου, ὁ: (from Theocr. downwds. we have a poet. plur. δάκτυλα, and in Nonn. a sing. τὸ δάκτυλον) *a finger*, ἐπὶ δακτύλων συμβάλλεσθαι, *to reckon on the fingers*, Hdt. 6, 63, cf. χείρ; ὁ μέγας δ., *the thumb*, Id. 3, 8: δ. τοῦ ποδός, *a toe*, Xen. An. 4, 5, 12: also without ποδός, Ar. Eq. 874, like Lat. *digitus*: also = πόσθη.—2. the shortest Greek measure of length, *a finger's breadth*, = about $\frac{7}{10}$ of an inch, Hdt. 1, 60, etc.: hence a very short time, πίνωμεν, δάκτυλος ἁμέρα, Alcae. 31.—3. *a date*, fruit of the φοίνιξ, Aristot.—4. a metrical foot, *dactyl*, – ⏑ ⏑, Plat. Rep. 400 B, cf. Ar. Nub. 651.—5. as pr. n., Δ. Ἰδαῖοι, *the Dactyli Idaei*, mythical personages in Crete, priests of Cybele, and so prob. the same as the Corybantes, Strab.: called by Cicero, *Digiti Idaei*, de N. D. 3, 16. (Prob. like *digitas*, from the Sanscr. root *diç*, Lat. *in-dic-are*, Gr. δείκ-νυμι.)

Δακτῠλότριπτος, ον, (δάκτυλος, τρίβω) *worn by the fingers*, ἄτρακτος, Anth.

Δακτῠλωτός, ή, όν, (δάκτυλος) *with finger-like handles*, ἔκπωμα, Ion ap Ath. 468 C.

Δᾱλέομαι, Dor. for δηλέομαι.

Δᾱλερός, ά, όν, (δαλός) *burning, blazing, hot*, Emped.

Δᾱλίον, ου, τό, dim. from δαλός, Ar. Pac. 959.

†Δάλιος, α, ον, Dor. for Δήλιος, Soph. Aj. 704.

†Δαλίς, ίδος, ἡ, *Dalis*, a city of the island Panchaea, Diod. S.—II. a play of Apollophanes, Ath. 467 F.

†Δαλίων, ωνος, ὁ, *Dalion*, a river of Elis, falling into the Alphēus, Strab.

†Δαλμανουθά, ἡ, *Dalmanutha*, a small town or village near Magdala, N. T. Marc. 8, 10.

†Δαλματεῖς, and, Δαλμάται, ῶν, οἱ, *the Dalmatians, inhabitants of Dalmatia*, Polyb., Strab. Hence

†Δαλματία, ας, ἡ, *Dalmatia*, a part of Illyricum, Strab.

†Δαλματικός, ή, όν, *of Dalmatia, Dalmatian*; fem. also ἡ Δαλματίς.

Δαλματική, ῆς, ἡ, *a state-robe*, esp. worn by officiating priests, *dalmatic*, Eccl.

†Δάλμιον, ου, τό, *Dalmium*, the chief city of Dalmatia, Strab.

Δᾱλός, οῦ, ὁ, (δαίω) *a fire-brand, piece of blazing wood*, Hom.; also in Aesch. Cho. 607: a kind of *meteor*, Arist. Meteor.—II. *a burnt out torch*, and so of an old man, Mel. 49, cf. Hor. *dilapsam in cineres facem*.—III. *a fagot, beacon light*, Anth.

†Δᾱμάγητος, ου, ὁ, (δῆμος, ἄγω) *leader of the people*, pr. n., *Damagetus*, a king of Ialyssus in Rhodes, Pind. Ol. 7, 32.—Others in Thuc. 5, 19; Dem.; etc.

†Δᾱμαγόρας, α, ὁ, Dor. for Δημαγόρας, *Damagŏras*, masc. pr. n., App.

†Δᾱμάγων, ὁ, (δῆμος, ἄγω) *Damăgon*, i. e. *people-leading*, a Spartan, Thuc. 3, 92.

Δαμάζω, post-Hom. form of δαμάω, at least the pres. is not found before Eur., though we have the aor. pass. ἐδαμάσθην in Il., cf. δαμάω.

Δᾰμαῖος, ου, ὁ, πατήρ, epithet of Neptune in Pind. O. 13, 98: prob. from δαμάω, *the Tamer*.

Δαμαλεῖον, ου, τό, dim. from δαμάλης, δάμαλις.

Δαμάλη, ης, ἡ, = δάμαλις, Eur Bacch. 739, and Theocr.

Δαμαλήβοτος, ον, (δαμάλη, βόσκω) *fed on by young cattle*, ἄκρη, Anth.

Δαμάλης, ου, ὁ, (δαμάω) *one that tames, subdues, overpowers*, Ἔρως, Anacr. 2, 1.—II. *a young steer*, Arist H. A.; cf. fem. δάμαλις.

Δαμαληφάγος, ον, (δαμάλη, φαγεῖν) *beef-eating*, Ἡρακλῆς, Anth. [ᾰ]

Δαμαλίζω, f. -ίσω, poet. lengthd. collat. form of δαμάω, δαμάζω, *to tame, subdue, overpower*, Pind. P. 5, 163.

Δάμαλις, εως, ἡ, (δαμάω) *a young cow, heifer, calf*, Lat. *juvenca*, Aesch. Suppl. 350, cf. δαμάλη and δαμάλης.—II. like μόσχος and πῶλος, *a girl*, Anth. cf. Hor. Carm. 2, 5.

Δαμαλοπόδια, ων, τά, (δάμαλος πούς) *calves' feet*, Alex. Trall.

Δάμαλος, ου, ὁ, *a calf*, Lat. *vitulus*.

Δαμαντήρ, ῆρος, ὁ, *a tamer*, Alcm. 3, acc. to Schol. Ven. Od. 14, 216.

Δάμαρ, αρτος, ἡ, (δαμάω) *a wife, spouse*, Hom. Strictly *one that is* *tamed* or *yoked*, like *conjux*, whereas *an unwedded maiden* was ἀδάμαστος, ἀδμής.

†Δᾱμᾰρέτη, ης, ἡ, Dor. for Δημαρέτη, *Damărĕte*, wife of Gelon of Syracuse, Diod. S. Hence

†Δαμαρέτειος, α, ον, *of Damarete*, νόμισμα, Diod. S.

†Δάμαρις, ιδος, ἡ, *Damaris*, an Athenian female converted by St. Paul, Act. 17, 34.

†Δάμας, αντος, ὁ, *Damas*, a hero from Aulis, Qu. Sm. 8, 303.—2. the father of the poet Alcman, Welck. fr. Alc. p. 7.

†Δαμασάνδρα, ας, ἡ, (δαμάω, ἀνήρ) *Damasandra*, mother of the younger Laïs, Ath. 574 E.

Δαμάσδω, Dor. for δαμάζω, Theocr. 4, 55.

†Δαμασήνωρ, ορος, ὁ, (δαμάω, ἀνήρ) *man-subduing*, pr. n., *Damasenor*, tyrant of Miletus, Plut.

†Δαμασία, ας, ἡ, *Damasia*, a stronghold of the Vindelicii, Strab.

†Δαμασίας, ου, ὁ, *Damasias*, son of Penthilus, Paus.—2. an Athenian archon, Dion. H. 3, 35.—3. an athlete, Luc.

†Δαμασίθῡμος, ου, ὁ, (δαμάω, θυμός) *Damasithymus*, son of Candaules, king of Calydnae, Hdt. 7, 98.

Δαμασίμβροτος, ον, (δαμάω, βροτός) *taming mortals, man-slaying*, Σπάρτη, Simon. 164; αἰχμή, Pind. O. 9, 119.

Δαμάσιππος, ον, (δαμάω, ἵππος) *horse-taming*, epith. of Minerva, v. Stesich. 97, Kleine.

†Δαμάσιππος, ου, ὁ, *Damasippus*, son of Icarus, Apollod. 3, 10, 6.—2. father of Democritus, Diog. L. 9, 34. —3. a Macedonian, Polyb. 31, 25.

Δάμασις, εως, ἡ, (δαμάω) *a taming, subduing.*

†Δαμασίστρατος, ου, ὁ, (δαμάω, στρατός) *host-subduing*, pr. n., *Damasistratus*, king of the Plataeans, Apollod. 3, 5, 8.—2. father of the historian Theopompus, Paus.

Δαμασίφρων, ον, gen. ονος, (δαμάω, φρήν) *heart-compelling, heart-winning*, χρυσός, Pind. O. 13, 111.

Δαμασίφως, ωτος, ὁ, ἡ, (δαμάω, φώς)=δαμασίμβροτος, ὕπνος, Simon. 190.

†Δαμασίχθων, ονος, ὁ, (δαμάω, χθών) *earth-taming*, pr. n., *Damasichthon*, son of Amphion and Niobe, Apollod, 3, 5, 6.—2. son of Codrus, founder of Colophon, Paus.—3. a king of Thebes, Paus.

†Δαμασκηνός, ή, όν, *of Damascus, Damascene*, Strab.; ἡ Δαμασκηνή, *the territory of Damascus*: τὸ δαμασκηνόν, sub. μῆλον, *a damascene, damson*, Ath. 49 D. From

†Δαμασκός, οῦ, ἡ, *Damascus*, the chief city of Coele-Syria, on the river Chrysorrhoas, Strab. 755 sq.

†Δάμασος, ου, ὁ, *Damasus*, an illustrious Trojan, Il. 12, 183.—2. son of Amyris of Siris, Hdt. 6, 127.—Others in Paus., Strab., etc.

†Δαμασπία, ας, ἡ, *Damaspia*, queen of Artaxerxes, Ctes.

Δαμαστήριος, ον, *good for taming* or *subduing*, τὸ δαμ., *an instrument of torture to compel confession*, Eccl.

Δαμαστής, οῦ, ὁ, = δαμάλης, as epith. of Cupid, Epich. p. 106. Hence

†Δαμάστης, ου, ὁ, *Damastes*,=Προκρούστης, Plut. Thes. 11.—2. ὁ Σιγειεύς, an historian, contemporary with Herodotus, Strab., Plut.

†Δαμάστιον, ου, τό, *Damastium*, a place in Epirus, containing a silver mine, Strab.

†Δαμαστορίδης, ου, ὁ, *son of Damastor*, i. e. Tlepolemus, Il. 16, 416, and Agelaus, Od. 22, 293.—pr. n., *Damastorides*, Qu. Sm. 13, 211.

Δαμασώνιον, ου, τό, a plant, *Alisma*, Diosc., cf. Plin. 25, 10.

†Δαμάτας, α, ὁ, *Damatas*, leader of the Cadusians, Xen. Cyr. 5, 3, 38.

†Δαμάτειρα, ας, ἡ, as if from δαματήρ, *she that tames, subdues*, Anth.

Δάμᾱτερ, ὦ Δάμ., Dor. vocat. from Δημήτηρ, an exclamation of surprise. [Δᾱ]

†Δᾱμᾱτρία, ἡ, Dor. for Δημητρία, Spartan fem. pr. n., Plut.

†Δαμάτριος, ὁ, Dor. for Δημήτριος, Paus.—2. *Damatrius*, name of a Boeotian month, answering to the Attic Pyanepsion, Plut.

†Δάμαχος, ου, ὁ, *Damachus*, masc. pr. n., Plut. Lys. 12.

ΔΑ˘ΜΑ´Ω, 3 sing. δαμᾷ, or lengthd. δαμάᾳ, Il. 22, 271; fut. δαμάσω [μᾰ], poet. δαμάσσω: aor. 1 ἐδάμᾰσα, -ασσα: aor. 2 ἔδᾰμον: perf. δέδμηκα, pass. δέδμημαι: aor. pass. ἐδμήθην and ἐδάμην, part. δμηθείς and δᾰμείς, inf. δᾰμημέναι, Il. 20, 312, but we also have δᾰμασθείς, as if from δαμάζω (q. v.), Il. 16, 816, and this is the usu. form of aor. pass. in Pind., and Trag. *To overpower*: the orig. signf. is assumed as *to tame, break in, to bring under the yoke*, as oxen; yet this signf. occurs only twice in Hom., Il. 23, 655, of a mule, and Od. 4, 637, of wild horses: hence—II. of maidens, *to yoke in marriage, give to wife*, cf. δάμαρ, only once in Hom., ἀνδρὶ δάμασσεν, Il. 18, 432; also simply, *to for to violate, lie with*, Lat. *subigere*: and pass. *to be forced* or *seduced*, Il. 3, 301, Od. 3, 269:—indeed it had at first prob. no connection with marriage.—III. in genl. *to subdue, conquer*, esp. in war, the most usu. signf. in Hom.: hence, since in the heroic age subjection followed defeat, *to rule over*; and pass. *to be subject, to obey*, Il. 3, 183, Od. 3, 304; later also *to make a slave of*, whence δμώς, etc.—2. also *to strike dead, kill*, esp. in fight, Hom.: δαμάσαι τινὰ ὑπό τινι, Od. 21, 213. —3. in genl. *to overcome, overpower*, and in pass. *to be overcome*, as the senses by sleep, exhaustion, Od. 14, 318, Il. 10, 2, by wine, Od. 9, 454, 516, where the mid., δαμασσάμενος φρένα οἴνῳ and ἐπεί μ' ἐδαμάσσατο οἴνῳ, is used: οἱ δμαθέντες, *the dead*, Eur. Alc. 127. In Hom. the construct. is δαμῆναί τινι or ὑπό τινι. (Of like signf. are the forms δαμνάω, δάμνημι, δαμόω, δαμάζω, cf. Sanscr. *dam*, to be tame, Lat. *dom-are*, our *tame*, Germ. *zahm*: hence perh. also *damnare, damnum*, ζημία.)

Δαμείω, ῃς, ῃ, Ep. for δαμῶ, subj. aor. 2 pass. from δαμάω.

Δάμεν, Ep. for ἐδάμησαν, 3 plur. indic. aor. 2 pass. from δαμάω.

Δαμήμεναι, Ep. for δαμῆναι, inf. aor. 2 pass. from δαμάω, Il.

†Δαμία, ας, ἡ, *Damia*, a divinity of the Epidaurians and Aeginetans, prob. Ceres, Hdt. 5, 82; Paus. 2, 30, 4.

†Δάμιππος, ου, ὁ, *Damippus*, masc. pr. n., Polyb. 7, 5, 3.

†Δᾶμις, (=Δῆμις, Δήμιος) ιδος, ὁ, *Damis*, masc. pr. n., Paus., Anth.

Δαμνᾷ, 2 sing. pres. pass. from δάμνημι, for δάμνασαι, Il.

†Δαμναμενεύς, έως poet. ῆος, ὁ, *Damnameneus*, one of the Dactyli Idaei, Strab. 473; Nonn.

Δαμνάω, = δαμάω, Hom., only in pres. and impf.

Δάμνημι, = δαμάω, Hom., who also has the pass. form δάμναμαι, Od. 14, 488, in act. signf.: in Il. it is always pass.

Δαμνήτης, ου, ὁ, fem. δαμνῆτις, ιδος, ἡ, = δαμαστήρ.

Δάμνιππος, ον, (δαμνάω, ἵππος) *horse-taming*, Orph.

†Δάμνιππος, ου, ὁ, *Damnippus*, masc. pr. n., Lys.

†Δᾱμοίτας, α, ὁ, *Damoetas*, a herdsman, Theocr. 6, 1.—2. a fisherman, Anth.

†Δᾱμοκλείδας, α, ὁ, *Damoclīdas*, a Theban, Plut. Pelop. 8.

†Δᾱμοκλῆς, έους, ὁ, *Damocles*, a Spartan, Polyb. 13, 5, 7.—2. a Pythagorean philosopher of Crotona, Iamb.

†Δᾱμοκράτης, ους, ὁ, *Damocrătes*, masc. pr. n., a Rhodian, Ath. 500 B. —Others in Plut. Aristid. 11; etc.

†Δαμοκρίτα, ἡ, *Damocrita*, a Spartan female, Plut.

†Δᾱμόκρῐτος, ου, ὁ, Dor. for Δημ., *Damocritus*, masc. pr. n., Polyb, 17, 10, 9; etc.

†Δᾱμόξενος, ου, ὁ, *Damoxenus*, a poet of the new comedy, Ath. 15 A.—Others in Polyb. 18, 25, 6; Ath.; etc.

Δᾱμόσιος, ία, ιον, Dor. for δημόσιος, only in the connection οἱ περὶ δαμοσίαν, (sc. σκηνήν) *the tent-companions* in war of the Spartan kings, cf. δημόσιος IV., Xen. Hell. 4, 5, 8.

†Δαμοστρατία, ας, ἡ, *Damostratia*, fem. pr. n., Dio Cass.

†Δαμόστρατος, ου, ὁ, *Damostrătus*, Dor. for Δημ., of Melite, Dem. 1310, 6.—2. grandson of preceding, Dem. 1310, 11.—3. a poet of the Anthology, Jacobs Anth.

†Δαμοτέλης, ους, ὁ, Dor. for Δημ., *Damotĕles*, a Spartan, Plut. Cleom. 28.—Others in Polyb. 22, 8, 9; etc.

†Δαμότῑμος, ου, ὁ, Dor. for Δημ., *Damŏtīmus*, a Sicyonian, Thuc. 4, 119.—2. an Athenian, Dem. 934, 28.

†Δαμούρας, α, ὁ, Polyb. 5, 68, 9, = Ταμύρας, *the Tamyras*, Strab.

†Δαμόφαντος, ου, ὁ, Dor. for Δημ., *Damophantus*, an Elean, Plut. Philop. 7.

†Δαμόφῐλος, ου, ὁ, Dor. for Δημ., *Damophilus*, a poet of Cyrene, Pind. P. 4, 500.—2. a Boeotarch, Paus.—Others in Diod. S., etc.

†Δαμοφῶν, ῶντος, ὁ, *Damophon*, a Messenian, Paus. 4, 31, 6.—2. son of Thoas, king of Corinth, Id. 2, 4, 3.— —3. son of Pantaleon, king of Pisa, Id. 6, 22, 3.

†Δαμόχαρις, ιδος, ὁ, Dor. for Δημ., *Damocharis*, a poet of the Anthology.

Δαμόωσιν, Epic lengthd. form for δαμῶσιν from δαμάω, Il. 6, 368.

†Δαμυρίας, α, ὁ, *Damyrias*, a river of Sicily, Plut. Tim. 31.

†Δᾱμώ, οῦς, ἡ, *Damo*, daughter of Pythagoras, Diog. L.

Δᾱμώματα, τά, = τὰ δημοσίᾳ ᾀδόμενα, Ar. Pac. 797, from Stesich. (Fr. 39, Kleine.)

†Δάμων, ωνος, ὁ, *Damon*, a celebrated sophist and musician, teacher of Pericles, Plat. freq.—2. a Thurian, victor in the Olympic games, Paus. —Others in Andoc.; Paus.; etc.

†Δᾱμωνίδας, α, ὁ, *Damonidas*, Spartan pr. n., Plut.

Δᾶν, Dor. for δῆν, γῆν, οὐ δᾶν, a strong negation, *No, by earth!* Theocr. 4, 17.

†Δάνα, ης, ἡ, *Dana*, a large and wealthy city of Cappadocia, probably same as Τύανα, now *Kitch-hissar*, Xen. An. 1, 2, 20.

†Δανάη, ης, ἡ, *Danaë*, (Dor. Δανάα and Δανᾶ, Hdn.) daughter of Acrisius and mother of Perseus, Il. 14.

319.—2. title of a comedy of Sannyrion, and of Apollophanes, Meineke 1, p. 264, 267.

†Δᾰναΐδης, ου, ὁ, *son of Danaë*, i. e. Perseus, Hes. Scut. H. 229: also *son of Danaus*, usu. in pl. v. sub Δαναός, [in latter Δᾱν-]

†Δαναΐς, ΐδος, ἡ, *daughter of Danaus*, usu. in pl. αἱ Δαναΐδες, *the Danaïdes, daughters of Danaus*, fifty in number, who, for the murder of their husbands, were condemned to the endless task of drawing water in perforated vessels, Apollod. 2, 1, 5; cf. Pind. N. 10. Hence proverb. of any fruitless task, ἐς τὸν τῶν Δαναΐδων πίθον ὑδροφορεῖν, Luc.—2. *the Danaïdes*, name of a play of Aeschylus.

Δανάκη, ης, ἡ, *a small Persian coin*, worth something more than an obol.—II. *the coin buried with a corpse* as Charon's fee.

Δᾰνᾰός, οῦ, ὁ, *Danaus*, son of Belus, brother of Aegyptus, founder of Argos, about 1500 B.C., Hdt. 2, 91, Eur. Or. 873; in pl. Δαναοί, ῶν, οἱ, *the Danaans*, subjects of Danaus, hence='Αργεῖοι, Hom., and so in Il., for *the Greeks* in genl.: Δαναΐδαι, ῶν, οἱ, *the sons* or *descendants of Danaus*, freq. in Eur.; *the Argives*, Eur. Or. 876, etc.: Ar. Fr. 259 b, uses a com. superl. Δαναώτατος.

Δανδαλίς, ίδος, ἡ,=δενδαλίς.

†Δάνδαμις, ιδος, ὁ, *Dandamis*, a Brahmin, Arr. An. 7, 2, 5.

†Δανδάριοι, ων, οἱ, *the Dandarii*, a Caucasian community, Strab.

†Δάνδης, ου, ὁ, *Dandes*, masc. pr. n., Diod. S.

Δᾰνείζω, f. -είσω, (for the forms δανειῶ, –οῦμαι are barbarous, Suid. in v. θεριῶ, cf. Bast Greg. p. 174.) *To put out money at usury, to lend*, Ar. Thesm. 842: also, without interest, N. T.: more fully, δ. ἐπὶ τόκῳ, Plat. Legg. 742 C: in pass. aor. ἐδανείσθην, *to be lent*, Xen. Hell. 2, 4, 28. Mid. δανείζομαι, pf. δεδάνεισμαι, aor. ἐδανεισάμην, *to have lent to one, to borrow*, Ar. Nub. 756, 1306: ἀπό τινος, Plat. Tim. 42 E; ἐπὶ μεγάλοις τόκοις, Dem. 13, 19: in LXX. *to beg*, Prov. 20, 4.

Δάνειον, ου, τό, (δάνος) *money lent* or *borrowed on usury, a loan*, δ. ἀπαιτεῖν, Dem. 911, 3, ἀποδιδόναι, Arist. Eth. N., cf. sq.: strictly neut. from δάνειος, sub. ἀργύριον. [ᾰ]

Δάνεισμα, ατος, τό, (δανείζω) = foreg., δ. ποιεῖσθαι = δανείζεσθαι, Thuc. 1, 121.

Δᾰνεισμός, οῦ, ὁ, *money-lending*, Plat. Legg. 291 C: metaph., αἷμα αἵματος δαν., Eur. El. 858.

Δᾰνειστής, οῦ, ὁ, *a money-lender, usurer*, Dem. 885, 18.

Δᾰνειστικός, ή, όν, *disposed to lend, money-lending*, Plut. Ag. 13: ὁ δαν.= δανειστής, Luc.

†Δανθαλῆται, ῶν, οἱ, and Δανθηλῆται, *the Dantheletae*, a Thracian tribe on the Haemus, Strab.

Δανίζω, f. -ίσω, worse form for δανείζω, Anth.

Δάνος, εος, τό, *a gift, present*, Euphor. Fr. 89; but usu. *money lent out at interest, loan, debt*, Anth. (Cf. old Lat. *dano*=*dono*, *do*.) [ᾰ]

Δᾰνός, ή, όν, (δαίω) *burnt, dry, parched*, ξύλα δανά, *firewood*, Od. 15, 322: superl. δανότατος, Ar. Pac. 1134. Hence

Δανοτής, ῆτος, ἡ, *misery*, Soph. Fr. 338.

†Δανούβιος, ου, ὁ, *Danubius, the Danube*, the upper part of the Ister as far as Axiopolis in Moesia, Strab. 304.

Δάξ, adv. (δάκνω)= ὀδάξ, *with* or *by the teeth*, Lat. *mordicus*, like γνύξ, πύξ, λάξ, Opp. H. 4, 60, cf. Jac. A. P. p. 235.

Δαξασμός, οῦ, ὁ, =ὀδαγμός, ὀδαξησμός, *the itch*, Tim. Locr.

†Δαξιμωνῖτις, ιδος, ἡ, *Daximonitis*, a plain in Pontus, Strab.

†Δαόριζοι, ων, οἱ, *the Daorizi*, a people of Dalmatia, Strab.

Δάος, εος, τό, (δαίω, akin to φάος) =δαΐς, δαλός, *light, a firebrand, torch*, Hom., esp. in Od., also written δαός, ὁ. [ᾰ]

Δᾶος, ὁ, as the name of a slave, Lat. *Davus*, Menand., probably as the name of a barbarous people, the *Dai*, Hdt. 1, 125, like the earlier Καρίων, Φρύξ, etc., v. Niebuhr Kleine Schriften, 1, 377: in Strab. p. 304, Δᾶοι, an earlier name of the Δᾶκοι.

†Δαοῦχος, ου, ὁ, *Daüchus*, a Persian, chief of the artificers in the army of Cyrus the elder, Xen. Cyr. 6, 3, 29.

†Δάοχος, ου, ὁ, *Daochus*, a Thessalian, Dem. 324, 8.

Δᾰπᾰνάω, ῶ, f. -ήσω, *to spend*, Thuc., etc.: δ. εἴς τι, *to spend upon* a thing, Thuc. 8, 45, Xen. Mem. 1, 3, 11, and so in Pass., Hdt. 2, 125: in mid. *to spend of one's own*, and so much like act., Hdt. 2, 37, and Att.: c. acc. cognato, δαπανᾶσθαι δαπάνας, Lys. 161, 41; so too in perf. pass. ὅσα δεδαπάνησθε εἰς τὸν πόλεμον, Dem. 17, 3, and aor. pass. δαπανηθείς, Isae. 55, 22.—II. rarely c. acc. objecti as, δ. τὴν πόλιν, *to put* the state *to expense, exhaust* it, Thuc. 4, 3. From

ΔΑ΄ΠΑ΄ΝΗ, ης, ἡ, *outgoing, expense*, Hes. Op. 721: *expenditure*, δ. χρυσοῦ καὶ ἀργύρου, χρημάτων, Thuc. 1, 129, 3, 13: also in plur., Thuc. 6, 15, and metaph. δαπάναι ἐλπίδων, Pind. I. 5, 73 (4, 57).—II. *money spent*, as δ. ἵππων, on horses, Pind. I. 3, 49: also *money for spending*, δαπάνην παρέχειν, Hdt. 1, 41, ξυμφέρειν, Thuc. 1, 99.—III. *expensiveness, extravagance*, ἡ ἐν τῇ φύσει δαπάνη, *natural extravagance*, Aeschin. 85, 8. (Perh. from same root as δάπτω.) [πᾰ]

Δᾰπάνημα, ατος, τό,=foreg., Xen. Cyr. 8, 1, 3, in plur.: δαπανημάτων ἔνδεια, *want of necessaries*, Polyb.

Δᾰπᾰνηρός, ά, όν, of men, *lavish, extravagant*, Xen. Mem. 2, 6, 2.—II. of things, *expensive*, πόλεμος, Dem. 58, 6, λειτουργία, Arist. Pol., just like Lat. *sumptuosus*. Adv., –ρῶς, Xen. Hell. 6, 5, 4.

†Δαπάνησις, εως, ἡ, (δαπανάω) *a spending, consuming*, Arist. ap. Euseb. Praep. Ev. 372 C.

Δᾰπᾰνητικός, ή, όν, *consuming*: hence *eating*, φάρμακον, Aet. Adv. -κῶς, Sext. Emp.

Δάπανος, ον,=δαπανηρός, *extravagant*, ἐλπίς, Thuc. 5, 103.

Δάπεδον, ου, τό, *land, soil*, Od. 11, 577, usu. *the floor of a chamber*, or *pavement*, often splendidly wrought in the heroic age, Hom., esp. Od., elsewh. ἔδαφος, cf. ταπεινός: in genl. *a country*, esp. *a plain*, Aesch. Pr. 829, Eur. (Usu. taken as Dor. for γήπεδον, γάπεδον, like Δη-μητήρ: but Doderl. and Pott take it to be for ζά-πεδον, and the quantity seems in favour of this.) [δᾰ- Ep.: δᾱ sometimes in Trag., though this is very dub., and Pors. Or. 324, Böckh v. l. Pind. N. 7, 121 always read γάπεδον, where the ᾱ is needed.]

Δαπίδιον, ου, τό, dim. from sq., Hipparch. ap. Ath. 477 F.

ΔΑ΄ΠΙΣ, ιδος, ἡ, *a carpet, rug*, Ar. Plut. 528, Xen. Cyr. 8, 8, 16 in plur. (merely another form of τάπης.) [ᾰ]

Δάπτης, ου, ὁ, (δάπτω) *an eater, consumer, gnawer*: hence δάπται, *bloodsucking insects*, Lyc. 1403.

Δάπτρια, ας, ἡ, fem. of foreg. Anth.

Δάπτω, f. -ψω, *to tear, rend, devour, feed on*, as wild beasts, Il. 16, 159, etc. hence also of fire, Il. 23, 183, of a spear, Il. 13, 831: hence *to tear* or *torture in mind*, Soph. O. T. 682, and so in Pass., συννοίᾳ δάπτομαι κέαρ, Aesch. Pr. 437. (Akin to δαπ-άνη, Lat. *dap-es*, prob. from δαίω to divide; strengthd. by redupl. δαρδάπτω.)

†Δαραβά or Δαραδά, *Daraba*, a city of Arabia, Strab.

†Δαράδαξ, ᾰκος, ὁ, *the Daradax*, a river of Syria, falling into the Euphrates, Xen. An. 1, 4, 10.

Δάρατος, ὁ, a Thessalian sort of *unleavened bread*, Ath. 110 D.

†Δάραψα, ων, τά, *Darapsa*, a city of Bactria, Strab.

†Δάρδαι, ῶν, οἱ, *the Dardae*, an Indian people, Nonn.

†Δαρδάνειον, ου, τό, *Dardanēum*, a promontory near Dardanus in Troas, Diod. S.

†Δαρδάνειος, α, ον,=Δαρδάνιος.

†Δαρδανεύς, έως, ὁ, *an inhabitant of Dardanus, a Dardanian*; fem. Δαρδανίς, Xen. Hell. 3, 1, 10: in pl. οἱ Δαρδανεῖς, *the Dardanians*, a people of Asia on the Gyndus, Hdt. 1, 189, v. Baehr ad loc.—2. in Polyb. 2, 6, 4, a Thracian tribe, elsewhere Δάρδανοι and Δαρδάνιοι.

†Δαρδανία, ας, ἡ, *Dardania*, a city of Troas founded by Dardanus, Il. 20, 216; in genl.=*Troy*.—2. a district of the Troad, also called Δαρδανική, (sc. χώρα) Strab.—3. a portion of Illyria, wherein dwelt the Δάρδανοι Strab.; Δαρδανική, Polyb. 5, 97.—4 earlier name of Samothrace, Paus.

†Δαρδανιᾶται, ῶν, οἱ, an Illyrian people=Δαρδάνιοι 2, Strab.

†Δαρδανίδης, ου, ὁ, *son* or *descendant of Dardanus*, i. e. Priam, Il. 3, 303 Anchises, H. Hom. Ven. 178: in p οἱ Δαρδανίδαι, *the Trojans*, Eu Rhes. 230.

†Δαρδάνιος, α Ep. η, ον, *of Dardanus, Dardanian*, poet. *Trojan*; αἱ Δαρ πύλαι=αἱ Σκαιαὶ π. Il. 5, 789.

†Δαρδάνιος, ου, ὁ, *an inhabitant* *Dardania* in Troas, in pl. οἱ Δαρ., *the Dardanians*,=Δάρδανοι, Il. 2, 819. an Illyrian people, Strab.

†Δαρδανίς, ίδος, ἡ, pecul. fem. to foreg. *a Trojan female*, Il. 18, 122.—II. Δαρ. ἄκρα=Δαρδάνειον, Strab.: cf. also Δαρδανεύς.

†Δαρδανίων, ωνος, ὁ, *son* or *descendant* of *Dardanus*, in pl. οἱ Δαρ. *the Dardanians*,=Δάρδανοι, Il. 7, 414.

†Δάρδανος, ου, ὁ, (A) *Dardanus*, son of Jupiter and Electra, founder of Dardania in Troas, Il. 20, 215; Apollod. 3, 12, 1.—2. a Trojan, son of Bias, slain by Achilles, Il. 20, 460.—Others in Paus., etc.—II. As adj. Δάρδανος ἀνήρ, *a Trojan*, Il. 16, 807, but more usu. in plur. Δάρδανοι, prop. *the Dardanians*, subjects of Æneas, different from the Trojans, hence Agam. addresses them as Τρῶες καὶ Δάρδανοι, Il. 3, 456. (B) ἡ, *Dardanus*, a city of Troas, 110 stadia south of the ancient Dardania, Hdt. 7, 43: Thuc. 8, 104; Strab. 587, sqq.

Δαρδάπτω, lengthd. form of δάπτω. of wild beasts, Il. 11, 479, etc.: metaph. χρήματα, *to devour* one's patrimony, Od. 14, 92. This form seems strictly Ep.

†Δαρειάν= Δαρειος, Aesch. Pers. 664.

Δαρεικός, οῦ, ὁ, or in Hdt. and Thuc. *δαρ. στατήρ* joined, a Persian gold coin,=20 Attic drachmae, or about $3.50, so that 5=a mina, 300=a talent: v. Hussey, W. and M., p. 102 sq. (Said to have been first coined by *Darius*, but prob. derived from Pers. *darâ, a king*, like the English *sovereign.*)

†*Δαρειογενής, οῦς, ὁ, ἡ,* (*Δαρεῖος, *γένω*) *born of* or *descended from Darius*, Aesch. Pers. 6.

Δᾱρεῖος, ου, ὁ, Darīus, Persian name, acc. to Hdt.=Gr. *ἑρξείης*, q. v.: in fact a Greek form of Persian *darâ, a king*, v. Bähr. Hdt. 6, 98: name of several Persian kings.—1. Hystaspis, i. e. son of Hystaspes, Hdt. 1, 183.—2. *ὁ Νόθος*, or Ochus, illegitimate son of Artaxerxes, Thuc. 8, 5.—3. Codomannus, son of Arsames, last king of Persia, Arr. An.

†*Δαρεῖται, ῶν, οἱ, the Darītae*, a people on the Caspian sea, Hdt. 3, 92.

†*Δάρης, ητος, ὁ, Dares*, a Trojan, Il. 5, 29.—2. a poet of Phrygia, Ael. V. H. 11, 2.

Δᾰρήσομαι, fut. 2 pass. from *δέρω*.

ΔΑΡΘΑ´ΝΩ, fut. *δαρθήσομαι*: perf. *δεδάρθηκα*: aor. 2. *ἔδαρθον*, poet. *ἔδρᾰθον*, cf. *δέρκω, ἔδρακον*, etc. *To sleep, fall asleep*, in aor. *to be asleep*, Od. 20, 143, cf. *καταδαρθάνω*. (The Sanscr. root is *drai*, Lat. *dor-mire*, our *dream*, cf. Pott Forsch. 1, p. 230, sq.)

†*Δαριήκης, ου, ὁ,=Δαρεῖος*, Strab.

Δᾱρόβιος, ον,=δηρόβιος, Dor. Aesch.

Δᾱρός, ά, όν, Dor. for *δηρός*, also in Att. Monk. Hipp. 1093.

Δάρσις, εως, ἡ, (*δέρω*), *a skinning, flaying*, Gal.

Δαρτός, ή, όν, verb. adj. from *δέρω*, *flayed, skinned, to be skinned, δαρτὰ πρόςωπα ἵππων, the skin taken off horses' heads*, Choeril. 4.—II. *τὰ δαρτά a kind of fish, skinned before dressing*, Ath.

Δᾴς, gen. *δᾳδός, ἡ*, Att. contr. for *δαΐς*.

†*Δάσαντο*, for *ἐδάσαντο*, v. sub. *δαίω* (B.)

Δάσασθαι, inf. aor. mid. with act. signf. of *δαίω, to divide*, Hom., who has from it the Ep. 3. indic. *δασάσκετο*, Il. and 1 plur. opt. *δασαίμεθα*, Od.: *δασεῖται*, is fut. Dor.

†*Δασάσκετο* for *ἐδάσατο*, v. foreg.

†*Δασεῖται*, v. sub *δάσασθαι*.

Δασέως, adv. from *δασύς*.

Δάσκῐος, ον, thick-shaded, dark, ὕλη, Hom.: met. of a bushy beard, Aesch. Pers. 316. (from intens. prefix *δα–, σκιά*: not for *δασύσκιος*.)

†*Δασκύλης, ου* Ion. *εω, ὁ, Dascyles*, father of Gyges, Hdt. 1, 8.

†*Δασκύλιον*, (*Δασκυλεῖον*, Hdt. 3, 120), *ου, τό, Dascylium*, now *Diaskilo*, a city of Bithynia, Hdt. l. c., Strab., etc.; hence

†*Δασκυλίτης, ου, ὁ*, fem. *Δασκυλῖτις, ιδος, ἡ, of Dascylium, Dascylian; οἱ Δασ., the inhab. of Dascylium*, Thuc. 1, 129; Strab.; etc.; *ἡ Δασκυλῖτις λίμνη, Palus Dascylītis, the Dascylian lake*, Strab. 575.

†*Δάσκυλος, ου, ὁ, Dascylus*, father of Lycus, king of Mysia, Ap. Rh. 2, 776.—2. son of Lycus, Ap. Rh. 2, 803.

†*Δάσκων, ωνος, ὁ, Dascon*, a Syracusan, founder of Camarina, Thuc. 6, 5.—2. a fortress near Syracuse, on a gulf of the same name, Thuc. 6, 66; Diod. S. 13, 13.

Δάσμα, ατος, τό, (*δάσασθαι, δαίω*) *a share, portion.*

†*Δασμένδα, Dasmenda*, a mountain-castle in Cappadocia, Strab.

Δάσμευσις, εως, ἡ, a dividing, distributing, Xen. An. 7, 1, 37.

Δασμολογέω, ῶ, (*δασμολόγος*) *to collect, exact as tribute, τι παρά τινος*, Dem. 1355, 8: but c. acc. pers., *δασμολογεῖν τινα, to subject* one *to tribute, exact it from* him, Isocr. 68 A, cf. Böckh P. E. 2, 375: and

Δασμολογία, ας, ἡ, collection, exaction of tribute, Plut.: from

Δασμολόγος, ον, (*δασμός, λέγω*) *exacting tribute*, Strab.: *ὁ δ. a tax-gatherer*, cf. *ἀργυρολόγος*.

Δασμός, οῦ, ὁ, (*δαίω, δάσασθαι*) *a division, sharing of spoil*, Il. 1, 166: *distribution*, H. Hom. Cer. 86.—II. in Att., *an impost, tribute*, Soph., etc.; *δασμὸν τίνειν*, Soph. O. C. 635, *ἀποφέρειν, ἀποδιδόναι*, Xen. Cyr. 4, 6, 9; 2, 4, 14: in plur., Id. An. 1, 1, 8.

Δασμοφορέω, ῶ, to pay, be subject to tribute, Aesch. Pers. 586. Pass. *–φορεῖταί τινι, tribute is paid* one, Xen. Cyr. 8, 6, 4: from

Δασμοφόρος, ον, (*δασμός, φέρω*) *paying tribute, subject to it, taxed*, Hdt. 3, 97, etc.

Δάσομαι, fut. c. act. signf. of *δαίω, to divide*, Hom.

Δάσος, εος, τό, (*δασύς*) *a thicket*, Strab.—II. *a being rough, bristly*, Alciphr. [*ᾰ*]

Δάσοφρυς, υ, gen. *υος,* (*δασύς, ὀφρύς*) *with shaggy brows.*

Δαςπλής, ῆτος, ὁ, ἡ,=sq., *Χάρυβδις*, Simon. 3: v. Meineke Euphor. Fr. 52.

Δαςπλῆτις, ἡ, horrid, frightful, epith. of the Erinyes, Od. 15, 234, cf. Ruhnk. Ep. Cr. p. 155; of Hecate, Theocr. 2, 14; later also of any monsters. (prob. from intens. prefix *δα–*, and *πλήσσω, very striking*, or *δα–* (*ζα–*) *πελάζω, very daring*: there is no ground for taking it as if for *δυςπλῆτις,=δυςπέλαστος.*)

†*Δασσαρῖται, ῶν, οἱ*, in Strab. *Δασσαρήτιοι, the Dassarītae*, an Illyrian people; *ἡ Δασσαρῆτις, ιδος, the territory of the Dass.*, Polyb. 5, 108, 2.

Δάσσασθαι, poet. inf. aor. 1 mid. from *δάζομαι*, of *δαίω*, Hom.

†*Δάσταρκον, ου, τό, Dastarcum*, a mountain fortress of Cataonia, Strab.

†*Δάστειρα, ας, ἡ, Dastīra*, a city of Armenia, Strab.

Δασυγένειος, ον, (*δασύς, γένειον*) *with thick beard.*

Δασύθριξ, -τρῐχος, ὁ, ἡ, (*δασύς, θρίξ*) *thick-haired, hairy, μῆλα*, Bacchyl. 12.

Δασύκερκος, ον, (*δασύς, κέρκος*) *bushy-tailed, ἀλώπηξ*, Theocr. 5, 112.

Δασυκνήμις, ῑδος, (*δασύς, κνήμη*) =sq., Nonn.

Δασύκνημος, ον, (*δασύς, κνήμη*) *shaggy-legged*, epith. of Pan, Anth.

Δασυκνήμων, ον, gen. *ονος*,=foreg., Anth.

Δασύλλιος, ον, epith. of Bacchus, from the thick foliage of the vine, Paus. (not from *δασύς, ὕλη*: *–ύλλιος*, or, as perh. it should be, *–ύλιος*, being a mere termination.)

Δασύμαλλος, ον, (*δασύς, μαλλός*) *thick-fleeced, woolly*, Od. 9, 425.

Δασυμέτωπος, ον, (*δασύς, μέτωπον*) *with hairy forehead, κριός*, Geop.

Δασυντέον, verb. adj. from *δασύνω*, *one must aspirate*, Ath.

Δασυντής, οῦ, ὁ, fond of the rough breathing, epith. of the Attics, Piers. Moer. p. 179, 245. (from *δασύνω* III.)

Δᾰσύνω, f. *-ῠνῶ,* (*δασύς*) *to make rough, hairy*, Diosc.: pass. *to become* or *be hairy*, Ar. Eccl. 66, and Hipp.—II. *to thicken, overcast, οὐρανὸν νέφεσι*, Theophr.—III. *to aspirate*, Gramm.

Δασυπόδειος, ον, of a hare, Arist. H. A.: from

Δασύπους, ποδος, ὁ, (*δασύς, πούς*) *rough-foot*, and so *a hare*, Antiph. Cycl. 2, and freq. in Arist. H. A.: but in Plin., a particular kind of hare.

Δασύπρωκτος, ον, (*δασύς, πρωκτός*) *rough-bottomed*, Plat. (Com.) Adon. 1.

Δασύπῡγος, ον, (*δασύς, πυγή*)= foreg.

Δασυπώγων, ωνος, ὁ, ἡ, (*δασύς, πώγων*) *shaggy-bearded*, Ar. Thesm. 33.

ΔΑ˘ΣΥ´Σ, *εῖα, ύ*, fem. Ion. *δασέη*, Hdt., *thick, thickly covered* or *grown with hair*, etc., *hairy, rough*, Od. 14, 51, Simon. 8: *downy*, opp. to *ψιλός*, of young hares, Hdt. 3, 108: *γέῤῥα δασέα βοῶν*, and *γέῤῥα βοῶν δασειῶν ὠμοβόϊνα*, shields of skin *with the hair on*, Xen. An. 4, 7, 22; 5, 4, 12: hence of places, *thickly grown with bushes, wood*, etc., Hdt., either absol. as 4, 191, or c. dat. modi, *δ. ὕλῃ παντοίῃ*, Id. 4, 21, *ἴδῃσι*, 4, 109, *πίτυσι, δένδρεσι*, etc., Xen.: *δ. θρίδαξ*, a lettuce *with the leaves on*, opp. to *περιτετιλμένη*, Hdt. 3, 32.—II. like Lat. *densus, thick, crowded*, Od. 14, 49.—III. *aspirated*, Dion. H., and Gramm. esp. in adv. *–έως*: *ἡ δασεῖα*, sub. *προςῳδία, the rough breathing*, Ath. Adv. *–έως, δ. ἔχειν*, Arist. Physiogn. (Akin to *λάσιος*, and to Lat. *densus*, as *βάθος* to *βένθος*.)

Δασυσμός, οῦ, ὁ, (*δασύνω*) *a making rough* or *hoarse*, Diosc.

Δασύστερνος, ον, (*δασύς, στέρνον*) *shaggy-breasted*, Hes. Op. 512.

Δασύστομος, ον, (*δασύς, στόμα*) *with rough voice*, Gal.

Δασύτης, ητος, ἡ, (*δασύς*) *roughness, hairiness*, Arist. Physiogn.—II. *the use of the aspirate*, Polyb.

Δασύτρωγλος, ον, (*δασύς, τρώγλη*) =*δασύπρωκτος*, Anth.

Δασύφλοιος, ον, (*δασύς, φλοιός*,) *with rough rind*, Nic.

Δασυχαίτης, ου, ὁ, (*δασύς, χαίτη*) *hairy, with thick mane* or *wool*, Anth.

†*Δατάμας, α, ὁ, Datamas*, commander of 10,000 cavalry in the army of the elder Cyrus, Xen. Cyr. 8, 3, 17: *Δατάμης, ου, ὁ, Datames*, Arr. An. 2, 2, etc.

†*Δαταφέρνης, ου, ὁ, Dataphernes*, Persian masc. pr. n., Arr. An. 3, 29, 12, etc.

Δᾰτέομαι, Dep., used only in pres. and imperf., the other tenses from *δαίω*, fut. *δάσομαι*, aor. *ἐδασάμην*, *to divide, distribute, portion out, ληΐδα, κρέα πολλά*, Il. 9, 138, Od. 1, 112; so too in *χθόνα δατέοντο Ζεύς τε καὶ ἀθάνατοι*, Pind. O. 7, 102; *to assign as a portion, τινί τι*, Hdt. 1, 216; but *to cut up, cut in two, ἐπισσώτροις*, Il. 20, 394, *ἡμίονοι χθόνα ποσσὶ δατεῦντο, measured* the ground with their feet, Il. 23, 121, cf. Lat. *carpere viam pedibus*: *μένος Ἄρηος δατέονται, they shared, were equally inspired by* the fury of Mars, Il. 18, 264. Poet. word. not used in Att., except in compd. *ἐνδατέομαι*. (Prob. akin to *δαίω, to divide.*)

†*Δατεῦντο*, Doric for *ἐδατοῦντο*, 3 pl. impf. from *δατέομαι*.

Δᾰτήριος, ία, ιον, dividing, distributing, c. gen. Aesch. Theb. 711.

Δατητής, οῦ, ὁ, a distributer, Aesch. Theb. 945.

†*Δᾶτις, ιδος, ὁ, Datis*, a Mede, commander of the army of Darius at the battle of Marathon, Hdt. 6, 94: hence

Δᾱτισμός, οῦ, ὁ, a speaking like Da

tis, i. e. *speaking broken Greek*, called by Ar. Pac. 289, *Δάτιδος μέλος*.

†Δάτον, ου, τό, or Δάτος, ου, ἡ, *Datum* or *Datus*, a city of Thrace on the Strymonian Gulf, Hdt. 9, 75.

Δαυκεῖον, ου, τό,=δαῦκος, Nic.

Δαῦκον, ου, τό, Theophr., also δαῦκος, ου, ὁ, a kind of *parsnip* or *carrot*, growing in Crete, used in medicine.

Δαυλιάς, άδος, ἡ, fem. adj., *of Daulis*, esp. as epith. of Philomela, who was changed into the nightingale, or swallow, Thuc. 2, 29.

†Δαυλιεύς, έως, ὁ, *Daulian, of Daulis*, Aesch. Cho. 674.

†Δαύλιον, ου, το,=Δαυλίς, Polyb. 4, 25, 2.

†Δαύλιος, ου, ὁ, *Daulius*, the founder of Metapontum, Strab.

†Δαύλιος, α, ον, *Daulian, of Daulis*, ὁ Δ. *a Daulian*, Hdt. 8, 35: fem. also Δαυλίς, of the swallow, Plut. 2, 727 D: cf. Δαυλιάς.

†Δαυλίς, ίδος, ἡ, *Daulis*, a city and district of Phocis near Delphi, Il. 2, 520; afterwards Δαυλία, *Daulia*, which name it retains at the present day, Thuc. 2, 29, Strab. 423.

ΔΑΥΛΟ'Σ, όν, also δαῦλος, *thick, shaggy*, ὑπήνη, Aesch. Fr. 27: metaph. δαυλοὶ πραπίδων δάσκιοί τε πόροι, dark devices, like πυκιναὶ φρένες, Aesch. Supp. 97. (perh. from δασύς, by the omission of σ.)

†Δαυνία, ας, ἡ, *Daunia*, the earlier name of Apulia, Strab. 283; prop. the northern part of Iapygia or Apulia, Polyb. 5, 88, 3.

†Δαύνιος, α, ον, *Daunian, Apulian*; οἱ Δαύνιοι, *the Daunians, the Apulians*, Polyb. 3, 88, 4; Strab.

†Δαυνίτης, ου, ὁ, in pl. οἱ Δαυνῖται, =Δαύνιοι, Lyc. 1063.

†Δαυρίσης, ου Ion. εω, ὁ, *Daurises*, son in-law of Darius Hystaspis, Hdt. 5, 116.

Δαύω,=ἰαύω, *to sleep*, only in Sapph. 86.—II.=δαίω, καίω, *to set on fire*, Jac. A. P. p. 205.

†Δαφναγόρας, α, ὁ, *Daphnagŏras*, a Mysian, Xen. An. 7, 8, 9.

Δαφναῖος, αία, αῖον,=δαφνικός, *of* or *belonging to a bay*, Anth.: epith. of Apollo, Nonn.: -*αία*, epith. of Diana, Paus. as masc. pr. n., *Daphnaeus*, Arist.; Plut.

Δαφνέλαιον, ου, τό, (δάφνη, ἔλαιον) *oil of bay*, Diosc.

Δάφνη, ης, ἡ, Lat. *Laurus*, our *bay-tree* (not the laurel, which was hardly known in Europe till the latter end of 16th century, Martyn ad Virg. Georg. 1, 306), Od. 9, 183, Hes. Th. 30, sacred to Apollo, because of the metamorphosis of Daphne; hence supposed to have inspiring properties.

†Δάφνη, ης, ἡ, *Daphne*, daughter of the river-god of the Ladon in Arcadia, changed into a bay-tree, Paus. 8, 20, , etc.—2. a daughter of Tiresias, Diod. S.—II. a city of Syria, near Antiochia, Strab.—2. a city of Lower Aegypt, in Hdt. Δάφναι αἱ Πηλούσιαι, 2, 30.

Δαφνήεις, εσσα, εν,=δαφνικός, *of* or *like a bay*, Nonn.

Δαφνηρεφής, ές, (δάφνη, ἐρέφω) *bay-shaded*, Incert. ap. Euseb.

Δαφνηφάγος, ον, (δάφνη, φαγεῖν) *bay-eating*, hence *inspired by chewing the bay*, epith. of prophets, Lyc. [ᾰ]

Δαφνηφορεῖον, ου, τό, *the temple of Apollo δαφνηφόρος*, Theophr.

Δαφνηφορέω, ῶ, *to bear bay-boughs* or *crowns*, Plut.: and

Δαφνηφορικός, ή, όν, *belonging to a δαφνηφόρος*: esp. τὰ -κά *songs in honour of Apollo δαφνηφόρος*: from

Δαφνηφόρος, ον, (δάφνη, φέρω) *growing, planted with bays*, or *fitted for them*, ἄλσος, Hdn.—II. *bearing bay-boughs, laureate*, τιμάς, Aesch. Supp. 706, κλῶνες, Eur. Ion 422.

Δαφνιακός, ή, όν, *belonging to a bay*: δαφνιακά, τά, a poem of Agathias.

Δάφνινος, η, ον, *made from bay*, ἔλαιον, Hipp.: *of bay-wood*, ὄρπηξ, Call. H. Ap. 1.

Δαφνίς, ίδος, ἡ, *a bay-berry*, Hipp.

†Δάφνις, ιδος, ὁ, *Daphnis*, a tyrant of Abydos, Hdt. 4, 138.—2. a Sicilian herdsman, Theocr. 1, 66.—3. ἡ, a nymph, Paus.

Δαφνίτης, ου, ὁ, fem. -ῖτις, ιδος, ἡ, *bay-crowned, laureate*, epith. of Apollo at Syracuse.—II. *of, belonging to bay*, οἶνος, Geop.

Δαφνογηθής, ές, (δάφνη, γηθέω) *delighting in the bay*, epith. of Apollo, Anth.

Δαφνοειδής, ές, (δάφνη, εἶδος) *like bay*: τὸ δ. *a bay-like shrub*, Hipp., and Theophr.

Δαφνοκόμης, ου, ὁ,=sq. Opp.

Δαφνόκομος, ον, (δάφνη, κόμη) *bay-crowned, laureate*, Anth.

†Δάφνος, ου, ὁ, *Daphnus*, a physician of Ephesus, Ath. 1 D.—II. a river of Locris, Plut.

Δαφνόσκῐος, ον, (δάφνη, σκιά) *shaded with bay*, ἄλσος, Diogen. (Trag.) ap. Ath. 636, A.

†Δαφνοῦς, οῦντος, ὁ, *Daphnus*, a city and harbour of Locris, first belonging to Phocis, Thuc. 8, 24; Strab. 416 sqq.

Δαφνοφορέω and δαφνοφόρος, ον, worse forms for δαφνηφ.

Δαφνώδης, ες,=δαφνοειδής, *bay-like, bay-clad*, γύαλα, Eur. Ion 76.

Δαφνωτός, ή, όν, *like a bay*, Geop.

Δᾰφοινεός, όν, (δα-, φοινός)=δαφοινός, εἷμα δαφοινεὸν αἵματι, a garment *red* with blood, Il. 18, 538, Hes. Sc. 159.

Δᾰφοινήεις, εσσα, εν, later form of sq., Nonn., cf. φοινήεις.

Δᾰφοινός, όν, late also ή, όν, (δα-, φοινός) in Il. mostly of wild beasts, acc. to some *blood-reeking, bloody, murderous*, but better of their colour, *blood-red, dark-red, blood-spotted*: it must be so taken in δαφοινὸν δέρμα λέοντος, Il. 10, 23, δράκων ἐπὶ νῶτα δ. Il. 2, 308, λαῖφος ἐπὶ νῶτα δαφοινὸν λυγκός, H. Pan. 23, cf. Hes. Sc. 167; and so prob. θῶες δ., Il. 11, 474: perh. better in the former signf. of the Κῆρες, Hes. Sc. 250, and of Prometheus' eagle, Aesch. Pr. 1022, and so metaph. δ. πῆμα, H. Hom. Ap. 304. Cf. δαφοινεός.

Δαψίλεια, ας, ἡ, *abundance, plenty*, Polyb.: and

Δαψιλεύομαι, (δαψιλής) Dep. mid., *to abound, be wealthy and liberal*, τινί, in or with a thing.

†Δαψιλέως, adv. from

Δαψιλής, ές, (δάπτω) *abundant, plentiful*, esp. of feasts (*dapes*), hence Lat. *dapsilis*: *large, ample*, ποτόν, Hdt. 2, 121, 4, δωρεά, 3, 130.—II. of persons, *liberal, profuse*, Epich. p. 86.—III. Emped. 180 has δαψιλός in signf., *ample, wide*, αἰθήρ, and so δαψιλής in Lyc.—Adv. -έως, Theocr. 7, 145, -ῶς, Diod. *abundantly, plentifully*, etc. δαψ. ζῆν, Xen. Mem. 2, 7, 6; Supl. δαψιλέστατα, Id. Cyr. 1, 6, 17.

*ΔΑΩ, an old root, with signf. of *teaching* and *learning*, as appears in the derivs. διδάσκω and δαίω, δαῆναι: the principal Homer. forms are as follows:

I. *to teach*: only used in redupl. aor. 2. act. (δέδᾰον) hence δέδαε, *he taught*, like Lat. *doceo*, c. dupl. acc., τινά τι Od. 6, 233, 8, 448; but also c. inf., as ἐργάζεσθαι, Od. 20, 72: Ap. Rh. is the first who has the regul. ἔδαον.

II. *to learn*: to this sense belong the fut. δαήσομαι absol. Od. 3, 187; c. gen., ἐμεῦ δαήσεαι, *thou wilt learn from* me, Od. 19, 325: perf. forms δεδάηκα, δεδαηκώς (Od. 8, 134, 2, 61), δεδαώς (Od. 17, 519), δεδαημένος (H. Hom Merc. 483): aor. pass. ἐδάην, subj δαῶ, δαείω, inf. δαῆναι, δαήμεναι, part. δαείς, also absol. or c. acc., except in Il. 21, 487, where we have πολέμοιο δαήμεναι: from δέδαα again is formed an inf. pres. δεδάασθαι, *to search out*, c. acc., Od. 16, 316.—The pres. and impf. are supplied by διδάσκω, διδάσκομαι. (Akin to δήω, δι-δάσκω, to Lat. *discere, docere*, and perh. to *dic-ere*, δείκ-νυμι; on the root v. Pott Forsch. 1, p. 185.)

Δαῶμεν, subj. aor. pass. ἐδάην of *δάω, Il.

ΔΕ', *but*: conjunct. particle, used to call attention to the fact that the word or clause with which it stands *is to be distinguished* from something preceding; and usu. having an *opposing* or *adversative* force. It usu. answers to μέν, esp. in prose, when it may be rendered by *while, on the other hand*, v. μέν: but as the opposition often suggests itself after the sentence is begun, δέ marks this even without μέν, so early as Hom.; v. μέν.—2. however it freq. serves merely to pass from one thing to another, when it may be rendered, *and, further*, and so, by an easy transition, to denote something like the *connection of cause and effect*, when it nearly=γάρ, Il. 6, 160, Od. 1, 433, cf. Herm. Vig. n. 344.—3. *in Questions, Addresses*, etc., δέ retains more or less its adversat. force, though often it cannot be expressed in English, Il. 1, 540: in Trag. it follows the pers. pron. in turning from one person to another, esp after a vocat., Pors. Or. 614; and sometimes it begins a speech, as if referring to something omitted, Soph. Ant. 1181 Herm.—4. it serves also *to mark the apodosis*, after ὅτε, ἐπεί, εἰ etc. in the protasis, and so esp. in Ep., οἱ δέ.., τοὺς δέ.., etc., should often be written for οἵδε, τούςδε, v. Buttm. Exc. 12 ad Mid., Herm. Soph. Phil. 86; so in Latin *si.. at*, Catull. 30, 11.—5. and in Att. Greek, δέ is often used *to resume the discourse* after a long parenthesis, like Lat. *igitur*, when it may be rendered by *now, I say*, Ar. Ach. 509, v. Herm. Vig. n. 345.—II. δέ properly stands second, but it is also found third or fourth, when the preceding words are closely connected, Soph. Aj. 169: and in Ep., v Herm. Orph. p. 820: even sixth in Epigen. Pont. 1, v. Meineke Menand p. 7.

B. in connection with other particles:—1. καὶ δέ, in Ep., καὶ..δέ, Att., *and too, and also*, Herm. Vig. n. 345 b.—2. δ' ἀλλά, *but at least, then*, Elmsl. Heracl. 565.—3. δέ γε or δέ..γε, *but at least*.—4. δὲ δή, *but then*, v. δή.—5. δ' οὖν, much like δὲ δή...—6. δέ..τε, *and also*, Hom., but never in Trag., v Herm. Vig. § 316.

-δε, an enclitic preposition, or rather a *Post*-position; joined—I. to names of places in the acc., to denote *motion towards* that place, and so merely an enclitic preposit., οἰκόνδε (Att. οἴκαδε), ἅλαδε, *home-wards, sea-wards*, Οὔλυμπόνδε, *to Olympus*, θύραζε for θύρασδε, *to* the door, Hom.; more rarely repeated with the possessron. ὅνδε δόμονδε, and sometimes even after εἰς, as Od. 10, 351; in 'Αϊδόςδε it follows the gen., just as εἰς Ἄιδου, sub. οἶκον: in Att. usu. joined to the names of cities, 'Αθήναζε, Θήβαζε: sometimes it denotes *purpose* only, μήτι φόβονδ' ἀγόρευε, Il. 5, 252.—II. to the demonstr. pron., to give it greater force, ὅδε, τοιόςδε, τοσόςδε, etc., such a man *as this*, Att. -δί [ῑ].

Δεύ, ᾶς, ἡ, Dor. for θεύ, Lat. *Dea.*

Δέατος,=δέους, genit., as from *δέαρ or * δέας,=δέος, Soph. Fr. 305.

Δέᾰτο, the only form remaining from an old verb δέαμαι=δοκέω, *to seem*, found only in Od. 6, 242, ἀεικέλιος δέατ' εἶναι, *he seemed, methought he was*..; where before Wolf was read δόατ' εἶναι, v. δοάζομαι. (Buttm. Lexil. voc. δέαται 5, derives it from *δάω, δέδαα, α being changed Ion. into ε, and connects δοάσσατο with it.)

†Δέβαι, ῶν, οἱ, *the Debae*, a nation of Arabia, Diod. S.

Δέγμενος, Ep. part. aor. syncop. from δέχομαι, Hom.

Δεδάασθαι, inf. pres. pass. of *δάω, Od. 16, 316.

Δέδαε, 3 sing. aor. 2 act. of *δάω, Od. 8, 448.

Δεδάηκα, ας, ε, perf. of *δάω, Hom., part. δεδαηκώς, Od.

Δεδαημένος, part. perf. pass. of *δάω, H. Hom.

Δεδαίαται, Ion. for δέδαινται, 3 pl. perf. pass. from δαίω, Od.

Δεδαϊγμένος, part. perf. pass. from δαΐζω, Hom.

†Δέδαρκα, perf. act. from δέρω.

Δέδασται, 3 sing. perf. pass. of δαίω, Hom.

†Δεδαυμένος, perf. part. pass. from δαύω II., of δαίω.

Δεδαώς, part. perf. of *δάω, Od.

Δεδέαται, 3 pl. perf. pass. from δέω, for δέδενται, Hdt.

Δεδεγμένος, part. perf. of δέχομαι, Il.. hence imperat. δέδεξο, Il. 5, 228, and fut. δεδέξομαι, Il. 5, 238, all c. act. signf.

Δεδειπνάναι, irreg. inf. perf. of δειπνέω, q. v.

†Δέδεκα, perf. act. from δέω.

†Δέδεμαι, perf. pass. from δέω.

†Δεδέξομαι, poet. fut. mid. from δέχομαι, Il.

Δεδέχαται, Ion. 3 plur. pf. of δέχομαι, Hdt.

†Δέδηγμαι, perf. pass. of δάκνω.

Δέδηε, δεδήει, 3 sing. perf. and plqpf. of δαίω.

†Δεδήσομαι, fut. perf. used for non-Attic fut. 1 pass. δεθήσομαι of δέω.

Δέδια, poet. δείδια, q. v., perf. of an old root δίω, δείω, for the later δείδω, *I fear*, plur. without vowel of union, δέδιμεν, 3 pl. δεδίασι, Il. 24, 663. Imperat. δέδιθι.

†Δέδιμεν, v. foreg.

†Δεδιξάμενος, aor. part. mid. from δεδίσσομαι, Dem.

Δεδιότως, adv. from part. perf. δεδιώς, *fearfully, in fear*, Dion. H.

Δεδίσκομαι,=δειδίσκομαι, Od. 15, 150, poet.—II. =δειδίσσομαι, Ar. Lys. 564.

Δεδίσσομαι,=δειδίσσομαι, Att. δεδίττομαι; aor. part. δεδιξάμενος, Dem. 434, 24:—I. as dep. *to frighten*, Plat. Phaedr. 245 B, Dem. 434, 24; 1451, 7.—II. as pass. *to fear*, Hipp.

Δεδμήατο, Ion. for ἐδέδμηντο, 3 pl. plqpf. pass. from δαμάω.

†Δέδμηκα, perf. act. of δέμω.

Δεδμημένος, part. perf. pass. of δαμάω, and of δέμω, and δεδμήμην, ητο, ήατο, plqpf. of δαμάω, Hom.

Δέδοικα, part. δεδοικώς, perf. of δείδω, c. pres. signf., *I fear.*

†Δεδοικότως, adv. from δέδοικα,=δεδιότως, Philost.

Δεδοίκω, Dor. pres.=δείδω, δέδια, Theocr. 15, 58.

Δεδοκημένος, irreg. part. perf. of δέχομαι or δοκεύω, c. act. signf., *waiting for, lying in wait*, Il. 15, 730, Hes. Sc. 214: not to be confounded with Att. δεδόκημαι from δοκέω.

†Δέδομα, 2 perf. act. from δέμω.

†Δεδόξωσθε, 2 pl. perf. pass. from δοξόομαι, Hdt. 7, 135.

†Δέδορα, 2 perf. act. from δέρω.

Δέδορκα, part. δεδορκώς, perf. of δέρκομαι, Hom.

†Δεδούλωντο, 3 pl. plpf. pass. for ἐδεδούλωντο, from δουλόω, Hdt.

Δεδουπώς, Ep. part. perf. act. of δουπέω, Il.

Δεδραγμένος, part. perf. pass. of δράσσω, Il.

†Δέδρᾱκα, perf. act. common to both διδράσκω and δράω, Ar., Eur.

†Δέδρᾱμαι and δέδρασμαι, perf. pass. from δράω, Ar. Pac. 1039, Thuc. 3, 54.

†Δεδράμηκα, perf. act. of τρέχω.

†Δέδραξαι, 2 sing. perf. pass. of δράσσω, Eur. Tro. 745.

†Δέδρασμαι, v. δέδραμαι.

†Δέδρομα, 2 perf. act. of τρέχω, (in comp.) Od. 5, 412.

†Δεδώκει, 3 sing. plpf. for ἐδεδώκει, from δίδωμι.

Δέελος, η, ον, resolved form of δῆλος, Il. 10, 466.

†Δέῃ, subj. 3 sing. of δεῖ.

Δέημα, ατος, τό, (δέομαι) *a want, prayer, entreaty*, δέημα δεῖσθαι, Ar. Ach. 1059.

Δέησις, εως, ἡ, (δέομαι) *a wanting, entreating, asking*, Isocr. 186 D, Plat., etc.: *supplication, entreaty*, for one's self, or another; *prayer*, N. T.

Δεητικός, ή, όν, (δέομαι) *praying, asking, given to ask*, Arist. Eth. N.

†Δεθήσομαι, 1 fut. pass. of δέω, non-Attic, but in Dem. 740, 8, etc.

ΔΕΙ͂, subj. δέῃ, contr. δῇ (as is written by Dind. Ar. Ran. 266, but very rare), opt. δέοι, inf. δεῖν, part. δέον, Att. δεῖν: imperf. ἔδει: fut. δεήσει: aor. 1 ἐδέησε, impers. from δέω.—I. c. acc. et. inf., δεῖ τινα ποιῆσαι, *it is binding on one, it behoves one* to do, *one must, one ought*, Lat. *oportet, decet*: in Hom., who elsewh. uses χρή, only once, τί δεῖ πολεμιζέμεναι 'Αργείους, *why should the Argives fight?* Il. 9, 337, but in Att. very common; so c. ὅπως et indic., δεῖ τινα ὅπως ποιήσει, Herm. Soph. Aj. 553, Phil. 54: very rare c. dat., δεῖ τινι ποιῆσαι, Eur. Hipp. 942, and Xen.—II. c. gen., *there is need of, there is wanting*, Lat. *opus est re*, freq. in Hdt., and Att.: most freq. in phrases πολλοῦ δεῖ, *there wants much, far from it*, ὀλίγου δεῖ, *there wants little, all but*, and so stronger πολλοῦ γε δεῖ, πολλοῦ γε καὶ δεῖ, Dem. 326, 1: πλεῦνος δεῖ, *it is still farther from it*, Hdt. 4, 43: τοῦ παντὸς δεῖ, Luc: also πολλοῦ, ὀλίγου δεῖν absol., in same sense, and sometimes ὀλίγου, etc., with δεῖν omitted; very rare ὀλίγον δεῖν; cf. δέω:—with the person added, δεῖ μοί τινος, Lat. *opus est mihi re*, Aesch. Ag. 848, Thuc. 1, 71, etc.; more rarely δεῖ μέ τινος, Aesch. Pr. 86, cf. Pors. Or. 659; and sometimes δεῖ μοί τι, as Eur. Supp. 594. (In signf. I., δεῖ seems to come from δέω, *to bind*, in II., from δέω, *to want*, q. v.)

Δεῖγμα, ατος, τό, (δείκνυμι) *a sample, pattern, proof, specimen*, Lat. *documentum*, καρπῶν, Isocr. 321 A, τῶν ἐμῶν λόγων, Eur. Supp. 354, τοῦ βίου, Ar. Ach. 988.—2. prob. l. in Aesch. Ag. 976, *an image, vision.*—3. a place in the Peiræeus, where merchants set out their wares for sale, like an Eastern *bazaar*, Xen. Hell. 5, 1, 21, hence δ. δικῶν, Ar. Eq. 979: so Theophr. Ch. 23, v.l. for διάζευγμα. Hence

Δειγματίζω, -ίσω, *to make a show of*, N. T.

Δείδεκτο, 3 sing. plqpf. of δείκνυμι, in sense *to welcome*, Il.; and δειδέχαται, 3 plur. perf. mid., Od.; δειδέχατο, 3 pl. plqpf., Il. *to pledge*, etc.—Others wrongly from δέχομαι.

†Δειδέχατο, v. foreg.

Δειδήμων, ον, gen. ονος, (δείδω, *fearful, cowardly*, Il. 3, 56.

Δείδια, ας, ε, like δέδια, perf. of δείδω, c. pres. signf., plur. δείδιμεν, δείδιτε, imperat. δείδῐθῐ [though Nic. Al. 443, has δείδῑθῐ], inf. δειδίμεν, Hom.; part. δειδιώς, hence δειδιότες, Hes.: δείδισαν, 3 plur. plqpf., Il. 15, 652.

Δειδίσκομαι, dep. mid., (δείκνυμι) *to meet with outstretched hand, to greet, welcome*, δεξιτερῇ χειρί, Od. 20, 197; δέπαϊ, to hail with the cup, Od. 18, 121; also δεδίσκομαι, only used in pres. and impf.; cf. δεικανάομαι.—2. =δείκνυμι, *to shew*, Ap. Rh. Only Ep., δεξιόομαι being the form in prose and Att. (Cf. δείκνυμι sub fin.)

Δειδίσσομαι, fut. -ίξομαι, dep. mid., (δείδω) *to frighten, alarm*, τινά, Il. 13, 810, etc.; δ. τινὰ ἀπὸ νεκροῦ, *to scare* one *away from* the corpse, Il. 18, 164.—2. intr. *to be afraid, to tremble*, Il. 2, 190: Ep. word, in Att. sometimes δεδίττομαι, q. v.

Δείδοικα, Ep. for δέδοικα, Hom.

ΔΕΙ΄ΔΩ, the pres. only used in the first pers., *I fear*, Hom.: fut. δείσομαι, Il.: aor. 1 ἔδεισα, but Hom. always in Ep. form ἔδδεισα, ας, ε, (so too in compos., ὑποδδείσας): perf. c. pres. signf. δέδοικα, also δέδῐα, Il. (which last is rare in Att. prose), with syncop. forms δέδιμεν, δέδιτε, imperat. δέδιθι, part. δεδιώς: plqpf. ἐδέδισαν, for which in Ep. more freq. δείδοικα, δείδια, etc.; v. sub δίω. The irreg. form δεδιείη, Plat. Phaedr. 251 A, should (acc. to Buttm.) be δεδιοίη, if the opt. is right at all.—I. intr. *to be afraid, to fear.* Construct. either absol., or with a clause subjoined, usu. with μή..., like Lat. *vereor ne..., I fear it is...*, and mostly c. subj., as Il. 1, 555, etc.; but c. indicat., Od. 5, 300; but δ. μὴ οὐ..., *vereor ne non..., vereor ut..., I fear it is not...*; c. conjunct., Hdt. 7, 163, Thuc. 3, 57; so too δ. ὅπως..., ὅπως μή..., ὡς..., are used=δ. μή..., usu. c. indic., as Soph. O. T. 1074, El. 1309, Ar. Eq. 112, Dem. 130, 13; also δ. ὡς οὐ..., =δ. μὴ οὐ..., c. indic., Xen. Cyr. 6, 2, 30.—2. c. inf., *to fear to do*, δεῖσαν δ' ὑποδέχθαι, Il. 7, 93, cf. Thuc. 1, 136.—3. δ. περί τινι, *to be alarmed, anxious* about..., Il. 17, 242, and freq. in Att., also περί or ὑπέρ τινος, Thuc., etc.; ἀμφί τινι, Aesch. Pr. 182.—4. c. acc. *to be afraid of, to fear, stand in awe of*, θεούς, Od. 14, 389, σημάντορας, Il. 4, 431, etc.: in Thuc. 4, 117, exactly=φοβέομαι.—5. part. perf. τὸ δεδιός, *one's fearing*, and so much like δεος, Thuc. 1, 36.

Δειελιάω, ῶ, f. -ήσω, (δείελος) *to spend the afternoon, to wait till evening*: only in σὺ δ' ἔρχεο δειελιήσας, Od. 17, 599: acc. to Buttm. Lex. v. δείλη 12, *having taken an afternoon meal*, a sort of *luncheon*, cf. sq.

Δειελίη, ης, ἡ, *an afternoon luncheon.*

an intermediate meal, v. l. Call. Fr. 190, v. δείελος, and cf. Buttm. Lex. δείλη 12.

Δειελινός, ή, όν,=sq., *at evening*, Theocr. 13, 33: from

Δείελος, ον, *belonging to* δείλη, δείελον ἦμαρ, *the evening part of* day, *eventide*, Od. 17, 606, so δ. ὥρη, Ap. Rh., δ. φάος, Opp.: hence—II. as subst.=δείλη, ἕσπερος, the late, sinking *evening*, Il. 21, 232; ὑπὸ δείελον, *at even*, Ap. Rh.—2. =δειελίη, Call. Fr. 190.

Δεικανάω,=δείκνυμι, *to point out, shew*, in Ep. impf. δεικανάασκεν, Theocr. 24, 56, Ep. 3 pl. pres. δεικανόωσι, Arat. 208: but Hom. uses it only in —II. mid.=δείκνυμαι, δέχομαι, *to salute by offering the right hand*, in genl. *to welcome, greet*, ἔπεσσι, δέπασσι, Od. 18, 111; Il. 15, 86. (cf. δείκνυμι, fin.)

Δεικελίκτης and δεικηλίκτης, ὁ, Dor. for

Δεικελιστής and δεικηλιστής, οῦ, ὁ, *one who represents*; esp. Lacon. = ὑποκριτής, Lat. *mimus, an actor who played low, burlesque parts*, Plut. Of all these words there was yet another form δίκηλος, etc. (v. δείκελον.)

Δείκελος and δείκηλος, ον, (δείκνυμι) *exhibiting*. Hence

Δείκελον and δείκηλον, ου, τό, *a representation, exhibition*, Hdt. 2, 171, ubi v. Creuzer ap. Bähr.

†Δεικηλιστής, οῦ, ὁ, v. δεικελιστής.

Δείκνυ, shortened for δείκνυσι, Hes.

ΔΕΙ´ΚΝΥΜΙ and δεικνύω, (Hes. Op. 449, 500, Hdt. 4, 150, and freq. later), 3 sing. δείκνυ (Hes. Op. 524): fut. δείξω: aor. 1 ἔδειξα: perf. δέδειγμαι (the perf. δέδειχα first in Dem. 805, 12, in compd. ἐπιδ., but freq. in later prose, as Polyb., and Plut.): these become in Hdt. δέξω, ἔδεξα, δέδεγμαι: on the perf. forms δειδέχαται, δείδεκτο v. infr. *To shew, point out*, absol., or c. acc., Hom., etc.: seemingly impers. δείξει, *time will shew*, Ar. Ran. 1261: δ. εἴς τινα, *to point towards*, Hdt. 4, 150, and so in mid., H. Hom. Merc. 367.—2. *to bring to light, display*, θεὸς ἡμῖν δεῖξε τέρας, *shewed* us a marvel, Od. 3, 174, cf. Il. 13, 244: hence of artists, *to portray, represent to the life*, by statuary, etc., Strab., v. Hemst. Luc. Somn. 8.—Mid. δείκνυμαι, *to display, set before one*, Il. 23, 701; cf. ἐνδείκνυμι.—3. *to point out, make known*, esp. by words, *to tell, explain, teach*, like ἀναφαίνω, Lat. *indicare*, Hom., etc., cf. Valck. Phoen. 533: *to shew, prove*, usu. c. part., ποῦ γὰρ ὢν δείξω φίλος, Eur. Or. 792, ubi v. Pors., so ἔδειξαν ἕτοιμοι ὄντες, Thuc. 4, 73, etc.: also followed by ὡς..., ὅτι..., εἰ..., and other relatives, Aesch. Theb. 176, Thuc. 1, 76, 143, etc.: absol. δέδεικται, *it is clear* or *proven*, Heind. Plat. Phaed. 66 D.—4. of accusers, *to inform against*, τινά, Ar. Eq. 278.—II. in Od. 4, 59, Il. 9, 196, we have δεικνύμενος=δεχόμενος, δεξιούμενος, *welcoming, greeting*: whence also Buttm. Catal. in voc., refers to δείκνυμι the 3 plur. pf. δειδέχαται, 3 pl. plqpf. δειδέχατο, which are usu. placed under δέχομαι, τοὺς μὲν κυπέλλοις δειδέχατο, they *pledged them, drank* to them, Il. 9, 671, cf. 4, 4; δειδέχαται μύθοισι, Od. 7, 72: in δειδίσκομαι and δεικανάω, -άομαι, we have a like variety of signf., though Hom. uses each of these in one signf. only. (Buttm. further traces both to a common root δεκ-, with the common notion of *stretching out the right hand* (δεξιά), either *to point*, as in δείκνυμι, or *to welcome*, as in δέχομαι: the usu. signf. of δείκνυμι is that of Sanscr. *diç*, Lat. *dicere, doc-ere, in-dic-are*, whence perh. also *dig-itus*, δάκ-τυλος.)

Δεικνύω,=δείκνυμι, q. v. [ῠ]

Δεικτέος, α, ον, verb. adj., *to be shewn* or *proved*, Xen. Mem. 3, 5, 8.

Δεικτηριάς, άδος, ἡ, Lat. *mima*, Polyb., cf. δεικελιστής: from

Δεικτήριος, ον, (δείκνυμι) *fit for shewing*: τὸ δ., a place at Samos, where Minerva *shewed* Perseus *a representation of the Gorgon*.

Δείκτης, ου, ὁ, *a shewer, exhibiter*, Orph.

Δεικτικός, ή, όν, (δείκνυμι) *inclined, able to shew: pointing with the finger*. Adv. -κῶς.

*ΔΕΙ´ΚΩ, assumed as pres., whence to form some tenses of δείκνυμι, q. v. sub fin.

Δειλαίνω, (δειλός) *to be a coward*, or *cowardly*, Arist. Eth. N.: so also as dep. mid., Luc.

Δείλαιος, α, ον, lengthd. form of δειλός, q. v., *fearful*: and so *wretched, sorry, paltry, miserable*, freq. of persons, Trag.: also δ. χάρις, a *sorry* kindness, Aesch. Cho. 517, δ. σποδός, *paltry* dust, Soph. El. 758, δ. ἀλγηδών, δύα, Soph., γῆρας, Eur. An Att., and mostly poet. word, but used also by Lys. 170, 22, Aeschin. 24, 32. [*αῐ* in Ar. Eq. 139, Vesp. 165, etc.] Hence

Δειλαιότης, ητος, ἡ, *misery*.

Δειλακρίων, ωνος, ὁ, *a coward*, but usu. in addresses, with a patronising and coaxing signf., *poor fellow!* Ar. Pac. 193, Av. 143: from

Δείλακρος, α, ον, (δειλός, ἄκρος) *very pitiable*, Ar. Plut. 973.

Δειλανδρέω, ῶ, *to be cowardly*, LXX, and Joseph.: from

Δείλανδρος, ον, (δειλός, ἀνήρ) *cowardly*.

Δεῖλαρ, ατος, τό,=δέλεαρ, Call. Fr. 458.

Δείλετο, v. δείλομαι.

ΔΕΙ´ΛΗ, ης, ἡ, sub. ὥρα, (akin to εἵλη) strictly, *the time when the day is hottest*, i. e. *just after noon*; then in genl. the whole time from noon till evening, ἔσσεται ἢ ἠὼς ἢ δείλη ἢ μέσον ἦμαρ, Il. 21, 111, where the three parts are mentioned, which make up the whole day, evening excepted: this was further divided into δείλη πρωΐα and δείλη ὀψία *early* and *late* afternoon, Hdt. 7, 167; 8, 6, 9: later, esp. in Att., it came to mean usu. *the later part of the afternoon, just before evening*, Ruhnk. Tim., Piers. Moer. p. 133: and so *evening itself*, until night set in, hence δείλης, as adv. *in the evening*, Ep. Plat. 348 E, περὶ δείλην, Thuc. 4, 69: Xen. however has it in the older signf., Hell. 1, 1, 5. In late prose, *any time of the day*, e. g. δείλη ἑώα, *morning*, Synes. Cf. Buttm. Lexil. in voc.

Δειλία, ας, ἡ, (δειλός) *timidity, cowardice*, Hdt. 1, 37, Soph., etc.: δειλίην ὀφλεῖν, *to be charged with cowardice*, Hdt. 8, 26.

Δειλιαίνω, *to make afraid*, LXX.

Δειλίασις, εως, ἡ, *fright, faintheartedness*, Plut.: from

Δειλιάω, ῶ, f. -άσω, *to be afraid*, Diod., more usu. in compd. ἀποδειλιάω. [ᾱσω]

Δειλινός, ή, όν, (δείλη) contr. for δειελινός, *in the afternoon, at even*, Luc.: τὸ δειλινόν, *an afternoon* or *evening meal*, Ath.: δειλινόν, as adv., *at even*, Luc.

Δείλομαι, (δείλη) *to decline towards evening, to begin to sink*, δείλετό τ' ἠέλιος, as Aristarch. read in Od. 7, 289, for δύσετο, approved by Buttm. Lexil. v. δείλη 11, and Nitzsch ad l.

Δειλόομαι, pass. *to be cowardly, afraid*, LXX.

Δειλοποιός, όν, (δειλός, ποιέω) *making cowardly*.

Δειλός, ή, όν, (δέος, δείδω) *cowardly, faint-hearted*, opp. to ἄλκιμος, Il. 13, 278, hence, in the heroic age, in genl. *good for nothing, vile, worthless*, Il. 1, 293: δειλαὶ δειλῶν ἐγγύαι, *worthless are the pledges of the worthless*, Od. 8, 351: hence opp. to ἐσθλός, much like κακός, Hes. Fr. 55, cf. Welcker Praef. ad Theogn. p. 30: sometimes c. inf. Jac. A. P. p. 180: much more however as—II. *miserable, luckless, wretched*, Hom., with compassionate signf. like Lat. *miser*, our *poor!* hence δειλοὶ βροτοί, *poor mortals!* freq. in Hom., in address ἆ δειλέ, ἆ δειλοί, *poor wretches!* The Att. used δειλός chiefly in former signf., δείλαιος in latter. Adv. -λῶς. Cf δεινός.

Δειλότης, ητος, ἡ,=δειλία, *cowardice*.

Δειλόψῡχος, ον, (δειλός, ψυχή) *faint-hearted*, LXX.

Δεῖμα, ατος, τό, (δείδω) *fear, affright*, Il. 5, 682, Hdt., etc.: δεῖμα λαμβάνει τινά, Hdt. 6, 74, ἐς δ. πεσεῖν, ἐν δείματι κατεστάναι, Id.—II. *an object of fear, a cause of fear, a terror, horror*, Trag.: δειμάτων ἄχη *fearful plagues* or *monsters*, Aesch. Cho. 586, so δείματα θηρῶν, Eur. H. F. 700: cf Ruhnk. Ep. Cr. p. 261. Hence

Δειμαίνω, f. -ᾰνῶ, *to be afraid, in a fright*, H. Hom. Ap. 404: Hdt., etc. Construct. as in δειδῶ, δ. μή.., Hdt. 1, 165, etc.—2. δ. περί τινι, ὑπέρ τινος, Hdt. 3, 35; 8, 140.—3. c. acc. *to fear* a thing, Hdt. 1, 159, etc.—II. in Aesch. Pers. 600, Eum. 519, it is taken in act. signf.,=φοβέω, *to frighten*: but the latter place is corrupt: so Passow takes it in Plat. Legg. 865 E, but needlessly; cf. Herm. Opusc. 6, 2, 83.

Δειμαλέος, α, ον, *timid*, Mosch. 2, 20.—II. *horrible, fearful*, Batr. 289. Adv. -λέως Or. Sib.

Δειμάτιος ον, ὁ, epith. of Jupiter, *the Scaler*, Dion. H.

Δείματο, 3 sing. aor. 1 mid. of δέμω, Od. 14, 8.

Δειματόεις, εσσα, εν, *frightened, scared*, Anth.

†Δειματοσταγής, ές, (δεῖμα, στάζω) *dropping with terror*, Aesch. Cho. 842, for wh. αἱματοσταγής is now read.

Δειματόω, ῶ, (δεῖμα) *to put in a fright*, Hdt. 6, 3. Pass. *to be frightened*, Aesch. Cho. 845.

Δειματώδης, ες, (δεῖμα, εἶδος) *frightful*.

Δείμομεν, Ep. for δείμωμεν, shortened 1 plur. subj. aor. 1 act. of δέμω, Il. 7, 337.

Δειμός, οῦ, ὁ, (δέος) *fear, terror*, Lat. *timor*. In Il. always personified as accompanying *Phobos, Eris*, etc., as Il. 4, 440, cf. 11, 37; 15, 119, and so for distinction's sake, written properisp., Δεῖμος: acc. to Hes. Th. 934, son of Mars.

Δεῖν, inf. of δέω, H. Hom., etc.—II. Att. for δέον, part. from δεῖ, cf. πλεῖν for πλέον.

ΔΕΙ͂ΝΑ, ὁ, ἡ, τό, gen. δεῖνος, acc. δεῖνα, plur. δεῖνες, etc. (not used in dat.) *such an one, a certain one*, whom one cannot or will not name, hence in Ar. τὸ δεῖνα, a common expression when one forgets, *what's his* *name*, *thingumbob*, Brunck Ar. Lys. 921, Av. 648, Pac. 268, cf. *οὐδείς*:—sometimes indecl. Ar. Thesm. 622.—2. *τὸ δ.*, euphem. for *πέος*, Ar. Ach. 1149.

†*Δείναρχος*, *ου*, *ὁ*, *Dīnarchus*, the famous Attic orator, Plut. Phoc. 33, son of Sostratus, Dion. H. Others of this name in Dion. H.

†*Δεινιάδας*, *α*, *ὁ*, *Dīniadas*, a Spartan, Thuc. 8, 22; Dor. form of *Δεινιάδης*, *Diniades*, Ath. 605 B.

†*Δεινίας*, *ου*, *ὁ*, *Dīnias*, a common Athenian name.—1. father of the general Cleïppides, Thuc. 3, 3.—2. son of Phormides, Dem. 1387 4.—3. son of Theomnestus, Id. 949, 21, etc. Others in Dem., Plut., etc.

†*Δείνιος*, *ου*, *ὁ*, *Dīnius*, masc. pr. n., Hipp.

†*Δεῖνις*, *ιος* or *ιδος*, *ὁ*, *Dīnis*, an Aeginetan, Pind. N. 8, 26.

†*Δεινίχα*, *ἡ*, *Dīnicha*, wife of king Archidamus, Paus.

Δεινοβίης, *ου*, *ὁ*, (*δεινός*, *βία*) *terribly strong*, Orph., ubi Heyne *αἰνοβ.*

Δεινοθέτης, *ου*, *ὁ*, (*δεινός*, *τίθημι*) *a knave*, Mosch. 7, 7.

Δεινοκάθεκτος, *ον*, (*δεινός*, *κατέχω*) *hard to be repressed*, Orph.

†*Δεινοκράτης*, *ους*, *ὁ*, *Dīnocrătes*, a Messenian, Polyb. 6, 24, 5. Others in Polyb., Paus., etc.

Δεινολεχής, *ές*, (*δεινός*, *λέχος*) *dreadfully married*, Orph., ubi L. Dind. *αἰνολ.*

Δεινολογέομαι, f. *-ήσομαι*, dep. mid., (*δεινός*, *λέγω*) *to complain loudly*, *δ. ὅτι...*, Hdt. 1, 44, absol. Id. 4, 68. Hence

Δεινολογία, *ας*, *ἡ*, *exaggerated description*, Polyb.

†*Δεινόλοχος*, *ου*, *ὁ*, *Dīnŏlŏchus*, son of Pyrrhus, Paus.—2. a comic poet of Syracuse, Ael. N. A. 6, 51.

†*Δεινομάχη*, *ης*, *ἡ*, *Dīnŏmăche*, daughter of Megacles, and mother of Alcibiades, Plut. Alc. 1: fem. from

†*Δεινόμαχος*, *ου*, *ὁ*, (*δεινός*, *μάχομαι*) *Dinŏmăchus*, a stoic philosopher, Luc.

†*Δεινομένειος*, *ου*, *ὁ*, (*παῖς*) son *of Dinomanes*, Pind. P. 2, 34: from

†*Δεινομένης*, *ους*, *ὁ*, *Dīnŏmănes*, of Aetna in Sicily, father of Hiero and Gelon, Hdt. 7, 145, Pind. P. 1.—2. a statuary, Paus.

Δεινοπᾰθέω, *ῶ*, (*δεινὰ παθεῖν*) *to suffer dreadfully*: *to complain loudly of one's sufferings*, Dem. 1023, fin., Polyb., etc.

Δεινοποιέω, *ῶ*, (*δεινός*, *ποιέω*) *to make dreadful*, *to exaggerate*, Dion. H.

Δεινόπους, *ὁ*, *ἡ*, *πουν*, *τό*, gen. *ποδος*, (*δεινός*, *πούς*) *with terrible foot*, hence *'Αρὰ δ.*, as if she was a hound upon the track, Soph. O. T. 418.

Δεινοπροςωπέω, *ῶ*, (*δεινός*, *πρόςωπον*) *to have a terrible face.*

Δεινός, *ή*, *όν*, (from *δέος*, and so strictly *δεεινός*, like *ἐλεεινός* from *ἔλεος*) of anything *strange and unusual*:—I. *terrible*, *horrible*, *fearful*, *astounding*; the chief signf. in Hom., who uses it esp. of battle cries and the like, *δεινὸν ἀΰτεῖν*, *βροντᾶν*, *to shout*, *thunder terribly*, Il.; *δεινὸν δέρκεσθαι*, *παπταίνειν*, to look *terrible*, Hom. Also in milder sense, *awful*, *an object of awe*, *δεινή τε καὶ αἰδοίη θεός*, Il. 18, 394, cf. 3, 172. From Hdt. downwds. *τὸ δεινόν*, *danger*, *sufferings*; so also *τὰ δ.*, freq. in Thuc.: *δεινὸν γίγνεται*, *μή...*, *there is danger* that..., Hdt. 7, 157; *οὐδὲν δεινοί*, *μὴ ἀποστέωσιν*, *no fear* of their revolting, Id. 1, 155, etc.: *δεινὸν* or *δεινὰ ποιεῖν*, or more freq. *ποιεῖσθαι*, *to take ill*, *complain of*, *be indignant at* a thing, Lat. *aegre ferre*, oft. in Hdt., etc., absol. or c. inf., as 1, 127; 5, 41, etc.; also *δεινόν τι ἔσχε αὐτόν*, c. inf., Hdt. 1, 61: *δεινὰ παθεῖν*, more rarely sing. *δεινὸν π.*, to suffer *dreadful*, *illegal*, *arbitrary* treatment, very freq. Att., Elmsl. Ach. 323, cf. *δεινολογέομαι*, *δεινοπαθέω*. So also adv. *δεινῶς φέρειν*, Hdt. 2, 121, 3: *δ. ἔχειν*, to be *in straits*, to be *greatly moved*, Xen. An. 6, 4, 23.—II. to this sense is added a notion of force or power,—1. *marvellously strong*, *mighty*, *powerful*, for good or ill; hence oft. in Hom. of the gods without any notion of terrible; so, *δεινὸν σάκος*, *the mighty* shield, Il. 7, 245.—2. *wondrous*, *marvellous*, *strange*, *τὸ συγγενές τοι δεινόν*, *ἥ θ' ὁμιλία*, kin and social ties *have strange power*, Aesch. Pr. 39, cf. Valck. Phoen. 358: esp. freq. in the phrase *δεινὸν ἂν εἴη*, oft. followed by *εἰ...*, it were *strange* that..., as Eur. Hec. 592: hence adv. *-νῶς*, *marvellously*, *exceedingly*, like *αἰνῶς* in Hom., *δ. μέλας*, *ἄνυδρος*, Hdt. 2, 76, 149, *δ. ἐν φυλακῇσι εἶναι*, 3, 152, and so in Att.—III. the sense of *powerful*, *wondrous*, passed into that of *able*, *clever*, *skilful*, first in Hdt. 5, 23, *ἀνὴρ δεινός τε καὶ σοφός*, but this first became common in Plato's time, v. Protag. 341 B: oft. c. inf. *δεινὸς λέγειν* (*εἰπεῖν* is rare, Wolf Lept. 502, 28), *δεινὸς λαλεῖν*, *διδάσκειν*, *φαγεῖν*, *clever at* talking, etc.: also c. acc. *δεινὸς τὴν τέχνην*, Xen.: in Arist. Eth. N. 6, 13, *δεινός* is a man *naturally quick and clever*, who may become *φρόνιμος* by good training, *πανοῦργος* by bad.—IV. *δεινὴ ἀγορή*, Il. 7, 346, is explained by Eustath., *the timid* assembly, which gives a good sense; but as it is without parallel, it is safer to take it *fearful-looking*, *ill-boding*, or perh. *mighty*, *crowded.* (Related to *δειλός*, as act. to pass., *frightful* to *fearful*, but oft. confounded with it, Pors. Or. 767: oft. also with the Ep. *αἰνός*.)

Δεῖνος, *ὁ*,=*δῖνος*, a name for *different round vessels*: also *a round floor for dancing* or *threshing*, Dionys. (Com.) Soz. 1, v. Ath. 467 D.

Δεινότης, *ητος*, *ἡ*, (*δεινός*) *terribleness*, Thuc. 4, 10: *harshness*, *sternness*, *severity*, *νόμων*, Id. 3, 46, cf. 59.—2. *power*, *natural ability*, *cleverness*, Dem. 318, 8, cf. Arist. Eth. N. 6, 13; esp. of powerful, expressive eloquence in an orator, Thuc. 3, 37, in full *ἡ ἐν τοῖς λόγοις δ.*, Isocr. 1 D.

Δεινόω, *ῶ*, (*δεινός*) *to make dreadful*, *terrible*: *to exaggerate*, *enhance*, *ἐπὶ τὸ μεῖζον δ.*, Thuc. 8, 74.

†*Δεινώ*, *οῦς*, *ἡ*, *Dīno*, daughter of Phorcys, Apollod. 2, 4, 2; one of the Graiae, Zenob.

†*Δείνων*, *ωνος*, *ὁ*, *Dīnon*, a Spartan, Xen. Hell. 5, 4, 33.—2. an historian in the time of Philip, Ath. 633 C.—3. brother of the Athenian Nicostratus, 1248, 9. Others in Polyb. 27, 6, etc.

Δεινωπός, *όν*,=*δεινώψ*, Hes. Sc. 250.

Δείνωσις, *εως*, *ἡ*, (*δεινόω*) *a making dreadful*, *exaggerating*, *enhancing*, Plat. Phaedr. 272 A.

Δεινώψ, *ῶπος*, *ὁ*, *ἡ*, (*δεινός*, *ὤψ*) *terrible to behold*, of the Erinyes, Soph. O. C. 84.

Δεῖξις, *εως*, *ἡ*, (*δείκνυμι*) *a showing*, *manifesting*, *exhibiting*: hence *a public display*, *declamation*, *exhibition*, like *ἐπίδειξις*, Macho ap. Ath. 245 E.—2. *a proof*, *argument*, *example.*

Δείξω, f. of *δείκνυμι*, aor. 1 *ἔδειξα.*

Δεῖος, *τό*, Ep. for *δέος*, *fear*, *χλωροὶ ὑπαὶ δείους*, Il. 15, 4, like *κλεῖος* for *κλέος*.

Δειπνάριον, *ου*, *τό*, dim. from *δεῖπνον*, Diphil. ap. Ath. 156 F.

Δειπνέω, *ῶ*, f. *-ήσω*, perf. *δεδείπνηκα*, Plat. there was an Att. perf. 2. *δέδειπνα*, inf. *δεδειπνάναι*, Ar. Fr. 78, cf. Ath. 422 E, Buttm. Ausf. Gr. § 110, Anm. 10, (*δεῖπνον*.) *To make a meal*, *dine*, Hom., v. sub *δεῖπνον*: in Att. always *to take the chief meal*, *to dine*, Ar. Av. 464, etc. Construct. c. acc., *δ. ἄρτον*, *to make a meal on* bread, Hes. Op. 440, cf. Xen. Symp. 1, 11; also *δ. ἀπό τινος*, Ar. Plut. 890; cf. *φαγεῖν*.

Δείπνηστος, *ου*, *ὁ*, *meal-time*, esp. *the time of the chief meal*: *the dinner* itself, Od. 17, 170: some write *δειπνηστός* or *-τύς*, *ύος*, *ἡ*: later *δείπνητος* and *δειπνιστός*, like *δορπιστός*, occur. (Acc. to some Gramm. *δειπνηστός* is *the meal-time*, *δείπνηστος the meal.*)

Δειπνητήριον, *ου*, *τό*, *a dining-room*, Joseph.

Δειπνήτης, *ου*, *ὁ*, *a diner*, *a guest*, Polyb.

Δειπνητικός, *ή*, *όν*, (*δειπνέω*) *belonging to dinner*, *fond of it*, Ath. Adv. *-κῶς*, *like a clever cook*, Ar. Ach. 1016.

Δείπνητος, *ὁ*, v. sub *δείπνηστος*.

Δειπνίζω, f. *-ίσω*, *to entertain at dinner*, Od. 4, 535, Hdt. 7, 118: also c. acc. cognato, *δ. τινὰ δεῖπνον*, *to give one a dinner*, Matro ap. Ath. 134 D.

Δειπνίον, *ου*, *τό*, dim. from *δεῖπνον*, Ar. Fr. 407.

Δειπνιστός, *οῦ*, *ὁ*, v. sub *δείπνηστος*.

Δειπνίτης, *ου*, *ὁ*, fem. *δειπνῖτις*, *ιδος*, *ἡ*,=*δειπνητικός*, Dio C.

Δειπνοθήρας, *ου*, *ὁ*, (*δεῖπνον*, *θηράω*)=*δειπνολόχος*, Philo.

Δειπνοκλήτωρ, *ορος*, *ὁ*, (*δεῖπνον*, *καλέω*) *one who invites to dinner.*—II. =*ἐλέατρος*, Artemid. ap. Ath. 171 B.

Δειπνολογία, *ας*, *ἡ*, *a poem on eating*, by Archestratus, Ath.

Δειπνολόγος, *ον*, (*δεῖπνον*, *λέγω*) epith. of Archestratus in Ath., *the dinner-bard.*

Δειπνολόχος, *η*, *ον*, (*δεῖπνον*, *λοχάω*) *laying traps*, *fishing for invitations to dinner*, *parasitic*, Hes. Op. 702, cf. *βωμολόχος*.

Δειπνομᾰνής, *ές*, (*δεῖπνον*, *μαίνομαι*) *mad after a dinner*, *devoted to the pleasures of the table*, Timon ap. Ath. 162 F.

Δεῖπνον, *ου*, *τό*, *a meal* or *meal-time*, used by Hom. quite generally, sometimes=*ἄριστον*, as Il. 10, 578, sometimes=*δόρπον*, as Od. 17, 176: v. Buttm. Lex. v. *δείλη* 12, Nitzsch, Od. 1, 124, who holds it to be *the principal meal*, whenever taken: in Att. certainly, *the chief meal*, answering to our *dinner*, Lat. *coena*, begun towards evening, and often prolonged till night: often in plur., like Lat. *epulae*, Eur.: *ἀπὸ δείπνου*, *straightway after the meal*, *ἀπὸ δ' αὐτοῦ θωρήσσοντο*, Il. 8, 54, cf. *ἀπό* II., *ἐκ* II. 2.—2. in genl. *food*, as *provender* for horses, *ἵπποισιν δεῖπνον δότε*, Il. 2, 383; and so, *ὄρνισι δεῖπνον*, Aesch. Supp. 801.

Δειπνοποιέω, *ῶ*, *to prepare a meal*, *to give a dinner*, Alciphr. Mid. *to dine*, Thuc. 4, 103, and Xen.: and

Δειπνοποιΐα, *ας*, *ἡ*, *a preparing of dinner*: *eating of it*, Diod.: from

Δειπνοποιός, *όν*, (*δεῖπνον*, *ποιέω*) *preparing dinner.*

Δεῖπνος, *ου*, *ὁ*,=*δεῖπνον*, very late form, cf. Bast. Ep. Cr. App. p. 22, 61, Greg. p. 22, 772.

Δειπνοσοφιστής, οῦ, ὁ, *a dinner-sage, one learned in the mysteries of the kitchen:* Athenaeus called his work Δειπνοσοφισταί, as consisting of *discussions on dinners, cakes*, etc.

Δειπνοσύνη, ης, ἡ, comic for δεῖπνον, Matro ap. Ath. 134 F.

Δειπνοφορία, ας, ἡ, *a solemn procession with meat-offerings* to Herse, Pandrosos, and Aglauros, Isae. ap. Poll. 6, 102: from

Δειπνοφόρος, ον, (δεῖπνον, φέρω) *carrying food*, Arist. H. A.—II. *carrying meat-offerings*, Lys. ap. Poll. 6, 102, cf. foreg.

Δειραγχής, ές, (δειρή, ἄγχω) *throttling*, prob. l. for δειραχθής.

†**Δειράδες**, ων, αἱ, *Dīrădes*, an Attic demus of the tribe Leontis, probably so called from its position (cf. δειράς.)

Δειράδιον, ου, τό, dim. from δειράς.

†**Δειραδιώτης**, ου, ὁ, (Δειράδες) *of Dirades*, Plut. Alc. 25.—2. *of Diras, worshipped on Diras*, epith. of Apollo, who had a temple on Diras, a place in Corinth, Paus. 2, 24, 1.

Δειραῖος, α, ον, *belonging to the neck; hilly*, Lyc.: from

Δειράς, άδος, ἡ, *the ridge of a chain of hills*, like αὐχήν and λόφος, q.v., H. Hom. Ap. 281: esp. of the isthmus of Corinth, Pind. O. 8, 68, I. 1, 11.—II.=δειρή, *the neck*, Soph. Ant. 832, in plur. (cf. *collis* and *collum*, and *jugum*.)

Δείρας, part. aor. 1 of δέρω, Od.

Δειραχθής, ές, (δειρή, ἄχθος) *heavy on the neck*, Anth. v. δειραγχής.

Δειρή, ῆς, ἡ, Att. δέρη, *the neck, throat*, Hom.—II. = δειράς, *the ridge of a hill*, δεῖραι Ἀρκαδίας, Μαινάλιαι, Pind. O. 3, 48; 9, 89, only poet. (prob. from δέρω, cf. λόφος.)

†**Δείρη**, ης, ἡ, *Dīrē*, a city and promontory of Aethiopia, Strab.

Δειροκύπελλον, ου, τό, (δειρή, κύπελλον) *a long-necked cup*, Luc.

Δειρόπαις, αιδος, ὁ, ἡ, (δειρή, παῖς) *producing young by the neck*, as weasels were supposed to do, Lyc.

Δειροπέδη, ης, ἡ, (δειρή, πέδη) *a necklace* or *collar*.

Δειροτομέω, ῶ, f. -ήσω, (δειρή, τέμνω) *to cut the throat, behead*, τινά, Il. 21, 89, 555, Od. 22, 349.

ΔΕΙ΄ΡΩ, Ion. for δέρω, Hdt. 2, 39.

Δείς, δέν, v. οὐδείς sub fin.

†**Δεισάλεος**, α, ον, (δεῖσα, *filth*) *filthy, foul*, Clem. Al.

Δεισήνωρ, ορος, ὁ, ἡ, (δείδω, ἀνήρ) *without fear* or *regard of one's husband*, or in genl. *of mankind*, Aesch. Ag. 154. Hence

†**Δεισήνωρ**, ορος, ὁ, *Dīsēnor*, a Trojan, Il. 17, 217.

Δεισιδαιμονέω, ῶ, *to be δεισιδαίμων, to have superstitious fears*, Polyb. Hence

Δεισιδαιμονία, ας, ἡ, *fear of the gods, religion*, Diod.—2. more freq. in bad sense, *superstition*, Polyb., v. esp. Plut. περὶ Δεισιδαιμονίας.

Δεισιδαίμων, ον, gen. ονος, (δείδω, δαίμων) *fearing the gods* or *demons*.—1. in good sense, *fearing the gods, pious, religious*, Xen. Cyr. 3, 3, 58, Ages. 11, 8; but—2. more freq. in bad sense, *superstitious, bigoted*, Theophr. Char. 25, (16), cf. δεισιδαιμονία. Adv. -όνως, Luc.

Δεισίθεος, ον, (δείδω, θεός)=foreg.

* ΔΕΙ΄Ω, assumed as pres., whence to form δείδω, and its irreg. tenses.

ΔΕ΄ΚΑ˘, οἱ, αἱ, τά, indecl., Lat. *DECEM*, Sanscr. *DAÇAN*, our *TEN*, Germ. *ZEHN*, Hom.: οἱ δέκα, *the Ten*, esp. the ten oligarchs who succeeded the thirty tyrants in Athens, Lat. *Decemviri*, Isocr. 372 B: οἱ δέκα (ἔτη) ἀφ' ἥβης, *those who are ten years past* 20, the age of military service, Xen. Hell. 3, 4, 23, the compds. commencing with δέκα, as δεκαδύο, etc., are only used in late Greek, except δεκατρεῖς, q. v. which occurs in MSS. of Dem.

Δεκάβαθμος, ον, (δέκα, βαθμός) *with ten steps*, Philo.

Δεκάβοιος, ον, (δέκα, βοῦς) *worth ten oxen*, Plut.

Δεκαγονία, ας, ἡ, (δέκα, γονή) *the tenth generation*, Luc.

Δεκαγράμματος, ον, (δέκα, γράμμα) *of ten lines* or *letters*, Ath.

Δεκαδάκτῠλος, ον, (δέκα, δάκτυλος) *ten fingers long* or *broad*, βάλανος, Hipp.—2. *ten-fingered*, Dio C.

Δεκαδάρχης, ου, ὁ, later form for δεκάδαρχος.

Δεκαδαρχία, ας, ἡ, *the government of the ten*, Isocr. 63 D: the Rom. *decemvirate*, Dion. H.—2. *a decurionate*, Arr.: from

Δεκάδαρχος, ου, ὁ, (δέκα, ἄρχω)= δεκάρχης, *a commander of ten men*, Lat. *decurio*, freq. in Xen.—II. the Rom. *decemvir*, Dion. H.

Δεκαδεύς, έως, ὁ, *one of a decury*, Xen. Cyr. 2, 2, 30.

Δεκαδικός, ή, όν, Lat. *denarius*, ἀριθμός δ., the number *ten*.

Δεκαδοῦχος, ου, ὁ, (δεκάδα, ἔχων) *one of the ten*, Lys. ap. Harp.

†**Δεκαδύο**, οἱ, αἱ, τά, (δέκα, δύο)= δώδεκα, *twelve*, N. T. Act. 19, 7.

Δεκάδωρος, ον, (δέκα, δῶρον II.) *ten palms long* or *broad*, Hes. Op. 424.

Δεκαετηρίς, ίδος, pecul. fem. of sq., δ. πανήγυρις, Dio C.

Δεκαέτηρος, ον, (δέκα, ἔτος) *ten-yearly: χρόνος δ., a space of ten years*, Plat. Legg. 772 B.

Δεκαετής, ές,=foreg., δ. πόλεμος, Thuc. 5, 25, 26.

Δεκαετία, ας, ἡ, *a space of ten years*, Strab., and Dion. H.

Δεκάζω, f. -άσω, *to bribe, corrupt*, esp. judges, Lat. *decuriare*, Isocr. 169 D. Arist. Pass. *to be bribed*, Lys. (not from δέχομαι, but from δέκα, as the Rom. *decuriare* meant to bribe the tribes at elections; cf. δεκάς.)

†**Δεκαίνεος**, ου, ὁ, *Decaeneus*, a soothsayer among the Getae, Strab.

Δεκάκις, adv., *ten-times*, Il.—II. *tenfold*, Anth.

Δεκάκλῑνος, ον, (δέκα, κλίνη) *holding ten dinner-couches*, (κλῖναι) στέγη δ., Xen. Oec. 8, 13.—II. *ten κλῖναι long*, Arist. Mir.

Δεκακότῠλος, ον, (δέκα, κοτύλη) *holding ten κοτύλαι*.

Δεκακῡμία, ας, ἡ, (δέκα, κῦμα) *a tenfold wave*, Lat. *fluctus decumanus*, Luc. cf. τρικυμία.

Δεκάκωλος, ον, (δέκα, κῶλον) *having ten members*.

Δεκάλιτρον, ου, τό, (δέκα, λίτρα) *a sum of ten λίτραι*, Epich. p. 4.

Δεκάλογος, ου, ὁ, (δέκα, λόγος) *the Decalogue*, Eccl.

Δεκάμετρος,ον, (δέκα, μέτρον) *of ten metres*.

Δεκαμηνιαῖος, α, ον,=sq., Plut.

Δεκάμηνος, ον, (δέκα, μήν) *ten months old*, σκύλαξ, Xen. Cyn. 7, 6.—2. *in the tenth month*, ἡ αἵρεσις ἦν δ., Hdt. 9, 3: κυεῖν δ., Menand. p. 145.

Δεκαμναῖος, α, ον,=sq., Polyb.

†**Δεκάμνιχος**, ου, ὁ, *Decamnichus*, masc. pr. n., a Macedonian, Arist.

Δεκάμνους, ουν, (δέκα, μνᾶ) *weighing* or *worth ten minae*, Ar. Pac. 1224, 1235.

Δεκάμφορος, ον, (δέκα, ἀμφορεύς) *holding ten ἀμφορῆς*, i. e. about ninety gallons, κρατήρ, Eur. Cycl. 388.

Δεκανᾱΐα, ας, ἡ, (δέκα, ναῦς) *a squadron of ten ships*, Polyb.

Δεκανία, ας, ἡ,=δεκάς, *a decury*, Arr.

Δεκάπαλαι, adv., *a very long time ago*. Comic form of πάλαι, like δωδεκάπαλαι, Ar. Eq. 1154.

†**Δεκαπέντε**, οἱ, αἱ, τά, (δέκα, πέντε) *fifteen*, N. T. John 11, 18.

Δεκαπηχυαῖος, α, ον,=sq., Geop.

Δεκάπηχυς, υ, (δέκα, πῆχυς) *ten cubits long*, Hdt. 9, 81.

Δεκαπλασιάζω, f. -άσω, *to multiply by ten:* from

Δεκαπλάσιος, ον, *tenfold*, Lat. *decuplus*, Plat. Rep. 615 B: c. gen. *ten times greater than*, Polyb.: ἡ -σία (sub. τιμή) hence τὴν δεκαπλασίαν ἀφαιρεῖν, καταδικάζειν, to mulct in *ten times the amount*, Dem. 726, 23, cf. 733, 5. Adv. -ως, Hipp.

Δεκάπλεθρος, ον, (δέκα, πλέθρον) *enclosing ten πλέθρα*, Thuc. 6, 102.

Δεκάπλοκος, ον, (δέκα, πλέκω) *folded ten times*.

Δεκαπλόος, ον, contr. -πλοῦς, οῦν, =δεκαπλάσιος, Dem. 726, fin.

Δεκάπολις, εως, ἡ, (δέκα, πόλις) *with ten cities:* as subst. *a union of ten cities:* hence *Decapolis*, a district of Judaea so called, N. T. Matth. 4, 25.

Δεκάπους, ὁ, ἡ, πουν, τό, gen. ποδος, (δέκα, πούς) *ten feet long*, Ar. Eccl. 652.

Δεκάπρωτοι, ων, οἱ, Lat. *decemprimi, the ten chief councillors*, Böckh Inscr. 2, p. 217.

Δεκάρχης, ου, ὁ,=δεκαδάρχης, *a decurion*, Hdt. 7, 81.—II. a Rom. *decemvir*, Dion. H. Hence

Δεκαρχία, ας, ἡ,=δεκαδαρχία I., Xen. Hell. 3, 4, 2.

Δεκάς, άδος, ἡ, (δέκα) *a decad: a body of ten men*, Lat. *decuria*, Hom., Hdt., etc.: Λύκου δεκάς, an obscure name given to bribed Dicasts at Athens, v. Att. Process, p. 150.

Δεκασμός, οῦ, ὁ, (δεκάζω) *bribery*, Dion. H.

Δεκάσπορος, ον, (δέκα, σπείρω) χρόνος δ., a lapse *of ten seed-times*, i. e. ten years, Eur. Tro. 20, cf. El. 1154.

Δεκαστάτηρος, ον, (δέκα, στατήρ) *with ten staters*, Arr.

Δεκάστεγος, ον, (δέκα, στέγη) *ten stories high*, πύργος, Strab.

Δεκάστῡλος, ον, (δέκα, στῦλος) of temples *with ten columns in front, decastyle*, Vitruv.

†**Δεκάσχημος**, ον, (δέκα, σχῆμα) *of ten-fold form*, Plut.

Δεκαταῖος, α, ον, (δέκατος) *on the tenth day*, Plat. Rep. 614 B: *ten-days old*, Luc.

Δεκαταλαντία, ας, ἡ, *a sum of ten talents:* from

Δεκατάλαντος, ον, (δέκα, τάλαντον) *weighing* or *worth ten talents*, λίθος, Ar. Fr. 264: δίκη δ., an action *in which the damages were laid at ten talents*, Aeschin. 41, 13.

Δεκατεία, ας, ἡ,=δεκάτευσις, Plut.

†**Δεκατέσσαρες**, οἱ, αἱ, -σαρα, τά, (δέκα, τέσσαρες) *fourteen*, N.T. Matth. 1, 17.

Δεκάτευμα, ατος, τό, (δεκατεύω) *a tenth, tithe*, Call. Ep. 41.

Δεκάτευσις, εως, ἡ, (δεκατεύω II. 2), *decimation*, Dion. H.

Δεκατευτήριον, ου, τό,=δεκατηλόγιον, *the tenths-office, custom-house*, Xen. Hell. 1, 1, 22, cf. Böckh P. F 2, p. 39, 41.

Δεκατευτής, οῦ, ὁ, *a farmer of tenths*, Lat. *decumanus:* from

Δεκατεύω, (δεκάτη) *to exact the tenths, to tithe*, esp. *to take the tenth* of booty, etc., *as an offering to the gods*, τινά, from a man, Valck. Hdt. 7, 132: in pass. ἀναγκαίως ἔχει τὰ χρήματα δεκατευθῆναι τῷ Διΐ, Hdt. 1, 89: hence proverb., ἐλπὶς ἦν δεκατευθῆναι τὰς Θήβας, i. e. *taken and tithed*, Xen. Hell. 6, 3, 20; 6, 5, 35.—2. *to exact the tenths as a tax on all imports*, c. acc. πόλεις, ap. Lycurg. 158, 6.—3. absol. *to be a* δεκατευτής, Ar. Fr. 392. –II. *to devote* or *dedicate the tenth* man, *send one in ten out of the country*, cf. Creuzer Xanth. p. 178.—2. in war, *to take out the tenth man for execution*, Lat. *decimare.*

Δεκάτη, ης, ἡ, v. sub δέκατος.

Δεκατηλογέω,=δεκατεύω. Hence

Δεκατηλογία, ας, ἡ,=δεκάτευσις.

Δεκατηλόγιον, ου, τό,=δεκατευτήριον, q. v.

Δεκατηλόγος, ου, ὁ, (δέκατος, λέγω) =δεκατευτής, Dem. 679, 27.

Δεκατημόριον, ου, τό, (δέκατος, μέρος) *the tenth part*, Plat. Legg. 924 A.

Δεκατηφόρος, ον, (δεκάτη, φέρω) *tithe-paying*, ἀπαρχαί, Call. Del. 278.

Δέκατος, η, ον, (δέκα) *tenth*, Hom., who also uses it as a round number, Od. 16, 18.—2. δεκάτη, ης, ἡ, sub. μερίς, *the tenth part, tithe*, Hdt., etc.—3. δεκάτη, ης, ἡ, sub. ἡμέρα, *the tenth day*, Hom.: at Athens, *the festival on the tenth day after birth*, when the child has a name given it, τὴν δ. θύειν, *to give a naming-day feast*, Ar. Av. 922, cf. 494, and Eur. El. 654; so τὴν δ. ἑστιᾶσαι ὑπὲρ τοῦ υἱοῦ, Dem. 1016, fin.

Δεκατόσπορος, ον, (δέκατος, σπείρω) *in the tenth generation*, Epigr. ap. Strab. p. 464.

Δεκατόω, ῶ, *to take tithe of* a person, τινά, N. T.

Δεκατρεῖς, δεκατρία, *thirteen*, prob. a late form, though found in MSS. of Dem., v. L. Dind. Steph. Thes. in v.

Δεκατώνης, ου, ὁ, (δεκάτη, ὠνέομαι) *a farmer of tenths*, Anaxil. Glauc. 1. Hence

Δεκατώνιον, ου, τό, *the office of the* δεκατῶναι, Antiph. Ἀλι. 2.

Δεκάφυιος, ον, (δέκα, φυή) *tenfold*, Call. Fr. 162, ubi v. Bentl.

Δεκάφῡλος, ον, (δέκα, φυλή) *consisting of ten tribes* (φυλαί), Hdt. 5, 66.

Δεκάχαλκον, ου, τό, the Rom. *denarius*,=*ten* χαλκοῖ, Plut.

Δεκαχῆ, adv., *in ten parts*, Dio C.

Δεκάχῑλοι, αι, α, (δέκα, χίλιοι) *ten thousand*, Hom., cf. ἐννεάχιλοι.

Δεκάχορδος, ον, (δέκα, χορδή) *ten-stringed*, LXX.

†Δεκέβαλος, ου, ὁ, *Decebalus*, a king of the Dacians, Dio C.

†Δεκελεῆθεν, adv. *from Decelea*, Hdt.

†Δεκέλεια, ας, ἡ, *Decelēa*, a town and demus of Attica, on the border of Boeotia, Hdt., Thuc., etc. Hence

†Δεκελειάζε, adv. *to Decelēa.*

†Δεκελείασι, adv. *in Decelēa*, Isocr.

†Δεκελεικός, ή, όν, *of Decelēa, Decelean*, Dem.; v. l. in Strab. Δεκελικός, p. 396.

†Δεκελειόθεν, adv. *from Decelēa*, Lys.

†Δεκελεύς, έως, ὁ, *a Decelean*, Hdt. 9, 73.

†Δεκελῆθεν, adv., *from Decelea;* contd. from Δεκελεῆθεν.

†Δέκελος, ου, ὁ, *Decelus*, a hero, from whom Decelea was named, Hdt. 9, 73.

Δεκέμβολος, ον, (δέκα, ἔμβολον) *with ten beaks* (ἔμβολα), ναῦς, Aesch. Fr. 129.

†Δεκέμβριος, ου, ὁ, *December*, Plut.

Δεκετηρίς, ίδος, ἡ, *a space of ten years*, Dio C.

Δεκέτηρος, ον,=sq. Anth.

Δεκέτης, ου, ὁ, (δέκα, ἔτος) *lasting ten years*, χρόνος, Soph. Phil. 715, Plat. Legg. 682 D.—II. *ten years old*, Eur. Andr. 307.

Δεκέτις, ιδος, ἡ, pecul. fem. of foreg., Ar. Lys. 644.

Δεκήρης, ες, (δέκα, ἐρέσσω or ἄρω) *with ten banks of oars*, ναῦς δ., *deceris*, Polyb. 16, 3, 3; cf. τριήρης.

†Δεκίητον, ου, τό, *Deciētum*, a city of Italy; hence οἱ Δεκιῆται, *the Deciētae*, acc. to Strabo a race of the Ligyans, p. 202.

†Δέκιος, ου, ὁ, the Rom. *Decius*, Polyb.

Δέκομαι, Ion. for δέχομαι.

Δεκόργυιος, ον, (δέκα, ὀργυιά) *ten fathoms long*, δίκτυα Xen. Cyn. 2, 5.

†Δεκριανός, οῦ, ὁ, *Decrianus*, a sophist of Patrae, Luc.

Δεκτέος, α, ον, verb. adj. from δέχομαι, Strab.

Δεκτήρ, ῆρος, ὁ,=sq.

Δέκτης, ου, ὁ, (δέχομαι) strictly *a receiver:* hence *a beggar*, Od. 4, 248.

Δεκτικός, ή, όν, (δέχομαι) *fit for receiving, able to receive*, Lat. *capax*, c. gen. δ. ἐπιστήμης, Def. Plat. 415 A, τροφῆς, Arist. Pol.

Δέκτο, Ep. syncop. 3 sing. aor. from δέχομαι, Il.

Δεκτός, ή, όν, verb. adj. from δέχομαι, *received: to be received, acceptable*, Lat. *acceptus*, N. T.

Δέκτρια, ας, ἡ, poet. fem. of δεκτήρ, δέκτης, Archil. 44, 2.

Δέκτωρ, ορος, poet. for δέκτης, δεκτήρ, *one who takes upon himself*, δ. αἵματος νέου, *taking* new spilt blood *on one's self, on one's own head*, Aesch. Eum. 204.

Δελαστρεύς, έως, ὁ, poet. for δελεαστρεύς, Nic.

Δελεάζω, f. -άσω, (δέλεαρ) *to entice* or *catch by a bait*, Isocr. 166 A, in Pass.: hence in genl. *to allure, entice, deceive, catch*, γαστρὶ δελεάζεσθαι Xen. Mem. 2, 1, 4, σχολῇ, Dem. 241, 2. Mid. *to entice to one's self*, Aesop.—II. c. acc. cognato νῶτον ὑὸς περὶ ἄγκιστρον δ., *to put* it on the hook *as a bait*, Hdt. 2, 70, but δ. ἄγκιστρον ἰσχάδι, *to bait* the hook with a fig, Luc.

Δελέᾱμα, ατος, τό, *a bait.*

ΔΕ´ΛΕΑΡ, ατος, τό, *a bait*, Xen. Mem. 2, 1, 4: hence *a bait, enticement, deception*, δ. τινός, *bait for* a person, Eur. Andr. 264; so ἡδονὴ κακοῦ δ. Plat. Tim. 69 D, Cicero's *esca malorum:* poet. also δεῖλαρ, Call. Fr. 478; and in dat. sometimes contr. δέλητι. (From the root δελ– comes δόλος, *dolus:* the only verb is δελεάζω, and δέλος is found in a late writer.)

Δελεάρπαξ, αγος, ὁ, ἡ, (δέλεαρ, ἁρπάζω) *greedy of the bait, biting freely*, πέρκης, Anth.

Δελέασμα, ατος, τό,=δελέαμα, δέλεαρ, Ar. Eq. 789.

Δελεασμάτιον, ου, τό, dim. from foreg., Philox. ap. Ath. 147 A.

Δελεασμός, οῦ, ὁ, (δελεάζω) *catching with a bait*, late.

Δελεάστρα, ας, ἡ, *a baited trap* or *noose*, Cratin. Seriph. 12.

Δελέαστρον, ου, τό,=foreg., Nicoph. Aphrod. 4.

Δέλετρον, ου, τό,=δέλεαρ, Opp.—2. *a lantern*, perh. because it was used *to catch fish by night*, ap. Ath. 699 E.

Δελήτιον, ου, τό, dim. from δέλεαρ, Sophr., v. Ellendt Lex. Soph.

Δελλίθιον, ου, τό, *the nest of the* δέλλις. [λῑ]

Δέλλῑς, ῑθος, ἡ, a kind of *wasp.*

ΔΕ´ΛΟΣ, εος, τό,=δέλεαρ, Geop.

ΔΕ´ΛΤΑ, τό, indecl., v. sub Δ.—II. *the Delta*, a name for *the islands formed by the mouths of large rivers*, so called from their shape, 1. esp. of the Nile, Hdt. 2, 13, Strab. etc.—2. an island formed in the mouth of the Ganges, Strab.—3. a region of Thrace, now *Dercon*, near Byzantium, Xen. An. 7, 1, 33.—III.=γυναικεῖον αἰδοῖον, Ar. Lys. 151.

Δελτάριον, ου, τό, dim. from δέλτος, Polyb.

Δελτίον, ου, τό, dim. from δέλτος, Hdt. 7, 239.

Δελτογράφος, ον, (δέλτος, γράφω) *writing on a* δέλτος or *tablet, registering, recording*, φρήν, Aesch. Eum. 275. [ᾰ]

Δελτοειδής, ές, (δέλτα, εἶδος) *delta-shaped, triangular.* Adv. –δῶς.

Δέλτος, ου, ἡ, *a writing-tablet*, from Δ, the old shape of tablets, Lat. *pugillares*, Soph. Tr. 683; esp. in plur., Eur. I. A. 798, also πινάκων δέλτοι, Ar. Thesm. 778: metaph. δέλτοι φρενῶν, *the tablets* of the heart, Aesch. Pr. 789, ubi v. Blomf. (814.)—II. *any writing, a will*, Luc. Hence

Δελτόω, ῶ, *to put into a* δέλτος, *to note down on tablets, record:* hence in mid. δελτοῦσθαι ἔπη, *to note down* words *for one's self*, Aesch. Supp. 179. Hence

Δελτωτός, ή, όν, *in the shape of a* Δ: τὸ δελτωτόν, *a triangle;* esp. *a triangular-shaped constellation*, Arat.

Δελφάκειος, ον, *of, belonging to a* δέλφαξ: πλευρὰ δ., ribs *of pork*, Pherecr. Metall. 1, 16.

Δελφάκῑνη, ης, ἡ,=δέλφαξ, Epich. p. 67, *a sucking-pig*, dim. from

Δελφάκιον, ου, τό, = δέλφαξ, Ar. Thesm. 237, Lys. 1061.—2.=γυναικεῖον αἰδοῖον, cf. χοῖρος.

Δελφᾰκόομαι, contr. δελφᾰκοῦμαι, as pass. *to grow up to pig-hood*, Ar. Ach. 786.

ΔΕ´ΛΦΑΞ, ᾰκος, ὁ, Epich. p. 58, ἡ, Hdt. 2, 70, *a pig*, cf. Comicos ap. Ath. 374 D, sq.: from Arist. downwds., *a young pig.*

†Δέλφειος, α, ον, *of Delphi, Delphic*, v. l. H. Hom. Ap. 496.

†Δελφικός, ή, όν, *of* or *belonging to Delphi, Delphic*, Δελ. ἆθλα, *the Pythian games* celebrated near Delphi, Soph. El. 682.

Δελφίν, ῖνος, ὁ, late form of δελφίς.

Δελφινηρός, prob. l. in Aesch. Fr. 142, δ. πεδίον πόντου, *where the dolphins gambol*, v. Herm. Opusc. 5, 151.

†Δελφίνης, ου, ὁ, and Δελφίνη, ης, ἡ, the serpent *Python*, slain by Apollo, Ap. Rh. 2, 706; less correctly Δελφύνης, –ύνη, [ῑ]

Δελφῑνίζω, f. -ίσω, (δελφίς) *to play the dolphin*, κάρα δ., *to duck* or *dive like one*, Luc.

Δελφίνιον, ου, τό, *a temple of the Delphian Apollo*, at Athens, Plut.: τὸ ἐπὶ Δελφινίῳ δικαστήριον, *the law-court there.*—2. as geogr. name *Delphinium*, a city in the island of Chios, Thuc. 8, 38.—3. a city and harbour in Boeotia (ὁ ἱερὸς λιμήν), Strab.—II. a plant, perh. *larkspur*, Diosc. [φῑ] Strictly neut., from

Δελφίνιος, ου, ὁ, epith. of Apollo, because worshipped at Delphi; acc. to some from the serpent δελφίνης, which he slew, H. Hom. Ap. 495, Ruhnk. Ep. Cr. p. 26.

Δελφῑνίσκος, ου, ὁ, dim. from δελφίς, *a little dolphin*, Arist. H. A.

Δελφῖνοειδής, ές, (δελφίς, εἶδος) *like a dolphin*, Diosc.

Δελφῖνόσημος, ον, (δελφίς, σῆμα) *bearing a dolphin as a device*, Lyc.

Δελφῖνοφόρος, ον, (δελφίς, φέρω) *bearing dolphins*, Aesch. Fr. 142 Dind., but cf. *δελφινηρός*: *κεραῖαι δ.*, beams *with pulleys, to lower the δελφίς* (v. signf. II), Thuc. 7, 41.

ΔΕΛΦΙ´Σ, ῖνος, ὁ, *the dolphin*, a small species of whale, which played or tumbled before storms as if to warn seamen, and so was counted the friend of men; hence the story of Arion, Hdt. 1, 24, cf. esp. Opp. Hal. 1, 648; 5, 416, 449. Some of the accounts bring it near to our *porpoise*: Hom. names without describing it.—II. *a mass of iron* or *lead*, probl. *shaped like a dolphin*, which was hung at the yard-arm, and then suddenly let down on the enemy's ships, Ar. Eq. 762, Thuc. 7, 41: hence *any weight* or *mass of metal*, Opp.—III. *a constellation*, Arat.

†Δέλφις, ιδος, ὁ, *Delphis*, masc. pr. n., Theocr. 2.

†Δελφίων, ωνος, ὁ, *Delphion*, masc. pr. n., a Phliasian, Xen. Hell. 5, 3, 22.

Δελφοί, ῶν, αἱ, *Delphi*, a famous oracle of Apollo in Phocis at the foot of Parnassus, once called Pytho, as in Il. 9, 405: the later name first in H. Hom. 27, 14: Δελφοῖς, *at Delphi*, Thuc. 1, 143.—II. *οἱ*, *the Delphians*, Hdt.: Δελφός, οῦ, ὁ, *a Delphian*, Hdt., Thuc., etc.; as adj. *Delphian*, *ἀνήρ*, Eur. And. 1075; *λαός*, Callim. H. Ap. 98, fem. Δελφίς, Soph. etc.

†Δελφύνης, and Δελφύνη, v. Δελφίνης.

ΔΕΛΦΥ´Σ, ύος, ἡ, *the matrix*, Hipp.: also *δελφύα*, ἡ. (Hence *ἀδελφός*.)

Δέμα, ατος, τό, (δέω) *a band*, Polyb.: *a bundle*.

ΔΕ´ΜΑΣ, τό, *the body*, *frame*, or *stature*, esp. *of man*, freq. in Hom.; strictly *the living body*, *σῶμα* being the corpse, Soph. Ant. 295, but also of *a corpse*, v. Schol. Bekk. Il. 1, 115: Hom. oft. joins it with *εἶδος* and *φυή*, *shape, figure*: he only uses it in acc. sing., esp. absol., *μικρὸς δέμας*, small *in stature*, *ἄριστος δέμας*, *δέμας ἄνδρεσσιν ἐΐκτην*, *δέμας ἀθανάτοισιν ἔοικε* etc.: and in later writers it remains indeclin. In Trag. freq. as a periphrasis, like *κάρα*, e. g. *κτανεῖν μητρῷον δ.*, Aesch. Eum. 84, cf. Soph. Tr. 908, Valck. Phoen. 455: in Com. =*πόσθη*, Valck. Ad. p. 222 A.—II. as adv. c. gen, *δέμας πυρὸς αἰθομένοιο*, *in form* or *fashion like* burning fire, Lat. *instar ignis*, Il. 11, 596. (The root is the same as *δέμω*, cf. *δομή*.)

Δεμάτιον, ου, τό, dim. from *δέμα*, Hippiatr.

Δέμνιον, ου, τό, (δέμω) *a couch, bed*, freq. in Od., in Il. only 24, 644: used both of *the whole bed with its furniture*, and of *the wooden bedstead* separately.

Δεμνιοτήρης, ες, (δέμνιον, τηρέω) *keeping one to one's bed*, hence *μοῖρα δ.*, *a lingering* fate, Aesch. Ag. 1450; *πόνος ὀρταλίχων δ.*, Ib. 53, cf. *πόνος*.

ΔΕ´ΜΩ, also mid. *δέμομαι*: aor. act. *ἔδειμα*, mid. *ἐδειμάμην*: perf. 1 *δέδμηκα*: pf. 2 *δέδομα*: perf. pass. *δέδμημαι*: Hom. uses impf. and aor. act., aor. mid.=aor. act., perf. and plqpf. pass., but pres. act. only H. Merc. 188. *To build*, *πόλιν*, *πύργους*, *τεῖχος*, etc., Hom., etc.; in mid. *ἐδείματο οἴκους*, *he built him houses*, Od. 6, 9: in genl. *to construct, prepare, make*, e. g. *δ. ἀλωήν*, H. Hom. Merc. 87, *ἕρκος ἀλωῆς*, Ib. 188, *ὁδόν*, *ἁμαξιτόν*, Hdt. 2, 124; 7, 100, ubi v. Wessel.: esp. of carpentry. (Akin to *δέω*, *δαμάω*, root of *δόμος*, *δομή*, *δομέω*, Lat. *domus*.)

Δενδαλίς, ίδος, ὁ,=δανδαλίς, Eratosth.

Δενδίλλω, *to turn the eyes about, give a glance at, make a sign to*, *εἴς τινα*, Il. 9, 180; also *ὀξέα δ.*, Ap. Rh. 3, 281. Rare Ep. word. (Akin to *ἰλλαίνω*, and perh. to *δινέω*.)

Δενδράς, άδος, ἡ, (δένδρον) *woody*, Nonn.

Δενδρεόθρεπτος, ον, (δένδρεον, τρέφω) *nourishing trees*, Emped. 405.

Δένδρεον, ου, τό, Ion. for *δένδρον*, *a tree*, Hom., who has not the usu. *δένδρον*: Hdt. has both, but more freq. *δένδρεον*: poet. also *δένδρειον*, τό, Arat.

Δενδρήεις, εσσα, εν, (δένδρον) *woody*, H. Hom.—II.=*δενδρικός*, *of* or *for a tree*, *πόθος*, Opp.

Δενδριακός, ή, όν, = δενδρικός, Anth.

Δενδρικός, ή, όν, (δένδρον) *of a tree*, *καρπὸς δ.*: *of the tree kind*, both in Theophr.

Δένδριον, ου, τό, dim. from *δένδρον*, Ath.

Δενδρίτης, ου, ὁ, fem. *δενδρῖτις*, ιδος, ἡ, (δένδρον) *of, belonging to, like a tree*: *γῆ δενδρῖτις*, soil *suited for planting*, Dion. H.: *ἄμπελος δενδρῖτις*, *the tree*-vine, elsewh. *ἀναδενδράς*, Strab.: but *νύμφη δενδρῖτις*, *a wood*-nymph, Anth.

Δενδροβᾰτέω, ῶ, (δένδρον, βαίνω) *to climb trees*, Anth.

Δενδροειδής, ές, (δένδρον, εἶδος) *tree-like*.

Δενδροκόμης, ου, ὁ,=sq., Anth.

Δενδρόκομος, ον, (δένδρον, κόμη) *shaggy with wood*, Eur. Hel. 1107, Ar. Nub. 280.

Δενδροκοπέω, ῶ, (δένδρον, κόπτω) *to cut, fell trees*, Xen. Mem. 2, 1, 13: *δ. χώραν*, *to waste* a country, Dem. 256, 1, cf. *δενδροτομέω*.

Δενδρολάχανα, ων, τά, (δένδρον, λάχανον) *tall-growing potherbs*, etc., Theophr.

Δενδρολῐβανος, ου, ἡ, (δένδρον, λίβανος) *the tree which bears the λιβανωτός*, Geop.

Δενδρομαλάχη, ης, ἡ, (δένδρον, μαλάχη) *tree-mallow*, perh. an *Althaea*, Geop.

ΔΕ´ΝΔΡΟΝ, ου, τό, *a tree*; first in Pind., for Hom. always uses *δένδρεον*, and so oft. Hdt.: the Ion. also and sometimes the Att. poets have *δένδρος, εος, τό*, which is rare in nom., but very freq. in dat. sing. *δένδρει*, nom. and acc. plur. *δένδρεα*, gen. *δενδρέων*, dat. *δένδρεσι*, which is more usu. than *δένδροις*, even in Att. prose, e. g. Thuc. 2, 75, v. Schäf. Greg. p. 61, 62, 265:—*δένδρον ἐλάας*, *an olive-tree*, Ar. Av. 617: and so in genl. *δένδρα*, for *fruit-trees*, opp. to *ὕλη*, *timber*, Hdt. 1, 193, Arnold Thuc. l. c., 4, 69, hence *δ. ἥμερα καὶ ἄγρια*, Hdt. 8, 115: *αὖον δ.*, *a stick*, Call. Fr. 49. (*δένδρον* is prob. a redupl. form of the root *δρ–*, which appears in our *tree*, Sanscr. *dru*, also Gr. *δρῦς*.)

Δενδροπήμων, ον, gen. ονος, (δένδρον, πῆμα) *blasting the groves*, Aesch. Eum. 938.

Δένδρος, εος, τό, Ion. for *δένδρον*, q. v.

Δενδροτομέω, ῶ,=δενδροκοπέω, *to cut down the fruit-trees*, and so *lay waste a country*, Thuc. 1, 108: metaph. *δ. τὰ νῶτα*, Ar. Pac. 747.

Δενδροφορέω, ῶ, *to carry branches*, and so=*θυρσοφορέω*, Artemid.: and

Δενδροφορία, ας, ἡ, *a bearing of branches*, v. *θυρσοφορία*, Strab.—II. later, *a bearing of trees, fertility*, Geop.: from

Δενδροφόρος, ον, (δένδρον, φέρω) *bearing trees, rich in wood*, *ἡ δ.*, sub. *γῆ*, Philo.—II.=*θυρσοφόρος*.

Δενδρόφῠτος, ον, (δένδρον, φύω) *χώρα*, *planted*, Plut.—II. *πέτρα δ.*, *a stone with tree-like marks*, perh. *the moss-agate*, Orph.

Δενδρόω, (δένδρον) only as pass. *to grow to a tree*, Theophr.

Δενδρυάζω, (δένδρον) *to lurk in the wood*, late word.

Δενδρύφιον, ου, τό, dim. from *δένδρον*, *a bush*, Theophr.

Δενδρώδης, ες,=δενδροειδής, *tree-like*, Diosc.: *δενδρ. Νύμφαι*, *wood-nymphs*, Mel. 111.

Δενδρώεις, εσσα, εν,=δενδρήεις, Nonn.

Δενδρών, ῶνος, ὁ, *a thicket*, LXX.

Δένδρωσις, εως, ἡ, (δενδρόομαι) *growth so as to become a tree*, Theophr.

Δενδρώτης, ου, ὁ,=δενδρίτης: fem. *-ῶτις, ιδος, ἡ*, Aesch. Fr. 38.

Δεννάζω, f. -άσω, (δέννος) *to abuse, treat despitefully*, *τινά*, Br. Soph. Ant. 759; also c. acc. cognato, *κακὰ ῥήματα δεννάζειν*, Soph. Aj. 243. Hence

Δενναστός, ή, όν, *reproached*: *to be reproached*.

Δέννος, ου, ὁ, *a reproach, disgrace*, Hdt. 9, 107. (Prob. formed Ion. from *δεινός*.)

Δεξαμενή, ῆς, ἡ, (orig. fem. part. aor. 1 from *δέχομαι*) *a receptacle*, esp. of water, *a reservoir, tank, cistern*, Hdt. 3, 9; 6, 119.—II. philosoph., *matter*, as being *that which receives form*, Plat. Tim. 53 A.

†Δεξαμένη, ης, ἡ, *Dexămĕne*, a Nereid, Il. 18, 44.

†Δεξαμενός, οῦ, ὁ, *Dexămĕnus*, a centaur, Callim. Del. 102.—2. a king of Olenus, father of Deïanira, Apollod. 2, 5, 5.

†Δέξανδρος, ου, ὁ, *Dexandrus*, masc pr. n., Plut.

Δεξιά, ᾶς, ἡ, sub. *χείρ*, (orig. fem. from *δεξιός*) *the right hand*, Il. 10, 542; *ἐκ δεξιᾶς*, *on the right hand*, Ar. Eq. 639; also *ἐν δεξιᾷ ἔχειν* or *λαβεῖν*, Thuc. 2, 98; 7, 1; cf. *δεξιός*: freq. as token of saluting or addressing, hence *δεξιὰν διδόναι*, Ar. Nub. 81, so *δ. προτείνειν*, *ἐμβάλλειν*, etc.: also esp. as a sign of assurance, a pledge or treaty, *δεξιαὶ ᾗς ἐπέπιθμεν*, Il. 2, 341; *δεξιὰν διδόναι τινὶ καὶ λαβεῖν παρά τινος*, *to give one and receive from him the pledge of the right hand*, to exchange assurances, to make a treaty, Xen. An. 2, 3, 11, and even *δεξιὰς παρά τινος φέρειν μή…*, to bring *pledges* that he would not…, Ib. 2, 4, 1, cf. Pors. Med. 21.

†Δεξιάδης, ου, ὁ, *son of Dexius*, patr. appell. of Iphinous, Il. 7, 15.

Δεξιάζω, *to use the right hand*, LXX.

Δεξίδωρος, ον, (δέχομαι, δῶρον)=*δωροδόκος*.

†Δεξιθέα, ας, ἡ, *Dexithea*, a nymph, Apollod. 3, 1, 2; another in Plut. Rom. 2.

†Δεξίθεος, ου, ὁ, *Dexitheus*, an Athenian archon, Ol. 98, 4, Diod. S.—2. an Athenian poet, Ar. Ach. 14

†Δεξικρέων, οντος, ὁ, *Dexicreon*, masc. pr. n., Plut.

Δεξίμηλος, ον, (δέχομαι, μῆλον) *receiving sheep*, esp. *rich in sacrifices*, *δόμος*, *ἐσχάρα*, Eur. Andr. 129, 1138.

†Δεξίνικος, ου, ὁ, *Dexinicus*, an Athenian parasite, Ar. Plut. 800.

Δεξιόγυιος, ον, (δεξιός III., γυῖον) *ready of limb, nimble*, Pind. O. 9, 164.

Δεξιολάβος, ου, ὁ, (δεξιά, λαμβάνω) *a spearman, guard*, N. T.

Δεξιόομαι, f. *-ώσομαι:* aor. *ἐδεξιωσάμην*, dep. mid., (*δεξιός*) *to offer the right hand, greet with the right hand*, c. acc. pers., Ar. Plut. 753, and Xen., but also c. dat., *δεξιοῦσθαι θεοῖς, to pay greeting* or *honour to* the gods, Aesch. Ag. 852: also c. dat. modi, *δ. χερσί*, H. Hom. 5, 16, *ἐπαίνοις*, Soph. El. 976: but c. acc. rei, *πυκνὴν ἄμυστιν δεξιούμενοι, handing one* or *pledging one in* many a bumper, Rhes. 419. Cf. *δείκνυμι*, fin. Plat. Rep. 468 B, has aor. *δεξιωθῆναι*, in pass. signf.

ΔΕΞΙΟ΄Σ, *ά, όν*, Lat. *DEXTER, DEXTIMUS*, Sanscr. *DAKSHA.*—I. *on the right hand* or *side*, Hom., *ἐπὶ δεξιά* and *ἐπὶ δεξιόφιν, to the right*, Il.; later also *χειρὸς εἰς τὰ δεξιά*, Soph. Fr. 527 (indeed *ἐπ' ἀριστερὰ χειρός* is in Hom.), and *ἐπὶ δ. χειρός*, Theocr. 25, 18; but *ἐνδέξια* and *ἐπὶ δεξιά,=ἐν δεξιᾷ, on the right:* for which Hdt. has *πρὸς δεξιά*, 1, 51; 7, 69, v. also *δεξιά.*—II. *fortunate*, boding good, esp. of the flight of birds and other omens; so *δεξιὸς ὄρνις,=αἴσιος*, freq. in Hom.: Heyne indeed, Il. 7, 184, remarks that he always uses it in signf. I.: but the fact is that Greek augurs looked to the north, so that the *lucky* omens from the east were *on their right*, the *unlucky* ones, from the west, *on their left:* to the Romans, on the contrary, who looked south, *the good omens* were *laeva* or *sinistra;* though their poets often use the Greek form. From the Greek preference of the right hand, it was considered lucky to hand wine from left to right, Il. 1, 597; and in the same way to do all things which went round a circle, as handing round lots, begging round a table, cf. Il. 7, 184, Od. 17, 365; 21, 141, Theogn. 938, and *ἐνδέξιος, ἐπιδέξιος.*—III. metaph. *dexterous, ready, nimble*, opp. to *left-handed* (French *gauche*), and of mind, *sharp, shrewd, clever*, first in Pind. I. 5, 77 (4, 61), who has also superl. in this sense, N. 3, 12, and then freq. in Ar., both of persons and things, as Nub. 428, 834. Adv. *-ιῶς*, superl. *δεξιώτατα*, Ar. Nub. 148. (Cf. *δείκνυμι*, fin.)

†Δεξιός, *οῦ, ὁ, Dexius*, a Colophonian, father of Xenophanes, Diog. L. (wr. also *Δέξιος*); in Luc. *Δεξίνους*.

Δεξιόσειρος, *ον, ὁ*, (*δεξιός, σειρά*) *ἵππος*, the horse *which was not yoked to the chariot, but ran in traces*, usu. *on the right side:* and as it thus had more liberty for prancing, etc., than the others, the finest horse was prob. put there for display: hence *spirited, impetuous*, cf. Herm. Soph. El. 712, and *σειραφόρος:* so metaph. in Soph. Ant. 140, as epith. of Mars.

Δεξιοστάτης, *ου, ὁ*, (*δεξιός, ἵσταμαι*) *one who stands in the right file of* the chorus, Müll. Eum. § 12. [ᾰ]

Δεξιότης, *ητος, ἡ*, (*δεξιός*) *dexterity, activity*, esp. of mind, *sharpness, cleverness, σοφίη καὶ δ.*, Hdt. 8, 124, and so freq. in Ar.—II.=*δεξίωσις*, Paus.

Δεξιότοιχος, *ον*, (*δεξιός, τοῖχος*) *on the starboard side of a ship.*

Δεξιοφᾰνής, *ές*, (*δεξιός, φαίνομαι*) *appearing on the right*, Plut.

Δεξιόφιν, adv., but also *ἐπὶ δεξιόφιν, to the right, towards the right*, Il. 13, 308, v. Kühner Gr. Gr. § 262.

†Δέξιππος, *ου, ὁ, Dexippus*, a Laconian in the Greek force of Cyrus the younger, Xen. An. 5, 1, 15.

Δεξίπῡρος, *ον*, (*δέχομαι, πῦρ*) *receiving fire* or *burnt-sacrifices, θυμέλη*, Eur. Supp. 65.

Δέξις, *εως, ἡ*, (*δέχομαι*) *reception*, Eur. I. A. 1182, cf. *δοχή*.

Δεξιτερός, *ά, όν*, poet. lengthd. form for *δεξιός, right, the right*, Hom., and Pind., *δ. κατὰ μαζόν*, Il. 5, 393; *δ. χειρί*, Od. 20, 197, also *δεξιτερά*, like *δεξιά*, sub. *χείρ, the right hand*, Hom.

†Δεξιτερῆφιν, Ep. for *δεξιτερᾷ*, Il. 24, 284.

†Δεξιφάνης, *ους, ὁ, Dexiphanes*, masc. pr. n., Strab.

Δεξίωμα, *ατος, τό*, (*δεξιόομαι*) *that which is well received, an acceptable thing*, Eur. Bell. 15.—II.=*δεξίωσις, a pledge of friendship*, Soph. O. C. 619.

Δεξιώνῠμος, *ον*, (*δεξιός, ὄνομα*) *right*, or *lucky in name:* also simply=*δεξιός, χερσί δεξιωνύμοις*, Aesch. Supp. 607, cf. *εὐώνυμος*.

Δεξίωσις, *εως, ἡ*, (*δεξιόομαι*) *the offer of the right hand, a greeting, welcome*, Plut.: also *canvassing*, Lat. *ambitus*, Id.

Δέξο, imperat. of a sync. aor. from *δέχομαι*, Il. 19, 10.

†Δεξόος, *ου, ὁ, Dexoüs*, masc. pr. n., Plut. Pyrrh. 17.

Δέομαι, f. *δεήσομαι*, and Epich. p. 67, *δεοῦμαι*, dep. pass. c. fut. mid., *to need, want: to beg, ask:* v. sub *δέω* (B).

Δέομαι, dep., *to be afraid*, c. inf., Aesch. Pers. 700, from *δέος*, but dub. (not occurring elsewh.), and Dind. reads *δίομαι*.

Δέον, *οντος, τό*, and Att. *δεῖν*, Lys., part. neut. from the impers. *δεῖ, that which is binding, needful, right, proper*, Xen. Mem. 4, 3, 8; also *τὰ δέοντα*, Thuc. 1, 22, etc.: *ἐν δέοντι*, sub. *καιρῷ, in good time, seasonably*, Lat. *opportune*, Eur. Med. 1277, also *ἐν τῷ δέοντι*, Hdt. 2, 159: so too *εἰς δέον*, Hdt. 1, 119, Soph. O. T. 1416, also *ἐς τὸ δέον*, Hdt. 2, 173: but *εἰς τὸ δ.* also, *for needful purposes, needful*, hence, at Athens, the phrase for *secret service, εἰς τὸ δέον ἀπώλεσα*, Ar. Nub. 859, ubi v. Interpp.: *εἰς οὐδὲν δέον, to no useful purpose, unnecessarily*, Dem.: *πρὸ τοῦ δέοντος, before there is any necessity.*—II. like *ἐξόν, ἐνόν, παρόν*, etc., *δέον* is used instead of the gen. absol, *δέοντος*, esp. in Thuc., and Oratt., *it being needful* or *fitting*, c. inf., Ar. Nub. 989: this is rather the acc. than the nom., v. Kühner Ausf. Gr. § 670: so, *οὐδὲν δέον, there being* no *need.*

Δέον, Ion. for *ἔδεον*, imperf. from *δέω, to bind*, Od.

Δεόντων, 3 pl. imperat. from *δέω, let them bind*, Od.

Δεόντως, adv. from *δέον, as it ought; fittingly*, Plat. Legg. 837 C.

Δεόνῡσος, *ὁ*, v. *Δεύνυσος*.

ΔΕ΄ΟΣ, gen. *δέους, τό:* the plur. only in Ael.: poet. *δεῖος*, (*δείδω*)=*δεῖμα, fear, alarm, affright*, Hom., who uses both forms, and oft. joins *χλωρὸν δέος, pale fear:* distinguished by Ammon. from *φόβος*, as being more lasting, cf. Stallb. Plat. Prot. 358 D; we have them joined in Hdt. 4, 115. Construct. *δ. τινός, fear of* a person or thing, Ar. Ach. 581, Thuc., etc.: *δέος* (*ἐστί* or *γίγνεται*) c. inf., Il. 12, 246, more usu. foll. by *μή*, c. subj., Ar. Eccl. 650, Thuc. 3, 33, etc.; also *δέος ἔχειν μή...*, Soph. O. C. 223.—II. *awe, reverence*, Aesch. Pers. 702: *ἀδεὲς δέος δεδιέναι*, to fear where no fear is, Plat. Symp. 198 A.—III. *a terror, means of inspiring fear, δ. δεινότερον*, Thuc. 3, 45.

ΔΕ΄ΠΑΣ, *αος, τό*, plur. nom. *δέπᾰ*, Od., poet. dat. *δεπάεσσι*, Il. 4, 3, and *δέπασσι*, Il. 15, 86, *a beaker, goblet, chalice* for libations, Hom., with whom it is always of gold, sometimes richly wrought, Il. 11, 632: later also of earthenware, Anth.: cf. *ἀμφικύπελλος.*—II. *the golden bowl* or *boat* in which the sun floated back from west to east during the night, Sturz Pherecyd. p. 103, Kleine Stesich. 7, fin., cf. Mimnerm. 9. Hence.

Δεπαστραίο *α, ον, in* or *of a cup*, Lyc.

Δέπαστρον, *ου, τό,=δέπας*, Antim. 9.

Δεράγχη, *ης, ἡ*, (*δέρη, ἄγχω*) *a collar*, Anth.

Δεραγχής, *ές,=δειραγχής*, Anth.

Δέραιον, *ου, τό, a necklace*, Eur. Ion 1431, in plur.: *a collar*, Xen. Cyn. 6, 1: strictly neut. from *δέραιος, of the neck.* Hence

Δεραιοπέδη, *ης, ἡ,=δειροπέδη*, Anth.

Δέρας, *ατος, τό*, like *δέρος*, poet. for *δέρμα, skin, hide.*

Δεράς, *άδος, ἡ,=δειράς*, Soph. Phil. 491, Eur. I. T. 1240, e conj. Hermanni.

†Δέρας, *τό, Deras*, a fortress of Sicyonia, v. l. Xen. Hell. 7, 1, 22, cf. *Γέρας*.

†Δερβαῖος, *ου, ὁ, an inhabitant of Derbe, a Derbēan*, N. T. Act. 20, 4: from

†Δέρβη, *ης, ἡ, Derbe*, a city of Lycaonia, Strab. Hence

Δερβήτης, *ου, ὁ, an inhabitant of Derbe*, Strab.

†Δέρβικες, *ων, οἱ, the Derbices*, a people of Morgiana, on the Oxus, bordering on the Hyrcanians, Strab.

Δέργμα, *ατος, τό*, (*δέρκομαι*) *a look, glance, κυανοῦν λεύσσων δέργμα δράκοντος, looking the look of*, i. e. *looking like...*, Aesch. Pers. 83, cf. Eur. Med. 187.

†Δέρδαι, *ῶν, οἱ, the Derdae*, a mountain-tribe in eastern India, Strab.

†Δέρδας, *α* and *ου, ὁ, Derdas*, a Macedonian, son of Arrhidaeus, Thuc. 1, 57.

Δέρη, *ης, ἡ*, Att. for *δειρή, the neck, the throat*, Trag.

*ΔΕ΄ΡΘΩ, assumed as present, whence to form some tenses of *δαρθάνω*.

†Δέρθων, *ωνος, ὁ, Derthona*, now *Tortona*, a city of Italy, Strab.

Δέρις, *ιος, ἡ,=δέρη.*—II.=*δέῤῥις*.

†Δερκεταῖος, *ου, ὁ, Dercetaeus*, masc. pr. n., Plut. Anton. 79.

†Δερκέτης, and *Δέρκετος, ου, ὁ, Dercētes*, or *Dercĕtus*, masc. pr. n., Ar. Ach. 1028.

†Δερκετώ, *οῦς, ἡ, Dercĕto*, a Syrian goddess, mother of Semiramis, Diod. S. 2, 4: Luc. de dea Syr. 14.

Δερκευνής, *ές*, (*δέρκομαι, εὐνή*) *sleeping with the eyes open*, Nic.

Δερκιάομαι, dep., poet. for *δέρκομαι*, Hes. Th. 911.

ΔΕ΄ΡΚΟΜΑΙ, dep. pass. (for the act. present *δέρκω* only occurs in Gramm.): perf. with pres. signf. *δέδορκα:* aor. *ἔδρᾰκον*, also in pass. form *ἐδράκην* and *ἐδέρχθην*, all in act. signf.: Hom. uses only part. *δερκόμενος*, impf. *δερκέσκετο*, with aor. *ἔδρακον*, and perf. *To look, see*, Hom.; and as life is necessary to sight, *to behold the light of the sun, to live*, like *βλέπω*, Il. 1, 88, Od. 16, 439: *δεινόν, σμερδαλέον δ., to look* terrible, Hom. and so in Att., *φόνια δ.*, Ar. Ran. 1336: also c. acc. cognato, *πῦρ ὀφθαλμοῖσι δεδορκώς, flashing fire from his eyes*, Od. 19, 446, and so *δ. Ἄρη*, Aesch. Theb. 53: also—2. c. acc. objecti, *to look on* or *at*, esp. in pres., and aor., Hom.: also *δ. κατά τι*, Aesch. Pr. 679: hence in genl. *to perceive, be aware of, κτύπον δέδορκα.*

Aesch. Theb. 103.—II. of light, *to flash, gleam*, like the eye, φάος, φέγγος δέδορκε, Pind. N. 3, fin., 9, 98: hence δεδορκὸς βλέπειν, *to be keen-eyed*, Chrysipp. ap. Gell.—It seems strictly to be used not merely of *sight*, but of *sharp sight*, cf. Aesch. Supp. 409, Soph. Aj. 85, Lucas Quaest. Lexil. § 15. Only poet. (The Sanscr. root is *driç*: hence prob. δορκάς, δράκων.)

†Δερκυλίδας, and -υλλίδας, α and ου, ὁ, *Dercylidas*, a Spartan general, Thuc. 8, 61.

†Δερκυλλίς, ίδος, ἡ, *Dercyllis*, fem. pr. n., also Δερκυλίς, Anth.

†Δέρκῡλος, ου, ὁ, *Dercylus*, an Athenian player, Ar. Vesp. 78.—2. also -υλλος, *Dercyllus*, one of the ten envoys sent by the Athenians to Philip of Macedon, Dem., etc.

†Δέρκυνος, ου, ὁ, *Dercynus*, a son of Neptune, Apollod. 2, 5, 10.

Δέρμα, ατος, τό, (δέρω) *the skin, hide* of beasts, Lat. *pellis*, Hom., δέρμα λέοντος, a lion's skin for a cloak, Il.: also *skins prepared for bags, bottles*, etc., Od. 2, 291. Once in Hom. of a *man's* skin stript off, Il. 16, 341, cf. Hdt. 4, 64; 5, 25.—2. later in genl. one's *skin*, Lat. *cutis*, περὶ τῷ δέρματι δέδοικα, Ar. Eq. 27, cf. Pac. 746.—3. *the bark* of trees, Theophr.: also *the skin* or *slough* of fruit, Id. Cf. δορά, δέρας, δέρος, δέῤῥις. Hence

Δερματικόν, οῦ, τό, sub. ἀργύριον, *the revenue arising from the sale of the hides*, etc., of victims, Lycurg. ap. Harp., cf. Böckh P. E. 2, 50: strictly neut. from

Δερματικός, ή, όν, (δέρμα) *of* or *like skin*, Arist. H. A.

Δερμάτινος, η, ον, *of skin, leathern*, Od. 4, 782, ἀσπίς, Hdt. 7, 79.

Δερμάτιον, ου, τό, dim. from δέρμα, Arist. Physiogn.

Δερματίς, ίδος, ἡ, dim. from δέρμα.

Δερματουργία, ας, ἡ, (δέρμα, *ἔργω) *the preparing of leather, tanning*.

Δερματουργικός, ή, όν, *of, belonging to a tanner* or *tanning*, Plat. Polit. 280 C. From

†Δερματουργός, οῦ, ὁ, (δέρμα, *ἔργω) *a tanner*.

Δερματοφᾰγέω, ῶ, (δέρμα, φαγεῖν) *to eat the skin and all*, Strab.

Δερματοφορέω, ῶ, *to wear a skin* or *hide*: from

Δερματοφόρος, ον, (δέρμα, φέρω) *clothed in skins*, Strab.

Δερματώδης, ες, (δέρμα, εἶδος) *like skin*, Arist. H. A.

Δερμηστής, or δερμιστής, οῦ, ὁ, (δέρμα, ἐσθίω) *a worm which eats skin* or *leather*, Soph. Fr. 397, v. Ellendt.

Δερμόπτερος, ον, (δέρμα, πτερόν) *leather-winged*, as a bat, Arist. H. A.

†Δέρνης, ου, ὁ, *Dernes*, a satrap of Arabia, Xen. An. 7, 8, 25.

Δέρξις, εως, ἡ, (δέρκομαι) *the sense of sight*, Orac. ap. Plut.

Δέρον, imperf. for ἔδερον from δέρω, Hom.

Δέρος, εος, τό, like δέρας, poet. for δέρμα, *skin, hide*, Soph. Fr. 16.

†Δερῥιᾶτις, ιδος, ἡ, *of Derrium, Derrian*, epith. of Diana, from sq., Paus.

†Δέῤῥιον, ου, τό, *Derrium*, a place in Laconia, with a temple of Diana, Paus.

Δέῤῥιον and δεῤῥίδιον, ου, τό, dim. from sq.

Δέῤῥις, εως, ἡ, also δέρις, (δέρος, δέρμα) *a leathern covering* or *coat*, Eupol. Incert. 39.—II. in plur. *screens of skin*, etc., hung before fortifications to deaden the enemy's missiles, like the Roman *cilicia*, Thuc. 2, 75; where δέῤῥεις differ from διφθέραι, prob. as *undressed skins* from *dressed*.

†Δέῤῥις, εως, ἡ, *Derris*, a promontory of Macedonia, Strab.

†Δερσαῖοι, ων, οἱ, *the Dersaei*, a Thracian people on the Pangaeus, Hdt. 7, 100.

Δέρτρον, ου, τό, (δέρω) *the caul* or *membrane which contains the bowels*, Lat. *omentum*, Antim. 107, and Hipp.: in Od. 11, 579, the vultures of Tityus are represented δέρτρον ἔσω δύνοντες, where Aristarch. took it for *the skin* of Tityus; others still worse for the vulture's *beak* (for δύνοντες is neut., not act.); rather δέρτρον ἔσω is put for εἰς δέρτρον, *even to the bowels*, as in Hipp. 1149 E.

†Δερτῶσσα, ης, ἡ, *Dertōsa*, now *Tortosa*, a city of Spain, on the Iberus, Strab.

ΔΕ΄ΡΩ, Ion. δείρω, fut. δερῶ: aor. act. ἔδειρα: aor. pass. ἐδάρην, but we also have a part. δαρθείς in Nicoch. Cent. 1: fut. 2 pass. δαρήσομαι: perf. δέδαρκα and δέδορα: of which Hom. has impf., and aor. act. *To skin, flay*, of animals, δ. βοῦς, μῆλα, Hom.: ἀσκὸν δέρειν τινά, *to flay one alive*, Plut. Sol. 15, v. δαίρω: also δερῶ σε θύλακον, *I will flay you into* a purse, Ar. Eq. 370.—II. also (like our vulgar words *to tan* or *hide*) *to cudgel, thrash*, Ar. Vesp. 485, Ran. 619: hence proverb., ὁ μὴ δαρεὶς ἄνθρωπος οὐ παιδεύεται.=παθήματα μαθήματα, Menand. Monost. 422. (δαίρω and δείρω, both post-Hom., yet come nearer the Sanscr. *drî, to cut asunder*, and this brings δέρω into connexion with δρέπω,=δρύφω.)

Δέσις, εως, ἡ, (δέω) *a binding, tying together*.—II. like πλοκή, *the complication* or *involution of a dramatic plot*, opp. to λύσις, Arist. Poet. 18.

Δέσμα, ατος, τό, (δέω) poet. for δεσμός, *a bond, fetter*, Od. 1, 204.—II. *a head-band*, Il. 22, 468, in plur., like ἀνάδημα, διάδημα.

Δεσμευτικός, ή, όν, *fit, good for binding*, Plat. Legg. 847 D: from

Δεσμεύω, (δεσμός) *to fetter, put in chains*, H. Hom. 6, 17, Eur. Bacch. 616; *to tie together*, as corn in the sheaf, Hes. Op. 479.

Δεσμέω, ῶ, f. -ήσω, (δεσμός)=δεσμεύω, N. T.

Δέσμη, ης, ἡ, (δέω) *a bundle*, Alex., Κυβερν. 2, and ap. Dem. 934, 26.

Δέσμιον, ου, τό,=δεσμός, Anth.: strictly neut. from

Δέσμιος, ον, also α, ον, Soph. Fr. 217, (δεσμός) *binding*: hence *binding as a spell, bewitching*, c. gen., ὕμνος δ. φρενῶν, Aesch. Eum. 332.—II. pass. *bound, captive*, Soph. Aj. 299, and Eur.

Δεσμίς, ίδος, ἡ,=δέσμη, Hipp.

Δεσμός, οῦ, ὁ, plur. τὰ δεσμά, H. Hom. Merc. 157, Hdt. 6, 91, and so usu. Att. but δεσμοί, Eur. Bacch. 518, 634. (δέω) *a band, bond, fetter*: Hom. in genl. any thing *like a band for tying and fastening*, as *a halter*, Il. 6, 507; *a mooring cable*, Od. 13, 100, etc.—2. in genl., *bonds, imprisonment*, δεσμὸς ἀχλυόεις, Epigr. ap. Hdt. 5, 77, οὐδὲν ἄξιον δεσμοῦ, Hdt. 3, 145: so too in plur., Thuc. 7, 82.—II.=δέσμη, *a bundle*, late. [ῠ]

Δεσμοφύλαξ, ακος, ὁ, ἡ, (δεσμός, φύλαξ) *a prison-keeper, jailer*, N. T. [ῠ]

Δεσμόω,=δεσμεύω, *to bind, fetter*. Hence

Δέσμωμα, ατος, τό, *a fetter*, Aesch. Pers. 745, in plur.

Δεσμωτήριον, ου, τό, *a prison*, Thuc. 6, 60, δ. ἀνδρῶν, Hdt. 3, 23.

Δεσμώτης, ου, ὁ, *a prisoner, captive*, Hdt. 3, 143, and Att.—II. as adj. *in chains, fettered*, Aesch. Pr. 119: so too fem. δεσμῶτις, ιδος, δ. ποίμνη, Soph. Aj. 234.

Δεσπόζω, f. -όσω, (δεσπότης) *to rule with absolute sway, be lord of*, c. gen. H. Hom. Cer. 366, Hdt. 3, 142, etc.; later also c. acc., δ. πόλιν, Eur. H. F. 28: absol. *to gain the mastery*, Aesch. Pr. 208.—II. *to make one's self master of* a thing; and so, *to comprehend, catch the meaning of*, λόγου, Aesch. Ag. 543. Pass. *to be under the control of* one, Diod.

Δέσποινα, ης, ἡ, pecul. fem. of δεσπότης, *the mistress, lady of the house*, Lat. *hera*, Od.; where ἄλοχος δέσποινα and γυνὴ δέσποινα are joined; with reference to her entire authority over the domestics. From Pindar's time, *a princess, queen*, P. 4, 19, Fr. 87, 11: in Att. oft. joined with the names of goddesses, δ. Ἑκάτη, Aesch. Fr. 374, Ἄρτεμις, Soph. El. 626, etc.: but at Athens esp. as a name of Proserpina, Paus. 8, 37, 1–10.

Δεσποσιοναῦται, ῶν, οἱ, (δεσπόσιος, ναύτης) Helots at Sparta *who were freed on condition of serving at sea*, Myron ap. Ath. 271 F, cf. Müll. Dor. 3, 3, § 2.

Δεσπόσιος, ον,=δεσπόσυνος, Aesch. Supp. 845.

Δεσποστός, ή, όν, verb. adj. from δεσπόζω, *to be governed with absolute sway*, Arist. Pol.

Δεσποσύνη, ης, ἡ, *absolute sway, despotism*, Hdt. 7, 102.

Δεσπόσυνος, ον, (the fem. δεσποσύνη only as subst.) *of* or *belonging to the master* or *lord*, λέχος δεσπ., *the master's bed*, H. Hom. Cer. 144: τὰ δεσπόσυνα χρήματα, *the master's property*, Xen. Oec. 9, 16; δ. ἀνάγκαι, *arbitrary rule*, Aesch. Pers. 587: ὁ δεσπ., as subst.=δεσπότης, Tyrt. ap. Paus. 4, 14, 5: also *the young master, the heir*, Anaxandr. Prot. 1, 33: in Plut. Lyc. 28, ἡ δεσπ., *the master's daughter, the young mistress*, v. l.

Δεσποτεία, ας, ἡ, (δεσποτεύω) *absolute sway, despotism*, esp. of the Orientals, Plat. Legg. 698 A, Isocr. 113 D.

Δεσπότειος, α, ον,=δεσπόσυνος, Lyc.

Δεσπότειρα, ας, ἡ, fem. of δεσπότης, *a mistress*, Soph. Fr. 868.

Δεσποτεύω,=δεσπόζω, LXX.

Δεσποτέω, ῶ, f. -ήσω,=δεσπόζω c. gen., Plat. Tim. 44 E. Pass. *to be despotically* ruled, πρὸς ἄλλης χερός, Aesch. Cho. 104, σῇ χερί, Eur. Heracl. 884.

Δεσπότης, ου, ὁ, voc. δέσποτᾰ, acc δεσπότεα, δεσπότεας, Hdt. 1, 11, 111: *a master, lord*: strictly in respect of slaves, so that the address of a slave to his master was ὦ δέσποτ' ἄναξ, Ar. Pac. 90: otherwise it was used chiefly—2. of oriental rulers: hence *a despot, absolute ruler*, whose subjects are slaves, Lat. *dominus*, Hdt. 3, 89, Thuc. 6, 77.—3. also of the gods, cf. Eur. Hipp. 88, Xen. An. 3, 2, 13.—II. in genl. *an owner, master, lord*, κώμου, ναῶν, Pind. O. 6, 30, P. 4, 369, μαντευμάτων, Aesch. Theb. 27, τοῦ ὄρτυγος, Xen. An. 7, 4, 10, cf. ἄναξ. Post-Hom., though he uses δέσποινα in Od. (The deriv. is uncertain.)

Δεσποτίδιον, ου, τό, dim. from δεσπότης, Aristaen.

Δεσποτικός, ή, όν, (δεσπότης) *of, belonging to, concerning a master* or *his authority*: δεσποτικαὶ συμφοραί, misfortunes *that befall one's master*, Xen. Cyr. 7, 5, 64.—2. *fit to be a master*, c. gen. δ. τῶν ἀνθρώπων, Id. Oec. 13, 5—II. *inclined to tyranny, despotic*, Plat.

Rep. 344 C: *τὸ δεσποτικόν*=*δεσποτεία*, Id. Legg. 697 C: so too *ἡ -κή*, Arist. Pol. Adv. *-κῶς*, Isocr.

Δεσπότις, ιδος, ἡ, = *δέσποινα*, Soph., Eur., and Plat.

Δεσποτίσκος, ου, ὁ, dim. from *δεσπότης*, Eur. Cycl. 267.

Δετή, ῆς, ἡ, (strictly fem. from *δετός*, sub. *λαμπάς*) *sticks bound up, a fagot, καιόμεναι δεταί*, Il. 11, 554; 17, 663: Polyb. has *δεσμεύειν λαμπάδας*.

Δετός, ή, όν, verb. adj. from *δέω*, *bound.*

†*Δεύεσαν*, v. sub *δεύω*, Qu. Sm.

Δευήσεσθαι, poet. inf. fut. mid. of *δεύω*, *to miss, want*, Hom.

†*Δευκαλίδης, ου, ὁ,* for *Δευκαλιωνιάδης*, *son of Deucalion*, i. e. Idomeneus, Il. 12, 117: in pl. *οἱ Δευκαλίδαι*, *the descendants of* (the Thessalian) *Deucalion, the Greeks*, Ap. Rh. 4, 266.

†*Δευκαλίων, ωνος, ὁ, Deucalion* in Hom., son of Minos and Pasiphaë, father of Idomeneus, Il. 13, 451.—2. son of Prometheus, husband of Pyrrha, reigned in Thessaly; in his time occurred the famous deluge, which overflowed Greece; first in Hes. frg. 11, 3; Pind. Ol. 9; etc.—3. a Trojan, Il. 20, 478.—II. *ἡ*, an island near the promontory Pyrrha in Thessaly, Strab. Hence

†*Δευκαλίωνες, ων, οἱ, the descendants of Deucalion* (2), Theocr. 15, 141.

†*Δευκαλιώνεια, ας, ἡ, Deucalionēa*, a work of Hellanicus, so called, Ath. 416 B.

Δεῦκος, εος, τό,=*γλεῦκος.*

Δεῦμα, ατος, τό, (*δεύω*) *that which is wet, soaked: δεύματα κρεῶν, boiled flesh*, so Böckh and Dissen Pind. O. 1, 80, from MSS., for the old reading *δεύτατα.*

Δεύνῡσος, ου, ὁ, Ion. for *Δεόνυσος*, *Διόνυσος*, v. Bergk Anacr. Fr. 2. (Acc. to E. M. *δεῦνος* is Indian for *βασιλεύς:* on this v. Pott Forsch. 1, 102.)

Δευοίατο, poet. for *δεύοιντο*, from *δεύω, to miss*, Il.

Δεύομαι, poet. for *δέομαι*, Hom., v. *δεύω.*

Δευρί, cf. *δεῦρο* sub fin.

†*Δευρίοπος, ου, ἡ, Deuriopus*, a region of Macedonia, Strab.

ΔΕΥ͂ΡΟ, adv. of place, *hither, here*, with all verbs of motion: in Hom. freq. used in cheering up, or calling to one, *Here! this way! On! Come on! ἄγε δεῦρο, δεῦρ' ἄγε, δεῦρ' ἴθι,* and *δεῦρ' ἴτω*, always with a verb sing., *δεῦτε* being used with plur.: *δεῦρο* stands alone for the imperat., Od. 8, 292: *δεῦρο τόδ' ἱκάνω* occurs Il. 14, 309, Od. 17, 444: *δεῦρο*, sc. *ἴθι*, *here, you!* Ar. Pac. 845:—c. gen., *δ. τοῦ λόγου, up to this point* of the argument, Plat. Symp. 217 E.—2. also with verbs like *παραστῆναι, παρεῖναι*, in pregnant constr., *to have come hither* and *be here*, and so it may be translated simply *here*, first in Il. 3, 405; but most freq. in Att.—II. of time, *until now, up to this time, hitherto*, only in Att., esp. Trag.: also *δεῦρ' ἀεί*, Valck. Phoen. 1215, Pors. Or. 1679: freq. *μέχρι δεῦρο*, sometimes with art., *μέχρι τοῦ δεῦρο*, Thuc. Ar. has the stronger Att. form *δευρί* [ῑ], Nub. 323: *δεύρω* is quoted by Hdn. from Il. 3, 240, v. Spitzner.

Δεύς, Ar. Ach. 911, Aeol. for *Ζεύς*, Koen Greg. p. 599.

Δευσοποιέω, ῶ, to dye, stain, Alciphr.; and

Δευσοποιΐα, ας, ἡ, dyeing: from

Δευσοποιός, όν, (*δεύω, ποιέω*) *deeply-dyed*, so as to keep its colour, Plat. Rep. 429 E: *δ. χρόα, βαφή, a fast colour:* hence—II. metaph., *deeply imbued with* a thing, *lasting, indelible; δόξα*, Plat. Rep. 430 A, cf. Ruhnk. Tim.

Δευτάτιος, α, ον, poet. for *δεύτατος*, Jac. A. P. p. 74.

Δεύτατος, η, ον, the last, superl. from *δεύτερος*, q. v., Hom.,=*ὕστατος:* for Pind. O. 1, 80, cf. *δεῦμα.*

Δεῦτε, adv. as plur. of *δεῦρο, hither! Come on! Come here!* just like *δεῦρο*, but always with plur., and only as exclam.: esp. *δεῦτε φίλοι, δεῦτ' ἄγετε*, Hom., also *δεῦτ' ἄγε, Φαιήκων ἡγήτορες*, Od. 8, 11: sometimes merely used in exhorting, *come, then!* Il. 7, 350. (Acc. to Buttm. contr. from *δεῦρ' ἴτε.*)

Δευτεραγωνιστέω, ῶ, to be δευτεραγωνιστής, to play the second part in a drama: from

Δευτερᾰγωνιστής, οῦ, ὁ, (*δεύτερος, ἀγωνίζομαι*) *the actor who takes the second class of parts*, Lat. *secundarius*, cf. *πρωταγωνιστής, ὑστεραγωνιστής.* Hence metaph., *the second advocate in a court of law*, like our *junior counsel*, Dem. 344, 8.

Δευτεραῖος, α, ον, on the second day, usu. agreeing with the subject of the verb, as *δευτεραῖος ἦν ἐν Σπάρτῃ*, Hdt. 6, 106; but also *τῇ δευτεραίῃ*, sub. *ἡμέρᾳ*, Id. 4, 113.

Δευτερεῖα, ων, τά, sub. *ἆθλα, the second prize* in a contest, hence in genl. *the second place* or *rank, δ. τινὶ νέμειν*, Hdt. 1, 32, *δευτερείοισι ὑπερβάλλειν*, Id. 8, 123: and so in sing., Diog. L.

Δευτερέσχατος, ον, (*δεύτερος, ἔσχατος*) *the last but one.*

Δευτερεύω, (*δεύτερος*) *to be second in rank, value*, or *esteem*, Diosc.: *δευτερεύειν τινός, to be inferior to: τινί, to play second to*, Plut., like Cicero's *secundarius fuit Crassi.*

Δευτεριάζω, f. *-άσω,* (*δεύτερος*) *to play the second part, to come after* another, Ar. Eccl. 634.

Δευτερίας, ου, ὁ, (*οἶνος*) a kind of poor wine made by pouring water over the grapes and pressing them *a second time*, Lat. *lora.*

Δευτέριος, α, ον, (*δεύτερος*) *of inferior quality, οἶνος*, Nicoph. *Χειρ.* 6: *δ. ἅρμα, an attendant* chariot, LXX: *τὸ δευτέριον* or *τὰ δευτέρια, the afterbirth*, Lat. *secundinae*, also *τὰ δεύτερα*, Paul. Aeg.

Δευτεροβόλος, ον, (*δεύτερος, βάλλω* II, fin.) *casting the teeth again*, Hierocl.

Δευτερογᾰμέω, ῶ, to marry a second time; and

Δευτερογᾰμία, ας, ἡ, second marriage; from

Δευτερογάμος, ον, (*δεύτερος, γαμέω*) *marrying again*, all in Eccl. [ᾰ]

Δευτεροκοιτέω, ῶ, (*δεύτερος, κοίτη*) *to have a bedfellow*, Ath.

Δευτερολογέω, ῶ, to be δευτερολόγος, to speak or *act as the second.*—II. *to speak a second time*, LXX.

Δευτερολογία, ας, ἡ, the second place in acting or *speaking:* from

Δευτερολόγος, ον, (*δεύτερος, λέγω*) =*δευτεραγωνιστής, the second actor*, in rank between the *πρωτολόγος* and the *ὑστερολόγος*, Teles ap. Stob. p. 68, 50.

Δευτερονόμιον, ου, τό, (*δεύτερος, νόμος*) *the second* or *repeated Law*, the last book of the Pentateuch.

Δευτερόποτμος, ον,=*ὑστερόποτμος.*

†*Δευτερόπρωτος, ον,* (*δεύτερος, πρῶτος*) *σάββατον, the first* sabbath *after the second day of unleavened bread*, on which the wave sheaf was to be offered, and from which the fifty days were reckoned to the pentecost, Luc. 6, 1.

Δεύτερος, α, ον, the second, being in fact a sort of comp. of *δύο*, as *δεύτατος* is the superl., Buttm. Ausf. Gr. § 41, n. (cf. *γλεῦκος* from *γλυκύς.*)—I. in point of Time, *δεύτερος ἦλθε* he came *the second*, i. e. *latter of the two*, Hom.: as an actual compar., *ἐμεῖο δεύτεροι, after my time*, Il. 23 248: *δεύτερον ἄχος, a second*, i. e. *another* grief, Il. 23, 46: *δευτέρῳ χρόνῳ*, in *after* time, Pind. O. 1, 69: esp. freq. in neut. as adv., *δεύτερον αὖ, δεύτερον αὖτις, secondly, next, afterwards, again, a second time*, opp. to *πρῶτον*, Hom.: in prose usu. *δεύτερα*, which Hom. has once, Il. 23, 538: *τὸ δεύτερον*, Hdt. 1, 79, etc., and *τὰ δεύτερα*, Thuc.: later, *ἐκ δευτέρου, for the second time*, Lat. *denuo*, Diod., and N. T.—II. in point of Place, Order, Rank, *second*, i. e. *inferior*, Hom. only in Il., of one who is beaten in a contest: *σοὶ δεύτερον ἔσται*, it will be given you *as a second choice*, i. e. it will be allowed, Hes. Op. 34: later freq. c. gen., as *δεύτερος οὐδενός, second* to none, Hdt. 1, 23, *δ. παιδὸς σῆς*, Eur. Tro. 614, cf. Dem. 348, 22: also *δ. μετά τι*, Thuc. 2, 97: *ἡγεῖσθαι δεύτερον*, etc., *to think little of it in comparison*, Soph. O. C. 351, so *δ. ἄγειν, ποιεῖσθαι, τίθεσθαι*, Plut., and Luc.: *τὰ δεύτερα*, =*δευτερεῖα* and *δευτέριον, the second prize* or *place*, Il. 23, 538, Hdt. 8, 104. —III. *the second of two, δευτέρη αὐτή* herself *with another*, Hdt. 4, 113: *εἷς..., δεύτερος, unus...alter, the one... the other*, Schäf. Dion. Comp. p. 174. Superl. *δεύτατος*, usu. of time, Hom. Adv. *-ρως*, Plat. Legg. 955 E.

Δευτεροστάτης, ου, ὁ, (*δεύτερος, ἵσταμαι*) *one who stands in the second file of the Chorus*, v. Müller Eum. § 12.

Δευτεροτόκος, ον, (*δεύτερος, τίκτω*) *bearing, producing a second time*, Arist. H. A.: but—II. proparox. *δευτερότοκος, ον,* pass. *the second-born.*

Δευτερουργής, ές, χλαῖνα δ., a cloak *cleaned and fulled*, also *ἐπίγναφος.*

Δευτερουργός, όν (*δεύτερος,* **ἔργω*) *working in an inferior class, second-rate*, Plat. Legg. 897 A.—II. *ὁ δευτ., a fuller, clothes-cleaner.*

Δευτεροῦχος, ον,=*τὰ δευτερεῖα ἔχων, of second rank*, Lyc.

Δευτερόφωνος, ον, (*δεύτερος, φωνή*) *speaking after one*, epith. of Echo, Nonn.

Δευτερόω, ῶ, f. *-ώσω, to do a second time*, LXX; *δ. τινά* or *τινί, to give* one *a second blow*, Ib.: *τὸν ἀγρὸν δ.*, Lat. *iterare agrum*, cf. *τριτόω.* Hence

Δευτέρωμα, ατος, τό, a repetition.

Δευτέρωσις, εως, ἡ, the second rank or *course*, LXX.—II. the Jewish traditions were so called, Eccl. Hence

Δευτερωτής, οῦ, ὁ, an expounder of the traditions, a rabbi, Eccl.

Δευτήρ, ῆρος, ὁ, (*δεύω*) *an utensil for cooking* or *baking.*

ΔΕΥ'Ω, f. *δεύσω*, Hom. uses only pres. and impf. act. and pass.: 3 plur. impf. *δεύεσαν*, as if from *δεύημι*, occurs in Q. Sm. *To wet, soak, steep, πυκινὰ πτερὰ δεύεται ἅλμῃ*, Od. 5, 53: *δάκρυσι δεύεσκον εἵματα*, 7, 260: later the gen. was used for the dat., as *αἵματος ἔδευσε γαῖαν*, Eur. Phoen. 674, like *καταδεύω* in Hom.: this meaning also in Il. 2, 471, *γλάγος* αγγεα δεύει, though usu. rendered *to fill with liquid, fill up.*—II. *to mix with liquid, to knead,* Ar. Fr. 267.—III. *to make to flow, shed,* αἶμ' ἔδευσα, Soph. Aj. 376. (Akin to διαίνω: cf. δέφω, our *dew, bedew.*

ΔΕΥ'Ω, f. δευήσω, Aeol. and Ep. form for δέω, *to miss, want:* Hom. uses only the aor. act. ἐδεύησεν δ' οἰήϊον ἄκρον ἱκέσθαι, *he missed, failed* in reaching it, Od. 9, 483, 540. More freq. δεύομαι, f. δευήσομαι, dep. pass. c. fut. mid., *to feel the want* or *loss of, to be at a loss for, be without,* τινός, Hom., as θυμοῦ δευόμενος, *reft of* life, Il. 3, 294: hence also *to be wanting, deficient in,* μάχης ἐδεύεο πολλόν, Il. 17, 142: ἄλλα πάντα δεύεαι Ἀργείων, *thou art inferior to* them in all else, Il. 23, 484.

ΔΕ'ΦΩ, f. -ψω, *to moisten, soften by moisture, make supple,* esp. *to work skins, to curry, tan.* Mid. sensu obscoeno,=Lat. *masturbari,* Ar. Eq. 24. (Hence δεψέω, Lat. *depso,* also διφθέρα: perh. akin to δεύω, but v. Pott Forsch. 1, 210.)

Δεχάμματος, ον, (δέκα, ἅμμα) *with ten knots* or *meshes,* Xen. Cyn. 2, 5.

Δέχαται, 3 plur. perf. from δέχομαι, without redupl., Il. 12, 147.

Δεχήμερος, ον, (δέκα, ἡμέρα) *for ten days, lasting ten days:* ἐκεχειρία δεχ., a truce, *from ten days to ten days,* i. e. terminable at any time on giving ten days' notice, Thuc. 5, 26: τὸ δεχ., *a space of ten days,* Polyb.

Δέχθαι, Ep. inf. aor. syncop. from δέχομαι, Il. 1, 23, cf. Buttm. Ausf. Gr. § 110, 9.

Δέχνυμαι, poet. for δέχομαι, Orph. Arg. 566.

ΔΕ'ΧΟΜΑΙ, Ion. δέκομαι, but not so in Hom.: fut. δέξομαι, and δεδέξομαι, Il.: perf. δέδεγμαι: plqpf. ἐδεδέγμην: aor. pass. ἐδέχθην: the forms of the Ep. syncop. aor., viz. 3 sing. δέκτο, 2 sing. imperat. δέξο, inf. δέχθαι, part. δέγμενος, are esp. to be noticed, cf. Buttm. Ausf. Gr. § 110, 9: on the forms δειδέχαται, δειδέχατο, v. δείκνυμι sub fin.: dep. mid.—I. of things, etc., *to take, accept, receive* what is offered, Lat. *accipere,* Hom., in various phrases: μῦθον δ., *to take well, receive kindly,* Od. 20, 271; with which is connected the post-Hom., τὸν οἰωνὸν δ., *to accept, hail* the omen, Hdt. 9, 91: also δ. τὸν ὅρκον, Ar. Ran. 589: διδόναι καὶ δέχεσθαι τὰ δίκαια, Thuc. 1, 37, cf. H. Hom. Merc. 312: also hence *to listen to, give ear to, approve,* λόγους, ξυμμαχίην, Hdt., cf. Valck. Phoen. 462: *to accept, bow to, submit to,* Κῆρα, Il. 18, 155: *to receive, accept graciously,* of the gods, δ. ἱρά, Il. 2, 420; also with πρόφρων, Il. 23, 647. Construct., δ. τί τινι, *to receive* something *at the hand of* another, Hom., and Att., as Il. 2, 186, Pors. Hec. 533; also τι ἐκ or παρά τινος, Ib., sometimes too τί τινος, Il. 1, 596; 24, 305: but also δ. τί τινος, *to receive* one thing *for* another, as χρυσὸν ἀνδρὸς ἐδέξατο, Od. 11, 327, for τι ἀντί τινος, as in Plat. Gorg. 475 D: c. inf., *to take rather, to choose,* Thuc. 1, 143, Plat. Apol. 41 A; in full, μᾶλλον δ., as Xen. Hell. 5, 1, 14, Symp. 4, 12.—II. of persons, *to receive hospitably, entertain,* Lat. *excipere,* Hom., in full ἐν μεγάροισι δ., Il. 18, 331; also στέγῃ, πυρὶ δ. τινά, Valck. Hipp. 82.—2. *to receive as an enemy, to await the attack of, watch for,* Lat. *excipere,* ἐπιόντα δ., Il. 5, 238: so too εἰς χεῖρας δ. Xen., τοὺς πολεμίους δ., freq. in Att.; τὴν πρώτην ἔφοδον, Thuc. 4, 126; and so absol. *to await the onset,* Id. 4, 43.—3. in genl. *to expect, wait for,* c. acc. et inf. fut., Od. 9, 513; 12, 230: δ. ὁπότε...λήξειεν, Il. 9, 191, δ. εἴσοκεν ἔλθῃς, Il. 10, 62: these two signfs. belong only to f. δεδέξομαι, perf. δέδεγμαι, and part. δέγμενος, which indeed is used in this sense only, except in H. Hom. Cer. 29, Merc. 477.—B. apparently intr. *to succeed, come next,* Lat. *excipere,* ὥς μοι δέχεται κακὸν ἐκ κακοῦ αἰεί, Il. 19, 290, so ἄλλος δ' ἐξ ἄλλου δέχεται χαλεπώτατος ἆθλος, Hes. Th. 800: and ἐκ τοῦ στεινοῦ τὸ Ἀρτεμίσιον δέκεται, Hdt. 7, 176. (On its possible connexion with δείκνυμι, v. δείκνυμι, fin.)

Δεψέω, ῶ, f. -ήσω, *depso,*=δέφω, *to soften, make supple,* κηρόν, *to work* wax *till it is soft,* Od. 12, 48.

Δέψω,=foreg., Hdt. 4, 64.

ΔΕ'Ω (A), f. δήσω, aor. act. ἔδησα, pass. ἐδέθην: perf. act. δέδεκα, Dem. 764, 18, but rare; pass. δέδεμαι, and 3 sing. plqpf., δέδετο, Il. 5, 387: fut. pass. δεδήσομαι, rarely δεθήσομαι, as in Dem. 759, 23. *To bind, tie, fasten, fetter,* Hom., etc.; also δεσμῷ and ἐν δεσμῷ δῆσαι, Hom.: also δ. ἔκ τινος, as ἐξ ἐπιδιφριάδος ἱμᾶσι δέδεντο, Il. 10, 475, cf. Hdt. 4, 72: δῆσαί τινα ξύλῳ, or πεντεσύριγγι ξύλῳ, *to put him in the pillory,* Ar.; δ. κύνα κλοιῷ, *to tie a clog to a dog,* Solon ap. Plut. Sol. 24: also δ. πρός τινι, Aesch. Pr. 15, πρός τι, Soph. Aj. 108: absol. *to put in bonds, imprison,* Aesch. Eum. 641, Thuc. 1, 30, etc.—2. *to bind* or *keep to* a thing, as metaph., πῶς ἂν ἐγώ σε δέοιμι; how shall I *bind* you to your pledge? Od. 8, 352, where however Nitzsch, perh. better, takes it literally, as if Ἥφαιστος pointed to the nets in which he had caught Ἄρης.—3. *to bind, enchain, make still,* γλῶσσα δέδεται, Theogn. 178; δέδεται κέρδει, Pind. P. 3, 96, λύπῃ, Eur. Hipp. 160: later *to bind by spells enchant,* Jac. A. P. 11, 138.—4. c. gen. *to let, hinder from* a thing,=κωλύω, ἔδησε κελεύθου, Od. 4, 380, 469, like βλάπτω.—II. Hom. also freq. uses the mid. *to bind, tie, put on one's self,* e. g. ποσσὶ δ' ὑπαὶ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα, *tied, bound* them on *his* feet, Il. 2, 44, etc.: but in pass. περὶ κνήμησι κνημῖδας δέδετο, *he had* greaves *bound* round his legs, Od. 24, 228. Cf. also δίδημι.

ΔΕ'Ω (B), fut. δεήσω: aor. ἐδέησα, yet Hom. once has δῆσεν for ἐδέησεν, Il. 18, 100, *to lack, miss, stand in need of,* c. gen.: (elsewh. Hom. always uses the poet. form δεύω); so παραδείγματος τὸ παράδειγμα αὐτὸ δεδέηκε, Plat. Polit. 277 D; but in Att. usu. c. gen., ὀλίγου, πολλοῦ δέω, *I want* much, i. e. am far from, usu. c. inf. pres., e. g. πολλοῦ δέω ἀπολογεῖσθαι, *I am* far *from* defending myself, Plat. Apol. 30 D; so too ὀλίγου δέω c. inf., *I want* but little *of* doing, am all but doing, e. g. ὀλίγου δέω δακρῦσαι, Ib.: so τοσούτου δέω, παρὰ μικρὸν δέω, c. inf., Isocr. 222 B; in prose also freq. with numbers, as δυοῖν δέοντα τεσσεράκοντα, forty *lacking* two, *save* two, like Lat. *duodeviginti,* Hdt. 1, 14, so too freq. in Att.—II. on δεῖ impers., v. δεῖ: so too on δέον.—B. as dep. δέομαι: fut. δεήσομαι: aor. ἐδεήθην, always personal, and only used by Hom. in form δεύομαι, q. v., *to stand in need of, want,* c. gen., Hdt. 4, 84, etc.: hence, *to long* or *strive after, wish, beg for.* Construct., usu. c. gen. rei, as Hdt. 1, 36, etc.: also c. dupl. gen., *to beg a thing* from a person, Id. 1, 8 but this more freq. δεῖσθαί τί τινος, as Ar. Ach. 1059, also δέησιν δεῖσθαι τινος, Aeschin. 33, 41: hence c. gen. pers. et inf., *to beg* a person *to do.* Hdt. 1, 59, and so freq. in Att.: very rarely c. acc. pers., as Thuc. 5, 36 ἐδέοντο Βοιωτοὺς ὅπως παραδῶσι.—II. absol. *to be in want* or *need,* usu. in part., as κάρτα δεόμενος, Hdt. 8, 59.

ΔΗ', particle, prob. shortd. from ἤδη; and, as the weaker form, always put after one or more words in a sentence, except in Ep. δή τοτε. δή γάρ: hence also it does not, like an adv. proper, refer to the whole sentence, but usu. serves to strengthen or limit the word to which it is attached: and this in various ways.—I. strictly of Time, to fix the attention on the present moment; *now, just now, already,* ὀκτὼ δὴ προέηκα... ὀϊστούς, *already* have I shot..., Il. 8, 297; δείδω μὴ δὴ τελέσῃ, I fear he will *now* accomplish, Il. 14, 44; ἕκτον δὲ δὴ τόδ' ἦμαρ, this is *now* the sixth day, Eur., cf. Il. 24, 107: oft. after advs. and conjunct. of Time, πολλάκι δή, *jam saepe,* Il. 19, 85; ἔς τε δή, till *at last,* Aesch.; νεωστὶ δή, νῦν δή, ὀψὲ δή, etc.: with imperat. and fut., *now, forthwith, directly,* χωρῶμεν δὴ πάντες, Soph.; νῦν δὴ σὺ δηλώσεις. Xen.: οὐ δή, *now no more,* σοὶ δ' ἔστιν..., ἐμοὶ δ' οὐκ ἔστι δή, Eur. Or. 1069.—II. marking sequence without distinct reference to time, though arising from it, *then;* εἰ χρὴ μαθεῖν σε, πάντα δὴ φωνεῖν χρεών, Soph.; and so in summing up numbers, γίγνονται δὴ οὗτοι χίλιοι, these *then* make up a thousand, Xen.; hence to resume what has gone before, like Lat. *igitur,* our *so,* Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἠετίωνος..., τοῦ περ δὴ θυγάτηρ, Il. 6, 395; Σόλων μὲν δὴ ἔνεμε, Hdt. 1, 32; and oft. in phrase τοιαῦτα μὲν δὴ ταῦτα, Lat. *haec hactenus:* καὶ δή is used to subjoin the thing meant to be chiefly emphatic, εἰς Αἴγυπτον ἀπίκετο..., καὶ δὴ καὶ ἐς Σάρδις, and *what's more,* to Sardis, Hdt. 1, 30, and more fully ἄλλος τε... καὶ δὴ καί: but καὶ δή often in Trag. to put a supposed case strongly forward, e. g. καὶ δὴ δέδεγμαι, and *now (suppose)* I have accepted..., Aesch. Eum. 894, cf. Herm. Vig. n. 331: δή is added to interrogs., when the question refers pointedly to something gone before, e. g. τί δή; why *then?* Eur. Med. 1012; so πῶς δή; ποῦ δή; and τί οὖν δή; πῶς οὖν δή; but in τί δὴ οὖν; δή strengthens the question.—III. used simply to limit, define, or strengthen the word which it follows, and here it comes nearer δῆτα than ἤδη in sense.—1. with verbs, esp. in imperat., ἄγε δή, φέρε δή, σκόπει δή, *do but* come, *only* come, freq. in Plat.; so μὴ δή μοι φύξιν γε ἐμβάλλεο θυμῷ, (think of what you like but) *only* don't think of flying, Il. 10, 447: in repeating another's words, ἐρώτα..., ἐρωτῶ δή.... *well,* I do ask, Xen.—2. with substantives, usu. Att. in ironical sense, Lat. *scilicet, videlicet,* e. g. εἰσήγαγε τὰς ἑταιρίδας δή, he brought in the *pretended* courtesans, Xen. Hell. 5, 4, 6, cf. Thuc. 6, 80.—3. with adjectives, usu. to strengthen their force, μόνη δή, *all* alone, Soph.: hence freq. with μέγας, πολὺς δή, and esp. with superl. e. g. κράτιστοι δή, *confessedly* the best.—4. with pronouns, to mark the person or thing strongly, ἔμε δὴ ὧδε διαθεῖναι, thus to use a man *like me*, Hdt.; and so oft. in questions, σὺ δή...ἐτόλμησας; you *of all persons?* Id.: τοιοῖςδε δή...ἐπ' αἰτιάμασιν with *so strong* charges, Aesch.; τοῦτο δή, this *and this only*, Thuc.: so with relatives, οἷος δὴ σύ, *just* such as thou, Il. 24, 376: so with indef. pronouns, δή increases the indefiniteness, ὅςτις δή, etc., some one or other, Lat. *nescio quis*; ἄλλοι δή, others *be they who they may*, Il. 1, 295. —5. with other particles, δή adds explicitness: esp. after relat. words, as ὅς δή..., ἔνθα δή, also ὡς δή, ἵνα δή, that (it may be) *exactly* so; *just* so; also ὡς δή, ἅτε δή, οἷα δή, *in that, inasmuch as*, though this ὡς δή is usu. ironical, e. g. Soph. O. C. 809: very freq. with particles of protestation, ἦ δή, ἦ μάλα δή, οὐ δή or δήπου, e. g. οὐ δήπου καὶ σὺ εἶ..., why *surely* you are not..., Xen.: for ἀλλὰ δή, etc., v. sub ἀλλά, etc. For fuller details v. Kühner Ausf. Gr. § 691 sq., Hartung Partikeln-Lehre, 1, p. 245 sqq.

Δηάλωτος, ον, contr. for δηϊάλωτος, q. v.

†Δηάνειρα, contr. for Δηϊάνειρα, Soph. Tr. 49.

Δῆγμα, ατος, τό, (δάκνω) *a bite, sting*, Xen. Mem. 1, 3, 12: metaph. λύπης, Aesch. Ag. 791, ἔρωτος, Soph. Fr. 721, cf. Valck. Phoen. 386.

Δηγμός, οῦ, ὁ, *a bite, sting*, Diod.: *gnawing pain*, Hipp.

Δηθά.=δήν, adv., *long, for a long time*, Hom.: οὐ μετὰ δηθά, *not long after*, Ap. Rh. (orig. neut. of an old word δηθός=δηρός.)

Δηθάκι and δηθάκις, adv.=foreg., Nic.

Δῆθε and δῆθεν, adv. (δή) *perhaps, I suppose*, like δηλαδή: mostly iron., like Lat. *scilicet, videlicet, to wit, forsooth*, esp. with ὡς, of misconceptions and mistakes, *as if forsooth*, φέροντες ὡς ἄγρην δῆθεν, Hdt. 1, 73, ὡς κατασκόπους δ. ἐόντας, Hdt. 3, 136, cf. 6, 39; 8, 5; so too Eur. H. F. 949, etc.

Δηθύνω, f. -ῠνῶ, (δηθά) *to tarry, be long, delay*, Hom.

Δηϊάασκον, Ep. impf. of δηϊόω.

Δηϊάλωτος, ον, (δήϊος, ἁλίσκομαι, ἁλῶναι) *taken by the enemy, captive*, Eur. Andr. 105: contr. δηάλωτος, Aesch. Theb. 72.

†Δηϊάνειρα, ας, ἡ, and Δηάνειρα, Soph. Tr. 49, *Dejanīra*, daughter of Oeneus, and wife of Hercules, Soph. Tr. 104, etc.—2. daughter of Nereus and Doris, Apollod. 1, 2.

†Δηϊάρης, ους, ὁ, *Deïăres*, an Athenian, Aeschin.

†Δηϊδάμεια, ας, ἡ, *Deidamīa*, daughter of Lycomedes, king of Scyros, Apollod. 3, 12, 8.—2. wife of Pirithous, elsewhere Hippodamia, Plut. Th. 30.—3. sister of Pyrrhus, Plut. Pyrrh. 1.—4. daughter of foreg., Paus.

†Δηϊκόων, ωντος, ὁ, *Deïcŏon*, son of Hercules and Megara, Paus. 2, 7, 9. —2. a Trojan, Il. 5, 534.

†Δηϊλέων, οντος, ὁ, *Deïleon*, son of Deïmachus, an Argonaut, Ap. Rh. 2, 958. Others in Q. Sm., etc.

†Δηΐμαχος, ου, ὁ, *Deïmachus*, father-in-law of Aeolus, Apollod. 1, 7, 5.—2. son of Neleus, Id. 1, 9, 9.—3. father of Autolycus, Ap. Rh. 2, 955.

†Δηϊόκης, ου Ion. εω, ὁ, *Deïoces*, king of the Medes, Hdt. 1, 16.

†Δηϊονεύς, έως, ὁ, *Deïoneus*, son of Eurytus of Oechalia, Plut. Thes. 8. —2. father-in-law of Ixion, Pind. cf. Δηΐων.

†Δηϊονίδης, ου, ὁ, *son of Deïon*, i. e. Cephalus, Callim. Dian. 209.

†Δηϊοπίτης, ου, ὁ, *Deïopites*, a Trojan, son of Priam, Il. 11, 420, Apollod. 3, 12, 15, Δηϊόπτης.

Δήϊος, η, ον, Ep. and Ion. for δάϊος, *hostile*, Il.; contr. δῇος, Aesch. Cho. 628. [ῆϊ in Anyte Ep. 1, cf. Jac. A. P. p. 152.]

†Δηϊόταρος, ου, ὁ, *Deïotarus*, king of Gallatia, Plut. Anton. 63.

Δηϊοτής, ῆτος, ἡ, (δήϊος) *the press* or *din of battle, the fight, battle*, freq. in Hom. (esp. Il.): *mortal struggle, death*, Od. 12, 257.

†Δηΐοχος, ου, ὁ, *Deïochus*, a Greek, Il. 15, 341.—2. a historian of Proconnesus, Dion. H.

Δηϊόω, contr. δηόω, (δήϊος) *to treat as an enemy*, Hom., esp. in Il., *to cut down, slay*, oft. c. dat. instrum. δ. χαλκῷ, ἔγχει, Hom.: also δ. ἀσπίδας, *to cleave* shields *in the fight*: more rare of beasts, e. g. of a horse *striking with his hoof*, Il. 11, 153, of wolves *rending* a stag, Il. 16, 158: δ. περί τινος, *to struggle for*..., Il. 18, 195. Later, *to ravage* a country, δ. χώραν, Ar. Lys. 1146, ἄστυ πυρί, Soph. O. C. 1319. [When the third syll. is long, Hom. uses the contr. forms δῃώσειν, δῄουν, δῃωθέντων, etc.]

†Δηϊπύλη, ης, ἡ, *Deipyle*, daughter of Adrastus, wife of Tydeus, Apollod. 1, 8, 5.

†Δηΐπυλος, ου, ὁ, *Deïpylus*, a Greek, Il. 5, 325.

†Δηΐπυρος, ου, ὁ, *Deïpyrus*, a Greek before Troy, Il. 9, 83, etc.—2. an Athenian, Aeschin.

†Δηΐφοβος, ου, ὁ, *Deïphobus*, son of Hippolytus, Apollod. 2, 6, 2.—2. son of Priam, Il. 12, 94.

†Δηΐφονος, ου, ὁ, *Deïphonus*, a seer of Apollonia, Hdt. 9, 92.

†Δηϊφόντης, ου, ὁ, *Deïphontes*, son of Antimachus, Apollod. 2, 8, 5.

Δηΐω,=δηϊόω, ἐδήϊον, Ap. Rh. 3, 1374.

†Δηΐων, ωνος, ὁ, *Deïon*, son of Aeolus, father of Cephaleus, Apollod. 1, 7, 3: called also Δηϊονεύς, Id., Strab.

Δηκτήριος, ον, (δάκνω) *biting, stinging, torturing*, καρδίας, Eur. Hec. 235.

Δήκτης, ου, ὁ, (δάκνω) *a biter*, δ. λόγος, *stinging*, Plut. Hence

Δηκτικός, ή, όν, *biting, stinging*, Arist. H. A.: metaph. *pungent, severe*, ἀστεῖον καὶ δ., Luc. Adv. -κῶς.

Δηλαδή, adv. (δῆλος, δή) *clearly, plainly, of course*, Soph. O. T. 1501, Eur. I. A. 1366: iron., προφάσιος τῆςδε δ..., on this pretext *as if forsooth*..., Hdt. 4, 135: also in answers, οὐ πόλλ' ἔνεστι δεινὰ τῷ γήρᾳ κακά; ...δηλαδή, *yes plainly*, Ar. Vesp. 441.

Δηλαίνω, collat. form of sq.

Δηλέομαι, fut. -ήσομαι. dep. mid., (δαίω, Lat. *deleo.*) *To destroy, slay*, 'Αχαιούς, Il. 4, 66: *to do a mischief to, wound*, χαλκῷ, Od. 22, 278: also absol., *to do mischief, be hurtful*, Il. 14, 102, Od. 10, 459: of things, καρπὸν δηλήσασθαι, *to lay waste, spoil*, Il. 1, 156: ὅρκια δ., *to make nothing of, break, violate*, oaths, truces, Il. 3, 107: of loss by theft, *to plunder, rob*, Od. 8, 444; 13, 124. Later, *to injure*, of mischief done by magic, Theocr. 9, 36, by wine, etc. Perf. in pass. signf. δεδηλῆσθαι, Hdt. 4, 198.

Δηλήεις, εσσα, εν, = δηλήμων, Orph.

Δήλημα, ατος, τό, *mischief, ruin*: usu. act., νηῶν δ., *the curse* of ships, Od. 12, 286; δ. ὁδοιπόρων, *a pest* to wayfarers, Aesch. Fr. 114, cf. Soph. O. T. 1495.

Δηλήμων, ον, gen. ονος, (δηλέομαι) *bringing mischief, destructive*, Il. 24, 33: as subst. βροτῶν δηλήμων, *destroyer*, Od. 18, 85, 116: so ὄφιες ἀνθρώπων οὐ δηλήμονες, *doing* men *no hurt*, Hdt. 2, 74.

Δήλησις, εως, ἡ, (δηλέομαι) *ruin mischief*, Hdt. 1, 41; 4, 112.

Δηλητήρ, ῆρος, ὁ, (δηλέομαι) *a destroyer*, Ep. Hom. 14, 8. Hence

Δηλητήριος, ον, *mischievous, destructive*, τὸ δηλητήριον, sub. φάρμακον, *poison*, Plut.

Δηλητηριώδης, ες, (δηλητήριον, εἶδος) *hurtful, poisonous*, Theophr.

Δήλια, τά, v. sub Δήλιος.

†Δηλία, ας, ἡ, *the Delian* goddess, epith. of Diana, as born in Delos.—2. *Delia*, fem. pr. n., Ath.

†Δηλιάδης, ου, ὁ, *Deliades*, son of Glaucus, brother of Bellerophon, Apollod. 2, 3, 1.

†Δηλιᾰκός, ή, όν, *of* or *belonging to Delos, Delian*, Thuc., etc.

Δηλιάς, άδος, ἡ, pecul. fem. to Δήλιος, *Delian*, κοῦραι Δηλ., *Delian nymphs*, H. Hom. Ap. 157: also *a Delian woman*, Ath.—II. *the Delian ship*, which bore Theseus to Crete when he slew the Minotaur. In memory of this, it was sent every fourth year, with a solemn deputation to the Delian Apollo: v. θεωρίς, θεωρός, and cf. Plat. Phaed. 58, Böckh P. E. 1, 286, sq. Also ἡ Δηλία, sc. ναῦς, Xen.

Δηλιαστής, οῦ, ὁ, *one of the Athenian deputation to Delos*, Ath., v. foreg.

†Δήλιον, ου, τό, (ἱερόν) *temple of the Delian Apollo*; hence as pr. n., *Delium.*—1. a city on the coast of Boeotia, where the Athenians were defeated by the Boeotians, Hdt. 6, 118, Thuc. 4, 76, etc.—2. a place in Laconia on the Argolicus Sinus, Strab.

Δήλιος, α, ον, also ος, ον, Eur. Tro. 89, *of* or *belonging to Delos, Delian*, Pind. P. 9, 17: ὁ Δήλιος, *the Delian* god, epith. of Apollo, and ἡ Δηλία, *the Delian* goddess, of Diana, as born in Delos, Thuc., etc.: ἡ Δηλία, also=Δηλιάς II., Xen. Mem. 3, 8, 2: in pl. οἱ Δήλιοι, *the inhab. of Delos, the Delians*, Hdt. etc.: τὰ Δήλια, (ἱερά) *the festival of Apollo at Delos*, v. Δηλιάς II.

Δήλομαι, Dor. for βούλομαι, also δηλέομαι, -ήσομαι, Valck. Ad. p. 258 C.

Δηλονότι, adv. for δῆλον ὅτι,=δηλαδή, *it is plain that, clearly, of course*, Plat. Crito 53 A.—II. Gramm., *namely, that is*, Lat. *videlicet*, Bast. Greg. p. 804.

Δηλοποιέω, ῶ, (δῆλος, ποιέω) *to make clear*, Plut.

Δῆλος, ου, ἡ, *Delos*, one of the Cyclades, birthplace of and sacred to Apollo and Diana, Od., etc.: called also 'Ορτυγία, now *Delo* or *Sdille.*—2. the chief city of the island was also called *Delos*. (Prob. from sq., acc. to the story of its becoming *visible* on a sudden.)

Δῆλος, η, ον, also ος, ον, Eur. Med. 1197; also δέελος, Il. 10, 466, *visible, clear: manifest, evident, certain*, Od. 20, 333, (not found elsewh. in Hom.): in Att. often constr. with part., δῆλοί εἰσι μὴ ἐπιτρέψοντες, *they are clearly* not *going* to permit, i. e. it is clear that they will not, Thuc. 1, 71; also with ὡς, δῆλός ἐστιν ὥς τι δρασείων κακόν, Soph. Aj. 326, cf. Xen. An. 1, 5, 9: but also δῆλος or δῆλον ὅτι..., with a verb, as Thuc. 1, 38, 93, cf. Xen. An. 1, 3, 9, whence δηλονότι, q. v., cf. Kühner Gr. Gr. § 771. 2

δῆλος itself is oft. used like δηλονότι, as αὐτὸς πρὸς αὐτοῦ· δῆλον..., all by himself; *yes plainly*, Soph. Aj. 906, cf. Ar. Av. 1407, Lys. 919: Eur. also has δῆλος δρᾶσθαι...ὤν (where the inf. is pleon.) Or. 350: δῆλον ποιεῖν, =δηλοῦν, *to make plain* or *known*, Thuc. 6, 34; also *to explain*, Dem. Adv. -λως. (Acc. to Buttm. akin to ἰδεῖν, through ἰδηλός, ἀρίδηλος, ἀρίζηλος.)

Δηλόω, ῶ, f. -ώσω, (δῆλος) *to show, make visible* or *clear*, Hdt., etc.—2. *to point out, make known, reveal*, Aesch., and Soph.—3. *to prove*, Soph. O. C. 146, Thuc. 1, 3.—4. *to declare*, Thuc. 4, 68: *to explain, set forth*, 2, 62: also *to indicate, signify*, Id. 1, 10, etc.—5. *to point out, order*, Soph. O. T. 77.—Construct.: δ. τινί τι, also δ. τι πρός or εἴς τινα, Soph. Tr. 369, Thuc. 1, 90, and δ. τινὶ περί τινος, Lys.: δηλοῖ ὅτι..., Hdt. 2, 149, etc.; but this is oft. expressed by a part., which if it refers to the nom. of the verb, is itself in nom. as δηλώσω πατρὶ, μὴ ἄσπλαγχνος γεγώς, *I will show my father that I am no weakling*, Soph. Aj. 472: δηλοῖς ὡς σημανῶν τι, *thou lookst as though thou hast somewhat to tell*, Soph. Ant. 242, cf. foreg., and Kühner Gr. Gr. 658. The usu. fut. pass. is δηλώσομαι, but we have δηλωθήσομαι, Thuc. 1, 144.—II. intrans.=δῆλός εἰμι, *to be clear* or *plain*, δηλοῖ ὅτι οὐκ Ὁμήρου τὰ Κύπρια ἔπεά ἐστι, Hdt. 2, 117, and so prob. 9, 68, cf. Heind. Plat. Crat. 434 C: for Soph. Aj. 878, v. Herm. ad l.: so too, ἐδήλωσε, Xen. Mem. 1, 2, 32. Hence

Δήλωμα, ατος, τό, *a means of pointing out, a proof*, Plat.

Δήλωσις, εως, ἡ, (δηλόω) *a pointing out, manifestation, explaining*, Thuc., Plat., etc.: δ. ποιεῖσθαι=δηλοῦν, Id. 4, 40.—2. *a direction, command*, Plat.—3. *a proclamation, manifesto*, Hdn.

Δηλωτέον, verb. adj. from δηλόω, *one must set forth, explain*, Plat. Tim. 48 E.

Δηλωτικός, ή, όν, (δηλόω) *expressive, indicative*, τινός, Hipp.

†Δημαγόρας, ου, ὁ, *Demagŏras*, a poet or historian, Dion. H.—2. a Rhodian, Plut. Luc. 3.

Δημᾰγωγέω, ῶ, *to be a* δημαγωγός, *to lead the people*, καλῶς δ., Isocr. 18 A: but almost always in bad sense, Ar. Ran. 419, etc., cf. δημαγωγός: c. acc. pers., δ. ἄνδρας, *to curry favour with*, Xen. An. 7, 6, 4; c. acc. rei, *to introduce* measures *so as to win popularity*, Dion. H.—2. *to render popular*, App.

Δημᾰγωγία, ας, ἡ, *the conduct, tricks, character of a* δημαγωγός, Ar. Eq. 191, cf. δημαγωγός.

Δημᾰγωγικός, ή, όν, *fit for, belonging to a demagogue*, Ar. Eq. 217. Adv. -κῶς· from

Δημᾰγωγός, οῦ, ὁ, (δῆμος, ἄγω) *a popular leader*: orig. without any bad sense, and so of Pericles in Isocr. 184 D: but by that time in genl. *the head of a mob, an unprincipled, factious orator, demagogue*, like Cleon, etc., Ar. passim, cf. esp. Arist. Pol. 4, 4; 5, 6, and Herm. Pol. Ant. § 69

†Δημάδης, ου, ὁ, *Demades*, the celebrated Athenian orator, an opponent of Demosthenes, Dem. 320, 27: hence adj. Δημάδειος, α, ον, *of Demades, Demadēan*, Dem. Phal.

†Δημαινέτη, ης, ἡ, *Demaenĕte*, fem. pr. n., Hipp.

†Δημαίνετος, ου, ὁ, *Demaenĕtus*, an Athenian commander, Xen. Hell. 5, 1, 10

Δημαίτητος, ον, (δῆμος, αἰτέω) *demanded by the people*.

Δημᾰκίδιον, ου, τό, a comic dim. from δῆμος, used by way of coaxing, Ar. Eq. 823. [κῐ]

Δημάρᾱτος, ον, (δῆμος, ἀράομαι) *prayed for by the people*: hence

†Δημάρᾱτος Ion. -ρητος, Dor. Δᾱμάρᾱτος, ου, ὁ, *Demarātus*, a king of Sparta, with Cleomenes; being expelled by him, he went to the Persian court, Hdt. 6, 63, etc.—2. an Athenian archon, Thuc. 6, 105.—3. a Corinthian partisan of Philip, Dem. 324, 14, Plut. Alex. 9.—4. a Rhodian, Plut. Phoc. 18.—5. father of Tarquinius Priscus, Polyb. 6, 2, 10.—6. an historian, Apollod.

†Δημαρέτη, ης, ἡ, *Demarĕte*, a poetess, Ath. 685 B.

†Δημάρετος, ου, ὁ, *Demărĕtus*, tutor of the children of Aristaechmus, Dem. 987, 18, seqq.—2. an Olympian victor, Paus.—3. father of Theopompus, Id.

†Δημαρίστη, ης, ἡ, *Demariste*, fem. pr. n., Plut. Timol. 3.

†Δημάρμενος, ου, ὁ, *Demarmĕnus*, a Lacedaemonian, father of Prinetidas and Chilon, Hdt. 5, 41; 6, 65.

Δημαρχέω, ῶ, *to be* δήμαρχος at Athens, Isae. ap. Dion. H., or *tribune* at Rome, Plut.

Δημαρχία, ας, ἡ, *the office* or *rank of* δήμαρχος, Dem. 1318, 18; *the tribunate*, Plut.

Δημαρχικός, ή, όν, *of a* δήμαρχος, or *tribune*, Dio C.

Δήμαρχος, ου, ὁ, (δῆμος, ἄρχω) *governor of the people*, and so—1. at Athens, *the president of a* δῆμος, or *township*, who managed its affairs, kept the registers, etc., and had to enforce the collection of certain taxes, Ar. Nub. 37, and oft. in Inscrr.: in earlier times the corresponding officer was called ναύκραρος, Böckh P. E. 2, 281, sq.—2. at Rome, *a tribune of the people*, Plut.

†Δήμαρχος, ου, ὁ, *Demarchus*, a Syracusan commander, Thuc. 8, 85.

†Δημέας, ου, ὁ, *Demĕas*, an Athenian, father of Philocrates, Thuc. 5, 116. Others in Xen. Mem. 2, 7, 6, Ath., etc.

Δημεραστής, οῦ, ὁ, (δῆμος, ἐράω) *friend of the people*, Plut.

Δήμευσις, εως, ἡ, *confiscation of one's property*, Lat. *publicatio bonorum*, Plat. Prot. 325 C, Dem. 215, 24: from

Δημεύω, (δῆμος) orig. *to declare* a thing *public property*, esp. of a citizen's goods, *to seize, confiscate them*, Lat. *publicare*, Thuc. 5, 60, Xen., etc.—2. in genl. *to make public*, δεδήμευται κράτος, the power *is in the hands of the people*, Eur. Cycl. 119.

Δημεχθής, ές, (δῆμος, ἔχθος) *hated by the people*, Call. ap. Choerob.

Δημηγορέω, ῶ, (δημηγόρος) *to be a public orator*, Ar.; *to harangue the people*, Dem. 29, 17: also c. acc. cognato, δ. λόγον, Id. 345, 29: *to make long speeches, to be long-winded*, Stallb. Plat. Gorg. 482 C, or perh. *to use tricks and fallacies*, such as go down in popular harangues, Heind. ibid., v. sq., and cf. δημόομαι, ῥητορεύω.

Δημηγορία, ας, ἡ, *a deliberative speech*, opp. to judicial speaking: *a speech in the public assembly*, Aeschin. 36, 31.—II. *a long copious speech*, Plat., or perh. *an excursive style*, or *of a plausible, fallacious kind*, Heind. Plat. Theaet. 162 D, cf. foreg.

Δημηγορικός, ή, όν, (δημηγόρος) *of, belonging to public speaking*, σοφία, Plat. Rep. 365 D, λόγος, Arist. Eth. N.: *qualified for it*, Xen. Mem. 1, 2, 48. Adv. -κῶς.

Δημηγόρος, ον, (δῆμος, ἀγορεύω) *haranguing the people, addressing the assembly*, ὁ δ., *a public speaker*, Plat., and Xen.: τιμαὶ δ., *a speaker's honours*, Eur. Hec. 254: στροφαὶ δημηγόροι, *rhetorical tricks*, Aesch. Supp. 623.

Δημηλασία, ας, ἡ, *exile*, Aesch. Supp.: from

Δημήλᾰτος, ον, (δῆμος, ἐλαύνω) *publicly exiled*, Aesch. Supp. 614.

Δημήτηρ, τερος and τρος, ἡ: an acc. Δήμητραν also occurs, as if from a nom. Δήμητρα, Plat. Crat. 404 B, Epigr. ap. Paus. 1, 37, 2: *Demeter*, Lat. *Ceres*, goddess of agriculture and rural life, mother of Persephone (Proserpina), seldom mentioned in Il. (never in Od.): the chief authority for her legends is H. Hom. Cer. Met. *the gifts of Ceres, corn, bread*, Opp. (Prob. =γῆ μήτηρ, mother earth, cf. δᾶ.) Hence

Δημητρεῖος, ον,=Δημήτριος, Plut.

†Δημητρία, ας, ἡ, *Demetria*, fem. pr. n., Ar. Nub. 684.

†Δημητριακός ή, όν,=Δημήτριος.

†Δημητριάς, άδος, ἡ, *Demetrias*, a city of Thessaly on the Pagasaean gulf, founded by Demetrius, Strab.—2. a city of Assyria, not far from Arbela, Strab.—3. an Attic tribe, so called in honour of Demetrius Poliorcetes, Plut. Demetr. 10.—4. the last day of the month, so called by Athenians in honour of the same, Ib. 12.

†Δημητριεύς, έως, ὁ, *an inhab. of Demetrias* 1, Polyb. 3, 6, 4.

†Δημήτριον, τό, v. sq. II.

Δημήτριος, ιον, *of* or *belonging to Demeter*, or *Ceres*, καρπὸς Δ., *corn*, Theophr.—II. τὸ Δημήτριον, *the temple of D.*, Strab.—III. τὰ Δημήτρια, *her festival*, Plut.

†Δημήτριος, ου, ὁ, *Demetrius*, common masc. pr. n.—1. ὁ Πολιορκητής, son of king Antigonus, conquered Macedon, but seven years after was driven out by Pyrrhus, Polyb., etc.—2. a king of Syria, surnamed Σωτήρ, 161–150 B. C., Diod.—3. a king of Syria, B. C. 145–126, surnamed Νικάτωρ, Diod.—4. son of king Philip of Macedon, brother of Perseus, Diod.—5. ὁ Φαληρεύς, a celebrated orator, pupil of Theophrastus, governor of Athens under Cassander, Diod., Plut., etc.—6. ὁ Φάριος, governor of Corcyra, under the Illyrian queen Teuta, Polyb., Strab.—7. ὁ Σκέψιος, a grammarian in Strab., who mentions many others of this name, as Polyb. also, etc.

†Δημητριών, ῶνος, ὁ, *Demetrion*, the Athenians so named the month Munychion, in honour of Demetrius Poliorcetes, Plut. Dem. 12.

Δημίδιον, ου, τό, comic dim. from δῆμος, Ar. Eq. 726, 1199, like δημακίδιον. [ῐδ]

Δημίζω, f. -ίσω, (δῆμος) *to affect the popular side, cheat the people*, Ar. Vesp. 699.

Δημιοεργός, όν, poet. for δημιουργός, q. v.

Δημιοπληθής, ές, (δῆμος, πλῆθος) κτήνη δ., cattle *which are the people's wealth*, Aesch. Ag. 128.

Δημιόπρᾱτα, ων, τά, (δήμιος, πιπράσκω) *goods seized by public authority*, and *put up for sale*; included among the heads of revenue by Ar. Vesp. 659, cf. Böckh P. E. 1, 265; 2, 127, sqq.

Δήμιος, ον, Att. also sometimes α, ον, (δῆμος) *belonging to the people*, οἶκος, Od. 20, 264; αἰσυμνῆται, judges *elected by the people*, Od. 8, 259: πρῆξις, *a public* matter, opp. to ἰδία, Od. 3, 82: δήμιον, Od. 2, 32; 4, 314: as adv., δήμια πίνειν, *at the public cost*, Il. 17, 250: τὸ δήμιον,=τὸ κοινόν, *the commonweal*, Aesch. Supp. 370: δημόσιος is more usu.—II. ὁ δήμιος, (δοῦλος) *the public executioner*, Aeschin. 44, fin.; also ὁ κοινὸς δήμιος, Plat. Legg. 872 B. In Rep. 439 E, we have νεκροὺς παρὰ τῷ δημίῳ κειμένους, where it would seem to be *the place of execution* rather than *the man:* but this is dub.

Δημιουργεῖον, ου, τό, *a work-place*, App.: from

Δημιουργέω, ῶ, *to be a* δημιουργός, *practise a trade, do work*, Plat. Soph. 219 C, etc.—2. c. acc., *to work at, make*, Id. Polit. 288 E; hence in pass., oft. in Plat.—II. *to be one of the magistrates* called δημιουργοί, Böckh Inscr. 1, p. 739. Hence

Δημιούργημα, ατος, τό, *a work of art:* in genl. *work, workmanship*, Zaleuc. ap. Stob. p. 279, 20.

Δημιουργία, ας, ἡ, *workmanship, art and skill*, Plat., etc.: in genl. *work, operation*, Arist. Rhet.—II. *the office of the magistrate*, δημιουργός, Arist. Pol.—III. *Creation*, Eccl.

Δημιουργικός, ή, όν, *of, belonging to a* δημιουργός, whether—1. *a handicraftsman*, Plat. Phaedr. 248 E; δ. τεχνήματα, *base mechanical* works, Id. Legg. 846 D: or—2. *a magistrate*, hence τὸ δ., *the board of magistrates* so called, Arist. Pol. Adv. -κῶς, *workmanlike*, Ar. Pac. 429.

Δημιουργός, όν, poet. δημιοεργός, Od. (δῆμος, * ἔργω) *working for the people, a workman, handicraftsman:* among them in early times we have soothsayers, surgeons, heralds, along with carpenters, etc., Od. 17, 383, sq., 19, 135, cf. Plat. Symp. 188 D; of confectioners in Hdt. 7, 31, esp., *a maker of bride-cakes*, Meineke Menand. p. 45: in genl. *a maker*, νόμων, Arist. Pol.; λόγων, Aeschin. 84, 36; δ. κακῶν, *author* of ill, Eur. Incert. 32: metaph. ὄρθρος δημιοεργός, morn *that calls man to work*, H. Hom. Merc. 98. —2. esp. *the Maker of the world*, Plat., and Xen., and so esp. in the Neo-Plat. philosophy, as the name of God, *the Creator*.—II. name of *a magistrate*, esp. in the Dorian states, of which few particulars are known, Thuc. 5, 47, cf. Müller Dor. 3, 8, § 5, cf. ἐπιδημ.

Δημιωστί, adv. *publicly*, formed like ἱερωστί, μεγαλωστί.

Δημοβόρος, ον, (δῆμος, βορά) *devourer of the people*, δ. βασιλεύς, a prince *that robs his people of their possessions*, Il. 1, 231.

†Δημογένης, ους, ὁ, *Demogenes*, an Athenian archon Ol. 115, 4, Diod. S.

Δημογέρων, οντος, ὁ, (δῆμος, γέρων) *an elder of the people*, one who ranks high among them from age; in genl. *an elder, chief*, Il. 11, 372: and in plur., *the nobles, chiefs*, like Lat. *senatores*, Il. 3, 149, cf. Arist. Eth. 2, 9, 6: δημογ. θεός,=Lat. *deus minorum gentium*, Anth.

†Δημοδάμᾱς, αντος, ὁ, *Demodamas*, a poet of Halicarnassus or Miletus, Ath. 682 E.

Δημοδιδάσκαλος, ου, ὁ, (δῆμος, διδάσκαλος) *a public teacher, preacher*, Eccl.

†Δημοδόκη, ης, ἡ, *Demodŏce*, daughter of Agenor, Hes. Fr. 73.

†Δημόδοκος, ου, ὁ, *Demodŏcus*, a blind singer among the Phaeacians, Od. 8, 43, ὁ Κερκυραῖος, Plut. Music. 3.—2. an Athenian commander, Thuc. 4, 75.—3. an Athenian, father of Theages, a friend of Socrates. Plat. Theag. 125 A.—4. an Achaean, Polyb. 5, 95, 7. (δῆμος, δέχομαι, prop. *well received by the people.*)

Δημόθεν, adv., *at the public cost*, Od. 19, 197; opp. to οἰκόθεν, *from among the people*, Ap. Rh.—II. δημόθεν Εὐπυρίδης, an Eupyrian *by deme*, i. e. *by birth*, Anth.

Δημοθοινία, ας, ἡ, (δῆμος, θοίνη) *a public feast*, Luc.

Δημόθροος, οον, contr. -θρους, -θρουν, (δῆμος, θροῦς) *uttered by the people*, φήμη, ἀρὰ δ., Aesch. Ag. 938, 1409, 1413: hence δ. ἀναρχία, lawlessness and sedition, lawless clamour, Ib. 883.

Δημοκατάρᾱτος, ον, (δῆμος, καταράομαι) *cursed publicly.*

Δημοκηδής, έος, ὁ, (δῆμος, κήδομαι) *friend of the people*, Lat. *poplicola*, Strab. Hence

†Δημοκήδης, ους, ὁ, *Democēdes*, a celebrated physician of Crotona, Hdt. 3, 125.

†Δημοκλείδης, ου, ὁ, *Democlīdes*, an Athenian orator, Archon Ol. 116, 1, Diod. S.—2. a writer, Ath. 174 F.

†Δημόκλειτος, ου, ὁ, *Democlītus*, inventor of the method of communicating signals by torches, Polyb. 10, 45, 6.

†Δημοκλῆς, έους, poet. uncont. -κλέης, ὁ, voc. -κλεις, Theog. 919, *Democles*, common masc. pr. n.,—1. an Athenian archon, Paus.—2. an historian of Phigalea, Strab.—Others in Dem., Isae., etc.

Δημόκοινος, ου, ὁ, (δῆμος, κοινός) sub. δοῦλος,=δήμιος, esp. *the executioner*, Soph. Fr. 869, Isocr. 361 D, cf. δήμιος II.—II. as adj., δημόκοινος, ον, *vile, common*, of coarse food, Lyc. ap. Ath. 420 C.

Δημοκόλαξ, ακος, ὁ, (δῆμος, κόλαξ) *a mob-flatterer*, Dion. H.

Δημοκοπέω, ῶ, *to be a* δημοκόπος, *to curry mob-favour*, Plut.; and

Δημοκόπημα, ατος, τό, *an attempt to gain mob-favour*, App.: and

Δημοκοπία, ας, ἡ, *love of mob-popularity*, Dion. H.; and

Δημοκοπικός, ή, όν, *of, belonging to a* δημοκόπος, βίος δ., Plat. Phaedr. 248 E: from

Δημοκόπος, ον, (δῆμος, κόπτω) *a mob-courtier, popularity-hunter*, Philo: cf. δοξοκόπος.

†Δημοκόων, ωντος, ὁ, *Democoön*, son of Priam, Il. 4, 499.

Δημόκραντος, ον, (δῆμος, κραίνω) *confirmed, ratified by the people*, ἀρὰ δ., Aesch. Ag. 457.

Δημοκρᾰτέομαι, as pass. (δῆμος, κρατέω) *to have a democratical constitution, live in a democracy*, Ar. Ach. 642, and freq. in Thuc.: in very late authors also in act.: cf. ὀλιγαρχέομαι.

Δημοκράτεια and -τία, ας, ἡ, *democracy, popular government:* on its nature, v. Thuc. 6, 89, Arist. Pol. 4, 4, 12; 6, 1, sq.

†Δημοκράτης, ους, ὁ, (δῆμος, κρατέω) *Democrates*, a common masc. pr. n., Xen. An. 4, 4, 15; Dem., etc.

†Δημοκρατίδης, ου, ὁ, *Democratides*, an Athenian, Dem. 929, 26.

Δημοκρᾰτίζω, f. -ίσω, *to be on the democratical side*, App.

Δημοκρᾰτικός, ή, όν, (δημοκρατία) *belonging, suited to a democracy*, νόμοι, Plat. Rep. 338 E: δημοκρατικόν τι δρᾶν, to do a *popular* act, Ar. Ran. 952: of persons, *a democrat, favourer of democracy*, Arist. Eth. N. Adv. -κῶς, Diod.

†Δημόκριτος, ου, ὁ, *Democritus*, an illustrious Naxian, Hdt. 8, 46.—2. an Athenian, son of Demophon, of Aphidnae, Dem. 250, 15.—3. of Abdera, the celebrated philosopher, contemporary with Socrates, styled ὁ Γελασῖνος, *the laughing* philosopher, Arist., Diog. L., etc. Hence

†Δημοκρίτειος, α, ον, *of Democritus, Democritēan;* οἱ Δημοκρίτειοι, *the followers of Democritus*, Ael. V. H. 12, 25.

Δημόλευστος, ον, (δῆμος, λεύω) *publicly stoned*, δ. φόνος *by public stoning*, Soph. Ant. 36.

†Δημολέων, οντος, ὁ, (δῆμος, λέων) *Demoleon*, son of Antenor, Il. 20, 395. —Others in Plut., Q. Sm., etc.

Δημολογέω, = δημόομαι, Anth.; and

Δημολογικός, ή, όν, *belonging to public speaking:* ὁ δ., *a mob-orator*, Plat. Soph. 268 B. Adv. -κῶς.

Δημολογοκλέων, οντος, ὁ, (δημολόγος, Κλέων) a nickname given to Bdelycleon in Ar. Vesp. by the Chorus.

Δημολόγος, ον, (δῆμος, λέγω) *a haranguer.*

†Δημομέλης, ους, ὁ, *Demomĕles*, an Athenian, son of Demon, a relative of Demosthenes, Dem. 302, 25.

Δημόνησος, ου, ἡ, *Demonēsus*, an island in the Propontis near Chalcedon, Arist.; acc. to Hesych. two islands, Chalcitis and Pityusa.

†Δημονίκη, ης, ἡ, *Demonīce*, daughter of Agenor, Apollod. 1, 7, 7.

Δημονίκος, ου, ὁ, *Demonīcus*, name of two Athenians in Dem. 265, 5; 272, 6.—2. a comic poet, Ath. 410 D. —3. son of Hipponicus, to whom Isocrates addressed an oration.

†Δημόνους, ου, ὁ, *Demonous*, a Paphian, Hdt. 7, 195.

Δημόομαι, dep., (δῆμος) *to talk or act popularly*, Lat. *populariter loqui, agere:* esp. *to play the buffoon*, Ruhnk. Tim.

Δημοπίθηκος, ου, ὁ, (δῆμος, πίθηκος) *a mob-monkey, charlatan*, Ar. Ran. 1085.

Δημοποίητος, ον, (δῆμος, ποιέω) *enrolled, made a citizen*, but not a citizen by birth, Ruhnk. Tim., cf. Dem. 1376, 15.

†Δημόπολις, ιδος, ὁ, *Demŏpŏlis*, son of Themistocles, Plut. Them. 32.

Δημόπρακτος, ον, (δῆμος, πράσσω) *done by the people*, Aesch. Supp. 942.

†Δημοπτόλεμος, ου, ὁ, *Demoptolĕmus*, one of the suitors of Penelope, Od. 22, 242.

Δημοῤῥῖφής, ές, (δῆμος, ῥίπτω) *hurled, cast, flung by the people*, ἀραὶ δ., Aesch. Ag. 1616.

Δῆμος, ου, ὁ, prob. first *a country-district, tract of enclosed* or *cultivated land*. Βοιωτοὶ μάλα πίονα δῆμον ἔχοντες, Il. 5, 710: hence opp. to πόλις, as δῆμός τε πόλις τε, so too ἐν δήμῳ Ἰθάκης, δήμῳ ἐνὶ Τροίης, Λυκίης ἐν πίονι δήμῳ, λαοὶ ἀνὰ δῆμον, *in the land* or *territory of Ithaca*, etc., Od.; where it is purely local (cf. δῆμος ὀνείρων, Od. 24, 12): hence for its inhabitants, πόληΐ τε παντί τε δήμῳ, to town and *country*, Il. 3, 50. Hence as in early times the common people were scattered through the country, while the chiefs held the city.—II. *the commons, common people*, Lat. *plebs*, δήμου ἀνήρ, opp. to βασιλεύς, ἔξοχος ἀνήρ, etc., Il. 2, 188, etc.; and as adj., δῆμος ἐών, being *a commoner*, Il. 12, 213: as collect. with plur. verb, H. Hom. Cer. 271. But—III. in democratical states, esp. at Athens, *the commons, the people, the privileged order of citizens*, Lat. *populus*, opp. to *plebs*, oft. in Ar. Eq., etc.: hence—2. *a pop* *ular constitution, democracy*, opp. to οἱ ὀλίγοι, καταπαύειν, καταλύειν τὸν δ., *to put down the democracy*, Thuc. 1, 107; 3, 81.—IV. οἱ δῆμοι (from signf. I.), in Attica, *townships, hundreds*, Lat. *pagi*, = Dor. κῶμαι, subdivisions of the φῦλαι, in the time of Hdt., 100 in number, 10 in each φυλή; afterwds., 170: their origin is usu. referred to Theseus, but they must have been greatly altered under Cleisthenes, Thirlw. Hist. Gr. 2, 73, Arnold Thuc. vol. i., app. 3. (Acc. to some from δέμω, *to build, settle*: better perh. from δέω, *to bind, connect*, v. Arnold l. c.)

Δημός, οῦ, ὁ, *fat, tallow*, of beasts, Hom., but also of men, Il. 8, 380: strictly *the fat of the paunch, the caul*, Lat. *omentum*. (Perh. from δέω, to bind.)

†Δῆμος, ου, ὁ, *Demus*, an Athenian, son of Pyrilampes, a trierarch, Lys. 628, 6.

†Δημοσάδης, ου, ὁ, *Demosădes*, v. l. for Μηδοσάδης, Xen. An. 7, 1, 5.

†Δημοσάτυρος, ου, ὁ, (δῆμος, σάτυρος) *a mob-satyr*; οἱ Δημοσάτυροι, title of a comedy of Timocles, Ath. 165 F.

†Δημοσθένειος, a, ον, *of Demosthenes, Demosthenēan*, Longin.: from

†Δημοσθένης, ους, acc. νην and νη, ὁ, (δῆμος, σθένος) *Demosthenes*, the famous Athenian orator and statesman, Aeschin., etc.—2. an Athenian commander in the Peloponnesian war, Thuc. 3, 91.

Δημοσθενίζω, *to imitate Demosthenes*, Plut. Cic. 24.

Δημοσίᾳ, adv., v. δημόσιος.

Δημοσίευσις, εως, ἡ, *a public proclamation, announcement*: also = δήμευσις: from

Δημοσιεύω, f. -εύσω, *to make public* or *common, make public property*, τὰ δεδημοσιευμένα, *common proverbial sayings*, as γνῶθι σεαυτόν, Arist. Rhet.—2. = δημεύω, *to confiscate*, Xen. Hell. 1, 7, 10.—II. intr. *to lead a public life*, opp. to ἰδιωτεύειν, Plat. Gorg. 515 A; *to belong to the state, be public*: διδάσκαλοι δημοσιεύοντες, *public* teachers *paid by the state*, Plat. Apol. 32 A: esp. of physicians, *to practise with a public salary*, Ar. Ach. 1030, cf. Stallb. Plat. Gorg. 514 D: metaph. φροντίσι δημοσιεύειν, *to devote one's thoughts to the common good*, Plut.: from

Δημόσιος, α, ον, (δῆμος) *belonging to the people* or *state*, Lat. *publicus*, opp. to ἴδιος, ἀγρὸς δ. Lat. *ager publicus*, Hdt. 5, 29, δ. πλοῦτος, Thuc. 1, 80, etc. ἀδίκημα, Aeschin. etc.—II. ὁ δ., with οἰκέτης, δοῦλος, etc., *a public officer* or *servant*, as—1. *the public crier*, Hdt. 6, 121.—2. *the public executioner*, Oratt. cf. δήμιος.—3. *a policeman*, Ar. Lys. 436, cf. Böckh P. E. 1, 277.—4. *a public notary*, = γραμματεύς, Dem. 381, 2.—5. also *a public victim*, = φάρμακος II., accord. to Schol. Ar. Eq. 1136.—III. as neut. τὸ δημόσιον, *the state*, Lat. *respublica*, Hdt. 1, 14; πρὸς τὸ δ. προςιέναι, *to enter public life*, Dem.—2. *any public building*, as *the public hall*, Hdt. 6, 52, 57: *the state-chest, treasury*, Dinarch. 105, 11, elsewhere τὸ κοινόν: *the public prison*, Thuc. 5, 18.—3. τὰ δ. *public property*, Ar. Vesp. 554.—IV. as fem. ἡ δαμοσία, q. v. sub. σκηνή, *the tent of the Spartan kings*, Lat. *praetorium*, Xen. Hell. 4, 5, 8.—V. as adv.,—1. dat. δημοσίᾳ, *in public, at the public expense*, Hdt. 1, 30, etc.: but τελευτᾶν δ., *to die by the hands of the executioner*, Wolf Lept. 499, 28.—2. ἐκ δημοσίου, *by public authority*, Xen. Rep. Lac. 3, 3. Hence

Δημοσιόω, ῶ, *to make public property, to confiscate*, like δημεύω, Thuc. 3, 68.—II. *to publish, make commonly known*. Pass. *to be commonly known*, Plat. Soph. 232 D.

Δημοσιώνης, ου, ὁ, (δημόσιος, ὠνέομαι) *a farmer of the revenue*, Lat. *publicanus*, Diod. Hence

Δημοσιωνία, ας, ἡ, *a leasing of the revenues*.

Δημοσιώνιον, ου, τό, *the office of revenue-leases*, Diod.

Δημοσσόος, ον, (δῆμος, σώζω) *saving the people*: but—II. proparox., δημόσσοος, (σεύω) *driven away by the people*.

†Δημόστρατος, ου, ὁ, *Demostrătus*, son of Aristophon, a public haranguer in Athens in the time of the Peloponnesian war, Ar. Lysist. 391, Thuc. 8, 1; etc. Others in Dem., Diod. S., etc.

Δημοτελής, ές, (δῆμος, τὰ τέλη) *at the public cost, public, national*, θυσία, Hdt. 6, 57, ἑορτή, Thuc. 2, 15, cf. δημοτικός. Adv. -λῶς.

†Δημοτέλης, ους, ὁ, *Demotĕles*, a leader of the Locri, Thuc. 4, 25.—2. a herald of the Lacedaemonians, Xen. Hell. 7, 1, 32. Others in Dem., Ath., etc.

Δημότερος, α, ον, poet. for δημοτικός, Ap. Rh., and Arat.

Δημοτερπής, ές, (δῆμος, τέρπω) *popular, attractive*, Plat. Minos 321 A.

Δημοτεύομαι, as pass., *to be member of a deme*, Dem. 1314, 9.

Δημότης, ου, ὁ, *of, belonging to the people*: hence *a commoner, plebeian*, opp. to a man of rank, Hdt. 2, 172; 5, 11; so δ. ἀνήρ, Soph. Aj. 1071, δ. λεώς, Ar. Pac. 921.—II. *a member of a* δῆμος, *brother-freeman, fellow-citizen*, Pind. N. 7, 96, Soph. O. C. 78, Susario 1; and so fem. δημότις, ιδος, ἡ, Ar. Lys. 333, Theocr. 28, 22: hence

Δημοτικός, ή, όν, *of, belonging to the people, common*, δ. γράμματα, in Ægypt, opp. to the ἱρά, or hieroglyphics, Hdt. 2, 36: in genl. *public*, = δημόσιος, Dion. H.—II. *of the populace, one of them*, Lat. *plebeius*, Xen. Cyr. 2, 3, 6, Dem. 581, 24:—III. *on the democratic side*, Lat. *popularis*, Ar. Nub. 205, Av. 1584, Thuc., etc.: οὐδὲν δ. πράττειν, to do nothing *for the people*, Xen. Hell. 2, 3, 39: in genl. *popular*, δ. καὶ φιλάνθρωπος, Id. Mem. 1, 2, 60; and so freq. in adv. -κῶς, *affably, kindly*, as καλῶς καὶ δ., Dem. 719, 8; δ. χρῆσθαί τινι, Arist. Pol.—IV. *of* or *belonging to a deme*, opp. to δημόσιος, ap. Dem. 1074, 20. Adv. -κῶς., v. sup. II.

†Δημότῑμος, ου, ὁ, *Demotimus*, an Athenian, pupil of Theophrastus, Diog. L.

†Δημοτίων, ονος, ὁ, (δῆμος, τίω) *Demotion*, an Athenian archon, Diod. S. Others in Xen., Ath.

Δημοῦχος, ον, (δῆμος, ἔχω) *protecting, dwelling among the people*. as epith. of guardian deities, Soph. O. C. 458; also subst., δημοῦχοι γᾶς, χθονός, Ib. 1086, 1348.

†Δημοῦχος, ου, ὁ, *Demūchus*, a Trojan, Il. 20, 457.

Δημοφάγος, ον, (δῆμος, φαγεῖν) = δημοβόρος, τύραννος, Theogn. [ᾰ]

†Δημοφάνης, ους, ὁ, (δῆμος, φαίνω) *Demophănes*, an Athenian, Lys.—2. a Megalopolitan, Polyb. 10, 25; etc.

†Δημόφαντος, ου, ὁ, *Demophantus*, an Athenian pr. n., Oratt.

Δημοφθόρος, ον, (δῆμος, φθείρω) *mischievous, ruinous*, Callistr.

†Δημόφιλος, ου, ὁ, *Demophĭlus*, a leader of the Thespians at Thermopylae, Hdt. 7, 222.—2. an Athenian archon, Ol. 99, 4, Diod. S.—3. an Athenian banker, Dem. 1031, 9.—4. son of Ephorus, an historian, Ath. 696 A.

†Δημοφόων, ωντος, ὁ, contd. Δημοφῶν, ῶντος, ὁ, *Demophoön*, or *Demophon*, son of Celeus and Metanira, H. Hom. Cer. 234.—2. son of Theseus and Phaedra, Eur. Heracl. 213.—3. son of Demon, a friend and relative of Demosthenes, Dem. 840, 10. Others in Dem.; Ath.; Arr.; etc.

†Δημοφωντίδαι, ῶν, οἱ, *sons of Demophon*, Plut. Symp. 2, 10.

Δημοχαρής, ές, (χαίρω) *pleasing the people, popular*.

†Δημοχάρης, ους, ὁ, *Demochares*, an Athenian, who married the sister of Demosthenes's mother, Dem. 818, 3. Others in Dem.; Polyb.; etc.

†Δημόχαρις, ιδος, ὁ, *Democharis*, a poet of the Anthology.

Δημοχᾰριστής, οῦ, ὁ, (δῆμος, χαρίζομαι) *a mob-courtier*, Eur. Hec. 134.

Δημοχᾰριστικός, ή, όν, *like a* δημοχαριστής. Adv. -κῶς.

Δημόω, ῶ, (δῆμος) f. -ώσω, *to appropriate to the public use, confiscate*, Dio C.: v. δημεύω, and δημόομαι.

†Δημύλος, ου, ὁ, *Demulus*, masc. pr. n., Paus.; Ath.

†Δημώ, οῦς, ἡ, *Demo*, daughter of Celeus and Metanira, H. Hom. Cer. 109.—2. the Cumaean Sibyl, Paus.

Δημώδης, ες, (δῆμος, εἶδος) *of the people, popular*, Plat. Phaed. 61 A, Legg. 710 A.—II. *well-known*, Plut.

Δήμωμα, ατος, τό, (δημόομαι) *a popular pastime*, χαρίτων δ., odes for public performance, Stesich. (39) ap. Ar. Pac. 798.

†Δήμων, ωνος, ὁ, *Demon*, an Athenian of the δῆμος Paeania, a relative of Demosthenes, Dem. 840, 10; etc.—2. a writer περὶ παροιμιῶν, Ath. 96 D.

†Δημῶναξ, ακτος, ὁ, *Demonax*, a Mantinean, who regulated the affairs of the Cyrenians, Hdt. 4, 161.—2. a cynic philosopher in the time of Hadrian, Luc. vit. Dem.

†Δημώνασσα, ης, ἡ, *Demonassa*, fem pr. n., Paus., Luc.

Δημωφελής, ές, (δῆμος, ὠφελέω) *of public usefulness*, λόγοι, Plat. Phaedr 227 E. Adv. -λῶς.

Δήν, Dor. δάν, adv., Lat. *diu, long, for a long while, this long time*, δὴν ἦν, he was (i. e. lived) *long*, Il. 6, 131: *long ago*, δὴν οἴχεσθαι, Od. 18, 313. Only Ep., for in Aesch. Pers. 584 it is more than dub. (Akin to δή, ἤδη: hence δηναιός, δηθά, δηθάκις, δηθύνω, δηρός. Hence

Δηναιός, ά, όν, *long-lived*, Il. 5, 407: also δ. κλέος, Theocr. 16, 54.—II. *old, aged*, Aesch. Pr. 794: *ancient*, Ib. 912, Call. Fr. 105.—III. *late*, Lat. *serus*, Ap. Rh.: hence θόωσα and δηναιή, *over-speed* and *loitering*, Emped. 13.

Δηνάριον, ου, τό, a Roman coin, *a denarius*, nearly, but not quite, = Gr δραχμή, being about 15.5 cts., Plut.

Δήνεα, ων, τά, *counsels, plans, arts*, whether good or bad, Hom.: only in plur.: the sing. nom. was assumed by Hesych. to be τὸ δῆνος, by Suid. τὸ δήνεον. (Akin to δήω.)

Δήξ, gen. δηκός, ὁ or ἡ, *a worm in wood*, Schol. Hes. Op. 418.

Δηξίθῡμος, ον, (δάκνω, θυμός) = δακέθυμος, *heart-consuming, wasting*, of love, Aesch. Ag. 744.

Δῆξις, εως, ἡ, (δάκνω) *a bite, biting*, Arist. H. A.

Δηόω, usu. contr. form of δηϊόω, q. v., Hom.: *to lay waste a country*, Hdt. 5, 89, etc., δ. ἄστυ πυρί, Soph. O. C. 1319.

Δήποθεν, indef. adv., now usu. written δή ποθεν, *from any quarter*, Lat.

undecunque, Aesch. Cho. 632: ὁπόθεν δήποθεν, *from some quarter or other*, Dem.

Δήποκα, Dor. for sq.

Δήποτε, indef. adv., now usu. written δή ποτε, *at some time, once, once on a time*. Aesch. Ag. 577, etc.: εἰ δήποτε, Lat. *si quando*, Il. 1, 40: as interrog. τί δήποτε; *what in the world? what, why now?* and with οὖν, δηποτοῦν,=Lat. *cunque*, Dem. 1010, 15, cf. Lob. Phryn. 373.

Δήπου, indef. adv., now usu. written δή που, *perhaps, it may be*, ὥ δήπου ἀδελφεὸν ἔκτανε, Il. 24, 736: in Att. usu. with a sense of *doubtless, I suppose, I ween*, Lat. *scilicet, nimirum*, οὐ δήπου τλητόν, Aesch. Pr. 1064; cf. Ar. Plut. 491, 582, Thuc. 1, 121, etc.: oft. in phrases, ἴστε γὰρ δήπου, μέμνησθε γὰρ δήπου, Plat., and Dem. —II. as interrog. implying an affirm. answer, τὴν αἰχμάλωτον κάτοισθα δήπου; i. e. *I presume* you know, Soph. Tr. 417: hence οὐ δήπου, implying a negat. answer, as Ar. Ran. 526, Plut. 261.

Δήπουθεν, indef. adv.,=foreg. esp. before a vowel, Ar. Plut. 140, etc., cf. Ruhnk. Tim.

†Δήραινος, ου, ὁ, appell. of Apollo, Lyc. 440.

†Δηριάδης, ου, ὁ, *Deriades*, an ancient king of India, Nonn.

Δηριάομαι, Ep. 3 dual δηριάασθον Il., 3 pl. δηριόωντο Od., inf. δηριάασθαι Od., dep. (δῆρις) *to contend, fight*, περί τινος, Il. 17, 734, and absol., Od. 8, 78; δ. τινί, *to contend with* one, Ap. Rh.: *to contend with* words, *to quarrel, wrangle*, Il. 8, 78. The act. δηριάω, *to contest a prize*, occurs in Pind. N. 11, 34.

†Δηριμάχεια, ας, ἡ, (δῆρις, μάχομαι) *Derimachīa*, an Amazon, Q. Sm.

Δηρίομαι, dep., c. fut. δηρίσομαι, 3 pl. aor. mid., Od. 8, 76, 3 dual aor. pass. δηρινθήτην, as if from δηρίνομαι, Il. 16, 756,=foreg.: in the same signf. Pind. has pres., O. 13, 63. The act. occurs in Theocr. 25, 82, οὐκ ἄν τις ἐδήρισεν περὶ τιμῆς. [ῐ in pres.: in fut. and aor. ῑ.]

†Δηριόνη, ης, ἡ, *Derione*, an Amazon, Q Sm. 1, 42.

ΔΗ͂ΡΙΣ, ιος and εως, ἡ, *fight, battle, contest*, Hom.: only poet. (Akin to δαΐς, δαίω.)

Δηρίφᾰτος, ον, (δῆρις, φάω)=ἀρείφατος, *slain in fight*, Anth.

Δηρόβιος, ον, Dor. δαρ. (δηρός, βίος) *long-lived*, Aesch. Theb. 524.

Δηρός, ά, όν, (δήν) *long, too long, long beyond one's wish*, always like βραδύς in bad sense, Il. 2, 298, etc.: Hom. usu. has the neut. δηρόν, as adv., *all too long*, also as adj., ἐπὶ δηρόν, Il. 9, 415: so δηρὸν χρόνον, Il. 14, 206, cf. Ruhnk. H. Hom. Cer. 282: c. negat. it marks the shortest possible time, e. g. οὐδέ σέ φημι δηρὸν ἀλύξειν, σχήσειν, etc., Hom., conf. Soph. Aj. 414, Eur. I. T. 1339.

†Δηρουσιαῖοι, ων, οἱ, *the Derusiaei*, a Persian tribe, Hdt. 1, 126.

†Δηρώ, οῦς, ἡ, *Dero*, a Nereid, Apollod. 1, 2, 7.

Δησάσκετο, Ep. for ἐδήσατο, 3 sing. aor. 1 mid. from δέω, Il.

Δῆσε, poet. for ἔδησε, from δέω, *to bind*: also for ἐδέησε, from δέω, *to want*, Il. 18, 100.

Δῆτα, adv., emphat. for δή III., *certainly, to be sure, of course*, freq. in answers. *yes certainly*: and so οὐ δῆτα, *certainly not*, Trag.: λέγεις κοινωνήματα; κοινωνήματα δῆτα, *yes to be sure*, Plat.: ironical, τῷ σῷ δικαίῳ δῆτα, your principle *forsooth*, Soph. El. 1037. In questions, τί δῆτα; what *then?* with ἐπειδάν, Ar. Pac. 844, Elmsl. Ach. 1024, etc.: in answers, e. g. ἴω. .ἴω δῆτα, yes I say so *too*, Aesch. Pers. 1071, Soph. O. C. 536; ἀπώλεσας..., ἀπώλεσας δῆτα, Soph. El. 1164: μὴ δῆτα.., *nay* do not, do not now, Soph., Ar., etc.

Δηὖτε, contr. for δὴ αὖτε, Bergk Anacr. 15.

Δήω, *to find, meet with*, Hom. always in pres. c. fut. signf. (Prob. akin to *δάω, δαῆναι.)

Δηώ, όος contr. οῦς, ἡ,=Δημήτηρ, *Demeter*, Lat. *Ceres*, first in H. Hom. Cer. 47, 211, 492, so Soph., Eur., etc.

†Δηωΐνη, ης, ἡ, *daughter of* Δηώ, i. e. Proserpina, Callim. fr. 48.

†Δηῷος, α, ον, *of* Δηώ, *daughter of* Δηώ, i. e. Proserpina, Nonn.

Δί, poet. dat. from Ζεύς, contr. for Διΐ, Pind. N. 1, 111.

ΔΙΑ΄, poet. διαί, prep. c. gen. et acc. —Radic. signf., *right through*: never anastroph. for fear of confusion with Δία: v. however Herm. on Elm. Med. 1143.

A. WITH GEN.—I. of place or space, usu. *through*, strictly with signf. of *passing right through and going out of*, as the gen. properly denotes that *from* which a thing proceeds: διὰ ὤμου ἦλθεν ἔγχος *through* it *and out at the other side*, so διὰ κυνέης, δι' ἀσπίδος etc.; διὰ Σκαιῶν *through, out at* the Scaean gate; this sense appears most clearly in Il. 14, 288, δι' ἠέρος αἰθέρ' ἵκανεν *quite through* the lower air even to the ether; so of crowds, διὰ Τρώων πέτετο *straight through* them, etc.; διὰ νηὸς ἰών, *from end to end* (thus βαίνειν, ἔρχεσθαι, ἰέναι, μολεῖν, πορεύεσθαι, χωρεῖν διά τινος, Valck. Phoen. 482, 1554): διὰ τῶν ὀπισθίων σκελέων: this radic. sense is strengthened by other prepositions, e. g. ἐκ, δι' ἐκ μεγάροιο, δι' ἐκ προθύροιο (Wolf however writes διέκ *conjunctim*): and διὰ πρό, *through and straight on*, Il. 14, 494; but usu. as adv. without case.—2. the notion of preeminence in ἔπρεπε καὶ διὰ πάντων, Il. 12, 104, is obtained from his *standing out from among them*, and thus being distinguished. These are all Homer. usages.—3. also of intervals of space, διὰ πολλοῦ, *at a great distance*, Thuc. 3, 94; so too διὰ πλείστου, δι' ἐλάσσονος, Id.; διὰ πέντε σταδίων, *at a distance of...*, Hdt. 7, 30.—4. but also διὰ δέκα ἐπάλξεων, *at intervals* of ten battlements, i. e. *at every* tenth battlement, Thuc. 3, 21, cf. infr. II. 2.—II. of time, implying an extension, *through, throughout, during*, and, of the past, *since*, διὰ χρόνου, *after* some, *after* a length of time, Xen. Cyr. 1, 4, 28: also διὰ πολλοῦ χρόνου, Ar. Plut. 1045; διὰ μακροῦ χρόνου, Plat., etc., sometimes without χρόνου, δι' ὀλίγου, *in a short time*, Thuc. 1, 77: διὰ παντὸς τοῦ χρόνου, τοῦ αἰῶνος, *throughout all time*, and simply διὰ παντός, freq. in Att.: δι' ἡμέρης, *for a whole* day, Hdt.: διὰ βίου, *throughout life*: hence—2. of several successive intervals, διὰ τρίτης ἡμέρης, *every third day*, Hdt. 2, 37; so δι' ἔτους πέμπτου, Ar. Plut. 584; also with plur., διὰ πέντε ἐτῶν, *every five years*, Luc.; but δι' ἐνδεκάτου ἔτεος, *in the eleventh year*, Hdt. 1, 62.—III. Causal,—*coming through and out of, arising from*; and—1. of the agent or instrument, *through, by means of, by*, Lat. *per*, διὰ χειρῶν=χερσί, Soph. O. C. 470, δι' ἀγγέλου λέγειν, etc., Hdt. 6, 4, cf. 1, 113: πεσόντ' ἀλλοτρίας διαὶ γυναικός, *by* her *doing*, Aesch. Ag. 449; αἱ διὰ σώματος ἡδοναί, pleasures enjoyed *through* the senses, Xen.; διὰ βασιλέων πεφυκέναι, to owe one's birth *to* kings, Id.—2. of the manner, way, in which a thing is done, διὰ σπουδῆς, *with* earnestness Eur.: hence such phrases as δι' οἶκτου λαβεῖν, *to pity*, Eur., δι' ὀργῆς ἔχειν, *to be angry with*, Thuc., δι' ὄχλου εἶναι, *to be troublesome*, Id.: (with verbs of motion, as δι' ὀργῆς ἰέναι, etc., these strictly belong to signf. I.) This signf. passes into the adv., as διὰ ταχέων, τέλους, ἀκριβείας, for ταχέως, τελέως, ἀκριβῶς, etc.: so διὰ πένθους διάγειν, *to live in sorrow*.—3. of the Material out of which a thing is made, for which ἐκ is sometimes used, δι' ἐλέφαντος, διὰ λίθων, made *of* ivory, *of* stone, Schäf. Dion. Comp. 167, Jac. A. P. 194.

B. WITH ACC.—I. poetical usage, almost=signf. A.—1. of place, *through, throughout*, βῆ διὰ δῶμα, Hom., διὰ κῦμ' ἅλιον, Aesch., v. A. I.—2. of time, *during, by*, e. g. διὰ νύκτα, *by night*, Hom., v. A. II.—3. of the means or instrument, διὰ δμωάς, Od., δι' ἐμὴν ἰότητα, Hom.; νικῆσαι δι' Ἀθήνην, *by* her *aid*, Od.; διὰ στόμα, quite=διά στόματος, *through* or *in* the mouth, Aesch. v. A. III.—II. strictly acc. to the signf. of the accus. case, *through and towards, aiming at: with a view to, on account, for the sake, by reason of*, e. g. διὰ τί; *for what? why?* διὰ πολλά, *for* many *reasons*, δι' ἀτασθαλίας ἔπαθον, they suffered *for* their follies, Od.: often c. inf., διὰ τὸ ἐρᾶν, Xen.

C. WITHOUT CASE, as adv., *throughout*, Hom., who strengthens it by using διὰ πρό.

D. IN COMPOS.—I. *all through, across*, of Space, as in διαβαίνω, διιππεύω.—2. *to the end*, of time, as in διαβιόω, also of an action, as in διαμάχομαι, διαπράττω, cf. Lat. *de-certare*: hence simply to add strength, *thoroughly, out and out*, as in διαγαληνίζω, etc., cf. ζά.—II. *between, partly*, esp. in adj., as διάλευκος, διάχρυσος, διάχλωρος, etc.—III. *one with another, mutually*, as διάδειν, διαφιλοτιμέομαι, v. Valck. Hdt. 5, 18; 6, 15; Kiessl. Theocr. 5, 22.—IV. *one from another, asunder*, Lat. *dis-* (a cognate word), as in διαλύω, διαγιγνώσκω [δῐᾰ: only in Il., ῑ four times in arsis: ᾱ in arsis more freq. in Hom.: later, if ult. was wanted long, διαί was used: διά is said to be a monosyll., Ar. Eccl. 1156, Nub. 916, Av. 1752, but Dind., Thes. Gr. L. v. διά, fin., proposes ζά.]

Δίᾰ, acc. of Ζεύς, no nom. Δίς being in use. [ῐ]

Δῖα, ἡ, *the godlike one*, fem. from δῖος, Hom.: usu. δῖα θεάων, γυναικῶν, a goddess among goddesses, among women, etc. Hence

†Δῖα, ας, ἡ, *Dīa*, appell. of Hebe in Sicyon and Phlius, Strab.

†Δία, ας, ἡ, *Dia*, the ancient name of Naxos, Od. 11, 324.—2. an island near Crete, Strab.—3. an island in the Arabian gulf, Id.

Δῖα, τά, (ἱερά)=Διάσια, Inscr.

Διαβᾰδίζω, f. -ίσω, (διά, βαδίζω) *to go through, go across*, Thuc. 6, 101.

Διαβάθρα, ας, ἡ, *a ship's ladder*: in genl., *a ladder*, Luc.

Διάβαθρον, ου, τό, *a slipper*, Lat. *diabathra*, Alex. Isost. 1, 8.

Διαβαίνω, f. -βήσομαι, (διά, βαίνω) —I. intr. *to make a stride, walk*, or *stand with the legs apart*, Lat. *divaricari*, εὖ διαβάς, Il. 12, 458, of a warrior *standing firm* to throw his spear or wrestle, cf. Tyrt. 2, 21, Ar Eq. 77

Xen. Eq. 1, 14.—II. c. acc., *to step, spring across* or *over*, *τάφρον*, Il. 12, 50, *ὕδωρ*, Hdt. 7, 35: also with acc. *θάλασσαν* or *ποταμόν* omitted, *to cross over*, like Lat. *trajicere*, *εἰς Ἤλιδα*, Od. 4, 635: and so more freq. in Att., as Thuc. 1, 114: metaph., *τῷ λόγῳ διέβαινε ἐς Εὐρυβιάδεα*, *he passed over to, turned to* him, Hdt. 8, 62.

Διαβάλλω, f. -βᾰλῶ: pf. -βέβληκα, (διά, βάλλω) *to throw over* or *across*, *to set over, carry over* or *across*, *νέας*, Hdt. 5, 33: hence seemingly intr., like Lat. *trajicere*, *to pass over, cross, pass*, *ἐκ.. ἐς..* Hdt. 9, 114; *πρός..*, Eur. Supp. 931; also *δ. τὸ πέλαγος εἰς τόπον*, Demetr. Sic. 1: so later in Pass., Arr.—II. like Lat. *traducere*, *to attack* a man's character, *slander, libel*, *τινὰ πρός τινα*, *differre aliquem sermonibus*, *to accuse* a man to another, Hdt. 5, 96: oft. *δ. τινὰ ὡς..*, as *διαβαλὼν αὐτοὺς ὡς οὐδὲν ἀληθὲς ἐν νῷ ἔχουσι*, Thuc. 5, 45, *δ. τινὰ εἴς τινα*, 3, 109, cf. Hdt. 8, 90; so too c. inf., Plut.: also *δ. τινὰ ἐπί τινι, πρός τι*, Luc., etc.: also in mid. Pass., *διαβάλλεσθαί τινι* and *πρός τινα*, *to be filled with suspicion and hatred* against another, Thuc. 8, 81, 83, Plat. Phaed. 67 E.—III. *to deceive by false accounts, mislead, impose upon*, Wess. Hdt. 5, 50, Heind. Plat. Phaedr. 255 B. So also in mid., Hdt. 9, 116, Ar. Av. 1648.

Διαβαπτίζομαι, dep. mid., (διά, βαπτίζω) *to dive for a match*, *πρός τινα*, Polyaen.: metaph. *to contend in abuse and foul language*, Dem. 782, 26, cf. *πλύνω*.

Διαβᾰσᾰνίζω, (διά, βασανίζω) *to try, prove thoroughly*, Plat. Legg. 736 C.

Διαβᾰσείω, = διαβησείω, Dio C.

Διάβᾰσις, εως, ἡ, (διαβαίνω) *a crossing* or *passing over*, *ποιεῖσθαι*, Hdt. 1, 186, etc.—2. *a means* or *place of crossing*, Ib. 205: *δ. ποταμοῦ*, a ford, Xen. An. 1, 5, 12, etc.: *the passage along a ship's deck*, Hipp., and Plut.—II. *a passing* or *lapse* of time, Ael.—III. in Gramm. *a passing from one point to another.*—IV. in prosody, of *the pauses* in pronunciation caused by long syllables and the like, Dion. H.

Διαβάσκω = διαβαίνω, *to strut about*, Ar. Av. 486.

Διαβαστάζω, f. -άσω, *to carry over*, Luc.—II. *to weigh in the hand, estimate*, Plut.

Διαβᾰτέος, α, ον, verb. adj. from διβαίνω, *that must be crossed*, *ποταμός*, Xen. An. 2, 4, 6.

Διαβατήρια, ων, τά, v. sq.

Διαβᾰτήριος, ον, *belonging, with a view to a fortunate passage*; as epith. of Jupiter, *giving it*: hence *διαβατήρια, ων, τά*, (*ἱερά*)—1. *offerings for a happy passage*, made either before or after it, *τὰ δ. ἐγένετο*, they were favourable, Lat. *addicebant*, Thuc. 5, 55.—2. = *πάσχα*, Philo.

Διαβάτης, ου, ὁ, (διαβαίνω) *one who ferries over* or *crosses*. [ᾰ]

Διαβᾰτικός, ή, όν, *able to pass over.*—II. in Gramm. *transitive.*

Διαβᾰτός, ή, όν, verb. adj. from διαβαίνω, *to be crossed* or *passed, fordable*, Hdt. 1, 75, Thuc., etc.: *νῆσον δ. ἐξ ἠπείρου*, *easily got at* from the main land, Hdt. 4, 195.

Διαβεβαιόομαι, dep. mid., *to affirm, maintain*, Dem. 220, 4. Hence

Διαβεβαίωσις, εως, ἡ, *an assertion, affirmation.*

Διάβημα, ατος, τό, (διαβαίνω) *a step through* or *across*; in genl. *a step*, LXX.

Διαβησείω, desiderat. from fut. of διαβαίνω, *to wish* or *be about to cross over*, Dion. H.

Διαβήτης, ου, ὁ, (διαβαίνω) *the compass*, so called from its outstretched legs, Ar. Nub. 178, Av. 1003: in Plat. Phileb. 56 B, it is usu. taken for *a carpenter's level*, Lat. *libella.*—II. *the siphon*, Lat. *diabetes*, Columell.: hence —III. as medic. term, the disease *diabetes*, Aretae.

Διαβιάζομαι, f. -άσομαι, strengthd. for *βιάζομαι*, Eur. I. T. 1365.

Διαβῐβάζω, f. -άσω, (διά, βιβάζω) *to carry through, over*, or *across, to transport, lead over*, *δ. τὸν στρατὸν κατὰ γεφύρας*, Hdt. 1, 75: later also c. acc. loci, as *δ. τινὰ ποταμόν*, *to take* one *across* a river, Plut.—2. *to pass time, go on*, Lat. *transigere*. Hence

†Διαβιβαστικός, ή, όν, *transitive*, Apoll. de Synt.

Διαβιβρώσκω, f. -βρώσω: pf. pass. -βέβρωμαι, (διά, βιβρώσκω) *to eat through, eat up, consume*, Hipp.

Διαβῐόω, f. -ώσομαι, perf. -βεβίωκα: aor. 2 -εβίων, inf. -βιῶναι, (διά, βιόω) *to live through, pass*, *χρόνον*, Plat. Legg. 730 C: *βίον*, Isocr. 203 B.—2. intr. *to spend one's whole life in doing something*, c. part., *μελετῶν διαβεβιωκέναι*, Xen. Mem. 4, 8, 4; Apol. 3. Hence

Διαβιωτέον, verb. adj., *one must live on*, Plat. Legg. 803 E.

Διαβλαστάνω, f. -στήσω, (διά, βλαστάνω) *to shoot out, bud*, Theophr. Hence

Διαβλάστησις, εως, ἡ, *a shooting out, budding*, Id.

Διαβλέπω, f. -ψομαι, (διά, βλέπω) *to look through*: absol. *to look straight before one*, Arist. Somn.: *to look earnestly*, Plat. Phaed. 86 D.—2. *to see clearly*, c. inf., N. T. Matth. 7, 5.—3. *to look at*, *εἰς* or *πρός τινα*, Plut.

†Διαβλητέον, verb. adj. from διαβάλλω, *one must calumniate*, Clem. Al.

Διαβλητικός, ή, όν, = διαβολικός,

†Διαβλήτωρ, ορος, ὁ, (διαβάλλω) *a calumniator, a reviler*, Maneth.

Διαβοάω, ῶ, f. -ήσω Dor. -άσω, Aesch. Pers. 638, but Att. -ήσομαι, (διά βοάω) *to shout out, proclaim, publish*, Aesch. l. c. Pass. *to be in every one's mouth, be the common talk*, Ep. Plat. 312 B: *to cry out*, *δ. ὅτι.., ὡς..*, Thuc. 8, 53, 78. Mid. *to contend in shouting*, Dem. 806, 2. Hence

Διαβόησις, εως, ἡ, *a crying out* or *aloud*, Plut.

Διαβόητος, ον, (διαβοάω) *cried out: in every one's mouth, notorious*, Plut., cf. *περιβόητος*.

Διαβολή, ῆς, ἡ, (διαβάλλω) *false accusation, slander*, Lat. *calumnia*, Hdt. 3, 66, 73, etc.; *δ. λόγου*, Thuc. 8, 91: *διαβολὰς ἐνδέχεσθαι, προςίεσθαι*, Id. 3, 80; 6, 123: *ἐν διαβολῇ τινος εἶναι*, *to be slandered on account of* something, Plut.: *ἐμὴ δ.* *the slanders against me*, Plat. Apol. 19 B.—II. *enmity*, *πρός τινα*, Plut.

Διαβολία, ας, ἡ, = foreg., Theogn. 324; and in plur., Pind. P. 2, 140. [Pind. has δῐᾱ in arsis.] Hence

Διαβολικός, ή, όν, (διαβάλλω) *slanderous, devilish*, Eccl.

Διάβολος, ον, (διαβάλλω) *slanderous, libellous, injurious*, Ar. Eq. 45, in superl.: as subst. *a slanderer*, Pind. Fr. 270: esp. *The slanderer, the devil*, Eccl. Adv. -λως, *injuriously, invidiously*, Thuc. 6, 15.

Διαβομβέω, ῶ, (διά, βομβέω) *to buzz through.*

Διαβορβορύζω, strengthd. for *βορβορύζω*, Hipp.

Διαβόρειος, ον, (διά, Βορέας) *stretching northwards*, Strab.

Διαβόρος, ον, (διά, βιβρώσκω) *eating through, piercing*, Soph. Tr. 1084: c. acc., *νόσος δ. πόδα*, a sore *that eats through* his foot, Id. Phil. 7, though others refer *πόδα* to *καταστάζοντα*, comparing Aj. 10.—II. proparox. *διάβορος, ον*, pass., *eaten through, eaten up, consumed*, Id. Tr. 676.

Διαβοστρῠχόω, ῶ, (διά βοστρυχόω) hence *διαβεβοστρυχωμένος*, *all curled*, Archil. 117.

Διαβουκολέω, ῶ, (διά, βουκολέω) *to feed with false hopes, cheat*, Luc. Mid. *διαβουκολεῖσθαί τινι*, *to beguile one's self with* a thing, Themist.

Διαβουλεύομαι, (διά, βουλεύω) dep *to deliberate, debate*, Thuc. 2, 5. Hence

Διαβουλία, ας, ἡ, = sq. LXX.

Διαβούλιον, ου, τό, *a resolve, plan, counsel, advice*, Polyb.

Διαβραβεύω, (διά, βραβεύω) *to assign as umpire*, Aesop.

Διαβρεχής, ές, *wet through, soaked*, Luc.: from

Διαβρέχω, -ξω, (διά, βρέχω) *to wet through, soak*, Aesch. Fr. 306. Pass. *to be drunk*, Heliod.

†Διαβρῑμάομαι, strengthd. for *βριμάομαι*, Themist.

Διαβροχισμός, οῦ, ὁ, *a catching in a noose, entangling*, Gal.

Διάβροχος, ον, (διαβρέχω) *very wet, wet, moist*, *ὄμμα*, Eur. El. 503; *ἄγκος ὕδασι, δ.* Id. Bacch. 1051.—2. *wet through, soaked, steeped*, *ναῦς δ.*, ships *soaked*, and so *rotten* or *letting wet through, leaky*, Thuc. 7, 12: metaph. *ἔρωτι δ.*, Luc.

Διάβρωμα, ατος, τό, (διαβιβρώσκω) *that which is eaten through: worm-eaten wood, parchment*, etc., Strab.

Διάβρωσις, εως, ἡ, (διαβιβρώσκω) *an eating through: ulceration*, Aretae.

Διαβρωτικός, ή, όν, (διαβιβρώσκω) *able to eat through, corrosive.*

Διαβῡνέω, (διά, βυνέω) dep., *to put through.* Mid. *to pass through*, Hdt. 4, 71.

Διαβύνω = foreg., Hdt. 2, 96, in Pass. [ῡ]

Διαβύω, (διά, βύω) *to pass through: to put* or *thrust into*, Hipp.

Διαγᾰληνίζω, f. -ίσω, (διά, γαληνίζω) *to make quite calm*, *τὰ πρόσωπα*, Ar. Eq. 646.

Διᾰγᾰνακτέω, ῶ, (διά, ἀγανακτέω) *to be very indignant, exasperated*, Plut. Hence

Διᾰγᾰνάκτησις, εως, ἡ, *great indignation*, Plut.

Διαγγελία, ας, ἡ, *a giving notice, declaration*, Joseph.

Διαγγέλλω, f. -ελῶ: aor. διήγγειλα, not διήγγελον in good Greek, (διά, ἀγγέλλω) *to give notice by a messenger, to send as a message*, Xen. etc.: in genl. *to give notice, proclaim, make known*, *δ. ὅτι...*, Pind. N. 5, 6; also c. acc. rei, Eur. Hel. 436; c. dat., Thuc 7, 73; *πρός τινα*, Dem. 163, 7; also c. inf., *to order* to do, Id. I. A. 353. Mid. *to pass* the word of command *from man to man, inform one another*, Xen An. 3, 4, 36. Hence

Διάγγελμα, ατος, τό, *a message, notice*, LXX.

Διάγγελος, ου, ὁ, *a messenger, negotiator*, Lat. *internuncius*, esp. *a secret informant, go-between, spy*, Thuc. 7, 73; later, a special officer in the Greek army, *an adjutant* or *aid-de-camp*, Plut., cf. Wess. Hdt. 6, 4.

Διαγελάω, ῶ, f. -άσω [ᾰ], (διά, γελάω) *to laugh at, mock*, *τινά*, Eur. Bacch. 272, and in late prose, as Plut.—2. intr. *to laugh, smile, look cheering*, of the air, Theophr.

Διαγεύομαι, (διά, γεύομαι) *to taste* Plut. Hence

Διάγευσις, εως, ἡ, *a tasting*, Geop.

†Διαγήβρεις, οἱ, *the Diagebres*, inhabitants of Sardinia, Strab.

Διαγίγνομαι, f. -γενήσομαι: later διαγίνομαι, (διά, γίγνομαι) dep. mid. *To go through, pass*, ἔτη, Plat. Apol. 32 E, τὴν νύκτα, Xen. An. 1, 10, 19: absol. *to go through life, live*, Ar. Av. 45; *survive*, Hipp.: very freq. c. part., as διαγίγνεσθαι ἄρχων, *to continue in the government*, Xen. Cyr. 1, 1, 1; οὐδὲν ἄλλο διαγεγένηται ὢν ἢ διασκοπῶν, *he was never any thing but a theorist*, Id. Mem. 4, 5, 4, cf. διατελέω.—2. *to be between, intervene, elapse*, χρόνων διαγενομένων, *after some time*, Isae. 84, 14, so ἔτη ὀκτὼ τῇ κρίσει ἐκείνῃ διαγεγονότα, ap. Dem. 541, 10.

Διαγιγνώσκω, f. -γνώσομαι: later and Ion. διαγῑνώσκω, (διά, γιγνώσκω) *To know one from the other, distinguish, separate*, Lat. *dignoscere*, in Hom. εὖ δ., Il. 7, 424; 23, 240: δ. εἰ ὁμοῖοί εἰσι, *to distinguish* whether they are equals or no, Hdt. 1, 134, δ. λίνος ἢ κάνναβίς ἐστι, Id. 4, 74: also c. acc. et part., Ar. Eq. 517.—II. *to resolve, determine, vote to do* so and so, c. inf., Hdt. 6, 138; so διέγνωστο αὐτοῖς τὰς σπονδὰς λελύσθαι, Thuc. 1. 118.—2. as Athen. law term, *to give judgment, decide*, δίκην, Aesch. Eum. 709, or absol., ap. Dem. 629, 25.—III.=διαναγιγν., *to read through*, Polyb.

Διαγκῠλέομαι, f. -ήσομαι,=sq., Luc., in part. pf. pass.

Διαγκῠλίζομαι. f. -ίσομαι, (διά, ἀγκυλίζομαι) dep., *to hold the javelin by its poise ready to throw*, v. ἀγκύλη II.: hence part. pf. pass., διηγκυλισμένος, *ready to throw* or *shoot*, Xen. An. 4, 3, 28.

Διαγκῠλόομαι,=foreg., Anth.: and so διηγκῠλωμένος, like διηγκυλισμένος, Xen. An. 5, 2, 12.

Διαγκωνίζομαι, f. -ίσομαι, (διά, ἀγκωνίζομαι) dep. mid., *to lean on one's elbow*: hence

Διαγκωνισμός, οῦ, ὁ, *a leaning on the elbow*, Plut.

Διαγλαύσσω, (διά, γλαύσσω) *to shine brightly on*, ἀταρπόν, Ap. Rh.

Διαγλάφω, f. -ψω, (δια, γλάφω) *to carve* or *hollow out*, εὐνὰς ἐν ψαμάθοισι, Od. 4, 438. [ᾰ]

Διάγλυμμα, ατος, τό, (διαγλύφω) *scrapings*.

Διάγλυπτος, ον, *carved, engraved*, Anth.: from

Διαγλύφω, f. -ύψω, (διά, γλύφω) *to carve all over, engrave, tool, make rough*, Androsth. ap. Ath. 93 C. [ῠ]

Διαγνώμη, ης, ἡ, (διαγιγνώσκω) =διάγνωσις, *a decree, resolution, vote*, Thuc. 1, 87; δ. ποιεῖσθαι, Id. 3, 67.

Διαγνώμων, ον, gen. ονος, (διαγιγνώσκω) *distinguishing*, and so *rewarding*, Antipho 122, 39.

Διαγνωρίζω, f. -ίσω, (διά, γνωρίζω) *to make close distinctions, inquire accurately*, περί τινος, N. T.

Διάγνωσις, εως, ἡ, (διαγιγνώσκω) *a distinguishing, distinction*, καλῶν ἢ μὴ τοιούτων τίς δ.; Dem. 269, 27: esp. as medic. term, *diagnosis*, Galen. —II. *a resolving, deciding, resolution*, Eur. Hipp. 696: δ. ποιεῖσθαι, *to decide, determine* a matter, Thuc. 1, 50: δ. τῆς ἀξίας ποιεῖσθαι, *to fix the value*, Plat. Legg. 865 C.

†Διαγνωστέον, verb. adj. from διαγιγνώσκω, *one must determine, decide*, Luc. Hermot. 16.

Διαγνώστης, ου, ὁ, (διαγιγνώσκω) *one who examines and decides*.

Διαγνωστικός, ή, όν, (διαγιγνώσκω) *fit, able to judge* or *decide on*, τινός, Luc.

Διαγογγύζω, f. -σω, (διά, γογγύζω) *to mutter, murmur*, N. T.

†Διαγόρας, ου and α, ὁ, *Diagŏras*, son of Damagetus, king of Ialysus in Rhodes, a renowned Olympian conqueror, Pind. Ol. 7.—2. ὁ Ἄθεος, a philosopher of Melos, driven from Athens for impiety, Ar. Av. 1072.—3. a Dithyrambic poet, Ar. Ran. 320. Others in Thuc. 8, 35; etc.

Διαγόρευσις, εως, ἡ, *a declaration*.

†Διαγορίδαι, ῶν, οἱ, *the descendants of Diagoras*, in Rhodes, Paus. 4, 24, 3.

Διᾰγορεύω, f. -εύσω, (διά, ἀγορεύω) *to speak plainly, to speak out, declare*, Hdt. 7, 38, and oft. in later prose.—II. *to speak of*, κακῶς δ. τινά, Luc.

Διάγραμμα, ατος, τό, (διαγράφω) *that which is marked out by lines, a figure, form, plan*, Plat. Rep. 529 E: esp. *a geometrical figure, diagram*, Xen. Mem. 4, 7, 3, and Plat.: in music, prob. *the gamut*, Phanias ap. Ath. 352 D.—II. *a writing, edict, decree*, Plut.–III. *a list, register*, Lat. *scriptura*. Hence

Διαγραμμίζω, f. -ίσω, *to divide by line*: hence *to play at draughts*, Philem. p. 429, cf. sq. Hence

Διαγραμμισμός, οῦ, ὁ, *a dividing by lines*: esp. *a kind of game like draughts*, cf. Ern. Clav. Cic. v. *scriptorum duodecim ludus*.

Διάγραπτος, ον, (διαγράφω IV.) *crossed out*, e. g. δίκη.

Διαγρᾰφεύς, έως, ὁ, *one who makes a* διάγραμμα; esp. at Athens, *one who drew up financial tables*.

Διαγρᾰφή, ῆς, ἡ, *a marking off by lines*: *a geometr. figure*, Plut.—II. *a dividing, classification, catalogue, register*, Arist. Eth. N.: hence later, as= Lat. *scriptura*.—III. *a decree, ordinance*, Dion. H.—IV. *a crossing out, cancelling*, esp. of a debt, Polyb., v. διαγράφω IV.—V. *payment by note of hand*, Lat. *perscriptio*, v. διαγράφω V.

Διαγράφω, f. -ψω, (διά, γράφω), *to mark out by lines, draw out*, Lat. *delineare*, τὴν πόλιν, Plat. Rep. 500 E.—2. *to divide by lines, partition, part out*, Plut.—II. *to draw out, lay down*, Lat. *praescribere*, Dion. H.—III. *to write in a list, enroll, levy*, στρατιώτας, Lat. *conscribere milites*, Polyb.--IV. *to cross out, strike off the list*, Lat. *circumscribere*, Ar. Lys. 676, Plat. Rep. 387 B, and so prob. Eur. El. 1073: esp. δ. δίκην, *to strike* a cause *out of the list, cancel, quash* it, Ar. Nub. 774, in pass., cf. Dem. 1324, 12, and Att. Process p. 27: in mid. διαγράψασθαι δίκην, *to give up* a cause, *withdraw* it, Lys. ap. Harp., Dem. 501, 20, cf. Ruhnk. Tim., Hemst. Thom. M. p. 211, Bremi Lys. περὶ δημ. ἀδικ. 5.—V. *to pay by note of hand*, Lat. *perscribere*, Dion. H. [ᾰ]

Διαγρηγορέω, = διεγρηγορέω, *to keep awake*, Hdn.

Διαγριαίνω, strengthd. for ἀγριαίνω, Plut.

Διαγρυπνέω, ῶ, (διά, ἀγρυπνέω) *to lie awake, keep awake*, ἐν μακρῷ χρόνῳ νυκτὸς δ., Ar. Ran. 931. Hence

Διαγρυπνητής, οῦ, ὁ, *one who keeps awake*.

Διαγυμνάζω, f. -άσω, (διά, γυμνάζω) *to keep in hard exercise, train*, Polyaen. Mid. *to take hard exercise*, Gal.

Διάγχω, f. -γξω, strengthd. for ἄγχω, Luc.

Διάγω, f -άξω, (διά, ἄγω) *to carry through, over* or *across, take across*, Od. 20, 187; so δ. τὴν στρατιάν, etc., Thuc. 4, 78, Xen., etc.—II. of time, *to pass, spend, go through*, αἰῶνα, H. Hom. 19, 7, βίον, Ar. Nub. 463, χρόνον, γῆρας, ἡμέραν, Xen.; also δ. τρόπον εὐσεβῆ, *to conduct* one's self piously, Ar. Ran. 457: hence—2. but oft. without βίον, etc., *to live, pass life*, like Lat. *degere, transigere*, Hdt. 1, 94: but also *to delay, put off time*, Thuc. 1, 90; *to pass time, amuse one's self*, Hemst. Thom. M. p. 213: also in genl. *to continue*, δ. σιωπῇ, Xen. Cyr. 1, 4, 14, ἐν εὐδαιμονίᾳ, Dem. 794, 19: oft. c. part., *to continue, go on doing* so and so, e. g. μανθάνων, ἐσθίων δ., Xen. Cyr. 1, 2, 6; 7, 5, 85.—III. *to make to continue, keep, support*, πόλεις ἐν ὁμονοίᾳ, Isocr. 35 B, cf. Dem. 255, 12.—IV. *to entertain, amuse* a person, Xen. An. 1, 2, 11, and Luc. cf. διαγωγή III.—V. *to keep, celebrate*, ἑορτήν, Ath. cf. ἄγω IV.—VI. *to manage, conduct business*, Dio C.—VII. *to separate, part*, LXX.

Διᾰγωγή, ῆς, ἡ, (διάγω) *a carrying through* or *across*.—II. *a passing of life, a way, plan*, or *course of life*, c. gen. βίου, Plat. Rep. 344 E, absol., Arist. Pol.—2. *a way of passing time, amusement, pastime*, Arist. Eth. N., and freq. in late prose, v. Wytt. Plut. 120 B, 158 D.—IV. *management*, τῶν πραγμάτων δ., *dispatch of business*, Dio C.—V. *a station, moorage* for ships, Hdn.

Διαγωγικός, ή, όν, *belonging to a passage*: τέλος δ.=sq., Strab.

Διᾰγώγιον, ου, τό, *a payment for passing, bridge* or *harbour-toll*, Lat. *portorium*, Polyb.

†Διάγων, ὁ, *Diagon*, a river on the border of the Pisaean territory, Paus.

Διᾰγωνιάω, ῶ, f. -άσω, (διά, ἀγωνιάω) *to be in great fear, in an agony*, Polyb.: c. acc., *to stand in dread of*, τινά, Id. [ᾱσω]

Διᾰγωνίζομαι, (διά, ἀγωνίζομαι) dep., *to contend, struggle*, or *fight against*, τινί and πρός τινα, Xen. Mem. 3, 9, 2, Cyr. 1, 6, 26.—II. *to contend* or *struggle earnestly*, of the Chorus, Id. Hell. 6, 4, 16: *to fight to the end, decide the contest*, περί τινος, Aeschin. 72, 27.

Διαγώνιος, ον, (διά, γωνία) *from angle to angle, diagonal*, Vitruv.

Διᾰγωνοθετέω, ῶ, *to propose for the prize of contest*, Polyb.

Διαδαίω, fut. -δάσομαι: aor. -εδασάμην, which is most in use, (διά, δαίω) *to divide, distribute*, in tmesis, διὰ παῦρα δασάσκετο, Il. 9, 333: διαδάσασθαι ἐς φυλάς, Hdt. 4, 145.

Διαδάκνω, f. -δήξομαι, (διά, δάκνω) *to bite through*: metaph. *to attack*, Polyb. Mid. *to bite one another*, τινί.

Διαδακρύω, (διά, δακρύω) *to weep, shed tears*, Dion H. [ῡ]

Διαδάπτω, f. -ψω, (διά, δάπτω) *to tear, rend*, διὰ χρόα καλὸν ἔδ., Il. 21, 398.

Διαδᾰτέομαι, (διά, δατέομαι,)=διαδαίω, dep., *to divide, dismember*, διὰ κτῆσιν δατέοντο, Il. 5, 158.

Διαδείκνυμι, f. -δείξω, (διά, δείκνυμι), *to shew through*, like διαφαίνω, hence like δηλόω, *to make clear, shew, let a thing be seen*, oft. in Hdt. who usu. joins it with ὅτι: also c. part., διαδεξάτω τις βασιλῆος κηδόμενος, Hdt. 8, 118. Pass. *to be shewn, to appear*, διαδεικνύσθω ἐὼν πολέμιος, *let him be declared* the king's enemy, Hdt. 3, 72; sometimes intrans. in forms διέδεξε, and ὡς διέδεξε, *it was clear, manifest*, Hdt. 3, 82.

†Διαδεκτήρ, ῆρος, ὁ, (διαδέχομαι.) *a receiver, a transmitter*, Aen Tact.

Διαδέκτωρ, ορος, ὁ, (διαδέχομαι,) *an inheritor*.—II. pass. as adj., πλοῦτος δ., *inherited* wealth, Eur. Ion 478.

Διαδέξιος, ον, (διά, δεξιός, *of very good omen* Hdt. 7, 180.

Διάδεξις, εως, ἡ,=διαδοχή, Hipp.

Διαδέρκομαι, aor. -έδρακον, (διά, δέρκομαι,) dep. *To see a thing through another*, οὐδ' ἂν νῶϊ διαδράκοι, *would not see* us *through* it, sc. the cloud, Il. 14, 344.

Διάδεσμος, ου, ὁ, (διαδέω,) *a connecting band*, Hipp.

Διαδεσμόω, ῶ, (διά, δεσμόω,) *to bind fast*, Gal.

Διάδετος, ον, (διαδέω,) *bound fast*: χαλινοὶ δ. γενύων ἱππείων, *firm-bound through* the horse's mouth, Aesch. Theb. 122.

Διαδέχομαι, f.- ξομαι, (διά, δέχομαι,) dep. mid.:—*to receive one from another*, Lat. *excipere*, δ. λόγον, *to take up* the word, i. e. to speak next, also without λόγον, Hdt. 8, 142: δ. τὴν ἀρχήν, *to succeed to* the government, Polyb., etc., for which Hdt. uses ἐκδέκομαι, cf. vv. ll. ad 1, 26: hence also c. acc. pers., *to succeed* one, *take his place*, Strab., and absol., οἱ διαδεξάμενοι, *successors*, Polyb.; but also c. dat. pers., *to succeed to*, *relieve* on guard, etc., Plat. Legg. 758 B, Xen. Cyr. 8, 6, 18: hence in pass. part., διαδεδεγμένος, *in turns*, *by turns*, Lat. *vicissim*, Xen. An. 1, 5, 2; so too νὺξ εἰςάγει καὶ νὺξ ἀπωθεῖ διαδεδεγμένη, Soph. Tr. 30: *to take up*, *come next upon*, τινί, Polyb.—II. mid. later, *to give one a successor*, *to supersede*, Diod., etc.

Διαδέω, f. -δήσω, (διά, δέω,) *to bind round*, *bind fast*, Hdt. 2, 129: in genl. *to bind on*, *tie up*, *fasten*, διαδεδέσθαι μίτρᾳ τὴν κεφαλήν, Diod.; ὁ διαδούμενος, a famous statue of Polycletus, v. Müller Archäol. d. Kunst § 120, 3.

Διαδηλέομαι, (διά, δηλέομαι,) dep. *to do great harm to*, *tear to pieces*, ὀλίγου σε κύνες διεδηλήσαντο, Od. 14, 37.

Διάδηλος, ον, (διά, δῆλος) *showing through*: *plainly seen*: *easily known*, *distinguished among others*, Thuc. 4, 68, Plat., etc.

Διαδηλόω, ῶ, (διά, δηλόω) *to make manifest*, *prove clearly*, Diog. L. 4, 46.

Διάδημα, ατος, τό, (διαδέω,) *a band* or *fillet*: esp. the blue band worked with white which went round the turban (τιάρα) of the Persian king, Xen. Cyr. 8, 3, 13 · hence the *diadem*, *crown*, put for *kingly power*, LXX.

Διαδημᾰτοφόρος, ον, (διάδημα, φέρω) *bearing a diadem*, Plut.

Διαδιδράσκω, f. -δράσομαι, Ion. -διδρήσκω, -δρήσομαι: aor. 2. -έδραν: pf. -δέδρακα, (διά, διδράσκω) *to run off*, *escape*, *get away*, oft. in Hdt. [for quantity v. διδράσκω.]

Διαδίδωμι, f. -δώσω, (διά, δίδωμι) *to give from hand to hand*, *to pass on*, *give* or *hand over*, Lat. *tradere*, λαμπάδια ἀλλήλοις, Plat. Rep. 328 A.—2. *to transfuse*, *digest*, of the stomach, Hipp.—3. *to distribute*, *assign*, τινί τι, Xen. An. 1, 10, 18, Dem. 1188, 21.—4. *to spread about*, *scatter*, *disperse*, *publish*, φήμην, Polyb.; δ. κόρας, *to cast* one's eyes *around*, Eur. Or. 1267, Dind., cf. Phoen. 1371.—II. intr. *to spread about*, *spread*, Arist. Mirab.—2. =ἐνδίδωμι, *to remit*, Hipp.

Διαδῐκάζω, f.. -άσω, (διά, δικάζω,) *to give judgment in a case*, Plat. Rep. 614 C: c. acc. rei, *to decide*, *rule*, Xen. Rep. Ath. 3, 4. Mid. *to go to law*, πρός τινα, Dem., τινί, Dinarch.: *to plead one's cause*, Plat. Phaed. 107 D. The aor. pass. διαδικασθῆναι =διαδικάσασθαι occurs in Diog. L., and Dio C.

Διαδῐκαιόω, ῶ, *to hold* a thing *to be right*, Thuc. 4, 106: *to defend as matter of right*, τι and ὑπέρ τινος, Dio C.

Διαδῐκᾰσία, ας, ἡ, (διαδικάζομαι) *an action at law*, *law-suit to settle disputed claims* as to guardianship of a child, claims on the treasury, etc., Plat. Legg. 916 C, and Oratt., cf. Herm. Pol. Ant. § 121, 7.

Διαδίκασμα, ατος, τό, (διαδικάζω) *the object of* litigation in a διαδικασία, Lys. 149, 7, cf. Att. Process p. 368.

Διαδῐκασμός, οῦ, ὁ, (διαδικάζω) *a law-suit*: *contention.*

Διαδῐκέω, ῶ, (διά, δίκη) *to contend at law*: οἱ δ. *the contending parties*, Plut.—2. strengthened for ἀδικέω, Dio C.

Διάδῐκος, ου, ὁ, *one party in a suit.*

Διάδιπλος, ον, (διά, διπλόος) *doubled*, Diosc.

Διαδιφρεύω, (διά, δίφρος) *to run a chariot-race*: Πέλοψ πελάγεσι διεδίφρευσε Μυρτίλου φόνον (by a forced construction in Eur. Or. 990), *killed M. by hurling him from the chariot* into the sea.

Διαδοιδῡκίζω, (διά, δοῖδυξ) *to rub as with a pestle.*

Διαδοκῐμάζω, f. -άσω, (διά, δοκιμάζω) *to test closely*, Xen. Oec. 19, 16. Hence

Διαδοκῐμαστικός, ή, όν, *fit* or *able to test.*

Διαδοκίς, ίδος, ἡ, (διά, δοκός) *a cross-beam.*

Διαδονέω, (διά, δονέω) *to shake in pieces*, *overthrow.*

Διαδοξάζω, strengthd. for δοξάζω, Plat. Phileb. 38 B.

Διαδορατίζομαι, (διά, δορατίζομαι) dep., *to fight with the spear*, Lat. *velitari*, Polyb., cf. διαξιφίζομαι. Hence

Διαδορατισμός, οῦ, ὁ, *a fighting with the spear*, M. Anton.

Διαδόσιμος, ον, *transmitted*, Synes.: from

Διάδοσις, εως, ἡ, (διαδίδωμι) *a giving* or *handing over*: *a distribution*, *largess*, Dem. 1091, 24, Polyb., etc.

†**Διαδουμηνιᾱνός**, οῦ, ὁ, *Diadumeniānus*, a Roman emperor, Hdn.

†**Διαδούμενος**, ου, ὁ, *Diadūmenus*, a Platonic philosopher, Plut.—2. =Διαδουμενιανός, Hdn.

Διαδοχή, ῆς, ἡ, (διαδέχομαι) *a succession*, διαδοχαῖς, *in succession*, Aesch. Ag. 313, Eur. Supp. 406; also ἐκ διαδοχῆς, *in turn*, Lat. *vicissim*, Dem. 46, 1: *a relief on guard*, Xen. Cyr. 1, 4, 17: hence διαδοχαὶ 'Ερινύων, Eur. I. T. 79.

Διάδοχος, ὁ, ἡ, (διαδέχομαι) *taking another's place*, *succeeding*, *a successor*, usu. c. dat. pers. et gen. rei, δ. Μεγαβάζῳ τῆς στρατηγίης, *M.'s successor in the command*, Hdt. 5, 26, cf. 1, 162, etc., and so Att., as Aesch. Pr. 464, Isocr. 393 A, cf. Eur. Hec. 588: but also δ. τῆς 'Αστυόχου ναυαρχίας, Thuc. 8, 85: oft. c. gen. pers. only, as ὕπνου φέγγος δ., *Sleep's successor*, *Light*, Soph. Phil. 867: absol., διάδοχοι ἐφοίτων, they went to work *by turns*, *in reliefs*, Hdt. 7, 22: ἔργα διάδοχα, works *done by turns*, *successive* works, Eur. Andr. 743.

Διαδρᾱμᾰτίζω, (διά, δραματίζω) *to finish acting a play*, M. Anton.

Διαδρᾰμεῖν, inf. aor. 2 of διατρέχω.

Διαδρᾶναι, Ion. -δρῆναι, inf. aor. 2 of διαδιδράσκω.

Διαδρᾱσιπολῖται, ῶν, οἱ, (διάδρασις, πολίτης) *citizens who shirk all state burdens*, Ar. Ran. 1014.

Διάδρᾱσις, εως, ἡ, (διαδιδράσκω) *an escape*, Joseph.

Διαδράσομαι, Ion. -δρήσομαι, fut. of διαδιδράσκω. [ᾱσ]

Διαδράττομαι, f. -ξομαι, (διά, δράττω) dep. mid., *to seize hold of*, τινός, Polyb.

Διαδρήσομαι, Ion. for διαδράσομαι

Διαδρηστεύω, lengthd. Ion. form for διαδιδράσκω, Hdt. 4, 79; acc. to Schneider's conj. for διαπρηστεύω.

Διαδρομή, ῆς, ἡ, (διαδραμεῖν) *a running through* or *about*, *an incursion*, *a foray*, Aesch. Theb. 351.—2. *a place for running through*, *passage through*, Xen. Cyn. 10, 8.

†**Διαδρόμης**, ου Ion. εω, ὁ, *Diadromes*, a Thespian, father of Demophilus, Hdt. 7, 222.

Διάδρομος, ου, ὁ, (διαδραμεῖν) *a running through*, Luc.

Διάδρομος, ον, (διαδραμεῖν) *running through* or *about*, *wandering*, φυγαί, Aesch. Theb. 191: λέχος δ., *stray*, *lawless* love, Eur. El. 1156, like Lat. *conjugium desultorium*: ἔμβολα κίοσι δ., the vestibule *shaken* with its pillars, Id. Bacch. 592.

Διαδύνω, Hipp., and διαδύω, Hdt. 2, 66: more usu. as dep. mid. διαδύομαι, c. fut. -δύσομαι, aor. 2 διέδυν (διά, δύνω, δύω). *To pass through*, *slip through*: absol. *to slip away*, *get off*, *escape*, Ar. Vesp. 212, 281, Plat., etc. [On quantity, v. δύω.] Hence

Διάδῠσις, εως, ἡ, *a passing through*, *passage*, Theophr.—II. in plur. *passages*, *galleries*, in mines, etc., Diod.: metaph., *means of escape*, *evasions* from a thing, τινός, Dem. 744, 5.

Διαδῠτικός, ή, όν, *penetrating*, Theophr.

Διαδύω, v. διαδύνω.

Διᾴδω, f. -ᾴσω and -ᾴσομαι, (διά, ᾄδω) *to sing for a prize*, *contend in singing*, v. διαείδω; or *to sing between the acts*, Arist. Poet.—II. *to produce a discord*, Heracl. ap. Arist. Mund.

Διαδωρέομαι, (διά, δωρέομαι) dep. *to distribute in presents*, Xen. Cyr. 3, 3, 6: in genl. *to distribute*, *assign*, Joseph.

Διαείδω, f. -είσομαι, (διά, εἴδω) *to let appear*, *show forth*, *prove*, ἣν ἀρετὴν διαείσεται, Il. 8, 535: but in Il. 13, 277, as pass., ἀρετὴ διαείδεται, courage *is proved*, cf. διεῖδον.

Διαείδω, f. -αείσω and -αείσομαι, poet. for διᾴδω, *to sing for a prize*, τινί, *with* one, Theocr. 5, 22.

Διαειμένος, part. perf. pass. from διΐημι.

Διαειπεῖν, poet. διαειπέμεν, Ep. for διειπεῖν, *to speak one with another*, Od., v. διεῖπον.

Διᾱέριος, ον, (διά ἀήρ) *through the air*: *in air*, *sublime*, Luc.

Διαζάω, inf. διαζῆν, fut. -ήσω, (διά, ζάω) *to live through*, *pass*, τὸν βίον, Eur. I. A. 923, τὸ καθ' ἡμέραν, Plat. Rep. 561 C: absol. like Lat. *degere*, Ar. Plut. 906, Xen., etc.: c. part. like διαβιόω, *to live doing* so and so, as δ. ποιηφαγέοντες, Hdt. 3, 25, in Ion. form διαζώω: δ. ἀπό τινος, *to live off* or *by* a thing, Ar. Av. 1434.

Διαζευγμός, οῦ, ὁ,=διάζευξις, Polyb.

Διαζεύγνῡμι, also διαζευγνύω, fut. -ζεύξω, (διά, ζεύγνυμι) *to disjoin*, *part*: usu. in pass., *to be parted*, τινός, *from* one, Aeschin. 52, 13: *to be divorced*, Plat. Legg. 784 B: cf. also διάζευξις. Hence

Διαζευκτικός, ή, όν, *disjunctive*, Gramm. Adv. -κῶς.

Διάζευξις, εως, ἡ, (διαζεύγνυμι) *a disjoining*, *separating*, *parting*, Plat. Phaed. 88 B: δ. ποιεῖσθαι=διαζευγνύναι, Plat. Legg. 930 B: as musical term, opp. to συναφή, *the interposing of a tone between two tetrachords*, Plut., cf. τετράχορδον.

Διαζηλεύομαι, (διά, ζηλεύω) dep. mid., *to rival*, dub. l., Hipp.

Διαζηλοτῐπέομαι, (*διά, ζηλοτυπέω*) dep. mid., *to rival, emulate, τινί*, Ath.

Διάζησις, εως, ἡ, (*διαζάω*) *a way of living.*

Διαζητέω, ῶ, f. *-ήσω*, (*διά, ζητέω*) *to search through, examine*, Plat. Polit. 258 B.—II. *to seek out, invent, λόγους*, Ar. Thesm. 439.

Διάζομαι, dep., *to set the threads in the loom, to fix the warp*, and so *begin the web*, Nicoph. Pandor. 1: opp. to *προφορεῖσθαι τὸν στημόνα*, Schol. Ar. Av. 4; cf. *δίασμα.*

Διαζῠγία, ας, ἡ,=διάζευξις, Anth.

Διαζωγρᾰφέω, ῶ, f. *-ήσω*, (*διά, ζωγραφέω*) *to paint completely*, Plat. Tim. 55 C.

Διάζωμα and *διάζωσμα, ατος, τό*, (*διαζώννυμι*) *that which is girt, the part above the hips, the waist:* hence *the narrow part of an island*, Plut.—II. *that which girds* or *binds*, hence—1. *a girdle, drawers*, Lat. *subligaculum*, Thuc. 1, 6: hence—2. *φρενῶν δ.=διάφραγμα*, Arist. Part. An.—3. *the cornice* or *frieze* in architecture, Lat. *corona*, Theophr.—4. *the narrow gallery that ran between the rows of seats* in a theatre, Lat. *praecinctio*, Vitruv., cf. Müller Archäol. d. Kunst § 289, 6.

Διαζωμεύω, (*διά, ζωμεύω*) *to make into soup, τὰ κρέα*, Hipp.

Διαζώννῡμι, also *διαζωννύω*, fut. *-ζώσω*, (*διά, ζώννυμι*) *to gird round, surround;* and so *to separate, part off, cut off*, Polyb., *τὸν αὐχένα ἐρύμασι*, Plut. Mid. *to gird one's self, gird up one's loins*, and so *to be ready, τι, with* a thing, *ἀκινάκην, ἐσθῆτα, τριβώνιον*, Luc. Hence

Διάζωσμα, ατος, τό, = (*διάζωμα*, Plut.

Διαζωστήρ, ῆρος, ὁ, the twelfth vertebre in the back.

Διαζώστρα, ας, ἡ,=διάζωμα, Persae. ap. Ath. 607 C.

Διαζώω, Ion. for *διαζάω*, Hdt.

Διάημι, (*διά, ἄημι*) *to blow* or *breathe through* a thing, *τινός*, or *τι διά τινος*, Hes. Op. 512, 515, 517.

Διαθᾰλασσεύω, (*διά, θαλασσεύω*) *to part by the sea*, Alciphr.

Διαθάλπω, (*διά, θάλπω*) *to warm through*, Plut.

Διαθαῤῥέω, (*διά, θαῤῥέω*) *to take heart*, Ael.

Διαθεάομαι, f. *-άσομαι* [ᾱ], Ion. *-ήσομαι*, (*διά, θεάομαι*) dep. mid., *to look through, look closely into, examine*, Plat. Crat. 424 D, and Xen. Hence

Διαθεατέον, verb. adj., *one must examine*, Plat. Rep. 611 C.

Διαθειόω, (*διά, θειόω*) *to fumigate*, Od. 22, 494.

Διαθέλγω, (*διά, θέλγω*) *to soothe thoroughly*, Incert. ap. Suid.

Διάθεμα, ατος, τό, (*διατίθημι*) *disposition, arrangement*, Sext. Emp.

Διαθερίζω, (*διά, θέρος*) *to pass the summer*, J. Laur.—2. (*διά, θερίζω*) *to cut asunder*, Hesych.

Διαθερμαίνω, f. *-ᾰνῶ*, (*διά, θερμαίνω*) *to warm through, heat*, Plat. Tim. 65 E: of wine, *τὴν ψυχήν*, Aristaen. Pass. *to grow hot*, Dem. 402, 23. Hence

Διαθερμᾰσία, ας, ἡ, a warming through, heating, Plut.

Διάθερμος, ον, (*διά, θερμός*) *thoroughly warmed, very hot*, Hipp.

Διάθεσις, εως, ἡ, (*διατίθημι*) *a placing in order*, Lat. *dispositio*, defined by Arist. Metaph. 4, 19; *an arranging, regulating, disposing*, e. g. by will, and so—2. *a will and testament,=διαθήκη*, Lys. Fr. 44: *a covenant*, LXX.—3. *the composition*, e. g. of a picture, and so *the subject of a picture*, Callix. ap. Ath. 210 B; and in genl. *the subject of any thing*, as *μυθικαὶ δ.*, Plut.—4. *a drawing, plan, design*, the result of *εὕρεσις*, Plat. Phaedr. 236 A.—5. *the dress*, etc., of an actor, Ath.—6. *rhetorical art*, Polyb.—II. *a disposing of, selling, sale*, Isocr. 224 B, and Plut., cf. Gronov. Harpocr. in v.—III. (from pass.) *a disposition, state, condition, situation:* esp. *the state, temper of mind consequent on πάθος*, Arist. Org.

Διαθεσμοθετέω, ῶ, (*διά, θεσμοθετέω*) *to arrange and set in order*, Plat. Tim. 42 D.

*Διαθετήρ, ῆρος, ὁ,=*sq., Plat. Legg. 765 A.

Διαθέτης, ου, ὁ, (*διατίθημι*) *one who arranges and sets in order, a regulator, governor*, like *διοικητής: δ. χρησμῶν*, like *διασκευαστής, a collector and arranger* of oracles, Hdt. 7, 6, ubi v. Bähr, and cf. *διατίθημι* III.

Διαθέω, f. *-θεύσομαι*, (*διά, θέω*) *to run about*, Thuc. 8, 92; also of reports, *to spread*, Xen. Oec. 20, 3: *ἀστέρες δ., falling* stars, Arist. Meteor.—II. *to run a race*, Plat. Theaet. 148 C: *πρός τινα*, Plut.: c. acc. cognato, as *δ. τὴν λαμπάδα, to run the torch-race*, Plut., v. *λαμπαδηδρομία.*

Διαθήκη, ης, ἡ, (*διατίθημι*) *a disposition*, esp. of property by will; *a will and testament*, Ar. Vesp. 584, 589, and freq. in Oratt.: also in plur., Isae. 36, 32.—II. *αἱ ἀπόῤῥητοι δ.*, mystic *deposits* on which the commonweal depended, probably oracles, Dinarch. 91, 17, cf. *διαθέτης*, v. Lob. Aglaoph. 965.—III. *a convention, arrangement between* two parties, *covenant, διαθέσθαι διαθήκην ἐμοί*, Ar. Av. 439, so LXX., N. T., and Eccl.; *dispensation*, N. T.: *ἡ Καινὴ Διαθήκη, the New Testament; ἡ παλαία διαθήκη, the old dispensation*, i. e. the Old Testament, applied to the covenant in the books of Moses, N. T.

Διαθηλύνω, f. *-ῠνῶ*, strengthd. for *θηλύνω*, Theophr.

Διαθηράω, (*διά, θηράω*) and

Διαθηρεύω, (*διά, θηρεύω*) *to hunt after, pursue*, v. l. Plat. Phileb. 32 D.

Διαθηριόω, ῶ, strengthd. for *θηριόω*, Plut.

Διαθιγγάνω, strengthd. for *θιγγάνω*, Arist. H. A.

Διαθλάω, f. *-άσω*, (*διά, θλάω*) *to break in pieces, crush, pound*, Ael. [λᾰ]

Διαθλέω, ῶ, (*διά, ἀθλέω*) *to fight through: struggle with, πρός τινα*, Ael. Hence

Διαθλητέον, verb. adj., *one must fight it out*, Philo.

Διαθλίβω, f. *-ψω*, (*διά, θλίβω*) *to crush in pieces*, Call. Fr. 67. [ῑ]

Διαθολόω, ῶ, (*διά, θολόω*) *to make quite dark* or *muddy*, Plut.

Διαθορῠβέω, ῶ, (*διά, θορυβέω*) *to confound* or *perplex utterly*, Thuc. 5, 29.

Διάθραυστος, ον, easily broken, Theophr.: from

Διαθραύω, (*διά, θραύω*) *to break in small pieces, pound*, Plat. Tim. 57 A.

Διαθρέω, ῶ, (*διά, ἀθρέω*) *to look through, look closely into, examine closely*, Ar. Eq. 543, Nub. 700, Thesm. 658.

Διαθρίζω, shortd. from *διαθερίζω*, Q. Sm.

Διαθροέω, ῶ, (*διά, θροέω*) *to spread a report, give out*, Thuc. 6, 46.

Διαθροίζω, (*διά, ἀθροίζω*) *to collect*, Gal.

Διαθρυλλέω, ῶ, or better *διαθρῡλέω, ῶ*, f. *-ήσω*, usu. in perf. pass., (*διά, θρυλλέω*) *to be the common talk, be commonly reported, διετεθρύλητο ὡς...*, Xen. Mem. 1, 1, 2: *διατεθρύλημαι, I am quite deafened*, c. part. *ἀκούων*, Plat. Lys. 205 B; *διατεθρυλημένος τὰ ὦτα, one who has been talked* deaf, Plat. Rep. 358 C.

Διαθρυμματίς, ίδος, = θρύμματις, Antiph. Δυςπρατ 2.

Διαθρύπτω, f. *-ψω:* aor. pass. *διετρύφην* [ῠ] (*διά, θρύπτω*). *To break in sunder, break in pieces, shiver:* in Hom. only once *ξίφος... τριχθά τε καὶ τετραχθὰ διατρυφέν*, Il. 3, 363, so *ἀσπίδες διατετρυμμέναι*, Xen. Ages. 2, 14.—II. metaph. like Lat. *frangere, to break down, weaken*, esp. by profligate living; *to enervate, make weak and womanish*, Plat. Lys. 210 E, Xen. Rep. Lac. 2, 1. Pass. like Lat. *frangi, dissolvi, to be broken down* or *weakened*, esp. *to be enervated, corrupted, ὑπό τινος*, Xen. Mem. 1, 2, 24 and 25; *διά τι*, Ib. 4, 2, 35: *to live riotously, πλούτῳ δ., to revel* in riches, Aesch. Pr. 891: *to lose one's force of mind, be a weakling*, hence *διατεθρυμμένος*, Lat. *animo fractus, enervated, enfeebled in mind*, adv. *-μένως*, Plat. Legg. 922 B. Mid. *to bear one's self proudly, to be affected*, esp. of women, *to be prudish, behave insolently, τινί*, Theocr. 6, 15; but in 15, 99, of a singer, *διαθρύπτεται ἤδη, she is beginning her airs and attitudes.* Hence

Διάθρυψις, εως, ἡ, a breaking asunder: enervating.

Διαθρώσκω, (*διά, θρώσκω*) *to spring asunder*, Opp.

Διάθῠρα, ων, τά, (*διά, θύρα*) a sort of *rail* or *wicket set in the doorway*, Lat. *prothyra*, Vitruv.

Διαί, poet. for *διά*, esp. in Trag., Seidl. Dochm. p. 94.

Διᾰΐγδην, adv. (*διαΐσσω*) *bursting through*, Opp.

Διαιθριάζω, f. *-άσω*, (*διά, αἰθριάζω*) *to be quite clear and fine: ἐδόκει διαιθριάζειν*, it seemed likely *to be fine*, Xen. An. 4, 4, 10.

Δίαιθρος, ον, (*διά, αἴθρα*) *quite clear and fine*, Plut.

Διαιθύσσω, (*διά, αἰθύσσω*) *to rush away, sweep by*, Pind. O. 7, 175.

Δίαιμος, ον, (*διά, αἷμα*) *mixed with blood: blood-stained*, Hipp., and Eur. Hec. 656.

Δῐαίνω, f. *-ᾰνῶ*, aor. *ἐδίηνα, to wet, moisten*, Il. 22, 495. Mid. *διαίνεσθαι ὄσσε*, to *wet one's* eyes, Aesch. Pers. 1064: hence absol. *to weep*, Blomf. ib. 263: and so in act. *to weep for, bewail, δίαινε πῆμα*, Ib. 1038. (Akin to *ἰαίνω, δεύω, διερός.*)

†*Δῑαῖξις, ιος, ὁ, Diaexis*, pr. n. of a Persian, Aesch. Pers. 996.

†*Δίαιος, ου, ὁ, Diaeus*, a praetor of the Achaeans, Polyb. 40, 2, 8.—2. father of Diophanes, Paus.

Διαίρεσις, εως, ἡ, (*διαιρέω*) *a dividing, division*, Hdt. 7, 144: *ἐν διαιρέσει* (*ψήφων*) *in the separate, distinct reckoning* of the votes on either side, Aesch. Eum. 749: esp. in logic, *division* of a class into its constituent parts, Arist. Org.: *ἐκ διαιρέσεως, disjunctively: diversity, difference*, Diod. S.; N. T.—II. *division* of spoil, Xen. Cyr. 4, 5, 55.

Διαιρετέος, έα, έον, verb. adj. from *διαιρέω, to be divided*, Plat. Rep. 412 B.—II. *διαιρετέον, one must divide*, Id Legg. 874 E.

Διαιρέτης, ου, ὁ, (*διαιρέω*) *a divider, distributer.*

Διαιρετικός, ή, όν, (*διαιρέω*) *fit to divide* or *be divided, divisible*, Plat. Soph. 226 C. Adv. *-κῶς*, Plut.

Διαίρετος, η, ον, divided, separated, opp. to *σύνθετος*, Xen. Cyr. 4, 3, 20: *divisible*, opp. to *συνεχής*, Arist. Eth. N. —II. *divided, distributed*, Soph. Tr. 163. —III. *distinguishable*, hence *οὐ δ. λόγῳ.*

not to be distinguished or *determined* by word, Thuc. 1, 84. Adv. -τως: from

Διαιρέω, ῶ, f. -ήσω: aor. διεῖλον: aor. pass. διῃρέθην: (διά, αἱρέω) *to take one from another, to divide, part, cleave in twain,* διὰ δ' ἀμφοτέρους ἕλε κύκλους ἀσπίδος, Il. 20, 280; *to cut open,* λαγὸν, Hdt. 1, 123, cf. 119: *to cut away, tear away, pull down,* τὴν ὀροφήν, Thuc. 4, 48, and Xen.—II. *to divide, distribute,* Hdt. 9, 85: δ. δύο μοίρας Λυδῶν, *to divide* the Lydians into two parts, Hdt. 1, 94, so δ. τριχῇ, Plat. Phaedr. 253 C; for δ. εἰς..., as it is in Dem. 144, 27: διὰ θαλαμίης διελών, Hdt. 5, 33, v. θαλάμιος. Mid. *to divide among themselves, each to take a part,* Hes. Th. 112, Thuc. 7, 19, Dem. 1113, 10.—III. *to distinguish, determine,* Lat. *decidere,* διαιρεῖν διαφοούς, *to put an end to* controversies, Hdt. 4, 23; δίκην, Aesch. Eum. 472.—2. *to say distinctly and expressly, to define, interpret,* Hdt. 3, 103; 7, 16, and so in mid., Id. 7, 47, and oft. in Plat.

Διαίρω, f. -ᾰρῶ, (διά, αἴρω) *to raise up, lift up,* διᾶραι τὸ στόμα, *to open* one's mouth *and lift up* one's voice, Dem. 375, 14: λόγον, *to exalt* one's style, Lat. *elate dicere,* Schäf. Mel. p. 10: hence διηρμένος, *lofty,* Lat. *sublimis,* Dion. H. Mid. *to lift up what is one's own* or *for one's self,* as δ. βακτηρίαν, Plut.—II. intr. sub. ἑαυτόν, etc., *to lift one's self over, cross, pass,* τὸν πόρον, Polyb., εἰς Σικελίαν, Id., cf. αἴρω.

Διαισθάνομαι, f. -ήσομαι, (διά, αἰσθάνομαι) dep. mid., *to perceive clearly and distinctly, distinguish perfectly,* τι, Plat. Phaedr. 250 A, etc.

Διαΐσσω, f. διαΐξω, Att. διᾴσσω, -ᾴττω, fut. -ᾴξω (διά, ἀΐσσω). *To rush through* or *across,* Hdt. 4, 134: of sound, *to dart* or *shoot through the air,* δίηξεν ἠχώ, Aesch. Pr. 133, cf. Eur. I. A. 426: also c. acc., ὄρη δ., Soph. O. T. 208; and c. gen., of pain, δ. πλευρῶν, Id. Tr. 1083. [On quantity, v. ἀΐσσω.]

Διᾰϊστόω, ῶ, f. -ώσω, (διά, ἀϊστόω) *to make an end of,* Soph. Tr. 881.

Διαισχύνομαι, strengthened for αἰσχύνομαι, Luc.

Δίαιτα, ης, ἡ, *life, way of living, mode of life:* with esp. reference to *food, dress,* etc., *maintenance, board and lodging,* Lat. *cultus victusque,* in full, δ. ζόης, Hdt. 1, 157: δ. ἔχειν, Id. 1, 35, μεταβάλλειν, Ib. 157: πτωχὸς δ., Soph. O. C. 751, σκληρὰ δ., Eur. Meleag. 8, and so freq. in Att. prose: δ. ποιεῖσθαι, *to pass one's life, live,* Hdt. 2, 68; but δίαιταν π. τινός, to make another live, Ib. 3: *the relations of life,* Xen. Mem. 1, 3, 3.—2. *a place for living, a dwelling, abode,* Plut.: hence *a room,* Lat. *diaeta,* Id. Popl. 13.—II. as medic. term, *a prescribed manner of life, diet,* Hipp.—III. at Athens, *arbitration,* Soph. El. 1073; ἐμμένειν τῇ δ., Ar. Vesp. 524; ἐπιτρέψαι τινὶ δίαιταν, Lys. 893, 10: ὀφλεῖν τὴν δ., to have a cause given against one, Dem. 862, 2.—2. *the office of arbitrator,* Luc. Cf. διαιτητής. Hence

Δῐαιτάω, ῶ, f. -ήσω: aor. 1 either ἐδιαίτησα, or διῄτησα, or even ἐδιῄτησα: so pf. δεδιῄτημαι, Thuc. 7, 77. *To maintain, support: to diet.* Pass. *to lead a certain course of life, to live,* Hdt. 1, 120, 123, Soph. O. C. 769, Thuc., etc.; δ. πάντα νόμιμα, *to live* in the observance of all the law, Thuc. 7, 77.—II. *to be arbiter* or *umpire* (διαιτητής), and so *to settle, decide,* τι, Strab., and Dion. H.—2. in genl. *to regulate, govern,* πόλιν, Pind. O. 9, 100, cf. Dem. 1142, 26. Hence

Δῐαίτημα, ατος, τό, usu. in plur., *rules of life, a mode* or *course of life,* esp. in regard of *diet,* Hipp.; but also in genl. ἔς τι, Thuc. 1, 6, Xen. Rep. Ath. 1, 8.

Δῐαιτήσιμος, ον, *belonging to an arbiter* or *umpire* (διαιτητής), Isae. ap. Poll. 8, 64.

Διαιτητέον, verb. adj. from διαιτάω, *one must live,* Hipp.

Δῐαιτητήριον, ου, τό, (δίαιτα III.) in plur., *the dwelling rooms of a house,* Xen. Oec. 9, 4.

Δῐαιτητής, οῦ, ὁ, *an arbitrator, umpire,* Lat. *arbiter,* Hdt. 5, 95. At Athens the διαιτηταί were a kind of jury, which did not sit in any of the large courts, and were paid not by the state but by the parties: most petty causes came before them, an appeal lying to the higher courts, v. Herm. Pol. Ant. § 145, 11, or for a full account Hudtwalcker über die Diäteten in Athen.

Δῐαιτητικός, ή, όν, (διαιτάω) *belonging to living or diet:* ἡ δ., sub. τέχνη, *wholesome eating, drinking,* etc., *dietetics,* Hipp.—2. *belonging to the* διαιτητής, λόγος δ., *an arbitration,* Strab.

Διαιωνίζω, f. -ίσω, (διά, αἰωνίζω) *to perpetuate,* Philo.—II. intr. *to be eternal,* Id.

Διαιώνιος, α, ον, strengthd. for αἰώνιος, *lasting through time, everlasting,* Plat. Tim. 39 D. Adv. -ως.

Διαιωρέω, ῶ, f. -ήσω, (διά, αἰωρέω) *to make float through.* Pass. *to float* or *pass through,* Plat. Tim. 78 E.

Διακᾱής, ές, (διακαίω) *burnt through, very hot,* Theophr.

Διακᾰθαίρω, f. -ᾰρῶ, (διά, καθαίρω) *to cleanse, purge thoroughly,* Ar. Eccl. 847, and Plat.—II. *to clear* of wood, γῆν, Theophr.

Διακαθαρίζω, fut. -ιῶ, (διά, καθαρίζω)=foreg., N. T.

Διακάθαρσις, εως, ἡ, (διακαθαίρω) *a thorough cleansing* or *purging,* Plat. Legg. 735 D.—II. *a clearing* of ground, Theophr.

Διακαθέζομαι, fut. -εδοῦμαι, (διά, καθέζομαι) dep. mid., *to sit apart, take one's seat,* Plut.

Διακάθημαι,=foreg., Id.

Διακαθίζω, fut. -ιζήσω and -ῐῶ, (διά, καθίζω) *to make to sit apart, set apart,* Xen. Oec. 6, 6.—II. intr.=foreg., LXX.

Διακαίω, f. -καύσω, (διά, καίω) *to burn through* or *up, set on fire, heat to excess,* Hdt. 2, 26: hence *to inflame, excite,* Plut.

Διακᾰλοκᾱγᾰθίζομαι, dep., *to vie with another in virtue,* etc. (διά, καλοκαγαθία) τινί, Diog. ap. Stob. p. 59, 8.

Διακαλύπτω, f. -ψω, (διά, καλύπτω) *to reveal to view,* Dem. 155, 26.

Διακάμπτω, f. -ψω, (διά, κάμπτω) *to bend, turn about,* LXX. Hence

Διάκαμψις, εως, ἡ, *a bending, turning.*

Διακανάσσω, (διά, κανάσσω) cf. κανάσσω, only found in Eur. Cycl. 157, in aor. 1, μῶν τὸν λάρυγγα διεκάναξέ σου; has aught *run gurgling through* thy throat?

Διακᾰρᾱδοκέω, (διά, καραδοκέω) *to expect anxiously,* prob. l. Philem. p. 363.

Διακάρδιος, ον, (διά, καρδία) *heart-piercing,* ὀδύνη, Joseph.

Διακαρτερέω, (διά, καρτερέω) *to endure to the end, last out,* Hdt. 3, 52, ἐς τὸ ἔσχατον, 7, 107: hence *to abstain from food,* Dion. H.: εἰς τὴν πατρίδα δ., *to stand by* one's country, Lycurg. 158, 33: δ. μὴ λέγειν, *to be obstinate* in refusing to speak, Arist. Rhet.

Διακατελέγχω, (διά, κατελέγχω) *to confute utterly,* τινί, N. T., in mid.

Διακατέχω, f. -καθέξω, (διά, κατέχω) *to hold back, delay, check,* Polyb *to hold, possess,* Id. Hence

Διακατοχή, ῆς, ἡ, *a holding, possessing;* and

Διακάτοχος, ον, *holding, possessing.*

Διακαυλέω, ῶ, (διά, καυλός) *to grow, run to stalk,* Lat. *decaulescere,* Theophr.

Διάκαυμα, ατος, τό, (διακαίω) *burning heat,* Anth.

Διακαυνιάζω, (διά, καυνιάζω) *to determine by lot, draw lots,* Ar. Pac, 1081.

Διάκαυσις, εως, ἡ, (διακαίω)=διάκαυμα, Plut.

Διακεάζω, f. -άσω, (διά, κεάζω) *to cleave asunder,* in tmesis, διὰ ξύλα δανὰ κεάσσαι, Od. 15, 322.

Διάκειμαι, inf. -κεῖσθαι, fut. -κείσομαι, (διά, κεῖμαι) dep. mid. *To be in a certain state,* of mind, body, or circumstances: *to be disposed* or *affected* so and so, Hdt. 2, 83, etc.: very freq. c. adv., ὡς διάκειμαι, what *a state I am in,* Eur. Tro. 113, ὑπὸ νόσου, Thuc. 7, 77, etc.: κακῶς, ταλαιπώρως, μοχθηρῶς, φαύλως, δ., *to be in a sad state, sorry plight, ill health,* Ar. Fr. 250, Plat. Gorg. 504 E, etc., opp. to εὖ δ., Xen. An. 7, 3, 17: also c. dat. pers., εὖ or κακῶς δ. τινί, Isae. 48, 18; πρός τινα, Isocr. 28 D, cf. Isae. 25, 23: so φιλικῶς δ. τινί, *to be on a friendly footing, on intimate terms with* one, Xen. An. 2, 5, 27; οἰκείως δ. τινί, Id. 7, 5, 16; ἐρωτικῶς δ. τῶν καλῶν, *to be in love with ..,* Plat. Symp. 216 D; ὑπόπτως τινὶ δ., *to be suspected by* him, Thuc. 8, 68: λύμῃ δ.=λυμαίνεσθαι, Hdt. 2, 162.—II. of things, *to be settled, fixed,* or *ordered,* ὥς οἱ διέκειτο, so *was it ordered* him, Hes. Sc. 20: τὰ διακείμενα, *certain conditions, settled terms,* ἐπὶ διακειμένοισι μουνομαχῆσαι, Hdt. 9, 26: of a gift, ἄμεινον διακείσεται, *it will be* better *disposed of,* more serviceable, Xen. An. 7. 3, 17.

Διακείρω, fut. -κερῶ and -κέρσω, pf. -κέκαρκα, (διά, κείρω) strictly *to cut in pieces;* hence ἔπος δ., *to make* it *null and void, frustrate,* Lat. *rescindere jussum,* or *to cut* it *through,* and so *to break through, transgress,* Il. 8, 8: cf. ἐπικείρω, ἐπικόπτω. In Ar. Vesp. 1313, σκευάρια διακεκαρμένος, *stript* of his trappings.

Διακεκρῑμένως, adv. part. perf. pass from διακρίνω, *separately, differently,* Arist. H. A.

Διακέλευμα, ατος, τό, *an exhortation, command,* Plat. Legg. 805 C, Bekk.: from

Διακελεύομαι, (διά, κελεύω) dep. mid., *to exhort, give orders, direct,* τινὶ εἶναι, ποιεῖν, etc., Hdt. 1, 36, Plat. Euthyphr. 26 D.—2. *to encourage one another,* Hdt. 1, 1: oft. with ἀλλήλοις added, *to cheer* one another *on,* Xen. An. 4, 8, 3: hence even. δ. ἑαυτῷ, Xen. Cyr. 1, 4, 13.—3. *to admonish, inform,* τινὶ περί τινος, Isocr. 206 E. The act. only in Philostr.

Διακέλευσμα, ατος, τό,=διακέλευμα, for which it is v. l.

Διακελευσμός, οῦ, ὁ, *an exhortation, cheering on,* Thuc. 7, 71.

Διακελευστέον, verb. adj., *one must direct, advise,* Plat. Legg. 631 D.

Διακενῆς, adv. for διὰ κενῆς πράξεως, and now usu. written *divisim, in vain, idly, to no purpose,* Hipp., and Eur. Tro. 753: δ. ἄλλως, Ar. Vesp 929, μάτην δ., Plat. (Com.) Phaon, 2, 21.

Διάκενος, ον, (διά, κενός) *quite empty, hollow,* τὸ δ., *a gap,* Thuc. 4, 135 τὰ δ., *hollows,* Plat. Tim. 58 B: δ δεδορκέναι, to have *a lean and hungry look*, Luc. Adv. -νως, Joseph.

Διακενόω, ῶ, (διά, κενόω) *to empty outright*, Hipp.

Διακεντέω, ῶ, (διά, κεντέω) *to pierce through, make a puncture*, Hipp. Hence

Διακέντησις, εως, ἡ, *a piercing through, puncturing*, Hipp.

Διακένωσις, εως, ἡ, (διακενόω) *an emptying out.*

Διακέομαι, Ion. for διάκειμαι.

Διακεράννυμι, also διακεραννύω, f. -κεράσω, (διά, κεράννυμι) *to mix up*, mid. *to mix themselves up with*, τινός, Philostr.

Διακερματίζω, (διά, κερματίζω) *to change into small coin, to change*, δραχμήν, Ar. Vesp. 789.

Διακερτομέω, strengthd. for κερτομέω, *to mock at*, τι, Dio C.

Διακεχῡμένος, adv. part. perf. pass. from διαχέω, *poured out*; hence *excessively*, like Lat. *effuse*, δ. γελᾶν, ap. Suid.

Διακεχωρισμένως, adv. part. perf. pass. from διαχωρίζω.

Διακηρῡκεύομαι, (διά, κηρυκεύω) dep. mid. *to negotiate by herald*, πρός τινα, Thuc. 4, 38. Very late in act., *to proclaim by herald.*

Διακηρύσσω, f. -ξω, (διά, κηρύσσω) *to proclaim by herald*, Diod., in mid. ἐν διακεκηρυγμένοις, *in declared war*, Plut.

Διακιγκλίζω, strengthd. for κιγκλίζω, *to shake* or *move constantly*, Hipp., and Ar. Fr. 94.

Διακινδῡνευτέον, verb. adj., *one must risk all*, δ. φάναι, one must speak *at all risks*, Plat. Tim. 72 D: from

Διακινδῡνεύω, (διά, κινδυνεύω) *to run all risks, make a desperate attempt, adventure*, ἔς τι, Thuc. 7, 47, πρός τινα, 1, 142: also c. inf., Id. 7, 1; and absol., 8, 27. Pass. of the attempt, *to be risked, hazarded*, Dem. 866, 27: διακεκινδ. φάρμακα, *desperate* remedies, Isocr. 225 D.

Διακῑνέω, (διά, κινέω) *to move throughout, confound, confuse*, Thuc. 5, 25.—II. *to stir about*, and so *scrutinise, pry into*, Lat. *excutere*, Ar. Nub. 477. B. pass. *to be put in motion, move*, Hdt. 3, 108, and Hipp.: and so late writers in act. Hence

Διακίνημα, ατος, τό, *a moving of a bone from its place, a sprain, dislocation*, Hipp.

Διακιρνάω,=διακεράννυμι, Hipp.

Διάκλᾰσις, εως, ἡ, *a breakage*: from

Διακλάω, f. -άσω: poet. aor. διέκλασσα, (διά, κλάω) *to break in twain, break up, shiver*, Il. 5, 216.—II.=διαθρύπτω, *to weaken, enervate*: hence in Pass., διακλᾶσθαι Ἰωνικῶς, *to practice effeminate Ionic melodies and dances, motus Ionici*, Ar. Thesm. 163. [ᾰσω]

Διάκλεισις, εως, ἡ, *a blocking up*, Joseph.; from

Διακλείω, f. -είσω, (διά, κλείω) *to separate by shutting up, to shut out, cut off*, Lat. *discludere*, τί τινι and ἀπό τινος, Polyb.

Διακλέπτω, f. -ψω, (διά, κλέπτω) *to carry off by stealth, plunder*, Dem. 817, 7.—II. *to save, keep alive by stealth*, τινά, Hdt. 1, 38. Mid., c. aor. pass. διεκλάπην, *to steal away, get safe off*, Thuc. 7, 85.=III. *to keep back by stealth, evade*, κατηγορίαν, Lys. 175, 19.

Διακληρονομέω, ῶ, (διά, κληρονομέω) *to disperse*, Longin.

Διακληρόω, ῶ, (διά, κληρόω) *to assign by lot, allot, decree as one's lot*, Aesch. Supp. 978.—2. *to choose by lot*, Xen. Cyr. 6, 3, 36. Mid. *to cast lots*, Thuc. 8, 30, Xen. Cyr. 6, 3, 34. Hence

Διακλήρωσις, εως, ἡ, *an allotment.* —II. (from mid.) *a casting of lots*, App.

Διακλῑμακίζω, strengthd. for κλιμακίζω, Plat. (Com.) Presb. 2.

Διακλίνω, (διά, κλίνω) *to turn away from, retreat*, τινός and ἀπό τινος, Polyb.: *to decline, shun*, τι, Id. [ῑνω] Hence

Διάκλῐσις, εως, ἡ, *a retreat*, Plut.

Διακλονέω, ῶ, (διά, κλονέω) *to shake violently.*

Διακλύζω, f. -ύσω, (διά, κλύζω) *to wash throughout, wash out, wash*, Eur. I. T. 107. Pass. *to be purged*, Medic. [ῠσω] Hence

Διάκλυσμα, ατος, τό, *a washing, lotion*, Diosc.

Διακλυσμός, οῦ, ὁ, *a lotion*, etc. Diosc.

Διακλώθω, strengthd. for κλώθω, Anth.

Διακλωπάω, poet. for διακλέπτω.

Διακναίω, f. -αίσω, (διά, κναίω) *to scrape, grate to nothing*, ὄμμα δ., *to grind out* his eye, Eur. Cycl. 487: *to crush in pieces, annihilate*, Id. Med. 164: *to wear out, wear away*, Id. I. A. 27, and so in Hipp., v. Foës. Oecon.: τὸ χρῶμα διακεκναισμένος, *having lost all one's* colour, Ar. Nub. 120.

Διακνίζω, (διά, κνίζω) *to scratch, tear to pieces, tear* or *pull off*, Arist. H. A.

Διάκοιλος, ον, (διά, κοῖλος) *quite hollow*, Diod.

Διακοιρᾰνέω, ῶ, (διά, κοιρανέω) *to hold rule through* or *over*, πολέας, Il. 4, 230; where however Wolf πολέας διὰ κ.

Διακολᾰκεύομαι, (διά, κολακεύω) dep. mid.: *to vie with each other in flattery*, πρός τινα, Isocr. 266 B: so later in act.

Διακολλάω, ῶ, f. -ήσω, (διά, κολλάω) *to glue together*, λίθῳ διακεκολλημένος, *inlaid with stone*, Luc. Hence

Διακολουθέω, ῶ, strengthd. for ἀκολουθέω, Sext. Emp.

Διακολυμβάω, ῶ, (διά, κολυμβάω) *to swim through* or *across*, Polyb.—II. *to dip under.*

Διακομῐδή, ῆς, ἡ, *a carrying over* or *across, transporting*, τινὸς εἰς τόπον, Thuc. 3, 76: from

Διακομίζω, f. -ίσω Att. -ῐῶ, (διά, κομίζω) *to carry over* or *across*, Thuc. 3, 75: *to carry to the end*, Hdt. 1, 31. Mid. *to carry over what is one's own*, δ. τοὺς παῖδας, Id. 1, 89. Pass. *to be carried over*, Thuc. 1, 136: *to pass, cross*, Id. 3, 23, and Plat. Hence

Διακομιστής, οῦ, ὁ, *a letter-carrier*, Synes.

Διάκομμα, ατος, τό, (διακόπτω) *a cut, gash*, Hipp.

Διακομπέω, strengthd. for κομπέω, *to brag*, Pind. Fr. 128.

Διᾰκονάω, strengthd. for ἀκονάω.

Διᾱκονέω, ῶ, f. -ήσω, with both augm. ἐδιακόνουν and διηκόνουν, ἐδιακόνησα and διηκόνησα, and even δεδιηκόνηκα, (διάκονος). *To wait on, serve, do service*, absol., Eur. Ion 397, Ar. Av. 1323; c. dat. pers., Dem. 362, ult., etc.: also c. acc. rei, *to serve up, supply*, Lat. *ministrare*, τί τινι, Hdt. 4, 154: hence in pass., *to be supplied*, Dem. 1206. 18. Mid. *to serve one's self*, Soph. Phil. 287: also αὐτῷ διακονεῖσθαι, Ar. Ach. 1017.—II. *to act*, or *serve as* (διάκονος) *deacon* in the church, N. T. 1 Tim. 3, 10. Hence

Διᾱκόνημα, ατος, τό, *service*, Plat.: *servants' business*, Arist. Pol.—2. *instruments of service*, as jugs, etc., Ath.

Διακόνησις, εως, ἡ, *a serving, doing service*, Plat.

Διᾱκονία, ας, ἡ, *the office of a* διάκονος, *service, business*, Thuc. 1, 133, *a ministering, ministration*, N. T.—2 *attendance on a duty, ministry*, N. T. either generally as Rom. 12, 5, etc., or of some particular *office*, 2 Cor. 3, 7, etc.: *deaconship*, Eccl.—II. *a body of servants* or *attendants*, Polyb.—III. *instruments of service*, like διακόνημα, Moschio ap. Ath. 208 B.

Διᾱκονίζω, f. -ίσω Att. -ῐῶ,=διακονέω.

Διᾱκονικός, ή, όν, *good at service, serviceable*, Ar. Plut. 1170, Plat., etc.: δ. ἔργα, etc., *servants'* business, Arist. Pol. Adv. -κῶς, *in a business-like way*, Menand. p. 45.

Διακόνιον, ου, τό, *a sort of cake*, Pherecr. Incert. 6.

Διᾰκονίω, (διά, κονίω) *to cover with dust.* Mid. *to roll in the dust*, Hipp.; and so *to prepare for combat*, Plut. [νῑ]

Διάκονος, ου, Ep. and Ion. διήκ., ὁ, ἡ, *a servant, waiting-man* or *woman*, Lat. *minister*, Hdt., 4, 71, 72, Soph., etc.: *a messenger*, Aesch. Pr. 942.—2. *a minister of the church*, esp. a *deacon*, N. T.: so in fem. *a deaconess*, Id. Rom. 16, 1.—II. as adj. *serving, serviceable*; with irreg. Compar., διᾱκονέστερος, Epich. p. 120. (Usu. deriv. from διά, κόνις, *one who is dusty from running*, cf. ἐγκονέω; or *one who sleeps in the dust and ashes*, v. Od. 11, 190; or in genl. *one who has to do with dust and dirt*, cf. κονιόπους. Buttm. however, Lexil. v. διάκτορος, 3 makes it very prob. on prosod. grounds that an old verb διάκω, διήκω, *to run, hasten* (whence also διώκω), is the root; διάκτορος being a collat. word from the same).

Διᾰκοντίζω, f. -ίσω, (διά, ἀκοντίζω) *to throw a javelin at*, τινά. Mid. *to contend with another at throwing the javelin*, Xen. Cyr. 1, 4, 4, πρός τινα, Theophr. Char. 27.

Διακόντωσις, εως, ἡ,=κόντωσις, Ael.

Διακοπή, ῆς, ἡ, (διακόπτω) *a cutting in two: a deep wound*, Hipp.

†Διακοπηνή, ῆς, ἡ, *Diacopene*, a district near Amasea, Strab.

Διάκοπρος, ον, (διά, κοπρός) *well-manured*, Theophr.

Διακόπτω, f. -ψω, (διά, κόπτω) *to cut in two, cut through*, Thuc. 2, 4, Xen., etc.: *to break through*, τὴν χιόνα, Polyb. Pass., *to receive a deep cut*, Hipp.—2. *to break up, knock o. pull down.*—3. *to cut off, cut short*, Polyb.: metaph. *to break off, interrupt, stop short*, Arist. Rhet.—4. *to stamp falsely*, of coin, like παρακόπτω, ap. Suid.—II. intr. *to break through, burst through*, Xen. Hell. 7, 5, 23.

Διακόρευσις, εως, ἡ,=διακόρησις.

Διακορεύω, f. -εύσω,=sq., Luc.

Διακορέω, ῶ, (διά, κόρη) *to deflower, ravish*, Ar. Thesm. 480.

Διακορής, ές, = διάκορος, Plat. Legg. 629 B, v. Ruhnk. Tim.

Διακόρησις, εως, ἡ, (διακορέω) *rape, ravishment*, Joseph.

Διακορίζω,=διακορέω.—II. *to gaze intently at.*

Διακορκορῠγέω, ῶ, *to rumble through*, τὴν γαστέρα, Ar. Nub. 387.

Διάκορος, ον, (διά, κορέννυμι) *satiated, glutted*, τινός, *with* a thing, Hdt. 3, 117, Xen. Lac. 1, 5. Adv. -ρως.

†Διακός, ή, όν, (Δῖοι) *of* or *belonging to the Dii*, Thuc. 7, 27.

Διᾱκόσιοι, αι, α, Ion. and Hom. διηκ., *two hundred*: in sing. with n. of multitude, ἵππος δ., *two hundred* horse, Thuc. 1, 62.

Διᾱκοσιοντάχους, or better διᾱκοσιάχους, ουν, (διακόσιοι, χόος, χέω) *two-hundred-fold*, Strab.

Διᾱκοσιοστός, ή, όν, (διακόσιοι) *the two hundredth*, Dion. H.

Διᾱκοσιοτεσσαρακοντάχους, ουν, (διακόσιοι, τεσσαράκοντα, χόος) *two-hundred-and-forty-fold*, Strab.

Διακοσμέω, ῶ, f. -ήσω, (διά, κοσμέω) *to divide, arrange*, Lat. *dividere*, ἐς δεκάδας, Il. 2, 126: *to draw up in rank and file, to marshal*, Il. 2, 476; also δ. τὴν πομπήν, Thuc. 1, 20: hence in genl. *to arrange, regulate, set in order*, Hdt. 1, 100, Thuc. 2, 100, cf. Valck. Diatr. p. 40: διὰ τρίχα κοσμηθέντες, Il. 2, 655, v. sub τρίχα, cf. διάτριχα. Mid. *to set all in order*, Od. 22, 457.

Διακοσμηθεῖμεν, Hom. and Att. opt. aor. 1 pass. for διακοσμηθείημεν, from foreg.

Διακόσμησις, εως, ἡ, (διακοσμέω) *a setting in order, arranging, regulating, governing*, Plat. Symp. 209 A, Legg. 853 A.

Διάκοσμος, ου, ὁ,=foreg.—II. *the Catalogue of ships in* Il. β, Strab.

Διακουφίζω, f. -ίσω Att. -ῑῶ, (διά, κουφίζω) *to relieve.* —II. intrans. *to become lighter, remit*, Hipp.

Διᾰκούω, f. -ούσομαι, (διά, ἀκούω) *to hear through, hear out* or *to the end*, Xen. Oec. 11, 1; *to hear, learn* from another, τί τινος, Plat. Polit. 264 B, παρά τινος, Theopomp. (Hist.) ap. Ath. 595 A; esp. *to be a hearer* or *disciple of*, τινός, Plut.

Διάκοψις, εως, ἡ,=διακοπή, Theophr.

Διακρᾰδαίνω, f. -ᾰνῶ, (διά, κραδαίνω) *to shake violently.*

Διακράζω, (διά, κράζω) *to cry aloud, scream*, Ar. Av. 307: *to match another at screaming*, τινί, Eq. 1403.

Διακρᾰτέω, ῶ, f. -ήσω, (διά, κρατέω) *to hold fast, occupy: hold together*, Phylarch. ap. Ath. 693 F.—II. intr. *to hold up*, Plut. Hence

Διακράτησις, εως, ἡ, *a holding fast: an occupying*, Diosc.

Διακρᾰτητικός, ή, όν, *able to hold fast*, Sext. Emp.

Διακρέκω, f. -ξω, *to strike, play on*, χέλυν, Leon. Tar. 38.

Διακρημνίζω, strengthd. for κρημνίζω, Joseph.

Διακρηνόω, Dor. -κρᾱνόω, ῶ, (διά, κρήνη) *to make to flow, pour forth*, πῶμα, Theocr. 7, 154.

†Διακρία, ας, ἡ, *Diacria*, a mountainous district of Attica: *its inhab.* οἱ Διακριεῖς: also οἱ Διάκριοι, *the Diacrii*, one of the three divisions of the Athenian people in the time of Solon, Ar. Vesp. 1223, Plut. Sol. 13, 29.

Διακρῑβολογέομαι, dep., *to inquire too closely, too minutely*, Plat. Soph. 245 E.

Διακρῑβόω, ῶ, (διά, ἀκριβής) *to make* or *portray exactly*, Anth.: *to inquire closely into, have an accurate knowledge of*, τι, Xen. Cyr. 2, 1, 27. Arist. Probl.; so too in mid., περί τινος, Isocr. 44 C. Pass., οἱ διηκριβωμένοι, *accomplished* persons, Plat. Legg. 965 A.

Διακριδά, adv. = sq., Opp.

Διακρῐδόν, adv., (διακρίνω) *separately*: and so, *eminently, above all*, Lat. *eximie*, διακριδὸν ἄριστος, like ἔξοχα, Il. 12, 103, Hdt. 4, 53.—2. *distinctly*, Nic.

Διακρινθήμεναι, Ep. for διακρινθῆναι, aor. 1 pass. of sq.

Διακρίνω, f. -ῐνῶ, (διά, κρίνω) *to separate one from another, to divide, part*, as shepherds do their flocks, Hom., etc.: esp. in Il., *to part* combatants. Pass. *to be parted* or *dissolved*, opp. to συμμίσγεσθαι, freq. in Anaxag., to συγκρίνεσθαι, Epich. p. 95: *to break up, disperse*, Hdt. 8, 18: also, διακριθῆναι ἀπ' ἀλλήλων, Thuc. 1, 105; δ. πρός.., *to part and go to different* places or persons, Hdt. 1, 15.—2. *to distinguish, tell one from another*, Lat. *discernere*, Il. 2, 475, Od. 8, 195: οὐδένα διακρίνων, all without distinction, Hdt. 3, 39.—3. *to settle, determine, decide* a quarrel or dispute, Pind. O. 8, 32, δίκας, Hdt. 1, 100; also δ. αἵρεσιν, *to make a choice*, Id. 1, 11: δ. εἰ.., Hdt. 7, 54: also *to interpret* dreams, etc. ap. Stob. p. 598, 43. Mid. *to get* a dispute *decided*, νεῖκος, Hes. Op. 35. Pass. of persons, *to come to a decision*, hence aor. 1 pass. διακρινθῆναι, *to contend, to fight it out*, Il. 20, 212; also δ. μάχῃ, Hdt. 9, 58, ὅπλοις, Dem. 163, 15: but also in strict pass. signf. of things, *to be decided*, Hdt. 7, 206.—II. *to differ, be at odds with* another, πρός τινα, Dem. 890, 1.—III. *to make a distinction*, ἡ νοῦσος δ. ἐν οὐδενί, Hipp. 486, 32.—IV. in mid. *to doubt, hesitate*, N. T. Hence

Διάκρῐσις, εως, ἡ, *a separating, parting, dissolution*, opp. to σύγκρισις, Plat. Soph. 243 B, Legg. 894 B: and so *a discerning, distinguishing*, N. T. —2. *a deciding, interpreting, judgment*, Plat. Legg. 765 A, Xen. Cyr. 8, 2, 27: *interpretation* as of dreams, Paus.—3. *doubt, hesitation*, N. T. Rom. 14, 1; others, *dijudication.*—II. *a dispute*, Polyb.—III. in Xen. Cyn. 4, 1, *the space between the eyes* in dogs.

Διακριτέον, or -έα, verb. adj. from διακρίνω, *one must decide*, Thuc. 1, 86.

Διακρῐτικός, ή, όν, (διακρίνω) *fit, able to separate* or *distinguish*; ἡ δ. sub. τέχνη, Plat. Polit. 282 B. Adv. -κῶς, Sext. Emp.

Διάκρῐτος, ον, (διακρίνω) *separated*: and so, *excellent*, Theocr. 22, 163.

†Διάκριτος, ου, ὁ, *Diacrĭtus*, a Spartan. Thuc. 2, 12.—2. an Athenian, Andoc.

Διακροβολίζομαι, (διά, ἀκροβολίζομαι) *to skirmish with others*, Joseph. Hence

Διακροβολισμός, οῦ, ὁ, *a skirmishing, mock-fight*, Strab.

Διακροτέω, (διά, κροτέω) *to strike through, break through*, sensu obscoeno, Eur. Cycl. 180, like Lat. *pertundere.*—II. *to strike asunder, resolve into component parts*, as words into their elements, opp. to συγκροτέω, Plat. Crat. 421 C.

Διάκρουσις, εως, ἡ, (διακρούω) *a driving away, putting off*, esp. of a cause, Dem. 1265, 14: *an escape*, Plut.

Διακρουστικός, ή, όν, *fit, able to knock away* or *solve*: from

Διακρούω, *to knock* or *drive through*, σφῆνα, Theophr.: esp. *to try* or *prove by knocking*, as an earthen vessel, Luc.: in genl. *to prove*, Plat. Theaet. 179 D.—II. like διακόπτω, *to interrupt, hinder*, Plut.—B. mid. *to drive from one's self, put off, get rid of, elude*, τοὺς Ἕλληνας, Hdt. 7, 168, cf. Dem. 523, 14: esp. of time, *to put off, prolong, spin out*, Dem. 988, 7: *to escape, frustrate*, Dion. H.: πρύμναν δ., like ἀνακρ., *to back water.*

Διακρύπτω, strengthd. for κρύπτω.

Διακτενίζω, (διά, κτενίζω) *to comb through, comb well*, Philostr.

Διακτορία, ας, ἡ, *office of a διάκτορος, service*, Musae. 6.

†Διακτορίδης, ου Ion. εω, ὁ, (prop. *son of Diactor*) *Diactorides*, of Cranon in Thessaly, a suitor of Agariste. Hdt. 6, 127.—2. a Spartan, Id. 6, 71.

Διάκτορος, ου, ὁ, freq. epith. of Hermes (Mercury) in Hom. Its signf. is disputed. The usu. deriv. is from διάγω, acc. to which it would signify *the conductor, guide*, which would suit Il. 5, 390, where he releases Mars, Il. 24, 339, where he conducts Priam to Achilles; hence it came to be his usu. epithet, oft. joined with Ἀργειφόντης. But it is commonly interpreted *the messenger*, as if ὁ διάγων τὰς ἀγγελίας, which is unsupported by any place in Il., and is not necessary in Od. 1, 84, ubi v. Nitzsch. Later writers certainly used it in this sense, e. g. as Call. Fr. 164, of the owl, as Minerva's attendant; but the still later use,=ψυχόπομπος, would favour the former interpret. Adj. in late poets as Nonn. ἔγχεα διάκτορα δηϊοτῆτος: also=τρανός, ἀοιδὸν δ., Orac. ap. Luc. Buttm., Lexil. in voc., brings it from διάκω [ᾱ], as a collat. form of διώκω, and makes it simply equiv. to διάκονος.

Διάκτωρ, ορος, ὁ,=foreg., Anth.

Διακῠβερνάω, ῶ, (διά, κυβερνάω) *to steer through: to direct, govern*, Plat. Tim. 42 E, Legg. 709 B.

Διακῠβεύω, (διά, κυβεύω) *to play at dice with another*, πρός τινα, Plut.: hence *to make a hazard* or *stake*, Id.

Διακῠκάω, ῶ, (διά, κυκάω) *to mix one with another, jumble*, Dem. 263, 19.

Διακῠλινδέω, ῶ, (διά, κυλινδέω) *to roll about*, Arist. H. A.

Διακῡμαίνω, (διά, κυμαίνω) *to raise into waves, make to swell*, τὸ πέλαγος, Luc.

Διακύπτω, f. -ψω, (δια, κύπτω) *to stoop and creep through a narrow place, to creep out*, Hdt. 3, 145, Ar. Eccl. 930: *to peep through, pry into*, πρός τι, Xen. Cyr. 3, 3, 66.

Διακῠρίττομαι, (διά, κυρίττομαι) *to butt against*, τινί, Synes.

†Διακωδωνίζω, (διά, κωδωνίζω) *to try thoroughly, to test*, Dem. 393, 17; in aor. pass. διακωδωνισθέντες, *tested, put to the proof*, Lys. ap. E. M.—2. *to noise abroad, to make known everywhere*, Strab.

Διακώλῡμα, ατος, τό, (διακωλύω) *a hindrance, obstacle*, Plat. Legg. 807 D.

Διακωλῡτέον, verb. adj. from διακωλύω, *one must hinder*, Plat. Rep. 401 B.

Διακωλῡτής, οῦ, ὁ, (διακωλύω) *a hinderer, obstructer*, Hdt. 6, 56.

Διακωλῡτικός, ή, όν, *preventive*, Plat. Polit. 280 D: from

Διακωλύω, f. -ύσω, (διά, κωλύω) *to hinder, check*, μὴ ποιεῖν, Hdt. 8, 144; absol., Soph. O. C. 1771, Thuc., etc.: *to prevent*, c. inf., Eur. Hec. 150, Plat. Apol. 31 E; δ. τινά τι, Ep. Plat. 315 D; τινά τινος, Diod. [ῡ]

Διακωμῳδέω, ῶ, (διά, κωμῳδέω) *to satirise in a comedy*: in genl. *to satirise, libel*, Plat. Gorg. 462 E.

Διακωχή, ῆς, ἡ, *a cessation*, Thuc. 3, 87; esp. *an armistice*, Dio C: on the form v. ἀνακωχή.

Διαλάβη, ῆς, ἡ, (διαλαμβάνω) *a seizing by the middle*, Dion. H.

†Διαλαβών, aor. part. act. of διαλαμβανω, q. v. IV.

Διαλαγχάνω, f. -λήξομαι, (διά, λαγχάνω) *to divide, part by lot*, Hdt. 4, 68, Aesch. Theb. 816, etc., cf. Ruhnk. Tim.: metaph. *to tear in pieces*, Eur. Bacch. 1292.

Διαλαιμοτομέω, ῶ, (διά, λαιμοτομέω) *to cut the throat, make an end of*, Mnesim. Ἱπποτρ. v. 16, in pass.

Διαλᾰκέω, (*διά, λακέω*) *to crack asunder, burst*, Ar. Nub. 410.

Διαλακτίζω, f. *-ίσω*, strengthd. for *λακτίζω*, Theocr. 24, 25.

Διαλᾰλέω, ῶ, (*διά, λαλέω*) *to talk with, τινί* and *πρός τινα*, Polyb.: *δ. τινί τι, to talk over* a thing *with* another, Eur. Cycl. 175. In pass. *to be talked of everywhere*, N. T. Luc. 1, 65. Hence

Διαλάλησις, εως, ἡ, talking, discourse.

Διαλαμβάνω, f. *-λήψομαι:* aor. *διέλᾰβον:* perf. *διείληφα*, pass. *διείλημμαι:* Ion. *διαλέλαμμαι*, (*διά, λαμβάνω*) *To take* or *receive separately, to take each his share* of a thing, *τὰς οἰκίας*, Lys. 120, 41.—II. *to grasp with both hands, to take hold of, embrace, seize*, Lat. *complecti*, Hdt. 1, 114; 4, 94: as Gymnast. term, *to clasp round the waist, take by the middle*, Ar. Eq. 262: hence metaph.—2. *to grasp with the mind, to imagine, conceive*, Lat. *inducere in animum, πίστιν δ. περί τινος*, Arist. Pol.: *to believe, think, suppose*, Polyb.: *to weigh, debate*, and so *to determine, resolve*, c. inf., Id.; but *δ. τοῖς διανοήμασιν, to form a different judgment*, Plat. Legg. 777 A.—III. *to separate, part, divide*, Lat. *dirimere, distinguere*, Hdt. 1, 202; *τί τινος*, Plat. Symp. 222 E.: metaph. *to interpret, τοὺς νόμους*, Lys. 139, fin.—2. *to mark separately, στήλαις τοὺς ὅρους*, ap. Dem. 278, 23.—3. *to cut off, intercept, τὰ στενόπορα*, Thuc. 7, 73.—4. *to distribute*, e. g. *θώρακες διειλημμένοι τὸ βάρος ὑπὸ τῶν τοῦ σώματος μερῶν*, armour *which had its* weight *distributed and borne by the several limbs*, Xen. Mem. 3, 10, 13: hence metaph.—5. *to set out* or *state clearly and distinctly*, Lat. *disserere, exponere*, also in mid., Schäf. Greg. p. 7, 931. Adv. part. perf. pass. *διειλημμένως, separately, specially.*—IV. *to interrupt*, Arist. Probl.: hence part., *διαλαβών, at intervals*, Hipp.

†*Διαλαμπρύνω*, (*διά, λαμπρύνω*) *to render brilliant*, Plut. 2, 734 F.

Διαλάμπω, f. *-ψω*, (*διά, λάμπω*) *to shine through, flash through: to dawn*, Ar. Plut. 744: *to shine* or *be conspicuous* in a composition, Isocr. 233 B: above others, Arist.: c. acc. cognato, *δ. φῶς*, Hipp. Hence

Διάλαμψις, εως, ἡ, a lighting up, Arist. Meteor.

Διαλανθάνω, f. *-λήσω:* aor. *διέλαθον*, (*διά, λανθάνω*) *to escape notice*, Isocr. 29, ult.: *διαλαθών, without being noticed*, Thuc. 3, 25: c. acc. pers., *to escape the notice of, θεούς*, Xen. Mem. 1, 4, 19, *σὲ τοῦτο διαλέληθε, this has escaped you*, Plat. Euthyd. 278 A.

Διαλγέω, strengthd. for *ἀλγέω*, Polyb.

Διαλγής, ές, (*διά, ἄλγος*) *giving great pain, grievous, ἄτα*, Aesch. Cho. 68.—II. *suffering great pain*, Plut.

Διαλέγω, f. *-ξω*, (*διά, λέγω*) *to pick out one from another, to pick out, choose*, Hdt. 8, 107, 113, Xen., etc.—II. in Ar. Lys. 720, *δ. τὴν ὀπήν, picking at, widening* the hole, to escape.—B. more usu. as dep. mid. *διαλέγομαι*, c. aor. mid. *διελεξάμην*, pass. *διελέχθην:* fut. *διαλέξομαι*, rarely *διαλεχθήσομαι*. *To lay* a thing *out in thought, to consider, think over, ταῦτά μοι φίλος διελέξατο θυμός*, Il. (which sense belongs esp. to this mid. form of aor., though later it was used just as *διαλεχθῆναι*.)—II. in prose usu., *to converse, reason, talk with, τινί*, Hdt. 3, 50, 51, Ar. Nub. 425, etc.: also *πρός τινα*, Plat. Polit. 272 D: *δ. τί τινι* or *πρός τινα, to discuss* a question with another, Xen. Mem. 1, 6, 1; 2, 10, 1; also *τινὶ περί τινος*, Thuc. 8, 93; *δ. τινὶ μὴ ποιεῖν, to argue with one against* doing, Id. 5, 59.—2. absol. *to use a dialect* or *language*, Hdt. 1, 142: so also *to speak in public*, Isocr. 104 C.—3. *to discourse, argue*, Xen. Mem. 4, 5, 12, esp. applied to the *dialectic* method of the Socratics, Heind. Plat. Phaed. 84 C: hence *to profess dialectics.*—4. Att. euphem. for *συνουσιάζειν*, Ar. Eccl. 890.

Διάλειμμα, ατος, τό, (*διαλείπω*) *an interval, gap*, Plat. Tim. 59 B: *an interval of time*, Polyb.

Διᾰλειπτόν, οῦ, τό, (*διαλείφω*) *a liniment*, Hipp.

Διαλείπω, f. *-ψω:* aor. *διέλιπον*, (*διά, λείπω*) *to leave an interval*, and so—1. of Place, *to leave a gap*, hence in pass., *διελέλειπτο, a gap had been left*, Hdt. 7, 40, 41.—2. intrans., *τὸ διαλεῖπον, a gap* or *space*, Xen. An. 4, 8, 13: *δ. δύο πλέθρα ἀπ' ἀλλήλων, to be placed at intervals* of two plethra, Thuc. 7, 38.—II. of time, always intrans., *to leave off, cease, wait*, the time being oft. added in acc., as *ἀκαρῆ διαλιπών, having waited an instant*, Ar. Nub. 496; *ἐνιαυτὸν διαλιπών*, Dem. 459, 13; later also in gen., *δ. μιᾶς ἡμέρας*, Hdn.; so too *διαλιπών*, absol., *after a time*, Thuc. 5, 10: c. part., *δ. ζητῶν, to leave off inquiring*, Xen. Apol. 16, *οὐδένα διαλέλοιπα χρόνον διαβαλλόμενος, I have* never *ceased* to be slandered, Isocr. 233 D: also—2. of the time itself, *to intervene, elapse, pass*, Thuc. 1, 112; 3, 74.—III. *δ. πυρετός, an intermittent* fever, Hipp.

Διᾰλείφω, f. *-ψω:* aor. 1 *διήλειψα*, (*διά, ἀλείφω*) *to smear over: to wipe off, strike off the list*, Plut.

Διαλείχω, f. *-ξω*, (*διά, λείχω*) *to lick clean*, Ar. Eq. 1034, Vesp. 904.

Διάλειψις, εως, ἡ, (*διαλείπω*) *an intermission.*

Διαλεκτέον, verb. adj. from *διαλέγω, one must discourse* or *discuss*, Arist. Org.

Διαλεκτικεύομαι, dep., *to be skilled in logic*, M. Anton.: from

Διαλεκτικός, ή, όν, skilled in discourse, discussion or *argument*, Plat. Crat. 390 C.: *ἡ -κή*, sub. *τέχνη, the art of arguing, dialectic, the art, practice of logic*, Plat. Adv. *-κῶς*, Plat.: from

Διάλεκτος, ου, ἡ, (*διαλέγω*) *discourse, conversation, πρός τινα*, Plat. Symp. 203 A: *discussion, arguing*, Plat. Theaet. 146 B, Rep. 454 A.—2. *common discourse*, Arist. Poet.—3. *style*, Dion. H., and Plut.—II. *speech, language, way of talking*, Ar. Fr. 552.—2. *the language of a country*, esp. *the dialect* of a special district, as the Ionic, Attic, etc. were dialects of Greek, Plut.—III. *a way of speaking, enunciation*, Dem. 982, 19.

Διαλελῠμένως, adv. part. perf. pass. from *διαλύω*, in Gramm., *without contraction.*

Διάλεξις, εως, ἡ,=διάλεκτος, discourse, discussion, argument, Ar. Nub. 317, Plat., etc.

Διαλεπτολογέομαι, (*διά, λεπτολογέομαι*) dep., *to discourse subtlely, chop logic, τινί*, Ar. Nub. 1496.

Διάλεπτος, ον, (*διά, λεπτός*) *very small* or *narrow*, Ar. Nub. 161, ubi al. divisim. Hence

Διαλεπτύνω, (*διά, λεπτύνω*) *to make small* or *thin*, Hipp.

Διαλευκαίνω, (*διά, λευκαίνω*) *to whiten*, Philostr.—2. *to illustrate*, Diosc.

Διάλευκος, ον, (*διά, λευκός*) *marked with white, βοῦς*, Strab.

Διαλήγω, (*διά, λήγω*) *to cease, end*, Or. Sib.

Διάληξις, εως, ἡ, (*διαλαγχάνω*) *a division by lot.*

Διαληπτέον, verb. adj. of *διαλαμβάνω, one must take in hand, treat of*, Plat. Polit. 258 B, etc.

Διαληπτικός, ή, όν, treating of, arguing, M. Anton.

†*Διαληπτός, ή, όν*, verb. adj. of *διαλαμβάνω, different*, Epicur. ap. Diog. L

Διάληψις, εως, ἡ, (*διαλαμβάνω*) *a holding fast, grasping with both hands: ἐκ δ.* opp. to *ἐκ καταφορᾶς*, Polyb. 2, 33, 6, is explained *punctim et caesim, thrusting* and cutting, v. Schweigh.—II. *a grasping with the mind, opinion, resolution*, Polyb.—III. *the power of holding, capacity*, Diod.

Διάλῐθος, ον, (*διά, λίθος*) *set with precious stones, jewelled*, Menand. p. 175.

Διαλιμπάνω,=διαλείπω, to intermit, Gal.

Διαλῐνάω, ῶ, (*διά, λινάω*) *to escape through a net.*

Διάλιος ἱερεύς, ὁ, the Roman *flamen Dialis*, Dio C.

Διαλιχμάζω and *διαλιχμάομαι=διαλείχω.*

†*Διάλκης, ους, ὁ, Dialces*, masc. pr. n., a Mantinean, Paus.

Διαλλᾰγή, ῆς, ἡ, (*διαλλάσσω*) *an interchange, exchange*, Dion. H.: *a change*, esp. from enmity, *a reconciliation, treaty of peace*, Hdt. 1, 22; but also in plur., as Eur. Phoen. 375, Ar. Vesp. 472.

Διάλλαγμα, ατος, τό, (*διαλλάσσω*) *that which is put in the place of* another, *a changeling*, Eur. Hel. 586.—II. *a difference*, Dion. H.

Διαλλακτήρ, ῆρος, ὁ, (*διαλλάσσω a mediator*, Hdt. 4, 161, Aesch. Theb 908. Hence

Διαλλακτήριος, ον, reconciling, conciliatory, Dion. H.

Διαλλακτής, οῦ, ὁ,=διαλλακτήρ Eur. Phoen. 468, Thuc. 4, 60.

Διαλλάσσω, Att. *-ττω*, fut. *-ξω* (*διά, ἀλλάσσω*) *to change, alter*, Emped. 148.—II. *to exchange*, whether—1. *to give in exchange, τί τινι*, Eur Alc. 14; or—2. *to take in exchange, τ τινος* or *ἀντί τινος:* hence c. acc only, *δ. ἀετοῦ βίον, to take* an eagle's life *for* one's own, *choose* it, Plat. Rep 620 B; *δ. τὴν χώραν, to change* one land *for* another, i. e. *to pass through* a land, Xen. Hell. 4, 3, 3: hence mid., like act., *to interchange, exchange*, Hdt. 9, 47.—III. esp. *to change enmity for friendship, to reconcile* one to another, *τινά τινι*, Thuc. 6, 47, *τινὰ πρός τινα*, Ar. Lys. 628, Isocr. 104 E; but most freq. c. acc. plur. only, as Eur. Phoen. 436, etc. Pass. c. fut. mid. *διαλλάξομαι* (though pass. *διαλλαγήσομαι* occurs Plat. Rep. 471 A): aor. pass. *διηλλάχθην: to be reconciled, become friends*, Aesch. Theb. 885, etc.; *τινί*, Isocr. 201 D, *πρός τινα περί τινος*, Id. 33 D, *τῆς ἔχθρας ἐς φίλους*, Eur. Med. 896.—IV. intr. *διαλλάττειν τί τινος*, also *τί τινι, to differ from* one *in* a thing, Lat. *differre, discrepare ab aliquo* and *alicui*, Hdt. 7, 70, *τὸ διαλλάσσον τῆς γνώμης*, Thuc. 3, 10: so too in pass., esp. in aor. *διαλλαχθῆναι, to be different*, Lat. *distare: διηλλαγμένα τοῖς εἴδεσι*, Thuc. 3, 82.

Διάλληλος τρόπος, ὁ, (*διά, ἀλλήλων*) *arguing in a circle*, Sext. Emp.

Διαλλοιόω, strengthd. for *ἀλλοιόω*, Theophr.

Διάλλομαι, fut. -αλοῦμαι, (διά, ἅλλομαι) dep. mid., *to leap over* or *across*, τάφρον, Xen. Eq. 8, 8.

†Δίαλλος, ου, ὁ, *Diallus*, masc. pr. n., Paus.

Δίαλμα, ατος, τό, (διάλλομαι) *a leap:* as Gymnastic term=ἅλμα.

Διαλοάω, strengthd. for ἀλοάω, Ael.

Διαλογή, ῆς, ἡ, (διαλέγω) *a selecting, counting out*, Arist. Pol.—2.=διάλογος or διάλεξις, Vita Hom. 36.

Διαλογίζομαι, f. -ίσομαι, (διά, λογίζομαι) dep. mid., *to balance, settle accounts*, πρός τινα, Dem. 1236, 17: hence *to take account of, consider, think over*, πρὸς ἑαυτόν, Isae. 68, 14, Isocr. 134 D.—II. *to converse, discourse, argue*, περί τινος, Xen. Mem. 3, 5, 1.

Διαλογικός, ή, όν, *belonging to discourse* or *dialogue.*

Διαλόγισμα, ατος, τό, (διαλογίζομαι)=sq., Epicur. ap. Diog. L.

Διαλογισμός, οῦ, ὁ, *a balancing of accounts*, Dem. 951, 20: hence—II. *consideration, thought, reasoning*, Plat. Ax.–III. *conversation, discussion*, Plut. —2. *doubt*, N. T.

Διαλογιστικός, ή, όν, (διαλογίζομαι) *belonging to discourse* or *reasoning:* ἡ -κή, *the reasoning faculty*, Plut.

Διάλογος, ου, ὁ, (διαλέγομαι) *a conversation, discourse, dialogue*, Plat. Prot. 335 D, Soph. 263 E.

Διαλοιδορέομαι, (διά, λοιδορέω) dep. c. aor. pass. διελοιδορήθην (Dem. 542, 10). *To abuse, rail at*, τινί, Hdt. 2, 121, 4: the act. only in late authors, as Liban. Hence

Διαλοιδόρησις, εως, ἡ, *a reviling*, LXX.

Διαλοξεύω, *to turn aside*, Liban.: from

Διάλοξος, ον, strengthd. for λοξός, Id.

Διαλῠγίζω, (διά, λυγίζω) *to twist* or *bend about.* Hence

Διαλύγισμα, ατος, τό, *a great bend.*

Διαλῡμαίνομαι, (διά, λυμαίνομαι) *to maltreat shamefully*, Hdt. 9, 112: *to cheat shamefully*, Ar. Plut. 436: *to falsify*, τὸ νόμισμα, Id. Thesm. 348: Hdt. has also pf. διαλελύμασμαι in pass. signf. 9, 112. [ῡ]

Διάλῠσις, εως, ἡ, (διαλύω) *a loosing one from anything, separating, parting*, Plat. Gorg. 524 B: *dissolution*, τοῦ σώματος, Id. Phaed. 88 B: *a breaking up*, τῆς γεφύρας, Thuc. 1, 137: δ. ἀγορᾶς, *the time of* its *breaking up*, Hdt. 3, 104.—2. χρεῶν δ., *liquidation* of debts, Plat. Legg 654 D.—II. *an ending of hostilities, peace*, δ. γίγνεται πρός τινα, Dem. 553, 20.

Διαλῡσίφιλος, ον, (διαλύω, φίλος) *love dissolving*, Anth.

Διαλῠτέον, verb. adj. from διαλύω, *one must break up*, Arist. Eth. N.

Διαλυτής, οῦ, ὁ, (διαλύω) *a dissolver, breaker up*, τῆς ἑταιρίας, Thuc. 3, 82.

Διαλῠτικος, ή, όν, (διαλύω) *able to dissolve* or *relax, relaxing*, Hipp.

Διάλῠτος, ον, (διαλύω) *dissolved, relaxed*, Plut., but—II. oxyt. διαλῠτός, ή, όν, *capable of dissolution*, Plat. Phaed. 80 B.

Διαλύτρωσις, εως, ἡ, (διά, λυτρόω) *mutual redemption*, Polyb.

Διαλύω, f. -ύσω, (διά, λύω) *to loose one from another, to part asunder*, τοὺς ἀγωνιζομένους, Hdt. 8, 11: *to break up, dismiss*, σύλλογον, Hdt. 7, 10, 4; ναυτικόν, Thuc.: στρατιάν, πανήγυριν, Xen.: and in mid. *to break up, disperse*, Hdt. 1, 128, etc.; ἐκ τοῦ συλλόγου, Id. 3, 73: esp.—2. *to break off, put an end to* friendship or enmity, ἔχθραν, Isocr., φιλίαν, Arist. Eth. N. So too in mid., διαλύσασθαι ξεινίην, Hdt. 4, 154: but διαλύεσθαι τὰ πρὸς ἀλλήλους, *to settle* mutual claims, Isocr. 48 D: hence ἐν φίλοις δ. περί τινος, *to come to a* friendly *understanding* about a thing, Id. Pass., c. gen. rei, διαλύεσθαι νείκους, *to be parted* from quarrel, i. e. *be reconciled*, Eur. Or. 1679, so too τῆς διαφορᾶς, Diod.: also absol. *to be reconciled*, πρός τινα, Polyb.—3. διαλύειν διαβολήν, *to do away with* false accusations or false impressions, Thuc. 1, 131; so too διαλύσασθαι ἐγκλήματα, Id. 1, 140.—4. δ. τιμάς, χρήματα, *to pay off, liquidate* a debt, Dem. 846, fin., 460, 19: διαλύσας πάντα, *having settled all demands*, Id. 945, 4: *to pay, discharge*, τὴν δαμάνην, Hdt. 5, 30, cf. Lat. *diluo*, Cic. Off. 1, 33.—II. *to dissolve, relax*, τὸ σῶμα, Hipp.: *to make supple and pliant*, Lat. *relaxare*, Ar. Pac. 85. [ῡ usu.; yet oft. ῠ in pres. and impf., and always so in perf., plqpf., and aor. pass.]

Διαλφῐτόω, ῶ, (διά, ἄλφιτον) *to fill full of barley-meal*, Ar. Nub. 669.

Διαλωβάω, strengthd. for λωβάω, so also in mid., Polyb.

Διαμᾰγεύω, (διά, μαγεύω) *to bewitch, charm with magic arts*, Luc.

Διαμαθύνω, strengthd. for ἀμαθύνω, *to grind to powder, utterly destroy*, Aesch. Ag. 824.

†Διαμάλαξις, εως, ἡ, *a softening, soothing*, Gal.: from

Διαμαλάττω, f. -ξω, strengthd. for μαλάττω.

Διαμανθάνω, (διά, μανθάνω) *to learn by inquiry*, Philostr.

Διαμαντεύομαι, (διά, μαντεύομαι) dep., *to make divinations*, Dion. H.; *to consult an oracle*, περί τινος, Id.

Διαμαρτάνω, f. -ήσομαι Dem. 388, 15: (διά, ἁμαρτάνω) *to miss entirely, go quite astray from*, τῆς ὁδοῦ, Thuc. 1, 106; τοῦ πράγματος, Dem. 1228, 10, τοῦ παντός, Plut.—2. *to fail utterly of, fail of obtaining*, τινός, Thuc. 2, 78, Plat., etc.: also δ. τινί, *to fail utterly in* a thing, Arist. Eth. N. Hence

Διαμάρτημα, ατος, τό,=ἁμάρτημα, Arist. Poet.

Διαμαρτία, ας, ἡ, (διά, ἁμαρτία) *a total mistake*, Plut.: δ. τῶν ἡμερῶν, *an entirely wrong reckoning* of the days, Thuc. 4, 89.

Διαμαρτῠρέω, ῶ, (διά, μαρτυρέω) as Att. law term, *to use a διαμαρτυρία* (q. v.), *to call evidence for* or *against* an objection, Dinarch. ap. Harp., and Dem. 1088, ult.: also *to give such evidence*, Isae. 38, 11. Mid. c. aor. pass. διεμαρτυρήθην, (Isae. 38, 22), *to have this evidence given for one*, Oratt.

Διαμαρτῠρία, ας, ἡ, *a calling to witness:* as Att. law-term *a calling evidence to support* or *refute an objection* raised by the defendant, Oratt., v. Att. Process, p. 639.

Διαμαρτύρομαι, dep. mid., *to call God and man to witness, to protest solemnly*, esp. in case of falsehood or wrong, Dem. 275, 17, etc.—II. *to beg earnestly of* one, *to conjure* him, Xen. Cyr. 7, 1, 9. [ῡ]

Διαμασάομαι, (διά, μασάομαι) also διαμασσ., *to gnaw in pieces, chew up*, Arist. H. A. Hence

Διαμάσημα, ατος, τό, also διαμάσσ., *that which is chewed*, Diosc.

Διαμασητός, ή, όν, also διαμασσ., *fit for chewing*, Hipp.

Διαμάσσω, Att. -μάττω, fut. -μάξω, (διά, μάσσω) *to knead thoroughly, knead well up*, Ar. Eq. 1105, Av. 463.

Διαμαστιγόω, (διά, μαστιγόω) *to scourge severely*, Plat. Gorg. 524 E. Hence

Διαμαστίγωσις, εως, ἡ, *a severe scourging*, esp. of the Spartan boys, Plut. [ῑ]

Διαμαστροπεύω, (διά, μαστροπεύω) *to pander:* δ. τὴν ἡγεμονίαν γάμοις, *to bargain away* the empire by a marriage, Plut.

Διαμασχαλίζω, (διά, μασχαλίζω) *to stick under one's arm*, τι, Ar. Fr. 249

Διαμάχη, ης, ἡ, (διαμάχομαι) *a fighting* or *striving against*, πρός τι, Plat. Legg. 633 D.

Διαμαχέω,= διαμάχομαι, Joseph. Hence

Διαμαχητέον, verb. adj., *one must deny absolutely*, Plat. Soph. 241 D (with v. l. διαμαχετέον,) Rep. 380 B.

Διαμάχομαι, fut. -μαχέσομαι, or -μαχοῦμαι, poet. also -μαχήσομαι, (διά, μάχομαι) dep. mid.: *to fight* or *strive with, struggle against*, τινί, Hdt. 4, 11, πρός τι, Dem. 217, 2: also c μή et inf., *to fight off*, Thuc. 3, 40, δ. τὸ μὴ θανεῖν, Eur. Alc. 694.—2. *to fight through, fight it out*, Lat. *depugnare*, Eur. Supp. 678, Ar. Eq. 339, Thuc., etc.

Διαμάω, ῶ, f. -ήσω, (διά, ἀμάω) *to mow through, cut through*, χιτῶνα, Il. 3, 359: *to scrape* or *clear away*, δακτύλοις δ. χθόνα, Eur. Bacch. 709, ubi v. Elmsl.; and so in mid., Thuc. 4, 26.

Διαμεθίημι, (διά, μεθίημι) *to let go, leave off*, μόχθον, Eur. Bacch. 627: *to give up*, τινί τι, Id. El. 978. [On quantity v. ἵημι.]

Διᾰμείβω, f. -ψω, (διά, ἀμείβω) *to change, exchange*, τι πρός τι, Plat. Polit. 289 E, and so in mid., τί τινος or ἀντί τινος, Solon 13, 2, Plat. Legg. 915 E:—2. δ. ὁδόν, *to make a journey*, Aesch, Theb. 334, and so in mid., Id. Pr. 285.—II. mid. strictly, *to change one's self from one place to another*, δ. Ἀσίαν Εὐρώπης, *to pass from* Europe *into* Asia, Eur. I. T. 398: *to pass by*, Aesch. Supp. 543.—2. absol. *to change*, Hdt. 9, 108.—3. ἀγορὰς διαποντίους δ., *to trade in* foreign markets, Dion. H.—4. *to requite*, Dio C.

Διαμειδιάω, ῶ, f. -άσω, (διά, μειδιάω) *to laugh, smile*, Plat. Tim. 21 C.

Διάμειπτος, ον, (διαμείβω) *changeable.* [ᾰ]

Διαμειρᾰκιεύομαι, dep. mid., *to bear one's self like a youth, strive hotly and eagerly*, τινί, Plut.

Διάμειψις, εως, ἡ, (διαμείβω) *an exchange*, of prisoners, Plut.

Διαμελαίνω, f. -ᾰνῶ, (διά, μελαίνω) *to make quite black* or *dark*, Plut. —II. intr. *to be so*, Id.

Διᾱμελεϊστί, (διά, μελεϊστί) adv., *limb by limb, joint by joint, limb-meal*, διαμελεϊστὶ ταμών,=διαμελίζων, Od. 9, 291; 18, 339.

Διαμελετάω, ῶ, f. -ήσω, (διά, μελετάω) *to practise diligently*, Plat. Parm. 126 C.

Διαμελίζω, (διά, μελίζω I.) *to cut up piece-meal, tear in pieces, dismember*, Diod.: but—II. (μελίζω II.) mid. διαμελίζομαι, *to rival in singing*, Plut. Hence

Διαμελισμός, οῦ, ὁ, *a cutting in pieces, dismembering*, Plut.

Διαμέλλησις, εως, ἡ, (διαμέλλω) *a being on the point* to do, *a pretence* φυλακῆς, Thuc. 5, 99.

Διαμελλητής, οῦ, ὁ, *one who delays* from

Διαμέλλω, f. -μελλήσω, (διά, μέλλω) *to be always going* to do a thing, *to make a show* or *pretence*, of doing. hence *to delay, put off*, Thuc. 1, 71, 142.

Διαμέμφομαι, strengthd. for μέμφομαι, *to blame exceedingly*, τι, Thuc. 8, 89, τινά τινος, one *for* a thing, Isocr. 26 A.

Διαμένω, f. -μενῶ, perf. -μεμένηκα, (διά, μένω) *to remain by, continue with, stick by*, τινί, Hipp., and Xen. Cyr. 8, 2, 7.—2. *to be constant, persevere, continue*, ἐπί τινι, Xen. Apol. 30.—3. *to continue*, c. part., δ. λέγων, Dem. 107, 21: absol., *to last, remain, live on*, Epich. p. 90: *to endure, be firm, strong*, Isocr. 169 D.

Διαμερίζω, (διά, μερίζω) *to divide, distribute*, Plat. Phil. 15 E: so in mid. LXX. Hence

Διαμερισμός, οῦ, ὁ, *a division*, Diod.; *a dissension*, N. T.

Διάμεσος, ον, (διά, μέσος) *midway between*: τὸ δ., *the part between*, Dio C.

Διάμεστος, ον, (διά, μεστός) *brim full*, Antiph. Incert. 14. Hence

Διαμεστόω, ῶ, *to fill full*, Arist. Probl.

Διαμετρέω, ῶ, (διά, μετρέω) *to measure through, measure out* or *off*; χῶρον δ., *to measure out* lists for combat, Il. 3, 315: ἡμέρα διαμεμετρημένη, *measured by the clepsydra*, cf. Aeschin. 82, 12.—2. *to measure out in certain portions, distribute*, τινί τι, Call.: esp. *to give out rations*, τοῖς στρατιώταις, Xen. An. 7, 1, 40, cf. 41. Mid. *to measure out and take one's share*, Orac. ap. Hdt. 1, 66, and Xen.: *to sell*, Dem. 918, 8.—II. intr., (διάμετρος)=ἐκ διαμέτρου ἀντικεῖσθαι, *to be directly opposed*, τινί, Manetho. Hence

Διαμέτρησις, εως, ἡ, *a measuring out, measuring*, LXX.

Διαμετρητός, ή, όν, *measured out*, δ. ἐνὶ χώρῳ, Il. 3, 344.

Διάμετρον, ου, τό, *that which is measured out*, Lat. *dimensum*, esp. *soldiers' rations*, Plut.

Διάμετρος, ου, ἡ, *a diameter*, i. e. *any line passing through a centre*, Plat. Meno 85 B; esp. *the earth's axis*, Procl.: hence κατὰ δ. ξυντίθεσθαι, to be placed *opposite one another*, Plat. Tim. 54 E: ἐκ δ. ἀντικεῖσθαι, *to be diametrically opposed*, Luc.—2. *the rule for drawing the diameter*, Ar. Ran. 801.—3. *a crossing*, κατὰ δ. κινεῖσθαι, of animals *which cross their hind and fore feet in running*, Arist. Inc. An. 1, and so prob. in Plat. Polit. 266 B.

Διαμεύω, poet. for διαμείβω.

Διαμήδομαι,=μήδομαι, Ep. Hom. 4, 12.

Διαμηκίζω, (διά, μῆκος)=διαμετρέω II. Mathem.

Διαμηνύω, (διά, μηνύω) *to point out*, Strab.

Διαμηρίζω, (διά, μηρός) *femora diduco, ineo*, Ar. Av. 669, etc. Hence

Διαμηρισμός, οῦ, ὁ, *coitio*, Plut.

Διαμηρύω, (διά, μηρύω) *to roll up into a ball*. [ῡ]

Διαμηχᾰνάομαι, strengthd. for μηχανάομαι, dep. mid., *to bring about, contrive*, Ar. Eq. 917, and Plat. Hence

Διαμηχανητέον, verb. adj., *one must contrive*, Plut.

Διαμίγνυμι, also διαμίσγω, f. -μίξω, (διά, μίγνυμι) *to mix up, mingle*, Plut.

Διαμῑκρολογέομαι, dep., strengthd. for μικρολογέομαι, Plut.

Διᾰμιλλάομαι, f. -ήσομαι, (διά, ἁμιλλάομαι) dep. c. fut. mid., and usu. aor. pass., *to strive, contend one with another*, δέκα πρὸς δέκα, Plat. Legg. 833 E, τινί Rep. 516 E, περί τινος Id. Ib. 517 E, ἔν τινι Ib. 563 A; though he also has gen. rei, as δ. λειοτέρας ὁδοῦ, Legg. 833 B. Hence

Διαμιλλητέον, verb. adj., *one must strive*, Plut.

Διαμιμνήσκω, (διά, μιμνήσκω) only found in pf. pass. διαμέμνημαι, *to keep in memory*, Xen. Mem. 1, 4, 13.

Διαμινύρομαι, dep., *to sing plaintively*, Ar. Thesm. 100. [ῡ]

Διαμίσγω,=διαμίγνυμι, Hipp.

Διαμῑσέω, ῶ, (διά, μισέω) *to hate bitterly*, Arist. Pol.

Διαμισθόω, ῶ, (διά, μισθόω) *to farm out*, App.

Διαμιστύλλω, f. -ῠλῶ: aor. 1 -ῡλα, (διά, μιστύλλω) *to cut up piece-meal*, Hdt. 1, 132.

Διάμιτρος, ον, (διά, μίτρα) *veiled with a* μίτρα.

Δίαμμος, ον, (διά, ἄμμος) *very sandy*, Polyb.

*Διαμνάομαι, pres. whence is formed διαμέμνημαι, perf. of διαμιμνήσκω.

Διαμνημονεύω, (διά, μνημονεύω) *to call to mind, recall, remember*, absol., Hdt. 3, 3, περί τινος, Xen. Mem. 1, 3, 1, τι, Plut.: *to record, mention*, Lat. *commemorare*, Thuc. 1, 22: διαμνημονεύεται ἔχων, *he is said* to have had, Xen. Cyr. 1, 2, 2.—2. *to recall to another's mind*, τινί τι, Plat. Epin. 976 C.

†Διαμοιβή, ῆς, ἡ, (διαμείβω) *exchange*, Joseph.: *remuneration*, Id.

Διαμοιράω, ῶ, (διά, μοιράω) *to divide, tear, rend asunder*, Eur. Hec. 1076, Hipp. 1376.—2. as dep. mid., *to portion out, distribute*, ἔπταχα πάντα διεμοιρᾶτο, Od. 14, 434. Hence

Διᾱμοιρηδά, adv., *in equal portions*, Ap. Rh., ubi al. διαμμ.

Διαμολύνω, (διά, μολύνω) *to defile, pollute*.

Διαμονή, ῆς, ἡ, (διαμένω) *a remaining, lasting, duration*, Theophr.

Διαμονομᾰχέω, (διά, μονομαχέω) *to fight a single combat*, πρός τινα, Plut.

Διάμορφος, ον, (διά, μορφή) *endued with form*, Emped. 74.

Διαμορφοσκοπέομαι, (διά, μορφή, σκοπέω) *to vie with* another *in beauty*, τινί, Ath.

Διαμορφόω, ῶ, (διά, μορφόω) *to give form to, form, shape*, Plut. Hence

Διαμόρφωσις, εως, ἡ, *a forming, shaping*, Id.

Διαμοτόω, ῶ, (διά, μότος) *to keep a wound open by putting in lint* (μότος), *to put lint in* or *on*, Medic.

Διαμπάξ, adv. *right through, through and through*, c. gen., Aesch. Pr. 65; also δ. διά τινος, Supp. 548.

Διαμπείρω, poet. for διαναπ., *to pierce through, spit*, Q. Sm.

Διαμπερές, adv.—1. of place, *through and through, right through, clean through*, Od. 14, 11; also c. gen., Il. 20, 362, c. acc., Aesch. Cho. 380: *wholly, altogether*.—2. of time, *throughout, for ever*, Od. 10, 88, and Hes.: pleon. ἤματα πάντα δ., Il. 16, 499, διαμπερὲς αἰεί, *for ever and aye*, Il. 15, 70. In prose also διαμπερέως.—II. διαμπερής, as adj., in Hipp. 645, 22. (The simple ἀμπερές found only in tmesis, διὰ δ. ἀμπερές, Il. 11, 377; 17, 309; which proves that it is not from διαπεράω, but for διαναπ., cf. διάνδιχα: perh. akin to διαμπάξ.)

†Διαμπερές, έος, τό, *Diamperes*, a gate in Argos, Plut. Pyrrh. 32.

†Διαμπερέως, adv. v. sub διαμπερές, Hipp.

Διαμπερής, ές, v. διαμπερές II.

Διαμῠδαλέος, α, ον, (διά, μυδαλέος) *drenching*, δάκρυσι, Aesch. Pers. 538.

Διαμῡδάω, (διά, μυδάω) *to decay, rot from wet* or *mould*, Hipp.

Διαμύθησις, εως, ἡ, (διά, μῦθος) *deception, a talking over*.

Διαμυθολογέω, ῶ, (διά, μυθολογέω) *to communicate by word of mouth, to speak*, γλώσσῃ τι, Aesch. Pr. 889: πρὸς ἀλλήλους, *to converse*, Plat. Apol. 39 E; περί τινος, Id. Phaed. 70 B.

Διαμυκτηρίζω, f. -ίσω, strengthd. for μυκτηρίζω, Diog. L.

Διαμυλλαίνω, f. -ᾰνῶ, (διά, μυλλαίνω) *to curl* or *shoot out the lip in scorn, to make mouths*, Ar. Vesp. 1315.

Διαμφίδιος, ον, *utterly different*, Aesch. Pr. 555: from

Διαμφίς, adv. (διά, ἀμφί) *separately*, Dion. P.

Διαμφισβητέω, ῶ, (διά, ἀμφισβητέω) *to dispute* or *disagree*, πρὸς ἀλλήλους περί τινος, Dem. 1097, 23: διαμφισβητεῖται οὐκ ὀλίγα, not a few *questions are raised*, Arist. Eth. N. Hence

Διαμφισβήτησις, εως, ἡ, *a dispute* or *doubt*, ἔχει δ., it admits of doubt, Arist. Pol.

Διαμφοδέω, ῶ, (διά, ἄμφοδος) *to miss the right* ἄμφοδος.

Διαμωκάομαι, dep. mid., *to mock, laugh at*, Dio C. Hence

Διαμώκησις, εως, ἡ, *mocking, raillery*, τινός, Ath.

Διαναβάλλω, (διά, ἀναβάλλω) *to put off continually*: *to seek delays*, late.

Διαναγιγνώσκω, f. -γνώσομαι, (διά, ἀναγιγνώσκω) *to read through*, Isocr. 275 A, and Polyb.

Διᾰναγκάζω, f. -άσω, (διά, ἀναγκάζω) *to coerce, compel*, Plat. Legg. 836 A.—2. *to set a joint*, Hipp.—3. δ. πόρους, *to open* the pores *violently*, Id. Hence

Διανάγκασις, εως, ἡ, *the setting of a joint*, Hipp.; and

Διᾰναγκασμός, οῦ, ὁ, *violence, compulsion*.—II. *the setting of a limb*: *an instrument for doing it*, Hipp.

Διανάγω, (διά, ἀνάγω) *to bring back into its place*, Galen.

Διανακαθίζω, f. -ίσω,=ἀνακαθίζω, Hipp.

Διανακλάω, ῶ, f. -άσω [ᾰ], (διά, ἀνακλάω) *to break, bend*: *to refract*, as light.

Διανακύπτω, (διά, ἀνακύπτω) *to raise the head*: *look carefully into*, Philo.

Διαναλίσκω, (διά, ἀναλίσκω) *to consume*, Dio C.

Διανάπαυσις, εως, ἡ, *a resting at intervals*, Arist. Spir.: from

Διαναπαύω, (διά, ἀναπαύω) *to let rest awhile*, τὴν δύναμιν, Polyb.: *to interrupt, stop one's talking*, v. l. for διαπαύω, Plat. Symp. 191 C. Mid. *to rest awhile*, Plat. Legg. 625 B.

†Διαναπηδάω, ῶ, (διά, ἀναπηδάω) *to vie with* one *in leaping*, Xen. Cyr. 1, 4, 4, Popp.

†Διαναπνοή, ῆς, ἡ,=ἀναπνοή, Gal.

Διαναρκάω, ῶ, f. -ήσω, (διά, ναρκάω) *to remain torpid, to sleep through the winter*, Arist. Mirab.

†Διάνασσα, ης, ἡ, *Dianassa*, mother of Lycurgus, Plut. Lyc. 2.

Διανάσσω, f. -ξω, (διά, νάσσω) *to fill up, stop chinks*: *to caulk ships*, Strab.

Διανάστασις, εως, ἡ, (διαναστῆναι) *a rising*, Hipp.

Διαναυμᾰχέω, ῶ, (διά, ναυμαχέω) *to maintain a sea-fight with* one, τινί, Hdt., etc.

Διανάω, (διά, ναω) *to flow through, percolate*, prob. l. Theophr.

Διάνδῐχα, adv., (διά, ἀνᾰ, δίχα) like ἄνδιχα, *two ways*, διάνδιχα μερμηρίζειν, *to be of two minds, to halt between two opinions, to doubt*, Il. 1, 189: σοὶ διάνδιχα δῶκε, gave you the choice of two, Il. 9, 37: also διὰ δ. ἄνδιχα, Hes. Op. 13.

Διᾱνεκής, ές, Dor. and Att. collat form of διηνεκής, q. v.

Διανέμησις, εως, ἡ, (διανέμω) *a distribution*, Arist. Mund.

Διανεμητικός, ή, όν, (διανέμω) *distributive*, Arist. Eth. N.

Διᾰνεμόω, ῶ, (διά, ἀνεμόω) *to air, expose to the wind.* Pass. *to flutter in the wind*, Luc.

Διανέμω, f. -νεμῶ: pf. -νενεμήκα, (διά, νέμω) *to distribute, portion out*, Ar. Plut. 510, Plat., etc.: τι ἐπί τι, Plat. Theaet. 194 D: δ. μέρη, *to divide into* portions, Id. Legg. 756 B, cf. Tim. 35 C, and διακρίνω: δ. ἄστυ, *to manage, rule* a city, Pind. P. 4, 465, cf. 8, 90. Mid., διενέμοντο τὰς ψήφους, *gave their several* votes: also in mid., *to divide among themselves*, Hdt. 8, 123, Dem. 1317, 6. Pass. δ. εἰς τὸν λαόν, *to spread abroad*, N. T.—II. *to set in order, govern.*

Διανέομαι, as pass., *to go through*, ἔργα, Anth.

Διανεύω, (διά, νεύω) *to nod, beckon*, τινί, Diod.: τινί τι, Alciphr.—II. *to bend away from, shun*, τι, Polyb., like διακλίνω.

Διανέω, f. -νεύσομαι, (διά, νέω) *to swim across*, Hdt. 8, 89.—II. c. acc., *to swim through*, i. e. *get safe through*, δ. πλῆθος λόγων, Plat. Parm. 137 A, cf. Rep. 441 C: so too ἐξ ὑπτίας ἀνάπαλιν δ. λόγον, Id. Phaedr. 264 A, cf. Ruhnk. Tim.

Διανήθω, f. -σω, (διά, νήθω) *to spin out.* Hence

Διάνημα, ατος, τό, *that which is spun, a thread*, Plat. Polit. 309 B.

Διάνηξις, εως, ἡ, (διανήχομαι) *a swimming through* or *out*, Hermes ap. Stob. Ecl. 1, 944.

Διανηστεύω, *to remain fasting*, Hipp.

Διανηστισμός, οῦ, ὁ, *breakfast*, Ath.

Διανήχομαι, f. -ξομαι, =διανέω, *to swim across, escape*, Plut.—II. *to swim a race*, Ael.

Διάνηψις, εως, ἡ, (διά, νήφω) *a clearing off*, τῶν χυμῶν, Aretae.

Διανθής, ές, (διά, ἀνθέω) *double-flowering*, Nic., and so some take ἄνθη διανθῆ, Theophr. H. P. 1, 13, 2; but better either with Passow, *hermaphrodite*, or with Schneid., *variegated.*

Διανθίζω, f. -ίσω, (διά, ἀνθίζω) *to adorn, strew, paint with flowers:* in genl. *to variegate, make florid*, Plut.

Διανιάω, strengthd. for ἀνιάω, Ael., in mid. [ῑαω]

Διανίζω, f. -νίψω, (διά, νίζω) *to wash out, rinse*, Crates Ther. 1, 7, Eubul. Dol. 2.

Διανίπτω, rarer form of foreg.

Διανίσσομαι, dep., *to go through*, τινός, Pind. P. 12, 43.

Διανίστημι, fut. -στήσω, (διά, ἀνίστημι) *to set up, make to stand.*—2. *to stir up, excite*, Dion. H.—B. perf., aor. 2, and mid., *to stand up, start up*, Polyb.—II. *to stand aloof from, depart from*, τινός, Thuc. 4, 128.

Διάνιψις, εως, ἡ, (διανίζω) *a washing off* or *out*, Hipp.

Διανοέομαι, dep., c. fut. mid. and aor. pass. διενοήθην; though the part. aor. also occurs in pass. signf. in Plat. Legg. 654 C. (διά, νοέω) *To think over, intend, purpose*, like μέλλω, c. inf. pres. vel. aor., Hdt. 2, 121, 4, and 126, Ar. Lys. 724, etc.: also c. inf. fut., Hdt. 7, 206, Thuc. 7, 56, etc.—II. *to think over* or *of*, Lat. *meditari*, τι, Hdt. 6, 86, 4; so too δ. περί τινος or τι, Plat. Legg. 644 D, 686 D.—III. c. adv., *to be disposed* or *affected* so and so, οὕτω δ. πρός τινα, περί τινος, Id. Rep. 343 B, Prot. 352 B: καλῶς, κακῶς δ., Id. Apol. 39 E, Isocr. 9 D: also c. ὡς et part., διανοοῦνται ὡς πετόμενοι, they are affected as if, i. e. fancy they are, flying, Plat. Theaet. 158 B. Hence

Διανόημα, ατος, τό, *a thought, imagination, notion*, Plat., and Xen.: esp. *a whim, sick fancy*, Hipp.

Διανόησις, εως, ἡ, *a thinking, thought*, Plat.—II. *an intention*, Id. Legg. 888 C.

Διανοητέον, verb. adj. from διανοέομαι, *one must so think of one*, Plat.

Διανοητικός, ή, όν, (διανοέομαι) *inclined to thought, thinking, intellectual*, Plat. Tim. 89 A, opp. to ἠθικός, in Arist. Eth. N. Adv. -κῶς.

Διάνοιᾰ, ας, ἡ, poet. also διανοίᾱ (cf. ἄνοια, ἄγνοια): *a thinking over, thought, intention, purpose*, Hdt. 1, 46, 90, etc.: διάνοιαν ἔχειν=διανοεῖσθαι, c. inf., Thuc. 5, 9, ἐπί τινι, Isocr. 85 B.—II. *thought, the faculty of thought, intellect*, opp. to σῶμα, Plat., and Arist.: in genl. *mind*, μαινόλις δ., Aesch. Supp. 109.—III. *a notion, belief*, Hdt. 2, 169: *the thought*, or *sense of* a word or passage, Plat. Phaedr. 228 D, Ion 530 B, cf. Heind. Plat. Lys. 205 A.—IV. in Arist. Poet. 6, one of the constituents of poetry, *the cast of thought, sentiment* of the piece.

Διανοίγνυμι and διανοίγω, f. -ξω, (διά, ἀνοίγνυμι) *to open*, esp. *to dissect*, Arist. H. A. in pass.: τοὺς ὀφθαλμοὺς, τὰ ὦτα διαν., *to open the eyes, ears*, i. e. to restore sight, hearing, N. T.: met. τὸν νοῦν, τὴν καρδίαν, Id.—2. *to unfold, to explain*, τὰς γραφάς, Id. Luc. 24, 32.

Διανοικίζω, (διά, ἀνοικίζω) *to build up, restore*, Philostr.

Διάνοιξις, εως, ἡ, (διανοίγω) *an opening.*

Διανομεύς, έως, ὁ, (διανέμω) *a divider, distributer*, Plut.

Διανομή, ῆς, ἡ, *division, distribution*, Plat. Legg. 714 A, etc.

Διανομοθετέω,=νομοθετέω, *to get* a motion *carried and made law*, Lat. *legem perferre*, νόμους, Plat. Legg. 628 A.—2. *to regulate by law*, Dio C.

Διανοσέω, strengthd. for νοσέω, *to be very ill* or *long ill*, Hipp.

Διανοσφίζω, (διά, νοσφίζω) *to separate, part asunder*, Dion. P. Mid. *to put aside for one's self, peculate*, Diod.

Διανταῖος, αία, αῖον, (διά, ἀνταῖος) *right over against, right opposite.*—2. *going right through*, ἡ διανταία, sub. πληγή, Aesch. Theb. 894, Cho. 640, *a home-thrust:* metaph., μοῖρα δ., *unchanging, remorseless* destiny, Id. Eum. 334.

Διαντικός, ή, ον, (διαίνω) *fit for wetting, humid*, Arist. Meteor.

Διαντλέω, ῶ, (διά, ἀντλέω) *to drain out, exhaust:* usu. metaph. *to drink even to the dregs, drain, see to an end, last out*, νοῦσον, Pind. P. 4, 522, πόνους, Eur. Andr. 1217, πόλεμον, Plat. Menex. 241 E, like Lat. *exhaurire, exantlare labores.*

Διαντλίζομαι, (διά, ἄντλος) as pass., *to exhaust one's self, to be worried* or *troubled*, περὶ μισθαρίων, Hipp.

Διανυκτερεύω, (διά, νυκτερεύω) *to pass the night*, νύκτα, Xen. Hell. 5, 4, 3, and freq. in Plut., cf. διημερεύω.

Διάνυσις, εως, ἡ, (διανύω) *an accomplishing: a journey*, Ptolem.

Διάνυσμα, ατος, τό, (διανύω) *a thing accomplished, a journey*, Polyb.

Διανύττω, strengthd. for νύττω, Aristaen.

Διανύω, later also διανύτω, f. -ύσω, (διά, ἀνύω) *to bring quite to an end, accomplish, finish*, c. acc., esp., κέλευθον δ., *to finish* a journey, H. Hom. Ap. 108, Cer 381: so δ. δίαυλον, Eur. El. 825: hence also c. acc. loci, ὁδόν being omitted, as πόντον δ., *to finish one's course over, to cross* the sea, Hes. Op. 633: also absol., δ. εἰς τόπον, *to arrive at* a place, Polyb., cf. ἀνύω I. 3: c. part. *to finish doing* a thing, as κακότητα διήνυσεν ἀγορεύων, Od. 17, 517; but πόνοις σε διδοῦσα διήνυσεν, *has continued* giving, *has been continually* giving, Eur. Or. 1663. [ῠ]

Διαξαίνω, f. -ᾰνῶ, (διά, ξαίνω) *to card thoroughly*, ἐρίον, Gal.: *to nap* or *vamp up*, ἐσθῆτας, Strab. p. 529: *to tear in pieces*, Ar. Lys. 578: metaph., δ. θάλασσαν, Opp. H. 5, 306; καρδιήν, Babr. 106, 23.

Διαξέω, f. -έσω, (διά, ξέω) *to smooth, polish off.*

Διαξηραίνω, f. -ᾰνῶ, strengthd. for ξηραίνω, *to dry up*, Diod.

Διάξηρος, ον, (διά, ξηρός) *very dry, parched up*, Geop.

Διαξιφίζομαι, dep. mid., (διά, ξίφος) *to fight with the sword: to fight to the death*, τινί περί τινος, Ar. Eq. 781. Hence

Διαξιφισμός, οῦ, ὁ, *a fighting with swords*, Plut.

Διάξῠλον, ου, τό, (διά, ξύλον) *a cross bar* or *beam.*

Διαξῠράομαι, (διά, ξυράω) as mid., *to shave one's self*, Epict.

Διάξυσμα, ατος, τό, *filings*, Chrysipp. ap. Plut. — II. *the flute* of a column, Diod.: from

Διαξύω, f. -ύσω, (διά, ξύω) *to make an incision, form a flute* or *hollow: to cut, lacerate*, Arist. Physiogn. [ῡ]

Διαπαγκρᾰτιάζω, f. -άσω, *to contend in the* παγκράτιον, Plut.

Διαπαιδᾰγωγέω, ῶ, (διά, παιδαγωγέω) *to guide, attend* children: in genl. *to guide, lead*, Plat. Tim. 89 D metaph. *to entertain*, ἡδοναῖς τὴν πόλιν, Plut.; δ. τὸν καιρόν, *to beguile* time, Lat. *fallere tempus*, Id.

Διαπαιδεύω, (διά, παιδεύω) *to instruct thoroughly.* Pass. *to go through a course of education*, Xen. Cyr. 1, 2, 15.

Διαπαίζω, f. -ξομαι, (διά, παίζω) *to keep on playing*, παιδιὰ διαπεπαισμένη, a sport *well kept up*, Plat. Legg. 769 A.—II. *to mock, laugh at*, c. acc., Plut.

Διαπᾰλαίω, (διά, παλαίω) *to continue wrestling, go on wrestling*, Ar. Eq. 573.—II. *to struggle with*, τινί, Joseph.

Διαπάλη, ης, ἡ, *a hard struggle.* Plut. [ᾰ]

Διαπάλλω, (διά, πάλλω) *to shake, brandish*, Aesch. Fr. 291.—2. *to distribute by lot*, χθόνα, Aesch. Theb. 731, v. πάλος.

Διαπᾰλύνω, (διά, παλύνω) *to shiver, shatter*, Eur. Phoen. 1159.

Διαπαννῠχίζω, strengthd. for παννυχίζω, Plut. Hence

Διαπαννῠχισμός, οῦ, ὁ, *a watching the night through*, Dion. H.

Διαπαντός, adv., now usu. written διὰ παντός, *throughout, always*; also pleon., δ. ἀεί, Xen. An. 7, 8, 11.

Διαπαπταίνω, (διά, παπταίνω) *to look timidly round*, Plut.

Διαπαρατριβή, ῆς, ἡ, *an useless study* or *pursuit*, v. l. N. T. for παραδιατριβή, q. v.

†**Διαπαρασιωπάω**, ῶ, (διά, παρασιωπάω) *to pass over in entire silence*, Joseph. Byz.

Διαπαρθένευσις, εως, ἡ, *a deflowering of maidens:* from

Διαπαρθενεύω, (διά, παρθενεύω) *to deflower maidens*, like διακορεύω Pass. *to be deflowered*, Hdt. 4, 168.

Διαπαρθένια, ων, τά, (διά, παρθένιος) δῶρα, *presents made to the bride on the morning after the wedding.*

Διαπαροξύνω, strengthd. for παροξύνω, dub. in Joseph.

Διάπαρσις, εως, ἡ, (διαπείρω) *a piercing through*, Aretae.

Διάπασμα, ατος, τό, (διαπάσσω) *scented powder to sprinkle over the person*, usu. in plur., like Lat. *pastilli*, Theophr.

Διαπασσᾰλεύω, Att. διαπατταλεύω, (διά, πασσαλεύω) *to stretch out by nailing the extremities*, as in crucifixion, Valck. Hdt. 7, 33: of a hide *stretched for tanning*, Ar. Eq. 371.

Διαπάσσω, f. -άσω, Att. διαπάττω, (διά, πάσσω) *to sprinkle*, τινὸς ἔς τι, Hdt. 6, 125: τί τινι, Eubul. Incert. 15 b.

Διαπᾱσῶν, ἡ, strictly ἡ διὰ πασῶν χορδῶν συμφωνία, *the concord of the first and last notes, the octave:* so ἡ διὰ τεσσάρων, *the fourth*, ἡ διὰ πέντε or δι' ὀξειῶν, *the fifth:* cf. Dict. Antiqq. p. 644.

Διᾰπᾰτάω, ῶ, strengthd. for ἀπατάω, Plat. Legg. 738 E.

Διαπᾰτέω, ῶ, (διά, πατέω) *to tread through, break through*, τὴν χιόνα, Polyb.

Διάπαυμα, ατος, τό, (διαπαύω) *a pause, rest*, πόνων, *from* toil, Plat. Legg. 824 A.

Διάπαυσις, εως, ἡ, *a pausing, resting:* from

Διαπαύω, (διά, παύω) *to make to pause.* Mid. *to rest between times, pause*, Plat. Symp. 191 C.

Διάπεζος, ον, (διά, πέζα) of women's robes, either *reaching to the feet*, elsewh. ποδήρης, or *having a border*, (πέζα, πεζίς), Callix. Rh. ap. Ath. 198 C.

Διαπειλέω, ῶ, (διά, ἀπειλέω) *to threaten one another:* in genl. *to threaten*, Hdt. 7, 15; also δ. ὡς μηνύσει, Hdt. 2, 121, 3; so too later in mid., Diod.: but in mid. also strengthd. for ἀπειλέω, *to threaten severely*, τινί, Aeschin. 7, 1.

Διαπεινάω, ῶ, inf. -πεινῆν, (διά, πεινάω) *to hunger one against the other*, with a play on διαπίνω, Ar. Ach. 751.

Διάπειρα, ας, ἡ, *an experiment, trial*, εἰς διάπειράν τινος ἰέναι, ἀφικέσθαι, to make proof of a thing, Hdt. 2, 28, 77. Hence

†Διαπειράζω, (διά, πειράζω)=διαπειράω, Joseph.

†Διαπειραίνω, (διά, πειραίνω)=διαπείρω, Maneth.

Διαπειράομαι, dep., c. fut. mid., et aor. pass. διεπειρᾱ́θην, (Plut.), pf. -πεπείραμαι (Thuc.): (διά, πειράω) *to make trial* (or *proof of* a thing or person: Περσέων, Hdt. 5, 109, Plat. Apol. 27 A.: *to prove*, a man, and so *tamper with, try to bribe* him, Plat. Legg. 921 B: δ. τινός, *to have experience* of a thing, Thuc. 6, 91. The act. occurs in Plut. Pomp. 51.

Διαπείρω, (διά, πείρω) *to transfix, drive through*, τι διά τινος, Eur. Phoen. 26, cf. Il. 16, 405.

Διαπέμπω, f. -ψω, (διά, πέμπω) *to send about, send off in different directions, send round*, Hdt. 1, 84, etc.—II. *to send over* or *across*, τινὰ πρός τινα, Ar. Plut. 398, τινά τινι, Thuc. 4, 123: *to transmit*, ἐπιστολήν, Thuc. 1, 129: so too in mid., Id. 3, 75: but in mid. like μεταπέμπομαι, also *to send for*, Dion. H.

Διαπενθέω, ῶ, (διά, πενθέω) *to mourn through*, ἐνιαυτόν, Plut.

Διάπεντε, ἡ, *a fifth* in music, v. διαπασῶν.

Διαπεπονημένως, adv. part. perf. pass. from διαπονέω, *elaborately*, Isocr. 419 B.

Διαπεραίνω, f. -ᾰνῶ, (διά, περαίνω) *bring to an end, make an end of*, λόγον, Eur. Andr. 333, so διαπέραινέ μοι, *tell me all*, Ib. 1056; δ. ὁδόν, Plat. Legg. 625 B; also in mid., διαπεραίνεσθαι κρίσιν, Eur. Hel. 26, δ. λόγους oft. in Plat.

Διαπεραιόω, ῶ, (διά, περαιόω) *to take across, ferry over*, Plut. Pass. *to be carried over, go across*, Hdt. 2, 124; 5, 23, and Thuc.: διεπεραιώθη ξίφη κολεῶν, *were drawn from out the sheath*, Soph. Aj. 730. Hence

Διαπεραίωσις, εως, ἡ, *a carrying over.*—II. *a crossing over.*

Διαπέρᾱμα, ατος, τό, (διαπεράω) *a strait of the sea, a ferry.*

Διαπεραντέον, verb. adj. from διαπεραίνω, *one must conclude, finish*, Plat. Legg. 715 E.

Διαπεράσιμος, ον, (διαπεράω) *penetrating.* [ρᾱ]

Διαπεράω, ῶ, f. -άσω, (διά, περάω) *to go over* or *across, to pass*, ῥοάς, Eur. Tro. 1151, also ἐπ' οἶδμα, Id. I. T. 395: but δ. πόλιν, *to pass through* it, Ar. Av. 1264: κνήμην δ., *to pass through, to pierce*, Eur. Phoen. 1394: δ. εἰς..., Plut.: also of time, δ. βίον, *to pass through* life, Xen. Oec. 11, 7.—II. act. *to convey across*, c. acc. Luc. Dial. Mort. 20, 1. [ᾱσω]

Διαπέρθω, f. -πέρσω: aor. 2 διέπρᾰθον, Il. 1, 367, Ep. inf. -έειν, Il. 7, 32: aor. mid. διεπράθετο in pass. signf., Od. 15, 384: (διά, πέρθω) *to destroy utterly, to sack, waste*, Hom., always of cities.

Διαπεριπᾰτέω, ῶ, (διά, περιπατέω) *to keep walking about*, Ath.

Διαπερονάω, ῶ, f. -ήσω, (διά, περονάω) *to pierce and fasten with a needle* (περόνη), Diod.

Διαπέρχομαι, (διά, ἀπέρχομαι) dep. mid., *to slip away one by one*, of soldiers deserting, Dem. 1188, 23.

Διαπεσεῖν, inf. aor., and διαπεσεῖσθαι, inf. fut. of διαπίπτω.

Διαπεσσεύω and διαπέσσω, v. διαπέττ.

Διαπέταμαι, aor. διεπτάμην, (διά, πέταμαι) dep. mid., *to fly through*, of an arrow, Il. 5, 99: *to wing its way between* or *through*, met. of a ship, c. acc., Eur. Med. 1: also διαπετάομαι.—2. *to fly different ways*, Soph. O. T. 1310: not used in prose, cf. διαπέτομαι, διΐπταμαι.

Διαπετάννυμι, also διαπεταννύω, f. -άσω [ᾰ], (διά, πετάννυμι) *to spread out separately, to open, unfold*, Ar. Lys. 732, 733.

Διαπετάομαι,=διαπέταμαι, poet.

Διαπετής, ές, *spread out, unfolded, open*, Hipp.

Διαπέτομαι, fut. -πετήσομαι and -πτήσομαι (διά, πέτομαι) dep. mid., =διαπέταμαι, Ar. Av. 1217, cf. διΐπταμαι.

Διαπεττεύω, (διά, πεττεύω) Att. for διαπεσσ., *to play with another at dice;* δ. τὴν ἐλπίδα πρός τινα, *to try* one's luck *at dice against* him, Luc.

Διαπέττω, (διά, πέττω) *to digest*, τροφήν, Arist. Gen. An.

Διαπεύθομαι, poet. for διαπυνθάνομαι.

Διάπεψις, εως, ἡ, (διαπέσσω) *digestion*, Hipp.

Διάπηγμα, ατος, τό, (διαπήγνυμι) *a cross-beam.*

Διαπηγμάτιον, ου, τό, dim. from foreg.

Διαπήγνυμι, f. -πήξω, mid. aor. 1 διεπηξάμην, (διά, πήγνυμι) *to fasten together*, σχεδίας, Luc.—II. *to freeze hard*, Theophr.

Διαπηδάω, ῶ, f. -ήσω, (διά, πηδάω) *to leap through* or *across, to jump, leap*, τάφρον, Ar. Ach. 1178, Xen. Eq. 3, 7.—II. intr. *to make a leap*, of a horse, Xen. Cyr. 1, 4, 8. Hence

Διαπήδησις, εως, ἡ, *a leaping through* or *across:* δ. αἵματος, *a sweating* of blood, Hipp., ubi Schneid. διαπίδυσις.

Διαπηνικίζω, strengthd. for πηνικίζω, Cratin. Incert. 24.

Διάπηξ, ηγος, ὁ,=διάπηγμα, Philo.

Διάπηξις, εως, ἡ, (διαπήγνυμι) *a fastening together, structure*, Lat. *compages*, Hermes ap. Stob. Ecl. 1, 1094.

Διαπῑαίνω, (διά, πιαίνω) *to make very fat*, Theocr. 16, 91.

Διαπίδῡσις, εως, ἡ, *an oozing through*, cf. sub διαπήδησις: from

Διαπῑδύω, (διά, πιδύω) *to ooze, spirt* or *burst through*, Arist. Gen. An. [ῡ]

Διαπῐέζω, f. -έσω, (διά, πιέζω) *to press together*, Luc.

Διαπιθανεύομαι, (διά, πιθανεύομαι) as mid., *to oppose one another by probable arguments*, Sext. Emp.

Διαπιθηκίζω, strengthd. for πιθηκίζω.

Διαπικραίνω, strengthd. for πικραίνω, *to embitter*, Plut.

Διάπικρος, ον, (διά, πικρός) *very bitter*, Diod.

Διαπίμπλημι, f. διαπλήσω, (διά, πίμπλημι) *to fill full of.* Pass. *to be quite full of*, τινός, Thuc. 7, 85.

Διαπίμπρημι, f. διαπρήσω, (διά, πίμπρημι) *to burn all of* a thing, Polyb. *to burn up, heat violently*, Nic.

Διαπίνω, (διά, πίνω) *to drink against one another, challenge at drinking*, Valck. Hdt. 5, 18; 9, 16: so also διαπίνομαι, as dep. mid., Hedyl. ap. Ath. 486 C. [ῐ]

Διαπιπράσκω, Ion. -ήσκω, (διά, πιπράσκω) *to sell off*, Lat. *divendere*, Plut.

Διαπίπτω, f. -πεσοῦμαι, (διά, πίπτω) *to fall through, fall off* or *away, slip away, escape*, ἐν τῇ μάχῃ, Xen. Hell. 3, 2, 4, πρός τινα, Ib. 4, 3, 18: also *to fall through by force, burst through*, Polyb.: of reports and rumours, *to get out, spread abroad*, εἰς τὸ στράτευμα, Plut.—II. *to fall asunder, vanish, perish*, Plat. Phaed. 80 C: hence of authors' works, *to be lost*, Gramm.—III. *to fall away from a thing*, i. e. *lose it*, c. gen., Wytt. Ep. Cr. p. 219: and absol., *to fail utterly, go quite wrong*, Ar. Eq. 695: of a thing, *to turn out ill, be useless*, τὸ συκοφάντημα διέπιπτεν αὐτῷ, Aeschin. 33, 19.

Διαπιστεύω, (διά, πιστεύω) *to entrust to* one *in confidence*, Aeschin. 54, 39: pass. *to have* a thing *entrusted to* one, Dem. 145, 3.—II. *to put trust in, believe*, τι, Arist. Part. An.

Διαπιστέω, (διά, ἀπιστέω) v. l. Dem. 870, 26: τὸ δ. ἀλλήλοις, mutual *mistrust*, Polyb. Mid. *to mistrust one's self*, Id.

†Διαπλακείς, εῖσα, έν, 2 aor. pass. part. from διαπλέκω, Plut.

Διαπλᾰνάω, ῶ, (διά, πλανάω) *to lead entirely astray, mislead*, Plut. Pass. *to go astray, wander*, Diod.

Διάπλᾰσις, εως, ἡ, (διαπλάσσω) *formation, conformation.*—2. *the setting of a broken limb*, Gal.

Διάπλασμα, ατος, τό, *that which is formed* or *moulded:* also=foreg.

Διαπλασμός, οῦ, ὁ, = διάπλασις, Epicur. ap. Plut. 2, 877 D.

Διαπλάσσω, Att. -άττω, f. -άσω, (διά, πλάσσω) *to form, fashion, mould.* Ael.—II. *to plaster over*, πηλῷ, Theophr.—III. as medic. term, *to set a limb*, Galen. Hence

Διαπλαστικός, ή, όν, *good at forming* or *moulding.*

Διαπλᾰτύνω, strengthd. for πλατύνω, *to make wide* or *broad, extend,* Chrysipp. (Tyan.) ap. Ath. 648 A.

Διάπλεγμα, ατος, τό, *that which is interwoven, the woof:* from

Διαπλέκω, f. -ξω, (διά, πλέκω) *to interweave, to weave together, plait,* διέπλεκε θαυματὰ ἔργα, *he wrought* wondrous *plaited*-work, H. Hom. Merc. 80: metaph., θρῆνον δ., Pind. P. 12, 14; ἄγαν, πάγχυ δ., *to try* every *twist, wind* all ways, Ib. 2, 152.—II. *to weave asunder,* i. e. *unweave, separate,* like διασπάω, στρατὸν δ., *to disband,* Plut.: metaph. δ. τὸν βίον—1. like καταπλέκειν, Lat. *pertexere vitam, to make an end of, finish one's life,* Hdt. 5, 92, 6, ubi olim διαπλεύσαντος: but—2. *to blend one's life with that of others:* hence in genl. *to pass life, live,* Plat. Legg. 806 A.; and without βίον, δ. μετ' ὀρνίθων, Ar. Av. 754.

Διάπλεος, ον, Att. -πλεως, ων, (διά, πλέος) *brim full,* Cratin. Incert. 11.

Διαπλέω, f. -πλεύσομαι. (διά, πλέω) *to sail through* or *across,* Thuc. 4, 25: τὸ πέλαγος, *to cross the sea,* Plut.: metaph. δ. βίον, *to make* life's *voyage,* Plat. Phaed. 85 D, cf. διαπλέκω.

Διαπλήθω, = διαπίμπλημι.

Διαπληκτίζομαι, f. -ίσομαι, (διά, πληκτίζομαι) dep. mid., *to spar, skirmish* with, τινί and πρός τινα, Plut.: also τοῖς σκώμμασι, Id.

Διαπληκτισμός, οῦ, ὁ, *a contending with blows, sparring, skirmishing,* πρός τινα, Plut.

Διαπληρόω, ῶ, strengthd. for πληρόω.

Διαπλήσσω, Att. -ττω, f. -ξω, (διά, πλήσσω) *to break in pieces, split, cleave,* δρῦς, Il. 23, 120, ubi v. Spitzn. Pass. διαπλήττεσθαι πρός τι, like Lat. *stupere ad, to be astonished at...,* Epict. 33, 13.

Διαπλίσσω, f. -ίξω, (διά, πλίσσω) *to unfold, part asunder.* Mid. c. perf. pass. διαπέπλιγμαι, *to unfold one's self, take large strides, stalk along,* Archil. 9.

Διαπλοκή, ῆς, ἡ, (διαπλέκω) *an intermixture,* Hipp.: *complexity.*

Διαπλόκινος, ον, = sq., Strab.

Διάπλοκος, ον, (διαπλέκω) *interwoven, plaited,* Heliod.

Διάπλοος, contr. -πλους, ὁ, (διαπλέω)—I. as adj., *sailing across, passing over,* δ. καθίστασαν λεών, they passed the people over, Aesch. Pers. 382.—II. as subst. ὁ δ., *a voyage across, passage,* πρὸς τόπον, Thuc. 3, 93, cf. 6, 31.—2. *a sailing through, passage,* δυοῖν νεοῖν, for two ships abreast, Id. 4, 8.—3. *a cross-channel, sluice,* Plat. Criti. 118 E.

Διαπλόω, ῶ, f. -ώσω, (διά, ἁπλόω) *to unfold,* v. l. Xen. Symp. 2, 2.

Διαπλύνω, strengthd. for πλύνω, Ar. Fr. 546.

Διαπλωΐζομαι, dep., later collat. form for διαπλέω. Hence

Διαπλώϊσις, εως, ἡ, = διάπλοος.

Διαπλώω, f. -ώσω, Ion. for διαπλέω.

Διαπνείω, poët. for διαπνέω.

Διάπνευμα, ατος, τό, (διαπνέω) *a blast, wind,* Hipp.

Διάπνευσις, εως, ἡ, = διαπνοή, *an exhaling,* Galen.

Διαπνευστικός, ή, όν, (διαπνέω) *promoting exhalation,* Aretae.

Διαπνέω, Ep. -πνείω, f. -πνεύσω, (διά, πνέω) *to blow through, refresh, revive,* Xen. Symp. 2, 25, in pass.—II. *to breathe between times, get breath, recover,* like ἀναπνέω, Plut., ἔκ τινος, Polyb.—III. pass. *to disperse in vapour, evaporate,* Plat. Phaed. 80 C: esp. of plants, *to exhale,* Theophr.: so sometimes, intr. in Act., Arist. Resp. 17. Hence

Διαπνοή, ῆς, ἡ, *a blowing through: a passage for the wind, outlet,* Arist. Meteor.—II. *exhalation, evaporation,* Galen.

Διάπνοια, ας, ἡ, = foreg.

†Διάπνοος, contd. -πνους, ου, ὁ, (διαπνέω) *perspiration,* Hipp.

Διαποδίζω, f. -ίσω, (διά, ποδίζω) *to measure with the foot.* Hence

Διαποδισμός, οῦ, ὁ, *a jumping about: a* kind of *dance.*

Διαποθνήσκω, (διά, ἀποθνήσκω) *to keep dying,* Polyb.

Διαποιέω, ῶ, (διά, ποιέω) *to do thoroughly, effect,* Dion. H.

Διαποικίλλω, (διά, ποικίλλω) *to cover with bright spots,* Arist. H. A.: *to trick out, adorn,* Lat. *variare,* ποίησιν, Isocr. 190 E.

Διαποίκῐλος, ον, (διά, ποικίλος) *variegated, spotted here and there,* Hipp.

Διαποιπνύω, (διά, ποιπνύω) *to be active in celebrating,* ὄργια δ., dub. l. Hermesian. 5, 19.

Διαπολεμέω, ῶ, f. -ήσω, (διά, πολεμέω) *to carry the war through, end the war, fight it out,* Lat. *debellare,* Hdt. 7, 158; δ. τινί, Polyb., πρός τινα, Diod. Pass. διαπεπολεμήσεται πόλεμος, the war *will be at an end, done with,* Thuc. 7, 14.—II. *to carry on the war, continue it,* Id. 6, 37.—III. *to wage war with, to engage in war with,* c. dat., Xen. An. 3, 3, 3.—IV. *to spend some time at war,* Plut. Hence

Διαπολέμησις, εως, ἡ, *a finishing of the war, making an end of it,* Thuc. 7, 42.

Διαπολῐορκέω, ῶ, (διά, πολιορκέω) *to besiege continually, to blockade,* Thuc. 3, 17.

Διαπολῑτεία, ας, ἡ, *party-strife, party-spirit,* Plut.

Διαπολῑτεύομαι, (διά, πολιτεύομαι) dep. mid., *to be the political opponent of* another, Aeschin. 81, fin., cf. ἀντιπολιτεύομαι: hence

Διαπολῑτευτής, οῦ, ὁ, *a political opponent,* App.

Διαπόλλῡμι. f. -ολέσω, pf. -ολώλεκα, (διά, ἀπόλλυμι) *to destroy utterly,* Theophr.

Διαπομπεύω, (διά, πομπεύω) *to carry the procession to an end,* Luc.—II. *to carry all round,* ὕδωρ, Crit. 7, 7: from

Διαπομπή, ῆς, ἡ, (διαπέμπω) *a sending round,* or *back and forward,* interchange of messages, *negotiation,* πρὸς τὰς πόλεις, Thuc. 6, 41.

Διαπόμπησις, εως, ἡ, = foreg.

Διαπόμπιμος, ον, (διαπέμπω) *carried through* or *across, transmitted, exported,* Diod.—2. *fit for transmission* or *exportation.*

Διαπονέω, ῶ, (διά, πονέω) *to work out with labour, toil at,* Isocr. 99 C: *to labour to make complete, to practise, exercise, cultivate,* like ἐκπονέω, Lat. *elaborare,* γράμματα, Plat. Legg. 810 B: *to train,* σῶμα, Plat. Rep. 535 C: but more usu. διαπονέομαι, as dep. mid., Xen. Cyr. 3, 1. 28; δ. ἐπιτηδεύματα καὶ τέχνας, Plat. Legg. 846 D, cf. Phaedr. 273 E. Pass. *to be cultivated, administered,* Aesch. Ag. 19: also *to be troubled, vexed,* N. T.—II. intr. *to work hard, toil, strive,* δ. τῇ διανοίᾳ, τῷ σώματι, Arist. Pol.; δ. εἴς τι, Ep. Plat. 326 D, περί τι, Arist. Eth. N., ἔν τινι, Plut.: also c. inf., δ. πᾶν ἰσόῤῥοπον ποιεῖν, Xen. Symp. 2, 17: so too as dep. mid., Plat. Legg. 966 C: οἱ διαπονούμενοι, *the hard-working, hardy,* opp. to ἄπονοι, Xen Rep. Lac. 5, 8. Hence

Διαπόνημα, ατος, τό, *that which is worked out.*—II. *hard labour, toil, exercise,* Plat. Criti. 114 E.

Διαπονηρεύομαι, (διά, πονηρεύομαι) dep. mid., *to act maliciously: to fight unfairly,* πρός τινα, Dion. H.

Διαπόνησις, εως, ἡ, (διαπονέω) *a working out, preparing,* Plut.: *an exercising.*

Διαπονητέον, verb. adj. from διαπονέω, *one must work hard,* Clem. Al.

Διάπονος, ον, (διά, πόνος) of persons, *hard-working, diligent: practised, exercised, hardy,* δ. τὰ σώματα, Plut.—II. of things, *toilsome, wearisome.* Adv. -νως, *with labour* or *toil.*

Διαπόντιος, ον, (διά, πόντος) *across the sea, beyond seas, foreign,* Lat. *transmarinus,* γῆ, Aesch. Cho. 352; πόλεμος, Thuc. 1, 141.—II. *crossing the sea, going beyond seas,* Alex. Συναπ. 2.

Διαπορεία, ας, ἡ, *a crossing, passage,* esp. *the course of the stars,* Plat. Epin. 984 E: metaph. λόγου δ., Id. Criti. 106 A; and

Διαπόρευσις, εως, ἡ, = foreg.: from

Διαπορεύω, (διά, πορεύω) *to carry over, set across,* Xen. An. 2, 5, 18. More freq. as pass., c. fut. mid. et aor. pass. διεπορεύθην, *to go through, pass along,* Hdt. 4, 33, Plat., etc.: *to migrate,* as birds, Plat.: metaph. = ἐξηγέομαι, *to go through, detail,* Polyb.: c. acc. cogn., δ. τὰς ὁδούς, Plat. Legg. 845 A.

Διαπορέω, ῶ, with mid. διαπορέομαι, aor. διηπορήθην, (διά, ἀπορέω) *to be quite at a loss, to be in doubt* or *difficulty,* τί χρὴ δρᾶν, Plat. Legg. 777 C: *to be in want* or *need,* Arist. Oec.: so too in Mid., Plat. Soph. 217 A. But as pass., of things, *to be matter of doubt* or *question,* Plat. Soph. 250 E, Legg. 799 E. Hence

Διαπόρημα, ατος, τό, *a doubt,* Arist. Metaph.: *restlessness,* Hipp.

Διαπόρησις, εως, ἡ, (διαπορέω) *a doubting, perplexity,* Polyb.

Διαπορητικός, ή, όν, (διαπορέω) *at a loss, hesitating,* Plut. Adv. -κῶς.

Διαπορθέω, = διαπέρθω, Il. 2, 691.

Διαπορθμευτικός, ή, όν, *fit for carrying over.* Adv. -κῶς: from

Διαπορθμεύω, (διά, πορθμεύω) *to carry over* or *across,* esp. *over* a river or strait, Hdt. 4, 141, etc.: *to carry a message,* Id. 9, 4: metaph. *to translate* from one tongue into another, *to interpret,* Plat. Symp. 202 E, like ἑρμηνεύω.—II. δ. ποταμόν, of ferry-boats, *to ply across* a river, Hdt. 1, 205; 5, 52.

Διαπορία, ας, ἡ, = διαπόρησις, Diog. L.

Διαπορπᾱκίζω, v. πορπακίζω.

Διαπόρφῠρος, ον, (διά, πορφύρα) *shot with purple,* Diosc.

Διαποστέλλω, f. -ελῶ, (διά, ἀποστέλλω) *to send about, dispatch,* Polyb. Hence

Διαποστολή, ῆς, ἡ, *a dispatching, exchange of messengers,* Polyb.

Διαποσώζω, (διά, ἀποσώζω) *to carry safe through,* Arr.

Διαπραγματεύομαι, (διά, πραγματεύομαι) dep. mid., *to treat of thoroughly, investigate,* Heind. Plat. Phaedr. 77 D.—2. *to undertake,* Dion. H.

Διαπρᾰθέειν, Ep. for διαπραθεῖν, inf. aor. 2 of διαπέρθω, Il.

Διάπραξις, εως, ἡ, (διαπράσσω) *an accomplishing, finishing: business,* Plat. Symp. 184 B.

Διάπρᾱσις, εως, ἡ, (διαπιπράσκω) *a selling, sale,* Dion. H.

Διαπράσσω, f. -ξω, Att. -ττω, Ion -πρήσσω, (διά, πράσσω) *to accomplish* *go through, come to the end of*, κέλευθον δ., Lat. *conficere iter*, Od. 2, 213, 429: also διέπρησσον πεδίοιο, sub. κέλευθον, they *got to the end* of, *traversed* the plain, Il. 2, 785; 3,14: c. part., ἤματα διέπρησσον πολεμίζων, *I went through* days in fighting, Il. 9, 326; εἰς ἐνιαυτὸν ἅπαντα οὔτι διαπρήξαιμι λέγων, Od. 14, 197.—2. *to bring about, effect, settle*, Hdt. 9, 94: δ. τινί τι, *to get* a thing *done* for a man, *obtain* it for him, τινί τι, Hdt. 3, 61, Aesch. Eum. 953: and so freq. in mid., as Ar. Lys. 518, etc.: but also strictly in mid. signf., *to effect for one's self, settle one's business, gain one's point*, Hdt. 9, 41, παρά τινι, Xen.: also c. inf., *to manage* that a thing may be, Plat. Rep. 360 A; and with ὥστε, c. inf., Lys. 147, 11; or with ὅπως..., ἵνα..., ὥστε..., Heind. Plat. Gorg. 479 A: also *to gain, seek to obtain*, τι πρός or παρά τινα, v. Stallb. Plat. Alc. 2, 40 B.—3. *to make an end of, slay*, Lat. *conficere*, Blomf. Aesch. Pers. 265: pass. *to be killed*, Id. Cho. 1008.

Διαπρᾱΰνω, (διά, πραΰνω) *to soothe completely*, Philostr.

Διαπρεπής, ές, *eminent, distinguished, illustrious*, Pind. I. 5, 56, Thuc. 2, 34; δ. τινί or τι, *eminent in* a thing, Eur. Supp. 841, I. A. 1588: τὸ δ., *magnificence*, Thuc. 6, 16. Adv. –πῶς, superl. –πέστατα, Dem. 1208, 19: from

Διαπρέπω, (διά, πρέπω) *to appear prominent, to strike the eye*, H. Hom. Merc. 351: δ. τινί, *to distinguish one's self by* a thing, τινός, *above* a person or thing: hence δ. πάντων ἀψυχίᾳ, Eur. Alc. 642.—II. c. acc. rei, *to adorn*, Stallb. Plat. Gorg. 485 E.

Διαπρεσβεία, ας, ἡ, *a reciprocal embassage*, Polyb.: from

Διαπρεσβεύομαι, (διά, πρεσβεύομαι) dep. mid., *to send embassies to different places*, Xen. Hell. 3, 2, 24; or *from one to another*, Polyb.

Διαπρήσσω, Ion. for διαπράσσω, Hom.

Διαπρηστεύω, a doubtful word in Hdt. 4, 79, where Schneider conj. διεδρήστευε, al. διεπίστευσε, v. Interpp.

Διάπριστος, ον, *sawn through*: from

Διαπρίω, (διά, πρίω) *to saw through* or *in two*, Hipp., and Ar. Eq. 768: δ. τοὺς ὀδόντας, *to gnash* the teeth, Luc.—II. mid. *to gnash with the teeth*, esp. in Eccl. [πρῑ] Hence

Διαπρῑωτός, ή, όν, = διάπριστος, *sawn in two*, Hipp.

Διαπρό, (also written διὰ πρό) *through and through, thoroughly*, Il., v. διά, A. I., 1.

Διάπροθι, adv.=foreg., Nic.

Διαπροστατεύω, strengthened for προστατεύω, c. acc., Polyb.

Διαπρύσιον, adv., *far penetrating, piercing*, ἤϋσεν δ., he shouted *piercingly, thrillingly*, elsewh. μακρὸν ἤϋσε, Il. 8, 227, etc.: and so δ. κιθαρίζων, H. Hom. Ven. 80 but πρὼν πεδίοιο δ. τετυχηκώς, a hill *piercing*, i. e. *running far into* the plain, Il. 17, 748, v. sq. [ῠ] Prop. neut. from

Διαπρύσιος, ία, ιον, also ος, ον, *going through, piercing*, esp. of the voice, *thrilling, shrill*, Soph. O. C. 1479: metaph. *far heard of, far-famed*, H. Hom. Ven. 19, Merc. 336; also in Pind. N. 4, 83. Adv. –ίως; but in Hom. –ιον, q. v. (Prob. formed Aeol. from διά, περάω, perh. akin to διαμπερές. [ῠ]

Διαπταίω, strengthd. for πταίω, *to hit against* a thing, *stumble: to stutter, stammer*, Luc.

Διαπτερνιστής, οῦ, ὁ,=πτερνιστής, Eccl.

Διαπτερόω, ῶ, (διά, πτερόω) *to spread the wings*, in genl. *to spread, open*, Hipp.—II. *to clean out with a feather.*

Διαπτερύσσομαι, dep. mid., *to flutter about*, Plut.

Διαπτέρωσις, εως, ἡ, (διαπτερόω) *a spreading of the wings.*—II. *a cleaning out with a feather*, Erot.

Διαπτοέω, ῶ, f. -ήσω, poet. -πτοιέω, (διά, πτοέω) *to scare away, startle and scatter*, ἐπέεσσι διεπτοίησε γυναῖκας, Od. 18, 340: in genl. *to strike with panic*, Eur. Bacch. 304; and in pass., *to be panic-stricken*, Plat. Rep. 336 B. Hence

Διαπτόησις, εως, ἡ, poet. -πτοίησις, *violent agitation*, esp. by fear, but also by desire, as δ. ἀφροδισίων, Plat. Legg. 783 C.

Διάπτυξις, εως, ἡ, *an unfolding*, Galen.: from

Διαπτύσσω, f. -ξω, (διά, πτύσσω) *to open and spread out, to unfold, disclose*, Soph. Ant. 709, Eur. Hipp. 985.—II. *to fold one with another, to fold up*, Arist. Gen. An.

Διάπτυστος, ον, (διαπτύω) *spat upon, abominable.*

Διαπτυχή, ῆς, ἡ,=πτυχή, Eur. I. T. 727.

Διαπτύω, f. -ύσω, (διά, πτύω) *to spit upon*, τινός, Ael.: metaph., *to contemn*, τινά, Dem. 313, 8: δ. χαλινόν, *to champ the bit*, Philostr. [ῡ in pres., ῠ in fut., and aor.]

†Διάπτω, (διά, ἅπτω II.) *to enkindle*, Phal., in pass.

Διάπτωμα, ατος, τό, (διαπίπτω) *a stumble, slip*, Philem. p. 374: *loss*, Böckh Inscr. 2, p. 121.

Διάπτωσις, εως, ἡ, (διαπίπτω) *a falling away, wandering*, Longin.: *agitation, grief*, LXX.

Διαπῡέω, ῶ, (διά, πυέω) *to suppurate*, Hipp. Hence

Διαπύημα, ατος, τό, *a suppuration*, Hipp. [ῡ]

Διαπύησις, εως, ἡ, (διαπυέω) *suppuration*, Id. [ῡ]

Διαπῡητικός, ή, όν, (διαπυέω) *promoting suppuration*, Galen.

Διαπύθω, -ύσω, (διά, πύθω) *to putrefy.* [ῡ]

Διαπῡΐσκω, (διάπυος) *to cause suppuration*, Aretae.

Διαπυκτεύω, (διά, πυκτεύω) *to box, spar, fight with*, τινί, Xen. Cyr. 7, 5, 53.

Διαπύλιος, ον, (διά, πύλη) *through the gate; paid for passing through*, δραχμή, Arist. Pol.: hence τὸ διαπύλιον, *a gate-toll* paid at Athens, v. Böckh P. E. 2, 37, n. [ῠ]

Διαπυνθάνομαι, f. -πεύσομαι, pf. -πέπυσμαι, aor. -επυθόμην, (διά, πυνθάνομαι) dep. mid., *to question, cross-question, learn by hearsay*, τι, Plat. Symp. 172 A; τί τινος, a thing *from* one, Id. Rep. 469 A.

Διάπῡος, ον, (διά, πῦον) *suppurating*, Hipp.

Διαπυριάω, ῶ, (διά, πυριάω) *to warm, cherish*, Hipp.

Διαπῠρίζω, *to heat thoroughly*. Pass. *to glow*: from

Διάπῠρος, ον, (διά, πῦρ) *red-hot*, Anaxag. ap. Xen. Mem. 4, 7, 7, Eur. Cycl. 631: metaph. *hot, fiery, passionate*, Plat. Rep. 615 E, Legg. 783 A; also δ. πρὸς ὀργήν, Plut. Adv. –ρως, Hence

Διαπῠρόω, ῶ, *to set on fire*: also in mid., Eur. Cycl. 694.

Διαπυρπαλαμάω, *to contrive artfully*, Ilgen ad H. Hom. Merc. 357, but Herm. reads διὰ πυρπ. separately, v πυρπαλαμάω.

Διαπυρσαίνω, (διά, πυρσαίνω) *to throw a light over*, τινός, Philostr.

Διαπυρσεύω, (διά, πυρσεύω) *to give light* or *signals by beacons*, Polyb.

Διάπυστος, ον, (διαπυνθάνομᾱι) *heard of, well-known*, Hdn.

Διαπῡτίζω, (διά, πυτίζω) *to spit* or *spirt out*, Arched. ap. Ath. 294 C.

Διαπωλέω, ῶ, (διά, πωλέω) *to sell publicly*, Xen. Hell. 4, 6, 6.

Διαραίνω, poet. for διαῤῥαίνω.

Διαραίρηται, Ion. for διῄρηται, 3 sing. perf. pass. from διαιρέω.

Διᾰράσσω, Att. –ττω, f. -ξω, (διά, ἀράσσω) *to break through, strike through*, Hes. Sc. 364, in tmesis.

Διάργεμος, ον, (διά, ἄργεμος) *fleckt with white*, Babrius 85, 15.

Διάρδω, f. -άρσω, (διά, ἄρδω) *to water, to flood*, Joseph.

Διαρετίζομαι, dep. (διά, ἀρετή) *to be emulous in virtue.*

Διαρθρόω, ῶ, (διά, ἀρθρόω) *to joint*, i. e.,—I. *to divide by joints*: metaph., *to distinguish clearly between things, describe distinctly and clearly*, Plat. Legg. 645 C: *to speak in distinct syllables, to articulate*, opp. to συγχέω, Arist. Metaph.: also in mid., διηρθρώσατο φωνήν, Plat. Prot. 322 A.—II. *to fit together by joints, set* as a limb, Foës. Oec. Hipp.: in genl. *to form into shape, mould in detail*, Plat. Symp. 191 A, Phaedr. 253 D. Hence

Διάρθρωσις, εως, ἡ, *a jointing: articulation*, φωνῆς, Arist. H. A.—II. *a compacting by joints*, Hipp.

Διαρθρωτικός, ή, όν, (διαρθρόω) *fit for, belonging to disjointing, distinguishing*, or *explaining*, Epict.

Διᾰριθμέω, ῶ, f. -ήσω, (διά, ἀριθμέω) *to reckon, count up one by one*, Eur. I. T. 966; but more freq. in mid., as Plat. Crat. 437 D; also *to distinguish*, Plat. Phaedr. 273 E.—II. *to divide, separate*, Aeschin. 83, 32, in pass. Hence

Διᾰρίθμησις, εως, ἡ, *a reckoning by single items*, Plut.

Διαρίπτω, f. -ψω,=διαῤῥίπτω, Ar.

Διᾱριστάομαι, (διά, ἀριστάω) dep., *to eat at breakfast for a wager*, βοῦν αὐτῷ δ., *to eat* an ox *against* another, Ath.

Διᾰριστεύομαι, (διά, ἀριστεύω) dep. mid., *to strive for the preeminence*, πρός τινα, Longin.

Διάρκεια, ας, ἡ, (διαρκής) *sufficiency*, Theophr.—II. *duration.*

Διαρκέω, ῶ, f. -έσω, (διά, ἀρκέω) *to suffice*, Pind. N. 7, 71: *to have strength, to endure, hold out, prevail*, Isocr. 18 D: δ. πρός..., *to be a match for* a person or thing, Luc.—2. *to supply nourishment to*, τινί, Plut.—II. *to endure, last*, Aesch. Theb. 842.

Διαρκής, ές, *sufficient*, χώρα, Thuc. 1, 15, εἴς τι, Theophr.: *lasting*, Luc. Adv. –κῶς, superl. –έστατα, Xen. Mem. 2, 8, 6.

Δίαρμα, ατος, τό, (διαίρω) *a passage by sea*, Polyb.: *a ferry*, Strab.—II. *elevation*, e. g. of style, Lat. *elatio orationis*, Longin.

Διαρμόζω or –ττω, f. -σω, (διά, ἁρμόζω) *to separate, distribute in various places*, Eur. Or. 1450: hence, *to arrange, dispose*, Polyb.

Διαρπᾰγή, ῆς, ἡ, *plunder*, Hdt. 9, 42: *peculation*, Polyb.: from

Διαρπάζω, fut. Att. -άσω later -άξω, (διά, ἁρπάζω) *to tear in pieces*, Il. 16, 355: *to spoil, plunder*, Lat. *diripere*, πόλιν, Hdt. 1, 88, etc.: *to carry off as plunder*, χρήματα, Ib.

Διαῤῥᾰγή, ῆς, ἡ, (διαῤῥήγνυμι) *a tearing asunder, breaking*, Hipp.

Διαῤῥῠγῆναι, inf. aor. 2 pass of διαῤῥήγνυμι.

Διαῤῥαίνω, (διά, ῥαίνω) *to besprinkle, water*, LXX. Pass. *to flow all ways*, Soph. Tr. 14.

Διαῤῥαίω, (διά, ῥαίω) *to destroy utterly*, Hom.: in mid., Il. 24, 355.

Διάῤῥαμμα, ατος, τό, (διαῤῥ´ τω) *a seam*, Plut.

Διαῤῥαντίζω, (διά, ῥαντίζω) *to besprinkle.*

Διαῤῥᾰπίζω, (διά, ῥαπίζω) *to cuff soundly*, Heliod.

Διαῤῥάπτω, f. -ψω, (διά, ῥάπτω) *to sew through* or *together*, Plut.

Διαῤῥαχίζω, (διά, ῥαχίζω) *to split, sever, carve*, Eubul., Αὐγ. 1.

Διαῤῥέπω, (διά, ῥέπω) *to oscillate as a balance: to halt* as *with one short leg*, Hipp.

Διαῤῥέω, f. -ῥεύσομαι, (διά, ῥέω) *to flow through*, διὰ μέσου, Hdt. 7, 108: c. acc., δ. χώραν, Isocr. 224 B: διαῤῥεῖν τῷ βίῳ, Lat. *diffluere luxuria*, Ael.; so δ. ὑπὸ μαλακίας, Plut.: *to slip through*, τῶν χειρῶν, Luc.: absol. of a vessel, *to leak*, Id.: χείλη διεῤῥυηκότα, *gaping* lips, Ar. Nub. 873.—II. *to fall away like water, die* or *waste away*, χάρις διαῤῥεῖ, Id. Aj. 1267; of one diseased, Ar. Vesp. 1156; of money, Dem. 982, 10; of the moon, *to wane*, Soph. Fr. 713.

Διαῤῥήγνῡμι, f. -ῥήξω, (διά, ῥήγνυμι) *to break, rend through, cleave*, Il. 12, 308. Soph. Aj. 834: *to break a hole in*, τι, Hdt. 3, 12. Pass. *to burst*, in various ways, as with eating, Xen. Cyr. 8, 2, 21, with passion, Ar. Eq. 340, Dem. 254, 19: διαῤῥαγείης, as a curse, "split you!" Ar. Av. 2, etc.

Διαῤῥήδην, adv. (διερεῖν, διαῤῥηθῆναι) *expressly, distinctly*, H. Hom. Merc. 313, and Att., as Plat. Legg. 876 C, etc.

Διάῤῥηξις, εως, ἡ,=διαῤῥαγή, Epicur. ap. Diog. L.

Διάῤῥησις, εως, ἡ, (διερεῖν, διαῤῥηθῆναι) *a clear explanation, definition*, Plat. Legg. 932 E.

Διαῤῥικνόομαι, (διά, ῥικνόομαι) dep., *to draw up, twist the body*, of an unseemly kind of dance, Cratin. Troph. 4.

Διάῤῥιμμα, ατος, τό, (διαῤῥίπτω) *a casting about, questing*, of a hound, Xen. Cyn. 4, 4.

Διαῤῥῑνέω, ῶ, f. -ήσω, (διά, ῥινέω) *to file through, make thin*, Arist. ap. Schol. Ar. Eq. 1147.

Διαῤῥῑπίζω, f. -ίσω, (διά, ῥιπίζω) *to ventilate, blow about* or *away*, Heliod.

Διαῤῥιπτέω, ῶ, only used in pres. and impf.,=sq., Ar. Vesp. 59.—II. intr., *to throw one's self, plunge*, Xen. Cyn. 5, 8.

Διαῤῥίπτω, poet. sometimes διαρίπτω, f. -ψω, (διά, ῥίπτω) *to fling, hurl, dart about*, διαῤῥίπτασκεν ὀϊστόν, Od. 19, 575: so, ὄμμα διαρίπτειν, *to fling* glances *round*, Ar. Thesm. 665. Pass. *to differ*, Plat. Legg. 860 B.—II. *to throw to* or *among* τινί τι, Plut.—III. *to squander, make away with*, βίον, Liban. Hence

Διαῤῥιφή, ῆς, ἡ, *a scattering*, Pratinas ap. Ath. 617 F, Dind.

Διάῤῥιψις, εως, ἡ, (διαῤῥίπτω) *a scattering*, Xen. An. 5, 8, 7.

Διάῤῥοδος, ον, (διά, ῥόδον) *compounded of roses*, κολούριον, Gal.

Διαῤῥοή, ῆς, ἡ, (διαῤῥέω) *a flowing through* or *away, a channel* or *pipe*, πνεύματος διαῤῥοαί, *the windpipe*, Eur. Hec. 567: ἡ ἄνω τε καὶ κάτω τοῦ ὠκεανοῦ διαῤῥοή, ebb and flow, Dio C.

Διαῤῥοθέω, ῶ, (διά, ῥοθέω) *to roar or rustle through*.—II. trans., δ. κάκην τινί, *to inspire* fear *by clamour*, Aesch. Theb. 192.

Διάῤῥοια, ας, ἡ,=διαῤῥοή, *a flowing through*: esp. as medical term, *diarrhoea*, Ar. Fr. 198, 13, Thuc. 2, 49.

Διαῤῥοιζέω, ῶ, (διά, ῥοιζέω) *to whiz through*, διεῤῥοίζησε στέρνων (sc. ἰός) Soph. Tr. 568; where others supply ἰόν in acc., so that the verb is trans., *made* it *whiz through*: cf. διαῤῥοθέω.

Διαῤῥοΐζομαι, dep., (διάῤῥοια) *to give a diarrhoea*, Medic.

Διάῤῥους, ου, ὁ, (διαῤῥέω) *a passage, channel*, Diod.

Διαῤῥυδᾶν, *melting away, vanishing*, Aesch. Cho. 65: usu. taken as contr. from διαῤῥυδάεν, Dor. neut. of a supposed adj., διαῤῥυδήεις: but prob. a mere adv., διαῤῥύδαν, Dor. for -ρύδην (ῥύδην), cf. ἀμβολάδαν in Pind.

Διαῤῥῠῆναι, inf. aor. 2 pass. of διαῤῥέω, fut. διαῤῥυήσομαι, perf. διεῤῥύηκα.

Διαῤῥύπτω, strengthd. for ῥύπτω, Gal.

Διάῤῥῠσις, εως, ἡ, (διαῤῥέω)=διάῤῥους.

Διάῤῥῠτος, ον, (διά, ῥῠτός) *well watered, intersected by streams*, Strab.

Διαῤῥύω, (διά, ῥύομαι, ἐρύω) *to drag across*, c. dupl. acc., δ. τὰς νέας τὸν Ἰσθμόν. Hdt. 7, 24.

†**Διαῤῥωγή**, ῆς, ἡ, (διά, ῥωγή) *a cleft, an intervening space*, esp. between bandages. Hipp.

Διαῤῥώξ, ῶγος, ὁ, ἡ, (διαῤῥήγνυμι) *rent asunder*, ἀγμὸς δ. κυμάτων, *a cleft made by the waves*, Eur. I. T. 262.—II. as subst., *a portion rent off*, Opp.

Δίαρσις, εως, ἡ, (διαίρω) *a raising up*, ἱστίων, Diod.: ἐκ δ. μάχεσθαι, Lat. *caesim pugnare*, to fight *as with broadswords*, Polyb.

Διαρτάζω, f. -άσω, Aesch. Fr. 322, and διαρταμέω, strengthd. for ἀρταμέω, *to cut limb-meal*, Aesch. Pr. 1023, Anaxandr. Αἰσχρ. 1.

Διαρτάω, ῶ, f. -ήσω, (διά, ἀρτάω) *to suspend, break off*, ὁδόν, Plut.: hence *to separate, divide*, Strab.—II. metaph., *to mislead, deceive*, Menand. p. 285. Hence

Διάρτησις, εως, ἡ, *separation, disagreement*, Sext. Emp.

Διαρτία, ας, ἡ, *a forming, putting in shape, form*, late: from

Διαρτίζω, (διά, ἀρτίζω) *to mould, form*, LXX.

Διαρυθμίζω, (διά, ῥυθμίζω) *to form, arrange in order.*

Διαρύτω, strengthd. for ἀρύτω, ἀρύω.

Διαρύω, v. διαῤῥύω.

Δίαρχοι, ων, οἱ, (δίς, ἀρχός) *the two Hellanodicae.*

Διάρχω, (διά, ἄρχω) *to hold office to the end*, Lys. ap. Harp.

†**Δίας**, αντος, ὁ, *Dias*, an early hero.—2. Διάς, άδος, ἡ, an ancient Attic tribe, Poll.

Διασαίνω, strengthd. for σαίνω, Xen. Cyn. 4, 3.

Διασαίρω, strengthd. for σαίρω, hence part pf. διασεσηρώς, *grinning like a dog, sneering*, Plut.

Διασᾰλᾰκωνίζω, strengthd. for σαλακωνίζω, q. v.

Διασᾰλεύω, (διά, σαλεύω) *to agitate greatly, reduce to anarchy* or *ruin*, Luc.: *to confound, make inarticulate*, ἦχον, Dion. H.

Διασάττω, (διά, σάττω) *to stuff with* a thing, τινί, Galen.; also c. gen., διασεσαγμένος ἀφύης, *gorged* with anchovy, Macho ap. Ath. 244 C.

†**Διασαυλόομαι**, οῦμαι, (διά, σαυλόομαι) *to walk with mincing gait*, Ar. fr. 522.

Διασᾰφέω, ῶ, (διά, σαφής) *to make clear* or *evident*, Eur. Phoen. 398, Plat., etc.: *to give accurate information, to announce fully*, Polyb.

Διασᾰφηνίζω, (διά, σαφηνίζω) *to make clear*, Xen. Mem. 3, 1, 11, Apol. 1.

Διασάφησις, εως, ἡ, (διασαφέω) *an explanation, interpretation*, LXX. [σᾰ]

Διασᾰφητικός, ή, όν, (διασαφέω) *explanatory, declaratory*, Gramm.

Διασεισμός, οῦ, ὁ, (διασείω) *a shaking*—II. *abuse of power, extortion*, Lat. *concussio*, late

Διάσειστος, ον, *shaken*, or *to be shaken thoroughly*, Aeschin. 9, 9: from

Διασείω, (διά, σείω) *to shake well* or *violently*, κεφαλήν, ταρσούς, Plut.: but intr., δ. τῇ οὐρᾷ, *to keep wagging with* the tail, Xen. Cyn. 6, 15.—2. *to confound*, τὸ φρονήμα, Hdt. 6, 109.—II. *to harass, oppress*, Lat. *concutere*, N. T.

†**Διασεσαγμένος**, perf. part. pass. from διασάττω.

†**Διασέσηπα**, perf. act. from διασήπω.

†**Διασεσηρώς**, υῖα, ός, perf. part. act from διασαίρω.

Διασεύομαι, (διά, σεύομαι) as pass., *to shoot, dart, rush through*: hence in Hom., 3 sing. aor. syncop. pass. διέσσυτο, c. acc. λαόν, Il. 2, 450, more usu. c. gen., τάφροιο, στέρνοιο, Il. 10, 194: 15, 542; also δ. ἐκ.. Od. 4, 37.

Διασήθω, (διά, σήθω) *to sift* or *filter*, Diosc.

Διασηκόω, ῶ, (διά, σηκόω) *to weigh.*

Διασημαίνω, f. -ᾰνῶ, (διά, σημαίνω) *to mark, point out*, Xen. An. 2, 1, 23: *to make known, explain*, Hdt. 5, 86. Mid. *to observe by marks, remark, notice*, Arist. H. A.—2. intr. *to shew one's self, appear*, Hipp.—II. *to give a signal*, χειρί, Arist. Rhet. 3, 16, 10.

Διάσημος, ον, (διά, σῆμα) *clear, distinct*, δ. θρηνεῖν, Soph. Phil. 209.—II. *well-known, distinguished*, Plut.

Διασήπω, f. -ψω, (διά, σήπω) *to make to putrefy.* Pass. *to rot, decay*, Theophr., and so perf. διασέσηπα, Geop.

Διάσια, ων, τά, *the festival of* Ζεὺς *μειλίχιος*, at Athens, Ar. Nub. 408. [Δῑᾰσῐᾰ, l. c., cf. Schol. Ib. 862.]

Διασίζω, (διά, σίζω) *to hiss off*, Lat. *explodere*, Arist. Rhet.

Διασιλλαίνω, (διά, σιλλαίνω) *to mock, jeer at*, c. acc., Luc.

Διασιλλόω,=foreg., Dio C.

Διασῑτία, ας, ἡ, (διά, σῖτος) *a dining at the public table*, Hipp.

Διασῐωπάω, ῶ, (διά, σιωπάω) *to remain silent*, Eur. Hel. 1551.—II. trans. *to pass over in silence*, Id. Ion 1566. Poet. διασωπάω, q. v.

Διασκαίρω, (διά, σκαίρω) *to bound through, dart along*, Ap. Rh.

Διασκᾰλεύω,=sq.

Διασκάλλω, (διά, σκάλλω) *to dig* or *pick out*, Plut.

Διασκανδῑκίζω, (διά, σκάνδιξ) strictly, *to eat nothing but herbs*, Teleel. Incert. 7. Hence in Ar. Eq. 19, *to dose with Euripides*, whose mother was said to be an *herbwoman.*

Διασκάπτω, (διά, σκάπτω) *to dig through, make a breach in*, Lys. 131, 5.

Διασκᾰρῑφάω, (διά, σκαριφάω) usu. as dep. mid. διασκαριφάομαι, *to scratch up, scratch about*, like hens: hence metaph. *to scratch up, ruin, destroy*, Isocr. 142 B.

Διασκᾰτώμενος, η, ον, (διά, σκωρ, σκατός) *befouled, filthy*, ἄνανδρος καὶ δ. τρυφή, attributed to the Epicureans by Diog. ap. Clem. Al.

Διασκεδάννῡμι, f. -σκεδάσω Att. -σκεδῶ (Soph. Ant. 287, Ar. Vesp. 229), (διά, σκεδάννυμι) *to scatter abroad*, Od

5, 369, and Att.: metaph. δ. ἀγλαΐας τινί, *to scatter*, i. e. *drive away* his pride, Od. 17, 244, στρατόν, στρατιήν, *to disband* an army, Hdt. 1, 77; 8, 57: later, δ. φήμην, *to spread* a report, Lat. *spargere voces*, Hdn. Pass. *to be scattered*, esp. in pf. and aor. 1, Hdt. 1, 63; 5, 15, etc.

Διασκελίζω, (διά, σκέλος) *to part the legs.*

Διασκεπάζω, f. -άσω, (διά, σκεπάζω) *to cover, conceal.*

Διασκεπτεόν, verb. adj. from διασκέπτομαι) *one must examine*, Plat. Legg. 859 B.

Διασκεπτικός, ή, όν, *cautious, considerate:* from

*Διασκέπτομαι, a pres. which supplies the fut. and aor., etc. of διασκοπέω, q. v.

Διασκευάζω, f. -άσω, (διά, σκευάζω) *to set in order, get ready*, τι, Polyb.: more usu. in pass. and mid. *to arm, equip* or *prepare one's self*, εἴς τι, Xen. Hell. 4, 2, 19, πρός τι, Dinarch. 99, 14; δ. τἄλλα ὡς εἰς πλοῦν, Thuc. 4, 38: metaph., διασκευάσασθαι πρὸς τοὺς δικαστάς, *to prepare all one's tricks* for a trial, Xen. Ath. 3, 7: but, διασκ. τὴν οὐσίαν, *to have disposed, got rid of one's* property, Dem. 845, 13. —II. *to revise* a work *for publication*, Lat. *recensere*, Diod. Hence

Διασκευαστής, οῦ, ὁ, (διασκευάζω) *the reviser* of a literary work, cf. Wolf. Proleg. Hom. p. cli.

Διασκευή, ῆς, ἡ, like σκευή, *equipment, armour, dress*, Polyb.—II. *a revision* of an author's works, Gramm.

Διασκευωρέω, strengthd. for σκευωρέω, Ep. Plat. 316 A.

Διάσκεψις, εως, ἡ, (διασκέπτομαι) *examination, inquiry, consideration*, Plat. Legg. 697 C.

Διασκέω, ῶ, (διά ἀσκέω) *to deck out*, Ath.

Διασκηνάω or διασκηνέω, ῶ, (διά, σκηνέω) *to separate, and retire each to his tent* or *quarters* (σκηναί), *to take up one's quarters*, εἰς or κατὰ τόπον, Xen. An. 4, 4, 8, and 5, 29, cf. sq. Hence

Διασκηνητέον, verb. adj., *one must take up his quarters*, Xen. An. 4, 4, 14.

Διασκηνίπτω, v. σκηνίπτω.

Διασκηνόω, ῶ, (διά σκηνόω) *to pitch tents at intervals*, Ael.—II. intr.=διασκηνάω, Xen. An. 4, 4, 10.

Διασκηρίπτω, (διά, σκηρίπτω) *to prop on each side;* in genl. *to support*, Anth.

Διασκίδνημι, poet. for -σκεδάννυμι, Il. 5, 526, also Hdt. 2, 25.

Διασκιρτάω, ῶ, (διά, σκιρτάω) *to leap about* or *away*, Plut.

Διασκοπέω, ῶ, in pres. and impf.: fut. διασκέψομαι, (διά, σκοπέω) *to look through, look about, examine, consider*, Lat. *dispicere*, Hdt. 3, 38, Eur., etc.: also in mid., διασκοπεῖσθαι πρός τι, Thuc. 1, 59: in Ar. Thesm. 687, we have pf. pass. διεσκέφθαι, in pass. signf., *to be examined.*—II. *to look round one, keep watching*, Xen. Cyn. 9, 3.

Διασκοπιάομαι, (διά, σκοπιά) dep., *to look out from a height* or *watch-tower, to spy out, bring tidings of*, τι, Il. 10, 388; 17, 252, both times in inf. διασκοπιᾶσθαι.

Διασκορπίζω, (διά, σκορπίζω) *to scatter abroad*, Polyb. Hence

Διασκορπισμός, οῦ, ὁ, *a scattering, dispersion*, LXX.

Διασκώπτω, f. -ώψω, (διά, σκώπτω) *to jeer, jest upon*, τινά, Plut. Mid. *to jest one with another, pass jokes to and fro*, Xen. Cyr. 8, 4, 23.

Δίασμα, ατος, τό, (διάζομαι) *the warp* or *thread stretched lengthways* in the loom, Call. Fr. 244.

Διασμάω, ῶ, Ion. -σμέω, f. -ήσω, (διά, σμάω) *to wipe out, to rinse, clean, purify*, Hdt. 2, 37.

Διασμήχω, f. -ξω, (διά, σμήχω) *to cleanse by rubbing*, etc., Ar. Nub. 1237.

Διασμῑλεύω, (διά, σμιλεύω) *to smooth with the chisel, to polish*, διεσμιλευμέναι φροντίδες, *refined, subtle* theories, Alex. Tar. 1, 8.

Διασμύχω, f. -ξω, (διά, σμύχω) *to smoke* a thing: pass. διασμυχόμενον πῦρ, *a smouldering fire*, Philo. [ῡ]

Διασοβέω, ῶ, (διά, σοβέω) *to scare, drive away*, Plut.—II. *to agitate*, Id.

Διασοφίζομαι, f. -ίσομαι, (διά, σοφίζομαι) dep. mid. *to act* or *speak like a sophist, to evade* or *quibble*, Ar. Av. 1619.

Διασπᾰθάω, ῶ, (διά, σπαθάω) *to squander, bring to nothing*, Plut., cf. σπαθάω.

Διασπᾰρακτός, ή, όν, *torn to pieces*, Eur. Bacch. 1220: from

Διασπᾰράσσω, Att. -ττω, fut. -ξω, (διά, σπαράσσω) *to rend in sunder* or *in pieces*, Aesch. Pers. 195; and in pass., Eubul. Αὐγ. 1.

Διασπάσιμος, ον, (διασπάω) *separated, separable.* [σπᾰ]

Διάσπᾰσις, εως, ἡ, (διασπάω) *a tearing asunder*, Theophr.

Διάσπασμα, ατος, τό, *a thing torn off, severed: a gap*, Plut.; and

Διασπασμός, οῦ, ὁ, = διάσπασις, Plut.: from

Διασπάω, ῶ, f. -άσομαι, Ar. Ran. 477, Eccl. 1076: aor. -έσπασα, but also -εσπασάμην, Eur. Bacch. 339, (διά, σπάω) *to tear asunder, part*, Lat. *divellere*, Hdt 7, 236, Eur. Supp. 830, Ar. ll. cc., etc.: esp. in military sense, *to separate* part of an army from the rest, Xen. Cyr. 5, 4, 19; hence, στράτευμα διεσπασμένον, an army *scattered* and *in disorder*, Thuc. 6, 98, cf. 7, 44; 8, 104: δ. τὸ σταύρωμα, *to pull down, tear up* the palisade, Xen. Hell. 4, 4, 10; so δ. τὸ ἔδαφος, Plut.: διασπ. νόμους, *to break* the laws, Xen. Cyr. 8, 5, 25: δ. τὴν πόλιν, *to distract* the city or state, Plat. Rep. 462 A; hence διασπώμενος, *distracted*, Lat. *negotiis distractus*, Luc.: in pass. of soldiers, *to be distributed in quarters*, Xen. An. 1, 5, 9. [ᾰ]

Διασπείρω, f. -ερῶ, (διά, σπείρω) *to sow, scatter* or *spread abroad*, Hdt. 3, 13; δ. λόγον, Xen. Hell. 5, 1, 25; τοὔνομα εἰς.., Isocr. 103 B: *to squander*, Soph. El. 1291. Pass. *to be scattered, and wander about*, Ib. 748, Thuc. 1, 11, etc.: *to be distributed*, Id. Rep. 455 D.—II. *to separate*, Hdt. 3, 68.

Διασπεύδω, (διά, σπεύδω) *to work zealously*, Polyb.: in mid., Isae. ap. Harp.

†Διάσπῑλος, ον, (διά, σπίλος) *very rocky*, Arr.

Διασπλεκόω, strengthd. for σπλεκόω, Ar. Plut. 1082.

Διασποδέω, sensu obscoeno, Lat. *subagitare*, Ar. Eccl. 939.

Διασπορά, ᾶς, ἡ, (διασπείρω) *a scattering, dispersion:* also collectively, *persons scattered* or *dispersed*, LXX, N. T.

†Διασποράδην, adv. from διασπείρω, *in a scattered manner*, Clem. Al.

Διασπουδάζω, f. -άσω, (διά, σπουδάζω) *to be very zealous, do zealously*, Dion. H.: also in mid., Arr. Pass. *to be anxiously done* or *looked to*, Dem. 505, 8; though he also uses διεσπούδασται in act. signf., 681, 21.

Διασσάω, only in Att. form διαττάω, q. v.

Διᾴσσω, f. -ᾴξω, Att. διᾴττω, and διάσσω, διάττω, poet. διαΐσσω (q. v.), but never διαΐττω.

Διαστᾰδόν, adv. (διαστῆναι) *apart, asunder.*—II. *opposite to*, c. dat., Ap. Rh.

Διαστάζω, f. -άξω, (διά, στάζω) *to drop through: to leak*, Geop.

Διασταθμάομαι, (διά, σταθμάομαι) dep., *to measure off, settle*, Eur. Supp. 201.

†Διασταλάσσω, (διά, σταλάσσω) *to cause to trickle down*, δάκρυον, Liban.

†Διάσταλμα, ατος, τό, (διαστέλλω) *separation, division*, Clem. Al.

Διάσταλσις, εως, ἡ, (διαστέλλω) *an ordering, arranging: a compact treaty*, LXX.

Διασταλτικός, ή, όν, (διαστέλλω) *fit for, skilled in distinguishing*, Gramm. Adv. -κῶς, *for a distinction.*

Διαστᾰσιάζω, f. -άσω, (διά, στασιάζω) *to excite to faction* or *sedition*, Arist. Pol. —II. *to be at variance*, πρός τινα, Polyb.

Διάστᾰσις, εως, ἡ, (διαστῆναι) *a standing apart, separation, division*, Hipp.: *distance, an interval, space*, Plat. Tim. 36 A.—2. *difference*, Plat. Rep. 360 E.—3. esp. *difference of opinion, feelings*, etc., *disagreement*, Lat. *dissidium*, τινὶ πρός τινα, Thuc. 6, 18.—II. *distention*, as of bodies by air, etc., Foës, Oec. Hipp.: in genl. *extension in length and breadth*, Arist. Metaph.—III. *a degenerating* in plants, Theophr.

Διαστᾰτικός, ή, όν, *separating, causing discord*, Plut. Adv. -κῶς, *separately*, Lat. *divisim:* from

Διαστατός, ή, όν,=sq.

Διάστᾰτος, ον, (διαστῆναι) *severed, disunited, disturbed*, Menand. p. 178. —II. *extended in space*, Plut.

Διασταυρόω, ῶ, (διά, σταυρόω) *to fortify with stakes* or *a palisade*, Dio C.: and so Thuc. 6, 97, in mid. τὸν ἰσθμόν: cf. διαταφρεύω.

Διαστείβω, (διά, στείβω) *to go through, cross*, ναῒ θοᾷ, Pind. Fr. 242, 4.

Διαστείχω, (διά, στείχω) *to go right on, straight forward*, Pind. I. 3, 27: c. acc., *to go through* or *across*, πόλιν, γύαλα, Eur. Andr. 1090, 1092: c. inf., διέστιχε (aor. 2) μᾶλα νομεύειν, Theocr. 27, 68.

Διαστέλλω, f. -ελῶ, (διά, στέλλω) *to put asunder, sever, open*, Plut.—II. metaph., *to distinguish, explain*, Plut. Euthyd. 295 D, Polit. 265 E. Mid. *to give a decision, determine*, like διαιρέομαι, Id. Rep. 535 B, and Polyb.—III. *to command, give orders*, τινί, Diod.: so too in mid., LXX., and N. T.

†Διάστενος, ον, (διά, στενός) *very narrow, small*, Gal.

Διάστερος, ον, (διά, ἀστήρ) *starred*, δ. λίθοις, Luc.

Διάστημα, ατος, τό, (διαστῆναι) *a distance, interval*, Hipp. Plat., etc esp. in music, Aristox. Hence

Διαστηματίζω, f. -ίσω, *to make an interval*, Joseph.

Διαστηματικός, ή, όν, *with intervals*, opp. to συνεχής, in music, Aristox.

Διαστηρίζω, strengthd. for στηρίζω: pass. *to hold out to the end*, Hipp.

Διαστίζω, f. -ίξω, (διά, στίζω) *to distinguish by a mark, punctuate*, Arist. Rhet.: *to spot, mottle*, Nonn.

Διαστικός, ή, όν, (διάζομαι) ἡ διαστ., sub. τέχνη, *weaving.*

Διαστίλβω, (διά, στίλβω) *to glimmer* or *appear through*, Ar. Pac. 567.

Διάστιξις, εως, ἡ, (διαστίζω) *punctuation*, Gramm.

Διαστοιβάζω, f. -άσω, (διά, στοιβάζω) *to stuff in between*, Hdt. 1, 179.

Διαστοιχίζομαι, f. -ίσομαι, (διά, στοιχίζομαι) dep. mid., *to distribute* or *apportion regularly*, Aesch. Pr. 230.

Διαστολεύς, έως, ὁ, (διαστέλλω) a surgeon's *instrument for opening sores*, etc.

Διαστολή, ῆς, ἡ, (διαστέλλω) *a drawing asunder, drawing out, prolonging*: hence *the lengthening* of a syllable, opp. to συστολή, Gramm.: in music, *a pause.*—II. *a separation, distinction*, Plut.: *an accurate account*, Polyb.

Διαστομόω, ῶ, *to open, make to gape*, Arist. H. A. Hence

Διαστόμωσις, εως, ἡ, *the opening of anything closed.*

Διαστομωτρίς, ίδος, ἡ, sub. *μήλη*, =*διαστολεύς*, Galen.

Διαστρᾰτεύομαι, (διά, στρατεύομαι) dep. mid., *to serve through one's campaigns*: hence διαστρατευσάμενος, *a veteran*, Dio C.

Διαστρᾰτηγέω, ῶ, (διά, στρατηγέω) *to serve* as *general*, or (at Rome) as *praetor*, Plut.—2. *to come to the end of one's Praetorship*, Dio C.—II. trans., δ. τινά, *to out-general* one, Polyb.: δ. πόλεμον, *to conduct* a war, Id.

Διαστρεβλόω, strengthd. for στρεβλόω, Aeschin. 85, 38.

Διάστρεμμα, ατος, τό, *a distortion, deformity*, Hipp.: from

Διαστρέφω, f. -ψω, (διά, στρέφω) *to distort, twist*: *to turn aside* or *change*, Aesch. Supp. 1017, *to pervert*, τρόπον, Eur. Pirith. 7: δ. τἀληθές, *to misrepresent* it, Dem. 1453, 13. Pass. διαστρέφεσθαι, *to be distorted* or *twisted*, of the eyes, limbs, etc., Hipp., and Plat.: but also of persons, absol. *to have one's eyes distorted, to squint*, or *to have one's neck twisted*, Ar. Eq. 175, cf. Av. 177: also, διεστραμμένος τὰ μέλη, *with one's* limbs *dislocated*, Plat. Gorg. 524 C; τοὺς πόδας, *with the feet* twisted, but in what way is dub., v. ap. Siebel. Paus. 5, 18, 1.

Διαστροβέω, ῶ, *to rush, whirl through*, ap. Plut.

Διαστροφή, ῆς, ἡ, (διαστρέφω) *distortion*, ῥάχιος, ὀμμάτων, etc., Hipp.: in genl. *perversity, corruption*, Plut. Hence

Διάστροφος, ον, *distorted, twisted*, κόραι, Eur. Bacch. 1122: *perverted, deranged*, φρένες, Soph. Aj. 447: hence μορφὴ καὶ φρένες διάστροφοι, Aesch. Pr. 673, cf. Valck. Diatr. p. 74. Adv. -φως, Sext. Emp.

Διαστρώννῡμι and διαστρωννύω, f. -στρώσω, (διά, στρώννυμι) *to spread, cover* a couch or table, Ath. 142 C.

Διαστύλιον, ου, τό, in architecture, *the space between the columns*, Lat. *intercolumnium.* [ῡ]: from

Διάστῡλος, ον, *having a space of three diameters between the columns, diastyle*, Vitruv. Hence

Διαστῡλόω, ῶ, *to support with diastyle columns*, Polyb.

Διασυγχέω, strengthd. for συγχέω, Plat.

Διασυνίστημι, (διά, συνίστημι) *to set forth clearly, establish*, Diog. L.

Διασῡρίζω, f. -ίξω, (διά, συρίζω) *to blow through with a hissing noise*, LXX.

Διασυρμός, οῦ, ὁ, (διασύρω) *a tearing in pieces*; in rhet. *a figure of speech* expressing *mockery* and *contempt*, Longin.

Διασυρτέον, verb. adj. (from διασύρω) *one must attack with ridicule*, Arist. Rhet. Al.

Διασυρτικός, ή, όν, *fit for, given to abuse*, late: from

Διασύρω, perf. -σεσύρηκα, (διά, σύρω) *to tear in pieces, pull to pieces*, χωρία, Dem. 234, 12; hence metaph. *to worry with abuse*, Lat. *probris lacerare*, τινά, Dem. 288, 17, cf. 169, 22. [ῡ in pres., ῠ in perf.]

Διασφᾰγή, ῆς, ἡ, *a chasm, cleft*, LXX, v. διασφάξ: and

Διάσφαγμα, ατος, τό,=διασφάξ II, Hippon. 45: from

Διασφάζω, Att. -σφάττω, f. -ξω, (διά, σφάζω) *to cut in two*: *slaughter.*

Διασφαιρίζω, f. -ίσω, (διά, σφαιρίζω) *to throw about, like a ball, to toss about*, Eur. Bacch. 1136.

Διασφακτήρ, ῆρος, ὁ, *a slayer*: as adj., *slaughtering*, Anth.

Διασφᾰλίζω, strengthd. for ἀσφαλίζω, Polyb., in mid.

Διασφάλλω, strengthd. for σφάλλω. Pass. *to fail of, be disappointed of*, τινός, Aeschin. 66, 34.

Διασφάξ, άγος, ἡ, (διασφάττω) *any opening made by violence, a rent, cleft*, esp. *a rocky gorge*, through which a river runs, both in sing. and plur., Hdt. 2, 158; 3, 117, etc: strictly an adj., sub. πέτρα, cf. Schäf. Greg. p. 538.—II.=αἰδοῖον γυναικεῖον, Valck. Schol. Phoen. 26, Ruhnk. Tim.

Διασφάττω, Att. for διασφάζω.

Διασφενδονάω, ῶ, (διά, σφενδονάω) *to scatter as by a sling*, Diod. Pass. *to fly in pieces*, Xen. An. 4, 2, 3.

Διασφενδονίζω, (διά, σφενδονίζω) =foreg. Plut.

Διασφετερίζομαι, future -ίσομαι, strengthd. for σφετερίζομαι, Philo.

Διασφηκόω, ῶ, (διά, σφηκόω) *to lace up the waist tight, like a wasp*: hence in Pass. διεσφηκωμένος, Ar. Vesp. 1072.—2. *to compress tight around the middle, to bind tightly*, c. acc. Nonn.

Διασφηνόω, (διά, σφηνόω) *to separate* or *open by wedges.*

Διασφίγγω, f. -ίγξω, (διά, σφίγγω) *to bind tight round*, Aretae. Hence

Διάσφιγξις, εως, ἡ, *a binding tight*, Ib.

Διάσφυξις, εως, ἡ (διά, σφύζω) φλεβῶν, *the pulse*, Hipp.

Διασχημᾰτίζω, (διά, σχηματίζω,) *to form accurately, copy a model*, Plat. Tim. 50 B, and Luc. Hence

Διασχημάτισις, εως, ἡ, *a forming, moulding.*

†Διασχῐδής, ές, *cleft asunder, parted*, Ath. 488 D. From

Διασχίζω, f. -ίσω, (διά, σχίζω) *to cleave asunder, sever*, Il. 16, 316, Od. 9, 71. Pass. *to be parted*, Xen. Cyr. 4, 5, 13. Hence

Διασχίς, ίδος, ἡ,=διάσχισμα I., Hipp.

Διάσχῐσις, εως, ἡ, (διασχίζω) *division, splitting*, Ath.

Διάσχισμα, ατος, τό, (διασχίζω) *any thing cut off* or *through*, A. B.—II. in music, *half the* δίεσις.

Διασχολέω, strengthd. for ἀσχολέω.

Διασώζω, f. -σώσω, (διά, σώζω) *to preserve through*, e. g. an illness, a battle, *bring one well through, keep safe*, Hdt. 2, 156; 7, 49, etc.: also *to keep in memory*, Xen. Mem. 3, 5, 22: mid. *to preserve to one's self, retain*, Id. Cyr. 4, 2, 28, etc. Pass. *to come safe through, recover*, as from illness, Id. Mem. 2, 10, 2, διασώζεσθαι εἰς.. or πρός.., *to be brought back in safety to, to come safe to* a place, Thuc. 4, 113, Xen. An. 5, 4. 5, etc. Hence

Διασωστέον, verb. adj., *one must keep safe*, Ep. Plat. 360 B.

Διασωπάομαι, f. -άσομαι, [ᾱ] dep. mid., poet. for διασιωπάω, Boekh Pind. O. 13, 130.

Διασωστής, οῦ, ὁ, (διασώζω) *one who brings one into safety, a preserver.*

Διασωστικός, ή, όν, (διασώζω) *belonging to, fitted for saving*, Max. Tyr.

Διασώχω, (διά, σώχω) *to rub to pieces*, Nic.

Διατᾱγεύω, (διά, ταγεύω) *to arrange*, v. l. Xen. Cyr. 8, 3, 33.

Διατᾰγή, ῆς, ἡ, (διατάσσω)=διάταξις, N. T.

Διάταγμα, ατος, τό, *an ordinance, edict*, Diod.

Διατάκτης, ου, ὁ, (διατάσσω) *a leader*, Hermes ap. Stob. Ecl. 1, 1084.

Διατάκτωρ, ορος, ὁ,=foreg.

Διαταλαιπωρέω, ῶ, (διά, ταλαιπωρέω) *to bear up against misery.*

Διατᾰλαντόω, ῶ, (διά, ταλαντόω) *to make to oscillate, toss about.*

Διατᾰμιεύω, (διά, ταμιεύω) *to manage, dispense*, Plat. Legg. 805 E; and in mid., Id. Criti. 111 D.

Διατάμνω, f. -ᾰμῶ, Ion. for διατέμνω, Hdt. 2, 139.

Διάταξις, εως, ἡ, (διατάσσω) *disposition, arrangement*, Plat. Tim. 53 B: esp. *the drawing up of troops, order of battle*, Hdt. 9, 26—II. *an order, a will*, Polyb.

Διατᾰράσσω, Att. -ττω, f. -ξω, (διά, ταράσσω) *to throw into great confusion, confound*, Lat. *perturbare*, Plat., Xen. Hence

Διατᾰρᾰχή, ῆς, ἡ, *disturbance*, Plut.

Διάτᾰσις, εως, ἡ, (διατείνω) *tension, distension*, Plat. Rep. 407 C.—2. *a stretching, straining*, as of the limbs, voice, Arist. Pol.

Διατάσσω, Att. -ττω, f. -ξω, (διά, τάσσω) *to arrange, ordain, establish*, c. acc. νόμον, Hes. Op. 274, Th. 74: *to set in order, draw up* an army, Hdt. 6, 112, 107: also *to draw up separately*, Id. 1, 103.—2. c. acc. et inf. *to appoint* one *to do* or *be*.., as, δ. τοὺς μὲν οἰκίας οἰκοδομέειν τοὺς δὲ δορυφόρους εἶναι. Id. 1, 114. B. mid., aor. part., διαταξάμενοι, *posted in battle-order*, Ar. Vesp. 360, Xen. Hell. 7, 1, 20; so too in pass. pf. διατετάχθαι, *to be in battle order, to be put at different posts*, Hdt. 7, 124, 178: c. inf. *to be ordered, appointed to do*..Id. 1, 110.—II. in mid. *to make a decree* or *will*, Plut. and Anth.

Διατᾰτικός, ή, όν, (διατείνω) *on the stretch, urgent*, Polyb.

Διαταφρεύω, (διά, ταφρεύω) *to divide, cut off* or *fortify by a ditch*, Polyb.

Διατάχους and διαταχέων, adv. for διὰ τάχους, διὰ ταχέων, as now usu. written, v. τάχος.

Διατέγγω, strengthd. for τέγγω.

Διατεθρυμμένως, adv. part. perf. pass. from διαθρύπτω, *effeminately*, Plat. Legg. 922 C.

Διατείνω, fut. -τενῶ, pf. -τέτᾰκα, perf. pass. -τέταμαι, (διατείνω) *to stretch out, stretch*, τόξον, Hdt. 3, 35, so too in mid., Id. 4, 9; τὰς χεῖρας, Xen. Cyr. 1, 3, 4.—2. intr. *to extend*, ἐπὶ πολύ, Arist. Eth. N.; καθ' ἅπαν τὸ σῶμα, Id. H. A.—II. δ. ὁδόν, *to accomplish* a journey, Diod: hence seemingly intrans., *to reach, arrive at*, Lat. *contendere*, εἰς or πρός.., Polyb. B. mid. *to strain one's self*, or *what is one's own*, διατείνεσθαι τὰ βέλεα, *to have their* lances *poised* and ready to throw, Hdt. 9, 18, cf. Xen. Cyr. 1, 4, 23, Theocr. 22, 67: hence absol., *to exert one's self, labour with might and main*, esp. in part. aor. 1, διατεινάμενος φεύγειν, Xen. Mem. 1, 2, 23; and in pass., θεῖν διατεταμένους, Plat. Rep. 474 A, cf. 501 C. διατείνεσθαι πρός τι, to exert one's self for a purpose, Xen. Mem. 3, 7, 9; c. inf., δ. πράττειν, Arist. Eth. N.: followed by ὡς..., ὅτι..., *to maintain stoutly* that, Plut. and Luc.—C. pass. also in medic. sense, *to be distended.*

Διατειχίζω, f. -ίσω Att. -ῐῶ, (διά, τειχίζω) *to cut off and fortify by a wall*, Ar. Eq. 818; in genl. *to divide as by a wall*, ἡ ῥὶς δ. τὰ ὄμματα, Xen. Symp. 5, 6. Hence

Διατείχιον, ου, τό,=sq., Diod.

Διατείχισμα, ατος, τό, (διατειχίζω) *a wall, fence between two places*, Polyb. —2. *a place walled off*, or *fortified*, Thuc. 3, 34; 7, 36.

Διατεκμαίρομαι, (διά, τεκμαίρω) dep. mid., *to mark out, appoint*, Lat. *designare*, ἔργα, Hes. Op. 396.

Διατελεστέον, verb. adj. from διατελέω, *one must continue*, Clem. Al.

Διατελευτάω, (διά, τελευτάω) *to bring to fulfilment*, Il. 19, 90, in tmesis.

Διατελέω, f. -έσω, (διά, τελέω) *to accomplish, bring quite to an end, pass*, δ. τὸ λοιπὸν τῆς ζόης, Hdt. 6, 117, cf. Plat. Apol. 31 A; also δ. διὰ βίου, Id. Symp. 192 C: of actions, *to fulfil*, δ. χάριν, Eur. Heracl. 434: c. part., vel. adj., *to continue, remain* so and so, as δ. ἐόντες ἐλεύθεροι, Hdt. 7, 111, cf. 1, 32, etc.; δ. πρόθυμος, *to continue* zealous, Thuc. 6, 89; δ. ἀχίτων, Xen. Mem. 1, 6, 2: it may oft. best be rendered by an adv., etc., as δ. φεύγων, he runs *straight on*, cf. Schäf. Dion. Comp. p. 200. Hence

Διατελής, ές, *incessant*, βρονταί, Soph. O. C. 1514: *permanent*, τυραννίδες, Plat. Rep. 618 A: διὰ τέλεος or τέλους stands for the adv., Hipp.

Διατέμνω, Ion. -τάμνω, f. -τεμῶ, (διά, τέμνω) *to cut through, cut in twain*, Il. 17, 522, 618, and Hdt.: *to sever, part*, Aesch. Supp. 545: *to cut up*, Hdt. 2, 41; hence in pass., διατμηθῆναι λέπαδνα, *to be cut into strips*, Ar. Eq. 768.

Διατενής, ές, (διατείνω) *stretching, tending*, πρός τι, Theophr.

Διατερσαίνω, strengthd. for τερσαίνω.

Διατεσσάρων or διὰ τεσσάρων, ἡ, (sub. χορδῶν συμφωνία) *the fourth*, as an interval in the musical scale, cf. διαπασῶν.

†Διατέταγμαι, perf. pass. from διατάσσω.

†Διατέτᾰκα and -τέταμαι, perf. act. and pass. from διατείνω.

Διατετᾰμένως, adv. part. perf. pass. from διατείνω, *with might and main, earnestly*, Arist. Eth. N.

†Διατέταχθαι, perf. inf. pass. from διατάσσω, Hdt., etc.

Διατετραίνω, f. Ion. -ανέω, Att. -τρᾰνῶ, or -τρήσω; aor. -έτρηνα, or -έτρησα (διά, τετραίνω) *to bore through, make a hole in*, τι, Hdt. 2, 11; 3, 12, Ar. Thesm. 18: Theophr. has διατιτραίνω, and in late prose we have διατιτράω, with part. διατίτρας.

Διατήκω, f. -ξω, (διά, τήκω) *to melt, soften by heat*, Ar. Nub. 149. Pass. *to waste away*, Plut.

Διατηρέω, ῶ, (διά, τηρέω) *to watch closely*, Arist. H. A.; δ. μή..., Dem. 115, 26: δ. τάξιν, *to keep* a post *faithfully*, ap. eund. 238, 9.—II. sub. ἑαυτόν, *to keep, abstain from*, N. T. Hence

Διατήρησις, εως, ἡ, *a watching, guarding, preservation*, Diod.

Διατηρητικός, ή, όν, (διατηρέω) *disposed for keeping*, etc., M. Anton.

†Διατί, adv. for διὰ τί, *wherefore, why*, N. T., v. διά.

Διατίθημι, f. -θήσω, (διά, τίθημι) *to place separately, set, arrange, put* things *in their places*, Lat. *disponere*, Hdt. 1, 132, etc.: hence—II. *to direct, guide, manage*, Thuc. 6, 15: esp. c. adv., διατιθέναι τινὰ εὖ, κακῶς, etc., *to treat, manage* well, ill, etc., Hdt. 3, 155, Dem. 369, 13: in genl. οὕτω διατιθέναι τινά, *to dispose* one so or so, give him such or such a character, taste, etc., Isocr., cf. Wolf. Lept. 463, 17; δ. τινάς ἀπίστως, *to make* them *not trusty*, Dem. 463, 19:—so too in pass., διατίθεμαι, *to be disposed* in a certain manner, πρός τινα, Plat. Theaet. 151 C, Isocr. 161 E: *to be disposed of, treated*, οὐ ῥαδίως διετέθη, *he was not handled* gently, Thuc. 6, 57. —III. *to set forth*, of speakers, minstrels, etc., *to recite*, Plat. Charm. 162 D, Legg. 658 D: so too in mid., cf. B. 5.—B. mid., *to set forth, arrange as one likes*, esp. of merchandise, *to set out for sale, dispose of* it, Hdt. 1, 1, 194; *to dispose of one's* property *by will*, Plat. Legg. 922 C, sq., and Oratt., cf. διαθήκη.—2. in genl. *to dispose of as one likes*, τὰ σώματα, Isocr. 261 E, τὴν σχολήν, Luc.: always c. art., Schäf. Mel. p, 24, 87.—3. *to arrange, settle mutually*, δ. διαθήκην τινί, *to make a covenant with* one, Ar. Av. 439: ἔριν δ. τινί, *to settle* a quarrel *with* one, Xen. Mem. 2, 6, 23: absol. *to make an agreement with, promise*, N. T. —4. *to compose, make*, νόμους, Plat. Legg. 834 A.—5. *to set forth, recite*, λόγους, Polyb.: cf. Schäf. Mel. p. 29, Heind. Plat. Charm. 162 D.—6. διατίθεσθαι ὀργὴν εἴς τινα, *to direct, let loose* one's anger against one.

Διατῑλάω, (διά, τιλάω) *to pass excrements*, Hipp.

Διατῐ́λλω, (διά, τίλλω) *to pluck bare*, Soph. Fr. 587. Hence

Διάτιλμα, ατος, τό, *a portion plucked off*, Anth.

Διατιμάω, ῶ, (διά, τιμάω) *to honour highly*, Aesch. Theb. 1047: in mid., *to rate* or *estimate*, τὸ ἀδίκημα ταλάντων πεντακοσίων, Diod. S. 16, 29. Hence

Διατίμησις, εως, ἡ,=τίμησις, Ath. [ῑ]

Διατῑμητής, οῦ, ὁ,=τιμητής, *an appraiser, valuer*.

Διατινάσσω, f. -ξω, (διά, τινάσσω) *to shake asunder, shake to pieces*, Od. 5, 363, Eur. Bacch. 588, 606: in genl. *to shake violently*, κάρα δ. ἄνω κάτω, Id. I. T. 282.

Διατινθαλέος, α, ον,=τινθαλέος, Ar. Vesp. 329.

Διατιτραίνω and διατιτράω, f. -τρήσω, v. sub διατετραίνω.

Διατιτρώσκω, (διά, τιτρώσκω) *to pierce through, wound*, Hipp.

Διατλῆναι, *to endure, suffer*, v. τλῆναι.

Διατμέω, (διά, ἀτμός) *to evaporate*, Hipp.

Διατμήγω, aor. 1 διέτμηξα: aor. 2 διέτμᾰγον, pass. -μάγην, (διά, τμήγω) Ep. for διατέμνω, *to cut in twain, divide, sever*, Il. 21, 3: νηχόμενος διέτμαγον λαῖτμα, swimming *I cleft* the wave, Od. 7, 276, cf. 5, 409: διέτμαγεν, 3 plur. pass. for -μάγησαν, δ. ἐν φιλότητι, *they parted* friends, Il. 7, 302; but absol. in Il. 16, 354, *they were scattered abroad*.

†Διατμηθῆναι and -τμηθείς, 1 aor. inf. and part. pass. of διατέμνω.

Διατμίζω, f. -ίσω, (διά, ἀτμίζω) *to evaporate*, Arist. Meteor.

Διατοιχέω, ῶ, (διά, τοῖχος)=ἀνατοιχέω, q. v., Eubul., Κατακ. 5.

Διατομή, ῆς, ἡ, *a cutting in two, parting*, Ael.: from

Διάτομος, ον, (διατέμνω) *cut in two, equally divided*.

Διατονθορύζω, strengthd. for τονθορύζω.

Διατονικός, ή, όν,=sq. II.

Διάτονος, ον, (διατείνω) *stretched out, on the stretch, vehement*, Theophr., *stretched across, extending through from side to side*, Vitruv.—II. in music, γένος or μέλος διάτονον, and διατονικόν, a melody *of the diatonic kind*, the simplest of the three, cf. ἐναρμονικός and χρωματικός, and Dict. Antiqq. p. 645.

Διατοξεύσιμος, ον, *that can be shot across*, δ. χώρα, a place *within bow-range* or *arrow-shot*, Plut.: from

Διατοξεύω, (διά, τοξεύω) *to shoot through* or *across*.—II. in mid., *to contend in archery with...*, τινί, Xen. Cyr. 1, 4, 4.

Διατόρευμα, ατος, τό, *graven work*, LXX.: from

Διατορεύω,=sq., Philo.

Διατορέω, aor. διέτορον, (διά, τορέω) *to strike through, pierce*.

Διατορία, ας, ἡ, *a piercing voice*.

†Διατορνεύω, strengthd. for τορνεύω, Plut., but Wytt. in ind. διατορεύειν.

Διατόρος, ον, (διατορέω) *piercing*, Aesch. Pr. 76: metaph. of sound, *piercing, thrilling*, Id. Eum. 567.—II. proparox. διάτορος, ον, pass., *pierced, bored through*, Soph. O. T. 1034.

Διατραγεῖν, inf. aor. of διατρώγω.

Διατρᾰγῳδέω, ῶ, (διά, τραγῳδέω) *to talk in tragic style*, v. l. Dem. 232, 22.

Διάτρᾰμις, ὁ, ἡ, = λισπόπυγος, Strattis Incert. 15.

Διατρᾱνόω, ῶ, strengthd. for τρανόω, *to state clearly*, Iambl.

†Διατραπῆναι and -τραπείς, 2 aor. inf. and part. pass. from διατρέπω.

Διατρᾰχηλίζω, (διά, τραχηλίζω) *to throw neck over crop*, Plut.; cf. ἐκτραχ.

†Διατρᾱχύνω, (διά, τραχύνω) *to roughen greatly*, in pass., Plut.

†Διατρεμέω, ῶ, (διά, ἀτρεμέω) *to be quite calm*, of the sea, Arr.

Διατρεπτικός, ή, όν, *fit, suited for dissuading*, Plut.: from

Διατρέπω, f. -ψω, (διά, τρέπω) *to turn*, esp. of persons, *to turn* one *away* or *dissuade from* a thing, *make* him *ashamed of* it, Polyb. Pass. c. fut. mid., aor. mid., διετραπόμην, and also aor. pass. διετράπην:—*To turn from* a thing, *be ashamed*, Hipp., and Dem. 798, 20: *to be perplexed*, Polyb.

Διατρέφω, f. -θρέψω, (διά, τρέφω) *to breed up, support*, Araros Ὑμεν. 1; *to sustain continually*, in pass., Thuc. 4, 39: τινὰ ἀπό τινος, Xen. Mem. 2, 7, 6.

Διατρέχω, f. -θρέξομαι: aor. διέδρᾰμον, also διέθρεξα, Call. Lav. Pall. 23: pf. -δεδράμηκα, (διά, τρέχω) *To run through* or *over*, ἰχθυόεντα κέλευθα, ὕδωρ, Od. 3, 177; 5, 100: also freq. metaph., δ. τὰ ἡδέα, *to run through, exhaust* them, Xen. Mem. 2, 1, 31; δ. λόγον, *to get to the end of* it, Plat. Phaedr. 237 A.—II. intr. *to run about*, Lat. *discurrere*, Ar. Pac. 536; διατρέχοντες ἀστέρες, Ib. 838.—III. δ. εἰς..., *to come quite* to..., Hipp.

Διατρέω, f. -έσω, (διά, τρέω) *to run trembling about, flee all ways*, διέτρεσαν ἄλλυδις ἄλλοι, Il. 11, 481, cf. 486.

Διατρήματα, ων, τά, Aegyptian *canal-boats for carrying grain*.

Διάτρησις, εως, ἡ, (διατιτράω) *a boring through: a pore*, Hipp.

Διάτρητος, ον, (διατιτράω) *bored through, pierced*.

Διατρῐβή, ῆς, ἡ, *a wearing away*, esp. of time, *a spending, way* or *manner of spending*, χρόνου, Soph. Fr. 380, συμποσίου, Alex. Polycl. 1: hence—2. *a pastime* (pass-time), *amusement*, Ar. Plut. 923.—3. *serious employment, labour, study*, διατριβὴν ποιεῖσθαι περί τι, Isae. 87, 36; πρός τι, Aeschin. 33, 15; ἐπί τινι, Ar. Ran. 1498:

esp. *a discussion, argument*, Plat. Apol. 37 D: *a rhetorical essay*, Arist. Rhet.—4. *a way of life, living*, δ. ἐν ἀγορᾷ, Ar. Nub. 1058: *stay, residence.*—II. in bad sense, *a waste of time, loss of time, delay*, with or without χρόνου, Thuc. 3, 38; 5, 82: hence διατριβὴν πότῳ ποιεῖν, to prolong it, Alex. Τιτθ. 1.

Διατριβικός, ή, όν, (διατριβή) *good at* διατριβαί, *scholastic*, Polyb. Exc. Mai. p. 395.

Διατρίβω, f. -ψω, (διά, τρίβω) *to rub between* or *against, rub away, consume*, Il. 11, 847: usu. πρός τι: *to waste, destroy*, Od. 2, 265, Theogn. 917; hence in pass., κάκιστα διατριβῆναι, *to perish utterly*, Wess. Hdt. 7, 120.—II. metaph. δ. χρόνον, Lat. *conterere tempus, to spend time*, Hdt. 1, 189, παρά τινι, Id. 1, 24, etc.; so too δ. βίον, Lat. *terere vitam*, both in good and bad sense.—2. but more freq. sine χρόνον, as if absol., *to spend, pass time, live*, ἐν γυμνασίοις, Ar. Nub. 1002, μετ' ἀλλήλων, Plat., etc.: hence—3. *to busy, employ one's self*, ἐν ζητήσει, Plat. Apol. 29 C, etc.; ἐπί τινι, Dem. 22, 25; περί τι, Isocr. 1 C, etc.—4. *to lose time, delay*, Il. 19, 150, Ar. Eq. 515, etc.: c. part., λέγων δ., *to waste time in speaking*, Isocr. 34 A; μέλλων διατέτριφα δεῦρο, *I have been always dilatory till now*, Plat. Theaet. 143 A.—5. *to maintain a discussion*, Heind. Plat. Phaed. 59 D.—III. with another acc., *to put off, delay, thwart, hinder*, χόλον, γάμον, Il. 4, 42, Od. 20, 341: c. dupl. acc. pers. et rei, διατρίβειν 'Αχαιοὺς γάμον, *to detain* the Greeks by a wedding, Od. 2, 204: also c. gen. rei, μὴ διατρίβωμεν ὁδοῖο, *let us* not *lose time* on the way, Od. 2, 404. [ῑ, except in διετρίβην.] Hence

Διάτριμμα, ατος, τό, μηρῶν, *a raw* or *sore from the skin being rubbed off*, in riding, etc., Lat. *intertrigo.*

Διατριπτικός, ή, όν, (διατρίβω) *fit for rubbing, dilatory*, Ar. Lys. 943.

Διάτρῐτος, ον, (διά, τρίτος) *returning every third day, tertian*, Galen.

Διάτρῐχα, adv.=τρίχα, *in three divisions, three ways*, Hom., though Wolf writes διὰ τρίχα, except. H. Hom. Cer. 86.

Διατροπή, ῆς, ἡ, (διατρέπω) *a turning away, change of sentiment*: hence *confusion of mind, agitation*, Polyb.

Διάτροπος, ον, (διά, τρόπος) *various in dispositions*, τρόποις, Eur. I. A. 560.

Διατροφή, ῆς, ἡ, (διατρέφω) *sustenance, support*, Xen. Vect. 4, 49.

Διατροχάζω, f. -άσω, of a horse, *to trot*, Xen. Eq. 7, 11.

Διατρύγιος, ον, (διά, τρύγη) ὄρχοι, Od. 24, 342, acc. to some, rows of vines *with corn between them*, others, better, vineyards *planted with vines ripening in succession, one after the other*, cf. Od. 7, 124, sq. [ῠ]

Διατρῡπάω, ῶ, (διά, τρυπάω) *to bore through, pierce*, Arist. H. A.

Διατρῠφάω, ῶ, strengthd. for τρυφάω, Plat. Legg. 695 C.

Διατρῠφέν, neut. part. aor. 2 pass. from διαθρύπτω, Il.

Διατρώγω, f. -τρώξομαι, aor. διέτρᾰγον, (διά, τρώγω) *to nibble, gnaw through*, Ar. Vesp. 164, 368, etc.

Διαττάω, ῶ, Att. for διασσάω, *to sift through*, Plat. Soph. 226 B, etc., cf. Ruhnk. Tim. Hence

Διάττησις, εως, ἡ, *a sifting through*, Plut.

Δίαττος, ου, ὁ, *a sieve*, v. Ruhnk. Tim.

Διᾴττω or διάττω, fut. διᾴξω, Att. for διᾴσσω, διαΐσσω, q. v.

Διατῠπόω, ῶ, (διά, τυπόω) *to form, mould, fashion*, Diod.: in late authors, *to form a plan, meditate* a thing, c. aut sine λογισμῷ. Hence

Διατύπωσις, εως, ἡ, *a shaping, formation, shape*, Arist. H. A.—II. *a statute, canon*, etc., Eccl. [ῠ]

Διατυπωτέον, verb. adj. from διατυπόω, *one must form*, Dion. H.

Διατωθάζω, strengthd. for τωθάζω, *to sneer at*, Alciphr.

Διαυγάζω, (διά, αὐγάζω) *to glance, shine through*, τινί, Plut.: esp. διαυγάζει, sub. ἥλιος or ἡμέρα, day *dawns*, ἅμα τῷ διαυγάζειν, Polyb. Hence

Διαυγασμός, οῦ, ὁ, *splendour bursting forth*, Plut.

Διαύγεια, ας, ἡ,=foreg., Themist.—II. *a hole to admit light*, Diod.

Διαυγέω,=διαυγάζω, Plut.

Διαυγής, ές, (διά, αὐγή) *translucent, transparent, radiant*, Call. Lav. Pall. 21, Anth., and freq. in late prose. Hence

Διαυγία, ας, ἡ,=διαύγεια.

Διαύγιον, ου, τό, dim. from διαύγεια II.

Διαυθαίρετος, ον, (δι' αὐτοῦ, αἱρέομαι) *chosen for its self.*

Διαυθεντέω, (διά, αὐθέντης) *to be certainly informed*, Sext. Emp.

Διαύλειον or διαύλιον, ου, τό, (διά, αὐλός) *an air on the flute in the interval of the choral song.*

Διαυλοδρομέω, ῶ, *to run the* δίαυλος; *return to the starting-point*, Arist. Gen. An.: and

Διαυλοδρόμης, ου, ὁ, *a runner in the* δίαυλος, Pind. P. 10, 14: and

Διαυλοδρομία, ας, ἡ, *a running forwards and backwards*: from

Διαυλοδρόμος, ου, (δίαυλος, δραμεῖν) *running the* δίαυλος, Artemid.

Δίαυλος, ου, ὁ. (δίς, αὐλός) *a double pipe* or *channel*: hence in the race, *a double course*, where the runner (διαυλοδρόμος) ran to the farthest point of the στάδιον, turned the post there (καμπτήρ), and then ran back again, Soph. El. 691, Eur. El. 825: hence metaph., διαύλου θάτερον κῶλον κάμπτειν to run the backward course, retrace one's steps, Aesch. Ag. 344, ubi. v. Blomf.: δίαυλοι κυμάτων, *ebb and flow*, rise and fall of the waves, Lat. *fluctus reciproci*, Eur. Hec. 29.—II. *a strait*, Eur. Tro. 435.—III. *a breathing hole*, Opp., cf. αὐλών.

Διαυλωνία, ας, ἡ, (διά, αὐλών) *a strait*: hence

Διαυλωνίζω, f. -ίσω, *to pass through a strait*, Arist. Meteor.

Διαυχενίζομαι, f. -ίσομαι, (διά, αὐχενίζω) dep. mid., *to hold the neck erect.*

Διαυχένιος, ον, (διά, αὐχήν) *running throughout the neck*, μυελός, Plat. Tim. 73 E.

Διαφᾰγεῖν, inf. aor. 2 of διεσθίω, *to eat, bite, gnaw through*, Hdt. 3, 109.

Διαφάδην, and διαφάνδην, adv., *openly*: from

Διαφαίνω, f. -φᾰνῶ, (διά, φαίνω) *to show through, make to shine through.* Pass. διαφαίνομαι, *to be seen, appear*, or *shown through*, Il. 8, 491, Hdt. 3, 24: *to glow, to be red-hot*, μοχλὸς διεφαίνετο αἰνῶς, Od. 9, 379: metaph. *to be proved, show itself*, Pind. N. 3, 123, cf. Thuc. 2, 51: *to be conspicuous among others*, Thuc. 1. 18.—II. seemingly intr., *to show light, dawn*, ἡμέρα, ἠὼς διέφαινε, Hdt. 7, 219; 8, 83: so too metaph., Xen. Mem. 3, 10, 5.—2. *to be transparent*, Pind. P. 3, 78.

Διαφαιρέω, ῶ, (διά, ἀφαιρέω) *to take quite away*, LXX.

Διαφάνεια, ας, ἡ,=διάφασις, *transparency*, Plat. Phaed. 110 D.

Διαφᾰνής, ές, (διαφαίνω) *seen through, transparent*, ὕαλος, Ar. Nub. 767; cf. Foës. Oec. Hipp.—2. *glowing, red-hot*, Hdt. 4, 73, 75.—II. metaph., *well-known, manifest*, Soph. O. T. 754.—2. *famous, illustrious*, Plat. Rep. 600 B. Adv. -νῶς, Thuc. 2, 65.

Διαφανία, ας, ἡ, and διάφανσις, εως, ἡ,=διάφασις.

†Διαφανῶς, adv. from διαφανής.

Διαφαρμᾰκεύω, (διά, φαρμακεύω) *to give medicine to*, τινά, Plut.

Διάφᾰσις εως, ἡ, (διαφαίνω) *transparency*, as, *giving a view through*, opp. to ἔμφασις, Theophr.

Διαφαυλίζω, f. -ίσω, (διά, φαυλίζω) *to represent as thoroughly worthless*, Plat. Legg. 804 B.

Διαφαύσκω, Ion. -φώσκω, (διά, φαύσκω) *to show light through, be clear, dawn*, ἅμ' ἡμέρῃ διαφωσκούσῃ, as soon as day *began to dawn*, Hdt. 3, 86; 9, 45, cf. διαυγάζω.

Διαφεγγής, ές, (διά, φέγγος) *transparent, brilliant*, Luc.

Διαφερόντως, adv. part. pres. act. from διαφέρω, *differently from, otherwise than, at odds with*, τινί foll. by ἤ, Plat. Rep. 538 B, etc.: esp.—2. *differently from others, especially, extremely*, Thuc. 1, 38: c. gen., διαφερόντως τῶν ἄλλων, *above* all others, Plat. Crito 52 B.

Διαφέρω, fut. διοίσω and διοίσομαι, H. Hom. Merc. 255: aor. 1, διήνεγκα, Ion. διήνεικα: aor. 2, διήνεγκον, (διά, φέρω) *to bear through, carry over* or *across, carry from one to another, convey*, e. g. κηρύγματα, Eur. Supp. 382: γλῶσσαν δ., *to put* the tongue *in motion*, to articulate, Soph. Tr. 323, where however Herm. takes it otherwise.—2. *to carry different ways, to carry about*, Lat. *differre*: hence *to tear asunder, tear in pieces*, Valck. Hdt. 7, 10, 8; Aesch. Cho. 68: also διαφέρειν τὴν ψῆφον, *to give* their votes a *different way*, i. e. against one, Hdt. 4, 138: but also *to vote one way* or *the other, to determine by vote*, Eur. Or. 49: metaph. *to disperse, spread*, esp. reports, διαφ. τινά, *to spread* a man's fame *abroad*, Pind. P. 11, 91: hence in pass. *to be carried* or *tost different ways, hither and thither, to be driven up and down*, Lat. *huc illuc jactari*, of persons and things, Strab., Plut.: so Herm. interprets mid. in Soph. Aj. 511, v. inf. 3.—3. *to carry through, bring to an end, bring to perfection*, Xen. Mem. 2, 2, 5: δ. βίον, αἰῶνα, Lat. *peragere vitam, to go through life*, Hdt. 3, 40, Eur. Hel. 10: and very freq. without βίον, as if intrans. *to live, last*, Hipp., *to continue through life*, so too in mid. *to live*, Soph. Aj. 511, but v. Herm.: hence—4. *to bear through, endure, support, sustain*, Lat. *perferre*, oft. with an adv. ῥᾷστα or χαλεπῶς, Lat. *facillime, graviter ferre*, Soph. O. T. 321: *to bear, endure throughout, to the end*, πόλεμον, Hdt. 1, 25.—5. ἐράνους διαφέρειν,=διαλύσασθαι, *to pay* them *up*, Lycurg. 150, 38, cf. ἔρανος.—II. intr. *to differ, to be different from*, c. gen., Eur. Or. 251, etc.: *to make a difference*, Lat. *differre*, ἆρ' οἱ τεκόντες διαφέρουσιν ἢ τροφαί; is it one's parents or nurture *that make the difference?* Eur. Hec. 599.—2. mostly impers. διαφέρει, *it makes a difference*: πλεῖστον δ., Lat. *multum interest*, Hipp.: οὐδὲν διαφέρει, οὐ διαφέρει, *it makes* no *odds*, Lat. *nihil refert*, Plat., etc.: c. dat. pers. διαφέρει μοι, *it makes a difference* to me: αὐτῷ ἴδιά τι δ., *he has some private interest at stake*, Thuc. 3, 42: c. inf., ἀποθανε-

ειν, Hdt. 1, 85.—3. *τὰ διαφέροντα*, *points of difference*, Thuc.: but esp.: *the odds, the difference*, Lys. 187, 13, Isae. 47, 35.—4. *to be different from* a man, *to surpass, excel* him, *τινός*, c. inf., Thuc. 3, 39, *τινὸς εἰς ἀρετήν*, Plat. Apol. 35 B, *τινός τινι*, Thuc. 2, 39, *τινὸς ἔν τινι*, Isocr. 34 E: absol. *to excel, surpass*, *ἐπί τινι*, Isocr. 210 C: hence *to prevail, become common*, Thuc. 3, 83. B. in pass. *διαφέρεσθαι*, much like the intrans. usage, *to differ from, differ in opinion, be at variance with, quarrel*, in fut. mid. *διοίσομαι*, H. Hom. Merc. 255, *to be at variance with one another, dispute*: *περί τινος*, Hdt. 1, 173, *τινός, τινί*, and *πρός τινα*, Plat.: also *διαφέρεσθαι γνώμῃ*, Hdt. 7, 220: *οἱ διαφερόμενοι σφίσιν αὐτοῖς*, *those who are at variance with*, i. e. *contradict themselves*, Antipho: foll. by *ὡς*, *to differ from* another in asserting, that, and so, *to maintain* that, Dem. 1296, 24: *οὐ διαφ.*, *I care not, it is a matter of indifference to me*, Id. 112, fin.: cf. supra II. 2. The word is not in Il. or Od.

Διαφεύγω, f. -*ξομαι*, (*διά, φεύγω*) *to flee through, get away, escape*, absol., or c. acc., Hdt. 1, 10, 204, etc., and Att.: also *δ. ἐκ πόνων εἰς ἀγαθά*, Plat. Legg. 815 E: *διαπέφευγέ με*, *it slipped* me, *escaped my memory*, Lat. *fugit me*, Isocr. 80 B, cf. Plat. Meno 96 E.

Διαφευκτικός, *ή, όν*, (*διαφεύγω*) *able to escape*, Luc.

Διάφευξις, *εως, ἡ*, *an escaping, means of escape*, Thuc. 3, 23.

Διαφημίζω, f. -*ίσω*, poet. -*ίξω*, (*διά, φημίζω*) *to make known, make famous*, Arat.: also in mid. Dion. P.

†Διαφθαρέομαι, Ion. fut. mid. of *διαφθείρω*, Hdt. 8, 108.

Διαφθαρτικός, *ή, όν*, *destructive*: from

Διαφθείρω, f. -*φθερῶ* and Ep. -*φθέρσω*, Il. 13, 625; 2 perf. intr. *διέφθορα*, Il. 15, 128, perf. pass. *διέφθαρμαι*, 2 aor. pass. *διεφθάρην*, Hdt. (*διά, φθείρω*) *To destroy utterly, bring to nothing, to blot out*, Il., Hdt., and Att.: *to make away with, kill*, Hdt. 9, 88, etc.: in genl. *to spoil, harm, make worse* in any way, *δ. χέρα*, *to weaken, slacken* one's hand, Eur. Med. 1055: *δ. βίον*, *to waste* one's substance, etc.—2. in moral sense, *to lead astray, corrupt, ruin*, *γνώμην τινός*, Aesch. Ag. 932; *δ. τοὺς νέους*, Plat. Apol. 25 A, 30 B, etc.; esp. *to corrupt by bribes*, Lat. *corrumpere*, Hdt. 5, 51: *δ. γυναῖκα*, *to seduce* a woman, Lys. 93, 16, etc.: *δ. γραμματεῖον, νόμους*, *to falsify, counterfeit* them, oft. in Isocr.—3. *οὐδὲν διαφθείρας τοῦ χρώματος*, *to lose* nothing of one's colour, Plat. Phaed. 117 B. B. pass., c. fut. pass. *διαφθαρήσομαι*, and mid. *διαφθαροῦμαι*, Ion. *διαφθαρέομαι*, Hdt. 8, 108: 9, 42, v. Baehr ad loc.: (on the supposed aor. 2 mid. *διαφθαρέατο*, in Hdt. 8, 90, v. Buttm. Catal. voc. *φθείρω*.) *To be destroyed, go to ruin, perish*: esp. *to be crippled, disabled, infirm*, Hdt. 1, 34, 166, etc.: *τὴν ἀκοὴν διεφθαρμένος*, *deaf*, Hdt. 1, 38: *τὰ σκέλεα δ.* *with their* legs *broken*, Id. 8, 28: in moral sense, *to be corrupt*, N. T.: *διεφθαρμένος*, *rotten, corrupt*, Plat. Rep. 614 B: *τὸ φρενῶν διαφθαρέν*=*φρενοβλάβεια*, Eur. Or. 297.—II. The perf. *διέφθορα*, is intr., *to be deranged, mad*, Il. 15, 128: also *to be dead*, *διεφθορὸς αἷμα*, *putrid* blood, Hipp.: but in Att. poets also transit., as Soph. El. 306, Ar. Fr. 418, cf. Valck. Hipp. 1014, Plat. Phaed. 117 B.

†Διαφθέρσει, 3 sing. fut. ind. of *διαφθείρω*, Il.

Διαφθονέω, *ῶ*, (*διά, φθονέω*) *to envy*, *τινί*, LXX.

Διαφθορά, *ᾶς, ἡ*, (*διαφθείρω*) *corruption, ruin, destruction, death*, *ἐπὶ διαφθορῇ διέστειλε*, Hdt. 4, 164; *δ. μορφῆς*, Aesch. Pr. 643, *πόλεως*, Thuc. 8, 86; *δ. φρενῶν*, *madness*.—2. in moral sense, *corruption, seduction*, *τῶν νέων*, Xen. Apol. 19; *κριτῶν*, *bribery*, Arist. Rhet.—3. *abortion*. Hipp.—4. *ἰχθύσιν διαφθ.* *a prey* for fishes, of a corpse, like *ἁρπαγή*, Soph. Aj. 1297. Hence

Διαφθορεύς, *έως, ὁ*, *a corrupter, seducer*, Valck. Hipp. 682.

Διαφίημι, f. -*ήσω*, (*διά, ἀφίημι*) *to dismiss, disband*, Xen. Hell. 3, 2, 24, etc. [On quantity, v. *ἀφίημι*.]

Διαφῐλονεικέω, *ῶ*, (*διά, φιλονεικέω*) *to dispute earnestly*, Arist. Org.

Διαφῐλοτῑμέομαι, (*διά, φιλοτιμέομαι*) dep., *to strive emulously*, Theophr.: *to rival* one, *τινί*, Plut.

Διαφλέγω, f. -*ξω*, (*διά, φλέγω*) *to burn through, consume*, LXX.

Διαφοιβάζω, f. -*άσω*, (*διά, φοιβάζω*) or

Διαφοιβάω, *ῶ*. *to drive mad*. Pass. *to rave*, Soph. Aj. 332.

Διαφοινίσσω, strengthd. for *φοινίσσω*, Hipp.

Διαφοιτάω, *ῶ*, Ion. -*τέω*, f. -*ήσω*, (*διά, φοιτάω*) *to wander abroad, run about*, Hdt. 1, 60, 186; also *διὰ τῆς χώρας δ.*, Ar. Av. 557: also *to get abroad*, as a report, Plut.

Διοφορά, *ᾶς, ἡ*, (*διαφέρω*) *difference, distinction*, Thuc. 3, 10, etc.—2. *difference, variance, disagreement*, Hdt. 1, 1: also in plur., *τὰς διαφορὰς διαιρέειν, καταλαμβάνειν*, *to settle differences*, Hdt. 4, 23; 7, 9, 2, and so Thuc.—II. *distinction, superiority, excellence*, Plat. Tim. 23 A: hence—III. *advantage, interest, profit*, and so—2. *money*, v. *διαφέρω* II., *διάφορος* III.

Διαφορέω,=*διαφέρω*, *to drag about, spread*, Od. 19, 333: *to drag* or *tear away, carry off, plunder*, Hdt. 1, 88, *to ravage*, Dem. 442, 25, in pass.: also *to tear asunder, rend in pieces, destroy*, Hdt. 7, 10, 8, Eur. Bacch. 739, Ar. Av. 338, etc.: *to disperse* tumours, etc., Gal.—II. = *διαφέρω* I. 1, *to carry through* or *across, from one place to another*, in Pass., *πρόσοδος ἀπὸ ξυμμάχων δ.*, Thuc. 6, 91.—III. a sense peculiar to this form is *to throw off by perspiration*, derived from the *passage* of food *through* the body, Gal.: hence *διαφορητικός*. Hence

Διαφόρημα, *ατος, τό*, *a thing divided, torn to pieces, scattered*, LXX.

Διαφόρησις, *εως, ἡ*, (*διαφορέω*) *a division, plundering*, Plut.—II. *perspiration*, Gal.—III. *perplexity*, Plut.

Διαφορητικός, *ή, όν*, (*διαφορέω*) *promoting perspiration, diaphoretic*, Gal.

Διαφορία, *ας, ἡ*,=*διαφορά*, Dion. H.

Διάφορος, *ον*, (*διαφέρω*) *different, separate, unlike*, Hdt. 2, 83; 4, 81.—2. *differing* or *disagreeing* with another, *τινί*, Eur. Med. 579: esp. in hostile sense, *at variance with*, Hdt. 5, 75, etc.: hence c. gen., *δ. τινός*, one's *adversary*, Dem. 849, 10.—II. *distinguished, superior, excellent*, Antiph. 'Ομοπατρ. 1.: hence—2. *making a difference to one, advantageous, profitable, important*, *δ. ἑτέρου μᾶλλον*, Thuc. 4, 3.—II. as subst., *τὸ διάφορον*, has every signf. of *διαφορά*—1. *difference*, Hdt. 2, 7: *disagreement*, Thuc. 2, 37, in plur.—2. *interest, advantage*, Hipp.—3. *expense*, Theophr. Char. 10.—4. *profit, money*, Polyb.—IV. adv. -*ρως*, *with a difference, variously*, Thuc. 6, 18.—2. *excellently*, Dem. 761, 26. Hence

Διαφορότης, *ητος, ἡ*, *difference, variety*, freq. in Plat.

Διάφραγμα, *ατος, τό*, *a partition wall*, Thuc. 1, 133.—II. *the muscle which divides the thorax from the stomach, the midriff*, Gal., called in older Greek *φρένες*, Plat. Tim. 70 A: from

Διαφράγνυμι, f. -*φράξω*, (*διά, φράγνυμι*) *to divide by a hedge* or *partition, fortify, bar*, Plut.

Διαφρᾰδής, *ές*, *distinct*, of sound. Adv. -*έως*, Hipp.: from

Διαφράζω, (*διά, φράζω*) *to tell, point out distinctly*, *τινί τι*, Il. 18, 9, Od. 6, 47, and later Ep., always in Ep. aor. *διεπέφραδον*.

Διαφράσσω, Att. -*ττω*, f. -*ξω*,=*διαφράγνυμι*, Hdn.

Διαφρέω, f. -*φρήσω*, Ar. Av. 194, Thuc. 7, 32, (*διά, φρέω*) *to let through, let out*. (The root is only found in compos. with *διά, εἰς, ἐκ*.)

Διαφρίσσω, strengthd. for *φρίσσω*.

Διαφροντίζω, f. -*ίσω* Att. -*ῐῶ*, (*διά φροντίζω*) *to meditate on, attend to*, *τί*, Hipp.; *to think out, to devise, invent*, *τὸ δρᾶμα*, Ael.: absol., Epicr. Incert. 1, 22: *to take care of*, *τινός*, Arist. Pol.

Δίαφρος, *ον*, (*διά, ἀφρός*) *all foamy*, Galen.

Διαφρουρέω, *ῶ*, (*διά, φρουρέω*) *to keep one's post*: metaph., *διαπεφρούρηται βίος*, Aesch. Fr. 247.

Διαφυάς, *άδος, ἡ*,=*διαφυή*, v. l Diod.

Διαφυγγάνω,=*διαφεύγω*, Thuc. 7, 44.

Διαφῠγή, *ῆς, ἡ*, (*διαφεύγω*,) *a refuge, means of escape*, *τινός*, from a thing, Plat. Prot. 321 A.

Διαφῠή, *ῆς, ἡ*, (*διαφύω*) *any natural partition* or *break*, as *the knees* or *joints* in grasses, *the joints* in bodies, Plat. Phaed. 98 C: *a cleft, division*, as in nuts, Xen. An. 5, 4, 29.—II. *a layer* of something *running through* another, *a stratum* or *vein* of earth, stone, metal, Theophr.

Διαφῠλακτέος, *έα, έον*, verb. adj. from *διαφυλάσσω*, *to be watched, preserved*, Xen. Cyr. 5, 3, 43.

Διαφῠλακτικός, *ή, όν*, *fit for watching, preserving*, Def. Plat. 412 A: from

Διαφῠλάσσω, -*ττω*, f. -*ξω*, (*διά φυλάσσω*) *to watch carefully, preserve, defend*, Hdt. 2, 121, 1, etc. and Att.

Διάφυξις, *εως, ἡ*,=*διάφευξις*, Plut.

Διαφῡράω, *ῶ*, f. -*άσω*, (*διά, φυράω*,) *to knead together*. [*ᾱσω*]

Διαφῡσάω, *ῶ*, (*διά, φυσάω*) *to blow* or *breathe through*, Luc.—II. *to blow away*. Pass. *to be scattered to the winds, vanish away*, Plat. Phaed. 77 D, 80 D. Hence

Διαφύσησις, *εως, ἡ*, *a blowing through* or *away*: *evaporation* from the body, Arist. Probl. [*ῡ*]

†Διαφῠσῐκεύομαι, (*διά, φυσικεύομαι*) *to enquire into the nature of things*, Jul. ap. Gal.

Διάφῠσις, *εως, ἡ*, (*διαφύω*) *a growing through, bursting of the bud*.—II. = *διαφυή*, Hipp.

Διαφύσσω, f. -*ξω*, aor. *διήφῠσα*, Od., (*διά, ἀφύσσω*) *to draw out, draw off*, as liquids, Od. 16, 110, with collat. notion of waste: but, *πολλὸν*, (*σῦς*) *διήφυσε σαρκὸς ὀδόντι*, he *tore asunder, ripped up* much flesh with his tusk, Od. 19, 450, cf. Il. 13, 508, and v. *ἀφύσσω*.

Διαφῠτεύω, (*διά, φυτεύω*) *to set out at regular intervals, to plant in orde* Ar. Fr. 162.

Διαφύω, the pres. used only in pass *διαφύομαι*, (*διά, φύω*) *to grow through*, *between,* or *across,* Theophr.—2. *to be scattered, disperse,* Emped. 38.—B. in same signf. we have intr. aor. *διέφῡν, χρόνος διέφυ,* Lat. *tempus intercessit,* Hdt. 1, 61, and the perf. *διαπέφῡκα,* Theophr.: but in late prose, *διαπέφυκα, to be grown through with, closely connected with, τινός,* Plut. [ῡ, except in pres. and impf.]

Διαφωνέω, ῶ, (*διά, φωνέω*) *to sound apart, to be dissonant, differ in tone, voice,* opp. to *συμφωνέω,* Plat. Gorg. 482 B: in genl., *to disagree,* Id. Phaed. 101 D: *διαφωνεῖ τι τῶν χρημάτων,* the accounts *disagree, are not balanced,* Polyb.: *δ. τινί, to disagree with* one: *to be incongruous, opposed to, ἀλλήλοις,* Arist. Pol. Pass. *διαφωνεῖται, it is disputed,* Dion. H.—II. *to breathe one's last, die,* LXX.: *to perish, be lost,* Diod. Hence

Διαφώνησις, εως, ἡ,=*διαφωνία.*

Διαφωνητικός, ή, όν, (*διά φωνέω*) *inclined, leading to disagreement.*

Διαφωνία, ας, ἡ, *difference in sound* or *voice, discord:* hence *difference, opposition,* Plat. Legg. 689 A: opp. to *ὁμοφωνία.*

Διάφωνος, ον, (*διά, φωνή*) *discordant, different,* Diod. Adv. -νως.

Διαφώσκω, Ion. for *διαφαύσκω,* which is v. l. in Hdt. 3, 86.

Διαφωτίζω, f. -ίσω Att. -ῐῶ, (*διά, φωτίζω*) *to enlighten,* Plut.: *βίᾳ διαφωτίσαι τόπον, to clear* a place, *make room* by force, Id.

Διαχάζω, (*διά, χάζω*) act. only in Xen. An. 4, 8, 18, Schn. in intr. sign. *to draw back, to recoil:* usu. as dep. mid. *διαχάζομαι,* f. *-άσομαι, to draw back, separate one's self,* Xen. Cyr. 7, 1, 31: cf. *ἀναχάζω.*

Διαχαίνω, f. -χᾰνῶ, (*διά, χαίνω*) *to gape wide, yawn,* Plut.

Διαχάλασις, εως, ἡ, *a disruption, disunion* of the bones in the skull, etc., Hipp.; and

Διαχάλασμα, ατος, τό, *a gap, hiatus,* Dion. H.: from

Διαχᾰλάω, ῶ, f. -άσω, (*διά, χαλάω*) *to loosen, relax, τὸ σῶμα,* Epicr. Antil. 2, 19: *δ. μέλαθρα, to open, unbar,* Eur. I. A. 1340.—II. *to make supple by exercise,* Xen. Eq. 7, 11.—III. intr. *to be loosed, relaxed,* Hipp.

†**Διαχανεῖν**, 2 aor. inf. act. from *διαχαίνω.*

Διαχᾰράσσω, Att. -ττω, f. -ξω, (*διά*) *χαράσσω*) *to cut in pieces, divide,* Dion. H.: *to hew out, carve, engrave,* Plut.

Διαχᾰρίζομαι, f. *-ίσομαι* Att. *-ῐοῦμαι,* (*διά, χαρίζομαι*) dep. mid., *to distribute as presents,* Diod.

Διαχάσκω,=*διαχαίνω,* Ar. Eq. 533.

Διαχειμάζω, f. -άσω, (*διά, χειμάζω*) *to winter, pass the winter,* Thuc. 7, 42.

Διαχειρίζω, f. -ίσω Att. -ῐῶ, (*διά, χειρίζω*) *to have in hand, conduct, manage,* Plat. Gorg. 526 B, and Xen.: so too Mid. in Hipp., Polyb., etc.—II. in Mid. also, *to lay hands on, to slay,* Polyb. and N. T. Hence

Διαχείρισις, εως, ἡ, *management, administration,* Thuc. 1, 97.

Διαχειρισμός, οῦ, ὁ,=foreg., Hipp.

Διαχειροτονέω ῶ, (*διά, χειροτονέω*) *to decide, choose between two* persons or things *by show of hands,* or in genl. *by open vote,* Dem. 1152, 9, and so in Mid., Xen. Hell. 1, 7, 34. Pass. *to be so elected,* Plat. Legg. 755 D: cf. *διαψηφίζομαι.*—II. later, in genl. *to choose, elect,* Joseph. Hence

Διαχειροτονία, ας, ἡ, *a decision, choice between two* persons or things, *δ. ποιεῖν*=foreg., Dem. 707, 25: *δ. διδόναι,* to put the question for decision, Aesch. 59, 13.

Διαχέω, f. -χεύσω, Ep. *διαχεύω,* (*διά, χέω,*) *to pour, scatter different ways,* Hom., only in 3 plur. aor. Ep. *διέχευαν,* of the *cutting up, dismembering* a victim, Il. 7, 316, Od. 3, 456, etc.—2. *to pour out, dissolve:* and of metals, *to soften, melt:* also *to disperse,* Hdt. 2, 150.—3. metaph., *to confound, τὰ βεβουλευμένα,* Hdt. 8, 57. B. Pass. *to flow through* or *out,* Hdt. 6, 119: *to be melted,* Xen.—2. *to melt away, perish, fall to pieces,* of a corpse, Hdt. 3, 16: *to be dispersed,* of humours, Hipp.—3. metaph. *to be melted with delight, much pleased,* Plat. Symp. 206 D, and Plut.: also *διακεχυμένος τρυφῇ,* Lat. *diffluens mollitie.*

Διαχλαινόω, ῶ, strengthd. for *χλαινόω,* Nonn.

Διαχλευάζω, strengthd. for *χλευάζω,* Dem. 1221, 26.

Διαχλιαίνω, f. *-ανῶ,* strengthd. for *χλιαίνω,* Hipp.

Διαχλῐδάω, ῶ, strengthd. for *χλιδάω,* part. perf. *διακεχλιδώς=διακεχυμένος τρυφῇ,* Archipp Incert. 3.

Διάχλωρος, ον, (*διά χλωρός*) *with a shade of livid green,* Philo.

Διαχόω, old regul. form for *διαχώννυμι,* only found in Hdt. 8, 97, in inf., *διαχοῦν τὸ χῶμα, to complete* the mound: the other tenses belong to *διαχώννυμι.*

Διαχράομαι, f. *-ήσομαι,* with Dor. 3 sing. *διαχρησεῖται,* Theocr. 15, 54, dep. mid.:—I. c. dat. rei, *to use constantly* or *habitually, δ. ὀνόματι, γλώσσῃ, τρόπῳ ζωῆς,* etc., Hdt.: also, like Lat. *uti,* of passive states, *to meet with, suffer under, συμφορῇ μεγάλῃ, μόρῳ, ὀλέθρῳ,* Lat. *affici* morte, Hdt.—II. c. acc. pers., *to use up, destroy, slay,* Hdt. 1, 24, 100, etc., Thuc. 3, 36.

Διαχρέομαι and *διαχρέωμαι,* Ion. for *διαχράομαι.*

†**Διαχρησεῖται**, Dor. 3 sing. fut. mid. from *διαχράομαι.*

†**Διάχρηστος**, ον, strengthd. for *χρηστός,* Lync. ap. Ath. 109 D.

Διάχρισμα, ατος, τό, *an unguent* or *anointing,* Medic.; and

Διάχριστος, ον, *anointed,* Diosc.: from

Διαχρίω, f. *-ίσω,* (*διά, χρίω*) *to anoint, besmear all over,* Hipp. [ῑ]

Διάχρῡσος, ον, (*διά, χρυσός*) *inlaid* or *interwoven with gold, ἐσθῆτες,* Polyb.

Διαχρώννυμι, f. -χρώσω, (*διά, χρώννυμι*) *to paint, daub over.*

Διάχῡλος, ον, (*διά, χυλός*) *very juicy, succulent,* Arist. H. A.

Διάχῠσις, εως, ἡ, (*διαχέω*) *a pouring forth,* Plut.: *a spreading abroad, wasting,* Theophr.: metaph. *relaxation, enjoyment,* Plat. Crat. 419 C. Hence

Διαχῠτικός, ή, όν, *able to dissolve, scatter,* Plat. Tim. 60 B: hence, *prodigal.*

Διαχώννυμι, f. -χώσω,=*διαχόω,* q. v.—II. *to separate by a mound,* Strab.

Διαχωρέω, ῶ, (*διά, χωρέω*) *to go asunder,* Arr.—II. *to go through, δι' ὕδατος καὶ γῆς,* Plat. Tim. 78 A: c. gen., Philostr.; *to pass through,* as excrement, Hipp.; hence impers., *κάτω διεχώρει αὐτοῖς,* they laboured under *diarrhoea,* Xen. An. 4, 8, 20, cf. Plat. Phaedr. 268 B.—2. of coins, *to pass, be current,* Luc.—II. c. acc., *to pass, eject,* Arist. Part. An. Hence

Διαχώρημα, ατος, τό, *excrement,* Strab.

Διαχώρησις, εως, ἡ,=foreg., Hipp.

Διαχωρητικός, ή, όν, (*διαχωρέω*) *easy of digestion, promoting it,* Hipp.

Διαχωρίζω, f. -ίσω Att. -ιῶ, perf. pass. *διακεχώρισμαι,* (*διά, χωρίζω*) *to separate,* Xen. Oec. 9, 7: in mid. *to separate one's self, to withdraw,* Plat. Tim 59 C. Hence

Διαχώρισις, εως, ἡ, *a separation.*

Διαχώρισμα, ατος, τό, *a cleft, interval, division,* Bast. Greg. p. 543.

Διαχωρισμός, οῦ, ὁ,=*διαχώρισις.* Joseph.

Διαχωριστικός, ή, όν, (*διαχωρίζω*) *apt to divide* or *separate.*

Διάχωσις, εως, ἡ, (*διαχώννυμι*) *the making of a mound,* Diod.

Διαψαίρω, (*διά, ψαίρω*) *to wipe thoroughly,* Valck. Phoen. 1399.—II. *to blow asunder, blow away, πλεκτάνῃ καπνοῦ,* Ar. Av. 1717.

Διαψάλλω, strengthd. for *ψάλλω,* Eupol. Bapt. 1.

Διάψαλμα, used by the LXX. in the Psalms for the Hebr. *Selah:* for its various interpretations, v. Suicer in voc.

Διαψαύω, strengthened for *ψαύω,* Plut.

Διαψάω, f. *-ήσω,* (*διά, ψάω*) *to scratch through.*

Διαψέγω, f. -ξω, strengthd. for *ψέγω,* Plat. Legg. 639 A.

Διαψεύδω, (*διά, ψεύδω*) *to deceive utterly,* Dem. 1482, 26: so too in mid., Andoc. 6, 38. But *διαψεύδομαι* also as pass.; pf. *διέψευσμαι:* aor. *διεψεύσθην: to be deceived, mistaken,* Isocr. 82 A.: *τινός, in* a person or thing, Xen. Mem. 4, 2, 27, Dem. 626, 24. Hence

Διάψευσις, εως, ἡ, *deceit,* Stob. Ecl. 2, 220.

Διαψηλᾰφάω, ῶ, (*διά, ψηλαφάω*) to *handle* a thing, Lat. *pertrectare,* LXX.

Διαψηφίζομαι, f. *-ίσομαι* Att. *-ιοῦμαι,* (*διά, ψηφίζομαι*) dep. mid.: *to vote in order with ballots* (*ψῆφοι, calculi*), *to give one's vote, περί τινος,* Plat. Legg. 937 A.—II. *to vote, decide by vote,* Lys. 175, 10. Hence

Διαψήφισις, εως, ἡ, *a putting to the vote, collection of the votes,* Plat. Legg. 958 A.—2. *a decision by ballot, δ. ποιεῖν*=foreg., Lys. 123, 18.

Διαψηφισμός, οῦ, ὁ,=foreg., Ath.

Διαψηφιστός, ή, όν, *elected by vote,* Arist. Rhet. Al.

Διαψῐθῠρίζω, *to whistle* or *hiss through.*—II. intr. *to whisper among themselves,* Polyb.

Διαψυκτικός, ή, όν, *a cooling, refreshing,* Hipp.; and

Διάψυξις, εως, ἡ, *a cooling,* Plut.: from

Διαψύχω, f. -ξω, (*διά, ψύχω*) *to cool, refresh,* Hipp.: *to air, to ventilate, dry and clean, ναῦς,* Thuc. 7, 12; so of misers bringing out their hoards, Xen. Cyr. 8, 2, 21, Theophr., etc.—2. *to dry up, to destroy,* Plut. Lys. 23. [ῡ]

Διάω,=*διάημι, to blow through,* Od. 5, 478; 19, 440. [ᾰ]

Δίβᾱμος, ον, (*δίς, βῆμα, βαίνω*) *two-legged,* Eur. Rhes. 215.

Δίβᾰφος, ον, (*δίς, βάπτω*) *twice-dipped, double-dyed,* esp. of purple cloth, Horace's *lanae bis murice tinctae: ἡ δ.,* sub. *ἐσθής, a robe of the rarest purple,* Cic. Fam. 2, 16; cf. *δευτεροπουργός.*

Διβολία, ας, ἡ, (*δίς, βάλλω*)=*δίβολος χλαῖνα,* Plut.—II. *a double-edged lance, halbert,* Ar. Fr. 401.

Διβόλιον, ον, τό,=foreg. II., in Plut. Mar. 25, of a German weapon perh.=the *framea* of Tacit. Germ. 6.

Δίβολος, ον, (*δίς, βάλλω*) *twice-thrown: δ. χλαῖνα,* a garment *doubled,* and so *twice thrown over the body,* Lat. *duplex pænula.*—II. *two-pointed* or *edged,* Eur. Rhes. 374.

Δίβρᾰχυς, εια, υ, (δίς, βραχύς) *of two short syllables*, Gramm.

Δίβροχος, ον, (δίς, βρέχω) *twice soaked* or *moistened*, Diosc.: δ. ἔλαιον, oil *made by twice pressing*.

Διγᾰμέω, ῶ, (δίγαμος) *to marry a second time*, Eccl. Hence

Διγᾰμία, ας, ἡ, *a second marriage*, Eccl.

Δίγαμμα, τό, *the Digamma*, v. sub Γ.

†Δίγαμμον, τό,=foreg.

Δίγᾰμος, ον, (δίς, γαμέω) *married to two people, adulterous*, Stesich. 74. —II. *married a second time*, Eccl.

Διγενής, ές, (δίς, γένος) *of double descent*.—II. *of doubtful sex*.

†Δίγηροι, ων, οἱ, *the Digēri*, a Thracian nation, Polyb. 13, 10, 8.

Δίγληνος, ον, (δίς, γλήνη) *with two eye-balls*, Theocr. Ep. 6.

Δίγλῠφος, ον, (δίς, γλύφω) *with two-fold carving, doubly indented*.

Δίγλωσσος, ον, Att. -ττος, (δίς, γλῶσσα) *speaking two languages*, Lat. *bilinguis*, Thuc. 8, 85, cf. 4, 109: hence —2. as subst., ὁ δίγλ., *an interpreter*, Plut. — II. *double-tongued, deceitful*, LXX.

Δίγνωμος, ον, (δίς, γνώμη) *doubtful, undecided*.

Διγονία, ας, ἡ, *a twin birth* or *a second birth*, Arist. Gen. An.: from

Δίγονος, ον, (δίς, *γένω) *twice-born*, epith. of Bacchus, Anth.—II. *twin*; and so in genl. *double*, μάσθλης δ., Soph. Fr. 137: δ. σώματα, *two bodies*, Eur. El. 1178: but—III. parox. διγόνος, ον, act. *bearing twice* or *twins*.

Δίγῠος, ον, poet., also δίγυιος, (δίς, γύα) *of two hides of land*.

Δίδαγμα, ατος, τό, (διδάσκω) *that which is taught, instruction*, Ar. Nub. 668.—II. *a thing which teaches, means of instruction*, Eur. Bell. 13.

Διδακτέον, verb. adj. from διδάσκω, *one must teach*, Plat. Rep. 452 A.

Διδακτήριος, ον,=sq.: τὸ διδακτήριον, *a proof*, Hipp.

Διδακτικός, ή, όν, (διδάσκω) *apt to teach, skilled in teaching*, N. T.

Διδακτός, ή, όν, also ος, ον, Plat. Eryx. 398 D (διδάσκω):—I. of things, *taught, learnt: that can be taught* or *learnt*, Pind. N. 3, 71, Plat., etc.—2. *that ought to be taught*, Soph. Tr. 64. —II. of persons, *taught, instructed*, LXX. Adv. -τῶς.

Δίδακτρον, ου, τό, in plur. *the teacher's fee*, Lat. *Minerval*.

Διδακτυλῐαῖος, αία, αῖον, *two fingers long* or *broad*, Gal.: from

Διδάκτῠλος, ον, (δίς, δάκτυλος) *two-fingered, two-toed*. — II. = foreg., Theophr.

Δίδαξις, εως, ἡ, (διδάσκω) *teaching, instruction*, Eur. Hec. 600: *doctrine*, Eccl.

†Δίδας, ὁ, *Didas*, an Aegyptian of Arsinoe, conqueror at the Olympic games, Paus.

Διδασκᾰλεῖον, ου, τό, *a teaching-place, school*, Soph. Fr. 779, Thuc. 7, 29.—II. in plur.=δίδακτρα, Vit. Hom. 26: from

Διδασκᾰλία, ας, ἡ, (διδάσκω) *teaching, instruction*, Even. 1: *education, training*, Xen. Cyr. 8, 7, 24: δ. ποιεῖσθαι and παρέχειν, to be a lesson to one, Thuc. 2, 42, 87: but in good Att. more usu. διδαχή or δίδαξις.—2. *an admonition, warning: announcement by words*, Arist. Poet. 19, 6.—II. *the preparation, rehearsing* of a chorus etc., δ. τῶν χορῶν, Plat. Gorg. 501 E, Plut.: also *the drama so produced, the Tetralogy acted together*, v. διδάσκω II.: hence—III. διδασκαλίαι or περὶ διδασκαλιῶν, *Catalogues of the Dramas*, their writers, dates, and success, Arist. Ap. Diog. L. Hence

Διδασκᾰλικός, ή, όν, *fit for teaching, instructive*, Plat. Crat. 388 B, Xen. Mem. 1, 2, 21. Adv. -κῶς, Plat. l. c.

Διδασκάλιον, ου, τό,=δίδαγμα, *a thing taught, science, art*, Wess. Hdt. 5, 58.—II. in plur.,=δίδακτρα, Plut.

Διδάσκᾰλος, ου, ὁ and ἡ, (δίδασκω) *a teacher, master*, H. Hom. Merc. 556: εἰς διδασκάλου (sc. οἶκον) φοιτᾶν, *to go to school*, oft. in Plut., Schäf. Greg. p. 45: *a dithyrambic* or *dramatic poet* was called χοροῦ διδάσκαλος, or simply διδάσκαλος, Ar. Av. 912, Ach. 628, because he himself *superintended the rehearsals and taught the actors*, (χορός): cf. χοροδιδάσκαλος and διδάσκω II.

†Διδασκαλώνδας, α and ου, ὁ, *Didascalondas*, masc. pr. n., a Cretan, Polyb. 16, 37, 3.

Διδασκῆσαι, poet. for διδάξαι, inf. aor. of sq., Hes.

Δῐδάσκω, redupl. form from root ΔΑ-, δάημι: fut. διδάξω, poet. διδασκήσω, Voss. H. Hom. Cer. 144, Hes. Op. 64, Pind. P. 4, 386: perf. δεδίδαχα. *To teach*, τινά, a person, τι, a thing, Hom., etc.: hence c. dupl. acc., ἱπποσύνας σε ἐδίδαξαν, *they taught thee riding*, Il. 23, 307, cf. Od. 8, 481: so too in Att., as Eur. Hipp. 252, Xen. Mem. 1, 2, 10: also δ. τινὰ περί τινος, Ar. Nub. 382: c. acc. pers. et inf., θεοί σε διδάσκουσι ὑψαγόρην ἔμεναι, teach thee to be..., Od. 1, 384: and c. inf. alone. Ἄρτεμις δίδαξε βάλλειν ἄγρια πάντα, she *taught how* to shoot, Il. 5, 51: also with inf. omitted, διδάσκειν τινὰ ἱππέα (sc. εἶναι) *to teach* one *to be..., train* one *as* a horseman, Plat. Meno 94 B; so δ. τινὰ σοφόν, κακόν, Elmsl. Heracl. 575, Stallb. Plat. Prot. 327 C.—B. but in mid., *to have* one *taught*=διδάσκειν δι' ἑτέρου, so διδάσκεσθαί τινα ἱππέα, Plat. Meno 93 D, cf. Pors. and Herm. Med. 297, Ruhnk. Tim.: the act. is sometimes so used, Hemst. Ar. Plut. p. 4, and conversely the mid. simply=Act., Pind. O. 8, 77, Ar. Nub. 783.—2. in mid. like pass., *to teach one's self, learn*, Soph. Ant. 356.—C. pass. *to be taught, to learn*, c. gen., διδασκόμενος πολέμοιο, *trained, skilled in war*, Il. 16, 811, cf. *δάω: also c. acc., φάρμακα πρός τινος δεδιδάχθαι, *to learn* medicine from one, Il. 11, 831, and so Hdt. 3, 81; c. inf., Hdt. 2, 69, etc.—II. διδάσκειν, like *docere fabulam*, is pecul. used of the dithyrambic and scenic poets, *who taught the actors* their parts, and superintended the whole *getting up and bringing out* of their pieces, δ. διθύραμβον, δρᾶμα, Hdt. 1, 23; 6, 21; also διδάξασθαι χορόν, Simon. 54, cf. *Böttiger, quid sit docere fabulam*, 1795 (Opusc. p. 284.)

Διδαχή, ῆς, ἡ,=δίδαξις, *teaching*, Hdt. 3, 134, Thuc., etc.: Ps.-Phoc. 83.

Δίδημι, Ep. collat. form from δέω, *to bind, fetter*, as τίθημι from *θέω: hence 3 sing. imperf. δίδη, for ἐδίδη, Il. 11, 105: Pors. would also read διδέντων, 3 plur. imperat. pres. for δεόντων, Od. 12, 54; and 3 pl. indic. διδέᾱσι occurs as v. l. for δεσμεύουσι in Xen. An. 5, 8, 24. [δῐ]

†Δίδοι, pres. imper. Dor. for δίδοθι, Pind. Ol. 1, 136.

Διδοῖ, Ion. for δίδωσι, 3 sing. pres. from δίδωμι, Hom.

†Διδοῖς, Ion. for δίδως, 2 sing. pres. from δίδωμι, Hom.

†Δίδοισθα,=foreg., Il.

Διδοῦναι, Ep. for διδόναι, inf. pres. from δίδωμι, only Il. 24, 425.

Διδράσκω, *to run away, escape*, only used in compos., e. g. ἀποδιδράσκω, διαδιδράσκω, f. -δράσομαι [ᾱ]: perf. -δέδρᾱκα: aor. 2 -έδρᾱν, inf. -δρᾶναι, part. -δράς, imperat. -δρᾶθι, subj. -δρῶ, opt. -δραίην: Ion. διδρήσκω, f. δρήσομαι, ἔδρην, etc. (N. B. not to be confounded with the regul. δράω, *to do*.)

Διδραχμιαῖος, α, ον,=sq., Critias 49

Δίδραχμος, ον, (δίς, δραχμή) *of two drachms, worth two drachms, at the price of two drachms*, Arist. Oec.: δ. ὁπλῖται, soldiers *with pay of two drachms a day*, Thuc. 3, 17.—II. τὸ δίδραχμον, *a double drachm*; esp. in plur. *the half-shekel*, paid to the temple treasury at Jerusalem, N. T. Matth. 17, 24, cf. Exod. 38, 26.

†Διδρήσκω, Ion. for διδράσκω.

†Δίδυμα, ων, τά, and οἱ Δίδυμοι, *Didyma* or *Didymi*, a place in the vicinity of Miletus, containing a temple of Jupiter and temple and oracle of Apollo, Hdt. 6, 19, Strab., etc.

†Διδυμαῖον, ου, τό, *temple of Apollo at Didymi*, Plut. Pomp. 24: from

†Διδυμαῖος, α, ον, *of Didymi, Didymēan*, Ζεύς, Nic. ap. Ath. 477 B: Ἀπόλλων, Strab.

Δῐδῠμάνωρ, ορος, ὁ, ἡ, τό, (δίδυμος, ἀνήρ) *touching two* or *both the men*, κακά, Aesch. Theb. 849. [ᾰ]

Διδυμᾱτόκος, ον, Dor. for διδυμητόκος, διδυμοτόκος.

Διδυμᾰχροος, ον, poet. for διδυμόχροος.

Δῐδῠμάων, ονος, ὁ, ἡ, (δίδυμος) *a twin-brother*, Il.: in genl. poet for δίδυμος, usu. in dual or plur. [ᾰ]

†Διδύμεια, ων, τά, *the festival of the Didymēan Apollo*.

†Διδυμεύς, έως, ὁ, = Διδυμαῖος; Ἀπόλλων, Orph.

Διδυμεύω, (δίδυμοι) *to bear twins*, LXX.

†Διδύμη, ης, ἡ, *Didyme*, one of the Lipari islands, Thuc. 3, 88, Strab.—2. fem. pr. n., Anth., Ath.

Διδυμητόκος, ον, Ion for διδυμοτόκος.

†Διδυμίας, ου, ὁ, *Didymias*, masc. pr. n., Ath. 658 D.

Δίδυμνος, poet. for δίδυμος, like ἀπάλαμνος and νώνυμνος, Böckh. Pind. O. 3, 37 (63).

Διδυμογενής, ές, (δίδυμος, *γένω) *twin-born*, Eur. Hel. 206.

Διδυμόζῠγος, ον, and διδυμόζυξ, υγος, ὁ, ἡ, (δίδυμος, ζυγόν) *with a pair of horses: twofold*, Nonn.

Διδυμόθροος, ον, (δίδυμος, θρόος) *double-voiced*, epith. of Echo, Nonn.

†Δίδυμοι, ων, οἱ,=Δίδυμα: also a spot in Argolis with a temple of Apollo, Paus.

Διδυμόκτῠπος, ον, (δίδυμος, κτύπος) *double-sounding, echoing*, Nonn.

†Δίδυμον τεῖχος, τό, (prop. *the double wall*), *Didymon-Tichos*, a town of Caria, Steph. Byz. in pl. Δίδυμα τείχη, *Didyma-Tiche*, a fortress of Mysia, near Cyzicus, Polyb. 5, 77, 8.

Δίδῠμος, η, ον, (and perh. ος, ον, Pind. P. 4, 371, but v. Böckh Not. Crit. p. 130), *double, twofold*, Od. 19, 227, Il. 23, 641, and freq. in Att.: δ. κασίγνητος, *a twin*-brother, Pind. N 1, 56: hence δίδυμοι, *twins*, for which δίδυμα was also used, Hdt. 5, 41; 6 52.—II. οἱ Δίδ., *Gemini, the Twins* the constellation, Arat.—2. οἱ δ., *the testicles*, Anth. (From δύο, δίς.) [ῐ]

†Δίδῠμος, ου, ὁ, *Didymus*, a celebrated grammarian of Alexandria Ath. 56 D.

Διδυμότης, *ητος, ἡ*, (δίδυμος) *doubling, duality*, Plat. Phileb. 57 D.

Διδυμοτοκέω, *ῶ*, *to bear twins*, Hipp.: and

Διδυμοτοκία, *ας, ἡ*, *a bearing of twins*, Arist. Gen. An.: from

Διδυμοτόκος, *ον*, (δίδυμοι, τίκτω) *bearing twins*, Arist. H. A.

Διδυμόχροος, *ον*, contr. *χρους, ουν*, (δίδυμος, χρόα) *two coloured*, Musae.

†**Διδώ**, *όος* contd. *οῦς, ἡ*, *Dido*, daughter of Belus, wife of Sichaeus, and founder of Carthage acc. to Strab. p. 832.

Δίδωθι, Ep. for *δίδοθι*, imperat. pres. from *δίδωμι*, Od. 3, 380.

Δίδωμι, redupl. from the root ΔΟ–, which appears in the deriv. forms, as Lat. *do*, cf. *dedo, dido*: fut. *δώσω*: aor. 1 *ἔδωκα*: perf. *δέδωκα*: aor. 2 *ἔδων*: pf. pass. *δέδομαι*: aor. mid. *ἐδόμην*. Hom. has also 2 and 3 sing. pres. *διδοῖς, διδοῖ*, as if from *διδόω*, as have Hdt. and Hipp.: he has also in Il. 19, 270, 2 sing. *δίδοισθα*, as if from *δίδοιμι*, or acc. to Buttm. Ausf. Gr. § 107, Anm. 8, n., *διδοῖσθα*. The following are also exclus. Homer., imperat. pres. *δίδωθι*, Od. 3, 380, inf. pres. *διδοῦναι*, Il. 24, 425, and fut. *διδώσω, διδώσομεν*, Od. 13, 358; 24, 314. Aor. 2 *δόσκον* for *ἔδων* is Ion.: but the imper. pres. *δίδοι*, as if from *δίδοιμι*, Pind. Ol. 1, 136, and the infin. pres. *διδῶν*, Theocr. 29, 9, are Dor. Hdt. also has 3 imperf. *ἐδίδου* 5, 94.

Orig. signf. *to give, present* (with implied notion of *giving freely, unforced*, opp. to *ἀποδίδωμι*), *τινί τι*, from Hom. downwds. the most usu. construct.: also—2. *to be ready to give, to offer*, Il. 9, 519.—3. of the gods, *to grant, assign, κῦδος*, Hom.; but more usu. of evils, *δ. ἄλγεα, ἄτας, κήδεα*, etc., Hom.: later *εὖ διδόναι*, to give good fortune, Soph. O. T. 1081, and Eur.: so too of the laws, *to permit* or *sanction as a privilege*, *δεδωκότων αὐτῷ τῶν νόμων*, Isae. 63, 8.—4. *to devote, offer to the gods, ἱερά, ἑκατόμβας*, Hom.—5. c. acc. pers. *to give up, surrender*, *ἀχέεσσί με δώσεις*, Od. 19, 167, *ὀδύνῃσί μιν ἔδωκεν*, Il. 5, 397, *Ἕκτορα κυσίν*, Il. 23, 21, *πυρί τινα*, Ib. 183: c. inf. added, *ξεῖνος γάρ οἱ ἔδωκεν...ἐς πόλεμον φορέειν*, gave it him to *wear in* war, Il. 15, 532, *ἔδωκε πιεῖν*, *gave him* to drink, Hdt. 4, 172; also c. inf. pass., *δῶκε τεύχεα θεράποντι φορῆναι*, Il. 7, 149, where *φέρειν* would be equally good, v. Taylor Ind. in Lys. v. Infinit.: this differs from the use of the infin., infr. II.—6. esp. of parents, *to give* their daughter *to wife*, *θυγατέρα ἀνδρί*, Il. 6, 192, Od. 4, 7; and so of Telemachus, *ἀνέρι μητέρα δώσω*, Od. 2, 223; *Σάμηνδε ἔδοσαν αὐτήν*, *settled* her *in marriage* at Same, Od. 15, 367, cf. 17, 442; more fully, *δώσω σοι χαρίτων μίαν ὀπυίειν*, Il. 14. 268: in prose more usu. *ἐκδίδωμι*, Wess. Hdt. 5, 92.—7. but in Att. *διδόναι τινά τινι*, *to grant* another to one's entreaties, *pardon* him at one's request, Xen. An. 6, 4, 31, like *Romulum Marti redonare*, Hor. Od. 3, 3, 33.—8. *διδόναι τινί τι*, *to forgive* one a thing, *remit* its punishment, Lat. *condonare alicui aliquid*, Interpp. ad Eur. Cycl. 296. Dem. 274, 1: *τινί τι εἰς τὴν ψυχήν*, *to put* it in one's head.—9. *διδόναι ἑαυτόν τινι*, *to put* one's self in his hands or power, Thuc. 2, 68. *τινὶ εἰς χεῖρας*, Soph. El. 1348.—10. *δ. ὅρκον*, opp. to *λαμβάνειν*, *to tender* an oath, Isae. 77, 16, v. Arist. Rhet. 1, 15.—11. *δ. ψῆφον, γνώμην*, *to give a vote, an opinion*, Oratt.: but for *δ. διαχειροτονίαν*, cf. sub voce.—12. *δ. λόγον ἑαυτῷ*, *to deliberate*, Hdt. 1, 97, etc.—13. *δ. δίκην*, v. sub *δίκη*.—II. in vows and prayers, c. acc. pers. et inf., *to grant, allow, bring about that...*, esp. in prayers, freq. in Hom. *δὸς ἀποφθίμενον δῦναι δόμον Ἄϊδος εἴσω*, *grant that* he may go..., Il. 3, 322; *δός με τίσασθαι*, *give me to...*, Aesch. Cho. 18; but also c. dat. pers., as Soph. O. C. 1101, Phil. 316. But in this form *δός* is oft. omitted.—III. seemingly intr., *to give one's self up, devote one's self*, *τινί*, esp. *ἡδονῇ*, only in Att., Valck. Phoen. 21, Diatr. p. 233.—IV. the pass. occurs but once in Hom., *οὔ τοι δέδοται πολεμήϊα ἔργα*, deeds of war *belong* not to you, Il. 5, 428: but in Att. it is very freq.

†**Διδῶν**, Dor. for *διδόναι*, pres. inf. act. from *δίδωμι*, Theocr.

Δίδωρος, *ον*, (δίς, δῶρον) *of two hands' breadth*, dub. in Plin.

†**Διδώσω**, Homer. fut. for *δώσω* from *δίδωμι*, Od.

Δῖε, vocat. from *δῖος*, *godlike*, Hom.

Δίε, poet. for *ἔδιε*, imperf. from *δίω*, *to frighten*, Hom. [ῐ]

Διεγγύα, *ας, ἡ*, (διά, ἐγγύη) *surety, bail*.

Διεγγυάω, *ῶ*, f. *-ήσω*, (διά, ἐγγυάω) *to bail, to set free by giving bail*. Pass. *τινά τινι*, *to be bailed* by any one, *set free on* his *security*, *ὀκτακοσίων ταλάντων τοῖς προξένοις δ.*, bailed by their Proxeni for eight hundred talents, Thuc. 3, 70; *ὑπό τινος*, Dem. 1358, 28.—II. *to give in pledge* or *security*, c. gen. pretii, *σώματα χρημάτων*, Dion. H.—III. *διεγγυῶντος Μενεξένου τὸν παῖδα, Πασιὼν αὐτὸν ἑπτὰ ταλάντων διεγγυήσατο*, Isocr. 361 C, is explained, (in act.) *demanding security* for the boy's being produced, (in mid.) *he became security* for him in the sum, v. Interpp., and Att. Process, p. 520, sq. Hence

Διεγγύησις, *εως, ἡ*, *bail, security: a giving of bail*, Dem. 724, 6, v. Att. Process, p. 521.

Διεγείρω, strengthd. for *ἐγείρω*, *to arouse*, Hipp. Hence

Διέγερσις, *εως, ἡ*, *an arousing*.

Διεγερτικός, *ή, όν*, (διεγείρω) *exciting, stimulant*, Sext. Emp.

Διεγρόμενος, *η, ον*, part. aor. pass. syncop. from *διεγείρω*.

Διέδεξε, Ion. aor. 1 for *διέδειξε* from *διαδείκνυμι*, Hdt.

Διέδην, adv. (διΐημι) *throughout, to the end*.

Διέδρᾰμον, aor. 2 of *διατρέχω*, Od.

Διεδρία, *ας, ἡ*, (δίεδρος) *a sitting apart, disagreement*, Lat. *dissidium, dissidentia*, Arist. H. A.

Διέδριον and *δίεδρον*, *ου, τό*, (δίς, ἕδρα) *a seat for two persons*.

Δίεδρος, *ον*, (διά, ἕδρα) *sitting apart*, hence *unfriendly, hostile*, Lat. *dissidens*, opp. to *σύνεδρος*, Arist. H. A.

Διέεργον, poet. imperf. from *διέργω, διείργω*, Il.

Διεζευγμένως, adv. part. perf. pass. from *διαζεύγνυμι*, *separately, severally*.

†**Διεζωσμένος**, *η, ον*, perf. part. pass. *διαζώννυμι*, for wh. Suid. has *διεζωμένος*, Thuc. 1, 6.

Διειδής, *ές*, (διεῖδον) *transparent, clear*, Theophr.

Διεῖδον, aor. 2. inf. *διϊδεῖν*, *διοράω*, supplying the pres., etc.:—*to look through, discern*, *τι*, Ar. Nub. 168: †met., *to see through, comprehend*, (*λόγος*) *οὐ ῥᾴδιος διϊδεῖν*†, Plat. Phaed. 62 B. Pass. *διειδομένη πεδίοιο*, *seen through* or *across* the plain, Ap. Rh.: but the poet. fut. *διείσομαι* in Nic., is better assigned to *δίειμι*, *to go through*. On the Homer. usage v. *διαείδομαι*. Cf. also *διοιδα*.

†**Διείλεγμαι**, perf. of dep. mid. *διαλέγομαι*.

Διειλέω, *ῶ*, (διά, εἱλέω) *to unroll, open*, Plut.

Διειλημμένως, adv. part. perf. pass. of *διαλαμβάνω*, q. v. III. 5, *distinctly, precisely*, Xen. Oec. 11, 25, ubi. al. *διειλημμένος*.

Διειλύσσω, = *διειλύω*.

Διειλύω, (διά, εἱλύω) *to roll apart* or *away*. Mid. *to roll one's self out of, slip away through*, *δόμοιο*, Ap. Rh. 4, 35. [ῡ]

Δίειμι, fut. *διείσομαι*, (διά, εἶμι) *to go about, roam about*, Ar. Ach. 845: *to spread abroad*, *λόγος διήει*, Plut. Ant. 56: in genl. *to go away*, Theophr.—II. c. acc. *to pass through* or *throughout*, *τὸν ἀέρα*, Ar. Av. 1392.—2. hence, *to go through a subject* in speaking or writing, *to narrate, describe, discuss*, Plat. Crito 47 C: also *δ. τῷ λόγῳ*, Id. Gorg. 506 A, cf. *διέξειμι*.

Δίειμι, f. *διέσομαι*, (διά, εἰμί) *to be always*: very dub. in Xen. Mem. 2, 1, 24, where Dind. would read *διοίσει*.

Διεῖπον, inf. *διειπεῖν*, poet. *διαειπεῖν*, fut. in use *διερῶ*, perf. *διείρηκα*, (διά, εἶπον) *to say through, tell at length, detail*, c. acc. Il. 10, 425: in genl. *to explain, declare*, Soph. O. T. 394: *to say expressly, explicitly*, Wolf. Lept. 465, 21.—II. *to speak one with another, converse*, *διαειπέμεν ἀλλήλοισιν*, Od. 4, 215.—III. in mid. *to fix upon*, Arist. Oec.: v. *διερῶ*.

Διείργω, f. *-ξω*, Ep. and Ion. *διέργω*, Ep. also *διεέργω*, (διά, εἴργω) *to keep asunder*, *τοὺς διέεργον ἐπάλξιες*, Il. 12, 424, Arist. H. A.: *to separate, part*, Hdt. 1, 180: *δ. τί τινος* and *τι ἀπό τινος*, *to separate* one from another.—2. *to keep off, ward off*, Plat Legg. 880 B.—II. seemingly intr., *to lie between*, prop. *to cut off from return*, Xen. An. 3, 1, 2.

†**Διείρεαι**, 2 sing. pres. ind. from *διείρομαι*, Od. 4, 492.

†**Διείρεο**, 2 sing. pres. imper. from *διείρομαι*, Il. 1, 550.

Διείρηκα, perf. of *διερῶ, διειπεῖν*, *to say clearly and distinctly*, v. sub *διεῖπον*.

Διείρομαι, poet. for *διέρομαι*, *to question thoroughly, closely, strictly*, *τινά* and *τινά τι*, Hom. *inquire narrowly into*, *τι*, Il. 1, 550, only in pres.

Δῐειρύω, Ion. for *διερύω*, *to draw through, draw across*, *τὰς νέας τὸν ἰσθμόν*, Valck. Hdt. 7, 24, and *τί τινος*, Ap. Rh., cf. *διϊσθμίζω*. [ῠ]

Διείρω, rare perf. *διεῖρκα*, Xen. Cyr. 8, 3, 10, (διά, εἴρω) *to insert, pass* or *draw* a thing *through*, *χεῖρας διὰ τῶν κανδύων*, Xen. l. c.—II. *to string* or *knit together in order*, Diosc.: *λόγος διειρόμενος* = *εἰρόμενος*, q. v.

Διειρωνόξενος, *ον*, (διά, εἴρων, ξένος) *dissembling with one's guests, treacherous under the mask of hospitality*, Ar. Pac. 623; cf. *κατειρωνεύομαι*.

Διεισδύνω and *διεισδύω*, f. *-δύσω*, (διά, εἰσδύνω) *to penetrate, go into and through*, [ῡνω, ῡσω.]

Διέκ, before a vowel *διέξ*, (διά, ἐκ) *right through, through and through*, Il.: v. *διά* A. I. 1, cf. *παρέκ*.

Διεκβαίνω, (διά, ἐκ βαίνω) *to go out* or *pass through*, of a river, *τὰ ὄρη*, Strab.

Διεκβάλλω, (διά, ἐκβάλλω) *to throw out* a thing, *διά τινος*, Gal., *to carry through* or *across*.—II. intr., sub. *στρα-*

ῦν, *to cross, march through*, χώραν, Polyb. Hence

Διεκβολή, ῆς, ἡ, *a throwing through*: *a passing* or *bursting through, a pass*, Polyb.: *a passage out, egress*, Diod. S.

Διεκβόλιον, ου, τό, (διεκβάλλω) *a medicine to produce abortion*, Hipp.

Διεκδίδωμι,=διαδίδωμι, Hipp.

Διεκδῐκέω, ῶ, strengthd. for ἐκδικέω, late.

Διεκδρομή, ῆς, ἡ, (διεκδραμεῖν) a *breaking* or *passing through.*

Διέκδῠσις, εως, ἡ, *a means of escape, refuge*, Ath.: *evasion, trick*, Plut.: from

Διεκδύω, aor. διεξέδυν, (διά, ἐκδύω) *to slip through, get out, escape*, Hipp.

Διεκθέω, f. -θεύσομαι, (διά, ἐκθέω) *to run, escape through*, Arist. Mund.

Διεκθορεῖν, aor. 2 inf. of sq., Opp.

Διεκθρώσκω, (διά, ἐκθρώσκω) *to leap, spring through*, τινός, Clem. Al.

Διεκκύπτω, (διά, ἐκκύπτω) *to peep out*, LXX.

Διεκλάμπω, (διά, ἐκλάμπω) *to shine through*, Heliod.

†Διεκλανθάνομαι, (διά, ἐκ, λανθάνομαι) *to forget utterly*, in tmesis, Qu. Sm. 13, 380, v. Sptzn. Il. Exc. 18, p. LXXXI.

Διεκλύω, (διά, ἐκλύω) *to dissolve, relax*, Gal.

Διεκμηρύομαι, dep., *to unwind*, Philo.

Διεκμυζάω, ῶ, (δία ἐκμυζάω) *to suck out*, Geop.

Διεκπαίω, (διά, ἐκπαίω) *to force one's way through, to break* or *burst through*, τινός, Philostr., τι, Dioxipp. ap. Ath. 100 E.: later, usu. in mid., Kuster Ar. Plut. 805.

Διεκπεραίνω, f. -ᾰνῶ, (διά, ἐκπεραίνω) *to go through with, complete, bring to an end*, Soph. Fr. 572.

Διεκπεραιόω, strengthd. for περαιόω, Strab.

Διεκπεράω, ῶ, f. -ήσω and -άσω, (διά, ἐκπεράω) *to pass out through* or *between*, στήλας Ἡρακλέας, Hdt. 4, 152: *to cross, pass over*, ποταμόν, Hdt. 5. 52, cf. 3, 4; δ. ἐς χθόνα, Aesch. Pers. 485.—II. *to pass by, overlook*, Ar. Plut. 283, v. Schol.—III. *to pass through*, Plat. Tim. 63 A: also δ. τὸν βίον, Eur. Supp. 954.

Διεκπηδάω, ῶ, (διά, ἐκπηδάω) *to leap out, bound, beat*, καρδία, Aristaen.

Διεκπίπτω, fut. -πεσοῦμαι, (διά, ἐκπίπτω) *to fall out, get out through*, τινός, Plut., τι, Heliod.: εἰς τόπον, Diod.

Διεκπλέω, f. -πλεύσομαι: Ion. -πλώω, aor. -έπλωσα, (διά, ἐκπλέω) *to sail out through*, τὸν Ἑλλήςποντον, Hdt. 7, 147; also διά τινος, Id. 4, 42: *to sail out*, Id. 4, 43.—II. in naval tactics, *to break the enemy's line by sailing through it*, so as to be able to charge their ships in flank or rear, Hdt. 6, 15, Thuc. 7, 36, cf. sq. Hence

Διέκπλοος, ου, ὁ, contr. διέκπλους, ου, *a sailing across* or *through, passage across* or *through*, Hdt. 7, 36: δ. τῶν βραχέων, through the shallows, Id. 4, 179.—2. esp. *a breaking the enemy's line* in a sea fight, Hdt. 6, 12, Thuc. 1, 49, ubi v. Arnold, cf. foreg.

Διεκπλώω, Ion. for διεκπλέω, Hdt.

Διεκπνέω, f. -πνεύσω, (διά, ἐκπνέω) *to blow out*, Arist. Mund. Hence

Διεκπνοή, ῆς, ἡ, *a breathing out, exhalation*, Theophr.

Διεκπορεύομαι, strengthd. for ἐκπορεύομαι, Dion. H.

Διεκπτύω, f. -ύσω, (διά, ἐκπτύω) *to spit all round*, Philostr. [ῠσω]

Διέκπτωσις, εως, ἡ, (διεκπίπτω) *a falling* or *running through, escape*, Gal.

†Διεκρέω, (διά, ἐκρέω) *to flow out through.*

†Διέκριθεν for διεκρίθησαν, 3 pl. aor. ind. pass. of διακρίνω.

Διέκροος, ου, ὁ, (διεκρέω) *a channel, means of escape*, Hdt. 7, 129.

Διέκτᾰσις, εως, ἡ, *a stretching out*, Clem. Al.: from

Διεκτείνω, (διά, ἐκτείνω) *to stretch out, extend*, Hipp.

Διεκτέλλω, (διά, ἐκτέλλω) *to arise, grow from*, Nic.

Διεκτέμνω, strengthd. for ἐκτέμνω, Joseph.

†Διεκτρέχω, (διά, ἐκτρέχω) *to run through, to traverse*, Philo.

Διεκφαίνομαι, strengthd. for ἐκφαίνομαι.

Διεκφέρω, strengthd. for ἐκφέρω.

Διεκφεύγω, strengthd. for ἐκφεύγω, Ap. Rh., in tmesis.

Διεκχέω, strengthd. for ἐκχέω, Aretae.

Διέλᾰσις, εως, ἡ, (διελαύνω) *a driving through*, ἥλου, Plut.—II. *a charge* or *exercise of cavalry*, like διϊππασία, Xen. Hipparch. 3, 4: from

Διελαύνω, fut. διελάσω, Att. διελῶ, aor. 1 διήλᾰσα, (διά, ἐλαύνω) *to drive through* or *across*, ἵππους τάφροιο, Il. 10, 564; *to thrust through*, ἔγχος λαπάρης, Il. 16, 318, cf. Hdt. 4, 72.—II. intr. *to drive, ride through, charge as cavalry*, sub. ἵππον, ὄχον, etc., Xen. Hipparch. 3, 6 and 11.—2. ἡμέρα διήλασε, *day broke*, Eur. Heracl. 788.

†Διελέγην 2 aor. pass. of dep. διαλέγομαι, Arist.

Διελέγχω, strengthd. for ἐλέγχω, Plat. Gorg. 457 E, etc.

†Διελέχθην 1 aor. pass. of dep. mid. διαλέγομαι.

Διελθεῖν, inf. aor. of διέρχομαι; Ep. διελθέμεν, Hom.

†Διελθέμεν v. foreg.

Διελινύω, strengthd. for ἐλινύω, Hipp.

Διελίσσω, Att. -ττω, f. -ξω, (διά, ἑλίσσω) *to unfold, expose*, Plut.

Διελκυσμός, οῦ, ὁ, (διελκύω) *a dragging about*, Dion. H.

Διελκυστίνδα, adv., with παίζειν or παιδιά, a game *at pulling and tearing*, like our boys' game of *French and English*, Poll. 9, 112: also, διὰ γραμμῆς παίζειν, Plat. Theaet. 181 A: from

Δῐελκύω,=sq., Ar. Plut. 1036, Plat. Rep. 440 A. [ῠ]

Διέλκω, (διά, ἕλκω) *to tear asunder, pull away* or *through*: of time, *to protract*, Polyb.: with βίον, Plut.=διάγω, and so perh. without it, Ar. Pac. 1131, though there it may mean *to quaff, drink off*, v. Interpp. ad l.

†Διέλοντο 3 pl. 2 aor. mid. of διαιρέω, Hes.

†Διελών 2 aor. part. act. of διαιρέω.

ΔΙ´ΕΜΑΙ, *to speed, press on*, ἵπποι πεδίοιο δίενται, *speed* over the plain, Il. 23, 475, cf. 12, 304. (From an obsol. δίημι, still found in ἐνδίημι, akin to δίω and διώκω.) [ῐ]

Διεμβάλλω, (διά, ἐμβάλλω) *to put through*, LXX.

Διεμμένω, f. -μενῶ, (διά, ἐμμένω) *to last throughout*, Theophr.

Διέμπῖλος, ον, (διά, ἐν, πῖλος) *well capped* or *hatted*, Luc.

Διεμπίμπλημι, (διά, ἐμπίμπλημι) *to fill completely*, LXX.

Διεμπίπτω, strengthd. for ἐμπίπτω, Polyb.

Διεμπολάω, ῶ, (διά, ἐμπολάω) *to make merchandise of, sell, dispose of*, Lat. *divendere*, Eur. Bacch. 512; ἐμπορικὰ πράγματα δ., *to deal in* merchandise, Ar. Ach. 973.—II. *to betray*, Soph. Phil. 579.

†Διέμπορος, ου, ὁ, *Diemporus*, a Boeotarch, Thuc. 2, 2.

Διεμφαίνω, f. -ᾰνῶ, (διά, ἐμφαίνω) *to show through*, Luc.

Διενέγκαι, Ion. -ενεῖκαι, inf. aor. 1 of διαφέρω: διενεγχθῆναι, pass. of same

Διενειλέω, (διά, ἐνειλέω) *to involve, make intricate*, λόγος διενειλημένος, Luc.

Διενεργέω, strengthd. for ἐνεργέω.

Διενθῡμέομαι, (διά, ἐνθυμέομαι) *to consider, reflect*, Eccl.

Διενιαυτίζω, (διά, ἐνιαυτίζω) *to live out the year*, Hdt. 4, 7.

Διενίσταμαι, f. -στήσομαι, (διά, ἐνίσταμαι) *to maintain, assert*, Lob. Phryn. 154.

Δίενος, ον, (διά, ἔνος) *two-year-old* Lat. *biennis*, Theophr.

Διενοχλέω, ῶ, strengthd. for ἐνοχλέω, c. dat. Philo.

Δίενται, 3 pl. from δίεμαι, Il. [ῐ]

Διεντέρευμα, ατος, τό, (διά, ἔντερον) *a looking through entrails*, com. word for *sharp-sightedness*, coined by Ar. Nub. 166.

Διέξ, v. διέκ.

Διεξάγω, (διά, ἐξάγω) *to bring to an end*, Polyb.: *to manage, conduct*, Id.—II. *to pass time, live*, Id. [ᾰ] Hence

Διεξᾰγωγή, ῆς, ἡ, *the transaction of business*, Polyb.—II. *a way of living*, Sext. Emp.

Διεξαιρέω, ῶ, strengthd. for ἐξαιρέω, Dem. Phal.

Διεξᾱΐσσω, contr. διεξᾴσσω, Att. διεξᾴττω, f. -ᾴξω, *to rush* or *spring forth*, Theocr. 13, 23.

Διεξανθίζω, (διά, ἐξανθίζω) *to variegate with flowers*, Eubul. Steph. 4.

Διεξατμίζω, strengthd. for ἐξατμίζω, Hipp.

Διέξειμι, (διά, ἔξειμι) *to go out*, Il. 6, 393.—II. *to go through, pass through*, a country, c. acc., Hdt. 5, 29: also δι' Εὐρώπης, Id. 2, 36, etc.: also c. gen., 12, 25.—2. *to go through* in counting or telling, Hdt. 7, 77, 238, and Plat., cf. δίειμι and διέρχομαι.

Διεξέλᾰσις, εως, ἡ,=διέλασις, Plut.: from

Διεξελαύνω, f. -ελάσω Att. -ελῶ, (διά, ἐξελαύνω) *to drive, ride, march through* or *across* (sub. ἵππον, στρατόν, etc.), c. acc. loci, e. g. τὴν χώρην, τὰς πύλας, Hdt. 3, 11; 5, 52, etc.: also κατά τι, 3, 86, παρά τι, 7, 100.

Διεξελέγχω, strengthd. for ἐξελέγχω, Luc.

Διεξέλευσις, εως, ἡ, (διεξέρχομαι) =διέξοδος.

Διεξελίσσω, Att. -ττω, f. -ξω, (διά, ἐξελίσσω) *to unroll, untie*, Hdt. 4, 67.

Διεξεργάζομαι, (διά, ἐξεργάζομαι) dep., *to complete*, Plat. Legg. 798 D. —II. *to make away with*, Dion H.

Διεξερέομαι, (διά, ἐξερέομαι) *to question closely*, τινά τι, Il. 10, 432.

Διεξερευνάω, ῶ, f. -ήσω, (διά, ἐξερευνάω) *to search out, examine, survey closely*, Böckh Pind. N. 3, 24 (41), and Plat.

Διεξερπύζω,=sq., Arist. Mund.

Διεξέρπω, (διά, ἐξέρπω) *to creep* or *peep out*, Arist. Mund. 6, 20.

Διεξέρχομαι, f. -ελεύσομαι, (διά, ἐξέρχομαι)=διέξειμι, *to go through, pass through*, τὴν χώρην, Hdt. 5, 29, etc.—2. *to go through, get to the end of*, τὴν ὁδόν, Plat. Legg. 822 A, τὴν δίκην, Ib. 856 A: so δ. πόνους, Lat. *exhaurire labores*, Soph. Phil. 1419 also c. part., δ. πωλέων, *to be done selling*, Hdt. 1, 196.—3. *to go through in order*, διὰ τῶν δέκα, Hdt. 5, 92, 3. —4. *to go through in words, set forth*, Hdt. 7, 18, Plat. Legg. 893 A: also περί τινος, Philo.—II. intr. *to be past, gone by*, of time, Hdt. 2, 52, cf. Buttm. Ind. in Dem. Mid., Bremi Dem. Olynth. 2, 5.

Διεξετάζω, strengthd. for ἐξετάζω.

Διεξηγέομαι, strengthd. for ἐξηγέομαι, dub. in Xen. Mem. 4, 2, 12.

Διεξίημι, (διά, ἐξίημι) *to send forth through, to let go through*, c. acc. or διά τινος, Hdt. 1, 207; 5, 29.—II. intr., sub. αὐτόν, of a river, *to empty itself*, ἐς θάλασσαν, Thuc. 2, 102, cf. ἐξίημι.

Διεξικνέομαι, (διά, ἐξικνέομαι) dep., *to arrive at*, Polyb.

†**Διεξιππάζομαι**, (διά, ἐξιππάζομαι) *to ride forth through*, Polyaen.

†**Διεξιστορέω**, ῶ, (διά, ἐξιστορέω) *to narrate at length, fully*, Joseph.

†**Διεξιτέον**, verb. adj. of διέξειμι, *one must go through*, Plat. Tim. 44 D.

†**Διεξιών**, pres. part. of διέξειμι.

Διεξοδεύω, (διά, ἐξοδεύω) *to have a way out, escape*, Hipp.—II. c. acc., *to go through*, λόγον, Sext. Emp.

Διεξοδικός, ή, όν, *fit for going through*; ἱστορία, *copious* narrative, Plut.: τὸ διεξοδικόν, *the vent*, Arist. H. A. Adv. -ῶς. From

Διέξοδος, ου, ἡ, *a way through* or *out, passage*, Hdt. 1, 199, etc.: *the sun's orbit*, Id. 2, 24.—2. *a way out*, and so *issue, event*, βουλευμάτων, Id. 3, 156: *an end*, Polyb.—II. *a detailed narrative, story*, Plat. Prot. 326 A: κατὰ διέξοδον, in *detail*, Gal.—III. *a military evolution*, δ. τακτικαί, Plat. Legg. 813 E.

†**Διεξοίγνυμι**, (διά, ἐξοίγνυμι) *to open entirely, to lay wide open*, c. acc. Qu. Sm. 13, 41.

Διεξοιδέω, ῶ, f. -ήσω, (διά, ἐξοιδέω) *to swell out*, Philostr.

Διεξουρέω, strengthd. for ἐξουρέω, Hipp.

Διεξῠφαίνω, (διά, ἐξυφαίνω) *to weave to the end, finish the web*, Plut.

Διεορτάζω, (διά, ἑορτάζω) *to keep the feast throughout, end it*, Thuc. 8, 9.

Διεπέφρᾰδε, Ep. aor. 2. of διαφράζω, Hom.

Διεπιφώσκω, strengthd. for ἐπιφώσκω, Dion. H.

Διέπρᾰθον, διεπρᾰθόμην, aor. 2 act. and mid. of διαπέρθω, Hom.

Διέπτατο, 3 sing. aor. 2 mid. of διαπέταμαι, Hom.

Διέπω, f. -ψω, (διά, ἕπω) *to manage* an affair, *sway, order, arrange*, τὸ πλεῖον πολέμοιο, Il. 1, 165, στρατόν, Il. 2, 207, ἀνέρας σκηπανίῳ, *to drive* the men *about* with his staff, *drive* them *aside*, Il. 24, 247; also in Hdt., but rare in Att., as Aesch. Eum. 931.

Διέρῡμα, ατος, τό, *a funnel* or *strainer*, Plut.: from

Διερύω, (διά, ἐρύω) *to pour through, strain through*, Plut.

Διεργάζομαι, f. -άσομαι, (διά, ἐργάζομαι) dep. mid., *to work at*, γῆν δ., *to cultivate* it, Theophr.—II. *to do for, destroy, ruin, kill*, Lat. *conficere*, Hdt. 1, 213, etc.: also perf. in pass. signf., διέργαστο τὰ πράγματα, *actum erat de rebus*, Hdt. 7, 10, 3: and so in aor., Eur. Heracl. 174.

Διέργω, Ep. and Ion. for διείργω, Il.

Διερεθίζω, strengthd. for ἐρεθίζω, Polyb. Hence

Διερέθισμα, ατος, τό, *vehement excitement*, App.

Διερείδω, f. -σω, (διά, ἐρείδω) *to prop up*, Plut.—B. mid. *to lean upon*, τινί Eur. Hec. 66: though Ar. Eccl. 150 has it also c. acc., σχῆμα βακτηρίᾳ δ.: but—2. διερείδεσθαι περί τινος, *to push against one another*, i. e. *struggle for a thing*, Polyb.

Διερέσσω, f. διερέσω, aor. διήρεσα, poet. διήρεσσα, (διά, ἐρέσσω) *to row about*, χερσὶ δ., to swim, Od. 14, 351: in genl. *to swing about*, τὰς χέρας, Eur. Tro. 1258.

Διερευνάω, ῶ, f. -ήσω, (διά, ἐρευνάω) *to search through, examine closely, investigate*, Plat. Theaet. 168 E, in pass.; Phaed. 78 A, in mid. Hence

Διερευνητέον, verb. adj., *one must trace out*, Plat. Soph. 260 E.

Διερευνητής, οῦ, ὁ, *a scout* or *vidette*, Xen. Cyr. 6, 3, 2.

Διερίζω, f. -ίσω, (διά, ἐρίζω) *to strive with one another*, Epigr. ap. Gell. mid. *to contend with*, τινί, Plut.

Διερμήνευσις, εως, ἡ, (διερμηνεύω) *an interpretation*, Plat. Tim. 19 C.

Διερμηνευτής, οῦ, ὁ, *an interpreter*, Byzant.: from

Διερμηνεύω, (διά, ἑρμηνεύω) *to interpret, expound*, LXX.

†**Διέρομαι**, (διά, ἔρομαι) in pres. occurs only in Ep. form διείρομαι, q. v.; besides this only aor. (διηρόμην), inf. διερέσθαι, Plat. Phil. 42 E. cf. ἔρομαι and Buttm. Catal. s. v. ἔρομαι.

ΔΙΕΡΟ'Σ, ά, όν, *moist, wet, fresh, juicy*: strictly of plants: and so metaph. of men, *fresh, quick, strong, active*, διερῷ ποδί, Lat. *liquido pede*, Od. 9, 43: διερὸς βροτός, not *living*, merely, but also *lifelike*, Od. 6, 201, where however others δυερός.—II. after Hom. the notion of *wet, liquid*, prevailed: αἷμα, Aesch. Eum. 263; τὸ δ., opp. to ξηρόν, Anaxag. 6; of the air, opp. to λαμπρός, Hipp. 290, 16: of birds, which *float* through the air, Ar. Nub. 337, cf. ἀερονηχής: δ. μέλεα, of the nightingale's notes, Lat. *liquidae voces*, Id. Av. 213. (Akin to διαίνω.)

Διερπύζω,=sq., Opp.

Διέρπω, f. -ψω, (διά, ἕρπω) *to creep* or *pass through*, πῦρ, Soph. Ant. 265.

Διεῤῥιμμένως, adv. part. perf. pass. from διαῤῥίπτω, *in a scattered*, i. e. *careless way*, Polyb.

Διέῤῥωγα, perf. of διαῤῥήγνυμι.

†**Διέρσας**, aor. part. from διείρω, Hipp.

Διέρυθρος, ον, (διά, ἐρυθρός) *shot with red*, like διάλευκος, etc., Diosc.

Δῐερύκω, f. -ξω, (διά, ἐρύκω) *to keep off*, Arat.: *to keep apart, pacify*, Plut. [ῡ]

Διέρχομαι, fut. διελεύσομαι, aor. διῆλθον, (διά, ἔρχομαι) dep. mid.: *to go through* or *across, traverse, pass through*, c. gen., Il. 20, 263; more freq. c. acc., as δ. πῶϋ, ἄστυ, Il. 3, 198; 6, 392, and so Hdt., etc.: δ. βίον, Plat., etc.—2. *to come to the end, arrive at*, βίου τέλος, Pind. I. 4, 7 (3, 23.)—II. intr. *to pass*, as time, διελθόντος χρόνου, Hdt. 1, 8: *to go abroad, prevail*, λόγος, Thuc. 6, 46.—III. *to go through, tell all through*, λόγον, Pind. N. 4, 117, χρησμόν, Aesch. Pr. 874, and Plat., cf., διέξειμι.

Διερῶ, fut., and διείρηκα, perf. of διεῖπον, hence διείρηκεν ὁ νόμος, the law *says expressly*, Wolf. Lept. p. 303.

Διερωτάω, ῶ, f. -ήσω, (διά, ἐρωτάω) *to cross-question*, Plat. Apol. 22 B, etc.

Δίες, οἱ, rare plur. of Ζεύς, Plut.

Δίεσθαι, inf. pass. from δίεμαι, Il.: more usu. in act. signf. as mid. of δίω, Hom. [ῑ]

Διεσθίω, f. διέδομαι, (διά, ἐσθίω) *to eat through*, τι, Hdt. 3, 109: *to consume, corrode*, Plut.

Διεσιαῖος, αία, αῖον, (δίεσις III.) *consisting of demi-semitones*.

Δίεσις, εως, ἡ, (διΐημι) *a passing through one, discharge*, esp. of a liquid, Hipp.—II. *a moistening, soaking*, Diosc. —III. an interval in music, *a quarter-tone*; taken by Arist. Org. *for the least subdivision, the unit* in musical tones, cf. Dict. Antiqq. p. 644.

Διεσκεμμένως, adv. from part. perf. pass. of -σκέπτομαι, *prudently*, Xen. Oec. 7, 18.

Διεσπασμένως, adv. from part. perf. pass. of διασπάω, *intermittedly*, Hipp.

Διεσπουδασμένως, adv. from part. perf. pass. of διασπουδάζω, *diligently* Dion. H.

†**Διεσπούδασται**, v. διασπουδάζω.

Διέσσῠτο, 3 sing. aor. syncop. of διασεύω. Hom.

Διεστραμμένως, adv. from perf. pass. part. of διαστρέφω, *perversely*, LXX.

Διεσφαλμένως, adv. from part. perf. pass. of διασφάλλω, *ill, wrongly*, Epict.

†**Διεσφηκωμένος**, perf. pass. part. from διασφηκόω, Ar. Vesp. 1072.

Διετηρίς, ίδος, ἡ, (διετής) *a space of two years*, LXX.

Διέτηρος, ον,=sq., Welcker Syll. Ep. 183, 21.

Διετής, ές, or διέτης, for the Gramm. differ, (διά, ἔτος) *of* or *for two years*, χρόνος, Hdt. 2, 2: *two years old*: διετές, τό, Lat. *biennium*, hence ἐπὶ δ. *up to two years*, ap. Dem. 1135, 4.—II. (διετίζω) *lasting through the year*, Lat. *perennis*.

Διετήσιος, ον,=foreg. II., θυσίαι, Thuc. 2, 38.

Διετία, ας, ἡ,=διετηρίς, N. T.

Διετίζω, f. -ίσω, (διά ἔτος) *to continue quite through* or *over the year*, of wasps, Arist. H. A.: of plants, *to live through the winter*, Lat. *perennare*, Theophr.

Διέτμᾰγεν, Ep. for διετμάγησαν, 3 pl. aor. 2 pass. from διατμήγω, διατέμνω, Il.: διέτμαγον, 1 sing. aor. act., Od.

Διευεργετέω, ῶ, (διά, εὐεργετέω) *to be a firm friend to*, τινά.

Διευθετέω, ῶ, strengthd. for εὐθετέω. Hence

Διευθέτησις, εως, ἡ, *good order*.

Διευθῡμέω, strengthd. for εὐθυμέω.

Διευθυντήρ, ῆρος, ὁ, (διευθύνω) *a pilot, governor*.

Διευθύνω, f. -ῠνῶ, (διά, εὐθύνω) *to direct, set right, amend*, Luc.

Διευκρῑνέω, ῶ, (διά, εὐκρινέω) *to separate accurately, arrange carefully in order*, Xen. Oec. 8, 6, in Pass.—II. *to examine subtly, analyse, explain*, Polyb.: but in earlier writers this signf. only in mid., as Plat. Parm. 135 B, Dem. 818, 13. Hence

Δῐευκρίνησις, εως, ἡ, *separation, discussion*. [ῐ]

Διευλᾰβέομαι, (διά, εὐλαβέομαι) dep. *to take good heed, beware of, be shy of*, c. acc., Plat. Phaed. 81 E, Legg. 797 A; c. gen., Legg. 843 E. Hence

Διευλαβητέον, verb. adj. *one must take heed of*, ταῦτα, Plat. Rep. 536 A.

Διευνάω, ῶ, f. -άσω, (διά, εὐνάω) *to lay asleep*, βίοτον, Eur. Hipp. 1377.

Διευπρᾱγέω, ῶ, (διά, εὐπραγέω) *to continue fortunate*, Joseph.

Διευρῑπίζω, (διά, εὔριπος) *to be constantly changing like the tide of the Euripus*, Arist. Probl. 25, 22, but rejected by Dind.

Διευρύνω, f. -ῠνῶ, (διά, εὐρύνω) *to dilate, widen*, Hipp.

Διευστοχέω, ῶ, strengthd. for εὐστοχέω, dub. l. Dion. H.

Διευσχημονέω, ῶ, f. -ήσω, (διά, εὐσχημονέω) *to preserve decorum*, Plut.

Διευτελίζω, f. -ίσω, (διά, εὐτελίζω) *to hold very cheap*, Ael.

Διευτονέω, ῶ, f. -ήσω, (διά, εὐτονέω) *to retain one's energies*, Theophr.

Διευτῠχέω, ῶ, f. -ήσω, (διά, εὐτυχέω) *to continue prosperous*, Dem. 1040, 5; πεοί τι, Theopomp. (Hist.) ap. Ath. 531 D

†Διευτυχίδας, ου, ὁ, *Dieutychidas*, masc. pr. n., Plut. Lyc. 2.

†Διεύχης, ους, ὁ, *Dieuches*, a physician, Gal.

†Διευχίδας, α and ου, ὁ, *Dieuchidas*, an historian of Megara, Ath. 262 E.

†Διεφθάρατο, 3 pl. plpf. pass. of διαφθείρω, in Hdt. 8, 90, v. Buttm. Catal. p. 256 n. and διέφθαρτο, 3 sing. plpf. pass. of διαφθείρω, Hdt. 1, 24.

†Διέφθορα, 2 perf. act. of διαφθείρω, Hom.

Δίεφθος, ον, (διέψω) *well boiled*: in genl. *boiled*, opp. to ὀπτός, Hipp.

Διεχής, ές, (διέχω) *separate*, opp. to συνεχής, Plat.

Διεχθρεύω, strengthd. for ἐχθρεύω, τινί, Dion. H.

Διέχω, f. διέξω, (διά, ἔχω) *to go quite through*, ὀϊστὸς ἀντικρὺ διέσχε, the arrow *held on* right through, Il. 5, 100; so too δι' ὤμου ἔγχος ἔσχεν, Il. 13, 520: *to stretch across, reach*, ἐς.., Hdt. 4, 42; 7, 122: hence may be traced—the prose signf. *to divide, keep apart*, Lat. *distinere*, ὁ ποταμὸς δ. τὰ ῥέεθρα, Hdt. 9, 51.—2. *to hold fast*.—II. intrans., *to stand apart, be separated, distant*, Theogn. 970, Xen., etc: hence δ. πολὺ ἀπ' ἀλλήλων, Thuc. 2, 81; ἀλλήλων, Xen. An. 1, 10, 4; διέχοντες ᾖεσαν, they marched *with spaces between man and man*, Thuc. 3, 22.

Διεψευσμένως, adv. part. perf. pass. from διαψεύδομαι, *falsely*, Strab.

Διέψω, f. διεψήσω, (διά, ἕψω) *to boil through, burn*, Hipp.

ΔΙ΄ΖΗΜΑΙ, dep. mid. *to seek out, look for* among many, Hom. and Hdt.: *to seek after, try for* a thing: ἄλλους δ. *to seek* friends for aid, Od. 16, 239, ἕκαστος μνάσθω ἐέδνοισιν διζήμενος, each *rival* strive with wedding gifts, Od. 16, 391; νόστον ἑταίροισιν διζήμενος ἠδ' ἐμοὶ αὐτῷ, *devising means* for a return, Od. 23, 253.—II. *to seek out, seek the meaning of*, τὸ μαντήϊον, Hdt. 7, 142.—III. c. inf., *to demand, require that*.., Hdt. 7, 103. Cf. δίζω, διφάω.—The word is Ep. and Ion., once occurring in Trag., Aesch. Supp. 821; and is one of the few in μι, which retain η in the pass. Hence

Διζήμων, ον, gen. ονος, *seeking out*, Nonn.

Δίζησις, εως, ἡ, *inquiry*, Parmen. ap. Plat. Soph. 237 A.

†Δίζομαι, =δίζημαι, Lob. ad Soph. Aj. p. 180, v. δίζω.

Διζῠγία, ας, ἡ, *a double yoke of draught-cattle*, Geop.: from

Δίζῠγος, ον, (δίς, ζεύγνυμι, ζυγόν) *doubly-yoked, double*, Anth.

Δίζυξ, ζυγος, ὁ, ἡ, =foreg., Il.

ΔΙ΄ΖΩ, *to be in doubt, at a loss*, δῖζε, ἠὲ μάχοιτο, ἦ ὁμοκλήσειε, Il. 16, 713, so δίζω ἤ σε θεὸν μαντεύσομαι, Orac. ap. Hdt. 1, 65: akin to δίζημαι, as we say *to be to seek* in a thing: later, the mid. δίζομαι is actually used for δίζημαι, e. g. Ep. Adesp. 305, 2.

Δίζωος, ον, (δίς, ζωή) *amphibious*.—II. φὼρ δίζωος, epith. of Sisyphus, who returned from Hades, Dosiad. in Anth., cf. Theogn. 702, sqq.

Διηβολία, ας, ἡ, Ion. for διαβολία.

Διήγᾰγον, aor. 2. of διάγω, Od.

Διηγέομαι, (διά, ἡγέομαι) dep. mid. *to set out in detail, describe, narrate*, Ar. Av. 198, Thuc. etc: the perf. pass. διηγῆσθαι, in pass. signf., Luc. Hence

Διήγημα, ατος, τό, *a narrative*, δ. ἀνωφελές, an idle *tale*, Polyb.

Διηγηματικός, ή, όν, (διηγέομαι) *belonging to narrative*, μίμησις δ., imitation *by means of description*, Arist. Poet. Adv. -κῶς, Diog. L.

Διηγημάτιον, ου, τό, dim. from διήγημα, Strab.

Διήγησις, εως, ἡ (διηγέομαι) *narration*, Plat. etc.: in rhet., *the statement of the case*, Arist. Rhet.

Διηγητικός, ή, όν, (διηγέομαι) *inclined to narrative, anecdotes*, or in genl. *to talking*, Arist. Eth. N.

†Διήγυλις, ιος, ὁ, *Diegulis*, a king of Thrace, Strab.

Διηέριος, α, ον, also ος, ον, Ion. for διαέριος.

Διηθέω, ῶ, f. -ήσω, *to strain through, filter, sift*, Lat. *percolare*, Plat. Soph. 226 B, Tim. 45 C: hence—2. *to wash out, cleanse*, οἴνῳ, θυμιήμασι, Hdt. 2, 86.—II. intrans., of the liquid, *to filter through, percolate*, Hdt. 2, 93. Hence

Διήθησις, εως, ἡ, *a straining, filtering*, etc., Theophr.

Διηκονέω, διήκονος, Ion. for διακ., Hdt.

Διηκόσιοι, αι, α, Ion. for διακόσιοι, *two hundred*, Il.

Διηκρῑβωμένως, adv. part. perf. pass. from διακριβόω, *exactly, carefully*, v. l. Plat. Legg. 965 A.

Διήκω, f. -ξω, (διά, ἥκω) *to go through, extend from one place to another*, ἐκ.. εἰς.., Hdt. 2, 106, μέχρι.., 4, 185.—II. c. acc., *to pervade, fill*, πόλιν δ. στόνος, βάξις, Aesch. Theb. 900, Ag. 476: more rarely c. gen., Valck. Phoen. 1099.

Διήλᾰσε, 3 sing. aor. 1 of διελαύνω, Il.

Διῆλθε, 3 sing. aor. 2 of διέρχομαι, Hom.

Διηλιόω, ῶ, (διά, ἥλιος) *to burn up by the sun's heat*, Theophr.

Διηλῐφής, ές, (διά, ἀλείφω) *smeared all over*, Soph. Fr. 148.

†Διηλλαγμένως, adv. part. perf. pass. from διαλλάσσω, *differently*, Diod. S.

Διηλόω, (διά, ἡλόω) *to drive a nail through, nail fast*, LXX.

Διήλῠσις, εως, ἡ, (διέρχομαι) *a passing, crossing*, Ap. Rh.

Διημερεύω, (διά, ἡμέρα) *to stay through the day*, Xen. Cyr. 7, 5, 53.

Διημερόω, ῶ, (διά, ἡμερόω) *to tame thoroughly, cultivate*, γῆν, Theophr.

*ΔΙ΄ΗΜΙ, supposed root of the mid. δίεμαι, q. v.

Διηνεκής, ές, (ἠνεκής, διήνεγκα, διαφέρω) *stretching with an even, unbroken surface*: and so *unbroken, uninterrupted*, Lat. *continuus, perpetuus*, δ. ἀταρπιτός, Od. 13, 195; νῶτα δ., *the whole length* of the chine, Il. 7, 321; ῥῖζαι δ., Il. 12, 134: so of time, Ap. Rh. The adv. διηνεκέως occurs in Od., but only with ἀγορεύειν, to tell *from beginning to end*, Lat. *uno tenore*, e. g. 7, 241; 12, 56; but in 4, 836, *clearly, distinctly*; so δ. καταλέξαι, Hes. Th. 627. The Dor. form is διανεκής, used also in Att., as Plat. Hipp. Maj. 301 B, E, Bekk. Comm. Crit. in Plat. 1, p. 469, Meineke Anaxandr., Αἰσχρ. 1; but we have νόμοι δ., *perpetual* laws, Plat. Legg. 839 A. Adv. -κῶς, Aesch. Ag. 319.

†Διηνέκης, εος contd. ους, ὁ, *Dieneces*, a Spartan, Hdt. 7, 226.

Διήνεμος, ον, (διά, ἄνεμος) *blown through, wind-swept*, πάτρα, Soph. Tr. 327.

Διῇξε, 3 sing. aor. 1 from διαΐσσω for διήϊξε, but διῆξε from διήκω.

Διηπειρόω, ῶ, (διά ἤπειρος) *to make dry land of*, θάλασσαν, Anth.

Διήρεσα, aor. 1 from διερέσσω, Od

Διῃρημένως, adv. part. perf. pass. from διαιρέω, *apart*.

Διήρης, ες, *doubly fitted* or *fixed together*, διῆρες μελάθρων, τό, *the second fitting* of the floors, *an upper story, upper chamber*, Eur. Phoen. 90, elsewh. ὑπερῷον.—II. esp. of ships, *fitted, equipt with two banks of oars*, cf. τριήρης. (Prob. from δίς, and * ἄρω, not ἐρέσσω.)

Δίηται, subj. mid. from δίω, Il. [ῐ]

Διηχέω, *to resound with, to transmit the sound of*, τι, Plut.

Διηχή, ῆς, ἡ, *a conductor of sound*.

Διηχής, ές, *sounding, conducting sound*, Plut.

Διθάλασσος, ον, Att. -ττος, (διά, θάλασσα) *divided into two seas*, Strab.—II. *washed by two seas, between two seas*, Lat. *bimaris*, N. T. [θᾰ]

Δίθηκτος, ον, (δίς, θήγω) *two edged*, ξίφος, Aesch. Pr. 863.

Δίθρονος, ον, (δίς, θρόνος) κράτος δίθρονον Ἑλλάδος, *the two-throned* royalty of Hellas, i. e. the brother kings, Aesch. Ag. 109.

Δίθροος, ον, (δίς, θρόος) of sound, *redoubled*, Nonn.

Δίθῡμος, ον, (δίς, θυμός) *at variance*, Lat. *discors*, LXX.

Δῑθῠραμβέω, ῶ, (διθύραμβος) *to sing a dithyramb*, Ath.

Δῑθῠραμβικός, ή, όν, (διθύραμβος) *dithyrambic*, Dion. H. Adv. -κῶς Dem. Phal.

Δῑθῠραμβογενής, οῦς, ὁ, epith. of Bacchus, Anth., v. διθύραμβος II.

Δῑθῠραμβοδιδάσκᾰλος, ου, ὁ, *the dithyrambic poet who taught his chorus* Ar. Pac. 828, v. διδάσκω II.

Δῑθυραμβοποιητική, ῆς, ἡ, sub τέχνη, *the art of writing dithyrambic poetry*, Arist. Poet.

Δῑθυραμβοποιός, οῦ, ὁ, (διθύραμβος, ποιέω) *a dithyrambic poet*, Arist. Rhet.

Δῑθύραμβος, ου, ὁ, *the dithyramb*, first in Epich. p. 72, Hdt. 1, 23, and Pind.: a kind of poetry, chiefly cultivated in Athens, of a lofty but usually inflated style, v. Ar. Av. 1388: orig. in honour of Bacchus, afterwds. also of other gods: it was always set in the Phrygian mode, and was at first antistrophic, but later usu. monostrophic. Hdt. l. c. calls Arion (fl. B. C. 624) the inventor of it.—Metaph. *any bombastic language*, Plat. Hipp. Maj. 292 C.—II. epith. of Bacchus, said to have given the name to the strain from his own *double* birth, Eur. Bacch. 526; but the ῑ makes this very dub., Pors. Or. 5: in fact the origin of the word is unknown, Müller Literat. of Greece, 1, p. 133.

†Διθύραμβος, ου, ὁ, *Dithyrambus*, a Thespian, Hdt. 7, 227.

Δῑθυραμβοχώνα, ἡ, (διθύραμβος, χώνη) *the funnel of dithyrambs!* Μοῦσα, Anth.

Δῑθυραμβώδης, ες, (διθύραμβος, εἶδος) *dithyrambic, high-flown, bombastic*, Plat. Crat. 409 C.

Δίθῠρος, ον, (δίς, θύρα) *with two doors* or *folding doors*, Plut.: *bivalve*, of shell-fish, Arist. H. A.; τὰ δ., in Polyb. 27, 1, 6, seems to be *a seat of honour*, Livy's *tribunal*, v. Schweigh. ad l. [ῐ]

Δίθυρσος, ον, (δίς, θύρσος) *with two thyrsi*: τὸ δ., *a double thyrsus*, Anth.

Διΐ [⏑ ⏑], dat. of Ζεύς, Hom., also contr. Δί [–], Böckh Pind. O. 13, 102 (149).

Διΐαμβος, ου, ὁ, *a syzygy of two iambic feet*, Hephaest.

Διϊδεῖν, inf. aor. 2 of διοράω, v. sub διεῖδον.

Διΐδρος, ον, (διά, ἱδρώς) *perspiring*, Gal.

Διϊδρόω, *to perspire*, Hipp.

Διίημι, (διά, ἵημι) *to send through* or *across, let go through*, c. gen., διϊέναι τι στόματος, *to give utterance to*, Soph. O. C. 963.—2. *to drive, thrust through*, ξίφος λαιμῶν δ., Eur. Phoen. 1092; also c. dupl. acc., στέρνα λόγχην δ., Ib. 1398.—II. *to send apart, to dismiss, disband*, στράτευμα, oft. in Xen. Hell.—2. *to dissolve, melt*, Sotad. Ἐγκλει. 1, 27 in aor. part. διείς; and so in mid., διέμενος ὄξει, *being melted* in vinegar, Ar. Plut. 720, cf. Lob. Phryn. 27.

Διϊθυντήρ, ῆρος, ὁ,=διευθυντήρ: from

Διϊθύνω, like διευθύνω: *to steer straight*, Leon. Tar.

Διϊκμάζω, *to moisten*, Theophr.

Διϊκνέομαι, fut. διΐξομαι, aor. διϊκόμην, (διά, ἱκνέομαι) dep. mid.:—*to go through, penetrate, pervade*, Theophr.—2. in speaking, *to go through, tell of*, like διέρχομαι, πάντα δ., Il. 9, 61; 19, 186.—3. *to come to an end of*, Ap. Rh.—II. *to reach*, with missiles, Thuc. 7, 79.

Δίϊος, ον, (Διός) *of Jupiter*, Plat. Phaedr. 252 E. [Δῐῑ-]

Διϊπετής, ές, (Ζεύς, Διός, *πέτω, πίπτω) *fallen from Jupiter*, i. e. *from heaven*, in Hom. always epithet of streams *fed* or *swollen by rain*, as Il. 16, 174; 17, 263: in later auth. usu. *heaven-sent*, cf. διοπετής: but ἀὴρ Δ., =δῖος, ἱερός, *divine, holy, pure*, Eur. Bacch. 1268, cf. Rhes. 43. In Hipp. 599, 51, it seems to mean *continual*, as if from διά, *πέτω, v. Foës. Oecon. [δῐῑ]

Διϊπέτης, ες, (Διός, πέτομαι) *floating, hovering in air*, οἰωνοί, H. Hom. Ven. 4; cf. ἀεροπέτης. [Δῐῑ-]

Διϊπόλεια, τά,=sq.

Διϊπόλια, contr. Διπόλια, τά, v. sub Διπόλεια. Hence

Διϊπολιώδης, ες, v. l. for Διπολιώδης. q. v.

Διϊππεύω, (διά, ἱππεύω) *to ride through*, Diod.

Διΐπταμαι, fut. διαπτήσομαι, aor. διεπτάμην, dep. mid.=διαπέτομαι, *to fly through* or *across*, Il. 5, 99: c. acc., Eur. Med. 1, Ar. Vesp. 1086.

Διϊσθμίζω, f. -ίσω, (διά, ἰσθμός) *to draw ships across an isthmus*, esp. *the* isthmus of Corinth, Polyb.; cf. διειρύω and δίολκος.

Διϊστάνω,=διΐστημι, Diod.

Διϊστέον, verb. adj. of διειδέναι, *one must inquire, examine*, Eur. Hipp. 491.

Διΐστημι, f. διαστήσω, (διά, ἵστημι) *to set apart, divide*, Hdt. 9, 2, Plat. Phil. 23 D.—2. *to distract, create schism in*, τὸν δῆμον, Ar. Vesp. 41.—B. mostly used (and so alone by Hom.) intrans. in mid., with aor. 2, perf., and plqpf. act., *to stand apart, to be divided*, Il., usu. in aor. 2, once in impf. mid., θάλασσα διΐστατο, the sea *made way, opened*, Il. 13, 29; so γῆς βάθρον δ., yawned, Soph. O. C. 1662; τὰ διεστεῶτα, *chasms*, Hdt. 7, 129: ἐς ξυμμαχίαν ἑκατέρων δ., took different sides, Thuc. 1, 15: πρὸς ἄλληλα, to differ one with another, Arist. Pol.: hence—2. *to differ, be at variance, quarrel*, διαστήτην ἐρίσαντε, Il. 1, 6, cf. Thuc. 1, 18: but—3. also *to part* after fighting, Hdt. 1, 76; 8, 16, 18.—4. *to stand at certain distances* or *intervals*, as trees in a row, post-stations, etc., Hdt. 3, 72; 8, 98.—C. the aor. mid. is used trans., ἀράχνια δ' εἰς ὅπλ' ἀράχναι λεπτὰ διεστήσαντο, *spread their webs over* the arms, Theocr. 16, 96.

Διϊστορέω, (διά, ἱστορέω) *to relate*, Anth.

Διϊσχάνω, poet. for διέχω.

Διϊσχαίνω, strengthd. for ἰσχναίνω, *to make very lean*, Hipp.

Διϊσχῡριείω,=sq., Hipp.

Διϊσχῡρίζομαι, dep. mid., *to lean upon, rely on*, τινί, Aeschin. 25, 9.—II. *to affirm confidently*, τι, Plat. Phaed. 63 C, ὅτι..., Ib., and Oratt. Hence

Διϊσχῡριστέον, verb. adj., *one must affirm*, Strab.

†Διϊτρέφης, ους, ὁ, *Diïtrephes*, an Athenian, Thuc. 7, 29.

Διϊχνεύω, *to track, trace out, hunt about*, Opp.

Διϊχνέω, rare form for διϊχνεύω.

Δῐκάζω, fut. δικάσω, Ion. and Att. δικῶ, (δίκη) *to judge, adjudge*. Construct.:—1. c. acc., *give equal justice to both parties*, cf. Il. 8, 431: *to decide, determine* a point at issue, and so usu. in prose and Att., as Aesch. Eum. 471; more fully, δ. δίκην, Hdt. 6, 139; δ. δίκην ἄδικον, to give an unjust judgment, Hdt. 5, 25; more rarely, γραφὴν δ., Lycurg.: rarely c. gen., as δ. τοῦ ἐγκλήματος, Xen. Cyr. 1, 2, 7.—2. c. dat. pers., *to decide for* a person, *judge* his *cause*, Τρωσί τε καὶ Δαναοῖσι δικαζέτω ὡς ἐπιεικές, Il. 8, 431; ἐς μέσον ἀμφοτέροισι δικάσσατε, Il. 23, 574, cf. Hdt. 1, 97: later to *pass sentence* on, *condemn*, Dio C.: but δ. φυγήν τινι, *to decree* banishment as his sentence, Aesch. Ag. 1412.—3. absol. *to be judge*, Od. 11, 545, Hdt. 1, 14; *to judge, give judgment*, δ. ὡς..., Hdt. 1, 84; in genl. *to come to a decision, form a judgment*, Il. 1, 542.—II. Hom. once uses act. in signf., *to plead one's cause*, ἀμοιβηδὶς δὲ δίκαζον, Il. 18, 506: and so φόνον δ., *to plead the cause of, defend* the murder, Eur. Or. 580. But the mid. was usu. in this sense, *to plead, speak before the judges*, Od. 11, 545; 12, 440: in genl. *to bring a case before the judge, have one's case tried*, Hdt. 1, 96: δίκην δ. τινί, *to be at issue with, go to law with* one, Lys. 120, 27, etc.: and absol., *to go to law*, Thuc. 1, 77: πρός τινα, Id. 3, 44. Pass. *to be brought before the judge, to be accused*, Xen. Cyr. 1, 2, 7: impers., δικάζεται, *it is judged* or *ruled that...*, c. inf., Thuc. 1, 28.

Δικαία, ας, ἡ, poet. for δίκη, like Σεληναίη for Σελήνη, etc., Pind.

†Δίκαια, ας, ἡ, *Dicaea*, a city of the Bistones in Thrace, Hdt. 7, 109.

†Δικαιάρχεια, ας, ἡ, and Δικαιαρχία, *Dicaearchīa* or *-chĭa*, a city of Campania, the later *Puteoli*, Strab.: *inhab.*, Δικαιαρχεύς.

†Δικαίαρχος, ου, ὁ, *Dicaearchus*, a pupil of Aristotle, author of a geographical work on Greece, Strab., etc. Others in Polyb., etc.

Δικαιεῦν, Ion. for δικαιοῦν, inf. of δικαιόω, Hdt.

†Δικαιογένης, ους, ὁ, *Dicaeogenes*, masc. pr. n., Lys.

Δικαιοδοσία, ας, ἡ, (δικαιοδότης) *the jurisdiction, office of a judge*, Polyb.—II. *an international compact for trying in his own country* any one accused by foreigners,=ἡ ἀπὸ συμβόλων κοινωνία, v. σύμβολον II.

Δικαιοδοτέω, ῶ, *to administer justice*, Diod.

Δικαιοδότης, ου, ὁ, (δικαία, δίδωμι) *a judge*, Strab.

†Δικαιοκλῆς, οῦς, ὁ, *Dicaeocles*, a grammarian of Cnidus, Ath. 308 F.

Δικαιοκρισία, ας, ἡ, (δικαια, κρίνω) *righteous judgment*, N. T

Δικαιολογέομαι, dep. (δικαιολόγος) *to plead one's cause before the judge, come to issue with a person*, usu. περί τινος, Lys. Fr. 18, πρός τινα, Polyb. The act. in Luc. in same signf. Hence

Δικαιολογία, ας, ἡ, *a plea, defence*, Demad. 179, 19, and Polyb.

Δικαιολογικός, ή, όν, *belonging to pleading, judicial.*

Δικαιονομέω, ῶ, (δίκαιος, νέμω)=δικαιοδοτέω, Philo.

Δικαιονομία, ας, ἡ,=δικαιοδοσία, Id.: from

Δικαιονόμος, ον, (δίκαιος, νέμω)=δικαιοδότης.

Δικαιόπολις, εως, ὁ, ἡ, (δικαῖος, πόλις) *strict in public faith*, of a country, Pind. P. 8, 31.

†Δικαιόπολις, ιδος, ὁ, *Dicaeopolis*, masc. pr. n., Ar. Ach. freq.

Δικαιοπρᾱγέω, ῶ, (δίκαιος, πράσσω) *to act honestly*, Arist. Eth. N. Hence

Δικαιοπράγημα, ατος, τό, *honest dealing*, Ib. [ᾱ]

Δικαιοπρᾱγία, ας, ἡ, *honesty, fair dealing*, Ib.

Δικαιοπραγμοσύνη, ης, ἡ,=foreg., Heracl. ap. Diog. L. 9, 14.

Δίκαιος, α, ον, in Att. poets also ος, ον, Eur. Heracl. 901, I. T. 1202, cf. Seidl. Tro. 972, (δίκη) *observant of custom* or *rule*, esp. *of social rule, well-ordered*, Lat. *humanus*, opp. to wild, unmannered tribes, like the Cyclopes, Od. 8, 575, and so Chiron is called δικαιότατος Κενταύρων, as opp. to his rude brethren, Il. 11, 832, cf. Theogn. 314, 795, and Nitzsch Od. 9, 172: so δικαίως μνᾶσθαι, to woo *in due form, decently*, Od. 14, 90: hence—II (δίκη II.) *observant of the rules of right, upright*, in all duties both to gods and men, *righteous and just*, freq. in Hom.; later this was δ. καὶ ὅσιος, v. Plat. Gorg. 507 B. In N. T. also, *perfectly just* or *righteous*, without deficiency or failure, of God.—III. Solon uses it in quite a physical sense, of the sea. *calm, smooth*, Fr. 18, 4.—B. in prose we may adopt Aristotle's division, Eth. N. 5, 2 (where he derives it from δίχα):—I. like ἴσος, *equal, even, proportional*; hence ἅρμα δίκαιον, *an even going* chariot, Xen. Cyr. 2, 2, 26: cf. ἄδικοι ἵπποι, *ill-matched* horses, Ib. 2, 2, 26.—II. *strict, exact*, τῷ δικαιοτάτῳ τῶν λόγων, to speak quite exactly, Hdt. 7, 108: *sternly just*, Thuc. 3, 44: of numbers, *just, exactly, precisely*, αἱ ἑκατὸν ὀργυιαὶ δίκαιαι, Hdt. 2, 149.—III. *right, lawful, just, fair*, esp. τὸ δίκαιον, *right*, opp. to τὸ ἄδικον, Hdt. 1, 96, etc.; τὰ δ. κἄδικα, Ar. Nub. 99: τοὐμὸν δ., *my own right*, Eur. I. A. 810: hence τὸ δ. ἑκάστῳ, Lat. *suum cuique*: τὰ δ., *rights, dues, claims, pleas*, Thuc. 3, 54; τὰ δ. στρατιώταις ποιεῖν, Xen.; τὰ δ. ποιεῖν τινι, to do *what is just and right* by a man; τὰ δ. τάττειν, προστάττειν τινί, Lat. *jura reddere*, to order, command; τὰ δ. πράττεσθαι τινα, to give a man *his deserts*, punish him, Ar.; but also in genl., like Lat. *justus*, all *that is as it should be*, e. g. ἵππον δ. ποιεῖσθαί τινι, to make a horse *fit for* another's *use*, Xen. Mem. 4, 4, 5, cf. Cyn. 7, 4; δικαίως ἐμόν, *really and truly* mine, Soph. Aj. 547.—2. *fair, moderate*,=μέτριος, Thuc. 1, 76: δικαίως, *with reason*, 6, 34.—C. we must esp. notice the phrase δίκαιός εἰμι, c. infin., δίκαιοί ἐστε ἰέναι, you *are bound* to come, Wess. Hdt. 9, 60, cf. 8, 137: δίκ. εἰμι κολάζειν, I *have a right* to punish, Ar. Nub. 1434: δίκαιοι εἰσι ἀπιστότατοι εἶναι, they *have most reason* to distrust, Thuc. 4, 17: δίκαιός ἐστ' ἀπολωλέναι, he *deserves* to perish, Lat. *dignus est qui p* *reat*, Dem. 74, 26: more rarely in superl., as Plat. Symp. 172 B: our way of speaking is rather δίκαιόν ἐστι, which is good Greek, as in Hdt. 1, 39, as also δικαίως ἂν c. opt.; cf. Kühner Gr. Gr. § 650. An irr. comp. δικαιέστερος is mentioned by Gramm.

†Δίκαιος, ου, ὁ, *Dicaeus*, masc. pr. n., an Athenian, Hdt. 8, 65.

Δικαιοσύνη, ης, ἡ, (δίκαιος) *justice*, Theogn. 147: *the character of the δίκαιος, uprightness, righteous dealing*, Hdt. 1, 96; 6, 86, 1, etc.; *righteousness, piety*, N. T.: also used of particular virtues.—2. *Justice* personified, a goddess, Anth.

Δικαιόσυνος, ου, ὁ, epith. of Jupiter as *Guardian of justice.*

†Δικαιοτέλης, ους, ὁ, *Dicaeotĕles*, masc. pr. n., Anth.

Δικαιότης, ητος, ἡ,=δικαιοσύνη, Xen. Cyr. 8, 8, 13, An. 2, 6, 26.

Δικαιόω, ῶ, fut. -ώσω, or rather -ώσομαι, Thuc. 3, 40, (δίκαιος) strictly, *to make right:* hence—I. *to hold as right* or *fair, think right* or *fit*, usu. c. inf. like ἀξιόω, Hdt. 1, 89, 133, etc.: c. adv., οὕτω δ., Id. 9, 42: *to consent*, Id. 2, 172, and οὐ δ., *to refuse*, 3, 42: also *to claim as one's right* or *due*, τι γενέσθαι, Hdt. 9, 93: c. acc. pers. et inf., *to desire* one to do, Id. 3, 118.—II. *to do a man right* or *justice, to judge*; hence—1. *to condemn*, Thuc. 3, 40: *to chastise, punish* (as the Scots use "justify" for "execute"), Hdt. 1, 100, cf. Ruhnk. Tim. Pass. *to have right done one*, opp. to ἀδικεῖσθαι, Arist. Eth. N.—2. *to make just, hold guiltless, justify*, N. T.

Δίκαιρον, ου, τό, an Indian bird, v. Bähr Ctes. p. 313.

Δικαίωμα, ατος, τό, (δικαιόω) *an act of justice, the making good, amendment of a wrong*, opp. to ἀδίκημα, Arist. Eth. N. 5, 7, 7, Rhet. 1, 13, 1: hence *judgment, punishment*, Plat. Legg. 864 E: but—2. *an acquittal, sentence, act of justification*, N. T.—II. *a legal right, justification, plea of right, claim*, Thuc. 1, 41, Isocr. 121 A.—III. *a legal requirement, ordinance*, LXX.

†Δικαίως, adv. v. sub δίκαιος.

Δικαίωσις, εως, ἡ, (δικαιόω) *a setting right, doing justice to:* hence—1. *conviction, punishment*, Thuc. 8, 66.—2. *judicial defence, plea*, Plut.—II. *a claim, demand of right* or *as of right*, Thuc. 1, 141.—III. *judgment of what is right*, hence in genl. *judgment, opinion*, ἀντήλλαξαν τῇ δικαιώσει, altered it *at their will and pleasure*, Thuc. 3, 82.—IV. *a being esteemed just, justification*, N. T.

Δικαιωτήριον, ου, τό, like κολαστήριον, *a house of correction*, Plat. Phaedr. 249 A.

Δικαιωτής, οῦ, ὁ, *a judge*, Plut.

Δικᾶν, Ion. and Att. for δικάσειν, inf. fut. from δικάζω, Hdt.

Δῐκᾱνικός, ή, όν, *skilled in law, versed in pleading*, Plat.—II. *belonging to trials, judicial*, λόγοι, Isocr.; ῥημάτιον δ., a law term, Ar. Pac. 534: hence *accurate, circumstantial*, usu. in bad sense, *wordy, wearisome*, like στωμύλος, of the long law speeches, Stallb. Plat. Apol. 32 A, Hemst. Luc. Somn. 17. (The Gramm. assume δικανός, *a pleader*, as the root.)

Δικάρδιος, ον, (δίς, καρδία) *with two hearts*, Ael.

Δικάρηνος, ον, (δίς, κάρηνον) *two-headed*, Batr. 300.

Δικαρπέω, ῶ, *to bear two crops*, Theophr.: from

Δίκαρπος, ον, (δίς, καρπός) *bearing two crops*, Lat. *biferus*, Strab.

Δικάσιμος, ον, (δικάζω) *judicial*, e. g. δικ. ἡμέρα, Lat. *dies fastus*, a day when the courts are open, Plat. Legg. 958 B. [ᾰ]

Δικασπολέω, ῶ, (δικασπόλος) *to adjudge*, Diotog. ap. Stob. p. 330, 10, in pass.

Δικασπολία, ας, ἡ, *a trial, cause, sentence*, Orph.: from

Δικασπόλος, ου, ὁ, (δίκη, πολέω) *one who gives law, a judge*, Il. 1, 238, Od. 11, 186.

Δικαστεία, ἡ,=δικαστήριον, Inscr.

Δικαστηρίδιον, ου, τό, dim. from δικαστήριον, *a little court of justice*, Ar. Vesp. 803. [ρῑδ, Meineke Menand. p. 160.]

Δικαστήριον, ου, τό, *a court of justice*, ὑπὸ δ. ἄγειν, ὑπάγειν τινά, Hdt. 6, 72, 104; δ. συνάγειν, Id. 6, 85: hence *the court*, i. e. *the judges*, Ar. Vesp. 624.

Δικαστής, οῦ, ὁ, (δικάζω) *a judge*, or rather *a juror*; at least the Athen. dicasts, like the Roman *judices*, came nearer the latter than the former, the *presiding judge* being ὁ κριτής, first in Aesch., and Ar., v. esp. Xen. Symp. 5, 10, and cf. Herm. Pol. Ant. § 134. Hence

Δικαστικός, ή, όν, *belonging to law* or *trials, practised in them*, Xen. Mem. 2, 6, 38: ἡ δικ., sub. τέχνη, *the law* as a profession, Plat. Gorg. 464 B: τὸ δικαστικόν, *the juror's fee, daily pay* of an Athenian dicast: it was first *one* obol (never *two*), then *three* obols, Ar. Nub. 863, Ran. 140, cf. Böckh P. E. 1, 312, sqq. Adv. -κῶς, Luc.

Δικάστρια, ας, ἡ, *a she-judge*, pecul. fem. of δικαστής, Luc.

ΔΙΚΕΙ͂Ν, inf. of ἔδικον, *to throw, hurl*, an aor. used by Pind. and Trag., of which no other tenses are found except aor. 1, δίξε, Simmias: also of she-animals, *to cast* their young. (Prob. the same as Lat. *jac-ere:* hence δίσκος, as λέσχη from λέγω, and perh. δίκτυον.)

Δίκελλα, ης, ἡ, (δι-, κέλλω) *a mattock* or *pick-axe with two teeth*, Lat. *bidens*, Aesch. Fr. 184, cf. μάκελλα. [ῐ] Hence

Δικελλίτης, ου, ὁ, *one that uses the* δίκελλα, *a digger*, Luc.

Δίκεντρος, ον, (δίς, κέντρον) *with two stings*, Ael.

Δικέραιος, ον, (δίς, κεραία) *two-horned* or *pointed*, Anth.

Δικέραος, and δίκερος, ον, (δίς, κέρας)=foreg.

Δίκερας, ατος, τό, (δίς, κέρας) *a double horn*, Callix. ap. Ath. 202 B.

Δίκερος, ον,=sq.

Δίκερως, gen. ωτος or ω, ὁ, ἡ, ων, τό,=δικέραιος, H. Hom. 18, 2.

Δικέφᾰλος, ον, (δίς, κεφαλή) *two-headed*, Arist. H. A.

ΔΙ´ΚΗ, ης, ἡ, *right:* but as in early times *right* was thought to rest upon usage, the orig. signf. of δίκη was, *custom, usage, manner* or *fashion*, αὕτη δίκη ἐστὶ βροτῶν, this is the *way* of mortals, Od. 11, 218: so δίκη θεῶν, βασιλήων, δμώων, μνηστήρων, γερόντων, their *custom, way of acting, law of being*, Od. 4, 691; 14, 59, etc.: also ἡ γὰρ δίκη, ὁππότε..., this is always *the way*, when..., Od. 19, 168. Hence the adverbial use of the acc. δίκην, *in the way of, after the manner of*, c. gen., in Pind. P. 1, 97, Aesch. Theb. 85, etc., and oft. in Plat. (v. Ruhnk. Tim.), mostly in prose: so that it is=Homer's ἡ γὰρ δίκη ἐστὶ γερόντων, Od. 24, 255: also like χάριν, *for the sake of*, Schneidewin Simon. p. 74. Hence—II. *good custom, order, law, right:* Hom. uses the sing. of *propriety* in genl., μήτι δίκης ἐπιδευές, *nothing less than becomes you*, Il. 19, 180; δίκην ἰθύντατα εἰπεῖν, to give the most upright *judgment*, Il. 18, 508, cf. ἰθύς: abstract *right*, opp. to βία, *might*, Il. 16, 388, Od. 14, 84. personified as a goddess, daughter of Jupiter and Themis, Hes. Th. 902: in Pind. *truth.*—III. Hom. has it in plur. for *the rule of justice, judgments*, in the hands of monarchs, e. g. Λυκίην εἴρυτο δίκῃσί τε καὶ σθένεϊ ᾧ, Il. 16, 542, cf. Od. 3, 244, etc.: hence in genl. *a judgment, sentence*, δίκαι σκολιαί, opp. to ἰθεῖαι, Hes. Op. 217, 248, cf. 260. Hence—IV. post-Hom., *legal justice, the right* which is presumed to be the object of law, and so—1. *the suit instituted to get at it:* either in genl. *any law-suit*, Dem. 298, 2; or, strictly, *a private suit* or *action*, opp. to γραφή, a public suit or indictment, Att. Process, book 2, 2, Herm. Pol. Ant. § 135: so ἐγκαλεῖν τινι δ., *to bring an action against one*, Dem., δ. ἐπεξελθεῖν, Plat.—2. hence, *the actual trial* of the case, πρὸ δίκης, Thuc. 1, 141; and, *the court* by which it was tried, ἐν ὑμῖν ἐστι καὶ τῇ δίκῃ, Antiphon 142, 5.—3. *the object* or *consequence of the action, atonement, satisfaction, penalty*,=καταδίκη, δίκην τίνειν, ἐκτίνειν, Hdt. 9, 94, Soph. Aj. 113: and very freq. δίκην or δίκας διδόναι, *to suffer punishment*, i. e. give *satisfaction*, Lat. *poenas, poenam dare*, Hdt., and Att.; διδόναι δ. τινί, *to pay* it *to* one, Hdt. 1, 2, τινός, *for* a thing, Hdt. 5, 106, etc.; also δίκην διδόναι ὑπό τινος, *to be punished by...*, Plat. Gorg. 525 B; but δίκας δοῦναι ἤθελον, *they consented to submit to trial*, Thuc. 1, 38: δίκας λαμβάνειν is sometimes = δ. διδόναι, v. Elmsl. Heracl. 852, but more usu. opp. to it, =Lat. *sumere poenam, to inflict punishment, take vengeance*, Lys., etc.: so too δίκην ἔχειν, *to have one's punishment*, Plat. Rep. 529 C (but also *to have satisfaction*, παρά τινος, Hdt. 1, 45): so too δίκας ὑπέχειν, *to stand trial*, Hdt. 2, 118, etc.; παρέχειν, Eur. Hipp. 50; δίκης τυγχάνειν, Xen. Hell. 3, 3, 11: δίκην φεύγειν, *to try to escape* it, *be the defendant in the trial*, Dem., opp. to δ. διώκειν, *to prosecute:* δίκας αἰτέειν, *to demand satisfaction*, τινός, *for* a thing, Hdt. 8, 114; δ. ἐπιτιθέναι τινί, Id. 1, 120:—lastly, δίκας δοῦναι καὶ λαβεῖν, *to have their causes tried*, of subject-states who were obliged to submit to trial in the ruling state's courts, as the Aeginetans at Epidaurus, and the allies at Athens, v. Valck. Hdt. 5, 83: δ. δοῦναι καὶ δέξασθαι, *to submit differences to a peaceful settlement*, Thuc. 5, 59.—The various Athenian δίκαι, with their appropriate phrases, will be found in their respective places. [ῐ]

†Δίκη, ἡ, *Dῑcē*, one of the Hours, Hes., v. δίκη II., fin.

Δῑκηλίκτης, δίκηλον, collat. form of δείκηλ.

Δίκην, adv., v. δίκη I.

Δίκησις, εως, ἡ, (δίκη) *vengeance*, =ἐκδίκησις, LXX.

Δικηφόρος, ον, (δίκη, φέρω) *bringing justice, avenging*, δ. Ζεύς, Aesch. Ag. 525; δ. ἡμέρα, the day of *vengeance*, Ib. 1577; as subst. ὁ δ., *an avenger*, opp. to δικαστής, Id. Cho. 120.

Δῐκίδιον, ου, τό, dim. from δίκη, *a little trial*, Ar. Eq. 346, Vesp. 508. [ῐδ]

Δικλίς, ίδος, ἡ, (δίς, κλίνω) *folding two ways*, only as epith. of doors gates, etc., *double-folding*, in sing., Theocr. 14, 42, usu. in plur. θύραι, πύλαι, σανίδες, Od. 2, 345; 17, 268, Il. 12, 455: later, δικλίδες alone, *folding doors*, Mel. 125. The form δίκλεις, ειδος, as if from κλείς, *double-fastened*, is dub.

Δικογρᾰφία, ας, ἡ, *the compilation* or *drawing up of pleadings*, Isocr. 310 B: from

Δικογράφος, ὁ, (δίκη, γράφω) *a composer of law-speeches*, Diog. L. [ᾰ]

Δικοδίφης, ου, ὁ, (δίκη, δῑφάω) *one who grubs for law-suits*, Luc.

Δίκοκκος, ον, (δίς, κόκκος) *with double kernel*.

Δικολέκτης, ου, ὁ, = δικολόγος, Anth.

†Δικόλλυβον, ου, τό, (δίς, κόλλυβον) *a two-κόλλυβον piece*, Ar. Aeolis 3.

Δικολογέω, ῶ, *to plead a cause, speak in court of justice*, Arist. Rhet.; and

Δικολογία, ας, ἡ, *forensic oratory*, Arist. Rhet.: from

Δικολόγος, ου, ὁ, (δίκη, λέγω) *a pleader, advocate*, Plut.

Δίκολπος, ον, (δίς, κολπός) *with two hollows*, Gal.

Δικόνδῠλος, ον, (δίς, κόνδυλος) *double knuckled*, Arist. H. A.

Δικοῤῥάπτης, ου, ὁ, = δικοῤῥάφος.

Δικοῤῥᾰφέω, ῶ, *to get up a law-suit*, Ar. Nub. 1483; and

Δικοῤῥᾰφία, ας, ἡ, *the getting up of a law-suit*: from

Δικοῤῥάφος, ου, ὁ, (δίκη, ῥάπτω) *a pettifogger*, Aristaen. [ᾰ]

Δίκορσος, ον, (δίς, κόρση) *two-headed*.

Δικόρυμβος, ον, (δίς, κόρυμβος) *two-pointed* or *topped*, Luc.

Δικόρῠφος, ον, (δίς, κορυφή) = foreg., Eur. Bacch. 307, Phoen. 227, and Arist. H. A.

Δικότῠλος, ον, (δίς, κοτύλη) *holding two κοτύλαι*.—II. *with two rows of tentacula*, like the polypus, Arist. H. A.

Δίκραιος, ον, (δίς, κεραία) *forked, cleft*, Hipp. Hence

Δικραιότης, ητος, ἡ, *division*, Id.

Δικραιόω, ῶ, *to divide*. Pass. *to branch out*, prob. l. Hipp.

Δίκραιρος, ον, (δίς, κραῖρα) *two-pointed* or *horned*, Anth.: *forked*, ἡ δ., *the forked tail* of Triton, Ap. Rh.

Δίκρᾱνος, ον, (δίς, κρᾶνον) *two-headed, two-pointed*, hence as subst., τὸ δίκρανον, *a pitchfork*, δικράνοις ἐξωθεῖν, like Lat. *furca expellere*, Luc. Hence

Δικρᾱνόω, ῶ, *to make forked*.

Δικρᾰτής, ές, (δίς, κράτος) *co-mate in power*, Ἀτρεῖδαι, Soph. Aj. 252:—δ. λόγχαι, spears *mastering two, double-slaying* spears, of Eteocles and Polynices, Id. Ant. 146.

Δίκροος, ον, contr. δίκρους, ουν, and δικρόος, ον, contr. δικροῦς, οῦν, = δίκραιος, δίκραιρος, δίκρανος, *forked, cleft*, Hipp., etc.: τὸ δίκρουν, Plat. Tim. 48 B, cf. Schäf. Mel. p. 82, Herm. Opusc. 5, p. 153. Also shortened δίκρος, η, ον, Br. Ap. Rh. 4, 1613, Lob. Phryn. p. 233: Paral. p. 42, n.

Δίκροσσος, ον, (δίς, κροσσός) *double bordered* or *fringed*.

Δίκροτος, ον, (δίς, κροτέω) *double-beating*, κῶπαι, Eur. I. T. 408: hence *double-oared, with two banks of oars on a side*, elsewh. διήρης, Xen. Hell. 2, 1, 28, Opp., etc.—II. pass. *double-beaten, with double track*, ἁμαξιτός, Eur. El. 775.

Δίκρουνος, ον, (δίς, κρουνός) *with two springs* or *mouths*, ῥυτὸν δ., *a double vase*, from which two kinds of wine could be poured, Damox. ap. Ath. 469 A.

†Δικταῖος, α, ον, (Δίκτη) *of Dicte, Dictaean*, Callim. Dian. 199: τὸ Δικταῖον, *the temple of Dictaean Jupiter*, Strab.—2. ὁ, epith. of Jupiter, Callim. Jov. 5.

Δίκταμνον, ου, τό, δίκταμνος, ου, ἡ, and δίκταμον, ου, τό, *dittany*, a plant which only grew in perfection on mounts Dicte and Ida, Euphor. 79, v. Höcks Kreta, 1, p. 34.

†Δικτάτωρ, ορος, Polyb. ωρος, Dion. H., ὁ, the Roman *dictator*, Polyb., Plut., etc. [ᾱ] Hence

†Δικτατωρεύω, *to be dictator*, Dio C; and

†Δικτατωρία, ας, ἡ, Plut., and δικτατωρεία, ἡ, Dion. H., *the dictatorship*.

†Δίκτη, ης, ἡ, *Dicte*, a mountain of Crete, sacred to Jupiter, Strab.

†Δίκτον, ου, τό, = Δίκτη, Arat.

†Δικτιδιῆς, οἱ, *the Dictidians*, f. l. in Thuc. 5, 35, for which Διῆς, *the inhabitants of Dium*, is read by some; Poppo conj. Χαλκιδῆς, approved by Thirlwall and Arnold.

Δικτυᾰγωγός, οῦ, ὁ, (δίκτυον, ἄγω) *a drawer of nets*.

Δικτυάλωτος, ον, (δίκτυον, ἁλίσκομαι) *taken in the toils*.

Δικτυβολέω, ῶ, *to cast the net*, Anth.: from

Δικτυβόλος, ον, (δίκτυον, βάλλω) *casting nets*; ὁ δ., *a fisherman*, Anth.

Δικτύδιον, ου, τό, dim. from δίκτυον.

Δίκτυες, οἱ, unknown animals of Libya, in Hdt. 4, 192.

Δικτυεύς, έως, ὁ, (δίκτυον) *one who fishes with nets*, Strab.

Δίκτῡνα or Δίκτυννα, ης, ἡ, epith. of Diana, *the goddess of the chace*, Hdt. 3, 59, Eur., etc. Hence

†Δικτύνναιος, α, ον, *of* or *belonging to Dictynna*; τὸ Δικτύνναιον, *the temple of Diana Dictynna*, Strab.

Δικτυοβόλος, ον, = δικτυβόλος.

Δικτυοειδής, ές, (δίκτυον, εἶδος) *net-like*, Gal.

Δικτυόκλωστος, ον, (δίκτυον, κλώθω) *woven in meshes*, σπεῖραι δικτυόκλωστοι, *the net's meshy folds*, Soph. Ant. 347.

Δίκτῠον, ου, τό, *any net-work, a fishing-net*, Od. 22, 386: *a hunting net*, Hdt. 1, 123, Ar. Av. 1083, etc.: metaph., δ. ἄτης, Ἅιδου, Aesch. Pr. 1078, Ag. 1115.—II. *the bottom of a sieve*. (Perh. from δικεῖν.)

Δικτυοπλόκος, ον, (δίκτυον, πλέκω) *weaving nets*.

Δικτυουλκός, όν, (δίκτυον, ἕλκω) *drawing nets*: οἱ Δ., a play of Aeschylus.

Δικτυόω, ῶ, (δίκτυον) *to weave like a net*, Lat. *reticulare*.

Δίκτῠπος, ον, (δίς, κτυπέω) *resounding*, Nonn.

†Δίκτυς, υος, ὁ, *Dictys*, son of Magnes, Apollod.

Δικτυώδης, ες, = δικτυοειδής.

Δικτυωτός, ή, όν, (δικτυόω) *made in net fashion, grated, trellised*, Lat. *reticulatus*, θύραι δικτ., Polyb.: θυρὶς δικτυωτή, *a lattice-window*, LXX.

Δίκυκλος, ον, (δίς, κύκλος) *two-circled, two-wheeled*, τὸ δίκυκλον, (ἅρμα) a two-wheeled chariot.

Δίκυρτος, ον, (δίς, κυρτός) *two-humped*, of a camel, Geop.

*ΔΙ´ΚΩ, supposed pres.: but v. δικεῖν.

Δίκωλος, ον, (δίς, κῶλον) *with two limbs* or *legs*, Lyc.—II. *with two clauses*, περίοδος.

†Δίκων, ωνος, ὁ, *Dicon*, masc. pr. n., Anth.

Δικωπέω, ῶ, *to ply a pair of sculls*. hence in genl. *to work double-handed*, Ar. Eccl. 1091; and

Δικωπία, ας, ἡ, *a pair of sculls*, Luc., cf. Schol. Thuc. 4, 67: from

Δίκωπος, ον, (δίς, κώπη) *two-oared*, σκάφος δίκ., *a skiff*, Eur. Alc. 252, cf. 444.

Διλήκῠθον, ου, τό, (δίς, λήκυθος) *a pair of λήκυθοι*, Hippoloch. ap. Ath. 129 C.

Δίλημμα, ατος, τό, (δίς, λαμβάνω) *a double proposition*, Lat. *dilemma*: in logic, *an argument*, in which the adversary is pinned *between* (διαλαμβάνεται) *two difficulties*, Cicero's *complexio*. Hence

Διλήμματος, ον, *with two handles*.—II. *consisting of a dilemma*, τὸ διλ. = δίλημμα, Gramm.

Διλογέω, ῶ, *to say again, repeat*, Xen. Hipparch. 8, 2.—II. *to speak ambiguously*; and

Διλογία, ας, ἡ, *repetition*, Xen. Hipparch. 8, 2.—II. *ambiguity*: from

Διλόγος, ον, (δίς, λέγω) *repeating*.—II. *double-tongued, deceitful, doubtful*, N. T.

Δίλογχος, ον, (δίς, λόγχη) *with two spears*: hence *double-pointed, two-fold*, ἄτη, Aesch. Ag. 643.

Δίλοφος, ον, (δίς, λόφος) *with two plumes* or *crests*: *two-topped*, Soph Ant. 1126.

Διλοχία, ας, ἡ, *a double λόχος*, Polyb.

†Διλοχίτης, ου, ὁ, *leader of a διλοχία*, Arr. Tact. 13.

Δίμακρος, ον, (δίς, μακρός) *of two long syllables*, Gramm.

†Δίμᾱλος, ου, ἡ, *Dimalus*, a city of Illyria; also Διμάλη, -άλλη, Polyb 3, 18, 1.

Διμάχαιρος, ον, (δίς, μάχαιρα) *with two swords*, Artemid.

Διμάχης, ου, ὁ, (δίς, μάχομαι) *one who fights either on foot* or *horseback, a dragoon*. [ᾰ]

Διμέδιμνον, ου, τό, (δίς, μέδιμνος) *a measure holding two μέδιμνοι*.

Διμερής, ές, (δίς, μέρος) *of two parts*, Arist. H. A. Adv. -ρῶς.

Διμέτρητος, ον, (δίς, μετρητής) *holding two μετρηταί*, Callix. ap. Ath. 199 F.

Δίμετρος, ον, (δίς, μέτρον) *of two measures*: of a verse *having two metres*, v. διποδία.

Διμέτωπος, ον, (δίς, μέτωπον) *two-fronted, two-fold*, App.

†Διμηνιαῖος, α, ον, = sq., Hipp.

Δίμηνος, ον, (δίς, μήν) *for two months*, Diod.: as subst. τὸ δίμηνον, and in Polyb. ἡ δίμηνος 6, 34, 3, *a period of two months*, Theophr.: διμήνου, *for the space of two months*, Diod. S.

Διμήτωρ, ορος, ὁ, ἡ, (δίς, μήτηρ) *twice born*, Alex. Incert. 16, Ovid's *Bacchus bimatris*.

Δίμιτος, ον, (δίς, μίτος) *of double thread, woven double*.—II. as subst. ὁ δ., *dimity*.

Δίμιτρος, ον, (δίς, μίτρα) *with double mitre*, dub. in Plut.

Διμναῖος, αία, αῖον, (δίς, μνᾶ) *with two minae, of that price*, Arist. Oec. 2. 6: διμνέως ἀποτιμήσασθαι, *to value at two minae*, Hdt. 5, 77, cf. Hemst. Poll. 9, 56: διμναίους is now read in Hdt., to which διμνέως is related as λεώς to λαός, etc.: it cannot be a subst. in this place, but agrees with σφέας going before.

†Δίμνεως Ion. for διμναῖος; v. sub foreg.

†Δίμνος, ου, ὁ, *Dimnus*, masc. pr. n., Diod. S.

Διμοιρία, ας, ἡ, (δίς, μοῖρα) *a double share, double pay*, Xen. Hell. 6, 1, 4, Lac. 15, 4.—2. *two thirds*, Dion. H.—II. = *ἡμιλοχία, two morae, half a λόχος*, Ael.: containing two *ἐνωμοτίαι* acc. to Arr. Tact. p. 21, Blanc.

Διμοιρίτης, ου, ὁ, *one who has a double share, double pay*, Arr.—II. *the leader of a διμοιρία*, Luc.

Δίμοιρος, ον, (δίς, μοῖρα) *divided between two*, Aesch. Theb. 850, Supp. 1071.—II. *τὸ δ., half a drachma*, Plat. Ax. 366 C: as a weight, *half a λίτρα*, or *pound*, Plut. C. Grac. 17.

Δίμορφος, ον, (δίς, μορφή) *two-formed*, Lyc.: *androgynous*, Diod.

Δίμυξος, ον, (δίς, μύξα) *with two wicks*, Plat. (Com.) Νύξ 2.

Δινάζω,=δινέω, rare, Artemid.

†Δινδύμη, ης, ἡ, *Dindyme*, mother of Cybele, Diod. S.

†Δινδυμηνός, ή, όν, v. sub sq.

†Δίνδῠμον, ου, τό, *Mt. Dindymus*, in Mysia near Cyzicus, with a temple of Cybele, Strab.—2. a mountain of Phrygia near Pessinus, Ap. Rh. 1, 985, Strab., etc. Both sacred to Cybele, who is hence called *ἡ Δινδυμηνὴ μήτηρ*, Hdt. 1, 80; also *Δινδυμίη*, Ap. Rh. 1, 1125; *Δινδυμὶς Ῥείη*, Nonn.

Δίνευμα, ατος, τό, *anything whirled round: a whirling, twisting, dancing*, Ar. Thesm. 122, Xen. Eq. 3, 11. [ῑ]: from

Δῑνεύω and δῑνέω, ῶ, f. -ήσω, (δίνη) *to whirl* or *twirl, to spin round*, both in Hom.: *σόλον δινήσας, after whirling* the quoit (before pitching), Il. 23, 840: *ζεύγεα δινεύειν, to drive* them *round a circle*, Il. 18, 543: *μοχλὸν δινεῖν, to turn* the stake *round and round* in the Cyclops' eye, Od. 9, 388: also in Pind., and Trag.—II. intr. *to whirl about*, esp. in the dance, Il. 18, 494, 606: of a bird, *to whirl in air*, Il. 23, 875: in genl. *to wander, roam about*, Il. 24, 12, Od. 19, 67: *δ. βλεφάροις, to look wildly about*, Eur. Or. 835: as also in pass., like Lat. *versari*, Od. 9, 153, Il. 17, 680, and in mid.—III. *to thresh on the δῖνος*, cf. *δίνω*. Poet. word.

ΔΙ΄ΝΗ, ης, ἡ, *a whirling*, esp.—1. *a whirlpool, eddy*, Lat. *vortex*, Il. 21, 213, and Att.—II. *a whirlwind*, Eur., etc.: metaph., *δίναις ἀνάγκης*, Aesch. Pr. 1052, *δίναις κυκλούμενον κέαρ*, Id. Ag. 997. [ῑ] Hence

Δῑνήεις, εσσα, εν, *whirling, eddying*, epith. of a stream, Hom., and Eur.—II. *rounded*, Mosch. 2, 55.

Δίνησις, εως, ἡ, (δινέω) *a whirling, eddying motion*, Eccl.

Δῑνητός, ή, όν, (δινέω) *whirled round*, Anth.

ΔΙ͂ΝΟΣ, ὁ, like *δίνη, a whirl, eddy*, Lat. *vortex*, Ar. Nub. 380, etc.: esp. of a dance like the *waltz*.—II. *a dizziness, vertigo*, Hipp.—III. *the round area*, where oxen trod out the corn, *threshing-floor*, v. Ruhnk. Ep. Cr. p. 179.—IV. *a large round goblet*, also written *δεῖνος*, Ar. Vesp. 618, cf. Ath. 467 D. Hence

Δῑνόω, ῶ, like *δινεύω* and *δινέω*, *to spin round*, esp. *to turn with a lathe, to round.*

Δίνω,=*δινεύω* and *δινέω*, esp. *to thresh out on the δῖνος* (III.), Hes. Op. 596. [ῑ]

Δῑνώδης, ες, (δίνη, εἶδος) *eddying.*

Δῑνωτός, ή, όν, (δινόω) *turned, rounded*, Il. 3, 391, Od. 19, 56: *ἀσπὶς δινοῖσι βοῶν καὶ χαλκῷ δινωτή, covered all round* or *worked round* with hides and brasen plates, Il. 13, 407.

Διξᾶς, ᾶντος, ὁ, *a Sicilian copper coin*,=two *χαλκοῖ*, Hemst. Poll. 9, 81, cf. *τριξᾶς*.

Δίξοος, ον, (δίς, ξέω) *cleft, forked*, Theophr.

Διξός, ή, όν, Ion. for *δισσός, double*, Hdt. 2, 44, etc., 7, 57, Koen Greg. p. 435: like *τριξός* for *τρισσός*.

Διο–, is found at the beginning of many compd. nouns, both proper and common, meaning not only *sprung from Zeus* (Jupiter) or *the gods*, but in genl. *excellent, godlike*, like *θεο–* in compos.

Διό, conjunct. contr. for *δι' ὅ, wherefore, on which account: therefore, thence:* with enclit. *διόπερ*, Lat. *propter quod, propterea*, Thuc. 8, 92, etc.

Διοβλής, ῆτος, ὁ, ἡ, and

Διόβλητος, ον, Ael.,=sq.

Διόβολος, ον, (Ζεύς, βάλλω) *hurled by Jupiter*, of lightning, Soph. O. C. 1464, Eur. Alc. 125.

Διόβολον, ου, τό, (ὀβολός) v. *διώβολον*.

†Διογείτων, ονος, ὁ, *Diogīton*, an Athenian against whom Lysias delivered an oration, Lys., Dem.

†Διογένεια, ας, ἡ, *Diogenīa*, daughter of the Cephisus, Apollod. 3, 15.

Διογενέτωρ, ορος, ὁ, (Διός, γενέτωρ) hence *ἔναυλοι Διογενέτορες, natal* cave *of Jupiter*, Eur. Bacch. 122.

Διογενής, ές, (Διός, *γένω) *sprung from Jupiter, of his race*, always masc. in Hom., with whom it is a freq. epith. of kings and princes, as ordained and upheld by Jupiter, (*ἐκ Διὸς βασιλῆες*, Hes. Th. 96): not as if *actually his offspring:* Aesch. calls the gods themselves *θεοὶ Διογενεῖς*, Theb. 301, Supp. 631.—II. parox., *Διογένης, ους*, ὁ, acc. *η* and *ην*, prop. n., *Diogĕnes*, a celebrated cynic philosopher of Sinope, *ὁ Κύων*, Diog. L.—2. a Stoic philosopher of Seleucia, a pupil of Chrysippus, surnamed *ὁ Βαβυλώνιος*, Id.; others in Diog. L.—3. a celebrated actor at Athens in the time of Socrates, Ael. V. H. 3, 30. Others in Andoc., Polyb., etc. [ῑ in Hom. and Eur. And. 1195 in arsis; elsewhere short.] Hence

†Διογενισμός, οῦ, ὁ, *a living like Diogenes, imitation of Diogenes.*

†Διογενισταί, ῶν, οἱ, *followers of Diogenes*, Ath. 186 A.

Διογκόω, ῶ, (διά, ὀγκόω) *to make to swell.* Pass. *to swell out.* Hence

Διόγκωσις, εως, ἡ, *a swelling, distention, tumor*, Gal.

Διόγνητος, ον, contr. for *Διογένητος*,=*Διογενής*, Hes. Sc. 340.—II. as prop. n. *Diognētus*, the seventh life-archon in Athens, Dion. H.; of Thoricus, Dem. 541, 6. Others in Andoc., Polyb., etc.

Διόγονος, ον, = *Διογενής*, Eur. Hipp. 560.

Διοδεία, ας, ἡ, (διοδεύω) *a passage through*, Arist. Eth. Eud.

Διοδεύσιμος, ον, (διοδεύω) *passable.*

Διόδευσις, εως, ἡ,=*διοδεία*, Hipp.: from

Διοδεύω, (διά, ὁδεύω) *to travel through*, Polyb.

Διοδέω, f. -ήσω, (δίοδος) *to go through again, repeat*, cf. *τριοδέω*.

Διοδοιπορέω, = *διοδεύω*, Hdt. 8, 129.

Διοδοποιέω,=foreg. dub. in Theophr.: from

Δίοδος, ου, ἡ, *a way through, passage, thoroughfare*, Hdt. 7, 201: *δ. ὕδατος*, Thuc. 2, 102: *an orbit, ἄστρων*, Aesch. Pr. 1049: *δ. ἔχειν*, to command *the road*, Thuc. 7, 32: *right* or *permission to pass*, Ar. Av. 189.

†Διόδοτος, ου, ὁ, *Diodŏtus*, son of Eucrates, an Athenian, Thuc. 3, 41.—2. brother of Diogiton, Lys.—3. a peripatetic philosopher, Strab.

Διοδύρομαι, (διά, ὀδύρομαι) dep., *to bewail sorely*, c. acc., Dem. 1248, 19. [ῡ]

†Διόδωρος, ου, ὁ, *Diodōrus*, an Athenian who delivered the speech of Demosthenes agst. Androtion, Dem.—2. a celebrated historian in the time of J. Caesar, surnamed *ὁ Σικελός*. Freq. masc. pr. n., in Xen., etc.

Διόζος, ον, (διά, ὄζος) *with two branches*, Theophr.

Διοζόομαι, (διά, ὀζόω) as pass., *to be divided, to branch*, Hipp.

Διόθεν, adv. *from, sent from Jupiter, according to his will*, Il. 15, 489; 24, 194: in genl. *from heaven*, Lat. *divinitus.*

†Δῖοι, ων, οἱ, *the Dii*, a Thracian tribe on Mt. Rhodope, Thuc. 2, 91, hence adj. *Διακός, ή, όν, of the Dii, Dian*, Id. 7, 27.

Διοίγνυμι, f. -ξω, (διά, οἴγνυμι) *to open*, Ar. Eccl. 852: also *διοίγω*, Soph. Aj. 346, O. T. 1287.

Δίοιδα, inf. *διειδέναι*, perf. without any pres. in use, *to know the difference, distinguish*, Eur. Med. 518, and Plat.: cf. *διεῖδον*.

Διοιδαίνω, f. -ᾰνῶ,=sq., Hdn.

Διοιδέω, ῶ, f. -ήσω, strengthd. for *οἰδέω*, Strab. Hence

Διοιδής, ές, *swollen, turgid*, Nic.

Διοικέω, ῶ, f. -ήσω, (διά, οἰκέω) strictly, *to manage all the house:* hence in genl. *to manage, direct:* esp. *to govern, conduct* the affairs of a state, *πόλιν*, Thuc. 8, 21, Plat., etc.: but also *δ. τὸν βίον, to regulate* one's life, Isocr. 2 E, etc.—2. *to treat* a person *well* or *ill*, Dem. 763, 6.—3. as medic. term, *to distribute nourishment* through the body, *to digest*, Diog. L.—B. pass. *to be provided with, to be supported by* a thing, *ὑπό τινος*, Strab., *τινί*, Ath.—2. in rhetor. *διοικεῖσθαι* was used of *the distribution and arrangement of a discourse*, etc., Dion. H.—II. *to inhabit distinct places*, Plat. Tim. 19 E. Mid. *to live apart, κατὰ κώμας*, Xen. Hell. 5, 2, 5. But—2. *διοικεῖσθαι πρός τινα, to place one's self* over against one, *match one's self* with him, Dinarch. Hence

Διοίκημα, ατος, τό, *management, government.*

Διοίκησις, εως, ἡ, (διοικέω) *direction, government, civil administration*, Plat. Rep. 606 E, etc.: esp. in the financial department, *expenditure*, Lys. 185, 21.—II. *one of the lesser Roman provinces*, Cic. Fam. 13, 53, 67: and hence, as an eccles. division, *a bishop's jurisdiction, diocese*, Eccl.

Διοικητής, οῦ, ὁ, (διοικέω) *a manager, director, governor, comptroller*, Böckh Inscr. 2, p. 22. Hence

Διοικητικός, ή, όν, *regulating, δύναμις*, Plut.

Διοικήτρια, ας, ἡ, *a housekeeper.*

Διοικίζω, f. -ίσω Att. -ῐῶ, (διά, οἰκίζω) *to cause to live apart, to place in separate dwellings, to disperse*, Arist. Pol.: *δ. τὰς πόλεις, to break up, scatter* their *population*, Isocr. 91 A., the same as *δ. κατὰ κώμας*, Polyb. Pass. *to be scattered abroad*, Plat. Symp. 193 A. Mid. *to change one's abode, εἰς...*, Lys. 902, 1. Hence

Διοίκισις, εως, ἡ, *a dispersion: a removal*, Lys. 901, fin.

Διοικισμός, οῦ, ὁ, = foreg., Dion. H.

Διοικοδομέω, ῶ, (διά, οἰκοδομέω) *to build across, wall off*, Thuc. 8, 90: *to separate*, τί τινος, Plat. Tim. 69 E.—II. *to barricade*, ὁδόν, Diod.

Διοικονομέω, ῶ, strengthd. for οἰκονομέω.

Διοινοχοέω, ῶ, (διά, οἰνοχόος) *to mix, prepare wine for drinking*, Ath.

Διοινόω, ῶ, strengthd. for οἰνόω, Plat. Legg. 775 C.

Δίοιξις, εως, ἡ, (διοίγνυμι) *an opening*, Theophr.

†Διοίσομαι, fut. mid. of διαφέρω, H. Hom. Merc. 255.

Διοιστέον, verb. adj. of διαφέρω, *one must carry, move round*, ὄμμα, Eur. Phoen. 265.

Διοϊστεύω, (διά, ὀϊστεύω) *to shoot an arrow through*, τινός, Od. 19, 578: absol. καί κεν διοϊστεύσειας, thou mightest *reach it with an arrow*, i. e. art a bow-shot from it, Od. 12, 102.

Διοιστρέω, ῶ, strengthd. for οἰστρέω, Diod.

Διοίσω and διοίσομαι, fut. of διαφέρω.

Δίοιτο, opt. mid. from δίω, Od. 17, 317.

Διοιχνέω, ῶ, (διά, οἰχνέω) *to go through*, αἰῶνα, Aesch. Eum. 315.—II. absol. *to wander about*, ἐν πέτραις, H. Hom. 18, 10.

Διοίχομαι, f. -χήσομαι, (διά, οἴχομαι) dep. mid.: *to be quite gone by*, of time, Hdt. 4, 136: of persons, *to be clean gone, to have perished*, Lat. *periisse*, Soph. Aj. 973, Eur., etc.—II. *to be gone through, ended*, ὁ λόγος δ., Soph. O. C. 574, ubi al. διέρχεται. Poet. word.

†Διοκλείδας, α, ὁ, *Dioclīdas*, masc. pr. n., a Syracusan, Theocr. 15, 147. Dor. for

†Διοκλείδης, ου, ὁ, *Dioclīdes*, masc. pr. n., Andoc., Plut., etc.

†Διοκλῆς, έους poet. ῆος, ὁ, *Diocles*, a king of Pherae in Messenia, Il. 5, 542, Od.—2. a chief of Eleusis, H. Hom. Cer. 474; but in v. 153, Δίοκλος.—3. a hero honoured by the Megarians, Ar. Ach. 774, for whom the Διόκλεια were celebrated, Schol. Ar. and Theocr. 12, 29.—4. one of the thirty tyrants, Xen., etc. Others in Dem., Diod., etc.

†Δίοκλος, ου, ὁ, v. foreg. 2.

†Διοκορυστής, ου, ὁ, *Diocorystes*, a son of Aegyptus, Apollod.

Διοκωχή, ῆς, ἡ, = διακωχή.

Διολισθαίνω, and -θάνω, f. -ήσω, (διά, ὀλισθαίνω) *to slip through*, Hipp.—II. c. acc., *to give* one *the slip*, Ar. Nub. 434, Plat. Lys. 216 C.

Διολκή, ῆς, ἡ, (διέλκω) *distraction*, Sext. Emp.

Δίολκος, ου, ὁ, (διέλκω) *a crossing, dragging across.*—II. the spot in the isthmus of Corinth, *where ships were drawn across*, Strab.

Διόλλυμι, fut. -ολέσω Att. -ολῶ, (διά, ὄλλυμι) *to destroy utterly, bring to naught*, Soph. Tr. 1028, etc.: *to blot out, put out of mind:* hence to forget, opp. to σώζω, Br. Soph. O. T. 318. Mid. *to perish utterly, come to naught*, Trag., and Plat.; ἔκ τινος, by some one's hand, Soph. O. T. 225.

†Διόλου, adv. for δι' ὅλου.

Διολοφύρομαι, strengthd. for ὀλοφύρομαι, Polyb. [ῡ]

Δίομαι, v. sub δίω.

Διομαλίζω, (διά, ὁμαλίζω) *to keep smooth* or *even.*—II. intr. *to be always calm and evenminded*, Plut. Hence

Διομᾰλισμός, οῦ, ὁ, *evenness, steadiness*, Sext. Emp.

Διομᾰλύνω, = διομαλίζω, in transit signf., Plut.

Δίομβρος, ον, (διά, ὄμβρος) *wet through*, Arist. Probl.

†Διομέδων, οντος, ὁ, *Diomĕdon*, an Athenian commander in the Peloponnesian war, Thuc. 8, 19.

†Διόμεια, ων, τά, *Diomīa*, an Attic demus of the tribe Aegeïs, with a temple of Hercules, Ar. Ran. 651.

Διομειαλαζών, όνος, ὁ, (Διόμεια, ἀλαζών) *the braggart of the deme Diomia*, Ar. Ach. 605.

†Διομεύς, έως, ὁ, *an inhabit. of Diomia*, Ath. 260 A.

†Διομένης, ους, ὁ, *Dioměnes*, an Athenian, son of Archelaus, Dem.

†Διομήδεια, ας, ἡ, *Diomedēa*, the largest of the five islands in the Adriatic, called by Strabo αἱ Διομήδειοι νῆσοι, p. 215: prop. fem. from

†Διομήδειος, ον, also α, ον, (Schneid. Plat. Rep. 2, p. 175), *of Diomedes, Diomedēan*; proverb. Διομ. ἀνάγκη, *Diomedean compulsion*, Plat. Rep. 493 D, Ar. Eccl. 1029, from Diomede's having bound the hands of Ulysses, on their return from Troy to the Grecian camp with the Palladium, and having driven him before him, with blows on the back with the blade of his sword, because Ulysses being behind D. endeavoured to destroy him, and thus obtain the sole honour for himself. Another expl. in allusion to the Thracian D. is given in Schol. ad Ar.

†Διομήδη, ης, ἡ, *Diomēdē*, daughter of Phorbas, Il. 9, 665.—2. daughter of Xuthus, Apollod. 1, 9, 4.—3. daughter of Lapithes and wife of Amycles, Id. 3, 10, 3.

Διομήδης, εος, acc. -δη and -δεα, ὁ, (Διός, μήδομαι, strictly, *the divinely-counselling*) *Diomed*, †a king of the Thracian Bistones, son of Mars, Eur. Alc. 483, Apollod. 2, 5, 8.—2. son of Tydeus and Deïpyle, king of Argos, one of the Epigoni, engaged in the second Theban war, and one of the bravest Grecian chiefs before Troy, Il. 2, 567, etc.

Διομηνία, ας, ἡ, (Διός, μῆνις) *wrath of Jupiter*, Orph. [νῐ]

†Διόμιλος, ου, ὁ, *Diomilus*, an Andrian, Thuc. 6, 96.

†Διόμνηστος, ου, ὁ, *Diomnestus*, masc. pr. n., Ath., Plut.

Διόμνῡμι, f. -ομοῦμαι, (διά, ὄμνυμι) dep. mid., *to swear*, ὅρκον, ἦ μήν..., c. inf., Soph. Tr. 255: *to declare on oath*, esp. in courts of justice, c. inf., Lycurg. 165, 43: also in mid., διόμνυμαι, Soph. Aj. 1233; and so almost always in prose, as ταῦτα διωμόσω, Plat. Apol. 27 C, δ. τινί, Lys. 96, 35.

Διομολογέω, ῶ, (διά, ὁμολογέω) *to make an agreement, settle, undertake*, Xen. Ages. 3, 5: hence also in pass., *to be agreed on*, Polyb.—II. more usu. as dep. mid., *to agree mutually to* or *upon* a thing, c. acc. rei, τοὺς τόκους, Dem. 1284, 14: esp. *to agree upon as granted*, Plat. Legg. 953 E: also δ. τινὶ περί τινος, Isae. 41, 43; and c. inf. fut., Id. 41, 29. Hence

Διομολόγησις, εως, ἡ, *a mutual compact, convention*, Polyb.

Διομολογητέον, verb. adj. from διομολογέω, Plat. Rep. 527 A, etc.

Δῖον, acc. from δῖος.

Δίον, imperf. from δίω.

†Δῖον, ου, τό, *Dium*, a city of Euboea, Il. 2, 538, near Histiaea, acc. to Strab.—2. a city of Chalcidice on the Strymonian gulf, Hdt. 7, 22.—3. a city of Macedonia on the Sinus Thermaïcus, so called from a celebrated temple of Jupiter, now prob. *Standia*, Thuc. 4, 78. Hence οἱ Διῆς, *the Dians*, Thuc. 5, 35, for Δικτιδιῆς, q. v.

†Διόνῑκος, ου, ὁ, *Dionīcus*, masc. pr. n., Luc.

Διονομάζω, (διά, ὀνομάζω) *to name far and wide, make known* or *famous.* Pass. *to be widely known*, Isocr. 398 D, and in late prose.

Διονῦς, ὁ, shortened for Διόνυσος, Lob. Phryn. 436.

Διονύσειον, ου, τό, = Διονύσιον, Schäf. Greg. p. 651. [ῡ]

Διονύσια, ων, τά, sub. ἱερά, *the feast of Dionysos* or *Bacchus*, esp. at Athens: these were formerly supposed to be *three*, 1. the Δ. κατ' ἀγρούς, 2. the Ἀνθεστήρια, 3. the Δ. ἐν ἄστει, or μεγάλα: the Λήναια being supposed by some to be the same with the first, by others, with the second. But Böckh (Abhandl. Berl. Akad. 1816, 17, pp. 47–124), seems to prove that they were *four distinct feasts* in four consecutive months: viz.—I. τὰ κατ' ἀγρούς, ἐν ἀγροῖς, or μικρά, in Poseideon (December) when the *vintage* is just over: at these prob. *old* tragedies and comedies were represented.—II. τὰ ἐν Λίμναις or Λήναια (in the suburb Λίμναι, where the Λήναιον stood), in Gamelion (January) when the *wine was just made*, and the *presses* (ληνοί) cleaned up: from this feast the month was once called Ληναιών, which name was retained by the Ionians of Asia: cf. Ἀνθεστηριών, Σκιροφοριών, etc. At these new Tragedies and Comedies were performed, and a prize of the rich must of the new vintage was given.—III. τὰ Ἀνθεστήρια in Anthesterion (February), of which the first day was called πιθοιγία, when the casks of the by-gone vintage were first tapped, the second χόες, and perhaps the third χύτραι, from the public picnic with which they were celebrated. It is doubtful what dramatic performances accompanied them.—IV. τὰ μεγάλα, τὰ ἀστικὰ Δ., τὰ κατ' ἄστυ, ἐν ἄστει, or, simply, τὰ Διονύσια, in Elaphebolion (March), when Athens was full of strangers from all Greece, and all the most splendid exhibitions took place. For these most of the new Dramas were reserved. (Cf. also Buttm. Dem. Mid., Exc. 1.) [ῡ] Hence

Διονῡσιάζω, *to keep the Dionysia*, hence *to live, dress festively* or *extravagantly*, Luc.

Διονῡσιακός, ή, όν, *belonging to the Dionysia*, or *to Dionysos*, Δ. θέατρον, Thuc. 8, 93, ἀγών, Arist. Rhet., etc.: Διονυσιακά were *poems on the legend of Bacchus*, as those of Nonnus. Adv. -κῶς.

Διονῡσιάς, άδος, ἡ, pecul. fem. of Διονυσιακός, Pratin. ap. Ath. 617 C, Eur., etc.—2. as subst. *a Bacchante*, Paus.—II. a kind of plant, Diosc., elsewh., ἀνδρόσαιμον.—III. a fountain near Pylos, Paus.—2. αἱ Διονυσιάδες (νῆσοι) *the Dionysiades*, two islands near Crete, Diod. S.—3. early name of the island Naxus, Id.

†Διονυσίδης, ου, ὁ, *Dionysīdes*, a tragic poet, Strab.

†Διονυσιοκλῆς, έους, ὁ, *Dionysiocles*, a physician, Ath. 96 D.

Διονύσιον, ου, τό, sub. ἱερόν, *the temple of Dionysos* (*Bacchus*) Ar. Fr. 187. [ῡ]

Διονύσιος, α, ον, *of Dionysos* or *Bacchus*, Bacchyl. 26. [ῡ]

†Διονύσιος, ου, ὁ, *Dionysius*, common pr. n.—1. a commander of the Phocaeans in the time of Darius Hystaspis, Hdt. 6, 11.—2. ὁ Μιλήσιος, one of the earliest of the Logographi, before Herodotus, Diod. S., etc.—3. ὁ πρότερος, the elder, tyrant of Syracuse, 405–367 B. C., Diod., Plut., etc.—4. ὁ νέος, the younger, son and successor of the former, 367–343 B. C., several times expelled, Xen., Diod. S., etc.—5. Ἁλικαρνασσεύς, a rhetorician and historian in the time of J. Caesar and Augustus, resided in Rome.—6. ὁ Περιηγητής, composer of a geographical poem, lived in the time of Augustus. Many others of this name in Xen., Dem., etc.

Διονῡσισκός, οῦ, ὁ, dim. from Διόνυσος.

†Διονυσόδοτος, ου, ὁ, (Διόνυσος, δίδωμι) *Dionysodotus*, prop. *given by Dionysos* or *Bacchus*, appell. of Apollo at Phlius, Paus.—2. masc. pr. n., Ath.

†Διονυσόδωρος, ου, ὁ, (Διόνυσος, δῶρον) *Dionysodōrus*, a sophist of Chios, brother of Euthydemus, Xen. Mem. 3, 1.—2. an Athenian against whom Dem. spoke, Dem. Others in Lys., Polyb., etc.

†Διονυσοκλῆς, έους, ὁ, *Dionysŏcles*, an orator in Tralles, Strab.

Διονῡσοκόλακες, οἱ, (Διόνυσος, κόλαξ) nickname of the τεχνῖται Διονυσιακοί, *artifices scenici*, like Μουσοκόλακες, v. Arist. Rhet. 3, 2, 10, Chares ap. Ath. 538 F: hence—II. applied to *the flatterers of Dionysius* the tyrant; and to the school of Plato, Diog. L. 10, 8, ubi al. Διονυσιοκόλακες.

Διονῡσομᾰνέω, ῶ, (Διόνυσος, μαίνομαι) *to be full of Bacchic frenzy*, Philostr.

†Διονυσόπολις, εως, ἡ, *Dionysopolis*, a city of Pontus, Arr.: cf. Κρουνοί.

Διόνῡσος, ου, ὁ, and poet. Διώνῡσος, (Hom., Hes., etc.) and Δεύνυσος, q. v., *Dionysos, Bacchus*, god of wine, vineyards, and of high enthusiasm, son of Jupiter and Semele: not often mentioned in Hom. On the later development of his legend, v. Creuzer's Dionysos, and cf. Βάκχος.

†Διονυσοφάνης, ους, ὁ, *Dionysophănes*, an Ephesian, Hdt. 9, 84.

Διοξειῶν, ἡ, i. e. ἡ δι' ὀξειῶν χορδῶν συμφωνία, *the fifth* in the musical scale, v. διαπασῶν.

Διόπαι, αἱ, a kind of *earrings*, Ar. Fr. 309, v. δίοπος.

Διόπαις, παιδος, ὁ, (Διός, παῖς) *son of Jupiter*, Anth.

†Διοπείθης, ους, ὁ, *Diopīthes*, a Spartan soothsayer, Xen. Hell. 3, 3, 3.—2. an Athenian demagogue in the time of Aristophanes, Ar. Eq. 1085, etc.—3. an Athenian commander, Dem., Plut.

Διόπεμπτος, ον, (Διός, πέμπω) *sent from Jupiter*.

Διόπερ, conjunct. for δι' ὅπερ, v. sub διό.

Διοπετής, ές, (Διός, πίπτω)=Διϊπετής, ἄγαλμα, Eur. I. T. 997.

†Διοπιθοῦσα, ης, ἡ, *Diopithūsa*, parent source of the Ganges, Plut.

* Διοπομπέομαι and Διοπόμπησις, εως, ἡ,=ἀποδιοπ.

†Διόπομπος, ου, ὁ, *Diopompus*, masc. pr. n., Plat. Legg. 840 A.

Δίοπος, ου, ὁ, (διέπω) *a director, overseer, ruler*, Aesch. Pers. 44, Eur. Rhes. 741: *an officer on board a ship*, Hipp.,=the later ἐπίπλους.

Δίοπος, ον, (διά, ὀπή) *with two holes*: hence διόπαι, ῶν, αἱ.

Διοπτεύω, (διά, ὀπτεύω) *to watch accurately, spy about*, Il. 10, 451; in genl. *to behold*, Soph. Aj. 307.—II. later, c. acc. *to look after, take charge of* a thing, δ. τὴν ναῦν, ap. Dem. 929, 20.

Διοπτήρ, ῆρος, ὁ, (διά, ὀπτήρ) *a spy, scout*, στρατοῦ, Il. 10, 562.—II. διάγγελοι καὶ διοπτῆρες in Plut., the *optiones* and *tesserarii* of the Romans: also the *speculatores, light troops for reconnoitring*.—III.=δίοπτρα.

Διόπτης, ου, ὁ, (διά, ὄψομαι) strictly, *a looker through*, ὦ Ζεῦ διόπτα, says Dicaearchus in Ar. Ach. 435, holding up a ragged garment to the light.—II.=foreg. Eur. Rhes. 234.

Δίοπτρα, ας, ἡ, and δίοπτρον, ου, τό, (διά, ὄψομαι) *any thing through which one sees clearly, a spying-tube*, Polyb.: Alcae. calls wine δίοπτρον ἀνθρώποις, because *aperit praecordia Bacchus*.—II. an optical instrument for measuring heights, levelling, etc., *a Jacob's staff*.—III.=διαστολεύς, Gal.—IV. *a plate of talc*, Lat. *lapis specularis*, for glazing windows, Strab. Hence

Διοπτρικός, ή, όν, *of, belonging to the use of the* δίοπτρα (II): ἡ -κή, sub. τέχνη, *the art of measuring heights*, etc.: ὄργανον δ.=δίοπτρα II., Strab.

Διοπτρισμός, οῦ, ὁ, *an opening with the* δίοπτρα (III.), Paul. Aeg.

Δίοπτρον, ου, τό, v. δίοπτρα.

Διορᾱτικός, ή, όν, *able to look through, clear-sighted*, Lat. *perspicax*, Luc.: from

Διοράω, ῶ, (διά, ὁράω) *to see through, look through, understand, discern*, Xen. An. 5, 2, 30, Plat., etc.: cf. διεῖδον, δίοιδα.

Διοργᾰνόω, ῶ, (διά, ὀργανόω) *to provide with organs, to mould*, late. Hence

Διοργάνωσις, εως, ἡ, *formation, fashioning*. [ᾰ]

Διοργίζω, strengthd. for ὀργίζω, Polyb.

Διόργυιος, ον, (διά, ὀργυιά) *two fathoms long, high*, etc., Hdt. 4, 195.

Διορθεύω,=sq., Eur. Supp. 417.

Διορθόω, ῶ, (διά, ὀρθόω) *to make straight*, Hipp.: and so *to set right, restore to order*, Isocr. 198 C: δ. ἔριν, *to make up* a quarrel, Eur. Hel. 1159: δ. ἀδικήματα, *to amend* them, Polyb.: δ. πίστιν πρός τι, *to make good, redeem it*, Id.: δ. τὰ προςοφειλόμενα, *to pay* them, *clear off*, Ib. Mid. like act., Polyb.: but also, διορθοῦσθαι περί or ὑπέρ τινος, *to make amends* for..., Dem. 112, 15; 895, 24.—II. *to go* or *tell straight through*, λόγον, Pind. O. 7, 38. Hence

Διόρθωμα, ατος, τό, *a making straight, setting right*, Hipp.: *correction*, Arist. Pol.: *an amendment*, Plut.

Διόρθωσις, εως, ἡ, (διορθόω) *a making straight*, as in the setting of a limb, Hipp.—2. *a correcting, amending of a fault*, Arist. Pol.—3. *right arrangement*, τινός, Plat. Legg. 642 A.—4. *a fortunate event*, Polyb.—II. *a revision, revised edition of* a work, v. Wolf. Prol. p. clxxiv.

Διορθωτήρ, ῆρος, ὁ,=sq., Böckh Inscr. 2, p. 22.

Διορθωτής, οῦ, ὁ, (διορθόω) *a corrector, regulator*, Plut.

Διορθωτικός, ή, όν, (διορθόω) *fit for correcting* or *amending, corrective*, Arist. Eth. N. Adv. -κῶς.

Διορίζω, Ion. διουρίζω, f. -ίσω Att. -ῐῶ, (διά, ὁρίζω) *to draw a boundary through, divide by limits, separate*, Hdt. 4, 42.—2. *to distinguish, determine, define*, τὰ οὐνόματα, Hdt. 4, 45, τὰ γέρεα, Aesch. Pr. 440, and so Plat.: in mid., *to pronounce clearly*, τὰ γράμματα, Alex. Incert. 21: hence—3. *to determine, lay down, ordain, declare*, τι, Soph. O. T. 723; also c. inf., *to determine* one *to be* so and so, Dem. 505, 19; and so with the inf. omitted, Soph. O. T. 1083: δ. ὅπως..., Dem. 1286, 11, in mid.—4. *to explain*, τι, Plat. Gorg. 488 D.—5. absol., *to draw distinctions, lay down definitions*, usu. in mid., περί τινος, Isocr. 27 C, etc.—II. διορίζειν πόλεμον, *to remove* the seat of war *across the frontier*, Isocr. 77 B: in genl. *to move from the country, carry abroad*, στράτευμα, Eur. Hel. 394: δ. πόδα, to depart, Ib. 828: *to banish*, Lat. *exterminare*, Plat. Legg. 873 E.—III. intr. *to pass the boundaries*, ὑπέρ τι, Eur. Ion 46. Hence

†Διόρισις, εως, ἡ, *distinction*, Plat. Legg. 777 B; and

Διορισμός, οῦ, ὁ, *a prescribing of bounds, limiting: definition*, Theophr. ap. Diog. L. 5, 43.

Διοριστέον, verb. adj. from διορίζω, *one must distinguish*, Plat. Legg. 874 D.

†Διοριστικός, ή, όν, (διορίζω) *suitable for distinguishing*, Sext. Emp.

Διορκισμός, οῦ, ὁ, *an assurance on oath*, Polyb.

Διορμίζω, f. -ίσω Att. -ῐῶ, strengthened for ὁρμίζω, Hierocl. ap. Stob. p. 450, 37, in pass.

Διόρνυμι, f. διόρσω, (διά, ὄρνυμι) *to drive through*. Mid. *to hurry through*, Aesch. Supp. 552.

Δίορος, ον, (διά, ὅρος) *a divider: a stone used in the game* ἐφεδρισμός.

Διόροφος, ον, v. διώροφος.

Διοῤῥόω, ῶ, (διά, ὀῤῥόω) *to make serous*, Arist. H. A. Hence

Διόῤῥωσις, εως, ἡ, *a becoming* or *making serous*, Hipp.

Διορῠγή, ῆς, ἡ, (διορύσσω) v. διωρυχή.

Διόρυγμα, ατος, τό, *a canal, ditch*, Thuc. 4, 109.—II. *a digging through*, LXX.: from

Διορύσσω, Att. -ττω, f. -ξω, (διά, ὀρύσσω) *to dig through*, τοῖχον, Hdt. 9, 37, Ar. Plut. 565: δ. τάφρον, *to dig* a trench, Od. 21, 120: metaph. like τοιχωρυχεῖν, *to undermine, ruin*, Dem. 118, 11.—II. *to bury*, Diod.—III. *to worm one's way, pry into*. Hence

Διορῠχή, ῆς, ἡ, v. διωρυχή.

Διορχέομαι, (διά, ὀρχέομαι) dep., *to dance across* or *along*, Opp.—II. *to dance a match with* one, τινί, Ar. Vesp. 1481.

Δῖος, δῖα, δῖον, more rarely ος, ον, (contr. for the less comm. δίϊος, from Ζεύς, Διός) *from, sprung from, belonging to, sacred to Jupiter*, are certainly the etymolog. signfs.: but the certain examples of these do not occur before the Trag., as Aesch. Pr. 619, etc.; the nearest approach to them in Hom. is Il. 9, 538, δῖον γένος, ἰοχέαιρα, which however seems to be *Heaven-*, not *Jove-descended*. Usu. in general signf. *godlike, excellent, mighty, vast, unearthly*: in Hom.—1. *epithet of the goddesses*, δῖα θεά, Il. 10, 290, etc., usu. in phrase δῖα θεάων, with superl. force, like πιστὰ πιστῶν, ἄῤῥητα ἀῤῥήτων, etc., in Trag.; so too δῖα γυναικῶν: Hes. uses it so in masc., Th. 991, δῖος δαίμων.—2. of illustrious men or women, *noble, princely, high-born*, but also *highminded, honest, trusty*, as of Eumaeus the swineherd δῖος ὑφορβός, Od. 21, 240.—3. also of a *noble* horse, Il. 23, 346.—4. of things esp. of the powers of nature, αἰθέρος ἐκ δίης, εἰς ἅλα δῖαν, δῖα χθών, Hom.: so δῖα Χάρυβδις, Od, 12, 104, with the sense of *vast, boundless, awful*, but not without a collat. notion of *divine, holy*.

Διός, gen. of Ζεύς, from obs. Δίς. [ῐ]

†Δῖος, ου, ὁ, *Dius*, a son of Priam, Il. 24, 251.—2. father of Hesiod, Hes. Op. 297.—3. son of Amphimachus, Paus.

Διόςδοτος, ον, (Διός, δίδωμι) *given by Jupiter, heaven-sent*, Pind. P. 8, 137, and Aesch.

Διοσημεία, ας, ἡ, poet. Διοσημία, ας, ἡ, Ar. Ach. 171, *a sign from Jupiter, an omen from the sky*, in genl. *a prodigy, portent*, Lat. *ostentum*, esp. of thunder, lightning, rain, Ar. l. c., and Plut.

†Διὸς ἱερόν, ου, τό, (prop. *the temple of Jupiter*) *Dioshieron*, a small town of Ionia, Thuc. 8, 19.

Διοσκέω, *to look earnestly at*, τινά, acc. to Bergk. Anacr. 81, sq.

†Διοςκόρειον, ου, τό, v. sub Διοςκούρειον.

†Διοςκορίδης, ου, ὁ, *Dioscorides*, a celebrated physician and naturalist of Anazarba in Cilicia.

Διόςκοροι, ων, οἱ, Att. and poet. for Διόςκουροι, as Hdt. writes it, 2, 43, (Διός, κόρος, κοῦρος) *sons of Jupiter*: esp. *the twins of Leda*, Castor and Polydeuces (the Roman Pollux), H. Hom. 16, 33. This appell. also applied to Amphion and Zethus, v. Herm. ad Eur. Phoen. 606, Klotz Id. 609.—II. the constellation named from them *the Twins*, Lat. *Gemini*, supposed to bring safety from a storm, if it appeared over the ship—the modern *fires of St. Elmo*: hence the Dioscuri were tutelar deities of sailors, Hor. Carm. 1, 3, 2, Hemst. Luc. Dial. D. 26. The sing. Διόςκορος, *one of the Dioscuri*, only in Gramm., and Varro L. L. 5, 20. Hence

Διοςκούρειον, ου, τό, *the temple of the Dioscuri*, Thuc. 4, 110, etc.: †also -κόρειον, which W. Dind. regards as the more correct form in early Att.; the other only in Plut. and other late wr.; Lob. Phryn, p. 368, Διοςκόριον. In pl. τὰ Διοςκούρεια, *the festival of the Dioscuri*, Böckh Inscr.

†Διοςκουριάς, άδος, ἡ, *Dioscurias*, a city of Colchis, a colony of Miletus, Strab.

†Διοςκουρίδης, ου, ὁ, *Dioscurides*, masc. pr. n., Dion. H., etc.

Δίοσμος, ου, ὁ, (διά, ὄζω) *the power of transmitting smells: the internal organ of smell*, Themist.

†Διόςπολις, εως, ἡ, (prop. *Jove's city*) *Diospolis*, a city of the Aegyptian Delta, Strab.—2. ἡ μεγάλη, later name of the Aegyptian Thebes, Strab. Two others in Aegypt in Strab., who mentions also a city of Palestine, and another in Lydia of this name.

†Διόσπυρον, ου, τό, *a cherry-like fruit*, Theophr.

Διόστεος, ον, (διά, ὀστέον) *double-boned*, Arist. H. A.

Διοσφραίνω, (διά, ὀσφραίνω) *to give a smell to, perfume*.

Διότι, conjunct. for διὰ τοῦτο ὅτι..., *because that, for the reason that, since*, Lat. *quare, quamobrem*, Hdt. 1, 44.—2. indirect, *wherefore, for what reason*, φράσω διότι..., Hdt. 2, 24; μανθάνειν διότι..., 9, 7.—3. interrogat. *wherefore?* Arist.—II. =ὅτι, *that*, mostly late, but found Hdt. 2, 50, Philipp. ap. Dem. 281, 1.

†Διοτίμα, ἡ, *Diotima*, a Mantinean female in Plat. Symp. 201 D.

†Διότῑμος, ου, ὁ, *Diotimus*, a naval commander of the Athenians, Thuc. 1, 45.—2. an Athenian cavalry officer, Dem. 265. Others in Lys., Diod. S., etc.

Διοτρεφής, ές, (Διός, τρέφω) *trained, cherished by Jupiter, Jove-nurtured*, in Hom. freq. epith. of kings and nobles, cf. Διογενής: of the Scamander, Il. 21, 223, it is perh.=διϊπετής, q. v.

†Διοτρέφης, ους, ὁ, *Diotrephes*, pr. n., an Athenian archon, Diod. S.

Διουρέω, (διά, οὐρέω) *to pass in urine*.

Διουρίζω, Ion. for διορίζω, Hdt.

†Διοφάνης, ους, ὁ, *Diophanes*, an Athenian, from Alopece, Dem.—2. a rhetorician of Mytilene, Plut. T. Grac. 8.

†Διοφάντης, ου, ὁ, *Diophantes*, masc. pr. n., Arr. An. 3, 6, 3.

†Διόφαντος, ου, ὁ, *Diophantus*, an Athenian archon, Ol. 96, 2, Diod. S.—2. an Athenian orator and statesman, Dem. Others in Theocr., etc.

†Διοχαίτης, ου, ὁ, *Diochītes*, a Pythagorean philosopher, Diog. L.

†Διοχάρης, ους, ὁ, *Diochăres*, masc. pr. n., Διοχάρους πύλαι, *the gate of Diochares*, in Athens, Strab.

Διοχετεία, ας, ἡ, *an aqueduct*, Strab.: from

Διοχετεύω, (διά, ὀχετεύω) *to conduct by a canal through* or *throughout* a place, Diod.: metaph. τροφὴν τῷ σώματι, Plat. Tim. 77 C.

Διοχή, ῆς, ἡ, (διέχω) *distance*, Philo.

Διοχλέω, strengthd. for ὀχλέω, *to be very troublesome to*, τινά, Lys. 103, 38, and Dem.; later, τινί, Long.: also διενοχλέω.

Διοχλίζω, f. -ίσω, (διά, ὀχλίζω) *to move asunder, to open*, Nic.

Διοχῠρόω, ῶ, strengthd. for ὀχυρόω, Polyb.

Δίοψ, οπος, ὁ, ἡ,=δίοπος, ον, dub.

Δίοψις, εως, ἡ, *a view through, perspective, accurate view of*, Plat. Tim. 40 D: from

Διόψομαι, irr. fut. of διοράω.

†Δίπαια, ας, ἡ, *Dipaea*, a small town of Arcadia, Paus. Hence

†Διπαιεύς, έως, ὁ, *an inhabitant of Dipaea, a Dipaean*, Hdt. 9, 35.

Δίπαις, παιδος, ὁ, ἡ, (δίς, παῖς) *with two children*, Aesch. Supp. 318: δ. θρῆνος, a dirge *chanted by one's two children*, Id. Cho. 335.

Διπάλαιστος, ον, (δίς, πᾰλαιστή) *two palms broad*, Xen. Cyn. 2, 4.

Δίπαλτος, ον, (δίς, πάλλω) *twice, doubly brandished*, esp. *brandished with both hands*: στρατὸς δ., in Soph. Aj. 402, is explained by Herm. from the Homer. δύο δοῦρε ἔχων, *well-armed*: Passow takes it, *forced on by its two leaders* (Agamemnon and Menelaus): δ. ξίφη, *two-handed* swords, Eur. I. T. 312: δ. πῦρ, lightning *hurled* by Jupiter *with both hands*, i. e. with all his might, Eur. Tro. 1104.

Δίπηχυς, υ, (δίς, πῆχυς) *two cubits long, broad*, etc., Hdt. 2, 78, etc.

Διπλάδιος, ον, (διπλοῦς) *double*, poet. for διπλάσιος. [ᾰ]

Διπλάζω, =διπλασιάζω, *to double*, v. l. Andoc. 30, 27. Pass. *to be doubled, double* or *twofold*, Eur. Supp. 781: and so—II. intr., τὸ διπλάζον κακόν, the *twofold* evil, Soph. Aj. 258. Hence

Δίπλαξ, ἄκος, ἡ, as subst., *a double-folded mantle* or *cloak*, like διπλῆ, διπλοΐς, Lat. *duplex laena*, Il. 3, 126, Od. 19, 241; or, acc. to others, *variegated, woven with threads of various dye*, or in genl. *with double woof*, like δίμιτος.—2. in Aesch. Pers. 277, δίπλακες are perh. *ship-planks* (*which double one over the other*, cf. διπλόη), and so *ships*, like δόρυ, *trabs*.—II. as adj., *lying* or *folded double*, Il. 23, 243, cf. δίπτυχος.

Διπλᾰσιάζω, f. -άσω, (διπλάσιος) *to double*, Plat. Legg. 920 A. Hence

Διπλᾰσιασμός, οῦ, ὁ, *a doubling*: in Gramm. esp. *the Ionic doubling of consonants*, as in τόσσος.

Διπλᾰσιολογία, ας, ἡ, (διπλάσιος λόγος) *double-speaking: repetition, accumulation of words*, Plat. Phaedr. 267 C

Διπλάσιος, α, ον, Ion. διπλήσιος *double, twice as much, as many, as long* etc., Hdt. 4, 68, and Att.: freq. as compar. foll. by ἤ..., Id. 6, 57, Thuc. 1, 10, etc.; or c. gen., Hdt. 6, 133: also δ. ὅσον..., Hdt. 7, 23: τὸ διπλάσιον, *as much again*, Id. 7, 23. Adv. -ως, Thuc. 8, 1. [ᾰ, Schäf. Greg. p. 527.] Hence

Διπλᾰσιόω, ῶ, f. -ώσω, *to double*. Pass. *to be doubled, become twofold*, Thuc. 1, 69.

†Διπλᾰσίων, ον, later form for διπλάσιος, Plut., v. Lob. Phryn, p. 411, n.

Διπλασμός, οῦ, ὁ, (διπλάζω)=διπλασιασμός.

Δίπλεθρος, ον, (δίς, πλέθρον) *two* πλέθρα *long* or *broad*, i. e. 202 ft. 6 in., *deep*, Xen. An. 4, 3, 10: τὸ δίπλ., *a space of two* πλέθρα, Polyb.

Διπλῆ, ῆς, ἡ, (strictly fem. from διπλοῦς)=διπλοΐς, i. e. χλαῖνα διπλῆ, Hom.—II. a marginal mark used by Gramm., like an Υ or V lying on its side (≻ >., < ≺), to indicate vv. ll., rejected verses, etc.; and, in dramatic poetry, a new speaker.

Διπλῇ, as adv., *twice, twice over*, Soph. Ant. 725.—II. *twice as much*, followed by ἤ, Plat. Rep. 330 C.

Διπληγίς, ίδος, ἡ,=διπλοΐς.

Διπλήθης, ες, (δίς, πλήθω) *twice filled*, Nic., acc. to others διπλήρης.

Διπλήσιος, η, ον, Ion. for διπλάσιος, q. v.

Διπλοείματος, ον, (διπλοῦς, εἷμα) *with double cloak*, Cercid. ap. Diog. L.

Διπλόη, ης, ἡ, *a fold, doubling*, esp. *the overlapping* of the bones in the scull, Hipp., v. Foës. Oecon.—II. *a joining*, as of two plates of iron welded together, Plat. Soph. 267 E: hence *an imperfection, flaw*, Plut., v. Ruhnk. Tim.—2. metaph. *duplicity*, Eccl.—III. *the sting* of the scorpion, *with its sheath*, Ael.

Διπλοίζω, Aesch. Ag. 835, Eum. 1014; and

Διπλοΐζω,=διπλασιάζω, *to double*.

Διπλοΐς, ΐδος, ἡ, *a double cloak*, like διπλῆ, δίπλαξ, Anth.: usu. costume of the Cynics, cf. Hor. Ep. 1, 17, 25.

Διπλόος, όη, όον, contr. διπλοῦς, ῆ, οῦν, *twofold, double*, Hom. (but the contr. form only in phrase χλαῖνα διπλῆ), and Att.: cf. ἡ διπλῆ.—2. *doubled, bent*, διπλῆ ἄκανθα, spine *bent double* by age, Eur. El. 492, ubi v. Seidl. (487), cf. Virgil's *duplicato poplite*.—3. διπλῇ χερὶ θανεῖν, by *mutual* slaughter, Soph. Ant. 14.—4. διπλᾶ ὀνόματα, *compound* words, Arist. Rhet.—II. sometimes used as a compar., like διπλάσιος, *twice as much*, etc., followed by ἤ..., (v. sub διπλῇ): also διπλοῦν ὅσον..., ap. Dem. 629, 22.—III. in plur.,=ἄμφω or δύο, Aesch. Pr. 950, Soph. Ant. 51.—IV. metaph. *double-minded, treacherous*, Lat. *duplex* opp. to ἁπλοῦς, Plat. Rep. 397 D. 554 D, cf. Ruhnk. Tim. (Cf. ἅπλοος.)

Διπλός, ή, όν, poet. for διπλόος, like ἁπλός.

Διπλοσήμαντος, ον, (διπλοῦς, σημαίνω) *with a double meaning*.

Διπλόω, ῶ, (διπλόος) *to double, fold*

back, Plut.—II. *to repay twofold*, N. T. Hence

Δίπλωμα, ατος, τό, *twice as much of a thing*, Arist. Meteor.—II. *any thing folded double*, esp. *a license, diploma*, like our letters patent, Inscr.—III. *a double pot*, like our glue-pot, for boiling unguents, etc., Gal.

Δίπλωσις, εως, ἡ, (διπλόω) *a compounding of words*, Arist. Rhet.

Δίπνοος, ον, (δίς, πνοή) *with two breathing apertures*, Gal.

Διπόδης, ες, (δίς, πούς) *two feet long, broad*, etc., Xen. Oec. 19, 3.

Διποδία, ας, ἡ, (δίπους) *the having two feet, being two-footed*, Arist.—II. a Laced. dance, Cratin. Plut. 5.—III. a metre, *syzygy* or *pair of feet*, Gramm.

Διποδιάζω, f. -άξω, *to dance the Laced.* διποδία, Ar. Lys. 1243.

Διποδιαῖος, α, ον,=διπόδης, dub. l. Xen. Oec. 19, 4.

Δῑπόλεια, ων, τά, contr. from Διϊπ., an ancient *festival of Jupiter* at Athens, Ar. Pac. 420; and so, or Δῑπόλια, Antipho 120, 10.

Δίπολις, εως, ὁ, ἡ, *containing* or *divided into two cities*, Strab.

Δῑπολιώδης, ες, (Διπόλεια, εἶδος) *like the feast of the Dipoleia*, i. e. *obsolete, out of date*, Ar. Nub. 984.

Δίπολός, ον, (δίς, πολέω) *twice turned* or *ploughed*, γῆ, Hes.—II.=διπλόος, διπλοῦς, Aesch. Fr. 163.

Δίπορος, ον, (δίς, πόρος) *with two roads* or *openings*, Eur. Tro. 1097.

Διπότᾰμος, ον, (δίς, ποταμός) *lying between* or *on two rivers*, πόλις, Eur. Supp. 621, like διθάλασσος.

Δίπους, ποδος, ὁ, ἡ, (δίς, πούς) *two-footed*, Lat. *bipes*, Aesch. Ag. 1258.—II. ὁ δ., a Libyan kind of mouse, *the jerboa*, Hdt. 4, 192.

Διπρόςωπος, ον, (δίς, πρόςωπον) *two-faced: ambiguous*, Luc.

Δίπρυμνος, ον, (δίς, πρύμνα) v. sq.

Δίπρῳρος, ον, (δίς, πρῷρα) ναῦς δ. καὶ δίπρυμνος, a ship *double-prowed* and *double-sterned*, i. e. with both ends alike, Callix. ap. Ath. 204 E: also ἀμφίπρῳρος, cf. Tac. Ann. 2, 6.

Δίπτερος, ον, (δίς, πτερόν) *with two wings*, Arist. H. A.—II. ὁ δ., with or without ναός, a temple *with double peristyle*, Vitruv. 3, 1, 21.

Διπτέρυγος, ον, (δίς, πτέρυξ)=δίπτερος, Böckh Inscr. 1, 246.

Διπτῠχής, ές,=δίπτυχος, Arist. H. A.

Δίπτῠχος, ον, (δίς, πτύσσω) *folded, laid together, doubled*, λώπη, Od. 13, 224; δ. δελτίον, *a pair of tablets*, Hdt. 7, 239 (in late Greek, τὰ δίπτυχα); δίπτυχα ποιεῖν (sc. τὴν κνίσην) *to wrap the flesh of the sacrifice in a coat of fat*, that it may burn the better, freq. in Hom.—II.=δισσός, *twofold, two*, like Lat. *geminus*, Pind. N. 6, 90, and Trag., esp. Eur.

Δίπῠλος, ον, (δίς, πύλη) *double gated, with two entrances*, Soph. Phil. 295. At Athens the Θριάσιαι πύλαι were also called τὸ δίπυλον, at Rome the temple of Janus, Polyb., Plut. Pericl. 30.

Δῐπύρηνος, ον, (δίς, πυρήν) *with two kernels* or *two knobs*, Gal. [ῡ]

Διπῡρίτης, ου, ὁ, sub. ἄρτος, (δίς, πῦρ) *twice-baked bread*, like our *biscuit*, Hipp.

Δίπῡρος, ον, (δίς, πῦρ) *twice put in the fire*, hence δ. ἄρτος,=foreg., Eubul. Gan. 2.—II. δ. λαμπάδες, lamps *with double lights*, Ar. Ran. 1361.

†Διρκαῖος, α, ον, *of* or *belonging to Dirce, Dircēan*, Δ. ὕδωρ,=Δίρκη (II.), Aesch. Theb. 308.

†Δίρκη, ης, ἡ, *Dirce*, daughter of Helius, wife of Lycus in Thebes, Apollod. 3, 5, 5.—II. a fountain and stream in the vicinity of Thebes, Pind. I. 8, 43; Trag.

Δίῤῥαβδος, ον, (δίς, ῥάβδος) *with two stripes*, Arist. H. A.

Δίῤῥυθμος, ον,=δίμετρος.

Διῤῥῡμία, ας, ἡ, *a double pole*, Aesch. Fr. 334: from

Δίῤῥῡμος, ον, (δίς, ῥυμός) *with two poles*, i. e. three horses, Aesch. Pers. 47.

†Δίρφυς, υος, ἡ, *Dirphys*, a mountain of Euboea, Eur. H. F. 185. Hence

†Διρφωσσός, ή, όν, *of Dirphys*, Lyc.

Δίς, adv., *twice, double*, δὶς τόσσον, *twice* as much, Od. 9, 491, Hdt. 8, 104, and Att.—In compos., before a conson., except before σ, θ, τ, μ, π, and χ, ς is dropped. (From δύο for obsol. δυΐς, Buttm. Lexil. v. κελαινός 4: hence δισσός, διπλόος, δίχα.)

-δις, inseparable suffix, signifying motion to a place,=-δε, but only used in a few words, as ἄλλυδις, οἴκαδις, χαμάδις.

* ΔΙ΄Σ, an old nom., for Ζεύς, which appears in the oblique cases διός, Διΐ, Δία, and the Lat. *Dis, Diespiter, Dijovis*. The Cretans used Θιός, the Lacedaem. Σιός, so that Ζεύς, Σδεύς, θεός, *deus*, seem to be only dialectic variations. The contr. dat. Δί is in Pind. N. 1, 111, cf. Böckh Inscr. 1, p. 35.

Διςάρπᾰγος, ον, (δίς, ἁρπάζω) *twice ravished*, Lyc.

Διςέγγονος, ὁ, ἡ, also ος, η, (δίς, ἔγγονος) *great grand-child*.

Δίςεκτος, ον, the 24th of February, *reckoned twice over in leap-year*, Lat. *bis sextus* (*dies ante Kal. Mart.*), Mathem.

Δίςευνος, ον, (δίς, εὐνή) *with two wives*, Anth.

Δίςεφθος, ον, (δίς, ἕψω) *twice-boiled*.

Δίςηβος, ον, (δίς, ἥβη) *twice young*, Anth.

Διςθᾰνής, ές, (δίς, θανεῖν) *twice dead*, Od. 12, 22.

Δίσκευμα, ατος, τό, (δισκεύω) *the cast of a quoit*.

Δισκευτής, οῦ, ὁ, *one who pitches quoits*: from

Δισκεύω,=sq., Sosith. ap. Herm. Opusc. 1, 59: in pass., Eur. Ion 1268.

Δισκέω, ῶ, *to pitch the quoit* (δίσκος); ἐδίσκεον ἀλλήλοισιν, *they played at quoits* with each other, Od. 8, 188: in genl. *to cast, toss*, Pind. I. 2, 51. Hence

Δίσκημα, ατος, τό, *a thing thrown*, Eur. Tro. 1121.—II. *the pitching of a quoit*, Soph. Fr. 69.

Δίσκηπτρος, ον, (δίς, σκῆπτρον) *two-sceptered*, of the Atreidae, like δίθρονος, Aesch. Ag. 43.

Δισκοβολέω, ῶ, *to pitch the quoit*, Inscr.: from

Δισκοβόλος, ον, (δίσκος, βάλλω) *pitching the quoit*: ὁ δ., a famous statue by Myron, Luc., v. Müller. Archäol. d. Kunst § 122, 3.

Δισκοειδής, ές, (δίσκος, εἶδος) *quoit-shaped*, Diog. L. 8, 77.

Δίσκος, ου, ὁ, (δικεῖν) *a round plate, a quoit*, orig. of stone, Od. 8, 190, Pind. I. 1, 34; later of brass, iron, lead, or wood: it had a hole in the middle for a wooden helve, or leather strap to swing it by, whereas the σόλος was a solid piece of metal, Ammon. p. 40. Pitching the δίσκος was a very ancient Grecian game, esp. at Sparta: like the old English and Scotch *puttin' at the stane*. In Hom. there is no mark to aim at, the trial being simply who can pitch farthest; v. Nitzsch Od. 8, 192, et ibi Herm. Plur. οἱ δίσκοι, *the quoit-ground*.—II. *any thing quoit-shaped, trencher*, Anth.: the sun's *disc*, Plut.

Δίσκουρα, ων, τά, (δίσκος, οὖρον) *a quoit's cast*, as we say, *a stone's throw*, only ἐς δίσκουρα λέλειπτο, Il. 23, 523; resolved into δίσκου οὖρα, Il. 23, 431, cf. ἐπίουρα.

†Δισκοφόρος, ον, (δίσκος, φέρω) *holding the discus*, Luc.

†Δισκόω, ῶ, (δίσκος) *to make like a discus*, i. e. *circular*, Lyd.

†Διςμυρίανδρος, ον, (διςμύριοι, ἀνήρ) *containing* 20,000 *men* or *inhabitants*, πόλις, Strab.

Διςμύριοι, αι, α, (δίς, μύριοι) *twenty thousand*, Hdt. 1, 32, etc.: sing. διςμύριος, α, ον, with collective nouns, as ἵππος διςμυρία, as in Eng. *twenty thousand horse*, Luc. [ῡ]

Δίςπαππος, (δίς, πάππος) ὁ, *a great grandfather*, Lat. *atavus*.

Δισπῐθᾰμαῖος, αία, αῖον,=sq.

Δισπίθᾰμος, ον, (δίς, σπιθαμή) *of two spans' length*, Diosc.

Δισπόνδειος, ον, (δίς, σπονδεῖος) *a double spondee*, Hephaest.

Δισπορέω, ῶ, (δίς, σπόρος) *to sow twice*, Strab.

Δισσάκις, and poet. -άκι, adv. (δισσός) *twice, twice over*, Arat.

Δισσάρχης, ου, ὁ, (δισσός, ἄρχω) *partners in sway, joint-ruling*, δισσάρχαι βασιλεῖς, Soph. Aj. 390.

Δισσαχῇ, adv. (δισσός) *in two places*, Arist. de Anima.

Δισσαχοῦ, adv.,=foreg., Theophr.

Δισσογλωττία, ας, ἡ, *the use of two languages*: from

Δισσόγλωττος, ον, (δισσός, γλῶσσα) *speaking two languages*.

Δισσογονέω, ῶ, (δισσός, *γένω) *to bear twins*, or *twice*, Arist. Gen. An.

Δισσογρᾰφεῖται, (δισσός, γράφω) *it is written two ways, there is a various reading*, Gramm.: hence τὸ δισσογραφούμενον, *a various reading*, Gram.

†Δισσόκερας, ᾱτος, ὁ, ἡ, (δισσός, κέρας) *two-horned*, Porph. ap. Euseb.

Δισσολογέω, ῶ, (δισσολόγος) *to say twice: to double words*.

Δισσολογία, ας, ἡ, *repetition of words*: from

†Δισσολόγος, ον, (δισσός, λέγω) *speaking two languages*, Maneth.

Δισσός, ή, όν, Att. διττός, ή, όν, Ion. διξός, (δίς) *two-fold, double*, Pind., Hdt., etc.: in plur. also=ἄμφω or δύο, esp. in Trag.; so *separate, distinct*, Eur. Hec. 126: λήμασι δισσούς, *divided, disagreeing*, Aesch. Ag. 122: δ. ὄνειροι, *doubtful* dreams, Soph. El. 645: also τὸ διττόν, *ambiguity*, Arist. Pol. 2, 3, 3. Adv. -σῶς, *the second time*, Eur. Phoen. 1337.

Δισσοτόκος, ον, (δισσός, τίκτω) *bearing twice* or *twins*: but—II. proparox. δισσότοκος, ον, pass., *twice born*: both in Nonn.

†Δισσοφυής, ές, (δισσός, φυή) *of two-fold nature, of double form*, Nonn.

†Διςσυμφωνέω, ῶ, *to consist of two consonants*, Gramm.: from

Διςσύμφωνος, ον, (δίς, σύμφωνος) *of two consonants*, Gramm.

Δισταγμός, οῦ, ὁ, (διστάζω) *doubt, uncertainty*, Plut.

Διστάδιος, ον, (δίς, στάδιον) *two stadia long*, i. e. 1215 ft. 6 i., the length of the δίαυλον, App.

Διστάζω, f. -άσω, (δίς) *to doubt, puzzle one's self, be at a loss*, ὅτι.., εἰ.., Plat. Ion 534 E, Legg. 897 B, πῶς.., Arist, Eth. N.; δισταζόμενος, *doubtful, uncertain*, Diod. S. cf. δοάζω. Hence

Διστακτικός, ή, όν, *doubtful, expressive of doubt*, Gramm.

Διστάσιος, ον, (δίς, στάσις,) *of twice the weight* or *value*, Plat. Hipparch. 231 D.

Διστασμός, οῦ, ὁ, = δισταγμός, Theophr.

Διστεγία, ας, ἡ, *a house of two stories*: from

Δίστεγος, ον, (δίς, στέγη) *of two stories*, Strab.

Διστιχία, ας, ἡ, *a double row*: medic., *the growth of a second row of eyelashes*: from

Δίστῐχος, ον, (δίς, στίχος) *of two rows, lines* or *verses*; τὸ δ., *an elegiac couplet.*

Διστοιχία, ας, ἡ, *a double row, two rows*, Theophr.: from

Δίστοιχος, ον, (δίς, στοῖχος) *in* or *of two rows*, ὀδόντες, Arist. H. A.

Δίστολος, ον, (δίς, στέλλω) *in pairs, two together*, ἀδελφαί, Soph. O. C. 1055 cf. μονόστολος.

Δίστομος, ον, (δίς, στόμα) *double mouthed, with two entrances* or *openings*, πέτρα, Soph. Phil. 16; also δ. ὁδοί, two roads, Id. O. C. 900: of rivers, Polyb. 34, 10, 5.—II. of a weapon, *two-edged*, ξίφος, Eur. Hel. 983.

Δῐσυλλαβέω, ῶ, *to be of two syllables*, and

Δισυλλαβία, ας, ἡ, *a pair of syllables*, Gramm.: from

Δισύλλαβος, ον, (δίς, συλλαβή) *of two syllables*, Dion. H.

†Δισύναπτος, ον, (δίς, σύναπτος) *doubly woven* or *wreathed*, Philox. ap. Ath. 685 D.

†Δισύπατος, ου, ὁ, (δίς, ὕπατος) *twice consul, a second time consul*, Plut. 2, 777 B.

Δισχῐδής, ές, (δίς, σχίζω) *cloven*, Arist. H. A.

Δισχῐδόν, adv. of foreg., dub.

Δισχίλιοι, αι, α, (δίς, χίλιοι) *two thousand*: also in sing., δισχίλιος, α, ον, with collective nouns, e. g. ἵππος, Hdt. 7, 158. [χῑ]

Δίσχοινος, ον, (δίς, σχοῖνος) *two* σχοῖνοι, i. e. 60 *stadia long*, Strab.

Δῐσώματος, ον, (δίς, σῶμα) *double-bodied*, Diod. 4, 12.

Δίσωμος, ον,=foreg.

Δῑσωτήριον, ου, τό, contr. for Διῑσωτήριον, *the temple of* Ζεὺς Σωτήρ, on the Acropolis at Athens, Coray Lycurg. p. 48. (Formed like Διπόλια.)

Διτάλαντος, ον, (δίς, τάλαντον) *worth* or *weighing two* τάλαντα, Hdt. 1, 50; 2, 96.

†Διτοκεύω, Nic. ap. Ath. 395 C, and

Διτοκέω, ῶ, *to bear twins* or *twice*, Arist. H. A.: from

Διτόκος, ον, (δίς, τίκτω) *twin* or *twice bearing*, Anacr. 115.

Δίτονος, ον, (δίς, τόνος) *of two tones*, Plut.

Διτριχιάω, ῶ, (δίς, θρίξ) *to have double rows of hair*, cf. διστιχία, Gal.

Διτρόχαιος, ου, ὁ, (δίς, τροχαῖος) *a double trochee*, Gramm.

†Διττάκις and -κι,=δισσάκις, Qu. Sm. 2, 56.

Διττός, etc. v. sub δισσ-.

†Δῑτύλας, ου, ὁ, *Ditylas*, pr. n. of a slave in Ar. Ran. 608.

Δίτῡλος, ον, (δίς, τύλος) *with two humps* or *bunches*, κάμηλοι, Diod.

†Διυβρίζω, f. -ίσω, strengthd. for ὑβρίζω, Joseph.

Διυγιαίνω, (διά, ὑγιαίνω) *to be healthy throughout*, Plut.

Διυγραίνω, strengthd. for ὑγραίνω, *to soak thoroughly*, Hipp.

Δίυγρος, ον, (διά, ὑγρός) *moistened, soaked*, Hipp.: ὄμμα δ., *a melting* eye, Anth., cf. ὑγρός: metaph. δίυγρα πημάτων, Aesch. Theb. 985.

Δίυδρος, ον, (διά, ὕδωρ)=foreg., Hipp.

Διῡλάζω, f. -άσω, (διά, ὕλη) only found in Plat. Tim. 69 A, τὰ τῶν αἰτίων γένη διυλασμένα, the first principles *prepared like matter* to work on, v. Stallb.

Διῡλίζω, (διά, ὑλίζω) *to strain* or *filter thoroughly, refine*, Diosc.: metaph., διυλισμένα ἀρετά, Archyt. ap. Stob. p. 13, 40.—II. *to strain off*, τι, N. T. Hence

Διύλῐσις, εως, ἡ, and διυλισμός, οῦ, ὁ, *a filtering, refining*, Eccl. [ῡ]

Διύλισμα, ατος, τό, (διυλίζω) *that which is strained, clarified liquor*, Gal.

†Διυλισμός, οῦ, ὁ, (διυλίζω) *a filtering, refining*, Clem. Al.

Διῡλιστήρ, ῆρος, ὁ, (διυλίζω) *a filter, strainer.*

†Δίυλλος, ου, ὁ, *Diyllus*, an Athenian historian, Diod. S.

Διυπνίζω, (διά, ὕπνος) *to awake from sleep*, I. trans. Ael.—II. intr., Luc.: also in pass. Anth.

Διυφαίνω, f. -ᾰνῶ, (διά, ὑφαίνω) *to interweave*, Gal.: *to fill up by weaving*, Luc.

Δῐφᾰλαγγαρχία, ας, ἡ, (διφαλαγγία, ἄρχω) *the command of a double phalanx*, Ael.

Διφᾰλαγγία, ας, ἡ, (δίς, φάλαγξ) *a double phalanx*, Polyb.

Διφάσιος, α, ον, *two-fold, double*, Lat. *bifarius*, for διπλάσιος: in Ion. often used also for δύο, Hdt. 1, 18; 2, 17, etc.

ΔΙ¯ΦΑ´Ω, ῶ, f. -ήσω, *to dive and seek after*, Il. 16, 747: in genl. *to seek after, hunt for*, Hes. Op. 372: δ. λαγωόν, Call. Ep. 33: δ. τὰ καλύμματα, *to search* them well, Theophr. Char. (Akin to δίω. δίζημαι, διψάω.)

Δῑφέω,=foreg., Anth.

Δῑφήτωρ, ορος, ὁ, (διφάω) *a searcher*, Opp.: τινός, after a thing, Anth.

Διφθέρα, ας, ἡ, (δέφω) *a prepared hide, leather*, Hdt. 1, 193, etc.: and so expressly opp. to δέρρεις, mere *hides*, Thuc. 2, 75: διφθέραι were used for writing on in the East, like vellum or parchment, Hdt. 5, 58, ubi v. Valck., Id. Diatr. p. 185; and so Ctesias calls the Persian records δ. βασιλικαί.—2. *anything made of leather*, as—1. *a leathern garment* such as peasants wore, Ar. Nub. 72, cf. Hemst. Luc. Tim, c. 38.—2. *a wallet, bag*, Xen. An. 5, 2, 12.—3. *a tent*, Plut., like Lat. *pelles.*

Διφθεράλοιφος, ὁ, (διφθέρα, ἀλείφω) a Cyprian word for *a schoolmaster.*

Διφθερίας, ου, ὁ,=διφθερίτης, Posidipp. ap. Ath. 414 E, Dind.

Διφθέρινος, η, ον, *of tanned leather*, Xen. An. 2, 4, 28.

Διφθερίς, ίδος, ἡ,=διφθέρα, Anth.

Διφθερίτης, ου, ὁ, fem. -ῖτις, ιδος, ἡ, (διφθέρα) *clad in a leather frock*: the dress of old men in tragedy, of boors in comedy.

Διφθεροπώλης, ου, ὁ, (διφθέρα, πωλέω) *a leather-seller*, Nicoph. Χειρογ. 1.

Διφθερόω, ῶ, (διφθέρα) *to cover with leather*, Strab.

Δίφθογγος, ον, (δίς, φθέγγομαι) *with two sounds*: ἡ, δίφθ. and τὸ δίφθ., *a diphthong*: hence

Διφθογγίζω, *to spell with a diphthong*, Gramm.

Διφθογγογραφέω, ῶ, (δίφθογγος, γράφω) *to write with a diphthong*, Gramm.

†Δίφιλος, ου, ὁ, (contd. from Διΐφιλος from Διός, φίλος) *Diphilus*, an Athenian naval commander in Peloponnesian war, Thuc. 7, 34—2. a poet of the new comedy, of Sinope, Meineke, 1, p. 446.—Others in Diod. S., etc. [ῐ]

Διφορέω, ῶ, (διφόρος) *to bear double*, esp. of fruit, Theophr.—II. Gramm. *to write* or *pronounce in two ways.*

Διφόρος, ον, (δίς, φέρω) *bearing fruit twice in the year*, Lat. *biferus*, Ar. Eccl. 708, Antiph. Σκληρ. 1.—II. *carrying two.*

Δίφραξ, ᾰκος, ἡ, poet. for δίφρος, *a seat, chair*, Ep. Hom. 15, 8, Theocr. 14, 41. The form διφράς, άδος, ἡ, is dub. in Vit. Hom. 33.

Διφρεία, ας, ἡ, (διφρεύω) *chariot-driving*, Xen. Cyr. 6, 1, 16.

Διφρελάτειρα, ας, ἡ, pecul. fem. of διφρηλάτης, Anth. Plan. 359.

Δίφρευσις, εως, ἡ,=διφρεία: and

Διφρευτής, οῦ, ὁ, *a charioteer*, Soph. Aj. 857: from

Διφρεύω, (δίφρος) *to drive*, absol. or c. acc., Eur. Andr. 108, Supp. 991, cf. Archestr. ap. Ath. 326 B.—2. *to drive over, to traverse*, πέλαγος, Eur. Andr. 1011.

Διφρηλᾰσία, ας, ἡ, (δίφρος, ἐλαύνω) *chariot-driving*, Pind. O. 3, 67.

Διφρηλᾰτέω, *to drive a chariot*, or *as a chariot*, Soph. Aj. 845: from

Διφρηλάτης, ου, ὁ, (δίφρος, ἐλαύνω) *a charioteer*, Pind. P. 9, 143, Aesch., etc. Only poet. [ᾰ]

Διφρήλᾰτος, ον, (δίφρος, ἐλαύνω) *car-borne*, ap. Argum. Eur. Rhes.

Διφρήφορος, ον, poet. for διφρόφορος.

†Διφρίδας, α, ὁ, *Diphridas*, a Lacedaemonian commander, Xen. Hell. 4, 8, 21.—2. an Ephor, Plut. Ages. 17.

Διφρίον, ου, τό, dim. from δίφρος.

Δίφριος, α, ον, (δίφρος) hence δίφρια συρόμενον, dragged *at the chariot wheels*, Anth.

Διφρίσκος, ου, ὁ, dim. from δίφρος, Ar. Nub. 31.

Δίφροντις, ιδος, ὁ, ἡ, (δίς, φροντίς) *distraught in mind*, Aesch. Cho. 196.

Διφροπηγία, ας, ἡ, (δίφρος, πήγνυμι) *coach-building*, Theophr.

Δίφρος, ου, ὁ, and later ἡ, (syncop. for διφόρος II.) in Call. Dian. 135, with metaph. plur. τὰ δίφρα: *the chariot-board*, on which *two* could stand, the driver (ἡνίοχος) and the combatant (παραιβάτης) v. Il. 5, 160; 11, 748; but in Il. oft. the *war-chariot* itself, as 10, 305: in Od. 3, 324, *a travelling-chariot*; later, *a* sort of *litter*, Dio C.—II. in genl. *a seat, couch, stool*, Il. 3, 424, and so usu. in Od.: in Polyb., Plut., etc., the Roman *sella curulis.*

Διφρουλκέω, ῶ, (δίφρος, ἕλκω) *to draw a chariot*, Anth.

Διφρουργία, ας, ἡ. (δίφρος, *ἔργω)=διφροπηγία, Theophr.

Διφροῦχος, ον, (δίφρος, ἔχω) *with a seat*, ἅρμα, Menalipp. ap. Ath. 651 F.

Διφροφορέω, ῶ, *to carry a chair* or *litter.* Pass. *to travel in one*, hence οἱ διφροφορούμενοι, of the Persian princes, Hdt. 3, 146.—II. *to carry a camp-stool*, as the female μέτοικοι had to do for the Athenian women in processions, Ar. Av. 1552: from

Διφροφόρος, ον, (δίφρος, φέρω) *carrying a chair, litter*, or *stool*, ἡ διφ. in Athens the maiden who had to carry a chair or stool behind the basket-carrier (κανηφόρος) in the sacred processions, Ar. Eccl. 734, Strattis Atal. 4.—II. *carrying* another *upon one*, Plut. Anton. 11.

Διφρυγής, ές, (δίς, φρύγω) *twice parched* or *roasted*: τὰ δ., Lat. *lapis calaminaris*, Gal.

Διφῠής, ές, (δίς, φυή) *of double, mixed, doubtful nature* or *form*, Hdt. 4, 9, like the Centaurs, Sphinx, etc., Soph. Tr. 1095, Valck. Phoen. 1030: so δ. Ἔρως, *sexual intercourse*, Orph.: hence in genl. *two-fold, double*, Arist. H. A. Hence

Διφυΐα, ας, ἡ, *double nature.*—II. *a division, branching out*, Arist. Part. An.

Δίφυιος, ον, (δίς, φυή) *of two natures* or *families*, Aesch. Ag. 1468. [ῐ]

Δίφυλλος, ον, (δίς, φύλλον) *two-leaved.*

Δίφωνος, ον, (δίς, φωνή) *speaking two languages*, Diod.

Δίχᾰ, adv. (δίς) *in two, asunder, apart*, δίχα πάντας ἠρίθμεον, Od. 10, 203, δίχα πάντα δέδασται, Od. 15, 412.—2. metaph. *at two*, hence, *at variance* or *in two ways*, and so *in doubt* which to choose, freq. in Hom.: δίχα δέ σφισι ἥνδανε βουλή, δίχα θυμὸν ἔχειν, δίχα δέ σφισι θυμὸς ἄητο, Il.: δίχα θυμὸς ἐν φρεσὶ μερμήριξε, δίχα θυμὸς ὀρώρεται, δίχα βάζειν, Od.: so too in Att. poets: δόξα ἐχώρει δίχα, i. e. *a divided opinion* or *two different opinions* began to spread, Eur. Hec. 119. In prose, δίχα γίγνεσθαι, to be *divided* or *different*, Hdt. 6, 109: δίχα ποιεῖν, *to separate, sever:* also δ. λαβεῖν, Thuc. 6, 10: hence *differently, oppositely*, Aesch. Pr. 927 cf. χωρίς.—II. as prep. c. gen., *apart from, without*, Aesch. Theb. 25, δ. φῦναί τινος, Thuc. 4, 61: *differently from, unlike*, ἄλλων, Aesch. Ag. 757: like ἄνευ, *against the will of*, Soph. Aj. 768: also of place, *away from, far away*, Soph. Phil. 195; δ. ἔκ τινος, Ant. 164.—2. *except*, like χωρίς, δ. Διός, Aesch. Pr. 162.—3. sometimes also c. dat., Schäf. Theogn. 91. [ῐ] Hence

Διχάζω, f. -άσω, poet. διχάω, *to cleave asunder, disunite.*

†Διχαίω, -ομαι, poet. for διχάζω, Arat 495.

Δίχαλκος, ου, ὁ, and δίχαλκον, ου, τό, (δίς, χαλκός) *a double chalcos*, a copper coin, = ¼ of an obol, Diosc.

Δίχᾱλος, Dor. for δίχηλος, q. v.

Διχάς, άδος, ἡ, (δίχα) *the half, middle*, Arat.

Δίχᾰσις, εως, ἡ, (διχάζω) *division, half*, Id.

Διχαστήρ, ῆρος, ὁ, (διχάζω) *the incisor* or *cutting tooth.*

Διχάω, poet. for διχάζω, Arat. 512.

Διχῇ, adv., = δίχα, *in two*, Aesch. Supp. 544, Plat., etc.

Διχηλεύω, and -λέω, ὁπλήν, *to divide* the hoof, LXX.: from

Δίχηλος, ον, (δίς, χηλή) *cloven-hoofed*, Hdt. 2, 71, Eur. Bacch. 740: *two-clawed*, hence τὸ δ., *a forceps*, Gal. Usu. in Dor. form δίχαλος, even in Att. writers, Lob. Phryn. 639.

Διχήρης, ες, (δίχα, ἄρω) *divided*, Eur. Ion 1156.

Διχθά, adv., poet. for δίχα, like τριχθά for τρίχα, δ. δεδαίαται, they are parted in *twain*, Od. 1, 23, δ. δέ μοι κραδίη μέμονε, *my heart is divided*, Il. 16, 435. Hence

Διχθάδιος, α, ον, *twofold, double, divided*, Il. 9, 411; 14, 21.

Διχθάς, άδος, ἡ, adj. pecul. fem. of foreg., Musae. 298.

Δῐχίτων, ωνος, ὁ, ἡ, (δίς, χιτών) *with two tunics.* [ῐ]

Διχόβουλος, ον, (δίχα, βουλή) *adverse*, Νέμεσις, Pind. O. 8, 114.

Διχογνωμονέω, ῶ, (διχογνώμων) *to differ in opinion*, Xen. Mem. 2, 6, 21.

Διχογνωμοσύνη, ης, ἡ, *discord:* from

Διχογνώμων, ον, gen. ονος, (δίχα, γνώμη) *between two opinions*, Plut.

Διχόθεν, adv. from δίχα, *on* or *from both sides*, Aesch. Pers. 76, and so Ar. Pac. 477, Thuc. 2, 44.

Διχόθῡμος, ον, (δίχα, θυμός) *wavering, hesitating*, Pittac. ap. Diog. L.

Διχοίνῐκος, ον, (δίς, χοῖνιξ) *holding* 2 χοίνικες, i. e. *near* 3 *pints*, Ar. Nub. 640.

Δίχολος, ον, (δίς, χολή) *with double gall*, Ael.

Διχόλωτος, ον, (δίς, χολόομαι) *doubly furious*, Anth.

Διχόμην, ηνος, ὁ, ἡ, = διχόμηνος, Arat.

Διχομηνία, ας, ἡ, (διχόμηνος) *the full moon*, which divided the Greek month, LXX.

Διχομηνιαῖος, α, ον, = διχόμηνος, *in the middle of the month:* ἡ δ., Lat. *Idus.*

Διχόμηνις, ιδος, ὁ, ἡ, = sq., Pind. O. 3, 35.

Διχόμηνος, ον, (δίχα, μήν) *in the middle of the month, at* or *of the full moon*, H. Hom. 32, 11, and Plut.; cf. διχομηνία.

Διχόμητις, ιος, ὁ, ἡ, (δίχα, μῆτις) *uncertain.*

Διχόμῡθος, ον, (δίχα, μῦθος) *double-speaking*, γλῶσσα, Solon 31, 5, λέγειν διχόμυθα, to speak *ambiguously*, Eur. Or. 890.

Διχονοέω, = διχογνωμονέω.

Διχόνοια, ας, ἡ, (δίχα, νοῦς) *difference of opinion*, Plut., and App.

Δίχορδος, ον, (δίς, χορδή) *two-stringed*, πηκτίς, Ath.

Διχορία, ας, ἡ, (δίς, χορός) *a division of a chorus into two parts.*

Διχοῤῥᾰγής, ές, (δίχα, ῥήγνυμι) *broken in twain*, Eur. H. F. 1009.

Διχόῤῥοπος, ον, (δίχα, ῥέπω) *oscillating, wavering.* Adv. -πως, *waveringly, doubtfully*, in Aesch. c. negat., Ag. 349, 815, etc.

Διχοστᾰσία, ας, ἡ, *a standing apart, quarrel, dispute*, Solon 15, 37, Hdt. 5, 75.—II. *doubt*, Theogn. 78: from

Διχοστατέω, ῶ, (δίχα, στῆναι) *to stand apart, disagree*, Aesch. Ag. 323; πρός τινα, Eur. Med. 15, Plat. Rep. 465 B.—II. *to be at a loss, to doubt.*

Διχόστομος, ον, (δίχα, στόμα) = δίστομος, Soph. Fr. 164.

Διχοτομέω, ῶ, (διχοτόμος) *to cut in two, cut up, sever*, Plat. Polit. 302 E, and Polyb.: *to punish with the utmost severity*, acc. to comm. in N. T. Matth. 24, 51. Hence

Διχοτόμημα, ατος, τό, *the half of a thing cut in two:* in genl. *any portion of a thing cut up*, LXX.

Διχοτόμησις, εως, ἡ, = sq., Sext. Emp.

Διχοτομία, ας, ἡ, *a cutting in two, division into two equal parts*, Arist. Part. An.: from

Διχοτόμος, ον, (δίχα, τέμνω) *cutting in two, separating:* but—II. proparox. διχότομος, ον, pass., *cut in half, divided equally*, Arist. H. A.: σελήνη δ., *the half-moon*, Ib.

Διχοῦ, adv., = δίχα, Hdt. 4, 120.

Δίχους, ουν, gen. οῦ, (δίς, χοῦς) *holding two* χόες, Posidipp. ap. Ath. 495 A, v. sub χοῦς.

Διχοφρονέω, ῶ, *to hold different opinions*, Plut.: and

Διχοφροσύνη, ης, ἡ, *discord, faction*, Plut.: from

Διχόφρων, ον, gen. ονος, (δίχα, φρήν) *at variance, at two*, Lat. *discors*, πότμος δ., a destiny *full of discord*, Aesch. Theb. 899.

Διχοφυΐα, ας, ἡ, = διφυΐα, Gal.

Διχοφωνία, ας, ἡ, *discord*, Iambl.: from

Διχόφωνος, ον, (δίχα, φωνή) *discordant, dissonant.*

†Διχόωντι, διχόωνται, poet. for διχῶντι, διχῶνται, from διχάω, Arat.

Δίχροια, ας, ἡ, (δίχροος, *double colour*, Arist. Gen. An.

Διχρονοκατάληκτος, ον, (δίχρονος, καταλήγω) *ending in a common syllable*, Gramm.

Δίχρονος, ον, (δίς, χρόνος) in metre, *of two quantities, long* or *short common*, Lat. *anceps*, Gramm.

Δίχροος, ον, contr. χρους, ουν, (δίς χρόα) *two-coloured*, Arist. H. A.

Δίχρωμος, ον, (δίς, χρῶμα) = foreg., Luc.

Διχῶς, adv. like δίχα, *doubly, in two ways*, Aesch. Cho. 915.

ΔΙ´ΨΑ, ης, ἡ, in late Ep. perh. also δίψη, but v. Spitzn. Vers. Her. p. 176: *thirst*, Il., etc.; δίψα τε καὶ λιμός, Il. 19, 166; so πεῖνα καὶ δ., Plat., δίψῃ ξυνέχεσθαι, Thuc. 2, 49: cf. δίψος.

Δίψᾰκος, ου, ὁ, *a disease of the kidneys, attended with violent thirst*, Gal., elsewh. διαβήτης.—II. *the teazle*, a plant used by wool-carders, *dipsacus fullonum*, Diosc.

†Διψακός, οῦ, ὁ, *Dipsacus*, son of Phyllis, Apollod.

Διψαλέος, α, ον, = δίψιος, *thirsty*, Batr. 9: *dry, parched*, ἀήρ, Call., and Ap. Rh.

Διψάς, άδος, ἡ, adj., fem. of δίψιος, *thirsty, parched*, Ap. Rh.—II. as subst. *a venomous serpent, whose bite caused intense thirst*, Nic.—2. *a plant*, Theophr.

Διψάω, inf. διψῆν, (never διψᾶν) fut. διψήσω, (δίψα) *to thirst*, Od. 11, 584, etc.: and of the ground, *to be dry, parched*, Hdt. 2, 24: δ. τινός, to *thirst after, long earnestly for* a thing, like Lat. *sitire*, Pind. N. 3, 10, Plat. Rep. 562 C; later also δ. τι, Teles ap. Stob. p. 69, 24, and N. T.; and c. inf., διψῶ χαρίζεσθαι ὑμῖν, Xen. Cyr. 4, 6, fin. (Perh. akin to διφάω.)

Διψήρης, ες, Nic., and διψηρός, ά, όν, Arist. H. A. = δίψιος.

Δίψησις, εως, ἡ, (διψάω) *thirst, longing*, Ath.

Διψητικός, ή, όν, (διψάω) *causing thirst*, Arist. Part. An.: *thirsty*, Eccl.

Δίψιος, α, ον, also ος, ον, Nonn., (δίψα) *thirsty, athirst*, and of things, *thirsty, dry, parched*, κόνις, χθών, Aesch. Ag. 495, Eur. Alc. 563: cf. πολυδίψιος.

Διψοποιός, όν, (δίψα, ποιέω) *provoking thirst.*

Δίψος, εος, τό, = δίψα, Thuc. 4, 35, and Xen. Cyr. 8, 1, 36, and very oft. as v. l. for δίψα; it seems to be the *later* Att. form, W. Dind. in Steph. Thes.

Διψῡχέω, ῶ, *to be perplexed, hesitate*, Eccl.; and

Διψῡχία, ας, ἡ, *uncertainty, indecision:* from

Δίψῡχος, ον, (δίς, ψυχή) = δίθυμος, *double-minded, wavering*, N. T.

Διψώδης, ες, (δίψα, εἶδος) *thirsty, exciting thirst*, Hipp.

ΔΙ´Ω, an Epic verb, (used also by Aesch. in lyric passages, v. sub fin.), akin to supposed root *δείω, *to fear.*—I. in act. δίω, always intr.—1. *to run away, take to flight, flee*, like δίεμαι, περὶ ἄστυ, Il. 22, 251.—2. *to be afraid*, δίε νηυσίν, he feared for the ships, Il. 9, 433; 11, 557; ποιμένι λαῶν μήτι πάθῃ, Il. 5, 566.—II. in mid., of which Hom. has subj. δίωμαι, δίηται, δίωνται, opt. δίοιτο, Od. 17, 317, but most usu. inf. δίεσθαι, cf. Buttm. Catal. v. δεῖσαι: mostly trans. *to frighten away, chase, put to flight*, Il. 12, 276; μητέρα ἀπὸ μεγάροιο, *to scare* her from the house, Od. 20, 343: in genl. *to make* one *move against one's will*, esp. in Od.; *to drive* horses, Il.

15, 681; *to hunt* deer with hounds, Il. 22, 189; *μάχην ναῦφιν, to drive* battle *away* from the ships, Il. 16, 246.—III. the pass. sense, *to be driven away*, occurs only once, *ἀπὸ σταθμοῖο δίεσθαι*, Il. 12, 304, (for *ἵπποι πεδίοιο δίενται*, Il. 23, 475, belongs to *δίεμαι*): whereas Aesch. has *δίομαι,=δίω, I fear me*, Pers. 700; but also *δίεσθαι ἐπί τινα, to hunt* after one, Eum. 357, *μετά τινα*, Supp. 819. Cf. *δίεμαι* and *διώκω*. [ῐ]

Διωβελία or *διωβολία, ας, ἡ*, (*δίς, ὀβολός*) at Athens, *the daily allowance of two obols* from the treasury to each citizen during the festivals, to pay for their seats in the theatre, cf. *θεωρικός*, Böckh P. E. 1, 296.

†*Διωβολιαῖος, α, ον, weighing two obols*, Gal.: from

Διωβόλιον, ου, τό, Arist. Pol., and

Διώβολον, ου, τό, (*δίς, ὀβολός*) Ar. Fr. 111, *a double obol*.

Δίωγμα, ατος, τό, (*διώκω*) *a pursuit, pursuing, chase*, Aesch. Eum. 139, Eur., and Plat.: *δ. ξιφοκτόνον*, the mortal *stab*, Eur. Hel. 354.—II. *that which is chased*, as in old Engl. the deer was called "the chase," Xen. Cyn. 3, 9.—III. a secret rite in the Thesmophoria, *from which men were driven away*.

Δῐωγμός, οῦ, ὁ, (*διώκω*) *the chase*, Xen. Cyr. 1, 4, 21, etc.—II. *persecution, harassing*, Aesch. Supp. 1046, etc.

Διώδῠνος, ον, (*διά, ὀδύνη*) *with thrilling anguish*, Soph. Tr. 777.

Διωθέω, ῶ, f. *διωθήσω* and *διώσω*, (*διά, ὠθέω*) *to push, tear, drag away, πτελέη ἐκ ῥιζῶν ἐριποῦσα κρημνὸν διῶσε*, the uprooted elm *tore* the bank *away* in its fall, Il. 21, 244: hence *to thrust* or *push away*, Hdt. 4, 103.—II. mid. *to push from one's self, push away*, Id. 9, 102.—2. *to repulse, drive back, στρατόν*, Id. 4, 102.—3. *to reject*, Lat. *respuere, τὴν εὐνοίην*, Id. 7, 104: and so absol., *to refuse*, 6, 86, 2.—4. *to avert danger from one's self*, Id. 9, 88.—5. *to refute*, Dem.

Διωθίζω, fut. *-ίσω*,=foreg., App. Hence

Διωθισμός, οῦ, ὁ, a pushing about, a scuffle, Plut.

Δῐωκαθεῖν, inf. aor. from *ἐδιωκάθον*, without any pres. *διωκάθω*, (v. Elmsl. Med. 186, Ellendt Lex. Soph. voc. *εἰκαθεῖν*) = *διώκειν*, Eur. Erechth. 20, 25, Ar. Nub. 1482, Plat. Gorg. 483 A.

Δῐωκτέος, έα, έον, verb. adj. from *διώκω, to be pursued, aimed at*, Hdt. 9, 58, Ar. Ach. 221.—II. *διωκτέον, one must pursue*, Plat. Gorg. 507 D, etc.

Δῐωκτήρ, ῆρος, ὁ, (*διώκω*) *a pursuer*, Babrius Fr. 1, 14 Lewis.

Διώκτης, ου, ὁ,=foreg., Eccl.

Δῐωκτός, ή, όν, (*διώκω*) *to be pursued*, Soph. Fr. 870: *to be aimed at*, Chrysipp. ap. Ath. 8 D, and Arist. Eth. N.

Δῐώκτρια, ας, ἡ, fem. from *διωκτήρ*, late.

Δῐωκτύς, ύος, ἡ, Ion. for *δίωξις, persecution*, Call. Dian. 194.

Δῐωκτωρ, ορος, ὁ,=*διωκτήρ*, Anth.

Δῐώκω, f. *-ξω*, Pind., better Att. *-ξομαι*, Elmsl. Ach. 278, etc., yet also *-ξω*, Xen. Cyr. 6. 3, 13, An. 1, 4, 8, Dem. 989, 11, (*δίω*). *To make run, set in quick motion*:—1. *to pursue, chase, hunt* in war or hunting, c. acc., Il., etc., opp. to *φεύγω*, Il. 22, 199: hence *to hunt or seek after, ἀκίχητα διώκειν*, Il. 17, 75: freq. in prose, *ἡδονήν, τὰ καλά*, Plat. Phaedr.: so of persons, *to attach one's self to, be a follower of*, Lat. *sequi, sectari, τινά*, Xen. Mem. 2, 8, 6.—2. *to drive on, drive away, hunt* or *chase away, διώκω οὔτιν' ἔγωγε*, I don't *force* any one *away*, Od. 18, 409: *to expel, ἐκ γῆς*, Hdt. 9, 77, and so absol. *to banish*, Id. 5, 92, 5: of the wind or oars *to urge on* a ship, *speed* her, Od. 5, 332; and pass., *νηῦς ῥίμφα διωκομένη*, Od. 13, 162: also *δ. ἅρμα, to drive, speed* the chariot, Orac. ap. Hdt. 7, 140; so *δ. πόδα*, Aesch. Eum. 403, cf. Blomf. Gloss. Pers. 86: hence seemingly intr., *to drive*, Il. 23, 344, 424: *to gallop, speed, run*, etc., Aesch. Theb. 91; and so in mid. *διώκεσθαί τινα δόμοιο, πεδίοιο, to hunt, chase* one through the house, over the plain, Od. 18, 8, Il. 21, 602: but also, like act., intrans. *to speed, hasten*, hence *διώκομαι μολεῖν*, like *βῆ δ' ἴμεν*, Lat. *contendo ire*, Soph. El. 871 (?)—3. as law-term, *to prosecute, bring an action against* a man, *ὁ διώκων, the prosecutor*, opp. to *ὁ φεύγων*, the plaintiff, Hdt. 6, 82, Aesch., etc.: *γραφὴν δ. (τινά), to indict* one, Antiopho 115, 24, and Dem.: *δ. τινά*, c. gen. rei, *to prosecute for...*, as *τυραννίδος*, Hdt. 6, 104, *δειλίας*, Ar. Eq. 368: also *ἕνεκά τινος*, Hdt. 6, 136: so too *δ. τινὰ φόνου*, but *φόνον τινός δ., to avenge* another's murder, Eur. Or. 1534: *δίκην δ., to pursue* one's rights at law, v. *δίκη* fin.—4. *to pursue* in way of narrative, Xen. Mem. 2, 1, 34 (ubi al. *διώκει*), Heind. Plat. Soph. 251 A.—5. late like *ἕπομαι, to attend* another, esp. on a journey, Thom. M. p. 244.

Διωλένιος, α, ον, also *ος, ον*, Anth. (*διά, ὠλένη*) *with stretched-out arms*, Arat.

Διωλύγιος, ον, far-extending, wide-spread, of voice, *far-sounding, heard afar*, Plat. Theaet. 161 D, etc., and freq. in Neo-Plat., cf. Ruhnk. Tim. (Perh. akin to *λύζω* or *ὀλολύζω*.)

Διωμοσία, ας, ἡ, (*διόμνυμι*) *an oath taken at the ἀνάκρισις, before a trial*, strictly *by both parties*, the plaintiff's being *προωμοσία*, the defendant's *ἀντωμ.*: often however *διωμ.* is used for one or other of these terms, v. Att. Process, p. 624, sqq.

Διώμοτος, ον, (*διόμνυμι*) *one who is upon oath*, Lat. *juratus*; hence *bound by oath, pledged*, Soph. Phil. 593.

†*Δίων, ωνος, ὁ, Dion*, masc. pr. n., Xen., Dem., etc., esp. a noble Syracusan, friend of Plato, Plat.

†*Διωναίη, ης, ἡ*, v. sub *Διώνη*.

†*Διώνδας, α, ὁ, Diondas*, masc. pr. n., an Athenian, Dem. 302, 15.

†*Διώνειος, α, ον*, (*Δίων*) *of* or *relating to Dion*, Plat. Ep. 334 C.

Διώνη, ης, ἡ, (*Διός*) *Dione*, mother of Venus by Jupiter, Il., and Hes.: acc. to Hes. daughter of Oceanus and Tethys, Th. 353, but acc. to Apollod., of Uranus and Gaea.—2. a Nereid, Apollod.—3. among the Epirots=*Ἥρα*, Strab.—II. later, as a Metronymic, *daughter of Dione*, Venus, Theocr. 7, 116, Bion 1, 93, for *Διωναίη*, as Theocr. 15, 106, has it. (Formed from *Διός*, as *Ἀτρυτώνη* from *ἄτρυτος*.) [ῐ]

Διωνομασμένος, η. ον, part. pf. pass. from *διονομάζω, well-known, far-famed*.

Διωνῠμία, ας, ἡ, a pair of names, Gramm.: from

Διώνῠμος, ον, (*δίς, ὄνυμα, ὄνομα*) *with two names*: or, *of two persons named together*, Eur. Phoen. 683.—II. (*διά, ὄνομα*) *far-famed*, Plut., and Ael.

Διώνῡσος, ὁ, Ep. for *Διόνυσος*, Hom.

Δῐωξικέλευθος, ον, (*διώκω, κέλευθος*) *urging along the way, κέντρα*, Anth. P. 6, 246.

†*Διωξίππη, ης, ἡ, Dioxippe*, a Danaïd, Apollod.: prop. fem. from

Δῐώξιππος, ον, (*διώκω, ἵππος*) *horse-driving, Κυράνα*, Pind. P. 9, 4.

†*Διώξιππος, ου, ὁ, Dioxippus*, an Athenian athlete, Ael.—2. a comic poet of Athens, Meineke 1, p. 485.—3. a physician, Plut.

Δίωξις, εως, ἡ, (*διώκω*) *chase, pursuit*, freq. in Thuc.—2. *a pursuit, desire*, Plat., and Arist.—3. *the following up, continuation of* a discourse, Plut.—4. as law-term, *prosecution*, Id.

†*Διώρης, ους, ὁ, Diōres*, son of Amarynceus, leader of the Epei before Troy, Il. 2, 622.—2. father of Automedon the charioteer of Achilles, Il. 17, 429. [ῐ]

Διωρία, ας, ἡ, (*δίς, ὥρα*) *a couple of hours*.—II. (*δίς, ὅρος*) *a fixed space* or *interval, an appointed time*, Joseph.

Διωρισμένως, adv. part. perf. pass. from *διορίζω, definitely, separately*, Arist. H. A.

Διώροφος, ον, (*δίς, ὄροφος*) *with two roofs* or *stories*, LXX.

Διωρῠγή, ῆς, ἡ, (*διορύσσω*)=*διορυγή*.

Διωρυκτής, οῦ, ὁ, (*διορύσσω*) *a digger*.

Διῶρυξ, υχος, and, very rarely, *υγος*, Lob. Phryn. 230, *ὁ, ἡ*, (*διορύσσω*) *dug* or *cut through*: *ἡ δ. (γῆ) a trench, canal*, Hdt. 1, 75, etc.: *κρυπτὴ δ., an underground passage*, Id. 3, 146.

Διωρῠχή, ῆς, ἡ,=*διωρυγή, διορυγή*.

Δίωσις, εως, ἡ,=sq.

Διωσμός, οῦ, ὁ, (*διωθέω*) *a pushing off* or *through*, Aretae. Hence

Διωστήρ, ῆρος, ὁ, a surgical instrument to extract things from wounds, Paul. Aeg.—II. *a staff* or *pole running through rings*, for carrying, e. g. the ark, LXX.

†*Διωτογένης, ους, ὁ, Diotogĕnes*, a Pythagorean philosopher, fragments of whose writings are preserved in Stob. Flor.

Δίωτος, ον, (*δίς, οὖς, ὠτός*) *two-eared*; of vessels, *with two handles*, Plat. Hipp. Maj. 288 D, and Ath.: hence Horace's *diota*.

Διωχής, ές, (*δίς, ἔχω*) *a chariot that will hold two*, Paus., with v. l. *διοχής*.

Δμηθείς, part. aor. 1 pass. of *δαμάω*: *δμηθήτω*, 3 imperat., *may he be prevailed upon*, Il. 9, 158.

Δμῆσις, εως, ἡ, (*δαμάω*) *a taming, breaking, ἵππων*, Il. 17, 476.

Δμήτειρα, ας, ἡ, a tamer, subduer, Il. 14, 259; fem. from.

Δμητήρ, ῆρος, ὁ, (*δαμάω*) *a tamer, breaker, ἵππων*, H. Hom. 21, 5.

Δμητός, ή, όν, (*δαμάω*) *tamed*.

†*Δμήτωρ, ορος, ὁ, Dmetor*, son of Iasus, king of Cyprus, an assumed name of Ulysses, Od. 17, 443.

Δμωή, ῆς, ἡ, (*δαμάω*) strictly *she that is tamed* or *enslaved*, and so *a female slave taken in war*, Il. 18, 28: hence in genl. *a female slave, attendant*, Lat. *ancilla*, freq. in Hom., who only has plur. and that usu. joined with *γυναῖκες*; so too in Trag.: very rare in Prose, as Xen. Cyr. 5, 1, 6. Cf. *δμώς*.

†*Δμωϊάς, άδος, ἡ*, v. sub sq.

Δμωΐς, ΐδος, ἡ,=foreg., Aesch. Supp. 334, Eur. Bacch. 514: more rarely, *δμωιάς, άδος, ἡ*, Q. Sm.

Δμώϊος, ον, in a servile condition, βρέφος, Anth.

Δμώς, ωός, ὁ, (*δαμάω*) strictly *one that is tamed* or *enslaved*, and so *a slave taken in war*, Od. 1, 398, and in erl. *a slave, attendant.* Hom. has it mostly in plur., joined with ἄνδρες, freq. in Od., but only once in Il., viz. 19, 333: also in Soph., and Eur., but very rare in Prose. Cf. δμωή.

Δνοπᾰλίζω, f. -ξω, *to swing, fling about*, ἀνὴρ ἄνδρα, Il. 4, 472; τὰ σὰ ῥάκεα δνοπαλίξεις, "*wrap* thine old cloak *about thee*," Od. 14, 512. Pass., γυῖα δνοπαλίζεται, of the polypus, its tendrils *wave about*, Opp. (Akin to δονέω, as a sort of frequentat.)

Δνοφερός, ά, όν, (δνόφος) *dark, dusky, murky*, νύξ, Od. 13, 269, ὕδωρ, Il. 9, 15; also in Theogn. 243, and Trag. Poet. word.

†Δνοφόεις, εσσα, εν,=foreg., Emped.: from

ΔΝΟ΄ΦΟΣ, ου, ὁ, *darkness, gloom*, Simon. 7, 9; and in plur., Aesch. Cho. 52. Poet. word, though its collat. form γνόφος sometimes occurs in later prose. (Akin to νέφος, κνέφος, κνέφας, cf. Buttm. Lexil. voc. κελαινός 9.)

†Δνοφώδης, ες, (δνόφος, εἶδος) *dark, black*, Hipp.

†Δοάν, Dor. for δήν, Alcm.

Δοάσσατο, Homeric aor. form with impers. signf.=Att. ἔδοξε, *it seemed*, always in phrase ὧδε δέ (or ὧς ἄρα) οἱ φρονέοντι δοάσσατο κέρδιον εἶναι, so *it seemed* to him to be best, Il. 13, 458, Od. 5, 474, etc.; except in Il. 23, 339, where we find a 3 sing. fut., ὡς ἄν σοι πλήμνη γε δοάσσεται ἄκρον ἱκέσθαι, till the nave *appears* even to graze: the supposed impf. ἀεικέλιος δόατ' εἶναι, Od. 6, 242, has been altered since Wolf into δέατ', v. δέατο. (Its relation to δοκεῖν, not to δοιή, is almost certain, v. Buttm. Lexil. voc. δέαται.)—II. In Ap. Rh. we find not only aor. mid. δοάσσατο, but also inf. aor. 1 act. δοάσσαι, in signf. *to doubt*, hence *to suppose, believe*, and so to be taken as a poet. form from δοιάζω, q. v.

†Δόβηρες, ων, οἱ, *the Dobēres*, a people in the western part of Thrace on the Pangaeus, Hdt. 7, 113.

†Δόβηρος, ου, ἡ, *Dobērus*, a city of Paeonia, Thuc. 2, 98.

Δόγμα, ατος, τό, (δοκέω) *that which seems true* to one, *an opinion*, esp. of philosophic dogmas, Lat. *placita*, freq. in Plat.—2. *a public resolution, decree*, Plat. Legg. 644 D, etc. Hence

Δογματίας, ου, ὁ, *a writer who abounds in apophthegms* and the like, Philostr.

Δογματίζω, f. -ίσω, (δόγμα) *to lay down an opinion, a maxim*, Diog. L.—2. *to decree*, Diod. Pass. *to submit to ordinances*, N. T.

Δογματικός, ή, όν, (δόγμα) *belonging to opinions* or *maxims, maintaining them*: hence δ. ἰατροί, physicians *who go by general principles*, opp. to ἐμπειρικοί, Gal.

Δογματιστής, οῦ, ὁ, (δόγμα) *one who maintains* δόγματα, Eccl.

Δογματολογία, ας, ἡ, (δόγμα, λέγω) *the expounding of a* δόγμα, Sext. Emp.

Δογματοποιέω, ῶ, (δόγμα, ποιέω) *to make a decree*, Polyb. Hence

Δογματοποιΐα, ας, ἡ, *a making* or *advocating of* δόγματα, Aristob. ap. Clem. Al.

Δοθιήν, ῆνος, ὁ, *a small abscess, boil*, Lat. *furunculus*, Hipp.

†Δοθιήνῑκον, ου, τό, (δοθιήν, νικάω) *a remedy for* or *against boils*, Medic.

Δοθίων, ονος, ὁ,=δοθιήν.

Δοιάζω, f. -άσω, (δοιοί) *to make double*, βουλάς, i. e. *hesitate between*, Ap. Rh. 3, 819: cf. δοάσσατο II. Pass. *to be divided, perplexed, to scruple*, Id. 4, 576: a sense which occurs in many derivs. (From δύο, δισσός, δίχα, *duo*, and so *to be at two*, either with one's self, i. e. *to doubt*, or with others, i. e. *to dispute*.)

†Δοίαντος πεδίον, τό, also Δοιάντιον πεδίον, *plain of Doeas*, a plain in Pontus, abode of the Amazons, Ap. Rh. 2, 373: in Nonn. Δ. δάπεδον; acc. to Steph. Byz. from Δοίας, brother of Acmon.

†Δοιδαλσός, οῦ, ὁ, *Doedalsus*, a king of Bithynia, Strab.

†Δοιδῠκοποιός, οῦ, ὁ, (δοῖδυξ, ποιέω) *a maker of pestles*, Plut. Phoc. 4.

†Δοιδῡκοφόβα, ἡ, (δοῖδυξ, φοβέομαι) *fearing the pestle*, epith. of the gout in Luc. Tragopod.

Δοΐδῠξ, ῡκος, ὁ, *a pestle*, Ar. Eq. 984, etc.

Δοιή, ῆς, ἡ, *doubt, perplexity*, ἐν δοιῇ, Il. 9, 230, and Call.

Δοιοί, αί, ά,=δύο, *two, both*, Hom.: neut. δοιά as adv., *in two ways, in two points*, Od. 2, 46. The sing. δοιός like δισσός, *two-fold, double*, in Call. Ep. word.

Δοιοτόκος, ον, (δοιοί, τίκτω) *bearing twins*, Anth.

Δοιώ,=δοιοί, of which it is strictly the dual, *two, both*, indecl. in Hom., who usu. has it masc., but in Il. 24, 648, neut.

Δοκάζω, f. -άσω, (δοκέω) *to wait for*, Sophr. ap. Dem. Phal. 51.

Δοκάνη, ης, ἡ, (δόκη, δέχομαι) *a place, receptacle* for a thing,=θήκη.—II.=στάλιξ, *the forked pole* on which hunting nets are fixed.—III. τὰ δόκανα, (δοκός) at Sparta *a hieroglyphic of the Dioscuri*, being *two upright beams* joined at the ends by two transverse ones, cf. the astronom. figure of the constellation *Gemini*: v. Welcker's Trilogie, note 389, Müll. Dor. 2, 10, § 8.

Δοκάω, v. sq., sub fin.

Δοκεύω, (δέχομαι) *to pursue, try to catch*, Il. 8, 340: hence *to lie in wait for, lay snares for*, τινά, Il.: in genl. *to fix one's eyes on, watch*, Il. 18, 488, Od. 5, 274, and so Eur. Bacch. 982: in late auth. *to observe, see*, Nonn.: also, *to think*, Herm. Orph. p. 823. The part. perf. δεδοκημένος belongs not to this, but to δέχομαι.

ΔΟΚΕ΄Ω, ῶ, f. δόξω: aor. 1 ἔδοξα: perf. pass. δέδογμαι: the regul. fut. δοκήσω is only poet.: aor. ἐδόκησα, Od. 10, 415, Pind., and Trag., pass. ἐδοκήθην, Eur.: pf. δεδόκηκα, Aesch. Eum. 309, pass. δεδόκημαι, Ar. Vesp. 726. Besides the aor., Hom. only has pres. and impf.; for δεδοκημένος belongs to δέχομαι.—I. act. *to think, expect, fancy*, c. acc. et inf. δοκέω νικησέμεν Ἕκτορα, Il. 7, 192, and so Hdt., and Att.: *to expect, imagine*, τούτους τι δοκεῖτε (sub. εἶναι) Xen.; but in Att. this double acc. is seldom expressed, v. Xen. Cyr. 3, 1, 28: very freq. in parenthet. phrase πῶς δοκεῖς; to express something remarkable or excessive, τοῦτον (πῶς δοκεῖς;) καθύβρισεν, Eur. Hipp. 446, cf. Hec. 1160: so πόσον δοκεῖς; Ar. Eccl. 399.—II. intr. *to seem, appear*, (strictly opp. to εἶναι, as Aesch. Theb. 592, Plat. Gorg. 527 B), Hom. Construct., c. dat. pers. et inf., δοκέεις μοι οὐκ ἀπινύσσειν, you seem *to me* to be not without sense; ὥς μοι δοκεῖ εἶναι ἄριστα, so *seems it best*; δόκησε σφίσι θυμὸς ὣς ἔμεν ὥς εἰ..., their heart *seemed* just as if..., *felt* as though..., Od. 10, 415; more rarely c. inf. fut.. δοκέει δέ μοι ὧδε λώϊον ἔσσεσθαι: c. inf. aor. never in Hom., but so in Att., v. infr. This usage was in Att. much more various:—1. δοκῶ μοι, *I seem to myself, methinks*, Lat. *videor mihi*, used esp. by persons relating a vision or dream, ἔδοξ' ἰδεῖν, *methought* I saw, Eur. Or. 408; also ἐδοξάτην μοι μολεῖν δύο γυναῖκε, Aesch. Pers. 181.—2. δοκῶ μοι, *to think fit, to resolve*, Lat. *videtur mihi*, c. inf., ἐγώ μοι δοκέω κατανοέειν τοῦτο, Hdt. 2, 93, and so Ar. Vesp. 177, Plut. 1186, Xen., etc.; rarely without μοι, and prob. only poet., as Aesch. Theb. 650: hence δέδοκται, Lat. *visum est*, c. inf., τινὶ ποιεῖν, Hdt. 4, 68, Trag., etc.: freq. as Att. law-term, ἔδοξε τῇ βουλῇ, τῷ δήμῳ, etc., *it was decreed* or *enacted*, Hdt. 1, 3, etc., Ar. Thesm. 372, Thuc. 4, 118, cf. Böckh Inscr. 1, p. 116, Wolf Dem. 494, 12; and so τὸ δόξαν or δεδογμένον,=δόγμα, *the decree*, Hdt. 3, 76, and Att.; but οἱ δεδογμένοι ἀνδροφόνοι, *those who have been found guilty*, Dem. 629, 17: τὸ δοκοῦν μοι, my *opinion*, Plat., etc.—3. like προσποιεῖσθαι, *to put on the appearance*, and so *to pretend that* a thing is, Lat. *simulare*, Hdt. 1, 10, Ar. Eq. 1146, Xen. Hell. 4, 5, 6; always c. inf., Valck. Hipp. 462.—4. *to appear to be something in the eyes of others, to be of repute*, οἱ δοκοῦντες, Eur. Hec. 295, and in full οἱ δοκοῦντες εἶναί τι, *men who are held* to be something, of some account, Plat. Gorg. 472 A: οἱ δ. σοφοί, ὄλβιοι, *men who are reputed* wise, happy: hence ἀρετὴ δοκοῦσα,=δόξα ἀρετῆς, Thuc. 3, 10.—5. impers. δοκεῖ or δοκεῖ μοι, *it seems to me, seems me good, likes me*, nearly equiv. to δοκῶ μοι, q. v.: also ὡς ἐμοὶ δοκεῖν and ἐμοὶ δοκεῖν, as *it seems* to me, as *I think*, Valck. Hdt. 1, 172; 9, 113, and freq. in Att., but ὡς ἐμοὶ δοκεῖ is also good Greek, Wess. Hdt. 6, 95.—6. accus. absol. δόξαν, *when this was resolved* or *determined* (as we say), *this done...*, Hdt. 2, 148, and Att.: also δόξαν ταῦτα, Plat. Prot. 314 C.

Δόκη, ης, ἡ,=δοχή: also—II. *a vision, fancy*, Aesch. Ag. 421, acc. to Herm.

Δόκημα, ατος, τό, (δοκέω) *a vision, fancy*, δ. ὀνείρων, Eur. H. F. 111: τὰ δοκήματα=οἱ δοκοῦντες, Poët. ap. Stob. p. 451, 52; οἱ δοκήμασιν σοφοί, the wise *in appearance*, Eur. Tro. 411.—2. *opinion, expectation*, δοκημάτων ἐκτός, Id. H. F. 771.

Δοκησιδέξιος, ον, (δοκέω, δεξιός III.) *clever in one's own conceit*, Pherecr. Pseud. 1.

Δοκησίνους, ουν, gen. ου, (δοκέω, νοῦς) *shrewd in one's own conceit.*

Δόκησις, εως, ἡ, (δοκέω) *an opinion, belief*, Hdt. 7, 185, Soph. etc.: *a conceit, fancy*, κενὴ δ., Eur. Hel. 36: δ. ἄγνως λόγων ἦλθε, a vague *suspicion* was thrown out, Soph. O. T. 681.—II. *good report, credit*, like δόξα, Lat. *aestimatio*, Thuc. 4, 18.

Δοκησισοφία, ας, ἡ, *conceit of wisdom*, Plat. ap. Poll. 4, 9: from

Δοκησίσοφος, ον, (δόκησις, σοφός) *wise in one's own conceit*, Ar. Pac. 44.

Δοκίας, ου, ὁ, v. δοκός II.

Δοκίδιον, ου, τό, dim. from δοκός.

Δοκιμάζω, f. -άσω (δόκιμος) *to try search, prove, test*, esp. metals, to see if they be pure, Isocr. 240 D: hence in genl. *to prove, to examine*, Hdt. 2, 38, Plat., etc.—2. esp. *to examine youths*, who claim to be admitted to the rights of manhood, Ar. Vesp. 578, v. infr.—II. as a consequence of such trial, *to approve, sanction*, Thuc. 3, 38, in pass.; *to hold as good, pure* *useful*, after trial, Lat. *probare, comprobare*, Plat. Rep. 407 C, etc. : also c. inf., Xen. Mem. 1, 2, 4.—III. *to consider as fit* for a place ; and pass. *to be approved and chosen*, Plat. Legg. 765 B, cf. Herm. Pol. Ant. § 148 : also *to admit* a youth *after trial*, *εἰς ἐφήβους* or *εἰς ἄνδρας* : hence, *δοκιμασθείς, approved and admitted to the rights of manhood*, Isocr. 352 C, Herm. § 123, 12.

Δοκιμᾰσία, ας, ἡ, a proving, trial, test, examination, esp. of a youth before admission among men, or a citizen on being appointed an officer, Plat. Legg. 765 B, Xen., and Oratt., cf. *δοκιμάζω* III.—II. *a review of soldiers*, Lycurg. ap. Harp.

Δοκιμαστέον, verb. adj. from *δοκιμάζω, one must prove, examine*, Plut.

Δοκιμαστήρ, ῆρος, ὁ,=δοκιμαστής, Polyb. Hence

Δοκιμαστήριον, ου, τό, a test, proof, means of trial, Artemid.

Δοκιμαστής, οῦ, ὁ, (δοκιμάζω) an examiner, prover, judge, Plat. Legg. 802 B, Dem., etc.—II. *an approver, panegyrist*, Dem. 566, 17.

Δοκιμαστικός, ή, όν, (δοκιμάζω) belonging to examination. Adv. *–κῶς*.

Δοκιμαστός, ή, όν, (δοκιμάζω) approved, Diog. L.

Δοκιμεῖον, ου, τό,=δοκίμιον, for which it is v. l. in Plat.—II. *a specimen of metal to be tested*, Böckh Inscr. 1, p. 752.

Δοκιμή, ῆς, ἡ, a proof, test, trial, Diosc.—2. *a being put to the test, excellence* from such test, N. T.

†*Δοκιμία, ας, ἡ, Docimia*, a town near Synnada in Phrygia, famed for its marble, Strab.

Δοκίμιον, ου, τό, a test, way or *means of proving*, Plat. Tim. 65 C, with v. l. *δοκιμεῖον*.

†*Δοκιμίτης, ου, ὁ, λίθος*, the marble *of Docimia*, Strab.

Δόκιμος, ον, (δέχομαι) tried, assayed, approved, genuine ; as of coin, etc. ; hence in genl.—1. of persons, *approved, esteemed, notable*, Hdt. 1, 65, 158, etc. : *δ. παρά τινι, in high esteem with* one, Id. 7, 117 : *proved, able*, Aesch. Pers. 87.—2. of things, *worthy, excellent, ὕμνος*, Pind. N. 3, 18, *τὸ ἔαρ*, Hdt. 7, 162 : also *considerable, great, ποταμός*, Hdt. 7, 129. Adv. *–μως, well, rightly*, Aesch. Pers. 547, Xen., etc.

†*Δόκιμος, ου, ὁ, Docīmus*, a Macedonian commander, Diod. S.

Δοκιμότης, ητος, ἡ, (δόκιμος) excellence.

Δοκιμόω, ῶ,=δοκιμάζω, Pherecyd. ap. Diog. L.

Δοκίς, ίδος, ἡ, dim. from *δοκός*, Hipp. : *a stick, rod*, Xen. Cyn. 9, 15.

Δοκίτης, ου, ὁ, v. *δοκός* II.

Δοκός, οῦ, ἡ, later also *ὁ, (δέχομαι)* Jac. A. P. 327, *a beam, rafter of a roof*, Hom. : *any wooden beam* or *bar*, Ar. Vesp. 201 : *a shaft, spear*, Archil. 14, 3, though others refer this to sq. II. Proverb., *ὁ τὴν δοκὸν φέρων*, of a *stiff*, ungraceful speaker, Ar. Rhet. 3, 12, 3.—II. a kind of *meteor*, also *δοκίας* and *δοκίτης*, Schäf. Schol. Par. Ap. Rh. 2, 1088. [ΔΟΚ– *ος*, cf. Lat. *tec*-tum, Germ. *dach*.)

Δόκος, ὁ,=δόκησις, opinion, fancy, Xenophan. ap. Sext.—II. *an ambush, snare*, as some interpr. Archil. 14, 3, v. foreg.

Δοκώ, όος contr. *οῦς, ἡ,*=foreg. I., only in Eur. El. 747.

†*Δόκωσις, εως, ἡ, (δοκός) a roofing, the roof*, LXX.

Δολερός, ά, όν, (δόλος) tricky, deceitful, deceptive, treacherous, Hdt. 2, 151, Soph., etc. Adv. *–ρῶς*.

Δολιεύομαι, dep. mid., *(δόλιος) to act treacherously, λόγος δεδολιευμένος*, Sext. Emp.

Δολίζω, f. *-ίσω, to adulterate*, Diosc.

Δολιόμητις, ιδος, ὁ, ἡ, (δόλιος, μῆτις) crafty, treacherous-minded, prob. l. Aesch. Supp. 750.

†*Δολίονες, ων, οἱ, the Doliŏnes*, a Thracian people in Mysia, between the Asopus and Rhyndacus, Ap. Rh. 1, 951. Hence

†*Δολιόνιος, α, ον, of* or *belonging to the Doliŏnes*, Ap. Rh. 1, 1029.

†*Δολιονίς, ίδος, ἡ*, pecul. fem. to foreg. (sub. *γῆ*) *the territory of the Doliones, Dolionia*, Strab.

Δολιόπους, ὁ, ἡ, πουν, τό, gen. *ποδος, (δόλιος, πούς) of stealthy foot*, Soph. El. 1392.

Δόλιος, α, ον, and *ος, ον*, Eur. Alc. 33, Tro. 530 : *crafty, deceitful, treacherous*, Od. ; always of things, e. g. *ἔπεα, τέχνη*, etc., never of men : *κύκλος δ.*, the snare or net disposed round the game, Od. 4, 792. Later, freq. epith. of Mercury, Soph., etc., cf. Spanh. Ar. Pl. 1158. Adv. *–ίως*.

†*Δολίος, ου, ὁ, Dolius*, a slave of Laertes in Ithaca, Od. 4, 735.

Δολιότης, ητος, ἡ, (δόλιος) deceit, subtlety, LXX.

Δολιόφρων, ὁ, ἡ, gen. *ονος, (δόλιος, φρήν) crafty-minded, wily*, Aesch. Cho. 947, Eur. I. A. 1301.

Δολιόω, ῶ, (δόλιος) to deceive, deal treacherously with, τινά, LXX.

Δολιχαίων, ὁ, ἡ, (δολιχός, αἰών) long-lived, immortal, Emped. 79.

†*Δολιχάορος, ον, (δολιχός, ἄορ) having, armed with a long sword*, Philet. ap. Schol. Il.

Δολίχαυλος, ον, (δολιχός, αὐλός) with a long tube, δ. αἰγανέα, a spear *with a long iron socket* for fixing the shaft in the head, v. *αὐλός* II. : in genl. *long-shafted, tall*, Od. 9, 156.

Δολιχαύχην, ενος, ὁ, ἡ, (δολιχός, αὐχήν) long-necked, κύκνος, Eur. I. A. 794.

Δολιχεγχής, ές, (δολίχος, ἔγχος) with tall spear, Παίονες, Il. 21, 155.

Δολιχεύω,=δολιχοδρομέω, Anth. : in genl. *δρόμον δ., to go through a long course*, Philo.

†*Δολίχη, ης, ἡ, Doliche*, one of the Sporades islands, later Icarus, Call. Dian. 187.—2. a city of Perrhaebia, Polyb. 28, 11, 1.

Δολιχήπους, ὁ, ἡ, πουν, τό, gen. *ποδος, (δολιχός, πούς) with long feet*, Numen. ap. Ath. 305 A.

Δολιχήρετμος, ον, (δολιχός, ἐρετμός) long-oared, epith. of a ship, Od. 4, 499, etc. ; also of sea-faring people, e. g. the Phaeacians, as using *long oars*, Od. 8, 191 : so *δ. Αἴγινα*, Pind. O. 8, 27.

Δολιχήρης, ες,=δολιχός, long, Nic.

Δολιχογρᾰφία, ἡ, (δολιχός, γράφω) prolix writing, Leon. Al.

Δολιχόδειρος, ον, (δολιχός, δειρή) poet. *δουλ., long-necked*, Il. 2, 460.

Δολιχοδρομέω, ῶ, to run the δόλιχος, Aeschin. 66, 32 : from

Δολιχοδρόμος, ον, (δόλιχος, δραμεῖν) running the δόλιχος, like *σταδιοδρόμος*, Plat. Prot. 335 E, etc.

Δολιχόεις, εσσα, εν, poet. for *δολιχός*, Leon. Tar. 25.

Δολιχόουρος, ον, (δολιχός, οὐρά) long-tailed, metaph. of verses with a syll. redundant, as Od 5, 231, Gramm. ; cf. *μείουρος*.

Δολιχόπους, ὁ, ἡ, πουν, τό, gen. *ποδος,=δολιχήπους*.

ΔΟΛΙΧΟ΄Σ *ή, όν, long, ἔγχεα, δόρυ*, Hom. : also of time, *long, wearisome, νόσος, νύξ*, Od. : also *δολιχόν*, as adv., Il. 10, 52, Plat. Prot. 329 A : but *δολιχὸς πλόος, δολιχὴ ὁδός*, Od. uniting both signfs.—II. as subst.—1. *δόλιχος, ου, ὁ, the long course*, in racing, opp. to *στάδιον*, esp. freq. in Inscrr. ; *τὸν δ. ἁμιλλᾶσθαι*, Plat. Legg. 833 B : *θεῖν*, Xen. An. 4, 8, 27. Acc. to some it was=20 (not 24) stadia, run both ways 12 times, and so =near 30 Engl. miles ; others make it only=7 stadia, run 7 times.=about 5½ Engl. miles. Hence metaph. *δολ. τῶν ἐπῶν νικᾶν*, Luc. : *ὁ τοῦ πολέμου δ., the long continuance* of the war, Plut. : so *πολεμεῖν στάδιον, δόλιχον*, of a short, and a protracted war, Id.—2. a kind of *pulse*, Theophr., v. *λοβός* III.

†*Δόλιχος, ου, ὁ, Dolichus*, an Eleusinian chief, H. Hom. Cer. 153.

Δολιχόσκῐος, ον, (δολιχός, σκιά) casting a long shadow, long, tall, Hom., always as epith. of *ἔγχος*. (Others however from *ὄσχος, long-shafted*, as if for *δολιχόσχιος*, not improb.)

Δολιχούατος, ον, (δολιχός, οὖας) long-eared, Opp.

Δολιχόφρων, ον, gen. *ονος, (δολιχός, φρήν) deep-thinking, far-sighted, μερίμναι*, Emped. 109.

†*Δολόασπις, ὁ, Doloaspis*, a prefect of Alexander in Aegypt, Arr. An. 3, 5, 3.

†*Δόλογκοι, ων, οἱ, the Dolonci*, a Thracian tribe, dwelling in the Thracian Chersonese, Hdt. 6, 34.

Δολόεις, εσσα, εν, (δόλος) subtle, wily, Od.—II. of things, *craftily contrived, artificial, artful*, like *τεχνήεις, δέσματα δολ.*, Od. 8, 281, only poet.

Δολοκτᾰσία, ας, ἡ, (δόλος, κτείνω) murder by treachery, Ap. Rh.

Δολομήδης, ες, gen. *εος, (δόλος, μῆδος) wily, crafty*, Simon. 116.

†*Δολομηνή, ῆς, ἡ, Dolomēne*, a region of Assyria, Strab.

Δολομήτης, ου, ὁ,=sq., Il. 1, 540.

Δολόμητις, ι, gen. *ιος, (δόλος, μῆτις) crafty-minded, wily*, Od. 1, 300, etc.

Δολομήχᾰνος, ον, (δόλος, μηχανή) contriving wiles, wily, Simon. 116.

Δολόμῡθος, ον, (δόλος, μῦθος) subtle-speaking, treacherous, Soph. Tr. 840.

†*Δόλοπες, ων, οἱ, the Dolopes, Dolopians*, a Thessalian tribe, dwelling on the Enipeus, Il. 9, 484, later around Pindus in Epirus, Hdt. 7, 132, etc. Hence

†*Δολοπήϊος, α, ον, of the Dolopes, Dolŏpian*, Ap. Rh.—2. *of Dolops*, Id.

†*Δολοπηΐς, ίδος, ἡ*, (sub. *γῆ*) *Dolopia, the territory of the Dolopes*, Ap. Rh. 1, 68.

†*Δολοπία, ας, ἡ,*=foreg., Hdt. 3, 14, etc.

†*Δολοπικός, ή, όν, of* or *belonging to the Dolopes, Dolopian*, Strab.

†*Δολοπίων, ονος, ὁ, Dolopīon*, a Trojan, priest of Scamander, Il. 5, 77. [*ī*]

Δολοπλανής, ές, (δόλος, πλάνη) treacherous, Nonn.

Δολοπλοκία, ας, ἡ, subtlety, craft, Theogn. 226 : from

Δολοπλόκος, ον, (δόλος, πλέκω) weaving wiles, wily, epith. of Venus, Sapph. 1, 2.

Δολοποιός, όν, (δόλος, ποιέω) treacherous, ensnaring, Soph. Tr. 832.

Δολορρᾰφέω, ῶ, to lay snares, Lat. *suere dolos*, Ctes. ap. Phot. : from

Δολορρᾰφής, ές, (δόλος, ῥάπτω) contriving snares ; or *subtly, treacherously contrived* ; of nets, Opp. Hence

Δολορρᾰφία, ας, ἡ, a contriving of tricks, treachery, art, Anth.

Δολόρραφος, ον, (δόλος, ῥάπτω) treacherous. [*ᾰ*]

Δόλος, ου, ὁ, (*δέλω, δέλος, δέλεαρ) strictly *a bait*, for fish, Od. 12, 252: hence any *snare, cunning contrivance for deceiving* or *catching*, as the robe of Penelope, Od. 19, 137, the net in which Vulcan catches Mars, Od. 8, 276: in genl. *any trick* or *crafty attempt*, δόλῳ, opp. to βίηφι, Od. 9, 406: and so in the abstract, *wile, craft, cunning, treachery*, Lat. *dolus*, Hom., and so usu. Att. and in prose; ἐκ δόλου, ἐν δόλῳ, σὺν δόλῳ, Soph., μετὰ δόλου, Isocr.; cf. ἀπάτη.

Δολοφονέω, ῶ, *to murder by treachery*, Dem. 401, 26, and Polyb.; and

Δολοφόνησις, εως, ἡ,=sq., App.; and

Δολοφονία, ας, ἡ, *death by treachery*, Arist. Eth. N.: from

Δολοφόνος, ον, (δόλος, *φένω, φονεύω) *slaying by treachery*: in genl. *murderous, fatal*, λέβης δ., Aesch. Ag. 1129.

Δολοφρᾰδής, ές, (δόλος, φράζω) *wily-minded, crafty, subtle*, H. Hom. Merc. 28, Pind. N. 8, 56.

Δολοφρονέων, ουσα, ον, (δολόφρων) *planning craft, wily-minded*, Hom.; only found in part. Hence

Δολοφροσύνη, ης, ἡ, *craft, subtlety, wiliness*, Il. 19, 97, 112: from

Δολόφρων, ον, gen. ονος, (δόλος, φρήν)=δολοφραδής, Anth.

Δόλοψ, οπος, ὁ, *a lurker in ambush*, Gramm.

†Δόλοψ, οπος, ὁ, *Dolops*, a son of Mercury, Ap. Rh. 1, 582.—2. grandson of Laomedon, a Trojan, Il. 15, 525.—3. a Greek, Il. 11, 302.

Δολόω, ῶ, (δόλος) *to beguile, ensnare, take by craft*, Hes. Th. 494, Hdt. 1, 212, Soph., etc.—II. *to make deceitful, counterfeit, adulterate*, e. g. gold, wine, etc., Hemst. Ar. Plut. p. 125: *to stain, dye*, δ. μορφήν, *to disguise* one's self, Soph. Phil. 129. Hence

Δόλωμα, ατος, τό, *a trick, deceit*, Aesch. Cho. 1003.

Δόλων, ωνος, ὁ, *a small topsail*, only used in very favourable winds, like our *studding-sails*, Polyb.—II. *a secret weapon, poniard, stiletto*, Plut.—In Hom. only as prop. n.

†Δόλων, ωνος, ὁ, *Dolon*, son of Eumedes, a Trojan, who, going as a spy to the camp of the Greeks, was taken and slain by Diomed and Ulysses, Il. 10, 314, Eur. Rhes.

†Δολώνεια, ας, ἡ, *the Dolonēa*, the adventures and death of Dolon, a name given by Gramm. to the tenth book of the Iliad, Ael. V. H.: also Δολωνία.

Δολῶπις, ιδος, ἡ, (δόλος, ὤψ) *artful looking, treacherous*, Soph. Tr. 1050.

Δόλωσις, εως, ἡ, (δολόω) *a tricking, catching by snares*, Xen. Cyr. 1, 6, 28.

Δόμα, ατος, τό, (δίδωμι) *a gift*, Plut.

Δομαῖος, αία, αῖον, (δομή) *of, belonging to building*, οἱ δομαῖοι, sub. λίθοι, *foundation-stones*, Ap. Rh.

†Δομανῖτις, ιδος, ἡ, *Domanītis*, a region of Paphlagonia, Strab.

Δόμεναι, δόμεν, Ep. for δοῦναι, inf. aor. 2 from δίδωμι, Hom.

†Δομετιᾱνός, οῦ, ὁ, the Roman *Domitianus*, Plut.

Δομή, ῆς, ἡ, (δέμω) *building: a building*, Lyc. — II. = δέμας, *figure, body*, Ap. Rh.

Δόμησις, εως, ἡ,=foreg., Joseph.

†Δομήτιος, ου, ὁ, the Roman *Domitius*, Strab.

Δομήτωρ, ορος, ὁ, (δέμω) *a builder*.

†Δομνέκλειος, ου, ὁ, *Domneclīus*, a Galatian tetrarch, Strab.

Δόμονδε, adv., *home, homeward*, like οἰκόνδε and οἶκαδε, Hom.: also ὅνδε δόμονδε, *to his own house*, Od. 1, 83: from

Δόμος, ου, ὁ, (δέμω) Lat. *domus, a building*.—I. *a house, dwelling*, Hom., who uses it (like Lat. *aedes*) in sing. of gods, in plur. of men. Sometimes the house and all that belongs to it: whence δόμος Ἄϊδος or Ἀΐδαο, of the whole realm of Hades, freq. in Hom., πυκινὸς δόμος Ἐρεχθῆος, Minerva's temple, *and* her city, Od. 7, 81: hence in Trag., *the family of the house, household*, Eur. Or. 70, Med. 114: also of beasts, *a sheepfold*, Il. 12, 301; *a wasps'* or *bees' nest*, Il. 12, 169.—II. *a part of the house, chamber, room*, esp. *the banquet-hall*, Hom.—III. *all that is built, built up, fitted* or *put together*, διὰ τριήκοντα δόμων πλίνθου, at every thirtieth *layer* or *row* of bricks in the building, Hdt. 1, 179.—2. *a chest, receptacle, wooden holder* of any kind.

Δομοσφᾰλής, ές, (δόμος, σφάλλω) *shaking, ruining the house*, Aesch.

†Δονᾱθείς, Dor. for δονηθείς, from δονέω.

Δονακεύομαι, dep. mid., (δόναξ) *to fowl with reed and birdlime*, Anth. Hence

Δονᾰκεύς, έως, ὁ, *a thicket of reeds*, Il. 18, 576.—II. *a fowler*, Opp.

Δονᾰκίτης, ου, ὁ, fem. δονακῖτις, ιδος, ἡ, *of reed*, Anth. [ῑ]

Δονᾰκογλύφος, ον, (δόναξ, γλύφω) *reed-cutting, pen-making*, Anth. [ῠ]

Δονᾰκόεις, εσσα, εν, *abounding in reeds*, Eur. Hel. 208: δόλος δ., a trap *made of them*, Anth.

Δονᾰκοτρεφής, ές, (δόναξ, τρέφω) *grown with reeds*, Nonn.

Δονᾰκοτρόφος, ον, (δόναξ, τρέφω) *producing reeds*, Theogn. 783, Eur. I. A. 179.

Δονᾰκοφοίτης, ου, ὁ, poet. δουνακ., (δόναξ, φοιτάω) *walking with* δόνακες, epith. of a fowler, A. P. 10, 22, 3.

Δονᾰκοχλοος, ον, contr. -χλους, ουν, (δόναξ, χλόα) *green with reeds*, Eur. I. T. 400.

Δονᾰκώδης, ες, (δόναξ, εἶδος) *reedy*, Νεῖλος δ., Bacchyl. 39.

Δονᾰκών, ῶνος, ὁ, (δόναξ) *a thicket of reeds*.

†Δονακών, ῶνος, ὁ *Donacon*, a strip of land near Thespiae, Paus. 9, 31, 7.

Δόναξ, ᾰκος, ὁ, Dor. δῶν. Ion δοῦν. *a reed*, Hom.: δόνακες καλάμοιο, reed-stalks, H. Hom. Merc. 47.—II. *any thing made of reed*, esp.—1. *a dart, arrow*, Il. 11, 584.—2. later, *a flute, shepherd's pipe*, Pind. P. 12, 44, Aesch. Pr. 574.—3. *a fishing-rod*, Anth.—4. *a lime-twig*.—5. *a writing-reed, pen*, Lat. *arundo, calamus*, Anth., cf. κάλαμος.—III. *a kind of fish*, Xenocr. (From δονέω, "shaken by the wind," N. T.)

Δονέω, ῶ, f. -ήσω, *to shake, shake to and fro*, esp. of winds, shaking trees, Il. 17, 55; scattering clouds, Il. 12, 157, etc.: in genl. *to move about, stir*, γάλα, Hdt. 4, 2: *to excite*, θρόον ὕμνων, Pind. N. 7, 119, cf. P. 10, 60: hence of the mind, *to rouse, agitate, disturb*, θυμόν, Pind. N. 6, 96, cf. P. 6, 36. Pass., ἡ Ἀσίη ἐδονέετο, Asia *was in commotion*, Hdt. 7, 1. (Akin to δινέω.) Hence

Δόνημα, ατος, τό, *agitation, waving*, δένδρου, Luc.

Δονητός, ή, όν, *shaken*, Anth.

Δόξᾰ, ης, ἡ, (δοκέω) *a notion, opinion*, which one has of a thing, true or false: and so—1. *expectation*, ἀπὸ δόξης, *otherwise than one expects*, Il. 10, 324. Od. 11, 343: in prose usu. παρὰ δόξαν or παρὰ δόξαν ἤ..., Hdt. 1, 79, etc.: opp. to κατὰ δόξαν, Plat., etc.: δόξαν παρέχειν τινί, to make one expect that..., c. inf. or ὡς..., Xen. Hell. 7, 5, 21, Plat. Soph. 216 D.—2. *an opinion*,=δόγμα, *a sentiment, judgment*, whether well-grounded or not, Pind. O. 6, 140: esp. *a philosophic opinion*, Lat. *placitum*: so κύριαι δόξαι, the peculiar *tenets* of a philosopher, Epicur. ap. Cic. Fin. 2, 7.—3. next, with collat. signf., of *mere opinion*, δόξῃ ἐπίστασθαι, to fancy, think ..., but wrongly, Hdt. 8, 132, cf. Thuc. 5, 105: hence δόξα, *opinion*, is opp. to ἐπιστήμη, *knowledge*, as *doubtful* to *certain, subjective* to *objective*, Plat., etc., cf. Wyttenb. Ep. Crit. p. 240.—4. hence *a fancy, vision*, Aesch. Cho. 1053; of a dream, Eur. Rhes. 780.—II. *an opinion of one's self* or *others' character, reputation*, Lat. *existimatio*, first in Solon 5, 4, ἀνθρώπων δόξαν ἔχειν ἀγαθήν, cf. Ib. 34, and then freq. in Pind., Trag., etc.: used either of *good* or *bad report*, but absol. almost always of *good report, credit, honour, glory*, δόξαν φέρεσθαι, Thuc. 2, 11, τινός, *for* a thing, Eur. H. F. 157. Hence

Δοξάζω, f. -άσω, *to think, believe, judge*, c. inf., δ. τι εἶναι, ἔχειν, etc. Aesch. Ag. 673: sine inf., Aesch. Cho. 844: c. acc. cognato, δόξαν δ., *to entertain* an opinion, Plat. Crit. 46 D; so too absol., Soph. Phil. 545, Plat., etc.—II. *to magnify, extol*, Thuc. 3, 45: *to render glorious, to raise to glory*, N. T. Pass. *to be distinguished, held in honour*, esp. δεδοξασμένος, *esteemed*, etc., ἐπ' ἀρετῇ, Polyb.

†Δόξανδρος, ου, ὁ, *Doxandrus*, masc. pr. n., Arist.

Δοξάριον, ου, τό, dim. from δόξα, Lat. *gloriola*, Isocr. Ep. 10.

Δοξᾰσία, ας, ἡ, (δοξάζω) *an opinion*, Dio C.

Δόξασμα, ατος, τό, *an opinion, notion*, Thuc. 1, 141, Plat. Phaedr. 274 C, etc.—2. *a fancy*, Eur. El. 383.

Δοξαστής, οῦ, ὁ, *a judge, decider*, Antipho 140, 38, and Plat.

Δοξαστικός, ή, όν, (δοξάζω) *able to form a judgment, reasoning from opinion*, Arist. Eth. N.: in Plat. opp. to ὁ τεχνικός, Theaet. 207 C; and ἡ -κή, opp. to ἀλήθεια, Soph. 233 C.

Δοξαστός, ή, όν, (δοξάζω) *judged, to be judged of by opinion, matter of opinion*, Plat., and Arist.—II. *renowned*, LXX.

Δόξις, εως, ἡ,=δόξα, Democrit.

Δοξοκᾰλία, ας, η, (δόξα, καλός) *apparent beauty*; or, *self-conceit of beauty*, Plat. Phileb. 49 B.

Δοξοκοπέω, ῶ, *to seek popularity*, esp. *mob-popularity* and *notoriety*, Polyb.: others δοξοκομπέω: but cf. δημοκοπέω: and

Δοξοκοπία, ας, ἡ, *thirst for popularity* or *notoriety*, Plut.: others δοξοκομπία: from

Δοξοκόπος, ον, (δόξα, κόπτω) *thirsting for notoriety*, Teles ap. Stob. p. 523, 34.

Δοξολογέω, ῶ, *to praise, give glory to*, θεόν, Eccl.; and

Δοξολογία, ας, ἡ, *a praising*, esp. liturgical, *the Doxology*, Eccl.: from

Δοξολόγος, ον, (δόξα, λέγω) *praising, giving glory*, Eccl.

Δοξομᾰνέω, ῶ, *to be mad after fame*, Philo: from

Δοξομᾰνής, ές, (δόξα, μαίνομαι) *mad after fame*, Chrysipp. ap. Ath. 464 D.

Δοξομᾰνία, ας, ἡ, *a mad thirst for fame*, Plut.

Δοξομᾰταιόσοφος, ον, (δόξα, μάταιος, σοφός) *a would-be philosopher*, Epigr. ap. Ath. 162 A.

Δοξομῑμητής, οῦ, ὁ, (δόξα, μιμέο

μαι) one who follows his own fancies, or *pretends to imitate*, Plat. Soph. 267 E. Hence

Δοξομῑμητικός, ή, όν, *of* or *belonging to a δοξομιμητής*, Ib.

Δοξόομαι, f. -ώσομαι, perf. δεδόξωμαι, Hdt., (δόξα) as pass., *to have the character* or *credit* of being, c. inf., ἐδοξώθη εἶναι σοφώτατος, Hdt. 8, 124, cf. 7, 135; 9, 48.

Δοξοπαιδευτικός, ή, όν, (δόξα, παιδεύω) *teaching mere opinions* (δόξαι), as opp. to ἐπιστῆμαι, Plat. Soph. 223 B.

Δοξοποιΐα, ας, ἡ, (δόξα, ποιέω) *the adoption of an opinion*, Clem. Al.

Δοξοσοφία, ας, ἡ, *conceit of wisdom, unreal wisdom*, Plat. Soph. 231 B, Phileb. 49 A: from

Δοξόσοφος, ον, (δόξα, σοφός) *wise in one's own conceit*, Plat. Phaedr. 275 B, cf. δοκησίσοφος.

Δοξοφᾰγία, ας, ἡ, (δόξα, φαγεῖν) *hunger after fame*, Polyb.

Δορά, ᾶς, ἡ, (δέρω) *a skin, hide*, of beasts, δ. αἰγῶν, Theogn. 55, ubi v. Brunck, θηρῶν, Eur. Cycl. 330; of birds, Hdt. 4, 175; of men, Plut.

Δόρατα, nom. pl., δόρατι, dat. sing. of δόρυ.

Δορατιαῖος, αία, αῖον, (δόρυ) *of a spear's length.*

Δορατίζομαι, f. -ίσομαι, (δόρυ) dep. mid., *to fight with spears.*

Δοράτιον, ου, τό, dim. from δόρυ, Hdt. 1, 34.

Δορατισμός, οῦ, ὁ, (δορατίζομαι) *a fighting with spears*, Plut.

Δορατόγλυφος, ον, (δόρυ, γλύφω) *cut, carved from wood*, Lyc., in Ion. form δουρατόγλ. [ῠ]

Δορατοθήκη, ης, ἡ, = δουροθήκη, δοροδόκη, δουροδόκη, *a spear-case.*

Δορατομᾰχέω, (δόρυ, μάχομαι) *to fight with spears.*

Δορατοξόος, ον, = δορυξόος, Nic.

Δορατοπᾰχής, ές, (δόρυ, παχύς) *of a spear-shaft's thickness*, Xen. Cyn. 10, 3.

Δόρατος, gen. of δόρυ.

Δορατοφόρος, ον, = δορυφόρος, Dion. H.

Δόρει, rare dat. sing. of δόρυ, esp. Trag.

Δόρη, τά, rare nom. and acc. plur. of δόρυ, Eur. Rhes. 274.

Δορήιος, α, ον, (δόρυ) *wooden*, Anth.

†Δοριαλωσία, ας, ἡ, *a being captured* in war, App.: from

Δοριάλωτος, ον, or δορυάλωτος, δόρυ, ἁλίσκομαι) *captive of the spear, taken in war*, like αἰχμάλωτος, Hdt. 8, 74; 9, 4.

Δορίγαμβρος, ον, (δόρυ, γαμέω) *bride of battles, causing war by marriage* or *wooed by battle*, of Helen, Aesch. Ag. 686.

Δοριθήρᾱτος, ον, (δόρυ, θηράω) *chased, taken by the spear*, in genl. *captured*, λόγχης αἰχμῇ δ., Eur. Hec. 105; Tro. 574.

Δορικᾰνής, ές, (δόρυ, καίνω) *slain by the spear*, δ. μόρος, Aesch. Supp. 987.

Δορικλῠτός, ή, όν, only in Ion. form δουρικλυτός, q. v.

Δορικμής, ῆτος, ὁ, ἡ, (δόρυ, κάμνω) *subdued, slain by the spear*, Aesch. Cho. 365.

Δορίκρᾱνος, ον, (δόρυ, κρᾶνον) *spear-headed*, λόγχη, Aesch. Pers. 148, with v. l. δορυκρ.

Δορίκτητος, ον, also η, ον, Il. Ion. δουρ., Il. 9, 343, and Eur., (δόρυ, κτάομαι) *gained by the spear, taken in war.*

Δορίκτῠπος, ον, (δόρυ, κτυπέω) *spear-clashing*, Pind. N. 3, 103.

Δορίληπτος, ον, (δόρυ, λαμβάνω) *won by the spear*, Soph. Aj. 146, 894, and Eur.

Δοριλύμαντος, ον, (δόρυ, λυμαίνομαι) *destroyed by the spear*, Aesch. Fr. 122. [ῡ]

Δοριμᾰνής, ές, (δόρυ, μαίνομαι) *raging with the spear*, Eur. Supp. 485.

Δορίμαργος, ον, (δόρυ, μάργος) *raging with the spear*, Aesch. Theb. 687.

Δορίμαχος, ον, Ion. δουρ., *fighting with the spear*, Poet. ap. Schol. Il. 2, 543.

†Δορίμαχος, ου, ὁ, *Dorimăchus*, masc. pr. n. an Aetolian, Polyb. 4, 3, 5.

Δοριμήστωρ, ορος, ὁ, (δόρυ, μήστωρ) *master of the spear*, Eur. Andr. 1016.

†Δόριος, ου, ὁ, = Δούριος, App.

Δορίπαλτος, ον, (δόρυ, πάλλω) *wielding the spear*, χεὶρ δ., the right hand, Aesch. Ag. 117, ubi al. δορυπ.

Δοριπετής, ές, (δόρυ, πίπτω) *fallen by the spear*, πεσήματα, ἀγωνία δ., death by the spear, Eur. Andr. 653, Tro. 1003.

Δορίπληκτος, ον, Ion. δουρίπλ., *stricken by the spear*, Aesch. Theb. 278, ubi Pors. δουρίπληκτος.

Δοριπόνος, ον, (δόρυ, πονέω) *toiling with the spear, warlike*, ἄνδρες, Eur. El. 479.—2. Pass. δορίπονος, ον, *pressed with the spear, oppressed by war, bearing the brunt of war*, Aesch. Theb. 169, and Eur.: δορ. κακά, *the evils of siege*, Aesch. Theb. 628.

Δοριπτοίητος, ον, (δόρυ, πτοιέω) *scattered* or *slain in war*, Anth.

Δορίς, ίδος, ἡ, (δέρω) *a sacrificial knife*, Anaxipp. ap. Ath. 169 C.

Δορισθενής, ές, (δόρυ, σθένος) v. sub δορυσθ.

†Δορίσκος, ου, ἡ, *Doriscus*, a city of Thrace.—2. ὁ, a plain of the same name at the mouth of the Hebrus, Hdt. 7, 25.

Δοριστέφᾰνος, ον, (δόρυ, στέφανος) *crowned for bravery in war*, Anth.

Δοριτίνακτος, ον, (δόρυ, τινάσσω) *shaken by battle*, αἰθήρ, Aesch. Theb. 155, al. δορυτ.

Δορίτμητος, ον, (δόρυ, τέμνω) *pierced by the spear*, Aesch. Cho. 347.

Δορίτολμος, ον, (δόρυ, τόλμα) *bold in war*, Anth.

Δορκάδειος, α, ον, (δορκάς) *of an antelope*, Polyb.

Δορκαδίζω, f. -ίσω, (δορκάς) *to bound like an antelope*, Gal., cf. δαμαλίζω.

Δορκάδιον, ου, τό, dim. from δορκάς, LXX.

Δορκαλίς, ίδος, ἡ, = δορκάς, Call. Ep. 33, 2: metaph. of a maiden, Anth.—II. παίγνια δορκαλίδων, dice *made of the ἀστράγαλοι of an antelope*, Anth.—III. *a deerskin whip*, Eccl.

Δόρκανα, as adv., prob. from δέρκομαι, *quick-sightedly, accurately*, Cret. word ap. Hesych.

Δορκάς, άδος, ἡ, (δέρκομαι, δέδορκα) *an animal of the deer kind*, so called from its large bright eyes, *an antelope, gazelle*, Hdt. 7, 69, Eur., etc.: the forms δόρξ, δόρκη, δόρκος, δόρκων, ζόρξ, ζορκάς, ἴορκος, occur, perh. of varieties of the species. Hence

†Δορκάς, άδος, ἡ, *Dorcas*, fem. pr. n., Luc.

Δόρκη, ης, ἡ, v. δορκάς, Eur.

†Δορκία, ας, ἡ, *Dorcia*, fem. pr. n., Ath.

†Δόρκις, ιος, ὁ, *Dorcis*, a Spartan commander, Thuc. 1, 95.

Δόρκος, ου, ὁ, v. δορκάς, Dioscor.

†Δόρκων, ωνος, ὁ, v. δορκάς and Ath. 397 A.—2. *Dorcon*, masc. pr. n., Ath., Long.

Δόρξ, δορκός, ἡ, v. δορκάς, Opp.

Δοροδόκη, ης, ἡ, (δόρυ, δέχομαι) v. sub Ion. δουροδόκη.

Δοροθήκη, ης, ἡ, (δόρυ, τίθημι) = δοροδόκη.

Δορός, οῦ, ὁ, (δέρω) *a leathern bag* or *wallet*, Od. 2, 354, 380.

Δόρπεια, ας, ἡ, v. Δορπία.

Δορπέω, ῶ, f. -ήσω, *to eat the evening meal*, Il. 23, 11, Od. 8, 539.

Δόρπηστος, ου, or δορπηστός, οῦ, ὁ, *supper-time, evening*, Ar. Vesp. 103: Xen. An. 1, 10, 17: written also δόρπιστος and δορπιστός, cf. δείπνηστος.

Δορπία, ας, ἡ, and less correctly Δόρπεια, ἡ, *the first day of the feast Apaturia*, celebrated by public supper in each phratria, Herm. Pol. Ant. § 110, 10: but Hdt. 2, 48, τῆς ὁρτῆς τῇ δορπίᾳ, on the *eve* of the feast, cf. Schweigh. ad. Ath. 171 D.

Δόρπιστος or δορπιστός, ὁ, v. δόρπηστος.

Δόρπον, ου, τό, in Hom. *the afternoon* or *evening meal*, whether called dinner or supper, Lat. *coena, the chief meal* of the day, v. esp. Od. 12, 439; in Aesch. Fr. 168 it is distinguished as the last of the three meals, ἄριστα, δεῖπνα, δόρπα θ' αἱρεῖσθαι τρίτα: in later wr. *a meal*, in genl., *food, nourishment*, Ap. Rh., 3, 301; Opp. C. 1, 132, and this also in H. Hom. Ap. 511: but the name disappeared from Att. Greek, prob. because at Athens it was customary to take only two regular meals, ἄριστον, and δεῖπνον, which last took the place of δόρπον. The form δόρπος is dub. (Prob. by metathes. from δρέπω.)

ΔΟ΄ΡΥ˘, τό, gen. δόρατος, Ion. δούρατος, and contr. δουρός, in Att. poets also δορός, dat. δόρατι, δούρατι, δουρί, δορί, (the phrase δορὶ ἑλεῖν even in Thuc. 1, 128, and App., but said to be only in lyric passages of Com., Dind. Ar. Pac. 357); Trag. also δόρει, Herm. Soph. Aj. 1109. Ion. dual δοῦρε. Plur. nom. δόρατα, dat. δόρασι, Ion. δούρατα, dat. δούρασι, contr. δοῦρα, gen. δούρων, dat. δούρεσσι, in Eur. Rhes. 274 nom. pl. δόρη: cf. γόνυ. Except the sing. δόρυ (never δοῦρυ) Hom. only has the Ion. forms.—I. *wood, a stem, a tree*, Od. 6, 167: but usu. only *when cut down, a beam*, esp. *timber* for ships or houses, Il. 3, 61, Od. 5, 162, 371; more fully, δούρατα πύργων, Il. 12, 36; δόρυ νήϊον, δοῦρα νεῶν, a ship's *timber*, Hom.: hence *a ship*, δόρυ νάϊον, ἀμφῆρες, ἐνάλιον, Trag.; but also δόρυ alone, like Lat. *trabs*, Aesch. Pers. 411, Eur. Hel. 1611.—II. *the wood, shaft of a spear*, δόρυ μείλινον, the ashen *shaft*, Il.; hence in genl. *the spear itself*, Dryden's "beamy spear:" *a spear, lance*, whether used as a pike or a missile, freq. in Hom., Hdt., etc.: *a hunting spear*, Il. 12, 303: ἐπὶ δόρυ, *to the right hand*, in which the spear was held, opp. to ἐπ' ἀσπίδα, also παρὰ δόρυ, Lob. Aj. 407, cf. δορίπαλτος: so δουρὶ κτεατίζειν, to win wealth *by the spear*, in war, Il. 16, 57, δουρὶ πόλιν πέρθαι, Il. 16, 708: for δορὶ ἑλεῖν, cf. supr.

Δορυάλωτος, ον, (δόρυ, ἁλίσκομαι) v. δοριάλωτος.

Δορυβόλος, ον, (δόρυ, βάλλω) *hurling spears*, μηχάνημα, Joseph.

Δορύδιον, ου, τό, dim. from δόρυ.

Δορυδρέπᾰνον, ου, τό, a kind of *halbert*, Plat. Lach. 183 D; esp. used in sea-fights, Caes. B. G. 3, 14.

Δορυθαρσής, ές, (δόρυ, θαρσέω) = δορίτολμος, Anth., also δορυθρασή ές, Nonn., *daring in war.*

†Δορυκλείδας, α, ὁ, *Doryclīdas*, a Lacedaemonian statuary, Paus.

†Δορύκλειοι, ων, οἱ, *Doryclēi*, certain banished persons among the Megarians, Paus.

†Δόρυκλος, ου, ὁ, *Doryclus*, a son of Priam, Il. 11, 489.—2. conqueror in the Olympic games, Pind. O. 10, 82.

Δορύκνιον, ου, τό, *a poisonous plant*, perh. a kind of *solanum*, Diosc.

Δορύκρᾱνος, ον,=δορίκρανος.

Δορύκτητος, ον,=δορίκ., Plut.

†Δορύλαιον, ου, τό, *Dorylaeum*, a city of Phrygia, Strab.

†Δορύλᾱος, ου, ὁ, *Dorylāus*, a commander of Mithradates, App.

Δορύληπτος, ον,=δορίλ.

Δορύμᾰχος, ον, (δόρυ, μάχομαι)=δορίμ., Plut.

†Δορυμένης, ους, ὁ, *Dorymĕnes*, masc. pr. n., an Aetolian, Polyb. 5, 61, 9.

Δορύξενος, ὁ, ἡ, (δόρυ, ξένος) strictly *a spear-friend*, i. e. *an ally offensive and defensive*, Aesch. Cho. 562, Soph., etc. : acc. to others, *a reconciled enemy, a friend made in war*, Valck. Ammon. p. 198.

Δορυξόος, ον, contr.-ξοῦς, οῦν, also δορυξός, Ar. Pac. 447, 1213, 1260, (δόρυ, ξέω) *spear-polishing : a maker of spears.*

Δορυπᾰγής, ές, (δόρυ, πήγνυμι) *compact of beams*, νῆας, Aesch. Supp. 743, cf. δρυοπαγής : Ion. δουροπ. Opp.

Δορύπαλτος, –πετής, –πληκτος, -πτοίητος, v. δορίπ.

Δορυσθενής, ές, or δορισθ., (δόρυ, σθένος) *mighty with the spear*, H. Hom. Mart. 3, Aesch. Cho. 158.

Δορυσόος, ον, for sq., Aesch. Theb. 125.

Δορυσσόος, ον, (δόρυ, σεύω) *brandishing the lance*, Hes. Sc. 54.

†Δόρυσσος, ου, ὁ, *Doryssus*, son of Leobotes, Hdt. 7, 204.

Δορύσσω, f. -ξω, (δόρυ) *to fight with the spear, to war*, δορυσσόντων μόχθων, evils of war, Soph. Aj. 1188.

Δορυστέφᾰνος, ον, -τίνακτος, v. δορι-.

Δορυφορέω, ῶ, *to be a* δορυφόρος, *attend as a body-guard*, τινά, Hdt. 2, 168 ; 3, 127, Thuc. etc. ; c. dat. Polyb. in genl. *to keep in guard, preserve*, τι, Dem. 661, 8, τινί, Xen. Cyr. 7, 5, 84, Isocr. 215 C : so in pass. *to be kept in guard*, Plat. Rep. 573 A. Hence

Δορυφόρημα, ατος, τό, *a guard, escort, suite*, Plut. : esp. *a mute on the stage*, such as attended kings, etc., Luc. : metaph. of kings governed by their ministers, *rois faineans*, Plut.

Δορυφόρησις, εως, ἡ, (δορυφορέω) *an escort* or *body-guard*, M. Anton.

Δορυφορία, ας, ἡ, (δορυφόρος) *a keeping in guard, guard kept over*, τινός, Xen. Cyr. 2, 2, 10.—II. =δορυφόρημα.

Δορυφορικός, ή, όν, *of, belonging to the guard*, Plat. Tim. 70 B : τὸ δ., *the guard*, Dio C. From

Δορυφόρος, ον, (δόρυ, φέρω) *spear-bearing*, Lat. *hastatus :* esp. οἱ δορυφόροι, *the body-guard* of kings and tyrants, of which this was the characteristic armour, v. Hdt. 1, 59, 98, etc., also αἰχμοφόροι ; at Rome, *the praetorian bands*, Hdn.—2. δ. πρόςωπον, *a mute on the stage*, cf. δορυφόρημα.

Δός and δόθι, imperat. aor. 2. from δίδωμι : c. inf. *grant that..!* Hom., etc.

Δοσίδικος ον, v. l. for δωσίδικος, Hdt. 6, 42, and Polyb. 4, 4, 3.

Δόσις, εως, ἡ, (δίδωμι) *a gift, present*, Hom., esp. in Od., as, δόσις ὀλίγη τε φίλη τε, Od. 6, 208, Hdt., etc. : δόσις κακῶν κακοῖς, Aesch. Pers. 1041, also εἴς τινα, Plat. Phil. 16 C : *a bequest, legacy*, hence κατὰ δόσιν=κατὰ διάθεσιν, *by will*, opp. to κατὰ γένος, *as heir at law*, Lat. *ab intestato*, Isae. 47, 25, cf. Isocr. 393 C.—2. in medic., *a dose*, Gal.—II. *a giving*, μισθοῦ, Thuc. 1, 143 ; opp. to αἴτησις, Plat., and Arist.

†Δόσκοι, ων, οἱ, *the Dosci*, a people on the Palus Maeotis, Strab.

Δόσκον, Ep. aor. 2. from δίδωμι, for ἔδων, Hom.

†Δοτάμας, ὁ, *Dotamas*, Persian pr. n., Aesch. Pers. 959.

Δότειρα, ας, ἡ, fem. from δοτήρ, Hes. Op. 354.

Δοτέος, έα, έον, verb. adj. of δίδωμι, *to be given*, Hdt. 8, 111.—II. δοτέον, *one must give*, Hdt. 8, 88.

Δοτήρ, ῆρος, ὁ, *a giver, dispenser*, Il. 19, 44 ; esp. of the gods, cf. δωτήρ : ὀϊστοὶ θανάτοιο δ., Hes. Sc. 131 ; δ. πυρὸς βροτοῖς, Aesch. Pr. 312. Poet. form of sq., but also in Xen. Cyr. 8, 1, 9.

Δότης, ου, ὁ,=foreg., N. T.

Δοτικός, ή, όν, (δίδωμι) *good at, inclined to giving, generous*, Arist. Eth. N. : ἡ -κή, sub. πτῶσις, *the dative*, Dion. H. Adv. -κῶς.

Δοτός, ή, όν, (δίδωμι) *granted :* τὸ δ., *a gift*, Inscr.

Δοῦ, imperat. aor. 2. mid. from δίδωμι.

†Δοῦβις, ιος, ὁ, *the Dubis* now *Doubs*, a tributary of the Arar, Strab.

†Δουΐλιος, ου, ὁ, the Roman *Duilius*, Polyb.

Δουλᾰγωγέω, ῶ, (δοῦλος, ἄγω) *to bring into slavery, treat slavishly*, Diod. : hence, δ. τὸ σῶμα, *to mortify* the body, N. T.

Δουλᾰπᾰτία, ας, ἡ, (δοῦλος, ἀπάτη) *enticement of slaves from their master*, Arist. Eth. N., ubi al. δολοπ.

Δουλάριον, ου, τό, dim. from δοῦλος or δούλη, Ar. Thesm. 537, Metag. Incert. 3.

Δουλεία, ας, ἡ, Ion. δουληΐη, poet. also δουλία, q. v., (δουλεύω) *servitude, slavery, bondage*, Hdt. 6, 12, Trag., etc. ; τινός, under one, Thuc. 1, 8 : applied to the condition of the subject allies of Athens, Thuc., cf. Böckh P. E. 2, 148.—II. *the body of slaves, the bondsmen, servile class*, cf. Εἱλωτεία, Πενεστεία, Thuc. 5, 23, cf. Arist. Pol. 2, 5, 22.

Δούλειος, α, ον, Ion. δουλήϊος, η, ον, also ος, ον, Eur. Tro. 1330 (δοῦλος) : *slavish*, εἶδος, Od. 24, 252, ἐσθής, Hdt. 3, 14 ; δούλειον ἦμαρ, like δούλιον ἡ., Eur. Hec. 56.

Δούλευμα, ατος, τό, (δουλεύω) *a service*, Eur. Or. 221.—II. *a slave*, Lat. *mancipium*, Soph. Ant. 756, cf. Eur. Ion 748.

Δούλευσις, εως, ἡ, *slavery*, late : from

Δουλεύω, (δοῦλος) *to be a slave* or *subject*, opp. to ἄρχω, Hdt. 2, 56, etc., Aesch. Pr. 927, etc. ; *to serve, obey*, τοῖς νόμοις, Plat., also γαστρί, ὕπνῳ, λαγνείᾳ, Xen. Mem. 1, 6, 8, Plat., etc. : τῇ γῇ δ., to make one's self a slave to one's land, i. e. give up liberty to keep it, Thuc. 1, 81 : δ. τῷ καιρῷ, *to accommodate one's self to* the occasion, Lat. *servire, inservire*, Anth.

Δούλη, ης, ἡ, fem. from δοῦλος, Hom.

Δουληΐη, ης, ἡ, Ion. for δουλεία, Hdt.

Δουλήϊος, ηΐη, ήϊον, Ion. for δούλειος, Hdt.

Δουλία, ας, ἡ,=δουλεία, only poet., Pind. P. 1, 147.

Δουλικός, ή, όν,=sq., q. v., Plat. Xen., etc. Adv. -κῶς, Xen.

Δούλιος, α, ον, (δοῦλος) *slavish, servile :* in Hom. only, δούλιον ἦμαρ, the day *of slavery*, on which one is enslaved : also in Trag., and in Hdt. 7, 8, 3, though the foreg. is the Att. prose form.

Δουλίς. ίδος, ἡ,=δούλη. Anth.

†Δουλιχιεύς, έως Ep. ῆος, ὁ, *an inhab. of Dulichium*, Od. 18, 423 ; from

†Δουλίχιον, ου, τό, *Dulichium*, an island in the Ionian sea, southeast of Ithaca, Il. 2, 625 ; acc. to Strab. =Δολίχη, but entirely uncertain. Hence

†Δουλίχιόνδε, adv. *to Dulichium*, Il. 2, 629.

Δουλιχόδειρος, ον, Ion. for δολιχοδ. Il.

Δουλιχόεις, εσσα, εν, Ion. for δολιχόεις.

Δουλόβοτος, ον, (δοῦλος, βόσκω) *eaten up by slaves*, οὐσία δ., Philostr.

Δουλογνώμων, ον, gen. ονος, (δοῦλος, γνώμη) *of slavish mind.*

Δουλογρᾰφεῖον, ου, τό, also -ιον, *a contract of voluntary slavery :* from

Δουλογρᾰφέω, (δοῦλος, γράφω) *to write one down a slave*, late.

Δουλοδιδάσκαλος, ου, ὁ, *the slave-teacher*, a comedy of Pherecr.

Δουλοκρᾰτέομαι, pass. (δοῦλος, κρατέω) *to be ruled by slaves*, Dio C., or, *like slaves*, Liban. Hence

Δουλοκρᾰτία, ας, ἡ, *a slave government*, Joseph.

Δουλομᾰχία, ας, ἡ, (δοῦλος, μάχη) *a servile war.*

Δουλοπόνηρος, ον, (δοῦλος, πονηρός) *bad like a slave's*, σκόλυθρον, Telecl. Amphict. 5.

Δουλοπρέπεια, ας, ἡ, *a slavish spirit*, opp. to μεγαλοψυχία, Plat. Alc. 1, 135 C, Theopomp. (Com.) Incert. 33 : from

Δουλοπρεπής, ές, (δοῦλος, πρέπω) *of, befitting a slave*, πόνος, Hdt. 1, 126 ; *low-minded, mean*, Plat. Gorg. 485 B, etc. : opp. to ἐλευθέριος, as Lat. *servilis* to *liberalis.* Adv. -πῶς.

Δοῦλος, ου, ὁ, *a slave, bondman*, strictly *one born so*, opp. to ἀνδράποδον, q. v., cf. esp. Thuc. 8, 28 : Hom. has only the fem. δούλη, ἡ, *a bondwoman :* opp. to δεσπότης : also freq. of national subjection to despotic government, e. g. the Persians were deemed δοῦλοι : metaph. χρημάτων δ., Eur. Hec. 865.—II. as adj., δοῦλος, η, ον, like Lat. *servus, slavish, enslaved, subject*, esp. in Trag., as δούλη πόλις, Soph., δ. βίος, θάνατος, ζυγόν, Eur. : τὸ δ., *slavery*, Eur. Ion 556 : Hdt. 7, 7, has δουλότερος, *more of a slave.* (Prob. from δέω, *to bind ;* as the Pers. for slave is *bendeh*, and ours *bond*-man.) Hence

Δουλοσύνη, ης, ἡ, *slavery, slavish work*, Od. 22, 423.

Δουλόσυνος, ον,=δοῦλος, as adj., *enslaved*, τινί, Eur. Hec. 452.

Δουλοφᾰνής, ές, (δοῦλος, φαίνομαι) *slave-like, slavish to look on*, Joseph.

Δουλόφρων, ον, gen. ονος, (δοῦλος φρήν) *slavish-minded.*

Δουλόψῡχος, ον, (δοῦλος, ψυχή)=foreg.

Δουλόω, ῶ, f. -ώσω, (δοῦλος) *to make a slave of, enslave*, Hdt. 1, 27, and Att. Pass. *to be enslaved*, ὑπό τινος or τινι, Hdt. 1, 94, 174 : δουλοῦσθαι τῇ γνώμῃ, Thuc. 4, 34, cf. 2, 61. Mid. *to subject to one's self*, Thuc. 1, 18, etc. Conf. ἀνδραποδίζομαι. Hence

Δούλωσις, εως, ἡ, *an enslaving, subjugation*, Thuc. 3, 10, etc.

†**Δοῦν**, dat. δοῦντι, contd. part. pres. from δέω, Plat. Crat.

Δουνᾰκοφοίτης, ου, ὁ, poet. for δονακ., q. v.

Δοῦναξ, ᾰκος, ὁ, and δουνακόεις, Ion. for δονακ.

†**Δοῦναξ**, ᾰκος, ὁ, *Dūnax*, a mountain of Thrace, Strab.

Δουπέω, ῶ, f. -ήσω, perf. δέδουπα, Il. 23, 679, (δοῦπος) *to sound heavy* or *dead;* in Hom. usu., δούπησεν δὲ πεσών, of *the heavy fall of a corpse*, opp. to *the clang* or *ringing of the arms*, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ: without πεσών, *to fall in fight*, Il. 13, 426; δεδουπότος Οἰδιπόδαο, Il. 23, 679: and so very freq. in later Ep., *to fall*, Herm. Orph. p. 819: later, of women *beating their breasts*, Eur. Alc. 104; of soldiers, *to cause to ring, to strike with a ringing sound*, ταῖς ἀσπίσι πρὸς τὰ δόρατα ἐδούπησαν, Xen. An. 1, 8, 18: in Il. 11, 45, the aor. ἐγδούπησε from γδουπέω occurs, related to δουπέω as κτυπέω to τύπτω. Pass. ἐδουπήθησαν, they were laid prostrate, Crinag. 28. Hence

Δούπημα, ατος, τό, βροντῆς, *a peal* of thunder, Or. Sib.

Δουπήτωρ, ορος, ὁ, (δουπέω) *a clatterer*, χαλκός, Anth.

ΔΟΥ͂ΠΟΣ, ου, ὁ, *any dead, heavy sound*, esp. of bodies falling or knocking against each other: Hom. freq. has δοῦπος ἀκόντων, *the hurtling* of spears: also of *the measured tread* of infantry, Od. 16, 10; *the hum* of a multitude, Od. 10, 556; *the roar* of the sea, Od. 5, 401; of a torrent, Il. 4, 455; and oft. of *the din* of war. (Akin to κτύπος.)

†**Δοῦρα**, ων, τά, *Dūra*, a city of Mesopotamia, Polyb. 5, 48, 16.

†**Δοῦρας**, a late nom. formed reversely from poet. forms of δόρυ, Anth. 6, 97.

Δούρατα, contr. δοῦρα, τά, Ion. and poet. plur. for δόρατα, of δόρυ, *wood*, and *anything made therefrom*, esp. *spears, beams, ship's timbers*, Hom., v. sub δόρυ. Later a nom. sing. δοῦρας, ατος, τό, was formed for it, Anth. Hence

Δουράτεος, α, ον, *of planks* or *beams*, ἵππος δ., the Trojan (wooden) horse, Od. 8, 493, 512. The Att. word is δούρειος.

Δουράτιον, τό, Ion. for δοράτιον.

Δουρατόγλῠφος, ον, Ion. for δορατόγλ., Lyc.

Δούρειος, α, ον,=Ep. δουράτεος, Eur. Tro. 14, and Plat.: also δούριος, ία, ιον, Ar. Av. 1128.

†**Δούρεσσι**, poet. dat. pl. from δόρυ.

Δουρηνεκής, ες, (δόρυ, ἐνεγκεῖν) *a spear's throw off* or *distant*, Hom., but only in neut. as adv., Il. 10, 357, cf. διηνεκής.

Δουριάλωτος, ον, Ion. for δοριάλ.

†**Δουρίας**, ου, ὁ, *Durias*, a tributary of the Padus, Strab.—2.=Δούριος, Id.

Δουρικλειτός, όν, (δόρυ, κλειτός) =sq., Od. 15, 52.

Δουρικλῠτός, ή, όν, (δόρυ, κλυτός) *famed for the spear*, Hom., freq. epith. of heroes, cf. Buttm. Lex. v. τηλεκλειτός.

Δουρικτητός, ή, όν, -ληπτος, -μανής, Ion. for δορ-.

Δουρίμαχος, v. δορίμ-.

Δούριος, α, ον,=δούρειος, q. v.

†**Δούριος**, ου, ὁ, *Durius*, now *Duero*, a river of Hispania, Strab.

Δουρίπληκτος, ον, Ion. for δορ.

†**Δοῦρις**, ιος, ὁ, *Duris*, an historian, Strab.

Δουριτῠπής, ές, (δόρυ, τύπτω) *woodcutting*, σφύρα, Anth.

Δουρίφᾰτος, ον, (δόρυ, φάω) *slain by the spear*, like Ἀρείφατος, Opp.

Δουροδόκη, ἡ, (δόρυ, δέχομαι) *a case* or *stand for spears*, Od. 1, 128.

Δουροδόκος, ου, ὁ, (δόρυ, δοκός) *the beam above the architrave*, v. Müller Archäol. d. Kunst § 283.

Δουροθήκη, ης, ἡ,=δουροδόκη.

Δουρομᾰνής, ές, Ion. for δοριμανής.

Δουροπᾰγής, ές, Ion. for δορυπαγής.

Δουροτόμος, Ion. for δορυτόμος, Opp.

Δοχαῖος, α, ον, (δοχή) *receiving, holding*, Lat. *capax*, Nic.

Δοχεῖον, ου, τό, Ion. δοχήϊον, *a holder, receptacle*, LXX.

Δοχεύς, έως, ὁ, *a receiver*, Eccl.

Δοχή, ης, ἡ, (δέχομαι) *a receiving, entertainment*, Macho ap. Ath. 348 F.—II.=δοχεῖον, *a receptacle*, Eur. El. 828, and Plat.

Δοχήϊον, τό, Ion. for δοχεῖον.

Δοχμή, ῆς, ἡ, (δέχομαι) a measure of length, like σπιθαμή, *a span*, Cratin. Incert. 87: others explain it by παλαιστή. Aristarch. wrote δόχμη, deriving it from δόχμιος.

Δοχμιακός, ή, όν, *dochmiac*, v. sq. II.

Δόχμιος, α, ον, *cross, across, athwart, sideways, aslant*, Lat. *obliquus*, δόχμια ἦλθον, came *sideways* on, Il. 23, 116; like πλάγιος: in genl. opp. to any thing in a straight line, δ. κέλευθος, Eur. Alc. 1000.—II. in prosody, *the Dochmiac measure*, of which the type is ⏑–́–́⏑–, but admitting nearly 30 variations, v. Seidler de Vers. Dochm.

Δοχμολόφης, ου, ὁ, and

Δοχμόλοφος, ον, (δοχμός, λόφος) *wearing one's plume aslant* or *crossways: with bent, nodding plume*, Aesch. Theb. 115.

Δοχμός, ή, όν,=δόχμιος, δοχμὼ ἀΐσσοντε, *rushing on slantwise*, Il. 12, 148. Hence

Δοχμόω, ῶ, *to bend, turn sideways* or *aslant:* δοχμωθείς, said of a boar twisting himself *sideways*, to whet his tusks or rip up his enemy, Hes. Sc. 389: so of Hermes twisting himself up and darting through the keyhole, H. Hom. Merc. 146, cf. κυρτόω.

Δοχός, ή, όν, (δέχομαι) *containing, able to hold*, c. gen., Theophr.—2. ὁ δοχός, *a receptacle*.

Δράβη, ης, ἡ, a plant, *draba, cochlearia*, Diosc.

†**Δράβησκος**, ου, ἡ, *Drabescus*, a city of Macedonia on the Strymon, Thuc. 1, 100: also Δράβισκος, Strab.

†**Δράβος**, ου, ὁ, *Drabus*, a tributary of the Noarus in Pannonia, Strab.

†**Δράγγαι**, ῶν, οἱ, *the Drangae*, a Persian people between Gedrosia and Arachosia, Strab. Hence

†**Δραγγή**, ῆς, ἡ, *the territory of the Drangae*, Strab.: and

†**Δραγγιᾱνή**, ῆς, ἡ,=foreg., Strab.

Δράγδην, adv. (δράσσω) *in the grasp*, Q. Sm.

Δράγμα, ατος, τό, (δράσσω) *as much as one can grasp, a handful*, Lat. *manipulus:* esp. as many stalks of corn as the reaper can grasp in his left hand, or the gleaner bind up together, *a sheaf, a truss*, Il. 11, 69; 18, 552.—II. later, *uncut corn*, Anth.

Δραγματεύω,=δραγμεύω.

Δραγματολόγος, ον, (δράγμα, λέγω) *gleaning*.

Δραγματοφόρος, ον, (δράγμα, φέρω) *carrying sheaves*, Aesop.

Δραγμεύω, (δράγμα) *to collect the corn into sheaves*, Il. 18, 555.

Δραγμή, ῆς, ἡ,=δράγμα, *a handful*.—II.=δραχμή, q. v.

Δραγμίς, ίδος, ἡ, *a small handful*, i. e. *a pinch*, Hipp.

Δραγμός, οῦ, ὁ, (δράσσω) *a taking hold of, handling*, Eur. Cycl. 170.

Δραθεῖν, inf. aor. 2 of δαρθάνω.

Δραίνω, f. δρᾰνῶ, (δράω)=δρασείω, *to be going to do something*, a sort of desiderative, Il. 10, 96.—II.=δράω.

Δράκαινα, ης, ἡ, fem. of δράκων cf. Λάκαινα, *a she-dragon*, H. Hom Ap. 300: of the Erinyes, Aesch. Eum. 128.

Δρακαινίς, ίδος, ἡ,=foreg.—II. a kind of *fish*, Ephipp. Cyd. 1.

Δρακείς, v. δρακών and sq.

Δράκον, Ep. and Ion. for ἔδρακον, aor. of δέρκομαι, Hes. Sc. 262; from which Pind. P. 2, 38, also has a part. aor. 2 pass. δρακείς, εῖσα, έν, as from ἐδράκην.

Δρακονθόμῑλος, ον, *of dragon brood*, prob. l. for δράκονθ' ὅμιλον, in Aesch. Supp. 267.

†**Δράκᾰνον**, ου, τό, *Drăcănum*, a city and promontory in the island Icaria, H. Hom. 34, 1: also ἡ Δράκανος, Anth.

†**Δράκης**, ὁ, *Draces*, masc. pr. n., in Ar. Lys. 254

†**Δράκιος**, ου, ὁ, *Dracius*, leader of the Epei before Troy, Il. 13, 692.

Δρακόντειος, α, ον, (δράκων) *of a dragon*, Eur. Phoen. 1325.—II. *of Draco*, νόμοι Δρακ., Ath. 569.

Δρακόντεον, ου, τό, *dragon's blood*, a drug.

†**Δρακοντιάδης**, ου, ὁ, (patr. from δράκων) *offspring of the dragon*, Matro ap. Ath. 136 B.

Δρακοντίας, ου, ὁ,=δρακόντειος, Theophr.: but—II. δρακοντιάς, άδος, ἡ, πελειάς, a kind of *pigeon*, Nic. ap. Ath. 395 C.

†**Δρακοντίδης**, ου, ὁ, (prop. *son of Draco*) *Dracontides*, one of the thirty tyrants, Ar. Vesp. 157.—2. (*son of the dragon*) comic appellation of Cecrops, as having the lower part of his body like that of a dragon, Ar. Vesp. 438.

Δρακόντιον, ου, τό, dim. from δράκων.—II. a sort of *tape-worm*, Plut.—III. a plant of the *arum* kind.—IV. a kind of *fig*, Ath.—V. ἡ, *Dracontium*, a comedy of Timocles, Ath. 237 B.

†**Δρακόντιος**, ου, ὁ, *Dracontius*, Spartan pr. n., Xen. An. 4, 8, 25.

Δρακοντίς, ίδος, ἡ, a kind of *bird*.

Δρακοντοβότος, ον, (δράκων, βόσκω) *feeding dragons*, Nonn.

Δρακοντογενής, ές, (δράκων, γένος) *dragon-gendered*, epith. of Thebans.

Δρακοντοέθειρα, ας, ἡ, (δράκων, ἔθειρα) *with snaky locks*, Γοργών, Orph.

Δρακοντοειδής, ές, (δράκων, εἶδος) *snaky*, Lyc.: *of* or *full of snakes*. Adv. -δῶς, *in meanders*, Strab.

Δρακοντόκομος, ον, (δράκων, κόμη) *with snaky locks*, Nonn.

Δρακοντολέτης, ου, ὁ, (δράκων, ὄλλυμι) *serpent-slayer*, Anth.

Δρακοντόμαλλος, ον, (δράκων, μαλλός) *with snaky locks*, Aesch. Pr. 799.

Δρακοντόμιμος, ον, (δράκων, μιμέομαι) *like a serpent, serpentine*, Sopat. ap. Ath. 230 E.

Δρακοντόμορφος, ον, (δράκων, μορφή) *snaky, of serpent-form*, Luc.

Δρακοντόπους, ὁ, ἡ, πουν, τό, gen. ποδος, (δράκων, πούς) *snake-footed with serpents for feet*.

Δρακοντοφόνος, ον, (δράκων, *φένω, φονεύω) *serpent-slaying*, Orph.

Δρακοντόφρουρος, ον, (δράκων, φρουρέω) *watched by a dragon*, Lyc.

Δρακοντώδης, ες,=δρακοντοειδής, Eur. Or. 256.

Δράκος, εος, τό, (δέρκομαι) *the eye*, Nic.

†Δράκυλλος, ου, ὁ, *Dracyllus*, masc. pr. n., Ar. Ach. 612.

Δρακών, δρακείς, δρακόμενος, part. aor., act. pass. and mid. of δέρκομαι, by metath., as ἔδραθον from δαρθάνω, and ἔπραθον from πέρθω.

Δράκων, οντος, ὁ, (prob. from δέρκομαι, δρακεῖν) *a dragon*, Hom., who describes it as a creature of huge size, coiled like a snake, of blood-red colour, or shot with many changing tints (δαφοινός, κυάνεοι, ἴρισσιν ἐοικότες); indeed, in Il. 11, 40, he describes a three-headed one: later, however, for *a serpent*, Trag.—II. *a sea-fish*, Epich. p. 33.—III. *a twisted bracelet* or *necklace*: fem. δράκαινα and δρακαινίς. [ᾰ]

†Δράκων, οντος, ὁ, *Draco*, the well-known lawgiver of Athens. Arist. Pol.—2. a commander of Pellene, Xen. Hell. 3, 2, 11.—3. an historian of Corcyra, Ath. 692 D.

Δρᾶμα, ατος, τό, (δράω) *a deed, act*, Aesch. Ag. 533: *an action, office* or *duty* which one fulfils, Heind. Plat. Theaet. 150 A, Rep. 451 C.—II. esp. *a whole action, drama*, worked up by rules of art, and brought upon the stage, esp. *a tragedy*, Ar. Ran. 920, etc.; hence δρᾶμα διδάσκειν, to bring out a play, v. διδάσκω II.: metaph. *stage-effect* of any kind, Plat. Apol. 35 B. Hence

Δρᾱματίζω, f. -ίσω, *to dramatize* a subject.

Δρᾱματικός, ή, όν, (δρᾶμα) *dramatic*, Arist. Poet.: *of* or *like a drama*, Dion. H. Adv. -κῶς.

Δρᾱμάτιον, ου, τό, dim. from δρᾶμα, Plut.

Δρᾱματοποιέω, ῶ, *to write dramatically*, τι, Arist. Poet.; and

Δρᾱματοποιΐα, ας, ἡ, *dramatic composition, the drama*, Philo: from

Δρᾱματοποιός, οῦ, ὁ, (δρᾶμα, ποιέω) *a dramatic poet*, Luc.

Δρᾱματουργέω, ῶ,=δραματοποιέω, Ath.: and

Δρᾱματούργημα, ατος, τό, *a dramatic composition*; and

Δρᾱματουργία, ας, ἡ,=δραματοποιΐα: metaph. of life, Sopat. ap. Stob. p. 311, 39: from

Δρᾱματουργός, όν, (δρᾶμα, *ἔργω) =δραματοποιός, Joseph.

Δρᾰμεῖν, inf. aor. of τρέχω, *to run*.

Δράμημα, ατος, τό, (δραμεῖν) *a course, a race*, Hdt. 8, 98, Aesch. Pers. 247, Soph. O. T. 193, Ion. ap. Ath. 468 C: Blomf. would read δρόμημα everywh., but v. Lob. Phryn. 618, sq. [ᾰ]

Δραμητέον, verb. adj. from δραμεῖν, *one must run*, Sext. Emp.

Δρᾰμοῦμαι, fut. of τρέχω.

Δρᾶνος, εος, τό, (δράω) *a doing, a deed, a work*, dub.

Δράξ, ᾰκός, ὁ, (δράσσω) *a handful*, LXX., cf. δράγμα.—II. a measure, *one fourth of a* ξέστης.—III. *the hand*.

Δρᾱπετᾰγωγός, όν, (δραπέτης, ἄγω) *recovering a runaway slave*: ὁ δ., a comedy of Antiphanes.

Δρᾱπέτευμα, ατος, τό,=sq., Diocl. Mel. 7.

Δρᾱπέτευσις, εως, ἡ, *a flight, escaping*: from

Δρᾱπετεύω, *to run away, flee*, Xen. Mem. 2, 1, 16; τινά, from one, Plat. Symp. 216 B; also παρά τινος, Luc.: from

Δρᾱπέτης, ου, ὁ, Ion. δρη., (from διδράσκω, δρᾶναι) *a runaway*, βασιλέος from the king, Hdt. 3, 137; esp. *a runaway slave*, Soph. Fr. 60.—II. also as adj., βίος δρ., *life that slips away, glides away insensibly*: δ. κλῆρος (of a mouldering clod) *which fell in pieces so as never* to be drawn out of the urn, prob. also with allusion to *cowardice*, Soph. Aj. 1285. Fem. δρᾱπέτις.

Δρᾱπετίδης, ου, ὁ,=foreg., Mosch. 1, 3: patronym. only in form, Lob. Aj. 879.

Δρᾱπετικός, ή, όν, *of, connected with a* δραπέτης, δρ. θρίαμβος, *a triumph over a runaway slave*, Plut.

Δρᾱπετίνδα, adv., παίζειν or παιδιά, ἡ δραπ., a game *where one chased the rest*, a sort of *blind-man's buff*, E. M.

Δρᾱπέτις, ιδος, ἡ, fem. of δραπέτης, in plur. name of a comedy of Cratinus.

Δρᾱπετίσκος, ου, ὁ, dim. of δραπέτης, Luc.

Δρᾱπετοποιός, όν, (δραπέτης, ποιέω) *causing to run away*.

Δρᾱσείω, desiderat. from δράω, *to have a mind to do, to be going to do*, Soph. Aj. 326, 585, Eur., and Ar.

Δράσῐμος, ον,=δραστήριος, *active*: τὸ δ., *action*, as opp. to words, Aesch. Theb. 554. [ᾱ]

†Δρασιππίδης, ου, ὁ, *Drasippides*, (prop. *son of runaway horse*) comic appell. in Ar. Vesp. 185; acc. to others Ἀποδρασιππίδης.

Δρᾶσις, εως, ἡ, (δράω) *strength, efficacy*, Luc.

Δρασκάζω, (διδράσκω) *to attempt an escape*, ap. Lys. 117, 36.

Δρασμός, οῦ, ὁ, Ion. δρησμός, (διδράσκω) *a running away, flight*, Aesch. Pers. 370, and oft. in Eur.: δρασμῷ χρῆσθαι, Aeschin. 56, 38.

Δράσσομαι, Att. δράττομαι, c. perf. pass. δέδραγμαι (the only tense used by Hom.): aor. ἐδραξάμην, Plat., etc., *to grasp, take hold of, seize*, esp. with the hand, c. gen. rei, κόνιος δεδραγμένος αἱματοέσσης, *clutching a handful of* gory dust, Il. 13, 393; 16, 486; so metaph., ἐλπίδος δεδραγμένος, Soph. Ant. 235, ubi al. πεφραγμένος: so too δράξασθαι τῶν ἁλῶν, *to take a handful* of salt, Plat. Lys. 209 E, etc.: hence *to obtain, win*, τινός, Anth.: but also c. acc. rei, *to take by handsful*, Hdt. 3, 13.

Δραστέος, έα, έον, verb. adj. from δράω, *to be done*, Soph. Tr. 1204.—II. δραστέον, *one must do*, Soph., and Eur.

Δραστήρ, ῆρος, ὁ, fem. δράστειρα, ἡ, Ion. and Hom. δρηστ., (δράω) *a doer*, hence *a worker, labourer*, Od. 16, 248, cf. δράστης.—II. as adj., *doing, active*, Nonn. Hence

Δραστήριος, ον, *vigorous, active, efficacious*, μηχανή, Aesch. Theb. 1041, φάρμακον, Eur. Ion 1185; εἴς τι, Thuc. 4, 81: τὸ δρ., *activity, energy*, Id. 2, 63: δ. ῥῆμα, *an active* verb, Dion. H. Hence

Δραστηριότης, ητος, ἡ, *activity, energy*, late.

Δράστης, ου, ὁ, (δράω)=δραστήρ, distinguished from θεράπων, as less honourable, by Pind. P. 4, 511, ubi v. Dissen (287), though others refer it to sq.

Δράστης, ου, ὁ, fem. δράστις, ἡ, Ion. δρήστ., (διδράσκω)=δραπέτης, *a runaway*, Call. Ep. 43, 5, cf. foreg.

Δραστικός, ή, όν, = δραστήριος, Plat. Legg. 815 A: as medic. term, *drastic*, Diosc.

Δραστοσύνη, ης, ἡ, Ion. δρησ., *activity, vigour*, Od. 15, 320.

Δρᾰτός, ή, όν, verb. adj. from δέρω, δείρω, metath. for δαρτός, *skinned, flead*, δρατὰ σώματα, Il. 23, 169.

Δραχμαῖος, αία, αῖον,=δραχμιαῖος from

Δραχμή, ῆς, ἡ, (δράσσω) *a drachma*, a coin worth six obols, i. e. 17. 6 cts., nearly=Roman *denarius*, Hdt. 7, 144, etc.—II. an Attic weight,=about 66 gr. avdp. (orig. *as much as one can hold in the hand*, δράγμα, δράξ.) [Penult. sometimes long in com., though in these cases Dind. ad Ar. Vesp. 691, would read δαρχμή.]

Δραχμήϊος, α, ον, Ion. for δραχμαῖος, Nic.

Δραχμιαῖος, α, ον, (δραχμή) *worth a drachma*, Ar. Fr. 370, Plat. Crat. 384 B.—2. *weighing a drachma*, Nic., v. Lob. Phryn. 545.

Δραχμίον, ου, τό, dim. from δραχμή.

†Δράψακα, ων, τά, *Drapsaca*, a city of Bactria, Arr. An. 3, 29.

ΔΡΑ΄Ω, f. δράσω: aor. 1 ἔδρᾱσα: perf. δέδρᾱκα, pass. δέδρᾱμαι, though Bekker reads δεδρασμένων, in Thuc. 3, 54: *to do, be doing, accomplish, fulfil*, Lat. *agere*, freq. in Att. prose and poetry, esp. *to do some great thing*, good or bad, Wunderlich Obs. Crit. p. 36, cf. Lat. *facinus*: acc. to Arist Poet. 3, the Dor. word for the Att. πράττειν: only once in Hom., Od. 15, 317; αἶψά κεν εὖ δρώοιμι μετὰ σφίσι, where it is explained intr. *to serve, wait as a servant*, but the usu. signf. must be kept, as ὅ ττι θέλοιεν follows: c. dupl. acc., εὖ, κακῶς δρᾶν τινα, *to do* one a good or ill turn, Theogn. 108, Soph. Aj. 1154; also δρᾶν τι εἴς τινα, Soph. O. C. 976: πάντα δρᾶν, to try every way, Valck. Hipp. 284: τὸ δρῶν, *the doing*, Soph. O. C. 1604, cf. Herm. Trach. 195: very oft. opp. to πάσχω, εὖ δρῶσαν, εὖ πάσχουσαν, ἄξια δράσας, ἄξια πάσχων, etc.: hence proverb., δράσαντι παθεῖν, Aesch. Cho. 313: πεπονθότα...μᾶλλον ἢ δεδρακότα, *things of suffering rather than doing*, Soph. O. C. 267, best explained by Shakspere's "man more sinned against than sinning." In Att. poets we often find the interrog. form οἶσθ' ὃ δρᾶσον; this softens the imper. δρᾶσον, and Bentley, Emend. Menand. p. 107, rightly explains it to be the same as δρᾶσον· οἶσθ' ὅ; *do—know'st thou what?* i. e. make haste and do: cf. *εἴδω sub fin. [ᾱ in pres. and impf., except in very late poets.]

†Δρέκανον, ου, τό, *Drecanum*, a promontory of the island Cos, Strab.

†Δρέπανα, ων, τά, *Drepăna*, (less correctly Δρέπανον), a city on the west coast of Sicily, Polyb. 1, 41.

Δρεπάνη, ης, ἡ, (δρέπω) *a sickle, reaping-hook*, Il. 18, 551, and Hes.: in genl. *a curved sword, scimetar*, cf. δρέπανον. [ᾰ]

†Δρεπάνη, ης, ἡ, *Drepăne*, name of the island of the Phaeacians (Corcyra) from its form, Ap. Rh. 4, 983

Δρεπανηΐς, ΐδος, ἡ, poet. for δρεπάνη, Nic.

Δρεπᾰνηφόρος, ον, (δρεπάνη, φέρω) *bearing a scythe* or *hook*, ἅρμα δ., *a scythe-bearing, scythed*-car, Lat. *currus falcatus*, Xen. An. 1, 7, 10.

Δρεπάνιον, ου, τό, dim. from δρέπανον, Seleuc. ap. Ath. 155 E.

Δρεπᾰνίς, ίδος, ἡ, (δρεπάνη) *the sand-martin*, from the shape of its large wings, Arist. H. A.

Δρεπᾰνοειδής, ές, (δρεπάνη, εἶδος) *scythe* or *sickle-shaped*, Thuc. 6, 4: from

Δρέπᾰνον, ου, τό, (δρέπω)=δρεπάνη, *a sickle*, Od. 18, 368: *a curved sword, scimetar*, Hdt. 5, 112; 7, 93

†Δρέπανον, ου, τό,=Δρεπάνη.—"

a promontory of Achaea, = Ῥίον, Strab.

Δρεπᾰνουργός, όν, (δρέπανον, *ἔργω) *making scythes*, etc.: ὁ δρ., *a smith, armourer*, Pherecr. Pers. 1, 2.

Δρεπᾰνώδης, ες, = δρεπανοειδής.

Δρεπτός, ή, όν, (δρέπω) *plucked* or *to be plucked.*

Δρέπτω, poet. for δρέπω, *to pluck, cull*, Mosch. 2, 69: more freq. in mid., Luc., Opp., etc.

ΔΡΕ´ΠΩ, f. -ψω, *to break off, pluck*, H. Hom. Cer. 425, Hdt. 2, 92, Eur., etc.: freq. in mid., δρέπομαι, *to pluck for one's self, cull, gather*, φύλλα, Od. 12, 357, H. Hom. Cer. 429, usu. of flowers or fruit: hence metaph. like Lat. *decerpere, to gain possession* or *enjoyment of*, δ. τιμήν, ἥβην, Pind. P. 1, 95; 6, 48, etc., and more fully εὐζωῆς ἄωτον, Ib. 4, 234; so too ἀρετήν, σοφίαν δ., etc.: by a bold metaph., Aesch. says αἷμα δρέψασθαι, *to shed* it, Theb. 718, cf. Bion 1, 22. Also δρέπτω, q. v. (The Sanscr. root is *drî*, to break, akin to δείρω, δρύφω: hence δρεπάνη, δρέπανον, as reaping instruments, and δρεπτής.)

†Δρεσία, ας, ἡ, *Dresia*, a city of Phrygia, Nonn.

*Δρῆμι, assumed pres. whence to form some tenses of διδράσκω, esp. aor. 2 ἔδραν, inf. δρᾶναι, Ion. ἔδρην.

Δρηπέτης, ὁ, Ion. for δραπέτης.

†Δρησαῖος, ου, ὁ, *Dresaeus*, masc. pr. n., Q. Sm.

Δρησμός, οῦ, ὁ, Ion. for δρασμός.

Δρησμοσύνη, ης, ἡ, = δρηστοσύνη, *service*, Lat. *cultus*, δ. ἱερῶν, care of the holy rites, H. Hom. Cer. 476.—II. = δρασμός, late.

†Δρῆσος, ου, ὁ, *Dresus*, a Trojan, Il. 6, 20.

Δρηστήρ, ῆρος, ὁ, δρήστειρα, ἡ, Ion. for δράστ.

Δρήστης, ου, ὁ, δρῆστις, ιδος, ἡ, Ion. for δρασ., etc.

Δρηστοσύνη, ης, ἡ, Ion. for δρασ., *service*, Od. 15, 321.

†Δρῖλαι, ῶν, οἱ (Arr. Δρίλλαι) *the Drīlae*, a people of Pontus on the borders of Colchis, Xen. An. 5, 2, 1.

Δρῖλος, ὁ, = πόσθη, hence = Lat. *fellator*, Jac. Lucill. 8.

†Δρίλων, ωνος, ὁ, *Drilon*, a river of Illyria, Strab.

Δρῖμύλος, ον, dim. from δριμύς, ὄμμα δρ., *a sharp, piercing little* eye, Mosch. 1, 8.

Δρῖμύμωρος, ον, = ὀξύμωρος, Galen.

ΔΡΙ¯ΜΥ´Σ, εῖα, ύ, *piercing, cutting*, to the sense, δριμὺ βέλος, Il. 11, 270: of smoke, *pungent* to the eyes, Ar. Vesp. 146; of certain herbs, as radish, *biting, pungent*, Xen. Mem. 1, 4, 5: hence—II. metaph., like Lat. *acer, sharp, keen, bitter*, δριμεῖα μάχη, Il. 15, 696, Hes. Sc. 261: δριμὺς χόλος, Il. 18, 322, θυμός, Aesch. Cho. 392, ἄχος, Hes. Sc. 457: and of persons, Ar. Eq. 808, etc.: also *shrewd, keen*, Eur. Cycl. 104, and freq. in Plat.: δριμὺ βλέπειν, to look *bitter*, Ar. Ran. 562; but also to look *sharply, keenly*, Plat. Rep. 519 B. Adv. -έως. Hence

Δρῖμύσσω, *to make pungent*; metaph. *to embitter*, late: and

Δρῖμύτης, ητος, ἡ, *sharpness, pungency* of taste, etc., Theophr.: δ. πυρετοῦ, *violence*, Gal.—II. metaph. *keenness, shrewdness*, δρ. πρὸς τὰ μαθήματα. Lat. *acre ad discendas artes ingenium*, Plat. Rep. 535 B: *keenness* of wit or satire, Luc.

Δριμυφαγέω, ῶ, *to live on acrid food*; and

Δριμυφᾰγία, ας, ἡ, *an acrid diet*, Diosc.: from

Δρῖμυφάγος, ον, (δριμύς, φαγεῖν) *living on acrid food.* [ᾰ]

†Δρίον, ου, τό, *Drium*, a mountain of Daunia, Strab.

†Δρῖος, εος, τό, *Drīos*, a mountain of Achaea, Diod. S.

ΔΡΙ´ΟΣ, ὁ, also τό, in plur. τὰ δρία, (Hes. Op. 528, Soph., and Eur.): *a copse, wood, thicket*, δρίος ὕλης, the tangled wood, Od. 14, 353: only found in nom. sing., nom. and acc. plur.; some read δρύος from δρῦς, to which it is akin, Jac. A. P. p. 259, 263. [ῐ]

Δρῖφος, metath. for δίφρος, Sophron ap. E. M., cf. Schäf. Greg. p. 337.

†Δρόγγιλον, ου, τό, *Drongilum*, a spot in Thrace, Dem. 100, 22.

ΔΡΟΙ´ΤΗ, ης, ἡ, *a wooden bathing-tub, a bath*, Aesch. Ag. 1540: also explained *a bier, coffin*: also δρύτη.

Δρομάασκε, the only relic of an old verb δρομάω = τρέχω, Hes. Fr. 2, for which the Ven. Schol. Il. 20, 227, reads φοίτασκε, and Lob. Phryn. 583 would either restore this, or read δρώμασκε from δρωμάω.

Δρομάδην, adv. (δρόμος) *in running.*

Δρομαῖος, αία, αῖον, Ar. Pac. 160, but ος, ον, Eur. Alc. 244, Hel. 543, (δρόμος) *running at full speed, swift, fleet.* Adv. -ως.

Δρομάς, άδος, ὁ, ἡ, (δρόμος) *running*, δρ. προσέβην, Eur. Supp. 1000: ἄμπυξ δρ., the *whirling* wheel, Soph. Phil. 680: also c. neut., κώλῳ, Eur. Hel. 1301.—II. of fish, *migratory*, Arist. H. A.—III. *a street-walker*, δρόμαξ, Lat. *currax*, Geop. 16, 22.

Δρομάω, v. δρομάασκε.

†Δρομεάδης, ου Ion. εω, ὁ, *Dromeades*, masc. pr. n., prop. patr. from Δρομέας.

†Δρομέας, ου, ὁ, *Dromeas*, masc. pr. n., Ath.

Δρομεύς, έως, ὁ, *a runner.*

Δρόμημα, ατος, τό, = δράμημα, q. v.

Δρομίας, ου, ὁ, = δρομεύς, Eratosth. ap. Ath. 284 D.

Δρομικός, ή, όν, (δρόμος) *good at running, nimble*, Plat. Theaet. 148 C, etc. Adv. -κῶς, Plat. Legg. 706 C.

†Δρομιχαίτης, ου, ὁ, *Dromichaetes*, a king of the Odrysae in Thrace, Polyaen.

Δρομοκήρυξ, ῡκος, ὁ, (δρόμος, κῆρυξ) *a runner, postman*, Aeschin. 45, 20.

†Δρομοκλείδης, ου, ὁ, *Dromoclīdes*, an Athenian archon, Diod. S.—2. a Sphettian, Plut.

Δρόμος, ου, ὁ, (τρέχω, δραμεῖν, δέδρομα) *a course, race, running*, in Il. usu. of horses, but in 23, 758, of the race run by heroes: and hence in genl. δρόμῳ ἀγωνίζεσθαι, to run a race: *any quick movement*, e. g. *flight*, Aesch. Pers. 205: *a fleeing, escape*; also of time, e. g. a day's *running*, i. e. the distance one can go in a day, ἡμέρης δρ., Hdt. 2, 5, cf. 8, 98: δρόμῳ, *hurriedly*: δρόμῳ ἄγειν, Hdt. 9, 59; ἰέναι, 3. 77; χρῆσθαι, 6, 112; χωρεῖν, Thuc., and Xen. Proverb. περὶ τοῦ παντὸς δρόμον θεῖν, to run for one's all, risk one's all, Hdt. 8, 74.—2. *the length of the stadium, a course* or *heat* in a race, Soph. El. 726.—II. *a place for running, race-course*, Od. 4, 605, Hdt. 6, 126: *a public walk*, Lat. *ambulatio*, Eur. Andr. 599, Eupol. Ἀστρατ. 3. and Plat., κατάστεγος δρ., Lat. *ambulatio tecta*, Id. Euthyd. 273 A, cf. Ruhnk. Tim. Proverb. ἐκτὸς δρόμου, ἔξω δρόμου φέρεσθαι, Lat. *extra oleas vagari*, to get off the course, i. e. wander from the point, Aesch. Pr. 883. cf. Plat. Crat. 414 B

Δρόμων, ωνος, ὁ, *a light vessel.*—II. *a kind of crab*, Plin.

†Δρόμων, ωνος, ὁ, *Dromon*, a comic poet, Ath. 240 D.—Esp. as a name of slaves, Luc., Ath., etc,

†Δροπῖκοί, ῶν, οἱ, *the Dropici*, a nomadic people in Persia, Hdt. 1, 125.

Δροσαλλίς, ίδος, ἡ, *a kind of vine*, Geop.

Δροσερός, ά όν, (δρόσος) *dewy, watery*, αἰθήρ, πηγαί, Eur. Bacch. 865, Hel. 1335, νεφέλαι, Ar. Nub. 338.

†Δροσή, ῆς, ἡ, *Drosē*, fem. pr. n., Luc.

Δροσίζω, f. -ίσω, (δρόσος) *to bedew, moisten, besprinkle*, Ar. Ran. 1312.

Δρόσιμος, ον, = sq., Plut.

Δροσινός, ή, όν, = δροσερός, Anth.

†Δροσίς, ίδος, ἡ, *Drosis*, fem. pr. n., Dem. 1386, 8.

Δροσοβολέω, ῶ, *to shed dew*, ὁ ἀὴρ δρ., Plut.: from

Δροσοβόλος, ον, (δρόσος, βάλλω) *dewy, productive of dew*, Theophr.

Δροσοείμων, ον, gen. ονος, (δρόσος, εἷμα) *dew-clad*, νεφέλαι, Orph.

Δροσόεις, εσσα, εν, poet. for δροσερός, Eur. Tro. 833.

Δροσόμελι, ιτος, τό, (δρόσος, μέλι) *honey-dew*, Gal.

Δροσοπᾰγής, ές, (δρόσος, πήγνυμι) *dew-nourished* or *fed.*

Δροσοπάχνη, ης, ἡ, (δρόσος, πάχνη) *hoar-frost, rime*, Arist. Mund.

ΔΡΟ´ΣΟΣ, ου, ἡ, *dew*, Lat. *ros*, Aesch., etc.: also *the time of dew, dew-fall*, Hdt. 2, 68.—2. poet. in genl. *spring-water, any pure genial moisture*, Valck. Hipp. 121: *tears*, Soph. Aj. 1208.—3. metaph. *any thing delicate and tender*, e. g. *the young of animals*, Aesch. Ag. 141, cf. ἕρση. Hence

Δροσόω, ῶ, *to bedew*: δεδροσωμένη, = sq., Anacreont.

Δροσώδης, ες, (δρόσος, εἶδος) *dewy, moist*, Pherecr. Metall. 2.

†Δρουεντίας, ου, ὁ, *Druentia*, now *Durance*, a river of Gallia Lugdunensis, Strab.

†Δρουΐδαι, v. Δρυΐδαι.

†Δροῦσος, ου, ὁ, the Rom. *Drusus*, Strab.

Δρύακες, ων, αἱ, (δρῦς) = δρυόχοι, Gramm.

†Δρύαλος, ου, ὁ, *Dryalus*, a Centaur, Hes. Sc. Herc. 187.

Δρυάριον, ου, τό, dim. from δρῦς.

Δρυάς, άδος, ἡ, *a Dryad*, nymph whose life was bound up with that of her tree, Plut. cf. Ἁμαδρυάς.

†Δρύας, αντος, ὁ, *Dryas*, one of the Lapithae, Il. 1, 263; Hes. Sc. Herc. 179.—2. father of Lycurgus, king of Thrace, Il. 6, 130: also the son of the same, Apollod.—3. son of Mars, engaged in the Calydonian hunt, Id. 1, 8, 2.

Δρυηκόπος, ον, (δρῦς, κόπτω) *wood-cutting*, Lyc.

†Δρυΐδαι, ῶν, οἱ, *the Druids*, the priests of the Gauls, Strab.

†Δρυΐνας, ου Ep. αο, ὁ, *a kind of serpent*, that makes its abode in hollow oaks, etc., Nic. Th. 471.

Δρύϊνος, η, ον, (δρῦς) *oaken*, οὐδός, Od. 21, 43; δρ. πῦρ, a fire *of oak wood*, Theocr. 9, 19; μέλι, honey *from the hollow of an oak*, Anth.

Δρυΐτης, ου, ὁ, (δρῦς) in Theophr C. Pl. 1, 2, 2, said to be *a kind of cypress.*—2. λίθος, *a kind of stone*, Plin.

Δρύκαρπον, ου, τό, (δρῦς, καρπός) *an acorn*, or like fruit, Lyc.

Δρυκολάπτης, ου, ὁ, = δρυοκολάπτης, Ar. Av. 480.

Δρυμάζω and δρυμάσσω, rare collat. forms of δρύπτω.

†Δρυμαία, ας, ἡ, = Δρύμος 1.

†Δρυμας, ὁ, acc. to Tzetz.=Δρομαῖος, appell. of Apollo among the Milesians, Lyc. 522.

Δρῦμόνιος, α, ον, (δρυμών) *haunting the woods*, dub. in Orph.

Δρῦμός, οῦ, ὁ, *an oak-coppice*, in genl. *a coppice, thicket, wood*, Hom., Trag., etc.; Hom. has only the heterog. plur. δρῦμά, Il. 11, 118, Od. 10, 150, etc.: but we have acc. plur. δρυμούς in Aesch. Fr. 291, 10. [In masc. ῡ, in neut. plur. ῠ in Hom., etc., but also ῡ in later Ep., v. Herm. Orph. Arg. 681.]

†Δρύμος, ου, ἡ, (acc. to Arcad. and Harpocr. Δρυμός) *Drymus*, a city of Phocis, Hdt. 8, 33; also called Δρυμαία in Paus.—2. a city on the borders of Attica and Boeotia, Dem. 446, 2.

†Δρυμοῦσσα, ης, ἡ, *Drymussa*, an island on the coast of Ionia, near Clazomenae, Thuc. 8, 31: in Polyb. Δρύμ. or Δρόμ., 22, 27, 5.

Δρῦμοχἄρής, ές, (δρυμός, χαίρω) *delighting in the woods*, Orph.

Δρῦμώδης, ες, (δρυμός, εἶδος) *woody*, Diod.

Δρῦμών, ῶνος, ἡ,=δρυμός, Joseph.

†Δρυνέμετος, ου, ὁ, *Drynemĕtus*, a spot in Gallatia, Strab.

Δρυοβάλανος, ου, ἡ, (δρῦς, βάλανος) *an acorn*, Strab.

Δρυογόνος, ον, (δρῦς, *γένω) *producing oaks, oak-grown*, ὄρη, Ar. Thesm. 114.

Δρυόεις, εσσα, εν, (δρῦς) *full of oaks, woody*, ap. Strab. p. 626.

Δρυοκοίτης, ου, ὁ, (δρῦς, κοίτη) *a dweller on the oak*, epith. of the τέττιξ, Anth.

Δρυοκολάπτης, ου, ὁ, (δρῦς, κολάπτω) *the woodpecker*, Arist. H. A., in Ar. Av. 483 δρυκολάπτης.

Δρυοκόπος, ον, (δρῦς, κόπτω) *hewing* or *pecking trees*, ὄρνις δρ. *a woodpecker*, Arist. H. A.

†Δρυοπίς, ίδος, ἡ, *Dryopis, the territory of the Dryopes*, a region around Mt. Oeta, Hdt. 1, 56.

Δρυοπἄγής, ές, (δρῦς, πήγνυμι) *built, made of oak*: δ. στόλος, said to be=πάσσαλος, perh. act., *pinning oak together, binding timber*, Soph. Fr. 629.

†Δρύοπες, ων, οἱ, *the Dryŏpes*, a Pelasgic race around Mt. Oeta; they dwelt at a later period in the Peloponnesus, Il. 2, 560, Hdt. 8, 31, etc.

Δρύος, v. δρίος.

†Δρυὸς Κεφαλαί, αἱ, *Dryoscephălae*, (prop. *heads of oak*) a narrow pass of Cithaeron, between Athens and Platææ, Hdt. 9, 39, Thuc. 3, 24.

Δρυοτομία, ας, ἡ, (δρυοτόμος) *a pruning* or *felling of trees*: hence, *the prunings, fire-wood*, Plat. Legg. 678 D.

Δρυοτομική, ῆς, ἡ, sub. τέχνη, *the art of pruning* or *felling trees*, Plat. Polit. 288 D: from

Δρυοτόμος, ον, (δρῦς, τέμνω) *cutting* or *felling timber*, Aesop.

Δρύοχον, ου, τό, v. sq., II.

Δρύοχοι, ων, οἱ, (δρῦς, ἔχω) *the oaken ribs* or *cross-timbers of a ship*, which hold the whole together, Od. 19, 574, where the pole-axes ranged in a row are compared to the rows of ribs as they stand fixed in the keel (τρόπις): in same signf. ἐγκοίλιον, ἐπιστατήρ, and νομεύς were used. In Polyb. ἐκ δρυόχων ναυπηγεῖσθαι, to build a ship *all new*, as we say, *from the keel*: so, δρυόχους τιθέναι δράματος, to lay *the keel* of a new play, Ar. Thesm. 52; and Proverb., ὅλον ἐκ δρυόχων, Plat. Tim. 81 B.—II.=δρυμός, *an oak wood*, Anth., Eur. El. 1163, in heterog. pl. τὰ δρύοχα: the sing. τὸ δρύοχον in signf. I, Poll. 1, 85.

Δρύοψ, οπος, ὁ, an unknown bird, Ar. Av. 304, different from the δρυοκολάπτης.

†Δρύοψ, οπος, ὁ, *Dryops*, son of Apollo, H. Hom. Pan. 34: from him were descended acc. to mythol. the *Dryopes*, v. Δρύοπες.—2. a son of Priam, Il. 20, 454.

Δρῦπεπής, ές, (δρῦς, πέπτω) *ripened on the tree*, hence *quite ripe*, ἐλάα, Chionid. Ptoch. 4, αἱ δρυπεπεῖς (sc. ἰσχάδες), Ar. Lys. 564, and μᾶζα δρ. Cratin. Plut. 2: esp. *over-ripe, decayed*, cf. δρύππα, hence δρ. ἑταῖραι, Ar. Fr. 190: but this word seldom occurs without δρυπετής for a v. l., and Dind. prefers the latter, Steph. Thes. in voc.

Δρῦπετής, ές, (δρῦς, πίπτω) *falling from the tree, ready to fall*, v. foreg.

†Δρυπῆτις, ιδος, ἡ, *Drypĕtis*, daughter of Darius, Diod. S.: in Arr. Δρύπετις.

Δρυπίς, ίδος, ἡ, (δρύπτω) *a kind of thorn*, Theophr.

Δρύππᾱ, ἡ, Lat. *druppa, an over-ripe, mouldy olive*, Anth.

ΔΡΥ´ΠΤΩ, f. -ψω: perf. δέδρῠφα, perf. pass. δέδρυμμαι. *To tear, scratch, wound*; in mid., δρυψαμένω ὀνύχεσσι παρειάς, *tearing each other's* cheeks, Od. 2, 153: δρύπτεσθαι παρειάν, *to tear one's* cheek, Lat. *genas lacerare*, Eur. Hec. 655; and so without παρειάν, Xen. Cyr. 3, 1, 13. (For root v. sub δρέπω: collat. forms are δρύφω, though not in use, δρυμάζω, δρυμάσσω, δρυφάζω, in Gramm.)

ΔΡΥ˜Σ, ἡ, also, acc. to Schol. Ar. Nub. 401, ὁ, gen. δρυός, acc. δρῦν, δρύα only in Q. Sm.: *the oak*, Hom., etc.: sacred to Jupiter, who gave his oracles from the oaks of Dodona, Od. 14, 328: hence αἱ προςήγοροι δρύες, Aesch. Pr. 832. Proverb. οὐκ ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης ὀαρίζειν, said to be of *conversing securely and at ease* like shepherds, Il. 22, 126: but οὐκ ἀπὸ δρυός ἐσσι, οὐδ' ἀπὸ πέτρης, thou art *not from the oak or rock*, i. e. thou hast parents and a country, art not a foundling from the woods, Od. 19, 163, cf. Plat. Apol. 34 D.—II. *any timber tree*, like Lat. *quercus*, Theophr.: πίειρα δρῦς, the resinous *pine*, Soph. Tr. 763.—III. metaph., *a worn-out old man*, like γεράνδρυον, Anth., cf. Horace's *aridae quercus*, Od. 4, 13, 9. [ῠ except in acc. sing. δρῦν, nom. and acc. plur. δρῦς: once in gen. δρῡός, Hes. Op. 434, at the beginning of a verse.]

†Δρῦς, νός, ἡ, *Drys*, a city of Thrace, near Messembria, Dem.

Δρύτη, ης, ἡ, (δρῦς) another form of δροίτη.

Δρῦτόμος, ον, poet. for δρυοτόμος, Il. 11, 86.

Δρυφάζω,=δρύπτω.

Δρύφακτον, ου, τό, and δρύφακτος, ου, ὁ, *a fence, boundary, paling*: usu. in plur. like Lat. *cancelli*, esp. at Athens, *the bar of the courts of law* or *the council-chamber*, Ar. Vesp. 552, etc.: also *a hedge*, Piers. Moer. 127. (From δρῦς: others write δρύφρακτος, as if from δρῦς, φράσσω, wrongly.) Hence

Δρυφακτόω, ῶ, *to fence, fortify*, Polyb. Hence

Δρυφάκτωμα, ατος, τό, *an inclosure*, Strab.

Δρυφάσσω, f. -ξω, (δρύφακτον) *to fence round, guard by a fence*, Lyc.

Δρυφή, ῆς, ἡ, (δρύπτω) *a tearing, scratching*.

Δρύψελον, ου, τό, *that which is scraped off, dust*.

Δρύψιον, ου, τό,=foreg., Anth.

Δρυψογέρων, οντος, ὁ, (δρύπτω, γέρων) *a worn-out old man*.

Δρυψόπαις, παιδος, ὁ, (δρύπτω, παῖς) *a worn-out, sickly boy*.

Δρυώδης, ες, (δρῦς, εἶδος) *like oaks, oaken*.

†Δρῷοι, ων, οἱ, *the Drŏï*, a people of Thrace, Thuc. 2, 101.

Δρώοιμι, Ep. lengthd. form of opt pres. act. from δράω, for δρῷμι, Od.

Δρωπἄκίζω, (δρῶπαξ) *to get rid of hair by means of pitch-plasters*, Pseudo-Luc. Hence

Δρωπἄκισμός, οῦ, ὁ, *a getting rid of hair thus*, Diosc.

Δρῶπαξ, ἄκος, ὁ, (δρέπω) *a pitch-ointment* or *plaster*, Gal. (ᾰ, Martial. 3, 74; 10, 65.)

†Δρωπίδης, ου, ὁ, *Dropides*, a brother of Solon, Plat. Tim. 20 E.—2. an Athenian archon, Arr. An. 4, 8.

Δρώπτω,=διακόπτω ἢ διασκοπέω, Aesch. Fragm. 259.

Δρώω, poet. for δράω.

Δῦ, 3 sing. aor. 2 act. of δύω, for ἔδυ, Il.

Δυαδικός, ή, όν, (δύω) *of, belonging to the number two*, Plut.: ἀριθμός, *the dual number*, Gramm.

Δυάζω, (δύω) *to unite*, Gramm.: *to express in the dual number*, Ib.

Δυάκις, (δύω) adv. *twice*,=δίς, so τρίς and τριάκις, Ar. Fr. 607.

Δυάς, άδος, ἡ, (δύω) *the number two: duality*: both in Plat.

Δυασμός, οῦ, ὁ, (δυάζομαι) *pairing, union*.

Δυάω, ῶ, (δύη) *to plunge in misery, to ruin*, ἀνθρώπους, Od. 20, 195; where δυόωσι is not subj., but indic. pres. poet. and Ion. for δυῶσι.

Δυγός, Dor. for ζυγός, E. M. p. 356, 16.

Δυεῖν, Att. for δυοῖν, gen. and dat. dual from δύο.

Δυερός, ά, όν, (δύη) *miserable*, Böckh. Inscr. 1, 537.

ΔΥ´Η, ης, ἡ, *ill-luck, misery, anguish*, Od.: πῆμα δύης, the weight of woe, Od. 14, 338: *grievous labour, toil, pain*, Soph. Aj. 938: *hard usage, violence*, Aesch. Pr. 179. (The Sanscr. root is *du*, to suffer pain, hence prob. also δυς-, and ὀδύνη.)

Δῠηπάθεια, ας, ἡ, and Anth. δυηπαθία, ας, ἡ, *misery, suffering*: from

Δῠηπᾰθής, ές, (δύη, παθεῖν,) *miserable, much-enduring*, Opp.

Δῠηπαθία, ας, ἡ, v. δυηπάθεια.

Δυήπᾰθος, ον,=δυηπαθής, H. Hom. Merc. 486.

Δυθμή, ῆς, ἡ, Dor. for δυσμή, δύσις.

Δυϊκός, ή, όν, (δύο) *of, belonging to two*, ὁ δ. sub. ἀριθμος, *the dual*, like δυαδικός.

Δύϊος, α, ον,=δυερός, Aesch. Supp. 842.

†Δυμανᾶται, ῶν, οἱ, *the Dymanātae*, Hdt. 5, 68; and Δυμᾶνες, ων, οἱ, *the Dymānes*, one of the three stems of the Doric race; acc. to Steph. Byz. from Δυμᾶν, ᾶνος, or Δύμας, αντος, ὁ, a son of the Doric king Aegimius, Paus., etc. Hence

†Δυμάντειος, α, ον, *of Dymas*, Lyc 1388.

†Δύμας, αντος, ὁ, *Dymas*, father of Asius and Hecuba, Il. 16, 719.—2. a Phæacian, Od. 6, 22.—3. v. sub Δυμανᾶται.

Δύμεναι, inf. aor. 2 act. of δύω, Ep. for δῦναι, Il. [ῡ]

†Δύμη, ης, ἡ, *Dymē*, a city of Achæa, earlier Στράτος, H. Hom. Apoll. 425: οἱ Δυμαῖοι, *the Dymēans*

Polyb.: ἡ Δυμαία, *the territory of Dyme.* Strab.

*Δῦμι, assumed as pres. whence to form some tenses of *δύω, δύνω.*

ΔΥ'ΝΑΜΑΙ, *I can*, in pres. and imperf. like *ἵσταμαι*, 2 pres. rather *δύνασαι* than *δύνῃ*, which in good authors is only subjunct., though even in Eur. Hec. 253, we find *δύνᾳ* as Att. and Dor., cf. Schäf. Soph. Phil. 798: subj. *δύνωμαι*, 2 Ion. *δύνηαι*, Il.: Dep. c. fut. mid. *δυνήσομαι*, and aor. pass. *ἠδυνήθην*, and (always in Hom., and usu. in Hdt.) *ἐδυνάσθην*: aor. mid. *ἐδυνησάμην*, Hom.: perf. *δεδύνημαι*: verb. adj. *δυνατός*. The Att. prefer the double augment *ἠδυνάμην, ἠδυνήθην*, which is found as early as Hdt. 1, 10; yet in Thuc., and Xen. the single augm. is more usu.—I. *to be able, capable, strong enough*, c. inf., Hom.: also absol., though strictly an inf. must be supplied from the context: *εἰ δύνασαί γε*, if at least thou *canst*, Il.; *ὅσσον δύναμαι χερσίν τε ποσίν τε*, as far as *I can do* it..., Il.; *Ζεὺς δύναται ἅπαντα*, Zeus *can do* all, Od.; *μέγα δυνάμενος*, very powerful, mighty, Od.; hence *οἱ δυνάμενοι, men of power, rank, and influence*, Eur. Or. 889.—2. of moral possibility, *to be able, to dare*, Soph. Ant. 455. The inf. aor. is most freq. with *δύναμαι*, the inf. fut. most rare and only post-Hom., e. g. Soph. Phil. 1394, cf. Herm. Opusc. 1, p. 281.—II. *to pass for*, and that—1. of money, *to be worth*, c. acc., *σίγλος δύναται ἑπτὰ ὀβολούς*, Xen. An. 1, 5, 6: metaph. *λόγοι ἔργα δυνάμενοι*, words that are as good as deeds, Thuc. 6, 40.—2. of words, *to signify*, *ἴσον δύνασθαι*, to have the same meaning, be equivalent to, Hdt. 6, 86, 3, like Lat. *valere* for *significare*, Schäf. Dion. Comp. 88, *ἴσον δύναται*, Lat. *idem valet*, Hdt. 6, 86, 3; so *τοῦτο δύνανται αἱ ἀγγελίαι*, they mean this much, Thuc. 6, 36, so *δύν. δουλείαν*, Ib. 1, 141.—3. as Mathem. term, *δύναμαι* expresses *the power* of a number to produce its square, e. g. *δύο δύναται τέτταρα*, two *is the square root of* four, *δίπους δύναται τετράπουν*, etc., Plat. Theaet. 147 E, 148 B, cf. *δύναμις* 9.—III. *οὐ δύναται*, c. inf. aor., *it cannot be*, i. e. it is against destiny, Valck. Hdt. 7, 134, 9, 45; so *οὐκ ἐθέλει*, in Xen. (Perh. connected with *δύω, δύνω, to undertake*, to have the power of doing, etc.) [ῠ, except in *δῡναμένοιο*, Od. 1, 276. 11, 414, Ep. Hom. 15, 1, and pr. nom. *Δῡναμένη*, metri grat.] Hence

†Δῡναμένη, ης, ἡ, *Dynămene*, a Nereid, Il. 18, 43. [ῡ]

Δυναμικός, ή, όν, *able, powerful, efficacious*, Theophr.

Δύνᾰμις, ἡ, gen. *εως*, Ion. dat. *δύναμι*, (*δύναμαι*) *power, might, strength*: in Hom. esp. of bodily strength; *πὰρ δύναμιν, beyond one's strength*, Il. 13, 787, so in prose *παρὰ δ.* Plat. *ὑπερ δ.* Dem., opp. to *κατὰ δ. as far as lies in one*, Lat. *pro virili*, Hdt. 3, 142, etc., also to *εἰς* or *πρὸς δ.* Thuc., and Plat.: in genl. *power, force, ability*: esp.—1. *force of mind, power, ability, skill, δ. τῆς ποιήσεως*, Plat.: and *δύν.* alone, esp. *force of eloquence*, Schäf. Dion. Comp. 410.—2. *outward power, might, influence, authority*, Lat. *potentia, opes*, Hdt. 1, 90.—3. *a force for war, forces, δ. πεζική*, etc., Hdt. 5, 100, Xen., etc.—4. in genl. *a power, quantity*, like Lat. *vis*, *χρημάτων*, Hdt. 7, 9.—5. *the force of a word*, etc., *meaning*, Lat. *vis*, Plat. Crat, 394 B.—6. *δυνάμει*, as adv. *virtually, potentially*; opp. to *ἐνεργείᾳ, actually*, Arist. Metaph.—7. *a faculty, power, capacity*, Arist. Eth. N.: hence *a faculty, art*, as logic and rhetoric, Arist. Org.: also *a medicine*, Hipp., cf. Bast. Greg. p. 907.—8. *worth, value*, as of money, Plut.—9. Mathem. term, *potentia*, either in geom., *the side of a square*, or in arithm., *the square root*; each of which being multiplied into itself produces the complete square, Plat. Theaet. 147 D, sq., ubi v. Stallb. [ῠ]

†Δύναμις, εως, ἡ, *Dynămis*, fem. pr. n., Dio C.

Δυναμόω, ῶ, *to strengthen, confirm*, LXX.

Δύνασις, εως, ἡ, poet. for *δύναμις*, Pind. P. 4, 424, Soph. and Eur. [*δῠνᾰσῐς*, Ellendt v. in voc.]

Δυναστεία, ας, ἡ, (*δυναστεύω*) *power, lordship, rule*, Soph. O. T. 593: *δ. ὀλίγων ἀνδρῶν*, Thuc. 3, 62; hence *δυναστεία*, simply for *an oligarchy*, Xen. Hell. 5, 4, 46; in Thessaly, Thuc. 4, 78: *government by force, despotism*, Arist. Pol. 2, 10, 14.

Δυναστευτικός, ή, όν, *suited to power, arbitrary, absolute*, opp. to *πολιτικός*, Arist. Pol. 2, 10, 13: from

Δυναστεύω, *to be a δυνάστης, hold power* or *lordship, be powerful* or *influential*, Hdt. 9, 2, Thuc. 6, 89: *to be high in rank*, Isocr. 249 C: in genl. *to prevail, be prevalent*, Hipp.—II. on the mathem. sense of the word, v. Stallb. Plat. Rep. 546 B.

†Δυνάστη, ης, ἡ, *Dynaste*, daughter of Thespius, Apollod.

Δυνάστης, ου, ὁ, (*δύναμαι*) *a lord, master, ruler*, Soph. Ant. 608: *οἱ δ. the chief men*, Lat. *optimates*, Hdt. 2, 32.

Δυναστικός, ή, όν, *belonging to a δυνάστης* or *δυναστεία, absolute, arbitrary*, Arist. Pol.

Δυνάστις, ιδος, ἡ, fem. from *δυνάστης*, Dem. Phal.

Δυνάστωρ, ορος, ὁ, = *δυνάστης*. Eur. I. A. 280.

Δυνατέω, ῶ, (*δυνατός*) *to be powerful, mighty*, N. T.

Δυνάτης, ου, ὁ, poet. for *δυνάστης*, dub. in Aesch. Pers. 675.

Δυνατός, ή, όν, *strong, mighty*, esp. in body, *τὸ δυνατώτατον, the ablest-bodied men*, Hdt. 9, 31.—2. *powerful, able*, absol. or c. inf., as *δ. λῦσαι, mighty to* loose, Pind. O. 10, 11, and so oft. c. inf., cf. *δεινός*: c. dat., *χρήμασι*, Thuc. 1, 13: *οἱ δ., the chief men, men of chief rank and influence*, Id. 2, 65: *τὸ δ., one's strength* or *power*; hence *εἰς, κατὰ τὸ δ., as far as in one lies*, Lat. *pro virili*, Plat.—2. of things, *possible*, Lat. *quod fieri possit*, Hdt., etc.: *τὰ δ.* things *which, being possible, are subjects of deliberation*, Thuc. 5, 89, cf. Arist. Rhet. 1, 4.—3. Adv. *-τῶς*, *strongly, powerfully*, Lat. *valide, valde*, *εἰπεῖν δ.*, Aeschin. 34, 22: *δ. ἔχει*, it is possible, Hdt. 7, 11.

Δυνηρός, ή, όν, = *δυνατός*, late word.

Δύνω, v. sub *δύω*.

ΔΥ'Ο, gen. and dat. *δυοῖν*, Att. also *δυεῖν*, esp. in fem. gen., though *δυεῖν* is now excluded from the best edd. of good Att. writers, as Eur. El. 536, Thuc. 1, 20, v. Ellendt Lex. Soph. v. *δύο* fin.: strictly the dual form is *δύω*, Hom.: but never so in Trag. Pors. Or. 1550: gen. plur. *δυῶν*, dat. *δυσί*, Thuc. 8, 101, Ion. also *δυοῖσι*, Hdt. 7, 106: cf. *δοιώ* and *δοιοί*, sometimes like *ἄμφω* used indecl., e. g. *τῶν δύο μοιράων*, Il., and so Att., e. g. Thuc. 3, 89. Lat. *duo*, Sanscr. *dwi*, our *two*, old Germ. *zwo*, and so through all the kindred languages. Hom. oft. joins it with plural nouns and verbs, as *δύο δ' ἄνδρες*, etc.; so also in Att.: *δύο* sometimes for *one or two*, Lat. *vel duo vel nemo*, a few, Theocr. 14, 45: *σὺν δύο, by twos*, Il. 10, 224; *εἰς δύο, two and two*, Xen.; *δύο ποιεῖν τὴν πόλιν, to split the state into two, divide* it, Arist. On the gramm. forms of this word, v. Lob. Phryn. 210 sq., Buttm. Ausf. Gr. § 70, 2.

Δυογόν, οῦ, τό, supposed old form of *ζυγόν*, Plat. Cratyl. 418 D.

Δυοειδής, ές, (*δύο, εἶδος*) *of two forms*, Porph.

Δυοῖσι, Ion. for *δυσί*, dat. of *δύο*, Hdt.

Δυοκαίδεκα, *οἱ, αἱ τά, twelve*, Il. also *δυώδεκα, δώδεκα*.

Δυοκαιδεκάμηνος, ον, Soph. Tr 648, *δυοκαιδεκάς, άδος, ἡ*, and Hipp *δυοκαιδέκατος*, = *δωδεκ*.

Δυοκαίδεκος, sub. *ἀριθμός, the number twelve*, Alcae. 99.

Δυοκαιπεντηκοστός, ή, όν, *the fifty second*, Archimed.

Δυοποιός, όν, (*δύο, ποιέω*) *making two*, Arist. Metaph.

Δυοστός, ή, όν, *the second.*

Δυοτοκέω, ῶ, (*δύο, τίκτω*) *to produce two*, Arist. Gen. An.

Δύπτης, ου, ὁ, *a diver*, Lat. *mergus*, Call. Fr. 167. From

Δύπτω, (*δύω*) *to duck, dive*, Lyc.: trans., *δ. κεφαλάς*, Ap. Rh.

†Δύρας, ου, ὁ, *the Dyras*, a river of Trachinia, in Thessaly, Hdt. 7, 198.

Δύρομαι, poet. for *ὀδύρομαι*, Trag., v. Pors. Hec. 728. [ῡ]

†Δυῤῥάχιον, ου, τό, *Dyrrhachium*, a city of Epirus, earlier Epidamnus, Plut. Hence

†Δυῤῥαχίς, ίδος, ἡ, fem. adj. *Dyrrhachian*, Anth.

†Δύρτα, ων, τά, *Dyrta*, a city of India, Arr. An. 4, 30, 5.

Δῠς-, insepar. prefix, opp. to *εὖ*, and like our *un-* or *mis-* in *un-rest, mis-chance*, always with notion of *hard, bad, ill, unlucky, dangerous*, etc., whether in excess or defect, as *δυςήλιος, δύςαγνος*: destroying a word's good, or increasing its bad signf.: and so joined even to words of negat. signf., as *δυςάσχετος*. The poets are fond of it in strong contrasts, as *Πάρις Δύςπαρις, γάμος δύςγαμος*: and in genl. it is nearly = *α* priv. These compds. are very numerous being always admissible with verbal adjects.: before *στ, σθ, σπ, σφ, σχ, ς* was omitted, v. *δυστ-*. (In Sanscr., *dus-*, or more freq. *dur-*; which may be akin to *δύρ-ομαι, ὀ-δύρ-ομαι*: others connect it with *δύο*, as if orig. of *severance*, or simple *privation*, like *α*.)

Δύς, δῦσα, δύν, part. aor. 2 of *δύω*.

Δυςάγγελος, ον, (*δυς, ἄγγελος*) *a messenger of ill*, Nonn.

Δυςαγής, ές, (*δυς, ἄγος*) *guilty, impious*, opp. to *εὐαγής*.

Δυςαγκόμιστος, δυςάγκριτος, poet. for *δυςανακ*.

Δύςαγνος, ον, (*δυς, ἁγνός*) *unchaste, impure*, Aesch. Supp. 751.

Δυςαγρέω, ῶ, *to have bad sport in fishing*, Plut.: from

Δυςαγρής, ές, (*δυς, ἄγρα*) *hard to catch: ill-caught*, Opp. Hence

Δυςαγρία, ας, ἡ, *bad sport.*

Δυςᾰγωγός, όν, (*δυς, ἄγω*) *hard to guide, restive*, Dion. H.

Δυςάγων, ωνος, ὁ, ἡ, (*δυς, ἀγών*) *full of hard contests; having seen hard service*, Plut. [ᾰ]

Δυςᾰγώνιστος, ον, (*δυς, ἀγωνίζομαι*) *impregnable.*

Δυςάδελφος, ον, (δυς, ἀδελφός) *unhappy in one's brothers*, Aesch. Theb. 870. [ᾰ]

Δυςᾱερία, ας, ἡ, *badness of air, mistiness*, Strab.: from

Δυςάερος, ον, (δυς, ἀήρ) *having bad air*, Id. [ᾱ]

Δυςᾱής, ές, (δυς, ἄημι) *blowing ill*, i. e. *adverse* or *stormy, mischief-laden*, Hom.: poet. gen. pl., δυςαήων for δυςαέων, Od. 13, 99.—II. *ill-smelling*, Opp.

Δυςάθλιος, α, ον, also ος, ον, (δυς, ἄθλιος) *most miserable*, Soph. O. C. 328.

Δυςαίακτος, ον, (δυς, αἰάζω) *most mournful, miserable*, LXX.

Δυςαιᾱνής, ές, strengthd. form of αἰανής, Aesch. Pers. 281.

Δυςαίθριος, ον, (δυς, αἴθριυς) *not clear, cloudy, misty*, Eur. Heracl. 857.

Δυςαινητός, όν, (δυς, αἰνέω) *hard to praise*, or *of ill fame*, Orph.

Δυςαίνιγμα, ατος, τό, (δυς, αἴνιγμα) *a riddle of woe.*

Δυσαίρετος, ον, (δυς, αἱρέω) *hard to take, impregnable.*

Δυςαισθησία, ας, ἡ, *insensibility*, Tim. Locr.; and

Δυςαισθητέω, *to be unfeeling*: from

Δυςαίσθητος, ον, (δυς, αἰσθάνομαι) *unfeeling, insensible*: τὸ δυςαίσθητον =δυςαισθησία, Gal.—II. *hard to perceive* or *trace.*

Δυςαίων, ωνος, ὁ, ἡ, (δυς, αἰών) *living a hard life, most miserable*, Trag.: αἰὼν δυςαίων, a life *that is no life*, Eur. Hel. 214, cf. ἀβίωτος.

Δυςαλγής, ές, Plut.; and

Δυςάλγητος, ον, (δυς, ἄλγος, ἀλγέω) *hard to be borne, most painful*, or, acc. to Meineke, *hard to hurt*, Eupol. Incert. 106.—II. *unfeeling, hard-hearted*, Soph. O. T. 12.

Δυςαλθής, ές,=sq., Hipp., *deadly, fatal*, ἀκόνιτον, Nic., γάλα, Anth.

Δυςάλθητος, ον, (δυς, ἄλθω, ἀλθέω) *hard to cure, inveterate*, Nonn.

Δυςάλιος, ον, Dor. for δυςήλιος, Eur. Rhes. 247, where others δυςάνιος for δυςήνιος. [ᾱ]

Δυςαλλοίωτος, ον, (δυς, ἀλλοιόω) *hard to alter*: *hard to digest*, Hipp.

Δυςάλυκτος, ον, (δυς, ἀλύσκω) *hard to escape*, Nic.

Δυςάλωτος, ον, (δυς, ἁλῶναι) *hard to catch, take, conquer*, Aesch. Pr. 166: δ. κακῶν, *out of the reach of ills*, Soph. O. C. 1723: *hard to comprehend*, Plat. Tim. 51 A.

Δυςάμβᾰτος, ον, poet. for δυςανάβατος.

Δυςάμμορος, ον, strengthd. for ἄμμορος, *most miserable, ill-starred*, Il. 22, 428.

Δυςανάβᾰτος, ον, (δυς, ἀναβαίνω) *hard to mount*, Simon. 15, in form δυςάμβ.

Δυςαναβίβαστος, ον, (δυς, ἀναβιβάζω) *hard to bring back.*

Δυςανάγωγος, ον, (δυς, ἀνάγω) *hard to throw up* or *off*, Diosc.—II. *hard to guide* or *steer.*

Δυςανάδοτος, ον, (δυς, ἀναδίδωμι) *hard to digest*, Ath.

Δυςαναθῡμίᾱτος, ον, (δυς, ἀναθυμιάω) *hard to evaporate*, Artem.

Δῠςανάκλητος, ον, (δυς, ἀνακαλέω) *hard to call back*, Plut., or *restore.*

Δυςανακόμιστος, ον, (δυς, ἀνακομίζω) *hard to bring back, to recall, restore, recover*, Aesch. Eum. 262, in form δυςαγκ.

Δυςανάκρᾱτος, ον, (δυς, ἀνακεράννυμι) *hard to mix* or *temper*, Plut.

Δυςανάκρῐτος, ον, (δυς, ἀνακρίνω) *hard to distinguish* or *examine*, Aesch. Supp. 126, in form δυςάγκρ.

Δυςανάληπτος, ον, (δυς, ἀναλαμβάνω) *hard to recover*, Alcidam.

Δυςανάλῠτος, ον, (δυς, ἀναλύω) *hard to undo.*

Δυςανάπειστος, ον, (δυς, ἀναπείθω) *hard to dissuade* or *convince*, Plat. Parm. 135 A.

Δυςανάπλους, ουν, (δυς, ἀναπλέω) *hard to sail up*, ὁ Ῥοδανός, Strab.

Δυςανάπλωτος, ον,=foreg., Strab.

Δυςανάπνευστος, ον, (δυς, ἀναπνέω) *breathing hard*, Arist. Sens.

Δυςαναπόρευτος, ον, (δυς, ἀναπορεύομαι) *hard to pass*, Philo.

Δυςανασκεύαστος, ον, (δυς, ἀνασκευάζω) *hard to restore.*

Δυςανάσφαλτος, ον, (δυς, ἀνασφάλλομαι) *hardly recovering from a fall* or *illness*, Hipp.

Δυςανασχετέω, ῶ, *to bear ill, to be unable to bear*, τι, Thuc. 7, 71: *to be greatly distressed* or *vexed*, ἐπί τινι or πρός τι, Plut.: from

Δυςανάσχετος, ον, (δυς, ἀνέχομαι) *hard to bear, intolerable*, Ap. Rh.—II. act. *hardly bearing*, τινός. Adv. -τως.

Δυςανάτρεπτος, ον, (δυς, ἀνατρέπω) *hard to overthrow*, Plut.

Δυςανδρία, ας, ἡ, (δυς, ἀνήρ) *want of men*, App.

Δυςάνεκτος, ον, (δυς, ἀνέχω)=δυςανάσχετος I., Xen. Mem. 2, 2, 8.

Δυςάνεμος, ον, Dor. for δυςήν. [ᾱ]

Δυςανθής, ές, (δυς, ἄνθος) *shy of flowering.*

Δυςανίας, ου,=sq., Critias Fr. 37.

Δυςάνῐος, ον, (δυς, ἀνία) *soon distressed* or *vexed, ill to please, impatient*, Antipho ap. Harp.

Δυςανῑῶν, ῶσα, ῶν, (δυς, ἀνιάω) *much distressing, vexing*, Plut.

Δυςάνοδος, ον, (δυς, ἄνοδος) *hard to get at*, Cebes.

Δυςάνολβος, ον, strengthd. for ἄνολβος, Emped. 352.

†Δυςάνσχετος, ον, = δυςανάσχετος, ὀδμή, Ap. Rh. 2, 272, acc. to Ernesti in place of δυςάσχετος.

Δυςαντᾰγώνιστος, ον, (δυς, ἀνταγωνίζομαι) *hard to struggle against*, Diog. L.

Δυςάντης or δυςαντής, ές,=sq., Opp.

Δυςάντητος, ον, (δυς, ἀντάω) *hard to withstand, disagreeable to meet, hateful, boding of ill*, opp. to εὐάντητος, Luc. Tim. 5.

Δυςαντίβλεπτος, ον, (δυς, ἀντιβλέπω) *hard to look in the face, terrible*, Plut.: *hard to vie with*, Philostr. Icon.

Δυςαντίλεκτος, ον, (δυς, ἀντιλέγω) *hard to gainsay*, Dion. H., *hard to oppose* or *restrain*, ἐπιθυμία, Joseph.

Δυςαντίῤῥητος, ον, (δυς, ἀντερεῖν) =foreg. Adv. τως, Polyb.

Δυςαντοφθάλμητος, ον, = δυςαντίβλεπτος, Id.

Δυςάνωρ, ορος, ὁ, ἡ, (δυς, ἀνήρ) γάμος δ., marriage *with a bad husband*, an *ill-assorted* marriage, Aesch. Supp. 1064. [ᾱ]

Δυςαξίωτος, ον, (δυς, ἀξιόω) *inexorable.*

Δυςαπάλειπτος, ον, (δυς, ἀπαλείφω) *hard to wipe out.*

Δυςαπαλλακτία, ας, ἡ,=δυςαπαλλαξία, Plat. Phileb. 46 C, Bekk., doubted by Lob. Phryn. 509.

Δυςαπάλλακτος, ον, (δυς, ἀπαλλάσσω) *hard to get rid of, to escape from*, ὀδύναι, Soph. Trach. 959: δ. τῶν ἐμβρύων, having difficulty in bringing forth, Arist. H. A. Adv. -τως. Hence

Δυςαπαλλαξία, ας, ἡ, *difficulty of getting rid of a thing*, prob. l. for δυςαπαλλακτία, q. v.

Δυςαπάντητος, ον, (δυς, ἀπαντάω) =δυςάντητος.

Δυςαπάτητος, ον, (δυς, ἀπαταω) *hard to deceive.* [ᾰ]

Δυςάπιστος, ον, strengthd. for ἄπιστος, *very unruly*, Anth.

Δυςαποβίβαστος, ον, (δυς, ἀποβιβάζω) *hard to remove*, Gal.

Δυςαπόδεικτος, ον, (δυς, ἀποδείκνυμι) *hard to demonstrate* or *prove*, Plat. Rep. 487 E.

Δυςαποδίδακτος, ον, (δυς, ἀποδιδάσκομαι) *hard to unlearn*, Joseph.

Δυςαπόδοτος, ον, (δυς, ἀποδίδωμι) *hard to give back.*—2. *hard to define*, Sext. Emp.

Δυςαποκατάστᾰσις, εως, ἡ, *difficulty of recovering*; *a mortal sickness*, Erotian.: from

Δυςαποκατάστᾰτος, ον, (δυς, ἀποκαθίστημι) *hard to restore*, Gal.

Δυςαποκίνητος, ον, (δυς, ἀποκινέω) *hard to remove.*

Δυςαπόκρῐτος, ον, (δυς, ἀποκρίνομαι) *hard to answer*, Luc.—II. act. *hardly answering*, Paul. Aeg. Adv. -τως.

Δυςαπολόγητος, ον, (δυς, ἀπολογέομαι) *hard to defend*, Polyb.

Δυςαπόλῠτος, ον, (δυς, ἀπολύω) *hard to unloose.* Adv. -τως, Gal.

Δυςαπόνιπτος, ον, (δυς, ἀπονίζω) *hard to wash off.*

Δυςαπόπαυστος, ον, (δυς, ἀποπαύω) *hard to stop.* Adv. -τως.

Δυςαπόπλῠτος, ον, (δυς, ἀποπλύνω) *hard to wash off.*

Δυςαπόπτωτος, ον, (δυς, ἀποπίπτω) *hardly falling off, close clinging*, Theophr.

Δυςαπόσπαστος, ον, (δυς, ἀποσπάω) *hard to tear away* or *separate*, Philo. Adv. -τως, Plat. Ax. 365 B.

Δυςαπόσχετος, ον, (δυς, ἀπέχομαι) *hard to abstain from*, Sext. Emp.

Δυςαποτέλεστος, ον, (δυς, ἀποτελέω) *hard to accomplish.*

Δυςαπότρεπτος, ον, (δυς, ἀποτρέπω) *hard to turn away* or *aside, refractory*, Xen. Mem. 4, 1, 4.

Δυςαπότριπτος, ον, (δυς, ἀποτρίβομαι) *hard to rub off, to shake off, get rid of*, Plut.

Δυςάπουλος, ον, and

Δυςαπούλωτος, ον, (δυς, ἀπουλόω) *hardly forming a scar*, Medic.

Δυςάρεσκος, ον, (δυς, ἀρέσκω) *unaccommodating, peevish.*

Δυςᾰρεστέω, ῶ, (δυςάρεστος) *to be displeased, vexed, annoyed*, Arist. H. A.; τινί, Polyb.: also oft. as dep. mid., Polyb.—II. *to cause displeasure to, vex*, τινί, Diod. Hence

Δυςαρέστημα, ατος, τό, *an unpleasant event, annoyance*, Gal.

Δυςαρέστησις, εως, ἡ, (δυςαρεστέω) *displeasure, dissatisfaction, discontent*, Plat. Ax. 366 D.

Δυςαρεστία, ας, ἡ,=foreg., Hierocl.

Δυςάρεστος, ον, (δυς, ἀρέσκω) *easily displeased, soon angered*, Aesch. Eum. 928: *peevish, morose*, Eur. Or. 232. Adv. -τως.

Δυςᾰρίθμητος, ον, (δυς, ἀριθμέω) *hard to count up*, App.

Δυςᾰριστοτόκεια, ας, ἡ, (δυς, ἄριστος, τίκτω) *unhappy mother of the noblest son*, as Thetis calls herself, Il. 18, 54.

Δύςαρκτος, ον, (δυς, ἄρχω) *hard to govern*, Aesch. Cho. 1024.

Δυςαρμοστία, ας, ἡ, *disagreement*, Plut.

Δυςάρμοστος, ον, (δυς, ἁρμόζω) *ill united, discordant*, Plut.

Δυςαρχία, ας, ἡ, (δύςαρκτος) *ill government, ill discipline*, App.

Δυςαυγής, ές, (δυς, αὐγή) *ill lighted, dark*, Arist. de Vir. Herb.

†Δυςαύλης, ου, ὁ, *Dysaules*, one of

the earliest inhabitants of Eleusis; acc. to some, father of Triptolemus, Paus.; etc.

Δυςαυλία, ας, ἡ, *ill* or *hard lodging*, Aesch. Ag. 555: from

Δύςαυλος, ον, (δυς, αὐλή) *bad for lodging* or *encamping*: *δυςαύλων πάγων βέλη, the nipping frosts of night*, Soph. Ant. 357.

Δύςαυλος, ον, (δυς, αὐλός) ἔρις δ., *an unhappy* contest *with the flute*, Anth.

Δυςαυξής, ές, (δυς, αὐξάνω) *hardly* or *slowly growing*, Theophr.

Δυςαύξητος, ον, = foreg., Id.

Δυςαυχής, ές, (δυς, αὐχέω) *idly boasting, vain-glorious*, Ap. Rh.

Δυςαφαίρετος, ον, (δυς, ἀφαιρέω) *hard to take away*, Arist. Eth. N. 1, 5, 4.

Δυςᾱχής, ές, (δυς, ἠχέω) Dor. for *δυςηχής*, Anacr. Ep. 8.

Δυςᾰχής, ές, (δυς, ἄχος) *most painful, most miserable*, *πάθος*, Aesch. Eum. 140, cf. *βαρυαχής*.

Δυςαχθής, ές, (δυς, ἄχθος) *very heavy* or *grievous*, v. l. for foreg.

Δυςβασάνιστος, ον, (δυς, βασανίζω) *hard to put to the test*, Or. Sib.

Δυςβάστακτος, ον, (δυς, βαστάζω) *grievous to be borne*, N. T.

Δύςβᾰτος, ον, (δυς, βαίνω) *hard to get at, inaccessible, impassable*, Xen. Cyr. 2, 4, 27, Polyb., etc.

Δυςβάϋκτος, ον, (δυς, βαΰζω) *full of wailing*, Aesch. Pers. 574.

Δύςβῐος, ον, and

Δυςβίοτος, ον, (δυς, βίος) *making life wretched*, *πενίη*, Leon. Tar., cf. *ἄβιος, ἀβίοτος*.

Δυςβλαστέω, ῶ, *to be slow of budding* or *growth*: from

Δυςβλαστής, ές, (δυς, βλαστάνω, βλαστεῖν) *slowly budding.*

Δυςβοήθητος, ον, (δυς, βοηθέω) *hard to help, heal* or *cure*, Diod. S.

Δύςβολος, ον, (δυς, βολή) *throwing badly*, esp. with dice.

Δυςβουλία, ας, ἡ, *ill counsel, folly*, Aesch. Ag. 1609: from

Δύςβουλος, ον, (δυς, βουλή) *ill-advised.*

Δυςβρωτος, ον, (δυς, βιβρώσκω) *hard to eat*, Plut.

Δύςβωλος, ον, (δυς, βῶλος) *of ill soil, unfruitful*, *χθών*, Ep. Hom. 7.

Δυςγᾰμία, ας, ἡ, (δυς, γάμος) *an ill marriage*: from

Δύςγᾰμος, ον, (δυς, γάμος) *ill wedded*, *γάμος δ.*, Eur. Phoen. 1047, cf. *ἄγαμος*.

Δυςγάργαλις, ι, (δυς, γαργαλίζω) *very ticklish, skittish, vicious*, *ἵππος*, Xen. Eq. 3, 10, cf. Ar. Fr. 136.

Δυςγαργάλιστος, ον, = foreg.

Δυςγένεια, ας, ἡ, *low, mean birth*, Soph. O. T. 1079: *lowness of mind*, Philo: from

Δυςγενής, ές, (δυς, γένος) *low-born*, Eur. Ion 1477: *low-minded, low, mean*, Epich. p. 87.

Δυςγεφύρωτος, ον, (δυς, γεφυρόω) *hard to make a bridge over*, Strab.

Δυςγεώργητος, ον, (δυς, γεωργέω) *hard to till* or *cultivate*, Id.

Δύςγνοια, ας, ἡ, (δυς, γνῶναι) *ignorance, doubt*, Eur. H. F. 1107.

Δυςγνώριστος, ον, (δυς, γνωρίζω) *hard to recognise.* Adv. -τως.

Δυςγνωσία, ας, ἡ, *difficulty of knowing*: δ. εἶχον προςώπου, I did not know thy face, Eur. El. 767: from

Δύςγνωστος, ον, (δυς, γνῶναι) *hard to understand*, Plat. Alc. 2, 147 C.

Δυςγοήτευτος, ον, (δυς, γοητεύω) *hard to charm, bewitch, fascinate*, Plat. Rep. 413 E.

Δυςγράμματος, ον, (δυς, γράμμα III.) *hard to write*, Aristid.—II. *unlearned*, Philostr

Δυςγρίπιστος, ον, (δυς, γρῑπίζω) *very grasping*, Liban.

Δυςδαιμονέω, ῶ, *to be wretched*, Longin.; and

Δυςδαιμονία, ας, ἡ, *misery*, Eur. I. T. 1120: from

Δυςδαίμων, ον, gen. ονος, (δυς, δαίμων) *wretched, unhappy*, Trag., esp. Eur.

Δυςδάκρῡτος, ον, (δυς, δακρύω) *much wept*, Aesch. Ag. 442: *δάκρυα δ.*, tears *of anguish*, Mel. 109.—II. act. *much weeping*, Id. 12.

Δύςδᾰμαρ, αρτος, ὁ, ἡ, (δυς, δάμαρ) *unhappy in one's wife, ill wedded*, Aesch. Ag. 1319.

Δύςδεικτος, ον, (δυς, δείκνυμι) *hard to prove.*

Δυςδέρκετος, ον, = sq., Opp.

Δυςδερκής, ές, (δυς, δέρκομαι) *hardly seeing, purblind*, Id.

Δύςδηρις, ι, gen. ιος, (δυς, δῆρις) *hard to fight with*, Nic.

Δυςδιάβᾰτος, ον, (δυς, διαβαίνω) *hard to get through* or *over*, Polyb.

Δυςδιάγνωστος, ον, (δυς, διαγιγνώσκω) *hard to distinguish* or *mark out*, Dion. H.

Δυςδιάγωγος, ον, (δυς, διάγω) *unpleasant to live in*, Strab.

Δυςδιάθετος, ον, (δυς, διατίθημι) *hard to dispose of*, Menand. p. 14: *hard to manage* or *settle*, Plut.

Δυςδιαίρετος, ον, (δυς, διαιρέω) *hard to divide*, Theophr.

Δυςδιαίτητος, ον, (δυς, διαιτάω) *hard to decide* or *settle*, Plut.

Δυςδιακόμιστος, ον, (δυς, διακομίζω) *hard to carry through.*

Δυςδιᾰκόντιστος, ον, (δυς, διακοντίζω) *hard to pierce* or *transfix*, Ael.

Δυςδιάκρῐτος, ον, (δυς, διακρίνω) *hard to distinguish*, Strab.

Δυςδιάλλακτος, ον, (δυς, διαλλάσσω) *hard to reconcile.* Adv. -τως.

Δυςδιάλῠτος, ον, (δυς, διαλύω) *hard to dissolve*, Gal.—II. *hard to reconcile*, Arist. Eth. N.

Δυςδιανόητος, ον, (δυς, διανοέομαι) *hard to understand.*

Δυςδιάπνευστος, ον, (δυς, διαπνέω) *hard to disperse in fumes, hard to evaporate*, Theophr.

Δυςδιαπόρευτος, ον, (δυς, διαπορεύω) *hard to pass through.*

Δυςδιάσπαστος, ον, (δυς, διασπάω) *hard to tear asunder, hard to break*, *τάξις*, Polyb.

Δυςδιάτηκτος, ον, (δυς, διατήκω) *hard to melt*, Theophr.

Δυςδιατύπωτος, ον, (δυς, διατυπόω) *hard to form* or *fashion.*

Δυςδιάφευκτος, and -φυκτος, ον, (δυς, διαφεύγω) *hard to escape.*

Δυςδιαφορησία, ας, ἡ, *a difficulty of evaporating*: from

Δυςδιαφόρητος, ον, (δυς, διαφορέω) *hard to pass off in perspiration, hard to evaporate*, Gal.—II. act. *hardly evaporating*, Id.

Δυςδιαφύλακτος, ον, (δυς, διαφυλάσσω) *hard to keep* or *guard.*

Δυςδιαχώρητος, ον, (δυς, διαχωρέω) *indigestible.*—II. act. *costive.*

Δυςδίδακτος, ον, (δυς, διδάσκω) *hard to instruct*, Hipp.

Δυςδιέγερτος, ον, (δυς, διεγείρω) *hard to wake* or *rouse*, Gal.

Δυςδιέξακτος, ον, (δυς, διεξάγω) *hard to pass*, *βίος*, Porph.

Δυςδιεξίτητος, ον, (δυς, διέξειμι) *hard to get through.*

Δυςδιεξόδευτος, ον, and

Δυςδιέξοδος, ον, (δυς, διέξοδος) *hard to get through, hard to pass*, Diod.

Δυςδιερεύνητος, ον, (δυς, διερευνάω) *hard to search* or *see through*, Plat. Rep. 432 C.

Δυςδιήγητος, ον, (δυς, διηγέομαι) *hard to narrate.*

Δυςδιόδευτος, ον, = sq.

Δυςδίοδος, ον, (δυς, δίοδος) *hard to pass*, *πορεία δ.*, a difficult march, Polyb.

Δυςδιοίκητος, ον, (δυς, διοικέω) *hard to manage* or *digest*, Xenocr.

Δυςδιόρθωτος, ον, (δυς, διορθόω) *hard to set right.*

Δυςδιόριστος, ον, (δυς, διορίζω) *hard to define*, Sext. Emp.

Δυςδοκίμαστος, ον, (δυς, δοκιμάζω) *hard to prove*

Δύςδωρος ον, (δυς, δῶρον) = *ἄδωρος*, Opp.

Δυςέγερτος, ον, (δυς, ἐγείρω) *hard to wake*, Medic.

Δυςεγκαρτέρητος, ον, (δυς, ἐγκαρτερέω) *hard to sustain*, Sext. Emp.

Δυςεγχείρητος, ον, (δυς, ἐγχειρέω) *hard to take in hand*, Joseph.

Δυςέγχωστος, ον, (δυς, ἐγχώννυμι) *hard to earth* or *block up*, prob. l. Strab.

Δύςεδρος, ον, (δυς, ἕδρα) *having an ill-fated seat, bringing ill luck to one's abode*, Aesch. Ag. 746.—2. *fitting ill, awry*, Dion. H.

Δυςείδεια, ας, ἡ, *unshapeliness, ugliness*, Diog. L.

Δυςειδής, ές, (δυς, εἶδος) *unshapely, ugly, deformed*, Hdt. 6, 61.

Δυςείκαστος, ον, (δυς, εἰκάζω) *hard to make out*, of Thucydides' style, Dion. H.—II. *ill formed.*

Δυςειματέω, ῶ, *to wear mean clothes*, Plut.; from

Δυςείματος, ον, (δυς, εἶμα) *meanly clad*, Eur. El. 1107.

Δυςειμονία, ας, ἡ, *mean clothing*. from

Δυςείμων, ον, gen. ονος, (δυς, εἶμα) *ill-clad*, Hes. ap. Ath. 116 A.

Δυςείςβολος, ον, (δυς, εἰςβάλλω) *hard to enter* or *invade*, Eur. Cresph. 1: superl., *-ώτατος, ον, least accessible*, Thuc. 3, 101.

Δυςείςπλους, ουν, gen. ου, (δυς, εἰςπλέω) *hard to sail into*, Strab.

Δυςείςπλωτος, ον, Ion. = foreg.

Δυςέκβᾰτος, ον, (δυς, ἐκβαίνω) *hard to get out of*, Dio C.

Δυςεκβίαστος, ον, (δυς, ἐκβιάζομαι) *hard to overpower*, Plut.

Δυςεκβίβαστος, ον, (δυς, ἐκβιβάζω) *hard to bring out.*

Δυςέκδεκτος, ον, (δυς, ἐκδέχομαι) *intolerable*, Gal.

Δυςέκδοτος, ον, (δυς, ἐκδίδωμι) *hard to dispose of in marriage.*

Δυςέκδρομος, ον, (δυς, ἐκδραμεῖν) *hard to escape*, Nic.

Δυςεκθέρμαντος, ον, (δυς, ἐκθερμαίνω) *hard to warm*, Gal.

Δυςέκθῠτος, ον, (δυς, ἐκθύω) *hard to avert by sacrifice*: *σημεῖα δ., tristia exta*, Plut.

Δυςεκκάθαρτος, ον, (δυς, ἐκκᾰθαίρω) *hard to wash away*, Dion. H.

Δυςεκκόμιστος, ον, (δυς, ἐκκομίζω) *hard to carry out.*

Δυςέκκρῐτος, ον, (δυς, ἐκκρίνω) *hard to secrete*: *hard to digest and pass*, Xenocr.

Δυςέκκρουστος, ον, (δυς, ἐκκρούω) *hard to drive away*, Sext. Emp

Δυςεκλάλητος, ον, (δυς, ἐκλᾰλέω) *hard to express*, Dion. H.

Δυςέκλειπτος, ον, (δυς, ἐκλείπω) *hardly, not easily stopped*, Plut.

Δυςέκληπτος, ον, (δυς, ἐκλαμβάνω) *hardly recovering.* Adv. -τως, Gal

Δυςεκλόγιστος, ον, (δυς, ἐκλογίζομαι) *hard to calculate.*

Δυςέκλῠτος, ον, (δυς, ἐκλύω) *hard to undo, inexplicable.* Adv. -τως, *indissolubly*, Aesch. Pr. 60.

Δυςέκνευστος, ον, (δυς, ἐκνέω) *hard to swim out of*, Max. Tyr.

Δυςέκνιπτος, ον, (δυς, ἐκνίπτω) *hard to wash out*, Plat. Rep. 378 D. Adv. -τως, Gal.

Δυςεκπέρᾱτος, ον, (δυς, ἐκπεράω) *hard to pass out from, hard to escape*, Eur. Hipp. 678, where old MSS. δυςεκπέραντ.

Δυςέκπληκτος, ον, (δυς, ἐκπλήσσω) *hard to terrify*, Arist. de Virt.

Δυςέκπλους, ουν, gen. ου, (δυς, ἐκπλέω) *hard to sail out of*, Polyb.

Δυςέκπλυντος, ον, (δυς, ἐκπλύνω) *hard to wash* or *cleanse*, Philo.

Δυςέκπλῠτος, ον, (δυς, ἐκπλύνω) *hard to wash out*, Plut.

Δυςέκπνευστος, ον, (δυς, ἐκπνέω) *hard to breathe out.*

Δυςεκπόρευτος, ον, (δυς, ἐκπορεύομαι) *hard to get out of*, Philo.

Δυςεκπύητος, ον, (δυς, ἐκπῡέω) *hard to bring to suppuration*, Gal.

Δυςέκτηκτος, ον, (δυς, ἐκτήκω) *hard to melt*, dub. in Hipp.

Δυςέκφευκτος, ον, (δυς, ἐκφεύγω) *hard to escape from*, Theodect. ap. Stob. p. 126, 52.

Δυςέκφορος, ον, (δυς, ἐκφέρω) *hard to bring out* or *to pronounce*, Dion. H. Adv. -ρως, Strab.

Δυςέκφυκτος, ον, = δυςέκφευκτος. Adv. -τως, Anth.

Δυςεκφώνητος, ον, (δυς, ἐκφωνέω) *hard to pronounce.*

Δυςέλεγκτος, ον, (δυς, ἐλέγχω) *hard to refute*, Strab.

Δυςελένα, ἡ, (δυς, Ἑλένη) *ill-starred Helen*, Eur. Or. 1388, cf. Δύςπαρις.

Δυςέλικτος, ον, (δυς, ἑλίσσω) *hard to unroll, much involved.*

Δυςελκής, ές, (δυς, ἕλκος) *sorely ulcerated*, Hipp. Hence

Δυςελκία, ας, ἡ, *a bad ulceration*, Hipp.

Δύςελπις, ιδος, ὁ, ἡ, (δυς, ἐλπίς) *hardly hoping, with scarce a hope, desponding*, Aesch. Cho. 412.

Δυςελπιστέω, ῶ, *to have scarce a hope, to despond*, τινί, ἐπί τινι, περί τινος, Polyb.: and

Δυςελπιστία, ας, ἡ, *despondency, despair*, Polyb.: from

Δυςέλπιστος, ον, = δύςελπις.—II. *unhoped for*, ἐκ δυςελπίστων, like Livy's *ex insperato, unexpectedly*, Xen. Cyr. 6, 1, 47. Adv. -τως, Polyb.

Δυςέμβᾰτος, ον, (δυς, ἐμβαίνω) *hard to walk on* or *to enter upon*, χωρίον, Thuc. 4, 10.

Δυςέμβλητος, ον, (δυς, ἐμβάλλω) *hard to set*, ὀστέα, Hipp.

Δυςέμβολος, ον, (δυς, ἐμβάλλω) = foreg., Id.—II. *hard to enter* or *invade*, Xen. Hell. 6, 5, 24.

Δυςεμετέω, = δυςεμέω.

Δυςέμετος, ον, = δυςεμής, Synes.

Δυςεμέω, ῶ, *to vomit with difficulty*, v. l. Hipp.: from

Δυςεμής, ές, (δυς, ἐμέω) *hardly vomiting*, Gal.

†Δυςέμπτωτος, ον, (δυς, ἐμπίπτω) *not readily falling into, not subject to*, fevers, Gal.

Δυςέμφᾰτος, ον, (δυς, ἐμφαίνω) *ill-boding*, cf. κακέμφατος.

Δυςένδοτος, ον, (δυς, ἐνδίδωμι) *hardly giving in.*

Δυςενέδρευτος, ον, (δυς, ἐνεδρεύω) *hard to way-lay*, App.

Δυςεντερία, ας, ἡ, (δυς, ἔντερον) *a bowel complaint, dysentery*, Lat. *tormina intestinorum*, Hdt. 8, 115, cf. λειεντερία. Hence

†Δυςεντεριάω, ῶ, *to suffer under* δυςεντερία, Alex. Tral.: and

Δυςεντερικός, ή, όν, Plut.: from

Δυςέντερος, ον, Nic., *suffering from bowel-complaint, dysenteric.*

Δυςεντέριον, ου, τό, late form of δυςεντερία.

Δυςεντεριώδης, ες, (δυςεντερία, εἶδος) *ill with dysentery*, Hipp.

Δυςέντευκτος, ον, (δυς, ἐντυγχάνω) *hard to meet and speak with, unsocial, repulsive*, Polyb. Hence.

Δυςεντευξία, ας, ἡ, *a repulsive, haughty demeanour*, Diod.

Δυςένωτος, ον, (δυς, ἑνόω) *hard to unite*, M. Anton.

Δυςεξάγωγος, ον, (δυς, ἐξάγω) *hard to bring out* or *take away*, Hipp.

Δυςεξάλειπτος, ον, (δυς, ἐξαλείφω) *hard to wipe out*, Polyb.

Δυςεξάλυκτος, ον, (δυς, ἐξαλύσκω) *hard to avoid.*

Δυςεξανάλωτος, ον, = δυςανάλ., Hipp. [ᾱ]

Δυςεξαπάτητος, ον, (δυς, ἐξαπατάομαι) *hard to deceive*, Plat. Rep. 413 C.

Δυςέξαπτος, ον, (δυς, ἐξάπτω) *hard to unbind:* ψυχὴ δ., *hard to loose* from the bonds of the body, Plut.—II. *hard to kindle.*

Δυςεξᾰρίθμητος, ον, (δυς, ἐξαριθμέω) *hard to count*, Polyb.

Δυςεξάτμιστος, ον, (δυς, ἐξατμίζω) *hard to evaporate.*

Δυςεξέλεγκτος, ον, = δυςέλ., *hard to refute* or *to make out*, Plat. Phaed. 85 C.

Δυςεξέλικτος, ον, (δυς, ἐξελίσσω) *hard to unfold* or *explain*, Dion. H.

Δυςεξέργαστος, ον, (δυς, ἐξεργάζομαι) *hard to work out.*

Δυςεξερεύνητος, ον, (δυς, ἐξερευνάω) = δυςερ., *hard to investigate*, Arist. Pol. 7, 11.

Δυςεξεύρετος, ον, (δυς, ἐξευρίσκω) *hard to find out*, Arist. H. A.

Δυςεξήγητος, ον, (δυς, ἐξηγέομαι) *hard to explain*, Darius ap. Diog. L. 9, 13.

Δυςεξημέρωτος, ον, (δυς, ἐξημερόω) *hard to tame*, Plut.

Δυςεξήνυστος, ον, (δυς, ἐξανύτω) *hard to bring to an end: indissoluble*, δεσμός, Eur. Hipp. 1237.

Δυςεξίλαστος, ον, (δυς, ἐξ, ἱλάσκομαι) *hard to appease*, Plut. [ῑ]

Δυςεξίτηλος, ον, (δυς, ἐξίτηλος) *hard to destroy: not easily perishing*, Strab.

Δυςεξίτητος, ον, and

Δυςέξιτος, ον, (δυς, ἔξειμι) *hard to get out of*, Diod.

Δυςέξοδος, ον, (δυς, ἔξοδος) *hard to get out of, without remedy*, Hipp.

Δυςέξοιστος, ον, (δυς, ἐξοίσομαι) = δυςέκφορος.

Δυςεπανόρθωτος, ον, (δυς, ἐπανορθόω) = δυςδιόρθωτος, *hard to correct, set right.*

Δυςεπέκτᾰτος, ον, (δυς, ἐπεκτείνω) *hard to extend* or *distend.*

Δυςεπήβολος, ον, (δυς, ἐπήβολος) *hard to master.*

Δυςεπίβᾰτος, ον, (δυς, ἐπιβαίνω) *hard to get at*, Diod.

Δυςεπιβούλευτος, ον, (δυς, ἐπιβουλεύομαι) *hard to attack secretly*, Xen. Hipparch. 4, 11.

Δυςεπίγνωστος, ον, (δυς, ἐπιγιγνώσκω) *hard to know* or *find out.*

Δυςεπίθετος, ον, (δυς, ἐπιτίθεμαι) *hard to attack.*

Δυςεπικούρητος, ον, (δυς, ἐπικουρέω) *hard to help* or *relieve.*

Δυςεπίκρῐτος, ον, (δυς, ἐπικρίνω) *hard to decide*, Apoll. Tyan.

Δυςεπίμικτος, ον, (δυς, ἐπιμίγνυμαι) *hard to mix* or *unite with: with little social intercourse*, Strab.

Δυςεπινόητος, ον, (δυς, ἐπινοέω) *hard to understand*, M. Anton.

Δυςεπίστροφος, ον, (δυς, ἐπιστρέφω) *hard to turn* or *guide*, App.

Δυςεπίσχετος, ον, (δυς, ἐπέχω) *hard to stop*, Gal. Adv. -τως.

Δυςεπίτευκτος, ον, (δυς, ἐπιτυγχάνω) *hard to reach* or *compass*, Diod.

Δυςεπιτήδευτος, ον, (δυς, ἐπιτηδεύω) *hard to effect.*

Δυςεπιχείρητος, ον, (δυς, ἐπιχειρέω) *hard to attempt*, Arist. Org.

Δυςέραστος, ον, (δυς, ἐράω) *unhappy in love*, Max. Tyr.: *unfavorable, to love*, Mel. 81.

Δυςεργασία, ας, ἡ, *difficulty of performing*, Artem.: and

Δυςέργαστος, ον, (δυς, ἐργάζομαι) *hardly working, idle.*

Δυςέργημα, ατος, τό, *a difficulty, hindrance*, Diosc.: from

Δυςεργής, ές, = δύςεργος, App.

Δυςεργία, ας, ἡ, *difficulty in acting, performing*, etc.—II. *inactivity*, App.. from

Δύςεργος, ον, (δυς, * ἔργω) *hard to work out, hard to effect, very difficult*, Plut.; *brittle*, σίδηρος, Id. Lyc. 9.—II. act., *hardly working, idle;* χεῖμα δ., *hiems ignava*, Orion. Adv. -γως.

Δυςερεύνητος, ον, (δυς, ἐρευνάω) *hard to find out*, Joseph.

Δυςέρημος, ον, (δυς, ἔρημος) *very lonely, desolate*, Anth.

Δύςερις, ι, gen. ιδος, (δυς, ἔρις) *hard to strive with*, Plat. Legg. 864 B: *very quarrelsome, peevish, snappish*, Isocr. 8 D.—II. act. *producing unhappy strife*, Plut. Pelop. 4; and

Δυςέριστος, ον, δ. αἷμα, blood *of unholy strife*, Soph. El. 1385.

Δυςερμήνευτος, ον, (δυς, ἑρμηνεύω) *hard to explain.* Adv. -τως.

Δυςερμία, ας, ἡ, *ill luck:* from

Δύςερμος, ον, (δυς, Ἑρμῆς) *not favoured by Hermes* (*Mercury*), *unlucky*, cf. εὔερμος.

Δυςερνής, ές, (δυς, ἔρνος) *hardly shooting* or *sprouting.*

Δύςερως, ωτος, ὁ, ἡ, (δυς, ἔρως) *passionately loving, "sick in love with,"* Lat. *perdite, misere amans*, τινός, Eur. Hipp. 194, Thuc. 6, 13, and Xen.—II. *hardly loving, proof against love, stony-hearted*, Theocr. 6, 7. Adv. -τως. Hence

Δυςερωτιάω, ῶ, *to be passionately in love, sick for*, τινός, Plut.

Δυςερωτικός, ή, όν, *like one that is* δύςερως.

Δυςετηρία, ας, ἡ, (δυς, ἔτος) *a bad season.*

Δύσετο, Ep. 3 sing. aor. mid. of δύω, Hom.

Δυςετῠμολόγητος, ον, (δυς, ἐτυμολογέω) *with hard etymology.*

Δυςευνήτωρ, ορος, ὁ, (δυς, εὐνή) *an ill bed-fellow*, Aesch. Theb. 292.

Δυςεύνητος, ον, (δυς, εὐνάζω) *ill bedded.*

Δυςεύρετος, ον, (δυς, εὑρίσκω) *hard to find out*, Aesch. Pr. 816: *hard to find one's way through, impenetrable* ὕλη, Eur. Bacch. 1221.

Δυςέφικτος, ον, (δυς, ἐφικνέομαι) *hard to come at, difficult*, Polyb.

Δυςέφοδος, ον, (δυς, ἔφοδος) *hard to get at, inaccessible*, Diod.

Δυςέψανος, ον, and

Δυςέψητος, ον, (δυς, ἕψω) *hard to digest*, A. B.

Δυςζηλία, ας, ἡ, *jealousy*, Ath.: from

Δύςζηλος, ον, (δυς, ζῆλος) *over-jealous, jealous, suspicious*, Od. 7, 307.—II. *emulous in ill* or *hardship*, βίος αἰθυίῃσι δ., a life that vies with that of sea-birds, Ep. Hom. 8. Adv. -λως Plut.

Δυςζήτητος, ον, (δυς, ζητέω) *hard to seek* or *track*, Xen. Cyn. 8, 1.

Δυςζωΐα, ας, ἡ, *an ill life*: from

Δύςζωος, ον, (δυς, ζωή) *wretched*, βίος δ., Anth.

Δυςήκεστος, ον, (δυς, ἀκέομαι) *hard to heal* or *cure*, Hipp.

Δυςηκής, ές,=δυςήκεστος.

Δυςηκοέω, ῶ, (δυςήκοος) *to be hard of hearing*: hence *to be disobedient*, Paul. Aeg.

Δυςηκοΐα, ας, ἡ, *hardness of hearing*, Plut.: hence *disobedience*, Id.: from

Δυςήκοος, ον, (δυς, ἀκοή) *hard of hearing*, Anth.: hence *disobedient*.—II. *hardly to be heard*, Philostr.

Δυςηλάκατος, ον, (δυς, ἠλακάτη) *a spinner of ill*, Nonn.

Δυσήλατος, ον, (δυς, ἐλαύνω) *hard to drive through* or *over*.

Δυςηλεγής, ές, (δυς, λέγω, to lay asleep) *laying in a hard bed*: in Hom. epith. of death and war, *that sends one to an ill bed, that stretches one on a hard, cold bed*, Od. 22, 325, Il. 20, 154, cf. τανηλεγής. Hence came the usu. signf., *hard, painful, uneasy*, e. g. πηγάδες, Hes. Op. 504; δεσμός, Hes. Th. 652: also of men, *hard-hearted, unfeeling*, πολῖται, Theogn. 793. (This last place esp. has led some to derive it from ἀλέγω, others from ἀλγέω: both needlessly: v. however ἀπηλεγέως.) Ep. word.

Δυςήλιος, ον, (δυς, ἥλιος) *ill-sunned, sunless, without the light of day*, κνέφας, Aesch. Eum. 396.—II. *too much sunned, parched*.

Δυςημερέω, ῶ, (δυς, ἡμέρα) *to have an unlucky day, to be unlucky*, Pherecr. Crap. 20; opp. to εὐημερέω. Hence

Δυςημέρημα, ατος, τό, *ill-luck*.

Δυςημερία, ας, ἡ, *an unlucky day, ill-luck, mischance*, Aesch. Fr. 220, acc. to Dind. Steph. Thes. in v.

Δυςημέριος, α, ον, *ill-fated, ominous, dreadful*, usu. l. for foreg.

Δυςήνεμος, ον, (δυς, ἄνεμος) *with ill winds, stormy*, Soph. Antig. 591.

Δυςηνίαστος, ον, (δυς, ἡνιάζω) *hard to bridle*. Adv. –τως, Synes.

Δυςήνιος, ον, (δυς, ἡνία)=foreg., *refractory*, Gal.—2. (ἀνία)=δυςάνιος, *ill at ease, uneasy*. Adv. –ίως.

Δυςηνιόχητος, ον, (δυς, ἡνιοχέω) *hard to hold in, ungovernable*, Luc.

Δυςήνυστος, ον, and –ῠτος, ον, (δυς, ἀνύω) *hard to accomplish*.

Δυςήρης, ες, (δυς, ἄρω) *difficult*, opp. to εὐήρης.

Δύςηρις, ιδος, ὁ, ἡ, (δυς, ἔρις) *very quarrelsome contentious*, Pind.: old form of δύςερις retained in Att., v. Moer. p. 126, Böckh Pind. O. 6, 19 (33.)

†Δύσηρις, ιδος, ἡ, *Dysēris*, fem. pr. n., Anth.

Δυςήριστος, ον, and –ριτος, ον,= foreg., Gramm.

Δυςήροτος, ον, (δυς, ἀρόω) *hard to plough*, Call.

Δυςήττητος, ον, (δυς, ἡττάω) *hard to conquer*.

Δυςήτωρ, ορος, ὁ, ἡ, (δυς, ἦτορ) *heavy in heart*.

Δυςηχής, ές, (δυς, ἠχέω) *ill-sounding, hard, harsh* or *heavy-sounding*: Hom. has it only in Il., usu. in its proper sense, as epith. of war; but also of death, *having an ill sound, hateful to hear of*, much like δυςώνυμος: hence in genl. *ungrateful, ill-pleasing*, not however without some notion of sound, H. Hom. Ap. 64.

Δυςθαλής, ές, (δυς, θάλλω) *hardly growing*, Cratin. Incert. 59.

Δυςθαλία, ας, ἡ, *a misfortune*, Sophr. 77.

Δυςθαλπής, ές, (δυς, θάλπω) *hard to warm*: *chilly*, χειμών, Il. 17, 549. —II. *over warm, burning hot*, Q. Sm.

Δυςθανατάω,=sq., Plut.

Δυςθᾰνᾰτέω, ῶ, *to die hard, die a lingering death*, Hdt. 9, 72: from

Δυςθάνᾰτος, ον, (δυς, θάνατος) *dying hard, struggling with death*.—II. act. *bringing a hard, painful death*, κρατῆρες, Eur. Ion 1051. [ᾰ]

Δυςθᾰνής, ές, (δυς, θανεῖν) *that has died a hard, painful death*, Anth.

Δυςθέᾱτος, ον, (δυς, θεάομαι) *ill to look on*, Aesch. Pr. 69.

Δυςθενέω, (δυς, σθένος) *to be weak and powerless*, Hipp.

Δύςθεος, ον, like ἄθεος, *godless, ungodly*, Aesch. Ag. 1590: δ. μίσημα, a thing *hateful to the gods*, Soph. El. 289.

Δυςθεράπευτος, ον, (δυς, θερᾰπεύω) *hard to heal* or *cure, hard to restore* or *recover*, Soph. Aj. 609.

Δυςθερής, ές, (δυς, θέρω) *hard to warm*.

Δυςθέρμαντος, ον, (δυς, θερμαίνω) *hardly warming*, Gal.

Δύςθερος, ον, (δυς, θέρος) *over hot, parched*.

Δυςθεσία, ας, ἡ, *an ill state, bad condition*, prob. l. Hipp.: *ill disposition, peevishness*, Erotian.: from

Δυςθετέω, ῶ, *to be in bad case, ill disposed, in a bad temper, dissatisfied, discontented*, Diod.: but usu. as dep. mid., c. dat. rei, Polyb.: in Xen. Cyr. 2, 2, 5, δυςθετεῖσθαι absol., *to take a thing ill, be disgusted*, Lat. *aegre ferre*: from

Δύςθετος, ον, (δυς, τίθημι) *in bad case*; τὸ δ., *badness, bad condition*, Joseph.—II. *hard to set right, hard to restore*, Hipp.

Δυςθεώρητος, ον, (δυς, θεωρέω) *hard to see into, to know thoroughly, to understand*, Arist. H. A.

Δυςθήρᾱτος, ον, (δυς, θηράω) *hard to catch*, Plat. Soph. 218 D, with v. l. δυςθήρευτ.

Δυςθηρία, ας, ἡ, *bad hunting*: from

Δύςθηρος, ον, (δυς, θήρα) *having bad sport*, Opp.

Δυςθησαύριστος, ον, (δυς, θησαυρίζω) *hard to store up, hard to keep in store*, καρπός, Plat. Criti. 115 B.

Δυςθνήσκω,=δυςθανατέω, but only in part., Eur. El. 843, αἷμα δυςθνῆσκον, Eur. Rhes. 791. On the form v. Lob. Phryn. 616.

Δύςθραυστος, ον, (δυς, θραύω) *hard to break*, Diosc.

Δυςθρήνητος, ον, (δυς, θρηνέω) *loud wailing, most mournful*, Soph. Ant. 1211: θρῆνος δ., Eur. I. T. 143.

Δύςθροος, ον, (δυς, θρόος) *ill-sounding, harsh, grating*, φωνά, Pind. P. 4, 111.

Δυςθῡμαίνω, (δυς, θυμαίνω) *to be dispirited, to despond*, H. Hom. Cer. 363.

Δυςθῡμέω, (δύςθυμος)=foreg., Hdt. 8, 100: also in mid., *to be melancholy, angry*, Eur. Med. 91.

Δυςθῡμία, ας, ἡ, *despondency, despair, distress*, Hipp.: and

Δυςθῡμικός, ή, όν, *apt to despond, melancholy*, Arist. Physiogn.: from

Δύςθῡμος, ον, (δυς, θυμός) *desponding, anxious, melancholy, repentant*, τινί, Soph. El. 550. Adv. –μως, Polyb.

Δυςίατος, ον, (δυς, ἰάομαι) *hard to heal* or *cure*, κακὸν δ., an ill that none can cure, Aesch. Ag. 1103. [ῐ]

Δυςίδρως, ωτος, ὁ, ἡ, (δυς, ἱδρώς) *hardly perspiring*, Theophr.

Δυςιερέω, ῶ, (δυς, ἱερεύω) *to be unlucky in an offering, to have bad omens therein*, Lat. *non litare*, Plut.; opp. to καλλιερέω.

Δυσιθάλασσος, ον, (δύω, θάλασσα) *dipped in the sea*, Anth.

Δύςικμος, ον, (δυς, ἰκμάς) *hard to wet* or *moisten*, Hipp.

Δυςίμερος, ον, (δυς, ἵμερος) *unlovely, hateful*, Ap. Rh.—II. *causing unhappy love*, Nonn. [ῑ]

Δύςιππος, ον, (δυς, ἵππος) *hard to ride in*: τὰ δ., *parts unfit for cavalry-service*, Xen. Hell. 3, 4, 12.

Δύσις, εως, ἡ, (δύω) *a sinking, dipping under*, esp. *setting of the sun* or *stars*, Aesch. Pr. 458: δ. ἡλίου, *the west*, Thuc. 2, 96: hence without ἡλίου, Polyb., but so most usu. in plur., Id.—II. *a place of refuge, a retreat*, Opp. [ῠ]

Δυςίχνευτος, ον, (δυς, ἰχνεύω) *hard to track*.

Δυςκᾱής, ές, (δυς, καίω) *hard to burn, burning badly*, Plut.

Δυςκαθαίρετος, ον, (δυς, καθαιρέω) *hard to take down, to throw down*, or *overthrow*, Philo.

Δυςκάθαρτος, ον, (δυς, κᾰθαίρω) *hard to cleanse* or *purify*: *hard to appease by offerings, inexorable*, Lat. *inexpiabilis*. δ. Ἅιδου λιμήν, Soph. Ant. 1284.

Δυςκάθεκτος, ον, (δυς, κατέχω) *hard to hold back* or *in*, ἵπποι, Xen. Mem. 4, 1, 3.

Δυςκάθοδος, ον, (δυς, κάθοδος) *hard to descend*.

Δυςκαμπής, ές, (δυς, κάμπτω) *hard to bend, unbending, firm*, Plut.

Δύςκαμπτος, ον,=foreg.

Δύςκαπνος, ον, (δυς, καπνός) *very smoky*, δ. δώματα, like Milton's "smoky rafters," Aesch. Ag. 774.

Δυςκαρτέρητος, ον, (δυς, καρτερέω) *hard to endure*, Plut.

Δυςκατᾰγώνιστος, ον, (δυς, καταγωνίζομαι) *hard to struggle with, hard to overcome, beat* or *take*, Polyb.

Δυςκατάκλαστος, ον, (δυς, κατακλάω) *hard to break*.

Δυςκάτακτος, ον, (δυς, κατάγνυμι) =foreg., Theophr.

Δυςκατάληπτος, ον, (δυς, καταλαμβάνω) *hard to grasp*: *hard to understand*, M. Anton.

Δυςκατάλλακτος, ον, (δυς, καταλλάσσω) *hard to reconcile*, Ath.

Δυςκατάλῠτος, ον, (δυς, καταλύω) *hard to undo, put down, bring to an end*, Strab. p. 643.

Δυςκαταμάθητος, ον, (δυς, καταμανθάνω) *hard to learn, to understand*, Plat. Polit. 303 D. Adv. –τως, Isocr. 21 C.

Δυςκαταμάχητος, ον, (δυς, καταμάχομαι) *hard to overcome*, Diod.

Δυςκατανόητος, ον, (δυς, κατανοέω) *hard to make out*, Plut.

Δυςκατάπαυστος, ον, (δυς, καταπαύω) *hard to make an end of, scarcely to be checked*, ἄλγος, Aesch. Cho. 470, *restless*, ψυχή, Eur. Med. 109.

Δυςκατάπληκτος, ον, (δυς, καταπλήσσω) *hard to frighten* or *keep in awe* Polyb.

Δυςκαταπολέμητος, ον, (δυς, καταπολεμέω) *hard to conquer*, Diod.

Δυςκαταπόνητος, ον, (δυς, καταπονέω) *hard to work out, hard to bring about by labour*, Arr.

Δυςκατάποτος, ον, (δυς, καταπίνω) *hard to swallow down*, Arist. Sens.

Δυςκατάπρακτος, ον, (δυς, καταπράσσω) *hard to bring about, hard to effect*, Xen. Cyr. 8, 7, 12.

Δυςκατάσβεστος, ον, (δυς, κατασβέννυμι) *hard to extinguish*, Diod.

Δυςκατασκεύαστος, ον, (δυς, κατασκευάζω) *hard to get ready*.

Δυςκατάστᾰτος, ον, (δυς, καθίστημι) *hard to restore* or *rally*, Xen. Cyr. 5, 3, 43.

Δυςκαταφρόνητος, ον, (δύς, καταφρονέω) *not to be despised*, Xen. Cyr. 8, 1, 42.

Δυςκατέργαστος, ον, (δυς, κατεργάζομαι) *hard to work*, λίθος, Strab.: *hard to overcome*, *hard of digestion*, Diosc.—2. *difficult of accomplishment*, in compar. Xen. Mem. 4, 2, 7.

Δυςκάτοπτος, ον, (δυς, κάτοπτος) *hard to see into* or *understand*.

Δυςκατόρθωτος, ον, (δυς, κατορθόω) *hard to set right* or *correct*: *hard to attain*, Gal.

Δυςκατούλωτος, ον, (δυς, κατουλόω) *hardly forming a scar*, Diosc.

Δύσκε, Ion. for ἔδυ, 3 sing. aor. 2 act. from δύω, Il.

Δυςκέλᾰδος, ον, (δυς, κέλαδος) *ill-sounding, harsh, grating*: φόβος δ., flight, *with its wild cries and alarms*, Il. 16, 357: ζῆλος δ., envy, *with its tongue of malice*, Hes. Op. 194.

†Δυςκέλαδος, ου, ἡ, *Dysceladus*, an island in the Adriatic, Ap. Rh. 4, 565.

Δυςκένωτος, ον, (δυς, κενόω) *hard to secrete*, Gal.

Δυςκέραστος, ον, (δυς, κεράννυμι) *hard to temper* or *regulate*, Plut.

Δυςκερδής, ές, (δυς, κέρδος) *with ill gains*, Opp.

Δυςκηδής, ές, (δυς, κῆδος) *full of care, painful*, νύξ, Od. 5, 466.

Δύςκηλος, ον, (δυς, κηλέω) *past remedy*, Aesch. Eum. 825.

Δυςκῑνησία, ας, ἡ, *difficulty of moving*, Arist. Gen. An.: from

Δυςκίνητος, ον, (δυς, κινέω) *hard to move, torpid, sluggish*, Plat. Rep. 503 D: also *firm, steadfast*, Plut. Adv. –τως, Plat. l. c.

†Δυςκίνητος, ου, ὁ, Paus. 4, 27, 3; more correctly Δυςνίκητος, q. v. [ῐ]

Δυςκλεής, ές, (δυς, κλέος) *inglorious*, Il. 9, 22, where is found poet. acc. δυςκλέᾶ for δυςκλεᾶ: *infamous, shameful*, Trag. Adv. –εῶς, Soph. El. 1006. Hence

Δύςκλεια, ας, ἡ, *ingloriousness, obscurity*, Dem. 1396, 18: *ill fame, shame*, Soph. Aj. 143; *an ill name*, Eur. Med. 218.

Δυςκληδόνιστος, ον, (δυς, κληδών) *of ill name, boding ill*, Luc.

Δυςκληρέω, *to be* δύςκληρος, *be unlucky in drawing lots*, esp. *in standing for a public office, to lose one's lot* or *chance*, Plat. Legg. 690 C: hence in genl., *to be unlucky, fail*. Hence

Δυςκλήρημα, ατος, τό, *a piece of ill luck*, Polyb.

Δυςκληρία, ας, ἡ, *ill luck*: from

Δύςκληρος, ον, (δυς, κλῆρος) *unlucky*.

Δύςκλητος, ον, (δυς, καλέω) *of ill-fame, infamous*, Diocl. ap. Ath. 120 D.

Δυςκοίλιος, ον, (δυς, κοιλία) *with hard bowels, costive*.—II. act. *making so, binding*, Plut.

Δυςκοινώνητος, ον, (δυς, κοινωνέω) *hard to live with, unsocial*, Plut.

Δυςκοιτέω, (δύςκοιτος) *to sleep ill, to have bad nights*, Hipp.

Δυςκοιτία, ας, ἡ, *a sleeping ill*: from

Δύςκοιτος, ον, (δυς, κοίτη) *sleeping ill*.—II. act. *causing bad nights*, Aristaen.

Δυςκολαίνω, f. -ᾰνῶ, (δύςκολος) *to be peevish, discontented, annoyed, disgusted*, Ar. Nub. 36, Plat., etc.; τινί, at a thing, Xen. Mem. 2, 2, 8.

Δυςκολία, ας, ἡ, (δύςκολος) *discontent, peevishness*, Ar. Vesp. 106.—II. of things, *difficulty*, Arist. Pol. 5. 7.

Δυςκόλλητος, ον, (δυς, κολλάω) *hard to glue* or *stick together*, Gal.: *ill-glued* or *fastened, loose*, Luc. de Conscr. Hist. 11.

Δυςκολόκαμπτος, ον, (δύςκολος, κάμπτω) *hard to bend*: δ. καμπή, an intricate flourish in singing, Ar. Nub. 971.

Δυςκολόκοιτος, ον, (δύςκολος, κοίτη) *making one's bed uneasy*, μέριμνα, Ar. Nub. 420.

Δύςκολος, ον, (δυς, κόλον) strictly, *hard to satisfy with food*: hence in genl., *hard to please, never satisfied, fretful, peevish, cross*, Eur. Bacch. 1251, Ar. Vesp. 942, Plat., etc.—II. of things, diseases, etc., *harassing, wearing*, Hipp., v. Foës. Oecon.: in genl., *unpleasant*, Dem. 291, 21. Adv. –λως, Plat. Phaed. 84 E.

Δύςκολπος, ον, (δυς, κόλπος) *with an ill-formed womb*, Anth.

Δυςκόμιστος, ον, (δυς, κομίζω) *hard to bear, scarce to be endured*, πότμος, Soph. Ant. 1346.

Δύςκοπος, ον, (δυς, κόπτω) *hard to bruise*, Democrat. ap. Gal.

Δυςκρᾱής, ές,=δύςκρατος, Opp.

Δυςκρᾱσία, ας, ἡ, (δύςκρᾱτος) *bad temperament*, of the air, Plut.

Δυςκράτητος, ον, (δυς, κρατέω) *hard to overcome* or *master*, Diod. [ᾰ]

Δῠ́ςκρᾱτος, ον, (δυς, κέραννυμι) *of bad temperament*, ἀήρ, Strab.

Δυςκρῑνής, ές, (δυς, κρίνω) *hard to distinguish*, Plut.

Δυςκρίσιμος, ον,=sq., Hipp.

Δύςκρῐτος, ον, (δυς, κρίνω) *hard to discern, read* or *interpret*, Aesch. Pr. 458: *hard to determine, doubtful*, νοῦσος, Hipp. Adv. –τως, *doubtfully, darkly*, Aesch. Pr. 662.

Δύςκτητος, ον, (δυς, κτάομαι) *hard to reach* or *gain*, Polyb.

Δυςκῠβέω, (δυς, κυβεύω) *to be unlucky at dice*, Ath.

Δυςκύμαντος, ον, (δυς, κυμαίνω) in Aesch. Ag. 653, δ. κακά, evils *from the stormy sea*.

Δυςκωφέω, ῶ, *to be stone-deaf*, Leon. Tar.: from

Δύςκωφος, ον, (δυς, κωφός) *stone-deaf*, Hipp.

Δυςλέαντος, Dor. (δυς, λεαίνω) *hard to pound* or *levigate*, Archig.

Δύςλεκτος, ον, (δυς, λέγω) *hard to tell* or *to report*, Lat. *infandus*, Aesch. Pers. 702.

Δύςλεκτρος, ον, (δυς, λέκτρον) *ill-wedded*.

Δυςλεπής, ές, (δυς, λέπος) *hard to shell*, Nic.

Δύςληπτος, ον, (δυς, λαμβάνω) *hard to take* or *catch*, Luc.: *hard to comprehend*, Plut.

Δυςλόγιστος, ον, (δυς, λογίζομαι) *hard to reckon* or *compute*, Gal.—II. act. *misdirected, mad*, χείρ, Soph. Aj. 40.

Δύςλοφος, ον, (δυς, λόφος) *hard for the neck, hard to bear*, ζεύγλη, ζυγόν, Theogn. 846, 1018; πόνοι, Aesch. Pr. 931.—II. adv. –φως, act., *impatiently*, φέρειν, Eur. Tro. 303.

Δύςλῠτος, ον, (δυς, λύω) *hard to loose* or *undo, indissoluble*, Aesch. Pr. 19. Adv. –τως, Xen. Oec. 8, 13.

Δυςμᾰθέω, ῶ, *to be slow at learning* or *knowing*, Aesch. Cho. 225: from

Δυςμᾰθής, ές, (δυς, μανθάνω, μαθεῖν) *hard to learn, difficult*, Aesch. Ag. 1255: δ. ἰδεῖν, hard to know at sight, Eur. Med. 1196: τὸ δ., *difficulty of knowing*, Id. I. T. 478.—II. act. *hardly learning, slow at learning, dull*, Plat. Rep. 358 A, etc. Adv. –θῶς, Ib. 503 D.

Δυςμᾰθία, ας, ἡ, *slowness at learning*, Plat. Rep. 618 D, etc.

Δυςμανής, ές, (δυς, μανός) *thick, sluggish*, ὕδατα, Theophr.

Δυςμάσσητος, ον, (δυς, μασσάομαι) *hard to chew*, Gal.

Δυςμᾰχέω, ῶ, (δύςμαχος) *to fight in vain, struggle*, or *to fight an unholy fight with*, τινί, Soph. Trach. 492, Herm. the latter.—II. *to fight desperately*, Plut. Hence

Δυςμᾰχητέον, verb. adj., *one must struggle hard, obstinately with*, τινί, Soph. Ant. 1106.

Δυςμάχητος, ον,=sq.

Δύςμᾰχος, ον, (δυς, μάχομαι) *hard to fight with, unconquerable, irresistible*, Aesch. Pr. 921: in genl., *hard, difficult*, Id. Ag. 1561.

Δυςμείλικτος, ον, (δυς, μειλίσσω) *hard to appear, implacable*, Plut.

Δυςμεναίνω, (δυςμενής) *to be ill-affected, hostile, to bear ill-will*, τινί, against another, Eur. Med. 874: strictly a poet. word, but also in Dem. 300, 26, v. Schäf. Appar. 2, 297.

Δυςμένεια, ας, ἡ, *ill-will, enmity*, Soph. El. 619: from

Δυςμενέων, ουσα, ον, (δυς, μένος) *ill-affected, bearing ill-will, hostile*, Od. 2, 72; 20, 314; only found in masc.

†Δυςμενέως, adv.=δυςμενῶς, v. sub δυςμενής.

Δυςμενής, ές, (δυς, μένος)=δυςμενέων: δυςμενέες, *enemies*, Il. 16, 521, ἄνδρες δ., Il. 5, 488; also in Hdt. and Trag., esp. Eur.; c. gen., δ. χθονός, Soph. Ant. 187. Adv. –νῶς, Plat. Theaet. 168 B: δ. ἔχειν τινί, or πρός τινα, *to be ill-affected towards* one, *to bear* one *ill-will*, Xen., Isocr.: in Nonn. –μενέως, 21, 85.

Δυςμενίδης, ου, ὁ,=foreg., Ael.

Δυςμενικός, ή, όν, (δυςμενής) *like an enemy, hostile*, Polyb. Adv. –κῶς, Id.

Δυςμετάβλητος, ον, (δυς, μεταβάλλω) *hard to alter*, Hipp.

Δυςμετάδοτος, ον, (δυς, μεταδίδωμι) *not imparting freely*, Strab.

Δυςμετάθετος, ον, (δυς, μετατίθημι) *hard to alter* or *change*, Plut.

Δυςμετακίνητος, ον, (δυς, μετακῑνέω) *hard to shift*. Adv. –τως.

Δυςμετάκλαστος, ον, (δυς, μετακλάω) *hard to move*.

Δυςμετάκλητος, ον, (δυς, μετακαλέω) *hard to change*, Geop.

Δυςμετάπειστος, ον, (δυς, μεταπείθω) *hard to convince*.

Δυςμεταχείριστος, ον, (δυς, μεταχειρίζω) *hard to handle* or *manage*, Xen. Cyn. 2, 6: *hard to attack* or *conquer*, Hdt. 7, 236. Adv. –τως.

Δυςμέτρητος, ον, (δυς, μετρέω) *hard to measure*, Antipho ap. Poll. 4, 167.

Δυσμή, ῆς, ἡ, (δύω)=δύσις, *a sinking, setting*, δυσμαὶ ἡλίου, Hdt. 7, 115, also without ἡλίου, Id. 2, 33; δυσμαὶ βίου, Emped. ap. Arist. Poet. 21, 13, and so usu. in plur., opp. to ἀνατολαί, Blomf. Pers. 237. Dor. δυθμή.

Δύςμηνις, ι, gen. ιος, in Anth. (δυς, μῆνις) λόβος δ., *vehement* wrath.

Δυςμήνῑτος, ον, (δυς, μηνίω) *visited by heavy wrath*, Anth.

Δυςμήτηρ, ερος, ἡ, (δυς, μήτηρ) in Od. 23, 97, μῆτερ ἐμὴ δύςμητερ, my mother *yet no mother*.

Δυςμήτωρ, ορος, ὁ, ἡ, (δυς, μήτηρ) in Aesch. Supp. 68, κότος δ., *an ill mother's* wrath.

Δυςμηχᾰνέω, ῶ, f. -ήσω, *to be at loss, not to know how*, c. inf., Aesch. Ag. 1360: from

Δυςμήχᾰνος, ον, (δυς, μηχανή) *hard to effect, hard, difficult*, Epimen. ap. Diog. L.—II. act. *at a loss*, Themist.

Δυσμικός, ή, όν, (δυσμή)=δυτικός, *western*, Strab.

Δύςμικτος, ον, (δυς, μίγνυμι) *hard to mix: refusing to mix, without affini-*

ty, Plat. Tim. 35 A: of men, *unsociable.* Adv. –τως, Plut.

Δυςμίμητος, ον, (δυς, μιμέομαι) *hard to imitate*, Diod. [ῑ]

Δυςμίσητος, ον, (δυς, μισέω) *much hated*, Lyc. [ῑ]

Δυςμνημόνευτος, ον, (δυς, μνημονεύω) *hard to remember*, Arist. Rhet.—II. act. *remembering ill, unmindful*, Plat. Tim. 74 E.

Δυσμόθεν, adv. (δυσμή) *from the west.*

Δύςμοιρος, ον, (δυς, μοῖρα) *ill-fated, most unhappy*, Soph. O. C. 327, v. δύςμορος.

Δυςμορία, ας, ἡ, *a hard fate*, Anth.: from

Δύςμορος, ον,=δύςμοιρος, one *who has a hard fate, ill-fated, ill-starred*, Hom.: and oft. in Soph. Adv. –ρως, Aesch. Theb. 837.

Δυςμορφία, ας, ἡ, *badness of form, ugliness*, Hdt. 6, 61: from

Δύςμορφος, ον, (δυς, μορφή) *misshapen, ugly, ill-favoured*, ἐσθής, Eur. Hel. 1204.

Δύςμουσος, ον, (δυς, Μοῦσα) like ἄμουσος, *not favoured by the Muses, unmusical*, αὐλός, Anth.

Δυςνίκητος, ον, (δυς, νῑκάω) *hard to conquer*, Plut.

†Δυςνίκητος, ου, ὁ, *Dysnicētus*, an Athenian archon, Dem. 1132, 25; less correctly in Paus., and Diod. S., Δυςκίνητος.

Δύςνιπτος, ον, (δυς, νίπτω) *hard to wash, to wash out* or *off*, δ. ἐκ δέλτου γραφή, Soph. Tr. 683.

Δύςνῐφος, ον, (δυς, νίψ) *snowed upon*, Nonn.

Δυςνοέω, ῶ, (δύςνοος) *to be ill affected*, τινί, Plut. Hence

Δυςνόητος, ον, *hard to be understood*, Darius ap. Diog. L.

Δύςνοια, ας, ἡ, (δύςνοος) *dislike, disinclination*, Soph. El. 654.

Δυςνομία, ας, ἡ, *lawlessness: a bad constitution, bad code of laws*, Sol. 15, 31: personified, Hes. Theog. 230: cf. εὐνομία: from

Δύςνομος, ον, (δυς, νόμος) *lawless, unrighteous*, Anth.

Δύςνοος, ον, contr. –νους, ουν, (δυς, νόος) *ill-disposed, ill-affected, disaffected*, τινί, Soph. Ant. 212. Adv. Att. δύςνως.

Δύςνοστος, ον, (δυς, νόστος) in Eur. Tro. 75, νόστος δ., a return *that is no return.*

Δυςνύμφευτος, ον, (δυς, νυμφεύω) *disagreeable to marry*, Anth.

Δύςνυμφος, ον, (δυς, νύμφη) *ill-wedded*, Eur. I. T. 216.

Δύςξενος, ον, (δυς, ξένος) *inhospitable.*

Δυςξήραντος, ον, (δυς, ξηραίνω) *hard to dry*, Theophr.

Δυςξύμβλητος, ον, (δυς, συμβάλλω) *hard to put together, hard to make out*, Dio C.

Δυςξύμβολος, ον, (δυς, συμβάλλω) *hard to deal with, driving a hard bargain*, Plat. Rep. 486 B.—II.=foreg.

Δυςξύνετος, ον, (δυς, ξυνίημι) *hard to understand, obscure, dealing in dark sayings*, Σφίγξ, Eur. Phoen. 1506.—II. act. *not understanding.*

Δυςξύνθετος, ον, (δυς, συντίθημι) *hard to put together*, dub. l. Plut.

Δύςογκος, ον, (δυς, ὄγκος) *over heavy, burdensome*, πλοῦτος, Plut.

Δυςόδευτος, ον, (δυς, ὁδεύω) *hardly passable*, App.

Δυςοδέω, ῶ, (δύςοδος) *to make bad way, get on with difficulty, be in bad use*, Plut. Hence

Δυςοδία, ας, ἡ, *a bad road: impassable country*, Plut.

Δυςοδμία, ας, ἡ,=δυςοσμία, esp. in Ion.

Δύςοδμος, ον, Ion., and sometimes Att. for δύςοσμος, *ill-smelling, stinking, rank*, Hdt. 3, 112.

Δυςοδοπαίπᾰλος, ον, (δύςοδος, παίπαλος) *hard, rough and steep*, Aesch. Eum. 387.

Δύςοδος, ον, (δυς, ὁδός) *hard to pass, scarce passable*, Thuc. 1, 107.

Δυςοίζω, *to be distressed, sad, anxious*; δυςοίζειν φόβῳ, in Aesch. Ag. 1316, is used c. acc., θάμνον, much like φοβεῖσθαι, *to be afraid of, tremble at*: and in Eur. Rhes. 805, the mid. δυςοίζου=φοβοῦ. (Prob. from δυς and οἶ, as οἰμώζω from οἴμοι.)

Δυςοίκητος, ον, (δυς, οἰκέω) *bad to dwell in, scarce habitable*, Xen. Cyr. 8, 6, 21.

Δυςοικονόμητος, ον, (δυς, οἰκονομέω) *hard to dispense*: esp. *hard to digest*, Diphil. ap. Ath. 70 A.

Δύςοικος, ον,=δυςοίκητος.

Δύςοιμος, ον,=δύςοδος: τύχη δ., Aesch. Cho. 945.

Δύςοινος, ον, (δυς, οἶνος) *yielding bad wine.*

Δύςοιστος, ον, (δυς, οἴσω, φέρω) *hard to bear, insufferable*, Aesch. Pr. 691. Adv. –τως.

Δυςοιωνέω, ῶ, (δυς, οἰωνός) *to augur ill of a thing.*

Δυςοιωνισμός, οῦ, ὁ, (δυς, οἰωνίζομαι) *an ill omen.*

Δυςοιωνιστικός, ή, όν,=sq.

Δυςοιωνιστός, όν, (δυς, οἰωνίζομαι) *ill-omened*, Lat. *inauspicatus*, Luc.

Δύςοκνος, ον, (δυς, ὄκνος) *very lazy, slothful.* Adv. –κνως, M. Anton.

Δύσομαι, fut. mid. from δύω: though the part. δυσόμενος has a pres. signf., Od. 1, 24, Hes. Op. 382: so also the Ep. have ἐδύσετο, imperat. δύσεο, collat. forms of aor. mid. ἐδυσάμην, as ἐβήσετο of ἐβησάμην. [ῡ]

Δύςομβρος, ον, (δυς, ὄμβρος) *very rainy*, βέλη δ., Soph. Ant. 359.

Δυςομίλητος, ον,=sq., Hierocl.

Δυςόμῑλος, ον, (δυς, ὁμιλέω) *hard to live with, rude*, or *bringing evil in one's train*, Ἐρινύς, Aesch. Ag. 746. [ῐ]

Δυςόμματος, ον, (δυς, ὄμμα) *scarce seeing*, Aesch. Eum. 388.

Δυςόμοιος, ον, (δυς, ὅμοιος) *unlike*, Stratt. Incert. 13.

Δυςόνειρος, ον, (δυς, ὄνειρος) *full of ill dreams*, ὕπνος, Plut.—II. act. *bringing ill dreams*, Diosc.

Δύςοπτος, ον, (δυς, ὄψομαι) *hard to see* or *know*, Hipp.: τὸ δ., *gloom, darkness*, Polyb.

Δυςόρᾱτος, ον, (δυς, ὁράω) *hard to see*, Xen. Cyr. 1, 6, 40.

Δυςοργησία, ας, ἡ,=δυςοργία, Hipp.

Δυςόργητος, ον,=δύςοργος. Adv. –τως, Dion. H.

Δυςοργία, ας, ἡ, *passionateness*, Hipp.

Δύςοργος, ον, (δυς, ὀργή) *quick to anger*, Soph. Aj. 1017, etc.

Δυςόριστος, ον, (δυς, ὁρίζω) *hard to define, indefinite*, Dion. H.

Δυςορκέω, ῶ, (δυς, ὅρκος) *to swear falsely.*

Δυςόρμιστος, ον, (δυς, ὁρμίζω)=sq.

Δύςορμος, ον, (δυς, ὅρμος) *with bad anchorage*, δ. ναυσί, Aesch. Pers. 448: but τὰ δ., *rough* ground, *where one can scarce get footing*, Xen. Cyn. 10, 7.—II. act. πνοαὶ δ., gales *that keep ships at anchor*, Aesch. Ag. 194.

Δύςορνις, ῑθος, ὁ, ἡ, (δυς, ὄρνις)=δυςοιώνιστος, *ill-omened, boding ill*, Aesch. Theb. 838: δ. οἰωνός, Eur. Hipp. 760.

Δυςόρφναιος, αία, αιον, (δυς, ὄρφνη) *dusky*, τρύχη, Eur. Phoen. 325.

Δυςοσμία, ας, ἡ, *an ill smell, ill savour*, Soph. Phil. 876: from

Δύςοσμος, ον, (δυς, ὀσμή) *ill-smelling*, v. δύςοδ.—II. *hard to smell, bad for scent*, in hunting, οἱ ὄμβροι τὴν γῆν ποιοῦσι δύςοσμον, Xen. Cyn. 5, 3.—II. act. *hardly smelling, having a bad nose*, Arist. Insomn.

Δυςούλωτος, ον, (δυς, οὐλόω) *hard to heal.*

Δυςουρέω, (δυς, οὖρον) *to have a retention of urine*, Aretae.: hence

Δυςουρία, ας, ἡ, *retention of urine*, Hipp.

Δυςουρίασις, εως, ἡ,=foreg.: from

Δυςουριάω, ῶ,=δυςουρέω, Diosc.

Δυςουρικός, ή, όν, πάθος δ.=δυςουρία, Cic. Fam. 7, 26.

Δυςούριστος, ον, (δυς, οὐρίζω) *driven on by too favourable wind*, Herm. O. T. 1315.

Δυςόφθαλμος, ον, (δυς, ὀφθαλμός)=δυςόμματος, Telest. ap. Ath. 616 F.

Δυςπάθεια, ας, ἡ, *a hard fate, deep affliction*, Plut.—II. *hardness in feeling, steadfastness, firmness*, Id.; and

Δυςπᾰθέω, ῶ, *to suffer a hard fate, be in affliction*, Mosch.—II. *to bear with impatience*, Lat. *aegre ferre*, Polyb. in Exc. Vat. p. 428.—III. *to be hard of feeling*: from

Δυςπᾰθής, ές, (δυς, παθεῖν, πάθος) *feeling to excess, too easily moved*, opp to ἀπαθής, Plut.—II. *hardly feeling, not easily affected, impenetrable*, much like ἀπαθής, Id., and Luc.

Δυςπαίπᾰλος, ον, (δυς, παίπαλος) *hard, rough and steep*, Nic.

Δυςπάλαιστος, ον, (δυς, πᾰλαίω) *hard to wrestle* or *struggle with, hard to conquer*, Epich. p. 82, ἀρά, πρᾶγμα, Aesch. Cho. 692, Supp. 468.

Δυςπάλᾰμος, ον, (δυς, πᾰλάμη) *using bad arts, treacherous, wily*, or *hard to struggle with*, like ἀπάλαμος, δόλος δ., Aesch. Eum. 846.—II. *unable to help one's self, helpless*; so adv. -μως, δ. ὀλέσθαι, to perish *helplessly*, Aesch. Supp. 867.

Δυςπᾰλής, ές, (δυς, πάλη) *hard to wrestle with*, δίνη, Aesch. Eum. 559: in genl. *hard, difficult*, Pind. P. 4, 488; c. inf., Id. O. 8, 33: *dangerous, noxious*, ῥίζαι, Ap. Rh.

Δυςπαράβλητος, ον, (δυς, παραβάλλω) *incomparable*, Plut.

Δυςπαραβοήθητος, ον, (δυς, παραβοηθέω) *hard to assist*, Polyb.

Δυςπαράβουλος, ον, (δυς, παρά, βουλή) *hard to persuade, stubborn*, φρένες, Aesch. Supp. 109.

Δυςπαράγγελτος, ον, (δυς, παραγγέλλω) *hardly admitting advice*, Polyb. in Exc. Vat. p. 395.

Δυςπαράγρᾰφος, ον, (δυς, παρα, γράφω) *hard to limit*, Polyb.

Δυςπαράγωγος, ον, (δυς, παράγω) *hard to mislead.*

Δυςπαράδεκτος, ον, (δυς, παραδέχομαι) *hard to take in, admit, believe*, Clem. Al.—II. act. *hardly believing.* Adv. -τως; δ. ἔχειν, to doubt, Polyb.

Δυςπαράθελκτος, ον, (δυς, παραθέλγω) *hard to assuage* or *soothe*, Aesch. Supp. 386.

Δυςπαραίτητος, ον, (δυς, παραιτέομαι) *hard to move by prayer, inexorable*, Aesch. Pr. 34.

Δυςπαράκλητος, ον, (δυς, παρακαλέω) *inexorable.*

Δυςπαρᾰκολούθητος, ον, (δυς, παρακολουθέω) *hard to follow*, i. e. *hard to understand*, Menand. p. 171.—II. act. *hardly understanding, dull*, M. Anton.

Δυςπαρακόμιστος, ον, (δυς, παρακομίζω) *hard to carry along*, Plut.: πλοῦς δ., *a difficult* voyage, Polyb.

Δυςπαραμύθητος, ον, (δυς, παραμυθέομαι) *hard to console* or *appease*, Plat. Tim. 69 D. [ῡ]

Δυςπαράπειστος, ον, (δυς, παραπείθω) *hard to dissuade*, v. l. Arist. Physiogn.

Δυσπαράπλευστος, ον, (δυς, παραπλέω) *hard to sail along*, Strab.

Δυςπαράπλους, ουν,=foreg., Diod.

Δυςπαραποίητος, ον, (δυς, παραποιέω) *hard to copy* or *forge.*

Δυςπαρατήρητος, ον, (δυς, παρατηρέω) *hard to observe.*

Δυςπαράτρεπτος, ον, (δυς, παρατρέπω) *hard to seduce* or *bribe.*

Δυςπάρευνος, ον, (δυς, πάρευνος) *ill-mated:* λέκτρον δ., ill-assorted, luckless marriage, Soph. Tr. 791.

Δυςπαρηγόρητος, ον,=sq., Plut. Adv. -τως.

Δυςπαρήγορος, ον, (δυς, παρηγορέω) *hard to soothe* or *appease*, Aesch. Eum. 384.

Δυςπάρθενος, ον, (δυς, παρθένος) *an unhappy maiden*, Anth.

Δύςπαρις, ιδος, ὁ, (δυς, Πάρις) *unhappy, ill-fated Paris, that bird of ill-omen Paris*, Il. 3, 39 ; 13, 769, cf. Αἰνόπαρις.

Δυςπάριτος, ον, (δυς, πάρειμι) *hard to pass*, Xen. ap. Suid.

Δυςπάροδος, ον, (δυς, πάροδος) *hard to reach* or *enter*, Apoll. ap. Ath. 682 D.

Δυςπάτητος, ον, (δυς, πατέω) *hard to the feet*, ὁδός, Luc. [ᾰ]

Δύςπαυστος, ον, (δυς, παύω) *hard to stop* or *appease*, Gal. Adv. -τως.

Δύςπᾱχυς, Dor. and Aeol. for δύςπηχυς, q. v.

Δυςπείθεια, ας, ἡ, *ill discipline, disobedience*, App.: from

Δυςπειθής, ές, (δυς, πείθομαι) *hard to persuade, not easily talked over*, Plat. Phaedr. 271 D.: *self-willed, stubborn, disobedient*, Id. Legg. 880 A: *ill-trained, ill-broken*, κύνες, Xen. Mem. 4, 1, 3. Adv. -θῶς, Plut.

Δυςπειρία, ας, ἡ, (δυς, πεῖρα) *difficulty of learning by experiment*, Hipp.

Δύςπειστος, ον, (δυς, πείθω) *hard to persuade* or *convince, stubborn*, Arist. Eth. N. Adv. -τως, δ. ἔχειν, *to be incredulous*, Isocr. 44 C

Δυςπέλαστος, ον, (δυς, πελάζω) *dangerous to come near*, Soph. Fr. 663.

Δύςπεμπτος, ον, (δυς, πέμπω) *hard to send away*, Aesch. Ag. 1190.

Δυςπέμφελος, ον, in Il. 16, 748 Cebriones is likened to a diver, who will jump into the sea, εἰ καὶ δυςπέμφελος εἴη, even if it be *rough and stormy:* so in Hes. Th. 440, as a general epith. of the sea, γλαυκὴ δ.: also ναυτιλίη δ., *a stormy, dangerous* passage, Hes. Op. 616: metaph. like δύςκολος, *rough, rude, uncourteous*, Ib. 720. (The signf. of the word is clear: though how this is connected with the usu. deriv. from πέμπω is not equally so: perh. it may rather be akin to πέμφιξ.)

Δυςπενθέω, ῶ, *to be sore afflicted*, Plut.: from

Δυςπενθής, ές, (δυς, πένθος) *bringing sore affliction, most grievous*, κύματος, Pind. P. 12, 18.—II. Pass. *much lamented*, δόλος, Ib. 11, 28.

Δυςπέπαντος, ον, (δυς, πεπαίνω) *hard to soften.*

Δυςπεπτέω, ῶ, *to digest with difficulty*, Diosc., in pass.

Δύςπεπτος, ον, (δυς, πέπτω) *hard to digest: hard to ripen* or *bring to suppuration*, Plat. Tim. 83 A.

Δυςπεραίωτος, ον, (δυς, περαιόω) =sq.

Δυςπέρᾱτος, ον, (δυς, περάω) *hard to pass* or *get through*, χώρα, Strab.: metaph. αἰὼν δ., Eur. Med. 645.

Δυςπεριάγωγος, ον, (δυς, περιάγω) *hard to wheel about*, Arr.

Δυςπεριγένητος, ον, (δυς, περιγίγνομαι) *hard to overcome*, Philo.

Δυςπερικάθαρτος, ον, (δυς, περικαθαίρω) *hard to clean*, Theophr.

Δυςπερίληπτος, ον, (δυς, περιλαμβάνω) *hard to surround* or *encompass*, Arist. Pol.: *hard to comprehend*, Diod.

Δυςπερινόητος, ον, (δυς, περινοέω) *hard to conceive*, Philo.

Δυςπερίτρεπτος, ον, (δυς, περιτρέπω) *hard to overturn*, Gal.

Δυςπερίψυκτος, ον, (δυς, περιψύχω) *hard to cool, warm*, Diosc.

Δυςπετέω, ῶ, *to fall out ill.*—II. act. *to bear impatiently:* hence

Δυςπέτημα, ατος, τό, *a misfortune*, LXX.

Δυςπετής, ές, (δυς, πίπτω, πεσεῖν) *falling out ill, grievous:* μαθεῖν δ., hard to know, Soph. Aj. 1046. Adv. -τῶς, Ion. -τέως, *hardly, with difficulty*, Hdt. 3, 107.

Δυςπεψία, ας, ἡ, (δύςπεπτος) *indigestion*, Macho ap. Ath. 341 B.

Δυςπήμαντος, ον, (δυς, πημαίνω) *full of grievous evil*, dub. in Aesch. Eum. 481.

Δύςπηχυς, υ, Dor.-πᾱχυς, *unmeasurable*, πόλος, Sapph. Fr. 9.

Δυςπῐνής, ές, (δυς, πίνος) *squalid, sorry*, στολαί, Soph. O. C. 1597.

Δυςπιστέω, ῶ, (δύςπιστος) *to mistrust, distrust*, τινί, Plut.

Δυςπιστία, ας, ἡ, *incredulity, mistrust*, Clem. Al.: from

Δύςπιστος, ον, (δυς, πιστός) *hard of belief, distrustful.*—II. pass. *hard to be believed.* Adv. -τως, δ. ἔχειν πρός τι, *to be incredulous about* a thing, Plat. Eryx. 405 B.

Δύςπλᾰνος, ον, (δυς, πλάνη) *wandering in misery*, Aesch. Pr. 608.

Δύςπληκτος, ον, (δυς, πλήσσω) *hard to frighten.*

Δυςπλήρωτος, ον, (δυς, πληρόω) *hard to fill* or *fulfil.*

Δυςπλοΐα, ας, ἡ, *difficulty of sailing*, Anth.: from

Δύςπλοος, ον, (δυς, πλέω) *dangerous for ships*, Ib.

Δύςπλῠτος, ον, (δυς, πλύνω) *hard to wash clean.*

Δύςπλωτος, ον, (δυς, πλώω)=δύςπλοος, Anth.

Δυςπνοέω, ῶ, Ion. δυςπνοιέω, *to breathe with difficulty*, Hipp.—II. *to smell ill*, Anth.

Δύςπνοια, ας, ἡ, (δύςπνοος) *difficulty of breathing, shortness of breath*, Xen. Cyn. 9, 20.—II. *contrary winds.*

Δυςπνοϊκός, ή, όν, *short of breath*, Hippiatr.

Δύςπνοος, ον, contr. πνους, ουν, (δυς, πνέω) *short of breath, breathless*, Soph. Ant. 224.—II. *hard* or *unfit to breathe*, ἀήρ, Theophr.—II. πνοαὶ δ., *contrary* winds, Soph. Ant. 588.

Δυςπολέμητος, ον, (δυς, πολεμέω) *hard to fight with, unconquerable*, Aesch. Supp. 649.

Δυςπόλεμος, ον, (δυς, πόλεμος) *unlucky in war*, Aesch. Pers. 1013.

Δυςπολιόρκητος, ον, (δυς, πολιορκέω) *hard to take by siege*, Xen. Hell. 4, 8, 5.

Δυςπολίτευτος, ον, (δυς, πολιτεύομαι) *unfit for governing* or *public business*, Plut. [ῐ]

Δυςπονής, ές, (δυς, πονέω) *toilsome, troublesome, wearisome*, κύματος, Od. 5, 493. Adv. -νέως.

Δυςπόνητος, ον, (δυς, πονέω) *hard-earned, toilsome*, τροφή, Soph. O. C. 1614.—II. *bringing toil and trouble*, δαίμων, Aesch. Pers. 515.

Δυςπονία, ας, ἡ, *toil and trouble:* from

Δύςπονος, ον, (δυς, πόνος) *toilsome, wearisome, grievous*, Soph. Ant. 1276.

†Δυςπόντιον, ου, τό, *Dyspontium*, a city of Pisatis in Elis, so called from Δυςπόντιος, a son of Pelops, Strab. Hence

†Δυςπόντιος, α, ον, *of Dyspontium, Dyspontian ;* οἱ Δυςπόντιοι, *the Dyspontians*, Paus.

Δυςπόρευτος, ον, (δυς, πορεύομαι) *hard to pass, impassable*, τινί, Xen. An. 1, 5, 7.

Δυςπορέω, ῶ, (δύςπορος) *to have a toilsome march*, Joseph.

Δυςπορία, ας, ἡ, (δύςπορος) *difficulty of passing*, Xen. An. 4, 3, 7.

Δυςπόριστος, ον, (δυς, πορίζω) *hard to get, gotten with much labor*, Dion. H.

Δύςπορος, ον, (δύς, πόρος) *hard to pass* or *get through, scarce passable*, Plat. Crat. 420 E, Xen. An. 6, 5, 12: in genl.=ἄπορος.

Δυςποτμέω, ῶ, (δύςποτμος) *to be unlucky*, Polyb.

Δυςποτμία, ας, ἡ, *ill luck, ill success*, Dion. H.: from

Δύςποτμος, ον, (δυς, πότμος) *unlucky, ill-starred, unhappy, wretched ;* of persons and things, Trag. Adv. -μως, Aesch. Pers. 272.

Δύςποτος, ον, (δυς, πίνω) *hard to drink, unpalatable*, πῶμα, Aesch. Eum. 266.

Δυςπρᾱγέω, ῶ, *to be unsuccessful, to be unlucky* or *in misery*, Aesch. Ag. 790: and

Δυςπράγημα, ατος, τό, *a failure, mischance.* [ᾱ] From

Δυςπρᾱγής, ές, (δυς, πρᾶγος) *unsuccessful, unlucky, miserable*, Dion. H. Hence

Δυςπρᾱγία, ας, ἡ,=δυςπραξία, Antiphon 20, 12.

Δυςπραγμάτευτος, ον, (δυς, πραγματεύομαι) *hard to manage, intractable*, Plut.

Δύςπρακτος, ον, (δυς, πράσσω) *hard to do.* Hence

Δυςπραξία, ας, ἡ, older form of δυςπραγία, *ill success, ill luck, misery*, Trag.: also in plur., Aesch. Eum. 769, Soph. Aj. 759.

Δύςπρᾱτος, ον, (δυς, πιπράσκω) *hard to sell ;* name of a play of Antiphanes.

Δυςπρέπεια, ας, ἡ, *indecency*, Joseph.: from

Δυςπρεπής, ές, (δυς, πρέπω) *oase, undignified*, Eur. Hel. 300.

Δύςπριστος, ον, (δυς, πρίω) *hard to saw through*, Theophr.

Δυςπρόπτωτος, ον, (δυς, προπίπτω) *not easily running out*, Gal.

Δυςπρόςβᾰτος, ον, (δυς, προςβαίνω) *hard to approach, scarce accessible*, Thuc. 4, 129.

Δυςπρόςβλητος, ον, (δυς, προςβάλλω) *hard to approach.*

Δυςπρόςδεκτος, ον, (δυς, προςδέχομαι) *hardly admitted, disagreeable*, Plut.—II. act. *hardly admitting*, M. Anton.

Δυςπροςήγορος, ον, (δυς, προςήγορος) *hard to speak with, repulsive*, Dio C.

Δυςπρόςῐτος, ον, (δυς, πρόςειμι) *hard to get at*, Id.

Δυςπρόςμᾰχος, ον, (δυς, προςμάχομαι) *hard to fight with: hard to attack*, Plut.

Δυςπρόςμικτος, ον, (δυς, προςμίγνυμι) *hard to get into*, λιμήν.

Δυςπρόςοδος, ον, (δυς, πρόςοδος) *hard to get at*, Thuc. 5, 65.

Δυςπρόςοιστος, ον, (δυς, προςφέρομαι) *hard to deal with, morose*, Soph. O. C. 1277.

Δυςπρόςοπτος, ον, (δυς, προςοράω, προςόψομαι) *hard to look on: of ill aspect, boding*, Soph. El. 460.

Δυςπρόςορμιστος, ον, (δυς, προςορμίζω) *hard to land on, having few ports*, Polyb.

Δυςπροςπέλαστος, ον, (δυς, προςπελάζω) *hard to get at*, Plut.

Δυςπροςπόριστος, ον, (δυς, προςπορίζω) *bad for foraging in*, χώρα, Aen. Tact.

Δυςπρόςρητος, ον, (δυς, προςειπεῖν, προςρηθῆναι) *hard to speak with*.

Δυςπρόςωπος, ον, (δυς, πρόςωπον) *of ill aspect, unshapely*, Soph. O. C. 286, where the best MSS. δυςπρόςοπτον.

Δυςπύητος, ον, (δυς, πῡέω) *hard to bring to suppuration*, Gal.

Δυςρᾰγής, ές, (δυς, ῥήγνυμι) *hard to break*, Luc.

Δύςρευστος, ον, (δυς, ῥέω) *hardly*, i. e. *slow flowing*, Sext. Emp.

Δύςρηκτος, ον, (δυς, ῥήγνυμι) *hard to break* or *break through*, Dio C.

Δύςρητος, ον, (δυς, ῥηθῆναι) *hard to speak: that should not be spoken*, Dem. Phal.

Δυςρῑγής, ές, and

Δύςρῑγος, ον, (δυς, ῥῖγος) *impatient of cold, chilly*, ζῶα, Hdt. 5, 10.

Δυςροέω, (δυς, ῥέω) *to flow ill*, i. e. *to go on ill, to be unlucky*, Epict. Hence

Δυςροητικός, ή, όν, *leading to ill-luck*, Epict.

Δύςροια, ας, ἡ, *ill-luck, misfortune*, Epict.

Δυςσέβεια, ας, ἡ, (δυςσεβής) *impiety, ungodliness*, Trag.: *a charge of impiety*, Soph. Ant. 924. Also δυςσεβία, Aesch. Eum. 534.

Δυςσεβέω, ῶ, *to be δυςσεβής, to think* or *act ungodly*, Soph. Tr. 1245: οἱ δυςσεβοῦντες, Aesch. Eum. 910, and Eur. Hence

Δυςσέβημα, ατος, τό, *an impious, ungodly act*, Dion. H.

Δυςσεβής, ές, (δυς, σέβομαι) *ungodly, impious, profane*, of persons and their acts, Trag.: also, δ. μέλαθρα, Eur. I. T. 694. Adv. -βῶς. Eur. Phrix. 11. (This family of words is freq. in Trag., but not found in Ep. poets.)

Δυςσεβία, ας, ἡ, poet. for δυςσέβεια, q. v.

Δύςσηπτος, ον, (δυς, σήπομαι) *not easily rotting*, κρέα, Gal.

Δύςσοος, ον, (δυς, σώζω) *hard to save, lost, wretched*, Theocr. 3, 24; 4, 45.

Δυςστ–: in compos. with a word beginning with στ, σθ, σπ, σφ, σχ, the oldest MSS. omit the final ς of δυς–, to avoid the concourse of consonants; nor can this cause any ambiguity (for δύστομος should be pronounced diff. from δύςτομος, and in writing may be perfectly distinguished from it), and the analogy of δίς, τρίς, etc., is for it, though this cannot be extended to εἰς and πρός. Some modern critics however keep to the strict form δύςστηνος, δύςστομος, etc., as Schäf. Dion. Comp. p. 91.

Δυςσύμβᾰτος, ον, (δυς, συμβαίνω) *hard to agree with, unsocial*, Plut.

Δυςσύμβλητος, ον, and δυςσύμβολος, ον, v. δυςξ-.

Δυςσύνακτος, ον, (δυς, συνάγω) *hard to bring together*, Joseph.

Δυςσυνείδητος, ον, (δυς, συνειδέναι) *with an ill conscience*, Eccl.

Δυςσύνοπτος, ον, (δυς, συνιδεῖν, συνόψομαι) *hard to get a view of, hard to see*, Polyb.

*Δυσταίνω, found in Gramm. as root of δύστηνος, deriv. from στένω, like ἀσταίνω, Ruhnk. Ep. Cr. p. 138.

Δύςτακτος, ον, (δυς, τάσσω) *hard to arrange, irregular*, Plat. Legg. 781 A.

Δυςτάλᾱς, αινα, ᾰν, gen. ᾰνος, αίνης, ανος, (δυς, τάλας) *very wretched, most miserable*, Soph., Eur.

Δυςταμίευτος, ον, (δυς, ταμιεύω) *hard to manage*, Arist. Aud.

Δυςτάραχος, ον, (δυς, ταραχή) *very stormy*. [ᾰ]

Δυςτᾰτέω, ῶ, *to be hardly able to stand, to be unstable*, Plut.: from

†Δύστατος, ον, (δυς, ἵστημι, στῆναι) *unsteady, hardly able to stand*.

Δυςτέκμαρτος, ον, (δυς, τεκμαίρομαι) *hard to make out from the given signs, hard to trace*, ἴχνος, Soph. O. T. 109: *dark, riddling*, τέχνη, Aesch. Pr. 497; ποικίλον τι καὶ δ., Eur. Hel. 712. Adv. -τως.

Δυςτεκνία, ας, ἡ, *want of children*, late: from

Δύςτεκνος, ον, (δυς, τέκνον) *unfortunate in one's children*, δ. παιδουργία, Soph. O. T. 1248.

Δυςτερπής, ές, (δυς, τέρπω) *ill-pleasing*, i. e. *very grievous*, Aesch. Cho. 277. Adv. -πῶς.

Δύςτηκτος, ον, (δυς, τήκω) *hard to melt*, Hipp.

Δυστηνία, ας, ἡ, *misery*: from

Δύστηνος, ον, *wretched, unhappy, unfortunate*; oft. in Hom. of men: but Pind. P. 4, 478, has μόχθος δ., Soph. El. 511, αἰκίαι δ.: δυστήνων παῖδες, sons of the unhappy, i. e. born to misery, Il. 6, 127.—II. post-Hom. like Lat. *miser*, in moral sense, *wretched, profligate, abominable*, e. g. Soph. El. 121, v. Ruhnk. Ep. Cr. p. 139. The poets seem also to have used ἄστηνος. (v. δυσταίνω: and on the way of writing v. δυςστ-.)

Δυςτήρητος, ον, (δυς, τηρέω) *hard to keep* or *preserve*, (Phocyl.) 205, or Plut.

Δυστίβευτος, ον, (δυς, στῑβεύω) *hard to trace*, Plut.

Δυςτῐθάσσευτος, ον, (δυς, τιθασσεύω) *hard to tame*, Strab.

Δυςτλήμων, ον, gen. ονος, (δυς, τλήμων) *suffering hard things, wretched*, H. Hom. Ap. 532.

Δύςτλητος, ον, (δυς, τλῆναι) *hard to bear* or *endure*, Aesch. Ag. 1571.

Δυςτόκεια, ας, ἡ, *one who has borne a child to misery*, cf. δυςαριστοτόκεια: from

Δυςτοκεύς, έως, ὁ, (δυς, τοκεύς) *an unhappy parent*: δ. τοκέες, Anth.

Δυςτοκέω, ῶ, *to bring forth with difficulty, have a hard birth, travail hard*, Plat. Theaet. 149 D; metaph. Ar. Ran. 1423: and

Δυςτοκία, ας, ἡ, *a painful delivery, hard birth*, Arist. H. A.: from

Δύςτοκος, ον, (δυς, τίκτω) *bringing forth with difficulty*. Eur. Incert. 118.

Δυστομέω, ῶ, like βλασφημέω and δυςφημέω, *to speak evil of another*, τινά τι, Soph. O. C. 986: from

Δύστομος, ον, (δυς, στόμα) *hard* or *ill-mouthed*; of a horse, Anth.

Δύςτομος, ον, (δυς, τέμνω) *hard to cut asunder*.

Δύστονος, ον, (δυς, στένω) *lamentable, grievous*, Aesch. Theb. 984.

Δυςτόπαστος, ον, (δυς, τοπάζω) *hard to guess* or *make out*, Eur. Tro. 885.

Δυστόχαστος, ον, (δυς, στοχάζομαι) *hard to hit* or *to hit upon*, Diosc.

Δυςτράπεζος, ον, (δυς, τράπεζα) *fed on horrid food*, Eur. H. F. 385. [ᾰ]

Δυςτραπέλεια, ας, ἡ, and

Δυςτρᾰπελία, ας, ἡ, *difficulty of turning* or *managing, impracticability*, Diod.: *obstinacy*: from

Δυςτράπελος, ον, (δυς, τρέπω) *hard to turn, move: hard to deal with*, hence *stubborn, unmanageable, implacable*, Soph. Aj. 914: cf. the opp. εὐτράπελος, and the equiv. δύςτροπος. Adv. –λως, *awkwardly, clumsily*, Xen. Oec. 8, 16. [ᾰ]

Δύςτριπτος, ον, (δυς, τρίβω) *hard to bruise* or *grind*, Artem.

Δυςτροπία, ας, ἡ, *stubbornness*; and

Δυςτροπικός, η, όν, *of stubborn mind*: from

Δύςτροπος, ον, (δυς, τρέπω) *hard to turn* or *move*: hence *stubborn, perverse, unmanageable*, δ. γυναικῶν ἁρμονία, *woman's wayward nature*, Eur Hipp. 161. Adv. -πως.

Δύστρος, ου, ὁ, *Macedon. name for March*, δ. μήν, Anth.

Δύςτροφος, ον, (δυς, τρέφω) *hard to rear*, Theophr.

Δυςτρύπητος, ον, (δυς, τρῡπάω) *hard to bore through*, Id.

Δυςτῠχέω, ῶ, f. -ήσω, 1 aor. ἐδυςτύχησα, pf. δεδυςτύχηκα, Lyc. ap. Stob 119, 13, (δυςτυχής) *to be unlucky, unhappy, unfortunate*, Hdt. 8, 105, and Trag.: in a thing, τινί, Eur. Phoen. 424, εἴς τι, Plat. Lach. 183 C; περί τινος, Eur. Andr. 713; ἔν τινι, Ar. Ran. 1449; c. acc., πάντα δ., Eur. Hec. 429: so also in pass., Plat. Legg. 877 E: of things, *to fail, turn out ill*, Plut. Hence

Δυςτύχημα, ατος, τό, *a piece of ill-luck, a failure, misfortune*, Plat. Crat. 395 D. [ῠ]

Δυςτῠχής, ές, (δυς, τύχη) *unlucky, unfortunate, fallen*, Trag., Plat., etc.; εἴς τι, Eur. Phoen. 1643. Adv. –χῶς, Aesch. Ag. 1660. Hence

Δυςτῠχία, ας, ἡ, *ill-luck, ill-fortune, failure*, Eur. Bacch. 387, Thuc., etc.

Δύςυδρος, ον, (δυς, ὕδωρ) *scant of water*, Joseph.

Δυςυπνέω, ῶ, *to sleep ill*, Plat. Legg. 790 D: from

Δύςυπνος, ον, (δυς, ὕπνος) *sleeping ill*.

Δυςύποιστος, ον, (δυς, ὑποφέρω) *hard to endure*, Mel. 108.

Δυςυπομένητος, ον, (δυς, ὑπομένω) =sq., Sext. Emp.

Δυςυπομόνητος, ον, *hard to abide*, Philo.

†Δυςυπονόητος, ον, (δυς, ὑπονοέω) *very suspicious*, Philo.

Δυςυπόστᾰτος, ον, (δυς, ὑφίσταμαι) *hard to withstand*, Diod.

†Δυςφαής, ές, in Plut. for δυςφανής, (Wyttenb.) 2, 431 F.

Δύσφαλτος, ον, (δυς, σφάλλομαι) *very tottering*.

Δυςφᾰνής, ές, (δυς, φαίνομαι) *scarce visible, dark*, Plut. Luc. 9.

Δυςφάντασστος, ον, (δυς, φαντάζομαι) *hard to imagine*, Plut.

Δύςφᾰτος, ον, (δυς, φημί) *hard to tell, unspeakable, horrible*, Aesch. Ag. 1152.—II. *hard to explain*, Lyc.

Δυςφεγγής, ές, (δυς, φέγγος) *shining ill*.

Δυςφημέω, ῶ, *to be δύςφημος, to use vile, abominable words*: esp. *words of ill omen*, Soph. El. 905.—II. trans. *to speak ill of, blaspheme, slander*, τὸν θεόν, Aesch. Ag. 1078, cf. Soph. El. 1182. Hence

Δυςφήμημα, ατος, τό, *a word of ill omen*, Plut.

Δυςφημία, ας, ἡ, (δύςφημος) *vile, abominable language*: esp. *words of ill-*

omen, lamentations, Soph. Phil. 10: *blasphemy, slander*, Plut.—II. *ill fame, obloquy*, Soph. Fr. 185.

Δυςφήμιστος, *ον*, (δυς, φημίζω)=sq.

Δύςφημος, *ον*, (δυς, φήμη) *of ill omen, boding*, Hes. Op. 733; opp. to εὔφημος, Eur. Andr. 1144.—II. *slanderous, shameful*, κλέος, Pind. N. 8, 62. Adv. -μως.

Δύςφθαρτος, *ον*, (δυς, φθείρω) *hard to spoil: not easily spoilt*, Diphil. Siphn. ap. Ath. 121 C.

Δύςφθογγος, *ον*, (δυς, φθέγγομαι) *harsh-sounding.*

Δυςφῐλής, *ές*, (δυς, φιλέω) *hateful, horrid*, Aesch. Ag. 1232, etc.

Δυςφορέω, ῶ, (δύςφορος) *to bear a thing with pain and difficulty:* hence *to bear ill, to be grieved* or *oppressed*, Lat. *aegre ferre;* hence *to be disgusted, angry, discontented, distressed*, Hdt. 5, 19; at a thing, τινί, Trag., ἐπί τινι, Aesch. Theb. 780, περί τι, Hipp.; τι, Isocr.: also in mid., Xen. Cyr. 2, 2, 5. Hence

Δυςφόρητος, *ον*, *hard to bear*, Eur. Cycl. 344.

Δυςφορία, *ας*, ἡ, *pain hard to be borne, excessive pain*, Hipp.

Δυςφορικός, *ή*, *όν*, (δύςφορος) *of, belonging to disgust, anger.*

Δυςφόρμιγξ, *ιγγος*, ὁ, ἡ, (δυς, φόρμιγξ) *unlike the lyre, mournful, melancholy*, Eur. I. T. 225.

Δύςφορος, *ον*, (δυς, φέρω) *hard to bear, insufferable, grievous, overpowering*, Pind. N. 1, 85, and Trag.: also =παράφορος, Herm. Soph. Aj. 51.—II. act. *making heavy, oppressive*, δύςφορόν ἐστι, Xen. Cyr. 1, 6, 17. Adv. -ρως, hence δ. ἄγειν, ἔχειν, Soph. O. T. 770, 783.

Δύςφραστος, *ον*, (δυς, φράζομαι) *hard to speak*, or *tell, hard to explain, mysterious*, Plat. Tim. 50 C.—II. act. *speaking with difficulty.* Adv. -τως, Lyc.

Δυςφροσύνη, *ης*, ἡ, *anxiety, care*, Hes. Th. 528, in plur.: from

Δύςφρων, *ον*, gen. *ονος*, (δυς, φρήν) *sad, sorrowful*, ἄτη, λῦπαι, Soph. O. C. 202, Eur. Andr. 1043: τὸ δύςφρον, *melancholy*, Aesch. Ag. 547: τὰ δύςφρονα, *sorrows*, Pind. O. 2, 95.—II. *ill-disposed, hostile*, Aesch. Ag. 608, 834 and Eur.—III.=ἄφρων, *senseless, insensate*, Aesch. Theb. 874. Adv. -όνως, *foolishly, rashly*, Aesch. Pers. 552.

Δυςφῠής, *ές*, (δυς, φύομαι) *growing* or *coming up slowly*, Theophr. Hence

Δυςφῠΐα, *ας*, ἡ, *slow, difficult growth*, opp. to ταχυβλαστία, Id.

Δυςφῠλακτέω, ῶ,=δυςωρέομαι, *to have a hard watch:* from

Δυςφύλακτος, *ον*, (δυς, φυλάσσω) *hard to watch, keep* or *guard*, Eur. Dan. 13.—II. *hard to keep off, prevent*, Eur. Phoen. 924. [ῠ]

Δυςφωνία, *ας*, ἡ, *roughness of sound:* from

Δύςφωνος, *ον*, (δυς, φωνή) *ill-sounding, harsh*, Dem. Phal. Adv. -νως.

Δυςφώρᾱτος, *ον*, (δυς, φωράω) *hard to catch, detect, convict*, Plut. with irreg. comp. and superl. δυςφωρότερος, όστατος, cf. δύςχειρος.

Δυςχᾰλίνωτος, *ον*, (δυς, χαλινόω) *hard to rein, unbridled*, Gal. [ῑ]

Δυςχάριστος, *ον*, (δυς, χᾰρίζομαι) *thankless*, Aesch. Fr. 128.

Δυςχείμερος, *ον*, (δυς, χεῖμα) *having a long, severe winter; wintry, frosty, stormy*, Hom., only in Il. as epith. of Dodona: δ. πέλαγος, δύης, Aesch. Pr. 746.

Δύςχειμος, a corrupt form of δύςχιμος, v. Elmsl. Bacch. 15.

Δυςχείμων, *ον*, gen. *ονος*,=δυςχείμερος, Ap. Rh.

Δύςχειρος, *ον*,=δυςχείρωτος, only found in superl. δυςχειρότατος, Diod., cf. Schäf. ap. Näke Choeril. 274.

Δυςχείρωμα, *ατος*, τό, (δυς, χειρόω) *a thing hard to be subdued, a hard conquest*, Soph. Ant. 126; cf. χείρωμα.

Δυςχείρωτος, *ον*, (δυς, χειρόω) *hard to subdue* or *conquer*, Hdt. 7, 9, 2.

Δυςχεραινόντως, adv. part. pres. from sq., *with disgust*, Arist. Rhet.

Δυςχεραίνω, fut. -ᾰνῶ, (δυςχερής) *to be unable to suffer, endure* or *put up with*, Lat. *aegre ferre*, c. acc., Isocr. 305 C: *to feel dislike, disgust* or *annoyance, to be discontented displeased, distressed, perplexed*, περί τι, Plat. Rep. 475 C, ἐπί τινι, Isocr. 7 C, or τινί, Dem. 1274, 24. Pass., *to be hateful*, ὄνομα δυςχεραινόμενον, Plut.—II. *to make a thing hard* or *difficult*, δ. ἐν τοῖς λόγοις, *to make difficulties, to be unfair in argument*, Stallb. Plat. Gorg. 450 E; and so c. acc., δ. τὴν ὁδόν, App.: ῥήματα δυςχεράναντα, *annoying, vexatious* words, Soph. O. C. 1281. Hence

Δυςχεραντέον, verb. adj. *one must be annoyed*, etc., Plat. Legg. 828 D, etc.

Δυςχεραντικός, *ή*, *όν*, (δυς, χεραίνω) *difficult, perplexing*, M. Anton.

Δυςχέρασμα, *ατος*, τό, (δυς, χεραίνω) *peevishness, ill-temper*, Plat. Phil. 44 D.

Δυςχέρεια, *ας*, ἡ, *difficulty*, Plat. Rep. 502 D: *a difficulty*, Isocr. 84 D.—II. *annoyance, inconvenience, trouble*, Soph. Phil. 473.—2. of persons, *peevishness, ill-temper, enmity*, cf. Theophr. Char. 19, and the opp. εὐχέρεια: from

Δυςχερής, *ές*, (δυς, χείρ) *hard to take in hand, difficult, hard to make out*, Soph. Ant. 254: *annoying, distressing, unpleasant, troublesome, discomfortable*, Trag.: δυςχερὲς ποιεῖσθαι, Lat. *aegre ferre*, Thuc. 4, 85: δ. λόγοι, *contradictory* expressions, Wolf Dem. 491, 17, so τὰ δυςχερῆ, *difficulties, logical subtleties*, Arist. Metaph.—2. of persons, *peevish, ill-tempered, unfriendly, hateful*, Valck. Phoen. 393, cf. εὐχερής. Adv. -ρῶς, δ. φέρειν, Lat. *aegre ferre*, Hipp.: δ. ἔχειν, *to be annoyed, vexed*, πρός τι, Plat. Prot. 332 A.

Δυσχημάτιστος, *ον*, (δυς, σχηματίζω) *hard to shape* or *form.*

Δύςχῐμος, *ον*, *troublesome, dangerous, fearful*, Lat. *horridus*, δράκων, Aesch. Theb. 503; also πλημμυρίς, Aesch. Cho. 186, κέλευθοι, Pers. 567. (Prob. formed at once from δυς-, as μελάγχιμος, from μέλας: the usu. deriv. from χεῖμα, *wintry*, was favoured by the reading δύςχειμος, which is now every where corrected, Elmsl. Bacch. 15: yet Blomf. Pers. 573 maintains the latter, comparing χίος, χιών, χίμετλον.)

Δύσχιστος, *ον*, (δυς, σχίζω) *hard to split*, Theophr.

Δυςχλαινία, *ας*, ἡ, *bad, shabby clothing*, Eur. Hec. 240: from

Δύςχλαινος, *ον*, (δυς, χλαῖνα) *ill clad.*

Δυςχορήγητος, *ον*, (δυς, χορηγέω) *difficult from the expense*, Plut.

Δύςχορτος, *ον*, (δυς, χόρτος) *with little grass* or *food*, δ. οἶκος, *an inhospitable* dwelling, Eur. I. T. 219.

Δυςχρηστέω, ῶ, *to be* δύςχρηστος, *to cause difficulties*, Polyb.—II. more freq. intrans., *to fall into hardships* or *difficulties, to be distressed* or *perplexed*, πράγμασι, λόγοις, also ἐν or ἐπί τινι, περί τι, Polyb.: so also in pass., Id.: of things, *to be useless*, Id. Hence

Δυςχρήστημα, *ατος*, τό, *inconvenience*, Lat. *incommodum*, Cic. Fin. 3, 21.

Δυςχρηστία, *ας*, ἡ, *difficulty, perplexity, trouble, distress*, Polyb.: from

Δύςχρηστος, *ον*, (δυς, χράομαι) *hard to use* or *manage, nearly useless*, opp. to εὔχρηστος, Xen. Cyr. 3, 3, 26: *intractable*, κύων, Id. Cyn. 3, 11. Adv. -τως δ. διακεῖσθαι, to be *in difficulties*, Polyb.

Δύςχροια, *ας*, ἡ, *a bad colour*, Hipp.: from

Δύςχροος, *ον*, contr. *ους*, *ουν*, (δυς, χρόα) Ath., and

Δύςχρως, *ωτος*, ὁ, ἡ, (δυς, χρώς) Hipp., *of a bad colour, discoloured.*

Δύςχῡλος, *ον*, (δυς, χυλός) *with bad juices, ill tasting*, Xenocr. 12.

Δυςχυμία, *ας*, ἡ, *an ill taste*, Theophr.: from

Δύςχῡμος, *ον*, (δυς, χυμός)=δύςχυλος, Id.

Δύςχωλος, *ον*, (δυς, χωλός) *very lame*, Lat. *male claudus.*

†Δυςχώρητος, *ον*, v. δυςχώριστος.

Δυςχωρία, *ας*, ἡ, (δυς, χῶρος) *difficult*, i. e. *rough, rugged ground*, Xen. Cyr. 1, 6, 35.

Δυςχώριστος, *ον*, (δυς, χωρίζω) *hard to separate, inextricable*, prob. l. Polyb. for δυςχώρητος.

Δυςώδης, *ες*, (δυς, ὄζω) *ill smelling, stinking*, καρπός, Hdt. 2, 94, πνεῦμα, Thuc. 2, 49.

†Δυςώδης, ὁ, *Dysōdes*, masc. pr. n., Hipp.

Δυςωδία, *ας*, ἡ, (δυςώδης) *an ill smell, stink*, Arist. H. A.

Δυςώδῑνος, *ον*, (δυς, ὠδίν) *causing grievous pangs*, Anth.

Δυςώλεθρος, *ον*, (δυς, ὄλεθρος) *hardly dying, tenacious of life*, Theophr.

Δυςώμοτος, *ον*, (δυς, ὄμνυμι) *hardly, reluctantly swearing.*

Δυςωνέω, ῶ, (δυς, ὠνέομαι) *to beat down the price, cheapen*, Anth.: also in mid., Ath. Hence

Δυςώνης, *ου*, ὁ, *beating down the price, a hard customer*, Lynceus ap Ath. 228 C.

Δυςώνῠμος, *ον*, (δυς, ὄνομα) *bearing an ill name, hateful to hear named, unhappy, abominable*, Il. 6, 255: esp *bearing a name of ill omen*, such as Αἴας, Soph. Aj. 914.

Δυςωπέω, ῶ, (δυς, ὤψ) *to make a man change countenance, put him out of countenance, put to shame, make ashamed*, Plut.: δ. τὴν ὄψιν, *to dazzle*, Id.: also *to put to shame by importunity, to get by begging*, Eccl.—Better authors used only pass. δυςωποῦμαι, *to be cast down, ashamed, fearful, shy*, πρός or ἐπί τινα, Plat. Legg. 933 A, v. Ruhnk. Tim., Lob. Phryn. 190 Hence

Δυςώπημα, *ατος*, τό, *a discouragement from, shaming of*, τῶν ἡμαρτημένων, Joseph.

Δυςώπησις, *εως*, ἡ, (δυςωπέω) *a feeling of shame, reverence: begging off, entreating*, Eccl.

Δυςωπητικός, *ή*, *όν*, (δυςωπέω) *fit to make ashamed: fit for entreaty*, Eccl Adv. -κῶς.

Δυςωπία, *ας*, ἡ, *shame, shamefacedness, shyness*, Plut.

Δυςωπικῶς, adv.=δυςωπητικῶς.

Δυςωρέομαι, f. -ήσομαι, dep. mid., *to keep a troublesome, painful watch*, περὶ μῆλα, Il. 10, 183: where Spitzner reads δυςωρήσωσι in act., (from δυς and ὦρος, οὖρος, a watcher, ὠρέω.)

†Δύςωρον, *ον*, τό, *Mt. Dysorus*, a mountain on the confines of Macedonia, containing gold mines, Hdt. 5, 17.

Δύςωρος, ον, (δυς, ὥρα) *unseasonable.*

†Δύτευτος, ου, ὁ, *Dyteutus*, son of Adiatorix, priest at Comana, Strab.

Δύτης, ου, ὁ, (δύω) *a diver*, Hdt. [ῠ] Hence

Δυτικός, ή, όν, *belonging to diving, fond of diving.*—II. (δύσις) *towards the west, western*, Strab.

Δύω, Ion. for δύο, *two*, Hom.: in Att. very rare: a Dor. form δύων like ἐγών is mentioned, Koen. Greg. p. 248.

ΔΥ΄Ω, fut. δύσω: aor. act. ἔδυσα, pass. ἐδύθην. Mid. δύομαι: impf. ἐδυόμην: fut. δύσομαι: aor. ἐδυσάμην, with collat. forms ἐδύσεο, ἐδύσετο, imperat. δύσεο, Hom., who also uses part. fut. δυσόμενος as part. pres. Besides these tenses we also have in intrans. signf. the active forms, perf. δέδῡκα: aor. 2 ἔδῡν, imperat. δῦθι, δῦτε, subj. δύω, part. δύς, inf. δῦναι. The other pres. ΔΥ΄ΝΩ, used also by Hom., is always transit.—A. trans., Lat. *duo, induo*, but more fully rendered in all senses by *subeo*; we have no equivalent word; perhaps *to get into* comes nearest: and so—I. of clothes, etc., *to put on*, ἔντεα, τεύχεα δύνειν and δῦναι, also esp. θώρηκα, κυνέην, *to put on one's armour, helmet*, etc., or *to put them on another*, Hom., who also uses aor. mid. for act., *to arm one's self*, though he usu. adds χροΐ, περὶ χροΐ or ἀμφ' ὤμοισι: also χιτῶνα δῦναι and δύσασθαι, Il. 18, 416; also χιτῶνα περὶ χροῒ δύνειν, Od. 15, 61: metaph. εἰ μὴ σύγε δύσεαι ἀλκήν, if thou dost not *arm thyself* in strength, *put on* strength, Il. 9, 231, cf. ἐπιειμένος ἀλκήν.—II. of places or countries, *to enter, make one's way into*, in Hom. the most freq. use, e. g. πύλας καὶ τείχεα δῦναι: also oft. in mid. πόλιν, τείχεα δύσασθαι: so νέφεα δῦναι, of a star *going into* a cloud, Il. 11, 63: δῦναι κόλπον θαλάσσης, *to sink into* the lap of ocean, Il. 18, 140; χθόνα or γαῖαν δῦναι, also δόμον Ἄϊδος εἴσω δῦναι and εἰς Ἀΐδαο δύσασθαι, *to go into* the earth, *enter* the house of Hades, i. e. to die: *to enter*, i. e. *take part in* divers conditions or actions of men, πόλεμον, ἀγῶνα, οὐλαμὸν ἀνδρῶν δῦναι and δύσασθαι, *to go into* the fight, *mix with* a crowd of men, so μνηστῆρας δύσασθαι, Od. 17, 276: more rarely c. prep. δέρτρον ἔσω δύνειν, καθ' ὅμιλον, ἐς πόντον and ὑπὸ πόντον δύσασθαι: in Il. 8, 271, a very uncommon usage, δύσκεν εἰς Αἴαντα, *he got himself into* Ajax, i. e. *got behind* his shield. Absol. *to go in, run in*, εἴσω ἔδυ ξίφος, Il. 16, 340, cf. 8, 85.—III. of other things happening to men:—1. *to enter, steal into, come over* or *upon*, κάματος γυῖα δέδυκε, Il. 5, 811: so of states of mind, ἄχος ἔδυ κραδίην, ἄχος ἔδυνεν ἦτορ, ὀδύναι δῦνον μένος, Hom.: κρατερή ἑ λύσσα δέδυκε, madness *came over him*, Il. 9, 239: δῦ μιν Ἄρης, Mars, i. e. the spirit of war *filled* him, Il. 17, 210, cf. 19, 16.—B. intransit.—I. *to sink in*, δύνει ἀλοιφή, the fat *sinks* or *soaks in*, where however βοείην may be supplied, Il. 17, 392, cf. A. II. fin.—II. *to dive*, Hom., who adds εἰς πόντον, etc.; but later it stood alone: hence δύπτω.—III. *to set*, of the sun and stars: in full ἀστὴρ ἔδυ νέφεα, Il. 11, 63; but usu. absol., though πόντον, etc. might easily be supplied: very freq. in Hom., ἥλιος δ' ἄρ' ἔδυ, ἔδυ φάος ἠελίοιο, δύσετο δ' ἠέλιος: so too Βοώτης ὀψὲ δύων, *late-setting* Bootes, δυσόμενος Ὑπερίων (to mark the west) Od. 1, 24: metaph., βίου δύντος αὐγαί, the light of sinking life, Aesch. Ag. 1123. As in all these cases an acc. may be supplied, some call the intrans. usage merely elliptic. [ῠ in pres. and impf. act. and mid., Hom.; but Ap. Rh. has δῡομαι, ἐδῡετο, etc., and so esp. in part. δῡόμενος: aor. pass. ἐδῠθην always; in the other tenses always ῡ: hence δῡω, when it is subj. aor. 2, as Il. 6, 340; 22, 99: δῡνω always.]

Δυώδεκα, οἱ, αἱ, τά, poet. for δώδεκα, δύο καὶ δέκα, *twelve*, Hom. This double form is found in all the following compounds; poets preferred the full form δυώδ., prose writers the shorter δώδ.

Δυωδεκάβοιος, poet. for δωδεκάβοιος, Il.

†Δυωδεκάδρομος, ον, poet. for δωδεκάδρομος, Pind.

†Δυωδεκάμηνος, ον,=δωδεκάμηνος, Hes.

†Δυωδεκάμοιρος, ον,= δωδεκάμοιρος, Anth.

†Δυωδεκάπολις, ι,=δωδεκάπολις, v. l. Hdt.

†Δυωδεκάριθμος, ον,= δωδεκάριθμος, Nonn.

†Δυωδεκάς,=δωδεκάς, ἡ, Anth.

†Δυωδεκαταῖος, α, ον,=δωδεκαταῖος, Hes.

†Δυωδέκατος, η, ον,=δωδέκατος, η, ον, Hom.

Δυωκαιεικοσίμετρος, ον, (δύω, καί, εἴκοσι, μέτρον) *holding two-and-twenty measures*, δ. τρίπους, Il. 23, 264.

Δυωκαιεικοσίπηχυς, υ, (δύω, καί, εἴκοσι, πῆχυς) *twenty-two cubits long*, Il. 15, 678.

Δῶ, τό, shortd. Ep. form for δῶμα, *a house, dwelling*, Hom.: only in nom. and acc. As plur. for δώματα, only Hes. Th. 933.

Δῶ, 1 sing. subj. aor. 2 act. from δίδωμι: but δῷ, 3 subj.

Δώδεκα, οἱ, αἱ, τά, (δύο, δέκα) *twelve*, Hom.

Δωδεκάβοιος, ον, (δώδεκα, βοῦς) *worth twelve beeves*, poet. δυωδεκάβ., Il. 23, 703.

†Δωδεκάβωμος, ον, (δώδεκα, βωμός) *with twelve altars*, ναός, Lyd.

Δωδεκάγναμπτος, ον, (δώδεκα, γνάμπτω) *bent twelve times*: δωδεκ. τέρμα, *the* post (in the race-course) *that has been doubled twelve times*, Pind. O. 3, 59.

Δωδεκαδάκτῠλος, ον, (δώδεκα, δάκτυλος) *twelve-fingered*, Gal.

Δωδεκαδάρχης, ου, ὁ,=sq., cf. δωδεκάρχης.

Δωδεκάδαρχος, ὁ, (δώδεκα, ἄρχω) *a leader of twelve*, Xen. Cyr. 3, 3, 11.

Δωδεκάδελτος, ον, (δώδεκα, δέλτος) νόμος, laws *of twelve tables.*

Δωδεκάδραχμος, ον, (δώδεκα, δραχμή) *sold at twelve drachmae*, οἶνος, Dem. 1045, 5.

Δωδεκάδρομος, ον, (δώδεκα, δρόμος) *running the course twelve times*, δυωδ. τέθριππα, Pind. O. 2, 92.

Δωδεκάδωρος, ον, (δώδεκα, δῶρον) *twelve palms long*, Anth.

Δωδεκάεδρος, ον, (δώδεκα, ἕδρα) *with twelve surfaces*: τὸ δ., *a dodecahedron*, v. Wyttenb. Plat. Phaed. 110 B.

Δωδεκάεθλος, ον, (δώδεκα, ἄεθλος) *conqueror in twelve contests*, Anth.

Δωδεκαετηρίς, ίδος, ἡ, *a cycle of twelve years*: from

Δωδεκαετής, ές, (δώδεκα, ἔτος) *of twelve years*, πόλεμος, Ath.: also -ης, ου, ὁ, fem. τις, τιδος, ἡ, *twelve years old*, Anth.: hence

Δωδεκαετία, ας, ἡ, *a space of twelve years*, Diog. L.

Δωδεκαήμερος, ον, (δώδεκα, ἡμέρα) *of twelve days*: τὸ δ., the time between the Nativity and Epiphany, Eccl.

Δωδεκάθεος, ου, ὁ, (δώδεκα, θεός) *a plant*, v. Plin. 25, 4: τὸ δωδεκάθεον, a medicine (called after the twelve greater gods) composed of twelve ingredients, Paul. Aeg.

Δωδεκαΐς, ίδος, (δώδεκα) *consisting of twelve*: θυσίαι δ., at which twelve animals were offered.

Δωδεκάκις, (δώδεκα) adv., *twelve times*, Ar. Plut. 852.

Δωδεκάκλῖνος, ον, (δώδεκα, κλίνη *holding twelve couches*, Anaxandr. Prot 1, 11.

Δωδεκάκρουνος, ον, (δώδεκα, κρουνός) *with twelve springs*, Cratin. Pyt. 7

Δωδεκάκωλος, ον, (δώδεκα, κῶλον, *of twelve clauses* (κῶλα).

Δωδεκάλῐνος, ον, (δώδεκα, λίνον) *of twelve threads*, Xen. Cyn. 2, 5.

Δωδεκάμηνος, ον, (δώδεκα, μήν) *of twelve months*, τέλος, Pind. N. 11, 11: poet. δυωδεκάμ., *twelve months old*, Hes. Op. 750.

Δωδεκαμήχᾰνος, ον, (δώδεκα, μηχανή) *knowing twelve arts*: *appearing under twelve* aspects, ἄστρον (v. l. ἄντρον) of the sun moving through the twelve signs, dub. in Eur. Hyps. 10: hence τὸ δ., *the twelve devices*, Ar. Ran. 1327

Δωδεκαμναῖος, αία, αῖον, (δώδεκα, μνᾶ) *worth twelve minae*,=$211.20.

Δωδεκάμοιρος, ον, (δώδεκα, μοῖρα) *divided into twelve parts*, Anth.

Δωδεκάπαις, παιδος, ὁ, ἡ, (δώδεκα, παῖς) *with twelve children*, Anth.

Δωδεκάπᾰλαι, (δώδεκα, πάλαι) adv., *twelve times* πάλαι, *ever so long ago*, Ar. Eq. 1154, cf. δεκάπαλαι, μυριόπαλαι.

Δωδεκάπηχυς, υ, (δώδεκα, πῆχυς) *twelve cubits long*, Hdt. 2, 153.

†Δωδεκαπλάσιος, α, ον, *twelve-fold*, Plut. 2, 1028 C.

Δωδεκάπολις, ι, gen. ιος, (δώδεκα, πόλις) *formed of twelve united states*, δυωδ. Ἴωνες, Hdt. 7, 95.

Δωδεκάπους, ὁ, ἡ, πουν, τό, gen. ποδος, (δώδεκα, πούς) *twelve feet long*, v. Meineke Menand. p. 129.

Δωδεκάριθμος, ον, (δώδεκα, ἀριθμός) *the twelfth*, Nonn. [ᾰ]

Δωδεκάρχης, ου, ὁ,=δωδεκάδαρχος.

Δωδεκάς, άδος, ἡ, (δώδεκα) *the number twelve*, Anth.—II. *a number of twelve*, Plat. Legg. 756 B.

Δωδεκάσημος, ον, (δώδεκα, σῆμα) *with twelve signs*, as the zodiac.

Δωδεκάσκαλμος, ον, (δώδεκα, σκαλμός) *twelve-oared*, Plut.

Δωδεκάσκηπτρον, τό,=δωδεκάφυλον, of the *twelve tribes* of Israel, Eccl.

Δωδεκάσκῡτος, ον, (δώδεκα, σκῦτος) σφαῖρα δ., a ball *of twelve different-coloured pieces of leather*, Plat. Phaed. 110 B.

Δωδεκαστάδιος, ον, (δώδεκα, στάδιον) *twelve stades broad*, Strab.

Δωδεκαστάσιος, ον, (δώδεκα, ἵστημι) *weighing twelve times as much*, Plat. Hipparch. 231 D. [ᾰ]

Δωδεκαταῖος, αία, αῖον, *on the twelfth day*, Plat. Rep. 614 B: poet. δυωδ., *twelve days old*, Hes. Op. 749.

Δωδεκατημόριον, ου, τό, (δωδέκατος, μέρος) *a twelfth part*, Plat. Legg. 848 C.

Δωδέκατος, η, ον, (δώδεκα) *the twelfth*, Hom.

Δωδεκαφόρος, ον, (δώδεκα, φέρω *bearing twelve times in the year*, Luc.

Δωδεκάφυλλος, ον, (δώδεκα, φύλλον) *with twelve petals*, ῥόδα δ., Theophr.

Δωδεκάφῡλος, ον, (δώδεκα, φυλή) *of twelve tribes*, Or. Sib.: τὸ δ., *the twelve tribes* of Israel, N. T.

Δωδεκάωρος, ον, (δώδεκα, ὥρα) *of twelve hours*, Sext. Emp.

Δωδεκέτης, ες, v. δωδεκαέτης.

Δωδεκεύς, έως, ὁ,=χοεύς, because *it held twelve cotylae.*

Δωδεκήρης, ες, (δώδεκα, ἄρω) *with twelve banks of oars*, Ath. 203 D.

†Δωδών, ῶνος, ἡ,=sq., but only in gen., dat., acc., Soph. Tr. 172: also Δωδώ, in Simm. Rh. ap. Strab.

†Δωδωναῖος, α, ον, *of Dodona, Dodonēan*, Ζεύς, Il. 16, 233: fem. Δωδωνίς, ίδος, Hdt. 2, 53, etc. From

†Δωδώνη, ης, ἡ, *Dodona*, a town in Thesprotia, afterwards assigned to Epirus, the seat of a very early and celebrated oracle of Jupiter, the oldest in Greece, Hom.: hence Δωδώνηθεν (in Pind. Dor. -ᾱθεν), *from Dodona*, Call. Del. 284.

Δώῃ and δώῃσι, Ep. for δῷ, 3 sing. subj. aor. 2 act. from δίδωμι, Hom.

Δῶμα, ατος, τό, (δέμω) *a house, dwelling*, both of gods and men, Hom., Pind., etc.; also in plur.: δῶμ' Ἀΐδαο, *the abode of Hades, the nether world*, Hom.—II. *a part of the house, a chamber, room*, esp. *the chief room, the great hall* in which was the ἑστία or hearth, oft. in Od., cf. δῶ and δόμος.—III. *a house, household*, Aesch. Ag. 1468, Soph. O. T. 1226, etc.

Δωμάτιον, τό, dim. from δῶμα, Ar. Ran. 100.

Δωματίτης, ου, ὁ, fem. -ῖτις, ιδος, ἡ, (δῶμα) *of, belonging to the house*, δ. ἑστία, Aesch. Ag. 968.

Δωματοφθορέω, ῶ, (δῶμα, φθείρω) *to ruin house and home*, as Schütz for σωματοφθ., Aesch. Ag. 948.

Δωματόω, ῶ, hence perf. pass. in Aesch. Supp. 958, δεδωμάτωμαι οὐ σμικρᾷ χερί, *I am housed* in no scanty way.

Δωμάω, ῶ, (δέμω) usu. as dep. mid., =δομέω, Ap. Rh., and Lyc. Hence

Δώμησις, εως, ἡ,=δόμησις.

Δωμητύς, ύος, ἡ, Ion. for foreg.

Δωμήτωρ, ορος, ὁ,=δομήτωρ.

Δωμός, Dor. for ζωμός, Epilyc. Cor. 2.

Δῶναξ, ὁ, Dor. for δόναξ, δοῦναξ.

†Δῷοι, ων, οἱ, *the Doei*, a nation of Arabia, *inhab. of* Δῴα, Diod. S.

Δώομεν, 1 pl. subj. aor. 2 from δίδωμι, Ep. for δῶμεν, Il.

Δωρεά, ᾶς, Ion. δωρεή, ῆς, ἡ, *a gift, present*, Hdt. 3, 130: esp. *an honorary gift*, Isocr. 122 A, Dem., etc. Acc. δωρεάν, like δωτίνην, προῖκα, used as adv., *as a free gift, freely*, Lat. *gratis*, Hdt. 5, 23; so ἐν δωρεᾷ, Polyb.: hence *in vain*, LXX.

Δωρέω, ῶ, *to give, present*, δῶρον, Hes. Op. 82; *to present* one with, τινά τινι, Pind. O. 6, 131: but more usu. as dep. mid., δωρέομαι, Il. 10, 557; τί τινι and τινά τινι, like Lat. *donare aliquid alicui* or *aliquem aliquo*, Hdt. 1, 54; 2, 126; 3, 130, and Att. The aor. pass. ἐδωρήθη, c. pass. signf. in Hdt. 8, 85, and Att. Hence

Δώρημα, ατος, τό, *that which is given, a gift, present*, Hdt. 7, 38, and Trag.; c. dat. pers., Soph. Tr. 668.

Δωρηματικός, ή, όν,=δωρητικός, Dion. H.

Δωρητήρ, ῆρος, ὁ, (δωρέω) *a giver*, Leon. Tar. 14.

Δωρητικός, ή, όν, (δωρέω) *inclined to give, open-handed, liberal*, Plat. Soph. 223 C.

Δωρητός, ή, όν, (δωρέω) *open to gifts* or *presents, to be appeased thereby*, Il. 9, 526.—II. *presented, freely given*, Soph. O. T. 384.

Δωριάζω, f. -άσω,=Δωρίζω.

†Δωριακός, ή, όν, *Doric*, Orac. ap. Thuc. 2, 54.

†Δωριάς, άδος, ἡ, *Dorias*, a female slave, Antiph. ap. Ath. 338 E.

†Δωριεύς, έως, ὁ, *a Dorian, descendant of* Δῶρος: in plur. οἱ Δωριεῖς, Att. Δωριῆς, *the Dorians*, Od. 19, 177: also οἱ Δωριῆς, as name of the metropolis of the Dorians in Lacedaemonia, Thuc. 1, 107: as adj. *Dorian*, λαός, κῶμος, Pind. O. 8, 39; P. 8, 29. —II. as masc. pr. n., *Dorieus*, son of Anaxandrides, king of Sparta, Hdt. 5, 41.—2. a Rhodian naval commander, Thuc. 3, 8.—3. a poet, Ath.

Δωρίζω, Dor. Δωρίσδω, f. -ίσω, *to imitate the Dorians in life, manners, dialect*, or *music; to speak Doric Greek*, Theocr. 15, 93: *to dress like a Dorian girl*, i. e. in a single garment open at the side; in this signf. Δωριάζω is most usu., cf. Anacr. 58.

†Δωρικός, ή, όν, *Dorian, Doric*, Hdt. 8, 43, etc. Adv. -ῶς, *in the Doric dialect*, etc., Gramm.

†Δώριον, ου, ἡ, *Dorium*, a daughter of Danaus, Apollod. 2, 1, 5.—II. τό, a city in western Messenia or Elis, in the dominion of Nestor, Il. 2, 594. —2. a mountain of Elis, Paus.

Δώριος, α, ον, *Dorian*: esp. in poets with names of musical instruments, etc., v. Δωριστί.

Δωρίς, ίδος, ἡ, strictly fem. adj., *Dorian*, ἐσθής, Hdt. 5, 88: hence esp.—1. Δωρὶς γῆ, νῆσος, etc., *the Dorian land*, i. e. *Peloponnesus*, Soph. O. C. 695; also νᾶσος Δ., in Pind. N. 3, 6, of Aegina; ἡ Δωρίς sub. γῆ, *Doris*, a prov. of Greece, south of Thessaly, the early abode of the Dorians, Hdt. 8, 31; also a tract of country in Asia Minor, Hdt.—2. sub. κοπίς, *a Dorian knife* used at sacrifices, Seidl. Eur. El. 814: cf δορίς.—3. sub. γυνή, *a Dorian female.*—II. as fem. pr. n., *Doris*, daughter of Oceanus and Tethys, and wife of Nereus, Hes. Th. 241; also—2. a daughter of Nereus, Il. 18, 45.—3. mother of Dionysius of Syracuse, Ath., etc.; others in Ath., Anth., etc.

Δωρίσδω, Dor. for Δωρίζω.

Δωρισμός, οῦ, ὁ, *a speaking in the Doric dialect, Dorism.*

Δωριστί, adv. from Δωρίζω, *in Dorian fashion*: ἡ Δ. ἁρμονία, the Dorian mode or measure in music, Arist. Pol. 8, 5, v. Müller Dor. 4, 6, and cf. Φρυγιστί, Λυδιστί: in Ar. Eq. 989, with a play on δῶρον. [ῐ]

Δωρίτης, ὁ, (δῶρον) ἀγών, a game *in which the conqueror received a present*, Plut., cf. ἀργυρίτης, στεφανίτης.

Δώριχος, ου, ὁ, *Dorichus*, a Syracusan, Diod. S.

Δωροβόρος, ον, (δῶρον, βιβρώσκω, βορά)=δωροφάγος.

Δωροδέκτης, ου, ὁ, (δῶρον, δέχομαι) *one that takes bribes*, LXX.

Δωροδοκέω, ῶ, *to be a* δωροδόκος, *to accept as a present*, esp. *take as a bribe*, c. acc., ἀργύριον πολύ, Hdt. 6, 72: also absol., *to take bribes*, Hdt. 6, 82, Dem. 378, 12.—II. c. acc. pers., like δεκάζω, *to corrupt by bribes*, Diod., cf. δωροφορέω. Pass., *to have a bribe given one*, Cratin. Nom. 3; hence c. acc., *to receive as a bribe*, Dem.: τὸ δεδωροκημένον χρυσίον, *the bribe*, Dinarch. 98, 34. Hence

Δωροδόκημα, ατος, τό, *a present taken as a bribe, a bribe*, Dem. 236, 2.

Δωροδοκηστί, adv. (δωροδοκέω) *in bribe fashion*, in Ar. Eq. 996, with a play on Δωριστί, whence some read δωροδοκιστί.

Δωροδοκία, ας, ἡ, *a taking of bribes, openness to bribery*, Dinarch, 96, 7: *a bribe*, Aeschin. 62, 4: δωροδοκίας γραφή, an indictment *for bribery*, more technically δώρων γρ., Att. Process p. 351.

Δωροδόκος, ον, (δῶρον, δέχομαι) *taking presents* or *bribes, corrupt*, πράγματα δ., Ar. Eq. 403, and Plat.—II act. *bribing*, cf. Ruhnk. Tim.

Δωροδότης, ου, ὁ, (δῶρον, δίδωμι *a giver of presents*, Mel.

†Δωρόθεος, ου, ὁ, *Dorŏtheus*, masc. pr. n., Xen., Dem., etc.

Δωροκοπέω,=δωροδοκέω, LXX.

Δωροληπτέω, ῶ, *to take presents*: from

Δωρολήπτης, ου, ὁ, (δῶρον, λαμβάνω) *one that takes presents, greedy of gain*, LXX. Hence

Δωροληψία, ας, ἡ, *a taking of presents*, Dio C.

Δῶρον, ου, τό, (δίδωμι) *a gift, present, honorary gift*, Hom.: *a votive gift* or *offering* to a god, Il. 6, 293: but δῶρά τινος, *the gifts of* another, i. e. *given by* him, esp. δῶρα θεῶν, Il. 20, 265, Od. 18, 142: δ. Ἀφροδίτης, *the gifts of Venus*, i. e. personal beauty, etc. Il. 3, 54, 64: ὕπνου δ., *the blessing* of sleep, Il. 7, 482: δῶρα, *presents given as tribute*, Il. 17, 225. From Hom. downwards, the usu. phrases are δῶρα διδόναι, φέρειν, πορεῖν.—II. *the breadth of the hand, the palm*, used like παλαιστή, q. v., as a measure of length, which must have been known to Homer, v. ἑκκαιδεκάδωρος.

Δωροξενίας γραφή, ἡ, *the indictment of a* ξένος, *for bribing the judges to declare him an Athenian*, Lys. ap. Hesych., cf. Att. Process, p. 348, sq.

†Δῶρος, ου, ὁ, *Dōrus*, son of Hellen, mythic progenitor of the Dorian race, Hdt. 1, 56, etc.: acc. to Eur. Ion 1590, son of Xuthus.—2. a Thessalian, Thuc. 4, 78.

Δωροτελέω, ῶ, *to bring presents*, Orac. ap. Dem. 1072, 26.

Δωροφάγος, ον, (δῶρον, φαγεῖν) *devouring gifts, greedy of presents*, Hes. Op. 219, 262. [ᾰ]

Δωροφορέω, ῶ, *to bring presents*, τινί, Plat.: *to give as presents* or *bribes*, τί τινι, Ar. Vesp. 675, Dind., ubi vul. δωροδοκοῦσι: and

Δωροφορία, ας, ἡ, *a bringing of presents*, Alciphr.: and

Δωροφορικός, ή, όν, *bringing presents*, Plat. Soph. 222 D: also *brought as a present*: from

Δωροφόρος, ον, (δῶρον, φέρω) *bringing presents*, Pind. P. 5, 116: *tributary*, as the Mariandyni were called in reference to the Haracleots, Euphor. Fr. 73.

Δωρύττομαι, Dor. for δωρέομαι, Theocr. 7, 43.

†Δωρώ, οῦς, ἡ, *Doro*, com. appell., a goddess of gifts and bribery, Ar. Eq. 529.

Δώς, ἡ, Lat. *dos*,=δόσις, only found in nom., Hes. Op. 354.

Δωσείω, desid. from δίδωμι, *to wish to give, be ready to give.*

Δωσέμεναι, δωσέμεν, Ep. inf. fut. from δίδωμι for δώσειν, Hom.

†Δωσιάδης, ου, ὁ, *Dosiades*, an historian, Ath. 143 A.—2. a poet of the Anthology.

Δωσίδῐκος, ον, (δίδωμι, δίκη) *giving one's self up to justice, abiding by a sentence*, Hdt. 6, 42, Polyb. 4, 4, 3, though Schweigh. writes δοσίδικος in both places.

Δωσίπῡγος, ον, (δίδωμι, πυγή)= κίναιδος.

Δώσων, οντος, ὁ, part. fut. from δίδωμι, *always going to give, always* *promising*, hence as a name of Antigonus II., Plut.

†Δωτάδας, α, ὁ, *Dotadas*, son of Isthmius, king of the Messenians, Paus.

Δωτήρ, ῆρος, ὁ, (δίδωμι) *a giver*, δωτῆρες ἑάων, *givers of good*, i. e. the gods, Od. 8, 325: fem. δώτειρα, Arat. Cf. δοτήρ.

Δώτης, ου, ὁ, rare form for foreg., Hes. Op. 353.

Δωτῑνάζω, f. -άσω, *to receive* or *collect presents*, Hdt. 2, 180: from

Δωτίνη, ης, ἡ, *a gift, present*, δῶρον, Hom., and Hdt.: the acc. δωτίνην, adv., *as a free gift, freely, for nothing*, like δωρεάν, Hdt. 1, 69. [ῑ]

†Δώτιον, ου, τό, πέδιον, *the Dotian plain*, in the vicinity of Ossa, and the Lacus Boebeïs, H. Hom. 15, 5.—2. *Dotium*, a city of Thessaly in this plain; hence ὁ Δωτιεύς, *a Dotian*; fem. Δωτιάς, άδος, Soph. Fr. 439, and Δωτηΐς, ίδος, Rhian. ap. Steph. Byz.

†Δῶτος, ου, ὁ, *Dōtus*, a leader of the Paphlagonians, Hdt. 7, 72.

Δωτύς, ύος, ἡ, Ion. for δωτίνη.

†Δωτώ, οῦς, ἡ, *Doto*, a Nereid, Il. 18, 43.

Δώτωρ, ορος, ὁ,=δωτήρ: δῶτορ ἑάων is addressed to Mercury Od. 8, 335, H. Hom. 17, 12; 29, 8.

Δώωσι, 3 plur. subj. aor. 2 act. from δίδωμι, Ep. for δῶσι, Il.

E.

E, ε, ἒ ψιλόν, the fifth letter of the Gr. alphabet: hence as numeral ε′= πέντε and πέμπτος, but ͵ε=5000. The ancients called this vowel εἶ, Plat. Crat. 426 C, 437 B, Dawes Misc. Crit. p. 12, as also they called ο, οὖ; in order that these, like all the monosyll. names of letters μῦ, πῖ, ῥῶ, etc., might be long. When in the archonship of Euclides (B. C. 403) the Athenians adopted the η from the Samian alphabet, the Gramm. introduced the name of ἒ ψιλόν, i. e. ε *without the aspirate*, because in the early Gr. character, E was one way of writing the spirit asper; and so the vowel ε retained this name.

As the sound ει belonged prob. only to the long ε, it passed from ἒ ψιλόν to ἦτα: hence the various forms of the same word, ἑανός εἱανόν, ἔαρ ἦρ εἶαρ, and (since ει easily passed into ι) εἴλω ἴλλω, εἴλη ἴλη, εὐθύς ἰθύς, are found in use together.

Not only was ε used as the syllabic augm. of the historic tenses, but also as a prefix in many old forms, e. g. in Hom. ἐείκοσι, ἔεδνα, ἐέλδωρ, ἐέλδεται, ἐέλπεται, ἐέρσῃ, and it then always has the spir. lenis, even if the word without the prefix have the spir. asper, as ἕδνα ἔεδνα, except in one case, ἕε for ἕ. It seems often to be inserted between two consonants, as ἄλγος ἀλέγω, ἀλκή ἀλέξω, Buttm. Lexil. voc. ἄφενος 2.

῍Ε, usu. doubled, ἓ ἕ, also repeated three or four times, an exclamation of pain or grief: *woe! woe!* more rarely ἕ or ἓ ἕ: most freq. in Trag., and Ar.

῞Ε, *him- her-* or *it-self*, etc., Lat. *se*, acc. sing. and plur. reflex. pron. of 3d pers. without nominat. and always enclitic: freq. in Hom., but rare in Att., as there the compd. ἑαυτόν is usu. taken as the reflex. pron.: this appears in ἓ αὐτόν, ἓ αὐτήν, *se ipsum, him self*, Od. 8, 396, Il. 14, 162. The Att. usage is confined to such places as require no emphasis on the pron.; though it is used in oppos., when in a speech quoted in oratione obliqua the speaker himself is meant: the plur. is more freq. than sing. in Att. A rarer Ep. form is ἕε, Il. 20, 171: it is never enclitic.—II. without reflex. sense, for αὐτόν, αὐτήν, αὐτό, *him, her it*, freq. in Hom., but never in Att. This usage is more rare in neut., as Il. 1, 236; as plur., only H. Hom. Ven. 268.

῍Εᾱ, exclam. of wonder or displeasure: sometimes doubled ἔα, ἔα, Lat. *vah!* also εἶα. Prob. imperat. from ἐάω for ἔαε, *let be!* Also used like ἄγε,φέρε, ἔα δή, *come then!* [oft. by synizesis as monosyll., Erf. Soph. Ant. 95, Br. Ar. Nub. 932, Ran. 1243.]

Ἔᾱ, for ἔαε, 3 sing. impf. from ἐάω.

Ἔᾱ, 1 sing. imperf. from εἰμί, *I was*, Ion. for ἦν: hence came the other Ion. form ἦα, and old Att. ἦ, Il. 4, 321. In Ion. prose also 2 sing. ἔας and 2 plur. ἔατε.

Ἐᾷ, and lengthd. Ep. ἐάᾳ, 3 sing. pres. from ἐάω, Il.: inf. ἐᾶν, Ep. ἐάαν, Od.

῎Εᾱγα, perf. 2 of ἄγνυμι, c. pass. signf., Hes. Op. 532.

Ἐάγην, aor. 2 pass. of ἄγνυμι, Hom. [ᾰ in Hom. except Il. 11, 558.]

῞Εᾱδα, perf. 2 of ἁνδάνω, part. ἑᾱδώς: Hom. uses only acc. part. ἑᾱδότα.

Ἐάλη, 3 sing. aor. 2 pass. of εἴλω, Il.: some write ἑάλη. [ᾰ]

Ἑάλωκα, perf., ἑάλων, aor. of ἁλίσκομαι. [ᾰ]

Ἑαλώκειν, Lac. for -κέναι, inf. perf. of ἁλίσκομαι, Plut. Lys. 14.

Ἐάν, conj. (strictly εἰ ἄν), *if, if so be that, in case that*, followed by subjunctive: c. optat. only in orat. obliqua, when the sentiments of another are quoted, but this is a rare case, Herm. Vig. n. 312: c. indicat. fut., only in very late writers. It is distinguished from εἰ, in that εἰ expresses *a mere supposition*, ἐάν relates to *a real contingency*, and so usually implies something future, Herm. Vig. n. 312. Hom. instead of this conjunction uses εἴ κε or αἴ κε: the Att. contract it into ἤν (though this is also in Hom.), and ἄν.—II. with verbs of seeing and inquiring, it answers to Lat. *an*, our *if, whether*, σκόπει ἐὰν ἱκανὸν ᾖ, see *if* it be enough: but without any verb expressed, *to try whether*, Schneid. Xen. Mem. 4, 4, 12.—III. ἐὰν καί, *even if, granting that*, often separated, e. g. ἐάν τις καί, etc.: ἐὰν μή, *if not, except, unless*, and ἐὰν ἄρα μή, *if perhaps not*: ἐάν περ..., *if at all events*: ἐάν τε..., ἐάν τε..., in positive clauses, *be it that...*, or *that...*, like εἴτε, εἴτε, *sive..., sive...*, for which is also found ἐάν τε καί, Soph. Ant. 327; but in indirect questions, *whether..., or...*: ἐάν τε..., ἐαν τε μή..., *be it that..., or not....*—IV. after relat. pronouns and particles ἐάν stands for ἄν, e. g. ὃς ἐάν, *whosoever*, ὅπου ἐάν, *wheresoever*, but this only in N. T., and very late writers.

Ἑᾰνηφόρος, ον, (ἑανόν, φέρω) *wearing a thin light robe*, epith. of Ἠώς, Antim. 85.

Ἑανόν, οῦ, τό, v. sq.

Ἑανός, ή, όν, an old Homer. adj., known as such only from Il., used of all things *fit for putting on* or *wearing*, from their beauty, lightness, or convenience, *fit for wear*, hence the deriv. from ἕννυμι is prob. right; ἑανῷ λιτί, with linen *good for wearing*, i. e. *fine and white*, Il. 18, 352; 23, 254; so πέπλος ἑανός, *a fine* or *light* veil, Il 5, 734; 8, 385; and ἑανὸς κασσίτερος, tin *beat out thin* and so made *fit for wear*, Il. 18, 612.—B. hence neut. as subst. τὸ ἑανόν, sub. εἶμα or ἱμάτιον, *a rich state-robe, fit* for goddesses, ladies of rank, etc., *to wear*, Il. 3, 385, 419; 14, 178, H. Ven. 63, also εἱανόν. Il. 16, 9; the masc. ἑανός, sub. πέπλος, is found Il. 21, 507. [in Il. ᾱ in adj., ᾰ in subst. Clarke Il. 3, 385, Herm. Orph. Arg. 880: later authors use ᾱ or ᾰ, as suits the metre.]—(Buttm. Lexil. in voc. is led by this difference of quantity to assume a twofold root:—1. ἕννυμι for the subst.:—2. ἐάω for the adj., which would then have as its orig. sense *yielding, giving way*, and so *flexible, pliant, clasping*. Nor is this very improb., as the subst., like ἕννυμι, has the digamma, Il. 14, 178; 21, 507; whereas, the adj. has not, v. Il. 18, 352, 612; 23, 254.)

῎Εαξα, aor. 1 act. of ἄγνυμι for ἦξα, Hom.

῏ΕΑΡ, ἔαρος, τό, Hom., and Hdt. in later poets, as Theocr., εἶαρ, εἴαρος: contr. ἦρ, ἦρος, rare in nom., Alcm. 24, but in genit. and dat. the only forms used in Att. prose, cf. ἦρι: *spring*, Hom., etc.: ἔαρ νέον ἱστάμενον, early spring, Od. 19, 519: ἅμα τῷ ἔαρι, at the beginning of spring, Hdt. 5, 31. Later poets use it of *anything early, young* or *fresh, the prime*, γενύων ἔαρ, *the first down* on the chin, ὕμνων, χαρίτων ἔαρ, Anth. cf. Hdt. 7, 162.—II. *the sap*, which rises in spring; ἔαρ ἐλαίης, *oil*, Nic., and so ἔαρ alone, Call. Fr. 201: hence of men, *blood*, Opp. (Strictly Ϝέαρ, Lat. *ver*, cf. Pers. *behâr*.)

Ἐαρίδρεπτος, ον, (ἔαρ, δρέπω) *plucked in spring*, Pind. Fr. 45, 7.

Ἐαρίζω, f. -ίσω, (ἔαρ) *to pass the spring*, Lat. *vernare*, Xen. An. 3, 5, 15, like χειμάζω, *hiemare*.—II. *to enjoy spring, to be green*, etc., *as in spring*, Philo: also in mid. λειμῶνες ἄνθεσιν ἐαριζόμενοι, Plat. Ax. 371 C.

Ἐαρινός, ή, όν, rarely ός, όν, Matth. Eur. Hipp. 76, (ἔαρ) Lat. *vernus, of spring*, ὥρη ἐ., *spring-time*, Polyb.; θάλπος ἐ., *the heat of spring*, Xen. Cyr. 8, 6, 22. In Hom. εἰαρ.: Att. ἠρινός. [ῑ]

†Ἐάρινος, ου, ὁ, *Earīnus*, masc. pr. n., Dio C.

Ἐαροτρεφής, ές, (ἔαρ, τρέφω) *nourished, flourishing in spring*, Mosch. 2, 67.

Ἐαρόχροος, ον, (ἔαρ, χρόα) *spring-coloured, fresh green*, Orph.

Ἐάρτερος, α, ον, poet. for ἐαρινός, Nic.

῎Εᾱσι, 3 plur. pres. from εἰμι, Ep. for εἰσί, Hom.

῎Εασσα, Dor. part. fem. from εἰμί, for οὖσα.

῞Εᾰται, 3 plur. pres. from ἧμαι, Ion. for ἧνται, Il.: so ἕατο, imperf. for ἧντο, Il.

Ἐᾱτέος, α, ον, verb. adj. from ἐάω, *to be suffered*, Eur. Phoen, 1210; *to be let alone*, ἐατ. εἶναι φεύγειν, Hdt. 8, 109.—II. ἐατέον, *one must suffer*, Plat. Gorg. 512 E.

Ἑαυτότης, ητος, ἡ, *identity*, Proclus: from

Ἑαυτοῦ, ῆς, οῦ, plur. ἑαυτῶν, etc., Ion. ἑωυτοῦ, etc., Att. contr. αὑτοῦ etc., *of himself*, etc.; pron. reflex. of 3d. pers.; but not seldom in Att. for 1st and 2d, ἐμαυτοῦ and σεαυτοῦ, in cases easily determined from the context; though in all these Elms. Heracl. 144, 814, would write *αὑτοῦ*, etc. The usage of the plur. *ἑαυτῶν*, *ἑαυτοῖς*, etc., for *ἀλλήλων*, *ἀλλήλοις*, *of one another*, is more rare, Erf. Soph. Ant. 154, Heind. Plat. Lys. 215 B, Parm. 133 B: this use was at first prob. confined to the dual, Alb. Hesych. 1, 1059. Both *ἑαυτοῦ* and *αὑτοῦ* are post-Hom.: in Hom. always divisim, *ἕο αὐτοῦ*, *οἱ αὐτῷ*, *ἑ αὐτόν*, etc., Lat. *sui ipsius*, etc., Wolf Hes. Th. 470.—In many cases it is indifferent whether the pers. pron. *αὐτοῦ*, or the reflex. *αὑτοῦ* be used, and so it is often hard to decide, v. esp. Buttm. Dem. Mid. p. 140.

'Εάφθη, Hom. form, only found Il. 13, 543, and 14, 419, *ἐπὶ δ' ἀσπὶς ἑάφθη καὶ κόρυς*, *ἐπ' αὐτῷ ἀσπὶς ἑάφθη*. Most follow Tyrannio ap. Schol. Ven. in drawing it from *ἅπτω*, 3 sing. aor. 1 pass. for *ἥφθη*, in which case it is upon him *were fastened*, i. e. to him *clung* his shield and helmet,—i. e. they fell all together, whereas in other cases the arms flew off as a man fell. Aristarch. brings it from *ἕπομαι*, shield and helmet *followed after*, which would be quite irreg. in point of form. In both cases the syllabic augm. before a verb not having the digamma is objectionable. For a full discussion of the word v. Spitzn. Exc. xxiv ad Il.

'ΕΑ´Ω, fut. *ἐάσω:* imperf. *εἴων:* aor. *εἴασα*, poet. *ἔασα:* poet. pres. *εἰάω*, *εἰῶ*, Hom. *To let*, i. e. *to let happen*, *suffer*, *allow*, *permit*, Lat. *sinere;* and so often absol., *οὐκ ἐάᾳ* Κρονίδης, oft. c. acc. pers. et inf., *τρεῖν μ' οὐκ ἐᾷ* Παλλάς, Hom.: also with collat. notion of carelessness, *τούςδε ἔα φθινύθειν*, *leave* them *alone to perish*, Il.: *οὐκ ἐᾶν*, not to suffer, Il. 4, 55, i. e. *to forbid*, *hinder*, *prevent*, Od. 19, 25, and freq. in Hdt.: also, *to advise*, *persuade not* to do..., Thuc. 1, 133: *οὐκ ἐᾶν..., ἀλλά...*, where *κελεύειν* must be supplied with the latter clause, Valck. Hdt. 7, 104; c. dupl. acc., *οὐκ ἐάσει σε τοῦτο*, will not allow thee this, Soph. Ant. 538.—II. *to let go*, *let alone*, *let be*, Lat. *omittere*, c. acc., *ἔα χόλον*, Il. 9, 260; *μνηστήρων ἔα βουλήν*, heed not the suitors' plan, Od. 2, 281: *ἐᾶν τινα*, *to let* one *alone*, *let* him *go about his business*, Il. 24, 557, Od. 8, 509; *ἐᾶν τινά τινος*, *to let* a man *of* a thing, i. e. *keep* or *hinder* him *from* it, Plat. Legg. 969 C. —2. in same signf., c. inf., *κλέψαι ἐάσομεν*, we will *have done with* stealing, *let it alone*, Il. 24, 71; also absol. *ἀλλ' ἄγε δὴ καὶ ἔασον*, *have done*, *let be*, Il. 21, 221; *θεὸς τὸ μὲν δώσει, τὸ δ' ἐάσει*, he will give one thing, the other he will *let alone* (i. e. not give), Od. 14, 444: *ἐᾶν χαίρειν*, i. e. to let alone, Hdt. 6, 23.—III. mid. *ἐᾶσθαί τινί τι*, *to give up* a thing to another, Soph. O. C. 368.—Fut. mid. *ἐάσομαι* in pass. signf. Thuc. 1, 142. [*ᾰ* in pres. and imperf., *ᾱ* in fut. and aor. in all good poets. From Hom. downwards 3 sing. pres. *ἐᾷ*, and imperat. pres. *ἔα*, oft. as monosyll., Heyne Il. 5, 256: so Att., Erf. Ant. 95, v. sub *ἔα*.]

'Εάων, Ep. gen. plur. of *ἐΰς* for *ἐήων*, Hom. [*ᾱ*]

"Εβᾰν, 3 plur. aor. 2 of *βαίνω*, Aeol. and Ep. for *ἔβησαν*, Hom.

'Εβδεμήκοντα, Dor. for *ἑβδομήκοντα*.

'Εβδομᾱγενής, ές, (*ἑβδόμη*, **γένω*) *born on the seventh day;* Plut., as epith. of Apollo; cf. also sq., which indeed is preferred by Valckn. Aristob. p. 115.

'Εβδομᾱγέτης, ου, ὁ, (*ἑβδόμη*, *ἄγω*) epith. of Apollo, to whom the Spartans offered sacrifices *on the seventh of every month*, Aesch. Sept. 800: cf. Spanh. Call. Del. 251, Welcker Aeschyl. Trilogie. p. 65, n.

'Εβδομαδικός, ή, όν, (*ἑβδομάς*) *belonging to seven: weekly*, Gal.

'Εβδομαῖος, αία, αῖον, (*ἕβδομος*) *on the seventh day*, Hipp., Thuc. 2, 49.

'Εβδομάκις, adv., *seven times*, Call.: from

'Εβδομάς, άδος, ἡ, (*ἕβδομος*) *the number seven.*—II. *a time of seven days*, *a week*, Arist. Pol.: also *of seven years*, *septenary*, Plut.

'Εβδόματος, ον,=*ἕβδομος*, *the seventh*, Hom.

'Εβδομεύομαι, (*ἑβδόμη*) as pass., *to be born on the seventh of the month and called thereafter*, Lys. ap. Harp.

'Εβδομήκοντα, οἱ, αἱ, τά, indecl., *seventy*, Hdt. 1, 32, etc. Hence

'Εβδομηκοντάκις, adv., *seventy times*, LXX.

'Εβδομηκοντούτης, ου, ὁ, –οῦτις, ιδος, ἡ, (*ἑβδομήκοντα*, *ἔτος*) *seventy years old.*

'Εβδομηκοστός, ή, όν, *the seventieth*, Hipp.

"Εβδομος, η, ον, (*ἑπτά*) *the seventh.* —II. *ἡ ἑβδόμη*, (*ἡμέρα*) *the seventh day* of the lunar month, Hdt. 6, 57: the Rom. *Nonae:* also in plur. in same sign., *ἑβδόμαις πύλαις*, not=*ἑπτὰ π.*, but *at the seventh gate*. Aesch. Theb. 125, cf. 631, and Valck. ap. Dind. ad v. 125.

'Εβένινος, η, ον, *of ebony:* from

"Εβενος, ου, ἡ, *the ebony-tree*, *ebony*, Hdt. 3, 97: also *ἐβένη*, Theophr. There were two kinds, the black Ethiopian, and the variegated Indian (*ποικίλη*).

†"Εβεσος, ου, ἡ,="Εβουσος, Dio C.

"Εβην, ης, η, aor. 2 of *βαίνω*. Aor. mid. *ἐβησάμην*, with Ep. collat. form *ἐβήσετο*, Hom.

'Εβίσκος, ου, ἡ,=*ἰβίσκος*.

"Εβλᾰβεν, Aeol. and Ep. for *ἐβλάβησαν*, 3 plur. aor. 2 pass. from *βλάπτω*.

"Εβλητο, Ep. 3 sing. aor. syncop. of *βάλλω*, c. pass. signf., Il.

†"Εβουρα, ας, ἡ, *Ebura*, a city of Hispania on the Baetis, Strab.

†'Εβούρωνες, ων, οἱ, *the Eburones*, a Celtic people, Strab.

†"Εβουσος, ου, ἡ, *Ebusus*, now *Ivica*, one of the Pityusae or Pine islands, containing a city of the same name, Strab.

'Εβραΐζω, f. *-ίσω*, *to speak Hebrew*, Joseph.: also='Ιουδαΐζω, Eccl.

†'Εβραϊκός, ή, όν,=sq., N. T.

†'Εβραῖος, α, ον, *Hebrew*, N. T.

†'Εβραΐς, ίδος, ἡ, pecul. fem. to foreg. *Hebrew*, N. T.

'Εβραϊστί, adv., *in the Hebrew tongue*, N. T.

†'Εβρόδουνον, ου, τό, *Ebrodunum*, a town of Gaul, Strab.

†"Εβρος, ου, ὁ, *the Hebrus*, a river of Thrace, which empties into the Aegean sea, Hdt. 4, 90.

"Εγγαιος, αία, αιον, also *ἔγγειος*, ον, (*ἐν*, *γῆ*) *in* or *of the land*, *native*, Aesch. Pers. 922.—II. usu. of property, *in land*, *consisting of land*, *ἔγγ. κτήματα*, landed property, Xen. Symp. 4, 31; *κτήσεις ἔγγ. καὶ οἰκίαι*, Böckh Inscr. 1, 862: *συμβόλαιον ἔγγ.*, opp. to *ναυτικόν*, Dem. 893, 15: *τόκος ἔγγ.*, *rent*, opp. to common interest, Dem.

'Εγγαληνίζω, f. *-ίσω*, *to be calm*, *to live quietly*, Diog. L.

"Εγγᾰλος, ον, (*ἐν*, *γάλα*) *giving milk*, *in milk*

'Εγγᾰμέω, ῶ, (*ἐν*, *γαμέω*) *to marry into a family.*

'Εγγᾰμίζω, f. -ισω, (*ἐν*, *γαμίζω*) *to give in marriage.*

'Εγγάμιος, ον, (*ἐν*, *γάμος*) *married.* [*ᾰ*]

'Εγγαστρίμαντις, εως, ὁ, ἡ, (*ἐν*, *γαστήρ*, *μάντις*) *one that prophesies from the belly*, cf. *ἐγγαστρίμυθος*.

'Εγγαστριμάχαιρα, ας, ἡ, comic word in Hippon. Fr. 56, *one who makes havoc with his belly.*

'Εγγαστρίμῡθος, ον, (*ἐν*, *γαστήρ*, *μῦθος*) *a ventriloquist*, *one that prophesies from the belly*, LXX.

'Εγγάστριος, ον, (*ἐν*, *γαστήρ*) *in the womb.*

'Εγγέγᾰα, (*ἐν*, *γέγαα*) poet. esp. Ep. perf. of *ἐγγίγνομαι* (v. **γάω*), *to be born in: to live in*, *'Ιλίῳ*, Hom., only in 3 plur. *ἐγγεγάασι*.

'Εγγείνωνται, 3 plur. subj. aor. 1 from *ἐγγίνομαι* in trans. signf., *to engender* or *breed in*, *εὐλὰς ἐγγ.*, Il. 19, 26. (No pres. *ἐγγείνομαι* is found.)

"Εγγειος, ον, (*ἐν*, *γέα*, *γῆ*)=*ἔγγαιος*, Dem. 914, 9, etc.; esp.—II. of plants, *sprung from the earth*, Plat. Tim. 90 A, opp. to *ζῶα*.

'Εγγειότοκος, ον, or better *ἐγγεότ.*, (*ἔγγειος*, *τίκτω*) *born in the land*, *indigenous*, Theophr.

'Εγγειόφυλλος, ον, (*ἔγγειος*, *φύλλον*) *having creeping foliage*, Id.

'Εγγελαστής, οῦ, ὁ, *a mocker*, *scorner*, Eur. Hipp. 1000: from

'Εγγελάω, ῶ, f. *-άσω*, (*ἐν*, *γελάω*) *to laugh one in the face*, *laugh at*, *mock*, *jeer* at one, c. dat., like Lat. *irridere*, Eur. Med. 1355, etc.; also *κατά τινος*, Soph. O. C. 1339: absol. *to mock*, *jeer*, Soph. El. 807, and Eur.—II. *to laugh in* or *among*, *αὔρα κύμασιν ἐγγελῶσα*, gently rippling, Sosicr. ap. Ath. 474 A: cf. *γελάω*. [*ᾰσω*]

'Εγγενέτης, ου, ὁ, *in-born*, *native*, Ap. Rh.: from

'Εγγενής, ές, (*ἐν*, *γένος*) *in-born*, *native*, Hdt. 2, 47: *natural*, Pind. N. 10, 95: *ἐγγ. θεοί*, gods *of the race* or *country*, Erf. Soph. Ant. 199.—II. *born of the same race*, *kindred*, Soph. O. T. 1168. Adv. *–νῶς*,=*γνησίως*, or *like kinsmen*, Soph. O. T. 1225.

'Εγγεννάω, ῶ, (*ἐν*, *γεννάω*) *to generate* or *produce in*, *τινί*, Plut.

'Εγγεύομαι, (*ἐν*, *γεύω*) *to taste*, *taste of*, *τινός*, Polyb.

'Εγγήρᾱμα, ατος, τό, *the joy* or *delight of old age*, Plut.: from

'Εγγηράσκω, c. fut. *-άσω*, [*ᾱ*], (*ἐν*, *γηράσκω*) *to grow old in*, *ταῖς βασιλείαις*, Polyb.: mid. fut. *-άσεσθαι*, *to grow old*, *wear out*, Thuc. 6, 18.

'Εγγηροτροφέω, ῶ,=*γηροτροφέω*.

'Εγγίγνομαι, and later *ἐγγίνομαι* [*ῑ*], fut. *ἐγγενήσομαι*, (*ἐν*, *γίγνομαι*) dep. mid., *to be produced in*, *to grow in*, *to take place*, *happen*, *arise in*, or *among*, c. dat., Hdt. 5, 3.—II. *to come in*, *intervene*, *pass*, of conversation, Hdt. 2, 121, 4; but most usu. of time: *χρόνου ἐγγινομένου*, *ἐγγενομένου*, Hdt. 1, 190, Thuc. 1, 113, etc., cf. Heind. Plat. Prot. 339 E.—III. *ἐγγίγνεται*, *it is allowed*, like *ἔξεστι*, c. inf., Hdt. 1, 132; 6, 38.—IV. for aor. *ἐγγείνασθαι*, v. *ἐγγείνωνται*.

'Εγγιγνώσκω, and later *ἐγγῑν.*, *to acknowledge*, *avow*, Aretae.

'Εγγίζω, f. *-ίσω*, (*ἐγγύς*) *to bring near*, *bring up to*, *τινί τι*, Polyb.—II. usu. intrans., *to be near*, *come near*, *approach*, *τινί*, and (like *ἐγγύς*) *τινός*, Polyb.; also with *εἰς* and *πρός*, LXX.: and absol. *to draw nigh*, *be at hand*, Ib.

'Εγγίνομαι, *ἐγγῑνώσκω*, v. *ἐγγιγν* [*ῑ*]

'Εγγίων, ον, Hipp., and Arist. H. A., comparat.; and ἔγγιστος, η, ον, most. freq. neut. pl. as adv. ἔγγιστα, Hipp., superl., from ἐγγύς.

'Εγγλαυκος, ον, (ἐν, γλαυκός) *bluish, blue*, Diod.

'Εγγλισχρος, ον, (ἐν, γλίσχρος) *somewhat sticky.*

'Εγγλῠκαίνω. (ἐν, γλυκαίνω) *to sweeten, soften*, Euseb.

'Εγγλῠκος, ον, (ἐν, γλυκύς) *sweetish*, Diosc.

'Εγγλυμμα, ατος, τό, (ἐγγλύφω) *carved work*, Themist.

'Εγγλύσσω, (ἔγγλυκος) *to have a sweet taste*, Hdt. 2, 92.

'Εγγλύφω, f. -ψω, (ἐν, γλύφω) *to cut in, carve*, esp. *in stone*, Hdt. 2, 4. [ῠ]

'Εγγλωττογάστωρ, ορος, ὁ, ἡ, = γλωσσογάστωρ, Ar. Av. 1695.

'Εγγλωττοτῠπέω, ῶ, (ἐν, γλῶσσα, τύπτω) *to coin with the tongue, to be always talking of*, Ar. Eq. 782.

'Εγγοητεύω, (ἐν, γοητεύω) *to bring on by charms*, τινί τι, Philostr.

'Εγγομφόω, ῶ, (ἐν, γομφόω) *to nail on*, Gal. Hence

'Εγγόμφωσις, εως, ἡ, *a nailing* or *fixing in, fastening*, Gal.

'Εγγονος, ου, ὁ, usu. distinguished from ἔκγονος, as meaning *a grandson*: but ἔγγονος = ἔκγονος is read, Plat. Rep. 364 E, ubi v. Stallb.: ἡ ἐγγόνη, *a granddaughter*, Artem.: also ἡ ἔγγόνος, Plut.: τὰ ἔγγονα, *the fruit of the womb*, Arist. Pol. Later ἔγγονος was used just like the older ἔκγονος.

'Εγγράμματος, ον, (ἐν, γράμμα) *marked by letters, written*, opp. to spoken, Epict.

'Εγγραπτος, ον, = ἔγγραφος, Polyb.

'Εγγραυλίς, ίδος, ἡ, *a small fish, a sprat*, Ael., also ἐγκρασίχολος.

'Εγγρᾰφή, ῆς, ἡ, (ἐγγράφω) *a registering, registration*, Dem. 996, etc.: *an inscription.*

'Εγγρᾰφος, ον, *written in, written*, Polyb.: esp. of the *written* word, Eccl. Adv. -φως: from

'Εγγράφω, f. -ψω, (ἐν, γράφω) *to mark in* or *on, to paint on*, ζῶα ἐς τὴν ἐσθῆτα ἐγγ., Hdt. 1, 203: *to write in* or *on*, γράμματα στήλῃ or ἐν στήλῃ, Hdt. 4, 91; 2, 102: and so mid., Aesch. Pr. 789: pass., ἐγγεγραμμένος τι, *having* it *written on*, Soph. Tr. 157.—II. *to enter in the public register* or *accounts, to set down*, Ar. Pac. 1180: esp. in case of a youth when come to manhood, εἰς ἄνδρας ἐγγρ., Dem. 412, 25: also *to enter in the judge's list, to indict*, λειποταξίου, Aeschin. 48, 1: ἐγγεγραμμένος ἐν ἀκροπόλει, *registered* among the state-debtors, Dem. 771, 6. [ᾰ]

'Εγγῠᾰλίζω, f. -ξω, (ἐν, γύαλον) strictly, *to put into the palm of the hand*: hence *to put into one's hands, grant in full, impart*: Hom. has it metaph. τιμήν, κῦδος, κράτος, but also ἔεδνα, ἵππους; and Od. 16, 66. *to give over* a man *to the care of* another. Ep. word, also used by Hegem. ap. Ath. 698 D.

'Εγγυάω, ῶ, f. -ήσω: when augmented, usu. ἠγγύων, ἠγγύησα, but in perf. commonly ἐγγεγύηκα, on which and other irregularities of augm. v. Buttm. Ausf. Gr. § 8, Anm. 5, n. *To give* or *hand over*, esp. *as a pledge, to plight*, Lat. *spondeo*: hence *to betroth*, θυγατέρα ἐγγυᾶν τινι, Hdt. 6, 57, opp. to ἐγγυᾶσθαι, *to accept an offer* (cf. infra): *to engage, promise*, c. acc. et inf., Ar. Plut. 1202.—B. mid., *to pledge* or *plight one's self, to give a pledge*: in full ἐγγύην ἐγγυᾶσθαι, Plat. Legg. 953 E: δειλαὶ δειλῶν ἐγγύαι ἐγγυάασθαι, a rogue's word is poor surety, Od. 8, 351; hence proverb. ἐγγύα, πάρα δ' ἄτα, cf. also Epich. p. 91.—2. *to promise under a pledge*: oft. joined with inf. aor. or fut., ἐγγυησάμενοι παρέξειν, Lys. 132, 2: sometimes c. acc. et inf., Pind. O. 11, 16: also c. acc. rei, *to answer for*, τι, ap. Dem. 713, 3; more rarely c. acc. pers., ἐγγυᾶσθαί τινά τινι, *to give surety for* one *to* another, Dem. 901, 14; and in same sense ἐγγύην ἐγγυᾶσθαί τινα πρός τινα, Heind. Plat. Phaed. 115 D. But—C. pass., ἐγγυᾶσθαι τὴν θυγατέρα παρά τινος, *to accept an offer of marriage*, Hdt. 6, 130, cf. Dem. 1311, 20: from

'Εγγύη, ης, ἡ, (ἐν, γυῖον) *surety given by putting a pledge in one's hand*: in genl. *surety, security, bail*, whether received or given, Od. 8, 351, v. ἐγγυάω B; ἐγγύην τιθέναι, Aesch. Eum. 898.—II. *a betrothing*, Plat. Legg. 774 E. [ῠ, later also ῡ, Anth.]

'Εγγύησις, εως, ἡ, (ἐγγυάω) *a giving bail* or *security*, v. l. Dem. 724, 6.

'Εγγυητής, οῦ, ὁ, (ἐγγυάω) *one who stands bail, gives security, a surety*, ἐγγ. καθιστάναι, Hdt. 1, 196, and ap. Dem. 712, 22; παρέχειν, Plat. Legg. 871 E. Hence

'Εγγυητικός, ή, όν, *belonging to bail* or *surety.*

'Εγγυητός, ή, όν, (ἐγγυάω) *pledged, plighted*: *betrothed, legally married*, Dem. 1365, 18.

'Εγγύθεν, adv. (ἐγγύς) *from nigh at hand, hard by, near*, oft. in Hom., and Att.: sometimes c. dat., ἐγγύθεν τινί, *hard by* him, Il. 17, 554, Il. 18, 133, also c. gen., Aesch. Cho. 852.—II. of time, *nigh at hand*, Il. 18, 133; 19, 409. [ῠ]

'Εγγυθήκη, ης, ἡ, and in Luc. ἐγγυοθ., *a chest* or *case to keep things in*, Luc.—II. *a stand for vessels, tripods*, etc., Ath., Lat. *incitega*, Müller Arch. d. Kunst § 299, 9. Scaliger's reading, ἀγγοθήκη, is not required: for ἄγγος, ἄγχι, ἐγγύς are near akin.

'Εγγύθι, adv., *hard by, near*, in Hom. usu. c. gen., seldom, as Il. 22, 300, c. dat., sometimes absol., as Il. 7, 341, and Hes.—II. of time, *nigh at hand, soon*, Il. 10, 251. [ῠ]

'Εγγυιόω, also ἐγγυόω, ῶ, (ἐν, γυῖον) *to put into the hands.*—II. *to stretch the limbs upon*, τινί, LXX.

'Εγγυμνάζω, f. -άσω, (ἐν, γυμνάζω) *to exercise in.* Mid. *to exercise* or *practise one's self*, Plat. Phaedr. 228 E.

†'Εγγυον, ου, τό, or 'Εγγύϊον, *Engyum*, a city of Sicily, Diod. S.: hence 'Εγγυῖνος, ὁ, *an inhabitant of Engyum*, Plut. Marcell. 20.

'Εγγυος, ον, (ἐγγύη) *giving surety* or *bail*: hence *secured, under good security*, Lys. 902, 3.—II. as subst. = ἐγγυητής, ὁ ἔγγυος, *a surety*, Xen. Vect. 4, 20, Arist. Oec.

'ΕΓΓΥ'Σ, adv., of place, *near, nigh, at hand*; very. freq. in Hom., who uses it either absol. or c. gen., *hard by, near to*; later also c. dat., Eur. Heracl. 37, for which construct. Il. 11, 340, is sometimes quoted, cf. ἐγγύθεν, ἐγγύθι.—II. of time, *nigh at hand, soon*, Il. 22, 453, Od. 10, 86.—III. of numbers, etc., *nearly*, ἔτεσι ἐγγὺς εἴκοσι, Thuc. 6, 5, ἐγγὺς ἐνιαυτοῦ, Xen. Hell. 3, 1, 28, οὐδ' ἐγγύς, *not nearly*, i. e. not by a great deal, like πολλοῦ γε δεῖ, Plat. Symp. 198 B, cf. Wolf 463, 7: c. inf., ἐγγὺς τοῦ οἴεσθαι, *all but* expecting, Plat., also without τοῦ.—IV. *coming near*, i. e. *like, akin to*, οἱ Ζηνὸς ἐγγύς, Aesch. Fr. 146: esp. in construct. ἐγγύς τι τινός, Heind. Plat. Phaed. 65 A: but also c. dat.—Post-Hom. in comparat. ἐγγίων, ον, and ἐγγύτερος, α, ον, adv. ἐγγυτέρω, *nearer*: superl. ἔγγιστος and ἐγγύτατος, adv. ἐγγύτατα, *as near as possible*, τοῦ νῦν τρόπου, Thuc. 1, 13; also ἐγγυτάτω. Comp. and superl. very freq. in last signf., *nearer, more like*: *coming very near, most like.* (Akin to ἄγχι q. v.) [ῠ] Hence

'Εγγύτης, ητος, ἡ, *nearness, neighbourhood*, late. [ῠ]

'Εγγώνιος, ον, (ἐν, γῶνος) *angular, forming an angle*, esp. *a right angle*, Hipp.: λίθοι ἐν τομῇ ἐγγ., cut *square*, Thuc. 1, 93.

'Εγγωνοειδής, ές, = foreg., Theophr.

'Εγδούπησαν, 3 plur. aor. 1 from γδουπέω, Ep. for δου., Il. 11, 45.

'Εγειρόφρων, ον, gen. ονος, (ἐγείρω, φρήν) *rousing the mind.*

'ΕΓΕΙ'ΡΩ, fut. ἐγερῶ: aor. ἤγειρα perf. ἐγήγερκα. Pass. perf. ἐγήγερμαι: syncop. aor. ἠγρόμην, inf. ἐγρέσθαι: besides these, perf. ἐγρήγορα Hom. ἐγρήγορθα, with signf. of pres. pass.; plqpf. as imperf. ἐγρηγόρειν with signf. of impf. pass. (From ἐγρήγορα came the Hom. part. pres. ἐγρηγορόων, the later pres. ἐγρηγορέω, and the N. T. form γρηγορέω, all intrans. Of the act. Hom. uses the pres. imperf. and aor., the pres. and aor. of pass.—I. act. *to awaken, wake up, rouse, stir*, ἐξ ὕπνου or ὑπνώοντας, Hom.; c. gen. εὐνῆς ἐγ., Eur. H. F. 1050: but post-Hom. often without any addition.—2. metaph. *to rouse, stir up*, Il. 5, 208 ἐπεί μιν ἔγειρε Διὸς νόος, Il. 15, 242: also ἐγείρειν Ἄρηα, *to stir* the fight; so μάχην, φύλοπιν, etc., Hom.: ἐγ. τινα ἐπὶ ἔργον, Hes. Op. 20: πῦρ ἐγ., *to wake up* the flame, Aesch. Ag. 299 λαμπάδα ἐγ., Ar. Ran. 340: and freq. metaph., *to wake up* the muse, the song, etc., ἐγ. λύραν, μέλος, θρῆνον Pind. N. 10, 39, Cratin. Troph. 10. Soph. O. C. 1779.—3. *to raise* from a sick bed or from the dead, N. T.—4. *to raise, erect* a building, Anth.—B. pass. *to wake, get up from bed, rise*, Od. 20, 100, Hdt. 4, 9, etc.: aor. also *to keep watch*, ἀμφὶ πυρήν, Il. 7, 434: *to rouse, stir one's self, be excited* by passion, etc., Hes. Sc. 196, Dem. 439, 1 Cf. ἔγρομαι.—II. the act. in intrans signf. is rare and only poet., except in perf. ἐγρήγορα, v. sub init. (Hence ἄγρυπνος: prob. akin to ἀγείρω)

†'Εγέλαστα, ης, ἡ, *Egelasta*, now *Yniesta*, a city of Hispania, Strab.

'Εγεντο, Dor. shortd. for ἐγένετο, Hes. Th. 705, and Pind.

'Εγερσιβόητος, ον, (ἐγείρω, βοάω) *waking one by crowing*, Anth.

'Εγερσίγελως, ωτος, ὁ, ἡ, (ἐγείρω, γέλως) *laughter-stirring*, Anth.

'Εγερσιθέατρος, ον, (ἐγείρω, θέατρον) *exciting the theatre*, i. e. *the audience*, Anth.

'Εγερσιμάχας, ου, ὁ, = sq., Anth

'Εγερσίμᾰχος, fem. -μάχη, Anth. Pal. 6, 122, (ἐγείρω, μάχη) *battle-stirring*, Anth.

'Εγερσίμοθος, ον, = foreg., Opp.

'Εγέρσιμος, ον, (ἐγείρω) *waking, easily waked*: ἐγ. ὕπνος, sleep *from which one wakes*, opp. to the sleep of death, Theocr. 24, 7.

'Εγερσίνοος, ον, contr. νους, ουν, (ἐγείρω, νοῦς) *soul-stirring*, Nonn.

'Εγερσις, εως, ἡ, (ἐγείρω) *a waking*, Hipp.: *a rousing, stirring up, excitement*, Plat. Tim. 70 C: *a raising, a building up*, Joseph.

'Εγερσιφᾰής, ές, (ἐγείρω, φάος) *light-stirring*: ἐ. λίθος, the fire-stone flint, Anth.

Ἐγερσίχορος, ον, (ἐγείρω, χορός) *stirring* or *leading the dance*, Opp.

'Εγερτέον, verb. adj. from ἐγείρω, *one must raise*, Eur. Rhes, 690.

'Εγερτήριον, ου, τό, (ἐγείρω) *an excitement*, Ael.

'Εγερτί, adv. (ἐγείρω) *stirring, eagerly, busily*, Soph. Ant. 413: *wakefully*, Eur. Rhes. 524. [ῐ]

'Εγερτικός, ή, όν,=ἐγέρσιμος, *waking, stirring, rousing*, τινός. Plat. Rep. 523 D: in the gramm. enclitics are called ἐγερτικά, because they change the softened acute of the words that precede them into the acute.

†'Εγέρτιος, ου, ὁ, *Egertius*, founder of the city Chios, Strab.

'Εγερτός, ή, όν, (ἐγείρω)=ἐγέρσιμος, Arist. Somn. 1, 12.

†'Εγεστα, ης, ἡ, *Egesta*, Lat. *Segesta*, a city of Sicily near Mt. Eryx; its ruins are near the modern *Alcamo*, Thuc. 6, 2; cf. Αἴγεστα. Hence

†'Εγεσταῖος, a, ον, *of Egesta, Egestēan*; οἱ 'Εγεσταῖοι, *the Egestēans*, Hdt. 5, 46.

'Εγηγέρατο, Ion. for ἐγηγερμένοι ἦσαν, 3 pl. plqpf. pass. from ἐγείρω.

"Εγημα, aor. 1 act. of γαμέω.

'Εγκαθαρμόζω, f. -όσω, (ἐν, καθαρμόζω) *to fit in*, Ar. Lys. 682.

'Εγκαθέζομαι, f. -εδοῦμαι, (ἐν, καθέζομαι) dep. mid., *to sit in, settle one's self*, Ar. Eccl. 23, *to encamp*, Thuc. 4, 2: εἰς θῶκον, Ar. Ran. 1523.

'Εγκαθείργω, also -γνύω and -γνῦμι, f. -ξω, (ἐν, καθείργω) *to shut up, enclose, confine*, Plut.

†'Εγκαθειρκτέον, verb. adj. from foreg., *one must shut up, confine*, etc., Clem. Al.

'Εγκάθετος, ον, (ἐγκαθίημι) *put in, adopted*, Hyperid. ap. A. B.: esp. *put in secretly, suborned*, Plat. Ax. 368 E. Adv. -τως, Diod.

'Εγκαθεύδω, f. -ευδήσω, (ἐν, καθεύδω) *to sleep in*, Arist. H. A. Met. *to sleep, to be inactive*, Ar. Lys. 614.

'Εγκαθέψω, f. -ψήσω, (ἐν, καθέψω) *to boil in anything*, Hipp.

'Εγκαθηβάω, ῶ, f. -ήσω, (ἐν, κατά, ἡβάω) *to pass one's youth in*: in genl. *to live agreeably in*, Eur. Hipp. 1096.

'Εγκάθημαι, (ἐν, κάθημαι) dep., *to sit in* or *on, lie in ambush*, Ar. Ach. 343.

'Εγκαθιδρύω, f. -ύσω, (ἐν, καθιδρύω) *to place in, erect* or *set up in*, χθονί τι, Eur. I. T. 978. Pass., in Philox. Symp., v. Com. Gr. 3, 636. [ῡ]

'Εγκαθίζω, f. -ίσω Att. -ῐῶ, (ἐν, καθίζω) *to seat in* or *upon*, Plat. Rep. 553 C.—II. intr. *to sit in* or *upon*, τινί, Pind. P. 4, 272: mid. ἐγκαθίζεσθαι εἰς θρόνον, *to take one's seat*, Hdt. 5, 26.

'Εγκαθίημι, f. -ήσω, (ἐν, καθίημι) *to let down*, Ar. Lys. 308, *to transmit, commit*, Aesch. Fr. 79, *to suborn*, Plut. Pyrrh. 11.

'Εγκάθισμα, ατος, τό, (ἐγκαθίζω) *a sitting in a thing*, esp. in a vapor bath, Diosc.—II. *a hesitation in pronouncing difficult consonants*, Dion. H.—III. late, *a watching, lying in wait*, Lat. *insidiae*.

'Εγκαθισμός, οῦ, ὁ,=foreg.

'Εγκαθίστημι, f. -στήσω, (ἐν, καθίστημι) *to place, put* or *appoint in*, τόπῳ, Eur. I. T. 982, cf. Thuc. 1, 4: *to put, place* or *set between*. Mid. c. aor. 2, perf., et plqpf. act., *to stand* or *be placed in* or *among others*, Thuc. 1, 122.

'Εγκαθοράω, ῶ, (ἐν, καθοράω) *to view in*: *to direct one's eye to, watch*, Plat. Epin. 990 E: *to perceive* or *remark* something in one, τινί τι, Plut.

'Εγκαθορμίζω, f. -ίσω Att. -ῐῶ, (ἐν, καθορμίζω) *to bring into harbour*; usu. in mid. *to run into harbour, come to anchor*, Thuc. 4, 1. Hence

'Εγκαθόρμισις, εως, ἡ, *a putting into harbour*, τῶν νεῶν, Arr.

'Εγκαθυβρίζω, (ἐν, καθυβρίζω) *to riot, revel in* a thing, τρυφαῖς, Eur. Tro. 957.

'Εγκαίνια, ων, τά, (ἐν, καινός) *a feast of dedication*, LXX. Hence

'Εγκαινίζω, *to renew, dedicate, consecrate*, LXX, and N. T.

'Εγκαίνισις, εως, ἡ, LXX. and

'Εγκαινισμός, οῦ, ὁ, (ἐγκαινίζω) *a consecration, inauguration*, LXX.: *spiritual renewal*, Eccl.

'Εγκαιρία, ας, ἡ. *a convenient, favourable time*; in genl. *that which is fit, suitable* or *proper*, Plat. Polit. 305 D: opp. to ἀκαιρία: from

"Εγκαιρος, ον, (ἐν, καιρός) *at a convenient time, seasonable, proper*, Plat. Legg. 928 A. Adv. -ρως, Aret.

'Εγκαίω, f. -καύσω, (ἐν, καίω) *to burn in* or *at the end*, ὀβελοὶ ἐγκεκαυμένοι, Eur. Cycl. 393.—2. *to paint in encaustic*, i. e. with *colours* mixed with wax and *burnt in*, Lat. *encausta pingere*, LXX., cf. Plin. 35, 11.—II. *to make a fire in*, prob. only in pass. οἶκοι ἐγκαιόμενοι, *heated* chambers. Luc.

'Εγκᾰκέω, ῶ, (ἐν, κακός) *to behave badly* or *cowardly therein*.—II. c. acc. ἐνεκάκησαν τὸ πέμπειν, *they omitted through cowardice* to send, Polyb.

'Εγκᾰλέω, ῶ, fut. ἐγκαλέσω: perf. ἐγκέκληκα, (ἐν, καλέω) *to call upon*, esp. in the way of accusation. Construct.: c. dat. pers. et acc. rei, *to bring* an accusation *against* one, *charge* something *upon* one, φόνον τινί, Soph. El. 778, ἀδικίαν τινί, etc.; also ἐγκ. τινὶ ὡς.. or ὅτι.., Xen. An. 7, 7, 44, etc.: c. dat. et inf., Thuc. 4, 123· oft. also c. dat. pers. only, *to accuse*, Plat., etc.: and in genl. of actions, etc., *to upbraid, blame, censure*: c. acc. rei only, *to bring as a charge*, Thuc. 5, 46: hence χόλον, νεῖκος ἐγκ., *to throw the blame* of anger, of quarrel on another, Soph. Phil. 328, O. T. 702. Cf. ἔγκλημα.—2. as law term, *to prosecute*, Dem. 907, 6, ἐγκ. δίκην τινί, 1014, 8. —3. of creditors, *to call for, claim* a debt, χρέος, Isocr. 402 C, cf. Xen. An. 7, 7, 33.—B. in mid. like act. *to accuse*, τινί, Arist. Eth. N.: *to bring a charge*, πρός τινα, Eur. Melanipp. 9.

'Εγκᾰλινδέω, ῶ, (ἐν, καλινδέω) *to roll* a thing *in*. Pass. *to roll about in, wallow in*, τῇ ψάμμῳ, Aretae.: hence metaph., *to be busied among*; ταῖς λιχνείαις, Ath.

'Εγκαλλωπίζομαι, (ἐν, καλλωπίζομαι) as mid., *to make a show with* a thing, *pride one's self in* it, τινί, Plut. Hence

'Εγκαλλώπισμα, ατος, τό, *that of which one makes a show* or *is proud*: *an ornament, decoration*, Thuc. 2, 62.

'Εγκαλυμμός, οῦ, ὁ, (ἐγκαλύπτω) *a covering, wrapping up*,=συγκαλυμμός, Ar. Av. 1496.

'Εγκᾰλυπτήρια, ων, τά, comic. word opp. to ἀνακαλυπτήρια, *the veiling-feast*, Philostr. Soph. 2, 25, 4: from

'Εγκᾰλύπτω, f. -ψω, (ἐν, καλύπτω) *to veil in, hide closely*, Aesch. Fr. 269: *to wrap up*, Ar. Ran. 911. Mid. *to hide one's self*, esp. *one's face*, etc., Ar. Plut. 707, esp. as a mark of shame, hence *to be ashamed*, Plat. Phaed. 117 C, (Dem.) 1485, 9: and so in pass., Ar. Plut. 714. Hence

'Εγκάλυψις, εως, ἡ, *a veiling*: *a being ashamed*, Strab. [ᾰ]

'Εγκάμνω, f. -καμοῦμαι, (ἐν, κάμνω) *to toil, grow weary from toil*, Joseph.

'Εγκάμπτω, f. -ψω, (ἐν, κάμπτω) *to bend in, bend*, Xen. Eq. 1, 8.

'Εγκᾰνάσσω, f. -ξω, (ἐν κανάσσω) *to pour in*, aor. imp. ἐγκάναξον, Ar. Eq. 105.

'Εγκᾰνᾰχάομαι, (ἐν, καναχή) dep. mid., *to make a sound on* a thing, κόχλῳ, *to blow on* a shell, Theocr. 9, 27.

'Εγκανθίς, ίδος, ἡ, (ἐν, κανθός) *a hard tumour in the inner corner of the eye*, Gal.

'Εγκάπτω, f. -ψω, pf. ἐγκέκᾰφα, (ἐν, κάπτω) *to gulp in greedily, swallow, up, snap up*, Ar. Pac. 7, Stratt. Lemn. 2: esp. jokingly of the Athen. dicasts, who put the small coin in which their fee was paid into their mouth, Ar. Vesp. 791, Eccl. 815: ἐγκ. αἰθέρα γναθοῖς, *to hold one's breath*, Eur. Cycl. 629: hence ἔγκαφος, q. v.

'Εγκάρδιος, ον, (ἐν, καρδία) *in the heart, going to the heart*, Democr. ap. Stob. p. 310, 40, Diod., etc.: τὸ ἐγκ., *the heart, pith* or *core of wood*, Theophr.

"Εγκᾰρος, ου, ὁ, *the brain*, like ἐγκέφαλος: (from ἐν and κάρ, κάρα) Lyc. 1104.

'Εγκαρπίζω, (ἐν, καρπίζω) *to put one in enjoyment of, fill one full of*, τινός, late

'Εγκάρπιος, ον, (ἐν, καρπός) of fruit, *containing seed within it*, Hipp.

"Εγκαρπος, ον, (ἐν, καρπός) *containing fruit*, κάλυξ, Soph. O. T. 25: *fruitful*, σπέρματα, Plat. Phaedr. 276 B.—2. *fruitful, useful*, Plut.—II. τὰ ἔγκ., *festoons of fruit* on the capital of a column, Lat. *encarpa*, Vitruv.

'Εγκάρσιος, ία, ιον, also later ος, ον, *cross*, (ἐν, κάρσιος) *transverse, oblique, slanting*, Thuc. 2, 76: metaph., ἐγκ. ἀπόδειξις, Plut. Adv. -ως.

'Εγκαρτερέω, ῶ, (ἐν, καρτερέω) *to persevere, persist in* a thing, ἐγκ. ἃ ἔγνωτε, Thuc. 2, 61; τινί, Arist. Rhet., πρός τι, Plut.—II. *to await*, τι, Eur. H. F. 1351.—III. absol. *to hold out, remain firm under sufferings*, Plut.

'Εγκάς, adv., *deep, down below*, Hipp.: from

"Εγκᾰτα, ων, τά, (ἐν) *the inwards, entrails, bowels*, also ἔντερα, Lat. *intestina*, Hom. always in acc., except in Il. 11, 438, where is the dat. ἔγκασι, so that the nom. sing. was prob. ἔγκας, not ἔγκατος.

'Εγκαταβαίνω, (ἐν, καταβαίνω) *to go down into, put one's self in*, c. acc. κροκωτὸν σπάργανον, Pind. N. 1, 58: c. dat. Diod. S.

'Εγκαταβάλλω, (ἐν, καταβάλλω) *to throw down into*, δίνῃ, Ap. Rh.

'Εγκαταβῐόω, ῶ, (ἐν, καταβιόω) *to pass one's life in*, Plut.

'Εγκαταβρέχω, (ἐν, καταβρέχω) *to wet* or *soak with*, Geop.

'Εγκαταβυσσόομαι, (ἐν, κατά, βυσσός) *to go deep into, to penetrate*, Lat. *insinuare*, Plut.

'Εγκαταγέλαστος, ον, v. l. for, and =καταγ., Aeschin. 64, 31.

'Εγκαταγηράσκω, f. -άσομαι,=ἐγγηράσκω, *to grow old* or *inveterate in*, Dinarch. 105, 20. [ᾱσ]

'Εγκαταγράφω, (ἐν, καταγράφω) *to write down among*, Ael. [γρᾰ]

'Εγκατάγω, (ἐν, κατάγω) *to lead down into*. Mid. *to put up in* or *at*, [ᾰ]

'Εγκαταδᾰμάω, ῶ, (ἐν, καταδαμάω) *to tame, overpower*, ὑπό τινος. Hipp.

'Εγκαταδαρθάνω, (ἐν, καταδαρθάνω) *to sleep in*, Plut.

'Εγκαταδέω, f. -δήσω, (ἐν, καταδέω) *to bind fast in, involve in*, τινί Plat. Phaed. 84 A.

'Εγκαταδύω and -δύνω, (ἐν, κατα

δύω) *to go down into, dive into*, Hipp. [ῡ]

Ἐγκαταζεύγνυμι, f. -ζεύξω, (ἐν, καταζεύγνυμι) *to join with, tie* or *bind to, associate with*, τινί τι, Soph. Aj. 736.

Ἐγκαταθνήσκω, f. -θᾰνοῦμαι, (ἐν, καταθνήσκω) *to die in*, Ap. Rh.

Ἐγκατακαίω, f. -καύσω, (ἐν, κατακαίω) *to burn in*, Luc.

Ἐγκατάκειμαι, (ἐν, κατάκειμαι) *to lie in*, c. dat., Theogn. 1191: *to lie down*, παρά τινι, Ar. Plut. 742.

Ἐγκατακεράννυμι, f. -κεράσω, (ἐν, κατακεράννυμι) *to mix in* or *among*. [ᾰσω]

†Ἐγκατακλειστέον, verb. adj. from ἐγκατακλείω, *one must shut up in, confine*, Geop.

Ἐγκατάκλειστος, ον, *shut up*: from

Ἐγκατακλείω, (ἐν, κατακλείω) *to shut up in*.

Ἐγκατακλίνω, (ἐν, κατακλίνω) *to lay down, put to bed in* a place, Ar. Plut. 621. Pass. *to lie down in*, τινί, Ar. Av. 122. [ῑ]

Ἐγκατακοιμάομαι, (ἐν, κατακοιμάομαι) pass. c. fut. mid., *to lie down and sleep in*, Hdt. 8, 134.

Ἐγκατακρούω, (ἐν, κατακρούω) *to beat* or *stamp in*: ἐγκ. χορείαν τοῖς μύσταις, *to tread a measure, dance among them*, Ar. Ran. 330.

Ἐγκατακρύπτω, f. -ψω, (ἐν, κατακρύπτω) *to hide in*, Lyc.

Ἐγκαταλαμβάνω, fut. -λήψομαι, (ἐν, καταλαμβάνω) *to lay hold of, hold fast*, Aeschin. 62, 17: *to bind* or *trammel*, ὅρκοις, Thuc. 4, 19. Pass. *to be caught in*, Thuc. 3, 33.

Ἐγκαταλέγω, f. -ξω, (ἐν, καταλέγω) *to gather in, heap up among*, Thuc. 1, 93, in pass.: *to count* or *reckon among*, Luc.: *to enlist soldiers*, Anth. Mid. ἐγκαταλέξασθαι, *to lie in* or *on*, Ap. Rh.

Ἐγκατάλειμμα, ατος, τό, *a remainder*, LXX.: from

Ἐγκαταλείπω, f. -ψω, (ἐν, καταλείπω) *to leave behind*, φρουρὰν ἐν τῇ νήσῳ, Thuc. 3, 51; *to leave behind one*, παῖδα, Hes. Op. 376: *to pass by*, Hdt. 3, 119: *to forsake, leave in the lurch*, Lat. *derelinquere*, Lycurg. 148, 7, etc. Pass. *to be left behind*, e. g. in a race, Hdt. 8, 59.

Ἐγκατᾰλείφω, f. -ψω, (ἐν, καταλείφω) *to anoint with, mix in an ointment*, λίπος, Hipp.

Ἐγκατάλειψις, εως, ἡ, subst. of ἐγκαταλείπω, *a forsaking, leaving behind*, Eccl.

Ἐγκατάληψις, εως, ἡ, (ἐγκαταλαμβάνω) *a catching, holding fast, seizing in a place: a checking, suppression*, Hipp.: in genl. *a catching; a being caught in* a place, *cut off from retreat*, Thuc. 5, 72.—II. *the contents, purport* of a thing; *a notion, dogma*.

Ἐγκαταλιμπάνω, = ἐγκαταλείπω, Hipp.

Ἐγκαταλογίζομαι, f. -ίσομαι, dep. mid., *to reckon in, among*, Isae. 88, 36.

Ἐγκαταμεμιγμένως, adv. part. perf. pass. from ἐγκαταμίγνυμι, *mixed up together*.

Ἐγκαταμένω, (ἐν, καταμένω) *to remain in*, Theophr.

Ἐγκαταμίγνυμι, f. -μίξω, (ἐν, καταμίγνυμι) *to mix in, mix up with*, Hipp.: *to join to*, Dion. H. 6, 2.

†Ἐγκαταμικτέον, verb. adj. from foreg. *one must mingle in*, Clem. Al.

Ἐγκαταναίω, aor. 1 -ένασσα, (ἐν, καταναίω) *to make to dwell, settle in*, οὐρανῷ τινα, Ap. Rh.

†Ἐγκαταπαίζω, (ἐν, καταπαίζω) *to sport with, to mock*, Eccl

Ἐγκαταπήγνυμι, f. -πήξω, (ἐν, καταπήγνυμι) *to thrust firmly into*, ξίφος κουλεῷ, Od. 11, 98: in genl. *to put, place, stick in*, σκόλοπας, Il. 9, 350.

†Ἐγκαταπίμπρημι, f. -πρήσω, (ἐν, καταπίμπρημι) *to burn up* or *consume in*, Phal.

Ἐγκαταπίνομαι, (ἐν, καταπίνω) as mid., *to drink among*, Philo.

Ἐγκαταπίπτω, f. -πεσοῦμαι, (ἐν, καταπίπτω) *to fall down into, throw one's self upon*, λέκτροις, Ap. Rh.

Ἐγκαταπλέκω, f. -πλέξω, (ἐν, καταπλέκω) *to interweave, entwine*, Xen. Cyn. 9, 12.

Ἐγκατᾰριθμέω, ῶ, (ἐν, καταριθμέω) *to number in with*, Schäf. Dion. Comp. p. 147.

Ἐγκαταῤῥάπτω, f. -ψω, (ἐν, καταῤῥάπτω) *to sew in*, Xen. Cyn. 6, 1.

Ἐγκατασβέννυμι and -σβεννύω, f. -σβέσω, (ἐν, κατασβέννυμι) *to quench in* a thing, Plut., in pass.

Ἐγκατασκευάζω, f. -άσω, (ἐν, κατασκευάζω) *to make, prepare in*, τι ἐν τινι, Diod.

Ἐγκατάσκευος, ον, (ἐν, κατασκευή) *prepared, wrought artificially*: of style, *flowery, rhetorical*, opp. to ἁπλοῦς, Dion. H. Adv. -ως,

Ἐγκατασκήπτω, f. -ψω, (ἐν, κατασκήπτω) *to fall upon, burst into*, of epidemics, *to break out, rage among*, Thuc. 2, 47.—II. trans. *to throw, fling* or *hurl in* or *upon*, βέλος, Soph. Tr. 1087, κακά τινι, Aesch. Pers. 514. Hence

Ἐγκατάσκηψις, εως, ἡ, *an assault, bursting upon one*, Diosc.

Ἐγκατασκιῤῥόω, ῶ, (ἐν, κατασκιῤῥόω) *to make hard*: pass. *to grow hard, be engrained in*, Hipparch. ap. Stob. p. 575, 1.

Ἐγκατασπείρω, (ἐν, κατασπείρω) *to sow, plant, scatter in* or *among*, Plut.

†Ἐγκατασπορά, ᾶς, ἡ, *a sowing, spreading among*, Clem. Al.

Ἐγκαταστηρίζω, f. -ξω, (ἐν, καταστηρίζω) *to fix in*.

Ἐγκαταστοιχειόω, ῶ, f. -ώσω, (ἐν, κατά, στοιχεῖον) *to implant as a principle in one*, cf. ἐμφυσιόω, Plut.

Ἐγκαταστρέφομαι, (ἐν, καταστρέφω) as mid., *to give back, run back*, Antiph. Incert. 7, ubi v. Meineke.

Ἐγκατασφάζω, f. -ξω, (ἐν, κατασφάζω) *to slaughter in*, κόλπῳ τινός, Plut.

†Ἐγκατασχάζω, (ἐν, κατασχάζω) *to cut in, to lay open*, Diosc.

†Ἐγκαταταράσσω, (ἐν, καταταράσσω) as pass. *to be completely disordered in*, Plut. 2, 592 B.

Ἐγκατατάσσω, Att. -ττω, fut. -ξω, (ἐν, κατατάσσω) *to arrange, place in*, Clem. Al.: *to approve, sanction*, Id.

Ἐγκατατέμνω, (ἐν, κατατέμνω) *to cut up among*, in pass., Plat. Rep. 565 D.

Ἐγκατατίθημι, f. -θήσω, (ἐν, κατατίθημι) *to lay* or *put in, hide in*, κόλπῳ, Il. 14, 219; c. acc. *he caused to descend into*, ἑὴν ἐγκάτθετο νηδύν, i. e. *he devoured, swallowed*, Hes. Th. 487: metaph. of a girdle round the bosom, Od. 23, 223: but in aor. mid. τελαμῶνα ἑῇ ἐγκάτθετο τέχνῃ, *he wrought* the sword-belt by his art, strictly *included* it *in, made* it *a specimen* of his art, Od. 11, 614: but σύ ταῦτα ἐνικάτθεο θυμῷ, *do thou store, treasure up* these things *in*, Hes. Op. 27; στέρνοις ἐγκατέθεντο, *stored* in *their* breast, Simon. 100, 5, so φρεσὶν ἐγκ. βουλήν, Theocr. 17, 14.

†Ἐγκατατομή, ῆς, ἡ, (ἐν, κατατέμνω) *a cutting up* of the foetus *in* the womb, Hipp.

Ἐγκατατρίβομαι, aor. 2. -ετρίβην (ἐν, κατατρίβω) *to be practised in*. [ι in pres. ῑ in aor.]

Ἐγκαταφλέγω, f. -ξω, (ἐν, καταφλέγω) *to burn in*, τόπῳ, Geop.

Ἐγκαταφῠτεύω, (ἐν, καταφυτεύω) *to sow, plant in*.

Ἐγκαταχέω, f. -χεύσω, (ἐν, καταχέω) *to pour down on, shed*, Epigr. ap. Plut.

Ἐγκαταχώννῡμι, f. -χώσω, (ἐν, καταχώννυμι) *to heap over, overwhelm*, τινά τινι, Dion. H.

Ἐγκαταχωρίζω, f. -ίσω Att. -ιῶ, (ἐν, καταχωρίζω) *to place in*.

Ἐγκατεῖδον, aor. 2 of ἐγκαθοράω.

Ἐγκατειλέω, ῶ, (ἐν, κατειλέω) *to wrap, involve in*, Arist. Mund.

Ἐγκατεφάλλομαι, f. -αλοῦμαι, (ἐν, κατά, ἐφάλλομαι) dep. mid. *to leap into*, Opp.

Ἐγκατέχω, f. -καθέξω, (ἐν, κατέχω) *to hold fast, contain within it*, Böckh Inscr. 2, 184.

Ἐγκάτθεο, Ep. for ἐγκατάθου, 2 sing. imperat. aor. 2 mid. from ἐγκατατίθημι, Il. 14, 219.

Ἐγκάτθετο, 3 sing. aor. 2 mid from ἐγκατατίθημι, shortd. for ἐγκατέθετο, Hom.

Ἐγκατίλλω, = ἐγκατειλέω, Hipp.

Ἐγκατιλλώπτω, f. -ώψω, (ἐν, κατιλλώπτω) *to mock, scoff at*, τινί, Aesch. Eum. 113.

Ἐγκᾰτόεις, εσσα, εν, (ἔγκατα) *like the intestines: containing* or *enclosing intestines*, κεκρύφαλος, Nic. Ther. 580.

Ἐγκατοικέω, ῶ, (ἐν, κατοικέω) *to dwell in*, Hdt. 4, 204, δόμοις, Eur. Ant. 27.

Ἐγκατοικίζω, f. -ίσω, (ἐν, κατοικίζω) *to fix, make to dwell in a place*, Luc. Asin. 25.

Ἐγκατοικοδομέω, ῶ, (ἐν, κατοικοδομέω) *to build on a spot*, Thuc. 3, 18.—2. *to build in, immure, shut up*, Aeschin. 26, 7.

Ἐγκάτοικος, ον, (ἐν, κάτοικος) *dwelling therein, indwelling*.

Ἐγκατοπτρίζομαι, (ἐν, κατοπτρίζω) *to look at one's self in*, λεκάνῃ, Artemid. 3, 30.

Ἐγκατορύσσω, Att. -ττω, fut. -ξω, (ἐν, κατορύσσω) *to bury in*, Dion. H.

Ἐγκαττύω, (ἐν, καττύω) *to sew, stitch into the shoe-sole*, Alex. Isost. 1, 8.

Ἐγκαυλέω, ῶ, (ἐν, καυλός) *to grow to a stalk, put forth a stalk*, Theophr.

Ἔγκαυμα, ατος, τό, (ἐγκαίω) *a mark burnt in, brand*, Plat. Tim. 26 C: *a sore from burning*, Luc.—II. *an encaustic picture*, Dicaearch., and Luc.

Ἔγκαυσις, εως, ἡ, (ἐγκαίω) *a burning in*, esp. *of encaustic pictures*, Böckh Inscr. 2, 242: *a heating through, inflammation*, Diosc.

Ἐγκαυστής, οῦ, ὁ, (ἐγκαίω) *one who burns in, practises encaustic painting*, Plut.

Ἐγκαυστικός, ή, όν, *of, belonging to burning in*; ἡ ἐγκ., sub. τέχνη, *the art of encaustic painting*, Plin.: from

Ἔγκαυστος, ον, (ἐγκαίω) *burnt in, encaustic*, Plin.: τὸ ἔγκ., *purple-red ink*, with which the Roman emperors signed their edicts, Lat. *encaustum*; also *encaustic painting*, Plin.

Ἐγκαυχάομαι, (ἐν, καυχάομαι) dep. mid., *to pride one's self in, be proud, boast of*, ἔν τινι, LXX.

Ἔγκῠφος, ὁ, (ἐγκάπτω) *a mouthful, morsel*, Eupol. Incert. 53.

Ἐγκαψικίδαλος, ον, (ἐγκάπτω, κίδαλον) *onion-eating*, dub. in Luc.

Ἔγκειμαι, f. -κείσομαι, (ἐν, κεῖμαι) dep. mid., *to lie in* or *on, be wrapped in* a thing, εἵμασι, of a corpse, Il. 22, 513:

in genl. *to sit in, be in*, Hes. Th. 145: hence *to be in, involved in*, Lat. *versari in...*, βλάβαις, Soph. Phil. 1318, μόχθοις, Eur. Ion 181: also ὅλος ἔγκειμαί τινι, *to be* wholly *devoted* to one, *desperately in love with...*, Theocr. 3, 33.—II. *to press upon, urge by entreaty, importune, attack*, πολὺς ἔγκειμαί τινι, *to be forward* or *vehement* in attacking, Hdt. 7, 158: absol., *to be urgent*, Thuc. 4, 22; so also in hostile sense, *to be vehement against one*, Ar. Ach. 309: and so without πολύς, *to press one hard, pursue*, Lat. *instare, urgere*, ἰσχυρῶς, Thuc. 1, 69; esp. of an army *pressing on* a retreating enemy, Thuc. 1, 144, etc.

Ἐγκείρω, (ἐν, κείρω) only in part. perf. pass. ἐγκεκαρμένῳ κάρᾳ, *with shorn head*, Eur. El. 108, v. Schäf. Mel. p. 78.

Ἐγκέλᾰδος, ον, (ἐν, κέλαδος) *sounding, rumbling, buzzing*, esp.=βομβύλιος. Hence

†Ἐγκέλαδος, ου, ὁ, *Encelădus*, one of the giants who warred against the gods; he was placed under Mount Aetna, Eur. Ion 209.—2. a son of Aegyptus, Apollod. 2, 1, 5.

Ἐγκέλευμα or ἐγκέλευσμα, ατος, τό, (ἐγκελεύω) *an encouragement, cheer*, Xen. Cyn. 6, 24.

Ἐγκέλευσις, εως, ἡ,=foreg.

Εγκέλευσμα, ατος, τό, v. ἐγκέλευμα.

Ἐγκελευσμός, οῦ, ὁ,=foreg., Arr.

Ἐγκελευστικός, ή, όν, *belonging to* ἐγκέλευσις, *cheering*.

Ἐγκέλευστος, ον, *bidden, commanded*, Xen. An. 1, 3, 13: from

Ἐγκελεύω, (ἐν, κελεύω) *to command, urge, impel*, Aesch. Pr. 72: *to call to, cheer on*, κυσί, Xen. Cyn. 9, 7: also as dep. mid., Dion. H.: τὸ πολεμικὸν ἐγκ., *to sound a charge*, Plut.

Ἐγκέλλω, (ἐν, κέλλω) *to move into* or *in, drive into*.—II. intr. *to move into, lean on, fit into*, Hipp.

Ἐγκέντρια, ων, τά, (ἐν, κέντρον) *spurs*.

Ἐγκεντρίζω, f. -ίσω, (ἐν, κεντρίζω) *to goad, spur on*, LXX.—II. of plants, *to stick into a cleft, inoculate, ingraft*, Theophr.

Ἐγκεντρίς, ίδος, ἡ, (ἐν, κέντρον) *a sting*, Ar. Vesp. 427.—2. *a spur*, Pherecr., Δουλοδ. 10.—3. *a pointed stile* for writing.—4. *a spike worn on the leg* for climbing trees.

Ἐγκέντρισις, εως, ἡ, and ἐγκεντρισμός, οῦ, ὁ, (ἐγκεντρίζω) *the inoculation* or *grafting of trees*, Geop.

Ἔγκεντρος, ον, (ἐν, κέντρον) *furnished with a point* or *sting*, Arist. H. A. Hence

Ἐγκεντρόω, ῶ, *to thrust in a sting: to fix firmly in*.

Ἐγκεράννῡμι, fut. -ράσω, (ἐν, κεράννυμι) *to mix in, mix*, esp. wine, οἶνον, Il. 8, 189; κρατῆρα, Pind.: ἐγκ. τι εἴς τι, Plat. Crat. 427 C: also metaph. *to concoct, contrive, plot*, Hdt. 5, 124. [ᾰσω] Hence

Ἐγκέραστος, ον, *mixed, blended*, Plut.

Ἐγκερτομέω, ῶ, (ἐν, κερτομέω) *to abuse, mock at*, τινί, Eur. I. A. 1006.

Ἐγκέρχνω, (ἐν, κέρχνω) *to make hoarse*, Hipp.

Ἐγκεφαλίς, ίδος, ἡ, *the cerebellum*, dub. l. Gal., cf. παρεγκεφαλίς.

†Ἐγκεφαλίτης, ου, ὁ, *belonging to the head*, or *brain*, Gal.: from

Ἐγκέφᾰλος, ον, (ἐν, κεφαλή) *within the head*; hence ὁ ἐγκ., *the brain*, where μυελός is usu. supplied, *head-marrow*, Hom., Hdt., etc., for which Gal. μυελὸς ἐγκεφαλίτης: cf. ἔγκαρος.—II. *the edible pith* of young palm-shoots, Xen. An. 2, 3, 16.

Ἐγκέχοδα, perf. of ἐγχέζω.

Ἐγκεχρημένος, v. sub ἐγχράω.

†Ἐγκηδεύω, f. -εύσω, (ἐν, κηδεύω) *to bury in*, Joseph.

Ἐγκηρόω, ῶ, (ἐν, κηρόω) *to wax over, rub with wax*, Lat. *incerare*, Hipp.

Ἐγκῐθᾰρίζω, f. -ίσω, (ἐν, κιθαρίζω) *to play the harp among*, τισί, H. Hom. Ap. 201, μέσῳ ἤματι, H. Hom. Merc. 17.

Ἐγκικράω, Dor. for ἐγκεράννυμι.

Ἐγκῐλῐκεύομαι, dep. mid.,=sq.

Ἐγκιλικίζω, (ἐν, Κίλιξ) *to play the Cilician to* one, τινί, i. e. *to act treacherously, infamously*.

Ἐγκινέομαι, (ἐν, κινέω) dep. mid., *to disturb, trouble*, τινί, Ar. Fr. 56.

Ἐγκίνῠμαι, Ep. pass. of foreg.

Ἐγκίρνημι, Ep. and poet. for ἐγκεράννυμι, *to mix in, pour in*.

Ἐγκισσάω, ῶ, (ἐν, κισσάω) *to long as a woman with child*.—2. *to conceive*, LXX.

Ἐγκισσεύομαι, pass. (ἐν, κισσός) *to twine round like ivy*, τινί, Hipp.

Ἐγκίσσησις, εως, ἡ, (ἐγκισσάω) *impregnation*.

Ἐγκλαστρίδια, ων, τά, *ear-rings*.

Ἐγκλάω, f. -άσω, (ἐν, κλάω) *to break, break to pieces, hinder*, Lat. *infringere*, cf. ἐνικλάω. [ᾰσω]

Ἐγκλεισμός, οῦ, ὁ, (ἐγκλείω) *a shutting up, keeping close*.

†Ἐγκλειστέον, verb. adj. from sq., *one must shut up in*, Geop.

Ἐγκλείω, Ion. ἐγκληΐω, old Att. ἐγκλῄω, Ep. ἐνικλείω, (ἐν, κλείω) *to shut in, shut up in, confine within*, τινὰ ἑρκέων, for ἐντὸς ἑρκέων, Soph. Aj. 1274. Mid. *to shut up in* one's self, *keep secret*.

Ἐγκληΐω, Ion. for ἐγκλείω.

Ἔγκλημα, ατος, τό, (ἐγκαλέω) *an accusation, charge, complaint*, Thuc. 3, 53, *an objection, reproach*, Xen. Oec. 11, 3.—II. *a bill of indictment*, Lat. *libellus accusatorius*, freq. in Oratt.; also ἔγκλημα δίκης, Dem. 787, 9. Hence

Ἐγκληματικός, ή, όν, *given to accusation* or *complaint, litigious*, Arist. Pol.: *belonging thereto*. Adv. -κῶς.

Ἐγκληματόομαι, (ἐν, κλῆμα) as pass.,=ἐκκλ., *to shoot into twigs*, κλήματα, Theophr.

Ἐγκλήμων, ον, *blaming, accusing*, dub. ap. Leon. Tar. 52.

Ἔγκληρος, ον, (ἐν, κλῆρος) *having a lot* or *share of* a thing *with* another, c. gen. rei, Soph. Ant. 814, c. dat. pers., Ib. 837: esp. *having a share* of *an inheritance, an heir, heiress*,=ἐπίκληρος, Eur. I. T. 682: ἐγκ. εὐνή, a marriage *which brings wealth*, Id. Hipp. 1011; ἔγκ. πεδία, land *possessed as an inheritance*, Id. H. F. 468.

Ἔγκλησις, εως, ἡ, (ἐγκαλέω) *an accusing, blame*, Clem. Al.

Ἐγκλητέος, α, ον, verb. adj. from ἐγκαλέω, *to be blamed*, Plut.

Ἔγκλητος, ον, (ἐγκαλέω) *blamed, to be blamed*, Plut.

Ἐγκλῐδόν, adv. (ἐγκλίνω) *bent down, leaning*, H. Hom. 22: hence *sideways, aslant*, ἐγκλιδὸν ὄσσε βαλεῖν, Ap. Rh., cf. Jac. A. P. p. 110.

Ἔγκλῐμα, ατος, τό, *that which is bent* or *inclined, a slope*, Polyb.: *the turning, rout of an army*, Id.

Ἐγκλίνω, f. -ῐνῶ, (ἐν, κλίνω) *to bend, incline to* or *towards*, τὶ εἴς τι, Plat. Rep. 436 E.—Pass. *to lean over* or *on, lean, rest* or *weigh upon* one, Xen. Symp. 3, 13; and so metaph., πόνος ὔμμι ἐγκέκλιται, Il. 6, 78: ἐγκλ. νῶτόν τινι, *to turn* one's back towards, Eur. Hec. 739.—2. *to turn* or *put to flight*, Lat. *inclinare in fugam*, Polyb.—II. intr. *to bend, incline*, εἰς δεξιάν, Plat. Rep. 436 E: *to incline towards*, πρός τι, Arist. Pol.—2. absol. *to give way, flee*, Xen. Hell. 7, 2, 14, etc.—3. in Gramm. *to throw back the accent* upon the word before, Lat. *inclinare*. [ῐ, except in fut. and perf.] Hence

Ἔγκλῐσις, εως, ἡ, *a bending, inclining, slope*, Arist. Pol.—II. *the declension, mood of a verb*, Gramm.—2. *the throwing back* of the accent, Lat. *inclinatio*, Ib.

Ἐγκλῐτικός, ή, όν, (ἐγκλίνω) *inclined, inclining*: in Gramm. of a word *which leans* or *throws back* (ἐγκλίνει) its accent upon the one before, *enclitic*, Buttm. Ausf. Gr. § 14.

Ἐγκλῠδάζομαι, pass., *to be in flood, swell in waves*, Hipp. Hence

Ἐγκλῠδαστικός, ή, όν, *inwardly swelling* and *rolling like waves*, Hipp.

Ἐγκλύζω, f. -ύσω, (ἐν, κλύζω) *to wash, rinse a thing*, Diosc.: *to treat by clysters*, τινά τινι, Diod. [ῠσω] Hence

Ἔγκλυσμα, ατος, τό, *an injection, clyster*, Diosc.

Ἐγκλώθω, (ἐν, κλώθω) *to spin* or *tie to*.

Ἐγκνήθω, f. -σω, (ἐν, κνήθω) *to scrape* or *grate in*, Nic.

Ἐγκνώσσω, poet. ἐνικνώσσω, (ἐν, κνώσσω) *to sleep in*, Mosch.

Ἐγκοιλαίνω, f. -ᾰνῶ, (ἐν, κοιλαίνω) *to hollow, scoop out*, Hdt. 2, 73.

Ἐγκοίλιος, ον, (ἐν, κοιλία) *in the belly*: hence as subst. τὰ ἐγκ.,—1. *the bowels, intestines*, Diosc.—2. esp. *the ribs of a ship, belly-timbers*, Lat. *costae, interamenta navium*, Theophr.

Ἔγκοιλος, ον, (ἐν, κοῖλος) *hollowed out, hollow*, ὀφθαλμοί, Hipp.; τὰ τῆς γῆς, caverns, Plat. Phaed. 111 C.

Ἐγκοιμάομαι, (ἐν, κοιμάομαι) as pass., c. fut. mid., *to sleep in* or *upon*, τινί, *incubare*: esp. of those *who slept in a temple*, to seek prophetic dreams, Valck. Hdt. 8, 134: esp. for the cure of a disease, cf. Ar. Plut. 659, sq. Hence

Ἐγκοίμησις, εως, ἡ, *a sleeping in* or *upon*: esp. *sleep in a temple*, Lat. *incubatio*, v. foreg., Diod.

Ἐγκοιμητήριος, ία, ιον, (ἐγκοιμάομαι) *for sleeping on*.

Ἐγκοίμητρον, ου, τό, (ἐγκοιμάομαι) *a counterpane*.

Ἐγκοιμίζω, f. -ίσω, (ἐν, κοιμίζω) *to lull to sleep*, Anth.

Ἐγκοισῠρόω, ῶ, (ἐν, Κοισύρα) hence part. perf. pass., ἐγκεκοισυρωμένη, *as luxurious as Coesyra* (a female name in the Alcmaeonid family), Ar. Nub. 48.

Ἐγκοιτάζομαι,=ἐγκοιτέω.

Ἐγκοιτάς, άδος, ἡ, *serving for a couch* or *bed*, Anth.: from

Ἐγκοιτέω, *to sleep* or *lie upon* or *in*, τινί, Dio C.

Ἐγκόλαμμα, ατος, τό, (ἐγκολάπτω) *any thing engraven*, v. l. in LXX.

Ἐγκολαπτός, ή, όν, *engraven, sculptured*, LXX.: from

Ἐγκολάπτω, f. -ψω, (ἐν, κολάπτω) *to engrave, carve, sculpture upon*, Plut.

Ἐγκοληβάζω, in Ar. Eq. 264, prob. *to gulp down like a* κόλλαβος, *swallow up*, though others think it a pugilistic term, like κολετράω, *to tread upon, kick one in the belly*. Moreover, the reading varies between ἐγκολαβέω, ἀνακολαβέω, ἐγκολλαβίζω.

Ἐγκολλάω, ῶ, f. -άσω, (ἐν, κολλάω) *to glue on* or *to, join to*, LXX.

†Ἔγκολλος, ον, (ἐν, κόλλα) *glued on*, Philo.

Ἐγκολπίας, ου, ὁ, ἄνεμος, a local wind *blowing from a bay*, Arist. Mund.

Ἐγκολπίζω, f. -ίσω, (ἐν, κολπίζω) *to sink into, press upon the bosom: to* *form a bay*, ἠϊὼν ἐγκολπίζουσα, Strab. Mid. *to take in one's bosom* or *lap, embrace*, Philo; ἐγκ. τῇ σαγήνῃ, *to catch in* (the bosom of) *one's net*, Alciphr.: *to form a bay* or *swell, widen.* Pass. περίοδος ἐγκολπιζομένη, *a turgid, swollen* sentence, opp. to the Lat. *oratio adstricta*, Dion. H.

Ἐγκόλπιος, ον, (ἐν, κόλπος) *in* or *on the bosom, lap*: τὸ ἐγκ., *a jewel*, etc., *worn in the bosom*, late.

Ἐγκολπόω, ῶ, f. -ώσω, (ἐν, κολπόω) *to make full and round, like the folds of a robe on the bosom*, Orph.: pass. pf. ἐγκεκολπῶσθαι, *to be curved in the form of a bay*, Lat. *sinuari*, Arist. Mund.

Ἐγκομβόομαι, (ἐν, κόμβος) as mid., *to bind* a thing *on one's self, wear* it *constantly*, Apoll. Caryst. ap. Suid; also in pass., Epich. p. 3; =δεθῆναι, ἐνειλεῖσθαι, Hesych. Hence

Ἐγκόμβωμα, ατος, τό, *a sort of smock-frock*, worn esp. by slaves, to keep the ἐξωμίς clean; *an apron.*

Ἔγκομμα, ατος, τό, (ἐγκόπτω) *an incision*: metaph. *a hindrance.*

Ἐγκονέω, ῶ, (ἐν, κονέω) *to hasten, be quick and active*, esp. *in service*: Hom. uses only the part. pres., with another verb, στόρεσαν λέχος ἐγκονέουσαι, they made the bed *in haste*, Od. 7, 340: 23, 291, Il. 24, 648.—II. trans. *to hasten, expedite*, c. acc., like σπεύδω, esp. in Aesch.: more rarely c. inf., Opp. Hence

Ἐγκονητί, adv., *in haste, hastily, with pains*, by vigorous exertion, Pind. N. 3, 61.

Ἐγκονιάω, Lac. for ἐγκονέω.

Ἐγκονίζομαι, mid., (ἐν, κονίζω) v. l. in Luc. for sq.

Ἐγκονίομαι, as mid., (ἐν, κονίω) *to roll in the dust* or *sand, combat therein, contend in the arena, sprinkle sand over* one's self, after anointing, and before wrestling, Xen. Symp. 3, 8. [ῑ]

Ἐγκονίς, ίδος, ἡ, *a maid-servant*, cf. διάκονος.

Ἐγκοπεύς, έως, ὁ, (ἐγκόπτω) *a tool for cutting stone, a chisel.*

Ἐγκοπή, ῆς, ἡ, (ἐγκόπτω) *an incision, cleft*: metaph. *a hindrance*, N. T.: *an interruption*, Dion. H.

Ἔγκοπος, ον, (ἐν, κόπος) *wearied, harassed*, Anth. P. 6, 33.

Ἐγκόπτω, f. -ψω, (ἐν, κόπτω) *to hew* or *cut in, make incisions; to fasten in*, πάτταλον, Theophr.: metaph. *to hinder, weary*, τινά, N. T.: *to throw obstacles in the way of*, τινί, Polyb.

Ἐγκορδυλέω, ῶ, (ἐν, κορδυλέω) *to wrap up in coverlets*, Ar. Nub. 10.

Ἐγκορδυλίζω, =foreg.

Ἐγκορύπτω, (ἐν, κορύπτω) *to strike* or *butt at, aim a blow*, τινὶ πληγήν, Lyc.

Ἐγκοσμέω, ῶ, (ἐν, κοσμέω) *to dispose, arrange in* a place, τεύχεα νηΐ, Od. 15, 218.

Ἐγκόσμιος, ον, (ἐν, κόσμος) *in order.*—II. *in the world* or *universe.* Adv. -ως.

Ἐγκοτέω, ῶ, f. -έσω, (ἔγκοτος) *to be indignant at one*, τινί, Aesch. Cho. 41. Hence

Ἐγκότημα, ατος, τό, =sq.

Ἐγκότησις, εως, ἡ, *anger at one, hatred*: late words.

Ἔγκοτος, ον, (ἐν, κότος) *angry, having a grudge, spiteful, vengeful*, στύγος, Aesch. Cho. 392, 924.—II. Hdt. uses ἔγκοτος, like κότος, as subst., *a grudge, hatred*, in phrase ἔγκοτον ἔχειν τινί, Hdt. 6, 73, etc., to bear *a grudge against* one, for a thing, τινός, 8, 29.

Ἐγκοτύλη, ης, ἡ, (ἐν, κοτύλη) *an Athenian game*, the victor in which was carried about kneeling *on the palms of the other players' hands*, κοτύλαι, Paus.

Ἐγκουράς, άδος, ἡ, *a painting on the ceiling*, Aesch. Fr. 132, Müller Archäol. d. Kunst § 320, 4.

Ἐγκράζω, f. -ξομαι, aor. ἐνέκραγον, (ἐν, κράζω) *to cry aloud at one*, esp. *in anger*, τινί, Ar. Plut. 428.

Ἐγκραιπᾰλάω, ῶ, (ἐν, κραιπαλάω) *to be drunk with a thing, act* like *a drunken man*, Hdn.

Ἔγκρᾱσις, εως, ἡ, (κεράννυμι) *a mixing in, mixture.*

Ἐγκρᾱσίχολος, ον, (ἐγκεράννυμι, χόλος) *with an infusion of bile.*—II. as subst. ὁ, ἡ, *a small fish, like an anchovy*, Arist. H. A.

Ἐγκράτεια, ας, ἡ, (ἐγκρατής) *moderation in sensual pleasures, self-control*, Lat. *continentia*, Xen., etc., cf. Arist. Eth. N. 7, 4: *abstinence from* or *in a thing*, τινός and πρός τι, Isocr. 6 C, Xen. Mem. 2, 1, 1. [ᾰ]

Ἐγκράτευμα, ατος, τό, *an act* or *instance of continence* (ἐγκράτεια), Iambl. [ᾰ] From

Ἐγκρᾰτεύομαι, dep. mid., *to be ἐγκρατής, to exercise self-control*, N. T.

Ἐγκρᾰτέω, ῶ, *to fasten in, hold in.*—II.=κρατέω, Metop. ap. Stob. p. 7, 38: from

Ἐγκρᾰτής, ές, (ἐν, κράτος) *holding fast, stout, strong*, σθένος, Aesch. Pr. 55: χεὶρ ἐγκρατεστάτη, *having the firmest hold*, Xen. Eq. 7, 8.—II. *having the upper hand*, c. gen. rei, *master of* a thing, *having possession of* it, Hdt. 8, 49, Soph. Phil. 75, etc.: oft. also *having control* or *mastery over* one's appetites, ἐγκ. ἑαυτοῦ, ἐγκ. γαστρός, ὕπνου, οἴνου, etc., Xen.: hence—III. absol. *master of one's self, moderate, self-disciplined*, Lat. *continens*, Arist. Eth. N.—2. also in bad signf. *unyielding, harsh, stubborn*, Soph. Ant. 715.—B. Adv. -τῶς, *firmly, powerfully*, Arist. Pol.—2. *with a strong hand, strictly*, Thuc. 1, 76.—3. *temperately*, Plat. Legg. 710 A.

Ἐγκράτησις, εως, ἡ, (ἐγκρατέω) *a holding, retaining*, e. g. *holding in the breath*, Diog. L.

Ἐγκρεμάννῡμι, rarely ἐγκρεμάω, f. -άσω, (ἐν, κρεμάννυμι) *to hang in* or *upon*, LXX. [ᾰσω)

Ἐγκρῐδοπώλης, ου, ὁ, (ἐγκρίς, πωλέω) *a dealer in ἐγκρίδες*, Ar. Fr. 252.

Ἐγκρῐκόω, ῶ, (ἐν, κρικόω) *to enclose as in a ring, bind as with a hoop*, Hipp.

Ἐγκρίνω, (ἐν, κρίνω) *to reckon in* or *among*, hence *to choose, prefer, approve*, opp. to ἀποκρίνω, Plat. Legg. 936 A.: *to regard as genuine, admit, sanction*, e. g. an author as classical, Gramm.: hence—II. *to reckon as*, ἄριστον ἄνδρα, Eur. H. F. 183.—B. pass. *to be reckoned among, to be among*, c. dat., Ap. Rh. [ῑ]

Ἐγκρίς, ίδος, ἡ, *a cake made with oil and honey*, also ταγηνίας, Stesich. 2, and Att. Com.

Ἔγκρῐσις, εως, ἡ, (ἐγκρίνω) *approval, admission, acceptance*, esp. *admission* to a contest for a prize, Böckh Inscr. 1, 862.

Ἐγκρῐτέον, verb. adj. from ἐγκρίνω, *one must reckon in* or *among*, εἰς ἀριθμόν τινα ἐγκρ., *one must number* under a class, make some account of, Plat. Rep. 537 A, opp. to ἀποκρ.

†Ἐγκριτήριος, α, ον, (ἐγκρίνω) *for approval*; ἐγκριτήριοι οἶκοι, chambers in which athletes were examined for admission to the games, Böckh Inscr. 1, 573.

Ἔγκριτος, ον, (ἐγκρίνω) *approved*, Plat. Legg. 966 D: *admitted*, esp. to a contest.

Ἐγκροτέω, ῶ, f. -ήσω, (ἐν, κροτέω) *to strike into, strike against* or *on*, θύραις, *to knock at* the door, Anth.: esp. of a dance, εἰς ἓν μέλος ἐγκροτέουσι ποσσίν, *to beat time* with the feet to one tune, Lat. *plaudere pedibus*, Theocr. 18, 7. As pass., πυγμαὶ ἐγκροτούμεναι, *adverse* fists, Lat. *manus consertae*, Eur. I. T. 1368.

Ἐγκρούω, (ἐν, κρούω) *to strike, hammer in*, Ar. Vesp. 130: *to strike on* or *against*, Mel.—II. *to dance*, like ἐγκροτέω and ἐγκατακρούω, Ar. Ran. 374.

†Ἐγκρύβω, worse collat. form of ἐγκρύπτω, Diod. S.

Ἔγκρυμμα, ατος, τό, *any thing concealed, an ambuscade*: from

Ἐγκρύπτω, f. -ψω, (ἐν, κρύπτω) *to hide, conceal a thing in*, δαλὸν σποδιῇ, Od. 5, 488, πῦρ ἐγκρύπτειν, to keep fire concealed, Ar. Av. 841.

Ἐγκρῠφιάζω, f. -άσω, intr. *to keep one's self hidden, to act underhand, unfairly*, Ar. Eq. 822.—II. transit.,=foreg.

Ἐγκρῠφίας, ου, ὁ, ἄρτος, *a loaf baked in the ashes*, Hipp.

Ἐγκρύφιος, ον,=sq., Anth.

Ἔγκρῠφος, ον, (ἐν, κρύπτω) *hidden, concealed in*, Nonn.

Ἐγκτάομαι, (ἐν, κτάομαι) dep. mid., *to acquire possessions in a country*, esp. *in a foreign one*, Hdt. 5, 23.

Ἐγκτερεΐζω, (ἐν, κτερεΐζω) *to perform funeral rites upon*, τύμβῳ, *to complete the obsequies*, Ap. Rh. 1, 1060.

Ἔγκτημα, ατος, τό, (ἐγκτάομαι) *property held in a foreign country*, Dem. 87, 7, cf. Valck. Hdt. 5, 23.

Ἔγκτησις, εως, ἡ, (ἐγκτάομαι) *the right of holding property in a foreign land*, Böckh Inscr. 1, 652: *the possession of such property*, Xen. Hell. 5, 2, 19, cf. also ἐπεργασία.

Ἐγκτητικόν, οῦ, τό, (ἐγκτάομαι) *the price paid for the right of holding property*, Böckh Inscr. 1, p. 139.

†Ἔγκτητος, ον, (ἐγκτάομαι) *acquired in, possessed*, LXX.

Ἐγκτίζω, f. -σω, (ἐν, κτίζω) *to found, build, in* or *upon*, Plut.

Ἐγκυβερνάω, ῶ, f. -ήσω, (ἐν, κυβερνάω) *to steer, guide in*, Diog. L.

Ἐγκύησις, εως, ἡ,=ἔγκυσις, Theophr.

Ἐγκῠκάω, ῶ, (ἐν, κυκάω) *to mix* or *stir up in*, Ar. Ach. 939, in mid.

Ἐγκυκλέω, ῶ, (ἐν, κυκλέω) *to roll, turn* or *wind in* or *on*, Hipp., v. ἐκκυκλέω. Hence

Ἐγκύκληθρον, ου, τό, and

Ἐγκύκλημα, ατος, τό, v. ἐκκύκλημα.

Ἐγκύκλιος, ον, (ἐν, κύκλος) *circular, rounded, round*, χοροί, Eur. I. T. 429.—II. *revolving in a cycle, returning in a certain period, going round in succession*; esp. at Athens, λειτουργίαι ἐγκ., public services *required of each citizen in turn*, Dem. 463, 13, v. Wolf Prol. Lept. p. 86, sq.: so ἐγκ. δίκαια, rights *common to all citizens*, Dem. 792, 16: hence—III. *general, common*, Lat. *quotidianus*, Arist. Pol. 1, 7, 2; 2, 9, 9.—IV. later, as in Plut., ἐγκ. παιδεία, very freq. *the circle of those arts and sciences*, which every free-born youth in Greece was obliged to go through before applying to any professional studies, *school-learning*, as opp. to the business of life, v. Vitruv. 1, 6, Quinctil. Inst. 1, 10, 1, Ath. 184 B, cf. γράμμα III. hence ἐγκ. ἀγωγή, instruction *in general knowledge*, Strab.; ἐγκ. μαθήματα, the subjects *of general knowledge*, Luc.: called also by philosophers τὰ κοινά and τὰ ἔξω.

Ἐγκυκλοπαιδεία, ας, ἡ, *the circle of general education*, f. l. for ἐγκύκλιος παιδεία, Spald. Quinct. Inst. 1, 10, 1: hence the modern word *Encyclopedia*, which is a sheer barbarism.

Ἔγκυκλος, ον, (ἐν, κύκλος) *circular, round.*—II. τὸ ἔγκυκλον, *a woman's upper garment*, Ar. Thesm. 261, Lys. 113, etc. Hence

Ἐγκυκλόω, ῶ, also in Mid., Plut. *to surround with a circle, encompass, encircle: to move about* or *round in a circle*, ὀφθαλμόν, Eur. I. T. 76. Pass. *to be round about, go round about:* hence also in trans. signf. *to come around, surround*, αἰθὴρ χθόνα, Eur. Bacch. 292, φωνή μέ τις ἐγκεκύκλωται, a voice *has echoed around* me, Ar. Vesp. 395. Hence

Ἐγκύκλωσις, εως, ἡ, *a surrounding, encompassing*, Strab.

Ἐγκῠλινδέω, ῶ, *to roll in*, just like ἐγκαλινδέω. Hence

Ἐγκῠλίνδησις, εως, ἡ, *a rolling, wallowing among*, Plut.

Ἐγκυλίω, f. -ίσω, (ἐν, κυλίω)=ἐγκυλινδέω, *to wrap in, involve*, ἐμαυτὸν πράγμασι, Pherecr. Cheir. 7. Mid. *to roll, wallow in*, Theophr. [ῑ]

Ἐγκῡμονέω, ῶ, (ἐγκύμων) *to become pregnant*, Geop., τινά, of a child, Apollod. Hence

Ἐγκυμόνησις, εως, ἡ, *impregnation*, Arist. Plant.: from

Ἐγκύμων, ον, gen. ονος, (ἐν, κύω, κῦμα) *pregnant, with young*, Arist. H. A.: *filled* with a thing, ἵππον τευχέων, of the Trojan horse, Eur. Tro. 11: also metaph. of the mind, Plat. Theaet. 148 E. [ῡ]

Ἔγκῠος, ον, (ἐν, κύω)=foreg., Hdt. 1, 5; 6, 131.

Ἐγκύπτω, f. -ψω, (ἐν, κύπτω) *to stoop down* or *under* a thing, Ar. Thesm. 236: *to peep down into, peep at*, τινί, but also εἴς τι, Hdt. 7, 152; and absol., Ar. Nub. 191, Thuc. 4, 4.

Ἐγκῠρέω and ἐγκύρω, imperf. ἐνέκῡρον: fut. ἐγκύρσω: aor. ἐνέκυρσα: pres. pass. ἐγκύρομαι: the regul. forms ἐγκυρήσω, etc., are more rare, (ἐν, κυρέω) *to fall into* or *upon, light upon, meet with;* usu. c. dat., Lat. *incidere in*, ἐνέκυρσε φάλαγξι, *he fell in with* the ranks of battle, Il. 13, 145, ἐγκύρσας ἄτησιν, having *fallen* into misfortune, Hes. Op. 214: so too Hdt., yet also c. gen., ἀλογίης ἐνέκυρσε, Hdt. 7, 208, where others propose ἀλογίῃσι or ἐκύρησε, but v. ἐντυγχάνω: in Att. only in Soph. El. 863, Cratin. Del. 12. Hence

Ἐγκύρησις, εως, ἡ, *a falling upon* or *in with, meeting with*, Sext. Emp.

Ἐγκύρτιον, ου, τό, (ἐν, κύρτος) *a part of a bow-net*, v. Stallb. Plat. Tim. 78 B.

Ἔγκῠτα, τά, Lacon. for ἔγκατα.

Ἐγκῠτί, adv. (ἐν, κύτος) shaven, shorn *to the skin, to the quick, quite bare*, ἐγκυτὶ κεκαρμένος, like ἐν χρῷ, Archil. 97. (Cf. *cutis*, σκύτος.) [ῐ]

Ἐγκύω, (ἐν, κύω) *to be pregnant, be with young.* [ῠ]

Ἐγκωμιάζω, f. -άσω, Isocr., usu. -άσομαι, Plat. Symp. 198 C, D, (ἐγκώμιον) *to praise, laud, extol*, τινά τι, one *for* a thing, Plat. Rep. 363 D; also τινὰ ἐπὶ σοφίᾳ, Plat. Euthyphr. 9 B. Pass. *to be praised*, Hdt. 5, 5. Hence

Ἐγκωμιαστέος, έα, έον, verb. adj. *to be praised.*

Ἐγκωμιαστής, οῦ, ὁ, (ἐγκωμιάζω) *a praiser, panegyrist.*

Ἐγκωμιαστικός, ή, όν, (ἐγκωμιάζω) *of, belonging to encomium, panegyrical*, Polyb.

Ἐγκωμιαστός, ή, όν, (ἐγκωμιάζω) *to be praised*, Philo.

†Ἐγκωμιόγραφος, ου, ὁ, (ἐγκώμιον, γράφω) *a writer of encomiums*, Böckh Inscr. 1, 767.

Ἐγκώμιον, ου, τό, v. sq. sub fin.

Ἐγκώμιος, ον, (ἐν, κώμη) *at home, of the same village*, like ἐγχώριος, Hes. Op. 342, Ruhnk. Ep. Cr. p. 84.—II. (ἐν, κῶμος) *belonging to a Bacchic festival* or *revel*, in which the victor was led home in procession with music, dancing and merriment. Pind. uses ἐγκώμιος and ἐπικώμιος of every thing *belonging to the praise* or *reward of a conqueror*, ἐγκ. μέλη, ὕμνοι, etc., O. 2, 85, P. 10, 82.—II. esp. τὸ ἐγκ., sub. ἔπος, was *a laudatory ode to a conqueror*, as were many of Pindar's: hence—III. in genl., *praise, encomium, eulogy, panegyric* of a living person, Ar. Nub. 1205, distinguished from ἔπαινος by Arist. Eth. N. 1, 12.

†Ἔγκωπον, ου, τό, (ἐν, κώπη) *the space between the oars*, Ath. 204 B.

†Ἐγνᾱτία, ας, ἡ, *Egnatia*, a city of Apulia; its ruins are near the modern *Torre d'Agnazzo*, Strab.—2. Ἐγ. ὁδός, *the Egnatian way*, leading from Apollonia into Macedonia. Id.

Ἔγνων, ως, ω, aor. 2 of γιγνώσκω, hence Pind. has ἔγνον, Ep. 3 pl. for ἔγνωσαν, cf. ἔδον.

Ἐγξέω, f. -έσω, (ἐν, ξέω) *to scratch* or *scrape*, Eur. Beller. 11.

Ἐγξηραίνω, (ἐν, ξηραίνω) *to dry in*, Hipp.

Ἐγξύω,=ἐγξέω, Hipp. [ῡ]

Ἐγρεκύδοιμος, ον, (ἐγείρω, κύδοιμος) *rousing the din of war, strife-stirring*, Hes. Th. 925, epith. of Pallas. [ῠ]

Ἐγρεμάχης, ου, ὁ,=sq., Soph. O. C. 1054.

Ἐγρέμᾰχος, η, ον, (ἐγείρω, μάχη) *exciting, rousing the fight*, epith. of Pallas, H. Hom. Cer. 424.

Ἐγρέμοθος, ον, (ἐγείρω, μόθος) *stirring strife*, Nonn.

Ἐγρεσίκωμος, ον, (ἐγείρω, κῶμος) *stirring up to revelry.*

Ἐγρήγορα, *to be awake, wake, watch*, perf. 2 of ἐγείρω, whence part. ἐγρηγορώς, Aesch. Ag. 346, Eum. 706; plqpf. ἐγρηγόρη, Ar. Eccl. 32, 3 sing. ἐγρηγόρει, Xen. Cyr. 1, 4, 20. For these Homer uses the Ep. form ἐγρήγορθα in 3 pl. ἐγρηγόρθασι, Il. 10, 419, 2 pl. imperat. ἐγρήγορθε, Il. 7, 371, inf. perf. pass. ἐγρηγόρθαι (which however Wolf writes ἐγρήγορθαι as aor.), Il. 10, 67. From this perf. a new pres. was formed later ἐγρηγορέω: but the Ep. ἐγρηγορόων supposes a lengthd. root ἐγρηγοράω: v. Buttm. Catal. p. 79.

†Ἐγρηγοράω, only in Ep. part. -ρόων, v. foreg.

Ἐγρηγορέω, *to be awake, watch*, later prose pres. form from the perf. ἐγρήγορα. Hence

†Ἐγρηγόρησις, εως, ἡ, *wakefulness, watchfulness*, Eccl.

Ἐγρήγορθα, v. ἐγρήγορα.

Ἐγρηγορικός, ή, όν, (ἐγρήγορα) *watchful, awake*, ἐγρ. πράξεις, one's *waking* habits, Arist. Somn.: the form ἐγρήγορος, ον, is dub., and prob. arose by mistake from the part. ἐγρηγορώς, υῖα, ός.

Ἐγρηγορότως, adv. part. of ἐγρήγορα, *wakefully, awake*, Plut.

Ἐγρηγορόων, Ep. part., as if from a lengthd. pres. ἐγρηγοράω, *watching, awake*, Od. 20, 6: cf. ἐγρήγορα.

Ἐγρηγόρσιος, ον, *watchful, keeping awake*, Pherecr. Incert. 9; rare word: from

Ἐγρήγορσις, εως, ἡ, (ἐγρήγορα) *a being awake, watchfulness*, Hipp.

Ἐγρηγορτί, adv., *awake, watching*, Il. 10, 182. [ῑ]

Ἐγρήσσω, Hom., pres. from ἐγρήγορα, *to watch, be awake* or *watchful.*

Ἔγρομαι, shortd. pres. pass. from ἐγείρω, *to awake, rise from sleep, arise*, Od. 13, 124, with the frequent. impf. ἠγρόμην: in Hom. without augm. ἔγρεο, ἔγρετο. Some, and not improb., wholly deny the pres., writing in Od. 13, 124, ἐγρέσθαι for ἔγρεσθαι, so that a syncop. aor. of ἐγείρω is everywhere to be assumed, Buttm. Catal. p. 75: in late Ep. however, as Opp., Q. Sm., the pres. ἔγρομαι is certainly found: ἔγρεο is trans. in Nic.

Ἐγχαίνω, f. -ᾰνῶ, (ἐν, χαίνω) *to laugh outright in one's face, grin at* one, τινί, Ar. Ach. 1197, Eq. 1313, in mid.. ἐγχ. ἐκφυγών, *taunt* us *with* his having escaped us, Ar. Ach. 221.—II. *to gape upon, hanker after*, Alciphr. Also ἐγχάσκω.

Ἐγχᾰλάω, ῶ, f. -άσω, (ἐν, χαλάω) *to relax*, Plut. [ᾰσω]

Ἐγχᾰλῑνόω, ῶ, (ἐν, χαλινόω) *to bridle, put the bit in the mouth.* Pass. pf. ἐγκεχαλινῶσθαι τὸ στόμα, to have the bit in the mouth, Hdt. 3, 14.—II. *to keep in check, rein in*, Plut.

Ἐγχαλκεύω, (ἐν, χαλκεύω) *to beat in, impress* or *design on brass*, late.

Ἔγχαλκος, ον, (ἐν, χαλκός) *of copper, brasen, mixed with copper* or *brass.*—II. *moneyed, rich*, Anth., (χαλκός, like *aes*, being used for *coin.*)

Ἐγχανδής, ές, (ἐγχαίνω) *wide, capacious*, Nic.

Ἐγχᾰρᾰγή, ῆς, ἡ, (ἐγχαράσσω) *an incision*, Apollod.

Ἐγχάραγμα, ατος, τό, (ἐγχαράσσω) *anything engraven, written*, or *cut: an impress: a cleft*, Polyb. [χᾰ]

†Ἐγχαρακτέον, verb. adj. from ἐγχαράσσω, *one must make incisions into.*

Ἐγχάραξις, εως, ἡ, *a cutting in, engraving: scarification, cupping*, Gal. [χᾰ]: from

Ἐγχᾰράσσω, Att. -ττω, fut. -ξω, (ἐν, χαράσσω) *to cut in, engrave, carve, impress*, Plut. Medic. *to cup, scarify.*

Ἐγχᾰρίζομαι, f. -ίσομαι, dep. mid. =χαρίζομαι, Anth.

Ἐγχάσκω, collat. form of ἐγχαίνω I., Ar. Vesp. 721.

Ἐγχέζω, f. -έσω, also -εσοῦμαι, perf. ἐγκέχοδα, (ἐν, χέζω) Lat. *incaco*, Ar. Ran. 479: hence c. acc., *to be in a horrid fright at* one, Ar. Vesp. 627.

Ἐγχειβρόμος, ον, (ἔγχος, βρέμω) κόρα ἐγχ., maid *of the thundering spear*, Pind. O. 7, 78.

Ἐγχείη, ης, ἡ,=ἔγχος, *a spear, lance*, Hom., esp. in Il.: hence *skill in the use of the spear*, ἐγχείῃ ἐκέκαστο, Il. 2, 530.

Ἐγχείῃ, 3 sing. subj. pres. act. from ἐγχέω, Ep. for ἐγχέῃ, Od. 9, 10.

Ἐγχεικέραυνος, ον, (ἔγχος, κεραυνός) *wielding the thunderbolt as a lance*, Pind. P. 4, 345.

Ἐγχειμάζω, f. -άσω, (ἐν, χειμάζω) *to winter, pass the winter in*, late word.

Ἐγχείμαργος, ον,=ἐγχεσίμαργος.

Ἐγχειρέω, ῶ, (ἐν, χείρ) *to put one's hand to* a thing, *take* it *in hand, undertake, attempt, begin*, usu. c. dat. rei, Eur. Med. 377, Thuc., etc.: also c. inf., Xen. Mem. 2, 3, 12, etc.: absol. *to make an attempt* or *beginning*, Soph. El. 1026, Thuc., etc.—2. *to handle* or *manage*, in hostile sense, *to attack, assail*, τινί, Polyb.—3. *to treat*, as a physician, Hipp.—4. *to handle in argument, discuss*, Plut., in pass. Ἐπιχειρέω is more usu.: cf. ἐγχράω, sub fin. Hence

Ἐγχείρημα, ατος, τό, *an undertaking, beginning, attempt*, Soph. O. T. 540, Isocr., etc.—2. esp. *an argument to maintain a proposition*, Arist.

Ἐγχείρησις, εως, ἡ, (ἐγχειρέω) *a taking in hand, undertaking*, Thuc. 6, 83: *a mode of treatment*, Gal.

Ἐγχειρητέον, verb. adj. from ἐγχειρέω, *one must put one's hand to* or *attempt*, Xen. Ages. 1, 1.

Ἐγχειρητής, οῦ, ὁ, (ἐγχειρέω) *one who takes in hand, begins* a thing, Ar. Av. 257.

Ἐγχειρητικός, ή, όν, (ἐγχειρέω) *enterprising, able*, Xen. Hell. 4, 8, 22.

Ἐγχειρία, ας, ἡ,=ἐγχείρησις, Hipp.

Ἐγχειρίδιος, ον, (ἐν, χείρ) *in the hand*, Aesch. Supp. 22: hence τὸ ἐγχ., *a handle, haft, hilt*, Theophr.: *a hand-knife, dagger*, Hdt. 1, 12, 214, etc.: later also *a manual, hand-book*, Epict. [ρῐ, Meineke Menand. p. 160.]

Ἐγχειρίδοτος, ον, (ἐν, χείρ, δίδωμι) v. l. for ἐγχειρίθετος.

Ἐγχειρίζω, f. -ίσω Att. -ῐῶ, (ἐν, χείρ) *to put into one's hands*, τινά τινι, Thuc. 2, 67: *to hand over, deliver up, entrust* τινί τι, Hdt. 5, 72. 92, 8, etc. Mid. *to take in hand, take on one's self, encounter*, κινδύνους, Thuc. 5, 108.

Ἐγχειρίθετος, ον, (ἐν, χείρ, τίθημι) *put* or *delivered into one's hands*, ἐγχ. τινὰ παραδιδόναι, Hdt. 5, 106.

Ἐγχείριον, ου, τό, *a towel*, late.

Ἐγχειρογάστωρ, ορος, ὁ,=γαστρόχειρ, *living from hand to mouth*, Ath.

Ἐγχειροτονέω, ῶ, (ἐν, χειροτονέω) *to choose among others*, Dio C.

Ἐγχειρουργέω, ῶ, (ἐν, χειρουργέω) *to produce as by manual labour*, Eccl.

Ἐγχείω, Ep. for ἐγχέω, Hom.

†Ἐγχελᾶνες, ων, οἱ, Polyb. 5, 108, 8; Ἐγχελέαι, οἱ, Steph. Byz.,=Ἐγχελεῖς.

Ἐγχέλειον, ου, τό, dim. from ἔγχελυς, *a little eel*, Ar. Ach. 1043, unless ἐγχ. there be an adj. sub. *κρέα*.

Ἐγχέλειος, ον, (ἔγχελυς) *of an eel*.

†Ἐγχελεῖς, έων, οἱ, *the Enchelees*, an Illyrian nation, Hdt. 5, 61.

Ἐγχελεών, ῶνος, ὁ, (ἔγχελυς) *an eel-basket, eel-trunk*, Arist. H. A.

†Ἐγχέλιοι, ων, οἱ,=Ἐγχελεῖς, Strab.

Ἐγχέλιον, ἐγχέλυον, and ἐγχελύδιον, ου, τό, dim. from ἔγχελυς, *a little eel*, ἐγχελύδιον, Amphis Philet. 1. [ῡ in l. c.]

Ἐγχελυοτρόφος, ον, (ἔγχελυς, τρέφω) *feeding, keeping eels*, Arist. H. A.

ἘΓΧΕΛΥΣ, υος, ἡ, later also ὁ, Att. plur. ἐγχέλεις, εων, *an eel*, Il. 21, 203, 353, where we have the old regul. plur. ἐγχέλυες: this is almost solely poet.: v. however Luc. Anach. 1. Proverb. ἐγχέλεις θηρᾶσθαι, to be fond of fishing in troubled waters, Ar. Eq. 864, cf. Nub. 559. (Akin to ἔχις, Sanscr. *ahi*, Lat. *anguis, anguilla*, whence, through French *aiguille*, our *eel*.)

Ἐγχελυωπός, όν, (ἔγχελυς, ὤψ) *eel-faced*, Luc.

Ἐγχεσίμαργος, ον, (ἔγχος, μάργος) *raging with the spear*, cf. sq.; name of an Amazon, Tzetz.

Ἐγχεσίμωρος, ον, *wielding the spear*, Hom., epith. of the heavy-armed, who fought man to man. (Some have derived the termin. from μωρός, as if *raging, furious with the spear*, like ἐγχεσίμαργος: others from μῶλος or from μόρος, *whose portion is the spear*, who has chosen it for his weapon, and is practised in the use of it: cf. ἰόμωρος, ὑλακόμωρος, σινάμωρος.)

Ἐγχέσπᾰλος, ον, (ἔγχος, πάλλω) *brandishing, wielding the spear* or *lance*, Il.

Ἐγχεσίχειρ, χειρος, ὁ, ἡ, (ἔγχος, χείρ) *wielding the spear; living by war*, like γαστρόχειρ.

Ἐγχεσφόρος, ον, (ἔγχος, φέρω) *spear-bearing*, Pind. N. 3, 107.

Ἐγχέω, f. -χεύσω: aor. ἐνέχεα, Ep. ἐνέχευα: Ep. subj. ἐγχείῃ for ἐγχέῃ, Od. 9, 10: 3 pl. aor. ἐνέχεαν, Od. 8, 436. *To pour in*, οἶνον, Od. 3, 40; 6, 77: μέθυ, Od. 9, 10: and so absol. *to fill the cup*, Eur. Cycl. 569, Ar., etc.: also of dry things, *to pour in, shoot in*, ἄλφιτα, Od. 2, 354; Hom. mostly in tmesis: also ἐγχ. ἐς κύλικα, Hdt. 4, 70. Mid. *to pour* or *flow in, be poured in*, ὕδωρ ἐνεχεύατο, Od. 19, 387, ἐγχεῖσθαι εἰς τὴν χεῖρα to pour into the hands, Xen. Cyr. 1, 3, 9.

Ἐγχθόνιος, ον, (ἐν, χθών) *inland*.—2. *earthy, earthen*, κύλιξ, Anth.

Ἐγχλαινόω, (ἐν, χλαινόω) *to clothe, cover with a* χλαῖνα, Lyc.

Ἐγχλίω, (ἐν, χλίω) *to dissolve in luxury, riot in* a thing or *among* persons, like ἐντρυφάω, ἐγχλ. Ἕλλησιν, Aesch. Supp. 914. [ῑ]

Ἐγχλοάω, ῶ, *to be of a greenish hue*, Nic.: from

Ἔγχλοος, ον, (ἐν, χλόα)=sq., Nic.

Ἔγχλωρος, ον, (ἐν, χλωρός) *of a yellowish sickly green*, Theophr.

Ἔγχνοος, ον, contr. ους, ουν, *downy*, Nic.

Ἔγχονδρος, ον, (ἐν, χόνδρος) *in small crumbs* or *lumps*, Lat. *grumosus*, λίβανος, Diosc.

Ἔγχορδος, ον, (ἐν, χορδή) *stringed, with strings*.

Ἐγχορεύω, (ἐν, χορεύω) *to dance in* or *upon*, Plut.

ἜΓΧΟΣ, εος contd. ους, τό, *a spear, lance*, very oft. in Hom., consisting of two parts, αἰχμή and δόρυ, *head* and *shaft*, Il. 6, 319, where its length is eleven cubits: the shaft is usu. ashen, hence freq. in Il. μείλινον ἔγχος. It served both for throwing and thrusting, but from its weight was only used by the stoutest men, and when near the enemy: hence the most honourable weapon.—II. *a sword*, oft. in Soph., as Aj. 287, 658, etc.: in genl. *a weapon*, and so even *an arrow*, Eur. H. F. 1098: metaph. φροντίδος ἔγχος, Soph. O. T. 170.

Ἔγχουσα, ἡ,=ἄγχουσα, Xen. Oec. 10, 2, Ameips. Apoc. 4.

Ἐγχουσίζω,=ἀγχουσίζω, *to dye with* ἄγχουσα.

Ἐγχόω, ῶ, *to heap* or *dam up, fill up by a mound*: late, and in prose, ἐγχώννυμι.

Ἐγχραίνω,=sq.

Ἐγχράω and ἐγχραύω, (ἐν, χράω) like ἐγχρίμπτω, *to bring* one thing *violently against* another, *thrust* or *dash against*, Lat. *impellere, impingere*, ἐνέχραυεν ἐς τὸ πρόσωπον τὸ σκῆπτρον, *he dashed* his staff in his face, Valck. Hdt. 6, 75. The pass. from ἐγχράω occurs Hdt. 7, 145, ἔσαν δὲ πρός τινας καὶ ἄλλους ἐγκεχρημένοι (sc. πόλεμοι) *there were* violent wars *on foot* also against some others; but many think this form to be syncop. for ἐγκεχειρημένοι from ἐγχειρέω.

Ἐγχρεμετίζω, fut. -ίσω, *to neigh in*.

Ἔγχρεμμα, ατος, τό, *a spitting at a thing*, Plut.: from

Ἐγχρέμπτομαι, (ἐν, χρέμπτομαι) *to spit, expectorate*, Luc.

Ἐγχρήζω, (ἐν, χρήζω) *to want, have need*, εἴς τι: hence τὰ ἐγχρῄζοντα, *necessaries*, Luc.

Ἔγχριμμα, ατος, τό, *a stumbling, stumbling-block*: from

Ἐγχρίμπτω, (ἐν, χρίμπτω) *to bring near to, make approach*, usu. with collat. notion of force and speed, *to strike, dash, push against*, τινί τι, ἵππους τέρματι, *to drive* the horses *close to, sharp round* the post, Il. 23, 334: so too ἐγχρ. τὴν βᾶριν τῇ γῇ, to bring the boat to land, Hdt. 2, 60: then with the acc. omitted, ἐγχρ. τῷ αἰγιαλῷ, to come to land, Id. 9, 98, and so in genl., *to approach*, τινί, Soph. El. 898: but this is more usu. expressed by pass., as ἐγχριμφθείς, *having come near to assault* one, Il. 13, 146; αἰχμὴ ὀστέῳ ἐγχριμφθεῖσα, the point *driven to* the very bone, Il. 5, 662; ἀσπίδι ἐνιχριμφθείς, *struck and falling on* his shield, Il. 7, 272, νωλεμὲς ἐγχρίμπτοντο, *they pressed* unceasing *on*, Il. 17, 413, (never in Od.): so too later, *to keep close to, approach*, Hdt. 2, 93, and Att.: ἐγχρ. γυναικί, like πλησιάζειν, of sexual intercourse, Valck. Hdt. 4, 113: also in act., ἐγχρ. τὸν ἵππον τῇ θηλέῃ, 3, 85.—II. later freq. intr. both in act. and in pass., like ἐνσκήπτω, *to fall upon, attack, pursue*, τινί, Eur. Hipp., Ap. Rh., Nic., etc., Ruhnk. Tim. The word belongs chiefly to Ep. poetry and Ion. prose.

Ἐγχρίπτω, collat. form of foreg., Wessel. Hdt. 2, 60.

Ἔγχρῖσις, εως, ἡ, (ἐγχρίω) *an anointing, rubbing in*, Hipp.—II. *a slight wound, scratch, bite*, Ael.

Ἔγχρισμα, ατος, τό, (ἐγχρίω) *that which is rubbed in, an ointment*, Hipp.

Ἔγχριστος, ον, *rubbed in, applied as an unguent*, Arist. Gen. An.: from

Ἐγχρίω, (ἐν, χρίω) *to rub in*, Anth.: *to anoint*, Id.: *to stick in*, τὸ κέντρον, Ael.: hence like ἐγχρίμπτω, *to attack, assail*, Plat. Phaedr. 251 D, v. Ruhnk. Tim. [ῑ]

Ἐγχρονίζω, f. -ίσω Att. -ῐῶ, (ἐν, χρονίζω) *to be long about a thing, to delay*, Thuc. 3, 27; πρός τι, at a thing, Arist. Rhet.; τινί, in a thing, Polyb.: part. aor. pass. ἐγχρονισθείς, *become inveterate, lasting*, νόσημα, Plat. Gorg. 480 A. Hence

Ἐγχρονισμός, οῦ, ὁ, *a long continuance: a delay in a thing*.

Ἔγχρονος, ον, (ἐν, χρόνος) *temporary*.—2. *still lasting for a time*, App. Adv. -νως, Eccl.

Ἐγχρόω, ῶ, collat. form of ἐγχρώννυμι.

Ἔγχρῡσος, ον, (ἐν, χρυσός) *containing gold*, Diod.

Ἐγχρώζω, collat. form of sq.

Ἐγχρώννῡμι, fut. -χρώσω, (ἐν, χρώννυμι) *to rub in, stain*: metaph. *to imbue the mind with*, Arist. Eth. N., in pass.

Ἐγχῡλίζω, (ἐν, χυλίζω) *to convert into juice: to press, and so extract the juice*, Theophr.

Ἔγχῡλος, ον, (ἐν, χυλός) *juicy, succulent*, Theophr.—II. *savoury*, Alex. Leb. 5, 12. Hence

Ἔγχῠμα, ατος, τό, (ἐγχέω) *that which is poured in, an infusion*, Gal. Hence

Ἐγχῠματίζω, f. -ίσω, *to pour in*, τί, Diosc.: *to treat by infusions*, τινά τινι, Id. Hence

Ἐγχῠματισμός, οῦ, ὁ, *an infusion*, Medic.

†Ἐγχυματιστέον, verb. adj. from ἐγχυματίζω, *one must pour in*, Geop.

†Ἐγχυματιστός, ή, όν, (ἐγχυματίζω) *poured in, infused*, Diosc.

Ἔγχῡμος, ον, (ἐν, χυμός) *juicy, succulent*, Plat. Tim. 74 D. Hence

Ἐγχύμωμα, ατος, τό, and

Ἐγχύμωσις, εως, ἡ, *a pouring and distribution of juices through the whole body*, Hipp., v. ἐκχύμ. [ῡ]

†Ἐγχύνω, later and inferior form for ἐγχέω, Luc.

Ἔγχῠσις, εως, ἡ, (ἐγχέω) *a pouring in*, Plut.

†Ἐγχυτέον, verb. adj. from ἐγχέω, *one must pour in*, Geop.

Ἔγχῠτος, ον, (ἐγχέω) *poured in, infused*, Hipp.: ὁ ἔγχ., sub. πλακοῦς, *a cake poured* or *cast into a mould*, Lat. *enchytus*, Hippon. Fr. 21, Menand. p. 179, cf. Ath. 644 C, sq.—II. τὸ ἔγχ., sub. φάρμακον=ἔγχυμα, Hipp.

Ἐγχυτρίζω, f. -ίσω, *to put into a pot:* esp. *to catch the blood of expiatory victims in a pot.*—II. *to expose children in an earthenware vessel*, v. Piers. Moer. p. 138: hence in genl. *to kill, ruin, dish*, Ar. Vesp. 289. Hence

Ἐγχυτρίστρια, ας, ἡ, *a woman who offers a victim at the tomb of a murdered person, and collects the blood in a pot*, to cleanse the polluted with, Plat. Min. 315 D, where Böckh. (p. 57) takes it of women *who gathered the bones* from a funeral pile *into an urn*, who managed the *ossilegium:* Solon suppressed them.

Ἐγχύω, collat. form whence some tenses of ἐγχέω are derived.

Ἔγχωμα, ατος, τό, *a dam, mound of earth*, etc., Polyb.: from

Ἐγχώννῡμι, f. -χώσω, (ἐν, χώννυμι) later and prose form for ἐγχόω, *to heap, dam up, fill up by a mound*, Polyb.

Ἐγχωρέω, ῶ, f. -ήσω, (ἐν, χωρέω) *to take in, give room* or *time* to do, c. inf., Xen. Eq. 12, 13, Lys. 175, 33.—2. *to make way for, yield*, τινί, Xen. Hell. 2, 3, 16: hence—3. *to concede, allow, admit, permit*, τινί, Hdt. 2, 135, Xen., etc.: hence impers. ἐγχωρεῖ, *it is possible* or *permitted*, c. dat. pers., Plat. Xen., etc., ἔτι ἐγχωρεῖ, *there is yet time*, Plat. Phaed. 116 E.

Ἐγχώριος, ία, ιον, also ος, ον, (ἐν χώρα) *domestic, native, of* or *belonging to the country*, Hdt. 6, 35. Adv. -ως: ὁ ἐγχ., any one in the country, Eur. Ion 1167: acc. to A. B. not necessarily *indigenous*, which is ἐπιχώριος.

Ἔγχωρος, ον, (ἐν, χώρα)=foreg., Soph. Phil. 692.

Ἔγχωσις, εως, ἡ, (ἐγχώννυμι) *a heaping up, damming* or *filling up*, e. g. of a channel, Arist. Meteor.

Ἐγχωστήριος, ον, (ἐγχώννυμι) *useful for damming* or *filling up*, Ap.

ἘΓΩ΄, Lat. *EGO*, Sanscr. *AHAM*, Germ. *ICH*, our *I*, etc.: pers. pron. of the first person, Ep. ἐγών before vowels: strengthd. by compos. with enclit. γε, ἔγωγε, ἐμοῦγε, ἔμοιγε, ἔμεγε, Lat. *equidem, I at least, for my part, indeed, for myself*, these forms are much more freq. in Att. than in Hom., (where note that the gen. formed from ἐμέογε does not change its accent): Dor. ἐγώγα and ἐγώνγα, Ar. Ach. 736; Boeöt. ἰώνγα and ἰώγα, Ib. 898; ἐγώνη, Tarent. A different root ME appears in the oblique cases, viz. gen. 'EMOΥ῀, enclit. MOΥ, Lat. *MEI*, Sanscr. *ME*, Ion. and Ep. ἐμέο, ἐμεῦ, μευ, also ἐμέθεν, Il. 1, 525, and μέθεν, Sophron; Dor. ἐμέος, ἐμεῦς; Boeöt. ἐμοῦς; dat. ἐμοί, enclit. μοί; Dor. ἐμίν, Ar. Ach. 733, Theocr. 4, 30; Tarent. ἐμίνη: acc. ἐμέ, enclit. με. Dual., nom. and acc., ΝΩ῀Ι῎, rarely νῶε, also νώ, Lat. *NOS*, Ital. *NOI:* gen. and dat. νῶϊν, Att. νῶν; plur. nom. ἡμεῖς, Ion. ἡμέες, Dor. ἅμες, Aeol. ἄμμες (also in Od. 9, 303, and Pind.): to this too belongs the dual form ἄμμε or ἀμέ, Ar. Lys. 95, etc.: gen. ἡμῶν, Ion. ἡμέων, Dor. ἁμῶν and ἁμέων, Aeol. ἀμμέων. Dat. ἡμῖν (in Att. poets also ἧμιν or ἡμίν [ῐ], v. Dind. Ar. Av. 386): Dor. ἁμίν or ἀμίν, Aeol. ἄμμιν or ἄμμι (also in Od. 1, 384, Pind., and Aesch.): acc. ἡμᾶς, Ion. ἡμέας, Dor. ἁμᾶς, Aeol. ἄμμας. On all these dialectic varieties, v. Apoll. Dysc. de Pron. pp. 324–387.

Usage: oft. in answer, as an affirmative, esp. in form ἔγωγε, Soph. Tr. 1248, Plat. etc.: τί τοῦτο σοί; Lat. *quid tua hoc refert?* Ar. Eccl. 521, Thesm. 518: οὗτος ἐγώ, Lat. *ille ego*, ἐγὼ ὅδε, *here am I*, Pind. O. 4, 37, and Att.

†Ἔγωγε, (ἐγώ, γε) v. ἐγώ, at beginning.

Ἐγᾦδα, Att. contr. by crasis from ἐγὼ οἶδα, Soph., etc.

Ἐγᾦμαι, Att. contr. by crasis for ἐγὼ οἶμαι, Ar., etc.

Ἐγών, ἐγώνγα, ἐγώνη, collat. dialectic forms of ἐγώ, q. v.

Ἐδάην, ης, η, aor. 2 of ΔΑΩ, *I have learnt, I know*, Hom.

Ἔδᾰκον, ες, ε, aor. 2 of δάκνω, Hes.

Ἐδάμην, ης, η, aor. 2 pass. of δαμάω, Il.

Ἐδᾰνός, ή, όν, (ἔδω) *eatable:* τὸ ἐδ., *food*, Aesch. Ag. 1407, cf sq.

Ἑδᾰνός, ή, όν, as epith. of oil, Il. 14, 172, H. Hom. Ven. 63, where the best Gramm. derive it from ἡδύς, ἁδύς, ἥδομαι, ἁνδάνω, *pleasant, grateful, agreeable, precious*, v. Heyne, T. 6, p. 557: Buttmann however, Lexil. v. ἑανός, makes an intensive form of ἐΰς, *excellent:* others write ἐδ., *eatable*, hence *drinkable*, in genl. *savoury.*

†Ἐδαόμην, 2 aor. mid. of δαίω, *to burn*, whence subj. δάηται, Hom.

*ΕΔΑΡ, ατος, τό, (ἔδω) orig. form of εἶδαρ, but not in use.

†Ἐδάρην, 2 aor. pass. from δέρω.

Ἔδαρθον, aor. 2 of δαρθάνω.

Ἔδαρκον, transp. for ἔδρακον, aor. 2 from δέρκω.

†Ἐδασάμην, 1 aor. mid. of δαίω, *to divide.*

Ἐδᾰφίζω, f. -ίσω Att. -ῐῶ, (ἔδαφος) *to dash to earth, level with the earth*, N. T.: *to beat level and firm like a threshing-floor* or *pavement*, Theophr.: ἐδαφιζομένη γῆ, land *become hard*, Theophr.

Ἐδάφιον, ου, τό, dim. from ἔδαφος. [ᾰ]

Ἔδᾰφος, εος, τό, *a seat, bottom, foundation, base*, on which a thing rests, Thuc. 1, 10: esp. ἔδαφος νηός, *the bottom, hold* of a ship, Od. 5, 249: later, esp. of the *ground-floor, pavement*, οἴκου ἔδ., Hdt. 8, 137, cf. Thuc. 3, 68: metaph. *the original text, original*, Gal. (Usu. referred to ἕδος, ἕζομαι, but rather from same root as δάπ-εδον, τάπ-ης.)

Ἔδδεισα, ας, ε, aor. 1 from δείδω, Ep. for ἔδεισα, Hom.

Ἐδέατρος, ου, ὁ, in Persian, *one who tasted first, and named the order of dishes;* hence in genl.=θαλίαρχος, *the seneschal* of a prince's table, or *the carver*, Ath.: cf. δαιτρός.

Ἐδέγμην, Ep. syncop. aor. from δέχομαι, Od.

Ἐδεδέατο, Ion. for ἐδέδεντο, 3 plur. plqpf. pass. from δέω, Hdt.

†Ἐδέδιμεν, -ιτε, -ισαν, plur. plqpf. of δείδω, pf. δέδια.

Ἐδεδμήατο, Ion. for -μηντο, 3 plur. plqpf. pass. of δέμω, Hdt.

Ἐδέδμητο, 3 sing. plqpf. pass. of δέμω, Il.

†Ἐδέθην, 1 aor. pass. from δέω.

Ἐδέθλιον, ου, τό, Nonn., and

Ἔδεθλον, ου, τό, (ἕδος)=ἔδαφος, Antim. Fr. 87 and Ap. Rh.

Ἐδείδιμεν, ἐδείδισαν, 1 and 3 plur. plqpf. 2 from δείδω, δείδια, Ep.

†Ἔδειμα, 1 aor. act. from δέμω.

†Ἔδειρα, 1 aor. act. from δέρω.

Ἔδεκτο, Ep. 3 sing. aor. from δέχομαι, Od., cf. ἐδέγμην.

†Ἐδεκών, ῶνος, ὁ, *Edecon*, masc. pr n., Polyb.

Ἐδέμεν, Ep. inf. from ἔδω.

†Ἔδεξα, Ion. for ἔδειξα, 1 aor. from δείκνῡμι.

†Ἐδέρχθην, 1 aor. from δέρκομαι.

Ἔδεσμα, ατος, τό, (ἔδω) *food, meat, a dish*, Batr. 31.

Ἐδεσμάτιον, ου, τό, dim. from foreg.

Ἐδεσματοθήκη, ης, ἡ, (ἔδεσμα, θήκη) *a larder, pantry.*

†Ἔδεσσα, ης, ἡ, *Edessa*, a city of Mesopotamia, Strab.—2. a city of Macedonia, once the residence and place of interment of the kings, Strab.

Ἐδεστέον, verb. adj. from ἔδω, *one must eat*, Plat. Crito 47 B.

Ἐδεστής, οῦ, ὁ, (ἔδω) *an eater, devourer*, Hdt. 3, 99.

Ἐδεστός, ή, όν, (ἔδω) *to be eaten, eatable*, Eur. Cret. 2, 20.—II. *eaten*, Soph. Ant. 206: in genl. *consumed*, Soph. Tr. 677.

†Ἐδέσω, unu. fut. (from ἔδω) of ἐσθίω.

†Ἐδήδεσμαι, perf. pass. of ἔδω, ἐσθίω.

Ἔδηδα and ἐδήδοκα, pf. act. of ἔδω, ἐσθίω.

Ἐδήδοται, 3 sing. pf. pass. of ἔδω, ἐσθίω, Od. 22, 56.

Ἐδηδών, όνος, ἡ,= φαγέδαινα, Gramm.: from

Ἐδηδώς, part. pf. of ἔδω, ἐσθίω, Il. 17, 542.

Ἐδητύς, ύος, ἡ, *meat, food*, Ion.: in Hom. always opp. to πόσις, *drink*, except in Od. 6, 250, where it is *meat and drink, nourishment* in genl. [ῠ]

†Ἔδῐκον, v. δικεῖν.

†Ἐδιώκαθον, aor. without a pres., lengthnd. form of διώκω.

Ἔδμεναι, Ep. inf. pres. from ἔδω, for ἐδέδμεναι, Hom.

†Ἐδμήθην, 1 aor. pass. of δέμω.

Ἑδνάομαι,=ἑδνόω, Eur. Hel. 933.

Ἕδνιος, α, ον, (ἕδνον) *bridal, nuptial*, χιτών, a bridal dress.

ἝΔΝΑ, τά, Ep. also ἔεδνα (which form prevails in Od.), *nuptial gifts*, whether—1. from *the suitor to the girl*, to win her for his bride, in Hom. the most freq. use, and so Aesch. Pr. 560; or—2. *from the suitor to the girl's father*, to purchase (as it were) his daughter, Od. 8, 318: or—3. *a portion* or *dowry*, given to the bride by her parents, elsewh. usu. φέρνη or προίξ, Od. 1, 277; 2, 196: or—4. *wedding presents* to the wedded pair from their guests, Pind. P. 3, 167. The sing. ἕδνον is found late, as in Call. Fr. 193, and Anth. (Prob. akin to ἑδανός, ἡδύς, ἁνδάνω, cf. μείλια from μέλι)

Ἑδνοφορέω, (ἕδνα, φέρω) *to bring wedding-presents.*

Ἑδνόω, ῶ, (ἕδνον) *to promise, betroth for presents:* Hom. uses the mid. of a father who portions off his daughter, ὥς κ' αὐτὸς ἐεδνώσαιτο θύγατρα, Od. 2, 53. Later, also in mid., *to marry*, Leon. Tar. Hence

Ἑδνωτή, ῆς, ἡ, *a bride betrothed*, for ἕδνα.

Ἑδνωτής, οῦ, ὁ, Ep. ἐεδνωτής, *a betrother, father who portions a bride*, Il. 13, 382.

Ἔδομαι, fut. from ἔδω, ἐσθίω, Hom.

Ἔδον, 3 plur. aor. 2 act. from δίδωμι, for ἔδυσαν, like ἔσταν for ἔστησαν, ἔγνον for ἔγνωσαν, Ep. and Dor., Hes. Th. 30.

ἝΔΟΣ, εος, τό, (ἕζομαι) *a thing sat on, a seat, stool*, Il. 1, 534, 581; 9, 194. —2. *a seat, abode, dwelling-place*, esp. of the gods, ἐς Ὄλυμπον, ἵν' ἀθανάτων ἕδος ἐστί, and Οὔλυμπόνδε, θεῶν ἕδος, Hom.: periphr. ἕδος Οὐλύμποιο, Il. 24, 144: also of earthly dwellings, ἕδος Θήβης, Ἰθάκης, Hom., and ἕδος Μάκαρος, the abode of Macar, Il. 24, 544. Later, *the abode of a god, a temple*, Ruhnk. Tim.—3. in genl. *whatever a thing rests upon, a bottom, foundation, base*, Hes.: esp. *the pedestal of the statue of a god; also the statue of a god* itself, cf. Dion. H. 1, 47, Plut. Pericl. 13, Paus. 8, 46, 2, Ruhnk. Tim.—II. *the act of sitting, time* or *reason for it*, οὐκ ἕδος ἐστί, *'tis no time now to sit idle*, Il. 11, 648; 23, 205: hence *a loitering, tarrying, delay*, more usu. ἕδρα. The word is rare in prose, and there in genl. only used *of temples*, ἕδη θεῶν: ἕδρα is usu. prose form.

Ἐδοῦμαι, fut. of ἕζομαι.

Ἕδρα, ας, ἡ, Ep. and Ion. ἕδρη, ης, (ἕδος) *any seat, a chair, stool, bench*, Il. 19, 77, Od. 3, 7: τίειν τινὰ ἕδρᾳ, *to give one the seat of honour*, Il. 8, 162; 12, 311, and so freq. in Xen.—2. *a seat, habitation*, Pind., and Trag.: esp. of the gods, *a temple, altar*, etc., Aesch. Ag. 596, etc., cf. ἕδος.—3. *that on which any thing rests, a bottom, foundation, base*, Orph.: ἐξ ἕδρας, out of its *right place*, Eur. Bacch. 928: ἕδραν στρέφειν τινί, to trip one up, Theophr. Char. 27, v. ἑδροστρόφος.—II. *a sitting still, being idle* or *inactive, delay*, like ἕδος, Hdt. 9, 41, ubi v. Valck., Thuc. 5, 7: οὐκ ἕδρας ἀκμή, Soph. Aj. 811, cf. Bacchyl. 21, Eur. Or. 1291, and ἕδος II: γονυπετεῖς ἕδραι, kneeling, Eur.: also *the place where a weapon is forced in*, Hipp. v. Foes. Oecon.—2. *a sitting, session*, ἕδραν ποιεῖν, to hold a sitting: also ἕδρας θοάζειν, cf. sub θοάζω: in genl. of ἱκέται, who seek protection at an altar, or in a house.—III. *the seat, breech, fundament*, Hdt. 2, 87, and Hipp.

Ἑδράζω, fut. -άσω, (ἕδρα) *to make to sit*, in prose ἱδρύω and καθίζω. Mid. ἑδράζομαι, *to sit as suppliant at an altar*.

Ἔδρᾰθον, ες, ε, poet. aor. 2 of δαρθάνω for ἔδαρθον, Od.

Ἑδραῖος, αία, αῖον, also ος, ον, (ἕδρα) *sitting, sedentary*, Hipp.—II. *sitting fast, immovable*, ὕπνος, Hipp. Adv. -ως. Hence

Ἑδραιότης, ητος, ἡ, *firmness, fixedness*, Clem. Al.

Ἑδραιόω, ῶ,=ἑδρόω, Luc.

Ἑδραίωμα, ατος, τό, *a foundation, base, ground*, N. T.

Ἔδρᾰκον, ες, ε, aor. 2 of δέρκομαι for ἔδαρκον, Od.

Ἔδρᾰμον, ες, ε, aor. 2 of τρέχω, Il.

Ἔδρᾱν, Ep. 3 plur. aor. 2 from διδράσκω for ἔδρασαν.

Ἕδρᾰνον, ου, τό, *a seat, abode, dwelling*, Hes. Fr. 18: esp. in plur., Aesch. Pers. 4, Soph. Aj. 194, and Eur.—2. *a stay, support*, said of an anchor, Anth.

Ἕδρασμα, ατος, τό, (ἑδράζω)= ἕδρα, ἕδρανον, Eur. Bell. 2.

Ἕδρη, ης, ἡ, Ep. and Ion. for ἕδρα, Hom., and Hdt.

Ἑδρήεις, εσσα, εν,=ἑδραῖος.

†Ἔδρην Ion. for ἔδραν, 2 aor. of διδράσκω.

Ἔδρησα, Ion. for ἔδρᾱσα, aor. 1 from δράω.

Ἑδριάω, ῶ, (ἕδρα) *to seat, set, place*. Mid. *to seat one's self, sit*, Hom., but only in Ep. forms ἑδριάασθαι, ἑδριόωντο: the act. occurs, but in intrans. signf., in Theocr. 17, 19.

Ἑδρικός, ή, όν, (ἕδρα) *belonging to the seat* or *the bowels*, Medic.

Ἑδριον, ου, τό, dim. from ἕδρα.

Ἑδρίτης, ου, ὁ, (ἕδρα) *a stranger* or *suppliant sitting* on the hearth, cf. ἱκέτης.

Ἑδροστρόφος, ὁ, (ἕδρα, στρέφω) *a wrestler who throws his adversary*, Argive fashion, *by a cross-buttock*, Theocr. 24, 109, v. ἕδρα III.

Ἔδῡν, 1 sing. aor. 2 of δύω, but ἔδῠν, 3 plur. aor. 2 Ep. and Dor. for ἔδυσαν, Il. 4, 222.

ἜΔΩ, fut. ἔδομαι, Od. 2, 123, and ἐδοῦμαι, more rarely ἐδέσω: perf. ἐδήδοκα, perf. pass. ἐδήδεσμαι: aor. pass. ἠδέσθην, v. Buttm. Lexil. v. ἀνήνοθεν 29: ἔφαγον is used as aor. act., cf. also ἐσθίω: Hom. uses pres. (in inf. always in Ep. forms ἔδμεναι,) Ep. Impf. ἔδεσκον, part. ἐδηδώς, from an old perf. act. ἔδηδα, Il. 17, 542, and 3 sing. ἐδήδοται, of a perf. pass. ἐδήδομαι, Od. 22, 56. The pres. ἔδω is only Ep., ἐσθίω being used instead in Att.; but the fut. ἔδομαι, remained in use.—I. *To eat*, as opp. to πίνω, Hom.: also of beasts, *to eat, devour*, Hom., esp. in Il.: of worms, *to gnaw*, Il. 22, 509, Od. 21, 395: hence—II. *to eat up, consume, waste*, esp. in phrases, ἔδ. βίοτον, οἶκον, κτήματα, χρήματα ἔδουσι, *they eat up* house and having, Od.; so too ἡμέτερον κάματον ἔδουσι, Od. 14, 417.—III. metaph. καμάτῳ τε καὶ ἄλγεσι θυμὸν ἔδοντες, eating one's heart, i. e. wasting away with trouble and sorrow, Od. 9, 75, cf. 10, 379, Il. 24, 129. (The root is met with in all the cognate languages, Sanscr. *ad*, Lat. *ed-o, esse*, our *eat*, Germ. *ess-en*, etc., cf. Pott Etym. Forsch. 2, p. 242). Hence

Ἐδωδή, ῆς, ἡ, *food, meat, victuals*, Hom., etc.—2. esp. *forage, fodder* for cattle, Il. 8, 504.—3. *a bait*, Theocr. 21, 43. Hence

Ἐδώδιμος, ον, *eatable*, Hdt. 2, 92: τὰ ἐδ., *eatables, provisions*, Thuc. 7, 39.

Ἐδωδός, όν, (ἔδω) *hungry*, Hipp.

Ἑδωλιάζω, f. -άσω, *to place on a seat, rowing-bench*, etc., Lycurg. ap. Harp.: from

Ἑδώλιον, ου, τό, (ἕδος) *a seat, dwelling, abode*, esp. in plur., like ἕδρανα, Aesch. Theb. 455, Soph. El. 1393.—II. esp. in a ship, *the seat of the rowers, rowing-bench*, Lat. *transtrum*, Wess. Hdt. 1, 24: also *the seat* or *socket of the mast*, Lat. *calx mali*, Arist. Probl. —III. in a theatre, *a semi-circle of benches*, Lat. *fori*.

Ἑδώλιος, ου, ὁ, *a bird* in Gramm., but perh. only v. l. for αἰγώλιος, or ἐρωδιός.

†Ἕδωλον, ου, τό,=ἑδώλιον, Lyc.

†Ἔδων, 2 aor. act. from δίδωμι.

Ἕε, poet. for ἕ, *him*, acc. from οὗ, Il. 20, 171.

Ἔεδνα, τά, Ep. plur. for ἕδνα, Od., v. ἕδνον.

Ἐεδνόω, -ωτής, Ep. for ἐδν., Od.

Ἐεδνωτής, οῦ, ὁ, Ep. for ἑδνωτής, Il.

†Ἐειδόμενος, poet. for εἰδόμενος, Pind.

Ἐεικοσάβοιος, ον, ἐείκοσι, -κόσορος, -κοστός, Ep. for εἰκοσάβοιος, etc., Hom.

Ἐείλεον, Ep. for εἴλεον, from εἰλέω, Il.

Ἑεῖο, Ep.=εἷο, Ap. Rh. 1, 1032.

Ἔειπα, ας, ε, ἔειπον, ες, ε, Ep. for εἶπα, etc., Hom.

Ἕεις, Ep. for εἷς, Hes. Th. 145.

Ἐεισάμην, αο, ατο, part. ἐεισάμενος, Ep. aor. for εἰσ., of εἶδον, εἴδομαι, Hom.

Ἐεισάσθην, for εἰσ., 3 dual aor. 1 mid. Ep. from εἶμι, *to go*, Il. 15, 544.

Ἐείσω, Ep. for εἴσαο, Il. 5, 645, v. ἐεισάμην.

Ἐέλδομαι, ἐέλδωρ, Ep. for ἔλδ., Hom.

Ἐέλμεθα, ἐελμένος, perf. pass. of εἴλω, εἰλέω, Il.; hence ἐέλσαι, inf. aor. 1, Il., v. Buttm. Cat. v. εἴλω.

Ἐέλπομαι, Ep. for ἔλπομαι, Hom.

†Ἐέλσαι, inf. aor. 1 of εἴλω, Il.

Ἐεργάθω, ἔεργε, ἐεργμένος, ἐέργνυμι, ἐέργω, Ep. for. εἰργ., Il.

Ἐερμένος, part. perf. pass. of εἴρω, Od.

Ἐέρση, ἐερσήεις, Ep. for ἕρση, etc., Hom.

Ἔερτο, Ep. 3 sing. plqpf. pass. of εἴρω, Od.

Ἐέρχατο, Ep. 3 plur. plqpf. pass. of εἴργω, Od.

Ἐέσσατο, v. ἐφεῖσα.

Ἑέσσατο, 3 sing. aor. mid. Ep. of ἕννυμι, Hom.

Ἕεστο, 3 sing. plqpf. pass. Ep. of ἕννυμι, Il.

†Ἐζεκίας, ου, ὁ, *Ezekias* or *Hezekiah*, son and successor of Ahaz king of Judah, N. T.

†Ἔζην, collat. form of impf. of ζάω, for ἔζων, Eur.

ἝΖΟΜΑΙ, fut. ἑδοῦμαι, *to seat one's self, sit*, Hom., who however has only pres. and impf.: usu. with ἐν, also ἐπί τινος, τινί, τί and πρός τι: c. acc. only, Aesch. Eum. 3, Soph. Aj. 249: ἐπὶ χθονὶ ἑζέσθην, *they sank* to the earth, of a pair of scales, Il. 8, 74. more rarely ἕζ. εἰς τόπον, Mimn. 9. In prose καθέζομαι is more common. There is no such act. as ἕζω, *to set, place*, in Greek: though, as if from it we have the trans. tenses εἷσα, mid. εἰσάμην, fut. mid. εἴσομαι, perf. pass. εἷμαι: v. εἷσα and the supplemental verbs ἵζω and ἱδρύω.

Ἔῃ, Ion. for ᾖ 3 sing. subj. pres. from εἰμί Hom.

Ἑή, fem. of ἑός, *his*, etc.

Ἕηκε, Ep. for ἧκε, 3 sing. aor. 1 of ἵημι, Il. 1, 48.

Ἔην, 3 sing. imperf. from εἰμί, Ep. for ἦν, Hom.: it occurs as first pers. only once, Il. 11, 762, in a dub. passage, v. Buttm. Ausf. Gr. § 108, Anm. 16.

Ἑήνδᾰνε, Ep. for ἥνδανε, 3 sing impf. act. from ἁνδάνω, Hom.

Ἑῆος, gen. masc. of ἐΰς, *good, excellent, noble*, five times in Il., twice in Od. In four of these passages ἑῆος was formerly written, and taken for an irreg. gen. for the possessive: but Damm, Wolf, and Buttm. Lexil. in voc., with the best Gramm., have every where restored ἐῆος, as the general epith.; παιδὸς ἑῆος is as easily explained as παιδὸς φίλου.

Ἕης, gen. Ep. for ἧς, from pron. relat. fem. ἥ, only Il. 16, 208; but ἑῆς gen. from ἑή, Hom.

Ἔησθα, Ep. for ἦς, 2 sing. impf. from εἰμί, Hom.

Ἔῃσι, Ep. for ᾖ, 3 sing. subj. pres. from εἰμί, Hom.

Ἔθᾰνον, ες, ε, aor. 2 of θνήσκω, Hom.

Ἐθάς, άδος, ὁ, ἡ, (ἔθος) *accustomed*, Hipp., ἐθ. γενέσθαι τινός, Thuc. 2, 44: hence—II. *tame*, Themist.

†Ἐθάφθην, 1 aor. pass. from θάπτω, Hdt.

Ἔθειρα, ας, ἡ, *hair*, in Hom. only in Il., and always in plur., either of *a horse's mane*, e. g. Il. 8, 42, or of the *horsehair crest* on helmets, Il. 16, 795: in sing. of *the hair of the head*, Pind. I. 5, 11, Aesch., etc.: then of a lion's *mane*, Theocr. 25, 244; a boar's *bristles*, Opp., etc.—II. *any thing tufted, the tuft-like flower*, κρόκου, Mosch. 2, 68: only poet. Hence

Ἐθειράζω, f. -άσω, *to wear long hair*, Theocr.

Ἐθειράς, άδος, ἡ,=ἔθειρα, once read in Od. 16, 176, for *the beard*: but as early as Arist. ἐθειράδες was altered into γενειάδες, v. schol. Theocr. 1, 34.

Ἐθείρω, once in Hom., Il. 21, 347, χαίρει δέ μιν (ἀλωήν) ὅςτις ἐθείρῃ whoso *tends, takes care of, tills* the corn-field: acc. to some from ἔθω *to rear*, and as it were *to tame*: others, better from θέρω, θεραπεύω, *to cherish, take care of*, cf. the opp. ἀθερίζω: perh. akin to ἔθειρα, esp. as the Greeks thought so much of their hair as even in Homer's time to be called καρηκομόωντες and ἐϋπλοκαμῖδες, cf. the connexion in κόμη, κομάω, κομίζω: in Orph. Arg. 932, we have the pass. χρυσέαις φολίδεσσιν ἐθείρεται, *he is decked* with golden scales.

Ἐθελάστειος, ον, (ἐθέλω, ἀστεῖος) *aiming at fashion, conceited*, Heliod.

Ἐθέλεχθρος, ον, (ἐθέλω, ἐχθρός,) *bearing one a grudge*, Cratin. Incert. 103. Adv. -ως ἔχειν πρός τινα, Dem. 1005, 15.

Ἐθελημός, όν, (ἐθέλω) *willing, voluntary*, Hes. Op. 118.

Ἐθελήμων, ον, gen. ονος,=foreg. Plat. Crat. 406 A.

Ἐθελητός, ή, όν, (ἐθέλω) *willed, voluntary*, Herm. Soph. O. C. 527.

Ἐθελο- from ἐθέλω, in compos., signifies *doing a thing*,—I. *as a volunteer*,—II. *gladly*.

Ἐθελοδουλεία, ας, ἡ, *willing slavery*, Plat. Symp. 184 C; and

Ἐθελοδουλέω, *to be* or *become a slave willingly*, Dio C; and

Ἐθελοδουλία, ας, ἡ,=ἐθελοδουλεία: from

Ἐθελόδουλος, ον, (ἐθέλω, δοῦλος) *a willing slave, serving voluntarily*, Plat. Rep. 562 D. Adv. -λως, ἐθ. ἔχειν, *to endure slavery willingly*, Plut.

Ἐθελοθρησκεία, ας, ἡ, *will-worship, superstitious observance*, N. T.: from

Ἐθελοθρησκεύω, (ἐθέλω, θρησκεύω) *to choose a mode of worship for one's self*, Eccl.

Ἐθελοκᾰκέω, ῶ, *to be* ἐθελόκακος: esp. of soldiers, who let themselves be beaten, *to be slack in duty, play the coward purposely*, Hdt. 5, 78; 9, 67. Hence

Ἐθελοκάκησις, εως, ἡ=sq., Polyb.

Ἐθελοκᾰκία, ας, ἡ, *wilful neglect of duty*, esp. of soldiers: from

Ἐθελόκᾰκος, ον, (ἐθέλω, κακός) *wilfully bad, neglectful of one's duty*, esp. in war, *cowardly, treacherous*, App. Adv. -κως.

Ἐθελοκίνδῡνος, ον, (ἐθέλω, κίνδυνος) *courting danger, fool-hardy*. Adv. -νως, App.

Ἐθελοκωφέω, ῶ, *to affect deafness*, Clem. Al.: from

Ἐθελόκωφος, ον, (ἐθέλω, κωφός) *pretending deafness, unwilling to hear*.

Ἐθελοντηδόν, (ἐθέλω) adv. *of free-will, voluntarily, spontaneously*, Thuc. 8, 98.

Ἐθελοντήν, (ἐθέλω) adv. *voluntarily*, Hdt. 1, 5.

Ἐθελοντήρ, ῆρος, ὁ, (ἐθέλω) *a volunteer*, Od. 2, 292, in prose, esp. Att. ἐθελοντής, Lob. Phryn. 4, sq.—II. as adj. *voluntary*.

Ἐθελοντής, οῦ, ὁ,=foreg., Hdt. 5, 110.

Ἐθελοντί, adv. = ἐθελοντηδόν, Thuc. 8, 2.

Ἐθελοπονία, ας, ἡ, *love of work, laboriousness*, prob. in Xen. Oec. 21, 6: from

Ἐθελόπονος, ον, (ἐθέλω, πόνος) *willing to work, zealous*, Xen. Cyr. 2, 1, 22.

Ἐθελόπορνος, ον, (ἐθέλω, πόρνος) *a voluntary, unseduced prostitute*, Anacr. 19.

Ἐθελοπρόξενος, ον, (ἐθέλω, πρόξενος) *one who unsolicited charges himself with the office of* πρόξενος (q. v.) to a foreigner or foreign state, and looks after their interests, a sort of *honorary consul*, Thuc. 3, 70.

Ἐθελόσυχνος, ον, (ἐθέλω, συχνός) *fond of frequenting a place* or *of doing one thing*, Crates Incert. 8.

Ἐθελότρεπτος, ον, (ἐθέλω, τρέπω) *given to change*, Eccl.

Ἐθελουργέω, ῶ, *to work freely, indefatigably*, Ael.: and

Ἐθελουργία, ας, ἡ, *willingness to work*, Eccl.: from

Ἐθελουργός, όν, (ἐθέλω, *ἔργω) *willing to work, indefatigable*, Xen. Eq. 10, 17.

Ἐθελούσιος, ον, also α, ον, Xen. Hell. 4, 8, 10, (ἐθέλω) *voluntary*, Xen. Cyr. 4, 2, 11, Symp. 8, 13.—II. of things, *optional*, e. g. τὸ ἐρᾶν ἐθελούσιόν ἐστι love is *a matter of free choice*, Id. Cyr. 5, 1, 10. Adv. -ίως.

Ἐθελοφῐλόσοφος, ον, ὁ, (ἐθέλω, φιλόσοφος) *a would-be, pretended philosopher*, late.

ἘΘΕ´ΛΩ, fut. ἐθελήσω: aor. ἠθέλησα, perf. ἠθέληκα (v. fin.) *To will, be willing*, distinguished from βούλομαι, acc. to Buttm., as expressing *will combined with choice* and *purpose*; while βούλομαι (q. v.) denotes mere *inclinations*.

Radic. signf.: *To will, be willing, wish, desire*, Hom., etc. Construct.: usu. c. inf. pres. or aor.; also freq. c. acc. et inf.; c. acc. only it does not occur: for in places like εὔκηλος τὰ φράζεαι, ἅσσ' ἐθέλησθα Il. 1, 554, φράζεσθαι is to be repeated from the context, cf. Il. 9, 397, 7, 182, Od. 14, 172; so too, Ζεύς τοι δοίη ὅττι μάλιστα ἐθέλεις (sc. δοθῆναί τοι) Od. 18, 113: often also absol., esp. in part., where the notion of *wish* or *choice* is prominent: so in Att.: Hom. has freq. θυμῷ ἐθέλειν, more rarely ἐθέλει μοι θυμός, Il. 17, 702, Od. 11, 566.—2. oft., esp. c. negat., almost=δύναμαι, *to be able, have the power*, as Il. 13, 106, μίμνειν οὐκ ἐθέλεσκον ἐναντίον *they cared not* to make a stand, i. e. *they were unable*: and, by poet. figure of things, as of a stream, οὐδ' ἔθελε προρέειν ἀλλ' ἴσχετο, it *would not* flow, i. e. it *could* not, Il. 21, 366, cf. Od. 8, 223, 316, H. Hom. Cer. 45, and φιλέω: also Hdt., and Att. Prose, Schäf. Greg. p. 135: there is a slight irony in this signf.—3. of ἐθέλω in signf. *to prefer* (so freq. in βούλομαι) no instance occurs except Od. 3, 324. 4. After Hom. ἐθέλω is found, like μέλλω, c. inf., so as merely to give it a fut. signf., like our *will* or *shall* as a sign of the fut. tense, εἰ θελήσει ἀναβῆναι ἡ τυραννίς, εἰ (ὁ ποταμὸς) ἐθελήσει ἐκτρέψαι τὸ ῥέεθρον, Hdt. 1, 109, 2, 11, v. Wessel. ad 7, 49, Stallb. Plat. Rep. 370 B: sometimes of things, though more rarely, of persons, Stallb. Plat. Rep. 375 A, though this is denied wholly by others: hence —5. *to be wont or accustomed, to do* a thing *readily*, συμβάσιες ἰσχυραὶ οὐκ ἐθέλουσι μένειν, μεγάλα πρήγματα μεγάλοισι κινδύνοισι ἐθέλουσι καταιρέεσθαι, Hdt. 1, 74; 7, 50, 2, and so Thuc. 2, 89, etc.—6. in Hdt., and Att. prose, oft. in phrases, τί ἐθέλει τὸ τέρας, τὸ ἔπος; Lat. *quid sibi vult?* what *means* it..? Hdt. 1, 78; 6, 37: in full τί ἐθέλει λέγειν; Hdt. 2, 13, cf. 4, 131.

The synon. shorter form θέλω never occurs in Hom. or Ep., v. Interpp. ad Il. 1, 277: and reversely ἐθέλω is never used in Trag. dialogue, except indeed in impf. ἤθελον: in Ar. Pac. 852, we have the fut. ἐθελήσει: Pind. follows the Homer. usage, Böckh v. l. P. 1, 62; 10, 5: the other Lyr. have both forms, both of which occur also in the Trag. anapaestics, Lob. Aj 24. In Att. prose the form ἐθέλω prevails, except in such a combination as ἂν θελῇ Lob. Phryn. p. 7: hence in Att. prose the only impf. and aor. are ἤθελον, ἠθέλησα, and perf. ἠθέληκα, regul. formed from ἐθέλω, while τεθέληκα occurs only in very late writers, Lob. Phryn., p. 322.

Ἕθεν, Ep. and Att. poet. gen. for ἕο, οὗ, masc. and fem., *his, her, of him, of her*, Hom., usu. in Il.: Aeol. (from Ϝέθεν) γέθεν.

Ἐθηεῖτο, ἐθηεύμεθα, ἐθηεῦντο, Ion. for ἐθεᾶτο, ἐθεώμεθα, ἐθεῶντο, from θεάομαι.

Ἐθηεύμεσθα, Poet. and Ion. for ἐθεώμ., Od.

Ἐθηήσαντο, Ion. for ἐθεάσ., 3 pl. aor. 1 mid. from θεάομαι, Od.

Ἐθημολογέω, ῶ, (ἐθήμων, λέγω) *to gather customarily*, Anth.

Ἐθημοσύνη, ης, ἡ, *custom*: from

Ἐθήμων, ον, gen. ονος, (ἔθος) *accustomed: well-known*, Musae.

Ἕθην, aor. 1 pass. from ἵημι.

Ἔθην, aor. 2 act. from τίθημι.

Ἐθίζω, f. -ίσω Att. -ῐῶ, Xen. Cyr. 3, 3, 53, perf. pass. εἴθισμαι, aor. εἰθίσθην, (ἔθος) *to accustom, use to*, τινά τι, Xen., seldom ἐθ. τινὰ πρός τι, Luc. Pass. *to be* or *become accustomed* or *used to*, τι, Plat. Legg. 681 B; c. inf., Thuc. 1, 77, and Xen.; also absol., *to become accustomed*, Xen. Cyr. 1, 6, 33: in this signf. the later Stoics use the act.

Ἐθικός, ή, όν, (ἔθος) *of, arising from use, custom, habit*, Plut.

Ἔθιμος, ον, (ἔθος) *accustomed, usual*: τὰ ἔθιμα, *customs*, Diod. Adv. -μως, *customarily*, Gramm.

Ἔθισμα, ατος, τό, (ἐθίζω) *custom, a habit*, Plat. Legg. 793 D.

Ἐθισμός, οῦ, ὁ, (ἐθίζω) *an accustoming; custom, habit, use*, Arist. Eth. N.

Ἐθιστέον, verb. adj. from ἐθίζω, *one must accustom*, c. acc. et. inf., Xen. Mem. 2, 1, 28.

Ἐθιστός, ή, όν, (ἐθίζω) *accustomed: acquired by habit*, Arist. Eth. N.

Ἐθνάρχης, ου, ὁ, (ἔθνος, ἄρχω) *an ethnarch*, Luc. In LXX. and N. T. *a viceroy*, a deputy governor. Hence

Ἐθναρχία, ας, ἡ, *rule over a nation*, Byzant.

Ἐθνηδόν, (ἔθνος) adv. *by nations, as a whole nation*, late word.

Ἐθνικός, ή, όν, (ἔθνος) *belonging, peculiar to a nation, national*, Polyb.—II. almost=βάρβαρος, *foreign*.—III. *heathen, gentile*, N. T. and Eccl. Adv. -κῶς, *after the manner of the heathen* or *gentiles*, N. T.

Ἐθνίστης, ου, ὁ, and ἐθνίτης, ου, ὁ, *of the same nation*: from

Ἔθνος, εος, τό, *a number of people*

living together, a company, body of men: Hom. esp. in Il., has usu. ἔθνος ἑταίρων, *a band of comrades;* also in plur. ἔθνεα πεζῶν and νεκρῶν, and of particular tribes, ἔθνος Ἀχαιῶν, Λυκίων, also ἔθνος λαῶν, *a host of warriors,* Il. 13, 495: hence of animals, ἔθνεα μυιάων, μελισσάων, ὀρνίθων, *swarms, flocks,* etc., Hom.—2. Pind. has also ἔθνος μερόπων, ἀνέρων, γυναικῶν, *a race, family, tribe.*—3. in genl. *a nation, people,* τὸ Μηδικὸν ἔθνος, Hdt. 1, 101, and freq. in Att.: but in N. T. and Eccl. τὰ ἔθνη, *the nations, Gentiles,* i. e. all except Jews and Christians; cf. βάρβαρος.—4. *a particular class* of men, *a caste,* Stallb. Plat. Rep. 351 C.—5. *sex,* τὸ θῆλυ ἔ. Xen. Oec. 7, 26.—6. *a part, number,* Hipp., cf. ὁμοεθνία II. (Acc. to some from ἔθος: acc. to others akin to ἑσμός.)

†Ἐθοδαΐα, ας, ἡ, *Ethodaïa,* a daughter of Niobe, Apollod.

Ἔθορον, ες, ε, aor. 2 of θρώσκω, Hom.

ἜΘΟΣ, εος, τό, *custom, usage, manners, habit,* Plat., etc.: hence ἔθος πρός or πρόσθε τοκήων, *temper, disposition,* inherited from its sires, Aesch. Ag. 728, yet not precisely = ἦθος, since the signf. of *usage, habit,* prevails even here.

†Ἔθραξα, v. θράσσω.

†Ἔθρεξα, unu. 1 aor. act. from τρέχω.

Ἐθρέφθην, aor. 1 pass. from τρέφω, Hes.

Ἔθρεψα, aor. 1 act. from τρέφω, Hom.

Ἔθρῖσεν, poet. for ἐθέρισεν, aor. 1 from θερίζω, Eur.

ἜΘΩ, *to be accustomed, to be wont:* the pres. is only found in Il. 9, 536, κακὰ πόλλ' ἔρδεσκεν ἔθων, *much ill he wrought habitually,* i. e. *was wont to* do so; and so Il. 16, 260, οὓς παῖδες ἐριδμαίνωσιν ἔθοντες: the construct. is like that of λαθών and τυχών with finite verb. The Att. use as pres. the perf. εἴωθα Ion. ἔωθα (both also in Hom.) *I am wont* or *accustomed, I am in the habit, I usually..,* usu. c. inf., as Il. 5, 766, Thuc. 1, 99, etc.: but the part. εἰωθώς stands absol., *accustomed, customary, usual,* Il. 5, 231, and Att.: hence τὸ εἰωθός, *one's custom,* Thuc. 4, 17; τὰ εἰωθότα, ordinary things, Ar. Ran. 1. Perf. Dor. ἔθωκα.

†Ἔθυψα 1 aor. act. from τύφω.

†Ἔθωκα Dor. for εἴωθα, perf. of ἔθω.

E'I, a conditional particle, in Hom. and Dor. also αἰ.—A. *if,* distinguished from ἐάν, as betokening a pure mental supposition, without reference to any real contingency, Herm. Vig. n. 312: most freq. c. optat. but also c. indic. or subj.

I. WITH OPTAT., *it states a thing as supposed, but without giving any opinion on the likelihood* of its existence. 1. with optat., followed by optat. with ἄν, *expressing simple uncertainty,* Τρῶες μέγα κεν κεχαροίατο, εἰ τάδε πάντα πυθοίατο, if they *should* hear it, they *would* rejoice, Il. 1, 256.—2. with optat., followed by indic., when the conclusion is peremptory though the case is only supposed: with indic. pres., Il. 9, 389, Wolf Lept. p. 283, fut., Il. 10, 222; also with past, Att., v. Matth. Gr. Gr. § 524, 3.—3. with optat., followed by subj. with ἄν, Il. 11, 386; in Att. this use is dub.—4. the first clause with ἄν is left out, when it can be easily supplied from the context, Il. 3, 52; 9, 245, etc.: or its place is supplied by a part., Il. 10, 246.—5. with optat., without apodosis, *to express a wish, If only.., O that.., would that..,* Il. 24, 74, Herm. Vig. n. 190; but εἴθε, εἰ γάρ and αἲ γάρ are more freq. v. εἰ γάρ.—6. with Optat., as a sort of particle of time, of repeated actions, *as often as, whenever,* Thuc. 7, 79, usu. with impf. or plqpf., sometimes with aor.—II. WITH INDIC., *where possibility is asserted, without expressing any uncertainty* or question; *if, since.*—1. with indic. pres., εἴ μ' ἐθέλεις πολεμίζειν, ἄλλους μὲν κάθισον, Il. 3, 67, where no doubt is thrown on the supposition.—2. with indic. past, esp. in oaths and prayers, εἴ ποτέ τοι ἐπὶ νηὸν ἔρεψα, τόδε μοι κρήηνον ἐέλδωρ Il. 1, 39, etc., v. εἴποτε.—3. with indic. fut., γνώσεαι, εἰ καὶ θεσπεσίῃ πόλιν οὐκ ἀλαπάξεις, Il. 2, 367, 379, where the fut. is looked on as certain: Att. the optat. with ἄν freq. follows, to soften the positiveness of the phrase, Soph. El. 244. So the indic. often follows, even after the opt. expressing a simple supposed case, e. g. πεζοὶ μενοίνεον, εἰ τελέουσιν, Il. 12, 59, they tried *whether* they could; where they are represented as it were saying, *We will try whether we can..,* so as to add vivacity to the sentence: esp. oft. in Att. prose. The indic. pres. or fut. is also put after εἰ in protasis, when not a mere probability, but a necessary result *on a condition* is intended, Il. 5, 350; 15, 213. In Att., εἰ with indic. is used not only of probable, but of actual events, to qualify the positive assertion, and so much like ὅτι: most freq. after θαυμάζω, also after other verbs, esp. expressing strong feeling, e. g. ἀγανακτέω, δεινὸν ποιοῦμαι, δηλοῖ, etc., Hdt. 1, 155, Thuc. 6, 60, Plat. Lach. 194 A.—4. In Att. where εἰ with impf. is followed by ἄν with impf., the first implies that a condition has not been fulfilled, the second that a result has therefore not taken place; e. g. εἴ τι εἶχεν, ἐδίδου ἄν, *if he had it, he would give it...* (but he has it not.)—5. with indic. aor., followed by indic. aor. with ἄν, it expresses the same thing in reference to a past time, for which in Lat. both verbs would have been in subj. plqpf., εἴ τι ἔσχεν, ἔδωκεν ἄν *had he had it, he would have given it,* cf. Il. 21, 211, 544. In this case *the impf. with ἄν may follow,* εἰ ἐπείσθην, οὐκ ἂν ἠῤῥώστουν, *had* I obeyed, *I should not have been* ill, Buttm. Gramm. § 139, 9, 4, and 10: sometimes, but not oft., this ἄν is left out with the impf. ἦν, Thuc. 1, 37. More rarely the opt. with ἄν follows εἰ μή and the indic. aor., Il. 5, 388; 17, 70.—III. WITH SUBJUNCT., *εἰ is scarcely to be distinguished from ἐάν,* though an attempt has been made to explain εἰ as expressing greater probability in the condition, *suppose that,* Kühner Ausf. Gr. § 818, Anm. 1, Herm. Soph. Ant. 706; much more rare than the former, but most freq. in Hom., Il. 1, 340, Od. 5, 221, etc.: εἴ κεν with subjunct. being the more freq. For the Att. it was formerly laid down that only ἐάν or ἤν, never εἰ was used with subjunct.: but many exceptions are found in Trag., as Soph. O. T. 198, 874, O. C. 1443, Ant. 710, 1032, cf. Herm. Aj. 491: also in comic wr., as Ar. Eq. 698, 700, Pac. 450: nay it has been admitted even in prose, as Thuc. 6, 21, Xen. Mem. 2, 1, 12, Plat. Phaedr. 234, Rep. 579 E: in later authors εἰ with subjunct. is very common, Herm. Vig. n. 304: cf. also εἴ κε.—IV. WITH PARTICIP. instead of indic., where ἐστί is usu. supplied, but rare, Soph. Aj. 886, and Herm. ib. 179, Bornem. Xen. Mem. 2, 6, 25.—V. WITH INFIN., sometimes in Hdt. e. g. 3, 105, 108, in orat. obliqua.—Εἰ from the first clause must sometimes be supplied with each of several following clauses, even when these are in different moods, Schäf. Mel. p. 111.

B. *whether,* in indirect questions and after verbs containing a question, doubt, uncertainty, σάφα οὐκ οἶδ', εἰ θεός ἐστιν, I know not *whether* he be a god, Il. 5, 183; in Hom. also freq. in ellipt. clauses, where πειρώμενος, σκοπῶν, etc. must be supplied, e. g. κηρύκεσσι κέλευσαν, ἀμφὶ πυρὶ στῆσαι τρίποδα μέγαν, (πειρησάμενοι) εἰ πεπίθοιεν Πηλείδην, trying *whether* they could move Achilles, Il. 23, 40; where the optat. without ἄν is used, because the action is past, cf. Il. 10, 206; 20, 464; if present or future, it would require εἴ κε or ἐάν with subj., Il. 5, 279, though Att. εἰ with subj. is used even in this signf.—C. Regularly εἰ begins the sentence, and so is followed by the particles: hence all compds., as εἴ κε, εἴπερ, εἰ μή, εἰ καί, εἴ τις, etc., may, be best referred to their own special heads. It is preceded by one or two conjunctions:—I. καὶ εἰ *and if, even though,* implying that the case is not so, Il. 20, 371; καὶ εἴ που, Od. 7, 320, also καὶ εἴ κε, which follows the same rules as εἴ κε, Att. κεἰ, κἄν, κἂν εἰ: in Att. also ὅμως is oft. added *in apodosis* (*even though.., yet still*), though this word is sometimes attached to the end of the conditional clause, to which it adds force, Aesch. Pers. 295, Cho. 115: care must be taken not to confound καὶ εἰ with εἰ καί, Herm. Vig. n. 307.—II. οὐδ' εἰ, *nay not if, not even if,* Il. 5, 645; 20, 102, Od. 4, 293.—III. ὡς εἰ and ὡς εἴ τε or (as Wolf writes it) ὡσεί, ὡσεί τε, *as if, as though,* in comparisons, Od. 7, 36, Il. 13, 492, 19, 366, Od. 19, 39: the Att. also inserts ἄν or περ, ὥσπερ εἰ, ὡς ἂν εἰ, ὥσπερ ἂν εἰ or ὡσπερανεί, Heind. Plat. Gorg. 479 A.

Εἰ, Dor. for ἤ and οὔ, cf. πεῖ.

Εἶᾰ, also properisp. εἶα, and poet. trisyll. ἔΐα, Lat. *eia,* a cheering or stimulating exclamation, *on! up! away!* Trag., etc.: also *come on then!* Aesch. Ag. 1650, and Plat.; εἶα νυν, *well now!* Ar. Pac. 459, stronger than ἄγε νυν: also εἶα δή: ἔα and εὖα are akin to it. [ᾰ always, whence Gramm. wrote εἶα, v. Reisig de Constr. Antistr. p. 19.]

Εἴᾱ, 3 sing. imperf. act. from ἐάω, Hom.

Εἰάζω, f. -άσω, *to cry* εἶα, like αἰάζω from αἴ, and εὐάζω from εὖα, v. Valck. Diatr. p. 20.

Εἰᾰμενή, ῆς, ἡ, *a low, moist pasture, water-meadow,* ἐν εἰαμενῇ ἕλεος, Il. 4, 483, in Ap. Rh. *a flooded meadow.* (Usu deriv. from εἴαται, ἧνται, ἧμαι, ἥμενος, whence some Gramm. wrote εἱαμενή, cf. κάθημαι: Buttm. however, v. ἠιόεις, connects it with ἠιών.)

Εἰ ἄν, Ep. and Ion. εἴ κε, q. v., is contr. into ἐάν and ἤν. But εἰ...ἄν seems permissible both in Hom. and Att., where some words come between, Il. 2, 597, cf. Herm. Vig. n. 303.

Εἰανός, ἡ, όν, Ep. for ἑανός, Il. 16, 9.

Εἶαρ, εἰᾰρῐνός, εἰαρόεις, poet. for ἔαρ, etc.

Εἰαρόμασθος, ον, (εἶαρ, μασθός) *with youthful, swelling breasts,* Anth.

Εἰᾰροτερπής, ές, (εἶαρ, τέρπομαι) *joying in spring*, Orph.

Εἰᾶς, 2 sing. imperf., εἴᾱσα, ας, ε, aor. 1 act. from ἐάω.

Εἴασκον, Ep. for εἴων, impf. from ἐάω, Hom.

Εἴαται, εἴατο, 3 pl. pres. and impf., poet. for Ion. ἕαται, ἕατο, and this for ἧνται, ἧντο, from ἧμαι, Hom.

Εἴατο, 3 plur. imperf. mid. from εἰμί, for ἧντο, i. e. ἦσαν, occurs only Od. 20, 106, where Buttm. Ausf. Gr. § 108, Anm. 14, n., would read εἴατο.

Εἴατο, 3 sing. plqpf. mid. from ἕννυμι for εἶντο, *they had on.*

Εἴβιμος, ον, *trickling:* from

ΕΙ῎ΒΩ, Ep. form of λείβω, *to drop, let fall in drops*, Hom., who regul. uses it in phrase δάκρυον εἴβειν and κατὰ δάκρυον εἴβειν, *to shed tears.* Mid. *to trickle* or *run down, drip*, Hes. Th. 910: but also as in act., δάκρυα εἰβομένη, Soph. Ant. 527.

Εἰ γάρ, *for if...*, Il. 20, 26: but usu.—II. expressing a wish, *O if..., O that..., would that...*, Lat. *utinam!* c. optat., εἰ γὰρ 'Αθήνη δοίη κάρτος ἐμοί, Il. 17, 561, so εἰ γάρ τοι, Od. 17, 513, and εἰ γάρ πως, Od. 16, 148. But Hom. more freq. has αἲ γάρ, αἲ γὰρ δή, αἲ γὰρ δή ποτε, αἲ γάρ πως. The following use c. inf. is rare, αἲ γάρ, τοῖος ἐών,...ἐμὸς γαμβρὸς καλέεσθαι, Od. 7, 313. Εἰ γάρ, like εἰ A. I., 5, is used where the result of the wish is more clearly indicated than with εἴθε, which expresses the wish without alluding to its result, Nitzsch Od. 1, 265.

Εἴγε, *if however*, adding a condition which makes the thing dependent upon it unlikely or impossible, e. g., οἰκόνδε ἐθέλεις ἰέναι· εἴγε μὲν εἰδείης, ὅσσα τοι αἶσα κήδε' ἀναπλῆσαι, ἐνθάδε κ' αὖθι μένων τόδε δῶμα φυλάσσοις, thou wishest to go home: *yet if* thou didst know..., etc., Od. 5, 206.—II. *if then, since*, Lat. *siquidem*, of things which are taken for granted, Il. 1, 393, Od. 16, 300, Herm. Vig. n. 310. Cf. εἴπερ.

Εἰ γοῦν, *even if*, implying that the thing will not be so, only once Hom., viz. Il. 5, 258, ubi al. εἰ γ' οὖν.

Εἰ δ', ἄγε, used in cheering, etc., *on then, come on!* oft. in Hom., who also has plur., εἰ δ', ἄγετε, Il. 22, 381. He usu. joins εἰ δ', ἄγε νῦν, εἰ δ', ἄγε δή, εἰ δ', ἄγε μήν, or εἰ δ', ἄγε μοι, followed by imperat., also εἰ δ', ἄγε τοι, Od. 9, 37. For the imperat. δεῦρο is found, Il. 17, 685, and in speaking to one's self the subj. aor., Od. 9, 37, or indic. fut., Il. 1, 524; 9, 167. The phrase is elliptic, and would be in full εἰ δ' ἐθέλεις or εἰ δὲ βούλει, ἄγε, *but if thou wishest, come*, and so serves to qualify the imperat., like Lat. *sis vide, fac sis, agite sultis*, Nitzsch Od. 1, 270.

Εἰδαίνομαι, poet. lengthd. form of εἴδομαι, *to be like*, τινί, Nic.

Εἰδάλιμος, η, ον, (εἶδος) *formed;* hence *shapely, comely*, Od. 24, 279.—II. *like, looking like*, Anth.

Εἰδάλλομαι, = εἰδαίνομαι, ἰνδάλλομαι.

Εἶδαρ, ατος, τό, (ἔδω, as if lengthd. poet. from ἔδαρ) *food, meat, victuals*, Hom.—2. of cattle, *fodder, forage*, Il. 5, 369.—3. also *a bait* for fish, Od. 12, 252.—4. μελίσσης ἄνθιμον εἶδαρ, of honey-cakes, Theocr. 15, 115. Ep. word.

Εἰ δέ, with no apodosis, is elliptic, as Il. 9, 46, εἰ δὲ καὶ αὐτοί, φευγόντων, but if they (will), let them flee, where ἐθέλουσι is to be supplied, as in εἰ δ', ἄγε: so too 9, 262, εἰ δέ, (ἐθέλεις), σὺ μέν μευ ἄκουσον. In Il. 21, 487, and Od. 2, 115, the apodosis is implied in the protasis.—II. in complete sentences, *but if, even if*, oft. in Hom. It may be followed by any particle which follows εἰ, v. esp. εἰ μέν: on εἰ δ' οὐ and εἰ δ' οὖν v. εἰ μή. We have the notion of εἰ δέ strengthd. in εἰ δ' αὖ, *if on the other hand*, Od. 16, 105.

Εἰδέα, ας, ἡ, for ἰδέα, dub. in Ar. Thesm. 438.

Εἰδείην, opt., and εἰδέναι, inf. of οἶδα, q. v.

Εἰ δὲ μή, v. sub εἰ μή.

Εἰδέχθεια, ας, ἡ, *an odious, ugly look*, LXX.: from

Εἰδεχθής, ές, (εἶδος, ἔχθος) *of hateful look*, in genl. *ugly*, Polyb.: *putrid, fetid*, Hipp.

Εἰδέω, for εἰδῶ, subj. from οἶδα.

Εἰ δή, expressing a supposition which cannot be contradicted, *if now, seeing that*, Il. 1, 61, esp. after ἦ, Il. 1, 294, 574: also in indirect questions, *whether now*, Od. 1, 207: always c. indicat.

Εἴδημα, ατος, τό, (εἰδέναι) *knowledge.*

Εἰδημονικῶς, adv., *with knowledge, skilfully.*

Εἰδήμων, ον, gen. ονος, (εἰδέναι) *knowing, experienced, skilled, expert*, τινός, Clem. Al. Adv. -μόνως.

Εἰδησέμεν, Ep. inf. fut. for εἰδήσειν, of * εἴδω II., Od.

Εἴδησις, εως, ἡ, (εἰδέναι) *a knowing, science, knowledge, intelligence*, Sext. Emp.

Εἰδήσω, fut. of * εἴδω.

Εἰδικός, ή, όν, (εἶδος) *formal*, αἴτιον, Plut.: *specific*, opp. to γενικός, Gal. Adv. -κῶς, *specially*, Böckh Inscr. 2, p. 205.

†Εἰδοθέα, ας, Ep. -θέη, ης, ἡ, *Eidŏthĕa*, a sea-goddess, daughter of Proteus, Od. 4, 366.

†Εἰδοθέεια, ας, ἡ,=foreg., Dion. P.

Εἰδοί, ῶν, αἱ, the Roman *Idus*, Dion H.

Εἴδομαι, v. sub * εἴδω.

†Εἰδομενή, ῆς, ἡ, *Eidŏmĕne*, daughter of Pheres, wife of Amythaon, Apollod. 1, 9, 11.—2. a city of Emathia in Macedonia, Thuc. 2, 100.

Εἶδον, aor. 2 of * εἴδω, q. v.

Εἰδοποιέω, ῶ, (εἰδοποιός) *to make an image of a thing, figure, model, mould* a thing after another, Plut. Hence

Εἰδοποίημα, ατος, τό, and εἰδοποίησις, εως, ἡ,=sq.

Εἰδοποιΐα, ας, ἡ, *the specific nature of* a thing, Strab.: from

Εἰδοποιός, όν, (εἶδος, ποιέω) *specific, characteristic of a species.*

Εἶδος, εος, τό, (* εἴδω) *that which is seen, the form, shape, figure*, Lat. *species:* freq. of *human* form in Hom., who usu. has the acc. εἶδος ἄριστος, ἀγητός, κακός, ἀλίγκιος, ὅμοιος, etc.; sometimes opp. to *the understanding*, sometimes to *bodily strength*, v. Od. 17, 454, Il. 21, 316: also of the *appearance, look*, as of a dog, Od. 17, 308, cf. δέμας. Esp. *beautiful form*, like Lat. *forma*, Hdt. 1, 199; 8, 105, etc. In Trag. periphr. for *the person*, Soph. El. 1177.—II. in genl. *a form, figure, fashion, sort, particular kind*, εἴδεα τῶν κύβων, Hdt. 1, 94, εἶδος νόσου, Thuc. 2, 50, etc.: esp. *species*, opp. to γένος, *genus*, hence also = ἰδέα, Plat., and Arist., cf. Ritter Hist. of Philos. 2, 265, sqq.—III. in later authors τὰ εἴδη are *spices. fine and costly wares.*

Εἰδότως, adv. part. from εἰδώς or οἶδα, perf. of * εἴδω.

Εἰ δ' οὖν, v. sub εἰ μή.

Εἰδοφορέω, ῶ, (εἶδος, φέρω) *to represent, express*, Dion. H.

†Εἰδυῖα, ας, ἡ, *Eidyia*, wife of Aeacus, Lyc. 1024.

Εἰδύλλιον, ου, τό, dim. from εἶδος, strictly *a little form* or *image:* usu. *a short, highly wrought, descriptive poem*, mostly, but by no means only, *on pastoral subjects, an idyll*, cf. Plin. Ep. 4, 14.

Εἰδύλλομαι,=εἰδάλλομαι, εἰδαίνομαι, Pemp. ap. Stob. p. 461, 9.

Εἴδυλος, ον,=εἰδήμων, also fem. εἰδυλίς, ίδος, ἡ, Call.

*ΕΙ῎ΔΩ, *῎ΙΔΩ, Lat. *VIDEO, to see*, a root wholly obsol. in pres. act., which is supplied by ὁράω: its tenses form two families, one exclus. in signf. *to see*, the other, *to know.*

A. *to see, behold, look at*, mostly in aor. εἶδον, in Hom. and Ep. oft. without augm. ἴδον, inf. ἰδεῖν, in Il. and Ep. also ἰδέειν, subj. ἴδω, in Hom. and Ep. also ἴδωμι, part. ἰδών, in Hom. freq. with an adv., ὑπόδρα, ἄντα, ἀχρεῖον ἰδών, *eyeing with a stern glance*, etc.: he also freq. has more fully ὀφθαλμοῖσιν ἰδ. The same act. signf. belongs to the aor. mid. εἰδόμην, in Hom. more freq. Ep. ἰδόμην, inf. ἰδέσθαι, subj. ἴδωμαι, imperat. ἰδοῦ: with which Hom. has also ὀφθαλμοῖσιν, or more freq. ἐν ὀφθ., *to see before the eyes:* this tense alone is joined with πειράομαι, in phrase ἄγε, πειρήσομαι ἠδὲ ἴδωμαι, well, I will make trial and *see*, Od. 6, 126, cf. 21, 159: also without πειράομαι; just our *to look and see*, Od. 4, 22; 10, 44. But Hom. also uses both aorists of *mental sight, to see, perceive*, as must be the case in Il. 21, 61, ὄφρα ἴδωμαι ἐνὶ φρεσίν, ἠδὲ δαείω, cf. Il. 4, 249, Od. 21, 112. This definiteness belongs only to the oldest Greek: in later poets *to perceive* by any of the senses, Jac. A. P. p. 189. In construction, ἰδεῖν and ἰδέσθαι are either absol., or used c. acc. followed by a relative clause, where the relative is to be resolved by ὅτι, so that the acc. is not strictly the object, but belongs to the verb in the relat. clause, e. g. Od. 10, 195, εἶδον...νῆσον, τὴν πέρι πόντος ἐστεφάνωται, i. e. εἶδον ὅτι περὶ νῆσον πόντος ἐστεφάνωται; though in the remarkable passage, ἀλόχου...οὔτι χάριν ἴδε, *he saw*, i. e. *enjoyed* not the favour of his spouse, Il. 11, 243, χάριν is the object; (this phrase must not be confounded with χάριν εἰδέναι, v. infr.): freq. also ἰδεῖν ἔς τι, more rare ἐπί τι, Il. 23, 143, and πρός τι, Od. 12, 244, to look *at* or *towards* a thing. The imperat. mid. ἰδοῦ, *see*, occurring first in Att., is mostly used as an exclamation, *lo! behold!* Lat. *ecce:* but it is then written ἰδού, or sometimes ἴδου: where it is a true imperat. it remains ἰδοῦ, e. g. ἰδοῦ με, Eur. Hec. 808. 'Οράω is used as pres., ἑώρακα as perf., ὄψομαι as fut. (for εἰδήσω belongs to signf. B, *to know.*) But to the signf. *to see*, belong—II. the Ep. and Ion. pass. and mid. εἴδομαι: aor. εἰσάμην, in Hom. also ἐεισάμην, ao, ατο, in pass. signf., *to be seen, appear, seem*, εἴδεται ἦμαρ, ἄστρα, the day, the stars *are visible, appear*, Il. 8, 555, cf. 24, 319, Od. 5, 283: metaph., τὸ δέ τοι κὴρ εἴδεται εἶναι, for that *seems unto* thee to be very death, that is very death in thine eyes, Il. 1, 228, cf. Od. 9, 11, etc.; and freq., αὐτῷ τόγε κέρδιον εἴσατο θυμῷ: hence—2. *to have the appearance* or *look of* a thing, *take the appearance, make a show of* a thing, εἴσατ' ἴμεν ἐς Λῆμνον, he *made a show of* going to Lemnos, Od. 8, 283; εἴσατο, ὡς ὅτε ῥινόν, *it had the look as of* a shield, Od. 5, 281; and c. dat., *to make one's self like, be like*, ἐείσατο φθογγὴν Πολίτῃ, she made herself like Polites in voice, Il. 2, 791, cf. 20, 81. Most usu. in part. pres. and aor., εἰδόμενος, εἰσάμενος, ἐεισάμενος, besides which Hom. uses only 3 sing. pres. and aor.; and once 2 sing. and 3 plur. aor. An impf. εἴδετο, *he was seen*, occurs first in Ap. Rh.

B. *to know*: which signf. comes from the perf., for what one *has seen* or *observed*, that *one knows*: hence the word is mostly used of *mediate* knowledge, whilst for such as is *immediate*, σύνοιδα is most usu., Wolf Dem. 461, 2. The tenses which belong to this signf. are these: perf. used as pres., οἶδα (in Alcae. 94 e, p. 72, ὄϊδα) *I know*, c. part. εἰδώς, inf. εἰδέναι, Ep. ἴδμεναι and ἴδμεν, imperat. ἴσθι, subj. εἰδῶ, Ep. also ἰδέω, opt. εἰδείην: plqpf. as imperf. ᾔδειν and ᾔδεα, Att. ᾔδη, *I knew*: fut. εἴσομαι, more rarely and mostly Ep. εἰδήσω (also in Hdt. 7, 234): aor. and perf. are supplied from γιγνώσκω: though in later Greek we have an aor. εἰδῆσαι, Arist. Magn. Mor. 1, 1, 3, etc. The forms are so irreg. in pres. and impf., that they can only be fully treated of in grammars. In Hom., Ion., and Dor., οἶδας is 2 sing. perf. for οἶσθα, e. g. Od. 1, 337, (in Att. also sometimes οἶσθας, Cratin. Malth. 10, cf. Meineke Menand. p. 122): ἴδμεν 1 pl. for ἴσμεν: besides ἴδμεναι and ἴδμεν, inf. for εἰδέναι: ἰδέω subj. for εἰδῶ, Il. 14, 235, εἴδετε 2 pl. subj. for εἴδητε, Od. 9, 17, εἴδομεν for εἰδῶμεν, Il. 1, 363, and ἰδυῖα fem. part. for εἰδυῖα, but only in phrase ἰδυίῃσι πραπίδεσσι: plqpf. 2 and 3 sing. ἠείδης, ἠείδη for ᾔδης, ᾔδη, Il. 22, 280, Od. 9, 206, 3 pl. ἴσαν for ᾖσαν, Il. 18, 405, Od. 4, 772; ᾖσαν, Eur. Cycl. 231. Lastly Hom. uses both futures, yet εἰδήσω only in Il. 1, 546, Ep. inf. εἰδήσεμεν, Od. 6, 257, where it almost passes into signf. A, *to see*, and so in the hymns. For the rest v. Buttm. Ausf. Gr. § 109, 111, and Catal. in voc. [ἴσασι has usu. ῐ, as Od. 2, 211, but sometimes also ῑ, in arsis, as Od. 2, 283.]

In Hom. it must be rendered sometimes by *to know, understand, have knowledge of*, sometimes by *to know, discern, perceive*; later *to come to know, learn*; though it may be so taken however in Od. 2, 16: very freq. strengthd. by εὖ or σάφα, esp. εὖ οἶδα, *I know* well, and part. εὖ εἰδώς, also εὖ ἴσθι, *know well, be assured*. It is oft. followed by a clause with ὡς, ὅπως or ὅτι, and, in case of doubt, with εἰ, *whether*, rarely with the relat. pron. Also followed by acc., or infin. Hom. has the peculiar usage, νοήματα, μήδεα οἶδε, he *is knowing, skilled in* wise counsels; and so still more freq. with adjs., πεπνυμένα, κεχαρισμένα, φίλα, ἄρτια, ἤπια, κεδνά, ἀθεμίστια εἰδέναι, but usu. in part. εἰδώς. In this signf. *to be skilled in*, the word also takes a gen. in Hom., mostly indeed c. part., e. g. τόξων εὖ εἰδώς, *cunning with* the bow, οἰωνῶν, τεκτοσυνάων, μάχης, etc.; but also in pres. indic., Il. 15, 412. The imperat. is freq. in protestations, like ἴστω Ζεύς, ἴστω νῦν Ζεύς, let Jove know it, be witness, Hom.; Dor. ἴττω Ζ.: χάριν εἰδέναι τινί, *to acknowledge a debt to another, thank him*, first in Il. 14, 235, Hdt. 3, 21, but most freq. in Att., and prose. Post-Hom., usages:—1. *to be in a condition, be able, have the power*, c. inf., Jac. Anth. 2, 1, p. 308.—2. οἶδ' ὅτι, οἶσθ' ὅτι, used absol. parenthetically as a particle of affirmation, *I know, you know it well*, Wolf Dem. 508, 17, Heind. Plat. Gorg. 486 B.—3. οἶσθ' οὖν; freq. interrog. form, usu. answered by οὐκ οἶδα, Valck. Hipp. 598. —4. οἶσθ' ὅτι, also οἶσθ' ὃ and οἶσθ' ὡς, followed by imperat., gives a command without specifying what, as if this was known before, esp. οἶσθ' ὃ δρᾶσον, for δρᾶσον, οἶσθ' ὅ, v. sub δράω.

(The word always has the digamma in Hom., Ϝίδον, Ϝειδώς, etc., which remains in Lat. *videre*, Sanscr. *vid* scire, Germ. *wissen*, our *to wit* or *wot*. On the difference of εἰδέναι from γιγνώσκειν, v. γιγνώσκω, fin.)

Εἰδωλεῖον, ου, τό, (εἴδωλον) *an idol's temple*, N. T.

Εἰδωλόθῠτος, ον, (εἴδωλον, θύω) *sacrificed to idols*; as subst. τὸ εἰδ., N. T.

Εἰδωλολατρεία, ας, ἡ, *worship of idols, idolatry*, N. T.: and

Εἰδωλολατρέω, ῶ, *to worship idols*, Eccl.: from

Εἰδωλολάτρης, ου, ὁ, ἡ, (εἴδωλον, λάτρις) *an idol-worshipper, idolater*.

Εἰδολόμορφος, ον, (εἴδωλον, μορφή) *formed after a likeness, like an image*, Geop.

Εἴδωλον, ου, τό, (εἶδος) *a shape, figure, image*: in Hom. of *disembodied spirits*, esp. βροτῶν εἴδωλα καμόντων: *any unsubstantial form*, esp. *a vision, phantom*, Hom., etc.: hence *a phantom of the mind, a fancy*, Plat. Phaed. 66 C. —II. *an image in the mind, idea*, Xen. Symp. 4, 21: esp. with the Stoics, Cic. Fam. 15, 16.—III. *an image, statue*, γυναικός, Hdt. 1, 51, 6, 58.—2. esp. *of a god*; hence *an idol, false god*, LXX.—IV. εἴδωλα οὐράνια, *the constellations*, Lat. *signa*, Ap. Rh.

Εἰδωλοπλαστέω, ῶ, *to form, model*, Heracl.: from

Εἰδωλόπλαστος, ον, (εἴδωλον, πλάσσω) *modelled*: hence *ideal*, Lyc.

Εἰδωλοποιέω, ῶ, (εἰδωλοποιός) *to make an image*, εἴδωλον εἰδ., Plat. Rep. 605 C: *to represent by an image* or *figure*, τινά, Diod.—2. *to body, image forth, depict by words*, Longin. Hence

Εἰδωλοποίησις, εως, ἡ, *a figuring: representation*, Sext. Emp.

Εἰδωλοποιΐα, ας, ἡ,=foreg., Plat. Tim. 46 A.

Εἰδωλοποιῐκός, ή, όν, (εἰδωλοποιός) *of, belonging to figuring* or *representing*, τέχνη, Plat. Soph. 235 A.

Εἰδωλοποιός, όν, (εἴδωλον, ποιέω) *figuring, forming, making figures* or *pictures*; as subst. ὁ εἰδ., Plat. Soph. 239 D.

Εἰδωλουργικός, ή, όν, (εἴδωλον, *ἔργω)=εἰδωλοποιϊκός, Plat. Soph. 266 D.

Εἰδωλοφᾰνής, ές, (εἴδωλον, φαίνομαι) *like an image*, Plut.

Εἰδωλοχᾰρής, ές, (εἴδωλον, χαίρω) *delighting in idols*, Synes.

Εἶεν, Att. 3 plur. opt. from εἰμί, for εἴησαν, *be it so, well, good, proceed*, or *to proceed*, Lat. *esto*: a very common particle, esp. in Att. dialogue, in passing to the next point, Herm. Eur. Supp. 795: the phrases ἀλλ' εἶεν, εἶέν γε, εἶεν δή are more rare: also to express impatience, Ar. Nub. 176. [εἶεν in Att. poets is sometimes used as a spondee, Aesch. Cho. 657, Ar. Pac. 663.]

Εἵην, opt. aor. 2 act. from ἵημι: but εἴην, opt. pres. from εἰμί.

Εἶθαρ, adv., (εὐθύς) *at once, forthwith, instantly*, Il., and Ion.

Εἴθε, interj. *I wish! O that! would that!* Lat. *utinam!* Od. 2, 33: the Dor. αἴθε is more freq. in Hom.: on αἴθ' ὤφελλον and ὤφελον, ες, ε, v. ὀφείλω: c. opt., of things possible, but not likely; with the past tenses of indic. of things impossible: later also the inf. follows εἴθε, Herm. Vig. n. 190, a, cf. sub εἰ γάρ.

Εἰθίζω, f. -ίσω, poet. for ἐθίζω.

†Εἴθισμαι, perf. pass. from ἐθίζω.

Εἰθισμένως, adv. part. perf. pass. from ἐθίζω, *in the accustomed manner*, Diog. L.

Εἶκα, Att. for ἔοικα, q. v.

Εἶκα, perf. from ἵημι.

Εἰκᾰδάρχης, ου, ὁ, (εἰκάς, ἄρχω) *a leader, commander of twenty*.

Εἰκᾰδισταί, ῶν, οἱ, (εἰκάς) epith. of the Epicureans, because they commemorated their founder's death *on the twentieth* of Gamelion, Ath. 298 D.

Εἰκάζω, f. -άσω, Att. perf. pass. ᾔκασμαι, Dind. Ar. Eq. 230, Piers. Moer. p. 182, and on the augm. in genl. v. Buttm. Ausf. Gr. § 84, Anm. 3, (εἰκός). *To make like to, represent by an image* or *likeness, portray*, Xen. Oec. 10, 1: hence in pass., εἰκὼν γραφῇ εἰκασμένη, a figure *coloured to the life*, Hdt. 2, 182; αἰετὸς εἰκασμ., a figure like an eagle, Id. 3, 28: hence—II. *to liken, compare*, τί τινι, Aesch. Cho. 633; εἰκ. τι καί τι, Hdt. 9, 34, etc.: hence *to compare and infer* something, *to conjecture, guess*, Lat. *conjicere*, esp. in phrase ὡς εἰκάσαι, Hdt. 2, 104, etc.: and c. dupl. acc. *to guess to be*, Hdt. 4, 31, Aesch. Supp. 288, Soph. Ant. 1244. Pass. *to be like, resemble*, τινί Eur. Bacch. 942, 1253; also πρός τινα, Ar. Ach. 783.

Εἰκαθεῖν, inf. of a lengthd. aor. εἴκαθον, from εἴκω, *to yield*, Soph. etc.; for there is no such pres. as εἰκάθω, Elmsl. Med. 186, Ellendt Lex. Soph. in v.

Εἰ καί, *even though, although*, c. indic., Hom.; c. opt., Il.: distinguished from καὶ εἰ by expressing *that the thing is really so*, Herm. Vig. n. 307: cf. εἰ C.

Εἰκαιοβουλία, ας, ἡ, *rashness*, Eccl., from

Εἰκαιόβουλος, ον, (εἰκαῖος, βουλή) *rash, ill-advised*, Eccl.

Εἰκαιολόγος, ον, (εἰκαῖος, λέγω) *talking at random*, Philodem. ap. Vol Hercul. 2, 10.

Εἰκαιομῡθέω, ῶ, *to speak inconsiderately*; and

Εἰκαιομῡθία, ας, ἡ, *thoughtless talking, useless babble*: from

Εἰκαιόμῡθος, ον, (εἰκαῖος, μῦθος) *talking at random* or *to no purpose*, Eccl.

Εἰκαιοῤῥημονέω, ῶ,=εἰκαιομυθέω.

Εἰκαιοῤῥημοσύνη, ης ἡ,=εἰκαιομυθία: from

Εἰκαιοῤῥήμων, ον, gen. ονος, (εἰκαῖος, ῥῆμα)=εἰκαιόμυθος.

Εἰκαῖος, αία, αῖον, *without plan, purpose: random, rash, hasty*, nearly = Lat. *temerarius*, Soph. Fr. 288.—II.=τυχών, *casual*, hence *common, worthless*, Luc. Adv. -ως, Joseph. Hence

Εἰκαιοσύνη ης, ἡ, *thoughtlessness*, Timon ap. Diog. L, 5 11.

Εἰκαιότης, ητος, ἡ,=foreg., Philodem. ap. Vol. Hercul. 2, 9.

Εἰκάς, άδος, ἡ, (εἴκοσι) *the number twenty*, for εἰκοσάς.—II. *the twentieth day of the month*, sub. ἡμέρα, Hes. Op. 790, 818: also pl. εἰκάδες, Ar. Nub. 17. One of the days of the Eleusinian mysteries was also so called, Eur. Ion 1076.

†Εἰκάσαι 1 aor. inf. act. from εἰκάζω.

'Εϊκάσδω, Aeol. and Dor. for εἰκάζω, Sapph. 34.

Εἰκᾰσία, ας, ἡ, (εἰκάζω) *a likeness, image, representation*, Xen.—II. *a comparison*, Plut.: *a conjecture, a guessing*, Plat. Rep. 534 A.

Εἴκασμα, ατος, τό, (εἰκάζω) *a likeness, image*, Aesch. Theb. 523.

Εἰκασμός, οῦ, ὁ, *a conjecturing, guessing*, Plut.

Εἰκαστής, οῦ, ὁ, (εἰκάζω) *one who conjectures, a guesser, diviner*, τῶν μελλόντων, Thuc. 1, 138.

Εἰκαστικός, ή, όν, (εἰκάζω) *of, belonging, suited to representing, guessing* or *interpreting*: ἡ εἰκ., sub. τέχνη, the art of *copying* or *portraying*, Plat. Soph. 235 D, etc.: τὰ εἰκ., sub. ἐπιρρήματα, *adverbs of doubting*. Adv. -κῶς, *by conjecture, by guessing*.

Εἰκαστός, ή, όν, (εἰκάζω) *to be compared, like*, Soph. Tr. 699: *copied, represented*.

Εἴκᾰτι, Dor. for εἴκοσι.

Εἴ κε, εἴ κεν, and εἰ...ἄν, *if*, very freq. in Hom., and Ep., the same as ἐάν, q. v., usu. c. subj., but. c. opt. Od. 7, 315: Att. c. opt., never c. subj., Plat. Legg. 807 C, Xen. Ages. 1, 1, cf. Matth. Gr. Gr. § 525, 7, *a*. On its difference from αἴ κε v. Thiersch Gr. Gr. § 327, cf. § 329, 330.

†Εἴκειν plqpf. act. of ἵημι.

Εἰκελόνειρος, ον, (εἴκελος, ὄνειρος) *dream-like*, Ar. Av. 687.

Εἴκελος, η, ον, (εἰκός) *like, after the form* or *fashion of*, τινί Hom.: also ἴκελος.

Εἰκελόφωνος, ον, (εἴκελος, φωνή) *of like voice*, Anth.

Εἰκέναι, Att. inf. for ἐοικέναι.

Εἰκῆ, Adv. of εἰκαῖος, *without plan* or *purpose, heedlessly, rashly, at random, at a venture*, Lat. *temere*, Hipp., Tragg., Plat., etc.—2. *in vain, to no purpose*, N. T. Rom. 13, 4.

Εἰκοβολέω, ῶ (εἰκῆ, βολή, βάλλω) *to aim* or *act at random, at a venture*, Ar. Fr. 549.

Εἰκονίζω, f. -ίσω, (εἰκών) *to mould, fashion*, Plut.: *to copy*.

Εἰκονικός, ή, όν, (εἰκών) *representing a figure, copied from it*, ἄγαλμά τινος, a portrait statue, Callix. ap. Ath. 205 F.—II. *counterfeited, forged, pretended*, Anth. Adv. -κῶς.

Εἰκόνιον, ου, τό, dim. from εἰκών, *a little image* or *figure*, Polem. ap. Ath. 574 C.

Εἰκόνισμα, ατος, τό, (εἰκονίζω) *a copy, image*, Anth.

Εἰκονισμός, οῦ, ὁ, (εἰκονίζω) *a delineation*, esp. by words, Lat. *effictio*, Plut.

Εἰκονογρᾰφέω, ῶ, *to delineate, describe*, Philo; and

Εἰκονογρᾰφία, ας, ἡ, *a sketch, description*, Strab.: from

Εἰκονογράφος, ον, (εἰκών, γράφω) *painting figures*; as subst., *a painter*, Arist. Poet. [ᾰ]

Εἰκονολογία, ας, ἡ, (εἰκών, λόγος) *figurative speaking*, Plat. Phaedr. 267 C

Εἰκονομᾰχία, ας, ἡ, *a war against idols* or *images*, Eccl.: from

Εἰκονομάχος, ον, (εἰκών, μάχομαι) *warring against images, assaulting images*, Eccl. [ᾰ]

Εἰκονοποιός, όν, (εἰκών, ποιέω) *making figures* or *images*; as subst., Arist. Poet.

Εἰκός, Ion. οἰκός, ότος, τό, *that which is like*, esp. *like truth, likely, probable, reasonable, a likelihood*, Eur., etc.; in Hdt. usu. τὰ οἰκότα, *likelihoods*, 1, 155, etc., τὸ οὐκ εἰκός, Thuc. 2, 89: κατὰ τὸ εἰκός, *in all likelihood*, Thuc. 1, 121; also τῷ εἰκότι, Thuc. 6, 18: παντὶ τῷ οἰκότι, Hdt. 3, 103: εἰκός, sub. ἐστί, *it is likely*, c. inf., Eur., Thuc., etc.—2. εἰκότα, *propositions generally true, likelihoods*, Arist. Org.—II. *reasonable, fair, equitable*, Thuc. 2, 74, etc.; παρὰ τὸ εἰκός, *unreasonably*, Id. 2, 62: cf. ἐπιεικής. Neut. part. from εἶκα, ἔοικα. Compar. εἰκότερον.

Εἰκοσάβοιος, ον, poet. ἐεικ. (εἴκοσι, βοῦς) *worth twenty oxen*, Od.

Εἰκοσάεδρος, ον, (εἴκοσι, ἕδρα) *of twenty sides* or *surfaces*, Plut.

Εἰκοσαετής, ές, (εἴκοσι, ἔτος) *of twenty years*, Hdt. 1, 136. Hence

Εἰκοσαετία, ας, ἡ, *a period of twenty years*, Phil.

Εἰκοσαετίς, ίδος, ἡ, pecul. fem. of εἰκοσαετής, *a woman twenty years old*, Plat. Rep. 360 E.

Εἰκοσάκις, poet. ἐεικ. (εἴκοσι) *twenty times*, Il.

Εἰκοσάκλῑνος, ον,=εἰκοσίκλινος.

Εἰκοσάκωλος, ον, (εἴκοσι, κῶλον) *of twenty clauses*.

Εἰκοσάκωπος, ον, (εἴκοσι, κώπη) *with twenty oars*.

Εἰκοσάμηνος, ον, (εἴκοσι, μήν) *of twenty months*, or *so old*, Anth.

Εἰκοσάπηχυς, υ,=εἰκοσίπ., κίονες, Chares ap. Ath. 538 D.

Εἰκοσαπλάσιος, α, ον, and

Εἰκοσαπλᾰσίων, ον, Plut. (εἴκοσι) *twenty-fold*.

Εἰκοσάς, άδος, ἡ,=εἰκάς, rare form, Sext. Emp.

Εἰκοσαστάδιος, ον, (εἴκοσι, στάδιον) *of twenty stadia*, Strab.

†Εἰκόσατος, ου, ὁ, *the twentieth*, Tzetz.

Εἰκοσάφυλλος, ον, (εἴκοσι, φύλλον) *with twenty leaves*, ῥόδον, Theophr.

†Εἰκοσετηρίς, ίδος, ἡ, (εἴκοσι, ἔτος) *a period of twenty years*, Dio C.

Εἰκοσέτης, ὁ, fem. -έτις, ιδος, ἡ,=εἰκοσαετής, Anth.

Εἰκοσήρης, ες, (εἴκοσι, ἄρω) *with twenty banks of oars*, Ath., like τριήρης.

ΕΙ'ΚΟΣΙ, poet. ἐείκοσι, and before a vowel ἐείκοσιν, οἱ, αἱ, τά, indecl. *twenty*, Hom.: Dor. εἴκατι, Sanscr. *vinçati*, Lat. *viginti*.

Εἰκοσίβοιος, ον,=εἰκοσάβοιος.

Εἰκοσιδύω, or -δύο, (εἴκοσι, δύω) *two and twenty*.

Εἰκοσίεδρος, ον,=εἰκοσάεδρος; εἰκοσιεννέα, *nine and twenty*, Ath.; εἰκοσιέξ, *six and twenty*; and εἰκοσιέπτα, *seven and twenty*, Hipp., are all suspected by Dind., who prefers εἰκοσινεννέα, etc.

Εἰκοσιετής, ές, fem. -ετίς, ίδος, ἡ,=εἰκοσαετής, Dio C.

Εἰκοσικαιτέτρατος, η, ον, (εἴκοσι, καί, τέτρατος) *the twenty-fourth*, Anth.

Εἰκοσίκλῑνος, ον, (εἴκοσι, κλίνη) *with twenty couches* or *seats at table*, Diod.

Εἰκόσιμνος, ον, (εἴκοσι, μνᾶ) (or rather -μνέως, Lob. Phryn. 554) *of twenty minae*, Lys. ap. Poll. 9, 57.

Εἰκοσινήριτος, ον, only Il. 22, 349, εἰκ. ἄποινα, *a twenty-fold* ransom. (From εἴκοσι and νήριτος, νήριστος, *twenty-fold without dispute*; others from εἴκοσι ἐρίζοντα, i. e. ἐξισούμενα.)

†Εἰκόσιοι, οἱ, late form for εἴκοσι, Anth. append. 262.

Εἰκοσιοκτώ, (εἴκοσι, ὀκτώ) *twenty-eight*, Diod.

Εἰκοσιπενταετίς, ίδος, ἡ, (εἰκοσιπέντε, ἔτος) *five and twenty years old*, Anth.

Εἰκοσιπέντε, (εἴκοσι, πέντε) *twenty-five*, ap. Dem. 926, 4.

Εἰκοσίπηχυς, υ, (εἴκοσι, πῆχυς) *of twenty cubits*, Hdt. 3, 60.

Εἰκοσιτέσσαρες, neut. α, (εἴκοσι, τέσσαρες) *twenty-four*, Diod.

†Εἰκοσιτρεῖς, neut. -τρία, (εἴκοσι, τρεῖς) *twenty-three*, Ath. 585 B.

Εἰκοσόργυιος, ον, (εἴκοσι, ὀργυιά) *of twenty fathoms*, Xen. Cyn. 2, 5.

Εἰκόσορος, ον, poet. ἐεικ., *with twenty oars*, Od. 9, 322, cf. πεντηκόντορος.

Εἰκοσταῖος, αία, αῖον, (εἰκοστός) *on the twentieth day*, Hipp.

Εἰκοστή, ῆς, ἡ, v. sub εἰκοστός II.

†Εἰκοστοέβδομος, ον, (εἰκοστός, ἕβδομος) *the twenty-seventh*, Plut. 2, 1027 E.

Εἰκοστολόγος, ὁ, ἡ, (εἰκοστή, λέγω) *one who collects the twentieth, a tax* or *toll collector*, Ar. Ran. 363.

Εἰκοστός, ή, όν, poet. ἐεικοστός, *the twentieth*, Hom.—II. ἡ εἰκοστή, *a tax* of *a twentieth*, Lat. *vicesima*, esp. one levied by the Athenians on the imports and exports of the subject allies in lieu of tribute, εἰκ. τῶν γιγνομένων, τῶν κατὰ θάλασσαν, Thuc. 6, 54; 7, 28, v. Böckh P. E. 2, 38, sq.

†Εἰκοστοτέταρτος, η, ον, (εἰκοστός, τέταρτος) *the twenty-fourth*, Plut.

Εἰκοστώνης, ου, ὁ, (εἰκοστή, ὠνέομαι) *a farmer of the* εἰκοστή, like εἰκοστολόγος, Arr.

Εἰκοτολογέω, ῶ, (εἰκός, λέγω) *to infer from probabilities, guess*, Strab. Hence

Εἰκοτολογία, ας, ἡ, *a probability*, or *an inference from one*, Archyt. ap. Stob. Ecl. 1, 724.

Εἰκότως, Att. adv. part. perf. from ἔοικα, εἶκα, *in all likelihood, probably, as may be expected, naturally: fairly, reasonably*, Aesch. Supp. 403, and freq. in Thuc.: εἰκότως ἔχει, 'tis *reasonable*, Eur. I. T. 911, cf. Or. 737: oft. followed by γάρ, Wolf. Dem. Lept. p. 252.

Εἰκτέον, verb. adv. from εἴκω, *one must yield*, Philo.

†'Εΐκτην, v. sq.

"Εϊκτον, 3 dual perf., ἐΐκτην, 3 dual plqpf., ἐΐκτο, 3 sing. plqpf. c. pass. signf. from *εἴκω, ἔοικα, Hom.

Εἰκτικός, ή, όν, (εἴκω) *readily yielding, pliable*, Themist.

*ΕΙ'ΚΩ, a pres. which appears in 3 imperf. εἶκε, *it appeared, seemed good*, only in Il. 18, 520: for its deriv. tenses v. sub ἔοικα.

ΕΙ'ΚΩ, f. -ξω, *to yield, give way, draw back, retire*, Hom., more strongly ὀπίσσω εἴκειν, Il. 5, 606: c. dat. pers. et gen. loci, μηδ' εἴκετε χάρμης 'Αργείοις, *shrink* not *from* the fight for them, Il. 4, 509, cf. 5, 348; εἶκε προθύρου, *retire from* the door, Od. 18, 10, so εἴκ. τινὶ τῆς ὁδοῦ, Hdt. 2, 80: c. dat. pers. et inf., Od. 5, 332: also absol., esp. of *retreating, making way, rising from one's seat* out of respect, Il. 24, 100, Od. 2, 14: later also with ἐκ: hence metaph. c. gen. εἴκειν θυμοῦ, *to withdraw from* passion give it up, Soph. Ant. 714, although Herm. reads θυμῷ, with Ald., in next signf.—II. *to submit to, obey, follow*, very freq. in Hom. c. dat., e. g. θυμῷ, ὄκνῳ, ἀφραδίαις, αἰδοῖ εἴκειν, *to give way to, yield* to passion, follv. s'oth.

sense of shame, and freq. in Trag.: hence also of any impulse, ᾧ θυμῷ εἴξας, *following his own bent*, Il. 9, 593: so τῇ ἡλικίῃ εἰκ. Hdt. 7, 18: also βίῃ καὶ κάρτεϊ εἴκειν, *to give one's self up to* one's might and strength, trust therein, Od. 13, 143, πενίῃ εἴκων, *biassed, impelled* by poverty, Od. 14, 157. As this implies a state of subjection, hence—III. *to be under, be weaker* or *inferior*, τινί τι, *to* another *in* a thing, Il. 22, 459, Od. 11, 515: also c. dat. rei, εἴκειν πόδεσσι, *to be less swift* of foot, Od. 14, 221: hence in genl. *to be conquered, excelled* by, τινί.—IV. transit. *to yield up, abandon, resign*, τινί τι, Il. 23, 337: in genl. *to give, grant, allow*, Lat. *concedere*, πλοῦν τινι, Soph. Phil. 465; so too Id. O. C. 172, Plat. Legg. 781 A. (Εἴκω oft. has the digamma in Hom., so that it is well compared to Germ. *weichen*, Anglo-Sax. *vîcan*, and prob. to our *weak*.)

Εἰκών, ἡ, gen. όνος, acc. όνα, etc.; also poet. and Ion. gen. εἰκοῦς, acc. εἰκώ, acc. pl. εἰκούς, but with no nom. εἰκώ in use, Valck. Phoen. 457, (ἔοικα) *a figure, image, likeness*, of a *picture* or *statue*, Hdt. 2, 130, 143, etc.: of needlework, Eur. I. T. 223.—II. *anything like, a similitude, semblance, phantom*, Eur. H. F. 1002.—2. *a simile*, Ar. Nub. 559, and Plat., cf Arist. Rhet. 3, 4.—III. εἰκόνα, as adv. *after the manner of, like*, Lat. *instar*, δεσμωτηρίου εἰκόνα, Plat. Crat. 400 C.

Εἰκώς, part. of ἔοικα, q. v.

†Εἷλα, εἱλάμην, late 1 aor. act. and mid. of αἱρέω formed from 2 aor., v. Buttm. Catal. p. 9.

Εἱλαδόν, adv. (εἴλη)=ἰληδόν, Hdt. 1, 172.

†Εἱλαῖος, ου, also wr. Ἰλαῖος, name of a month among the Delphians, Inscr.

Εἰλᾰπῐνάζω, f. -άσω, (εἰλαπίνη) *to feast, revel*, esp. *in a large company, to be a guest*, Od. 2, 57; 17, 536, and Pind. Hence

Εἰλᾰπῐναστής, οῦ, ὁ, *a feaster, guest, boon-companion*, Il. 17, 577.

Εἰλᾰπίνη, ης, ἡ, *a feast, given by a single host*, Hom., who distinguishes it from γάμος and ἔρανος, but comprehends all three in δαίς, Od. 1, 226. (Usu. deriv. from πίνειν κατ' εἴλας: acc. to others from λάπτω.) [ῐ]

Εἶλαρ, αρος, τό, (εἴλω) orig. *a covering, wrapping round*: hence *a protection, defence*, νηῶν τε καὶ αὐτῶν, a shelter *for* ship and crew, Il. 7, 338, etc.: also a *fence, defence against* a thing, κύματος, Od. 5, 257, cf. Buttm. Lexil. v. εἰλεῖν 9.

Εἰλαρχέω, ῶ, *to command a squadron of horse*, Theb. word in Inscr., v. Müller Orchom. 470, sq.: from

Εἰλάρχης, ου, ὁ, (εἴλη, ἄρχω) *a leader, commander of a troop* or *squadron of horse*, esp. at Thebes; cf. ἰλ.

†Εἰλατίδης,=Ἐλατίδης, Pind.

Εἰλάτινος, η, ον, poet. for ἐλάτινος, *of fir* or *pine*, Hom.

Εἴλεγμαι for λέλεγμαι, perf. pass. from λέγω.

Εἰλείθυια, ας, ἡ, *Ilithyia*, the goddess of child-birth, *who comes to aid* those who are bringing forth: Hom. mentions more than one, and calls them daughters of Hera (Juno) in Il. 11, 270; 19, 119: Hes. Th. 922 speaks of one, daughter of Zeus (Jupiter) and Hera (Juno); in Pind. also Ἐλείθυια and Ἐλευθώ, in Anth. Εἰλήθυια, Argiv. Εἰλιονία;=the Roman *Lucina*; later made identical with Diana, v. Böttigers Ilithyia, Weim. 1799. (A quasi-participial form, cf. ἄγυια, ἅρπυια, from ἐλεύσεσθαι, ἐληλυθέναι.) Hence

†Εἰλειθυίας πόλις, ἡ, *Ilithyiopolis*, a city of Aegypt, Diod. S., Strab.

Εἰλειθυιον, ου, τό, (Εἰλείθυια) *a temple of Ilithyia*.

Εἰλεός, οῦ, ὁ, (εἰλέω) *a grievous disease of the intestines*, Lat. *Ileus volvulus*, Hipp., and Aretae.—II. *a lurking-place, den of animals*, v. εἰλυός.—III. *a table* or *block* used in slaughtering, *a dresser*, v. ἐλεός.

†Εἰλέσιον, ου, τό, *Ilesium*, a city of Boeotia, Il. 2, 499.

Εἰλέω, Att. εἱλέω, lengthd. form from εἴλω, q. v.

Εἰλέω, (εἴλη) *to sun*.

Εἰλεώδης, ες, (εἰλεός, εἶδος) *ill of the* εἰλεός, Aretae.

Εἴλη, ης, ἡ,=ἴλη.

Εἴλη, ης, ἡ, *the sun's warmth*, Ar. Vesp. 772; *warmth* in genl.; v. ἕλη, ἀλέα.

Εἰληδόν and εἰληδά, adv. (εἴλη)= ἰληδόν.—II. (εἰλέω) *by rolling along*, Anth.

Εἰληθερέω, ῶ,=εἰλέω, *to sun, bask in the sun*, Hipp.: from

Εἰληθερής, ές, (εἴλη, θέρω) *warmed by the sun, warm*, Hipp.

Εἰλήλουθα and εἰληλούθειν, Hom. Ep. perf. and plqpf. for ἐλήλυθα, ἐληλύθειν, of ἔρχομαι: hence εἰλήλουθμεν, 1 plur. perf. Ep. for ἐληλύθαμεν, Hom.

Εἴλημα, ατος, τό, (εἰλέω) *a veil, covering, wrapper*, Lat. *involucrum*, ap. Stob. p. 197, 55. II.=εἰλεός I, Hipp. —III. late, *a vault*. Hence

Εἰληματικός, ή, όν, *vaulted, groined, arched*.

Εἴλημμαι, for λέλημμαι, perf. pass. of λαμβάνω.

Εἴλησις, εως, ἡ, Att. εἵλ., (εἰλέω) *a winding, rolling, whirling: a whirlwind*.

Εἴλησις, εως, ἡ (εἰλέω) *a warming, sunning*, Lat. *apricatio*: in genl. *warmth, heat*, Plat. Rep. 380 E.

Εἰλητικός, ή, όν, Att. εἱλ, *rolling one's self* or *others*, ζῷα, *wriggling animals*, Arist. H. A.: from

Εἰλητός, ή, όν, Att. εἱλ. (εἰλέω) *wound, twisted, twined*.—II. *vaulted, arched*; late.

Εἴληφα, for λέληφα, perf. act. of λαμβάνω.

Εἴληχα, for λέληχα, perf. act. of λαγχάνω.

Εἰλιγγιάω and εἴλιγγος, ὁ, later forms of ἰλιγγ.

Εἴλιγμα, ατος, τό, -μός, οῦ, ὁ, adj. -ματώδης, ες, etc., poet. and Ion. for ἑλιγ.

†Εἴλιγμαι, perf. pass. from ἑλίσσω.

Εἰλικόεις, εσσα, εν, and εἰλικοειδής, ες,=ἑλικ.

Εἰλικόμορφος, ον, (ἕλιξ, μορφή) *twisted, spiral*, Opp.

Εἰλικρίνεια, ας, ἡ, *clearness, pureness, genuineness*, Theophr.; and

Εἰλῐκρινέω, ῶ, *to purify, cleanse*, Arist. Mund., in Pass.—II. *to separate, distinguish*, Buther. ap. Stob. Ecl. 1, 16: from

Εἰλικρῐνής, ές, (εἴλη, κρίνω) *examined by the sun's light, tested, found genuine*: hence—1. *unmixed*, Plat. Symp. 211 E; *distinct, separate*, φῦλα Xen. Cyr. 8, 5, 14.—2. *pure, clear, uncorrupted*, Hipp., Plat. etc.—3. *perfect, entire*, Plat. Ax. 370 C.—4. *distinct, palpable, sheer*, ἀδικία, Xen. Mem. 2, 2, 3. Adv. -νῶς, *of itself, absolutely*. Plat. Rep. 477 A. The form εἱλικρινής, εἱλικρινέω, etc., is more rare, though etymology is for it, and the best MSS. of Plato usu. have it. [cf εὐκρῐνής.]

Εἱλικτός, ή, όν, (εἱλίσσω)=ἑλικτός, poet. and Ion.

Εἰλινδέομαι,=ἀλινδέομαι, Buttm. Lexil. v. κυλίνδειν.

Εἴλιξ, ικος, ἡ, poet. for ἕλιξ.

Εἰλιονία, ας, ἡ, Arg. for Εἰλείθυια.

Εἰλιπόδης, ου, ὁ, later form for sq.

Εἰλίπους, ὁ, ἡ, πουν, τό, gen. ποδος, (εἴλω, πούς) *trailing-footed*, esp. *trailing the hinder feet heavily along in walking*, in Hom. (only in dat. and acc. plur.) always epith. of oxen, which trail along and plait their hind-legs as they go, v. Hipp. 785 C: absol. of *oxen, kine*, Theocr. 25, 131; Eupol., Col. 5, also uses it of women.

Εἰλισκότωσις, εως, ἡ, (εἴλη, σκοτόω) *a blind-dizziness*, Lat. *vertigo*, elsewh. σκοτοδινία.

†Εἰλισσός, οῦ, ὁ, *Ilissus*, masc. pr. n., Qu. Sm. 1, 228.

Εἱλίσσω, poet. and Ion. for ἑλίσσω, Il. 12, 49.

Εἰλιτενής, ές, epith. of the plant ἄγρωστις, Theocr. 13, 42, acc. to some from ἕλος and τείνω, *stretching* or *spreading through marshes*; others from εἴλω and τείνω, *spreading by twists and tendrils*, like ivy; the first more prob. as ἄγρωστις is a kind of *couch-grass*.

Εἱλίχατο, Ion. 3 pl. plqpf. pass. from ἑλίσσω, for εἱλιγμένοι ἦσαν.

†Εἵλκυσα, 1 aor. act. of ἕλκω from a theme *ἑλκύω.

†Εἱλκύσθην, 1 aor. pass. and εἵλκυσμαι, perf. pass. of ἕλκω, v. foreg.

Εἴλλω, εἰλλάς, ἡ,=ἴλλω, ἰλλάς, dub.

†Εἷλξα, less usu. 1 aor. act. from ἕλκω than εἵλκυσα.

Εἷλον and εἱλόμην, aor. 2 act. and mid. of αἱρέω, Hom.

Εἰλόπεδον, ου, τό, rarer form for θειλόπεδον.

Εἴλοχα, Att. perf. from λέγω.

Εἰλυθμός, οῦ, ὁ, (εἰλύω) *a lurking-place, den*, Nic.

Εἴλῡμα, ατος, τό, (εἰλύω) *a cover, wrapper, dress, clothing*, Od. 6, 179, and Ap. Rh.

†Εἴλυμαι, perf. pass. from εἰλύω.

Εἰλῡός, οῦ, ὁ,=εἰλυθμός, *a lurking-place, den*, Xen. Cyn. 5, 16.

Εἰλύς, ύος, ἡ,=ἰλύς, *mire, a morass*. [ῡ Valck. Ad. p. 248.]

†Εἰλυσθείς, 1 aor. pass. part. from εἰλύω.

Εἴλυσις, εως, ἡ, Att. εἵλ., (εἰλύω) =εἴλησις: also *a creeping*.

Εἰλυσπάομαι,=ἰλυσπ., for which it is almost always a v. l., *to wriggle along, crawl like a worm*. Hence

Εἰλύσπωμα, ατος, τό, *a worm-like, wriggling motion*.

Εἰλύσσω,=εἰλύω.

Εἰλῡφάζω,= εἰλύω, *to roll along, wind, whirl*, Il. 20, 492.—II. intr. *to roll one's self forth* or *along, to whirl about*, of blazing torch-light, Hes. Sc. 275.

Εἰλῠφάω, ῶ,=foreg., Il. 11, 156.

ΕἸΛΎΩ, Att. εἱλύω, f. -ύσω: perf. pass. εἴλῡμαι: aor. pass. part. εἰλυσθείς. *To wind* or *wrap* a person or thing *round, enfold, enwrap, cover*, very rare in act., as only once in Hom., viz. Il. 21, 319, κάδδε μιν αὐτὸν εἰλύσω ψαμάθοισι (and this might be referred to κατειλύω). Pass. *to wrap one's self round* or *about, be concealed* or *covered*, Hom. esp. in part. perf. εἰλυμένος as εἰλ. ψαμάθῳ, *buried*; also εἰλ. σάκεσι, χαλκῷ, *covered* with shields, brass; εἰλ. νυκτί, νεφέλῃ, *veiled, shrouded* in night, cloud; also αἵματι καὶ κονίαις εἴλῡτο, Il. 16, 640, cf. Od. 5, 403.—II. also pass. *to wind, wriggle, creep* or *crawl along*, Soph. Phil. 289, 701, Metagen. Thur. 1, 4. (Akin to εἴλω, εἰλέω, etc.: Buttm. Lexil. in voc., assumes that εἰλύω had orig. only the signf. of *wrapping, enfolding*, ἐλύω, that of *twisting together* or *winding*, which agrees with Homer's use: but later they were confused: v. εἴλω, fin.) [ῡ in Hom., except in 3 pl. perf. pass. εἰλύαται: in pres., which is not found in Hom., ῡ˘, ῡ in Soph.: ῠ in Metag. l. c., cf. Jac. A. P. p. 588.]

ΕΙ῎ΛΩ, also εἴλλω, and sometimes ἴλλω (q. v.). more freq. εἰλέω, Att. εἱλέω, esp. in act., and in Theocr.: fut. εἰλήσω: aor. 1, 3 plur. ἔλσαν, inf. ἔλσαι, Ep. ἐέλσαι, part. ἔλσας, Hom.: perf. pass. ἔελμαι, Il.: aor. pass. ἐάλην, Il., inf. ἀλῆναι, ἀλήμεναι, Il., part. ἀλείς, εἶσα, έν, Hom.; in prose, also aor. 1 εἰλήθην, but prob. only in compos., cf. κατειλέω: plqpf. 3 sing. ἐόλητο, Ap. Rh.: an aor. 1 mid. ἠλσάμην, and a still more strange aor. 2 ἠλσόμην, are quoted only from Simon. and Ibyc., v. sub vocc.

Radic. signf. of act. *to roll* or *twist tight up*, hence *to press hard* or *close*, e. g. of a warrior who presses the enemy close, Il. 8, 215; λαὸν κατὰ τείχεα ἔλσαι, *to force* the host *back to* the walls, Il. 21, 295, cf. 225; so κατὰ πρύμνας or ἐπὶ πρύμνησιν, Il. 1, 409, etc.: *to force together*: hence *to coop, block up, shut up in* a thing, *crowd together*, ἐνὶ σπῆϊ, ἐν στείνει, Od. 12, 210; 22, 460; c. dat. only, Il. 18, 294: metaph. of a storm, which *drives* a ship *along* or *about*, Il. 2, 294, Od. 19, 200: νῆα κεραυνῷ ἔλσας, *striking* the ship with a thunderbolt, Od. 5, 132; 7, 250. In act. Hom. has only εἰλέω, never εἴλω.—II. pass. and mid. *to crowd, be rolled all up together, to throng together*, Il. 5, 782: *to be shut, cooped up* or *in*, of the besieged, Il. 5, 203, ἐπὶ νηυσί, Il. 12, 38, ἐς ποταμὸν εἰλεῦντο, *they were pushed* into the river, Il. 21, 8: metaph., Διὸς βουλῇσιν ἐελμένος, *straitened, held in check* by the counsels of Jupiter, Il. 13, 524: *to throng together, assemble, crowd thickly together*, ἀμφὶ Διομήδεα εἰλόμενοι, Il. 5, 782: this signf. is very freq. in Hom. in aor. pass. ἐάλην, esp. of a routed army; which however does not justify us in inferring a signf. *to retreat, recoil*, as some have done in Il. 5, 823, etc.: ἀλὲν ὕδωρ, water *collected, ponded*, Il. 23, 420: also *to draw one's self together, crouch, cower*, ὑπ' ἀσπίδι, Il. 13, 508; 20, 278; also Ἀχιλῆα ἀλεὶς μένεν, *collecting himself* he waited the attack of Achilles, Il. 21, 571; so of a lion which *gathers itself* for a bound, Il. 20, 168, cf. 22, 308; so too οἴμησεν ἀλείς, *collecting all his powers*, he rushed, Od. 24, 538: *to wind* or *curl around*, ἕλιξ ἐλεῖται, Theocr. 1, 31: περὶ δ' αὐτὸν εἰλ. φλόξ, Mosch. 4, 104.—III. post-Hom., *to go to and fro, go about*, Lat. *versari*, ἐν ποσὶ εἰλεῖσθαι, *to be common* or *familiar*, Hdt. 2, 76: *to be driven up and down*, φύλλα ὑπὸ ἀνέμου εἰλ., Geop.

B. a signf. commonly attributed to the verb is *to turn, whirl round, revolve*, like εἰλίσσω, and so is commonly interpreted ἰλλομένων (or εἰλλομένων) ἀρότρων ἔτος εἰς ἔτος, Soph. Ant. 340; though the simple signf. of *versari* will suit here very well (there is also a v. l. παλλομένων): it too is interpreted γῆ εἰλλομένη (or ἰλλομένη) the earth *turning on its axis*, Plat. Tim. 40 B, cf. Arist. Coel. 2, 13: and οἱ ἀστέρες ἐν τῷ οὐρανῷ εἰλ., *the stars revolve*, Luc. Buttm. indeed maintains εἰλέω, etc. to be utterly distinct from εἰλίσσω, etc.; but if we consider that εἰλέω, etc., εἰλίσσω, and εἰλύω, are all digammated in Hom., and then compare Lat. *volvo*, Germ. *wälzen*, we can hardly doubt that they belong to one root, v. Philol. Museum, 1, 405, sqq. (Akin prob. also to ἴλλος, ἰλλαίνω: ἴλιγγος, ἰλιγγιάω: ἐλλάς, ἐλλεδανός: also οὖλος, ἴουλος, οὐλαμός; and perh. to εἴλη or ἴλη.)

Εἵλως, ωτος, ὁ, and Εἱλώτης, ου, ὁ, fem. ίς, ίδος, *a Helot, bondsman, serf*, of the Spartans, Hdt., etc., usu. employed in agriculture and other unwarlike labours, but sometimes enrolled as soldiers, v. Thuc. 4, 80, etc., and not without the capacity of attaining civil rights under certain restrictions, v. Müller Dor. 3, 3. (Acc. to Passow, from Ἕλος, a town of Laconia, Il. 2, 584, whose inhabitants were enslaved: but more prob. a verbal, from the pass. of * ἕλω, v. Müller l. c.) Hence

Εἱλωτεία, ας, ἡ, *the condition of a Helot, slavery.—2. the body of Helots* at Sparta, Plat. Legg. 776 C: and

Εἱλωτεύω, *to be a Helot*, or in genl. a *serf*, Isocr. 67 E.

Εἱλωτικός, ή, όν, (Εἵλως) *of Helots*, πόλεμος, Plut.: τὸ Εἱλωτικὸν πλῆθος, Plut., and simply τὸ Εἱλ., *the Helots* collectively, Paus.

Εἷμα, ατος, τό, (ἕννυμι) *a dress, garment, cloak*, oft. in Hom., who uses it either in genl. for *clothing*, or embraces under it φᾶρος, χλαῖνα and χιτών, as Od. 6, 214; 10, 542: in Hdt., usu. *an over-garment*, like ἱμάτιον, 1, 155; 2, 81.—II. later also *a cover, rug, carpet*, Aesch. Ag. 921, like φᾶρος.

Εἷμαι, perf. pass. of ἕννυμι, Od.—II. perf. pass. of ἵημι.—III. pf. pass. of ἕζω, rarer form for ἧμαι.

Εἵμαρμαι, for μέμαρμαι, perf. pass., whence εἵμαρται impers., *it is ordained, fated*: part. εἱμαρμένος, esp. ἡ -νη and τὸ -νον, *fate, destiny*, Trag.: εἵμαρτο, plqpf. Hom., v. sub μείρομαι.

Εἱμᾰτᾰνωπερίβαλλος, ου, ὁ, (εἷμα, ἄνω, περιβάλλω) *one who wraps his cloak over him*, comic word in Hegesand. ap. Ath. 162 A.

Εἰ μέν, followed by εἰ δέ, expresses alternative conditions, *sin–, sin vero*, Hom.; but sometimes one is not expressed, e. g. Il. 1, 135: Hom. oft. joins εἰ μὲν γάρ and εἰ μὲν δή.

Εἰμέν, Ep. and Ion. for ἐσμέν, 1 pl. pres. from εἰμί, Hom.: but εἶμεν, 1. Dor. for εἶναι.—2. contd. for εἴημεν, Att.

†Εἷμεν, 1 pl. 2 aor. opt. for εἵημεν of ἵημι.

Εἱμένος, part. perf. pass. of ἕννυμι, Hom.

Εἰμές, Dor. for ἐσμέν, 1 pl. from εἰμί: but εἶμες, Dor. for εἶναι.

Εἰ μή, *if not, when not, unless*, Lat. *nisi*, Hom.: when the negat. applies to the whole sentence: whereas in εἰ...οὐ, οὐ exclus. belongs to a part of it, e. g. εἰ δέ οἱ οὐκ ἐπιπείσεαι, if thou *obey not*, i. e. *dis*obey, Il. 15, 178, cf. 3, 288, Herm. Vig. n. 309: Hom. has it c. ind., and opt.; also without verb, *except*, Od. 12, 326, in which case εἰ μὴ εἰ is sometimes found, as Lat. *nisi si*, Stallb. Plat. Gorg. 480 B: esp. εἰ μὴ ὅσον and εἰ μὴ ὅσα, *except so far..., save only...*, Hdt. 1, 45; so εἰ μὴ μοῦνον, Hdt. 1, 200: also εἰ μὴ ὅσον μοῦνον, Hdt. 2, 20, strengthd. εἰ μὴ ἄρα, Il. 5, 680, εἰ μή πέρ γε, *unless perhaps*, Att.; τί δ' ἄλλο γ' εἰ μή..., Ar. Eq. 615: Att. also freq. εἰ δὲ μή, *but if not so, but if otherwise*, absol., in opp. to an *affirmative* clause, Herm. Vig. n. 308, for which Soph. Ant. 722, has εἰ δ' οὖν. But εἰ δὲ μή is not rarely used loosely in opp. even to a preceding *negative* clause, and conseq. in *affirmative* signf., Hdt. 6, 56, Heind. Plat. Hipp. 285 E. Εἰ δέ is more rare after εἰ μέν for εἰ δὲ μή, Wolf Plat. Symp. 29, 8: μὰ τὼ θεώ, εἰ μὴ Κρίτυλλά γ', nay, faith, but I am Critylla, Ar. Thesm. 898, as in vulgar English "*nay! if it is not* so and so!"

†Εἵμην, 2 aor. opt. mid. of ἵημι.

Εἰμί, from root *῎ΕΩ, *to be*, inf. εἶναι: impf. ἦν: fut. ἔσομαι, poet. ἔσσομαι: which, with the verb. adj ἐστέον, are the forms in genl. use: from mid. we have 2 sing. imperat ἔσο, Ep. and also Dor. ἔσσο, and 1 sing. imperf. ἤμην, of which the other persons also are found, but only in bad authors, and usu. with ἄν, Piers. Moer. p. 172: εἴατο for ἦντο, *they were*, is only in Od. 20, 106, ubi al. εἵατο. For the usu. formation of this very irreg. verb, v. the grammars. The foll. forms are esp. Homeric: εἶς 2 sing. pres. for εἶ also Hdt., and ἐσσί also Dor.: εἰμέν in genl. Ion. 1 plur. pres. for ἐσμέν: ἔᾱσι 3 pl. pres. for εἰσί. Subj. ἔω for ὦ, besides which Hom. had another and rarer Ep. subj. εἴω, εἴῃς, εἴῃ, freq. confounded with optat., v. Il. 9, 245, Od. 15, 448, cf. Buttm. Ausf. Gr. § 107, Anm. 33 n, Thiersch § 224, fin.: opt. ἔοιμι for εἴην, etc.; but εἶτε 2 pl. for εἴητε only once, Od. 21, 195: infin. ἔμμεναι, sometimes ἔμμεν, ἔμεναι and ἔμεν: part. ἐών, ἐοῦσα, etc.: imperf. ἔον 1 sing. for ἦν, only Il. 23, 643, without the other persons, also ἔσκον, ες, ε, etc., very freq., but in Hdt. always with frequent. notion: lastly the strict Ion. ἔα, ἔας, 2 pl. ἔατε, lengthd. ἦα, 3 sing. ἦεν, always with ν ἐφελκ. But ἔην as 1 sing. only in Il. 11, 762, ubi al. ἔον: but very freq. ἔην as 3 sing. also sometimes ἤην, and ἔησθα 2 sing. for ἦσθα, and very freq. also ἔσαν 3 pl. for ἦσαν, both Ion. and Dor. In Hes. Th. 321, 825, ἦν seems to be plur. for ἦσαν, but is rather a peculiarity of syntax, v. IV. Fut. ἔσσομαι for ἔσομαι, etc., also ἐσσεῖται from Dor. ἐσοῦμαι, Il. 2, 393; 13, 317. The whole of the pres. indic. may be enclitic, except the 2 sing. εἶ, and perh. εἶς, though Wolf Od. 4, 611, makes this enclit. The other persons are enclit., when εἰμί is merely the logical copula; when it is a verb substantive, they retain their accent. But ἐστί is also written ἔστι in certain cases of emphasis, e. g. ἔστι μοι, *I have*, ἔστιν ὅτε, etc., Buttm. Ausf. Gr. § 108, Anm. 18, 19.

To be, usu. followed by a subst. or adj., but sometimes by an adv., Κουρήτεσσι κακῶς ἦν, *it went ill* with them, Il. 9, 551; so too with ἀκέων, ἀκήν, ἅλις etc., Hom., and so in Att., though ἔχω is more freq. in this signf. in prose. In this case the word seems always to keep the full accent.—1. εἶναί τι, *to be something, be of some consequence*, οἱ δοκοῦντες εἶναί τι, those who seem, pretend to be something, v. sub δοκέω II. 4: but also *to be*, in signf of *to* *signify, amount to, import,* ὁποῖόν τί ἐστι τὸ τοιοῦτον ὄναρ: so τὰ δὶς πέντε δέκα ἐστιν, twice five *are* or *make* ten.—2. of facts, events, *to be,* in the signf. of *to take place, happen,* e. g. ἦσαν κελεύσματα, ἦσαν πληγαί, L. Dind. Eur. Heracl. 838.—3. as verb substant., *to be, to exist, be in existence,* opp. to οὐκ ἔστι, also μὴ or μηδὲν εἶναι, e. g. μηδ' ἔτ' ἐόντος, Od. 1, 287, οὐκέτ' ἔστι, *he is no more,* is dead, Valck. Hipp. 1162. And so in Hom. esp. *to live,* e. g. in the phrase, οὐκ ἔσθ' οὗτος ἀνήρ, οὐδ' ἔσσεται, *there lives* not, *no nor will,* Od. 16, 437; ἔτι εἰσί, they *are* still *alive,* Od. 15, 432, and reversely οὐ δὴν ἦν, he was not long-*lived,* Il. 6, 131. So the gods are αἰὲν ἐόντες: and ἐσσόμενοι are, *those who are yet to live,* Lat. *posteri,* Hom.: but ἀμφὶ τὰ τετταράκοντα ἔτη εἶναι, *to be about forty years old.* On εἴποτ' ἔην γε v. under εἴποτε III.—II. ἔστι c. inf., *it is possible, lawful, one can,* ἔστιν ἀμφοτέροισιν ὀνείδεα μυθήσασθαι, Il. 20, 246: εἴ τί που ἔστιν, if it *be possible,* Od. 4, 193: this, however, is usu. c. negat., e. g. οὐκ ἔστι, Il. 13, 786, οὔπως ἔστι, Il. 19, 225, οὐδέ πῃ ἔστιν, Il. 6, 267, where it is just=ἔξεστι, as *est=licet.* This is c. dat. pers.: also c. acc. et inf. in Att., and even Od. 2, 310.—III. εἰμί c. gen., *expresses descent* or *extraction,* πατρὸς δ' εἴμ' ἀγαθοῖο, Il. 21, 109: αἵματος εἰς ἀγαθοῖο, Od. 4, 611: also freq. in Att.; it need not be taken as an ellipse, although a subst. is often added, e. g. τοῦ γὰρ ἐγὼ παῖς εἰμί, Od. 9, 519, etc.: cf. εἶναι ἔκ τινος and ἀπό τινος.—2. the gen. of *dependence, obedience,* ἑαυτοῦ εἶναι, *to be one's own master,* εἶναί τινος, *to be at one's mercy,* in his power, ἔστι τοῦ λέγοντος, Soph. O. T. 917: hence too with signf. of *property.*—3. the gen. but partitively, e. g. δήμου ἐστί, *he belongs to* the people, *is one of* them, νομίζειν τινὰ τῶν ἐχθρῶν εἶναι, to reckon one among one's enemies.—4. the gen. as in Lat., of *the duty* or *property* of a thing, ἀνδρός ἐστι, *it is the part of* a man, befits, beseems him, σωφροσύνης ἐστί, *it is a mark of* temperance, etc.—IV. c. dat. ἔστι μοι, Lat. *est mihi, there is* to me, i. e. *I have, possess,* from Hom. downwards very freq.: τί ἔσται ἡμῖν; what *will become of* us? near akin to signf. II. 2. We have even in Hom. the pecul. phrase, ἐμοὶ δέ κεν ἀσμένῳ εἴη, Il. 14, 208, just the Lat. *est mihi volenti,* more freq. in Att., Xen. Hell. 5, 3, 13, esp. with the part. θέλων, βουλόμενος, ἡδόμενος, ἀχθόμενος. More rarely, τί τοῦτ' ἔσται τῇ πόλει; of what use *will it be* to the state? so that it is really a dat. commodi, Dem. In these cases ἔστι and ἦν sometimes stand with a plur., Hes. Th. 321, Matth. Gr. Gr. § 303.—5. Hesiod uses also the gen. for this dat.—V. Hom. once paraphrases the perf. by the perf. part. and εἰμί, τετληότες εἰμέν, for τετλήκαμεν, Il. 5, 873: in Att. this is more freq.: even εἰμὶ ὤν occurs, Boisson. Philostr. Her. p. 522, 660.—VI. the neut. part. c. artic. denotes *the real nature* or *truth* of a thing, hence τὰ ὄντα, *existing things, the universe:* also perh. = οὐσία, *property, fortune:* τὰ ὄντα εἰρηκέναι, to speak *what is,* i. e. *the truth,* Xen.; τῷ ὄντι, *indeed, in truth, really,* so adv., ὄντως, opp. to τὸ δοκοῦν: but κατὰ τὸ ὄν, *in very truth.*—2. τῷ ὄντι and ὄντως in applying some remark to a particular case, as τῷ ὄντι κλαυσιγέλως ἔσχε, Xen. Hell. 7, 2, 9 (from Il. 6, 484), cf. Stallb. Plat. Phaed. 66 D.—VII. with a relat. ἔστιν ὅς, εἰσὶν οἵ, Lat. *est* or *sunt qui, some one, some, many:* ἔστιν or ἔσθ' ὅτε, Lat. *est quum, at times, sometimes:* ἔσθ' ὅπῃ or ὅπου, Lat. *est ubi, somewhere, somehow:* ἔστιν ὅπως, *in some way:* οὐκ ἔστιν ὅπως οὐ..., *it cannot be but that..., it cannot but be,* i. e. necessarily, Ar. Pac. 188. Also ἔστιν οἵ or οἵτινες occurs through all its cases and genders in the middle, as well as at the beginning of a sentence, e. g. Thuc. 2, 67, εἰσὶν οἵπερ εἰσίν, etc., Ar. Eq. 333: v. Blomf. Aesch. Ag. 66.—VIII. freq. c. praepos., esp. ἐν, denoting a state, esp. a passive state, ἐν νόσῳ, ἐν ἡδονῇ εἶναι: so ἐν στόματι, ἐν λόγοις εἶναι, Lat. *in ore hominum esse, to be famous,* ἐν τέχνῃ, ἐν Μούσαις εἶναι, *to be occupied with, given to* a thing, also with sundry other prepositions, *to be on one's side* or *of his party, assist, support* or *favour* one, etc.: εἶναι εἰς τόπον, cf εἰς.—IX. freq. left out, esp. in 3 pers. sing. or plur. pres., e. g. Il. 3, 391, 3 subj., 14, 376, 3 imperat., Il. 13, 95.—X. εἶναι oft. seems redundant, e. g. τὸ νῦν εἶναι, τὸ σήμερον, τὸ σύμπαν εἶναι, Hdt. 7, 143, ἑκὼν εἶναι, Valck. Hdt. 7, 164, esp. in negat. sentences, e. g. Plat. Phaed. 61 C.—2. esp. after λέγω, ὀνομάζω, etc., as, ὀνομάζουσι 'Υπερόχην εἶναι, Hdt. 4, 33, cf. ὀνομάζω. The impf. ἦν with ἄρα often has a pres. signf., Valck. Hipp. 360, Heind. Plat. Phaed. 66 B. This appears esp. c. negat.: also simply τουτὶ τί ἦν; for ἐστί, Ar. Ach. 157, Plat. Crat. 387 C, cf. Matth. Gramm. § 405, 3. (εἰμί is in Dor. ἐμμί, of which we have a part. εἰς, ἔντος. In the kindred languages this verb is strictly alike; Greek εἰμί, εἰς or ἔσσι, ἐστί, Dor. 3 pl. ἐντί; Lat. *s-um, es, est..., s-unt:* Sanscr. *asmi, asi, asti...santi,* and so forth, v. Pott Etym. Forsch. 1, p. 273.)

Εἶμι, from root *'ΙΩ, *to go,* subj. ἴω, opt. ἴοιμι and ἰοίην, Xen., imperat. ἴθι, ἴτω, etc., also εἶ, but only in compos. ἔξει, etc., inf. ἰέναι, part. ἰών, ἰοῦσα, ἰόν: besides the pres. it has only imperf. ᾔειν, Ep. and Ion. ᾔια, Att. ᾖα, and from mid. a pres. ἴεμαι, imperf. ἰέμην, together with the verb. adjs. ἰτός, ἰτέος, and ἰτητός, ἰτητέος: for the formation, v. the grammars. The forms of mid. are indeed rejected by some critics, as Elmsl. Soph. O. T. 1242, and L. Dind. Eur. Suppl. 699, who write ἵεμαι, ἵενται, etc.; but cf. Schäf. Plut. 4, p. 326. Irreg. Homer. forms: εἶσθα 2 sing. pres. for εἶς, Il. 10, 450, Od. 19, 69, inf. ἴμεν, more rarely ἴμεναι, for ἰέναι, for which Hes. Op. 351 perh. had εἶναι, though Buttm. l. c. Anm. 28, disputes this; 3 sing. opt. εἴη for ἴοι, Il. 24, 139, Od. 14, 496. Imperf. from Ion. ᾔϊα 3 sing. ᾔϊεν, ᾔϊε, contr. ᾖε, Il.; 1 plur. ᾔομεν, Od.; 3 plur. ᾔϊον, Od.; besides 3 sing. ἴεν, ἴε, 3 dual ἴτην, 3 plur. ᾔϊσαν, which impf. forms have also an aor. signf. Lastly Hom. has an Ep. fut. εἴσομαι, in signf. *to hasten,* and from an aor. mid. εἰσάμην, the 3 sing. εἴσατο, ἐείσατο, 3 dual ἐεισάσθην, Il. 15, 544. The 3 plur. pres. ἴσι or εἶσι, for ἴασι, is only in Theogn. 716.

To go, to come, also modified acc. to context, as for ἄπειμι, *to go away,* πάλιν εἶμι, *to go back,* and in case of greater distances, *to wander* or *travel,* freq. in Hom., and Att.: oft. with collat. notion of *hostility, to fall upon any one,* usu. with ἄντα, πρός, ἐπί, Hom.; also ἰέναι τινὶ εἰς or πρὸς ἀγῶνα, Valck. Ad. p. 300 C; so ἰέναι τινὶ διὰ φιλίας, δι' ἔχθρας, διὰ πολέμου, etc., *to live in friendship* or *enmity with* any one: followed by acc. only in such phrases as ὁδὸν ἰέναι, *to go a road,* Od. 10, 103: by gen. in such as ἰὼν πεδίοιο, going *across* the plain, Il. 5, 597; χροὸς εἴσατο, it went *through* the skin, Il. 13, 191: c. inf. fut. ἐεισάσθην συλήσειν, *they went to plunder,* Il. 15, 544; so c. inf. aor., Od. 14, 496, and Att. c. part., ᾔϊε αἰνέων, *he began* to praise, Hdt. 1, 122 (where nothing is to be altered); ᾔϊα λέξων, *I was going* to tell, Hdt. 4, 82; and so, ἴτω θύσων, Plat. Legg. 909 D; like French *aller* with infin. On the Homer. βῆ δ' ἴμεν, etc., v. sub βαίνω. It was used not only of walking or running, but also—1. of *going in a ship,* esp. ἐπὶ νηὸς ἰέναι, oft. in Od.—2. of *the flight of birds,* Od. 22, 304, of flies, Il. 2, 87.—3. of *the motion of things,* e. g. πέλεκυς εἶσι διὰ δουρός, the axe *goes, cuts* through the beam, Il. 3, 61; of clouds or vapour, Il. 4, 278; of the stars, Il. 22, 317; and even of abstract notions, ἔτος εἶσι, the year will *pass* or *close,* Od. 2, 89, cf. 106, sq.; φάτις εἶσι, the report *goes,* 23, 362. In Att. freq. in abstract signf., ἰέναι εἰς ταὐτόν, *to come together,* agree: ἰέναι εἰς λόγους, *to come to conference:* also ἰέναι ἐπί τι, or εἴς τι: imp. ἴθι δή, *go* then: usu. *well* then! *good!* On the pres. εἶμι it must be remarked, that Hom. often has it as a real pres., though even he uses it also as fut.: but that in Ion. prose and in Att. it is almost always a true fut., *I shall go, shall come,* and only in later writers, as Pausan. and Plut., returns to a pres. signf.; though strictly this only holds of the indic. with the inf., and part.: the Att. use it more freq. than ἐλεύσομαι and πορεύσομαι, Valck. Hipp. 1065. For single examples of εἶμι as a real pres. in the best Att., v. Herm. Opusc. 2, 326. (The orig. verb was *ἔω, *ἴω, cf. Lat. *eo, ire,* Sanscr. *i* to go, etc., Pott, Etym. Forsch. 1, 202) [ῐ, but sometimes ῑ in Hom., in Ep. subj. ἴομεν for ἴωμεν, when it begins a verse, and always in part. pres. mid. ἰέμενος metri grat.; but Wolf always writes ἱέμενος from ἵημι.]

Εἰν, poet. esp. Ep. for ἐν, *in,* Hom. In Trag. usu. admitted only in Lyr. passages, Erf. Soph. Aj. 608: but εἰν Ἀΐδου seems genuine in Iambics, Ant. 1241, perh. from the Homer. εἰν 'Ἀΐδαο: εἰν- is also found in compds., e. g. εἰνάλιος, εἰνόδιος: more rarely εἰνί. Cf. ἐς, εἰς.

Εἰνᾰετής, ές, (ἐννέα, ἔτος) *of nine years, nine years old:* in Hom. only in neut. εἰνάετες as adv. *nine years long.* Hence

Εἰνᾰετίζομαι, poet. for ἐνναετίζομαι.

Εἶναι, inf. from εἰμί, *to be.*—II. for ἰέναι, inf. from εἶμι, *to go,* Hes. Op. 351, but this dub.

Εἷναι, inf. aor. 2. act. from ἵημι, *to send.*

Εἰνάκις, adv. poet. for ἐννάκις, *nine times,* Od. 14, 230.

Εἰνᾰκισχίλιοι, ων, (εἰνάκις, χίλιοι) *nine thousand,* Hdt. 3, 95, etc.

Εἰνακόσιοι, αι, α, poet. and Ion. for ἐνναϰ., Hdt. 2, 13.

Εἰνᾰλίδῖνος, η, ον, *roaming in the sea,* Arat. for ἐν ἁλὶ δινεύων.

Εἰνάλιος, η, ον, poet. for ἐνάλιος, Od.

Εἰνᾰλιφοιτος, ον, (ἐν ἁλὶ φοιτῶν) *wandering, moving in the sea*, of nets, Anth.

Εἰνάνῠχες, as adv., (ἐννέα, νύξ) *nine nights long*, Il. 9, 470, like εἰνάετες. [ᾰ]

Εἰνάπηχυς, υ, poet. for ἐννεάπηχυς.

Εἰνάς, άδος, ἡ, poet. for ἐννεάς, Hes. Op. 808.

Εἰνατέρες, αἱ, *brothers' wives*, or *wives of brothers-in-law, sisters-in-law*, Il. 6, 378, etc. (never in Od.): hence Lat. *janitrix*, Scalig. Catull. 67, 3: no sing. εἰνατείρ is found. The corresponding masc. is ἀέλιοι; but in an Epitaph. ap. Orell. Inscr. Lat. 2, p. 421, ἠνατέρ, ὁ, is the husband of the deceased's sister.

†Εἰνατία, ας, Ep. ίη, ης, ἡ, ep. of Ilithyia, from Εἴνατος, a city of Crete, Call. Fr. 168.

Εἴνατος, η, ον, poet. for ἔνvατος, *the ninth*, Il., and Hdt.

Εἰναφώσσων, ον, gen. ωνος, (ἐννέα, φώσσων) *with nine sails*, Lyc.

Εἵνεκα, poet. esp. Ep. for ἕνεκα, *on account, because of*, first in Hom.: Dawes rejected εἵνεκα in Att. Poets, always substituting οὕνεκα (q. v.), but Ahlwardt (Beytr. II. zu Schneiders Wörterb. 1813) has vindicated it; and εἵνεκα is sometimes used, even in Att. prose, as in Bekker's Plat., cf. Wolf Dem. 499, 22. But εἵνεκεν only occurs in poets (first in Pind.), and in Ion. prose, as Hdt. 1, 2.

†Εἰνέτης, ες, =εἰναετής, dub. l. Call. Dian. 14, 43.

Εἰνί, Ep. for ἐν, *in*, Hom.

Εἰνόδιος, *a* Ep. η, ον, poet. for ἐνόδ., Il. 16, 260, Aesch. Pr. 487.

Εἰνοσίφυλλος, ον, (ἔνοσις, φύλλον) *shaking foliage, quivering with leaves*: hence *woody*, Hom. epith. of mountains, Il. 2, 632, 757, etc.

Εἴνυμι, Il. 23, 135, cf. Buttm. Ausf. Gr. § 108, Anm. 12, v. sub καταέννυμι.

Εἴξασι, 3 plur. Boeot. and Att. for ἐοίκασι, v. ἔοικα.

Εἴξασκε, Ion. lengthd. aor. from εἴκω, Hom.

Εἶξις, εως, ἡ, (εἴκω) *a yielding, giving way*, Plut.

Εἷο, Ep. gen. for ἕο, οὗ, *of him, of her*, Il.: ἀπὸ εἷο from *himself*, Od. 22, 19.

Εἰοικυῖαι, nom. pl. part. fem. Ep. of ἔοικα for ἐοικ., Il. 18, 418.

Εἷος, old Ep. adv. for ἕως, Hom., v. Herm. Elem. Metr. 1, 10, 19. Buttm. Ausf. Gr. § 116, Anm. 16, thinks that εἷος was the proper form, whence Ion. and Att. ἕως, also εἵως.

Εἰ οὐ, v. sub εἰ μή.

Εἶπα, aor. 1 for the usu. εἶπον, *I said*, freq. in Hom., and Ion., mostly used in 2 imperat. εἰπόν or εἶπον, 3 imperat. εἰπάτω, part. εἴπας, v. εἶπον.

Εἰπέμεν, Ep. for εἰπεῖν, Hom.

Εἴπερ, *if at all events, if indeed*, v. Herm. Vig. n. 310: freq. in Hom. c. ind., oft. with a word between: he also has εἴπερ τε, εἴπερ γάρ τε, εἴπερ γάρ γε, εἴπερ γάρ τέ γε, εἴπερ τις, c. subj., much more rarely c. optat. Εἴπερ is also used like καὶ εἰ, *even if*, Od. 1, 167: so too, εἴπερ καί Od., 9, 35, εἴπερ τε, Il. 10, 225. In Att. εἴπερ and εἴπερ ἄρα instead of a full clause, *if so then*, Heind. Plat. Parmen. 150 B.

†Εἴπεσκον lengthd. poet. aor. for εἶπον.

Εἴ ποθεν, *if from any place*, Hom.: also written εἴποθεν, as Od. 1, 115.

Εἴ ποθι, *if, whether any where*, Od. 12, 96; 17, 195.

Εἶπον, *I spoke, I said*, an aor. from root *ΕΠΩ (which appears in ἔπ-ος), for which φημί is used as pres.: imperat. εἰπέ, part. εἰπών, inf. εἰπεῖν. Besides we have an aor. 1 εἶπα, imperat. εἰπόν, Böckh Pind. O. 6, 92 (156), yet the accent εἶπον seems better, Stallb. Plat. Meno 71 D, Meineke Theocr. 14, 11. This form of the aor. is esp. Homer. and Ion., but also freq. in Att., esp. in the forms εἴπατε and εἰπάτω: εἰπέ, like ἄγε, occurs also for εἴπετε before a plur., esp. freq. in Ar., v. Ach. 328, and so in Dem. 43, 7. In compos. also a mid. form appears, as ἀπείπασθαι in Hdt. The fut. and perf. are supplied by ἐρέω ἐρῶ, εἴρηκα. Cf. also ἐνέπω, ἐννέπω. The aor. is sometimes used absol., sometimes c. acc., e. g. ἔπος εἰπεῖν, μῦθον, θεοπρόπιον, ὄνομα εἰπεῖν, etc., Hom.: ὡς ἔπος εἰπεῖν, *so to speak*, for instance, Att.: c. acc., εἰπεῖν τινα, *to declare, tell* or *proclaim of* one, Pind. O. 14, 32.

†Εἶπον, imperf. of ἕπω in compos. Hom.

†Εἶπος, ὁ,=ἶπος, *a mouse-trap*, Call.

Εἴποτε, *if ever, if at all*, Il. 1, 39, strengthd. εἴποτε δή, Il. 1, 503: esp. used in asking a favour of any one, to call something to his mind.—II. Indirect, *if* or *whether ever*, c. optat., Il. 2, 97.—III. pecul. Homer. phrase, εἴποτ' ἔην γε, to express painful recollection of what *was*, but *is* no more, e. g. Il. 3, 180, δαὴρ αὖτ' ἐμὸς ἔσκε κυνώπιδος, εἴποτ' ἔην γε. Even the ancients differed in the meaning of this phrase: Wolf takes it as a wish, *would he were yet so!* Herm. Vig. Append. XI. explains it, *if he ever was, which he is now no more*: cf. Il. 11, 762; 24, 426, Od. 15, 268; 10, 315; 24, 289.

Εἴ που, *if any where, if at all*, oft. in Hom.: also εἴ τι που, εἴ που γε, εἰ μή που τι, εἰ δή που. Ellipt. εἴ τί που ἐστίν, *if it is any way possible*, Od. 4, 193.

†Εἴπωμι Ep. for εἴπω, subj. from εἶπον, Od. 22, 392.

Εἴ πως, *if at all, if by any means*, Hom.

†Εἶρα, ας, ἡ, *Ira*, a mountain and city of Messenia, Paus.

Εἰραφιώτης, ου, ὁ, epith. of Bacchus, H. Hom. Bacch., cf. Welcker Nachtr. z. Trilogie, p. 187, 195.

Εἰργαθεῖν, aor. form from εἴργω, ἔργω, Hom., v. Ellendt Lex. Soph. voc. εἰκαθεῖν.

†Εἴργασμαι, perf. from ἐργάζομαι.

Εἰργμός, Att. εἱργμός, οῦ, ὁ, (εἵργω) *a shutting up* or *in*, Plut.—II. *a cage, prison*, Plat. Rep. 495 D: *a fetter, bond*, Iambl.

Εἰργμοφύλαξ, ᾰκος, ὁ, ἡ, (εἰργμός, φύλαξ) *a jailer*, Xen. Hell. 5, 4, 8. [ῠ]

Εἴργνῡμι and εἰργνύω, more rarely c. spir. leni,= εἴργω, *to shut in* or *up*, the former in Od. 10, 238, in Ep. form ἔεργνυ, the latter in Andoc. 32, 36.

ΕΙ'ΡΓΩ or εἴργω, Att. for the earlier form ἔργω, q. v.

Εἰρέαται, Ion. 3 pl. perf. pass. from ἐρέω, for εἴρηνται.

Εἴρερος, ου, ὁ, *bondage, slavery*, only in Od. 8, 529, prob. from εἴρω to tie together, bind; as perh. *servus* from *sero*, from the same root.

Εἰρεσία, ας, ἡ, (ἐρέσσω) *a rowing*, Od.; εἰρεσίην ποιεῖσθαι, *to row*, Ap. Rh.—2. hence in genl. *any violent motion*, e. g. γλώσσης, Dionys. ap. Ath. 669 A: esp. of intermitting motion, *throbbing*, μαστῶν Eur. Tro. 570.—II. later also *a complement, crew of rowers*, Lat; *remigium*, as perh. in the phrase ξυνάγειν τὴν εἰρεσίαν, to keep them together, make them keep time, Thuc. 7, 14: *rowing-benches*, in pl., Polyb. 1, 21, 2.—2. *a boat song, to which the rowers keep time*, Plut.—III. Philo seems to use it for *an oar*.

†Εἰρεσίαι, ῶν, αἱ, *Iresiae*, a city of Thessaly Hestiaeotis, H. Hom. Apoll. 32.

Εἰρεσιώνη, ης, ἡ, (εἶρος) *a harvest-wreath* of olive or bay *wound round with wool* and adorned with fruits, borne about by singing boys at the Πυανέψια and Θαργήλια, while offerings were made to Helios and the Hours: it was afterwards hung up at the house-door. The song was likewise called Eiresione, which became the general name for all begging songs, such as Epigr. Hom. 15, v. Ilgen Opusc. Philol. 1, p. 129, sq., Plut. Thes. 21, Schol. Ar. Plut. 1055.—II. *the staff of Athenian heralds wound round with wool*, elsewh. κηρύκειον.—III. *a crown* hung up in honor of the dead, Alciphr. 3, 37.

†Εἰρέτρια, ἡ,='Ερέτρια, Il. 2, 537.

†Εἰρεῦσαι, v. sq.

Εἰρέω, Ion. for ἐρέω, *to say*, only found in part. fem. pres. Ep. εἰρεῦσαι, Hes. Th. 38, and fut. mid. εἰρήσεται in pass. signf., Soph. Phil. 1276, cf. ἐρέω.

Εἴρη, ης, ἡ, *a place of assembly, assembly*,=the usu. ἀγορά, gen. plur. εἰρώων Il. 18, 531, and dat. εἴραις, Hes. Th. 804, probab. from εἴρω *to say*: but the word is dub., ἱράων being a v. l. in Hom., and εἰρέας in Hes.

†Εἴρηκα v. sub ἐρέω.

Εἴρην, ενος, ὁ, a Laced. youth from his 20th year, when he was entitled to speak in the assembly, (so prob, from εἴρω, ἐρέω, *to say*), and to lead an army, like Att. ἔφηβος; from the 18th to 20th year they were called μελλείρενες, v. μελλείρην: Hdt. 9, 85 calls them ἰρένες, though the reading is dub., cf. Müll. Dor. 4, 5, § 2. n.

Εἰρηναῖος, αία, αῖον, (εἰρήνη) *peaceful*, εἰρηναῖον εἶναί τινι, *to live peaceably with* any one, Hdt. 2, 68, Thuc. 1, 29: τὰ εἰρηναῖα, the fruits of peace, Hdt. 6, 56. Adv. -ως, Hdt. 3, 145.

†Εἰρηναῖος, ου, ὁ, *Irenaeus*, an epigrammatic poet of the Anthology.

Εἰρηνάρχης, ου, ὁ, (εἰρήνη, ἄρχω) *a justice of the peace.* Hence

Εἰρηναρχικός, ή, όν, *belonging to an* εἰρηνάρχης.

Εἰρηνεῖον, ου, τό, *a temple of peace.*

Εἰρήνευσις, εως, ἡ, *a making of peace*, Iambl.: from

Εἰρηνεύω, (εἰρήνη) *to bring to peace, reconcile*, Dio C.—II. intrans. *to keep peace, live peaceably*, Plat. Theaetet. 180 B: πρός τινα, Diod.; μετά τινος, N. T.: also as mid. in this signf., Polyb.

Εἰρηνέω, ῶ,=εἰρηνεύω I., Diog. L.

Εἰρήνη, ης, ἡ, *peace, time of peace*, Hom.. εἰρ. γίγνεται, *peace is made*, Hdt. 1, 74: opp. to εἰρήνην ποιεῖσθαι, Aeschin. 38, 12, κατεργάζεσθαι or πράττειν, Andoc. 24, 26; 25, 30, διαπράττεσθαι, Xen. Hell. 6, 3, 4, *to make conclude, negotiate peace*: εἰρήνης δεῖσθαι, *to sue for peace*, Xen. Hell. 2, 2 13; δέχεσθαι *to accept* it, oft. in Xen. εἰρήνην ποιεῖν τινι καὶ τινί, *to make peace between* two, Id. Cyr. 3, 2, 12 εἰρήνην ἄγειν, *to keep peace, be at peace with* one, τινί Ar. Av. 386, πρός τινα, Plat. Rep. 465 B; but εἰρ. ἔχειν *to enjoy peace*, v. Xen. An. 2, 6, 6: πολλὴ εἰρήνη, *profound peace*: metaph. *rest, repose*, also *calmness* of mind. As a wish of happiness, used in salutations, N. T. Luc. 10, 5, etc.—II. *Irēne, the goddess of peace*, daughter of Jupiter and Themis, Hes. Th. 902

worshipped at Athens from 449, B. C., Plut. Cim. 13.—2. also a fem. pr. n., Ath. 576 E. (Prob. from *εἴρω, to bind, join*; though the notion of *speech, peaceful converse*, is not inadmissible.) Hence

Εἰρηνικός, ή, όν, *belonging to, concerning peace*, λόγος, Isocr.: *peaceful, peaceable*, Plat., Xen., etc. Adv. -κῶς.

†Εἰρηνίς, ίδος, ἡ, *Irēnis*, a fem. pr. n., Lycurg.

Εἰρηνοδίκαι, ῶν, οἱ, (εἰρήνη, δίκη) the Roman *Fetiales*, Dion. H. [ῐ]

Εἰρηνοποιέω, ῶ, *to make peace*, LXX., hence

Εἰρηνοποίησις, εως, ἡ, *a peace-making*, Clem. Al.

Εἰρηνοποιός, όν, (εἰρήνη, ποιέω) *making peace*: ὁ εἰρ. *a peace-maker*, Xen. Hell. 6, 3, 4.—II.=εἰρηνικός.

Εἰρηνοφυλακέω, ῶ, *to be a guardian of peace*, Philo: from

Εἰρηνοφύλαξ, ᾰκος, ὁ, ἡ, (εἰρήνη, φύλαξ) *a guardian of peace*, Xen. Vect. 5, 1.—II.=the Roman *fetialis*, Plut., cf. εἰρηνοδίκαι. [ῠ]

Εἰρίνεος, ον, Ion. for ἐρεοῦς, *woollen, of wool*, Hdt.: from

Εἴριον, ου, τό, Ep. and Ion. for ἔριον, εἶρος, *wool*, Hom., usu. in plur.; so too Hdt. 3, 106.

Εἶρις, ιδος. ἡ, worse form for ἶρις.

Εἰρκτέον, verb. adj. from εἴργω, *one must prevent*, Soph. Aj. 1250.

Εἱρκτή, ῆς, ἡ, Ion. ἑρκτή, (εἴργω) *a shut place, inclosure, prison*, Hdt. 4, 146, 148, Thuc. 1, 131. Hence

†Εἱρκτή, ῆς, ἡ, *Hircte*, (*a fastness*) a fortified place in Sicily, Polyb. 1, 56.—2. in pl. Εἱρκταί, αἱ, (*the fastnesses*) a spot near Argos, Xen. Hell. 4, 7, 7.

Εἱρκτοφῠλᾰκέω, ῶ, *to be a jailer*, Philo: from

Εἱρκτοφύλαξ, ᾰκος, ὁ, ἡ, (εἱρκτή, φύλαξ) *a jailer, turnkey*, Philo. [ῠ]

Εἱρμός, οῦ, ὁ, (εἴρω) *a train, series*, Plut.: like *series* from *sero*.

Εἰροκόμος, ον, (εἶρος, κομέω) *dressing wool, spinning*: ἡ εἰρ., *a wool-dresser*, Il. 3, 387.

Εἴρομαι, Ion. for ἔρομαι, *to ask*, Hom., and Hdt., cf. εἴρω to say.

Εἰροπόκος, ον, (εἶρος, πόκος) *wool-fleeced, woolly*, ὄϊς, Hom.: and

Εἰροπόνος, ον, (εἶρος, πονέω) *working in wool*.

Εἶρος, τό, *wool*, Od.: cf. ἔρος, ἔριον, εἴριον, ἐρέα.

†Εἶρος, ου, ὁ, *Irus*, a mountain in India, Arr. Ind. 21, 9.

Εἰροχᾰρής, ές, (εἶρος, χαίρω) *delighting in wool*, Anth.

Εἰρύαται, Ion. 3 pl. perf. pass. from ἐρύομαι for εἴρυνται, Hom.

Εἰρύμεναι [ῠ], poet. inf. pres. for ἐρύειν: but εἰρῡμέναι nom. plur. fem. part. perf. from εἰρύω.

Εἰρύομαι, v. εἰρύω.

Εἰρύσιμον, τό, poet. esp. Ep. for ἐρύσιμον.

Εἰρύω, εἰρύομαι, poet. for ἐρύω, ἐρύομαι, q. v., Hom.

ΕἼΡΩ, aor. εἶρα and ἔρσα: perf. act. in comp. only εἶρκα (e. g. διεῖρκα): pass. perf. part. ἑρμένος, Ep. ἐερμένος, Lat. *SERO, to tie, join, fasten together in rows, string*, στεφάνους εἰρ., Lat. *coronas nectere*, Pind. N. 7, 113, but rare in Act.; cf. however, διείρω, ἐξείρω. Hom. has only part. perf. pass. Ep. ἠλέκτροισιν ἐερμένος, *bound, set* with pieces of electron, of a golden necklace, Od. 18, 296, and in same phrase 3 sing. plqpf. pass. μετὰ δ' ἠλέκτροισιν ἔερτο, Od. 15, 460, ubi al. ἔερκτο from εἴργω. In Pass. also, εἰρομένη λέξις, *a continuous, running* style, Ar. Rhet. 3, 9.

ΕἼΡΩ, *to say, speak, talk, tell*: the pres. used only in first pers., in Od. 2, 162, 13, 7, and in some imitators. Of mid. in act. signf. is found the impf. εἴρετο and εἴροντο, Il. 1, 513, Od. 11, 542. In Ion. the mid. has the signf. *to cause to be told to one*, i. e. *to ask*: cf. ἐπείρομαι. (Some hold this εἴρω to be the same word with foreg. Plato Crat. 398 D. says, τὸ εἴρειν λέγειν ἐστί, cf. Lat. *sero, sermo, sermonem nectere*: but this rare form must, with Schneider, be referred to Att. ἐρῶ (ἐρέω), which indeed is strictly a fut. from it: and under this word see the remaining tenses, as fut. pass. εἰρήσομαι, pf. εἴρημαι, etc.)

ΕἼΡΩΝ, ωνος, ὁ, *a dissembler, one who says less than he thinks*, opp. to ἀληθής by Arist. Eth. N., to αὐθέκαστος by Philem. p. 392, who calls the fox εἴρων. Hence

Εἰρωνεία, ας, ἡ, *dissimulation*, esp. *an ignorance purposely affected* to provoke or confound an antagonist, *irony*, used esp. by Socrates against the Sophists, Plat. Rep. 337 A, cf. Arist. Eth. N. 4, 7: in rhet. the figure of speech called *irony*.—II. *any assumed appearance*, esp. *a pretext*, when a person at first appears willing, but then draws back, Dem. 42, 7.

†Εἰρώνευμα, ατος, τό, *an ironical expression, ironical language*, Max. Tyr. From

Εἰρωνεύομαι, dep. *to dissemble*, esp. *to feign ignorance*, so as to tease or confound, Plat. Apol. 38 A. Hence

Εἰρωνευτής, οῦ, ὁ,=εἴρων, Timon ap. Diog. L. 2, 19.

Εἰρωνευτικός, ή, όν,=εἰρωνικός.

Εἰρωνίζω,=εἰρωνεύομαι, Philostr.

Εἰρωνικός, ή, όν, (εἴρων) *dissembling, putting on a feigned ignorance*, Plat. Soph. 268 A: τὸ εἰρ.=εἰρωνεία, Id. Legg. 908 E. Adv. -κῶς, Id. Symp. 218 D, etc.

Εἰρωτάω, also εἰρωτέω, Ep. and Ion. for ἐρωτάω, Od.

ΕἸΣ, PREP. C. ACC. ONLY, also ἐς: the former is the usu. form in prose, ἐς being used regul. only when the verse requires a short syll., so that it is to εἰς, inversely as ἐν to εἰν: however ἐς is found in the best prose, and so usu. in Ion., and old Att. Radic. signf.: *direction towards, motion to, on* or *into*:—I. OF PLACE, the oldest and most freq. usage, though not only of lands, cities, etc., but also of persons, εἰς ἡμᾶς, εἰς Ἀχιλῆα, εἰς Ἀγαμέμνονα, etc., v. Spitzn. Exc. xxxv. ad Il.: from Hom. downwds. *with all verbs implying motion* or *direction*, Schaf. Greg. p. 46, and so *with verbs of looking*, as oft. in Hom., εἰς ὦπα ἰδέσθαι, *to look in the face*, so εἰς ὀφθαλμούς, Il. 24, 204; εἰς ὦπα ἔοικεν, *he is like in face*, where ἰδόντι may be supplied: but εἰς ὀφθαλμούς ἐλθεῖν τινι, to come before another's eyes: more rare after a subst. as ὁδὸς ἐς λαύρην, Od. 22, 128, for which the genit. is more usu., Kühner Gr. Gr. § 522, Anm. 4. In Hom. εἰς never got the notion of *hostile direction*, Lat. *contra, adversus*,=πρός, which it prob. has in Att., Valck. Phoen. 79.—2. in pregnant usage, *joined with verbs which express rest in a place*, when a previous *motion to* or *into it* is implied. e. g. ἐς μέγαρον κατέθηκε, he put it *in* the house, i. e. he brought it to the house, and put it there, Od. 20, 96; ἐς θρόνους ἕζοντο, *they sat down upon the seats*, Od. 4, 51: ἐφάνη λῖς εἰς ὁδόν, *the lion appeared in the path*, Il. 15, 376, cf. Herm. Soph. Aj. 80: so too in Att. and prose phrases, εἶναι or γίγνεσθαι ἐς τόπον, Hdt. 1, 21; 5, 38; also παρεῖναι εἰς τόπον, ἀφικνεῖσθαι εἰς πόλιν, στῆναι εἰς τὸ μέσον, etc. For the reverse usage of ἐν with verbs of motion, cf. ἐν I. 10.—3. *with verbs of saying* or *speaking*, εἰς relates to the persons *to, before*, or *among* whom one speaks, λόγους ποιεῖσθαι εἰς τὸν δῆμον, to speak *to* or *before* the people.—4. *ellipt. c. gen.*, in such phrases as εἰς Ἀίδαο (δόμον), Att. εἰς Ἅιδου (in full in Hom. εἰς Ἀΐδαο δόμους), ἐς Ἀθηναίης (ἱερόν) *to the temple of Minerva*, ἐς Πριάμοιο (οἶκον) etc.; so freq. in prose, εἰς Δήμητρος, εἰς Διονύσου, εἰς φιλοσόφου, εἰς διδασκάλων φοιτᾶν, *to go to the philosopher's, to the teacher's*, Lat. *ad Apollinis, Castoris, Opis*, sub. *aedem*.—II. OF TIME, only in particular phrases.—1. *until*, ἐς ἠῶ ἐς ἠέλιον καταδύντα, Hom. εἰς ὅτε, till the time when.., *till*, Od. 2, 99; so too εἰς πότε; *until when? how long?* Soph. Aj. 1185; ἐς τῆμος, *till then, meanwhile*, Od. 7, 318; ἐς τί; like εἰς πότε; Il. 5, 465; ἐς ὅ, *until*, also ἐς οὗ, Hdt. 1, 67; 3, 31, etc.: ἐς ἐμέ, *up to my time*, Id. 1, 92: cf. ἔς τε.—2. to determine a period, *for*, esp. εἰς ἐνιαυτόν, *for a* year, i. e. a whole year, Il. 19, 32, Od. 4, 495, *within* the year, Od. 4, 86; also εἰς ὥρας, Od. 9, 133, ἐς θέρος, ἐς ὀπώρην, Od. 14, 384, *for* the summer, etc., i. e. *throughout* it: but also *till* summer: ἐς αὔριον, Od. 7, 317; ἔς περ ὀπίσσω, *for* the future, Od. 20, 199; εἰς ἀεί, for ever: εἰς ἡμᾶς, *up to* our time: εἰς τοῦτον τὸν χρόνον, *about* this time: εἰς τρίτην ἡμέραν, *to* the third day, i. e. in three days or *on* the third day.—III. OF AN END OF PURPOSE, εἰπεῖν εἰς ἀγαθόν, to speak *for* good, i. e. with a good object, Il. 9, 102; also πείσεται εἰς ἀγαθόν, he will obey *for* his good, Il. 11, 789; εἰς ἀγαθὰ μυθεῖσθαι, Il. 23, 305, so too ἐς πόλεμον θωρήξομαι, I will arm me *for* war, Il. 8, 376; ἐς φόβον, to cause fear, Il. 15, 310. It is also used in N. T. to express the point arrived at, the consequence of any thing, without notion of purpose, εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους, Rom. 1, 20, etc.—IV. WITH NUMERALS: ἐς μίαν βουλεύειν, *to resolve one way*, or *in unison, to come to the same determination*, Il. 2, 379, so also Att., εἰς ἓν ἔρχεσθαι, *to agree together*, εἰς μίαν, εἰς ταὐτὸν ἔρχεσθαι or ἥκειν Valck. Hipp. 273, Wolf Dem. 460, 15: and with plurals, *up to*, εἰς μυρίους, *as many as* ten thousand: εἰς ἀριθμόν also is added pleon., Bast Ep. Cr. p. 283, App. p. 50: also distributively, εἰς ἑκατόν, *the* hundred, *each* hundred: εἰς δύο, two deep.—2. also of round numbers, *about, at most*, and so rather less than more, Blomf. Aesch. Pers. 345, Xen. An. 1, 1, 10.—V. in genl. to express REFERENCE OF RELATION, ἐς ὅ, in regard to which, i. e. *wherefore*, Hdt. 1, 115; εἰς μὲν ταῦτα, as to this, Lat. *quod attinet*.., Heind. Plat. Lys. 210 B, cf. Wytt. ad Jul. p. 170; εἰς καλόν, like ἐν καλῷ, *fitly, seasonably*, Lat. *opportune*, Heind. Plat. Phaed. 76 E: but εἰς κάλλος ζῆν, to live *for* show or form, Xen. Cyr. 8, 1, 83; εἰς τί; *for* what? why? εἰς πάντα, in every respect: hence periphr. for adv., ἐς τάχος for ταχέως, Ar. Ach. 686, εἰς εὐτέλειαν, Ar. Av. 805, cf. Matth. Gr. Gr. § 578, d.

B. POSITION. Εἰς is sometimes parted from its acc. by several words, εἰς ἀμφοτέρω Διομήδεος ἅρματα βήτην, Il. 8, 115; the most remarkable instance is Solon Fr. 18: seldom (only in Ep.) put after its case, Il. 15, 59, Od. 3, 137: the notion is redoubled in εἰς ἅλαδε Od. 10, 351. If εἰς is expressed in the first clause, it may be either repeated or omitted in the second, Schäf. Soph. O. C. 749.—II. εἰς is strictly opp. to ἐκ: hence such phrases as ἐκ νεότητος ἐς γῆρας Il. 14, 86, ἐς πόδας ἐκ κεφαλῆς, ἐς σφυρὸν ἐκ πτέρνης *from head to foot*, top to toe, Il. 22, 397, 23, 169; ἐκ πάτου ἐς σκοπιήν Il. 20, 137, ἐς μυχὸν ἐξ οὐδοῦ Od. 7, 87, εἰς ἔτος ἐξ ἔτεος, *from year to year*, Theocr. 18, 15.—Midway between them stands ἐν, whence prob. comes ἐνς, εἰς. Cf. ὡς as prep.

C. In Hom. ἐς is used as adv., *therein, therefor*, Il. 1, 142, though acc. αὐτήν sc. νῆα may be supplied from context.

D. In compos. εἰς retains its chief signf. *into*, Od. 6, 91, and is usu. construed with accus.

ΕΙ'Σ, μία, ἕν, gen. ἑνός, μιᾶς, ἑνός, (the root being 'ΕΝ–, which appears in Lat. *UNUS*, Engl. *ONE*, etc.: the fem. μία points to a second root, which appears in Hom. also without the init. μ, in the Ep. masc. ἴος, fem. ἴα, cf. Pott Etym. Forsch. 1, 223: they are perh. united by οἶος, οἴνη, μόνος.) Hom. strengthens it by εἷς οἶος, μία οἴα or οἴη, *a single one, one alone*, Hom.; so too μία μούνη, Od. 23, 227; εἷς μόνος, is also freq. in prose, Schäf. Mel. p. 19, 20: c. superl., εἷς ἄριστος, Il. 12, 243, Soph. Aj. 1340: in oppos. it is made emphatic by the art., ὁ εἷς, ἡ μία, Il. 20, 272, Od. 20, 110: εἷς τις, *some one*, Lat. *unus aliquis*: εἷς ἕκαστος, *each one, each by himself*, Lat. *unusquisque*: καθ' ἓν ἕκαστον, each *singly*, piece by piece. Εἷς is used, as in modern Greek, for the indef. article, like τις, *a, one, some one*, Lat. *quidam*, first in Ar. Av. 1292: εἷς μέν.., εἷς δέ, *the one, the other*: also εἷς, δεύτερος, Lat. *unus, alter*, Valck. Amm. p. 49: εἷς καὶ ὁ αὐτός, *one and the same*, Lat. *unus et idem*, Schäf. Mel. p. 54, in this case oft. c. dat.: εἷς ἀνήρ, Lat. *unus omnium*, Elmsl. Heracl. 8: καθ' ἕν, by itself alone: on εἰς μίαν, εἰς ἕν, cf. εἰς IV. Proverb., εἷς ἀνήρ, οὐδεὶς ἀνήρ, one or none, more commonly ἤ τις, ἢ οὐδεὶς, Valck. Hdt. 3, 140, in Lat. *vel duo vel nemo*, Persius, 1, 3: ἓν ἑνί, *one by one, singly, each by itself*, through all genders, C. F. Herm., Luc de Conscr. Hist. 2, p. 13: also ἓν πρὸς ἕν, Hdt. 4, 50, Plat. Legg. 647 B.—2, μιᾷ βάλλειν, sub. βολῇ, to have *one* throw.—II. μία =πρώτη, Lob. Aglaoph. p. 878. [μῐᾰ, though in later Ion. prose μίη also is found.]

Εἶς, 2 sing. pres. from εἰμί to be. —II. 2 sing. pres. from εἶμι to go.

Εἵς, part. aor. 2 of ἵημι.

Εἷσα, *I put, placed, laid*, εἷσεν ἐν κλισμοῖς, κατὰ κλισμούς, ἐπὶ θρόνου, ἐς δίφρον, ἐς ἀσάμινθον, *seated* them, *made* them *sit down* upon.., Hom.; εἷσέ μ' ἐπὶ βουσί, *placed* me with the oxen, Od. 20, 210; σκοπὸν εἷσε, *placed a spy*, Il. 23, 359; λόχον εἷσαν, *they laid an ambush*, Il. 4, 392; δῆμον εἷσεν ἐν Σχερίῃ, *settled* them *in Scheria*, Od. 6, 8, cf. Il. 2, 549: imperat. εἷσον, Od. 7, 163, part. ἕσας, Od. 10, 361. Post-Hom. εἵσας, inf. ἕσαι, ἕσσαι, only in compds., e. g. ἐφέσσαι. Other tenses are not used by Hom., for on ἐπὶ νηὸς ἐέσσατο, Od. 14, 295, v. ἐφεῖσα. The Att. however have only the aor. mid. εἱσάμην, *to found, erect*, in the strict mid. sense *for one's self*, like ἱδρύω, of building temples or setting up statues of deities; this occurs as early as Theogn. 12, Hdt. 1, 66. Ion. also are fut. ἕσομαι, Ep. ἕσσομαι, and perf. pass. εἷμαι. The other tenses are supplied from ἱδρύω. This defective is usu. referred to the intr. ἕζομαι or ἧμαι.

†Εἰςάγᾱν, adv. strengthd. for ἄγαν, Procop.

Εἰςαγγελεύς, έως, ὁ, (εἰςαγγέλλω) *one who announces*; esp. *a sort of lord-in-waiting* at the Persian court, Hdt. 3, 84, v. Philol. Mus. 1, 373, sq.—II. *an accuser.*

Εἰςαγγελία, ας, ἡ, *an announcement, news*, Polyb.—II. *an accusation preferred in the Athen. council for some public offence*; esp. in cases not provided for by law, *an information, denunciation*, Isocr. 185 C, Dem. 310, 4, cf. Att. Process p. 260, Herm. Pol. Ant. § 133, 6.

Εἰςαγγέλλω, f. -ελῶ, (εἰς, ἀγγέλλω) *to give in notice, go in and announce*; the business of a πυλωρός, Hdt. 3, 118, cf. εἰςαγγελεύς: in genl. *to announce, report, bring news*, τὰ ἐςαγγελλόμενα, Thuc. 6, 41: ἐςαγγελθέντων ὅτι.., *information having been given that*.., Thuc. 1, 116.—II. *to accuse one of a state offence, denounce*, περί τινος εἰς τὴν βουλήν, Antipho 145, 27, v. εἰςαγγελία: τινά, c. inf., Lys. 116, 17. Pass. *to be reported of*, esp. *to be accused*, Thuc. 1, 131: hence

Εἰςάγγελσις, εως, ἡ,=εἰςαγγελία, Def. Plat. 414 C.

Εἰςαγγελτικός, ή, όν, *of* or *belonging to an* εἰςαγγελία, ap. Dem. 720, 18.

Εἰςᾰγείρω, (εἰς, ἀγείρω) *to gather* or *collect in, assemble in*, e. g. ἐρέτας ἐς νῆα, Hom. regarding it as separ. by tmesis, but v. εἰς C. Mid., *to assemble in*, Od. 14, 248; and c. acc. νέον ἐςαγείρετο θυμόν, he summoned fresh courage, recovered himself, Il. 15, 240; 21, 417.

Εἰςάγω, f. -ξω, (εἰς, ἄγω) *to lead in* or *into*, esp. *to lead into one's dwelling* in Hom. usu. c. dupl. acc., e. g. Κρήτην εἰςήγαγ' ἑταίρους, *he led* his comrades *to* Crete, Od. 3, 191, αὐτοὺς εἰςῆγον θεῖον δόμον, 4, 43; also ἐς. τινὰ ἐς.., Hdt., etc.: also c. dat., ψυχαῖς χάριν, Eur. Hipp. 526.—2. esp. ἐςάγειν or ἐςάγεσθαι γυναῖκα, *to lead* a wife *into one's house*, Hdt., 5, 39, 40; 6, 63.—3. *to import* foreign wares, Hdt. 3, 6, and εἰςάγειν σῖτον, Thuc.; hence εἰςάγεσθαι κ. ἐξάγεσθαι, Xen. Ath. 2, 3.—4. in mid. *to admit* forces into a city, Thuc. 8, 16: also *to take in with one, to introduce into* a league or association, Hdt. 3, 70; *to introduce new* customs, Id. 2, 49: but, ἰατρὸν εἰςάγεσθαι, *to call in* a physician, Arist. Pol.—II. *to bring in, bring forward*, esp. on the stage, Plat. Rep. 381 D.—2. as political term, εἰςαγ. τι ἐς βουλήν, etc., *to bring before* the Council, Xen., etc.—3. as law-term, εἰς. δίκην or γραφήν, *to open the proceedings, state the case*, Aesch. Eum. 582, etc.: *to prosecute*, c. acc. (sub.) and gen. Plat. Apol. 26 A.—III. in Eccl., οἱ εἰςαγόμενοι, are *the catechumens.* [ᾰ] Hence

Εἰςᾰγωγεύς, έως, ὁ, *one who leads* or *brings in*, Plat. Legg. 765 A: at Athens, *magistrates who received informations and brought the case into court*; varying acc. to the nature of the case, Herm. Pol. Ant. § 138, 4.

Εἰςᾰγωγή, ῆς, ἡ, (εἰςάγω) *a leading* or *bringing in, introduction, importation*, Plat. Legg. 847 D.—II. as law-term, *an opening of the pleadings*, Ib. 855 D: cf. εἰςάγω, II. 3.—III. in Rhet., *an elementary treatise, principles of art*, Dion. H. Hence

Εἰςᾰγωγικός, ή, όν, *belonging to bringing in* or *introduction, elementary*, Eccl.

Εἰςᾰγώγιμος, ον, (εἰςάγω) *that can* or *may be imported*, opp. to ἐξαγώγιμος, Arist. Rhet.: hence—2. *alien*, opp. to *home* or *native*, Plat. Legg. 847 D: hence metaph., σωτηρία εἰςαγ. Eur. Incert.—; εἰςαγ. πόλεις, of colonies, Id. Erechth. 17, 10.—II. εἰςαγ. δίκη, a suit which is determined by the archon *to be within the jurisdiction of the court*, Dem. 939, 12.

†Εἰσαδικοί, ῶν, οἱ, *the Isadici*, a people of northern Caucasus, Strab.

Εἰςαεί, for εἰς ἀεί, *forever.*

Εἰςαείρω,=εἰςαίρω, *to take to one's self*, Theogn. 970 (954), like προςφέρομαι.

Εἰςαθρέω, ῶ, (εἰς, ἀθρέω) *to lay eyes upon, to see, perceive, behold, view*, c. acc., Il. 3, 450, in poet. form ἐςαθρέω. —II. *to look at, consider.*

Εἰςαίρω, (εἰς, αἴρω) *to lift in* or *into, bring or carry in*, Ar. Ran. 518.

Εἰςᾱΐσσω, f. -ξω, (εἰς, ἀΐσσω) poet. for εἰςάσσω, *to dart, spring in* or *into*, Ar. Nub. 543.

Εἴσαιτο, opt. aor. mid. of *εἴδω, Il. 2, 215.

Εἰςαΐω, poet. for εἰςακούω, *to listen* or *hearken to*, c. gen., Ap. Rh.; c. acc., Anth.

Εἰςακοή, ῆς, ἡ, (εἰςακούω) *a listening, hearkening*, Philo.

Εἰςᾰκοντίζω, f. -ίσω, (εἰς, ἀκοντίζω) *to throw* or *hurl javelins at*, τινά, Hdt. 1, 43: εἰς τὰ γυμνά, Thuc. 3, 23: absol., *to dart* or *spout*, of blood, Eur. Hel. 1588.

Εἰςᾰκούω, f. -σομαι, (εἰς, ἀκούω) *to listen, hearken* or *give ear to*, c. acc., Il. 8, 97, H. Cer. 285: also c. gen.; hence *to understand*: and often simply *to hear*, τινός, Soph. Aj. 789, etc. —II. *to obey, comply, give heed to*, τινί, Hdt. 1, 214, etc.; also c. neut. adj., ἐςακ. τινί τι, *to comply with* one *in* a thing, Id. 9, 60.

Εἰςακτέον, verb. adj. from εἰςάγω, *one must bring in*, Ar. Vesp. 840, v. εἰςάγω II. 3.

Εἰςᾰλείφω, (εἰς, ἀλείφω) *to smear* or *rub in*, Hipp.

Εἰςάλλομαι, f. εἰςαλοῦμαι, (εἰς, ἅλλομαι) dep. mid., *to leap, spring* or *rush at*, hence in Hom. always c. acc., πύργον, πύλας, τεῖχος εἰςάλλεσθαι, *to take* them *by a sudden assault*, by storm: later, ἐςαλλ. ἐς τὸ πῦρ, *to leap into* it, Hdt. 2, 66; also *to leap upon*, εἴς τι, Eubul. Damal. 1.

Εἰςᾰμείβω, (εἰς, ἀμείβω) *to go into* Aesch. Theb. 558.

Εἰσάμην, Ep. aor. mid. of εἶμι, Il. 4, 138, χροὸς εἴσατο, *it passed through* the skin, Il. 13, 191.—II. Ep. aor. mid. of *εἴδω, εἴδομαι, *I appeared, seemed*, Hom.

Εἱσάμην, aor. mid. of εἷσα, Att.

Εἰςαναβαίνω, fut. -βήσομαι, (εἰς, ἀναβαίνω) *to go up to* or *into*: in Hom. always c. acc., *to mount up to, ascend*, Ἴλιον, ὑπερώϊον, ἀκτήν, λέχος, except Od. 19, 602, εἰς ὑπερῷα.

Εἰςᾰναγκάζω, f. -άσω, (εἰς, ἀναγκάζω) *to force into, constrain*, Aesch. Pr. 290.

Εἰςανάγω, f. -ξω, (εἰς, ἀνάγω) *to lead into*, c. acc. εἴρερον, *to bring into* slavery, Od. 8, 529. [ᾰ]

Εἰςανᾱλίσκω, f. -λώσω, (εἰς, ἀναλίκσω) *to expend upon*, Antiph. Strat. 1, 10.

Εἰςανδρόω, ῶ, (εἰς, ἀνήρ) *to put*

men into: to fill with men, to people, Λῆμνον παισί, Ap. Rh. 1,874: poet. ἐς.

Εἰςανεῖδον, (εἰς, ἀνά, *εἴδω, Irr.) *to look up to* or *at*, c. acc., οὐρανόν εἰςανιδών, Il. 16, 232.

Εἰςάνειμι, (εἰς, ἀνά, εἶμι) *to go aloft to, ascend to*, c. acc., ἥλιος οὐρανὸν εἰςανιών; the sun *mounting high* in heaven, Il. 7, 423.

Εἰςανέχω, f. -έξω, (εἰς, ἀνέχω) *to raise* or *lift up to*: usu. seemingly intr., sub. ἑαυτόν, *to rise up, tower*, Ap. Rh.

Εἰςανορούω, (εἰς, ἀνορούω) *to rush up to*, c. acc., οὐρανόν, Q. Sm.

Εἴςαντα, adv., *right opposite, over against*: Hom. joins εἴς. ἰδεῖν, *to look full at*, look in the face, and εἴς. ἰδέσθαι, to be seen right opposite.

Εἰςαντλέω, ῶ, (εἰς, ἀντλέω) *to draw into, fill in*, Ath.

Εἰςάπαν, adv. for εἰς ἅπαν, *altogether, entirely, generally.*

Εἰςάπαξ, adv. for εἰς ἅπαξ, *at once*, Hdt. 6, 125.—II. *already.*

Εἰςαποβαίνω, f. -βήσομαι, (εἰς, ἀποβαίνω) *to go forth into*, c. acc., Ap. Rh.

Εἰςαποκλείω, (εἰς, ἀποκλείω) *to shut up in.*

Εἰςαποστέλλω, f. -ελῶ, (εἰς, ἀποστέλλω) *to send in* or *into*, M. Anton.

Εἰςᾰράσσω, Att. -ττω, fut. -ξω, (εἰς, ἀράσσω) *to throw into* or *upon*, τὴν ἵππον εἰςαρ., *to drive* the enemy's horse upon his foot, Hdt. 4, 128, cf. 5, 116.

Εἰςαρπάζω, (εἰς, ἁρπάζω) *to tear* or *hurry into*, Lys. 94, 16.

Εἰςαρτίζω, f. -ίσω, (εἰς, ἀρτίζω) *to join* or *fit into*, εἴς τι, Hipp.

Εἰςαρύομαι, dep. mid., (εἰς, ἀρύω) *to draw*, Hipp.

†Εἴσας, part. from εἶσα, q. v.

Εἴσατο, εἴσατο, v. εἰσάμην, εἰσάμην.

Εἰςάττω, Att. for εἰςαΐσσω, q. v.

Εἰςαυγάζω, (εἰς, αὐγάζω) *to look at, view*, Anth.

Εἰςαῦθις, adv. for εἰς αὖθις, *hereafter, afterwards.*

Εἰςαύριον, adv. for εἰς αὔριον, *on the morrow*, Ar. Eq. 661.

Εἰςαυτίκα, adv. strengthd. form of αὐτίκα, Arat.

Εἰςαῦτις, adv. Dor. and Ion. for εἰςαῦθις.

†Εἰςάφασμα, ατος, τό, *violent handling, seizure*, Aesch. Fr. 185; from

Εἰςᾰφάω, also εἰςᾰφάσσω, (εἰς, ἀφάσσω) *to feel in* or *within*: εἰςαφ. τὸν δάκτυλον, to feel by putting in the finger, Hipp.

Εἰςᾰφίημι, f. -αφήσω, (εἰς, ἀφίημι) *to send, throw in* or *into*: *to let in, admit*, Xen. Cyr. 4, 5, 14.

Εἰςαφῐκάνω, = sq., Hom. [ᾱν]

Εἰςαφικνέομαι, f. -αφίξομαι, (εἰς, ἀφικνέομαι) dep. mid., *to come into* or *to, reach* or *arrive at*, usu. c. acc., e. g. Ἴλιον εἰςαφικέσθαι, Hom.; yet also c. dat., Hdt. 1, 1; 9, 100.

Εἰςᾰφύσσω, (εἰς, ἀφύσσω) *to draw into*, Ap. Rh., in mid.

Εἰςβαίνω, f. -βήσομαι, (εἰς, βαίνω) *to go into, enter* a ship, usu. absol., *to go on board ship, embark*, Od. 9, 103, etc.; but also ἐςβ. ἐς νηῦν, Hdt. 3, 41; and c. acc., εἰςβ. σκάφος, Eur. Tro. 681 (cf. ἐμβαίνω): also εἰςβ. δόμους, etc.: εἰςβαίνει μοι, it comes into my head, Soph. Tr. 298.—II. aor. 1 εἰςέβησα, trans., *to make to go into, to bring* or *take into*, ἐς δ' ἑκατόμβην βῆσε θεῷ, Il. 1, 310, but ἐς may here govern αὐτήν, understood or used as adv. v. εἰς C: cf. Eur. Alc. 1055.

Εἰςβάλλω, f. -βᾰλῶ, (εἰς, βάλλω) *to throw into*, e. g. στρατιὰν ἐς Μίλητον, *throw* an army *into* the Milesian territory, Hdt. 1, 14; so ἐςβ. ὗας ἐς τὰς ἀρούρας, Id. 2, 14: also c. dupl. acc., βοῦς πόντον εἰςβ. *to drive* them to the sea, Eur. I. T. 261.—In mid. esp. *to put on board one's ship*, ἐς τὴν ναῦν, Hdt. 1, 1; 6, 95; or absol., Thuc. 8, 31.—II. as if intrans. sub. ἑαυτόν, στρατιάν, etc. (which is expressed in Hdt. 1, 17), *to throw one's self into, fall into, make an inroad into*, εἰς χώραν, Hdt. 1, 15, 16, etc.: more rare c. acc., Eur. Hipp. 1198, Bacch. 1045: esp. *to land*, Lat. *appellere.*—2. in genl. *to go into, enter*: of rivers, *to empty themselves into, fall into*, Hdt. 1, 75; 4, 48, etc. (though sometimes, τὸ ῥέεθρον, τὸ ὕδωρ is expressed, Id. 1, 179, and Eur.), cf. εἰςδίδωμι ἐκδίδωμι.—3. also *to come to, fall into accidentally*, Lat. *incidere in aliquid*, πόλιν, Eur. Cycl. 99.—4. also absol. *to begin*, late, as Gal. Hence

Εἴςβᾰσις, εως, ἡ, *an entrance*, Eur. I. T. 101: *embarkation*, Thuc. 7, 30.

Εἰςβᾰτός, ή, όν, (εἰςβαίνω) *accessible*, τῇ τόλμῃ, Thuc. 2, 41.

Εἰςβδάλλω, (εἰς, βδάλλω) *to suck in*, Gal.

Εἰςβῐάζομαι, f. -άσομαι, dep. mid., (εἰς, βιάζω) *to enter by force, force one's way, burst into*, Ar. Av. 32.

Εἰςβῐβάζω, f. -άσω, (εἰς, βιβάζω) *to bring, carry, put* or *place in* or *into*, εἰς ἅρμα, Hdt. 1, 60; εἰςβ. ἐς τὰς νέας, *to put on board*, Ib. 6, 95.

Εἰςβλέπω, (εἰς, βλέπω) *to look at, look upon one*, c. acc., Eur. Or. 105; but also εἰς.., Hdt. 7, 147, 8, 77.

Εἰςβοηθέω, (εἰς, βοηθέω) *to go into* or *in, in order to help.*

Εἰςβολή, ῆς, ἡ, (εἰςβάλλω) *a throwing in* or *into.*—II. *a falling in* or *into, an inroad, invasion, attack, assault*, Hdt. 6, 92: ἐςβ. ἐς χώραν, Id. 7, 1.—2. *a place for falling in*, etc., *an entrance, pass, gorge*, ἐςβ. ἐξ οὐρέων στεινῶν ἐς τὸ πεδίον, Hdt. 2, 75, cf. 7, 173, and v. Arnold Thuc. 3, 112; so too in plur., Hdt. 1, 185: in plur. also *the mouth of a river*, 7, 182. Cf. ἐκβολή.—3. *an entering into a thing, beginning*, λόγων ἐςβολαί, Eur. Supp. 92; so too of a play, Antiph. Ποίησ. 1, 20.

Εἰςγραφή, ῆς, ἡ, *a writing in* or *among*, Dio C. From

Εἰςγράφω, f. -ψω, (εἰς, γράφω) *to write in, inscribe.* Mid. ἐς τὰς σπονδάς, *to have one's self written* or *received into* the league, Poppo Thuc. 1, 31: *to write down for one's self*, Soph. Tr. 1167. [ᾰ]

Εἰςδᾰνείζω, (εἰς, δανείζω) *to gain by lending upon interest*, Plat. Rep. 555 C.

†Εἴςδεξις, εως, ἡ, = εἰςδοχή, Eccl.

Εἰςδέρκομαι, (εἰς, δέρκομαι) dep. c. aor. act. εἰςέδρᾰκον, in Orph. εἰςέδρακα, perf. εἰςδέδορκα, *to look at* or *upon, behold, observe*, c. acc., Od. 9, 146, and Eur.

Εἰςδέχομαι, f. -ξομαι, Ion. ἐςδέκομαι, (εἰς, δέχομαι) dep. mid., *to take into* or *in, receive, admit*, usu. εἰς.., as Hdt. 1, 144, cf. 206; also c. dat., Eur. Cycl. 35: very rarely c. gen., as εἰςδέχεσθαί τινα τειχέων to admit within the walls, Valck. Phoen. 454: c. dupl. acc., *to admit one* as.., Pind. Fr. 185. Pass. aor. εἰςδεχθῆναι, Luc. Toxar. 30.

Εἰςδίδωμι, only used intr., = εἰςβάλλω, II. 2. of rivers, *to flow into*, εἰς.., Hdt. 4, 50, in Ion. form ἐςδιδ.

†Εἰςδοχεῖον, ου, τό, (εἰςδέχομαι) *a place of reception*, Arr.

Εἰςδοχή, ῆς, ἡ, *a taking into, receiving*, εἰςδοχαὶ δόμων, a hospitable house, Eur. El. 396.

Εἰςδρομή, ῆς, ἡ, (εἰςτρέχω) *an inroad, onslaught, assault*: in Thuc. 2, 25, of one who throws himself into a besieged place.

Εἴςδῠσις, εως, ἡ, (εἰςδύνω) *an entrance*, Arist. ap. Plut.

Εἰςδύνω, (εἰς, δύνω,) *to enter into*, hence δεινόν τι ἐςέδυνε σφίσι, great fear *came upon* them, Lat. *subiit animo*, Hdt. 6, 138, also c. acc., cf. Soph. O. T. 1317. Usu. in mid. εἰςδύομαι, c. aor. εἰςέδυν, *to go into, enter into, slip into, penetrate, plunge into*, εἰς.., Hdt. 2, 121, 123, Att.: in Hom., c. acc. ἀκοντιστὺν ἐςδύσεαι, *thou wilt enter into, engage in* a contest of archery, Il. 23, 622. [ῡνω, ῡσω.]

Εἶσε, v. εἶσα.

Εἴσεαι, εἴσομαι, fut. of *εἴδω, Hom.

Εἰςεάω, ῶ, f. -άσω, (εἰς, ἐάω) *to let in*, Geop. [ᾱσω]

Εἰςεγγίζω, f. -ίσω, (εἰς, ἐγγίζω,) *to approach*, dub. l. Polyb.

†Εἰςέθορον, 2. aor. act. of εἰςθρώσκω.

Εἰςεῖδον, (εἰς, εἶδον) *to look on* or *at* aor. 2 with no pres. in use, its place being supplied by εἰςοράω, Ep. εἰςιδον and εἰςιδόμην, Hom.

Εἰςείλκυσα, aor. of εἰςέλκω, Hdt. 2, 175, Ar. Ach. 379.

Εἴςειμι, (εἰς, εἶμι) *to go into* or *in, enter in*, οὐκ Ἀχιλῆος ὀφθαλμοὺς εἴςειμι, I will not come before Achilles' eyes, Il. 24, 463, and so oft. c. acc., ἀρχήν εἴς. *to enter on* an office, Dem.: and so absol., Hdt. 6, 59: freq. also with a prep., μετ' ἀνέρας, among or to the men, Od. 18, 184; παρὰ βασιλέα, Hdt. 1, 99; but most freq. with εἰς, as Hdt. 1, 65, Thuc., etc.: absol. *to go in, enter*, and so esp. of actors coming on the stage, Dem. 418, 13.—II. as law-term εἰςιέναι is, *to come before the court*, and that not only of the parties, but also of the charges or actions, αἱ δίκαι, αἱ γραφαὶ εἰςίασιν, also τὴν δίκην or γραφὴν εἰςιέναι, *to commence an action*, Att. Process, p. 30, 706.—III. metaph. *to come into one's mind*, ἀνάγνωσις ἐςῄει αὐτόν, Hdt. 1, 116; also c. dat., ἄλγος εἰςῄει φρενί, Eur. I. A. 1580, cf. Plat. Phaed. 59 A, and εἰςέρχομαι III.

Εἰςέλᾰσις, εως, ἡ, (εἰςελαύνω) *a driving into* or *in*, Plut. Hence

Εἰςελαστικός, ή, όν, *belonging to a marching in* or *entry*, Lat. *ludi iselastici*, games on triumphant entry, Plin. Ep. 10, 119.

Εἰςελαύνω, fut. -ελάσω [ᾰ], Att. -ελῶ, poet. εἰςελάω, (εἰς, ἐλαύνω). *To drive in*, Od. 10, 83; *to drive in* or *over*, ἵππους, Il. 15, 385; *to drive to*, esp. a ship to land, *to land*, Lat. *appellere*, Od. 13, 113.—II. in prose seemingly intrans., *to go, ride, drive, sail, march into* or *in*, where πόδας, ἵππον, ἅρμα, ναῦν, στρατόν, must be supplied, Xen. An. 1, 2, 26, etc.: also c. acc. εἰςελ. λιμένα, *to advance, sail into* the harbour, Ap. Rh. 2, 672: esp. of triumphal entries, διὰ θριάμβου, and θρίαμβον εἰςελ. *to make a triumphal entry*, Plut. Mar. 12, Cat. Min. 31.

Εἰςέλευσις, εως, ἡ, (εἰςέρχομαι) *a going in* or *into, an entrance.*

Εἰςέλκω, (εἰς, ἕλκω) *to draw, haul, drag in* or *into*, Xenarch. Pent. 1, 13.

Εἰςεμβαίνω, (εἰς, ἐμβαίνω) *to go on board*, Anth.

Εἰςεμπορεύομαι, (εἰς, ἐν, πορεύω) as Pass., *to travel to as a merchant.*

Εἰςέπειτα, adv. for εἰς ἔπειτα, *for hereafter*, i. e. *henceforward.*

Εἰςεπιδημέω, ῶ, (εἰς, ἐπιδημέω) *to come* or *go to as a stranger*, Plat. Legg 952 D.

Εἰςέργνῦμι, εἰςεργνύω, (εἰς, ἔργνυμι) *to shut up in, enclose in*, Hdt. 2, 86.

Εἰςερπύζω, f. -ύσω,=sq., Plut.

Εἰςέρπω, (εἰς, ἕρπω) *to creep into, in* or *on*.

Εἰςέῤῥω, (εἰς, ἔῤῥω) *to go in, get in*: in imperat. *in with thee!* perf. εἰςήῤῥηκα occurs Ar. Thesm. 1075, and aor. εἰςήῤῥησεν, Ar. Eq. 4.

Εἴςερσις, εως, ἡ, (εἰς, εἴρω to tie) *a fastening, binding.*

Εἰςερύω, (εἰς, ἐρύω) *to draw into*, νῆα σπέος, *to draw up* a ship into a cave or cove, Lat. *subducere*, Od. 12, 317.

Εἰςέρχομαι, fut. -ελεύσομαι, ((εἰς, ἔρχυμαι) dep. mid.: *to go in* or *into, enter, come into, go to*: in Hom. usu. c. acc. only, Φρυγίην, δόμους, κλισίην εἰςελθεῖν, etc., more rarely with εἰς, which in prose is the usual construct.: εἰςελθεῖν εἰς τὰς σπονδάς, *to come into* the treaty, Thuc. 5, 36; so, εἰς τον πόλεμον, Xen. An. 7, 1, 27: εἰς τοὺς ἐφήβους, *to enter, come to* the age of the Ephebi, Xen. Cyr. 1, 5, 1: εἰς. πρός τινα, *to enter* one's house, visit him, Ib. 3, 3, 13: εἰς. ἐπὶ δεῖπνον, Id. An. 7, 3, 21: absol. of money, etc., *to come in*, πρόςοδοι εἰςῆλθον, Id. Vect. 5, 12.—II. as Att. law-term, of the accuser, *to come into court, bring on the charge*: also c. acc., εἰςέρχ. τὴν γραφήν, *to enter upon* the charge, Dem. 261, 8: of the accused, *to come before the court*, Id. 260, 19. Cf. Att. Process, p. 30 n.—III. metaph. μένος ἄνδρας ἐςέρχεται, courage *enters into* the men, Il. 17, 157: where Att. the dat. also is used, Plat. Rep. 330 D; πείνη δῆμον ἐςέρχεται, famine *comes upon* the people, Od. 15, 407: so too Κροῖσον γέλως εἰςῆλθε, Hdt. 6, 125, cf. Valck. ad 7, 46: also αὐτὸν ἐςῆλθε, c. inf., *it came into his mind* to.., Id. 7, 46; ὡς εἴη τέρας, 8, 137: also c. dat., Κροίσῳ ἐςῆλθε τὸ τοῦ Σόλωνος, 1, 86, cf. 3, 14. Cf. εἴςειμι III.

†Εἴσεται ap. Ath. 142, as fut. mid. *he will seat himself*, not found elsewhere, v. Buttm. Cat. p. 118.

†Εἰςέτι, adv., for εἰς ἔτι, *still further, moreover*, Theocr. 27, 18.

Εἰςευπορέω, ῶ, (εἰς, εὐπορέω) *to get* or *procure in plenty*, χρήματα τῇ πόλει, Diod.

Εἰςεφίημι, f. -ήσω, (εἰς, ἐφίημι) *to send, let in.*

Εἰςέχω, f. -ξω, (εἰς, ἔχω) *to hold in.* —II. intr. *to reach, stretch into* or *in*, κόλπος ἐκ τῆς βορηΐης θαλάσσης ἐςέχων ἐπὶ Αἰθιοπίης, *stretching* from the north sea into Æthiopia, Wess. Hdt. 2, 11; with εἰς, as ἡ διῶρυξ ἐςέχει ἐς ποταμόν, Hdt. 1, 193; ἦν θάλαμος ἐςέχων ἐς τὸν ἀνδρεῶνα, 3, 78; ἐς τὸν οἶκον ἐςέχων ὁ ἥλιος, the sun *shining in*, 8, 137.

†'Εΐση, fem. of ἔϊσος, the only form used in Homer.

Εἰςηγέομαι, fut. -ήσομαι, (εἰς, ἡγέομαι) dep. mid., *to bring into* or *in, introduce, advise, propose, propound, bring forward*, usu. c. acc. rei, τὴν θυσίην, Hdt. 2, 49, τὴν πεῖραν, Thuc. 3, 20: also εἰςηγ. περί τινος, *to make a proposition* on a subject, Isocr. 76 C: more rarely c. inf., *to propose* to do, Plat. Crito 48 A: freq. in such forms as εἰςηγουμένου τινός, *at* one's *proposal, on* his *motion*, Thuc. 4, 76.—II. εἰςηγεῖσθαί τινι, *to inform, instruct* any one, Thuc. 7, 73. Hence

Εἰςήγημα, ατος, τό, *that which is brought in, a proposition, motion*, Aeschin. 12, 3.

Εἰςήγησις, εως, ἡ, (εἰςηγέομαι) *a bringing in, introduction, proposing, bringing forward*, Thuc. 5, 30.—II. *a motion*, Lat. *rogatio*, Plut.

Εἰςηγητέον, verb. adj. from εἰςηγέομαι, *one must bring in, move*, Thuc. 6, 90.

Εἰςηγητής, οῦ, ὁ, (εἰςηγέομαι) *one who brings in, a leader, mover, author*, κακῶν τινι, Thuc 8, 48.

Εἰςηγητικός, (εἰςηγέομαι) *of, fit for bringing in*, τινός, Clem. Al.

Εἰςηγορέομαι, (εἰς, ἀγορεύω) dep. *to address*, LXX.

Εἰςηθέω, (εἰς, ἠθέω) *to strain into*; also *to inject by a syringe*, Hdt. 2, 87.

Εἰςήκω, aor. εἰςῆξα, (εἰς, ἥκω) *to be come in*, Ar. Vesp. 606: *to come in*, Aesch. Ag. 1181.

†Εἰςηλῦσίη, ης, ἡ,=εἰςέλευσις, Anth.

Εἶσθα, Aeol. and Ep. for εἶς, 2 sing. pres. from εἶμι, Il. 10, 450, Od. 19, 69.

Εἷσθαι, inf. perf. pass. from ἵημι.

Εἰςθεάομαι, (εἰς, θεάομαι) Dep., *to look into, contemplate*, Trag. ap. Euseb.

Εἴςθεσις, εως, ἡ, (εἰςτίθημι) *an introduction, an interposition.*

Εἰςθέω, f. -θεύσομαι, (εἰς, θέω) *to run into* or *in, run up to*, Ar. Av. 1169.

Εἰςθλίβω, (εἰς, θλίβω) *to squeeze into.* [ῐ]

Εἰςθρώσκω, aor. -έθορον, (εἰς, θρώσκω) *to spring, leap into* or *in*, Il. 12, 462; 21, 18: but εἰςθορέω, is a *vox nihili*, Blomf. Aesch. Theb. 133, Buttm. Catal. v. θρώσκω.

Εἰσί, εἰσίν, 3 plur. pres. from εἰμί.

Εἶσι, εἶσιν, 3 sing. pres. from εἶμι.

Εἰςῐδεῖν, Ep. εἰςιδέειν, inf. aor. of εἰςεῖδον, Hom.

Εἰςιδρύω, (εἰς, ἱδρύω) *to found* or *build in*; hence perf. pass. ἐςίδρυταί σφι Ἄρηος ἱρόν, Hdt. 4, 62.

Εἰςίζομαι, (εἰς, ἵζω) *to place one's self, lie down in*, λόχον, to place one's self in ambush, Il. 13, 285.

Εἰςίημι, f. -ήσω, (εἰς, ἵημι) *to send, put, let into* or *in*, τι εἴς τι, Hdt. 2, 87; 3, 158: of a river, εἰςιέναι τὸ ὕδωρ, Id. 7, 109. Mid. *to betake one's self into*, αὖλιν ἐςῑέμεναι, Od. 22, 470 (not to be derived from εἴςειμι): more rarely in act. signf., *to admit, let in, introduce*, Xen. Hell. 1, 3, 19. [On quantity, v. ἵημι.]

Εἰςίθμη, ης, ἡ, (εἴςειμι) *an entrance*, Od. 6, 264.

Εἰςικνέομαι, fut. -ίξομαι, (εἰς, ἱκνέομαι) dep. mid. *to go into*, Hdt. 3, 108. In Aesch. Supp. 557, as pass., εἰςικνουμένη βέλει, *pierced through* by an arrow: but the reading is dub., and this signf. unlikely.

Εἰςιππεύω, (εἰς, ἱππεύω) *to ride into*, Diod.

Εἰςίπταμαι, aor. εἰςεπτάμην, (εἰς, ἵπταμαι) dep. mid.,= εἰςπέτομαι, *to fly into*, c. acc., Il. 21, 494; εἰς.. Ar. Av. 1173: also of reports, Hdt. 9, 100: in all these places in aor. mid. but Plut. has also an aor. act. εἰςέπτην.

Εἰςιτήριος, α, ον, (εἴςειμι) *belonging to entrance*: τὰ εἰςιτήρια (ἱερά) *a festal sacrifice at the beginning* of a year, or an office, Dem. 400, 24: εἰς. λόγος, *an inaugural* speech, opp. to ἐξιτήριος.

Εἰςιτητέον, verb. adj. from εἴςειμι, *one must go in.*

Εἰςιτητός, ή, όν, (εἴςειμι) *accessible.*

†Εἰςκαθοράω, ῶ, Ion. -κατοράω, (εἰς, καθοράω) *to gaze upon* or *at*, Anacr. fr. 1, 5, acc. to Bergk.

Εἰςκᾰλέω, ῶ, f.-έσω (εἰς, καλέω) *to call in*, τοὺς μάρτυρας, Ar. Vesp. 936: *to invite*. Mid. *to have one called in*, Polyb.

Εἰςκαταβαίνω, (εἰς, καταβαίνω) *to go down into*, c. acc., ὄρχατον, Od. 24, 222.

Εἰςκαταδύνω,=foreg., Timon ap. Diog L.

Εἰςκατατίθημι, f -θήσω, (εἰς, κατατίθημι) *to bring in, put down into a thing*, νηδύν, into the belly, Hes. Th. 890.

Εἴςκειμαι, (εἰς, κεῖμαι) *to be put in, lie in*, Hdt. 2, 73: *to be put on board ship*, Thuc. 6, 32: cf. εἰς I. 2.

Εἰςκέλλω, f. -κέλσω, (εἰς, κέλλω) *to push in* or *into*: usu. as if intr., sub. ναῦν, *to put in, to land*, hence εἰςκέλλειν σκάφει, Ar. Thesm. 877.

Εἰςκηρύττω, f. -ξω, (εἰς, κηρύττω) *to call in, summon by a herald* or *crier*, Ar. Ach. 135: esp. *to call into the lists for combat*, Soph. El. 690.

Εἰςκλύζω, (εἰς, κλύζω) *to wash in* or *into*, Strab.

Εἰςκλύω, poet. for εἰςακούω, Opp.

Εἰςκολυμβάω, ῶ, (εἰς, κολυμβάω) *to swim into.*

Εἰςκομιδή, ῆς, ἡ, *a bringing into* or *in, importation*, esp. of supplies, Thuc. 7, 24: from

Εἰςκομίζω, fut. -ίσω, Att. -ῐῶ (εἰς, κομίζω) *to bring into* or *in, carry in*, Hes. Op. 604: *to import*: also in mid., Thuc. 1, 117. Pass. εἰςκομίζεσθαι εἰς τόπον, *to flee into* a place, Thuc. 2, 100.

Εἰςκρίνω, (εἰς, κρίνω) *to choose in* or *into*, opp. to ἐκκρίνω.—II. *to bring into*: pass. *to enter into*, Philo. [ῑ] Hence

Εἴςκρῐσις, εως, ἡ, *a selection.*—II. *an entering in*, Plut.

Εἰςκρούω, (εἰς, κρούω) *to strike, beat in*, Pherecr. Λῃρ. 7.

Εἰςκτάομαι, (εἰς, κτάομαι) dep. *to acquire*, Eur. Archel. 10.

Εἰςκυκλέω, ῶ, (εἰς, κυκλέω) *to turn in*, esp. in a theatre, *turn a thing inwards*, and so *withdraw it from the eyes of the spectators, by machinery*, v. ἐκκυκλέω and sq., Ar. Thesm. 265. Metaph., δαίμων πράγματα εἰςκεκύκληκεν εἰς τὴν οἰκίαν, some spirit *has brought* ill luck into the house, Ar. Vesp. 1475. Hence

Εἰςκύκλημα, ατος, τό, *a revolving scene* in a theatre, opp. to ἐκκύκλημα, q. v.

Εἰςκῠλίω, (εἰς, κυλίω) *to roll into, entangle, involve*, ἐμαυτὸν εἰς πράγματα, Ar. Thesm. 651. [ῑ]

Εἰςκύπτω, f. -ψω, (εἰς, κύπτω) *to peep into, look into.*

'Εΐσκω, *to make like*, αὐτὸν ἤϊσκε δέκτῃ, *he took the likeness of a beggar*, Od. 4. 247, cf. 13, 313: *to think, deem like, liken*, τάδε νυκτὶ ἐΐσκει, Od. 20, 362, cf. Il. 5, 181: and metaph. *to compare*, 'Αρτέμιδί σε ἐΐσκω, *I deem* thee *like, liken, compare* thee *to* Diana, Od. 6, 152, cf. Il. 3, 197: hence, οὔ σε δαήμονι φωτὶ ἐΐσκω, *I do* not *deem* thee *like*, i. e. *take* thee *for* a wise man, Od. 8, 159: also c. acc. et inf., οὔ σε ἐΐσκομεν ἠπεροπῆα ἔμεν, Od. 11, 363, cf. Il. 13, 446; 21, 332; and so too *to guess, conjecture*, c. acc. et inf., Theocr. 25, 199: absol., ὡς σὺ ἐΐσκεις, as thou *deemest*, Od. 4, 148: cf. Buttm. Lexil. in voc.—Ep. word. (From ἴσος, ἔϊσος, hence also ἴσκω, q. v.: acc. to others from ἔοικα, like εἰκάζω.)

Εἰςκωμάζω, f. -άσω, (εἰς, κωμάζω) *to enter like a* κῶμος, i. e. like young people, who after a feast dance and sing through the streets: hence in genl. *to burst in upon*, τινί, Luc. metaph. *to pour in*, ὁ ἄργυρος, Ath.

Εἰςλάμπω, (εἰς, λάμπω) *to shine in* Theophr.

Εἰςλεύσσω, (εἰς, λεύσσω) *to look into*, Soph. Aj. 260.

***Εἰςμάομαι**, cf. sub voc. *ἐςεμασσάμην*.

Εἰςμάσσομαι, fut. *-άξομαι*, (*εἰς, μάσσω*) *to feel into, to put into to feel, to impress, imprint, τι, εἴς τι* Theocr. 17, 37. Cf. also sub *ἐςεμασσάμην*.

Εἰςματτεύομαι, also *εἰςματεύομαι*, (*εἰς, ματεύω*) dep. *to feel, handle, δακτύλῳ*, Hipp.

Εἰςμίγνυμι, fut. *-μίξω*, (*εἰς, μίγνυμι*) *to mix in*.

Εἰςνέω, fut. *-νεύσομαι*, (*εἰς, νέω*) *to swim into*, Thuc. 4, 26.

Εἰςνήχομαι, (*εἰς, νήχομαι*)=foreg., Ael.

Εἰςνοέω, ῶ, (*εἰς, νοέω*) *to perceive remark, recognise*, Hom., only poet.

Εἰςοδιάζομαι, as pass., (*εἴςοδος*) *to come in*, of money, Lat. *redire*, Casaub. Pers. 6, 79. Act. only in Eccl. *to gather in, to collect*.

Εἰςόδιος, *ον*, *belonging to going in* or *entry*.—II. *going in, coming in, τὰ εἰςόδια, income, revenue*, LXX.: from

Εἴςοδος, *ου, ἡ*, (*εἰς, ὁδός*) *an entrance*, i. e. *place of entrance, entry*, Od. 10, 90, Hdt., etc.—II. *a coming in, entrance*, esp. of persons into the lists to contend in the games, Pind. P. 5, 156: so too *εἴςοδοι ἵππιαι*, Ib. 6, 50, ubi v. Schol.: also of the chorus into the orchestra, Ar. Nub. 326, ubi v. Schol.—2. *a right of entrance, access*, Hdt. 3, 118.—III. *an area in front, fore-court*.—IV. *income, revenue*, Polyb. 6, 13, 1.

†**Εἰςοιδαίνω**, (*εἰς, οἰδαίνω*) *to swell to, to swell up*, Aret.

Εἰςοικειόω, ῶ, (*εἰς, οἰκεῖος*) *to bring in as a friend*: Pass. *to become friend to any one, gain his confidence*, Xen. Hell. 5, 2, 25.

Εἰςοικέω, ῶ, (*εἰς, οἰκέω*,) *to dwell in, settle in*, Anth. Hence

Εἰςοίκησις, *εως, ἡ, settlement: a dwelling, ἄοικος εἰς*. Soph. Phil. 534.

Εἰςοικίζω, fut. *-ίσω* Att. *-ιῶ*, (*εἰς, οἰκίζω*) *to bring in as a dweller* or *settler, τινὰ εἰς τόπον*, Hdt. 2, 30; 7, 171; *to settle, establish*, of colonies, etc. Pass.=*εἰςοικέω*. But in mid. *to establish one's self in, settle in*, Plat. Rep. 424 D. Hence

Εἰςοικισμός, *οῦ, ὁ, a bringing in as settler*, Heliod.

Εἰςοικοδομέω, ῶ, (*εἰς, οἰκοδομέω*) *to build into, πλίνθους εἰς τεῖχος*, Thuc. 2, 75.

†**Εἰςοιστέος**, *α, ον, to be brought in, introduced, νόμος*, Dem. 707, 25.

Εἰςοιχνέω, ῶ, (*εἰς, οἰχνέω*) *to go into, enter*, c. acc., Od. 6, 157; 9, 120.

†**Εἰςόκα**, Dor. for sq., Bion.

Εἰςόκε, *εἰςόκεν*, (*εἰς ὅ κε*) *until*, in Hom., usu. c. subj., or ind. fut., Herm. Vig. n. 381; yet also c. opt., Il. 15, 70: and ind. aor., Ap. Rh. 1, 820.—II. *so long as*, c. subj., Il. 9, 609.

Εἴσομαι, fut. of *οἶδα*, v. sub **εἴδω*.—II. Ep. fut. of *εἶμι*, Il.

Εἰςομόργνῡμι, (*εἰς, ὀμόργνυμι*) *to impress upon*: so also in mid., Chaerem. ap. Ath. 608 C.

Εἶσον, imperat. from *εἶσα*, Od. 7, 163.

Εἰςόπιν, (*εἰς, ὄπις*) adv. *back*: c. gen. *εἰςόπιν χρόνου, hereafter, in after time*, Aesch. Supp. 617.

Εἰςοπίσω, (*εἰς, ὀπίσω*) adv. *in time to come, hereafter*, Hom. Ven. 104. [ῐ]

Εἴςοπτος, *ον*, (*εἰςιδεῖν*, fut. *εἰςόψομαι*) *looked upon: to be seen, visible*, Hdt. 2, 138.

Εἰςοπτρίζω, f. *-ίσω*, (*εἴςοπτρον*) *to reflect like a glass*, Plut. Mid. *to see one's self in a glass*, Id.

Εἰςοπτρικός, *ή, όν*, (*εἴςοπτρον*) *of* or *belonging to a mirror*, Plut.

Εἰςοπτρις, *ιδος, ἡ*, = *εἴςοπτρον*. Anth.

Εἰςοπτρισμός, *οῦ, ὁ*, (*εἰ πτρίζω*) *a reflexion in a mirror*, Plut.

Εἰςοπτροειδής, *ές*, (*εἴςοπ·ρον, εἶδος*) *like a mirror* or *a reflexion*, Plut.

Εἴςοπτρον, *ου, τό*, (*εἰς, ὄψομαι*) *a looking-glass, mirror*, Pind. N. 7, 20.

Εἰςοράω, Ep. inf. *εἰςοράασθαι*, part. *εἰςορόων*: fut. *εἰςόψομαι*: aor. *εἰςεῖδον*. *To look at* or *upon, view, behold*, Hom., who also uses mid. esp. in inf., e. g. *μείζονες εἰςοράασθαι*, Od.; in act. with collat. notion of *admiration* or *esteem*, Lat. *suspicere*, hence *to look up to, revere*, Od. 20, 166; also with addition of *θεὸν ὥς* or *ἶσα θεῷ εἰςορᾶν*, to revere one as a god, Il. 12, 312, Od. 7, 71; hence *to pay regard to, respect*, Eur. El. 1097: *εἰςορ. πρός τι, to look at, eye eagerly* or *longingly*, Soph. Ant. 30: in genl. *to look at, gaze upon steadily and without wincing*, Aesch. Pers. 109: but also of angry gods, *to visit, punish*, Soph. O. C. 1370; *εἰς. μή . . to take care* lest . . , Soph. El. 584.

Εἰςορμάω, ῶ, (*εἰς, ὁρμάω*) *to haste, press on, rush into*: so also in mid., Soph. Tr. 913—II. later also trans., *to bring hastily into*, Anth.

Εἰςορμίζω, fut. *-ίσω* Att. *-ιῶ*, (*εἰς, ὁρμίζω*) *to bring into port*. Pass. and Mid. *to run* or *put into port*, of ships in pass., Xen. Vect. 3, 1; of persons in mid., Plut.

Ἐΐσος, *ἐΐση, ἔϊσον*, [ῑ] poet. lengthd. form from *ἴσος, alike, equal*, Hom., though he uses only fem., and only in these phrases:—1. *δαὶς ἐΐση, the equal banquet*, i. e. *equally distributed* or *shared*, of which each partakes alike, used esp. of sacrificial feasts and meals given to a stranger, for on other occasions the greatest men had the best portions: in Hom. this is far the most freq. usage.—2. *νῆες ἐΐσαι*, the *equal* ships, *built alike on both sides*, and so *lying even* in the water, also oft. in Hom.: cf. *ἀμφιέλισσα*.—3. *ἀσπὶς πάντοσ' ἐΐση*, the all-*even* shield *on every side equal*, i. e. having its rim every where *equidistant from the centre*, and so *quite round*, freq. in Il.—4. *φρένες ἔνδον ἐΐσαι*, an *even* mind, i. e. *well-balanced, calm*, Lat. *mens aequa*, only in Od. 14, 178.

Εἰςότε, for *εἰς ὅτε, until*, v. *εἰς* II.

Εἰςοχετεύω, (*εἰς, ὀχετεύω*) *to conduct into*, Heliod.

Εἰςοχή, *ῆς, ἡ*, (*εἰςέχω*) *a hollow, recess*, opp. to *ἐξοχή*, Strab.

Εἴςοψις, *εως, η, a looking upon*: also *a spectacle*, joined with *παράδειγμα*, Eur. El. 1085: from

Εἰςόψομαι, fut. of *εἰςοράω, εἰςεῖδον*, Il. 5, 212; 24, 206.

Εἰςπαίω, f. *-παίσω*, Att. more usu. *-παιήσω*, aor. reg. *-έπαισα*, (*εἰς, παίω*) *to burst, rush, dash in*, Soph. O. T. 1252.

Εἰςπαραδύω, f. *-δύσω*, (*εἰς, παραδύω*) *to slide gently into*, Philo.

†**Εἰςπέλλον**, *ου, τό*, more correctly *Ἴσπελλον*, q. v. Strab.

Εἰςπέμπω, f. *-ψω*, (*εἰς, πέμπω*) *to send in, bring in, let in*, Soph. O. T. 705 and Thuc.

Εἰςπεράω, ῶ, f. *-άσω* Ion. *-ήσω*, (*εἰς, περάω*) *to enter by passing over, εἰςπ. Χαλκίδα*, to pass over to Chalcis, Hes. Op. 653. [ᾱσω]

Εἰςπέτομαι, (*εἰς, πέτομαι*) *to fly into*, Dio C.: cf. *εἰςίπταμαι*.

Εἰςπηδάω, ῶ, fut. *-ήσω*, (*εἰς, πηδάω*) *to leap in, εἴς τι*, Xen. An. 1, 5, 8.

Εἰςπιμπλημι,=*ἐμπιμπλημι*, dub.

Εἰςπίπτω, f. *-πεσοῦμαι*, (*εἰς, πίπτω*) *to fall, rush in* or *into, ἐς πόλιν, ἐς ναῦν*, Hdt. 5. 15, etc.; *ἐςπ. εἰς εἱρκτήν, to be thrown* into prison, Thuc. 1, 131: *ἐςέπεσέ τινι ποιεῖν, it came into* his head to do it, Id. 4, 4.—II. *to fall upon, attack*, Hdt. 1, 63, Soph. Aj 55.

Εἰςπίτνω,=foreg. Eur. Tro. 746.

Εἰςπλέω, f. *-πλεύσομαι*, (*εἰς, πλέω to sail into, enter*, Hdt. 6, 35; *εἴς τι*, Thuc. 2, 89: usu. c. acc., as Soph. O. T. 423.

Εἰςπληρόω, ῶ, (*εἰς, πληρόω*) *to fill, fill full*, Diog. L.

Εἴςπλοος, *ου, ὁ*, contr. *εἴςπλους, ου*, (*εἰςπλέω*) *a sailing in* of ships, *entering*, Thuc. 7, 22.—II. *the entrance of a harbour*, Id. 4, 8.

Εἰςπνέω, f. *-πνεύσω*, (*εἰς, πνέω*) *to breathe in, inhale, draw breath*, opp. to *ἐκπνέω*, Arist. Probl.—II. *to blow, breathe in* or *upon, τινά*, Ar. Ran. 314.—III. Lacon., esp. *to inspire with love*, hence the lover was called by them *εἴςπνηλος* or *εἰςπνήλας*, the beloved, *ἀΐτης*, but this was only of boys, v. Bentl. Call. Fr. 169.

Εἰςπνήλας, *α, ὁ*, and

Εἴςπνηλος, *ου, ὁ*, v. sub *εἰςπνέω* III.

Εἰςπνοή, *ῆς, ἡ*, (*εἰςπνέω*) *a breathing in, drawing breath*, Plut.

Εἴςπνοος, *ον*, (*εἰςπνέω*) *inflated*, Hipp.

Εἰςποιέω, ῶ, f. *-ήσω*, (*εἰς, ποιέω*) *to put in, give up, resign, hand over, assign*, esp. a son to be adopted by another, *υἱόν τινι*, Plat. Legg. 878 A; so *εἰςπ. τινὰ εἰς τὸν οἶκόν τινος, to cause* one *to be adopted into the family of* some one, Dem. 1054, 20: *Ἄμμωνι σαυτὸν εἰςπ., to declare thyself the son of Ammon*, Plut. Alex. 50: hence in mid. *to make one's own*, esp. *to adopt* as a son: in pass. *εἰςποιεῖσθαι πρός τινα, to be received* by adoption *into the family of* one, Dem. 1088, 28: *εἰςποιεῖν ἑαυτόν τινι, to intrude, thrust* one's self upon another, Dem. 462, 20, cf. Dinarch. 94, 23: *εἰςπ. τὸ ἐγκώμιον εἰς τὴν ἱστορίαν, to interweave encomium into*, Luc. Hist. Scrib. 9. Hence

Εἰςποίησις, *εως, ἡ, a making one's own, adoption*, esp. of a child, Plut.: and

Εἰςποίητος, *η, ον, adopted*, Lys. Fr. 33.

Εἰςπομπή, *ῆς, ἡ*, (*εἰςπέμπω*) *a sending into* or *in, introduction*.

Εἰςπορεύω, (*εἰς, πορεύω*) *to lead into*, Eur. El. 1285. Pass. c. fut. mid., *to go into, enter*, Xen. Cyr. 2, 3, 21.

Εἰςπράκτης, *ου, ὁ*, (*εἰςπράσσω*) *one who exacts, a collector*, LXX.

Εἴςπραξις, *εως, ἡ, an exacting*, Thuc. 5, 53.—II. *receipts*: from

Εἰςπράσσω, Att. *-ττω*, f. *-ξω*, (*εἰς, πράσσω*) *to get in, exact, collect debts and taxes*, esp. for the public treasury, *τινά τι*, Isocr. 111 E: also *τὶ παρά τινος*, Liban. Mid., *to collect, exact for one's self, τι*, Eur. I. T. 559. But the distinction of act. and mid. is not uniform.

Εἰςπτύω, f. *-πτύσω*, (*εἰς, πτύω*) *to spit into*. [ῠσω]

Εἰςρέω, f. *-ρεύσομαι*, aor. *-εῤῥύην*, (*εἰς, ῥέω*) *to stream in* or *into*, Eur. I. T. 260. Hence

Εἰςροή, *ῆς, ἡ*,=sq., Ael.

Εἴςροος, *ου, ὁ*, contr. *-ρους, ου, a flowing in, εἴςρ. ποιεῖν*=*εἰςρεῖν*, Arist. Mund.

Εἴςρῠσις, *εως, ἡ*.=foreg.

Εἰςσπάω, f. *-άσω*, (*εἰς, σπάω*) *to draw into* or *to*, LXX. [ᾰσω]

Εἰςτελέω, ῶ, f. *-έσω*, (*εἰς, τελέω*) *to receive into* a class. Pass. *to be received into it, εἰς γένος*, Plat. Polit. 290 E.

†**Εἰστήκειν**, plqpf. ind. act. of *ἵστημι*, Eur.

Εἰςτίθημι. f. εἰςθήσω, (εἰς, τίθημι) *to place, put into* or *in*, τινὰ or τι εἰς χεῖράς τινι, Hdt. 1, 208, etc.: ἐςτιθέναι τινὰ ἐς ἅμαξαν, Id. 9, 25: also with or without ἐς ναῦν, *to put on board* ship, Lat. *navi imponere*, Hdt. 4, 179: also in mid., τέκνα ἐςθέσθαι, *to put their* children *on board*, Id. 1, 164.

Εἰςτιμάομαι, (εἰς, τιμάω) dep. *to enter in the census*, Dion. H.

Εἰςτιτρώσκω, v. ἐςτιτρώσκω.

Εἰςτοξεύω, (εἰς, τοξεύω) *to shoot* or *throw into*, Dio C.

Εἰςτρέπω, (εἰς, τρέπω) *to turn to* or *towards*: so also in mid., Arist. H. A.

Εἰςτρέχω, fut. εἰςδρᾰμοῦμαι: aor. 2 εἰςέδρᾰμον, (εἰς, τρέχω) *to run in* or *on*, Thuc. 4, 67.

Εἰςτρῡπάω, ῶ, f. -ήσω, (εἰς, τρυπάω) *to bore into*.—II. intr., *to glide into*.

Εἰςφαίνω, f. -φᾰνῶ, (εἰς, φαίνω) *to inform*, Philomn. ap. Ath. 75 A.

Εἰςφέρω, f. εἰςοίσω: aor. 1 εἰςήνεγκα, (εἰς, φέρω) *to carry into* or *to*, Od. 7, 6: εἰςφ. ἀγγελίας, Hdt. 1, 114: *to bring in* or *upon*, πένθος, πόλεμόν τινι, Eur. Bacch. 367, Hel. 38.—II. *to bring in, contribute*, τινί τι, esp. of ἔρανοι, Plat. Symp. 177 C, Xen. Cyr. 7, 1, 12, opp. to διαφέρειν, q. v.: esp. at Athens, *to pay an extraordinary tax on property*, v. εἰςφορά II., Thuc. 3, 19, Plat., etc.; εἰςφ. ἀπὸ τῶν ὑπαρχόντων, Dem. 565, 15.—III. *to introduce, bring forward, propose*, γνώμην, Hdt. 3, 80, and Thuc.; εἰςφ. νόμον, Lat. *legem rogare*, Dem. 705, 26: also εἰςφ. εἴς τινα, like Lat. *referre ad senatum*, Plat. Legg. 961 B.—B. mid. *to carry with one, sweep along*, Il. 11, 495: also like act., ἐςφ. τι ἐς ποίησιν, *to introduce* into poetry, Hdt. 2, 23: *to apply, employ*, Dion. H.—II. *to bring in with one, import*, Hdt. 5, 34.—C. pass. *to rush in*, like εἰςπίπτειν, Thuc. 3, 98.—II. *to be imported*, Hdt. 9, 37.

Εἰςφθείρομαι, as mid. (εἰς, φθείρω) *to plunge into ruin*.

†Εἰςφλάω, (εἰς; φλάω) *to crush* or *press in*, Hipp.

Εἰςφοιτάω, ῶ, f. -ήσω, (εἰς, φοιτάω) *to go into, visit*, Eur. Andr. 945.

Εἰςφορά, ᾶς, ἡ, (εἰςφέρω) *a carrying* or *gathering in*.—II. *a bringing in, contribution*, esp. at Athens, *an extraordinary property-tax*, raised to meet the exigencies of war: in full εἰςφορὰν εἰςφέρειν, Thuc. 3, 19, cf. Böckh P. E. 2, 227, Herm. Pol. Ant. § 162, 8.—III. *a proposal, moving*, νόμου, Dio C.

Εἰςφορέω,=εἰςφέρω, Od. 6, 91; 19, 32.

Εἰςφράσσω, Att. -ττω, f. -ξω, (εἰς, φράσσω) *to fence in*.

†Εἴςφρες, imper. of sq.

Εἰςφρέω, (for the pres., cf. ἐπειςφρέω) impf. εἰςέφρουν, Dem. 473, 6; f. -φρήσω, Ar. Vesp. 892, and -φρήσομαι, Dem. 93, 17; *to let in, admit*, Lat. *admittere*, Ar. l. c.—2. *to devour*, Arist. Mirab.—II. intr. *to betake one's self into, enter* v. l. Ar. Eq. 4, and Polyb.—B. mid. *to bring in with one*, Eur. Tro. 647. The imperat. is εἴςφρες, cf. διαφρέω, ἐκφρέω. (The root φρέω, akin prob. to φέρω, φορέω, is found only in compos. with δια–, εἰς–, ἐπεις–, ἐκ–.)

Εἰςφύρω, (εἰς, φύρω) *to mix in*, Max. Tyr. [ῡ]

Εἰςχειρίζω, f. -ίσω Att. -ῐῶ=ἐγχειρίζω, *to put into one's hands, hand over, entrust*, τινί τι, Soph. O. T. 384.

Εἰςχέω, f. -χεύσω, (εἰς, χέω) *to pour in* or *into*, Eur. Cycl. 389. Mid. c. sync. aor. ἐςεχύμην, *to pour themselves into, to stream* or *rush in*, ἐς πόλιν, Il. 21, 610.

Εἴσω, more rarely ἔσω, adv., (εἰς, ἐς) *into, in, within*, in Hom. freq. c. acc., e. g. δῦναι δόμον Ἄϊδος εἴσω, *into* the mansion of Hades, ἡγήσατο Ἴλιον εἴσω, *unto* Ilion, etc.; but this acc. is to be explained by the motion *towards*: εἴσω usu. follows this acc., put before it only Il. 21, 125: ἔσω is more freq. put first. In Od. 8, 290, εἴσω δώματος ᾔει, he went *into* and out of the house, i. e. *through* it, where the gen. does not really depend on εἴσω: but really c. gen., ἔσω βλεφάρων, Eur. Cycl. 485.—II. *therein, within, inside*, Od. 7, 13, also only a seeming deviation, to be explained in same way as εἰς, when it seems to stand for ἐν, v. εἰς I.—2. of time, *within, in*.

†Εἴσωθεν, only in Hipp., rare form for ἔςωθεν.

Εἰςωθέω, ῶ, f. -ωθήσω and -ώσω, (εἰς, ὠθέω) *to thrust in* or *into*, Aretae. Mid. *to force one's self into, press in*, Xen. An. 5, 2, 18.

Εἰςωπός, όν, (εἰς, ὤψ) *in sight of, before the eyes, set over against*, gen. εἰςωποὶ δ' ἐγένοντο νεῶν, they came *in front of* the ships, faced them, having before had them astern, Il. 15, 653. Later also c. dat., Arat.; absol., Ap. Rh.

Εἶτα, adv. Ion. εἶτεν,—I. of succession of time, *then, afterwards, after, thereupon*, Lat. *deinde, soon, hereafter*, Soph. O. T. 452.—II. like Lat. *ita* and *itaque* (which are akin to it), of succession of thought, *and so, then, therefore, accordingly*; esp. in indignant questions, εἶτ' οὐκ αἰσχύνεσθε; Dem. 16, 11; also in ironical questions, expressing disbelief, etc., Lat. *itane? itane vero? is it so? aye really? indeed?* Valck. Phoen. 549, Hipp. 1415: εἶτα τί τοῦτο; what *next?* what *then?* εἶτ' ἄνδρα τῶν αὑτοῦ τι χρὴ προϊέναι; should one then yet lose of one's own property? Ar. Nub. 1214; also εἶτα τότε, Ar. Eq. 1036; κᾆτα,=κἄπειτα, cf. ἔπειτα V.—III. εἶτα often stands pleon. with the finite verb after a part., where it may be rendered *straightway*, or the part. may be resolved into a finite verb, and εἶτα rendered *and then, and thereupon*, as Soph. Aj. 468, Eur. El. 1058, Ar. Ach. 24, 1197, cf. Koen. Greg. p. 145: εἶτα is much more rare before the part., Herm. Ar. Nub. 857, Schäf. Mel. p. 124: cf. ἔπειτα.

Εἶται, 3 sing. perf. pass. of ἕννυμι, Od. 11, 191.

Εἴτε..., εἴτε..., Lat. *sive..., sive..., either..., or...; whether..., or...*, so that several cases are always put as equally possible or as equivalent: in Hom. the first εἴτε is sometimes answered by ἦ καί, Il. 2, 349. The Trag. sometimes leave out the first εἴτε, or put εἰ instead, Herm. Vig. n. 311; indeed εἰ..., εἴτε..., *utrum..., an...*, occurs Hdt. 3, 35, and εἴτε in second clause only, Plat. Soph. 224 E, ubi v. Heind.: ἤ..., εἴτε..., Soph. Aj. 178.

Εἶτε, for εἴητε, 2 pl. opt. pres. from εἰμί, Od. 21, 195.

Εἶτεν, Ion. for εἶτα, like ἔπειτεν for ἔπειτα.

†Εἴτην, 2 dual contd. for εἰήτην pres. opt. from εἰμί.

Εἴ τις, εἴ τι, Lat. *si quis, si quid, if any one, if any thing*, hence *any one who..., any thing which...*, Hom.—II. *whether any one, whether any thing*, Hom.

†Εἶτο, 3 sing. 2 aor. ind. (also opt.) mid. of ἵημι, in comp., Xen. Hier. 7, 11.

Εἰῶ, Ep. for ἐάω, Il. 4, 55.

Εἴω, Ep. for ἔω, ὦ, subj. pres. from εἰμί.—II. Dor. for ἴω, subj. pres. from εἶμι, Sophr. ap. E. M.

Εἴωθα, perf. 2 in pres. signf. of the exclus. Ep. ἔθω, *to be wont* or *accustomed*, c. inf.; usu. of men, Hom., who also uses the Ion. ἔωθα: absol., ὥςπερ εἴωθε, (sub. γενέσθαι) as it was wont to be, Plut. Part. εἰωθώς, θυῖα, θός, *wonted, usual*: hence adv. -θότως, *in the usual way*, Soph. El. 1456.

Εἴων, imperf. from ἐάω, Hom.

Εἵως, Ep. for ἕως, q. v., εἷως αἰέν, *constantly*, cf. εἶος.

'ΕΚ, before a vowel ἐξ, Lat. *e, ex*, (in Inscrr. ap. Böckh before β and δ, and also before λ and μ, sometimes written ἐγ instead of ἐκ, before ῥ and σ sometimes ἐξ), PREP. C. GEN. Radic. signf., *from out of, away from a thing*, directly opp. to εἰς.

I. OF PLACE, the most freq. usage, but variously modified:—1. of motion, *out of, forth, from forth* or *out*, ἐκ μάχης, δυςμενέων, ὀχέων, ἕδρης, χειρῶν, etc., Hom.: with all verbs of motion, or such as express *taking away, separating*, e. g. ἐκ πάντων μάλιστα, chief *from among* all, *of* all: also ἐκ πάντων, by itself, *out of, above* all, with signf. of *distinction*, Il. 4, 96, Soph. Ant. 1137, etc., like ἔξοχα: ἐκ πολέων πίσυρες, four *from among* many, Il. 15, 680. ἐκ νηῶν, *beginning from* the ships, Il. 8, 213; ἐκ νυκτῶν, *arising from* or *by night*, Od. 12, 286; esp. in antithet., as ἐκ κεφαλῆς ἐς πόδας, v. εἰς IX., μεταστρέψαι ἦτορ ἐκ χόλου, to turn his heart *away from* wrath, Il. 10, 107.—2. of position, like ἔξω, *outside of, beyond*, only in early writers in Hom. esp. ἐκ βελέων, *out of* shot: also ἐκ καπνοῦ, *out of* the smoke, Od. 19, 7, cf. esp. Valck. Hdt. 2, 142. In this case some Gramm. give it the accent, e. g. ἄστεος ἔκ σφετέρου, Il. 18, 210, cf. Herm. Opusc. 2, 55, cf. ἄπο.—3. with verbs implying rest, e. g. ἐκ πασσαλόφι κρέμασεν φόρμιγγα, he hung his lyre *from*, i. e. *on* the peg, Od. 8, 67; ἀνάπτεσθαι ἔκ τινος, to fasten *from*, i. e. *upon* a thing, Od. 12, 51, etc.; hence καθῆσθαι ἐκ πάγων, perh., to sit *on* the heights, and look *from* them, Soph. Ant. 411, so too Hdt. 3, 83, cf. στᾶσ' ἐξ Οὐλύμποιο, Il. 14, 154. We find even in prose φέρειν ἐκ τῶν ζωστήρων, to wear *at*, i. e. *hanging at* the girdle, ἐκ χειρός, ἐξ οὐρᾶς λαμβάνεσθαι, to take *by* the hand, the tail, etc., by a pregnant construction: cf. a similar usage of εἰς I. 2, and the verbs δέω, πειραίνω, πέλω, πρίω. Similar are such phrases as ἁρπάζεσθαι τὰ ἐκ τῶν οἰκιῶν, to carry off the furniture *from*, or *of* the houses, οἱ ἐκ Πύλου ληφθέντες, taken *at*, and brought *from* Pylos, Thuc., etc., v. Matth Gr. Gr. § 596, c.

II. OF TIME, esp. ellipt. c. pron. relat. and demonstr., ἐξ οὗ, *since*, and in apod. ἐκ τοῦ or ἐκ τοῦδε, Il. 8, 295: freq. in Od. ἐξ οὗ alone, Lat. *ex quo*, Il. 1, 6: ἐκ τοῦδε alone, Il. 15, 69: ἐκ τοῖο, *from* that time, Il. 1, 493, where χρόνου must be supplied, if any thing: very freq. ἐκ τούτου.—2. of particular points of time, ἐξ ἀρχῆς, *from* the beginning, at first, Hom., ἐκ νεότητος ἐς γῆρας, Il., ἐξ αἰθέρος, *after* clear weather, Il. 16, 365: so ἐκ θυσίας γενέσθαι, to have *just finished* sacrifice, etc., Hdt. 1, 50, cf. ἀπό II.: ἐξ εἰρήνης πολεμεῖν, to go to war *after*, or *out* of peace, Thuc.; ἐκ δακρύων γελᾶν, to turn *at once* to smiles from tears, cf. Valck. Hdt. 3, 82: esp. c. part., to mark the point of time, e. g. συνετάττετο ἐκ τῶν ἔτι προςιόντων, the army arranged itself *at*, i. e. from the beginning of, their approach, Xen. An. 1, 8, 14.—III. OF ORIGIN,—1. of physical origin, birth, descent, in Hom., esp. in phrases ἔκ τινος εἶναι, γενέσθαι, usu. of the immediate relation of son to father, ἀπό being used of more remote descent: more fully ἐξ ἐμοῦ γένος ἐσσί, thou comest *of* me by blood, γένος being the acc. absol., Il. 5, 896: ἐξ αἵματός τινος εἶναι, Il.—2. of the materials of which a thing consists, e. g. πῶμα ἐκ ξύλου, a cup *of* wood, cf. ἀπό C. V.—3 of cause, motive, impulse, ἐκ θυμοῦ φιλεῖν, *from* the heart, Il. 9, 486; so ἐκ παντὸς τοῦ νοῦ, Plat.; ἐξ ἔριδος μάχεσθαι, to fight *out* of, *for* hate, Il. 7, 111; cf. Od. 4, 343, Buttm. Soph. Phil. 91.—4. of occasion, inducement, means, ἐκ θεόφιν πολεμίζειν, *at* the gods' *instance*, Il. 17, 101: ἐξ ἐμέθεν, as far as I can, Il. 1, 525; sometimes it may be translated *arising from, through*; μήνιος ἐξ ὀλοῆς, Od. 3, 135, and ἐξ ἀρέων κεχολωμένος, Il. 9, 566: also with verbs of hearing, learning, etc., as *ex* in Lat., e. g. κλύειν ἔκ τινος, Od. 19, 93, Hdt. 8, 80. More rarely of things, ἐξ ἰωῆς ἀνέμου=ἰωῇ, Il. 11, 308: ἐκ καύματος, *arising from, through* the heat, Il. 5, 865: ἐκ βίας ἄγειν=βίᾳ ἄγειν, Soph. Phil. 563, cf. Herm. Soph. Aj. 27. In prose it esp. expresses any result, ἐκ τῶν νόμων, *in pursuance* of law, *according* to it; ἐκ τῶν λογίων, *according to* the oracles, Hdt. 1, 64: ἐκ τοῦ; wherefore? on what ground? Seidl. Eur. El. 244. Connected with this is—5. ἐκ, like ὑπό and παρά, with a pass. verb, ἐφίληθεν ἐκ Διός, beloved *of* or *by* Jupiter, Il. 2, 669, etc.: esp. freq. in Hdt., v. Valck. 7, 175, cf. Wess. 2, 148; but this use is *almost* solely Ion.—6. ἐκ, c. neut. adj., as periphr. for adv., in Hom. only once, ἐξ ἀγχιμόλου for ἀγχίμολον, Il. 24, 352; from Hdt. downwds. very freq. with or without the art., as ἐκ τοῦ ἐμφανοῦς and ἐξ ἐμφανοῦς for ἐμφανῶς, etc., also with plur. ἐκ τῶν δικαίων, προςηκόντων, etc.: more rarely c. adj. fem., as ἐκ τῆς ἰθείης, ἐκ νέης, Hdt. 3, 127; 5, 116; ἐξ ὑστέρης, 6, 85, v. Fisch. Well. 3, 2, p. 124: so Lat. *ex facili, composito, improviso, vano*, etc.—IV. WITH NUMERALS, σύμψηφος ἡμῖν εἶ καὶ σὺ ἐκ τρίτων, you give your vote *as a third* with ours, Plat. Gorg. 500 A, cf. Symp. 213 B; so ἐκ τρίτου, Eur. Or. 1178.—B. ἐκ is oft. separated from its case by one or more words, e. g. Il. 11, 109: it is put after its case in Ep., esp. Hom. It takes an accent if it is pecul. emphatic, as Il. 5, 865, or if it ends a verse, as Il. 14, 472, Od. 17, 518. In Ep. only there is a redupl., ἐξ οὐρανόθεν, ἐξ ἁλόθεν, ἐξ Αἰσύμηθεν, *even from* heaven, etc., Il., ἐκ Διόθεν, Hes. Op. 763. 'Εκ is joined with other preps. to make a signf. more definite, e. g. ὑπ' ἐκ κακοῦ, *out from under*, Od. 12, 107: cf. διέκ, παρέκ.—C. In compos. the signf. of *removal* prevails; *out, away, off*; indeed in Hom. it oft. stands in this signf. without a case, either as simple adv., or, less naturally, as divided from a verb by tmesis: it then expresses a *carrying out, fully accomplishing*, like our *utterly*, cf. ἐκπέρθω, ἐξαλαπάζω, ἐκβαρβαρόω; ἐκδιψάω, ἐκδωριόω, ἐξευρίσκω, ἐξοπλίζω, ἐξομματόω, ἔκλευκος, ἔκπικρος.

†'Εκάβη, ης, ἡ, *Hecuba*, daughter of Dymas and wife of Priam, Il. 16, 718; acc. to Eur. daughter of Cisseus, Hec. 3.—2. a daughter of Danaus, Apollod.

'Εκαδημία, ας, ἡ, old form for 'Ακαδημία, from an old hero Hecademus, Diog. L. 3, 7, 8.

†'Εκαέργη, ης, ἡ, Dor. -γα, epith. of Diana, v. seq.—2. *Hecaërge*, a daughter of Boreas, Call. Del. 292: from

'Εκάεργος, ου, ὁ, (ἑκάς, *ἔργω) *the far-working*, in Hom. sometimes as subst., sometimes as adj., but always epith. of Apollo, *the far-shooting, far-darting*, and so=ἑκηβόλος, ἕκατος: so, fem. 'Εκαέργη of Diana, v. Spanh. ad Call. Del. 292. [ᾰ]

'Εκάην, aor. 2 pass. of καίω, Hom. [ᾰ]

"Εκᾰθεν, adv., (ἑκάς) *from afar, from far away*, Hom.—II. also =ἑκάς, *far off, far away*, Od. 17, 25.

'Εκαθέσθη, 3 sing. aor. from καθέζομαι: late form.

†'Εκαθήμην, impf. from κάθημαι.

'Εκάθιζον, for καθῖζον, imperf. from καθίζω, Od. 16, 408, dub. l.

'Εκάλειος Ζεύς, from 'Εκάλη or 'Εκαλήνη, an old lady who entertained Theseus, and for this received the yearly honour of the 'Εκαλήσιον ἱερόν: hence the epith. was given to Jupiter as worshipped on the same day, v. Bentl. Call. Fr. 40. [ᾰ]

†'Εκάλη, or 'Εκαλήνη, ης, ἡ, *Hecale*, v. sub foreg.—2. an Attic borough of the tribe Leontis; hence 'Εκάληθεν, adv. *from* the borough *Hecale*; 'Εκαλῆσι, *in Hecale*; 'Εκαλήνδε, *to Hecale*.

†'Εκαλήσιον, ἱερόν, τό, v. sub 'Εκάλειος.

†'Εκαλίνη, ης, ἡ, Coray reads in Plut. Thes. 14, for 'Εκαλήνη.

†'Εκαμήδη, ης, ἡ, *Hecamēdē*, daughter of Arsinous, slave of Nestor, Il. 11, 624.

'Εκάς, adv., Att. ἕκας, (ἐκ) *far, afar, far off*, Hom.: he also freq. has it as prep. c. gen. *far from, far away from*, but always of space.—II. of time, οὐχ ἑκὰς χρόνου, *in a short time*, Hdt. 8, 144. [ᾰ; only ᾱ in Call. Ap. 2, in arsis.]

'Εκαστάκις, adv. (ἕκαστος) *every time*; οἱ ἑκαστ.=οἱ ἀεί, Inscr.

'Εκαστάτω, adv. superl. from ἑκάς, *farthest off, farthest away*, Il. 10, 113: c. gen., Hdt.

'Εκασταχῆ, (ἕκαστος) adv. *every where*.

'Εκασταχόθεν, (ἕκαστος) adv. *from every side, from all sides*, Thuc. 7, 20.

'Εκασταχόθι, (ἕκαστος) adv.=ἑκαστόθι, *on every side, every where*, Plut.

'Εκασταχοῖ, (ἕκαστος) adv. *to every side, every way*, Plut. A. B. p. 1397.

'Εκασταχόσε, (ἕκαστος) adv. *to every side, every way*, Thuc. 8, 55.

'Εκασταχοῦ, (ἕκαστος) adv. *every where*, Thuc. 3, 82.

'Εκαστέρω, adv. compar. from ἑκάς, *farther, farther off*, Od. 7, 321; c. gen., Hdt.: also ἑκαστοτέρω, Theocr. 15, 7. Superl. ἑκαστάτω.

'Εκάστοθεν, adv.,=ἑκασταχόθεν, Diog. L.

'Εκάστοθι, adv. *for each* or *every one*, Od. 3, 8, though Schol. Harl. read ἑκάστοθεν: *every where*: from

"Εκαστος, η, ον, *every, every one*, esp. *each, each one*, opp. to a number or a body, Hom. both in sing. and plur.: the sing. from its collective signf. is freq. joined with a plur. verb, Il. 1, 606; 5, 878; also Att., v. Br Ar. Plut. 785. Hom. usu. puts the subst. pron. or adj. plur., which expresses the whole body, and so should be in genit., in same case with ἕκαστος; as Τρῶας ἕκαστον ὑπήλυθε τρόμος, for Τρώων ἕκαστον, Il. 7, 215, cf. Il. 15, 109; 18, 496, where ἕκαστος is to be taken as in appos., fear seized them every one, etc.: so in Att. ἕκαστος takes the plur. verb, ἕκαστος ἐπίστασθε, Xen. Symp. 3, 3 without a subst. plur. having gone before; cf. Hdt. 3, 158, Ar. Plut. 785, Heind. and Stallb. Plat. Gorg. 503 E: sometimes, but rarely, the chief word takes the art., as Il. 18, 496, Thuc. 5, 49, ἕκαστος never: ὅςτις ἕκαστος, *every one who*, ἕκαστος, ὅςτις..., Hes Th. 459. This notion of individuality is still more definitely given in prose by εἷς ἕκαστος, Lat. *unusquisque*; ἑκαστός τις, αὐτὸς ἕκαστος, πᾶς ἕκαστος, *each and every one, all and every one*, πάντες ἕκαστος, Od. 6. 265; οἱ καθ' ἕκαστον, *each one singly*, one after the other, Lat. *singuli*, τὰ καθ' ἕκαστον, *each singly*, point by point, Lat. *singula quaeque*, καθ' ἕκαστον, *singly, by itself, alone*, Lat. *singulatim*: καθ' ἑκάστην (ἡμέραν) *every day, daily*, so also with μήν, ἐνιαυτός, etc., every month, i. e. *per* month, Böckh Inscr. 1, p. 132, 4: ὡς ἕκαστοι, *each by himself*, freq. in Thuc. (ἑκάτερος and ἕκαστος seem to be a kind of compar. and superl., like Sanscr. *êkateras, êkatamas*, from *êka*, one; cf. πρότερος, πρῶτος: perh. ἑκάς is akin, in signf. *apart, by itself.*)

'Εκάστοτε, (ἕκαστος) adv. *each time, always*, Hdt. 1, 128, etc.: ἵνα ἑκάστοτε, *wheresoever*, Hdt. 8, 115.

'Εκαστοτέρω, adv. like ἑκαστέρω, compar. of ἑκάς, yet only in Theocr. 15, 7, and there susp.

'Εκάταιον or 'Εκάτειον, ου, τό, *a statue* or *chapel of Hecate*, Ar. Lys. 64: on τὰ 'Εκάταια and 'Εκάταια κατεσθίειν v. 'Εκάτη.

†'Εκαταῖος, α, ον, ('Εκάτη) *of* or *belonging to Hecate*, Soph. Fr. 651; where, however, Ellendt takes 'Εκαταίας to be gen. of 'Εκαταία, a lengthd. form of 'Εκάτη.

†'Εκαταῖος, ου, ὁ, *Hecataeus*, of Miletus, son of Hegesander, an historian Hdt. 2, 143.—2. of Abdēra, a philosopher.—3. a tyrant of Cardia, Plut.

†'Εκάτειον, v. sub 'Εκάταιον.

'Εκατεράκις, adv. (ἑκάτερος) *at each time, both times*, Xen. Cyr. 4, 6, 4.

'Εκατερέω, ῶ, in dancing *to kick the rump with one heel after another*: hence ἑκατερίς, ίδος, ἡ, *a dance of this kind*.

'Εκάτερθε, before a vowel ἑκάτερθεν, adv. for ἑκατέρωθεν, *from each side, from both sides, on both sides*, Lat. *utrimque*, Hom., who also has it c. gen. often of two opposed armies.

'Εκατερίς, ίδος, ἡ, v. sub ἑκατερέω.

'Εκατερομάσχῠλος, ον, (ἑκάτερος, μασχάλη) *with sleeves hanging from both shoulders*.

'Εκάτερος, α, ον, *each of two, each by himself, each singly*, first in Pind. I. 8, (7), 63, sometimes c. art., v. Poppo Obs. Cr. ad Thuc. p. 28: the signf. *one of two*, is very dub. (On etymol., v. sub ἕκαστος.) Hence

'Εκατέρωθεν, adv. *from both sides, on both sides*, Hdt. 3, 102, Thuc. 2, 75, who also has it c. gen., 3, 6.—III. *from one of two sides*, dub.: and

'Εκατέρωθι, adv. *on both sides*, Pind. O. 2, 124, Hdt. 2, 19.—II. *on one of two sides*, dub.: and

Εκατέρως, adv. *in both ways*, Plat. —II. *in one of two ways*, dub.: and

'Εκατέρωσε, adv. *to both sides, both ways*, Plat. Phaed. 112 E.—II. *to either side*, dub.

'Εκάτη, ης, ἡ, (prob. from ἕκατος) *Hecătē*, daughter of Perses or Persaeus and Asteria, granddaughter of Coeus and Phoebe, who had power from Jupiter, in heaven, earth, and sea: she presided over purifying and atoning rites; was giver of riches, honour, victory, and fair voyages; protectress of new-born babes, Hes. Th. 411 sq. H. Hom. Cer. 25, 52, where she is represented with a torch. Later she was held to be the same as Diana, as goddess of the nether world, mistress of spells and magic, v. J. H. Voss in Nov. Act. Soc. Lat. Jen. p. 363 sq. 'Εκάτης δεῖπνον, also τὰ 'Εκάταια, the things used to purify the house on the 30th of each month, eggs, onions, young dogs, etc.: they were deposited for Hecate at three cross-roads, and there eaten by paupers or beggars, and also by Cynics: this was called 'Εκάταια κατεσθίειν, Dem. 1269, 10; and he who partook of this repast was held in abomination. [ᾰ]

'Εκᾰτηβελέτης, ου Ep. αο, ὁ,=sq., Il. 1, 75.

'Εκᾰτηβόλος, ον, (ἑκάς, βάλλω) *far-throwing, far-shooting*, in Hom. always as epith. of Apollo, cf. ἕκατος, ἑκάεργος, ἑκηβόλος: as subst. ὁ ἑκατ. Il. 15, 231.

'Εκατήσιον, ου, τό,='Εκάταιον, *a statue of Hecate*, Plut.

†'Εκάτης νῆσος, ἡ, *island of Hecate*, a small island near Delos, Ath. 645 B.

"Εκᾱτι, Dor. for ἕκητι, *on account of*: but also in Att. poets, e. g. Aesch. Pers. 337; and Pors. Or. 26, considers it strictly Att.

'Εκατόγγυιος, ον, (ἑκατόν, γυῖον) *with a hundred limbs* or *bodies*, κορᾶν ἑκ. ἀγέλα, a band of a hundred maidens, Pind. Fr. 87, 12.

'Εκατογκάρανος, ον, (ἑκατόν, κάρηνον) prob. l. Aesch. Pr. 353; and

'Εκατογκεφάλας, ου, ὁ, Pind. O. 4, 11, -λος, ον, (ἑκατόν, κεφαλή),=sq. Eur. H. F. 882, Ar. Ran. 473.

'Εκατόγκρᾱνος, ον, (ἑκατόν, κρᾶνον) *hundred-headed*, Pind. P. 8, 20.

'Εκατογκρήπῑς, ῖδος, ὁ, ἡ, (ἑκατόν, κρηπίς) *with a hundred-fold base*, Julian.

'Εκατόγχειρ, ειρος, ὁ, ἡ, Plut.; and

'Εκατόγχειρος, ον, Il. 1, 402, (ἑκατόν, χείρ,) *hundred-handed.*

†'Εκατόδωρος, ου, ὁ, *Hecatodōrus*, masc. pr. n., Polyb. 4, 78, 5; in 4, 47, 4, wr. 'Εκατοντόδωρος.

'Εκατόζῠγος, ον, (ἑκατόν, ζυγόν) *with a hundred benches for rowers*, Il. 20, 247. (On form, cf. συζυγία, etc.)

†'Εκατόμβαιον, ου, τό, *Hecatombaeum*, a spot in the territory of Dyme, Polyb. 2, 51, 3.

'Εκατομβαῖος, α, ον, ('Εκατόμβη) *Hecatombean*, epith. of several gods, *to whom hecatombs were offered*: τὰ ἑκατόμβαια (ἱερά) a festival wherein hecatombs were offered, Inscr. Hence

'Εκατομβαιών, ῶνος, ὁ, *the month Hecatombaeon*, the first in the Att. year, answering to the last half of our July and the first of August, Arist. H. A. 5, 11, 2; in it the ἑκατόμβαια were held: called at Sparta ἑκατομβεύς.

'Εκάτόμβη, ης, ἡ, (ἑκατόν, βοῦς) *a hecatomb*, strictly *an offering of a hundred oxen*: but even in Hom. the word has lost its strict etymol. signf.: Il. 6, 93, 115, we find a hecatomb of *twelve* oxen; Od. 3, 59, of *eighty-one*: nor does Hom. confine it to oxen; for hecatombs of oxen and rams often occur, Il. 1, 315, Od. 1, 25: nay we find hecatombs *without any oxen*, e. g. of fifty rams, Il. 23, 146, ἀρνῶν 864, cf. Valck. Phoen. 28: therefore in genl. *a large sacrifice offered publicly*: Hdt. 4, 179, reckons even the votive gifts under the hecatomb; but 6, 129, shows that Homer's τελήεσσαι ἑκατόμβαι were really offered.

'Εκατόμβοιος, ον, (ἑκατόν, βοῦς) *of* or *worth a hundred oxen*, Il.

†'Εκάτομνος, ου, ὁ, *Hecatomnus*, a king of Caria, Diod. S.

'Εκατόμπεδος, ον, (ἑκατόν, πούς) *a hundred feet long*, πυρὴ ἑκ. ἔνθα καὶ ἔνθα, *a hundred feet all ways*, Il. 23, 164, where some prefer ἑκατόμποδος, q. v.: but the Parthenon at Athens is always τὸ ἑκατόμπεδον, v. Παρθενών.

†'Εκατόμπεδος, ου, ὁ, *Hecatompĕdus*, a spot in Syracuse, Plut.

'Εκατομπλᾰσίων, ον, gen. ονος, *a hundred-fold.*

'Εκατόμποδος, ον,=-πεδος, v. l. Il. 23, 164, received by Spitzn., and by Bekk. in Thuc. 3, 68: acc. to Koen. Greg. p. 270, and Lob. Phryn. 546, -πεδος is Dor. (as Pind. I. 6, 32) and -ποδος Att.

'Εκατομπολίεθρος, ον,=sq., Eur. Cret. 2, 4.

'Εκατόμπολις, ι, gen. εως, (ἑκατόν, πόλις) *with a hundred cities*, Κρητη, Il. 2, 649.

'Εκατόμπους, ὁ, ἡ, πουν, τό, gen. ποδος, (ἑκατόν, πούς) *hundred-footed*, ἑκ. Νηρῇδες, Soph. O. C. 718, acc. to Elmsl. *the hundred Nereids*, (cf. ἑκατόγγυιος), acc. to Herm. only *many, countless.*

'Εκατόμπῠλος, ον, (ἑκατόν, πύλη) *hundred-gated*, Θῆβαι, Il. 9, 383.

†'Εκατόμπυλος, ου, ἡ, *Hecatompylus*, a region and city of Parthia, Strab.

'Εκατομφόνια, τά, (ἑκατόν, φόνος) *a sacrifice for a hundred enemies slain*, sub. ἱερά, Plut.

'ΕΚΑ˘ΤΟ´Ν, οἱ, αἱ, τά, indecl. *a hundred*, Il.: in compos. often loosely for *very many.* (Sanscr. *çatan*, which is a link between ἑκατόν and *centum.*)

†'Εκατόννησοι, ων, αἱ (ἑκατόν, νῆσοι, prop. *the hundred isles*) *Hecatonnesī*, a cluster of islands between Lesbos and the coast of Aeolis, twenty in number, or acc. to others forty, Strab., who derives it from "Εκατος, an appell. of Apollo, and νῆσος, and so *Apollo's islands*, but Hdt. 1, 151, writes the name separately; the modern name is *Musconisi.*

'Εκατοντάδραχμος, ον, (ἑκατόν, δραχμή) *worth* or *for a hundred drachms*, Gal.

'Εκατονταετηρίς, ίδος, ἡ, *a period of one hundred years, century*, Plat. Rep. 615 A: from

'Εκατονταέτηρος, ον, (ἑκατόν, ἔτος) *of a hundred years*, Orph.

'Εκατονταετής, ές, (ἑκατόν, ἔτος) *of a hundred years, centenarian*, Pind. P. 4, 502: also -έτης, ου, ὁ. Hence

'Εκατονταετία, ας, ἡ, *a period of a hundred years*, Schweigh. App. 3, p. 613.

'Εκατοντακάρηνος, ον, Dor. -ᾱνος, (ἑκατόν, κάρηνον) *hundred-headed*, Pind. P. 1, 31, cf. ἑκατογκάρ.

'Εκατοντακέφᾰλος, ον,=ἑκατογκ., Julian.

'Εκατοντάκις, (ἑκατόν) adv. *a hundred times.*

'Εκατοντάκλῑνος, ον, (ἑκατόν, κλίνη) *with one hundred couches*, Chares ap. Ath. 538 C.

'Εκατοντᾰλαντία, ας, ἡ, *the sum of one hundred talents*: from

'Εκατοντάλαντος, ον, ἑκατόν, τάλαντον) *worth one hundred talents*, γραφή ἑκ. an action *for damages laid at that sum*, Ar. Eq. 442. [ᾰ]

'Εκατοντάμαχος, ον, (ἑκατόν, μάχομαι) *able to fight one hundred men*, Joseph.

'Εκατοντάπηχυς, υ, (ἑκατόν, πῆχυς) *of a hundred cubits*, Joseph.

'Εκατονταπλάσιος, α, ον, adv. -ίως, LXX.; and

'Εκατονταπλᾰσίων, ον, gen. ονος, *a hundred-fold, one hundred times as much* or *many*, c. gen., Xen. Oec. 2, 3.

'Εκατοντάπῠλος, ον, (ἑκατόν, πύλη)=ἑκατόμπυλος, Anth.

†'Εκατοντάπυλος, ου, ἡ, *Hecatontapylus*, a city of Parthia, Diod. S.—2. a city of Libya, Polyb.

'Εκατονταρχέω, ῶ, *to be a centurion*, Dio C.: from

'Εκατοντάρχης, ου, ὁ, (ἑκατόν, ἄρχω) *a leader of a hundred*, Lat. *centurio*, Hdt. 7, 81, Aesch. Fr. 168. Hence

'Εκατονταρχία, ας, ἡ, *the post of a centurion*, Dio C.

'Εκατόνταρχος, ου, ὁ,=ἑκατοντάρχης, Xen. Cyr. 5, 3, 41.

'Εκατοντάς, άδος, ἡ, the number *a hundred*, Hdt. 7, 184, 185.—II. *a company of a hundred*, Lat. *centuria.*

'Εκατοντάφυλλος, ον, (ἑκατόν, φύλλον) *with one hundred leaves* or *petals*, ῥόδα, Theophr.

'Εκατοντάχειρ, ρος, ὁ, ἡ,=ἑκατόγχειρ, Plut.

'Εκατοντάχοος, ον, contr. -χους, ουν, (ἑκατόν, χόος) *of one hundred measures*: esp. *yielding fruit a hundred-fold*, Theophr.

'Εκατοντόπῠλος, ον,=ἑκατοντάπυλος.

'Εκατοντόργυιος, ον, (ἑκατόν, ὀργυιά) *of one hundred fathoms*, Pind. Fr. 110.

'Εκατοντορόγυιος, ον,=foreg., Ar. Av. 1131, acc. to Dind.

'Εκατόντορος, ον, (ἑκατόν, ἐρέσσω) *hundred-oared.*

'Εκατοντούτης, ου, ὁ, (ἑκατόν, ἔτος) Luc., fem. -οῦτις, ιδος, ἡ, Ath., contr. for ἑκατονταέτης.

"Εκᾰτος, ου, ὁ, (ἑκάς) *far-shooting*, epith. of Apollo, Il. 7, 83; 20, 295, cf. ἑκάεργος, ἑκατηβόλος: fem. ἑκάτη, epith. of Diana, Aesch.: cf. 'Εκάτη.

'Εκατοστιαῖος, αία, αῖον,=ἑκατοστός, Inscr.

'Εκατόστομος, ον, (ἑκατόν, στόμα) *hundred-mouthed*, Eur. Bacch. 404.

'Εκατοστός, ή, όν, (ἑκατόν) *the hundredth*, Hdt. 1, 47; ἐφ' ἑκατοστά, *a hundred-fold*, Id. 4, 198.—II. ἡ ἑκατοστή, *the hundredth part*, a tax or duty at Athens, Ar. Vesp. 658.

'Εκατοστύς, ύος, ἡ,=ἑκατοντάς, Xen. Cyr. 6, 3, 34.

†'Εκάτων, ωνος, ὁ, *Hecaton*, a stoic philosopher, Diog. L.

†'Εκατώνυμος, ου, ὁ, *Hecatonўmus*, masc. pr. n. an inhab. of Sinope, Xen. An. 5, 5, 7.

'Εκβάζω, f. -ξω, (ἐκ, βάζω) *to speak out, declare*, Aesch. Ag. 498.

'Εκβαθρεύω, f. -σω, (ἐκ, βάθρον) *to overthrow from the foundations.*

'Εκβαίνω, f. -βήσομαι, (ἐκ, βαίνω) intr. *to go* or *come out of*, πέτρης, the cavities of a rock, c. gen. Il. 4, 107; *to step out of*, esp. out of a ship, *to disembark, land*, Il. 3, 113, Hdt. 4, 196, etc.—2. *to go, come,* or *step off from*, ἀπήνης, Aesch. Ag. 906.—3. *to go out over, pass over, overstep, depart from,* Lat. *egredi*, c. gen., as ἐκβ. τῆς ἑαυτοῦ ἰδέας, Plat. Rep. 380 D, sometimes also c. acc., ἐκβ. τὴν ἡλικίαν, Ib. 461 B, cf. Stallb. Ib. 338 E.—II. metaph.—1. *to come to pass, turn out*; like ἀποβαίνω, Hdt. 7, 209, 221, Thuc., etc.:—*to be fulfilled*, esp. of prophecies, dreams, etc., Dem., etc.: also *to turn out* so and so, as κάκιστος ἐκβ. *to prove* a villain, Eur. Med. 229: freq. τὸ ἐκβάν, τὰ ἐκβαίνοντα, *the issue, event*, Dem. 12, 6, etc.—2. in speaking or writing, *to digress*, Xen. Hell. 6, 5, 1.—3. *to cease*, App.—III. transit. in fut. and aor. 1, both act. and mid., *to lead out* or *down from, land from* a ship, *unship*, Od. 24, 301.—2. ἐκβαίνειν πόδα, to *put out* the foot, Eur. Heracl. 802, cf. βαίνω, II. 4.

'Εκβακχεύω, (ἐκ, βακχεύω) *to excite to Bacchic frenzy, to make frantic*, Eur. Tro. 408, and Plat. Pass. and Mid. intr. *to be transported, be frantic, rage*, Eur. Supp. 1001, Bacch. 1296. So too intr. in act., Alex. Μανδραγ. 1, 13.

'Εκβακχέω,=ἐκβακχεύω.

'Εκβάλλω, f. -βᾰλῶ, (ἐκ, βάλλω) *to throw* or *cast out*, e. g. out of a ship, Od. 15, 481, Hdt. 1, 24; out of the sea on land, Od. 19, 278; *to disembark, unship, land*, and so in mid., Hdt. 6, 101: but also *to carry out to sea*, Hdt. 2, 113.—2. *to cast out, throw down from*, in Hom. τί τινος, also ἔκ τινος.—3. πόλεως ἐκβ. *to banish* from the country: and so absol. *to drive* or *chase away, thrust out, banish*, Hdt. 1, 103, etc.: ἐκβ. τέκνα, *to expose children*, Eur. Ion 964: but v. signf. V.—4. ἐκβ. ναῦν, *to put* a ship *out of her course*, Eur. Cycl. 20.—II. *to make* something *fall out, strike out*, Lat. *excutere*, χειρὸς ἔγχος, Il. 14, 419, Od. 2, 396; δοῦρα ἐκβ. to fell trees, strictly to cut them *out of* the forest, Od 5, 244.—III. metaph. ἔπος ἐκβ., *to let fall* a word, *throw* it *out* thoughtlessly, Il. 18, 324, Od. 4, 503, and so Hdt. 6, 69, and Trag., cf. ἀποῤῥίπτω: so too ἐκβ. δάκρυα, *to let drop, shed* tears, Od. 19, 362: ἐκβ. ὀδόντας, *to cast, shed* one's teeth, Solon 14, 2, Eur. Cycl. 644, etc.—2. Att. also *to reject*, Ar. Nub. 1477, Plat. etc.: esp. of actors, *to hiss off*, Lat. *explodere*, Dem. 449, 19; and so in Pass., Ar. Eq. 525, cf. ἐκπίπτω.—IV. *to send out, get rid of, lose*, Soph. Aj. 965, Ar. Eq. 404.—V. *to put forth, produce*, of plants or women, Hipp.: esp. in case of a miscarriage, Id. p. 686, 27.—VI. *to put out, dislocate* a limb, Id.—VII. *to put off*, like Lat. *rejicere*, Polyb.—VIII. seemingly intr. sub. ἑαυτόν, *to go out, depart*, ἵν' ἐκβάλω ποδὶ ἄλλην ἐπ' αἶαν, Eur. El. 96.—2. esp. of a river, *to empty, discharge itself*, Plat. Phaed. 113 A, cf. ἐκδίδωμι, ἐξίημι.

'Εκβαρβᾰρόω, ῶ, (ἐκ, βαρβαρόω) *to make quite into a barbarian, to make quite wild* or *savage*, Isocr. 192 E. Hence

'Εκβαρβάρωσις, εως, ἡ, *a growing quite savage*. Plut. [ᾰ]

'Εκβᾰσᾰνίζω, f. -ίσω, (ἐκ, βασανίζω) *to try, search*, esp. *by the question* or *torture*; hence *to put to the question, torture*, Joseph.

'Εκβάσιος, ον, *belonging to alighting* or *landing*, epith. of Apollo, Ap. Rh. [ᾰ]: from

'Εκβᾰσις, εως, ἡ, (ἐκβαίνω) *a going out, alighting*: esp. from a ship, *a landing*, Aesch. Supp. 771.—II. *a way out, egress*, ἐκβ. ἁλός, *a landing-place*, Od. 5, 410, and Xen.—2.=ἀποβάθρα, *the steps* or *ladder at a ship's side*, Polyb. —III. *the issue* or *event* of a matter.

†'Εκβάτανα, ων, τά, *Ecbatana*, the chief city of Media, the summer residence of the Persian monarchs, Ar. Ach. 64; Xen. Cyr. 8, 6, 22: also wr. 'Αγβάτανα, now *Hamedan*.

'Εκβᾰτήριος, α, ον, also ος, ον, (ἐκβαίνω) *belonging to alighting*, esp. from a ship, *usual thereupon*, τὰ ἐκβατήρια, with or without ἱερά, a sacrifice offered *on landing*; hence, ἐκβ. νόσου, *for recovery* from an illness, Philostr.

'Εκβάω, Dor. for ἐκβαίνω, in a Doric treaty, Thuc. 5, 77.

'Εκβεβαιόω, ῶ, (ἐκ, βεβαιόω) *to confirm, establish*, νίκην, etc., Plut.; like ἐμβεβαιόω. Hence

'Εκβεβαίωσις, εως, ἡ, *a confirmation*, Plut.

'Εκβήσσω, f. -ξω, (ἐκ, βήσσω) *to cough out* or *up*, Hipp.

'Εκβῐάζω, (ἐκ, βιάζω) *to force out, thrust* or *drive away from*, Plut.—II. *to wrest from*, τόξον χειρῶν ἐκβεβιασμένον, Soph. Phil. 1129.—III. *to express in a forced, elaborate way*, of works of art, Plut., v. Müller Archäol. d. Kunst, § 135.—B. often as dep. mid. *to compel, force*, Polyb.: the form ἐκβιάομαι in Hipp.

'Εκβῐβάζω, f. -άσω, (ἐκ, βιβάζω) *to make to go* or *step out, make to leave*, τινὰ ἔκ τινος, Ar. Av. 662: ἐκβ. τινὰ δικαίων λόγων, *to stop* one *from* discussing the question of justice, Thuc. 5, 98: esp. *to land* from a ship, *disembark*, Id. 7, 39: ἐκβ. ποταμὸν ἐκ τοῦ αὐλῶνος, *to turn* the course of a river, Hdt. 7, 130. Hence

'Εκβῐβασμός, οῦ, ὁ, *a landing, bringing out*.

'Εκβῐβαστής, οῦ, ὁ, (ἐκβιβάζω) *one who lands, brings out*.

'Εκβῐβαστικός, ή, όν, (ἐκβιβάζω) *belonging to landing* or *bringing out*.

'Εκβιβρώσκω, fut. -βρώσω, (ἐκ, βιβρώσκω) *to devour*, Soph. Tr. 1053, in tmesis.

'Εκβῐος, ον, (ἐκ, βίος) *deprived of life*, Artem.

'Εκβλαστάνω, f. -στήσω, (ἐκ, βλαστάνω) *to shoot out* or *forth, bud, sprout out*, Plat. Rep. 565 D. Hence

'Εκβλάστημα, ατος, τό, *a new shoot, bud, sprout*, Philo.

'Εκβλάστησις, εως, ἡ, *a shooting* or *budding forth*, Diosc.

'Εκβλέπω, (ἐκ, βλέπω) *to look out, look*, Philostr.—II. *to get the power of sight*, Ael.

'Εκβλητέον, verb. adj. from ἐκβάλλω, *one must cast out*, Plat. Rep. 377 C.

'Εκβλητικός, ή, όν, (ἐκβάλλω) *able, fit to cast out, get rid of, shake off*, τινός, Arist. H. A.

'Εκβλητος, ον, (ἐκβάλλω) *thrown out, thrown away*, Eur. Hec. 700: *rejected, despised, despicable*, Emped. 354.

'Εκβλύζω, (ἐκ, βλύζω) *to bubble* or *gush forth*, Orph.—II. trans. *to pour out* or *forth*.

'Εκβλύω, f. -ύσω=foreg. [ῡ in Ap. Rh., but ῠσω.]

'Εκβοάω, ῶ, f. -ήσομαι, (ἐκ, βοάω) *to call* or *cry out*, Xen. Cyn. 6, 10.

'Εκβοήθεια, ας, ἡ, *a going, marching out to aid, a sally* of the besieged, Thuc. 3, 18: from

'Εκβοηθέω, ῶ, f. -ήσω, (ἐκ, βοηθέω) *to march out to aid*, πανδημεί, Hdt. 6, 16; ἐς τὸν 'Ισθμόν, Id. 9, 26: *to make a sally*, Thuc. 1, 105.

'Εκβόησις, εως, ἡ, (ἐκβοάω) *a crying out* or *aloud*, Philo.

'Εκβολάς, άδος, ἡ, (ἐκβάλλω) *thrown away, any thing thrown out* or *away*; esp.—1.=σκωρία, *dross*, Strab. —2. ἐκβ. μήτρα, Lat. *vulva ejectitia*, a Roman dish, Hipparch. ap. Ath. 101 A.

'Εκβολβίζω, f. -ίσω, (ἐκ, βολβός) *to peel*, as an onion of its outer coats, ἐκβ. τινὰ τῶν κωδίων, *to peel, strip* one *of* his stolen skins, Ar. Pac. 1123.

'Εκβολή, ῆς, ἡ, (ἐκβάλλω) *a throwing out*, e. g. *throwing the cargo overboard* in a storm, Aesch. Theb. 769, Plat., etc.—II. *a thrusting out, driving out* or *away*, etc.—III. *a letting fall* or *drop*, δακρύων, Eur. H. F. 743: so ἐκβ. ὀδόντων, *a casting* or *shedding* of teeth, Hipp.: ἐκβ. σίτου, *the time* when the corn *shoots* or *comes into ear*, Thuc. 4, 1.—IV. *the bringing forth* of a child, Hipp.—V. *the putting out* of a joint, Id. —B. (from mid.) *a going out, outlet*, Lat. *exitus*, ἐκβ. ποταμοῦ, *the discharge, mouth* of a river, Hdt. 7, 128, but usu. in plur., ἐκβολαί, Thuc. 2, 102: so, ἐκβολαὶ ὄρους, *a defile leading out* of a chain of mountains, a mountain pass, gorge, Hdt. 9, 38, and ἐκβολαὶ εἰς χώραν, a pass into a country, Plut.—2. ἐκβολὴ λόγου, *a digression*, Thuc. 1, 97.—C. from pass. *that which is cast out*, ἐκβ. δικέλλης, *earth cast out* or *scraped up* by a hoe or mattock, Soph. Ant. 250: οὐρεία ἐκβολή, *children cast* or *exposed* on the mountains, Eur. Hec. 1078. Hence

'Εκβολιμαῖος, αία, αῖον, and

'Εκβόλιμος, ον, *thrown out* or *away, rejected*: of the fruit of the womb, *abortive*, Arist. H. A.

'Εκβόλιον, ου, τό, sub. φάρμακον, *a drug for procuring abortion*, Hipp.: strictly neut. from

'Εκβόλιος, ον,=ἐκβόλιμος, οἶνος wine *for procuring abortion*.

'Εκβολος, ον, (ἐκβάλλω) *thrown out* or *away*, οἴκων, *exposed*, of a child, Eur. Phoen. 104: *abortive*, Id. Bacch. 92.—II. as subst. ὁ ἔκβ. *a cape, promontory*, Eur. I. T. 1024.—2. τὸ ἔκβολον, *that which is cast out, thrown up*, ναὸς ἔκβολα, Eur. Hel. 422.

'Εκβόμβησις, εως, ἡ, (ἐκ, βομβέω) *a shouting, murmuring in token of approbation*, Themist.

'Εκβόσκω, f. -βοσκήσω, (ἐκ, βόσκω) *to make to be eaten off*. Mid. *to eat off, feed on*, Lat. *depasci*, c. acc., Nic.

'Εκβράζω, f. -άσω, (ἐκ, βράζω) *to throw off* or *out by boiling, fermenting*, etc.: *to throw up* or *to the surface, to throw off* humours, Hipp.: *to cast up*, of the sea, Lyc. Hence

'Εκβρᾰσις, εως, ἡ, *a throwing up, boiling, foaming*.

'Εκβρασμα, ατος, τό, (ἐκβράζω) *that which is thrown out* or *up by boiling* or *fermenting, scum*: *scurf, a cutaneous eruption*, Gal.

'Εκβρασμός, οῦ, ὁ,=ἔκβρασις.

'Εκβράσσω, Ion. ἐκβρήσσω, (ἐκ, βράσσω) like ἐκβράζω, *to throw out* or *up*, esp. of things, *boiling, frothing*, etc.; hence pass., *to be cast up, thrown on shore*, of ships, Hdt. 7, 188. Hipp. also has mid. in act. signf

'Εκβροντάω, ῶ, f. -ήσω, (ἐκ, βροντάω) *to thunder out* or *away, strike out by lightning*, Aesch. Pr. 362, in pass.

'Εκβρῡχάομαι, (ἐκ, βρυχάομαι) dep. mid., *to bellow out* or *aloud*, Eur. I. T. 1390

'Εκβρωμα, ατος, τό, (ἐκβιβρώσκω) *that which is eaten* or *sawn out*, ἔκβ. πρίονος, *saw-dust*, Soph. Tr. 700.

'Εκβῠθίζω, (ἐκ, βυθίζω) *to fetch out of the deep*, Callistr., in pass.

'Εκβυρσόω, ῶ, (ἐκ, βύρσα) *to make to project from the skin*.—II. *to flay* Hence

'Εκβύρσωμα, ατος, τό, Gal., and

'Εκβύρσωσις, εως, ἡ, *a projecting of the bones out of the skin.*

†'Εκβῶντας, pres. part. from ἐκβάω, Dor. for ἐκβαίνω, ap. Thuc. 5, 77.

'Εκγᾰλακτόω, ῶ, (ἐκ, γαλακτόομαι) *to turn into milk.* Pass., *to become milk*, of the seeds of plants: both in Theophr.: hence

'Εκγαλάκτωσις, εως, ἡ, *a turning into milk*, Id.

'Εκγᾰμέομαι, v. sq.

'Εκγᾰμίζω, (ἐκ, γαμίζω) *to give away in marriage*, of parents who give away a daughter. Pass., *to be given in marriage, marry*, N. T.: so also ἐκγαμίσκομαι, N. T., and ἐκγαμέομαι.

'Εκγᾰμίσκομαι, v. foreg.

'Εκγαυρόομαι, (ἐκ, γαυρόομαι) as pass., *to be very haughty.*—II. dep., *to be proud of, exult in, magnify, exalt*, τι, Eur. I. A. 101.

'Εκγέγᾰα, poet. perf. of ἐκγίγνομαι for ἐκγέγονα, from *γάω, *to be born of*, i. e. *sprung* or *descended from*, τινός, Hom., whether father or mother. Hom. has the forms ἐκγεγάτην 3 dual, Od.; inf. ἐκγεγάμεν, Il. [ᾰ]; part. ἐκγεγαώς, ἐκγεγαυῖα, 'Αθηναίη, 'Ελένη Διὸς ἐκγεγαυῖα, Hom. In Ep. 16, 3, ἐκγεγάᾱτε, 2 pl. for wh. Herm. from Suid. edits ἐκγεγάασθε, cf. Batr. 143; former like the irreg. ἐκγεγάονται in H. Hom. Ven. 198, as if from a pass. ἐκγεγάομαι; but Buttm. regards the latter as fut. formed without σ as ἐρύουσι, etc., Catal. p. 51.

†'Εκγεγάονται, v. foreg.

'Εκγείνασθαι, inf. aor. mid. from a pres. not in use, *to bring forth*, Luc.

'Εκγελάω, ῶ, f. -άσομαι, more rarely -άσω, (ἐκ, γελάω) *to laugh out, laugh loud, burst out laughing*, Od. 16, 354; 18, 35: metaph. of a liquid that rushes out with a laughter-like sound, *to burst out*, Eur. Tro. 1176. Hence

"Εκγελως, ωτος, ὁ, *loud laughter.*

'Εκγενέτης, ου, ὁ,=ἔκγονος, Eur.

Εκγενής, ές, (ἐκ, γένος) *put out from one's family, without kith* or *kin*, Soph. O. T. 1506, acc. to W. Dind. in Steph. Thes.

'Εκγεννάω, ῶ, f. -ήσω, (ἐκ, γεννάω) *to beget:* also *to bring forth*, Eupol. Dem. 10.

'Εκγιγαρτίζω, (ἐκ, γίγαρτον) *to take out the kernel*, of a fruit, τὴν σταφίδα, Diosc.

'Εκγίγνομαι, later ἐκγίν. [ῐ], fut. -γενήσομαι, (ἐκ, γίγνομαι) dep. mid.: *to grow out of, spring from: to be descended from, born of, begotten by* any one: in Il. always in last signf. c. gen., only once c. dat., *to be born to...*, Il. 14, 115, and so Hdt. 1, 30.—II. (intrans.) absol. in aor., *to be gone away, to have gone by*, χρόνου ἐκγεγονότος, time *having gone by, passed*, Hdt. 2, 175: ἐκγενέσθαι τοῦ ζῆν, *to have departed* this life, Xen. Hell. 6, 4, 23.—2. freq. impers., ἐκγίγνεται, like ἔξεστι, *it is allowed, it is granted*, c. dat. et inf., and usu. with a negat., οὐκ ἐξεγένετό μοι ποιεῖν, *it was* not *granted* me to do, so freq. in Hdt.. as 1, 78; 3, 142; also c. acc. et inf., Ar. Pac. 346.

'Εκγλευκίζομαι, (ἐκ, γλεῦκος) *to cease fermenting*, Hipp.

†'Εκγλισχραίνω, (ἐκ, γλισχραίνω) *to render viscous*, Aretae.

†'Εκγλυφή, ῆς, ἡ, *a hatching*, Ael.: from

'Εκγλύφω, f. -ψω, (ἐκ, γλύφω) *to scoop, carve, hollow out.*—2. *to breed, to hatch*, τὰ νεόττια, Ael.; and so in mid., τὰ ᾠὰ ἐξεγλύψαντο, Plut. Tib. Grac. 17. Instead of the regul. perf. ἐκγέγλυμμαι we find the irreg. ἐξέγλυμμαι, Plat. Rep. 616 D, cf. κατεγλώττισμαι. [ῠ]

'Εκγοητεύω, strengthd. for γοητεύω, Joseph.

"Εκγονος, ον, (ἐκγίγνομαι) *sprung, descended from* any one, τινός, Hom.: *any descendant, son* or *daughter, grandson grand-daughter*, and so on, hence οἱ ἔκγονοι, Hdt. 7, 106, etc., and Trag.: in Ath. law, *lineal descendants* as opposed to συγγενεῖς, collateral relatives: τὰ ἔκγονα, *children, offspring, young, posterity*, Trag., and Plat.: metaph., δειλίας ἐκγ. ἡ ἀργία, Plat. Legg. 901 E: ἐκγ. κλυτᾶς χθονός, *the productions* of the earth, Soph. O. T. 173: cf. ἔγγονος.

'Εκγράφω, f. -ψω, (ἐκ, γράφω) *to write out, copy:* mid. *to write out* or *copy for one's self, for one's own use*, χρησμὸν παρὰ τἀπόλλωνος ἐκγράψασθαι, Ar. Av. 982; Μορσίμου ῥῆσιν ἐκγράψασθαι, Ran. 151.—II. *to strike out, expunge from* a list, ap. Andoc. 10, 37. [ᾰ]

'Εκγρῡτεύω, (ἐκ, γρύτη) *to search out from old lumber.*

'Εκδᾳδόω, ῶ, (ἐκ, δᾴς) *to make resinous:* pass., *to become so*, Theophr.

'Εκδαῆναι, strengthd. form of δαῆναι, Ap. Rh.

'Εκδάκνω, f. -δήξομαι, (ἐκ, δάκνω) *to bite out, bite away*, Anth.

'Εκδακρύω, (ἐκ, δακρύω) *to burst into tears*, Soph. Phil. 278.—II. metaph. of trees, *to exude* drops of gum, Plut. [ῡ in pres. and fut.]

'Εκδᾰνείζω, (ἐκ, δανείζω) *to lend out at interest*, χρήματά τινι, Arist. Oec. Hence

'Εκδάνεισις, εως, ἡ, *a lending on interest.* Inscr.

'Εκδᾰνειστής, οῦ, ὁ, (ἐκδανείζω) *one who lends on interest*, Inscr.

'Εκδᾰπᾰνάω, ῶ, f. -ήσω, strengthd. form of δαπανάω, Polyb.

'Εκδεδαρμένος, part. perf. pass. from ἐκδέρω.

'Εκδεής, ές, (ἐκ, δέω to be wanting) *defective, imperfect:* hence

"Εκδεια, ας, ἡ, *a falling short, being in arrear*, φόρων καὶ νεῶν, in tribute and ships, Thuc. 1, 99.

'Εκδείκνῡμι, (ἐκ, δείκνυμι) *to show forth, display, manifest*, Soph. El. 348, etc.

'Εκδειμαίνω, strengthd. for δειμαίνω, Heliod.: and

'Εκδειματόω, ῶ, strengthd. for δειματόω, Plat. Rep. 381 E.

'Εκδεινόω, ῶ, strengthd. for δεινόω, *to exaggerate*, Joseph.

'Εκδειπνέω, ῶ, f. -ήσω, (ἐκ, δειπνέω) *to finish a meal.*

'Εκδεκᾰτεύω, (ἐκ, δεκατεύω) *to pay tithe*, τινί, Diod.

'Εκδέκομαι, Ion. for ἐκδέχομαι, Hdt.

†'Εκδεκτέον, verb. adj. from ἐκδέχομαι, *one must receive*, Ath. 189 D.

'Εκδεκτικός, ή, όν, (ἐκδέχομαι) *belonging to taking, taking up* or *receiving, to relieving* or *succession.*

'Εκδέκτωρ, ορος, ὁ, (ἐκδέχομαι) *one who takes from another*, ἐκδ. πόνων, like διάδοχος, *one who relieves* another's toil, Aesch. Fr. 180; though Plut. 2, 964 F, has ἀνδέκτωρ.

"Εκδεξις, εως, ἡ, (ἐκδέχομαι) *a taking from, taking up, reception;* esp. *succession*, τῆς βασιληΐης, Hdt. 7, 3.

'Εκδέρκομαι, *to look out from*, Il. 23, 477, ubi nunc ἐκ δέρκεται, separately.

'Εκδερματίζω, (ἐκ, δέρμα) *to flay, skin.*

'Εκδέρω, Ion. -δείρω, f. -ερῶ, (ἐκ, δέρω) *to skin, flay, strip off the skin*, Hdt. 2, 42; 7, 26, in full βύρσαν ἐκδ., Eur. El. 824: hence—II. *to cudgel soundly, hide*, Ar. Vesp. 450.

'Εκδεσμεύω, (ἐκ, δεσμεύω) *to bind fasten to* or *upon*, Polyb.

'Εκδεσμέω,=foreg.

"Εκδετος, ον, (ἐκδέω) *fastened to* or *upon*, ἐξ ἵππων, Anth.

'Εκδέχομαι, Ion. ἐκδέκ., f. -ξομαι, (ἐκ, δέχομαι) dep. mid.: *to take* or *receive from* another, τινί τι, Il. 13, 710: in genl. *to take from, take up, catch up.* 2. esp., ἐκδ. τὴν ἀρχήν, τὴν βασιλείαν παρά τινος, Hdt. 1, 7, 26, etc.: hence absol., *to follow, succeed*, of kings, Hdt. 1, 16, etc.; but also of events, *to follow*, ἐξεδέξατο οὐκ ἐλάσσων πόνος, Hdt. 4, 1, cf. 7, 211: also of contiguous lands, *to come next*, 4, 39, 99.—3. *to wait for, expect*, Lat. *excipere*, Soph. Phil. 123.—II. like Lat. *accipere*, ἐκδ. λόγους, etc., *to take, understand in a certain sense*, Polyb.

'Εκδέω, f. -δήσω, (ἐκ, δέω) *to bind so as to hang from, to bind, fasten to* or *on*, c. gen. δρῦς ἔκδεον ἡμιόνων, *they bound* the oaks *to* the mules, i. e. *they yoked* the mules *to* them, Il. 23, 121; also, ἐκδ. τι ἔκ τινος, cf. ἐκ I. 3: σανίδας ἐκδῆσαι, *to fasten* the door with the ἱμάς, shut it fast, Od. 22, 174. Mid. *to bind a thing to one's self, hang it round one*, ἐκδήσασθαι ἀγάλματα, Hdt. 4, 76.

'Εκδηθύνω, strengthd. for δηθύνω, Aretae.

†"Εκδηλος, ου, ὁ, *Ecdēlus*, masc. pr n., Plut. Arat. 5.

"Εκδηλος, ον, strengthd. for δῆλος, *very clear, quite plain, known to all; distinguished*, Il. 5, 2. Adv. -λως Hence

'Εκδηλόω, ῶ, *to make plain* or *manifest, shew plainly*, Theophr.

'Εκδημᾰγωγέω, ῶ, (ἐκ, δημαγωγέω) *to win by the arts of a demagogue*, Dion. H.

'Εκδημέω, ῶ, (ἔκδημος) *to go out of one's country, go abroad, travel: to be abroad* or *on one's travels*, Hdt. 1, 30. Hence

'Εκδημία, ας, ἡ, *a going out of one's country, a going* or *being abroad, a journey, travel*, Eur. Hyps. 15: metaph. also *departure from life*, Anth.

'Εκδημοκοπέομαι, strengthd. for δημοκοπέω, Chio.

"Εκδημος, ον, (ἐκ, δῆμος) *from home, abroad, gone on a journey* or *travels*, c. gen., ἔκδ. τῆσδε χθονός, Eur. Hipp. 281. ἔκδ. στρατεῖαι, service *in foreign lands*, Thuc. 1, 1.

†"Εκδημος, ου, ὁ, *Ecdēmus*, masc. pr. n., a Megalopolitan, Polyb. 10, 25, 2.

Εκδημοσιεύω, strengthd. for δημοσιεύω, Dio C.

'Εκδιαβαίνω, (ἐκ, διά, βαίνω) *to go through and out of, pass over*, c. acc., τάφρον, Il. 10, 198.

'Εκδιαζωμεύω, strengthd. for διαζωμεύω.

'Εκδῐαιτάομαι, as pass. (ἐκ, διαιτάω) *to depart from one's accustomed mode of life, change one's habits*, Hipp.; also in pass., ἐκδ. ἐκ τῶν καθεστώτων νομίμων, Thuc. 1, 132: later also c. acc., Philo, esp. *to indulge in excess, degenerate.* Hence

'Εκδῐαίτησις, εως, ἡ, *a departure from one's accustomed mode of life, change of habits*, Plut.

'Εκδιᾰπρίζω, strengthd. for διαπρίζω, *to saw off*, App.

'Εκδίδαγμα, ατος, τό, *prentice-work, a sampler*, Eur. Ion 1419. [ῐ]: from

'Εκδῐδάσκω, f. -ξω, poet. -σκήσω, Pind. P. 4, 386, (ἐκ, διδάσκω) *To* *teach thoroughly, teach,* Lat. *edocere,* Trag.; *τινά τι,* Soph. El. 621: *to teach* one *to be* so and so, *εἶναι κακήν,* Ib. 395; also with inf. omitted, *γενναῖόν τινα ἐκδ.,* Ar. Ran. 1019: c. inf. only, Ib. 1026: *ἐκδ. ὡς…,* Hdt. 4, 118, Soph. O. T. 1370. Mid. *to have another taught,* Hdt. 2, 154. Cf. *διδάσκω.*

'Εκδιδράσκω, Ion. -*δρήσκω,* f. -*δράσομαι,* aor. *ἐξέδραν,* (*ἐκ, διδράσκω*) *To run out from, run away, escape,* usu. *ἐκ τόπου,* Hdt. 3, 4, etc., and Thuc. [*ᾰσομαι.*]

'Εκδιδύσκω, = *ἐκδύω, to pull off, strip, despoil,* Joseph.

'Εκδίδωμι, f. -*δώσω,* (*ἐκ, δίδωμι*) *to give out, give* or *deliver up,* esp. something seized and detained unlawfully, Lat. *reddere,* '*Ελένην, to give back the stolen* Helen, Il. 3, 459.—1. also *to give up, surrender,* without the notion of unlawful possession, Lat. *dedere,* Hdt. 1, 74, etc.: so too *ἐκδόσθαι,* aor. 2 mid., seems to be used, Pind. P. 4, 525.—2. *to give out* or *away from one's self, ἐκδ. θυγατέρα, to give* one's daughter *in marriage,* Lat. *nuptui dare, τινί,* Hdt. 1, 196, etc., *εἴς τινα,* Plat. Rep. 362 B: freq. also in mid., Hdt. 2, 47, and Dem.: *συνοικίζειν καὶ ἐκδ.,* to settle in marriage, Plat. Soph. 242 D.—3. *to give out for money, farm out, let out for hire,* Lat. *locare,* Hdt. 1, 68: *ἐκδ. υἱὸν ἐπὶ τέχνην, to apprentice* one's son, Xen. Eq. 2, 2.—4. *to put out money to interest, lend out,* ap. Dem. 941, 8, etc.—5. *to put out, publish,* of books, etc., Lat. *edere,* Isocr. 84 D.—6. of land, *to return, yield, produce,* Strab., and Luc.—II. intr. *to break* or *issue forth from a place, break out,* of waters, *to pour out, empty themselves, ἐκδ. ἐς θάλατταν, ἐς τὸν Μαίανδρον,* Hdt. 1, 80; 7, 26, etc.; cf. *ἐκβάλλω, ἔξειμι.*

'Εκδιηγέομαι, (*ἐκ, διηγέομαι*) *to tell out* or *to the end, tell in detail,* LXX.

'Εκδῑθῠραμβόομαι, (*ἐκ, διθύραμβος*) as pass. *to sink into dithyrambic bombast.*

'Εκδιΐστημι, = *διΐστημι,* dub.

'Εκδῐκάζω, f. -*σω,* (*ἐκ, δικάζω*) *δίκην, to see a lawsuit out, end, decide* it, of a judge, Ar. Eq. 50; and so in pass., *to be settled,* Plat. Legg. 958 A. Mid. *to prosecute one's right against another,* Isae. ap. Harp.—II. *to avenge,* Eur. Supp. 154. Hence

'Εκδίκαξις, *εως, ἡ,* Dor. for *ἐκδίκησις,* Inscr.

'Εκδῐκαστής, *οῦ, ὁ,* (*ἐκδικάζω*) *one who obtains right: an avenger,* Eur. Supp. 1153.

'Εκδῐκέω, *ῶ,* (*ἔκδικος*) *to revenge, avenge, punish, τι,* Diod.: *τινὰ ἀπό τινος, to avenge* one on another, N. T. Hence

'Εκδίκημα, *ατος, τό, vengeance taken.*

'Εκδίκησις, *εως, ἡ,* (*ἐκδικέω*) *a revenging, vengeance, ἐκδ. ποιεῖσθαι, to give satisfaction,* Polyb., but *ἐκδ. ποιεῖν τινι, to avenge* one *on* another, N. T.

'Εκδῐκητής, *οῦ, ὁ,* (*ἐκδικέω*) *an avenger, protector,* Joseph.

'Εκδῐκητικός, *ή, όν,* (*ἐκδικέω*) *revengeful.*

'Εκδῐκία, *ας, ἡ,* = *ἐκδίκησις.*—II. *a remission in rent,* Dio C.

'Εκδῐκος, *ον,* (*ἐκ, δίκη*) *without law, lawless, unlawful, unjust,* Trag., as Aesch. Pr. fin.—II. *carrying out* or *maintaining right and justice, avenging:* hence *ὁ ἐκδ., an avenger,* esp.—2. = *σύνδικος,* Lat. *cognitor civitatis, a public advocate, state counsel* or *syndic,* Cic. Fam. 13, 56. Adv. -*κως.*

†'Εκδικος, *ου, ὁ, Ecdicus,* masc. pr. n., a Lacedaemonian, Xen. Hell. 4, 8, 20.

'Εκδισκεύω, (*ἐκ, δισκεύω*) *to whirl* or *toss out.*

'Εκδιφρεύω, (*ἐκ, διφρεύω*) *to knock off the chariot seat, throw from the chariot,* Luc.

'Εκδιψάω, *ῶ,* f. -*ήσω, to be very thirsty,* Theophr.: from

'Εκδιψος, *ον,* (*ἐκ, δίψα*) *very thirsty,* Diod.

'Εκδιωκτέον, verb. adj., *one must chase away,* Plut.: from

'Εκδῐώκω, fut. -*ξω,* (*ἐκ, διώκω*) *to chase, drive out* or *away, banish,* Thuc. 1, 24. Hence

'Εκδίωξις, *εως, ἡ, a chasing, driving away.* [*ῐ*]

'Εκδονέω, *ω,* (*ἐκ, δονέω*) *to shake* or *throw out, confound,* Anth.

'Εκδορά, *ᾶς, ἡ,* (*ἐκδέρω*) *a stripping off the skin,* and so *eradicating,* Diosc. Hence

'Εκδόριος, *ον, belonging to flaying: τὰ ἐκδ.,* sub. *φάρμακα,* medicaments which take off the skin, blisters, etc., Diosc.

'Εκδόσιμος, *ον, to be given out, let out:* from

'Εκδοσις, *εως, ἡ,* (*ἐκδίδωμι*) *a giving out* or *up, surrendering,* Hdt. 1, 159.—2. *a giving in marriage, portioning out, ἔκδ. ποιεῖσθαι τῆς θυγατέρος* = *ἐκδιδόναι* 2, Plat. Legg. 924 C.—3. *a letting, hiring* or *farming out,* Böckh Inscr. 1, p. 747.—4. *a lending money on ships* or *exported goods, bottomry,* Böckh P. E. 1, 176.—5. *the edition* or *recension of a book.*

'Εκδοτέον, verb. adj. of *ἐκδίδωμι, one must give up: one must give in marriage,* Ar. Av. 1635.

'Εκδοτος, *ον,* (*ἐκδίδωμι*) *given out* or *up, delivered over,* esp. *betrayed, ἔκδοτον ποιῆσαι,* Hdt. 3, 1, and *ἐκδ. διδόναι,* Dem. 618, 25, just like *ἐκδιδόναι.*—2. *given in marriage,* Luc.—3. *let* or *hired out.*

'Εκδοχεῖον, *ου, τό,* (*ἐκδέχομαι*) *a receiver, reservoir, tank,* Joseph.

'Εκδοχή, *ῆς, ἡ,* (*ἐκδέχομαι*) *a receiving from* or *at the hands of another, succession, alternation,* Aesch. Ag. 299.—II. *a receiving, holding, ὕδατος,* Joseph.—III. *expectation.*—IV. *a taking* or *understanding in a certain sense, interpretation, ἐκδ. ποιεῖσθαι,* Polyb.

'Εκδρᾰκοντόω, *ῶ,* (*ἐκ, δράκων*) *to change into a serpent:* pass. *to be changed into a serpent, become a very serpent,* Aesch. Cho. 549.

'Εκδρᾰμεῖν, inf. aor. 2 act. of *ἐκτρέχω.*

'Εκδραχμος, *ον,* (*ἕξ, δραχμή*) *of six drachms.*

'Εκδρέπω, (*ἐκ, δρέπω*) *to pluck, break out,* Aristaen. in mid.

'Εκδρομάς, *άδος, ὁ,* (*ἐκτρέχω*) *one who has run out from* the age of youth, Lat. *ex ephebis egressus,* Eustath.

'Εκδρομή, *ῆς, ἡ,* (*ἐκτρέχω*) *a running out, sally, charge,* Xen. Hell. 3, 2, 4.—2. *a band, party of skirmishers,* = *ἔκδρομοι,* Thuc. 4, 127.—II. *a shooting* or *sprouting out,* of trees, Theophr.—III. *a digression in speaking,* Aristid.

'Εκδρομος, *ου, ὁ,* (*ἐκτρέχω*) *one that runs out* or *before,* esp. *οἱ ἔκδρ., troops who sallied out* from the ranks to make a sudden charge, Thuc. 4, 125, Xen. Hell. 4, 5, 16.

'Εκδῠμα, *ατος, τό,* (*ἐκδύω*) *that which is stripped off, a skin, garment,* etc.: also *ἔκδῡμα,* Hedyl. Ep. 1, 5.

†'Εκδῡμεν, for *ἐκδυίημεν* 2 aor. opt. 1 plur. of *ἐκδύω,* Buttm. Catal. p. 73, and Lexil. p. 425.

'Εκδύνω, = *ἐκδύω,* Od. [*ῡ*]

'Εκδύσιος, *ον, belonging to a putting off:* from

'Εκδῠσις, *εως, ἡ,* (*ἐκδύω*) *a putting off.*—II. (from *ἐξέδυν*) intr., *a getting out* or *away, escape, way out,* opp. to *ἔςοδος,* Hdt. 2, 121, 3: *τὴν ἐκδ. ποιεῖσθαι, to creep out,* Hdt. 3, 109.

'Εκδυςωπέω, *ῶ, to move, affect through shame, intreat earnestly, τινά,* Eccl. Hence

'Εκδυςώπησις, *εως, ἡ, earnest intreaty.*

'Εκδύω, also *ἐκδύνω,* f. -*ύσω,* (*ἐκ, δύω, δύνω*) *to strip off, pull off, χιτῶνα, χλαῖναν,* Od. 1, 437; 14, 460; also c. dupl. acc. pers. et rei, *ἐκ μέν με χλαῖναν ἔδυσαν,* Od. 14, 341; and so in Att. Mid. *to strip* or *put off from one's self, τεύχεα ἐξεδύοντο, they put off their* armour, Il. 3, 114, *κιθῶνα,* Hdt. 5, 106; also absol. *to strip, put off one's clothes,* Ar. Lys. 688. The act. is used like mid. in Hdt. 1, 9, *ἐκδ. τὰ ἱμάτια,* cf. Arist. H. A. 5, 15 (17), fin.—II. intrans. in aor. 2 *ἐξέδῡν,* pf. *ἐκδέδυκα,* and in mid. *ἐκδύομαι, to come, go out of* a thing, c. gen., *μεγάροιο,* Od. 22, 334.—2. metaph. *to get away from, escape,* c. acc., *ἐκδῦμεν ὄλεθρον,* Il. 16, 99. (On the form *ἐκδῦμεν* v. Buttm. Lexil. v. *νωΐ* 8 sqq., p. 425 and n., Spitzn. ad l.) [*ῠω, ῡσω*]

'Εκδωριόομαι, as pass., (*ἐκ, Δώριος*) *to become a thorough Dorian,* Hdt. 8, 73.

'ΕΚΕΙ῀, adv., *there, at* or *in that place,* freq. in Att., opp. to *ἐνθάδε: τἀκεῖ, what is* or *happens there, events there,* Thuc.; in Trag. sometimes as euphem. for *ἐν Ἅιδου,* Aesch. Supp. 230, Eur. Med. 1073. Aeol. *κήνω:* Dor. *τηνεί,* Theocr.—II. with verbs of motion, for *ἐκεῖσε,* as we say *there* for thither, Hdt. 9, 108, Soph. O. C. 1019.—III. also, but rarely, of time = *τότε, then,* A. B. 188, Schäf. Appar. Dem. 3, p. 531.

'Εκεῖθεν, adv., *from that place, thence,* freq. in Att., opp. to *ἐκεῖσε:* c. gen. *τοὐκεῖθεν ἄλσους,* on *yon* side of the grove, Soph. O. C. 505. In Att. poets also *κεῖθεν:* Aeol. *κηνόθεν,* Alcae.: Dor. *τηνῶθεν,* Ar. Ach. 754, and Theocr.

'Εκεῖθι, Adv., *at that place,* Od. 17, 10: *there:* Dor. *τηνόθι,* Theocr.—II. = *ἐκεῖσε,* Aesch. Theb. 810.

'Εκείνῃ, v. under *ἐκεῖνος* IX.

'Εκείνινος, *η, ον,* (*ἐκεῖνος*) *of that kind, of the same sort as that, like that,* Arist. Metaph.

'Εκεῖνος, *ἐκείνη, ἐκεῖνο,* Ion. *κεῖνος,* which is the usu. form both in Hom. and Att. poets; Aeol. *κῆνος:* Dor. *τῆνος:* Att. also strengthd. *ἐκεινοσί,* demonstr. pron., (*ἐκεῖ*). *The person there, that person* or *thing,* Lat. *ille,* Hom.: strictly it refers to what has gone immediately before, Wolf Dem. 475, 13; but when *οὗτος* and *ἐκεῖνος* refer to two things before mentioned, *ἐκεῖνος,* like Lat. *ille,* regul. belongs to the more remote, i. e. *the former,* cf. *οὗτος* I.—II. used esp. like *ille,* to denote well-known persons, etc., *κεῖνος μέγας θεός,* Il. 24, 90, *ἐκ. Θουκυδίδης,* Ar. Ach. 708: and so strengthd., *οὗτος ἐκεῖνος, ὅδ' ἐκεῖνος, τοῦτ' ἐκεῖνο,* freq. in Trag.—III. like *δεῖνα,* for things, of which one cannot remember or must not mention the name, Ar. Nub. 195, cf. *αὐτός* I.—IV. with simple demonstr. force, *Ἶρος ἐκεῖνος ἧσται,* Irus sits *there,* Od. 18, 239.—V. in orat. obliq. where regul. the reflex. person. pron. would stand

Xen. Hell. 1, 6, 14.—VI. after a relat. in the apodosis almost pleonast., Xen. Cyr. 1, 4, 19.—VII. when in Att. the subst. has the article, *ἐκεῖνος* precedes the art. or follows the subst., acc. as it is emphatic or not, *ἐκεῖνος ὁ ἀνήρ* or *ὁ ἀνὴρ ἐκεῖνος*.—VIII. adv. *ἐκείνως*, *in that way*, *in that case*, Thuc. 3, 46, Plat., etc. : Ion. *κείνως*, Hdt. 1, 120, and in Att.—IX. the dat. fem. *ἐκείνῃ*, is used as adv.—1. of place, sub. *ὁδῷ*, *there*, *at that place*, *on that road*, *κείνῃ* Od. 13, 111.—2. of manner, *in that manner*.

†Ἐκεινοσί, strengthd. form of *ἐκεῖνος*, v. foreg.

†Ἐκείνως, v. *ἐκεῖνος* VIII.

Ἐκεῖσε, and in Att. poets *κεῖσε*, adv. *thither*, *to that place*, opp. to *ἐκεῖθεν*.—II. =*ἐκεῖ* but late, Heind. Plat. Phaed. 57 A.

Ἐκέκαστο, 3 plqpf. from *κέκασμαι*, perf. of *καίνυμαι*, Hom.

Ἐκέκλετο, 3 sing. aor. redupl. and sync. of *κέλομαι*, Hom.

Ἐκέκλῐτο, 3 plqpf. pass. from *κλίνω*, Il.

Ἐκεκοσμέατο, Ion. for *ἐκεκόσμηντο*, 3 pl. plqpf. pass. from *κοσμέω*.

†Ἐκέκραγμεν, 1 pl. plqpf. ind. from *κράζω*.

†Ἐκέρασα, *ἐκερασάμην*, 1 aor. act. and mid. of *κεράννυμι*.

Ἐκεχειρία, ας, ἡ, (*ἔχω*, *χείρ*) strictly *a holding of hands*, and so *a cessation of hostilities*, *armistice*, *truce*, *ἐκ. ποιεῖσθαι*, *ἄγειν*, Thuc., *ἐκ. ἀπειπεῖν*, to declare a truce ended, Id. 5, 32 : hence—2. in genl., *the cessation of any thing : vacation*, *rest*, Joseph.

Ἔκζεμα, ατος, τό, (*ἐκζέω*) *any thing thrown off* or *out by heat*, esp. *a cutaneous eruption*, *pustule*, Medic.

Ἔκζεσις, εως, ἡ, (*ἐκζέω*) *a boiling out* or *over* ; hence metaph. *licentiousness*, Clem. Al.

Ἔκζεσμα, ατος, τό,=*ἔκζεμα*.

Ἐκζεσμός, οῦ, ὁ,=*ἔκζεσμα*.

Ἐκζεστός, όν, *boiled out* or *down*, *boiled*, *τευτλίον*, Diphil. Siphn. ap. Ath. 371 A : from

Ἐκζέω, f. -*ζέσω*, (*ἐκ*, *ζέω*) *to boil out* or *over* : metaph. c. gen., *ζῶσα εὐλέων ἐξέζεσε*, *ran over* with worms, i. e. bred worms and was eaten by them, Hdt. 4, 205 : so c. dat., *φθειρσί*, Diog. L., c. acc., *σκώληκας*, LXX.—II. trans.=*ἐκβράσσω*, *to throw out by heat*. Pass. *to be heated*, Aretae.

Ἐκζητέω, (*ἐκ*, *ζητέω*) *to seek*, *search out*, *demand*, *require*, LXX. : N. T. Hence

Ἐκζήτησις, εως, ἡ, *a seeking out*.

Ἐκζητητής, οῦ, ὁ, (*ἐκζητέω*) *a searcher out*, LXX.

Ἐκζοφόω, ῶ, (*ἐκ*, *ζοφόω*) *to make quite dark*.

Ἐκζωόω, ῶ, (*ἐκ*, *ζωόω*) *to make into an animal*. Pass. *to become full of animals* or *worms*, Theophr.

Ἐκζωπῠρέω, ῶ, (*ἐκ*, *ζωπυρέω*) *to light up again*, *to light* or *stir up* a smouldering fire, *rekindle*, hence *ἐκζ. πόλεμον*, Ar. Pac. 310. Hence

Ἐκζωπύρησις, εως, ἡ, *a lighting up again*, *rekindling*, Plut. [ῠ]

Ἔκηα, ας, ε, Ep. for *ἔκαυσα*, aor. 1 act. from *καίω*, Hom.

Ἑκηβελέτης, ου, ὁ,= *ἑκηβόλος*, Orph.

Ἑκηβολία, ας, ἡ, *skill in darting* or *shooting from afar*, in plur., Il. 5, 54 : from

Ἑκηβόλος, ον, (*ἑκάς*, *βάλλω*) *far-darting*, *far-shooting*, *far-hitting*, like *ἑκατηβόλος*, *ἑκάεργος*, epith of Apollo, both as adj., and subst., Hom., but only in Il., and Hymn. Adv. -*λως*.

Ἐκηλία, ας, ἡ,=*εὐκηλία*, *rest*, *peace* : from

Ἕκηλος, ον, poet. collat. form of *εὔκηλος*, *at rest*, *at one's ease*, *in peace and comfort*, *free from care*, *danger*, *hindrance*, etc., Lat. *securus* : in Hom. esp. of persons feasting and enjoying themselves *in peace and comfort* : yet also, *ἕκηλοι συλήσετε*, ye shall plunder *undisturbed*, Il. 6, 70 : and *ἕκηλος ἐῤῥέτω*, let him be off *in peace*, Il. 9, 376 ; so that he plainly uses it of any action pursued without hindrance or disturbance ; so also Hes., and Pind. : of mere inaction, *still*, *quiet*, only once in Hom., *ἕκηλοι κάτθετε*, Od. 21, 259, cf. 309 : *ἕκ. εὕδειν*, Soph. Phil. 769 : neut. as adv., *ἕκηλα ἡμερεύειν*, Id. El. 786.—II. metaph. of things, as of a field *lying at rest* or *fallow*, H. Hom. Cer. 451 ; more freq. in Ap. Rh. Adv. -*λως*. (Prob. from the same root as *ἑκών*, and *ἕκητι*, *ηλος*, being merely a termin. ; and *κηλέω*, is to be derived from *ἕκηλος*, not v. versa, Buttm. Lexil. in voc. 6.)

Ἕκητι, Att. *ἕκᾱτι*, q. v. prep. c. gen., *by means of*, *by virtue of*, *by the power of* : Hom. only in Od., and always of gods, *Διός*, *Ἀπόλλωνος*, *Ἑρμείαο ἕκητι*, *by the grace*, *help* or *aid of* Jupiter, etc., *according to* his *will*, etc., Od. 15, 319; 19, 86; 20, 42 : so in Hes. In Il. we find *ἰότητι*, instead. Pind. sometimes puts *ἕκατι*, before the gen., and uses it also of things, as=*ἕνεκα*, *on account of*, *for the sake of*, as oft. in Trag. : in Trag. also *as to*, *for* Lat. *quod attinet ad*, e. g. Aesch. Pers. 337, Eur. Cycl. 655. (Prob. an old dat., from same root with *ἑκών* and *ἕκηλος*, and connected with *ἧκα*, as *ἰότης* with *ἵημι*.)

Ἐκθᾰλαττόω, ῶ, (*ἐκ*, *θαλαττόω*) *to make into a sea*. Pass. *to become all sea*, Strab.

Ἐκθάλπω, (*ἐκ*, *θάλπω*) *to warm thoroughly*, *warm*, Anth.

Ἐκθαμβέω, ῶ, (*ἐκ*, *θαμβέομαι*) *to be quite stunned* or *amazed*, Orph.—II. trans. *to amaze*, *astonish*, LXX : and in Pass., N. T.

Ἔκθαμβος, ον, (*ἐκ*, *θάμβος*) *quite stunned*, *amazed*, *astounded*, Polyb.

Ἐκθαμνίζω, (*ἐκ*, *θάμνος*) *to root out*, *extirpate*, Aesch. Theb. 72.

Ἐκθαμνόομαι, as Pass., (*ἐκ*, *θάμνος*) *to grow bushy*, Theophr.

Ἔκθᾰνον, Ep. for *ἐξέθ.*, aor. 2 of *ἐκθνήσκω*, Od. 18, 100.

†Ἐκθάπτω, f. -*ψω*, (*ἐκ*, *θάπτω*) *to disinter*, *to untomb*, Böckh. Inscr. 2, p. 537.

Ἐκθαῤῥέω, Ion. *ἐκθαρσέω*, strengthened for *θαῤῥέω*, *to have much confidence*, *much courage*. Hence

Ἐκθάῤῥησις, εως, ἡ, *confidence*, Porphyr.

Ἐκθάρσημα, ατος, τό, *a ground for confidence*, *defence*, Plut.

Ἐκθαυμάζω, strengthd. for *θαυμάζω*, *to admire much*, Dion. H.

Ἐκθεάομαι, f. -*άσομαι*, Ion. -*ήσομαι*, (*ἐκ*, *θεάομαι*) Dep. mid., *to see out*, *see to the end*, Soph. [*ᾱσομαι*]

Ἐκθεατρίζω, f. -*ίσω* Att. -*ῐῶ*, (*ἐκ*, *θεατρίζω*) *to bring out on the stage*, in genl., *to make a public show of*, *disgrace utterly*, *gibbet*, Polyb.

Ἐκθειάζω, (*ἐκ*, *θειάζω*) *to make a god of*, *treat as such*, *deify*, *worship*, lit. and metaph. Luc. Tox. 8 ; Plut., etc. —II. of things, *to make matter of religion*, Lat. *in religionem vertere*, Plut. Hence

Ἐκθειασμός, οῦ, ὁ, *adoration*.—II. (from pass.) *inspiration*.

†Ἐκθεῖναι, 2 aor. inf. act. of *ἐκτίθημι*.

Ἐκθειόω, ῶ, (*ἐκ*, *θειόω*) *to make a god of*, *worship as such*. Pass. *to be deified*, Dion. H.

Ἔκθεμα, ατος, τό, (*ἐκτίθημι*) *that which is put out*, *a public notice* or *order*, *edict*, Polyb.

Ἐκθέμεναι, or *ἐκθέμεν*, Ep. for *ἐκθεῖναι*, inf. aor. 2 from *ἐκτίθημι*.

Ἐκθεόω, ῶ,=*ἐκθειόω*, Oenom. ap. Eus.—II. of temples or places, *to consecrate*, *βωμόν*, App.

Ἐκθερᾰπεύω, strengthd. for *θεραπεύω*, *to wait upon wholly*, hence—1. *to cure perfectly*, Polyb. : mid. *to get one's self quite cured*, Hipp.—2. *to court and gain by marked attention*, *gain over entirely*, Aeschin. 24, 15.

Ἐκθερίζω, f. -*ίσω* Att. -*ῐῶ* (*ἐκ*, *θερίζω*) *to reap*, *mow*, *cut completely*, of a crop, *θέρος ἐκθ.* Dem. 1253, 15 : hence —2. metaph. *to cut off root and branch*, Eur. ap. Plut. 2, 104 B, in mid.

Ἐκθερμαίνω, f. -*ᾰνῶ*, (*ἐκ*, *θερμαίνω*) *to warm thoroughly*, *heat* : in Pass. *to become hot with wine*, Timae. ap. Ath. 37 B.—II. *to make to evaporate by heat*, Arist. Probl.

Ἔκθερμος, ον, (*ἐκ*, *θερμός*) *very hot*, Gal.

Ἔκθεσις, εως, ἡ, (*ἐκτίθημι*) *a putting out*, *casting out*, *exposing*, Hdt. 1, 116.—II. *a setting forth*, *exposition*, *interpretation*, Arist. Metaph.—III. *the stake at play*, Philostr.—IV. in late authors, *a public notice*, *proclamation*. V. in Gramm., *the conclusion of a play* or *metrical system*, freq. in Scholl.

Ἔκθεσμος, ον, (*ἐκ*, *θεσμός*) *out of law*, *lawless*, *unlawful*, Lat. *exlex*, Phint. ap. Stob. p. 444, 37, cf. *ἔκδικος*.—II. Adv. -*μως*.

†Ἐκθεσπίζω, (*ἐκ*, *θεσπίζω*) *to issue an order*, in pass. Joseph. Gen.

Ἐκθετικός, ή, όν, *belonging to*, *adapted for putting out*, etc. From

Ἔκθετος, ον, (*ἐκτίθημι*) *put out*, *exposed*, *γόνος*, Eur. Andr. 70.

Ἐκθέω, f. -*θεύσομαι*, (*ἐκ*, *θέω*) *to run* or *dart out*, *make a sally*, Ar. Lys. 456 : *to dash or rush forth*, *τῶν βελῶν ἐκθ.*, Plut. Marc. 16.

Ἐκθέωσις, εως, ἡ, (*ἐκθεόω*) *a deification*, *consecration*, Philo.

Ἐκθεωτικός, ή, όν, (*ἐκθεόω*) *deifying*.

Ἐκθηλάζω, (*ἐκ*, *θηλάζω*) *to suck out*, Arist. H. A.

Ἐκθήλυνσις, εως, ἡ, *a softening*, *relaxing*, *making quite soft and flabby*, *σαρκῶν*, Hipp. from

Ἐκθηλύνω, (*ἐκ*, *θηλύνω*) *to make quite soft*, *flabby*, *tender* or *delicate*, Hipp. : hence metaph. *to enervate*, *make weak*, *effeminate*, *timid*, Polyb.

Ἐκθηράομαι, (*ἐκ*, *θηράω*) Dep., *to hunt out*, i. e. *catch*, Xen. Cyn. 5, 25.

Ἐκθηρεύω,=foreg. Hdt. 6, 31.

Ἐκθηριόω, ῶ, (*ἐκ*, *θηριόω*) *to turn quite into a beast*, *make wild* or *savage*, Lat. *efferare* : Pass. *to become so*, Eur. Bacch. 1332.

Ἐκθησαυρίζω, (*ἐκ*, *θησαυρίζω*) *to exhaust a treasure*, Phalar.

Ἐκθλίβω, (*ἐκ*, *θλίβω*) *to press*, *squeeze out*, *squeeze away*, *destroy*, Arist. H. A. : hence—2. metaph. *to oppress*, *distress much*, Xen. An. 3, 4, 19. [ῑ] Hence.

Ἔκθλιμμα, ατος, τό, *a pressure*, *squeeze*, *crush*, *bruise*, Hipp.

Ἔκθλιψις, εως, ἡ, (*ἐκθλίβω*) *a pressing*, *squeezing out*, Arist. Meteor. —II. *affliction*, *distress*, LXX.—III. in Gramm. the figure *ecthlipsis*, whereby a letter is thrown out, as *σκῆπτρον*, *σκὰπτον*.

Ἐκθνήσκω, fut. -*θᾰνοῦμαι* : aor *ἐξέθᾰνον*, (*ἐκ*, *θνήσκω*) *to be dying*, *be* *at one's last gasp*, Soph. Tr. 568: γέλῳ (in prose, γέλωτι, and ὑπὸ γέλωτος) ἐκθανεῖν, *to be nigh dead* with laughter, Od. 18, 100: also of fear, terror, etc., like Lat. *exanimari, emori*, Valck. Phoen. 1691.—II. *to lie for dead, lie in a swoon*, opp. to ὄντως τεθνηκέναι, Plat. Legg. 959 A.—III. In late wr. *to die*, Dio. C.; etc.

'Εκθοινάομαι, f. -ήσομαι, (ἐκ, θοινάω) Dep. pass. c. fut. mid., *to eat up, feast on*, c. acc., Aesch. Pr. 1025.

'Εκθορε, poet. aor. of ἐκθρώσκω, Il. 16, 427.

'Εκθόρνῡμι, later collat. form for ἐκθρώσκω, M. Anton.

'Εκθορῠβέω, ῶ, (ἐκ, θορυβέω) *to disturb, disquiet*, Aretae.

'Εθκρεψις, εως, ἡ, (ἐκτρέφω) *a bringing up, rearing*, Ael.

'Εκθρηνέω, ῶ, (ἐκ, θρηνέω) *to mourn, lament aloud*, Luc.

'Εκθροέω, ῶ, (ἐκ, θροέω) *to speak out, declare.*

'Εκθρομβόω, strengthd. for θρομβόω, *to make clotted.* Hence

'Εκθρόμβωσις, εως, ἡ, *a making clotted.*—II. (from Pass.) *a curdling, clotting*, Diosc.

'Εκθρυλλέω, or ἐκθρῡλέω, (ἐκ, θρυλλέω, θρυλέω) *to chatter out.*

'Εκθρώσκω, fut. -θοροῦμαι: aor. -έθορον, (ἐκ, θρώσκω) *to leap, spring out* or *forth from*, c. gen., δίφρου, Il. 16, 427; also, κραδίη ἔξω στηθέων, of the violent beating of the heart, Il. 10, 95: freq. absol., *to leap out* or *forth*, Il. 7, 182, etc.; *to start up* from sleep, Luc.: also with the acc. δίκτυον, Anth. Later also ἐκθόρνυμι, but there is no such pres as ἐκθορέω.

'Εκθῡμα, ατος, τό, (ἐκθύω) *a pustule, pimple*, Hipp.

'Εκθῡμαίνω, strengthd. for θυμαίνω.

'Εκθῡμία, ας, ἡ, (ἔκθυμος) *spirit, ardour, eagerness*, Polyb.

'Εκθῡμιάω, ῶ, f. -άσω, (ἐκ, θυμιάω) *to kindle, burn as incense*, Eur. Ion 1174. Pass. *to pass-off in vapour*, Diosc. [ᾱσω]

'Εκθῡμος, ον, (ἐκ, θυμός) *very spirited, ardent, eager, violent*, Plut.: also *frantic, senseless*, like Lat. *amens*, Blomf. Aesch. Pers. 378, cf. Hom. ἐκ θυμοῦ πεσέειν: though L. Dind. in Steph. Thes. retains the usu. sense. Adv. -μως, *violently*, etc.: hence *exceedingly, beyond measure*, Lat. *improbe*, Polyb.

'Εκθῠσία, ας, ἡ,=ἔκθυσις.

'Εκθῠσιάζω, (ἐκ, θυσιάζω) *to sacrifice*, Or. Sib.

'Εκθύσιμος, ον, *belonging to atonement, that must be atoned for*, Lat. *piacularis*, Plut. [ῠ]: from

'Εκθῠσις, εως, ἡ, (ἐκθύω)—I. *atonement, expiatory rites*, Lat. *expiatio*, Plut.—II. ἐκθῠσις, εως, ἡ, (ἐκθύω II) *a breaking out, eruption*, Hipp.

'Εκθύω, f. -ύσω, (ἐκ, θύω) *to offer up, sacrifice, slay*, Soph. El. 572: *to destroy utterly*, Eur. Or. 191.—2. mid. ἐκθύομαι, *to atone for, expiate by offerings*, etc., Lat. *lustrare, expiare*, ἄγος, Hdt. 6, 91, also ὑπέρ τινος, Theophr.: but of a god, *to propitiate, appease*, τινὰ μακάρων, Eur. Incert. 103, 12. [ῡ usu. in pres., ῡ in fut., and aor., ῠ in aor. pass.]—II. *to break out as heat* or *humours, break out in pustules*, etc., Hipp.

'Εκθωπεύω, Dio C: and

'Εκθώπτω, f. -ψω, Soph. Fr. 736, (ἐκ, θώπτω) *to gain by flattery, wheedle over.*

†'Εκιξα, and ἐκιξάμην, Dor. 1 aor. act. as mid. from root * ΚΙΚΩ, q. v.

'Εκιχον, 2 aor. of κιχάνω.

'Εκκαγχάζω, (ἐκ, καγχάζω) *to burst out into loud laughter*, Xen. Symp. 1, 16, Arist. Eth. N.

'Εκκᾰθαίρω, (ἐκ, καθαίρω) *to cleanse out, clear out*, Il. 2, 153, Hdt. 2, 86, etc.: *to clear away, get rid of*, τινά, Plat. Euthyphr. 3 A: but χθόνα ἐκκαθαίρει κνωδάλων, *he clears* this land of monsters, Aesch. Supp. 264: metaph. *to clear* a thing for discussion, Stallb. Plat. Rep. 361 D: ἐκκ. λογισμόν, *to clear off* an account, Plut. Pass. *to be thoroughly cleansed, to be purified*, Plat., and Xen.

'Εκκαθαρίζω,=foreg., LXX.

'Εκκαθεύδω, f. -ευδήσω, (ἐκ, καθεύδω) *to sleep out, sleep away from one's quarters, to keep night-watch*, Lat. *excubare*, Xen. Hell. 2, 4, 24.

'Εκκαίδεκα, οἱ αἱ, τά, indecl. (ἕξ, καί, δέκα) *sixteen*, Hdt. 2, 13, etc.

'Εκκαιδεκαδάκτυλος, ον, (ἑκκαίδεκα, δάκτυλος) *sixteen fingers* long, Ath.

'Εκκαιδεκάδωρος, ον, (ἑκκαίδεκα, δῶρον) *sixteen palms long*, Il. 4, 109.

'Εκκαιδεκαετηρίς, ίδος, ἡ, (ἑκκαίδεκα, ἔτος) *a period of sixteen years.*

'Εκκαιδεκαέτης, ου, ὁ, (ἑκκαίδεκα, ἔτος) *of sixteen years*, χρόνος, Plut.

'Εκκαιδεκάλῑνος, ον, (ἑκκαίδεκα, λίνον) *consisting of sixteen threads*, δίκτυον, Xen. Cyn. 2, 5.

'Εκκαιδεκάπηχυς, υ, (ἑκκαίδεκα, πῆχυς) 16 *cubits long* or *high*, ap. Dem. 256, 11.

'Εκκαιδεκαστάδιος, ον, (ἑκκαίδεκα, στάδιον) *sixteen stades long*, Strab.

†'Εκκαιδεκασύλλαβος, ον, (ἑκκαίδεκα, συλλαβή) *of sixteen syllables*, Hephaest.

'Εκκαιδεκατάλαντος, ον, (ἑκκαίδεκα, τάλαντον) *worth sixteen talents*, Menand. p. 143.

'Εκκαιδέκατος, η, ον, (ἑκκαίδεκα) *the sixteenth*, Hdt. 2, 143.

'Εκκαιδεκέτης, ου, ὁ, (ἑκκαίδεκα, ἔτος) *sixteen years old*, Plut.: fem. -τίς, ίδος, ἡ, Anth.

'Εκκαιδεκήρης, ους, ἡ, (ἑκκαίδεκα, ἄρω) a ship *of sixteen banks*, Polyb.

†'Εκκαιεβδομηκονταετηρίς, ίδος, ἡ, (ἕξ, καί, ἑβδομήκοντα, ἔτος) *the six-and-seventieth cycle* of Callippus, v. Ideler's Chronol. 1, p. 344.

'Εκκαιρος, ον, (ἐκ, καιρός) *out of season, untimely; antiquated*, Anth.

'Εκκαίω, Att. ἐκκάω, fut. -καύσω, (ἐκ, καίω) *to burn out*, τὸ φῶς Κύκλωπος, Eur. Cycl. 633, cf. 657: hence pass., ἐκκάεσθαι τοὺς ὀφθαλμούς, *to have one's* eyes *burnt out*, Plat. Gorg. 473 C.—II. *to light up, set on fire, kindle*, τὰ πυρά, Hdt. 4, 134, τὰ ξύλα, Ar. Pac. 1133, and metaph., ἐκκ. πόλεμον, ἐλπίδα, Polyb. Pass. *to be set on fire, be kindled, burn, blaze up*, Lat. *flagrare*, Plat. Rep. 556 A.—2. *to scorch up, burn*, Theophr.

'Εκκακέω, ῶ, (ἐκ, κακός) *to lose spirits, be slow* or *sluggish*, Polyb.

'Εκκᾰλᾰμάομαι, (ἐκ, καλαμάομαι) dep., *to pull out with a* καλάμη, *fish out*, Ar. Vesp. 609.

'Εκκᾰλέω, ῶ, f. -έσω, (ἐκ, καλέω) *to call out* or *forth, summon forth*, Hom., Hdt., etc.: τινὰ δόμων, Eur. Bacch. 170. Mid. *to call out to one's self*, Od. 24, 1, Hdt. 8, 79: hence metaph., *to call forth, elicit, excite*, δάκρυον ἐκκαλεῖσθαι, Aesch. Ag. 270, ὀργήν, Aeschin. 28, 11.

'Εκκαλλύνω, (ἐκ, καλλύνω) *to make quite clean and nice.*

'Εκκάλυμμα, ατος, τό, (ἐκκαλύπτω) *that which is revealed: a token*, Plut.

†'Εκκαλυπτικός, ή, όν, (ἐκκαλύπτω) *adapted to disclosing, indicative of*, c. gen., Sext. Emp. Adv. -ῶς, Id.

'Εκκᾰλύπτω, f. -ψω, (ἐκ, καλύπτω) *to uncover, strip, reveal*, Hdt. 1, 112, and Trag. Mid. *to unveil, discover one's self*, Ar. Av. 1503: *to uncover one's face*, Plut. Dem. 29. Hence

'Εκκάλυψις, εως, ἡ, *a revelation*, Clem. Al.

'Εκκάμνω, f. -κᾰμοῦμαι, (ἐκ, κάμνω) *to be tired out*: c. acc. *to grow weary of* a thing, τὰς ὀλοφύρσεις, Thuc. 2, 51.

'Εκκᾰνάσσω, (ἐκ, κανάσσω) *to drink out* or *off*, Eupol. Phil. 8, and also in Eur. Cycl. 152, e conj. Piers., ἐγκάναξον.

'Εκκᾰπηλεύω, (ἐκ, καπηλεύω) *to sell out by retail: to adulterate as higglers do.*

'Εκκαρδιόω, ῶ, (ἐκ, καρδία) *to deprive of heart* or *sense.*

'Εκκαρπέω, ῶ, (ἐκ, καρπός) *to grow to seed*, Hipp.

'Εκκαρπίζω, (ἐκ, καρπίζω) *to gather fruit from.* Mid. *to yield as produce*, Aesch. Theb. 601.—II. *to deprive of fruit, to exhaust, drain*, Theophr.

'Εκκαρπόομαι, as mid., (ἐκ, καρπόω) *to gather* or *enjoy the fruit of*, γυναικὸς παῖδας ἐκκ., to have children by a wife, Eur. Ion 815: metaph. *to derive advantage from*, τινά, Thuc. 5, 28, cf. Dem. 700, 19. Hence

'Εκκάρπωσις, εως, ἡ, *an enjoyment, use.*

'Εκκατανύω, strengthd for κατανύω, Soph. O. C. 1562, e conj. Hermanni.

'Εκκατεῖδον, (ἐκ, κατεῖδον) *to look down from*, Περγάμου ἐκκ., Il. 4, 508, ubi nunc ἐκ κατιδών.

'Εκκατηγορία, ας, ἡ, strengthd. for κατηγορία, the title of three speeches of Antipho.

'Εκκαυλέω, ῶ, (ἐκ, καυλέω) *to put forth a stalk, run to stalk*, Arist. Probl. Hence

'Εκκαύλημα, ατος, τό, *a stalk put forth*, Gal.

'Εκκαύλησις, εως, ἡ, (ἐκκαυλέω) *a shooting into a stalk*, Theophr.

'Εκκαυλίζω, (ἐκ, καυλός) *to pull out the stalk*: metaph. καυλοὺς τῶν εὐθυνῶν ἐκκ., to do away with them root and branch, Ar. Eq. 824.

'Εκκαυμα, ατος, τό, (ἐκκαίω) *that which is lighted* or *kindled*: hence *wood for lighting fires, fagots*, Soph. Fr. 218.—II=sq., *a kindling, lighting up*, Eur. Incert. 7.

'Εκκαυσις, εως, ἡ, (ἐκκαίω) *a kindling, setting on fire, burning*, Arist. Meteor. Hence

'Εκκαυστικός, ή, όν, *belonging to, fit for lighting, kindling*, etc.; *inflammatory*, Ael.

'Εκκαυχάομαι, strengthd. for καυχάομαι, Eur. Bacch. 31.

'Εκκάω, Att. for ἐκκαίω, Plat. Gorg. 473 C.

†'Εκκέαντες, nom. pl. 1 aor. part. of ἐκκαίω, Eur. Rhes. 97.

'Εκκειμαι, (ἐκ, κεῖμαι) as pass., *to lie out, be cast out* or *exposed*, παῖς ἐκκείμενος, Hdt. 1, 110—2. *to lie open* or *in public, to be set before one's eyes, to be offered to view*, Arist. Pol.: hence later, of public notices, decrees, etc., *to be put out, set up in public.*—3. *to be set forth, supplied*, Strab.—II. c. gen., *to lie out of, fall from out of*, Soph. Ant 1011. Hence

†'Εκκειμένως, adv., *lying exposed to public view, openly*, Philostr.

†'Εκκεινόω, ῶ, poet. for ἐκκενόω, Aesch. Pers. 761.

'Εκκείρω, (ἐκ, κείρω) *to shear com-*

pletely; hence, Σκυθιστὶ ἐκκεκαρμένος, *shaven, cropt* Scythian fashion, Soph. Fr. 420, cf. σκυθίζω.

’Εκκέλευθος, ον, (ἐκ, κέλευθος) *out of the road*: τὰ ἐκκ., *lonely by-paths*, Lyc. 1162, ubi Dind. κακκέλευθα, i. e. κατὰ κέλευθα.

’Εκκενόω, ῶ, (ἐκ, κενόω) *to empty out, empty, leave desolate*, Aesch. Theb. 330, in pass.: ἐκκενοῦν θυμὸν ἐς σχεδίαν ’Αχέροντος, *to pour out* one's spirit into Charon's boat, i. e. give up the ghost, Theocr. 16, 40.

’Εκκεντέω, ῶ, (ἐκ, κεντέω) *to prick out, put out*, ὄμματα, Arist. H. A.—II. *to prick, pierce* or *stab*, Polyb. Hence

†**’Εκκέντησις**, εως, ἡ, *a pricking out*, Euseb.

Ἔκκεντρος, ον, (ἐκ, κέντρον) *out of the centre, eccentric*, Math.: opp. to σύγκεντρος. Hence

’Εκκεντρότης, ητος, ἡ, *eccentricity*, Iambl.

’Εκκένωσις, εως, ἡ, (ἐκκενόω) *an emptying out*.

’Εκκερᾰΐζω, (ἐκ, κεραΐζω) *to plunder, pillage, sack*, Call. Dem. 50: *to cut off root and branch*, Anth.

’Εκκεράννῡμι, (ἐκ, κεράννυμι) *to pour out and mix*, Ath,

’Εκκεχῠμένως, adv. part. perf. pass. from ἐκχέω, *profusely, extravagantly*, ἐκκεχ. ζῆν, like Lat. *effuse vivere*, Isocr. Antid. ◊ 222; ἐκκεχ. λέγειν, Plat. Euthyphr. 3 D.

’Εκκηραίνω, (ἐκ, κηραίνω) *to enfeeble, exhaust*, Aesch. Eum. 128.

’Εκκηρυγμός, οῦ, ὁ, *banishment by public proclamation*, and

’Εκκήρυκτος, ον, *banished by public proclamation: excommunicated*, Eccl.: from

’Εκκηρύσσω, Att. -ττω, fut. -ξω, (ἐκ, κηρύσσω) *to proclaim by voice of herald, have proclaimed, declare publicly*, c. acc. et inf., Soph. Ant. 27.—II. esp. *to banish by public proclamation*; in genl. *to banish*, Hdt. 3, 148.—2. *to excommunicate*, Eccl.

’Εκκῐναιδίζομαι, strengthd. for κιναιδίζομαι, Dio C.

’Εκκῑνέω, ῶ, (ἐκ, κινέω) *to move out: stir, rouse*, ἔλαφον, Soph. El. 567; metaph., τὴν νόσον, Soph. Tr. 979.

’Εκκλάζω, (ἐκ, κλάζω) *to cry, scream aloud*, Eur. Ion 1204, in tmesis.

’Εκκλάω, f. -άσω, (ἐκ, κλάω) *to break off*, Plat. Rep. 611 D.—II. *to break in pieces, crush, destroy*, Lat. *infringere*, Plut. [ᾰ]

’Εκκλείω, Ion. ἐκκληΐω: Att. fut. ἐκκλήσω, Eur. Or. 1127, cf. Buttm. Catal. v. κλείω, (ἐκ, κλείω) *to shut out*, Eur. H. F. 330, c. gen., τῆς μετοχῆς, Hdt. 1, 144, τῆς πόλεως, Polyb.: metaph. *to shut out, exclude, hinder from*, c. inf., Dem. 349, 5. Pass. ἐκκληϊόμενοι τῇ ὥρῃ, *being hindered* by (want of) time, Hdt. 1, 31.

’Εκκλέπτω, (ἐκ, κλέπτω) *to steal and bring off, remove cunningly* or *secretly, purloin*, ‛Ερμῆς ἐξέκλεψεν Ἄρηα, *he stole away, rescued* Mars from his chains, Il. 5, 390; so Hdt. 2, 115, Thuc., etc.

’Εκκληΐω, Ion. for ἐκκλείω, Hdt.

’Εκκληματόομαι, (ἐκ, κληματόω) as pass., *to put forth* κλήματα, *run to wood*, Theophr.

’Εκκλησία, ας, ἡ, (ἔκκλητος) *an assembly of the citizens summoned by the crier, the legislative assembly*: at Athens the *ordinary* assemblies were called κύριαι ἐκκλ., four in each πρυτανεία: the *extraordinary* σύγκλητοι, v. Herm. Pol. Ant. ◊ 125, 128, sqq.: ἐκκλ. συναγείρειν, συλλέγειν, συγκαλεῖν, ἀθροίζειν, to call *an assembly*, Hdt. 3, 142, Thuc., etc.; also, ἐκκλ. ποιεῖν (as we say) to make *a house*, Thuc. 1, 139: ἐκκλ. ποιεῖν τινι, Ar. Ach. 169; opp. to ἐκκλ. διαλύειν, Thuc. 8, 69: ἐκκλ. ἐγένετο, *an assembly was held*, Thuc. 6, 8; ἐκκλ. περί τινος, Ar. Av. 1030, etc.—II. in Eccl., *the Church*, 1. *the body*, 2. *the place*, (whence French *église*.) Hence

’Εκκλησιάζω, *to hold an* ἐκκλησία, *debate therein*, Ar. Thesm. 84, ὑπέρ τινος, Isocr. 161 C: also absol., *to debate, talk*, Thuc. 8, 77.—II. *to sit in assembly*, Ar. Av. 1027, etc.—III. later also trans., *to summon to the assembly, convene, call together*, LXX. The augm. is sometimes used, ἐξεκλησίαζον, etc., perh. also ἠκκλ., sometimes omitted, ἐκκλ.: Buttm. Dem. Mid. 577, 4, thinks ἐξεκκλ. also a real, though, late and mistaken form: L. Dind. (Steph. Thes. in v.) rejects it altogether. Hence

’Εκκλησιασμός, οῦ, ὁ, *the holding an* ἐκκλησία, *a debate there*, Polyb.

’Εκκλησιαστήριον, ου, τό, (ἐκκλησιάζω) *a place for the* ἐκκλησία, Dion. H.—II. *a church*, Eccl.

’Εκκλησιαστής, οῦ, ὁ, (ἐκκλησιάζω) *one who sits* or *speaks in the* ἐκκλησία, *a member thereof, ecclesiast*, Plat. Gorg. 452 E.

’Εκκλησιαστικός, ή, όν, (ἐκκλησιάζω) *belonging to the* ἐκκλησία, Dem. 1091, 6: τὸ ἐκκλ. (ἀργύριον) *the public pay received by each Athen. citizen who sat in the* ἐκκλησία, as compensation for loss of time: orig. one obol, afterwds. three, Böckh P. E. 1, 304 sqq.: cf. μισθός: ἐκκλ. ψῆφοι, the votes *of the comitia*, Plut. Cor. 14.—II. *of* or *belonging to the Church*, οἱ ἐκκλ., *the clergy*, Eccl.

Ἔκκλησις, εως, ἡ, (ἐκκαλέω) *a calling out, challenging*, Polyb.: *a calling up, evocation* by magic arts, Plut.

’Εκκλητεύω,=κλητεύω, Aeschin. 37, 3, cf. Att. Process, p. 672.

’Εκκλητικός, ή, όν, *belonging to calling out: provoking, alluring, exciting*, ὀρέξεως, Diosc. Adv. -κῶς. From

Ἔκκλητος, ον, (ἐκκαλέω) *called out* or *forth, summoned*, Lat. *evocatus*, esp. *selected to judge* or *arbitrate* on a point, ἐκκλ. πόλις, an umpire city, Aeschin. 12, 39.—II. ἡ ἔκκλητος, in Sparta and other aristocracies, *a committee of citizens chosen to report* on certain questions, called by Eur. Or. 612, ἔκκλ. ’Αργείων ὄχλος: οἱ ἔκκλητοι, the members of such committee, Xen. Hell. 2, 4, 38: also ἔςκλητος.

Ἔκκλῐμα, ατος, τό,=ἔκκλισις.

’Εκκλῐνής, ές, *inclined outwards*, Arist. Physiogn.: from

’Εκκλίνω, f. -ῐνῶ, (ἐκ, κλίνω) *to bend out* or *from, turn aside* or *out of the way*: *to inflect* as a word, Plat. Crat. 404 D.—II. *to turn away from, shun, avoid, decline*, τι, Plat. Legg. 746 C.—III. intr. *to turn away* or *aside, draw back*, ἀπό τινος, Thuc. 5, 73: also absol. *to give ground, retire*, Xen. Cyr. 1, 4, 23.—2. *to bend away towards something, to bend down*, of stakes, Xen. Cyn. 6, 10: ἐκκλ. εἰς ὀλιγαρχίαν, *to incline towards* an oligarchy, Arist. Pol. Hence

Ἔκκλῐσις, εως, ἡ, *a bending out* or *aside, turning aside, dislocation*, Hipp.: *a declining, turning away from, avoiding*, Plut.

†**’Εκκλιτέον**, verb. adj. from ἐκκλίνω, *one must avoid*, Ath. 120 D.

’Εκκλιτικός, ή, όν, (ἐκκλίνω) *of, belonging to shunning* or *avoiding*: opp. to ὀρεκτικός, Epict.

Ἔκκλῐτος, ον, (ἐκκλίνω) *avoided, to be avoided*.

’Εκκλύζω, f. -ύσω, (ἐκ, κλύζω) *to rinse, wash out, wash away*, Plat. Rep. 530 A.—II. intr. *to stream out*. [ῠσω] Hence

Ἔκκλυσμα, ατος, τό, *that which is washed away, filth*, Plut.

’Εκκλώζω, (ἐκ, κλώζω) *to hiss* or *hoot at*.

’Εκκναίω, (ἐκ, κναίω) *to wear out, destroy*: metaph. of troublesome loquacity, like Lat. *enecare*, Theocr. 15, 88, in Dor. 3 pl. ἐκκναισεῦντι.

’Εκκνάω, f. -ήσω, (ἐκ, κνάω) *to rub, scratch, cut severely*, Hdt. 7, 239, ubi Suid. ἐκκνίζω.

’Εκκοβᾱλικεύομαι, (ἐκ, κοβαλικεύομαι) dep., *to cajole, trick, cheat by juggling tricks, flattery*, etc., Ar. Eq. 271.

’Εκκοιλαίνω, f. -ᾰνῶ, (ἐκ, κοιλαίνω) *to hollow out*, Polyb.

’Εκκοιλίζω, (ἐκ, κοιλία) *to disembowel*, Mithaec. ap. Ath. 325 F, ubi Koen. Greg. p. 328 ἐκκοιλιάξας.

’Εκκοιμάομαι, as pass., (ἐκ, κοιμάω) *to have done sleeping, awake*, Plat. Legg. 648 A.

’Εκκοιτέω, ῶ, (ἐκ, κοιτέω)=ἐκκαθεύδω, *to sleep out, keep night-watch*, Joseph.

’Εκκοιτία, ας, ἡ, (ἐκ, κοίτη) *a night-watch*, Philo.

’Εκκοκκίζω, f. -ίσω and -ιῶ, (ἐκ, κοκκίζω) *to take out the seeds* or *kernel*: hence metaph., ἐξεκόκκισα οὐσίαν, *I have taken the kernel out of* my fortune, Nicom. ap. Ath. 58 A: and in genl. *to pull* or *put* anything *out of its place*, ἐκκ. σφυρόν, *to put out* one's ancle, Ar. Ach. 1179; ἐκκ. τρίχας, *to pluck out* the hair, Ar. Lys. 448; ἐκκ. τὸ γῆρας, *to drive away* old age, Ib. 364: ἐκκ. τὰς πόλεις, *to sack, gut* the cities, Ar. Pac. 63. Cf. ἐκγιγαρτίζω.

’Εκκολάπτω, f. -ψω, (ἐκ, κολάπτω) *to scratch, scrape out, erase, obliterate*, Thuc. 1, 132: *to pick, peck out*, and so of eggs, *to hatch*, Arist. H. A., like ἐγκλύφω, ἐκλεπίζω. Hence

’Εκκόλαψις, εως, ἡ, *a cutting out a hatching*, Arist. H. A.

’Εκκολυμβάω, ῶ, f. -ήσω, (ἐκ, κολυμβάω) *to swim out of, escape from by swimming*, c. gen., ναός, Eur. Hel 1609.

’Εκκομῐδή, ῆς, ἡ, *a carrying out* or *away, carrying off*, Hdt. 8, 44: esp. of a corpse, *burial*, Lat. *elatio*, Dion H.: from

’Εκκομίζω, f. -ίσω Att. -ῐῶ, (ἐκ, κομίζω) *to bear, carry* or *take out*, Hdt. 1, 34; 3, 24, etc.: esp. *to carry out to a place of safety*, Id. 3, 122; and so in mid., Id. 8, 20, 32; ἐκκομίζειν τινὰ ἐκ πρήγματος, *to keep out of* trouble, Hdt. 3, 43.—2. esp. *to carry out* a corpse, *bury*, Lat. *efferre*, Polyb.—3. ἐκκ. σῖτον, of a horse, *to throw* the provender *out of* the manger, Xen. Eq. 4, 2.—II. *to endure*, Eur. Andr. 1269. Hence

’Εκκομισμός, οῦ, ὁ, = ἐκκομιδή, Strab.

’Εκκομπάζω, strengthd. for κομπάζω, Soph. El. 569.

’Εκκομψεύομαι, (ἐκ, κομψεύομαι) as dep. pass., *to set forth in fair, plausible terms*, Eur. I. A. 332.

’Εκκονίω, (ἐκ, κονίω) *to reduce to powder*, Hipp.

’Εκκοπεύς, έως, ἡ, (ἐκκόπτω) *a knife for cutting out*, Gal.

’Εκκόπευσις, εως, ἡ, *a cutting out*, Paul. Aeg., where however L. Dind. reads ἐκκοπεῦσι (instead of ἐκκοπεύσει) from ἐκκοπεύς, Steph. Thes. s. v

'Εκκοπή, ῆς, ἡ. (ἐκκόπτω) *a cutting out, destruction, a cutting down, felling,* δένδρων, Polyb.—II. *an incision.*

'Εκκοπος, ον, (ἐκ, κόπος) *much tired,* v. l. for ἔγκοπος, Suid.

'Εκκοπρέω, ῶ, (ἐκ, κοπρέω) *to cleanse of dung, empty,* Hipp.

'Εκκοπρίζω, Hipp.; and

'Εκκοπρόω, ῶ, Aretae., *to have a stool.*—II. = ἐκκοπρέω. Hence

'Εκκόπρωσις, εως, ἡ, *a cleansing from dung;* ἐκκόπρ. τῆς κοιλίας, *an emptying* of the stomach, *purging,* Hipp.

'Εκκόπτω, f. -ψω, (ἐκ, κόπτω) *to cut out* or *off, slay,* Hdt. 4, 110: pass. ἐξεκόπη τὠφθαλμώ, he had his eyes knocked out, Ar. Av. 342: τὴν φωνήν, Luc.—2. *to cut, hew down, fell,* δένδρεα, Hdt. 6, 37; 9, 97: hence *to destroy root* and *branch,* Lat. *excidere, exscindere,* ἡ θρασύτης ἐξεκέκοπτο, Plut.—3. *to beat off from* a place, *drive away,* of soldiers, Xen. Cyr. 6, 2, 15.—4. οἰκίαν ἐκκ., *to break open* a house, Polyb.—5. *to stamp money,* Diod.

'Εκκορᾰκίζω, (ἐκ, κόραξ) *to send to the crows, bid go hang.*—2. *to pick out the eyes,* as crows do.

'Εκκορέω, ῶ, f. -ήσω, (ἐκ, κορέω) *to sweep, brush, clean out:* metaph. *to sweep clean, empty,* μὴ ἐκκόρει τὴν 'Ελλάδα, Ar. Pac. 59; and with a quibble on κόρη, τίς ἐξεκόρησέ, σε, who *has robbed* you *of your daughter?* Ar. Thesm. 760: in genl. *to sweep away, destroy,* ἐκκορηθείης σύ γε, *may* you *be swept clean away,* i. e. away with you! Menand. p. 279. Proverb., κόρε ἐκκόρει κορώνην, *boy, drive away the crow!*—the opening of a wedding song, because the crow was a prognostic of widowhood; but the matter is obscure, cf. Herm. Opusc. II, 327, sq. and against him Böckh Expl. Pind. P. 3, 16, Welcker Trilogie, p. 397 sq.

'Εκκορίζω, (ἐκ, κόρις) *to clear of bugs,* Anth.: also sensu obscoeno, Eupol. Pol. 5.

'Εκκορῠφόω, ῶ, (ἐκ, κορυφόω) λόγον, *to tell* a tale *briefly, in substance, summarily, state the main points,* Hes. Op. 106, like ἀνακεφαλαιόω.

'Εκκοσμέω, ῶ, (ἐκ, κοσμέω) *to deck out,* Aristid. Hence

'Εκκόσμησις, εως, ἡ, *decoration,* Diosc.

'Εκκουφίζω, f. -ίσω Att. -ῐῶ, (ἐκ, κουφίζω) *to lift* or *raise up, exalt,* Plut.—II. *to relieve,* Id.—III. *to weigh anchor, sail,* Ael. ap. Suid.

'Εκκραγγάνω, and

'Εκκράζω, f. -κράξω: aor. ἐξέκρᾰγον, (ἐκ, κράζω) *to cry, shout out,* Plut.

'Εκκραυγάζω, = ἐκκράζω, Id.

'Εκκρέμαμαι, (ἐκ, κρέμαμαι) *to hang from, hang down, be suspended,* Hipp.: also *to hang from* or *upon, hang on by,* c. gen., Plat.

'Εκκρεμάννῡμι, f. -κρεμάσω, (ἐκ, κρεμάννυμι) *to let hang down, hang from* or *upon,* τι ἔκ τινος, Ar. Eq. 1363. Mid. like ἐκκρέμαμαι, *to hang from* or *upon, hang on by, keep close to,* τινός. Eur. El. 950. Hence

'Εκκρέμασις, εως, ἡ, *a hanging from, depending,* Hipp.

'Εκκρεμής, ές, *hanging from, down* or *upon,* Anth.

'Εκκρήμναμαι, = ἐκκρέμαμαι, c. gen., Eur. H. F. 520: also in act., Iamb.

'Εκκρῐδόν, adv., *apart, alone,* prob. l. Tryphiod. 224, Schäf.: and

'Εκκρῐμα, ατος, τό, *that which is secreted; a secretion,* Theophr.: from

'Εκκρίνω, f. -ῐνῶ, (ἐκ, κρίνω) *to choose* or *pick out, single out for honour,* ἐκκριθείς, singled out as best, bravest, Soph. Phil. 1425, cf. Thuc. 6, 31.—2. *to single out for disgrace, expel, reject,* like Lat. *tribu movere,* Xen. Cyr. 1, 2, 14.—3. *to separate, secrete,* of vapours, the animal functions, etc., Anaxag. 5: and so ὅταν ὁ νοῦς ἐκκριθῇ, Xen. Cyr. 8, 7, 20: opp. to εἰςκρίνω. Hence

'Εκκρῐσις, εως, ἡ, *a picking out: secretion,* esp. of vapours, the animal functions, etc., Arist. Meteor.—II. = ἔκκριμα, *excrement,* Arist. H. A.

'Εκκρῐτέον, verb. adj. from ἐκκρίνω, *one must pick out,* Plat. Polit. 303 B.

'Εκκρῐτικός, ή, όν, (ἐκκρίνω) *fit for, capable of picking out,* etc., Theophr.

'Εκκρῐτος, ον, (ἐκκρίνω) *chosen* or *picked out, set apart,* Trag., and Plat., e. g. ἔκκρ. δεκάς, a *chosen* ten, Aesch. Pers. 340: ἔκκριτον, as adv., *above all, eminently,* Eur. Tro. 1241.

†'Εκκριτος, ου, ὁ, *Eccritus,* masc. pr. n., a Spartan, Thuc. 7, 19.

'Εκκροτέω, ῶ, (ἐκ, κροτέω) *to beat* or *knock out,* τί τινος, Joseph.—II. *to hammer out, form, educate,* A. B.

'Εκκροτος, ον, (ἐκ, κρότος) of sound, *very harsh* or *rough.*

'Εκκρουσις, εως, ἡ, (ἐκκρούω) *a beating out, thrusting* or *driving out, driving away,* Xen. Cyn. 10, 12.

†'Εκκρουστικός, ή, όν, (ἐκκρούω) *fitted to drive out, excluding,* Arist. Rhet.

'Εκκρουστος, ον, (ἐκκρούω) *beaten* or *hammered out:* of embossed work, *worked in relief,* Aesch. Theb. 542: from

'Εκκρούω, (ἐκ, κρούω) *to beat, knock* or *dash out,* Ar. Fr. 372: τι ἔκ τινος, Xen., but also ἐλπίδος τινά, to dash one from one's hope, Plat. Phaedr. 228 E.—2. *to drive out, drive back, repulse,* Thuc. 4, 131, ἀπὸ τόπου, Ib. 128.—3. *to put off, adjourn,* εἰς ὑστεραίαν, Dem. 385, 26: hence also *to defeat by putting off, elude,* τοὺς λόγους, Plat. Prot. 336 C: χρόνον, *to waste* time, Plut.—4. *to throw* or *shoot out,* βέλη, Dio C.—II. intr. *to break forth, break out.*

'Εκκτείνω, f. l. Eur. Med. 585, ubi Pors.; cf. Bast. Ep. Cr. p. 81.

'Εκκτῠπέω, ῶ, (ἐκ, κτυπέω) *to burst forth with noise.*

'Εκκῠβεύω, (ἐκ, κυβεύω) *to play out at dice:* metaph. ἐκκ. τοῖς ὅλοις, ὑπὲρ τῶν ὅλων, *to stake one's all,* Polyb.—II. pass. *to lose at play, be gambled out of,* χιλίους ἐκκυβευθεῖσα Δαρεικούς, Plut.

'Εκκῠβιστάω, ῶ, f. -ήσω, (ἐκ, κυβιστάω) *to fling one's self head foremost,* ἐς κρᾶτα πρὸς γῆν, Eur. Supp. 692: ἐκκ. ὑπέρ τινος, *to throw a summerset* over a thing, Xen. Symp. 2, 11.

†'Εκκυέω, ῶ, (ἐκ, κυέω) *to bring forth,* Anth. P. 7, 385.

'Εκκυκλέω, ῶ, (ἐκ, κυκλέω) *to turn, wheel out,* esp. by means of the ἐκκύκλημα, q. v.: hence in pass., c. fut. mid. -ήσομαι, *to be brought to sight* by this means, ἀλλ' ἐκκυκλήθητι, come, *wheel yourself out!* i. e. show yourself, Ar. Ach. 408: opp. to εἰςκυκλέω, cf. ἐγκυκλέω. Hence

'Εκκύκλημα, ατος, τό, *a theatrical machine* which served the purpose of drawing back the scenes, and disclosing the interior of the house, etc., to the spectators; it was most freq. used to exhibit murders *after* perpetration; as in Aesch. Ag. 1372, Clytaemnestra is discovered standing over the bodies of her husband and Cassandra; so too in Soph. El. 1466, Ant. 1294; and by this means Aristoph. exhibits Euripides in his study, Ach. 408. The mode adopted is uncertain: some think it was the same with the ἐξώστρα, a sort of platform on wheels, which was pushed through the great doors in the back-scene; others that it was a contrivance to roll off or draw aside the back-scene itself: v. Müller Eumen. § 28, and against him Herm. Opusc. 6, 2, p. 165; both appealing to Pollux 4, 128.

†'Εκκύκλησις, εως, ἡ, (ἐκκυκλέω) *a wheeling out, a making public,* Clem. Al.

'Εκκυλίνδω, = ἐκκυλίω, Soph. O. T. 812.

'Εκκῠλιστός, όν, (ἐκ, κυλιστός) στέφανος, *a garland closely wreathed* or *rolled together,* Archipp. Rhin. 1, cf. κυλιστός.

'Εκκῠλίω [ῑ], (ἐκ, κυλίω) *to roll out* or *off,* Pind. Fr. 2: usu. in pass., *to be rolled, thrown, hurled out,* Hom., but only aor. 1, ἐξεκυλίσθη ἐκ δίφρου, he *rolled headlong from* the chariot, Il. 6, 42; 23, 394: *to wind, twist one's self out,* ἐκ δικτύων, Xen. Cyn. 8, 8: in genl. *to get out of* any how, *escape from,* τινός, Aesch. Pr. 87: metaph., ἐκκυλισθῆναι εἰς ἔρωτας, *to plunge headlong into* love-intrigues, Xen. Mem. 1, 2, 22.

'Εκκῡμαίνω, (ἐκ, κυμαίνω) *to go beyond, overflow in waves,* and so in marching, *to make the line wavy* or *uneven,* Xen. An. 1, 8, 18.—II. trans. *to cast out by the waves,* Dion. H.

'Εκκῡματίζω, = foreg. II., Strab.

'Εκκῠνέω, ῶ, (ἔκκυνος) a technical word for hounds *which do not keep on one scent, but keep questing about,* Xen. Cyn. 3, 10.

'Εκκῠνηγετέω, ῶ, (ἐκ, κυνηγετέω) *to pursue in the chase, hunt down,* τινά, Eur. Ion 1422, and so prob. Aesch. Eum. 231.

'Εκκῠνος, ον, (ἐκ, κύων) of a hound, *questing* or *beating about, not keeping on one scent,* Xen. Cyn. 7, 11.

'Εκκύπτω, (ἐκ, κύπτω) *to peep out* or *forth,* prob. l. Ar. Thesm. 790, for ἐγκ.: in genl. *to come* or *get out,* Ar. Eccl. 1052.—II. transit. *to put forth,* Ael.

'Εκκυρτόω, ῶ, (ἐκ, κυρτόω) *to make quite curved,* Philostr. jun.

'Εκκωδωνίζω, (ἐκ, κωδωνίζω) *to proclaim by a bell, bruit* or *blazon forth,* Ath.

'Εκκωμάζω, opp. to εἰςκωμ., (ἐκ, κῶμος) *to go out, come forth in the κῶμος* or *other festive procession: to go out* or *forth with rejoicing and revelry, rush madly out,* Eur. Andr. 603.

'Εκκωφέω, = sq., Ar. Eq. 312. Pass. *to be deafened, stunned,* of the mind, αἱ δέ μευ φρένες ἐκκεκωφέαται, Anacr. ap. Cramer Anecd. 1, p. 288, 4 Cf. sq.

'Εκκωφόω, ῶ, (ἐκ, κωφόω) *to deafen, stun,* Plat. Lys. 204 C: metaph., *to blunt, dull,* in pass., ἐς τὸ κάλλος ἐκκεκώφωται ξίφη, their swords *grew blunt* at her beauty, Eur. Or. 1288. The form ἐκκωφέω wrongly suspected, v. Pors. l. c. (1279), Dind. Ar. Eq. 312.

†'Εκλαγον. 2 aor. act. from κλάζω, Theocr. 17, 71.

'Εκλαγχάνω, f. -λήξομαι, (ἐκ, λαγχάνω) *to obtain by lot* or *fate,* Soph. El. 760.

'Εκλακτίζω, f. -ίσω Att. -ῐῶ, (ἐκ, λακτίζω) *to kick, fling out behind,* σκέλος, Ar. Vesp. 1525: metaph. *to spurn at, scorn,* τινί, Menand. p. 15; πρός τι, *to stand upon one's guard against* a thing. Hence

'Εκλάκτισμα, ατος, τό, *a dance,* i

which the legs are thrown up behind, *a fling.*

Ἐκλακτισμός, οῦ, ὁ,=foreg.

Ἐκλᾰλέω, ῶ, (ἐκ, λαλέω) *to speak out, blab, tell, divulge,* Hipp.: τὸ ἐκλαλοῦν, *talkativeness,* Eur. Antiop. 40. Hence

Ἐκλάλησις, εως, ἡ, *a speaking out, uttering.* [ᾰ]

Ἐκλαμβάνω, f. -λήψομαι, (ἐκ, λαμβάνω) *to take, choose out,* Soph. Phil. 1429: *to seize and carry off,* Isocr. 273 E: *to get, have the use* or *enjoyment* of a thing, Id. 420 D.—II. *to receive, hear, prove,* λόγους, Eur. Ion 1335.—III. *to receive from another, accept,* νόμους, Polyb.—IV. *to contract to do work, to take it,* Wess. Hdt. 9, 95, opp. to ἐκδίδωμι, to let or farm out.—V. in gramm. *to take* or *understand in a certain sense,* Lat. *accipere,* like ἐκδέχομαι II.—VI. mid. ἐκλαμβάνομαι,=ὑπολογίζομαι, Dinarch. ap. Harp.

Ἔκλαμπρος, ον, (ἐκ, λαμπρός) *very bright,* Arat.: ἔκλαμπρον γελᾶν, Ath.

Ἐκλαμπρύνω, (ἐκ, λαμπρύνω) *to make to shine, make splendid,* Joseph. Pass. *to shine forth,* Dion. H.

Ἐκλάμπω, (ἐκ, λάμπω) *to shine, flash, beam forth,* Aesch. Pr. 1083.—2. metaph., *to shine forth in all brightness, appear in full splendour,* Hdt. 6, 82, Soph. Fr. 11: in genl., *to show one's self plainly; to appear fully,* of a fever, Hipp.—II. transit. *to make to shine, light up, kindle,* Eur. Dan. 4. Hence

Ἔκλαμψις, εως, ἡ, *a shining forth, exceeding brightness,* LXX.

Ἐκλανθάνω, fut. -λήσω, Ep. aor. ἐκλέλαθον, (ἐκ, λανθάνω) *to make quite forgetful* of a thing, *to make forget,* c. dupl. acc. pers. et rei, Μοῦσαι αὐτὸν ἐκλέλαθον κιθαριστύν, *they made* him *forget* his harping, Il. 2, 600. Mid., *to forget,* c. gen., Hom.; also c. inf., Od. 10, 557.

Ἐκλαξεύω, f. -σω, (ἐκ, λαξεύω) *to hew out,* LXX.

Ἐκλᾰπάζω, f. -ξω,=ἐξαλαπάζω: but c. gen., *to cast out,* ἑδωλίων τινά, Aesch. Theb. 456.

†Ἐκλάπην, 2 aor. pass. of κλέπτω.

Ἐκλάπτω, (ἐκ, λάπτω) *to lap up: to swallow down, to drink off,* Ar. Ach. 1229; also in mid., Ar. Pac. 885.

Ἐκλᾱτομέω, ῶ, (ἐκ, λατομέω) *to hew out in stone, hew, dig,* LXX.

Ἐκλᾰχαίνω, (ἐκ, λαχαίνω) *to dig, hollow out,* Ap. Rh.

Ἐκλᾰχᾰνίζομαι, (ἐκ, λαχανίζομαι) dep. mid., *to cut vegetables,* Theophr.

Ἐκλεαίνω, f. -ᾰνῶ, (ἐκ, λεαίνω) *to smooth out* or *away,* ῥυτίδας, Plat. Symp. 191 A: *to wear away, bring to nothing,* Hipp.—2. *to smooth, polish,* and so metaph., *to smooth down, soften,* Plut.

Ἐκλέγω, f. -ξω, (ἐκ, λέγω) *to pick, single out,* Thuc. 4, 59, etc.; esp. as soldiers, rowers, etc., Xen. Hell. 1, 6, 19: also in mid., *to pick out for one's self, choose out,* Hdt. 1, 199; 3, 38, etc.: esp. *to pick, pull out, remove,* e. g. πολιὰς τρίχας, Ar. Eq. 908, Fr. 360. —II. *to collect, exact taxes* or *tribute,* χρήματα παρά τινος, Thuc. 8, 44, ἔκ τινων, Dem. 1199, 5: also in mid., Xen. Hell. 1, 1, 22.

Ἔκλειγμα, ατος, or ἐκλεικτόν, οῦ, τό, (ἐκλείχω) *medicine that is licked away,* i. e. *melts in the mouth,* Lat. *ecligma, electuarium,* Diosc.

†Ἐκλεικτικός, ή, όν, (ἐκλείχω) *suited to be licked up, to be melted in the mouth,* Hipp.

Ἐκλειοτριβέω, ῶ, fut. -ήσω, (ἐκ, λεῖος, τρίβω) *to rub smooth, powder very fine,* Diosc.

Ἐκλειόω, ῶ, (ἐκ, λειόω) *to rub away* or *to pieces.*

Ἐκλειπτέον, verb. adj. from ἐκλείπω, *one must leave out,* Aristid.

Ἐκλειπτικός, ή, όν, (ἔκλειψις) *belonging to, producing an eclipse,* Plut.

Ἐκλείπω, (ἐκ, λείπω) *to leave out, pass by* or *over, omit,* ὄχλον λόγων, Aesch. Pr. 827; also c. part., ἐκλ. λέγων, Id. Pers. 513; and so Xen., etc.—2. *to forsake, abandon, quit,* τὴν πατρίδα, ξυμμαχίην, etc., Hdt. 1, 169; 6, 13, etc.: freq. in elliptic phrases, as, ἐκλείπειν πόλιν εἰς ἄλλην, *to quit* one city (and go) to another, *forsake* one for the other, Valck. Hdt. 6, 100, Schneid. Xen. An. 1, 2, 24: also absol. ἐκλείπειν εἰς..., (as we say) *to leave for* a place, Hdt. 8, 50: and even without εἰς, *to emigrate, quit,* Wunderl. Obs. Cr. p. 161.—3. εἴ τις ἐξέλιπε τὸν ἀριθμόν (of the Persian immortals) if any one *left* the number *incomplete,* Hdt. 7, 83.—II. seemingly intrans. of the sun, etc., *to suffer an eclipse, be eclipsed,* Thuc. 2, 28: in full, ἐκλ. τὴν ἐκ τοῦ οὐρανοῦ ἕδρην, Hdt. 7, 37, τὰς ὁδούς, Ar. Nub. 584, cf. ἔκλειψις.—2. *to die,* like Lat. *decedere,* οἱ ἐκλελ., *the deceased,* Plat. Legg. 856 E: but in full, ἐκλ. βίον, Soph. El. 1131, ἐκλ. φάος, Eur., τὸ ζῆν, Polyb.—3. *to faint,* Hipp.—III. really intr. *to leave off, cease, stop,* Hdt. 7, 239: sometimes also c. part., *to leave off* doing, Plat. Menex. 234 B: *to fail, be wanting,* Dion. H.: so in pass., ὄνειδος ἐκλείπεται, the reproach *disappears,* Aesch. Eum. 97. Part. τὸ ἐκλεῖπον, *that which is wanting.*

Ἐκλειτουργέω, ῶ, strengthd. for λειτουργέω, Isae. 67, 29.

Ἐκλείχω, (ἐκ, λείχω) *to lick up,* LXX.—II. *to take as an* ἔκλειγμα, Diosc.

Ἔκλειψις, εως, ἡ, (ἐκλείπω) *a forsaking, abandonment,* τῶν νεῶν, Hdt. 6, 25.—II. usu. (from intr.) *a ceasing, disappearance,* esp. of sun or moon, *an eclipse,* ἔκλ. ἡλίου, Thuc. 1, 23, σελήνης, Arist. Meteor.; hence metaph., ἔ. πολίων, Hdt. 7, 37.

Ἐκλεκτέος, έα, έον, verb. adj. from ἐκλέγω, *to be chosen out,* Plat. Rep. 456 B.—II. ἐκλεκτέον, *one must choose out,* Id. Rep. 412 D.

Ἐκλεκτικός, ή, όν, (ἐκλέγω) *choosing, picking out, selecting,* Dion. H.: οἱ ἐκλ., *the Eclectics,* philosophers *who selected such doctrines as pleased them* in every school, Diog. L.

Ἐκλεκτός, ή, όν, (ἐκλέγω) *picked, chosen* or *culled out, selected,* Ibyc. 32: οἱ ἐκλ., *the elect,* N. T.

†Ἔκλεκτος, ου, ὁ, *Eclectus,* masc. pr. n., Hdn., etc.

Ἐκλελᾰθεῖν, Ep. aor. 2 redupl. of ἐκλανθάνω, *to make quite forgetful of,* Il.: ἐκλελαθέσθαι, Ep. aor. 2 mid., *to forget quite,* Hom.

Ἐκλελῠμένως, adv. part. perf. pass. from ἐκλύω, *loosely, carelessly,* Isocr. 419 B: *freely, licentiously,* Ath. 519 F.

Ἔκλεμμα, ατος, τό, (ἐκλέπω) *what is peeled off, rind,* Hipp.

Ἔκλεξις, εως, ἡ, (ἐκλέγω) *a choosing out,* Plat. Phaedr. 231 D.

Ἔκλεο, Ep. for ἐκλέεο, 2 sing. imperf. from κλέω, Il. 24, 202.

Ἐκλεπίζω,=ἐκλέπω, *to free from shell* or *rind, peel:* esp. of birds, *to bring* their young *out of the shell, hatch,* Hipp. cf. ἐκκολάπτω. Hence

Ἐκλέπισις, εως, ἡ, *a taking off the shell: hatching.*

Ἔκλεπτος, ον, (ἐκ, λεπτός) *very thin* or *fine,* Hipp.

Ἐκλεπτύνω, (ἐκ, λεπτύνω) *to make very thin* or *lean.*

Ἐκλεπυρόω, ῶ, (ἐκ, λεπυρόω) *to strip off the bark:* metaph. *to strip, rob,* Lat. *emungere,* Sophron. (?) ap. A. B., cf. Bast. Greg. p. 313, sq.

Ἐκλέπω,=ἐκλεπίζω, Hdt. 2, 68, Ar. Av. 1108.

Ἐκλευκαίνω, (ἐκ, λευκαίνω) *to make quite white.* Pass. *to grow so,* Theophr.

Ἔκλευκος, ον, *quite white, white, pale,* Hipp., cf. ἔκπικρος.

Ἔκλεψις, εως, ἡ, (ἐκλέπω)=ἐκλέπισις.

Ἐκλήγω, f. -ξω, (ἐκ, λήγω) *to leave off, cease entirely,* Soph. El. 1312.

Ἐκληθάνω, Od. 7, 220, in tmesis. and

Ἐκλήθω, poet. collat. forms for ἐκλανθάνω.

Ἐκλήθην, aor. 1 pass. from καλέω.

Ἐκλήπτωρ, ορος, ὁ, (ἐκλαμβάνω) *one who undertakes* or *contracts for works,* Lat. *exceptor, conductor.*

Ἐκληρέω, ῶ, (ἐκ, ληρέω) *to be very foolish.*—II. trans. *to make a fool of,* Polyb.

†Ἔκλῃσα, 1 aor. from κλῄω, q. v.

Ἔκλησις, εως, ἡ, (ἐκλανθάνομαι) *forgetfulness; forgetting and forgiving,* Od. 24, 485.

Ἔκληψις, εως, ἡ, (ἐκλαμβάνω) *a taking out: collecting,* Diosc.

Ἐκλῐθολογέω, ῶ, (ἐκ, λιθολογέω) *to clear by picking up the stones,* Theophr.

Ἐκλικμάω, ῶ, f. -ήσω, (ἐκ, λικμάω) *to winnow, sift, empty,* Lat. *evannare,* LXX.

†Ἔκλικτον, ου, and -τόν, οῦ, τό,= ἔκλειγμα, Hipp., cf. Lob. Paral. p. 492.

Ἐκλῑμία, ας, ἡ, (ἐκ, λιμός) *exceeding hunger,* LXX.

Ἐκλιμνάζω, rarer form for sq., App.

Ἐκλιμνόω, ῶ, (ἐκ, λιμνόω) *to turn completely into a pool* or *marsh,* Dion H. 1, 61, in pass.

Ἔκλῑμος, ον, (ἐκ, λιμός) *starved out, famished,* Theophr.

Ἐκλιμπάνω,=ἐκλείπω trans., Eur. Med. 800: intr., Id. El. 909.

Ἐκλῐνάω, ῶ, (ἐκ, λινάω) *to escape out of the net.*

Ἐκλῐπαίνω, (ἐκ, λιπαίνω) *to make fat, fatten:* metaph. *to smooth, make smooth* or *calm,* πέλαγος, Posidipp. ap. Ath. 318 D.

Ἐκλῑπαρέω, ῶ, (ἐκ, λιπαρέω) *to obtain by supplication* or *prayer,* Plut.: *to move by entreaty,* Strab. Hence

Ἐκλιπάρησις, εως, ἡ, *earnest entreaty,* Joseph.

Ἐκλῐπής, ές, (ἐκλείπω) *failing, deficient,* ἡλίου ἐκλιπές τι ἐγένετο= ἔκλειψις, Thuc. 4, 52.—II. *omitted, overlooked,* Id. 1, 97.

Ἐκλογέομαι, (ἐκ, λόγος) dep. mid. like ἐκλογίζομαι, *to excuse one's self, defend one's self on the score of* any thing, ὑπέρ or περί τινος: also *to plead in excuse,* usu. c. acc. rei, but also c. acc. et inf., App.

Ἐκλογεύς, έως, ὁ, (ἐκλέγω) *a collector, receiver of taxes, rents,* etc., Böckh P. E. 1, 210, 238.

Ἐκλογή, ῆς, ἡ, (ἐκλέγω) *a picking out, choice, election,* Plat. Rep. 536 C. —2. *a collecting, levying of troops, levy,* Polyb.—3. also *of tribute, taxes,* etc., Lex Attica ap. Ath. 235 C.—II. *that which is chosen out, a choice collection,* esp. of passages in authors, etc., such as the Eclogae or *Elegant Extracts* of Stobaeus.

Ἐκλόγησις, εως, ἡ, *an inquiry,* Epicur. ap. Diog. L. 10, 144.

Ἐκλογία, ας, ἡ,=ἐκλογή, dub in Dion. H.

'Εκλογίζομαι, (ἐκ, λογίζομαι) dep. mid., *to compute, reckon, calculate: to consider, reflect on*, τι, Hdt. 3, 1, Thuc., etc., περί τινος, Thuc. 2, 40: ἐκλ. ὅτι..., Dem. 555, 8.—II. =ἐκλογέομαι, *to excuse* one's self, *plead in excuse*, App. Hence

'Εκλόγῐσις, εως, ἡ, and ἐκλογισμός, οῦ, ὁ, *a computation, reckoning up*, Dion. H.: *a calculation, inquiry.*

'Εκλογιστής, οῦ, ὁ, (ἐκλογίζομαι) *an accountant*, LXX: *a tax-collector*, Philo.

'Εκλογιστία, ας, ἡ, *a reckoning: accounts*, LXX.

†'Εκλογιστικός, ή, όν, (ἐκλογίζομαι) *skilled in calculating*, Muson. ap. Stob.

'Εκλογος, ου, ὁ,=διήγησις, Aesch. Fr. 201.

"Εκλογος, ον, (ἐκ, λόγος) *picked out, choice*, Philo.—II. *foolish.*

'Εκλουτήριον, ου, τό,=sq., Inscr. Aegin.

'Εκλουτρον, ου, τό, *a washing vessel*: from

'Εκλούω, (ἐκ, λούω) *to wash out, wash*, Aesch. Fr. 25.

'Εκλοφίζω, (ἐκ, λόφος) *to form into a hill.*

'Εκλοχεύω, (ἐκ, λοχεύω) *to bring forth*, Orph.: so in mid., Eur. Hel. 258. Pass. *to be born*, Eur. Ion 1458.

'Εκλοχίζω, (ἐκ, λόχος) *to pick out of a cohort*; and in genl. *to choose out*, LXX.

'Εκλοχμόομαι, strengthd. for λοχμόομαι, *to become a copse* or *thicket*, Theophr.

'Εκλῠγίζω, (ἐκ, λυγίζω) *to twist exceedingly*, Porphyr.

'Εκλυμαίνομαι, strengthd. for λυμαίνομαι, Liban.

"Εκλῡσις, εως, ἡ, (ἐκλύω) *a loosing, release, deliverance from* a thing, τινός, Trag. — II. *a relaxing, unnerving: weckness, faintness*, Hipp. — III. in music, *a lowering of the voice through three-quarter-tones* (διέσεις).

'Εκλυσσάω, ῶ, strengthd. for λυσσάω, Joseph.

'Εκλῡτήριος, ον, *of* or *belonging to release*: τὸ ἐκλ. *a means of delivering, release*, Soph. O. T. 392: *an expiatory offering*, Eur. Phoen. 969. From

'Εκλῠτος, ον, (ἐκλύω) *let loose, let go, let fly*, of missiles, Eur. Andr. 1133.—2. *loose, unrestrained*, Lat. *dissolutus*, ἵμεροι, Tim. Locr.—II. *relaxed, unnerved*, Eupol. Col. 11. Adv. -τως.

'Εκλυτρόω, ῶ, (ἐκ, λυτρόω) *to release on ransom.* Hence

'Εκλύτρωσις, εως, ἡ, *a means of release, atonement*, LXX.

'Εκλύω, f. -ύσω, (ἐκ, λύω) *to loose, release, set free, deliver*, τινά τινος, one from a thing, Aesch. Pr. 326, so Hom. has the fut. mid. κακῶν σε ἐκλύσομαι, Od. 10, 286; also c. dat. τινὰ φόβοισι, Soph. Aj. 531: also in mid., Aesch. Pr. 235, etc.: but ἐκλύειν στόμα, *to give a loose to* his tongue, Soph. Aj. 1225.—II. *to unloose, undo*, ἐκλ. τόξα, *to unstring* it, Hdt. 2, 173: hence *to take away, put down, break up, put an end to*, Soph. O. T. 35: so ἐκλ. μόχθον, Eur. Phoen. 695.—2. *to dissolve, relax, enfeeble*: pass. *to be faint, fail, give way*, Isocr. 322 A; πρός τι, Id. 72 A.—3. medic., ἐκλ. κοιλίαν, *to relax* the bowels, Diosc.—III. intr. *to break up, depart*, LXX. [ῡ usu. in pres.; ῡ in fut. and aor.: ῠ in perf. pass.]

'Εκλωβάω, ῶ, f. -ήσω, strengthd. for λωβάω: pass., *to sustain grievous injuries*, ἐκλωβηθῆναί τι, Soph. Phil. 330.

'Εκλωπίζω, (ἐκ, λῶπος) *to unveil, lay bare, strip*, Soph. Tr. 925.

'Εκμᾰγεῖον, ου, τό, (ἐκμάσσω) like χειρόμακτρον, *that with which one wipes one's hands*, etc., *a towel, napkin*, Plat. Tim. 72 C.—II. *that in which an impression is made*, as wax, gypsum, plaster, Ib. 50 C: also—2. *the impression* itself, *an impress, cast, image*, Id. Legg. 800 B, sq.: *a seal*, Arist. Metaph.: metaph., ἐκμαγεῖον πέτρης, *the impress* of the cliffs, of a fisherman who is always wandering over them, Anth.

"Εκμαγμα, ατος, τό, (ἐκμάσσω) *that which is impressed, a lump of wax, plaster*, etc.: also *an impression in wax, plaster*, etc.: cf. αὐτέκμαγμα, ἔκμακτρον.

'Εκμαίνω, f. -ᾰνῶ, (ἐκ, μαίνω) *to drive mad* with anger, fear, love, etc., πόθον ἐκμῆναι, *to kindle passionate desire*, Soph. Tr. 1142; ἐκμῆναί τινα δωμάτων, *to drive one raving* from the house, Eur. Bacch. 36. Pass. c. perf. 2 act., *to go mad with anger, love*, etc., *to rave, rage, be frantic*, τοιαῦτα ἐκμαίνεσθαι εἴς τινα, to rage so against one, Hdt. 3, 33, 37: also c. acc., ἐκμανῆναί τινα, *to be madly in love with...*, Anacreont.

'Εκμᾰκᾰρίζω, strengthd. for μακαρίζω, *to esteem very happy.*

"Εκμακτος. ον, (ἐκμάσσω) *impressed, express*, Emped. 133.

"Εκμακτρον, ου, τό, *an impress*, Eur. El. 535.

'Εκμᾰλάσσω, Att. -ττω, f. -ξω, (ἐκ, μαλάσσω) *to soften, enervate, corrupt*, Plut.

'Εκμαλθᾰκόω, ῶ,=foreg.

†'Εκμανῆναι 2 aor. inf. pass. of ἐκμαινω.

'Εκμᾰνής, ές, (ἐκμαίνομαι) *raving much*, Ath. Adv. -νῶς.

'Εκμανθάνω, f. -μαθήσομαι, (ἐκ, μανθάνω) *to learn thoroughly*, τὴν 'Ελλάδα γλῶσσαν, Hdt. 2, 154, and so Plat., etc.: in past tenses, *to have learnt thoroughly, to know full well, perceive thoroughly*, Hdt. and Trag.: ἐκμ. ὅτι..., Hdt. 3, 134.—II. *to examine closely, search out*, Hdt. 7, 28, Eur. I. T. 667.—III. *to learn by heart*, Plat. Legg. 811 A.

'Εκμαντεύομαι, strengthd. for μαντεύομαι, Joseph.

"Εκμαξις, εως, ἡ, (ἐκμάσσω) *a wiping* or *clearing out*, Arist. Insomn.

*'Εκμάομαι, supposed pres. from root μάω, μάομαι, whence the Ep. aor., ἐκμάσσατο τέχνην, *he devised, invented* another art, H. Hom. Merc. 511: cf. εἰςμάομαι, ἐπιμάομαι.

'Εκμᾰραίνω, f. -ᾰνῶ, (ἐκ, μαραίνω) *to parch up, dry up: to make to fade, wither* or *faint away*, Theophr.

'Εκμαργόω, ῶ, (ἐκ, μαργόω) *to drive raving mad*: pass. *to become so*, Eur. Tro. 992.

'Εκμαρτῠρέω, ῶ, (ἐκ, μαρτυρέω) *to testify, declare as a witness, bear witness to* a thing, c. acc., φόνον, Aesch. Eum. 461, cf. Ag. 1196, εἰς πολλούς, before many persons, Aeschin. 15, 19.—II. *to make depositions when absent from court*, Isae. 40, 8, Dem. 929, 24. Hence

'Εκμᾰρτυρία, ας, ἡ, *the deposition of one absent*, Isae. 40, 5, Dem. 1130, fin.; cf. Att. Process, p. 670, sq.

'Εκμαρτύριον, ου, τό, *evidence*, late word.

†'Εκμασάομαι, (ἐκ, μασάομαι) *to chew thoroughly*, in aor. pass., Philo.

'Εκμάσσω, Att. -ττω, fut. -ξω, (ἐκ, μάσσω) *to wipe out, off, away, cleanse off*, τινί, with a thing, Soph. El. 446, Eur. H. F. 1400.—II. *to press* or *squeeze out, squeeze*, Hipp.: hence—III. of an artist, *to mould, model* in wax, plaster, etc., *represent*, Lat. *exprimere*, αὐτὸς ἐκμεμαγμένος, his very image, Cratin. Hor. 5: metaph. of a writer, *to represent* or *express* in words, αὐτὸν ἐκμάττειν τε καὶ ἐνιστάναι εἰς τοὺς τύπους, *to mould* and adapt one's self to certain forms, Plat. Rep. 396 D: so of bees preparing wax, of making pills, etc., Hipp.—2. *to impress* an image, *imprint*, Theocr. 17, 122: and so in pass., Plat. Theaet. 191 D. Cf. ἀπομάττω.

'Εκμαστεύω, (ἐκ, μαστεύω) *to search* or *seek out, track*, νέβρον πρὸς αἷμα, Aesch. Eum. 247.

'Εκμάω, obsol. for ἐκμάομαι.

'Εκμεθύσκω, f. -ύσω, (ἐκ, μεθύσκω) *to make quite drunk*: in genl. *to overcharge with* any thing, τινός, Theophr.

'Εκμειλίσσω, f. -ξω, (ἐκ, μειλίσσω) usu. in mid., *to appease entirely*, Dio C.

'Εκμείρομαι, (ἐκ, μείρομαι) *to have a chief share in* a thing, c. gen., Od. 5, 335, ἐξέμμορε τιμῆς, Ep. perf. used only in 3 pers.

'Εκμελαίνω, (ἐκ, μελαίνω) *to make quite black*, Clem. Al.

'Εκμέλεια, ας, ἡ, (ἐκμελής) *a failure of tune, a false note*, Dion. H.—II. *carelessness*: opp. to ἐμμέλεια.

'Εκμελετάω, ῶ, f. -ήσω, (ἐκ, μελετάω) *to practise, train, teach carefully*, τινά, Plat. Hipp. Maj. 287 A: also of things, *to practise*, Antipho 121, 41: *to learn perfectly*, Lat. *meditari*, Plut.

'Εκμελής, ές, (ἐκ, μέλος) *out of tune, dissonant*, Plut.: *irregular, unbridled*, Id. Cf. πλημμελής, opp. to ἐμμελής. Adv. -λῶς.

'Εκμελίζω, (ἐκ, μελίζω) *to dismember*, LXX.

'Εκμεστόω, ῶ, (ἐκ, μεστόω) *to fill up.*

'Εκμεταλλεύω, (ἐκ, μεταλλεύω) *to empty of ore* or *metal*, Strab.

'Εκμετρέω, ῶ, (ἐκ, μετρέω) *to measure out, measure*, χρόνον, Eur. I. A. 816: usu. in mid., *to measure for one's self, measure out*, χθόνα, of measuring distances, Soph. O. T. 795: *to take measure of*, τὰ ἐκείνου ὅπλα, Xen. Cyr. 6, 4, 2. Hence

'Εκμέτρησις, εως, ἡ, *a measuring out, measurement*, Polyb.

"Εκμετρος, ον, (ἐκ, μέτρον) *out of measure, measureless, boundless*, ὄλβος, Soph. Fr. 324: opp. to ἔμμετρος. Adv. -τρως.

'Εκμηκύνω, strengthd. for μηκύνω, Dion. H.

†'Εκμῆναι, 1 aor. inf. act. of ἐκμαίνω.

"Εκμηνος, ον, (ἕξ, μήν) *of six months, half yearly*, χρόνοι ἔκμ., Soph. O. T. 1137: as subst., ἡ ἔκμ., *a six-month*, Plat. Legg. 916 B.

'Εκμηνύω, (ἐκ, μηνύω) *to inform of, betray*, Plut. [ῡ usu. in pres., always in fut.]

'Εκμηρύομαι, (ἐκ, μηρύω) dep., *to wind out* or *off, like a ball of thread: to unfold* an army, *make it defile out, to lead through* or *across*, ἐκ δυςχωριῶν, Polyb.—II. intrans. *to defile*, Xen. An. 6, 5, 22. [ῡ]

†'Εκμηχανάομαι, (ἐκ, μηχανάομαι) *to contrive skilfully*, Joseph. Gen.

'Εκμῐαίνω, (ἐκ, μιαίνω) *to pollute thoroughly, defile*, Opp. Pass., *effluxu seminis pollui*, Ar. Ran. 753.

'Εκμιμέομαι, (ἐκ, μιμέομαι) dep. mid., *to imitate faithfully, copy, represent exactly*, Eur. H. F. 1298.

’Εκμῑσέω, ῶ, (ἐκ, μισέω) *to hate much*, Plut.

῎Εκμισθος, ον, (ἐκ, μισθός)=ἀπόμισθος.

’Εκμισθόω, ῶ, (ἐκ, μισθόω) *to let, put out for hire*, τινί τι, Xen. Vect. 3, 14: also ἐκμ. τινά, c. inf., Aeschin. 2, 41. Mid., *to hire*. Hence

’Εκμίσθωσις, εως, ἡ, *a letting out for hire.*

’Εκμολεῖν, inf. of aor. 2 ἐξέμολον, Ep. 3 sing. ἔκμολε, *to go out, go forth*, Il. 11, 604: no pres. ἐκμόλω occurs, βλώσκω, q. v., being used instead.

’Εκμορφόω, ῶ, (ἐκ, μορφόω) *to form out, express in form, mould*, Plut.

’Εκμουσόω, strengthd. for μουσόω, *to teach fully*, τινά τι, Eur. Bacch. 825.

’Εκμοχθέω, ῶ, (ἐκ, μοχθέω) *to work out with toil, achieve*, Lat. *elaborare*, τι, Aesch. Pr. 825, πόνους, Eur. I T. 1455: but also, *to win hardly, gain by great exertion*, Eur. Tro. 873.

’Εκμοχλεύω, (ἐκ, μοχλεύω) *to lift out with a lever*, Hipp.: *to heave with the lever, force one's way*, Ar. Lys. 430: hence in genl., *to force, compel*, Plut.

’Εκμῠελίζω, (ἐκ, μυελός) *to deprive of marrow*, LXX.

’Εκμυζάω, ῶ, f. -ήσω, Ion. ἐκμυζέω, (ἐκ, μυζάω) *to suck out*, Il. 4, 218. Hence

’Εκμυζηθμός, οῦ, ὁ, Gal.; and

’Εκμύζησις, εως, ἡ, Diosc. *a sucking out.*

†’Εκμύζω, (ἐκ, μύζω)=ἐκμυζάω, late.

’Εκμῡθόω, ῶ, (ἐκ, μῦθος) *to make into a μῦθος* or *fable*, Philostr.

’Εκμῡκάομαι, (ἐκ, μυκάομαι) *to bellow aloud*, Phalar.

’Εκμυκτηρίζω, strengthd. for μυκτηρίζω, LXX.

†’Εκμυσάττομαι, strengthd. for μυσάττομαι.

’Εκμύσσω, f. -ξω, (ἐκ, μύσσω,) *to wipe out*, in mid. Diosc.

’Εκναρκάω, ῶ, (ἐκ, ναρκάω) *to become quite torpid* or *sluggish*, Plut.

’Εκναυλόω, ῶ, and ἐκναυσθλόω, ῶ, (ἐκ, ναυλόω, and ναυσθλόω) *to carry out by sea, export.*—II. *to cast out* or *up, wash on shore*, Lyc. 726.

’Εκνεάζω, (ἐκ, νεάζω) *to renew entirely.*—II. intr. *to grow young* or *fresh*, Luc. Hence

’Εκνεασμός, οῦ, ὁ, *a renewal.*

’Εκνέμω, more freq. in mid. ἐκνέμομαι, (ἐκ, νέμω) *to feed off, eat down*, Lat. *depasci*, Theophr.; met. *to feed on, consume*, λύπης τὴν διάνοιαν ἐκν., Luc.—2. *to take out to feed*, and in genl., *to lead out* or *forth*, ἐκνέμεσθαι πόδα, to depart, Soph. Aj. 369.

’Εκνεοττεύω, (ἐκ, νεοττεύω) *to hatch*, Arist. Mirab.

’Εκνευρίζω, (ἐκ, νεῦρον) *to cut the sinews*: metaph., *to relax, unnerve*, Dem. 37, 3.

’Εκνευρόκαυλος, ον, strengthd. for νευρόκαυλος, Theophr.

῎Εκνευσις, εως, ἡ, *a turning the head aside, bending down to shun a blow*, Plat. Legg. 815 A: in genl., *a turning off* or *away*: from

’Εκνεύω, (ἐκ, νεύω) *to turn the head aside, turn away*, to shun blows, etc., of a horse, ἐκν. ἄνω, to toss the head, Xen. Eq. 5, 4: also c. acc., *to turn off, away* or *aside*, Orph.—II. *to nod, fall downwards*, ἐς οὖδας, Eur. Phoen. 1151: *to turn aside*, εἰς θάνατον, Ib. 1268.—III. *to give a nod, sign to do* a thing, c. inf., Id. I. T. 1330.

’Εκνέφελος, ον, (ἐκ, νεφέλη) *bursting forth from clouds*, Theophr.

’Εκνεφίας, ου, ὁ, (ἐκ, νέφος) sub. ἄνεμος, *a hurricane, caused by clouds meeting and bursting*, Alex. Dem. 1: ἐκνεφίας ὄμβρος, rain *with sunshine*, Hipp.

’Εκνεφόομαι, as pass., (ἐκ, νεφόω) *to become a cloud*, Theophr.

’Εκνέω, fut. -νεύσομαι, aor. 1, ἐξένευσα, (ἐκ, νέω) *to swim out* or *away, escape by swimming*, Thuc. 2, 90: hence in genl., *to escape, run off*, Pind. O. 13, 163, cf. Valck. Hipp. 469.

’Εκνηπιόομαι, as pass., (ἐκ, νήπιος) *to become a child*, Philostr.

’Εκνηστεύω, (ἐκ, νηστεύω) *to continue fasting*, Hipp.

’Εκνήφω, f. -ψω, (ἐκ, νήφω) *to sleep off a drunken fit, become sober again*, Lync. ap. Ath. 130 B: hence *to recover from mental intoxication, be sobered*, Plut.

’Εκνήχομαι, fut. -ξομαι, (ἐκ, νήχομαι) dep. mid.,=ἐκνέω, *to swim out* or *away*, εἰς τόπον, Arist. Mund.

῎Εκνηψις, εως, ἡ, (ἐκνήφω) *a becoming sober* or *calm*, LXX.

’Εκνίζω, f. -ψω, (ἐκ, νίζω) *to wash out*, Lat. *eluere, diluere*, φόνον φόνῳ, Eur. I. T. 1224; also in mid., ἐκνίψασθαι τὰ πεπραγμένα, *to get clear of..*, like Lat. *diluere crimen*, Dem. 274, 23.—II. *to cleanse thoroughly*, Eubul. Κυβ. 1, in pass.

’Εκνῑκάω, ῶ, f. -ήσω, (ἐκ, νικάω) *to conquer completely*: *to achieve a point, to win, gain, carry by force*, Lat. *evincere*, Eur. Ion 629: *to prevail, carry one's point*, c. inf. Dion. H.—2. *to give cogent proof*, like Lat *evincit ratio.*—3. intr. *to gain the upper hand, prevail, become the custom* or *fashion, come into vogue* or *use*, ἅπασι, among all, Thuc. 1, 3; ἐπὶ τὸ μυθῶδες ἐκνενικηκέναι, *to win its way to* the fabulous, Thuc. 1, 21, like *evalescere in suspicionem, in crimen, in tumultum*, Tac. Hist. 1, 80. Hence

’Εκνίκημα, ατος, τό, *that which is conquered, won, achieved.* [ῑ]

’Εκνίκησις, εως, ἡ, (ἐκνικάω) *a conquering, achieving.* [ῑ]

’Εκνίπτω, later form of ἐκνίζω, q. v.

’Εκνιτρόω, ῶ, (ἐκ, νίτρον) *to wash out, cleanse with νίτρον*, Alex. Agon. 2.

῎Εκνιψις, εως, ἡ, (ἐκνίπτω) *a washing out.*

’Εκνοέω, ῶ, f. -ήσω, (ἐκ, νοέω) *to think out, contrive*, Dio C.

῎Εκνοια, ας, ἡ, (ἔκνοος) *madness*, Lat. *amentia*, Arist. Somn.

’Εκνομή, ῆς, ἡ, (ἐκνέμομαι) *a grazing, pasture*, Dion. H.

’Εκνόμιος, ον,=sq., *unusual, unwonted*, Pind. N. 1, 86: *immense, prodigious.* Adv. -ίως, Ar. Plut. 981. Superl. ἐκνομιώτατα, Ib. 992.

῎Εκνομος, ον, (ἐκ, νόμος) *unusual, unwonted*: *unlawful, abominable*, Lat. *nefastus*, Diod.: opp. to ἔννομος. Adv. -μως, Aesch. Ag. 1473, where it prob. means, *out of tune, discordantly.*

†῎Εκνομος, ου, ὁ, (λόφος) and ῎Εκνομον, ου, τό, *Mt. Ecnŏmus*, a hill near Gela in Sicily, Polyb. 1, 25, 8; Plut. Dion 26.

῎Εκνοος, ον, contr. ους, ουν, (ἐκ, νόος, νοῦς) *unwise, senseless, silly*, Lat. *amens*, Plut.

’Εκνοσέω, ῶ, f. -ήσω, (ἐκ, νοσέω) *to be all diseased*, Arist. Gen. An.

’Εκνοσηλεύω, (ἐκ, νοσηλεύω) *to cure completely*, Philo.

’Εκνοσφίζομαι, dep., (ἐκ, νοσφίζω) *to steal from, take for one's own*, Anth.

’Εκξῠλόω, strengthd. for ξυλόω, *to make all into wood*, pass., *to become all wood*, Theophr.

‘Εκοντηδόν, adv.=ἑκοντί.

‘Εκοντής, οῦ, ὁ, (ἑκών) *a volunteer*, rejected by Gramm., who allow only ἐθελοντής, Osann Philem. p. 49.

‘Εκοντί, adv. (ἑκών) *freely, willingly, of one's own accord*, Pseudo-Phocyl. 14.

‘Εκουσιάζομαι, f. -άσομαι, dep. mid., (ἑκούσιος) *to do a thing of one's self, offer freely*, LXX. Hence

‘Εκουσιασμός, οῦ, ὁ, *a free-will offering*, LXX.

‘Εκούσιος, α, ον, (ἑκών) also ος, ον, Thuc. 6, 44, and Plat.: *of free-will, by one's own choice, voluntarily*, βλάβη, Soph. Phil. 1318, φυγή, Eur. Supp. 151: as adv. ἑκουσίᾳ sub. γνώμῃ, also ἐξ ἑκουσίας, and καθ' ἑκουσίαν, =regul. adv. ἑκουσίως, v. Lob. Phryn. 4.

’Εκπαγλέομαι, as pass., *to be astonished* or *amazed*, Hdt., usu. absol. in part. pres. with another verb, *with great admiration*, 7, 181; 8, 92: ἐκπαγλεόμενος ὡς.., 9, 48.—II. *to wonder at, admire exceedingly*, c. acc., Aesch. Cho. 217, Eur. Or. 890: from

ἔκπαγλος, ον, (ἐκπλήσσω) *frightful, terrible, terrific, fearful*, in Hom. usu. of warriors, but sometimes of things, as χειμὼν ἔκπ., a fearful storm, Od. 14, 522; esp. ἔκπαγλα ἔπεα, and ἔκπαγλος ἐνιπή: also in superl., πάντων ἐκπαγλότατ' ἀνδρῶν, Il. 1, 146. As adv. Hom., besides ἐκπάγλως, has also ἔκπαγλον, and ἔκπαγλα, *terribly, fearfully*, though these freq. pass into the general notion *greatly, exceedingly*: hence he says not only ἐκπάγλως ὠδύσατο, ἤχθηρε, μαίνεται, ὀδύρεται, but also ἔκπαγλα φιλεῖν, to love *beyond all measure*, Il. 3, 415; 5, 423. And generally in Hom. the word implies neither praise nor blame, but merely the notion of something monstrous, vast, tremendous, etc. Later it signifies merely *astonishing, wonderful*: not freq. in Att. poets, as Aesch. Ag. 862, Soph. O. C. 716, and very rare in prose, as Xen. Hier. 11, 3.

’Εκπᾰθαίνομαι, (ἐκ, παθαίνομαι) as pass., *to be affected with violent passion*, περί τι, Clem. Al.

’Εκπάθεια, ας, ἡ, *violent passion*, Longin. [ᾰ]: from

’Εκπᾰθής, ές, (ἐκ, πάθος) *very passionate, beside one's self* or *transported with passion*, ἐκπ. πρός τι, *passionately eager* for a thing, Polyb.—II. *out of harm, unhurt.* Adv. -θῶς.

’Εκπαίδευμα, ατος, τό, *that which is brought up* or *reared, a child*, Eur. Cycl. 601: from

’Εκπαιδεύω, (ἐκ, παιδεύω) *to bring up, rear*, and so *claim as one's child*, Eur. Cycl. 276: *to educate*, Plat. Crit. 45 D.—II. *to teach*, τινά τι, Dio C.: but—III. *to impress* something on another *by education*, Lat. *ingenerare*, τινί τι, Eur. Alex. 16.

’Εκπαίζω, f. -ξομαι and -ξοῦμαι, (ἐκ, παίζω) *to make sport of, banter*, τινί.

’Εκπαιφάσσω, (ἐκ, παιφάσσω) *to run furiously out, rush madly to the fray*, Il. 5, 803.

’Εκπαίω, f. -παιήσω, aor. ἐξέπαισα, (ἐκ, παίω) like ἐκβάλλω, *to throw* or *cast out of* a thing, δόξης μ' ἐξέπαισαν ἐλπίδες, *they have dashed* me *from* my expectations, Eur. H. F. 460, cf. 780, where it must not be referred to ἐκπαίζω.—II. intr. *to burst, dash out, escape*, Anaxil. Neott. 1, 17, ubi v. Meineke: cf. ἐμπαίω.

῎Εκπᾰλαι, adv. for ἐκ πάλαι, *for a long time*, Plut.

’Εκπᾰλαίω, (ἐκ παλαίω) *to transgress the laws of wrestling*, Philostr.

’Εκπᾰλέω, ῶ, (ἐκ, παλέω) *to wrench out, dislocate a joint*: also of the joints, *to start out of the socket*, Hipp. Hence

’Εκπᾰλής, ές, *out of joint*

’Εκπάλησις, εως, ἡ, (ἐκπαλέω) a *dislocation*, Hipp. [ᾰ]

’Εκπάλλω, (ἐκ, πάλλω) *to shake out*. Pass., *to spring, spirt out*, μυελὸς σφονδυλίων ἔκπαλτο, (syncop. aor. mid. c. signf. pass.) Il. 20, 483.

’Εκπᾰνουργέω, strengthd. for πανουργέω.

’Εκπαντός, adv. for ἐκ παντός, *in the whole, entirely, altogether.*

’Εκπαππόομαι, (ἐκ, πάππος) as pass., *to have a tuft* or *top* (πάππος), as the pine-apple, Theophr.

’Εκπαρθενεύω, (ἐκ, παρθένος) *to deflower*, Luc.

’Εκπᾰτᾰγέω, ῶ, (ἐκ, παταγέω) *to deafen with noise*, Themist.

’Εκπᾰτάσσω, f. -ξω, (ἐκ, πατάσσω) *to strike, afflict*, τινὰ κακοῖσι, Eur. H. F. 888: also metaph. like ἐκπλήσσω, φρένας ἐκπεπαταγμένος, stricken in mind, Od. 18, 327.

’Εκπᾰτέω, ῶ, (ἐκ, πατέω) *to retire from* the road, *to go apart, withdraw*, Diog. L.

’Εκπάτιος, α, ον, (ἐκ, πάτος) *out of the common path* or *course, excessive*, ἄλγεα, Aesch. Ag. 50, ubi alii aliter. [ᾰ]

Ἔκπαυμα, ατος, τό, *total rest*: from

’Εκπαύω, (ἐκ, παύω) *to set quite at rest, put an end to*, μόχθους, Eur. Ion 144: mid., *to take one's rest*, Thuc. 5, 75.

’Εκπαφλασμός, οῦ, ὁ, (ἐκ, παφλάζω) *a bubbling, boiling out* or *over*, Arist. Probl.

’Εκπᾰχύνω, strengthd. for παχύνω, Theophr.

’Εκπείθω, strengthd. for πείθω, *to persuade, over persuade*, Soph. O. T. 1024, Tr. 1141.

’Εκπειράζω, f. -άσω, (ἐκ, πειράζω) *to tempt*, c. acc., N. T. [ᾰσω]

’Εκπειράομαι, (ἐκ, πειράω) dep. mid., c. aor. pass., *to make trial of, prove, tempt*, c. gen. pers., Hdt. 3, 135: ἐκπειρᾷ λέγειν; *art thou making proof* of me in speech? Soph. O. T. 360.—2. *to inquire, ask of another*, τί τινος, Ar. Eq. 1234. [ᾱ in fut.]

’Εκπελεθρίζω,=ἐκπλεθρίζω. q. v.

’Εκπελεκάω, ῶ, fut. -ήσω, (ἐκ, πελεκάω) *to cut out* or *away with an axe*, Theophr.

’Εκπέλω, of which is used the impers. ἐκπέλει,=ἔξεστι, *'tis permitted* or *allowed*, Soph. Ant. 478.

’Εκπέμπω, fut. -ψω, (ἐκ, πέμπω) *to send out* or *forth, lead* or *convey out, bring out*, Hom. c. gen. loci, ἐκπ. τινὰ δώματος, πολέμου, Od. 18, 336, Il. 21, 598: of things, *to send off, export*, Il. 24, 381: so also in mid., δομου ἐκπέμψασθε θύραζε, Od. 20, 361.—2. *to bring out by calling, call* or *fetch out, send for*, Soph. Ant. 19: so also in mid., O. T. 951.—II. *to send out* or *away*, i. e. *dismiss*, Il. 24, 681: *to cast out, drive away*, usu. with collat. notion of disgrace, ἐκπ. τινὰ ἄτιμον, Soph. O. T. 789, Aesch. Cho. 98, and freq. in prose: hence esp. *to divorce*, ἐκπ. γυναῖκα, Hdt. 1, 59, Dem. 1364, 3.—Hence

Ἔκπεμψις, εως, ἡ, *a sending out* or *forth*, τινός, Thuc. 4, 85.

’Εκπεπαίνω, f. -ᾰνῶ, (ἐκ, πεπαίνω) *to make quite ripe* or *mellow*, Theophr

’Εκπεπέτασται, 3 sing. perf. pass. of ἐκπετάννυμι, Hdt.

’Εκπέποται, 3 sing. perf. pass. of ἐκπίνω, Od. 22, 56.

’Εκπεπταμένος, ένη, ένον, part. perf. pass. of ἐκπετάννυμι, *expanded, open*. Adv. -νως, *extravagantly*, Xen. Cyr. 8, 7, 7.

’Εκπέπτω, later collat. form of ἐκπέσσω, Arist. Color.

’Εκπεραίνω, f. -ᾰνῶ, (ἐκ, περαίνω) *to bring to an end, finish off*, Aesch. Fr. 70. Pass. of oracles, *to be fulfilled*, Eur. Cycl. 696.

’Εκπέρᾱμα, ατος, τό, *a going* or *coming out*, δωμάτων, Aesch. Cho. 658: from

’Εκπεράω, ῶ, f. -άσω, [ᾱ], Ion -ήσω, (ἐκ, περάω) *to go through and out again, go* or *pass over*, μέγα λαῖτμα, to pass the ocean wave, Od.: also sine casu, of an arrow, *to pass through, pierce*, Hom., where the thing pierced must be supplied in acc.: metaph., *to go through, fulfil, accomplish*, ἐκπ. βίον, Eur. H. F. 428.—2. simply *to pass, go* or *come out of*, c. gen., ἐκπ. μελάθρων, Eur. Cycl. 512.—II. f. -άσω [ᾰ], *to bring* or *carry out, fetch*, LXX.

’Εκπερδῑκίζω, (ἐκ, πέρδιξ) *to escape like a partridge*, Ar. Av. 768.

’Εκπέρθω, fut. -πέρσω, (ἐκ, πέρθω) *to destroy utterly, lay waste, sack, plunder*, of cities, oft. in Il., never in Od.

’Εκπεριάγω, (ἐκ, περιάγω) *to lead out round*, Polyb. [ᾰ]

’Εκπερίειμι, (ἐκ, περίειμι) *to go out and around, go all round, make a circuit* or *compass*, Xen. Cyn. 6, 10, etc.

’Εκπεριέρχομαι,=foreg., Polyb.

’Εκπεριλαμβάνω, (ἐκ, περιλαμβάνω) *to encompass on all sides.*

’Εκπεριοδεύω, (ἐκ, περιοδεύω) *to go quite round, encompass*, Sext. Emp.

’Εκπεριπλέω, f. -πλεύσομαι, (ἐκ, περιπλέω) *to sail round out of a place*, Polyb.

†’Εκπεριπλώω, f. -πλώσω, Ion. from foreg.

’Εκπεριπορεύομαι, (ἐκ, περιπορεύομαι) as pass. c. fut. mid., *to go all round, encompass*, Joseph.

’Εκπερισπασμός, οῦ, ὁ, (ἐκ, περισπάω) an evolution in military tactics, consisting of *a right-about-face* (περισπασμός), *followed by a right face*, Polyb.

’Εκπεριτρέχω, (ἐκ, περιτρέχω) *to run all about.*

’Εκπερονάω, ῶ, (ἐκ, περονάω,) *to put out with the tongue of a buckle.*

Ἔκπεσε, Ep. for ἐξέπεσε, aor. of ἐκπίπτω, Hom. ἐκπεσέειν, inf. for ἐκπεσεῖν, Il.

’Εκπέσσω, Att. -ττω, f. -πέψω, (ἐκ, πέσσω) *to cook thoroughly*: hence—1. of animals, *to digest thoroughly*, Hipp. —2. of plants, *to mature, ripen*, Theophr.

†’Εκπετάζω,=ἐκπετάννυμι, LXX.

’Εκπέτᾰλος, ον, (ἐκπετάννυμι) *spread out, spreading.*

’Εκπέταμαι, f. -πτήσομαι, (ἐκ, πέταμαι) *to fly out, forth or away*, Hes. Op. 98: fut. in Ar. Vesp. 208.

’Εκπετάννῡμι, f. -πετάσω, (ἐκ, πετάννυμι) *to spread out, unfurl, spread*, of a net, Orac. ap. Hdt. 1, 62, in pass.: of the body, *to stretch out*, ἐπὶ κῶμον ἐκπετασθείς, Eur. Cycl. 497.

’Εκπέτᾰσις, εως, ἡ, (ἐκπετάννυμι) *a spreading out, opening*, Plut.

’Εκπέτασμα, ατος, τό, *that which is spread out* or *unfolded*: the title of a work of Democritus, Diog. L. 9, 48.

’Εκπετήσιμος, ον, (ἐκπέταμαι) *ready to fly out, fledged*, Ar. Av. 1355: metaph. of a *marriageable* girl, Ar. Fr. 500.

’Εκπέτομαι,=ἐκπέταμαι, ἐξίπταμαι, Ar. Av. 788, in aor. 2. ἐξεπτόμην.

’Εκπεύθομαι, Ep. for ἐκπυνθάνομαι, Il.

’Εκπεφῠυῖαι, part. perf. from ἐκφύω, Il.

Ἔκπεψις, εως, ἡ, (ἐκπέπτω) *a cooking thoroughly*: of plants, *a ripening*, Arist. Color.

’Εκπήγνῡμι, f. -πήξω, (ἐκ, πήγνυμι) *to make firm, stiff*, or *torpid*, esp. of frost, *to congeal, freeze*, Theophr. Pass., *to become firm, hard*, etc.: *to be frozen, frost-bitten*, Id.

’Εκπηδάω, ῶ, Ion. -δέω, f. -ήσω, (ἐκ, πηδάω) *to spring, leap, jump out* or *forth*, Hdt. 1, 24; 8, 118: esp. *to make sallies*. Lat. *excurrere*, Xen. An. 7, 4, 16.—2. *to leap up, start*, Soph. Tr. 175.—II. *to burst out, escape*, Polyb. Hence

’Εκπήδημα, ατος, τό, *a leap out* or *forth*, ὕψος κρεῖσσον ἐκπηδήματος, too high to leap out of, Aesch. Ag. 1376.

’Εκπήδησις, εως, ἡ, (ἐκπηδάω) *a springing forth* or *up*, Plat. Legg. 815 A.

’Εκπηκτικός, ή, όν, (ἐκπήγνυμι) *belonging to, capable of freezing*, Theophr.

’Εκπηνίζω, f. -ίσω Att. -ῐῶ, (ἐκ, πήνιον) *to unravel, reel off, wind out*: Ar. Ran. 578 uses also fut. mid., ἐκπηνιεῖσθαί τί τινος, *to wind* or *twist* something *out of* a man.

Ἔκπηξις, εως, ἡ, (ἐκπήγνυμι) *a stiffening, freezing*, Theophr. like παγετός.

Ἔκπηχυς, υ, *six cubits long*, better ἑξπηχυς.

’Εκπιάζω, ἐκπίασμα, τό,=ἐκπιέζω, ἐκπίεσμα.

’Εκπῑδύομαι, dep.., (ἐκ, πιδύω) *to gush, spout, well forth*, prob. l. Aesch Pers. 815. [ῡ]

’Εκπῐέζω, f. -έσω, (ἐκ, πιέζω) *to squeeze, press out*, Hipp.: *to thrust, push out*, Polyb.: ἕλκος ἐκπεπιεσμένον, a sore *that protrudes out of the skin*, Hipp. Hence

’Εκπίεσις, εως, ἡ, *a squeezing* or *pressing out, a violent squeezing*, Arist. Part. An. [ῐ]

’Εκπίεσμα, ατος, τό, *that which is squeezed out, juice*, Diosc. [ῐ]

’Εκπῐεσμός, οῦ, ὁ,=ἐκπίεσις, Arist. Mund.

’Εκπῐεστήριον, ου, τό, sub. ὄργανον, *an implement for pressing out, press*, Poll. 10, 135.

’Εκπῐεστός, ή, όν, (ἐκπιέζω) *pressed out*: ἐκπ. ξύλα, logs cleft by the wedge and mallet, Arist. Probl.

’Εκπικράζω, Hipp.,=ἐκπικρόω.

†’Εκπικραίνω, (ἐκ, πικραίνω)=ἐκπικρόω, in pass. Dion. H.

Ἔκπικρος, ον, (ἐκ, πικρός) *very bitter*, Arist. Probl.

’Εκπικρόω, ῶ, (ἐκ, πικρόω) *to make very bitter*; metaph., *to embitter, provoke*. Pass. *to become very bitter*, Hipp.

’Εκπίμπλημι, f. ἐκπλήσω, (ἐκ, πίμπλημι) *to fill up, fill, fill full.*—2. *to satiate*, φιλονεικίαν, Thuc. 3, 82 Bekk., al. ἐμπ.—II. *to fulfil, cause to be fulfilled*, e. g. a dream, Hdt. 1, 43. —III. *to finish, complete, accomplish*, Valck. Phoen. 174.

’Εκπίμπρημι, (ἐκ, πίμπρημι) *to set on fire, burn up.*

’Εκπίνω, f. -πίομαι, (ἐκ, πίνω) *to drink out* or *off, quaff, drain*, Od., though only in 3 aor. 2 act., and perf. pass. ἔκπῐεν, ἔκπῐον, ἐκπέποται, the last also in Hdt. 4, 199.—II. metaph., *to empty out, drain*, χρήματα, Valck. Hipp. 626. [ῑνω]

’Εκπιπράσκω, (ἐκ, πιπράσκω) *to sell out, sell off*, Dem. 121, 6.

’Εκπίπτω, f. -πεσοῦμαι: aor. ἐξέπεσον: perf. ἐκπέπτωκα, (ἐκ, πίπτω) *to fall out of* or *down from*, χειρός, δίφρου, ἵππων, Hom.; also c. dat. pers. *to fall* or *drop from* one, e. g. δάκρυ οἱ ἔκπεσε, Il. 2, 266; *to fall down*, of trees. Later, in various relations:—1. *to fall from* a thing, i. e. *lose, be deprived of* it, Lat. *excidere*, ἐκ τῶν ἐόντων, Hdt. 3, 14; τυραννίδός, ἀρχῆς, Aesch. Pr. 757, sq., ἀπ' ἐλπίδων, Thuc. 8, 81: esp. *to be banished from* one's country, Lat. *excidere patria*, Hdt. 1, 150, etc., by a person, ὑπό τινος, Hdt. 8, 141, πρός τινος, Aesch.: of sea-faring men, *to be cast up, thrown ashore*, Eur. Hel. 409: of one's limbs, *to fall from the socket, be dislocated*, Hipp.: metaph., ἐκπ. ἑαυτοῦ, *to lose one's wits;* and absol. ἐκπεσεῖν, to forget, Arist. Eth. N.—2. ἐκπ. ναυσί, *to be wrecked*, Hdt. 3, 138; cf. 8, 13: *to come out, get out of, escape*, Thuc. 6, 95.—3. *to come, go out* or *forth*, ἐκ τῆς τάξιος, Hdt. 9, 74.—4. *to go forth, be made known*, Polyb.: esp. of oracles, issuing from the sanctuary, χρησμὸς ἐκπίπτει μοι, *an oracle is imparted to* me, Ael.: hence *to spread, come into vogue, prevail*, παροιμία ἐκπίπτει ἀπό τινος, hence arises the proverb, Strab.—5. *to fall out, issue, come to, pass into, result in* a thing, Lat. *evadere in*, στάσις ἐς φίλια ἐξεπεπτώκει, Thuc. 7, 50.—6. of dramatic pieces, etc., *to be hissed off the stage*, Lat. *explodi*, Dem. 315, 10, Arist. Poet. 24, 7; cf. ἐκβάλλω III. 2.

'Εκπίτνω, poet. for foreg., Aesch. Pr. 912.

'Εκπιτύζω, better ἐκπυτίζω, q. v.

'Εκπλᾰγής, ές, (ἐκπλήσσω) *panic-stricken*, Polyb.

'Εκπλεθρίζω, (ἐκ, πλεθρίζω) *to run round and round, in a course which narrows every time*, Gal.

"Εκπλεθρος, ον, (ἕξ, πλέθρον) *six plethra long*, ἕκπλ. ἀγών,=στάδιον, Eur. El. 883.

'Εκπλεονάζω, strengthd. form of πλεονάζω, *to be superfluous*, Lat. *redundare*, Arist. Probl.

*Εκπλεος, α, ον, Att. ἔκπλεως, ων, poet. ἔκπλειος, (ἐκ, πλέος) *filled up, quite full* of a thing, c. gen., Eur. Cycl. 247, 416: hence *complete, entire*, of a number of soldiers, Xen. Cyr. 6, 2, 7: *abundant, copious*, Ib. 1, 6, 7. Adv. ἐκπλέως.

*Εκπλευρος, ον, (ἕξ, πλευρά) *six-sided.*

'Εκπλέω, f. -πλεύσομαι and -πλευσοῦμαι, Ion. -πλώω, f. -ώσω, (ἐκ, πλέω) *to sail out, go out of port, weigh anchor*, Hdt. 6, 5, etc.: ἐκπλ. εἰς.., Hdt. 6, 22, etc., κατά τι, *in search of*.., Id. 2, 44, 152: c. acc. cognat., ἐκπλ. τὸν ὕστερον ἔκπλουν, Dem. 1186, 11: metaph., ἐκπλεῖν τοῦ νοῦ, τῶν φρενῶν, *to go out of* one's mind, lose one's senses, Hdt. 3, 155.—II. c. acc., ἐκπλ. τὰς ναῦς εἰς τὴν εὐρυχωρίαν, *to outsail* the ships into the open sea-room, i. e. to pass them and get there first, Thuc. 8, 102. Cf. ἐξορμάω, ἐκποτάομαι.

*Εκπλεως, ων, Att. for ἔκπλεος.

'Εκπλήγδην, adv. (ἐκπλήσσω) *terribly.*

'Εκπλήγνῡμι,=ἐκπλήσσω, Thuc. 4, 125.

*'Εκπλήθω, assumed as pres., from which to form ἐκπλήσω, and other tenses of ἐκπίμπλημι.

'Εκπληκτικός, ή, όν, *striking with terror, astounding*, θόρυβος, Thuc. 8, 92. Adv. -κῶς: from

*Εκπληκτος, ον, (ἐκπλήσσω) *terror-struck, astounded*, Lat. *percussus.*—II. *astounding, strange.* Adv. -τως.

'Εκπλημμῡρέω, ῶ, (ἐκ, πλημμυρέω) *to gush out and overflow*, Philostr.

'Εκπληξία, ας, ἡ,=sq.

*Εκπληξις, εως, ἡ, (ἐκπλήσσω) *a striking with any sudden shock*, hence *panic fear, consternation*, Thuc. 2, 94: ἔκπλ. κακῶν, *terror caused by* misfortunes, Aesch. Pers. 606.—II. *any vehement passion, lust*, Polyb.

'Εκπληρόω, ῶ, (ἐκ, πληρόω)=ἐκπίμπλημι, *to fill quite up, complete, make up*, to a certain number, Hdt. 8, 82.—2. *to man completely*, ναῦς, Id. 7, 186.—3. *to fulfil*, ὑπόσχεσιν, χάριν ἐκπλ., Id. 5, 35; 8, 144.—II. ἐκπλ. λιμένα πλάτῃ, *to make one's way over*, Lat. *emetiri*, Eur. Or. 54.

'Εκπλήρωμα, ατος, τό, *that which is filled up: a filling up*, Hipp.

'Εκπλήρωσις, εως, ἡ, (ἐκπληρόω) *a filling up, completion*, Diosc.; N. T.

'Εκπληρωτής, οῦ, ὁ, (ἐκπληρόω) *one who fills up*, Dio C.

'Εκπλήσσω, Att. -ττω, fut. -ξω, (ἐκ, πλήσσω) *to strike out of, bring out of by a blow*, τινά τινος, Aesch Pr. 360: hence—II. *to drive out of one's senses by a sudden shock, to scare, frighten out of one's wits, astound:* hence pass., usu. in aor. 2 ἐξεπλάγην, in Hom. 3 sing. and plur. ἐκπλήγη, ἔκπληγεν, Il. 16, 403; 18, 225: but also aor. 1 ἐξεπλήχθην, Eur. Tro. 183, *to be panic-struck. amazed*, ἐκ γὰρ πλήγη φρένας, Il. 15, 403; and freq. in Att.: ἐκπλαγῆναί τινι, *to be astonished with* a thing, Hdt. 1, 116, etc., also τι, Id. 3, 148, Soph., etc.; ὑπό τινος, Id. 3, 64; ἐπί τινι, Xen. Cyr. 1, 4, 27:—but, ἐκπλαγῆναί τινα, *to be struck dumb before* another, *fear* him *much*, Soph. Phil. 226.—2. in genl., of any sudden, overpowering passion, as, ἔρωτι ἐκπλήττεσθαι, Valck. Hipp. 38.—III. εἴς τι ἐκπλήττειν, *to bring* one *to* a thing *by a sudden shock*, Polyb.—IV. Proverb., φόβος μνήμην ἐκπλήττει, fear *thrusts out* memory, Thuc. 2, 87.

'Εκπλινθεύω, (ἐκ, πλινθεύω) *to take out bricks* or *tiles*, Isae. ap. Suid.

'Εκπλίσσω, (ἐκ, πλίσσω) *to unfold:* pass., *to open, gape*, Hipp.

†'Εκπλοκή, ῆς, ἡ, (ἐκ, πλέκω) *an unravelling, disentangling.*

*Εκπλοος, ὁ, contr. ἔκπλους, ου, (ἐκπλέω) *a sailing out. leaving port*, ποιεῖσθαι ἔκπλ.=ἐκπλεῖν, Thuc. 1, 65, etc.. cf. ἐκπλέω I.: εἴςπλους καὶ ἔκπλ., the right of using a port, Böckh Inscr. 2, p. 463 etc.

'Εκπλύνω, (ἐκ, πλύνω) *to wash out*, Hdt. 1, 203. [ῡ] Hence

*Εκπλῠσις, εως, ἡ, *a washing out.*

*Εκπλῠτος, ον, (ἐκπλύνω) *to be washed out*, μίασμα, Aesch. Eum. 281.

'Εκπλώω, Ion. for ἐκπλέω, q. v. Hdt.

'Εκπνείω, Ep. for ἐκπνέω.

'Εκπνευματόω, ῶ, (ἐκ, πνευματόω) *to blow out, puff out*, Arist. Probl.: *to agitate, disturb by blowing.*—II. *to turn into air*, Theophr. Hence

'Εκπνευμάτωσις, εως, ἡ, *a breathing out*, Epicur. ap. Diog. L. 10, 114.

*Εκπνευσις, εως, ἡ, *a breathing out*, opp. to ἀνάπν., Arist. H. A.; from

'Εκπνέω, f. -πνεύσω, Ep. -πνείω, (ἐκ, πνέω) *to breathe out* or *forth*, πνεῦμα, opp. to ἀναπν., Plat. Phaed. 112 B: *to breathe out, make an end of, cool*, θυμόν, Eur. Bacch. 620.—2. βίον ἐκπν., *to breathe one's last*, expire, Aesch. Ag. 1493; and so ἐκπνέω, alone, *to die*, ὑπό τινος, Soph. Aj. 1026.—II. intr., *to blow out* or *outwards*, of a wind, Hdt. 7, 36, Thuc. 6, 104: *to burst out*, Soph. Aj. 1148. Hence

'Εκπνοή, ῆς, ἡ, *a breathing out, expiring*, Eur. Hipp. 1438: *an exhalation*, Arist. Mund.

*Εκπνοια, ας, ἡ,=ἐκπνοή, Arist. Somn.

*Εκπνοος, ον, contr. ους, ουν, (ἐκ, πνοή) *breathless, lifeless*, Strab.—II. (ἐκπνέω) *breathing out, exhaling*, Hipp.

'Εκποδών, adv. (ἐκ, ποδῶν) *away from the feet, out of the way*, and in genl., *away, far away:* ἐκποδὼν ἀπαλλάσσεσθαι, *to depart and get away*, Hdt. 8, 76; ἐκπ. χωρεῖν, ἵστασθαι, to stand *aside*, Trag.: so with εἶναι, Hdt. 6, 35, ἐκπ. γίγνεσθαι, ἀπιέναι, οἴχεσθαι, etc., freq. in Att.: also c. dat., ἐκπ. χωρεῖν τινι, to get *out of* his *way*, Eur. Hec. 52, etc.: but, ἐκ ποδὼν ποιεῖσθαί τινα or τι, to put *out of the way*, make an end of.., Xen. Cyr. 3, 1, 3, Isocr., etc.: ἐκποδὼν εἶναί τινος, *to be free from* a thing, Eur. Phoen. 978: ἐκποδὼν λέγειν, to declare away or removed, Aesch. Eum. 453. Opp. to ἐμποδών.

*Εκποθεν, adv. *from some place or other*, c. gen., Ap. Rh.

'Εκποιέω, ῶ, f. -ήσω, (ἐκ, ποιέω) *to make out of, make free from*, τινά τινος: *to make away with, part with, transfer*, Dio C: hence—2. in mid., *to give away* a child *to be adopted by another*, cf. ἐκποίητος.—II. also in mid., *to produce, bring forth*, Ar. Ach. 255.—III. *to make completely, finish off*, like ἀπεργάζομαι, Hdt. 2, 125, 175: Παρίου λίθου τὰ ἔμπροσθε ἐξεποίησαν, *they made all* the front of Parian marble, Hdt. 5, 62.—IV. intrans., *to be sufficient, to suit*, Theophr.—V. impers. ἐκποιεῖ, *it is time, it is fit*, Hipp. Hence

'Εκποίησις, εως, ἡ, *a making free*, Lat. *emancipatio: an alienating, parting with*, e. g. *emissio seminis*, Hdt. 3, 109.

'Εκποίητος, ον, (ἐκποιέω) παῖς, a child *given to be adopted by another*, ἐκπ. εἰς οἶκον, Isae. 65, 41: the child was so called in relation to its natural, εἰςποίητος, in relation to its adopted father.

†'Εκποικίλλω, aor. pass. ἐξεποικίλθην, (ἐκ, ποικίλλω) *to diversify greatly*, in pass., Max. Tyr.

'Εκποκίζω, fut. Att. -ῐῶ, (ἐκ, ποκίζω) *to pull out wool* or *hair*, Ar. Thesm. 567.

'Εκπολεμέω, ῶ, (ἐκ, πολεμέω) like sq., *to excite to, make ready for, war*, Thuc. 6, 91: *to make hostile*, τινὰ πρός τινα, Schneid. Xen. Hell. 5, 4, 20.—II. *to go to war with*, ἀλλήλους, Polyb.

'Εκπολεμόω, ῶ, (ἐκ, πολεμόω) *to make an enemy, to make hostile, to involve in war*, τινά τινι, Hdt. 3, 66, and πρός τινα, Thuc. 6, 77. Pass., *to become an enemy to, be set at feud with* τινί, Hdt. 3, 66: πρός τινα, 5, 73. Hence

'Εκπολέμωσις, εως, ἡ, *a making hostile*, Plut.

'Εκπολίζω, strengthd. for πολίζω *to join to the city*, Aristid.

'Εκπολῐορκέω, ῶ, (ἐκ, πολιορκέω) *to force a besieged town to surrender, to take by siege*, Thuc. 1, 94, Xen., etc Pass., *to be taken, to surrender*, Thuc 1, 117.

'Εκπολῑτεύω, (ἐκ, πολιτεύω) *to change the constitution of a state, to make it fall away and degenerate*, LXX.

'Εκπομπεύω, (ἐκ, πομπεύω) *to walk in state, to strut*, Luc.—II. trans., *to make a show of, divulge, publish*, Eccl.

'Εκπομπή, ῆς, ἡ, (ἐκπέμπω) *a sending out* or *forth*, Thuc. 3, 51: esp. *a divorce*, Antipho ap. Stob. p. 422, 2.

'Εκπονέω, ῶ, (ἐκ, πονέω) *to work out, accomplish, finish*, Lat. *elaborare*, Sapph. 38: also *to make accomplished, form by instruction*, as Chiron did

Achilles, Eur. I. A. 209. Pass. *to be wrought out, brought to perfection*, τὸ ναυτικὸν μεγάλαις δαπάναις ἐκπονηθέν, Thuc. 6, 31: hence ἐκπεπον. σῖτος, ὅπλα, corn, arms *prepared for use*, Xen. Cyr. 8, 2, 5, Hell. 4, 2, 7: *practised, disciplined*, Id. Hell. 6, 4, 28. In pass. of persons, ἐκπεπονῆσθαι τὰ σώματα, to be in good training, practice, etc. Xen. Cyr. 3, 3, 57.—2. *to work through, get through by great toil and pains*, ἐκπ. βίοτον, ἄθλον, Valck. Phoen. 1642: hence in genl. *to endure, go through*, ἐπιτακτὸν μέτρον, Pind. P. 4, 421.—II. *to earn by labour, gain by toil and pains*, Eur. I. A. 367: also c. acc. pers., *to prevail on*, τοὺς θεούς, Eur. Ion 375.—III. *to work out by searching, to search out*, Ib. 1355.—IV. *to work up, wear out, tire out*, Strab.: of food, *to digest by labour*, Xen. Mem. 1, 2, 4.—V. *to labour to shield off*, τί τινος, Eur. H. F. 581.

Ἐκπονηρεύω, (ἐκ, πονηρός) *to corrupt, vitiate*, Synes.

†Ἐκπόρευμα, ατος, τό,=sq., Eccl.

Ἐκπόρευσις, εως, ἡ, *a going out from, procession, out-going*, Eccl.: from

Ἐκπορεύω, (ἐκ, πορευω) *to make to go out, fetch out*, Eur. Phoen. 1068. Usu. in mid., ἐκπορεύομαι, c. fut. mid. et aor. pass., *to go out* or *forth, to go away, march out*, Xen. An. 5, 1, 8, etc.: c. acc., *to go out of*.., Polyb.

Ἐκπορθέω, ῶ, (ἐκ,πορθέω)=ἐκπέρθω) *to sack, pillage, waste*, Eur. Tro. 95: metaph., *to undo*, Soph. Tr. 1104.—II. *to plunder and carry off*, τὰ ἐνόντα, Thuc. 4, 57. Hence

Ἐκπόρθησις, εως, ἡ, *a sacking, wasting*, Strab.

Ἐκπορθήτωρ, ορος, ὁ, (ἐκπορθέω) *a waster, destroyer*, Eur. Supp. 1223.

Ἐκπορθμεύω, (ἐκ, πορθμεύω) *to carry away by sea*: hence Eur. has pf. pass., ἐκπεπόρθμευται χθονός, in pass. signf., Hel. 1179; but in act., ἐκπεπ. τινὰ χθονός, Ib. 1517.

Ἐκπορίζω, f. -ίσω Att. -ῐῶ, (ἐκ, πορίζω) *to invent, discover, bring forward, contrive*, ἄδικα, Eur. Bacch. 1042; ἐκπ. ὅπως.., Ar. Lys. 421.—II. esp. *to find means, money*, etc., *to provide, furnish, supply*, Soph. Phil. 299, Plat. etc.—III. *to gain, acquire, procure*, βίον, Ar. Vesp. 1113: also in mid., Thuc. 1, 82, 125, etc.

Ἐκπορνεύω, (ἐκ, πορνεύω) *to be given to fornication*, N. T.

Ἐκποτάομαι,=sq.

Ἐκποτέομαι, Ion. for ἐκπέτομαι, -ταμαι, *to fly out* or *forth*, e. g. of snowflakes, Διὸς ἐκποτέονται, Il. 19, 357; perf. pass. ἐκπεπότᾱμαι, Sapph. 19: metaph. θυμὸν ἐκπεπόταμαι ἐπί τινι, *I fly aloft*, i. e. *am lifted up, proud* in mind, Eur. El. 177; so too, πᾶ τὰς φρένας ἐκπεπότᾱσαι; whither *hast thou flown* in thought? Theocr. 11, 72.

†Ἔκπους, οδος, ὁ, ἡ, (ἐκ, πούς) *six feet long*, Inscr.

Ἔκπραξις, εως, ἡ, *an exacting, demanding*, Diod.: from

Ἐκπράσσω, Att. -ττω, fut. -ξω, (ἐκ, πράσσω) *to do completely, finish, complete, accomplish*, freq. in Trag.: c. dupl. acc., μάντιν ἐκπράσσειν τινά, *to make one a* prophet, Aesch. Ag. 1275: hence—II. *to make an end of, kill*. Lat. *conficere*, like διεργάζομαι, Soph. O. C. 1659.—III. *to exact, levy*, ζημίαν ἐκπρ., Plat. Legg. 774 E, and Xen.; also c. dupl. acc., χρήματα ἐκπρ. τινά, Thuc. 8, 108.—2. *to exact punishment for* a thing, *to avenge*, Soph. O. T. 377, and Eur.: so also in mid., φόνον, Hdt. 7, 158; also, ἐκπρ. φόνον πρός τινος, *to require* it at his hands, Ib.

Ἐκπραΰνω, strengthd. for πραΰνω, Anth. [ῡ]

Ἐκπρεμνίζω, (ἐκ, πρέμνον) *to tear up by the roots, root up*, Lat. *excodicare*, Dem. 1073, 27.

Ἐκπρέπεια, ας, ἡ, *excellence*, Iambl.: from

Ἐκπρεπής, ές, (ἐκπρέπω) *distinguished, eminent, excellent, before all*, ἐν πολλοῖσι, Il. 2, 483. In bad sense, Thuc. 3, 55, *beyond what is fit and right* (πρέπον), *unseemly, monstrous*. Adv. -πῶς, *without reasonable grounds*, Thuc. 1, 38.

†Ἐκπρέπης, ους, ὁ, *Ecprĕpes*, masc. pr. n., a Spartan, Plut. Agis 10.

Ἐκπρεπόντως, adv. = ἐκπρεπῶς, Dio C.: from

Ἐκπρέπω, (ἐκ, πρέπω) *to be remarkable*, esp. *distinguished, excellent*, in a thing, τινί, Eur. Heracl. 597.

Ἔκπρησις, εως, ἡ, *a setting on fire, inflaming*, Plut.

Ἐκπρησμός, οῦ, ὁ, *the seething of water*.

Ἐκπρήσσω, Ion. for ἐκπράσσω.

Ἐκπρίασθαι, (ἐκ, πρίασθαι) *to buy off, get rid of*, Antipho 136, 36: only used in aor.: ὠνέομαι supplies the pres., etc.

Ἐκπρίζω=ἐκπρίω, Geop.: hence

Ἔκπρισις, εως, ἡ, *a sawing out*, Medic.

Ἔκπρισμα, ατος, τό, (ἐκπρίζω) *that which is sawn out*, Arist. Gen. et Corr.

Ἐκπρίω, (ἐκ, πρίω) *to saw out*, Thuc. 7, 25. [ῑ]

Ἐκπροθεσμέω, ῶ, *to be later than the appointed day*: from

Ἐκπρόθεσμος, ον, (ἐκ, προθέσμιος) *not keeping the set time, beyond the appointed day*, and so *coming too late*: ἐκπρ. τῶν ἑπτὰ ἡμερῶν, seven days too late, Luc.: ἐκπρ. τοῦ ἀγῶνος, *past the time of*, i. e. *too old for* the games, Id. Adv. -μως.

Ἐκπροθρώσκω, f. -θοροῦμαι, aor. 2 -έθορον, (ἐκ, προθρώσκω) *to spring out* or *forth*, Orph.

Ἐκπροθυμέομαι, strengthd. for προθυμέομαι, Eur. Phoen. 1678.

Ἐκπροΐημι, (ἐκ, προΐημι) *to let break forth, pour forth*, Eur. Ion 119. [ῐ Ep., ῑ Att.]

Ἐκπροικίζω, (ἐκ, προικίζω) *to portion*, Phalar.

Ἐκπροκᾰλέω, ῶ, f. -έσω, (ἐκ, προκαλέω) *to call forth*. Mid. *to call forth to one's self*, ἐκπροκαλεσσαμένη μεγάρων, Od. 2, 400.

Ἐκπροκρίνω, (ἐκ, προκρίνω) *to choose out, select*, Eur. Phoen. 214. [ῑ]

Ἐκπρολείπω, (ἐκ, προλείπω) *to leave and desert, forsake*, λόχον, Od. 8, 515, Theogn. 1132.

Ἐκπρομολεῖν, *to go forth from*, λίμνης, Ap. Rh. Poet. word used only in aor.: βλώσκω supplies the pres.

Ἐκπροπίπτω, f. -πεσοῦμαι, (ἐκ, προπίπτω) *to fall out of, fall down*, Orph.

Ἐκπρορέω, f. -ρεύσομαι, (ἐκ, προρέω) *to flow* or *stream forth*, Orph.

Ἐκπροτιμάω, ῶ, (ἐκ, προτιμάω) *to honour above all*, Soph. Ant. 913.

Ἐκπροφαίνω, (ἐκ, προφαίνω) *to show forth, show*, Orph., in aor. 2 part. ἐκπροφανεῖσα.

Ἐκπροφέρω, f. -οίσω, (ἐκ, προφέρω) *to bring forth*.

Ἐκπροφεύγω, f. -ξομαι, (ἐκ, προφεύγω) *to flee away from, escape*, Orph.

Ἐκπροχέω, f. -χεύσω, (ἐκ, προχέω) *to pour forth, shed*, Orph.

Ἐκπτερόω, ῶ, (ἐκ, πτερόω) *to make winged* or *airy*, Hipp.

Ἐκπτερύσσομαι, (ἐκ, πτερύσσομαι) *to move the expanded wings*, Luc.

Ἐκπτήσσω, f. -ξω, *to scare away from*, τινα οἴκων, Eur. Hec. 180.

Ἐκπτοιέω, ῶ,=foreg.: pass. *to be scared; to be struck with admiration*, Eur. Cycl. 185.

†Ἔκπτυξις, εως, ἡ, (ἐκ, πτύσσω) *a spreading open, parting*, τῶν σκελῶν, Aët.

†Ἔκπτῠσις, εως, ἡ, Alex. Tral.: and

†Ἔκπτυσμα, ατος, τό, *a spitting out*, v. l. Or. Sib.: from

Ἐκπτύω, f. -ύσω, (ἐκ, πτύω) *to spit out*, στόματος ἅλμην, Od. 5, 322: hence *to show disgust, be disgusted*. [ῡω. ῠσω.]

Ἔκπτωμα, ατος, τό, (ἐκπίπτω) *that which is fallen out: a dislocation*, Hipp.

Ἔκπτωσις, εως, ἡ, (ἐκπίπτω) *a falling out of, missing: a mischance*, esp. *banishment*, Polyb.—II. *the dislocation of a joint*, Hipp.

Ἐκπυέω, ῶ, (ἐκ, πυέω) *to bring to suppuration*, Hipp. Hence

Ἐκπύημα, ατος, τό, *a sore that has suppurated, a boil*, Id. [ῡ]

Ἐκπύησις, εως, ἡ, (ἐκπυέω) *suppuration*, Id. [ῡ] Hence

Ἐκπυητικός, ή, όν, *bringing to suppuration*, Id.

Ἐκπυΐσκω,=ἐκπυέω, Id.

Ἐκπυνθάνομαι, f. -πεύσομαι, (ἐκ, πυνθάνομαι) dep. mid., *to search out, to learn, hear, find out*, τι, Soph. Aj. 215; τί τινος, *to learn from*.., Eur. H. F. 529; c. part., ἐκπ. τινὰ ἀφιγμένον, Eur. Hel. 817: in Il. 20, 129, Wolf has written θεῶν ἐκ πεύσεται ὀμφῆς.

Ἐκπυόω,=ἐκπυέω, Diosc.

Ἐκπῠρηνίζω, (ἐκ, πυρήν) *to squeeze out the kernel*: hence *to squeeze like a kernel, to force* or *drive out*, Arist. Phys. Ausc. Hence

Ἐκπῠρήνισις, εως, ἡ, *the squeezing out of a kernel*.

Ἐκπῠρήνισμα, ατος, τό, (ἐκπυρηνίζω) *a bursting out like a kernel*.

Ἐκπῠριάω, ῶ, *to heat*, Hipp.: from

Ἔκπῡρος, ον, (ἐκ, πῦρ) *heated, burning hot*, Theophr. Hence

Ἐκπῠρόω, ῶ, *to burn to ashes, consume utterly*, Eur. I. A. 1070: *to set on fire*, Arist. Meteor.

Ἐκπυρσεύω, (ἐκ, πυρσεύω) *to set on fire, inflame*, Sext. Emp.—II. *to light a beacon fire, give signals thereby*, τινί, Joseph.

Ἐκπύρωσις, εως, ἡ, (ἐκπυρόω) *a burning utterly, conflagration*, Arist. Meteor. [ῡ]

Ἔκπυστος, ον, (ἐκ, πυνθάνομαι) *heard of, reported, discovered*, Thuc. 4, 70, etc.

Ἐκπῠτίζω, f. -ίσω, (ἐκ, πυτίζω) *to spit out*, Alex. Mandrag. 1, 12.

Ἔκπωμα, ατος, τό, (ἐκπίνω) *a drinking-cup, beaker*, Hdt. 9, 41, 80, Soph. Phil. 35.

Ἐκπωμάτιον, ου, τό, dim. from foreg., Strab.

Ἐκπωματοποιός, οῦ, ὁ, (ἔκπωμα, ποιέω) *a cup-maker*, a play of Alexis.

Ἐκπωτάομαι, poet. for ἐκποτέομαι, ἐκπέτομαι. Babrius 12, 1.

Ἐκράανθεν, Aeol. and Ep. for ἐκράνθησαν, aor. 1 pass. from κραίνω. [κρᾰ]

Ἐκραβδίζω, (ἐκ, ῥαβδίζω) *to flog out, drive out with a rod*, Ar. Lys. 576.

Ἐκρᾰγή, ῆς, ἡ,=ἔκρηξις.

Ἐκράηνα for ἐκρήηνα, aor. 1 from κραιαινω, q. v.

Ἐκράθην, aor. 1 pass. from κεράννυμι. [ᾱ]

Ἐκραίνω, f. -ανῶ, (ἐκ, ῥαίνω) *to scatter out of* or *forth*, κόμης μυελὸν ἐκρ., Soph. Tr. 781.

†Ἔκρᾱνα, 1 aor. ind. act. from *κραίνω*, Aesch. Ag. 369.

†’Εκράνθην, 1 aor. ind. pass. from *κραίνω*, Pind. P. 4, 311.

’Εκρέμω, 2 sing. impf. from *κρέμαμαι*, Il. 15, 18.

’Εκρέω, f. *-ρεύσομαι*: pf. *ἐξεῤῥύηκα*, (*ἐκ, ῥέω*) *to flow out* or *forth*, in tmesis freq. in Hom., usu. of blood: of rivers, *ἐκρ. ἐς θάλασσαν*, Hdt. 2, 20.—2. of feathers, *to moult, fall off*, Ar. Av. 104: hence—3. *to melt* or *fall away, disappear*, Lat. *effluere*, Plat. Theag. 130 E: he uses aor. 2 pass. *ἐξεῤῥύη* in same sense, Rep. 452 D.—II. trans. *to shed, let fall*, Anth.

Ἔκρηγμα, *ατος, τό, that which is broken off, a piece, fragment*, Hipp.: *the broken bed of a torrent, a ravine*, Polyb.—II. *a breaking forth* of a stream, Theophr.: *an eruption*, Hipp. From

’Εκρήγνῡμι, also *ἐκρήσσω*, f. *-ρήξω*, (*ἐκ, ῥήγνυμι*) *to break out* or *off, snap asunder*, Il. 15, 469: c. gen., *ὕδωρ ἐξέῤῥηξεν ὁδοῖο*, the water *has broken off* a piece of the road, Il. 23, 421. Pass. *to break* or *snap asunder*, of a bow, Hdt. 2, 173; of clothes, *to be rent asunder*, Chaerem. ap. Ath. 608 B.—II. in pass. also, *to break* or *burst out, to break forth*, of an ulcer, Hdt. 3, 133; *ἐκραγήσονται ποταμοί*, Aesch. Pr. 367: of a quarrel, *ἐς μέσον ἐξεῤῥάγη*, it broke out in public, Hdt. 8, 74: of persons, *to break out into passionate words, ἐκραγῆναι εἴς τινα*, Id. 6, 129.—III. sometimes also intr. in act., *ἐκρήξει μάχη*, Soph. Aj. 775; *ἐκρήξας ἄνεμος*, Arist. Meteor.

†Ἔκρηνα, Ep. 1 aor. from *κραίνω*, Od.

Ἔκρηξις, *εως, ἡ*, (*ἐκρήγνυμι*) *a breaking* or *bursting out, violent discharge*, Hipp.

’Εκριζόω, *ῶ*, (*ἐκ, ῥίζα*) *to root out, uproot*, N. T.—II. *to produce from the root*. Hence

’Εκρίζωσις, *εως, ἡ, a rooting out* or *up*.

’Εκριζωτής, *οῦ, ὁ*, (*ἐκριζόω*) *a rooter out* or *up, a destroyer*, LXX.

Ἔκριμμα, *ατος, τό*, (*ἐκρίπτω*) *that which is thrown out, rubbish*.

Ἔκρῑν, *ῑνος, ὁ, ἡ*, (*ἐκ, ῥίν*) *with a high prominent nose*, Aretae.

’Εκρῑνέω, *ῶ*, (*ἐκ, ῥινέω*) *to file away, consume*, Alciphr.

’Εκρῑνίζω, f. *-ίσω* Att. *-ῐῶ*, (*ἐκ, ῥίν*) *to smell* or *snuff out*, Luc.

’Εκρῑπίζω, f. *-ίσω*, (*ἐκ, ῥιπίζω*) *to blow up a flame, light up, set on fire*, Arist. Meteor.: metaph., *to stir up, rouse*, Plut. Hence

’Εκρῑπισμός, *οῦ, ὁ, a lighting up, blowing up*, Epicur. ap. Diog. L. 10, 101.

’Εκρίπτω, f. *-ψω*, also *ἐκριπτέω*, Plut. (*ἐκ, ῥίπτω*) *to throw out* or *away, cast forth*, Soph. O. T. 1412: *ἔπη ἐκρ.*, Aesch. Pr. 932. Hence

Ἔκριψις, *εως, ἡ, a throwing out* or *away*.

’Εκροή, *ῆς, ἡ*, (*ἐκρέω*)=*ἔκροος*, Hipp.

’Εκροιβδέω, *ῶ*, (*ἐκ, ῥοιβδέω*) *to empty by gulping down, κρατῆρα*, Mnesim. Hipp. 1, 17.

Ἔκροος, *ου, ὁ*, contr. *ἔκρους, ου*, (*ἐκρέω*) *a flowing out* or *forth*; *the channel* or *mouth of a river*, Hdt. 7, 129: *a passage, escape*, Hipp.

’Εκροφέω, *ῶ*, (*ἐκ, ῥοφέω*) *to drink out, gulp down*, Ar. Vesp. 1118.

Ἔκρυθμος, *ον*, (*ἐκ, ῥυθμός*) *out of tune*, Sext. Emp.

’Εκρύομαι, f. *-ύσομαι*, (*ἐκ, ῥύομαι*) *to rescue, deliver*, Eur. Bacch. 258.

’Εκρύπτω, (*ἐκ, ῥύπτω*) *to wash* or *rinse out*, Philo.

Ἔκρῠσις, *εως, ἡ*,=*ἔκροος*, Polyb.—II. *a miscarriage*, Hipp.—III. *a shedding, loss of the hair*, Theophr.

’Εκσᾰγηνεύω, (*ἐκ, σαγηνεύω*) *to let out of the net, to extricate from the toils*, Plut.

’Εκσᾰλάσσω, (*ἐκ, σαλάσσω*) *to shake violently*, Anth. P. 5, 235.

†’Εκσαλεύω, (*ἐκ, σαλεύω*) v. l. Ar. Lys. 1028, where now is read *ἐκσκαλεύω*.

’Εκσᾰόω, *ῶ*, f. *-ώσω*, Ep. form for *ἐκσώζω, to rescue*, Il. 4, 12: *θαλάσσης ἐξεσάωσε, out of* the sea, Od. 4, 501.

’Εκσαρκίζω, (*ἐκ, σαρκίζω*) *to strip off the flesh*, LXX.

’Εκσαρκόω, *ῶ*, (*ἐκ, σαρκόω*) *to make grow to flesh*: pass., *to grow to flesh*, Theophr.—II. intr., = Pass., Diosc. Hence

’Εκσάρκωμα, *ατος, τό, a fleshy excrescence*, Diosc.

’Εκσᾰρόω, *ῶ*, (*ἐκ, σαρόω*) *to sweep out*.

’Εκσείω, (*ἐκ, σείω*) *to shake out, τι*, Hdt. 4, 64: *to shake well, drive out* or *forth*, Lat. *excutere*, Plut.

’Εκσεύω, perf. pass. *ἐξέσσυμαι*: plqpf. *ἐξεσσύμην*, though this form is sometimes found as syncop. aor., for in Od. 12, 366, it must be aor., as in Od. 9, 373, it must be plqpf., or in signf. impf. (*ἐκ, σεύω*). *To drive forth.* Pass. *to rush out, burst forth* from a place, *πυλῶν, νόμου*, Hom.: *βλεφάρων ἐξέσσυτο ὕπνος*, sleep *fled away from* his eye lids, Od. 12, 366: absol., *αἰχμὴ ἐξεσύθη*, the point *burst out*, Il. 5, 293.

’Εκσημαίνω, f. *-ᾰνῶ*, (*ἐκ, σημαίνω*) *to signify, disclose, express*, Soph. El. 1191.

’Εκσήπω, (*ἐκ, σήπω*) *to make rotten*: pass., *to rot*, Theophr.

’Εκσῑγάω, *ῶ*, strengthd. for *σιγάω*, Mel. 125, in tmesis.

’Εκσῑφωνίζω, (*ἐκ, σιφωνίζω*) *to empty by the siphon, drain*, LXX.

’Εκσῐωπάω, *ῶ*, f. *-ήσομαι*, (*ἐκ, σιωπάω*) *to be silent*, Arr.: also as pass., *to be put to silence*, Polyb.

’Εκσκᾰλεύω, (*ἐκ, σκαλεύω*) *to rake out, pull away*, Ar. Lys. 1028.

†’Εκσκάπτω, f. *-ψω*, (*ἐκ, σκάπτω*) *to dig out, to excavate*, Gal.

’Εκσκεδάννῡμι, f. *-δάσω*, (*ἐκ, σκεδάννυμι*) *to drive out and disperse, scatter abroad*, Ar. Eq. 795.

’Εκσκευάζω, f. *-άσω*, and *-άσομαι*, (*ἐκ, σκευάζω*) *to disfurnish, strip of* tools and implements, Dem. 872, 11, in pass.: in mid., Strab.

Ἔκσκευος, *ον*, (*ἐκ, σκευή*) *without equipment*: *τὰ ἔκσκ.*, the attendants on the stage; opp. to *ἔνσκευος*.

Ἔκσκηνος, *ον*, (*ἐκ, σκηνή*) *off the stage*, Sext. Emp.

’Εκσκορπισμός, *οῦ, ὁ*, (*ἐκ, σκορπίζω*) *a scattering abroad*, Plut.

’Εκσμάω, *ῶ*, f. *-ήσω*, (*ἐκ, σμάω*) *to wipe out, clean out*, Hdt. 3, 148.

’Εκσοβέω, *ῶ*, (*ἐκ, σοβέω*) *to scare away*, Menand. p. 62.

’Εκσπάω, *ῶ*, f. *-άσω*, (*ἐκ, σπάω*) *to draw out, pluck out*, Il. 6, 65; also mid. *ἔγχεα ἐκσπασσαμένω*, Il. 7, 255. [ᾰ]

’Εκσπένδω, f. *-σπείσω*, (*ἐκ, σπένδω*) *to pour out as a libation*, Eur. Ion 1193.

’Εκσπερματίζω=*σπερματίζω*, LXX.

’Εκσπερματόομαι, pass. (*ἐκ, σπερματόω*) *to run to seed*, Theophr.

’Εκσπεύδω, (*ἐκ, σπεύδω*) *to hasten out* or *forth*, Ar. Thesm. 277.

’Εκσπογγίζω, f. *-ίσω* Att. *-ῐῶ*, (*ἐκ, σπογγίζω*) *to wipe off with a sponge*, Eubul. Pamph. 4.

Ἔκσπονδος, *ον*, (*ἐκ, σπονδή*) *out of the treaty* or *alliance, not a party thereto, excluded from it*, Thuc. 3, 68: c. gen. *συνθηκῶν*, Polyb.: in genl. *with whom no treaty can be formed, implacable*, N. T.—II. *contrary to a treaty, violating it*, Dion. H.

’Εκσπονδυλίζω, (*ἐκ, σπόνδυλος*) *to break the vertebrae*, LXX.

‘Εκστάδιος, *ον*, (*ἕξ, στάδιον*) *six stades long*, Luc.

Ἔκστᾰσις, *εως, ἡ*, (*ἐξίστημι*) *any displacement* or *removal from the proper place*, Arist. Gen. An.: esp. *of the mind, distraction*, esp. from terror or astonishment, Hipp.; in full *ἔκστ. φρενῶν*, etc.: in good sense, *entrancement, astonishment*, N. T.: also *a trance*, N. T. Hence

’Εκστᾰτικός, *ή, όν, inclined to move* or *depart, λογισμοῦ*, Arist. Eth. N.: esp. *from one's senses, mad, distraught, raving*, Arist. Probl.: *entranced, astonished*: *in a trance*.—II. act., *able to displace* or *remove, τινός*, Plut.: esp. *the mind, maddening, distracting*, Theophr. Adv. *-κῶς*.

’Εκστέλλω, f. *-ελῶ*, (*ἐκ, στέλλω*) *to send out*: *to fit, deck out*, Soph. O. T. 1269.

’Εκστέφω, f. *-ψω*, (*ἐκ, στέφω*) *to take off the crown*: *to empty* a full cup, opp. to *ἐπιστέφω*, q. v.—II. *to crown, deck with garlands*, in pass., Soph. O. T. 3.—III. *ἐξέστεψε θάλασσαν, he poured* it all round *like a garland*, Opp.

’Εκστηθίζω,=*ἀποστηθίζω*.

Ἔκστιλβος, *ον*, (*ἐκ, στιλβές*) *very bright*, Heliod.

’Εκστίλβω, (*ἐκ, στίλβω*) *to shine forth*, Heliod.

’Εκστραγγίζω, (*ἐκ, στραγγίζω*) *to squeeze, strain out*, Diosc.

’Εκστρᾰτεία, *ας, ἡ*, (*ἐκστρατεύω*) *a going out on service*, Luc.

’Εκστράτευμα, *ατος, τό, an army*, Memn. ap. Phot.; and

’Εκστράτευσις, *εως, ἡ*, = *ἐκστρατεία*: from

’Εκστρᾰτεύω, (*ἐκ, στρατεύω*) *to march out, ἐς Λεῦκτρα*, Thuc. 5, 54: *to take the field*, and so as dep. mid., Hdt. 1, 190; 4, 159, etc.: so perf. pass. *to be in the field*, Thuc. 2, 12: but also, *to have ended the campaign*, Thuc. 5, 55.

’Εκστρᾰτοπεδεύομαι, (*ἐκ, στρατοπεδεύω*) dep. c. pf. pass., *to encamp outside*, Thuc. 4, 129: later as act.

’Εκστρέφω, f. *-ψω*, (*ἐκ, στρέφω*) *to turn* or *twist aside, overturn, δένδρον βόθρου, to root up* a tree from the trench it stands in, Il. 17, 58.—II. *to turn inside out, τὰ βλέφαρα*, Ar. Plut. 721: metaph., *to change, alter entirely, τρόπους*, Ar. Nub. 88.—III. *to pervert, corrupt*, N. T. Hence

’Εκστροφή, *ῆς, ἡ, an overturning, twisting to one side*, Plut.

’Εκσῡριγγόω, *ῶ*, (*ἐκ, συριγγόω*) *to open a passage, like a pipe*: in pass., of an abscess, *to discharge itself by a fistulous opening*, Hipp.

’Εκσῡρίσσω, Att. *-ττω*, f. *-ξω*, (*ἐκ, συρίζω*) *to whistle* or *hiss out, off the stage*, Lat. *explodere, τινά*, Dem. 449, 19, and in pass., Antiph. Poës. 1, 21.

’Εκσύρω, (*ἐκ, σύρω*) *to drag out*, Anth. [ῡ]

’Εκσφενδονάω, *ῶ*, f. *-ήσω*, (*ἐκ, σφενδονάω*) *to throw as from a sling, hurl, cast*.

’Εκσφρᾱγίζω, f. *-ίσω*, (*ἐκ, σφραγίζω*) *to seal up*. Mid., *to take an impression*, Lat. *exsignare*. Pass. *to be shut out* *from*, δόμων, Eur. H. F. 53, in tmesis. Hence

'Εκσφράγισμα, ατος, τό, *an impression, copy.* [ρᾶ]

'Εκσχίζω, (ἐκ, σχίζω) *to cleave, part*, Arist. Mund.

†'Εκσωζοίατο for ἐκσώζοιντο from sq.

'Εκσῴζω, f. -σω, (ἐκ, σῴζω) *to preserve from danger, keep safe, guard*, Hdt. 9, 107, Soph., etc.: *τινά τινος, to save* one *from* another, Eur. El. 28. So in mid., Aesch. Pers. 360: but also *to save one's self*, Hdt. 2, 107: *νῆσον ἐκσωζοίατο, they sought for safety in* the island, Aesch. Pers. 451. Ep. ἐκσαόω, Il.

'Εκσωρεύω, (ἐκ, σωρεύω) *to heap* or *pile up*, Eur. Phoen. 1195.

'Εκτᾰ, Ep. 3 sing. aor. of κτείνω, Od. 11, 410.

'Εκτᾰγή, ῆς, ἡ, (ἐκτάσσω) *an order, regulation.*

'Εκτάδην, adv. (ἐκτείνω) *outstretched*, ἐκτ. κεῖσθαι, to lie *outstretched*, i. e. dead, Valck. Phoen. 1691. [ᾰ]

'Εκτάδιος, ίη, ιον, Att., also ος, ον, (ἐκτείνω) *outstretched, outspread*, χλαῖνα ἐκτ., a wide, ample cloak, Il. 10, 134. [ᾰ]

'Εκτᾰδόν, adv.=ἐκτάδην.

'Εκτᾰθεν, Aeol. and Ep. for ἐκτάθησαν, 3 pl. aor. 1 pass. of κτείνω, Hom.

†'Εκτάθην, 1 aor. pass. of κτείνω.

'Εκτᾰθήσομαι, fut. 1 pass. of ἐκτείνω.

'Εκταῖος, αία, αῖον, (ἕξ) *on the sixth day*, Diod.—II. ἄρτος, μᾶζα ἐκτ., a loaf *of six choenices* or *cotulae.*

†'Εκτακα, late pf. of κτείνω, for wh. in good writers ἔκτονα was used, v. Buttm. Catal. p. 157, and n.

'Εκτᾰλαντόω, ῶ, (ἐκ, τάλαντον) *to strip of money*, ταλάντοις ἐκταλαντωθείς, Sopater ap. Ath. 230 E.

'Εκτᾰμα, ατος, τό, (ἐκτείνω) *that which is stretched out: length.*

'Εκτᾰμε, Ep. for ἐξέταμε, 3 sing. aor. of ἐκτέμνω, Il.

'Εκταμεν, Ep. for ἐκτάνομεν, 1 plur. aor. 2 from κτείνω, Od.

†'Εκτάμην, aor. mid. of κτείνω.

'Εκτάμνω, Ep. and Ion. for ἐκτέμνω, Il.

'Εκτᾰν, poet. 3 pl. aor. 2 of κτείνω, Hom.

'Εκτᾰνε, 3 sing. aor. 2 from κτείνω, Hom.

†'Εκτάνθην, 1 aor. pass. of κτείνω, Ep. and late prose.

'Εκτᾰνύω, f. -ύσω,=ἐκτείνω: Hom. has this form only, and always in signf. *to stretch out*, i. e. on the ground, *lay low*, Il. 17, 58, etc., Pind. P. 4, 430. In pass., *to lie outstretched*, Il. 7, 271: but H. Bacch. 38, *to stretch, spread out*: for Soph. O. C. 1562, v. ἐκκατανύω. [ῠ usu., but ῡ Anacreont. 8.]

'Εκταξις, εως, ἡ, (ἐκτάσσω) *a drawing out in order, array of battle*, Polyb.

'Εκτᾰπεινόω, ῶ, strengthd. for ταπεινόω, Plut.

'Εκτᾰρακτικός, ή, όν, *calculated to trouble* or *disturb*, Hipp.: and

'Εκτάραξις, εως, ἡ, *a troubling, agitation*, Hipp. [ᾰ]: from

'Εκτᾰράσσω, Att. -ττω, f. -ξω, (ἐκ, ταράσσω) *to throw into great trouble* or *confusion, agitate*, Plut. Cor. 19:—in pass. *to be troubled* or *confounded*, Isocr. 311 B.

'Εκταρβέω, ῶ, strengthd. for ταρβέω.

'Εκτᾰριχεύω, strengthd. for ταριχεύω.

'Εκταρσόω, ῶ, strengthd. for ταρσόω, prob. l. Hipp.

'Εκτᾰσις, εως, ἡ, (ἐκτείνω) *a stretching* or *spreading out, extension*, Hipp.: *extension in space.*—II. *the lengthening of a short syllable*, Gramm.

'Εκτάσσω, Att. -ττω, f. -ξω, (ἐκ, τάσσω) *to draw out in order*, esp. *to draw out an army, put it in array*, Xen. Mid., *to post one's self, be posted*, Id.

†'Εκτατέον, verb. adj. from ἐκτείνω, *one must draw out, lengthen*, Clem. Al.

'Εκτᾰτός, ή, όν, (ἐκτείνω) *capable of extension*, Plat. Tim. 44 E.

'Εκταφρεύω, (ἐκ, ταφρεύω) *to dig trenches*, Joseph.

'Εκτέατο, Ion. for ἔκτηντο, κέκτηντο, 3 pl. plqpf. from κτάομαι.

'Εκτείνω, f. -τενῶ: pf. -τέτᾰκα, pass. -τέτᾰμαι, (ἐκ, τείνω) *to stretch out*, πρὸς κέντρα κῶλον, Aesch. Pr. 323: *to stretch along*, τινὰ ἐπὶ πυρήν, Hdt. 2, 107: *to lay low*, Eur. Med. 585. Pass., *to lie outstretched, lie along*, esp. of sleepers, Soph. Phil. 858; also of the dead, Valck. Phoen. 1691: also metaph. *to be on the stretch, on the rack*, ἐκτέταμαι φοβερὰν φρένα, Id. O. T. 153.—II. *to stretch out, spin out, prolong*, πλεῦνα λόγον, Hdt. 7, 51; and so, ἐκτ. φροίμιον, λόγον, etc., Trag.: of time, πολὺς ἐκτέταται χρόνος, Soph. Aj. 1402.—III. *to stretch, strain to the uttermost*, πᾶσαν προθυμίαν ἐκτ., *to put forth* all one's zeal, Hdt. 7, 10: ἐκτ. ἵππον, *to put* a horse *to full gallop*, Xen. Cyr. 5, 4, 5.—IV. *to lengthen* a short syllable, Gramm. Cf. ἐκτανύω.

'Εκτειχίζω, f. -ίσω Att. -ιῶ, (ἐκ, τειχίζω) *to fortify completely*, Thuc. 7, 26: τεῖχος ἐκ., *to build it from the ground*, Ar. Av. 1165. Hence

'Εκτειχισμός, οῦ, ὁ, *fortification*, Arr.

†'Εκτεκμαίρομαι, strengthened for τεκμαίρομαι, Or. ap. Euseb.

'Εκτεκνόομαι, (ἐκ, τεκνόω) dep. mid., *to beget children, generate*, παῖδας ἐκτ., prob. l Eur. Ion 438.

'Εκτελέθω, (ἐκ, τελέθω) *to spring from*, τινός, Emped. 42.

'Εκτελειόω, ῶ, strengthd. for τελειόω, Theophr., in mid. Hence

'Εκτελείωσις, εως, ἡ, strengthd. for τελείωσις, *a bringing to perfection*, Id.

'Εκτελευτάω, ῶ, (ἐκ, τελευτάω) *to bring quite to an end, accomplish*, Pind. P. 12, 55: also c. inf., ἐκτ. γενέσθαι, to bring it at last to be, Id. P. 4, 33.

'Εκτελέω, ῶ, f. -έσω, (ἐκ, τελέω) *to bring to an end* or *consummation, carry out, bring about*, Hom., etc.: esp. *to accomplish* a wish, vow, etc.; ἐέλδωρ, ἔπος, νοήματα, ὑπόσχεσιν, ἀπειλάς, Hom., ἐπιθυμίην, Hdt. 1, 32: also of time, Hdt. 6, 69. Hom. has also the Ep. impf., ἐξετέλειον.

'Εκτελής, ές, (ἐκ, τέλος) *brought to an end, perfect*, Aesch. Pers. 218: and so *ripe*, ἀκτὴ Δημήτερος, Hes. Op. 464; also of persons, ἄνδρες ἐκτ., Aesch. Ag. 105, ἐκτ. νεανίας, Eur. Ion 780.

'Εκτέμνω, Ep. and Ion. ἐκτάμνω, f. -τεμῶ: a rare fut. 3 ἐκτετμήσεσθον, Plat. Rep. 564 C, (ἐκ, τέμνω). *To cut out*, μηρούς, to cut the bones out of the thighs before offering them, Hom.: ὀϊστὸν ἐκτάμνειν μηροῦ, to cut an arrow from the thigh. Il. 11, 829: besides this Hom. only uses it of trees, planks, etc., *to hew out, hew, shape*: in pres. he has always the form ἐκτάμνω.—II. *to castrate*, Hdt. 6. 32; 8, 105; in full, ὄρχεις ἐκτ., Soph. Fr. 519.—III. *to cut out, divide*, γῆν ἐκτ., to divide the earth by zones, Arist. Meteor.—IV. ἐκτέμνεσθαι φιλανθρωπίᾳ, *to be disarmed and deceived* by kindness, Polyb. 31, 6, 8, but v. Schweigh.

†'Εκτεμῶ, fut. from foreg.

'Εκτένεια, ας, ἡ, *extension*: usu. metaph., *attention, assiduousness*, Cic. Att. 10, 7, 1: *zeal in prayer, earnestness*, Eccl.: also *exuberance, abundance*, Hdn.: from

'Εκτενής, ές, (ἐκτείνω) *stretched out, strained*: hence *excessive, earnest, stedfast*, Aesch. Supp. 983: also *assiduous, attentive, officious*, Polyb.: *earnest in prayer, unceasing, fervent*, so εὐχὴ ἐκτ., N. T. Adv. -νῶς, *excessively*, Macho ap. Ath. 579 E: *magnificently*, Agatharch. ap. Ath. 527 C.

'Εκτεξις, εως, ἡ, (ἐκτίκτω) *childbirth*, Arist. Mirab.

'Εκτέος, α, ον, verb. adj. from ἔχω, *to be held*, Ar. Ach. 259.

'Εκτεταγμένως, adv. part. perf. pass. from ἐκτάσσω, *in set order.*

'Εκτετᾰμένως, adv. part. perf. pass. from ἐκτείνω, *outstretched: lengthened*, of a short syllable, Gramm.

†'Εκτέτηκα, pf. act. from ἐκτήκω.

†'Εκτετμήσεσθον, fut. 3 of ἐκτέμνω, Plat. Rep. 564 C.

'Εκτεύς, έως, ὁ, (ἕκτος) *the sixth part (sextarius) of the μέδιμνος*, Ar. Eccl. 547.

'Εκτεύχω, fut. -ξω, (ἐκ, τεύχω) *to work out, produce*, Hipp.

'Εκτεφρόω, ῶ, (ἐκ, τεφρόω) *to burn to ashes, calcine*, Strab. Hence

'Εκτέφρωσις, εως, ἡ, *a burning to ashes*, Id.

'Εκτεχνάομαι, (ἐκ, τεχνάομαι) *to contrive, devise*, τι, to play a trick, Thuc. 6, 46.

'Εκτήκω, f. -ξω, aor. ἐξέτᾰκον, (ἐκ, τήκω) *to melt out, melt away*, τι, Ar. Nub. 772.—II. *to let melt away, let pine, peak* or *waste away*, καρδίαν, ὀφθαλμόν, ὄμμα δακρύοις, γόοις, etc., Eur. Freq. in pass., cf. pf. ἐκτέτηκα, *to melt, pine* or *waste away*, γόοις, Eur. Or. 860, etc.—III. in pass. also *to slip from the mind*, opp. to ἐμμένειν, Aesch. Pr. 525.

'Εκτημόριος, ον, (ἕκτος, μόριον) *of a sixth part*: hence οἱ ἐκτ.=τὸ ἕκτον τῶν γιγνομένων τελοῦντες, those *who paid a sixth of the produce* as rent, Plut. Sol. 13: also ἐκτημόροι: τὸ ἐκτ., *a sixth part*: also *a liquid measure*, Poll. 4, 165.

'Εκτημορύτης, ὁ,=ἐκτημόριον, Gal.

†'Εκτηνες, ων, οἱ, *the Ectēnes*, ancient inhabitants of Boeotia, in the time of Ogygus, Paus., Lyc.

'Εκτηξις, εως, ἡ, (ἐκτήκω) *a making to melt away: a wasting illness*, Hipp.

'Εκτῐθασσεύω, strengthened for τιθασσεύω, *to make quite tame.*

'Εκτίθημι, f. -θήσω, (ἐκ, τίθημι) *to set out, place outside*, Od. 23, 179: *to put out, expose*, Soph. Phil. 5, esp. of a new-born child, Hdt. 1, 112, Ar. Nub. 530; in full, ἐκτ. δωμάτων, Eur. Ion 344.—II. *to set up, propose for a prize*, Soph. Fr. 68: *to expose to public view, exhibit*, ap. Dem. 707, 13, etc.: also *to set out for sale.*—III. *to set forth, declare*, Lat. *exponere*, γνώμην, Polyb.

'Εκτῐθηνέω, ῶ, (ἐκ, τιθηνέω) *to rear up, foster*, Plut. in mid.

'Εκτικός, ή, όν, (ἕξις) *habitual*, Epict.—II. *hectic, consumptive*, Gal. Adv. -κῶς, *habitually*, Plut.

'Εκτίκτω, f. -τέξω and -τέξομαι, (ἐκ, τίκτω) *to bring forth, give birth to*, Plat. Theaet. 210 B.

'Εκτῖλάω, ῶ, f. -ήσω, (ἐκ, τιλάω) *to ease one's self*, Lat. *cacare.*

'Εκτίλλω, f. -τῐλῶ, (ἐκ, τίλλω) *to pluck* or *pull out*, Hippon. Fr. 60: in pass. κόμην ἐκτετιλμένος. Anacr. 19

Ἐκτῑμάω, ῶ, f. -ήσω, (ἐκ, τιμάω) *to honour, reverence very highly*, Soph. El. 64. Hence

Ἐκτίμησις, εως, ἡ, *high esteem: estimation*, Strab. [τῑ]

Ἔκτῑμος, ον, (ἐκ, τιμή) *without honour:* ἴσχειν ἐκτίμους γόους, to restrain the lament *from showing honour due*, Soph. El. 242, ubi v. Herm.

Ἐκτῐναγμός, οῦ, ὁ, *a shaking out, violent shaking*, LXX.: and

Ἐκτίναξις, εως, ἡ,=foreg.: from

Ἐκτῐνάσσω, f. -ξω, (ἐκ, τινάσσω) *to shake out, shake violently, knock out*, Lat. *excutere*, Plut.: Hom. has it in tmesis, Il. 16, 348.—II. intr., *to be greatly moved*, Hipp. 1170 E.

Ἐκτίνῡμι or ἐκτίννυμι,=ἐκτίνω, Diod.: cf. Buttm. Ausf. Gr. § 112, Anm. 19. [τῑ, Ep., τῐ, Att.]

Ἐκτίνω, fut. -σω, (ἐκ, τίνω) *to pay off, pay in full*, ἐκτ. χίλια τάλαντα, Hdt. 6, 92: ἐκτ. εὐεργεσίαν, Id. 3, 47, χάριν, Eur. Or. 453, and Plat.; τροφὴν ἐκτ., *to make a return for* bringing one up, Aesch. Theb. 548: δίκην ἐκτ., *to suffer full* punishment, Eur. El. 260: ἐκτ. δίκην, ἄποινα, τίσιν τινι, like *dare poenas alicui*, Hdt.; τινός, for a thing, Id. 9, 94. Mid., *to exact full payment for* a thing, *avenge*, like ἀποτίσασθαι, ὕβριν, Soph. Aj. 304; *to take vengeance on*, τινά, Eur. Med. 267. Cf. ἐκτίω. [ῑ, Ep.; ῐ, Att.] Hence

Ἔκτῐσις, εως, ἡ, *a paying off, payment*, Plat. Legg. 855 A.

Ἔκτισμα, ατος, τό, (ἐκτίνω) *that which is paid*, esp. as *a penalty, a fine*, Plat. Legg. 868 B.

Ἐκτιτθεύω,=ἐκτιθηνέω, *to suckle*, Arist. H. A.

Ἐκτιτράω, ῶ, f. -τρήσω, (ἐκ, τιτράω) *to bore through:* also ἐκτετραίνω.

Ἐκτιτρώσκω, f. -τρώσω, (ἐκ, τιτρώσκω) *to cause a miscarriage*, βρέφη ἐκτ., Diosc.—II. intr. *to miscarry*, Hdt. 3, 32.

Ἐκτίω,=ἐκτίνω, in pres. and impf. only Ep., but supplies the other tenses to ἐκτίνω. [ῑ, Ep.; ῐ, Att.]

Ἔκτμημα, ατος, τό, (ἐκτέμνω) *that which is cut out, a segment*, ἐκτ. γῆς, the zones, Arist. Meteor.

Ἔκτμησις, εως, ἡ, (ἐκτέμνω) *a cutting out.*

Ἔκτοθεν, adv. (ἐκτός) also ἔκτοσθεν, Ep. for ἔξωθεν, *from without*, c. gen., Od. 1, 132; but Od. 9, 239, ἔκτοθεν αὐλῆς, is not *outside the court*, but *outside in the court*, so that ἔκτοθεν is a simple adv., αὐλῆς being a gen. loci.

Ἔκτοθι, adv. (ἐκτός) *out of, outside, far from*, like ἔξω, c. gen., Il. 15, 391; 22, 439. Only Ep.

Ἐκτοιχωρῠχέω, ῶ, (ἐκ, τοιχωρυχέω) *to break into a house and rob it:* hence in genl., *to pillage, plunder*, Polyb.

Ἔκτοκος, ον, (ἐκτίκτω)=ἔκγονος, Ael.

Ἐκτολμάω, ῶ, f. -ήσω, f. l. for foll.: in Joseph. *to make to dare.*

Ἐκτολῡπεύω, (ἐκ, τολυπεύω) strictly *to wind quite off*, hence *to get quite through, bring to an end*, πόνον, Hes. Sc. 44.

Ἐκτομάς, άδος, ἡ, *a door cut in a gate, a wicket*, Ael.

Ἐκτομεύς, έως, ὁ, (ἐκτέμνω) *one that cuts out.*

Ἐκτομέω, ῶ, *to cut out*, Joseph.: from

Ἐκτομή, ῆς, ἡ, (ἐκτέμνω) *a cutting out; castration*, Hdt. 3, 48, 49.—II. *a place cut out, a hole*, Plut. Hence

Ἐκτομίας, ου, ὁ, *one that is castrated, a eunuch*, Hdt. 3, 92: ἐκτ. ποιεῖν τινα, Id. 6, 9.

Ἐκτομίς, ίδος, ἡ, pecul. fem. of ἐκτομεύς, *that which cuts out* or *off*, δρεπάνη καυλῶν, Anth.

Ἔκτομον, ου, τό, *a plant, black hellebore*, Gal.

Ἔκτομος, ον, (ἐκτέμνω) *cut out: castrated.*

†Ἔκτονα, pf. act. of κτείνω, cf. ἔκτακα.

†Ἐκτόνηκα, late pf. act. of κτείνω, from a form κτονέω.

Ἔκτονος, ον, (ἐκ, τόνος) *out of tune*, Clem. Al.

Ἐκτοξεύω, (ἐκ, τοξεύω) *to shoot out, shoot away*, τὰ βέλη ἐξετετόξευτο, Hdt. 1, 214: hence *to waste, throw away*, ἐκτ. βίον, Ar. Plut. 34.—2. *to shoot from*, Xen. An. 7, 8, 14.—II. intr., *to fall from, vanish away from*, φρενός, Eur. Andr. 365.

Ἐκτοπίζω, (ἔκτοπος) *to move from a place, take off*, ἑαυτούς, Arist. Mirab.—II. intr., *to take one's self from a place, change one's dwelling, migrate*, Arist. Pol.

Ἐκτόπιος, α, ον, also ος, ον,=ἔκτοπος, ἀνύτειν ἐκτ. φλόγα, *to quench and put away* the fire, Soph. O. T. 166.

Ἐκτοπισμός, οῦ, ὁ, (ἐκτοπίζω) *a going away, migration*, Arist. H. A.—II. *a being away, distance*, Strab.

Ἐκτοπιστέον, verb. adj. from ἐκτοπίζω, *one must send away*, Clem. Al.

Ἐκτοπιστικός, ή, όν, (ἐκτοπίζω) *disposed to go away, migratory*, Arist. H. A.

Ἔκτοπος, ον, (ἐκ, τόπος) *away from a place, distant, out of the way*, c. gen., ἑδράνων, Soph. O. C. 233: hence in genl., *foreign, strange*, Soph. Tr. 1132: and metaph., *out of the way, extraordinary*, Theophr., cf. ἄτοπος. Adv. -πως.

†Ἑκτόρειος, α, ον,=sq.

†Ἑκτόρεος, α, ον, *of Hector, Hectorean*, Il. 2, 416.

Ἐκτορέω, ῶ, (ἐκ, τορέω) *to bore through, to kill by piercing*, H. Hom. Merc. 42.

†Ἑκτορίδης, ου, ὁ, patron. from Ἕκτωρ, *son of Hector*, i. e. Astyanax, Il. 6, 401.

Ἐκτορμέω, ῶ, (ἐκ, τόρμη) *to turn from the way*, Paus.

Ἕκτος, η, ον, (ἕξ) *the sixth*, Hom.

Ἑκτός, ή, όν, verb. adj. from. ἔχω, *to be had in possession, that one can possess*, Diog. L. 3, 105.

Ἐκτός, adv., (ἐκ) *without, outside*, Hom. Hom. uses it mostly as prep. c. gen., which may either go before or follow; in genl., *out of, far from*, καπνοῦ καὶ κύματος ἐκτός, Od. 12, 219. Proverb., ἐκτὸς πηλοῦ πόδα ἔχειν, etc.—2. ἐκτός τινος, *out of* a thing, *free from* it, αἰτίης, Hdt. 4, 133, and so Aesch. Pr. 330, Plat., etc.: also *exempt from*, στρατείας, Plat. Rep. 498 B.—3. ἐκτὸς ἑαυτοῦ, *beside* himself, *out of* his wits, Hipp.—4. *out of, beyond*, Hdt. 3, 80: ἐλπίδος, etc., Soph. Ant. 330, and Eur.—5. *except*, ἐκτὸς ὀλίγων, Xen. Hell. 1, 2, 3, and Plat.: also, ἐκτὸς εἰ..., *unless*, Luc.—6. οἱ ἐκτός, *strangers*, Polyb.: also *the vulgar, the common herd*, and Eccl., *the Gentiles.*—II. of time, *beyond, over*, ἐκτὸς πεντὲ ἡμερέων, Hdt. 3, 80. Opp. to ἐντός.

Ἔκτοσε, adv., *outwards;* in Hom. only once, c. gen. ἔκτοσε χειρός, Od. 14, 277: like ἔξω. Only Ep.

Ἔκτοσθε, ἔκτοσθεν, poet. also ἔκτοθεν, adv., *from without, without, outside*, in Hom., like ἐκτός, as prep. c. gen.: *far from, apart from*, Od. 1, 132: ἔκτ. γενέσθαι, to be *beside* one's self, Hipp., but hardly to be found in Att. Opp. to ἔντοσθεν.

Ἔκτοτε, adv. for ἐκ τότε, *from that time, thereafter, since*, Ath.

Ἐκτρᾰγῳδέω, ῶ, (ἐκ, τραγῳδέω) *to deck out in tragic*, i. e. *high-flown, sounding words, to work up, exaggerate*, Polyb.: *to talk big*, Theophr.

Ἐκτράπεζος, ον, (ἐκ, τράπεζα) *banished from the table*, Luc. [ᾰ]

Ἐκτρᾰπελογάστωρ, ορος, ὁ, ἡ, (ἐκτράπελος, γαστήρ) *with an enormous paunch*, Epich. p. 36.

Ἐκτράπελος, ον, (ἐκτρέπω) *turning from the common course, twisting, devious, strange*, Meineke ad Pherecr. Chir. 1, 23: *monstrous*, of huge children, Plin. 7, 16. Adv. -λως. [ᾰ]

Ἐκτρᾰχηλίζω, (ἐκ, τραχηλίζω) *to throw the rider over its head*, Xen. Cyr 1, 4, 8: hence in genl., *to throw off* or *down, knock down*, Ar. Lys. 705: pass. *to break one's neck*, Ar. Nub. 1501, Plut. 70; metaph. *to plunge headlong into destruction*, Dem. 124, 7.—II. *to talk in a big, break-jaw style*, Hermog.

Ἐκτρᾱχύνω, (ἐκ, τραχύνω) *to make rough*, Lat. *exasperare*, Luc. [ῡ]

Ἐκτρέπω, f. -ψω, (ἐκ, τρέπω) *to turn out, off* or *aside*, τὸν ποταμόν, Hdt. 1, 186; κακὸν εἴς τινα, Aesch. Theb. 628; *to turn* one *off the road, order out of the way*, Soph. O. T. 806, cf. infr.: but, ἀσπίδας θύρσοις ἐκτρέπειν, to turn the shield and fly before the thyrsus, Eur. Bacch. 799: metaph., *to turn aside, dissuade*, Soph. El. 350. Pass. and mid., *to turn off, turn aside*, ἐκτραπέσθαι ὁδόν, Hdt. 1, 104: c. gen., *to turn aside from, degenerate*, also with ἐκ..., Hdt. 1, 75: but ἐκτρέπεσθαί τινα, *to get out of* one's *way, avoid* him, Dem. 411, 12; and absol., Ar. Plut. 837: so ἐκτ. τι, *to avoid, detest* a thing, Polyb.

Ἐκτρέφω, f. -θρέψω, (ἐκ, τρέφω) *to bring up from childhood, rear up*, Hdt. 1, 122, and Trag.: also of plants, Hdt. 1, 193. Mid. *to rear up for one's self*, τινά, H. Hom. Cer. 166, 221; usu. of the τροφός, but also of the teacher, Soph. El. 13.

Ἐκτρέχω, f. -θρέξομαι, usu. -δρᾰμοῦμαι. (ἐκ, τρέχω) *to run out* or *forth*, Il. 18, 30, in tmesis: *to make a sally*, ἐκ πόλεως, Thuc. 4, 25, and Xen.—2. *to run off* or *away*, Ar. Av. 991.—3. of plants, *to run* or *shoot up*, Theophr.: metaph. of anger, *to burst forth*, Soph. O. C. 438.

Ἔκτρησις, εως, ἡ, (ἐκτιτράω) *a hole*, Hipp.

Ἐκτρῐαινόω, ῶ, (ἐκ, τριαινόω) *to shake with the trident*, Ἑλλάδα, Theopomp. ap. Luc. Pseudolog. 29.

Ἐκτρῐβή, ῆς, ἡ,=ἔκτριψις: from

Ἐκτρίβω, f. -ψω, (ἐκ, τρίβω) *to rub out, produce by rubbing*, e. g. πῦρ, Xen. Cyr. 2, 2, 15.—II. *to rub much* or *long*, ἐν πέτροισι πέτρον, Soph. Phil. 296: *to rub completely, polish*, Theophr.—III. *to destroy by rubbing, rub to nothing, destroy root and branch*, πίτυος τρόπον or δίκην, like a pine that never shoots again from the root, Hdt. 6, 37, cf. 86, and πίτυς, Valck. Hipp. 683; ποίην ἐκ τῆς γῆς, Hdt. 4, 120; ἐκτρ. τοῦ Κύκλωπος ὀφθαλμόν, Eur. Cycl. 475: βίον ἐκτρίβειν, *to bring* life *to a wretched end*, Lat. *conterere vitam*, Soph. O. T. 248. [ῑ] Hence

Ἔκτριμμα, ατος, τό, *a sore caused by rubbing, gall*. Hipp.—II. *a towel, cloth, rubber*, Philox. ap. Ath. 409 E.

Ἐκτρῐχόω, ῶ, (ἐκ, τριχόω) *to deprive of hair.*

Ἔκτριψις, εως, ἡ, (ἐκτρίβω) *a rubbing out, violent friction*, Diog. L.

Ἐκτροπή, ῆς, ἡ, (ἐκτρέπω) *a turning off* or *aside*, ἐκτρ. ὕδατος, *a turning of water from its* channel, Thuc. 5, 65.—II. (from mid.) *a turning one's self off* or *aside, an escape*, *μόχθων*, Aesch. Pr. 913, ἐκτρ. λόγου, *a digression from* the subject, Plat. Polit. 267 A: ἐκτρ. ὁδοῦ, *the turn-off* of a road, but in Ar. Ran. 113, *the place to which one turns from* the road, *a resting-place*, Lat. *deverticulum*.—2. metaph., *aberration of mind*.

Ἐκτροπίας, ου, ὁ, (ἐκτρέπω) οἶνος, *sour, turned* wine, Alciphr.

Ἐκτρόπιμος, ον,=ἔκτροπος, dub. l. for ἔκτροπος.

Ἐκτρόπιον, ου, τό, *a disease of the eye-lid, when it cannot shut*, Cels.

Ἔκτροπος, ον, (ἐκτρέπω) *turning off* or *aside, out of the way*, Cic. Att. 12, 12, 1.—2. *digressing*.—II. *immoral*.

Ἐκτροφή, ῆς, ἡ, (ἐκτρέφω) *a bringing up, rearing*, Arist. H. A.

Ἐκτροχάζω,=ἐκτρέχω.—II. *to run over, treat of briefly*, Diosc.

Ἐκτρῠγάω, ῶ, *to gather in all the vintage, gather completely*, LXX.

Ἐκτρῡπάω, ῶ, (ἐκ, τρυπάω) f. -ήσω, *to bore, hollow out*.—II. intr., *to escape* or *slip out through a hole*, Ar. Eccl. 337. Hence

Ἐκτρύπημα, ατος, τό, *the dust*, etc., *made by boring*, Theophr. [ῡ]

Ἐκτρύπησις, εως, ἡ, (ἐκτρυπάω) *a boring through*, Hipp. [ῡ]

Ἐκτρῠφάω, ῶ, (ἐκ, τρυφάω) *to be over-luxurious*, Ath.

Ἐκτρῡχόω, ῶ, (ἐκ, τρυχόω) *to wear out, grind down, exhaust*, Thuc. 3, 93; 7, 48: ῥάκη ἐκτετρυχωμένα, *worn out rags*, Luc.

Ἐκτρύχω,=foreg., Dio C. [ῡ]

Ἐκτρύω, (ἐκ, τρύω) *to wear out, destroy*, App.

Ἐκτρώγω, f. -τρώξομαι, (ἐκ, τρώγω) *to eat up, devour*, Ar. Vesp. 155.

Ἔκτρωμα, ατος, τό, (ἐκτιτρώσκω) *a child untimely born, an abortion*, Arist. Gen. An.—II. =ἔκτρωσις. Hence

Ἐκτρωματαῖος, αία, αῖον, *abortive*, Hipp.

Ἔκτρωσις, εως, ἡ, (ἐκτιτρώσκω) *miscarriage*, Hipp.

Ἐκτρωσμός, οῦ, ὁ,=foreg., Arist. H. A.

Ἐκτρωτικός, ή, όν, (ἐκτιτρώσκω) *of, belonging to abortion*, Plut.

Ἐκτῠλίσσω, (ἐκ, τυλίσσω) *to unfold, develop*, Tim. Locr

Ἐκτυμπάνωσις, εως, ἡ, (ἐκ, τύμπανον) *a swelling out* or *up, like a drum* (τύμπανον), Strab.

Ἔκτῠπε, 3 sing. aor. 2 of κτυπέω, Hom.

Ἔκτῠπος, ον, (ἐκ, τύπτω) *expressed in form*, esp. *worked in relief*, Ion ap. Ath. 185 A: ὁ ἔκτ., *gemma ectypa, a cameo*, Senec., cf. τύπος.—II. *formed in outline, just moulded*, τὸ ἔκτυπον, a rough sketch, Marcellin. Adv. -πως.

Ἐκτῠπόω, ῶ, (ἐκ, τυπόω) *to express in form, model, mould, work in relief*, freq. in Plat., in pass.: also in mid.: Id. Theaet. 206 D. Hence

Ἐκτύπωμα, ατος, τό, *that which is modelled, a relief*, Plat. Tim. 50 C: ἐκτυπωμάτων πρόςωπα, faces *in relief*, Menand. p. 12. [ῠ]

Ἐκτύπωσις, εως, ἡ, (ἐκτυπόω) *a modelling*, Aresas ap. Stob. Ecl. 1, 850.—II. *a mould, image*, Joseph.—III. *an allegory*, Philo. [ῠ]

Ἐκτυφλόω, ῶ, (ἐκ, τυφλόω) *to make quite blind*, Hdt. 4, 2. Hence

Ἐκτύφλωσις, εως, ἡ, *a making blind*, Hdt. 9, 94.

Ἔκτῡφος, ον, (ἐκ, τῦφος) *puffed up, empty*, Oenom. ap. Eus.

Ἐκτυφόω, ῶ, (ἐκ, τυφόω) *to turn into smoke*. Pass., *to vanish into smoke*, Diosc.: metaph., *to be all smoke*, i. e. *to be vain-glorious, full of empty boasting*, Polyb.

Ἐκτύφω, f. -θύψω, (ἐκ, τύφω) *to burn in a slow, smoky fire:* hence metaph. in mid., ἔρωτα ἐκτύφεσθαι, *to light a slow fire of* love, Philostr.—II. *to make smoky* or *like smoke*, ἐξετύφην κλαίουσα, *I* (my face) *swelled up* with weeping, Menand. p. 66. [ῡ, except in aor. 2 pass.]

Ἕκτωρ, ορος, ὁ, ἡ, (ἔχω, ἕξω) *holding fast*, epith. of Jupiter, Sapph. 107; also of a net, Leon. Tar.: cf. ἕστωρ: also *keeping off*, c. gen., Lyc.: in Hom. only as prop. n., v. sq.

†**Ἕκτωρ**, ορος, ὁ, *Hector*, son of Priam and Hecuba, commander of the Trojan forces, and their main support against the Greeks; slain in single combat by Achilles, Il. passim.

†**Ἔκῠθον**, 2 aor. act. from κεύθω, Od. without augm. κύθε.

Ἑκῠρά, ᾶς, ἡ, *a step-mother*, in prose usu. πενθερά, Il. 22, 451: and

Ἑκῠρός, οῦ, ὁ, *a step-father*, elsewh. πενθερός, Il. 3, 172; 24, 770. (Sanscr. *çvaçrû*, Lat. *socer*. [In one late writer A. P. 14, 9. ῡ.]

Ἐκφᾰγεῖν, *to eat up, devour*, Ar. Eq. 698: only used in aor.; ἐξεσθίω, supplying a pres.

Ἐκφαιδρύνω, strengthd. for φαιδρύνω, *to make quite bright, clear away*, τι, Eur. Bacch. 768.

Ἐκφαίνω, f. -φᾰνῶ, (ἐκ, φαίνω) *to show forth, bring to light, reveal*, φόωςδε ἐκφ., of the goddess of birth, Il. 19, 104: *to betray, make known*, Hdt. 3, 36, also ἐκφ. λόγον, γνώμην, αἰτίην, etc.: *to set forth, declare*, Hdt.: c. part., ἐκφ. σεαυτὸν ἐόντα, Hdt. 3, 71: ἐκφαίνειν τὸν πόλεμον πρός τινα, *to declare* war against one, Xen. An. 3, 1, 16. More usu. pass., *to shine out* or *forth*, Il. 19, 17: *to show one's self, appear, come to light, stand forth, become plain* or *visible*, Hom. (only in 2 aor. ἐξεφάνη and Ep. ἐξεφαάνθη), and freq. in Att.: c. gen., Χαρύβδιος ἐξεφαάνθη, *he came up from out* Charybdis, Od. 12, 441.

Ἐκφᾰλαγγέω, ῶ, (ἐκ, φάλαγξ) *to leave the phalanx*, Dem. Phal.

Ἐκφάνδην, adv.=ἐκφανῶς, *openly*, Philostr.

Ἐκφᾰνής, ές, (ἐκφαίνομαι) *shining forth*, and so—1. *plain, manifest*, Aesch. Eum. 244, and Plat.—II. τὰ ἐκφανῆ, *figures in alto relievo*, Stallb. Plat. Symp. 193 A. Adv. -νῶς, Polyb.

Ἐκφᾰνίζω,=ἐκφαίνω, Hesych.

Ἔκφανσις, εως, ἡ, (ἐκφαίνω) *a making clear, known, plain*, Synes.

Ἐκφαντάζομαι, (ἐκ, φαντάζομαι) *to form in imagination*, Alciphr.

†**Ἐκφαντίδης**, ου, ὁ, *Ecphantides*, a poet of the old comedy, Arist. Pol.

Ἐκφαντικός, ή, όν, (ἐκφαίνω) *showing forth, demonstrative*, Iambl. Adv. -κῶς, Plut.

Ἐκφαντορία, ας, ἡ, (ἐκφάντωρ) *a revealing of secret things*, Gal. Hence

Ἐκφαντορικός, ή, όν, *revealing*. Adv. -κῶς.

Ἔκφαντος, ον, (ἐκφαίνομαι) *shown forth, revealed*. Hence

†**Ἔκφαντος**, ου, ὁ, *Ecphantus*, a Thasian, who restored Thasus to the Athenians, Dem. 474, 26.

Ἐκφάντωρ, ορος, ὁ, (ἐκφαίνω) *a shower forth, revealer*.

Ἐκφάσθαι, inf. pres. mid. from ἔκφημι, Od.

Ἔκφᾰσις, εως, ἡ, (ἔκφημι) *a speaking out, declaring: a declaration*, Hdt. 6, 129.

Ἐκφατνίζω, (ἐκ, φατνίζω) *to throw out of the manger:* hence in genl., *to throw away*, Posidon. ap. Ath. 540 C. Hence

Ἐκφάτνισμα, ατος, τό, *that which is cleaned out of the manger;* usu. in plur., *scraps*, Ath.—II. *a board of the manger taken out in cleaning it*.

Ἐκφάτνωμα, ατος, τό, (ἐκ, φάτνωμα)=φάτνωμα, Aesch. ap. Poll. 7, 122, but v. Dind. fr. 70.

Ἐκφάτως, adv. (ἔκφημι) either *expressly, plainly:* or *beyond power of speech*, i. e. *impiously*, Aesch. Ag. 705. [ᾰ]

Ἐκφαυλίζω, (ἐκ, φαυλίζω) *to make of small account, slight*, Luc. Hence

Ἐκφαυλισμός, οῦ, ὁ, *contempt*, Joseph.

Ἔκφαυλος, ον, strengthd. for φαῦλος, Heliod. Adv. -λως.

Ἐκφερεμῡθέω, for μῦθον ἐκφέρω, *to utter, promulgate a thing*.

Ἐκφέρω, f. ἐξοίσω: aor. 2 ἐξήνεγκον, (ἐκ, φέρω) *to bring out, carry out*, τινά τινος and ἔκ τινος, Hom., who usu. omits the prep.: esp. *to carry out* a corpse for burial, Lat. *efferre*, Il. 24, 786, Hdt. 7, 117: so also of things, ἄτραπος ἐκφέρει, the path *leads out*, Plat. Phaed. 66 B, cf. infr. IV.: also *to carry away, take away*, Od. 15, 470: more rarely *to carry off* as prize or reward, ἄεθλον, Il. 23, 785: but freq. in mid., Hdt. 6, 103, Dem. 178, 7, etc.—2. *to put out*, esp. out of a ship, *to land*, τινὰ ἐπὶ τόπον, Hdt. 1, 24, etc. II. *to bring forth*, in various senses:—1. of women, *to bear children*, Hipp., etc.: of the ground, *to bear fruit*, also in Lat. *efferre*, Hdt. 1, 193: in genl., *to produce*.—2. *to bring out, accomplish, fulfil*, τὸ μόρσιμον, Pind. N. 4, 100.—3. *to bring to light, bring about*, τέλος, Il. 21, 451; *to make known*, esp. in public affairs, *to publish, proclaim*, Hdt. 9, 5: προβούλευμα εἰς τὸν δῆμον, *to bring* a project of law before the people, Dem. 1346, 16; so in mid., Aeschin. 71, 21: also ἐκφ. χρηστήριον, *to deliver* an oracle, Hdt. 5, 79: hence in genl., *to report, tell abroad:* and in bad sense *to betray*, Hdt. 8, 132: also in mid., ἐκφέρεσθαι γνώμην, *to declare, express one's* opinion, Hdt. 5, 36; also *to pronounce words* so and so, Ath.—4. *to put forth, exert*, δύνασιν, Eur. Ion 1012; and in mid., ἐκφέρεσθαι σθένος, Soph. Tr. 497.—5. ἐκφέρειν πόλεμον, Lat. *inferre bellum, to begin* war, Dem. 15, 10, ἐπί τινα, Hdt. 6, 56, πρός τινα, Xen. Hell. 3, 5, 1, etc.—6. *to bear visibly upon* one, *bear the marks* of, *show*, like Lat. *referre*, ὄνειδος, Eur. Andr. 621.—III. *to carry out beyond bounds*, usu. in pass., *to be carried away by passion*, ἀπαιδευσίᾳ ὀργῆς, Thuc. 3, 84: ἐκφ. πρὸς ὀργήν, *to give way to passion*, Soph. El. 628.—IV. *to lead, conduct*, esp. in phrases, ἄτραπος, βάσις εὖ μ' ἐκφέρει, ἐς ὀρθὸν ἐκφέρει, Soph. Aj. 7, O. C. 1424: in which signf. the pass. also is freq.—V. intr. (sub. ἑαυτόν) *to rush forth, to run out of* the course, of race-horses, Il. 23, 376, and of men, 23, 759: also *to run away*, Xen. Eq. 3, 4.—2. in Soph. Tr. 824, *to come to an end*.

Ἐκφεύγω, f. -ξομαι and -ξοῦμαι, (ἐκ, φεύγω) *to flee out, flee away, escape:* Hom. joins it,—1. c. gen., to express merely *quick flight from a place*, Od. 23, 236, esp. of a dart, which *flies from* the hand, βέλος ἔκφυγε χειρός, Il.—2. c. acc., to express *escape* *from near danger*, θάνατον, Il., κῆρα, κακότητα, Od.: and so in Hdt., and Att., esp. of persons *acquitted*: φεύγων ἐκφεύγει, Hdt. 5, 95: in Att. very freq., followed by τὸ μή.., τὸ μὴ εἶναι, etc., as Plat. Parmen. 147 A, Soph. 235 B, cf. Buttm. Dem. Mid. Exc. 11; sometimes also, c. gen., e. g. μικρὸν ἐξέφυγε τοῦ μὴ καταπετρωθῆναι, *narrowly escaped being stoned to death*, Xen. An. 1, 3, 2: denied by Buttm. ad Mid. l. c., but v. Krüg. ad. Xen. l. c. Hence

῎Εκφευξις, εως, ἡ, *an escaping, escape.*

῎Εκφημι, (ἐκ, φημί) *to say out, speak out, speak*: Hom. uses only inf. pres. mid. ἐκφάσθαι, just like ἐκφάναι, from ἔκφᾰμαι, but this only in Od.

’Εκφθείρω, (ἐκ, φθείρω) *to destroy utterly*, Scymn. Usu. as pass. ἐκφθείρομαι, *to be in sorry plight, undone, ruined*, Eur. Hec. 669: but ἐκφθείρου, *begone!* Lat. *abi in malam rem!* Ar. Pac. 72.

’Εκφθίνω, f. -ίσω, (ἐκ, φθίνω) in Hom. only in 3 plqpf. pass. ἐξέφθῐτο οἶνος νηῶν, the wine *had* all *been consumed out of* the ships, *had vanished from* the ships, Od. 9, 163, cf. 12, 329: so too ἐξέφθινται, *they have utterly perished*, Aesch. Pers. 679, 927. [for quantity v. φθίω.]

῎Εκφθορος, ον, (ἐκ, φθείρω) v. ἔκφορος IV.

’Εκφῐλέω, strengthd. for φιλέω, Anth.

’Εκφλαυρίζω, Att. for ἐκφαυλίζω, Plut.

’Εκφλεγμᾰτόω, ῶ, (ἐκ, φλέγμα) *to change, turn into phlegm*, Hipp.

’Εκφλέγω, f. -ξω, (ἐκ, φλέγω) *to set on fire*: metaph., *to inflame, stir up*, τὴν πόλιν, Ar. Pac. 608.

’Εκφλίβω, Ion. for ἐκθλίβω, Hipp. [ῑ]

’Εκφλογίζω,=ἐκφλέγω.

’Εκφλογόω,=ἐκφλέγω: pass., *to blaze up*, Arist. Mir. Hence

’Εκφλόγωσις, εως, ἡ, *a setting on fire, conflagration*, Diod.

’Εκφλῠᾱρέω, ῶ, (ἐκ, φλυαρέω) *to treat as nonsense, jeer, hiss off.*

’Εκφλῠᾱρίζω,=foreg., Plut.

’Εκφλύζω, ἐκφλυνδάνω,=ἐκφλύω.

’Εκφλύσσω, transit. *to spirt, shoot, squeeze out*: metaph., ἐκφλ. γόον, to give vent to a groan, Ap. Rh.

’Εκφλύω, (ἐκ, φλύω) *to burst, rush, stream forth*, [ῡ]

’Εκφοβέω, ῶ, (ἐκ, φοβέω) *to frighten out* or *away, affright*, Aesch. Pers. 606: τινά τι, to fright one with a thing, Thuc. 6, 11. Pass., *to be afraid, to fear*, c. acc., Soph. El. 276; also with ὡς.., Ib. 1426.

’Εκφόβηθρον, ου, τό, *a bugbear.*

’Εκφόβησις, εως, ἡ, (ἐκφοβέω) *a frightening*: *alarm.*

῎Εκφοβος, ον, (ἐκ, φόβος) *affrighted, full of alarm*, Arist. Physiogn.: N. T.

’Εκφοινίσσω, Att. -ττω, fut. -ξω, strengthd. for φοινίσσω, *to make red* or *bloody*, Eur. Phoen. 42.

’Εκφοιτάω, ῶ, Ion. -έω, fut. -ήσω, (ἐκ, φοιτάω) *to go out* or *forth*, Hdt. 3, 68, and Eur.: ἐπί τι, Hdt. 4, 116.—II. *to come out, get known.* Hence

’Εκφοίτησις, εως, ἡ, *a becoming known* or *public*, Clem. Al.

’Εκφορά, ᾶς, ἡ, (ἐκφέρω) *a carrying out*, esp. of a corpse to burial, Trag., etc., cf. Valck. Hipp. 294.—II. *a bringing out*, as of meats at a sacrifice, Theopomp. (Com.) Incert. 8, et Meineke ad ejusd. Καπηλ. 4.—2. *a blabbing, betrayal*, ἐκφ. λόγου, Ar. Thesm. 471.—III. (from pass.) of horses, *a running away*, Xen. Eq. 3, 5.—IV. *a projection in a building*, Vitruv.—V. *an expression of the thoughts in words*: *an expression.*

’Εκφορέω, ῶ, (ἐκ, φορέω)=ἐκφέρω, *to carry out*, as a corpse for burial, Od. 22, 451. Mid. *to take out with one*, Eur. Cycl. 234. Pass. *to move forth*, Il. 19, 360.—II. in prose, *to carry quite out, leave none behind*, of earth dug from a trench, Hdt. 2, 150; 7, 23.—III. in pass., *to be cast on shore*, Hdt. 8, 12. Hence

’Εκφόρημα, ατος, τό, *that which is brought out* or *forth.*

’Εκφόρησις, εως, ἡ, (ἐκφορέω) *a bringing out*, Clem. Al.

’Εκφορικός, ή, όν, (ἐκφορά) *belonging to pronunciation*, τὸ ἐκφ., the power of expressing one's self in words, Plut., v. ἐκφορά, V. Adv. -κῶς.

’Εκφόριον, ου, τό, (ἐκφέρω) *that which is brought forth, fruit, produce*, v. ἐκφέρω II. 1: also *rent, tithe*, ἐκφόρια τοῦ καρποῦ, Hdt. 4, 198, cf. Böckh P. E. 2, 6.

῎Εκφορος, ον, (ἐκ, φέρω) *brought, carried out*: *to be carried out, exportable*, Ar. Plut. 1138.—II. *made known*: *to be made known, told, divulged*, πρός τινα, Eur. Hipp. 295.—III. *carried away by passion, violent*; ἵππος ἔκφ., a *runaway* horse, Gal.—IV. ἐκφορώτερος, in Aesch. Eum. 910, is yet to be explained: acc. to Schütz, *rather weeding them out* (cf. φιτυποιμήν in next line); acc. to Müller, *rather carrying them out to burial.*—V. as subst., οἱ ἔκφοροι, *reefing-ropes*, elsewh. θρίοι, q. v.

’Εκφορτίζομαι, (ἐκ, φορτίζομαι) as mid.=ἀποφορτ.—II. as pass., in Soph. Ant. 1036, *to be sold, betrayed*; metaph. from exported wares.

’Εκφράζω, f. -άσω, (ἐκ, φράζω) *to say out, speak out, declare, tell over*, Aesch. Pr. 950.—II. *to describe.*

’Εκφρακτικός, ή, όν, (ἐκφράσσω) *fit for clearing obstructions*: τὰ ἐκφρ. opening medicines.

῎Εκφρᾰσις, εως, ἡ, (ἐκφράζω) *an explaining, recounting*: *description*, Dion. H.

’Εκφράσσω, Att. -ττω, f. -ξω, (ἐκ, φράσσω) *to remove obstacles, open*, Diosc.

’Εκφραστικός, ή, όν, (ἐκφράζω) *able to explain, describe*: τὸ ἐκφρ., the faculty of describing, Diog. L.

’Εκφρέω, poet. ἐκφρείω, Ar. Vesp. 125, f. -ήσομαι, also -ήσω, Ib. 156, but cf. εἰςφρέω: (ἐκ, φρέω) *to let out, bring out*: pass., *to go out.* (The simple φρέω not used.)

’Εκφρονέω, ῶ, *to be* ἔκφρων, *act like one, act foolishly, proudly*, etc., Dio C.

’Εκφροντίζω, fut. -ίσω Att. -ῐῶ, (ἐκ, φροντίζω) *to think out, invent*, Lat. *excogitare*, Ar. Nub. 695.

’Εκφροσύνη, ης, ἡ, (ἔκφρων) *madness.*

’Εκφρύττω, (ἐκ, φρύττω) *to roast thoroughly.*

῎Εκφρων, ον, gen. ονος, (ἐκ, φρήν) *out of one's mind, beside one's self, mad*, Hipp.: *senseless, stupid*, Dem. 426, 23: also *frenzied, enthusiastic*, of poets, Plat. Ion. 534 B. Adv. -όνως.

’Εκφῠάς, άδος, ἡ, (ἐκφύω, ἐκφῦναι) *an outgrowth, excrescence*, like ἀποφυάς, Arist. H. A.

’Εκφυγγάνω,=ἐκφεύγω, Aesch.

῎Εκφῠγε, Ep. for ἐξέφυγε, 3 sing. aor. 2 from ἐκφεύγω, Hom.

’Εκφῠγή, ῆς, ἡ, *an escape.*

’Εκφῠής, ές, (ἐκ, φυή) *unnatural.* Adv. -ῶς.

’Εκφῠλάσσω, (ἐκ, φυλάσσω) *to watch with care, guard securely*, Soph. O. C. 285.

’Εκφυλλίζω,=ἐπιφυλλίζω.

’Εκφυλλοφορέω, ῶ, (ἐκ, φύλλον, φέρω) *to expel* or *condemn by leaves*, used of the Athen. βουλή, which gave their votes written on olive-leaves, Aeschin. 15, 43. Hence

’Εκφυλλοφορία, ας, ἡ, *a sentence passed by means of leaves*, cf. πεταλισμός.

῎Εκφῡλος, ον, (ἐκ, φυλή) *out of the tribe*, hence—II. *not of the nation, foreign*, Strab. (so it might also be deriv from φῦλον.)—III. metaph., *strange, unnatural*, Plut.; opp. to ἔμφυλος.

῎Εκφῡμα, ατος, τό, (ἐκφύω, ἐκφῦναι) *an outgrowth, eruption of pimples*, Hipp.

’Εκφῦναι, inf. aor. 2 of ἐκφύω.

῎Εκφυξις, εως, ἡ,=ἔκφευξις.

’Εκφύρω, strengthd. for φύρω, LXX. [ῡ]

’Εκφῡσάω, ῶ, f. -ήσω, (ἐκ, φυσάω) *to blow, puff, shoot out*, μένος, Aesch. Pr. 721: and so in Polyb., of elephants *spouting* water through their trunks: metaph. ἐκφ. πόλεμον, *to blow up* a war from a spark, Ar. Pac. 610.—II. *to breathe out*, βαρὺν ὕπνον ἐκφ., i. e. to snore loudly, Theocr. 24, 47.—III. intr. *to snort*, Lyc.: *to burst forth*, Arist. Mund. Hence

’Εκφύσημα, ατος, τό, *that which is blown out* or *up, a pustule*: also=sq. [ῡ]

’Εκφύσησις, εως, ἡ, (ἐκφυσάω) *a blowing out* or *up, a breathing out, emission of the breath*, Gal. [ῡ]

’Εκφῡσιάω, poet. for ἐκφυσάω.

῎Εκφῠσις, εως, ἡ, (ἐκφύω, ἐκφῦναι) *a growing out* or *forth*; *growth, increase*, Arist. Part. An.—II. *that which has grown out, a shoot, sucker*, Polyb.; also like ἐκφυάς, *an excrescence, ulcer*, Arist. Probl.

’Εκφῠτεύω, (ἐκ, φυτεύω) *to plant out*: *to graft*, εἰς συκῆν, Arist. Probl.. *to plant land*, Philostr.

’Εκφύω, f. -ύσω, (ἐκ, φύω) *to generate from something, to beget*, of the male, Soph. O. T. 437; more rarely of the female *to bear*, Pors. Phoen. 34; *to produce, put forth*, ἡ γῆ ἐκφ. πάντα, Arist.—II. intr. in perf. ἐκπέφυκα, Ep. ἐκπέφῠα, and aor. 2 act. and in mid. ἐκφύομαι, *to be produced, to spring up, arise, be born from*, c. gen., πατρός, μητρὸς ἐκφῦναι, Soph.; also in Ep. part. perf., κεφαλαὶ τρεῖς ἑνὸς αὐχένος ἐκπεφυυῖαι, Il. 11, 40: absol., λάλημα ἐκπεφυκός, *a born* tattler, Soph. Ant. 320. [ῠ in pres.; ῡ in fut., aor. 1 and perf., v. φύω.]

’Εκφωνέω, ῶ, (ἐκ, φωνέω) *to cry out, call by names, pronounce*, Philo. Hence

’Εκφώνημα, ατος, τό, *a thing called out*: *a sermon*, Eccl.; and

’Εκφώνησις, εως, ἡ, *a crying out, pronouncing*: *an exclamation.*—II. *the ending of the sermon*, Eccl.

’Εκφωτίζω, strengthd. for φωτίζω, Clem. Al.

’Εκχᾰλάω, ῶ, fut. -άσω, (ἐκ, χαλάω) *to slack out, let go.*—II. intr., *to become loose*, or *slack*, Hipp.

†’Εκχαλῑνόω, ῶ, f. -ώσω, (ἐκ, χαλινόω) *to unbridle*, Plut. Pelop. 33.

’Εκχαλκεύω, (ἐκ, χαλκεύω) *to work from brass*, Joseph.

’Εκχᾰραδρόω, ῶ, strengthd. for χαραδρόω, *to scoop out a channel, form a ravine*, Polyb.

’Εκχᾰρυβδίζω, strengthd. for χαρυβδίζω, Pherecrat. Crap. 17.

’Εκχαυνόω ῶ, (ἐκ, χαυνόω) *to puff out* or *up, make vain and arrogant*, ἐκχ. τὸν πολὺν ὄχλον, *to win the gaping* crowd, Eur. Supp. 412.

†’Εκχεύω, poet. collat. form of ἐκχέω, Nic. ap. Ath. 683 E.

'Εκχέω, f. -χεύσω, (ἐκ, χέω) *to pour out*, οἶνον δεπάεσσι, Il. 3, 296 : *to shed*, αἷμα, N. T.—2. *to empty out*, hence *to lavish, squander, throw away*, ὄλβον, etc., Trag., cf. Plut. 2, 544 C, Valck. Hipp. 626 ; and so in pass., ἐκκέχυται φιλότης, Theogn. 110.—3. esp. *to let fall from the memory, forget*, Valck. Hipp. 1062.—4. *to pour forth, spread abroad*, γλῶσσαν, Soph. Fr. 668. Ep. aor. mid. 3 sing. ἐκχεύατο, in act. signf., Od. 22, 3.—II. pass., used by Hom. mostly in plqpf. ἐξεκέχυντο, as also in aor. syncop. ἐξέχῠτο or ἔκχῠτο, part. ἐκχύμενος : *to be poured out, to stream out* or *forth*, strictly of water, as Il. 21, 300, Od. 19, 504 : metaph., of men or animals, Il. 16, 259, Od. 8, 515 ; and in genl., *to spread out, spread abroad*, Od. 8, 279 : cf. ἐκχώννυμι.—2. later, *to give one's self up to any passion*, like Lat. *effundi in*.., to be overjoyed, Ar. Vesp. 1469 : ἐκχ. εἴς τινα. εἴς τι, *to be given up, devoted to* a person or thing, Polyb. : ἐκχ. γέλωτι, *to burst out* laughing : hence *to be unnerved, languid*, Anth.

'Εκχῑλόω, ῶ, (ἐκ, χιλός) *to cover all over with grass* : γῆ ἐκκεχ., land that bears nothing but χιλός, Paus.

'Εκχλευάζω, strengthd. for χλευάζω.

'Εκχλοιόομαι, as pass. (ἐκ, χλοιόω) *to be, become of a greenish-yellow colour, to grow pale* or *sallow*, Hipp.

'Εκχολάω, ῶ, (ἐκ, χολή) *to make bilious ; to enrage*, LXX.

'Εκχολόομαι, as pass., (ἐκ, χολόω) *to become bilious, to be changed into bile* or *gall*, Gal. : *to be wrathful*.

'Εκχονδρίζω, (ἐκ, χόνδρος) *to make into cartilage*, Gal.

'Εκχορεύω, (ἐκ, χορεύω) *to break out of the chorus* or *dance* : in genl. *to break* or *burst out*, εἴς τι, Opp.—II. as dep. mid., *to drive out of the chorus*, Eur. Hel. 381.

'Εκχράω, (ἐκ, χράω) Ion. -χρέω, like ἀποχράω, *to suffice, be enough for, please*, τινί : mostly impers. ἐκχρήσει, Hdt. 3, 137, ἐξέχρησε, 8, 70.

'Εκχράω, f. -ήσω. (ἐκ, χράω) *to declare as an oracle, tell out*, Soph. O. C. 87.

'Εκχρέμπτομαι, (ἐκ, χρέμπτομαι) dep., *to cough up, bring up*, Hipp.

'Εκχρηματίζομαι, dep., (ἐκ, χρηματίζω) *to squeeze money from, levy contributions on*, τινά, Thuc. 8, 87.

'Εκχρώννῡμι, f. -χρώσω, (ἐκ, χρώννυμι) *to discolour*, Theodect. ap. Strab.

'Εκχῡλίζω, (ἐκ, χυλίζω) *to squeeze out the juice* or *liquor*, Hipp. : *to suck out*, τι, Arist. H. A.

'Εκχῡλόομαι, pass. (ἐκ, χυλόω) *to be squeezed* or *sucked out*, Galen.

'Εκχῦμα, ατος, τό, (ἐκχέω) *that which is poured out* : αἵματος ἐκχ., blood-shed, Or. Sib.

'Εκχύμενος, part. of syncop. aor. pass. of ἐκχέω, Od. [ῠ]

'Εκχῡμίζω,=ἐκχυλίζω, Arist. H. A.

'Εκχῡμόομαι, (ἐκ, χυμόω) as pass. *to shed juice* or *liquor* : esp. of the small arteries, *to shed the blood and leave it extravasated just under the skin*, Hipp. Hence

'Εκχύμωμα, ατος, τό, and ἐκχύμωσις, εως, ἡ, *a bursting of a small blood-vessel, extravasation of blood*, Hipp. [ῠ]

'Εκχύνω, collat. form of ἐκχέω, LXX.

'Εκχυσις, εως, ἡ, (ἐκχέω) *a pouring out, shedding, spilling*, Arist. Meteor.

'Εκχύτης, ου, ὁ, (ἐκχέω) *one who pours out, a spendthrift*, Luc. [ῠ]

'Εκχῠτο, 3 sing. aor. sync. pass. of ἐκχέω for ἐξέχυτο, Od.

'Εκχῠτος, ον, (ἐκχέω) *poured out* or *forth, shed*, Anth. : hence *immoderate, unrestrained*, Lat. *effusus*, e. g. γέλως.—II. τὸ ἔκχυτον, *a sort of liquid food*, Anth. ubi al. ἔγχυτον.

'Εκχωνεύω, (ἐκ, χωνεύω) *to melt down, coin anew*, Dio C.

'Εκχώννῡμι, f. -χώσω, (ἐκ, χώννυμι) *to raise by heaping up soil*, Hdt. 2, 137, 138 ; *to earth up, silt up*, of a river, Hdt. 2, 11.

'Εκχωρέω, ῶ, (ἐκ, χωρέω) *to go out and away, depart*, ἐκ τόπου, Hdt., etc. : *to emigrate*, Id. 1, 56 : in genl., *to leave a country*, Hecatae. p. 54.—2. *to slip out of*, ἀστράγαλος ἐξ. ἐξ ἄρθρων, Hdt. 3, 129 ; hence *to be dislocated*.—3. *to give* way, Dem. 1029, 17 : c. dat., *to give place, yield to*, Soph. Aj. 676 : ἐκχ. τινί τινος, *to give up* a thing to another, Hipp., later also τινί τι, Diog. L. Hence

'Εκχώρησις, εως, ἡ, *a departing*.

'Εκψηγμα, ατος, τό, (ἐκ, ψήχω) *that which is rubbed off, a particle*, Clem. Al.

'Εκψύχω, f. -ξω, (ἐκ, ψύχω) *to give up the ghost, expire*, Hipp. [ῡ]

'Εκω, barbarism for ἔχω, in Ar. Thesm. 1197.

'ΕΚΩ'Ν, ἑκοῦσα, ἑκόν, *willing, willingly, of free will, with good will*, Hom., etc.—II. *knowingly and purposely, of design, actively*, Od.—III in Hdt., and Att., the pleonast. phrase ἑκὼν εἶναι, is freq., *as far as depends on my will, as far as concerns me*, usu. c. negat., as Hdt. 7, 104, etc., v. Herm. Vig. App. III. ; but also affirm., as Hdt. 7, 164, and Xen. (Akin to ἕκητι.)

'Ελάα, ας, ἡ, Att., and ἐλάη, ης, Ion. for ἐλαία. [λᾱ Att., λᾰ Ion., cf. Ar. Ach. 550, Pac. 582, Av. 617, etc., Dobree Ar. Plut. 586, with ref. to Eur. Erechth. 46, Meineke Alex. Incert. 1.]

'Ελάαν, Ep. inf. from ἐλάω, ἐλαύνω, for ἐλᾶν, Hom.

'Ελάδιον, ου, τό, dim. from ἐλάα, *a young olive-tree*, Alciphr.—II. dim. from ἔλαιον, *a little oil*, Arched. ap. Ath. 292 F. [ᾰ]

'ΕΛΑΙ'Α, ας, ἡ, Att. ἐλάα, *the olive-tree*, Hom., esp. in Od. : sacred to Minerva, who is said to have planted the first at Colonus, Soph. O. C. 701, sq., cf. *μορία* ; or (acc. to others) in the Acropolis of Athens, cf. μόριος ; and we have it called ἱερὴ ἐλαίη as early as Od. 13, 372. Its epithets are χρυσέα and ξανθή, Pind. O. 11, 13, Aesch. Pers. 617 (Virgil's *flava oliva*), but most freq. γλαυκή, v. γλαυκός. Cf. κότινος. Proverb., φέρεσθαι ἐκτὸς τῶν ἐλαῶν, *to run beyond the olives*, which stood at the end of the Athen. race-course, i. e. to go too far, Ar. Ran. 995, ubi v. Schol.—II. *the fruit of the olive-tree, an olive*, Ar. Ach. 550.—Acc. to Gramm. ἐλάα was the proper form in this sense, ἐλαία in the first.—III. as pr. n. τὸ ὄρος τῶν ἐλαιῶν, *the Mount of Olives*, an eminence a short distance east of Jerusalem, N. T.

†'**Ελαία**, ας, ἡ, *Elaea*, a city of Aeolis not far from Caïcus, Strab., Polyb.—2. a city and harbour of Bithynia, Paus.

†'**Ελαιαγάβαλος**, ου, ὁ, and 'Ελιογάβαλος, *Heliogabalus*, a Roman emperor, Hdn.

'Ελαίαγνος or ἐλέαγνος, ου, ὁ, a Boeotian marsh-plant, perh. the *vitex agnus castus*, Theophr.

'Ελαιάεις, εσσα, εν, (ἐλαία) *of the olive-tree*.—II. *of the olive, oily*, Soph. Fr. 405. [ᾰ]

'Ελαιᾰκόνη, ης, ἡ, (ἔλαιον, ἀκόνη) *a whetstone used with oil*, Lat. *cos olearia*, opp. to *cos aquaria*.

'Ελαιαλογέω,=ἐλαιολογέω, LXX.

'Ελαιάς, άδος, ἡ,=ἐλαία II.

†'**Ελαιᾶτις**, ιδος, ἡ, *Elaeatis*, a region of Thesprotia, Thuc. 1, 46.

'Ελαΐζω, (ἐλαία) *to cultivate olives* Ar. Fr. 167.—II. intr. *to be olive-green*

'Ελαιήεις, εσσα, εν, Ion. for ἐλαιάεις.

'Ελαιηρός, ά, όν, (ἔλαιον) *oily, oiled*, Hipp : *glutinous*, epith. of bees, Pind. Fr. 88.

'Ελᾱϊκός, ή, όν, (ἐλαία) *of an olive, like an olive*. Adv. -κῶς, Epict.

'Ελᾱίνεος, α, ον,=sq., Od. 9, 320, 394.

'Ελᾱϊνός, ή, όν, (ἐλαια) *of the olive-tree, of olive-wood*, Hom., esp. Od.

'Ελαιοβᾰφής, ές, (ἔλαιον, βάπτω) *dipped in oil*.

'Ελαιοβρῠχής, ές, Paul. Aeg. : and -βρεχής, ές, Gal.,=sq.

'Ελαιόβροχος, ον, (ἔλαιον, βρέχω) Ath., *wet with oil, soaked in oil*.

'Ελαιόδευτος, ον, (ἔλαιον, δεύω)= foreg.

'Ελαιοδόκος, ον, also ἐλαιοδόχος, ον, (ἔλαιον, δέχομαι) *holding oil*.

'Ελαιοειδής, ές,=ἐλαιώδης, Aretae.

'Ελαιοθέσιον, ου, τό, (ἔλαιον, θέσις) *the oiling-room* at the baths, Vitruv.

'Ελαιόθηλος, ον, (ἐλαία, τέθηλα) *feeding olives*, Epigr. ap. Welcker Syll. 49, 6.

'Ελαιόθρεπτος, ον, (ἔλαιον, τρέφω) *oil-fed*.

'Ελαιοκάπηλος, ου, ὁ, (ἔλαιον, κάπηλος) *an oil-man*, Liban. [ᾰ]

'Ελαιοκομέω, ῶ, *to rear* or *cultivate olives*, and

'Ελαιοκομία, ας, ἡ, *the cultivation of olives*, and

'Ελαιοκομικός, ή, όν, *belonging to* ἐλαιοκομία, from

'Ελαιοκόμος, ον, (ἐλαία, κομέω) *rearing olives : an olive cultivator*.

'Ελαιοκονία, ας, ἡ, (ἐλαία, κονία) *a powder made from olives*, Lat. *malta*.

'Ελαιολογέω, ῶ, *to pick olives*, LXX. : from

'Ελαιολόγος, ον, (ἐλαία, λέγω) *an olive gatherer*, Ar. Vesp. 712.

'Ελαιόμελι, ιτος, τό, (ἐλαία, μέλι) *a sweet gum that oozes from the olive-tree*, Diosc.

'Ελαιομετρέω, ῶ, (ἔλαιον, μετρέω) *to measure out oil*, τινά, to another, Inscr.

'Ελαιον, ου, τό, (ἐλαία) *olive-oil, tree-oil, oil* : in Hom. mostly *anointing oil*, used after the bath, (and usu. scented, hence εὐῶδες, Od. 2, 339, ῥοδόεν, Il. 23, 186), or before and after gymnastic exercises, esp. wrestling, hence ἐλαίου ὄζειν, prov. of those who exercise much.—II. *any oily substance* ; ἔλ. ὕος, hog's lard, Hipp. : ἔλ. ἀπὸ γάλακτος, *butter*, Hecat. p. 62.—III. at Athens, *the oil-market*, cf. μύρον, ἰχθύς.

'Ελάϊον, ου, τό, *Mount Elaïus*, a mountain of Arcadia, Paus.

'Ελαιοπῐνής, ές, (ἔλαιον, πίνος) *stained with*, and so *soaked in oil*, Hipp.

'Ελαιοποιΐα, ας, ἡ, (ἔλαιον, ποιέω) *the making of oil*.

'Ελαιόπρωρος, ον, (ἐλαία, πρώρα) *having the upper part like an olive*, Arist. Phys. Ausc.

'Ελαιοπωλεῖον, ου, τό, (ἔλαιον, πωλέω) *an oil-shop*.

'Ελαιοπώλης, ου, ὁ, (ἔλαιον, πωλέω) *an oil-man, oil-merchant*, Dem. 784, 18.

'Ελαιοπώλιον, ου, τό=ἐλαιοπωλεῖον.

'Ελαιος, ου, ὁ,=κότινος, *the wild-*

olive, Lat. *oleaster*, Soph. Tr. 1197.—II. *ἐλαιός*, *ὁ*, a Rhod. word=*φαρμακεύς*.

†Ἔλαιος, *ου*, *ὁ*, *Elaeus*, a place in Aetolia, near Calydon, Polyb. 4, 65, 6.—2. oxyt. Ἐλαιός, a place in Messenia, Rhian. ap. Paus. 4, 1, 6.

Ἐλαιόσπονδα, *ων*, *τά*, (*ἔλαιον*, *σπένδω*) sub. *ἱερά*, *drink-offerings of oil*, cf. *οἰνόσπονδα*, *ὑδρόσπονδα*.

Ἐλαιοτριβεῖον, *ου*, *τό*, (*ἔλαιον*, *τρίβω*) *an olive-press*, *oil-mill*.

Ἐλαιοτρόπιον, *ου*, *τό*, (*ἔλαιον*, *τρέπω*)=foreg., Geop.

Ἐλαιοτρῠγητός, *ου*, *ὁ*, (*ἔλαιον*, *τρυγάω*) *the olive-gathering*.

Ἐλαιότρῠγον, *ου*, *τό*, (*ἔλαιον*, *τρύξ*) *the lees of oil*, elsewh. *ἀμόργη*, *amurca*.

Ἐλαιουργεῖον, *ου*, *τό*, *a place for making oil*, *oil-press*, *oil-mill*, Diog. L.: from

Ἐλαιουργία, *ας*, *ἡ*, (*ἔλαιον*, **ἔργω*) *the making of oil*.

Ἐλαιούργιον, *ου*, *τό*,=*ἐλαιουργεῖον*, Arist. Pol.

†Ἐλαιοῦς, *οῦντος*, *ὁ*, *Elaeus*, a city in the Thracian Chersonese, Hdt. 6, 140, etc.: later wr. Ἐλεοῦς, Qu. Sm.—2. a city of Epirus.

†Ἐλαιοῦσσα, *ης*, *ἡ*, *Elaeussa*, a city of Cilicia, Strab.—2. an island near Rhodes, Strab.—3. an island near Corytus.—In Opp. also wr. Ἐλεοῦσα.

†Ἐλαιοφῖλοφάγος, *ον*, (*ἐλαία*, *φίλος*, *φαγεῖν*) *fond of eating olives*, Epich. ap. Ath. 64 F. [*φᾰ*]

Ἐλαιοφόρος, *ον*, (*ἐλαία*. *φέρω*) *olive-bearing*, Eur. H. F. 1178: *χώρα ἐλ.*, land fit for olives, Theophr.

Ἐλαιοφῠής, *ές*, (*ἐλαία*, *φύω*) *olive-planted*, *πάγος*, Eur. Ion 1480.

Ἐλαιοφυλλοφάγος, *ον*, (*ἐλαία*, *φύλλον*, *φαγεῖν*) *eating olive-leaves*, of birds, prob. l. in Eplch. p. 102.

Ἐλαιοφῠτεία, *ας*, *ἡ*, *a planting of olives*: from

Ἐλαιόφῠτος, *ον*, (*ἐλαία*, *φύω*) *olive-planted*, Aesch. Pers. 884: *ἐλ. δένδρεσι*, set with olive-trees, Strab.: *τὸ ἐλ.* *an olive-yard*, Lat. *olivetum*, Plut.

Ἐλαιοχριστία, *ας*, *ἡ*, (*ἔλαιον*, *χρίω*) *an anointing with oil*, Bud. in Diog. L. 5, 71, where the MSS. *ἐλαιοχρηστία*, *the use of oil*.

Ἐλαιόχροος, *ον*, contr. *-χρους*, *ουν*, (*ἐλαία*, *χρώς*) *olive-coloured*.

Ἐλαιοχυτέω, *ῶ*, (*ἔλαιον*, *χέω*) *to anoint with oil*.

Ἐλαιόω, *ῶ*, (*ἔλαιον*) *to anoint with oil*, *to oil*, Soph. Fr. 556.—II. (*ἐλαία*) *to gather olives*.

Ἐλᾱΐς, *ῖδος*, *ἡ*, *an olive-tree*: Att. plur. *ἐλᾶδες*, Ar. Ach. 998.

†Ἐλᾱΐς, *ίδος*, *ἡ*, *Elaïs*, a city of Phoenicia, Dion. P.

Ἐλᾱϊστής, *οῦ*, *ὁ*, (*ἐλαΐζω*) *an olive-gatherer*.

†Ἐλαΐτης, *ου*, *ὁ*, and Ἐλαϊτικός, *ή*, *όν*, *of* or *belonging to Elaea*, *Elaïtic*, Strab.: *οἱ Ἐλ.*, *the inhab. of Elaea*.

†Ἐλαΐτις, *ιδος*, *ἡ*, sub. *γῆ*, *the Elaïtic territory*, Strab.

Ἐλαιώδης, *ες*, (*ἐλαία*, *εἶδος*) *like an olive*: *oily*, *slippery*, Arist. H. A.: *olive-green*, Diosc.

Ἐλαιών, *ῶνος*, *ὁ*, (*ἐλαία*) *an olive-yard*, Lat. *olivetum*, LXX.

Ἐλαιωτήρ, *ῆρος*, *ὁ*, (*ἐλαιόω*)=*ἐλαιστής*.

Ἐλαιωτός, *ή*, *όν*, (*ἐλαιόω*) *oiled*.

†Ἐλαμαῖοι, *ων*, and Ἐλαμῖται, *ῶν*, *οἱ*, *the Elamaei* or *Elamītae*, inhab. of Elamaïs, a province of southern Media, between Mt. Orontes and the Eulaeus, Joseph., N. T.

Ἕλανδρος, *ον*, (*ἑλεῖν*, *ἀνήρ*) *man-slaying*, *destroyer of men*, epith. of Helen, *ἑλένας*, *ἕλανδρος*, *ἑλέπτολις*, Aesch. Ag. 689.

Ἑλάνη, *ης*, *ἡ*, also *ἑλένη*, *a torch*, Ath., v. *ἕλη*.

Ἐλαπρός, *όν*, barbarism for *ἐλαφρός*, Ar. Thesm. 1180.

†Ἐλάρα, *ας*, *ἡ*, *Elara*, the mother of Tityus, Ap. Rh. 1, 762.

†Ἐλάριον, *ου*, *τό*, *Elarium*, a cave in Euboea, Strab.

Ἔλᾰσα, *ας*, *ε*, etc., poet. for *ἤλασα*, aor. 1 of *ἐλαύνω*, Hom.: *ἐλάσασκε*, poet. for *ἤλασε*, Il. 2, 199; *ἐλασαίατο*, for *ἐλάσαιντο*, 3 plur. opt. aor. 1 mid., Il. 10, 537.

Ἐλασᾶς, *ᾶ*, *ὁ*, *an unknown bird*, Ar. Av. 886.

Ἐλᾰσείω, Desiderat. from *ἐλαύνω*, *to wish to drive*, *ride*, *march*, etc., Luc.

Ἐλᾰσία, *ας*, *ἡ*,=*ἔλασις*: *riding*, Xen.: *a march*, Joseph.

Ἐλᾰσίβροντος, *ον*, (*ἐλαύνω*, *βροντή*) *thunder-hurling*, Pind. Fr. 108.—II. *hurled like thunder*, *ἔπη ἐλ.*, Ar. Eq. 626.

Ἐλάσιος, *α*, *ον*, (*ἐλαύνω*) *driving away*: *οἱ ἐλ.*, *those who avert* the epilepsy, Plut. [*ᾰ*]

Ἐλάσιππος, *ον*, (*ἐλαύνω*, *ἵππος*) *horse-driving* or *riding*, Pind.: elsewh. *ἱππελάτης*. [*ᾰ*] Hence

†Ἐλάσιππος, *ου*, *ὁ*, *Elasippus*, a mythic King of Atlantis, Plat. Criti. 114 C.

Ἔλᾰσις, *εως*, *ἡ*, (*ἐλαύνω*) *a driving*.—1. *a driving away*, *banishing*, Thuc. 1, 139.—2. sub. *στρατοῦ*, *ἵππου*, *νεώς*, etc., *a march*, *expedition*, Hdt. 4, 1, etc.; *ἔλασιν ποιεῖσθαι*, Id. 7, 37; *riding*, Xen. Eq. 9, 6; *rowing*, etc.

Ἔλασμα, *ατος*, *τό*, (*ἐλαύνω*) *metal beaten out with a hammer*, *a metal plate*, Diosc.—II.=foreg.

Ἐλασμάτιον, *ου*, *τό*, dim. from foreg., Diosc.

Ἐλασμός, *οῦ*, *ὁ*,=*ἔλασμα* I, Diosc.—II.=*ἔλασις*.

†Ἔλασος, *ου*, *ὁ*, *Elasus*, a Trojan, Il. 16, 696.

Ἔλασσα, poet. for *ἔλασα*, *ἤλασα*, aor. 1 of *ἐλαύνω*, Hom.

†Ἐλασσόνως, adv. v. sub *ἐλάσσων*.

Ἐλασσόω, *ῶ*, Att. *-ττόω*, *ῶ*, (*ἐλάσσων*) *to make less*, *smaller*, *worse*: *to lessen*, *diminish*, *damage*, *τι*, Isocr. 162 C: *to detract from*, *τινός*, Thuc. 3, 42. Pass. *to become smaller*, *diminish*, Thuc. 2, 62, etc.: *to come short*, *have too little*, *to suffer loss*, *be behindhand* in a thing, *τι*, Thuc. 4, 59: *to be less than*, *inferior to*, c. gen. pers., Dem. 226, 13; inf. mid. *to prove inferior*, Hdt. 6, 11. Cf. *ἑσσόω*.

Ἐλάσσωμα, *ατος*, *τό*, Att. *-ττωμα*, *a being made less*, *loss*, *defeat*, Polyb.: *a defect*, *fault*, Dion. H.

Ἐλάσσων, neut. *ἔλασσον*, gen. *ονος*, Att. *ττων*, *ον*, *smaller*, *less*, *fewer*, *worse*, Il.; esp. in war; hence *ἔλασσον ἔχειν*, *to have the worse*, Hdt. 9, 102: c. gen. pers., *worse*, *inferior*, Thuc., etc.: *ἔλ. πλῆθος*, the smaller number, Thuc. 1, 49: *περὶ ἐλάσσονος ποιεῖσθαι*, to consider of less account, Hdt. 6, 6: *οἱ ἐλ.* *the meaner* sort, Isocr. 17 C. Adv. *-όνως*, for which *ἔλασσον*, is very freq. It was from its signf. used as Compar. of *μικρός*. Superl. *ἐλάχιστος*: the orig. Posit. *ἐλαχύς*, is found only in old Ep.

Ἐλαστής, *οῦ*, *ὁ*,=*ἐλατήρ*.

Ἐλαστός, worse form for *ἐλατός*, q. v.

Ἐλαστρέω, Ep. and Ion. for *ἐλαύνω*, *ζεύγεα ἐλάστρεον*, they drove the teams, Il. 18, 543; *ἁμαξιτόν*, Theogn. 599: *to drive* or *row* a ship, Hdt. 2. 158.

Ἐλάσω, fut. of *ἐλαύνω*. [*ᾰ*]

†Ἐλάτεια, *ας*, *ἡ*, *Elătēa*, a city of Phocis on the Cephissus; its ruins are at *Elephta*, Hdt. 8, 33.—2. a city of Epirus, on the Cocytus, now prob. *Luro*, Dem. 84, 23, also wr. Ἐλατία, and Ἐλάτρεια.

Ἐλάτειρα, *ας*, *ἡ*, fem. of *ἐλατήρ*, *a driver*, *ἵππων ἐλ.*, epith. of Diana, Pind. Fr. 59.

Ἐλατέον, verb. adj. of *ἐλαύνω*, intransit. *one must ride*, Xen. Hipparch. 2, 7.

Ἐλάτη, *ης*, *ἡ*, *the pine*, Hom.: afterwds. distinguished as *ἐ. ἄρρην*, *the pine*, Lat. *pinus abies*: *ἐ. θήλεια*, *the fir*, Lat. *pinus picea*, Linn.—II. *an oar*, as being usu. *made of pine wood*, Od. 12, 172, Il. 7, 5; later also *the whole ship*, Eur. Phoen. 208.—III. *the young bud of the palm*, elsewh. *σπάθη*, Diosc. [*ᾰ*] (Perh. from *ἐλαύνω*, from its high straight growth.)

Ἐλᾰτηΐς, *ῖδος*, *ἡ*, *like the pine*, Nic.

Ἐλᾰτήρ, *ῆρος*, *ὁ*, (*ἐλαύνω*) *a driver*, esp. of horses, *a charioteer*, Il. 4. 145, etc.; also with *ἵππων*, etc., Aesch. Pers. 32: *ἐλ. βροντῆς*, *the hurler* of thunder, Pind. O. 4, 1; *ἐλ λύρας*, *the striker* of the lyre, Anth.—II. *one that drives away*, *expels*, Call. Jov. 3. Also *ἐλάτης*.—III. *a sort of broad*, *flat cake*, Ar. Eq. 1183, v. Suid. in voc. Hence

Ἐλᾰτήριος, *α*, *ον*, *driving*, *driving away*, c. gen. *καθαρμοὶ ἀτᾶν ἐλ.*, Aesch. Cho. 968: *τὸ ἐλατήριον*, with or without *φάρμακον*, an opening medicine, Hipp.

Ἐλάτης, *ου*, *ὁ*,=*ἐλατήρ*, Eur. Phä eth. [*ᾰ*]

†Ἐλατίδης, *ου*, *ὁ*, *son of Elatus*, Ap. Rh. 1, 41, in Pind. Εἰλατίδης, P. 3, 55.

Ἐλᾰτικός, *ή*, *όν*, (*ἐλαύνω*) *of* or *belonging to driving*.

Ἐλάτινος, *η*, *ον*, (*ἐλάτη*) *of the pine* or *fir*, Eur. Bacch. 1070: *of pine* or *fir wood*, *πλάτη*, Anaxil. Neott. 1, 17: Hom. uses *εἰλ.*—II. *of the palm-bud*, e. g. *ἔλαιον* Diosc., cf. *ἐλάτη* 111. [*ᾰ*]

†Ἐλατῖονίδης, *ου* Ep. *αο.*, *ὁ*, *son of Elatus*, i. e. Ischys, H. Hom. Ap. 210, (prop. patr. from Ἐλατίων, *son of Elatus*, and so *grandson of El.*, but formed acc. to analogy of Ὑπεριονίδης, q. v.)

Ἐλᾰτός, *ή*, *όν*, verb. adj. from *ἐλαύνω*, *driven* or *beaten out*, esp. like metal *hammered*, *beaten*, *forged*, Arist. Meteor.: on the *ἐλ. χαλκός*, v. Müller, Archäol. d. Kunst, § 306, 4.

†Ἔλατος, *ου*, *ὁ*, *Elătus*, a centaur, Apollod.—2. son of Arcas, founder of the Phocian Elatea, Apollod. 3, 9, 1; Paus.—3. an ally of the Trojans from Pedasus, Il. 6, 33.—4. one of the suitors of Penelope.—5. Spartan pr. n., Plut. Lyc. 7.

†Ἐλάτρεια, v. Ἐλάτεια.

Ἐλατρεύς, *έως*, *ὁ*, *thrice-forged iron*, v. *ἐλαύνω* III. 1.

†Ἐλατρεύς, *έως* poet. *ῆος*, *ὁ*, *Elatreus*, a noble Phaeacian, Od. 8, 111.

Ἔλαττον, Att. neut. for *ἔλασσον*. usu. as adv., *less*.

Ἐλαττονάκις, adv. (*ἐλάττων*) *few er times*, *less often*, Plat. Theaet. 148 A; opp. to *μειζονάκις*, *πλεονάκις*.

Ἐλαττονέω,=Ἐλασσόω, LXX.

Ἐλαττονότης, *ητος*, *ἡ*, *a being smaller* or *less*, Iambl.; opp. to *μειζο νότης*: from

Ἐλάττων, *ον*, Att. for *ἐλάσσων*. so also *ἐλαττόω*, *ἐλάττωμα*.

Ἐλάττωσις, *εως*, *ἡ*, (*ἐλαττόω*) *a making smaller* or *less*, *lessening*, Def. Plat. 412 B: *loss*, *defeat*, Polyb.: *a fault*, *defect*, Plut. Hence

Ελαττωτικός, ή, όν, *inclined to lessen*, or *to give way, not insisting on his full rights*, Arist. Eth. N.

'ΕΛΑΥ΄ΝΩ, fut. ἐλάσω: Ep. ἐλάσσω: aor. 1 act. ἤλασα, poet. ἔλασα, ἔλασσα, pass. ἠλάθην, less good ἠλάσθην: perf. ἐλήλακα, pass. ἐλήλαμαι. The pres. ἐλάω is very rare, as in Eur. Phäeth. 5: but ἐλῶ, inf. ἐλᾶν, is the fut. in Att. prose: this Att. fut. is found resolved ἐλόω, as early as Od. 7, 319. [ᾰ always.]

Radic. signf.: *To drive, drive on, set in motion*, more in bodily than in mental relations, esp. of driving flocks, Hom., who also uses aor. mid. ἠλασάμην, in act. signf. Il. 10, 537; 11, 682. —1. very freq. of horses, chariots, ships, ἵππους, ἅρμα, νῆα, or ναῦν ἐλαύνειν, Il. 23, 334, Od. 12, 47, 109, etc.: so also, ἐλαύνειν δρόμον, *to run a course*, Ar. Nub. 28. This usage became so common that—2. the acc. was omitted, as with ἄγω, etc., and the verb took the seeming intrans. signf., *to ride, drive, sail, row*: very freq. from Hom. downwds., e. g. μάστιξεν δ' ἐλάαν, (sub. ἵππους) he whipped them *to go on*, Il. 5, 366, etc.: βῆ δ' ἐλάαν ἐπὶ κύματα, he went on *to drive* over the waves, Il. 13, 27: διὰ νύκτα ἐλᾶν, *to travel* the night through, Od. 15, 50: often with the direction or aim of the journey added with εἰς.., or πρός... So also of sea-voyages, μάλα σφοδρῶς ἐλάαν, (ναῦν) *to sail* very quickly, Od. 12, 124; παρὲξ τὴν νῆσον ἐλαύνειν, to pass the island, Od. 12, 176: hence ἐλαύνοντες, *the rowers*, Od. 13, 22: these usages are freq. also in Att. In this signf. it sometimes took a new acc., γαλήνην ἐλαύνειν, *to sail on* a calm sea, Od. 7, 319: so too in Eur. El. 731, πόντον ἐλάταις ἐλαύνειν, *to urge* the main with oars, Lat. *pontum remis impellere*, Il. 7, 6.—3. *to drive away, carry off*, like ἀπελαύνω, Lat. *abigere*, in Hom. always of stolen cattle, βοῦς, Od. 12, 353, ἵππους, Il. 5, 236: also in mid., c. act. signf. Od. 4, 637: in Att. μύσος, μίασμα, ἄγος ἐλαύνειν,=ἀγηλατεῖν, Aesch. Cho. 967, Eum. 283, Thuc. 1, 126, etc.: ἐλ. ληστάς, Ar. Ach. 1188, etc.—4. *to drive into narrow compass, press in battle, press*, Il. 13, 315, Od. 5, 290: hence freq. in Att., *to hunt down, harass, vex, trouble*, πόλιν, etc., Soph. O. T. 28, etc.: *to attack, affront, insult*, esp. in Dem.—5.=βινεῖν, like Lat. *agitare, subagitare*, Ar. Eccl. 39. —6. in pass., ἐλαύνεσθαι τὴν ψυχήν, τὴν γνώμην, *to be driven*, i. e. *to be mad, beside one's self*.—7. really intrans., in expressions like ἐς τοσοῦτον ἤλασαν, *they drove it* so far, Hdt. 5, 50; where πρᾶγμα, must be supplied; εἰς κόρον τινὸς ἐλαύνειν, to push it till disgust ensued, Tyrt. 2, 10, cf. 2: hence *to push on, go on*, ἐγγὺς μανίας, Eur.; πρόσω ἐλ. τινός, to go far in a thing, Xen. But in Od. 5, 290, ἔτι μίν φημι ἅδην ἐλάαν κακότητος, I mean yet *to hunt* him about even till his misery satiates me, belongs to the trans. signf. v. supr. 4, cf. Herm. Opusc. 3, 298.—II. *to strike* (as the best way of driving), *to cut, push, wound by cut* or *thrust*, Il. 2, 199; 5, 584, etc.: c. dupl. acc. τινὰ ὦμον ἐλαύνειν, *to hit, wound* him on the shoulder, Il. 5, 80: οὐλήν με σῦς ἤλασε, a boar *gave* me this scar, Od. 21, 219: hence of *the beating* of the waves, Od.; χθόνα ἤλασε μετώπῳ, *he struck* earth with his forehead, of a falling man, Od. 22, 94.—2. *to cut off*, Il. 13, 614, but this rare.—3. *to thrust, drive through*, διαπρὸ χαλκὸν ἔλασσε, Od.; δόρυ διὰ στήθεσφιν ἔλασσε, Il. 5, 57, cf. 20, 269; and in pass., *to go through*, Il. 4, 135, etc. Hom. uses only plqpf. pass. ἠλήλατο, ἐλήλατο.—III. in various metaph. signfs.:—1. *to beat out* metal, because it is (so to say) driven out on all sides, hence ἀσπίδα ἐλαύνειν, to make a shield of beaten metal, Il. 12, 296; so too πτύχας, to beat out plates of metal, Il. 20, 270: later also χαλκὸν ἐλ. to beat out metal.—2. *to draw out, set in a certain direction, in line*, τάφρον, ἕρκος, σταυρούς, *to draw* a breastwork, trench, etc., Il. 7, 450; 18, 564, Od. 14, 11, and so freq. in Hdt., e. g. τεῖχος ἐς τὸν ποταμὸν τοὺς ἀγκῶνας, the wall *has its* angles *carried down* to the river, Hdt. 1, 180: so too, ὄγμον ἐλ. *to work one's way* down a ridge or swathe in reaping or mowing, Il. 11, 68, αὔλακα, Hes. Op. 441; ὄρχον ἀμπελίδος, *to draw* a line of vines, i. e. plant them in line, Ar. Ach. 995: hence in genl. *to plant, produce*, and so metaph. ἔλᾳ τέσσαρας ἀρετὰς αἰών, Pind. N. 3, 129.—3. κολῳὸν ἐλαύνειν, *to prolong, keep up* the brawl, Il. 1, 575.

'Ελάφειος, ον, (ἔλαφος) *of, belonging to deer*, ἐλ. κρέα, *venison*, Xen. An. 1, 5, 2.—2. *deer-like*, and so *cowardly*.

'Ελᾰφηβολία, ας, ἡ, (ἐλαφηβόλος) *a shooting* or *hunting of deer*, Soph. Aj. 178.

'Ελᾰφηβόλια, ων, τά, (ἐλαφηβόλος) sub. ἱερά, *a festival of Diana*, Plut. Hence

'Ελᾰφηβολιών, ῶνος, ὁ, the ninth month of the Attic year, in which *the Elaphebolia* were held (at Elis ἐλάφιος), answering to the last half of March and first of April.

'Ελᾰφηβόλος, ον, (ἔλαφος, βάλλω) *hitting* or *shooting deer, a deer-hunter*, in genl., *a hunter*, Il. 18, 319.

'Ελᾰφίνης, ου, ὁ, *a young deer, fawn.*

†'Ελάφιον, ου, ἡ, (prob. dim. from ἔλαφος, my *little deer*) *Elaphium*, fem. pr. n., Ar. Thesm. 1172.

'Ελάφιος, ον,=ἐλάφειος, v. also ἐλαφηβολιών.

'Ελᾰφοβόσκον, ου, τό, (ἔλαφος, βόσκω) *a plant, eaten by deer*, as an antidote against the bite of snakes, Lat. *sium sisarum*, Diosc.

'Ελᾰφογενής, ές, (ἔλαφος, *γένω) *born from a deer.*

'Ελᾰφοειδής, ές, (ἔλαφος, εἶδος) *deer-like*, Strab.

'Ελᾰφόκρᾱνος, ον, (ἔλαφος, κρᾶνον) *deer-headed*, Id.

'Ελᾰφοκτόνος, ον (ἔλαφος, κτείνω) *deer-killing*, Eur. I. T. 1113.

'ΕΛΑ˘ΦΟΣ, ου, ὁ, and ἡ, *a deer*, whether male, *a hart* or *stag*, or female, *a hind*, Hom.: κραδίην ἐλάφοιο ἔχων, having a deer's, i. e. a coward's heart, Il. 1, 225. As gener. term, the Att. always use it in fem., as Eur. Hipp. 218, and oft. in Xen. (Akin to ἐλαφρός, and to Lat. *lepus lepŏris*, Pott. Etym. Forsch. 1, 233: prob. also to Germ. *laufen*, our *leap*.)

†'Ελαφος, ου, ὁ, *Elaphus*, a river of Arcadia, Paus.

'Ελᾰφοσσοΐη, ης, ἡ, (ἔλαφος, σεύω) *deer-hunting*, Anth.: only poet.

'Ελαφρία, ας, ἡ, (ἐλαφρός) *lightness*: and so *thoughtlessness*, Lat. *levitas*.—II. *a lightening, alleviation*, Aretae.—III. *littleness.*

'Ελαφρίζω, (ἐλαφρός) *to lighten, make light*, Plut.: *to alleviate*, Synes. —II. intr. *to be light and nimble*, Eur. Meleag. 4.

'Ελαφρόγειος, ον, (ἐλαφρός, γέα=γῆ) *of light soil*, Geop.

'Ελαφρόνοος, ον, (ἐλαφρός, νοῦς) *light-minded, thoughtless*, Pseudo-Phoc.

'Ελαφρόπους, ὁ, ἡ, πουν, τό, gen ποδος, (ἐλαφρός, πούς) *light-footed*, Poet. ap. Dion. Comp.

'ΕΛΑΦΡΟ΄Σ, ά, όν, and in Pind. N. 5, 38 ός, όν, *light in weight*, Il. 12, 450, and Att.; hence *light, not burdensome* or *troublous, trifling*, ἐλαφρότερος γίγνεται πόλεμος Τρώεσσι Il. 22, 287: οὐκ ἐν ἐλαφρῷ ποιεῖσθαί τι, not to make light of a thing, to be distressed by it, take it ill, Lat. *graviter ferre*, Hdt. 1, 118. Adv. -ρῶς, *lightly, easily*, Od. 5, 240.—II. *light in moving, nimble, quick, swift, ready, active*, Hom., etc., esp. with the hands and feet, *handy*, Lat. *facilis, agilis*: ἐλαφρὰ ἡλικία, the age of *active* youth, Xen. Mem. 2, 5, 27: but οἱ ἐλ. light troops, Lat. *levis armatura*, Id. An. 4, 2, 27.—III. metaph. *light-minded, unsteady, thoughtless*, Polyb.: λύσσα ἐλ., *light-headed* madness, Eur. Bacch. 851. Adv. -φρῶς. (ἐ-λαφ-ρός is the Lat. *lev-is* with ε euphon., cf. ἐλαχύς: akin to ἔλαφος.) Hence

'Ελαφρότης, ητος, ἡ,=ἐλαφρία, *lightness*, Plat. Legg. 795 E.

'Ελαφρύνω, (ἐλαφρός) *to make light, lighten.*

'Ελᾰφώδης, ες,=ἐλαφοειδής.

'Ελάχιστος, η, ον, superl. from ἐλάσσων, *the fewest, smallest, least, worst*, H. Hom. Adv. ἐλάχιστα. Hence comes a new comp. ἐλαχιστότερος, *yet smaller*, superl. ἐλαχιστότατος, *less than the least*: v. ἐλαχύς. [ᾰ]

'Ελᾰχον, ες, ε, aor. 2 of λαγχάνω: poet. also ἔλλαχον, Hom.

'Ελᾰχυπτέρυξ, υγος, ὁ, ἡ, (ἐλαχύς, πτέρυξ) *short-winged, short-finned*, epith. of the dolphin, Pind. P. 4, 29.

'ΕΛΑ˘ΧΥ΄Σ, εῖα, ύ, *small, short, low, mean, little*: old Ep. positive, whence ἐλάσσων, and ἐλάχιστος, are formed: it remains only in H. Hom. Ap. 197, and as v. l. Od. 9, 116; 10, 509, and there only as fem., and proparoxyt. (ἐ-λαχ-ύς, is the Sanscr. *lagh-u*, our *light*, with ε euphon.; cf. ἐλαφρός.)

'Ελάω, Ion. ἐλόω, rare poet. pres., v. sub ἐλαύνω.

'Ελᾱών, ῶνος, ὁ,=ἐλαιών.

†'Ελβώ, όος contd. οῦς, ἡ, *Elbo*, an island on the coast of Aegypt, Hdt. 2, 140.

'ΕΛΔΟΜΑΙ, ἐέλδομαι, defect. dep., *to wish, long*, c. inf., Il. 13, 638, Od. 4, 162: *to wish for, long for, strive after covet, desire*, τινός, Il. 23, 122, Od. 5, 210; τι, Il. 5, 481, Od. 1, 409. As pass. only once, Il. 16, 494. Hom. most freq. uses the lengthd. form ἐέλδομαι, but only in pres. and impf. Ep. word, also in Pind. O. 1, 6. (ἔλδομαι was prob. digammated, and so =*velle*, βούλομαι, cf. *will, would*.) Hence

'Ελδωρ, ἐέλδωρ, τό, and Ibyc. 41 ἡ, *a wish, longing, desire*, Hom. only in resolved form. Poet. word.

'Ελε, poet. for εἷλε, 3 sing. aor. 2 of αἱρέω, Hom.

†'Ελέα, ας, ἡ, (ἕλος) a kind of *bird*, inhabiting marshes, Arist. H. A. 9, 16

†'Ελέα, ας, ἡ, the city *Velia* in Lucania, also wr. 'Υέλη and Οὐελία, a colony of the Phocaeans, now *Castelamare della Brucca*, Strab.

'Ελέαγνος, ἡ, v. ἐλαίαγνος.

†'Ελεάζαρ, indeclin. and 'Ελεάζαρος, ου, ὁ, *Eleazar*, a Jewish pr. n. N. T.

†Ἐλεᾶται, ῶν, οἱ,=Εἱλῶτες, Ath. 272 A.

Ἐλεαίρω, poet. for ἐλεέω, *to take pity, have compassion on*, τινά, Hom.

Ἐλεᾶς, ᾶντος, ὁ, *a kind of owl*, Ar. Av. 304, cf. Arist. H. A. 8, 3.

†Ἐλεάτης, ου, ὁ, fem. Ἐλεᾶτις, ιδος, ἡ, *of Velia, Velian*, Polyb., Strab.; οἱ Ἐλ. *the inhab. of Velia.*

†Ἐλεατικός, ή, όν, (Ἐλέα) *of Velia, Velian*, Plat. Phaed. 261 D.

Ἐλέατρος, ου, ὁ, (ἐλεός) *a manager of the table, sewer, taster*, Ath.

†Ἐλεβία, or Εἰλεβία, ας, ἡ, *Elebia*, daughter of Aegialus, Parthen.

Ἐλεγαίνω, *to be wrathful, wanton, violent*, E. M.

Ἐλεγεία, ας, ἡ, (ἔλεγος) *an elegy*, i. e. *any poem written in distichs* (ἐλεγεῖα), v. ἐλεγεῖον.

†Ἐλέγεια, ας, ἡ, *Elegēa*, a spot on the farther side of the Euphrates, Dio C.

Ἐλεγείνω,=ἐλεγαίνω, Suid.

Ἐλεγειογράφος, ου, ὁ, (ἐλεγεῖον, γράφω) *a writer of elegies.* [ᾰ]

Ἐλεγεῖον, ου, τό, *a distich consisting of a hexameter and a pentameter, the metre of the elegy*, Critias 3, 3, Thuc. 1, 132.—II. in plur., *many distichs forming a whole:* hence=ἐλεγεία, *an elegiac poem*, but *merely in reference to the metre, not to the subject*, v. Müller Literat. of Greece, 10, 2.—III. *a single line in an elegiac inscription*, Dem. 1378, 13: later, *a distich of two hexameters*, if on a mournful subject. Strictly neut. from ἐλεγεῖος, and in signf. I. μέτρον, in signf. II. ἔπος, may be supplied, Francke Callin, p. 53, 58.

Ἐλεγειοποιητής, οῦ, ὁ, and

Ἐλεγειοποιός, οῦ, ὁ, (ἐλεγεῖον, ποιέω) *an elegiac poet*, Arist. Poet.

Ἐλεγεῖος, εία, εῖον, (ἐλεγεῖον) *of the elegy, elegiac*, e. g. μέτρον, Μοῦσα.

†Ἐλέγη, ης, ἡ, *Elegē*, daughter of Proetus, Ael.

Ἐλεγῖνοι, ων, οἱ, *a kind of fish*, Arist. H. A.

Ἐλεγκτέον, verb. adj. from ἐλέγχω, *one must refute*, Plat. Legg. 905 D.—2. also ἐλεγκτέος, ον, *to be refuted*, Strab.

Ἐλεγκτικός, ή, όν, (ἐλέγχω) *able, ready to refute, fond of arguing*, Plat. Soph. 216 B: *fond of reproving*, Arist. Rhet. Adv. -κῶς, Xen.

Ἐλεγκτός, ή, όν, verb. adj. from ἐλέγχω, *fit to be refuted.*

Ἐλεγμός, οῦ, ὁ,=ἔλεγξις, LXX.

Ἐλεγξίγᾰμος, ον, (ἐλέγχω γάμος) *trying, proving a wife's fidelity*, Anth.

Ἐλεγξῖνος, ου, ὁ, *the wrangler*, pun on the name of the philosopher *Alexinus*, in Diog. L. 2, 109.

Ἔλεγξις, εως, ἡ,=ὁ ἔλεγχος, *a refuting, reproving*, LXX.

Ἔλεγος, ου, ὁ, *a song of mourning, a lament:* at first without reference to metrical form, so that ἔλεγοι were ascribed to the nightingale and halcyon, Eur. Hel. 185, I. T. 1091: orig. accompanied by the flute. Since *the distich* was mostly used in these songs, it got the name of *the elegiac metre* (though it was constantly used for poems of far different subjects), and so in later times ἔλεγος was usu. taken to mean *a song of mourning in distichs*, Francke Callin. p. 41, 50, 58; acc. to whom the word arose at Athens in Simonides' time. The whole treatise may be referred to.—II. as adj., ἔλεγος, *mournful*, rejected by Seidler Eur. I. T. 1061. (Usu. deriv. from ἒ ἒ λέγειν, *to cry woe! woe!* cf. Eur. I. T. 146: acc. to Riemer akin to ἄλγος: Passow refers its origin to a simple cry such as ἐλελεῦ.)

Ἐλεγχείη, ης, ἡ, (ἐλέγχω) *a reproach, affront, disgrace*, Hom.

Ἐλεγχής, ές, (ἔλεγχος) *visited with reproach* or *reproof, shameful*, esp. *cowardly*, Il., always of men. Irr. superl. ἐλέγχιστος, Hom. Only poet. On ἐλέγχεα v. ἔλεγχος.

Ἐλεγχίγᾰμος, ον,=ἐλεγξίγαμος.

Ἐλέγχιστος, Irr. superl. of ἐλεγχής.

Ἐλεγχοειδής, ές, (ἔλεγχος, ὁ, εἶδος) *like, in the form of a refutation*, Arist. Org.

Ἔλεγχος, εος, τό, *a reproach, insult, disgrace, dishonour, shame*, in Hom. esp. *shameful cowardice*, in the heroic age the bitterest reproof: hence in plur., κάκ' ἐλέγχεα, base *cowards, reproaches* to your name, Il. 2, 235.

Ἔλεγχος, ου, ὁ, *a proof, trial*, Lat. *argumentum*, ἔλ. διδόναι τινός, to give *proof* of a thing, Pind. N. 8, 35; λαμβάνειν, to make *trial* of it, Antipho 112, 40; ἐλ. χειρός, *the ordeal* of single combat, Soph. O. C. 1297.—II. esp. *of proofs used to refute* or *put to shame, refutation*, ἔλεγχον οὐκ ἔχει, it does not admit of refutation, Hdt. 2, 23, cf. Thuc. 3, 53: esp. *a form of logical argument, the reductio ad absurdum*, Arist. Org.—III. *a proof, account, as well demanded as given*, ἐλ. διδόναι τοῦ βίου, to give *an account* of one's life, Plat. Apol. 39 C, cf. Dem. 44, 15; εἰς ἐλ. καταστῆναι, Isocr. 264 A: *a question, inquiry, accusation.*

Ἐλέγχω, f. -ξω, perf. pass. ἐλήλεγμαι, *to disgrace, put to shame, dishonour*, μῦθον ἐλ., *to treat* a speech *with contempt*, so that the speaker speaks in vain, Il. 9, 522: ἐλ. τινά, *to put* one *to shame*, Od. 21, 424. This usage only Homer.—II. *to convince, refute, confute*, and so *put to shame*, of persons, Hdt. 2, 22, 115; ἔλεγχ', ἐλέγχου, Ar. Ran. 857, and freq. in Nub.: τινὰ περί τινος, Ar. Plut. 574: also of arguments, *to disprove, confute*, Dem. 805, 28, etc.: and so, *to reject*, Luc.: hence also *to accuse, reprove, reproach*, Aesch. Cho. 919, Soph. Ant. 260.—2. *to inquire into, examine, question*, ἐλ. τινὰ εἰ..., Aesch. Cho. 851, Soph., Xen., etc.: in genl. *to prove, make clear, attest*, Lat. *arguere*, Thuc. 6, 86; hence *to betray.*—III. in genl. *to overpower, conquer*, Pind. P. 11, 74. (Prob. from λέγω.)

Ἑλεδεμνάς, άδος, (εἶλον, δέμνιον) *storming the couch*, Aesch. Theb. 83: for which Herm. reads ἑλέδεμας, (δέμας) *body-destroying, murderous*, Dind. proposes ἕλε δ' ἐμὰς φρένας, etc.

Ἐλεδώνη or ἑλεδώνη, ης, ἡ, *a kind of polypus*, Arist. H. A.

Ἑλέειν, Ep. resolved form of ἑλεῖν, inf. aor. 2 of αἱρέω, Hom.

Ἐλεεινολογέω, ῶ, (ἐλεεινός, λέγω) *to speak piteously.* Hence

Ἐλεεινολογία, ας, Att. ἐλειν., ἡ, *a speaking piteously, complaining*, Plat. Phaedr. 272 A.

Ἐλεεινός, ή, όν, Att. ἐλεινός, q. v., (ἔλεος) *pitiable, piteous*, Hom.: *pitied*, Il. 24, 309: in genl. *wretched, miserable*, esp. in neut. sing. and pl., which Hom. uses as adv. Adv. -νῶς.

Ἐλεέω, ῶ, fut. -ήσω, (ἔλεος) like ἐλεαίρω, *to have pity on, take compassion, shew mercy upon*, τινά, oft. in Hom.: also *to pity*, τινά τινος, one *for* a thing, Xen. Ephes. Pass. *to have pity* or *mercy shown one*, Plat. Rep. 337 A. (Akin to ἵλαος, ἵλεως.)

†Ἐλεημονέστερος, -έστατος, comp. and superl. of ἐλεήμων.

Ἐλεημονικός, ή, όν, (ἐλεήμων *merciful, compassionate.*

Ἐλεημοσύνη, ης, ἡ, *pity, mercy* Call. Del. 152: esp. *a deed of mercy, a charity, alms* (which is a corruption of the word), N. T.: from

Ἐλεήμων, ον, gen. ονος, (ἐλεέω) *pitiful, merciful, compassionate*, Od. 5, 191; c. gen., Ar. Pac. 425. Adv. -μόνως.

†Ἐλέης, ητος, ὁ, *Eleës*, now *Alento*, a river of Lucania, flowing near Velia, Strab.

Ἐλεητικής, ή, όν,=ἐλεημονικός, Arist. Rhet.

Ἐλεητύς, ύος, ἡ, Ion. for ἔλεος, *pity, mercy*, Od. 17, 451.

Ἕλειαι, ῶν, αἱ, (ἕλος) *meadow-nymphs*, like Λειμωνιάδες, Λειμακίδες, H. Hom. Cer. 23, acc. to Ilgen's prob. conjecture.

Ἐλείθυια, ας, ἡ,=Εἰλείθυια, Pind., and Call.

†Ἐλειμιῶται, ῶν, οἱ, *the Elīmiōtae*, a people of Macedonia, east of Stymphalia, Thuc. 2, 99, v. Ἐλίμεια.

Ἑλεῖν, inf. aor. 2 of αἱρέω, Hom.

Ἐλεινός, ή, όν, Att. for ἐλεεινός, Pors. Praef. Hec. p. viii. (4 ed. Scholef.); also H. Hom. Cer. 285. Adv. -νῶς, Ar. Thesm. 1063.

Ἑλειοβάτης, ου, ὁ, (ἕλος, βαίνω) *walking the marsh, dwelling in the marsh*, Aesch. Pers. 39. [ᾰ]

Ἑλειογενής, ές, (ἕλος, *γένω) *marsh-born:* τὸ ἑλ.=ὄρυζα.

Ἕλειοι, ων, οἱ, *the Helēi*, a people of Arabia, Strab.

Ἑλειονομός, όν, (ἕλος, νέμομαι) *dwelling in the marsh, marsh-frequenting*, Orph.

Ἕλειος, ον, and in Ar. Av. 244, *α*, ον, (ἕλος) *marshy, dwelling* or *growing in the marsh*, Aesch. Pers. 494: in genl. *of the meadow, meadowy*, Ar. Ran. 351, cf. Ἕλειαι.

Ἑλειός or ἐλειός, οῦ, ὁ, *a kind of mouse*, perh. *the dormouse*, Lat. *glis*, Arist. H. A.: acc. to others, *the squirrel.*—II. *a kind of falcon.* (The readings vary: prob. from εἰλεός, *a nook.*)

†Ἕλειος, ου, ὁ, *Helēus*, son of Perseus, Apollod. 2, 4, 5.

Ἑλειοσέλῖνον, ου, τό, (ἕλειος, σέλινον) *marsh-parsley*, Theophr.

Ἑλειότροφος, ον, (ἕλος, τρέφω) *bred* or *growing in the marsh*, Ath.

Ἐλειόχρυσος, = ἑλίχρυσος, Theophr.

†Ἔλειπτο, plqpf. without redupl. for ἐλέλειπτο, Ap. Rh. 1, 45, 824; v. Buttm. Catal. p. 51, 165.

†Ἔλειψα, 1 aor. from λείβω; also from λείπω, less usu. in good writers.

Ἔλεκτο, Ep. syncop. form of aor. pass. from λέγω, *to lie down*, Od. 19, 50.

Ἐλελεῦ or ἐλελελεῦ, like ἀλαλά, *a war-cry*, raised by the general in the attack and taken up by the soldiers, Ar. Av. 364: in genl. *any loud cry*, e. g. *of pain*, Aesch. Pr. 877.

Ἐλελήθεε, Ion. 3 sing. plqpf. of λανθάνω for ἐλελήθει.

Ἐλελίζω, f. -ξω, (A), lengthd. and strengthd., but only poet., form of ἑλίσσω, *to whirl, spin* or *twirl round*, Od. 5, 314, and 12, 416, in pass.—II. *to turn once round, turn about:* in Il. always of an army, *to wheel round* or *about;* in act., 17, 278, in pass., 6, 106.—III. in genl. *to make to tremble* or *quake, to shake from the roots*, Ὄλυμπον ἐλ., of Jupiter, Il. 1, 530, φόρμιγγα ἐλ., *to make* its strings *quiver*, Pind. O. 9, 21, and so in pass., φόρ γξ ἐλελιζομένη, P. 1, 7. Pass. *to quake, tremble, quiver*, γυῖα ἐλελίχθη, Il. 22, 448: so of the quivering of a brandished sword, Il. 13, 558; ἐλελίζετο πέπλος, the robe *fluttered*, H. Hom. Cer. 183: hence also in mid. of the nightingale *trilling* her song, Valck. Phoen. 1517; transit. ἐλελίζεσθαι Ἴτυν, Ar. Av. 213.—IV. pass. *to wind* or *twist one's self along*, of a serpent, Il. 2, 316; 11, 39. The pres. is rare, H. Hom. 28, 9, and Pind. ll. cc.: ἐλέλικτο, syncop. aor., Il. 13, 558.

Ἐλελίζω, f. -ξω, (B), strictly *to cry* ἐλελεῦ, and so, like ἀλαλάζω, *to raise the battle-cry*, Xen. An. 1, 8, 18, τινί, *to* a god, Ib.: in genl. *to raise a loud cry, of pain*, etc., Eur. Phoen. 1514; also in mid., so that here it comes very near the other ἐλελίζω III., fin.

†Ἐλέλικτο, syncop. aor. of ἐλελίζω A., Il.

Ἐλελισφᾰκίτης, ου, ὁ, (οἶνος) *wine flavoured with sage*, Diosc. [ῑ] From

Ἐλελίσφᾰκον, ου, τό, Diosc.; and

Ἐλελίσφᾰκος, ου, ὁ, Theophr., *a kind of sage* (σφάκος).

Ἐλελίχθημα, ατος, τό, (ἐλελίζω A) *a violent shaking*.

Ἐλελίχθων, ον, ονος, (ἐλελίζω A, χθών) *earth-shaking*, τετραορία, Pind. P. 2, 8: in Soph. Ant. 153, Bacchus is called ὁ Θήβας ἐλελίχθων, because *the ground shook* at the approach of his dancing bands, cf. Call. Apoll. 1, ubi v. Spanh.

Ἐλελόγχειν, plqpf. 2 of λαγχάνω.

Ἑλένᾱς, ἡ, (ἑλεῖν, νᾶς, Dor. for ναῦς, cf. ἄναυς) *ship-destroying*, in Aesch. Ag. 689, epith. of Helen, cf. ἑλανδρος.

†Ἑλένη, ης, ἡ, *Helen*, daughter of Jupiter and Leda the wife of Tyndareus (from whom she is called Τυνδαρίς, q. v.), and wife of Menelaus; her abduction from Sparta by Paris, and the refusal of the Trojans to restore her, were the causes of the Trojan war, Hom.; honoured subsequently as a divinity in Sparta, Hdt. 6, 61, Paus. Also a freq. fem. pr. n., Ath., etc.—II. *Helena*, an island on the coast of Attica, off Sunium, now *Macronisi=Long-Island*, Eur. Hel. 1674, Strab.

Ἑλένη, ης, ἡ,=ἑλάνη, *a torch* or *firebrand*.—II. (perh. from ἑλεῖν) *a wicker basket*, to carry the sacred utensils at the feast of the Brauronian Artemis (Diana.)

Ἑλενηφορέω, ῶ, (ἑλένη, φέρω) *to carry the basket* at this feast: οἱ Ἑλ., name of a play of Diphilus, v. Casaub. Ath. 223 A. Hence

Ἑλενηφορία, ας, ἡ, *a carrying of the basket* at this feast.

Ἑλενηφόρια, ων, τά, *the feast of the Brauronian Artemis* (*Diana.*)

Ἑλένια, ων, τά, sub. ἱερά, *a feast in honour of Helen*.

Ἑλένιον, ου, τό, *a plant*, perh. *elecampane*, Chaerem. ap. Ath. 608 C.

†Ἕλενος, ου, ὁ, *Helĕnus*, son of Priam, a celebrated prophet of the Trojans, Il.—2. son of Oenops, a Grecian chieftain, Il. 5, 707.—3. son of Pyrrhus, Plut. Pyrrh. 9.

Ἑλεόθρεπτος, ον, (ἕλος, τρέφω) like ἑλεοτρόφος, *marsh-bred, growing in the marsh*, σέλινον, Il. 2, 776: yet Wolf writes ἑλεόθρ.

Ἐλεόν, adv. like ἐλεεινόν, *piteously*, only in Hes. Op. 207.

Ἐλεόν, οῦ, τό,=sq., Ar. Eq. 152: also proparox. ἔλεον.

Ἐλεός, οῦ, ὁ, *a kitchen-table, a board on which meat was cut up, a dresser*, Il. 9, 215, Od. 14, 432.

Ἔλεος, ου, ὁ, *pity, mercy, compassion*, Il. 24, 44, more freq. Att.; also in plur. in Plat. Rep. 606 C: ἔλ. τινος, *pity for...*, Eur. I. A. 491: in LXX., and N. T. also τὸ ἔλεος.—II. *an object of compassion, a piteous thing*, Eur. Or. 832. At Athens Ἔλεος, *Eleus, god of mercy*, was worshipped, Schol. Soph. O. C. 261: Apollod. 2, 8, 1. (Akin to ἵλαος, ἵλεως.)

†Ἐλεός, οῦ, ἡ, v. l. Thuc. 8, 26, for Λέρος, an island near Miletus.

Ἐλεοσέλῑνον, ου, τό,=ἐλειοσέλινον.

†Ἐλεοῦς, οῦντος, v. Ἐλαιοῦς.

†Ἐλεοῦσα, ης, ἡ, *Eleūsa*, a small island near Attica, Strab.—2. an island on the coast of Cilicia, v. Ἐλαιοῦσσα.

Ἑλέπολις, ι, poet. ἑλέπτολις, ιδος and εως, (ἑλεῖν, πόλις) *city-destroying*, in Aesch. Ag. 689, epith. of Helen, cf. ἕλανδρος.—II. ἡ, *an engine for sieges*, invented by Demetrius Poliorcetes, Diod.

Ἑλέσθαι, inf. aor. 2 mid. of αἱρέω, Hom.

Ἑλεσπίς, ίδος, ἡ,=ἕλος, *a marshy country, marsh lands, a meadow*, Ap. Rh.

Ἑλετός, ή, όν, (ἑλεῖν) *that can be taken, seized, caught*, Il. 9, 409.

†Ἐλευθεραί, ῶν, αἱ, *Eleutherae*, a town of Attica, on the borders of Boeotia, once belonging to Boeotia; its ruins are on the site *Gypto Castro*, Xen. Hell. 5, 4, 14, Strab. Hence

†Ἐλευθερεύς, έως, ὁ, *an inhab. of Eleutherae*.—2. an appell. of Bacchus, Paus.

Ἐλευθερία, ας, ἡ, (ἐλεύθερος) *freedom, liberty*, Pind. P. 1, 119, Hdt. 1, 62, etc.: esp. *the condition of a free man*, Aesch., etc.: *freedom from* a thing, ἀπό τινος, Plat. Legg. 698 A, τινός, Rep. 329 C.—2. *licence*, Id. Gorg. 492 C.—3. later=ἐλευθεριότης.

Ἐλευθέρια, ων, τά, sub. ἱερά, *the feast of Liberty*, †1. the national festival celebrated by the Greek states, in honour of Ζεὺς Ἐλευθέριος, after the battle of Plataea, for their deliverance from the Persians, Diod. S. 11, 29, Plut. Arist. 19, 21, Strab.; cf. Thuc. 3, 58.—2. a festival in Syracuse, in commemoration of their liberation from the tyranny of Thrasybulus, Diod. S. 11, 72.—3. a festival in Samos, in honour of Ἔρως, Ath. 562 A, v. Dict. Antiqq. p. 397.

Ἐλευθεριάζω, (ἐλευθέριος) *to speak* or *act freely, to speak, act, live like a freeman, to be free*, Plat. Legg. 701 E. Hence

Ἐλευθεριαστικός, ή, όν, *free of speech*, etc.

Ἐλευθέριος, ον, also α, ον, Xen. Conv. 8, 16, (ἐλεύθερος) *speaking* or *acting like a free man, free-spirited, frank*, Lat. *liberalis*, Plat. Gorg. 485 B: esp. *freely-giving, bountiful, liberal*, Arist. Eth. N.; of appearance, *of manly bearing, open, noble, lady-like*, Xen. Rep. Lac. 11, 3; 12, 5, Id. Mem. 2, 1, 22: also of the horse, Id. Eq. 10, 17, of the lion, Arist.; also of dress, etc., *in good taste*. It bears the same relation to ἐλεύθερος as *liberalis* to *liber*.—II. as epith. of Jupiter, *the Releaser, Deliverer*, Pind. O. 12, 1, Hdt. 3, 142, etc. Adv. -ως, Xen., etc. Hence

Ἐλευθεριότης, ητος, ἡ, *the character of an* ἐλευθέριος, *freeness of mind and spirit*; esp. *freeness in giving, liberality*, Plat. Rep. 402 C, and Arist. Eth. N.

†Ἐλευθερίς, ίδος, ἡ, fem. adj. from Ἐλευθεραί, *of Eleutherae*, ἡ Ἐλ. πέτρα, *the rock Eleutheris*, a part of Mount Cithaeron near Eleutherae, Eur. Suppl. 759.

†Ἐλευθέρνα, ης, ἡ, *Eleutherna*, a city of Crete, Dio C.: hence ὁ Ἐλευθερναῖος, *an inhab. of Eleutherna*, Ath. 638 B.

†Ἐλευθεροκίλῑκες, ων, οἱ, (ἐλεύθερος, Κίλιξ) *the Eleuthero-Cilīces*, inhab. of a part of Cilicia, called Ἐλευθέρα Κιλικία, Diod. S.

†Ἐλευθερολάκωνες, ων, οἱ, (ἐλεύθερος, Λάκων) *the Eleuthero-Lacones*, or *free inhab. of Laconia* in the time of the Romans, Paus., Strab.

Ἐλευθερόπαις, παιδος, ὁ, ἡ, (ἐλεύθερος, παῖς) *having free children*, and so *a free man*, Anth.

Ἐλευθεροποιός, όν, (ἐλεύθερος, ποιέω) *making free*, Epict.

Ἐλευθεροπραξία, ας, ἡ, (ἐλεύθερος, πράσσω) *freeness in acting, licence*, Or. Sib.

Ἐλευθεροπρᾱσίου δίκη, ἡ, (ἐλεύθερος, πιπράσκω) *a prosecution for selling a freeman as a slave*, Att. Process, p. 229.

Ἐλευθεροπρέπεια, ας, ἡ, *the disposition of a freeman*, dub.: from

Ἐλευθεροπρεπής, ές, (ἐλεύθερος, πρέπω) *worthy of a freeman*, Plat. Alc. 1, 135 C. Adv. -πῶς.

Ἐλεύθερος, α, ον, and Att. ος, ον, Aesch. Ag. 328, Eur. El. 868, *free*, Lat. *liber*: hence *free-spirited, gentle*. Hom. has the word only in Il. in two phrases, ἐλεύθερον ἦμαρ, the day *of freedom*, i. e. *freedom*; and κρητὴρ ἐλεύθερος, the cup (drunk) *to freedom*, Il. 6, 528: of persons, Hdt. 1, 6, etc.: τὸ ἐλ., *freedom*, Hdt. 7, 103, etc.—2. *free, freed from a thing*, φόνου, κακῶν, φόβου, Trag.; also ἀπό τινος, Plat. Legg. 832 D.—II. like ἐλευθέριος, *fit for a freeman, free*, Lat. *liberalis*, ὑπόκρισις, Hdt. 1, 116: βάσανοι ἐλ., tortures *such as might be used to a freeman*, Plat. Legg. 946 C.: and so more freq. in adv. -ρως, esp. ἐλ. εἰπεῖν, Hdt. 5, 93, etc. (ἐ-λευθερ-ός is prob. the same as Lat. *liber*, with ε euphon., cf. ἐλαφρός.)

†Ἐλεύθερος, ου, ὁ, *Eleutherus*, a river of Phoenicia, Strab.

Ἐλευθεροστομέω, ῶ, *to be free of speech*, Aesch. Pr. 180: and

Ἐλευθεροστομία, ας, ἡ, *freedom of speech*, Dion. H.: from

Ἐλευθερόστομος, ον, (ἐλεύθερος, στόμα) *free-spoken*, Aesch. Supp. 948.

Ἐλευθερουργός, όν, (ἐλεύθερος, *ἔργω) *bearing himself freely, nobly*, of the horse, Xen. Eq. 10, 17.

Ἐλευθερόω, ῶ, (ἐλεύθερος) *to free* Hdt. 5, 62, πατρίδα, Aesch. Pers. 403: *to set free, release* from debt, Hdt. 6, 59, χρεῶν, Plat. Rep. 566 E: *to set free from blame, acquit*, Soph. O. T. 706, ubi v. Herm. Pass. *to be set free*, Hdt. 1, 95, etc.: *to be acquitted*, Xen. Hell. 1, 7, 24: *to indulge in licence*, Plat. Rep. 575 A. Hence

Ἐλευθέρωσις, εως, ἡ, *a freeing, setting free*, Hdt. 9, 45, ἀπό τινος, Thuc. 3, 10.—II. *licence*, Plat. Rep. 561 A.

Ἐλευθερωτέον, verb. adj. from ἐλευθερόω, *one must set free*, Polyb.

Ἐλευθερωτής, οῦ, ὁ, (ἐλευθερόω) *a liberator*, Dio C.

†Ἐλευθήρ, ῆρος, ἡ,=Ἐλευθεραί, in Boeotia, Hes. Th. 54.—2. ὁ, *Eleuther*, a son of Apollo, Apollod. 3, 10, 1.

*ἘΛΕΥ'ΘΩ, assumed as pres., whence to form ἐλεύσομαι, ἤλυθον ἐλήλυθα, the fut., aor., and perf. of ἔρχομαι.

Ἐλευθώ, όος contr. οῦς, ἡ,=Εἰλείθυια, Pind.

Ἐλευσίν or Ἐλευσίς, ῖνος, ἡ, E

eusis, an old city of Attica, sacred to Demeter (Ceres) and Cora (Proserpina); it contained a famous temple of Ceres, and in it were celebrated the Eleusinian mysteries; first in H. Hom. Cer., then in Pind., Hdt., etc.: hence ’Ελευσῖνάδε, *to Eleusis*, Xen. Hell. 2, 4, 24: ’Ελευσῖνι, *in Eleusis*, Andoc.: ’Ελευσινόθεν, *from Eleusis*, Id. Hence

†’Ελευσῖνιἄκός, ή, όν, *Eleusinian*, Strab.

†’Ελευσινίδης, ου, ὁ, *son* or *descendant of Eleusis*, H. Hom. Cer. 105.

†’Ελευσίνιος, *a*, *ον*, *of Eleusis*, *Eleusinian*, H. Hom. Cer. 267, Thuc., etc., esp. ’Ελ...*ία*, epith. of Ceres, and Proserpina, who were esp. honoured in Eleusis, Hdt. 9, 57, Strab., Paus., Soph. Ant. 1120. As subst. τὸ ’Ελευσίνιον, *the temple of the Eleusinian Ceres*, Thuc., Xen. — II. in pl. τὰ ’Ελευσίνια, *festival in honour of the Eleusinian Ceres* in Athens;—1. *the greater Eleusinia*, celebrated in Athens and Eleusis in the month Boedromion (September) for 9 days.—2. *the lesser Eleusinia*, celebrated at Agra on the Ilissus in Anthesterion (February), v. Dict. Antiqq. s. v. [ῑν- except in H. Hom. Cer. 267, and Soph. Ant. 1120.]

’Ελευσις, εως, ἡ, (ἐλεύσομαι) *a coming*, esp. *of our LORD*, *the Advent*, N. T.

†’Ελευσίς, ῖνος, ὁ, *Eleusis*, father of Celeus and Triptolemus, Apollod. acc. to Paus., son of Mercury, founder of Eleusis.—II. v. ’Ελευσίν.

’Ελεύσομαι, fut. of ἔρχομαι, Hom.

’Ελευστέον, verb. adj. of ἔρχομαι, *one must come*, LXX.

’Ελεφαίρομαι, dep., (ἐλπωρή, ἔλπω) old Ep. word, *to cheat with empty hopes*, opp. to ἔτυμα κραίνειν, said of the dreams that come through the ivory gate, διὰ πριστοῦ ἐλέφαντος, Od. 19, 565, (there is a play of words between ἐλέφας and ἐλεφαίρομαι, but no etymol. alliance): hence in genl. *to trick*, *overreach*, Il. 23, 388: and in Hes. Th. 330, of the Nemean lion, ἐλεφαίρετο φῦλ’ ἀνθρώπων, *used to destroy*, *devour* them.

’Ελεφαντἄγωγός, οῦ, ὁ, (ἐλέφας, ἄγω) *an elephant driver*.

’Ελεφαντάρχης, ου, ὁ, (ἐλέφας, ἄρχω) *the commander of a squadron of elephants with the men upon them*, Plut. Hence

’Ελεφανταρχία, ας, ἡ, *the office of the* ἐλεφαντάρχης.

’Ελεφάντειος, ον, (ἐλέφας) *of*, *belonging to an elephant*, Diosc.

’Ελεφαντίασις, εως, ἡ, Aretae., also ἐλεφαντιασμός, οῦ, ὁ, *a cutaneous disease*, esp. in Aegypt, so called from its likeness to elephant’s hide: from

’Ελεφαντιάω, ῶ, *to suffer from elephantiasis*, Diosc.

’Ελεφαντίνεος, α, ον,=ἐλεφάντινος, Anth.

†’Ελεφαντίνη, ης, ἡ, *Elephantinē*, an island in the Nile, on the southern borders of Aegypt, containing a city of the same name, Hdt. 2, 17, Arr.

’Ελεφάντῐνος, η, ον, (ἐλέφας) Alcae. 67, *of ivory*, *ivory*: ἐλεφάντινον τάριχος, Crates Sam. 1.

†’Ελεφαντίσκιον, ου, τό, dim. from ἐλέφας, Ael. N. A. 8, 27.

’Ελεφαντιστής, οῦ, ὁ, *an elephant-driver*, Arist. H. A.—II. in App., *a shield of elephant-hide*.

’Ελεφαντόδετος, ον, (ἐλέφας, δέω) *bound*, *inlaid with ivory*, Eur. I. A. 583, Ar. Av. 218.

’Ελεφαντοθήρας, ου, ὁ, (ἐλέφας, θηράω) *an elephant-hunter*, Agatharch. ap. Phot.

’Ελεφαντοκόλλητος, ον, (ἐλέφας, κολλάω) *inlaid with ivory*, Clem. Al.

’Ελεφαντόκωπος, ον, (ἐλέφας, κώπη) *ivory-handled*, ξιφομάχαιρα, Theopomp. (Com.) Καπηλ. 2.

’Ελεφαντομἄχία, ας, ἡ, *a battle of elephants*, Plut.: from

’Ελεφαντομάχος, ον, (ἐλέφας, μάχομαι) *fighting with elephants*, Strab. [ᾰ]

’Ελεφαντόπους, ὁ, ἡ, πουν, τό, gen. ποδος, (ἐλέφας, πούς) *ivory-footed*, Plat. (Com.) Incert. 8.

’Ελεφαντοτόμος, ον, (ἐλέφας, τέμνω) *an ivory-cutter*, Opp.

’Ελεφαντουργική, ῆς, ἡ, sub. τέχνη, *the art of working in ivory*: from

’Ελεφαντουργός, όν, (ἐλέφας, *ἔργω) *working in ivory*, Philostr.

’Ελεφαντοφάγος, ον, (ἐλέφας, φᾰγεῖν) *an elephant-eater*, Agatharch. ap. Phot.

’Ελεφαντώδης, ες, (ἐλέφας, εἶδος) *like an elephant*, Aretae.

’ΕΛΕ΄ΦΑΣ, *αντος*, ὁ *the elephant*, first in Hdt.—II. *the elephant’s tusk*, *ivory*: Hom., Hes., and Pind. have it is this signf. only, for ivory was an article of traffic, long before the animal was known to Greek travellers: Hom. brings false dreams through an ivory gate, v. ἐλεφαίρομαι. — III. = ἐλεφαντίασις, Gal. — IV. *a precious stone*, Theophr. (*Eleph* in Hebr. is *an ox*: *bos Lucas* was the old Lat. name of the elephant, Lucret. 5, 1301: and Paus. 9, 21, 2, calls a rhinoceros ταῦρον Αἰθιοπικόν: v. Pott Etym. Forsch. 1, lxxxi.)

†’Ελέφας, *αντος*, ὁ, *Elephas*, a mountain of Arabia, Strab.—2. another in Mauritania, Id. — II. epith. of the Maced. Nicanor, Polyb. 18, 7, 2.

†’Ελεφήνωρ, ορος, ὁ, *Elephēnor*, a chief of the Abantes in Euboea, Il. 2, 540.

†’Ελεών, ῶνος, ἡ, *Eleon*, a city of Boeotia near Tanagra, Il. 2, 500; in Strab. ’Ελεών.—2. a city of Thessaly, Il. 10, 266; v. ’Ηλώνη.

῞Ελη, ἡ,=εἵλη, ἀλέα, *the heat* or *light of the sun*. (Root of ἥλιος, σέλας, σελήνη, ἑλένη, ἑλάνη: cf. Germ. *Helle*, brightness.)

῞Ελῃ, 3 subj. aor. 2 of αἱρέω, Il.

῞Εληαι Ion. for ἕλῃ, 2 sing. subj. aor. 2 mid. of αἱρέω.

‘Εληθερής, ές, (ἕλη, θέρω) *warmed by the sun*, also εἱληθερής.

’Ελήλἄκα, perf. act., and ἐλήλἄμαι perf. pass., of ἐλαύνω.

’Ελήλἄται, ἐλήλἄτο, 3 sing. perf. and plqpf. pass. of ἐλαύνω, Hom.

†’Ελήλεατο, v. l. Od. 7, 86 in some MSS. for ἐληλέδατο, approved by Buttm. Catal. p. 93.

’Ελήλεγμαι, perf. pass. of ἐλέγχω.

’Εληλέδατο, 3 plur. plqpf. of ἐλαύνω for ἐλήλατο, v. l. Od. 7, 86, ubi Wolf ἐρηρέδατ’, Buttm. Ausf. Gr. § 98, Anm. 13, n., ἐληλέατ’.

’Ελήλῠθα, perf. of ἔρχομαι: Hom. has only part. ἐληλουθώς, and this has somewhat of the Aeol. εἰλήλουθα, Il. 15, 81.

†’Ελησάμην, 1 aor. mid. of λανθάνω, Mosch.

†’Ελήσθην, 1 aor. pass. of λανθάνω, Theocr.

’Ελθεῖν, Ep. ἐλθέμεν, ἐλθέμεναι, inf. aor. 2 of ἔρχομαι, Hom.

‘Ελίγδην, adv., (ἑλίσσω) *whirling*, *spinning*, Aesch. Pr. 882.

῞Ελιγμα, ατος, τό, (ἑλίσσω) *that which is rolled*, *twisted*, etc.; hence—I. *the fold of a garment*, *wrapping*, Ephipp. Ναυαγ. 1, 9.—II. *a curl*, *ringlet*, Leon. Tar.—III. *a bending of the bone without fracture*, Medic.

‘Ελιγματώδης, ες, == ἑλικοειδής, *twisted*.

‘Ελιγμός, οῦ, ὁ, *a rolling*, *winding*, *twisting*, *turning*, esp. of a winding road or passage, Hdt. 2, 148.

†’Ελιεύς, έως, ὁ, *Elieus*, son of the Cephisus, Plut.

‘Ελικάμπυξ, υκος, ὁ, ἡ, (ἕλιξ, ἄμπυξ) *with a circlet round the hair*, Pind. Fr. 45, 18.

‘Ελικαυγής, ές, (ἕλιξ. αὐγή) *with circling rays*, ἥλιος, Orph.

†‘Ελικάων, ονος, ὁ, *Helicāon*, son of Antenor, married Laodice the daughter of Priam, Il. 3, 123.

‘Ελίκη, ης, ἡ, (ἕλιξ) *a winding*, *twisting*, etc.: hence—I. *the constellation of the Great Bear*, from its form or from its turning close round the pole, Arat. 37.—II. *part of a shell-fish*, Arist. H. A.—II. in Arcadia, *the willow*, from its pliant nature, Theophr. H. Pl. 3, 13, fin., cf. Lat. *salix*.

†‘Ελίκη, ης, ἡ, *Helice*, daughter of Selinus and wife of Ion, after whom the city Helice in Achaia was named, acc. to Steph. Byz.—2. daughter of Danaus.—II. a city of Achaia, founded by Ion, containing a temple of Neptune, Il. 2, 575, Hdt. etc., hence ‘Ελικαεῖς, *οἱ*, *the inhab. of Helice*, Paus., and ‘Ελικεύς, έως, ὁ, Strab.—2. a city of Thessaly, Hes. Scut. H. 381, 475.

‘Ελικηδόν, adv.=ἑλίγδην, *twisting*, *spirally*, Theophr.

†‘Ελίκηθεν, adv. (from ‘Ελίκη II. 1) *from Helice*, Theocr. 25, 180, but= gen. with ἐξ expressed.

‘Ελικίας, ου, ὁ, *forked lightning*, Arist. Mund.

‘Ελικοβλέφᾰρος, ον, (ἕλιξ, βλέφαρον) *with ever-moving eyelids*, and so *quick-glancing*, *quick-eyed*, epith. of Venus, H. Hom. 5, 19, Hes. Th. 16: cf. ἑλίκωψ.

‘Ελικοβόστρῠχος, ον, (ἕλιξ, βόστρυχος) *with curling hair*, Ar. Fr. 314.

‘Ελικογρᾰφέω, ῶ, (ἕλιξ, γράφω) *to describe a winding line*, *to wind*, *twist*, Agathem. 2, 10.

‘Ελικόδρομος, ον, (ἕλιξ, δραμεῖν) *running in curves*, *twisting*, prob. l. Eur. Bacch. 1067.

‘Ελικοειδής, ές, (ἕλιξ, εἶδος) poet. εἱλικ., *of winding*, *twisted form*, *curved*, *twisting*, Aretae. Adv. -δῶς.

‘Ελικόῤῥοος, ον, (ἕλιξ, ῥέω) *with winding stream*, Orac. ap. Paus.

‘Ελικός, ή, όν,=ἑλικτός, of water, *eddying*, Call. Fr. 290.

†‘Ελίκρᾱνον, ου, τό, *Helicrānum*, a fortress of Epirus, now prob. *Crania*, Polyb. 2, 6, 2.

‘Ελικτήρ, ῆρος, ὁ, (ἑλίσσω) *anything twisted* or *winding*: *an armlet*, *earring*, Ar. Fr. 309.

‘Ελικτός, ή, όν, (ἑλίσσω) *rolled*, *twisted*, *wreathed*, βοῦς κεράεσσιν ἑλικταί, H. Hom. Merc. 192; ἑλ. στέφανος, Chaerem. ap. Ath. 679 F: *circling*, *twisting*, *winding*, and so metaph. *tortuous*, *not straight-forward*, Eur. Andr. 448.

‘Ελικώδης, ες,=ἑλικοειδής, Nonn.

‘Ελίκων, ωνος, ὁ, (ἑλίσσω) *the thread spun from the distaff to the spindle*.—II. ἑλικών, ῶνος, ὁ, *a nine-stringed instrument*, Aristid. Quint. 3, p. 187, Meib.

‘Ελικών, ῶνος, ὁ, *Helicon*, now *Palaeovouni* or *Zagora*, a hill in Boeotia, sacred to Apollo and the Muses, famed as the chief seat of the Muses as early as Hes. Op. 637, Th. 2, 23: sacred also to Neptune, acc. to H. Hom. 21, 3; Epig. 6, cf. Ilgen ad 23 (21) 3.

—II. pr. n. also of men and of several rivers, Plut., Ath., Paus., etc. Hence

Ἑλικωνιάδες, ων, αἱ, with or without *παρθένοι, the dwellers on Helicon, the Muses*, Hes. Op. 656, Th. 1; Pind., etc.

Ἑλικώνιος, α, ον, *Heliconian, of Helicon; αἱ Ἑλικώνιαι παρθένοι, the maids of Helicon*, i. e. the Muses, Pind. I. 8, 127.—II. epith. of Neptune, Il. 20, 404, acc. to old Interpp., from Helice in Achaia, where he was especially honoured, Il. 8, 203, but v. H. Hom. 21, 3; and Ἑλικών I. at end.

†Ἑλικωνίς, ίδος, ἡ, fem. adj., *of Helicon, ἡ, Ἑλ. κρήνη, the fountain of Helicon*, i. e. Aganippe or Hippocrene; *αἱ Ἑλικωνίδες νύμφαι, the maids of Hel.*, i. e. the Muses, Soph. O. R. 1108.—II. *Heliconis*, daughter of Thespius, Apollod. 2, 7, 8.

Ἑλικῶπις, ιδος, ἡ, fem. of ἑλίκωψ, Il. 1, 98.

Ἑλικωπός, όν,=sq., Orph.

Ἑλίκωψ, ωπος, ὁ, ἡ, (ἑλίσσω, ὤψ) *with rolling* or *quickly-moving eyes, quick-glancing, quick-eyed*, as a mark of youth and spirits, hence ἑλίκωπες Ἀχαιοί, Il. 1, 389, etc.; and as pecul. fem. ἑλικῶπις κουρή, Il. 1, 98: neither form occurs in Od.: in Hes. and later esp. as epith. of the Muses, Venus, and young girls.

†Ἐλίμεια, ας, ἡ, *Elimēa*, a district of Macedonia on the borders of Epirus, at an earlier period belonging to Illyria, Strab.; in Xen. Hell. 5, 2, 38 Ἐλιμία: *οἱ Ἐλιμιῶται, the inhab. of El.*, Strab.

†Ἐλιμιῶτις, ιδος, ἡ,=foreg. Arr. An. 1, 7, 6.

Ἑλῖνός, οῦ, ὁ, (ἑλίσσω) *a tendril*, Philet. 43: *the vine itself*, Opp.

Ἑλῖνύες, αἱ, also written ἑλίννυες, *days of rest, holidays*: in Polyb. for the Roman *supplicatio*. (v. ἑλῑνύω.)

Ἑλῑνύω, or ἐλιν., f. -ύσω, *to rest, keep holiday, keep peace, enjoy leisure*, esp. Ion., Wess. Hdt. 1, 67: 7, 56; also in Pind.; hence *to take rest, sleep*. —II. *to slack from work, be slack, lazy*, Aesch. Pr. 53. [ῡ usu. in pres., always in fut. and aor., Böckh Pind. N. 5, 1: later we find ἐλιννύω, though ῐ by nature, Schäf. Greg. p. 502.]

Ἕλιξ, ῐκος, ὁ, ἡ, adj. *twisted, bent, curved, crooked, winding, spiral*: in Hom. also epith. of oxen, acc. to some from their *crooked legs*, others better from their *twisted, crumpled horns*, (cf. ἑλικτός), the Lat. *camurus*, Voss Virg. G. 3, 55.

Ἕλιξ, ῐκος, ἡ poet. εἵλιξ, as subst., (ἑλίσσω, εἱλέω) *anything twisted, winding* or *spiral*: in Hom. only once, Il. 18, 401, *an armlet* or *earring*, like ἑλικτήρ, cf. H. Hom. Ven. 87. Afterwds. in various relations,—I. *a twist, whirl, eddy, whirlwind*, Lat. *vortex*, ἕλ. στεροπῆς, flashes of forked lightning, Aesch. Pr. 1083: ἕλικες τοῦ οὐρανοῦ, *the orbits* of the heavenly bodies, Arist. Metaph.—II. *the tendril of the vine*, Theophr.: *βότρυος ἕλ.*, the grape, Ar. Ran. 1321.—2. *the tendrils* of ivy, Ar. Thesm. 1000: also, a kind of ivy, *hedera helix*, Theophr.—3. *a curl* or *lock of hair*, Anth.—4. *the volute* of the Ionic capital, Vitruv.—III. *the bowels*, from their twisting form, Arist. Part. An.: also part of a shell-fish, cf. ἑλίκη.—IV. *the outer ear*, Arist. de Anim. —V. in Math., *a spiral line*.—VI. *an engine* invented by Archimedes: *a screw, windlass*, elsewh. κοχλίας, Ath. —VII. later, *a vault, arch*, like εἴλημα.

†Ἕλιξ, ικος, ὁ, *Helix*, son of Lycaon, Apollod. 3, 8, 1.

Ἕλιξις, εως, ἡ, (ἑλίσσω) *a twisting, winding*, of the bowels, Hipp.

Ἑλιξόκερως, ωτος, ὁ, ἡ, neut. ων, (ἑλίσσω, κέρας) *with crumpled horns*, κριός, Anth.

Ἑλιξόπορος, ον, (ἑλίσσω, πόρος) *going round and round*, Procul. H. Sol. 48.

†Ἕλιξος, ου, ὁ, *Helixus*, a river in Ceos, Strab.—II. masc. pr. n., Thuc. 8, 80, Xen., etc.

†Ἐλισοῦς, οῦντος, ὁ, *Elisūs*, a river of Elis, Theocr. 25, 9.

†Ἐλισσαῖος, ου, ὁ, *Elisha*, masc. pr. n., LXX.

†Ἐλισσοῦς, οῦντος, ὁ, *Elissus*, a small town of Arcadia, Diod. S.

Ἑλίσσω, Att. -ττω, f. -ξω, Ep. and Ion. εἱλίσσω, (ἕλιξ, εἱλέω) *to turn round* or *about*: the act. in Hom. always of turning a chariot round the doubling-post, e. g. Il. 23, 309: late, in genl., *to turn, roll, wind, wrap, bend, twist, twine: to whirl, spin, move quickly, ἑλ. τι περί τι*, Hdt. 2, 38; 4, 34; *πλάταν, to ply* the oar *quickly*, Soph. Aj. 358: *χεῖρας ἀμφὶ γόνυ*, to clasp the arms around, Eur. Phoen. 1622; *λίνον, to spin threads*, Id. Or. 1432.—2. metaph. *to turn in one's mind, revolve*, Soph. Ant. 231: *ἑλ. λόγους, to speak wily* words, Eur. Or. 892.—II. intrans. in Eur. Or. 1292. B. pass. and mid. *to turn one's self round* or *about, turn quick round, move from one side to another, run to and fro*, oft. in Il.; *ἑλιχθείς, one who has turned* to face the foe, Il. 12, 74; with ἔνθα καὶ ἔνθα, Od. 20, 24: *to wind one's way, διὰ βήσσας*, Il. 17, 283: *to move 'in circling spires,'* of a serpent, Il. 22, 95: *to spin round, ἑλισσομένη καλαῦροψ*, the shepherd's staff *that is thrown so as to spin* through the air, Il. 23, 846: and pass., *ἑλισσόμενοι περὶ δίνας, whirled round* in the eddies, Il. 21, 11: but mid. in act. signf. *κεφαλὴν σφαιρηδὸν ἑλίξασθαι, to whirl* the head *round* like a sling, Il. 13, 204, so also in Pind.: *ὧραι ἑλισσόμεναι, the circling* hours, Pind. O. 4, 5.—2. *εἱλίχθαι τὴν κεφαλὴν μίτρῃ, to have* one's head *rolled round* with a turban, Hdt. 7, 90. (Cf. εἴλω, sub fin., hence prob. our *wily*, for ἑλίσσω is digammated.)

†Ἑλισσών, όντος, ὁ, *Helisson*, a river of Arcadia, flowing into the Peneus, Paus.; also=Ἐλισσοῦς.—2. a river of Elis, Strab.

†Ἑλίσυκοι, ων, οἱ, the *Helisyci*, a people of Liguria, Hdt. 7, 165.

Ἑλίτροχος, ον, (ἑλίσσω, τροχός) *whirling the wheel round, σύριγγες ἑλ.*, Aesch. Theb. 205.

Ἔλιφθεν, Aeol. for ἐλείφθησαν, 3 plur. aor. 1 pass. from λείπω.

Ἑλίχρῡσος, ου, ὁ, (ἕλιξ, χρυσός) *a creeping plant with yellow flower* or *fruit*, Alcm. 29, Ibyc. 7.

Ἑλκαίνω, (ἕλκος) *to be sore from a wound*, Aesch. Cho. 843.

Ἕλκᾰνον, ου, τό,=ἕλκος, *a wound*.

Ἑλκᾰνόω,=ἑλκαίνω.

Ἑλκεσίπεπλος, ον, (ἕλκω, πέπλος) *trailing the robe, with a long train*, epith. of Trojan ladies in Il.: only poet.

Ἑλκεσίχειρος, ον, (ἕλκω, χείρ) *drawing the hand after it, τρύπανα*, Anth.: only poet.

Ἑλκετρίβων, ωνος, ὁ, (ἕλκω, τρίβων) *cloak-trailer*, nick-name of a Laconian, Plat. (Com.) Presb. 2. [ῐ]

Ἑλκεχίτων, ωνος, ὁ, (ἕλκω, χιτών) *trailing the tunic, with a long tunic*, epith. of the Ionians, Il. 13, 685: cf. ποδήρης.

Ἑλκέω, ῶ, f. -ήσω, strengthd. for ἕλκω, *to drag, pull about, tear asunder*, in impf. Il. 17, 395, in fut. 17, 558 (where however others ἑλκύσωσιν), 22, 336.—II. *to carry off captive*, Il. 22, 62: hence in genl., *to treat roughly, misuse*, esp. *to abuse* a woman, Λητὼ ἥλκησε, *he attempted violence to* Latona, Od. 11, 580. Very rare in pres. and impf., cf. ἕλκητον: and in genl. only in early poets, the later form is ἑλκύω. Hence

Ἑλκηδόν, adv., (ἕλκω) *by dragging, pulling, πὺξ τε καὶ ἑλκηδόν*, with both boxing and *wrestling*, for ἐν πάλῃ, Hes. Sc. 302, Heinr., cf. Il. 23, 715.

Ἑλκηθμός, οῦ, ὁ, (ἕλκω) *a dragging* or *pulling roughly*: pass. *a being carried off, misused*, Il. 6, 465.

Ἕλκηθρον, ου, τό, *part of the plough*, prob.=ἔλυμα, Theophr.

Ἕλκημα, ατος, τό, (ἕλκω) *that which is carried off, prey, κυνῶν ἕλκ.*, Eur. H. F. 568.

Ἑλκητήρ, ῆρος, ὁ, (ἕλκω) *one that drags*: only in Anth., κτένες ἑλκητῆρες, the harrow.

Ἕλκητον, 3 dual impf. act. from ἕλκω, and so for εἱλκέτην, Od. 13, 32. But as this lengthening of ε is against all analogy, it seems better to write ἑλκῆτον from ἑλκέω.

Ἑλκοποιέω, ῶ, *to make wounds* or *sores*: metaph. *to rip up old sores*, Lat. *vulnus refricare*, Aeschin. 83, 37: from

Ἑλκοποιός, όν, (ἕλκος, ποιέω) *making wounds, having power to wound*, Aesch. Theb. 398.

ἝΛΚΟΣ, εος, τό, *a wound*, oft. in Il., never in Od.: ἕλκος ὕδρου, *the festering bite* of a serpent, Il. 2, 723: hence later, *a sore, ulcer*, Thuc. 2, 49, Xen., etc.: esp. *a concealed sore, abscess*, Lat. *ULCUS*, Medic. Hence

Ἑλκόω, ῶ, *to wound sorely*, Eur. Hec. 405: *to make sore, bring to suppuration*, Diosc.

Ἑλκτέον, verb. adj. of ἕλκω, *one must draw, drag*, Plat. Rep. 365 C.

Ἑλκτικός, ή, όν, (ἕλκω) *drawing, attractive*, Plat. Rep. 523 A.

Ἑλκτός, ή, όν, (ἕλκω) *drawn: that can be drawn*, Arist. Gen. An.

Ἑλκύδριον, ου, τό, dim. from ἕλκος, *a slight sore*, Ar. Eq. 907.

Ἑλκυθμός, οῦ, ὁ, later form for ἑλκηθμός.

Ἕλκῠσις, εως, ἡ, (ἑλκύω) *a drawing, pulling, attraction*, Aretae.

Ἕλκυσμα, ατος, τό, (ἑλκύω) *that which is drawn*, e. g. *spun wool*.—II.=σκωρία, *the dross of silver*, because *drawn off with a hook*, Diosc.

Ἑλκυσμός, οῦ, ὁ,=ἑλκηθμός, Philo.

Ἑλκυστάζω, f. -άσω, frequentat. from ἕλκω, *to drag, trail*, Il. 23, 187: cf. ῥυστάζω.

Ἑλκυστήρ, ῆρος, ὁ, (ἑλκύω) *an instrument for drawing: the midwife's forceps*, Gal.—II. as adj., *drawing*, Opp.

Ἑλκυστικός, ή, όν, (ἑλκύω) *drawing, attractive*, Diosc.

Ἑλκυστίνδα, adv.=διελκυστίνδα.

Ἑλκυστός, ή, όν, (ἑλκύω) *drawn, to be drawn*: ἑλκ. ἔλαιον, *refined* oil, Böckh Inscr. 2, p. 486: from

Ἑλκύω, f. -ύσω,=ἕλκω, q. v., and also ἑλκέω. [ῡ in pres.: in fut. and aor. usu. ῠ, both in Att., and Pind. N. 7, 152 cf. Herm. Ar. Nub. 536 (540).]

ἝΛΚΩ, f. -ξω: aor. εἷλξα, but only late, the deriv. tenses being mostly formed from ἑλκύω, viz. fut. ἑλκύσω; aor. εἵλκυσα, pass. εἱλκύσθην; pf. pass. εἵλκυσμαι; whereas the pres. ἑλκύω is only used by late writers: in early Ep. ἑλκέω, q. v., and frequent. ἑλκυστάζω: Hom. and the Ion. never use the augm., but always ἕλκον, ἕλκετο, etc. *To draw, trail*, *drag, pull,* both animals and things, usu. with collat. notion of force or exertion, *to drag along, pull away :* ἕλκειν τινὰ ποδός, ποδῶν, *to drag* him *by* the feet, etc., Il., 13, 383, Od. 16, 276 : but, ἄροτρον νειοῖο ἕλκειν, *to draw* the plough *through* the field, Il. 10, 353, cf. 23, 518 :—very freq. in Hom. *to draw* ships *down* into the sea, *to draw* carriages, *to drag* along a dead body, *to carry away* captive, Il, 22, 65 : of wrestling, Il. 23, 715, cf. ἑλκηδόν : *to draw after one, make to follow,* Il. 8, 486, c. dat. instrumenti, Br. Ar. Eq. 366 : also *to tear in pieces,* cf. ἑλκέω : hence pass., ἑλκυσθῆναι ὑπὸ κυνῶν, Hdt. 1, 140.—2. *to draw* or *bend* a bow, Il. 4, 122, Od. 21, 419.—3. ἕ ἱστία, *to stretch, bend* sails, Od. 2, 426.—4. *to draw* or *hold up* scales, *to weigh* with, Il. 8, 72 ; 22, 212, cf. infr.—II. Post-Hom. in many ways :—1. *to pull* an oar, Hdt. 1, 194.—2. ἕλκειν χλανίδα, *to let* one's robe *trail behind,* Ephipp. Pelt. 1, cf. Homer. ἑλκεσίπεπλος, ἑλκεχίτων.—3. ἕλκειν μέθυ, etc., *to drink in long draughts, quaff,* Eur. Ion 1200 : also absol., *to draw* the air, *breathe,* Philyll. Incert. 1 : ἕλκ., sub. ταῖς ῥισί, *to draw up* with the nose, *smell,* Theophr.—4. ἕλκειν γυναῖκα, cf. ἑλκέω, ῥυστάζω.—5. ἕλκ. βίοτον, ζόην, *to drag out* a weary life, Eur. Or. 207, Phoen. 1535 : προφάσιας ἕλκ., *to keep making* excuses, Hdt. 6, 86.—6. ἕλ. κόρδακα, σχῆμα ἑλκύσαι, *to dance* in *long, measured* steps, Lat. *pedem trahere,* Ar. Nub. 540, Pac. 328.—7. in genl. *to draw to one's self, attract,* Hdt. 2, 25 : esp. of the magnet, Eur. Oen. 5.—8. esp. ἕλκ. σταθμόν, *to draw down* the balance, i. e. *to weigh so much,* Hdt. 1, 50 ; or absol., Id. 2, 65 ; ἕλκει πλεῖον, it weighs more, Plat. Min. 316 A : cf. supr. I.—9. ἑλκύσαι πλίνθους, *to mould* bricks, Hdt. 1, 179.—10. *to turn in a wheel,* ἕλκ. ἴυγγα, Schneid. Xen. Mem. 3, 11, 18.—III. intr. ἐπὶ τοσοῦτο λέγεται ἑλκύσαι τὴν σύστασιν..., that the conflict *dragged on, lasted,* Hdt. 7, 167, though it may be taken trans,.. *that they prolonged* the conflict. B. Mid. ξίφος ἕλκεσθαι, *to draw one's* sword, Il. 1, 194 ; ἕλ. χαίτας ἐκ κεφαλῆς, *to tear one's* hair, Il. 10, 15 : ἕ. δίφρον πυρὸς ἀσσοτέρω, *to draw one's* chair nearer to the fire, Od. 19, 506 : *to draw to one's self, scrape up, amass,* τιμάς, ἄφενος ἕλκεσθαι, Theogn. 30. C. pass. in Theophr., *to be drawn aside* or *twisted,* of certain phenomena, in the pith of trees.—2. *to be drawn* or *to flow to a place,* of streams, Lyc. 702.

Ἑλκώδης, ες, (ἕλκος, εἶδος) *like a wound* or *sore, ulcerous,* χροός, Eur. Hipp. 1359.

Ἕλκωμα, ατος, τό, (ἑλκόω) *that which is wounded* or *sore : a sore, ulcer,* Hipp. Hence

Ἑλκωματικός, ή, όν, *causing sores, ulcerating,* Diosc.

Ἕλκωσις, εως, ἡ, (ἑλκόω) *a causing of wounds* or *sores : ulceration,* Hipp., and Thuc. 2, 49.

Ἑλκωτικός, ή, όν,=ἑλκωματικός, Diosc.

†Ἕλλα, ης, ἡ, *Hella,* a commercial city of Asia, Polyb. ap. Steph. Byz.

Ἔλλᾰβε, poet. for ἔλαβε, aor. 2 of λαμβάνω, Hom.

Ἑλλαδάρχης, ου, ὁ, (Ἑλλάς, ἄρχω) *a certain Greek officer,* Böckh Inscr. 1, 580.

†Ἑλλαδῐκός, ή, όν, (Ἑλλάς) *Grecian,* Xenoph. ap. Ath. 368 F., Strab.

†Ἑλλάδιος, ου, ὁ, *Helladius,* freq. masc. pr. n., in late writers.

†Ἔλλαθι, Aeol. for ἵλαθι, Simon. v. Schneidewin p. 103, sq.

Ἐλλαμβάνω, f. -λήψομαι, (ἐν, λαμβάνω) *to seize hold of :* so in mid., c. gen., Diosc.

†Ἑλλαμενή, ῆς, ἡ, *Hellamene,* mother of Phobius, Parthen.

Ἐλλαμπρύνομαι, as pass., (ἐν, λαμπρύνω) *to be splendid* or *magnificent, boast one's self,* Dio C.

Ἐλλαμπτικός, ή, όν, *serving to enlighten :* from

Ἐλλάμπω, f. -ψω, (ἐν, λάμπω) *to shine upon,* Archil. 42 : *to shine* or *be reflected in,* τινί, Plut. : *to enlighten, illumine.* Mid. *to be distinguished, gain glory in* a thing, τινί, Hdt. 1, 80 ; 8, 74. Hence

Ἔλλαμψις, εως, ἡ, *a shining in* or *on, illumining,* Plut.

†Ἑλλᾱνικός, ά, όν, Dor. for Ἑλληνικός, ή, όν.

†Ἑλλᾱνικός, οῦ, ὁ, *Hellanicus,* an early historian of Mytilene in Lesbos, before the time of Herodotus, Thuc. 1, 92, cf. Sturz's Hellan. [ῑ acc. to Cram. Anecd. 2, p. 60 ; cf. Bekk. Anecd. p. 1369 in ind. Only late wr. employed ῐ, as Avien. Or. Marit. 43 ‒‒⏑⏑. cf. Lob. Phryn. 670 and Paral. 59.]—2. other masc. pr. n., Paus., etc.

†Ἑλλάνιος, Dor. for Ἑλλήνιος.

†Ἑλλανίς, Dor. for Ἑλληνίς, Pind., etc.—II. as fem. pr. n., *Hellanis,* Anth.

Ἑλλᾱνοδίκαι, ῶν, οἱ, (Ἕλλην, δίκη) *the nine chief judges at the Olympic games,* Pind. O. 3, 21 (in sing.), freq. in Paus.—II. at Sparta, *a kind of court-martial to try causes arising among the allied troops,* Xen. Lac. 13, 11. [ῐ] Hence

Ἑλλᾱνοδῐκέω, ῶ, *to be a judge at the games,* Paus.

†Ἑλλανοκράτης, ους, ὁ, *Hellanocrătes,* masc. pr. n., Arist.

Ἑλλάς, άδος, ἡ, *Hellas, a city of Thessaly,* said to have been founded *by Hellen,* Il. 2, 683.—II. next, *all that part of Thessaly in which the Myrmidons dwelt,* also called Phthiotis, Hom. : and so *all Thessaly* was also designated, Hdt. 1, 56, Thuc. 1, 3.—III. lastly, *the mainland of Greece beyond Peloponnesus to Thesprotia, with the exception of Thessaly,* Hes. Op. 651, Hdt. 8, 44, 47 : v. Ἕλλην. But ἡ μεγάλη Ἑλλάς, *Magna Graecia,* the southern part of Italy, Strab., and in opposition to this ἡ ἀρχαία Ἑλλάς, *Old Greece,* Plut. Timol. 37.

Ἑλλάς, άδος, ὁ, ἡ, pecul. fem. of Ἑλληνικός, Hdt. 6, 98, and freq. in Trag. : with and without γυνή, *a Grecian woman.*—II. as fem. pr. n., *Hellas,* Xen. An. 7, 8, 8.

Ἐλλάς, άδος, ἡ, also εἰλάς, (ἔλλω, εἰλέω)=δεσμός : (hence ἐλλεδανός)

Ἔλλᾰχε, Ep. for ἔλαχε, 3 sing. aor. 2 from λαγχάνω.

Ἑλλεβοριάω, ῶ, (ἐλλέβορος) *to need hellebore,* i. e. *to be mad,* Hipp., and Callias Incert. 10.

Ἑλλεβορίζω, (ἐλλέβορος) *to cure one by hellebore,* i. e. *to bring him to his senses,* Hipp. Hence

Ἑλλεβορισμός, οῦ, ὁ, *a curing by hellebore,* Id.

†Ἑλλεβορίτης, ου, ὁ, (ἐλλέβορος) οἶνος, wine *prepared with hellebore,* Diosc.

Ἑλλεβοροποσία, ας, ἡ, (ἐλλέβορος, πίνω) *a drinking of hellebore,* Hipp.

Ἑλλέβορος, ου, ὁ, more rarely ἐλλ., *hellebore,* Lat. *veratrum,* a plant used by the ancients as a specific for many illnesses, esp. for madness, Hipp. : πῖθ' ἐλλέβορον, you are mad, Ar. Vesp. 1489 : the best grew at Anticyra, in the Aegaean, cf. Hor. Sat. 2, 3, 83, and 166.

Ἐλλεδᾰνός, οῦ, ὁ, (ἐλλάς, εἴλω, εἰλέω) *the band for binding corn sheaves,* Il. 18, 553 : *a straw-rope :* always in plur. Cf. Buttm. Lexil. voc. εἰλεῖν 21.

Ἔλλειμμα, ατος, τό, (ἐλλείπω) *that which is wanting, defect, deficiency,* Hipp.

Ἐλλειπασμός, οῦ, ὁ,=foreg.

Ἐλλειπής, ές, worse form of ἐλλιπής.

Ἐλλειπόντως, adv. part. pres. act. from ἐλλείπω, *incompletely,* Plotin.

Ἐλλειπτικός, ή, όν, *wanting, deficient :* in Gramm. *elliptic,* v. ἔλλειψις. Adv. -κῶς : from

Ἐλλείπω, f. -ψω, (ἐν, λείπω) *to leave in, leave behind,* τι, Eur. El. 609 : τί τινι, Ap. Rh.—II. *to leave out, pass by, omit,* τι, Plat., Xen., etc. : c. partic., οὐκ ἐλλείπει εὐχαριστῶν, *he does not forget* to be thankful, ap. Dem. 257, 2 : whence, ἐλλ. τὰς εἰςφοράς, (sc. ἀποδίδους) to omit paying in the taxes, Id.—3. ἐλλείπει μέ τι, something *fails* me, Polyb.—III. most usu. intrans., *to lack, stand in need of, be in want of,* like δέω, c. gen., προθυμίας οὐδὲν ἐλλείπεις, Aesch. Pr. 341, cf. Plat. Rep. 571 D, etc. : also impers., ἐλλείπει πωμάτων, *there is lack of* drink, Plat. Legg. 844 B : also *to come short of,* τῆς δόξης, Thuc. 2, 61 : πολλοῦ γε καὶ τοῦ παντὸς ἐλλείπω, like πολλοῦ δεῖ, Aesch. Pr. 961 : ἐλλ. τινί τινος, *to be inferior to* a person *in* a thing, Plat. Rep, 484 D : ἐλλ. μή.. or τὸ μή.., c. inf., *to fail of* doing, Aesch. P. 1056, Soph. Tr. 90.—2. of things, *to be wanting, lacking to..,* c. dat., Xen. Mem. 2, 1, 8, Dem. 326, 20.—3. absol. *to come short, fail,* H. Hom. Ap. 213 ; opp. to περιγενέσθαι, Plat. Legg. 740 D ; ἔν τινι, in a thing, Thuc. 1, 120 : *to want energy, fail in duty,* Xen. Eq. 8, 5, Hell. 7, 5, 8 : τὸ ἐλλεῖπον, *a deficiency,* Thuc. 6, 69, Xen. Cyr. 4, 5, 39, etc. B. also in mid., *to fail of..,* τινός, Xen. Eq. 3, 8, *in..,* τι, Plat. Rep. 484 D : *to be inferior to..,* τινός, Plat. Amat. 126 A. Hence

Ἔλλειψις, εως, ἡ, *a leaving behind : a leaving out, ellipse* of a word acc. to the rules of grammar, v. Bos Ellipses Graec. ed. Schäf., Herm. Vig. Append.—II. (from intrans.) *a falling short, want, defect,* Plat. Prot. 356 A, etc.—III. *the conic section ellipse,* so called because its plane forms with the base of the cone an angle less than that of the parabola.

Ἔλλερος said to be a dialetic word =κακός, Eust. Il. 6, 181.

Ἔλλεσχος, ον, (ἐν, λέσχη) *in every body's mouth, the common talk,* Hdt. 1, 153.

†Ἕλλη, ης, ἡ, *Helle,* daughter of Athamas, and sister of Phrixus, Apollod. 1, 9, 1 ; from her the Hellespont is said to have received its name ; called by Aesch. Ἕλλης πορθμός, Pers. 69, 70 ; Ἕλλης πόρος, Id. 875 : her grave was at Pactya on the Hellespont, Hdt. 7, 58.

Ἕλλην, ηνος, ὁ, *Hellen,* son of Deucalion, Hes. Fr. 28 : his descendants Ἕλληνες, at first, *dwellers in the Thessalian Hellas,* Il. 2, 684 : later, the common name for all the Greeks, v. Thuc. 1, 3, and cf. βάρβαρος.—II. as adj. = Ἑλληνικός, Thuc. 2, 36 : also with a fem. subst., Ἕλληνα στολήν, etc., Lob. Aj. p. 272, though Elmsl. Heracl. 131, attempts to alter all the passages.—III. in N. T. in genl. for *one not of the Jewish religion,* *a Gentile, a pagan*, Joh. 7, 35, ἡ διασπορὰ τῶν Ἑλλήνων, for οἱ διασπαρέντες ἐν τοῖς Ἕλλησι; Act. 14, 1, etc.—2. a Gentile having embraced the religion of the Jews, *a proselyte*, Joh. 12, 20; Act. 17, 4. Cf. Ἑλλάς. Hence

Ἑλληνίζω, *to imitate the Greeks, play the Greek: to speak Greek*, Plat. Charm. 159 A; in full Ἑλλ. τῇ φωνῇ, Aeschin. 78, 25: esp. *to speak* or *write pure Greek*, Arist. Rhet.—2. *to favour the Greeks.*—II. Ἑλληνίζειν τι, *to make Greek*; and pass., Ἑλληνισθῆναι τὴν γλῶσσαν ἀπό τινος, *to be made Greeks* in language by another, Thuc. 2, 68.

Ἑλληνικός, ή, όν, *Hellenic, Greek*, τὸ Ἑλλ.=οἱ Ἕλληνες, Hdt. 7, 139, etc.: pecul. fem. Ἑλληνίς, ίδος. Adv. -κῶς, *in Greek fashion*, Hdt. 4, 108.

Ἑλλήνιος, α, ον,=foreg.: Ζεὺς Ἑ. Hdt. 9, 7, 1: τὸ Ἑλλ., *the temple of the Greeks* in Aegypt, Id. 2, 178: also a spot in Sparta, *the Hellenium*, Paus.

†Ἑλληνίς, v. Ἑλληνικός.—II. in N. T. *Gentile, pagan*, Marc. 7, 26.

Ἑλληνισμός, οῦ, ὁ, (Ἑλληνίζω) *an imitating of the Greeks, a playing the Greek*, LXX.: esp. *the use of a pure Greek style and idioms*, Gramm.

Ἑλληνιστής, οῦ, ὁ, (Ἑλληνίζω) *a follower of the Greeks in language*, etc.: esp. in N. T. *an Hellenist, a Greek-Jew.*

Ἑλληνιστί, adv. (Ἑλληνίζω) *in Greek fashion*, Luc.: Ἑλλ. ξυνιέναι, *to understand Greek*, Xen. An. 7, 6, 8.

†Ἑλληνογαλάται, ῶν, οἱ, (Ἕλληνες, Γαλάται) *the Gallograeci*, inhab. of Galatia, in Asia Minor, Diod. S.

Ἑλληνοδίκαι, ῶν, οἱ, less used Ion. form of Ἑλλανοδ.

Ἑλληνοκοπέω, ῶ, (Ἕλλην, κόπτω) *to affect Greek fashions, play the Greek*, Polyb., cf. δημοκοπέω.

Ἑλληνοτᾰμία, ας, ἡ, v. sq.

Ἑλληνοτᾰμίαι, ῶν, οἱ, (Ἕλληνες, ταμίας) *the trustees of Greece*, i. e. *officers appointed by Athens to levy the contributions paid by the Greek states towards the Persian war*; their treasury was first at Delos, but moved by Pericles to Athens; their office was called Ἑλληνοταμία, ἡ, Xen. Vect. 5, 5; and was first instituted Ol. 76, 2, Thuc. 1, 96: v. Herm. Pol. Ant. § 156.

†Ἑλληςποντιακός, ή, όν,=Ἑλληςπόντιος, Xen An. 1, 1, 9, with v. l. Ἑλληςποντικαί.

†Ἑλληςποντίας, Ion. -τίης, ου, ὁ, (ἄνεμος) a wind *blowing from the Hellespont*, Hdt. 7, 188: Arist. Probl.

Ἑλληςποντιάς, άδος, ἡ, pecul. fem. from Ἑλληςπόντιος, ἡ θάλασσα Ἑλλ., *the Hellespont*, Archestr. ap. Ath. 278 D.

†Ἑλληςπόντιος, α, ον, *of the Hellespont, Hellespontic*, πόλεις, Xen. Hell. 4, 8, 31; οἱ Ἑλληςπόντιοι, *the inhab. of Hellespont* (2), *the Hellespontians*, Hdt. 7, 95, Xen., etc.: ἡ, Ἑλληςποντία (sc. χώρα) *the region around the Hellespont*, Strab.

†Ἑλληςποντίς, ίδος, ἡ, pecul. fem. to foreg., Soph. Fr. 446.

Ἑλλήςποντος, ου, ὁ, (Ἕλλη, πόντος) *the Hellespont* or *sea of Helle*, daughter of Athamas, who was drowned therein: now *the Dardanelles*: Hom. esp. in Il.—2. also the region around the Hellespont, Thuc. 2, 9: Xen., etc.

Ἐλλιμενίζω, (ἐν, λιμενίζω) *to come into port*, Synes.—2. *to exact the harbour-dues*, Ar. Fr. 392. Hence

Ἐλλῐμενικός, ή, όν, and τὸ ἐλλ.=sq., Plat. Rep. 425 D.

Ἐλλῐμένιος, ία, ιον, (ἐν, λιμήν) *of* or *in the harbour*: τὸ ἐλλ. sub. τέλος, *harbour-dues*, Lat. *portorium*, Böckh P. E. 2, 31.

Ἐλλῐμένισις, εως, ἡ, (ἐλλιμενίζω) *a being in port.*

Ἐλλῐμενιστής, οῦ, ὁ, (ἐλλιμενίζω) *the collector of harbour-dues*, Dem. 917, 10.

Ἐλλιμενιτής, οῦ, ὁ, *one who is in, protects a harbour*, prob. l. Leon. Tar. 57.

Ἐλλιμνάζω, (ἐν, λιμνάζω) *to form a marsh* or *pool.*

Ἐλλῐπής, ές, (ἐλλείπω) *behind-hand, wanting, defective*, in a thing, τινός, Thuc. 7, 8; ἐλ. τῆς δοκήσεως, so much lost which they reckoned upon, Id. 4, 55; also τινί, 6, 69, ἔν τινι, Polyb.: τὸ ἐλλ., *a defect*, Polyb. Adv. -πῶς.

Ἐλλῐσάμην, poet. for ἐλισάμην, aor. from λίσσομαι, Od.

Ἐλλῐτάνευε, poet. for ἐλιτ., impf. from λιτανεύω, Hom.

Ἐλλοβίζω, (ἐν, λοβός) *to form pods.*

Ἐλλόβιον, ου, τό, (ἐν, λοβός) *that which is in the lobe of the ear, an ear-ring*, Lat. *inauris*, Luc.

Ἔλλοβος, ον, (ἐν, λοβός) *in a pod*: καρπὸς ἐλλ., Theophr.

Ἐλλοβοσπέρματος, ον, (ἔλλοβος, σπέρμα) *with its seed in a pod*, Id.

Ἐλλοβώδης, ες, (ἔλλοβος, εἶδος) *like pulse*, Id.

Ἐλλογέω, ῶ, (ἐν, λόγος) *to reckon in*, Böckh Inscr. 1, 850: *to reckon, impute*, τί τινι, N. T.

Ἐλλογίζω,=foreg., Clem. Al.

Ἐλλόγιμος, ον, (ἐν, λόγος) *whatever comes into account* or *regard*, (ἐν λόγῳ ἐστί), *worth reckoning, notable, famous*, like ἄξιος λόγου, Hdt. 2, 176, Plat. Prot. 361 E, etc.—II. *eloquent: learned*, Philo. Adv. -μως.

Ἔλλογος, ον, (ἐν, λόγος) *reasonable, endowed with reason*, opp. to ἄλογος, Arist. Eth. N. Adv. -γως.

†Ἐλλοί=Σελλοί, Pind.

†Ἐλλόμενον, ου, τό, *Ellomĕnum*, a harbour in the island Leucadia, Thuc. 3, 94.

Ἐλλοπίδαι, ῶν, or better ἐλλόποδες, *the young of birds* or *serpents*, Cratin. Incert. 60

†Ἐλλοπία, ας, ἡ, (Hdt. 8, 23, μοίρη) *Ellopia*, a district in the northern part of Eubœa, so called from Ellops, Strab.: also appell. of the whole island, Id.—2. a region of Epirus near Dodona, Hes. fr. 39. Hence

†Ἐλλοπιεύς, έως, ὁ, *an Ellopian, inhab. of Ellopia* in Euboea; poet. for *Euboean*, Call. Del. 20.

Ἐλλοπιεύω, (ἔλλοψ) *to fish*, Theocr. 1, 42.

†Ἐλλόπιος, ου, ὁ, more correctly Ἐλλοπίων, ωνος, ὁ, *Ellopius* or *Ellopion*, a Socratic philosopher of Peparethus, Plut.

Ἔλλοπος, ὁ, v. sub ἔλλοψ II.

ἘΛΛΟ΄Σ, οῦ, ὁ, also written ἐλ., *a young deer, fawn*, ποικίλος, Od. 19, 228.

ἘΛΛΟ΄Σ, ή, όν, *mute*: or *quick*, only as epith. of fish, Soph. Aj. 1297, (v. sub ἔλλοψ.)

†Ἔλλος, ου, ὁ, *Ellus*, masc. pr. n., Qu. Sm.

Ἐλλοφόνος, ον, (ἐλλός, *φένω) *fawn-slaying*, epith. of Diana, Call. Dian. 190.

Ἐλλοχάω, ῶ, f. -ήσω, (ἐν, λόχος), *to lie in an ambush* Plat. Theaet. 165 D.—II. *to lie in wait for*, τινά, Id. Symp. 213 B. Hence

Ἐλλόχησις, εως, ἡ, *a lying in ambush*, Auct. ap. Suid. voc. δεξιός.

Ἐλλοχίζω, (ἐν, λόχος) *to lie in ambush*, Eur. Bacch. 723.—II. *to lie in wait for..*, τινά, Plut.

Ἔλλοψ, οπος, Hes. Sc. 212, ἔλλοπας ἰχθῦς, v. Heinr. p. 167, also ἔλλοπος, ὁ, Emped. 363: by some explained *mute*; by others, *quick, gliding*, and so perh. better, from its apparent alliance to ἔλω, ἔλλω, ἐλάω, ἐλαύνω.—II. as subst. *a fish*, Nic.—III. *a particular sea-fish*, perh. *the sword-fish*, acc. to others *the sturgeon*, Arist. H. A.. also ἔλοψ, Epich. p. 39.

†Ἔλλοψ, οπος, ὁ, *Ellops*, a son of Ion, after whom Ellopia was named, Strab.

Ἔλλῡπος, ον, (ἐν, λύπη) *in grief, mournful*, Plut.

Ἐλλυχνιάζομαι, as pass., *to have a wick*, Diosc.: from

Ἐλλυχνιον, ου, τό, (ἐν, λύχνος) *a lamp-wick*, Hdt. 2, 62. Hence

Ἐλλυχνιωτός, ή, όν, *made of wick-cotton*, μότος.

*Ἔλλω, v. ἔλω.

Ἐλλωβάομαι, (ἐν, λωβάομαι) *to commit an outrage*, εἴς τινα, M. Anton.

Ἑλλωτία, ας, or Ἑλλωτίς, ίδος, ἡ, *epith. of Minerva*, hence τὰ Ἑλλώτια, *her festival* at Corinth, Pind. O. 13, 57.

Ἑλμινθιάω, ῶ, (ἕλμινς) *to suffer from worms*, Arist. H. A.

Ἑλμίνθιον, ου, τό, dim. from ἕλμινς, *a little worm*, Hipp.

Ἑλμινθώδης, ες, (ἕλμινς, εἶδος) *like a worm*, Arist. H. A.

Ἕλμινς, ινθος, ἡ, dat. plur. ἕλμισι, *a worm*, esp. *a tape-worm* or *maw-worm*, Hipp. We also find αἱ ἕλμιγγες. (From εἴλω, εἰλέω, ἑλίσσω, from their wriggling motion, v. εἰλύω, εἰλυσπάομαι.)

Ἑλξίνη, ης, ἡ, (ἕλκω) *a plant with woolly capsules*, perh. *parietaria* or *urceolaris*, Diosc. [ῑ]

Ἕλξις, εως, ἡ, (ἕλκω) *a drawing, dragging, trailing*, Plat. Rep. 391 B: *attraction*, Plat. Tim. 80 C.—II. *a draught*, Anth.

Ἕλοιμι, ἑλοίμην, opt. aor. 2 act. and mid. of αἱρέω, Hom.

Ἕλον, ἑλόμην, poet. for εἷλον, εἱλόμην, aor. 2 act. and mid. of αἱρέω, Hom.

ἝΛΟΣ, εος contd. ους, τό, *wet, low ground, a marsh, meadow*, Il. 20, 221, Od. 14, 474, with collat. notion of richness and fitness for pasturage: nowhere else in Hom.—II. *standing water, a pool, lake*, like λίμνη, Wess. Hdt. 1, 191. Hence

†Ἕλος, εος contd. ους, τό, *Helos*, a small town of Laconia on the Sinus Laconicus near the mouth of the Eurotas, Il. 2, 584; Thuc. 4, 54, etc.: οἱ Ἕλεοι, and Εἵλωτες, q. v., *the inhab. of Helos, Helots.*—2. a town or district of Elis on the Alpheus, Il. 2, 594.—3. a city of Argolis, Apollod.

†Ἐλουήττιοι, ων, οἱ, *the Helvetii*, Strab.

†Ἐλουοί, more correctly, Ἑλουοί, ῶν, οἱ, *the Helvii*, on the Rhone in Gaul, Strab.

Ἑλοῦσα, fem. part. aor. 2 act. of αἱρέω, Hom.

Ἔλοψ, ὁ, v. ἔλλοψ III. Epich. p. 39.—II. also *a harmless kind of snake.*

Ἐλόωσι, Ep. 3 pl. pres. from ἐλάω, ἐλαύνω, for ἐλῶσι, Hom.

†Ἐλπήνωρ, ορος, ὁ, *Elpēnor*, a companion of Ulysses, Od. 10, 552.

†Ἐλπίας, ου, ὁ, *Elpias*, masc. pr. n., a teacher at Athens, Dem. 270, 7.

Ἐλπῐδοδώτης, ου, ὁ, (ἐλπίς, δίδωμι) *giver of hope*, Anth.

Ἐλπῐδοκοπέω, ῶ, (ἐλπίς, κόπτω) *to lead by false hopes*, Sext. Emp.

Ἐλπῐδοποιέω, ῶ, (ἐλπίς, ποιέω) *to raise hopes.*

Ἐλπίζω, fut. -ίσω, Att. -ῐῶ, (ἔλπω) mostly in intrans. signf. of ἔλπομαι, (q. v.) *to hope, look for, expect: to think, imagine:* also *to fear*, Soph. Aj. 799. Construct.: c. inf., *to hope to.., hope that..*, of things present, c. pres., as Hdt. 1, 30; of things fut., c. fut. vel. aor. c. ἄν, as Hdt. 3, 143, 151, cf. Heind. Plat. Phaed. 67 B: also ἐλπ. μή.., like δέδοικα, c. aor. subj., Hdt. 1, 77; ὅπως, ὡς.., c. fut., Eur. Heracl. 1051, cf. Schäf. Soph. O. C. 385, El. 963: c. acc., *to hope, hope for, expect*, Aesch. Theb. 589; τι παρά τινος, Xen. Mem. 4, 3, 17; hence also in pass., Soph., etc.: c. dat., *to hope in..*, τῇ τύχῃ, Thuc. 3, 39. The word is not found in Hom., Hes., or Pind., but is the prevailing Att. form, v. ἔλπω.

†Ἐλπίνης, ου, ὁ, *Elpines*, an Athenian Archon Ol. 106, 1, Diod. S.

†Ἐλπινίκη, ης, ἡ, *Elpinīce*, sister of Cimon, Plut. Per. 10, Cim. 4. [νῑ]

ἘΛΠΙ´Σ, ίδος, ἡ, *hope*, Od. 19, 84, *Hope*, personified, a goddess, Hes. Op. 96; τινός, of a thing, Att.: ἐλπίδ' ἔχειν=ἐλπίζειν, and like it, c. inf., etc., Hdt. 6, 11: also, ἐν ἐλπίδι εἶναι, Thuc. 7, 46, etc.; ἐλπίδα λαμβάνειν, Xen. Cyr. 4, 6, 7; also ἐλπίδα ἐμποιεῖν, παρέχειν, ὑποτιθέναι, etc., *to raise, give, suggest hope*, freq. in Att.: ἐλπίδα καταλύειν, ἀποκόπτειν, etc., to destroy it: also in plur., Pind., and Att.—II. *the object of hope, that from which one hopes something, a hope*, Trag.: so Lat. *spes*, Casaub. Pers. 2, 35.—III. later, *any thought on the future, expectation, hoping;* also *fear*, Dissen Pind. N. 1, 32 (48), Plat. Legg. 644 C.

Ἔλπισμα, ατος, τό, (ἐλπίζω) *the thing hoped for*, Epicur.

Ἐλπιστικός, ή, όν, (ἐλπίζω) *of* or *belonging to hope*, Arist. de Mem.—II. οἱ ἐλπιστικοί, a sect *who made hope the only stay of life*, Heumann. de Elpist.

Ἐλπιστός, ή, όν, (ἐλπίζω) *hoped: to be hoped for*, Plat. Legg. 853 E.

ἜΛΠΩ, in act. *to make to hope*, πάντας μέν ῥ' ἔλπει, *she feeds* all *with hope*, Od. 2, 91; 13, 380. But usu. in mid. ἔλπομαι, Ep. ἐέλπομαι, with perf. ἔολπα, plqpf. ἐώλπειν, in pres. and impf. signf. *To hope, indulge hope*, Hom., Hes., Pind., and Hdt., though the latter as often uses the Att. form ἐλπίζω, q. v.: in genl., *to have any thoughts about the future, to look for, expect, suspect, think, believe*, Od. 6, 297, Il. 7, 199; and in bad sense *to fear*, Il. 13, 8. Construct., like ἐλπίζω: but usu. in Hom. c. acc. et inf., or c. inf only of all tenses: sometimes also c. acc. rei., Il. 13, 609, 15, 539; absol. *to hope*, Il. 18, 194, H. Hom. Cer. 227. Hom. is fond of the Pleon. phrases, θυμῷ ἔλπεσθαι, ὃν κατὰ θυμὸν ἔλπεσθαι, Il. 13, 8; ἔλπεσθαι ἐν στήθεσσιν, also θυμὸς ἔλπεται: he uses impf. without augment ἔλπετο, except in Od. 9, 419, where at least Wolf and Dind. leave ἤλπ.

Ἐλπωρή, ῆς, ἡ,=ἐλπίς, Od., c. inf. aor. and fut.: only poet.

ἔλσαι, inf. ἔλσας, part. aor. 1 of εἴλω. q. v. Hom.

Ἔλῡμα, ατος, τό, (ἐλύω) *the tree* or *stock of the plough*, on which the share was fixed, Lat. *dentale*, Hes. Op. 428, 434, Buttm. Lexil. voc. εἰλύω, 3.—II.=ἔλῠμος I., *a cover, case.*

†Ἐλυμαία, ας, ἡ, *Elymaea* and Ἐλυμᾱΐς, ίδος, ἡ, *Elymāïs*, a district of Susiana on the Persian Gulf, in the modern *Iran*, Polyb. 31, 11, 1: also the capital city of the province. From

†Ἐλυμαῖοι, ων, οἱ, *the Elymaei, inhab. of Elymaïs*, Polyb. 5, 44, 9, etc.; sing. as adj. Ἐλυμαῖος, αία, αῖον, *Elymaean*, Ἀφροδίτη Ἐλ., App.

†Ἐλύμας, α, ὁ, *Elymas*, from an Arab. word signf. *wise, learned*, appell. of Bariesus, N. T. Act. 13, 8.

†Ἐλυμία, ας, ἡ, *Elymia*, a town of Arcadia between Orchomenus and Mantinea, Xen. Hell. 6, 5, 13.

†Ἐλύμνιον, ου, τό, *Elymnium*, a spot in Euboea, or acc. to others an island near Euboea, Ar. Pac. 1126.

†Ἔλῠμοι, ων, οἱ, *the Elymi*, a people of Sicily, deriving their origin from the Trojans, acc. to Thuc. 6, 2, Paus.

Ἔλῠμος, ου, ὁ, (ἐλύω) *a cover, case, sheath, quiver.*—II. *a kind of flute* of box-wood, Soph. Fr. 398: also ἔλυμοι αὖλοι, Callias Ped. 7.—III. *a kind of grain*, elsewh. μελίνη, *millet*, Ar. Fr. 351. [Drac. p. 68, 15.]

†Ἔλυμος, ου, ὁ, *Elўmus*, son of Antenor (or Priam) from whom the Elymi derived their name, Dion. H., Strab., etc.

Ἔλυτρον, ου, τό, (ἐλύω) *a cover, covering;* as—1. *the case* of a spear, Ar. Ach. 1120.—2. *the sheath, shard* of a beetle's wing, Arist. H. A.—3. *the capsule* of seeds, Diosc.—4. *the body*, as being *the shell of the soul*, Plat. Rep. 588 E.—5. *a place for holding water, a reservoir*, Hdt. 1, 185; 4, 173. Hence

Ἐλυτρόω, ῶ, *to cover, case*, Hipp.

Ἐλύω, Att. ἐλύω, aor. pass. ἐλύσθην, *to roll about, wrap up, cover*, cf. εἰλύω. Pass. *to be rolled about, to wind, twist one's self*, etc. Hom. has only aor. 1 pass., ῥυμὸς ἐπὶ γαῖαν ἐλύσθη, the pole *rolled, fell* to the ground, Il. 23, 393: προπάροιθε ποδῶν Ἀχιλῆος ἐλυσθείς, *rolling* before Achilles' feet, Il. 24, 510: λασίην ὑπὸ γαστέρ' ἐλυσθείς, *twisting himself up, crouched, hidden*, Od. 9, 433: cf. Buttm. Lexil. voc. εἰλύω. [ῠω]

Ἕλω, subj. aor. 2 of αἱρέω.

Ἑλώδης, ες, (ἕλος, εἶδος) *marshy, fenny*, Arist. H. A.

†Ἐλωΐ (from Hebr.) *Oh my God!* N. T. Marc. 15, 34.

Ἔλων, imperf. from ἐλάω, Hom.: but ἑλών, part. from εἷλον, aor. 2 of αἱρέω.

Ἕλωρ, ωρος, τό, (ἑλεῖν) *booty, spoil, prey*, esp. of wild beasts, in Hom. usu. in sing., of *unburied corpses*, which are left to the enemy or given up to dogs and birds: often joined with κύρμα: of things which may be stolen, Od. 13, 208.—II. ἕλωρα, τά, Πατρόκλοιο ἕλωρα ἀποτίνειν, to pay for leaving Patroclus *a prey to all dishonour*, Il. 18, 93, where it is needless to suppose a pecul. nom. τὸ ἕλωρον. Ep. word, also used by Aesch. Supp. 800 (in plur.), Soph. Aj. 830 (in sing.)

†Ἑλωρινός, ή, όν, (from ἕλωρος) in fem. ἡ Ἑλωρινὴ ὁδός, *the Helorine Causeway*, at the mouth of the Helorus, Thuc. 6, 66, 70; 7, 80.

Ἑλώριον, ου, τό,=ἕλωρ, Il. 1, 4, in plur.

Ἑλώριος, ου, ὁ, *a water-bird*, Clearch. ap. Ath. 332 E.

†Ἕλωρις, ὁ, *Helōris*, masc. pr. n., Diod. S.

Ἕλωρον, ου, τό, v. ἕλωρ II.

†Ἕλωρος, ου, and Ἔλωρος, ου, ὁ, *Helōrus*, a river of Sicily in the southern part, now *Abiso*, Pind. N. 9, 96, Hdt. 7, 154.—2. ἡ, a city on this river, now *Muri-Ucci.*

Ἔμᾰθον, ες, ε, aor. 2 of μανθάνω.

Ἐμαυτοῦ, ἐμαυτῆς, Ion. ἐμεωυτοῦ or ἐμωυτοῦ, ῆς, reflective pronoun of first person, *of me, of myself:* only used in gen., dat., and acc. sing., both masc. and fem.: in plur. separated, ἡμῶν αὐτῶν, etc.: cf. σεαυτοῦ and ἑαυτοῦ.

Ἔμβᾱ, shortd. Att. imperat. aor. 2 of ἐμβαίνω for ἔμβηθι.

Ἐμβᾰβάζω, f. -ξω, (ἐν, βαβάζω) *to interrupt*, ἀλλήλοις, prob. l. Hippon. 38, for ἐμβιβ.

Ἐμβάδᾱς, ὁ, (ἐμβάς) *a cobbler*, name given to Anytus, Theopomp. (Com.) Strat. 5. [ᾰδ]

Ἐμβᾰδεύω, *to pace, measure by stepping.*

Ἐμβᾰδίζω, (ἐν, βαδίζω) *to walk on, pace*, Dio C.: *to enter*, Ael.

Ἐμβάδιον, ου, τό, dim. from ἐμβάς. [ᾰ]

Ἐμβαδομετρικός, ή, όν, (ἐμβαδόν, μετρέω) *belonging to the measuring of surfaces.*

Ἐμβᾰδόν, adv. (ἐμβαίνω) *on foot* or *by land*, Il. 15, 505, like πεζῇ.

Ἐμβᾰδός, οῦ, ὁ, *a surface, area*, mathem. term.

Ἔμβαθμος, ον, (ἐν, βαθμός) *on the judgment-seat:* ἔμβ. δικαστής, the regular judge.

Ἔμβαθρα, ων, τά, a kind of *shoes*, cf. ἐμβάς.

Ἐμβᾰθύνω, (ἐν, βαθύνω) *to make deep, hollow out*, Alciphr.: *to make to sink deep in, to ingrain*, τί τινι, Plut.—II. intr. *to go deep into*, τινί, Eccl., esp. of allegorizing.

Ἐμβαίνω, f. -βήσομαι: perf. -βέβηκα, Homeric part., ἐμβεβαώς: aor. 2 ἐνέβην, (ἐν, βαίνω). *To go in, come in, step in*, Il. 16, 94, with notion of interfering: *to go on, go quickly, speed*, of horses, Il. 23, 403.—2. more freq. *to step into, to go* or *get into, enter*, esp. a ship, *to embark*, νηΐ and ἐν νηΐ, Hom.; and without any addition, Eur. Tro. 455: *to mount*, esp. in perf. *to be mounted on*, ἐμβεβαὼς ἵπποισι καὶ ἅρμασι, Il. 5, 199: *to be fixed* or *fastened*, κατά τι, Il. 24, 81.—3. *to tread upon*, τινί, Od. 10, 164, and so Plat. Phaedr. 252 E: but in prose and Att. usu. ἐμβ. εἴς τι, as ἐς πλοῖον. Hdt. 2, 29: more rarely ἐμβ. τινός, *to be upon*, Soph. O. C. 400, cf. ἐμβατεύω: ἐμβ. τι, *to mount*, Eur. Hec. 922, Cycl. 92, Plat. Rep. 443 C.—II. in aor. 1 ἐνέβησα transit., *to make to enter, bring in* or *into*, εἰς φροντίδα, Hdt. 1, 46.—2. ἐμβ. πόδα ὄχοις, *to enter* a chariot on foot, Soph. Fr. 599, Eur. Heracl. 168, cf. βαίνω II. 4.

Ἐμβακχεύω, (ἐν, βακχεύω) *to rage against*, τινί, Heliod.

Ἐμβάλλω, f. -βᾰλῶ: perf. -βέβληκα: aor. 2 ἐνέβᾰλον, (ἐν, βάλλω) *to throw, lay, put in.* Construct.—1. usu., ἐμβ. τί τινι, Hom.; also τι ἐν τινι, Od. 19, 10; χερσίν, *to put* into another's hands, Il. 14, 218; but ἔμβαλέ μιν χερσὶν Ἀχιλλῆος, *she let* him *fall* into Achilles' hands, Il. 21, 47; κώπης ἐμβαλέειν (sub. χεῖρας) *to lay* one's self to the oar, Lat. *incumbere remis*, Od. 10, 129, also without κώπαις, *to lay to, pull hard*, Ar. Eq. 602, Ran. 206: esp. freq. of mental operations, ἐμβαλεῖν τινί τι θυμῷ, φρεσίν, *to put into* a man's mind or heart, Hom.; and so in mid., ἐμβάλλεσθαί τι θυμῷ, ἐν θυμῷ, *to lay* a thing to heart, Il. 10, 447: ἐμβ. τὴν χεῖρά τινι, *to slide* one's hand into another's, Ar. Vesp. 554; and so ἐμβ. δεξιάν, Dem. 553, 14: ἐμβ. φόβον τινί, *to inspire* with fear, Hdt. 7, 10, 5: ἐ. πληγάς τινι, *to inflict* stripes, Plut.—2. in Att. also, ἐμβάλλειν εἴς τι, e. g. τινὰ ἐς βάραθρον, Ar. Ran. 574; ἐς γραφάς, *to throw* one into a suit, Ar. Ach. 686, etc., and so Hdt. 1, 72.—3. c. acc. only, *to put in*, λόγον ἐμβ. like Lat. *injicere sermonem*, Plat. Rep. 344 D, and Xen.: *to graft* a tree, Dem. 1251, 22, in pass.—4. ἐμβ. τινι, sub. ἄκοντα, *to throw at* another, Il. 12, 383.—II. intr. *to break, burst, rush in*, sub. αὐτόν, hence ἐμβάλλειν εἰς τὴν ἀγοράν, *to betake one's self to* the agora, go boldly into it, Lycurg. 148, 24: *to enter in a hostile way*, sub. στρατόν, εἰς τὴν Ἰσθμόν, Hdt. 9, 13, and Xen.: *to fall on, encounter, run against*, Lat. *illidi*, τινί, Hdt. 2, 28, Plat. Rep. 563 C.—2. esp. of a ship *that falls on another with its* ἔμβολος, Hdt. 8, 84; ἐμβεβληκέναι καὶ ἐμβεβλῆσθαι, Thuc. 7, 70: in mid. also c. gen., ἐμβάλεσθε τῶν λαγῴων, *fall upon* the hare's flesh, Ar. Pac. 1312: of a river, *to empty itself*, εἴς τι, Plat. Phaed. 113 D. Cf. εἰςβάλλω.

Ἔμβαμμα, ατος, τό, (ἐμβάπτω) *sauce, soup*, Xen. Cyr. 1, 3, 4.

Ἐμβαμμάτιον, ου, τό, dim. from foreg., Anthipp. ap. Ath. 404 C.

Ἐμβαπτίζω,=sq., Nic.

Ἐμβάπτω, f. -ψω, (ἐν, βάπτω) *to dip in*, τί τινι, Hippon. 26, τι εἴς τι, Ar. Nub. 150: as dep. mid., Ar. Fr. 205.

Ἐμβᾰρύθω, (ἐν, βαρύθω) *to be heavy*, τινί, Nic.

Ἐμβάς, άδος, ἡ, (ἐμβαίνω) *a kind of felt shoe*, Lat. *solea, soccus*; used esp. by the Boeotians, Hdt. 1, 195; and by old men, Ar. Plut. 759, etc.: also=κόθορνος, Jac. A. P. p. 230: ἐμβὰς Σικυωνία, a woman's shoe of white felt, Luc.

†Ἔμβας, ὁ, *Embas*, a leader of the Armenians, Xen. Cyr. 5, 3, 38.

Ἐμβᾰσικοίτας, ου, ὁ, (ἐμβαίνω, κοίτη) name of *a cup*, Ath.

Ἐμβᾰσῐλεύω, (ἐν, βασιλεύω) *to be king in* or *over*, c. dat., of lands or men, Hom.

Ἐμβάσιος, ον, *propitious to embarkation*, epith. of Apollo, Ap. Rh. [ᾰ]: from

Ἔμβᾰσις, εως, ἡ, (ἐμβαίνω) *a going* or *coming in*, esp. *a going on shipboard, embarking*, Polyb.: *a place of embarking*, Id.—II. *that on which one goes* or *steps*, ἔμβ. ποδός, *a shoe*, like ἐμβάς, Aesch. Ag. 945.—2. *the sole, foot, hoof*, Eur. Bacch. 740.—III. *a bathing-tub, bath*, Diosc.

Ἐμβᾰσίχυτρος, ου, ὁ, (ἐμβαίνω, χύτρα) *pot-visiter*, name of a mouse in Batr. 137.

Ἐμβαστάζω, f. -άσω, (ἐν, βαστάζω) *to bear in* or *on, carry*, Luc.

Ἐμβᾰτεύω, (ἐν, βατεύω) *to step in* or *on, stand on*, hence *to dwell in* or *on, frequent, haunt*, usu. c. acc., esp. of gods, like the Homer. ἀμφιβαίνω, *to protect, watch*, Trag., and Cratin. Incert. 22, cf. Blomf. Aesch. Pers. 455, Schäf. Dion. Comp. p. 428: but c. gen. in simple sense, *to stand* or *be upon*, Soph. O. T. 625, cf. O. C. 400, and Kühner Gr. Gr. § 523, 3.—II. ἐμβατ. εἴς τι, *to come into possession of*, εἰς τὴν οὐσίαν, as we say "*to come in to* the property," Dem. 1086, 19: εἰς τὸ χωρίον, Isae 71, 42.—III. later, simply, *to go into, enter*, LXX.

Ἐμβατέω,=foreg., Leon. Tar. 98, 3: in mid., Lyc. 642.

†Ἐμβατή, ῆς, ἡ, v. sub ἐμβατός.

Ἐμβᾰτήριος, α, ον, also ος, ον, (ἐμβαίνω) *belonging* or *suited to entering, marching in*, etc.: hence—1. τὸ ἐμβ., sub. μέλος, *the air to which the soldiers marched, a march*, Polyb., cf. Thuc. 5, 70; the anapaestic songs of Tyrtaeus were so called, Francke Callin. p. 131: ἐμβ. ῥυθμός, *the time of march*, Plut.—2. τὰ ἐμβ., sub. ἱερά, offerings *made on embarking, before weighing anchor*, also ἐμβατήριος θυσία, Piers. Moer. p. 223.

Ἐμβάτης, ου, ὁ, (ἐμβαίνω) *he that goes in* or *on, a ship's passenger*.—II. *a kind of half-boot of felt*, Xen. Eq. 12, 10: also *the tragic cothurnus*, Luc.—III. *the modulus* or *unit of measurement* in Greek architecture, Vitruv. [ᾰ]

†Ἔμβατον, ου, τό, *Embatum*, a strait between Erythrae and Chios, Thuc. 3, 29; also τὰ Ἔμβατα, Polyaen. From

Ἐμβᾰτός, όν, also ή, όν, *to be gone in* or *into, passable*, Dion. H.: ἡ ἐμβατή, *a bath*, like ἔμβασις III.

Ἐμβάφιος, ον, (ἐμβάπτω) *for dipping in* or *into*: τὸ ἐμβ., *a flat vessel for sauces*, Lat. *acetabulum*, like ὀξυβάφιον, Hippon. 93, Hdt. 2, 62. [ᾰ]

Ἐμβέβᾰα, Ep. perf. of ἐμβαίνω, Il., but only found in part. ἐμβεβαώς, ἐμβεβαυῖα: but ἐμβέβᾰσαν, Il. 2, 720, 3 pl. plqpf. act., syncop. for ἐμβεβήκεσαν.

Ἐβεβαιόω, ῶ, *to set fast and firm*, dub.

Ἐμβεβηλέω and ἐμβεβηλόω, ῶ, *to desecrate*.

Ἐμβελής, ές, (ἐν, βέλος) *within a dart's throw, within shot*, Polyb.

Ἔμβη, Ep. for ἐνέβη, 3 sing. aor. 2 of ἐμβαίνω, Od.; ἔμβητον, dual for ἐνέβητον, Il.; and ἐμβήῃ, 3 sing. subj. aor. 2 for ἐμβῇ, Il. 16, 94.

Ἐμβῐβάζω, f. -άσω, (ἐν, βιβάζω) *to set in* or *on*, esp. *to put on board ship, embark*, τινὰ εἰς πλοῖον, Thuc. 1, 53, etc.: *to lead, guide to a thing*, e. g. εἰς τὸ λῷστον, Eur. H. F. 856: cf. ἐμβαβάζω.

†Ἐμβιβαστέον, verb. adj. from ἐμβιβάζω, *one must set in*, Geop.

Ἔμβῐος, ον, (ἐν, βίος) *in life, tenacious of life, lively*: of trees, etc., which will bear transplanting, Theophr.; hence τὸ ἔμβ. *a taking root and growing*, Ael.—II. *lasting one's whole life*, ἔμβιος τιμωρία, punishment *for life*, Dio C.

Ἐμβῐοτεύω,=sq., Aretae.

Ἐμβῐόω, ῶ, f. -ώσομαι, (ἐν, βιόω) *to live in* or *on*: of trees, etc., *to live and grow after transplantation*, Theophr.

†Ἐμβίσαρος, ου, ὁ, *Embisarus*, masc. pr. n., Diod. S. dub.

Ἐμβίωσις, εως, ἡ, (ἐμβιόω) *a living and growing*, Plut.

Ἐμβῐωτήριον, ου, τό, (ἐμβιόω) *a place to live in, dwelling*, Diod.

Ἐμβλᾰβής, ές, (ἐν, βλάβος) *hurtful*.

Ἐμβλαστάνω, (ἐν, βλαστάνω) *to grow in* or *on as a graft*, Theophr. Hence

Ἐμβλάστησις, εως, ἡ, *a growing in* or *on as a graft*, Id.

Ἔμβλεμμα, ατος, τό, *a looking at, looking straight at*, Xen. Cyn. 4, 4: from

Ἐμβλέπω, f. -ψω, (ἐν, βλέπω) *to look in* or *on, look in the face, look at*, τινι, Plat. Charm. 155 C, etc.; also εἰς…, Plat. Alc. 1, 132 E, etc.; rarely τινά, Anth.: also like βλέπω simply, *to look*, Soph. El. 995. Hence

Ἔμβλεψις, εως, ἡ, *a looking at, look*, Hipp.

Ἔμβλημα, ατος, τό, (ἐμβάλλω) *that which is put in* or *on*, ἔμβλ. ξύλον, the shaft fitting into the spear-head, Plut.: *jewels and ornaments in raised work, that could be taken from their setting*, Dio C.: perh. also *a tesselated pavement*: *a sole put into the shoe in winter*, etc., Philo.

Ἔμβλησις, εως, ἡ, (ἐμβάλλω) *a throwing in*.—II. intr. *a breaking in*, Hipp.

Ἐμβλητέον, verb. adj. from ἐμβάλλω, *one must throw in*, Plat. Phileb. 62 B.

Ἐμβοάω, ῶ, (ἐν, βοάω) *to call upon, shout to*, τινί, Xen. Cyn. 6, 17: absol. *to shout aloud*, Thuc. 4, 34. Hence

Ἐμβόησις, εως, ἡ, *a shouting*, Aretae.

Ἐμβοθρεύω, (ἐν, βοθρεύω) *to make a pit in, make holes*, Philostr.

Ἔμβοθρος, ον, (ἐν, βόθρος) *like a pit* or *hole, hollow*, Theophr. Hence

Ἐμβοθρόω, ῶ, *to dig into a pit*, Hipp.

Ἐμβολάς, άδος, ἡ, (ἔμβολος 4) *a graft*; συκαῖ ἐμβολάδες, *grafted* fig-trees, Plut.

Ἐμβολεύς, έως, ὁ, (ἐμβάλλω) *any thing put in*: *a peg, stopper*: *the sucker of a squirt*: *a dibble, a stick for setting plants*, Anth.

Ἐμβολή, ῆς, ἡ, (ἐμβάλλω) *a throwing in*: *a putting in, insertion*, Hipp.—II. intrans. *a breaking* or *bursting in, inroad into an enemy's country, foray*, Xen. An. 4, 1, 4, etc.—2. *a falling on, assault, attack, the charge made by one ship upon another*, Aesch. Pers. 279, 336, etc., where strictly ἐμβ. was the *charge on the side* of the other ship προςβολή, the *charge prow to prow*, Thuc. 7, 70, cf. 36: ἐμβ. ἔχειν, *to receive* such a charge, Xen. Hell. 4, 3, 10; δοῦναι, *to make* it, Polyb.—3. *an entrance*: *place of entrance, pass*, L. Dind. Xen. Hell. 5, 4, 48: *the mouth of a river*, Dion. H.; cf. εἰς– and ἐκβολή.—III. *the head of a battering-ram*, Thuc. 2, 76: but Aesch. Pers. 415, ἐμβ. χαλκόστομοι are *the shocks* of brazen beaks.

†Ἐμβόλιμα, ων, τά, *Embolima*, a city of India, Arr. An. 4, 28, 7.

Ἐλβολιμαῖος, αία, αῖον, and

Ἐμβόλιμος, ον, (ἐμβολή) *thrown in, inserted*, esp. *intercalated*, μὴν ἐμβ., an *intercalary* month, Hdt. 1, 32: τὰ ἐμ., *interpolated* verses, Arist. Poet.; also ἐμβ. παῖδες, *supposititious* sons, Eupol. Dem. 38.

Ἐμβόλιον, ου, τό, (ἐμβάλλω) *something thrown in, a javelin*, Diod.—II. *an interlude* in a play, *an episode* in a writing, Cic. ad Q. Fr. 3, 1, 7.

Ἐμβόλισμα, ατος, τό, *that which is put in, a piece* or *patch*.

Ἐμβολισμός, οῦ, ὁ, *a putting in, intercalation*.

Ἔμβολον, ου, τό,=sq., τῆς χώρης, a tongue of land, Hdt. 4, 53: cf. Pind. O. 7, 35.—2. *a bolt, bar*, Eur. Phoen. 114.—3. *a beam, the architrave* or *the entablature*, Id. Bacch. 591.

Ἔμβολος, ου, ὁ, (ἐμβάλλω) like ἐμβολεύς, *anything running to a point and so put* or *thrust in, a wedge, peg, stopper*, etc.: esp. *the brazen beak of ships of war*, which was *driven into* the hostile ship, Lat. *rostrum navis*, Hdt. 1, 166: hence ἐμβάλλειν ναυσί.—2. hence οἱ ἔμβολοι, the *rostra* or *tribune* of the Roman forum, Polyb.—3. *the wedge-shaped order of battle, cuneus* or *acies cuneata* of the Romans, Xen Hell. 7, 5, 22.—4. *a graft*.—5. =πέος, Ar. Fr. 301.—6. in late Greek, *a portico*. Cf. foreg.

’Εμβομβέω, ῶ, (ἐν, βομβέω) *to buzz in*, ταῖς ἀκοαῖς, Synes.

’Εμβόσκω, (ἐν, βόσκω) *to feed in*, Philo.

’Εμβρᾰδύνω, (ἐν, βραδύνω) *to stop in* or *upon*, *dwell on*, Lat. *immoror*, τινί, Luc.

’Εμβραμένα, ἡ, Lacon. for εἱμαρμένη, Sophron ap. E. M.

Ἔμβρᾰχυ or ἐμκρᾰχύ, adv. (ἐν, βραχύς) *in brief*, *shortly*, *in general*, Ar. Vesp. 1120.—II. *in the least*, esp. after οὐδέν.

Ἔμβρεγμα, ατος, τό, (ἐμβρέχω) *that in which a thing is wetted*: *a lotion*, *fomentation*, like ἐμβροχή, Aretae.

’Εμβρέμομαι, mid., (ἐν, βρέμω) *to roar*, *bluster in*, ἀήτης ἱστίῳ ἐμβρ., Il. 15, 627.

Ἔμβρεφος, ον, (ἐν, βρέφος) *boy-like*, Anth.

’Εμβρέχω, f. -ξω, (ἐν, βρέχω) *to wet* or *soak in*, *to foment*, Plut.: *to water*, Nic.

’Εμβρίθεια, ας, ἡ, *weight*, *dignity*, Lat. *gravitas*. [ῑ] From

’Εμβρῑθής, ές, (ἐν, βρίθω) like βαρύς, *heavy*, *weighty*, Hdt. 7, 36: hence—II. metaph. *weighty*, *grave*, *stately*, *dignified*, Plat. Crat. 407 A; and ironic., Plut.: *important*, Plat. Ep. 328 B.—2. of meats, *strong*, *nourishing*.—3. in bad sense, *heavy*, *weighing down*, *grievous*, Aesch. Pers. 693: of persons, *violent*, *savage*, *fierce*, Hipp. Exactly the Lat. *gravis*. Adv. -θῶς, *firmly*, Plat. Phaedr. 252 C.

’Εμβρίθω, f. -σω, (ἐν, βρίθω) *to be heavy*, *fall heavily*, Anth. [ῑ]

’Εμβρῑμάομαι, (ἐν, βριμάομαι) dep. c. aor. mid., *to be moved with strong indignation*, *to be wroth at*, *threaten*, τινί, N. T.: in genl. *to be vehemently moved* or *troubled*, Ib. Hence

’Εμβρίμημα, ατος, τό, *that which is spoken in wrath*, *threatening*. [ῑ]

’Εμβρονταῖος, αία, αῖον, (ἐν, βροντή) *struck by lightning*: τὸ ἐμβ., a place so stricken, which no one might enter, the Lat. *bidental*, Diod.: from

’Εβροντάω, ῶ, f. -ήσω, (ἐν, βροντάω) *to strike with lightning*, Xen. Hell. 4, 7, 7: hence *to strike dumb*, esp. in pass. *to be thunder-struck*, *astonied*, Dem. 413, 10. Hence

’Εμβροντησία, ας, ἡ, *a being thunder-struck*: hence *stupidity*, Plut.

’Εμβρόντητος, ον, (ἐμβροντάω) *thunderstruck*, and so like Lat. *attonitus*, ὦμβρόντητε σύ, thou *thunderstricken wretch*, thou *gaping fool*, Ar. Eccl. 793.

’Εμβροχάς, άδος, ἡ, *a layer of the vine*, Lat. *mergus*, from ἐμβρέχω, Geop.

’Εμβροχή, ῆς, ἡ, (ἐμβρέχω)=ἔμβρεγμα, Plut.—II. (ἐν, βρόχος) *a noose*, *halter*, Luc.

’Εμβροχίζω, (ἐν, βρόχος) *to catch in a noose*.

Ἔμβροχος, ον, (ἐμβρέχω) *wetted*, *soaked*.—II. (ἐν, βρόχος) *caught in a noose*.

’Εμβρύειον, ου, τό, (ἔμβρυον) *the flesh of embryos*, Ar. Fr. 476.

’Εμβρύκω, (ἐν, βρύκω) *to bite at*, *bite*, Nic. [ῡ]

’Εμβρῠοδόχος, ον, (ἔμβρυον, δέχομαι) *receiving the foetus*, Luc.

’Εμβρυοθλάστης, ου, ὁ, (ἔμβρυον, θλάω) *an instrument for extracting a dead foetus*, Gal.

’Εμβρύοικος, ον, (ἐν, βρύον, οἰκέω) *dwelling in sea-weed*, ἄγκυρα, Anth. [ῠ]

’Εμβρῠοκτόνος, ον, (ἔμβρυον, κτείνω) *killing the foetus in the womb*.

Ἔμβρῠον, ου, τό, v. sq. I.

Ἔμβρῠος, ον, *all that grows in another body* (τὸ ἐντὸς βρύον): hence as subst. ἔμβρυον, *the fruit of the womb before birth*, *the embryo*, Lat. *foetus*, Aesch. Eum. 945: but in Od. 9, 245, 309, 342, *a new-born lamb*, *lambkin* or *kid*.—II. act. *genial*, *productive*, ὑγρότης, Theophr.—III. acc. to some in Nonn. *moss-covered*, *mossy*, (ἐν, βρύον) Dion. 41, 29.

’Εβρῠοτομέω, ῶ, (ἔμβρυον, τέμνω) *to cut the foetus from the womb*. Hence

’Εμβρῠοτομία, ας, ἡ, *a cutting out the foetus*, Gal.

’Εμβρυουλκία, ας, ἡ, *the extraction of the foetus*, Gal.: from

’Εμβρῠουλκός, οῦ, ὁ, (ἔμβρυον, ἕλκω) *a midwife's forceps*, Gal.

’Εμβρωμα, ατος, τό, (ἐν, βιβρώσκω) *that which is bitten in*, ἔμβ. ὀδόντων, a hollow in the teeth, Diosc.—II. *a bite*, *breakfast*, Ath.

’Εμβῠθίζω, (ἐν, βυθίζω) *to throw* or *sink to the bottom*, Plut.

’Εμβύθιος, α, ον, also, ος, ον, (ἐν, βυθός) *at the bottom*, Orph. [ῠ]

’Εμβῠκᾰνάω, ῶ, (ἐν, βυκανάω) *to blow with the trumpet*, κέρασι ἐμβ., Dion. H.

’Εμβυρσόω, ῶ, (ἐν, βυρσόω) *to sew up in skins*, Plut.

’Εμβύω, f. -ύσω, (ἐν, βύω) *to stuff in*, *stop*, τί τινι, Ar. Vesp. 128. [ῡ]

’Εμβώμιος, ον, (ἐν, βωμός) *on the altar*, Jul.

’Εμέ, acc. of ἐγώ, enclit. με, Hom.

’Εμέθεν, poet. gen. for ἐμοῦ, in Hom., and Att.: never enclit.

’Εμεί, Dor. for ἐμέ, as τεί for τέ, σέ.

†Ἔμεινα, 1 aor. act. from μένω.

’Εμεῖο, Ep. gen. of ἐγώ for ἐμοῦ, in Hom.: never enclit., v. ἐμέο.

’Εμέμηκον, Ep. aor. 2 redupl. of μηκάομαι, Od. 9, 439.

Ἔμεν, Ep. for εἶναι, inf. from εἰμί, Hom. cf. ἔμμεν.

’Εμέν, for ἐσμέν, Call.: but in Soph. El. 21, very dub.

Ἕμεν and ἕμεναι, poet. for εἶναι, inf. aor. 2 from ἵημι.

Ἔμεναι, Ep. for εἶναι, inf. from εἰμί, Hom., cf. ἔμμεναι.

Ἕμενος, η, ον, part. aor. 2 mid. of ἵημι.

’Εμέο, Ep. gen. of ἐγώ for ἐμοῦ. Il. 10, 124: never enclit.: Ep. strengthd. form ἐμεῖο.

†Ἔμεσα, ης, ἡ, *Emĕsa*, now *Hems*, a city of Syria on the eastern bank of the Orontes, Hdn., also wr. Ἔμισα, and τὰ Ἔμεσα. Hence

†’Εμεσηνός, ή, όν, *of Emesa*; οἱ ’Εμεσηνοί, *the inhab. of Emesa*, Strab.

’Εμεσία, ας, ἡ, (ἐμέω) *a disposition to vomit*, Hipp.

Ἔμεσις, εως, ἡ, (ἐμέω) *a vomiting*, *being sick*, Id.

Ἔμεσμα, ατος, τό, (ἐμέω) *that which is thrown up*.—II. =foreg., Id.

’Εμετηρίζω, *to give an emetic*, Id.

’Εμετήριος, ον,=ἐμετικός, hence ἐμ. φάρμακα, *emetics*, Hipp., or without φάρμ., Diosc.

’Εμετιάω, ῶ, *to feel sick*, Arist. Probl.

’Εμετικός, ή, όν, (ἐμέω) *provoking sickness*, ἐμ. φάρμακον, *an emetic*, Arist. Probl.—II. *inclined to vomit*, *going to be sick*, Hipp.: *one who uses emetics*, like the Roman gourmands, Cic.

’Εμετοποιέομαι, *to make one's self sick*, Hipp.: from

’Εμετοποιός, όν, (ἔμετος, ποιέω) *causing sickness*.

Ἔμετος, ου, ὁ,=ἔμεσις, *sickness*, Lat. *vomitus*, Hdt. 2, 77.

’Εμετός, ή, όν, (ἐμέω) *vomited*, *thrown up*.

’Εμετώδης, ες, (ἔμετος, εἶδος) *like sickness*, Hipp. Adv. Ion. -δέως, Id.

’Εμεῦ, Ep. and Ion. for ἐμοῦ, gen. of ἐγώ, Hom.: enclit. μεῦ, Aeol. and Dor. ἐμεῦς.

’ΕΜΕ΄Ω, f. -έσω, mid. ἐμέσομαι, Hipp., Att. ἐμοῦμαι, Aesch. Eum 730, perf. ἐμήμεκα, aor. ἤμεσα, Ar Ach. 6, ἤμησα, Hes. Th. 497 (both in comp.), *to vomit*, *throw up*, *cast up*, αἷμα Il. 15, 11: absol., *to be sick*, Hdt. 1, 133, Aesch. l. c., Xen. An. 4, 8, 20: ἐμεῖν πτίλῳ, *to make one's self sick* with a feather, Ar. Ach. 587: metaph. *to throw up a flood of bad words*, Eunap. (Akin to Lat. *vomo*, Sanscr. *vam*, Pott. Et. Forsch. 1, 262.)

’Εμεωυτοῦ, Ion. gen. for ἐμαυτοῦ, Hdt.

†’Εμήμεκα, perf. act. from ἐμέω.

†Ἔμηνα, 1 aor. act. of μαίνομαι, dub. v. sub μαίνομαι.

’Εμί, old form for ἐμμί, εἰμί, Inscr. Sigei.

Ἔμικτο, Ep. sync. aor. of μίγνυμι c. pass. signf., Od.

’Εμίν, Dor. poet. for ἐμοί, dat. of ἐγώ. [ῑ, but when enclit., ῐ.]

’Εμίνγα, Dor. for ἔμοιγε.

’Εμίνη, Tarentine for ἔμοιγε.

Ἔμμᾰθε, Ep. for ἔμαθε, 3 sing. aor. 2 act. of μανθάνω, Od.

’Εμμαίνομαι, (ἐν, μαίνομαι) *to be mad at*, τινί, N. T.

Ἔμμαλλος, ον, (ἐν, μαλλός) *woolly*, *fleecy*, Luc.

’Εμμᾰνής, ές, (ἐν μανίᾳ ὤν) *in madness*, *frantic*, *raving*, Hdt. 3, 25, and Trag.: θεοῦ πνοαῖσιν ἐμμ., Eur. Bacch. 1094, Böckh Plat. Min. 145. Adv. -νῶς. The form ἐκμανής is rare, if not dub.

†’Εμμανουήλ, ὁ, indecl. (from Hebr.) *Immanuel*, i. e. God with us, N. T. Math. 1, 23.

†’Εμμαούς, ἡ, *Emmaus*, a village between seven and eight miles distant from Jerusalem, N. T. Luc. 24, 13.

’Εμμᾰπέω, only found in part. ἐμμαπέουσα, Nic. Alex. 137, where the Schol. explains it by ἐνεργοῦσα, *doing quickly*. If not f. l. for ἐμματέουσα, it is fancifully formed from sq.

’Εμμᾰπέως, adv. *forthwith*, *quick as thought*, *hastily*: only poet.: in Hom. with ἀπόρουσε, Il. 5, 836, and with ὑπάκουσε, Od. 14, 485: in Hes. with ὑπέδεκτε, Sc. 442. (Acc. to some from ἅμα τῷ ἔπει, *no sooner said than done*; others better from μαπέειν, μάρπτειν, *clutching at*, and so *hastily*, Lat. *prompte*.)

’Εμμάρτῠρος, ον, (ἐν, μάρτυρ) *with evidence*, *with testimony*. Adv. -ρως.

’Εμμάσσομαι, f. -ξομαι, (ἐν, μάσσω) *to press in* or *on*, *inflict*, ὀργήν τινι, Call. Dian. 124, and Anth.

’Εμμᾰτάζω, ἐμμᾰταιάζω or ἐμμᾰταΐζω, *to talk idly*, *make a fool of one's self*.

’Εμμᾰτέω, ῶ, (ἐν, ματέω, ματεύω) *to feel with the finger*, *put the finger down the throat to cause sickness*, cf. ἐμμαπέω.

’Εμμάχομαι, fut. -έσομαι, (ἐν, μάχομαι) dep. mid., *to fight a battle in*, πεδίον ἐπιτήδειον ἐμμ., Hdt. 9, 7. [ᾰ]

*’Εμμάω, supposed pres. of ἐμμεμαώς, q. v.

’Εμμέθοδος, ον, (ἐν, μέθοδος) *according to rule* or *system*: τὸ ἐμμ., systematic arrangement, Philo. Adv. -δως.

'Εμμεθύσκομαι, (ἐν, μεθύσκω) as pass., *to be drunk in* or *among*, c. dat., Joseph.

'Εμμειδιάω, ῶ, f. -άσω [ᾱ], (ἐν, μειδιάω) *to smile at* or *upon*, τινί, Xen. Cyn. 4, 3.

'Εμμέλεια, ας, ἡ, (ἐμμελής) *pure and perfect harmony in music*, hence *the fit modulation of the voice in speaking*, Dion. Comp. 408, 6: in genl. *all harmony and fitness, gracefulness*, Lat. *concinnitas*, Plut.: *wittiness*, Longin. —II. *a kind of tragic and satyric dance accompanied by music*, Plat. Legg. 816 B: hence *the tune of this dance*, Hdt. 6, 129, ubi Schweigh., cf. Dind. Ar. Ran. 897: Ar. Vesp. 1503 jokingly speaks of ἐμμ. κονδύλου, *the knuckle dance*.

'Εμμελετάω, ῶ, f. -ήσω, (ἐν, μελετάω) *to exercise, practise in*, τινά τινι, Plut.: absol. *to teach*, Plat. Phaedr. 228 E.

'Εμμελής, ές, (ἐν, μέλος) *sounding in unison, in tune, well-timed, harmonious, melodious*, Theocr. Ep. 19; in genl. *fitting, regular, agreeable*, Ar. Eccl. 807: but usu. in Att., *in good taste, elegant, graceful, well-bred, witty*, Heind. Plat. Theaet. 174 A. Adv. -λῶς, Ion. -λέως, Simon. 139, compar. -λεστέρως, Plat. Phaedr. 278 D, -ρον, Id. Rep. 471 A.—II. (ἐν, μέλομαι) *diligent, pains-taking*, Polyb.

'Εμμελέτημα, ατος, τό, (ἐμμελετάω) *that in which one is exercised, a practice*, Anth.

'Εμμελετητέον, verb. adj. from ἐμμελετάω, *one must exercise one's self in*, τινί, Plut.

'Εμμεμᾰώς, υῖα, ός, (ἐν, μεμαώς) *pressing eagerly on, eager, hasty, hot*, of persons, Hom., esp. in Il.: of things, as ἠχή, Hes. Sc. 439; and later c. dat. ἐμμεμαὼς Βέβρυξι, Ap. Rh. Only Ep.

'Εμμέμονα, (ἐν, μέμονα) ἐμμ. φρήν, the soul *is lost in passion*, Soph. Tr. 982.

'Εμμεν, rarer Ep. form for ἔμεν, εἶναι, inf. from εἰμί, Hom.

'Εμμεναι, Ep. for εἶναι, inf. from εἰμι, oft. in Hom.

'Εμμενετέον, verb. adj. from ἐμμένω, *one must abide by*, τι, Diog. L.

'Εμμενετικός, ή, όν, (ἐμμένω) *abiding by*, τινί, Arist. Eth. N.

'Εμμενετός, ή, όν, (ἐμμένω) *to be stood by, endurable*, Stob.

'Εμμενής, ές, (ἐν, μένω) *abiding in*, τινί: τὸ ἐμμενές, *stedfastness*, Plut.: Hom. has only the neut. ἐμμενές, as adv., and always in phrase, ἐμμενὲς αἰεί, *unceasing ever*, Il. 10, 361, etc.: without αἰεί, Arat. 83: ἐμμ. ἤματα πάντα, Id. 339. Adv. -νῶς, Ep. and Ion. -νέως, Hes. Th. 712.

'Εμμενητικός, ή, όν, later form for -νετικός, Diog. L. Adv. -κῶς.

†'Εμμενίδαι, ῶν, οἱ, *the Emmenidae*, a noble family of Agrigentum in Sicily, Pind. Ol. 3, 68.

'Εμμένω, f. -μενῶ, (ἐν, μένω) *to abide in* a place, Eur. Erechth. 20, 12: *to abide by, stand by, cleave to, be true to*, c. dat., ὁρκίοις, Hdt. 9, 106, κηρύγματι, Soph. O. T. 351; συνθήκαις, Lat. *manere in induciis*, Thuc. 5, 18, v. Wolf Lept. p. 250: also ἐν σπονδαῖς, Thuc. 4, 118: hence, ἐμμεμένηκεν, *it continued as a custom*, Thuc. 1, 5.—2. *to acquiesce in*, τοῖς δικαίοις, Dem. 972, 18.

'Εμμεσιτεύω, (ἐν, μεσιτεύω) *to conciliate by mediation*, Clem. Al.

'Εμμεσος, ον, (ἐν, μέσος) *in the middle*.

'Εμμεστος, ον, (ἐν, μεστός) *filled full*, τινός, Ep. Plat. 338 D.

'Εμμετεωρίζω, (ἐν, μετεωρίζω) *to carry up into*, τῷ αἰθέρι, Philostr.

'Εμμετρέω, ῶ, (ἐν, μετρέω) *to measure by* or *according to*, τινί, Anth.

'Εμμετρία, ας, ἡ, *measure, proportion*, Plat. Rep. 486 D; from

'Εμμετρος, ον, (ἐν, μέτρον) *in* or *according to measure, measured, proportional*, Plat. Phil. 26 A: hence—II. *moderate, fitting, meek*, Id. Legg. 823 D.—III. *in metre, metrical*, Id. Symp. 197 C. Adv. -τρως. Hence

'Εμμετρότης, ητος, ἡ, *proportion, fitness*, Aristaen.

'Εμμήνιος, ον, (ἐν, μήν) *monthly*: τὰ ἐμμ. *the menses* of women, Hipp.

'Εμμηνις, ι, gen. ιος, (ἐν, μῆνις) *in wrath, an avenger*, Inscr.

'Εμμηνος, ον, (ἐν, μήν) *in a month, a month long, lasting a month*, Plat. Legg. 956 A:—II.=ἐμμήνιος, *monthly*, ἱερά, Soph. El. 281: on the ἔμμ. δίκαι, v. Böckh P. E. 1, 70.

'Εμμηρος, ὁ, poet. for ἐνομήρης, Demetr. Sic. 2, ubi v. Meincke.

'Εμμητρος, ον, (ἐν, μήτρα) *in the womb*: but—II. ζύλα ἔμμ., wood *with pith in it*, Antiph. Philomet. 1, and Theophr.

'Εμμί, Aeol. for εἰμί.

'Εμμίγνυμι, also ἐμμιγνύω, f. -μίξω, (ἐν, μίγνυμι) *to mix* or *mingle in*, Plut., in pass.: ἐμμίξω, intrans. *I will meet*, Soph. O. C. 1057.

'Εμμιλτος, ον, (ἐν, μίλτος) *painted red, red*, Diosc.

'Εμμίμνω, poet. for ἐμμένω, Emped.

'Εμμισθος, ον, (ἐν, μισθός) *in pay, for hire, hired*, Thuc. 6, 22. Adv. -θως.

'Εμμοιρος, ον, (ἐν, μοῖρα) *partaking in*, Aesch. Eum. 890, e conj. Herm., sed alii aliter.

'Εμμονή, ῆς, ἡ, (ἐμμένω) *an abiding in, standing by, cleaving to*, τινός, Plat. Gorg. 479 D.

'Εμμονος, ον, (ἐμμένω) *abiding in* or *by, stedfast, steady*, Xen. Cyr. 3, 3, 52: ἔμμ. τινί, *abiding by* a thing, Ib. 55. Adv. -νως.

'Εμμορα, ας, ε, perf. 2 of μείρομαι, Hom., but only in 3 pers.

'Εμμορος, ον, (ἐν, μείρομαι) *partaking in*, τινός, Od. 8, 480, cf. ἔμμοιρος.—II. (ἐν, μόρος) *destined*, esp. *fortunate*, Anth.

'Εμμορφος, ον, (ἐν, μορφή) *in form, corporeal*, Plut.

'Εμμοτος, ον, (ἐν, μότος) *stopped with lint*, and so in genl., *suppurating, festering, having an open sore*, Hipp.: metaph., ἄλγος δώμασιν ἔμμοτον, *an open, unhealing* sore for the house: or (as others) one *that clings like lint* to the house, Aesch. Cho. 471.—II. τὸ ἔμμοτον, with or without φάρμακον, salve *spread on lint and so put on a sore*. Gal.

'Εμμουσος, ον, (ἐν, Μοῦσα)=μουσικός.

'Εμμοχθος, ον, (ἐν, μόχθος) *in labour, toilsome, painful*, Eur. Supp. 1004.

†'Εμμυέω, ῶ, f. -ήσω, (ἐν, μυέω) *to initiate into*, μῶν ἐνεμυήθης τὰ μεγάλα; were you initiated in the great mysteries? Ar. Plut. 845.

†'Εμνησα, 1 aor. act. of μιμνήσκω.

'Εμοί, dat. of ἐγώ, enclit. μοί, Hom.

†'Εμολον, inf. μολεῖν, part. μολών, aor. of βλώσκω, q. v. and cf. μολεῖν.

'Εμός, ή, όν, possess. adj. of first pers. from ἐγώ, ἐμοῦ, *mine*, Lat. *meus*, Hom., contr. c. art. οὑμός, τοὐμόν, Il. 8, 360. Sometimes joined c. gen., to strengthen the *possessive* notion, ἐμὸν αὐτοῦ, mine own, Od. 2, 45, cf. Il. 3, 180: used objectively, ἐμὴ ἀγγελίη, a message *about me*, Il. 19, 336, cf. Od. 2, 97: αἱ ἐμαὶ διαβολαί, slanders *against me*, Thuc. 6, 90, etc. In Att. sometimes for dat. ἐμοί, Wolf Xen. Hell. 5, 2, 33, esp. with words like ἐχθρός, φίλος, Seidl. Eur. El. 668, so we say *my* wellwishers, for *those who* wish *me* well: οἱ ἐμοί, Lat. *mei, my friends*, Plat., Xen., etc.: τὸ ἐμόν, *mine, my part, my interest*, etc., Hdt. 4, 127, and Trag.: also simply for ἐγώ, Soph. El. 1302, etc., cf. Il. 9, 386; in full, τοὐμὸν μέρος, Soph. Tr. 1217: freq. also in plur., τὰ ἐμά, τἀμά: τό γε ἐμόν, τὸ μὲν ἐμόν, *for my part, as far as concerns me*, Hdt. 1, 108, Plat. Gorg. 452 C, Soph. 237 B.

'Εμοῦς, Dor. gen. of ἐγώ, Brunck Ar. Ach. 911.

'Εμπᾰ, adv., v. ἔμπᾱς.

'Εμπάζομαι, poet., esp. Ep., defective dep., *to busy one's self about, take heed of, care for*, c. gen., μύθων, etc., Hom.; once c. acc. pers., Od. 16, 422. (Prob. akin to ἔμπαιος A, q. v.)

'Εμπάθεια, ας, ἡ, *passion, affection*, [ᾰ] from

'Εμπᾰθής, ές, (ἐν, πάθος) *in a state of violent emotion, in a passion, passionate*, Plut. Adv. -θῶς, *passionately*, Polyb.

'Εμπαιγμα, ατος, τό, (ἐμπαίζω) *a jest, game, trick*, LXX.

†'Εμπαιγμονή, ῆς, ἡ, (ἐμπαίζω)=sq., in many MSS and admitted by Griesb. and others into the text of N. T. 2. Pet. 3, 3.

'Εμπαιγμός, οῦ, ὁ, (ἐμπαίζω) *a jesting, mocking, scoffing*, LXX

'Εμπαιδεύω,=παιδεύω ἐν, *to educate* or *bring up in*, τινί, Philostr.

'Εμπαιδοτρῐβέομαι, (ἐν, πειδοτριβέω) as pass., *to be brought up in*, τινί Dio C.

'Εμπαιδοτροφέομαι, as mid., (ἐν, παιδοτροφέω) *to bring up one's* children *on* or *by means of*, τινί, Dem. 1087, 22.

'Εμπαίζω, f. -ξομαι and -ξοῦμαι, (ἐν, παίζω) *to mock*, Lat. *illudere*, τινί, Hdt. 4, 134: hence *to trick, deceive*, Soph. Ant. 799.—II. *to play, sport in* or *on*, λείμακος ἡδοναῖς, Eur. Bacch. 867: ἐμπ. χοροῖς, *to sport in* the dance, Ar. Thesm. 975. Hence

'Εμπαίκτης, ου, ὁ, *a mocker, deceiver*, N. T.

'Εμπαιος, ον, (A)=ἔμπειρος, *knowing, practised in*, c. gen. ἔργων, κακῶν, Od. 20, 379; 21, 400. An old poet. word, not to be confounded with sq. (Perh. akin to πάομαι, cf. Pott. Etym. Forsch. 1, 189: cf. ἐμπάζομαι.) [αῐ in 2d passage.]

'Εμπαιος, ον, (B) (ἐν, παίω) *bursting in, sudden*, τύχαι, κακά, Aesch. Ag. 187, 347: only poet.

'Εμπαις, παιδος, ὁ, ἡ, (ἐν, παῖς) *with child*.

'Εμπαισμα, ατος, τό, (ἐμπαίω) *that which is struck in*: esp. *embossed work*

'Εμπαιστική, ῆς, ἡ, τέχνη, *the art of embossing*, Ath.: from

'Εμπαιστός, όν, (ἐμπαίω) *struck in embossed*.

'Εμπαίω, f. -παίσω, but usu. -παιήσω, (ἐν, παίω) *to strike in, stamp, emboss*.—II. strengthd. for ἐμπίπτω, intr ἐμπαίει μοι ψυχῇ, *burst in upon* my soul, Soph. El. 902.

'Εμπακτόω, ῶ, (ἐν, πακτόω) *to close, stuff, caulk*, τὰς ἁρμονίας βύβλῳ, Hdt. 2, 96.

'Εμπάλαγμα, ατος, τό,=ἐμπλοκή, from

'Εμπᾰλάσσω, f. -ξω, (ἐν, παλάσσω)

like ἐμπλέκω, *to entangle in*, ἔν τινι, Hdt. 7, 85: absol. *to entangle together*, Thuc. 7, 84.

'Εμπᾰλιν, poet. also ἔμπᾰλι, (ἐν, πάλιν) adv., *backwards, back*, H. Hom. Merc. 78, Hes. Sc. 145.—II. *contrary to*, c. gen., τέρψιος, Pind. O. 12, 15, cf. Hdt. 7, 58; also foll. by ἤ.., Hdt. 1, 207, cf. Valck. Hipp. 388.—III. *in return*, Soph. O. C. 637.—IV. c. artic., τὸ ἔμπαλιν, or τὰ ἔμπαλιν, contr. τοὔμπαλιν, τἄμπαλιν, *the contrary, the reverse*, Trag.: but also euphem. for τὸ κακόν, τὰ κακά, Aesch. Pers. 223. So also εἰς τοὔμπαλιν, Xen. An. 3, 5, 13, etc., ἐκ. τ., Thuc. 3, 22, *to* or *from the opposite side.*

'Εμπάλλομαι, (ἐν, πάλλω) *to shake, quiver in*, Ap. Rh.

'Εμπάμων, ον, gen. ονος, (ἐν, πέπαμαι) *in possession, the heir*, [ᾱ]

†'Εμπᾶν, adv., v. ἔμπας, at end,

'Εμπᾰνηγῠρίζω, (ἐν, πανηγυρίζω) *to hold festal assemblies*, Plut.

'Εμπαραβάλλομαι, f. -βληθήσομαι, as pass., (ἐν, παραβάλλω) *to throw one's self into*, ἐμπ. τιμωρίαις, into punishment, Phalar.: but ἐμπ. τῇ ψυχῇ, *to make a venture* at risk of life, Id.

'Εμπαραγίγνομαι, (ἐν, παραγίγνομαι) *to come upon*, τινί, LXX.

'Εμπαράθετος, ον, (ἐμπαρατίθημι) *laid in* or *on.*

'Εμπαρασκευάζω, (ἐν, παρασκευάζω) *to prepare*, τί τινι, Clin. ap. Stob. p. 8, 19.

'Εμπαράσκευος, ον, (ἐν, παρασκευή) *prepared.*

'Εμπαρατίθημι, (ἐν, παρατίθημι) *to lay down* or *deposit in*, τί τινι.

'Εμπαρέχω, f. -ξω, (ἐν, παρέχω) *to give into another's hands, give up*, Thuc. 7, 56: c. inf., *to put in another's power* or *allow him to do* something, Id. 6, 12: ἐμπ. ἑαυτόν τινι, *to give* one's self *up* as his tool, Plut.—II. *to afford, grant*, τινί τι, Id.

'Εμπᾰρίημι, (ἐν, παρίημι) *to remit, relax in.* [ῐ Ep., ῑ Att.]

'Εμπαρίστημι, (ἐν, παρίστημι) *to set in* or *near*: in aor. 2, *to stand near*, Heliod.

'Εμπαροινέω, ῶ, (ἐν, παροινέω) *to behave like one drunken, do absurd, mad, offensive things*, τινί, to another, Luc. Hence

'Εμπαροίνημα, ατος, τό, *an object of drunken, offensive treatment*, Long.

'Εμπαῤῥησιάζομαι, (ἐν, παῤῥησιάζομαι) dep., *to speak boldly and freely against*, τινί, Polyb.

'Εμπᾶς, Ion. and Hom. ἔμπης. adv., (strictly ἐν πᾶσι) *wholly, altogether, utterly, at all events, at any rate*, like πάντως, Il. 12, 326, Od. 18, 354, etc. —II. *on the whole*, i. e. *nevertheless, still, yet*, like ὅμως, freq. in Hom., though he usu. puts δέ, or ἀλλά, before it, as in Il. 1, 562, Od. 16, 147, but also ἔμπης δέ, Il. 5, 191; and strengthd. ἀλλὰ καὶ ἔμπης, Il. 2, 297, or καὶ ἔμπης, Od. 5, 205: Pind. N. 4, 58 has καί περ, Soph. Aj. 563 κεἰ after it.—III. when joined with the enclit. περ, it gains in force, *however much, ever so much*, Νέστορα οὐκ ἔλαθεν πίνοντά περ ἔμπης, it escaped not Nestor, *busy though he was* with drinking, Il. 14, 1, cf. 98, Od. 15, 361, etc.: always with partic.—IV.=ὁμῶς, ὁμοίως, ἐπίσης, *in like manner*, Il. 14, 174, Od. 19, 37, acc. to Gramm., but in both places it can be taken in its orig. sense,=πάντως, or ὅλως, *altogether*, cf. also Soph. Ant. 845. The adv. ἔμπας, never occurs in Att. prose, but is found in Trag., as Aesch. Pr. 48, 187, Soph. Ant. 845. Besides ἐμπᾶς, Pind. has the exactly equivalent forms ἔμπᾶν, and ἔμπᾰ, Böckh Pind. P. 5, 55, Jac. A. P. p. 355, the latter also Soph. Aj. 563, Call. Ep. 13.

'Εμπᾱσις, εως, ἡ, (ἐν, πέπαμαι)= ἔγκτησις.

'Εμπάσσω, Att. -ττω, fut. -άσω, (ἐν, πάσσω) *to sprinkle in* or *on*, Plat. Lys. 210 A: in Hom. only metaph. *to weave in*, of cloths with rich patterns on them, Il. 3, 126; 22, 441. [ᾰ always.]

'Εμπᾰτᾰγέω, ῶ, (ἐν, παταγέω) *to make a noise in*, c. dat., Themist.

'Εμπᾰτέω, ῶ, fut. -ήσω, (ἐν, πατέω) *to tread in, walk into, enter*, c. acc. like Lat. *ingredi*, μέλαθρον, Aesch. Ag. 1434.—II. transit. *to tread* or *trample on*. c. acc., Joseph.

'Εμπεδα, adv., v. ἔμπεδος.

'Εμπεδάω, ῶ, Ion. -έω, f. -ήσω,= ἐμποδίζω, *to put in fetters*, v. l. Hdt. 4, 69; and perh. Soph. Aj. 675, in tmesis.

'Εμπεδής, ές,=ἔμπεδος, only in Hesych., but adv. ἐμπεδέως, ἐμπεδῶς, Simon. Amorg.

†'Εμπεδίας, ου, ὁ, *Empedias*, masc. pr. n., a Lacedaemonian, Thuc. 5, 19.

†'Εμπεδίων, ωνος, ὁ, *Empedion*, masc. pr. n., Diod. S.

'Εμπεδόκαρπος, ον, (ἔμπεδος 2, καοπός) like ἀείκαρπος, *ever fruiting*, Emped. 287.

†'Εμπεδόκλειος, ον, *of Empedocles, Empodoclēan*, Gal.: from

†'Εμπεδοκλῆς, έους, ὁ, *Empedocles*, a celebrated Pythagorēan philosopher of Agrigentum, about middle of the 5th century before Christ.

'Εμπεδόκυκλος, ον, (ἐμπεδος 2, κύκλος) *ever-circling*, e. g. χρόνος, Nonn.

'Ευπεδολώβης, ου, ὁ, (ἔμπεδος 2, λώβη) *ever hurting.*

'Εμπεδόμητις, ι, gen. ιος, (ἔμπεδος 1, μῆτις) *stedfast of purpose*, ἀνάγκη, Nonn.

Εμπεδόμοχθος, ον, (ἔμπεδος 2, μόχθος) *ever painful*, βίος, Pind. O. 1, 96.

'Εμπεδόμῡθος, ον, (ἔμπεδος 1, μῦθος) *stedfast to one's word*, ὅρκιον, Nonn.

'Εμπεδορκέω, ῶ, (ἔμπεδος, ὅρκος) *to abide by one's oath*, Hdt. 4, 201.

'Εμπεδος, ον, (ἐν, πέδον) *on the ground, firm in* or *on the ground, fast in its place*, in genl. *fast, stedfast, immoveable, unshaken*, Hom.; esp., ἴς, βίη ἔμπ., strength *unshaken.*—2. of Time, *lasting, continual, unbroken*, Il. 8, 521, Od. 8, 453.—3. metaph. *stedfast, firm, undaunted, unwavering*, νοῦς, ἦτορ, φρένες, Hom.: so Priam is always called ἔμπεδος, οὐδ' ἀεσίφρων, as Il. 20, 183. Also in Pind., and Trag.—In Hom. the advs. ἔμπεδον, and ἔμπεδα, are very freq.: esp., μένειν ἔμπεδον, to stand *fast*, stand one's ground, Il.; θέειν ἔμπεδον, to run *on and on*, run *unceasing*, Il.: strengthd. ἔμπεδον αἰεί or ἀσφαλέως, also ἔμπεδον, ἀσφαλὲς αἰεί, Il. 15, 683. Later also ἐμπέδως, *fast, sure, truly, certainly, absolutely*, Aesch. Ag. 854, Soph. Tr. 847, cf. ἐμπεδής.—II. (ἐν, πέδη) *in fetters, fettered*, Luc.

'Εμπεδοσθενής, ές, (ἔμπεδος, σθένος) *with force unshaken*, βίοτος, *a settled, unruffled* life, Pind. N. 7. 98.

'Εμπεδόφρων, ον, gen. ονος, (ἔμπεδος, φρήν) *stedfast of mind*, Phalar.

'Εμπεδόφυλλος, ον, (ἔμπεδος, φύλλον) *ever-green*, Emped. 287.

'Εμπεδόω, ῶ, (ἔμπεδος) *to fix in the earth*, or *on the ground*: in genl. *to make firm and fast, stablish, ratify, observe*, esp. ὅρκον, Eur. I. T. 790 σπονδάς, etc., Plat., and Xen.: ὅρκους καὶ δεξιάς τινι, Xen. Cyr. 5, 1, 22. The impf. is sometimes ἠμπέδουν, sometimes ἐνεπέδουν. Mid.= act., Luc.

†'Εμπέδων, ωνος, ὁ, *Empedon*, masc. pr. n., Aeschin.

†'Εμπέδως, adv., from ἔμπεδος, q. v. at end: also wr. ἐμπεδῶς, poet. ἐμπεδέως, from ἐμπεδής.

†'Εμπέδωσις, εως, ἡ, (ἐμπεδόω) *a ratifying, observance*, ὅρκων, Dion. H.

'Εμπειράζω, (ἐν, πειράζω) *to make trial of*, c. gen. rei, Polyb.

'Εμπειρᾰμος, ον, poet. for ἐμπέραμος. ἔμπειρος, τινός, Anth.

'Εμπειρέω, ῶ, (ἔμπειρος) *to be experienced in, have knowledge of*, c. gen. rei, χώρας, Polyb.

'Εμπειρία, ας, ἡ, (ἔμπειρος) *experience*, Eur. Phoen. 529, Plat., etc. *knowledge, skill*, as the result of experience, c. gen. rei, *experience, acquaintance with* it, Thuc. 3, 95, τῶν πραγμάτων, Antiphon 129, 26; also περί τι Xen. Hell. 7, 1, 4; κατὰ πόλιν, Thuc. 2, 3.—2. *mere experience*, without knowledge of principles, esp. in medicine, ἰατρὸς τῶν ταῖς ἐμπειρίαις ἄνευ λόγου τὴν ἰατρικὴν μεταχειριζομένων, Plat. Legg. 857 C, cf. sq. Hence

'Εμπειρικός, ή, όν, *experienced, skilful*, Arist. H. A.—2. esp. οἱ ἐμπ., *a sect of physicians, who contended that experience was the one thing needful* in their art, which they called ἡ ἐμπειρική, *empirics*, v. Plin. H. N. 29, 1. Adv. -κῶς, Alex. ap. A. B.

'Εμπειροπόλεμος, ον, (ἔμπειρος, πόλεμος) *experienced in war, veteran*, Dion. H.

'Εμπειρος, ον, (ἐν, πεῖρα) *experienced, proved, practised in* a thing, and so *acquainted with it, skilful at it*, usu. c. gen., Hdt. 8, 97, etc., Trag., Plat., etc.: so also as adv. -ρῶς, τινὸς ἔχειν, to know a thing *by experience, by its issue*, Xen. An. 2, 6, 1.

'Εμπειρότοκος, ον, (ἔμπειρος, τίκτω) *having experienced child-birth, having borne one child*, Hipp.

'Εμπείρω, f. -ερῶ, (ἐν, πείρω) *to fix on*, in Il. 2, 426 before Wolf: but dub

'Εμπελᾰγίζω, (ἐν, πέλαγος) *to be in* or *on the sea*, Achill. Tat.

'Εμπελάδην, adv.,=sq., Nic.

'Εμπελᾰδόν, adv., *near, hard by*, c. dat., Hes. Op. 732: from

'Εμπελάζω, f. -σω, (ἐν, πελάζω) *to bring near* or *close to*, δίφρους, *to bring up* the war-chariots, Hes. Sc. 109. Pass. *to be brought, come near, approach*, τινί, but also τῆς κοίτης, Soph. Tr. 17.—II. the act. also is usu. in this signf., c. dat., H. Hom. Merc. 523, ἀνδρί, Soph. Tr. 748. Hence

'Εμπέλᾰσις, εως, ἡ, *an approaching* Sext. Emp.

'Εμπελαστικῶς, adv.,=ἐμπελᾰδόν

'Εμπελάτειρα, ας, ἡ,= πελάτις, πλάτις, Call. Fr. 170. [ᾰ]

'Εμπελάω,=ἐμπελάζω, Nic.

'Εμπέλιος, ον, (ἐν, πέλιος) *black within*, or *blackish*, Nic.

'Εμπέμπω, (ἐν, πέμπω) *to send in, make go in*, like Lat. *immittere*, LXX.

'Εμπέρᾰμος, ον,=ἐμπείραμος, ἔμπειρος, *knowing*, c. gen., Anth.

'Εμπερής, ές, poet. for ἔμπειρος, Soph. Fr. 412.

'Εμπεριάγω, f. -ξω, (ἐν, περιάγω) *to bring round*, Joseph.: *to traverse.* [ᾰ]

'Εμπεριβάλλω, (ἐν, περιβάλλω) *to embrace, comprehend*, Aristid.

'Εμπερίβολος, ον, (ἐν, περιβολή)

hung round with ornament: of style, *ornate.*

Ἐμπεριγράφω, fut. -ψω, (ἐν, περιγράφω) *to embrace in writing,* Sext. Emp. [ᾰ]

Ἐμπεριεκτικός, ή, όν, (ἐμπεριέχω) *able to compass, embracing,* c. gen., Clem. Al.

Ἐμπεριέρχομαι, (ἐν, περιέρχομαι) dep., *to go round and about, to visit,* Luc.

Ἐμπεριέχω, f. -ξω, (ἐν, περιέχω) *to compass in* itself, *comprehend,* Arist. Mund.

Ἐμπερικλείω, (ἐν, περικλείω) *to enclose on all sides.*

Ἐμπεριλαμβάνω, (ἐν, περιλαμβάνω) *to take in, compass, embrace,* both in act. and mid., Arist. Meteor. Hence

Ἐμπεριληπτικός, ή, όν, *embracing* or *comprehending in itself;* and

Ἐμπερίληψις, εως, ἡ, *a compassing, confining,* Arist. Meteor.

Ἐμπερινοέω, ῶ, (ἐν, περινοέω) *to comprehend in the mind,* Epicur.

Ἐμπερίοδος, ον, (ἐν, περίοδος) *in periods, periodic,* of style, Dion. H.

Ἐμπεριοχή, ῆς, ἡ, (ἐμπεριέχω) *an inclosing, compassing,* Cleomed.

Ἐμπεριπᾰθέω, ῶ, (ἐν, περιπαθέω) *to be greatly affected at* a thing.

Ἐμπεριπᾰτέω, ῶ, (ἐν, περιπατέω) *to walk about in,* ἐμβύταις, Luc.: *to tarry among,* ἔν τισι, LXX; and so metaph. *to dwell on, discuss.*—II. *to trample on, spurn,* Lat. *insultare,* τινί, Plut.

Ἐμπεριπείρω, (ἐν, περιπείρω) *to fix all round, to spit,* Strab.

Ἐμπεριπίπτω, f. -πεσοῦμαι, (ἐν, περιπίπτω) *to fall upon,* τινί, Hipp.

Ἐυπεριπλέω, f. -πλεύσομαι, (ἐν, περιπλέω) *to sail in* or *on,* dub. in Joseph.

Ἐμπεριῤῥήγνῡμι, f. -ῥήξω, (ἐν, περιῤῥηγνυμι) *to break all round,* v. l. Arist. H. A.

Ἐμπερισπούδαστος, ον, *zealously frequented,* of temples, Joseph.

Ἐμπερονάω, ῶ, f. -ήσω, (ἐν, περονάω) *to fasten with a clasp, buckle on;* Hermipp. Moer. 2, in mid. Hence

Ἐμπερόνημα, Dor. ᾱμα, ατος, τό, *that which is clasped, a garment fastened with a clasp* on the shoulder, Theocr. 15, 34.

Ἐμπερπερεύομαι,= περπερεύομαι, Cic. Att. 1, 14, 4.

Ἔμπεσον, ες, ε, poet. aor. 2 of ἐμπίπτω, for ἐνέπεσον, Hom.

Ἐμπεταλίς, ίδος, ἡ, *a dish consisting of cheese wrapped in a leaf,* (ἐν, πετάλῳ), Hesych.

Ἐμπετάννῡμι, also -νύω, f. -πετάσω, (ἐν, πετάννυμι) *to unfold and spread in* or *on,* Xen. Cyr. 1, 6, 40. Pass. *to be spread* or *hung,* ὕφεσι, *with* cloths, Socr. Rhod. ap. Ath. 147 F. Hence

Ἐμπέτασμα, ατος, τό, *a curtain,* Joseph.

Ἔμπετρος, ον, (ἐν, πέτρα) *growing on rocks:* τὸ ἔμπετρον, *a rock-plant,* as *saxifrage,* Diosc.

Ἐμπευκής, ές, (ἐν, πεύκη) *bitterish,* ὀπός, Nic.

Ἔμπη, Dor. for πῇ, A. P. but v. Jac. p. 786.

Ἐμπήγνῡμι, also -νύω, fut. -πήξω, (ἐν, πήγνυμι) *to fix, plant* or *graft in* or *into,* c. dat. Pass. with perf. and plqpf. act., *to be fixed* or *stick in.*—II. *to make congealed, curdled* or *frozen.*

Ἐμπηδάω, ῶ, f. -ήσω, (ἐν, πηδάω) *to leap* or *jump in,* τινί, Hdt. 3, 32; but usu. εἴς τι, as in Polyb. Hence

Ἐμπήδησις, εως, ἡ, *a leaping in* or *upon,* Hipp.

†Ἐμπηκτέον, verb. adj. from ἐμπήγνυμι, *one must fix in* or *on,* Geop.

Ἐμπήκτης, ου, ὁ, (ἐμπήγνυμι) *the person who stuck up the public notices,* etc., of the magistrates, Hesych.

Ἔμπηλος, ον, (ἐν, πηλός) *rather muddy,* Geop.

Ἔμπηξις, εως, ἡ, (ἐμπήγνυμι) *a fixing* or *setting in,* Gal.

Ἔμπηρος, ον, (ἐν, πηρός) *crippled, disabled, deformed,* Hdt. 1, 167, 196.

Ἔμπης, adv., Ion. and Hom. for ἔμπας, q. v.

Ἐμπήσσομαι, late form for ἐμπήγνυμαι.

Ἐμπῐέζω, (ἐν, πιέζω) *to press in, confine,* Hipp. Hence

Ἐρπίεσμα, ατος, τό, *a squeezing, making an impression* or *dint.* [ῐ]

Ἐμπικραίνω, f. -ᾰνῶ, (ἐν, πικραίνω) *to embitter.* Pass. *to be bitter against, deal cruelly with,* τινί, Hdt. 5, 62.

Ἔμπικρος, ον, (ἐν, πικρός) *embittered, harsh,* Diosc.

Ἐμπῑλέω, ῶ, (ἐν, πιλέω) *to press close together,* Plat. Tim. 74 E.

Ἐμπίμελος, ον, (ἐν, πιμελή) *of a fatty substance,* Xenocr. [ῑ]

Ἐμπίμπλημι, v. ἐμπίπλημι, sub fin.

Ἐμπίμπρημι, v. ἐμπίπρημι, sub fin.

Ἐμπῐνής, ές, (ἐν, πίνος) *soiled, dirty,* Antig. Car. ap. Diog. L. 5, 67.

Ἐμπίνω, fut. ἐμπίομαι, (ἐν, πίνω) *to drink in, drink up,* c. acc., Epich. p. 15, Eur., etc.: ἐμπ. τοῦ αἵματος, *to drink of* the blood, Hdt. 4, 64: absol., *to drink one's fill,* prob. l. Theogn. 1125. [ῑνω, ῐομαι]

Ἐμπῐπίσκω, fut. ἐμπίσω [ῑ]: aor. ἐνεπίσα, pass. ἐνεπίσθην, (ἐν, πιπίσκω) *to moisten, steep,* Pind. Fr. 77.

†Ἐμπιπλέει, as if from ἐμπιπλέω, v. at end of ἐμπίπλημι.

†Ἐμπιπλάω, ῶ, later and less correct form for ἐμπίπλημι, Dio C.

†Ἐμπίπληθι, pres. imper. from sq., for -πλαθι, Il.

Ἐμπίπλημι, f. -πλήσω, (ἐν, πίμπλημι) *to fill, fill quite full of* a thing, τινά τινος, e. g. θυμὸν μένεος, ὀδυνάων, Hom. B. more usu. in pass. and mid. *to fill one's self with, be full of, have one's fill of* a thing, τινός, Hom., etc.: but in mid. also trans., *to fill, satisfy,* μένεος ἐμπλήσατο θυμόν, Il. 22, 312, cf. Hdt. 5, 12: metaph. *to have enough of, enjoy,* τινός, e. g. υἷος ἐνιπλησθῆναι ὀφθαλμοῖς, to look my fill on my son, to sate myself with looking on him, Od. 11, 452: so θαλέων ἐμπλησάμενος κῆρ, Il. 22, 504: and absol., Od. 7, 221: post-Hom. also ἐμπίπλασθαί τινι, *to be filled with..,* Hdt. 1, 212: in Att. also c. part., μισῶν οὔποτ' ἐμπλησθήσομαι, Eur. Hipp. 664, cf. Ion 925 Ar. Ach. 236. In other points the prose and Att. construction agrees with Homer's. (The pres. ἐμπίμπλημι is never used, because of the double μ, Lob. Phryn. 95, but the augm. tenses, ἐνεπίμπλην, etc., are admissible: in Hdt. 7, 39, we have a 3 sing. ἐμπιπλέει.)

Ἐμπιπράσκω,= πιπράσκω

Ἐμπίπρημι, aor. ἐνέπρησα, (ἐν, πίμπρημι) *to kindle, set on fire,* ἄστυ, νῆας, oft. in Il., mostly with πυρί added, also c. gen., πυρὸς αἰθομένοιο νῆας ἐνιπρῆσαι, to burn them by force of fire, Il. 16, 82: the Att. pres. is ἐμπίπρημι, (not ἐμπίμπ., v. foreg. sub fin.), Ar. Nub. 399, Lys. 311, 322. Hom. has an impf. ἐνέπρηθον once, Il. 9, 589, elsewh. only aor. ἐνέπρησα.

Ἐμπίπτω, fut. -πεσοῦμαι, aor. ἐνέπεσον, Ep. ἔμπεσον, (ἐν, πίπτω) *to fall on* or *in, to sink in, be thrown into,* in Hom. always c. dat., κακὸν ἔμπεσεν οἴκῳ, evil *fell upon, burst into* the house, πῦρ ἔμπεσε νηυσίν, ὕλῃ, etc.: αὐχένι ἔμπεσεν ἰός, the shaft *lighted on, struck* his neck: esp. of frames of mind, δέος, χόλος ἔμπεσε θυμῷ, fear, anger, *came upon, seized* the soul, Hom.: so too later, but in prose, freq ἐμπ. εἰς.., Thuc. 2, 48, etc.: later also variously used,—1. *to light, chance upon* a thing, *to fall in with, to meet with* anything unexpected, τινί, Hdt. 1 34, etc.: also ἐπί τι, Id. 7, 88; Lat. *incidere in..,* εἴς τι, Plat., etc.: esp. ἐμπ. εἰς λόγους, Dem. 244, 28; but also λόγος ἐνέπεσε, a report, a conversation *came in, arose,* Ar. Lys. 858, etc.—2. *to fall into* a crime, an illness, and the like, ἀνομίᾳ ἐμπ., Plat. Ep. 336 B; πρὶν ἐμπεσεῖν σπαραγμόν, before the spasm *seizes* him, Soph. Tr. 1253.—3. *to throw one's self upon,* ἀκοντίῳ, Lat. *incumbere jaculo,* Hipp. —4. *to break in, burst in,* Aesch. Ag. 1350; εἰς τὴν θύραν, Ar. Lys. 309: hence absol. the part. ἐμπεσών, *violently, rashly,* Hdt. 3, 81.—5. of circumstances, *to happen, occur,* τὰ ἐμπίπτοντα, *whatever occurs, circumstances.* Att. freq. with εἰς, also with ἐπί, Hdt. 7, 88. [ῑ by nature.]

Ἐμπίς, ίδος, ἡ, *a mosquito, gnat,* Ar. Nub. 157: rather larger than the κώνωψ.

Ἐυπῖσαι, ἐμπισθῆναι, inf. aor. act. and pass. of ἐμπιπίσκω.

Ἐμπιστεύω, (ἐν, πιστεύω) *to believe, trust in,* τινί.—II. *to entrust,* τινί τι. Pass. *to have entrusted to one:* all in LXX.

Ἔμπιστος, ον, (ἐν, πιστός) *faithful, believing.*

Ἐμπίτνω, poet. for ἐμπίπτω, *to fall upon,* τινί, Aesch. Ag. 1468, etc. Cf. πίτνω.

Ἐμπλάζω, f. -πλάγξω, (ἐν, πλάζω) transit. *to drive* or *chase about in,* τινά τινι. Pass. *to wander about in, be at a loss about,* Emped.—2. intr. *to wander in,* c. dat., Nic.

Ἐμπλάζω, f. -άσω, poet. for ἐμπελάζω.

Ἐμπλάσσω, Att. -ττω, f. -άσω, (ἐν, πλάσσω) *to plaster up, daub over,* τινί, with a thing, Hdt. 2, 73.—II. *to stamp, make an impression on,* Hipp.—2. *to stuff up, plaster up,* τι, Arist. Probl Hence

Ἐμπλαστικός, ή, όν, *stopping the pores, clogging,* Diosc.

Ἔμπλαστον, ου, τό, v. sq.

Ἐμπλαστός, ή, όν, (ἐμπλάσσω) *daubed on* or *over:* hence ἔμπλαστον, τό, sub. φάρμακον, *a plaster* or *salve,* Hipp. Galen writes ἔμπλαστρον, τό, and Diosc. ἔμπλαστρος, ἡ.

Ἔμπλαστρον, ου, τό, and ἔμπλαστρος, ου, ἡ, v. foreg. Hence

Ἐμπλαστρόω, ῶ, *to put on as a plaster* or *salve,* Diosc.

Ἐμπλαστρώδης, ες, (ἔμπλαστρος, εἶδος) *like an* ἔμπλαστρος.

Ἐμπλᾰτύνω, (ἐν, πλατύνω) *to spread, widen, extend in,* LXX. Pass. λόγοις ἐμπλατύνεσθαι περί τι, *to expatiate, dwell on a subject,* Strab.

Ἐμπλέγδην, adv., (ἐμπλέκω) *in the manner of plaiting in.*

Ἔμπλειος, η, ον, Ep. for ἔμπλεος, Od.

Ἐμπλέκτης, ου, ὁ, (ἐμπλέκω) *one who curls* or *plaits hair,* fem. ἐμπλέκτρια, ἡ

Ἔμπλεκτος, ον, (ἐμπλέκω) *interwoven, plaited*: τὸ ἔμπ., *a kind of masonry, in which* two thin walls are run up, and *the interval filled up with rubbish*, Vitruv.

Ἐμπλέκτρια, ας, ἡ, fem. from ἐμπλέκτης, q. v.

Ἐμπλέκω, f. -ξω, (ἐν, πλέκω) *to plait* or *weave in, inweave, interweave*, Lat. *implicare*, τι εἴς τι, Arist. Eth. N.: χεῖρα ἐμπλ., *to fold* one's hands *in* another's clothes, so as to hold him, Eur. Or. 262. Pass. *to be interwoven* or *entangled in* a thing, τινί, Soph. O. T. 1264, Eur. Hipp. 1236, also εἴς τι, Aesch. Pr. 1079: *to be wholly engrossed, occupied*, εἴς τι, Polyb.—2. metaph., like *dolos nectere, to weave by subtle art*, ἐμπλ. αἰνίγματα, Aesch. Pr. 610; ἐμπλ. πλοκάς, Eur. I. A. 936.—3. *to mix up, confound*, Plat. Legg. 669 B. Hence

Ἔμπλεξις, εως, ἡ, *a twisting in, inweaving*, Plat. Polit. 282 E.

Ἐμπλεονάζω, (ἐν, πλεονάζω) αἵματι, *to have* or *shed blood in profusion*, Heraclit.

Ἔμπλεος, α, ον, Att. -πλεως, ων, Ion. -πλειος, είη, ειον, also ἐνίπλειος, (ἐν, πλέος) *quite full of* a thing, τινός, Od., but only in the Ion. forms. Adv. -έως.

Ἔμπλευρος, ον, (ἐν, πλευρά) *with large sides*, Philo, ubi al. εὔπ.

Ἐμπλευρόω, ῶ, *to strike one in the side*, Soph. Fr. 50.

Ἐμπλέω, f. -πλεύσομαι and -πλευσοῦμαι, (ἐν, πλέω) *to sail in*, πλοίῳ, v. l. Hdt. 7, 184: absol., Thuc., etc. —2. *to float in* or *upon*, Nic.: hence *to remain undigested*, Horace's *innatare stomacho*, Aretae.

Ἐμπλήγδην, adv. (ἐμπλήσσω) *madly, rashly*, Lat. *temere*, opp. to πινυτός, Od. 20, 132: cf. ἔμπληκτος.

Ἐμπληγής, ές,=ἔμπληκτος, Nic.

Ἐμπλήδην, adv. (ἐμπίπλημι) *fully, as a whole*, Nic.

Ἐμπλήθης, ες,=ἔμπλεος, Nic.

Ἐμπληκτικός, ή, όν, (ἐμπλήσσω) *scaring, maddening, stupifying.*—II. pass. *easily scared, amazed, stupid*, Plut.

Ἔμπληκτος, ον, (ἐμπλήσσω) *stunned, amazed, stupified*, as by a blow, Lat. *attonitus*: hence, like ἐμβρόντητος, *stupid, senseless*, Plut.: Att. esp. *unsettled, fickle, unsteady, rash*, Soph., and Eur., cf. Lob. Aj. 1358, and ἐμπλήγδην. Adv. -τως, *madly, wildly*, Thuc. 3, 82.

Ἐμπλήμενος, *filled*, a rare part. of the syncop. aor. pass. of ἐμπίπλημι, Ar. Vesp. 984.

†Ἐμπλήμην, opt. of sync. aor. pass. of ἐμπίπλημι, Ar. Ach. 236.

Ἐμπλημμῡρέω, ῶ, (ἐν, πλημμυρέω) *to welter in*, αἵματι, Philostr.

Ἔμπλην, adv., *near, next, close by*, like πλησίον, c. gen., Βοιωτῶν ἔμπλην, Il. 2, 526: before its case, Lyc. 1029; without case, Hes. Sc. 372. (Prob. from ἐμπελάζω; quite distinct from sq.)

Ἔμπλην, adv. strengthd. for πλήν or χωρίς, *besides, except*, c. gen., Archil. 57, Call. Del. 73.

Ἐμπληξία, ας, ἡ, (ἐμπλήσσω) the state of an ἔμπληκτος, *amazement*, Lat. *stupor*: hence—2. *infatuation, silliness*, Aeschin. 84, 30, τινός, in a thing, Id. 50, 10.

Ἔμπληξις, εως, ἡ,=foreg., Ael.

Ἐμπληρόω, ῶ, (ἐν, πληρόω) *to fill full.* Hence

Ἐμπλήρωσις, εως, ἡ, *a filling, fulfilling*, Eccl.

Ἐμπλήσας, -σάμενος, part. aor. 1 act. and mid. of ἐμπίπλημι, Hom. ἐμπλήσατο, Ep. for ἐνεπλήσατο, ἔμπλητο for ἐνέπλητο, aor. pass. Il. 21, 607.

Ἔμπλησις, εως, ἡ,=ἐμπλήρωσις, Epict. ap. Stob. p. 72, 27.

Ἐμπλήσσω, Att. -ττω, in Hom. ἐνιπλ., f. -ξω, (ἐν, πλήσσω) *to strike against, stumble upon, fall upon* or *into*, like ἐμπίπτω, c. dat., ἐμπλ. ἕρκει, of birds in a snare, Od. 22, 469; τάφρῳ, *to fall, tumble into*, Il. 12, 72.—II. trans. *to stun, amaze, stupify*, v. ἔμπληκτος. (In first signf., which is only poet., some needlessly refer it to πελάζω.)

Ἐμπληστέος, έα, έον, verb. adj. of ἐμπίπλημι, *to be filled with*, τινός, Plat. Rep. 373 B.

†Ἔμπλητο, v. sub ἐμπλήσας.

Ἐμπλοκή, ῆς, ἡ, (ἐμπλέκω) *an inweaving, knotting*, Strab. Hence

Ἐμπλόκιον, ου, τό, *a fashion of plaiting women's hair*, Macho ap. Ath. 579 D.

†Ἐμπλύνω, f. -ῠνῶ, (ἐν, πλύνω) *to wash in*, Clem. Al.

Ἐμπλώω, Ion. for ἐμπλέω, Nic., poet. ἐνιπλέω, Opp.

Ἐμπνείω, poet. for ἐμπνέω, Il.

Ἐμπνευμᾰτόω, ῶ, (ἐν, πνευματόω) *to blow up, inflate*, Theophr.: in pass. *to be wafted along*, as a ship, Luc. Hence

Ἐμπνευμάτωσις, εως, ἡ, *a blowing up, inflation*: as medic. term, *flatulency*, Hipp. [ᾰ] Hence

Ἔμπνευσις, εως, ἡ, (ἐμπνέω) *a breathing, breath*, LXX.: *inspiration*, Eccl.

Ἐμπνευστός, ή, όν, *breathed, blown into*: ἐμπν. ὄργανα, *wind-instruments*, Ath. From

Ἐμπνέω, f. -πνεύσω, poet. ἐμπνείω, (ἐν, πνέω) *to blow, breathe on* or *in*, c. dat., πόντῳ, Hes. Op. 506, and Att.; ἐμπνείοντε μεταφρένῳ, of horses so close behind that their hot breath could be felt, Il. 17, 502: c. acc., ἱστίον ἐμπν., *to swell* the sail, H. Hom. Bacch. 331: later αὐλοῖς ἐμπνεῖν, *to breathe into, play* the flute, also μέλος, μοῦσαν αὐλοῖς ἐμπνεῖν, *to play* an air on it, Anth.: but absol. *to breathe, live, be alive*, like πνεῖν=ζῆν, Aesch. Ag. 671, Soph., etc.—II. *to breathe into, infuse*, esp. into the soul, τινί τι, in Hom., esp. μένος or θάρσος τινί, also τινὶ φρεσίν: also c. inf. pro acc., ἐνέπνευσέ μοι φρεσίν φᾶρος ὑφαίνειν, *breathed, put into* my mind to.., Od. 19, 138: hence in pass. *to be inspired*, Plut., cf. εἰςπνέω.

Ἐμπνίγω, f. -ξοῦμαι, (ἐν, πνίγω) *to suffocate in*, τινί, Eccl.

Ἐμπνοή, ῆς, ἡ, (ἐμπνέω) *a breathing, breeze*, Strab.

Ἔμπνοια, ας, ἡ, *a breathing in, inspiration*, Luc.: and

†Ἐμπνοίησις, εως, ἡ,=foreg., Ecphant. ap. Stob. 47, 22; from

Ἔμπνοος, ον, contr. ους, ουν, (ἐν, πνοή) *breathing*, and so *alive, living*, Hdt. 7, 181, Eur., Thuc., etc.

Ἔμπνῡτο, read by Aristarch. Il. 22, 475, where we now have ἄμπνυτο, v. sub ἀναπνέω, cf. Il. 5, 697.

Ἐμποδιζομένως, adv. part. pres. pass., *slowly, as if fettered*, Plat. Crat. 415 C. From

Ἐμποδίζω, f. -ίσω, (ἐν, πούς) *to fetter, entangle the feet*, Hdt.—II. in genl. *to hinder, stop, check*, τινά, Ar. Av. 965, Xen., etc.: also τινί, Arist. Pol. 4, 15, etc.: ἐμπ. τινά τινι, by a thing, Aesch. Pr. 550, also πρός τι, in a thing, Isocr. 415 E: c. gen., *to hinder from..*, τοῦ ἰέναι, Plat. Crat. 419 C. —III. ἐμπ. ἰσχάδας, *to tie* figs *by their stalks on a string*, Ar. Eq. 755.

Ἐμπόδιος, ον, (ἐν, πούς) *in the way, an obstacle*, τινί, to one, Hdt. 1, 153; 2, 158: τὸ ἐμπ.=sq.

Ἐμπόδισμα, ατος, τό, *an obstacle, hindrance*, Plat. Polit. 295 B, etc.

Ἐμποδισμός, οῦ, ὁ, *a hindering, thwarting*, Arist. Rhet.—II.=foreg., Arr.

Ἐμποδιστής, οῦ, ὁ, (ἐμποδίζω) *a hinderer*, Joseph.

Ἐμποδιστικός, ή, όν, (ἐμποδίζω) *hindering, trammeling*, Arist. Eth. N.

†Ἔμποδος, ου, ὁ, *Empŏdus*, a writer mentioned in Ath. 370 C.

Ἐμποδοστᾰτέω, ῶ, *to be in the way*, LXX.: from

Ἐμποδοστάτης, ου, ὁ, (ἐμποδών, στῆναι) *in the way.* [ᾰ]

Ἐμποδών, adv. formed acc. to anal. of ἐκποδών for ἐν ποσὶν ὤν, *before the feet, in the way*, in this simple signf., Arist. Eth. N.: ἐμποδὼν εἶναι, to be *in the way*, be an obstacle, ἐμποδὼν γίγνεσθαι, to put one's self *in the way*, interfere, Trag., etc. Construct., c. dat., ἐμπ. τινί, Aesch. Theb. 1016, and freq. in Eur.: also foll. by μή, c. inf., as ἐμπ. γενέσθαί τινι μή.., *to prevent a person's doing*, Ar. Pac. 315, Thuc. 6, 28: also, τί ἐμπ. μοι μὴ οὐ ποιεῖν; *what prevents my doing?* Xen. Eq. 11, 13, cf. An. 3, 1, 13. With the art., οἱ or τὰ ἐμποδών, *persons, things, circumstances, which are in one's way*, i. e.—1. *what meets one, is at hand*, Hdt. 1, 80, like ὁ τυχών.—2. *what meets, opposes, hinders one*, Hdt. 7, 183, Ar. Lys. 1161.—3. *what lies before one, is immediately present*, Eur. Phoen. 706: τὸ μὴ ἐμπ., Thuc. 2, 45.—II. also, *open, manifest, plain*, Andoc. 30, 16: *openly*, Ar. Vesp. 247.

Ἐμποιέω, ῶ, (ἐν, ποιέω) *to make in*, πύλας ἐν πύργοις, Il. 7, 438; also without prep. χοροὺς Ἑλικῶνι, Hes. Th. 7: also εἴς τι, *to put into, insert, foist in*, χρησμόν, Hdt. 7, 6.—2. *to produce* or *create in*, ἐπιθυμίαν τινί, Thuc. 4, 81, ἐλπίδα, ἐπιστήμην τινί, Xen. Cyr. 1, 6, 19, Mem. 2, 1, 20: also c. inf. pro acc., ἐμπ. τινὶ ἀκολουθητέον εἶναι, *to produce in one's mind the persuasion* that.., Xen. Oec. 21, 7: and so foll. by ὡς.., Id. An. 2, 6, 8.—3. *to introduce*, and so *to produce, cause*, στάσιν, φθόρον, ὀργήν, etc., freq. in Thuc.: ἐμπ. χρόνους τινί, *to cause* one delay, Dem. 651, 26, cf. Thuc. 3, 38. Hence

†Ἐμποίησις, εως, ἡ, *practice, custom*, Dio C.: and

Ἐμποιητικός, ή, όν, *implanting, producing*, τινός, Clem. Al.

Ἐμποικίλλω, f. -ῐλῶ, (ἐν, ποικίλλω) *to embroider upon* a thing, Plut.

Ἐμποίνιμος, ον, (ἐν, ποινή) *liable to punishment*, ὅρκος οὐκ ἐμπ., *that may not be violated with impunity*, Incert. ap. Stob.

Ἐμποίνιος, ον,=foreg.

Ἐμπολαῖος, αία, αῖον, (ἐμπολή) *of, concerned in traffic*, esp. epith. of Mercury as god of commerce, etc., Ar. Plut. 1155.

Ἐμπολάω, ῶ, f. -ήσω, *to gain by traffic*, Isae. 88, 26, ubi Bekk. ἐνεπώλ.; and so in genl. *to earn, gain*, Soph. Tr. 93: and so in Hom. only once, in mid., βίοτον πολὺν ἐμπολόωντο, *they had amassed* much substance, Od. 15, 456.—II. absol. *to be a merchant, deal, traffic*, Ar. Pac. 448: hence metaph., ἠμποληκὼς τὰ πλεῖστ' ἀμείνονα, *having dealt in* most things with success, Aesch. Eum. 631: and then in genl. *to fare well, prosper*, Hipp.—III. *to purchase, buy*, Soph. O. T. 1025, Ar. Pac. 367.—IV. *to sell*, v. Ar. ap. Piers Moer. p. 156. (Akin to πωλέω· ὠνέ ομαι was synon., but was thought less Att.)

’Εμπολεμέω, ῶ, (ἐν, πολεμέω) *to wage war in*, Andoc. 26, 41.

’Εμπολέμιος, ον, (ἐν, πόλεμος) *in, of, belonging to war, hostile*, Hdt. 6, 56.

’Εμπόλεμος, ον,=foreg.

’Εμπολεύς, έως, ὁ, *a merchant, trafficker*, Anth.: from

’Εμπολέω, Ion. for ἐμπολάω.

’Εμπολή, ῆς, ἡ, (ἐν, πολέω, πωλέομαι) *any wares* or *merchandise*, Pind. P. 2, 125, Ar. Ach. 930: also in plur., Soph. Fr. 499.—II. *gain made by traffic, profit, money*, Piers. Moer. p. 155: esp. *a harlot's hire*, Artemid.—III. *a purchasing*, Xen. Cyr. 6, 2, 39.

’Εμπόλημα, ατος, τό, (ἐμπολάω) *that which is bought* or *made by traffic*, λωβητὸν ἐμπ., a ruinous *bargain*, Soph. Tr. 538: in plur. *wares, merchandise*, Eur. Cycl. 137.

’Εμπόλησις, εως, ἡ, (ἐμπολάω) *a buying, trafficking*.

’Εμπολητός, ή, όν, (ἐμπολάω) *dealt in, bought and sold*, Soph. Phil. 417.

’Εμπολίζω, (ἐν, πόλις) *to take into, inclose within the city*, λόφον, Dion. H.—II. (ἐν, πόλος) *to fit with* or *to the pole*, Ptolem., like ἐναξονίζω.

†’Εμπολιορκέω, ῶ, (ἐν, πολιορκέω) *to besiege in*, Strab.

’Εμπολις, εως, ὁ, ἡ, (ἐν, πόλις) *in the city* or *state*: ὁ ἔμπ. τινί, one's *fellow-citizen*, Soph. O. C. 1156.

’Εμπολῑτεύω, (ἐν, πολιτεύω) *to be one of a state, to be a citizen, hold civil rights*, Thuc. 4, 103: but so more usu. in pass., as Isocr. 83 B.—2. ἐμπολιτεύεσθαί τινι, *to talk politics with* one, Cic. Att. 7, 7, 7.—II. transit. *to introduce into a state*, εἰς.., Heracl.

’Εμπολόωντο, Ep. 3 plur. impf. pass. from ἐμπολάω, Od.

’Εμπομπεύω, (ἐν, πομπεύω) *to lead out in procession, in triumph*: hence, *to display one's self, shew off in* or *with* a thing, τινί, Luc.

’Εμπονέω, ῶ, (ἐν, πονέω) *to work in* a thing, Alciphr.

’Εμπονος, ον, (ἐν, πόνος) *patient of labour*, Incert. ap. Schol. Hephaest. p. 172. Adv. -νως, Eccl.

’Εμπορεία, ας, ἡ, (ἐμπορεύομαι)=ἐμπορία, Eccl.

†’Εμπορεῖα, ων, τά, and ’Εμπόρια, *Emporia*, (prop. *the mart*) a district in Africa along the smaller Syrtis, Polyb. 1, 82, 6; 32, 2, 1: also wr. ’Εμπορεῖον, App.

’Εμπορεῖον, ου, τό, dub. l. in Polyb. for ἐμπόριον.

’Εμπόρευμα, ατος, τό, *ware, an article of commerce*, Xen. Vect. 3, 4, Hier. 9, 11: from

’Εμπορεύομαι, (ἐν, πορεύομαι) dep. pass. c. fut. mid., *to go* or *travel in* or *to, be on a journey*, Soph. El. 405, O. T. 456, Epich. p. 26, etc.—II. as dep. mid., (ἔμπορος) *to travel for traffic* or *business*, metaph. εἰς ἰατρικήν, *to invade* the art of healing, Hipp.: hence—2. *to be a merchant, trade, traffic*, Thuc. 7, 13, Xen., Dem., etc.—3. c. acc. rei *to deal in*, Dion. H., Luc., etc.: esp. *to import*, Ep. Plat. 313 E: and so freq. in late prose.—4. c. acc. pers. *to make gain of, to overreach, cheat*, Polyb. 38, 4, 3, in act., which Valck. would alter, v. ad N. T. p. 408.

’Εμπορευτέον, or -τέα, verb. adj. from foreg. *one*, or *we must go*, Ar. Ach. 480.

’Εμπορευτικός, ή, όν, (ἐμπορεύομαι) *belonging to commerce, skilled in it, mercantile*, Plat. Polit. 290 A.

’Εμπορία, ας, ἡ, (ἔμπορος) *commerce by sea*, Hes. Op. 644, hence in genl. *traffic, trade, commerce*, Theogn. 1168, Hdt., etc.: ἐμπορίαν ποιεῖσθαι, Isocr. 15 A.—II. *goods trafficked in, merchandise*, Xen. Vect. 3, 2. More rarely ἡ ἐμπορεία.

’Εμπορίζομαι, dep.,=ἐμπορεύομαι II. 2, Menand. p. 243.

’Εμπορικός, ή, όν,=ἐμπορευτικός, *mercantile*, χρήματα ἐμπ., *foreign, imported* goods, Ar. Ach. 974: διήγημα ἐμπ., *a merchant's* or *traveller's tale*, i. e. *a lie*, Polyb. Adv. -κῶς, Strab.

’Εμπόριον, ου, τό, v. ἐμπόριος.

†’Εμπόριον and ’Εμπορεῖον, ου, τό, *Empŏrium*, in Liv., *Emporiae*, a city of Hispania Tarraconensis, in the territory of the Indigetes, settled by a colony from Phocaea; it is now *Ampurias*, Polyb. 3, 37, 7; Strab.: hence ’Εμποριτης, ου, ὁ, *an inhab. of Emporium*, Strab. The name of many other commercial towns or marts in Spain, Italy, Sicily, etc., Strab., etc.

’Εμπόριος, α, ον, (ἔμπορος) *belonging to commerce* or *merchants*: esp. as subst.—I. τὸ ἐμπόριον, Lat. *emporium, a trading-place, factory, entrepot* of merchandise, such as were made esp. by the Phoenicians and Carthaginians in Sicily, Spain, etc., Hdt. 1, 165; 2, 179, etc.—II. τὰ ἐμπόρια, *merchandise*, Xen. Vect. 1, 7.

†’Εμπορίτης, ου, ὁ, v. sub ’Εμπόριον.

’Εμπορος, ον, (ἐν, πόρος) *one who goes on shipboard as a passenger*, Lat. *vector*, Od. 2, 319; 24, 300, later ἐπιβάτης, opp. to the owner, ναύκληρος.—II. *any one on a journey by land* or *sea, a traveller, wanderer*,=ὁ ἐν πόρῳ ὤν, Soph. O. T. 456, O. C. 25, 203: hence—III. *a merchant, wholesale dealer*, Lat. *mercator, institor*, Simon. 131, Hdt. 2, 39; distinguished from *the retail dealer*, κάπηλος, Lat. *caupo*, by his making trading journeys and voyages and importing goods which the other buys of him for his shop, Plat. Rep. 371 D, cf. Valck. Opusc. 2, 321: hence—2. as adj.,=ἐμπορικός, ἐμπορευτικός, Diod.—IV. metaph., ἔμπορος κακῶν, *freighted, laden* with ills, Aesch. Pers. 597, cf. συνέμπορος, Valck. Call. p. 207, though many MSS. have ἔμπειρος.

’Εμπορπάω, ῶ, Ion. -πέω, (ἐν, πορπάω) *to fix on with a buckle* or *pin*. Pass., εἵματα ἐνεπορπέατο (Ion. for -ηντο), they wore garments *buckled over the shoulder*, Hdt. 7, 77: cf. Lycurg. 153, 5. Hence

’Εμπόρπημα, ατος, τό, *a garment secured by a buckle on the shoulder*.

’Εμπορπόω,=ἐμπορπάω, in mid., LXX.

’Εμπόρφῠρος, ον, (ἐν, πορφύρα) *clad in purple*, Lat. *purpuratas*.—II. *inclining to purple*, Diosc.

’Εμποτος, ον, (ἐμπίνω) *drinkable*, Aret.

’Εμπουσα, ης, ἡ, *Empusa, a hobgoblin* assuming various shapes, said to be sent by Hecate, also ’Ονοσκελίς, ’Ονοκώλη, *the donkey-footed*, Ar. Ran. 293, Eccl. 1056. Acc. to others *Hecate* herself, v. Λαμία.

’Εμπρακτικός, ή, όν, *efficacious, operative*, Diosc.: from

’Εμπρακτος, ον, (ἐμπράσσω) *efficient, practicable*, μηχανή, Pind. P. 3, 110: of persons, *active*, περί τι, Diod.: τὸ ἔμπρ., *energy, effect*, Longin.—II. *under bond* to pay, Bockh Inscr. 1, p. 741.

’Εμπρεπής, ές, *distinguished among* or *above* others, θύννος...πᾶσιν ἰχθύεσσιν ἐμπρ. ἐν μυττωτῷ, Anan. 1, 8.—II. *distinguished in, conspicuous for*, c. dat., ἐσθήμασι, Soph. Fr. 706: metaph., ἐμπρ. γόοις, Aesch. Supp. 116, cf. sq. From

’Εμπρέπω, (ἐν, πρέπω) *to stand forth, be distinguished among*, τισί, Ar. Nub. 605.—2. *to be distinguished in, conspicuous for*, ἄλγεσι, Soph. El. 1187: also ἐμπ. ἔχων τι, Hdt. 7, 67, 83: absol. *to be distinguished, excellent*, Eur. Heracl. 407.—II. *to become, sit well upon*, τινί, usu. impers., Pind. P. 8, 39.

’Εμπρήθω, f. -σω, (ἐν, πρήθω) *to blow up, inflate*, of the wind, in tmesis, ἐν δ' ἄνεμος πρῆσεν μέσον ἱστίον, Il. 1, 481, v. πρήθω. Pass., ἐμπεπρησμένης ὑός, *of a bloated* sow, Ar. Vesp. 36.—II. for ἐμπρήθω, *to burn*, v. sub ἐμπίπρημι. Hence

’Εμπρησις, εως, ἡ, *a setting fire to, kindling; a conflagration*, Hdt. 8, 55.

’Εμπρησμός, οῦ, ὁ,=foreg., Plut

’Εμπρηστής, οῦ, ὁ, *an incendiary*

’Εμπρίω, f. -ίσω, (ἐν, πρίω) *to saw into*, ὀστέον, Hipp.: hence *to bite* or *crunch*, τοῖς ὀδοῦσί τι, Diod.; hence ἐμπρ. γένυν χαλινοῖς, to champ upon the bits, Opp.—II. *to gnash together*, ὀδόντας ἐμπρ., *to keep* the teeth *fixed* in a bite, Diod.—III. intr. *to bite, be pungent*, of mustard, etc., Nic. Rare in prose. [ῑ]

’Εμπροθεν, adv., poet. for ἔμπροσθεν, as ἔκτοθεν, πρόθεν, ὄπιθεν, Theocr. 9, 6.

’Εμπρόθεσμος, ον, (ἐν, πρόθεσμος) *doing a thing*, etc., *within* or *in less than the stated time*, opp. to ἐκπρόθ., Plut. Adv. -μως.

’Εμπροίκιον, ου, τό, (ἐν, προίξ) *a dower, portion*, App.

’Εμπρομελετάω, ῶ, f. -ήσω, (ἐν, προμελετάω) *to train one's self in beforehand*, τινί, Philo.

’Εμπροσθα, adv. Dor. for sq.

’Εμπροσθεν, and poet. -θε, adv.—I. of place, *before, in front of, in the way*, like ἐμποδών: c. art., ὁ, ἡ, τὸ ἔμπ., *the foremost*, τὸ and τὰ ἔμπροσθεν, *the front, the fore-side*, Hdt. 5, 62, etc.: εἰς τὸ ἔμπ., *forwards*, Hdt. 4, 61; 8, 89, opp. to ἐκ τοῦ ἔμπρ., *in front, opposite*, στῆναι, Xen. Cyr. 2, 2, 6.—2. in Gramm. *nearer the end of the book, below*, Lob. Phryn. 11.—II. of time, *before, earlier, of old*, Plat., Xen., etc., ὁ, ἡ, τὸ ἔμπ., the *former, earlier*. B. also used in both signfs. as prep. c. gen., *before*, just=Lat. *ante*, as first in Hdt. 2, 110, etc.: ἔμπρ. εἶναι τῶν πραγμάτων, to be *beforehand with* events, Dem. 51, 15; but, ἔμπ. τοῦ δικαίου, *preferred before* justice, Id. 1297, 26. Hence

’Εμπρόσθιος, ον, *the former, fore*, esp. like πρόσθιος, of the feet of a quadruped, opp. to ὀπίσθιοι, ἔμπρ. πόδες, Hdt. 4, 60, σκέλη, Xen. Eq. 11, 2.

’Εμπροσθόκεντρος, ον, (ἔμπροσθεν, κέντρον) *with a sting in front*, of insects, Arist. H. A.

’Εμπροσθοτονία, ας, ἡ, *a drawing of the head forward*, esp. by cramp or spasm: and

’Εμπροσθοτονικός, ή, όν, *suffering from* ἐμπροσθοτονία: from

’Εμπροσθότονος, ον, (ἔμπροσθεν, τείνω) *bent, contracted forwards by cramp*, etc., Hipp.; ὁ ἐμπρ., sub. σπασμός, *a fit of cramp*, etc., *which draws the head forward upon the chest*, Aretae.: opp. to ὀπισθότονος.

’Εμπροσθουρητικός, ή, όν, (ἔμπροσθεν, οὐρέω) *making water forwards*, opp. to ὀπισθουρητικός.

†’Εμπροσθοφανής, ές, (ἔμπροσθεν, φαίνω) *appearing in front*, Gal.

†Ἐμπρόσωπος, ον, (ἐν, πρόσωπον) *before the eyes, in sight*, τινί, Phalar.

Ἔμπρωρος, ον, (ἐν, πρώρα) proposed reading in Polyb. 16, 4, 12, *depressed towards the prow.*

Ἔμπτῠσις, εως, ἡ, *a spitting*, Aret. and

Ἔμπτυσμα, ατος, τό, *spittle, spitting*, LXX.: from

Ἐμπτύω, f. -ύσω, (ἐν, πτύω) *to spit upon*, εἴς τινα, Plut., τινί, N. T. [ῡ usu. in pres., ῠ always in fut. and aor.]

Ἔμπτωσις, εως, ἡ, (ἐμπίπτω) *a falling* or *pressure upon*, Dion. H.

Ἔμπτωτος, ον, (ἐμπίπτω) *falling into, inclined*, εἴς τι, M. Anton.

Ἐμπῠελίδιον, ου, τό, dim. from sq.

Ἐμπῠελίς, ίδος, ἡ, (ἐν, πύελος) *a socket in which a pivot*, etc., *works.*

Ἐμπῡέω, (ἐν, πυέω) *to have abscesses*, esp. in the lungs, Hipp., etc.

Ἐμπῡή, ῆς, ἡ, *suppuration, an abscess*, Aretae.

Ἐμπύημα, ατος, τό, (ἐμπυέω) *a gathering, suppuration*, Hipp.: *an abscess*, esp. *an internal one*, Gal. [ῡ]

Ἐμπῡηματικός, ή, όν, (ἐμπυέω) *suppurating.*

Ἐμπύησις, εως, ἡ,=ἐμπῡή, Hipp.

Ἐμπῡητικός, ή, όν, (ἐμπυέω) *causing suppuration*, Hipp.

Ἐμπῡϊκός, ή, όν,=ἐμπυηματικός, Aretae.

Ἐμπῡΐσκω, *to cause an abscess:* pass. *to labour under one*, Hipp.

Ἐμπῠκάζω, f. -σω, (ἐν, πυκάζω) *to wrap up, conceal in:* pass., νόος οἱ ἐμπεπύκασται, his mind *is shrouded, hard to make out*, Mosch. 1,15, cf. Homer's πυκνὰ μήδεα.

Ἐμπύλιος, α, ον, also ος, ον, (ἐν, πύλη) *at the gate*, epith. of Diana Hecate, Orph. [ῠ]

†Ἔμπυλος, ου, ὁ, *Empylus*, a Greek rhetorician, an intimate friend of M. Brutus, Plut. Brut. 2.

Ἐμπυνδάκωτος, ον, (ἐν, πύνδαξ) *with a bottom to it.* [ᾰ]

Ἔμπῡος, ον, (ἐν, πῦον) *suffering from an abscess*, esp. of the lungs, medic.: in genl. *discharging pus*, Soph. Phil. 1378.

†Ἐμπυόομαι = ἐμπυΐσκω in pass., Hipp.

Ἐμπῠρεία, ας, ἡ, (ἐμπυρεύω) *a prophesying from sacrificial fire.*—II. *an oath by this fire.*

†Ἐμπύρετος, ον, (ἐν, πυρετός) *in fever heat, feverish*, Alex. Trall.

Ἐμπύρευμα, ατος, τό, *a kindling, heating, cooking.*—II. *a burnt flavour* in meat or drink.—III. *a gathering coal, coal to preserve a smouldering fire*, elsewh. ἔναυσμα: hence in genl. *the last relic, remains:* late word. [ῠ]: from

Ἐμπῠρεύω, (ἐν, πυρεύω) *to set on fire*, Ar. Pac. 1137, Lys. 372: *to inflame, excite*, Arist. Resp. B. mid. *to catch fire, burn*, Theophr.

Ἐμπῠριβήτης, ου, ὁ, (ἐν, πῦρ, βαίνω) *standing on* or *above the fire*, epith. of a τρίπους, Il. 23, 702, opp. to ἄπυρος.

Ἐμπῠρίζω, = ἐμπυρεύω, Diod. Hence

Ἐμπύριος, ον,=ἔμπυρος, Iamblich. [ῠ]

Ἐμπῠρισμός, οῦ, ὁ,=ἐμπρησμός, but less Att., acc. to Phryn. p. 335, who censures it in Hyperid.

Ἔμπῠρος, ον, (ἐν, πῦρ) *in, on* or *by the fire*, σκευὴ ἔμπ., implements *used at the fire*, Plat. Legg. 679 A: ἔμπ. τέχνη, the trade *of the forge*, Id. Prot. 321 E, (but in Eur. Phoen. 954, the soothsaying trade, v. III): *prepared by fire*, whether *molten* or *cooked*, Anth.—II. *exposed to fire* or *sun, hot, torrid*, Theophr.: *scorched, burnt, fire-scathed*, νεκρός, Eur. Phoen. 1186.—2. *feverish*, Hipp.—III. as subst., τὰ ἔμπυρα (ἱερά) *burnt sacrifices*, opp. to ἄπυρα, Pind. O. 8, 4, and Trag.: εἰς ἔμπυρα ἐλθεῖν, *to make trial of* them, Eur. I. T. 16: hence also τὰ ἔμπυρα (σήματα) *the tokens* or *omens in them by which the soothsayer* (θυοσκόπος, πυρκόος) *divined*, described by Soph. Ant. 1005, Eur. Phoen. 1255: κατάρας π. ἐπὶ ἐμπύρων, to swear *upon the sacrifice*, Polyb.: cf. Liv. 21, 1, Virg. Aen. 12, 201.

Ἐμπῠροσκόπος, ον, (ἔμπυρα, σκοπέω) *one who divines by* ἔμπυρα.

Ἐμπῠρόω,=ἐμπυρεύω.

Ἔμπυῤῥος, ον, (ἐν, πυῤῥός) *ruddy*, Theophr.

Ἐμπύρωσις, εως, ἡ, (ἐμπυρόω)= ἐμπύρευμα, Arist. Resp. [ῠ]

Ἐμπῡτιάζω, (ἐν, πυτιάζω) *to curdle with rennet*, γάλα, Diosc.

Ἐμπωλάω, ῶ, more correctly ἐμπολάω, q. v.

†Ἔμῠκον, Ep. aor. of μυκάομαι, q. v.

ἘΜΥ´Σ, ύος, ἡ, *the water tortoise*, Arist. H. A.: also written ἑμύς.

Ἐμφᾰγεῖν, (ἐν, φαγεῖν) aor. 2, indic. ἐνέφαγον, the pres. in use being ἐσθίω: *to eat in, take in* or *take some food*, absol. or c. acc., Xen. An. 4, 2, 1; 5, 8.

Ἐμφαίνω, f. -ᾰνῶ, (ἐν, φαίνω) *to show, let be seen in*, e. g. in a mirror, Plat. Tim. 71 B. Pass., c. fut. mid., *to be seen* in a mirror, water, etc., Id. Rep. 402 B, etc.: τὰ ἐμφαινόμενα, *images therein*, Plat.: hence simply *to appear, show one's self, become visible* to one, Arist. Physiogn., Polyb., etc.—II. in genl., *to present an appearance* of a thing, Eur. Dan. 15, 2.—III. *to point out, show*, Diod.—IV. impers. ἐμφαίνει, like ἐμφαίνεται, *it is manifest*, with or without εἶναι, Cebes.

Ἐμφάνεια, ας, ἡ, *an appearing, manifestation*, εἰς ἐμφ. ἄγειν, to bring to light, Theophr. [ᾰ]: from

Ἐμφᾰνής, ές, (ἐμφαίνω) *showing itself, appearing in* or *on* a thing, *visible, open, clear, plain, manifest, distinct*, Hdt. 1, 111, Trag., etc.; esp. of the gods appearing among men, Ar. Vesp. 733, Plat., etc.: also, ἐμφ. ὁρᾶν, ἰδεῖν, μαθεῖν, etc., Soph. Aj. 538, El. 1454, Ar. Thesm. 682: τὰ ἐμφανῆ, *res notae*, Hdt. 2, 33; παρασχεῖν τι ἐμφανές=ἐμφανίζειν, Dem. 1294, 15: ἐμφανῆ καταστῆσαι, *to produce in court*, either the property or the vouchers, etc., Dem. 1239, 5, and subst. ἐμφανῶν κατάστασις, Lat. *editio*, Isae. 59, 22.—2. *open, in public*, Lat. *in propatulo*, Hdt. 1, 203: εἰς τοὐμφανὲς ἰέναι, to come into light, come forward, Xen. Mem. 4, 3, 13.—3. *palpable, real, actual*, ἐμφ. κτήματα, Xen. Hell. 5, 2, 10.—II. of bodies with polished surfaces, *in which*, as in a mirror, *one can see things*, Plat. Tim. 46 A. Adv. -νῶς, Ion. -νέως, *openly, manifestly*, Lat. *palam*, Hdt. 1, 140, Trag., etc.: also ἐξ ἐμφανέος or ἐκ τοῦ ἐμφ., as adv., Hdt. 3, 150: 4, 120. Hence

Ἐμφᾰνίζω, *to show forth, manifest*, ἑαυτόν, Eur. Philoct. 10: τινί τι, Xen. Mem. 4, 3, 4: *to make clear* or *plain*,=ἐμφανὲς ποιεῖν, like ἐμφαίνω, Plat., Xen., etc.; also ἐμφ. ὅτι..., Xen. Cyr. 8, 1, 26: *to declare, explain, indicate*, Arist. An. Pr. 1, 30, 4. Hence

Ἐμφάνισις, εως, ἡ, *a showing* or *demonstration*, Arist. Org. [ᾰ]

†Ἐμφανίσκω=ἐμφανίζω, Iambl.

Ἐμφᾰνισμός, οῦ, ὁ, (ἐμφανίζω) *a declaration, indication*, Def. Plat. 413 D.

Ἐμφανιστέον, verb. adj. from ἐμφανίζω, *one must explain*, Plat. Tim. 65 C.

Ἐμφᾰνιστής, οῦ, ὁ, *an informer*, Eccl.

Ἐμφᾰνιστικός, ή, όν, (ἐμφανίζω) *making known, indicating*, Def. Plat. 414 E: *expressive*, Longin.

Ἐμφαντάζομαι, as pass., *to appear as phantoms*, M. Anton.—II. as mid. *to fancy*, τι.

Ἐμφαντικός, ή, όν, = ἐμφατικός, Polyb. Adv. -κῶς, Id.

†Ἐμφαρμάσσω, (ἐν, φαρμάσσω) *to dye in, to rub in* or *on*, Gal.

Ἔμφασις, εως, ἡ, (ἐμφαίνομαι) *appearance, seeming, outward look*, Polyb.—II. *a setting forth, proof*, Plut.—III. *anything appearing* on *the surface of a body, a reflexion, image*, Arist. Mund., of the rainbow.—IV. in rhetor., *significance, emphasis*, esp. *the force* of an expression, which means more than meets the ear. Hence

Ἐμφᾰτικός, ή, όν, *significant, expressive.* Adv. -κῶς.

†Ἐμφέρβομαι, (ἐν, φέρβω) poet. ἐνιφέρβομαι, as pass., *to be fed* or *nurtured in*, σταθμοῖς, Mosch. 2, 80.

Ἐμφέρεια, ας, ἡ, *likeness*, Diosc.: from

Ἐμφερής, ές, *answering to, like*, τινί, freq. in Hdt., as 2, 76, 92, etc.; also in Trag., as Aesch. Eum. 412, but rare in Att. prose. Adv. -ρῶς, *similarly, just as*, Diog. L. 6, 103: from

Ἐμφέρω, f. ἐνοίσω, (ἐν, φέρω) *to bear, bring in:* pass. *to be borne* or *carried in*, ἔν τινι, Hipp.: *to be held* or *to live in*, πόντῳ, Opp. Mid. *to carry in* or *with one's self*, τι, Arat.—II. *to bring up against* one, *cast in* one's *teeth*, τινί τι, like προφέρω, Soph O. C. 989.

†Ἐμφεύγω, (ἐν, φεύγω) *to flee away in; to betake one's self* to, *to take refuge* in, ἐς τὸν ἄκρατον, Luc.

Ἐμφθέγγομαι, dep., = φθέγγομαι ἐν, *to speak* or *converse then* or *there*, Luc.

Ἐμφθορής, ές, (ἐν, φθορά) *lost, destroyed in...*, Nic.

†Ἐμφιληδέω, ῶ, (ἐν, φιληδέω) *to take pleasure in*, τινί, M. Anton.

Ἐμφῐληδονέω, ῶ, (ἐν, φιλήδονος) *to delight in, love.*

Ἐμφῐλοκᾰλέω, ῶ, (ἐν, φιλοκαλέω) *to pursue honourable studies*, Plut.: also, ἐμφ. τινί, *to be engaged in* such a pursuit, Id.

Ἐμφῐλονείκως,=φιλονείκως.

Ἐμφῐλοσοφέω, ῶ, (ἐν, φιλοσοφέω) *to philosophise, study philosophy in...*, Σικελίᾳ, Philostr. Hence

Ἐνφῐλοσόφημα, ατος, τό, *that in which one studies, an intellectual pursuit*, Eccl.

Ἐμφῐλόσοφος, ον, (ἐν, φιλόσοφος) *philosophical, befitting a philosopher*, Diog. L. Adv. -ως.

Ἐμφῐλοτεχνέω, ῶ, (ἐν, φιλοτεχνέω) *to bestow pains on...*, τινί.

Ἐμφῐλοχωρέω, ῶ, (ἐν, φιλοχωρέω) *to be fond of dwelling in*, τινί, Ath.

Ἐμφλάω, f. -άσω, Ion. for ἐνθλάω, q. v.

Ἐμφλεβοτομέω,=φλεβοτομέω ἐν, Hipp.

Ἐμφλέγω, f. -ξω, (ἐν, φλέγω) *to kindle in...*, τινί, Anth.

Ἔμφλοιος, ον, (ἐν, φλοιός) *with a bark*, Theophr.

†Ἐμφλοιοσπέρματος, ον, (ἔμφλοιος σπέρμα) *having seed covered with*

bark, or *having seed in a pod*, Theophr.

’Εμφλοξ, ογος, ὁ, ἡ, (ἐν, φλόξ) *with fire in it*, πέτρος, Anth.

’Εμφοβος, ον, (ἐν, φόβος) *fearful, terrible*, Lat. *formidolosus*, Soph. O. C. 39.—II. later, pass., *frightened, timid*, LXX.

’Εμφονεύω, (ἐν, φονεύω) *to kill in...*, τι ἔν τινι, Geop.

’Εμφόρβιος, ον, (ἐν, φορβή, φέρβω) *eating away, consuming*, τινός, Nic.

’Εμφορβιόω, ῶ, (ἐν, φορβιά) *to put on the flute-player's mouth-piece*, (φορβειά) Ar. Av. 861.

’Εμφορέω,=ἐμφέρω, *to bear* or *bring in*: *to pour in*, Diod. Pass. *to be borne about in* or *on*, dat., κύμασιν ἐμφορέοντο, Od. 12, 419. Mid. *to fill, satiate one's self with* a thing, *make much use of, indulge in the use of*, τινός, Hdt. 1, 55: *to be full of*, ἀνοίας, Isocr. Ep. 10: and so freq. in late prose, as ἐμφ. ἐξουσίας, ὕβρεως, τιμωρίας, Plut. Cic. 19, Sertor. 5, etc.: also c. acc. rei, Diod.—2. *to put upon, inflict on*, Lat. *incutere*, πληγάς τινι, Diod. Hence

’Εμφόρησις, εως, ἡ, *eating and drinking to satiety*, late.

’Εμφορτος, ον, (ἐν, φόρτος) *laden with, full of*, τινός, Opp. Hence

†’Εμφορτόω, ῶ, *to load*; in mid., *to load with one's wares*, Aesop. 164 De F.

’Εμφραγμα, ατος, τό, (ἐμφράσσω) *a barrier*, Isocr. 148 A.—II. =ἔμφραξις, *a stopping, stoppage*, Hipp.

’Εμφραγμός, οῦ, ὁ,=ἔμφραξις, LXX.

’Εμφρακτικός, ή, όν, (ἐμφράσσω) *likely to obstruct, stop*, Hipp.

’Εμφραξις, εως, ἡ, *a stopping, stoppage*, Arist. Probl.—II. =ἔμφραγμα, as *a weir, dam*, Strab.: from

’Εμφράσσω, Att. -ττω, fut. -ξω, (ἐν, φράσσω) *to bar a passage, stop up, block up*, Plat. Tim. 71 C; ἐμφρ. τὸ στόμα, Dem. 406, 5: ἐμφρ. ὁδοὺς ἀδικημάτων, Lycurg. 165, 24.—2. *to bar the passage of, bar, stop*, τι, Diod., and Plut.

’Εμφρονέω, ῶ, (ἔμφρων) *to be in* or *come to one's senses*, Hipp.

†’Εμφροντις, ι, gen. ιδος, (ἐν, φροντίς) *in concern, solicitous*, Themist.

’Εμφρονώδης, ες, (ἔμφρων, εἶδος) *seeming sensible* or *intelligent*, Hipp.

’Εμφρουρέω, ῶ, (ἐν, φρουρέω) *to keep guard in...*, Thuc. 4, 110: c. acc., Dio C.

’Εμφρουρος, ον, (ἐν, φρουρά) *guarding, on guard at a post*, Xen. Hell. 1, 6, 13: in genl. *liable to serve*, opp. to ἄφρουρος, Schneid. Xen. Lac. 5, 7.—II. pass. *guarded, watched, garrisoned*, πόλεις, ap. Dem. 289, 10.—III. *shut up in*, τινί, Phalar.

’Εμφρύγω,=φρύγω ἐν, Ael. [ῡ]

’Εμφρων, ον, gen. ονος, (ἐν, φρήν) *in one's right mind*, ἔμφρονά τινα τιθέναι, Aesch. Pr. 848; and ἔμφρων γίγνομαι or καθίσταμαι, I came to myself, Hipp., and Soph. Aj. 306.—2. *possessed of reason, endued with intelligence*, Xen. Mem. 1, 4, 4.—3. *sensible, shrewd, prudent*, Theogn. 1122, Thuc. 1, 84, Plat., etc.: ἔμφρ. περί τι, *wise* about or in a thing, Plat. Legg. 809 D. Adv. -όνως, Plat. Rep. 396 C.

’Εμφυής, ές, (ἐμφύω) *implanted by nature, innate*, ἦθος, Pind. O. 10, 20, cf. ἔμφυτος.

’Εμφύλιος, ον,=ἔμφῡλος, q. v.

†’Εμφυλλίζω, (ἐν, φύλλον) *to graft between the wood and bark*, Geop. Hence

†’Εμφυλλισμός, οῦ, ὁ, *a grafting between wood and bark*, Arist., Geop.

’Εμφυλλος, ον, (ἐν, φύλλον) *leafy*, Geop.

’Εμφῡλος, ον, and ἐμφύλιος, ον, (ἐν, φῦλον) *in the tribe*, i. e. *of the same tribe* or *race*, ἀνὴρ ἔμφυλος, Od. 15, 273: ἐμφύλιον αἷμα, kindred blood, Pind. P. 2, 57, Soph., etc.; but τοὔμφυλον αἷμα, also *a kinsman's blood*, i. e. murder, Soph. O. C. 407.—II. *in* or *among one's people* or *family*; esp. ἔμφ. στάσις, etc., *intestine, civil* or *family* discord, Solon 15, 19, Hdt. 8, 3; so too ἐμφύλιος Ἄρης, Aesch. Eum. 863, μάχη, Theocr. 22, 200. Both forms occur both in verse and prose.

’Εμφύρω, (ἐν, φύρω) *to mix up, confuse*, Aesch. Fr. 29. [ῠ]

’Εμφῡσάω, ῶ, f. -ήσω, (ἐν, φυσάω) *to puff up, inflate, swell*, Hipp. Hence

’Εμφύσημα, τό, *an inflation*, whether of the stomach, peritoneum, or cellular tissue, Hipp.; usu. of stomach. [ῡ]

’Εμφύσησις, εως, ἡ, (ἐμφυσάω) *inflation*, Plut. 2, 1077 B. [ῡ]

’Εμφῡσιόω,=ἐμφυσάω: metaph. *to cheer*, LXX.: *to elate*.

†’Εμφῠσιόω, ῶ, f. -ώσω, (ἐν, φύσις) *to implant in, to instil in*, τὸ αἰδεῖσθαί τινι ἐμφ., Xen. Rep. Lac. 3, 4, v. Haase in ind. s. v.† Pass. *to be natural in*, Hipp.

’Εμφῠσις, εως ἡ, (ἐμφύω) *a growing in*, Lat. *ingeneratio*.

’Εμφῠτεία, ας, ἡ, (ἐμφυτεύω) *a planting in, grafting*, Arist. Invent.

’Εμφύτευσις, εως, ἡ,=foreg.—2. on signf. as law term, v. Dict. Antiqq. s. v. Emphyteusis: from

’Εμφῠτεύω, (ἐν, φυτεύω) *to plant in, to graft one* plant *on* another, τί τινι, Diod.: metaph. of the soul, Plat. Tim. 70 C.

’Εμφῠτος, ον, *inborn, innate*, Hdt. 9, 94, τινί, in one, Plat. Symp. 191 C. *engrafted, implanted*, N. T. Jac. 1, 21. From

’Εμφύω, fut. -ύσω, (ἐν, φύω) *to implant, create in, inspire*, τινί τι, e. g. θεός μοι ἐν φρεσὶν οἴμας παντοίας ἐνέφυσεν, *has planted* them *in* my soul, Od. 22, 348; so too Xen. Mem. 1, 4, 7: but more freq.,—II. intr., in mid., with perf. ἐμπέφῡκα, Ep. ἐμπέφῠα in 3d pl. and part., and aor. 2 ἐνέφῡν,—1. *to grow, be, on* or *in*, τινί, e. g. τρίχες κρανίῳ ἐμπεφύᾱσι, (Ep. perf. for ἐμπεφύκασι, with ῠ,) Il. 8, 84: φθόνος ἀρχῆθεν ἐμφύεται ἀνθρώπῳ, Hdt. 3, 80; and so freq. in Att.: also ἐμφύεσθαι ἐν τόπῳ, Hdt. 2, 156: hence—2. *to be rooted in, cling closely*, ἔχετο ἐμπεφῠυῖα (Ep. part. perf. for ἐμπεφῡκυῖα) she hung on *clinging, she continued clinging closely* to them, Il. 1, 513: so too ἐμφύς, Hdt. 3, 109; and c. dat., *to cling to*, Id. 6, 91, Soph. O. C. 1113, etc.; cf. also ἐν δ' ἄρα οἱ φῦ χειρί or χερσί, *she clung fast* to his hand, *clasped* his hand *tight*, as a warm greeting, Il. 6, 253, etc.; and, ἐν χείρεσσι φύοντο, Od. 24, 410: also, ὀδὰξ ἐν χείλεσι φύντες, sticking close to their lips with their teeth, i. e. biting them hard, in suppressed anger, Od. 1, 381; 18, 410. [ῠω, ῡσω]

’Εμφωλεύω, (ἐν, φωλεύω) *to have a den, to lurk*, Plut.: τινί, in a place, Aret.

’Εμφωνέω, ῶ, (ἐν, φωνέω) *to call out to*, τινί, Clem. Al.

’Εμφωνος, ον, (ἐν, φωνή) *with a voice, vocal*, Ael.: *loud of voice*, Xen. Hell. 2, 4, 20.

’Εμφωτίζω, (ἐν, φωτίζω) *to enlighten*, Clem. Al.

’Εμψάω, f. -ήσω, (ἐν, ψάω) *to wipe in* or *upon*, Call. Fr. 121, in mid.

’Εμψοφέω, ῶ, (ἐν, ψοφέω) *to sound, make a noise in*, Hipp.

’Εμψοφος, ον, (ἐν, ψόφος) *sounding* Anth.

’Εμψυξις, εως, ἡ, (ἐμψύχω) *cooling, refreshing*, Aretae.

’Εμψῡχία, ας, ἡ, (ἔμψυχος) *the having life, animation*, Plut.—II. (ψυχος) *cold*, Archel. ap. Stob. Ecl. 1, 454.

’Εμψῡχος, ον, (ἐν, ψυχή) *in life, having life, living*, Lat. *animatus, animosus*, Hdt. 1, 140, etc., Trag., Plat., etc.; v. esp. Plat. Phaedr. 245 E.—2. of a speech, *vivid, animated*, Luc.: τὸ ἔμψυχον, *animation*, Id. Adv -ως, Plut.—II. (ἐν, ψῦχος) *cold*, Theophr.

’Εμψῡχόω, ῶ, (ἔμψυχος I.) *to animate*, Anth.

’Εμψύχω, f. -ξω, (ἐν, ψύχω) *to cool, refresh*, Gal. [ῡ]

’ΕΝ, and poet. ἐνί, scarcely except in Ep. εἰν, q. v., cf. εἰς and ἐς, only Ep. εἰνί, Il. 8, 199, etc.: Prep. c. dat., Sanscr. *INA*, our *IN*, etc. Radic. signf., *a being* or *remaining within*, and so half-way between εἰς and ἐκ.

I. Of place, of all situated within a given space, *in, on, at.*—1. strictly, *within*, ἐν νήσῳ, δώμασι, προθύροις, νηυσί, Hom., and so in geographical phrases, ἐν Ἀθήνῃσι, ἐν Τροίῃ, Il., whereas in Att. the prep. is omitted, and the Ion. dat. used as adv., e. g. Ἀθήνῃσι, Θήβῃσι, also Ὀλυμπίασι, Μουνυχίασι, etc., Kühner Ausf. Gr. § 363, Anm. 5: so Ἰσθμοῖ and Πυθοῖ only have the prep. in late poets, Jac. A. P. p. 788: ἐν χερσί, *in one's hands*, Il.; hence ἐν θυμῷ, Il.—2. *on, upon*, ἐν οὔρεσι, ἐν κορυφῇσι, ἐν ἵπποις, ἐν θρόνοις, *on* the mountains, etc., Hom.—3. *enclosed within, surrounded by*, οὐρανὸς ἐν νεφέλῃσι καὶ αἰθέρι, Il. 15, 192; very freq. post-Hom. of clothing, ἐν ἐσθῆτι, νεβρίδι, πορφυροῖς, στεφάνοις, Lat. *coronis impeditus*, Schäf. Long. 342: hence ἐν ὅπλοις, *in* or *under* arms; also of particular kinds of arms, ἐν τόξοις, ἀκοντίοις, etc., *equipped with* them, Xen. Mem. 3, 9, 2.—4. *on, at* or *by*, ἐν ποταμῷ, by the river, Il. 18, 521, Od. 5, 466, and so ἐν ξίφει, ἐν ῥυμῷ, ἐν καυλῷ, etc., Hom., ἐν οἴνῳ, *at* the wine, Lat. *inter pocula*, Valck. Call. p. 15, 262:—ἐν ἑαυτῷ εἶναι, to be with one's self, one's own master, collected; ἐν ἑαυτῷ γίγνεσθαι, to come to one's self, one's senses, Herm. Vig. n. 389; more rarely ἐν ἑαυτοῦ εἶναι, cf. signf. VI.—5. *in the number of, amongst*, very freq. in Hom., ἐν ἀθανάτοις, Δαναοῖς, προμάχοις, μέσοις, νεκύεσσι, etc., also οἴη ἐν ἀθανάτοις, Il. 1, 398: and with verbs of ruling, ἄρχειν, ἀνάσσειν ἐν πολλοῖς, to be first or lord *among* many, i. e. over them, Il. 13, 689, Od. 19, 110. In the form ἐν τοῖς, c. superl., Hdt. 7, 137; the superl. is rather modified than strengthened, e. g. ἐν τοῖς πρῶτοι, not *first of all*, but *among some of the very first*, Thuc. 1, 6: it is doubtful whether ἐν τοῖς here stands for ἐν τούτοις, or πρώτοις should be understood, and the phrase taken as having lost its definite emphasis so as to become a simple adv.: at any rate we find, from Thuc. 3, 17, 81, ἐν τοῖς πλεῖσται νῆες ἐγένοντο, ἐν τοῖς πρώτῃ.., 1st, that ἐν τοῖς does not agree in gender with the same subst. as the superl., but is neut.; and 2dly, that it means *among, about the most*, for he goes on to say, ἔτι πλείους ἀρχομένου τοῦ πολέμου, cf. omnino Arnold l. c.: of the double superl. expressed we have no sure instance; for in ἐν τοῖς μεγίστοις μέ-

γιστοι, Plat. Crat. 427 E, it is rejected by Bekk. and Stallb. So with positives, *ἐν τοῖς μάλιστα καὶ ἐκ πλείστου ἐνάντιος*, Thuc. 8, 90: later also with *μάλα, μάλιστα, σφόδρα, πάνυ*, Lat. *ut qui maxime*.—6. *within one's reach* or *power, in one's hands*, Lat. *penes, νίκης πείρατ' ἔχονται ἐν ἀθανάτοισι θεοῖσι* depend on them, Il. 7, 102; *δύναμις γὰρ ἐν ὑμῖν*, Od. 10, 69; more freq. in Hdt., and Att., Valck. Hdt. 3, 85; *ἔν τινι εἶναι*, to lean, depend wholly *on* him, Valck. Phoen. 1256; so *ἔν τινι κεῖσθαι, ἐν ἐμοί ἐστι*, it is *in* my *power*, rests with me, *ἔν γ' ἐμοί, ἐν σοίγε*, or without *γε*, so far as rests *with* me, thee, Lat. *quantum in me*, Hdt. 6, 109, etc.; but also, in my, thy judgment, Valck. Hipp. 324.—7. *in presence of*, and strictly with plur. *among, ἐν πᾶσι, among, before* all, Lat. *coram*, Od. 2, 194; 16, 378, cf. Wolf Lept. p. 249: but in genl., *in presence of, before*, even with sing., *ἔν τισι λέγειν* or *λόγους ποιεσθαι*, to speak *before* them: to this some refer the phrases *ἐν ὀφθαλμοῖς ἰδεῖν, ὁρᾶν*, as if *before one's eyes*, but v. signf. IV.—8. *in respect of, ἐν γήρᾳ τινὶ σύμμετρος, in point of* age.., Soph. O. T. 1112.—9. *ἐν τούτῳ λόγῳ, in accordance, unison with* it, Pind. P. 4, 105, *ἐν τοῖς νόμοις κρίσεις ποιεῖν*, Thuc. 1, 77, cf. Eur. Alc. 732.—10. Some hold that *ἐν* is put for *εἰς* with verbs of motion: but in such cases the *construction is pregnant*, since both the *motion to* and the consequent *position in* the place is implied, e. g., very freq. in Hom., *πίπτειν* and *βάλλειν ἐν κονίῃσι*, to throw, fall to the ground (and lie there in the dust): so the Homer. phrases *ἐν χερσὶ τιθέναι, βαλεῖν, λαβεῖν, μένος ἐν στήθεσσι βαλεῖν, ἐν Τρωσὶν ὄρουσαν*, Il. 16, 258, *λέων ἐν βουσὶ θορών*. Il. 5, 161, *ἐν ἀμφιφορεῦσιν ἄφυσσον*, Od. 2, 349, *ἐν τεύχεσι δύνειν*, Il. 23, 131: but also *ἐς τεύχεα δύνειν*, Od. 24, 498. For the reverse usage of *εἰς* with verbs of rest, v. *εἰς* I. 2.—But *ἐν* is really put for *ἐς* in the Dor. and Aeol. dialect, when of course it has the acc., cf. Schäf. Dion. Comp. 305, Böckh Pind. P. 2, 11, 86; 5, 38, N. 7, 31.

II. Of the state, condition, position in which one is: in this signf. the prep. and subst. jointly=an adj. or part.—1. of *outward circumstances, ἐν πολέμῳ, ἐν ἀγῶνι, ἐν δαιτί, ἐν αἴσῃ, ἐν μοίρῃ*, Hom.: hence of occupations, pursuits in genl. *ἐν φιλοσοφίᾳ, ἐν λόγοις εἶναι*, to study philosophy or oratory, Heind. Plat. Phaed. 59 A, *οἱ ἐν ποιήσει γενόμενοι*, poets, Hdt. 2, 82, *οἱ ἐν νόσῳ*, the sick, *ὁ μάντις ἦν ἐν τῇ τέχνῃ*, in the practice of it, Soph. O. T. 562.—2. *of inward states*, of feeling, etc., *ἐν φιλότητι, ἐν δοιῇ*, Il. 7, 302; 9, 230: these phrases are esp. freq. in Att., e. g. *ἐν φόβῳ εἶναι, to be in fear*, afraid, *ἐν αἰσχύνῃ, ἐν σιωπῇ*, etc.; also *ἐν ὀργῇ ἔχειν τινά, to make one the object of one's anger, ἐν αἰτίᾳ ἔχειν τινά, to blame one, ἐν αἰτίᾳ εἶναι, to have the blame, ἔν τινι εἶναι, to be connected with*, belong to: still more freq. c. adj. neut. *ἐν καλῷ, ἐν ἴσῳ, ἐν ὁμοίῳ, ἐν ἐλαφρῷ, ἐν ἀσφαλεῖ, ἐν εὐμαρεῖ*, for the advs. *καλῶς, ἴσως, ὁμοίως*, etc., usu. with *ἔχειν* or *ποιεῖσθαι*, Valck. Hdt. 3, 154, Phoen. 1282: more rare in plur., *ἐν ἀργοῖς* for *ἀργῶς*, Soph. O. T. 287.

III. Of the instrument or means, esp. with a verb, e. g. *ἐν πυρὶ πρήθειν* Il. 7, 429, cf. 2, 340; 17, 739, *ἐν δεσμῷ δῆσαι*, Il. 5, 386, Od. 12, 54, etc., and most freq. *ἐν χερσὶ λαβεῖν*, strictly, to grasp it, so that it is *in* the hands: and so in almost all cases the orig. signf. is traced, to put *in the fire and burn, in fetters and bind*, etc.: thus *ἐν ὀφθαλμοῖς ὁρᾶν*, to see with eyes, i. e. take the object in with the eye, Trag.: metaph. *ἐν λιταῖς, ἐν δόλῳ*, Soph. Phil. 60, 102: in Att. esp. with verbs of shewing, etc., *δῆλόν ἐστιν ἐν ἱεροῖς*, it is revealed in, i. e. by the sacrifices, so *σημαίνειν ἐν οἰωνοῖς*, very freq. in Xen.

IV. Of time, post-Hom.: usu. *ἐν τούτῳ τῷ χρόνῳ*, strictly, within this space or period; so *ἐν μακρῷ χρόνῳ*: freq. ellipt. *ἐν ᾧ*, sub. *χρόνῳ*, while, during the time that, Hdt. 6, 89, so *ἐν βραχεῖ, ἐν τούτῳ*, in this time, etc.

V. Ellipt. c. genit., in such phrases as *ἐν ἀφνειοῦ πατρός*, Il. 6, 47, *ἐν 'Αλκινόοιο*, Od. 7, 132, etc., esp. *εἰν 'Αΐδαο*, Il. 22, 389, Att. *ἐν* *"Αιδου*, etc., where *οἴκῳ, μεγάρῳ, δόμοις* is understood: sometimes expressed, Il. 22, 52, Od. 4, 834; 11, 62: this ellipse is also freq. post-Hom., Valck. Hdt. 1, 35; 7, 8, and in all Att.

VI. Without case, as adverb, very freq. in all its signfs. as prep.; *therein, thereat, thereby, thereamong*; and hence *moreover*, and *especially*, very freq. in Hom., where it is often explained by *tmesis*, but cf. *ἐν δ' ὑπέρας τε κάλους τε πόδας τ' ἐνέδησεν ἐν αὐτῇ*, Od. 5, 260, cf. Hdt. 2, 176: we usu. find *ἐν δέ* joined in signf., *moreover, especially*, Wess. Hdt. 1, 18, Elmsl. O. T. 27: also *ἐν δὲ δή*.. Hdt. 3, 39; *ἐν δὲ καί*.. Hdt. 2, 43.

VII. Position, *ἐν* sometimes Ep. follows its dative, e. g. Il. 18, 218, Od. 12, 103, but most freq. in the form *ἐνί*, then written by anastrophe *ἔνι*, Il. 7, 221, Od. 5, 57: nor is this rare in Lyr., cf. Böckh v. l. Pind. O. 6, 53. Several independent words sometimes come between the prep. and its dat., e. g. Od. 11, 115, and so in prose.

VIII. The omission of *ἐν* occurs as early as Hom., esp. with names of places, v. Schäf. Bos. in voc.

IX. for *ἔνεστι* only *ἐνί* (written *ἔνι*) is used.

X. In compos. with verbs and prep. usu. retains its signf. of being *near, at* or *in* a place, etc., c. dat., e. g. *ἐνορᾶν τινί τι*, in translating we resolve the compd., *to remark* a thing *in* one. In compos. with adjs. it expresses either a modified degree, e. g. *ἔμπικρος, ἔνλευκος, ἔνσιμος, rather* harsh, whit*ish*, etc., or else the possession of a quality, e. g. *ἔναιμος, ἐνάκανθος, with* blood *in it*, thorny, etc.—2. In compos. *ἐν* becomes *ἐμ*– before *β, μ, π, φ, ψ*: *ἐγ*– before *γ, κ, ξ, χ*: *ἐλ*– before *λ*: and in a few words *ἐρ*– before *ρ*.

"Εν, neut., and *ἕνα*, acc. masc. from *εἷς*, Hom.

'Εναβρύνομαι, (*ἐν, ἁβρύνω*) as pass., *to be conceited* or *vain of* or *in, ἐσθῆτι*, Luc.

†'Ενάγαμαι, (*ἐν, ἄγαμαι*) *to admire in*, Philo.

'Εναγγειοσπέρματος, *ον,=ἀγγειοσπ*., q. v., Theophr.

'Ενᾰγείρω, (*ἐν, ἀγείρω*) *to collect, gather together in* or *with*, Ap. Rh.

'Ενᾰγελάζομαι, dep., (*ἐν, ἀγελάζω*) *to assemble as a flock in, οἰκίᾳ τινός*, Epict. ap. Stob. p. 74, 20.

'Ενᾰγής, *ές*, (*ἐν, ἄγος*)=*ἐν ἄγει ὤν, under a curse* or *pollution*, esp. *blood-guilty*, and hence *cursed of the gods and an outcast among men, excommunicate*: in genl. *abominable, accurst*, Hdt. 1, 61, etc.: *ἐναγὴς τῆς θεοῦ, an offender against* her and *under* her *curse*, Thuc. 1, 126, cf. Aeschin. 69, 13.—II. in Soph. O. T. 656, *ἐναγῆ φίλον*, acc. to Erf. *who has pledged himself under a curse* in case of treachery, Lat. *sacer*, cf. Aesch. Suppl. 123: but acc. to Herm., *quem criminis suspectum habes*.

'Ενᾰγίζω, (*ἐν, ἁγίζω*) *to offer, sacrifice*, esp. *to the dead*, Lat. *parentare, τινί*, Hdt. 1, 167; v. esp. 2, 44, where it is *ἐναγ. ἥρωϊ*, opp. to *θύειν θεῷ*.

'Ενᾰγικός, *ή, όν, of* or *belonging to an ἐναγής, χρήματα*, Plut.

'Ενάγισμα, *ατος, τό*, (*ἐνᾰγίζω*) *an offering to the dead*, Luc.

'Ενᾰγισμός, *οῦ, ὁ*, (*ἐναγίζω*) *an offering to the dead*, Lat. *parentatio*, Plut.

'Εναγκᾰλίζομαι, (*ἐν, ἀγκαλίζομαι*) as mid. *to take in one's arms*, Mel. 109. Hence

'Εναγκάλισμα, *ατος, τό, that which one embraces, a consort*, Lyc. [*κᾰ*]

'Εναγκῠλάω, *ῶ*, (*ἐν, ἀγκύλη* II.) Xen., *to fit rests* or *poises* (*ἀγκυλαί*) *to* javelins, for the purpose of throwing them by, c. dat. *ἀκοντίοις*, Xen. An. 4, 2, 28, cf. *ἐναγκυλίζω*.

'Εναγκῠλέω,=sq., Diod.

'Εναγκῠλίζω, (*ἐν, ἀγκυλίζω*) *to fit with a poise*, c. acc. *βέλος*, Polyb. 27, 9, 5, by some transl. *to fit with a thong* =Lat. *amentare jaculum*, but v. Dict. Antiqq. s. v.: cf. *ἐναγκυλάω*, and *ἀγκύλη* II.

'Εναγκῠλόω,=foreg., Plut.

'Εναγκωνίζω (*ἐν, ἀγκωνίζω*) *to lean on the elbow*.

'Εναγλαΐζω, (*ἐν, ἀγλαΐζω*) *to bedeck*. More usu. in mid. =*ἐναβρύνομαι*, late.

'Εναγρόμενος, *ένη, ενον*, Ep. part. of syncop. aor. pass. from *ἐναγείρω, assembled there*.

"Εναγχος, adv. (*ἐν, ἄγχι*) *just now, even now, lately*, Ar. Nub. 639, Eccl. 823, yet more freq. in Att. prose, *ἀρτίως, νεωστί, προσφάτος* being more poet., Valck. Phoen. 204, Ruhnk. Tim.

'Ενάγω, f. *-ξω*, (*ἐν, ἄγω*) *to lead in* or *into*, esp. *to lead into a proceeding, lead on, urge, persuade*, Lat. *inducere, τινά*, c. inf., Hdt. 3, 1; 4, 79; also *ἐνάγ. τινά*, Od. 5, 90, etc.: hence—2. c. acc. rei, *to propose, suggest, urge on, πόλεμον, ἔξοδον*, etc., Thuc. 1, 67; 2, 21. [*ᾰ*] Hence

'Ενᾰγωγή, *ῆς, ἡ, a bringing into court, accusation*, late.

'Ενᾰγωνίζομαι, (*ἐν, ἀγωνίζομαι*) dep., *to contend, fight among, τισί*, Hdt. 2, 160, etc.: *γῆν εὐμενῆ "Ελλησιν ἐναγωνίζεσθαι*, favourable for them *to fight in*, Thuc. 2, 74.

'Ενᾰγώνιος, *ον*, (*ἐν, ἀγών*) *of, connected with a contest, fight* or *game, παῖς*, Pind. N. 6, 23; and so freq. in late prose, *πυκνώσεις*, Polyb., *νόμος*, Luc., *κόσμος*, Plut., etc.—2. *ἐναγ. θεοί*, the gods *who presided over the games*, esp. Mercury, Pind. P. 2, 18, Aesch. Fr. 375.—II. in rhetoric, *contentious, debating, vehement: struggling, energetic*, hence as epith. of the Iliad, compared with the Odyssey, Argument. Od. Adv. *-ίως*, Plut.

'Ενᾰδημονέω, *ῶ, to brood over, afflict one's self about, τινί*, Joseph.

'Ενᾱδολεσχέω, *ῶ, to prate about* a thing, Philo: also *τινί*.

'Ενᾰείρω,=*ἐναίρω*, dub. l. in Ap. Rh.

'Ενάενος, *ον*, (*εἷς, ἕν, ἔνος*) *of a year old*, Theophr., cf. *δίενος, τρίενος*.

'Ενᾰέξω,=ἐναυξάνω, *to make to grow, nourish in*, τινί, Nic.

'Ενᾱερίζω, (ἐν, ἀερίζω) *to lift in air.*

'Ενᾱέριος, ον, (ἐν, ἀήρ) *in the air, aerial*, ζῷα, Tim. Locr. 101 C.

'Ενάερος, ον, (ἐν, ἀήρ) *tinted like the air*, Plut. [ᾱ]

'Εναθλέω,=ἀθλέω ἐν, Diod.: also in mid., Anth.

'Εναθρέω,=ἀθρέω ἐν, *to look searchingly on* or *in.*

'Εναιθέριος, ον, (ἐν, αἰθήρ) *in upper air*, M. Anton.

†'Εναίθομαι, (ἐν, αἴθομαι) *to burn in*, τινί, Qu. Sm.

'Εναίθριος, ον, (ἐν, αἴθρα) *in open air*, Theophr.

'Εναιμᾰτόω, ῶ, (ἐν, αἱματόω) *to tinge with blood, make bloody*, Hipp.

'Εναιμήεις, εσσα, εν,=sq., Anth.

'Εναιμος, ον, (ἐν, αἷμα) *with, possessed of blood*, Hdt. 3, 29: *bloody*, Hipp., *bleeding*, τραύματα, Diosc.—II. *in* or *of blood*, Plat. Tim. 81 A.—III. ἔναιμον φάρμακον, a medicament *for stanching blood*, Hipp. Hence

'Εναιμότης, ητος, ἡ, *the having blood in one*, Hipp.

'Εναιμώδης, ες, (ἔναιμος, εἶδος) *bloody, like blood*, Antipho ap. Poll.

'Εναίμων, ον, gen. ονος,=ἔναιμος, Hipp.

'Εναίρω, also ἐνναίρω, Batr. 275: fut. -ᾰρῶ: aor. 2 ἤναρον, Eur. Andr. 1182, also ἔναρον, Supp. 821: aor. 1 mid. ἐνηράμην, hence 3 sing. ἐνήρατο, Hom. *To slay, kill*, freq. in Il., always of slaughter in battle: also in mid., just=act., Il. 5, 43, etc.: ῥηΐτεροι ἐναιρέμεν, easier *to kill*, Lat. *leviores tolli*, Il. 24, 244: in genl. *to make away with, destroy*, even of things, μηκέτι νῦν χρόα καλὸν ἐναίρεο, *waste, disfigure* it not, Od. 19, 263; ἐναίρειν πόλιν, Soph. O. C. 842. Only poet., and used by Trag. mostly in lyric passages. (Acc. to Buttm. Lexil. v. ἀνήνοθεν 10, no compd. with αἴρω, but deriv. from ἔνεροι, akin to ἔναρα, ἐναρίζω, and so strictly *to send to the nether world.*)

'Εναίσιμος, ον, (ἐν, αἶσα) *fated, sent by destiny, fateful*, Lat. *fatalis*, Il. 2. 353, Od. 2, 159, 182: esp. in good signf., *seasonable*, Lat. *opportunus*, Il. 6, 519: in genl. *lucky, favourable, boding good*, Lat. *faustus*, Ap. Rh.—II. *in harmony with fate* or *law, right, seemly, just*, ἐν. ἀνήρ, νόος, φρένες, Hom.: opp. to ἀθέμιστος, Od. 17, 363, cf. Aesch. Ag. 775. Adv. -ως, *fitly, becomingly*, Aesch. Ag. 916. Poet. and mostly Ep.

'Εναίσιος, ον,=foreg., Soph. O. C. 1482.

'Εναισχύνομαι,=αἰσχύνομαι ἐν, *to be ashamed of* a thing, Dio C.

'Εναιχμάζω, (ἐν, αἰχμάζω) *to fight in*, Lyc.

'Εναιωρέομαι, as pass., (ἐν, αἰωρέω) *to float, be tost, drift about in*, θαλάσσῃ, Eur. Cycl. 700: hence—2. *to be agitated, always in motion*, ὀφθαλμοί, Hipp. Hence

'Εναιώρημα, ατος, τό, *that which floats in* or *on a liquid, scum*, Hipp.

'Ενάκανθος, ον, (ἐν, ἄκανθα) *thorny, prickly, rough*, Theophr. [ᾰ]

†'Ενάκις, another form of ἐννάκις, q. v.

'Ενακμάζω,=ἀκμάζω ἐν, *to bloom in* or *among*, τὰ ἐνακμάζοντα ἄνθη, *the flowers which bloom at each season*, Ael.

'Ενακμος, ον,=ἐν ἀκμῇ, *in full bloom* or *strength.*

'Ενακολασταίνω, fut. -στήσω, (ἐν, ἀκολασταίνω) *to indulge one's lust in*, τινί, Ath.

'Ενᾰκόσιοι, αι, α, *nine hundred*, better form than ἐννακόσιοι, Poppo Thuc. 1, 46. Hence

'Ενᾰκοσιοστός, ή, όν, *nine hundredth*, better than ἐννακ.

'Ενᾰκούω, f. -σομαι, (ἐν, ἀκούω) *to hear in* a place, c. gen. rei, Herm. Soph. El. 81.—II. in genl. *to hear, take in as with the ears*, Hipp.: *to listen, attend to* a thing, Hipp.

'Ενᾰλαζονεύομαι, (ἐν, ἀλαζονεύομαι) dep., *to boast, vaunt in* a thing, Gramm.

'Εναλδαίνω, (ἐν, ἀλδαίνω) *to feed up, rear in* a thing or place, Nic. Pass. c. aor. mid. ἐνηλδόμην, *to grow in*, τινί, Id.

†'Ενάλδομαι, (ἐν, * ἄλδω) dep., *to grow in*, Nic.

'Ενάλειμμα, ατος, τό, (ἐναλείφω) *any ointment* or *smearing*, Arist. Probl. [ᾰ]

'Ενάλειπτος, ον, *anointed with*, Hipp. [ᾰ]: from

'Ενᾰλείφω, f. -ψω, (ἐν, ἀλείφω) *to smear, anoint with*, τί τινι, Hipp.

'Ενᾰλήθης, ες, (ἐν, ἀληθής) *true, accordant with truth*, Longin. Adv. -θως, *truly: like truth, probably*, Luc.

'Ενᾰλίγκιος, ον, and in Ap. Rh. η, ον, (ἐν, ἀλίγκιος) *like*, τινί, freq. in Hom.; in a thing, τι, e. g. θεοῖς ἐναλίγκιος αὐδήν. Ep. word also in Pind. I. 8, 82.

'Ενᾰλινδέω, ῶ, (ἐν, ἀλινδέω) *to roll in.* Pass. *to be involved in*, συμφοραῖς, Hipp.

'Ενάλιος, α, ον, and ος, ον, Eur. Andr. 855, Hel. 526: Ep. and Lyr. also εἰνάλιος: (ἐν, ἅλς) *in, on, of the sea*, Lat. *marinus*, Od., Pind., and Trag.: *lying along the sea*, Eur. Phoen. 6: sometimes also in later prose, as Arist. [ᾰ]

'Ενᾰλιταίνω, fut. -ήσω, aor. ἐνήλιτον,=ἀλιταίνω ἐν, Q. Sm.

'Εναλλάγδην, adv.=ἐναλλάξ, late.

'Εναλλᾰγή, ῆς, ἡ, (ἐναλλάσσω) *an exchange*; κατ' ἐναλλαγήν, *interchangeably*, Tim. Locr. 99 B.

'Ενάλλαγμα, ατος, τό, (ἐναλλάσσω) *any thing given in exchange*: hence *the price, value of* a thing, LXX.

†'Εναλλακτικός, ή, όν, (ἐναλλάσσω) *liable to change, changeable*, Stob.

'Εναλλάξ, adv. (ἐναλλάσσω) *crosswise*, Ar. Nub. 983.—2. *alternately*, Lat. *vicissim*, Pind. N. 10, 103; πράσσειν ἐν., to have alternations of fortune, Hdt. 3, 40, c. dat., ἐν. προςπίπτειν τι, to befall *alternately with*..., Ib.: also c. gen., Diod.: but ἐν ἐμπίπτειν, of two things that fit into each other, Arist. Part. An.

'Ενάλλαξις, εως, ἡ,=ἐναλλαγή, Arist. Part. An.: from

'Εναλλάσσω, Att. -ττω, f. -ξω, (ἐν, ἀλλάσσω) *to exchange, barter, receive in exchange*, τί τινι, one thing for another, Eur. Andr. 1028; μεταβολὴν ἐν., to undergo a change, Polyb.: c. inf., ὕβριν πρὸς μῆλα πεσεῖν, *to turn aside* his fury so as to fall upon the cattle, Soph. Aj. 1060. B. pass. *to be changed, to differ from*, τινός, Ib. 208: part. perf. ἐνηλλαγμένος, Lat. *inversus*; but ἄρθρα ἐνηλλαγμένα, *alternating* joints, Hipp.—2. *to have traffic, be in commercial relations with*, ἐναλλαγῆναί τινι, Thuc. 1, 120.

†'Εναλλοιόω, ῶ, (ἐν, ἀλλοιόω) *to change*, Philo.

'Ενάλλομαι, f. -ᾰλοῦμαι, (ἐν, ἅλλομαι) dep. mid., *to leap in* or *on, to rush at*, πύλαις, Soph. O. T. 1261, cf. Ar. Ran. 39; also ἔς τι, Soph. O. T. 263; absol., Ar. Vesp. 1305: hence like Lat. *insultare, to trample upon, tread under foot*, τινί, Aesch. Pers. 516.

'Εναλλος, ον, (ἐν, ἄλλος) *changed, contrary*, Theocr. Adv. -λως, Plut.

'Ενᾰλος, ον, (ἐν, ἅλς)=ἐνάλιος, H. Hom. Ap. 180.

†'Εναλος, ου, ὁ, *Enalus*, one of the leaders of the colony to Lesbos, Ath. 466 C.

'Εναλύω,=ἀλύω ἐν. [ῡ, v. sub ἀλύω.]

'Ενᾰμάρτητος, ον, (ἐν, ἁμαρτάνω) *subject to sin, peccable*, Eccl.

'Εναμβλύνω,=ἀμβλύνω ἐν, *to blunt* or *dull in* a thing, Plut.

'Ενᾰμείβω, f. -ψω, (ἐν, ἀμείβω) *to change, alternate*, Hipp.

'Ενᾰμέλγω, f. -ξω, (ἐν, ἀμέλγω) *to milk into*, γαυλοῖς, Od. 9, 223.

'Ενᾰμιλλάομαι,=ἁμιλλάομαι ἐν, Themist.: from

'Ενάμιλλος, ον, (ἐν, ἅμιλλα) *in a contest, rivalling*: hence *a match for* one, *like*, τινί and πρός τι, Plat. Prot. 316 C, Criti. 110 E: more rarely τινός, Schäf. Plut. 5, 150. Adv. -λως τινί, *equally with*, Isocr. 234 B. [ᾰ]

'Εναμμα, ατος, τό, (ἐνάπτω) *a thing bound* or *tied on*, ἐν. ἀγκύλης, the Lat. *amentum*, Plut.: hence—2. *a garment, covering*, ἐν. νεβρίδος, a deerskin cloak, Diod.

'Ενᾰμοιβᾰδίς, adv.=ἀμοιβαδίς, *alternately*, Ap. Rh.

'Εναμπέχω, (ἐν, ἀμπέχω) *to clothe* one *in.* Pass. *to be clad in*, τι, Philo.

'Ενανοπαύομαι, (ἐν, ἀναπαύομαι) as pass., *to lie, rest in* or *on, to submit to, acquiesce in*, τινί.

'Ενανάπτω, f. -ψω, (ἐν, ἀνάπτω) *to tie in* or *on*, Gal.

'Εναναστρέφομαι, (ἐν, ἀναστρέφω) *to be conversant in* or *with*, τινί, Arist. ap. Stob. p. 243, 47.

†'Ενανειλέω, ῶ, (ἐν, ἀνειλέω) *to turn* or *roll back*, Gal.

'Ενανθρωπέω, ῶ, (ἐν, ἄνθρωπος) *to put on man's nature*, Eccl. Hence

'Ενανθρώπησις, εως, ἡ, *The Incarnation*, Eccl.

'Ενανθρωπίζω,=ἐνανθρωπέω, Eccl.

'Ενανθρωπότης, ητος, ἡ,=ἐνανθρώπησις, Eccl.

'Εναντα, (ἐν, ἄντα) adv., *opposite, over against*, and so *in the presence of*, c. gen., ἐν. τινος ἵστασθαι, Il. 20, 67; and so absol., Pind. N. 10, 123; ἐν. προςβλέπειν τινά, Soph. Ant. 1299.—II. *on the other hand, on the contrary*, later.

'Εναντι, (ἐν, ἀντί) adv.,=foreg., LXX. Hence

'Εναντιαῖος, αία, αῖον, *of contrary nature*, Hipp.

'Εναντίβῐος, ον, (ἐν, ἀντί, βία)=ἀντίβιος, *opposing force with force, struggling against*, Hom., but only in neut. as adv., ἐναντίβιον μαχέσασθαι, στῆναι, μεῖναι, to fight, stand *against*; also c. gen., ἐν. πολεμίζειν τινός, Il. 20, 85. Only Ep.

'Εναντιόβουλος, ον, (ἐναντίος, βουλή) *of contrary* or *wavering will.*

'Εναντιογνωμονέω, ῶ, *to be of contrary opinion*: from

'Εναντιογνώμων, ον, gen. ονος, (ἐναντίος, γνώμη) *of contrary opinion.*

'Εναντιοδρομέω, ῶ, (ἐναντίος, δραμεῖν) *to run different ways*, and so *to meet* or *cross*, ἀλλήλοις, Strab. Hence

†'Εναντιοδρομία, ας, ἡ, *a running in opposite directions, opposite course, meeting*, Stob.

'Εναντιοδύνᾰμος, ον, (ἐναντίος, δύναμις) *of opposite force* or *meaning*, Gramm. [ῠ]

'Εναντιολογέω, ῶ, *to contradict*, τινί, Plat. Soph. 268 B: and

'Εναντιολογία, ας, ἡ, *contradiction* Plat. Soph. 236 E: and

'Εναντιολογικός, ή, όν, *able, given to contradict*, Gal.: from

'Εναντιολόγος, ον, (ἐναντίος, λέγω) *contradicting.*

'Εναντίον, adv. and prep., v. sub ἐναντίος.

'Εναντιόομαι, dep. c. fut. mid. et aor. pass., (ἐναντίος) *to set one's self against, oppose, withstand*, with arms, argument, or in any way, τινί, Hdt. 7, 49, etc.; περί τινος, *about* or *in* a thing, Lys. 131, 16; or simply τινός τινι, Thuc. 1, 136, Xen. An. 7, 6, 5: foll. by μὴ οὐ c. inf., *to oppose* one's *doing*, Aesch. Pr. 786.—2. *to contradict, deny*, Eur. Alc. 152; foll. by μὴ οὐ c. inf., Plat. Symp. 197 A: also ἐν. πρός τί, Id. Crat. 390 E.—3. of the wind, or of circumstances, *to be adverse to*, τινί, Soph. Phil. 643, Thuc. 8, 23.

'Εναντιοπᾰθέω, ῶ, *to have contrary properties* or *affections*: from

'Εναντιοπᾰθής, ές, (ἐναντίος, πάθος) *of contrary properties*, etc. Adv. -θῶς.

'Εναντιοποιολογικός, ή, όν, (ἐναντίος, ποῖος, λέγω) *making the adversary contradict himself*, in argument, Plat. Soph. 268 C, ubi al. ἐναντιολογικός.

'Εναντιοπρᾱγέω, ῶ, (ἐναντίος, πρᾶγος) *to hold with the opposite party*, Diod.

'Εναντίος, α, ον, (ἐν, ἀντίος) *over against, opposite*, Lat. *adversus*, ἐν. ἐλθεῖν, to come to meet, Il. 6, 251, etc.: hence *face to face, fronting, in sight* or *presence of*, Lat. *coram*, Od. 6, 329: in Hom. always c. dat.: τἀναντία τινί, *things open* to one's sight, Xen. Cyr. 3, 3, 45.—2. in hostile signf., *against, opposing*, esp. in fight, Il. 5, 497, etc., usu. c. gen.: ὁ ἐναντίος, *an adversary, opponent*, οἱ ἐναντίοι, *the enemy*, Thuc., etc.—II. in prose and Att., usu. *opposite, contrary, reverse*, τὸ ἐναντίον and τὰ ἐναντία, *the contrary, the reverse*: usu. c. gen., as τὰ ἐν. τούτων, *the very reverse* of these things, Hdt. 1, 82, Plat., etc.; but also τἀναντία τούτοις, Plat. Prot. 323 D: also foll. by ἤ..., τοὐναντίον δρᾶν. ἢ προςήκει, Ar. Plut. 14, and so Plat., etc., cf. infr. III.: oft. strengthd., πᾶν, πολὺ τοὐναντίον, quite, much the contrary, Plat., etc.—III. very freq. in various adv. usages:—1. from Hom. downwards, the neut. ἐναντίον, very freq. as adv., like ἐναντίβιον, ἀντίβιον, *against* or *in presence of*, ἐναντίον μαχέσασθαι, μίμνειν, ἐλθεῖν, etc., c. dat., when the *local* signf. prevails; c. gen., when that of hostility; later however it is used much like a prep. c. gen., ἐν. τινὸς λέγειν, *coram aliquo loqui*, Thuc. 6, 25, etc.: ἐναντίον ὧδε, here *to my face*, Od. 17, 544: so εἰς ὦπα ἰδέσθαι ἐναντίον, to look one *in the face*, Od. 23, 107: so too in prose, ἐν. βλέπειν, προςβλέπειν τινά, Eur. etc., cf. ἔναντα: in Att. also c. art. τοὐναντίον, *on the other hand*, Xen. Cyr. 8, 4, 9, ἐναντίον ἤ..., Hdt. 1, 22, Plat. Rep. 567 D, etc.: also ἐναντία, as adv., Hdt. 6, 32.—2. in prose freq. also ἐξ ἐναντίον, *over against, opposite*, Lat. *ex adverso, e regione*, Xen., etc.: also ἐξ ἐναντίας, Hdt. 7, 225, etc.—3. the regul. adv. -ίως, *contrariwise*, c. dat., Aesch. Eum. 642; c. gen., Plat.; ἐν. ἤ..., Plat. Theaet. 175 D: ἐν. ἔχειν, *to be exactly opposed*, Plat. Hence

'Εναντιότης, ητος, ἡ, *contrariety · opposition, contradiction*, Plat. Phaed 105 A, etc.

'Εναντιοτροπή, ῆς, ἡ, dub. for sq.

'Εναντιοτροπία, ας, ἡ, (ἐναντίος, τρέπω) *an opposite tendency* or *disposition, inclination*, prob. l. Heraclit. ap. Diog. L. 9, 7.

'Εναντιόφωνος, ον, (ἐναντίος, φωνή) *sounding against* or *in answer.*

'Εναντιόω, ῶ, v. ἐναντιόομαι. Hence

'Εναντίωμα, ατος, τό, *any thing opposite* or *in the way, an obstacle, hindrance*, Thuc. 4, 69.—2. *a contradiction, disagreement, discrepancy*, Plat. Rep. 524 E, etc. Hence

'Εναντιωματικός, ή, όν, *opposite, opposed, quarrelsome.*

'Εναντίωσις, εως, ἡ, (ἐναντιόομαι) *a contradiction*, Plat. Rep. 454 A.—2. *a disagreement, discrepancy*, Isocr. 275 C, in plur.

†'Εναντιωτικός, ή, όν, (ἐναντιόομαι) *opposed*, c. dat., Stob.

†'Εναντλέω, ῶ,=ἀντλέω ἐν, Philo.

'Ἔναξε, 3 sing. aor. 1 act. from νάσσω, Od. 21, 122.

'Εναξονίζω, (ἐν, ἄξων) *to fit with an axle*, prob. l. Plut., cf. ἐμπολίζω II.

'Εναολλής, ές,=ἀολλής, dub. l. Nic., cf. ἐνομηρής.

'Εναπαιωρέομαι, (ἐν, ἀπαιωρέομαι) pass. c. fut. mid., *to hang in* a place.

†'Εναπάρχομαι, (ἐν, ἀπάρχομαι) *to begin in, to begin*, Aesop. Fab. 175 De F.

'Εναπειλέω, ῶ, (ἐν, ἀπειλέω) *to threaten in* or *for* a thing, Dion. H.

'Εναπενιαυτίζω, (ἐν, ἀπενιαυτίζω) *to dwell a year in a strange* place, Parmenisc. ap. Schol. Med. 277.

'Εναπεργάζομαι,=ἀπεργάζομαι ἐν, *to create, produce, contrive in.* τινί τι, Plat. Polit. 273 C.

'Εναπερείδω, f. -είσω, (ἐν, ἀπερείδω) *to press against, make to lean* or *push against*: so in mid. ἐναπ. τὴν ὀργὴν εἴς τινα, Polyb.—2. also in mid., *to struggle with, resist*, τινί, Plut. Hence

'Εναπέρεισμα, ατος, τό, *that which is leaned upon: an impression, impulse*, Clem. Al.

'Εναπερεύγω, (ἐν, ἀπερεύγω) *to vomit forth, disgorge*, Philo.

'Εναπεσφραγισμένως, adv. perf. pass. part. from ἐναποσφραγίζω, *expressly, distinctly*, Sext. Emp.

'Εναπῆπτε, Ion. for ἐναφῆπτε, 3 impf. from ἐναφάπτω.

'Εναπῆκε, Ion. for ἐναφῆκε, 3 sing. aor. 1 act. from ἐναφίημι, Hdt.

'Ενάπλωσις, εως, ἡ, (ἐν, ἁπλόω) *the resolution of* a thing *into its elements.*

'Εναποβάπτω, f. -ψω, (ἐν, ἀποβάπτω) *to dip quite in*, τί τινι, Hipp.

'Εναποβλύζω, (ἐν, ἀποβλύζω) *to sputter, spit out into*, τινί, Clem. Al.

'Εναποβρέχω, (ἐν, ἀποβρέχω) *to steep, soak in*, τινί, Hipp.

'Εναπογεννάω, ῶ. (ἐν, ἀπογεννάω) *to beget in*, σώματι, Plut.

'Εναπόγρᾰφος, ον, *inscribed, registered*: from

'Εναπογράφω, (ἐν, ἀπογράφω) *to write down, inscribe*, εἴς τι, Plut. Pass. *to be inscribed*, ἔν τινι, Clem. Al. [ᾰ]

'Εναποδείκνῡμι, (ἐν, ἀποδείκνυμι) *to display, manifest* in a thing, oft. almost=δείκνυμι, so in mid., Polyb. Pass. *to be distinguished, become illustrious*, ἔν τισι, Hdt. 9, 58, and Polyb. Hence

†'Εναπόδεικτος, ον, *manifest; explicit*, Arist.

'Εναποδέω, f. -δήσω, (ἐν, ἀποδέω) *to bind, fasten up in* a thing, Hipp.

'Εναποδύομαι, mid. c. perf. act., (ἐν, ἀποδύω) *to strip in* a place, τόπῳ: metaph. *to exercise one's self there*, v. ἀποδύω.

'Εναποζέννῡμι, also -νύω, (ἐν, ἀποζέννυμι) *to boil in* a thing, Gal.

'Εναποζέω, f. -έσω,=foreg.

'Εναπόθεσις, εως, ἡ, (ἐναποτίθημι) *a deposit*, Sext. Emp.

'Εναποθησαυρίζω, (ἐν, ἀποθησαυρίζω) *to lay up, store up in* a place, Philo.

'Εναποθλίβω, (ἐν, ἀποθλίβω) *to squeeze, press into.* [ῑ]

'Εναποθνήσκω, fut. -θᾰνοῦμαι, (ἐν, ἀποθνήσκω) *to die in* a place, ἐν νήσῳ, Thuc. 3, 104; absol., Hdt. 9, 65: *to die in the midst of*, βασάνοις, Ath.

'Εναποθραύω, (ἐν, ἀποθραύω) *to break* a thing *in*, οἰστὸν τραύματι, Plut.

'Εναποικοδομέω, ῶ, (ἐν, ἀποικοδομέω) *to build in, enclose by a wall*, τινά

'Εναποκάμνω, f. -κᾰμοῦμαι, (ἐν ἀποκάμνω) *to be exhausted in*, ψυχῇ Joseph.

'Εναπόκειμαι, (ἐν, ἀπόκειμαι) as pass., *to lie, be stored up in*, τόπῳ, Plut.

'Εναποκινδῡνεύω, (ἐν, ἀποκινδυνεύω) *to run a hazard in* or *with*, παιδί, Joseph.

'Εναποκλάω, f. -άσω, (ἐν, ἀποκλάω) *to break off* or *short in* a thing, e. g. in a shield, Thuc. 4, 34. [ᾰσω]

'Εναποκλείω, (ἐν, ἀποκλείω) *to enclose in*, τινί.

'Εναποκλίνω, (ἐν, ἀποκλίνω) *to lay down in*, ἑαυτὸν στιβάδι, Philostr. Imag.

'Εναποκλύζω, (ἐν, ἀποκλύζω) *to dip into, wash in*, τί τινι, Clem. Al.

'Εναποκρύπτω, (ἐν, ἀποκρύπτω) *to hide, conceal in*, Strab.

'Εναποκῠβεύω,=ἐναποκινδυνεύω, ταῖς ψυχαῖς, Diod.

'Εναπολαμβάνω, f. -λήψομαι, (ἐν, ἀπολαμβάνω) *to cut off and include*, εἰς τὸ μέσον, Plat. Tim. 84 D, ἔν τινι, Arist. H. A.

'Εναπολαύω, (ἐν, ἀπολαύω) *to enjoy in* a place, etc., Plut.

'Εναπολείπω, (ἐν, ἀπολείπω) *to leave in*, ἔν τινι, Xenocr. 58. Hence

'Εναπόλειψις, εως, ἡ, *a being left in, remaining behind*, used in a rather dub. signf. by Theophr. Sens. 62, Plut. 2, 134 C.

'Εναπόληψις, εως, ἡ, (ἐναπολαμβάνω) *an intercepting, catching, detention*, Theophr.

'Εναπόλλῡμι and -λύω, f. -ολέσω, Att. -ολῶ, (ἐν, ἀπόλλυμι) *to destroy, kill in* or *among*, Xen. Hell. 3, 1, 4.

'Εναπολογέομαι, (ἐν, ἀπολογέομαι) dep. mid. *to defend one's self in*, Aeschin. 17, 18.

'Εναπολούω, (ἐν, ἀπολούω) *to wash in* a thing, Ath.

'Ενοπόμαγμα, ατος, τό, *a cast, image*: from

'Εναπομάσσω, f. -ξω, (ἐν, ἀπομάσσω) *to make an impression in* or *on*, Plut.: pass. *to be stamped on*, κηρῷ, Plut.

'Εναπομένω, (ἐν, ἀπομένω) *to remain permanently in*, τινί, Clem. Al.

'Εναπομόργνῡμι, (ἐν, ἀπομόργνυμι) *to rub, wipe upon*, and so *to impart* e. g. colour *to* one, τί τινι: also in Ar. Ach. 843, ubi al. ἐξομόργ. Hence

'Εναπόμορξις, εως, ἡ, *an imbuing, tinge*, Theophr.

'Εναπομύσσω, or -μύττω, (ἐν, ἀπομύσσω) *to blow the nose upon*, τινί, Plut., in mid.

'Εναπόναμαι, (ἐν, ἀπονίνημι) *to have enjoyment in* a thing.

'Εναπονίζω, f. -ψω, (ἐν, ἀπονίζω) *to wash clean in* a thing, τινί, Polyzel. Dem. 4: hence mid. ἐναπονίζεσθαι τοὺς πόδας ἐν τῷ ποδανιπτῆρι, to *wash one's* feet in it, Hdt. 2, 172; cf. 1, 138. Hence

'Εναπόνιψις, εως, ἡ, *a washing in* a thing.

'Εναποξύω, (ἐν, ἀποξύω) *to scrape into*, Clem. Al. [ῡ]

'Εναποπατέω, ῶ, (ἐν, ἀποπατέω) *ventrem exonerare in*..., Ar. Pac. 1228.

'Εναποπλύνω, (ἐν, ἀποπλύνω) *to wash away in*, ἐν ὑγρῷ, Arist. Sens.

'Εναποπνέω, f. -πνεύσω, (ἐν, ἀποπνέω) *to expire, die in*, Diod.

'Εναποπνίγω, f. -ξοῦμαι, (ἐν, ἀποπνίγω) *to suffocate, choke in*, Ath. [ῑ]

'Εναπορέω, ῶ, (ἐν, ἀπορέω) *to be in doubt*, dub. ap. Polyb.

'Εναποῤῥίπτω, (ἐν, ἀποῤῥίπτω) *to throw aside*, Diosc.—2. *to throw in*, as if by chance, of phrases.

'Εναποσβέννῡμι, fut. -σβέσω, (ἐν, ἀποσβέννυμι) *to quench in* a thing, Arist. Meteor.

†'Εναποσβεστέον, verb. adj. from foreg. *one must quench in*, Clem. Al.

'Εναποσημαίνω, f. -ᾰνῶ, (ἐν, ἀποσημαίνω) *to indicate, point out in*, ἱστορίᾳ, Plut. Mid. *to impress, stamp on* a thing, Clem. Al.

'Εναποστηρίζομαι, (ἐν, ἀποστηρίζω) *to lean, fix one's self in* or *on*, εἴς τι, Hipp.

'Εναποσφάττω, f. -άξω, (ἐν, ἀποσφάττω) *to slaughter in* or *among*, παισί, Joseph.

'Εναποσφρᾱγίζω, fut. Att. -ῐῶ, (ἐν, ἀποσφραγίζω) *to stamp, impress in* or *on*, τι εἴς τι, Joseph. Hence

'Εναποσφράγισμα, ατος, τό, *an impression*, as of a seal, Clem. Al. [ρᾱ]

'Εναποτελέω, ῶ, f. -έσω, (ἐν, ἀποτελέω) *to accomplish in*.

'Εναποτίθημι, f. -θήσω, (ἐν, ἀποτίθημι) *to place, deposit in*, εἴς τι, Diod.

'Εναποτῑμάω, ῶ, (ἐν, ἀποτιμάω) *to pay* (in goods) *according to valuation*, τί τινι, Dem. 1253, 9.

'Εναποτίνω, (ἐν, ἀποτίνω) *to pay as a penalty, spend in litigation*, in a place, πόλις κοινὴ ἐναπ. χρήματα, Ar. Av. 38. [ῑ in fut.]

'Εναποτῠπόω, ῶ, (ἐν, ἀποτυπόω) *to stamp, impress upon*, Plut. Hence

'Εναποτυπωτέον, verb. adj., *one must stamp upon*, Clem. Al.

'Εναποχράομαι, fut. -ήσομαι, (ἐν, ἀπό, χράω) *to abuse*, τινί, Dem. 218, 4.

'Εναποψάω, f. -ήσω, (ἐν, ἀπό, ψάω) *to wipe in* or *on*.

'Εναποψύχω, f. -ξω, (ἐν, ἀποψύχω) *to ease one's self in*, euphem. for ἐναποπατέω, Hes Op. 757.—II. *to give up the ghost, expire*, Anth. [ῡ]

'Ενάπτω, f. -ψω, (ἐν, ἅπτω) *to bind* or *tie in, on* or *to*, τινί, Eur. Ion 1491, εἰς..., Xen. Cyn. 6, 8. In pass. c. acc. *to be fitted with, clad in*, etc., λεοντέας ἐναμμένοι (Ion. for ἐνημμ.) Hdt. 7, 69, διφθέραν ἐνημμ., Ar. Nub. 72, etc.: also in mid., ὁ χορὸς... ἐναψάμενος δάπιδας, Ar. Fr. 249.—II. *to kindle, set on fire*, Ar. Pac. 1225, in pass.—III. mid. *to touch, reach*, like ἅπτομαι, Arist. Metaph.

'ΕΝΑ˘ΡΑ, ων, τά, only in plur., *the arms*, etc. *of a slain foe, spoils*, Lat. *spolia*; or, in Il. in genl., *booty, spoil*, like λάφυρα, 6, 68; 9, 188. Ep. word, used also by Soph. Aj. 177. (Cf. ἐναίρω.)

'Ενᾰράσσω, f. -ξω, (ἐν, ἀράσσω) *to strike, dash against*, εἴς τι, App.

'Ενάργει, impf. Dor. from ἐνεργέω for ἐνήργει, Theocr.

'Ενάργεια, ας, ἡ, (ἐναργής) *clearness, distinctness*, Plat. Polit. 277 C: esp. in Rhet., *clearness, perspicuity, vivid description*, Dem. Phal.—II. *a clear view*, Polyb.

'Ενάργημα, ατος, τό, *a thing seen clearly, phenomenon*, Epicur. ap. Diog. L. 10, 93: from

'Εναργής, ές, *clear, distinct, visible*, in bodily shape, Hom., esp. of the gods appearing in their own actual forms, Il. 20, 131, Od. 7, 201; 16, 161, cf. ἐμφανής: of a *vivid* dream or vision, Od. 4, 841, Hdt. 5, 55, etc.—2. *bright, brilliant, splendid*, Pind. O. 7, 76.—3. of words, etc., *clear, distinct, plain, manifest*, of an omen or oracle, Aesch. Pr. 663: freq. in prose, ἐν. ἀπόδειξις, μαρτύριον, σημεῖον, *a clear, plain* proof, etc.—II. act. *clearly showing, setting forth, revealing*. Adv. -γῶς, Ar. Eq. 1173. (Acc. to some from ἀργός, ἀργής, *bright*, others from ἐν ἔργῳ, *real*.) Hence

'Εναργότης, ητος, ἡ,=ἐνάργεια.

'Ενάρεες or 'Ενάριες, οἱ, also 'Εναρέες, *the Enareës*, prob. a Scythian word,=ἀνδρόγυνοι: esp. a band who plundered the temple of Aphrodite (Venus) Urania at Ascalon, and were thus smitten by the goddess, Hdt. 1, 105, ubi cf. Bähr: they asserted that she had given them prophecy in compensation, Id. 4, 67, as in the story of Teiresias.

†'Εναρέτη, ης, ἡ, *Enarĕte*, daughter of Deïmachus, and mother of Salmoneus, Apollod. 1, 7, 3: from

'Ενάρετος, ον, adv. ἐναρέτως, (ἐν ἀρετῇ) *excellent*, Hdn. [ᾰ]

'Ενᾰρηρώς, υῖα, ός, part. perf. 2 of *ἐνάρω, *fitted*, Od.

'Ενᾰρηφόρος, ον, (ἔναρα, φέρω) *wearing the spoils*, Anth.; in Hes. ἐναρφόρος. Hence

†'Εναρηφόρος, ου, ὁ, *Enarēphŏrus*, son of Hippocoön, Apolld. 3, 10, 5, Plut. Thes. 31 for 'Εναρσφ.

'Εναρθρος, ον, (ἐν, ἄρθρον) *limbed, jointed*, Aretae.: esp. of speech, *articulate*, opp. to mere sounds, Diod. Adv. -θρως.

'Ενᾰρίζω, f. -ξω, (ἔναρα) *to strip, spoil a slain foe*, Lat. *spoliare*, τινά, Il., c. dupl. acc. pers. et rei, ἐναρίζειν τινὰ ἔντεα, τεύχη, *to strip* one *of* his arms, Il. 17, 187; 22, 323: elsewh. σκυλεύω: in genl. *to slay in fight*, Hes. Sc. 194, and in genl. *to slay*, Aesch. Ag. 1644: hence in pass. νὺξ ἐναριζομένα, night *put to death*, i. e. brought to an end, Soph. Tr. 94.

'Ενᾰριθμέω, ῶ, (ἐν, ἀριθμέω) *to count, reckon, number in* or *among*; in genl., *to reckon, account*, οὐδέν, as nothing, Soph. O. T. 1188. Mid.=ἐν ἀριθμῷ ποιεῖσθαι, *to make account of, value*, Eur. Or. 623. Hence

'Ενᾰρίθμητος, ον, *reckoned among, counted*, v. l. in LXX.

'Ενᾰρίθμιος, ον, (ἐν, ἀριθμός) *reckoned in*, to make up a number, Od. 12, 65; also *counted among*, i. e. *among*, τισί, Theocr. 7, 86.—II. *taken into account, valued*, Lat. *in numero habitus*, ἐν. πολέμῳ ἐναρ., Il. 2, 202.

'Ενάριθμος, ον,=foreg. II., Plat. Soph. 258 C, Phil. 17 E: poet. also ἐνήριθμος, Call. Fr. 127.

'Ενᾰρίμβροτος, ον, (ἐναίρω, βροτός) *homicidal, warlike*, Pind.

'Ενᾱριστάω, ῶ, f. -ήσω, (ἐν, ἀριστάω) *to make a breakfast*, Hipp.

'Εναρμόζω, and -ττω, f. -όσω, (ἐν, ἁρμόζω) *to fit, suit, adapt*, τινί τι, Pind. O. 3, 9; τι εἴς τι, Plat. Legg. 819 C: also *to fix* a weapon *in*, τινί, Eur. Phoen. 1413, H. F. 179.—II. intr. *to fit, suit, be convenient for*, τινί, Ar. Ran. 1202, Plat. Legg. 894 C.

'Εναρμονικός, ή, όν, and

'Εναρμόνιος, ον, (ἐν, ἁρμονία) *fitting, in accord* or *harmony*, Plat. Legg. 654 A, etc. Adv. -ίως.—II. In Gr. music the technical name of a particular melody, γένος or μέλος ἐναρμόνιον, or ἐναρμονικόν, differing from the διάτονον, and χρωματικόν, in the intervals of the tones, Plut.: cf. Dict. Antiqq. p. 645.

'Ενάρμοστος, ον, (ἐναρμόζω) *fitting, neat*, LXX.

'Εναρμόττω, v. sub ἐναρμόζω.

†'Εναροκτάντας, Dor. for ἐναροκτάντης, ὁ, (ἐναίρω, κτείνω) *destructive, deadly*, Aesch. Fr. 144.

'Εναρον, τό, sing. of ἔναρα, but not in use.

'Εναρφόρος, ον, syncop. for ἐναρηφόρος, Hes. Sc. 192, as epith. of Mars: for which others read ἐναροφόρος, but v. Buttm. Ausf. Gr. § 120, Anm. 11.

'Ενάρχομαι, f. -ξομαι, (ἐν, ἄρχομαι) dep. mid.: *to begin with*, τινός, Polyb.—2. in sacrifices, ἐνάρχεσθαι τὰ κανᾶ, or κανοῦν, *to begin the offering*, by taking the barley (οὐλοχύται,) from the baskets, (κανᾶ, κανοῦν) Eur. I. A. 435, 1471; so ἐν. προχύτας χέρνιβάς τε, Ib. 955, cf. κατάρχομαι.—II. the act.—1. *to begin*, in LXX.—2. *to hold office*, Böckh. Inscr. 2, p. 280.

'Εναρχος, ον, (ἐν, ἀρχή) *in office, in authority*, App.—II. *in the beginning, first*, Eccl.

†'Ενᾰρῶ, fut. from ἐναίρω.

*'Ενάρω, *to fit in*: only used in part. perf. εὖ ἐναρηρώς, with pass. signf., *well fitted* or *secured*, Od. 5, 236, and 3 sing., ἐνάρηρεν, Arat. 453.

'Ενάς, άδος, ἡ, (ἕν)=μονάς, *an unit*, Plat. Phil. 15 A.

'Ενασελγαίνω,=ἀσελγαίνω ἐν, *to be wanton, insolent in* or *among*, Diod. S. Pass. *to be treated with insult* in a thing, prob. l. Ar. Vesp. 61.

'Ενασκέω, ῶ, (ἐν, ἀσκέω) *to train, practice in*, Philo, in pass.—II. *to stick* or *fix in*, Joseph.—III. intr. *to be trained, practised in*, Polyb.

†'Ενασμενίζω, (ἐν, ἀσμενίζω) *to be pleased with, to acquiesce in*, Philo.

†'Ενασπάζομαι, (ἐν, ἀσπάζομαι) *to embrace, to submit to*, Plut.

'Ενασπῐδόομαι, as pass., (ἐν, ἀσπίς) *to fit one's self with a shield*, Ar. Ach. 368.

'Ενασσαν, Ep. 3 pl. aor. 1 of ναίω, for ἔνασαν, H. Hom. Ap. 298.

'Ενασρτάπτω, f. -ψω, (ἐν, ἀστράπτω) *to flash in* or *on*, late.

'Εναστρος, ον, (ἐν, ἄστρον) *among the stars*, Achae. ap. Hesych.

'Ενασχημονέω, ῶ, (ἐν, ἀσχημονέω) *to behave one's self unseemly in*, τινί, Luc.

'Ενασχολέομαι, dep.,= ἀσχολέω ἐν, *to be busy, engrossed with*.

'Εναταῖος, αία, αῖον, (ἔνατος) *on the ninth day*, Hipp.: *of nine days in duration*, Id.: cf. sub ἔνατος.

'Ενᾰτενίζω, (ἐν, ἀτενίζομαι) *to look fixedly on, gaze on*, Heliod.

'Ενατμος, ον, (ἐν, ἀτμός) *steaming, full of vapour*, Diod.

'Ενατος, η, ον, (ἐννέα) *ninth*, Il. 2, 313: τὰ ἔνατα, v. sub ἔννατος: αἱ ἔναται Μοῦσαι,=ἐννέα, Christod.: in prose only late, Schäf. Mel. p. 32; yet others think ἔνατος, ἐναταῖος, etc., more Att. than ἔννατος, etc., Poppo Thuc. 1, 46, 117: poet. also εἴνατος, Il.

†'Ενατρεμέω, ῶ, (ἐν, ἀτρεμέω) *to be* or *remain quiet in*, Themist.

'Εναττικίζω,=ἀττικίζω ἐν.., ἐναττικίζουσι τῷ χωρίῳ αἱ ἀηδόνες, the nightingales *sing in* this place *lik those of Attica*, Philostr.

Ἐναυγάζω, f. -άσω, (ἐν, αὐγάζω) *to kindle, light up in*, Lyc.—II. intr. *to shine, be seen*, Ael. Hence

†Ἐναύγασμα, ατος, τό, *a lighting up, illumination*, Philo.

Ἐναυδής, ές, and ἔναυδος, ον, (ἐν, αὐδή) *speaking, living*.

Ἐναυλᾰκοφοῖτις, ιδος, ἡ, (ἐν, αὖλαξ, φοιτάω) *wandering in the fields*, Anth.

Ἐναυλίζω, f. -σω, (ἐν, αὐλίζομαι) intr. *to dwell, abide in..*, Soph. Phil. 33. But more freq. in mid., *to pass the night, rest*, esp. of soldiers, *to take up night-quarters*, Thuc. 3, 91, etc.: in full, νύκτα ἐναυλίζεσθαι ἐν.., Hdt. 9, 15.

Ἐναύλιος, α, ον, (ἐν, αὐλή) *the inner, inmost*: ἡ ἐναυλία, *the inwards*, Hipp.

Ἐναυλίς, ίδος, ἡ, (ἐν, αὐλός) *in* or *on the flute*, ἐν. γλωττίς, *a mouthpiece*.

Ἐναύλισμα, ατος, τό, (ἐναυλίζομαι) *a dwelling place, abode*, Artemid.

Ἐναυλιστήριος, ον, (ἐναυλίζομαι) *to be dwelt in, habitable*, Anth.

Ἔναυλον, ου, τό, (ἐν, αὐλή) *an abode*, Anth.

Ἔναυλος, ου, ὁ, (A) as subst.:—I. (ἐν, αὐλός) *a hollow, conduit, a channel*, of brooks or torrents, *a water-course*, Il. 16, 71: also *a torrent, mountain-stream*, Il. 21, 283, 312.—2. said to be used for αὐλός in Anacreont.—II. (ἐν, αὐλή) *a dwelling, shelter*, but in Hes. Th. 129, and H. Hom. Ven. 74, 124, etc., only of *haunts of the gods*, in the country, hence σκιόεντες and ὑλήεντες ἔναυλοι: so Opp. calls the sea Ποσειδάωνος ἐναύλους, where both signfs. are conjoined. The plur. is more freq. than the sing., and the word chiefly Ep., though it is used in signf. II. by Eur. Bacch. 122, H. F. 371.

Ἔναυλος, ον, (B) as adj.:—I. (ἐν, αὐλός) *on* or *to the flute*, esp. *accompanying* or *accompanied by* it: usu. metaph., λόγοι, φθόγγος ἔν., speech, voice *ringing in one's ears, still heard* or *remembered*, Plat. Menex., 235 B; so too, ἐν. φόβος, *fresh fear*, Id. Legg. 678 B: hence, ἔναυλον ἦν πᾶσιν, ὅτι.., all had it fresh in memory, that.., Aeschin. 81, 18: most freq. in late prose, cf. Ruhnk. Tim.—II. (ἐν, αὐλή)=ἐναύλιος, *dwelling in dens*, λέοντες, Eur. Phoen. 1573: *in one's den, at home*, opp. to θυραῖος, abroad, Soph. Phil. 158.

Ἐναυξάνω, f. -ξήσω, (ἐν, αὐξάνω) *to increase, enlarge*, Xen. Cyn. 12, 9. Pass. c. dat. *to grow in* a thing, Hdn.

Ἔναυρος, ον, (ἐν, αὔρα) *airy, exposed to the air*, v. l. Theophr.

Ἔναυσις, εως, ἡ, (ἐναύω) *a kindling*, Plut.

Ἔναυσμα, ατος, τό, (ἐναύω) *any means of lighting a fire, a match, spark*, etc., like ἐμπύρευμα. Hence metaph. *a stimulant, impulse*, Orph.

Ἐναυχένιος, ον, (ἐν, αὐχήν) *in* or *on the neck*, βρόχος, Anth.

†Ἐναυχέω, ῶ, (ἐν, αὐχέω) *to glory in*, Philo.

Ἐναύω, (ἐν, αὔω) *to kindle*, ἐν. πῦρ τινι, *to light* one a fire, *give* one *a light*, Hdt. 7, 231, Xen. Mem. 2, 2, 12: for the ἄτιμος, this was forbidden to be done, cf. Soph. O. T. Mid. πῦρ ἐναύεσθαι, *to light one's self* a fire, *get a light*, ἔκ τινος, from a place, Luc.: ἐν. τὸ θάρσος, *to kindle one's own* courage, Plat. Ax. 371 E.

Ἐναφᾰνίζω, fut. -ίσω Att. -ῐῶ, (ἐν, ἀφανίζω) *to make to vanish*, esp. in pass. *to vanish* or *be lost in*, τινί, Plut

Ἐναφάπτω, (ἐν, ἀφάπτω) *to tie up* or *hang in* a thing, τι ἔς τι, Hdt. 1, 214.

†Ἐναφέψημα, ατος, τό, *that which is boiled down in, a decoction*, Aret.: from

Ἐναφέψω, f. -ψήσω, (ἐν, ἀπό, ἕψω) *to boil* or *boil away in* a thing, Hipp.

Ἐναφίημι, f. -φήσω, Ion. ἐναπ., (ἐν, ἀφίημι) *to let loose in, let drop into, put in*, Hdt. 1, 214.

Ἐναφροδῑσιάζω, (ἐν, ἀφροδισιάζω) *venerem exerceo in..*, κόρῃ, Aristaen.

Ἐνβάφιον,=ἐμβ., q. v., Epich. p. 37.

Ἐνγεταυθί or ἔν γε ταυθί, in Ar. Thesm. 646, by tmesis for ἐνταυθί γε, cf. Lob. Phryn. 414, cf. ἐν μὲν τευθενί.

Ἐνγόνασι, i. e. in full ὁ ἐν γόνασι καθήμενος ἀνήρ, *the kneeler*, a constellation in the northern hemisphere, Arat., ubi Buttm., Bekk. ἐγγόνασι: Cicero keeps the Gr. name, Ovid translates it *genunixus*, Vitruv. *ingeniculatus*, and *geniculatus*, Manilius *ingeniclus*, Firmicus *ingeniculus*.

Ἐνδᾱδόομαι, as pass., of a pine, *to be choked by a stoppage of its resin*, Theophr., called by Pliny *taeda fieri*: from

Ἔνδᾱδος, ον, (ἐν, δᾴς) *resinous*: ἔνδ. πεύκη, a pine *choked by the stoppage of its resin*, Theophr.

Ἐνδαίνυμαι,=δαίνυμαι ἐν, *to feast on*, τι, Ath.

Ἔνδαις, αιδος, ὁ, ἡ, (ἐν, δαΐς) *with lighted torch*, Aesch. Eum. 1044.

Ἐδαίω, (ἐν, δαίω) *to light, kindle in*; metaph., ἐνδ. πόθον τινί, Pind. P. 4, 328. Mid. *to burn, glow in*, Od. 6, 132, in tmesis.

Ἐνδάκνω, f. -δήξομαι, (ἐν, δάκνω) *to bite into*, esp. ἐνδ. στόμια, of horses, *to take* the bit *between the teeth*, Eur. Hipp. 1223: metaph. of sharp things, *to fix themselves firm in*, τινί, Math. Vett.

Ἔνδακρυς, υ, gen. υος, (ἐν, δάκρυ) *in tears, weeping*, Luc.

Ἐνδακρύω, (ἐν, δακρύω) *to weep in..*, ἐνδ. ὄμμασι, Aesch. Ag. 541. [on the quantity, v. sub δακρύω.]

Ἐνδᾰπιος, ία, ιον, *native of the country*, Mosch. 2, 11. (Acc. to Buttm. from ἔνδον, and ἀπό, like French *de chez soi*: but prob. at once from ἔνδον, as ἀλλοδαπός, from ἄλλος.)

Ἔνδᾰσυς, υ, (ἐν, δασύς) *somewhat rough, hairy*, Diosc.

Ἐνδᾰτέομαι, (ἐν, δατέομαι) dep., *to divide, distribute*: esp. *to distribute one's words*, ἐνδ. λόγους ὀνειδιστῆρας, *to fling about* reproaches, Eur. H. F. 218: hence—II. c. acc. objecti, *to speak of*, either—1. in bad sense, *to upbraid, reproach, revile*, Aesch. Theb. 578, Soph. Tr. 791; cf. *differre verbis* in Plautus.—2. *to tell of*, Lat. *celebrare*, Aesch. Fr. 266, Soph. O. T. 205.—III. *to tear in pieces, devour*, Lyc. 155.—B. also as pass., in Nic.

Ἐνδαψῑλεύομαι, (ἐν, δαψιλεύομαι) *to show one's self a* δαψιλής, *to be liberal in*, late

Ἐνδεεστέρως, adv. comp. from sq.

Ἐνδεής, ές, (ἐνδέω, -δεήσω) *wanting* or *lacking in, in need of*, a thing, τινός, Hdt. 1, 32, etc.: τῆς δυνάμεως ἐνδεᾶ πρᾶξαι, *not to act up to our powers*, Thuc. 1, 70: absol. *in want, in need*, Xen. Hell. 6, 1, 3: *lacking, deficient, poor, weak, inferior*, like ὑποδεής, Hdt. 7, 48, Thuc., etc.; so of things, οὐδὲν ἐνδεὲς ποιεῖσθαι, to leave nothing unsaid, Soph. Phil. 375, τὸ ἐνδεές, *lack, want, defect*,=ἔνδεια, Thuc. 1, 77. Adv. ἐνδεῶς, comp. ἐνδεέστερον, Plat., also -ρως, Thuc. 2, 35. Hence

Ἔνδεια, ας, ἡ, *want, lack*, δυνάμεως, Thuc. 4, 18, χρημάτων, Xen. Rep. Ath. 1, 5: hence absol. *need*, Lat. *egestas*, Dem. 312, 24: in plur., *wants, needs*, αἱ σώματος ἔνδ. Xen. Cyr. 8, 2, 22; also *deficiencies*, opp. to ὑπερβολαί, Isocr. 177 B.

Ἔνδειγμα, ατος, τό, (ἐνδείκνυμι) *a proof*, Plat. Crit. 110 B, εὐνοίας ἔνδ., *an instance, token of good will*, Dem. 423, 13.

Ἐνδειής, ές, Ep. for ἐνδεής.

Ἐνδείκνῡμι, f. -δείξω, (ἐν, δείκνυμι) *to mark, point out*, Lat. *indicare*, Pind. O. 7, 60, and Plat.: as Att. law-term, *to inform against, complain of, lay an* ἔνδειξις *against*, Plat. Apol. 32 B. and Dem.—B. mid. *to show forth one's self* or *what is one's own*, once in Hom., Πηλείδῃ ἐνδείξομαι, (where the Gramm. supply λόγον) *I will declare my mind* to Achilles, *lay myself open* to him, Il. 19, 83, cf. ἔνδειξις II.: so too ἐνδείκνυσθαι γνώμην, Hdt. 8, 141.—2. ἐνδείκνυσθαί τι, *to display, make a show of* a thing, Lat. *prae se ferre*, εὔνοιαν, ἀρετήν, etc., Ar. Plut. 785, Plat., etc.: hence—3. ἐνδείκνυσθαί τινι, Lat. *ostentare* or *venditare se alicui, to display one's self to* one, *make a set at* him, *court* him, Dem. 375, 21, Aeschin. 84, fin., etc.—4. also c. part. *to shew, give proof of* doing, Eur. Alc. 154, Xen. Cyr. 1, 6, 10: also, ἐνδ. ὡς.., ὅτι.., *to shew* that.., Plat. Apol. 23 B. Hence

Ἐνδείκτης, ου, ὁ, *an informer, complainant*, Philostr.: and

Ἐνδεικτικός, ή, όν, *indicative*, τινός, Gal. Adv. -κῶς, Id.

Ἔνδειξις, εως, ἡ, (ἐνδείκνυμι) *a pointing out, indicating*: esp. as Attic law-term, *a laying information against* one who undertook an office or business for which he was legally disqualified, Plat. Legg. 966 B; also *the writ of indictment* in such a case, Att. Process pp. 239–46.—II. *a demonstration, display of one's good will*, εἴς τινα, Aeschin. 85, 12.—III. *a proof of innocence, exculpation*,=ἀπολογία.

Ἕνδεκα, οἱ, αἱ, τά, indecl. (ἕν, δέκα) *eleven*, Hom.—II. οἱ ἕνδεκα, *the Eleven*, at Athens the board which had charge of the prisons, the police, and the punishment of criminals, Plat., etc., cf. Herm. Pol. Ant. § 139.—In N. T. *the Eleven* apostles after the death of Judas, Matth. 28, 16, etc.

Ἑνδεκαετής, ές, (ἕνδεκα, ἔτος) *eleven years old*, Böckh Inscr. 2, 258.

Ἑνδεκάζω, (ἕνδεκα) *to keep the eleventh day* as a feast, (Dem.) 1335, 7, ubi al. συνδεκατεύω, or συνδεκατίζω.

Ἑνδεκάκις, (ἕνδεκα) adv., *eleven times*, Arist. H. A.

Ἑνδεκάκλῑνος, ον, (ἕνδεκα, κλίνη) *with eleven couches*: κεφαλὴ ἑνδ., *as long as eleven couches*, Telecl. Incert. 6.

Ἑνδεκάμηνος, ον, (ἕνδεκα, μήν) *of eleven months*, Hipp.

Ἑνδεκάπηχυς, υ, gen. εος, (ἕνδεκα, πῆχυς) *eleven cubits long*, Il. 6, 319; 8, 494.

Ἑνδεκάπους, ὁ, ἡ, πουν, τό, gen. ποδος, (ἕνδεκα, πούς) *eleven feet long* or *broad*.

Ἑνδεκάς, άδος, ἡ, (ἕνδεκα) *the number Eleven*, Plat.

†Ἑνδεκασύλλαβος, ον, (ἕνδεκα, συλλαβή) *composed of eleven syllables*.

Ἑνδεκαταῖος, αία, αῖον, (ἑνδέκατος, *on* or *for the eleventh day*, Hipp.

Ἑνδέκατος, άτη, ατον, (ἕνδεκα) *the eleventh*, Hom.

Ἑνδεκήρης, ες, *with eleven banks of oars*, Ath. (ἄρω?)

Ἐνδέκομαι, Ion. for ἐνδέχ.

Ἐνδεκτόν ἐστι,= ἐνδέχεται *it is possible, may be*.

Ἐνδελέχεια, ας, ἡ, *continuance, con*

stancy, Lat. *continuatio, perennitas*, Choeril. p. 169, ubi v. Näke.—Oft. confounded with ἐντελέχεια (q. v.), though quite unconnected with it: and

'Ενδελεχέω, ῶ, *to hold out, last, go on*, Choeril. Näke p. 173.—II. c. acc., *to prolong, continue*, LXX.: from

'Ενδελεχής, ές, *continuous, continual, unceasing, constant*, μνήμη, Plat. Legg. 717 E, λειτουργία, Isocr. Antid. § 167; also in Plut.: τὸ ἐνδελεχές, *constancy, firmness*, Plut. Mar. 6. Adv. -χῶς, *continually, constantly*, Critias 15, 5, Plat. Rep. 539 D, etc., and freq. in late prose. Oft. confounded with ἐντελεχής, though quite a different word, v. sub ἐνδελέχεια, and cf. Donald. N. Crat. p. 223.

'Ενδελεχίζω, = ἐνδελεχέω, intr., LXX. Hence

'Ενδελεχισμός, οῦ, ὁ, = ἐνδελέχεια, LXX.

'Ενδεμα, τό, (ἐνδέω, -δήσω) *a thing bound on* or *round, band*, etc.

'Ενδέμω, (ἐν, δέμω) *to wall up*, τι, Hdt. 3, 117.—II. *to build in* a place, τί τινι, Theocr. 17, 82.

'Ενδεξιόομαι, (ἐν, δεξιόομαι) dep., *to grasp with the right hand, clasp, embrace*, Eur. I. A. 1473.

'Ενδέξιος, ία, ιον, (ἐν, δεξιός) Hom. has only the neut. plur. ἐνδέξια, *towards the right hand, from left to right*, usu. as adv., θεοῖς ἐνδέξια πᾶσιν ᾠνοχόει, i. e. he filled for all the gods *from left to right*, Il. 1, 597: so δεῖξ' ἐνδέξια πᾶσιν, Il. 7, 184, and βῆ δ' ἴμεν αἰτήσων ἐνδέξια φῶτα ἕκαστον, Od. 17, 365. The contrary procedure was avoided, as being *unlucky*; as indeed it still is by the Scots, who call it going *withershins*, (i. e. *widershin*, like Germ. *rechtshin*, etc.): cf. δεξιός: hence, ἐνδέξια σήματα, *right, good* omens, Il. 9, 236, cf. ἐπιδέξιος. After Hom. it was used without signf. of motion = δεξιός, Valck. Hipp. 1360. 'Εν δεξιᾷ, was written *separately*, where it was opp. to ἐν ἀριστερᾷ, as Thuc. 1, 24, Alb. Hesych. 1, p. 1220.—II. as adj. *clever, expert*, H. Hom. Merc. 454, and later, but rare. Ep. word, also in Eur. Cycl. 6, but never in prose.

'Ενδέομαι, f. -δεήσομαι, v. ἐνδέω, f. -δεήσω.

†'Ενδεόντως, adv. (ἐνδέω, -δεήσω) *defectively, too little*, Gal.

†'Ενδέρα, ας, ἡ, *Endĕra*, a city of Æthiopia, Strab.

'Ενδεσις, εως, ἡ, (ἐνδέω, -δήσω) *a tying on, joining: a joint, point of junction*, Hipp.

'Ενδεσμα, ατος, τό, = ἔνδεμα.

'Ενδεσμεύω, (ἐν, δεσμεύω) *to bind to* or *upon*, τινί, or ἔς τι, Diod.

'Ενδεσμέω, ῶ, = foreg., Diosc.

'Ενδεσμος, ου, ὁ, (ἐνδέω) *a tie, bandage*, Diosc.: *a bundle, bag*, LXX.

'Ενδετος, ον, (ἐνδέω, -δήσω) *bound* or *tied to* a thing, *entangled in*, τινί, Anth.

'Ενδεύω, (ἐν, δεύω) *to dip, dye, soak in*, βάμματι, Nic., in mid.

'Ενδέχομαι, Ion. -δέκομαι, f. -ξομαι, (ἐν, δέχομαι) dep. mid.:—*to take upon one's self*, Lat. *suscipere*, ταλαιπωρίας, Hdt. 6, 11; αἰτίαν, v. l. Dem. 352, 26.—II. *to accept, admit, approve of*, συμβουλίην, Hdt. 7, 51; λόγους, terms or conditions, Hdt. 1, 60, and so Att.; but also, ἐνδ. λόγον, *to believe*, Id. 4, 25, etc., ἐνδ. λόγον ὅπως.., to believe that.., Id. 5, 106; and absol. ἐνδ. ὅπως.., 7, 237.—III. of things, *to admit, allow of*, Lat. *recipere*, λογισμὸν ἐνδεχόμενα, Thuc. 4, 92; καθ' ὅσον φύσις ἐνδέχεται, as much as our nature *admits of*, Plat. Tim. 69 A, 90 C: and c. inf., ἐνδ. ἄλλως ἔχειν, *to admit of being otherwise*, Arist.: hence—2. ἐνδέχεται, impers. *it may be, it is possible*, c. inf., Thuc. 1, 124, Plat., Dem., etc.—3. *it frequently happens*, Thuc. 1, 140: part. ἐνδεχόμενος, ένη, ενον, *possible, feasible*, τὰ ἐνδ., *things possible*, ἐκ τῶν ἐνδεχομένων, *by every possible means*, Xen. Mem. 3, 9, 4; αἱ ἐνδεχόμεναι τιμωρίαι, *the appropriate* punishments, Lycurg. 164, 38: of events, *contingent*, Arist.

'Ενδεχομένως, adv. from foreg., *possibly*, ap. Dem. 283, 5.

'Ενδέω, f. -δήσω, (ἐν, δέω) *to bind in, on* or *to*, τι ἔν τινι, Od. 5, 260, εἴς τι, Plat. Tim. 43 A: more usu. τί τινι, Ar. Ach. 929, etc.; so too metaph. Ζεὺς ἐνέδησέ με ἄτῃ, *he has bound me to.., entangled* me *in* it, Il. 2, 111, cf. Soph. O. C. 526; τὸν πόσιν ὅρκοις ἐνδεῖσθαι, Eur. Med. 163; and so in pass., ἐνδεδέσθαι ὁρκίοις, Hdt. 3, 19: in mid. also absol., *to tie* or *pack up*, Ar. Ach. 905.

'Ενδέω, f. -δεήσω, (ἐν, δέω) *to be in want of, deficient in*, τινός, Eur. I. A. 41, Plat., and Xen.: so too in mid., Plat. Polit. 311 A, Xen. Cyr. 2, 2, 26, etc.: also *to be wanting, to fail, be deficient*, τινί, and absol., Plut.: hence —II. impers. ἐνδεῖ, *there is need* or *want, there fails*, c. gen. rei, πολλοῦ, πλέονος, ὀλίγου, etc., Plat., cf. δεῖ: ἅπαντος ἐνδεῖ τοῦ πόρου, *there is* an utter *failure of* resources, Dem. 14, 23; c. dat. pers., πολλῶν ἐνέδει αὐτῷ, *he had need of, was wanting in* much, Xen. An. 7, 1, 41.—III. mid. ἐνδέομαι, *to want, be in need of*, τινός, freq. in Xen.

†'Ενδηΐς, Dor. 'Ενδαΐς, ΐδος, ἡ, *Endēïs*, daughter of Chiron and Chariclo, was married to Aeacus, to whom she bore Peleus, Pind. N. 5, 21,

'Ενδηλος, ον, (ἐν, δῆλος) = δῆλος, *manifest, clear*, Soph. Ant. 405, Thuc. 2, 64. Adv. -λως, superl. -ότατα, Thuc. 1, 139.

'Ενδημέω, ῶ, (ἔνδημος) *to live at* or *in* a place, Lys. 114, 36.

'Ενδημία, ας, ἡ, (ἔνδημος) *a dwelling, sojourning any where*, Böckh. Inscr. 1, 652.—II. in Eccl., *the Incarnation*.

'Ενδήμιος, ον, = ἔνδημος, Opp.

'Ενδημιουργέω, ῶ, = δημιουργέω ἐν, *to work, make* or *contrive in*, τινί, Plut.

'Ενδημος, ον, (ἐν, δῆμος) *among one's people, at home*, Aesch. Cho. 570: *a native, countryman*, opp. to ξένος, Hes. Op. 223, Theogn. 792, etc.: *attached to home*, Thuc. 1, 70: βοὴ ἔνδ., *intestine* war, Aesch. Supp. 682.—II. *of* or *belonging to* a state or people, ἀρχαί, Thuc. 5, 47.—2. *peculiar to a people, endemic*, νοσήματα, Hipp.

'Ενδιαβάλλω, (ἐν, διαβάλλω) *to calumniate in* a matter, Ctes.

'Ενδιάγω, f. -ξω, (ἐν, διάγω) sub. τὸν βίον, *to pass one's* time, live, Anth. [ᾱ]

'Ενδῖαεριαυεριυνήχετος, ον, (ἔνδιος, ἀήρ, ἀνήρ, νήχω) comic word, coined by Ar. Pac. 831, in ridicule of the Dithyrambic poets, *of men that float aloft in air*: but the reading is uncertain.

'Ενδῖάζω, (ἔνδιος I.) *to pass the afternoon*, Plut. Rom. 4.

'Ενδιάθετος, ον, (ἐν, διατίθημι) *conceived and residing in the mind*: ἐνδ. λόγος, *a conception, thought*, opp. to προφορικὸς λ., *an expression, word*, Plut.: hence applied to the Divine Logos by Eccl. Adv. -τως λέγειν, to speak *from the heart*, to use no vain words, Rhet.—II. βιβλίον, *a canonical* book, prob.—ἐν τῇ διαθήκῃ, Eccl.

'Ενδιαθρύπτομαι, as pass., (ἐν, διά, θρύπτω) *to play the coquet with, trifle with*, τινι, Theocr. 3, 36.

'Ενδῐαιτάομαι, Ion. -έομαι, f. -ήσομαι, dep. pass. c. fut. mid., (ἐν, διαιτάω) *to live* or *dwell in* a place, ἐν.., Hdt. 8, 41, παρά τινι, Thuc. 2, 43. Hence

'Ενδῐαίτημα, ατος, τό, *a dwelling-place*, Dion. H.

'Ενδιακειμένως, adv. (ἐν, διάκειμαι) = ἐνδιαθέτως, Rhet.

'Ενδιακοσμέω, ῶ, = διακοσμέω ἐν, *to dispose* or *arrange in*.

'Ενδιαλλάσσω, Att. -ττω, f. -ξω, (ἐν, διαλλάσσω) *to change, alter*, Arist. Physiogn.

'Ενδιαμένω, (ἐν, διαμένω) *to remain in* a place, Dion. H.

'Ενδιαπρέπω, (ἐν, διαπρέπω) *to be noted, distinguished in*, τινί, Diod.

'Ενδιάσκευος, ον, (ἐν, διασκευή) διήγησις, in Rhet., *an elaborate highly wrought* statement. Adv. -ως.

'Ενδιασπείρω, f. -ερῶ, (ἐν, διασπείρω) *to sow* or *scatter through* or *among*, Plut.

†'Ενδιαστέλλομαι, (ἐν, διαστέλλω) *to explain*, Stob.

'Ενδιατάσσω, Att. -ττω, fut. -ξω, (ἐν, διατάσσω) *to arrange in thorough order*, esp. *to draw up*, στρατόν, Hdt. 7, 59.

'Ενδιατρίβω, f. -ψω, (ἐν, διατρίβω) *to spend, consume*, χρόνον, Ar. Ran. 714, Thuc. 2, 85: but usu., sub. χρόνον or βίον, *to spend time in* a place or *on* a thing, *to waste time, delay*, Thuc. 5, 12, Plat., etc.: ἐῶν ἐντρίβειν τὴν ὄψιν ἔν τινι, to let one's eyes *linger* on it, Xen. Cyr. 5, 1, 16. [τρῐ] Hence

'Ενδιατριπτέον, verb. adj., *one must dwell upon*, τινί, Luc.

'Ενδιατριπτικός, ή, όν, (ἐνδιατρίβω) *dwelling on, constant to*, τινί, M. Anton.

'Ενδιαφθείρω, f. -ερῶ, (ἐν, διαφθείρω) *to destroy in*, as a child *in* the womb, Hipp.

'Ενδιαχειμάζω, f. -άσω, (ἐν, διαχειμάζω) *to winter in* a place, Strab.

'Ενδῐάω, ῶ, (ἔνδιος) *to take the air, repose in the open air*: in genl. *to linger in, haunt* a place, c. dat.; also in H. Hom. 32, 6, in mid.; cf. Ruhnk. Ep. Cr. 79.—II. trans., ποιμένες μῆλα ἐνδιάασκον, shepherds *let* their sheep *out*, i. e. to feed, Theocr. 16, 38.

'Ενδῐδάσκω, (ἐν, διδάσκω) *to teach*, dub.

'Ενδῐδύσκω, = ἐνδύω, *to put on*, τινά τι, LXX. Pass. *to wear*, τί, N. T.

'Ενδίδωμι, f. -δώσω, (ἐν, δίδωμι) *to give in*, variously.—I. *to give into one's hands, give up to* one, *to surrender*, τινά or τί τινι, Eur. Cycl. 510, Plat.: etc.: ἑαυτόν τινι, *to give* one's self *up, surrender* one's self, Eur. Tro. 687, Ar. Plut. 781: *to surrender* a city, Xen. Hell. 7, 4, 14: *to give up* as lost, *throw up*, Thuc. 7, 48, etc.—II. like παρέχειν, *to afford*, Lat. *praebere*, ἀφορμήν, Eur. Hec. 1239, λαβήν, Ar. Eq. 847: also *to admit, allow, grant*, Eur. Andr. 965, τινί τι, Isocr. 136 C: *to cause*, λὺγξ σπασμὸν ἐνδιδοῦσα, Thuc. 2, 49, πρόφασιν, Thuc. 2, 87, etc.—III. *to shew, exhibit, give proof of*, πιστότητα καὶ δικαιοσύνην ἐνέδωκαν, ἄχρι δ' οὐδέν, Hdt. 7, 72, μαλακὸν οὐδὲν ἐνδιδόναι, *to shew* no *sign* of flagging, Hdt. 3, 51, 105, ubi v. Valck., Ar. Plut. 498, cf. Eur. Hel. 508: hence—IV. intr. *to give in, give up, give way* *surrender*, freq. in Thuc., as 2, 81, cf. Hdt. 1, 91: *to flag, fail*, Arist. Gen. An.—2. of things, *to cease*, prob. l. Soph. O. C. 1075; and so freq. of fevers, etc., *to remit*, Hipp., v. Foës. Oecon.—3. of trees and the like, *to yield, be pliant, flexible*, Arist. Probl.—4. *to sink, fall in*, of a funeral pile, Theophr.—V. of a river, *to disembogue, empty itself*, Hdt. 3, 117: cf. ἐκδίδωμι.—VI. *to strike a note, prelude*, cf. ἐνδόσιμος.

†Ἐνδίεσαν for ἐνεδίεσαν, 3 pl. imperf. from ἐνδίημι, Il.

Ἐνδιήκω, (ἐν, διήκω) *to pervade*, as the common essence does a whole class of things, ἔν τινι, Sext. Emp.

Ἐνδίημι, (ἐν, δίημι, δίεμαι, δίω) *to chase, pursue*, like διώκω, δίω: only in 3 pl. impf. ἐνδίεσαν for ἐνεδίεσαν, Il. 18, 584, v. δίω. [δῐ]

Ἔνδῐκος, ον, (ἐν, δίκη)—I. of things, *according to right, fair, right, just*, Pind. P. 5, 138, and Trag.: *legal*, e. g. ἔνδικος ἡμέρα, a day *of trial, court* day, Lat. *dies fastus*.—2. *right, true*, τοὔνδικον=τὸ ἀληθές, Soph. O. T. 1158.—II. of persons, *righteous, just, upright*, =δίκαιος, Aesch. Eum. 699, Plat. Legg. 915 D: so too, ἔνδ. πόλις, *a well-governed* state, Plat. Hipp. Maj. 292 B.—2. *possessed of right*, τίς ἐνδικώτερος; *who has a better right*, or *more reason?* Aesch. Theb. 673.—III. Adv. -κως, *right, with justice, fairly*, Trag. Comp. ἐνδικωτέρως and -ώτερον, Eur.; superl. -ώτατα, Id.

Ἔνδῑνα, ων, τά, *the entrails*, Lat. *intestina*, only in Il. 23, 806, ψαύειν ἐνδίνων, where others interpr. it, *any part of the body which is covered*, as here by the mail. (From ἐν, ἔνδον, like ἔντερα.)

Ἐνδῑνεύω, and

Ἐνδῑνέω, ῶ, (ἐν, δινέω) *to roll, move about*, ὄμματα, Hipp.—II. *to revolve, go about*, Theocr. 15, 82.

Ἐνδίολκος, ον, (ἐν, διά, ἕλκω) *attractive*, Philo.

Ἔνδιον, ου, τό, *a place of sojourn in the open air*, ἔνδια πέτρης, of a grotto, Opp.; ἔνδιον εὐφροσύνης, *seat* of joyousness, epith. of a wine-cask, Anth. Only poet. [ῐ] Strictly neut. from

Ἔνδιος, ον, *at midday, at noon*, ἔνδιος ἦλθεν, Od. 4, 450; so too, ἔνδιοι ἱκόμεσθα, Il. 11, 725; and more freq. in later Ep.: ἔνδιον ἦμαρ, ἐς ἔνδιον, *noon*, Ap. Rh. 1, 603; ποτὶ τὤνδιον, Call. Cer. 39; hence ἐνδιάζω. [ῑ in Hom., and usu., but ῐ in Ap. Rh. 4, 1312, Call. l. c.]—II. *in the open air*, v. foreg. [ῐ usu.] (From Ζεύς, Διός, Lat. *sub divo* or *dio*, Hor. *sub Jove*, the lower region of the air being esp. his province.)

†Ἔνδιος, ου, ὁ, *Endius*, masc. pr. n., Thuc., Dem., etc.

Ἐνδίφριος, ον, (ἐν, δίφρος) *sitting on the chariot-seat*, or in genl. *on a seat*; hence, *sitting at a table with* one, *a messmate*, Xen. An. 7, 2, 38.

Ἐνδογενής, ές, (ἔνδον, γενέσθαι) *born in the house*, like οἰκογενής, esp. =Lat. *verna*, Böckh Inscr. 1, p. 828.

Ἔνδοθεν, adv. (ἔνδον) *from within outwards*, Od., and Att.; esp. *from the interior of* the house, etc.: c. gen., ἔνδοθεν στέγης ἔξω παρήκειν, *from the interior of* the tent, Soph. Aj. 741: also —II. *within*, c. gen., αὐλῆς, Il. 6, 247, οἴκου, Hes. Op. 521; and so freq. absol. in Att.: οἱ ἔνδοθεν, *those within* the house, *the servants*, Ar. Plut. 228, 964: τὰ ἔνδοθεν, Thuc. 8, 71, τἄνδοθεν, Plat. Phaedr. 279 B, *within, at home*, etc.

Ἔνδοθι, adv., *within*, Hom. usu. ἔνδυθι θυμός: also, *at home*, Od. 5, 58: sometimes c. gen., ἔνδοθι πύργων, Il. 18, 287, νήσου, Hes. Fr. 37. Only Ep.

Ἔνδοι, Aeol. for ἔνδοθι: cf. οἴκοι. The Syracusans accented ἐνδοῖ v. Herodian ap. Dind. Gr. Gr. 1, p. 7, Buttm. Ausf. Gr. § 116, 8 n, Goettl. Acc. § 36, 4.

Ἐνδοιάζω, (ἐν, δοιάζω) *to be in doubt, at a loss*, Thuc. 1, 36, *to waver*, Id. 6, 91: also in pass., of things, ἐνδοιασθῆναι, *to be matter of doubt*, Thuc. 1, 122; but the same tense also c. act. signf., Valck. Diatr. p. 109. (Acc. to Buttm. Lexil. voc. δέαται 2, not a regul. compd., but a verb formed from the phrase ἐν δοιῇ.) Hence

Ἐνδοιάσιμος, ον, *doubtful*, Luc. Adv. -μως, ἐνδ. ἔχειν περί τινος, *to be in doubt about* a thing, Joseph.

Ἐνδοίᾰσις, εως, ἡ, and ἐνδοιασμός, οῦ, ὁ, (ἐνδοιάζω) *doubt, uncertainty*.

Ἐνδοιαστής, οῦ, ὁ, (ἐνδοιάζω) *a doubter*, Philo.

Ἐνδοιαστικός, ή, όν, (ἐνδοιάζω) *doubting, dubious*. Adv. -κῶς.

Ἐνδοιαστός, ή, όν, (ἐνδοιάζω) *doubtful, ambiguous*, Hipp. Adv. -τῶς, Hdt. 7, 174, and Thuc.

†Ἔνδοιος, ου, ὁ, *Endoeus*, an artist of Athens, Paus.

Ἔνδομα, ατος, τό, (ἐνδίδωμι) *a diminution*, of fever, Gal.

Ἐνδομάχης, ου, ὁ, Dor. -χας, (ἔνδον, μάχομαι) *fighting, bold at home*, epith. of a dung-hill cock, Pind. O. 12, 20. [ᾰ]

Ἐνδομενία, ας, ἡ, also ἐνδυμενία, Macedon. word, *a stock of anything, plenishing*, Lat. *supellex*, Polyb. (From ἔνδον εἶναι, or from ἔνδον μένειν.)

Ἐνδομέω, ῶ, (ἐν, δομέω) *to build in*, Hipp. Hence

Ἐνδόμησις, εως, ἡ, *a thing built in*, esp. in the water, *a mole* or *breakwater*, Lat. *moles*, Joseph.: any *building* or *structure*, N. T.

Ἐνδομῠχέω, ῶ, *to lurk in the recesses* of a house; and

Ἐνδομῠχί, adv. *in secret*: from

Ἐνδόμυχος, ον, (ἔνδον, μυχός) *in the recesses, inmost part of a dwelling*, Soph. Phil. 1457, Call. Cer. 88: in genl. *secret, hidden*,

Ἔνδον, adv. (ἐν) *in, within*: esp. *at home, in the house*, Lat. *domi*, elsewh. ἐν δόμῳ, freq. in Hom.; who has also metaph. φρένες ἔνδον ἔϊσαι, κραδίη ἔνδον ὑλάκτει, etc.: in genl. *at one's home, in one's own country*, of one returned from abroad: c. gen., only in phrases, Διὸς ἔνδον, Ζεφύροιο ἔνδον, *in the house* of Jupiter, of Zephyrus, Il. 20, 13; 23, 200. Pind. uses it c. dat. as strengthd. for ἐν, N. 3, 93; 7, 65, also Eur. Antiop. 13: οἱ ἔνδον, *those of the house, the family*, esp. *the domestics*, Soph. Tr. 677, etc.; τὰ ἔνδον, *family matters, household affairs*, Ib. 334, etc.—II. compar., ἐνδότερος, etc., q. v. (Cf. the old Lat. *endo, indu*.)

Ἐνδοξάζω,=δοξάζω II., LXX.

Ἐνδοξολογέω, ῶ, (ἔνδοξος, λέγω) *to speak for fame*, Diog. L.: *to glorify in* a thing, Eccl.

Ἔνδοξος, ον, (ἐν, δόξα) *of high repute*, ποιητής, Xen. Mem. 1, 2, 56: ἔνδ. εἴς τι, *famous* in a thing, Ib. 3, 5, 1: esp., οἱ ἔνδοξοι, *men of note, rank* or *distinction*, opp. to ἄδοξοι, Plat. Soph. 223 B: *held in honour, honoured*, πρός τινος, by one, Xen. Oec. 6, 10: also —2. of things, *notable*, πράγματα, Aeschin. 86, 42: *glorious*, ταφή, Plut. Adv. -ξως, hence superl. -ότατα βουλεύειν, Dem. 246, 25; and freq. in Inscr.—II. *by common opinion, probable*, opp. to παράδοξος, Arist Org., Eth., etc. Hence

Ἐνδοξότης, ητος, ἡ, *distinction, glory*, late.

Ἐνδόσθια, ων, τά, (ἔνδον)=ἐντόσθια, LXX.

Ἐνδόσιμος, ον, (ἐνδίδωμι) *sounding a note, preluding*. hence τὸ ἐνδόσιμον, sub. μέλος or κροῦσμα, *a prelude*, Arist. Rhet. 3, 14, 1, Pol. 8, 5, 1: metaph. *an introduction, occasion*, ἐνδ. τινὶ παρέχειν, to give one the hint, Plut. 2, 73 B, ubi v. Wyttenb.—2. *yielding, giving way*, Lat. *facilis*, like ἐνδοτικός, Plut.—II. pass. *granted, given into the bargain.*

Ἔνδοσις, εως, ἡ, (ἐνδίδωμι)=τὸ ἐνδόσιμον.—II. *a giving in, alleviation, remission*, Hipp.

Ἐνδότερος, α, ον, compar. formed from ἔνδον, with superl. ἐνδότατος, η, ον, *the inner, inmost, the farthest, farthest in*, like Lat. *intus, interior, intimus*.—II. ἐνδοτέρω, *farther in*, or as we say, *farther on, lower down*, in a speech or writing, Diog. L., cf. Lob. Phryn. 11.

Ἐνδοτικός, ή, όν, (ἐνδίδωμι) *yielding, favourable, benign*, like ἐνδόσιμος II, Aristaen. Adv. -κῶς, Chrysipp. ap. Gal.

Ἐνδουπέω, ῶ, f. -ήσω, (ἐν, δουπέω) *to fall in with a hollow heavy sound*, μέσσῳ ἐνδούπησα, Od. 12, 443, cf. 15, 479.

Ἐνδουχία, ας, ἡ, (ἔνδον, ἔχω)=ἐνδομενία, Polyb.

Ἐνδοχεῖον, ου, τό,=δοχεῖον, Hipp.

Ἐνδρομέω, ῶ, (ἐν, δραμεῖν) *to run in, fall into*, Anth.

Ἐνδρομή, ῆς, ἡ, (ἐντρέχω) *a running in* or *upon, onset*.—II. *an air played during a wrestling-match*, Plut. 2, 1140 D.

Ἐνδρομίς, ίδος, ἡ, (ἐν, δρόμος) a sort of *strong high shoe*, esp. for hunting; worn by Diana in the chase, Spanh. Call. Dian. 16, Müller Archäol. d. Kunst. § 363, 6.—II. *a thick wrapper* or *cloak, worn by runners* after exercise, for fear of cold, Juven. 3, 102; 6, 145, Martial. 4, 19.

Ἔνδροσος, ον, (ἐν, δρόσος) *bedewed, dewy, dank*, Aesch. Ag. 12.

Ἔνδρῠον, ου, τό, (ἐν, δρῦς) *the heart of oak*: hence *the strong oaken peg* or *pin* by which the yoke is fixed to the pole (ἱστοβοεύς), being secured by a leathern strap (μέσαβον), Hes. Op. 467.

Ἐνδῠάζω, (ἐν, δυάζω) *to doubt, hesitate about* a thing, like ἐνδοιάζω. Hence

Ἐνδῠασμός, οῦ, ὁ, *doubt, uncertainty*, like ἐνδοιασμός, dub.

Ἐνδῠαστός, ή, όν,=ἐνδοιαστός.

Ἐνδῠκές, as adv., v. sq.

Ἐνδῠκέως, adv. *zealously, eagerly, heartily, earnestly*, freq. in Hom. (esp. in Od.), usu. with verbs expressing kind or friendly actions, e. g. πέμπειν, Od. 14, 337, ἀποπέμπειν, Od. 10, 65, ὁμαρτεῖν, Il. 24, 438, λούειν καὶ χρίειν, Od. 10, 450, παρέχειν βρῶσίν τε πόσιν τε, Od. 15, 491, τίειν, Od. 15, 543, τρέφειν, Il. 23, 90, δέχεσθαι, Pind. P. 5, 114, etc.; but also, ἐνδυκέως ἐσθίειν, to eat *greedily*, Od. 14, 109, cf. Hes. Sc. 427. The adj. ἐνδυκής is not found. Only poet. (Prob. from ἐν and δύω, δέδυκα, *piercingly, in the depth of the heart*.)

Ἔνδῠμα, ατος, τό, (ἐνδύω) *anything put on, a garment*, LXX.: ἐν ἐνδύμασι προβάτων, *clothed in garments* made of sheep-skins, alluding to the dress of the early prophets, N. T. Matth. 7, 15.

'Ενδυμενία, ας, ἡ, v. ἐνδομενία.

†**'Ενδυμίων**, ωνος, ὁ, *Endymion*, son of Aëthlius or of Jupiter and Calyce, beloved by Selena; he received from Jupiter the boon of perpetual sleep, and reposed in a cavern of Mount Latmos in Caria, where Selena visited him, Apollod. 1, 7, 6; cf. Theocr. 3, 50. (ἐνδύω from Selena's *going down* each night to visit him, v. Keightley's Myth. p. 440.)

'Ενδύναμος, ον, (ἐν, δύναμις) *gifted with strength, mighty*, Themist. Hence

'Ενδῠνᾰμόω, ῶ, *to strengthen*, LXX. Pass. *to acquire strength*, in construct. praegn. ἐνεδυν. ἀπὸ ἀσθενείας, *were made strong from* previous *weakness*, N. T. Hebr. 11, 34.

'Ενδῡναστεύω, (ἐν, δυναστεύω) *to reign, have power in* or *among*, τισί, Aesch. Pers. 691, Plat. Rep. 516 D. —II. *to prevail, procure by authority*, ὥςτε, Xen. Hell. 7, 1, 42.

†**'Ενδύντες**, 2 aor. part. nom. pl. of ἐνδύω, Hdt.

'Ενδύνω,=ἐνδύω, q. v., Il. [ῡ]

'Ενδῠσις, εως, ἡ, (ἐνδύω) *an entering in, entry*, Plat. Crat. 419 C.—II. *a putting on, dressing, dress*, Ath. 550 D.

'Ενδυςτῠχέω, ῶ, (ἐν, δυςτυχέω) *to be unlucky in* or *with*.., Eur. Bacch. 508, Phoen. 727.

†**'Ενδυτή**, ῆς, ἡ, v. sub ἐνδυτός.

'Ενδῠτήρ, ῆρος, ὁ, (ἐνδύω) *clothing, to be put on*, πέπλος, Soph. Tr. 674.

'Ενδῠτήριος, ία, ιον, (ἐνδύω)= foreg., Soph. Fr. 473.

'Ενδῠτός, όν, and ή, όν, Eccl. (ἐν, δύω) *put on, thrown over, hung upon*, ἔσθημα, Aesch. Eum. 1028: hence τὸ ἐνδ., *that which is put on, a garment, dress*, Simon. 108; ἐνδ. νεβρίδος, *a dress of fawn-skin*, Eur. Bacch. 111, 138; ἐνδ. σαρκός, the skin, Ib. 746: ἡ ἐνδυτή, ῆς, *the covering of the altar*, Eccl.—II. *covered, clad with*, τινί, Eur. Ion 224: from

'Ενδύω and ἐνδύνω, (ἐν, δύω, δύνω) trans. *to bring in* or *on*, esp. like Lat. induo, *to put on*, χιτῶνα, Il.: ἐνδ. τινά τι, *to put on* one, *clothe* one *in*, Ar. Lys. 1021, Thesm. 1044.—II. intr., mostly in aor. 2, or in mid.,—1. *to put on one's self, put on, wear*, χιτῶνα, Il. 5, 736, and so freq. in Hdt., as, ἐνδύντες τὰ ὅπλα, 1, 172: and in mid., ἐν δ' αὐτὸς ἐδύσατο χαλκόν, Il. 2, 578, ἐνδύεσθαι, *to dress, accoutre one's self in*, ὅπλα, Hdt. 7, 218, and freq. in Trag., etc.—2. metaph. ἐνδύειν ἑαυτόν, *to entangle one's self, of a hare in the* net, Xen. Cyr. 1, 6, 40, as in Cic. *dum se expedire vult, induit se.*—3. *to go in, enter, press into*, c. acc. loci, ἀκονιστὴν ἐνδύσεαι, *thou wilt enter* the contest, Il. 23, 622, though there Wolf has ἐςδύσεαι; but freq. also, ἐνδ. εἰς.., Ar. Vesp. 1024, ὑπό τι, Hdt. 2, 95.—4. metaph. *to undertake* a matter, *involve one's self in* it, εἰς τὴν ἐπιμέλειαν ἐνδῦναι, Xen. Cyr. 8, 1, 12: also c. dat., ἐνδ. ταῖς ψυχαῖς τῶν ἀκουόντων, *to insinuate one's self into* their minds, Ib. 2, 1, 13. [On quantity, v. δύω.]

'Ενεάζω, (ἐνεός) *to strike dumb, astonish*.

'Ενεαρίζω,=ἐαρίζω ἐν, *to pass the spring in* a place, c. dat., Plut.

'Ενεγγυάω, wrongly assumed for ἐγγυάω, v. Lob. Phryn. 155.

'Ενεγγυς, adv. (ἐν, ἐγγύς) *near*, Q. Sm.

'Ενέγκαι and ἐνεγκεῖν, inf. from ἤνεγκα ἤνεγκον, aor. 1 and 2 of φέρω: Ion. ἐνεῖκαι, Hom.

'Ενέδρα, ας, ἡ, (ἐν, ἕδρα) *a sitting* or *lying in* or *on, position*, Hipp.—II. *a lying in wait, ambush*, Lat. *insidiae*, Thuc., Xen., etc.: ἐν. ποιεῖσθαι, Thuc. 3, 90: εἰς ἐν. ἐμπίπτειν, Xen. Cyr. 8, 5, 14.—2. in genl. *treachery*, Plat. Legg. 908 D. Hence

'Ενεδράζω, *to put* or *place in* or *on*.

'Ενεδρεία, ας, ἡ,=ἐνέδρα, Epich. p. 60

'Ενεδρευτής, οῦ, ὁ, (ἐνεδρεύω) *an ensnarer, plotter*. Hence

'Ενεδρευτικός, ή, όν, *given to lying in wait, treacherous*, Strab.

'Ενεδρεύω, (ἐνέδρα) *to lie in wait for, plot against*, Lat. *insidiari*, τινά, Dem. 1011, 3; hence in pass., *to be caught in an ambush*, and in genl. *to be ensnared*, of animals, Xen. Mem. 2, 1, 5: absol. *to lie in ambush in* a place, oft. in Xen.; also ἐν. εἰς τόπον, Thuc. 4, 67.—II. *to place in ambush*, Joseph.

'Ενεδρον, ου, τό,=ἐνέδρα, N. T.

'Ενεδρος, ον, (ἐν, ἕδρα) *an inmate, inhabitant*, Soph. Phil. 153.

†**'Ενεείσατο**, Ep. 1 aor. of sq.

'Ενέζομαι, f. -εδοῦμαι, dep. mid., *to sit down in, have one's seat* or *abode in*, c. acc. loci, Aesch. Pers. 140: cf. ἐνῆμαι.—2. Ep. aor. 1 ἐνεείσατο, *he seated* or *placed in*.., Ap. Rh. The act. ἐνέζω was not in use.

'Ενέηκε, Ep. for ἐνῆκε, 3 sing. aor. 1 of ἐνίημι, Hom.

'Ενέην, 3 sing. impf. from ἔνειμι, Ep. for ἐνῆν, Od.

'Ενεθίζω, (ἐν, ἐθίζω) *to accustom, use to* a thing.

'Ενεῖδον, (ἐν, εἶδον) aor. 2 with no pres. in use, its place being supplied by ἐνοράω, *to see* or *observe in*, ἔν τινι, Ep. Plat. 318 D, τινί, Xen. An. 7, 7, 45: absol. *to observe, remark*, Thuc. 7. 36.

'Ενειδοφορέω, ῶ, f. -ήσω, (ἐν, εἶδος, φέρω) πέτρον ἐν., of a sculptor, *to produce form* or *shape in* a stone, *mould* it, Mel. 12, cf. Gräfe p. 56: Dind. however reads πέτρῳ ἐν εἰδοφόρῳ.

'Ενεῖκαι, inf. from ἤνεικα, Ion. for ἤνεγκα, aor. 1 of φέρω, Hom., who also uses ἔνεικας, ἔνεικε, ἔνεικαν for ἤνεικας, etc.

'Ενεικονίζω, (ἐν, εἰκονίζω) *to form* or *introduce a shape* or *image*, Stob. Ecl. 1, 334. Mid. *to have bodied forth* or *portrayed in* a thing, τοὺς ἑαυτοῦ λόγους τοῖς ἑτέρων ἐνεικονίζεσθαι, Plut.

'Ενειλέω,=ἐνείλλω, Plut. Hence

'Ενείλημα, ατος, τό, *a wrapper* or *cover*, Joseph.

†**'Ενειλινδέομαι**, (ἐν, εἰλινδέομαι) *to roll about in*, Joseph., Synes.

'Ενειλίσσω, f. -ξω, Ion. for ἐνελίσσω.

'Ενείλλω, *to wrap up in*, τι ἔν τινι, Thuc. 2, 76.

'Ενειμεν, Ep. for ἔνεσμεν, 1 pl. pres. from sq., Il. 5, 477: but ἔνειμε is reg. aor. 1 from νέμω.

'Ενειμι, f. ἐνέσομαι, (ἐν, εἰμί) *to be in* or *at* a place, *to be within*, esp. *to be at home*, Hom., usu. absol., but sometimes c. dat., ὑμῖν οἴκοι ἔνεστι γόος, Il. 24, 240, ἄργυρος ἀσκῷ ἔνεστι, Od. 10, 45; and so usu. later; also ἐν. ἔν τινι, ἐν τισί, *to be in* or *among*, Hdt. 7, 112, 184, etc.; rarely c. gen., Soph. Phil. 648: c. adv. loci, ἔνεστιν αὐτόθι, *is in* this very place, Ar. Eq. 119, ἐνταῦθα, Nub. 211, etc.—II. *to be possible*, ἄρνησις οὐκ ἐν. ὧν ἀνιστορεῖς, *there's no denying* it, Soph. O. T. 578: hence ἔνεστι, c. dat. pers. et inf., *it is in one's power, possible, allowed, one may* or *can*, Soph. Tr. 296, Ant. 213, etc., cf. Valck. Hipp. 1326, cf. ἔξεστι, ἐγγίγνεται: ἔνι is oft. used alone in this signf., even in prose, as Dem. 19, 6.—2. part. absol. ἐνόν, *it being, seeing that it is, if it be* or *were possible*, Luc.—3. τὰ ἐνόντα, *things possible*, τὰ ἐν. εἰπεῖν, *matter for* speaking, Isocr. 104 D, 229 E: ἐκ τῶν ἐνόντων, *as well as one can under the circumstances*, Dem. 312, 20.

'Ενείργω, also -γνύω and -γνῦμι, (ἐν, εἴργω) *to shut up, coop up in*.

'Ενείρω, (ἐν, εἴρω) *to knit to* or *on, entwine, interweave*, Hdt. 4, 190.

†**'Ενείχθην**, aor. 1 pass. Ion. of φέρω.

'Ενεκα, Ion. and Ep. ἕνεκεν, poet. also εἵνεκα, more rarely εἵνεκεν, all used by Hom. as his verse requires: prep. c. gen., in Hom. put both before and after its case; as also later, when they are sometimes separated by several words, as in Hdt. 1, 30, cf. Ar. Eccl. 105, 106.—I. *on account of, for sake of, for*, answering to the Lat. *gratia, causa*, orig. signifying *to please* or *gratify one, as a favour to one*, and next used *of the motive* or *object of* a thing, Il. 14, 89, etc.: *that which has brought on a consequence*, Il. 1, 214, τῶν ἕνεκα, *therefore, for this*, Hom., cf. οὕνεκα: λόγου ἕνεκα, Lat. *dicis causa*, merely as an excuse, to have something to say: so ἀπὸ βοῆς ἕνεκα, Thuc. 8, 92, v. ἀπό III. 3, and τίνος χάριν ἕνεκα, v. χάρις V. 1.—II. *with respect to, as far as regards, as for*,=ὅσον εἰς.., as ἕνεκα ἐμοῦ, *as far as depends on* me, etc., e. g. τοῦ φυλάσσοντος εἵνεκεν, Hdt. 1, 42: εἵνεκεν γε χρημάτων, *as for* money, Hdt. 3, 122, etc., v. Valck. ad 6, 63, Heind. Plat. Charmid. 158 E. cf. ἕκατι, οὕνεκα.—III. *by means of*, τέχνης, εἵνεκα, *by force of* art. Anth. —B. as conjunct., for οὕνεκα, *because*, H. Hom. Ven. 200. (The origin of the word is altogether dub.)

'Ενεκπλύνω,=ἐκπλύνω ἐν, *to wash off*, e. g. dirt, *in* a thing, Polyzel. Demot. 4.

'Ενέκυρσε, aor. 1 from ἐγκύρω, Il.

'Ενελαύνω, fut. -λάσω Att. -λῶ, (ἐν, ἐλαύνω) *to drive in* or *into*, c. dat., χαλκόν πλευραῖς, Pind. N. 10, 131; metaph., καρδίᾳ κότον, Pind. P. 8, 11.

'Ενελίσσω, Ion. ἐνειλίσσω, (ἐν, ἑλίσσω) *to roll* or *wrap up*, ἔν τινι, Hdt. 2, 95, in mid.: pass. *to be wrapped* in, τινί, Nic.: also, ἐνειλιγμένος τοὺς πόδας εἴς τι, having one's feet wrapt in..., Plat. Symp. 220 B.

'Ενεμα, ατος, τό, (ἐνίημι) *that which is sent in*, esp. *a lavement, clyster*, Diosc. Hence

†**'Ενεματίζω**, *to administer a clyster*, Aët.

'Ενεμέω, ῶ, f. -έσω, (ἐν, ἐμέω) *to vomit in*, εἴς τι, Hdt. 2, 172, τινί, Anth.

'Ενενήκοντα, οἱ, αἱ, τά, indecl. *ninety*, Il. 2, 602. (The form ἐννεν. is dub., Bekk. and Poppo Thuc. 1, 46.)

'Ενενηκονταετής, ές, contr. form -τούτης, ου ὁ, fem. -τοῦτις, ιδος, (ἐνενήκοντα, ἔτος) *ninety years old*, Luc.

†**'Ενενηκοντάπηχυς**, υ, (ἐνενήκοντα πῆχυς) *of ninety cubits, ninety cubits long*, Ath. 201 E.

†**'Ενένιπε**, v. sub ἐνίπτω.

'Ενένιπτε, Ep. redupl. 3 sing. aor. 2 from ἐνίπτω, Hom., but, accord. to Buttm. Lexil. v. ἀνήνοθεν, 18, f. l. for ἐνένιπε.

'Ενένισπε, Ep. redupl. 3 sing. aor 2 from ἐνίσπω, Il. 23, 473: very dub.

'Ενένωτο, -νώκασι, Ion. for ἐνενόηντο, -νοήκασι, from ἐννοέω, Hdt.

'Ενεξεμέω, ῶ, f. -έσω, (ἐν, ἐξεμέω) *to vomit in*, τινί, Polyzel. Dem. 4.

'Ενεξουσιάζω, (ἐν, ἐξουσιάζω) *to use* or *abuse one's power*, ἔν τινι, Dion. H

Ενεορτάζω,=ἑορτάζω ἐν, *to keep holiday*, *to feast in*, Strab.

'Ενεός, ά, όν, also written ἐννεός, *dumb*, *speechless*, in Plat. and Arist. usu. joined with κωφός, as Theaet. 206 D, Arist. H. A. 4, 9, 16: also *deaf*, or rather *deaf-and-dumb*, in Xen. An. 4, 5, 33; acc. to Hesych., ὃς οὔτε ἀκούει οὔτε λαλεῖ.—2. like νήπιος, *senseless*, *stupid* (cf. Germ. *dumm*), Plat. Alc. 2, 140 D, cf. Ruhnk. Tim. —3. of things, *useless*, Hipp. (Prob. the same word, except in pronunc., with ἄνεως, from *ἄω, αὔω.)

'Ενεότης, ητος, ἡ, (ἐνεόω) *dumbness*, Arist. Probl.

'Ενεόφρων, ον, gen. ονος, (ἐνεός, φρήν) *stupid*, prob. l. in Panyas. ap. Stob. p. 164, 55.

'Ενεπάγω, (ἐν, ἐπάγω) *to lead on among*: in mid. *to make an irruption among*, Aesop.

'Ενεπηρεάζω,=ἐπηρεάζω ἐν.

'Ενεπιδείκνῡμι,=ἐπιδείκνυμι ἐν, *to exhibit*, *make a display in* or *among*, c. dat., Plut.

'Ενεπιδημέω, ῶ,=ἐπιδημέω ἐν, *to sojourn in* a place, Ael.

'Ενεπιορκέω, ῶ, (ἐν, ἐπιορκέω) *to forswear one's self by* a god, etc. Aeschin. 75, 1.

†'Ενεπίπεδος, ον, (ἐν, ἐπίπεδος) *even*, *level*, Gal.

'Ενεπίσκημμα, ατος, τό, an Athen. law-process, v. sq. From

'Ενεπισκήπτομαι, (ἐν, ἐπισκήπτομαι) mid. *to lay claim to property as pledged* or *mortgaged*, ἀργύριον ἐνοφειλόμενόν τινι, Dem. 1197, fin.; 1198, 5, 15.

'Ενέπω, and poet. lengthd. ἐννέπω, both in Hom.; in Att. poets the latter only: the pres. only of this form is in use, and in the indic. not before Pind.; the aor. being ἐνισπεῖν, fut. ἐνισπήσω or ἐνίψω, v. ἐνίσπω. *To tell*, *tell of*, *describe*, *relate*, *detail*, μῦθον, νημερτέα πάντα, Hom.: ἄνδρα μοι ἔννεπε, *tell of the man*, Od. 1, 1: so μνηστήρων θάνατον, Od. 24, 214.—2. *to speak to*, *address*, τινὰ μύθοισι σκολιοῖς, Hes. Op. 192, cf. Soph. Aj. 764.—The signf. *to upbraid* lies not in the verb itself, but sometimes in the context, cf. Hes. Op. 192, Soph. O. T. 1033.—3. simply, *to speak*, *say*, absol. Il. 2, 761, Od. 23, 301, τινί and πρός τινα, Trag.; just like εἰπεῖν (whence Buttm., Lexil. v. ἀνήνοθεν 15, thinks it not a compd., but only a lengthd. form of *ἔπω.)—4. c. inf., *to bid*, Pind. P. 9, 171, Soph. O. C. 932.

'Ενεργάζουαι, fut. -σομαι, (ἐν, ἐργάζομαι) dep. mid., *to make*, *create in*, τί τινι, Xen. Mem. 3, 10, 6, Dem., etc.—2. *to labour*, *work for hire in*, absol. esp. of harlots, αἱ ἐνεργαζόμεναι, *quae corporis quaestum faciunt*, Hdt. 1, 93, ubi v. Valck., cf. ἐργάσιμος, ἐργαστήριον: ἐν. τῇ οὐσίᾳ, *to trade* with the property, Dem. 1087, 22.

'Ενέργεια, ας, ἡ, (ἐνεργής) *an action*, *operation*, *energy*, opp. to ἕξις, a habit, Arist. Eth. N.

'Ενεργέω, ῶ, (ἐνεργός) *to work*, *do*, *be active*, esp. of mental activity, Arist.: in N. T. esp. of things spiritual. Hence in pass. *to be possessed by an evil spirit*, οἱ ἐνεργούμενοι, demoniacs, Eccl.—II. euphem. for βινεῖν, *in opere esse*, Theocr. 4, 61. Hence

'Ενέργημα, ατος, τό, *an effect*, *work*, *doing*, Diod.

'Ενεργής, ές,=ἐνεργός, but seemingly a later form, *at work*, *active*, *mighty*, Diod.

'Ενεργητέος, α, ον, verb. adj. from ἐνεργέω, *to be done*, Plut.

'Ενεργητικός, ή, όν, (ἐνεργέω) *doing*, *active*, Polyb.: in Gramm. of the *active* verb. Adv. -κῶς.

'Ενεργμός, οῦ, ὁ, (ἐνείργω) *a way of playing on the lyre.*

'Ενεργοβᾰτέω, ῶ, (ἐνεργός, βατέω) *to step vehemently*, *to pass wonderfully* from one thing to another, εἴς τι, Pseudo-Luc.

'Ενεργολᾰβέω, ῶ, (ἐν, ἐργολαβέω) *to make gain of*, *labour at*, Aeschin. 75, 1.

'Ενεργός, όν, (ἐν, ἔργον) *at work*, *working*, *active*, *busy*, Hdt. 8, 26: of soldiers, ships, etc., *on service*, *fit for service*, Thuc. 3, 17: γῆ, χώρα ἐνεργός, Xen. Cyr. 5, 4, 25, Hell. 4, 4, 1, land *in work*, *in tillage*, and so *productive*; opp. to ἀργός, Xen. Cyr. 3, 2, 19: so too, ἐνεργὰ χρήματα, *employed* capital, which brings in a return, Dem. 815, 15; hence, ἔνεργον ποιεῖν, *to put out* (money) *to interest*, Id. 1291, fin. Adv. -γῶς, Xen. Mem. 3, 4, 11.

'Ενερείδω, f. -σω, (ἐν, ἐρείδω) *to push*, *press in*, ἐν. μοχλὸν ὀφθαλμῷ, *to thrust* it *in* his eye, Od. 9, 383: metaph. *to fix upon*, ὄψιν τινί, Plut.—II. intr. *to lean*, *press*, *lie in* or *on*, Diosc.; and so Ap. Rh., in mid. Hence

'Ενέρεισις, εως, ἡ, *a pressing* or *pushing in*, *pressure*, Hipp.

'Ενερεύγω, (ἐν, ἐρεύγω) *to belch out on* one, ἐν. τυροῦ, Ar. Vesp. 913: also in mid., Nic.

'Ενερευθής, ές, (ἐν, ἔρευθος) *somewhat ruddy*, Polyb.

῎Ενερθε, before a vowel ἔνερθεν, also νέρθε, νέρθεν, (ἔνεροι) *from beneath*, *up from below*, Hom.: also without signf. of motion, *beneath*, *below*, *under the earth*, οἱ ἔνερθε θεοί, the gods *below*, Lat. *dii inferi*, Il. 14, 274. —II. c. gen. *beneath*, *under*, ἔνερθ' 'Αΐδεω, Il. 8, 16, and so Hdt.: also following its genit. θώρηκος, ἀγκῶνος ἔνερθεν, Il. 11, 234, 252, γῆς ἔνερθε, Trag.: also ἔν. ὑπὸ γᾶν, Pind. P. 9, 142.—2. *below*, *in the power of*, Soph. Phil. 666.

῎Ενερξις, εως, ἡ,=ἔνειρξις, ἐνεργμός.

῎Ενεροι, ων, οἱ, Lat. *inferi*, *those below*, *those of the deep*, *beneath the earth*, used alike of the dead and the gods below, ἐνέροισιν ἀνάσσων, ἄναξ ἐνέρων, Il. 15, 188; 20, 61, etc. (The root is ἐν, whence the supposed *ἐνερ, *inner*, and from this ἔνερθε, ἐνέρτερος, ἐνέρτατος (shortened into νέρθε, νέρτερος) by analogy of ὑπέρ, ὕπερθε, ὑπέρτερος, ὑπέρτατος: so from Lat. *in*, with digamma, *infra*, *infer*, *inferus*, *inferior*, *infernus*, just like *super*, *superus*, *superior*, *supernus*: cf. ἐνδότερος.)

'Ενερόχρως, ωτος, ὁ, ἡ, (ἔνεροι, χρώς) *cadaverous*, Alciphr.

῎Ενερσις, εως, ἡ, (ἐνείρω) *a fitting in*, *fastening*, Thuc. 1, 6.

'Ενέρτερος, α, ον, comp. of ἔνεροι, *deeper*, *lower*, Il. 5, 898.

'Ενέρυθρος, ον, (ἐν, ἐρυθρός)=ἐνερευθής, *reddish*, Aretae.

῎Ενεσαν, Ep. for ἐνῆσαν, 3 plur. imperf. from ἔνειμι, Hom.

'Ενεσία, ας, ἡ, (ἐνίημι) *a suggestion*, *counsel*, only used in Ep. plur. dat. ἐννεσίῃσι, Il. 5, 894, Hes. Theog. 494.

῎Ενεσις, εως, ἡ, (ἐνίημι) *a putting* or *letting in*, cf. ἔνεμα.

῎Ενεστι, v. ἔνειμι II.

'Ενεστιάομαι, (ἐν, ἑστιάω) dep., *to feast*, *give an entertainment in*, Luc.

'Ενετή, ῆς, ἡ, (ἐνίημι)=περόνη, *a pin*, *brooch*, Il. 14, 180: strictly fem. from ἐνετός.

†'Ενετήϊος, α, ον, *of* or *belonging to the Eneti* or *Heneti*, *Henetian*, Ap. Rh.

'Ενετήρ, ῆρος, ὁ, (ἐνίημι) *a clyster-syringe*, cf. ἔνεμα.—II. *an engine of war to hurl missiles*, late.

†'Ενετικός, ή, όν, *of the Heneti* or *Veneti*, *Venetian*, Strab.: ἡ 'Ενετική, *the country of the Heneti*, *Venetia*: and

†'Ενέτης, ου, ὁ, fem. 'Ενετίς, ίδος, *of the Heneti*, *Venetian*, πῶλοι, Eur. Hipp. 231: from

†'Ενετοί, ῶν, οἱ, *the Eneti* or *Heneti*, a people of Paphlagonia, Hom., Hdt., Strab. writes 'Ενετοί; a colony of these subsequently settled on the Adriatic, and hence—2. *the Heneti* or *Veneti*, in Gallia Cisalpina around the head of the Adriatic, Hdt. 1, 196; Strab., in Polyb., Οὐενετοί.

'Ενετός, ή, όν, verb. adj. from ἐνίημι, *sent in privately*, esp. *suborned*, App.

'Ενευδαιμονέω, ῶ, (ἐν, εὐδαιμονέω) *to be happy in*, Thuc. 2, 44.

'Ενευδιάω, ῶ, (ἐν, εὐδιάω) *to hover*, *float in the clear sky*, in Ep. part., ἐνευδιόων πτερύγεσσι, Ap. Rh.

'Ενευδοκιμέω, ῶ, (ἐν, εὐδοκιμέω) *to gain glory in*, Dem. 294, 13; τινί, Plut.

'Ενεύδω, fut. -δήσω, (ἐν, εὕδω) *to sleep in* or *on*, τινί, Od. 3, 350; 20, 95.

'Ενευημερέω, ῶ, (ἐν, εὐημερέω) *to prosper*, *be lucky in*, τινί, Plut.

'Ενευθηνέομαι,=εὐθηνέομαι ἐν, as pass., *to abound in.*

'Ενευκαιρέω, ῶ,=εὐκαιρέω ἐν, Philo.

'Ενευλογέω, ῶ,=εὐλογέω ἐν, LXX.

†'Ενευνάζομαι, as pass.=εὐνάζομαι ἐν, *to sleep in*, Nic.

'Ενεύναιος, ον, (ἐν, εὐνή) *on which one lies* or *sleeps*, hence δέρμα ἐνεύναιον, *a skin to sleep on*, Od. 14, 51: χήτει ἐνευναίων, for want *of bed-furniture*, Od. 16, 35, where others take it as masc. for want *of people to sleep there*: in genl.=ἔνευνος.

'Ενεύνακτοι, ων, οἱ,=ἐπεύνακτοι.

'Ενευνᾱταί, ῶν, οἱ,=ἐπευναταί, v. ἐπεύνακτοι.

῎Ενευνος, ον, (ἐν, εὐνή) *in bed*: *belonging to a bed.*

'Ενευπᾰθέω, ῶ,=εὐπαθέω ἐν, Liban.

'Ενευρίσκω, (ἐν, εὑρίσκω) *to find*, *discover in*, Joseph.

'Ενευστομέω, ῶ,=εὐστομέω ἐν, *to sing sweetly in*, ἄλσεσι, Philostr.

'Ενευσχημονέω, ῶ,=εὐσχημονέω ἐν, Hierocl.

'Ενευσχολέω, ῶ, (ἐν, εὐσχολέω) *to refresh*, *amuse one's self in*, τινί, Luc.

'Ενευτῠχέω, ῶ,=εὐτυχέω ἐν, *to be lucky*, *prosperous in*, Aristid.

'Ενευφραίνομαι, as pass.,=εὐφραίνομαι ἐν, *to rejoice in*, LXX.

'Ενεύχομαι, f. -ξομαι, (ἐν, εὔχομαι) dep. mid., *to pray*, *insert a prayer*, Böckh Inscr. 2, p. 361.

'Ενευωχέομαι, pass. c. fut. mid.,=εὐωχέομαι ἐν, *to feast*, *revel in.*

'Ενεφάλλομαι, f. ἐνεφᾰλοῦμαι, (ἐν, ἐφάλλομαι) *to leap on* or *into*, Q. Sm.

'Ενεχθήσομαι, fut. pass. of φέρω, v. ἐνήνοχα.

'Ενέχθητι, ἐνεχθείην, ἐνεχθῶ, ἐνεχθῆναι, imperat., optat., subj., inf. aor. 1. pass. ἠνέχθην of φέρω.

'Ενεχῠράζω, f. -άσω, (ἐνέχυρον) *to take a pledge from* one, τινός, Lex ap. Dem. 518, 1: later τινά, LXX.—2. c. acc. rei, *to take in pledge*, Dem. 762, 4: hence in pass., ἐνεχυράζομαι τὰ χρήματα, *to have one's* goods *seized for debt*, Ar. Nub. 241:—in mid., *to have surety given one*, τόκου, for interest, Ar. Nub. 35: but in Eccl. 567, *to seize as a pledge*, unless it be here, *to give in pledge.*

'Ενεχῠρᾰσία, ας, ἡ, *a pledging*, Plat. Legg. 949 D, Dem. 1162, 12.

Ἐνεχύρασμα, ατος, τό, *a pledge, thing pawned*, LXX. [ῠ]

'Ενεχῠρασμός, ὁ, = ἐνεχυρασία, Plut.

'Ενεχῠραστός, ή, όν, *that may be seized for debt*, Bockh Inscr. 2, p. 365.

'Ενεχῠριάζω, ἐνεχυρίασις, εως, ἡ, ἐνεχυριασμός, ὁ, bad forms for ἐνεχυράζω, ἐνεχυρασία, q. v.

†'Ενεχύριος, ον, *pledged*, Ep. Socr., from

'Ενέχῠρον, ου, τό, (ἐν, ἐχυρός) *a pledge, surety*, ἐν. ἀποδεικνύναι, ὑποτιθέναι, to offer one, Hdt. 2, 136: ἐν. λαμβάνειν, Xen. An. 7, 6, 23: ἐν. τιθέναι τι, *to make* a thing *a pledge, put* it *in pawn*, Ar. Plut. 451: ἐν. κεῖταί τι, it *lies in pawn*, Plat. Legg. 820 E. On the use of the sing. and plur. v. Interpp. ad Moer. p. 338.

'Ενέχω, f. ἐνέξω or ἐνσχήσω, (ἐν, ἔχω) *to hold, keep fast within*, χόλον ἐνέχειν τινί, *to lay up, cherish inward* wrath at one, Hdt. 1, 118; 6, 119.—II. pass. *to be held, caught, fettered, entangled in*, like Lat. *teneri*, c. dat., πάγῃ, Hdt. 2, 121, 2; also ἐνέχεσθαι ἀπορίαις, 1, 190; φιλοτιμίᾳ, Eur. I. A. 527; freq. also ἔν τινι, as ἐν ἀπορίαις, ἄγεϊ, κακῷ, Hdt. 4, 131; 6, 56, ubi v. Valck., etc.; ἐν θαύματι ἐνέχ. *to be held* in wonder, Id.: *to be obnoxious to, subject to*, ἀρᾷ, Plat. Legg. 881 D; ζημίᾳ, νόμῳ, Plut.: also in good sense, ἐνέχεσθαι ἀγγελίᾳ, *to meet with* a message, Pind. P. 8, 70.—III. intr. *to enter, pierce into*, εἴς τι, Xen. Cyn. 10, 7: *to press upon, urge*, τινί, N. T.

'Ενέψημα, ατος, τό, (ἐνέψω) *a thing boiled* or *infused*, Aretae.

'Ενεψητέον, verb. adj. from ἐνέψω *one must boil in, infuse*, Aretae.

'Ενεψίημα, τό, (ἐν, ἐψιάομαι) *a play-thing*. [ῑ metr. grat., Nic.]

'Ενέψω, f. -ψήσω, (ἐν, ἕψω) *to boil in* or *among*, Nic. Al. 71.

'Ενέωσα, aor. 1 of ἐνωθέω, Ap. Rh.

'Ενζέομαι, f. -έσομαι, (ἐν, ζέω) *to be boiled in*, very dub. in Aretae.

'Ενζεύγνῡμι, f. -ζεύξω, (ἐν, ζεύγνυμι) *to yoke in, bind, involve in*, πημοναῖς, Aesch. Pr. 578: *to bind, tie*, ἄρθρα, Soph. O. T. 718: poet. ἐνιζεύγνυμι, Ap. Rh.

'Ενζωγρᾰφέω, ῶ, f. -ήσω, (ἐν, ζωγραφέω) *to paint in* or *on*, Bekk. Plat. Phileb. 40 A.

'Ενη or ἔνη, ης, ἡ, ἔνη καὶ νέα, ἐνή etc., v. sub ἔνος.

'Ενή, a dub. word, given by the MSS. in Ar. Ach. 610, ἤδη πεπρέσβευκας σὺ πολιὸς ὢν ἔνη; where some explain it *last year, afore-time* (v. ἔνος I.); others, as Herm. Vig. n. 333, read ἔνη, *the day after to-morrow*, joining it with πόλιος ὤν.

'Ενηβάω, ῶ, (ἐν, ἡβάω) *to spend one's youth in*: hence *to flourish in*, Nic. ap. Ath. 370 A: *to be joyful in*, Valck. Hipp. 1095. Hence

'Ενηβητήριον, ου, τό, *a place of amusement*, Valck. Hdt. 2, 133.

'Ενηβος, ον, (ἐν, ἥβη) *youthful, in the prime of youth*, cf. ἔφηβος.

'Ενήδομαι, (ἐν, ἥδομαι) as pass., *to rejoice, delight in*.

'Ενήδονος, ον, (ἐν, ἡδονή) *in* or *of enjoyment*, late.

'Ενηδύνω, (ἐν, ἡδύνω) *to cheer, gratify*.

'Ενηδῠπᾰθέω, ῶ, = ἡδυπαθέω ἐν, Philo.

'Ενηείη, ης, ἡ, (ἐνηής) *kindness, goodness*, Il. 17, 670.

'Ενῆεν, 3 sing. impf. from ἔνειμι, Ep. for ἐνῆν, Il.

'Ενηής, ές, *kind, friendly, good-hearted*, Il. 17, 204; 23, 252, Od. 8, 200, etc., always as epith. of dear friends: Hes. Th. 651, has also φιλότης ἐνηής, cf. προςηνής, opp. to ἀπηνής. Ep. word. (Not from ἐΰς, ἐῆος, but for ἐνηνής, connected with ἀπηνής and προςηνής.)

'Ενήλᾰτον, ου, τό, (ἐνελαύνω) *any thing driven in* or *fixed together*: hence ἐνήλατα, sub. ξύλα, *the four beams* which make the frame *of a bedstead*, Lat. *spondae*, Soph. Fr. 295, v. Lob. Phryn. 132.—II. *the upright poles* or *shafts of a ladder, in which the rounds are fixed*, κλίμακος, Phoen. 1179: but also *the rounds* of the ladder *fixed in* the uprights, Id. Supp. 729.—III. ἀξόνων ἐνήλατα, *the pins driven into the axle, linchpins*, Eur. Hipp. 1235.

'Ενήλῐκος, ον, Plut.; and

'Ενῆλιξ, ῐκος, ὁ, ἡ, (ἐν, ἧλιξ) *of age, in the prime of manhood*, like ἔνηβος.

'Ενηλλαγμένως, adv. part. perf. pass. from ἐναλλάσσω, *reversely*.

†'Ενηλόω, ῶ, (ἐν, ἡλόω) *to nail in* or *on*, Cels.

'Ενηλύσιος, ον, (ἐν, ἠλύσιον II.) *struck by lightning*: hence, τὸ ἐν. *a place set apart from worldly uses*, because a thunderbolt has fallen there, the Roman *bidental*, Aesch. Fr. 15.

'Ενήλωσις, εως, ἡ, (ἐνηλόω) *a nailing on*.—II. *an ornamental nail* or *stud*, Callix. ap. Ath. 205 B.

'Ενῆμαι, (ἐν, ἧμαι) *to sit in*, ἵν' ἐνήμεθα πάντες, Od. 4, 272; also ἐν. θάκῳ, Eur. Phil. 6. Cf. ἐνέζομαι.

'Ενημερεύω, (ἐν, ἡμερεύω) *to spend the day in*, τινί, Diod.

'Ενημμένος, ένη, ένον, part. perf. pass. from ἐνάπτω.

'Ενήνοθε, only found in the compds. ἐπενήνοθε, κατενήνοθε, παρενήνοθε, all of which have the notion of *being upon* or *close to*: in form it is perf. 2 c. Att. redupl., but in signf. a pres., or (sometimes) an impf. Buttm. Lexil. voc. ἀνήνοθεν, will not allow it to be a compd., assuming an old form *ἐνέθω, *ἔνθω as the root, akin to ἔθω: acc. to Voss H. Hom. Cer. 280, from ἀνθέω, like ἀνήνοθε, q. v.

'Ενήνοχα, ἐνήνεγμαι, perf. act. and pass. of φέρω, from a root *ἔγκω, ἐνέκω, Buttm. Lexil. v. ἀνήνοθεν 23: fut. pass. ἐνεχθήσομαι.

'Ενήρατο, 3 sing. aor. 1 mid. of ἐναίρω, Hom.

'Ενηρεμέω, ῶ,=ἠρεμέω ἐν, Philo.

'Ενήρης, ες, *with oars*, ναῦς, Plut., cf. διήρης. (*ἄρω?)

'Ενήριθμος, ον, Ion. for ἐνάριθμος.—II. *intimate, friendly*, as if from ἄρθμιος, Call. Fr. 127.

'Ενησα, aor. 1 from νέω, *to spin*, Batr.

'Ενησῠχάζω, f. -άσω,=ἡσυχάζω ἐν, *to be quiet in*, Philo.

'Ενήσω, εις, ει, fut. of ἐνίημι.

'Ενηχέω, ῶ, (ἐν, ἠχέω) *to sound in* or *echo to*, Plut.—2. *to teach by voice, word of mouth*, like κατηχέω, Eccl. Hence

'Ενήχημα, ατος, τό, *a sound* or *noise in* a thing, Iambl.

'Ενηχος, ον, (ἐν, ἦχος) *sounding*, as opp. to ἔγχορδα, Ath.

'Ενθα, (ἐν), adv.—I. of place, *there, here*, Lat. *hic, ibi*, first in Hom.: also as relat. adv., for ὅθι, *where, on which spot*, Lat. *ubi*, Il. 1, 610: 9, 194: ἔνθα ..ἔνθα, as antec. and relative, *there .. where*, Lat. *ibi .. ubi*, Theocr. 8, 45; also ἔνθα τε, Il. 2, 594; 5, 305; and ἔνθα περ, Il. 13, 524, etc., but these mostly poet., though Hdt. has ἔνθαπερ, q. v.—2. rare with signf. of Motion, *thither, hither*, cf. ἐνθάδε, Il. 13, 23; 14, 340, Od. 3, 295; 6, 47; 12, 5. In all these signfs. Hom. has also redupl. ἔνθα καὶ ἔνθα, *here and there, hither and thither, thither and back*, Il. 2, 462, Od. 2, 213, etc., also ἢ ἔνθ' ἢ ἔνθα, Od. 10, 574; ἔνθα μέν.., ἔνθα δέ.., in one place.., in another.., Plat., and Xen.—II. of time, *then, just then, the whilst*, first in Hom.: he has also ἔνθα δ' ἔπειτα, and *then*, even *then*, Od. 7, 196; 10, 516; ἔνθα δή, here *then, hereupon, and so*, Hdt. 1, 59. The reference to time often disappears, as in our *then*, and Lat. *ibi*, e. g. Od. 1, 11; 2, 82; (on derivation from ἐν, v. Kenrick, Append. to 3d vol. Arnold's Thuc.) Hence

'Ενθάδε, adv., *thither: hither*, freq. in Hom.: but also just=ἔνθα, *there, here*, and of time, *then, thereupon*, not only poet., but also in Att. prose: ὁ ἐνθάδε, *one who is there*, or *here*, Herm. Soph. O. C. 42: esp. *here, in this world, alive*, opp. to ἐκεῖ, q. v., Pind. O. 2, 104, Plat. Rep. 330 D: c. gen., ἐνθάδε τοῦ πάθους *at this stage* of my suffer ing, Soph. Phil. 899: Att. also more emphat. written ἐνθαδί [ῐ], Ar. Plut. 54, etc. The adj. ἐνθάδιος, ον, occurs in Byzant.

'Ενθαδί, adv. Att. strengthd. for foreg.

†'Ενθάδιος, ον,=ὁ ἐνθάδε, late, v. sub ἐνθάδε.

'Ενθᾱκέω, ῶ, (ἐν, θακέω) *to sit in* or *on*, θρόνοις, Soph. El. 267, cf. O. C. 1293. Hence

'Ενθάκησις, εως, ἡ, *a sitting in* or *on; a place to sit*, ἐνθ. ἡλίου, *a seat of* the sun, i. e. a spot where the sun shines long, or (as others) *a seat in* the sun, a sunny seat, Soph. Phil. 18 [ᾰ]

'Ενθᾰλασσεύω, Att. -ττεύω, (ἐν, θαλασσεύω) *to be* or *live at sea*, Ael.

'Ενθᾰλάσσιος, ον, Att. -ττιος, ον, =sq., Soph. Fr. 379.

'Ενθάλασσος, ον, Att. -ττος, (ἐν, θάλασσα) *in, of*, or *by the sea*, Diod. [θᾰ]

'Ενθάλπω, (ἐν, θάλπω) *to warm in*, Diod. Pass. ἐνθάλπεσθαι ἔρωτι, *to glow with love*, Soph. Fr. 421, acc. to Valck. Hipp. 468.

'Ενθανᾰτόω, ῶ, (ἐν, θανατόω) *to condemn to death*, Philoch. ap. Dion. H.

'Ενθαπερ, adv. *there where, where*, stronger form of ἔνθα, Hdt. 1, 14, Trag., etc.

'Ενθάπτω, f. -ψω, (ἐν, θάπτω) *to bury in*, Plut.: aor. pass. ἐνετάφην.

'Ενθαῦτα, ἐνθεῦτεν, Ion. for ἐνταῦθα, ἐντεῦθεν.

'Ενθεάζω, (ἐν, θεάζω) *to be inspired, rapt, frenzied*, Hdt. 1, 63: also in mid., Plut.: cf. ἐνθουσιάζω. Hence

'Ενθεαστικός, ή, όν, *inspired, rapt. frenzied*, dub. ap. Plat. Legg. 682 A. Adv. -κῶς, Luc.

'Ενθεμα, τό, (ἐντίθημι) *a thing put in, a graft*, Theophr. Hence

'Ενθεματίζω, *to graff in, engraft*, Geop.

'Ενθεματισμός, οῦ, ὁ, *a graffing in, inserting*, Clem. Al.

'Ενθέμιον, ου, τό, *the cabin*, etc., *in the poop of a ship*.

'Ενθεν, (ἐν) adv., *thence, from thence hence, from hence*, Lat. *inde*, of place, oft. in Hom.: also in tracing pedigrees, ἔνθεν ἐμοὶ γένος, ὅθεν σοι, Il. 4, 58; opp. to ἑτέρωθι, on the one side and the other, Od. 12, 235, cf. 59: ἔνθεν καὶ ἔνθεν, *on this side and on that*, Hdt. 4, 175, etc., ἔνθεν τε καὶ ἔνθεν, Thuc. 7, 81; ἔνθεν μέν...

νθεν δέ..., on one side..., on the other..., Xen. An. 3, 5, 7, cf. Hdt. 1, 72.—2. relat., for ὅθεν, *whence, whereof*, Lat. *unde*, οἶνος, ἔνθεν ἔπινον, Od. 4, 220: δέπα, ἔνθεν ἔπινον, Od. 19, 62: then oft. answering to the adv. ἔνθα, as, ὁ μὲν ἔνθα καθέζετο, ἔνθεν ἀνέστη Ἑρμείας, *in the spot from which...*, Od. 5, 195.—II. more rarely of time, *thereupon, after that*, Il. 13, 741, τὸ ἔνθεν.—III. of cause, etc., post-Hom., as relat. *whence*, like Lat. *unde*, Aesch. Eum. 689, Eur. El. 38.

Ἐνθεναρίζω, v. θεναρίζω.

Ἐνθένδε, (ἔνθεν) *from hence, away*, Il. 8, 527, Od. 11, 69, and Att.: τό, τά, οἱ ἐνθένδε, freq. in Att.—II. in genl. *hence*, of all *results* whatever, Seidl. Eur. I. T. 91.

†Ἐνθενδί, adv. Att. strengthd. form for foreg., Ar. Lys. 429.

Ἔνθεος, ον, contr. ἔνθους, ουν, (ἐν, θεός) *full of the god, inspired, possessed*, Trag. etc.: *inspired by* some god, τινί, Aesch. Theb. 497, ἔκ τινος, Eur. Hipp. 141, πρός τινος, Plat. Symp. 179 A; c. gen. rei, ἔνθεος τέχνης, *gifted of heaven with* prophecy, Aesch. Eum. 17.—II. of the divine frenzy, *inspired by the god*, τέχναι, Aesch. Ag. 1209, ποίησις, Arist. Rhet.: τὸ ἔνθεον, *inspiration*, Plut. Adv. -ως, App.

Ἐνθερίζω, (ἐν, θερίζω) *to spend summer in* a place.

Ἐνθερμαίνω, (ἐν, θερμαίνω) *to warm*. Pass. ἐνθερμαίνεσθαι πόθῳ, *to glow with* passion, Soph. Tr. 368, cf. ἐνθάλπω.

Ἔνθερμος, ον, (ἐν, θερμός) *hot*, Hipp. Adv. -ως.

Ἐνθεσίδουλος, ου, ὁ, (ἔνθεσις, δοῦλος)=ψωμόδουλος, ap. Hesych.

Ἔνθεσις, εως, ἡ, (ἐντίθημι) *a putting in, insertion*, Plat. Crat. 426 C.—II. *that which is put in*, esp. into the mouth, *a slice, mouthful*, Antiph. Strat. 1, 12: in genl. *food*, Ar. Eq. 404.—2. *a graft*, Geop.

Ἔνθεσμος, ον, (ἐν, θεσμός) *lawful, allowed*, like ἔννομος, Plut. Adv. -μως.

Ἐνθετέον, verb. adj. from. ἐντίθημι, *one must put in*, Plotin.

†Ἐνθετικός, ή, όν, (ἐντίθημι) *suitable to set in* or *implant*, Stob.

Ἔνθετος, ον, (ἐντίθημι) *put in, implanted*, Theogn. 435.

Ἐνθεττᾰλίζομαι, as pass. (ἐν, Θετταλός) *to become a Thessalian*, i. e. *wear the large Thessalian cloak* (Θετταλικὰ πτερά), Eupol. Maric. 24.

Ἐνθεῦτεν, adv. Ion. for ἐντεῦθεν.

Ἐνθήκη, ης, ἡ, (ἐντίθημι) *a store, capital*, later word for ἀφορμή.

Ἐνθηλῠπᾰθέω, ῶ, (ἐν, θῆλυς, πάθος) *to be effeminate*, Joseph.

Ἔνθηρος, ον, (ἐν, θήρ) *full of wild beasts, haunted, infested by* them, e. g. δρυμός, Eur. Rhes. 289.—II. metaph. *savage, wild, rough*, θρίξ, Aesch. Ag. 562: also ἔνθ. ποῦς, of the foot of Philoctetes, *torn by cruel pain*, or perh. *untended, undressed*, in Soph. Phil. 698, not for θηρόδηκτος, as the Schol. says; cf. Livy's *efferata corpora*, and θηρίωμα.

Ἐνθησαυρίζω, (ἐν, θησαυρίζω) *to treasure up*.

Ἔνθλᾰσις, εως, ἡ, *a dint, pressure inwards*, Ael.; and

Ἔνθλασμα, ατος, τό,=foreg., Gal.: from

Ἐνθλάω, fut. -άσω, (ἐν, θλάω) *to press in, indent*, Hipp.: *to stamp, make an impression*, Ael. [ᾰ]

Ἐνθλίβω, fut. -ψω, (ἐν, θλίβω) *to make an impression on, squeeze*, Nic. [ῑ] Hence

Ἐνθλιπτικός, ή, όν, *pressing*. Adv. -κῶς, *by pressure*, Sext. Emp.

Ἔνθλιψις, εως, ἡ, (ἐν, θλίβω) *a pressing, squeezing*, Aret.

Ἐνθνήσκω, f. -θᾰνοῦμαι, (ἐν, θνήσκω) *to die in*, Soph. O. C. 790: simply, *to die*, Eur. Heracl. 560.—2. of the hand, *to grow rigid* or *torpid in*, τινί, Id. Hec. 246.

Ἔνθολος, ον, (ἐν, θολός) *muddy*.

Ἔνθορε, Ep. for ἐνέθορε, 3 sing. aor. 2 of ἐνθρώσκω, Hom.: inf. ἐνθορεῖν.

Ἔνθορος, ον, (ἐνθορεῖν) *impregnated*, of animals, Nic.

Ἔνθους, ουν, contr. for ἔνθεος. Hence

Ἐνθουσιάζω, *to be* ἔνθεος, ἔνθους, *inspired, possessed by the god*, Plat. Apol. 22 C, etc.; ὑπὸ τῶν Νυμφῶν, Id. Phaedr. 241 E: *to be rapt, in ecstasy, be enthusiastic*, ὑφ' ἡδονῆς, Id. Phil. 15 D: *be frantic, frenzied*, cf. ἐνθουσιάω. Hence

Ἐνθουσίασις, εως, ἡ,=sq., Plat. Phaedr. 249 E.

Ἐνθουσιασμός, οῦ, ὁ, (ἐνθουσιάζω) *inspiration, enthusiasm*: in genl. *any wild passion*, Plat. Tim. 71 E.

Ἐνθουσιαστής, οῦ, ὁ, (ἐνθουσιάζω) *a zealot, enthusiast*, late word. Hence

Ἐνθουσιαστικός, ή, όν, *inspired, excited*: τὸ ἐνθ., *excitement*, Plat. Phaedr. 263 D.—II. act. *inspiring, exciting*, Arist. Pol. Adv. -κῶς, Plut.

Ἐνθουσιάω, ῶ,=ἐνθουσιάζω, Aesch. Fr. 120, Eur. Tro. 1284.

Ἐνθουσιώδης, ες, (ἔνθους, εἶδος) *possessed*, Plut. Adv. -δῶς, Hipp.

Ἐνθράσσω, Att. -ττω,=ἐνταράσσω. [ᾱ by nature.]

Ἐνθρέψασθαι, inf. aor. 1 mid. from ἐντρέφω, Hom.

Ἐνθρηνέω, ῶ,=θρηνέω ἐν, *to mourn in*, Aristid.

Ἐνθρίακτος, ον, (ἐν, θριάζω) *inspired, rapt*, Soph. Fr. 489. [ῐ]

Ἐνθρῑόω, ῶ, (ἐν, θρῖον) *to wrap in a fig-leaf*: in genl. *to wrap, muffle up*, Ar. Lys. 664.

Ἐνθρονίζω, (ἐν, θρονίζω) *to place on a throne*; in pass. *to sit there*, LXX.

Ἐνθρόνιος, ον,=ἔνθρονος.

Ἐνθρονισμός, οῦ, ὁ, (ἐνθρονίζω) *an enthroning, inauguration*, Eccl.

Ἐνθρονιστικός, ή, όν, (ἐνθρονίζω) *inaugural*, Eccl.

Ἔνθρονος, ον, (ἐν, θρόνος) *on a throne, belonging to* it.

Ἐνθρυλλέω, also written ἐνθρῡλέω, cf. ἐντρυλλίζω.

†Ἐνθρυμμᾰτίς, ίδος, ἡ,=τὸ ἔνθρυπτον, v. sub sq. Anaxandr. ap. Ath. 131 D.

Ἔνθρυπτος, ον, *crumbled into some liquid*: τὸ ἔνθρ., *a sop, morsel of cake*, Dem. 314, 1: from

Ἐνθρύπτω, poet. ἐνιθρύπτω, (ἐν, θρύπτω) *to sop, crumble into liquid*, τι ἔς τι and τινί, Nic., ἔν τινι, Hipp.

Ἔνθρυσκον, τό, v. l. for ἄνθρυσκον.

Ἐνθρώσκω, f. -θοροῦμαι, aor. ἐνέθορον, Ep. ἔνθορον, (ἐν, θρώσκω) *to leap into, upon, among*, c. dat., μέσῳ ποταμῷ, Il. 21, 233; ὁμίλῳ, Il. 15, 623; βουσί, Il. 5, 161, in tmesis: λὰξ ἔνθορεν ἰσχίῳ, *leapt at and kicked* his hip, Od. 17, 233: so πὺξ ἐνθορών, Synes.

Ἐνθῡμέομαι, dep. c. fut. mid., f. -ήσομαι, aor. pass. ἐνεθυμήθην, Thuc. 2, 62 (ἐν, θυμός). *To lay to heart, consider well, ponder*, τι, Thuc. 2, 40, etc.; also τινός, *to think much* or *deeply of*, Thuc. 1, 42, Xen., etc., cf. Coray Isocr. 2, p. 15; περί τινος, Plat. Rep. 595 A: also freq. foll. by ὅτι..., *to consider that...*, Plat., etc.: by εἰ..., Isocr.; by ὡς..., *how...*, Ar. Ran 40, etc.; more rarely by part., οὐκ ἐντεθύμηται ἐπαιρόμενος, *was* not *conscious* that he was becoming excited, Thuc. 1, 120; but c. inf., *to think of* doing, Dem.: ἐνθυμεῖσθαι μή, c. subjunct., *to take heed, beware that...*, Lat. *caoere ne...*, P.at. Hipp. Maj. 300 D.—2. esp. *to take to heart, be concerned, hurt* or *angry at*, τι, Aesch. Eum. 222, cf. Thuc. 7, 18.—3. *to think out a thing, form a plan*, κράτιστος ἐνθυμηθῆναι, Thuc. 8, 68.—II. *to desire, long for*, like ἐπιθυμέω, Heyne Epict. 21. The act. form ἐνθυμέω occurs in Aen. Tact.; and ἐνθυμεῖσθαι, as pass., *to be excited, to be desired*, in App. Hence

Ἐνθύμημα, ατος, τό, *a thought, sentiment*, Soph. O. C. 292, Isocr., etc.—II. *a device, stratagem*, Xen. An. 3, 5, 12, etc.—III. *an argument*, called by Arist. *the rhetorical syllogism*, i. e. a syllogism of which the conclusion is *only probable*, not absolute, Anal. Prior. 2, 27.—IV. *the thought, sense* of a passage, Dion. [ῡ] Hence

Ἐνθῡμημᾰτικός, ή, όν, *belonging to, consisting of, skilled in the use of* ἐνθυμήματα, Arist. Rhet.

Ἐνθῡμημάτιον, ου, τό, dim. from ἐνθύμημα, v. l. ap. Gell. 6, 13, 4.

Ἐνθύμησις, εως, ἡ, (ἐνθυμέομαι) *consideration, esteem*, Eur. Arch. 20. [ῡ]

Ἐνθυμητέον, verb. adj. from ἐνθυμέομαι, *one must consider, think*, Epich. p. 96, Dem. 40, 18.

Ἐνθῡμία, ας, ἡ, *thought, consideration*: *suspicion*, Thuc. 5, 16.

Ἐνθῡμιάω, ῶ, *to fumigate*.

Ἐνθῡμίζομαι,=ἐνθυμέομαι I., v. l. Thuc. 5, 32: also in signf. II., App.: the act. ἐνθυμίζω is late.

Ἐνθύμιος, ον, (ἐν, θυμός) *taken at heart, thought much of, weighing upon the heart*, μή σοι λίην ἐνθύμιος ἔστω, let him not lie too *heavy on thy soul*, take not too much thought for him, Od. 13, 421; so ἐνθύμιον, οἱ ἐγένετο ἐμπρήσαντι τὸ ἱρόν, he had great trouble of heart for having done it, Hdt. 8, 54; so too in Att., ἐνθ. ἐστί μοι, Lat. *religio est mihi*, Soph. O. T. 739, ubi v. Erf., and Eur.; ἐνθύμιον ποιεῖσθαί τι, *to take to heart, to have a scruple about* a thing, Thuc. 7, 50; ἐνθ. τιθέναι τί τινι, *to make* one *have scruples about* it, Eur. Ion 1347, cf. 39: also ἐνθ. εὐναί, a marriage *that lies heavy on her soul, harassing, anxious*, Soph. Tr. 110. [ῡ]

Ἐνθῡμιστός, ή, όν, (ἐνθυμίζομαι) ἐνθ. ποιεῖσθαί τι, to make *a scruple of* it, Valck. Hdt. 2, 175, cf. foreg.

Ἔνθῡμος, ον, (ἐν, θυμός) *spirited*, Arist. Pol. Adv. -μως.

Ἐνθῠσιάζω, (ἐν, θυσιάζω) *to sacrifice in*, LXX.

†Ἔνθω, ἔνθοι, ἔνθων, Dor. for ἔλθω, etc., subj., opt., part., from ἦλθον, 2 aor. of ἔρχομαι, Theocr.

Ἐνθωρᾱκίζω, f. -ίσω, (ἐν, θωρακίζω) *to arm, equip with armour*, hence part. pf. pass. ἐντεθωρακισμένος, *mailed*, Xen. An. 7, 4, 16.

Ἐνί, poet. for ἐν, poet. both Ep. and Att., also in Ion. prose: but—II. ἑνί, dat. from εἷς.

Ἔνι, for ἔνεστι, *it is in*.—II. *it is allowed, is possible, can be*, esp. in Att., v. ἔνειμι.

Ἑνιαῖος, αία, αῖον, (ἕν) *single*, Diog. L.

Ἐνιαυθμός, οῦ, ὁ, (ἐνιαύω) *an abode*.

Ἐνιαυσιαῖος, αία, αῖον,=sq., Arist. Org.

Ἐνιαύσιος, ον, also α, ον, Hdt. 4,

180: (ἐνιαυτός) *of a year, one year old*, σῦς, Od. 16, 454.—II. *yearly, year by year*, Hes. Op. 447.—III. *for a year, lasting a year*, φυγή, a year's exile, Eur. Hipp. 37; ἐκεχειρία, σπονδαί, etc., Thuc., etc.; ὁδὸς ἐν., Xen.; ἐν. βεβώς, gone, absent *for a year*, Soph. Tr. 165.

'Ενιαυτίζομαι, dep., *to spend a year*, Plat. (Com.) Ποιήτ. 1: from

'Ενιαυτός, οῦ, ὁ, *a year*, Hom.; Διὸς ἐνιαυτοί, because Jupiter ordered the course of time, Il. 2, 134: κατ' ἐνιαυτόν, *yearly, every year*, Plat., etc.; δὶς ἐνιαυτοῦ, *twice in the year*, Id. The word, though common in all Greek, is most freq. in poets. It meant *any complete space, period of time*, v. Nitzsch Od. 1, 16: hence, ἔτος ἦλθε περιπλομένων ἐνιαυτῶν, as *times* rolled on the year came round, Od. 1, 16; and χρονίους ἐτῶν παλαιῶν ἐνιαυτούς, Ar. Ran. 347, acc. to the Rav. MS., cf. Hdt. 1, 32: and so *a period of eight years*, Apollod. 3, 4, 2; and μέγας ἐνιαυτός of the ἐννεακαιδεκαετηρίς of Meton, Diod. 2, 37, cf. 12, 36; Plut. 2, 421 C: of a period of 600 years, Joseph., cf. Ideler Chronol. 2, p. 588, sq.: *the completion of a woman's time* for being delivered, Hes. Th. 493, Sc. 87; and Thuc. 3, 68, speaks of ἐν. τις. Acc. to Herodotus ap. Schol. Soph. Tr. 253, etc., an ἐνιαυτός contained three ἔτη. (From *ἔνος, q. v.: the deriv., ἐνὶ αὐτῷ, *self-contained*, or ἐν, ἰαύω, are mere subtleties.)

'Ενιαυτοφανής, ές, (ἐνιαυτός, φαίνομαι) *yearly seen.*

'Ενιαυτοφορέω, ῶ, *to bear fruit through the year* before it ripens, Theophr.: from

'Ενιαυτοφόρος, ον, (ἐνιαυτός, φέρω) *bearing its fruit throughout the year.*

'Ενιαύω, fut. -αύσω, (ἐν, ἰαύω) *to sleep in* or *among*, τισί, Od. 15, 557; with ἔνθα, Od. 9, 187.

'Ενιᾰχῆ, adv., (ἔνιοι) *in some places*, c. gen. loci, Hdt. 1, 199; 2, 19.—2. *sometimes*, Ath. 478 B, Plut.

'Ενιᾰχοῦ, adv., (ἔνιοι) *in some* or *many places*, Plut.—2. *on many occasions, now and then*, Plat. Phaed. 71 B.

'Ενιάχω,=ἰάχω ἐν, Nonn.

'Ενιβάλλω, ἐνιβλάπτω, poet. for ἐμβ.

'Ενίγυιος, ον, (ἐν, γυῖον) *joined in one body*, of the Molionidae, Ibyc. 27.

'Ενῐδεῖν, inf. of aor. ἐνεῖδον, q. v., *rare*, cf. Herm. Soph. Phil. 841.

'Ενιδρόω, ῶ, (ἐν, ἱδρόω) *to sweat over, labour at*, c. dat., Lat. *insudare*, Xen. Symp. 2, 18.

'Ενιδρύνω, and ἐνιδρύω, fut. -ύσω, (ἐν, ἱδρύω) *to put, place, fix* or *found in* a place, Plut. Also in mid., ἐνιδρύσασθαι πόλιας, βωμούς, Hdt. 1, 94; 2, 178. [ῡω, ῡνω, ῡσω, v. ἱδρύω.]

'Ενιζάνω, fut. -ζήσω, *to sit in* or *on*, like ἐνίζω II., v. l. Il. 20, 11.

'Ενιζεύγνῡμι, or -νύω, poet. for ἐνζεύγνυμι.

'Ενίζημα, ατος, τό, (ἐνιζάνω) *a seat*, Clem. Al.

'Ενίζησις, εως, ἡ, (ἐνιζάνω) *a sitting in*, εἴς τι, Aretae.

'Ενίζω, f. -ζήσω, (ἐν, ἵζω) *to put, set in* or *on*.—II. intr. like ἐνιζάνω, *to place one's self, to sit in* or *on*, τι, Eur. Hel 1108, τινί, Plat. Symp. 196 B: also in mid., Aretae.

'Ενίζω, f. -ίσω, (ἕν) *to make one of, unite*, Plut.

'Ενίημι, fut. -ήσω, aor. -ῆκα, Ep. -έηκα, (ἐν, ἵημι) *to send in* or *into*, e. g. into the ranks of war. Il. 14, 131, among a number, Od. 12, 65: *to put in, implant, inspire*, c. acc. rei et dat. pers., as ἐνῆκε δέ οἱ μένος ἠΰ, Il. 20, 80; καί οἱ θάρσος ἐνὶ στήθεσσιν ἐνῆκε, Il. 17, 570; and reversely c. acc. pers. et dat. rei, νῦν μιν μᾶλλον ἀγηνορίῃσιν ἐνῆκας, *plunged* him *in, inspired* him *with* pride of soul, Il. 9, 700: so ἥδε δ' ὁδὸς καὶ μᾶλλον ὁμοφροσύνῃσιν ἐνήσει, sc. ἡμᾶς, *shall bring* us yet more *to* harmony, Od. 15, 198: τὸν ἐνέηκε πόνοις, *plunged* him *into* toils, Il. 10, 89, just like ἐμβάλλω, and Lat. *immittere, conjicere*: in genl. *to throw, cast in* or *among*, τί τινι, e. g. νηυσὶν πῦρ, Il. 12, 441, φάρμακον οἴνῳ, Od. 4, 233: of ships, *to launch* them *into* the deep, in Hom. without acc., ἐνήσομεν εὐρέϊ πόντῳ (sc. νῆα), Od. 2, 295, cf. 12, 293: and metaph. *to urge on, incite to* do a thing, c. inf., Mosch. 2, 153.—II. later also, ἐν. τι εἴς τι, Hdt. 8, 32, and Att.—2. *to send in secretly*, =ὑφίημι, Thuc. 6, 29.—III. intr., like ἐνδίδωμι, *to give in, relax*, Plut. 2, 437 A. [usu. ἐνῐ-, Ep., ἐνῑ-, Trag.: yet Hom. has ῑ.]

†'Ενιῆνες, ων, οἱ,=Αἰνιᾶνες, q. v., Il. 2, 749.

†'Ενιθνήσκω, poet. for ἐνθνήσκω, Nic.

†'Ενιθρύπτω, poet. for ἐνθρύπτω, Nic.

†'Ενικάββᾰλε, poet. 2 aor. of ἐγκαταβάλλω, Ap. Rh.

†'Ενικάππεσε, poet. 2 aor. of ἐγκαταπίπτω, Ap. Rh.

†'Ενικάτθᾰνε, poet. 2 aor. of ἐγκαταθνήσκω.

'Ενικατατίθημι, poet. for ἐγκ.: hence ἐνικάτθεο, Ep. imperat. aor. 2 mid for ἐγκατάθεσο, ἐγκατάθου, Hes. Op. 27.

†'Ενῑκεύς, έως, ὁ, *Enīceus*, a conqueror in the Olympic games, Pind. O. 10, 86.

'Ενικλάω, f. -άσω, poet. for ἐγκλάω, *to break, snap*, Lat. *infringere*: metaph. ἕωθεν ἐνικλᾶν, ὅττι νοήσω, is wont *to break off, frustrate* what I devise, Il. 8, 408, 422.

'Ενικλείω, poet. for ἐγκλείω.

'Ενικμος, ον, (ἐν, ἰκμάς) *moist, wet*, Theophr.

'Ενικνέομαι, f. -ίξομαι, (ἐν, ἱκνέομαι) dep. mid., *to penetrate*, Theophr.

'Ενικνήθω, ἐνικνώσσω, poet. for ἐγκ.

†'Ενικονίαι, ῶν, αἱ, *Enicŏniae*, a city of Corsica, Strab.

†'Ενιπάλλω, poet. for ἐμπάλλω, Ap. Rh.

'Ενικός, ή, όν, (ἕν) *single*, ἀριθμὸς ἐν., *the singular number*, Gramm. Adv. -κῶς.

'Ενικρίνω, poet. for ἐγκρίνω.

'Ενίλλω, ἐνιλλώπτω, -ωπέω, *to look askance at*, Clem. Al.

'Ενιναιετάασκον, Ep. impf. from ἐνιναιετάω,=ἐνναίω.

'Ενιοβολέω, ῶ, (ἐν, ἰοβολέω) *to poison*, τινί, Hipp.

'Ενιοι, αι, α, *some*, once in Hdt. 8, 56, (v. l. 7, 187) and once in Ar., viz. Plut. 867; else first in Plat., and Xen. (cf. however ἐνίοτε), and in genl. only in prose. (Not from εἷς, ἑνός, but from ἔστιν οἵ, ἔνι οἵ, as ἐνίοτε from ἔστιν ὅτε, ἔνι ὅτε, Bockh Pind. O. 10, 1.)

'Ενῐόκα, Dor. for sq.

'Ενίοτε, adv. for ἔνι ὅτε, ἔστιν ὅτε, *at times, sometimes*, Hipp., Ar. Plut. 1125, Plat., etc.: ἐν. μέν..., ἐν. δέ..., Plat. Gorg. 467 E: v. ἔνιοι. Not ἐνιότε, cf. ἄλλοτε, ἑκάστοτε, etc.

†'Ενῑπεύς, έως, ὁ, *Enīpeus*, a tributary of the Apidanus, in Thessaly, Hdt. 7, 129.—2. a tributary of the Alpheus in Elis, Strab.—3. a river of Macedonia, Polyb. 29, 3, 4.

'Ενῑπή, ῆς, ἡ, (ἐνίπτω) *a speaking to, speech, address*, always in Hom. with signf. of *reproof*, Il. 4, 402: usu. with an adj., ἀργαλέη, ἔκπαγλος, κρατερή, Il. 5, 492, etc.; yet also absol. for *rebuke, chiding*, Od. 5, 446; *abuse*, Od. 20, 266; and so ψευδέων ἐνιπά, *the reproach* of lying, Pind. O. 10, 8: later of *all violent attacks*, as of the sun's rays, thirst, Opp. Ep word.

'Ενίπλειος, ον, Ep. for ἔμπλεος, *full, filled*, c. gen., Od.

†'Ενίπλεος, poet. for ἔμπλεος.

'Ενιπλήσασθαι, -σθῆναι, -σωσι Ep. for ἐμπλ., from ἐμπίπλημι, Od.

'Ενιπλήσσω, poet. for ἐμπλήσσω, Hom.

†'Ενιπλώω, poet. for ἐμπλώω, Opp

'Ενιππάζομαι, (ἐν, ἱππάζομαι)= sq., Arr.

'Ενιππεύω, (ἐν, ἱππεύω) *to ride in*, Hdt. 6, 102.

'Ενιπρήθω, poet. for ἐμπρήθω, Il.

†'Ενιπρίω, poet. for ἐμπρίω Opp. [ῐ]

'Ενιπτάζω, poet. lengthd. form for ἐνίπτω, Ap. Rh.

'Ενιπτύω, poet. for ἐμπτύω.

'Ενίπτω, fut. ἐνίψω, also ἐνισπήσω, strictly, *to speak to, call upon, address*, c. acc. pers., but always with signf. of *reproof*, which is usu. strengthd. by a dat. modi, as ὀνείδεσιν, αἰσχροῖς ἐπέεσσι, χαλεπῷ μύθῳ ἐνίπτειν τινά, *to attack, assail, upbraid* with abusive words, Il. 2, 245, etc.; and c. adv., αἰσχρῶς ἐνίπτειν τινά, Od. 18, 321, cf. Il. 23, 473; or simply, μύθῳ ἐνίπτειν τινά, to *attack* with words, Il. 3, 427, or in mildest signf., κραδίην ἠνίπαπε μύθῳ, *reproved* his soul with words, Od. 20, 17: μύθῳ, is not redundant, as the word is sometimes used of actions, v. ἐνίσσω:—used absol., εἴ τίς με καὶ ἄλλος ἐνίπτοι, were another *to attack* me, Il. 24, 768, cf. 15, 546, 552, and the verbal subst. ἐνιπή.—Hom. has two irreg. aor., ἐνένιπτε, and ἠνίπαπε [ῑπᾰ] but only in 3 sing.; for the former, Buttm., with Wern. Tryph. p. 355, proposes everywh. to follow several MSS. in reading ἐνένῑπε, Lexil. v. ἀνήνοθεν 18: ἐνίσσω, is a synon. form.—II.=ἐνέπω, ἐννέπω, ἐνίσπω, *to announce, give out*, very rare, once in Pind., ἐλπίδας ἐνίπτων, *proclaiming hopeful tidings*, P. 4, 358, cf. Wern. Tryph. p. 150.—Ep. word, also in Aesch. Ag. 590, in signf. I. (Root, acc. to Ruhnk. Ep. Cr. 40, ἴπτω, akin to ἶπος, ἰπόω; hence ῑ in ἐνίπτω and ἐνιπή: Buttm. Lexil. ubi. sup. supposes a root ΝΙΠ. The word's likeness to ἐνίσπω, is proved by its different usage and construction to be casual.)

†'Ενῑπώ, οῦς, ἡ, *Enīpo*, a slave, mother of the poet Archilochus, Ael. V. H. 10, 13.

'Ενισκελλω, poet. for ἐνσκέλλω.

'Ενισκήπτω, poet. for ἐνσ., Il., but changed by Wolf into ἐνισκίμπτω, v. ἐνσκίμπτω.

'Ενισκιμπτω, poet. for ἐνσκίμπτω, Il.

'Ενισπεῖν, inf. aor. 2 of ἐνίσπω, Od.

†'Ενισπείρω, poet. for ἐνσπείρω, Ap. Rh.

†'Ενίσπη, ης, ἡ, *Enispe*, a town of Arcadia. all vestige of which had disappeared even in the time of Strabo, Il. 2, 606.

'Ενισπήσω, fut of ἐνίσπω, Od.

†'Ενισπον, aor. 2 of seq.

'Ενίσπω, fut. ἐνίψω, and more rare

ly ἐνισπήσω: aor. 2 ἔνισπες, ἔνισπε, inf. ἐνισπεῖν: synon. collat. form of ἐνέπω, ἐννέπω:—*to tell, utter, announce*, usu. c. acc. rei et dat. pers., *μῦθον, νημερτέα, μῆτιν, κληηδόνα, νόστον, ὄλεθρόν τινι*, etc.; freq. in Hom. also absol., *to say, speak*, Od. 17, 529, H. Hom. Cer. 71: the pres. occurs first Hes. Th. 369, the other tenses in Hom. with ἐνέπω, as the pres.: once, Il. 23, 473, the redupl. aor., *τὸν δ' αἰσχρῶς ἐνένισπεν*, occurs c. acc. pers., quite=ἐνίπτω, where perh. Buttm. is right in reading from Od. 18, 321, ἐνένιπτε, or ἐνένιπε: Eustath. distinguishes the futures ἐνίψω, *I shall upbraid*, and ἐνισπήσω, simply, *I shall say*; but cf. Il. 7, 447, Od. 2, 137; 11, 148.—Ep. word: also in Eur. Supp. 435. (Akin to εἰπεῖν, ἔσπετε, but not to ἐνίπτω: for ἐνοπή, v. Buttm. Lexil. v. ἀνήνοθεν 16.)

'Ενίσσω, collat, form of ἐνίπτω, *to attack, reproach*, *ἐκπάγλοις*, or *αἰσχροῖς ἐπέεσσι, ὀνειδείοις*, Il. 15, 198, etc.: but also of ill usage in *deed*, *ἔπεσίν τε κακοῖσιν ἐνίσσομεν ἠδὲ βολῇσιν, maltreat* him with words and blows, Od. 24, 161, hence pass. *ἐνισσόμενος, misused*, Od. 24, 163.—Ep. word.

'Ενίστημι, f. ἐνστήσω, perf. ἐνέστηκα, (ἐν, ἵστημι) *to put, set, place in*, *εἰς χώραν*, Hdt. 2, 102, and so Plat.—II. the mid. is used in act. signf., *to place in*, *τινί τι*, Ap. Rh.—2. *to begin*, *τι*, Ar. Lys. 268, Dem. 137, 2, and Polyb.—B. but usu. in mid., with aor. 2, perf. and plqpf. act., intrans. *to be set in, stand in* or *within*, *τινί*, Hdt., etc.—II. *to be appointed*, *βασιλεύς*, or *εἰς ἀρχήν*, Hdt. 3, 67: 6, 59.—III. *to be upon, be close upon*, Lat. *imminere*, *τινί*, Hdt. 1, 83: absol. *to be at hand, begin*, Ar. Nub. 779, etc.; esp. in part. pf. *ἐνεστηκώς, ἐνεστώς, impending, immediate, instant, present*, *μείς*, Böckh Inscr. 2, p. 476, *πόλεμος*, Aeschin. 35, 27; *χρόνος ἐν., the present* tense, Gramm.:—also, *τραύματα ἐν.*, wounds *inflicted*, Plat. Legg. 878 B: of circumstances also, *to arise, occur*, Xen.—IV. *to stand in the way of, oppose, resist*, *τινί*, Thuc. 8, 69, and Oratt.; also *πρός τι*, Plut.: hence as law-term, *to take exceptions*, cf. ἔνστασις: of the Roman tribunes, *to intercede*, Plut.—V. *to become solid*, of fluids, *to congeal, curdle*, Diosc.

'Ενισχνος, *ον*, (ἐν, ἰσχνός) *somewhat thin, slight*, Nic.

'Ενισχῡρίζομαι, (ἐν, ἰσχυρίζομαι) mid., *to rely upon*, *τινί*, Dem. 1082, 26.

'Ενισχύω, (ἐν, ἰσχύω) *to strengthen*, Hipp.—II. more freq. intr. *to gain strength, be strong*, Arist. Eth. N. [ῡ̆ω? ῡσω]

'Ενισχω,=ἐνέχω, Hdt. 4, 43, in mid.

'Ενιτρέφω, poet. for ἐντρέφω, Il.

†'Ενιτρίβω, poet. for ἐντρίβω, Nic.

'Ενιφέρβομαι, poet. for ἐμφέρβομαι, *to graze, feed in* or *on*.

†'Ενιφύρω, poet. for ἐμφύρω, Opp.

†'Ενιχραύω, poet. for ἐγχραύω, Nic.

'Ενιχρίμπτω, poet. for ἐγχρίμπτω, Il.

'Ενιψάω, poet. for ἐμψάω, *to wipe on*.

†'Ενίψω, fut. of ἐνίσπω.

'Ενλακκεύω, for ἐλλ., (ἐν, λάκκος) *to shut up in a vault* or *cloister*, Byz., cf. ἐνσηκάζω.

†'Ενλαξεύω, (ἐν, λαξεύω) *to cut on stone, to sculpture on* stone, Anth., in perf. pass.

'Εν *μὲν τευθενί*, rare tmesis for ἐντεῦθεν μέν, Metagen. Thur. 1, 5.

†'Εννα, *ας, ἡ, Enna*, a city in the interior of Sicily, now *Castrogivanne*, famed for a temple of Ceres, and as the place whence Proserpina was carried off by Pluto, Diod. S.

'Εννᾰέτειρα, *ας, ἡ*, fem. from sq., Anth.

'Εννᾰετήρ, *ῆρος, ἡ*, (ἐνναίω) *an inmate, inhabitant*, Anth.

'Εννᾰετηρίς, *ίδος, ἡ*, (ἐνναετής) *a period of nine years*, Plat., cf. τριετηρίς.

'Εννᾰέτηρος, *ον*,= sq., *nine years old*, Hes. Op. 434.

'Εννᾰετής, *ές*, (ἐννέα, ἔτος) *nine years old*: neut. ἐννάετες, as adv., *for nine years*, Hes. Th. 801: cf. εἰναετής.

'Εννᾰέτης, *ου, ὁ*, (ἐνναίω)=ἐνναετήρ, Ap. Rh.

'Εννᾰετίζω, (ἐνναετής) *to be nine years old*, Call. Dian. 179.

'Εννᾰέτις, *ιδος, ἡ*, pecul. fem. of ἐνναετής, *nine years old*, Anth.—II. also of ἐνναέτης, *an inhabitant*, Ap. Rh.

†'Ενναῖος, *α, ον*, ('Εννα) *of* or *belonging to Enna*, Polyb. 1, 24, 12; Diod. S.

'Ενναίρειν, poet. for ἐναίρειν, Batr.

'Ενναίω, (ἐν, ναίω) *to dwell in*, *δόμοις*, Eur. Hel. 488; *ἐν κακοῖσι*, Soph. Phil. 472; *ἐκεῖ*, Id. O. C. 788; also c. acc. loci, Mosch. 4, 36; to this belong the Ep. forms, fut. ἐννάσσομαι, Ap. Rh., aor. ἐνασσάμην, 3 pl. ἐννάσσαντο, Id., Call. Del. 15; aor. pass. 3 sing. ἐννάσθη, Ap. Rh.

'Εννάκις, adv., (ἐννέα) *nine times*, worse form for ἐννεάκις, or ἐνάκις, Anth. [ᾰ]

'Εννᾰκόσιοι, *αι, α*, v. ἐνακόσιοι.

†'Εννάσθη, Ep. 3 sing. aor. pass. from ἐνναίω, Ap. Rh.

†'Εννάσσαντο, Ep. for ἐνενάσαντο, 3 plur. aor. 1 mid. of ἐνναίω.

†'Εννάσσω, f. -νάξω, (ἐν, νάσσω) *to stuff in, to pile up in*, Geop.: perf. pass. *ἐν δὲ νένασται δέρματα*, in tmesis, Theocr. 9, 9.

'Εννᾰταῖος, *αία, αῖον*, v. ἐναταῖος.

'Εννᾰτος, *η, ον, ninth*, Hdt. 1, 51: *τὰ ἔννατα*, sub. *ἱερά*, offerings to the dead *nine days after the funeral*, Lat. *sacra novemdialia*, cf. τρίτος: but the form ἔνατος, is the only good one, and so in the derivs., v. Bekker and Poppo Thuc. 1, 46.

'Ενναυᾱγέω, *ῶ*, (ἐν, ναυαγέω) *to be shipwrecked in*.

'Ενναυλοχέω, *ῶ*,=ναυλοχέω ἐν, Dio C.

'Ενναυμᾰχέω, *ῶ*,=ναυμαχέω ἐν, *to have a sea-fight in*, Plut.

'Ενναυπηγέω, *ῶ*, (ἐν, ναυπηγέω) *to build ships in*, Thuc. 1, 13, v. Poppo 1, p. 244.

'Ενναύω, v. ναύω. ἐναύω.

'ΕΝΝΕ'Ᾰ, indecl., *nine*, Hom. apparently a sacred number, as being *thrice three*: hence oft. in Hom., *nine* victims, heralds, judges, etc., Il. 6, 174, Od. 3, 7, 8; 8, 258; *nine days* visit, Il. 6, 174, cf. ἐννῆμαρ: *nine* Muses, Hes. Th. 917, cf. Od. 24, 60: later, *nine* Archons at Athens:—on this v. Höcks Kreta, 1, 246, sqq.: hence, seemingly, as a round number, for *many*, Il. 16, 785, Od. 11, 577. (It was orig. digammated, ἐν-νέϝα, cf. Lat. *novem*, Sanscr. *navam*, Germ. *neun*: these forms have a strange likeness to the various words for *new*, Gr. νέος, (νέϝος), Lat. *novus*, Sanscr. *nava*, Germ. *neu*.)

'Εννεάβοιος, *ον*, (ἐννέα, βοῦς) *worth nine beeves*, Il. 6, 236.

'Εννεαγήρως, *ω, ὁ, ἡ*, (ἐννέα, γῆρας) *nine ages old, very old*; also ἐννεάγηρα, *ἡ, κορώνη*, dub. l. Arat.

'Εννεάδεσμος, *ον*, (ἐννέα, δεσμός) *with nine bands* or *joints, many-jointed*, Nic.

'Εννεαδικός, *ή, όν*, (ἐννεάς) *of the number nine*, Lat. *nonarius*, Eccl.

'Εννεάζω, (ἐν, νεάζω) *to spend one's youth in*, c. dat., *ῥόδον ἦρι ἐννεάσαν*, an *early blooming* rose, Philostr.

'Εννεακαίδεκα, (ἐννέα, καί, δέκα) indecl., *nineteen*, Il.

'Εννεακαιδεκαετηρίς, *ίδος, ἡ*, (ἐννεακαίδεκα, ἔτος) *a period* or *cycle of nineteen years*, esp. the astronomical cycle of Meton, Diod.; v. Clinton F H. 2, p. 337.

'Εννεακαιδεκαέτης, *ου, ὁ*, (ἐννεακαίδεκα, ἔτος) *of nineteen years*, *χρόνος*, Diod.: *nineteen years old*, Anth.

'Εννεακαιδεκάμηνος, *ον*, (ἐννεακαίδεκα, μήν) *nineteen months old*, Anth.

'Εννεακαιδεκαπλᾰσίων, *ον*, gen *ονος, nineteen times as large as*, c. gen., Plut.

'Εννεακαιδεκαταῖος, *αία, αῖον, on the nineteenth day: nineteen days old.*

'Εννεακαιδέκατος, *η, ον*, (ἐννεακαίδεκα) *nineteenth*, Hipp.

'Εννεακαιδεκετής, *ές*,=ἐννεακαιδεκαέτης, *nineteen years old*, Anth.

'Εννεακαιεικοσικαιεπτακοσιοπλασιάκις, adv., *seven-hundred-and-twenty-nine times*, Plat. Rep. 587 E.

'Εννεάκεντρος, *ον*, (ἐννέα, κέντρον) *with nine points* or *stings*, Nic.

'Εννεακέφᾰλος, *ον*, (ἐννέα, κεφαλή *nine-headed*, Alcae. 93.

'Εννεάκις, adv., = ἐνάκις, *nine times.*

'Εννεάκλῑνος, *ον*, (ἐννέα, κλίνη) *with nine dining-couches*, Phryn. (Com.) Incert. 5.

'Εννεάκρουνος, *ον*, (ἐννέα, κρουνός) *with nine springs*, esp. a well at Athens, in earlier times (as at this day) called Καλλιῤῥόη, Thuc. 2, 15, Polyzel. Dem. 3.

'Εννεάκυκλος, *ον*, (ἐννέα, κύκλος) *in nine circles*, Coluth.

'Εννεάλῐνος, *ον*, (ἐννέα, λίνον) *of nine threads* or *strands*, Xen. Cyn. 2, 4.

'Εννεαμηνιαῖος, *αία, αῖον*,=sq.

'Εννεάμηνος, *ον*, (ἐννέα, μήν) *of nine months*, Hdt. 6, 69.

'Εννεάμυκλος, *ον*, v. μύκλα.

'Εννεάνειρα, (ἐννέα, ἀνήρ) *κορώνη, which lives nine times man's life*, Arat. 1021, v. Lob. Phryn. 538: al. ἐννεάγηρα.

†'Εννέα *ὁδοί, αἱ, the Nine Ways*, a spot doubtless so called from the number of roads that met here from different parts of Thrace and Macedon: near it subsequently Amphipolis was built, Hdt. 7, 114, Thuc. 1, 100.

'Εννεάπηχυς, *υ*, (ἐννέα, πῆχυς) *nine cubits long*, Hom.

'Εννεαπλάσιος, *α, ον, ninefold*, Ibyc.

'Εννεάς, *άδος, ἡ*, (ἐννέα) *the number nine: a body of nine*, Theocr. 17, 84.—II. *the ninth day of the month*, Hes. Op. 808.

'Εννεάστεγος, *ον*, (ἐννέα, στέγη) *of nine stories*, Diod.

'Εννεασύλλᾰβος, *ον*, (ἐννέα, συλλαβή) *nine-syllabled.*

'Εννεάφθογγος, *ον*, (ἐννέα, φθόγγος) *of nine tones* or *notes*, Incert. ap. Stob p. 520, 41.

'Εννεάφωνος, *ον*, (ἐννέα, φωνή)= foreg., Theocr. 8, 18.

'Εννεάχῑλοι, *αι, α*, poet. for ἐννεάκις χίλιοι, *nine thousand*, Il. 5, 860. Nonnus has sing. *κτύπος ἐννεάχιλος, noise as of* 9000.

'Εννεάχορδος, *ον*, (ἐννέα, χορδή) *of nine strings*: as subst., *τὸ ἐνν.*, sub. *ὄργανον*, Ath. 636, cf. Chion. Ptoch. 1.

'Εννεάψῡχος, *ον*, (ἐννέα, ψυχή

with nine lives, ἐνν. ὁ, κύων, was the *Greek* proverb: we take the *cat*.

†Ἔννεκα, Aeol. for ἕνεκα.

Ἐννεκρόω, ῶ, (ἐν, νεκρόω) *to kill in*: pass. *to die in*, τινί, Plut.

Ἐννεμέθω, poet. for sq.

Ἐννέμω, (ἐν, νέμω) *to feed cattle in*, Dio C. Mid. *to graze, feed in*, Opp.

Ἐννενήκοντα, worse, if not dub., form for ἐνενήκοντα, *ninety*: so ἐννενηκοστός, -κονταέτης, for ἐνεν., E. M. p. 308, 52: cf. ἔννατος.

†Ἐννενώκασι, Ion. for ἐννενοήκασι, from ἐννοέω, Hdt.

Ἔννεον, Ep. impf. from νέω, *to swim*, for ἔνεον, Il. 21, 11.

Ἐννεόργυιος, ον, (ἐννέα, ὀργυιά) *nine fathom long*, Od. 11, 312. [νεορ. as one syll., cf. ἐννέωρος.]

Ἐννεός, ά, όν, dub. l. for ἐνεός, *dumb*.

Ἐννεοσσεύω, Att. -ττεύω, (ἐν, νεοσσεύω) *to make a nest*, or *hatch young* in, ἔν τινι, Ar. Av. 1108: c. acc., *to hatch*, Plat. Alc. 1, 135 E; and in pass., *to be hatched*, Id. Rep. 573 E.

Ἐννέπω, poet. lengthd. for ἐνέπω, q. v., both in Hom., and Trag.: in Trag. even c. inf., Jac. A. P. p. 72.

Ἐννεσία, ας, ἡ, poet. for ἐνεσία, q. v.

†Ἐννεύω, f. -εύσω, (ἐν, νεύω) *to nod to, to beckon, to make signs with the head, to ask by signs*, Luc., c. dat., N. T.: c. acc. et inf., Ar. Fr. 58.

†Ἐννέω, (ἐν, νέω) *to swim in*, Aristid.

Ἐννέωρος, ον, (ἐννέα, ὥρα) *nine years old*, or *long*, ἐννέωρος βασίλευε, Od. 19, 179. Some Gramm. took it in Il. 18, 351, for *of one year* (from εἷς, ἕν), and in Od. 10, 390, for *nine seasons*, or *quarters old*; so too Od. 11, 311, cf. Herm. Briefe über Hom. und Hes. p. 75, Höcks Kreta 1, 245. [In Hom. always trisyll.]

Ἐννήκοντα, Ep. for ἐνενήκοντα, Od. 19, 174.

Ἐννῆμαρ, (ἐννέα, ἦμαρ) adv., *for nine days*, Il. 1, 53, etc.: only Ep. On nine as a holy number, v. sub ἐννέα.

Ἐννήρης, ες, *of nine banks of oars*, with or without ναῦς, like τριηρής, Polyb. (*ἄρω ?)

Ἐννηΰσκλος, ον, (ἐννέα, ὕσκλος) *with nine sandal-straps*.

Ἔννηφιν, Hes., v. sub ἔνος III.

Ἐννήχομαι, (ἐν, νήχομαι) *to swim in*, τινι, Philo.

Ἐννοέω, ῶ, f. -ήσω: Ion. part. aor. ἐννώσας, pf. ἐννένωκα, (ἐν, νοέω) *To have in one's thoughts, think of, contrive by thinking*, Plat.: *to consider, ponder*, τι, Hdt. 1, 68, Soph. Ant. 61, etc.; τι περί τινος, Plat. Rep. 595 A: foll. by ὅτι.., Hdt. 1, 86, and Att.; by εἰ.., whether.., Plat. Phaed. 74 A: foll. by μή.., *to take thought, be anxious* lest.., Xen. An. 4, 2, 13. And so freq. in mid., c. aor. pass. ἐννοήθην, Eur. Med. 900, Plat., etc.: c. gen., *to have thought of*, Eur. Med. 47. II. *to understand*, Aesch. Ag. 1088, and Soph.—III. *to intend* to do, c. inf., Soph. O. T. 330; c. acc. rei, Id. Aj. 115.—IV. *to devise, plan, invent*, Lat. *excogitare*, Xen. An. 2, 2, 10, etc.—V. of words, *to mean, signify*, Plat. Euthyd. 287 C. Hence

Ἐννόημα, ατος, τό, *a thought, notion*, Dion. H.; and

Ἐννοηματικός, ή, όν, *in thought, intellectual*.

Ἐννόησις, εως, ἡ, (ἐννοέω) *a thinking on, consideration*, Plat. Rep. 407 B.

Ἐννοητέον, verb. adj. from ἐννοέω, *one must consider*, Plat. Legg. 636 C.

Ἐννοητικός, ή, όν, (ἐννοέω) *thoughtful*, Arist. Physiogn.

Ἔννοια, ας, ἡ, (ἐν, νοῦς) *a thought, conception, notion*, Plat. Legg. 657 A, and Xen.: *an intent, design*, Eur. Hel. 1026: ἔννοιαν λαβεῖν τινος, to form a design of a thing, intend it, Id. Hipp. 1027, and Plat.; ἔννοιαν ἐμποιεῖν, to put a thought into one's head, Isocr. 112 D.—2. *the faculty of thought*, Aretae.—III. in rhetor., *a thought put into words, a sentence*.

Ἐννομολέσχης, ου, ὁ, (ἔννομος, λέσχη) *a prater about laws*, Timon ap. Diog. L. 2, 19.

Ἔννομος, ον, (ἐν, νόμος) *within the law, lawful, right*, Pind., Trag., etc., like ἔνδικος: usu. of things, words, etc.; but of persons, *just, upright*, Aesch. Supp. 404.—2. of persons also, *under the law*, N. T. Adv. -μα, Ps.-Phoc. 30.—II. (ἐν, νέμομαι) *feeding in*, i. e. *inhabiting*, γᾶς, Aesch. Supp. 565.

†Ἔννομος, ου, ὁ, *Ennomus*, an ally of the Trojans from Mysia, Il. 2, 858.—2. a Trojan, Il. 11, 422.

Ἔννοος, ον, contr. -νους, ουν (ἐν, νοῦς) *thoughtful, shrewd, sensible*, Aesch. Pr. 444. Compar. -νούστερος, sup. -τατος, cf. Lob. Phryn. 143.

Ἔννος or ἔννος, ον, v. sub ἔνος.

Ἐννοσίγαιος, ου, ὁ, poet. for ἐνοσίγ. (ἔνοσις, γῆ) *the Earth-shaker*, epith. of Neptune in Hom.

Ἐννοσίδας, α, ὁ, Dor. for Ἐννοσίγαιος, Pind. p. 4, 58. (ἔνοσις, δᾶ, Dor. for γῆ: or perh. formed as patronym. from ἔνοσις, like Τεκτονίδης, Τερψιάδης, etc., in Od.)

Ἔννοσις, εως, ἡ, poet. for ἔνοσις.

Ἐννοσίφυλλος, ον,=εἰνοσίφυλλος, poet. for ἐνοσίφυλλος, *with quivering leaves*, epith. of wooded mountains, Simon. 117.

Ἐννοσσεύω, ἐννοσσοποιέω, v. ἐννεοσσεύω, etc.

Ἐννότιος, α, ον,=sq., dub. in Eur.

Ἔννοτος, ον, (ἐν, νοτία) *moist, damp*.

Ἐννυκτερεύω, = νυκτερεύω ἐν, like ἐννυχεύω, *to pass the night in*, Polyb.

Ἕννῡμι, also ἐννύω, lengthd. from root *ἝΩ: f. ἕσω, Ep. ἕσσω: aor. ἕσσα, inf. ἕσαι: fut. mid. ἕσομαι, aor. mid. ἑσσάμην: perf. pass. εἷμαι, εἷσαι, εἷται, etc.: hence 3 pl. plqpf. εἵατο, Il. 18, 596. Of the pass. ἕσμαι, ἕσμην, Hom. has 2 and 3 sing. ἕσσο, ἕστο, and 3 dual ἕσθην. The forms with syllabic augm. and aspirate, ἑέσσατο, and ἕεστο, are solely Ep. In Ion. it is lengthd., εἵνυμι, Il. 23, 135. The temporal augm. is not found except in perf.: indeed Hom. only uses the syllabic, because of the digamma.

Radic. signf.: *to put on* another, as clothes, τινά τι, e. g. κεῖνός σε χλαῖνάν τε χιτῶνά τε ἕσσει, *he will clothe* thee *in* cloak and frock, Od. 15, 338; 16, 79, Il. 5, 905. More freq. in mid. c. acc. rei only, *to clothe one's self in, put on*, Hom.: and so in pass., *to be clad in, to wear*: yet the acc. pers. is oft. omitted, and the act. is used in signf. of mid., κακὰ εἵματα, εἷμαι, χλαίνας εὖ εἱμένοι, Hom.: also of armour, ἕσσαντο νώροπα χαλκόν, Il. 14, 383, etc.; esp. freq. ἀσπίδας ἑσσάμενοι, of tall shields which covered the whole person, Il. 14, 372: also of any covering, *to wrap* or *shroud one's self in*, νεφέλην ἕσσαντο, Il. 14, 350, ἠέρα ἑσσαμένω, Il. 14, 282: and by a strong metaph., λάινον ἕσσο χιτῶνα, *thou hadst been clad* in coat of stone, i. e. buried, Il. 3, 57: so later, ἕσσασθαι γῆν, cf. Pind. N. 11, 21, Soph. O. C. 1701, and ἐφέννυμι: metaph. also, φρεσὶν εἱμένοι ἀλκήν, Il. 20, 381, cf. ἐφέννυμι: and Pind. P. 4, 363 has, ἕσσαντο Ποσειδάωνος τέμενος, *they entered* it. In Att. Poets mostly in compds., and so always in prose, v. esp. ἀμφιέννυμι.

Ἐννυστάζω, f. -άξω, (ἐν, νυστάζω) *to nod, fall asleep over, sleep on*, τινί, Eccl.

Ἐννυχεύω, like ἐννυκτερεύω, *to sleep, lodge, dwell in*, τινί, Soph. Ant. 784, like *excubare in*, Hor. Od. 4, 13, 8.

Ἐννύχιος, α, ον, Hes. Th. 10, ος, ον, Soph. Aj. 180, (ἐν, νύξ) *nightly, in the night, by night*, Hom.; νῆες ἐννύχιαι κατάγοντο, Od. 3, 178.—II. *dwelling in the realms of Night*, of the dead, Soph. O. C. 1558, cf. sq. [ῠ]

Ἔννῠχος, ον,=foreg., Il. 11, 716.—II.=foreg. II., epith. of Hades, Soph. Tr. 501.

Ἐννῶσαι, -νώσας, Ion. for -νοῆσαι, -νοήσας, aor. from ἐννοέω, Hdt.

Ἐννωτιαῖος, αία, αῖον, (ἐν, νῶτον) *on the back*.

†Ἐνοδίας, ου, ὁ, v. Εὐοδεύς, Xen. An. 7, 4, 18.

Ἐνόδιος, ία, ιον, Ion. ίη, ιον, in Ep. εἰνόδιος, Hom., (ἐν, ὁδός) *in* or *on the way* or *road*, σφῆκες ἐν., wasps that have their nests *by the way-side*, Il. 16, 260: later usu. as epith. of certain gods, who had their statues *by the way side*, or *at cross-roads*, Lat. *triviales*, as of Proserpina and Hecate, Soph. Ant. 1199, Fr. 480; but esp. of (Hermes) Mercury, (who had his statues by the way-side), Theocr. 25, 4, etc., cf. Valck. Diatr. p. 138, 167.—II. *of* or *belonging to a journey*, ἐν. σύμβολοι, omens of a (good or bad) journey, Aesch. Pr. 487, cf. Horat. Od. 3, 27.

Ἐνοδίτης, ου, ὁ, fem. ἐνοδῖτις, ιδος, ἡ,=foreg., Orph.

Ἔνοδμος, ον, (ἐν, ὀδμή) *sweet-smelling, fresh*, Nic.

Ἐνοειδής, ές, (ἕν, εἶδος) *single, simple*, Eccl. Adv. -δῶς.

Ἐνοιδέω, ῶ, (ἐν, οἰδέω) *to swell*, Hipp.

Ἐνοιδής, ές, (ἐν, οἶδος) *swollen*, Nic.

Ἐνοικάδιος, ον,=ἐνοικίδιος, Aretae.

Ἐνοικειόω, ῶ, = εἰσοικειόω.—II. intr. *to be an* οἰκεῖος, *relation*, Diod.

Ἐνοικέω, ῶ, (ἐν, οἰκέω) *to dwell in*, c. dat. loci, Eur. H. F. 1282, ἔν τινι, Xen. An. 5, 6, 25, ἐνταῦθα, Ar. Nub. 95: mostly c. acc. loci, *to inhabit*, Hdt. 1, 4, etc.: freq. also absol., οἱ ἐνοικοῦντες, Thuc., etc. Hence

Ἐνοικήσιμος, ον, *habitable*.

Ἐνοίκησις, εως, ἡ, (ἐνοικέω) *a dwelling, living in a place*, Thuc. 2, 17.

Ἐνοικητήριον, ου, τό, *an abode*.

Ἐνοικίδιος, ον, (ἐν, οἰκία) *of* or *in a house, domestic*, Clem. Al.

Ἐνοικίζω, fut. -ίσω Att. -ῐῶ, (ἐν, οἰκίζω) *to settle in* a place; *to take into* a house, LXX.: metaph. *to plant* or *fix in*, Aesch. Fr. 231. Pass. *to be settled in* a place, *take up one's abode* there, Hdt. 1, 68; and so in mid., Thuc. 6, 2.

Ἐνοικιολόγος, ον, (ἐνοίκιον, λέγω) *collecting house-rent*, Artemid.

Ἐνοίκιος, ον, (ἐν, οἶκος) *in the house, keeping at home*, ὄρνις ἐν., a dunghill cock, Aesch. Eum. 866, cf. ἐνδομάχας.—II. as subst.,—1. τὸ ἐνοίκιον, *house-rent*, Isae. 58, 23, and Dem.—2. τὰ ἐνοίκια, *a dwelling*, Dion. P.

Ἐνοικοδομέω, ῶ, (ἐν, οἰκοδομέω) *to build in* a place, τι, Thuc. 3, 51, etc.—II. *to build up, block up*, Thuc. 6, 51, in pass.

Ἔνοικος, ον, (ἐν, οἰκέω) *dwelling*

in ; an inhabitant, Trag., Thuc., etc.: usu. *τινός*, *of* a place, Aesch. Pr. 415; but also, *τινί*, *in* a place, Plat. Criti. 113 C.

Ἐνοικουρέω, ῶ, (*ἐν, οἰκουρέω*) *to keep house*, Dion. H.

Ἔνοινος, *ον*, (*ἐν, οἶνος*) *full of wine*, Long.—II.=*ἔνσπονδος*, Böckh Inscr. 2, p. 409.

Ἐνοινοφλύω, (*ἐν, οἶνος, φλύω*) *to prate in one's cups*, Luc. [ῠ]

Ἐνοινοχοέω, ῶ, (*ἐν, οἶνος, χέω*) *to pour in wine*, but usu. c. acc. cognato, *οἶνον, νέκταρ*, Od. 3, 472, Il. 4, 3.

Ἐνοκλάζω, f. *-άσω*, (*ἐν, ὀκλάζω*) *to squat upon*, *τοῖς ὀπισθίοις*, one's haunches, of a dog, Philostr.

†Ἔνολβος, *ον*, (*ἐν, ὄλβος*) *in prosperity, rich*, Maneth.

Ἐνολισθαίνω, or *-θάνω*, f. *-θήσω*, (*ἐν, ὀλισθαίνω*) *to slip* or *fall in*, Plut. Pomp. 25; *to gape open*, *ἡ χώρα χάσμασιν ἐνώλισθε πολλοῖς*, Id. Cim. 16.

Ἔνολμος, *ον*, or *ιος, ιον*, (*ἐν, ὅλμος*) *sitting on the tripod, prophesying*, Soph. Fr. 875.

Ἐνομήρης, *ες*,=*ὁμήρης ἐν*, *joined*, Nic., cf. Meineke Com. Fragm. 2 p. 877.

Ἐνομῑλέω, ῶ,=*ὁμιλέω ἐν*, Plut.

Ἐνομμᾰτόω, ῶ, (*ἐν, ὀμματόω*) *to furnish with eyes*, Philo.

Ἐνομόργνῡμι, f. *-μόρξω*, (*ἐν, ὀμόργνυμι*) *to wipe off in* or *on* : mid., *to rub off from one's self on*, and so *to impress upon, make a stamp upon*, *τινί τι*, Plut.

Ἐνόν, par. pres. neut. from *ἔνειμι*, freq. as nom. absol., *it being possible*, cf. sub *ἔνειμι*.

Ἐνόπαι, *ῶν, αἱ*, *earrings*, Soph. Fr. 51: cf. *διόπαι*.

Ἐνοπή, *ῆς, ἡ*, (*ἐνέπω, ἐνίσπω*) *a call, cry*, as of birds, Il. 3, 2; esp. *a war-cry, battle-shout*: hence *μάχην ἐνοπήν τε*, Il. 16, 246: also of any cry, *a wail*, Il. 24, 160: hence, of persons, *a voice*, Od. 10, 147, and of things, *a sound*, *αὐλῶν συρίγγων τ' ἐνοπή*, Il. 10, 13; *ὀστέων ἐν.*, *crashing* of bones, Pind. Fr. 150, 4: cf. Buttm. Lexil. in voc. Ep. word, also in lyrical passages of Eur.

†Ἐνόπη, *ης, ἡ*, *Enope*, a city of Messenia, acc. to Paus.=*Γερήνεια*, Il. 9, 140; Paus. 3, 26, 8.

Ἐνοπλίζω, (*ἐν, ὁπλίζω*) *to arm*, Lyc.

Ἐνόπλιος, *ον*, (*ἐν, ὅπλον*)=sq., Call. Dian. 241.=II. *ὁ ἐνόπλιος*, sub. *ῥυθμός*, Ath., music *for the war-dance*, the war-tune, Epich. p. 39, Xen. An. 6, 1, 11: also *ἐν. μέλη*, Ath.: hence, *ἐνόπλια παίζειν*, Pind. O. 13, 123: on the *ῥυθμὸς κατ' ἐνόπλιον*, v. Herm. Schol. Ar. Nub. 653.

Ἔνοπλος, *ον*, (*ἐν, ὅπλον*) *in arms, armed*, Alcm. 127, Soph., etc.

Ἑνοποιέω, ῶ, *to unite*, Arist. An.: from

Ἑνοποιός, *όν*, (*ἕν, ποιέω*) *making one, uniting*.

Ἔνοπτος, *ον*, (*ἐν, ὄψομαι*) *visible in* a thing, Arist. Probl.

Ἐνοπτρίζω, fut. *-ίσω*, *to reflect* as in a mirror. Pass, *to look in a mirror*, Plut.: and

Ἐνόπτρισις, *εως, ἡ*, *a reflecting, reflection in a mirror*: from

Ἔνοπτρον, *ου, τό*, (*ἐν, ὄψομαι*) *a mirror*, Eur. Hec. 925, Or. 1112, in plur.: also *κάτοπτρον*, cf. Lat. *speculum* from *specio*.

Ἐνόρᾱσις, *εως, ἡ*, *a looking in* or *at*, Clem. Al.: from

Ἐνοράω, ῶ, Ion. *-έω* : f. *-ἐνόψομαι* : aor. *ἐνεῖδον*, (*ἐν, εἶδον*) *to see, remark, observe* something *in* a person or thing, *τί τινι*, Hdt. 3, 53, Thuc., etc.: also *ἔν τινι*, Hdt. 1, 89; c. acc. et part. fut., *ἐνεώρα τιμωρίην ἐσομένην*, *he saw* that vengeance would come, Id. 1, 123, cf. 1, 170, Ar. Ach. 1129: but in Hdt. 8, 140, *ἐνορέω ὑμῖν οὐκ οἵοισί τε ἐσομένοισι*, i. e. *ἐνορ. ὑμῖν τὸ οὐκ οἵους τε ἔσεσθαι*. Cf. *ἐνεῖδον*.—II. *to look at* or *upon*, Xen. Cyr. 1, 4, 27.

Ἐνόρειος, *ον*, (*ἐν, ὄρος*) *in the mountains*.

Ἐνορέω, Ion. for *ἐνοράω*.

Ἐνορθιάζω, f. *-άσω*, (*ἐν, ὀρθιάζω*) *to raise, lift up*, Philo.

Ἐνόριος, *ον*, (*ἐν, ὅρος*) *within the bounds*: *ἡ ἐν.* sub. *γῆ*, *an empire*, late.

Ἐνόρκιος, *ον*,=sq., Pind.

Ἔνορκος, *ον*, (*ἐν, ὅρκος*) *having sworn, bound by oath*, *θέσθαι τινὰ ἔν.*, to bind one by oath, Soph. Phil. 811; c. dat. *ἔν. οὐδένι*, Lat. *nulli addictus*, Ib. 72: *ἔν. ὤν*, *bound by oath*, Thuc. 2, 72.—II. *that whereto one is pledged* or *sworn*, *δίκη*, Soph. Ant. 369: *λαμβάνειν τι ἔνορκον*, to receive *on security of oath*, Dem. 773, 5: *τὸ ἔνορκον*=*ὅρκος*, *ἔνορκον ποιεῖσθαι*, to swear *an oath*, Plat. Phaed. 89 C; *ἔνορκον εἰπεῖν τι*, to speak *on oath*, Plut. Adv. *-κως*. On the diff. of *ἔνορκος* and *εὔορκος*, v. Buttm. Dem. Mid. Ind. in voc.

Ἐνορμάω, ῶ, (*ἐν, ὁρμάω*) *to rush in*, *εἴς τι*, Polyb.

Ἐνορμέω, ῶ, (*ἐν, ὁρμέω*) *to be at anchor in* a place, Polyb.

Ἐνορμίζω, fut. *-ίσω* Att. *-ῐῶ*, (*ἐν, ὁρμίζω*) *to bring* (a ship) *to land*. Pass. c. aor. 2 mid., *to lie in* harbour, Dion. H. Hence.

Ἐνόρμισμα, *ατος, τό*, *an anchorage, roadstead*, App.

Ἐνορμίτης, *ου, ὁ*, (*ἐν, ὅρμος*) *in harbour*, Anth.

Ἐνόρνῡμι, fut. *ἐνόρσω* : aor. *ἐνῶρσα* : 3 aor. 2 mid. *ἐνῶρτο*, c. pass. signf.; the only two tenses used by Hom. *To arouse, stir up in*, esp. in a man, c. dat. pers. et. acc. rei, *τῇσιν γόον ἐνῶρσεν*, Il. 6, 499; so too, *αὐτοῖς φύζαν ἐνῶρσας*, Il. 15, 62, cf. Spitzn. Il. 16, 656. Pass. *to be roused, to arise*, *ἐνῶρτο* (3 sing. aor. syncop. mid.) *γέλως θεοῖσιν*, Il. 1, 599.

Ἐνορούω, f. *-ούσω*, (*ἐν, ὀρούω*) *to spring, leap, bound in* or *upon, assail*, Il., always of an assault, c. dat., *Τρωσί*, Il. 16, 783, *αἴγεσιν ἢ ὀΐεσσι*, Il. 10, 486.

†Ἐνορύσσω, (*ἐν, ὀρύσσω*) *to dig in*, *τινί*, Philostr.

Ἐνορχέομαι,=*ὀρχέομαι ἐν*, *to dance in*, Alciphr.

Ἐνόρχης, *ου, ὁ*,=*ἔνορχος*, Ar. Eq. 1385.—II. (*ἐνορχέομαι*) an appell. of Bacchus, whose festival was celebrated with dancing, Lyc. 212.

Ἑνόρχης, *ου, ὁ*, (*εἷς, ὄρχις*) *with one testicle*.

Ἔνορχις, *ιος, ὁ, ἡ*,=sq., Hdt. 6, 32, etc.

Ἔνορχος, *ον*, (*ἐν, ὄρχις*) *uncastrated, entire*, *ἔνορχα μῆλα*, Il. 23, 147, for wethers were excluded from the altar: in Att. and prose also *ἐνόρχης*, *ἔνορχις*.

ἜΝΟΣ or *ἔνος, ὁ*, the Lat. *ANNUS*, *a year*, hence *ἐνιαυτός, δίενος, τρίενος*, like *biennis, triennis*, etc., cf. *ἄφενος* : but *ἔνος* as subst. (cf. sq.) seems only to occur in Gramm. Hence

Ἔνος or *ἕνος, η, ον*, like *περύσινος*, *a year old, last year's*, *ἕναι ἀρχαί*, *the last year's* magistrates, Dem. 775, 25; *ἔνος καρπός*, *last year's fruit*, opp. to *νέος*, this year's, fresh, Theophr. H. Pl. 3, 4, 6, etc.: cf. also sub *ἔνη* : in genl. *old, by-gone*, hence—II. *ἔνη καὶ νέα*, sub. *ἡμέρα*, *the old and new day*, i. e. *the last day of the month*, elsewh. *τριακάς*, Ar. Nub. 1134, sq., Lysias 167, 8, etc.—So called for this reason. The old Greek year was lunar: now, the moon's monthly orbit is 29½ days, so that if the first month began with the sun and moon together at sun-rise, at the month's end it would be sun-set, and the second month would begin at sun-set. To prevent this irregularity, the latter half-day was reckoned to belong to the first month, so that *this 30th day consisted of two halves, one belonging to the old, the other to the new moon*. This would be the case every other month; the other six months would only have 29 days apiece, and in them properly there would be no *ἔνη καὶ νέα*. Later however, when the lunar year was disused, the last day of the month in genl. was so called. It is a question whether the *ἔνη* of Hes. Op. 768, is *the last day*, or rather *the first day of a 30 days' month* ; Scaliger and Herm. prefer the former, Göttl. the latter. On the subject v. Buttm. Exc. in Dem. Mid. (For deriv., v. foreg.) B. In oblique cases of fem., *ἔνης*, etc., =Lat. *perendie, the day after to-morrow*, as *αὔριον καὶ ἔννηφιν* (Ep. gen. for *ἔνη*), sub. *χρόνῳ*, Hes. Op, 408; so too, *ἔνης*, Ar. Eccl. 796, Dor. *ἔνας*, Theocr. 18, 14, *εἰς ἔνην*, Ar. Ach. 172; also *αὔριον τῇ ἔνῃ*, Antipho 143, 44. (In this signf. it seems to be an old fem. of *εἷς, ἑνός*, cf. Lat. *per-en-die*, i. e. *per unum diem*, and so should prob. be written *ἕνης*, etc., v. Herm. Ar. Nub. 1137.)

Ἑνός, gen. from *εἷς* and *ἕν*, *one*.

†Ἔνος, *ου, ὁ*, *Enus*, a river of Noricum, Arr. Ind. 4, 15.

Ἐνοσίγαιος, supposed prose form of *ἐννοσίγαιος*, q. v.

Ἔνοσις, *εως, ἡ*, *a shaking, quake*, Hes. Th. 681, 849. (Usu. deriv. from a *supposed* verb *ἐνόθω*, *supposed* to be akin both to *ὠθέω*, and *ὄθομαι*, though these are quite unconnected. Buttm. Lexil. *ἀνήνοθεν* 5 assumes a root, * ἜΝΩ, * *ἐνόω*, *to shake*.)

Ἐνοσίχθων, *ονος, ὁ*, (*ἔνοσις, χθών*) *Earth-shaker*, epith. of Neptune, oft. in Hom., v. *Ἐννοσίγαιος* : later, in genl. *earth-stirring*, Euphor. 140.

Ἑνότης, *ητος, ἡ*, (*εἷς*) *unity*, Arist. Part. An.: *unanimity*, Eccl.

†Ἔνουδος, *ου, ὁ*, *Enūdus*, masc. pr n., Paus.

Ἔνουλα, *ων, τά*, (*ἐν, οὖλον*) *the gums within the teeth*.

Ἐνουλίζω, (*ἐν, οὖλος*) *to curl* (hair) Pass. *to be curled* or *curly*, Alciphr. Hence

Ἐνουλισμός, *οῦ, ὁ*, *a curling*, *πλοκάμων*, Clem. Al.

Ἔνουλος, *ον*, (*ἐν, οὖλος*) *curled, curly*, Anth.

Ἐνουράνιος, *ον*, (*ἐν, οὐρανός*) *in heaven, heavenly*, Anth.

Ἐνουρέω, ῶ, (*ἐν, οὐρέω*) *to make water in*, *ἔς τι*, Hdt. 2, 172. Hence

Ἐνουρήθρα, *ας, ἡ*, *a chamber-pot*, Soph. Fr. 430.

Ἔνουρος, *ον*, (*ἐν, οὖρον*) *in urine*, Hipp.

Ἐνούσιος, *ον*, (*ἐν, οὐσία*) *actual substantial*, Eccl.

Ἐνοφείλομαι, (*ἐν, ὀφείλω*) as pass. *to be due upon a security*, *τινί*, to one Dem. 1197, fin.; 1249, 23.

†Ἐνοφθαλμιάζομαι, (*ἐν, ὀφθαλμός*) *to be grafted, to admit of grafting*, Plut.

Ἐνοφθαλμιάω, ῶ, *to cast longing eyes upon*, Hyperid. ap. Poll.

Ἐνοφθαλμίζω, (*ἐν, ὀφθαλμίζομαι*) *to inoculate, graft*, Theophr. Hence

Ενοφθαλμισμός, οῦ, ὁ, *a graffing, budding*, Theophr.

'Ενοχή, ἡ, (ἐνέχομαι) *a being bound, responsibility*, late.

'Ενοχλέω, ῶ, f. -ήσω: in augmd. tenses usu. with double augm., ἠνώχλουν, ἠνωχλούμην, Dem. 30, 6, Aeschin. 59, 39, but with vv. ll. ἐνωχλ. (ἐν, ὀχλέω). *To trouble, disquiet*, τινά, Plat. Alc. 1, 104 D, etc.: also c. dat., *to give trouble to*, Isocr. 42 C, Xen. An. 2, 5, 13: absol. *to be a trouble, a nuisance*, Ar. Ran. 708, etc. Pass. ἐνοχλοῦμαι, *to be troubled, teazed* or *annoyed*, Xen. Cyr. 5, 4, 34: ὑπό τινος, Diod. S. Hence

'Ενόχλησις, εως, ἡ, *a teazing, annoyance*, Diog. L.

'Ενοχος, ον, (ἐνέχομαι)=ἐνεχόμενος, *held* or *bound by*, hence *liable, subject to*, τῷ νόμῳ, ζημίᾳ, ὀνείδει, δίκαις, etc., Plat., Xen., etc.: ἔν. ἀνοίαις, *liable to the imputation of* it, Isocr. 160 A: ἔνοχος ψευδομαρτυρίοις, *liable to action for*..., Plat. Theaet. 148 B: rarely ἔν τινι, as ap. Andoc. 11, 5; but sometimes τινός, sub. ποινῇ, etc., Plat. Legg. 914 E: ἔν. εἰς γέενναν, N. T. Matth. 5, 22.

'Ενοψις, εως, ἡ, (ἐν, ὄψομαι)=ἔποψις, Themist.

'Ενόω, v. ἔνοσις.

'Ενόω, ῶ, fut. -ώσω, (ἕν) *to unite*, Hermes ap. Stob. Ecl. 1, 802: ἑν. τινὰ τῇ γῇ, *to inter*, Philostr.

'Ενράπτω, fut. -ψω, (ἐν, ῥάπτω) *to sew, stitch in*, εἴς τι, Hdt. 2, 146, in mid.; ἔν τινι, Eur. Bacch. 286, in pass.

'Ενρύσσω, (ἐν, ῥύσσω) *to dash against*, τινί, Joseph.

'Ενρήγνυμι, f. -ρήξω, (ἐν, ῥήγνυμι) *to break into*: pass. *to burst, discharge itself into*, εἴς τι, Aretae.

'Ενρῑγόω, ῶ,=ῥιγόω ἐν, *to shiver, freeze in*, Ar. Plut. 846.

'Ενριζος, ον, (ἐν, ῥίζα) *with a root*, Geop.

'Ενριζόω, ῶ, f. -ώσω, (ἐν, ῥιζόω) *to strike root, thrive*, Hipp.

'Ενρίπτω, fut. -ψω, (ἐν, ῥίπτω) *to throw in* or *on*, Dio C. [ῑ by nature.]

'Ενρυθμικός, ή, όν,=sq.

'Ενρυθμος, ον, (ἐν, ῥυθμός) *in rhythm, measure, metre*; also of oratorical cadences: in genl. *accordant, in harmony*, Plut.: the form ἔρρυθμος is more freq., Schäf. Dion. Comp. 136.

†'Ενσακκεύω, (ἐν, σακκεύω) *to put into a sack*, Nicet.

†'Ενσαλπίζω, (ἐν, σαλπίζω) *to sound the trumpet in*, τοῖς ὠσί, Gal.

†'Ενσαρκος, ον, (ἐν, σάρξ) *in the flesh, incarnate, carnal*, Eccl.

'Ενσᾰρόω, ῶ, (ἐν, σαρόω) *to sweep about*: hence in pass., πόντου μυχοῖς ἐνσαρούμενος, Lyc. 753.

'Ενσάττω, fut. -ξω, (ἐν, σάττω) *to stuff*, Alciphr.

'Ενσβέννῡμι, f. -σβέσω, (ἐν, σβέννυμι) *to quench in*, ὕδατι, Diosc.

'Ενσείω, (ἐν, σείω) *to shake in* or *at*, Lat. *incutere, impingere*, c. acc. rei, ἐνσ. βέλος κεραυνοῦ, *to dart* the thunderbolt, Soph. Tr. 1087; ὀξὺν δι' ὤτων κέλαδον ἐνσ. πώλοις, *to drive* a shrill sound into their ears, Id. El. 737: also reversely, c. acc. pers. et dat. rei, *to plunge in*, ἐνσ. τινὰ ἀγρίαις ὁδοῖς, Id. Ant. 1274.—2. metaph. *to shake* or *sift thoroughly*, Lat. *excutere*. Mid. *to examine one's self*, Arr.—II. intr. *to rush upon, attack violently*, τινι, Diod., εἴς τι, Dion. H.

'Ενσήθω, (ἐν, σήθω) *to sift in*, Aretae.

'Ενσηκάζω, (ἐν, σηκός) *to shut up*, esp. in a cloister, Eccl.

'Ενσημαίνω, f. -ᾰνῶ, (ἐν, σημαίνω) *to mean, imply, contain a signification*, Plat. Crat. 395 A: more freq. in mid. *to give notice of, intimate*, τινί τι, Isocr. 399 A; foll. by ὅτι..., Xen. Cyr. 8, 2, 3.—II. also in mid., *to impress* or *stamp upon*, σημεῖον, τύπον τινί, Plat. Theaet. 191 D, Rep. 377 B.

'Ενσῖμος, ον, (ἐν, σιμός) *somewhat flat-nosed*, in genl. *somewhat flat* or *hollow*, Hipp.

'Ενσῐνής, ές, (ἐν, σίνος) *injured*.

†'Ενσῑτέομαι,=σιτέομαι ἐν, LXX.

'Ενσκέλλω, poet. ἐνισκέλλω, *to dry, wither up*, Nic. Pass. c. perf. act. ἐνέσκληκα, intr. *to be dry, withered, hard*, Hipp.

'Ενσκευάζω, f. -άσω, (ἐν, σκευάζω) *to get ready, prepare*, like παρασκευάζω, δεῖπνον, Ar. Ach. 1096. Pass. *to be equipped*, Hdt. 9, 22. Mid. *to dress one's self up*, Ar. Ach. 384, 436.

'Ενσκευος, ον, (ἐν, σκευή) *equipt*, esp. *furnished with a mask*, opp. to ἔκσκευος.

†'Ενσκηνοβατέω, ῶ, (ἐν, σκηνοβατέω) *to bring forward on the stage*; pass. *to come forward on the stage*, Alciphr.

'Ενσκήπτω, fut. -ψω, poet. ἐνισκ., (ἐν, σκήπτω) *to hurl, dart in* or *upon*, ὁ θεὸς ἐνέσκηψε τὸ βέλος, the god *darted* his lightning *on* it, Hdt. 4, 79: so νόσον τινί, Lat. *incutere, infligere morbum alicui*, Id. 1, 105, cf.—II. intrans. *to break loose upon, fall in* or *on*, ἐνέσκηψαν οἱ λίθοι ἐς τὸ τέμενος, Id. 8, 39; also τινί, esp. of diseases, Nic. Ther. 336. Cf. ἐνσκίμπτω.

'Ενσκῐᾱτροφέομαι, as pass. (ἐν, σκιά, τρέφω) *to live in the shade* or *out of the world* (Lat. *vita umbratica*), hence ἐνσκ. ἐλπίσι, *to feed* on *sickly* hopes, Plut.

'Ενσκίμπτω, fut. -ψω, poet. ἐνισκ., Ep. and Lyr. form of ἐνσκήπτω, (ἐν, σκίμπτω) *to dash in* or *upon*, οὔδει ἐνισκίμψαντε καρήατα, Il. 17, 437: *to fix, plant in*, Ap. Rh. Pass. *to stick in*, δόρυ οὔδει ἐνεσκίμφθη, Il. 16, 612.—II. = ἐνσκήπτω, κεραυνὸς ἐνέσκιμψε μόρον, Pind. P. 3, 105, ubi olim ἐνέσκηψε.

'Ενσκιῤῥόω, also ἐνσκιρόω, ῶ, (ἐν, σκιῤῥόω) *to harden*: pass. *to become callous, inveterate*, of diseases, Xen. Eq. 4, 2.

'Ενσκλῆναι, inf. aor. 2 act. ἐνέσκλην of ἐνσκέλλω.

'Ενσοβέω, ῶ, (ἐν, σοβέω) *to step proudly in* or *on*, τινί, Philostr.

'Ενσοριάζω, *to lay in the tomb*, late: from

'Ενσόριον, ου, τό, (ἐν, σορός) *a sarcophagus*, Inscr.

†'Ενσοφιστεύω, (ἐν, σοφιστεύω) *to conduct one's self as a sophist, to act the sophist in*, Philo.

'Ενσοφος, ον,=σοφός, Anth.

'Ενσπαργᾰνόω, ῶ, (ἐν, σπαργανόω) *to wrap in swathing bands*, Longin.

'Ενσπείρω, f. -ερῶ, (ἐν, σπείρω) *to sow among*. Pass. *to be sown* or *spread among* people, of reports, v. l. Xen. Cyr. 5, 2, 30.

'Ενσπέρματος, ον, (ἐν, σπέρμα)=sq., Phan. ap. Ath. 406 C.

'Ενσπερμος, ον, (ἐν, σπέρμα) *with seed in it*, Diosc.

'Ενσποδος, ον, (ἐν, σποδός) *ashen*, of colour, Diosc.

'Ενσπονδος, ον, (ἐν, σπονδή) *included in a truce* or *treaty*, opp. to ἔκσπονδος, ἐνσπ. ποιεῖσθαι, Thuc. 3, 10: hence *in alliance with*, τινί, Eur. Bacch. 924; Thuc. 1, 40; also τινός, Thuc. 1, 31.—II. *under truce* or *safe-conduct*, Eur. Phoen. 171. Adv. -δως.

†'Ενσπουδάζω, (ἐν, σπουδάζω) *to be busy* or *employed in*, Liban.: *to deliver lectures*, Philostr.

'Ενστάζω, f. -ξω, (ἐν, στάζω) *to let drop* or *trickle in*, τινί τι, Ar. Vesp. 702: pass., ἐνέστακται τοι μένος ἠΰ, *is instilled, infused into* thee, Od. 2, 271; so ...οἱ δεινός τις ἐνέστακτο ἵμερος, Hdt. 9, 3.

'Ενστᾰλάζω, f. -ξω, (ἐν, σταλάζω,=ἐνστάζω, Ar. Ach. 1034.

'Ενστᾰσία, ας, ἡ,=sq.

'Ενστᾰσις, εως, ἡ, (ἐνίσταμαι) *a beginning, plan, management*, τῶν πραγμάτων, Aeschin. 18, 35; 30, 36; τοῦ πολέμου, Polyb.: *a way of life*, with or without ζωῆς, Epict. 23.—II. *a hindrance, obstacle, objection* to an argument, Arist. Rhet. Hence

'Ενστάτης, ου, ὁ, (ἐνίσταμαι) *one who stands in the way, an adversary*, Soph. Aj. 704. [ᾰ]

'Ενστᾰτικός, ή, όν, (ἐνίσταμαι) Lat. *qui instat, setting one's self in the way, stubborn, savage*, of beasts, Arist. H. A.—II. *hindering*, τινός, M. Anton. —III. *finding objections, captious*, of the gramm., who were fond of starting difficulties in Homer: those who solved them were called λυτικοί or ἐπιλυτικοί, v. Wolf Proleg. p. 195. Adv. -κῶς.

'Ενστείνω, (ἐν, στείνω) *to straiten, coop up in*, Q. Sm.

'Ενστέλλω, (ἐν, στέλλω) *to dress in, put on*: pass. ἱππάδα στολὴν ἐνεσταλμένος, *clad in* a horseman's dress, Hdt. 1, 80.

†'Ενστερνίζω, (ἐν, στέρνον)=ἐνστηθίζω, Eccl.

'Ενστερνομαντία, ας, ἡ, *ventriloquism*, Soph. Fr. 52, cf. στερνόμαντις.

'Ενστηθίζω, (ἐν, στῆθος) *to lay up in the breast* or *heart*, Eccl.

'Ενστηλόω, ῶ, (ἐν, στηλόω) *to put up on a post*, στάλᾳ ἐνστ., Inscr.

'Ενστημα, ατος, τό, (ἐνίσταμαι) like ἔνστασις II., Sext. Emp.

'Ενστηρίζω, fut. -ξω, (ἐν, στηρίζω) *to fix, fasten in*: hence in pass., ἐγχείη γαίῃ ἐνεστήρικτο, *it stuck fast in* earth, Il. 21, 168.

'Ενστίζω, f. -ξω, (ἐν, στίζω) *to stitch, embroider in*, Dio C.

'Ενστόμιος, ον, (ἐν, στόμα) *in the mouth*, ἕλκος, Diosc.

'Ενστόμισμα, ατος, τό, (ἐν, στόμα) *a bit, curb*, Joseph.

'Ενστρᾰτοπεδεύομαι, dep.=στρατοπεδεύομαι ἐν, *to encamp in*, χῶρος ἐπιτηδεώτερος ἐνστρατοπεδεύεσθαι, Hdt. 9, 2, 85: later in act., Thuc. 2, 20.

'Ενστρέφω, f. -ψω, (ἐν, στρέφω) *to turn* a thing *in*: pass. *to turn* or *move in*, μηρὸς ἰσχίῳ ἐνστρέφεται, Il. 5, 306.—2. intr. c. acc. loci, σηκοὺς ἐν στρέφειν, *to visit* them, Eur. Ion 300.

'Ενστρογγῠλόω, ῶ,=στρογγυλόω ἐν.

'Ενστροφαί, ῶν, αἱ, (ἐνστρέφω) *a place of resort, abode*, Lat. *diverticula*, Aristid.

'Ενστρωφάομαι,=ἐνστρέφομαι, Qu Sm.

'Ενστύφω, f. -ψω, (ἐν, στύφω) *to be bitter, astringent*, Diosc. [ῡ]

'Ενσύνθηκος, ον, (ἐν, συνθήκη)=ἔνσπονδος.

†'Ενσφαιρόω, ῶ, (ἐν, σφαιρόω) *to round in, to spread around in*, Nonn.

'Ενσφηνόω, ῶ, (ἐν, σφηνόω) *to wedge in, fill close*, Diosc.

†'Ενσφίγγω, (ἐν, σφίγγω) *to bind* or *fasten on*, τί τινι, Joseph.

'Ενσφρᾱγίζω, fut. -ισω, Ion. ἐν

σφρηγ., (ἐν, σφραγίζω) *to impress on*, as with a seal, τινί, Luc., and met. βένθεϊ κραδίης, Anth.

Ἐνσχερώ, adv. also ἐν σχερῷ, *continuously, in a row*, v. σχερός.

†Ἐνσχιστός,όν,=σχιστός,Theophr.

Ἐνσχολάζω, f. -άσω,=σχολάζω ἐν, *to spend time in* a place, Arist. Pol.: *to spend time upon*, τινί, Cic. Att. 7, 11, 2.

Ἐνσώμᾰτος, ον, (ἐν, σῶμα) *bodily, incarnate*, Eccl. Hence

Ἐνσωμᾰτόω, ῶ, *to embody*, Clem. Al. Hence

Ἐνσωμάτωσις, εως, ἡ, *an embodying, incarnation*, Eccl.

†Ἐνσωρεύω, (ἐν, σωρεύω) *to heap up in*, late.

†Ἐνταλαιπωρέομαι = ταλαιπωρέω ἐν, late.

†Ἔνταλμα, ατος, τό, (ἐντέλλω)= ἐντολή, N. T.

Ἐντάμνω, Ion. for ἐντέμνω.

Ἐντᾰνύω, f. -ύσω, (ἐν, τανύω) poet. and Ion. for ἐντείνω, *to stretch, strain*, Hom. (who also uses ἐντείνω in Il.); esp. freq. in Od. of *bending* the bow, νευρήν, τόξον, βιὸν ἐντ.; so too in mid., Od. 21, 403: also *to stretch* a thing *on* or *over* another, Hdt. 5, 25; ἐντ. αὔλακας, Lat. *ducere sulcos*, Pind. P. 4, 405. [ῠ]

Ἔνταξις, εως, ἡ, (ἐντάσσω) *a putting in, insertion.*

Ἐντᾰράσσω, Att. -ττω, f. -ξω, (ἐν, ταράσσω) *to make a disturbance in*, τί, Aristaen. Pass. *to be disturbed, scared by* a thing.

Ἔντᾰσις, εως, ἡ, (ἐντείνω) *a stretching, distention*, Hipp.

Ἐντάσσω, Att. -ττω, fut. -ξω, (ἐν, τάσσω) *to insert, enroll, register in*, ἔν τινι, Böckh Inscr. 2, p. 493. In pass. *to be posted in battle*, Xen. An. 3, 3, 18. —II. = ἀντίτασσω, τινί τι, Eur. Rhes. 492.

Ἐντᾰτικός, ή, όν, (ἐντείνω) *stretching, straining, stimulating*, Medic.: τὸ ἐντ., a plant, a kind of *satyrium*, Diosc.

Ἐντᾰτός, ή, όν, (ἐντείνω) *stretched*: ἐντ. ὄργανα, *stringed* instruments, Plut.

Ἐνταῦθα, Ion. ἐνθαῦτα, adv. (ἐν) =ἔνθα, but more freq. in prose.—I. of place, *here, there*, Lat. *hic*, Hdt. 1, 76, etc.: but freq. like ἐνταυθοῖ, with signf. of motion towards, *hither, thither*, Lat. *huc*, Il. 9, 601, and so in Att., as Aesch. Pers. 450, Soph. Tr. 1193, etc.; oft. c. gen. like all advs. of place, ἐντ. γῆς, Lat. *hic terrarum*, cf. Aesch. Cho. 691; μέχρι ἐντ. τοῦ λόγου, Stallb. Plat. Crat. 412 E.—II. of time, *at the very time*, whether past, *then*, or present, *now*, Trag., etc.: also c. gen. ἐντ. ἡλικίας, Lat. *ad hoc aetatis*, Plat. Rep. 329 B.—2. also= Lat. *deinde, thereupon, then*, Hdt. 1, 48, etc.—III. of conditions, *in this state of things*, Soph. Fr. 98. In Att. also strengthd. ἐνταυθί [ῑ], Ar. Lys. 4.

Ἐνταυθοῖ, adv. (ἐν) *hither*, Il. 21, 122, Od. 18, 105; in Hom., only with κεῖσο and ἧσο, *come* and lie, *come* and *sit down*: also in Att., as Ar. Plut. 608, Plat., etc.—II. acc. to others= Att. ἐνταῦθα, *here*, but seemingly not Att., v. Elmsl. Iph. T. 1010, Dind. Steph. Thes.

Ἐντᾰφιάζω, (ἐντάφιος) *to bury*: or rather *to prepare for the burial*, Plut.

Ἐντᾰφιασμός, οῦ, ὁ, *burial, preparation for burial*, N. T.

Ἐντᾰφιαστής, οῦ, ὁ, (ἐνταφιάζω) *one who is charged with a burial, an undertaker*, of the Bactrian dogs, Strab. p. 517.

Ἐντᾰφιοπώλης, ου, ὁ, (ἐντάφια, πωλέω) *an undertaker*, Lat. *libitinarius.*

Ἐντάφιος, ον, (ἐν, τάφος) *of, belonging to, used in burial*, Dion H.—II. as subst.—1. τὸ ἐντ., *a shroud, winding sheet*, hence καλὸν ἐντάφιον ἡ τυραννίς, Isocr. 125 A.—2. τὰ ἐντ., *obsequies*, also *their expenses*, Plut. [ᾰ]

Ἔντεα, ων, τά, *instruments, gear, tools* of any kind, ἔντεα Ἀρήϊα, Hom., who mostly uses it, esp. in Il., simply for *fighting gear, arms, armour*: esp. *a coat of mail, corslet*, like θώραξ, Il. 10, 34: hence ἔντεα δῦναι, Il. 3, 339, etc.: but also like ὅπλα, ἔντεα δαιτός, *furniture, appliances* for a banquet, Od. 7, 232, ἔντεα νηός, *rigging, tackle*, Pind. N. 4, 115; also ἔντεα ἵππεια, βόεια, *trappings, gear, harness*, etc., Pind., who also uses ἔντεα alone for *chariots*, O. 4, 34; also ἔντη δίφρου, Aesch. Pers. 194: ἔντεα αὐλῶν periphr. for αὐλοί, Pind. O. 7, 22; but also ἔντεα alone, *musical instruments*, Id. P. 12, 37. Ep. and Lyr. word. The sing. ἔντος only occurs in Archil. 3, 2. [Prob. from ἕννυμι: from ἔντεα, come ἐντύω, ἐντύνω.]

†Ἐντεδίδη, ης, ἡ, *Entedide*, daughter of Thespius, Apollod.

Ἐντείνω, fut. ἐντενῶ: perf. ἐντέτᾰκα, perf. pass. ἐντέτᾰμαι, (ἐν, τείνω) *to stretch, strain, tie tight* or *fast*, κυνέη ἔντοσθεν ἱμᾶσιν ἐντέταται, Il. 10, 263; also δίφρος ἱμᾶσιν ἐντέταται, *is hung on* straps, Il. 5, 728: *to bend* and *string* a bow, Aesch. Fr. 78, also in mid., *to string one's* bow, Eur. I. A. 550; τόξα ἐντεταμένα, Hdt. 2, 173, cf. ἐντανύω: γέφυραι ἐντεταμέναι, a bridge of boats with the mooring cables all *taut* and steady, Id. 9, 106, cf. 8, 117: *to stretch* or *cover with a stretched skin*, Hdt. 5, 25: ἐντείνασθαι ἁρμονίαν, *to raise* it *to a higher pitch*, Ar. Nub. 962: ἐντ. ναῦν ποδί, *to keep* a ship's sail *tight* by the sheet, hence ναῦς ἐνταθεῖσα ποδὶ ἔβαψεν, Eur. Or. 706: ἐντ. ἵππον τῷ ἀγωγεῖ, *to lead* a horse *at full gallop* by the rein, Xen. Hipparch. 8, 3. —II. *to stretch out at* or *against*, Lat. *intendere*: hence πληγὴν ἐντείνειν, Lat. *plagam intendere, to threaten* one *with* a blow, Xen. An. 2, 4, 11, also without πληγήν, Plat. Minos 321 A. —2. *to entangle in*, βρόχοις, Eur. Andr. 720.—III. *to constrain within, to confine, limit*, εἴς τι, Plat. Meno 87 A: esp. *to keep* or *put in metre*, εἰς ἔπος ἐντ. τι, Lat. *versu includere, astringere*, Plut.; also ἐκτείνειν by itself, Heind. Phaed. 60 D.—IV. intrans. *to strain, be vehement*, Lat. *contendere*, Eur. Or. 698, Dict. 6: more freq. in pass. and mid., Xen., and Polyb.

Ἐντείρω,=τείρω ἐν, v. l. Q. Sm.

Ἐντειχίδιος, ον,=ἐντείχιος.

Ἐντειχίζω, fut. -ίσω Att. -ῐῶ, (ἐν, τειχίζω) *to wall in, fortify*, Diod.: but in mid., *to wall in*, i. e. *blockade*, Thuc. 6, 90.

Ἐντείχιος, ον, (ἐν, τεῖχος) *enclosed by walls, walled in*, Dion. H.

Ἐντεκμαίρομαι, dep. mid., (ἐν, τεκμαίρω) *to infer*, Hipp.

Ἔντεκνος, ον, (ἐν, τέκνον) *having children*, opp. to ἄτεκνος, Luc.

Ἐντεκνόομαι, dep., *to beget children in*, Plut.

†Ἐντεκταίνομαι, 1 aor. ἐνετεκτηνάμην, (ἐν, τεκταίνομαι) *to build* or *construct in*, Joseph.

Ἐντελέθω,=τελέθω ἐν, Nic.

Ἐντέλεια, ας, ἡ, (ἐντελής) *perfection.*

Ἐντελευτάω, ῶ, fut. -ήσω, (ἐν, τελευτάω) *to end in* or *with*: intr. *to die in*, sub. τὸν βίον, Thuc. 2, 44.

Ἐντελέχεια, ας, ἡ, *the absoluteness, actuality, actual being* of a thing, as opp. to simple capability or potentiality (δύναμις): a philosophic word formed by Arist., who calls the soul the ἐντελέχεια of the body, *that by which it actually is*, though it had a δύναμις or *capacity of existing* before, de Anima 2, 1, cf. also Metaph. 8, 3, and 6: so also later, κατ' ἐντελέχειαν, *actually*, opp. to δυνάμει virtually, potentially, Sext. Emp. It is quite distinct from ἐνδελέχεια: though Cicero (Tusc. 1, 10) confounded them, v. Choeril. Näke pp. 174–177, Donalds. N. Cratyl. p. 418, sq. (Prob. deriv. from ἐν τέλει ἔχειν, *to be complete* or *absolute*, on the analogy of νουνέχεια, νουνεχής=νοῦν ἔχων: but the adj. ἐντελεχής nowhere occurs: for even the adv. ἐντελεχῶς in Plat. Legg. 905 E, should no doubt be read ἐνδελεχῶς.) Cf. ἐνδελέχεια, -χής.

Ἐντελεχής, ές, adv. -χῶς, v. foreg.

Ἐντελής, ές, (ἐν, τέλος) *complete, full*, ἐντ. μισθός, Ar. Eq. 1367, cf. Thuc. 6, 45, etc.: *full-grown*, like τέλειος, Aesch. Cho. 250, Soph. Tr. 760. Adv. -λῶς, -λέστατα.—II. *οἱ ἐντελεῖς,=οἱ ἐν τέλει, magistrates, persons of note*, Diod.; cf. ἐκτελής.

†Ἔντελλα, ης, ἡ, *Entella*, a town of Sicily on the Crimisus; its ruins still bear the same name, Diod. S.

Ἐντέλλω, only in Pind. O. 7, 73, Soph. Fr. 252: usu. in mid., ἐντέλλομαι, (ἐν, τέλλω) *to enjoin, command*, τινί τι, Hdt. 1, 47, etc.; c. dat. pers. et inf., Id. 1, 53, etc.: ἐντέλλεσθαι ἀπὸ γλώσσης, *to command by word of mouth*, Id. 1, 123. But in pass., τὰ ἐντεταλμένα, *commands*, Soph. Fr. 411, and Xen.

Ἐντελόμισθος, ον, (ἐντελής, μισθός) *with full pay*, Dem. 1212, 12.

Ἐντεμενίζω, f. -ίσω, (ἐν, τεμενίζω) *to place within the* τέμενος.

Ἐντέμνω, Ion. ἐντάμνω, (ἐν, τέμνω) *to cut in, engrave upon*, esp. γράμματα ἐν λίθοις, Valck. Hdt. 8, 22.—II. *to cut up*: esp.—1. *to cut up the victim, sacrifice*, ἥρωϊ to a hero, Thuc. 5, 11, cf. ἔντομος, τόμιος.—2. *to cut in, shred in*, as herbs into a medical mixture, Aesch. Ag. 16, ubi v. Blomf. Gl.

Ἐντενής, ές, (ἐντείνω) *on the stretch, intent*, Ap. Rh.

Ἐντερεύω, (ἔντερον) *to gut* fish, Archipp. Ἰχθ. 1.

Ἐντερίδια, ων, τά, dim. from ἔντερα, Alex. Eret. 1.

Ἐντερικός, ή, όν, (ἔντερα) *in the intestines*, Arist. Part. An.

Ἐντεριώνη, ης, ἡ, *the inmost part* of a thing: esp. *the pith* of plants, Theophr.

Ἐντεροειδής, ές, (ἔντερον, εἶδος) *like intestines*, Arist. H. A.

Ἐντεροκήλη, ης, ἡ, (ἔντερον, κήλη) *a scrotal hernia, rupture*, Diosc.

Ἔντερον, ου, τό, (ἐντός) *an intestine, gut, bowel*, Hom., always in Il. and in plur., except Od. 21, 408, ἔντερον οἰός, and so usu. in Att.; but τοὔντερον τῆς ἐμπίδος, Ar. Nub. 160: ἔντερα γῆς, *earthworms*, Arat.—II. *a paunch, bag*, Hipp., *the womb*, Archil. 26, fin. (Formed as a compar. from ἐντός, cf. ὑπέρτερον, and our *interior*.) Hence

Ἐντερόνεια, ας, ἡ, = ἐντεριώνη: esp. ἐντ. εἰς τριήρεις, *timber for the ribs* of a ship, *belly-timber*, Ar. Eq. 1185, not without a pun. (Sometimes, wrongly, written parox. ἐντερονεία, Dind. Ar. l. c.)

'Εντεροπονέω, ῶ, (ἔντερον, πονέω) *to have a bowel-complaint*, Hipp.

'Εντεροπώλης, ου, ὁ, (ἔντερον, πωλέω) *a tripe-seller*.

'Εντεσιεργός, όν, (ἔντεα II., *ἔργω) *working in harness, in traces*, ἡμίονοι ἐντ., *draught*-mules, Il. 24, 277, ubi al. male ἐντεσιουργός.

'Εντεσιμήστωρ or ἐντεομ., ορος, ὁ, *skilled in arms*, ap. Hesych.

'Εντέταμαι, ἐντεταμένος, perf. pass. from ἐντείνω: hence

'Εντετᾰμένως, adv., *vehemently, strongly*, Hdt. 4, 14, etc.

'Εντεῦθεν, adv., Ion. ἐνθεῦτεν, *hence* or *thence*, Lat. *hinc* and *illinc*, Od.; ἐντ. καὶ ἐντ. or ἐντ. καὶ ἐκεῖθεν, on the one side and the other, LXX.—II. of time, *henceforth, thenceforth, afterwards, then*, also τὸ ἐντ., Hdt. 1, 9, 27, etc.: but also τὸ ἐντ. or τὰ ἐντ., *that which follows*, Trag.—III. causal, *therefore, in consequence*, Eur. Att. strengthd. ἐντευθενί [ῑ], Ar. Av. 10, etc.

'Εντευθενί, adv. v. foreg.

'Εντευκτικός, ή, όν, (ἐντυγχάνω) *affable*, Plut.

'Εντευξίδιον, ου, τό, dim. from sq., *a small petition*, Arr.

"Εντευξις, εως, ἡ, (ἐντυγχάνω) *a lighting upon, meeting*, c. dat. pers., Plat. Polit. 298 C.—2. *conversation*, τινός, *with a* person, Aeschin. 34, 19: ἔντευξιν ποιεῖσθαί τινι, to hold *converse with..*, Isocr. 6 B: also *sexual intercourse*, Plut.—3. ἔντ. ὀχλική, *a public speech*, Dion. H.—4. *a petition*, Böckh Inscr. 2, p. 539.—5. *reading, study*, Polyb.

'Εντευτενί, for ἐντευθενί, barbarism in Ar. Thesm. 1212.

'Εντευτλᾰνόω, ῶ, (ἐν, τεῦτλον) *to dress, stew in beet*, of eels, Ar. Ach. 894, cf. Ath. 300 B.

"Εντεφρος, ον, (ἐν, τέφρα) *ash-coloured*, Diosc.

'Εντεχνία, ας, ἡ, *skill*: from

"Εντεχνος, ον, (ἐν, τέχνη) *according to rules of art, artificial, systematic, regular*, opp. to ἄτεχνος, πίστις, Arist. Rhet.—II. of persons, *skilled*, ἐντ. δημιουργός, a *cunning* workman, Plat. Legg. 903 C. Adv. -νως.

'Εντήκω, f. -ξω, (ἐν, τήκω) *to pour in while melted*, Diod. In pass. and in perf. ἐντέτηκα, usu. metaph. *to sink deep into* one, c. dat., μῖσος ἐντέτηκέ μοι, Soph. El. 1311, cf. Plat. Menex. 245 D: but ἐντακῆναι τῷ φιλεῖν, *to melt away* with love, Soph. Tr. 463; and so ἐντακῆναι θρήνοις, Lyc.

'Εντί, Dor. for ἐστί and εἰσί, 3 sing. and pl. pres. from εἰμί. [ῐ]

'Εντίθημι, fut. ἐνθήσω, (ἐν, τίθημι) *to put, set in, bring in* or *into*, τινί τι, Hom., usu. of things, e. g. a ship's cargo, and so in Att.; but also τινά or τι εἴς τι, Hdt. 2, 73, Ar. Ach. 920, Xen., etc.; and then freq. c. acc. only: hence metaph., ἐντ. φρένας ἐσθλάς, Theogn. 430; ἐντιθέναι φόβον, *to inspire* fear, Xen. An. 7, 4, 1. Mid. *to put in for one's self*, hence, κότον, χόλον ἔνθετο θυμῷ, *he stored up* wrath *in his* heart, Il. 6, 326, Od. 11, 102; opp. to ἵλαον ἔνθεο θυμόν, Il. 9, 639; also μῦθον ἔνθετο θυμῷ, *laid to his* heart, Od. 21, 355; ἐνθεμένη σε λεχέεσσι, *having put* thee in *her* bed, Il. 21, 124; also, μή μοι πατέρας.. ὁμοίῃ ἔνθεο τιμῇ, *put* not *our* fathers *in* like honour, Il. 4, 410: absol. ἐνθοῦ, imperat. aor. 2 mid., *take it, eat it*, Ar. Eq. 51, cf. ἔνθεσις.

'Εντίκτω, f. -τέξω, usu. -τέξομαι, (ἐν, τίκτω) *to bear, produce in*, δόμοις, Eur. Andr. 24; also ᾠὰ ἐντ. ἐς τὴν ἰλύν, Hdt. 2, 93.—2. *to create* or *cause in*, τινί τι, Ar. Lys. 553, ἔν τινι, Eur. Hipp. 642; ἐντ. φθόνον, ἀνελευθερίαν, etc., Plat.—II. intr. part. perf. ἐντετοκώς, *inborn, innate*, Ar. Vesp. 651.

'Εντῑλάω, ῶ, fut. -ήσω, (ἐν, τιλάω) Lat. *incacare, to squirt upon*, τινί τι, Ar. Ach. 351.

†"Εντιλτος, ου, ὁ, πλακοῦς, a kind of *cake*, prob. made with τιλτόν (τάριχος) q. v., Clearch. ap. Ath. 649 A.

'Εντῑμάω, ῶ, f. -ήσω, (ἐν, τιμάω) *to reckon at a price, value* goods, Dem. 1036, 12, in pass. Mid. *to take at a valuation*. Part. perf. pass., ἐντετιμημένος, *valued, valuable*, Sophron ap. Ath. 48 C.

"Εντῑμος, ον, (ἐν, τιμή) *in honour, honoured, prized*, opp. to ἔκτιμος, ἄτιμος, Plat., etc.; τινί, by a person, Soph. El. 239, also c. dat. rei, *with* or *in* a thing, Eur. Or. fin.: οἱ ἔντιμοι, men *in office*, ἐν τιμῇ ὄντες, Lat. *honorati*, Plat. Rep. 564 D: τὰ θεῶν ἔντιμα, *what is honoured in* their sight, their *ordinances* or *attributes*, Soph. Ant. 77: ἔντ. ποιεῖν, to hold *in honour*, Isocr. 74 A. Adv. -μως, Plat., and Xen. Hence

†"Εντῑμος, ου, ὁ, *Entīmus*, a Cretan who led a colony to Gela, in Sicily, Thuc. 6, 4.—2. of Gortyn, a contemp. of Themistocles, Ath. 48 D.

'Εντῑμότης, ητος, ἡ, (ἔντιμος) *honour, rank*, Arist. Rhet.

'Εντιμόω, ῶ, (ἐν, τιμή) *to honour*, LXX.

'Εντινάσσω, (ἐν, τινάσσω) *to shake in* or *into*, Diog. L.

'Εντμήγω, f. -ξω, Ep. for ἐντέμνω, Nic. ap. Ath. 72 B.

"Εντμημα, ατος, τό, (ἐντέμνω) *a cut, notch*, Xen. Cyn. 2, 7.

"Εντμησις, εως, ἡ, (ἐντέμνω)=ἔντμημα.

"Εντο, 3 plur. aor. 2 mid. from ἵημι, in Hom. always in phrase ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο, v. sub ἐξίημι.

'Εντοίχιος, ον, (ἐν, τοῖχος) *on* or *at the walls*, Dion. H.

"Εντοκος, ον, (ἐν, τόκος) *with young*, Lyc.

'Εντολή, ῆς, ἡ, (ἐντέλλω) *an injunction, command*, Pind. Fr. 167, Hdt., and Att., in sing. and plur.: ἐντολὰς δοῦναι, ap. Dem. 250, 14, ἐπιτελέειν, Hdt. 1, 157.

'Εντολμάω, ῶ, f. -ήσω,=τολμάω ἐν.

"Εντομα, ων, τά, *insects*, cf. ἔντομος III.

'Εντομή, ῆς, ἡ, (ἐντέμνω) *a cutting, incision*, Theophr.: *a nick* or *notch*, as in insects, Arist. H. A.: cf. ἔντομος II.—2. *a narrow pass, cleft*, Diod.—II. *a sacrifice*, v. ἔντομος II. Plut

'Εντομίας, ου, ὁ, (ἐντέμνω) *an eunuch*, late.

'Εντομίς, ίδος, ἡ, *a cutting, gash*, LXX.

"Εντομος, ον, (ἐντέμνω) *cut in, cut up*, esp. of victims, ἔντομα ποιεῖν, to offer as victims. Hdt. 2, 119; 7, 191: hence τὰ ἔντομα, *victims*, Ap. Rh.: also *oaths* etc. *ratified by sacrifice*.—II. but τὰ ἔντομα, sub. σφάγια, Bast Ep. Cr. p. 198.—2. τὰ ἔντομα, sub. ζῶα, Lat. *insecta, insects*, from their being nearly *cut in two*, Arist. H. A.

'Εντονία, ας, ἡ, *tension, force*: from

"Εντονος, ον, (ἐντείνω) *strained*, hence of persons, *well-strung, sinewy*, Hipp.: hence—2. metaph. *in earnest, eager*, Ar. Ach. 665; *violent*, γνώμη, Hdt. 4, 11, χέρες, σπλάγχνον, Eur.: also adv. -νως, *violently*, χωρεῖν, Thuc. 5, 70, ἀπαιτεῖν, Xen. An. 7, 5, 7.—II. ὁ ἔντονος, as subst., dub. l. for τόνος, Plat. Legg. 915 C

'Εντόπιος, ον, (ἐν, τόπος)=sq., θεοί, Plat. Phaedr. 262 D.

"Εντοπος, ον, (ἐν, τόπος) *in* or *of a place*, Soph. Phil. 212, etc.

'Εντορεύω, (ἐν, τορεύω) *to work, carve in relief on..*, Plut.

'Εντορνεύω, (ἐν, τορνεύω) *to turn* or *carve in* a thing, Plut.

"Εντορνος, ον, (ἐν, τόρνος) *made by the lathe, turned*, Plat. Legg. 898 A in genl. *rounded*, Arist. Coel.

"Εντος, τό, sing. of ἔντεα, τά, q. v., sub fin.

'Εντός, adv., (ἐν) Lat. *intus*,—I. of place, *in, within, inside, between*, Hom., who esp. joins ἐντὸς ἔχειν, and ἐντὸς ἔργειν, or εἴργειν: in Att. τὸ ἐντός, τὰ ἐντός, *the part* or *parts within*: also c. gen., which in Hom. it usu. follows: hence ἐντὸς ἐμαυτοῦ, *in* my *senses*, under my own control, Hdt. 7, 47; also ἐντὸς ἑαυτοῦ γίγνεσθαι, *to come to* himself, Hdt. 1, 119.—2. *on this side*, Lat. *citra*, Il. 2, 845; c. gen., ἐντὸς τοῦ ποταμοῦ, Hdt. 1, 6.—II. of time, *within*, i. e. *in less time than*, c. gen. ἐντὸς εἴκοσι ἡμερῶν, ἐντὸς ἑσπέρας, *between this time and* evening, i. e. *before* evening, Xen. Cyn. 4, 11.—III. of degrees of relationship, *nearer, within*, ap. Dem. 1068, ult. Hence

"Εντοσθε, and before a vowel ἔντοσθεν, adv. *from within*, Od. 2, 424: also=ἐντός, absol., Il. 22, 237, or c. gen., freq. in Hom.

"Εντοσθῐ, adv.,=ἔντοσθε, ἐντός, Hes.

'Εντόσθια, ων, τά, (ἐντός) *the inwards, entrails*, Lat. *intestina*, like ἔγκατα, and ἔνδινα. The form ἐνδόσθια, also occurs.

'Εντοσθίδιος, ία, ιον, (ἔντοσθε) *inward*: τὰ ἐντ.=foreg., Hipp.

'Εντρᾰγεῖν, inf. aor. 2 of ἐντρώγω, q. v.

'Εντραγῳδέω, ῶ,=τραγῳδέω ἐν, *to make a display among*, τισί, Luc.

"Εντρᾱνος, ον, (ἐν, τρανής) *piercing, keen, clear*, of sight, Nic.

'Εντρᾰπεζίτης, ου, ὁ, -ῖτις, ιδος, ἡ, *a table-companion, parasite*.

'Εντρᾱχύς, εῖα, ύ, (ἐν, τραχύς) *somewhat rough* or *hard*, Diosc. [ῠ]

'Εντρεπτικός, ή, όν, *fit for reproving* or *producing shame*, λόγοι, Ael. Adv. -κῶς: from

'Εντρέπω, fut. -ψω, (ἐν, τρέπω) *to turn about*, τὰ νῶτα, *to turn* the back Hdt. 7, 211: metaph. *to bring one to* his senses, *reprove, make ashamed*, Plut. Pass. *to be turned, turn*, twice in Hom. in phrase οὐδέ νύ σοί περ ἐντρέπεται φίλον ἦτορ, is not thy heart yet *turned* or *won*, Il. 15, 554, Od. 1, 60: also *to turn about*, and so *to delay*, Herm. Soph. O. C. 1538. Mid. ἐντρέπεσθαί τινος, *to turn towards* a person, *give heed to, listen to, reverence* him, esp. in Trag., c. inf., as Soph. Aj. 90, Plat. Crito 52 C, etc. to take care, see that a thing happens, Theogn. 400: later also *to dread*, c. acc., Plut.

'Εντρέφω, fut. -θρέψω,=τρέφω ἐν, *to bring up, train in*, Eur. Ion 1428: also in mid., φυτὰ ἐνθρέψασθαι, Hes. Op. 779: *to be raised in*, γυμνασίοις, Eur. Phoen. 368, νόμοις, Plat. Legg. 798 A; also of habits, etc., *to grow up with, become natural to*, c. dat. pers., v. l. Xen. Cyr. 3, 3, 52: in Il. 19, 326, Wolf reads divisim ἐνὶ τρέφεται.

'Εντρέχεια, ας, ἡ, *skill, industry*, Lat. *solertia*, Strab.: from

'Εντρεχής, ές, *skilful, ready*, ἐν πόνοις καὶ μαθήμασι καὶ φόβοις, Plat. Rep. 537 A; also in late prose Adv. -χῶς: from

Ἐντρέχω, f. -θρέξομαι, usu. -δρᾰμοῦμαι, (ἐν, τρέχω) *to run in, be active in,* hence *to fit, suit,* once in Hom. εἰ ἐντρέχοι ἀγλαὰ γυῖα, if they suit the armour, Il. 19, 385.—2. *to be current among,* λόγος ἀνθρώποις, Arat.—II. *to run in, slip in, enter,* Diosc.—III. *to come in the way, intervene,* Strab.

Ἐντρῐβής, ές, strictly *rubbed in* or *on:* usu. by metaph. from the touchstone, *versed* or *practised in,* c. dat., ἀρχαῖς καὶ νόμοις, Soph. Ant. 177: more rarely c. gen.: cf. παρατρίβω: from

Ἐντρίβω, f. -ψω, (ἐν, τρίβω) *to rub in,* esp. unguents or cosmetics, Xen. Cyr. 8, 8, 20. Pass. *to have them rubbed in, to be anointed, painted,* Ar. Lys. 149, Eccl. 732: c. acc., παιδέρωτ' ἐντρ., Alex. Isost. 1, 18: metaph., ἐντρ. κακόν τινι, *to bring* ill *upon* him, Luc.; so ἐντρ. κόνδυλόν τινι, to give him a drubbing, Plut., and Luc.—II. *to rub away, wear by rubbing,* Ar. Ran. 1070. [ῑ]

Ἔντριμμα, ατος, τό, *that which is rubbed in,* esp. *a cosmetic,* Plut.

Ἐντρῑτωνίζω, com. word in Ar. Eq. 1189, *to third, temper with a third,* alluding to ἡ Τριτογενής.

Ἔντρῐχος, ον, (ἐν, θρίξ) *hairy,* Anth.: τὸ ἔντρ., *a wig.*

Ἐντρίχωμα, ατος, τό, (ἐν, τριχόω) *the hair of the eye-lids, eyelashes.*—II. *a hair-sieve* or *strainer,* also ἠθμός, Plut. [ῐ]

Ἔντριψις, εως, ἡ, (ἐντρίβω) *a rubbing in* or *on,* esp. of cosmetics, Xen. Cyr. 1, 3, 2.

Ἔντρομος, ον, (ἐν, τρόμος) *trembling,* Mel. 77, 8; Plut. Fab. 3.

Ἐντροπᾰλίζομαι, frequent. from ἐντρέπω, as pass., only used in pres. and impf., *to keep turning round, keep looking back,* Il. 6, 496; esp. of men unwillingly retreating before an enemy, Il. 11, 547, etc.

Ἐντροπή, ῆς, ἡ, (ἐντρέπομαι) *a turning towards,* hence ἐντρ. τινός, *respect, reverence for* one, like αἰδώς, Soph. O. C. 299.—II. absol. *a coming to one's self, shame,* N. T.

Ἐντροπία, ας, ἡ, =foreg., Hipp.: but in H. Hom. Merc. 245, δόλιαι ἐντροπίαι, are subtle *twists and tricks,* artful *dodges.*

Ἐντροπίας, ου, ὁ, οἶνος,=τροπίας.

Ἔντροφος, ον, (ἐντρέφω) *brought up, trained, living in* or *with,* τινί, Soph. O. C. 1362, Aj. 622: ἔντρ. τινός, a *nursling,* Eur. I. A. 289.

Ἐντρυλλίζω, also ἐντρῡλίζω, *to whisper in one's ear,* τινί τι, Ar. Thesm. 341.

Ἐντρῠφάω, ῶ, f. -ήσω, (ἐν, τρυφάω) *to delight, indulge, revel in,* τινί, Diod.: *to sport, play in,* κόμαι ἀνέμοις ἐνετρύφων, Chaerem. ap. Ath. 608 E: absol. *to be luxurious,* Xen. Hell. 4, 1, 30.—II. *to make sport of, mock,* τινί, Eur. Cycl. 588. Hence

Ἐντρύφημα, ατος, τό, *a pride* or *pleasure,* Eccl. [ῠ]

Ἐντρῠφής, ές, *luxurious, wanton,* late.

Ἐντρύχομαι, as pass.. (ἐν, τρύχω) *to waste one's self away,* Dio C. [ῡ]

Ἐντρώγω, f. -ξομαι, aor. 2 ἐνέτραγον, (ἐν, τρώγω). *To eat up greedily, to gobble up,* esp. sweetmeats, Ar. Eq. 51, Vesp. 612, cf. τράγημα.

Ἐντυγχάνω, fut. -τεύξομαι: aor. 2 ἐνέτῠχον: perf. ἐντετύχηκα, (ἐν τυγχάνω). *To light upon, fall in with, meet with,* c. gen., Hdt. 4, 140, ubi v. Wess.; more usu. c. dat., Hdt. 1, 134: 2, 70, etc.—II. *to converse with, talk to,* τινί, Plat. Apol. 41 B, etc.: *to have dealings with:* esp. *to have sexual intercourse with,* τινί, Solon ap. Plut.—III. c. inf., *to intreat* one *to* do, Plut. Pomp. 55.—IV. of books, *to meet with,* and so *to read,* τινί, Plut., etc.—V. =τυγχάνω ὢν ἐν, Soph. Aj. 433, Eur. Beller. 28.

Ἐντῠλίσσω, f. -ξω, (ἐν, τυλίσσω) *to roll, wrap up,* Ar. Plut. 692.

Ἐντῡλόω, ῶ, (ἐν, τυλόω) *to make hard* or *callous.*

Ἐντύνω and ἐντύω, fut. ἐντῠνῶ: aor. 1 ἔντῡνα. Of ἐντύω [ῠ], Hom. has only imperf. act.; of ἐντύνω [ῡ], pres. mid., impf. act. and mid., aor. act. and part. aor. mid. (ἔντεα). *To equip, deck out, get ready,* like ὁπλίζω: in Hom., ἐντ. ἵππους, *to harness* them, Il. 5, 720; εὐνήν, *to get* it *ready,* Od. 23, 289; δέπας τινί, *to prepare* the cup, i. e. to mix the wine, Il. 9, 203; ἀοιδήν, *to raise* the strain, Od. 12, 183; εὖ ἐντύνασαν ἓ αὐτήν, *having decked* herself well *out,* Il. 14, 162: and for this in mid., ἐντύνεσθαι, *to get one's self ready,* Od. 6, 33. But Hom. more freq. has mid. c. acc., only however in the phrases ἐντύνεσθαι ἄριστον, δαῖτα, δεῖπνον, *to prepare one's self* a meal, Il. 24, 124, Od. 3, 33; 15, 500: ἄρμενον ἐντύνασθαι, *to provide* what is needful, Hes. Op. 630: ἐντύειν τινά, *to make* one *ready, urge* him *on,* Theogn. 196, Pind. O. 3, 51; also c. inf., *to urge to* do a thing, Pind. P. 9, 117, N. 9, 86. Ep. and Lyr. word also in Eur. Hipp. 1183, ἐντύναθ' ἵππους ἅρμασι.

Ἐντῠπάς, adv. (ἐν, τύπτω) only in Il. 24, 163, ἐντυπὰς ἐν χλαίνῃ κεκαλυμμένος, of Priam, lying in grief on the ground, and after him in Ap. Rh. 1, 264; 2, 861, Q. Sm. 5, 530; acc. to some, *struck down, cast on the earth;* acc. to others, wrapt up *so as to show but the outline of his form, his general form* (τύπος). [ᾰ]

Ἔντῠπος, ον, (ἐν, τύπτω) *impressed.* Hence

Ἐντῠπόω, ῶ, *to represent by stamping* or *moulding, to model,* τι, Anth.; and so in mid., Arist. Mund.: *to stamp upon* a thing, τι εἴς τι or τινί, Plut. Hence

Ἐντύπωμα, τό, *a piece of carving in intaglio,* Clem. Al. [ῠ]: and

Ἐντῠπωσις, εως, ἡ, *the socket of the shoulder-bone,* Theophr. [ῠ]

Ἐντῠραννέομαι, as pass., (ἐν, τυραννέω) *to live under a tyranny* or *tyrant,* Cic. Att. 2, 14, 1.

Ἐντύφω, fut. -θύψω, (ἐν, τύφω) *to smoke,* as one does wasps, Ar. Vesp. 459. Pass. *to smoulder, be on fire,* Philo. [ῡ]

Ἐντῠχία, ας, (ἐντυγχάνω)=ἔντευξις, Plut.

Ἐντύω,=ἐντύνω, q. v., Hom. [ῠ]

Ἐνῡάλιος, ου, ὁ, (Ἐνύω) *Enyalius, the Warlike,* epith. of Mars in Il., v. esp. Il. 20, 69; but later thought to be different from him, Ar. Pac. 456, ubi v. Schol., cf. Alcman Fr. 41. Battle began with cries to him, Ἐνυαλίῳ ἐλελίζειν, ἀλαλάζειν, Xen. An. 1, 8, 18; 5, 2, 14: whence late, as in Poll., ὁ Ἐνυάλιος, for *a war-song,* like παιάν.—2. among the Romans = (Mars) Quirinalis, Dion. H., Polyb.—II. as adj. (in Opp. ία, ιον), *warlike, furious,* Ἄρης δεινός, ἐνυάλιος, Il. 17, 211.—2. as adj. to I. 2, ὁ Ἐν. λόφος, *collis Quirinalis,* the *Quirinal hill* in Rome, Dion. H.—3. τὸ Ἐνυάλιον, *the temple of Enyalius,* in Megaris, Thuc. 4, 67; another built by Solon in Salamis, Plut. Sol. 9. Cf. Lob. Soph. Aj. p. 146, sqq. [ᾰ: in Il. 17, 259, *υα* as one long syll.]

Ἐνυβρίζω, fut. -σω, (ἐν, ὑβρίζω) *to insult, mock one in* a thing, τινά τινι, Soph. Phil. 342; τινὰ ἐν κακοῖς, Eur. El. 68: c. dat. pers., *to mock at, insult,* Polyb. Hence

Ἐνύβρισμα, ατος, τό, *a laughing-stock,* Lat. *ludibrium,* Plut.

Ἐνυγραίνω, (ἐν, ὑγραίνω) *to moisten.*

Ἐνυγροθηρευτής, οῦ, ὁ, (ἔνυγρος, θηρεύω) *one who seeks his prey in the water, a fisherman,* Plat. Legg. 824 C.

Ἐνυγροθηρικός, ή, όν, (ἔνυγρος, θήρα) *of, belonging to fishing,* Plat. Soph. 220 A, 221 B.

Ἔνυγρος, ον, (ἐν, ὑγρός) *in the water, aquatic,* Diosc.—II. *wet, damp,* Arist. H. A.; *watery,* καρπός, Diod.

†Ἔνυδρα, ων, τά, *Enydra,* a city of Syria, Strab.

†Ἐνυδρίας, ου, ὁ, (ἐν, ὕδωρ) sc. ἄνεμος, a wind *accompanied with rain,* or rather, blowing *from the water,* Callim. Fr. 35.

Ἔνυδρις, ιος, ἡ, or ἐνυδρίς, ίδος, ἡ, (ἐν, ὕδωρ) *an otter,* Hdt. 2, 72; 4, 109.—II. *a water-snake,* Lat. *enhydris,* Plin. H. N. 32, 7.

Ἐνυδρόβῐος, ον, (ἐν, ὕδωρ, βίος) *living in the water,* χήν, Anth.

Ἔνυδρος, ον, (ἐν, ὕδωρ) *with water in it, holding water,* τεῦχος, Aesch. Ag. 1128.—II. *of water, watery,* λίμνη, νάματα, etc., Eur.—III. *living in* or *by water,* νύμφαι ἔν., *water-nymphs,* Soph. Phil. 1454; δόναξ, Ar. Ran. 234: esp. ἔν. ζῷα, *aquatic animals,* Plat., and Arist.

†Ἐνυεῖον, ου, τό, (Ἐνυώ) *the temple of Enyo,* Dio C.

†Ἐνῡεύς, έως Ep. ῆος, ὁ, *Enyeus,* a king of Scyros, slain by Achilles, Il. 9, 668.

Ἔνῡλος, ον, (ἐν, ὕλη)=ὑλικός, *material,* Arist. An. Adv. -λως.

†Ἔνυλος, ου, ὁ, *Enylus,* a king of Byblus, Arr. An. 2, 20, 1.

Ἐνυμενόσπερμος, ον, (ἐν, ὑμήν, σπέρμα) *with seeds enclosed in a membrane,* Theophr.

Ἐνυπάρχω, fut. -ξω,=ὑπάρχω ἐν, *to be in,* τὸ ἐνυπάρχον, *the substance of* a thing, τὰ ἐνυπ., *the elements,* Arist. Metaph.

Ἐνῠπᾰτεύω, (ἐν, ὑπατεύω) *to act as consul in* or *with,* βουλεύμασι, Plut.

Ἐνυπνιάζω, (ἐνυπνιον) *to dream,* Arist. H. A.: in LXX. both as dep. pass., and mid., c. acc. cogn. Hence

Ἐνυπνιαστής, οῦ, ὁ, *a dreamer,* LXX.

Ἐνύπνιον, ου, τό, (ἐν, ὕπνος) *a thing seen in sleep,* in appos. with ὄνειρος, θεῖός μοι ἐνύπνιον ἦλθεν ὄνειρος, a dream from the gods came to me *in sleep,* Od. 14, 495, Il. 2, 56. Proverb., ἐνύπνιον ἑστιᾶσθαι, "to feast with the Barmecide," Ar. Vesp. 1218. Cf. sq.—2. later, *a dream,* ὄψις ἐνυπνίου, *the vision, form of a dream,* Hdt. 8, 54: so ὄψις ἐνυπνίων, Aesch. Pers. 518: and so freq., ἐν. ἰδεῖν, Plat., etc. When distinguished, ἐνύπνιον was *a mere dream,* opp. to ὄνειρος, *a significant, prophetic one:* strictly neut. from

Ἐνύπνιος, ον, (ἐν, ὕπνος) *in sleep, in dreams appearing,* Aesch. Theb. 710: hence some expl. ἐνύπνιον in Hom. as adv., *in sleep,* v. foreg.

Ἐνυπνιώδης, ες, (ἐνύπνιον, εἶδος) *dream-like, dreamy, unreal,* Strab.

Ἔνυπνος, ον,=ἐνύπνιος, Trag. ap. Plut., v. Pors. Or. 401.

Ἐνυπνόω, ῶ, (ἐν, ὑπνόω) *to sleep in,* ἄντλῳ, Nic.

Ἐνυπόκειμαι, (ἐν, ὑπόκειμαι) *to lie* or *be under: to be substance of* Hierocl.

'Ενυπόσαπρος, (ἐν, ὑπόσαπρος) *partly putrid*, Hipp.

'Ενυπόστᾰτος, ον, (ἐνυφίσταμαι) *substantial, real*, Eccl.

'Ενυπτιάζω, (ἐν, ὑπτιάζω) *to lean, throw back upon*, ἑαυτὸν τῇ γῇ, Philostr.

'Ενῠφαίνω, f. -ᾰνῶ, (ἐν, ὑφαίνω) *to weave in as a pattern*, τινί τι, Hdt. 1, 203; and in pass., *to be interwoven*, Id. 3, 47. Hence

'Ενυφαντός, όν, *inwoven*, Theocr. 15, 83. [ῠ]: and

'Ενύφασμα, ατος, τό, *a pattern* or *figure woven in*, Diod. [ῠ]

'Ενυφίστημι, fut. -ὑποστήσω, (ἐν, ὑφίστημι) *to put, place in*. Mid. with aor. 2, perf., and plqpf. act., intrans. *to stand, be in*, Joseph.

'Ενῡώ, όος contr. οῦς, ἡ, *Enyo*, goddess of war, answering to the Roman *Bellona*, Il. 5, 333; daughter of Phorcys and Ceto, one of the Graiae, Hes. Th. 273.—2. met. *conflict, encounter*, Opp.; hence 'Ενῡάλιος.

'Ενώδιον, ου, τό,=ἐνώτιον, *an earing*. Böckh Inscr. 1, p. 232, 237.

'Ενωθέω, ῶ, f. -ώσω and -ωθήσω: aor. ἐνέωσα, (ἐν, ὠθέω) *to drive in* or *upon*, c. dat., Ap. Rh.

'Ενωμος, ον, (ἐν, ὠμός) *rather crude, unripe*, Diosc.: *hardish*, Hipp.

'Ενωμοτάρχης, ου, ὁ, *leader of an* ἐνωμοτία (q. v.), Thuc. 5, 66, and Xen.

'Ενωμότης, ου, ὁ, v. sq.

'Ενωμοτία, ας, ἡ, (ἐνώμοτος) strictly *any band of sworn soldiers*: esp. *a division of the Spartan army*, first mentioned Hdt. 1, 65, but without explanation: in Thuc. 5, 68, *a subdivision of the* λόχος, which he says contained 4 πεντηκοστύες, and each πεντηκ. 4 ἐνωμοτίαι, and an ἐνωμοτία (on the average) 32 men: others assign 25 men to it, so that 2 make a πεντηκοστύς, 16 a mora, Schneid. Xen. Hell. 6, 4, 12, and cf. μόρα. The leader was called ἐνωμοτάρχης. Cf. Dict. Antiqq. pp. 98, 100.

'Ενώμοτος, ον, (ἐν, ὄμνυμι) *sworn, bound by oath*, ὅρκοις, Soph. Aj. 1113.—II. *a conspirator*, Plut. Adv. -τως, *on oath*. Plut.

†'Ενῶπα, (acc. from a form *ἐνώψ) only in the phrase κατ' ἐνῶπα, *right opposite*, Il. 15, 320; usu. wr. κατένωπα, v. Lob. Paral. p. 169.

'Ενωπαδίς, adv., v. sq.

'Ενωπᾰδίως, adv., (ἐνωπή) *in one's face, to one's face*, Lat. *coram*, Od. 23, 94, ubi al. ἐνωπιδίως: ἐνωπαδίς also occurs in Ap. Rh., and ἐνωπαδόν in Q. Sm.

'Ενωπαδόν, adv., v. foreg.

'Ενωπή, ῆς, ἡ, (ἐν, ὤψ) *the face, countenance*, Hom., only in dat. ἐνωπῇ, as adv., *before the face, openly*, Lat. *palam*, Il. 5, 374.

'Ενώπια, ων, τά, (ἐν, ὤψ) *the inner walls fronting those who enter* a building, opp. to the προνώπια which front the street, Hom.: chariots were set against it, Il. 8, 435, Od. 4, 42, also spoils taken in war, Il. 13, 261, cf. Od. 22, 121; in Hom. always παμφανόωντα, because they were plastered smooth: cf. Interpp. ad Xen. An. 7, 8, 1.—II. in Aesch. Supp. 145, ἐνώπια σεμνά, said to be=ἐνωπή, but perh. it may be understood of *the temple-walls*, i. e. *the temple*, of Minerva.

'Ενωπιδίως, adv. v. l. for ἐνωπαδίως, q. v.

'Ενώπιον, *in the presence of, before*, Lat. *coram*, c. gen., Plut.: strictly neut. from

'Ενώπιος, ον, (ἐν, ὤψ) *in one's presence, face to face*, Theocr. 22, 152.

'Ενωρᾰΐζομαι, dep., (ἐν, ὡραΐζω) *to indulge one's self, indulge in* a thing.—II. *to pay court to*, τοῖς γυναίοις, Luc.

'Ενωρος, ον, (ἐν, ὥρα) *well-timed*: *in the prime, blooming*, Irreg. comp. ἐνωρίστερος, *more seasonable*, Phylarch. ap. Ath. 142 C.

'Ενῶρσε, 3 sing. aor. 1 act., ἐνῶρτο, 3 sing. aor. syncop. mid., of ἐνόρνυμι, Hom.

'Ενώς, and 'Ενωσος, ου, ὁ Joseph. *Enos*, masc. pr. n., N. T.

'Ενῶσα, Ion. contr. for ἐνόησα from νοέω.

'Ενωσις, εως, ἡ, (ἑνόω) *union*, Archyt. ap. Stob. Ecl. 1, 714.

'Ενωτίζομαι, dep. mid., (ἐν, οὖς) *to give ear, hearken to*, LXX. As dep. pass., Byzant.

'Ενωτικός, ή, όν, (ἑνόω) *causing union*, Plut. Adv. -κῶς.

'Ενώτιον, ου, τό, (ἐν, οὖς) *an earring*, Aesch. Fr. 94.

'Ενωτοκοίτης, ου, ὁ, (ἐν, οὖς, κοίτη) *with ears large enough to sleep in*, Strab.

'Ενωτόκοιτος, ὁ=foreg., dub.

†'Ενώχ, ὁ, in Joseph. 'Ανωχος, ου, *Enoch*, masc. pr. n., N. T.

'Ενωχρος, ον, (ἐν, ὠχρος) *palish, rather pale*, Arist. Part. An.

'ΕΞ, Lat. *EX*, prep., put for ἐκ before a vowel, both in a sentence and in compos., sometimes even before the cons. σ, e. g. ἐξ Σμύρνης, Schäf. Schol. Ap. Rh. p. 232, 659, cf. παρέκ.

'ΕΞ, οἱ, αἱ, τά, indecl., Lat. *SEX*, our *SIX*, Sanscr. *SHASH*, also Hebr. *SHESH*, etc.: Hom., etc. On its modifications in compos., e. g. ἑκκαίδεκα, ἑξάμετρος, etc., v. Lob. Phryn. 412.

'Εξάβιβλος, ον, (ἕξ, βίβλος) *of* or *in six books*, Erot.

†'Εξαγανακτέω, ῶ, (ἐκ, ἀγανακτέω) *to be greatly enraged*, πρὸς ἀλληλούς, Joseph.

'Εξαγγελεύς, έως, ὁ,=ἐξάγγελος.

'Εξαγγελία, ας, ἡ, *an announcement*: esp. *secret information sent out* to the enemy, Xen. Cyr. 2, 4, 23.

'Εξαγγέλλω, f. -ελῶ, (ἐκ, ἀγγέλλω) *to tell out, publish, make known, report*, oft. with. collat. signf. of betraying a secret, Il 5, 390, τινί τι, Plat., etc.; τινὶ ὅτι..., Hdt. 5, 33; τινὶ οὕνεκα...., Soph. O. C. 1393; and so of traitors, and deserters, Xen. Cyr. 6, 1, 42, etc.: cf. sq. Hdt. uses the mid. ἐξαγγέλλομαι, just like act., τινί τι, 3, 122; 5, 92, etc.; and so Soph. O. T. 148; and c. inf., *to promise to* do, Eur. Heracl. 531.—II. *to narrate*, Themist. pass. ἐξαγγέλλεται, *it is reported* that..., c. inf., Xen. Hell. 3, 2, 18; also c. part., ἐξηγγέλθη βασιλεὺς ἀθροίζων, the king *was reported to be* collecting, Id. Ages. 1, 6. Cf. ἐξαγορεύω.

'Εξάγγελος, ου, ὁ, ἡ, (ἐκ, ἄγγελος) *a messenger who brings news out* from those within: esp. *who betrays a secret, an informer*, Thuc. 8, 51.—II. on the Greek stage ἄγγελοι came to tell news from a distance but ἐξάγγελοι, told what was a-doing in the house, behind the scenes, esp. murders, etc., as in Soph. Ant. 1278: Aeschylus is said to have used the ἐξάγγελος first, Valck. Hipp. 776.

'Εξαγγελτικός, ή, όν, (ἐξαγγέλλω) *conveying information*, Arist. Probl.—2. *apt to tell tales, gossiping*, Id. Rhet.

'Εξάγγελτος, ον, (ἐξαγγέλλω) *told of, detected*, Thuc. 8, 13.

'Εξαγγίζω, (ἐκ, ἄγγος) *to pour out of a vessel*, Hipp.

'Εξᾰγίζω, f. -σω, (ἐκ, ἁγίζω) *to expel as a pollution from*, hence in pass., ἐξαγισθέντες δόμων, Aesch. Ag. 624.

'Εξᾰγῑνέω, Ion. for ἐξάγω, esp. of merchandise, Hdt. 6, 128.

'Εξάγιον, ου, τό, *a weight* used in late times, Lat. *hexagium*, Geop.: sometimes written ϛάγιον, i. e. ϛ ἄγιον.

'Εξάγιστος, ον, (ἐξαγίζω) *abominable, accursed*, Dem. 798, 6, Aeschin 69, 34.—II. of things, *devoted, mystical*, Soph. O. C. 1526.

'Εξαγκωνίζω, f. -ίσω Att. -ῐῶ, (ἐκ, ἀγκωνίζω) *to nudge, jostle with the elbow*, Ar. Eccl. 259, cf. προεξαγκωνίζω.—II. *to bind any one's hands behind his back*, Diod.

'Εξάγνῡμι, f. -άξω, (ἐκ, ἄγνυμι) *to tear away, shatter*, hence in tmesis, ἐξ αὐχέν' ἔαξε, Il. 5, 161; 17, 63: Ap. Rh. 4, 1686 has irreg. aor. 2 pass. part. ἐξεαγεῖσα, v. Buttm. Catal. v. ἄγνυμι.

'Εξᾰγοράζω, f. -άσω, (ἐκ, ἀγοράζω) *to buy from one*, τί τινος, Polyb.: *to release, redeem*, N. T. Mid. *to redeem for one's self*, τὸν καιρόν, N. T.

'Εξᾰγόρευσις, εως, ἡ, (ἐξαγορεύω) *a telling out, betraying*, Dion. H.: in Eccl., *confession*.

'Εξᾰγορευτικός, ή, όν, *apt, fit to tell, explain*, Luc.: from

'Εξᾰγορεύω, (ἐκ, ἀγορεύω) *to speak out, make known, publish*, Od. 11, 234: esp. of betraying a secret or mystery, Hdt. 2, 170, τι πρός τινα, Id. 9, 89, cf. ἐξαγγέλλω.

'Εξαγριαίνω, (ἐκ, ἀγριαίνω) *to make savage, exasperate*, Plat. Lys. 206 B; and in pass., Id. Rep. 336 D.

'Εξαγριόω, ῶ, (ἐκ, ἀγριόω)=foreg., *to make wild* or *waste*: in pass. *to be so*, Isocr. 202 C: hence like foreg., *to make savage, exasperate*, Hdt. 6, 123, and Plat.

'Εξάγω, fut. -ξω, (ἐκ, ἄγω) *to lead, bring, carry out* or *away*, Hom. (esp. in Il.) but in him only of persons, usu. c. gen. loci, πόληος, μεγάροιο, ὁμίλου, μάχης, etc., or with ἐκ..., as Od. 8, 106: so ἐξ. ἐκ χώρης, Hdt. 4, 148, etc.: of Εἰλείθυια, *to bring into the world*, Il. 16, 188; *to send for from* a place, Il. 13, 379: ἐξ. Λυδοὺς ἐς μάχην, Hdt. 1, 79; *to lead out* to execution, Id. 5, 38: *to draw off* water, Xen. Oec. 20, 12: c. dupl. acc., ὁδὸν ἐξήγαγέ με, Soph. O. C. 96.—2. of things, *to carry out, export*, esp. merchandise, Aesch. Fr. 242, Ar. Eq. 282, etc.: hence τὰ ἐξαγόμενα, *exports*, Xen. Vect. 3, 2, etc.—3. *to draw out from, free from*, ἀχέων, Pind. P. 3, 91.—4. *to drive out, expel*, Lys. 117, 7, Dem. etc.—II. *to bring forth, produce*, καρπόν, Soph. Fr. 717: *to call forth, excite*, δάκρυ, Eur. Supp. 770, γέλωτα, Xen. Cyr. 2, 2, 15.—2. and of persons, *to lead on, excite, rouse*, τινὰ ἐπ' οἶκτον, Eur. Ion 361; ἐς κινδύνους, Thuc. 3, 45; and in bad signf., *to lead on, tempt*, Theogn. 414; ἐξ. ἐπὶ τὰ πονηρότερα τὸν ὄχλον, Thuc. 6, 89.—III. pass. *to be led on to* do a thing, c. inf., Plat. Rep. 572 B, etc.: *to be carried away* by indignation, etc., Dinarch. 92, 3. Mid. *to bring on, lead the way to*, μικρὰ ἆθλα πολλοὺς πόνους ἐξάγεται, Xen. Hier. 9, 11.—IV. ἐξάγειν τοὔνομα πρὸς τὴν Ἑλληνικὴν διάλεκτον, *to express* in Greek, Lat. *exigere ad...*, Plut.

B. seemingly intr., sub. ἑαυτόν, στρατόν, or the like, *to go, march out*, once in Hom., τύμβον ἐχεύομεν ἐξαγαγόντες, we made the mound *as we went out*, Il. 7, 336, as Eustath.

(others, as Heyne, take it trans., *drawing it out*, but Hom. never uses the word of things): and so verbal ἐξακτέον, *one must march out*, Xen. Hell. 6, 5, 18.—2. later ἐξαγ., sc. ἐκ τοῦ βίου, *to depart from life*, Synes. [ᾰ] Hence

'Εξᾰγωγεύς, έως, ὁ, ἡ, (ἐξάγω) *one who leads out*, of the queen-bee, Arist. H. A.

'Εξᾰγωγή, ῆς, ἡ, *a carrying out, drawing out, means of doing so, exportation*, of merchandize, etc., Hdt. 5, 6, cf. 7, 156: Hdt. 4, 179: *the privilege of exporting*, Isocr. 370 B, and Plat.—II. intr. *a going out*, and then like Lat. *exitus, the end* of a thing, Polyb.: esp. of life, Plut.—III. as law-term, *an ejectment*, to try the right of property, Isae. 40, 12, Dem. 1090, 23.

'Εξᾰγώγιμος, ον, (ἐξάγω) act. *leading off, carrying off*, ἐξ. τῶν ὑδάτων τάφρους, Dion. H.—II. pass. *carried* or *that may be carried from* place to place, Lycurg. 151, 18: τὰ ἐξαγώγιμα, *exports*, Arist. Oecon.: hence—2. *unsettled, moving about*, of people, v. l., Eur. Erechth. 1710.

'Εξαγώγιον, ου, τό, (ἐξάγω) *a duty on exports*, Joseph.

'Εξᾰγωγίς ίδος, ἡ, *a drain*, Math. Vett.

†'Εξαγωγός, οῦ, ὁ, (ἐξάγω) *an outlet* for water, Timarch. ap. Ath. 501 E.

'Εξᾰγωνίζομαι, fut. Att. -ῐοῦμαι, (ἐξ, ἀγωνίζομαι, dep. mid., *to fight, struggle hard*, τινί, Eur. H. F. 155.

'Εξᾰγωνίζω, *to be in sextile*, Astron.

'Εξαγώνιος, ον, (ἐκ, ἀγών) *out of the struggle: irrelevant*, Luc.

'Εξάγωνος, ον, (ἕξ, γωνία) *six-cornered, hexagonal*, Heliod.

'Εξαδάκτῠλος, ον, (ἕξ, δάκτυλος) *six-fingered.*—II. *six inches long.*

'Εξάδαρχος, ον, (ἑξάς, ἄρχω) *leader of a body of six*, Xen. Cyr. 3, 3, 11.

'Εξᾰδελφός, ὁ, ἡ, also ἐξαδελφή, ἡ, *a cousin-german*, late, Lob. Phryn. 306, cf. ἐξανεψιοί.

†'Εξαδιαφορέω, ῶ, strengthd. for ἀδιαφορέω, Philo. Hence

†'Εξαδιαφόρησις, εως, ἡ, *a being entirely indifferent about, despising*, Philo.

†'Εξάδιος, ου, ὁ, *Exadius*, one of the Lapithae, Il. 1, 264.

'Εξάδραχμος, ον, (ἕξ, δραχμή) *of six drachmae*, Arist. Oec.: also as subst. τὸ ἑξ., Id.

'Εξαδρόω, ῶ, Geop., ἐξαδρύνω, Hipp., strengthd. for ἀδρόω, ἀδρύνω.

'Εξᾰδῠνᾰτέω, ῶ, strengthd. for ἀδυνατέω, Arist. Gen. An.

'Εξᾴδω, fut. -ᾴσω, usu. -ᾴσομαι, (ἐκ, ᾄδω) *to sing away*, ἐξ. τὸν βίον, *to sing away* one's life, *end* it *in a song*, as the swan, Heind. Plat. Phaed. 85 A.—2. *to sing away a spell*, Luc.—II. *to sing of, laud*, Lat. *decantare*, Eur. Tro. 472.

'Εξᾰείρω, Ion. for ἐξαίρω.

'Εξᾱερόω, ῶ, (ἐκ, ἀήρ) *to make into air, volatilise*, τι, Arist. Probl.: in pass., *to evaporate*, Hipp. Hence

'Εξᾱέρωσις, εως, ἡ, *evaporation*, late.

'Εξᾰετής, ές, gen. έος, (ἕξ, ἔτος) *six years old*, Böckh. Inscr. 1, p. 545: and so fem., ἑξαέτις, ιδος, Theocr. 14, 33.—II. parox. ἑξαέτης, ες, *of six years*, χρόνος, Plut.: hence adv., ἑξάετες, *for six years*, Od. 3, 115. Cf. ἑξέτης. Hence

'Εξᾰετία, ας, ἡ, *a space of six years*, Philo.

'Εξᾰήμερος, ον, (ἕξ, ἡμέρα) *of* or *in six days*, Eccl.

'Εξᾰθέλγω, (ἐκ, ἀθέλγω)=ἐξαμέλγω, *to milk, suck out*, Hipp.

'Εξαθλος, ον, (ἐκ, ἆθλος) *past service*, Luc.

'Εξαθροίζομαι, as mid., (ἐκ, ἀθροίζω) *to seek for and collect*, Eur. Phoen. 1169.

'Εξαθῡμέω, ῶ, strengthd. for ἀθυμέω, Polyb.

'Εξαιάζω, strengthd. for αἰάζω, Eur. Tro. 198.

'Εξαιγειρόομαι, (ἐκ, αἴγειρος) as pass., of the λεύκη or white poplar, *to degenerate into a black poplar* (αἴγειρος) Theophr.

'Εξαιθερόω, ῶ, (ἐκ, αἰθήρ) *to change into ether* or *air*, Plut.

'Εξαιθριάζω, (ἐκ, αἰθριάζω) *to expose to the sun and air, dry, cool*, Hipp.

'Εξαιμάσσω, Att. -ττω, fut. -ξω, (ἐκ, αἱμάσσω) *to make quite bloody*, τὸν ἵππον τῷ κέντρῳ, Xen. Cyr. 7, 1, 29.

'Εξαιμᾰτόω, ῶ, (ἐκ, αἷμα) *to make into blood*, Arist. Somn., in pass. Hence

'Εξαιμάτωσις, εως, ἡ, *a making into blood*, Gal.: and

'Εξαιματωτικός, ή, όν, *making, producing blood*, Medic.

'Εξαιμος, ον, (ἐκ, αἷμα) *bloodless, drained of blood*, Hipp.

†'Εξαίνετος, ου, ὁ, *Exaenĕtus*, an Olympian victor, Ael. V. H.—Others in Diod. S., etc.

'Εξαίνυμαι, (ἐκ, αἴνυμαι) dep., *to take out, take away, carry off*, δῶρα, Od. 15, 206. In Il. always with θυμόν, *to take away* life, Lat. *animam eripere*, 5, 155, etc.: cf. ἐξαιρέω. Ep. word.

'Εξάϊππος, ον, (ἕξ, ἵππος) *with six horses.*

'Εξαιρέσιμος, ον, (ἐξαιρέω) *that can be taken out*, ἡμέρα ἐξ., a day *taken out of the calendar* so that six months were only of 29 days each, to make the year come right, opp. to ἐμβόλιμος, Arist. Oec., v Cic. Verr. 2, 52.

'Εξαίρεσις, εως, ἡ, (ἐξαιρέω) *a taking out* or *away*, esp. of the entrails of victims, Hdt. 2, 40: hence *the entrails* themselves, *the offal*, Ath.—2. *a way of taking out*, Hdt. 2, 121, 1.—3. in Rhetor., *an exception, questioning of an* adversary's *arguments.*—II. *a place where cargoes were landed, a wharf*, Hyperid. ap. Poll. 9, 34.—III. as law-term, ἐξαιρέσεως δίκη, an action *for setting* a man *free from* slavery.

'Εξαιρετέον, verb. adj. from ἐξαιρέω, *one must choose out*, Xen. Cyr. 4, 5, 52.—II. *one must take out, reject*, Plat. Legg. 942 C.

'Εξαίρετος, ον, *taken out, picked, chosen*, Lat. *eximius*, Il. 2, 227, Od. 4, 643, c. gen., and so in Hdt. and Att.; ἐξ. τι ποιεῖσθαι, to set *apart*, like Lat. *exsors*, Thuc. 2, 24, cf. 3. 68; also, ἐξ. τι διδόναι, λαμβάνειν, Hdt. 3, 84, etc., cf. ἐξαιρέω II.: but—2. reversely, *to be taken out, rejected, expelled*, Xen. Cyr. 2, 2, 23.—3. *exempt, free from*, χρόνον μηδένα ἐξαίρετον ποιεῖσθαι τοῦ πολέμου. Dion. H. Adv. -τως, *especially*, Plut.—II. oxyt. ἐξαιρετός, ή, όν, *that can be taken out*, Hdt. 2, 121, 1. From

'Εξαιρέω, ῶ, f. -ήσω, aor. ἐξεῖλον, Ep. ἔξελον, inf. ἐξελεῖν, (ἐκ, αἱρέω) *To take out, draw out of*, in Hom. oft. c. gen. loci, φαρέτρης ὀϊστόν, Il. 8, 323, or with ἐκ.., and so in Hdt. and Att.: *to take away*, esp. by violence, as booty, Il. 2, 690, Hdt. 3, 137: also *to expel from* their seats, *remove*,=ἐξανιστάναι, Hdt. 1, 159, etc. In mid., ἐξελέσθαι, c. acc., *to take out for one's self*: esp. *to unlade, discharge one's cargo*, Hdt. 4, 196; and in pass., Id. 3, 6. —Hom. uses the mid. only in the phrases ψυχὴν, θυμὸν, φρένας ἐξελέσθαι, either c. acc. pers., *to bereave* a person *of* life, etc., as, μιν ἐξείλετο θυμόν, Il. 15, 460, cf. 17, 678, (which is also Att., Valck. Diatr. p. 203), or c. gen. pers., as, μευ φρένας ἐξέλετο Ζεύς, Il. 19, 137, cf. 24, 754; or, rarely, c. dat. pers., Γλαύκῳ φρένας ἐξέλετο Ζεύς, Il. 6, 234, cf. Od. 16, 218: in pass. also, *to be deprived of, get rid of*, either c. acc., as Thuc. 6, 24; or c. gen.—II. *to take from among* others, *to pick out, choose*, Lat. *exsortem ducere, sorti excipere*, Hom., etc.; in act. *for another*, τινί, Il. 16, 56; in mid. *for one's self*, Od. 14, 232. Pass. *to be picked and given*, τινί, to one, Thuc. 3, 114: but also *to be dedicated, devoted*, τινί, Hdt. 1, 148; 2, 168: cf. ἐξαίρετος: but—2. in mid. also, *to take out and reject, cast off.*—3. ἐξαιρεῖσθαι εἰς ἐλευθερίαν, Lat. *vindicare in libertatem, to claim as a free-man*, Oratt., cf. ἐξαίρεσις III.—III. *to make away with*, ἐκ τῆς χώρας, Hdt. 1, 36, cf. Xen. Hell. 2, 2, 19, etc.: *to destroy, raze, sack* a city, πόλιν, Hdt. 1, 103, cf Dem. 235, 27: in genl. *to do away with, put out of the way*, Valck. Phoen. 519. —Oft. confounded with ἐξαίρω.

'Εξαιρόομαι, as pass. (ἐκ, αἶρα) *to become darnel*, Theophr.

'Εξαίρω, contr. from Ion. form ἐξαείρω, fut. ἐξᾰρῶ, (ἐκ, αἴρω) *to lift up, lift off the earth*, in tmesis ἐκ μὲν ἄμαξαν ἄειραν, Il. 24, 266, cf. Od. 13, 120 (elsewhere Hom. only uses mid., v. infr.); then in Hdt. 9, 107, etc. later seemingly intr., *to rise, take flight*, of a bird, Diod.; ἐξ. τῷ στρατεύματι, *to start*, Polyb.: cf. αἴρω.—II. *to raise, exalt, magnify*, Soph. Tr. 147: esp. by words and praise, ἐξ. τινὰ ὑψοῦ, Hdt. 9, 79.—III. *to raise, arouse, stir up*, θυμὸν εἴς τι, Theogn. 630; and c. inf., Eur. Hipp. 322.—IV. *to carry off, remove*, Hipp.—B. mid. (which Hom. uses only in 3 aor. ἐξήρατο), *to carry off for one's self, earn*, μισθούς, Od. 10, 84, Τροίης τι, from Troy, Od. 5, 39. —2. *to raise higher for one's self*, Hdt. 6, 133.—3. νόσον, *to take* a disease *on one's self, catch* it, Soph. Tr. 491.—C. pass. *to rise*, Eur. Med. 106.—2. *to excite one's self, be excited, agitated*, ἐλπίδι, Soph. El. 1461: hence ἐξαίρομαι, *to be excited to a belief*, c. acc. et inf., Eur. Rhes. 109. [On quantity, v. sub αἴρω.]

Εξαίσιος, ον, also α, ον, Xen. Hell. 4, 3, 8, (ἐκ, αἴσιος) *beyond what is ordained* or *fated*: hence—I. *ill-boding, ominous*, Il. 15, 598.—II. *outstepping right and plight, lawless*, Od. 4, 690; 17, 577.—III. of things, *monstrous, huge, extraordinary*, Hipp.: *violent*, of a wind, Hdt. 3, 26; and so, ἐξ. γέλως, Plat. Legg. 732 C; ἐξ. φυγή, *headlong* flight, Xen. Hell. 4, 3, 8.

'Εξᾱΐσσω, Att. -ᾴσσω, f. -ξω, (ἐκ, ἀΐσσω) *to rush forth, start out*, Il. 12, 145, in tmesis; and so in pass., Il. 3, 368; also in Ar. Plut. 733.

'Εξᾰϊστόω, (ἐκ, ἀϊστόω) *to bring to nought, utterly destroy*, Aesch. Pr. 668.

'Εξαιτέω, ῶ, f. -ήσω, (ἐκ, αἰτέω) *to demand, ask for from* another, τί τινος, Soph. Tr. 10, more usu. τί τινα, Eur. Or. 1657, etc.: also, ἐξ. τινὰ ποιεῖν, Soph. O. T. 1255: esp. *to demand a criminal for punishment*, Hdt. 1, 74, or a slave for the torture, Antipho 144, 28, cf. ἐκδίδωμι; so too in mid., Hdt. 1, 159: but in mid. also, =παραιτοῦμαι, *to beg as a favour* to one's self, *beg off, gain a person's release*, Lat. *exorare*, Aesch. Ag. 662. acc. c. inf., Eur. Hec. 49, etc.; also, τινὰ παρά τινος, Schäf. Appar. Dem. 3, p. 483, cf. ἐκλιπαρέω. Hence

'Εξαίτησις, εως, ἡ, *a demanding one for punishment* or *torture*, Dem. 1200, 27.—2. *a begging off, intercession*, Id. 1385, 9.

†'Εξαιτιολογέω, ῶ, (ἐκ, αἰτιολογέω) *to seek out and assign the reason*, Diog. L.

'Εξαιτος, ον, (ἐξαιτέω) *chosen, choice, precious*, like ἐξαίρετος, Il. 12, 320, Od. 2, 307; or, acc. to others,= ἐξαιτητός, *sought for*,—perhaps better, cf. ἐπαίτης, μεταίτης.

'Εξαίφνης, adv. (ἐκ, αἴφνης, ἄφνως) *on a sudden*, Il. 17, 738, Hdt., etc.: cf. ἐξαπίνης. Hence

'Εξαιφνίδιος, ον, *coming unexpectedly*, Plat. Crat. 414 A.

'Εξαιχμᾰλωτίζω, (ἐκ, αἰχμαλωτίζω) *to make captive*, Eccl.

'Εξᾰκανθίζω, (ἐκ, ἀκανθίζω) *to pick out thorns*, Cic. Att. 6, 6, 1.

'Εξᾰκανθόω, ῶ, *to make prickly*. Pass. *to be so*, Theophr.

Ἐξᾰκέομαι, fut. -έσομαι, (ἐκ, ἀκέομαι) dep. mid. *to cure, make amends*, Il. 9, 507: metaph. *to appease*, χόλον, Il. 4, 36, Od. 3, 145.—II. *to restore, mend clothes*, Plat. Meno 91 D.—III. *to supply*, ἐνδείας φίλων, Xen. Cyr. 8, 2, 22. The act. only late. Hence

'Εξᾰκεσις, εως, ἡ, *a thorough cure*, Ar. Ran. 1033. [ᾰ]: and

'Εξᾰκεστήριος, ον, *of* or *belonging to expiations*, Dion. H.; ἐξ. θυσία, *an expiation*, Id.

'Εξάκῐς, adv., (ἕξ) *six times*, Lat. *sexies*, Pind. O. 7, 157, Plat., etc.: also ἑξάκι, Call. Fr. 120. [ᾰ] Hence

'Εξακισμύριοι, (ἑξάκις, μύριοι) *sixty thousand*, Hdt. 4, 86.

'Εξακισχίλιοι, (ἑξάκις, χίλιοι) *six thousand*, Hdt. 1, 192, etc.

'Εξάκλῑνος, ον, (ἕξ, κλίνη) *with six couches* or *seats*: τὸ ἑξ. as subst., Martial. 9, 60.

'Εξακμάζω, f. -σω, (ἐκ, ἀκμάζω) *to be past blooming*: in genl. *to be gone by*.

'Εξάκνημος, ον, (ἕξ, κνήμη) *six-spoked*.

'Εξᾰκολουθέω, ῶ, (ἐκ, ἀκολουθέω) *to follow out, to follow up, pursue*, c. dat., Polyb., Plut. Hence

'Εξᾰκολούθησις, εως, ἡ, *a following, pursuit*, Clem. Al.

'Εξᾰκονάω, ῶ, strengthd. for ἀκονάω, LXX.

'Εξᾰκοντίζω, fut. -ίσω Att. -ῐῶ, (ἐκ, ἀκοντίζω) *to dart* or *hurl forth, launch*, ἐξ. τὰ δόρατα or τοῖς παλτοῖς, Xen. Hell. 5, 4, 40, An. 5, 4, 25: φάσγανον πρὸς ἧπαρ ἐξ., *to strike* it home, Eur. H. F. 1149.—2. metaph., oft. in Eur., as, ἐξ. κῶλον τῆς γῆς, *to dart* one's foot *out* of the country, i. e. run away, Eur. Bacch. 665; also, ἐξ. χεῖρας γενειόν, *to stretch out* the hands *to* his chin (in supplication), I. T. 326: *to shoot forth from* one's mouth, *utter*, Tro. 444, Supp. 456, cf. Valck. Diatr. p. 262. Hence

'Εξᾰκόντισμα, ατος, τό, *a thing darted forth*.

'Εξᾰκοντισμός, οῦ, ὁ, *a darting* or *shooting forth*, as of a meteor, Arist. Mund.

†'Εξακοσίαρχος, ου, ὁ, (ἑξακόσιοι, ἄρχος) *commander of six hundred*, Polyaen.

'Εξακόσιοι, αι, α, *six hundred*, Hdt. 1, 51, etc. Hence

'Εξᾰκοσιοστός, ή, όν, *six hundredth*.

'Εξακοτυλιαῖος, αία, αῖον, (ἕξ, κοτύλη) *holding six cotylae*, Sext. Emp.

'Εξάκουστος, ον, *heard, audible*, Dion. H. Adv. -τως. [ᾰ] from

'Εξᾰκούω, f. -σομαι, (ἐκ, ἀκούω) *to hear* or *catch a sound, esp. from a distance* c. acc. rei, Aesch. Eum. 397; c. gen. pers., Ar. Thesm. 293; and τι ὑπό τινος, Soph. El. 553: cf. ἀκούω: *to understand*, Nic.

'Εξακρῑβάζω, later form of sq., Joseph.

'Εξακρῑβόω, ῶ, (ἐκ, ἀκριβόω) *to make accurately* or *carefully, finish off*, Arist. Eth. N.—II. *to inquire accurately*, ὑπέρ τινος, Ib.—III. ἐξ. λόγον, *to speak positively, distinctly*, Soph. Tr. 426.

'Εξακρίζω, (ἐκ, ἀκρίζω) *to reach the top of*, ἐξ. αἰθέρα, *to skim the upper* air, Eur. Or. 275.

'Εξακτέον, v. sub ἐξάγω B.

'Εξάκυκλος, ον, (ἕξ, κύκλος) *six-wheeled*, Hipp.

'Εξάκωλος, ον, (ἕξ, κῶλον) *of six members*.

'Εξᾰλᾰόω, ῶ, strengthd. for ἀλαόω, *to blind utterly*, τινά, Od. 11, 103: 13, 343; also, ὀφθαλμὸν ἐξαλαῶσαι, *to put it out*, Od. 9, 453, 504.

'Εξᾰλᾰπάζω, f. -ξω, (ἐκ, ἀλαπάζω) *to sack, storm*, πόλιν, πτολίεθρον, oft. in Hom.: also *to empty* a city *of its inhabitants*, to receive new settlers, Od. 4, 176: in genl. *to ruin, destroy*, τεῖχος, νῆας, Il. 13, 813: 20, 30: *to exhaust*, of sickness, Theocr. 2, 85. Ep. word.

'Εξᾰλέασθαι, Ep. for ἐξαλέσασθαι, inf. aor. 1 mid. of ἐξαλέομαι.

'Εξᾰλεείνω,=ἐξαλέομαι, Opp.

†'Εξαλειπτέον, verb. adj. from ἐξαλείφω, *one must blot out, annul*, τοὺς νόμους, Lys. 104, 4.

†'Εξαλειπτικός, ή, όν, (ἐξαλείφω) *suited to blotting out, effacing*, Sext. Emp.

'Εξάλειπτρον, ου, τό, *a box for ointment*, Ar. Ach. 1063. [ᾰ]: from

'Εξᾰλείφω, fut. -ψω, perf. pass. ἐξήλιμμαι, Att. ἐξαλήλιμμαι: subj. aor. 2 pass. ἐξαλιφῇ, Plat. Phaedr. 258 B, Bekk., (ἐκ, ἀλείφω) *to anoint, rub thoroughly*, γύψῳ, μίλτῳ, Hdt. 7, 69. —II. *to wipe out*, Lat. *obliterare*, Ar. Pac. 1181; opp. to ἀναγράφω, Thuc. 3, 57: metaph. *to destroy utterly, bring to nothing*, Lat. *delere*, Hdt. 7, 220, Trag., etc.: usu. of things: but, ἐξ. τινὰ ἐκ τοῦ καταλόγου, *to strike* one's name *off* the list, Xen. Hell. 2, 3, 51. In mid., ἐξαλείψασθαι πάθος φρενός, *to blot* it *out from one's* mind, Eur. Hec. 590. Hence

'Εξάλειψις, εως, ἡ, *a blotting out, destruction*, late. [ᾰ]

'Εξᾰλέομαι, (ἐκ, ἀλέομαι) dep., *to beware of, avoid, escape*, in tmesis, ἐκ τ' ἀλέοντο, Il. 18, 586: usu. in inf. aor. 1 ἐξαλέασθαι, c. acc., Hes. Op. 105, 756, 800, Ar. Eq. 1080; also c. gen., Ap. Rh. Poet., and mostly Ep. word, cf. sq.

'Εξᾰλεύομαι, f. -σομαι, (ἐκ, ἀλεύω) =foreg., c. acc., Soph. Aj. 656.

'Εξᾰλίπτης, ου, ὁ, (ἐξαλείφω) *an anointer*, Hipp.

'Εξᾰλίστρα, ας, ἡ, (ἐξαλίνδω)=ἀλινδήθρα.

'Εξάλιτρος, ον, (ἕξ, λίτρα) *of six pounds*.

*'Εξᾰλίνδω, of which we find only part. aor. ἐξαλίσας [ῐ], perf. ἐξήλῖκα, *to roll out* or *thoroughly*, ἄπαγε τὸν ἵππον ἐξαλίσας οἴκαδε, take him away *when you have given* him *a roll on the* ἀλινδήθρα, Ar. Nub. 32, cf. Xen. Oec. 11, 18; hence ἐξαλίστρα. —II. by com. metaph., ἐξήλικάς με ἐκ τῶν ἐμῶν, *you have rolled, tumbled* me *out of* house and home, Ar. Nub. 33. There is no pres. ἀλίζω or ἀλίω; the form here adopted is from the analogy of κυλινδέω, κυλίνδω, connected through καλινδέω.

'Εξαλλᾰγή, ῆς, ἡ, (ἐξαλλάσσω) *a changing*, Plat. Phaedr. 265 A: εἰς ἑτερὸν γένος, a changing or degenerating, Theophr.: *a difference, variety*, ὀνομάτων, Arist. Poet.

'Εξάλλαγμα, ατος, τό, *a recreation*, Anaxandr. Thes. 2, cf. ἐξαλλάσσω V.

'Εξάλλαξις, εως, ἡ,= ἐξαλλαγή, Strab.: from

'Εξαλλάσσω, Att. -ττω, fut. -ξω, (ἐκ, ἀλλάσσω) *to change utterly* or *quite*, in genl. strengthd. for ἀλλάσσω, Pind. I. 3, 30; ἐξαλλ. ἐσθῆτα, Eur. Hel. 1297; βίος κακοῖς ἐξαλλάττεται, life *comes to a change* as to its miseries, i. e. changes them for good, Herm. Soph. Aj. 469: part. perf. pass. ἐξηλλαγμένος, ένη, ένον, *altered, strange, unusual*, Arist. Poet.—II. in genl. *to turn away, withdraw from*, τί τινος, Thuc. 5, 71: hence in pass., ἐξηλλαγμένος, *estranged from*, τινός, Isocr. 172 A: also intr., ἐξαλλ. ἀπὸ τῆς νεώς, *to withdraw from* it, Philostr. — III. *to turn another way, to move back and forward*, κερκίδα, Eur. Tro. 200: hence—IV. intrans. *to change one's place*, ποίαν ἐξ., which way *shall I go*, Eur. Hec. 1061: cf. ἐξαμείβω.—V.= τέρπω, to make *a change, variety*, and so *to amuse*, Menand. p. 254, cf. ἐξάλλαγμα.

'Εξαλλοιόω, ῶ, (ἐκ, ἀλλοιόω) *to change utterly*, Theophr.

'Εξάλλομαι, fut. -ᾰλοῦμαι, (ἐκ, ἅλλομαι) dep. mid.: *to leap, spring out, forth* or *away*: Hom. has only part. aor. ἐξάλμενος, c. gen., Τρώων, προμάχων, etc., *springing out from the midst of* them, Il. 15, 571; 17, 342, (not in Od.)—2. *to start from its socket, be dislocated*, of limbs, Hipp.—II. *to leap up*, of horses, *to rear*, Xen. An. 7, 3, 33, etc. Metaph. *to be in commotion*, Ernest. Call. Cer. 89.

'Εξαλλος, ον, (ἐκ, ἄλλος) *different*, esp.—1. *distinguished*, Polyb., etc.—2. *strange*, LXX. Adv. -ως, Polyb.

'Εξαλλοτριόω, ῶ, (ἐκ, ἀλλοτριόω) *to sell out of the country, export*, Strab. —II. *to alienate*, Sext. Emp.

'Εξαλμα, ατος, τό, (ἐξάλλομαι) *a leap, bound in the air*, late.

'Εξᾰλος, ον,(ἐκ, ἅλς) *out of the sea*, πληγὴ ἐξ., a blow on a ship's hull *above water*, Polyb., opp. to ὕφαλος. *at a distance from the sea*, Strab.

'Εξαλσις, εως, ἡ, (ἐξάλλομαι) *a leaping out*: *a dislocation*, Hipp.

'Εξᾰλύσκω, fut. -ύξω,=ἐξαλέομαι, c. acc., Eur. El. 219; c. gen., Opp.

'Εξᾰλύω,=ἐξαλέομαι, H. Hom. 6, 51: only poet.

'Εξᾰμαρτάνω, f. -τήσομαι, (ἐκ, ἁμαρτάνω) *to mistake utterly, err* or *sin greatly*, absol., Aesch., etc.: εἴς τινα, Hdt. 1, 108, and Att.; περί τι, Plat. Rep. 340 C, περί τινα, Isocr. 63 E, 193 D: c. acc. cognato, ἐξ. τι, Hdt. 3, 145, Soph., etc.: c. part., Xen. Cyr. 3, 3, 56.—II. in LXX. causal, *to make to sin*, τινά.—III. in pass. *to be mismanaged, wrongly treated*, ἐξημαρτήθη τὰ νοσήματα, Xen. Eq. 4, 2. Hence

'Εξᾰμαρτία, ας, ἡ, *a mistake, error*, Soph. Ant. 558.

'Εξᾰμαυρόω, ῶ, (ἐκ, ἀμαυρόω) *to obscure utterly*, Hipp. and Eur. Hence

'Εξᾰμαύρωσις, εως, ἡ, *a blotting out, wearing out*, Plut.

'Εξαμάω, ῶ, fut. -ήσω, (ἐκ, ἀμάω) *to mow off* or *down*, ἐξ. θέρος, to *finish* the harvest, Aesch. Pers. 822, etc., cf. Soph. Tr. 33: τὰ ἔντερα ἐξ., *to tear* them *out*, Ar. Lys. 367: also in mid., Eur. Cycl. 236. In pass., γένους ἅπαντος ῥίζαν ἐξημημένος (part.

pf.) *having* all the race *cut off*, Soph. Aj. 1178. Only poet. [v. ἀμάω.]

Ἐξαμβλίσκω, 2 aor. ἐξήμβλω, (ἐκ, ἀμβλίσκω)=sq., Ael.

Ἐξαμβλόω, ῶ, f. -βλώσω, (ἐκ, ἀμβλόω) *to make miscarry*, Eur. Andr. 356.—II. *to make abortive*, Plat. Theaet. 150 E: metaph., φροντίδ' ἐξήμβλωκας, *you have made* my wit *miscarry*, Ar. Nub. 137. Pass. *to fail, be disappointed*, ἐλπίς, Ael.: v. Buttm. Catal. s. v. ἀμβλίσκω.

Ἐξαμβλύνω, (ἐκ, ἀμβλύνω) *to blunt, weaken*, Diosc.

Ἐξάμβλωμα, ατος, τό, (ἐξαμβλόω) *an abortion*, late word.

Ἐξάμβλωσις, εως, ἡ, (ἐξαμβλόω) *a miscarriage, abortion*, Hipp.

Ἐξαμβλώσκω,=ἐξαμβλόω, q. v., Diosc.

Ἐξαμβρῦσαι, v. ἐξαναβρύω.

Ἐξᾰμείβω, fut. -ψω, (ἐκ, ἀμείβω) *to exchange, alter*: hence, σαρκὸς ἐξ. τρόμον, *to put off. lay aside* fear, Eur. Bacch. 607. Mid. *to exchange places with*, i. e. *take the place of, follow close on*, ἔργον ἔργον ἐξημείβετο, one labour *came hard upon* another, Eur. Hel. 1533: and so intr. in act., φόνος φόνῳ ἐξαμείβων, Id. Or. 816.—II. of place, *to change one for another, pass by* or *over, leave*, c. acc., Aesch., Pers. 130; and so, ἐξ. τι εἴς τι, *to pass from* one country into another, Xen. Ages. 2, 2; in mid. simply *to pass out*, διά τινος, Eur. Phaëth. 2, 2, v. 45.—III. in mid., *to requite, repay*, τινὰ ποιναῖς, Aesch. Pr. 223. Cf. ἀμείβω. Hence

Ἐξάμειψις, εως, ἡ, *a changing, exchange, alternation*, Plut. [ᾰ]

Ἐξᾰμέλγω, f. -ξω, (ἐκ, ἀμέλγω) *to milk, suck out*, γάλα, Aesch. Cho. 898.—II. *to press as cheese*, Eur. Cycl. 209.

Ἐξᾰμελέω, ῶ, strengthd. for ἀμελέω, *to be utterly careless of*, τινός, Hdt. 1, 97.

Ἑξᾱμέρεια, ας, ἡ, *a division into six parts*, Stob. From

†Ἑξαμερής, ές, (ἕξ, μέρος) *of six parts*, of the hexameter.

Ἑξάμετρος, ον, (ἕξ, μέτρον) *of six metres*, Hdt.: ὁ ἑξ., sub. στίχος, *the heroic verse*, Gramm. [ᾰ]

Ἑξᾱμηνιαῖος, αία, αῖον,=sq., late word.

Ἑξάμηνος, ον, (ἕξ, μήν) *of, lasting six months*, ἀρχή, Arist. Pol.: ὁ ἑξάμ., sub. χρόνος, Xen. and Plat.; also ἡ ἑξάμ., Hdt. 4, 25. [ᾰ]

Ἐξαμηχᾰνάω, ῶ, f. -ήσω, (ἐκ, ἀμηχανάω) *to get out of a difficulty, find one's way out of*, τί, Eur. Heracl. 495.

Ἐξαμιλλάομαι, (ἐκ, ἁμιλλάομαι) dep. c. fut. mid. et aor. pass.: *to struggle vehemently*, c. acc. cognato, ἁμίλλας ἐξαμιλληθείς, having gone through desperate struggles, Eur. Hel. 387: in Eur. Hypsip. 11, we have an act. aor. in this signf., on which v. Valck. Diatr. p. 214.—II. *to drive out of*, γῆς, Eur. Or. 431: *to drive out of his wits*, τινὰ φόβῳ, Ib. 38.—III. also aor. 1 in pass. signf., *to be rooted out*, of the Cyclops' eye, Eur. Cycl. 628.

Ἔξαμμα, ατος, τό, (ἐξάπτω) *a thing fastened on to hold by, a handle*, Lat. *ansa*, Themist.—II. ἔξαμμα πυρός, *a kindling, burning*, Plut.

Ἑξαμναῖος, αία, αῖον, and

Ἑξάμνους, ουν, (ἕξ, μνᾶ) *worth* or *weighing six minae*.

Ἐξᾰμοιβός, όν, v. ἐξημοιβός.

Ἑξάμοιρος, ον, and

Ἑξάμορος, ον, (ἕξ, μοῖρα) *making one-sixth of a thing*, Nic. [ᾰ]

†Ἐξαμπαῖος, ου, ὁ, *Exampaeus*, a bitter fountain, and the country adjacent to it, between the Borysthenes and Hypanis; a Scythian term=Ἱραὶ ὁδοί, acc. to Hdt., 4, 52; Böckh considers it=ἐννέα ὁδοί, Corp. Inscr. II. 1, 111.

Ἐξαμπρεύω, (ἐκ, ἀμπρεύω) *to draw, haul out*, Ar. Lys. 289.

†Ἐξαμύας, ου, ὁ, *Examyas*, father of Thales, Diog. L.

Ἐξᾰμύνομαι, (ἐκ, ἀμύνω) as mid., *to ward off from one's self, drive away*, νόσους, Aesch. Pr. 483, cf. Eur. Or. 269. [ῡ]

Ἐξᾰμυστίζω, (ἐκ, ἀμυστίζω) *to drink off at one draught*.

Ἐξαμφοτερίζω, f. -ίσω, (ἐκ, ἀμφοτερίζω) *to make ambiguous*, ἐξ. τὸν λόγον, to put a question so that two opposite answers can be given to it, Heind. Plat. Euthyd. 300 D, Ruhnk. Tim.

Ἐξαναβαίνω, f. -βήσομαι, (ἐκ, ἀναβαίνω) *to get to the top of*, Artem.

Ἐξαναβρύω, f. -ύσω, (ἐκ, ἀναβρύω) *to shoot* or *gush forth*: hence poet. inf. aor. 1 ἐξαμβρῦσαι in trans. signf., *to make shoot* or *gush forth*, Aesch. Eum. 925, e conj. Herm. pro ἐξαμβρόσαι. [ῠω, ῡσω]

Ἐξαναγιγνώσκω, f. -γνώσομαι, (ἐκ, ἀναγιγνώσκω) *to read through* or *aloud*, Plut.

Ἐξᾰναγκάζω, f. -άσω, strengthd. for ἀναγκάζω, *to force, compel utterly*, Soph. El. 620, O. C. 603, Ar. Av. 377; and in pass., Hdt. 2, 3.—II. *to force out, drive away*, Xen. Mem. 2, 1, 16.

Ἐξανάγω, f. -άξω, (ἐκ, ἀνάγω) *to bring out of, up from*, τινά τινος, Eur. Heracl. 218. Pass. and mid., *to put out to sea, set sail*, of persons, Hdt. 6, 98, etc., Soph. Phil. 571. [ᾰ]

Ἐξαναδύνω and -δύω, (ἐκ, ἀναδύνω) *to rise out of, come from under*, as a diver from the water, c. gen., ἐξ. ἁλός, κύματος, Od. 4, 405; 5, 438: in genl. *to escape, get free from*, c. gen., Theogn. 1120. The mid. also in Plut.

Ἐξαναζέω, fut. -έσω, (ἐκ, ἀναζέω) *to make to boil up* or *over*: metaph., ἐξαναζεῖν χόλον, *to let* his raging fury *loose*, Aesch. Pr. 370.

Ἐξαναιρέω, ῶ, (ἐκ, ἀναιρέω) *to take out of*, πυρός, H. Hom. Cer. 255.

Ἐξαναισθητέω, ῶ, (ἐκ, ἀναισθητέω) *to be utterly without feeling*, Porphyr.

Ἐξανακᾰλύπτω, f. -ψω, (ἐκ, ἀνακαλύπτω) *to uncover*.

Ἐξανακρούω, (ἐκ, ἀνακρούω) *to beat back*: mid. of ships, *to retreat out of* a place *by backing water*, Hdt. 6, 115, cf. ἀνακρούω.

Ἐξανᾱλίσκω, fut. -λώσω, more rarely ἐξανᾱλόω, (ἐκ, ἀναλίσκω) *to consume* or *destroy utterly*, Aesch. Ag. 678.—II. *to exhaust in strength* or *wealth, ruin*, Dem. 174, 13, in pass.: cf. δαπανάω,

Ἐξαναλύω, f. -ύσω, (ἐκ, ἀναλύω) *to set quite free*, ἄνδρα θανάτοιο, Il. 16, 442; 22, 180.—II. *to melt away*, Philo. [ῠω, ῡσω]

Ἐξανάλωσις, εως, ἡ, (ἐξαναλίσκω) *an exhaustion*, Plut. [νᾱ]

Ἐξαναπείθω, (ἐκ, ἀναπείθω) *to win over, persuade*, Hermesian. 5, 8.

Ἐξαναπληρόω, ῶ, (ἐκ, ἀναπληρόω) *to supply, replace*, Theophr.

Ἐξαναπνέω, f. -πνεύσω, (ἐκ, ἀναπνέω) *to breathe again, come to one's self*, Plat. Phaedr. 254 C.

Ἐξανάπτω, f. -ψω, (ἐκ, ἀνάπτω) *to hang from* or *by*, τί τινος, Eur. I. T. 1351. Mid. *to hang, attach* a thing *to one's self*, δύςκλειαν, Id. Or. 829.—II. *to rekindle*, Plut.

Ἐξαναρπάζω, f. -ξω and -σω, (ἐκ, ἀναρπάζω) *to snatch away from*, Eur. I. A. 75.

Ἐξανασπάω, ῶ, f. -άσω, (ἐκ, ἀνασπάω) *to tear away from*, ἐκ βάθρων, Hdt. 5, 85, also βάθρων, Eur. Phoen. 1132.

Ἐξανάστᾰσις, εως, ἡ, (ἐξανίστημι) *a removal, expulsion*, Polyb.—II. intr. *a rising from bed*, Hipp.—2. *the resurrection*, N. T.

Ἐξαναστέφω, strengthd. for ἀναστέφω, *to crown, wrap round with wreaths*, Eur. Bacch. 1055.

Ἐξαναστρέφω, (ἐκ, ἀναστρέφω) *to turn over, turn upside down*: c. gen. loci, *to hurl headlong from..*, ἱδρύματα δαιμόνων ἐξανέστραπται βάθρων, Aesch. Pers. 812.

Ἐξανατέλλω, (ἐκ, ἀνατέλλω) *to raise, stir up*, τι ἔκ τινος, Telecl. Incert. 6: *to make spring up*, ποίην, Ap. Rh.—2. intrans. *to spring from*, Mosch.

Ἐξαναφανδόν, adv. strengthd. for ἀναφανδόν, *openly, expressly*, Od. 20, 48.

Ἐξαναφέρω, f. ἐξανοίσω, (ἐκ, ἀναφέρω) *to bring up to the surface*, Plut.—II. intr. *to recover one's self from an illness*, etc., *bear up against* it, πρός τι, or absol., Id.

Ἐξαναχωρέω, ῶ, (ἐκ, ἀναχωρέω) *to go out of the way, withdraw. retreat*, ἐπὶ, πρὸς τόπον, Hdt. 1, 207; 5, 101: ἀπό.., Id. 4, 196, etc.—II. c. acc., ἐξανεχώρει τὰ εἰρημένα, *shrank from, evaded* his words, Thuc. 4, 28.

Ἐξανδρᾰποδίζω, Hdt. 6, 94, usu. in mid. ἐξανδραποδίζομαι, f. -ίσομαι, Att. -ῐοῦμαι, (ἐκ, ἀνδραποδίζω) *to sell for slaves, reduce to utter slavery*, Id. 1, 66, etc., cf. ἀνδραποδίζω: the Att. fut. ἐξανδραποδιοῦμαι, which is usu. trans., is pass. in Id. 6, 9. Hence

Ἐξανδρᾰπόδισις, εως, ἡ, *a selling for slaves*, Hdt. 3, 140.

Ἐξανδρᾰποδισμός, οῦ, ὁ,=foreg., Polyb.

Ἐξανδρόομαι, as pass., (ἐκ, ἀνδρόω) *to come to man's years*, Hdt. 2, 64, Eur. Phoen. 32: ὀδόντων ἐξηνδρωμένοι, *having grown to men* from teeth, Eur. Supp. 725.

Ἐξανεγείρω, (ἐκ, ἀνεγείρω) *to excite, stir up*, Eur. H. F. 1069.

Ἐξάνειμι, (ἐκ, ἄνειμι) *to rise and go out*, Ap. Rh.: ἐξ οὐρανοῦ, *to go up* the sky, of stars, Theocr. 22, 8.—II. *to come back from*, ἄγρης, H. Hom. Pan. 15.

Ἐξᾰνεμόω, ῶ, (ἐκ, ἀνεμόω) *to blow up with wind, inflate*, Hipp., in pass.—II. *to make light as air, bring to nothing*, Lat. *irritum facere*, Eur. Hel. 32.—III. in pass., of corn, *to be shaken by wind*, Theophr.: also of hair, *to float in the wind*, Apollod.—IV. in pass. also *to be puffed up, elated*, μωρίᾳ, Eur. Andr. 938.

Ἐξανέρχομαι,=ἐξάνειμι γῆς, Eur. Tro. 748.

Ἐξανευρίσκω, fut. -ευρήσω, (ἐκ, ἀνευρίσκω) *to find out, invent*, Soph. Phil. 991.

Ἐξανέχω, f. -ξω, (ἐκ, ἀνέχω) *to hold up* or *out*; usu. intr., *to stand up, project*, Theocr. 22, 207, and Ap. Rh.—II. in mid., *to take on one's self, bear up against*, in which signf. the impf. and aor. have the double augm. ἐξηνειχόμην, ἐξηνεσχόμην, Soph. O. C. 1174, Eur. Heracl. 967.

Ἐξανεψιοί, ῶν, οἱ, (ἐκ, ἀνεψιοί) *children of* ἀνεψιοί, *second cousins*, Polyb., cf. ἐξάδελφος.

Ἐξανθέω, ῶ, f. -ήσω, (ἐκ, ἀνθέω) *to put out flowers*, Xen. Cyn. 5, 5; *to bloom with, be covered with*, c. gen., ἁλός, Eur. I. T. 300.—2. metaph. *to burst forth as flowers, flourish*, ὕβρις, Aesch. Pers. 821: *to grow up*, δόξα, Arist. Metaph., κακία, Plut.—3. of ulcers, *to break out*, Hipp.: so σῶμα ἕλκεσιν ἐξηνθηκός, Thuc. 2, 49.—II. *to be past its bloom, fade away*, Plat. Polit. 273 D.—III. trans. *to make to flower* or *put forth*, φλόγα, Plut. Hence

Ἐξάνθημα, ατος, τό, *a flower*: hence *a breaking out, ulcer*, Hipp.

Ἐξάνθησις, εως, ἡ, (ἐξανθέω) *a flowering: breaking out, eruption*, Hipp. —II. *a withering, fading*, Theophr.

Ἐξανθίζω, (ἐκ, ἀνθίζω) *to deck as with flowers, variegate, paint*, Ar. Lys. 43.—II. *to gather flowers*: and so in mid., *for one's self*, Plut.—III.=ἐξανθέω. Hence

Ἐξάνθισμα, ατος, τό,=ἐξάνθημα, Hipp., dub.

†Ἐξανθιστέον, verb. adj. from ἐξανθίζω, *one must adorn as with flowers, with various colours*, Clem. Al.

Ἐξανθρᾰκόω, ῶ, f. -ώσω, (ἐκ, ἀνθρακόω) *to burn to ashes*, Ion ap. E. M. 392, 11.

Ἐξανθρωπίζω, (ἐκ, ἀνθρωπίζω) *to humanize*: hence Socrates is said ὁ ἐξανθρωπίσας φιλοσοφίαν καὶ τὰ θεῖα, *to have brought* philosophy and religion *down to men*, Plut. Pass., τὰ ἐξηνθρωπισμένα, *adapted for man's use*, Hipp.

Ἐξάνθρωπος, ον, (ἐκ, ἄνθρωπος) *inhuman, degraded.*—II. act. *making furious, maddening*, Aretae.

Ἐξανίημι, fut. ἐξανήσω, (ἐκ, ἀνίημι) *to send out* or *forth, let loose*, ἀϋτμήν, a stream of air, Il. 18, 471, Soph., etc.: *to send forth*, Soph. and Eur.: c. gen., *to send forth from*, Pind. P. 4, 176.—2. *to let go, dismiss*, Eur. I. A. 372.—3. *to slacken, undo*, Id. Andr. 718, in mid.—II. intr. *to slacken, relax*, Lat. *remittere*, Soph. Phil. 705; also, ἐξ. ὀργῆς, Eur. Hipp. 900.—2. *to burst forth from*, Ap. Rh. [νῐ, Ep., νῑ, Att.]

Ἐξανίστημι, fut. ἐξαναστήσω, (ἐκ, ἀνίστημι) *to make rise from one's seat, bid rise*, Soph. and Eur.; also, ἐξ ἕδρας, Eur. Andr. 263.—2. *to remove from* one's dwelling, *make* a tribe *emigrate, expel*, ἐξ. τινας ἐκ νήσων, ἐξ ἠθέων, etc., Hdt. 1, 171; 5, 14, etc., cf. infr. II. 2.—3. *to upset, overthrow, destroy*, πόλιν, Hdt. 1, 155, etc.—II. pass. and mid. c. aor. 2, perf. and plqpf. act., *to stand up from one's seat*, Hdt. 3, 142, etc., esp. *in courtesy to one*, like Lat. *assurgere*, ἐξανίστασθαί τινι θάκων, Xen. Hiero 7, 7, cf. Symp. 4, 31: *to rise from ambush*, Thuc. 3, 107; *from bed*, Plat., etc.—2. c. gen., *to arise and depart from* a place, Pind. P. 4. 86: hence *to be driven out* from one's home, ἐξ ἠθέων ὑπό τινος, Hdt. 1, 15, etc.

Ἐξανίσχω,=ἐξανέχω, *to rise*, esp. of the sun or stars.

Ἐξανοίγω, (ἐκ, ἀνοίγω) *to lay open*, Ar. Ach. 391. Hence

Ἐξάνοιξις, εως, ἡ, *an opening*, Strab.

Ἐξανορθόω, ῶ, (ἐκ, ἀνορθόω) *to set upright, restore*, Eur. Alc. 1138.

Ἐξάντης, ες, (from ἄντα, ἄντην, like κατάντης, προσάντης) *not exposed*, hence *unharmed, sound, whole*, Hipp.; ἐξάντη ποιεῖν, Plat. Phaedr. 244 E: c. gen., *free from*, νόσου, κακοῦ, Ael., etc.

Ἐξαντλέω, ῶ, f. -ήσω, (ἐκ, ἀντλέω) *to draw out*, as water, Plat. Legg. 736 B: hence—II. metaph.—1. *to spend, squander*, Valck. Hipp. 626.—2. *to endure to the end, see out*, Lat. *exantlare*, πόνους, Eur. Cycl. 10, δαίμονα, Ib. 110.

Ἐξᾰνύτω, Att. for sq., Eur. Ion 1066, etc. [ῠ]

Ἐξανύω, f. -ύσω, (ἐκ, ἀνύω) *to accomplish, make effectual*, Θέτιδος βουλάς, Il. 8, 370; θέσμια, Soph. Aj 712.—2. *to finish*, or *dispatch*, i. e. *kill*, Lat. *conficere*, τινά, Il. 11, 365; 20, 452.—3. of time and distance, *to bring to an end, accomplish*, ἁμέραν τάνδε, Eur. Med. 649; ὁδόν, πόρον, δρόμον, etc., Id.: hence oft. absol., *to finish one's way to* a place, *arrive at* it, εἰς or ἐπὶ τόπον, Hdt. 6, 139; 7, 183; and in mid., Eur. Bacch. 131.—4. c. inf. *to manage* to do, *accomplish* the doing, Lat. *efficere ut*.., ἐξ. κρατεῖν, Eur. Hipp. 400.—5. in mid., *to finish for one's self*, Eur. Andr. 536, Supp. 285.

Ἐξαπαείρω, (ἐκ, ἀπαείρω) *to carry away*, Philox. ap. Ath. 147 E.

Ἐξαπάλαιστος, ον, (ἐξ, παλαιστή) *of six hands-breadths*, Hdt. 1, 50.

Ἐξαπαλλάσσω, Att. -ττω, (ἐκ, ἀπαλλάσσω) *to free from, remove from*, τινὰ κακῶν, ζόης, Eur. I. A. 1004, Hec. 1108.—Mid. *to remove one's self from, get rid of*, c. gen., Hdt. 5, 4.

Ἐξαπαντάω, ῶ, (ἐκ, ἀπαντάω) *to meet*, v. l. Xen. Cyr. 3, 3, 24.

Ἐξᾰπᾰτάω, ῶ, f. -ήσω, strengthd. for ἀπατάω, *to cheat, deceive, beguile thoroughly*, Hom., Hdt., etc.: ἐξ. τινὰ φρένας, Ar. Pac. 1099: but also τινά τι, one in a thing: *to seduce* a woman, Hdt. 2, 114. Pass. *to be cheated*, Id. 9, 94, Thuc., etc.; τι of a thing, Ar. Vesp. 60.—Xen. has the fut. mid. in pass. signf., An. 7, 3, 3. [τᾰ]

Ἐξᾰπάτη, ης, ἡ, strengthd. for ἀπάτη, Hes. Th. 205. [πᾰ]

Ἐξᾰπάτημα, ατος, τό, strengthd. for ἀπάτημα. [ᾰ]

Ἐξᾰπᾰτητέον, verb. adj. from ἐξαπατάω, Plat. Crito 49 E.

Ἐξᾰπᾰτητήρ, ῆρος, ὁ, (ἐξαπατάω) *a deceiver*, Fr. Hom. 63.

Ἐξᾰπᾰτητικός, ή, όν, (ἐξαπατάω) *tricky, calculated to deceive*, τῶν πολεμίων, Xen. Hipparch. 4. 12.

Ἐξᾰπᾰτύλλω, comic. dim. from ἐξαπατάω, *to cheat a little, humbug*, Ar. Ach. 657, Eq. 1144.

Ἐξᾰπᾰφίσκω, Ep. form of ἐξαπατάω, Hes. Th. 537: aor. ἐξήπᾰφον, Hom., part. ἐξαπαφών, -οῦσα, H. Hom. Ap. 379, Ven. 38: Hom. also has 3 opt. aor. mid. ἐξαπάφοιτο, in act. signf., Il. 9, 376: but the aor. 1 ἐξαπάφησε, only in H. Ap. 376.

Ἐξάπεδος, ον,=ἐξάποδος, *six feet long*, etc., Hdt.

Ἐξάπεζος, ον, (ἕξ, πέζα) *six-footed*, Lyc.

Ἐξαπεῖδον, inf. ἐξαπιδεῖν, aor. without any pres. ἐξαφοράω, to refer it to, *to observe from afar*, Soph. O. C. 1648.

Ἐξαπέλεκυς, εως, ὁ, ἡ, (ἕξ, πέλεκυς) *with six axes*, i. e. *fasces*, hence ἑξ. ἀρχή, the office of Roman Praetor, Polyb.

Ἐξάπηχυς, υ, (ἕξ, πῆχυς) *six cubits long*, Hdt. 2, 138.

Ἐξάπινα, adv., later and rarer form of ἐξαπίνης, N. T.

Ἐξαπίναιος or ἐξαπιναῖος, α, ον.= ἐξαιφνίδιος, Hipp. and Xen. Adv. -ως, Thuc., 3, 3: from

Ἐξᾰπίνης, adv., softer form for ἐξαίφνης, not only in Hom. and Hdt., but freq. in Att. prose. [ῐ]

Ἐξάπινον, adv.=ἐξαπίνης, only once in Hipp., Lob. Phryn. 19.

Ἑξᾱπλάσιος, α, ον, Ion. -πλήσιος, *sixfold*, Hdt. 4, 81. [λᾰ]

Ἑξαπλέθρος, ον, (ἕξ, πλέθρον) *of six πλέθρα, six πλέθρα long*, Hdt. 2, 149.

Ἑξάπλευρος, ον, (ἕξ, πλευρά) *with six sides.*

Ἑξαπλῆ, adv. *six times.*

Ἑξαπλήσιος, η, ον, Ion. for ἑξαπλάσιος.

Ἑξαπλόος, όη, όον, contr. ἑξαπλοῦς, ῆ, οῦν, *sixfold*, Böckh Inscr. 2, p. 398.

Ἐξαπλόω, ῶ, (ἐκ, ἁπλόω) *to unfold, roll out*, Batr. 106, in pass.—2. *to unfold, explain*, Lat. *explicare*, Sext. Emp., etc. Hence

Ἐξάπλωσις, εως, ἡ, *an unrolling, unfolding*, Aretae.

Ἐξαποβαίνω, f. -βήσομαι, (ἐκ, ἀποβαίνω) *to step, walk, go out of*, νηός, Od. 12, 306.

Ἐξαποδίομαι, dep., (ἐκ, ἀπό, δίω) *to chase away from*, Ἄρηα μάχης ἐξαποδίωμαι, Il. 5, 763, ubi Wolf μάχης ἐξ ἀποδ. [ᾱ Ep. in arsis.]

Ἐξαποδύνω, (ἐκ, ἀποδύνω) *to put off*, εἵματα, Od. 5, 372.

Ἐξαποθνήσκω, strengthd. for ἀποθνήσκω, Ar. Av. 1656.

Ἑξάπολις, εως, ἡ, strictly *a league of six cities*, esp. of the Asiatic Dorians, viz., Lindus, Ialissus, Camirus, Cos, Cnidus, and Halicarnassus, Hdt. 1, 144.

Ἐξαπόλλῡμι, fut. -ολέσω, Att. -ολῶ, (ἐκ, ἀπόλλυμι) *to destroy utterly*, Trag., as Aesch. Cho. 837. Mid. c. perf. 2 ἐξαπόλωλα, intr. *to perish utterly*, c. gen., Ἰλίου, Il. 6, 60, *to perish out of* Ilion: so, ἐξ. κειμήλια δόμων, Il. 18, 290, ἠέλιος οὐρανοῦ, Od. 20, 357.

Ἐξαπολογία, ας, ἡ, strengthd. for ἀπολογία, title of three speeches of Antipho: others, *a second defence* or *rejoinder*, cf. ἐκκατηγορία. But Bekk. reads ἐξ ἀπολογίας.

Ἐξαπονέομαι, as pass., *to return out of*, Il. 16, 252; 20, 212, ubi Wolf divisim ἐξ ἀπον. [ᾱ in arsis, Ep.]

Ἐξαπονίζω, f. -ψω, (ἐκ, ἀπονίζω) *to wash thoroughly*, πόδας τινί, Od. 19, 387.

Ἐξαποξύνω, (ἐκ, ἀποξύνω) *to sharpen well*, Eur. Cycl. 456.

Ἐξαποπᾰτέω, ῶ, strengthd. for ἀποπατέω, Hipp.

Ἐξαπορέω, ῶ, strengthd. for ἀπορέω, Polyb.: also in mid., N. T., c. aor. pass., Plut. Alc. 5.

Ἐξαποσπάω, ῶ, (ἐκ, ἀποσπάω) fut. -άσω, *to draw out, away*. [ᾰω, ᾰσω]

Ἐξαποστέλλω, (ἐκ, ἀποστέλλω) *to send out, away*, Polyb.: pass. *to be sent off* or *dispatched*, ap. Dem. 251, 5.—II. *to dismiss, divorce*, LXX. Hence

Ἐξαποστολή, ῆς, ἡ, *a sending forth* or *away*, Polyb.

Ἐξαποτίνω, strengthd. for ἀποτίνω, *to atone fully*, Il. 21, 412. [ῐ Ep., ῑ Att.]

Ἑξάπους, ὁ, ἡ, πουν, τό, gen. ποδος, (ἕξ, πούς) *six-footed*, Arist. Part An.

Ἐξαποφαίνω, strengthd. for ἀποφαίνω, Luc.

Ἐξαποφθείρω, strengthd. for ἀποφθείρω, Aesch. Pers. 464.

Ἑξάπρυμνος, ον, (ἕξ, πρύμνα) *with six poops*, i. e. *ships*, Lyc.

Ἑξαπτέρῠγος, ον, (ἕξ, πτέρυξ) *six winged*, Eccl.

Ἐξάπτω, fut. -ψω, (ἐκ, ἅπτω) *to tie on, hang by*, Hom.; sometimes c. gen. loci, πεῖσμα κίονος ἐξάπτειν, *to make* the rope *hang from* a pillar, i. e. hang it thereon, c. gen., Od. 22, 466, cf. Il. 24, 51; so ἔκ τινος, Hdt. 1, 26; ἀπό τινος, Xen. Cyn. 10, 7: also c. dat., *to attach* or *put to*, Eur. I. A. 1216, κόσμον νεκρῷ, Id. Tro. 1208: metaph. ἐξ. στόματος λιτάς, *to let prayers fall from* one's mouth, Id. Or. 383. B. mid. *to hang by, cling to* a thing, πάντες ἐξάπτεσθε, *all hang on*, Il. 8, 20. —2. *to hang* a thing *to one's self, carry* it *suspended about* one, *wear*, *τι*, Eur. Hel. 1186.—3. later, *to keep close to, hang on*, *τῶν πολεμίων*, Polyb., cf. *ἐνάπτω*.—II. *to kindle, set fire to*, Tim. Locr.: metaph. *to inflame with passion*, Dion. H.: *ἐξ. πόλεμον, to kindle* a war, Strab.

Ἑξάπτωτος, *ον*, (*ἕξ, πτῶσις*) *with six cases*, Priscian.

†Ἑξάπῠλα, *ων, τά, Hexapyla*, one of the gates of Syracuse, Polyb. 8, 5, 6.

Ἐξαπωθέω, *ῶ*, f. *-ώσω* and *-ωθήσω*, (*ἐκ, ἀπωθέω*) *to thrust away*, Eur. Rhes. 811.

Ἑξάπωλος, *ον*, (*ἕξ, πῶλος*) *with six colts* or *horses*, *ἅρμα*, Hdn.

Ἐξάραγμα, *ατος, τό*, (*ἐξαράσσω*) *a fracture*, Hipp. [ᾰ]

Ἐξᾰραιόω, *ῶ*, strengthened for *ἀραιόω*, Hipp.

Ἐξαραιρημένος, Ion. part., *ἐξαραίρηται*, Ion. 3 sing. perf. pass. from *ἐξαιρέω*, Hdt.

Ἐξαράομαι, f. *-άσομαι*, Ion. *-ήσομαι*, (*ἐκ, ἀράομαι*) dep. mid., *to dedicate with solemn prayers*, *ναόν*, v. l. Aeschin. 70, 5. [*ᾱρ*, Ep., *ᾰρ*, Att.: *ᾱσομαι*.]

Ἐξᾰράσσω, Att. *-ττω*, fut. *-ξω*, (*ἐκ, ἀράσσω*) *to dash* or *knock out, shatter*, Od. 12, 422, in tmesis: *ἐξ. αὐθαδίαν τινός, to knock* his self-will *out of* him, Ar. Thesm. 704: *to smash, shatter, burst open*, *τὴν κιγκλίδα*, Ar. Eq. 641: metaph., *ἐξ. τινὰ αἰσχροῖς, to assail* with abuse, Ar. Nub. 1373.

Ἐξαργέω, *ῶ*, (*ἐκ, ἀργέω*) *to be quite torpid*, Arist. Eth. N.—II. in pass. *to be quite neglected*, Soph. Phil. 556.

Ἐξάργματα, *ων, τά*, (*ἐξάρχομαι*) *the first offering made of the victim's flesh*, Ap. Rh.

Ἐξαργῠρίζω, (*ἐκ, ἀργυρίζω*) collat. form of *ἐξαργυρόω*, Thuc. 8, 81, Bekk. —II. mid. *ἐξαργυρίσασθαί τινα, to turn into money*, *οἶκον*, Isae. 55, 21: *ἐξ. τινά, to plunder* him, Polyb.

Ἐξαργῠρόω, *ῶ*, (*ἐκ, ἀργυρόω*) *to turn into money, sell*, Hdt. 6, 86, 1.

Ἐξᾰρεσκεύομαι, (*ἐκ, ἀρεσκεύω*) *to indulge one's self*, Clem. Al.

Ἐξᾰρέσκομαι, f. *-έσομαι*, dep. mid. (*ἐκ, ἀρέσκω*) *to make one's self acceptable to*, c. dat., *ἐξ. τοῖς θεοῖς*, Xen. Oec. 5, 3: also c. acc. pers. et dat. rei, *ἐξαρέσκεσθαί τινα δώροις, to win* him *over* by gifts, (Dem.) 1396, 26.

Ἐξαρθρέω, *ῶ, to be ἔξαρθρος, be dislocated*, Hipp. Hence

Ἐξάρθρημα, *ατος, τό, dislocation*, Hipp., cf. Foës. Oecon.: and

Ἐξάρθρησις, *εως, ἡ*,=foreg., Hipp.

Ἔξαρθρος, *ον*, (*ἐκ, ἄρθρον*) *dislocated*, LXX.—II. *with distorted, clumsy joints*, Hipp., cf. *ἐξόφθαλμος*.

Ἐξαρθρόω, *ῶ, to dislocate*, Joseph.: *to distort*, Arist. Physiogn.

Ἐξάρθρωμα, *τό, -θρωσις, ἡ*, =*-θρημα, -θρησις*, Hipp.

Ἐξᾰριθμέω, *ῶ*, (*ἐκ, ἀριθμέω*) *to count throughout, number*, Lat. *enumerare*, *στρατόν*, Hdt. 7, 59, 60, etc.—II. *to count out, pay in ready money*, *χρήματα*, Dem. 832, 4. Hence

Ἐξᾰρίθμησις, *εως, ἡ, a numbering, recounting*, Polyb.

Ἑξάριθμος, *ον*, (*ἕξ, ἀριθμός*) *sixfold*, Or. Sib. [ᾰ]

Ἐξαρκέω, *ῶ*, fut. *-έσω*, (*ἐκ, ἀρκέω*) *to reach to, suffice for, be enough for*, *τινί*, Soph. O. C. 1116, Plat., etc.: hence impers. *ἐξαρκεῖ μοι, it is enough for, satisfies* me, c. inf., Hdt. 7, 161, cf. Valck. Hipp. 700: also c. part., *ταῦτα ἔχουσιν οὐκ ἐξ. αὐτοῖς*, Dem. 1155, 7.—II. *to abound in, be content with*, *κτεάτεσσι*, Pind. O. 5, 55: c. part., *to be satisfied* with doing, Ar. Eq. 524, etc.; and so a part. must be supplied in Xen. Mem. 2, 4, 7, (but Kühn. ad loc. considers it unnecessary, translating *to supply amply*.)—III. *to assist, succour*, *τινί*, Pind. N. 1, 47. Hence

Ἐξαρκής, *ές, enough, satisfactory*, *δόμοις*, Aesch. Pers. 237, cf. Soph. Tr. 334.

Ἐξαρκούντως, adv. part. pres. from *ἐξαρκέω, enough, sufficiently*, Ar. Ran. 376.

Ἔξαρμα, *ατος, τό*, (*ἐξαίρω*) *a rising, swelling*, Hipp.: in genl. *a height*, Plut. —II. *the meridian height* of the heavenly bodies, Strab.

Ἐξαρμόζω, f. *-όσω*, (*ἐκ, ἁρμόζω*) *to disarrange*, Philostr.

Ἐξαρμόνιος, *ον*, (*ἐκ, ἁρμονία*) *discordant*, Pherecr. *Χειρ*. 1.

Ἐξαρνέομαι, strengthd. for *ἀρνέομαι*, Hdt. 3, 74, Eur., etc. Hence

Ἐξάρνησις, *εως, ἡ, a denying, denial*, Plat. Rep. 531 B. Hence

Ἐξαρνητικός, *ή, όν, good at denying, disowning*, Ar. Nub. 1172.

Ἔξαρνος, *ον*, (*ἐκ, ἀρνέομαι*) *denying, disowning*, esp., *ἔξ. εἶναι*=*ἐξαρνεῖσθαι*, absol., Ar. Nub. 1230; *περί τινος*, Dem. 679, 20; also c. acc., Plat. Charm. 158 C: but most usu. foll. by *μή*. c. inf., Hdt. 3, 66, Ar. Plut 241, etc. Cf. *ἄπαρνος*.

Ἐξαρπάζω, fut. *-ξω* and *-σω*. also *-σομαι*, Ar. Eq. 708: aor. 1 *ἐξήρπαξα*, as always in Hom., but in Att. *ἐξήρπασα*, (*ἐκ, ἁρπάζω*.) *To snatch away* or *carry off from*, sometimes c. gen. loci, Od. 12, 100: *to rescue from* danger, Il. 3, 380: and so in Att., *ἐξ. τι παρά τινος*. Hdt. 8, 135; also *τί τινα*, Plat. Tim. 60 D.

Ἔξαρσις, *εως, ἡ*, (*ἐξαίρω*) *a lifting up*, Cleomed.—II. *a taking away, destruction*, LXX.

Ἐξαρτάω, *ῶ*, fut. *-ήσω*, (*ἐκ, ἀρτάω*) *to hang upon*, *ἔκ τινος*, Polyb.: cf. *ἐξάπτω*: also in mid., Eur. Tro. 129. B. pass. *to be hung upon, hang upon*, *χειρός*, Eur. Hipp. 325, also *περί τι*, Id. I. A. 1226: *depend upon*, *τινός*, Id. Supp. 735.—2. *be attached to, border upon, be next to*, *τινός*, Plut. Anton. 46.—3. *be hung up* or *exposed to view*, Arnold Thuc. 6, 96, cf. Strab. p. 290 B, where however Casaub. *ἐξῆρται*. II. *to have hanging on one, be hung* or *equipt with*, esp. in part. pf. pass., c. dat., *τόξοισιν ἐξηρτημένοι*, Aesch. Pr. 711 (where Dind. would read *ἐξηρτῡμένοι*, cf. *ἐξαρτύω*); c. acc. *πώγωνας ἐξ.*, Ar. Eccl. 494, like Horace's *suspensi loculos*. Hence

Ἐξάρτημα, *ατος, τό, a thing suspended: an appendix*, late word.

Ἐξάρτησις, *εως, ἡ*, (*ἐξαρτάω*) *a hanging from, connexion of parts* of the body *with one another*, Arist. H. A.

Ἐξαρτίζω, fut. *-ίσω* Att. *-ῐῶ*, (*ἐκ, ἀρτίζω*) *to complete, make perfect*, Luc.: *finish*, N. T.—II. *to equip fully*, *πλοῖα*, Arr. Hence

Ἐξάρτῑσις, *εως, ἡ*, and *ἐξαρτισμός, οῦ, ὁ, an equipment*.

Ἐξάρτῠσις, *εως, ἡ, a fitting out, equipment*: from

Ἐξαρτύω, (*ἐκ, ἀρτύω*) *to get ready*, Eur. El. 422: *to fit out*, *ἐπίπλουν*, Thuc. 2, 17: more freq. in mid., *to get ready for one's self, fit out*, Thuc. 1, 13, etc.: *to prepare, set about*, *τι*, Eur. El. 647; c. inf., Aesch. Pr. 908. B. pass. *to be got ready*, Hdt. 1, 61.—2. *to be furnished* or *provided with*, esp. in perf. part. *ἐξηρτῡμένος*, c. dat., *κυσί, σιτίοισι*, etc., Hdt. 1, 43; 2, 32: cf. *ἐξαρτάω*, at end. [On quantity, v. *ἀρτύω*.]

Ἐξάρῠσις, *εως, ἡ, a draining*, Hipp.: from

Ἐξᾰρύω, (*ἐκ, ἀρύω*) *to draw off*, or *squeeze out*, Hipp., v. Foës. Oecon. [ῠ]

Ἐξαρχῆς, adv. for *ἐξ ἀρχῆς, from the beginning*.

Ἔξαρχος, *ον*, (*ἐκ, ἄρχω*) *beginning*. usu. as subst., *a leader, beginner*, Lat. *auctor*, c. gen., *θρήνων ἔξαρχοι*, Il. 24, 721.—2. *the first in rank*, Lat. *princeps*, esp. *the leader of the chorus*, Lat. *coryphaeus*, Spanh. Call. Del. 18, Elmsl. Bacch. 141.

†Ἔξαρχος, *ου, ὁ, Exarchus*, a Spartan Ephor, Xen. Hell. 2, 3, 10.

Ἐξάρχω, f. *-ξω*, (*ἐκ, ἄρχω*) *to begin, start with*, c. gen., *γόοιο, μολπῆς*, Il. 18, 51, Od. 4, 19, etc.: so too in mid., *κακῆς ἐξήρχετο βουλῆς*, Od. 12, 339: also c. acc., *βουλὰς ἐξάρχων ἀγαθάς*, Il. 2, 273, *παιήονα*, Archil. 50, *ὅρκον*, Eur. I. T. 743: more freq. in prose, *ἐξάρχειν παιᾶνά τινι, to begin* a hymn *to* one, *address* it *to* him, Xen. Cyr. 3, 3, 58: and reversely, *ἐξάρχειν τινὰ λόγοις, to address one with words*, Soph. El. 557; but in Eur. Tro. 148. c. dupl. acc., *ἐξ. μολπὴν θεούς*, cf. Seidl. ad l.—2. *to be at the head of, to be a leader of*, *τοῦ λῃστρικοῦ*, Joseph.

Ἑξᾶς, *ᾶντος, ὁ*, (*ἕξ*) the Lat. *sextans*. Epich. p. 4, Sicil. word, v. Bentl. Phal. § 14.

Ἑξάς, *άδος, ἡ*, (*ἕξ*) *the number six*, Luc.

Ἑξάσημος, *ον*, (*ἕξ, σῆμα*) *consisting of six times*, (=6 short syllables) in prosody, Hephaest.

Ἐξασθενέω, strengthd. for *ἀσθενέω*, Hipp.

Ἐξασκέω, *ῶ*, (*ἐκ, ἀσκέω*) *to adorn, deck out*, Soph. O. C. 1603, and Eur., cf. Blomf. Aesch. Pers. 187.—II. *to train, exercise, teach thoroughly*, *τινά*, Plat. Clitoph. 407 B; *τινά τι*, in late prose. Pass. *to be well trained* or *practised in*, *τι*, Xen. Hipparch. 2, 1. —2. *to practise, learn*, *τι*, Themist. Hence

Ἐξασκητέον, verb. adj., Nicostr. ap. Stob. p. 447, 29.

Ἑξαστάδιος, *ον*, (*ἕξ, στάδιον*) *of six stades*, Strab. [ᾰ]

Ἔξαστις, *ιος, ἡ, the rough edge left by tearing linen* or *cloth*, also *ἔξεστις*. (Prob. from a form * *ἐξάζομαι*, like *δίασμα* from *διάζομαι*; rejected by Lob. Paral. p. 441, who prefers *ἔξεστις* and derives it from *ἔξειμι*.)

Ἑξάστῐχος, *ον*, (*ἕξ, στίχος*) *of six lines, verses* or *rows*, Gramm.

Ἐξαστράπτω, f. *-ψω*, (*ἐκ, ἀστράπτω*) *to flash as with lightning*, Tryph.

Ἑξάστῡλος, *ον*, (*ἕξ, στῦλος*) *with six columns in front*, of temples, Vitruv.

Ἑξασύλλᾰβος, *ον*, (*ἕξ, συλλαβή*) *of six syllables*, Gramm.

Ἐξασφᾰλίζομαι, strengthened for *ἀσφαλίζομαι*, Cic. Att. 6, 4, 3.

Ἐξατῑμάζω, strengthd. for *ἀτιμάζω*, Soph.

Ἐξατμιάω,=sq., Hipp.

Ἐξατμίζω, (*ἐκ, ἀτμίζω*) *to make into steam, to exhale, dry by evaporation*, Arist. Probl.—II. intr. *to evaporate*.

Ἐξατονέω, *ῶ*, strengthd. for *ἀτονέω*. Arist. H. A.

†Ἑξάτονος, *ον*, (*ἕξ, τόνος*) *of six tones*, Plut.

†Ἐξατράπης, *ου, ὁ*, v. sub *σατράπης*.

Ἐξαττῐκίζω, *to strip of the Attic form?—2. to speak Attic Greek*,=*ἀττικίζω*, A. B.

Ἐξάττω, Att. contr. for *ἐξαΐσσω*.

Ἐξαυαίνω, aor. *ἐξηύηνα*, (*ἐκ, αὐαίνω*) *to dry up, wither up*, *ὕδατα, δένδρεα*, Hdt. 4, 151, 173, cf. *ἐξαύω*.

Ἐξαυγής, ές, (ἐκ, αὐγή) *bright, white,* Eur. Rhes. 304.

Ἐξαυδάω, ῶ, fut. -ήσω, (ἐκ, αὐδάω) *to speak out, utter aloud,* Il. 1, 363; 16, 19: opp. to νόῳ κεύθειν. Mid. in same signf., Aesch. Cho. 151.

Ἐξαυθᾰδίζομαι, strengthd. for αὐθαδίζομαι, Joseph.

Ἐξαῦθις, adv. Att. for ἐξαῦτις.

Ἐξαυλέω, ῶ, (ἐκ, αὐλέω) *to pipe away, wear out by piping:* of the mouth-pieces of clarionets, ap. Poll., cf. Ar. Ach. 681.

Ἐξαυλίζομαι, (ἐκ, αὐλίζομαι) dep. pass., *to leave one's quarters,* of soldiers, Xen. An. 7, 8, 21.

Ἔξαυλος, ον, (ἐκ, αὐλός) *piped away, worn out,* of a flute.

Ἐξαυξάνω, and -αύξω, fut. -ξήσω, Theophr., (ἐκ, αὐξάνω) *to increase considerably:* in pass. *to grow too fast,* Id.

Ἐξαυστήρ, ῆρος, ὁ, *a fleshhook* or *fork, to take meat out of a boiler,* like κρεάγρα, Aesch. Fr. 355. (Said to come from a supposed ἐξαύω = ἐξαιρέω.)

Ἐξαυτῆς, adv. for ἐξ αὐτῆς, sub. τῆς ὥρας, *at the very point of time, at once,* Theogn. 231, Polyb., etc.

Ἐξαῦτις, adv. for ἐξαῦθις, *over again, once more, anew,* Hom.—II. of place, *back again, backwards,* Hom.

Ἐξαυτομολέω, ῶ, strengthd. for αὐτομολέω, Ar. Nub. 1104.

Ἐξαυχέω, ῶ, (ἐκ, αὐχέω) *to boast loudly,* c. part., ἐξηύχει λαβών, Aesch. Ag. 872; c. inf., Soph., and Eur.

Ἐξαυχμόω, ῶ, (ἐκ, αὐχμός) *to suffer from drought,* Theophr.—II. trans. *to dry:* in pass. *to be dry,* Diog. L.

Ἐξαύω, (ἐκ, αὔω) *to dry, burn, roast,* Plat. (Com.) Ἑορτ. 9.

Ἐξαύω, fut. -ᾰύσω, (ἐκ, αὔω) *to scream, cry out,* Soph. Tr. 565. [ῡ]

Ἐξαφαιρέω, ῶ, (ἐκ, ἀφαιρέω) *to take right away.* In mid., ψυχὴν τινος ἐξαφελέσθαι, *to take* his life *from* him, destroy him, Od. 22, 444, cf. Valck. Hipp. 322; εἰς ἐλευθερίαν ἐξαφελέσθαι τινά, *take* one *out of* slavery, Lat. *vindicare in libertatem,* Dem. 100, 8.

Ἐξαφᾰνίζω, strengthd. for ἀφανίζω, Plat. Polit. 270 E.

Ἐξαφιδρόω, ῶ, (ἐκ, ἀπό, ἱδρόω) *to get rid of by perspiration,* Stob.

Ἐξαφίημι, f. -φήσω, (ἐκ, ἀφίημι) *to let go, send forth, discharge,* παλτόν, Xen. Eq. 12, 12: *to let loose, set free from,* τινός, Soph. Tr. 72. [φῐ Ep., φῑ Att.]

Ἐξαφίστημι, (ἐκ, ἀφίστημι) *to set, put away.* But prob. only used in mid. ἐξαφίσταμαι, with aor. 2, perf. and plqpf. act., intrans. *to depart, withdraw, shrink from,* τινός, Soph. O. C. 561, Eur. I. A. 479.

Ἑξάφοροι, ων, οἱ, (ἕξ, φέρω) *porters who carry litters,* etc. *six together,* Vitruv.

Ἑξάφορον, ου, τό, (ἕξ, φέρω) *a litter borne by six men,* Martial.

Ἐξαφρίζω, (ἐκ, ἀφρίζω) *to foam away,* Lat. *despumare:* hence in mid., μένος, *to foam* or *fret away one's* strength, Aesch. Ag. 1067.—II. *to make foamy:* pass. *to become so,* Diosc. Hence

†Ἐξαφρισμός, οῦ, ὁ, *a being made foamy, change into foam,* Clem. Al.

Ἐξαφρόω, ῶ, = ἐξαφρίζω II., *to turn into foam,* Clem. Al.

Ἐξαφύω, (ἐκ, ἀφύσσω) *to draw forth,* οἶνον, Od. 14, 95: poet. aor. ἐξήφυσσεν, c. gen., Opp. [ῠ]

Ἑξάχειρ, ειρος, ὁ, ἡ, (ἕξ, χείρ) *six-handed,* Luc.

Ἑξαχῆ, adv., *in six parts,* Plat. Tim. 36 D.

Ἑξαχοίνῑκος, ον, *of, holding six* χοίνικας.

Ἑξάχοος, οον, contr. ἑξάχους, ουν, *of, holding six* χόες, Plut.

Ἐξᾰχῠριόω, ῶ, and ἐξᾰχῠρόω, ῶ, *to take away chaff* or *husks.*

Ἑξαχῶς, adv. = ἑξαχῆ, Arist. Org.

Ἔξαψις, εως, ἡ, (ἐξάπτω) *a tying, binding on,* Iambl.—II. *a kindling, firing,* Plut.

†Ἐξεαγεῖσα, nom. fem. 2 aor. pass. part. of ἐξάγνυμι, Ap. Rh. v. Buttm. Catal. p. 6.

Ἐξέβαν, Aeol. and Ep. for ἐξέβησαν, 3 pl. aor. 2 of ἐκβαίνω.

†Ἐξεβλάστησε, 1 aor. act. of ἐκβλαστάνω, Hipp.

Ἐξεγγῠάω, ῶ, f. -ήσω, (ἐκ, ἐγγυάω) *to free one by giving bail,* Dem. 724, 6. Pass. *to be set free on bail,* Lys. 167, 23, Andoc. 7, 1.

Ἐξεγγύη, ης, ἡ, rare form for sq., Isae. 50, 21.

Ἐξεγγύησις, εως, ἡ, (ἐξεγγυάω) *giving of bail* or *surety,* esp. to take one out of prison, Dem. 725, 10.

Ἐξεγείρω, f. -ερῶ, (ἐκ, ἐγείρω) *to awaken,* Soph. O. T. 65: *to raise from the dead,* Aesch. Cho. 495, and Eur.: in genl. *to arouse, stir up,* Soph. Tr. 978, Eur., etc.: *to kindle,* as fire, Ar. Lys. 315, πόλεμον, Diod. Pass. *to be aroused, to wake up, get up,* Hdt. 1, 34: so too in syncop. aor. ἐξηγρόμην, Ar. Ran. 51, inf. ἐξεγρέσθαι, Plat. Symp. 223 C. Cf. ἔγρομαι. Hence

Ἐξέγερσις, εως, ἡ, *an awakening.*—II. pass. *a being awakened, rising.*

Ἐξεδᾰφίζω, (ἐκ, ἐδαφίζω) *to rase to the ground, demolish,* Or. Sib.

Ἐξέδρα, ας, ἡ, (ἐκ, ἕδρα) Lat. *exhedra, a covered walk* or *space in front of a house, an open chamber,* Eur. Or. 1449; cf. Vitruv. 5, 11: *a hall* or *building* for meetings, etc., esp. *the hall in Pompey's theatre at Rome,* where the senate met, Plut.

†Ἐξέδραμον, 2 aor. of ἐκτρέχω.

Ἐξέδριον, ου, τό, dim. from ἐξέδρα, Cic. Fam 7, 23.

Ἔξεδρος, ον, (ἐκ, ἕδρα) *away from home, out of one's place,* Soph. Phil. 212: in genl. *strange, extraordinary,* Arist. Rhet.—2. c. gen. *out of, away from,* χθονός, Eur. I. T. 80: metaph. ἔξ. φρενῶν λόγοι, insensate, wild words, Id. Hipp. 935.—II. of birds of omen, *out of a good,* i. e. *in an unlucky quarter,* Ar. Av. 275, ubi v. Schol.

Ἐξέδω, (ἐκ, ἔδω) hence fut. ἐξέδομαι, Ar. Eq. 1032 and perf. ἐξεδήδοκα, Id. Vesp. 925, assigned to ἐξεσθίω.

Ἔξει, imperat. from ἔξειμι for ἔξιθι.

Ἐξέθορε, 3 sing. aor. 2 of ἐκθρώσκω, Il.

Ἐξεῖδον, inf. ἐξιδεῖν, (ἐκ, εἶδον) aor. without any pres. in use, and to be referred to ἐξοράω: *to look out, see far,* μέγ᾽ ἔξιδεν ὀφθαλμοῖσιν, *he saw far, saw well,* Il. 20, 342: also imperat. aor. mid., ἐξιδοῦ, *see well to* it, Soph. Phil. 851. Cf. ἔξοιδα.

Ἐξείης, adv. (ἔχω, ἕξω) poet. for ἑξῆς, *in order, in a row, one after another,* Hom.

Ἐξεικάζω, f. -σω, (ἐκ, εἰκάζω) *to make like: to adapt,* ἑαυτόν τινι, Xen. Hier. 1, 38. Pass. esp. in part. pf. pass., ἐξῃκασμένος *like,* τινί, Aesch. Theb. 445, cf. Eur. Phoen. 162: also *represented by a likeness,* Ar. Eq. 230. Hence

Ἐξείκασμα, ατος, τό, *a representation, copy.*

Ἐξεικονίζω, (ἐκ, εἰκονίζω) *to copy.*—II. *to portray,* Plut.

Ἐξειλέω, ῶ, f. -ήσω, Lat. *evolvere, to unfold, search out,* of hounds, Xen. Cyn. 6, 15, = ἐξείλω or ἐξίλλω, q. v. Hence

Ἐξείλησις, εως, ἡ, *a disentangling,* Plat. Legg. 796 A.

Ἐξείλλω, v. sub ἐξίλλω.

Ἐξεῖλον, ἐξειλόμην, aor. 2 act. and mid. of ἐξαιρέω.

†Ἐξείλοχα, perf. act. of ἐκλέγω.

Ἐξειλύω, = ἐξειλέω, *to roll out.*

Ἐξείλω, v. sub ἐξίλλω.

Ἔξειμι, 2 sing. ἔξεισθα for ἔξει, Od. 20, 179: inf. ἐξιέναι, (ἐκ, εἶμι). *To go out, come out,* esp. out of the house, Hom. most freq. in Od.: also c. gen. loci, μεγάρων, Od. 1, 374; so ἐκ τῆς χώρης, Hdt. 1, 94: but ἐξ. ἐκ τῶν ἱππέων, to leave the knights, quit service as one, Id. 1, 67: ἐξιέναι εἰς ἔλεγχον, *to come forward* to the trial, Soph. Phil. 98: also c. acc. cognato, ἀγῶνας ἐξιών, Soph. Tr. 159, στρατείαν ἐξ., Thuc. 1, 15: esp. *to march out with an army,* Thuc., and Xen.: *to come forward* on the stage, Ar. Ran. 946.—II. of time, *to come to an end, expire,* Hdt. 2, 139; and so ὅταν τὸ κακὸν ἐξίῃ, when the pain *ceases,* Soph. Phil. 767.

Ἔξειμι, from εἰμί, only used in impers. ἔξεστι, q. v.

Ἕξειν, inf. fut. of ἔχω.

Ἐξεῖναι, inf. pres. of ἔξεστι.

Ἐξεῖπον, inf. ἐξειπεῖν, (ἐκ, εἶπον) *to speak out,* Il. 9, 61: *to utter, avow, proclaim,* Lat. *effari,* τινί τι, Il. 24, 654, Od. 15, 443; with collat. signf. of betraying secrets, like ἐξαγγέλλω, ἐξαγορεύω: ἐξ. τινά τι, *to tell* something of a person, Soph. El. 521: *to tell in full,* Thuc. 7, 87.

†Ἐξείρας, 1 aor. part. from ἐξείρω, Hdt.

Ἐξειργασμένως, adv. part. perf. pass. from ἐξεργάζομαι, *carefully, accurately, fully,* Plut.

Ἐξείργω, later form for ἐξέργω, q. v.

Ἐξείρομαι, Ion. for ἐξέρομαι.

Ἐξειρύω, Ion. and poet. for ἐξερύω, Hdt.

Ἐξείρω, (ἐκ, εἴρω) *to stretch, put out,* Lat. *exsero,* τὴν χεῖρα, Hdt. 3, 87, τὸ κέντρον, Ar. Vesp. 423.—II. *to pull out,* Ar. Eq. 378.

Ἐξειρωνεύομαι, (ἐκ, εἰρωνεύομαι) dep., *to mock, ridicule,* Joseph.—II. *to dissemble,* Id.

Ἔξεισθα, 2 sing. pres. from ἔξειμι for ἔξει, Od. 20, 179.

Ἐξεκκλησιάζω, fut. -άσω, = ἐκκλησιάζω, Arist. Oec. 2, 14. The MSS. oft. give the faulty aor. ἐξεκκλησίασα for the true one ἐξεκλησίασα, from ἐκκλησ., Buttm. Dem. Mid. 52, p. 102.

Ἐξελαιόω, ῶ, (ἐκ, ἐλαιόω) *to make oily* or *into oil,* Theophr. Pass. *to become oily,* Id.

Ἐξελᾰσία, ας, ἡ, (ἐξελαύνω) *a driving out* cattle, etc., Polyb.: *an expedition,* Vit. Hom.

Ἐξέλᾰσις, εως, ἡ, *a driving out, expulsion,* Hdt. 5, 76; 6, 88.—II. intr. *a marching out, expedition,* Id. 7, 183. and

†Ἐξελᾰτέος, α, ον, Julian., and ἐξελαστέος, Clem. Al., verb. adj., *to be driven out, to be repelled:* from

Ἐξελαύνω, fut. -ελάσω Att. -ελῶ, perf. -ἐξελήλᾰκα, Hom. has also the poet. pres. ἐξελάω, inf. ἐξελάαν, (ἐκ, ἐλαύνω) *to drive out, chase, expel,* c. gen. alone or with ἐκ, Hom.: ἐξελ. γαίης, *to drive out of* the country, Od. 16, 381, ἐξελ. ὀδόντας γναθμῶν, *to knock* the teeth *out of* his jaws, Od. 18, 29: also in mid., Thuc. 4, 35.—2. *to beat, hammer out,* of metals, Hdt. 1, 50, 68.—3. metaph., like ἀπελαύνειν, *to repel, slight*, Julian. Caes. 1, 22.—II. ἐξ. στρατόν, *to lead out* an army, Hdt. 1, 76; 7, 38: yet more usu. absol., as if intrans., so Hom. (though in Il. 10, 499 he has ἵππους ἐξήλαυνεν ὁμίλου) has more freq. ἐξελαύνειν alone for *to march*, Il. 11, 360, etc., so too Hdt. 4, 80; 8, 113, etc.: *to ride out*, sub. ἵππον, Thuc. 7, 27, and Xen. [ᾰ in fut. and perf.]

'Εξελάω, poet. for foreg., Hom.

'Εξελεγκτέος, *α, ον*, verb. adj. from sq., *to be refuted*, Plat. Gorg. 508 A.

'Εξελέγχω, f. -ξω, strengthd. form of ἐλέγχω, *to search out, test*, ἀλάθειαν, Pind. O. 10, 65, Aesch., etc.: *to convict, expose*, Soph. O. T. 297, τινά τι, one *of* a thing, Plat. Apol. 23 A.: esp. c. part., *to convict* one *of* being.., ἐξ. τινὰ ἀδύνατον ὄντα, Id. Gorg. 522 D; and so in pass., Eur. Hipp. 944: ἐξελ. τύχην, *to try* one's luck, Polyb. Pass. of persons, *to commit one's self, be exposed*, Polyb.: of things, *to be proved against one*, Thuc. 3, 64.—2. οὐ τοῦτό γ' ἐξελέγχομαι, *I am* not *to blame* in this, Eur. El. 36.

'Εξελεῖν, ἐξελέσθαι, inf. aor. 2 act. and mid. of ἐξαιρέω.

'Εξελευθερικός, οῦ, ὁ, *of the class of freedmen* or *their offspring*, Lat. *libertinus*, Dion. H.—II. as adj., νόμοι ἐξελ., laws *concerning freedmen*, Dem. ap. Poll. 3, 83: from

'Εξελεύθερος, ὁ, ἡ, (ἐκ, ἐλεύθερος) *set at liberty, a freedman*, Lat. *libertus, libertinus*, Cic. Att. 6, 5, 1.

'Εξελευθεροστομέω, ῶ, strengthd. for ἐλευθ., Soph. Aj. 1258.

'Εξελευθερόω, ῶ, (ἐκ, ἐλευθερόω) *to free, set at liberty*, δοῦλον, Dio C.

'Εξέλευσις, εως, ἡ, (ἐξέρχομαι, -ελεύσομαι) *a way out*, late word for ἔξοδος.

'Εξελεύσομαι, fut., ἐξελθεῖν, inf. aor., of ἐξέρχομαι.

'Εξελιγμός, οῦ, ὁ, (ἐξελίσσω) *an unfolding*, esp. *a military evolution*, Arr.

'Εξελίκτρα, ας, ἡ, and ἐξέλικτρον, ου, τό, *a pulley* or *block*, Math. Vett.

'Εξέλιξις, εως, ἡ,=ἐξελιγμός.

'Εξελίσσω, Att. -ττω, f. -ξω, (ἐκ, ἑλίσσω) *to unroll, unfold, undo*, Eur. Hipp. 864: metaph. *to explain*, Lat. *explicare*, θέσπισμα, λόγον, Id. Supp. 141, Ion 397: ἐξ. πόδα, of a dancer, Id. Tro. 3: ἐξ. τινὰ κύκλῳ, to hunt one round and round, Id. H. F. 977.—II. milit. term=ἀναπτύσσειν, Lat. *explicare, to expand* the front by bringing up the rear men, Xen. Cyr. 8, 5, 15, Hell. 4, 3, 18, cf. Liv. 44, 37: also of ships, Polyb.

'Εξελκόω, ῶ, (ἐκ, ἑλκόω) *to wound, tear, cause sores*, Diod. Pass. *to break out in sores*, τὸ σῶμα ἐξελκοῦται, Joseph.

'Εξελκτέον, verb. adj. from ἐξέλκω, *one must drag along*, γόνυ πρός τι, Eur. El. 491.

'Εξελκυσμός, οῦ, ὁ, *a drawing, picking out*, Medic.; from

'Εξελκύω,=ἐξέλκω, Hdt. 2, 70, etc. [ῠ]

'Εξέλκω, (ἐκ, ἕλκω) *to draw, drag out*, Hom.: c. gen., θαλάμης, from its hole, Od. 5, 432, δουλείας ἐξ., *to rescue from* slavery, Lat. *eripere*, Pind. P. 1, 146: c. gen., *to drag by* the hair, etc., Ar. Eq. 365, e conj. Pors.—II. *to drag out, prolong*, Ar. Pac. 511.

'Εξέλκωσις, εως, ἡ, (ἐξελκόω) *a wounding, tearing*, Diod.

'Εξελλεβορίζω, (ἐκ, ἐλλεβορίζω) *to purge by hellebore*, τὸν νοῦν, Arist.

'Εξελληνίζω, (ἐκ, ἑλληνίζω) *to make quite Greek*, ὄνομα ἐξ., *to trace* it *to a Greek origin*, Plut.

'Εξέμεν, Ep. for ἐξεῖναι, inf. aor. 2 of ἐξίημι, Il.

'Εξέμεν, Ep. for ἕξειν, inf. fut. of ἔχω, Il.

'Εξεμέω, ῶ, f. -έσω, (ἐκ, ἐμέω) *to vomit forth, disgorge*, of Charybdis, Od. 12, 237, 437, cf. Hes. Th. 497, where the strange aor. ἐξήμησε should perh. be corrected ἐξήμεσσε; metaph. *to disgorge* ill-gotten gear, Ar. Ach. 6.—2. absol., *to be sick*, Ib. 586.

'Εξέμμορε, 3 sing. perf. 2 of ἐκμείρομαι, Od. 5, 335.

'Εξεμπεδόω, ῶ, strengthd, for ἐμπεδόω, *to keep fast* or *strictly observe*, συνθήκας, Xen. Cyr. 3, 1, 21.

'Εξεμπολάω, ῶ, f. -ήσω, Ion. -πολέω, strengthd. for ἐμπολάω, κέρδος ἐξ., *to drive* a gainful *trade*, Soph. Phil. 303: ἐξημπόλημαι, *I am bought and sold, betrayed*, Soph. Ant. 1036.—II. *to sell off, sell the whole stock*, Hdt. 1, 1.

'Εξεναίρω, strengthd. for ἐναίρω, inf. aor. ἐξεναρεῖν, Hes. Sc. 329.

'Εξενᾰρίζω, f. -ίξω, strengthd. for ἐναρίζω, *to strip* or *spoil* a foe, c. acc. pers., Hom.: also, τεύχεα ἐξ., *to strip off* his arms, Il.: also *to slay in fight*. In Hom. more freq. than the simple verb.

†'Εξενείχθην, 1 aor. pass. Ion. of ἐκφέρω, Hdt.

'Εξενέπω, (ἐκ, ἐνέπω) *to speak out, proclaim*, τι, Pind. N. 4, 53: ἐξένεπεν Αἴγιναν πάτραν, *declared* Aeg. (to be) his country, Id. O. 8, 26.

'Εξενεχῠριάζω, strengthd. for ἐνεχυριάζω, Diog. L.

'Εξέννῡμι, (ἐκ, ἕννυμι) *to take off*, as clothes.

'Εξεντερίζω, (ἐκ, ἔντερον) *to embowel, take out the inside*, i. e. of plants *the pith*, Diosc.

'Εξεπᾴδω, f. -σω, strengthd. for ἐπᾴδω, *to soften* or *appease by charms, charm away*, Plat. Phaed. 77 E. Pass., ἐξεπᾴδεσθαι φύσιν, *to be charmed out of* their nature, Soph. O. C. 1194.

'Εξεπαίρω, strengthd. for ἐπαίρω, *to stir up*, Ar. Lys. 623: *to puff up*, Plut.

'Εξεπερείδω, strengthd. for ἐπερείδω, Polyb. 16, 11, 5, nisi legend. ἐξυπερείδω or ἐξερείδω.

'Εξεπεύχομαι, strengthd. for ἐπεύχομαι, *to boast loudly that*.., c. inf., Soph. Phil. 668.

'Εξεπικαιδέκατος, η, ον,=ἑκκαιδέκατος, Anth.

'Εξεπίσταμαι, strengthd. for ἐπίσταμαι, *to understand, know thoroughly* or *well*, τι, Hdt. 2, 43; 5, 93, etc.; c. part.. ἐξ. τινὰ ὄντα, Id, 1, 190; c. inf., Soph. Ant. 480, cf. ἐπίσταμαι: oft. with εὖ, καλῶς ἐξεπ., Hdt. 3, 146, Soph. O. C. 417, etc.—II. *to know by heart*, λόγον, Plat. Phaedr. 228 C.

'Εξεπισφρᾱγίζομαι, (ἐκ, ἐπισφραγίζω) as pass., *to be stamped deep on*, Chaerem. ap. Ath. 608 C.

'Εξεπίτηδες, adv. = ἐπίτηδες, *on purpose, carefully*, Ar. Plut. 916.

†'Εξεπιτρέπω, strengthd. for ἐπιτρέπω, Dio C.

'Εξεπιτρέχω, strengthd. for ἐπιτρέχω, v. l. Arat.

†'Εξεπλάγην, 2 aor. pass. of ἐκπλήσσω.

'Εξεπομβρέω, ῶ, (ἐκ, ἐπομβρέω) *to rain hard on*, Soph. Fr. 470.

'Εξέπτη, 3 sing. aor. 2 of ἐκπέταμαι, ἐξίπταμαι, Hes. Op. 98.

'Εξεράζω and ἐξεραίνω, v. ἐξεράω.

'Εξέρᾱμα, ατος, τό, *a vomit, thing vomited*, N. T., ubi al. ἐξέρασμα.

'Εξεράω, also ἐξεράζω, f. -άσω, (ἐκ, ἐράω) *to evacuate*, esp. *by purge* or *vomit*, Crates Θηρ., 1, Pherecr. Pers. 2, Hipp., etc., cf. Lob. Phryn. 64.—2. metaph. *to disgorge, get rid of*, τοὺς λίθους, Ar. Ach. 341; ἐξ. τὰς ψήφους, *to take* the ballots *from* the urn, to count them, Ar. Vesp. 993; *to pour out*, τὸ ὕδωρ, Dem. 963, 10.—The form ἐξεραίνω is dub. [ᾱσω, Ar.]

'Εξεργάζομαι, f. -άσομαι, (ἐκ, ἐργάζομαι) dep. mid., *to work out and out, finish, make complete*, Hdt. 1, 93, etc.: *to bring to perfection*, τὸ ναυτικόν, Thuc. 1, 142.—2. *to accomplish*, τέχνην, Xen.: *to do, achieve*, Soph., etc.: *to make, work, cause*, τάραχον, Xen. Eq. 9, 4: also c. dupl. acc., κακὸν ἐξ. τινά, Hdt. 6, 3.—3. *to contrive, manage that*.., c. inf., Lat. *efficere ut*.., Polyb.—4. *to work at*, esp. ἀγροὶ εὖ ἐξεργασμένοι, well *cultivated* lands, Hdt. 5, 29, cf. 6, 137.—Both pres. ἐξεργάζεσθαι and esp. perf. ἐξειργάσθαι are used both in act. and pass. signf., Bornem. Xen. Symp. 4, 61.—II. *to earn*.—III. *to do away with, undo, destroy*, Lat. *conficere*, esp. of men, *to overwhelm, ruin*, Hdt. 4, 134; 5, 19, ubi v. Wessel. Pass. ἐξειργάσμεθα, *we are undone*, Lat. *actum est de nobis*, Eur. Hipp. 565: τὰ ἐξειργασμένα, Lat. *res confectae, desperate* affairs, Wess. Hdt. 4, 164; 8, 94; ἐπ' ἐξειργασμένοις, *when all is over*, Valck. Hdt. 9, 77, and Aesch. Hence

'Εξεργᾰσία, ας, ἡ, *a working out, finish*, Polyb.—II. *labour at a thing*, τῆς γῆς, *tillage*, App. Hence

'Εξεργαστικός, ή, όν, *able to accomplish*, Xen. Mem. 4, 1, 4.

'Εξέργω, later and Att. ἐξείργω, *to shut out, exclude from* a place, Hdt. 3, 51, etc.: *to hinder, forbid*, τι, Eur. Andr. 176; *to drive away*, θύραζε, Ar. Ach. 825. Pass., ἀναγκαίῃ ἐξέργεσθαι, *to be forced to* a thing, εἴς τι, or c. inf. Hdt. 7, 96, 139; so, νόμῳ ἐξείργεσθαι, Thuc. 3, 70.

'Εξερεείνω, (ἐκ, ἐρεείνω) *to search out, search*, πόρους ἁλός, Od. 12, 259: *to inquire into* or *after*, Hom.: metaph. of a harp, *to try* its tones, *tune* it, H. Hom. Merc. 483. Ep. word.

'Εξερεθίζω, strengthd. for ἐρεθίζω, Pind. P. 8, 16.

'Εξερέθω, strengthd. for ἐρέθω, Anth.

'Εξερείδω, strengthd. for ἐρείδω, *to prop up*, Polyb.

'Εξερείπω, (ἐκ, ἐρείπω) *to strike down*, ὄζους δρυός, Pind. P. 4, 469.—II. more usu. intr. in aor. 2 ἐξήρῐπον, inf. ἐξερῐπεῖν: and perf. ἐξήρῐπα, *to fall to earth*, Il. 14, 414; χαίτη ζεύγλης ἐξεριποῦσα, the mane *streaming downwards from* the yoke, Il. 17, 440: κάπροι αὐχένας ἐξεριπόντες, *letting* their necks *fall on the ground*, Hes. Sc. 174; *to fall down*, Hes. Th. 704, in which line the pres. pass. of the simple is used in same signf. Mostly Ep.

'Εξέρεισις, εως, ἡ, (ἐξερείδω) *a propping: a leaning upon*, Polyb.

'Εξέρεισμα, ατος, τό, (ἐξερείδω) *a prop, support*, Longin.

'Εξερέομαι mid., v. ἐξερέω.

'Εξερεύγω, (ἐκ, ἐρεύγω) *to disgorge*. Pass. *to be disgorged, gush forth*, Hipp.: of rivers, *to empty themselves*, Hdt. 1, 202.

'Εξερευνάω, ῶ, f. -ήσω, *to search out, examine*, Soph. O. T. 258, El. 1100. Hence

'Εξερεύνησις, εως, ἡ, *an inquiry, investigation*: and

'Εξερευνητικός, ή, όν, *fit for spying out, good as a scout*, Strab.

Εξέρευξις, εως, ἡ, (ἐξερεύγω) *a belching*, Aretae.

'Εξερέω, Att. contr. ἐξερῶ, fut. of ἐξειπεῖν, *I will speak out, utter aloud, proclaim*, Il. 8, 286, Od. 9, 365, etc.: Hom. has only sing. fut. ἐξερέω, always absol. Later we find pf. act. ἐξείρηκα, Soph. Tr. 350; pf. pass. ἐξείρητο, Id. O. T. 984; and fut. ἐξειρήσεται, in pass. signf., Id. Tr. 1186. Not to be confounded with sq.

'Εξερέω, (ἐκ, ἐρέω, ἔρομαι) *to inquire, search out, ask*, only used in pres., just=ἐξέρομαι (of which it is the Ep. form) and ἐξερεείνω, Od. 4, 337; 14, 375: the act. only in Od., but mid. ἐξερέεσθαι, both in Il. also: ἐξερήσομαι φωτός, *I will ask* you *of* a man, Soph. Phil. 439. Not to be confounded with foreg.

'Εξερημόω, ῶ. strengthd. for ἐρημόω, δόμον, Eur. Andr. 597, οἶκον, Plat., etc.: *to destroy utterly*, γένος, Soph. El. 1010.

'Εξέρησις, εως, ἡ, (ἐξεράω) *a purge or vomit*, Hipp.

'Εξερίζω, (ἐκ, ἐρίζω) *to be contumacious, resist*, Plut.

'Εξεριθεύομαι, dep. (ἐκ, ἐριθεύω) ἐξ. τοὺς νέους, strictly, *to make* the young *one's comrades*, esp. *to attach* them *to one's self by corruption*, Polyb.

'Εξερινάζω, f. -άσω, (ἐκ, ἐρινάζω) *to impregnate the cultivated fig by the wild one* (ἐρινός): metaph. *to ripen*, Soph. Fr. 190.

'Εξεριστής, οῦ, ὁ, (ἐξερίζω) *a stubborn disputant*, τῶν λόγων, Eur. Supp. 894.

'Εξερμηνεύω, (ἐκ, ἑρμηνεύω) *to interpret, translate*. Dion. H.

'Εξέρομαι, fut. -ερήσομαι, dep. mid., *to question, inquire of*, c. acc. pers.; *to search out, investigate*, c. acc. rei, both in Hom., always in impf. ἐξείρετο:—later c. gen. pers., Soph. Phil. 439. Ion. pres. ἐξείρομαι: in Hom. more freq. ἐξερέω and ἐξερέεσθαι: akin to ἐξερεείνω.

'Εξερπύζω, f. -ύσω,=sq., Arist. H. A.

'Εξέρπω, (ἐκ, ἕρπω) *to creep out of*, ἔκ τινος, Ar. Nub. 710: absol. *to creep out*, Soph. Phil. 294.—II. later transit. *to make to come forth, produce*, βατράχους, LXX.

'Εξέῤῥω, only in imperat., ἔξεῤῥε γαίας, *away out* of the land, Valck. Hipp. 973.

'Εξερῠγεῖν, inf. aor. 2 of ἐξερεύγω.

'Εξερυθριάω, *to be very red*, Hipp.: from

'Εξέρυθρος, ον, (ἐκ, ἐρυθρός) *very red*, Hipp., v. Foës. Oecon.

'Εξερύκω, (ἐκ, ἐρύκω) *to ward off, repel*, Soph. Phil. 423. [ῡ]

'Εξερύω. f. -ύσω, (ἐκ, ἐρύω) *to draw out of*, e. g. βέλος ὤμου, δόρυ μηροῦ, etc., Il.: ἰχθύας θαλάσσης δικτύῳ, Od. 22, 386: also *to snatch out of*, τόξον χειρός, Il. 23, 870: but, ποδός τινα ἐξ., *to drag* one *away by* the foot, Il. 10, 490: absol., *to tear out, tear quite away*, Od. 18, 87: *to draw out*, τὴν γλῶσσαν, Hdt. 2, 38, in Ion. form ἐξειρυσας.

'Εξέρχομαι, dep. c. fut. -ελεύσομαι, aor. -ήλῠθον, usu. -ῆλθον, (ἐκ, ἔρχομαι) *to go out, come out of*, usu. c. gen. loci, Hom. (who however has only the syncop. aor.): *to go away, march off*, of military movements, Il. 9, 576: usu. c. gen. loci, Hom., etc.; also ἐκ.., Hdt.; very rarely c. acc., like Lat. *egredi*, ἐξῆλθον τὴν Περσίδα χώραν, Hdt. 7, 29: but c. acc. cognato, *to go out on*, ἐξ. ἔξοδον, Xen. Hell. 1, 2, 17, στρατείαν. Aeschin. 50. 34; and so ἐξ. ἄεθλα, *to go through* them, Soph. Tr. 505: ἐξέρχεσθαι εἴς τι, *to go away to*, Xen., etc.; but ἐξέρχεσθαι εἴς τινας, *to come out of* one class *into* another, as εἰς τοὺς ἐφήβους, opp. to ἐκ τῶν ἐφήβων, Xen. Cyr. 1, 2, 12: εἰς ἔλεγχον, *to stand forth and come to* the trial, Eur. Alc. 640; ἐξ. ἐπί τινος, *to go in quest* of.., Soph. Phil. 43: but ἐξ. ἐπὶ πλεῖστον, to go the greatest lengths, Thuc. 1, 70.—II. of time, *to come to an end, pass, expire*, Hdt. 2, 139, and Att.—III. of prophecies, etc., *to be accomplished, come true*, Lat. *exire, evenire*, Hdt. 6, 108: in genl. *to reach* its end, ἐξῆλθε μῆνις, Id. 7, 137: hence of persons, ἐξελθεῖν σαφής, *to come out, turn out* correct; Soph. O. T. 1011: cf. ἐξήκω.—IV. *to be brought out*, of an army, *to be brought together and march*, Xen. Hell. 1, 2, 17.

'Εξερῶ, v. the first ἐξερέω.

'Εξερωέω, ῶ, fut. -ήσω, (ἐκ, ἐρωέω) *to swerve from the course*, of shy horses, ἐξηρώησαν, Il. 23, 468: c. gen., κελεύθου, Theocr. 25, 189.

'Εξερωτάω, ῶ, f. -ήσω, (ἐκ, ἐρωτάω) *to search out*, γενεάν, Pind. P. 9, 79: c. acc. pers., *to question*, Eur. Palam. 4.

'Εξεσθίω, f. ἐξέδομαι, perf. ἐξεδήδοκα, (ἐκ, ἐσθίω) *to eat out, to eat up*, τοὖψον, Ar. Eq. 1032, ἐξ. τι ἔκ τινος, Id. Vesp. 925: *to eat away, consume*, Arist. H. A., cf. ἐξέδω.

'Εξέσθω,=foreg., Aesch. Cho. 275.

'Εξεσία, ας, ἡ, (ἐξίημι) *a sending out, mission, embassy*, Hom. only in phrase ἐξεσίην ἐλθεῖν, Lat. *legationem obire*, cf. ἀγγελίην ἐλθεῖν, Il. 24, 235, Od. 21, 20.

'Εξεσις, εως, ἡ,=foreg., esp. *a dismissal*: ἐξ. τῆς γυναικός, divorce, Hdt. 5, 40.

'Εξεστι, ἐξέσται, ἐξῆν, impers., the only person in use of ἔξειμι (ἐκ, εἰμί): also optat. ἐξείη: sub. ἐξῇ: inf. ἐξεῖναι: *it is allowed, it is in one's power, is possible*, c. inf., Hdt., 1, 183. etc.; c. dat. pers. et inf., Id. 1, 138, etc.; but also c. acc. pers. et inf., Ar. Ach. 1079: part. ἐξόν, Ion. ἐξεόν, absol. nom., *it being possible, allowed*, etc., *since it is* or *was so*, Hdt. 4, 126.

'Εξέσσῠτο, sync. aor. mid. of ἐκσεύω, Hom.

'Εξεστις, ιος, ἡ, v. ἔξαστις.

'Εξεστραμμένως, adv. part. perf. pass. from ἐκστρέφω, *reversely, strangely, perversely*.

'Εξετάζω, fut. -άσω, poet. -άσσω, Dor. -άζω, Att. -ετῶ, (ἐκ, ἐτάζω) *to examine well* or *closely*, of persons, Theogn. 1010, Hdt. 3, 62, etc.: hence *to question*, τινὰ περί τινος, Plat. Phaedr. 258 D; esp. *by the torture*, Dem. 1124, 21; hence also, ἁμαρτήματα ἀκριβῶς ἐξ., *to examine and judge* strictly, Isocr. 152 D: of things, *to search out, inquire into*, Xen. Mem. 2, 2, 13: and absol. *to inquire*, Soph. Aj. 586; foll. by a relative, ἐξ. ὅστις ἐστι, Dem. 1126, 13.—2. of troops, esp. cavalry, *to inspect, review*, ξυμμαχίαν, Thuc. 2, 7, etc.—II. *to prove clearly, to test*, as gold; hence *to estimate*, τι πρός τι, one thing by another, Dem. 67, 16; hence *to compare*, Id. 1485, 17; esp., παρ' ἀλλήλους ἐξ., Isocr. 160 E.—2. *to allow, admit, prove on trial*; usu. in pass. *to be proved* or *shown*, τι πεποιηκώς, Dem.; *to stand the trial, to be proved worthy*, ἐξετάζεσθαι φίλος, Eur. Alc. 1011; *to be proved, exposed*, Dem. 795, 8; c. gen., τῶν ἐχθρῶν ἐξετ., *to be examined*, and so *reckoned among* them. Id. 434, 23: hence *to belong to a party*. Dion. H.: also in genl.=Lat. *censeri*, Plut.: in genl. *to present one's self, appear* before the court, πρός τινα, Dem. 980, 5. Cf. the Lat. phrases *versari, censeri, numerari inter..* The compds. more freq. in Att. than the simple verb. Hence

'Εξέτᾰσις, εως, ἡ, *a searching out, examination*, Plat. Theaet. 210 C: *a military inspection* or *review*, hence ἐξ. ὅπλων, ἵππων ποιεῖσθαι, to hold *a review of*.., Thuc. 4, 74; 6, 45; ποιεῖν, Xen. An. 1, 2, 14.

'Εξετασμός, οῦ, ὁ,=ἐξέτασις, Dem. 230, 14.

'Εξεταστέον, verb. adj. from ἐξετάζω, *one must search out*, etc., Plat. Rep. 599 A.

'Εξεταστήριον, ου, τό, *a test, proof*, Eccl.

'Εξεταστής, οῦ, ὁ, (ἐξετάζω) *an examiner: an auditor of public accounts*, Arist. Pol.: esp. at Athens, *an officer who checked the amount paid to the* ξένοι, by the muster-roll, Aeschin. 16, 7, v. Böckh P. E. 1, 389.

'Εξεταστικός, ή, όν, (ἐξετάζω) *able at examining into*, τινός, Xen. Mem. 1, 1, 7: absol. *inquiring*, Xen. Oec. 12, 19.—II. τὸ ἐξ., sub. ἀργύριον, *the salary of an* ἐξεταστής, Dem. 167, 17 Adv. -κῶς, Dem. 215, 9.

'Εξέτεροι, αι, α, (ἐκ, ἕτερος) *others, some others*, Nic., usu. μετεξέτεροι.

'Εξέτης, ες, or ἑξετής, ές, (ἕξ, ἔτος) *six years old*, Il. 23, 266, 655: also fem. ἑξέτις, ιδος, ἡ.

'Εξέτι, prep. c. gen. *even until now*, Hom.: ἐξέτι τοῦ ὅτε.., *even from the time when*.., Il. 9, 106; ἐξέτι πατρῶν, *even from the* father's time, Od. 8, 245: in full it would be, ἔτι ἐξ ἐκεῖθεν, as ἐξέτι κεῖθεν is found in Call. Dian 103.

'Εξευγενίζω,=εὐγενίζω, Eccl.

'Εξευθύνω, strengthd. for εὐθύνω, Plat. Legg. 945 D.

'Εξευκρῑνέω, ῶ, strengthd. for εὐκρινέω, *to fit together*, e. g. *set bones*, Hipp.: ἐξ. τὰς διαφοράς, *to treat* them *systematically*, Polyb.

'Εξευλᾰβέομαι, strengthd. for εὐλαβέομαι, *to beware, be very cautious of*, ἐξ. τοῦτο μή.., Eur. Andr. 645; with μή alone, Aesch. Fr. 181; and without it, Plat. Legg. 905 A.

'Εξευμᾰρίζω, (ἐκ, εὐμαρίζω) *to make light* or *easy, lighten*, Eur. H. F. 18. —II. in mid. *to get ready, prepare*, Lat. *expedire*, Ib. 81.

'Εξευμενίζω, strengthd. for εὐμενίζω, Plut.

'Εξευνουχίζω, strengthd. for εὐνουχίζω, Plut.

'Εξευπορέω, ῶ, (ἐκ, εὐπορέω) *to contrive, get ready*, τι, Plat. Legg. 918 C: absol. *to be ready*, Ib. 861 B: the form ἐξευπορίζω, is barbarous, v. Schäf. Mel. p. 7.

'Εξεύρεμα, ατος. τό, (ἐξευρίσκω)=ἐξεύρημα, v. Lob. Phryn. 445.

'Εξεύρεσις. εως, ἡ, (ἐξευρίσκω) *a searching out*, Hdt. 1, 67: *a finding out, invention*, Id. 1, 94.

'Εξευρετέον, verb. adj. of ἐξευρίσκω, *one must find out*, Plat. Rep. 380 A.

'Εξευρετικός, ή, όν, (ἐξευρίσκω) *inventive, ingenious*, M. Anton.

'Εξεύρημα, ατος, τό, *a thing found out, an invention, contrivance*, Hdt. 1, 53, 94, etc. From

'Εξευρίσκω, f. -ρήσω, aor. ἐξεῦρον, (ἐκ, εὑρίσκω) *to find out, discover*, Il 18, 322: *to invent*, Hdt. 1, 8; 4, 61. etc.: c. inf., Hdt. 1, 196, Soph. O. T 120.—2. *to seek out, search after*. Hdt. 7. 119.—3. *to find out, win, get*, κράτος, Pind. I. 8 (7), 8, ἄλγος, Soph. Tr. 25

also in mid., ἐξευρέσθαι παλαίσματα, Theocr. 24, 112.

’Εξευτελίζω, strengthd. for εὐτελίζω, Plut. Hence

’Εξευτελισμός, οῦ, ὁ, strengthd. for εὐτελισμός, Dion. H.

’Εξευτονέω, ῶ, strengthd. for εὐτονέω, *to be able to hold out*, Arr.

’Εξευτρεπίζω, strengthd. for εὐτρεπίζω, Eur. El. 75.

’Εξεύχομαι, (ἐκ, εὔχομαι) dep., *to boast aloud, proclaim*, τι, Pind. O. 13, 85: ἐξ. τι (εἶναι) to boast that.., Aesch. Ag. 533; also, ἐξ. ’Αργεῖαι γένος, *we boast to* be Argives, Id. Supp. 275.—II. *to pray, long for*, Id. Cho. 215.

’Εξέφηβος, ον, ὁ, (ἐκ, ἔφηβος) *one who is beyond the age of an* ἔφηβος, Censorin.

†’Εξέφθινται, 3 plur. perf. pass. of ἐκφθίνω, Aesch.

†’Εξέφθῖτο, 3 sing. plqpf. pass. of ἐκφθίνω, Od.

’Εξεφίημι,=ἐφίημι, esp. in mid. ἐξεφίεμαι, *to enjoin, urge, bid*, c. inf., Soph. Aj. 795. [φῑ Att.]

’Εξεχέβρογχος, ον, (ἐξεχής, βρόγχος) *having the thyreoid cartilage* (Adam's apple), *prominent*, Hipp.

’Εξεχέγλουτος, ον, (ἐξεχής, γλουτός) *with prominent buttocks*, Hipp.

’Εξεχής, ές, (ἐξέχω II.) *standing out, prominent*, Aretae.

†’Εξέχρη, 3 sing. impf. from ἐκχράω, Soph. O. C. 87.

’Εξέχω, (ἐκ, ἔχω) *to stand out* or *project from*, τινός, Ar. Vesp. 1377: absol. *to stand out*, Plat., etc.: esp. of the sun, *to shine out, appear*, ἢν ἐξέχῃ εἵλη κατ’ ὄρθρον, Ar. Vesp. 771, and so proverb., ἔξεχ’ ὦ φίλ’ ἥλιε, *shine out*, fair sun, Ar. Fr. 346; πρὶν ἐξ. ἥλιον, *from*, before *sunrise*, ap. Dem. 1071, 3: so later in pass., LXX.—2. metaph. *to be distinguished.*—II. mid. *to cling to*, τινός, LXX.

’Εξέψω, f. -εψήσω, (ἐκ, ἕψω) *to boil thoroughly*, Hdt. 4, 61. Pass. *to be boiled away*, Arist. Meteor.

῎Εξηβος, ον, (ἐκ, ἥβη) *past one's youth*, (i. e. acc. to Hesych. 35 years old), also ἔξωρος, Aesch. Theb. 11.

’Εξηγέομαι, fut. -ήσομαι, (ἐκ, ἡγέομαι) dep. mid. *To lead, command, be leader of*, c. gen. pers., Il. 2, 806.—2. c. acc. pers., *to manage, govern*, freq. in Thuc., as 1, 76, 95, v. Poppo vol. 1, p. 130.—II. *to go first, lead the way*, H. Hom. Bacch. 10, Hdt. 1, 151, etc.: hence—2. c. dat. pers. et acc. rei, *to show* one *the way* in a thing, Hdt. 6, 135; and so c. dat. pers. only, *to go before, lead*, τοῖς ξυμμάχοις, Thuc. 3, 35, etc.; also *to teach*, Eur.; or c. acc. rei only, *to point out*, τι, Soph. O. C. 1284; *to command*, τι, Hdt. 5, 23.—3. c. dat. pers. et gen. rei, ἐξ. τινὶ τῆς πράξεως, Xen. Cyr. 2, 1, 29.—4. ἐξ. εἰς τὴν ‘Ελλάδα, *to lead an army* into Greece, Xen. An. 6, 6, 34.—III. esp. like Lat. *praeire verbis, to prescribe* or *dictate* a form of words, Hdt. 2, 3, Dem. 363, 18: ἐξηγοῦ θεούς, *dictate, name* them, Eur. Med. 745.—2. *to expound, interpret*, τὰ νόμιμα, Dem. 1160, 10; ἄγραφοι νόμοι καθ’ οὓς Εὐμολπίδαι ἐξηγοῦνται, according to which *they expound* things, Lys. 104, 9: hence—3. absol. *to give the form* to be observed in religious ceremonies, Soph. O. C. 1284, etc.—4. c. inf., *to order* one *to do*, Aesch. Eum. 595: cf. ἐξηγητής.—IV. *to tell at length, narrate, describe*, τι, Hdt. 3, 4; also foll. by relat., ἐξ. ὅτῳ τρόπῳ, etc., Id. 3, 72, etc.: also, ἐξ. περί τινος, Plat., and Xen. Hence

’Εξήγημα, ατος, τό, *an exposition. declaration*, etc.: and

’Εξήγησις, εως, ἡ, *a statement, narrative*, Thuc. 1, 73: *an explaining, explanation*, περί τινος, Plat. Legg. 631 D: cf. sq.

’Εξηγητής, οῦ, ὁ, (ἐξηγέομαι) *one who leads on, a guide, counsellor*, πραγμάτων ἀγαθῶν, Hdt. 5, 31: in genl. *a deviser, plotter*, Dem. 928, 20.—II. *an expounder, explainer, interpreter*, Lat. *enarrator*, esp. of oracles or omens, Hdt. 1, 78; or in genl., as at Athens, of sacred laws, rites, or customs, e. g. of burial, Lat. *interpretes religionum*, Isae. 73, 24, cf. ἐξηγέομαι III., Ruhnk. Tim., and Müller Aesch. Eum. § 74 sq.—2. later the word was used of the περιηγηταί, or the *Ciceroni*. Hence

’Εξηγητικός, ή, όν, *interpreting, expository*, Gramm.

’Εξηγορία, ας, ἡ, (ἐξαγορεύω) *praise, triumph*, LXX.

’Εξηθέω, ῶ, (ἐκ, ἠθέω) *to sift, filter, purify*, Theophr.

†’Εξηκεστίδης, ου, ὁ, *Execestides*, father of Solon, Plut. Sol. 1.—2. a barbarian who passed himself off at Athens as an Athenian, Ar. Av. 11, 764. Prop. patron. from

†’Εξήκεστος, ου, ὁ, *Execestus*, a Syracusan, father of the commander Sicanus, Thuc. 6, 73.—2. an Athenian physician, Dem. 379, 16.—3. of Lampsacus, slew Philiscus tyrant of Lampsacus, Id. 666, fin.

‘Εξήκοντα, οἱ, αἱ, τά, indecl. (ἕξ) *sixty*, Hom.

‘Εξηκονταέτης, ες, (ἑξήκοντα, ἔτος) *sixty years old*, Solon 1, 4. Hence

‘Εξηκονταετία, ας, ἡ, *a period of sixty years*, Plut. Cic. 25.

‘Εξηκοντάκις, and poet. -άκι, adv., *sixty times*, Pind. O. 13, 141.

‘Εξηκοντάκλῑνος, ον, (ἑξήκοντα, κλίνη) *with* 60 *couches* or *seats*, Diod.

‘Εξηκοντάπηχυς, υ, (ἑξήκοντα, πῆχυς) *sixty cubits long*, Ath.

‘Εξηκοντάς, άδος, ἡ, *the number sixty.*—2. *a sixtieth part*, Strab.

‘Εξηκονταστάδιος, ον, (ἑξήκοντα, στάδιον) *of sixty stades*, Strab.

‘Εξηκοντατᾰλαντία, ας, ἡ, (ἑξήκοντα, τάλαντον) *a sum of sixty talents* raised by a body of men (συμμορία) for the service of the state, Dem. 183, 8.

‘Εξηκοντούτης, ες,=ἑξηκονταέτης, Plat. Legg. 755 A.

‘Εξηκοσταῖος, αία, αῖον, *on the sixtieth day*, Hipp.

‘Εξηκοστός, ή, όν, *sixtieth*, Hdt. 6, 126.

’Εξηκρῑβωμένως, adv. part. perf. pass. from ἐξακριβόω, *strictly*.

’Εξήκω, f. -ξω, (ἐκ, ἥκω) *to have gone out, to have come to* a point, where.., Soph. Tr. 1157; c. acc. cognato, ἐξ. ὁδόν, Id. El. 1318.—II. esp. of time, *to have run out, expired, to be over*, Hdt. 2, 111, Soph., etc.: so, μοῖρα βίου ἐξήκει, Soph. Ant. 896.—2. also of prophecies, dreams, etc. *to come to an accomplishment, turn out true*, Hdt. 1, 120; 6, 80, cf. ἐξέρχομαι III. The pres. always has perf. signf.

’Εξήλᾰσα, ας, ε, aor. 1 of ἐξελαύνω, poet. ἐξήλασσα, Hom.

’Εξήλᾰτος, ον, (ἐξελαύνω) *beaten out, hammered*, of metal, in Il. 12, 295, ἀσπίδα ἐξήλατον, explained by what follows, ἣν ἄρα χαλκεὺς ἤλασεν: the v. l. ἑξήλ. *of six plates*, is of no value.

’Εξῆλθον, ες, ε, aor. 2 of ἐξέρχομαι.

’Εξηλῐάζω, (ἐκ, ἡλιάζω) *to set in the sun: to crucify* or *hang in the open air*, LXX., cf. Hdt. 3, 124, sq.

†’Εξήλῖκα, perf. act. of ἐξαλίνδω, Ar. Nub. 32.

’Εξηλῐόω, ῶ, (ἐκ, ἡλιόω) *to make sunny*, pass. *to be sunny, light*, Plut.

’Εξηλλαγμένως, adv. part. perf. pass. from ἐξαλλάσσω, *strangely, unusually*, Diod.

’Εξήλῠσις, εως, ἡ, (ἐξέρχομαι) *a going out: a way out*, Hdt. 7, 130.

‘Εξῆμαρ, adv. (ἕξ, ἦμαρ) *for six days, six days long*, Od. 10, 80. Only poet.

’Εξημαρτημένως, adv. part. perf. pass. from ἐξαμαρτάνω, *wrongly, to no purpose*, Plat. Legg. 891 D.

†’Εξήμβλωσα, 1 aor. and ἐξήμβλω, 3 sing. 2 aor. of ἐξαμβλίσκω.

’Εξημερόω, ῶ, strengthd. for ἡμερόω, *to tame* or *reclaim quite*, χῶρον, Hdt. 1, 126: ἐξημ. γαῖαν, to free from wild beasts, Eur. H. F. 20, 852: metaph. *to soften, civilise*, Polyb. Hence

’Εξημέρωσις, εως, ἡ, strengthd. for ἡμέρωσις, Plut.

’Εξήμησε, aor. of ἐξεμέω, q. v.

’Εξημοιβός, όν, (ἐξαμείβω) *quite changed*, ἐξ. εἵματα, changes of raiment, Od. 8, 249.

’Εξήνεγκα and ἐξήνεγκον, aor. 1 and 2 of ἐκφέρω.

’Εξήνιος, ον, (ἐκ, ἡνία,) *unbridled, uncontrollable*, Plut.

’Εξήπᾰφον, ες, ε, aor. 2 of ἐξαπαφίσκω, Od.

’Εξηπειρόω, ῶ, strengthd. for ἠπειρόω, Strab.

’Εξηπεροπεύω, (ἐκ, ἠπεροπεύω) *to cheat utterly*, Ar. Lys. 840.

’Εξηπιαλέω, ῶ, *to have an* ἠπίαλος, Hipp.

’Εξηπιᾰλόω, ῶ, *to change into an* ἠπίαλος, Hipp., in pass.

’Εξήραμμαι, perf. pass. from ξηραίνω.

’Εξηράνθη, 3 aor. 1 pass. from ξηραίνω, Il.

’Εξήρᾰτο, 3 aor. mid. from ἐξαίρω, Od.

‘Εξήρετμος, ον, (ἕξ, ἐρετμός) *of six oars*, Anth.

‘Εξήρης, ες, *with six banks of oars*, hence, ἑξηρικὸν πλοῖον, Polyb., also ἑξηρίς, ίδος, ἡ, *a six-banked galley*. (*ἄρω?)

’Εξηρώησα, aor. 1 from ἐξερωέω, Il.

‘Εξῆς, adv. (ἔχω, ἕξω) *one after another, in order, in a row*, Od. 4, 449 (though more freq., and always in Il., in poet. form ἑξείης), and freq. in Att., as, ἑξῆς ἔξεσται διέρχεσθαι, λέγειν, etc.: post-Hom. also of time, *thereafter, next*, Aesch. Fr. 269: ἡ ἑξ. ἡμέρα, Plat., etc.—II. c. gen., *next to*, τινός, Ar. Ran. 765, Plat. Rep. 390 A: and c. dat., ἑξῆς τινι, *suitably to*.., Ar. Lys. 633, Plat. Crat. 399 D, etc.—III. ὁ, ἡ, τὸ ἑξῆς, *the next in order*, Plat., etc.: τὸ ἑξῆς, *the grammatical order* of the words, Gramm.: but καὶ τὰ ἑξῆς, *and so forth*, Lat. *et cetera*.

’Εξητασμένως, adv. part. perf. pass. from ἐξετάζω, *accurately*, M. Anton.

’Εξητριάζω, (ἐκ, ἤτριον) *to filter*, Hipp.

’Εξηττάομαι, strengthd. for ἡττάομαι, Plut.

’Εξηχέω, ῶ, f. -ήσω, (ἐκ, ἠχέω) *to sound forth, be heard*, LXX: c. acc cognato, transit., τὸ κύκνειον ἐξηχεῖν, *to sound forth* the swan's song, i. e give vent to dying prayers, Polyb. 30, 4, 7.

῎Εξηχος, ον, (ἐκ, ἦχος) *rudely sounding*: metaph. *stupid*.

’Εξιάομαι, fut. -άσομαι, (ἐκ, ἰάομαι) dep. mid., *to cure thoroughly*, Hdt. 3, 132, Plat., etc.: *to make full amends for*, τὴν βλάβην, Plat. Legg. 879 A [for quantity, v. ἰάομαι.]

Ἐξῐδεῖν, inf. of ἐξεῖδον, q. v.

Ἐξῐδῐάζομαι, as mid., (ἐκ, ἰδιάζω) *to appropriate to one's self, make one's own*, Diphil. ap. A. B., and Polyb., cf. Lob. Phryn. 199.

Ἐξῐδῐασμός, οῦ, ὁ, *an appropriation, seizure*, Strab.

Ἐξῐδῐόομαι, = ἐξιδιάζομαι, Isocr. 241 D, Xen. Hell. 2, 4, 8.

Ἐξιδιοποιέομαι, = ἐξιδιάζομαι, Diod.

Ἐξιδίω, f. -ίσω, (ἐκ, ἰδίω) *to exude*: in Ar. Av. 791, euphem. for τιλᾶν. [δῑ]

Ἐξιδρόω, ῶ, = foreg., Hipp.

Ἐξιδρύω, f. -ύσω, (ἐκ, ἱδρύω) *to set down to rest*, Soph. O. C. 11.—Mid. *to establish one's self*, also, ἐξ. βίοτον, Eur. Incert. 134. [ῡω, ῠσω]

Ἐξίδρωσις, εως, ἡ, (ἐξιδρόω) *a sweat, perspiration*, Plut.

Ἐξίημι, f. -ήσω, (ἐκ, ἵημι) *to send out, dispatch*, Il. 11, 141 (in the unique Ep. inf. aor. 2 act. ἐξέμεν for ἐξεῖναι, cf. ἐπιπροέμεν); ἐξ. τινὰ ἐπί, Hdt. 3, 146: ἐξ. ἱστίον, *to let out* the sail, Pind. P. 1, 177; πάντα κάλων ἐξ. *to let out* all the cable, i. e. take every advantage, Eur. Med. 278, cf. H. F. 837: but, κάλως ἐξίησι στράτευμα, the (loosed) cable *lets* the army *start*, Id. Tro. 94: *to throw out* or *forth*, ἀφρόν, Eur. Bacch. 1122: *to take out of*, τι ἔκ τινος, Hdt. 2, 87.—II. intr. *to run out*, of rivers, *to empty themselves*, Hdt. 1, 6, (in 3 sing. ἐξίει, v. Schweigh. ad 1, 180.)—B. mid. *to put off from one's self, get rid of*, oft. in Hom. (in tmesis) in phrase, πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο; so too, ἐπὴν γόου ἐξ ἔρον εἵην, Il. 24, 227; ἐξ ἔρον ἱέμενος, Theogn. 1060.—2. *to send from one's self, divorce*, γυναῖκα, Hdt. 5, 39. [ῐη Ep., ῑη Att.]

Ἐξῐθύνω, (ἐκ, ἰθύνω) *to make smooth, straight*, στάθμη δόρυ νήϊον, Il. 15, 410. —II. *to direct*. [ῡ]

Ἐξῐκετεύω, strengthd. for ἱκετεύω, Soph. O. T. 760.

Ἐξικμάζω, f. -άσω, (ἐκ, ἰκμάζω) *to draw out the moisture of, dry thoroughly*, Plat. Tim. 33 C, and Arist.: Eur. Andr. 398 is corrupt. Hence

Ἐξίκμᾰσις, εως, ἡ, *a drying*, late word.

Ἐξικνέομαι, f. ἐξίξομαι: aor. ἐξικόμην, (ἐκ, ἱκνέομαι) dep. mid. *To reach, get at* a place, Hom. always in aor. and c. acc.: esp. *to arrive at last at*, Il. 9, 479.—2. of objects, *to arrive at, attain, come up to*, c. gen., Seidl. Eur. El. 607: *to be sufficient for*, πρὸς τὸν ἄεθλον, Hdt. 4, 10.—3. of things, *to reach*, of an arrow, ὅσον τόξευμα ἐξικνεῖται, Hdt. 4, 139; of sight, ἐπὶ πολλὰ στάδια ἐξ. Xen. Mem. 1, 4, 17.—4. ἔργῳ ἐξ. τι, *to execute, accomplish*, Thuc. 1, 70, cf. Plat. Prot. 311 D.

Ἐξίκω, f. -ξω, poet. for ἐξήκω: *to turn out*, Orph., and v. l. in Soph. O. T. 1182. [ῑ]

Ἐξῐλᾰρόω, ῶ, (ἐκ, ἱλαρόω) *to cheer*, Ath.

Ἐξίλᾰσις, εως, ἡ, *an appeasing, atonement*, LXX. [ῑλ]: from

Ἐξῐλάσκομαι, f. -άσομαι [ᾰ], dep. mid. (ἐκ, ἱλάσκομαι) *To appease, win over*, τινά, Orac. ap. Hdt. 7, 141. Hence

Ἐξίλασμα, ατος, τό, *an atonement, expiation*, LXX. [ῑ]

Ἐξιλασμός, οῦ, ὁ, = ἐξίλασις, LXX. [ῑ]

Ἐξιλαστήριος, ον, *propitiatory*, [ῑλ]

Ἐξιλαστικός, ή, όν, = foreg. Adv. -κῶς, Comm.

Ἐξιλεόω, ῶ, (ἐκ, ἱλεόω) *to appease*, LXX. Also in mid., Strab. Hence

Ἐξιλέωμα, -ωσις, -ωτικός, = -ασμα, -ασις, -αστικός.

Ἐξίλλω, (ἐκ, ἴλλω) *to unravel, disentangle, seek out*, ἐξ. τὰ ἴχνη, of hounds at a check, Xen. Cyn. 6, 15.—II. *to keep out from*, ἐάν τις ἐξείλλῃ (or -ίλλῃ) τινὰ τῆς ἐργασίας, Dem. 976, fin., cf. ἐξούλης δίκη.

Ἐξιμάω, ῶ, f. -ήσω, (ἐκ, ἱμάω) *to draw out by thongs* or *ropes*. [ῑ]

Ἐξίμεναι, poet. inf. pres. from ἔξειμι, for ἐξιέναι, Od. [ῐ] Macho has ἐξίναι.

Ἐξῑνιάζω, (ἐκ, ἶνες) *to take out the sinews* or *fibres*, Arr.

Ἐξινόω, ῶ, (ἐκ, ἰνάω, ἰνέω) *to empty*, Lat. *exinanire*, and so *to destroy*, Lyc., cf. ὑπέρινος. [ῑ ?]

Ἐξῐονθίζω, (ἐκ, ἴονθος) τρίχα, *to shoot out hair*, Soph. Fr. 653.

Ἐξῑόω, (ἐκ, ἰόω) *to clean from rust*, Epict.

Ἐξῑπόω, ῶ, (ἐκ, ἰπόω) *to press, squeeze out*, Diosc.—II. *to press heavily*, Ar. Lys. 291.

Ἐξιππάζομαι, f. -άσομαι, (ἐκ, ἱππάζομαι) *to ride out* or *away*, Plut.

Ἐξιππεύω, (ἐκ, ἱππεύω) = foreg., Plut.

Ἕξιππος, ον, (ἕξ, ἵππος) *with six horses*, τὸ ἕξ., Polyb.

Ἐξίπταμαι, f. ἐκπτήσομαι: aor. ἐξεπτάμην, (ἐκ, ἵπταμαι) *to fly out of*, οἴκων, Eur. El. 944: absol., *to fly away*. An act. aor. ἐξέπτην, in Hes. Op. 98, Batr. 215. Cf. πέτομαι.

Ἐξῑπωτικός, ή, όν, (ἐξιπόω) *pressing* or *drawing out*, φάρμακα, Gal.

Ἕξις, εως, ἡ, (ἔχω, ἕξω) *a being in a certain state, a permanent condition*, esp. as produced by practice (πρᾶξις), *a habit*.—1. *a habit of body*, i. e. of bodily health, opp. to διάθεσις, Hipp., cf. Foës. Oecon.—2. *a habit of mind*, moral or intellectual, and so opp. to δυνάμεις, the natural dispositions or faculties, Plat., and Arist. passim, v. esp. Eth. N. 2, 5: opp. also to πρᾶξις, ἐνέργεια, Arist. ibid.—II. *skill as the result of experience, practice*, Schäf. Dion. Comp. 7, cf. ἑκτικός.

Ἐξῐσάζω, *to make equal*: mid. *to make one's self equal*, LXX.—II. intr. *to be equal*, Strab. [ῐ Att.] Hence

Ἐξῐσασμός, οῦ, ὁ, *an equalling, equality*.

Ἐξίσης, adv. for ἐξ ἴσης, sub. μοίρας, *equally*; also ἐξίσου, sub. μέτρον.

Ἐξῐσόω, ῶ, (ἐκ, ἰσόω) *to make equal* or *even*, Lat. *exaequare*, ζυγόν, Soph. El. 738, τινί, to a thing, Id. O. T. 425, τινί τι, Thuc. 5, 71. Pass. *to be* or *become equal*, τινί, to a thing, Hdt. 2, 34, etc.: *to be a match for, to rival*, τινί, Thuc. 2, 97.—2. *to put on a level*, τοὺς πολίτας, Ar. Ran. 688.—II. intr. *to be equal* or *like*, μητρὶ δ' οὐδὲν ἐξισοῖ, Soph. El. 1194, and so Thuc. 6, 87, cf. δηλόω II. [ῐ Att.]

Ἐξίστημι, f. ἐκστήσω, (ἐκ, ἵστημι) *to put out of its place; change, alter*, τὴν φύσιν, Arist. Eth. N.: metaph., ἐξιστάναι τινὰ φρενῶν, *to drive* one *out of* his senses, Eur. Bacch. 850; τοῦ φρονεῖν, Xen. Mem. 1, 3, 12: hence simply, ἐξιστάναι τινά, *to drive mad, to derange*, Hipp., and Eur. Aug. 1: also, ἐξιστάναι ἀνθρώπους αὑτῶν, *to set* them *beside* themselves with rage, Dem. 537, fin.: also *to astonish*, Polyb.; *to bewitch*, N. T.—B. mid. with aor. 2, perf., and plqpf. act.—I. *to stand aside from*, ὁδοῦ, Hdt. 3, 76; and so absol., *to stand out of the way*, Eur. I. T. 1229: *to make way for* one, τινί, Soph. Phil. 1053, Ar. Ran. 354, etc.: also c. acc., *to flee, shrink from, shun*, Lob. and Herm. Soph. Aj. 82.—II. c. gen. rei, *to retire from, give up possession of*, τῆς ἀρχῆς, Thuc. 2, 63: esp., ἐκστῆναι τῶν ὄντων, Lat. *cedere bonis, to become bankrupt, fail*, Dem. 959, 28: hence in Ar. Vesp. 477, ἐκστῆναι πατρός, *to lose* one's father, give him up. —2. very freq., φρενῶν ἐκστῆναι, *to lose* one's senses, Eur. Or. 1021, etc.; τοῦ φρονεῖν, Isocr. 85 E: and then absol. *to be out of one's wits, be distraught*, Hipp., etc.; *be astonished*, N. T.: cf. ἔκστασις.—3. ἐκστῆναι τῆς αὑτοῦ ἰδέας, τῆς φύσεως, *to depart from* one's own nature, Plat. Rep. 380 D, etc.: hence absol. *to degenerate*, Theophr.; οἶνος ἐξεστηκώς, *changed, sour* wine, Dem. 933, 25.—4. in genl. *to give up one's* pursuits, *forget* them, τῶν σπουδασμάτων, τῶν μαθημάτων, Plat. Phaedr. 249 D, Xen. Cyr. 3, 3, 54.—5. absol. *to change one's state*, Hipp.: *to change one's opinion*, Thuc. 2, 61.—III. *to stand out, project*, Arist. H. A.

Ἐξιστορέω, ῶ, (ἐκ, ἱστορέω) *to search out, inquire of*, τινά τι, Hdt. 7, 195.

Ἐξίσχιος, ον, (ἐκ, ἰσχίον) *with prominent hips*, Hipp., cf. ἐξόφθαλμος.

Ἐξισχναίνω, strengthd. for ἰσχναίνω, Themist.

Ἐξισχνόω, strengthd. for ἰσχνόω, Hipp.

Ἐξισχύω, f. -ύσω, (ἐκ, ἰσχύω) *to have strength, be quite able*, Strab.—II. in a rare usage, τὸ δαιμόνιον παίδων ἐξισχῦον, fate *prevailing over* the children, Ael. V. H. 6, 13. [ῡ]

Ἐξίσχω, (ἐκ, ἴσχω) = ἐξέχω: once in Hom., ἐξίσχει κεφαλὰς δεινοῖο βερέθρου, *puts forth, lifts* her heads from.., Od. 12, 94.—II. intr. *to stand out*, Paus.

Ἐξίσωσις, εως, ἡ, (ἐξισόω) *an equalisation*, Plut. [ῐ Att.]

Ἐξῐσωτέον, verb. adj. from ἐξισόω, *one must make equal*, Soph. O. T. 408.

Ἐξῐσωτής, οῦ, ὁ, (ἐξισόω) *an officer who apportions and equalises the taxes* among the payers, late.

Ἐξίτηλος, ον, (ἐξιέναι) *going out, disappearing, fading away*, πορφυρίδες ἐξίτηλοι, Xen. Oec. 10, 3: ἐξ. γενέσθαι, of a family, to become *extinct*, Hdt. 5, 39; of acts, to be *lost, forgotten*, Id. 1, 1; and so in Att. [ῐ]

Ἐξῐτήριος, ον, (ἐξιέναι) *of, belonging to a departure*, ἐξ. λόγος, *a farewell discourse*, Eccl.

Ἑξίτης, ου, ὁ, (ἕξ) *the six* or *size* on the dice, also κῷος. [ῑ]

Ἐξῐτητέον, verb. adj. of ἐξιέναι, *one must go* or *come forth*, Xen. Mem. 1, 1, 14.

†Ἐξιτητός, ή, όν, = sq., Alciphr.

Ἐξῐτός, ή, όν, verb. adj. from ἐξιέναι, *to be come out of*, τοῖς οὐκ ἐξιτόν ἐστι, where there is no coming out, Hes. Th. 732.

Ἐξίχνευσις, εως, ἡ, *a tracing out*, Geop.: and

Ἐξιχνευτέον, verb. adj., *one must trace out*, Luc.: from

Ἐξιχνεύω, (ἐκ, ἰχνεύω) *to trace out*, Aesch. Ag. 368, Eur. Bacch. 352.

Ἐξιχνιάζω, = ἐξιχνεύω. Hence

Ἐξιχνιασμός, οῦ, ὁ, = ἐξίχνευσις.

Ἐξιχνοσκοπέω, ῶ, (ἐκ, ἰχνοσκοπέω) *to seek by tracking*, Soph. Tr. 271: so too in mid., Aj. 997.

Ἐξῑχωρίζω, (ἐκ, ἰχώρ) *to cleanse from humours*.

Ἑξκαίδεκα, ἑξκαιδέκατος, = ἑκκ.

Ἕξκλῑνος, ον, = ἑξάκλινος.

Ἑξμέδιμνος, ον, (ἕξ, μέδιμνος) *of, holding six medimni*, Ar. Pac. 631.

Ἐξογκέω, ῶ, (ἐκ, ὄγκος) *to swell* or *rise above*, τινός, Hipp.

Ἐξογκόω, ῶ, (ἐκ, ὀγκόω) *to make to swell*: μήτραν τόκῳ ἐξογκοῦν, *to* *honour* her *by raising* a tomb, Eur. Or. 402, cf. sq. Pass. *to be swelled out*, Hdt. 6, 125: esp. metaph. *to be puffed up, elated*, τινί, at a thing, Id. 6, 126, and Eur.; absol. *to swell, rise high*, Eur. Hipp. 938; τὰ ἐξωγκωμένα, *full-sailed* prosperity, Id. I. A. 921. Hence

'Εξόγκωμα, ατος, τό, *any thing raised* or *swollen*, ἐξ. λάϊνον, a mound, cairn, Eur. H. F. 1332: and

'Εξόγκωσις, εως, ἡ, *a raising, elevation.*

'Εξοδάω, ῶ, fut. -ήσω, (ἐκ, ὁδάω) *to sell*, Eur. Cycl. 267, cf. ἐξοδιάζω.

'Εξοδεία, ας, ἡ,=ἐξοδία, LXX.: from

'Εξοδεύω, (ἐκ, ὁδεύω) *to march out*, Polyb.: *to walk in procession*, Inscr. Ros.

'Εξοδία, ας, ἡ, *a marching out, expedition*, Hdt. 6, 56.

'Εξοδιάζω, f. -άσω Dor. -άξω, (ἔξοδος) *to spend upon, pay to*, τί τινι, LXX., cf. ἔξοδος III. Hence

'Εξοδιασμός, οῦ, ὁ,=ἐξοδία, Polyb. —II. late, *an outgoing, expense.*

'Εξοδικός, ή, όν, *belonging to a departure*, Gramm. But adv. -κῶς, *from beginning to end, thoroughly*, Diog. L.

'Εξόδιος, ον, (ἔξοδος) *of, belonging to an exit*; esp., ἐξ. νόμοι, *the finale* of a play, Cratin. Incert. 170, ubi v. Meineke: hence—II. as subst., τὸ ἐξ., sub. μέλος, *the finale of a tragedy*, Plut.—2. hence by the same metaph. as our *catastrophe, the end, conclusion*, esp. *tragical conclusion* of an affair or a life, Plut.—3. at Rome, *exodia* were *burlesques* acted after other plays, like *farces*, or perh. *travesties* on the subject of the play itself, like some modern epilogues, Liv. 7, 2, Juven. 3, 175.

'Εξοδοιπορέω, ῶ, (ἐκ, ὁδοιπορέω) *to go out of*, στέγης, Soph. El. 20.

"Εξοδος, ου, ἡ, *a going out*, ἐκ τῆς χώρης, Hdt. 1, 94.—2. *a marching out, military expedition*, ἐξ. ποιεῖσθαι, Hdt. 9, 19, 26, Xen., etc., cf. Valck. Phoen. 766: esp. *a sally*, Thuc. 5, 10.—3. *a solemn procession*, Hdt. 3, 14: esp. of women of rank with their suite, Ar. Lys. 16, Plat. Legg. 784 D, Theophr. Char. 22: *a bridal procession* to the bridegroom's house, Schäf. Mel. p. 53. —II. *a way out*, Lat. *exitus*, Hdt. 2, 148, and freq. in Trag.—III. also like Lat. *exitus, an end, close*, Thuc. 5, 14, Plat., etc.—2. esp. *the end of a tragedy*, i. e. all that follows the last choral ode, Arist. Poet. 12, 6: also—3. *a piece of music played at any one's exit*, Ar. Vesp. 582.—IV. *an outgoing, payment of money*, Polyb.: hence ἐξοδιάζω.

B. as adj., *promoting the passage* or *ejection*, τινός, Aretae. Hence

'Εξοδῠνάω, ῶ, strengthd. for ὀδυνάω, Eur. Cycl. 661, in pass.

'Εξόζω, fut. -ζήσω, (ἐκ, ὄζω) intr. *to smell*, κακὸν ἐξόσδειν (Dor.) to stink, Theocr. 20, 10.—II. c. gen. *to smell of* a thing.

'Εξόθεν, adv. for ἐξ οὗ, sub. χρόνου, *since when*, Nic.

"Εξοι, not ἐξοῖ, Dor. for ἔξω, like ἔνδοι for ἔνδον: cf ἔνδοι.

'Εξοίγω, f. -ξω, (ἐκ, οἴγω) *to open, cut open*, Hipp.

"Εξοιδα, pf. without pres. in use, plqpf. ἐξήδη (cf. *εἴδω), *to know thoroughly, know well*, τι, Soph. O. T. 37, etc.; c. part., ἐξ. ἔχουσα, Id. Tr. 5: absol., Id. El. 222, etc. Cf. ἐξεῖδον.

'Εξοιδαίνω, f. -δήσω,=sq.

'Εξοιδέω, ῶ, (ἐκ, οἰδέω) *to swell, be swollen*, πληγαῖς πρόςωπον. Eur. Cycl. 227.

'Εξοιδίσκω, (ἐκ, οἰδίσκω) *to make to swell*, Hipp.

'Εξοικειόομαι, (ἐκ, οἰκειόω) as mid., *to appropriate*, Strab.—II. as pass., ἐξοκειοῦσθαί τινι, *to be accustomed, adapt one's self to* one, Plut.

'Εξοικέω, ῶ, (ἐκ, οἰκέω) *to leave one's home, to emigrate*, Μεγάραδε, Dem. 845, 19.—II. *to inhabit throughout* or *thickly*. Pass. *to be so inhabited*, Thuc. 2, 17. Hence

'Εξοικήσιμος, ον, *habitable, inhabited*, Soph. O. C. 27: and

'Εξοίκησις, εως, ἡ, *emigration*, Plat. Legg. 850 B.

'Εξοικία, ας, ἡ,=foreg., dub.

'Εξοικίζω, fut. -ίσω Att. -ῐῶ, (ἐκ, οἰκίζω) *to remove* one *from his home, eject*, Thuc. 1, 114; οἴκων, Eur. Hec. 949; εἰς 'Ρώμην, Plut. Mid. and pass. *to go from home, remove*, Ar. Pac. 197.—II. *to dispeople, empty*, Λῆμνον ἀρσένων, Eur. Hec. 887: *to lay waste*, πόλεις, Dion. H.: also in mid., Plut. Hence.

'Εξοίκῐσις, εως, ἡ, *a removal, expulsion of inhabitants*, Plat. Legg. 704 C.

'Εξοικισμός, οῦ, ὁ,=foreg., Philo.

'Εξοικιστής, οῦ, ὁ, (ἐξοικίζω) *one who expels from home, an avenger*, Charond. ap. Stob. p. 291, 30.

'Εξοικοδομέω, ῶ, (ἐκ, οἰκοδομέω) *to build up, build from the ground, finish a building*, Hdt. 2, 176; 5, 62: metaph., ἐξ. τέχνην, Pherecr. Κραπ. 8: also in mid., Polyb.—2. ἐξ. κρημνόν, *to make a road over* it, Polyb.—II. *to unbuild, open out*, τὰς πύλας, Diod. Hence

'Εξοικοδόμησις, εως, ἡ, *a building up*, Joseph.

"Εξοικος, ον, (ἐκ, οἶκος) *away from home, removed*, LXX.

'Εξοιμώζω, f. -ώξομαι, (ἐκ, οἰμώζω) *to wail aloud*, οἰμωγάς, Soph. Aj. 317, γόοισιν, Ant. 427.

'Εξοινέω, ῶ, (ἐκ, οἶνος) *to be tipsy*, Hegesand. ap. Ath. 477 E.—II. *to sleep off drunkenness*, late: and

'Εξοινία, ας, ἡ, *drunkenness*: from

"Εξοινος, ον, (ἐκ, οἶνος) *drunken, tipsy*, Alex. Εἰςοικ. 3. Hence

'Εξοινόω, ῶ, *to make drunk*: Eur. Bacch. 814 in pass. part. *drunk.*

'Εξοιστέος, α, ον, verb. adj. of ἐκφέρω, from the fut. ἐξοίσω, *to be brought out*, Ar. Lys. 921.—II. ἐξοιστέον, *one must bring out*, Eur. Phoen. 712.

'Εξοιστός, ή, όν, verb. adj. of ἐκφέρω, *to be brought out, uttered*, Sext. Emp.

'Εξοιστράω, ῶ, Ion. -τρέω, (ἐκ, οἰστρέω) *to make wild, madden*, Luc., and Ael.: al. ἐξοιστρόω.

'Εξοιστρηλᾰτέω, ῶ, strengthd. for οἰστρηλατέω, Plut.

'Εξοίσω, fut. of ἐκφέρω.

'Εξοιχνέω, ῶ,=sq., Il. 9, 384.

'Εξοίχομαι, (ἐκ, οἴχομαι) dep. *to go out* or *away*, Il. 6, 379, 384, and Soph.

'Εξοιωνίζομαι, (ἐκ, οἰωνίζομαι) dep. mid., *to look on as an evil augury, to shrink from* doing, c. inf., also c. acc., Lat. *abominari*, both in Plut.

'Εξοκέλλω, (ἐκ, ὀκέλλω) *to drive out of the course*, esp. *to run* a ship *aground*: hence intr. of the ship, *to run aground, drive ashore*, Hdt. 7, 182, Aesch. Ag. 666.—II. metaph. *to run* a person *aground, into difficulties*, τινὰ εἰς ἄτην, Eur. Pass., δεῦρο ἐξοκέλλεται, the thing *comes to* this, we are brought to this pass, Aesch. Supp. 438.—2. also intr. *to run into a misfortune* or *difficulty*, εἰς τραχύτερα πράγματα, Isocr. 143 C: *to be ruined*, Polyb.: *to run into sin* or *excess*, εἰς κύβους, Plut.

'Εξολέσαι, inf. aor. 1 of ἐξόλλυμι.

†'Εξόλη, ης, ἡ, *Exŏle*, daughter of Thespius, Apollod.

'Εξολισθαίνω, -θάνω, v. Pors. Phoen. 1398, fut. -σθήσω, (ἐκ, ὀλισθαίνω) *to slip off*, Hippon. 21; *to glide off*, as a sword from a hard substance, Eur. Phoen. 1383; τινός, off a thing, Arist. H. A.—II. c. acc., *to slip out of*, Lat. *eludere*, διαβολάς, Ar. Eq. 491. Hence

†'Εξολίσθησις, εως, ἡ, *a slipping out*, Euseb.

'Εξόλλῡμι, and -λύω, f. -ολέσω, Att. -ολῶ: aor. 1 ἐξώλεσα, (ἐκ, ὄλλυμι) *to destroy utterly*, Od. 17, 597, and in Att.—II. mid. with perf. 2, ἐξόλωλα, *to perish utterly*, Soph. Tr. 84, etc.

'Εξολόθρευμα, ατος, τό, (ἐξολοθρεύω) *utter destruction*, LXX.

'Εξολόθρευσις, εως, ἡ, = foreg., LXX.

'Εξολοθρευτής, οῦ, ὁ, *a destroyer*, Eccl.: and

'Εξολοθρευτικός, ή, όν, *destructive*: from

'Εξολοθρεύω, (ἐκ, ὀλοθρεύω) *to destroy utterly*, LXX.

'Εξολολύζω, f. -ξω, (ἐκ, ὀλολύζω) *to howl aloud*, Lat. *exululo*, Batr. 101.

'Εξομᾰλίζω, strengthd. for ὁμαλίζω. *to smooth* or *assuage*, Hipp.

'Εξομβρέω, ῶ, (ἐκ, ὀμβρέω) *to pour out like rain*, LXX.

'Εξομβρίζω,=foreg., dub.

'Εξομήρευσις, εως, ἡ, *a demand* or *seizure of hostages*, Plut. From

'Εξομηρεύω, (ἐκ, ὁμηρεύω) *to take hostages from*, τινά: hence δούλους τεκνοποιΐαις ἐξομ., *to bind* slaves to one's service *by the pledges* of wives and children, Arist. Oec. 1, 5, fin. Mid. *to take as hostages*, παῖδας, Plut.: *to procure by hostages*, φιλίαν, Strab.

'Εξομῑλέω, ῶ, (ἐκ, ὁμιλέω) *to have intercourse, live with*, τινί, Xen. Ages. 11, 4: metaph. *to bear* one *company*, Eur. Cycl. 518.—II. c. acc., *to win over, to conciliate*, τινά, Polyb.—III. mid. *to be away from one's friends, be alone in the crowd*, Eur. I. A. 735.

'Εξόμῑλος, ον, (ἐκ, ὅμιλος) *out of one's society*: hence *foreign, strange*, Soph. Tr. 964.

'Εξόμμᾰτος, ον, (ἐκ, ὄμμα)=ἐξόφθαλμος.—II. *without eyes*, late.

'Εξομμᾰτόω, ῶ, *to give sight to, open the eyes of*; pass. *to be restored to sight*, (Soph. ap.) Ar. Plut. 635.—2. metaph. *to make clear* or *plain*, Aesch. Pr. 499. —II. *to blind, bereave of eyes*, Eur. Oed. 2. On this double signf. v. Valck. Diatr. p. 197. Hence

'Εξομμάτωσις, εως, ἡ, *a cleansing, opening of the eyes.* [ᾰ]

'Εξόμνυμαι, f. -ομοῦμαι: aor. -ωμοσάμην, (ἐκ, ὄμνυμι) *to deny, disown upon oath*, τι, Dem. 1310, 2, or absol., freq. in Dem.: foll. by μὴ οὐ, c. inf., Id. 1317, 8; also ἐξ. τὸ μὴ εἰδέναι, Soph. Ant. 535.—II. *to decline* or *refuse* an office *by an oath* that one has not means or health to perform it, τὴν πρεσβείαν, Aeschin. 40, 30, cf Dem. 378, 18, Arist. Pol. 4, 13: this oath was called ἐξωμοσία or ἀπωμοσία, v. Dict. Antiqq. in voc.

†'Εξομοιάζω, = sq., Callicrat. ap. Stob. 70, 11.

'Εξομοιόω, ῶ, (ἐκ, ὁμοιόω) *to make quite like*, Hdt. 3, 24, Plat., etc. Pass. *to become* or *be like*, τινί τι, to one in a thing, Soph. Aj. 549, cf. Eur. Andr. 354. Hence

'Εξομοίωσις, εως, ἡ, *assimilation*, esp. of food, Theophr.: and

†'Εξομοιωτικός, ή, όν, *making like*, Clem. Al.

'Εξομολογέω, ῶ, strengthd. for ὁμολογέω, *to confess, admit*, esp. in mid., Plut.: *to agree, promise*, N. T. Hence

'Εξομολόγησις, εως, ἡ, *a confession, profession*, Plut.: and

'Εξομολογουμένως, adv. pres. part., *confessedly*, Clem. Al.

'Εξομόργνῡμι, fut. ἐξομόρξω, (ἐκ, ὀμόργνυμι) *to wipe off from*, τί τινος, Eur. Or. 219. Mid. *to wipe off from one's self: to wipe up wipe away*, αἷμα πέπλοις, wipe blood *on* or *with* your garments, Eur. H. F. 1399, cf. El. 502: also *to purge away* a pollution, νασμοῖσιν, with water, Id. Hipp. 653. —II. metaph., ἐξομόρξασθαί τινι μωρίαν, *to wipe* one's folly *on* another. i. e. give him part of it, Eur. Bacch. 344, parodied by Ar. Ach. 843: also =ἀπομάττομαι, *to stamp* or *imprint upon*, τί τινι or εἴς τι, Plat. Gorg. 525 A, Legg. 775 D: cf. Ruhnk. Tim. Hence

'Εξόμορξις, εως, ἡ, *a wiping off*.—II. *an impression, mark*, Plat. Tim. 80 E.

'Εξόμφᾰλος, ον, (ἐκ, ὀμφαλός) *with prominent navel*, Gal.—II. as subst. ὁ ἐξόμφ., *a rupture*, Diosc.

'Εξόν, part. from the impers. ἔξεστι, q. v.

'Εξονειδίζω, fut. -ίσω Att. -ῐῶ, strengthd. for ὀνειδίζω, *to reproach* one *with, cast in one's teeth*, κακά, ὄνειδος, Soph. El. 282, Eur. I. A. 305; hence in pass., κακὰ ἐξονειδισθῆναι, Soph. Phil. 382: absol. *to reproach*, Soph. O. C. 990; later c. acc. pers., Plut. Hence

'Εξονειδισμός, οῦ, ὁ, *a reproach*, Joseph.: and

'Εξονειδιστικός, ή, όν, *abusive*, M. Anton.

'Εξονειρόω,=ἐξονειρώττω, Hipp.

'Εξονειρωγμός, οῦ, ὁ,=ὀνειρωγμός, Arist. H. A. 10, 6, 5. Hence

'Εξονειρωκτικός, ή, όν, *subject to* ὀνειρωγμοί, Arist. Probl.

'Εξονειρώττω, f. -ξω,=ὀνειρώττω, Hipp.

'Εξονομάζω, f. -σω, (ἐκ, ὀνομάζω) *to utter aloud, announce*, H. Hom. Merc. 59, and (in tmesis) oft. in Hom. in the phrase ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν, spoke the word and *uttered* it *aloud*, cf. Eur. I. A. 1066.—II. *to call by name*, Plut. Cic. 40.

'Εξονομαίνω, (ἐκ, ὀνομαίνω) *to name, speak of by name*, ἄνδρα, Il. 3, 166; αἴδετο γάμον ἐξονομῆναι, *to name, tell it*, Od. 6, 66.

'Εξονομακλήδην, adv. (ἐξ, ὄνομα, καλέω) *by name, calling by name*, with ὀνομάζω, Il. 22, 415, with καλεῖν, Od. 12, 250.

'Εξονῡχίζω, (ἐκ, ὀνυχίζω) *to pare the claws off*, and so metaph. *to deprive of power*, οἶνον, Ath.—II. *to try* a thing's smoothness, *by drawing the nail over* it, hence *to scrutinise closely*, like Lat. *ad unguem exigere*, Id.

'Εξοξύνω, (ἐκ, ὀξύνω) *to make sour*: pass. *to turn to vinegar*, Theophr.

'Εξοπίζω, fut. -ίσω, (ἐκ, ὀπίζω) *to squeeze out the juice*, Arist. H. A.

'Εξόπῑθεν, and ἐξόπῑθε, adv. poet. for ἐξόπισθεν, *backwards, behind*, Il.—II. as prep. c. gen. *behind, after*, Il.

'Εξόπιν, adv.=foreg. I., Aesch. Ag. 115.

'Εξόπισθεν, in Att. just=ὄπισθεν, as adv., Soph. Fr. 527, Ar., etc.—II. as prep. c. gen., Ar. Ach. 868.

'Εξόπιστο, barbarism for foreg., Ar. Thesm. 1124.

'Εξοπίσω, (ἐκ, ὀπίσω) adv.—I. of place (as always in Il.), *backwards, back again*, Il. 11, 461, etc.—2. prep. c. gen., *behind*, Il. 17, 357.—II. of time (as always in Od.), *henceforth, hereafter*, Od. 4, 35, etc.; so too Tyrtae. 3, 30. [ῐ]

'Εξοπλίζω, f. -σω, (ἐκ, ὁπλίζω) *to arm, accoutre*, Hdt. 7, 100: poet. also ἐξ. Ἄρη, Aesch. Supp. 682, 702. Pass. and mid. *to arm one's self, rush to arms, go forth armed to battle*, Eur. I. T. 302, and freq. in Xen.—2. in genl. *to prepare*, Ar. Pac. 566.—II. *to disarm*, App. Hence

'Εξοπλῐσία, ας, ἡ, *a being under arms*, ἐν τῇ ἐξοπλισίᾳ, under arms, Lat. *in procinctu*, Xen. An. 1, 7, 10: and freq. in Polyb.

'Εξόπλισις, εως, ἡ, (ἐξοπλίζω) *an arming, getting under arms*, πολλοῦ χρόνου δέονται εἰς ἐξόπλισιν, Xen. Cyr. 8, 5, 9.

'Εξοπλισμός, οῦ, ὁ,=foreg., late.

Ἔξοπλος, ον, (ἐκ, ὅπλον) *disarmed, unarmed*, Polyb.

'Εξοπτάω, ῶ, f. -ήσω, (ἐκ, ὀπτάω) *to bake fiercely*, ἐν τῇ καμίνῳ, Hdt. 4, 164: also ἐξ. τὴν κάμινον, *to heat it violently*, Ib. 163.—II. metaph. esp. of love, Lat. *torrere, exurere*, Soph. Fr. 421. Hence

Ἔξοπτος, ον, *well baked*, Hipp.

'Εξοράω, ῶ, (ἐκ, ὁράω) *to look out*.—II. *to see from afar*, Eur. Heracl. 675, in pass.—III. *to have the eyes prominent*, ὡς ἀγχόμενος, Hipp., cf. ἐξόμματος, ἐξόφθαλμος.

'Εξοργάω, strengthd. for ὀργάω, Plut.

'Εξοργιάζω, (ἐκ, ὀργιάζω) *to prepare for solemn mysteries*, ἐξοργ. τὴν ψυχήν, *to purge* the soul *from passion*, Arist. Pol.

'Εξοργίζω, f. -ίσω Att. -ῐῶ, (ἐκ, ὀργίζω) *to enrage*, πρός τινα, against one, Xen. Mem. 3, 3, 7. Pass. *to be furious*, Batr. 185.

'Εξορθιάζω, (ἐκ, ὀρθιάζω) *to lift up*, esp. the voice, *to cry aloud*, Aesch. Cho. 271.—II. intr. *to be erect*, Plut.

'Εξόρθιος, ον, (ἐκ, ὄρθιος) *upright*.

Ἔξορθος, ον, (ἐκ, ὀρθός)=foreg., Ath. Hence

'Εξορθόω, ῶ, (ἐκ, ὀρθόω) *to set upright*, Plat. Legg. 862 C: in pass. *to stand upright*, Eur. Supp. 1083.—II. metaph. *to amend, restore*, Plat. Tim. 90 D: and so in mid., πότμον, Soph. Ant. 83.

'Εξορία, ας, ἡ, v. ἐξόριος.

'Εξορίζω, f. -ίσω Att. -ῐῶ, (ἐκ, ὁρίζω) *to send beyond the frontier, banish*, Lat. *exterminare*, Eur. Heracl. 257, etc.: *to expose* a child, Id. Ion 504: *to throw away get rid of*, Plat. Symp. 197 D, etc.—II. c. acc. loci only ἄλλην ἀπ' ἄλλης ἐξ. πόλιν, singularly, *to wander* from one to another, Eur. Heracl. 16.—III. in pass. *to be an exile*: also *to pass its bounds, come forth*, Eur. Hipp. 1381.

†'Εξορίνω, strengthened for ὀρίνω, Aesch. Ag. 1631. [ῐ]

'Εξόριος, ία, ιον, (ἐκ, ὅρος) *out of the bounds of one's country*: hence ἐξορία, ἡ, *exile*: sub. γῆ, ζωή.

'Εξορισμός, οῦ, ὁ, (ἐξορίζω) *a banishing, expulsion*, Plut.

'Εξοριστέος, α, ον, verb. adj. from ἐξορίζω, *to be expelled*, Clem. Al.

'Εξοριστικός, ή, όν, (ἐξορίζω) *expulsory*, Diog. L.

'Εξόριστος, ον, (ἐξορίζω) *expelled, banished*, Dem. 548, 27; *from* a place, γῆς, Polyb.

'Εξορκίζω, (ἐκ, ὁρκίζω) *to swear a person, administer an oath to him*, Dem. 1265, 6.—II. *to exorcise*, i. e. *banish* an evil spirit, Eccl. Hence

'Εξορκισμός, οῦ, ὁ, *a swearing, administering of an oath*, Polyb.—II Eccl. *an exorcism*.

'Εξορκιστής, οῦ, ὁ, (ἐξορκίζω) *one who administers an oath*, Anth.—II. *an exorcist*, N. T.

Ἔξορκος, ον, (ἐκ, ὅρκος) *bound by oath*, Pind. O. 13, 140.

'Εξορκόω, ῶ,=ἐξορκίζω (v. Lob. Phryn. 360, sq.), *to make one swear bind by oath*, c. acc. pers., usu. followed by ἦ μήν (Ion. ἦ μέν) c. inf. fut., as Hdt. 3, 133; 4, 154: also c. acc. pers. et rei, *to make one swear by* τὸ Στυγὸς ὕδωρ, Id. 6, 74. Hence

'Εξόρκωσις, εως, ἡ, *a binding by oath*, Hdt. 4, 154.

'Εξορμάω, ῶ, f. -ήσω, (ἐκ, ὁρμάω) *to set out, start*, esp. in a hurry, of a ship, Od. 12, 221: so too in Att., c. gen., *to set out from*, χθονός, Eur. Tro. 1131, etc.: metaph. of pain, *to break out*, Soph. Tr. 1089.—II. trans. *to send forth, send to war*, Aesch. Pers. 46: ἐξ. τὴν ναῦν, *to start* the ship, Thuc. 7, 14; ἐξ. πόδα, Ar. Thesm. 659: in genl. *to excite, stir up*, Thuc. 6, 88, Xen., etc. The pass. is also oft. used in the intr. signf., *to set out, start*, Hdt. 9, 51, and Att.; also c. gen., Aesch. Eum. 182.

'Εξορμενίζω, (ἐκ, ὄρμενος) *to shoot forth into a stalk*, Soph. Fr. 296.

'Εξορμέω, ῶ, (ἐκ, ὁρμέω) *to be out of harbour, run out to sea*, Lycurg. 149, 44: metaph. ἐξ. ἐκ τοῦ νοῦ, *to lose* one's senses, Paus., cf. ἐκπλέω.

'Εξορμή, ῆς, ἡ, *a going out, expedition*, Plat. Theag. 129 D.

'Εξόρμησις, εως, ἡ, (ἐξορμάω) *a vehement onset, attack*, Dio C.—2. *an urging forth, an incentive*, Arr. An. 3, 9, 14.

'Εξορμίζω, fut. -ίσω Att. -ῐῶ, (ἐκ, ὁρμίζω) *to bring out of harbour, get under weigh*, ναῦν, Dem. 895, 8: metaph., ἐξ. πόδα, Eur. Phoen. 846: *to let down*, ἐς πόντον, Id. Hel. 1247.

Ἔξορμος, ον, (ἐκ, ὅρμος) *sailing from a harbour* or *coast*, c. gen., Κρήτης, Eur. Hipp. 156.

'Εξόρνῡμι, f. -όρσω, in Ap. Rh. 1, 306, dub. l. for δόμων ἐξ ὦρτο.

'Εξοροθύνω, strengthd. for ὀροθύνω, Q. Sm.

Ἔξορος, ον,=ἐξόριος.

'Εξορούω, (ἐκ, ὀρούω) *to spring, leap forth*, Il. 3, 325, in tmesis.

'Εξόροφος, ον, dub. for ἐξώροφος, q. v.

'Εξορρίζω, (ἐκ, ὀρρός) *to clear the curds from whey*.

Ἔξορρος, ον, (ἐκ, ὀρρός) *cleared of whey*, or in genl. *of moisture*, Schneid Theophr. H. P. 1, 11, 3. Hence

'Εξορρόομαι, as pass., *to run into curds, curdle*, Clem. Al.

'Εξορύσσω, Att. -ττω, fut. -ξω, (ἐκ, ὀρύσσω) *to dig out*, χοῦν, the earth out of a trench, Hdt. 7, 23: τοὺς ὀφθαλμούς, to put out the eyes, Id. 8, 113, cf. Paroemiogr.—II. *to dig out of* the ground, *dig up*, τοὺς νεκρούς, Id. 1, 64, ἄγλιθας, Ar. Ach. 763.

'Εξορχέομαι, fut. -ήσομαι, (ἐκ, ὀρχέομαι) dep. mid., *to dance out, dance away, hop off*, Dem. 614, 22.—II. c acc. cognato, ἐξ. ῥυθμόν, *to dance out* a figure, *go through* it, Philostr., cf Horace's *saltare Cyclopa*, Sat. 1, 5, 63, ubi v. Heind.—III. also c. acc., *to dance out*, i. e. *let out, betray*, τὰ ἀπόρρητα, prob. of some dance which burlesqued those ceremonies, Luc.: so too, ἱερωσύνην ἐξ., *to mimic, mock* holy rites, Hdn.: also, ἐξ. τινά, *to mock* *disgrace by one's conduct*, Plut., for which App. has ἐξ. τινί,=Lat. *insultare:* and, ἐξ. τὴν ἀλήθειαν, *to scorn* it, Plut., cf. ἀπορχέομαι.—IV. *to leave off dancing*, πόλεμον ἐξ., *to give up the* war-dance, i. e. war, as Hom. calls a battle the dance of Mars.

Ἐξόσδω, Dor. for ἐξόζω, Theocr.

Ἐξοσιόω, ῶ, (ἐκ, ὁσιόω) like ἀφοσιόω, *to dedicate, devote*, Plut. Mid. *to avert by expiation*, Lat. *procurare*, Id.

Ἐξοστεΐζω, f. -ΐσω, (ἐκ, ὀστέον) *to take the joints from their sockets*, Lat. *exossare*, Diosc.

Ἐξοστρᾰκίζω, f. -ίσω, (ἐκ, ὀστρακίζω) *to banish by ostracism*, Hdt. 8, 79, and so, with a pun on *broken pots*, (ὄστρακα) ἀμφορεὺς ἐξοστρακισθείς, Ar. ap. Plut. 2, 853 C: in genl. *to banish*, late. Hence

Ἐξοστρᾰκισμός, οῦ, ὁ, *banishment by ostracism*, Diod.

Ἐξόστωσις, εως, ἡ, (ἐκ, ὀστέον) *a diseased excrescence on the bone*, Foës. Oecon. Hipp.

Ἐξότε, adv. (ἐξ, ὅτε)=ἐξ οὗ, Call. Apoll. 48, v. Lob. Phryn. 47.

Ἐξότου, adv. (ἐξ ὅτου, sub. χρόνου) *since the time when.*

Ἐξοτρύνω, (ἐκ, ὀτρύνω) *to stimulate, stir up*, Aesch. Theb. 692.

Ἐξουδενέω, ῶ, LXX, and ἐξουδενίζω, f. -ίσω, Plut.,=ἐξουδενόω.

Ἐξουδενισμός, οῦ, ὁ, (ἐξουδενίζω) *scorn, contempt.*

Ἐξουδενόω, ῶ, (ἐκ, οὐδέν) *to set at nought, mock*, LXX., v. Lob. Phryn. 182. Hence

Ἐξουδένωμα, ατος, τό, *contempt*, LXX.: and

Ἐξουδένωσις, εως, ἡ, *a reducing to nothing, destruction*, LXX.

Ἐξουθενέω, ῶ,=ἐξουδενόω, N. T. Hence

†Ἐξουθένημα, ατος, τό,=ἐξουδένωμα, LXX.: and

Ἐξουθενητικός, ή, όν, *inclined to set at naught*, c. gen., τοῦ θείου, Diog. L.

Ἐξούλης δίκη, ἡ, Lat. *actio rei judicatae*, or *unde vi*, an action *against one who neglected the order of a court to pay a legal penalty*, or *to surrender possession of property*, or in genl. *for contempt of court*, Dem. 528, 12; 543, 27, cf Att. Process pp. 485, sq., 749, sq., Buttm. Mid. Ind. in voc. The nom. ἐξούλη does not occur.

Ἐξουρέω, ῶ, (ἐκ, οὐρέω) *to pass with the water*, Arist. H. A.: *to make water*, Ael.

Ἐξουρίας, adv. for ἐξ οὐρίας, v. οὔριος.

Ἔξουρος, ον, (ἐκ, οὐρά) *ending in a tail* or *point*, Hipp., cf. μύουρος.

Ἐξουσία, ας, ἡ, (ἔξεστι) *power, means, authority* to do a thing, ἐξ. πάρεστι=ἔξεστι, c. inf., Soph. Fr. 109: so too, ἐξ. διδόναι, παρέχειν, to give *authority, power, permission* to do.., opp. to ἐξ. λαμβάνειν, ἔχειν, etc., freq. in Att.: also c. gen., ἐξ. τινός, *power over, licence in* a thing, Plat. Gorg. 526 A, 461 E: περί τινος, Legg. 936 A.—II. absol. *power, authority, might*, as opp. to right, Eur. Phaeth. 10, Thuc. 1, 38, cf. 3, 45.—2. *an office, magistracy*, Lat. *potestas*, Plat. Alc. 1, 135 B: also *the body of the magistrates*, N. T., cf. τέλος.—III. like περιουσία, *abundance of means, resources*, ἐξουσίας ἐπίδειξις, Thuc. 6, 31. Hence

Ἐξουσιάζω, *to be in authority, have power*, Dion. H.—2. *to have authority over*, τινός, N. T. Hence

Ἐξουσιαστής, οῦ, ὁ, *a mighty one*, LXX. Hence

Ἐξουσιαστικός, ή, όν, *authoritative.* Adv. -κῶς, Polyb.

Ἐξούσιος, ον, (ἐκ, οὐσία) *stript of property*, Philo.

Ἐξοφέλλω, (ἐκ, ὀφέλλω) *to increase exceedingly*, ἐξ. ἔεδνα, *to offer higher and higher* dowry, Od. 15, 18.

Ἐξόφθαλμος, ον, (ἐκ, ὀφθαλμός) *with prominent eyes*, Xen. Eq. 1, 9, opp. to κοιλόφθαλμος.—II. *manifest, clear*, Polyb.

Ἔξοχα, adv., v. ἔξοχος.

Ἐξοχάδες, ων, αἱ, (ἔξοχος) *external piles* or *haemorrhoids*, the *internal* being called ἐςοχάδες, Medic.

Ἐξοχετεία, ας, ἡ, *a drawing into channels* or *sluices*, Strab.: from

Ἐξοχετεύω, (ἐκ, ὀχετεύω) *to draw off*, as *water by a sluice*, Hipp.

Ἐξοχή, ῆς, ἡ, (ἐξέχω) *any standing out, elevation, prominence*, opposed to εἰςοχή, a depression, Sext. Emp.: so of *protuberances* on the skin, *boils, warts*, etc., Medic.; *the edge* or *brim* of vessels, Ath.; *the projection* of a rock, Alciphr.; *a point*, Hdn.—II. metaph. *distinction, excellence*, Cic. Att. 4, 15, 7: οἱ κατ' ἐξοχήν, *the chief men*, N. T.

Ἔξοχος, ον, (ἐξέχω) *standing out, prominent, high*, in strict signf. very late: metaph. very freq. in Hom., *distinguished, excellent*, ἔξ. ἀνήρ, Il. 2, 188; ἔξ. βοῦς, αἴξ, Il. 2, 480, Od. 21, 266: of things, only ἔξ. τέμενος, Il. 6, 194; 20, 184: oft. c. gen., ἔξοχος Ἀργείων, *eminent among* or *above* them, Il. 3, 227, ἔξ. ἡρώων, Il. 18, 56; and very freq. ἄλλων, πάντων, just like a superl.: (in Pind. N. 2, 27, Aesch., and Eur. we have the real superl. ἐξοχώτατος, and in Pind. N. 3, 124 the compar.): the dat. is used for gen., Il. 2, 483, Od. 15, 227: also strengthd. μέγ' ἔξοχος, Il. 2, 480, etc. He has also very oft. the adv. neut. ἔξοχον and ἔξοχα, esp. c. gen., e. g. ἔξοχα πάντων, *far above all*,=Lat. *prae:* also absol. with verbs, *especially*, ἔξ. φιλεῖν, ἐχθαίρειν, Od. 15, 70: ἐμοὶ δόσαν ἔξοχα, gave me *as a high honour*, Od. 9, 551: with an adj., ἔξοχα λύγρ' εἰδυῖα, Od. 11, 432: with the superl., ἔξοχ' ἄριστοι, *beyond compare* the best, Il. 9, 638, etc.:—the regul. adv. -χως, Pind. O. 9, 104, and Eur.

Ἐξοχῠρόω, ῶ, strengthd. for ὀχυρόω, Plut.

Ἔξπηχυς,=ἔκπηχυς, Lob. Phryn. 412. Hence

Ἐξπηχυστί, adv., *of six cubits*, Soph. Fr. 876.

Ἐξυβρίζω, f. -ίσω, (ἐκ, ὑβρίζω) *to break out into insolence, to run riot, wax wanton*, Hdt. 7, 5, cf. Thuc. 1, 84: ἐξ. ὑπὸ πλούτου, Xen. Cyr. 8, 6, 1: ἐξ. εἰς τόδε, *to come to this pitch of* insolence, Thuc. 3, 39: c. adj. neut., ἐξ. παντοῖα, *to commit* all kinds of *violence* or *extravagance*, Hdt. 3, 126: c. acc. pers., *to treat with insolence* or *violence*, M. Anton.—2. of the body, *to break out* from high feeding, Plat. Legg. 691 C: of plants, *to be over luxuriant*, Theophr.

Ἐξῠγῐάζω, (ἐκ, ὑγιάζω) *to heal thoroughly*, Hipp.

Ἐξῠγῐαίνω, *to recover health*, Hipp. —II. transit.=foreg., Id.

Ἐξυγραίνω, f. -ᾰνῶ, (ἐκ, ὑγραίνω) *to make quite wet:* hence in pass. *to be all water*, Foës. Oecon. Hipp.—2. *to make watery and weak*, Plut.: pass. *to be so*, of plants, Theophr.

Ἔξυγρος, ον, (ἐκ, ὑγρός) *watery, liquid*, Hipp.

Ἐξῠδᾰρόω, ῶ, (ἐκ, ὑδαρής) *to make watery.* Pass. *to become so*, Medic.

Ἐξῠδᾰτόω, ῶ, (ἐκ, ὕδωρ)=foreg., Theophr. Hence

Ἐξῠδάτωσις, εως, ἡ, *a changing into water.* [ᾰ]

Ἐξυδρίας, ου, ὁ, ἄνεμος, *a rainy wind*, Arist. Mund.

Ἐξυδρωπιάω, ῶ, (ἐκ, ὑδρωπιάω) *to become dropsical*, Arist. H. A.

Ἐξῠλακτέω, ῶ, (ἐκ, ὑλακτέω) *to bark out:* hence *to burst out in a rage*, Plut.: c. acc., ἐξ. γόον, *to yell* it *out*, Lyc.

Ἐξῡλίζω, f. -ίσω, (ἐκ, ὑλίζω) *to filter out* or *through*, Gal.

Ἐξῠμενίζω, (ἐκ, ὑμήν) *to strip of the skin* or *membrane*, Diosc. Hence

Ἐξῠμενιστήρ, ῆρος, ὁ, *a knife for flaying*, or *dissecting knife.*

Ἐξυμνέω, ῶ, strengthd. for ὑμνέω, Polyb.

Ἐξυνῆκα, ἐσυνῆκα, aor. 1 c. dupl. augm. from συνίημι for ξυνῆκα, συνῆκα, Anacr. 116, and Alcae.

Ἐξυπάλυξις, εως, ἡ, *an escape*, Orph. [ᾰ]: from

Ἐξυπᾰλύσκω, f. -ξω, (ἐκ, ὑπαλύσκω) *to flee from, escape*, Orph.

Ἐξυπανίστημι, (ἐκ, ὑπό, ἀνά, ἵστημι) only in Il. 2, 267, σμῶδιξ μεταφρένου ἐξυπανέστη, a weal *started up from under* the skin of the back.

Ἐξυπειπεῖν,=ὑπειπεῖν.

Ἐξυπερζέω, f. -έσω, (ἐκ, ὑπερζέω) *to boil over, effervesce.*

Ἐξύπερθε, adv. = ὕπερθε, *from above*, Soph. Phil. 29. [ῠ]

Ἐξυπηρετέω, ῶ, (ἐκ, ὑπηρετέω) *to assist to the utmost*, Soph. Tr. 1156, τινί, Eur. Autol. 1, 7.

Ἐξυπνίζω, (ἐκ, ὕπνος) *to awaken, rouse from sleep*, LXX.: pass. *to wake up*, Plut., Lob. Phryn. 224. Hence

Ἐξυπνιστής, οῦ, ὁ, *an awakener.*

Ἔξυπνος, ον, (ἐκ, ὕπνος) *awakened out of sleep*, N. T.

Ἐξυπτιάζω, strengthd. for ὑπτιάζω, Arist. H. A.: ἐξ. ὄνομα (sc. Polynicis), *to turn* it *over, take* it *to pieces*, Aesch. Theb. 577, cf. Ar. Eq. 21, sq.

†Ἐξυρημένος, perf. part. pass. from ξυρέω, Ar.

Ἐξῠφαίνω, (ἐκ, ὑφαίνω) *to finish weaving*, Lat. *pertexere*, φᾶρος, Hdt. 2, 122.—II. metaph. ἐξ. μέλος, Pind. N. 4, 71, τὶν χάριτες ἐξυφαίνονται, Pind. P. 4, 490: also like Lat. *nectere* (*dolos*), Polyb. Hence

Ἐξυφαντέον, verb. adj., *one must finish weaving*, Clem. Al.

Ἐξύφασμα, ατος, τό, (ἐξυφαίνω) *a finished web*, κερκίδος σῆς ἐξ., thy handywork, Eur. El. 539. [ῠ]

Ἐξυφηγέομαι,=ὑφηγέομαι, Soph. O. C. 1025.

Ἐξυψόω, ῶ, (ἐκ, ὑψόω) *to exalt*, LXX.

Ἔξω, adv., (ἐξ, as εἴσω from εἰς) *without, on the outside, out of doors*, Lat. *foris*, Od. 10, 95: hence, τὸ ἔξω, *the outside*, Thuc., etc.; τὰ ἔξω, external things; in late writers also, *exoteric* knowledge, opp. to τὰ ἔσω, esoteric: ἡ ἔξω, sub. θάλασσα (in Hdt. 1, 202 with στηλῶν added), the main ocean, opp. to ἡ ἐντός, the Mediterranean.—II. of motion, *outwards, into the air*, or *away out of the country*, Lat. *foras*, Il. 17, 265, Od. 14, 526, etc.; sometimes c. acc. loci *quo..*, e. g. ἔξω τὸν Ἑλλήςποντον πλέων, *out to* the Hell., Hdt. 7, 58, cf. 5, 103; c. gen loci *unde..*, like ἐκ, *out* of, Il. 10, 94, etc.—III. like ἐκτός, c. gen., *outside of, out of, clear of*, esp. in Att., v. Lob. Phryn. 128: ἔξω βελῶν, *out of* shot, Xen. Cyr. 3, 3, 69: ἔξω τινὸς εἶναι, to be *free from* a thing, to have nothing to do with it, Dem., etc.; ἔξω τῆς ὑποθέσεως, τοῦ πράγματος λέγειν to speak *away from* the subject, Isocr 247 E, Dem. 519, 21: ἔξω φρενῶν *out of* one's senses, Pind. O. 7, 85 also, ἐ. αὐτοῦ, Hipp., etc. Proverb.

ἔξω τοῦ πηλοῦ πόδα ἔχειν, to keep clear of difficulties, v. Aesch. Cho. 697.—2. also like ἐκτός, *without, but, except*, c. gen., Hdt. 7, 29: but also ἔξω ἤ.., Lat. *praeterquam*, Id. 7, 228.—IV. pleon. in such phrases as ἐκ τῆς ταφῆς ἐκφέρειν ἔξω, Hdt. 3, 16. Comp. ἐξώτερος, superl. ἐξώτατος.

'Εξω, fut. of ἔχω, Hom.

'Εξωθεν, adv. (ἔξω) *from without* or *abroad*, Trag.—2. also c. gen., ἔξ. δόμων, *from without* the house. Eur. Med. 1312.—II. freq. also=ἔξω, Hdt. 1, 70, Soph. El. 1449, Plat., etc.: hence, *οἱ* ἔξωθεν, those *who are without*, Hdt. 9, 5.—III. in Gramm., ἔξωθεν λαμβάνειν, *to supply* or *understand* a word, Lat. *subaudire*: τὰ ἔξωθεν, *foreign matters*, Trag.

'Εξωθέω, ῶ, f. -ωθήσω and -ώσω, aor. ἐξέωσα, (ἐκ, ὠθέω) *to push out, strike out*, Il. 14, 494, in tmesis: *to thrust out, drive away*, Lat. *ejicere*, Soph. Aj. 1248, etc.; c. gen. loci, Id. O. C. 1296, etc. Pass. *to be thrust out*, ἐκ τῆς χώρης, Hdt. 4, 13, etc.—II. esp. *to drive out of the sea, drive on shore*, πρὸς γῆν, Thuc. 2, 90: ἐς τὸ ξηρόν, Id. 8, 104: so too in pass., πνεύμασιν ἐξωσθέντες, Eur. Cycl. 279, cf. ἐξώστης: metaph., ἐξωσθῆναι τῇ ὥρᾳ ἐς χειμῶνα, Thuc. 6, 34, ubi v. Arnold. Hence

'Εξώθησις, εως, ἡ, *a driving out, excretion*, Medic.

'Εξωκεᾰνίζω, f. -ίσω, (ἐκ, ὠκεανός) *to carry beyond the ocean*, Strab.

'Εξωκεᾰνισμός, οῦ, ὁ, *a proceeding beyond* or *from the ocean*, Strab.

'Εξώκοιτος, ον, (ἔξω, κοίτη) *sleeping out*: ὁ ἐξ., a fish *which comes upon the beach to sleep*, also called ἄδωνις, Theophr.

'Εξώλεια, ας, ἡ, *utter destruction*, κατ' ἐξωλείας ὀμόσαι, to swear with a prayer that one may perish (if faithless), Dem. 553, 17; also, ἐπαρᾶσθαι ἐξώλειαν αὑτῷ, ap. Eund. 747, 14; ὑπόχον ἐξωλείᾳ αὑτὸν ποιεῖν, Id. 1315, 11; κατ' ἐξ. ἐπιορκεῖν, to break an oath of the kind, Id. 1305, 13: from

'Εξώλης, ες, (ἐξόλλυμι) *utterly destroyed, ruined*, Hdt. 7, 9, 2: ἐξ. ἀπολέσθαι, Ar. Pac. 1072.—II. act. *most destructive, ruinous*, Ar. Plut. 443, (Dem.) 1342, 7.—III. metaph. of persons, *abandoned, abominable*, Lat. *perditus*, Aesch. Supp. 741, Antiph. Μισοπ. 1, 12.

'Εξωμίας, ου, ὁ, (ἔξωμος) one *with arms bare to the shoulder*, Luc.—II. *with high shoulders*, Id.

'Εξωμιδοποιΐα ας, ἡ, *the making of an* ἐξωμίς, Xen. Mem. 2, 7, 6: from

'Εξωμῐδοποιός, όν, (ἐξωμίς, ποιέω) *making an* ἐξωμίς.

'Εξωμίζω, τὸν ἕτερον βραχίονα ἐξ., *to bare* one arm *up to the shoulder, wear it as in an* ἐξωμίς, Ar. Eccl. 267: from

'Εξωμίς, ίδος, ἡ, *a man's vest without sleeves*, leaving the shoulders bare, v. Gell. 7, 12; or acc. to others *with one sleeve*, leaving one shoulder bare: the usu. dress of slaves, poor men, cynics, and even of the rich when not on ceremony, Ar. Vesp. 444, Xen. Mem. 2, 7, 5, etc.: cf. ἐπωμίς, χειριδωτός. [ῑ] From

'Εξωμος, ον, (ἐκ, ὦμος) *with a shoulder bare: stript for work*.

'Εξωμοσία, ας, ἡ, (ἐξόμνυμι) *a swearing off, getting off* giving evidence or other obligations *by an oath*, Ar. Eccl. 1026, Dem. 1119, 26, cf. ἐξόμνυμι.

'Εξωνέομαι, (ἐκ, ὠνέομαι) dep., *to buy off, redeem*, Arist. Oec.: in genl. *to buy*, Hdt. 1, 196.—II. *to compensate*, Arist. Pol. Hence

'Εξώνησις, εως, ἡ, *redemption, purchase*.

'Εξώπιος, ον, (ἐκ, ὤψ) *out of sight of*, in genl. *away from*, a favourite word of Eurip., as, ἐξ. δόμων, Supp. 1038, δωμάτων, Alc. 546, cf. Ar. Thesm. 881.

'Εξώπῠλος, ον, (ἔξω, πύλη) *out of doors*, late word.

'Εξωριάζω, (ἐκ, ὥρα) *to leave out of one's thoughts, neglect*, Aesch. Pr. 17, ubi Pors. εὐωρ.

'Εξωρος, ον, (ἐκ, ὥρα) *untimely, out of season, unfitting*, Soph. El. 618: *too early* or *too late*, but usu. the latter, as in Plut., etc.: also c. gen., ἔξωρος, *too old for*.., Luc. Adv. -ρως, Philostr.

'Εξώροφος, ον, (ἕξ, ὄροφος) *with* or *of six stories*, Diod.: others, not so well, ἐξόροφος, Schäf. Dion. Comp. 203.

'Εξῶρτο, 3 sing. aor. syncop. pass. of ἐξόρνυμι.

'Εξωσις, εως, ἡ, (ἐξωθέω) *a putting out, dislocation*, Hipp.

'Εξωσμα, ατος, τό, (ἐξωθέω) *a driving out, banishment*, LXX.

'Εξωστήρ, ῆρος, ὁ,=sq.

'Εξώστης, ου, ὁ, (ἐξωθέω) *one who drives out*: ἐξ. ἄνεμοι, violent winds which *drive* ships *out of* their course or *on* shore, Hdt. 2, 113, Aeschin. Ep. 659 fin., cf. ἐξωθέω II.

'Εξώστρα. ας, ἡ, *a stage-machine* somewhat of the same nature as the ἐκκύκλημα, v. Herm. Opusc. 6, 2, 165, sq.

'Εξώτατος, η, ον, superl. from ἔξω, adv. ἐξωτάτω, *outermost*, Plat. Phaed. 112 E.

'Εξωτερικός, ή, όν, (ἔξω) *external, belonging to the outside*, ἀρχή, *foreign* power, ἐξ. πράξεις, *public* business, Arist. Pol. 2, 10, 16; 7, 3, 8: opp. to ἐσωτερικός.—II. esp. of those disciples of Pythagoras and others *who were not yet initiated into their highest philosophy*; ἐξ. λόγοι, *popular* treatises, opp. to ἐσωτερικοί, the strictly philosophical, Arist. Pol. 3, 6, 5, cf. Cic. Fin. 5, 5.

'Εξώτερος, α, ον, comp. from ἔξω, adv. ἐξωτέρω, Aesch. Cho. 1023.

'Εξωτικός, ή, όν, (ἔξω) *outward, strange, foreign*, Böckh Inscr. 2, p. 467. Adv. -κῶς.

'Εξώφορος, ον, (ἔξω, φέρω) *brought out, published*, Iambl.

'Εξωχρος, ον, (ἐκ, ὠχρός) *deadly pale*, Arist. H. A.

'Εο, Ep. gen. of the pron. pers. 3 person for οὗ, *his, of him*, Hom., esp. in phrase ἀπὸ ἕο from, away from him: ἕο αὐτοῦ for ἑαυτοῦ, Il. 19, 384, Od. 8, 211.

'Εοῖ, Ep. dat. sing. of pron. pers. οὗ, for οἷ, *to him*, ἑοῖ αὐτῷ, Od. 4, 38: but Od. 4, 643, ἑοὶ αὐτοῦ, *his* own, nom. pl. from ἑός.

'Εοι, Ep. for εἴη, 3 sing. opt. pres. from εἰμί, Hom.

'Εοιγμεν, syncop. for ἐοίκαμεν, 1 plur. perf. 2 from ἔοικα, v. sq.

'Εοικα, ας, ε, etc., perf. 2 c. pres. signf., from root *εἴκω, *to be like*, of which Hom. has only 3 impf. εἶκε, *it seemed good*, Il. 18, 520; part. ἐοικώς, υῖα, ός, Hom., and once the Ep. lengthd. εἰοικυῖαι, Il. 18, 418: the Att. preferred the form εἰκώς, esp. in neut. εἰκός: and we find in Hom. once εἰκώς, Il. 21, 254, and freq. the fem. εἰκυῖα, inf. ἐοικέναι:—οἶκα, ας, ε, etc., is Ion., not Ep., subj. οἴκω, part. οἰκώς, Hdt.: plqpf. ἐῴκειν, εις, ει, etc., Hom., and once 3 pl. ἐοίκεσαν, Il. 13, 102: fut. εἴξω, post-Hom., Ar. Nub. 1001. Ep. only are the forms ἔϊκτον, 3 dual perf., Od. 4, 27: ἤϊκτο 3 sing. plqpf. four times in Od., and without augm. ἔϊκτο, Il. 23, 107: ἐΐκτην, 3 dual. plqpf., Il. 1, 104, Od. 4, 662, etc. In Att. we find 3 pl. perf. εἴξασι for ἐοίκασι, even in prose; and 1 pl. perf. syncop. ἔοιγμεν for ἐοίκαμεν, Soph. Aj. 1239, and Eur. It is dub. whether the perf. εἶκα is good Att., but cf. προςέοικα, Piers. Moer. p. 148, Br. Ar. Nub. 185. (It occurs in 3 sing. in some MSS. Ar. Av. 1298.—I. *to be* or *look like*, τινί, Hom.; and so in Hdt., and Att. Construct.: c acc. rei, Μαχάονι πάντα ἔοικε, κεφαλήν τε καὶ ὄμματα καλὰ ἔοικε, etc.. μελαίνῃ Κηρὶ ἔοικεν, *is considered like* i. e. *hated like* death, Od. 17, 500. Made more emphatic by the phrases ἄντα ἐῴκει, ἄγχιστα ἐῴκει, εἰς ὦπα ἔοικεν, Hom.—II. *to be fit, to be bound* c. inf., ἔοικα δέ τοι παραείδειν, ὥστε θεῷ, *I am bound* to sing before thee, Od. 22, 348, cf. Soph. Phil. 317. Elsewh. Hom. has 3 pers. sing. as impers., *it is fitting, right, seemly, reasonable, probable*, usu. c. negat., οὐκ ἔστ', οὐδὲ ἔοικε, Il. 14, 212, Od. 8, 358. Construct.: usu. absol., also c acc. et inf., and Il. 4, 286, c. inf. only if the person is mentioned, it is put in dat., as Il. 10, 440; nor is Od. 22, 196 an exception, εὐνῇ ἔνι μαλακῇ καταλέγμενος, ὥς σε ἔοικεν, for here we must supply the inf., ὥς ἔοικέ σε (καταλέξασθαι).—2. Hom. has also the part. in signf. *fitting, right, deserved*, Od. 4, 239; ἐοικότι κεῖται ὀλέθρῳ, 1, 46: εἰκυῖα ἄκοιτις, *a suitable* wife 'a help *meet for him*,' Il. 9, 399.—III. in Att. *to seem likely, have the appearance of, seem*, oft. agreeing with its person (though often we cannot render it so), θέλξειν μ' ἔοικας, *you seem likely* to soothe me, it seems as if you will, Aesch. Eum. 900, χλιδᾶν ἔοικας, methinks thou art delicate, Aesch. Pr. 971, cf. Eur. Cycl. 99, etc.: also c. part., ἐοίκατε ἡδόμενοι, you seem delighted, Xen. Hell. 6, 3, 8, cf. Kühner Gr. Gr. § 657, 2: but most freq., ἔοικε, and ὡς ἔοικε, absol., *as it seems, probably, as is fitting*, or c. dat pers., ὡς ἔοικέ μοι, etc., Eur. Andr. 551, cf. Bornem. Xen. Symp. 2, 15: also ὡς εἰκός, Ion. οἰκός, (sub. ἐστι) Hdt. and Att.—On the neut. part. εἰκός, v. sub voc.

'Εοικότως, Att. εἰκότως, Ion. οἰκότως, adv. of part. ἐοικός, *similarly, like*, τινί, Aesch. Ag. 915: *reasonably, fairly, naturally, as was to be expected*, Hdt. 2, 25, Aesch. Supp. 403.

†'Εοιμι, ἔοις, ἔοι, Ep. and Ion. for εἴην, εἴης, εἴη, opt. of εἰμί, in 2 and 3 sing.

'Εοῖο, Ep. gen. from ἑός for ἑοῦ. Hom.

'Εοῖς, dat. pl. from ἑός, Hom.

'Εοις, Ep. 2 sing. opt. from εἰμί for εἴης, Il. 9, 284.

'Εοῖσα, Dor. part. fem. from εἰμί for ἐοῦσα, οὖσα.

'Εολέω, Dor. collat. form of αἰολέω. *to make to waver, trouble*, πῦρ δέ μιν οὐκ ἐόλει, as Böckh for αἰόλλει in Pind. P. 4, 414 (233): Böckh refers ἐόλητο also (v. sq.) to the same root, but Buttm., Catal. v. εἴλω and Lexil. v. αἰόλος 7, makes Pindar's ἐόλει the impf. from ὀλέω, a lengthd. form of εἴλω. Others write αἰόλει with αι short before the vowel.

'Εόλητο, *was pressed, weighed down*, Ep. plqpf. of pres. εἴλω in Ap. Rh., cf. Buttm. quoted in foreg.

'Εολπα, ας, ε, poet. perf. with

pres. signf. from ἔλπω, Hom.: plqpf. ἐώλπειν.

Ἔον, only in Il. 23, 643, for ἦν, 1 sing. impf. from εἰμί; but ἐόν, Ion. for ὄν, part. neut. from εἰμί.

Ἑόν, acc. or nom. neut. from ἑός, Hom.

†Ἐόντων Ion. and Dor. for ἔστωσαν 3 pl. imper. of εἰμί.

†Ἑόρᾱκα for ἑώρᾱκα, v. Buttm. Catal. p. 191 n.

Ἔοργα, ας, ε, poet. perf. of ἔρδω, Hom.: 3 pl. ἔοργαν for ἐόργασιν, Batr.: part. ἐοργώς, Hom.

†Ἐορδαία, ας, ἡ, *Eordaea*, a district in the north-west of Macedonia, Polyb. 18, 6, 3. Hence

†Ἐορδαϊκός, ή, όν, *of Eordaea*, Arr.

†Ἐορδία, ας, ἡ,=Ἐορδαία, Thuc. 2, 99. From

†Ἐορδοί, ῶν, οἱ, *the Eordi*, dwelling in the north-west of Macedonia, Hdt. 7, 185.

Ἑορτάζω, in Ion. prose ὁρτάζω, f. -σω: the augm. on the 2d syll., ἑώρταζον: (ἑορτή). *To keep festival* or *holiday*, Hdt. 2, 60, 122, Eur., etc.; c. acc. *to celebrate by a festival*, νίκην, Plut.

Ἑορταῖος, αία, αῖον,=ἑόρτιος, *festal*, Dion. H.

Ἑορτάσιμος, ον, *of* or *belonging to a festival*, ἡμέρα, Plut. From

Ἑόρτᾰσις, εως, ἡ. (ἑορτάζω) *the celebration of a festival*, Plat. Legg. 657 D.

Ἑόρτασμα, ατος, τό, *a festival, holiday*, LXX.

Ἑορτασμός, οῦ, ὁ,=foreg., Plut.

Ἑορταστέον, verb. adj. from ἑορτάζω, *one must keep holiday.*

Ἑορταστής, οῦ, ὁ, *a fellow-reveller.* Hence

Ἑορταστικός, ή, όν, *belonging to a festival*, Plat. Legg. 829 B.

Ἑορτή, and in Ion. prose ὁρτή, ῆς, ἡ, *a feast* or *festival, holiday*, Od. 20, 156, and freq. in Att.; ἑ. θεοῖο, Od. 21, 258: ὁρτὴν ἄγειν, to keep *a feast*, Hdt. 1, 147, 150; ἀνάγειν, 2, 40, etc.; ἑορτὴν τῷ θεῷ ποιεῖν, Thuc. 2, 15: *amusement, play*, Aesch. Eum. 191, ἑ. ἡγεῖσθαί τι, to make it their *sport, enjoyment*, Thuc. 1, 70. Cf. ἔροτις. Hence

Ἑόρτιος, ον, (ἑορτή) *of, belonging to a festival, solemn*, Eccl.

Ἕορτις, ιος, ἡ,=ἑορτή, Schol. Ven. Il. 5, 299, cf. ἔροτις.

Ἑορτολόγιον, ου, τό, *a calendar of holidays.*

Ἑορτώδης, ες, (ἑορτή, εἶδος) *festal, solemn.*

Ἑός, ἑή, ἑόν, Ion. and Ep. for ὅς, ἥ, ὅν, (ἕ, ἕο, οὗ) possessive adj. 3 pers. sing. *his, her own*, Hom., also in Dor.; τὸν ἑόν τε Πόδαργον, that *his own* Podargus, Il. 23, 295: strengthd., ἑῷ αὐτοῦ θυμῷ, in *his own inmost* soul, Lat. *suo ipsius animo*, Il. 10, 204; ἑοὶ αὐτοῦ θῆτες, *his own* labourers, Od. 4, 643: whence the post-Hom. ἑαυτοῦ, αὑτοῦ, was formed. It is not merely reflex., but answers to the Lat. *ejus*, as well as *suus*. Hes. Op. 58, uses it for σφέτερος as adj. 3 pers. plur. *their*: and so freq. in Batr., and esp. in Ap. Rh., v. Ruhnk. Ep. Cr. 178: he applied it also to the 1 pers., 2, 226, and the 2d, 3, 140. A like confusion of persons is found in ὅς, ἥ, ὅν, and σφεῖς, even in Hom.; in σφέτερος in Hes.; and in Att. in ἑαυτοῦ; cf. Wolf Prolegg. p. ccxlvii. sq. (On the supposed adj. ἐός, ἐή, ἐόν,=ἐΰς, v. Wolf Prolegg. p. ccxlviii., Böckh Pind. N. 7, 25.)

Ἑοῦς, Boeot. gen. of pers. pron. 3 pers. for ἕο, οὗ.

Ἐοῦσα, Ion. and Ep. part. fem. pres. from εἰμί for οὖσα, Hom.

Ἐπᾰβελτερόω, (ἐπί, ἀβέλτερος) *to make a yet greater ass of*, τινά, Menand. p. 140.

Ἐπᾰγαίομαι, (ἐπί, ἀγαίομαι) as pass., *to exult in*, c. dat., Ap. Rh.: also *to feel a malignant joy in* a thing, Id.

Ἐπᾰγάλλομαι, (ἐπί, ἀγάλλομαι) as pass., *to glory, exult, delight in, pride one's self on*, c. dat., πολέμῳ καὶ δηϊοτῆτι, Il. 16, 91, cf. Xen. Oec. 4, 17.

Ἐπᾰγᾰνακτέω, ῶ, (ἐπί, ἀγανακτέω) *to be indignant at* a thing, Plut.

Ἐπᾰγάομαι, = ἐπαγαίομαι, Parthen. 21. [ᾰ]

Ἐπαγγελία, ας, ἡ, (ἐπαγγέλλω) *an announcement: a command, demand, summons*, Polyb.—2. as Att. law-term, *a denunciation, information*, ἐπ. τινὶ ἀπειλεῖν, Aeschin. 9, 35, πρὸς θεσμοθέτας, Dem., v. Ruhnk. Tim.—II. (from mid.) *a promise*, Polyb.: *an assurance*, ἐπ. ποιεῖσθαι, Lycurg.: from

Ἐπαγγέλλω, fut. -ελῶ, aor. ἐπήγγειλα, (ἐπί, ἀγγέλλω) *to tell, proclaim, announce*, Lat. *denuntiare*, Od. 4, 775: esp. *to proclaim by authority, make known, do to wit*, ἐπ. τὰς σπονδάς, *make* them *known by proclamation*, Thuc. 5, 49; στρατιὰν ἐς τοὺς συμμάχους, Lat. *sociis milites imperare*, Arnold Thuc. 7, 17; in genl. *to let* a thing *be known, profess* it, Ar. Lys. 1049: hence also—2. *to give orders, command*, τινί, c. inf., Hdt. 1, 77, etc.: also in mid. τινί τι, Hdt. 6, 9, and Soph. El. 1018: *to enjoin upon* one, *demand*, Hdt. 1, 70.—3. *to offer*, δεῖπνόν τινι, Pind. P. 4, 55.—4. *to denounce*, τινὰ πρὸς θεσμοθέτας, Dem. 600, 22: *to threaten legal proceedings*, τινί τι, Aeschin. 1, 9. B. mid. *to promise, offer*, τι or τινί τι, Hdt. 3, 135; 6, 35, etc.—2. *to make a show of, profess to teach, profess*, ἀρετήν, etc., Xen. Mem. 1, 2, 7; esp. of Sophists, as in Plat. Prot. 319 A, Gorg. 447 C; c. inf., ἐπ. οἷός τε εἶναι, Plat. Theag. 127 E; δεινὸς εἶναί τι, Dem. 938, 8: absol. *to make professions*, Plat. Rep. 518 B.—3. *to solicit for* a thing, Dem. 401, 17: also in act., ἐπ. ὑπατείαν, Lat. *petere Consulatum*, App. Hence

Ἐπάγγελμα, ατος, τό, *an announcement, promise, profession*, Plat. Euthyd. 274 A, etc.: and

Ἐπαγγελτικός, ή, όν, *given to promising*, Plut.: *making bold* or *rash professions*, Arist. Rhet. Adv. -κῶς.

Ἐπᾰγείρω, (ἐπί, ἀγείρω) *to gather together, collect*, of things, Il. 1, 126.—II. of men, *to assemble*, Od. 11, 631, in tmesis. Hence

Ἐπᾰγερμός, οῦ, ὁ,=sq.: and

Ἐπάγερσις, εως, ἡ, *a gathering, assemblage*, στρατοῦ, Hdt. 7, 19.

Ἐπάγην, ης, η, aor. 2 pass. of πήγνυμι, Il. [ᾰ]

Ἐπᾰγῑνέω, Ion. and poet. for ἐπάγω, *to bring to, make to approach*, Hdt. 2, 2.

Ἐπαγκωνισμός, οῦ, ὁ, a kind of *dance*, Ath.

Ἐπαγλᾰΐζομαι, (ἐπί, ἀγλαΐζω) as pass., *to be vain of, pride one's self on, exult in* a thing, οὐδέ ἑ φημὶ δηρὸν ἐπαγλαϊεῖσθαι (inf. fut.) Il. 18, 133: ἐπηγλαϊσμένη, *dressed out*, Cratin. Incert. 9. The very rare act. ἐπαγλαΐζω, *to add honour, ornament*, in genl. *to delight*, occurs in Ar. Eccl. 575. Only poet

Ἐπάγνυμι, (ἐπί, ἄγνυμι) *to break*, Hes. Op. 532, in tmesis.

Ἔπαγρος, ον, (ἐπί, ἀγρός) *rustic.*—II. (ἄγρα) *given to the chase*, of birds of prey, Arist. H. A. Hence

Ἐπαγροσύνη, ης, ἡ, *good luck in hunting, fishing*, etc., Theocr. ap. Ath. 284 A.

Ἐπαγρυπνέω, ῶ, (ἐπί, ἀγρυπνέω) *to watch* or *brood over*, θησαυροῖς, Luc.: hence *to watch for, labour for*, ἀπωλείᾳ τινός, Diod. Hence

Ἐπαγρύπνησις, εως, ἡ, *a watching for* a thing, Aristaen.

†Ἐπάγρυπνος, ον, (ἐπί, ἄγρυπνος) *sleepless*, Aristaen.

Ἐπαγχέω, poet. for ἐπαναχέω, Aesch.

Ἐπάγω, fut. -ξω: aor. ἐπήγαγον, (ἐπί, ἄγω) *to bring* or *lead to, bring upon*, τινί τι, Lat. *adducere*, Od. 18, 137 in tmesis, Hes. Op. 240, Theog. 176.—2. *to set on, let loose*, as hunters do dogs, ἐπάγοντες ἐπῆσαν (sub. κύνας) Od. 19, 445: hence in genl. *to set on, impel*, Thuc., cf. ἐπακτήρ: *to lead on* an army *against* the enemy, Ἄρη τινί, Aesch. Pers. 85, στρατιήν, Hdt. 1, 63, etc.: metaph. *to bring* one *to* a thing, *lead on, urge on*, Od. 14, 392, Thuc. 1, 107, Eur. I. A. 878, etc.—3. *to bring in, call in aid*, Hdt. 9, 1, cf. infr. B.—4. *to lead, guide any whither*, Soph. Tr. 378, Ar. Thesm. 365.—5. *to bring in over and above*, τι ἐπί τινι, one thing upon or after another, Aesch. Cho. 404: *to add, intercalate* days in the year, like ἐπεμβάλλω, Hdt. 2, 4: and so ἐπαγόμεναι ἡμέραι, *intercalated* days, Diod.; τὸ ἐπαγόμενον, *that which follows*, Plut.: θάττονα ῥυθμὸν ἐπάγειν, *to add* briskness to the time, Xen. Symp. 2, 22: ἐπ. κέντρον, *to lay on* the goad, Lat. *impingere*, Eur. Hipp. 1194; so ἐπ. αἰτίαν τινί, Dem. 275, 4: ἔπαγε γνάθον, *lay* your teeth *to* it, Ar. Vesp. 370: ἐπ. ψῆφόν τισι, to propose a thing to be voted on, Thuc. 1, 125: hence in pass., ψῆφος ἐπῆκτό τινι, the vote against a man has been proposed, Xen. An. 7, 7, 57: ἐπ. δαίμονας, *to invoke* the gods, *appeal to* them, v. ἐπαγωγή.—II. also as intr. *to march on, approach*, Jac. A. P. 776. B. mid. *to bring to one's self, procure one's self*, ἐκ θαλάσσης ὧν δέονται ἐπάξονται, Thuc. 1, 81: hence metaph. *to devise, contrive*, Ἅιδα φεῦξιν, a means of shunning death, Soph. Ant. 362, δούλωσίν τινος, Thuc. 3, 10: so ἐπ. θεραπαίνας, *to provide one's self with* them: *to bring to one's aid, call in* as allies, Thuc ! 3; 2, 68, etc., cf. ἔπακτος.—2. *to tempt, seduce*, Schäf. Dion. Comp. 33.—3. *to bring on one's self, incur*, φθόνον, Xen. Apol. 32.—4. in writing, *to adduce, quote*, ἐπ. τὸν Ἡσίοδον μάρτυρα, Plat. Lys. 215 C; μαρτύρια, Plat., and Xen.—5. *to introduce, insert*, τὰς εἰκόνας, Xen. Oec. 17, 15. [ᾰ] Hence

Ἐπᾰγωγεύς, έως, ὁ, *one who brings on*, esp. a law-suit.

Ἐπᾰγωγή, ῆς, ἡ, (ἐπάγω) *a bringing on, to* or *in: a march into* or *upon* a place, *an invasion, attack*, Ἀθηναίων, Thuc. 3, 100; ἐπί τινα, Polyb.—2. *an addition, increase.*—II. also from mid. *an invitation, allurement*, esp. an *evocation* of the gods, esp. those below, v. Plat. Rep. 364 C, Legg. 933 D, Ruhnk. Tim.—III. in logic, *the bringing a number of particular examples*, so as to lead to an universal conclusion, *the argument from induction*, Arist. Anal. Pr. 2, 23 (25), called *inductio* by Cic. Top. 1, 10.

Ἐπᾰγωγικός, ή, όν, (ἐπάγω) *inductive*, τρόπος, Sext. Emp.—II. from mid. *alluring, attractive.* Adv. -κῶς. Sext. Emp.

'Επᾰγώγιμος, ον, (ἐπάγω) *imported*, Plut.

'Επαγώγιον, ου, τό, (ἐπάγω) *the foreskin, prepuce*, Diosc. Hence

'Επαγωγῖτις, ιδος, ἡ, sc. νόσος, *an inflammation of the prepuce.*

'Επᾰγωγός, όν,=ἐπαγωγικός, *bringing on, productive of*, μανίας, Aesch. Fr. 54, ὕπνου, Plat. Tim. 45 D.—II. *tempting, alluring, seductive*, Hdt. 3, 53; opp. to ἀληθής, of ex parte statements, Thuc. 6, 8, cf. ἐφολκός: ἐπ. πρός τι, Xen. Oec. 13, 9: hence—2. *sweet, dainty, winning*, Antiph. Incert. 28.

'Επᾰγωνίζομαι, fut. Att. -ῐοῦμαι, (ἐπί, ἀγωνίζομαι) dep. mid., *to contend with*, τινί, Philostr., for a thing, τινί, N. T.; absol., Sext. Emp.: τεκμηρίοις ἐπαγ., *to contend on* the strength of them, Plut.

'Επᾰγώνιος, ον, (ἐπί, ἀγών) *presiding over the games* or *contests*, Aesch. Ag. 512; where however one MSS. has καιπαγώνιος, whence καὶ παιώνιος has been ingeniously conjectured.

'Επᾴδω, Ion. and poet. ἐπαείδω, f. -ᾰσομαι, Ar. Eccl. 1153, very late -ᾴσω, (ἐπί, ᾄδω) *to sing to* or *over*, Hdt. 1, 132, τινί τι, Xen. Mem. 2, 6, 11.—II. *to lead the song*, ᾠδὴν χορῷ, Eur. El. 864.—III. *to sing to*, so as to charm, τινι, Plat. Phaedr. 267 D: hence *to use charms* or *incantations*, Plat.; and in part. ἐπαείδων, *by means of charms*, Aesch. Ag. 1021.—2. *to harp upon, inculcate*, τινί τι, Plat. Phaed. 77 E, 114 D.

'Επᾰείρω, poet. for ἐπαίρω.

'Επᾰέξω, (ἐπί, ἀέξω) *to make to grow, prosper*, Od. 14, 65, in tmesis. Pass. *to increase, grow*, Simon. Amorg. 85; Nic.

'Επαθλον, ου, τό, (ἐπί, ἆθλον) *the prize of a contest*, πολέμου, Plut.

'Επᾰθον, ες, ε, aor. 2 of πάσχω, Hom.

'Επαθρέω,=εἰςαθρέω, Ap. Rh. 4, 497, ubi v. Wellauer.

'Επαθροίζω, (ἐπί, ἀθροίζω) *to assemble besides*, Plut., in pass.

'Επαιάζω, fut. -ξω, (ἐπί, αἰάζω) *to cry* αἰαῖ *over, bewail*, τινί, Luc., τι, Nic.: *to join in the wail*, Bion.

'Επᾱΐγδην, adv. (ἐπαΐσσω) *with vehemence, impetuously*, Opp.

'Επαιγιαλίτης, ου, ὁ, fem. -λῖτις, ιδος, (ἐπί, αἰγιαλός) *on the beach.*

'Επαιγίζω, (ἐπί, αἰγίς 2) *to rush upon* or *over*, twice in Hom. of a stormy wind, ζέφυρος λάβρος ἐπαιγίζων, Il. 2, 148, οὖρος λάβρος ἐπαιγίζων δι' αἰθέρος, Od. 15, 293: in Opp. also ἐπαιγίζει πεδίοισι, of a stream that has burst its banks; and πόντον ἐπαιγίζει, of the dolphin: cf. καταιγίζω.

'Επαιδέομαι, (ἐπί, αἰδέομαι) dep. c. fut. mid. -έσομαι, et aor. pass.: *to be ashamed*, Soph. Ant. 510: c. acc., *to reverence*, Plat. Legg. 921 A.

'Επαιθύσσω, f. -ξω, (ἐπί, αἰθύσσω) *to wave, shake, move violently*, Opp.

'Επαίθω, (ἐπί, αἴθω) *to kindle, set on fire*, Anth.

'Επαικλα, and ἐπάϊκλα, ων, τά, *confects, sweetmeats after dinner*, Dor. for ἐπιδείπνια and ἐπιδόρπια, Ath., v. αἶκλον.

'Επαίνεσις, εως, ἡ, (ἐπαινέω) *praise*, Eur. Tro. 418.

'Επαινετέον, verb. adj. from ἐπαινέω, *one must praise*, Plat. Rep. 390 E.

'Επαινέτης, ου, ὁ, (ἐπαινέω) *a praiser*, Thuc. 2, 41, Plat., etc.; fem. ἐπαινέτις, ιδος, ἡ.—II. *a rhapsodist*, Plat. v. ἐπαινέω III.

'Επαινετικός, ή, όν, (ἐπαινέω) *of* or *given to praising*, Arist. Eth. N.: λόγος ἐπ., *a laudatory speech*, Luc. Adv. -κῶς.

'Επαινετός, ή, όν, (ἐπαινέω) *to be praised, praiseworthy*, Plat.: *the object of praise*, Arist. Rhet. Adv. -τῶς.

†**'Επαίνετος**, ου, ὁ, *Epaenĕtus*, masc. pr. n., Dem., Polyb., etc.

'Επαινέω, ῶ, fut. -έσω, Xen. An. 5, 5, 8, but in good Att. more usu. -έσομαι, Schäf. Appar. Dem. 1, 273; but in Ep. from Hom. downwards f. -ήσω, aor. ἐπῄνησα, (ἐπί, αἰνέω) *To approve, sanction*, Hom., usu. absol., but also c. acc. rei, ἐπ. μῦθον, Il. 2, 335; c. dat. pers., *to agree with, side with*, Ἕκτορι, Il. 18, 312: *to praise, commend, show approval in any way*, Alcae. 5, Hdt. 3, 34, and so usu. in Att. (who seldom use the simple αἰνέω); τινά τι, one for a thing, Soph. Aj. 1381, and Plat.; also τινά τινι, Dinarch. 111, 9, and τινὰ πρός τι, Plat. Theaet. 145 A; but ἐπ. τινὰ πρός τινα, *to praise* one man to another, Id. Rep. 501 C: *to compliment publicly, panegyrize*, Thuc. 2, 25, Isocr., etc.—2. *to agree to, undertake, promise*, Seidl. Eur. El. 33.—3. also=παραινέω, *to exhort, advise, bid*, Trag.—II. as a civil form of declining an offer or invitation, *I thank you, I am much obliged*, Lat. *gratia est, benigne*, κάλλιστ' ἐπαινῶ, Ar. Ran. 508, cf. Valck. Phoen. 406; ἐπ. τὴν κλῆσιν, *to decline* it, Xen. Symp. 1, 70.—III. of rhapsodists, *to recite, declaim publicly*, Plat. Ion 536 D, 541 D.

'Επαινή, ἡ, v. ἐπαινός.

'Επαίνημι, Aeol. for ἐπαινέω, Simon. 139.

'Επαινίω, Lacon. for ἐπαινέω, Ar. Lys. 198.

'Έπαινος, ου, ὁ, (ἐπί, αἶνος) *approval, praise, laud*, Simon. 16: ἔπ. ἔχειν πρός τινος, Hdt. 1, 96: and freq. in Att., also in plur., Xen., etc.—2. *a public encomium, panegyric*, Plat., etc.: ἔπ. τίθεσθαί τινος or περί τινος, Id.; also λόγος ἐπ. τινός, a speech *in praise of...*, Id. Symp. 177 D, also κατά τινος, εἴς τινα, Phaedr. 260 B, Legg. 947 B.

'Επαινός, ή, όν, in Hom. Il. 9, 457, 569, Od. 10, 491, 534; 11, 47, and Hes. Theog. 768, only in fem. ἐπαινή, and always as Ep. epith. of Περσεφόνη when mentioned in connexion with Ἀΐδης: usu. taken as strengthd. for αἰνή, *exceeding awful, dread*; but this Buttm., Lexil. v. αἶνος 3, rejects as contrary to analogy, and reads divisim, ἐπ' αἰνὴ Περσεφόνεια, *dread* Proserpina *besides*. Others think that it is short. for ἐπαινετή, euphem., like ἀμύμων, etc. No masc. or neut. is found.

'Επαινουμένως, adv. part. pres. pass. of ἐπαινέω, *praiseworthily.*

'Επαιονάω, ῶ, f. -ήσω, (ἐπί, αἰονάω) *to bathe, soak, wet*, Nic., in mid.

'Επαίρω, fut. ἐπᾰρῶ, (ἐπί, αἴρω) poet. ἐπαείρω (as always in Hom.) *To lift up, raise*, κεφαλήν, Il. 10, 80, βλέφαρα, Soph. O. T. 1276, φωνήν, Dem. 323, 1: ἐπ. τινὰ ἁμαξῶν, κρατευτάων, *to lift* one *on* the wagon or stand, i. e. *lift up and set* him *on*, Il. 7, 426; 9, 214. Also in mid., ἐπαίρεσθαι ὅπλα, λόγχην τινί, Eur. Bacch. 789, I. T. 1484.—2. *to take up and bear away, carry off*, Achae. ap. Ath. 641 E.—3. *to stir up, set on, rouse, excite*, τινά, Hdt. 1, 204, Soph., etc.; θυμόν τινι, Eur. I. A. 125: *to induce, persuade*, (rather, *to lead* or *cause* one *to aspire*) to do, c. inf., Ar. Nub. 42.—II. seemingly intr., sub. ἑαυτόν, etc., *to rise up, lift up one's leg*, Hdt. 2, 162; also in pass., Ar. Lys. 937.—2. sub. στρατόν, etc., *to set out*, ἐπ. στρατεύεσθαι, Hdt. 1, 90. B pass. *to be roused, led on, excited*, τινί, by a thing, Hdt. 1, 90, etc., ὑπό τινος, Ar. Av. 1448: *to be puffed up, elated*, τινί, at a thing, Hdt. 1, 212; 4, 130, etc.; also Ἑλλὰς τῇ ὁρμῇ ἐπῆρται, is on tiptoe, Thuc. 2, 11: so as a stoic word, *to be under the excitement of pleasure.* C. in mid. *to join with, help.*

'Επαισθάνομαι, f. -σθήσομαι, (ἐπί, αἰσθάνομαι) dep. mid., *to have a perception* or *feeling of*, c. gen. rei, Soph. Aj. 553; also c. acc. rei, *to perceive, learn*, Aesch. Ag. 85, Soph. Aj. 996, etc.; c. part., Soph. O. C. 1629. Hence

'Επαίσθημα, ατος, τό, *a perception*, Epicur. ap. Diog. L. 10, 32: and

'Επαίσθησις, εως, ἡ, *a perceiving* or *feeling, sense*, Diog. L. 10, 52.

'Επαΐσσω, f. -ΐξω, Att. ἐπᾴσσω, or -ττω, f. -ᾴξω, (ἐπί, ἀΐσσω) *to burst, break, rush out* or *upon*, freq. in Hom., usu. absol., but also—1. c. gen., ἵππων ἐπαΐξαι, *to rush at* or *against* them, Il. 5, 263; νεῶν, Il. 13, 687, (never so in Od.)—2. c. dat. Κίρκῃ ἐπαΐξαι, *to rush upon* her, Od. 10, 295, 322, cf. Od. 14, 281: in Il. only c. dat instrumenti, as Il. 5, 584, and so sometimes in Od., as 14, 281.—3. c. acc., *to assail, assault*, Ἕκτορα, Il. 23, 64, τεῖχος, Il. 12, 308, (never so in Od.): in mid. also, ἐπαΐξασθαι ἄεθλον, *to rush at*, i. e. *seize upon* the prize, Il. 23, 773.—4. in Att., ἐπ. ἐς δόμους, Soph. Aj. 305. We find also a pass. —II. later trans., ἐπ. πόδα, *to move* the foot *hastily*, rush with hasty steps, Eur. Hec. 1071, cf. βαίνω at end: ἐπ. ξίφος, *to swing, brandish* the sword *at*, Ap. Rh.: but even Hom. has pass., χεῖρες ἐπαΐσσονται, they *move violently*, Il. 23, 628. [ᾱ, Hom., ᾰ, Att.]

'Επάϊστος, ον, (ἐπαΐω) *heard of, detected*, ἐπ. γίγνεσθαι ἐργασμένος, Hdt. 2, 119; and so absol., 3, 15. [ᾰ]

'Επαισχής, ές, (ἐπί, αἶσχος) *shameful*, Dio C.

'Επαισχύνομαι, fut. ἐπαισχυνθήσομαι, (ἐπί, αἰσχύνομαι) dep. mid.:—*to be ashamed of* or *at*, like ἐπαιδέομαι, τινί, Hdt. 1, 143, τινά, or τι Xen. Hell. 4, 1, 34, Plat. Soph. 247 C; c. inf., Aesch. Ag. 1373; c. part., Hdt. 1, 90, and Soph.; absol., Plat. Rep. 573 B.

'Επαιτέω, ῶ, f. -ήσω, (ἐπί, αἰτέω) *to ask, beg besides* or *in addition*, Il. 23, 593: in genl.=αἰτέω, Soph. O. T. 1416; and so in mid., El. 1124: *to beg as a mendicant*, βίον O. C. 1364. Hence

'Επαίτης, ου, ὁ, *a beggar*, Dio C.: and

'Επαίτησις, εως, ἡ, *begging*, Dion H.

'Επαιτιάομαι, f. -άσομαι [ᾱ], (ἐπί, αἰτιάομαι) dep. mid.: *to bring a charge against one, accuse*, τινά, Hdt. 2, 121, 2, and Att.; τινά τινος, one *of* a thing, Aesch. Pr. 974, Dem. 552, 1; also c. inf., ἐπ. τινὰ κλέψαι, Ar. Vesp. 1447 cf. Soph. Ant. 490: also c. acc. rei, μείζονα ἐπαιτιώμενος, *bringing* heavier *accusations*, Hdt. 1, 26.

'Επαιτίνδα, adv. (ἐπαιτέω) παίζειν, *to play at begging*, Theognost. ap. A. B., nisi legend. ἐφετίνδα.

'Επαίτιος, ον, (ἐπί, αἰτία) *blamed* or *in fault for* a thing, *blameable, blameworthy*,—1. of persons, οὔτι μοι ὔμμες ἐπαίτιοι, Il. 1, 335, τινός, *for* a thing, Aesch. Eum. 465 and Eur.—2. of things, Thuc. 5, 65.—II. τὰ ἐπαίτια, *legal punishments*, also προςτιμήματα, Dem. 733, 5.

'Επαιχμάζω, (ἐπί, αἰχμάζω) *to leap upon, attack*, τινί, Opp.

'Επᾰΐω, also contr. ἐπᾴω, Eur. H. F. 772, (ἐπί, ἀΐω) *to give ear to*, and in genl. *to perceive, take notice of, feel*, τινός, Hdt. 3, 29; c. part., Ar. Vesp. 516.—2. *to take in, understand*, c. acc., γλῶσσαν, Soph. Aj. 1263, cf. Plat. Legg. 701 A; c. gen., φωνῆς, Luc.; also, ἐπ. περί τινος, or τὶ περί τινος, Heind. Plat. Hipp. Maj. 289 E.

Ἐπαιωρέω, ῶ, (ἐπί αἰωρέω) *to make hang over*, τί τινι, Anth., τί τινος, Nonn. Pass. *to hang, float over* or *upon*, Diosc.—2. metaph. like Lat. *imminere, to overhang, threaten*, τινί, Plut.: absol., *to impend, be imminent*, Id.

Ἐπᾰκανθίζω, (ἐπί, ἀκανθίζω) *to be prickly* or *thorny*, Theophr.

Ἐπακμάζω, f. -άσω, (ἐπί ἀκμάζω) *to come to bloom*, or *to a height*, Luc.—II. *to flourish* or *live after*, τινί, Dion. H. Hence

Ἐπακμαστικός, ή, όν, *coming to a height*, of diseases, Medic.

Ἔπακμος, ον, (ἐπί, ἀκμή) *in the bloom of age*, Dion. H.—II. *pointed, keen*, Diosc.

Ἐπᾰκόησις, εως, ἡ, (ἐπακούω) *a hearing, understanding.*

Ἐπᾰκολουθέω, ῶ, (ἐπί, ἀκολουθέω) *to follow close upon, follow after*, τινί, Ar. Vesp. 1328, Plat., etc.; absol., Plat., etc.—2. *to pursue* as an enemy, Xen.—3. *to follow* mentally, i. e. *understand*, λόγῳ, Plat. Phaed. 107 B, etc.—4. *to follow*, i. e. *obey*, τοῖς πάθεσι, Dem. 805, 24.—5. *to follow a pursuit*, Plat. Rep. 370 C. Hence

Ἐπᾰκολούθημα, ατος, τό, *that which follows, a consequence*, Plut.: and

Ἐπᾰκολούθησις, εως, ἡ, *a following*, M. Anton.: *a consequence*, κατ' ἐπ., by way of *inference*, Plut.

Ἐπακολουθητέον, verb. adj. from ἐπακολουθέω, *one must follow*, Dem. 1402, 14.

Ἐπᾰκολουθητικός, ή, όν, (ἐπακολουθέω) *that which usually follows*: τὸ ἐπακ., *a conclusion, inference.*—II. act. *following*, i. e. *understanding well* or *easily.*

Ἐπᾰκόλουθος, ον, (ἐπί, ἀκόλουθος) *following, answering to*, Aristid. Adv. -θως.

Ἐπᾰκοντίζω, f. -ίσω, (ἐπί, ἀκοντίζω) *to dart at* a thing: hence

Ἐπᾰκοντισμός, οῦ, ὁ, *a darting at* a thing.

†**Ἐπάκοος**, ον, Dor. for ἐπήκοος, Pind. Ol. 14, 21. [ᾱ]

Ἐπᾰκονός, όν, (ἐπακούω) *listening to, attentive*, c. gen., Hes. Op. 29, Call. Fr. 236, elsewh. ἐπήκοος.

Ἐπάκουστος, ον, *to be listened to*, Emped. 330. From

Ἐπᾰκούω, f. -κούσομαι, (ἐπί, ἀκούω) *to listen, attend to*, in genl. *to hear*, Hom., usu. c. acc., but in Il. 2, 143 also c. gen., which is more usu. in Att. and prose, as Hdt. 2, 70, Soph. Phil. 1417, cf. sub ἀκούω:—of the sun, ὃς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούει, Od. 11, 109, Il. 3, 277. Proverb., ὁπποῖόν κ' εἴπησθα ἔπος, τοῖόν κ' ἐπακούσαις, as thou speakest men will speak to thee, Il. 20, 250. Later in genl. *to listen to, take note of*, c. gen., Luc.—II. *to listen to, attend, obey*, τινός, Hes. Op. 273, also τινί, Hdt. 4, 141.

†**Ἐπακρία**, ας, ἡ, *Epacria*, one of the twelve settlements of Attica in time of Cecrops, afterwards united by Theseus into the city of Athens, Strab.: also, a region of Attica, prop. *the hilly country*, cf. ἐπάκριος.

Ἐπακριβόω, ῶ, (ἐπί, ἀκριβόω) *to treat with care and accuracy*, Epicur. ap. Diog. L. 10, 75; and so Diod. in mid.

Ἐπακρίζω, (ἐπί, ἀκρίζω) *to reach the top of* a thing, αἱμάτων ἐπήκρισε, he *reached the farthest point* in deeds of blood, of Orestes, Aesch. Cho. 929.

Ἐπάκριος, ον, and ία, ιον, (ἐπί, ἄκρα) *on the heights:* esp. epith. of Ζεύς, Polyzel. Mus. 1.

Ἐπακροάομαι, f. -άσομαι, (ἐπί, ἀκροάομαι) dep. mid., =ἐπακούω, τινός, Plat. (Com.) Γρυπ. 2. [ᾱσομαι]: hence

Ἐπακρόᾱσις, εως, ἡ, *a listening to, hearing*, LXX.

Ἔπακρος, ον, (ἐπί, ἄκρα) *pointed at the end*, Hipp.

Ἐπακταῖος, αία, αῖον, =ἐπάκτιος, Opp.

†**Ἐπακτέον**, verb. adj. from ἐπάγω, *one must lead on*, Dion. H.: *one must apply*, μέτρον τῷ πράγματι, Luc.

Ἐπακτήρ, ῆρος, ὁ, (ἐπάγω) *a hunter, huntsman*, Od. 19, 435, ἄνδρες ἐπ., Il. 17, 135; or *a fisherman*, Ap. Rh.; in full, ὁ κύνας, δίκτυα ἐπάγων, cf. Od. 19, 445. Ep. word.

Ἐπακτικός, ή, όν, (ἐπάγω) *leading on:* hence *inductive*, opp. to συλλογιστικός, v. ἐπαγωγή, Arist. Metaph.—II. (ἐπάγομαι) *alluring, tempting*, Diosc. Adv. -κῶς, Arist. Ausc. Phys.

Ἐπάκτιος, ον, Eur. Sthen. 4, and ία, ιον, Soph. Tr. 1151, (ἐπί ἀκτή) *on the strand, shore*, or *coast.* As epith. of Apollo, worshipped on the sea shore, Orph.

Ἐπακτός, όν, though Schweigh. Lex. Hdt. would write ἔπακτος, (ἐπάγω):—*brought on* or *in, added, imported*, opp. to σύντροφος, Hdt. 7, 102: σῖτος, Thuc. 6, 20: ἡμέραι ἐπ.=ἐμβολιμαί.—2. esp. *brought from abroad, foreign, strange*, Lat. *adscititius*, στρατός, oft. in Trag., as Soph. Tr. 250: ἐπ. ποιμήν, a master *of alien blood*, Pind. O. 10, 107; ἐπ. ἀνήρ, for an adulterer, Soph. Aj. 1296; and ἐπ. πατήρ, a *false* father, Eur. Ion 592: ὅρκος ἐπ., an oath *imposed* by the other party, Isocr. 6 C:—ὄμβρος ἐπ. ἐλθών, rain *driving on* one, Pind. P. 6, 10.

Ἐπακτρεύς, έως, ὁ, =ἐπακτήρ.

Ἐπακτρίς, ίδος, ἡ, (ἐπάγω) *a small row-boat, skiff*, Xen. Hell. 1, 1, 11.

Ἐπακτροκέλης, ητος, ὁ, (ἔπακτρον, κέλης) *a light piratical skiff*, Aeschin. 27, 9.

Ἔπακτρον, ου, τό, =ἐπακτρίς, Nic.

Ἐπᾰλαζονεύομαι, (ἐπί, ἀλαζονεύομαι) dep. mid., *to boast, triumph over*, τινί, Joseph.

Ἐπᾰλᾰλάζω, f. -ξω, (ἐπί, ἀλαλάζω) *to raise the war-cry*, Ἐνυαλίῳ, Xen. Cyr. 7, 1, 26.

Ἐπᾰλαλκέμεν, inf. aor. 2 of ἐπαλέξω.

Ἐπᾰλάομαι, (ἐπί, ἀλάομαι) dep. c. aor. pass., *to wander about, through, over*, c. acc. loci, Od. 4, 81, 83, in part. aor. ἐπαληθείς: in subj. aor. ἐπαληθῇ, Od. 15, 401.

Ἐπᾰλαστέω, ῶ, f. -ήσω, (ἐπί. ἀλαστέω) *to be troubled at* a thing, Od. 1, 252.

Ἐπαλγέω, ῶ, (ἐπί, ἀλγέω) *to grieve over*, τινός, Eur. Supp. 58.

Ἐπαλγής, ές, (ἐπί, ἄλγος) *painful, grievous*, Strab. Adv. -γῶς.

Ἐπαλγύνω, (ἐπί, ἀλγύνω) *to give pain, to hurt, afflict*, Q. Sm., and Nic.

Ἐπάλειμμα, ατος, τό, *that which is rubbed on, ointment*, etc. [ᾰ]: from

Ἐπᾰλείφω, f. -ψω, (ἐπί, ἀλείφω) *to smear over*, in tmesis ἐπ' οὔατα πᾶσιν ἄλειψα, I smeared over all their ears, Od. 12, 47, 177, 200: *to white-wash, plaster*, Pausan.—2. metaphor. from anointing athletes, *to prepare for battle, stir up, irritate*, Polyb., cf. Foës. Oecon. Hipp. Hence

Ἐπάλειψις, εως, ἡ, *a smearing, anointing.* [ᾰ]

Ἐπαλέξησις, εως, ἡ, *an aid, help:* from

Ἐπᾰλέξω, f. -ξήσω, (ἐπί, ἀλέξω) *to defend, aid, help*, τινί, Il. 8, 365, etc.—II. *to ward, keep off*, τινί τι, Il. 20, 315, in tmesis. Later Ep. have inf. aor. ἐπαλαλκέμεν. Poet. word.

Ἐπᾰλετρεύω, (ἐπί, ἀλετρεύω) *to grind at*, c. gen., μύλης, Ap. Rh.

Ἐπᾰληθείς, part. aor. of ἐπαλάομαι, Od.

Ἐπᾰληθεύω, (ἐπί, ἀληθεύω) *to prove as true, substantiate, confirm*, τὴν αἰτίαν, τὸν λόγον, Thuc. 4, 85: 8, 52.

Ἐπαληθίζω, =foreg.

Ἐπαλής, ές, (ἐπί, ἀλέα?) *warm*, or act. *warming*, Hes. Op. 491. [ᾱ, against analogy.]

Ἐπαλθέω, ῶ, acc. to others -θαίνω, f. -θήσω, (ἐπί, ἀλθέω) *to heal, cure*, Nic.: also in mid., Id.: hence

Ἐπαλθής, ές, *healing*, Nic.—II. pass. *healed, curable*, Id.

Ἐπαλινδέομαι, Ap. Rh., and ἐπαλίνδομαι, Nic., (ἐπί, ἀλινδέομαι) as pass., *to roll in* or *on.*

Ἐπαλκής, ές, (ἐπί, ἀλκή) *stout, strong*, dub. l. Aesch. Cho. 415.

Ἐπαλλᾰγή, ῆς, ἡ, (ἐπαλλάσσω)=ἐπάλλαξις, ἐπαλλαγὴν γάμων ποιεῖν, Hdt. 1, 74, like ἐπιγαμίας ποιεῖσθαι, in 2, 147.

Ἐπαλλάξ, adv., =ἐναλλάξ, Xen. Eq. 1, 7.

Ἐπάλλαξις, εως, ἡ, *an interchange, exchange, alternation*, δακτύλων, Lat. *micatio*, Arist. Insomn.—2. *an interweaving*, χάρακος, Polyb.: from

Ἐπαλλάσσω, Att. -ττω, fut. -άξω, (ἐπί, ἀλλάσσω) *to change over, interchange:* Hom. has it only Il. 13, 359, πολέμοιο πεῖραρ ἐπαλλάξαντες, *making* war's rope-end *go now this way, now that*, i. e. fighting with doubtful victory (the metaph. being taken from a common child's game); but others translate it by Lat. *conserentes pugnam*, i. e. *plaiting* it, *twisting* it *up* like a rope, so that it cannot be loosed:—ἐπ. ἅλματα, *to interchange* leaps, i. e. one to jump as far as the other, Xen. Cyn. 5, 20; ἐπ. ὀδόντας, *to have* teeth *that fit in like two saws*, Arist. H. A. 2, 1, 51, cf. infr. Pass. *to be closely joined*, ποὺς ἐπαλλαχθεὶς ποδί, like Lat. *consertus*, Eur. Heracl. 836: μή πῃ ὁ λόγος ἐπαλλαχθῇ, that it *be* not *entangled, perplexed*, Xen. Mem. 3, 8, 1.—II. intr. *to be alternate*, ὀδόντες ἐπαλλάσσοντες, *zigzag* teeth (vide supr.), Arist. Part. An.: *to alternate, fit into one another* like rows of teeth, ἀλλήλοις, Arist. Gen. An.—2. *to pass from one into another, border closely upon*, γένει ἰχθύων, Id. H. A.: also, ἐπ. πρὸς τὴν βασιλείαν, *to be close upon, pass easily into* monarchy, Id. Pol.: λόγοι ἐπαλλάττοντες, *ambiguous, doubtful*, like Lat. *alternor.*

Ἐπαλληλία, ας, ἡ, (ἐπάλληλος) *a sequence, unbroken series.*

Ἐπάλληλος, ον, (ἐπί, ἀλλήλων) *one upon another: continuous*, cf. Herm. Soph. Ant. 57. Adv. -λως, *again and again*, Diosc.

Ἐπαλλόκαρπος, ον, (ἐπί, ἄλλος, καρπός) *bearing fruit*, as a creeper, *on another plant*, Theophr.

Ἐπαλλόκαυλος, ον, (ἐπί, ἄλλος, καυλός) *clinging to another plant*, like a creeper, Theophr.

Ἐπάλμενος, for ἐφαλάμενος, part. aor. 2 mid. syncop. of ἐφάλλομαι, Hom., and Hes.

Ἔπαλξις, εως, ἡ, (ἐπαλέξω) *a means of defence*, and so *the battlement* of a wall, usu. in plur., *the battlements*, Il. 12, 263, Hdt. 9, 7, cf. κρόσσαι: in sing. usu. *the line of battlements, parapet*, Il. 12, 381, etc. (never in Od.), Thuc., etc.—2. in genl. *a defence, pro-*

tection, Aesch. Ag. 381, Eur. Or. 1203, etc. Hence

'Επαλξίτης, ου, ὁ, λίθος, *a coping-stone.* [ῐ]

'Επαλπνος, ον, (ἐπί, ἄλπνιστος) *happy*, νόστος, Pind. P. 8, 120.

†'Επάλτης, ου, ὁ, *Epaltes*, a Lycian warrior, Il. 16, 415.

'Επᾶλτο, for ἐφάλετο, 3 sing. aor. 2 mid. syncop. of ἐφάλλομαι, Il.: (ἔπαλτο would be from πάλλομαι for ἐπάλλετο.)

'Επαλφιτίζω, f. -ίσω,=sq.

'Επαλφῐτόω, ῶ, (ἐπί, ἄλφιτον) τὸν οἶνον, *to mix* it *with barley groats* or *meal* (Lat. *polenta*), in the Persian fashion: also, ἐπ' ἀλφίτοις πίνειν, Ath.

'Επᾰλώστης,ου, ὁ, or acc. to Lob. Phryn. 254, -λωστής, οῦ, (ἐπί, ἀλοάω) *one who drives the oxen in threshing, and lays the corn* for them, Xen. Oec. 18, 5.

'Επᾰμαξεύω, Ion. for ἐφαμ., *to traverse with cars*, etc., τροχοῖσι, Soph. Ant. 251.

'Επᾰμάομαι, f. -ήσομαι, (ἐπί, ἀμάω) dep. mid., *to sweep, scrape, heap together*, εὐνήν, leaves, etc., to form a bed, Od. 5, 482; ἐπ. γῆν, κόνιν, esp. of a grave or barrow, Valck. Hdt. 8, 24. The act. ἐπαμάω, first in Heliod., and Iamblich. [v. sub ἀμάω.]

'Επαμβᾰτήρ, ῆρος, ὁ, poet. for ἐπαναβάτης, (ἐπαναβαίνω) *one who steps*, or *sets himself on*, νόσοι σαρκῶν ἐπαμβατῆρες, *growing on* the flesh, of leprous eruptions, Aesch. Cho. 280.

'Επαμβλήδην, and ἐπαμβληδόν, adv., poet. for ἐπαναβ.

'Επαμβλύνω,=ἀμβλύνω.

'Επᾰμείβω, f. -ψω, (ἐπί, ἀμείβω) *to exchange, interchange, barter*, τεύχεα ἀλλήλοις, Il. 6, 230. Mid. *to change from one to another*, c. acc., νίκη ἐπαμείβεται ἄνδρας, Il. 6, 339; so ἐξαῦτις δ' ἑτέρους ἐπαμείψεται (sc. κήδεα) Archil. 1, 9.

†'Επαμείνων, ονος, ὁ,=sq. 2, Ath.

†'Επαμεινώνδας, ου, ὁ, *Epaminondas*, the celebrated Theban commander, Xen. Hell., Plut., etc.—2. an Athenian Archon, Diod. S.

'Επαμεριμνέω, ῶ, (ἐπί, ἀμέριμνος) *to be calm, acquiesce in*, τινί, Lob. Phryn. 629.

'Επάμερος, ον, Dor. for ἐφήμερος, Pind. [ᾱ]

†'Επαμινώνδας, later and worse form for 'Επαμεινώνδας.

'Επαμμένος, Ion. for ἐφημμένος, part. pf. pass. from ἐφάπτω.

'Επαμμένω, poet. for ἐπαναμένω.

'Επᾰμοιβᾰδίς, adv., (ἐπαμείβω) *interchangeably*, ἀλλήλοισιν ἔφυν ἐπ. grew with interwoven boughs, Od. 5, 481 [ῐ]

'Επᾰμοιβᾰδόν, adv.,=foreg.

'Επᾰμοίβιος, ον, = sq., ἐπ. ἔργα, *traffic, barter*, H. Hom. Merc. 516, ubi tamen Wolf ἐπαμοίβιμα.

'Επᾰμοιβός, όν, (ἐπαμείβω) *in turn, one upon another*, Ap. Rh.; in Hom. ἐπημοιβός, q. v.

'Επαμπέχω, f. -φέξω, aor. 2 ἐπήμπισχον, inf. ἐπαμπισχεῖν, (ἐπί, ἀμπέχω) *to put on besides*, or *over all*, ἐπ. γῆν τινι, Eur. Tro. 1148: *to overwrap, conceal*, Plut. (The pres. ἐπαμπίσχω is not Greek.)

'Επαμπήγνυμι, poet. for ἐπαναπ.

'Επαμπισχεῖν, inf. aor. 2 of ἐπαμπέχω.

'Επαμύντωρ, ορος, ὁ, *a helper, defender*, Od. 16, 263: from

'Επαμύνω, (ἐπί, ἀμύνω) *to come to aid, defend*, τινί, Il. 18, 99, etc., and freq. also absol., but never in Od.: so too in Hdt. 9, 61, and Att.—II. c. acc. *to ward off* or *punish*, τι, Anth.

'Επαμφέρω, for ἐπαναφ., *to throw upon* a person, *refer, ascribe to*, τινί τι, Solon 19, 2.

'Επαμφιάζω, (ἐπί, ἀμφιάζω) *to put on besides* or *over*, prob. l. Menand. p. 146.

'Επαμφιέννυμι,=foreg.

'Επαμφοτεριζόντως, adv., *taking both sides, ambiguously*: from

'Επαμφοτερίζω, fut. -ίσω Att. ῐῶ, (ἐπί, ἀμφοτερίζω) *to be inclined to both sides*, ἐπί, or πρός τι, Arist. Eth.: *to be between both*, ἀνθρώπῳ καὶ τετράποσι, of the ape, Arist. H. A.—II. *to be double*,—1. of words and actions, *to be doubtful, ambiguous*, Plat. Rep. 479 C. —2. of persons, *to play a double game*, or *stand neutral*, Thuc. 8, 85: *to halt between two opinions*, Plat. Phaedr. 257 B. Hence

'Επαμφοτερισμός, οῦ, ὁ, *doubtfulness*, Philo: and

'Επαμφοτεριστής, οῦ, ὁ, *a double-dealer*, Id.

'Επαμφότερος, ον, (ἐπί, ἀμφότερος) *ambiguous*. Adv. -ρως, Philostr.

'Επάμων, ονος, ὁ, (ἕπομαι)=ὀπάων, *an attendant*, prob. l. Clitarch. ap. Ath. 267 C. [ᾰ]

'Επάν, conjunct. contr. from ἐπεὶ ἄν, Ion. and Hom. ἐπήν, in Hdt. usu. ἐπεάν, *whenever, so soon as, after that*, c. subj., freq. in Hom.; c. opt. only—1. in orat. obliqua, freq. in prose.—2. in dependent clause after opt., Il. 24, 227: 19, 208: or in genl.—3. in indefinite expressions, Od. 2, 105, etc. (but this is rather in the mood itself, than in the particle), cf. Kühner Gr. Gr. § 810, not. [ᾰ apparently. Jac. A. P. 62.]

'Επαναβαθμός, οῦ, ὁ, *a step of a stair*, Plat. Symp. 211 C, ubi melius ἀναβασμός: from

'Επαναβαίνω, f. -βήσομαι, (ἐπί, ἀναβαίνω) *to get up, mount*, ἐπί τι, Ar. Nub. 1487: ἐπαναβεβηκότες, *mounted* (on horseback), Hdt. 3, 85.—2. of animals, *to cover after another*, Arist. H. A.—II. *to go up* inland, Thuc. 7, 29: —of causes, *to mount up*, ἐπὶ τὰ ἀνωτέρω, Arist. Metaph.

'Επαναβάλλω, f. -βᾰλῶ, (ἐπί, ἀναβάλλω) *to throw on* or *over*, hence in mid., *to put on*, ἱμάτιον, Ar. Eccl. 276. —2. *to lift up*, ὀφθαλμούς, Clem. Al. —II. in Mid., *to put off, delay*, Hdt. 1, 91.

'Επανάβασις, εως, ἡ, (ἐπαναβαίνω)=ἀνάβασις.

'Επαναβῐβάζω, f. -άσω, (ἐπί, ἀναβιβάζω) *to make to mount upon*, Thuc. 3, 23.

'Επαναβῐόω, ῶ, f. -βιώσομαι, (ἐπί, ἀναβιόω) *to come to life again.*

'Επαναβληδόν, adv., (ἐπαναβάλλω) *thrown* or *worn over* another garment, Hdt. 2, 81.—II. poet. ἐπαμβληδόν and -δήν, (from mid.) *with delay*, ap. Hesych.

'Επαναβοάω, ῶ, (ἐπί, ἀναβοάω) *to cry out at* a thing, Ar. Plut. 292.

'Επαναγιγνώσκω, and later -γῑνώσκω, f. -γνώσομαι, (ἐπί, ἀναγιγνώσκω) *to read over, read out*, Lys. 117, 40.

'Επᾰναγκάζω, f. -άσω, (ἐπί, ἀναγκάζω) *to compel by force*, Hdt. 8, 130: hence

'Επᾰνάγκασμα, ατος, τό, *compulsion, necessity.*

'Επᾰνάγκης, (ἐπί, ἀνάγκη) only used in neut. ἐπάναγκες, and that—1. ἐπ. (ἐστι) *it is compulsory, necessary*, c. inf., freq. in Plat., etc., as, ἐπ. μηδὲν ἔστω, let there be no *compulsion*, Legg. 765 B.—2. as adv., usu. in neut., *on compulsion*, ἐπάναγκες κομῶντες, wearing long hair *by fixed custom*, Hdt. 1, 82; so too Dem. 909, 8, etc.

'Επανᾰγορεύω, (ἐπί, ἀναγορεύω) *to proclaim publicly*, Ar. Av. 1072.

'Επανάγω, f. -άξω, (ἐπί, ἀνάγω) *to bring up*, and so—1. *to stir up, excite*, (cf. Germ. *aufbringen*), τὸν θυμόν. Hdt. 7, 160.—2. *to exalt, elevate*, εἰς ἡρωικὴν τάξιν, Dem. 1391, 22.—II *to bring up* or *back*, εἰς τὸ φῶς, Plat Legg. 724 A.—2. *to lead, draw back*, τὸ στρατόπεδον, Thuc. 7, 3: *to bring back*, λόγον ἐπὶ ὑπόθεσιν, Xen. Mem. 4, 6. 13: *to refer to* one's decision, εἰς or ἐπί τινα, Plat., and Arist.—III. intr. *to withdraw, retreat*, Xen. Cyr. 4, 1, 3. —IV. *to put out to sea*, ναῦς, Id. Hell. 6, 2, 28. Pass. *to put to sea against*, τινί, Hdt. 9, 98: absol. *to put to sea*, Thuc., etc.: and so intr. in act., N. T. —V. in pass., *to be carried to* a place, Hdt. 4, 103, where however Schwgh. conj. ἀπενειχθέντας for ἐπαναχθέντας. [ᾰ] Hence

'Επανᾰγωγή, ῆς, ἡ, *a sailing out against, a naval attack*, Thuc. 7, 34.—II. *a recall, return*, Plat. Rep. 532 C. and

'Επανᾰγωγός, όν, *recalling*, Dio C.

'Επαναδέρω,=ἀναδέρω, Hipp.

'Επαναδίδωμι, f. -δώσω, (ἐπί, ἀναδίδωμι) *to increase more and more*, Hipp.: and in mid., Id.

'Επαναδιπλάζω, (ἐπί, ἀνά, διπλάζω) *to redouble questions, re-question*, Aesch. Pr. 817.

'Επαναδιπλόω, ῶ, *to repeat*, Arist. Metaph. Hence

'Επαναδίπλωμα, ατος, τό, *a fold* or *doubling*, Arist. H. A.: and

'Επαναδίπλωσις, εως, ἡ, *a folding* or *doubling*, ἐντέρων, Arist. H. A.: *repetition* or *recapitulation*, Id. An. Pr.

'Επαναζεύγνῡμι, and -νύω, f. -ζεύξω, (ἐπί, ἀνά, ζεύγνυμι) *to yoke or harness for a return, to return.*

'Επαναζώννυμι, fut. -ζώσω, (ἐπί, ἀναζώννυμι) *to gird upon* one: mid. *to gird on one's self* or *one's own clothes*, Philo.

'Επαναθεάομαι, fut. -θεάσομαι [ᾱ], (ἐπί, ἀναθεάομαι) dep. mid., *to visit, see again*, Xen. Cyr. 5, 4, 11.

'Επαναθερμαίνω, (ἐπί, ἀναθερμαίνω) *to warm again.* Pass. *to receive warmth again*, Hipp.

'Επαναθρώσκω, (ἐπί, ἀναθρώσκω) *to leap upon*, v. l. for ἐπενθ., Aesch Pers. 359.

'Επαναιρέομαι, (ἐπί, ἀναιρέω) as mid., *to take upon one, enter into*, φιλίαν, Plat. Lys. 219 A: esp. into a profession, βίον, πόλεμον, λατρείαν, Luc.: *to enter upon* a war, Polyb.—II. *to draw back*, νόμον, *to withdraw* a bill, Plut.—III. = ἀναιρέομαι, *to make away with, destroy*, Polyb.; and so App., freq., in act. Hence

'Επαναίρεσις, εως, ἡ, *slaughter, destruction*, Polyb.

'Επαναιρετέον, verb. adj. from ἐπαναιρέω, *one must make away with*, Clem. Al.

†'Επαναιρέω, act. in Diod. S. and App., v. sub ἐπαναιρέομαι.

'Επαναίρω, (ἐπί, ἀναίρω) *to lift up, raise aloft*, Xen.: so in mid., Soph. O. C. 424: mid. intrans., *to raise one's self, to rise up*, Ar. Eq. 784.

'Επανακαινίζω, (ἐπί, ἀνακαινίζω) *to renew*, LXX.

'Επανακᾰλέω, ῶ, fut. -έσω, (ἐπί, ἀνακαλέω) *to call back, recall*, Aretae.

'Επανακάμπτω, f. -ψω, (ἐπί, ἀνακάμπτω) *to bend back*: but more usu

—II. intr. *to turn round, return* to the same spot, Arist. H. A. 3, 1, 15, etc.

'Επανάκειμαι, (ἐπί, ἀνάκειμαι) as pass., *to lie, be imposed upon*, as punishment, τινί, Xen. Cyr. 3, 3, 52.

'Επανακεφᾰλαιόομαι, = ἀνακεφαλαιόω, *to sum up in conclusion*, Rhet.

'Επανακίρναμαι, (ἐπί, ἀνά, κίρνημι) as pass., *to be mixed up again.*

'Επανακλαγγάνω, (ἐπί, ἀνά, κλαγγάνω) *to give tongue again and again*, Xen. Cyn. 4, 5.

'Επανάκλησις, εως, ἡ, (ἐπανακαλέω) *a recall, recovery*, Hipp.

'Επανακλίνω, (ἐπί, ἀνακλίνω) *to lay out, make to lie down*, Hipp. [ῑ] Hence

'Επανάκλῐσις, εως, ἡ, *a wheeling of troops round.*

'Επανακοινόω, ῶ, (ἐπί, ἀνακοινόω) *to communicate with*, τινί, Plat. Legg. 918 A.

'Επανακομίζω, fut. -ίσω Att. -ῐῶ, (ἐπί, ἀνακομίζω) *to bring, carry back*: pass. *to return*, Dio C.

'Επανακράζω, f. -ξω, (ἐπί, ἀνακράζω) *to call out, shout to* one.

'Επανακρεμάννῡμι, fut. -άσω, (ἐπί, ἀνακρεμμάννυμι) *to hang upon* or *by*. Pass. *to hang from; to be dependent*, Arist. Pol.

'Επανακρίνω,=ἀνακρίνω. [ῑ]

'Επανάκρουσις, εως, ἡ, *a stoppage* or *backing: a return*: from

'Επανακρούω, (ἐπί, ἀνακρούω) *to drive back.* Mid. *to draw back*, Ar. Av. 648.

'Επανακτάομαι, (ἐπί, ἀνακτάομαι) dep. mid., *to regain, recover.*

'Επανακτέον, verb. adj. of ἐπανάγω, *one must recall.*

'Επανακυκλέω, ῶ, (ἐπί, ἀνακυκλέω) *to bring round and round again, repeat*, Plat. Rep. 617 B, in mid. Hence

'Επανακύκλησις, εως, ἡ, *a revolution; repetition.*

'Επανακυκλόω, ἐπανακύκλωσις,= -κυκλέω, -κύκλησις.

'Επανακύπτω, fut. -ψω, (ἐπί, ἀνακύπτω) *to look* or *point upwards, to have an upward direction*, Xen. Eq. 12, 13. —II. *to rise against, oppose*, τινί, Joseph.

'Επαναλαμβάνω, f. -λήψομαι, (ἐπί, ἀναλαμβάνω) *to take up again, repeat*, Plat., and Xen.; ἐπαναλαμβάνων ἐκέλευε, Plat. Phaedr. 228 A.—II. *to revise, correct*, Id. Legg. 781 B.

'Επαναλέγομαι, (ἐπί, ἀνά, λέγω) *to repeat*, cf. Schäf. Appar. Dem. 1, 532.

'Επανάληψις, εως, ἡ, (ἐπαναλαμβάνω) in rhetor., *the repetition* of a word, Dem. Phal.: in genl. = ἀνάληψις.

'Επανᾱλίσκω, f. -λώσω, (ἐπί, ἀναλίσκω) *to spend, consume besides*, Dem. 1219, 25.

'Επαναλογέω, ῶ, (ἐπί, ἀναλογέω) *to recount*, v. l. in Hdt. 1, 90, for παλιλλογέω.

'Επανᾱλόω, rare form of the pres. ἐπαναλίσκω.

'Επαναμένω, (ἐπί, ἀναμένω) *to wait, stay on*, Hdt. 8, 141.—II. *to wait for* one, τινά, Ar. Nub. 804; also τινὰ ἐλθεῖν, Id. Lys. 74; τί μ' ἐπαμμένει παθεῖν, what *is there in store* for me to suffer, Aesch. Pr. 605; cf. Pers. 807.

'Επαναμιμνήσκω, f. -μνήσω, (ἐπί, ἀναμιμνήσκω) *to remind* one *of, mention again to* one, τινά τι, Plat. Legg. 688 A. Hence

'Επανάμνησις, εως, ἡ, *a mentioning*, Dion. H.

'Επαναneόω, ῶ, (ἐπί, ἀνανεόω) *to renew, revive*, λόγον, Plat. Rep. 358 B in mid. Hence

'Επανανέωσις, εως, ἡ, *a renewing, restoration.*

'Επαναπαύω, (ἐπί, ἀναπαύω) *to refresh, revive, rest*, ἑαυτόν, Ael. Mid. *to rest, lean, depend upon*, LXX.

'Επαναπέμπω, (ἐπί, ἀναπέμπω) *to send, drive up* or *backwards*, Hipp.

'Επαναπήγνῡμι, fut. -πήξω, (ἐπί, ἀναπήγνυμι) *to fix, fasten in* or *on*, Orph.

'Επαναπηδάω, ῶ, fut. -ήσω, (ἐπί, ἀναπηδάω) *to leap upon, against*, Ar. Nub. 1375.

'Επαναπίπτω, f. -πεσοῦμαι, (ἐπί, ἀναπίπτω) *to fall* or *lie down upon*, τινί, Ael.

'Επαναπλάσσω, fut. -άσω,=ἀναπλάσσω, Axionic. Chalc. 2.

'Επαναπλέω, fut. -πλεύσομαι, Ion. ἐπαναπλώω, (ἐπί, ἀναπλέω) *to sail out against*, ἐπί τινα, Hdt. 8, 9, 16; *for* a thing, ἐπί τι, Xen. Hell. 4, 8, 35.—II. ἐπαναπλώει ὑμῖν ἔπεα κακά, ill language *floats up, rises to* the tongue, Valck. Hdt. 1, 212, cf. δακρυπλώω.—III. *to sail back again*, Dem. 1292, 2.

'Επαναπληρόω, ῶ, (ἐπί, ἀναπληρόω) *to fill up, supply*, Theophr., in pass.

'Επαναπνέω, fut. -πνεύσω, (ἐπί, ἀναπνέω) *to recover breath*, Hipp.

'Επαναποδίζω, (ἐπί, ἀναποδίζω) *to recur to an examination.* Hence

'Επαναποδιστέον, verb. adj. *one must examine again*, Arist. Gen. et Corr.

'Επαναπολέω, = ἀναπολέω, Plat. Phileb. 60 A.

'Επαναῤῥήγνῡμι, fut. -ῥήξω, (ἐπί, ἀναῤῥήγνυμι) *to tear open again*, Plut. Pass. *to burst open afresh*, Hipp.

'Επαναῤῥῑπίζω, = ἀναῤῥιπίζω, Joseph.

'Επαναῤῥίπτω, and -έω, (ἐπί, ἀναῤῥίπτω, -έω) *to throw up in the air*: hence sub. ἑαυτόν, *to spring high in the air*, Xen. Cyn. 5, 4. [ῐ]

'Επανάσεισις, εως, ἡ, *a brandishing*, ὅπλων, Thuc. 4, 126: from

'Επανασείω, (ἐπί, ἀνασείω) *to lift up and shake*, Hipp.: *to brandish*, as weapons: metaph., ἐπ. δύναμιν, *to threaten* one *with* it, Dion. H.

'Επανασκοπέω, ῶ, fut. -σκέψομαι, (ἐπί, ἀνασκοπέω) *to weigh, consider again and again*, Plat. Hipp. Min. 369 D.

'Επανασπείρω, (ἐπί, ἀνασπείρω) *to sow again*: hence

'Επανασπορά, ᾶς, ἡ, *a second sowing.*

'Επανάστᾰσις, εως, ἡ, A. (ἐπανίστημι) *a causing to rise up, overthrow, destruction*, met., Soph. Antig. 533.— —B. (ἐπανίσταμαι) *a rising up for* any purpose, Hipp.—2. *a rising, disturbance, revolt*, Hdt. 3, 44, 118; τινί, against one, Thuc. 8, 21.—II. *a rising spot, swelling*, Hipp. — III. metaph. ἐπ. λόγου, *elevation* of language, Lat. *oratio assurgens*, Dem. Phal.

'Επαναστέλλω, fut. -στελῶ, (ἐπί, ἀναστέλλω) *to draw back, check*, Arist. Mund.

'Επανάστημα, ατος, τό, (ἐπανίσταμαι) *a rising, swelling.*

'Επαναστρέφω, (ἐπί, ἀναστρέφω) *to turn back upon* one, *resist*, Ar. Ran. 1102: also in mid., *to wheel round, return to the charge*, Ar. Eq. 244.

'Επαναστροφή, ῆς, ἡ,=ἀναστροφή, *a return.*

'Επανασώζω,=ἀνασώζω.

'Επανάτᾰσις, εως, ἡ, *a stretching, holding out* or *up*, σκῆπτρον, Arist. Pol.; metaph. *a threatening*, Philo: from

'Επανατείνω, (ἐπί, ἀνατείνω) *to hold up*, τὰς χεῖρας, as in prayer, Diod.; ἐπ. ἐλπίδας, *to hold out* hopes, Xen. Cyr. 2, 1, 23: but usu. in mid., ἐπανατείνεσθαι βάκτρον τινί, *to hold over* as a threat, Luc.

'Επανατέλλω, f. -τελῶ,=ἀνατέλλω, *to raise, lift up*, Eur.: but—II. usu. intr. *to rise up, rise*, of the sun, Hdt. 2, 142, etc.; εὐνῆς, from bed, Aesch. Ag. 27: ἐπαντέλλων χρόνος, the time *which is coming to light*, the future, Pind. O. 8, 37.

'Επανατέμνω, f. -τεμῶ, (ἐπί, ἀνατέμνω) *to cut into* or *open*, Hipp.

'Επανατίθημι, fut. -θήσω,=ἀνατίθημι, *to lay upon*, τινί τι, Ar. Vesp. 148, and Plat.

'Επανατρέπω, (ἐπί, ἀνατρέπω) *to turn back again, return*, πρὸς τὸν λόγον, Cratin. Πυτίν. 1.

'Επανατρέφω, f. -θρέψω, (ἐπί, ἀνατρέφω) *to feed up, recruit, nourish*, Hipp.

'Επανατρέχω, = ἀνατρέχω, *to run back*, πρός τι, Luc.

'Επανατρῠγάω, ῶ, fut. -ήσω, (ἐπί, ἀνά, τρυγάω) *to glean after the vintage*, LXX.

'Επαναφέρω, poet. ἐπαμφέρω, = ἀναφέρω, *to refer, throw back upon* another, τι εἴς τινα, Ar. Nub. 1080, and Plat., πρός..., Hipp., ἐπί..., Plat.—2. *to put into the account*, Lat. *referre in...*, Dem. 1034, 8.—3. *to bring back a message*, τι, Andoc. 27, 37: and so in mid., Xen. Hell. 2, 2, 21.—4. intrans. *to return to one's self, revive*, Hipp.—5. in genl. *to come back, return*, Plat. Lys. 219 C.—II. in pass., *to rise*, as an exhalation, Xen. Cyn. 5, 2; as the sun, Plut.

'Επαναφορά, ᾶς, ἡ,=ἀναφορά, *a bringing* or *being brought back, recurrence*: in Rhetor., *a repetition* of a word at the beginning of several following clauses, Plut. Hence

'Επαναφορικός, ή, όν, *belonging to* ἐπαναφορά.

'Επαναφῡσάω, ῶ, f. -ήσω, (ἐπί, ἀναφυσάω) *to play an air in accompaniment.* of the αὐλητής and σαλπιγκτής, Ar. Thesm. 1175.

'Επαναφύω, (ἐπί, ἀναφύω) *to make to grow again, put forth again*, Ael.

'Επαναφωνέω, ῶ, (ἐπί, ἀναφωνέω) *to pronounce in addition* or *after*, Sext. Emp.

'Επαναχέω, fut. -χεύσω, (ἐπί, ἀναχέω) *to shed over* or *upon*: *to shed besides.*

'Επαναχρεμπτήριος, ον, *promoting expectoration*, Hipp.: from

'Επαναχρέμπτομαι, f. -ψομαι, (ἐπί, ἀναχρέμπτομαι) dep. mid., *to expectorate.* Hipp. Hence

'Επανάχρεμψις, εως, ἡ, *expectoration.* Hipp.

'Επαναχωρέω, ῶ, = ἀναχωρέω, *to come* or *go back again, retreat, return*, Hdt. 9, 13, Thuc., etc. Hence

'Επαναχώρησις, εως, ἡ, *a return, retreat*, κύματος, Thuc. 3, 89.

"Επανδρος, ον, (ἐπί, ἀνήρ) *masculine, manly*, Diod. Adv. -ρως, Sext. Emp.

'Επανδρόω, ῶ, *to furnish with males*, Λῆμνον παισίν, v. l. for ἐξανδρ., Ap. Rh.

'Επανεγείρω,=ἀνεγείρω, Hipp.

'Επάνειμι, (ἐπί, ἀνά, εἶμι) *to go back, return*, Thuc., Xen., etc.: hence in writing, etc., *to go back*, ἐπὶ τὸν πρότερον λόγον, Hdt. 7, 138; *to return to, repeat*, τι or περί τινος, Plat.—II. *to go up, trace* a thing *upwards*, κάτωθεν, Plat. Symp. 211 B.—III. *to arise, sound*, of music, Soph. Tr. 642. The pres. has a fut. signf.

Ἐπανειπεῖν, (ἐπί, ἀνειπεῖν) *to proclaim, promise openly*, τινί τι, Thuc. 6, 60.

Ἐπανείρομαι, Ion. for ἐπανέρομαι, Hdt.

Ἐπανέλευσις, εως, ἡ, (ἐπανέρχομαι) *a return.*

Ἐπανελκύω, (ἐπί, ἀνελκύω) *to draw up*, e. g. on shore, ναῦν, Arr.

Ἐπανεμέω, ῶ, f. -έσω, (ἐπί, ἀνεμέω) *to throw up, vomit repeatedly*, Hipp.

Ἐπάνεμος, ον, (ἐπί, ἄνεμος) *windy*, Hipp. [ᾰ]

Ἐπανερεύγομαι, = ἀνερεύγομαι, Hipp.

Ἐπανέρομαι, Ion. -είρομαι, (ἐπί, ἀνέρομαι) *to question again and again:* in genl. *to question*, Hdt. 1, 91; 3, 32.

Ἐπανέρχομαι, f. -ελεύσομαι, (ἐπί, ἀνέρχομαι) dep. mid. c. aor. et pf. act., *to go back, return*, ἐκ ποταμοῦ, Anacr. 21: *to go over, pass over*, εἰς τόπον, Hdt. 2, 109: *to go to another subject*, ἐκεῖσε, Eur. I. T. 256: in speaking, etc., *to return to* a point, ἐπί τι, Xen. Hell. 1, 7, 31, etc.: also c. acc., *to repeat*, Plat. Tim. 17 B; and absol., Id.—2. *to go up, ascend*, εἰς ὄρη, Xen. Hell. 4, 8, 35.

Ἐπανερωτάω, ῶ, fut. -ήσω, (ἐπί, ἀνερωτάω) *to question again*, τινά, Plat. Crat. 413 A: *to examine into*, τι, oft in Plat.

Ἐπάνεσις, εως, ἡ, (ἐπανίημι) *a remission, abatement*, Aretae.

Ἐπανετός, όν, (ἐπανίημι) *remitting, intermittent*, πυρετός, Medic.

Ἐπανέχω, f. -έξω, (ἐπί, ἀνέχω) *to hold up, support: to maintain, keep*, χώραν, Diod.: esp. sub. φρένα, *to fix one's thoughts on* a thing, τινί: *to content one's self with*, τινί, Alciphr. Mid. *to take upon one's self*, πόλεμον: and so perh. in act., τὰ οἰκεῖα πάθη τοῖς δημοσίοις ἐπανέχοντα, Plut. Dem. 22.

Ἐπανήκω, (ἐπί, ἀνήκω) *to come back, return*, Dem. 1156, 3.—II. *to come up, arise*, Paus.

Ἐπανθέω, ῶ, f. -ήσω, (ἐπί, ἀνθέω) *to bloom, be in flower, sprout*, Theocr. 5, 131: metaph. of a salt crust *forming upon a surface*, like Lat. *efflorescere*, ἅλμη ἐπανθοῦσα τοῖς οὔρεσι, Hdt. 2, 12; of down on fruit, τοῖς μήλοισιν ἐπήνθει χνοῦς, Ar. Nub. 978; of hair on the chin, Ar. Eccl. 13; also of hair just turning grey, Ar. Vesp. 1065: in genl. *to be upon the surface*, τρηχύτης ἐπήνθει, Hipp. cf. ἐπάνθισμα: then *to be visible, appear plainly*, Ar. Nub. 1174, Plat. Legg. 710 A, cf. ἐπενήνοθε.—2. esp. *to flourish, abound, overflow with*, τινί, like Lat. *florere opibus:* and in bad signf., like ἐπανθίζειν in Aesch., cf. Schäf. Dion. Comp. 269.—II. *to flower after* or *late.* Hence

Ἐπάνθημα, ατος, τό, = ἐπάνθισμα, Iambl.: and

Ἐπάνθησις, εως, ἡ, *a flowering, bloom.*

Ἐπανθιάω, poet. for ἐπανθέω, Ap. Rh.

Ἐπανθίζω, f. -σω, (ἐπί, ἀνθίζω) in genl. *to cover with, make to abound in*, δόμους πόνοις, Aesch. Theb. 951, so παιᾶνα θανόντος κωκυτοῖς, Cho. 150: *to adorn* a composition, Philostr.: ἐπ. τινὶ ἐρύθημα, to give one a blushing tint, flush, Luc. Hence

Ἐπάνθισμα, ατος, τό, *any efflorescence which appears on the surface, scum* of liquids, etc., Hipp.

Ἐπανθισμός, οῦ, ὁ, *efflorescence*, as of metals, Diosc.

Ἐπανθοπλοκέω, ῶ, (ἐπί, ἄνθος, πλέκω) *to plait of* or *with* flowers, Anth.

Ἐπανθρᾰκίδες, ων, αἱ, (ἐπί, ἀνθρακίς) *small fish for frying, small fry*, Ar. Ach. 670: from

Ἐπανθρακίζω, (ἐπί, ἄνθραξ) *to broil on the coals*, Meineke Cratin. Od. 5.

Ἐπᾰνῑάομαι, (ἐπί, ἀνιάομαι) *to annoy one's self at*, τινί.

Ἐπανίημι, (ἐπί, ἀνίημι) *to let go back, relax, dismiss*, c. acc., φόβον, Dem. 287, 7.—II. intr. c. gen., *to relax from*, πόνων, Xen. Cyn. 7, 1; c. part., ἐπ. τέμνων, *to leave off* cutting, Plat. Phaedr. 266 A: absol. *to flag*, Xen. Cyn. 4, 5: also ἐπανῆκεν ὁ σῖτος, like Lat. *annona laxaverat*, Dem. 889, 9. [ῑ Att.]

Ἐπανισόω, ῶ, = ἀνισόω, τινὰ πρός τινα, Thuc. 8, 57; τινάς, Plat.: pass. *to be made equal*, τινί, Id.

Ἐπανίστημι, f. -στήσω, (ἐπί, ἀνίστημι) *to make to stand up, set up, raise*, Plut.: *to rouse, excite.*—II. in mid. c. aor. 2 et pf. act., *to stand up before*, in Hom. as a mark of respect, but only in Il. 2, 85: in genl. *to stand up rise*, Ar. Plut. 539, ἐπί τινος, Xen. Symp. 4, 2: also of things, *to be high, elevated*, Ar. Av. 557.—2. usu. *to rise, stand up against* one, τινί, Hdt. 1, 89, 130, etc.: absol. *to rise, revolt*, Thuc. 3, 39, etc.: hence *to plot against, lay snares for*, e. g. παρθένοις, Ael.—3. Medic. *to rise on the skin, to swell*, Hipp.

Ἐπανίσωσις, εως, ἡ, (ἐπανισόω) *a making even, equalising*, Philo.

Ἐπανῑτέον, verb. adj. of ἐπάνειμι, *one must return*, Plat. Rep. 532 D.

Ἐπάνοδος, ου, ἡ, (ἐπί, ἄνοδος) *a rising, ascent*, Plat.: *a return*, Plut.

Ἐπανοιδέω, ῶ, (ἐπί, ἀνοιδέω) *to swell up*, or *on the surface*, Hipp.

Ἐπανοιδίσκω, *to make to swell up:* pass. = foreg., Hipp.

Ἐπανοίκτωρ, ορος, ὁ, (ἐπί, ἀνοίγνυμι) *one who bursts open.*

Ἐπανοιστέον, verb. adj. of ἐπαναφέρω, *one must refer*, Polyb.

Ἐπανορθόω, ῶ, (ἐπί, ἀνορθόω) *to set up* or *upright*, Böckh Inscr. 2, p. 656: *to set up again, set right*, δύναμιν πεπτωκυῖαν, Thuc. 7, 77, and so Plat., etc.: *to correct, revise*, νόμον, Plat. Legg. 769 E, διαθήκην, Isae.: in genl. *to amend, improve*, τινά, Ar. Lys. 528, and so freq. in mid., Plat., Dem., etc. Hence

Ἐπανόρθωμα, ατος, τό, *that which is corrected, a correction, amendment*, Plat., and Arist.: and

Ἐπανόρθωσις, εως, ἡ, *a setting right, correcting*, Arist. Eth. N.; *a revisal*, νόμων, Dem. 707, 7: *improvement*, ψυχῆς, Tim. Locr. 104 A: especially of one's circumstances, *profit*, Polyb.

Ἐπανορθωτέος, α, ον, verb. adj. from ἐπανορθόω, *to be amended, corrected*, Plat. Legg. 809 A.—II. ἐπανορθωτέον, *one must correct*, Plut.

Ἐπανορθωτής, οῦ, ὁ, (ἐπανορθόω) *a corrector, restorer*, Dion. H. Hence

Ἐπανορθωτικός, ή, όν, *of* or *fit for setting right, amending*, τὸ ἐπ., Arist. Eth. N. Adv. -κῶς.

Ἐπαντέλλω, poet. and Ion. for ἐπανατέλλω, Hdt.

Ἐπάντης, ες, (ἐπί, ἄντα) *up-hill, steep:* opp. to κατάντης.

Ἐπαντιάζω, f. -άσω, (ἐπί, ἀντιάζω) *to fall in with, meet*, H. Hom., Ap. 152.

Ἐπαντλέω, ῶ, (ἐπί, ἀντλέω) *to pour in* or *upon*, as water, τι ἐπί τι, Plat. Phaedr. 253 A: λόγους τινί, Eur. ap. Plut. 2, 502 C: *to fill as with water*, φροντίσι, Plut. Pass. *to be filled*, Plat. Phaed. 112 D. Hence

Ἐπάντλημα, ατος, τό, *that which is poured on, a fomentation*, Diosc.: and

Ἐπάντλησις, εως, ἡ, *a pouring on a* thing, *fomentation*, Hipp.

Ἐπανύω, fut. ύσω (ἐπί, ἀνύω) *to complete, accomplish*, οὐδέ ποτέ σφιν νίκη ἐπηνύσθη, the victory remained undecided, Hes. Sc. 311, explained by the context, ἄκριτον τεῦχον ἄεθλον: in mid., *to procure for*, τι τινι, Soph. Tr. 996, in tmesis. [ῠ]

Ἐπάνω, adv. (ἐπί, ἄνω) *above, atop, on the upper side* or *part*, Ar., Plat., etc.: with art., ὁ ἐπάνω πύργος, the upper tower, Hdt. 3, 54: sometimes c. gen., Hdt. 1, 179: divisim. ἐπὶ τοῦ σήματος ἄνω, Hdt. 1, 93.—2. *above*, in a book, etc., Lat. *supra*, Xen. An.—II. of time, *before*, cf. sq. [ᾰ] Hence

Ἐπάνωθεν, adv., *from above, above*, Thuc. 2, 99; κούφα σοι χθὼν ἐπ. πέσοι, Eur. Alc. 463: c. gen., Plat. Tim. 45 A: οἱ ἐπ., *men of former, olden time*, Theocr. 7, 5.

Ἐπάνωθι, adv. = ἐπάνω, τινός, Anth.

Ἐπαξιέραστος, ον, (ἐπάξιος, ἐράω) *amiable*, Philo.

Ἐπάξιος, ον, and in Anth. α, ον, (ἐπί, ἄξιος) *worthy, deserving of..*, τινός, Pind. N. 7, 131: c. inf., Soph. O. C. 461 etc.—II. absol. *worthy, meet*, Pind. I. 4, 76 (3, 62), Soph. El. 971, etc.: of things, κυρεῖν τῶν ἐπαξίων, to meet *with one's deserts*, Aesch. Pr. 70.—2. *worth mentioning*, Hdt. 2, 79; 7, 96. Adv. -ως, Soph.

Ἐπαξιόω, ῶ, (ἐπί, ἀξιόω) *to think worthy, think right*, c. inf., Lat. *dignor*, Soph. Phil. 803, etc.: and so—II. *to expect, believe*, Id. El. 658. Hence

Ἐπαξίωσις, εως, ἡ, *a valuing, estimation*, Dion. H.

Ἐπαξονέω, ῶ, (ἐπί, ἄξων II) *to enroll in tablets, register*, LXX.

Ἐπαξόνιος, ον, (ἐπί, ἄξων) *upon an axle*, δίφρος, Theocr. 25, 249, with v. l. ἔναξ.

Ἐπάξω, Dor. for ἐπήξω, 2 sing. aor. 1 mid. from πήγνυμι, Theocr.

Ἐπᾰοιδή, ῆς, ἡ, (Dor. -δά, ᾶς) poet. and Ion. for ἐπῳδή, *a magic song, incantation*, Od. 19, 457, Pind. P. 4, 386.

Ἐπαοιδία, ας, ἡ, later collat. form of foreg., Luc.

Ἐπᾰοιδός, ὁ, poet. for ἐπῳδός.

Ἐπᾰπειλέω, ῶ, (ἐπί, ἀπειλέω) *to hold out a threat to* one, *threaten* one *with* a thing, τινί τι, Il. 1, 319, Od. 13, 127; τινί, *to threaten one*, Il. 13, 582; absol. *to add threats*, Il. 14, 45.

Ἐπαπερείδω, (ἐπί, ἀπερείδω) *to prop, support upon.* Pass. *to be propped by, lean upon*, τινί, Posidon. ap. Ath. 550 B.

Ἐπαπέρχομαι, f. -ελεύσομαι, (ἐπί, ἀπέρχομαι) dep. c. aor. et pf. act., *to go away after.*

Ἐπαποδυτέον, verb. adj. from sq., *one must strip for*, πόνῳ, Clem. Al.

Ἐπαποδύω and -δύνω, (ἐπί, ἀποδύω) *to strip* one *for combat against* another, *set* him *up as a rival to*, τινά τινι, Plut. Mid. *to strip and set to work at* a thing, τινί, Ar. Lys. 615: *to set upon, attack*, Plut. [On quantity, v. δύω.]

Ἐπαποθνήσκω, f. -θᾰνοῦμαι, (ἐπί, ἀποθνήσκω) *to die with* or *upon*, τινί, Plat. Symp. 208 D; ἐπ. λόγοις, to die while yet speaking, Joseph.—2. *to die besides* or *in addition to* the first, Plut. Aem. P. 35.

Ἐπαποικίζω, f. -ίσω Att. -ῐῶ, (ἐπί, ἀποικίζω) *to colonise anew*, τόπον, Dio C.

Ἐπαποκτείνω, (ἐπί, ἀποκτείνω) *to kill besides*, ἐπί τινι, Dio C.

Ἐπαπολαύω, = ἀπολαύω, *to enjoy, revel in*, τινί, Diod.

Ἐπαπόλλυμι, fut. -ολέσω Att.

ολῶ, (ἐπί, ἀπόλλυμι) *to kill in addition*, Ael. Mid. c. pf. 2, *to die besides, with*, or *upon*, τινί, Dio C.

'Επαπολογέομαι, dep. mid.=ἀπολογέομαι, v. l. Plut.

†'Επαποπνίγω, aor. pass. ἐπαπεπνίγην, (ἐπί, ἀποπνίγω) *to choke, strangle*, in aor. subj. pass., Elms. and Dind. in Ar. Eq. 940.

'Επαπορέω, ῶ, (ἐπί, ἀπορέω) *to doubt about* a thing, Theophr., in pass.: *to start a doubt* or *question*, Polyb. Hence

'Επαπόρημα, ατος, τό, esp. *a newly started difficulty*. Hence

'Επαπορηματικός, ή, όν, *of, belonging to doubts*. Adv. -κῶς.

'Επαπόρησις, εως, ἡ, (ἐπαπορέω)= ἐπαπόρημα.

'Επαπορητικός, ή, όν,=-ρηματικός. Adv. -κῶς.

'Επαποστέλλω, (ἐπί, ἀποστέλλω) *to send after* or *against* one, both in Polyb.

'Επάπτω, Ion. for ἐφάπτω, Hdt.

'Επᾱπύω, Dor. for ἐπηπύω.

'Επαρά, ᾶς, ἡ, Ion. ἐπαρή, (ἐπί, ἀρά) *a solemn curse, imprecation*, Il. 9, 456: ἐπαρὰς ποιεῖσθαι, Böckh Inscr. 2, p. 469. [ᾱ Ep., ᾰ Att.]

'Επαράομαι, f. -άσομαι, Ep. -ήσομαι, (ἐπί, ἀράομαι) dep. mid.:—*to imprecate curses upon*, τινὶ πολλά, Hdt. 3, 75; ἐξώλειάν τινι, Lys. 121, 4: c. dat. only, *to curse solemnly*, Plat. Legg. 931 B, etc.; ἐπ. λόγον, to utter an imprecation, prayer for evil, Soph. El. 388. Hence

'Επᾰράσιμος, ον, *to be accursed, abominable*, Pseudo-Phocyl. 16. [ρᾱ]

'Επᾰράσσω, Att. -ττω, f. -ξω, (ἐπί, ἀράσσω) *to dash* or *clap to*, τὴν θύραν, Plat. Prot. 314 D.—II. intr. *to burst in* or *on*, late.

'Επάρᾱτος, ον, (ἐπαράομαι) *accursed, laid under a curse*, ἐπ. μὴ οἰκείῃ, Thuc. 2, 17.

'Επάργεμος, ον, (ἐπί, ἄργεμος) of the eye, *with a white speck* or *film over it* (v. λεύκωμα), *blind*, Arist. H. A.—II. metaph. *dim, dark*, Lat. *caecus*, σήματα, θέσφατα, λόγοι, Aesch. Pr. 499, Ag. 1113, Cho. 665.

'Επάργῠρος, ον, (ἐπί, ἄργυρος) *silvered over, inlaid with silver*, Hdt. 1, 50. Hence

'Επαργῠρόω, ῶ, *to silver over* or *inlay with silver*, Böckh Inscr. 1, p. 260.—II. metaph. *to spend silver upon*, ἐπηργυρώμενος, costly, Mnesim. Δυςκολ. 1.

'Επάρδευσις, εως, ἡ, *watering*, Epicur. ap. Diog. L.: from

'Επαρδεύω,=ἐπάρδω, Nonn.

†Ἔπαρδον, 2 aor. of πέρδομαι, Ar.

†Ἔπαρδος, ου, ὁ, *the Epardus*, a river of Media, in the territory of the Mardi, Arr. An. 4, 6, 12.

'Επάρδω, (ἐπί, ἄρδω) *to water, irrigate*, Arr.: in pass., Tim. Locr.

'Επᾰρήγω, f. -ξω, (ἐπί, ἀρήγω) *to come to aid, help*, τινί, Il. 23, 783, Od. 13, 391. Hence

'Επᾰρηγών, όνος, ὁ, ἡ, *a helper*, Ap. Rh.: and

'Επάρηξις, εως, ἡ, *help, aid*.

'Επάρην, aor. 2 pass. from πείρω. [ᾰ]

'Επᾰρήρει, 3 plqpf., Il., ἐπᾰρηρώς, part. perf. of ἐπάρω.

'Επᾰριθμέω, ῶ, (ἐπί, ἀριθμέω) *to count up* or *in addition*, Paus.

'Επᾰρίστερος, ον, (ἐπί, ἀριστερός) *on the left hand*, τὰ ἐπαρίστερα, Hdt. 2, 93, but v. Schweigh.—II. *left-handed, awkward*, Theognet. ap. Ath. 671 B. cf. Ephipp. Phil. 3. Adv. -ρως, Menand. p. 112: cf. Lob. Phryn. 259. Hence

'Επᾰριστερότης, ητος, ἡ, *awkwardness, folly*, Arist. Virt. et Vitt.

'Επάριτοι, ων, οἱ, *the Epariti*, a name borne by the soldiers of the Arcadian League, (B.C. 371), which Diod. 15, 62, seems to explain by ἐπίλεκτοι, cf. Thirlw. H. of Gr. 5, p. 90.

'Επάρκεια, ας, ἡ, *aid, help*; esp. *a supply of money* or *provisions*, Polyb., cf. ἐπαρκέω.

'Επάρκεσις, εως, ἡ, *aid, help, succour*, Soph. O. C. 447: from

'Επαρκέω, ῶ, f. -έσω, (ἐπί, ἀρκέω) *to ward off, keep off*, τινί τι, something from one, Il. 2, 873, hence—1. c. acc. rei only, *to hinder, prevent*, Od. 17, 568: in Att. also, ἐπ. τὸ μὴ οὐ.., Lat. *prohibere quominus..*, Aesch. Pr. 918.—2. c. dat. pers. only, *to help, aid, protect*, Theogn. 869, Hdt. 1, 91, cf. Buttm. Lexil. v. χραισμεῖν 4: rarely c. gen. pers., Herm. Soph. Aj. 353; as also c. acc. pers., Eur. Or, 803, ubi v. Schäf.—II. hence *to supply, furnish, impart*, τινί τι, Pind. N. 6, 103, Plat., etc., τι, Aesch. Ag. 1170: also ἐπ. τινί τινος, *to impart a share of*, Xen. Mem. 1, 2, 60; c. dat. rei, *to supply with* a thing, Eur. Cycl. 301.—III. absol. *to be sufficient, enough*, ὅσσον ἐπαρκεῖ, Solon 20, 1. Hence

'Επαρκής, ές, *assisting, liberal*.—II. *sufficient*, Dion. P. Adv. -κῶς, LXX.

'Επάρκιος, ον, *sufficient*, πλοῦτος, Anth.

'Επαρκούντως, adv. part. pres. from ἐπαρκέω, *sufficiently*, Soph.

Ἔπαρμα, ατος, τό, (ἐπαίρομαι) *that which is raised, a swelling*, Hipp. and Arist. H. A.: metaph. *elation, vanity*, ἔπ. τύχης, Sotad. ap. Stob. p. 189, 48 (not in Meineke).

'Επάρμενος, η, ον, v. ἐπάρω.

'Επάρουρος, ον, (ἐπί, ἄρουρα) *on the soil, attached to the soil* as a serf or villain, Od. 11. 489. [ᾰ]

Ἔπαρσις, εως, ἡ, (ἐπαίρω) *a rising, swelling*, Hipp.—II. *elation of mind*, Stoical word.

'Επαρτάω, ῶ, f. -ήσω, (ἐπί, ἀρτάω) *to hang on* or *over, attach to*, τινί τι, Orph., in mid.: metaph., ἐπ. φόβον τινί, to frighten, Aeschin. 25, 5. Mid. ἐπαρτᾶται κίνδυνος, danger *hangs over, impends*, Dem. 332, fin.

'Επαρτής, ές, (ἐπί, ἀρτέω) *ready, equipt*, ἑταῖροι, Od. 8, 151, etc.

'Επαρτίζω, f. -ίσω, (ἐπί, ἀρτίζω) *to get ready, prepare*, τινί τι, Ap. Rh.

'Επαρτικός, ή, όν, (ἐπαίρω) *making to rise* or *swell*, Aretae.

'Επαρτύω and ἐπαρτύνω, (ἐπί, ἀρτύω) *to put, fit, fix on*, πῶμα, Od. 8, 447.—II. *to get ready, prepare*, hence mid., δεῖπνον ἐπηρτύνοντο, *they prepared them* a meal, H. Hom. Cer. 128: ὄλεθρον, Opp. [ῠω, ῡνω]

'Επᾰρυστήρ, ῆρος, ὁ, and ἐπᾰρυστρίς, ίδος, ἡ, *a vessel for pouring liquids*, esp. oil into a lamp, LXX. From

'Επαρύτω, f. -ύσω, (ἐπί, ἀρύτω) *to pour in* or *upon, mix*: and in mid., τινί τι, Plut. [ῠ]

'Επαρχέω, ῶ, *to be an* ἔπαρχος, Böckh Inscr. 2, p. 74.

'Επαρχία, ας, ἡ, *the post* or *office of an* ἔπαρχος: *a prefecture, province*, esp. *a conquered one*, Diod.

†'Επαρχίδης, ου, ὁ, *Eparchides*, a writer mentioned by Ath. 30 C.

'Επαρχικός, ή, όν, *of, belonging to an* ἔπαρχος, ἐξουσία, Dio C.—II. *belonging to an* ἐπαρχία, *provincial*, Plut.

'Επαρχιώτης, ου, ὁ, fem. -ῶτις, ιδος, (ἐπαρχία) *a native, inhabitant of a province*, late.

Ἔπαρχος, ου, (ἐπί, ἀρχή) *a commander*, νεῶν, Aesch. Ag. 1227: *governor of a country*, Polyb.: *a prefect, proconsul, propraetor*, etc., Diod. Hence

'Επαρχότης, ητος, ἡ,=ἐπαρχία.

'Επάρχω, f. -ξω, found earliest in the mid. ἐπάρχομαι, (ἐπί, ἄρχω) *to begin anew, afresh*, Hom., but only in phrase ἐπάρξασθαι δεπάεσσιν, *to begin with* the cups *again, hand* them *round again* from left to right in honour of the gods, Il. 1, 471, Od. 3, 340, etc., cf. ἐπικεράννυμι: later in genl. *to hand, supply, distribute*, νέκταρ τε καὶ ἀμβροσίην χερσὶν ἐπήρξατο, H. Hom. Ap. 125. Acc. to Buttm. Lexil. voc. ἄρχομαι, ἄρχεσθαι is strictly *to make an offering first* or *of the first*, while ἐπί implies *the handing to the guests* by the cup-bearer; so ἐπάρξασθαι would be, *to hand the* goblets *after libation made*; cf. Nitzsch Od. 3, 340.—II. in act. *to be an* ἔπαρχος, *governor of a district* or *province*, χώρας, Xen.; esp. *to govern a conquered country*, Hdn.; c. dat., only in Ep. Ad. 142.—2. *to rule besides* or *in addition to* one's hereditary dominion, Xen. Cyr. 1, 1, 4.

*'Επάρω, like ἄρω, not used in pres., fut. ἐπάρσω, *to fit to* or *upon, fasten*: Hom. has aor. 1 act., θύρας σταθμοῖσιν ἐπῆρσεν, on the posts, Il. 14, 167.—II. pf. ἐπάρᾱρα, Ion. ἐπάρηρα, intr. *to fit tight* or *exactly*, κληῒς ἐπᾰρήρει, a cross-bolt *was fitted therein*, Il. 12, 456: part. ἐπαρηρώς, υῖα, ός, *close fitting* or *lying, fixed, secure*, ποσσὶν ἐπαρηρώς, *firm on* his feet, Arat.: also ἐπάρμενος, η, ον, Ep. syncop. as part. aor. pass. *well fitted* or *prepared*, in genl. *ready*, Hes. Op. 599, 625. [ᾰ]

'Επᾰρωγή, ῆς, ἡ, (ἐπαρήγω) *help, aid*, Ap. Rh.

'Επᾰρωγής, ές,=sq., Nic.

'Επᾰρωγός, οῦ, ὁ, *a helper, aider*, Od. 11, 498: also ἡ, Ap. Rh.

†'Επασάμην, 1 aor. of πατέομαι.

'Επασθμαίνω, (ἐπί, ἀσθμαίνω) *to breathe hard, pant in working*, LXX.

'Επασκέω, ῶ, f. -ήσω, (ἐπί, ἀσκέω) *to labour, toil at, prepare* or *finish carefully*, αὐλὴ ἐπήσκηται τοίχῳ καὶ θριγκοῖσι, Od. 17, 266.—II. *to adorn*, τινὰ τιμαῖς, Pind. N. 9, 23, cf.—III. *to practise, practise one's self in, cultivate*, Lat. *exercere*, τὴν μνήμην. Hdt. 2, 77, τέχνην, Ib. 166, ἀρέτην, Id. 3, 82, σοφίαν, Ar. Nub. 517.—2. *to train* or *set on* one *against* another, τινά τινι, Dio C., cf. ἐπαλείφω.

'Επασκητέον, verb. adj. from foreg., *one must practise*, Arr.

Ἔπασμα, ατος, τό, poet. ἐπάεισμα, (ἐπάδω) *an enchantment*.

'Επασπαίρω, (ἐπί, ἀσπαίρω) *to gasp, pant over* or *at*, μόχθῳ, Opp.

'Επασπῐδόομαι, as pass., (ἐπί, ἀσπίς) *to take as a shield, arm one's self with*, τι, v. l. Philo.

'Επασσύτερος, α, ον, (ἐπί, ἄσσον, ἀσσύτερος) *one upon* or *after another*, ἐπασσύτεραι κίνυντο φάλαγγες, Il. 4, 427; πάντας ἐπασσυτέρους πέλασε χθονί, Il. 8, 277; σκοποὶ ἵζον αἰὲν ἐπασσύτεροι, spies sat *one after another*, i. e. at short distances, intervals, Od. 16, 366: and in sing., κῦμα ἐπ., wave on wave, Il. 4, 423.—II. of time, *frequent, repeated*, of a single thing, in Ap. Rh., and Nic. The word is a compar. only in form. [ῠ]

'Επασσῠτεροτρῐβής, ές, (ἐπασσύτερος, τρίβω) ὀρέγματα χερὸς ἐπασσυτεροτριβῆ, blows *following one on the other, fast and furious* blows of the hand outstretched, Aesch. Cho 426.

'Επᾳστέον, verb. adj. from ἐπᾴδω, *one must enchant*, Plat. Charm. 158 C.

'Επαστράπτω, (ἐπί, ἀστράπτω) *to lighten upon* or *to*, τινί, Plut.: c. acc. cognato, ἐπ. πῦρ, *to flash* fire, Anth.

'Επᾰτενίζω, f. -ίσω, (ἐπί, ἀτενίζομαι) *to gaze steadfastly at*, Theophr.

'Επατρεμέω, ῶ, (ἐπί, ἀτρεμέω) *to remain quiet*, Hipp.

'Επᾴττω, Att. for ἐπαΐσσω, q. v.

'Επαυγάζω, f. -άσω, (ἐπί, αὐγάζω) *to make light* or *bright*; metaph. *to look at by the light* or *carefully*, Lyc.—2. intr. *to shine, to be light*, v. l. Polyaen.

'Επαυδάω, ῶ, f. -ήσω, (ἐπί, αὐδάω) *to say besides*. Mid. *to call upon, invoke*, τινά, Soph. Phil. 395.

'Επαυθᾱδίζομαι, fut. -ῐοῦμαι, (ἐπί, αὐθαδίζομαι) *to persist obstinately*, ἐπί τινι, Arr.

'Επαυλέω, ῶ, (ἐπί, αὐλέω) *to play the flute to, accompany*, τινί, Luc. Pass. *to be played on the flute*, Eur. H. F. 895.

'Επαυλίζομαι, (ἐπί, αὐλίζομαι) as pass., *to lie, sleep, pass the night at* a place, Thuc. 4, 134: *to pitch a camp at* or *near*, πόλει, Plut.

'Επαύλιον, ου, τό, dim. from sq., Call. Fr. 131, 4.—II. τὰ ἐπαύλια, *the night before the bridal*, spent by the bridegroom at his father-in-law's house, Alciphr., cf. ἀπαύλια and προαύλια.

'Επαυλις, εως, ἡ, (ἐπί, αὖλις) *a place to pass the night*, esp. for cattle, Hdt. 1, 111, and Polyb.: hence *a farm-building, country-house*, Diod.—2. in military language, *quarters*, ἔπ. ποιεῖσθαι, to encamp, Plat. Alc. 2, 149 C, ἐπὶ τόπῳ, Polyb.

'Επαύλῐσις, εως, ἡ, and ἐπαύλισμα, ατος, τό,=sq.

'Επαυλισμός, οῦ, ὁ, (ἐπαυλίζομαι) *a passing the night*.

'Επαυλος, ου, ὁ, (ἐπί, αὐλή) usu. in plur., ἔπαυλοι, Od. 23, 358, ἔπαυλα, Soph. O. T. 1138, O. C. 669, *a fold for* cattle at night, Od. l. c., and Soph. O. T.: in genl. *a dwelling, home*, Aesch. Pers. 870, and Soph. O. C.

'Επαυξάνω, f. -ξήσω, also in pres., ἐπαύξω. (ἐπί, αὐξάνω) *to increase, enlarge, add to*, Thuc. 2, 36, Dem. 38, 1. Pass. *to grow, increase*, Xen. Oec. 7, 43, etc. Hence

'Επαύξη, ης, ἡ,=ἐπαύξησις, Plat. Legg. 815 E: and

'Επαυξής, ές, *increasing, growing*, νόσοι, Hipp.: and

'Επαύξησις, εως, ἡ, *increase, growth*, Plat. Legg. 957 D.

'Επαύξω, v. ἐπαυξάνω.

'Επαυράω, v. ἐπαυρίσκομαι.

'Επαύρεσις, εως, ἡ, (ἐπαυρίσκομαι) *the fruit of* a thing to one, *good* or *bad result of* a thing, Hdt. 7, 158: *enjoyment, fruition*, Thuc. 2, 53.

'Επαυρέω, v. ἐπαυρίσκομαι.

'Επαύρησις, εως, ἡ, dub. l. for ἐπαύρεσις.

'Επαυρίζω, f. -ίσω, (ἐπί, αὔρα) *to breathe, blow gently*, Joseph.

'Επαύριον, adv. for ἐπ' αὔριον, *on the morrow, to-morrow*.

'Επαυρίσκομαι, Il. 13, 733, dep. mid., (the act. ἐπαυρίσκω only in Theogn. 111): fut. ἐπαυρήσομαι, Il. 6, 353: aor. act. ἐπηῦρον, Dor. ἐπαῦρον, Pind., of which Hom. has 3 subj. ἐπαύρῃ, and inf., ἐπαυρεῖν, -έμεν: aor. mid. ἐπηυρόμην, of which Hom. has only 2 subj. ἐπαύρηαι, -ῃ, 3 pl. -ωνται, while Hipp. has in inf. both ἐπαυρέσθαι and collat. form ἐπαύρασθαι. No pres. ἐπαυράω occurs; and ἐπαύρω can only be subj. aor., the inf. ἐπαύρεσθαι being also very dub.: but ἐπαυρεῖ, from ἐπαυρέω is found Hes. Op. 417. The act. forms only Ep. and Lyr.; the mid. also in Att. (Supposed root *αὔρω, cf. ἀπαυράω)

To gain, obtain, partake of, share, τινός, Il. 18, 302, absol., Od. 17, 81: more freq. of physical contact, *to reach, touch, strike*, esp. *to graze*, χρόα ἐπαυρεῖν or χρόα χαλκῷ ἐπαυρεῖν, to wound, τινί, Il. 11, 573; 13, 649; absol., Il. 11, 391; c. gen., λίθου ἐπαυρεῖν, *to strike upon* the stone, Il. 23, 340: but Hes. Op. 421, says that the dog-star πλεῖον νυκτὸς ἐπαυρεῖ, *has more share of* the night (than of the day): whereas, ἐπαῦρον γειτόνων is, *they lost by* them, Pind. P. 3, 65, v. infr.—B. in mid. very freq. *to reap the fruits* of a thing, whether good or bad, like ἀπολαύω, c. gen.:—1. in good signf., τοῦ πολλοὶ ἐπαυρίσκονται, Il. 13, 733; so, ἀγαθὸν ἐπ. τινός, Andoc. 20, 2: more freq. in bad, though not ironical, signf., ἵνα πάντες ἐπαύρωνται βασιλῆος, that all *may enjoy their* king, i. e. feel what it is to have such a king, Il. 1, 410, cf. Valck. Hdt. 7, 180: also absol., ὀΐω μιν ἐπαυρήσεσθαι, I doubt not *he will feel* the consequences, Il. 6, 353; cf. Eur. Hel. 469, I. T. 529, as also ἀπαυράω: ἐπ. τι ἀπό τινος, Hipp.—2. c. acc.,=act., *to obtain, bring upon one's self*, κακὸν καὶ μεῖζον, Od. 18, 107, and so in act. pres., Theogn. 111. Cf. ἀπαυράω.

'Επαύρω, v. foreg.

'Επάϋσον, imperat. aor. 1 from ἐπαΰω, [ᾰῡ]

'Επαϋτέω, ῶ, (ἐπί, ἀϋτέω) *to shout thereat*, Theocr. 22, 91, Call. Ap. 102: in genl. *to make a noise beside*, Hes. Sc. 309, in tmesis. [ῡ]

'Επαύτῐκα, adv. for ἐπ' αὐτίκα, *immediately*, Orph.

'Επαυτομολέω, ῶ, (ἐπί, αὐτομολέω) *to desert, pass over*, εἴς τι, Ael.

'Επαυτοφώρῳ, adv. for ἐπ' αὐτοφώρῳ, Lat. *in ipso furto, in the very theft* or *very act*, N. T., sed. al. divisim ἐπ' αὐτ.

'Επαυχένιος, ον, (ἐπί, αὐχήν) *on* or *for the neck*, ζυγός, Pind. P. 2, 172.

'Επαυχέω; ῶ, (ἐπί, αὐχέω) *to boast of, exult in*, τινί, Soph. Ant. 483, Ar. Av. 628; c. inf., Soph. El. 65.

'Επαυχμέω, ῶ, (ἐπί, αὐχμέω) *to be dry* or *dusty*.—2. Ζεὺς ἐπαυχμήσας, *sending drought*, Soph. Fr. 470.

'Επαΰω, (ἐπί, αὔω) *to shout over*, like ἐπαϋτέω, ἔργῳ, Aesch. Cho. 828. [ῡ in fut.]

'Επαφαίρεσις, εως, ἡ, *a second taking away, evacuation*, esp. *bleeding*, Aret.: from

'Επαφαιρέω, (ἐπί, ἀφαιρέω) *to take away again*, Aretae.

'Επαφᾰνίζω, fut. Att. -ῐῶ, (ἐπί, ἀφανίζω) *to obliterate, make to disappear besides*, Lysis ap. Iambl.

'Επαφαναίνομαι, as pass. (ἐπί, ἀφαναίνω) *to be withered*, ἐπ. γελῶν, *I was exhausted, spent* with laughing, Ar. Ran. 1089.

'Επᾰφάω, ῶ, f. -ήσω, (ἐπί, ἀφάω) *to touch on the surface, stroke, caress*, Aesch. Pr. 849. More freq. in mid., Hipp., c. gen., Arat. Hence

'Επᾰφή, ῆς, ἡ, *a touch, handling*, Aesch. Supp. 18, and freq. in Plat.: hence, *a severe handling, punishment*, Plut.: and

'Επάφημα, ατος, τό, *a touch*: and

'Επάφησις, εως, ἡ,=ἐπαφή, Clem. Al.

'Επαφίημι, f. -φήσω, (ἐπί, ἀφίημι) *to throw at* a thing, τὰ παλτά, Xen. Cyr. 4, 1, 3: *to let loose upon, hound at*, τινί τινα, Philostr.—2. *to let in*, Theophr.—3. *to emit, shed*, Arist. H. A.; ἐπ. φωνήν, to utter, Arist. Mir. [ῐ Att., cf. ἵημι.]

†'Επάφιος, ου, ὁ, an epith. of Bacchus, Orph. [ᾱ in arsis; but Herm. wr. ἐφάπτωρ.]

†'Επᾰφος, ου, ὁ, *Epăphus*, son of Jupiter and Io, a king in Aegypt, and founder of Memphis, Pind. P. 4, 25, Hdt., etc.: cf. Aesch. Pr. 851, seq.

†'Επαφριάω, ῶ, (ἐπί, ἀφριάω) in Ep. part. -ριόωσα,=sq. Nonn.

'Επαφρίζω, (ἐπί, ἀφρίζω) *to foam up, over* or *on the surface*, Mosch. 5, 5.

'Επαφροδῑσία, ας, ἡ, *loveliness, elegance*, App.: from

'Επαφρόδιτος, ον, (ἐπί, 'Αφροδίτη) *lovely, fascinating*, Lat. *venustus*, Hdt. 2, 135, Xen. Symp. 8, 15.—II. the equivalent word to Sulla's epithet *felix*, i. e. *favoured by Aphrodite*, prob. metaph. from dice, Plut.—III. as a prop. name it is sometimes contr. 'Επαφρᾶς, ᾶ, v. Bentl. ad Mill. p. 82 (347). Adv. -τως, Dion. H.

'Επαφρος, ον, (ἐπί, ἀφρός) *covered with foam* or *froth*, Hipp.

'Επαφύσσω, f. -ύσω, (ἐπί, ἀφύσσω) *to pour over, upon* or *in addition*, Od. 19, 388. [fut. ῠ]

'Επάχθεια, ας, ἡ, (ἐπαχθής) *annoyance, offence*.

'Επαχθέω, ῶ, *to load, burden with*, τινί, Tryph.: from

'Επαχθής, ές, (ἐπί, ἄχθος) *heavy, ponderous*, ῥήματα, Ar. Ran. 940: *burdensome, oppressive*, Thuc. 6, 54: in genl. *unpleasant, annoying*, Plat. Phaed. 87 A, etc. Adv. -θῶς, Dion. H.

'Επαχθίζω,=ἐπαχθέω, Philo.

'Επάχθομαι, (ἐπί, ἄχθομαι) as pass., *to be troubled, annoyed* at a thing, κακοῖς, Eur. Hipp. 1260.

'Επαχλύω, f. -ύσω, (ἐπί, ἀχλύω) *to be obscured, darkened, dim*, Arat.—II. trans. and in pass., late. [ῡ, v. Ap. Rh. 4, 1480.]

'Επαχνίδιος, α, ον, (ἐπί, ἄχνα) *lying like dust upon* a thing, Anth.

'Επάχνῠμαι, (ἐπί, ἄχνυμαι) *to grieve over*, τινί, Tryph.

'Επεάν, Ion. for ἐπάν, Hdt. v. Koen. Greg. p. 465.

'Επεγγελάω, ῶ, f. -άσομαι, (ἐπί, ἐγγελάω) *to laugh, mock* or *jeer at*, Soph. Aj. 989, Xen. An. 2, 4, 27; also, κατά τινος, Soph. Aj. 969.

'Επεγγυάω, ῶ,=ἐγγυάω, ap Lys. 117, 35.

'Επεγείρω, (ἐπί, ἐγείρω) *to awaken, rouse up*, τινά, Od. 22, 431, Soph. O. C. 510: *to stir up, excite*, στάσιν, Solon 15, 19, τινά, Hdt. 7, 139. Pass. *to be roused, rise*, Hom., only in forms ἐπέγρετο, ἐπεγρόμενος, (which are prob. from shortened aor. ἐπηγρόμην, but cf. ἔγρομαι), Il. 10, 124; 14, 256, Od. 20, 57: *to be excited*, μῆνις, Hdt. 7, 137: so too in pf. act. 2 ἐπεγρήγορα, part. ἐπεγρηγορώς, *awake*, but also=βραχύυπνος, Schäf. Plut. 6, p. 463. Hence

'Επέγερσις, εως, ἡ, *a being roused, awaking*, Hipp.

†'Επεγερτέον, verb. adj. from ἐπεγείρω, *one must awaken, arouse*, Clem. Al.

'Επεγερτικός, ή, όν, (ἐπεγείρω) *waking, rousing*, ὁρμῆς, Plut. Adv. -κῶς.

'Επεγκαγχάζω, f. -σω Dor. -ξω, (ἐπί, ἐν, καγχάζω) *to laugh loudly at*.

'Επεγκαλέω, ῶ, f. -έσω, (ἐπί, ἐγκαλέω) *to bring a charge against*, τινί, Lys 112, 17.

'Επεγκανάζω, or -άσσω, (ἐπί, ἐγκανάζω) *to pour in besides*.

Επεγκάπτω, (ἐπί, ἐγκάπτω) *to eat up, devour*, Ar. Eq. 493.

'Επεγκᾰχάζω, shortd. form of ἐπεγκαγχάζω, Lyc.

'Επεγκελεύω, (ἐπί, ἐγκελεύω) *to give an order* or *signal to* others, Eur. Cycl. 652.

'Επεγκεράννῡμι, f. -κεράσω, (ἐπί, ἐγκεράννυμι) *to mix in with*, Plat. Polit. 273 D, and Plut., in mid.

'Επεγκλάω, ῶ, f. -άσω, (ἐπί, ἐγκλάω) *to twist together, compress*, ἐπ. βλέφαρα, ὀφθαλμούς, to wink, make signs, εἴς τινα, Dio C. [ᾰσω]

'Επεγκολάπτω, f. -ψω, (ἐπί, ἐγκολάπτω) *to engrave upon* or *besides*, Lyc.

'Επεγκρεμάννῡμι, or ἐπεγκρεμάω, f. -κρεμάσω, (ἐπί, ἐγκρεμάννυμι) *to hang up in*, καπνῷ, Nic. ap. Ath. 372 E, in mid.

'Επεγκυκλέω, ῶ, (ἐπί, ἐγκυκλέω) *to roll round, bring back again*, Aristid.

'Επεγκῠλίω, f. -ίσω, (ἐπί, ἐγκυλίω) *to roll about in.* Pass. *to roll one's self in, wallow.* [ῑω, ῑσω]

'Επεγρήγορα, perf. 2 of ἐπεγείρω, c. intr. pres. signf.

'Επεγρόμην, and ἐπηγρόμην, Ep. sync. aor. pass. from ἐπεγείρω : part. ἐπεγρόμενος, Hom.

'Επεγχαίνω, (ἐπί, ἐγχαίνω) *to gape upon, make mouths at, mock*, τινί, Ael.

'Επεγχᾰλάω, ῶ, f. -άσω, (ἐπί, ἐγχαλάω) *to loose*, Nic. [ᾰσω]

'Επεγχειρέω, ῶ, and ἐπεγχείρησις, εως, ἡ,=ἐγχ.

'Επεγχέω, f. -χεύσω, (ἐπί, ἐγχέω) *to pour in upon* or *in addition*, Hipp., ἄλλην (κύλικα) ἐπ' ἄλλῃ, Eur. Cycl. 423: poet. ἐπεγχεύω. Hence

'Επέγχῠμα, τό,=ἔγχυμα. Hence

'Επεγχῠμᾰτίζω, f. -ίσω, *to pour in again* or *upon*, Diosc.

'Επεγχύνω, late form for -χέω, -χεύω.

'Επεγχύτης, ου, ὁ, *a cup-bearer*, so called by the Hellespontines, Dem. Sceps. ap. Ath. 425 C. [ῠ]

'Επέδρᾰμον, ες, ε, aor. 2 act of ἐπιτρέχω, Hom.; inf. ἐπιδρᾰμεῖν.

'Επέδρη, ἡ, Ion. for ἐφέδρα, Hdt.

'Επέην, Ep. for ἐπήν, 3 sing. impf. from ἔπειμι, (εἰμί) Il. 20, 276.

'Επεί, and in Hom. also ἐπειή, (ἐπί) conjunct., *since*, temporal or causal :—I. OF TIME, *since, after that, when*, freq. from Hom. downwds. : less freq. *ever since, from the time when*,=ἐξ οὗ, Od. 1, 2 : most freq. in Ion. writers, who usu. have ἐπεί τε, Valck. Hdt. 7, 8, 1 ; but also in Att., as Aesch. Ag. 40, Soph. Ant. 15, cf. Pors. Med. 138. In this signf. of course with past tenses : but rare examples occur of pres., as in Hdt. 3, 117, ἐπεί τε ἔχουσι τὸ κράτος, from the time they *gained and have since kept* the power ; and even of fut. The verb is usu. in indic., sometimes in subj., *so soon as, whenever*, where only a *supposed* case is spoken of, e. g. Soph. O. C. 1226, Ant. 1025, when it ought to be followed by ἄν, Ep. contr. ἐπήν, Ion. ἐπεάν, Att. ἐπάν, q. v. But we find ἐπεὶ ἄν, Il. 6, 412; 9, 304, and more oft. ἐπεί κε, Od. 11, 221 ; 17, 23, cf. Herm. Vig. Append. x. p. 929 (744): rarely c. optat. as Il. 9, 304. 'Επεί stands regul. in first clause of sentence, yet not always, cf. Il. 2, 16 : δέ is freq. in apodosis after ἐπεί, Il. 1, 57, Od. 4, 212, cf. δέ. In orat. obliqua, ἐπεί may be also used c. infin., esp. in Hdt., cf. Wess. 2, 32 ; 4, 10 ; 7, 3, 150 ; 8, 111. Never used without apodosis for ἔπειτα.—II. CAUSAL, *since, seeing that, for that*, very freq. from Hom. downwds. ; always in apodosis, though it may stand at beginning of sentences as in Hom. after a vocative, where the real protasis, *I tell thee, I say*, is left out, Il. 3, 59 ; 13, 68, Od 3, 103, Kühner Gr. Gr. § 511, 5, γ : so too ἐπειδή, Od. 3, 211. There is a very rare accumulation of similar particles, ἐπεὶ οὐ μὲν γάρ, H. Hom. Ap. 464. When it comes after a long protasis it may be translated *for*, e. g. Il. 4, 269 ; and in Att. it is found quite=γάρ, e. g. Plat. Euthyphr. 5 E. In Att. an interrog. sentence is oft. begun with ἐπεί, when it presumes a negative answer, as in Ar. Nub. 688 : also, elliptically, c. imperat., ἐπεὶ δίδαξον, *for, else*, teach me, i. e. if you know better, Soph. El. 352, like εἰ δὲ μή, *sin minus.* This signf. also has regul. a past tense, yet the pres. and fut. are not rare.—III. WITH OTHER PARTICLES :—1. ἐπεὶ ἄρ, ἐπεὶ ἄρα, *when then, since then*, in continuing a narration, Il. 6, 426 : also ἐπεὶ ἂρ δή, Od. 17, 185.—2. ἐπεὶ οὖν, *when then ; well then, when..*, in resuming an interrupted narrative, Il. 1, 57 ; 3, 4.—3. ἐπεί περ, *since really, since at all events*, Il. 13, 447, Od. 20, 181.—4. ἐπεί γε, *since at least*, Lat. *quandoquidem.*—5. ἐπεί τοι, *for of a truth;* and strengthd. ἐπεί τοι καί, Schäf. Gnom. p. 88, 361. Cf. ἐπάν. ἐπήν, ἐπειδή, ἐπειδάν, ἐπείπερ, ἐπειδήπερ.

†'Επειγεύς, έως Ep. ῆος, ὁ, *Epeigeus*, son of Agacles, a Myrmidon, who accompanied Achilles to the Trojan war, Il. 16, 571.

'Επείγω, f. -ξω : impf. ἤπειγον, with augm. first in Pind. O. 8, 62. *To press upon, burden, weigh down*, ὀλίγον μιν ἄχθος ἐπείγει, the weight *presses* lightly *on* him, Il. 12, 452. Pass. *to be weighed down, oppressed*, βελέεσσιν, Il. 5, 622.—2. *to press hard, press upon*, Lat. *instare, urgere*, ἐπείγει ἀναγκαίη, Il. 6, 85, γῆρας, Il. 23, 623 ; and c. acc., ἐπ. κεμάδ' ἠὲ λαγωόν, Il. 10, 361.—II. *to drive on, urge forward*, as a fair wind, οὖρος ἐπείγει, or ἶς ἀνέμοιο, Od. 12, 167, Il. 15, 382 : hence, τὸν οἴκαδ' ἐπ. στόλον, to urge the homeward course, Soph. Phil. 499.—2. in genl. *to set forward, hasten*, e. g. the oars, Lat. *properare*, Od. 12, 205 ; and so in pass., 13, 115 : *to hurry on, hasten*, ὦνον, Od. 15, 445 : also in mid., *to urge on for one's self*, γάμον, Od. 2, 97 ; 19, 142. Pass. *to hurry one's self, haste to* do, c. inf., Il. 2, 354, Od. 5, 399 ; later also c. part., Hdt. 8, 68, 2, though just after, § 3, he has the inf. : and freq. absol , *to hasten, hurry, speed, make haste*, as Il. 6, 363, and freq. in Hdt., and Att. : in Hom. usu. in part. ἐπειγόμενος, as adj., *swift, impetuous, eager*, ἄνεμοι ἐπειγόμενοι, Il. 5, 501, esp. with other verbs, Il. 5, 902, etc. : but as part in Od. 13, 30, πρὸς ἠέλιον κεφαλὴν τρέπε, δῦναι ἐπειγόμενος, *eager* for its *setting* : somewhat similar are ὁδοῖο ἐπειγόμενος, *longing for* the journey, Od. 1, 309, etc. ; Ἄρηος ἐπειγόμενος, *eager for* the fray, Il. 19, 142 ; and, ἐπ. περὶ νίκης, Il. 23, 437.—B. intrans.=pass., *to make haste*, Soph. El. 1435, Eur., etc. ; *to be at hand*, Plut.—2. impers., οὐδὲν ἐπείγει, *there's* no *hurry*, Toup Longin. 43, 6.—3. τὰ ἐπείγοντα, *necessaries*, Plut. Aeol. ἐποίγω. (Orig. uncertain.)

'Επειδάν, temporal partic., c. subjunct., (ἐπειδὴ ἄν) *whenever, so soon as, after that*, Il. 13, 285, rarely, and like ἐπάν, only in hypothetical clauses, also c. optat., Xen. Cyr. 1, 3, 18 : ἐπειδὰν τάχιστα, Lat. *simulac, as soon as, the very moment that*, Xen. An. 3, 1, 9 : in same signf. less. usu. ἐπ. θᾶττον, Plat. Prot. 325 D. [ᾱ]

'Επειδή, (ἐπεὶ δή) conj.—I. usu. of time, *since, after that*, Lat. *postquam*, Hom., usu. in the first part of a sentence, less freq. in second, as Il. 16, 471 : sometimes like ἐπεί, it begins an address, Od. 3, 211 ; 14, 149, cf. ἐπεί II. Usu. with past tenses ; but also c. pres., Il. 14, 65, c. fut., Il. 11 478 : cf. ἐπεί I. In Hom. always c. indic. : later used just like ἐπάν, in hypothetical cases also c. optat.—II. causal, *seeing that, since it is clear that.., because*, Il. 14, 65 ; 16, 471, as if written divisim ἐπεὶ δή.—2. *since, for as much as*, of any incident, Lat. *quoniam*, Od. 3, 211 ; 14, 149.—III. with other particles, ἐπειδή γε, *since at least*, Thuc. 6, 18 ; also ἐπειδή γε καί.., Plat. Rep. 348 C.—2. ἐπειδήπερ, *since really, since now*, Ar. Ach. 437, etc. [ἐπ- sometimes lengthd. in arsis at the beginning of a verse, Il. 22, 379, Od. 4, 13 ; 8, 452, etc.]

'Επεῖδον, inf. ἐπειδεῖν, aor. 2, without any pres. in use, being usu. referred to ἐφοράω, *to look upon, behold, see*, c. acc., Il. 22, 61.—2. like περιϊδεῖν, *to look carelessly at, overlook.*—3. *to remain seeing*, i. e. *to live to see*, τὰ τέκνα, Hdt. 6, 52, cf. Tacit. Agric. fin. : *to experience*, χαλεπά, Xen. An. 3, 1, 13.—4. *to cast an evil eye upon*, like ἐποφθαλμέω, τινί.

†'Επειδήπερ, = ἐπειδή περ, v. sub ἐπείδη III. 2.

'Επειή, or ἐπεὶ ἤ (Spitzn. Il. 1, 156, Thiersch Gr. Gr. 324, 2), conj Ep. for ἐπεί, freq. in Hom. in the causal signf. of ἐπεί, *since, because, for that ;* always in apodosis, and almost always in phrases ἐπειὴ πολὺ φέρτερος, -ον, -οι, ἐστί, or εἰσίν. [εῖη, in Hom.]

'Επείη, 3 opt. pres. from ἔπειμι, Il.

†'Επειΐς, ΐδος, ἡ, fem. adj. from 'Επειοί, *of* or *belonging to the Epēi, Epēan*, Strab. p. 341.

'Επεικάδες, ων, αἱ, (ἐπί, εἰκάς) *the days between the 20th and the end* of the month.

'Επεικάζω, f. -σω, (ἐπί, εἰκάζω) *to make like to* a thing : hence, δάμαρτα τήνδ' ἐπεικάζων κυρῶ ; am I right in *identifying* her *with* his wife ? i. e. conjecturing that she is so, Soph. El. 663 : hence, ὡς ἐπεικάσαι πάθη πάρεστι, as one may *judge by comparing* their fates, Aesch. Cho. 976.—II. in genl. *to conjecture, infer, conclude* Aesch. Cho. 14 : ὡς or ὅσ' ἐπεικάσαι, so far as *one may guess*, Hdt. 9, 32, Soph. O. C. 150.

'Επείκελος, ον,=ἐπιείκελος, Opp.

'Επείκεν, ἐπεικε, or rather ἐπεί κεν, ἐπεί κε, Ep. for ἐπεάν, ἐπάν, temporal and causal partic., c. subjunct. et optat., v. ἐπεί I., and ἐπάν.

'Επεικτέον, verb. adj. from ἐπείγω, *one must struggle, endeavour*, Plat. Legg. 687 E.

'Επείκτης, ου, ὁ, (ἐπείγω) *one who urges*, esp. *a collector of money*, Lat. *exactor*, late word.

*'Επείκω, not used in pres., v. ἐπέοικε.

†'Επεικώς, υῖα, ός, Att. part. of ἐπέοικα.

†'Επειλεγμένος, perf. part. from ἐπιλέγω.

'Επειλέω, ῶ, (ἐπί, εἰλέω) *to roll up* or *on*, Math. Vett. Hence

'Επείλησις, εως, ἡ, *a rolling up* or *on.*

'Επειλίσσω,=ἐπειλέω, *to roll upon.*

Ἔπειμι, inf. ἐπεῖναι, fut. ἐπέσομαι,

(ἐπί, εἰμί) *to be on, upon, at*, of place, Il. 5, 127, Od. 2, 344, etc.; c. dat. loci, κάρη ὤμοισιν ἐπείη, Il. 2, 257; expressed later by preps. ἐπί, ἐν, etc., as Hdt. 5, 52.—2. of time, *to be hereafter, remain*, Od. 4, 756: *to be coming on, to impend*, Hes. Op. 114, hence, ἐπεσσόμενοι ἄνθρωποι, generations *to come*, Orac. ap. Hdt. 6, 77.—II. *to be upon, be fixed* or *set upon*, of names, οὐκ ἐπῆν ἐπωνυμίη, Hdt. 6, 53; of numbers, Ταραντίνων οὐκ ἐπῆν ἀριθμός, Hdt. 7, 170, cf. 191: also of rewards and penalties, ποινά, κέρδος ἐπέσται, Aesch. Eum. 541, Ar. Av. 597; and so freq. in Att.—III. *to be set over*, Lat. *praeesse*, τισί, Hdt. 7, 96, etc.—IV. *to be added, be over and above*, ἐπί τινι, Hdt. 7, 184. On ἔπι for ἔπεστι. v. ἐπί G.

Ἔπειμι, inf. ἐπιέναι, (ἐπί, εἶμι) Hom. has the Ep. forms 3 sing. impf. ἐπήϊεν, Il., 3 pl. ἐπήϊσαν, and ἐπῇσαν, Od., fut. ἐπιείσομαι, Il., part. fem. aor. mid. ἐπιεισαμένη, Il. 21, 424. *To go* or *come to* or *towards*, in fut. signf., though this is not so fixed in Hom. as in Att.—I. *to come upon, towards*, c. acc., πρίν μιν καὶ γῆρας ἔπεισιν, sooner even old age *shall come upon* her, Il. 1, 29: c. dat., Il. 17, 741: also absol., *to come on* or *near, approach*, Hom., Hdt., etc.—2. esp. in hostile signf., *to come against, attack, assault*, c. acc., Il. 11, 367; 20, 454; c. dat., Il. 13, 482: and freq. absol., and so in Att.; also ἐπ. ἐπί, or πρός τινα, Hdt., Thuc., etc.: hence ὁ ἐπιών, *an assailant*, Il. 5, 238; οἱ ἐπιόντες, *the invaders*, Hdt. 4, 11.—3. of things, etc., metaph. *to come on, befal, happen*, Xen. An. 5, 7, 12.—4. *to come on the stage*, Ib. 6, 1, 11.—II. of time, *to come on* or *after, to follow*, hence ἐπιών, οὖσα, όν, *immediate, instant, next in order*, Soph.: ἡ ἐπιοῦσα ἡμέρα, the coming day, Hdt. 3, 85, and Att., cf. Pors. Phoen. 1651; ἐπ. βίοτος, χρόνος, ἐνιαυτός, etc., Plat., etc.; τοὐπιόν, contr. for τὸ ἐπιόν, *the future*, Eur. Incert. 43, 6. In Att. ὁ ἐπιών, is like ὁ τυχών, *the first comer*, whoever he may be, Soph. O. C. 752, O. T. 393: τὸ ἐπιόν, *what occurs* to one, Plat. Phaedr. 238 D, cf. Xen. Mem. 4, 2, 4; and so ἔπεισί με, and μοι, c. inf., *it occurs, suggests itself to* me *to*.., Plat. Rep. 388 D, cf. Valck. Phoen. 1378.—III. *to traverse, go over* or *on*, c. acc., Od. 23, 359, Hdt. 5, 74, and Att.—IV. *to go over*, i. e. *count over*, Od. 4, 411.

Ἐπείνῡμι, Ion. for ἐφέννυμι, ἐπείνυσθαι, Ion. for ἐφέννυσθαι, *to put on*, as clothes, Hdt. 4, 64.

Ἔπειξις, εως, ἡ, (ἐπείγω) *an urging, hastening, hurry*, Plut.

†Ἐπειοί, ῶν, οἱ, *the Epēi*, an ancient people of Elis, dwelling in the north next to Achaia, Il. 2, 619, deriving their name acc. to Paus.: from

†Ἐπειός, οῦ, ὁ, *Epēus*, son of Endymion, one of the earliest sovereigns of Elis, Paus. 5, 1, 4.—2. son of Panopeus, constructor of the Trojan horse, Il. 23, 664.—3. founder of Lagaria, Strab.

Ἐπείπερ, for ἐπεί περ, conj. *seeing that, since*, like ἐπειδήπερ, c. ind., Hom. always with a word between, ἐπεὶ σύ περ, Il. 13, 447, Od. 20, 181.

Ἐπεῖπον, inf. ἐπειπεῖν, *to say besides*, Hdt. 1, 123: *to add to what has been said*: τινί τι, *to say* a thing *of* one, Aesch. Supp. 972.

†Ἐπειρόμενος, Ion. for ἐπειρόμενος, Hdt. 3, 64.

Ἐπείρομαι, Ion. for ἐπέρομαι, Hdt.

Ἐπειρύω, Ep. and Ion. for ἐπερύω, Hdt. 4, 8.

Ἐπειρώατο, Ion. for ἐπειρῶντο, 3 plur. impf. from πειράομαι, Hdt.

Ἐπειρωνεύομαι, (ἐπί, εἰρωνεύομαι) dep., *to speak ironically to* or *at, mock*, App.

Ἐπειρωτάω, ἐπειρωτέω, Ion. for ἐπερωτάω. Hence

Ἐπειρώτημα, and -τησις, ἡ, Ion. for ἐπερωτ., Hdt.

Ἔπεισα, aor. act. from πείθω, Hom.

Ἐπείςαγμα, ατος, τό, *any thing brought in, added*, from ἐπειςάγω, read by some in Soph. Phil. 755, for ἐπίσαγμα.

Ἐπειςάγω, f. -ξω, (ἐπί, εἰςάγω) *to bring in besides* or *over*, μητρυιὰν παισί, ap. Diod. In mid. *to introduce besides, become intimate with*, νέους ἑταίρους, Plat. Rep. 575 D.—2. *to bring on the stage besides*, χορείαν δευτέραν, Antiph. Ὅμοι. 1. [ᾰ] Hence

Ἐπειςᾰγωγή, ῆς, ἡ, *a bringing in, summoning besides*, Hipp.—II. *a means of bringing* or *letting in*, πολεμίων, Thuc. 8, 92.

Ἐπειςᾰγώγιμος, ον, (ἐπειςάγω) *brought in besides* or *in addition to a country's products*, τὰ ἐπ., *imported wares*, Plat. Rep. 370 E.

Ἐπείςακτος, ον, (ἐπειςάγω) *brought in from without*, Plat. Crat. 420 B; esp. *from abroad, alien*, opp. to αὐτόχθων, like ἐπακτός, Eur. Ion 590: *imported, foreign*, σῖτος, Dem. 466, 21. Adv. -τως.

Ἐπειςβαίνω, f. -βήσομαι, (ἐπί, εἰςβαίνω) *to go into, upon*, ἵππῳ εἰς θάλασσαν, *to go upon* a horse *into* the sea, Xen. Hell. 1, 1, 6: in genl.=εἰςβαίνω, Thuc. 2, 90.

Ἐπειςβάλλω, f. -βᾰλῶ, (ἐπί, εἰςβάλλω) *to throw, pour into besides*, τινί τι, Eur. El. 498.—II. intr. *to rush in, invade again*, Thuc. 2. 3, 13.

Ἐπειςβάτης, ου, ὁ, (ἐπειςβαίνω) *an additional passenger, supernumerary on board* of ship, Eur. Hel. 1550. [ᾰ]

Ἐπειςδέχομαι, f. -ξομαι, (ἐπί, εἰςδέχομαι) dep. mid., *to take in, admit besides*, Plut.

Ἐπείςειμι, (ἐπί, εἰς εἶμι) *to come on besides*, esp. in battle, Hdt. 7, 210. *to come on the stage*, Aeschin. 75, 24.—2. *to come in after*, Hipp.—3. of things, *to come upon, befal*, τινί, Plat. Tim. 50 E.

Ἐπειςενεκτέον, verb. adj. of ἐπειςφέρω, *one must bring in besides*.

Ἐπειςέῤῥω, f. -εῤῥήσω, (ἐπί, εἰςέῤῥω) *to rush in with ill luck to* one.

Ἐπειςέρχομαι, (ἐπί, εἰςέρχομαι) dep. c. aor. et pf. act., *to come in upon* or *over*, τινί, Thuc. 8, 35; esp. into a family as stepmother, Hdt. 4, 154.—2. *to come in after*, Id. 1, 37; and freq. in Att.—3. *to enter, come into*, c. acc., πόλιν, Eur. Ion 813; c. dat., δόμοις, Ib. 851: of things, *to be imported*, Thuc. 2, 38.

Ἐπειςηγέομαι, (ἐπί, εἰςηγέομαι) dep., *to introduce besides into*, τί τινι, Diod.

Ἐπείςθεσις, εως, ἡ, *an introduction, beginning*, Gramm.

Ἐπείσιον, ου, τό,=ἐπίσειον.

Ἐπειςκᾰλέω, ῶ, f. -έσω, (ἐπί, εἰςκαλέω) *to call in besides*, v. l. Luc.

Ἐπειςκρίνομαι, as pass., (ἐπί, εἰςκρίνω) *to glide in, enter*, Hipp.

Ἐπειςκυκλέω, ῶ, f. -ήσω, (ἐπί, εἰςκυκλέω) *to roll in from without* or *in addition*, Luc.: *to roll one upon another, accumulate*, Id.

Ἐπειςκύπτω, f. -ψω, (ἐπί, εἰςκύπτω) *to stoop, peep into*, δόμοις, Soph. Fr. 257.

Ἐπειςκωμάζω, f. -άσω, (ἐπί, εἰςκωμάζω) *to rush in like revellers*, Plat. Rep. 500 B.

Ἐπειςόδιον, ου, τό, v. sq.

Ἐπειςόδιος, ον, (ἐπί, εἴςοδος) *coming in upon*: esp. in a composition, *put in like a patch, episodic, adventitious*, Plut.: hence—II. in neut. as subst. *an episode*:—1. in Ep. poems, as e. g. the Catalogue in the Iliad, Arist. Poet 23.—2. in tragedy, *the portion of dialogue* between choric songs, as being orig. mere interpolations, Arist. Poet 12: then all *underplots* or *parenthetic narratives* in poetry, which might form a distinct whole, Ibid.—3. lastly, in comedy, *an interlude, intermezzo*, Cratin. Pyt. 13, cf. Meineke Com. Fr. 2, p. 756.—4. metaph. *any unnecessary addition* or *ornament*, Plut.: ἐπ. τῆς τύχης, *a sport* of fortune. Hence

Ἐπειςοδιόω, ῶ, *to interweave as with episodes*, Arist. Rhet.

Ἐπειςοδιώδης, ες, (ἐπειςόδιον, εἶδος) *episodic, incoherent*, Arist. Metaph.—II. *abounding in episodes*, μῦθος, Id. Poet.

Ἐπείςοδος, ου, ἡ, (ἐπί, εἴςοδος) *a coming in besides, entrance, approach*, Soph. O. C. 730, Fr. 259.

Ἐπειςπαίω, f. -παιήσω. (ἐπί, εἰςπαίω) *to burst in*, εἰς οἰκίαν, Ar. Plut. 805.

Ἐπειςπέμπω, f. -ψω, (ἐπί, εἰςπέμπω) *to send in* or *to*, Dio C.

Ἐπειςπηδάω, ῶ, (ἐπί, εἰςπηδάω) *to rush, spring in upon*, εἴς τι, Xen. Cyr. 3, 3, 64; τινί, Philostr.: absol., Ar Eq. 363.

Ἐπειςπίπτω, fut. -πεσοῦμαι, (ἐπι, εἰςπίπτω) *to fall* or *burst upon*, βρονταί τινι ἐπεςπίπτουσι, Hdt. 7, 42: *to burst in* or *into*, Soph. O. C. 915, and Eur.; c. acc. τήνδε πόλιν, Eur H. F. 34: *to rush in upon*, αὐτοῖς πίπτουσι, Xen. Cyr. 7, 5, 27.

Ἐπειςπλέω, f. -πλεύσομαι or -σοῦμαι, (ἐπί, εἰςπλέω) *to sail in after*, Thuc. 6, 2.—II. *to sail at, attack*, Id. 4, 13.

Ἐπειςπνέω, f. -πνεύσω, (ἐπί, εἰς πνέω) *to breathe in again*, Galen.

Ἐπειςπράττω, fut. -ξω, (ἐπί, εἰςπράττω) *to exact besides*, Dio C.

Ἐπειςρέω, f. -ρεύσω, (ἐπί, εἰςρέω) *to flow in upon* one, or *besides*, Trag. ap. Arr.

Ἐπειςτρέχω, f. -δρᾰμοῦμαι, (ἐπί, εἰςτρέχω) *to run in upon* or *after*, τινί, Julian.

Ἐπειςφέρω, f. -οίσω, (ἐπί, εἰςφέρω) *to bring in besides* or *after*, Aesch. Ag. 864: τὸ ἐπεςφερόμενον πρῆγμα, whatever *comes upon us, occurs*, Hdt. 7, 50, 1. Mid. *to bring forward besides for one's self*, μαρτύρια, Thuc. 3, 53.

Ἐπειςφοιτάω, ῶ, (ἐπί, εἰςφοιτάω) *to be in the habit of coming in, entering from without*, Philo.

Ἐπειςφρέω, fut. -ήσω and -ήσομαι, (ἐπί, εἰςφρέω) *to bring in, introduce besides*, τινὰ λέχει, Eur. Alc. 1056, cf. El. 1033; ἐπ. λόγον, Ar. Thesm 1164: *to send against*, ὄφεις τινί, Eur H. F. 1262: the aor. part. ἐπειςφρείς, from ἐπειςπίφρημι, occurs in Eur Phaeth. 2, 50.

Ἐπειςχέω, f. -χεύσω, (ἐπί, εἰςχέω) *to pour in, introduce besides*, Philo Mid. *to pour themselves in, to pour in in crowds*, Joseph.

Ἔπειτα, adv., (ἐπί, εἶτα) marks the sequence of one thing from another, and strictly is to ἐπεί as relat. to anteced., just as εἶτα is to εἰ: *thereupon, thereafter, then*, and referring to something to come *in continuation, further*, freq. from Hom. downwds.:

more rare without an antecedent, *just then, at the time*, Od. 1, 106: in these signfs. it may either come first, or after other words: in Hom. usu. it corresponds to πρῶτον, also freq. strengthens αὐτίκα, αἶψα, ὦκα ἔπειτα, and ἔνθα ἔπειτα: freq. ἐπεί or εἰ must be supplied before it. Like εἶτα not seldom put pleon. with a finite verb to express emphat. the *immediate* sequence from what goes before, esp. after a part., e. g. μειδήσασα δ' ἔπειτα ἑῷ ἐγκάτθετο κόλπῳ, she smiled and *then* placed it in her bosom, Il. 14, 223, cf. 11, 730, etc., Aesch. Eum. 29, also in prose, Plat. Phaed. 82 C, cf. Blomf. Aesch. Pr. 802: more rarely ἔπειτα stands before the part., as H. Hom. Ven. 154. II. in apodosis it adds emphasis:—1. when a partic. of time goes before, *immediately afterwards, then*, ἐπειδὴ σφαίρῃ πειρήσαντο, ὠρχείσθην δὴ ἔπειτα, when they were done playing at ball, *then* they danced, Od. 8, 378: so after ἐπεί, Il. 16, 247, ὁπότε, Il. 18, 545, ὡς, Il. 10, 522, ἦμος, Il. 1, 478.—2. after a conditional partic., esp. εἰ, *then surely*, εἰ δ' ἐτεὸν δὴ ἀγορεύεις, ἐξ ἄρα δή τοι ἔπειτα θεοὶ φρένας ὤλεσαν, if so, *then of a surety* have the gods infatuated thee, Il. 7, 360; 10, 453, etc.; so after ἤν, Il. 9, 394, and ἐπήν, Od. 11, 121. Further, Hom. has it anacoluth., where the sense is the same as if εἰ were expressed, e. g. ὃν μέν κ', ἐπιεικὲς ἀκουέμεν, οὔτις ἔπειτα τόνγ' εἴσεται, for εἰ μέν κ' ἐπεικές τινα ἀκουέμεν, Il. 1, 547; esp. c. part., ὃν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω μιμνάζειν, οὔ οἱ ἔπειτα ἄρκιον ἐσσεῖται, for εἰ δέ κ' ἐγώ τινα νοήσω, Il. 2, 392. The apodosis becomes still more emphatic by δὴ ἔπειτα, δὴ τότ' ἔπειτα, καὶ τότ' ἔπειτα, but ἔπειτα itself cannot begin it.—III. interrog., when the question is founded on some supposition, after πῶς, e. g. εἰ μὲν δὴ ἕταρόν γε κελεύετέ μ' αὐτὸν ἑλέσθαι, πῶς ἂν ἔπειτ' Ὀδυσῆος λαθοίμην; how can I *in such a case?* etc., Il. 10, 243, cf. Od. 1, 65, where ἔπειτα refers to Minerva's words just before. But in Att. it begins the sentence with emphasis, usu. ironical, *And so? Indeed?* v. εἶτα III., implying a consequence overlooked, *So then, does it follow...? If so, how comes it that...?* Kühner Gr. Gr. § 835, 6.—IV. *then, therefore*, much like οὖν, Il. 15, 49, Od. 17, 185.—V. Att., like ὅμως, *and yet, nevertheless, still*, esp. in Ar., as Ach. 126, 498, Av. 29, in which signf. κἄπειτα and κᾆτα are esp. freq., Heind. Plat. Cratyl. 411 B, Phaed. 90 B, Bornem. Xen. Symp. 4, 2.—VI. ὁ, ἡ, τὸ ἔπειτα, *following, future*, ὁ ἔπ. χρόνος, *the future*, also τὸ ἔπ., in Soph. Ant. 607 Herm., the *immediate* future, opp. to τὸ μέλλον, the more distant: so οἱ ἔπειτα, posterity, Aesch. Eum. 672: ὁ ἔπ. βίος, Plat. Phaed. 116 A.

Ἐπείτε, for ἐπεί τε, *since, for that, because*, Hdt.

Ἔπειτεν, Ion. for ἔπειτα, *thereafter*, Hdt. 1, 146, etc., v. Schweigh. Lex.: also Dor. Herm. Dial. Pind. p. xxi.: cf. εἶτεν.

Ἐπείτοι, i. e. ἐπεί τοι, *for in truth, since truly*, Pind., etc.—II. *but since*: also ἐπείτοι γε.

Ἐπεκβαίνω, f. -βήσομαι, (ἐπί, ἐκβαίνω) *to go out upon, disembark*, εἰς γῆν, Thuc. 8, 105: c. acc., ἐπ. χέρσον, *to touch land*, of waves, Anth.

Ἐπεκβοάω, ῶ, f. -βοήσω, (ἐπί, ἐκβοάω)=ἐπικαλέω, *to cry out against*, Dio C.

Ἐπεκβοηθέω, ῶ, (ἐπί, ἐκβοηθέω) *to rush out to aid*, Thuc. 8, 55.

Ἐπεκδῐδάσκω, f. -άξω, (ἐπί, ἐκδιδάσκω) *to teach, explain in addition*, Plat. Prot. 328 E.

Ἐπεκδίδωμι, f. -δώσω, (ἐπί, ἐκδίδωμι) *to give out, publish again*, Gramm.

Ἐπεκδιηγέομαι, (ἐπί, ἐκδιηγέομαι) dep. mid., *to explain besides*, Plat. Phaed. 97 D. Hence

Ἐπεκδιήγησις, εως, ἡ, *a fuller* or *repeated narrative*.

Ἐπεκδρομή, ῆς, ἡ, (ἐπεκδραμεῖν) *an excursion, expedition*, Thuc. 4, 25.

Ἐπέκεινα, adv. for ἐπ' ἐκεῖνα, *on yonder side of, beyond*, Lat. *ultra*, c. gen., as οἱ ἐπ. Εὐφράτου, those *beyond* the Eu., Xen. An. 4, 5, 3: τὸ ἐπέκεινα, Att. τοὐπ., *the part beyond, the far side*, τῆς γῆς, etc., and so as adv., Eur. Hipp. 1199: ἐπέκεινα, *living* or *existing on the farther side*, τὰ ἐπέκεινα, *the far side of, parts beyond*, Hdt. 3, 115, cf. Aesch. Supp. 257; opp. to ἐπίταδε.—2. of time, οἱ ἐπ. χρόνοι, the times *beyond* or *before*, *earlier* times, Isocr. 124 B.

Ἐπεκέκλετο, 3 sing. aor. syncop. of ἐπικέλομαι, Il.

Ἐπεκθέω, fut. -θεύσομαι, (ἐπί, ἐκθέω)=ἐπεκτρέχω, *to rush out upon* or *against*, Thuc. 4, 34, and Xen.

Ἐπεκθύομαι, (ἐπί, ἐκθύω) *to offer sacrifice upon* or *for*, Epict.

Ἐπεκκουφίζω, (ἐπί, ἐκκουφίζω) *to lighten, alleviate*, Joseph.

Ἐπεκπίνω, fut. -πίομαι, (ἐπί, ἐκπίνω) *to drink off after*, Eur. Cycl. 327. [v. πῖνω.]

Ἐπέκπλοος, contr. -πλους, ου, ὁ, (ἐπί, ἐκπλέω) *a sailing out against one, attack by sea*, Thuc. 8, 20.

Ἐπεκπνέω, fut. -πνεύσω, (ἐπί, ἐκπνέω) *to breathe out repeatedly*, opp. to ἐπειςπνέω, Medic.

Ἐπέκρηξις, εως, ἡ, (ἐπί, ἐκρήγνυμαι) *an outbreak, bursting*, Diog. L.

Ἐπεκροφέω, f. l. in Ar. Eq. 701, v. ἐκρ.

Ἐπέκρῠσις, εως, ἡ, (ἐπί, ἐκρέω) *an influx from without*, Leucipp. ap. Diog. L. 9, 32.

Ἐπέκτᾰσις, εως, ἡ, (ἐπεκτείνω) *an extension, expansion: a lengthening*, e. g. of a word, Arist. Poet. Hence

Ἐπεκτᾰτικός, ή, όν, *lengthening*, Gramm. Adv. -κῶς: from

Ἐπεκτείνω, (ἐπί, ἐκτείνω) *to stretch out, lengthen*, λόγους, Plut.: *to increase, make more burdensome*, προςόδους, Strab.—2. intr. *to extend, reach*, πρός τι, late. Pass. *to stretch, extend beyond*, τινός, Theophr.; *to reach out towards, grasp at*, τινί, N. T.: *to be lengthened*, of words, e. g. μοῦνος for μόνος, ἠέλιος for ἥλιος, Arist. Poet.; opp. to ἀφαιρεῖσθαι.

Ἐπεκτετᾰμένως, adv. part. perf. pass. from ἐπεκτείνω, *vehemently*, Gramm.

Ἐπεκτρέχω, fut. -δρᾰμοῦμαι, aor. -έδρᾰμον, (ἐπί, ἐκτρέχω) *to rush out upon* or *against* one, τινί, Xen. Hell. 4, 4, 17; absol., Ib. 6, 2, 17; also c. acc., Paus.

Ἐπεκφέρω, f. -εξοίσω, (ἐπί, ἐκφέρω) *to carry out far*, Plut.

Ἐπεκχέω, f. -χεύσω, (ἐπί, ἐκχέω) *to pour out upon*. Pass. *to rush upon*, τινί, LXX.: *to throw one's self upon, lie upon*, τινί, Q. Sm.

Ἐπεκχωρέω, ῶ, (ἐπί, ἐκχωρέω) *to advance next* or *after*, Aesch. Pers. 401.

†Ἐπελᾰσία, ας, ἡ,=sq., Diod. S.

Ἐπέλᾰσις, εως, ἡ, *an attack, assault*, Luc., and Plut.: from

Ἐπελαύνω, fut. -ελάσω, Att. -ελῶ, (ἐπί, ἐλαύνω) *to drive* or *put upon*, as a plate of metal on a shield, Il. 7, 223, in tmesis; so too πολὺς ἐπελήλατο χαλκός, much brass *had been drawn over* it, Il. 13, 804: ὅρκον ἐπελαύνειν τινί, *to force* an oath *upon* one, Hdt. 1, 146: *to drive* chariots *upon* a surface, as on ice, Id. 4, 28: *to lead on* or *against*, hence—2. usu. seemingly intr., sub. στρατόν, etc., *to march against*, Id. 1, 17, and Att.; *to sail against*, 7, 183; *to charge*, 9, 49.

Ἐπελαφρίζω, (ἐπί, ἐλαφρίζω) *to make lighter, lift up*, Philo.

Ἐπελαφρύνω,=ἐπελαφρίζω, dub., v. ἐπελαφρύνω.

Ἐπέλδομαι, v. ἐπιέλδ.

Ἐπελέγχω,=ἐλέγχω, Diog. L.

Ἐπέλευσις, εως, ἡ, (ἐπέρχομαι) *a coming to* a person or place, *advance, attack*, Luc.—2. *an impulse of the mind towards* a thing, Chrysipp. ap. Plut. 2, 1045 D.

Ἐπελεύσομαι, fut. of ἐπέρχομαι, Od.

Ἐπελευστικός, ή, όν, (ἐπέλευσις) *coming to* or *towards, touching on* a thing.—2. *adventitious*, Stoic. ap. Plut.

Ἐπελήλᾰτο, 3 sing. plqpf. pass. of ἐπελαύνω, Il.

Ἐπελήλῠθα, perf. 2 of ἐπέρχομαι, Od.

Ἐπέλησε, 3 sing. aor. 1 act. of ἐπιλανθάνω, Od.

Ἐπελθεῖν, inf. aor. of ἐπέρχομαι.

Ἐπελίσσω, Ion. for ἐφελίσσω.

Ἐπέλκω, Ion. for ἐφέλκω.

Ἐπέλλᾰβε, poet. for ἐπέλαβε, 3 sing. aor. of ἐπιλαμβάνω.

Ἐπελπίζω, (ἐπί, ἐλπίζω) *to bring to hope, buoy up with hopes*, τινὰ ὡς λήψεται, Thuc. 8, 1; esp. *with false hope*, Luc.—II. =ἐλπίζω, Eur. Hipp. 1011, Thuc. 8, 54 Bekk.

Ἐπέλπομαι, (ἐπί, ἔλπω) *to have hopes of, to hope*, Aesch. Ag. 1031: in Hom., ἐπιέλπομαι, c. inf., Il. 1, 545; c. acc., Od. 21, 126: in genl. *to expect*, Telest. ap. Ath. 616 F. Poet. word.

Ἐπεμβᾰδόν, adv. *by ascending, step above step*, Anth.: from

Ἐπεμβαίνω, f. -βήσομαι, (ἐπί, ἐμβαίνω) *to step, tread upon, to go upon: to stand on*, esp. in perf. c. gen., οὐδοῦ ἐπεμβεβαώς, Il. 9, 582, δίφρου ἐπ., Hes. Sc. 324; and so absol., ἐπεμβεβαώς, *mounted* (on a chariot), Pind. N. 4, 47: also c. dat., πύργοις ἐπεμβάς, Aesch. Theb. 634, and freq. later: c. acc., ἐπ. ὄχθον, ῥάχιν, Eur. Bacch. 1061, Rhes. 783; and εἰς πάτραν, Eur. I. T. 649.—II. but c. dat. also *to trample upon, spurn*, Lat. *insultare*, Lob. Soph. Aj. 977; also κατά τινος, Soph. El. 836.—III. ἐπ. τῷ καιρῷ τινος, to seize an opportunity against one, Dem. 579, 22.

Ἐπεμβάλλω, fut. -βᾰλῶ, (ἐπί, ἐμβάλλω) *to throw, put, lay upon*, τι, Hes. Op. 98.—2. *to throw against*, τινί, Eur. I. T. 290.—3. *to put in besides, insert*, Lat. *intercalare*, Hdt. 2, 4, Plat. Crat. 399 A; ἐπί τι, Ib. 414 D: of fruit-trees, *to bud, graft* them: also in mid., *to put in between*, Id. Polit 277 A.—4. *to put forward*, ἑαυτόν, Soph. O. C. 463.—5. *to thrust on*. Xen. Cyn. 10, 11.—II. intr. *to flow in besides*, of rivers, Xen. Hell. 4, 2, 11.

Ἐπέμβᾰσις, εως, ἡ, (ἐπεμβαίνω) *an attack, incursion*, Dion. H.

Ἐπεμβάτης, ου, ὁ, (ἐπεμβαίνω) *one mounted*, as—1. *a horseman*, Anacr. Fr. 79.—2. *a warrior in a chariot*, Eur. Supp. 585. [ᾰ]

Ἐπεμβλητέον, verb. adj. from

ἐπεμβάλλω, *one must put in, insert, add*, Plat. Tim. 51 D.

'Επεμβοάω, ῶ, fut. -ήσω, (ἐπί, ἐμβοάω) *to shout against* or *at one*, θρόον, Nic.

'Επεμβολάς, άδος, ἡ, (ἐπεμβάλλω) of a fruit-tree, *budded* or *grafted*, Ath.

'Επεμβολή, ῆς, ἡ, (ἐπεμβάλλω) *an insertion, parenthesis.*

'Επέμμηνος, ον, (ἐπί, ἔμμηνος) *menstruous*, dub., Joseph.

'Επεμπάσσω, f. -άσω, (ἐπί, ἐμπάσσω) *to sprinkle, strew over*, Medic. [ᾰσω]

'Επεμπηδάω, ῶ, (ἐπί, ἐμπηδάω) *to spring upon, insult*, ἐπ. κειμένῳ, Ar. Nub. 550.

'Επεμπίπτω, fut. -πεσοῦμαι, (ἐπί, ἐμπίπτω) *to fall in* or *upon besides, to attack furiously*: ἐπεμπίπτειν βάσιν τινί, Soph. Aj. 42, like βαίνειν πόδα, cf. βαίνω sub fin.—2. *to fall to, set to work*, Lat. *incumbere*, Ar. Pac. 471. [ῐ]

'Επεμφέρω, f. -οίσω, (ἐπί, ἐμφέρω) *to bring in besides, add*, τί τινι, Hippod. ap. Stob. p. 554, 55.

'Επεμφύρω, (ἐπί, ἐμφύρω) *to mix in, dip in*, τί τινι, Clem. Al. [ῡ]

'Επενᾰρίζω, f. -ξω, =ἐναρίζω, Soph. O. C. 1733, acc. to Elmsl. and Herm.

'Επενδίδωμι, f. -δώσω, (ἐπί, ἐνδίδωμι) *to give over and above*, ἐπ. τρίτην, *I put in yet* a third blow, Aesch. Ag. 1386.

'Επένδῠμα, ατος, τό, *an upper garment*, Plut.

'Επενδύνω, =ἐπενδύω. Hence

'Επενδύτης, ου, ὁ, *a tunic worn over* another, Pseudo-Thesp. ap. Poll. 7, 45, Soph. Fr. 391; also ἐπ. χιτών, Nicoch. Heracl. 1. [ῠ]

'Επενδῠτοπάλλιον, ου, τό, =foreg., Böckh Inscr. 2, p. 456. (From foreg. and Lat. *pallium.*)

'Επενδύω, or -δύνω, (ἐπί, ἐνδύω) *to put on over*, Hdt. 1, 195: also in mid., τί τινι, Plut. [On quantity v. δύω.]

'Επένεξις, εως, ἡ, (ἐπιφέρω, ἐπενεγκεῖν) *an adding to.*

'Επενεῖκαι, Ion. for ἐπενέγκαι, inf. aor. 1 of ἐπιφέρω, Il. 19, 261.

'Επένειμε, 3 sing. aor. 1 from ἐπινέμω, Hom.

'Επενήνεον, imperf. from ἐπινηνέω, Il.

'Επενήνοθε, *is, lies upon, is close to*: only Ep., and in Hom. thrice; of Thersites' head, ψεδνὴ ἐπενήνοθε λάχνη, a thin coat of downy hair *grew thereon*, Il. 2, 219; of a cloak, οὔλη ἐπενήνοθε λάχνη, a thick warm pile *was on it*, Il. 10, 134 (both times absol.); and c. acc., of the ambrosial unguent, οἷα θεοὺς ἐπενήνοθεν αἰὲν ἐόντας, such as *is on and belongs to* the gods, Od. 8, 365: whence also in H. Hom. Ven. 62. Cf. κατενήνοθε. Used of time in Ap. Rh. 4, 276, πουλὺς ἐπενήνοθεν αἰών, a long space *was thereon*, i. e. had passed since. The *signf.* is something between pres. and impf.; the *form* is perf., v. ἐνήνοθε.

'Επένθεσις, εως, ἡ, (ἐπεντίθημι) *insertion as of a letter*, Gramm.

'Επενθρώσκω, aor. 2 -έθορον, inf. -θορεῖν, (ἐπί, ἐνθρώσκω) *to spring, leap upon*, σέλμασι, Aesch. Pers. 359; ἐπί τινα, as an enemy, Soph. O. C. 469; ἐπ. ἄνω, to leap up into, Id. Tr. 919.

'Επενθῡμέομαι, (ἐπί, ἐνθυμέομαι) dep., *to insert* or *add an enthymem.* Hence

'Επενθύμημα, ατος, τό, *an inserted, added enthymem.* [ῡ]

'Επεντᾰνύω, f. -ύσω. [ῠ] Ep. -ύσσω, =ἐπεντείνω, *to stretch to, fasten upon*, Od. 22, 467.

'Επεντείνω, (ἐπί, ἐντείνω) *to stretch, extend to, upon* or *over*, ἐπενταθείς, *stretched upon* his sword, Soph. Ant. 1235.—II. intr. *to press on, exert one's self*, Ar. Pac. 515: *to gain strength, increase*, of a report, Theophr. Char. 9, 2.

'Επεντέλλω, (ἐπί, ἐντέλλω) *to command besides*, Soph. Ant. 218.

'Επεντερώματα, τά, v. ἐπεντρώματα.

'Επεντίθημι, f. -θήσω, (ἐπί, ἐντίθημι) *to insert*, Gramm., cf. ἐπένθεσις.

'Επεντρίβω, f. -ψω, (ἐπί, ἐντρίβω) *to rub in besides: to inflict.* [ῐ]

'Επεντρῠφάω, ῶ, (ἐπί, ἐντρυφάω) *to be wanton in* a thing.

'Επεντρώγω, f. -τρώξομαι, inf. aor. -τρᾰγεῖν, (ἐπί, ἐντρώγω) *to eat besides*, esp. sweetmeats or stimulants after a solid dinner, Philo.

'Επεντρώματα, τά, acc. to Epicur. ap. Ath. 546 E, *dainties, meats.* [Prob. for ἐπεντερώματα from ἔντερα: others from τρώω, v. Ern. Call. Dian. 133.]

'Επέντρωσις, εως, ἡ, =foreg., Philo.

'Επεντύω and -ύνω, (ἐπί, ἐντύω, -ύνω) *to set right, get ready*, ἐπέντυε νῶϊν ἵππους, Il. 8, 374; χεῖρα ἐπεντύνειν ἐπί τινι, *to arm* it for the fight, Soph. Aj. 451. Mid. *to prepare, train one's self for* a thing, c. acc., ἄεθλα, Od. 24, 89: in Ap. Rh., c. inf. pro acc. [ῠω, ῡνω]

'Επεξάγω, (ἐπί, ἐξάγω) *to lead out*, as a general his army, Thuc. 2, 21, and so seemingly intr. *to march out* to a new position, Id. 5, 71.—2. *to extend, lengthen*, Plut.: esp. *to discuss at length*, Dio C. [ᾰ] Hence

'Επεξᾰγωγή, ῆς, ἡ, *a drawing out against, lengthening*, τοῦ κέρως, Thuc. 8, 105.

'Επεξᾰμαρτάνω, f. -τήσομαι, (ἐπί, ἐξαμαρτάνω) *to sin, err yet more*, Dion. H.; against one, εἴς τινα, Joseph. Hence

'Επεξαμαρτητέον, verb. adj., *one must sin, err yet more*, Dem. 595, 10.

†'Επεξανίσταμαι, aor. ἐπεξανέστην, (ἐπί. ἐξανίστημι) *to rise besides*, Philo.

'Επεξᾰπᾰτάω, ῶ, (ἐπί, ἐξαπατάω) *to deceive yet more*, Mnesim. Dysc. 1.

'Επέξειμι, (ἐπί, ἐξ, εἶμι) like ἐπεξέρχομαι, q. cf., *to go out, march out against* an enemy, Hdt. 7, 223; τινί, Thuc. 6, 97; ἐπ. εἰς μάχην, Id. 2, 13, etc.—II. *to proceed against, prosecute*, τινί, Dem. 583, 23; c. dat. pers. et gen. rei, ἐπ. τινὶ φόνου, *to prosecute and convict* him of murder, Plat. Legg. 866 B; also ὑπὲρ φόνου, Id. Euthyphr. 4 B: but also c. acc. pers., Eur. Andr. 735, ap. Dem. 549, 25: c. dat. rei, *to avenge*, Plat. Legg. 866 B: also c. dat. modi, ἐπ. δίκῃ, *to attack by* action, Ib. 754 E; but in Aeschin. 40, 27, ἐπ. γραφῇ, *to follow up* an indictment, cf. Plat. Lys. 215 E.—III. *to go over, traverse, go through*, c. acc., Clearch. ap. Ath. 619 C: hence in argument, *to go through all*, σμικρὰ καὶ μεγάλα, Hdt. 1, 5, πάσας τὰς ἀμφισβητήσεις, Plat. Rep. 437 A; and absol., Id. Lys. 215 E.—2. ἐπ. τιμωρίας μείζους, *to go through with, carry out* greater vengeance, Thuc. 3, 82.

'Επεξελαύνω, f. -ελάσω Att. -ελῶ, (ἐπί, ἐξελαύνω) *to drive, ride* or *send on to the attack*, τοὺς ἱππεῖς, Xen. Hell. 5, 3, 6.—2. also intr., τινί, sub. ἵππον, ἅρμα, στρατόν.

'Επεξέλεγχος, ου, ὁ, *a further* or *additional* ἔλεγχος, Plat. Phaedr. p. 266 E, ubi al. ἐπέλεγχος.

'Επεξέλευσις, εως, ἡ, (ἐπεξέρχομαι) *an attack, punishment.*

'Επεξελευστικός, ή, όν, *avenging.* Adv. -κῶς.

'Επεξέλκω, *to draw on with* one, or *besides*, Hipp.

'Επεξεργάζομαι, fut. -άσομαι, dep. mid., *to effect, do besides* or *in addition*, Dem. 274, 18: *to accomplish, consummate*, opp. to ἄρχειν, Ion ap. Sext. Emp. 294, 3: hence—2. *to slay over again*, ὀλωλότα, Soph. Ant. 1288. Hence

'Επεξεργασία, ας, ἡ, *a finishing, completion*: and

'Επεξεργαστής, οῦ, ὁ, *one who accomplishes: a plenipotentiary.*

'Επεξεργαστικός, ή, όν, (ἐπεξεργάζομαι) *of, fit for finishing.* Adv. -κῶς.

'Επεξέρπω, (ἐπί, ἐξέρπω) *to creep out, advance to*, c. acc., Hipp.

'Επεξέρχομαι, f. -ελεύσομαι, (ἐπι, ἐξέρχομαι) *to go out against* an enemy, *make a sally*, Hdt. 3, 54; and in genl. *to attack*, ἐπ. εἰς μάχην τινί, Thuc. 5, 9; and absol., Id.: hence—2. *to proceed against, prosecute*, τινί, Thuc. 3, 38, Plat., etc.; also ἐπ. δίκην τινί, Plat. Legg. 866 B: also ἐπ. φόνον, Antipho 115, 9.—II. *to go through* or *over*, χώρην, Hdt. 4, 9; 7, 166.—2. *to carry out, accomplish*, ἔργῳ τι, Thuc. 1, 120.—3. *to discuss, relate, examine accurately* or *fully*, Lat. *oratione persequi*, τι, Aesch. Pr. 870, and Plat.: absol. Hdt. 8, 99.—III. *to proceed to an extremity*, ὅσον ἐς ὕβριν ἐπεξῆλθε, Hdt. 3, 80, ὧδ' ἐπεξ. θρασύς, *to reach* such a pitch of boldness, Soph. Ant. 752.

'Επεξέτᾰσις, εως, ἡ, (ἐπί, ἐξέτασις) *a repeated review, muster*, Thuc. 6, 24.

'Επεξευρίσκω, fut. -ευρήσω, (ἐπί, ἐξευρίσκω) *to invent besides*, Hdt. 2, 160.

'Επεξηγέομαι, (ἐπί, ἐξηγέομαι) dep. mid., *to recount, explain in detail*, Plut. Hence

'Επεξήγημα, ατος, τό, *a detailed narrative.* Hence

'Επεξηγηματικός, ή, όν, *of, like, belonging to an* ἐπεξήγημα.

'Επεξήγησις, εως, ἡ, (ἐπεξηγέομαι) *a detailed account, narrative.*

'Επεξηγητέον, verb. adj. from ἐπεξηγέομαι, *one must detail*, Clem. Al.

'Επεξῆς, Ion. for ἐφεξῆς, Hdt.

'Επεξῐακχάζω, (ἐπί, ἐκ, ἰακχάζω) *to shout in triumph over...*, Aesch. Theb. 635.

'Επεξόδιος, ον, *of, belonging to a march* or *expedition*: τὰ ἐπεξόδια, sub. ἱερά, sacrifices *before the march of an army*, v. l. Xen. An. 6, 5, 2: from

'Επέξοδος, ου, ἡ, (ἐπί, ἔξοδος) *a march out against* an enemy, πρός τινα, Thuc. 5, 8.—II. *revenge, punishment*, Philo.

'Επέοικε, (ἐπί, ἔοικε) *it is like, looks like*, τινί, Il. 4, 341.—II. *it is likely, reasonable, fitting, proper*, freq. in Hom., usu. absol. or c. dat. pers., but also c. acc. et inf., Il. 10, 146; c. dat. pers. et inf., Pind. N. 7, 140: in Od. 6, 193, οἱ δευθῆναι must be supplied.—2. *it is agreeable, satisfactory*, Il. 9, 392.—3. ἐπεικότα, *seemly, fit*, τινί, Aesch. Cho. 669. (No pres. ἐπείκω.)

'Επέπιθμεν, 1 pl. plqpf. 2 from πείθω for ἐπεποίθειμεν, Il.

'Επέπλως, 2 sing. aor. 2 sync. Ep. of ἐπιπλώω, Od.

'Επεποίθει, 3 sing. plqpf. 2 from πείθω, Il.

'Επεπόνθει, 3 sing. plqpf. 2 of πάσχω, Od.

'Επέπτᾰρε, 3 sing. aor. 2 act. from ἐπιπταίρω, Od.

'Επέπτᾰτο, 3 sing. aor. 2 of ἐπιπέταμαι, ἐφίπταμαι, Hom.

'Επέπυστο, 3 sing. plqpf. pass. of πυνθάνομαι, Il.

'Επέπω, Ion. for ἐφέπω.

'Επέραστος, ον, (ἐπί, ἐράω) *lovely, amiable*, Luc., cf. ἐπήρατος.

'Επεργάζομαι, f. -άσομαι, (ἐπί, ἐργάζομαι) dep. mid., *to work upon, till* land, Plat. Legg. 843 C; esp. *to encroach on* another's property, Arist. Pol.: in pf. also as pass., ἐπείργασται στήλῃ, *is wrought, sculptured on* a tablet, Paus. Hence

'Επεργᾰσία, ας, ἡ, *a working, tilling* of another's land, *an encroachment*, Thuc. 1, 139, cf. Plat. Legg. 843 C.—II. esp. *the right of mutual tillage* on each other's territory, Xen. Cyr. 3, 2, 23, cf. ἐπιγαμία.

'Επεργος, ον, (ἐπί, * ἔργω) *active in* a thing, τινός.

'Επερεθίζω, (ἐπί, ἐρεθίζω) *to irritate, stimulate*, Plut.: ἐπ. πηκτίδα, *to touch* the lyre, Anth. Hence

'Επερεθισμός, οῦ, ὁ, *irritation, excitement*, Plut.

'Επερείδω, fut. -είσω, (ἐπί, ἐρείδω) *to thrust on* or *into*, ἐπέρεισεν ἔγχος ἐς κενεῶνα, Il. 5, 856: ἐπέρεισεν ἶν' ἀπέλεθρον, *he put* vast strength *to* it, *put forth* force, Il. 7, 269, Od. 9, 538. Mid. *to support* or *stay upon* or *by*, τί τινι, Eur. Hec. 114: *to lean* or *push against* a thing, Ar. Ran. 1102. Hence

'Επέρεισις, εως, ἡ, *a thrusting against* a thing, ἐπ. ὀδόντων, gnashing of teeth, Diosc.

'Επερεισμός, οῦ, ὁ,=foreg., Epicur. ap. Diog. L. 10, 50.

'Επερεύγομαι, as pass., (ἐπί, ἐρεύγω) *to be disgorged:* of water, *to be poured upon*, ἀκτάς, Ap. Rh.

'Επερέφω, fut. -ψω, (ἐπί, ἐρέφω) *to put a roof upon*, in genl. *to build*, ἐπὶ νηὸν ἔρεψα, Il. 1, 39, cf. ἐρέφω.

'Επερήρεισμαι, perf. pass. from ἐπερείδω.

'Επέρομαι, f. -ερήσομαι, Ion. -ειρήσομαι: aor. ἐπηρόμην, inf. ἐπερέσθαι: the place of the pres. is supplied in Att. by ἐπερωτάω, but in Hdt. we have ἐπείρεσθαι, as if from a pres. ἐπείρομαι, cf. ἔρομαι. *To ask*, esp. for counsel, *to consult, question*, τὸν θεόν, Hdt. 1, 19; τινά τι, one about a thing, 7, 101; περί τινος, 1, 158; foll. by a relat., 3, 22; absol. 4, 161, etc.: rare in Att., as Soph. O. C. 557, cf. Reisig.

'Επεῤῥώσαντο, 3 pl. aor. 1 from ἐπιῤῥώομαι, Il. 1, 529.

'Επερυθριάω, ῶ, f. -άσω, (ἐπί, ἐρυθριάω) *to blush for* or *at* a thing, τινί. [ᾱσω]

'Επερύω, fut. -ύσω, (ἐπί, ἐρύω) *to draw on, pull to*, θύρην ἐπέρυσσε κορώνῃ, Od. 1, 441: *to bring together* or *to* a place, ἐπὶ στήλην ἐρύσαντες, *setting up* a stone, Od. 12, 14. Mid. *to draw* or *put on one's* clothes, λεοντῆν, Hdt. 4, 8. [ῠ, cf. ἐρύω]

'Επέρχομαι, fut. -ελεύσομαι, dep. mid., c. aor. act. -ῆλθον, -ήλῠθον, pf. -ελήλυθα, (ἐπί, ἔρχομαι.) *To come upon* or *over, pass over* a space, like Lat. *obire*, c. acc. Il. 18, 321, Od. 16, 27; ὁ Νεῖλος ἐπέρχεται τὸ Δέλτα, *overflows* it, Hdt. 2, 19: also *to traverse, travel over*, Hdt. 1, 30: *to walk upon*, as on ice, Thuc. 3, 23.—II. *to come upon* or *to, reach, arrive at* a place, freq. in Hom. usu. absol., but also c. acc., esp. in signf. of *to come upon suddenly, surprise*, Od. 19, 155; so ἐπήλυθέ μιν νήδυμος ὕπνος, Od. 4, 793, etc., cf. Hdt. 2, 141 · also c. dat. pers., Od. 5, 472; 12, 311: the dat. is in genl. found in Hom. when the signf. is simply *to come to* or *near*, Il. 12, 200, 218: he also has it with εἰς, Od. 7, 280, cf. Thuc. 3, 47; with ἐνθάδε and ὁπόσε, Il. 24, 651, Od. 14, 139: later also with ἐπί, ἐπελθεῖν ἐπὶ τὸν δῆμον, τοὺς 'Εφόρους, *to come before* them to speak, Hdt. 5, 97; 9, 7, so ἐπὶ τὸ κοινόν, and freq. absol. in Thuc., cf. Göttl. Arist. Pol. p. 26, 2. The Att. prefer the dat., yet use the acc., as τὰς ξυνωμοσίας ἐπελθών, *having visited* the clubs, Thuc. 8, 54; so ἐπέρχεταί μοι, also με, *it happens, occurs to* me, Hemst. Luc. Somn. 17, Valck. Phoen. 1378, either with a nom. before it, as ἵμερος ἐπῆλθέ μοι ἐπείρεσθαι, Hdt. 1, 30; or c. inf. only, as καί οἱ ἐπῆλθε πταρεῖν, Id. 6, 107, cf. Soph. Tr. 135: ὁ ἐπελθών, like ὁ ἐπιτυχών, ἐπιών, *the first comer, whoever comes up*, ἐκ τοῦ ἐπελθόντος, *just as it occurs, on the spur of the moment*.—III. in hostile signf., *to rush upon, go against, attack*, Hom., usu. absol.: sometimes c. dat. pers., Il. 20, 91, and so Thuc. 6, 34, or c. acc., τμήδην αὐχέν' ἐπῆλθε, Il. 7, 262. In prose also c. acc., as Thuc. 2, 39.—IV. *to come on*, in Hom. esp. *to come about, return*, ἐπήλυθον ὧραι, the season *came round again*, Od. 2, 107, etc., and so freq. later, *to come on, be at hand*, as in Theogn. 528, 728, etc.: of time in genl. *to come on*, Pind. O. 10, 9; τὸ ἐπερχόμενον, *that which is coming*, but has not come, i. e. *the future*, Aesch. Pr. 98.—2. *to come in after* or *over* another, of a second wife, Hdt. 5, 41.—V. *to pursue for vengeance*, hence in genl. *to visit, avenge, punish*, τινά, hence also φόνον ἐπέρχεσθαι, *to avenge* it.—VI. *to go through* or *over, treat of, discuss, recount*, like διέρχομαι, c. acc., Hes. Fr. 14, 4, Ar. Eq. 618.—2. *to go through, execute*, Thuc. 1, 97.

'Επερωτάω, ῶ, f. -ήσω, Ion. ἐπειρ., (ἐπί, ἐρωτάω) *to consult, enquire of, question*, τὸ χρηστήριον, τὸν θεόν, etc., Hdt. 1, 53, etc.; τινὰ περί τινος, Id. 1, 32; ἐπ. τι, *to ask* a thing, Id. 1, 30, etc.; but also *to ask about* a thing, Id. 7, 100. So too in Att. Pass. *to be asked*, τι, a question, Plat. Soph. 250 A. Hence

'Επερώτημα, ατος, τό, Ion. ἐπειρ., *a question*, Hdt. 6, 67: and

'Επερώτησις, εως, ἡ, Ion. ἐπειρ., *a questioning, consulting*, χρησμῶν, Hdt. 9, 44; Thuc. 4, 38.

'Επεσα, rare aor. 1 of πίπτω, in a lyric passage of Eur.

'Επεσαν, 3 pl. impf. from ἔπειμι, Ep. for ἐπῆσαν, Od.

'Επεςβαίνω, i. q. ἐπειςβαίνω.

'Επεσβολέω, ῶ, *to utter violent language*, Lyc.: and

'Επεσβολία, ας, ἡ, *a throwing about words, violent, unseemly, language*, in plur., ἐπ. ἀναφαίνειν, Od. 4, 159: later esp. *abuse*, Anth. P.: from

'Επεσβόλος, ον, (ἔπος, βάλλω) *throwing words about*, λωβητὴρ ἐπ., *an unbridled, foul-mouthed* fellow, Il. 2, 275: esp. *abusive*, νεῖκος, Ap. Rh. 4, 1727.

'Επεσθίω, f. ἐπέδομαι, (ἐπί, ἐσθίω) *to eat after* or *in addition to*, τί τινι, Eur. Incert. 98, Xen. Mem. 3, 14, 3.

'Επέσθω, poet. form of foreg., Epich. p. 22.

†'Επεσκέπησαν, 2 aor. pass. 3 pl. from ἐπισκέπτομαι of ἐπισκοπέω.

'Επεσον, ες, ε, aor. of πίπτω, Hom.

'Επεσπον, ες, ε, inf. ἐπισπεῖν, aor. of ἐφέπω, Od.

'Επέσσεται, Ep. for ἐπέσεται, 3 sing. fut. from ἔπειμι, Od.

'Επέσσευεν, -οντο, poet. 3 sing impf. act. and 3 pl. impf. mid. from ἐπισεύω, Hom.

'Επεσσῠμένως, adv. part. pf. pass ἐπισεύω, *violently*, Aretae.

'Επέσσῠται, 3 sing. pf. pass. of ἐπισεύω, part. ἐπεσσῠμένος, Hom.

'Επέσσῠτο, poet. for ἐπέσυτο, 3 sing. aor. sync. from ἐπισεύομαι.

'Επεστεώς, Ion. part. perf. of ἐφίστημι.

'Επέστη, 3 sing. aor. 2 from ἐφίστημι, Il.

'Επέστιος, Ion. for ἐφέστιος, ἐπίστιος, dub.

'Επεςφέρω, Ion. for ἐπειςφέρω, Hdt.

'Επεσχάριος, ον, (ἐπί, ἐσχάρα) *on* or *at the hearth*, Leon. Tar. [ᾰ]

'Επέσχον, ες, ε, and -σχόμην, aor. 2 act. and mid. of ἐπέχω, Hom. and Hes.

†'Επετάσθην, 1 aor. pass. of πετάννυμι.

'Επετειόκαρπος, ον, (ἐπέτειος, καρπός) *bearing yearly fruit*, Theophr.

'Επετειόκαυλος, ον, (ἐπέτειος, καυλός) *with an annual stalk from a perennial root*, Theophr.

'Επέτειος, ον, also η, ον, Hdt. 6, 105, though elsewh. he has it ος, ον, as 2, 92: also ἐπέτεος, ον, Id. 3, 89: (ἐπί, ἔτος) *annual, yearly, every year*, θυσίαι, Hdt. 6, 105, καρπός, Id. 8, 108: hence metaph., ἐπέτειοι τὴν φύσιν, *changeful* as the seasons, or acc. to others, like birds of passage, Ar. Eq. 518: ἐπ. φόρος, *the yearly* revenue, Hdt. 5, 49, also τὰ ἐπέτεια.—2. *annual, lasting for a year*, of plants, Hdt. 2, 92.

'Επετειοφορέω, ῶ, *to bear fruit every year*, Theophr.: from

'Επετειοφόρος, ον, (ἐπέτειος, φέρω) *fruiting every year*, Theophr.

'Επετειόφυλλος, ον, (ἐπέτειος, φύλλον) *losing the leaves yearly*, Theophr.

'Επέτεος, Ion. for ἐπέτειος, Hdt.

'Επέτης, ου, ὁ, (ἕπομαι) *a follower, attendant*, Pind. P. 5, 5: fem. ἐπέτις, ιδος, Ap. Rh.

'Επετήσιος, ον,=ἐπέτειος, καρπὸς ἐπ., *from year to year, lasting the whole year*, Od. 7, 118.—2. *occurring each year, annual*, τελεςφορίῃ, Call. Apoll. 77.

'Επέτις, ιδος, ἡ, fem. from ἐπέτης.

'Επετον, Dor. aor. of πίπτω, for ἔπεσον.

'Επέτοσσε, part. ἐπιτόσσαις, a Dor. aor. form without any pres. in use,= ἐπέτυχε, ἐπιτυχών, *fell in* or *met with*, πρός τι, (for τινός is very dub.), Pind. P. 4, 43; c. acc., P. 10, 52; not found elsewh. Cf. τόσσας.

"Επευ, Ion. imperat. from ἕπομαι for ἕπου, Hom.

'Επεύᾰδε, Ep. aor. 2 of ἐφανδάνω, Musae.

'Επευάζω, (ἐπί, εὐάζω) *to shout over*, τινί, Orph.

'Επευδοκέω, ῶ,=εὐδοκέω, *to approve of, acquiesce in*, τινί.

'Επευθῡμέω, ῶ, (ἐπί, εὐθυμέω) *to rejoice at* a thing, LXX.

'Επευθύνω, (ἐπί, εὐθύνω) *to guide*, Xen. Cyn. 5, 32: *to direct, administer*, νομίσματα, Aesch. Pers. 860; τὰ κοινά, v. l. Aeschin. 76, 13.

'Επευκλεΐζω, (ἐπί, εὐκλεΐζω) *to glorify, make illustrious*, πατρίδα, Simon. 71.

'Επευκτέος, α, ον,=sq., Clem. Al.

'Επευκτός, ή, όν, (ἐπεύχομαι) *longed for, to be longed for*, LXX.

'Επευλᾰβέομαι, (ἐπί, εὐλαβέομαι) dep., *to beware of, be afraid of*, LXX.

'Επεύνακτοι or -αστοι, ων, οἱ, and ἐνεύνακτοι, (ἐπί or ἐν, εὐνάζω) *children begotten by slaves on their mistresses in the absence of their lords*, Theopomp. (Histor.) ap. Ath. 271 C, v. Thirlw. Hist. Gr. 1, 353: such slaves were themselves called ἐπευνᾶται or ἐνευνᾶταί, ῶν, οἱ.

'Επευρίσκω, Ion. for ἐφευρίσκω, Hdt.

'Επευφημέω, ῶ, (ἐπί, εὐφημέω) *to shout assent, to testify by a shout one's assent*, to do, c. inf., Il. 1, 22; Ap. Rh. 4, 295.—II. c. acc., Ἥρην ἐπ., *to glorify, sing praises to* her, Musae.: c. acc. rei, ὕμνον νερτέρων ἐπ., *to accompany in singing* the strain, Aesch. Pers. 620: c. dupl. acc., ἐπ. παιᾶνα Ἄρτεμιν, *to sing* the paean *in praise of* her, Eur. I. A. 1468.

'Επευφημίζω, = foreg. — II. = ἐπιφημίζω, dub., Lob. Phryn. 597.

†'Επευφρᾱτίδιος, ου, ὁ, = ἐπὶ τοῦ Εὐφράτου, *dwelling on* the banks of *the Euphrates*, Luc.

'Επευχή, ῆς, ἡ, *a prayer, vow*, Plat. Legg. 871 C. From

'Επεύχομαι, (ἐπί, εὔχομαι) dep. mid.: *to pray to, beseech, make a vow to* a deity, c. dat., θεοῖς, Διΐ, Hom., Hdt., etc., ἐπ. τινί, c. inf., *to pray to* one *that*..., Od. 14, 423, and Att.: later, ἐπ. τινί τι, *to pray for* a thing *to* one, esp. in bad signf., like Lat. *imprecari*, Aesch. Ag. 1600, etc.: in genl. *to wish, pray for*, μοῖραν, Ib. 1462; and c. inf., Ib. 1292, etc.—2. *to vow*, τινί, c. inf., Aesch. Theb. 276, Plat. Crit. 119 E.—II. *to exult, triumph, glory over*, τινί, Il. 11, 431; and c. inf., H. Hom. Ven. 287, and Att.; also ἐπ. Ἄργος πατρίδα (sc. εἶναι) Eur. I. T. 508: absol. Il. 5, 119, etc.

'Επευωνίζω, (ἐπί, εὐωνίζω) *to make cheap, lower the price of* a thing, Dem. 687, 24, v. Hemst. Luc. Nigr. 23.

'Επευωχέομαι, (ἐπί, εὐωχέομαι) as mid., *to feast in* or *upon*, Dio C.

'Επέφαντο, 3 sing. plqpf. pass. from φαίνω, Hes. Sc. 166.

'Επεφνον, ες, ε, Ep. redupl. aor. 2 of the old root *φένω, (not found in pres.), whence comes the usu. φονεύω, Hom.

†'Επεφόρβει, 3 sing. plqpf. act. of φέρβω, H. Hom. Merc. 105.

'Επέφρᾰδον, ες, ε, Ep. redupl. aor. 2 of φράζω, Hom.: unless it be rather from ἐπιφράζω.

'Επέφῡκον, Ep. 3 plur. plqpf. from φύω, for ἐπεφύκεσαν, only Hes. Op. 148, Th. 152, 673, Sc. 76, as if from a pres. πεφύκω formed from the pf. πέφυκα, which however never occurs.

'Επέχθην, aor. 1 pass. from πέκω.

'Επέχω, fut. ἐφέξω: aor. ἐπέσχον, inf. ἐπισχεῖν, (ἐπί, ἔχω) *to have on, at*, θρήνυι πόδας ἐπεῖχε, *he had* his feet *on* the stool, Od. 17, 410, Il. 14, 241: so in tmesis, ἐπὶ κώπῃ σχέθε χεῖρα, Il. 1, 219, cf. Soph. Aj. 50: in genl. *to hold, lay upon, by*, etc., τινί τι. Pass. *to hold on by*, τινός, Ap. Rh.—II. *to hold out, present, offer*, οἶνον, Od. 16, 444, Il. 9, 489, μαζόν, Il. 22, 83: in genl. *to supply, furnish*, τινί τι, usu. παρέχω.—III. *to keep directing, driving at* or *on*, ἵππους τινὶ ἔπεχεν (v. l. for ἔφεπεν), Il. 16, 732, more freq. ἵππους ἔχειν ἐπί τινι, Il. 5, 240: this comes from the signf. of *keeping* a bow *pointed at*, in full τόξον σκοπῷ ἐπέχειν, Pind. O. 2, 160 (but Hom. has the mid. for *to aim*, ἐπισχόμενος βάλεν ἰῷ, Od. 22, 15): usu. simply σκοπῷ ἐπέχειν, and hence even in Hom., τί μοι ὧδ' ἐπέχεις; why thus *attack* me, *launch out against me?* Od. 19, 71; and in tmesis, ἐπ' αὐτῷ πάντες ἔχωμεν, Od. 22, 75, where we may supply σαυτήν and ἡμᾶς, cf. Hdt. 6, 49: this use of the verb, as if intrans., became very freq. ἐπ. τινί, sub. ἑαυτόν, etc., *to aim at*, hence *to attack*; more rarely πρός τι: ἐπί τινα, Hdt. 9, 59, κατά τινα, 9, 31; but also c. acc., ἐπέχειν τοὺς Τεγεήτας, Κορινθίους, etc., *fronted them, were facing* them in the line of battle, Ibid.: also —2. ἐπέχειν (sc. τοὺς ὀφθαλμούς, τὸν νοῦν) *to turn one's eyes* or *mind to, to intend, purpose*, c. inf., ἐπεῖχε ἐλλάμψεσθαι, Hdt. 1, 80, ubi v. Wess., cf. 1, 153; 6, 96: *to attend to, be intent upon*, Lat. *animum advertere*, c. dat., τῇ βασιλείᾳ, etc., Polyb., cf. ἐπιβάλλω II. 3.—IV. *to keep in, hold back, check*, (cf. ἐπίσχω,) ῥέεθρα, Il. 21, 244: ἐπέχειν τινὰ ξύλῳ, *to keep* him *down* with the stick, (or better perhaps, *to lay on, beat* him), Ar. Pac. 1121: *to confine*, as the earth a corpse, Mel. 121, cf. κατέχω: ἐπέχειν τινά τινος, *to stop* him, *hinder* him *from* it, Eur. Andr. 160, Ar. Lys. 742: *to detain, delay, stay proceedings*, τὰ πρὸς Ἀργείους, Thuc. 5, 46: and—2. again, sub. ἑαυτόν, very freq. as if intrans., *to stay, stop, wait, pause*, Od. 21, 186, Hdt. 1, 32, etc., Soph. El. 1369, etc.; also ἐπ. χρόνον or ὀλίγον χρόνον, Hdt.: hence *to command one's self, be patient, wait*, Plat. Charm. 165 C: and then in genl. *to leave off, cease to do*, like παύεσθαι, c. inf., Xen. Mem. 3, 6, 10; and so in mid., Thuc. 7, 33: also c. part., *to cease doing*, Eur. Phoen. 449: also c. gen. rei, *to cease from*, ἐπίσχες τοῦ δρόμου, Ar. Av. 1200, τῆς πορείας, Xen. Cyr. 4, 2, 12; also περί τινος, Thuc. 5, 32.—2. hence as technical term of the sceptics, *to suspend one's judgment*, (cf. Hdt. 1, 32), *to doubt*, v. ἐποχή, ἐφεκτικός, and cf. Ritter Hist. Phil. 3, 391.—V. *to reach, extend over* a space, ἑπτὰ πέλεθρα, Il. 21, 407; ὁπόσσον ἔπεσχε πῦρ, so far as the fire *reached*, Il. 23, 238; 24, 792, cf. Thuc. 2, 77: in pass. *to be stretched, stretch one's self out, lie at length*, Hes. Th. 177: hence—VI. *to have power, predominate over, command, occupy* a district, Hdt. 1, 104, cf. 108; absol. *to prevail*, of a wind, ἢν μὴ λαμπρὸς ἄνεμος ἐπέχῃ, Id. 2, 96: *to occupy, engross* one, ἡ ὀπώρη ἐπ. αὐτούς, Id. 4, 199.

'Επηβάω, Ion. for ἐφηβάω, Hdt. 6, 83.

'Επήβολος, ον, (ἐπί, βάλλω) *having reached, hit, attained* or *gained* a thing, c. gen., νηός, ἐρετάων, Od. 2, 319: esp. *having gained one's* end, Hdt. 9, 94, and freq. in Plat.: also φρενῶν ἐπήβολος, Lat. *mentis compos*, Aesch. Pr. 444, etc.: also in bad signf., νόσου ἐπήβολοι, *possessed by* it, Aesch. Ag. 542, cf. Hdt. 8, 111.—II. *fitting, belonging to, befitting*, τινί, Theocr. 28, 2; ἐπήβολος ἅρματι νύσσα, Ap. Rh. 3, 1272: *convenient, suitable*, Id. (Acc. to Wess. Diod. 1, 19, ἐπήβολος, is *he who has hit, reached* a thing, ἐπίβολος, *he who aims at* it: see further Ruhnk. Tim., Blomf. Aesch. Pr. 453.) Hence

†'Επήβολος, ου, ὁ, *Epebōlus*, a Messenian seer, Paus.

'Επήγᾰγον, aor. 2 of ἐπάγω, Od.

'Επηγκενίδες, αἱ, Od. 5, 253, *the long planks nailed along the upright ribs* (ἴκρια) of the ship, and forming with the inside stays (σταμῖνες) the whole ship's side: v. ἴκρια, and Nitzsch l. c. (Prob. from ἐνεγκεῖν, ἠνεκής.) [ῐ]

†'Επηγόμην, 2 aor. mid. of πήγνυμι, Aesop. Fab.

'Επηγορεύω, or acc. to some better ἐπηγορέω, (ἐπί, ἀγορεύω) *to say against* one, *throw in* his *teeth*, τινί τι Hdt. 1, 90: hence *to complain of* one *accuse* him, like κατηγορέω.

'Επηγορέω, ῶ, v. foreg. Hence

'Επηγορία, ας, ἡ, *accusation, blame* like κατηγορία, Dio C.

'Επήειν, impf. from ἔπειμι (εἶμι *to go to*.

'Επῆεν, Ep. for ἐπῆν, 3 sing. impf from ἔπειμι (εἰμί), Hom.

'Επηετανός, όν, and in Hes. ή, ον (ἐπί, ἔτος) = ἐπέτειος, *for the whole year, from year to year*, Od. 4, 89; 7, 128, etc.: hence *sufficient for* the year, in genl. *abundant*, Od. 7, 99; 8, 233, etc. cf. ἄφενος: hence ἐπηεταναὶ τρίχες, *thick, full* fleeces, Hes. Op. 515. [ᾰ: in H. Hom. Merc. 113, and Hes. Op. 605, quadrisyll., as if ἐπητ.]

'Επήϊεν, Ep. 3 sing. impf. from ἔπειμι (εἶμι) *to come upon* Il. 17, 741: ἐπήϊσαν, 3 plur., Od. 11, 233.

†'Επήϊσα, 1 aor. act. from ἐπαΐω, Hdt. 9, 93.

'Επῆκαν, Ion. for ἐφῆκαν, 3 plur. aor. 1 act. from ἐφίημι, Hdt.

'Επήκοος, ον, Dor. ἐπάκοος, (ἐπακούω) *that hears* or *can hear, within hearing*, of place, ἐς ἐπήκοον, within *hearing-distance*, Xen. An. 2, 5, 38.—2. *that hears, listens to, knows from hearing*, τινός, Aesch. Ag. 1420, etc.: *listening to prayer*, of gods, Pind. O. 14, 21; also, ἐπ. τινί, Plat. Legg. 931 B.—II. pass. *heard, audible, listened to*, Plat. Legg. 931. B.

†'Επηλα, 1 aor. act. from πάλλω.

'Επῆλθον, ες, ε, aor. of ἐπέρχομαι, Hom.

'Επηλις and ἐπηλίς, ίδος, ἡ, Ion. for ἐφηλίς, *a cover, lid*.—II. *a mote* in the sun-beam, Soph. Fr. 877.

'Επηλλαγμένως, adv. part. perf. pass. from ἐπαλλάσσω, *changeably, uncertainly*.

'Επηλῠγάζω, (ἐπί, ἠλύγη) *to overshadow, cover*, Ael.: hence in mid., φόβον ἐπηλυγάζεσθαι, *to throw a shade over*, i. e. *disguise one's own* fear, Thuc. 6, 36: in genl. *to conceal*. Hipp.—II. in mid. also, *to put over* one's self *as a covering*, τι, Arist. H. A.; hence also, ἐπ. τινά, *to put before* one *as a screen*, Plat. Lys. 207 B: cf. Ruhnk. Tim.

'Επηλῠγαῖος, αία, αῖον, (ἐπί, ἠλύγη) *shady, dark*.

'Επηλῠγίζω, v. l. for ἐπηλυγάζω, in Plat. l. c., etc.

'Επήλῠθον, ες, ε, Ep. aor. 2 of ἐπέρχομαι for ἐπῆλθον, Hom.

'Επῆλυξ, ῠγος, ὁ, ἡ, (ἐπί, ἠλύγη) *overshadowing*, τὴν πέτραν ἐπήλυγα λαβεῖν, to take the rock *as a screen* or *shelter*, Eur. Cycl. 680, cf. ἐπηλυγάζω II.

'Επηλῠς, ῠδος, ὁ, ἡ, (ἐπήλυθον) *one who comes to* a place, Soph. Phil. 1190; esp. *an incomer, a stranger, foreigner*, opp. to αὐτόχθων, Hdt. 1, 78; 4, 197, and Att.: also in neut. plur., ἐπήλυδα ἔθνεα, Id. 8, 73.

'Επηλῠσία, ας, Ion. -ίη, ης, ἡ, *a coming over one*, esp. by spells, *a bewitching, witchery*, H. Hom. Cer. 228, Merc. 37.

'Επήλῠσις, εως, ἡ, (ἔπηλυς) *an approach, assault*, Anth.

'Επηλύτης, ου, ὁ, = ἔπηλυς, Thuc. 1, 9. [ῠ] Hence

'Επήλῠτος, ον, = ἔπηλυς, Dion. H.

'Επημάτιος, ια, ιον, (ἐπί, ἦμαρ) *by day: day by day*, Ap. Rh. [ᾰ]

'Επημοιβός, όν, late, as in Opp., ή, όν, (ἐπί, ἀμείβω) *in turn, alternate*, Lat. *alternus, mutuus*, ὀχῆες, rings *fitting into one another*, Il. 12. 456, χιτῶνες ἐπ., changes of raiment, Od. 14, 513.

'Επημύω, (ἐπί, ἠμύω) *to bend* or *bow down*, Il. 2, 148 in tmesis, Nic., etc. [ῠ usu. in pres. and impf., but ῡ in Opp.: but in fut. and aor. ῡ, until late, cf. Wernicke Tryph. 15.]

'Επήν, Hom. and Hdt. for ἐπάν, q. v.

'Επηνέμιος, ον, (ἐπί, ἄνεμος) *windy*.—2. metaph. *vain*.

'Επῄνεον, ἐπῄνησα, Ep. impf. and aor. from ἐπαινέω, Hom.

Ἔπηξα, aor. 1 of πήγνυμι, Il.

'Επηόνιος, ον, (ἐπί, ἠών) *on the beach* or *shore*, Anth.

'Επήορος, ον, (ἐπί, ἀείρω, αἰωρέω) *floating* or *suspended on high, aloft*, Ap. Rh.

'Επηπύω, (ἐπί, ἠπύω) *to shout to, cheer by shouting*, τινί, Il. 18, 502. [ῠ]

'Επήρανος, dub. l. in Orph. for ἐπιήρανος.

'Επήρᾰτος, ον, (ἐπί, ἐράω) *beloved, lovely, pleasant*, in Hom. of places and things, never of persons: Hes. has ἐπ. εἶδος, ὄσσα, Op. 63, Th. 67, of goddesses: ἐπ. νεανίδες, Aesch. Eum. 959: cf. ἐπιήρανος. Nitzsch Od. 4, 606, explains it *spiry, high-topped* (as if from αἴρω?), but there is no etymol. reason, and phrases like ἐπ. εἵματα, Od. 8, 366, ἐπ. εἶδος, ὄσσα are inconsistent with it. Hence

†'Επήρᾰτος, ου, ὁ, *Epērătus*, a Spartan ephor, Xen. Hell. 2, 3, 10. Others in Dem., Polyb., etc.

'Επηρεάζω, (ἐπήρεια) *to threaten*, λέγειν ἐπηρεάζων, Hdt. 6, 9.—II. *to deal despitefully with, abuse* or *insult wantonly*, τινί, Xen. Mem. 1, 2, 31, and freq. in Dem.; also τινά, N. T.: absol. *to be insolent*, Xen. Symp. 5, 6. Pass. *to be insulted*, Dem.: cf. ὑβρίζω. Hence

'Επηρεασμός, οῦ, ὁ, *wanton abuse* or *insult*, defined by Arist. Rhet. 2, 2, 3, sq.: and

'Επηρεαστικός, ή, όν, *given to* or *belonging to* ἐπήρεια.

'Επήρεια, ας, ἡ, *a threat: wanton abuse* or *insult*, Lat. *contumelia*, Dem. 522, fin.; κελεύειν κατ' ἐπ., to order *haughtily* or *by way of insult*, Thuc. 1, 26: ἐπ. δαίμονος, *the capricious dealing* of the god, Philostr. (Prob. from the Homeric ἀρειά: but acc. others from ἐρέω, ἐρείδω.)

'Επηρεμέω, ῶ, (ἐπί, ἠρεμέω) *to rest from* or *after*, καμάτοις, Luc.

'Επήρετμος, ον, (ἐπί, ἐρετμός) *at the oar, rowing*, ἑταῖροι, Od. 2, 403: elsewh. οἱ ἐπ' ἐρετμὰ ἑζόμενοι, Od. 12, 171.—2. *with oars* or *sweeps, equipt with them*, νῆες, Od. 5, 16, etc.

'Επηρεφής, ές, (ἐπί, ἐρέφω) *covering, shading, sheltering*, πέτραι, *overhanging* rocks, Od. 10, 131; 12, 59; so too, ἐπ. κρημνοί, Il. 12, 54: also σπέος, Od. 13, 349, for κατηρεφής.—II. pass. *covered, sheltered*, σίμβλοι, Hes. Th. 598.

'Επήρης, ες, (ἐπί, ἄρω) *equipt, prepared*, Arr.: *furnished with*, τινί.

'Επήριστος, ον, and -ῐτος, ον, (ἐπί, ἐρίζω) *contended for*.

†'Επήριτος, ου, ὁ, *Epērĭtus*, a name assumed by Ulysses, Od. 24, 306.

'Επῆρσε, Ep. 3 sing. aor. 1 from ἐπάρω, Il.

'Επῆσαν, Ep. for ἐπήϊσαν, ἐπήεσαν, 3 plur. impf. from ἔπειμι (εἶμι), *to go to*, Od.

'Επησθεῖεν, Ion. for ἐφησθείησαν, 3 plur. opt. aor. 1 from ἐφήδομαι.

'Επητᾰνός, ον, poet. for ἐπηετανός, q. v.

'Επήτεια, ας, ἡ,=ἐπητύς, Ap. Rh.: from

'Επητής, οῦ, ὁ, acc. to some also ἐπήτης, (ἔπος) *able and willing to converse*, and so *rational*, or *kind, gentle*, Od. 13, 332; ἐπητῇ ἀνδρὶ ἔοικας, Od. 18, 128. Ap. Rh. has ἐπητής, έος. Cf. ἐπητύς.

'Επητικός, ή, όν, (ἕπομαι) *given to follow*, Metop. ap. Stob. p. 11, 22.

'Επήτρῐμος, ον, (ἐπί, ἤτριον) orig. *woven on* or *to, thick;* hence *close, thronged*, like πυκνός, πυρσοὶ ἐπήτριμοι, torch upon torch, Il. 18, 211, so δράγματα ἐ., Il. 18, 552; but, λίην πολλοὶ καὶ ἐπήτριμοι πίπτουσι, too many *one after another*, Il. 19, 226.

'Επητύς, ύος, ἡ, (ἐπητής) *kind, friendly address* or *conversation:* in genl. *courtesy, kindness*, Od. 21, 306. [ῠ]

†'Επηῦρον and -ρόμην, aor. act. and mid. of ἐπαυρίσκομαι, Hom., etc.

'Επηχέω, ῶ, (ἐπί, ἠχέω) *to resound, reecho*, Eur. Cycl. 426: *to accompany* one *in shouting*, Id. I. A. 1584.

'Επηῷος, ον, (ἐπί, ἠώς)=ὑπηῷος.

'Επί, prep. c. gen., dat., et acc. Radic. signf. *upon*.

A. WITH GEN.—I. of place, in all sorts of relations, but which may be chiefly classed under these two:—1. *a being* or *staying*, i. e. *rest at* a place, *on, upon, in, by, near* a place, from Hom. downwds. very freq. with verbs of resting, standing, etc.: also without verb, e. g. ἔγχεα ὀρθὰ ἐπὶ σαυρωτῆρος (sc. σταθέντα) Il. 10, 153: strictly Hom. uses it only of real tangible objects, as ἐπ' ἠπείρου, ξένης, νηῶν, πύργων, ἵππων, ὤμων, etc.; more rarely of the names of places, in which case the Att. distinguished between the ἐν and ἐπί, as ἐν Θρᾴκῃ, *in* Thrace, ἐπὶ Θρᾴκης, *near* Thrace, on its borders, cf. Thuc. 5, 34. Also, esp. post-Hom., of many relations not strictly local:—*a.* with the person. pron., as ἐφ' ὑμείων, *by* yourselves, alone, Il. 7, 195, where σιγῇ is added: very freq. later, esp. with the third pers. ἐφ' ἑαυτοῦ, ἑαυτῶν, Valck. Hdt. 8, 32; 9, 17; τὸ ἐφ' ἑαυτῶν, themselves alone, their own interest only, Thuc. 1, 17: also as mere periphr. for the gen., οὐδεὶς ἐπ' ἀνθρωπων, Soph. Ant. 789, cf. Pind. O. 7, 133.—*b.* with cardinal numbers, ἐπὶ τριῶν, τεττάρων, etc., *by* three or four, esp. in order of battle, three *deep* or *in file*, Thuc., and Xen.: also ἐφ' ἑνός, in single line, ἐπὶ κέρως, in single file, Ib.: cf. infr. C. I. 4.—*c. before, in the presence of*, Lat. *coram*, as ἐπὶ πολλῶν, μαρτύρων, cf. Valck. Hipp. 213.—*d. over*, of any one *set over* a special business, οἱ ἐπὶ τῶν πραγμάτων, Dem.; ὁ ἐπὶ τοῦ ὀρύγματος, the executioner at Athens, who had to throw traitors into the βάραθρον, ap. Lycurg. 165, 4: so too ὁ ἐπὶ τῶν ὅπλων, τῆς βασάνου, τῆς φρουρᾶς, τῶν ἔργων, etc., cf. Lob. Phryn. 474; much more rarely c. dat., as in Xen. Cyr. 2, 4, 25.—2. *motion towards* or (as we also say) *upon* a point, in Hom. esp. with ἱκέσθαι, χάζεσθαι, περᾶν, ἐρύειν, πέμπειν, ἄγειν, φεύγειν, etc.: also, γεγωνεῖν ἐπ' Αἴαντος κλισίης, to shout *to* Ajax' tent, Il. 8, 224: πλεῖν ἐπὶ Χίου, etc., to sail *for* Chios, Hdt. 1, 164, etc.; ἀπελαύνειν ἐπ' οἴκου, to go home*wards*, go home, Hdt. 2, 121, 4: also in much the same sense c. acc., cf. Hdt. 9, 47, where one ἦγε ἐπὶ τὸ δεξιὸν κέρας, the other ἐπὶ τοῦ εὐωνύμου, cf. C. I. 2.—II. of time:—1. like the simple gen. of time, to express the time *in* or *in the course* of which something happens, ἐπ' εἰρήνης, *in time of* peace, Hom.; esp., ἐπὶ προτέρων ἀνθρώπων, Il. 5, 637: ἐπὶ Μήδων ἀρχόντων, ἐπὶ Κέκροπος, Hdt. 1, 134; 8, 44; ἐπ' ἐμοῦ, in my time, Id. 1, 5, etc. The time is oft. taken, esp. in Att., as the foundation *on* which an event rests.—III. of the occasion or grounds on which a thing happens, whether it be inclination, advice, assistance, etc. of another, or mere circumstances, v. Wolf Dem. 473, 8; 495, 6: ἐφ' ἑαυτοῦ, of one's own accord, Lat. *sponte*, Schäf. Mel. p. 21: ἐπὶ μαρτυρίας, *on* evidence, εἰπεῖν ἐπ' ὅρκου, Hdt. 9, 11: also, καλεῖσθαι ἐπί τινος, to be called *after* one, τὸ ὄνομα, τὴν ἐπωνυμίαν ἔχειν or ποιεῖσθαι ἐπί τινος, Hdt. 1, 94; 2, 57, etc., cf. ἀπό C. VIII.: ἐπ' ὅτευ, *on* what *ground*, wherefore, Hdt. 4, 45: the signf. *of, concerning, on a subject*, with verbs of speaking, Lat. *de*, is rare, λέγειν ἐπί τινος, to speak *of, about* one, Heind. Plat. Charm. 155 D.—IV. also as periphr. for an adv. ἐπ' ἀδείας, ἐπ' ἐξουσίας, with full confidence, power, etc., Schäf. Mel. p. 83.

B. WITH DAT.—I. of place, answering both the questions *where* and *whither*, just as with gen. in all the signfs.: so that the poets use one or the other, metri grat.: but in prose the dat. is more freq. Special phrases from Hom. downwds.: ἐπ' ἔργῳ, *at work*, Lat. *in opere*, Od. 16, 111, etc., ἐπὶ πᾶσι, throughout, Il. 4, 178; ἐπὶ φρεσὶ θεῖναι, to put *in* one's mind, suggest, Il. 1, 55. The dat. is also esp. used where hostility is implied, whether *over against, opposite*, Il. 2, 472, or *moving against, attacking*, the latter the more freq., Il. 1, 382, Od. 22, 8, etc., and later: so even in prose, Hdt., Xen., and Dem.—II. of time, *in, on* or *at* which a thing happens, ἐπὶ νυκτί, *in* the night, Il. 8, 529, ἐπ' ἤματι τῷδε, *on* this very day, Il. 13, 234; but, ἐπ' ἤματι, day by day, every day, Od. 2, 284; 14, 105; ἐπὶ τῇ τελευτῇ τοῦ βίου, *at* the end of life.—2. *after, upon* an event, ἐπ' ἐξεργασμένοις, Lat. *re peracta*, Hdt. 4, 164, etc.—III. of an accumulation, addition of things, *one upon another*, ἐπὶ τοῖσι, *besides*, Od. 24, 277; ταχὺς ἔσκε θέειν ἐπὶ εἴδεϊ τῷδε, *over and above* his beauty he was fleet of foot, Od. 17, 308, cf. Il. 9, 639, etc., Hes. Th. 153: rare with compar., as in, οὔ τι στυγερῇ ἐπὶ γαστέρι κύντερον ἄλλο, more shameless, *above* or *more* than the belly, Od. 7, 216; ὄγχνη ἐπ' ὄγχνῃ, μῆλον ἐπὶ μήλῳ, pear *on* pear, etc., Od. 7, 120; so, νεκροὶ ἐπὶ νεκροῖς, etc.—IV. *for an object* or *purpose, with a view*, παῖς ἐπὶ κτεάτεσσι, for heir to his wealth, Il. 9, 482, cf. 5, 154: ἐπὶ δόρπῳ, *for* supper, Od. 18, 44; ἐπὶ Πατρόκλῳ, *for* Patroclus, *in* his *honour*, Il. 23, 776: also ἐπί τινι ἀθλεύειν, to struggle *for* a prize, e. g. ἐπὶ δώρῳ, μισθῷ, Il. 10, 304; 21, 445; ἐπὶ κακῷ ἀνθρώπου, *for* mischief to man, Hdt. 1, 68; ἐπὶ σοφίᾳ, *to get* wisdom, Xen. Symp. 1, 5: ἐπὶ τινί; wherefore? ἐπὶ τούτῳ, therefore.—2. of *dependence upon* one, and consequent inferiority, εἶναι ἐπί τινι, to be *in* his *hands*, depend *on* him, Lat. *esse penes aliquem:* ἐπ' ἡμῖν ἐστιν ἠνδραποδίσθαι ὑμέας, 'tis at our discretion to.., Hdt. 8, 29, cf. Stallb. Plat. Rep. 460 A.—V. of the ground or occasion of doing a thing, e. g. γελᾶν ἐπί τινι, to laugh *at* one, Il. 2, 270, Od. 20, 358, so ἐπὶ *σοὶ μάλα πόλλ' ἔπαθον*, I have borne much *for* thee, Il. 9, 492, etc.; *μέγα φρονεῖν ἐπί τινι*, to be proud *at* or *of* a thing, Plat. Prot. 342 D: *καλεῖν τι ἐπί τινι*, to give a name *after* another, Stallb. Plat. Rep. 470 B.—VI. of any condition *upon* which a thing happens, *ἐπὶ τούτῳ, ἐφ' ᾧτε* or *ὥςτε*.., conditionally, that.., Hdt. 3, 83: more briefly, *ἐφ' ᾧ* or *ἐφ' ᾧτε*, Hdt. 1, 22, etc.; *ἐπ' οὐδενί, on no condition*, Id. 3, 38. So in various relations, as, *ζῆν ἐπὶ παισί*, to live *with*, i. e. have a family, *φεύγειν ἐπὶ τέκνοις*, to flee, *leaving* one's children, Herm. Vig. n. 397: *ἐπὶ πᾶσι δικαίοις, with* strict justice, Wolf Dem. 483, 27: *ἐπ' ἴσοις, on* reasonable terms; *φαγεῖν ἐπὶ βαλαντίῳ, παίειν ἐφ' ἁλὶ μᾶζαν*, to eat *with* something *for relish* or *sauce*, Ar. Ach. 835, Eq. 707, cf. Donalds. N. Cratyl. p. 226.—VII. sometimes seemingly only as periphr. for the simple dat., e. g. *σημαίνειν ἐπὶ δμωῇσι=σημαίνειν δμωῇσι*, Od. 22, 427.

C. WITH ACCUS.—I. of place: 1. with signf. of extending, stretching *over, ἐπ' ἐννέα κεῖτο πέλεθρα, over* nine acres he lay stretched, Od. 11, 577: *ἐπὶ πολλὰ ἀλήθην, over* many lands I wandered, Od. 14, 120: so, *ὁρᾶν, λεύσσειν, περᾶν, πλεῖν ἐπὶ οἴνοπα πόντον*, Hom.; *κλέος πάντας ἐπ' ἀνθρώπους*, glory spread *among* all men, Il. 10, 213, cf. 24, 202, 535, Hes. Op. 11, Th. 95.—2. much like *ἐπί*, c. gen., I. 1. *b*, denoting *motion towards* or *to* a place, *πλεῖν ἐπ' Αἴγυπτον*, etc., Hdt.; but c. acc. oft. in hostile sense, *upon, against*, like *πρός*, c. acc., Hom.; *στρατεύεσθαι ἐπί τινα*.., freq. in Hdt.: *ἐφ' ὅσον*, so far as, Il. 3, 12; also, so long as: *ἐπὶ τόσον, so far*, Od. 5, 251; *ὅσσον τ' ἐπὶ ἥμισυ πάσης. as far* as to half of the whole ship, Od. 13, 114; *ἐπὶ μακρόν*, Od. 6, 117. Metaph., *ἐπ' ἔργα, ἐπ' ἰθύν*, to labour, to an enterprise, Il. 3, 422, Od. 4, 434; *ἐπὶ πᾶν ἐλθεῖν*, to venture *on* all, try every way:—esp. like *μετά*, c. acc., denoting exertion *to gain* or *get* something, *for, after, in quest of, στέλλειν ἐπ' ἀγγελίην*, to send for tidings, Il. 4, 384; *ἐπὶ βοῦν ἴτω*, let him go *after* (i. e. to fetch) an ox, Od. 3, 421, cf. Valck. Hdt. 7, 193; more rarely of persons, *ἐπ' Ὀδυσσῆα ἤϊε*, Od. 5, 149:—hence also to denote a *purpose, end*, or *motive, ἐπὶ τί*; for *what? wherefore?*—3. of rest *upon* or *in* a place, in answer to the question *where?* prob. only in such phrases as, *ἐπὶ δεξιά, ἐπ' ἀριστερά, on* the right or left, Il. 7, 238; 12, 240, etc.: on the difference of the forms *ἐπὶ δεξιά* and *ἐπιδέξια*, v. *ἐπιδέξιος*, fin.; and for *ἐπὶ τάδε*, v. sub *ἐπίταδε*.—4. with cardinal numbers, like *ἐπί*, c. gen., I. 1. *b*, esp. of men in battle order, as, *ἐπ' ἀσπίδας πέντε καὶ εἴκοσιν*, five and twenty deep or in file, Thuc. 4, 93; so too, *ἐπὶ κέρας=κέρως*, Xen. Rep. Lac. 11, 9: but with numbers also, *up to* a certain number, i. e. *nearly, about*, Hdt. 4, 190.—II. of time,—1. *for* or *during* a certain time, *ἐπὶ χρόνον*, for a time, Il. 2, 299; *ἐπὶ πολλὸν χρόνον*, Od. 12, 407; so too. *ἐπὶ δηρόν*, Il. 9, 415.—2. *up to* or *till* a certain time, *ἐπ' ἠῶ*, Od. 7, 288; *ἐπὶ γῆρας*, Od. 8, 226.—III. in general relations, of manner or agreement, as, *ἐπὶ στάθμην, by* the line or rule, Lat. *ad amussim*, Od. 5, 245; *τὸ ἐπ' ἐμέ, for* me, i. e. as far as concerns me, Lat. *quod me spectat*, Herm. Vig. n. 398.—IV. as periphr. for adverbs, *ἐπ' ἴσα* for *ἴσως*, Il. 12, 436: much more freq. in later Greek, *ἐπὶ πολύ, ἐπὶ πλέον, ἐπὶ μᾶλλον*, etc., Jac. A. P. p. 172, 306: also, *ἐπὶ τὸ σωφρονέστερον*, Hdt. 3, 71.

D. POSITION. Ἐπί may always follow its case, but is then written anastroph. *ἔπι*.

E. *ἐπί* WITHOUT CASE as adv., in older Greek, esp. Ep., in the chief signfs. of the prep., Hom.: in many cases however it cannot be taken as an adv., and must be regarded as separated from the verb by tmesis, e. g. Il. 1, 462; 15, 467, Od. 1, 278; 2 316. As adv. it is not written with anastr.

F. *ἐπί* IN COMPOS. denotes most usu.—I. relations of place, whether of rest at a place, as in *ἔπειμι, ἐπιβατεύω*, or motion upon it, esp. in a hostile sense, *ἐπιχειρέω, ἐπιστρατεύω*.—II. sequence in time, as in *ἐπιβιῶναι, ἐπιβλαστάνειν*, to *over*-live, sprout *after*.—III. increase, addition, as in *ἐπίκτητος*.—IV. accompaniment, as in *ἐπαυλέω*.—V. cause or motive, as in *ἐπιζήμιος, ἐπιθάνατος*.—VI. repetition or renewal, as in *ἐπάρχομαι* and *ἐπέρχομαι*.—VII. sometimes a reciprocal action, cf. *ἐπεργασία*.—VIII. with numerals, an integer and so much more, as *ἐπίτριτος*, $\frac{4}{3}$,=one and a third, Lat. *sesquitertius*, Herm. Vig. n. 63.—IX. also, like *ἔτι*, to strengthen the compar., as in *ἐπιμᾶλλον, ἐπιπλέον*, etc. Oft. it is hard to render it at all, at least when it merely expresses a closer relation between the verb and its object. [˘ ˘]

G. *ἔπι*, i. e. anastroph. *ἐπί*, freq. for *ἔπεστι, it is there, ready, at hand, remaining*, usu. c. dat., Il. 1, 515, Od. 11, 367, etc., sometimes c. inf., as, *ἀρὴν ἀμῦναι*, Od. 2, 59: v. *ἐπί* D. [˘ ˘]

Ἐπιᾱγή, ῆς, ἡ, (*ἐπί, ἄγνυμι*)=*ἐπικαμπή, a bend.*

Ἐπιάλλομαι, Ep. for *ἐφάλλομαι*, of which Hom. has part. aor. 2 syncop. *ἐπιάλμενος* for *ἐφαλόμενος*, Il. 7, 15, Od. 24, 320.

Ἐπῐάλλω, f. -*ᾰλῶ*, aor. -*ίηλα*, (*ἐπί, ἰάλλω*) *to send upon* or *at, stir up* one, Lat. *immittere*, Od. 22, 49. [In aor. *ἐπῖηλα*.]

Ἐπιάλτης, *ου, ὁ*,=*ἐφιάλτης*, Aeol.

Ἐπιανδάνω, poet. for *ἐφανδ*., *to please, gratify*, Hom. only in 3 pers., *ἐπιανδάνει ἐμοί*, Il. 7, 407; *ἐπιήνδανεν αὐτοῖς*, Od. 16, 406.

Ἐπιάπτω, v. *ἐφιάπτω*.

Ἐπῐαύω, (*ἐπί, ἰαύω*) *to sleep among*, c. dat., v. l. for *ἐνιαύω*. Od. 15, 557.

Ἐπιάχω, (*ἐπί, ἰάχω*) *to shout to* or *at, to applaud, cheer*, Il. 7, 403; 9, 50: also merely *to shout out, cry aloud*,=simpl., Il. 5, 860, etc. [*ῐᾰ*, except by augm. *ῑ*.]

Ἐπίβᾱ, imperat. aor. 2 of *ἐπιβαίνω*, for *ἐπίβηθι*, Theogn. 845.

Ἐπιβάθρα, *ας, ἡ*, (*ἐπί, βάθρα*) *a ladder* or *steps to ascend by: a scaling ladder*, Diod.: *a ship's ladder, gangway*, etc., Id., cf. Spanh. Call. Del. 22: hence—2. metaph. *a step, stepping-stone towards* any thing, Polyb.; *τινός* or *κατά τινος*, Plut.: hence

Ἐπιβαθραίνω, *to climb by an ἐπιβάθρα*, Clem. Al.

Ἐπίβαθρον, *ου, τό, the fare of an ἐπιβάτης, passenger's fare*, Lat. *naulum*, Od. 15, 449, cf. Spanh. Call. Del. 22: in Plut. in genl. *rent, payment for* any thing.—II. *τὰ ἐπίβαθρα*, sub. *ἱερά, sacrifices at embarkation*, Ap. Rh.—III. *a standing* or *resting-place, ἐπ. ὀρνίθων, a roost, perch*, Anth.

Ἐπιβαίνω, fut. -*βήσομαι*: pf. -*βέβηκα*: aor. *ἐπέβην*: aor. mid. *ἐπεβησάμην*, (for which however Hom. has always the Ion. form *ἐπεβήσετο*, imperat. *ἐπιβήσεο*) (*ἐπί, βαίνω*)—A. intrans. *to go upon*:—I. c. gen. *to set foot on, tread, γῆς, ἠπείρου*, Hom.: hence *to remain, lie upon*, e. g. *πυρῆς*, of a corpse, Il. 4, 99. More freq.—2. *to go up to* or *upon, mount, get upon, πύργων, νεῶν, ἵππων, δίφρου, εὐνῆς*, Hom., esp. in aor. mid.: *to arrive at, come to, reach* a place, c. gen., *πόληος*, Il. 16, 396, cf. Od. 4, 521, etc.—3. also in various metaph. signfs., *ἐπ' ἀναιδείης, εὐφροσύνης ἐπιβῆναι, to arrive at, reach unto*.., Od. 22, 424; 23, 52: so *ἐπ. τέχνης, ἀοιδῆς*, H. Hom. Merc. 465, Hes. Op. 657; *ἐπ. εὐσεβίας, to keep to, observe* it, Soph. O. C. 189; hence *to set to work upon, undertake* a thing, Ruhnk. H. Hom. Cer. 211.—II. c. dat. *to mount upon, get upon, ναυσί*, Thuc.: also *ἐπὶ νεώς*, or *νέα*, Hdt. 7, 118, 120:—hence metaph., *ἐπ. ἀνορέαις*, Pind. N. 3, 34.—2. c. dat. pers. *to set upon, attack, assault, τινί*, Xen. Cyr. 5, 2, 26, cf. inf. III. 2.—III. c. acc., only twice in Hom., viz., Il. 14, 226, Od. 5, 50, *Πιερίην ἐπιβάς, ἐπιβᾶσα*, either *towards, into*, Pieria, or *across, through* it, cf. Pind. N. 1, 27, Hdt. 7, 50, Soph. Aj. 144.—2. rarely c. acc., *to attack*, like *ἐπέρχομαι*, and only poet., as Soph. Aj. 137, El. 492; so too, *ἐπ. πρός τινα*, Phil. 194.—3. c. acc. cognato, *ἐπ. ἵππον*, to *mount* a horse, also *ἐπὶ ἵππον*, Hdt. 4, 22; and absol., *ἐπιβεβηκώς, mounted*, Hdt. 3, 84: but *ἐπ. ἵππον*, of the stallion, to *cover* a mare, and so, *ἐπ. ἐπὶ τὸ θῆλυ*, Arist. H. A.—IV. absol., *to step forward* or *on*, Il. 5, 666, Od. 12, 434: hence—2. *to go still further, advance in one's demands*, Polyb.—B. transit. in fut. and aor. 1 act., *to set one upon, make him mount, τινὰ ἵππων*, Il. 8, 129: hence *to lay, place upon, πολλοὺς πυρῆς*, Il. 9, 546: *to bring* one *to, into, πάτρης*, Od. 7, 223, and metaph., as in I. 3, *εὐκλείης, σωφροσύνης, to bring* one *to, give* him fame, etc., Il. 8, 285, Od. 23, 13: *ἠὼς πολλοὺς ἐπέβησε κελεύθου*, dawn *set* them *on* their way, Hes. Op. 582.

Ἐπιβακχεύω, (*ἐπί, βακχεύω*) *to rush on like a bacchanal*, Nicostr. Antyll. 1.

Ἐπιβάλλω, fut. -*βᾰλῶ*, aor. *ἐπέβᾰλον*, (*ἐπί, βάλλω*)—I. trans., *to throw, cast upon* a thing, *τινί τι*, first in Il. 11, 846 (in tmesis); *to put on, τι*, Il. 23, 135: *ἐπ. σφραγῖδα, to affix* a seal, Hdt. 3, 128, *ἐπί τι*, Ar. Av. 559, *τινί*, Ib. 1215.—2. *to lay on, ἱμάσθλην τινί*, Od. 6, 320, so *πληγάς τινι*, Xen. Rep. Lac. 2, 8; *χεῖρα*, Ar. Nub. 933: hence in prose, *to lay on* as a tax, tribute, *τινί τι*, Hdt. 1, 106; 2, 180; as a fine or penalty, *ζημίην, φυγὴν ἐπ. τινί*, Hdt. 6, 92; 7, 3; cf. *ἐπιβολή*:—and then in Trag., *θνητοῖς ἐπ., κακά, λύπην*, etc.—3. *to add, τι*, Pind. P. 11, 22.—4 *to add to, increase, τι*, Plat. Crat. 409 B.—5. *to bring against, τινί τι*, Polyb.—II. seemingly intrans., *ἐπιβάλλειν τινί*, sub. *ἑαυτόν, to throw one's self upon, go straight towards*, c. acc., *ἡ δὲ Φεὰς ἐπέβαλλε*, Od. 15, 297. later c. dat. loci, Polyb., *εἰς τόπον*, Id., like *ἐπέχω* III.—2. sub. *ἑαυτόν, to fall upon* or *against, τινι*, Plat. Phaedr. 248 A: esp. in hostile signf *to set upon, attack*, Lat. *irruere*, Diod.—3. sub. *νοῦν, to set upon* a thing, *follow it up, devote one's self to* it, c. dat., *τοῖς κοινοῖς πράγμασιν ἐπ*., Lat. *capessere rempublicam*, Plut.: in genl. *to give* *one's attention to, think on*, Lat. *animum advertere*, N. T., cf. ἐπέχω III. 2.—4. *to fall, light upon, as by accident:* and of events, *to happen, occur*, Arist. Pol. 2, 6.—5. *to follow, come next*, Polyb.—6. impers., ἐπιβάλλει μοι, Polyb., and ἐπιβάλλει μοί τι, *it falls to* me, *comes to* my *share*, Hdt. 7, 23; hence, τὸ ἐπιβάλλον, (sc. μέρος) one's proper portion, Id. 4, 115: also, ἐπιβάλλει μοι, it *belongs to, concerns, befits* me, Arist. Pol.: sometimes also c. acc. et inf., Hdt. 2, 180, Theogn. 356, very rarely c. gen., Schäf. Schol. Ap. Rh. p. 219: also absol., ἐπιβάλλει, *it is right, meet, fitting.*—B. mid.—I. *to throw one's self upon* a thing, *seize, grasp at, struggle for* it, c. gen., ἐνάρων, Il. 6, 68, hence in genl. *to grasp at, be eager for*, τινός.—2. metaph. *to give one's self wholly to* a thing, *devote one's self to* it, (as supr. II. 3), Sapph. 71, and Polyb; also c. acc., *to undertake*, Plat. Tim. 48 C; and c. inf., *to design, purpose* to do, ap. Dem. 282, 14 and 27.—II. *to throw, put upon one's self, put on, of clothes*, c. acc., Od. 14, 209, in tmesis: and hence metaph. *to take upon one's self, assume*, or *submit to*, e. g. αὐθαίρετον δουλείαν, Thuc. 6, 40.—C. in pass., *to lie upon, be put upon*, ἐπιβεβλημένοι τοξόται, archers *with their arrows on the string*, Xen. An. 4, 3, 28; 5, 2, 12.

’Επίβᾰλος, ου, ὁ, *the heel*, Hesych.

’Επιβαπτίζω, (ἐπί, βαπτίζω) *to dip, drench over again*, Joseph.

’Επίβαπτος, ον, *steeped in*, τινί, Theophr.; from

’Επιβάπτω, f. -ψω, (ἐπί, βάπτω) *to dip into*, τι εἴς τι, Hipp.

’Επιβᾰρέω, ῶ, (ἐπί, βαρέω) *to burden, to weigh down, to oppress*, Dion. H. 4, 9; 8, 73. Hence

’Επιβάρησις, εως, ἡ, *a burden*, Ib.

’Επιβᾰρύνω, (ἐπί, βαρύνω) *to lay a burden on*, LXX: pass. *to be burdensome.*

’Επίβαρυς, εια, υ, (ἐπί, βαρύς) *oppressive*, εὐωδία, Theophr.

’Επιβᾰσία, ας, ἡ,=sq. 2, and so=δίκη, Hyperid. ap. Poll. 2, 200.

’Επίβᾰσις, εως, ἡ, (ἐπιβαίνω) *a stepping upon* or *upwards, ascent, approach*, Polyb.—2. metaph. *a step* or *approach towards* a thing, Plat. Rep. 511 B: εἴς τινα ποιεῖσθαι ἐπ., to make *a handle against*, a *means of attacking* one, Hdt. 6, 61, cf. ἐπιβατεύω.—II. of the male, *a covering*, Lat. *coïtus*, Plut.

’Επιβάσκω, poet. for ἐπιβαίνω, in trans. signf. c. gen., only in Il. 2, 234, κακῶν ἐπιβασκέμεν υἷας Ἀχαιῶν, *to lead* them *into* misery, cf. ἐπιβαίνω II.

’Επιβαστάζω, f. -σω, (ἐπί, βαστάζω) *to bear, weigh in the hand*, Eur. Cycl. 379.

’Επιβᾰτεύω, (ἐπί, βατεύω) intr. *to take one's stand upon, occupy*, c. gen., τοῦ Σμέρδιος οὐνόματος ἐπιβατεύων, *usurping* it, Hdt. 3, 63, 67; so too, ἐπ. Συρίας, *to occupy* Syria, Plut.—II. esp. *to be an* ἐπιβάτης, *passenger* or *soldier on board ship*, ἐπ. ἐπὶ νεῶν, Hdt. 7, 96, 184: c. dat., Ar. Ran. 48 with an obscene allusion, cf. III. 2.—III. *to mount, get upon*, c. gen., Plut.—2. of male animals, *to cover*, Lat. *inire:* cf. ἐπιβαίνω A. III. 3.

’Επιβᾰτήριος, ον, *fit for mounting, climbing*, μηχανή, Joseph.; or for *entering* a place, λόγος, Rhet.: τὰ ἐπιβατήρια, sub. ἱερά, *sacrifices on entrance*, or *embarkation*, cf. διαβατήρια. From

’Επιβάτης, ου, ὁ, (ἐπιβαίνω) *one who mounts, embarks*, etc.—1. esp. οἱ ἐπιβάται, the *soldiers* on board a ship, *the fighting men*, as opp. to the rowers and seamen, (ναῦται), Lat. *classiarii milites*, and something like our *marines*, Hdt. 6, 12, etc.: on the number cf. Arnold Thuc. 3, 95.—2. *the fighting man* in a chariot, Plat. Criti. 119 B.—3. *a rider*, Arist. Eth. N.—4. *a stallion.* [ᾰ] Hence

’Επιβᾰτικός, ή, όν, *of, belonging to an* ἐπιβάτης: τὸ ἐπ., *the complement of* ἐπιβάται on board ship, Arist. Pol. Adv. -κῶς.

’Επιβᾰτός, ή, όν, (ἐπιβαίνω) *that can be climbed, accessible*, Hdt. 4, 62: metaph., χρυσίῳ, *accessible* to a bribe, Plut.

’Επίβδᾱ, ας, ἡ, *the day after a festival*, esp. a *bridal*, Lat. *repotia:* at Athens esp. *the day after*, or rather *the fourth day of, the Apaturia*,—2. *new-year's-day*, Aristid., v. Ruhnk. Tim. Proverb., ἕρπειν πρὸς τραχεῖαν ἐπίβδαν, to come to a hard reckoning (on the day after the feast), Pind. P. 4, 249: cf. Cratin. Incert. 51. (In plur. also written ἐπιβάδαι, which establishes the deriv. from ἐπί, and βαίνω, not from δαίς.)

’Επιβδάλλω, (ἐπί, βδάλλω) *to milk afterwards.*

’Επιβεβαιόω, ῶ, (ἐπί, βεβαιόω) *to add proof*, Theophr.: *to ratify*, νόμον, Plut.

†’Επιβείομεν, Ep. 1 plur. 2 aor. subj. for ἐπιβῶμεν of ἐπιβαίνω, Od. 6, 262.

’Επιβήμεναι, Ep. for ἐπιβῆναι, inf. aor. 2 of ἐπιβαίνω, Hom.

’Επιβήτωρ, ορος, ὁ, (ἐπιβαίνω) *one who mounts*, ἐπ. ἵππων, a mounted horseman, Od. 18, 263: later esp., ἐπ. νεῶν,=ἐπιβάται, Anth.—II. of male animals, e. g. a boar, συῶν ἐπιβήτωρ, Od. 11, 131.—III. *one who has reached, is conversant with*, τινός, Maneth

’Επιβῐβάζω, f. -σω, (ἐπί, βιβάζω) *to put one upon*, ἐπὶ ναῦν, Thuc. 4, 31.

’Επιβιβάσκω,=foreg., Arist. H. A.

’Επιβιβρώσκω, fut. -βρώσω, (ἐπί, βιβρώσκω) *to eat besides* or *with* a thing, Call. Jov. 49, in tmesis.

’Επίβῐος, ον, (ἐπί, βίος) *surviving*, Isae. ap. Poll. 3, 108.

’Επιβῐόω, ῶ, f. -ώσομαι, (ἐπί, βιόω) *to survive*, Dem. 1033, 15: in Thuc. we have an irreg. 3 impf. ἐπεβίω, as if from ἐπιβίωμι, 2, 65; 5, 26.

’Επιβλᾰβής, ές, (ἐπί, βλάβη) *hurtful*, Clem. Al. Adv. -βῶς.

’Επιβλαστάνω, f. -στήσω, (ἐπί, βλαστάνω) *to grow* or *sprout on*, τινί.—II. *to grow in addition*, Theophr. Hence

’Επιβλάστησις, εως, ἡ, *an additional growth*, Theophr.

’Επιβλαστικός, ή, όν, (ἐπιβλαστάνω) *apt, able to shoot out* or *grow afresh*, Theophr. Adv. -κῶς.

’Επιβλαςφημέω, ῶ, (ἐπί, βλαςφημέω) *to heap reproaches upon*, Joseph.

’Επιβλεπτέον, verb. adj. from sq., *one must look at* a thing, Arist. Org.

’Επιβλέπω, fut. -ψομαι, later -ψω, (ἐπί, βλέπω) *to look upon*, εἰς.., Plat. Phaedr. 63 A; ἐπί.., Arist. Eth. N.; τι, Plat. Legg. 811 D; τινί, Luc.—2. esp. *to eye with envy*, Lat. *in-videre*, τύχαις, Soph. O. T. 1526, like ἐποφθαλμιάω.

’Επιβλεφᾰρίδιος, ον, *on* or *of the eyelashes:* from

’Επιβλεφᾰρίς, ίδος, ἡ, (ἐπί, βλεφαρίς) *an eye-lash.*

’Επίβλεψις, εως, ἡ, (ἐπιβλέπω) *a looking at* or *on, examination*, Arist. Org.

’Επιβλήδην, adv., (ἐπιβάλλω) *by throwing* or *laying on, urgently*, Ap. Rh.

’Επίβλημα, ατος, τό, (ἐπιβάλλω) *that which is thrown on* or *over, a garment, cloak*, Böckh. Inscr. 1. p. 246: *a cover*, Nicostr. Κλιν. 1.—2. *that which is added, a superfluity, ornament*, esp. *tapestry, hangings*, Plut.—3. *a piece, a patch*, to be sewed on, N. T.

’Επιβλής, ῆτος, ὁ, (ἐπιβάλλω) *a bolt* or *bar fixed in* or *on* a door, Il. 24, 453.—II. as adj.=sq.

’Επίβλητος, ον, (ἐπιβάλλω) *put, set upon: added.*

’Επιβλύζω, (ἐπί, βλύζω) *to well* or *gush forth*, Leon. Al.: hence

’Επιβλύξ, adv., *abundantly, redundantly*, Pherecr. Pers. 1, 4.

’Επιβλύω,=ἐπιβλύζω, Ap. Rh.

’Επιβοάω, ῶ, f. -ήσω, (ἐπί, βοάω) *to call upon* or *to, cry out to*, τινί, Thuc. 5, 65; ἐπιβ. τινί, c. inf., *to call on* one to do.., Id. 4, 20.—2. *to utter* or *sing aloud*, τινί τι, e. g. μέλος χέρνιβι ἐπιβοᾶν, Ar. Av. 898.—3. *to utter aloud, shriek out besides*, τὸ Μύσιον, Aesch. Pers. 1054.—4. *to cry out against*, cf. ἐπιβόητος.—B. mid., fut. -βοήσομαι, Ion. -βώσομαι (also in Hom.), *to invoke, call upon*, θεούς, Il. 10, 463, Od. 1, 378, and so in Att.:—*to call to aid*, τινά, Hdt. 1, 87: also *to raise the war-cry*, Id. 5, 1.

’Επιβοή, ῆς, ἡ,=ἐπιβόησις, Diog. L.

’Επιβοήθεια, ας, ἡ, *a helping, coming to aid, succour*, Thuc. 3, 51, and Xen.: from

’Επιβοηθέω, ῶ, Ion. -βωθέω, (ἐπί, βοηθέω) *to come to aid, succour*, τινί, Hdt. 3, 146; 7, 207.

’Επιβόημα, ατος, τό, (ἐπιβοάω) *a call, shout to* one, Thuc. 5, 65.

’Επιβόησις, εως, ἡ, (ἐπιβοάω) *a calling, shouting to*, or *besides*, Dion. H.

’Επιβόητος, ον, (ἐπιβοάω) *cried out against, ill spoken of*, περί τινος, Thuc. 6, 16: ἐπ. ἀνθρώποις, Aeschr. ap. Ath. 335 C, in Ion. contr. form ἐπίβωτος, cf. Anacr. 59.

’Επιβόθριος, ον, (ἐπί, βόθρος) *in* or *at the trench*, Aristid.

’Επιβόλαιον, ου, τό, *a covering, wrapper, garment*, LXX.

’Επιβολή, ῆς, ἡ, (ἐπιβάλλω) *a throwing* or *putting on*, esp. ἱματίων, Thuc. 2, 49; χειρῶν σιδηρῶν, Id. 7, 62:—ἐπιβολαὶ πλίνθων, *layers* or *courses* of bricks, Thuc. 3, 20.—II. *an impression*, e. g. of a seal.—2. *an infliction, imposition, penalty*, Ar. Vesp. 769 ἐπιβολὴν ἐπιβάλλειν, Lys. 159, 12, etc., cf. Ruhnk. Tim., and Dict. Antiqq.:—in genl. *an impost, public burden*, Plut., v. ἐπιβάλλω I. 2.—III. *a setting upon* a thing, *attempt, undertaking, purpose*, v. l. Thuc. 3, 45, τινός, Polyb.: esp. *a hostile attempt, attack, assault*, Thuc. 1, 93.—2. also *a thing put on for defence*, like προβολή, Theophr.—IV. *a fixing the attention* on a thing, *attention;* cf. ἐπιβάλλω II. 3.—V. *an addition, accumulation of similar words.*

’Επίβολος, ον,=ἐπήβολος, q. v. Adv. -λως.

’Επιβομβέω, ῶ, (ἐπί, βομβέω) *to roar in answer to* or *after*, τινί, Luc.

’Επιβόσκησις, εως, ἡ, *a feeding upon* a thing, Theophr.; and

’Επιβοσκίς, ίδος, ἡ, of insects,=προβοσκίς, Arist. H. A.: from

’Επιβόσκω, f. -βοσκήσω, (ἐπί, βόσκω) *to feed cattle upon:* in pass., *to be eaten*, Lat. *depasci*, Theophr. Mid. *to graze:* in genl. *to feed upon*, πράσοις, Batr. 54: *to consume*, τι, Call.

’Επιβουκόλος, ου, ὁ,=βουκόλος, *a*

sowherd, Od. 3, 422, etc., always in pleon. phrase, *βοῶν ἐπιβουκόλος ἀνήρ*.

’Επιβούλευμα, *ατος, τό*, (*ἐπιβουλεύω*) *a plot, attempt, scheme*, Thuc. 3, 45, etc.

’Επιβούλευσις, *εως, ἡ, a plot, treachery*. Plat. Legg. 872 D.: and

’Επιβουλευτής, *οῦ, ὁ, a plotter, τινός, against* one, Soph. Aj. 726: and

’Επιβουλευτός, *ή, όν, treacherous*, dub. in Luc.: from

’Επιβουλεύω, (*ἐπί, βουλεύω*) *to plan, contrive against* one, esp. *to contrive treacherously, plot against*, c. dat. pers., et acc. rei, e. g. *ἐπανάστασίν τινι*, Hdt. 3, 19, etc., also *τι εἴς τινα*, Wytt. ad Jul. 185; c. dat. pers. only, *to plot against* one, *lay snares for* him, Aesch.: c. acc. rei only, *to plan, plot*, Hdt. 3, 122, Thuc. etc.: also c. dat. rei, *ἐπιβουλεύειν πρήγμασι μεγάλοισι, to aim at* something great, Hdt. 3, 122: c. inf. praes. vel fut., *to form plans, design to..*, Hdt. 1, 24; 6, 137; c. inf. aor., Lys. 130, 38, etc.; also, *ἐπ. ὅπως..*, Xen. Cyr. 1, 4, 13. Pass. *ἐπιβουλεύομαι, to have snares laid for one*, Thuc., etc.

’Επιβουλή, *ῆς, ἡ*, (*ἐπί, βουλή*) *a plan against* another, *a plot*, Hdt. 1, 12, Thuc. 4, 76, 86; against one, *πρός τινα*, Xen. An. 1, 1, 8: *ἐξ ἐπιβουλῆς, by treachery, treacherously*, Thuc. 8, 92, etc., so *μετ’ ἐπιβουλῆς*, Plat. Legg. 867 A.

’Επιβουλία, *ας, ἡ*, = *ἐπιβουλή*, Pind. N. 4, 60.

’Επίβουλος, *ον*, (*ἐπιβουλεύω*) *plotting, treacherous*, Xen. Cyr. 1, 6, 27, and Plat.; *τινί*, against one, Plat. Symp. 203 E. Adv. *-λως*, Dion. H.

’Επιβρᾰδύνω, (*ἐπί, βραδύνω*) *to tarry, loiter at* a place, Luc.

’Επιβρᾰχεῖν, inf. aor. 2. from supposed pres. *ἐπιβράχω, to echo, resound*, Ap. Rh.

’Επιβρᾰχύ, adv. for *ἐπὶ βραχύ, for a short while*.

’Επίβρεγμα, *ατος, τό*, (*ἐπιβρέχω*) *a wet application, lotion*, etc., Ath.

’Επιβρέμω, (*ἐπί, βρέμω*) *to make to roar, πῦρ ἐπιβρέμει ἶς ἀνέμοιο*, Il. 17, 739. Mid. *to roar, χείλεσιν*, Ar. Ran. 680: but usu.—II. intr. *to roar* or *cry out with* or *to, τι ἐπί τινι*, Eur. Bacch. 151

’Επιβρέχω, f. *-ξω*, (*ἐπί, βρέχω*) *to pour water on, to water*, Theophr.; *to bathe*, Diosc.

’Επιβρῑθής, *ές, falling heavy upon, awful*, Aesch. Eum. 965: from

’Επιβρίθω, f. *-ίσω*, (*ἐπί, βρίθω*) *to be heavy upon, weigh down, ὅτ’ ἐπιβρίσῃ Διὸς ὄμβρος*, when the shower *comes heavily down*, Il. 5, 91; 12, 286: in good signf., *ὁππότε δὴ Διὸς ὧραι ἐπιβρίσειαν ὕπερθεν*, when the seasons *weigh down* (the vines), i. e. make the clusters heavy and ripe, Od. 24, 344; of sleep, Anth.—II. metaph. like Lat. *incumbere, to press heavily* or *with all one's weight*, Il. 12, 414. [*βρῑ*]

’Επιβρῑμάομαι, (*ἐπί, βριμάομαι*) as pass., *to be angry at*.

’Επιβρομέω, *ῶ*, (*ἐπί, βρομέω*) *to roar, make a noise upon* or *over*, of the sea and of birds, Ap. Rh.; of lions, Opp. Pass., *ἐπιβρομέονται ἀκουαί, to ring with the noise*, Ap. Rh.

’Επιβροντάω, *ῶ*, f. *-ήσω*, (*ἐπί, βροντάω*) *to thunder thereupon*, Plut. Hence

’Επιβρόντητος, *ον*, = *ἐμβρόντητος, astonied*, Soph. Aj. 1386.

’Επιβροχή, *ῆς, ἡ*, (*ἐπιβρέχω*) *a wetting, bathing*.

’Επιβρύκω, f. *-ξω*, (*ἐπί, βρύκω*) *to snap at* another, Archipp. Plut. 2.:—*ἐπ. ὀδόντας, to gnash* the teeth, Anth. [ῡ]

’Επιβρῡχάομαι, = sq., Aristid.

’Επιβρύω, f. *-ύσω*, (*ἐπί, βρύω*) *to burst forth* or *over*, as water: of flowers, *to sprout, burst forth*, Theocr. 22, 43: *ἐπιβρ. σκώληξι*, Alciphr. [ῠ]

’Επιβρωμάομαι, (*ἐπί, βρωμάομαι*) dep., *to bray at: to be furious at, τινί*, Call. Del. 56.

’Επιβῠθίζω, (*ἐπί, βυθίζω*) *to dip in water*.

’Επιβύστρα, *ας, ἡ, any stopper, stoppage, ὤτων*, Luc.: from

’Επιβύω, f. *-ύσω*, (*ἐπί, βύω*) *to stop up, τὸ στόμα*, Cratin. Pyt. 7, Ar. Plut. 379. [ῡ in aor.]

’Επιβωθέω, Ion. for *ἐπιβοηθέω*, Hdt.

’Επιβώμιος, *ον*, (*ἐπί, βωμός*) *on* or *at the altar*, Aesch. Fr. 19, Eur., etc.: as subst. *τὰ ἐπιβώμια*, like *ἱερά, sacrifices, victims*, Theocr. 16, 26.

’Επιβωμιοστᾰτέω, *ῶ*, as if from subst. *ἐπιβωμιοστάτης, to stand suppliant at the altar*, Eur. Heracl. 44.

’Επιβωμίτης, *ου, ὁ*, (*ἐπιβώμιος*) *one who attends the altar*, Joseph. [ῑ]

’Επιβώσομαι, Ion. fut. from *ἐπιβοάω*, for *ἐπιβοήσομαι*, Hom.

’Επιβωστρέω, Ion. and Dor. for *ἐπιβοάω, to shout to, call upon, τινά*, Theocr. 12, 35.

’Επίβωτος, *ον*, Ion. for *ἐπιβόητος*.

’Επιβώτωρ, *ορος, ὁ*, = *βώτωρ, βώτης, a herd, shepherd, μήλων*, Od. 13, 222, cf. *βουκόλος, ἐπιβουκόλος*.

’Επίγαιος, *ον*, (*ἐπί, γῆ, γαῖα*) *upon the earth, τὰ ἐπίγαια, the parts on* or *near the ground*, Hdt. 2, 125. Hence

’Επιγαιόω, *ῶ, to make earth of, to make into land, θάλασσαν*.

’Επιγαμβρεία, *ας, ἡ, affinity, connexion by marriage*: from

’Επιγαμβρεύω, (*ἐπί, γαμβρεύω*) *to make* one *a connexion by marriage, ἐπ. γυναῖκα*, to take to wife N. T.—II. intr. *to be connected, intermarry with, λαοῖς*, LXX.

’Επιγαμβρία, *ας, ἡ*, = *ἐπιγαμβρεία*.

’Επιγᾰμέω, *ῶ*, f. *-έσω*, fut. att. *-γᾰμῶ*, (*ἐπί, γαμέω*) *to marry besides, ἐπ. πόσει πόσιν, to wed one* husband *after* another, Eur. Or. 589; *ἐπ. τὴν μητέρα τῇ θυγατερί*, to marry the mother after the daughter, Andoc. 16, 46; *ἐπ. τέκνοις μητρυιάν*, to marry and set a stepmother over one's children, Eur. Alc. 305. Hence

’Επιγᾰμήλιος, *ον, nuptial*, late.

’Επιγᾰμία, *ας, ἡ*, (*ἐπί, γάμος*) *an additional marriage*, Ath.: but usu.—II. *intermarriage*, hence esp. like Lat. *connubium = jus connubii, right of intermarriage*, between states, *ἐπιγαμίας ποιεῖσθαι*, Hdt. 2, 147, Dem., etc., cf. *ἐπεργασία*, Wolf Dem. 475, 10: also, *a marrying out of one family* etc. *into another*.

’Επίγᾰμος, *ον*, (*ἐπί, γάμος*) *marriageable*, Hdt. 1, 196.

’Επιγᾰνόω, *ῶ*, (*ἐπί, γανόω*) *to make shine, make handsome, varnish over, garnish*, Alex. Pon. 1.

’Επιγάνυμι, = foreg.—II. mid. *ἐπιγάνυμαι, to exult in, τινί*. [ᾰ]

’Επιγάστριος, *ον*, (*ἐπί, γαστήρ*) *of, belonging to the stomach: τὸ ἐπ., the region of the stomach*, from the breast to the navel, all below being the *ὑπογάστριον*, Aretae.—II. metaph. *devoted to the belly*, Lat. *ventri deditus, βίος*, Clem. Al.

’Επιγαυρόω, *ῶ*, (*ἐπί, γαυρόω*) *to elate, make to rejoice*, Plut. Pass. *to be proud of, rejoice in, τινί*, Xen. Cyr. 2, 4, 30.

’Επιγδουπέω, Ep. for *ἐπιδουπέω*, hence in tmesis, *ἐπὶ δ’ ἐγδούπησαν Ἀθηναίη τε καὶ Ἥρη*, Il. 11, 45.

†’Επίγεια, *ων, τά*, = *ὑπόγεια*, v. sub *ὑπόγειος*

’Επιγεΐζω, (*ἐπίγειος*) *to be on* or *of the earth*, Herm. ap. Stob. Ecl. 1, 1074.

’Επιγείνομαι, = *ἐπιγίγνομαι*, v. l. Il. 10, 71.

’Επιγειόκαυλος, *ον*, (*ἐπίγειος, καυλός*) *with a stalk creeping along the ground*, Theophr.

’Επίγειος, *ον*, (*ἐπί, γέα, γῆ*) *on* or *of the earth, ζῷα*, Plat. Rep. 546 A: *terrestrial, mortal*, Anth.; *τὸ ἐπίγειον, a stern-fast*, extending from the *πρύμνα to the land*, Ar. Fr. 51, 371, v. *ὑπόγαιος*.

’Επιγειόφυλλος, *ον*, (*ἐπίγειος, φύλλον*) *with its leaves on the ground, growing immediately from the root*, Theophr.

’Επιγελάω, *ῶ*, fut. *-άσω* [ᾰ], (*ἐπί, γελάω*) *to laugh at* a thing, Xen.: *to laugh to* or *with, τινί*, Theophr. Char. 2, 3: *to smile upon, be gracious to, τινί*, Ar. Thesm. 979: oft. absol. *to laugh*, Plat. and Xen.: metaph., *κῦμα ἐπιγελᾷ, breaks with a plashing sound*, Arist. Probl. 23, 24; and so *στόματα ἐπιγελῶντα*, of rivers, Strab.

’Επιγεμίζω, (*ἐπί, γεμίζω*) *to lay as a burden, τι ἐπὶ ὄνους*, LXX.

†’Επιγενεσιουργός, *ὁ, ἡ*, (*ἐπί, γένεσις, * ἔργω*) *creating in addition; producing, creative*, Clem. Al.

’Επιγένημα, *ατος, τό*, v. *ἐπιγένν*.

’Επιγενής, *ές*, (*ἐπιγίγνομαι*) *growing after* or *resulting*.

†’Επιγένης, *ους, ὁ, Epĭgĕnes*, son of Antipho, a friend of Socrates, Plat. Phaed. 59 B, Xen., etc.—2. a poet of the middle comedy, Meineke 1, p. 354.—3. a tragic poet, Ib.—4. son of Crito, a pupil of Socrates, Diog. L. 2, 121. Others in Ar. Eccl. 932. etc.

’Επιγεννάω, *ῶ*, f. *-ήσω*, (*ἐπί, γεννάω*) *to make grow in*; pass. *to grow after*, Ath. 653 D.

’Επιγέννημα, *ατος, τό, that which grows upon* a thing, Hipp.—II. *that which is produced after* a thing, *a result, consequence*, Polyb.: esp. a philos. term of the Stoics, Diog. L. 7, 86. Sometimes wrongly written *ἐπιγένημα*. Hence

’Επιγεννηματικός, *ή, όν, of the nature of an ἐπιγέννημα, following, resulting*. Adv. *-κῶς*.

’Επιγεραίρω, (*ἐπί, γεραίρω*) *to give honour to, τινά*, Xen. Cyr. 8, 6, 11.

’Επιγεύομαι, as mid., (*ἐπί, γεύω*) *to taste of, τινός*, Plut.

’Επιγεωμόροι, *ων, οἱ, those after the γεωμόροι, the artisans*, A. B.

’Επιγηθέω, *ῶ*, f. *-ήσω*: perf. *ἐπιγέγηθα*, (*ἐπί, γηθέω*) *to rejoice, triumph over, τινί*, Aesch. Pr. 157: *to exult in, γάμῳ*, Opp.

†’Επιγήθης, *ους, ὁ, Epigēthes*, masc. pr. n., Plut.

’Επιγηράσκω, f. *-ράσομαι* [ᾱ] (*ἐπί, γηράσκω*) *to grow old one upon another*, Julian., cf. Od. 7, 120.

’Επιγίγνομαι, Ion. and later *ἐπιγίνομαι* [γῑ], fut. *ἐπιγενήσομαι*: aor. *ἐπεγενόμην*, (*ἐπί, γίγνομαι*.) *To become* or *be after* or *besides*, of time, *ἔαρος ἐπιγίγνεται ὥρη*, spring *comes next*, Il. 6, 148: *to be born after*, Hdt. 7, 2: hence *οἱ ἐπιγιγνόμενοι, posterity*, Id. 9, 85: *οἱ ἐπιγιγνόμενοι τούτῳ, those who came after* him, Id. 2, 49: *τῇ ἐπιγενομένῃ ἡμέρᾳ, τοῦ ἐπ. θέρους, the following, the next...*, Thuc., etc.: but, *χρόνου ἐπιγινομένου*, after the lapse of some time, Hdt. 1, 28.—2. *to come upon, fall upon*, Lat. *supervenire*, of death, night, storms, etc., c. dat., Hdt. 8, 13; but also in good sense, *to follow*, τινί, Id. 7, 157: absol. *to come on*, Id. 3, 65, etc.: also *to fall upon, attack*, τινί, Thuc. 4, 93, etc.; and so of diseases, Hipp.—3. *to happen after*, ἐπί τινι, Hdt. 8, 37: in genl. *to come to pass*, Plat. Rep. 574 A: ἐπιγίγνεταί μοι, *it occurs to me, strikes me.*

'Επιγιγνώσκω, Ion. and later ἐπιγῑνώσκω, f. ἐπιγνώσομαι: aor. ἐπέγνων: perf. ἐπέγνωκα (ἐπί, γιγνώσκω) *to look upon* or *at, witness, behold*, τινά, Od. 18, 30, more rarely, τινός, Pind. P. 4, 497.—II. *to recognise, know again*, Od. 24, 217; hence *to find out, discover, detect*, Aesch. Ag. 1598, cf. Thuc. 1, 132: *to become conscious of, come to a sense of* one's deeds, c. part., ἐπέγνω ψαύων θεόν, Soph. Ant. 960.—III. *to come to a judgment, decide*, τι περί τινος, Thuc. 3, 57.—IV. *to esteem, honour*, τινά τινος, for a thing.

'Επιγλισχραίνω, (ἐπί, γλισχραίνω) *to make slippery* or *clammy*, Hipp.

'Επιγλίχομαι, (ἐπί, γλίχομαι) as pass., *to be eager for* a thing, Clem. Al. [γλῐ]

'Επιγλῠκαίνω, (ἐπί, γλυκαίνω) intr. *to be sweetish*, Theophr.—2. later act., *to sweeten.*

'Επίγλῠκυς, εια, υ, (ἐπί, γλυκύς) *somewhat sweet, sweetish*, Theophr.

'Επιγλύφω, (ἐπί, γλύφω) *to carve on the surface*, LXX. [ῠ]

'Επῑγλωσσάομαι, Att., -ττάομαι, f. -ήσομαι, (ἐπί, γλῶσσα) dep. mid. *to throw out ill language, utter abuse*, κακὰ ἐπ., Aesch. Cho. 1045: *to vent reproaches against* one, τί τινος, Aesch. Pr. 928, περί τινος, Ar. Lys. 37.

'Επιγλωσσίς, Att. -ττίς, ίδος, ἡ, (ἐπί, γλῶσσα) *the epiglottis*, Arist. H. A.

'Επιγναμπτός, ή, όν, *curved, twisted*, H. Hom. Ven. 87: from

'Επιγνάμπτω, f. -ψω, (ἐπί, γνάμπτω) *to curve, bend, crook*, δόρυ, Il. 21, 178, *to turn round.*—II. metaph. *to bow* or *bend* to one's purpose, Ἥρη λισσομένη ἐπέγναμψεν ἅπαντας, Il. 2, 14; so ἐπ. φίλον κῆρ, *to bend, curb* one's spirit, Il. 1, 569; ἐπ. νόον ἐσθλῶν, *to guide, win* the mind of the good, Il. 9, 514.

'Επιγνάπτω, f. -ψω, (ἐπί, γνάπτω) *to scour, full* a dirty garment: metaph. *to clean up*, Luc. Hence

'Επίγνᾰφος, ον, *scoured, fulled*, of clothes, cf. δευτερουργός.

'Επίγνοια, ας, ἡ, Att. for ἐπίνοια.

'Επιγνοίη, 3 opt. aor. 2 of ἐπιγιγνώσκω, Od.

'Επιγνώμη, ης, ἡ,=ἐπίγνωσις.

†'Επιγνωμοσύνη, ης, ἡ,=ἐπίγνωσις, LXX.

'Επιγνώμων, ονος, ὁ, ἡ, (ἐπί, γνώμη) *judging, deciding upon: an arbiter, umpire, judge*, c. gen. rei, Plat. Legg. 828 B, etc.; ἐπ. τιμῆς, an appraiser, Dem. 978, 11.—II. =συγγνώμων, *pardoning*, τινί, Mosch. 4, 70.—III. at Athens, *an overseer* of the sacred olives, chosen from the Areopagus.

'Επιγνωρίζω, f. -ίσω, Att. -ῐῶ, (ἐπί, γνωρίζω) *to make known, announce, signify*, ἀληθὲς εἶναί τι, Xen. Cyn. 6, 23.

'Επίγνωσις, εως, ἡ, (ἐπιγιγνώσκω) *an examination, scrutiny*, Polyb.—2. *knowledge, acquaintance with*, μουσικῆς, Plut.—II. *an acknowledgment*, τινός, of a thing, Diod., and N. T.

'Επίγνωστος, ον, (ἐπιγιγνώσκω) *known*, LXX.

'Επιγνώωσι, Ep. for -γνῶσι, 3 pl. subj. aor. 2 of ἐπιγιγνώσκω, Od.

'Επιγογγύζω, (ἐπί, γογγύζω) *to murmur at* a thing.

'Επιγονᾰτίς, ίδος, ἡ, (ἐπί, γόνυ) *the knee-pan*, Galen.; also μύλη.—II. *a woman's garment, reaching to the knee.*

'Επιγόνειον, ου, τό, a musical instrument with 40 strings, in pairs, as in the μάγαδις; named from the inventor Epigonus, Ath. 183 C, cf. Poll. 4, 59.

'Επιγονή, ῆς, ἡ, *increase*, esp. of animals by breeding, Plut.—2. *offspring, breed*, ἵππων, Diod. Hence

'Επίγονος, ον, (ἐπιγίγνομαι) *grown, born besides*, of superfetation, Hipp.—2. *born, grown after*, esp. of a second marriage, Plat. Legg. 740 C: in genl. *offspring, posterity*, Aesch. Theb. 903: *a breed* (of bees), Xen. Oec. 7, 34.—II. οἱ 'Επίγονοι, *the Afterborn*, sons of the chiefs who fell in the first war against Thebes, v. Hdt. 4, 32, Bentl. ad Mill. p. 62 sq.: also of the successors to Alexander's dominions, Diod. 1, 3, et. ibi Wess.

†'Επίγονος, ου, ὁ, *Epigŏnus*, masc. pr. n., an Athenian, Ar. Eccl. 167.

'Επιγουνᾰτίς, ίδος, ἡ, Ion. for ἐπιγονατίς, Hipp.

'Επιγουνίδιος, ον, (ἐπί, γόνυ, γοῦνυ) *on, set upon the knee*, βρέφος, Pind. P. 9, 107.

'Επιγουνίς, ίδος, ἡ, (ἐπί, γόνυ, γοῦνυ) *the region above the knee, the fleshy part of the thigh*, μεγάλην ἐπιγουνίδα θεῖτο, he would grow a stout thigh, Od. 17, 225; οἵην ἐπιγουνίδα φαίνει, Od. 18, 74.—II.=ἐπιγονατίς, *the knee-pan*, Hipp.

'Επιγράβδην, adv. (ἐπιγράφω) *scraping the surface, grazing*, Lat. *strictim*, Il. 21, 166.

'Επίγραμμα, ατος, τό, (ἐπιγράφω) *an inscription*, esp. of the name of the maker on a work of art, or the dedicator on an offering, Hdt. 5, 59: and as these were usu. in verse from an early time (cf. Hdt. 5, 59; 7, 228, Thuc. 6, 54, 59),—2. *an epigram*, a poem of a few lines, mostly in elegiacs, being a summary statement of some single event or thought. The Greek Anthology contains about 4500 by about 300 authors.—II. in genl. *the title* of a paper, *heading* of a legal document, Isae., and Dem. Hence

'Επιγραμματίζω, *to make an epigram on*, τινά, Diog. L.

'Επιγραμμάτιον, ου, τό, dim. from ἐπίγραμμα, Plut.

'Επιγραμματογράφος, ον, (ἐπίγραμμα, γράφω) *writing inscriptions* or *epigrams.*

'Επιγραμματοποιός, όν, (ἐπίγραμμα, ποιέω) *making inscriptions* or *epigrams*, Diog. L.

'Επιγρᾰφεύς, έως, ὁ, (ἐπιγράφω) *an inscriber:* esp. at Athens, *a clerk who registered* property, taxes, etc., Poll. 8, 103, A. B. 254, 3.

'Επιγρᾰφή, ῆς, ἡ, *an inscription*, στηλῶν, on tablets, Thuc. 2, 43: *a title, official name, rank*, ἐπ. βασιλείας, Polyb.: *the title, name* of a work, Id.—2. esp. as opp. to the thing itself, *an appearance, outward show.*—II. at Athens, *a registration of* property, taxes, etc.: also *the burden* or *tax* consequent on such registration, Isocr. 367 A.

'Επιγράφω, f. -ψω, (ἐπί, γράφω) *to mark the surface, scrape, graze*, χρόα φωτός, Il. 4, 139; and c. dupl. acc., ἐπιγρ. με ταρσόν, to graze me on the heel, Il. 11, 388, cf. Od. 20, 280: hence ἐπιγρ. κλῆρον, *to put a mark on* a lot, Il. 7, 187, but without any notion of *writing;* cf. γράφω. But later most freq.—II. *to write upon, inscribe, put a name* or *title on*, Hdt. 1, 51; τι ἐπί τι (Dem.) 1378, 1: hence in pass., of the inscription, *to be inscribed upon*, τινί, Hdt. 3, 88, etc.; but also ἐπιγράφεσθαι ῥόπαλα, *to have an inscription put on* their clubs, Xen. Hell. 7, 5, 20: and in part. ἐπιγεγραμμένος, η, ον, *with an inscription, name* or *title on* it, Polyb.; sometimes c. acc., οἱ Πυθαγόραν ἐπιγεγρ., *who bear* his name, *are called after* him, like Virgil's *inscripti nomina regum.*—III. *to write down, enter in a register*, ἐπ. προςτίμοις τοὺς ἁμαρτάνοντας, for punishment, Diod.: in genl. *to assign* a penalty, *name* it *in an indictment*, τίμημα δίκῃ, Ar. Plut. 480: esp. at Athens, *to register* the citizens' property, with a view to taxes, *to lay a public burden upon* one, τι ἐμαυτῷ, Isocr. 367 A, cf. Arist. Oec. 2, 30: ἐπ. τίμημα, *to enter, lay* the damages at so much, Ar. Plut. 280; hence in pass., τιμήματα ἐπιγεγραμμένα, the damages *laid*, Isocr. 356 D, etc. Mid. *to have one's self enrolled, to register one's self*, ἐπ. σφᾶς ἐπιτρόπους, as guardians, Isae. 59, 42: but, προστάτην ἐπιγράψασθαι, *to choose* a patron, *and enter his name as such* in the public register, as all μέτοικοι at Athens were obliged to do, Ar. Pac. 684, cf. Soph. O. T. 411; hence Γοργόνα ἐπιγράφεσθαι, Ar. Ach. 1095: ἐπ. πολίτας, *to enter* them *upon the register, admit* them, Thuc. 5, 4: μάρτυρας, *to give in a list of* one's witnesses, *enter* them *on the back of the bill*, Dem. 1266, 17. [ᾰ]

'Επίγρῡπος, ον, (ἐπί, γρυπός) *somewhat hooked* or *curved*, of the beak of the ibis, Hdt. 2, 76, of the raven, Arist. Phys. 6, 21, who applies γρυπός to the eagle: of men, *somewhat hook-nosed*, Plat. Phaedr. 253 D, Euthyphr. 2 B.

'Επίγυια, ων, τά, (γύα)=ἐπίγειον.

'Επιγυμνάζομαι, as pass. (ἐπί, γυμνάζω) *to take exercise in* or *at*, γυμνάσια, Hipp.

'Επίγῠον, τό, dub. form for ἐπίγειον, v. Elms. Soph. O. C. 1493.

'Επιδαίομαι, dep., (ἐπί, δαίω II.) *to distribute:* ὅρκον, *to offer* an oath, H. Hom. Merc. 383, where Herm. prefers ἐπιδώσομαι ὅρκον. Hence

'Επιδαίσιος, ον, *assigned, allotted*, οἶκος, Call. Jov. 59.

'Επίδαιτρον, ου, τό, (ἐπί, δαιτρόν) *an additional dish, dainty*, Ath.

'Επιδάκνω, f. -δήξομαι, (ἐπί, δάκνω) *to gnaw, corrode*, Nic.: hence of any thing pungent, καπνὸς τὰς ὄψεις, Arist. ap. Stob. p. 174, 14.

'Επιδακνώδης, ες, (ἐπιδάκνω, εἶδος) *gnawing.*

'Επιδακρυτέος, α, ον, *to be lamented, wept for:* verb. adj. from

'Επιδακρύω, (ἐπί, δακρύω) *to bewail, weep for...*, τινί, Plut.; absol., Ar. Vesp. 882. [ῡω usu., ῡσω always.]

†'Επιδάμνιος, α, ον, *of* or *belonging to Epidamnus, Epidamnian*, οἱ 'Επιδ., *the Epidamnians*, Thuc. 1, 24: from

†'Επίδαμνος, ου, ἡ, *Epidamnus*, now *Durazzo*, a flourishing and powerful city of Illyria, founded by the Corcyreans; by the Roman writers it was usually called Dyrrachium, Thuc. 1, 24, etc.

'Επίδᾱμος, ον, Dor. for ἐπίδημος.

'Επιδᾰνείζω, f. -είσω, (ἐπί, δανείζω) *to lend money on property already mortgaged*, ἐπὶ κτήμασι, Arist. Oec. Mid. *to borrow on a second mortgage*, ἐπί τινι, Dem. 908, 26.

†'Επιδαύρια, ων, τά, the festival on the eighth day of the Eleusinia, v. Dict. Antiqq. p. 396.

†'Επιδαύριος, α, ον, *of Epidaurus, Epidaurian; οἱ 'Επιδ., the Epidaurians*, Hdt. etc.: ἡ 'Επιδαυρία, *the territory of Epidaurus*, Thuc.

†'Επιδαυρίς, ίδος, ἡ, fem. adj. to foreg.

†'Επιδαυρόθεν, adv., *from Epidaurus*, Pind. N. 3, 147.

†'Επίδαυρος, ου, ἡ, *Epidaurus*, a city of Argolis on the Saronic gulf, said by Strab. to have been called at first 'Επίκαρος, famed for the temple of Aesculapius in its vicinity, Il. 2, 561.—2. ἡ Λιμηρά, *Epidaurus Limera*, now *Palaeo Emvasia*, a city of Laconia on the Argolicus Sinus, containing a harbour (whence Λιμηρά), and a temple of Aesculapius, Thuc. 4, 56.—II. a son of Argus, from whom Epidaurus in Argolis was said to be named, Apollod.

'Επιδαψῐλεύω, (ἐπί, δαψιλεύω) intr. *to abound, be abundant*, Ister. ap. Ath. 650 C: but more usu.—II. as dep. mid. ἐπιδαψιλεύομαι, *to lavish upon* a person, *give freely*, τινί τι, Hdt. 5, 20, also τινί τινος, *to give* him *freely of* it, Xen. Cyr. 2, 2, 15.—2. intr. like act., ἔν τινι, Dion. H.

'Επιδέδρομε, poet. 3 sing. perf. 2 of ἐπιτρέχω, Od.

'Επιδεής, ές, (ἐπιδέομαι) *in want of*, τινός, Hdt. 4, 130, Xen., etc.: Att. neut. pl., ἐπιδεᾶ.—Adv. -έως, Plat. Legg. 899 D.

'Επίδειγμα, ατος, τό, (ἐπιδείκνυμι) *a specimen*, Xen. Symp. 6, 6: *an example, lesson*, ἐπίδειγμα ἐπιδεικνύναι, Xen. Cyr. 8, 2, 15.

'Επιδείελος, ον, (ἐπί, δείελος) *at even, about evening*; hence ἐπιδείελα, neut. as adv. *towards evening*, Hes. Op. 808, 819; sometimes written ἐπὶ δείελα, cf. Buttm. Lexil. voc. δείλη 6.

'Επιδείκνῡμι and -νύω, f. -δείξω, (ἐπί, δείκνυμι) *to exhibit*, strictly as specimen of one's art: hence in genl. *to show forth, display, give a specimen of*, βίαν, Pind. N. 11, 19, cf. Plat. Lach. 179 E, Xen. Symp. 3, 3: esp. of elaborate compositions, *to display, show off*, ἐπ. ῥαψῳδίαν, etc., Plat. Legg. 658 B.—2. *to show, point out*, τινί τι, Hdt. 1, 30, etc., and Att., cf. foreg.—3. *to prove, demonstrate*, ὡς..., Ar. Av. 483: and so—4. as law-term, c. part., τινὰ ψευδόμενον, *to prove, convict him* of lying, Lys.: also, ἐπιδ. τινὰ, ὡς ἐμοίχευεν, Id. B. mid. *to display one's self, show one's self off*, like ἐπίδειξιν ποιεῖσθαι ἑαυτοῦ, or ἐπιδεικνύναι ἑαυτόν, Heind. Plat. Gorg. 447 A, cf. Phaedr. 235 A: freq. also c. acc. rei, yet in mid. signf.; μουσικὴν ὀρθὴν ἐπ., *to give a specimen of his* art..., Pind. Fr. 8, cf. Hdt. 7, 146, where ἐπιδείκνυσθαι τὸν στρατόν = ἐπιδεικνύναι τὸν ἑαυτοῦ στρ. (though in 1, 11, it seems to be just = act.): and so freq. in Plat., esp. of qualities or habits, ἀρετήν, σοφίαν, πονηρίαν, etc., where the act. is also used: ἐπιδείξασθαι λόγον, *to exhibit one's* speech, i. e. display *one's self in* an oration, Plat. Lach. ubi sup., and then absol. of speakers, *to make a speech for display*, cf. ἐπιδεικτικός. Hence

'Επιδεικτιάω, ῶ, desiderat., *to wish to display one's self*, Eccl.

'Επιδεικτικός, ή, όν, (ἐπιδείκνυμι) *fit for displaying* or *showing off*, Plat. Soph. 224 B: esp. ἐπιδ. λόγοι, speeches *for display*, i. e. elaborate eulogiums, set orations, such as were frequent among the Athen. rhetoricians, and of which Isocrates gives the best examples: cf. Arist. Rhet. 1, 3. Adv. -κῶς, Isocr. 43 B.

'Επῐδεῖν, inf. aor. 2, ἐπεῖδον.

'Επίδειξις, εως, ἡ, Ion. ἐπίδεξις, (ἐπιδείκνυμι) *an exhibition, display*, δυνάμεως, Thuc. 6, 31; ἐλθεῖν εἰς ἐπ. τινί, to come to display one's self to one, Ar. Nub. 269: hence, ἐς ἐπ. τινὸς ἀπικέσθαι, to come within one's *view*, to his *knowledge*, Hdt. 2, 46: ἐπ. ποιεῖσθαι, to make a display, show off one's powers, Thuc. 3, 16, cf. 42; but also *to make a declamation*, = λόγον ἐπιδ., Plat. Phaedr. 99 D: ἐπ. ποιεῖσθαί τινος, to display an accomplishment, etc., Dem. 319, 9.—2. *an example*, Lat. *specimen*, ἐπίδειξις 'Ελλάδι, *an ensample* to Greece, Eur. Phoen. 871.

'Επιδειπνέω, ῶ, f. -ήσω, (ἐπί, δειπνέω) *to eat after* dinner, *to eat dainties*, Hipp.—II. *to feast upon, eat as a dainty*, Ar. Eq. 1140, Eccl. 1178.

'Επιδείπνιος, ον, (ἐπί, δεῖπνον) *for, at* or *after dinner*, Luc.

'Επιδειπνίς, ίδος, ἡ, = sq., Mart. 11, 32.

'Επίδειπνον, ου, τό, *a second course, dessert*, Philo.

'Επιδέκᾰτος, η, ον, (ἐπί, δέκατος) *containing an integer and one tenth*, $1+\frac{1}{10}=\frac{11}{10}$, cf. ἐπίτριτος.—II. *one in ten, tenth, tithe*, Xen. Hell. 1, 7, 10: τόκος ἐπ., *interest of* $\frac{1}{10}$, = 10 *per cent.*, Arist. Oec.

'Επιδεκτέον, verb. adj. from ἐπιδέχομαι, *one must take*, Polyb.

'Επιδεκτικός, ή, όν, (ἐπιδέχομαι) *fit to hold, containing*, Strab.: *capable of*, Plut.

'Επιδέκτωρ, ορος, ὁ, (ἐπιδέχομαι) *a receiver*.—II. as adj. *gifted with capacity for*, τινός, Aresas ap. Stob. Ecl. 1, 850.

'Επιδελεάζω, (ἐπί, δελεάζω) *to put on as a bait*, Diod.

'Επιδέμνιος, ον, (ἐπί, δέμνιον) in or *on the bed*, ἐπιδέμνιος εὐνή, *a bed made with cushions*, etc., Pors. Hec. 921, cf. Od. 7, 336.

'Επιδέμω, (ἐπί, δέμω) *to build on*: so in mid., Opp.

'Επιδένδριος, ον, (ἐπί, δένδρον) on or *in the tree*.

'Επιδεξιόομαι, as mid., *to entertain one another*, Anaxim. ap. Diog. L. 2, 4.

'Επιδέξιος, ον, (ἐπί, δεξιός) Hom. has only the neut. plur. ἐπιδέξια as adv., *right about, from left to right, towards the right*, ὄρνυσθ' ἑξείης ἐπιδέξια, *in the order of your places, beginning with the left hand man*, as the wine is served, Od. 21, 141, cf. Valck. Hipp. 1360, Plat. Symp. 214 B, ubi v. Bast, Lob. Phryn. 259, and cf. δεξιός: hence *auspicious, lucky*, ἀστράπτων ἐπιδέξια, explained by the next words, ἐναίσιμα σήματα φαίνων, Il. 2, 353. Pind. P. 6, 19, has ἐπιδέξια χειρός: post-Hom. the signf. of motion *towards* died away (cf. however Ar. Pac. 957), and the word became = δεξιός, *on the right hand*, τἀπιδέξια, *the right side*, Ar. Av. 1493: when esp. opp. *the left*, usu. written divisim ἐπὶ δεξιά, as in Il. 7, 238, Hdt. 2, 93, etc., cf. ἐπαριστερά.—II. of persons, *handy, dexterous, skilful, elegant*, Arist. Eth. N.: opp. to ἐπαρίστερος: hence adv. -ίως, *dexterously*, Polyb. Cf. ἐνδέξιος. Hence

'Επιδεξιότης, ητος, ἡ, *handiness, cleverness*, Arist. Eth. N.

'Επίδεξις, ἡ, Ion. for ἐπίδειξις, Hdt.

†'Επιδέομαι, v. sub ἐπιδεύομαι.

'Επιδέρκομαι, (ἐπί, δέρκομαι) dep., *to look upon, behold*, τινα, Hes. Op. 266: in Hom. only as v. l. Od. 11, 16. Hence

'Επίδερκτος, ον, *to be seen, visible*, Emped. 330.

'Επιδερμᾰτίς, ίδος, ἡ, = sq.

'Επιδερμίς, ίδος, ἡ, (ἐπί, δέρμα) *the outer skin, epidermis*, Hipp.: *the web of water birds' feet*.

'Επίδερρις, εως, ἡ, = κλειτορίς.

'Επίδεσις, εως, ἡ, (ἐπιδέω) *a binding up, wrapping round*, Hipp.

'Επίδεσμα, ατος, τό, v. ἐπίδεσμος.

'Επιδεσμεύω, (ἐπί, δεσμεύω) *to bind up*, Anth.

'Επιδεσμέω, ῶ, = foreg.

'Επιδέσμιον, ου, τό, ἐπιδεσμίς, ίδος, ἡ, v. sq.

'Επίδεσμος, ου, ὁ, (ἐπί, δεσμός) *a band, bandage*, Hipp., and Ar. Vesp. 1440: with heterog. plur. ἐπίδεσμα, Medic., who use also the forms τὸ ἐπίδεσμον, τὸ ἐπίδεσμα, ἡ ἐπιδεσμίς, and dim. τὸ ἐπιδέσμιον, v. Lob. Phryn. 292, Intpp. ad Thom. M. 502.

'Επιδεσμοχᾰρής, ές, (ἐπίδεσμος, χαίρω) *bandage-loving*, epith. of gout, Luc.

'Επιδεσπόζω, f. -όσω, (ἐπί, δεσπόζω) *to lord it over*, στρατοῦ, Aesch. Pers. 241.

'Επιδευής, ές, poet. and Ion. for ἐπιδεής, *in need* or *want, lacking*, c. gen., δαιτὸς ἐΐσης, κρειῶν, etc., Hom.; λώβης καὶ αἴσχεος οὐκ ἐπιδευεῖς, *lacking* not scathe nor scorn, Il. 13, 622; τῶν πάντων ἐπιδευέες, Hdt. 4, 130: absol., ὅς κ' ἐπιδευής, whoever is *in want*, Il. 5, 481.—II. *lacking, failing* in a thing, c. gen., ἵνα μήτι δίκης ἐπιδευὲς ἔχησθα, Il. 19, 180: so, βίης ἐπιδευέες, *failing* in strength, Od. 21, 185: and as compar., βίης ἐπιδευέες 'Οδυσῆος, *wanting in* his strength, i. e. *inferior to* him in strength, Od. 21, 253: and absol., πολλὸν δ' ἐπιδευέες ἦμεν, far *too weak* were we, Od. 24, 171: from

'Επιδεύομαι, f. -δευήσομαι, (ἐπί, δεύω) poet. for ἐπιδέομαι, *to be in want of, to lack*, c. gen. rei, Il. 2, 229, Od. 15, 371, cf. Hdt. 1, 32: *to need the help of*, c. gen. pers., Il. 18, 77.—II. *to be lacking in* a thing, *fail in* it, c. gen. rei, μάχης ἐπιδεύομαι, *to be inferior* in fight, Il. 23, 670; also c. gen. pers., ἐπιδεύεαι ἀνδρῶν, *thou art no match* for them, Il. 5, 636; or both together, οὔ τι μάχης ἐπιδεύετ' 'Αχαιῶν, Il. 24, 385: later c. acc. rei, ἀλκήν, Ap. Rh. The act. ἐπιδεύω, occurs only in Sapph. 2, 15, and dub. ap. Pseudo-Phocyl. 130.

'Επιδεύω, f. -εύσω, (ἐπί, δεύω) *to moisten*: *to fill with liquor*, Orph.

'Επιδέχομαι, f. -ξομαι, (ἐπί, δέχομαι) dep. mid., *to receive, admit besides* or *in addition*, Hdt. 8, 75: *to take on one's self, incur*, Lat. *admittere*, κατηγορίαν, Dem. 139, 1; πόλεμον, Polyb.: *to allow of, admit of*, Lat. *recipere*, πρόφασιν, Arist. Categ. 5, 28.

'Επιδέω, f. -ήσω, (ἐπί, δέω) *to bind, fasten on*, τὸν λόφον, Ar. Ran. 1038: and so in mid., ἐπιδέεσθαι ἐπὶ τὰ κράνεα τοὺς λόφους, *to fasten their* crests on.., Hdt. 1, 171.—II. *to bind up, bandage*: Pass., ἐπιδεδεμένος τὰ τραύματα, *with one's* wounds *bound up*, Xen. Cyr. 5, 2, 32; also τὴν χεῖρα, Ib. 2, 3, 19. Some refer hither ἐπέδησε, Il. 22, 5, which is from πεδάω.

'Επιδέω, f. -δεήσω, (ἐπί, δέω) *to want, to lack of* a number, c. gen., Hdt. 7, 28: also impers. ἐπιδεῖ, *there is need of besides*.., c. gen., Plat. Legg. 709 D. Mid. = poet. ἐπιδεύομαι, *to be in want of*, τινός, Plat., and Xen.

'Επιδηκτικός, ή, όν, (ἐπιδάκνω) *biting*, Clem. Al.

Επίδηλος, ον, (ἐπί, δῆλος) *seen clearly, manifest,* Hdt. 2, 159: *ποιεῖν τι ἐπ.*, Ar. Eq. 38: *open, known to all,* Theogn. 442: c. part., *ἐπ. εἶναι κλέπτων*, to be *detected* stealing, Ar. Eccl. 661.—2. *distinguished, remarkable,* Xen. Oec. 21, 10.—II. *like, resembling, τινί,* Ar. Plut. 368. Adv. *-λως*, Hipp.

'Επιδηλόω, ῶ, (ἐπί, δηλόω) *to make known, indicate, νεύματί τι,* Philostr.

'Επιδημεύω, (ἐπί, δημεύω) *to live in the town, among the people,* Od. 16, 28: in genl. poet. for sq.

'Επιδημέω, ῶ, *to be ἐπίδημος, be at home, live at home,* opp. to *ἀποδημέω*, Thuc. 1, 136, Xen. Cyr. 7, 5, 69; *to sojourn, ἐν τόπῳ,* Plat. Crito 52 B: *to be present at, τοῖς μυστηρίοις,* Dem. 571, 22: in genl. *to live,* Inscr.—2. *to be among a people,* of diseases, etc., *to be prevalent, epidemic,* Hipp.—II. *to come home, ἐξ ἀποδημίας,* Xen. Mem. 2, 8, 1; cf. Plat. Parm. 126 B; *εἰς πόλιν*, Aeschin. 84, 42.—III. *to be on one's travels, stay, sojourn as a foreigner, εἰς τόπον, ἐν τόπῳ,* Heind. Plat. Phaed. 57 A.

'Επιδημηγορέω, ῶ, (ἐπί, δημηγορέω) *to harangue the people over* or *about* one, App.

'Επιδήμησις, εως, ἡ, (ἐπιδημέω)=*ἐπιδημία*, Ep. Plat. 330 B.

'Επιδημητικός, ή, όν, (ἐπιδημέω) *fond of staying at home, keeping to one spot* or *country, ὄρνιθες,* Arist. H. A.

'Επιδημία, ας, ἡ, *a staying at home, sojourning, stay* in a place, Plat. Parm. 127 A, (Dem.) 1357, 9; *ἐπ. εἰς.., arrival at..,* Böckh Inscr. 1, p. 389.—II. *prevalence of an epidemic,* Hipp. Hence

'Επιδήμιος, ον, (ἐπί, δῆμος) *among the people,* Il. 24, 262, *dwelling at home* or *among one's own people,* Od. 1, 194; *τόπῳ*, Call., Ap. Rh.: *πόλεμος ἐπιδήμιος, a civil* war, Il. 9, 64: *native, ἐπ. ἔμποροι,* Hdt. 2, 39: in genl. *common, common-place,* Plut.—II. *prevalent among a people,* e. g. of diseases, *epidemic,* Hipp.—III. *sojourning as a foreigner in a place.*

'Επιδημιουργέω, ῶ, (ἐπί, δημιουργέω) *to complete, finish, make,* Hipp.

'Επιδημιουργοί, ῶν, οἱ, magistrates sent annually by Doric states to their colonies, Thuc. 1, 56.—II. later= simple *δημιουργοί*.

'Επίδημος, ον,=*ἐπιδήμιος, ἐπ. φάτις, popular, current* report, Soph. O. T. 495.

'Επιδήν and *ἐπιδηρόν*, adv. for *ἐπὶ δήν, ἐπὶ δηρόν*, Lat. *diu.*

'Επιδιαβαίνω, fut. *-βήσομαι*, (ἐπί, διαβαίνω) *to cross over besides, with* or *after* another, Hdt. 6, 70: *τινί, in pursuit of* one, Strab.: *ἐπ. ἐπί τινα, to cross a river* to attack an enemy, to force the passage, Polyb.

'Επιδιαγιγνώσκω, later form *-γῑνώσκω*, fut. *-γνώσομαι*, (ἐπί, διαγιγνώσκω) *to debate* or *consider afresh,* Hdt. 1, 133.

'Επιδιαθήκη, ης, ἡ, *an additional will, codicil,* Joseph.—II. *a pledge, security,* Lys. ap. Harp., cf. *ἐπιδιατίθημι*, Mid.

'Επιδιαιρέω, ῶ, (ἐπί, διαιρέω) *to divide again, subdivide, distribute,* Polyb.; *πολίτας φράτραις*, Dion. H. Mid. of several, *to share, distribute among themselves,* Hdt. 1, 150.

'Επιδιαίτησις, εως, ἡ, (ἐπί, διαιτάω) *a continued regimen* or *diet.*

'Επιδιάκειμαι, (ἐπί, διάκειμαι) *to lie, be set, staked, deposited on* a thing.

'Επιδιακινδῡνεύω, (ἐπί, διακινδυνεύω) *to risk, hazard in addition, τινά τινι,* Joseph.

'Επιδιακρίνω, (ἐπί, διακρίνω) *to arbitrate, mediate between others,* Plat. Gorg. 524 A. [κρῑ]

'Επιδιαλάμπω, (ἐπί, διαλάμπω) *to shine out* or *through,* Theophr.

'Επιδιαλλάσσω, Att. -ττω, (ἐπί, διαλλάσσω) *to bring to a reconciliation, τινά τινι,* Joseph.

'Επιδιαμένω, (ἐπί, διαμένω) *to remain, persist at* or *in.* Hence

'Επιδιαμονή, ῆς, ἡ, *a remaining, continuance,* M. Anton.

'Επιδιανέμω, (ἐπί, διανέμω) *to distribute besides,* Philo.

'Επιδιανοέομαι, (ἐπί, διανοέομαι) dep. mid., *to think on, devise, τι,* Hipp.

'Επιδιαπέμπω, f. *-ψω*, (ἐπί, διαπέμπω) *to send over besides,* Dio C.

'Επιδιαπλέω, (ἐπί, διαπλέω) *to sail across besides,* v. l. Xen. Hell. 1, 2, 15.

'Επιδιαπρίω, (ἐπί, διαπρίω) *to saw through besides,* App. [πρῑ]

'Επιδιαῤῥήγνῡμι, fut. *-ῥήξω*, (ἐπί, διαῤῥήγνυμι) *to tear asunder after.* Pass. *to burst with* or *in consequence of* a thing, Ar. Eq. 701.

'Επιδιασᾰφέω, ῶ, (ἐπί, διασαφέω) *to declare further, make understood.* Pass. *to become clearly understood,* Polyb.

'Επιδιασκευάζω, f. *-άσω*, (ἐπί, διασκευάζω) *to revise over again,* esp. a book, Hipp.

'Επιδιασκεύᾰσις, εως, ἡ, *a revision and correction, new and altered edition* of a book.

†'Επιδιασκοπέω, ῶ, (ἐπί, διασκοπέω) *to deliberate further,* Dio C.

'Επιδιασύρω, (ἐπί, διασύρω) *to drag out and expose again.* [ῡ]

'Επιδιατάσσομαι, (ἐπί, διατάσσω) *to ordain, command besides,* N. T.

'Επιδιατείνω, (ἐπί, διατείνω) intr. *to spread far,* Polyb.

'Επιδιατίθημι, f. *-θήσω*, (ἐπί, διατίθημι) *to arrange afterwards* or *besides,* Dio C. Mid. *to deposit as security* for one's doing a given act, *ἀργύριον ἐπιδιατίθεσθαι*, Dem. 896, 22: v. *ἐπιδιαθήκη.*

'Επιδιατρίβω, f. *-ψω*, (ἐπί, διατρίβω) *to spend time, ἐπιδιατρίψας, after an interval,* Arist. Meteor. [τρῑ]

'Επιδιαφέρομαι, (ἐπί, διαφέρω) as pass., *to go across after,* Thuc. 8, 8. Bekk.

'Επιδιαφθείρω, (ἐπί, διαφθείρω) *to destroy, ruin besides,* Philo.

'Επιδῐδάσκω, f. *-ξω*, (ἐπί, διδάσκω) *to give, teach besides,* Xen. Cyr. 1, 3, 17.

'Επιδῐδῠμίς, ίδος, ἡ, (ἐπί, δίδυμος II) *the outer membrane of the testicle,* Galen.

'Επιδίδωμι, f. *-δώσω*, (ἐπί, δίδωμι) *to give besides, τινί τι,* Il. 23, 559; *ἐπ. θυγατρί, to give along with* her, as dowry, Il. 9, 148; also in Hdt. 2, 121, 4, etc., and Att.: but in mid., *to assign as one's witness in* a thing, *θεοὺς ἐπιδώμεθα, let us take* the gods *to witness,* sub. *μάρτυρας*, Il. 22, 254, cf. *περιδίδωμι*, and Herm. H. Hom. Merc. 383, (unless *ἐπιδώμεθα* be from *ἐπιδέσθαι, let us raise our eyes in appeal* to the gods).—II. *to give freely,* for the purpose of supplying state necessities or relieving friends, Wolf. Dem. 469, 28: cf. Boeckh P. E. vol. 2, p. 352.—III. *ἐπιδιδόναι ἑαυτόν, to give* one's self *up, devote* one's self, *τινί*, Ar. Thesm. 213, *εἴς τι*, Böckh Inscr. 2, p. 119: and sub. *ἑαυτόν*, e. g. *ἐπιδιδόναι ἡδοναῖς, εἰς τρυφήν*, Lat. *effundi in delicias.*—IV. intr. *to increase, advance, ἐς ὕψος,* Hdt. 2, 13, cf. Thuc. 6, 60; *ἐπὶ τὸ μεῖζον*, Thuc. 8, 24; *πρὸς εὐδαιμονίαν*, Isocr. 33 B, and absol., Thuc. 7, 8: absol. also, *to improve, prosper,* Thuc. 8, 83, Plat., etc., cf. *ἐπίδοσις.*—2. *to give in, give way, yield, τινί,* Plut.

†'Επιδιέξειμι, (ἐπί, διέξειμι) *to go through, examine carefully besides,* Plut.

'Επιδιεξέρχομαι, dep. mid.,=sq.

'Επιδιέρχομαι, f. *-ελεύσομαι*, (ἐπί, διέρχομαι) dep. mid. c. aor. 2 et pf. 2 act., *to go over, explain, declare besides.*

'Επιδιετής, ές, (ἐπί, διετής) *for more than two years, above two years:* perh. only in formula, *οἱ ἐπεδιετὲς ἡβῶντες*, those who are more than two years above *ἥβη*, i. e. twenty years old and upwards, v. l. ap. Dem. 1135, 2, cf. *ἐπιτριετής.*

'Επιδίζημαι, (ἐπί, δίζημαι) dep. mid., *to seek, ask besides, to go on to inquire,* Hdt. 1, 95: *to seek for, demand, want besides,* Id. 5, 106.

'Επιδίζομαι, rare form of foreg., Mosch. 2, 28.

'Επιδιηγέομαι, f. *-ήσομαι*, (ἐπί, διηγέομαι) dep. mid., *to recount, relate again, repeat,* Aristid. Hence

'Επιδιήγησις, εως, ἡ, *a repetition, repeated account,* Quintil.

'Επιδῐκάζω, f. *-σω*, (ἐπί, δικάζω) *to adjudge litigated property to* one, *κλῆρόν τινι*, Dem. 1174, 17; of the judge. Mid. of the claimant, *to sue for, claim* a thing *at law,* c. gen., esp. *τοῦ κλήρου*, Dem. 1051, 6, for another, *τινί*, Isae. 80, 6: *ἐπ. τῆς ἐπικλήρου, to claim the marriage of* an heiress, Dem. 1068, 16; and so in pass., *ἡ ἐπιδικασθεῖσα, an heiress claimed in marriage,* Diod., cf. *ἐπίδικος:* but c. acc., *to obtain by such claim,* a *suit, τὸν κλῆρον*, Isae. 85, 34: absol., ap. Dem. 1055, 1.—II. also in act. in genl. *to lay claim, make pretensions to* a thing, *χώρας*, Arist. Eth. N., and later *ἀρετῆς*, etc. Hence

'Επιδῐκᾰσία, ας, ἡ, *an action for an inheritance,* Isae. 42, 8; etc.

'Επιδῐκάσιμος, (ἐπιδικάζω) *disputed* or *to be disputed at law;* in genl. *to be contended for,* Joseph.: *much sought for,* Luc. [ᾰ]

'Επίδῐκος, ον, (ἐπί, δίκη)=foreg., but esp. *ἡ ἐπίδικος, an heiress for whose marriage her next of kin are claimants at law,* Isae. 38, 12.—2. in genl. *subject to a judicial decision, δίδωμι ἐμαυτὸν ἐπίδικον τοῖς δημόταις,* I commit myself to the people's decision, Dion. H.: *ἐπ. νίκη, a disputed* victory, Plut.

†'Επίδικος, ου, ὁ, *Epidĭcus,* masc. pr. n., Stob.

'Επιδίμοιρος, ον, (ἐπί, δίμοιρος) *containing one and two thirds,* $1+\frac{2}{3}$, Clem. Al.

'Επιδῑνεύω, later form for sq., Opp.

'Επιδῑνέω, ῶ, f. *-ήσω*, (ἐπί δινέω) *to whirl about,* esp. *to swing round before hurling* or *throwing,* Il. 3, 378, Od. 9, 538. Mid. *to turn over in one's mind, revolve,* Lat. *volvere animo, ἐμοὶ τόδε θυμὸς πόλλ' ἐπιδινεῖται*, Od. 20, 218. Pass. *to wheel about,* as birds in the air, Od. 2, 151.

'Επιδιορθόω, ῶ, f. *-ώσω*, (ἐπί, διορθόω) *to revise* or *correct* afterwards, Böckh Inscr. 2, p. 409: *to arrange, set in order further,* N. T. Hence

'Επιδιόρθωσις, εως, ἡ, in Rhet. *a correcting an expression which went before,* Hermog. Hence

'Επιδιορθωτικός, ή, όν, *serving to amend, corrective,* Hermog.

'Επιδιουρέω, ῶ, (ἐπί, διουρέω) *to pass with the urine besides,* Hipp.

'Επιδιπλᾰσιάζω, f. *-άσω*, (ἐπί, διπλασιάζω) *to make double,* Hdn.: *to repeat.*

'Επιδιπλοΐζω, fut. *-ίσω*, also ἐπιοιπλοΐζω, (ἐπί, διπλοΐζω) *to redouble*, Aesch. Eum. 1014, ubi v. Herm.

'Επιδιπλόω, ῶ, f. -ώσω,=foreg., Arr. Hence

†'Επιδίπλωσις, εως, ἡ, *a doubling*, Philo.

'Επιδιστάζω, f. -άσω, (ἐπί, διστάζω) *to doubt, hesitate about* a thing, Theophr.

'Επιδιφριάς, άδος, ἡ, (ἐπί, δίφρος) *the rail round the top of the* δίφρος,=ἄντυξ, Il. 10, 475.

'Επιδίφριος, ον, (ἐπί, δίφρος) *sitting, placed on the car*, Od. 15, 51, 75.—II. *one who sits at his work, a shop-workman*, Dion. H.: τέχνη ἐπ., *a sedentary* trade, Lat. *ars sellularia*, Artemid.

'Επίδῐχᾰ, adv. for ἐπὶ δίχα.

'Επιδίψιος, ον,=δίψιος.

'Επιδιωγμός, οῦ, ὁ, *a continued pursuit*, ἐναντίων, Polyb.: from

'Επιδιώκω, f. -ξω, (ἐπί, διώκω,) *to pursue after*, τινά, Hdt. 4, 1, 160: *to prosecute again*, Isae. ap. Poll. 8, 67. Hence

'Επιδίωξις, εως, ἡ,=ἐπιδιωγμός, Strab. [ῐ]

'Επιδοιάζω, (ἐπί, δοιάζω) *to make double*: hence metaph. *to turn over and over, meditate*, Ap. Rh., cf. δοιάζω.

'Επιδοκέω, ῶ, f. -ήσω, (ἐπί, δοκέω) *to think besides*, dub. ap. Andoc. 32, 43.

'Επίδομα, ατος, τό, (ἐπιδίδωμι) *an addition*, Ath.

'Επιδομέω, dub. l. for ἐπιδωμάω.

'Επιδονέω, ῶ, (ἐπί, δονέω) *to sound* or *rattle atop*, τυρός, Antiph. Parasit. 2.

'Επιδοξάζω, (ἐπί, δοξάζω) *to think, suppose besides*, Theophr.

'Επίδοξος, ον, (ἐπί, δόξα) *of which there is an opinion, likely, expected to do* a thing, usu. c. inf., ἐπ. γενέσθαι ἐπιεικής, *likely to* prove so, Plat. Theaet. 143 D: but in pass. signf., ἐπ. τι πείσεσθαι, *in danger of* meeting with a thing, Hdt. 6, 12; so ἐπ. ὧν πάσχειν, Antipho 115, 22; ἐπ. ἦν τυχεῖν, he was expected to gain.., Isocr. 117 E: of things, *likely, probable*, c. inf. γενέσθαι, Hdt. 1, 89, cf. Valck. ad 4, 11.—II. *well-known, famed, illustrious*, Pind. N. 9, 110, and in late prose, cf. Lob. Phryn. 132 sq. Adv. -ως in signf. II., LXX.

'Επιδορᾰτίς, ίδος, ἡ, (ἐπί, δόρυ) *the tip, point of a lance, spear-head*, Polyb., cf. σαυρωτήρ.

'Επιδορπέω, ῶ,= ἐπιδορπίζομαι, dub.

'Επιδορπίδιος, ον,= ἐπιδόρπιος, Anth.

'Επιδορπίζομαι, (ἐπί, δόρπον) dep. mid. *to eat in the second course* or *for dessert*, τι, Diphil. ap. Ath. 640 D.

'Επιδόρπιος, ον, (ἐπί, δόρπον) *for, belonging to the banquet*, ὕδωρ, Theocr. 13, 36, cf. προςδόρπιος: *for dessert*, Ath.

'Επιδορπίς, ίδος, ἡ,=sq., Ath.

'Επιδόρπισμα, ατος, τό, (ἐπιδορπίζομαι) *a second course of game, sweetmeats*, etc., Philippid. ap. Ath. 640 C: also *dessert*.

'Επιδορπισμός, οῦ, ὁ, like foreg., *dessert*, Arist. ap. Ath. 641 E.

'Επιδόσιμος, ον, *given over and above*, Alex. Εἰς τὸ φρ. 1: τὰ ἐπ., sub. δεῖπνα, a banquet *to which unexpected luxuries have been added*, Ath.: from

'Επίδοσις, εως, ἡ, (ἐπιδίδωμι) *a giving over and above*, Polyb.—2. *a present*, Dem. 285, 19, etc.: esp. *a voluntary contribution* to the state, v. ἐπιδίδωμι II.—II. *a giving up, giving way, relaxation*, Hipp.—III. *increase, growth, advance, progress*, ἐπ. λαμβάνειν, ἔχειν, to increase, advance, Plat Symp. 175 E, Legg. 769 B, etc.: hence —2. *finish, perfection*, τινός, in a thing, Dion. H.

'Επιδοτικός, ή, όν, (ἐπιδίδωμι) *ready to give*. Adv. -κῶς,

'Επιδοῦναι, inf. aor. 2 from ἐπιδίδωμι, Il.

'Επιδουπέω, ῶ, (ἐπί, δουπέω) *to make a noise* or *clashing*, τινί, with a thing, Plut. Ep. also ἐπιγδουπέω, Il. 11, 45, in tmesis.

'Επιδοχή, ῆς, ἡ, (ἐπιδέχομαι) *the reception of something new*, Thuc. 6, 17: in genl. *reception*, Joseph.

'Επιδρᾰμεῖν, inf. aor. of ἐπιτρέχω: ἐπιδρᾰμέτην, 3 dual. Hence

'Επιδραμητέον, verb. adj., *one must run over*, Clem. Al.

'Επιδράσσομαι, Att. -ττομαι, fut -ξομαι, (ἐπί, δράσσω) dep. mid., *to lay hold of*, τινός, Plut., cf. Wytt. Ep. Cr. 238.

'Επιδράω, (ἐπί, δράω) *to do, perform besides, in addition*, Philostr.

'Επιδρέπομαι, as mid. (ἐπί, δρέπω) *to cull*, and so *enjoy besides*, τιμήν, Clem. Al.

'Επιδρομάδην, adv. (ἐπιδραμεῖν)= ἐπιτροχάδην, Orph. [ᾰ]

'Επιδρομή, ῆς, ἡ, (ἐπιδραμεῖν, ἐπιτρέχω) *a running over* or *through*, κυμάτων, Arist. Mund.—II. *a sudden inroad, attack* or *sally*, Thuc. 4, 23, 56: ἐξ. ἐπιδρομῆς ἁρπαγή, plunder *got by a sudden inroad*, Hdt. 1, 6: hence ἐξ. ἐπ., *on the sudden, on the spur of the moment, off-hand*, ἐξ ἐπ. αἱρέσεις ποιεῖσθαι, Plat. Rep. 619 D.—II. *a place to which ships run in, a beach*, Eur. Hel. 404.—III. *an overrunning, flux*, Foës. Oecon. Hipp.

'Επιδρομία, ας, ἡ,=foreg., *an assault*, Ap. Rh.

'Επίδρομος, ον, (ἐπιδραμεῖν, ἐπιτρέχω) *that may be overrun, reached, attained*, τεῖχος ἐπ., *that may be scaled*, Il. 6, 434: but τεῖχος ἅρμασιν ἐπ., on which chariots can run, Anth.: ὁδὸς ἐπίδρ., *a frequented* road, Plut.—II. act. *running over*: metaph. *over-hasty, rash*, ὅρκος, γνώμη, Paus.—III. ὁ ἐπίδρομος, *the cord which runs along the upper edge of a net*, Poll. 5, 29, cf. Plin. N. H. 19, 1.—2. *the sail* (or, acc. to Poll. 1, 91, the *mast*) *in the after part* of a ship, v. Isid. Etym. 19, 3.

'Επιδῠναστεύω, (ἐπί, δυναστεύω) *to reign next to, after*, τινί.

'Επιδυςφημέω, ῶ, (ἐπί, δυσφημέω) *to give* one *an ill name*, τινά, Arist. Eth. N.

'Επιδύω, and -δύνω, f. -ύσω, (ἐπί, δύω) *to go down, set upon*, τινί, LXX., ἐπί τινι, N. T.: in genl. *to set*, in tmesis, Il. 2, 413, πρὶν ἐπ' ἠέλιον δῦναι. [On quantity v. δύω.]

'Επιδωμάω, ῶ, (ἐπί, δωμάω) *to build upon* a place.

'Επιδώμεθα, v. sub ἐπιδίδωμι.

'Επιδώτης, ου, ὁ, (ἐπιδίδωμι) *the Bountiful*, epith. of gods, esp. Jupiter, in Paus., and Plut.

'Επιείκεια, ας, ἡ, (ἐπιεικής) *likelihood, plausibility, reasonableness*, Hipp. —II. *reasonableness, fairness*, Thuc. 3, 40: *mildness, clemency*, Ib. and 48: also *natural mildness, goodness*, Eur., Arist. Eth. N.—2 esp. *equity*, as opp. to strict law, cf. ἐπιεικής II. 2.

'Επιείκελος, ον,=εἴκελος, *like*, τινί, the masc. freq. in Hom. (esp. Il.), but only in phrases ἐπ. ἀθανάτοισιν, and θεοῖς ἐπ.: so in Hes.

'Επιεικεύω, *to be* ἐπιεικής, so in mid., LXX: from

'Επιεικής, ές, (ἐπί, εἰκός, ἔοικα) *fitting, meet, suitable*, τύμβον οὐ μάλα πολλόν, ἀλλ' ἐπιεικέα τοῖον, not huge, but *meet in size*, Il. 23, 246, τίσουσι βοῶν ἐπιεικέ' ἀμοιβήν, *a fair* recompence, Od. 12, 382. Elsewh. Hom. has only the neut. ἐπιεικές, as adv., either parenthet., ὡς ἐπιεικές, as is *meet*, Il. 19, 147; 23, 537, Od. 8, 389; or c. inf., ὃν κ' ἐπιεικὲς ἀκούειν, whatever is *meet* for you to hear, Il. 1, 547, οἷ' ἐπιεικὲς ἔργ' ἔμεν ἀθανάτων, such as is *meet* they should be, Il. 19, 21, cf. Il. 23, 50, Od. 2, 207, παῖς τὰ μὲν ἄλλα ἐπιεικής, ἄφωνος δέ, a *fine* boy, but dumb, Hdt. 1, 85.—II. hence in Att., *fair, reasonable*, πρόφασις ἐπ., *a fair* plea, Thuc. 3, 9, and in Hdt. 2, 22, *fair, plausible*, though wrong: of persons, *fair, kind, good, gentle*, ἐπ. τὴν ψυχήν, φύσει, τοῖς ἤθεσι, Plat.: τοὐπιεικές, *goodness*, Soph. O. C. 1127.—2. esp. opp. to δίκαιος, *not insisting on strict justice, making allowance*, Arist. Eth. 5, 14 (10): hence, τὸ ἐπ., τὰ ἐπ.=ἐπιείκεια 2, Arist. Rhet. 1, 13, 13: first in Hdt., τῶν δικαίων τὰ ἐπιεικέστερα προτιθέασι, 3, 53; τὸ ἐπ. καὶ ξύγγνωμον, Plat. Legg. 757 D: in genl.=μέτριος, Dem. 915, fin. —II. adv. -κῶς, Ion. -κέως, *fairly, tolerably, moderately*, Lat. *satis*, ἐπ. γλυκύς, Hdt. 2, 92: *mostly, usually, pretty much, pretty well*, and so nearly= Lat. *fere*, Schäf. Plut. 4, p. 340, Wyttenb. Plut. 148 A: ἐπιεικῶς ἔχειν, to be *pretty well*, Hipp.—2. *probably, reasonably*, Plat. Rep. 431 E, etc.—3. *mildly, kindly*, Plut., etc.

†'Επιεικία, ας, ἡ, *Epiĕcia*, a town in the neighbourhood of Sicyon, Xen. Hell. 4, 2, 14.

'Επιεικτός, ή, όν, (ἐπί, εἴκω) *yielding*: Ep. word, in Hom. always, οὐκ ἐπιεικτός, *that will never yield*, hence, μένος, σθένος οὐκ ἐπιεικτόν, *unyielding, dauntless* might, Il. 5, 892; 8, 32, Od. 19, 493; so too, πένθος οὐκ ἐπιεικτόν, *unceasing*, Il. 16, 549: but. ἐργα γελαστὰ καὶ οὐκ ἐπιεικτά, *not giving way, ceaseless*, and so perh. *vexatious*, Od. 8, 307, ubi cf. Nitzsch.

'Επιειμένος, η, ον, Ion. part. perf. pass. of ἐπιέννυμι, ἐφέννυμι, for ἐφειμένος, Hom.

'Επιεισάμενος, η, ον, Ion. part. aor. 1 mid. of ἔπειμι, (εἶμι) Il.

'Επιείσομαι, Ion. fut. of ἔπειμι, (εἶμι) Hom.

'Επιέλδομαι, poet. for ἐπέλδομαι, *to desire, long*, c. inf., Ap. Rh.

'Επιελίκτωρ, ορος, ὁ, (ἐπί, ἑλίσσω) *one who rolls round*, late.

'Επιέλπομαι, poet. for ἐπέλπ., q. v., Hom. Hence

'Επίελπτος, ον, *to be hoped* or *expected*, Archil. 16.

'Επιέννῡμι, Ion. for ἐφέννυμι, *to lay* or *put on besides* or *over*, χλαῖναν ἐπιέσσαμεν, *we threw, spread* a cloak *over* him, Od. 20, 143. Elsewh. Hom. has only the Ion. part. perf. pass. ἐπιειμένος, in metaph. signf. c. acc., ἀλκήν, ἀναιδείην ἐπ., *clad in* strength, shamelessness, Il. 1, 149; 8, 262, etc.: χαλκὸν ἐπιέσται, *has* brass *upon it*, Hdt. 1, 47. Mid. *to put on one's self besides, put on* as an upper garment, χλαίνας, Hdt. 4, 64; in genl. *to cover, shroud one's self in*, in tmesis, ἐπὶ δὲ νεφέλην ἕσσαντο, Il. 14, 350. γῆν ἐπιέσασθαι, or ἐπιέσσ., i. e. to be buried Pind. N. 11, 21, cf. Alb. Hesych. 1, 1352: so later, κῦμα, ἀχλύν, κόμας, etc.: but also c. dat. rei, ἐπ. νῶτα κρόκαις, *to wrap* one's shoulders *with* it, Pind. N. 10, 82. Cf. ἕννυμι.—The Att. form ἐφέννυμι, is rare, for even Xen. Cyr. 6, 4, 6, uses ἐπιέσασθαι.

'Επιέπομαι, ἐπιέσπομαι, poet. for ἐφέπομαι, ἐφέσπομαι.

’Επιέσσαμεν, 1 plur. aor. 1 of ἐπιέννυμι, Od.

’Επιετής, ές, (ἐπί, ἔτος) *of this year*, Polyb.

†’Επίζᾱλος, ον, Dor. for ἐπίζηλος, Bacchyl. 1, 2.

’Επιζᾰρέω, = ἐπιβαρέω, in Eur. Phoen. 45. ubi v. Valck. and Pors., and in Rhes. 441: cf. ζέρεθρον, and v. sub Z. (ζαρέω, does not seem to have existed any more than the pres. βαρέω.)

’Επιζάφελος, ον, *vehement, violent*, χόλος, Il. 9, 525: also adv. ἐπιζαφελῶς, (as if from ἐπιζαφελής, which never occurs) *vehemently, furiously*, ἐπ. χαλεπαίνειν, μενεαίνειν, Il. 9, 516, Od. 6, 330: and ἐπιζ. ἐρεείνειν, H. Hom. Merc. 487: also ἐπιζάφελον κοτέουσα, Ap. Rh. Only Ep. and always of passionate anger. (The simple ζάφελος, never occurs: it is plainly connected with the intens. prefix ζα-, acc. to some strengthd. by ὀφέλλω.) [ᾰ]

’Επιζάω, (ἐπί, ζάω) *to overlive, survive*, Hdt. 1, 120 (in Ion. form ἐπιζώω), Plat. Legg. 661 C.

’Επιζείω, poet. for ἐπιζέω.

’Επίζεμα, ατος, τό, (ἐπιζέω) *a boiling* or *a boiled liquid.*

’Επιζεύγνῡμι, and -νύω, f. -ζεύξω, (ἐπί, ζεύγνυμι) *to put* or *fasten to* or *upon*, Lat. *adjungere*: in genl. *to tie, bind together*, Hdt. 7, 36; ἐπ. ὄχον πώλοις, Aesch. Eum. 405; χεῖρας ἱμᾶσι, Theocr. 22, 3: metaph. ἐπιζ. κοινὸν ὄνομά τινι καί τινι, Arist. H. A.—II. *to inclose*, Polyb.: hence in pass., ἐπιζευχθῆναι στόμα, *to have one's mouth closed up, shut*, Aesch. Cho. 1044, like ἐπιζυγόω. Hence

’Επιζευκτήρ, ῆρος, ὁ, *a band*; and

’Επίζευξις, εως, ἡ, *a fastening together, joining*, Theophr.

’Επιζεφύριος, ον, (ἐπί, Ζεφύριον) *on* (the promontory) *Zephyrium, Epizephyrian*, esp. epith. of Italian Locri, Pind. O. 10, 18, Hdt., etc.

’Επιζέφῠρος, ον, (ἐπί, ζέφυρος) *lying towards the west, western*, Euphor. 68.

’Επιζέω, f. -ζέσω, (ἐπί, ζέω) *to boil, seethe, be hot, boil up like water.* Freq. metaph. e. g. ἀκούσαντί μοι ἡ νεότης ἐπέζεσε, my youthful spirit *boiled, was hot* within me, Hdt. 7, 13: so of any passion, η χολὴ ἐπιζεῖ, Ar. Thesm. 468, ἐπ. θυμάλωψ, Ar. Ach. 321: also κέντρ’ ἐπιζέσαντα, of the poison working out, Soph. Tr. 840; πῆμ’ ἐπέζεσε, Eur. Hec. 583.—II. act. *to make to boil, heat*, c. acc., ἐπιζεῖν λέβητα, Eur. Cycl. 392, doubted however by Lob. Aj. p. 226, ed. 1: and in Eur. I. T. 987, ὀργὴ ἐπέζεσε τὸ Ταντάλειον σπέρμα διὰ πόνων τ’ ἄγει, the acc. σπέρμα, prob. belongs to ἄγει only.

’Επίζηλος, ον, (ἐπί, ζῆλος) *that which is the object of emulation* or *envy, envied*, Bacchyl. 1: hence in genl. *fortunate, prosperous*, Aesch. Ag. 939. —II. act. *envious*, late.

†’Επίζηλος, ου, ὁ, *Epizēlus*, an Athenian masc. pr. n., Hdt. 6, 117.

’Επιζήμιος, ον, (ἐπί, ζημία) *bringing loss upon, hurtful*, Thuc. 1, 32, τινί, Xen. Mem. 2, 7, 9.—II. τὸ ἐπιζήμιον, =ζημία, *a punishment, penalty*, Plat. Legg. 784 E.—III. *liable to punishment*, Ib. 765 A, Aeschin. 7, 13. Adv. -ως. Hence

’Επιζημιόω, ῶ, *to punish*, στατῆρι κατὰ τὸν ἄνδρα, Xen. Hell. 5, 2, 22. Hence

’Επιζημίωμα, ατος, τό, *a penalty, punishment*, Tab. Heracl.

’Επιζητέω, ῶ, (ἐπί, ζητέω) *to seek for, seek after, ask for, wish for*, τινά, Hdt. 3, 36; 5, 24: *to hunt about, beat for game*, οἱ ἐπιζητοῦντες, the beaters, Xen. Cyr. 2, 4, 25. Hence

’Επιζήτημα, ατος, τό, *a question, thing sought for*, Clem. Al.

’Επιζητήσιμος, ον, *sought for* or *to be sought for, missed*: from

’Επιζήτησις, εως, ἡ, (ἐπιζητέω) *a seeking, longing after*, Joseph.

’Επιζητητέον, verb. adj. from ἐπιζητέω, *one must inquire*, Arist. Eth. N.

’Επιζυγέω, ῶ,=sq.; but in Nic. ap. Ath. 683 C, seemingly in pass. signf., *to be joined.*

’Επιζῠγόω, ῶ, (ἐπί, ζυγόω) *to yoke to*: esp. of doors, *to close*, opp. to ἀναζυγόω.

’Επιζώννῡμι, f. -ζώσω, (ἐπί, ζώννυμι) *to gird, bind on.* Pass. ἐπεζωσμένοι, *with their clothes girt on* so as to leave the breast bare, Hdt. 2, 85.

’Επιζώστρα, ας, ἡ,=ζωστήρ, *a belt, girdle.*

’Επιζώω, Ion. for ἐπιζάω, Hdt. 1, 120.

’Επίηλε, 3 sing. aor. 1 from ἐπιάλλω, Od. [ῑ]

’Επίημι, Ion. for ἐφίημι, Hdt.

’Επιήνδανε, Ep. for ἐφήνδανε, 3 sing. impf. from ἐφανδάνω, Od.

’Επίηρα, twice in Hom., Il. 1, 572, 578, ἐπίηρα φέρειν τινί, also Soph. O. T. 1095, just=ἦρα φέρειν τινί, or ἐπί τινι, to bring one *what is dear* or *pleasant, to be kind, favourable to* him, take his side,=the prose χαρίζεσθαι. Neut. plur. from ἐπίηρος, *agreeable, grateful*: the neut. sing. is found in Lesch. (Fr. Hom. 56), masc. in Emped. 208: v. ἦρα, and sq. (Buttm. Lexil., voc. ἦρα 8, rejects the word entirely, reading always ἐπὶ ἦρα: but his reasons are not satisfactory.)

’Επιήρᾰνος, ον, = foreg., *pleasing*, οὐδέ τί μοι ποδάνιπτρα ποδῶν ἐπιήρανα θυμῷ, Od. 19, 343. Post-Hom. the signf. varies between *agreeable, suitable*, and that of *ruling, possessing*, (in connexion with ἤρανος, κοίρανος,) e. g. ἔργων, Emped. 421, later *warding off, repelling*, ἀσπὶς ἀκόντων, Anth.: also act., νεύρων ἐπιήρανος, *strengthening, giving tension*, Plat. (Com.) Pha. 1, 19. Cf. Buttm. Lexil. voc. ἦρα 12.

’Επιηρεφής, ές, Ion. for ἐπηρεφής.

’Επίηρος, ον, v. sub ἐπίηρα.

’Επιθᾰλάμιος, ον, (ἐπί, θάλαμος) *belonging to a bridal, nuptial*, Luc.: hence τὸ ἐπιθ., sub. μέλος, *the nuptial, bridal song*, usu. sung in chorus before the bridal chamber, v. Theocr. 18, Himer. Or. 1. [ᾰ] Hence

’Επιθᾰλᾰμίτης, ου, ὁ, epith. of Mercury. [ῑ]

’Επιθᾰλασσίδιος, ον, Att. -ττίδιος, =sq., Thuc. 4, 76.

’Επιθᾰλάσσιος, Att. -ττιος, ία, ιον, also ιος, ιον, Xen. Hell. 3, 4, 28, (ἐπί, θάλασσα) *lying on the shore* or *coast*, Lat. *maritimus*, Hdt. 1, 154, Thuc., etc.: in genl. *marine*, Epich. p. 55.

’Επιθάλασσος, ον, Att. -ττος, rarer form for foreg., App.

’Επιθαλπής, ές, *warm*: from

’Επιθάλπω, f. -ψω, (ἐπί, θάλπω) *to warm*, esp. *on the surface*, γαῖαν, Xenophan., and Plut.

’Επιθαμβέω, ῶ, (ἐπί, θαμβέω) *to marvel at, admire*, Nonn.

’Επιθᾰνάτιος, ον, (ἐπί, θάνατος) *condemned to death*: in genl.=sq. adv. -τίως ἔχειν=ἐπιθανάτως ἔχειν. [ᾰ]

’Επιθάνᾰτος, ον, (ἐπί, θάνατος) *sick to death, hard at death's door*, Dem. 1225, 1.—II. *deadly*, of poisons, Theophr. Adv. -τως ἔχειν, *to be sick unto death*, like ἐπιθάνατος εἶναι. [ᾰ]

’Επιθᾰνής, ές, (ἐπί, θανεῖν)=ἐπιθάνατος.

’Επιθάπτω, f. -θάψω, (ἐπί, θάπτω) *to bury again*, Philostr.

’Επιθαρσέω, ῶ, and, esp. Att.. -θαῤῥέω, ῶ, (ἐπί, θαρσέω) *to put confidence, trust in* a person or thing, τινί, Plut. —II. *to take heart to resist*, τοῖς ἐχθροῖς, App.

’Επιθαρσύνω and Att. -ῤῥύνω, (ἐπί, θαρσύνω) *to cheer on, excite, stir up*, c. acc. pers., Il. 4, 183.

’Επιθαυμάζω, (ἐπί, θαυμάζω) *to pay honour to, compliment*, esp. by giving a *honorarium* or *fee*, τὸν διδάσκαλον, Ar. Nub. 1147.

’Επιθεάζω,=ἐπιθειάζω, *to invoke the gods against*, τινί, Pherecr. Myrm. 10, cf. Blomf. Aesch. Cho. 843.

’Επιθεάομαι, f. -άσομαι, (ἐπί, θεάομαι) *to look upon, to view.*

’Επιθειάζω, f. -άσω, (ἐπί, θειάζω) *to be under divine influence, be inspired*: *to foretel*, Dion. H.—II. *to call upon in the name of the gods, to adjure, conjure*, Lat. *obtestari per deos*, τοσαῦτα ἐπιθειάσας, Thuc. 2, 75: ἐπ. μὴ ποιεῖν, Id. 8, 53: cf. Buttm. Lexil. θαάσσειν 6, and cf. ἐπιθεάζω.—III. *to inspire*, τινί, Plut.—IV. *to glorify*, Plut. Hence

’Επιθείᾰσις, εως, ἡ, *inspiration, excitement*, Philo.—2. =sq.: and

’Επιθειασμός, οῦ, ὁ, *an appeal to the gods*, Thuc. 7, 75, in plur.

’Επιθεῖτε, shortd. 2 plur. opt. aor. 2 from ἐπιτίθημι, for ἐπιθείητε, Hom.

’Επιθέλγω, f. -ξω, (ἐπί, θέλγω) *to soothe, assuage*, Plut.

’Επίθεμα, ατος, τό, (ἐπιτίθημι) *that which is laid, put upon* a thing.—1. *an external application*, Diosc.—2. *a lid, cover*, Philo.—3. *a gravestone, monument*, Paus.

’Επιθερᾰπεύω, (ἐπί, θεραπεύω) *to be diligent about, work zealously for*, τὴν κάθοδον, Thuc. 8, 47, cf. 84.—II. *to apply a second remedy*, Medic.

†’Επιθέρσης, ους, ὁ, *Epitherses*, masc. pr. n., Paus.

†’Επιθερσίδης, ου, ὁ, *Epithersides*, prop. *son of Epithersus*, masc. pr. n., Diod. S.

’Επίθεσις, εως, ἡ, (ἐπιτίθημι) *a laying* or *putting on*, χειρῶν, N. T.: *application*, ἐπιχρίστων, Plut.—2. *an application of epithets*, Arist. Rhet.—II. (from mid.) *a setting upon, attack*, Xen. An. 4, 4, 22: ἐπ. Περσῶν τοῖς Ἕλλησι, Plat. Legg. 698 B: *an attempt, plot*, ἐπί τινα, Arist. Pol.: in genl. *a setting to work at*, ἔργῳ, Polyb.

’Επιθεσπίζω, (ἐπί, θεσπίζω) of an oracle or god, *to give sanction*, τινί, Dion. H.: but—II. ἐπιθ. τῷ τρίποδι, *to prophesy upon* the tripod, *give the oracle's answer* there, Hdt. 4, 179. Hence

’Επιθεσπισμός, οῦ, ὁ, *the sanction of an oracle*, etc., Arr.

’Επιθετέον, verb. adj. from ἐπιτίθημι, *one must lay upon, impose*, δίκην, Plat. Gorg. 507 D.—II. *one must lay one's hand to, set to work at*, τινί, Plat. Soph. 231 C.

’Επιθέτης, ου, ὁ, (ἐπιτίθεμαι) *a plotter, impostor*, Luc.

’Επιθετικός, ή, όν, (ἐπιτίθεμαι) *fit, ready to attack*, Xen. Mem. 3, 1, 6: *stirring, active*, περί τι, Arist. Pol.—II. (ἐπιτίθημι) *added*, Lat. *adjectivus*, esp. Gramm.; and so τὸ ἐπ., *the adjective.* Adv. -κως.

’Επίθετος, ον, (ἐπιτίθημι) *added, annexed, attached to*, τινί, Menand. p. 192: hence—2. *adventitious*, Arist. Eth. N.: *far-fetcht, foreign*, Isocr. 145 C; *fictitious*, Theophr., cf. ἐπακτός, *ἐπίκτητος*.—II. as subst., τὸ ἐπ., *an epithet*, Arist. Rhet. Adv. -τως, Strab.

'Επιθέω, f. -θεύσομαι, (ἐπί, θέω) *to run upon* or *at*, Hdt. 9, 107: *to chase, pursue*, Xen. Cyn. 6, 10.

'Επιθεωρέω, ῶ, (ἐπί, θεωρέω) *to examine over again* or *carefully*, τι, Hipp. Hence

'Επιθεώρησις, εως, ἡ, *a gazing upon, contemplation*, M. Anton.

'Επιθεωρία, ας, ἡ,=foreg.

'Επιθήγω, fut. -ξω, (ἐπί, θήγω) *to whet, sharpen*, Ael.: metaph. *to stimulate, excite*, Plut.

'Επιθήκη, ης, ἡ, (ἐπιτίθημι) *an addition, increase*, Hes. Op. 378: *something given in* or *over* in a bargain, Ar. Vesp. 1391.

'Επίθημα, ατος, τό,=ἐπίθεμα, φωριαμῶν ἐπιθήματα, *lids* of chests, Il. 24, 228: *a gravestone*, Isae. Hence

'Επιθηματικός, ή, όν, *of, belonging to ἐπιθήματα*.

'Επιθηματουργία, ας, ἡ, (ἐπίθημα, *ἔργω) *a making of lids, covers, roofs*, etc., Plat. Polit. 280 D.

'Επιθηματόω, ῶ, (ἐπίθημα) *to cover, put a lid upon*, τι, Anticl. ap. Ath. 473 C.

'Επιθηραρχία, ας, ἡ, *office of an ἐπιθήραρχος*, v. l. Ael.: from

'Επιθήραρχος, ου, ὁ, (ἐπί, θήραρχος) *the chief commander of the elephants*.

'Επιθησαυρίζω, (ἐπί, θησαυρίζω) *to store up*. Hence

'Επιθησαυριστέον, verb. adj., *one must store up*, Clem. Al.

'Επιθιγγάνω, aor. ἐπέθιγον, (ἐπί, θιγγάνω) *to touch*, Theophr.

'Επιθλίβω, f. -ψω, (ἐπί, θλίβω) *to press upon, rub the surface*, Diod.: metaph. *to annoy*, Plut. [θλῐ] Hence

'Επίθλιψις, εως, ἡ, *pressure on the surface*, Aretae.

'Επιθνήσκω, (ἐπί, θνήσκω) *to die afterwards*, Dion. H.

'Επιθοάζω, in Aesch. Cho. 856, Eur. Med. 1409, usu. interpreted, *to sit as a suppliant at an altar, to pray the gods for aid, pray passionately*, from the supposed orig. notion of *sitting suppliant at an* altar (cf. θοάζω II.), and so much like ἐπιθεάζω, which Blomf. would read; but cf. Buttm. Lexil. voc. θαάσσειν 6.

'Επιθολόω, ῶ, *to make muddy, obscure*, Luc.

'Επιθορεῖν, inf. aor. of ἐπιθρώσκω: the pres. ἐπιθορέω only very late.

'Επιθόρνυμαι, (ἐπί, θόρνυμαι) *to cover*, of male animals, βουσί, Luc. Amor. 22.

'Επιθορόω, ῶ, (ἐπί, θοοός) *to impregnate*, Clem. Al.

'Επιθορῠβέω, ῶ, (ἐπί, θορυβέω) *to shout to* or *at*, esp. *in token of approval*, Xen. Hell. 1, 7, 13; 2, 3, 50.

'Επιθρύσσω, Att. -ττω, contr. for ἐπιταρύσσω. [ῡ by nature.]

'Επιθραύω, (ἐπί, θραύω) *to break*, ἄρτον, Anth.

'Επιθρέξας, ασα, αν, part. aor. 1 of ἐπιτρέχω, Il.

'Επίθρεπτος, ον, (ἐπί, τρέφω) *well-fed, corpulent*, Hipp.

'Επιθρηνέω, ῶ, (ἐπί, θρηνέω) *to lament over one*, Plut. Hence

'Επιθρήνησις, εως, ἡ, *a lamentation*, Plut.

'Επιθρομβόω, ῶ, (ἐπί, θρομβόω) *to make to curdle*: pass. *to curdle*, Nic.

'Επιθρύπτω, (ἐπί, θρύπτω) *to break up*: metaph. *to enfeeble*, Philostr.

'Επιθρώσκω, f. -θοροῦμαι, aor. -έθορον, (ἐπί, θρώσκω) *to spring, leap upon*, c. gen., Il. 8, 515: also c. dat., τύμβῳ, like Lat. *insultare*, with collat. notion of insult, Il. 4, 177: c. adj. neut., τόσσον ἐπιθρώσκουσι, so far do they spring, Il. 5, 772, so too μακρὰ ἐπιθρ., Hes. Sc. 438.—2. *to spring up, arise, ascend*, ὀμίχλη, Musae. 113.

'Επιθῡμέω, ῶ, (ἐπί, θυμός) *to set one's heart upon* a thing, *long for, aim at, desire*, c. gen. rei, Hdt. 2, 66, and Att.: c. gen. pers., *to love*, or rather *lust after*, Lys. 96, 40, and Xen.; and so c. acc. pers., Menand. ap. Clem. Al. 605 D: c. inf., Hdt. 1, 24, etc.: absol. *to lust, covet*, Thuc. 6, 92, and Plat.: τὸ ἐπιθυμοῦν=ἐπιθυμία, Thuc. 6, 24. Hence

'Επιθῡμημα, ατος, τό, *the object of desire*, Xen. Hiero 4, 7: *yearning, desire*, Hipp., Plat., etc. [ῡ]: and

'Επιθῡμησις, εως, ἡ, *a desiring, longing, desire*, Isae. [ῡ]

'Επιθῡμήτειρα, ας, ἡ, fem. of sq., Call. Dian. 237.

'Επιθῡμητής, οῦ, ὁ, (ἐπιθυμέω) *one who longs for* or *desires*, νεωτέρων ἔργων, Hdt. 7, 6, and so in Plat.: *a lover, follower*, Xen. Mem. 1, 2, 60.

'Επιθῡμητικός, ή, όν, (ἐπιθυμέω) *desiring, lusting, coveting*, τὸ ἐπιθ., that division of the soul *which is the seat of the desires and affections*, Plat. Rep. 439 E, Arist. Eth. N. 1, 13, 2.—II. act. *inspiring desire*, dub. Adv. -κῶς ἔχειν,=ἐπιθυμεῖν, Plat. Phaed. 108 C.

'Επιθῡμητός, ή, όν, (ἐπιθυμέω) *desired, to be desired*: τὰ ἐπ., *objects of desire*, Arist. Eth. N. Adv. -τῶς.

'Επιθῡμία, ας, ἡ, (ἐπιθυμέω) *a desire, yearning, longing*, Hdt. 1, 32, and in Att. prose; ἐπ. τινός, *longing after* a thing, as ὕδατος, σίτου, etc., Thuc., and Xen.: ἐπιθυμίαν ἔχειν, c. inf., Xen.: usu. in bad sense, *desire, lust*, πρός τινα, towards one, Xen. Lac. 2, 14: opp. to πρόνοια, *desire, passion*, Thuc. 6, 13.—II.=ἐπιθύμημα, Pittac. ap. Stob. p. 46, 6.

'Επιθῡμίᾱμα, ατος, τό, *incense, an incense-offering*, Soph. O. T. 913: from

'Επιθῡμιάω, ῶ, fut. -άσω, (ἐπί, θυμιάω) *to offer incense*, Plut. [ᾱσω]

'Επιθύμιος, ον,=ἐπιθυμητικός. [ῡ]

'Επιθῡμίς, ίδος, ἡ, *a wreath of flowers* for the neck, Hesych., cf. ὑποθυμίς.—II. ἐπιθῡμίς ιδος, ἡ, *thyme*, Diosc.

'Επιθῡμόδειπνος, ον, (ἐπιθυμέω, δεῖπνον) *eager for dinner*, Plut.

'Επίθῡμον, ου, τό, a parasitical plant *on thyme*, θύμος: or *the flower of thyme*, Diosc.

'Επιθύνω,=ἐπευθύνω, Soph. Phil. 1059. [ῡ]

'Επιθῡσιάω, ῶ, *to offer incense*, Sophron.

'Επιθύω, fut. -ύσω, (ἐπί, θύω B) *to rush eagerly at*, ἐπιθύσας, by violence, Od. 16, 297.—2. c. inf., *to strive vehemently to* do a thing, Il. 18, 175: *to desire, long to* do, c. inf., H. Hom. Merc. 475. Cf. ἐπιτύφω. [Ep. ἐπῑθῠω, whence some reject the common deriv. from ἐπί, θύω, and refer it to ἰθύνω: but then it should be written ἐπιθύνω, for ἰθύω has always ῠ: the sense does not demand this. v. sub θύω B, and ι is easily lengthd. in arsis, as ο in ἀπο̄ειπών, ἀπο̄έρσῃ, ἀπο̄έρδειε, v. Spitzn. Vers. Her. 85, 86.]

'Επιθύω, fut. -ύσω, (ἐπί, θύω A) *to offer sacrifice besides* or *after*, τέλεον νεαροῖς, Aesch. Ag. 1504.—2. in genl. *to offer sacrifice*, τι θεοῖς, Ar. Plut. 1116.—II. *to offer incense*, Wess. Diod. 12, 11, etc. [ῠ usu. in pres., ῡ always in fut.]

'Επιθωρᾱκίδιον, ου, τό, (ἐπί, θώραξ) *a tunic* or *tabard worn over the* θώραξ, Plut.

'Επιθωρᾱκίζομαι, as mid., (ἐπί, θωρακίζω) *to arm, put on harness*, Xen. Cyr. 3, 3, 27.

'Επιθωρήσσω, f. -ξω, (ἐπί, θωρήσσω) *to arm, equip against* one. Mid. *to get ready for the fight*, Ap. Rh.

'Επιθωΰσσω, f. -ξω, (ἐπί, θωΰσσω) *to shout, call out*, τινί τι, Aesch. Pr. 277, τινί, Eur. I. T. 1127; and absol., Aesch. Pr. 73.—II. *to cheer on*, c. acc., Synes.

'Επιΐδμων, ον, gen. ονος, (ἐπί, ἴδμων)=ἐπιΐστωρ, τινός, Anth.

'Επιΐζομαι, Ion. for ἐφέζομαι.

'Επιΐστωρ, ορος, ὁ, ἡ, (ἐπί, ἵστωρ) *skilled, practised in*, c. gen., μεγάλων ἔργων, Od. 21, 26, and in late Ep.—2. *conscious of, acquainted with*, ἐπ. τεῶν μύθων, *witnesses* of, Ap. Rh. 4, 89.

'Επικαγχάζω, (ἐπί, καγχάζω) *to laugh loud at*, τινί.

'Επικαγχᾰλάω, ῶ, (ἐπί, καγχαλάω) *to triumph, exult in*, τινί, Q. Sm.

'Επικαθαιρέω, ῶ, (ἐπί, καθαιρέω) *to pull down, destroy besides*, Thuc. 8, 20.

'Επικᾰθαίρω, (ἐπί, καθαίρω) *to purge yet more*, Hipp.

'Επικαθέζομαι, fut. -εδοῦμαι, (ἐπί, καθέζομαι) as pass., *to sit down upon*, ἐπί τινι, Ar. Plut. 185.

'Επικαθεύδω, f. -ευδήσω, (ἐπί, καθεύδω) *to sleep upon*, τινί, Luc.; *to sit on eggs*, Arist. H. A.

'Επικάθημαι, Ion. -κάτημαι, (ἐπί, κάθημαι) *to sit upon*, τινί, Hdt. 6, 72: *to press upon, be heavy on*, ἐπί τινι, Ar. Ran. 1046: also c. acc., App.: *to brood, sit upon eggs*, Arist. H. A.—2. ἐπ. ἐπί τινος, *sit at*, of a money-changer, Dem. 1189, 20.—II. *to sit down against* a place, *besiege* it, Thuc. 7, 27.

'Επικαθιζάνω,=ἐπικαθίζω, ἐπί τι, Antiph. Strat. 2, 12.

'Επικαθίζω, (ἐπί, καθίζω) *to set, put upon*, τινὰ ἐπί τι, Hipp.—II. intr. *to set one's self, sit*, πειθὼ τις ἐπεκάθιζεν ἐπὶ τοῖς χείλεσι, Eupol. Dem. 6.—2. *to sit down against, besiege*, πόλει, Polyb.

'Επικαθίημι, (ἐπί, καθίημι) *to let down, set upon*, τί τινι, Ephipp. Ναυαγ. 1: *to let down, shut*, πύλας, App. [On quantity v. ἵημι.]

'Επικάθισμα, ατος, τό, (ἐπικαθίζω) *a sitting, place to sit on*.

'Επικαθίστημι, f. -καταστήσω, (ἐπί, καθίστημι) *to place, set on* or *over*, τινὰ ἐπί τινι, Plat. Tim. 72 B.—II. *to place, appoint besides* or *after*, ἐπ. τινὰ στρατηγόν, *to appoint as successor* in command, Polyb.

'Επικαινίζω, (ἐπί, καινίζω) *to renew, restore*, LXX.

'Επικαινοτομέω, ῶ,=sq.

'Επικαινουργέω, ῶ, (ἐπί, καινουργέω) *to plot, contrive novelties*, Democr. ap. Stob. 4, 39.

'Επικαινόω, ῶ, (ἐπί, καινόω) νόμους, *to innovate upon, change rashly*, Aesch. Eum. 693.

'Επικαιρία, ας, ἡ, *an occasion, fit time* or *place*, Hipp.: from

'Επικαίριος, ον, (ἐπί, καιρός) *seasonable, suitable*, Lat. *opportunus*: *important, needful*, Xen. Oec. 5, 4; τόποι ἐπ., *vital* parts, Tim. Locr. 102 D, and so οἱ ἐπ., *the most important, chief persons* of the army, Xen. Cyr. 3, 3, 12, etc.: c. inf., οἱ θεραπεύεσθαι ἐπικαίριοι, those whose cure, health is all important, Ib. Cf. sq.—II. later, *lasting for a time, perishable*. Adv. -ίως, *conveniently*, Plut.

'Επίκαιρος, ον,=foreg., Pind. P.

4, 488, Thuc., etc.: ἐπ. σήματα, *important* symptoms, Hipp.: ἐν τῷ ἐπικαιροτάτῳ, in the most *vital* part, Xen. Eq. 12, 7: τὰ ἐπ., *advantageous* positions, Xen. Hier. 10, 5; so ἐπ. τόποι, Dem. 234, 14: c. gen., *fit, useful, proper for*, Soph. Aj. 1406: c. inf., ἐπ. ἀποχρῆσθαι, *most convenient* to use, Thuc. 1, 68.

'Επικαίω, Att. ἐπικάω, f. -καύσω, (ἐπί, καίω) *to light up, kindle on* a place, πῦρ, H. Hom. Ap. 491; *to burn on an altar*, Il. 22, 170, etc., in tmesis.—II. *to burn on the surface, scorch*, Hipp.: in genl. *to burn*, Arist. Meteor.

'Επικᾰλᾰμάομαι, (ἐπί, καλαμάομαι) *to glean*, Luc.

'Επικᾰλέω, ῶ, f. -έσω, (ἐπί, καλέω) *to call on, call to, appeal to*, θεόν, Hdt. 2, 39, etc.; θεὸν τινί, *to use* a god's name *in adjuring* one, Id. 1, 199, cf. 3, 65: so too in mid., Id. 1, 87.—II. *to call in addition, besides, give a surname* or *nickname to*: in pass. *to be called by surname*, Hdt. 8, 44; or *to be nicknamed*, Xen. Mem. 1, 4, 2, Hell. 2, 3, 30.—III. like ἐγκαλέω, *to bring an accusation against*, τινί τι, Thuc. 1, 139; also ἐπ. τινί, c. inf., Thuc. 2, 27: c. acc. rei, *to throw in one's teeth*, Ar. Pac. 663: hence in pass., τὰ ἐπικαλεύμενα χρήματα, the money *that was imputed to* him, i. e. which he was charged with having, Hdt. 2, 118: ἐπ. τινί, *to quarrel, dispute with* one, Plat. Legg. 766 E. B. mid. *to call to one's self, call to aid*, τινά and τινὰ σύμμαχον, Hdt. 5, 63; 8, 64, etc.: in genl. *to invite*, Id. 1, 187, etc.—2. *to call on*, v. supr. I.—3. also *to challenge*, Lat. *provocare*.—4. *to summon before one*, Id. 5, 39.

'Επικαλλύνω, (ἐπί, καλλύνω) *to cover with ornament, deck out.*

'Επικάλυμμα, ατος, τό, (ἐπικαλύπτω) *a cover, covering: a veil, means of hiding*, κακῶν, Menand. p. 33.—II. *the tail of a crab*, Arist. H. A. [ᾰ]

'Επικᾰλυπτήριον, ου, τό,=foreg. I., Arist. Part. An.: strictly neut. from

'Επικᾰλυπτήριος, α, ον, *covering, hiding*: from

'Επικᾰλύπτω, f. -ψω, (ἐπί, καλύπτω) *to cover up, shroud, darken*, Hes. Th. 798 in tmesis: *to cover up, hide*, as snow a track, Xen. Cyn. 8, 1: *to shut, close*, βλέφαρα, Arist. Sens.—II. *to put over*, τί τινος, Eur. H. F. 642. Hence

'Επικάλυψις, εως, ἡ, *a covering, concealment.* [ᾰ]

'Επικάμνω, f. -καμοῦμαι, (ἐπί, κάμνω) *to labour, grieve at* or *after*, τινί, Ael.

'Επικαμπή, ῆς, ἡ, (ἐπικάμπτω) *a bend: the return* of a building, Hdt. 1, 180: ἐπ. ποιεῖσθαι, *to wheel to* right or left, Xen. Cyr. 7, 1, 6, cf. ἐπικάμπτω.

'Επικαμπής, ές, *curved, curling*, οὐραῖον, Luc. Adv. -πῶς: and

'Επικάμπιος, ον, collat. form for foreg.: esp. τάξις, *a curved*, i. e. *convex* line of battle, Polyb.: from

'Επικάμπτω, f. -ψω, (ἐπί, κάμπτω) *to bend, curve, crook*, Hipp.: in pass. of troops, *to wheel round the wings*, so as to take the enemy in flank (εἰς κύκλωσιν), Xen. Cyr. 7, 1, 5, cf. Hell. 4, 2, 20.—II. *to turn round*; metaph. *to win over, persuade*: cf. ἐπιγνάμπτω.

'Επικαμπύλος, ον, (ἐπί, καμπύλος) *crooked, curved*, ὤμους in the shoulders, H. Hom. Merc. 90. [ῠ]

'Επίκαμψις, εως, ἡ,=ἐπικαμπή, Dio C.

'Επικανθίς, ίδος, ἡ,=ἐγκανθίς.

'Επίκᾰρ, adv. *head-wards, head-foremost*, Il. 16, 392, v. κάρ: opp. to ἀνάκαρ.

'Επικαρδιάω, ῶ,=καρδιάω, Nic.

†'Επίκαρος, ου, ἡ, *Epicarus*, acc. to Strab. an early name of the Argolic 'Επίδαυρος, p. 374.

'Επικαρπία, ας, ἡ, (ἐπικάρπιος) *the usufruct of a property, income from* it, Plat. Legg. 955 D, Arist. Pol. 1, 11, 3: in genl. *profits*, ἐπικαρπίας λαμβάνειν, Isocr. 184 C. Hence

'Επικαρπίδιος, ον, (ἐπί, καρπός) *in* or *on fruit*, χνοῦς, Anth.

'Επικαρπίζομαι, (ἐπί, καρπίζομαι) *to draw the nutriment from, exhaust*, γῆν, of crops, Theophr.

'Επικάρπιος, ον, (ἐπί, καρπός) *bringer* or *guardian of fruits*, epith. of Jupiter, etc., Arist. Mund.: τὰ ἐπ., *pedicles* or *fruit-stalks.*—II. (καρπός II.) *on* or *for the wrist*, ἐπ. ὄφεις, bracelets in the shape of snakes, Philostr.

'Επικαρπολογέομαι, dep. (ἐπί, καρπολογέω) *to glean*, τὸν ἀμητόν, Joseph.

'Επικάρσιος, α, ον, (ἐπίκαρ, κάρ) like ἐγκάρσιος, strictly *headwards*, i. e. *head downwards*, νῆες ἐφέροντ' ἐπικάρσιαι, of ships in a stormy sea, Od. 9, 70. In Hdt. always opp. to ὄρθιος, *cross wise, at an angle*, usu. *at a right angle*, as of the streets of Babylon, opp to ἰθεῖαι, 1, 180; so too τὰ ἐπ., the country *measured at right angles* from the coast, opp. to τὰ ὄρθια, along the coast, 4, 101; and c. gen. τριήρεις τοῦ Πόντου ἐπικάρσιαι, forming an angle with the Pontus, 7, 36: so ἐπ. σανίδες, *cross* planks, Polyb., etc.

†'Επικάστη, ης, ἡ, *Epicaste*, mother of Oedipus,='Ιοκάστη, q. v., Od. 11, 271.—2. daughter of Calydon and wife of Augeas, Apollod.—3. daughter of foreg., mother of Thessalus, Id.

'Επικαταβαίνω, f. -βήσομαι, (ἐπί, καταβαίνω) *to go down to* a place, εἰς Πλαταιάς, Hdt. 9, 25, πρὸς πόλιν, Thuc. 6, 97: *to go down, extend downwards*, ἔς τι, Hipp.—II. like ἐπεξέρχομαι, *to come down upon, punish* an act, Tab. Heracl.

'Επικαταβάλλω, fut. -βᾰλῶ, (ἐπί, καταβάλλω) *to throw down on* one, Dio C.: *to let fall down, droop at* a thing, τὰ ὦτα, Xen. Cyn. 4, 3.

'Επικαταγελάω, ῶ, fut. -άσω, (ἐπί, καταγελάω) *to laugh at besides*, dub. in Sext. Emp. [ᾰσω]

'Επικατάγνῡμι, f. -άξω, (ἐπί, κατάγνυμι) *to break besides, in addition.*

'Επικατάγω, (ἐπί, κατάγω) *to bring down* or *to land besides.* Pass. and mid., *to come to land along with* or *afterwards*, Thuc. 3, 49. [ᾰ]

'Επικαταδαρθάνω, f. -δαρθήσομαι, (ἐπί, καταδαρθάνω) *to sleep, fall asleep at* or *upon*, Thuc. 4, 133, Plat. Rep. 534 D.

'Επικαταδέω, f. -δήσω, (ἐπί, καταδέω) *to tie down, bind upon* a thing, Hipp.

'Επικαταδύομαι, (ἐπί, κατά, δύω) *to dive after.*—2. *to set.*

'Επικαταθέω, fut. -θεύσομαι, (ἐπί, κατά, θέω) *to run down upon, attack*, Dio C.

'Επικαταίρω, f. -ᾰρῶ, (ἐπί, καταίρω) intr. *to sink down upon*, τινί, Plut.

'Επικατακαίω, f. -καύσω, (ἐπί, κατακαίω) *to burn besides.*

'Επικατακλίνω, (ἐπί, κατακλίνω) *to make bend down upon*, τί τινι. [ῑ]

'Επικατακλύζω, (ἐπί, κατακλύζω) *to overflow, inundate*, Hdt. 1, 107.

'Επικατακοιμάομαι, dep. pass., (ἐπί, κατακοιμάω) *to sleep at* or *upon* a place, Hdt. 4, 172.

'Επικατακολουθέω, ῶ, (ἐπί, κατακολουθέω) *to follow after*, τινί.

'Επικαταλαμβάνω, fut. -λήψομαι, (ἐπί, καταλαμβάνω) *to follow and catch up, overtake*, dub. in Hdt. 1, 79, but certain in Thuc. 2, 90, Xen., and Plat.

'Επικαταλλᾰγή, ῆς, ἡ, (ἐπί, καταλλάσσω) *money paid for exchange, discount*, Theophr.

'Επικαταμένω, (ἐπί, καταμένω) *to stay, delay longer*, περί τι, Xen. Cyr. 1, 2, 11.

'Επικαταμωκάομαι,=καταμωκάομαι.

'Επικαταμωμέομαι,=καταμωμέομαι.

'Επικαταπηδάω, ῶ, (ἐπί, καταπηδάω) *to leap upon, into*, εἴς τι, Joseph.

'Επικαταπίπρημι, (ἐπί, καταπίπρημι) *to set fire to over* or *besides*, τινί, App.

'Επικαταπίπτω, f. -πεσοῦμαι, (ἐπί, καταπίπτω) *to fall down upon, throw one's self upon*, Luc.

'Επικαταπλάσσω, (ἐπί, καταπλάσσω) *to put on a plaster*, Hipp.

'Επικαταπλέω, f. -πλεύσομαι, (ἐπί, καταπλέω) *to come to land in addition* or *after*, Diod.

'Επικατᾰράομαι, (ἐπί, καταράομαι) dep., *to imprecate curses on*, τινί, LXX.

'Επικατᾰράσσω, f. -ξω, (ἐπί, καταράσσω) *to dash, smite upon* or *against.* Pass. *to fall with a crash*, Dion. H.

'Επικατάρᾱτος, ον, like ἐπάρατος, *accursed*, N. T. [ᾰρ]

'Επικαταῤῥέω, f. -ῥεύσω, (ἐπί, καταῤῥέω) *to run down*, Hipp.: *to fall down upon*, τινί, Plut.

'Επικαταῤῥήγνυμι, f. -ῥήξω, (ἐπί, καταῤῥήγνυμι) *to break on* or *over*, τινί τι. Pass. *to burst forth, break out upon*, τινί, Plut.

'Επικαταῤῥιπτέω, ῶ, and -ῥίπτω, (ἐπί, καταῤῥιπτέω) *to throw down besides* or *upon*, Xen. An. 4, 7, 13.

'Επικατασείω, (ἐπί, κατασείω) *to shake, dash down on one*, Joseph.

'Επικατασκάπτω, f. -ψω, (ἐπί, κατασκάπτω) *to dig down, pull down by digging over* one, τινί τι, Dion. H.

'Επικατασκευάζω, fut. -άσω, (ἐπί, κατασκευάζω) *to build upon* a thing, τι ἐπί τι, Dio C.

'Επικατασπάω, ῶ, f. -σπάσω, (ἐπί, κατασπάω) *to draw down, to convulse besides* or *after*, Hipp. [ᾰσω]

'Επικατασπένδω, f. -σπείσω, (ἐπί, κατασπένδω) *to pour as a libation*, τι, Joseph.

'Επικαταστρέφω, f. -ψω, (ἐπί, καταστρέφω) *to turn down, upset over.*

'Επικατασφάζω, and -σφάττω, fut. -ξω, (ἐπί, κατασφάζω) *to slay, kill at, upon*, or *over*, τινά τινι, Hdt. 1, 45.

'Επικατατέμνω, (ἐπί, κατατέμνω) *to cut, mine beyond one's boundaries*, Dem. 977, 7.

'Επικατατρέχω, f. -δρᾰμοῦμαι, (ἐπί, κατατρέχω) *to rush down upon* one, Dion. H., τινί, Dio C.

'Επικαταφέρομαι, f. -κατενεχθήσομαι, (ἐπί, καταφέρω) as pass., *to rush down upon, fall upon*, τινί, Joseph. Hence

'Επικατάφορος, ον, *leaning, prone to* a thing, Ath.

'Επικαταψάω, (ἐπί, καταψάω) *to scratch on the surface, harrow lightly*, χώραν, Strab.

'Επικαταψεύδομαι, (ἐπί, καταψεύδομαι) *to lie, tell lies besides, in addition*, Hdt. 3, 63.

'Επικαταψήχω, (ἐπί, καταψήχω) *to smooth down afterwards*, App.

'Επικατεῖδον, inf. -κατιδεῖν, (ἐπί, κατεῖδον) aor. without pres. in use, *to look down upon.*

Ἐπικάτειμι, inf. *-κατιέναι*, (*ἐπί, κατά, εἶμι*) *to go down upon* or *into*, *εἴς τι*, Thuc. 2, 49.

Ἐπικατεράω, *ῶ*, (*ἐπί, κατεράω*) *to pour off liquid on* a thing, Medic.

Ἐπικατέρχομαι=*ἐπικάτειμι*, Hipp.

Ἐπικατέχω, f. *-καθέξω*, (*ἐπί, κατέχω*) *to detain still*, Luc.

Ἐπικατηγορέω, *ῶ*, (*ἐπί, κατηγορέω*) *to accuse, denounce besides.*—II. *to predicate of* a thing, *τί τινος*, Sext. Emp.; *attribute to…*, *τί τινι*, Plut. Hence

Ἐπικατηγόρησις, *εως*, *ἡ*, *an additional predicate, epithet, name*, Dion. H.

Ἐπικατηγορία, *ας*, *ἡ*,=foreg., Sext. Emp.

Ἐπικατοικέω, *ῶ*, (*ἐπί, κατοικέω*) *to live at, inhabit.*

Ἐπικατονομάζω, f. *-άσω*, (*ἐπί, κατονομάζω*) *to name* a thing *after*, *consecrate* it *to*, Clem. Al.

Ἐπικατορθόω, *ῶ*, (*ἐπί, κατορθόω*) *to set right again*, Hipp.

Ἐπικαττύω, (*ἐπί, καττύω*) *to patch up, mend*, A. B.

Ἐπικαυλόφυλλος, *ον*, (*ἐπί, καυλόφυλλος*) *with leaves on the stem, with sessile leaves*, Theophr.

Ἐπίκαυμα, *ατος*, *τό*, (*ἐπικαίω*) *something burnt on the surface*: esp.—1. *a pustule, pimple.*—2. *a spot on the cornea of the eye*, Medic.

Ἐπίκαυσις, *εως*, *ἡ*, (*ἐπικαίω*) *a burning, inflammation of the surface.*—II. =foreg. 2, Diosc.

Ἐπίκαυτος, *ον*, (*ἐπικαίω*) *burnt at the end*, *ἀκόντια*, Hdt. 7, 71, 74.

Ἐπικαυχάομαι, (*ἐπί, καυχάομαι*) *to boast, glory over* one or *in* a thing, *τινί*. Hence

Ἐπικαύχησις, *εως*, *ἡ*, *a boasting, triumph over* or *in* a thing.

Ἐπικαχλάζω, (*ἐπί, καχλάζω*) *to plash, break with a plash upon*, *κῦμα πέτραις*, Ap. Rh.

Ἐπικάω, Att. for *ἐπικαίω*. [ᾱ]

Ἐπίκειμαι, inf. *-κεῖσθαι*, (*ἐπί, κεῖμαι*) dep. mid., *to lie* or *be laid upon, fitted to*, absol., Od. 6, 19, *τινί*, Theogn. 19: hence metaph. *θύραι γλώσσῃ ἐπίκεινται*, Theogn. 421, cf. *ἐπικλείω*.—2. in genl. *to be placed, to be in* or *on*, c. dat., *ὀφθαλμὸς μετώπῳ*, Hes. Th. 143: *to lie over against*, *νῆσοι ἐπὶ Λήμνου ἐπικείμεναι*, *lying off* Lemnos, Hdt. 7, 6, also *τῇ Θρήκῃ*, Ib. 185, and *ἐπὶ τῇ Λακωνικῇ*, Ib. 235: hence absol., *αἱ ἐπικείμεναι νῆσοι*, the islands on the coast, Thuc. 2, 14, etc.: hence—3. *to hang over, impend*, Lat. *imminere*, *τινί*, Xen. Mem. 2, 1, 5.—II. *to be laid on, press heavy upon*, *ἐπικείσεται ἀνάγκη*, Il. 6, 458: *to press upon, be urgent*, Hdt. 5, 104: *to press upon* as an enemy, *continue assaulting*, *τινί*, Hdt. 5, 81, etc.; and absol., Ar. Vesp. 1285, etc.—III. so of penalties, *to be laid on, imposed*, *θάνατος ἡ ζημίη ἐπικέεται*, Hdt. 2, 38, cf. 6, 58: so *ζημία ἐπέκειτο στατήρ*, Thuc. 3, 70. B. as pass. *to have lying on* one, *to have on, wear*, esp. in part. *ἐπικείμενος*, sometimes c. acc., *ἐπ. ἄπικας*, Dion. H.; *κράνος*, Luc.

Ἐπικείρω, fut. *-κερῶ* Ep. *-κέρσω*, (*ἐπί, κείρω*) *to cut down, mow down*, *πρώτας ἐπέκερσε φάλαγγας*, Il. 16, 394; *τὸν σῖτον*, *to reap*, Lat. *attondere*, Theophr.—II. metaph. *to cut short, baffle*, *ἐπὶ μήδεα κείρειν*, Lat. *praecidere*, Il. 15, 467; 16, 120, in tmesis, v. *κείρω*.

Ἐπικεκρυμμένως, adv. part. perf. pass. from *ἐπικρύπτω*, *secretly, darkly*, Clem. Al.

Ἐπικελᾰδέω, *ῶ*, f. *-ήσω*, (*ἐπί, κελαδέω*) *to shout at, shout in applause, cheer*, *ἐπὶ δὲ Τρῶες κελάδησαν*, Il. 8, 542; 18, 310.

Ἐπικέλευσις, *εως*, *ἡ*, *a cheering on, exhortation*, Thuc. 4, 95: and

Ἐπικελευστικός, *ή*, *όν*, *cheering on, exciting*: from

Ἐπικελεύω, also in mid. *ἐπικελεύομαι*, (*ἐπί, κελεύω*) *to exhort, encourage, cheer on again, excite*, esp. *to add one's exhortations*, opp. to *παρακελεύομαι*, c. dat., Eur. El. 1224, Thuc. 4, 28, in mid.; but also *ἐπικ. τὸν μὴ διανοούμενον*, Thuc. 3, 82: absol., Eur. Bacch. 1088.

Ἐπικέλλω, f. *-κέλσω*, (*ἐπί, κέλλω*) *to run upon, dash upon*, of ships, *νῆας ἐπικέλσαι*, *to run* them *aground* or *bring* them *to shore*, Lat. *appellere naves*, Od. 9, 148, c. dat. loci, *ἐπ. ἠπείρῳ*, Od. 13, 114; later *ἐπί* or *πρός τι*. Freq. also absol., as if intr., *to come to land, come ashore*, Od. 9, 138, and even of the ship itself, Od. 13, 114; v. *κέλλω*.

Ἐπικέλομαι, (*ἐπί, κέλομαι*) dep., *to call to* or *upon, invoke*, *Ἐρινῦς*, Il. 9, 454, where the 3 sing. aor. *ἐπικέκλετο* occurs; and so *ἐπικεκλόμεναι Δῖον πόρτιν*, Aesch. Supp. 41: also c. dat. in late Epic.

Ἐπικεντρέω, *ῶ*,=sq.

Ἐπικεντρίζω, (*ἐπί, κεντρίζω*) *to apply the spur to, spur*, Anth.—II. *to bud, graft trees.*

Ἐπίκεντρος, *ον*, (*ἐπί, κέντρον*) *on the point*; esp. in astron. *on the centre-point*, Sext. Emp.

Ἐπικεράννῡμι, fut. *-κεράσω*, (*ἐπί, κεράννυμι*) *to mix in, pour in again, decant anew* into a vessel which has been emptied, once in Hom., Od. 7, 164, *οἶνον ἐπικρῆσαι*, inf. aor. for *ἐπικεράσαι*, cf. *ἐπάρχω*: pass in tmesis, *χρυσῷ δ' ἐπὶ χείλεα κεκράανται*, *have been covered, inlaid* with gold, Od. 4, 616; 15, 116.

Ἐπίκερας, *τό*, (*ἐπί, κέρας*) *a plant*, elsewh. *τῆλις*, Gal.

Ἐπικεραστικός, *ή*, *όν*, (*ἐπικεράννυμι*) *tempering the humours*, Medic.

Ἐπικερδαίνω, (*ἐπί, κερδαίνω*) *to make a gain by*, *τινί*, Plut.

Ἐπικέρδεια, *ας*, *ἡ*, and *ἐπικέρδειον*, *ου*, *τό*,=*ἐπικέρδια*, q. v., dub. ll. ap. Philostr.

Ἐπικερδής, *ές* (*ἐπί, κέρδος*) *gainful, advantageous.*

†**Ἐπικέρδης**, *ους*, *ὁ*, *Epicerdes*, a Corcyrean who gave large sums of money to the Athenians in their efforts against the thirty tyrants, Dem. 469, 16, sq.

Ἐπικέρδια, *ων*, *τά*, (*ἐπί, κέρδος*) *profit on traffic* or *business*, prob. l. Hdt. 4, 152. The later word was *ἡ ἐπικέρδεια* and *τὸ ἐπικέρδειον*.

Ἐπικερτομέω, *ῶ*, (*ἐπί, κερτομέω*) *to make a mock of, insult*, *τινά*, Il. 16, 744, Od. 22, 194: in milder signf. *to laugh at, make jokes on*, Il. 24, 649, Hdt. 8, 92: *to teaze, plague*, Theocr. 20, 2. Hence

Ἐπικερτόμημα, *ατος*, *τό*, *a sneer, sarcasm*, Dem. Phal.: and

Ἐπικερτόμησις, *εως*, *ἡ*,=foreg.

Ἐπικέρτομος, *ον*, (*ἐπί, κέρτομος*) *mocking, cheating*, Q. Sm.

Ἐπικεύθω, f. *-σω*, (*ἐπί, κεύθω*) *to conceal, hide*; in Hom. usu. absol. c. negat., in phrases like *μυθήσομαι, οὐδ' ἐπικεύσω*, etc.; c. acc. rei, *μῦθον δέ τοι οὐκ ἐπικεύσω*, Od. 4, 744: and in Aesch. Ag. 800, c. acc. pers., *οὐ γάρ σ' ἐπικεύσω*, *I will* not *hide* it *from* thee.

Ἐπικεφάλαιος, *α*, *ον*, also *ος*, *ον*, (*ἐπί, κεφαλή*) *of, belonging to the head*: *τὸ ἐπικ.*, *a poll-tax*, Arist. Oec.: also *τὸ ἐπικεφάλιον*. [ᾰ]

Ἐπικεφᾰλαιόω, *ῶ*, (*ἐπί, κεφαλαιόω*) *to bring under particular heads, sum up, treat summarily*, Polyb., Dio C., in pass.

Ἐπικεφάλιον, *ου*, *τό*, v. *ἐπικεφάλαιος*.

Ἐπικεχοδώς, *ὁ*, part. perf. of *ἐπιχέζω*, used as a mock-name for a bird, Ar. Av. 68.

Ἐπικήδειος, *ον*, (*ἐπί, κῆδος*) *of* or *at a burial, funeral*, *ᾠδὴ ἐπ.*, a dirge, Plat. Legg. 800 E; also *τὸ ἐπ.*, *a dirge, elegy*, cf. Francke Callin. 125.

Ἐπικήπιος, *ον*, (*ἐπί, κῆπος*) *of, belonging to a garden*, Nonn.

Ἐπικηραίνω, (*ἐπί, κηραίνω*) *to be hostile to* one.

Ἐπικήριος,=sq., Heraclit. ap. Luc.

Ἐπίκηρος, *ον*, (*ἐπί, κήρ*) *subject to fate* or *death, perishable*, opp. to *ἀκήρατος*, Arist. Mund.: *weak, infirm*, Plat. Ax. 367 B. Adv. *-ρως*, *ἐπ. διακεῖσθαι*, Isocr. 230 E.

Ἐπικηρόω, (*ἐπί, κηρόω*) *to wax over, rub with wax.*

Ἐπικηρῡκεία, *ας*, *ἡ*, (*ἐπικηρυκεύομαι*) *the sending a herald* or *embassy* to treat for peace: in genl. *a negotiation for peace*, *πρός τινα*, Dem. 61, 23.

Ἐπικηρύκευμα, *ατος*, *τό*, *a message* or *demand by herald*, Eur. Med. 738; [ῡ] from

Ἐπικηρῡκεύομαι, dep. mid., (*ἐπί, κηρυκεύω*) *to send a message by a herald*, *τινί* or *πρός τινα*, Hdt. 6, 97; 9, 87; *ἐπ. τινί τι*, Id. 4, 80; later *ὑπέρ τινος*; c. inf., Thuc. 8, 80: and *ἐπ. τινὶ εἰ..*, *to send a herald to* one *to ask, to ask by herald* whether.., Hdt. 1, 60: also, *ἐπ. δι' ἀγγέλων*, Id. 1, 69; esp. *to send a flag of truce, make proposals for a treaty*, Thuc. 4, 27; in genl. *to proclaim publicly*, *τι*, Ar. Thesm. 1163.—II. absol. *to go as herald* or *ambassador*, Polyb.

†**Ἐπικήρυκτος**, *ον*, verb. adj., *publicly proclaimed upon* or *against*, App.; and

Ἐπικήρυξις, *εως*, *ἡ*, *the offering a reward publicly*, Philo: esp. *the setting a price* on one's head: from

Ἐπικηρύσσω, Att. *-ττω*, f. *-ξω*, (*ἐπί, κηρύσσω*) *to announce, make known by proclamation*, Arist. Oec.: esp., *ἐπ. θάνατον τὴν ζημίαν*, Xen. Hell. 1, 1, 15, c. inf., *ἐπ. δώσειν τινί τι*, Lys. 104, fin.: also c. dat. pers., *ἀργύριον, ἐπ. ἐπί τινι*, *to set* a price on his head, Hdt. 7, 214, *τινί*, Ib. 213: but later, *τῷ ζωγρήσαντι ἐπ. τι*, *to offer* a reward to.., Dio C. Hence *ὁ ἐπικηρυχθείς*, *an outlaw, proscribed person*, Dio C.—II.=*ἐπικηρυκεύομαι*, *to announce, proclaim by a herald*, *ἐπικηρυχθεὶς χθονί*, Lat. *rex renunciatus*, Aesch. Theb. 634.—III. *to put up to public sale*, like *ἀποκηρύσσω*, Strab., and Plut.

Ἐπικίδνημι, (*ἐπί, κίδνημι*) poet. word, *to spread over*, *κακοῖς ἐπικίδνατε θυμόν*, *spread* your spirit *over* your ills, Orac. ap. Hdt. 7, 140. Hom. has it (only in Il.) always in pass. *to be extended, spread over*, c. dat., *ὕδωρ ἐπικίδναται αἶαν*, *is spread over* the earth, Il. 2, 850: *ὅσον ἐπικίδναται ἠώς*, far as the morning light *is spread*, Il. 7, 451, 458.

Ἐπικῑναίδισμα, *ατος*, *τό*, (*ἐπί, κιναιδίζομαι*) *a lewd deed* or *word*, Clem. Al.

Ἐπικινδῡνεύω, (*ἐπί, κινδυνεύω*) *to run a risk*: pass., *ἐπικινδυνεύεται τῷ δανείσαντι τὰ χρήματα*, the risk is with the lender, Dem. 915, 14.

Ἐπικίνδῡνος, *ον*, (*ἐπί, κίνδυνος*) *in danger, insecure*, Hdt. 6, 86, 1: *ἐπ. μὴ* ληφθείη, Id. 7, 239: *ἐν ἐπικινδύνῳ*, opp. to *ἐν τῷ ἀσφαλεῖ*, Thuc. 1, 137. —II. *dangerous*, joined with *δεινός*, Plat. Legg. 736 C, Xen. Mem. 4, 6, 10: *τινί*, Thuc. 3, 54. Adv. *-νως*, *in an insecure state*, *ἐπ. ἔχειν*, Soph. Phil. 502, Eur. Scyr. 1: *at one's risk*, Thuc. 3, 37.

'Επικινδῡνώδης, ες, (*ἐπικίνδυνος*, *εἶδος*)=foreg.

'Επικῑνέω, ῶ, (*ἐπί*, *κινέω*) *to move towards.* Pass. *to gesticulate at* a thing, Epict.: *to be moved, zealous*, *ἐπί τινι*, LXX.

'Επικίνυμαι,=foreg., as pass., Q. Sm.

'Επικίρνημι and *ἐπικιρνάω*, poet. and Ion. for *ἐπικεράννυμι.*

'Επικιχλίδες, *αἱ*, a poem ascribed to Hom., so called from *κίχλαι*, *fieldfares*, cf. Ath. 65 A, 639 A, Bentl. Ep. Mill. p. 63.

'Επικίχρημι, (*ἐπί*, *κίχρημι*) *to lend more money*, Plut.?

'Επικλάζω, f. *-κλάγξω*, (*ἐπί*, *κλάζω*) *to cry aloud, utter, send forth*, *βροντήν τινι*, Pind. P. 4, 41, in tmesis.

'Επικλαίω, Att. *-κλάω*, f. *-κλαύσω*, (*ἐπί*, *κλαίω*) *to weep beside, after* or *responsively*, Ar. Thesm. 1063: *τινί*, *at* a thing, Nonn. Hence

'Επίκλαυτος, *ον*, *tearful*, *νόμος*, Ar. Ran. 684.

'Επικλάω, f. *-άσω*, (*ἐπί*, *κλάω*) *to bend round*, esp. metaph. *to bow* one's heart, *turn* it *to pity*, Plut. Pass. *to be bowed down, won to pity*, *τῇ γνώμῃ*, Thuc. 3, 59: but also *to be broken in spirit, lose courage*, Lat. *frangi animo*, Thuc. 4, 37, and without *γνώμῃ*, Plut.: *τὸ ἐπικεκλασμένον τῶν μελῶν*, *effeminate, unmanly* music, Luc. [ᾰ]

'Επικλάω, Att. for *ἐπικλαίω.* [ᾱ]

'Επικλεής, ές, (*ἐπί*, *κλέος*) *famed, famous*, Ap. Rh., *τινί*, *for* a thing, Opp., who has the shortd. acc. *ἐπικλέᾰ*, as if from *ἐπικλής.*

†'Επικλείδας, α, ὁ, *Epiclīdas*, brother of Cleomenes III., king of Sparta, Paus.

'Επικλείω, f. *-κλείσω*, (*ἐπί*, *κλείω* A) *to shut up, close*, Ar. Pac. 101: Ep. aor. *ἐπεκλήϊσε*, Tryph.

'Επικλείω, (*ἐπί*, *κλείω* B) *to extol, praise the more*, Od. 1, 351.—2. *to tell of, sing of*, Ap. Rh.: *to call*, *τινά τι*, Arat.—3. *to call upon, invoke*, *Κυθέρειαν*, Ap. Rh.

'Επικλήδην, adv. (*ἐπικαλέω*)=*ἐπίκλην*, formed after *ὀνομακλήδην*, Opp.

'Επικληΐζω, Ion. for *ἐπικλείω*, contr. *-κλῄζω*, *to call*, App.

'Επίκλημα, ατος, τό, (*ἐπικαλέω*) *an accusation, charge*, like *ἔγκλημα*, Soph. O. T. 227, Eur. Or. 570, Xen. Oec. 11, 4.

'Επίκλην, adv. (*ἐπικαλέω*) *by surname*, or in genl. *by name*, Plat. Soph. 221 C: *ἐπίκλην καλούμενος*, Id. Tim. 58 D: also *τινὸς ἐπ. λεγόμενος*, called *after..*, Id. Phil. 48 C: strictly acc. from an obsol. nom. *ἐπίκλη*, and so we have *ἐπίκλην ἔχειν*, in Plat. Tim. 38 C, and Anth.: cf. *ἐπίκλησις.*

'Επικληρικός, ή, όν, *of, concerning an ἐπίκληρος*, *λόγος*, Dion. H.

'Επικληρίτης, ου, ὁ, f. *-ῖτις*, *ιδος*, Isae. ap. Harp.,=sq.

'Επίκληρος, ον, (*ἐπί*, *κλῆρος*) *succeeding to a patrimony, an heir*: esp. as Att. law-term, *ἡ ἐπ.*, *an only daughter and heiress*, who must by law marry her next of kin, freq. litigated by several claimants, Ar. Av. 1653, Vesp. 583, cf. esp. Isae. Pyrrhi et Cironis Haered., and cf. Dict. Antiqq., in voc.: in this sense called also *ἐπίδικος*, q. v.: c. dat. *τῇ ἀρχῇ*, *heiress to* the kingdom, Dion. H.

'Επικληρόω, ῶ, (*ἐπί*, *κληρόω*) *to assign, distribute by lot*, *τί τινι*, Dem. 519, 1: *τινά*, c. inf., *to appoint* one to do, Call. Dian. 23. Pass. *to be assigned by lot*, *τινί*, Plat. Legg. 760 B.—2. *to have assigned* one, *τι*, Dio C. Hence

'Επικλήρωσις, εως, ἡ, *an assignment*, esp. *by lot.*

'Επικλής, v. *ἐπικλεής.*

†'Επικλῆς, έους Ion. ῆος, ὁ, *Epicles*, an ally of the Trojans from Lycia, Il. 12, 379.—2. an Athenian, father of Proteas, Thuc. 2, 23.

'Επίκλησις, εως, ἡ, (*ἐπικαλέω*) *a surname, to-name*, or *additional name*; Hom. has only acc. in phrases *'Αστυάναξ, ὃν Τρῶες ἐπίκλησιν καλέουσι*, so called *by* or *as a surname* (his name being Scamandrius), Il. 22, 506: *'Αρκτος, ἣν καὶ ἅμαξαν ἐπίκλησιν καλέουσι*, which they *call also* the Wain, Il. 18, 487, Od. 5, 273, etc.: but, in Il. 16, 17, *Μενέσθιον ἔτεκε Πολυδώρη Σπερχειῷ, αὐτὰρ ἐπίκλησιν Βώρῳ*, she bare him to Spercheius, but *under the assumed, feigned name* of Borus: in Hes. Th. 207, *Τιτῆνας ἐπίκλησιν καλέεσκεν τιταίνοντας ἀτασθαλίῃ μέγα ῥέξαι ἔργον*, named them Titans, *after* their endeavouring.., *ἐπὶ τῷ τιταίνειν.*—2. in genl. *a name*, *ἐπίκλησιν*, by name, Hdt. 4, 181, and Xen. Cf. *ἐπίκλην.*—II. *a calling upon, invocation*, *δαιμόνων.*—III. *a reproach, imputation*, Thuc. 7, 68, cf. *ἐπίκλημα.*

'Επικλήσκω, Ep. for *ἐπικαλέω.*

'Επίκλητος, ον, (*ἐπικαλέω*) *called upon, called in* as allies, Hdt. 5, 75; 7, 203.—2. *summoned*, *ἐπ. σύλλογος*, *a special* assembly, Hdt. 7, 8: hence *οἱ ἐπίκλητοι*, *privy-councillors*, Id. 8, 101: 9, 42.—3. *an additional, supernumerary guest*, Lat. *umbra*, Ar. Pac. 1266.—II. *accused* or *to be accused, blameable*, Lat. *notandus*, Polyb.

'Επικλῑβάνιος, ον, (*ἐπί*, *κλίβανος*) *at* or *presiding over the oven*, Carnead. ap. Sext. Emp. 592. [ᾰ]

'Επικλῐνής, ές, (*ἐπικλίνω*) *sloping*, Thuc. 6, 96: *leaning downwards*, Theophr.: metaph., *ἐπ. ἐκραβδίζειν*, to thrust out *headlong, whip away*, Ar. Lys. 575. Adv. *-νῶς*, Philo. [*κλῖνης* in Ar. l. c.]

'Επικλίντης, ου, ὁ, *leaning sideways*, *σεισμοὶ ἐπικλίνται*, earthquakes that move with a horizontal motion, opp. to *ὄρθιοι*, vertical, Arist. Mund. 4, 30: and

'Επίκλιντρον, ου, τό, *a leaning-place*, esp. *the head of a couch* or *bed*; in genl. *a couch, arm-chair*, Ar. Eccl. 907, cf. Lob. Phryn. 132: from

'Επικλίνω, f. *-κλῐνῶ*, (*ἐπί*, *κλίνω*) *to lay upon* or *over*: *to close*: hence pass. *to be put upon* or *to, be fitted close*, like *ἐπίκειμαι*, *ἐπικεκλῐμέναι σανίδες*, *closed* doors, Il. 12, 121, (not elsewh. in Hom.)—II. *to bend towards*, *τὰ ὦτα ἐπ.*, *to prick* the ears, Xen. Cyn. 6, 15: in pass. *to be inclined at an angle*, Thuc. 2, 76: hence part. perf. pass., *ἐπικεκλιμένος*, *sloping, oblique.*—2. intr. *to lean upon*, *τινί*, Plat. Amat. 132 B.—3. *to incline, turn towards*, *πρός τι*, Dem. 30, fin., *ἐπί τι*, Chrysipp. ap. Plut.—III. in pass. *to lie over against* or *near*, *ὄχθοις*, Eur. Tro. 797. [ῑ in pres., elsewh. ῐ.] Hence

'Επίκλῐσις, εως, ἡ, *a sloping, leaning, inclination*, Plut.

'Επικλονέω, ῶ, (*ἐπί*, *κλονέω*) *to stir up, excite stormily* or *violently*, Ap. Rh. Pass. *to rush like a tide upon*, hence in Il. 18, 7, *νηυσὶν ἐπικλονέονται*, where however Wolf writes *νηυσὶν ἔπι κλονέονται*, are driven upon the ships.

'Επικλοπία, ας, ἡ, *trickery*, Nonn.: from

'Επίκλοπος, ον, (*ἐπί*, *κλέπτω*, *κλοπή*) *thievish, given to stealing, tricksy, wily*, Od. 11, 364; 13, 291, Hes. Op. 67. Sometimes also c. gen *ἐπίκλοπος μύθων*, *cunning in* speech, Lat. *callidus, peritus*, Il. 22, 281, and so prob. *ἐπίκλοπος τόξων*, *cunning* in archery, Od. 21, 397, where however others make it =*ἐπιθυμητής.* Adv *-πως.*

'Επικλύζω, f. *-ύσω*, (*ἐπί*, *κλύζω*) *to overflow, flood*, Thuc. 3, 80, and in pass. Batr. 69: metaph. *to overwhelm, ruin*, Eur. Tro. 1328: also *to wash over, wipe out* debt, Aeschin. 78, 29. —II. intr. like Lat. *affluere, redundare, to abound, be plentiful.* Hence

'Επίκλῠσις, εως, ἡ, *an overflow, flood*, Thuc. 3, 89.

'Επικλυσμός, οῦ, ὁ,=foreg., Heliod.

'Επίκλυστος, ον, *flooded*, Strab.

'Επικλῠτός, όν, (*ἐπί*, *κλυτός*) *famed*, *ὄλβῳ*, for wealth, Ap. Rh.

'Επικλύω, (*ἐπί*, *κλύω*)=*ἐπακούω*, *to hear, perceive, listen to*, c. acc., Il. 23, 652. also c. gen., Od. 5, 150. [ῠ]

'Επικλώθω, f. *-ώσω*, (*ἐπί*, *κλώθω*) *to spin to one*, in Hom. always metaph. from the Fates who spun the thread of men's destiny, *to assign* or *allot*, *τινί τι*: not however only of these goddesses (the *Κατακλῶθες*) themselves, but of all powers which influence men's fortunes, e. g. *οὔ μοι τοιοῦτον ἐπέκλωσαν θεοὶ ὄλβον*, Od. 3, 208; 4, 208, etc.; and so in mid., *θεοὶ βασιλεῦσιν ἐπικλώσονται ὀϊζύν*, Od. 20, 196, cf. 8, 579: sometimes c. inf. pro acc., *θεοί οἱ ἐπεκλώσαντο οἰκόνδε νέεσθαι*, Od. 1, 17, cf. Il. 24, 525 (the only place in Il. where it occurs), and so Aesch. Eum. 335. Poet. word, used in Plat. Theaet. 139 C, cf. Nitzsch Od. 1, 17.

'Επικνάμπτω, Att. for *ἐπιγνάμπτω.*

'Επικνάω, (*ἐπί*, *κνάω*) *to scrape, grate upon* a thing, Il. 11, 639, in tmesis, Ar. Av. 533, 1582.

'Επικνέομαι, Ion. for *ἐφικνέομαι.*

'Επικνήθω,=*ἐπικνάω.*

†'Επικνημίδιοι, ων, οἱ, (*ἐπί*, *Κνημίς*) *Λόκροι*, *the Locri Epicnemidii*, i. e dwelling on Mt. Cnemis, Strab.

'Επικνίζω, (*ἐπί*, *κνίζω*) *to scrape, scratch on the surface*, Theophr. Hence

'Επίκνῐσις, εως, ἡ, *a scratching, scraping*, Theophr.

'Επικοιλαίνω, fut. *-ᾰνῶ*, (*ἐπί*, *κοιλαίνω*) *to excavate.*

'Επικοιλίδες, ων, αἱ,=*ἐπικυλίδες.*

'Επίκοιλος, ον, (*ἐπί*, *κοῖλος*) *hollow at top, hollow*, Hipp.

'Επικοιμάομαι, (*ἐπί*, *κοιμάω*) as pass. c. fut. mid., *to fall asleep over* a thing, Lat. *indormiscere*, Plat. Euthyd. 300 A, *τινί*, Luc.—II. metaph. *to be lazy, negligent about* a thing, Polyb. Hence

'Επικοίμησις, εως, ἡ, *a sleeping* or *lying upon*, e. g. one ear, Hipp.

'Επικοιμίζω, (*ἐπί*, *κοιμίζω*) *to lull to sleep, hush.*

'Επικοινῆς, adv. for *ἐπὶ κοινῆς*, *in common.*

'Επίκοινος, ον, (*ἐπί*, *κοινός*) *common, promiscuous*, *ἐπ. γυναικῶν μίξις*, Lat. *nuptiae promiscuae*, Hdt. 4, 104: *belonging equally to*, *ἀμφοῖν*, Plut.: Hdt. has the neut. *ἐπίκοινα* as adv., *in common*, *ἐπ. χρᾶσθαί τινι* 1, 216: 6, 77: cf. *ἐπίξυνος.*—II. in Gramm. *common, epicene*, of nouns *used alike of both genders.*

Ἐπικοινόω, ῶ, (ἐπί, κοινόω) *to make common, communicate*, τινί τι, Lat. *communicare cum aliquo*, Dio C.; and so in mid., *to consult*, τινὶ περί τινος, Plat. Prot. 313 B.

Ἐπικοινωνέω, ῶ, (ἐπί, κοινωνέω) *to have in common with*, τινι, Plat., etc., οὐδέν τινι, Aeschin. 59, 37: *to share in* a thing *with* one, τινί τινος, Plat. Gorg. 464 C. Pass. *to be shared with*, τινί, Id. Legg. 631 D.

Ἐπικοινωνία, ας, ἡ, *community, communion*, Plat. Soph. 252 D: from

Ἐπικοινωνός, ον,=κοινωνός, Hipp.

Ἐπικοίρανος, ὁ,=κοίρανος, like ἐπιβουκόλος.

Ἐπικοιτάζομαι,=sq., Arist. H. A.

Ἐπικοιτέω, ῶ, (ἐπί, κοιτέω) *to sleep, lie, watch at* or *on*, τινός, Polyb.

Ἐπικοίτιος, ον, (ἐπί, κοίτη) *at bed time*, ᾆσμα ἐπ., an evening song or hymn.

Ἐπικοκκάζω, *to mock*, Eustath. Od. 1761, 26. Hence

Ἐπικοκκάστρια, ας, ἡ, *a mocker*, ἠχώ, λόγων ἀντῳδὸς ἐπ., Ar. Thesm. 1059, ubi al. ἐπικοκκύστρια, *a cuckoo-imitator*: but v. foreg.

Ἐπικολάπτω, (ἐπί, κολάπτω) *to cut, carve as on stone*, ἐπί τινος, Böckh Inscr. 2, p. 574.

Ἐπικολλάω, ῶ, (ἐπί, κολλάω) *to glue, solder, fasten on*. Pass. *to cling, hold fast*. Hence

Ἐπικόλλημα, ατος, τό, *that which is glued* or *soldered on*, Theophr.

Ἐπικολπίδιος, ον, and

Ἐπικόλπιος, ον, (ἐπί, κόλπος) *in* or *on the bosom*, Ael.

Ἐπικόλωνος, ον, (ἐπί, κολώνη) *on, over a hill*, ὁδός, Diod.

Ἐπικομάω, ῶ, (ἐπί, κομάω) *to wear hair*.

Ἐπικόμβια, τά, (ἐπί, κόμβος) *money tied up in little linen bags* and thrown among the people on certain festivals by the Byzantine emperors, patriarchs, etc.: sometimes written ἐπικόμπια, v. Ducange.

Ἐπικομίζω, f. -ίσω Att. -ιῶ, (ἐπί, κομίζω) *to bring, carry to* a person or place, Arist. ap. Diog. L. 5, 14, in pass. Mid. *to bring with one*, Dio C.

Ἐπικομμόω, ῶ, (ἐπί, κομμόω) *to paint, adorn with cosmetics*.

Ἐπίκομος, ον, (ἐπί, κόμη) *with, wearing hair*.

Ἐπικομπάζω, (ἐπί, κομπάζω) *to boast besides, add boastingly*, Eur. H. F. 981: *to boast, exult in* a thing, Call. Dian. 263.

Ἐπικομπέω, ῶ,=foreg., Thuc. 8, 81: *to boast of*, τι, Id. 4, 126.

Ἐπικομψεύω, (ἐπί, κομψεύω) *to deck out*, λόγον, Joseph.

Ἐπικομψέω, ῶ,=foreg.

Ἐπικόπᾰνον, ου, τό, (ἐπικόπτω) *a chopping-block*, = ἐπίξηνον, Menand. p. 17.

Ἐπικοπή, ῆς, ἡ, (ἐπικόπτω) *a cutting close, lopping*, Theophr.: in genl. *a blow, stroke*, Dio C.

Ἐπίκοπος, ον, (ἐπικόπτω) *cut short*, of trees, *lopped, pollarded*: τὸ ἐπίκοπον = ἐπικόπανον, Luc.

Ἐπικοπρίζω, (ἐπί, κοπρίζω) *to manure*.

Ἐπικόπτης, ου, ὁ, *a satirist, censor, snarler*, Timon ap. Diog. L. 9, 18: from

Ἐπικόπτω, (ἐπί, κόπτω) *to strike upon*, i. e. *from above, knock down*, βοῦν, Od. 3, 443: hence later, of trees, *to lop, pollard*, Theophr.: metaph. *to cut short or small, keep down*, Lat. *accīdere*, τοὺς πεφρονηματισμένους, Arist. Pol.: in genl. *to check, reprove*, Plut. Cic. 21, cf. ἐπισκώπτω.—2. ἐπ. χαρακτῆρα, *to stamp*, e. g. coin, Arist. Oec., Diog. L.—B. Mid. *to beat, smite one's breast*, and so *wail for*, Lat. *plangi*, τινά, Eur. Tro. 623.

Ἐπικόρμιον, ου, τό, and ἐπίκορμος, ου, ὁ, (ἐπί, κορμός)=ἐπικόπανον.

Ἐπικορρίζω, (ἐπί, κόρρη) *to strike* or *peck on the head*, Schneid. Arist. H. A. 9, 8, 8. Hence

Ἐπικορριστός, ή, όν, *with one's ears boxed*.

Ἐπίκορσος, ον, (ἐπί, κόρση) *on the side of the head, on the temple*.

Ἐπικορύσσομαι, (ἐπί, κορύσσω) *to arm one's self against, contend with*, τινί, Plut.

Ἐπικός, ή, όν, (ἔπος) *Epic, of, belonging to Epic poetry*, οἱ ἐπικοί, *the Epic poets*. Adv. -κῶς.

Ἐπικοσμέω, ῶ, (ἐπί, κοσμέω) *to deck out, adorn with*, τινί, Arist. Pol.; *to celebrate*, Ar. Ran. 383. Hence

Ἐπικόσμημα, ατος, τό, *an ornament*.

Ἐπικοτέω, ῶ, f. -έσω,=κοτέω, Nic., in tmesis.

Ἐπίκοτος, ον, (ἐπί, κότος) *angry, hostile, vengeful*, Pind. Fr. 228, Aesch. Pr. 602. Adv. -τως, Ib. 162.—II. pass. *hateful*, Soph. Fr. 386.

Ἐπικοττᾰβίζω, *to play the cottabus, throw at* or *to* a thing, v. κότταβος, κοτταβίζω.

†Ἐπικούρειος, α, ον, (Ἐπίκουρος) *of* or *belonging to Epicurus, Epicurēan*, Anth.: οἱ Ἐπικούρειοι, *the followers of Epicurus*, Luc.

Ἐπικουρέω, ῶ, f. -ήσω, *to be an* ἐπίκουρος, *come to aid, help in war*, in Hom. only Il. 5, 614, cf. Hdt. 4, 128: in genl. *to aid, help at need*, c. dat. rei, νόσοις ἐπικουρεῖν, *to remedy* them, *aid* one *against* them, Xen. Mem. 1, 4, 13: so ἐπ. λιμῷ, μανίᾳ, Id.: ἐπικουρεῖν τινί τι, *to keep off from* one, Xen. An. 5, 8, 25; but in Ar. Fr. 302, 8, *to afford, give*, κάραβον γυναιξί, v. ἐπίκουρος (signf. II.). Hence

Ἐπικούρημα, ατος, τό, *help, protection*, χιόνος, against snow, Xen. An. 4, 5, 13: and

Ἐπικούρησις, εως, ἡ, *aid, protection*, κακῶν, against evils, Eur. Andr. 28; τῆς ἀπορίας, Plat. Legg. 919 B.

Ἐπικουρίᾱ, ας, ἡ, *aid, succour*, Hdt. 6, 108: *a defence, protection against*, τινός.—II. *an auxiliary* or *allied force*; esp. *mercenary troops*, Hdt. 5, 63; 6, 100, cf. συμμαχία II.

Ἐπικουρικός, ή, όν, *auxiliary, allied*, Thuc. 7, 48: τὸ ἐπ.=foreg. II., Id. 4, 52: and

Ἐπικούριος, ον,=foreg.: esp. epith. of deities, Paus.: from

Ἐπίκουρος, ον, *helping, aiding defending*: Hom. only in Il. and always as subst. *an ally*, esp. the barbarian allies of Troy, Τρῶες ἠδ' ἐπίκουροι, Τρῶες καὶ Δάρδανοι ἠδ' ἐπίκουροι: as fem. Il. 21, 431: the neut. first in Eur. Or. 211: construct., c. dat. pers., Il. l. c., Pind. O. 13, 137, and Att.; c. gen. pers., ἐπίκουρε βροτῶν, H. Hom. Mart. 9; but c. gen. rei, *defending against*, ψύχους, Xen. Mem. 4, 3, 7; hence ἐπ. τινί τινος, *helping* one *against...*, Soph. O. T. 496, Eur. El. 138: δεσπότης ἐπίκουρος, *a patron, protector*, Xen. Cyr. 7, 5, 61.—II. in Att. esp. οἱ ἐπίκουροι, *mercenary troops*, opp. to the national army, also called ξένοι, and literally μισθοφόροι, *hirelings*, a less honourable name than σύμμαχος, Xen. Hell. 7, 1, 12: also =δορυφόροι, *the hired body-guards* of kings and tyrants, Hdt. 1, 64; 6, 39, cf. Thuc. 6, 58.

†Ἐπίκουρος, ου, ὁ, *Epicūrus*, masc. pr. n., in Thuc. 3, 18, Ar., etc., esp.—2. a distinguished philosopher of Gargettus, founder of the sect called after him Ἐπικούρειοι, Luc., Diog. L.

Ἐπικουφίζω, f. -ίσω Att. -ιῶ, (ἐπί, κουφίζω) *to lighten* a ship by throwing out part of cargo, Hdt. 8, 118, in pass.: hence metaph. ἐπ. πόνους, Xen. Cyr. 1, 6, 25, συμφοράς, Dem. 643, 11: also c. gen. rei, *to relieve of* a burden, μόχθου, Eur. El. 72.—II. *to lift up*, Soph. Aj. 1411, Xen. Oec. 17, 13.—2. metaph. *to lift up, encourage*, ἐλπίσι, Xen. Cyr. 7, 1, 18: ἐπ. νόον ἀνδρός, *to puff up*, in bad sense, Theogn. 629.

Ἐπικουφισμός, οῦ, ὁ, *relief*, Inscr.

Ἐπικρᾰδαίνω, (ἐπί, κραδαίνω) *to wave, brandish on high*.

Ἐπικρᾰδάω, ῶ,=foreg., Ap. Rh.

Ἐπικράζω, fut. -ξω, (ἐπί, κράζω) *to shout to* or *at*, τινί, Luc.

Ἐπικραιαίνω, Ep. for sq.

Ἐπικραίνω, f. -ᾰνῶ, (ἐπί, κραίνω) *to bring to pass, accomplish, fulfil*, τινί τι: Hom. (only in Il.) uses of this form ἐπικραίνω only the opt. aor. ἀρὴν ἐπικρήνειε, *may he fulfil* it, Il. 15, 599, but of the Ep. lengthd. ἐπικραιαίνω the impf. οὔ σφιν ἐπεκραίαινε, *he fulfilled, granted* it not, Il. 3, 302, cf. 2, 419, and imperat. aor. 1, νῦν μοι τόδ' ἐπικρήηνον ἐέλδωρ, *grant* me this prayer, fulfil it, Il. 1, 455, etc.: in genl. *to achieve, effect*, Aesch., and Soph.—II. *to direct, govern, guide*, c. acc. only H. Hom. Merc. 531, where it is dub.

Ἐπικρᾱνίς, ίδος, ἡ, *the membrane of the cerebellum*, also παρεγκεφαλίς, Plut.

Ἐπίκρᾱνον, ου, τό, (ἐπί, κρᾶνον) *that which is put on the head, a headdress, cap*, Eur. Hipp. 201: also *a scull-cap, helmet*, Strab.—II. *the capital of a column*, elsewh. κιονόκρανον, Pind. Fr. 58, 7, Eur. I. T. 51.

Ἐπίκρᾱσις, εως, ἡ, (ἐπικεράννυμι) *a tempering, sweetening the humours*, Diosc.

Ἐπικρᾰταιόω, ῶ, (ἐπί, κραταιόω) *to add strength to, confirm*, LXX., in pass.

Ἐπικράτεια, ας, ἡ, (ἐπικρατής) *mastery, dominion*, Xen. Cyr. 5, 4, 28: *victory, superiority*, Polyb.—II. esp *the extent of one's power, dominion*, Xen. An. 7, 6, 42. [ᾰ]

Ἐπικρᾰτέω, ῶ, f. -ήσω, (ἐπί, κρατέω) *to rule over, govern, command*, c. dat., νήεσσιν, Il. 10, 214, νήσοισιν, Od. 1, 245: also absol., *to have* or *hold power*, εὖτ' ἂν μηκέτ' ἐπικρατέωσιν ἄνακτες, Od. 17, 320.—2. *to prevail over*, τινί, Il. 14, 98; but more freq. c. gen., *to prevail over, get the mastery of* an enemy, usu. in battle, as Hdt. 7, 155, etc., but also at law, as Id. 4, 65: *to get the mastery over, possession of*, Lat. *potiri*, τῶν πραγμάτων, etc., Id. 4, 164, etc.: esp. ἐπ. τῆς θαλάσσης, Id. 1, 17, etc.—3. absol. *to prevail*, πλήθεϊ, Id. 4, 187 (with v. l. ἀποκρ.), τῷ ναυτικῷ, Thuc. 2, 93; and c. inf., *they carried the point that...*, Id. 5, 46; 6, 74.—4. later also c. acc. esp. in signf., *to master, control*, ἁμαρτίας, Isocr. Hence

Ἐπικρᾰτής, ές, (ἐπί, κράτος) *master of* a thing: in compar. ἐπικρατέστερος, *superior*, τῇ μάχῃ, Thuc. 6, 88. Hom. has only the adv. -τέως, *with overwhelming might, impetuously*, Il. 16, 67, 81; 23, 863, never in Od.

†Ἐπικράτης, ους, ὁ, *Epicrătes*, masc. pr. n, esp.—1. an orator and statesman in the time of Thrasybulus, Dem. 430, 4.—2. a friend of Lysias, Plat. 227 B.—3. a poet of the middle com

edy, Ath., Meineke 1, p. 414. Others in Dem., Ar., etc.

'Επικράτησις, εως, ἡ, (ἐπικρατέω) *a mastering, conquest of*, τινός, Thuc. 1, 41: *supreme power*, τινὸς ἐν τόπῳ, Dio C.

'Επικρατητέον, verb. adj. from ἐπικρατέω, *one must get the better of*, τινός, Clem. Al.

'Επικρατητικός, ή, όν, *restraining, astringent*, Medic.

'Επικρᾰτίδες, ίδων, αἱ, (ἐπί, κράς, κρατός) a kind of *head-dress*, cf. ἐπίκρανον, or *a towel*, v. Foës. Oecon. Hipp.

'Επικρᾱτικός, ή, όν, (ἐπικεράννυμι)=ἐπικεραστικός, Medic.

'Επικραυγάζω, (ἐπί, κραυγάζω) *to cry out to* or *at*, Epict.

'Επικρεμάννυμι and -νύω, f. -κρεμάσω [ᾰ], Att. -κρεμῶ, (ἐπί, κρεμάννυμι) *to hang over*, ἄτην τινί, Theogn. 206, so κίνδυνον, Polyb. Pass. *to overhang*, of a rock, H. Hom. Ap. 284: *to float, hover over*, esp. metaph. *to hang over, threaten*, Lat. *imminere*, θάνατος, Simon. 14, 5, δόλιος αἰών, Pind. I. 8, 28. Hence

'Επικρεμής, ές, *overhanging, suspended*, Anth.: *in suspense.*

'Επικρήηνον, imperat. aor. 1 from ἐπικραιαίνω, v. ἐπικραίνω, Il.

'Επίκρημνος, ον, (ἐπί, κρημνός) *precipitous, steep*, Pherecyd.

'Επικρήνειε, 3 sing. opt. aor. 1 from ἐπικραίνω, Il.

'Επικρῆσαι, Ep. inf. aor. 1 of -κεράννυμι for -κεράσαι, Od. 7, 164.

'Επικρῐδόν, adv. (ἐπικρίνω) *by choice*, Ap. Rh.

'Επίκρῐμα, ατος, τό, *a decision, decree*, Böckh. Inscr. 2, p. 493: from

'Επικρίνω, f. -κρῐνῶ, (ἐπί, κρίνω) *to decide, determine*, Plat.: *to adjudge, inflict*, θάνατον, LXX.—2. *to select, pick out*, Diod.: *to sanction, approve*, Hdn. [ῑ]

'Επίκριον, ου, τό, (ἐπί, ἴκριον) *the sailyard* upon a ship's mast, Od. 5, 254, 318.

'Επίκρῐσις, εως, ἡ, (ἐπικρίνω) *a judgment on*, τινός, Strab.: *sanction, approbation.*

'Επικρῐτής, οῦ, ὁ, (ἐπικρίνω) *a decider, arbiter*, Polyb.

'Επίκρῐτος, ον, (ἐπικρίνω) *approved, chosen*, Joseph.

'Επίκροκον, ου, τό, *a woman's garment*, either from its *saffron colour* (κρόκος) or its *thick pile* (κρόκη.)

'Επικροταλίζω,=sq., Nonn.

'Επικροτέω, ῶ, (ἐπί, κροτέω) *to rattle on* or *over*, ἅρματα ἐπικροτέοντα, *rattling over* the ground: c. acc. cognato, ἐπ. τὼ χεῖρε, *to clap* the hands: and so absol., Menand. p. 274; hence ἐπ. τινί, *to applaud* one, Plut.: but ἐπ. τοῖς ὀδοῦσι, *to have* one's teeth *chattering*, Luc.; τοῖς δακτύλοις, *to snap* the fingers, Lat. *digitis crepare*, and so absol., Aristob. ap. Ath. 530 B. Hence

'Επίκροτος, ον, *beaten* or *trodden hard*, esp. of paths or roads, Xen. Hipparch. 3, 14 (with v. l. ἀποκ.): τὸ ἐπ. τοῦ λόγου, its sounding sublimity, Philostr.

'Επίκρουμα, ατος, τό, *a thing struck against*, Soph. Fr. 270: and

'Επίκρουσις, εως, ἡ, *a striking* or *whipping*: from

'Επικρούω, (ἐπί, κρούω) *to hammer upon* or *in*, ἧλον, Ar. Thesm. 1004.—II. *to strike* or *smite upon*, χθόνα βάκτροις, with their sceptres on the earth, Aesch. Ag. 202, so τῇ χειρὶ τὸ ξίφος, Plut.—III. in genl. =ἐπικροτέω, LXX.

'Επικρυπτέον, verb. adj., *one must conceal*, Clem. Al.: and

'Επικρυπτικός, ή, όν, *hiding, concealing*: from

'Επικρύπτω, *to hide, conceal*, esp. *to throw a covering* or *cloak over*, χεῖρας φονίας, Aesch. Eum. 317: hence also in mid. *to disguise*, κακά, Soph. Fr. 109, and so Xen., etc.: ἐπ. τί τινι, *to conceal* a thing *from* one, Polyb. Pass. *to conceal* or *disguise one's self*, Thuc. 8, 92: ἐπ. τινά, *to elude his observation*, Lat. *fallere*, Plat. Theaet. 402 C. Hence

'Επίκρῠφος, ον, *hidden, secret*, like ἀπόκρυφος, Pind. O. 8, 92: and

'Επίκρυψις, εως, ἡ, *hiding, secresy*, Plut.

'Επικρώζω, (ἐπί, κρώζω) *to caw* or *croak at* one, Ar. Eq. 1051.

'Επικτάομαι, (ἐπί, κτάομαι) *to gain, win besides*, Hdt. 2, 79: ἐπ. ἀρχήν, *to extend one's* empire, Thuc. 1, 144: c. dupl. acc., ἐπ. τινὰ σύμμαχον, Aesch. Eum. 671, τινὰ ξυμμάρτυρα, Soph. Ant. 846.

'Επικτείνω, (ἐπί, κτείνω) *to kill besides* or *again*, τὸν θανόντα, to slay the slain, Soph. Ant. 1030.

'Επικτένιον, ου, τό, (ἐπί, κτείς) *the tow which remains in the heckle*, Hipp.—II. like Lat. *pecten, the hair of the pudenda*, Hipp.

'Επίκτημα, ατος, τό, (ἐπικτάομαι) *an additional acquisition.*

'Επίκτησις, εως, ἡ, (ἐπικτάομαι) *a making further acquisitions, a gaining*, Soph. Phil. 1344; χρημάτων, Arist. H. A.

†'Επικτήτειος, α, ον, ('Επίκτητος) *of Epictētus, Epictetēan.*

'Επίκτητος, ον, (ἐπικτάομαι) *gained besides* or *in addition*, ἐπ. γῆ, *acquired* land, which was formerly under water, as the Delta of Ægypt, Hdt. 2, 5: in Plat., *added to one's hereditary property*, Legg. 924 A, cf. Lycurg. 154, 1: ἐπ. γυνή, a *foreign* wife, like ἐπακτός, or *newly acquired*, Hdt. 3, 3.—II. ἐπ. φίλοι, *newly acquired friends*, opp. to ἀρχαῖοι, Xen. Ages. 1, 36: *artificially acquired by culture*, etc., Lat. *adscititius*, opp. to ἔμφυτος, Plat. Rep. 618 D: cf. ἐπακτός, ἐπίθετος. Adv. -τως. Hence

†'Επίκτητος, ου, ὁ, *Epictētus*, a native of Hierapolis in Phrygia, in early life a slave; afterwards a distinguished philosopher of the Stoic sect, Luc., etc.

'Επικτίζω, (ἐπί, κτίζω) *to build, found in addition* or *anew*, Strab.: *to build in* or *among*, πόλεις ἀγρίοις ἔθνεσι, Plut.

'Επικτῠπέω, ῶ, f. -ήσω, (ἐπί, κτυπέω) *to make a noise upon* or *with*, ἐπικτ. τοῖν ποδοῖν, *to stamp* with the feet, Ar. Eccl. 483: *to resound with: re-echo, respond*, Ar. Av. 780.

'Επικῡδαίνομαι, (ἐπί, κυδαίνω) *to be proud of, exult in*, τινί, Dio C.

†'Επικυδείδης, ου Ion. εω, ὁ, *son of Epicydes*, Hdt. 6, 86: from

†'Επικύδης, ους, ὁ, *Epicydes*, a Spartan, father of Glaucus, Hdt. 6, 86. Others in Polyb., Arr., etc. [ῡ]

'Επικῡδής, ές, (ἐπί, κῦδος) *glorious, distinguished*, Xen. Hell. 5, 1, 36: *brilliant*, πράγματα, ἐλπίδες, etc., Polyb.

'Επικυδιάω, ῶ, = ἐπικυδαίνομαι, v. l. Ap. Rh.

†'Επικῡδίδας, α, ὁ, *Epicȳdidas*, a Spartan commander in the Peloponnesian war, Thuc. 5, 12: patronym. in form, v. Lob. Paral. p. 5.

'Επικῠέω, ῶ, (ἐπί, κυέω) *to become doubly pregnant*, Lat. *superfoetare*, Hipp Hence

'Επικύημα, ατος, τό, *that which is conceived besides, a superfetation*, Hipp. [ῠ]: and

'Επικύησις, εως, ἡ, *superfetation*, Hipp.

'Επικῠΐσκω, (ἐπί, κυΐσκω) *to impregnate again* or *besides*. Pass. =ἐπικυέω, Hdt. 3, 108.

'Επικυκλέω, ῶ, (ἐπί, κυκλέω) intr. *to roll round, revolve, come in turn to*, in tmesis, ἐπὶ πῆμα καὶ χαρὰ πᾶσι κυκλοῦσι, Soph. Tr. 130: so too in pass., Dion. H.

'Επικύκλιος, ον, (ἐπί, κύκλος) *circular*: esp.—2. as subst., sub. πλακοῦς, *a round Sicilian cake*, Epich. p. 13.

†'Επίκυκλος, ου, ὁ, (ἐπί, κύκλος) *an epicycle*, in astronomy, Plut.

'Επικῠλίδες, ίδων, αἱ, (ἐπί, κύλα) *the upper eye-lids*, v. κύλα.

'Επικῠλίκειος, ον, (ἐπί, κύλιξ) *said* or *done over one's cups* (cf. Lat. *inter pocula*), prob. l. Plut., cf. Diog. L. 4, 42.

'Επικῠλινδέω, ῶ, (ἐπί, κυλινδέω) *to roll upon, down upon*, τι ἐπί τινα, Xen. Hell. 3, 5, 20.—2. intrans. *to roll on*, κύματα, Luc.

'Επικῠλινδρόω, ῶ, (ἐπί, κυλινδρόω) *to flatten, bruise by rollers*, Theophr.

'Επικῠλίνδω,=ἐπικυλινδέω, Plut.

'Επικύλιον, ου, τό,=sq., *the upper eye-lid.*

'Επικῠλίς, ίδος, v. ἐπικυλίδες.

'Επικῠλίω, f. -ίσω,=ἐπικυλινδέω, Polyb. 3, 53, 4. [ῑω, ῐσω]

'Επικῡμαίνω, f. -ᾰνῶ, (ἐπί, κυμαίνω) *to flow in waves over, rush like a wave upon*, τινί, Plut.—2. trans. *to cause to rise in waves*, τὴν θάλασσαν, Joseph.

'Επικῡμᾰτίζω, (ἐπί, κυματίζω) *to float upon the waves, on the surface*, Philo.

'Επικῡμάτωσις, εως, ἡ, (ἐπί, κυματόω) *a flowing in waves, fluctuation*, M. Anton.

'Επικύπτω, f. -ψω, (ἐπί, κύπτω) *to bend one's self forwards, bow, stoop*, Ar. Thesm. 239; ἐπί τι, *over...*, Xen. Cyr. 2, 3, 18: ἐπ. ἐς βιβλίον, *to pore over* a book, Luc.: *to lean upon*, τινί, Id.: in part. pf., ἐπεκεκυφώς, *habitually stooping*, Anaxandr. Pandar. 1.

'Επικῠρέω, ῶ, impf. ἐπέκῡρον, fut. -κύρσω and -κυρήσω, (ἐπί, κυρέω) *to fall, light upon, fall in with*, like ἐπιτυγχάνω, Lat. *incidere*, in tmesis c. dat. ἐπὶ σώματι κύρσας, Il. 3, 23; but also ἱεροῖσιν ἐπ' αἰθομένοισι κυρήσας, Hes. Op. 753: also c. gen., Pind. O. 6, 10: but c. gen. rei, *to gain* or *have a share* of, *partake*, Aesch. Pers. 853.

†'Επικυρίδας, α, ὁ, *Epicyridas*, a Spartan prob.='Επικυδίδας in Thuc. and Xen., Paus.

'Επικῠρίσσω, (ἐπί, κυρίσσω) *to dash violently against, strike violently*, of storms, like ἐπαιγίζω, Theophr.

'Επικῡρόω, ῶ, (ἐπί, κυρόω) *to confirm, sanction, ratify*, Thuc. 3, 71, etc. *to determine*, Soph. El. 793; c. inf. Eur. Or. 862.

'Επίκυρτος, ον, (ἐπί, κυρτός) *bent forward, gibbous, hump-backed*, Plut Hence

'Επικυρτόω, ῶ, *to bend forward* κάρηνα, Hes. Sc. 234: *to make crooked.* Pass. *to be arched*, Luc.

'Επικύρωσις, εως, ἡ, (ἐπικυρόω) *a ratification, confirmation.* [ῡ]

'Επίκῡφος, ον, (ἐπί, κυφός)=ἐπίκυρτος, *bent over, crooked*, LXX.

'Επικυψέλιος, ου, ὁ, (ἐπί, κυψέλη) *guardian of beehives*, epith. of Pan.

'Επίκυψις, εως, ἡ, (ἐπικύπτω) *a bending* or *stooping over* a thing.

'Επικωθωνίζομαι, (ἐπί, κωθωνίζω) *to drink more, go on drinking*, Critias 27.

'Επικωκύω, (ἐπί, κωκύω) *to lament over*, τι, Soph. El. 283, 805. [ῠω, ῡσω]

'Επικώλῡσις, εως, ἡ, *a hindrance:* from

'Επικωλύω, f. -ύσω, (ἐπί, κωλύω) *to hinder, check*, Thuc. 6, 17, τινά τι, one *in* a thing, Soph. Phil. 1242.

'Επικωμάζω, f. -άσω, (ἐπί, κωμάζω) *to march in κῶμος against*, in genl. *to make a riotous* or *furious assault*, ἐπί τινα, Ar. Ach. 982, εἰς πόλιν, Plat. Legg. 950 A; absol., Call. Ep. 44.

'Επικωμιαστικῶς, adv. = ἐγκωμ., q. v.

'Επικώμιος, ία, ιον, (ἐπί, κῶμος) *of, at, belonging to a κῶμος* or *festal procession:* hence = ἐγκώμιος, *panegyrical, laudatory*, Pind. P. 10, 9, N. 8, 85; 6, 56: v. κῶμος.

'Επίκωμος, ον, later form of foreg., Plut.

†'Επίκωμος, ου, ὁ, *Epicōmus*, father of Carneades, Diog. L.

'Επικωμῳδέω, ῶ, (ἐπί, κωμῳδέω) *to make a jest of in comedy*, Plat. Apol. 31 D.

'Επίκωπος, ον, (ἐπί, κώπη) *at the oar, a rower*, Joseph.—2. of a boat, *furnished with oars*, Moschio ap. Ath. 208 F.—3. of a weapon, *up to the very hilt, through and through*, Ar. Ach. 231. —4. on Aristias ap. Ath. 686 A, v. Friebel Satyrogr. p. 62.

'Επιλαβή, ῆς, ἡ, (ἐπιλαμβάνω) *a taking hold, grasping*, πέπλων, Aesch. Supp. 432.—2. *a handle*, Hipp.

'Επιλαγχάνω, fut. -λήξομαι, (ἐπί, λαγχάνω) *to draw lots* or *receive by lot afterwards* or *in addition*, Aeschin. 62, 31.—II. intr. *to be assigned by an after-lot*, hence *to fall to one, come afterwards*, Soph. O. C. 1235.

'Επῐλᾰδόν, adv. = ἰλαδόν, *by troops, in numbers*, Dion. Per.

'Επιλάζυμαι, (ἐπί, λάζυμαι) *to lay hold of, hold tight, stop*, στόμα, Eur. Andr. 250. Only poet.

'Επιλᾱΐς, ΐδος, ἡ, v. l. for ὑπολαΐς, in Arist. H. A.

†'Επιλᾱΐς, ΐδος, ἡ, *Epilāïs*, a daughter of Thespius, Apollod.

'Επίλακκος, ου, ὁ, (ἐπί, λάκκος) *the upper part of the throat.*

'Επιλᾰλέω, ῶ, (ἐπί, λαλέω) *to interrupt in speaking.*—2. *to say of* a thing, τινί.

'Επιλαμβάνω, fut. -λήψομαι, aor. -έλᾰβον, (ἐπί, λαμβάνω) *to take, acquire besides*, Arist. Pol.—II. *to lay hold of, seize, attack*, as a disease, Hdt. 8, 115, Thuc. 2, 51: *to come upon, stop, interrupt* by one's coming, νυκτὸς ἐπιλαβούσης τὸ ἔργον, Thuc. 4, 96, cf. 27: hence in genl. *to succeed, come next*, Lat. *excipere*, Theophr.: *to attain to, come within reach of, reach*, Xen. An. 6, 5, 6: and so ἔτη ὀκτὼ ἐπ., *to live over* eight years, Thuc. 4, 133; but c. gen. partitivo, χειμῶνος ἐπ., *to live over part of* it, Arist. H. A.: *to seize, stop*, esp. by pressure, τὴν ῥῖνα, Ar. Plut. 703: ἐπ. τῆς ὀπίσω ὁδοῦ, *to stop from* getting back, Hdt. 2, 87: ἐπ. τὸ ὕδωρ, *to stop* the water-clock, (when an orator stopt speaking while witnesses were examined or documents read, v. κλεψύδρα,) Lys. 166, 43, cf. Att. Process, p. 713, sq.—III. metaph. πολλὴν χώραν ἐπιλαβεῖν, *to master*, i. e. *get over* much ground, *traverse* it rapidly, Theocr. 13, 65, cf. Virgil's *corripere campum, spatia.*—B. mid. c. pf. pass. *to hold one's self* on *by, lay hold of*, c. gen., τῶν νεῶν, Hdt. 6, 113, etc.: hence ἐπ. προφάσιος, *to lay hold of* a pretext, Id. 3, 36; so ἐπ. καιροῦ, Ar. Lys. 596: ἐπ. προστάτου, *to get, obtain* a chief, Hdt. 1, 127.—2. *to attack*, Xen. Hell. 4, 2, 22.—3. *to make a seizure of, arrest* a person, Lys. 98, 1, etc.: *to seize* goods *on distress*, Dem. 558, 18: *to lay claim to, seize as one's property, claim at law*, κτήματος, Plat. Legg. 954 C.—4. *to come up to, reach*, c. gen. loci, Xen. Hell. 6, 5, 52: metaph., ἐπ. λογισμῷ, Lat. *ratione assequi*, Plat. Phaed. 79 A. C. ἐπιληφθεὶς τὴν αἴσθησιν, *seized, disabled*, Lat. *sensibus captus*, Plut., cf. ἐπίληπτος, -ληψις, -ληψία

'Επίλαμπρος, ον, (ἐπί, λαμπρός) *brilliant, illustrious.*

'Επιλαμπρύνω, (ἐπί, λαμπρύνω) *to brighten, make splendid, adorn*, οἶκον, Plut.: ἐπιλ. τὸν ἦχον, *to make* the sound *clear* or *loud, raise* it, Schäf. Dion. Comp. 166.

'Επίλαμπτος, ον, Ion. for ἐπίληπτος, c. part. ἐπίλαμπτος ἀφάσσουσα, *caught in the act of* feeling, Hdt. 3, 69.

'Επιλάμπω, (ἐπί, λάμπω) *to shine after* or *upon*, ἠέλιος ἐπέλαμψε, *thereupon* the sun *shone forth*, Il. 17, 650. So the moon, H. Hom. Merc. 141: ἐπιλαμψάσης ἡμέρας, when day *had come on, broken*, Hdt. 7, 13, so ἔαρος ἐπιλάμψαντος 8, 130, cf. ὑπολάμπω: in genl. *to appear, become visible* or *manifest*, usu. of propitious deities, etc., c. dat., like Lat. *effulgere.*—II. transit. *to make shine upon*, τί τινι, Pind. Fr. 158, τι, Ap. Rh.

'Επιλανθάνω, f. -λήσω, aor. -έλησα, (ἐπί, λανθάνω) *to make to forget*, c. gen. ὕπνος ἐπέλησεν ἁπάντων, sleep *laps* one *in forgetfulness* of all, Od. 20, 85.—II. intr. *to be hidden, escape notice*, aor. 2 ἐπέλᾰθον.—III. mid. ἐπιλανθάνομαι, f. -λήσομαι, c. pf. 2 act. -λέληθα, Hdt. 3, 46, and Pind., and pf. pass. -λέλησμαι, Plat. Phaedr. 235 D, *to let* a thing *escape* one, *to forget, lose thought of*, c. gen. 'Ιθάκης, Od. 1, 57; οὐκ ἐπελήθετο τέχνης, Od. 4, 455: also c. acc. Hdt. 3, 46, Eur. Hel. 265, etc.; c. inf. Ar. Vesp. 853, etc.: also c. part. ὀφείλων ἐπιλέληθα, *forgot that* I owed, Pind. O. 10, 4, cf. Eur. Bacch. 188: also ἐπ. περί τινος, Andoc. 19, 16; also *to leave disregarded, to neglect*, πρόσταγμα, Cebes.—2. more rarely, *to suppress, say nothing about, wilfully forget*, μεμνημένος ἐπ. τινός, Hdt. 3, 147, so ἑκὼν ἐπ., Aeschin. 22, 39, cf. ἐπιλήθω.

†'Επίλᾱος, ου, ὁ, *Epilāus*, son of Neleus and Chloris, Apollod. 1, 9, 9.

'Επῑλαρχία, ας, ἡ, *the command of a double ἴλη*, i. e. of 128 horse.

'Επίλᾱσις, εως, ἡ, Dor. for ἐπίλησις, Pind.

'Επιλεαίνω, (ἐπί, λεαίνω) *to smooth over:* ἐπιλεήνας τὴν Ξέρξεω γνώμην, *smoothing over* the opinion of Xerxes, i. e. *making* it plausible, flattering, Hdt. 7, 9, 3, cf. 8, 142, and λεαίνω. Hence

'Επιλέανσις, εως, ἡ, *a smoothing over*, Philo.

'Επιλέγω, f. -ξω, (ἐπί, λέγω) *to say moreover* or *in addition, to add* to what has been said, ἐπ. λόγον, Hdt. 2, 156, etc.; or absol., 2, 35, 64, etc.: ποιεῖν τι καὶ ἐπιλέγειν, to say while or after doing it, Id. 4, 65, cf. Ar. Eq. 418: *to call by name*, Hdt. 5, 70: ἐπ. τί τινι, *to say, assert* of one, Arist. Pol. 7, 1, 7.—2. *to choose, pick out, select*, Hdt. 3, 81. Mid. ἐπιλέγομαι, *to read, read through*, βιβλίον, only Ion., as Hdt. 1, 124, etc., copied by Paus. 1, 12, 3. —2. *to choose, pick out*, τῶν Βαβυλωνίων ἐπελέξατο, he chose certain of the B., Id. 3, 157.—3. *to think upon, think over*, Id. 5, 30, etc.: ἐπ. μή..., *to consider*, i. e. *doubt, fear* lest..., Hdt. 3, 65; cf. ἐπιλογίζομαι.

'Επιλείβω, f. -ψω, (ἐπί, λείβω) *to pour out upon, make a drink-offering* or *libation over* a thing, Od. 3, 341, and so in tmesis, Il. 1, 463.

'Επιλειόω, ῶ, = ἐπιλεαίνω, *to smooth over*, Dio C.

'Επιλείπω, (ἐπί, λείπω) *to fail one*, like Lat. *deficere*, c. acc. pers., as ὕδωρ μιν ἐπέλιπε, the water *failed* him, Hdt. 7, 21, cf. 2, 25, 174, Ar. Av. 1102; ἐπιλείπει με ὁ χρόνος, time fails me, Lat. *dies me deficit*, Isocr. 4 A: freq. also of rivers, ἐπ. τὸ ῥέεθρον, *to fail* their stream, i. e. *leave* it *unfilled*, be dried up, Hdt. 7, 43, 58, etc.: and so without ῥέεθρον, *to fail*, Id. 7, 127: also absol. of other things, *to fail, lack, be wanting*, as of fruit, Id. 3, 108; σῖτος ἐπιλιπών, a deficiency of it, Thuc. 3, 20; τὰ ἐπιτήδεια ἐπ. Xen. An. 4, 7, 1.—II. *to leave behind*, Xen. An. 1, 8, 18, in pass.: and so, in tmesis, Od. 8, 475.—2. *to leave undone* or *unsaid*, οὐδὲν ἐπ. τῶν ἐμῶν, Heind. Plat. Prot. 310 E: c. part., μυρία ἐπ. λέγων, Id. Phil. 26 B.

'Επιλείχω, (ἐπί, λείχω) *to lick over, to lick.*

'Επίλειψις, εως, ἡ, (ἐπιλείπω) *failure, lack*, ὀρνίθων, Thuc. 2, 50.

'Επιλεκτάρχης, ου, ὁ, (ἐπίλεκτος, ἄρχω) *the commander of a picked company*, Plut.

'Επίλεκτος, ον, (ἐπιλέγω) *chosen, picked*, οἱ ἐπίλεκτοι, *picked* soldiers, Xen., and Polyb. Adv. -τως, *by choosing* or *picking.*

†'Επιλελογισμένως, adv. perf. part. pass. from ἐπιλογίζομαι, *with reflection, considerately*, Clem. Al.

'Επίλεξις, εως, ἡ, (ἐπιλέγω) *choice, selection*, App.

'Επιλεπτύνω, (ἐπί, λεπτύνω) *to cover, smear over with a thin coat* of something.

'Επιλέπω, f. -ψω, (ἐπί, λέπω) *to peel, strip of bark*, ὄζον, H. Hom. Merc. 109.

'Επιλευκαίνω, (ἐπί, λευκαίνω) *to be white on the surface*, Arist. Part. An. Bekk.

'Επιλευκία, ας, ἡ, = λεύκη, Plut.

'Επίλευκος, ον, (ἐπί, λευκός) *whitish, white on the surface*, Theophr.

'Επιλεύσσω, f. -λεύσω, (ἐπί, λεύσσω) *to look towards* or *at*, τόσσον τις ἐπιλεύσσει, one can only *see* so far *before* one, Il. 3, 12.

'Επιλήθης, ες, (ἐπιλανθάνω) *causing to forget.*

'Επίληθος, ον, (ἐπιλανθάνω) *causing to forget, bringing forgetfulness*, c. gen., κακῶν ἐπίληθον ἁπάντων, Od. 4, 221.

'Επιλήθομαι, a rarer mid. form for ἐπιλανθάνομαι, Hom. has only impf. mid., in signf., *to forget*, Od. 4, 455: 5, 324; in Hdt. 4, 43, ἑκὼν ἐπ. τι, *to suppress, say nothing about*, cf. ἐπιλανθάνω.

'Επιληΐς, ΐδος, ἡ, (ἐπί, λεία) *obtained as booty* or *plunder, gained in war*, πόλεις, Xen. Hell. 3, 2, 23.

'Επιληκέω, ῶ, (ἐπί, ληκέω) *to make a noise* or *sound at* a thing, esp. *to applaud*, and hence in Od. 8, 379, *to beat time, give the time* to dancers.

'Επιληκῠθίστρια, ας, ἡ, Μοῦσα, comic nickname of the tragic Muse, *the bombastical*, Anth., cf. λήκυθος, ληκυθίζω.

'Επίλημπτος, ον, -λημπτικός, η

ων, -*λημψις* *ἡ*, Ion. for -*ληπτος*, -*ληπτικός*, -*ληψις*, Hipp.

Ἐπιλήνιος, *ον*, (ἐπί, ληνός) *of, belonging to a wine-press* or *the vintage*, ᾆσμα, Ath.—2. ὁ, Ep. of Bacchus, as god of the wine-press, Orph.

Ἐπιληπτέον, verb. adj. of ἐπιλαμβάνω, *one must assume*, Arist. Color.

Ἐπιληπτεύομαι,=sq., LXX.

Ἐπιληπτίζω, (ἐπίληπτος) *to be epileptic*, Plut.

Ἐπιληπτικός, ή, όν,=ἐπίληπτος, *of, belonging to epilepsy*, Hipp.: *ill of epilepsy, epileptic*, Arist. Mirab. Adv. *κῶς*.

Ἐπιλήπτομαι,=ἐπιληπτίζομαι, v. l. in LXX.

Ἐπίληπτος, *ον*, (ἐπιλαμβάνω) *caught* or *detected in* any thing, Lat. *deprehensus*, Soph. Ant. 406, cf. ἐπίλαμπτος: *laid hold of, blamed, punished*: or *punishable, blameworthy*, Philo.—II. *suffering from a seizure*, i. e. *from epilepsy, epileptic*, Hipp., in Ion. form. Adv. -*τως*, *culpably*. Hence

Ἐπιλήπτωρ, *ορος*, ὁ, *a rebuker, blamer, censor*, Timon ap. Plut.

Ἐπίλησις, *εως*, ἡ, Dor. ἐπίλᾱσις, (ἐπιλανθάνομαι) *a forgetting, forgetfulness*, *καμάτων*, Pind. P. 1, 46.

Ἐπιλήσμη, *ης*, ἡ, (ἐπιλανθάνω) *forgetfulness*, Alex. Incert. 68.

Ἐπιλησμονή, *ῆς*, ἡ,=foreg., LXX.

Ἐπιλησμοσύνη, *ης*, ἡ,=ἐπιλήσμη, Cratin. Incert. 147, cf. Lob. Phryn. 383.

Ἐπιλήσμων, *ον*, gen. *ονος*, (ἐπιλανθάνομαι) *forgetful, having a bad memory*, Ar. Nub. 129, Plat., etc.: c. gen. rei, Xen. Apol. 6, in comp. ἐπιλησμονέστερος, whereas Ar. Nub. 790 has the irreg. superl. ἐπιλησμότατος.—II. act. *causing forgetfulness* or *oblivion*, ἐπ. ἐπῳδή, an oblivious charm.

Ἐπιλήσομαι, fut. mid. of ἐπιλανθάνω, Hom.

Ἐπιληστικός, ή, όν, *making to forget*.—II. *forgetting*; late.

Ἐπιληψία, *ας*, ἡ,=ἐπίληψις, *a seizure, stoppage*, Arist. Probl., esp.—II. *the falling sickness, epilepsy*, Hipp.

Ἐπιλήψιμος, *ον*, *that may be laid hold of, blameworthy*, Luc.: in genl.=ἐπίληπτος. Adv. -*μως*. From

Ἐπίληψις, *εως*, ἡ, (ἐπιλαμβάνω) *a laying hold of, seizure*: hence in law, *a claiming* property *by seizing*, Lat. *manus injectio*, Plat. Legg. 954 E: hence *a point open to attack*: in genl. *an attack, finding fault, blaming*, Isocr. 171 C.—2. *a convulsive seizure, falling sickness, epilepsy*, Lat. *morbus comitialis*, Arist. Probl., cf. ἐπιληψία.

Ἐπιλίγδην, (ἐπί, λίγδην) adv. *grazing*, Lat. *strictim*, like ἐπιγράβδην, Il. 17, 599.

Ἐπιλίζω, (ἐπί, λίζω) *to graze lightly*.

Ἐπιλιμνάζω, (ἐπί, λιμνάζω) *to overflow*, Lat. *stagnare*: in pass.: *πεδία ἐπιλελιμνασμένα*, *flooded*, Plut.

Ἐπιλῐνάω, ῶ, (ἐπί, λινάω) *to set* or *watch nets, to hunt, fish*.

Ἐπιλῐνευτής, *οῦ*, ὁ, *one who nets, a fisherman, hunter*, Anth., acc. to Jac. A. P. 144: from

Ἐπιλῐνεύω, (ἐπί, λινεύω)=ἐπιλινάω.

Ἐπιλῐπαίνω, (ἐπί, λιπαίνω) *to make fat* or *sleek*, Plut.

Ἐπιλῐπής, *ές*, (ἐπιλείπω)=ἐλλιπής, Plut. Adv. -*πῶς*.

Ἐπιλῐπής, *ές*, (ἐπί, λίπος)=ὑπολιπής.

Ἐπιλιχμάομαι, Philo, and ἐπιλιχμάσσω,=ἐπιλείχω.

Ἐπιλιχνεύω,=ἐπιλείχω, Philo: also in mid., Id.

†Ἐπιλλείβω, poet. for ἐπιλείβω, Ap. Rh. 1, 1133.

Ἐπιλλίζω, (ἐπί, ἰλλίζω) *to wink with the eyes, to make signs to* one *by winking*, *τινί*, Od. 18, 11: *to wink roguishly*, H. Hom. Merc. 387, and Ap. Rh.: in genl. *to contract* the eyes in looking hard at a thing, and so *to distort the eyes*, Nic.

Ἐπιλλος, *ον*, (ἐπί, ἰλλός) *leering, squinting*, Lat. *strabo, paetus*. Hence

Ἐπιλλόω, ῶ,=sq.

Ἐπιλλώπτω, (ἐπί, ἰλλώπτω) *to wink, leer, look askance at*, Plut.

Ἐπιλοβίς, *ίδος*, ἡ, (ἐπί, λοβός) *a lobe of the liver*.

Ἐπιλογή, *ῆς*, ἡ, (ἐπιλέγω) *choice, selection*, Lysim. ap. Joseph.

Ἐπιλογίζομαι, fut. -*ίσομαι* Att. -*ῐοῦμαι*, (ἐπί, λογίζομαι) dep. mid. c. aor. and pf. pass., *to reckon over, think on, conclude, consider*, ὅτι.., Hdt. 7, 177, Dem. 1090, fin.: *to make account of*, *τί τινος*, Lat. *rationem habere alicujus*, Xen. Hell. 7, 5, 16.—II. *to ascribe*.

Ἐπιλογικός, ή, όν, (ἐπίλογος) *of, belonging to the epilogue, conclusion of a speech*, Gramm.—II. (ἐπιλογίζομαι) *belonging to reckoning*. Adv. -*κῶς*.

Ἐπιλόγισις, *εως*, ἡ,=sq., Epicur. ap. Plut. 2, 1091 B.

Ἐπιλογισμός, *οῦ*, ὁ, (ἐπιλογίζομαι) *a reckoning over, calculation*, Arist. Pol.: *a thinking upon, considering*, Plut. cf. Foës. Oecon. Hipp.

Ἐπιλογιστέον, verb. adj. from ἐπιλογίζομαι, *one must reckon, consider*, Plut.

Ἐπιλογιστικός, ή, όν, *calculating, prudent*, Clem. Al.

Ἐπίλογος, *ον*, ὁ, (ἐπιλέγω) *a conclusion, inference*, like ἐπιλογισμός, only Ion., e. g. Hdt. 1, 27, and Hipp.: usu.—II. *the concluding speech* of a play, *epilogue*, Arist. Poet.: *the peroration* of a speech, Lat. *epilogus, peroratio*, Arist. Rhet., opp. to πρόλογος. (Never used for ἐπῳδός, v. Seidl. Eur. El. 719, where however should be written ὡς ἐστὶ λόγος.

Ἐπίλογχος, *ον*, (ἐπί, λόγχη) *barbed*, βέλος, Eur Hipp. 221.

Ἐπιλοιβή, *ῆς*, ἡ, (ἐπιλείβω) *a drink offering*, Lat. *libatio*, usu. λοιβή, Orph. Hence

Ἐπιλοίβιος, *ον*, *serving* or *used for libations*, φιάλη, Anth.

Ἐπιλοιδορέω, ῶ, (ἐπί, λοιδορέω) *to cast reproaches on*, Polyb.

Ἐπιλοίμια, *ων*, τά, (ἐπί, λοιμός) ἔπη, *incantations* or *hymns to drive away pestilence*.

Ἐπίλοιπος, *ον*, (ἐπί, λοιπός) *still left, remaining*, Hdt. usu. in plur. c. gen., τὰ ἐπ. τοῦ λόγου, αἱ ἐπ. τῶν πολίων, 4, 154; 6, 33; but also ἡ ἐπίλοιπος ὁδός, etc., Eur.: of time, *to come, future*, χρόνος, Hdt. 2, 13, ἡμέραι ἐπ., Pind. O. 1, 53.

Ἐπιλοίσθιος, *ον*,=λοίσθιος, Anth.

Ἐπίλουτρον, *ου*, τό, (ἐπί, λουτρόν) *the price of a bath*, Luc.

Ἐπιλῠγάζω, -λῠγαῖος, -λῠγίζω, rare, but not suspicious, forms for ἐπηλ., Ruhnk. Tim., Piers. Moer. p. 163, Schäf. Long. 349.

Ἐπιλύζω, (ἐπί, λύζω) *to have the hiccough by* or *besides*, Nic.

†Ἐπίλῠκος, *ου*, ὁ, *Epilўcus*, an Athenian masc. pr. n., Andoc., etc.

Ἐπιλυμαίνομαι, (ἐπί, λυμαίνομαι) *to infest, harass, destroy*, Plut.

Ἐπιλῡπέω, ῶ, (ἐπί, λυπέω) *to trouble, annoy, offend besides*, *τινά*, Hdt. 9, 50.

Ἐπιλῡπία, *ας*, ἡ, *trouble, grief*, Zeno ap. Stob. Ecl. 2, p. 100: from

Ἐπίλῡπος, *ον*, (ἐπί, λύπη) *troubled, sad, in low spirits*, Aretae.: *morose* Plut.

Ἐπίλῠσις, *εως*, ἡ, (ἐπιλύω) *a freeing, release from*, *τινός*, Aesch. Theb. 134.—2. *unloosing, unravelling*, *σοφισμάτων*, Sext. Emp. *solution, interpretation*, Heliod.

Ἐπιλῡτέον, verb. adj. from ἐπιλύω, *one must unloose, solve*, Clem. Al.

†Ἐπιλυτίδας, *α*, ὁ, *Epilytidas*, a Spartan masc. pr. n., Xen. Hell. 5, 4, 39.

Ἐπιλῠτικός, ή, όν, (ἐπιλύω) *belonging to, fitted for solving difficulties*.

Ἐπίλυτρος, *ον*, (ἐπί, λύτρον) *set at liberty for ransom, ransomed*, Strab.

Ἐπιλύω, f. -*ύσω*, (ἐπί, λύω) *to loose, untie*, *δεσμά*, Theocr. 30, 42: *to let slip* dogs, Xen. Cyn. 7, 8: in genl. *to free, release*, Plat. Crito 43 C.—2. *to solve, explain*, N. T.—B. pass. c. fut. mid. *to flag, give in*, Lys. 174, 38. [On quantity v. sub λύω.]

Ἐπιλωβάομαι, (ἐπί, λωβάομαι) as pass., *to be mocked, insulted, damaged*.

Ἐπιλωβεύω, (ἐπί, λωβεύω) *to mock, scoff, banter, jest at* a thing, Od. 2, 323.

Ἐπιλωβής, *ές*, (ἐπί, λώβη) *injurious, mischievous*, Nic.

Ἐπιλώβητος, *ον*, (ἐπιλωβάομαι) *insulted, degraded*, Lyc.

Ἐπιμάζιος, *ον*, (ἐπί, μαζός)=ἐπιμάστιος, Anth.

Ἐπιμάθεια, *ας*, ἡ, (ἐπιμανθάνω) *a learning after* or *too late*. [ᾰ]

†Ἐπιμᾱθεύς, *έος*, ὁ, Dor. for Ἐπιμηθεύς, Pind. P. 5, 35.

Ἐπιμαιμάω, ῶ, (ἐπί, μαιμάω) *to long earnestly after* or *desire*, *τινός*, Lyc.

Ἐπιμαίνομαι, (ἐπί, μαίνομαι) as pass., but also c. aor. mid., *to be mad after*, c. inf., Il. 6, 160 (where the dat. belongs perh. to μιγήμεναι); but also c. dat., *to be passionately in love with, mad after*, like Lat. *insanire*, cf. Ar. Vesp. 744, 1469, Mosch. 6, 2: also sometimes c. acc., Huschke Anal. p. 30: c. dat. instrum., *to be mad with*, Aesch. Ag. 1427.—II. *to fly at, fall upon*, Anth.

Ἐπιμαίομαι, poet. f. -*μάσσομαι*, and aor. -*μασσάμην*, v. sub *ἐπιμάομαι. (ἐπί, μαίομαι) dep., *to strive after, seek, endeavor to obtain, aim at*, usu. c. gen., σκοπέλου ἐπιμαίεο, *make for, steer for* the rock, Od. 12, 220: metaph. ἐπ. νόστου, *strive after* a return, Od. 5, 344: δώρων ἐπεμαίετο θυμός, his mind *was set upon* presents, Il. 10, 401.—II. c. acc., *to lay hold of, grasp*, ξίφεος ἐπ. κώπην, *he clutched* his sword-hilt, Od. 11, 531: and less strong, *to touch, feel*, c. acc., ὀΐων ἐπ. νῶτα, Od. 9, 441; but ἐπὶ νῶτ' ἐπεμ., Hes. ap. Ath. 498 B: more freq. μάστιγι θοῶς ἐπεμαίετ' ἄρ' ἵππους, she *touched* sharply, *whipped* the horses, Il. 5, 748, etc.: metaph., ἐπεμαίετο τέχνην, Lat. *artem tractavit*, H. Hom. Merc. 108. Only Ep. and only in pres. and impf.: the fut. and aor. are taken from the cognate *ἐπιμάομαι, which again is not used in pres. or impf.: cf. also ἐπιμέμονα.

Ἐπίμακρος, *ον*, (ἐπί, μακρός) *oblong*, Hipp.

Ἐπιμᾶλλον, adv. for ἐπὶ μᾶλλον, *still more*.

Ἐπιμανδᾰλωτόν, *οῦ*, τό, (ἐπι, μανδαλωτός) *a lascivious kiss*, in which the tongues touch each other, like καταγλώττισμα, Ar. Ach. 1201.

Ἐπιμᾰνής, *ές*, (ἐπιμαίνομαι) *mad after* a thing, ἔς or πρός τι: in genl. *mad*, Polyb. Adv. -*νῶς*.

Ἐπιμανθάνω, fut. -*μᾰθήσομαι*, (ἐπί, μανθάνω) *to learn besides* or *after*, *τι*, Thuc. 1, 138: c. inf., Hdt. 1, 131; εἰ.., Id. 2, 160.

Ἐπιμαντεύομαι, (ἐπί, μαντεύομαι) dep., *to prophesy besides*, App.

*Ἐπιμάομαι,=ἐπιμαίομαι, which gives the pres. and impf., while the Ep. fut. and aor. ἐπιμάσσομαι, ἐπεμασσάμην, are to be referred to this obsol. pres. rather than to ἐπιμάσσω, cf. *Μάω B: these two tenses are used by Hom., = ἐπιμαίομαι II. *to touch, handle, feel*, c. acc., ἕλκος ἰητὴρ ἐπιμάσσεται, Il. 4, 190; cf. Od. 9, 446; ῥάβδῳ μιν ἐπεμ.. Od. 13, 429; also absol., Od 16, 172; 19, 468: and strengthd., χείρ' (i. e. χειρί, v. Nitzsch) ἐπιμασσάμενος, *having seized, grasped* with the hand, Od. 9, 302; thus also 19, 480 (where the gen. φάρυγος, belongs to λάβε): Ap. Rh. has both gen. and acc., τὴν ἐπεμάσσατο χειρός, she touched her by the hand: metaph. ἐπεμ. θυμὸν ἐμόν, he touched my heart, Ap. Rh.

Ἐπιμαργαίνω, (ἐπί, μαργαίνω) *to be mad after*, τινι, Arat.

Ἐπίμαργος, ον, (ἐπί, μάργος) *mad after* a thing.

Ἐπιμάρτῠρ, v. -μάρτυρος.

Ἐπιμαρτυρέω, ῶ, (ἐπί, μαρτυρέω) *to bear witness to* a thing, *to depose to*, ἐπ. ἡμῖν τὰ ὀνόματα μὴ.., κεῖσθαι, Plat. Crat. 397 A; c. dat. rei, Plut. Hence

Ἐπιμαρτύρησις, εως, ἡ,=sq., Sext. Emp. [ῡ]

Ἐπιμαρτῠρία, ας, ἡ, *a witness, testimony*; εἰς ἐπιμ., for a witness, Thuc. 2, 71.

Ἐπιμαρτύρομαι, (ἐπί, μαρτύρομαι) dep. mid., *to take to witness, to call on as witness, appeal to*, c. acc., esp. ἐπ. τοὺς θεούς, Xen. Cyr. 8, 5, 25: absol. *to call witnesses, call evidence*, Ar. Nub. 495, cf. Vesp. 1437: hence—2. *to call on earnestly, to conjure*, Lat. *obtestari*, Hdt. 5, 92, fin.; ἐπιμ. μὴ ποιεῖν, to call on one not to do, Ib. 93, Thuc. 6, 29.—3. c. acc. rei, *to say* a thing *before witnesses, to affirm, declare*, ὅτι.., Dem. 915, 12, cf. Plat. Phaedr. 244 B. [ῡ]

Ἐπιμάρτῠρος, ον, ὁ, (ἐπί, μάρτυρος) *a witness to any thing*, Il. 7, 76, Od. 1, 273; in Hom. and Hes. used only of the gods.

Ἐπιμάρτυς, ὁ, (ἐπί, μάρτυς)=ἐπιμάρτυρος, Ar. Lys. 1287.

Ἐπιμᾱσάομαι, or -μασσάομαι, (ἐπί, μασάομαι) *to chew, eat in addition to* or *afterwards*; ἐπιμασσ., is the later form.

Ἐπιμάσσομαι, Ep. fut. of ἐπιμάομαι, ἐπιμαίομαι, for ἐπιμάσομαι.

Ἐπιμάσσω, Att. -ττω, f. -ξω, (ἐπί, μάσσω) *to knead again, knead well*. The mid. forms, fut. ἐπιμάσσομαι, aor. ἐπεμασσάμην, belong to *ἐπιμάομαι, q. v.

Ἐπιμαστίδιος, ον, (ἐπί, μαστός) *on* or *at the breast, not yet weaned*, Aesch. Theb. 349, Eur. I. T. 231.

Ἐπιμαστίζω, (ἐπί, μαστίζω) *to whip* or *flog besides*.

Ἐπιμάστιος, ον, (ἐπί, μαστός)=ἐπιμαστίδιος.

Ἐπιμαστίω,=ἐπιμαστίζω, Nic. [ῑ]

Ἐπίμαστος, ον, (ἐπιμάομαι) *seeking after* or *for*, hence ἐπίμαστος ἀλήτης, *a begging* vagrant, Od. 20, 377.

Ἐπιμᾰχέω, ῶ, (ἐπί, μάχομαι) *to stand by, help one in battle*, τῇ ἀλλήλων ἐπιμαχεῖν, to make a league for the mutual defence of their countries, Thuc. 5. 27. Hence

Ἐπιμᾰχία, ας, ἡ, *a defensive alliance*, opp. to συμμαχία (an alliance both offensive and defensive), Thuc. 1, 44; 5, 48.

Ἐπίμαχος, ον, (ἐπί, μάχομαι) *that may easily be attacked*, esp. of fortified places, *assailable*, like ἐπίβατος, and ἐπίδρομος, Hdt. 1, 84, Thuc., etc.; of a country in general, *open to attack*, Hdt. 9, 21.—II. Also said to be used later for σύμμαχος; and in Thom. M. it signifies, *ready* or *equipped for battle*.—III. in Heliod., *contended for, contested*, cf. Coray t. 2, 374, 381.

*Ἐπιμάω, obsol. pres., v. ἐπιμάομαι, ἐπιμαίομαι.

Ἐπιμειδάω, ῶ, f. -ήσω, (ἐπί, μειδάω) *to smile at* or *upon*: in Hom. always in phrase τὸν δ' ἐπιμειδήσας προσέφη, he addressed him *with a smile*: also of a scornful, savage smile, Il. 10, 400.

Ἐπιμειδίᾱσις, εως, ἡ, *a smiling at one*, Plut.: from

Ἐπιμειδιάω, ῶ, f. -άσω, (ἐπί, μειδιάω) *to smile at*, Xen. Cyr. 2, 2, 16. [ᾱσω]

Ἐπιμείζων, ον, gen. ονος, strengthd. for μείζων, *still larger* or *greater*, Democr. ap. Stob. p. 66, 37.

Ἐπιμείλια, ων, τά, v. l. Il. 9, 147, 289, ἐγὼ δ' ἐπὶ μείλια δώσω, for ἐπιδώσω μείλια, v. μείλια.

Ἐπιμελαίνω, (ἐπί, μελαίνω) *to blacken on the top*. Pass. *to become black atop*, Theophr.

Ἐπιμέλᾱς, -μέλαινα, μέλᾰν, (ἐπί, μέλας) *black on the top*, Theophr.

Ἐπιμέλεια, ας, ἡ, (ἐπιμελής) *care, attention, diligence*. Thuc. 2, 94, Xen., etc.; in plur., like our *pains*, Xen. Cyr. 6, 1, 4: ἐπ. τινός, *attention paid* to a thing, τοῦ ναυτικοῦ, τῶν οἰκείων καὶ πολιτικῶν, Thuc. 2, 39, 40; τῶν κοινῶν, Isocr. 144 D, etc.; also περί τινος, Thuc. 7, 56, περί τι, Plat. Rep. 451 D; πρός τινα, Dem. 618, 8; esp. ἐπιμέλειαν τινος ποιεῖσθαι, ἔχειν, etc., as ἑαυτοῦ, Hdt. 6, 105, Dem. 1414, 10: opp. to ἐπιμελείας τυγχάνειν, *to have attention paid* one, Isocr. 113 D, etc.: ἐπιμελείᾳ, with diligence, also κατ' ἐπιμέλειαν, Xen. Cyr. 5, 3, 47, Hell. 4, 4, 8.

Ἐπιμελέομαι, dep. c. fut. et aor. mid.; but also c. fut. pass. (in act. signf.) ἐπιμεληθήσομαι, Xen. Mem. 2, 7, 8: aor. ἐπιμεληθῆναι, Ib. 1, 3, 11, (ἐπί, μέλομαι.) *To take care of, have charge of*: *to have the management of*, c. gen. rei, Ar. Vesp. 154. Thuc., etc.: *to pay attention to, study, cultivate*, ἀρετῆς, etc., Plat., and Xen.; also περί τινος, Ep. Plat. 311 E, περί τι, Legg. 932 B: also c. acc. et inf., *to take care that*.., Xen. Mem. 4, 5, 10, and Plat.; foll. by ὅπως, c. indic. fut., Thuc. 4, 118, etc.: also c. neut. adj. in acc., *to take care with respect to* a thing, Thuc. 6, 41, and Xen.: c. acc. cognato, ἐπ. ἐπιμέλειαν, Plat. Prot. 325 C. The shorter form ἐπιμέλομαι, is less freq. in Att., but the only form in Hdt. as c. gen., 1, 98, etc.; absol., 2, 2; also in Thuc. 7, 39.

Ἐπιμελετάω, ῶ, (ἐπί, μελετάω) *to exercise over and above*. Hence

Ἐπιμελέτησις, εως, ἡ, *additional exercise*.

Ἐπιμέλημα, ατος, τό, (ἐπιμελέομαι) *an object of care, a care, anxiety*, Xen. Oec. 7, 37.

Ἐπιμελής, ές, (ἐπί, μέλομαι) *caring for, anxious, careful about*, τινός, Plat., and Xen.: absol. *careful, attentive*, Ar. Nub. 501.—II. pass. *cared for, an object of care*: esp. in neut. ἐπιμελές, c. dat. pers., e. g. ἐπιμελὲς τῷ Κύρῳ ἐγένετο, *it was a care to* him, made him anxious, Hdt. 1, 89, cf. 3, 40, etc.; ἐπιμελές μοί ἐστι, *I have to care for* it, Id. 2, 150: c. inf., *it is my business* to.., Thuc. 1, 5; ἐπιμελὲς ποιεῖσθαι, c. inf., to make it *one's business* to.., Plat. Symp. 172 E: also ἐπ. ἔστω μὴ.., Lat. *caveatur ne*.., Plat. Legg. 932 D: also ἐστί μοι ἐπιμελὲς τούτου, Plat. Legg. 763 E: τὸ ἐπ. τοῦ δρωμένου, *the charge* of the execution of orders, Thuc. 5, 66. Adv. -λῶς, Plat., etc.; Ion. -λέως, Hipp.: Superl. ἐπιμελέστατα, Plat. Alc. 1, 104 D.

Ἐπιμελητέον, verb. adj., *one must take care of, pay attention to* a thing, τινός, Plat., and Xen.: ἐπ. ὅπως, Xen. Cyr. 7, 5, 70.

Ἐπιμελητής, οῦ, ὁ, (ἐπιμελέομαι) *one who has the charge of, a trustee, manager*, Ar. Plut. 907, Xen., etc., ἐπ. τῆς οὐραγίας, Polyb.: esp. of officers appointed to the charge of anything, *an overseer, superintendent*, τῶν νεωρίων, Dem. 612, 21, λιμένος, Böckh Inscr. 1, p. 169, etc.

Ἐπιμελητικός, ή, όν, *fitted for care, management*, etc.

Ἐπιμελίη, ης, ἡ, Ion. for ἐπιμέλεια, Vit. Hom. 5, 7.

Ἐπιμέλλω, fut. -μελλήσω, (ἐπί, μέλλω) *to delay* or *tarry still longer*.

Ἐπιμέλομαι, dep. pass.,=ἐπιμελέομαι, q. v. sub fin.

Ἐπιμέλπω, (ἐπί, μέλπω) *to sing to*, Ἅιδᾳ παιᾶνα, Aesch. Theb. 869.

Ἐπιμελῳδέω, ῶ, (ἐπί, μελῳδέω) *to sing to, accompany by singing*, Aristid. Hence

Ἐπιμελῴδημα, ατος, τό, *that which is sung* or *chanted over* a thing.

Ἐπιμέμβλεται, Ep. syncop. perf. pass., c. act. pres. signf., of ἐπιμελέομαι, for ἐπιμεμέληται, Q. Sm., v. μέμβλεται.

Ἐπιμέμονα, Ion. and poet. perf. 2 c. pres. signf., *to aim at, desire*, c. inf., Soph. Phil. 515: it belongs to the root μάω, μάομαι.

Ἐπίμεμπτος, ον,=sq., Gramm.

Ἐπιμεμφής, ές, *blamed, blameworthy*, Nic.: from

Ἐπιμέμφομαι, f. -ψομαι, (ἐπί, μέμφομαι) dep. mid., *to impute to* one *as matter of blame, cast in one's teeth*, τινί τι, Od. 16, 97, Hdt. 1, 75, etc.; c. dat. pers. only, *to blame*, Hdt. 4, 159: c. acc. rei only, Id. 2, 161: rarely, ἐπ. τινά τινος, *to blame* one *for* a thing, Soph. Tr. 122, on the analogy of αἰτιάομαι: absol. *to find fault*, Hdt. 1, 116.—II. intr. *to blame one's self for* a thing, *to accuse one's self of*, c. gen. rei, Il. 1, 65; 2, 225; also ἕνεκά τινος, Il. 1, 94: absol. *to be sorry afterwards, to repent*, Hdt. 2, 129, cf. 7, 169; also ἐπ. ὅτι.., Hipp. Hence

Ἐπίμεμψις, εως, ἡ, *blame, complaint*. Dion. H.

†Ἐπιμένης, ους, ὁ, *Epimĕnes*, a Macedonian, Arr. An. 4, 13.

†Ἐπιμενίδειος, ον, *of Epimenides, Epimenidēan*, Theophr.: from

†Ἐπιμενίδης, ου, ὁ, *Epimĕnīdes*, a seer and poet of Crete, who visited and purified Athens, to pave the way for Solon's legislation, Plat. Legg. 642 D, cf. Arist. Pol. 1, 1, 6; Diog. L. 1, 109.

Ἐπιμένω, aor. ἐπέμεινα, (ἐπί, μένω) *to stay on, to tarry* or *abide still*, Hom. and Att.; ἐν μεγάροις, Od. 4, 587; ἐπιμεῖναι ἐς αὔριον, Od. 11, 351; c. subj., ἐπίμεινον, τεύχεα δύω, *wait* let me, i. e. *wait till* I put on my armour, Il. 6, 340; also ἵνα.., H. Hom. Cer. 160. Post-Hom. ἐπ. τόπῳ or ἐν τόπῳ, also ἐπ. ἐπὶ τῇ στρατιᾷ, Xen. An. 7, 2, 1.—2. *to continue* in a pursuit, ἐπὶ τοῖς δοξαζομένοις, Plat. Rep. 490 A: ἐπὶ τοῦ κακουργήματος, Dem. 727, 27; also c. part., ἐπ. ἑστηκώς, Id. Meno 93 D.—3. *to abide by*, ταῖς σπον δαῖς, Xen. Hell. 3, 4, 6.—II. *to wait for, await*, Lat. *expectare*, c. acc., Soph. O. C. 1717 with v. l. ἐπαμμ.; c. inf., ἐπ. τι τελεσθῆναι, Thuc. 3, 2, cf. Soph. Tr. 1176. Cf. ἐπιμίμνω.

'Επιμερής, ές, v. ἐπιμόριος, Philo.

'Επιμερίζω, (ἐπί, μερίζω) *to reckon up part by part.*—II. *to impart*, Dion. H. Hence

'Επιμερισμός, οῦ, ὁ, *an adding* or *reckoning part by part*: ἐπιμερισμοί, in Gramm., are those syllables of a word which are of doubtful sound, cf. Boissonade Herodian praef. ix.

'Επίμεσος, ον, (ἐπί, μέσος) *in the middle*, ῥῆμα ἐπ., *a deponent* or *middle verb*, Gramm.

'Επίμεστος, ον, (ἐπί, μεστός) *filled up full*, Call. Cer. 134.

'Επιμεταπέμπομαι, as mid., (ἐπί, μετά, πέμπω) *to send for back again to one's self*, Thuc. 6, 21.—2. *to send for besides, send for a reinforcement*, Id. 7, 7.

'Επιμετρέω, ῶ, (ἐπί, μετρέω) *to measure out to, assign to*, Hes. Op. 395, where it seems to be used of lending: in pass., ὁ ἐπιμετρούμενος σῖτος, Hdt. 3, 91. Mid. *to have measured out to one, to receive to one's portion.*—II. *to add to the measure, give over and above*: hence, *to add something to the truth, to exaggerate*, Polyb.; ἐπ. χρόνον στρατηγίας, *to prolong* one's magistracy, Plut.: in genl. *to do more than is usual* or *ought to be done.*—III. ἐπιμετρεῖν τὴν σκιάν, *to measure the shadow on the sun-dial*, to see what hour it is.—IV. intr. *to form a corollary* or *addition*, ἐπιμετρῶν λόγος, Polyb.

'Επίμετρον, ου, τό, *something added to make good measure; excess*, Theophr.: ἐν ἐπιμέτρῳ, *over and above, into the bargain*, Polyb.

†'Επιμήδης, ους, ὁ, *Epimēdes*, one of the Dactyli Idaei, Paus. 5, 7, 6.

'Επιμήδομαι, (ἐπί, μήδομαι) dep., *to imagine, devise* or *contrive* a thing *against* one, δόλον πατρί, Od. 4, 437.

'Επιμήθεια, ας, ἡ, (ἐπιμηθής) *afterthought*, with collat. notion of regret: opp. to προμήθεια.

'Επιμηθεύομαι, dep., *to think of afterwards* or *too late*: opp. to προμηθεύομαι: from

'Επιμηθεύς, έως, ὁ, (ἐπί, μῆδος) *Epimetheus*, brother of *Prometheus*, Hes. Op. 85. Th. 511, *After-thought* and *Fore-thought*; which characteristics of the two brothers are recorded in various proverbs, e. g. μεταβουλεύεσθαι 'Επιμηθέως ἔργον, οὐ Προμηθέως, Luc.; 'Επιμηθεῖ οὐκ ἔστι τὸ μέλειν, ἀλλὰ τὸ μεταμέλειν, Synes.; etc.

'Επιμηθής, ές, (ἐπί, μῆδος) *late-thinking, improvident*: but—II. in Theocr. 25, 79, *thoughtful, careful*, like ἐπιμελής.

'Επιμήκης, ες, (ἐπί, μῆκος) *long, longish*, Democr. ap. Sext. Emp.; it has an irreg. superl. ἐπιμήκιστος, Philo.

'Επιμηκύνω, (ἐπί, μηκύνω) *to lengthen, prolong*, Polyaen.

'Επιμηλίδες, ίδων, αἱ, (ἐπί, μῆλα) Νύμφαι, *protectors of sheep*, or *flocks and herds* in genl., Valck. Theocr. 1, 22, Long. 2, 27, A. B. p. 17, 7: acc. to others, *nymphs of the fruit-trees*, v. Μηλίδες, Μηλιάδες.

†'Επιμηλίδης, ου, ὁ, *Epimēlīdes*, founder of Coronea in Messenia, Paus. 4, 34, 5.

†'Επιμήλιος, ου, ὁ, (ἐπί, μῆλα) *protector of sheep*, etc., cf. 'Επιμηλίδες; appell. of Apollo, Macrob.: of Mercury, Paus. 9, 34, 3.

'Επιμηλίς, ίδος, ἡ, (ἐπί, μῆλον) *a kind of medlar*, Diosc.

'Επιμηνιεύω, *to present monthly offerings*, Böckh Inscr. 2, p. 364: from

'Επιμήνιος, ον, (ἐπί, μήν) *monthly*: hence, οἱ ἐπιμήνιοι, *they who hold office for a month*, Inscr.: τὰ ἐπιμήνια,—1. sub. ἱερά, *monthly offerings*, like ἔμμηνα, Hdt. 8, 41.—2. ἐπιμήνια, *provisions for a month, a month's stock*, Polyb., and Juvenal: and as this was the usual stock given out at once, in genl. *a supply of provisions, provisions.*—3. τὰ ἐπιμήνια, *the monthly courses of women*, Arist. H. A.

'Επιμηνίω, (ἐπί, μηνίω) *to be angry with*, τινί, Il. 13, 460: ἐπ. τινί τι, *to be angry with* one *for* a thing, App. [νῐ]

'Επιμηνῡτής, οῦ, ὁ,=μηνυτής, App.

'Επιμητιάω, ῶ, (ἐπί, μητιάω) *to think on* any thing, Ap. Rh.

'Επιμηχᾰνάομαι, dep. mid., (ἐπί, μηχανάω) *to contrive, devise, use arts against* a person or thing, Od. 4, 822, in tmesis: *to devise preventions*, Hdt. 1. 94; 6, 91.—II. *to devise besides*, Xen. Cyr. 8, 8, 16. Hence

'Επιμηχάνημα, ατος, τό, *a means* or *device towards* a thing, Hippodam. ap. Stob. 249, 3; [ᾰ] and

'Επιμηχάνησις, εως, ἡ, *a device, contrivance*: ἐξ ἐπ., on purpose, artificially, Chrysipp. ap. Stob. Ecl. 1, 378.

'Επιμηχανητέον, verb. adj. from ἐπιμηχανάομαι, *one must devise besides*, Gal.

'Επιμήχᾰνος, ον, (ἐπί, μηχανή) *craftily devising*; κακῶν ἐπιμήχανος ἔργων, *contriver of ill deeds*, Orac. ap. Hdt. 6, 19.

†'Επιμιγή, ῆς, ἡ, *a mingling together, an intermixture*, Sext. Emp.: from

'Επιμίγνῡμι, and -νύω, fut. -μίξω, (ἐπί, μίγνυμι) *to add to by mixing, to mix in* or *with*, τινί τι, Pind. P. 2, 59; ἐπ. τινὶ χεῖρας, to fight with them, Id. N. 3, 107; also, ἐπ. τινὰ ἀγλαΐαις, Ib. 9, 74. Pass., ἐπιμίγνυμαι, *to mingle with*, esp. with other persons; hence *to have intercourse* or *dealings with* one, ἀλλήλοις, Xen. Cyr. 7, 4, 5, for which Thuc. 1, 2, has the act.; also, ἐπιμίγνυσθαι παρ' ἀλλήλους, Id. 2, 1; πρὸς ἐκείνους, Xen. An. 3, 5, 16. Poet. also of place, ἐπιμίγνυσθαι τόπῳ, *to haunt, frequent* a place, Ruhnk. Ep. Cr. p. 99. The earlier form was ἐπιμίσγω, q. v. Hence

'Επιμικτος, ον, *common to*, Λυδοῖς καὶ Καρσί, Strab.—2. *mixed*, Timon ap. Diog. L. 9, 52.

'Επιμιμνήσκω, f. -μνήσω, (ἐπί, μιμνήσκω) *to put in mind of, to remind.* Usu. in pass., ἐπιμιμνήσκομαι, c. fut. mid. -μνήσομαι, more rarely ἐπιμνησθήσομαι: aor. usu. ἐπεμνήσθην, but also ἐπεμνησάμην, perf. ἐπιμέμνημαι, *to remind one's self of, to think of* a person or thing, *to remember, think of*, c. gen., Hom. (only however in aor. 1 mid. opt. ἐπιμνησαίμεθα, and aor. 1 pass. part. ἐπιμνησθείς: he has not the act. at all): ἐπιμνησαίμεθα χάρμης, *let us think of* battle, Il. 17, 103; so too later, *to make mention of*, Hdt. 1, 5, 85, etc.; c. neut. pron. in acc., Id. 1, 14, cf. 2, 3; but with both gen. and acc. in 6, 136, etc.: rarely περί τινος, Hdt. 2, 101, Plat. Tim. 18 C. Ion. there was a pres. ἐπιμνάομαι, ἐπιμνῶμαι.

'Επιμίμνω, poet. for ἐπιμένω, *to abide, tarry* any where, Od. 14, 66; 15, 372.

'Επιμίξ, adv., (ἐπιμίγνυμι) *mixedly, confusedly, pêle-mêle*, of horses and warriors mixed up together, Il. 11, 525; 21, 16: ἐπιμὶξ μαίνεται Ἄρης, Mars rages *without respect of persons*, Od. 11, 537: thus also, κτείνονται ἐπιμίξ, there were killed *all alike, without distinction*, Il. 14, 60. Only Ep.

'Επιμιξία, ας, ἡ, (ἐπιμίγνυμι) *a mixing, union: intercourse; dealings* between states, Lat. *commercium*, πρός τινας, Hdt. 1, 68, παρ' ἀλλήλους Thuc. 5, 78; also c. dat., Plat. Legg 949 E.

'Επίμιξις, εως, ἡ,=foreg., Theogn. 297.

'Επιμίσγω, (ἐπί, μίσγω) poet. and Ion. for ἐπιμίγνυμι: Hom. uses only the mid., and that in metaph. signf. *to have dealings with* one, τινί, Od. 6, 205, 241, and Hdt.; absol. *to associate together*, Hdt. 1, 185: in Il. always in hostile signf., αἰεὶ Τρώεσσιν ἐπιμίσγομαι, I have always *to be dealing with* the Trojans, am always *clashing with* them, Il. 10, 548; cf. 5, 505; instead of dat. Hes. Th. 802 uses it also of place, c. prep. εἰς or ἐπί, οὐδέ ποτ' ἐς βουλὴν ἐπιμίσγεται, οὐδ' ἐπὶ δαῖτα: later c. acc. solo, ἐπιμίσγεσθαί τι, *to draw nigh to* a place, Call. Jov. 13. Also in Att. prose, as Thuc. 1, 13; 4, 118.

'Επιμίσθιος, ον, (ἐπί, μισθός) *working* or *engaged for pay* or *hire*: pecul. fem. ἐπιμισθίς, ίδος.

'Επιμισθοφορά, ᾶς, ἡ, (ἐπί, μισθοφορά) *extraordinary pay*, Dio C.

'Επιμισθόω, ῶ, *to let* a thing *to* one, τινί τι, dub. l. in Ael.

'Επιμνάομαι, -μνῶμαι, Ion. for ἐπιμιμνήσκομαι.

'Επιμνημονεύω,=μνημονεύω.

'Επιμνησαίμεθα, opt. aor. 1 mid. of ἐπιμιμνήσκω, Hom.

'Επιμνησθείς, part. aor. 1 pass. of ἐπιμιμνήσκομαι, Il.

†'Επιμνηστέον, verb. adj. of ἐπιμιμνήσκομαι, *one must mention*, Plat. Tim. 90 E.

'Επιμοιράω, ῶ, (ἐπί, μοιράω) *to give* or *assign by lot*, τινί τι. Mid., *to receive by lot as one's own share, to partake in, share*, c. acc., as, κόνιν, earth enough for a grave, Moschio ap. Stob. 2. p. 244, cf. Pseudo-Phocyl. 93: also c. gen., Philo.

'Επιμοίριος, ον, (ἐπί, μοῖρα) *appointed by fate, destined, fatal*, νήματα, Leon. Tar. 93.

'Επίμοιρος, ον, (ἐπί, μοῖρα) *partaking in*, like ἐπήβολος, c. gen., Eurypham. ap. Stob. p. 555, 42.

'Επιμοιχεύω, (ἐπί, μοιχεύω) *to commit adultery besides*, τινά, *with* one, Luc.

'Επιμολεῖν, inf. aor. of obsol. ἐπιβλώσκω, *to come upon, befall*, Soph. Tr. 855. Hence

'Επίμολος, ον, *approaching, invading*, Aesch. Theb. 629.

'Επιμομφή, ῆς, ἡ, = ἐπίμεμψις. Pind. O. 10, 12.

'Επίμομφος, ον,=ἐπιμεμφής, (Eur.) Rhes. 327.—II. *blameable, unlucky*, of omens, Aesch. Ag. 553.

'Επιμονή, ῆς, ἡ, (ἐπιμένω) *a staying on, tarrying: delay*, Thuc. 2, 18: but also *steadfastness*, Plat. Crat. 395 A. In Rhet. *a dwelling on a point, treating it elaborately*: hence

'Επιμόνιμος, ον,=sq.

'Επίμονος, ον, (ἐπιμένω) *staying on*, ἐπ. στρατηγός, *with permanent* command, Polyb.: ἐπιμόνους ἐράνους ποιεῖν, to delay their payment, Polyb. Adv. -νως (Plat.) Ax. 372 A.

'Επιμόριος, ον, (ἐπί, μόριον) *containing an integer and one part more, larger by one part*: hence ἐπ. λόγος, the ratio *in which one number contains the other and a fraction of it*, see ἐπίτριτος: if instead of *one* part there be several, the proportion is called ἐπιμερὴς λόγος.

'Επιμορμύρω, (ἐπί, μορμύρω) *to murmur at*, c. dat., Dion. P., in tmesis. [ῠ]

'Επίμορτος, ον, (ἐπί, μορτή) γεωργός, *the husbandman who tills a field for a certain share of the produce*, Hesych.: ἐπίμ. γῆ, land cultivated on these terms, Solon ap. Poll. 7, 151.

'Επιμορφάζω, (ἐπί, μορφάζω) *to take the shape of, counterfeit*, Lat. *simulare*, ἀλήθειαν, etc., Philo.

'Επιμορφόω, ῶ, f. -ώσω, (ἐπί, μορφόω) *to form, fashion.*

'Επιμοχθέω, ῶ, *to work* or *toil at*, like ἐπιπονέω: from

'Επίμοχθος, ον, (ἐπί, μόχθος) *toilsome*, like ἐπίπονος, LXX. Adv. -θως.

'Επιμύζω, f. -ξω, (ἐπί, μύζω) *to mutter, murmur, groan at* or *after*, Il. 4, 20; 8, 457, cf. μύζω.

'Επιμῡθέομαι, (ἐπί, μυθέομαι) dep., *to say besides.*—II. *to speak to, comfort*, τινι.

'Επιμῡθεύω, also -θεύομαι, dep. mid.,=foreg., Arist. H. A.

'Επιμύθιος, ον, (ἐπί, μῦθος) *that belongs to* or *accords with narration* or *story*: τὸ ἐπ., the moral of a fable, Luc. [ῡ]

'Επιμυκτηρίζω, (ἐπί, μυκτηρίζω) *to turn up the nose, mock at*, Menand. p. 210.

'Επίμυκτος, ον, (ἐπιμύζω) *mocked, scoffed at*, Theogn. 269 with v. l. ἐπίμικτος.

'Επιμύλιος, ον, (ἐπί, μύλη) *at* or *on the mill*, τὸ ἐπ., *the upper mill-stone*, LXX.—II. *belonging to the mill*, sub. ᾠδή, a song *sung while grinding*, Trypho ap. Ath. 618 D. [ῠ]

'Επιμῠλίς, ίδος, ἡ, (ἐπί, μύλη V.) *the knee-pan*, Hipp.

'Επίμυξις, εως, ἡ, (ἐπιμύζω) *a muttering at*: cf. μυγμός.

'Επιμυρίζω, (ἐπί, μυρίζω) *to smear, anoint over*, τινά τινι, Theophr.

Επιμύρομαι, (ἐπί, μύρω) *to wail, make moan at* a thing: in Ap. Rh. 1, 938, of the hollow sound of the sea. [ῡ]

'Επίμῠσις, εως, ἡ, (ἐπιμύω) *a closing of the eyes* or *mouth*, Clem. Al.

'Επιμύσσω, Att. -ττω,=ἐπιμύζω, Luc.

'Επιμύω, f. -ύσω, (ἐπί, μύω) *to close the eyes* or *mouth at* a thing; also c. acc., *to close*, ὄμματα, Opp.: absol. *to wink hard*, Polyb.: *to wink at*, in token of assent, Ar. Vesp. 934. [ῠω, ῡσω]

'Επιμωκάομαι, (ἐπί, μωκάομαι) dep. mid., *to mock at.*

'Επιμωμάομαι, Ion. -μωμέομαι, (ἐπί, μωμάομαι) dep. mid., *to find fault with*, τινί, Dion. Per. Hence

'Επιμωμητός, ή, όν, *blameworthy, blameable*, ἔρις, Hes. Op. 13: ἔργον, Theocr. 26, 38.

'Επίμωμος, ον, (ἐπί, μῶμος) *blamed, censured, blameworthy*, Heliod.

'Επιμώομαι,=ἐπιμαίομαι.

'Επινάσσω, Att. -ττω, f. -ξω, (ἐπί, νάσσω) *to fill up with.*

'Επινάστιος, ον, (ἐπί, ναίω) *taken as a stranger into a country, sojourning in a country*, like ἔποικος, Ap. Rh.

†'Επιναυμαχία, ας, ἡ,=ἡ ἐπὶ ναυσὶ μαχη, Ps.-Plut. Vit. Hom.

'Επιναύσιος, ον, (ἐπί, ναυσία) *feeling nausea, sickish*, Polyb.

'Επινάχομαι, Dor. for ἐπινήχ., Theocr.

'Επινεάζω, (ἐπί, νεάζω) *to take youthful pleasures in* a thing.

'Επινεανιεύομαι, (ἐπι, νεανιεύομαι) dep., *to do what one need not, from excess of youthful spirit: to show off*, Plut.

'Επίνειον, ου, τό, (ἐπί, ναῦς, νεώς) *the sea-port* where the navy of a country lies, *the state sea-port*, Hdt. 6, 116, Thuc. 1, 30; 2, 84.—2. in genl. *a sea-port*, Strab. (Smaller than λιμήν, Hesych.)

'Επινείσσομαι, fut. -νείσομαι, old form of ἐπινίσσομαι.

'Επινέμησις, εως, ἡ, *an assigning, distributing*, Hipp.—II. (from mid.) *a spreading*, πυρός, of a fire, Plut.: and

†'Επινεμητέον, verb. adj., *one must parcel out* or *distribute among* a number, Plat. Legg. 737 C: from

'Επινέμω, fut. -νεμῶ and νεμήσω: aor. ἐπένειμα, (ἐπί, νέμω) *to allot, assign*, Il. 9, 216; 24, 625; also *to divide, distribute among* several, c. dat. pers., Od. 20, 254.—II. *to make to pasture* or *feed upon* a spot; esp. *to turn* one's cattle out *to graze on another's land*, Dem. 1274, 27, cf. ἐπινομία. B. mid. esp. of cattle, *to go on grazing, to feed over, to pass the bounds* in grazing: hence metaph. *to spread over*, πῦρ ἐπ. τὸ ἄστυ, the fire *spreads over* the town, Hdt. 5, 101: so of an infectious disease, ἡ νόσος ἐπενείματο τὰς 'Αθήνας, Thuc. 2, 54: so too absol., θῆλυς ὅρος πιθανὸς ἄγαν ἐπινέμεται, *goes on and on* to over credulity, Aesch. Ag. 485.—2. in genl. *to approach*, Pind. O. 9, 11.—3. *to feed after*, τινί, Arist. H. A.

'Επινένησμαι, perf. pass. from ἐπινήθω.

'Επίνευσις, εως, ἡ, *a nodding to* or *at one; approval* so signified, Joseph.: from

'Επινεύω, (ἐπί, νεύω) *to nod to*, in token of command, approval, etc.; ἐμῷ δ' ἐπένευσα κάρητι, with my head I nodded, i. e. to ratify a promise, Il. 15, 75; so too in tmesis, ἐπ' ὀφρύσι νεῦσε, Il.: *to wink, make a sign* to another to do a thing, c. inf., Il. 9, 620, cf. H. Hom. Cer. 169, 466; so too c. dat. pers., Xen. Cyr. 5, 5, 12.—2. in genl. *to nod*, κόρυθι ἐπένευε φαεινῇ, he nodded with it, i. e. it nodded, Il. 22, 314.—II. *to incline to* or *towards*: in genl. *to give a sign by nodding, nod* or *wink*, Ar. Ach. 115.

'Επινέφελος, ον, (ἐπί, νεφέλη) *clouded, overcast*, ἐπινεφέλων ὄντων, the weather being cloudy, Wess. Hdt. 7, 37.

'Επινεφέω, ῶ, *to bring clouds over the sky*, Arist. Probl.—II. intr. *to be cloudy*, Theophr.: from

'Επινεφής, ές, (ἐπί, νέφος) *clouded, cloudy, dark*, Theophr.

'Επινεφρίδιος, ον, (ἐπί, νεφρός) *over, at, upon the kidneys*, Il. 21, 204.

'Επίνεψις, εως, ἡ, (ἐπινεφέω) *a clouding over*, Arist. Probl.

'Επινέω, (A), f. -νήσω, (ἐπί, νέω C) *to spin to*, esp. like ἐπικλώθω, of the Fates, τινί τι, Il. 20, 128; 24, 210; in both places γεινομένῳ ἐπένησε λίνῳ, allotted him with the first thread of life.

'Επινέω (B), v. sub. ἐπινηνέω, fin.

'Επινέω (C), f. -νεύσομαι, (ἐπί, νέω B) *to swim, float on the top*, Arist. H. A.

'Επινήθω,=ἐπινέω (A), *to spin to.*

'Επινήϊος, ον, (ἐπί, ναῦς, νηῦς) *on board ship, belonging to it*, Anth.

'Επινηνέω, also -νέω, -νήω and -νηέω, *to heap* or *pile upon*, c. gen. loci, νεκροὺς πυρκαΐῆς ἐπενήνεον, Il. 7, 428, 431.—II. *to heap up, load with* a thing, c. gen. rei, ἅμαξαν φρυγάνων, Hdt. 4, 62, in form ἐπινέω: part. pf. pass., ἐπινενησμένος, *piled with*, τινός, Ar. Eccl. 838.

'Επίνητρον, ου, τό, (ἐπί, νήθω) prob. *a distaff*, Gramm.

'Επινήφω, (ἐπί, νήφω) *to be* or *remain sober at* or *for*, πράξει, Luc.

'Επινήχομαι, f. -ξομαι, (ἐπί, νήχομαι) dep. mid., *to swim upon*, Batr. 107: *to come to the top*, Theocr. 23, 61.—2. *to swim to* or *over to*, c. acc., Call. Del. 21.

'Επινήχῠτος, ον,=νήχυτος, Orph.

'Επινήω,=ἐπινηνέω, q. v.

†'Επινίζω, f. -νίψω, v. ἐπινίπτω.

'Επινίκιος, ον, (ἐπί, νίκη) *of, belonging to victory*, ἀοιδή, Pind. N. 4, 127.—II. as subst. τὸ ἐπ..—1. sub. ᾆσμα, or μέλος, *a song of victory, triumphal song* or *ode*, such as Pindar's, Aesch. Ag. 174, in pl.—2. τὰ ἐπινίκια, sub. ἱερά, *a thanksgiving sacrifice for a victory*, or *feast in honour of it*, Plat. Symp. 173 A, cf. Ar. Fr. 379. [νῑ]

'Επίνῑκος, ον,=foreg., Pind. O. 8, 99, Stratt. πυταν. 1, cf. Böckh. Schol. Pind. p. 460.

†'Επίνῑκος, ου, ὁ, *Epinicus*, masc. pr. n., Dem. 1491, fin., a comic poet, Meineke 1, p. 481.

'Επινιπτρίς, ίδος, ἡ, (ἐπί, νίζω) κύλιξ, *a cup* handed round at table *after hands washed*, i. e. at the end of dinner, *the grace-cup.*

'Επινίπτω, (ἐπί, νίπτω) *to moisten on the surface*, Schneid. Theophr. C. P. 5, 9, 13.

'Επινίσσομαι, fut. -νίσομαι, (ἐπί, νίσσομαι) *to go, come to, upon* or *over*, c. gen., πεδίων, Soph. O. C. 689, also c. acc. in Ap. Rh. [ῑ by nature]

'Επινίφω, (ἐπί, νίφω) *to snow over* or *upon*, Xen. Cyn. 8, 1.—II. trans. *to cover with snow*, Theophr. [νῑ]

'Επινοέω, ῶ, (ἐπί, νοέω) *to have in one's mind, to think on* or *of, contrive*, τι, Hdt. 1, 48: so too c. inf., πῶς ἐπενοήσας ἁρπάσαι; Ar. Eq. 1202: but—2. c. inf., usu. *to purpose, intend*, Hdt. 3, 134; 5, 24, etc.—3. absol., *to form a plan*, Thuc. 1, 70.—B. Exactly=the Act. is also the mid. ἐπινοεῖσθαι, c. aor. pass. ἐπινοηθῆναι, Hdt. 3, 122; 6, 115. Hence

'Επινόημα, ατος, τό, *a thought, purpose, contrivance*, Hipp.

'Επινόησις, εως, ἡ, (ἐπινοέω) *a considering, contriving*, etc.

'Επινοητής, οῦ, ὁ, (ἐπινοέω) *one who considers* a thing, M. Anton.

'Επινοητικός, ή, όν, (ἐπινοέω) *inventive*, of an orator, Longin.: ἐπ. τινός, *shrewd at plans for* a thing, Ath.

'Επίνοια, ας, ἡ, (ἐπί, νοῦς) *a thinking in* or *of* a thing, *thought of*, τινός, Thuc. 3, 46: *power of thought, inventiveness, invention*, Ar. Eq. 90.—2. *an invention, device*, Ib. 539. Vesp. 346, Xen., etc.—3. *a purpose, design, meaning*, Ar. Plut. 45, Vesp. 1073: also a *purpose, wish, desire*, Elmsl. Med. 744.—II. *after thought, reflection*, Soph. Ant. 389, cf. 'Επιμηθεύς.—III. in genl. *intelligence*, κοινὴ ἐπ., Polyb.

'Επινομή, ῆς, ἡ, (ἐπινέμομαι) *a going over in grazing*: hence metaph. ἐπ. πυρός, *the spread* of fire, Plut.

'Επινομία, ας, ἡ, (ἐπινέμομαι) *grazing, pasture on* another's lands: hence—2. esp. *a mutual right to it*, vested in the citizens of two neighbouring states, Xen. Cyr. 3, 2, 23, cf. Poll. 7, 184, Böckh Inscr. 1, p. 653. and ἐπεργασία.

'Επινομις, ίδος, ἡ, (ἐπί, νόμος) *an addition to a law*; name of a work ascribed to Plato: in genl. *an appendix, addition*; a new year's *present*,= the Lat. *strena*, Ath. 97 D.

’Επινομοθετέω, ῶ, (ἐπί, νομοθετέω) *to make additional laws*, Plat. Legg. 779 D.

’Επίνομος, ον, (ἐπί, νέμω) *joined, associated with*, like σύννομος, Pind. P. 11, 13.—II. (ἐπί, νόμος) *lawful, formal*, like ἔννομος, App.

’Επινοσέω, ῶ, *to be still ill*, Hipp.

’Επίνοσος, ον, (ἐπί, νόσος) *subject to sickness, unhealthy*, σῶμα, Arist. Eth. N.—2. *unwholesome*. Adv. -σως, *like one who is sick*, Hipp.

’Επινοτίζω, (ἐπί, νοτίζω) *to wet, sprinkle on the surface*, Diosc.

’Επινυκτερεύω, (ἐπί, νυκτερεύω) *to pass the night at* or *in*, Plut.

’Επινύκτιος, ον, (ἐπί, νύξ) *by night, in the night, nightly*, Leon. Tar.

’Επινυκτίς, ίδος, pecul. fem. of ἐπινύκτιος.—II. as Subst.—1. *a pustule which rises and is most painful at night.*—2. *a night-book*, opp. to ἐφημερίς, a day-book, journal.

’Επινυμφίδιος, ον, (ἐπί, νυμφίδιος) *of, belonging to a bride* or *to marriage, bridal, nuptial*, ὕμνος ἐπιν., a bridal-song, Soph. Ant. 814.

’Επινύσσω, Att. -ττω, f. -ξω, (ἐπί, νύσσω) *to prick on the surface*, Luc.

’Επινυστάζω, fut. -σω, and -ξω, (ἐπί, νυστάζω) *to nod, go to sleep at* or *over*, Plut.

’Επινωμάω, ῶ, f. -ήσω (ἐπί, νωμάω) *to guide, bring to, apply to*, παιῶνα κακῶν τινι, Soph. Phil. 168: esp., ἐπ. πόδα, *to turn* the foot; and then, without πόδα, *to traverse, pass over*, ὄμμασί τι, Eur. Phoen. 1564.—II. *to distribute, assign*, Aesch. Eum. 311, Theb. 729, Soph. Ant 139.

’Επινωτιδεύς, έως, ὁ, *a kind of shark*, Epaen. ap. Ath. 294 D, called by Arist. νωτιδανός.

’Επινωτίδιος, ον, (ἐπί, νῶτον) *on the back*, Anth.

’Επινωτίζω, (ἐπί, νωτίζω) *to put on the back of* a thing, *to cover with* a thing, κρᾶτά τινι, Eur. H. F. 362.

’Επινώτιος, ον, (ἐπί, νῶτον) *on the back*, Batr. 80.

’Επιξαίνω, (ἐπί, ξαίνω) *to scratch on the surface, exasperate* a sore.

’Επιξανθίζω, (ἐπί, ξανθίζω) *to brown over by toasting*, Pherecr. Metall. 1, 16.

’Επίξανθος, ον, (ἐπί, ξανθός) *yellow-brown, tawny*, of hares, Xen. Cyn. 5, 22.

’Επιξεινόω, Ion. and poet. for ἐπιξενόω.

’Επιξενίζω,=ἐπιξενόω.

’Επίξενος, ον, (ἐπί, ξένος) *as a stranger, in a strange land*, Clem. Al.

’Επιξενόω, ῶ, (ἐπί, ξενόω) *to entertain as a guest*: hence pass., *to be so entertained*, Arist. Pol.: hence *to dwell abroad*, Isocr. 418 A; πόλει, in a city, Luc.: but in Aesch. Ag. 1320, ἐπιξενοῦμαι ταῦτα, *I call you to witness this* for me, *as a stranger*, cf. Hesych. in v. Hence

’Επιξένωσις, εως, ἡ, *arrival* or *stay in a strange place*, Diod.

’Επιξέω, f. -έσω, (ἐπί, ξέω) like ἐπιξαίνω, *to scrape, scratch on the top* or *surface*, Aretae.

’Επίξηνον, ου, τό, (ἐπί, ξηνός) *a chopping-block*, like ἐπικόπανον: also *the executioner's block*, Aesch. Ag. 1277, cf. Ar. Ach. 318.

’Επιξηραίνω, fut. -ᾰνῶ, (ἐπί, ξηραίνω) *to dry on the top*, Hipp. Hence

’Επιξηραντικός, ή, όν, *that dries on the surface.*

’Επιξηρᾰσία, ας, ἡ, *dryness on the top*, Hipp.

’Επίξηρος, ον, (ἐπί, ξηρός) *dry on the top*, Hipp.

’Επίξῡνος, ον, poet. for ἐπίκοινος, ἐπ. ἄρουρα, a common field, in which several persous have rights, Il. 12, 422. Hence

’Επιξῡνόω, poet. for ἐπικοινόω, *to make common, communicate*, Nonn.: so also in mid., Ap. Rh.

’Επιξύριος, ον, (ἐπί, ξυρόν) *of, belonging to a razor.* [ῠ]

’Επιξύω, f. -ύσω, (ἐπί, ξύω) *to shave on the top: to skim the surface*, of a thing, Arat. [ῡ, but in late poets sometimes ῠ.]

’Επιόγδοος, ον, (ἐπί, ὄγδοος) *seven and a half*, Lat. *sesquioctavus*, v. ἐπίτριτος.

’Επιοίνιος, ον, also α, ον, (ἐπί, οἶνος) *at, belonging to the wine*, Theogn. 965.

’Επιοινοχοεύω, (ἐπί, οἰνοχοεύω) poet., *to pour out wine for, hand wine to*, θεοῖς, H. Hom. Ven. 205.

†Επιον, ου, τό,=Ἤπειον, Hdt. 4, 148.

’Επιόπτης, ου, ὁ, poet. for ἐπόπτης, Ep. Hom. 11.

’Επίοπτος, ον, poet. for ἔποπτος, *received, observed.*

’Επιορκέω, ῶ, f. -ήσω, (ἐπίορκος) *to swear falsely, forswear one's self*, πρὸς δαίμονος, by a deity, Il. 19, 188: c. acc. of things sworn by; cf. τὰς βασιληΐας ἱστίας ἐπιορκεῖν, *to swear falsely by* the royal hearth, Hdt. 4, 68; so ἐπ. τοὺς θεούς, Ar. Av. 1609, Xen. An. 2, 4, 7: cf. ἐπόμνυμι: opp. to εὐορκέω.—II. just = ὄμνυμι, *to swear*, Solon ap. Lys. 117, 34, q. v. Hence

’Επιορκητικός, ή, όν, *given to perjury.*

’Επιορκία, ας, ἡ, *a false oath*, Lat. *perjuria*, πρὸς τοὺς θεούς, Xen. An. 2, 5, 21; ἐπ. προςφέρεσθαι, Dem. 409, 21: from

’Επίορκος, ον, (ἐπί, ὅρκος) *swearing falsely, forsworn*, Lat. *perjurus*, Il. 19, 264, Hes. Op. 802: elsewh. Hom., and Hes. use only the neut as subs., in the phrase, ἐπίορκον ὀμνύναι, to take a false oath, swear falsely, Il. 3, 279, Hes. Op. 280, Th. 232: in full, ἐπ. ὅρκον ὤμοσε, Ar. Ran. 150, cf. ἐπόμνυμι: but in Il. 10, 332, ἐπ. ἐπώμοσε, he swore *a vain, bootless oath*, i. e. which he meant to fulfil, but the gods willed otherwise. Adv. -κως,

’Επιορκοσύνη, ης, ἡ,= ἐπιορκία, Anth.

’Επιόσσομαι, (ἐπί, ὄσσομαι) *to have before one's eyes, look upon*: metaph *to consider, foresee*, Il. 17, 381.

’Επίουρα, τά, formerly read in Il. 10, 351, where now ἐπὶ οὖρα, cf. sub οὖρον.

’Επίουρος, ου, ὁ,=οὖρος, *a watcher, guard*, perh. strictly *overseer*,=ἔφορος, sometimes c. dat., Κρήτῃ ἐπίουρος, *guardian, chief over* Crete, Il. 13, 450: more freq. c. gen., ὑῶν ἐπίουρος, chief swine-herd, Od. 13, 405; 15, 39, formed like ἐπιβουκόλος, ἐπιβώτωρ, ἐπιποιμήν.—II. *a wooden peg, pin*, Philostr.

’Επιοῦσα, ης, ἡ, part. pres. fem. from ἔπειμι, (εἶμι) sub. ἡμέρα, *the coming, following day*, the next day; v. sub ἔπειμι, (εἰμί). Hence

’Επιούσιος, ον, *on* or *for the coming day*: hence *sufficient for the day*, ἄρτος, *daily bread*, N. T.

’Επιόψομαι, poet. for ἐπόψομαι, Hom.

’Επίπᾰγος, ου, ὁ, (ἐπιπήγνυμι) *a congealed crust on the top of* a thing, Diosc.: *a scum* or *skin*, also γραῦς.

’Επίπαγχῠ, adv. strengthd. for πάγχυ, Theocr. 17, 104: in Il. 10, 99, Hes. Op. 262, ἐπί, does not belong to πάγχυ, but is separated by tmesis from the verb.

’Επιπαιᾱνίζω, (ἐπί, παιανίζω) *to sing a paean at* or *about* a thing, Diod Hence

’Επιπαιανισμός, οῦ, ὁ, *a paean, song of victory sung* ἐπὶ νίκῃ, Strab., ubi al. ἐπιπαίων-.

’Επιπαίζω, f. -ξομαι, (ἐπί, παίζω) *to mock, deride; to sport upon* or *in*, θαλάττῃ, Philostr.

’Επίπαισμα, ατος, τό, (ἐπιπαίω) *a stumbling-block, cause of offence*, πρόςκομμα, also ἐπίπταισμα.

’Επιπαιστικός, ή, όν, (ἐπιπαίζω) *joking, droll, merry*, Clearch. ap. Ath. 448 C.

’Επιπαίω, f. -παιήσω, (ἐπί, παίω) *to knock against*, Lat *impingere*, like προςκόπτω, also ἐπιπταίω.

’Επιπαιωνισμός, οῦ, ὁ, v. l. for ἐπιπαιανισμός, q. v.

’Επιπακτίς, ίδος, ἡ, a plant, called also ἑλλεβορίνη, Diosc.

’Επιπακτόω, ῶ, *to put to, shut, close.*

’Επιπᾰλᾰμάομαι,=ἐπιμηχανάομαι, dub. in Luc.

’Επιπᾰλάσσω, *to smear on, stain with* a thing.

’Επιπάλλω, (ἐπί, πάλλω) *to poise, brandish at* or *over against* one, βέλη, Aesch. Cho. 161.

’Επίπᾱμα, ατος, τό, *an added possession, acquisition*, Schol. Theocr. 15, 114, where ἐπίπαμμα, is wrongly read.

’Επιπᾱματίς, ίδος, pecul. fem. of ἐπιπάμων.

’Επιπαμφᾰλάομαι, (ἐπί, παμφαλάω) *to look, glance over*, Ap. Rh.

’Επιπάμων, ον, gen. ονος, (ἐπί, πέπᾱμαι) Dor. for ἐπίκληρος: pecul. fem. ἐπιπᾱμᾰτίς, ίδος.

’Επίπᾰν, adv. *upon the whole, in general*, Hdt. 4, 86: ὡς ἐπίπαν, commonly, usually, 2, 68; also ὡς τὸ ἐπίπαν, 7, 50, 1. [ᾱ Att., Meineke, Menand. p. 51.]

’Επιπάξ, adv., v. ἐπιτάξ.

’Επίπαππος, ου, ὁ, (ἐπί, πάππος) *a grandfather's grandfather*, Lat. *atavus*: or sometimes *a grandfather's father*, Lat. *proavus*: both in Gramm.

’Επιπαραγίγνομαι, (ἐπί, παραγίγνομαι) dep. mid., *to come in upon, succeed* one *in a command*, Polyb.

’Επιπαράγω, (ἐπί, παράγω) *to lead, bring in upon*, τι ἐπί τι, Hipp.

’Επιπαραθέω, f. l. in Xen. Hell. 5, 4, 51, for ἐπὶ παρ.

’Επιπαρανέω, and ἐπιπαρανήω, (ἐπί, παρανέω) *to heap up still more, to heap up*, Thuc. 2, 77.

’Επιπαρασκευάζω, (ἐπί, παρασκευάζω) *to prepare besides.* Mid. *to provide one's self with besides*, Xen. Cyr. 6, 3, 1.

’Επιπάρειμι, (ἐπί, παρά, εἶμι) *to come upon in flank* or *march parallel with*, c. dat., Thuc. 5, 10, c. acc., 4, 94; and absol., 4, 108, etc.

’Επιπάρειμι, (ἐπί, παρά, εἰμί) *to be present in the neighbourhood*, Xen. An. 3, 4, 23.—II. *to be present besides* or *in addition to*, Thuc. 1, 61: *to come to.*

’Επιπαρεμβάλλω, (ἐπί, παρεμβάλλω) *to throw, lay, push into besides* or *in addition*, φάλαγγα, to put it in array again, Polyb. 11, 23, 4.—II. intr. *to be arranged besides* or *with, to fall into line with others*, Id.

’Επιπαρέξειμι, (ἐπί, παρά, ἐκ, εἶμι) *to pass away by degrees*, dub.

’Επιπαρέρχομαι, f. -ελεύσομαι: aor. -ῆλθον, (ἐπί, παρέρχομαι) dep. mid., *to go past, on the way to a place*, Dio C.

’Επιπάροδος, ου, ἡ, *a second* πάροδος, q. v.

’Επιπαροξύνω, (ἐπί, παροξύνω) *to stir up, incite still more.* Pass., of persons in fever, *to suffer from successive accesses* of fever, Hipp. [ῡ]

'Επιπαρορμάω, ῶ, (ἐπί, παρορμάω) *to stir up still more*, πρός τι, Protag. ap. Plut. 2, 118 F.

'Επιπάσσω, Att. -ττω, fut. -άσω, (ἐπί, πάσσω) *to sprinkle upon* or *over*, Il. 4, 219, in tmesis: τὶ ἐπί τι, Hdt. 4, 172 [ᾰσω] Hence

'Επίπαστος, ον, *scattered, sprinkled on* or *over*: τὸ ἐπ., a kind of cake with comfits or the like upon it, Ar. Eq. 103, 1089: also *a plaster*, Hipp., Theocr. 11, 2.

'Επιπᾰτᾰγέω, ῶ, *to make a noise at.*

'Επιπᾰτάσσω, fut. -άξω, (ἐπί, πατάσσω) *to beat, strike upon.*

'Επιπάτωρ, ορος, ὁ, (ἐπί, πατήρ) *a step-father*, dub. [ᾰ]

'Επιπαύομαι, as pass., (ἐπί, παύω) *to cease, desist*, Q. Sm.

'Επιπαφλάζω, (ἐπί, παφλάζω) *to boil in* or *upon.*

'Επιπᾰχύνω, (ἐπί, παχύνω) *to make still thicker.* Pass. *to become still thicker.*

'Επίπεδος, ον, (ἐπί, πέδον) *on the ground*, or *on a level with it*, hence *level, flat*, Plat. Crit. 112 A: ἐν ἐπιπέδῳ, on a level, Xen. Hell. 6, 4, 14.—II. in geometry, *plane, superficial*, opp. to στερεός solid, Plat. Phileb. 51 C, Tim. 32 A; so ἰσόπλευρος καὶ ἐπ. ἀριθμός, a square number as 4, 9, etc., Theaet. 148 A; ἐπ. γωνία, a plane angle, formed by two lines in one plane, Tim. 54 E: τὸ ἐπ., *the surface, superficies*, Rep. 528 D: τὰ ἐπ., also αἱ ἐπ., plane figures. Irreg. Comp. -πεδέστερος, Xen. Hell. 7, 4, 13.

'Επιπείθεια, ας, ἡ, *confidence*, Lat. *persuasio*, Simon. Amorg. 6: from

'Επιπειθής, ές, *obedient, compliant*, λόγῳ, Arist. Eth. N.: from

'Επιπείθομαι, f. -σομαι as pass., (ἐπί, πείθω) *to be persuaded*, c. inf., Il. 17, 154; c. dat., *to trust, put faith in*, esp., δεξιαὶ ᾗς ἐπέπιθμεν, (plqpf. 2 for ἐπεπίθειμεν) Il. 2, 341, and Aesch., but others take this from πείθω, by redupl.: absol. *to yield to persuasion*, Od. 2, 103.—2. *to give ear to, obey*, τινί, freq. in Hom.—The act. ἐπιπείθειν, *to persuade, convince*, is rare and late: the prep. expresses *the end gained by the persuasion.*

'Επιπειράω, ῶ, *to attempt besides*, dub.

'Επιπείρω,=ἐπιπεραίνω.

'Επιπελάζω, (ἐπί, πελάζω) *to bring near to*, v. l. Eur. I. T. 881, in tmesis.

'Επιπέλομαι, (ἐπί, πέλω) *to come towards, approach*, c. dat., Od. 13, 60; 15, 408, in tmesis: also in Ep. syncop. part. aor. ἐπιπλόμενος, as in phrase, ἀλλ' ὅτε δὴ ὄγδοόν μοι ἐπιπλόμενον ἔτος ἦλθεν, when the eighth *coming* year was nigh, Od. 7, 261; 14, 287, cf. ἐνιαυτός:—Ap. Rh. uses it also in hostile signf., *attacking, assaulting*, just like ἐπερχόμενος.—The act. ἐπιπέλω, seems not to be used.

'Επίπεμπτος, ον, (ἐπί, πέμπτος) *containing an integer and* $\frac{1}{5}$, δάνεισμα ἐπ., interest at the rate of $\frac{1}{5}$ of the principal, or 20 per cent., and so, ναυτικὸν ἐπ., Xen. Vect. 3, 9, cf. Böckh P. E. 1, 164–186, cf. ἐπίτριτος.—II. = πέμπτος, τοὐπίπεμπτον, *one fifth* of the votes in a trial, Ar. Fr. 17.

'Επιπέμπω, (ἐπί, πέμπω) *to send after* or *again*, ἀγγελίας, ἀγγέλους ἐπ., c. inf., Hdt. 1, 160; 4, 83.—2. of the gods, *to send upon* or *to*, ὄψιν, Id. 7, 15; χάριν, Pind. Fr. 45: but esp. by way of punishment, *to send upon* or *against, let loose upon*, Lat. *immittere*, τινί, Eur. Phoen. 811, cf. Lys. 105, 9.—II. *to send besides* ἄλλην στρατιάν, Thuc. 7, 15.—2. *to send* by way of supply, Ar. Eccl. 235. Hence

'Επίπεμψις, εως, ἡ, *a sending to a place*, τινὸς ἐπί τι, Thuc. 2, 39.

'Επιπεραίνω,=μοιχεύω: pass. of the woman,=μοιχεύεσθαι, dub.

'Επίπερθεν, adv.=ἐφύπερθε, v. l. for ἐπίπεδα, Pind. ap. Plat. Theaet. 173 E.

'Επιπεριτρέπω, (ἐπί, περιτρέπω) *to convert to a purpose*, M. Anton.

'Επιπερκάζω, (ἐπί, περκάζω) *to turn dark*, strictly, of fruit ripening; metaph. ἐπιπερκάζειν τριχί, to begin to get a dark beard, Anth.

'Επίπερκος, ον, (ἐπί, πέρκος) *somewhat dark*, strictly of ripening fruit: hence of the colour of certain hares, in Xen. Cyn. 5, 22, cf. Poll. 5, 67: also written ἐπίπερκνος.

'Επιπέταμαι,=ἐφίπταμαι.

'Επιπετάννῡμι, f. -πετάσω, (ἐπί, πετάννυμι) *to spread over*, Xen. Cyn. 5, 10.

'Επιπέτομαι, (ἐπί, πέτομαι) only found in aor. ἐπεπτόμην, inf. ἐπιπτέσθαι,=ἐφίπταμαι, Il. 4, 126: c. acc. *to fly over*, πεδία, Eur. Hel. 1486; γῆν καὶ θάλασσαν, Ar. Av. 118; so too in Plat., and Xen.: metaph., καινὰ καὶ θαυμαστὰ ἐπιπ., *to fly over, come to* the knowledge of by flying, Ib. 1471: cf. ἐφίπταμαι.

'Επίπετρον, ου, τό, (ἐπί, πέτρα) *a rock-plant*, Hipp.

'Επιπηγάζω, (ἐπί, πηγάζω) *to make to flow*, Clem. Al.

'Επίπηγμα, ατος, τό, *that which is fixed upon*: from

'Επιπήγνυμι, and -νύω, f. -πήξω, (ἐπί, πήγνυμι) *to fix upon*: *to make to freeze at top*, Xen. Ven. 5, 1. Pass. *to congeal, coagulate*, Theophr.

'Επιπηδάω, ῶ, f. -ήσω, (ἐπί, πηδάω) *to jump, spring upon, attack, assault*, τινί, Ar. Vesp. 705, Plat., etc. Hence

'Επιπήδησις, εως, ἡ, *a springing upon, attack, assault*, Plut.

'Επίπηξ, ηγος, ὁ, (ἐπιπήγνυμι)= ἐπίπηγμα, esp. *a graft*, Geop.

'Επιπήσσω,=ἐπιπήγνυμι.

'Επίπηχυς, υ, (ἐπί, πῆχυς) *above the elbow.*

'Επιπῐέζω, (ἐπί, πιέζω) *to press upon*, Od. 4, 287, in tmesis. Hence

'Επιπῐεσμός, οῦ, ὁ, *a pressing.*

'Επιπικραίνω, (ἐπί, πικραίνω) *to make still more keen* or *bitter*, Hipp.

'Επίπικρος, ον, (ἐπί, πικρός) *somewhat harsh* or *bitter*, Joseph.

'Επιπικρόω, ῶ, f. -ώσω,= ἐπιπικραίνω, Emped. ap. Diog. L. 8, 76.

'Επιπίλναμαι, (ἐπί, πίλναμαι) dep. used only in pres. and impf., *to approach, come on*, χιὼν ἐπ., Od. 6, 44.

'Επιπίμπλημι, (ἐπί, πίμπλημι) *to fill up with* a thing, τί τινος, Ar. Av. 975.

'Επιπίνω, f. -πίομαι, perf. -πέπωκα, aor. ἐπέπιον, (ἐπί, πίνω) *to drink afterwards, besides*, Od. 9, 297 (in tmesis), Ar. Plut. 1133: in Att. esp., *to drink from large cups after* the meal, οἶνον, Xen. Cyr. 6, 2, 28; τοῦ οἴνου, Plat. Rep. 372 B, cf. ἐπινιπτρίς. [On quantity v. πίνω.]

'Επιπίπτω, fut. -πεσοῦμαι: perf. πέπτωκα: aor. -έπεσον, (ἐπί, πίπτω) *To fall upon*, as a wind, βαρβάρωισι βορῆς ἐπέπεσε, Hdt. 7, 189: in hostile signf. *to fall upon, attack*, τινί, Id. 4, 105, and Thuc., Xen., etc.; also, ἐς τοὺς Ἕλληνας, Hdt. 7, 10: of accidents, etc., *to befal* one, τινί, Eur. Andr. 1042, Plat., etc. [ῐ]

'Επιπιστεύω, (ἐπί, πιστεύω) *to entrust* or *confide to*, Joseph.

'Επιπίστωσις, εως, ἡ, (ἐπί, πιστόω) *a ratification, confirmation*; *an additional* πίστωσις in rhetoric, cf. Plat. Phaedr. 266 E.

'Επιπλα, τά, *implements, utensils, furniture, movable property*, as opp. to fixtures, Lat. *supellex*, Hdt. 1, 150; 7, 119, etc., cf. Isae. 72, 41, and esp. Xen. Oec. 9, 6. No doubt contr. from ἐπίπλοα (from πλέω), which is read in Hdt. 1, 94; acc. to some, *such things as can be taken on board ship*. others simply from ἐπί, as διπλᾶ, διπλόα, from δίς. The sing. ἔπιπλον is not found.

'Επιπλάζω, f. -πλάγξω, (ἐπί, πλάζω) *to drive, hunt about, make to wander over.* More freq. in mid. and pass. ἐπιπλάζομαι, fut. -πλάγξομαι, aor. ἐπεπλάγχθην, *to wander about over*, c. acc., Hom., but only in part. aor., πόντον ἐπιπλαγχθείς, Od. 8, 14. Also act. in same signf., Nic. Al. 127.

'Επιπλᾰνάομαι, dep. = ἐπιπλάζομαι, Democrit. ap. Clem. Al. Hence

'Επιπλᾰνήτης, ου, ὁ, *a wanderer*, Inscr.

'Επιπλάσας, part. aor. from ἐπιπλάσσω, Hdt.

'Επίπλασις, ἡ, *the application of a plaster*, Aretae.: and

'Επίπλασμα, ατος, τό, *that which is spread on, ointment, plaster*, Aretae.: from

'Επιπλάσσω, Att. -ττω, fut. -άσω, (ἐπί, πλάσσω) *to spread a plaster on* τι, Hdt. 2, 38; τι ἐπί τι, Theophr.: *to plaster up, stop*, ὦτα, Arist. Probl. [ᾰσω] Hence

'Επιπλαστέον, verb. adj., *one must plaster*: and

'Επίπλαστος, ον, *overspread, beplastered*: metaph. *feigned, false*, like πλαστός, Luc. Adv. -τως, M. Anton.

'Επιπλᾰτᾰγέω, (ἐπί, πλαταγέω) *to applaud by clapping*, τινί, Theocr.

'Επιπλᾰτύνω, (ἐπί, πλατύνω) *to make broad, expand*, Arist. Mund., in pass.

'Επίπλᾰτυς, υ, (ἐπί, πλατύς) *broad at top, flat*, Archimed., v. Lob. Phryn. 539.

'Επιπλεῖον, adv.=ἐπιπλέον.

'Επίπλειος, ον, Ep. for ἐπίπλεος.

'Επιπλείων, ον, gen. ονος, strengthened for πλείων, *still more.*

'Επιπλέκω, f. -ξω, (ἐπί, πλέκω) *to plait* or *braid in*, Mel.: *to unite, connect*, Polyb.: in pass. *to have sexual intercourse with*, τινί, Diod.

'Επιπλέον, adv. for ἐπὶ πλέον, *still more, more fully*, Hdt. 5, 51.

'Επίπλεος, έα, εον, (ἐπί, πλέος *quite full of* a thing, τινός, Hdt. 1, 119, etc.: also Ep. ἐπίπλειος, and Att. ἐπίπλεως.

'Επίπλευρος, ον, (ἐπί, πλευρά) *at* or *upon the side.*

'Επίπλευσις, εως, ἡ, *a sailing against*, ἐπ. ἔχειν, to have the power of *attacking by sea*, opp. to ἀνάκρουσις, Thuc. 7, 36: from

'Επιπλέω, Ion. -πλώω, f. -πλεύσομαι, (ἐπί, πλέω) *to sail over to*, in Hom. always c. acc.; *to sail upon* or *over*, πόντον, ἁλμυρὸν ὕδωρ, ὑγρὰ κέλευθα, Il. 1, 312, Od. 9, 227, etc. He has also the Ion. form ἐπιπλώω.—2. in genl., *to float upon*, ἐφ' ὕδατος, Hdt. 3, 23.—II. *to sail right upon* or *against, to attack with a fleet*, τινί, Hdt. 5, 86, etc.; ἐπί τινα, Xen. Hell. 1, 5, 11: absol., Hdt. 1, 70, etc.—III. *to sail with* or *in charge of*..., τινί, Thuc. 3, 76, ταῖς ἐμπορίαις, Dem. 1285, 9: in genl. *to be on board of ship*, Hdt. 5, 36; 7, 98, etc.

'Επίπλεως, ων, Att. for ἐπίπλεον

†'Επιπληθύνω, strengthd. for πληθύνω, LXX.

'Επιπλήκτειρα, ας, ἡ, pecul. fem. from sq., Anth.

'Επιπληκτήρ, ῆρος, ὁ,=sq.

'Επιπλήκτης, ου, ὁ, (ἐπιπλήσσω) *a striker* or *corrector*. Hence

'Επιπληκτικός, ή, όν, (ἐπιπλήσσω) *given to striking, chastising, rebuking*, Clem. Al. Adv. -κῶς, Diod.

'Επιπλημμύρω, (ἐπί, πλημμύρω) *to overflow*, τι, Opp. [ῡ]

'Επιπληξία, ας, ἡ,=ἐμπληξία.

'Επίπληξις, εως, ἡ, (ἐπιπλήσσω) *chastisement, blame*, Hipp.

'Επιπληρόω, ῶ, (ἐπί, πληρόω) *to fill up, to fill full*, κρατῆρα, Eratosth. ap. Ath. 482 B: *to heap up in addition*, κακοῖς ἐπ. κακά, Sext. Emp.—Mid., ἐπ. ναῦν, *to man* it *afresh*, Thuc. 7, 14. Hence

'Επιπλήρωσις, εως, ἡ, *an overfilling*, Medic.

'Επιπλήσσω, Att. -ττω, f. -ξω, (ἐπί, πλήσσω) *to strike at*, Il. 10, 500.—II. *to punish, chastise*, esp. with words, *to rebuke, reprove*, τινά, Il. 23, 580, Plat. Prot. 327 A; but also ἐπ. τινί, *to cast a reproach upon*, Il. 12, 211; and so in Plat. Legg. 805 B, etc., as with ἐπιτιμάω: also ἐπ. τινί τι, *to cast* a thing *in* one's *teeth*, Hdt. 3, 142, Aesch. Pr. 80, Plat., etc.; and then c. acc. rei only, Soph. O. C. 1730; and also c. dat. rei only, Isocr. 8 E: also=ἐμπλήσσω.—III. intr., *to fall upon*, c. dat.

'Επίπλοα, τά, fuller form for ἔπιπλα, Hdt. 1, 94, cf. ἔπιπλα fin., and ἐπίπλοος.

'Επιπλοκή, ῆς, ἡ, (ἐπιπλέκω) *a plaiting together*; hence in genl. *union, intercourse, society*, Polyb.: *sexual intercourse*, Diod.

'Επιπλοκήλη, ης, ἡ, (ἐπίπλοον, κήλη) *a rupture of the omentum, scrotal hernia*, Medic.: hence -κηλικός, ὁ, *one who suffers from* it.

'Επιπλόμενος, η, ον, Ep. syncop. part. aor. from ἐπιπέλομαι, for ἐπιπελόμενος, Od.

'Επιπλον, τό, v. ἔπιπλα.

'Επιπλον, imperf. of an obsol. *πίπλω for πίμπλημι, dub. l. in Hes. Sc. 291.

'Επίπλοον, ου, τό, (ἐπιπλέω) *the caul of the entrails*, Lat. *omentum*, Hipp.: also ὁ ἐπίπλοος, Hdt. 2, 47.

'Επίπλοος, ον, contr. ἐπίπλους, ουν, (ἐπιπλέω) strictly, *belonging to the equipment of ships*: hence τὰ ἐπίπλοα, *utensils* in genl., *household furniture*, Hdt. 1, 94, cf. ἔπιπλα.—II. ναῦς ἐπίπλοος, a ship *sailing right down upon the enemy*, Polyb. Hence

'Επίπλοος, ου, ὁ, contr. -πλους, *a sailing against the enemy, bearing down upon him, the attack, onset* of a ship, ποιεῖσθαι ἐπίπλουν, = ἐπιπλέειν, Thuc., and Xen.: and in genl. *a naval expedition against a place*, c. dat., ἐπ. ποιεῖσθαι τῇ Μιλήτῳ, Thuc. 8, 30; but ἐπὶ τὴν Σάμον, Ib. 63: ἑκατὸν νεῶν ἐπίπλουν ἐξαρτύειν to fit out one hundred ships for the expedition, Id. 2, 17.

'Επίπλοος, ὁ,=ἐπίπλοον, q. v.

'Επιπλώω, Ion. and Ep. for ἐπιπλέω, Hom., ἐπέπλως, 2 sing. aor. 2, Od. 3, 15, ἐπιπλώς part., Il. 6, 291: but also aor. 1 occurs, ἐπιπλώσας, Il. 3, 47: and freq. in Hdt.

'Επιπνείω, Ep. for ἐπιπνέω, Hom.

'Επιπνευματίζω, (ἐπί, πνεῦμα) *to furnish with the spiritus*, Gramm.

'Επίπνευσις, εως, ἡ, (ἐπιπνέω) *a breathing upon, inspiring, inspiration*, Lat. *afflatus*, Strab. Hence

'Επιπνευστικός, ή, όν, *breathing upon, inspiring*.

'Επιπνέω, Ep. ἐπιπνείω, as always in Hom.; fut. -πνεύσω, (ἐπί, πνέω). *To breathe upon, to blow freshly upon*, so as to revive, Il. 5, 698: esp. of a fair breeze, Od. 4, 357; 9, 139: *to blow against*, τινί, Hdt. 3, 26: metaph., *to rage against*, Aesch. Theb. 343, Soph. Ant. 136, (for places like Il. 17, 447, Od. 18, 131, belong to πνείω, πνέω.)—II. metaph.—1. *to excite, inflame*, τινά τινι, one against another, Eur. Phoen. 794; τινὰ αἵματι, one to slaughter, Ib. 789.—2. *to suggest by inspiration*, τινί τι, Plat. Phaedr. 262 D: *to further, forward, promote*, τινά, τῆς τύχης ἐπιπνεούσης, Lat. *adspirante fortuna*, metaph. from the wind, Ap. Rh.—III. *to blow after*, ἐπιπνεῖ βορέᾳ νότος, Theophr.

'Επιπνίγω, (ἐπί, πνίγω) *to suffocate, choke, stifle*, N. T.

'Επίπνοια, ας, ἡ, (ἐπιπνέω) *a breathing upon*: metaph. *inspiration*, Aesch. Supp. 18, 576, and Plat.

'Επίπνοιος, ον, poet. for sq.

'Επίπνοος, ον, contr. -πνους, ουν, (ἐπιπνέω) *breathed upon*: metaph. *inspired*, Plat. Symp. 181 C, etc.: ἐπ. μαντείας or μαντικῆς, *gifted with* prophecy.—II. act. *breathing upon, inspiring*.

'Επιπόδιος, ία, ιον, (ἐπί, πούς) *upon the feet*, πέδαι ἐπ., *fetters*, Soph. O. T. 1350: formed like ἐμπόδιος and περιπόδιος.

'Επιποθέω, ῶ, f. -ήσω, (ἐπί, ποθέω) *to wish in addition to, besides*, Hdt. 5, 93, Plat. Prot. 329 D.—II. *to long after, desire, miss*, Plat. Legg. 855 E. Hence

'Επιπόθησις, εως, ἡ, *a longing for, desire after*, N. T.: and

'Επιπόθητος, ον, *longed for, desired, loved*, N. T.

'Επιποθία, ας, ἡ,=ἐπιπόθησις, N.T.

'Επιποιέω, ῶ, f. -ήσω, (ἐπί, ποιέω) *to make in addition to, add*, τινί τι, Philostr. Hence

'Επιποίησις, εως, ἡ, *an addition*: and

'Επιποίητος, ον, *made up, feigned*.

'Επιποιμήν, ένος, ὁ, ἡ,=ποιμήν, *a shepherd, shepherdess*, perhaps *the chief*, Od. 12, 131, in fem.: cf. ἐπιβουκόλος.

'Επίποκος, ον, (ἐπί, πόκος) *covered with wool, woolly*, LXX.

'Επιπολάζω, (ἐπιπολή) *to be at the top, lie on the surface*, Xen. Oec. 16, 14: *to float at the top*, Arist. H. A.; on a thing, τινί, Id. Meteor.: of food, like Lat. *innatare stomacho, to remain crude* in the stomach, Medic.—II. *to rise to the top*, usu. metaph. *to be uppermost, to prevail*, Epich. p. 84; Φίλιππος ἐπιπολάζει, Philip *has the upper hand*, Dem. 117, 16, cf. Isocr. 181 B: hence *to be prevalent, popular*, Arist. Eth. N.; *to be frequent, common*, Arist. H. A.. etc.: of habits, *to be fashionable*, Polyb.: of wine, *to get the upper hand, to intoxicate*: c. dat. pers., *to burst forth against, treat arrogantly*, Plut.

†'Επιπολαί, ῶν, αἱ, *Epipŏlae*, v. ἐπιπολή II.

'Επιπολαιόρριζος, ον, (ἐπιπόλαιος, ῥίζα) *with roots which run along the surface*, Theophr.

'Επιπόλαιος, ον, (ἐπιπολή) *on the top* or *surface*, Diosc.: hence *prominent, projecting*, Hipp., so of eyes, *prominent*, Xen. Symp. 5, 5.—II. *striking, manifest, evident*, Arist. Rhet.—III. *superficial, slight*, Hipp.—2. *ordinary, common-place*, Lat. *quotidianus*, παιδεία, Isocr. Antid. § 203.—3. *thoughtless, superficial, frivolous*, opp. to βαθύς. Adv. -ως, Hipp.

'Επιπόλᾰσις, εως, ἡ, (ἐπιπολάζω) *a floating, being on the top*, Hipp.

'Επιπολασμός, οῦ, ὁ, *a floating, being on the top*, Medic.: *a rising*, of undigested food.—II. *arrogance, wanton insolence*, Dion. H., cf. ἐπιπολάζω.

'Επιπολαστικός, ή, όν, (ἐπιπολάζω) *floating* or *swimming on the top, rising in the throat*, of food, Hipp.—2. *insolent, arrogant*.—3. *common-place*. Adv. -κῶς in signf. 2, Polyb.

'Επιπολεύω,=ἐπιπολάζω, *to be on, rise to the top*, Ael.

'Επιπολή, ῆς, ἡ, (ἐπί, πέλω) *a surface*: little used, except in genit. ἐπιπολῆς, as adv., *at the top, atop*, Hdt. 2, 62, 69, and Xen.: in Hdt. 1, 187, c. gen. *on the top of, above*, cf. Thuc. 6, 96: also with other preps., κατύπερθε ἐπιπολῆς τῶν ξύλων, Hdt. 4, 201; we find also ἐξ ἐπιπολῆς, Luc., δι' ἐπιπολῆς, Ath.: also ἐν ἐπιπολῇ, Strab.=the older ἐπιπολῆς: with art., τὸ ἐπιπολῆς, *the upper surface*, Plat. Phil. 46 D, 47 C.—II. αἱ 'Επιπολαί, *Epipolae*, a piece of ground near Syracuse, rising *with a flat surface* from the sea, and on the other sides precipitous, added to the city by Dionysius, Thuc. 6, 96.

'Επιπολίζω, (ἐπί, πολίζω) *to build upon*.

'Επιπολῐόομαι, as pass., (ἐπί, πολιόω) *to begin to grow hoary, to have gray hair*, τρίχες, Arist. Gen. An.

'Επιπόλῐος, ον, (ἐπί, πολιός) *growing hoary, grizzled*, Dem. 1267, 21.

'Επίπολος, ον,=πρόςπολος, Soph. O. T. 1322.

'Επιπολύ, adv. for ἐπὶ πολύ, *very, very much, for a long time*: ὡς ἐπιπολύ, *for the most part, mostly, commonly*,=ὡς ἐπὶ τὸ πολὺ. Degrees of comparison, ἐπὶ πλέον, ἐπὶ πλεῖστον, Heind. Plat. Prot. 345 C.

'Επιπομπεύω, (ἐπί, πομπεύω) *to triumph over*, τινί, Plut.

'Επιπομπή, ῆς, ἡ, (ἐπιπέμπω) *a visitation*: esp. *a spell, enchantment*.

'Επιπονέω, ῶ, (ἐπί, πονέω) *to toil on, continue one's labour, persevere*, Xen. Cyr. 5, 4, 17, and Plat.: from

'Επίπονος, ον, (ἐπί, πόνος) *painful, toilsome*, ἄσκησις, Thuc. 2, 39; μελεταί, Xen.: *wearisome*, ἡμέραι, Soph. Tr. 654: of persons, *laborious, painstaking, patient of toil*, Ar. Ran. 1370, and Plat.—2. of omens, *portending suffering*, Xen. An. 6, 1, 23.—II. *sensitive to fatigue, easily exhausted*, Theophr. Adv. -νως, Lat. *aegre*, Thuc. 1, 22: superl. -νώτατα, Xen.

'Επιπόντιος, ία, ιον, (ἐπί, πόντος) *upon the sea*: epith. of Venus in Hesych.

'Επιποντίς, ίδος, pecul. fem. of foreg.

'Επιπορεύομαι, dep. c. fut. -εύσομαι, aor. ἐπεπορεύθην, (ἐπί, πορεύω) *to go, travel, march to*, ἐπί τι, Polyb.: *to march over*, c. acc., Id., c. dat., Plut.: also of armies on their march: metaph. *to go, run through a writing*. Hence

'Επιπόρευσις, εως, ἡ, *a going over* or *towards*.

†'Επιπόρπᾱμα, ατος, τό,=ἐπιπόρπημα q. v., Plat. (Com.)

'Επιπορπέομαι, dep., c. pf. ἐπιπεπόρπημαι, (ἐπί, πορπάω) *to buckle on one's self, buckle on*, πορφυρίδα, Polyb., σάγους, Diod. Hence

'Επιπόρπημα, ατος, τό, like ἐμπερόνημα, *any garment buckled over the shoulders*, esp. *a cloak, mantle*; part of the dress of a musician, Plat. (Com. αἱ ἀφ' ἱερ. 2, cf. περονατρίς.

Ἐπιπορπίς, ίδος, ἡ, Call. Ap. 32, acc. to some = ἐπιπόρπημα, others = πόρπη, cf. Jac. A. P. p. 192.

'Ἐπιπορσαίνω, (ἐπί, πορσαίνω) *to prepare for one, offer, supply*, Nic.

'Ἐπιπορσύνω, (ἐπί, πορσύνω) = foreg., Q. Sm.

'Ἐπιπορφῠρίζω, *to have a tinge of purple*, Theophr.: from

'Ἐπιπόρφῠρος, ον, (ἐπί, πορφύρα) *with a purple tinge*, Theophr.

'Ἐπιποτάμιος, α, ον, also ος, ον, (ἐπί, ποταμός) *on* or *by a river*. [ᾰ]

'Ἐπιποτάομαι, (ἐπί, ποτάομαι) dep. lengthened for ἐπιπέτομαι, *to fly* or *hover over*, τινί, Aesch. Eum. 379; absol., Pers. 669, in tmesis: *to float upon*, ἀέρι, Diosc.

'Ἐπιπράττομαι, as mid., (ἐπί, πράσσω) *to exact over and above from*, τινά τι.

'Ἐπιπρᾱΰνω, = πραΰνω.

'Ἐπιπρέπεια, ας, ἡ, *any thing fit* or *becoming, propriety, suitableness*, Polyb.: from

'Ἐπιπρεπής, ές, *fitting, becoming*: τὸ ἐπ. = foreg., Luc.: from

'Ἐπιπρέπω, (ἐπί, πρέπω) *to be conspicuous, strike the eyes*, οὐδέ τί τοι δούλειον ἐπιπρέπει εἰςορύασθαι εἶδος καὶ μέγεθος, nothing slavish meets the eye in thy form and stature, Od. 24, 252: cf. Pind. P. 8, 63: hence *to beseem, fit, suit*, τινί, Xen. Cyr. 7, 5, 83.

'Ἐπιπρεσβεύομαι, (ἐπί, πρεσβεύω) dep., *to go as ambassador any whither*, like ἐπικηρυκεύομαι, Dion. H.: but also—2. *to send an embassy*, Plut.

'Ἐπιπρηνής, ές, (ἐπί, πρηνής) *leaning towards, in front of*, Ap. Rh.

'Ἐπιπρητήν, ῆνος, ὁ, ἡ, *of a full year* or *more, a year old*.

'Ἐπιπρηΰνω, Ion. for ἐπιπραΰνω, = πραΰνω, Dion. P. 1052.

'Ἐπιπρίω, (ἐπί, πρίω) ὀδόντας, γένειον, *to gnash, grind the teeth at a thing*, Anth. [πρῐ]

'Ἐπιπρό, adv. (ἐπί, πρό) *right through, onwards*, Ap. Rh.

'Ἐπιπροβαίνω, fut. -βήσομαι, (ἐπί, προβαίνω) *to advance before, project*, Dion. P.

'Ἐπιπροβάλλω, f. -βᾰλῶ, (ἐπί, προβάλλω) *to throw forward upon*, τι ἐπί τινι, Plut.

'Ἐπιπροέηκα, ας, ε, Ep. for ἐπιπροῆκα, aor. 1 of ἐπιπροΐημι, Hom.

'Ἐπιπροέμεν, Ep. for -εῖναι, inf. aor. 2 of ἐπιπροΐημι, Il. 4, 94.

'Ἐπιπροέχω, (ἐπί, προέχω) *to hold out over*. Mid. *to stand out, project over*, Ap. Rh.: and so sometimes in act.

'Ἐπιπροθέω, fut. -θεύσομαι, (ἐπί, προθέω) *to run on, proceed farther*, Ap. Rh.

'Ἐπιπροϊάλλω, (ἐπί, προϊάλλω) *to set out, place before one*, σφωῒν ἐπιπροΐηλε τράπεζαν, Il. 11, 628: but in H. Hom. Cer. 327, θεοὺς ἐπιπροΐαλλεν, *he sent* them *out one after another*.

'Ἐπιπροΐημι, (ἐπί, προΐημι) *to send forth towards* or *at*, κεῖνον νηυσὶν ἐπιπροέηκα (Ep. aor. 1), Il. 17, 708, cf. 9, 520; Μενελάῳ ἐπιπροέμεν ἰόν, (Ep. inf. aor. 2 act. for ἐπιπροεῖναι) *to shoot* an arrow *at* him, Il. 4, 94; βέλος ἐπ., Ap. Rh.—II. seemingly intr., νήεσσιν ἐπιπροέηκε, he *steered, made for them* (sub. ναῦν, Od. 15, 299.) [in penult. ῐ Ep., ῑ Att.]

'Ἐπίπροικος, ον, (ἐπί, προίξ) *belonging to a dowry*: ἡ ἐπ., *a woman with a dowry, a co-heiress*, as opp. to ἐπίκληρος.

'Ἐπιπρομολεῖν, inf. aor. of obsol. ἐπιπροβλώσκω, *to go forth towards*, Ap. Rh.

'Ἐπιπρονέομαι, = foreg., Ap. Rh.

'Ἐπιπρονεύω, (ἐπί, προνεύω) *to nod, lean forward towards*, Nic.

'Ἐπιπροπίπτω, f. -πεσοῦμαι, (ἐπί, προπίπτω) *to fall forwards*, Nic. [ῐ]

'Ἐπιπροςβάλλω, fut. -βᾰλῶ, (ἐπί, προςβάλλω) *to turn in, direct one's course towards*, intr. Ap. Rh.

'Ἐπιπροςδέομαι, f. -δεήσομαι, (ἐπί, πρός, δέω) *to beg still more*, Parthen.

'Ἐπίπροσθεν, -θε, (ἐπί, πρόσθεν) adv. of time and place, *before*, ἐπίπρ. τίθεσθαι, ποιεῖσθαί τι, to put *before one* as a screen, Eur. Or. 468, Xen. Cyr. 1, 4, 24: ἐπ. γίγνεσθαι, to be *in the way*, Plat. Gorg. 523 D.—II. c. gen., ἐπ. ὀφθαλμῶν, Plat., etc.: θέσθαι τι ἐπ. τινός, to prefer one *before* another, Eur. Supp. 514; ἐπ. εἶναί τινος, to be better than..., Id. Or. 641.

'Ἐπιπρόςθεσις, εως, ἡ, (ἐπιπροςτίθημι) *an addition*, dub.

'Ἐπιπροςθέτησις, εως, ἡ, = foreg., Epicur. ap. Diog. L. 10, 92, etc., but susp.

'Ἐπιπροςθέω (A) f. -θεύσομαι, (ἐπί, πρός, θέω) *to run at* or *to*.

'Ἐπιπροσθέω, (B) fut. -ήσω, (ἐπίπροσθεν) *to be before, be in the way*, Theophr.; c. dat., Plut.: ἐπ. τοῖς πύργοις, *to be in a line with* them, so as to cover one with the other, Polyb. 1, 47, 2. Hence

'Ἐπιπρόσθησις, εως, ἡ, *a standing, being before* or *in the way, a covering*, Arist. Meteor.

'Ἐπιπροςπλέω, f. -πλεύσομαι, (ἐπί, προςπλέω) *to sail to* or *towards*, c. dat., Strab.

'Ἐπιπροςτίθημι, fut. -θήσω, (ἐπί, προςτίθημι) *to add besides* or *moreover*, Hipp.

'Ἐπιπρόσω, (ἐπί, πρόσω) *after, at the end*, Aretae.

'Ἐπιπροτέρωσε, (ἐπί, προτέρωσε) adv. *farther*, of motion, Ap. Rh.

'Ἐπιπροφαίνω, (ἐπί, προφαίνω) *to exhibit any where*. Pass. *to appear any where*, Ap. Rh.

'Ἐπιπροφέρω, fut. -προοίσω, (ἐπί, προφέρω) *to move on forwards*, Ap. Rh.

'Ἐπιπροχέω, f. -χεύσω, (ἐπί, προχέω) *to pour forth over*: in genl. *to pour forth*, θρῆνον, H. Hom. 18, 18.

'Ἐπιπροωθέω, ῶ, (ἐπί, προωθέω) *to push further forward*.

'Ἐπιπρωϊαίτερον, strengthened for πρωϊαίτερον, *yet earlier*.

'Ἐπίπρωρος, ον, (ἐπί, πρώρα) *at the prow of a ship*.

'Ἐπιπταίρω, (ἐπί, πταίρω) *to sneeze at*, υἱός μοι ἐπέπταρε πᾶσιν ἔπεσσιν, he *sneezed* as I spoke the words—a good omen, Od. 17, 545: hence metaph. of the gods, *to be kindly to, favour*, τινί, Theocr. 7, 96; 18, 16.

'Ἐπίπταισμα, ατος, τό, = ἐπίπαισμα: from

'Ἐπιπταίω. = ἐπιπαίω.

†'Ἐπιπτάμενος, 1 aor. part. mid. of ἐπιπέτομαι.

'Ἐπιπτάρνυμι, dep. mid., = ἐπιπταίρω, poet.

'Ἐπιπτέσθαι, inf. aor. 2 of ἐπιπέτομαι, Il. 4, 126. Hence

'Ἐπίπτησις, εως, ἡ, *a flying towards*.

'Ἐπιπτήσσω, = πτήσσω, Aristid.

'Ἐπίπτυγμα, ατος, τό, (ἐπιπτύσσω) *an over-fold, a flap*: esp. *the tail of a crab*, Arist. H. A. cf. ἐπικάλυμμα.

'Ἐπίπτυξις, εως, ἡ, *a folding over, covering*: from

'Ἐπιπτύσσω, f. -ξω, (ἐπί, πτύσσω) *to fold over, cover by folding over*. Pass. *to be folded over, to cover*, Hipp.

'Ἐπίπτυστος, ον, (ἐπιπτύω) *to be spitten on, abominable*.

'Ἐπιπτῠχή, ῆς, ἡ, = ἐπίπτυξις, ἐπίπτυγμα, Plut.

'Ἐπιπτύω, f. -ύσω, (ἐπί, πτύω) *to spit into* or *upon*, κόλποισι, Call. Fr. 235.—II. metaph. *to abhor*. [ῡω, ῠσω]

'Ἐπίπτωσις, εως, ἡ, (ἐπιπίπτω) *a falling out*, κλήρων, Plut.; *a chancing, chance*, Strab.

'Ἐπιπύησις, εως, ἡ, (ἐπί, πυέω) *an after-festering*, Hipp. [ῠ]

'Ἐπιπυκνόω, ῶ, (ἐπί, πυκνόω) *to thicken*. Pass. *to become dense*, Arist. Color.

'Ἐπιπυνθάνομαι, (ἐπί, πυνθάνομαι) dep. mid., *to inquire after, investigate*.

†'Ἐπιπυργιδία, ας, ἡ, (ἐπί, πύργος) *protectress of towers*, epith. of Hecate in Athens, Paus. 2, 30, 2

'Ἐπιπῠρέσσω, (ἐπί, πυρέσσω) *to have a fever afterwards*, Hipp.

'Ἐπιπῠρεταίνω, = foreg., Hipp.

'Ἐπίπῠρον, ου, τό, (ἐπί, πῦρ) *the hearth of an altar*.

'Ἐπίπυῤῥος, ον, (ἐπί, πυῤῥός) *rather red, ruddy*, Arist. Physiogn.

'Ἐπιπυρσεία, ας, ἡ, *a repeated signal by fires*, Polyb.: from

'Ἐπιπυρσεύω, (ἐπί, πυρσεύω) *to give a second signal by fire*.

'Ἐπιπωλέομαι, (ἐπί, πωλέομαι) as pass., *to go about, visit*, Lat. *obire*, c. acc.: in Hom. only in Il., and in phrase, ἐπεπωλεῖτο στίχας ἀνδρῶν, usu. of the general *inspecting* his troops: but in Il. 11, 264, 540, of an enemy, *to reconnoitre*. Hence

'Ἐπιπώλησις, εως, ἡ, *a going round, visiting*: esp. name given by Gramm. to the latter half of Il. 4.

'Ἐπιπωμάζω, (ἐπί, πωμάζω) *to cover with* or *as with, a lid*, Hipp.

'Ἐπιπωμάννῡμι, -νύω, and in Theophr. ἐπιπωμᾰτίζω, = foreg.

'Ἐπιπωματικός, ή, όν, (ἐπιπωμάζω) *serving to close up*.

'Ἐπιπωρόω, ῶ, (ἐπί, πωρόω) *to make callous on the surface*. Pass. *to become* or *be so*, Hipp. Hence

'Ἐπιπώρωμα, ατος, τό, *a callus*, esp. where a broken bone is uniting, Hipp.: and

'Ἐπιπώρωσις, εως, ἡ, *the formation of a callus*, Hipp.: in genl. = foreg., Aretae.

'Ἐπιπωτάομαι, = ἐπιποτ., q. v., Anth.

'Ἐπιραβδίζω, f. -ίσω, (ἐπί, ῥαβδίζω) *to smite with a rod again*, Hesych.

'Ἐπιραβδοφορέω, ῶ, (ἐπί, ῥαβδοφορέω) a word in Xen. Eq. 7, 11, applied by some to the rider *to urge* a horse *by shaking the whip* (cf. ἐπισείω); by others to the horse, *to canter* or *gallop*, v. Donalds. N. Cratyl. p. 224.

'Ἐπιρεμβής, ές, in adv. -ῶς, v. ἐπιῤῥεμβῶς.

'Ἐπιρητορεύω, and ἐπιριγέω, v. ἐπιῤῥ.

'Ἐπίρικνος, ον, (ἐπί, ῥικνός) *somewhat withered* or *shrivelled*.

'Ἐπιῤῥᾳθῡμέω, ῶ, (ἐπί, ῥᾳθυμέω) *to be careless about* a thing, Luc.

'Ἐπιῤῥαίνω, (ἐπί, ῥαίνω) *to sprinkle, shed upon*, τι ἐπί τι, Arist. H. A., τί τινι, Theophr.: *to besprinkle*, c. acc., Arist. H. A.

'Ἐπίῤῥακτος, or ἐπιῤῥακτός, όν, (ἐπιῤῥήσσω) *dashed on* or *down*: θύρα ἐπίῤῥ., *a trap-door*, Plut., cf. καταῤῥάκτης.

'Ἐπίῤῥαμμα, ατος, τό, (ἐπιῤῥάπτω) *that which is sewed* or *stitched on*.

'Ἐπιῤῥαντίζω, = ἐπιῤῥαίνω.

'Ἐπιῤῥαπίζω, (ἐπί, ῥαπίζω) *to smite*: hence *to strike with any thing wet, besprinkle*, Dion. H.: metaph. *to rebuke*. Hence

'Ἐπιῤῥάπῑσις, εως, ἡ, Ion. -πιξις, Ion ap. Ath. 604 B; and

Ἐπιῤῥᾰπισμός, οῦ, ὁ, *a smiting:* metaph. *reproach, abuse*, Polyb.

Ἐπιῤῥάπτω, (ἐπί, ῥάπτω) *to sew, stitch on*, τι ἐπί τινι, N. T.

Ἐπιῤῥάσσω, Att. -ττω, f. -ξω, Att. for ἐπιῤῥήσσω.

Ἐπιῤῥάφω, = ἐπιῤῥάπτω, Nonn. [ᾰ]

Ἐπιῤῥαψῳδέω, ῶ, (ἐπί, ῥαψῳδέω) *to recite to, at* or *against one*, τί τινι, Philostr.

Ἐπιῤῥέζω, f. -ξω, (ἐπί, ῥέζω) *to do*, esp. *to offer sacrifices at a place*, Od. 17, 211, in Ep. impf. ἐπιῤῥέζεσκον.—2. also *to sacrifice afterwards* or *besides*, Ζηνὶ χοῖρον, Theocr. 24, 97.

†Ἐπιῤῥεμβῶς, (ἐπί, ῥεμβός) *rovingly, carelessly*, Stob.

Ἐπιῤῥέπεια, ας, ἡ, *a leaning towards:* from

Ἐπιῤῥεπής, ές, *leaning towards*, Lat. *proclivis*, πρός τι, Luc.: ἐλπὶς ἐπιῤῥεπεστέρα, *favourable*, Polyb. Adv. -πῶς: from

Ἐπιῤῥέπω, (ἐπί, ῥέπω) *to lean towards*, ἡμῖν ὄλεθρος ἐπιῤῥέπει, Il. 14, 99, metaph. from the balance, cf. Il. 8, 72: hence in genl. *to weigh upon, fall upon*, τινὶ ποιεῖν, Aesch. Ag. 707; absol., Ib. 1042.—II. trans., ἐπ. τάλαντον, *to force down* one scale, Theogn. 157: hence *to weigh out to* one, *allot*, esp. of ill fortune, ἐπ. μῆνιν πόλει, Aesch. Eum. 888, cf. Ag. 250, and καταῤῥέπω.

Ἐπιῤῥέω, f. -ῥεύσομαι or -ῥυήσομαι: aor. ἐπεῤῥύην, (ἐπί, ῥέω). *To flow upon the surface, float atop*, of oil on water, Il. 2, 754.—2. *to flow to* or *into*, Ar. Nub. 1294, Plat., etc.: hence of large bodies of men, *to stream on* or *towards*, ἐπέῤῥεον ἔθνεα πεζῶν, Il. 11, 724, cf. Hdt. 9, 38: οὐπιῤῥέων χρόνος, *onward-streaming* time, i. e. the future, Aesch. Eum. 853.

Ἐπιῤῥήγνῡμι, = ἐπιῤῥήσσω, Att.

Ἐπιῤῥήδην, adv. (ἐπί, ἐρέω, ῥηθῆναι) *by name* or *surname*, as ἐπίκλην and ἐπίκλησιν, usu. joined with καλεῖσθαι, Arat. — II. = διαῤῥήδην, *distinctly, positively, openly*, Ap. Rh.

Ἐπίῤῥημα, ατος, τό, (ἐπί, ῥῆμα) *that which is said besides* or *afterwards:* hence—I. in old comedy, a speech usu. of trochaic tetrams., spoken by the Coryphaeus after the Parabasis, Ar. Nub. 575, Eq. 565: in tragedy, a speech after the Antistrophe, answered by the ἀντεπίῤῥημα.—II. *the adverb*, Dion. H. Hence

Ἐπιῤῥηματικός, ή, όν, *belonging to an* ἐπίῤῥημα, *adverbial.*

Ἐπίῤῥησις, εως, ἡ, (ἐπί, ῥῆσις) *rebuke, reproach*, Plut.—II. *a spell, charm*, Luc. Philops. 31.

Ἐπιῤῥήσσω, fut. -ῥήξω, Att. ἐπιῤῥάξω, (ἐπί, ῥήσσω) *to dash upon* or *to*, κλῇδα θυράων, Il. 24, 456, πύλας, Soph. O. T. 1244: *to drive along violently*, of wind, Opp.: *to tear*, Aesch. Pers. 1028.—II. intr. *to burst upon* or *forth*, of lightning, Soph. O. C. 1503.

†Ἐπιῤῥητέον, verb. adj. from ἐπί, ἐρέω. *one must say* or *add besides*, Plut.

Ἐπιῤῥητορεύω, (ἐπί, ῥητορεύω) *to speak as an orator to* or *over*, τί τινι, Luc.

Ἐπίῤῥητος, ον, (ἐπί, ῥητός) *exclaimed against, infamous*, like ἐπιβόητος, Xen. Oec. 4, 2.

Ἐπιῤῥῑγέω, ῶ, and ἐπιῤῥιγόω, ῶ, *to shiver afterwards*, both in Hipp.

Ἐπίῤῥῑνος, ον, (ἐπί, ῥίς) *with a nose*, esp. *with a long one*, Luc.

Ἐπιῤῥῑπίζω, (ἐπί, ῥιπίζω) *to fan, blow up with a fan*, etc.

Ἐπιῤῥιπτέω, ῶ, = sq., Xen. An. 5, 2, 23.

Ἐπιῤῥίπτω, fut. -ψω, (ἐπί, ῥίπτω) *to throw, cast to, upon, over*, δοῦρά μοι ἐπέῤῥιψαν, *at* me, Od. 5, 310; ἐπ. πλάνην τινί, Aesch. Pr. 738.—II. intr. *to fling one's self upon, fall upon*, Xen. Cyn. 6, 22.

Ἐπιῤῥοή, ῆς, ἡ, (ἐπιῤῥέω) usu. in plur., *an influx*, Aesch. Eum. 694, opp. to ἀποῤῥοή: *a flow, flood*, αἱμάτων, Id. Ag. 1510, etc.: *increase*, κακῶν, Eur. Andr. 349: *the flood tide*, opp. to ἀνάῤῥοια.

Ἐπιῤῥοθέω, ῶ, f. -ήσω, (ἐπί, ῥοθέω) *to roar at*, strictly of waves: hence *to sound, ring with*, κτύπῳ, Aesch. Cho. 427: *to shout applause at* or *after* a thing, Eur. Hec. 553, Or. 901, hence *to reecho, second a prayer*, Aesch. Cho. 459: but λόγοις ἐπιῤῥοθεῖν τινα, *to rage against, abuse* him, Soph. Tr. 264. Hence

Ἐπιῤῥόθητος, ον, *blamed.*

Ἐπίῤῥοθος, ον, *hasting to the rescue, aiding: a helper*, c. dat., Il. 4, 390; 23, 770: in Hom. always of succour in war, but usu. in poet. lengthd. form ἐπιτάῤῥοθος, q. v.: in genl. *helping in need*, Aesch. Theb. 368.—II. ἐπ. κακά, reproaches *bandied back and forwards, abusive* language, Soph. Ant. 413, cf. Valck. Hipp. 628: hence *blameworthy, mean*, Soph. Fr. 517, v. ἐπιῤῥοθέω.

Ἐπίῤῥοια, ας, ἡ, poet. for ἐπιῤῥοή.

Ἐπιῤῥοιβδέω, ῶ, (ἐπί, ῥοιβδέω) *to croak so as to forebode rain*, of a raven, Theophr.—II. trans., ἐπ. ἰὸν λαιμῷ, *to shoot a whizzing* arrow at..., Q. Sm.; cf. ἐπιῤῥοιζέω.

Ἐπιῤῥοίβδην, adv., like ῥύδην, *with noisy fury*, Eur. H. F. 860.

Ἐπιῤῥοιζέω, ῶ, (ἐπί, ῥοιζέω) *to croak to* or *at*, of a raven, Theophr.: c. acc. cognato, ἐπ. φυγάς τινι, *to shriek* flight at him, Aesch. Eum. 424.—II. *to fly whizzing at*, of arrows, Nonn.

Ἐπιῤῥομβέω, ῶ, f. -ήσω, (ἐπί, ῥομβέω) *to rush at with a whizzing noise*, dub. l. Sapph. 2, 11.

Ἐπίῤῥοος, ου, ὁ, contr. ῥους, (ἐπιῤῥέω) *an influx, redundance*, Hipp.

Ἐπιῤῥοπή, ῆς, ἡ, (ἐπιῤῥέπω) *a leaning to one side.*

Ἐπιῤῥοφάνω, and ἐπιῤῥοφάω, ῶ, Ion. -έω, (ἐπί, ῥοφέω) *to gulp down, swallow besides*, both in Hipp. Hence

Ἐπιῤῥόφημα, ατος, τό, *that which is gulped down.*

Ἐπιῤῥυγχίς, ίδος, ἡ, (ἐπί, ῥύγχος) *the hooked part of a bird's beak.*

Ἐπιῤῥύζω, f. -ξω, (ἐπί, ῥύζω) *to set* a dog *on* one, ἐπί τινα, Ar. Vesp. 705.

Ἐπιῤῥυθμίζω, (ἐπί, ῥυθμίζω) *to bring into rhythm, polish*, ποιήματα, Plat.

Ἐπιῤῥύομαι (ἐπί, ῥύομαι) dep., *to save, preserve*, Aesch. Theb. 165.

Ἐπιῤῥῠπαίνω, (ἐπί, ῥυπαίνω) *to soil, make filthy*, Plut.

Ἐπίῤῥῠσις, εως, ἡ, = ἐπιῤῥοή. Hence

Ἐπιῤῥύσμιος, ία, ιον, (ἐπί, ῥυσμός) strictly, *flowing towards:* but in Democrit. ap. Sext. Emp. 7, 137, δόξις ἐπιῤῥυσμία, *an epidemic, popular* belief.

Ἐπίῤῥῠτος, ον, (ἐπιῤῥέω) *flowing in* or *to*, ὕδωρ, Theophr.: hence *coming from without, adventitious*, Plat. Rep. 508 B.—2. metaph. *abundant*, Aesch. Eum. 907.—II. *overflowed, moist*, Xen. An. 1, 2, 22. Adv. -τως.

Ἐπιῤῥωγολογέομαι, dep. (ἐπί, ῥώξ, ῥάξ, λέγω) *to glean grapes*, LXX., cf. ἐπικαρπολογέομαι.

Ἐπιῤῥώννῡμι and -νύω, f. -ῥώσω, (ἐπί, ῥώννυμι) *to add strength to, strengthen, encourage, cheer in* a thing, Hdt. 8, 14, Thuc. 4, 36: *to stir up, excite*, πρός τι, Polyb. Pass. *to recover strength, be of good cheer*, Thuc. 7, 17, and Xen.; εἴς τι, Thuc. 7, 7: κείνοις ἐπεῤῥώσθη λέγειν (impers.) they took courage to speak, Soph. O. C. 661.

Ἐπιῤῥώομαι, as pass., c. fut. mid -ῥώσομαι, (ἐπί, ῥώομαι) *to flow, roll downwards on a* thing, χαῖται ἐπεῤῥώσαντο ἄνακτος κρατὸς ἀπ' ἀθανάτοιο, his locks *flowed, waved* one *upon* another from his head, Il. 1, 529, cf Ap. Rh. 2, 677.—II. = ἐπιῤῥώννυμαι, *to summon up all one's strength for* a thing, c. dat., μύλαις δώδεκα πᾶσαι ἐπεῤῥώοντο γυναῖκες, *worked with might and main at* the mill, Od. 20, 107; so ἐπεῤῥώοντ' ἐλάτῃσι, like Lat. *incumbere remis*, Ap. Rh. 2, 661, etc.; but in Hes. Th. 8, ποσσὶν ἐπεῤῥώσαντο, *moved nimbly* with their feet, danced gaily, where both signfs. seem united. In Anth. we find an act. ἐπιῤῥώω, *to set in rapid motion;* v ῥώομαι.

Ἐπίῤῥωσις, εως, ἡ, (ἐπιῤῥώννυμι) *a strengthening, encouraging*, Ael.

Ἐπιρύομαι, v. ἐπιῤῥ.

Ἐπίσαγμα, ατος, τό, (ἐπισάττω) *a saddle-cloth: pack saddle*, LXX.: metaph. ἐπ. νοσήματος, *a burden* of disease, Soph. Phil. 755.

Ἐπισαίρω, (ἐπί, σαίρω) *to show one's teeth at* a thing.

Ἐπισᾰλεύω, (ἐπί, σαλεύω) *to ride at anchor at* a place: metaph. *to float* or *wave over*, κόμη μετώπῳ, Philostr.

Ἐπίσᾰλος, ον, (ἐπί, σάλος) *floating, tost in the sea:* hence *unstable.*

Ἐπισαλπίζω, (ἐπί, σαλπίζω) *to accompany on the trumpet*, τινί, Joseph.

Ἐπίσαξις, εως, ἡ, (ἐπισάττω) *a heaping on* or *up, making a mound*, Theophr.

Ἐπίσαπρος, ον, (ἐπί, σαπρός) *rotten at the ends, rotting.*

Ἐπισαρκάζω, (ἐπί, σαρκάζω) *to sneer, mock at* a thing.

Ἐπισάττω, f. -ξω, (ἐπί, σάττω) *to heap up, pile a load upon*, τι ἐπὶ ὄνους, καμήλους, Hdt. 1, 194; 3, 9: *to heap up and make firm* or *solid*, γῆν, Theophr.—II. *to load*, c. dupl. acc.: but ἵππον ἐπ., simply, *to saddle* it, Xen. Cyr. 3, 3, 27.

Ἐπισᾰφηνίζω, (ἐπί, σαφηνίζω) *to make still more plain* or *clear*, Clem. Al.

†Ἐπισβέννῡμι, (ἐπί, σβέννυμι) in pass., *to be extinguished upon*, Luc. Jup. Tr. 15.

Ἐπίσειον, ου, τό, *the pubes, pudenda*, Hipp., also written ἐπείσιον, Lyc., and ἐπίσιον, Arist. H. A.

Ἐπίσειστος, ον, *shaking* or *waving over:* hence ὁ ἐπίσειστος, a comic mask with hair hanging on the forehead, and so ἐπ. κόμη, Luc. cf. Müller Archäol. d. Kunst, § 330, 4: from

Ἐπισείω, Ep. ἐπισσ., and so always in Hom. (ἐπί, σείω) *to shake at* or *against*, τί τινι, esp. with the view of scaring, Ζεὺς ἐπισσείῃσιν ἐρεμνὴν αἰγίδα πᾶσιν, Il. 4, 167, cf. 15, 230, φόβον ἐπισείειν τινί, like Lat. *incutere timorem*, also πόλεμον, κίνδυνον ἐπ., Joseph.: *to shake a horse's reins and so urge him on:* hence *to set at* or *upon* one, in hostile signf., ἐπ. τινὶ τὰς δρακοντώδεις κόρας, Eur. Or. 255, cf. Soph. Fr. 159. Hence

Ἐπισείων, ονος, ὁ, *a streamer, ensign* of a ship: akin to παράσειον.

Ἐπισέληνος, ον, (ἐπί, σελήνη) *moon-shaped:* esp. τὰ ἐπισέληνα, *cakes of this shape*, Plat. (Com.) Pha. 2, 10.

Ἐπισεμνύνομαι, (ἐπί, σεμνύνομαι) as pass., *to pride one's self on* a thing, *be puffed up with* it, Philo.—II. *to be still more proud.*

'Επισεσυρμένως, adv. part. perf. pass. from ἐπισύρω, *lazily, carelessly,* Epict.

'Επισεύω, Ep. ἐπισσ., as always in Hom. (ἐπί, σεύω) *to put in motion against* one, *set on,* τινί τι, Od. 5, 421; 14, 399: metaph., κακά μοι ἐπέσσευε δαίμων, *sent* evil *upon* me, Od. 18, 256, cf. 20, 87. More freq. in pass., *to hurry, hasten to* or *towards,* Il. 2, 86: but usu. in hostile signf., *to fall upon, rush at, attack, assault,* c. dat., νηυσί, Il. 15, 347; also c. acc., νῆας, Od. 13, 19; and εἴς τινα, Il. 13, 757: esp. in perf. pass. ἐπέσσῦμαι, c. pres. signf., and the plqpf. as impf., ἐπεσσύμην (which last is also syncop. aor., whence part. ἐπεσσύμενος), c. dat. Il. 5, 459; c. acc., τεῖχος ἐπεσσύμενοι, Il. 12, 143; c. gen., τείχεος, *upon, at* the wall, Il. 12, 388 (unless the gen. here depends on βάλε, flung them *from* the wall:) but ἐπεσσύμενος πεδίοιο, *raging, hurrying over* the plain, Il. 14, 147; 22, 26, cf. διαπρύσσω: νομόνδε, Il. 18, 575: metaph. of the fury of the elements, Il. 17, 737, Od. 5, 314. Without any hostile signf. expressing merely rapid motion, c. dat., Od. 4, 841, c. acc., Od. 6, 20; c. inf., ἐπέσσυτο διώκειν, *he hasted on* to follow, Il. 21, 601: absol., ἐπεσσύμενος λάβε γούνων, clasped his knees *eagerly,* Od. 22, 310: metaph. *to be in excitement* or *agitation,* freq. in Il. in phrases θυμὸς ἐπέσσυται, -συτο, Lat. *fert animus.* Chiefly Ep., but also in lyric passages of Trag., as Aesch. Eum. 786, Eur. Phoen. 1065.

'Επισήθω, (ἐπί, σήθω) *to dredge, sprinkle upon,* τί τινι, Joseph.

'Επίσημα, ατος, τό,=σῆμα, Simon. 76.

'Επισημαίνω, (ἐπί, σημαίνω) *to set a mark upon* a person, hence of diseases, *to leave their mark,* Thuc. 2, 49. Mid. *to mark, distinguish,* Plat. Gorg. 526 B, etc. Pass. *to be marked, bear a mark,* Eur. Ion 1593.—II. *to give a sign, give signs* or *symptoms,* as diseases, Hipp., and Arist. H. A. cf. Foës. Oecon., and of the weather, Theophr.: hence—2. intr. *to show itself, appear,* Paus.—III. esp. *to give a sign in token of approval, to sign approval,* τινί, c. inf., Xen. Hell. 4, 7, 2: *to praise,* τι, Polyb., more rarely in bad signf. *to disapprove:* esp. of the gods, *to mark their pleasure* or *anger by portents,* τινί, Plut.: and in mid., *to give one's approval to* a thing, τι, Dem. 310, 21; esp. of a speech, *to applaud,* Isocr. 233 B: also ἐπισημαίνεσθαί τινα δώροις, *distinguish* one *by rewards,* Polyb.—IV. in mid. *to form a conception of* a thing, τι, Plat. Legg. 744 A. Hence

'Επισήμανσις, εως, ἡ,=sq., *a marking:* hence ἐπισ. κεραυνῶν, *the touch, stroke* of lightning, Arist. Probl.: and

'Επισημᾰσία, ας, ἡ, *a marking, distinguishing, notice,* ἄξιος ἐπ., Polyb.—II. *a showing, appearance,* e. g. *the rise of a star,* Polyb.—2. in genl. *a sign, token,* as of weather: *show of symptoms,* and hence *access* of an illness, Hipp., v. Foës. Oec.

'Επισημειόω, ῶ, (ἐπί, σημειόω) *to put a mark upon, distinguish,* τι, Plut., in mid.: cf. ἐπισημαίνω. Hence

'Επισημείωσις, εως, ἡ, *a remarking upon a thing, a note* or *comment,* Diog. L.

'Επίσημον, ου, τό, v. sq. II.

'Επίσημος, ον, (ἐπί, σῆμα) *marked, bearing an inscription,* ἀναθήματα, Hdt. 1, 51 (acc. to others *remarkable*): esp. of money, *stamped, coined,* χρυσός, Hdt. 9, 41, Thuc., etc.: hence—2. *distinguished, noted, famous,* Lat. *insignis,* σοφίαν, for wisdom, Hdt. 2, 20; ἐπ. τάφος, Thuc. 2, 43: also *for evil,* ξυμφοραί, Eur. Or. 543. Adv. -μως.—II. τὸ ἐπίσημον, as subst., *any mark of distinction, a device,* Hdt. 1, 195; *a badge, bearing* on a shield, 9, 74; *the ensign* or *flag* of a ship, 8, 88.

'Επίσης, for ἐπ' ἴσης sc. μοίρας, v. sub ἴσος IV.

†'Επισθένης, ους, ὁ, *Episthenes,* leader of the peltastae from Amphipolis, Xen. An. 1, 10, 7, etc.—2. an Olynthian, Id. 7, 4, 7.

'Επισθένω, (ἐπί, σθένω) *to have strength, be able,* Q. Sm.

'Επίσθμιος, ον, (ἐπί, ἰσθμός) *on the neck:* τὸ ἐπ., *a necklace, collar.*

'Επίσιγμα, ατος, τό, *a hounding* or *setting on of a dog:* from

'Επισίζω, (ἐπί, σίζω) *to hound on, set on,* as a dog, Ar. Vesp. 704.

'Επίσῑμος, ον, (ἐπί, σιμός) *somewhat flat-nosed,* cf. ἐπίγρυπος.

'Επισῑμόω, ῶ, (ἐπί, σιμόω) *to turn aside, bend,* Ael.—2. seemingly intr. *to bend, turn aside one's course,* Xen. Hell. 5, 4, 50.

'Επισῐνής, ές, (ἐπί, σίνομαι) *liable to injury,* Theophr.—II. act. *injurious,* Id.

'Επισίνιος, ον, *mischievous:* from

'Επισίνομαι, (ἐπί, σίνομαι) dep. *to do hurt to,* Nic. [σῐ]

'Επίσιον, τό, v. ἐπίσειον.

'Επίσιος, ον,=ἔπισος, dub.

'Επίσιστος, ον, (ἐπισίζω) *set on, urged on.*

'Επισῑτίζω, f. -ίσω, Att. -ῐῶ, (ἐπί, σιτίζω) *to furnish provisions:* but usu. in mid. *to furnish one's self with food* or *provender,* Thuc. 8, 101: *to forage,* ἐπισιτίζεσθαι ἐκ τῆς χώρας, Hdt. 7, 176; ἐπ. τῇ στρατιᾷ, Thuc. 6, 94; ἐπισιτίζεσθαι τὸ στράτευμα, *to provision one's* army, Xen. An. 1, 5, 4: c. acc. cognato, ἐπ. ἄριστον, *to provide one's self with...,* Thuc. 8, 95.—II. = παρασιτέω, Pherecr. Γρᾶες 1.

'Επισίτιος, ον, (ἐπί, σῖτος) *working for victuals alone,* Plat. Rep. 420 A: hence=παράσιτος: τὰ ἐπ., *provision-money,* Lys. ap. Harp. 11, Ar. Fr. 382, cf. Ath. 247 A.

'Επισίτῐσις, εως, ἡ, and ἐπισίτισμα, ατος, τό,=sq.

'Επισῑτισμός, οῦ, ὁ, (ἐπισιτίζω) *a furnishing one's self with provisions: a stock, store of provisions,* Xen. An. 1, 5, 9, and Dem.

'Επίσῑτος, ον,=ἐπισίτιος, Crates Tolm. 1.

'Επισίττω,=ἐπισίζω.

'Επισκάζω, (ἐπί, σκάζω) *to limp, halt upon,* Ap. Rh.

'Επισκαίρω, (ἐπί, σκαίρω) *to rise at,* as a fish, Ael.

'Επισκαλμίς, ίδος, ἡ, (ἐπί, σκαλμός) *the part of the rowlock on which the oar rests.*

'Επισκάπτω, (ἐπί, σκάπτω) *to dig superficially,* Anth.—II. *to dig over, harrow in,* as seed, Lat. *inoccare,* Geop. Hence

'Επισκᾰφεύς, έως, ὁ, *he who harrows in the seed sown.*

'Επισκεδάζω, f. -άσω, rare form of sq.

'Επισκεδάννυμι, fut. -δάσω, (ἐπι, σκεδάννυμι) *to scatter, sprinkle, spread upon,* τι ἐπι τι, Plat. Tim. 85 A, τινί, Plut.

'Επισκέλῐσις, εως, ἡ, (ἐπί, σκέλος) *the first spring, start,* in a horse's gallop, Xen., cf. Herm. Opusc. 1, 73.

†'Επισκέλλω, (ἐπί, σκέλλω) *to dry up in addition;* perf. intr. ἐπέσκληκα, in part., -ώς, *to become completely dried up,* Epich. ap. Ath. 60 F, where Naeke reads ἐξεσκληκότες.

'Επισκεπάζω, f. -άσω, (ἐπί, σκεπάζω) *to cover up, hide, conceal,* LXX.

'Επισκεπής, ές, (ἐπί, σκέπη) *covered over; shady,* Arist. H. A.

'Επισκεπτέος, έα, έον, verb. adj. of ἐπισκέπτομαι, *to be considered, examined,* Thuc. 6, 18, Plat. Phaed. 107 B.—II. ἐπισκεπτέον, *one must consider,* Plat. Rep. 598 D.

'Επισκέπτης, ου, ὁ,=ἐπίσκοπος, App.: from

'Επισκέπτομαι, a pres. rarely used, which furnishes a fut., aor., etc. to ἐπισκοπέω.

'Επισκέπω,=ἐπισκεπάζω, *to cover up,* Anth.

'Επισκευάζω, f. -άσω, (ἐπί, σκευάζω) *to get ready,* δεῖπνον, Ar. Eccl. 1147, in pass.: *to equip, fit out,* ναῦν, Thuc. 1, 29, etc., and in mid., Id. 7, 36: *to repair, restore,* τείχη, Thuc. 7, 24, ὁδούς, Dem. 30, 17: ἐπ. ἵππους, *to saddle, equip them,* Xen. Hell. 5, 3, 1. Hence

'Επισκευαστής, οῦ, ὁ, *one who repairs, rebuilds,* Dem. 618, 4, etc.

'Επισκευαστός, ή, όν, *repaired, restored,* Plat. Polit. 270 A.

'Επισκευή, ῆς, ἡ, *a repair, restoration,* ἱρῶν, Hdt. 2, 174: *materials for repairs, stores,* τῶν νεῶν, Thuc. 1, 52; and so in plur., Dem. 819, 25.

'Επίσκεψις, εως, ἡ, (ἐπισκέπτομαι) *a looking at, inspection,* τινός, Plat. Legg. 849 A.—2. *consideration, thought, reflection,* Hipp.: *investigation, inquiry,* Plat., and Xen.

'Επισκήνιον, ου, τό, (ἐπί, σκηνή) in a theatre, *that which is upon* or *above the stage, the scenery,* Vitruv. 5, 7.

'Επίσκηνος, ον, (ἐπί, σκηνή) *at, in, by a tent,* Herm. Soph. Aj. 576: οἱ ἐπ., Lat. *contubernales, the staff of a commander,* Plut.—II. on the stage: esp. ἡ ἐπ., as subst.=ἐπισκήνιον, Vitruv.—III. *external, adventitious,* Dion. H. Hence

'Επισκηνόω, ῶ, *to lodge in a tent;* in genl. *to be quartered in,* Polyb.

'Επισκήπτω, f. -ψω, (ἐπί, σκήπτω) *to make to lean upon,* ἐπ. τελευτὴν θεσφάτων εἴς τινα, *to bring* their *burden upon* him, Aesch. Pers. 740.—2. intr. *to fall, dart upon,* like lightning, Lat. *ingruere, invadere,* εἴς τι, v. l. Hdt. 7, 10, 5, for ἀποσκήπτει. Metaph., πρᾶγμα δεῦρ' ἐπέσκηψεν, it *has come to* this point, Aesch. Eum. 482.—3. in mid. ἐπισκήπτομαι, *to lean upon, rely upon,* c. dat., Dem. 1139, 7.—II. *to place upon one, enjoin solemnly upon,* τινί τι, Hdt. 3, 65, 73; *to impose upon,* χάριν τινί, Soph. Aj. 566: and c. dat. pers. et inf., *to command* one *to* do, Hdt. 7, 158, Aesch. Pr. 664: also c. acc. et inf., Eur. Alc. 365, cf. vv. ll. ad Hdt. 4, 33: also c. dupl. acc. pers. et rei, τοσοῦτόν σ' ἐπισκήπτω, thus much *I command* thee, Soph. Tr. 1223; ἐπισκήπτω σε τάδε, *I beseech* thee this, Eur. I. T. 701; also ἐπ. (τινὰ) περί τινος, Ib. 1077.—IV. *to press hard upon* one, hence *to prosecute* or *indict,* esp. in cases of murder or false witness, c. dat. pers.: sometimes in act., as Plat. Theaet. 145 C, and hence in pass., ἐὰν ἐπισκηφθῇ τὰ ψευδῆ μαρτυρῆσαι, Id. Legg. 937 B, cf. Soph. Ant. 1313: but usu. in mid., ἐπισκήψασθαί τινι φόνου, *to prosecute* for murder, Plat. Euthyphr. 9 A, ψευδομαρτυριῶν, Aeschin. 18, 27; also ἐπ. εἴς τινα, Lys. 99, 38. Cf. Att. Process p. 385.

'Επισκηρίπτω,=ἐπισκήπτω, poet.

'Επίσκηψις, εως, ἡ, (ἐπισκήπτω)

leaning upon.—II. *an injunction*, Plut.—III. *a prosecution, indictment*, esp. in cases of murder or false witness, Plat. Legg. 937 B, and Dem.; cf. Arist. Pol. 2, 12, 11, and *ἐπισκήπτω* IV.

'Επισκῐάζω, f. *-άσω*, (*ἐπί, σκιάζω*) *to throw a shade upon, overshadow*, Lat. *obumbrare*, c. acc., Hdt. 1, 209; c. dat., Theophr.: hence in pass., *λαθραῖον ὄμμ' ἐπεσκιασμένη*, keeping a hidden watch, Soph. Tr. 914.—II. *to stand in one's light, obscure him, τινί.* Hence

'Επισκίασμα, *ατος, τό, a shadow thrown on a thing.* [*ῐ*]

'Επισκῐασμός, *οῦ, ὁ, a shading, covering.*

'Επισκῐάω,=*ἐπισκιάζω*, Arat.

'Επίσκῐος, *ον*, (*ἐπί, σκιά*) *shaded, dark*, Plat. Rep. 432 C: metaph. *βίος ἐπ., a still, retired life*, Lat. *vita umbratilis* or *umbratica*, opp. to one occupied in public business, Plut.—II. act. *shading*, c. gen., *χεὶρ ὀμμάτων ἐπίσκιος*, Soph. O. C. 1650. Adv. *-ίως.*

'Επισκιρτάω, ῶ, f. *-ήσω*, (*ἐπί, σκιρτάω*) *to leap, bound towards* or *upon*, Plut.: metaph., *ἐπισκιρτῶσιν ἔθειραι, ἴουλοι*, Anth.

'Επίσκληρος, *ον* (*ἐπί, σκληρός*) *somewhat hard* or *hard at top*, Hipp.

'Επισκοπεῖον, *ου, τό*, (*ἐπίσκοπος*) *the residence of a bishop*; also *his jurisdiction*, Eccl.

'Επισκοπεύω, *to be an ἐπίσκοπος*, Eccl.—II.=sq., LXX.

'Επισκοπέω, ῶ, fut. *ἐπισκέψομαι*, (*ἐπί, σκοπέω*) *to look upon* or *at, inspect, examine*, Hdt. 2, 109: *to watch over*, c. acc., Trag., as Aesch. Eum. 296: followed by relat. particles, *ὅσον...*, l. c., *εἰ...*, Xen. Mem. 2, 1, 22; *τι...*, Id. Symp. 1, 12; *ἐπ. μή..., to take care* lest..., N. T.—2. *to go to see, visit*, Xen. Cyr. 8, 2, 25: in pass., *ὀνείροις οὐκ ἐπισκοπούμενον*, un*visited* by dreams, i. e. sleepless, Aesch. Ag. 13.—3. *to consider, reflect, περί τινος*, Plat., and Xen.: hence mid. *to examine one's self, meditate*, Heind. Plat. Phaed. 91 D. Hence

'Επισκοπή, *ῆς, ἡ, an overseeing, charge*: esp. *the office of an ἐπίσκοπος*, N. T.: also *his residence*, Byzant.

'Επισκόπησις, *εως, ἡ*, (*ἐπισκοπέω*) *an inspection, examination.*

'Επισκοπία, *ας, ἡ*, (*ἐπίσκοπος, ον*) *skill in hitting the mark*, dub.

'Επισκοπικός, *ή, όν, episcopal*, Eccl.: from

'Επίσκοπος, *ου, ὁ*, (*ἐπισκοπέω*) *an overseer, watcher, guardian*, Il. 24, 729; c. gen., *ἐπ. ἁρμονιάων, watchers over* compacts, of the gods, Il. 22, 255; *ἐπ. ὁδαίων*, a supercargo, Od. 8, 163; so too Pind. O. 14, 5, and Trag.; *ἐπ. ὀϊστῶν*, an archer, Theocr. 24, 105, like *ἄναξ κώπης.*—2. the Athen. used to send public officers called *ἐπίσκοποι* to the subject states, Ar. Av. 1023, Herm. Pol. Ant. § 157, 8.—3. *an ecclesiastical superintendant*, in N. T. =*πρεσβύτερος*: in Eccl., *a bishop.*—II. *a scout, watch*, c. dat., *ἐπ. Τρώεσσι, νήεσσιν, ἡμετέρῃσιν, set to watch* them, Il. 10, 38, 342.

'Επίσκοπος, *ον*, (*ἐπί, σκοπός*) *hitting, reaching the mark, ἐπ. νίκης*, Aesch. Eum. 903, where however Herm. reads *νείκης*: so *ἐπ. ἄτης, reaching to, suitable to* the calamity, Soph. Aj. 976: *ἐπίσκοπα*, as adv., *successfully, with good aim, ἐπ. τοξεύειν.* Hdt 3, 35, Wytt. Ep. Cr. p. 160, cf. *εὔστοχος, εὔσκοπος.* (Acc. to Herm. Aj. 955, the signf. of the adj. and subst. is the same: which however is only true in the very general sense of *looking towards* or *at.*)

'Επισκοτάζω,=sq., Hipp.

'Επισκοτέω, ῶ, (*ἐπί, σκότος*) *to throw darkness* or *a shadow over, τινί*, Isocr. 2 C, Dem. 23, 27.—II. *to stand in one's light, οἰκίαν ᾠκοδόμησεν τοσαύτην ὥςτε πᾶσιν ἐπισκοτεῖν*, Dem. 565, 25: *to stand in the way, hinder* one *from, τινὶ θέας*, Plat. Euthyd. 274 C. Pass. *to be hindered, thwarted*, Polyb. Hence

'Επισκότησις, *εως, ἡ, a darkening, making dark* or *blind*, Plut.

'Επισκοτίζω, (*ἐπί, σκοτίζω*)=*ἐπισκοτέω*, Polyb. Hence

'Επισκότῐσις, *εως, ἡ,*=*ἐπισκότησις.*

'Επίσκοτος, *ον*, (*ἐπί, σκότος*) *in the dark* or *shade, darkened*, Plut. Paul. Aem. 17, acc. to Reiske and Coray, susp. by Schäf.

'Επισκοτόω, f. *-ώσω*,=*ἐπισκοτέω*, Schäf. App. Demosth. 1, p. 260, and Dion. Comp. p. 148.

'Επισκύζομαι, as pass., c. fut. mid. *-ύσομαι*, (*ἐπί, σκύζομαι*) *to be angry, indignant, brood over a grudge*, Il. 9, 370; *μὴ σοὶ θυμὸς ἐπισκύσσαιτο*, Od. 7, 306.

'Επισκῠθίζω, f. *-ίσω* Att. *-ῐῶ*, (*ἐπί, Σκυθίζω*) *to ply with drink like a Scythian*, i. e. with unmixed wine, a Spartan phrase in Hdt. 6, 84.

'Επισκυθρωπάζω, fut. *-άσω*, (*ἐπί, σκυθρωπάζω*) *to look savage*, Xen. Cyn. 3, 5.

'Επισκύνιον, *ου, τό, the skin of the brows* which is knitted by frowning, or raised in expressing contempt; hence *ἐπ. κάτω ἕλκεται*, of a lion, Il. 17, 136; and so *ἐπ. ξυνάγειν* of Aeschylus, Ar. Ran. 823: hence like *ὀφρύς*, Lat. *supercilium*, used for *superciliousness, arrogance, affectation*, Anth.: in Polyb. 26, 5, 6, simply *austerity, gravity of deportment.* [*ῠ*]

'Επίσκυρος, *ου, ὁ, a certain game at ball.*

'Επισκώπτης, *ου, ὁ, a sneerer, satirist*, dub. ap. Sext. Emp.: from

'Επισκώπτω, f. *-ψω*, (*ἐπί, σκώπτω*) *to laugh at, quiz, make game of, τινά*, Xen. Mem. 4, 4, 6, more rarely *τι*, Id. Symp. 1, 5; also *εἴς τι*, Plut.: absol. *to joke, sport, make fun*, Ar. Ran. 375. Hence

'Επίσκωψις, *εως, ἡ, mocking, raillery*, Plut.

'Επισμᾰρᾰγέω, ῶ, (*ἐπί, σμαραγέω*) *to sound, rattle, echo again*, Opp.

'Επισμάω, f. *-ήσω*, (*ἐπί, σμάω*) *to rub, smear on*, like *ἐπιτρίβω*: metaph., *τί γὰρ ἡμᾶς οὐκ ἐπισμῇ τῶν κακῶν*; what mischief is there that he does not *lay upon* us? Ar. Thesm. 389, cf. Cratin. Cleob. 9.

'Επισμήχω, (*ἐπί, σμήχω*) less Att. form for foreg., Opp.

'Επισμῠγερός, *ά, όν*, (*ἐπί, σμυγερός*) *shameful, sad*, Hes. Sc. 264: Hom. has only the adv., *ἐπισμυγερῶς ἀπέτισεν, sadly* did he pay for it, Od. 3, 195; *ἐπισμυγερῶς ναυτίλλεται, at his peril, to his misfortune* doth he sail, Od. 4, 672.

'Επισμύχω,=*σμύχω.* [*ῡ*]

'Επισοβέω, ῶ, (*ἐπί, σοβέω*) *to send whizzing at, κώθωνά τινι*, Alex. Pann. 5.—II. intr. *to strut about*, cf. *σοβαρός.*

'Επίσογκος, *ον*, for *ἐπ' ἴσον ὄγκον, of equal measure* or *size*, dub. in Strab.

"Επισος, *ον,*=*ἴσος*, Polyb.

'Επισόω, ῶ, (*ἐπί, ἰσόω*) *to make even* or *alike*, dub. in Plut.

'Επισπάδην, adv., (*ἐπισπάω*) *at one draught, πίνειν*, Hipp. [*ᾰ*]

'Επισπαίρω, (*ἐπί, σπαίρω*) *to pant, be in alarm, ἐπί τινι*, Plut

'Επίσπᾰσις, *εως, ἡ*, (*ἐπισπάω*) *a drawing to, up* or *together*, Theophr.

'Επισπασμός, *οῦ, ὁ,*=foreg., esp. *a drawing in the breath hurriedly*, Hipp.

'Επισπαστήρ, *ῆρος, ὁ*, (*ἐπισπάω*) *the latch* or *handle by which a door is drawn to*, Valck. Hdt. 6, 91; cf. *ἐπίσπαστρον.*

'Επισπαστικός, *ή, όν*, (*ἐπισπάω*) *drawing to one's self, attracting*, Strab.: esp. of drugs, *calculated to draw out* peccant humours. Adv. *-κῶς*, Sext Emp.

'Επίσπαστος, *η, ον*, (*ἐπισπάω*) *drawn upon one's self, ἐπ. κακόν*, Od. 18, 73; 24, 462.—II. *ἐπ. βρόχος, a stretched, tight-drawn* noose, Eur. Hipp. 783.

'Επίσπαστρον, *ου, τό, that by which one draws to one's self*, e. g. *a rope*, Diod.: esp. = *ἐπισπαστήρ*: also *a fowler's snare.*—II. *that which is drawn over, a curtain, hanging*, LXX.

'Επισπάω, fut. *-σπάσω*, [*ᾰ*], (*ἐπί, σπάω*) *to draw, drag after* one, Hdt. 2, 121, 4; *κόμης*, by the hair, Eur. Tro. 882: hence *to bring on, cause, πήματα*, Aesch. Pers. 477: *to pull to, τὴν θύραν*, Xen. Hell. 6, 4, 36. Mid. *to draw to one's self, win, κέρδος*, Hdt. 3, 72; and so even in act., *κλέος*, Soph Aj. 769: in genl. *to get for one's self ἐπισπᾶσθαι πώγωνα, to get one* a beard, Luc.: of liquids, *to drain off at a draught*, Luc.: but in pass., *θάλασσα ἐπισπωμένη βιαιότερον*, Thuc. 3, 89, acc. to Schol., *returning with a rush* after having retired.—II. *to lead on, draw on, τὴν ψυχήν*, Plat. Crat. 420 A: and so in mid., Plat. Legg. 863 E; in mid. also c. inf., *to lead on, persuade, oblige* to do, Thuc. 4, 9; Xen. Cyr. 5, 5, 10. Pass. *to be drawn* or *led on, enticed forward*, v. l. in Thuc.—III. *to overturn*, hence proverb., *ὅλην τὴν ἅμαξαν ἐπεσπάσω*, Lat. *plaustrum perculisti.*—IV. *ἐπισπᾶσθαι*, in N. T., and Joseph., *to draw the prepuce forward, become as if uncircumcised.*

'Επισπεῖν, inf. aor. 2 act. of *ἐφέπω*, Hom.

'Επισπείρω, f. *-ερῶ*, (*ἐπί, σπείρω*) *to sow with seed, τόπον*, Hdt. 7, 115: *to sow upon* or *among*, metaph. *ἐπ. μομφὰν ἀλιτροῖς*, Pind. N. 8, 67: *to sow after*, Theophr.

'Επίσπεισις, *εως, ἡ*, (*ἐπισπένδω*) *a libation over* or *at a sacrifice*, Hdt. 2, 39.

'Επίσπεισμα, *ατος, τό, that which is poured upon* a thing, esp. *a libation over* an offering: metaph. in Plut.. from

'Επισπένδω, f. *-σπείσω*, (*ἐπί, σπένδω*) *to pour out, upon* or *over*, esp. as a drink-offering, *ἐπ. οἶνον ἐπὶ τοῦ βωμοῦ, κατὰ τῆς κεφαλῆς, τοῖσι ἱροῖσι*, Hdt. 2, 39; 4, 62; 7, 167: absol. *to make a libation*, Id. 4, 60, Aesch. Fr. 147: also *ἐπ. δάκρυ*, Theocr. 23, 38.—II. in mid., *to make a fresh treaty*, Thuc. 5, 22.

'Επισπερχής, *ές, hasty, hurried: earnest*, Arist. Physiogn. Adv. *-χῶς*: from

'Επισπέρχω, (*ἐπί, σπέρχω*) *to urge on, hasten*, Od. 22, 451: *ἐπ.* [*ἵππους*] *κέντρῳ*, Il. 23, 430: *ναῦν ἐρετμοῖς*, Ap. Rh.: *ἐπ. τὸ πρᾶγμα*, Aesch. Theb. 689; *τινά*, Thuc. 4, 12.—II. intr. *to hurry on, ἄελλαι*, Od. 5, 304.

'Επισπέσθαι, inf. aor. 2 mid. of *ἐφέπω*, Il. 14, 521.

'Επισπεύδω, (*ἐπί, σπεύδω*) *to urge on, help, further*, opp. to *ἀποσπεύδω*, Hdt. 7, 18; *ἐπ. τὸ δρᾶν*, Soph. El. 467: c. dat. pers., *οἷς μὴ φύσις ἐπέσπευσεν*, whom nature hath not *help-*

ed, Plat. Legg. 810 B.—II. intr. *to hasten onward*, Eur. Tro. 1275: εἴς τι, *to be zealous for, aim at* an object, Bornem. Xen. Symp. 7, 4.

'Επισπλαγχνίζομαι, fut. -ίσομαι, (ἐπί, σπλαγχνίζομαι) dep. mid., *to have compassion on* one, LXX.

'Επίσπληνος, ον, (ἐπί, σπλήν) *diseased in the spleen, splenetic*, Hipp.

'Επισπόμενος, η, ον, part. aor. 2 mid. of ἐφέπω, Hom., and Hdt.

'Επισπονδή, ῆς, ἡ, (ἐπισπένδομαι) *a renewed* or *renewable truce*, Thuc. 5, 32, in plur.

'Επισπορά, ᾶς, ἡ, (ἐπισπείρω) *a sowing upon* or *in something else*, Theophr.: *an after-sowing*.

'Επισπορία, ας, ἡ,=foreg., Hes. Op. 444.

'Επίσπορος, ον, (ἐπισπείρω) *sown, engendered afterwards*, οἱ ἐπ., *posterity*, Aesch. Eum. 673; τὰ ἐπ., *vegetables sown for a second crop*, Theophr.

'Επισπουδάζω, f. -άσω, (ἐπί, σπουδάζω) *to urge on, further*, LXX.—II. intr. *to haste, make haste in* a thing, Luc.

'Επίσπω, ῃς, ῃ, and -σποιμι, οις, οι, subj. and opt. aor. 2 act. of ἐφέπω, Hom.

'Επισπών, οῦσα, όν, part. aor. 2 act. of ἐφέπω.

'Επισσαι, αἱ,=ἐπιγιγνόμεναι, Hecatae. p. 76, cf. μέτασσαι.

'Επισσείω, Ep. for ἐπισείω, Il.

'Επισσεύω, Ep. for ἐπισεύω, Hom.

'Επίσσῡτος, ον, (ἐπισεύω, ἐπέσσυμαι) *hurrying on, rushing*, of tears, Aesch. Ag. 887: *violent, vehement*, δύαι, τύχαι, Ib. 1150, Eum. 924: also c. acc., *rushing upon*, τὰς φρένας, Eur. Hipp. 574.

'Επίσσωτρον, ου, τό, Ep. for ἐπίσωτρον, Il.

'Επίστᾳ, 2 sing. pres. ἐπίσταμαι for ἐπίστασαι, Pind., and Aesch.

'Επισταγμός, οῦ, ὁ, (ἐπιστάζω) *a dripping; a dropping* or *bleeding at the nose*, Diosc.

'Επιστᾰδόν, adv. (ἐφίσταμαι) *attentively, zealously, earnestly*, Od. 12, 392; 13, 54; nor need δόρπον ἐπισταδὸν ὡπλίζοντο, 16, 453, be explained otherwise.—II. =ἐφεξῆς, *one after another, in order*, Ap. Rh.

'Επιστάζω, f. -στάξω, (ἐπί, στάζω) *to drop, make to drop upon a thing*: metaph., ἐπ. χάριν, *to shed* delight or honour, Pind. I. 4, 124. Pass. *to be dropped on* or *in*, τινί, Diosc.—II. intrans. *to drip, trickle*, Hipp.

'Επισταθμάομαι, (ἐπί, σταθμάω) dep., *to weigh well, ponder*, Aesch. Ag. 164.

'Επισταθμεία, ας, ἡ, v. l. for ἐπισταθμία, Diod., etc.: from

'Επισταθμεύω, (ἐπί, σταθμεύω) *to put up, lodge with one, to be billeted* or *quartered upon him*, Plut.—II. *to assign, allot as quarters*. Pass. *to have quarters assigned one*, Polyb.—2. *to be allotted one as quarters*, οἰκία, Plut.

'Επισταθμία, ας, ἡ, *a lodging*, Diod. —II. *a liability to have persons quartered on one*, Cic. Att. 13, 52, 2.

'Επίσταθμος, ον, (ἐπί, σταθμός) *at, belonging to a lodging*, Anth.: ὁ ἐπίστ. *a quartermaster*, Isocr. 65 E: also= ἐπίσκοπος 2, ἐπ. Καρίας Id. 74 D.—2. *quartered on* one, Polyaen.—II. τὸ ἐπ., *a station*.

'Επιστᾰλάζω, fut. -άσω, Luc., and -λάω, Leon. Tar.,=ἐπιστάζω.

'Επίσταλμα, ατος, τό, (ἐπιστέλλω) *that which is appointed, directed: a commission*: also *a present*. Hence

'Επισταλτικός, ή, όν, *belonging to commands, commissions* or *letters*. Adv. -κῶς.

'Επίσταμαι, 2 pers. -ασαι in Att., but sometimes ἐπίστᾳ, and ἐπίστῃ, Theogn. 1081: imperat. ἐπίστασο, Ion. ἐπίσταο, Hdt., Att. ἐπίστω: imperf. ἠπιστάμην, in Hom. without augm. ἐπίστατο: dep. c. fut. mid. ἐπιστήσομαι, aor. pass. ἠπιστήθην. *To be versed, skilled in* a thing, and so *to be able, be in a condition to* do, c. inf., in Hom. the usu. signf., Il. 21, 320, Od. 13, 207: he has it both *of mental ability*, with ᾗσι φρεσίν, Il. 14, 92, Od. 8, 240, or θυμῷ, Od. 4, 730; and *of bodily skill* or *power*, with χερσίν, Il. 5, 60.—II. *to fix one's attention* or *thoughts on* a thing, like Lat. *animum advertere*, and so *to understand, know, be acquainted with*, c. acc. ἔργα, Il. 23, 705, Od. 2, 117: but this much more freq. later: so in Hdt. usu. *to be assured of* a thing, *believe*, as 3, 140; 6, 139: but in Att. usu. *to know for certain, know well* (whence ἐπιστήμη): oft. strengthd., εὖ ἐπ., Hdt. 5, 42, σαφῶς ἐπ., Aesch. Pr. 840, etc.: construct. ἐπ. τινά or τι, *to know* a person or thing, Eur. Ion 51, Plat. Phaed. 61 B, etc.; also ἐπ. περί τινος, Hdt. 2, 3, Thuc. 6, 60: foll. by relat. ἐπ. ὅτι..., ὡς..., freq. in Hdt.: c. part., *to know that* one is, has, etc., as ἐπ. ἔχων, Hdt. 5, 42, ὤν, Soph. Aj. 1399, cf. Thuc. 2, 44; but c. inf., *to know how to* do, Eur. Hipp. 996, cf. Kühner Gr. Gr. § 657, Anm. 2. We must esp. notice the part. pres. ἐπιστάμενος, η, ον, used quite as an adj., *knowing, skilful, wise*, in Hom. usu. c. inf.; even of a dancer's feet, Il. 18, 599: also c. gen. ἐπιστάμενος πολέμοιο φόρμιγγος, ἀοιδῆς, *skilled, versed in* them, Il. 2, 611, Od. 21, 406; and c. dat., ἄκοντι, where βάλλειν perh. should be supplied, Il. 15, 282: more freq. absol. *knowing, wise*, Od. 14, 359, etc., like ἐπιστήμων: in Hdt. it remains as a mere part., with the construct. of the verb, 1, 122, 156: hence adv. ἐπιστᾰμένως, *skilfully, expertly, in a masterly way*, Hom.; strengthd. εὖ καὶ ἐπισταμένως, Il. 10, 265, Od. 21, 161: also in prose, Xen. Cyr. 1, 3, 3. (Since the Att. use ἐφίστημι τὸν νοῦν, like ἐπίσταμαι, *to attend*, and *observe*, etc., some, as Passow, incline to consider ἐπίσταμαι as an old mid. form of ἐφίστημι. Buttm. however assumes a distinct root,=ἴσημι, οἶδα with π prefixed.)

†'Επισταμένως v. ἐπίσταμαι, at end.

'Επιστᾰσία, ας, ἡ,=ἐπίστασις, as ἐλασία for ἔλασις, (cf. Lob. Phryn. 528), *attention, care*, v. l. Arist. Physiogn.—II. *oversight, a command, office*, Plut.

'Επιστᾰσιάζω, (ἐπί, στασιάζω) *to be restless about* a thing, Sext. Emp.

'Επιστάσιος, ον, ὁ, Ζεὺς 'Επ., the Roman *Jupiter Stator* in Plut.: from ἐφίστημι, *he that makes to stand firm*.

'Επίστᾰσις, εως, ἡ, A. (ἐφίστημι) *a stopping, bringing to a stop, checking*, κοιλίας, Hipp. B. (ἐφίσταμαι) *a resting, staying, stopping*, esp. *a halt* in a march, Xen. An. 2, 4, 26: hence—2. *attention, care, charge*, Xen. Mem. 1, 5, 2: *diligence, thought*, Polyb.; *anxiety*, φροντίδων ἐπ., pressing, anxious thoughts, Soph. Ant. 225: *attention, respect*, ἄξιος ἐπ., Polyb.—3. *a beginning*, Id.—II. *the place* or *dignity of* ἐπιστάτης.—III. *a standing upon*; hence *scum*, Foës. Oecon. Hipp.

'Επιστᾰτεία, ας, ἡ, (ἐπιστατεύω) =ἐπίστασις II., and III.

'Επιστᾰτέον, v. ἐπιστατητέον.

'Επιστατεύω,=sq.

'Επιστᾰτέω, ῶ, *to be an* ἐπιστάτης, *have charge* or *care of* a thing, *to be set over*, τινί, Soph. O. T. 1028.—II. *to be chief president in the assembly*, Ar. Thesm. 373, Thuc. 4, 118, cf. πρύτανις.—III. *to stand by, be present*, μάρτυς ἔργμασιν ἐπ., Pind. N. 7, 71, also c. acc., μόχθος με ἐπ., Soph. Fr. 163; and so *to help*, Aesch. Ag. 1248.

'Επιστάτη, ης, ἡ,=ἐπιστάτης III., Gramm.

'Επιστᾰτήρ, ῆρος, ὁ,=sq.

'Επιστάτης, ου, ὁ, (ἐφίσταμαι) orig. *one who comes near, stands by*, and so, like ἱκέτης, *one who approaches as a suppliant*, σὸς ἐπ., Od. 17, 455.—2. in battle-order, *one's rear rank man, the man behind*, (as παραστάτης, *the right* or *left hand man*, προστάτης, *the front rank man*), Xen. Cyr. 3, 3, 59, etc.—II. *one who is set over, a chief, commander*, Aesch. Theb. 815: *a master, lord*, c. gen., ποιμνίων, ἁρμάτων, etc., like ἄναξ, Trag.: in prose, esp. *a manager, superintendant, overseer*, Plat., and Xen.; ἐπ. ἄθλων, *president, steward* of the games, Plat., and Xen.—2. in genl. *a chief magistrate*; esp. at Athens, *the chief President* of the ἐκκλησία, Xen., and Dem., cf. πρύτανις *an overseer, commissioner* of any public works or offices, Oratt., v. Böckh P. E. 1, 272.—III.=ἰπνολέβης, *the caldron* for the hot bath (*which stands over* the fire), also χαλκεῖον, Ar. Av. 436 ubi v. Schol.; though others say it is a clay image of Vulcan placed there as tutelary god, cf. Casaub. Theophr. Char. 9: acc. to Böckh Inscr. 1, p. 20.=ὑποστάτης, ὑπόστατον, the tripod *on which* a vessel for liquid *stood*. B. (ἐπίσταμαι)=ἐπιστήμων, dub. [ᾰ]

'Επιστᾰτητέον, verb. adj. from ἐπιστατέω, *one must ordain, command*, Plat. Rep. 401 B, where some MSS read ἐπιστατέον, cf. Lob. Phryn. 766.

'Επιστᾰτικός, ή, όν, (ἐπιστάτης) *standing quiet*.—II. *of, belonging to government* or *management*; ἡ -κή, sub ἐπιστήμη, Plat. Polit. 292 B. Adv. -κῶς.

'Επιστάτις, ιδος, ἡ, fem. from ἐπιστάτης. [ᾰ]

'Επίστᾰτον, ου, τό,=ἐπιστάτης III.

'Επιστᾰχύω, (ἐπί, στάχυς) *to shoot, sprout out*, strictly of corn; metaph. of the beard, Ap. Rh. [ῠ]

'Επιστέαται, Ion. for ἐπίστανται.

'Επιστεγάζω, f. -άσω, (ἐπί, στεγάζω) *to cover, roof over*, Ctes.

'Επιστείβω, (ἐπί, στείβω) *to tread upon, stand upon*, τόπον, Soph. O. C. 56.

'Επιστείριος, ον, (ἐπί, στεῖρα) *on* or *at the* στεῖρα.

'Επιστείχω, (ἐπί, στείχω) *to go to, along* or *over*.

'Επιστέλλω, f. -ελῶ, (ἐπί, στέλλω) *to send to, tell by letter* or *message*, τι, Eur. I. T. 770, Thuc.; in genl. *to bid, enjoin, command*, τινί τι, Thuc. 5, 37; τινά τι, Xen. Cyr. 2, 4, 32; also c. inf., ἐπ. τινὶ ἀπίστασθαι, Hdt. 6, 3, Thuc., etc.: also, ἐπ. τινὰ ποιεῖν, Xen. Cyr. 5, 5, 1: in pass., ἐπέσταλτο οἱ.., c. inf., he *had received orders* to do, Hdt. 4, 131, cf. Aesch. Ag. 908: τὰ ἐπεσταλμένα, *orders given*, Id. Cho. 779, etc.—2. *to order by will*, Xen. Cyr 7, 3, 14, cf. Valck. Hipp. 858.—3. in genl. *to announce, give information*, περι τινος, Thuc. 8, 38; also ἐπ. ὅτι.., Ib. 99.—II. later, *to write letters*, τινὶ περί τινος, Plut., cf. ἐπιστολή.—III.=συστέλλω, *to draw in, tighten*, φᾶρος, Anth.

'Επιστενάζω, f. -άξω, (ἐπί, στενάζω) *to groan over*, τινί, Aesch. Pers. 727.

'Επιστεναχίζω, = ἐπιστένω, Hes Th. 843.

’Επιστενάχω,=sq.: and in mid. ἐπιστενάχομαι, Il. 4, 154. [ᾰ]

†’Επίστενος, ον, (ἐπί, στενός) *somewhat narrow, small*, Arist. H. A.

’Επιστένω, (ἐπί, στένω) *to groan, sigh over* or *at*, Hes. Th. 679.

’Επιστεφᾰνόω, ῶ, (ἐπί, στεφανόω) *to deck with a garland, to crown*, c. acc., Pind. O. 9, fin.

’Επιστεφής, ές, in Hom. only in phrase, *κρητῆρας ἐπιστεφέας οἴνοιο*, goblets *crowned with wine*, i. e. *full to the brim, brimming over*, Il. 8, 232, Od. 2, 431, cf. *ἐπιστέφω*: Archil. Fr. 21, calls Thasos *ὕλης ἐπιστεφής, full, covered with* wood: from

’Επιστέφω, (ἐπί, στέφω) strictly, *to surround with* or *as with a chaplet*: in Hom. always in mid., *κρητῆρας ἐπεστέψαντο ποτοῖο, filled* them *brimming high* with wine, Il. 1, 470, Od. 1, 148, etc., cf. Ath. 13 D, 674 E, for it has nothing to do with the later practice of *crowning* the cup *with flowers*, as Virg. seems to take it, Aen. 3, 525: metaph., *χοὰς ἐπ. τινί, to offer* libations *as an honour* or *ornameut to* the dead, Soph. El. 441.

’Επιστέωνται, Ion. 3 plur. subj. from *ἐπίσταμαι*, for *ἐπίστωνται*.

’Επίστῃ, 2 sing. pres. *ἐπίσταμαι*, for *ἐπίστασαι*.

’Επιστηθίζομαι, as pass. (ἐπί, στῆθος) *to lean one's breast on*, LXX.

’Επιστήθιος, ον, (ἐπί, στῆθος) *on* or *close to the breast*, of a bosom friend, Eccl.

’Επιστηλόω, ῶ, (ἐπί, στηλόω) *to erect as a column on* a place, Leon. Tar. 92.

’Επίστημα, ατος, τό, (ἐφίστημι) *any thing set up* or *erected*, e. g. a monument *over* a grave, Plat. Legg. 958 E.

’Επιστήμη, ης, ἡ, (ἐπίσταμαι) *acquaintance, positive knowledge*, Soph. O. T. 1115: *understanding, skill, experience*, e. g. in archery, Soph. Phil. 1057, in war, Thuc. 1, 121: in genl. *skill, knowledge, wisdom*, Soph. Ant. 721.—2. *scientific knowledge, science*, opp. to *τέχνη*, Plat., and Arist., v. esp. Eth. N. 6, 3: and in plur., *the sciences*, oft. in Plat.

’Επίστημι, Ion. for *ἐφίστημι*.—’Επιστημοναρχέω, ῶ, *to be master of science*: from

’Επιστημονάρχης, ου, ὁ, (ἐπιστήμων, ἄρχω) *a master of science*.

’Επιστημονικός, ή, όν, *of, belonging to, connected with knowledge: possessed of* or *busied with it*, Arist. Eth. N. Adv. -κῶς.

’Επίστημος, ον,=*ἐπιστήμων, knowing, skilful*, c. gen. rei, Hipp.

’Επιστημοσύνη, ης, ἡ, poet. for *ἐπιστήμη*, and sometimes found even in prose, Diog. L. 4, 13: from

’Επιστήμων, ον, gen. *ονος*, (ἐπίσταμαι) *wise, prudent*, *ἐπ. βουλῇ τε νόῳ τε*, Od. 16, 374: *skilled in, acquainted with* a thing, c. gen., *κακῶν*, Soph. Fr. 514; *τῆς θαλάσσης*, Thuc. 1, 142; also *περί τινος* or *περί τι*, Plat., *τι*, Xen.: in genl. *learned, well instructed; able*, c. inf., Xen. Oec. 19, 16. Adv. *-μόνως*, Plat.

†’Επιστήριγμα, ατος, τό, *a support*; from

’Επιστηρίζω, f. -ξω, (ἐπί, στηρίζω) *to make to lean, prop on*, *τί τινι*, Opp.: usu. in pass. *to lean upon* a thing, Arist. Probl., *ἐπί τι*, LXX.

’Επιστητέον, verb. adj. from *ἐπίσταμαι, one must know*.

’Επιστητικός, ή, όν, (ἐπίσταμαι) *of, belonging to knowledge*, Clem. Al.

’Επιστητός, ή, όν, (ἐπίσταμαι) *that can be scientifically known*, Plat.: *τὸ ἐπιστ., that which is the subject of science*, opp. to *δοξαστόν*, Arist. Eth. N.

’Επιστιγμή, ῆς, ἡ, *a point* or *dot upon* a thing: from

’Επιστίζω, f. -ξω, (ἐπί, στίζω) *to mark with dots* or *spots on the surface, to speckle*: pass. *to be spotted* or *speckled*, Theophr.—II. *to put a point* or *stop in writing*.

’Επιστίλβω, (ἐπί, στίλβω) *to glisten on the surface*, Plut.

’Επίστιος, ον, (ἐπί, ἱστίη) Ion. for *ἐφέστιος*, q. v.: hence—2. *ἡ ἐπ.*, sub. *κύλιξ, a kind of cup* or *drinking vessel*, Bergk Anacr. Fr. 90.—II. *τὸ ἐπίστιον*, as subst., in Hom., *a dock* or *shed where ships were laid up*, v. Nitzsch. Od. 6, 265,=*νεώςοικος*.

’Επιστοβέω, ῶ, (ἐπί, στοβέω) *to mock, jeer, scoff at*, Ap. Rh.

’Επιστοιβάζω, (ἐπί, στοιβάζω) *to heap, pile up, pack together*, LXX.

’Επιστολάδην, adv., (ἐπιστέλλω III.) *girt up, neatly*, of dress, Hes. Sc. 287, usu. *ἀνεσταλμένως*. [ᾰ]

’Επιστολεύς, έως, ὁ, (ἐπιστολή) *a letter writer, secretary*, Xen. Hell. 1, 1, 23.—II. *an admiral second in command, vice-admiral*, Ib. 2, 1, 7: he was prob. also *the secretary*, and had his power in virtue of this office, cf. *ἐπιστολιαφόρος*.

’Επιστολή, ῆς, ἡ, (ἐπιστέλλω) *any thing sent by a messenger, a message, command, commission*, whether verbal or in writing, cf. Thuc. 7, 11, with 7, 8, and cf. Thirlw. Hist. Gr. 4, p. 419: in genl. *a command, injunction, intimation*, Wess. Hdt. 4, 10: esp. *a dying injunction, last will*, v. Valck. Hipp. 858: *ἐξ ἐπιστολῆς*, by *command*, Hdt. 6, 50: but most usu.—2. *a letter*, Lat. *epistola*, Thuc., etc.; also in plur. of one letter, like *τὰ γράμματα*, Lat. *literae*, Eur. I. A. 111, etc., cf. Schäf. Plut. 6, p. 466.

’Επιστολιᾱφόρος, ον, (ἐπιστόλιον, φέρω) *bringing letters*.—II. as subst.= *ἐπιστολεύς* II., Xen. Hell. 6, 2, 25.

’Επιστολικός, ή, όν, (ἐπιστολή) *epistolary, of, belonging to letters*, Dem. Phal.

’Επιστολιμαῖος, ον, (ἐπιστολή) *in, by letter* or *writing*: *δυνάμεις ἐπ., paper*-armies, forces *that seem formidable on paper*, Dem. 45, 12.

’Επιστολιογράφος, ον,=*ἐπιστολογράφος*: from

’Επιστόλιον, ου, τό, dim. from *ἐπιστολή*.

’Επιστολογρᾰφικός, ή, όν, *belonging to, used in writing letters*, Clem. Al., of Ægyptian writing, prob. *the demotic* of Hdt. 2, 36, cf. Müller Archäol. d. Kunst § 216, 4: from

’Επιστολογράφος, ον, (ἐπιστολή, γράφω) *writing letters*, *ὁ ἐπιστ., a secretary*, Polyb. [ᾰ]

’Επιστοματίζω,=sq., Philo.

’Επιστομίζω, f. -ίσω Att. -ῐῶ, (ἐπί, στόμα) *to bridle, and so manage a horse*: metaph. *to curb* or *muzzle, silence, check*, Ar. Eq. 845, and in pass., Plat. Gorg. 482 E.—II. of flute-players, *ἑαυτόν, to put on the φορβειά* (q. v.).—III. *to trip, throw down on his face*, *τινά*, Luc.

’Επιστόμιον, ου, τό (στόμα, ἐπιστομίζω) *the bit of a bridle*.—II. *the cock of a water-pipe*, also *ἐπιτόνιον*, Vitruv.

’Επιστομίς, ίδος, ἡ,=foreg.

’Επιστόμισμα, ατος, τό,=*ἐπιστόμιον*: in genl. *a muzzle, restraint*, Joseph.

†’Επιστομιστέον, verb. adj. from *ἐπιστομίζω, one must stop the mouth*, Clem. Al.

’Επιστονᾰχέω, ῶ, = *ἐπιστένω*, of the waves, Il. 24, 79

’Επιστονᾰχίζω,=foreg. with v. l. *-στεναχίζω*, Hes. Th. 843.

’Επιστορέννῡμι, shorter *ἐπιστόρνῡμι*, also *ἐπιστρώννῡμι*, f. *-στρώσω*, (ἐπί, στορέννυμι) *to strew, spread out upon* a thing, Od. 14, 50, in tmesis.

’Επιστρᾰτάομαι, rare form for *ἐπιστρατεύω*, Nonn.

’Επιστρᾰτεία, ας, Ion. *-ηΐη, ης*, ἡ, *a march, expedition against* one, Hdt. 9, 3.

’Επιστράτευσις, εως, ἡ,=foreg., Hdt. 3, 4: from

’Επιστρᾰτεύω, (ἐπί, στρατεύω) *to march, make war upon*, *τινί*, Eur. Bacch. 784; absol., Aesch. Pers. 780, Soph. Aj. 1056. But in prose usu. in mid., *ἐπιστρατεύεσθαι ἐπ’ Αἴγυπτον*, Hdt. 3, 107; but usu. c. dat., Eur., Thuc., etc.

’Επιστράτηγος, ου, ὁ, (ἐπί, στρατηγός) *a chief commander*, Böckh Inscr. 2, p. 236.

’Επιστρᾰτηΐη, ης, ἡ, Ion. for *ἐπιστρατεία*, Hdt.

’Επιστρᾰτοπεδεία, ας, ἡ, *an encamping over against an enemy, marching against* him, Polyb.: from

’Επιστρᾰτοπεδεύω, (ἐπί, στρατοπεδεύω) strictly, *to encamp over against an enemy*, Polyb.: in genl. *to make war upon*, *πόλει*, Xen.

†’Επίστρατος, ου, ὁ, *Epistratus*, an Acarnanian, commander of cavalry, Polyb.

’Επιστρᾰφής, ές,=*ἐπιστρεφής*, dub.

’Επιστρεπτικός, ή, όν, (ἐπιστρέφω) *that makes one turn and look, striking*.

’Επίστρεπτος, ον, (ἐπιστρέφω) *to be turned towards, looked at and admired*, *αἰών*, Aesch. Cho. 350; *ὥραν ἐπ. βροτοῖς*, Id. Supp. 997.—II. *that can be turned round, versatile*, Math. Vett.

’Επιστρέφεια, ας, ἡ, *the character of an ἐπιστρεφής, attention, diligence, accuracy*, Eccl.: from

’Επιστρεφής, ές, *fixing one's eyes on* a thing: hence *attentive, careful, sharp, shrewd*, Xen. Adv. *-φῶς*, Ion. *-φέως*, *earnestly, sharply*, *εἴρετο ἐπ.*, Hdt. 1, 30, *ἐπ. καὶ ῥητορικῶς φήσουσι*, Aeschin. 10, 30, cf. sq. IV, *ἐπίστροφος*.—II. *turned, twisted*: metaph. *crafty*, Dion. H. —2. *turned, modulated, varied*, *φωνή*, Arist. H. A.

’Επιστρέφω, f. -ψω, (ἐπί, στρέφω) *to turn, draw, direct towards*, only once in Hom., Il. 3, 370: *ἐπιστρ. τὸ ἦθος κατά τινα, to turn* one's attention to one, Theogn. 213.—2. *to turn about, turn*, *νῶτον*, Orac. ap. Hdt. 7, 141, *κάρα*, Eur., etc.—3. *to turn, convert*, esp. from an error, *to correct, make to repent*, Luc. —4. *to curve, twist*, *ὀδύνη σε πρὸς τὰ σπλάγχν’ ἐπιστρέφειν δοκεῖ*, Ar. Plut. 1131: and so in pass. of hair, *to curl*, Arist. Probl.—II. mid. *ἐπιστρέφομαι*, c. aor. 2 pass., *to turn one's self round*, Hipp.: *to turn and look about*, Eur. Alc. 187: *to go back and forwards*, H. Hom. 27, 10, et c. acc., *γαῖαν ἐπιστρέφεται, wanders over* the earth, with collat. signf. of *observing, studying it*, Hes. Th. 753, Theogn. 648; so, *ἐπ. ὀρέων κορυφάς*, Anacr. 2, cf. *ἐπιστρωφάω*.—2. *to turn one's self back, come to one's self*, Hdt. 1, 88: also *to return, retract* or *repent*, Dem. 665, 5; *δόξα τῇδ’ ἐπεστράφη*, Soph. Ant. 1111.—3. *to turn back the head, look back*, Hdt. 3, 156: hence *to pay attention to, regard*, Lat. *observare*, *τινός*, Theogn. 440, Soph. Phil. 599; *ἐπί τινι*, Dem. 133, 24; c. acc., *to attend, allude to, mean*, Eur. Andr. 1030.—4. *to turn into, visit*, Lat. *deverti*, *εἰς χώραν*, Xen. Oec. 4, 13.—III. intr. in act., *to turn about, turn one's self in any direction*, Hdt. 2, 103, and Att., and freq. in N. T. both in strict and metaph. signf.: where ἑαυτόν is usu. supplied.—IV. part. perf. pass. ἐπεστραμμένος, ένη, ένον,=ἐπιστρεφής, *earnest, pressing, vehement*, λόγοι ἐπ., Wess. Hdt. 7, 160; 8, 62, cf. ἐπιστροφή, ἐπιστρεφέως.

'Επιστρογγύλλω, (ἐπί, στρογγύλλω) *to make round*, Nic., in pass.

'Επιστρόγγῠλος, ον, (ἐπί, στρογγύλος) *rounded, roundish*, Arist. H. A.

'Επιστροφάδην, adv., (ἐπιστρέφω) *turning this way and that way, all round*, in Hom. with κτείνειν and τύπτειν, to deal blows on every side, Il. 10, 483; 21, 20, etc., or, acc. to others,= ἐπιστρεφῶς, *zealously, furiously*: but in phrase, ἐπ. βαδίζειν, to wander *about, back and forwards*, H. Hom. Merc. 210. [ᾰ]

'Επιστροφεύς, έως, ὁ, strictly *the turner, pivot*: hence *the first of the vertebrae of the neck.*

'Επιστροφή, ῆς, ἡ, (ἐπιστρέφω) *a turning towards, wheeling about, return to the attack*, esp. in military evolutions, Soph. O. C. 1045, cf. 537; also of ships, *a tacking, putting about*, Thuc. 2, 91; so, ἐξ ἐπιστροφῆς, Hipp.—II. (ἐπιστρέφομαι) *a turning out, result, end*, Polyb.—2. *attention, care, notice*, θέσθαι ἐπ., Soph. O. T. 134: μή τις ἐπιστροφὴ γένηται, lest some *notice* be taken, esp. by way of punishment, Thuc. 2, 91.—3. *a moving about, up and down in* a place, usu. in plur., δωμάτων ἐπιστροφαί, *the occupation* of them, Aesch. Theb. 648; but of duties of hospitality, Eum. 548: οἷσιν οὐκ ἐπιστροφαί, men who have no *business here*, Eur. Hel. 440: hence, βούνομοι ἐπ., places *where the cattle wander*, pastures, meadows, Aesch. Fr. 233.—4. *a straining, intentness, vehemence*, λόγου, opp. to ἁβρότης, Philostr.

'Επιστρόφησις, εως, ἡ, *a turning, revolution, vicissitude*, Onat. ap. Stob. Ecl. 1, 94.

'Επιστροφία, ας, ἡ, epith. of Aphrodite, *Venus Verticordia*, Paus.

'Επιστροφίδες, ων, αἱ, *curls, twisted hair.*

'Επίστροφος, ον, (ἐπιστρέφω) *having dealings, conversant with*, c. gen., ἐπ. ἀνθρώπων, Od. 1, 177: and so v. l. for ἐπίσκοπος, Od. 8, 163: so, ἐπ. τινός, *concerned with* or *in it*, Aesch. Ag. 397. In genl.=ἐπιστρεφής, esp. *curved*, Ap. Rh. Adv. -φως, *diligently*, Ephipp. Geryon. 2, 10.

†'Επίστροφος, ου, ὁ, *Epistrŏphus*, son of Iphitus, leader of the Phocians in the Trojan war, Il. 2, 516.—2. an ally of the Trojans from Alybe, Il. 2, 856.—3. son of Euenus, king of Lyrnessus, Il. 2, 692.—4. an Epidamnian, Hdt. 6, 127.

'Επίστρωμα, ατος, τό, *that which is spread* or *laid on a thing*: from

'Επιστρώννῡμι, and νύω, f. -στρώσω, and in Luc. -στρωννύσω,=ἐπιστορέννυμι, *to spread, strew over*, γῆ νιφετόν, Luc.: *to saddle*, ὄνον, Joseph.

'Επιστρωφάω, ῶ, poet. for ἐπιστρέφω. In Hom. only like mid. ἐπιστρέφομαι, c. acc., *to visit, frequent* a place, θεοὶ ἐπιστρωφῶσι πόληας, *haunt* them, Od. 17, 486, H. Merc. 44. In mid. *to go in and out, occupy one's house*, Aesch. Ag. 972: also *to come to*, Eur. Med. 666.

'Επιστῠγής, ές, (ἐπί, στυγέω) *abominated, odious*, Clem. Al.

'Επιστυγνάζω, (ἐπί, στυγνάζω) *to be sorrowful, annoyed* at a thing.—II. trans. *to annoy, vex.*

'Επιστύλιον, ου, τό, (ἐπί, στῦλος) *the lintel which joins the tops of pillars, the architrave*, or the whole *entablature*, Plut. [ῡ]

'Επιστύφω, f. -ψω, (ἐπί, στύφω) *to draw up, contract*, as some things do the mouth, χεῖλος, Nic.: metaph. *to be harsh* or *austere*. [ῡ]

'Επιστωμύλλομαι, as mid., (ἐπί, στωμύλλω) *to rival in fun and nonsense*, τινί.

†'Επίστωρ, ορος, ὁ, *Epistor*, a Trojan slain by Patroclus, Il. 16, 695.

'Επισυγκάμπτω, (ἐπί, συγκάμπτω) *to bend together, curve at* or *in a place*, Hipp.

'Επισυγκροτέω, ῶ, (ἐπί, συγκροτέω) *to collect again, to rally soldiers*, Joseph.

†'Επισυγκρούω, fut. -σω, (ἐπί, συγκρούω) *to strike together upon, to come in contact with*, Dio C.

†'Επισυγχέω, f. -χεύσω, (ἐπί, συγχέω) *to pour together, mingle, blend, besides*, in pass., Philo.

†'Επισυζεύγνυμι,=συζεύγνυμι, Gal. Hence

†'Επισυζῠγής, ές, *yoked together, united*, τινί, Iambl.

'Επισῡκοφαντέω, ῶ, (ἐπί, συκοφαντέω) *to harass yet more with frivolous accusations*, Hyperid. ap. Poll. 8, 31.

'Επισυλλέγω, (ἐπί, συλλέγω) *to draw together besides* or *to a place*, Diosc.

'Επισύλληψις, εως, ἡ, (ἐπί, συλλαμβάνω) *a second conception*, Lat. *superfoetatio*, Medic.

'Επισυμβαίνω, f. -βήσομαι, (ἐπί, συμβαίνω) *to happen besides* or *after*, Arist. Rhet. Al.

'Επισυμμᾰχία, ας, ἡ, (ἐπί, συμμαχία) *an alliance against a common enemy*, Epist. Phil. ap. Dem. 160, 13.

'Επισυμμύω, (ἐπί, συμμύω) *to close up, shut upon* a thing, Theophr.

'Επισυμπίπτω, f. -πεσοῦμαι, (ἐπί, συμπίπτω) *to fall out, chance besides* or *in addition to*, τινί, Joseph. [ῐ]

'Επισυνάγω, f. -άξω, (ἐπί, συνάγω) *to gather together again, collect and bring to* a place, Polyb. [ᾰ]: hence

'Επισυνᾰγωγή, ῆς, ἡ, *a gathering together to* a place, N. T.

'Επισυναθροίζω, (ἐπί, συναθροίζω) *to collect besides.*

'Επισυναινέω, ῶ, (ἐπί, συναινέω) *to give one's assent, adhesion to*, τινί, Joseph.

'Επισυνάπτω, (ἐπί, συνάπτω) *to join on, subjoin*, τί τινι, Polyb.—2. = συνάπτειν, μάχην, Diod.

†'Επισυνάρχομαι, (ἐπί, συνάρχω) *to begin along with*, Hippod. ap. Stob.

'Επισύνδεσις, εως, ἡ, (ἐπισυνδέω) *a joining, conjunction*, Plut.

'Επισυνδέω, f. -δήσω, (ἐπί, συνδέω) *to bind, tie up the faster*, τὴν ἀπορίαν μᾶλλον ἐπ., *to increase* the difficulty, Theophr.

'Επισυνδίδωμι, f. -δώσω, (ἐπί, συνδίδωμι) *to sprout, burst forth into one* place, Plut.

'Επισύνειμι, (ἐπί, σύν, εἶμι) *to come together again* or *to* a place, Dion. H.

'Επισύνειμι, (ἐπί, σύν, εἰμί) *to be together at* a place.

'Επισυνεργέω, ῶ, (ἐπί, συνεργέω) *to help to effect, contribute*, πρός τι, Eurypham. ap. Stob. p. 556, 30.

'Επισυνέχω, (ἐπί, συνέχω) γυναῖκα, *to take to one's self* a wife, LXX.

'Επισύνθεσις, εως, ἡ, (ἐπισυντίθημι) *a putting together upon* or *besides*, an *addition.*

†'Επισυνθετικός, ή, όν, *adapted to putting together, uniting*, Gal. Adv. -κῶς, Sext. Emp.: from

'Επισύνθετος, ον, (ἐπισυντίθημι) *put together, compound*, like σύνθετος, Clem. Al.

'Επισυνθήκη, ης, ἡ, (ἐπί, συνθήκη) *an additional article to a treaty*, usu. in plur., like ἐπισπονδαί, Polyb.

'Επισυνίστημι, f. -συστήσω, (ἐπί, συνίστημι) *to set together* or *against*, τινά τινι.—II. mid. c. aor. 2 et pf. act., *to conspire and resist*, Plut.—2. *to come together, unite.*—3. *to grow together, come to a head*, Diosc.

'Επισυννέω, and -νήω, (ἐπι, συννέω) *to pile up, lay together*, Dio C.

'Επισυνοικίζω, (ἐπί, συνοικίζω) *to bring new colonists into* a place, Strab.

†'Επισυντάσσω, (ἐπί, συντάσσω) *to put together in order against, to form against*, τινί, Joseph.

'Επισυντείνω, (ἐπί, συντείνω) *to extend, distend exceedingly*, Hipp., in pass.

'Επισυντίθημι, f. -θήσω, (ἐπί, συντίθημι) *to add besides*, Clem. Al.

'Επισυντρέχω, (ἐπί, συντρέχω) *to run together to a place*, N. T.

'Επισυνωθέω, ῶ,=συνωθέω, Epicur. ap. Diog. L. 10, 104.

'Επισῡρίζω,=sq. Ael.

'Επισῡρίσσω, Att. -ττω, f. -ξω, (ἐπί, συρίζω) *to hiss, whistle at* a thing, *to make a signal by screaming*, Arist. H. A.

'Επίσυρμα, ατος, τό, (ἐπισύρω) *any thing trailed after* one; *a trail, train of a snake*, Hipp.: *the furrow* or *track made by dragging a thing*, Xen. Cyn. 9, 18.—II. *drawling, laziness.*

'Επισυρμός, οῦ, ὁ, (ἐπισύρω) *a dragging, trailing.*—II. *laziness, negligence*, Polyb.—III. *mockery, satire.*

'Επισυῤῥέω, f. -ῥεύσομαι, (ἐπί, συῤῥέω) *to flow together*, Strab.: hence

'Επισυῤῥοή, ῆς, ἡ, and ἐπισύῤῥοια, ας, *a conflux*, Ael.

'Επισύρω, (ἐπί, σύρω) *to drag* or *trail after* one, in a lazy, listless way, τὰ ὀπίσθια ἐπ., of a sick horse, Arist. H. A.: so too in mid., of young hares, τὰ ὅλα (sc. σώματα) ἐπισυρόμενοι, Xen. Cyn. 5, 13; χιτῶνα ἐπισύρεσθαι, Luc.: hence—II. *to do any thing in a slovenly, careless way*, hence *to slur over, evade intentionally*, Lys. 175, 18; and so absol., ἐπισύροντες ἐροῦσι, will speak *confusedly*, that they may not be understood, Dem. Lept. p. 496, 23, ubi v. Wolf: also intr., ἐπ. ἐν ταῖς πράξεσι, to be negligent, M. Anton.: in this signf. esp. in part. pf. pass., γράμματα ἐπισεσυρμένα, *slovenly, hastily written*, Luc.: but τὸ ἐπισεσ. τοῦ λόγου, *a flowing, diffuse* style, Lat. *fusa et tracta oratio*, Cic. Adv. ἐπισεσυρμένως, *carelessly*, Epict. [ῡ]

'Επισύστᾰσις, εως, ἡ, (ἐπισυνίσταμαι) *a gathering, riotous meeting*, N. T.. *a faction*, Joseph.

'Επισυστέλλω, (ἐπί, συστέλλω) *to draw together to a head*, Arist. Rhet.

'Επισυστρέφω, (ἐπί, συστρέφω) *to gather, collect to one head*, LXX.

'Επίσυχνος, ον, (ἐπί, συχνός) *sufficiently often*, Hipp.

'Επισφᾰγεύς, έως, ὁ, v. l. for ἐπισφαγιεύς, Hipp.

'Επισφᾰγιάζομαι,=ἐπισφάζω, susp.

'Επισφᾰγιεύς, έως, ὁ, (ἐπί, σφαγή) *the hollow in the neck* where the butcher's knife is put in, also ἐπισφαγεύς, Hipp.

'Επισφάζω, f. -ξω, (ἐπί, σφάζω) *to slaughter, offer over* or *besides*, esp. of sacrifices at a tomb, τινά τινι, Eur. H. F. 995; αἷμά τινος, Id. El. 281 *to kill over again*, νεκροὺς ἐπ. Diog. L.

'Επίσφαιρα, ων, τά, (ἐπί, σφαῖρα) *the leather cases of the weights used in the σφαιρομαχία*, to deaden the blows Plut. In Polyb., *μάχαιραι μετ' ἐπισφαίρων*, swords *tipped with buttons* like foils.

Ἐπισφακελίζω, (ἐπί, σφακελίζω) *to become gangrenous, mortify*, Hipp.: hence

Ἐπισφᾰκέλῐσις, εως, ἡ, *gangrene, caries*, Hipp.

†Ἐπισφάλεια, ας, ἡ, *unsteadiness, uncertainty*, Polyb.: from

Ἐπισφᾰλής, ές, (ἐπί, σφάλλομαι) *prone to fall, unsteady*, Plat. Rep. 497 D, Dem., etc.—II. (σφάλλω) *making to fall, dangerous*, νόσημα, Hipp. Adv. -λῶς ἔχειν, to be in *danger*, Polyb.

Ἐπισφάλλω, (ἐπί, σφάλλω) *to trip up, make to fall*, Joseph.: *to deceive.*

Ἐπισφάττω, fut. -ξω, later form of ἐπισφάζω.

Ἐπισφηκόω, ῶ, (ἐπί, σφηκόω) *to bind, wreathe on* or *to*, Nonn.

Ἐπίσφηνος, ον, (ἐπί, σφήν) *wedge-shaped*: τὸ ἐπ., *a sucker* or *sprout*, Clem. Al.

Ἐπισφίγγω, (ἐπί, σφίγγω) *to bind, tie tight, fasten*, Anth.—II. ἐπ. τὴν νήτην, *to screw* it *tighter, to tune* the instrument, Ael.

Ἐπισφοδρύνω, (ἐπί, σφοδρύνω) *to make strong* or *rigid*, Plut.

Ἐπισφρᾱγίζω, f. -ίσω, Att. -ῐῶ, (ἐπί, σφραγίζω) *to put a seal on, seal up.*—2. *to confirm, ratify*, τί τινι, Anth. But more usu. in mid. *to fix a name* or *definition*, τί τινι, Stallb. Plat. Phaed. 75 D: also in pass. *to be so marked*, Id. Phil. 26 D.—2. in mid. also *to have ratified and sanctioned for one*, Polyb. Hence

Ἐπισφράγισμα, ατος, τό, *a sealing, signing.* [ρᾱ]

Ἐπισφρᾱγιστής, οῦ, ὁ, *one who seals* or *signs*, Luc.

Ἐπισφύριον, ου, τό, in Hom. always in plur., *bands, clasps* or *hooks*, which fastened the two plates of the greaves (κνημῖδες) *over the ancle*, Il. 3, 331; 11, 18, etc.; in Hom. always of silver: acc. to others, *a covering for the ancle.*—2. later *the Luna worn on the senators' shoes at Rome*: also *a woman's garter*, περισκελίς, Anth., where however others take it for *the leg above the ancle*, cf. Opp. Cyn. 4, 434. [ῠ] strictly neut. from

Ἐπισφύριος, ον, (ἐπί, σφυρόν) *on* or *above the ancle*, esp. *worn there*; of the senators' *Luna*, Philostr. [ῠ]

Ἐπίσφῠρος, ον,=foreg., Anth.

Ἐπισχεδιάζω, (ἐπί, σχεδιάζω) *to say* or *do* a thing *off-hand*, τῷ καιρῷ, Philostr., like αὐτοσχεδιάζω.

Ἐπισχεδόν, adv. *near at hand, hard by*, ἐπισχεδὸν ἐρχομένοιο, H. Hom. Ap. 3: in Ap. Rh. c. gen., et c. dat.

Ἐπισχεθεῖν, poet. aor. form of ἐπέχω, Aesch. Theb. 453: cf. Ellendt Lex. Soph. v. εἰκαθεῖν.

Ἐπισχεῖν, inf. aor. 2 act. of ἐπέχω.

Ἐπισχερώ, adv. (ἐπι, σχερός) *in a row, one after another*, like ἐφεξῆς and ἐπιτάξ, Il. 11, 668; 18, 68.—II. of time, *one day after another, by degrees*, Theocr. 14, 69; c. gen. Ap. Rh.

Ἐπισχεσία, ας, ἡ, (ἐπέχω) *a thing held out, a pretext*, ἐπισχεσία μύθου, Od. 21, 71: also=sq.

Ἐπίσχεσις, εως, ἡ, (ἐπέχω) *a checking, stoppage, hindrance*, Hipp.: *delay*, Thuc. 2, 18: in genl. *reluctance*, joined with ἐλεητύς, Od. 17, 451.

Ἐπισχετέον, verb. adj. of ἐπέχω, *one must refrain*, Plat. Phaedr. 272 A.

Ἐπισχετικός, ή, όν, *checking, repressing*, Ath. 666 A.

†Ἐπισχηματίζω, (ἐπί, σχηματίζω) *to change into the form of, to form*, ἔς τινα, Joseph.

Ἐπισχίζω, f. -ίσω, (ἐπί, σχίζω) *to split, cleave at top*, ἄρουραν, Ap. Rh.

Ἐπισχναίνω, fut. -ᾰνῶ, (ἐπί, ἰσχναίνω) *to make thin, dry, lean*, Hipp., ubi al ἀπ.

Ἐπισχναντέος, έα, έον, verb. adj. from foreg.

Ἐπισχολάζομαι, as mid., (ἐπί, σχολάζω) *to delay*, Soph. Fr. 296.

Ἐπισχῡρίζω, (ἐπί, ἰσχυρίζομαι) *to strengthen*, dub.

Ἐπισχύω, (ἐπί, ἰσχύω) *to make strong*, Xen. Oec. 11, 13.—II. intr. *to be, grow strong*, Theophr.: *to prevail*, LXX.: *be urgent*, N. T. [ῠω, ῡσω]

Ἐπίσχω, strengthd. for ἐπέχω, *to restrain, hinder, check*, ἵππους, Il. 17, 465; and so Thuc. 3, 45, and Plat.; (Od. 20, 266, and Hes. Sc. 446, 350, rather belong to ἔπεσχον aor. of ἐπέχω.)—2. intr. *to leave off, stop*, τινός, *from* a thing, Plat. Parm. 152 B.

Ἐπισωμᾰτόομαι, (ἐπί, σωματόω) as pass., *to grow together into a body*, Diosc.

Ἐπίσωμος, ον, (ἐπί, σῶμα) *embodied.*—2. *bulky, fat.*

Ἐπισώρευσις, εως, ἡ, *a heaping, piling up*: from

Ἐπισωρεύω, (ἐπί, σωρεύω) *to heap, pile up.*

Ἐπίσωτρον, ου, τό, Ep. ἐπίσσ., (as always in Hom.) *the hoop round a wheel, the tire*, Il. 5, 725, etc.

Ἐπιτᾰγή, ῆς, ἡ, (ἐπιτάσσω) *an injunction*, like ἐπίταξις, *imposition of tribute*, Polyb.

Ἐπίταγμα, ατος, τό, (ἐπιτάσσω) *an injunction, command*, Plat. Legg. 722 E.—2. *a condition of a treaty*, Polyb.—II. *a reserve* or *subsidiary force*, Polyb. Hence

Ἐπιταγματικός, ή, όν, *belonging to an ἐπίταγμα, subsidiary.*

†Ἐπιτάδας, α, ὁ, *Epitadas*, a Spartan leader in Sphacteria, Thuc. 4, 8, 31, etc.

Ἐπίτᾰδε, adv. for ἐπὶ τάδε, *on this side*, opp. to ἐπέκεινα.

†Ἐπίτᾱδες, Dor. for ἐπίτηδες.

Ἐπιτακτήρ, ῆρος, ὁ,=sq., Xen. Cyr. 2, 3, 4.

Ἐπιτάκτης, ου, ὁ, (ἐπιτάσσω) *a commander.*

Ἐπιτακτικός, ή, όν, (ἐπιτάσσω) *given to command, imperious*, Plat. Polit. 260 B, sq. Adv. -κῶς, Diod.

Ἐπίτακτος, ον, (ἐπιτάσσω) *enjoined, commanded*, Pind. P. 4, 421.—II. *drawn up behind*: οἱ ἐπίτακτοι, *the reserve* in an army, Thuc. 6, 67.

Ἐπιτᾰλαιπωρέω, ῶ, (ἐπί, ταλαιπωρέω) *to labour, suffer for a thing, labour yet more*, Thuc. 1, 123.

Ἐπιτᾰλάριος, ον, (ἐπί, τάλαρος) *with a basket*, ἐπ. Ἀφροδίτη, the Roman *Venus calathina*, Plut.

†Ἐπιταλιεύς, έως, ὁ, *an inhab. of Epitalium*, Xen. Hell. 3, 2, 25: from

†Ἐπιτάλιον, ου, τό, *Epitalium*, a city of Triphylian Elis on the Alpheus, Xen. Hell. 3, 2, 29.

Ἐπίτᾰμα, ατος, τό, (ἐπιτείνω) *an extension*, Plut.

Ἐπιτάμνω, Ion for ἐπιτέμνω.

Ἐπιτᾰνύω,=ἐπιτείνω, *to stretch* or *spread over*, τινί τι, Il. 16, 567, Od. 1, 442, in tmesis.

Ἐπιτάξ, adv., (ἐπιτάσσω) *in a row*, like ἐφεξῆς, Arat.

Ἐπίταξις, εως, ἡ, (ἐπιτάσσω) *an injunction*, ἐπ. τοῦ φόρου, *the fixing, arrangement* of the tribute, Hdt. 3, 89.

Ἐπιτάραξις, εως, ἡ, *disturbance*: *confusion*, Plat. Rep. 518 A: [τᾰ] from

Ἐπιτᾰράσσω, Att. -ττω, fut. -ξω, (ἐπί, ταράσσω) *to disturb*, strictly, *on the surface*: in genl. *to disquiet, harass yet more*, Hdt. 2, 139: ἡ κοιλία ἐπιταράσσεται, Hipp.

Ἐπιτάῤῥοθος, ὁ, poet. for ἐπίῤῥοθος, *a helper, defender*, τινί, Hom. (esp. in Il.); always of the gods that help in fight: hence more definitely, Δαναοῖσι μάχης ἐπιτάῤῥοθοι, Il. 12, 180; as fem., Il. 5, 808, 828: also c. gen., Τεγέης ἐπ., Orac. ap. Hdt. 1, 67. (Formed from ἐπίῤῥοθος, as ἀταρτηρός from ἀτηρός, though Lyc. has adopted τάῤῥοθος as the simple form.)

Ἐπίτᾰσις, εως, ἡ, (ἐπιτείνω) *a stretching*, ἐπ. καὶ ἄνεσις τῶν χορδῶν, *a tightening* and slacking of the strings, Plat. Rep. 349 E: hence *increased vehemence, access of illness*, πυρετοῦ, Hipp., opp. to ἄνεσις.—II. *the part of a play wherein the plot thickens*, opp. to πρότασις.

Ἐπιτάσσω, Att. -ττω, f. -ξω, (ἐπί, τάσσω) *to set over, put in command*, Thuc. 5, 72, in pass.—2. *to enjoin, order, put upon* one *as a duty*, τί τινι, Hdt. 1, 155, etc., and Att.: τινί. c. inf., Id. 3, 159, etc. Pass. *to receive orders*, Eur. Syl. 3: τὰ ἐπιτασσόμενα, *orders given*, Hdt. 1, 115: also—II. *to place behind, in rear* or *reserve*, Hdt. 1, 80: *to place next, beside*, in mid., Thuc. 6, 67: τινά τινι, Xen. An. 6, 5, 9.

Ἐπιτᾰτικός, ή, όν, (ἐπιτείνω) *stretching*: *intensive*, Gramm.

Ἐπιτάφιος, ον, (ἐπί, τάφος) *on, at, belonging to a tomb*, ἀγών, a funeral game, Diod.: esp., ἐπ. λόγος, *a funeral oration* or *eulogy*, such as was spoken at Athens yearly over the citizens who had fallen in battle: we have several examples, as that in Thuc. 2, 35 sq., that in Plat. Menex. p. 236 sq., one of Lysias, and one under the name of Demosthenes. [ᾰ]

Ἐπιτᾰχύνω, (ἐπί. ταχύνω) *to hasten on, hurry, urge forward*, τινὰ τῆς ὁδοῦ, Thuc. 4, 47. [ῡ] Hence

Ἐπιτάχῠσις, εως, ἡ, *a hurrying on*, Diotog. ap. Stob. p. 331, 19.

Ἐπιτέγγω, (ἐπί, τέγγω) *to pour liquid upon, moisten*, Philostr. Hence

Ἐπίτεγξις, εως, ἡ, *a moistening, softening*, Hipp.

Ἐπιτεθειασμένως, adv. part. perf. pass. from ἐπιθειάζω, *enthusiastically.*

Ἐπιτείνω, f. -τενῶ, (ἐπί, τείνω) *to stretch out, upon* or *over*, τι ἐπί τι, Hdt. 1, 186; ὑπέρ τινος, 4, 201. Pass. in tmesis, Il. 17, 736, Od. 11, 19.—2. *to stretch as on a frame, tighten*, opp. to ἀνίημι or χαλάω, χορδάς, Plat. Lys. 209 B: hence *to increase, heighten*, ἡδονάς, Plat. Legg. 645 D: *to urge, excite*, c. inf., Xen. Hipparch. 1, 13. Pass. *to be stretched* as on the rack, πυρετῷ, Hipp., ὑπὸ νόσου, Plat.; and then in genl. *to be tortured*, Luc.: *to be on the stretch, screwed up to the uttermost*, Plat. Phaed. 98 C. Mid. *to strain after, devote one's self to*, εἴς τι, Xen. Cyr. 7, 5, 82.—3. in pass. also, ἐπιταθῆναι πλείω χρόνον, *to last, hold out* for a longer time, of men, Id. Rep. Lac. 2, 5.—II. intr. *to reach out, extend, increase, prevail*, Hipp., and Arist. Pol.—2. *to struggle towards, aim at*, τινί, Arist. Pol.

†Ἐπιτείρω, strengthd. for τείρω, Orph.

Ἐπιτειχίζω, (ἐπί, τειχίζω) *to build a fort, make a strong hold against* one, esp. as the basis of operations against a city, and generally on the enemy's country, Thuc. 1, 142; 7, 47; ἐπ. τινί, Xen. Cyr. 5, 3, 11; c. acc. loci, *to occupy with such a fort*, Id. Hell. 7, 2, 1: metaph., ἐπ. τυράννους ἐν χώρᾳ, *to plant* them *like such forts* in a country, Dem. 99, 2, cf. 133, 22. Hence

'Επιτείχῖσις, εως, ἡ, *the building a fort on the enemy's land* or *the frontier, the occupation of it*, Thuc. 1, 142, etc.: and

'Επιτείχισμα, ατος, τό, *a fort* or *stronghold placed so as to command an enemy's country*, Xen. Hell. 5, 1, 2: ἐπ. ἔχειν τῆς χώρας, to hold *strongholds which command* the country, Dem. 41, 20; κατασκευάζειν τὴν Εὐβοίαν ἐπ. τινί and ἐπί τινα, Id. 106, 3; 248, 13: but, ἐπ. τῶν νόμων, *a bulwark* of them, Alcid. ap. Arist. Rhet. 3, 3, 4.

'Επιτειχισμός, οῦ, ὁ,=ἐπιτείχισις, Thuc. 7, 18: metaph. ἐπ. κατὰ τῆς πόλεως ζητεῖν, Dem. 254, 20.

'Επιτεκμαίρομαι, = τεκμαίρομαι, Arat.

'Επιτεκνόω, ῶ, (ἐπί, τεκνόω) *to beget afterwards*, Joseph.

'Επιτεκταίνω, (ἐπί, τεκταίνω) *to devise against*, Opp., in mid.

'Επιτέλεια, ας, ἡ, (ἐπιτελής) *perfection, completion.*

'Επιτελειόω, and -εόω, *to offer an* ἐπετελείωμα: in genl. =ἐπιτελέω: hence

'Επιτελείωμα, or rather -έωμα, ατος, τό, *something offered after* or *besides the usual sacrifice*: and

'Επιτελείωσις, and -έωσις, εως, ἡ, *an after-offering*, esp. the festival on the birth of a child, Plat. Legg. 784 D.—II. *an accomplishment, completion.*

'Επιτελεόω, v. ἐπιτελειόω.

'Επιτέλεσις, εως, ἡ, (ἐπιτελέω) *completion, perfection*, Arist. Probl.

'Επιτελεστέον, verb. adj. from ἐπιτελέω, *one must accomplish*, Isocr. 240 B.

'Επιτελεστής, οῦ, ὁ, *an accomplisher*: and

'Επιτελεστικός, ή, όν, *accomplishing, effectual*, late: from

'Επιτελέω, ῶ, f. -έσω, (ἐπί, τελέω) *to accomplish, complete, finish*, τι, Hdt. 1, 51, etc., *to fulfil, effect*, τὰ ἐπιτασσόμενα, Id. 1, 115; it is used esp. of the fulfilment of an oracle, Id. 1, 13, etc.; also of vows or promises, 1, 86: hence—2. in genl. *to offer, celebrate a religious service*, θυσίαν, ἑορτήν, Hdt. 2, 63, 122, cf. 1, 167, etc.—3. *to pay in full, discharge*, ἀποφορήν, φόρον, Hdt. 2, 109; 5, 49, etc.: metaph. in mid., ἐπιτελεῖσθαι τὰ τοῦ γήρως, *to have to pay, be subject to the burdens* of old age, Xen. Mem. 4, 8, 8; so ἐπ. θάνατον, *to pay the debt of* death, Id. Apol. 33.—4. *to impose upon*, δίκας τινί, Lat. *poenas irrogare alicui*, Plat. Legg. sub fin.

'Επιτελέωμα, and -έωσις, v. ἐπιτελείωμα, etc.

'Επιτελής, ές, (ἐπί, τέλος) *brought to an end, accomplished*, ποιεῖν τι ἐπιτελές = ἐπιτελεῖν, to accomplish, Hdt. 3, 141, etc.; ἐπ. ἐγένετό τι, Id. 1, 124, etc.: εὐχὴ ἐπ., Plat. Legg. 931 E.—II. act. *effective*, M. Anton. Adv. -λέως, Aretae.

†'Επιτελίδας, α, Dor. and 'Επιτελίδης, ου, ὁ, *Epitelidas*, and *Epitelides*, masc. pr. n., Thuc. 4, 132, Dion. H.

'Επιτέλλω, f. -τελῶ: aor. ἐπέτειλα: perf. ἐπιτέταλκα, pass. ἐπιτέταλμαι, (ἐπί, τέλλω) strictly, *to put upon*; hence *to lay upon, enjoin, entrust to, command*. ἐπ. ἐφετμάς and συνθεσίας freq. in Hom., who also freq. uses the mid. ἐπιτέλλομαι just like the act. Construct. usu. ἐπιτέλλειν or ἐπιτέλλεσθαί τινί τι, πολλὰ ἐπιτέλλειν τινί, *to admonish* much, *warn* solemnly, Od. 3, 267; μῦθον ἐπιτέλλειν τινί, Il. 11, 840: esp. in tmesis, ἀλόχῳ δ' ἐπὶ μῦθον ἔτελλεν, *to add a* speech *of command* to her, Od. 23, 349, cf. Il. 1, 25: freq. also c. dat. pers. only, *to give orders to*, Il. 10, 63, etc.; and c. acc. rei only, *to prescribe, ordain*, νόστος 'Αχαιῶν, ὃν ἐπετείλατο Παλλάς, Od. 1, 327; so, θάνατον ἐπιτέλλειν, Pind. N. 10, 145; and so, ἐπ. τέρματα, Aesch. Pr. 100 (where others take it intr. *to arise*): c. dat. pers. et inf., *to order* him *to* do, Il. 2, 802, Od. 21, 240: c. acc. pers. (sub. inf.) πέμπων μ' ὧδ' ἐπέτελλε, Il. 24, 780, unless it be here absol., as in Od. 17, 9.—II. ἐπιτέλλομαι, intr. *to rise*, of sun or stars, Hes. Op. 381, 565: esp. of the constellations which mark the seasons, v. Lob. Phryn. 125; and so intr. in act., Hipp. 553, 8: also metaph. of love, Theogn. 1275.

'Επιτέμνω, Ion. -τάμνω, fut. -τεμῶ, (ἐπί, τέμνω) *to cut upon the surface, make an incision* into, *gash*, τοὺς βραχίονας, Hdt. 1, 74.—II. *to cut short*: metaph. *to abridge, epitomise*, Luc., cf. ἐπιτομή: λέγοντα ἐπ., *to cut short his speech, silence, stop him*, Polyb. Pass. *to be cut off, perish*, Philo.

'Επίτεξ, εκος, ἡ, (ἐπί, τεκεῖν, τίκτω) *at the birth, about to bring forth*, Hdt. 1, 108, 111; in genl. *fruitful*, Hemst. Thom. M. p. 357; esp. Ion. cf. ἐπίτοκος.

'Επιτερᾰτεύομαι, dep., (ἐπί, τερατεύω) *to invent more wonders, to exaggerate*, Paus.

'Επιτέρμιος, ον, (ἐπί, τέρμα) *on, at, over the end* or *limits.*

'Επιτερπής, ές, *pleasing, delightful*, χῶρος, H. Hom. Ap. 413.—II. *devoted to pleasure*, Plut. Adv. -πῶς, Id.: from

'Επιτέρπω, f. -ψω, (ἐπί, τέρπω) *to please, gratify by* a thing: usu. in pass. *to rejoice, delight in* a thing, τινί, Od. 14, 228, H. Hom. Ap. 146; also ἐπιτέρπεσθαι θυμόν, H. Hom. Ap. 204.

'Επιτερσαίνω, (ἐπί, τερσαίνω) *to dry the top of* a thing.

'Επιτετᾰμένως, from ἐπιτείνω, *intensely*, Diosc.

'Επιτέταρτος, ον, (ἐπί, τέταρτος) *containing one integer and a fourth*, or $\frac{5}{4}$, cf. ἐπίτριτος.

'Επιτετευγμένως, adv. from perf. pass. of ἐπιτυγχάνω, *successfully, hitting the mark*, Diog. L.: and

'Επιτετηδευμένως, adv. from part. perf. pass. of ἐπιτηδεύω, *studiously*, Dion. H.

'Επιτετμημένως, adv. from part. perf. pass. of ἐπιτέμνω, *briefly*, Strab.

'Επιτετραμμένος, η, ον, perf. part. pass. from ἐπιτρέπω, Thuc.

'Επιτέτραπται, 3 sing. perf. pass. from ἐπιτρέπω, Il.

'Επιτετράφαται, Ion. 3 plur. perf. pass. from ἐπιτρέπω.

'Επίτευγμα, ατος, τό, (ἐπιτυγχάνω) *a fortunate, successful event*, Diod.—II. (ἐπιτεύχω) *a work*, dub.

'Επιτευκτικός, ή, όν, (ἐπιτυγχάνω) *successful, convenient*, χώρα, Polyb.: from

'Επίτευξις, εως, ἡ, (ἐπιτυγχάνω) *an attaining, hitting the mark*, Def. Plat. 413 C.—II. =ἔντευξις, *a conversation*, dub. in Theophr. Char. 12.

'Επιτεύχω, f. -ξω, (ἐπί, τεύχω) *to make, prepare upon* or *for*, τί τινι, Pind. O. 8, 42, in tmesis.

'Επιτεχνάζομαι,=sq., Opp.

'Επιτεχνάομαι, fut. -ήσομαι, (ἐπί, τεχνάομαι) dep. *to devise, contrive against* another, or *to contrive to meet* a difficulty, *for* a purpose, Hdt. 1, 63, 123, etc.: *to contrive against*, Id. 2, 119; τινί τι, Luc. Hence

'Επιτέχνημα, ατος, τό, *invention, contrivance*, Ael. H. A. 12, 16; and

'Επιτέχνησις, εως, ἡ, *contrivance against* another or *for a purpose*, Thuc. 1, 71: and

'Επιτεχνητός, όν, *made by skill artificial*, =τεχνητός, Luc.

'Επιτεχνολογέω, ῶ, (ἐπί, τεχνολογέω) *to add to the rules of an art.*

'Επιτήδειος, α, ον, also ος, ον, Ion. ἐπιτήδεος, (ἐπιτηδές) *made on purpose for an end* or *purpose, fit, adapted for it, convenient*, γῆ, χώρα, Hdt., etc. Construct. ἐπ. εἴς τι, Hdt. 1, 115, etc. πρός τι, Plat. Rep. 390 B; but freq. c. inf., χωρίον ἐπ. ἐνιππεῦσαι, *fit* to ride in, Hdt. 6, 102, cf. 3, 134, etc.; so ἐπ. ὑπεξαιρεθῆναι, *convenient* to be put out of the way, Thuc. 8, 70; ἐπ. ξυνεῖναι, a *pleasant* person to live with, Eur. Andr. 206; ἐπ. ὀστρακισθῆναι, *fit, deserving* to..., Andoc. 34, 2: also ἐπιτηδεῖόν (ἐστι) c. inf., Hdt. 4, 158, etc.—II. *useful, serviceable, necessary*, τὰ ἐπιτήδεια, *the necessaries of life, provisions*, etc., Lat. *commeatus*, Hdt. 2, 174, Thuc., etc.—2. of persons, *serviceable* or *friendly to, allied with*, τινί, Hdt. 3, 52, Thuc. 4, 78, etc.; ἐπ. εἶναί τινι, to favour it, Id. 8, 54: also as subst. c. gen., *a close friend, near connexion* or *dependent*, Lat. *necessarius*, Thuc. 7, 73: ἡμέτερος ἐπ., Lys. 93, 41. Besides the regul. Compar., Suid. has an irreg. -δειέστερος. Adv. -είως, Ion. -έως, *suitably, serviceably*, τινί, Hdt. 1, 108, Thuc., etc. Hence

'Επιτηδειότης, ητος, ἡ, *fitness, suitableness, convenience for a purpose*, πρός τι, Plat. Legg. 778 A: hence ἐπ. πρὸς πόλεμον, all *material*, etc., for carrying on war, Polyb. 2, 23, 11.—II. *relationship*, Lat. *necessitudo.*

'Επιτηδειόω, ῶ, (ἐπιτήδειος) *to make fit, accommodate.*

'Επιτηδές, adv., *as much as serves the purpose, enough*: in Hom. only, ἐρέτας ἐπιτηδὲς ἀγείρομεν, Il. 1, 142 and μνηστήρων σ' ἐπιτηδὲς ἀριστῆες λοχόωσιν, Od. 15, 28. Post-Hom., esp. Att., who write it proparox.; ἐπίτηδες, Dor. ἐπίτᾱδες, (cf. ἀληθές, ἄληθες), usu. *on purpose, advisedly*. Lat. *consulto, de industria*, Hdt. 3, 130, etc., Ar. Pac. 142, etc.: hence *cunningly, deceitfully*, Eur. I. A. 476: ὥσπερ ἐπίτηδες, *fittingly, as best may be*, Plut.: later also ἐξεπίτηδες. No such adj. is found as ἐπιτηδής. The adv. ἐπιτηδέως in Hdt. is from ἐπιτήδεος for -δειος, q. v. (Acc. to Riemer from ἅδος, ἅδην, ἦδος, Buttm. Lexil. in voc. from ἐπὶ τάδεσι,=τάδε. Passow conjectures τῆδες as a collat. form of τῆτες, σῆτες.)

'Επιτήδευμα, ατος, τό, (ἐπιτηδεύω) *that which one studies* or *labours at, a pursuit, business*, or *custom*, just like Lat. *studium, institutum*, freq. in Thuc., as 1, 138: τὰ καθ' ἡμέραν ἐπ., *way of life*, Thuc. 2, 37: *diet*, etc., Foës. Oec. Hipp.: ἐπ. τινός, *practice of* it, Plat. Legg. 711 B.

'Επιτήδευσις, εως, ἡ, (ἐπιτηδεύω) *devotion, attention to a pursuit* or *business*, Thuc. 2, 36: *cultivation of a habit* or *character*, ἐς ἀρετήν, Thuc. 7, 86, ἀρετῆς, Plat. Legg. 853 B: *care, pains, premeditation*, Dion. H.

'Επιτηδευτέον, verb. adj. from ἐπιτηδεύω, *one must study, pursue, practise*, Plat. Legg. 858 D.

†'Επιτηδευτής, οῦ, ὁ, (ἐπιτηδεύω) *one who practises* or *pursues*, Joseph.

'Επιτηδευτός, ή, όν, (ἐπιτηδεύω) *studied, done with pains*: *artificial*, opp. to *natural*, like ἐπίκτητος: from

’Επιτηδεύω, usu. in past tenses ἐπετήδευον, ἐπιτετήδευκα, etc., (ἐπιτηδές.) *To pursue, practise, devote one's self to* a thing, *make it one's business*, Lat. *studere rei*, c. acc., Hdt. 1, 135, etc., and Att.: also *to invent*, πρός τι, for a purpose, Id. 6, 125: c. inf., *to use, take care to* do, Id. 3, 18, etc.: also foll. by ὅπως..., Id. 3, 102: absol. *to exert one's self*, Lycurg. Pass. *to be practised*, πρός τι, in a thing, Xen. Cyr. 1, 6, 40.—II. in bad signf., *to affect, ape, put on what is not natural.*

’Επιτηδής, v. ἐπιτηδές.

’Επιτηθή, ῆς, ἡ, *a great-grandmother*, Lat. *abavia*, Theopomp. (Com.) Pamph. 3, cf. ἐπίπαππος.

’Επίτηκτος, ον, *melted, luted on* or *to*, esp. of inlaid or overlaid work as opp. to solid, like Lat. *sigilla, emblemata*, Alex. Hipp. 2, cf. Böckh Inscr. 1, p. 236, 239.—II. metaph. *superficial*, hence *counterfeit, unreal, false*, ἐπ. φιλεῖν, Mel. 62: also *fleeting, short-lived*, cf. Cic. 7, 1, 5: from

’Επιτήκω, (ἐπί, τήκω) *to melt upon, pour when melted over* a thing, ἐπιτήκειν κηρὸν ἐπί τι, Hdt. 7, 239.

’Επιτηλίς, ίδος, ἡ, *with a husk* or *pod*, Nic.

’Επιτηρέω, ῶ, -ήσω, (ἐπί, τηρέω) *to look out, watch for*, νύκτα, H. Hom. Cer. 245, Βορέαν, Ar. Ach. 922; ἐπ. βλάβος, to watch to detect it, Ar. Ran. 1151: esp. ἐπ. ὅταν..., ὅποτε..., Ar. Eccl. 633, Xen. Hence

’Επιτήρησις, εως, ἡ, *a watching, regarding, looking out for*, a thing: and

’Επιτηρητής, οῦ, ὁ, *a watcher, guardian*, late: and

’Επιτηρητικός, ή, όν, *disposed, prone to watch for an opportunity*, esp. *to do ill*, Plut.

’Επιτίθημι, f. -θήσω, (ἐπί, τίθημι) *to lay, put, place on* or *by*, in Hom. most usu. of offerings laid on the altar, as in tmesis, ἐπὶ μηρία θέντες ’Απόλλωνι, Od. 21, 267; or meats on table, Od. 1, 140, also *to put* covering *on* the head, κεφαλῇ ἐπέθηκε καλύπτρην, Od. 5, 232: and so construct. usu., ἐπ. τινί τι, like Lat. *imponere*, but also τινά τινος, as ἐπ. λεχέων τινά, Il. 24, 589; and so Hdt. 7, 183: c. acc. only, ἐπ. φάρμακα, *to apply* medicine to a wound, Il. 4, 190; later, ἐπ. τι ἐπί τινος, Hdt. 2, 121, 4.—2. *to set upon, turn towards*, in tmesis, φρένα ‘Εκτορέοις ἱεροῖς, Il. 10, 46.—II. *to lay upon* or *before, to put to*, as a door, covering or lid, Od. 9, 240, 314; λίθον, πέτρην, Od. 13, 370; 23, 194; hence ἠμὲν ἀνακλῖναι πυκινὸν νέφος ἠδ' ἐπιθεῖναι, to roll back the cloud and *put* it *to*, i. e. open and shut heaven's gate, Il. 5, 751, cf. Od. 11, 525, and v. ἀνακλίνω II. — III. *to put to, besides, to add*, τινί τι, Il. 4, 111, Od. 22, 62; hence μύθῳ or μύθοις τέλος ἐπιθεῖναι, to put an end to them, finish, Lat. *finem imponere*, Il. 19, 107, etc.: also ἐπ. κεφαλαῖον ἐπί τινι, to put on a top to it, put a finishing stroke to it, Dem. 520, 27.—IV. *to impose, inflict*, esp. a penalty, θωήν, Od. 2, 192; ζημίαν, Hdt. 1, 144, etc.; δίκην τινί, Id. 1, 120, Eur., etc.: and so of burdens, grievances in genl., in tmesis, ἐπ' ἄλγεα θῆκεν, Il. 2, 39; ἐπ. φόβον, Lat. *incutere*, Xen. Cyr. 4, 5, 41. — V. like ἐπιστέλλω, *to give an injunction* or *message*; in genl. *to send by message* or *letter*, ἐπ. τι εἰς Αἴγυπτον, Hdt. 3, 42, cf. 5, 95, and ἀντεπιτίθημι.—VI. *to give* a name, Hdt. 5, 68; but more freq. in mid., as Arist. Poet. *to apply, use as an epithet*, Gramm. B. mid. ἐπιτίθεμαι, in tmesis, χεῖρας ἐπ' ἀνδροφόνους θέμενος στήθεσσι, *laying one's* hands *upon...*, Il. 18, 317, and so in Att. much like act.: also absol., *to make an attempt upon, fall upon, attack, invade*, τινί, Hdt. 1, 26, 102, etc.—2. *to set one's self to, apply one's self to, employ one's self on* or *in*, c. dat. ναυτιλίῃσι, Hdt. 1, 1; τῇ πείρᾳ, τῷ ἔργῳ, Thuc., and Xen.: in Hdt. 1, 96, δικαιοσύνην ἐπιθέμενος ἤσκεε, the acc. belongs to ἤσκεε and ἐπιθ. is absol. *attending to it*, cf. 6, 60.—3. like act., *to enjoin, lay commands*, τί τινι, Hdt. 1, 111; also c. inf., 3, 63. From Plut. downwds. the aor. pass. is found as well as the aor. mid.

’Επιτίκτω, f. -τέξομαι, (ἐπί, τίκτω) *to bring forth besides* or *afterwards*, Hipp.

’Επιτίμαιος, ου, ὁ, (ἐπιτιμάω II. 2), *fault-finder*, nickname of the Sicilian historian Timaeus, Ister ap. Ath. 272 B. [τῑ]

’Επιτῑμάω, ῶ, Ion. -έω, (ἐπί, τιμάω) *to lay a value upon*, Lat. *aestimare*: hence—1. *to value, honour, show honour to*, τινά, Hdt. 6, 39.—2. *to raise in price*, οἶνον, Diphil. ap. Ath. 228 B: pass. *to rise in price*, of corn, Dem. 918, 20; 1208, 2.—II. *to lay the value*, (i. e.) *penalty* on a person, δίκην, Hdt. 4, 43, cf. ἐπιτίμιον.—2. *to object to* one *as blameable*, τινί τι, Plat. Phaedr. 237 C, and freq. in Oratt.: then c. dat. only, *to blame, reprove, find fault with*, Isocr. 170 A; absol., Thuc. 3, 38.

†’Επιτῑμήδης, ους, ὁ, *Epitīmēdes*, a philosopher of Cyrene, Diog. L.

’Επιτίμημα, ατος, τό, (ἐπιτιμάω) *a punishment*, Inscr.—II. *a blame, reproof*: esp. *a criticism*, Arist. Poet. [τῑ]

’Επιτίμησις, εως, ἡ, (ἐπιτιμάω) *a reproving, criticism*, Thuc. 7, 48.—II. *a rising in price, dearness*, σίτου, App. [τῑ]

’Επιτιμητέον, verb. adj. from ἐπιτιμάω, *one must reprove, blame*, Polyb.

’Επιτῑμητήρ, ῆρος, ὁ,=sq., Opp.

’Επιτῑμητής, οῦ, ὁ, (ἐπιτιμάω) *an estimator, valuer*, Lat. *taxator*, M. Anton.—II. *a punisher, chastiser*, Soph. Fr. 478; ἐπ. ἔργων, *an examiner, judge* of what has been done, Aesch. Pr. 77. Hence

’Επιτῑμητικός, ή, όν, *of, belonging to reproof*, λόγος ἐπ., a rebuke, Def. Plat.: *given to finding fault*, Luc. Adv. -κῶς.

’Επιτῑμήτωρ, ορος, ὁ, in Od. 9, 270, ἐπ. ἱκετάων τε, ξείνων τε, *the avenger, protector* of all such, said of Jupiter, ξένιος, v. Nitzsch.

’Επιτῑμία, ας, ἡ, *the condition of an* ἐπίτιμος, *the enjoyment of all civil rights and privileges*, opp. to ἀτιμία, Aeschin. 39, 42, Dem. 329, 12, ubi v. Dissen. — II. =ἐπιτίμησις, LXX.—III. *the pudenda*, Artemid.

’Επιτίμιος, ον, (ἐπί, τιμή) *done for, tending to one's honour.*—II. τὸ ἐπιτίμιον or τὰ ἐπιτίμια, as subst., *the value, price* or *estimate of* a thing: hence—1. *the honour due, honours paid to a person*, ’Ορέστου, Soph. El. 915. —2. *the assessment of damages, penalty*, ἐπιτίμια διδόναι τινί, Hdt. 4, 80: opp. to ἐπ. λαβεῖν, Aesch. Theb. 1021; ἐπ. δυςσεβείας, *the wages* of ungodliness, Soph. El. 1382.

’Επίτῑμος, ον, (ἐπί, τιμή) *in honour*: esp. *in possession of one's* τιμαί, full rights and privileges as a citizen, opp. to ἄτιμος (q. v.), Thuc. 5, 34, Xen. Hell. 2, 2, 11: hence χρήματα ἐπ., property *not confiscated*, though the owner was in exile, ap. Dem. 634, 13. Adv. -μως, *honourably*, Clem. Al.

’Επιτίτθιος, ον, (ἐπί, τίτθη) *still at the breast, sucking*, Theocr. 24, 53.

’Επιτίτθος, ον,=foreg.

’Επιτιτράω, ῶ, fut. -τρήσω, (ἐπί, τιτράω) *to bore through*, esp. *from above.*

’Επιτιτρώσκω, fut. -τρώσω, (ἐπι, τιτρώσκω) *to wound on the surface*, Anth.

’Επιτίω, fut. -ίσω, *to lay a penalty upon, punish*, c. acc., prob. l. Batr. 98.

*’Επιτλάω, obsol. pres. from root ΤΛΑΩ, irr. aor. ἐπέτλην, inf. ἐπιτλῆναι, *to bear, endure*; also intr. *to be firm, enduring in* or *under*, τινί, Il. 23, 591 in imperat. aor.: also τῷ τοι ἐπιτλήτω κραδίη μύθοισιν ἐμοῖσιν, *listen patiently* to them, 19, 220.

’Επιτμήγω, f. -ξω, Ep. for ἐπιτέμνω, Ap. Rh.

’Επιτμήσσω, Ep. and Ion. for ἐπιτέμνω.

’Επιτοκία, ας, ἡ, *additional, compound interest*, Philo: from

’Επίτοκος, ον, (ἐπί, τόκος) *at the birth, near child birth*, Antiph. Incert. 80, v. Lob. Phryn. 333, who says that ἐπίτεξ should be used: in genl. *fruitful, bearing children*, Hipp.—II. (ἐπί, τόκος II.) *bearing additional interest*, τόκοι ἐπίτοκοι, *compound interest*, Plat. Legg. 842 D.

’Επιτολή, ῆς, ἡ, (ἐπιτέλλω II.) *the rising of a star* or *constellation*, Eur. Phoen. 1116; esp. when it is visible, i. e. happens after sunset: hence *the season of a star's appearance in the heavens*, ’Αρκτούρου, Thuc. 2, 78.—2. *the rise of a river*, Inscr.

’Επιτολμάω, ῶ, f. -ήσω, (ἐπί, τολμάω) *to take courage, resolve*, c. inf., σοι ἐπιτολμάτω κραδίη καὶ θυμὸς ἀκούειν, Od. 1, 353, cf. Theogn. 445, like Lat. *sapere aude*: absol., ἐπετόλμησε, *he stood firm*, Od. 17, 238: later also c. dat. *to muster courage for* a thing, τῇ διαβάσει, τῷ ἔργῳ, Plut. Hence

’Επιτολμητέον, verb. adj., *one must take courage*, Philo.

’Επιτομή, ῆς, ἡ, (ἐπιτέμνω) *a cutting on the surface, into: an incision*, τῆς κεφαλῆς, Aeschin. 60, 43: *a cutting down*: esp. *an abridgement*, as of Livy, Dio C., etc.; ἐν ἐπιτομῇ, Cic. Att. 5, 20, 1: hence Rome is called ἐπ. τῆς οἰκουμένης, Ath. 20 B.

’Επίτομος, ον, (ἐπιτέμνω) *cut off, shortened*, Theophr.: ἡ ἐπίτομος, sub. ὁδός, *the short, direct* way, Lat. *compendium viae*, Philo, τὰ ἐπ. τῆς χώρας, Paus.: ἐπ. ξύλα, timber *cut in short lengths* for the joiner, Theophr.

’Επιτόνιον, ου, τό, (ἐπιτείνω) *an instrument for stretching* or *straining*: metaph., ἐπ. εὐνοίας, Plut.: esp. *the key by which the strings of an instrument are tightened* to tune it, Ath.—II. =τονάριον, *a pitch-pipe.*

’Επίτονος, ον, (ἐπιτείνω) *stretched, on the stretch, strained*, Diod.—II. ὁ ἐπίτονος, as subst. sub. ἱμάς, *a rope, cord* or *thong with which* a thing is *stretched* or *tightened*, esp. *the halyard* by which the yard is kept in its place on the mast or the sail stretched tight, Od. 12, 423.—2. *the tight cordage of a bedstead*, on which the bedding rests, Ar. Lys. 922.—III. οἱ ἐπίτονοι, *the great sinews of the shoulder and arm*, Plat. Tim. 84 E, and Arist. H. A. [In Hom. l. c. ε̄π., metri grat.]

’Επιτοξάζομαι, dep. (ἐπί, τοξάζω) *to shoot, aim at*, c. dat., Il. 3, 79.

’Επιτοξεύω, (ἐπί, τοξεύω)=foreg., Dio C.

’Επιτοξίς, ίδος, ἡ, *the nick in a cross bow*, etc., *where the arrow lies*, dub in Vitruv.

'Επιτοπίζω, (ἐπί, τόπος) *to be on the spot, dwell there*, opp. to ἐκτοπίζω.

'Επιτοπολύ, ἐπιτοπλέον, ἐπιτοπλεῖστον, also ἐπιτοπλῆθος, adv. for ἐπὶ τὸ πολύ, πλέον, πλεῖστον, πλῆθος, *in general, for the most part, commonly, mostly*, v. sub πολύς.

'Επιτόσσαις, Dor. part. aor. 1 from ἐπέτοσσε, q. v., Pind. P. 10, 52.

'Επιτρῦγηματίζω, (ἐπί, τράγημα) *to serve up as a dessert*, Julian.

'Επιτρᾰγία, ας, ἡ, epith. of Venus, Plut. Thes. 17, from *a she-goat* which was changed into a he-goat (τράγος.)

'Επιτραγίας, ου, ὁ, (ἐπί, τράγος) *a kind of fish*, which is very fat, but has no roe, and so is barren, cf. ἐπίτραγος, Arist. H. A.: from

'Επιτράγιος, ία, ιον, and ἐπίτρᾰγος, ον, (ἐπί, τράγος) *over luxuriant*, and so *barren*, v. τραγάω: hence οἱ ἐπιτράγιοι, or ἐπίτραγοι, *long, wasteful* shoots of a vine. [ᾰ]

'Επιτρᾰγῳδέω, ῶ, (ἐπί, τραγῳδέω) *to make a tragic story of* a thing, *exaggerate*, Theophr. — II. *to produce another* or *second tragedy*.

'Επιτρᾰπεζίδιος, ον,=sq.

'Επιτρᾰπέζιος, (ἐπί, τράπεζα) *at, belonging to the table*, Luc.

'Επιτράπεζος, ον,=foreg., Theophr.

'Επιτρᾰπέζωμα, ατος, τό, (ἐπί, τραπεζόω) *a dish set upon the table, served up*, Plat. (Com.) Menel. 1.

'Επιτρᾰπέουσι, Ep. 3 pl. pres. for ἐπιτρέπουσι, Il. 10, 421.

'Επιτράπω, Ion. for ἐπιτρέπω, Hdt. 3, 81; 7, 52, etc., the usu. form in Hdt.: also aor. 1, ἐπέτραψε, Id. 4, 202: and fut. mid. ἐπιτράψονται, Id. 3, 155. [ᾰ]

†'Επιτραφθείς, 1 aor. pass. part. from foreg., Hdt. 1, 7.

†'Επιτραυματίζω, (ἐπί, τραυματίζω) *to wound in addition*, Eccl.

'Επιτρᾰχήλιος, ον, (ἐπί, τράχηλος) *on* or *belonging to the neck*.

'Επιτρᾰχύνω, (ἐπί, τραχύνω) *to make rough on the surface*.

'Επιτρεπτέον, verb. adj. from ἐπιτρέπω, *one must commit, permit*, Hdt. 9 58.

'Επιτρεπτικός, ή, όν, *hortatory*, Aristid.: from

'Επιτρέπω, Ion. -τράπω: f. -ψω: poet. aor. 2 ἐπέτρᾰπον, Hom., who however has also aor. 1 ἐπέτρεψα, but of the mid. only aor 2 ἐπετρᾰπόμην, cf. ἐπιτράπω: Ion. aor. 1 pass. ἐπετράφθην, part. ἐπιτραφθείς, Hdt. (ἐπί, τρέπω.) Strictly, *to turn over, throw upon*, τι εἴς τι, Luc.: but most usu.—2. *to give over, commit, entrust* to one's care or charge, οἶκόν τινι, Od. 2, 226, cf. ἐπίτροπος: esp., θεοῖς ἐπ. τι, *to commit* it into their hands, Od. 19, 502, etc.: also c. inf. pro acc., σοὶ ἐπέτρεψεν πονέεσθαι, *he left* it to you to work, Il. 10, 116: c. dat. only, *to put all things into another's hand, entrust one's self to, rely upon* him, Il. 10, 59: so too oft. in Att., as Ar. Ran. 811; esp. ἐπ. τινί (sub. τὴν δίκην), Thuc. 1, 28, etc., cf. Heind. Plat. Lys. 210 B; so too in mid., Hdt. 1, 96; 5, 95, etc. In pass. ἐπιτρέπομαι, *to be entrusted*, ᾧ ἐπιτετράφαται λαοί (3 plur. perf. for ἐπιτετραμμένοι εἰσί) to whose charge they are committed, Il. 2, 25; Ὥραις μέγας οὐρανὸς ἐπιτέτραπται (3 sing. perf.) heaven's gate is committed to them to open and to shut), Il. 5, 705; 8, 394: also c. acc. rei, ἐπιτρέπομαί τι, *I am entrusted with* a thing, as τὴν ἀρχὴν ἐπιτραφθέντες, Hdt. 1, 7; ἐπιτετραμμένοι τὴν φυλακήν, Thuc. 1, 126. —II. *to transfer to one's heir, leave, bequeath*, παισὶ κτήματα, Od. 7, 149.—III. *to give up, yield*, νίκην τινί, Il. 21, 473: in Att. also ἐπ. τινί, c. inf., *to permit, suffer*, usu. c. negat., Ar. Pl. 1078; and so absol., Ar. Nub. 799, Thuc. 1, 71, etc.: also seemingly intr., οὐκ ἐπέτρεπε γήραϊ, he did not *give way* to old age, Il. 10, 79, where ἑαυτόν is usu. supplied, cf. Lat. *concedere*: ἐπ. ταῖς ἐπιθυμίαις, *to give way* to one's passions, Plat. Legg. 802 B; τῇ ὀργῇ, Dion. H.—IV. metaph., c. acc. pers., *to turn* one *round, convert* him, *change his views*. B. mid. *to turn, lean, incline towards* a thing, c. inf. σοὶ θυμὸς ἐπετράπετο εἴρεσθαι, you *had a mind* to ask, Od. 9, 12.—2. *to entrust one's self, put one's self*, or *one's cause in a person's hands*, Hdt. 1, 96, Xen. An. 1, 9, 8: cf. supr. I. sub fin.

†'Επιτρέφης, ους, ὁ, *Epitrēphes*, masc. pr. n., Dem. 1221, 11.

'Επιτρέφω, f. -θρέψω, (ἐπί, τρέφω) *to feed up, rear; to support, maintain*, Hdt. 8, 142. Pass. *to grow up after*, as posterity, Lat. *succrescere*, τινί, Hdt. 4, 3; and absol., 2, 121, 1: in genl. *to grow up*, 1, 123.

'Επιτρέχω, fut. 1, -θρέξομαι: rare form of aor. 1, ἐπέθρεξα, Il. 13, 409; fut. 2, ἐπιδρᾰμοῦμαι: aor. 2, ἐπέδρᾰμον, Hom.; pf. ἐπιδεδράμηκα, poet. ἐπιδέδρομα, Od. (ἐπί, τρέχω) *To run to, at, upon*, whether to attack or defend, freq. in Hom., but in this signf. only in aor. 2: so too in Att. *to assault, attack* one *suddenly*, τινί, Thuc. 4, 32, 104, etc.—II. *to run over, graze* as a lance does a shield, Il. 13, 409: *to overspread, be shed abroad, be diffused*, λευκὴ ἐπιδέδρομεν αἴγλη, Od. 6, 45, κακὴ ἐπιδέδρ. ἀχλύς, Od. 20, 357.—2. c. acc., *to overrun*, as an army does a country, ἐπ. πεδίον, χώρην, Hdt. 1, 161; 8, 32; also ἐπ. καλάμους χείλεσι, Lat. *labro percurrere*, Long. 1, 19. —3. *to run over, treat lightly of*, Lat. *oratione percurrere*, Xen. Oec. 15, 1, Dem. 217, 7.—III. *to run upon, run over*, of chariots which seem to be coming upon their horses, ἵπποις, Il. 23, 504. —IV. *to run after, aim at, seek for*, οὔτι ἐπιδραμὼν πάντα τὰ διδόμενα ἐδέκετο, did not catch greedily at them, Hdt. 3, 135.

'Επίτρησις, εως, ἡ, (ἐπιτιτράω) *a piercing downwards*.

'Επιτριβή, ῆς, ἡ, *a rubbing* or *fretting*: hence, *affliction*, Eccl.: from

'Επιτρίβω, f. -ψω, (ἐπί, τρίβω) *to rub on the surface, rub away, grind down*: usu. metaph. *to wear, waste away*, ἥλιος καίων ἐπιτρ., Hdt. 4, 184; νόσος μ' ἐπετρ., Ar. Nub. 243, cf. 438, ταῦτά με ἐπιτρίβει πόθῳ, Ar. Lys. 888. Pass. *to be utterly destroyed, undone*, Solon 25, Ar. Ach. 1022: hence, ἐπιτριβείης, *be hung!* Ar. Av. 1530.—II. in mid. *to rub paint on one's cheeks*, of women, A. B.—III. in App. *to excite, inflame*, as by friction, ἐπ. τὴν νόσον, *to aggravate* or *lengthen* it. [τρῑ]

'Επιτρῐετής, ές, *two years old and upwards, in the third year*; cf. ἐπιδιετής.

'Επιτρῐηραρχέω, ῶ, (ἐπί, τριηραρχέω) *to be trierarch beyond the legal time*, Dem. 1214, 16: ἐπιτετριηραρχημένων ἤδη δυοῖν μηνοῖν, three months beyond my fair term of office having elapsed, and my successors not having relieved me, Id. 1212, 27, and cf. the whole speech, (adv. Polyclem.) Hence

'Επιτρῐηράρχημα, ατος, τό, *the burden of a trierarchy continued beyond the legal term*, Dem. 1206, 11, cf. foreg.

'Επίτριμμα, ατος, τό, (ἐπιτρίβω) *anything rubbed* or *smeared on*: metaph. *anything rubbed, worn, practised*, e. g. ἐπ. ἐρώτων, of a prostitute, late: cf. περίτριμμα.

'Επίτριπτος, ον, (ἐπιτρίβω) *rubbed, worn away*: esp. *worn, practised, hackneyed*, hence of a rogue in grain, ἐπ κίναδος, Soph. Aj. 103; ἐπ. ψωμοκόλακες, Sannyr. Io 1; and freq. in Ar., οὐπίτριπτος, *the rogue*, unless it be ἐπιτριβῆναι ἄξιος, *curse-worthy*, cf. ἐπιτρίβω II.

'Επιτρίς, (ἐπί, τρίς) adv. *unto three times*, Diosc.

'Επίτρῐτος, ον, (ἐπί, τρίτος) *containing an integer and one third*, $1 + \frac{1}{3}$, or $\frac{4}{3}$: hence, *in the ratio of* 4 *to* 3, Lat. *sesquitertius*, ἐπ. πυθμήν, Plat. Rep. 546 C: so too of the other ordinal numbers, ἐπιτέταρτος, *as* 5 *to* 4, ἐπίπεμπτος, *as* 6 *to* 5, ἔφεκτος, *as* 7 *to* 6, and so on: hence of the intervals of the tones in music, Plat. Tim. 36 A. —II. as subst. *epitrite, the name of a metrical foot*, so called as being compounded of a spondee with either an iambus or a trochee, since the spondee contains 4 times, the iambus and trochee 3 each (acc. to the position of the short syllable it is called 1st, 2d, 3d, or 4th *epitrite*, ⏑ – – –, – ⏑ – –, – – ⏑ –, – – – ⏑), Aristid. ap. Gaisf. Hephaest. p. 192.—III. in usury, ἐπίτριτον (sub. δάνεισμα) was *a loan of which* $\frac{1}{3}$ *is annually paid as interest*, i. e. $33\frac{1}{3}$ *p. cent.*, Xen. Vect. 3, 9; hence, τόκος ἐπίτριτος, Arist. Rhet.: so, τόκος ἐπόγδοος, at $12\frac{1}{2}$ p. cent., etc., Dem. 1212, 3, cf. omnino Böckh P. E. 1, 164–186: v. also ἐπιμόριος and ὑπότριτος.

'Επίτριψις, εως, ἡ, (ἐπιτρίβω) *a rubbing, wearing away*: in LXX., of waves.

'Επιτρομέω, ῶ, *to be in fear of*, τι, Q. Sm.: from

'Επίτρομος, ον, (ἐπι, τρέμω) *in fear, alarmed*.

'Επιτροπαῖος, αία, αῖον, (ἐπιτροπή) *entrusted to one*, hence, ἀρχὴ ἐπ., *delegated* sovereignty, *a regency*, Hdt. 4, 147.

'Επιτροπεία, ας, ἡ, (ἐπιτροπεύω) *charge, guardianship*, Plat. Phaedr. 239 E; also -πία, as in Legg. 928 C, etc.

'Επιτρόπευσις, εως, ἡ,=foreg., Plat. Rep. 554 C. Hence

'Επιτροπευτικός, ή, όν, *fitted for the office of guardian* or *steward*, Xen. Oec. 12, 3.

'Επιτροπεύω, *to be an* ἐπίτροπος, *to be overseer, guardian, governor*, usu. c. gen., Hdt. 1, 65; 3, 15; 7, 62: but trans. c. acc., τὴν πατρίδα ἐπιτροπεῦσαι, Hdt. 3, 36, Ar. Eq. 212: c. acc. pers., ἐπ. τινά, *to be guardian and regent for* him, Thuc. 1, 132. Pass. *to be under guardians*, Plat. Legg. 928 C.

'Επιτροπέω, ῶ,=foreg., dub., v. Lob. Phryn. 590.

'Επιτροπή, ῆς, ἡ, (ἐπιτρέπω) *a reference of* a thing *to* another, τινὶ περί τινος, Hipp.: ἐπ. δίκης τινί, reference of the question to another's arbitration, Thuc. 5, 41: hence absol. *an arbitration*, Dem. 897, 7.—II. *the office* or *power of a guardian, steward*, or *governor*, Plat. Legg. 924 B: ἐπιτροπῆς δίκη, an action *against a guardian* brought by his ward within five years after coming of age, Lat. *tutelae judicium*, Att. Process. p. 454.—III.=Lat. *deditio in fidem, an unconditional surrender*, Polyb.

'Επιτροπία, ας, ἡ,=ἐπιτροπεία,

hence ἐπιτροπίας δίκη,=ἐπιτροπῆς δίκη, Plat. Legg. 928 C.

'Επιτροπικός, ή, όν, *belonging to an* ἐπίτροπος, *his power* or *office*; esp. ἐπ. νόμος, *the law of guardianship*, Plat. Legg. 927 E: from

'Επίτροπος, ου, ὁ, (ἐπιτρέπω) *one to whom the charge* or *direction of anything is entrusted, a governor, steward*, c. gen., τῶν ἑωῦτοῦ, Hdt. 1, 108; τῶν οἰκιῶν, 3, 63; and ἐπ. Καίσαρος, Lat. *procurator Caesaris*, Plut.: and so—2. esp. *a guardian*, Hdt. 9, 10, Thuc., etc.—3. in genl. *a governor, ruler*, θεὸς ἐπ. ὤν, Pind. O. 1, 171.

'Επιτροφή, ῆς, ἡ, (ἐπιτρέφω) *nourishment, sustenance*, Joseph.

'Επιτροχάδην, adv. (ἐπιτροχάω) *runningly*: in Hom. only in phrase, ἐπ. ἀγορεύειν, to speak *fluently*, or (as others) *briefly*, Il. 3, 213, Od. 18, 26. [ᾰ]

'Επιτροχάζω, (ἐπί, τροχάζω) *to run upon* or *after*: *to touch lightly, treat briefly*, Dion. H. Hence

'Επιτρόχᾰλος, ον, (ἐπιτροχάω) *running, rolling*: esp. metaph. *glib, flowing*, λέξις, Dion. H.

'Επιτροχασμός, οῦ, ὁ, (ἐπιτροχάζω) *a running over*: esp. in Rhet., *a hurried accumulation of several points*.

'Επιτροχάω, ῶ,=ἐπιτροχάζω, Ap. Rh.

'Επίτροχος, ον, = ἐπιτρόχαλος, *rounded, easily moving*, Hipp.: metaph. *voluble*, Luc. Adv. -χως, Ael.

'Επιτρύζω, (ἐπί, τρύζω) *to murmur, buzz to, beside* or *over*, τινά, Euphor. 76.

'Επιτρυφάω, ῶ, (ἐπί, τρυφάω) *to luxuriate, revel in*, τινί, Philo.

'Επιτρώγω, f. -τρώξομαι: aor. ἐπέτρᾰγον, (ἐπί, τρώγω) *to eat to, as sauce to* or *after*, Luc.

'Επιτρωπάω, ῶ, poet. for ἐπιτρέπω.

'Επιτυγχάνω, f. -τεύξομαι: aor. ἐπέτῠχον, (ἐπί, τυγχάνω) *to light, fall upon, meet with*, usu. c. dat. pers., as Ar. Nub. 195, 535, Thuc. 8, 34: also c. dat. rei, Hdt. 1, 68; so, ἐπ. ταῖς θύραις ἀνεῳγμέναις, *find* them open, Plat. Symp. 223 B: so too c. gen., Ar. Plut. 245, Thuc. 3, 3; but c. gen. rei, *to hit, reach, attain to*, Xen. Mem. 4, 2, 28; rarely c. acc., *to meet, find*, Plat. Rep. 431 C: c. part., *to succeed in* doing, Hdt. 8, 101, 103; also c. dat. modi, *to be lucky, successful in* a thing, μάχῃ, Aeschin. 737, 16: usu. in pass. *to turn out well*, ἡ πρᾶξις, Polyb.: absol. in part. aor., ὁ ἐπιτυχών, like ὁ τυχών, *the first one meets*, hence *a common, undistinguished person, any one*, Hdt. 2, 2, Ar. Ran. 1375.—II. *to converse, talk with one*, τινί, like ἐντυγχάνω, Plat. Legg. 758 C: also, ἐπ. βιβλίῳ, *to take it up and read*.

'Επιτῠλίττω, (ἐπί, τυλίττω) *to turn over, open a book*, Diog. L. 9, 114.

'Επιτυμβίδιος, α, ον, (ἐπί, τύμβος) *at, belonging to a tomb*, θρῆνοι, Aesch. Cho. 342.—II. ἐπιτυμβίδιοι in Theocr. 7, 23, a name given to *the crested larks* (κορυδαλλίδες), from the fable that they buried their parents in these mound-like crests, cf. Ar. Av. 475; acc. to others, in genl. *with a crest* or *topping*.

'Επιτύμβιος, ον,=foreg., θρῆνος, Aesch., χοαί, Soph.—2. 'Επιτυμβία, ἡ, appell. of Venus,=Lat. *libitina*, Plut.

'Επίτυρον, ου, τό, *a confection made of olives*, Cato R. R. § 119.

'Επιτυφλόω, ῶ, (ἐπί, τυφλόω) *to blind*.—2. *to stop up*, of the pores, Arist. Prob.

'Επτῡφόω, ῶ,=τυφόω.

'Επιτύφω, f. -θύψω, (ἐπί, τύφω) *to kindle, inflame*. Pass. *to be inflamed* by love, τινός, *for* one, Ar. Lys. 221: *to be furious, raging, rabid*, ἐπιτεθυμμένος, Plat. Phaedr. 230 A, ubi olim ἐπιτεθυμένος. [ῠ]

'Επιτῠχής, ές, (ἐπιτυγχάνω) *hitting the mark, effective*, κότος, Aesch. Supp. 744; *successful, lucky*: c. gen., ἐπ. τῶν καιρῶν δόξα, that always hits the right nail on the head, Isocr. 239 A. Adv. -χῶς, Plat. Phil. 38 D.

'Επιτῠχία, ας, ἡ, *the gaining of one's ends*: *success*, Polyb.

'Επιτωθάζω, f. -άσω, (ἐπί, τωθάζω) *to mock, jest*, Plat. Ax. 364 C; *to mock at, jeer*, τινί and τινά, App. Hence

'Επιτωθασμός, οῦ, ὁ, *mockery, raillery*, Polyb.

'Επιφᾰγεῖν, inf. aor. 2 of ἐπεσθίω, *to eat to* or *after*, esp. as a remedy or antidote, Trophil. ap. Stob. p. 541, fin.

'Επιφαιδρῦνω, (ἐπί, φαιδρύνω) *to make bright*: *to wash, rub, clean*, Ap. Rh.

'Επιφαίνω, f. -φᾰνῶ, (ἐπί, φαίνω) *to shew forth, display*, like ἐπιδείκνυμι, Theogn. 359.—2. also, like φαίνω, as if intr., *to shine out, shew light upon*, τινί, N. T.—B. pass. and mid. *to shew one's self, come into light, shine forth, appear*, Il. 17, 650 in tmesis, Hdt. 2, 152, etc.: of sudden attacks or invasion, ἐπὶ τὸ ἔργον, Xen. Oec. 21, 10; τινί, Thuc. 8, 42: *to present one's self to, visit*, Hdt. 4, 97: τὰ ἐπιφαινόμενα, *symptoms which follow* or *supervene*, Hipp.

†'Επίφαλλος, ου, ὁ, (ἐπί, φαλλός) a kind of *song and dance* to the music of the flute, Tryph. ap. Ath. 618 C.

'Επιφάνεια, ας, ἡ, *the appearance, manifestation*, e. g. τῆς ἡμέρας, *the dawn*, Polyb.: esp. *of the appearance of deities* to aid a worshipper, Dion. H.—II. *a superficies, surface, part exposed to view*, Arist. H. A., and Math. Vett.: and hence—2. opp. to ἀλήθεια, *appearance, pretence*, Polyb.—3. *outward show, fame, distinction*, esp. arising from something unexpected, Plat. Alc. 1, 124 C, Isae. 64, 34, [ᾰ] from

'Επιφᾰνής, ές, (ἐπιφαίνομαι) *coming to light, appearing*, Hdt. 3, 27: *in full view*, ἐπ. πόλις, a place commanded by another, Thuc. 5, 10, etc.; τινί, Id. 7, 3.—II. metaph. *famous*, Lat. *illustris*, Hdt. 2, 89, etc.: of things, *remarkable*, Id. 5, 6. Adv. -νῶς, Thuc. 1, 91: superl. -έστατα, *most manifestly*, Id. 5, 105.

'Επιφάνια, ων, τά, sub. ἱερά, the festival of *the Epiphany, the manifestation* of Christ to the Gentiles, Eccl.: cf. ἐπιφάνεια I.

'Επίφαντος, ον, (ἐπιφαίνομαι) *visible*: like ἐν φάει, *in the light of life, alive*, Soph. Ant. 841 cf. Valck. Phoen. 1349.

'Επιφαρμᾰκεύω, (ἐπί, φαρμακεύω) *to countercharm, dissolve a spell*, dub. l. ap. Menand. p. 73.

'Επιφαρμάττω, f. -ξω, (ἐπί, φαρμάττω) *to apply medicine again to*, τι.

'Επίφᾰσις, εως, ἡ,=ἐπιφάνεια, *a becoming visible, coming to light*, Theophr.: in genl. *appearance*, esp. opp. to reality, Polyb.—II. *an indication, display*, ἀκριβείας, Polyb.

†'Επιφάσκω, (ἐπί, φάσκω) *to say in addition, to give out*, Philo.

'Επιφατνίδιος, ον, (ἐπί, φάτνη) *at the manger*, belonging to it, φορβειά, Xen. Eq. 5, 1.

'Επιφάτνιος, ον,=foreg.

'Επιφαύσκω,=ἐπιφώσκω, *to shine out*, of the sun or moon, LXX.—II. also in pass. form, Ib.

'Επιφαύω,=foreg. I., *to shine upon*, τινί, N. T.

'Επιφέρβω, (ἐπί, φέρβω) *to make to feed upon* a thing. Mid. *to feed upon*, τι, dub. in Phanocl. 2, 2.

'Επιφέρω, fut. ἐποίσω: aor. 1 ἐπήνεγκα: aor. 2 ἐπήνεγκον, (ἐπί, φέρω) *to bring, put* or *lay upon*, Hom. only in phrase, σοὶ βαρείας χεῖρας ἐποίσει, shall *lay* heavy hands *upon* thee, Lat. *graves manus tibi inferet*, Il. 1, 89: or merely, χεῖρας ἐποίσει, Od. 16, 438; except in tmesis, ἐπ. ἀλλήλοισι φέρον πολύδακρυν Ἄρηα, Il. 3, 132: so in prose ἐπιφέρειν τινὶ πόλεμον, Lat *bellum inferre, make* war *upon* him, Hdt. 5, 81; ὅπλα, Thuc. 4, 16, etc.: and hence absol., *to attack, assail*, Ar. Eq. 837.—2. *to lay, throw a charge upon one*, ἐπ. αἰτίαν τινί, Hdt. 1, 68, etc.: ψόγον τινί, Thuc. 1, 70: so, ἐπ. μωρίην, μανίην τινί, *to impute* it *to* him, *charge* it *upon* him, Lat. *exprobrare alicui*, Hdt. 1, 131; 6, 112.—3. *to bring*, i. e. *confer* or *impose upon*, in good or bad sense, as ἐπ. τιμάν, Pind. O. 1, 50, ἐλευθερίαν, Thuc. 4, 85; but also δουλείαν, etc., Id. 3, 56: also *to offer*, Thuc. 2, 34.—4. ὀργὰς ἐπιφέρειν τινί, *to minister to, gratify* his passions, Cratin. Χειρ. 12, Thuc. 8, 83, ubi v. Schol.—5. *to add*, esp. *as an epithet*, like ἐπιτίθημι VI., in Gramm. B. mid. *to bring with* or *upon one's self, bring as dowry*, τι, Lys. 153, 12, cf. Dem. 1014, 4. C. pass. absol. *to follow, come after*, Hdt. 2, 96: of events, *to happen after*, τὰ ἐπιφερόμενα, Hdt. 1, 209.—2. ἐπιφέρεσθαί τινι, *to rush upon* or *after, attack, pursue*, Hdt. 8, 90: in genl. *to assault*, Thuc. 3, 23: *to attack with words*, Hdt. 8, 61: θάλαττα μεγάλη ἐπιφέρεται, a great sea *strikes, dashes against* the ship, Xen. An. 5, 8, 20.—3. c. inf. *to rush on, be eager to* do, Polyb.

'Επίφημι, (ἐπί, φημί) *to agree, assent*, Emped. ap. Plut. 2, 820 F.

'Επιφημίζω, (ἐπί, φημίζω) *to utter words of good* or *evil omen to one in an undertaking*, cf. Hdt. 3, 124, in mid., v. Eust. ap. Gaisf. ad l., cf. ἐπιφήμισμα, ἐπιφημισμός, φήμη.—II. δαίμονας or θεοὺς ἐπιφημίζειν τινί, *to give the name* or *authority of the gods to, ascribe to* them, Plat. Legg. 771 D, cf. Wolf. Dem. 495, 10: but usu. with collat. signf. *of doing it for luck's sake*.—III. *to make known by some mysterious means, intimate*, Plut.—IV.=ἐπίφημι, *to promise, agree*, Eur. I. A. 130: freq. confused with ἐπευφημέω, Lob Phryn. 596. Hence

'Επιφήμισμα, ατος, τό, *a sign, omen of good* or *ill luck*, esp. *a word* or *prayer of good* or *bad omen*, Thuc. 7, 75.

'Επιφημισμός, οῦ, ὁ, *a naming ominously*, esp. *a naming in honour of a god*, etc., Strab.

'Επιφθάνω, f. -άσω, (ἐπί, φθάνω) *to arrive at, reach first*, hence part. aor. ἐπιφθάς, Batr. 217. [ᾰνω, ᾱσω Ep., ᾰσω Att.]

'Επιφθέγγομαι, f. -γξομαι, (ἐπί, φθέγγομαι) dep. mid., *to utter with* or *in accordance, join in what is said*, Aesch. Cho. 457: *to say after* or *in addition*, Plat. Phil. 18 D. Hence

'Επίφθεγμα, ατος, τό, *any thing uttered in answer*: *a clamour, threat*.

'Επιφθίνω, (ἐπί, φθίνω) *to perish, die in* or *upon*, τινί, Nic. ap. Ath. 684 D. [ῑ in Ep.]

'Επιφθονέω, ῶ, f. -ήσω, (ἐπί, φθονέω) *to grudge, withhold from jealousy*, τινί τι, Od. 11, 149.—II. *to bear hate against*, τινί, Hdt. 9, 79.

Ἐπίφθονος, ον, (ἐπί, φθόνος) *exposed, liable to envy* or *jealousy*, Aesch. Ag. 921: ἐπ. τινί, *looked on with envy* or *jealousy by* one, Eur. Med. 304, etc.; so too πρός τινος, Hdt. 4, 205: τὸ ἐπ., *envy*, τὸ ἐπ. λαμβάνειν ἐπὶ μεγίστοις, Thuc. 2, 64.—II. act. *bearing a grudge against, jealous of, hating*, τινί, Aesch. Ag. 135; hence *working mischief*, Id. Eum. 376. Adv. -νως, ἐπ. διακεῖσθαί τινι, ἔχειν πρός τινα, Thuc. 1, 75, Xen. Cyr. 3, 3, 10.

Ἐπίφθορος, ον, (ἐπί, φθορά) *deadly*.

Ἐπιφθύσδω, Dor. for ἐπιφθύζω, which however is not found,=ἐπιπτύω, *to spit at*, Theocr. 2, 62; 7, 127, to avert a spell of witchcraft, Lat. *despuere*, cf. Tibull. 1, 2, 54. The only simple verb in use is πτύω.

Ἐπιφῐλοπονέω, ῶ, (ἐπί, φιλοπονέω) and in mid., *to labour willingly and earnestly at*, τινί, Xen. Oec. 5, 5, with v. l. φιλοπ.

Ἐπίφλεβος, ον, (ἐπί, φλέψ) *with veins on the surface, prominent*, Hipp.

Ἐπιφλεγής, ές, (ἐπιφλέγω) *fiery*, χρῶμα, Arist. Physiogn.

Ἐπιφλεγμαίνω, (ἐπί, φλεγμαίνω) *to be in a state of inflammation*, Hipp.

Ἐπιφλέγω, f. -ξω, (ἐπί, φλέγω) *to kindle, set on fire, burn up*, πῦρ ἐπιφλέγει ὕλην, νεκρόν, Il. 2, 455; 23, 52: metaph. *to inflame, excite*, Aesch. Pers. 395: also *to light up, make brilliant* or *illustrious*, like Lat. *illustrare*, ἐπ. πόλιν ἀοιδαῖς, Pind. O. 9, 34.—II. intr. *to blaze up, be brilliant*, Id. P. 11, 69.

Ἐπιφλογίζω, (ἐπί, φλογίζω) *to kindle, inflame on the surface*. Hence

Ἐπιφλόγισμα, ατος, τό, *an inflamed part, pustule*, Hipp.

Ἐπιφλογώδης, ες, (ἐπιφλεγής, εἶδος) *inflamed looking*, dub. in Hipp.

Ἐπιφλυκταινόομαι, as pass., *to have pustules on* one, Hipp.

Ἐπιφλύω, (ἐπί, φλύω) *to sputter at*; metaph. *to rail at*, τινί, Ap. Rh. [ῠ]

Ἐπίφοβος, ον, (ἐπί, φόβος) *frightful, terrible*, Aesch. Ag. 1152.—II. pass. *in fear, timid*: hence adv. -βως, App.

Ἐπιφοινῑκίζω, (ἐπί, φοινικίζω) *to get, have a purple tinge*, Theophr.

Ἐπιφοινίσσω, f. -ξω, (ἐπί, φοινίσσω) *to make red on the surface*, Luc.—II. intr.=foreg.: esp. *to be red* or *of a ruddy complexion*, Arist. Physiogn.: and so in pass., Ib.

Ἐπιφοιτάω, ῶ, Ion. -έω, (ἐπί, φοιτάω) *to come habitually to, visit again and again*, absol., τὸ ἐπιφοιτέον, οἱ ἐπιφοιτέοντες, the *comers*, the *visiters*, Hdt. 1, 97; 9, 28: ἐπ. τινί, *to have dealings with*, Id. 2, 73: of visions, *to haunt a person*, Id. 7, 16; ἐς.., Thuc. 1, 135: of a disease, *to recur, cling to* one, Hipp.: ὁ ἐπιφοιτέων κέραμος, *which is regularly imported*, Hdt. 3, 6.

†Ἐπιφοιτείω,=foreg.

Ἐπιφοίτησις, εως, ἡ, (ἐπιφοιτάω) *a coming upon one, approach*: esp. of a god. *inspiration*, Joseph.

Ἐπίφονος, ον, *murderous*.

Ἐπιφορά, ᾶς ἡ, (ἐπιφέρω) *a bringing to* or *upon*: hence—1. *a donative, addition made to one's pay*, Thuc. 6, 31: in genl. *an addition*.—II. (from pass.) *a rush upon, sudden attack, violence*, Lat. *impetus*, Polyb.: hence, ἐπ. ὄμβρων, δακρύων, *a sudden burst* of rain, of tears, Polyb.: esp.—2. ἐπ. ῥεύματος, *a disease, defluxion of humours*, Medic.—IV. in logic, *an inference, the conclusion of a syllogism, consequent*, Dion. H.

Ἐπιφορβέω, ῶ, (ἐπί, φέρβω)? *to feed*, H. Hom. Merc. 105, βοτάνης ἐπεφόρβει βοῦς, where however it may also be the plqpf. from φέρβω

Ἐπιφορέω, ῶ,=ἐπιφέρω, *to put upon*, χοῦν, Hdt. 4, 201, etc.; γῆν, Ar. Pac. 167. Hence

Ἐπιφόρημα, ατος, τό, usu. in plur., *that which is served up in addition* or *after; dessert*, Hdt. 1, 133, Archipp. Her. 4, etc.

Ἐπιφορικός, ή, όν, (ἐπιφορά) *impetuous*, esp. of style.

Ἐπίφορος, ον, (ἐπιφέρω) *bearing, urging on*, esp. of a fair wind, Thuc. 2, 77: in genl. *favouring, helping*, Aesch. Cho. 813.—II. *leaning, prone to* a thing, Hipp.—2. *descending, sloping, declivitous*, Plut. Flam. 8.—III. *pregnant*, esp. *frequently conceiving*, Hipp. Adv. -ρως, Strab.

Ἐπιφορτίζω, (ἐπί, φορτίζω) *to load heavily besides*, Joseph.

Ἐπίφραγμα, ατος, τό, (ἐπιφράσσω) *a covering, lid*, Math. Vett.

Ἐπιφρᾰδέως, (ἐπιφράζομαι) adv., *advisedly, carefully*, Ap. Rh.

Ἐπιφραδμοσύνη, ης, ἡ, v. l. Hes. Th. 658, for ὑποφραδμοσύνη, q. v.

Ἐπιφράζω, f. -σω, (ἐπί, φράζω) *to say besides*, Hdt. 1, 179 (for ἐπέφραδε, v. sub φράζω):—but more usu.—B. ἐπιφράζομαι, dep. c. fut. -σομαι: aor. mid. ἐπεφρᾰσάμην, and (in same signf.) aor. pass. ἐπεφράσθην, Od. 5, 183. *To reflect upon, make up one's mind, resolve*, c. inf., δόρυ μηροῦ ἐξερύσαι, Il. 5, 665: so, οἷον τὸν μῦθον ἐπεφράσθης ἀγορεῦσαι, Od. 5, 183.—II. *to think on, devise, contrive*, ὄλεθρόν τινι, Od. 15, 444; βουλήν, Il. 13, 741; τέχνην, Hes. Th. 160; and so oft. in Hdt.—III. *to be aware of, perceive*, τινά, Od. 8, 94, 533; *to recognise*, Od. 18, 94: foll. by ὅσον.., Il. 21, 410.—IV. *to acquaint one's self with, take cognisance of*, βουλήν, Il. 2, 282.

†Ἐπίφραξις, εως, ἡ, *a blocking up, obstruction*, Plut.: from

Ἐπιφράσσω, Att. -ττω, f. -ξω, (ἐπί, φράσσω) *to stop, block up*, Theophr.

Ἐπίφρικτος, η, ον, *rough, bristling*, Nic.: from

Ἐπιφρίσσω, Att. -ττω, f. -ξω, (ἐπί, φρίσσω) *to be rough, bristling on the surface*, like Lat. *horrere*, Dion. P.: esp. of water, νέποδες ἐπιφρίσσουσι γαλήνῃ, they *make a ripple* on the calm sea, Opp.

Ἐπιφρονέω, ῶ, (ἐπίφρων) *to be shrewd, prudent*: Hom. has only part. fem. ἐπιφρονέουσα,=ἐπίφρων, Od. 19, 385.

Ἐπιφροσύνη, ης, ἡ, (ἐπίφρων) *forethought, thoughtfulness*, διδόναι ἐπ., Od. 5, 437, ἀνελέσθαι ἐπ., Od. 19, 22.—II. *observation*, Arat.

Ἐπίφρουρος, ον, (ἐπί, φρουρά) *watching by, guarding*, τινί, Eur. Or. 1575.

Ἐπίφρων, ον, gen. ονος, (ἐπί, φρήν) poet., *shrewd, sensible, thoughtful*, of persons, Od. 23, 12: βουλὴν ἐπίφρων, *sage in* council, Od. 16, 242; but also, βουλή, μῆτις ἐπίφρων, Od. 3, 128; 19, 326, and Hes., but never in Il.

Ἐπιφῠάδες, ων, αἱ, (ἐπιφύω) *suckers, shoots from the sides of a root*, Theophr.

Ἐπιφύλαξ, ᾰκος, ὁ,=φύλαξ, *a watchman*, Long. [ῠ]

Ἐπιφῠλάσσω, Att. -ττω, f. -ξω, (ἐπί, φυλάσσω) *to keep guard upon, watch*, Plat. Legg. 866 D.

Ἐπιφύλιος, ον, (ἐπί, φυλή) *in tribes: divided into* or *among them*, Eur. Ion 1577. [ῠ]

Ἐπιφυλλίζω, *to glean the grapes in a vineyard*: metaph. *to search out diligently*, LXX. From

Ἐπιφυλλίς, ίδος, ἡ, (ἐπί, φύλλον) *the small grapes left for gleaners*, LXX.: hence Ar. Ran. 92, calls paltry poetasters, ἐπιφυλλίδες, whose names are not mentioned, until the list of true poets is exhausted.

Ἐπιφυλλόκαρπος, ον, (ἐπί, φύλλον, καρπός) *bearing its fruit upon* or *among the leaves*, Theophr.

Ἐπίφῠσις, εως, ἡ, (ἐπιφύω) *a growth, increase*: in plants *a shoot*, Theophr.—2. in Medic., *a portion of bone growing on another*, but separated by a cartilage.

Ἐπιφῠτεύω, (ἐπί, φυτεύω) *to plant over* or *upon* a thing, Ar. Pac. 168.

Ἐπιφύω, f. -ύσω, [ῡ] (ἐπί, φύω) *to make to produce on* or *besides*, Theophr.—II. intr. in pass., c. perf. ἐπιπέφῡκα, and aor. 2 act. ἐπέφῡν, *to grow upon* or *over*, τινί, Hdt. 4, 34, esp. as an excrescence, Arist. H. A: hence *to adhere, cling closely to*, c. dat. instrum., ἀμφοῖν ταῖν χεροῖν, Polyb.: esp. of dogs, ἐπ. τοῖς θηρίοις, to *stick close to* them, *run* them *hard*, Plut.:—and so metaph., ἐπ. τοῖς ἀδικοῦσι, Id., cf. ἐμφύω: *to attach one's self to*, τοῖς ἀγαθοῖς, Plut.

Ἐπιφωνέω, ῶ, (ἐπί, φωνέω) *to call to; to say, speak of* a thing, Fr. Hom. 42, in mid.: *to tell of, mention*, τι, Soph.: *to say in addition, add, subjoin*, Plut. Hence

Ἐπιφώνημα, ατος, τό, *a thing uttered besides* or *in addition*: in rhet., *a sentence added to finish with, a moral, l'envoy*, Dem. Phal. Hence

Ἐπιφωνημᾰτικός, ή, όν, *of the nature of an* ἐπιφώνημα. Adv. -κῶς, Dem. Phal.

Ἐπιφωνημάτιον, ου, τό, dim. from ἐπιφώνημα, Epict.

Ἐπιφώνησις, εως, ἡ, (ἐπιφωνέω) *acclamation, a cry*, Plut.: *an enchantment*.

Ἐπιφωράω, ῶ, f. -άσω, (ἐπί, φωράω) *to discover in a thing, detect*, Synes. [ᾱσω]

Ἐπιφώσκω, like ἐπιφαύσκω, *to grow towards daylight*, N. T.

Ἐπιφωτισμός, οῦ, ὁ, (ἐπί, φωτίζω) *an illumination, illuminating light*.

Ἐπιχαίνω, (ἐπί, χαίνω) *to gape, be greedy for*, τινί, Lat. *inhiare*, Luc.

Ἐπιχαιράγᾰθος, ον, (ἐπιχαίρω, ἀγαθός) *taking delight in what is good*, Strab. [ᾰ]

Ἐπιχαιρεκᾰκέω, ῶ, *to enjoy another's evils, be spiteful*, and

Ἐπιχαιρεκᾰκία, ας, ἡ, *joy at one's neighbour's ills, spitefulness*, Arist. Eth. N.: from

Ἐπιχαιρέκᾰκος, ον, (ἐπιχαίρω, κακός) *rejoicing in one's neighbour's ills, spiteful*, Anaxandr. Incert. 8, Alex. Diapl. 1.

Ἐπιχαιρεσίκᾰκος, ον,=foreg., Lob. Phryn. 770.

Ἐπιχαίρω, (ἐπί, χαίρω) *to rejoice in* or *over* a person or thing, whether kindly or spitefully, but usu. the latter, c. dat., Dem. 558, fin., very rare, c. acc., as Soph. Aj. 136, σὲ μὲν εὖ πράσσοντ' ἐπιχαίρω: absol., Ar. Pac 1015; and, in aor. 2 pass. ἐπιχαρῆναι, Id. Thesm. 314: cf. Valck. Phoen. 1549.

Ἐπιχᾰλαζάω, ῶ, (ἐπί, χαλαζάω) *to hail, shower hail upon*, τινα, Luc.

Ἐπιχᾰλᾰρός, ά, όν, (ἐπί, χαλαρός) *somewhat loose*, Hipp.

Ἐπιχᾰλάω, ῶ, f. -άσω, (ἐπί, χαλάω) *to loosen, relax*, Polyb.—II. intr. *to yield, soften in* a thing, Aesch. Pr. 179. [ᾰσω]

'Επιχαλκεύω, (ἐπί, χαλκεύω) *to forge, hammer a thing upon* a place, Aesch. Fr. 284: metaph. *to hammer upon a given subject, go over* it *again and again*, Arist. Rhet.—2. metaph. *to forge to one's purpose*, of a man, Ar. Nub. 422.

'Επίχαλκος, ον, (ἐπί, χαλκός) *covered with copper* or *brass, brazen*, ἀσπίς, Hdt. 4, 200, Ar. Vesp. 18: also, ἡ, ἐπ., sub. ἀσπίς, Meineke Ameips. Sphend. 3.

†'Επίχαλκος, ου Dor. ω, ὁ, *Epichalcus*, masc. pr. n, Theocr. 14, 53.

'Επιχάραγμα, ατος, τό, *that which is stamped* or *impressed*, e. g. on a coin. [χᾰ]: from

'Επιχᾰράσσω, Att. -ττω, f. -ξω, (ἐπί, χαράσσω) *to cut into*, hence, φύλλον ἐπικεχαρ., a *notched* or *serrated* leaf, Theophr.—2. *to stamp, impress upon*, τί τινι, of coins, Plut.

'Επιχᾰρής, ές, (ἐπιχαίρω) *rejoiced at, glad of a thing*, LXX.—II. act. *gratifying, agreeable*, Aesch. Pr. 160.

†'Επιχάρης, ους, ὁ, *Epichăres*, masc. pr. n., Oratt.

'Επιχᾰριεντίζομαι, more rare in act., ἐπιχαριεντίζω, *to make sport of* a thing, Luc.

'Επιχᾰρίζομαι, f. -ίσομαι, Att. -ῐοῦμαι, (ἐπί, χαρίζομαι) dep. mid.:—*to furnish besides, make a present of*, τι, Xen. Eq. 6, 12: intr., ἐπιχαρίττα (Dor. for ἐπιχαρίζου) τῷ ξένῳ, *be civil to* him, Ar. Ach. 884.

'Επίχᾰρις, ιτος, ὁ, ἡ, neut. ἐπίχαρι, (ἐπί, χάρις) *pleasing, agreeable*, Aesch. Theb. 910, Xen., etc.: *winning, neat*, σιμὸς ἐπ. κληθείς, Plat. Rep. 474 E: *giving pleasure*, Xen. Cyn. 5, 33:—τὸ ἐπίχαρι, *pleasantness of manner*, Id. An. 2, 6, 12.

'Επιχάριτος, ον, (ἐπί, χάρις)= foreg., freq. in Xen., cf. Bornem. Symp. 3, 9; 7, 5. Adv. -τως, Dor. acc. to Elmsl. -ττως, Ar. Ach. 867.

'Επιχαρίττα, Dor. imperat. for ἐπιχαρίζου, Ar. Ach. 884. [ᾰ]

†'Επιχαρίττως, Dor. adv. for -ίτως, v. sub ἐπιχάριτος.

'Επίχαρμα, ατος, τό. (ἐπιχαίρω) *an object of sport* or *joy*, esp. *of malignant joy*, Valck. Phoen. 1549, Theocr. 2, 20.

†'Επίχαρμος, ου, ὁ, *Epicharmus*, a comic poet of Cos, but who passed his life at Syracuse, Xen. Mem. 2, 1, 20; Theocr. Ep.; Ath., etc.

'Επίχαρσις, εως, ἡ, *joy*, esp. *malignant joy at* a thing.

'Επίχαρτος, ον, (ἐπιχαίρω) *wherein one feels joy, delightsome*, Soph. Tr. 1262; τινί, to one, Aesch. Ag. 722.—2. esp. *exulted*, or *to be exulted* over in calamity, ἐχθροῖς ἐπίχαρτα, *matter of triumph* to my enemies, Aesch. Pr. 158: οἱ δικαίως τι πάσχοντες ἐπίχαρτοι, to see people justly punished is a satisfaction, Thuc. 3, 67.

'Επιχασκάζω, *to be open, gape at top.*

'Επιχασμάομαι, (ἐπί, χασμάομαι) *to yawn at* a thing, Heliod.

'Επιχέζω, (ἐπί, χέζω) *to ease one's self again*, Ar. Lys. 440.

'Επιχειλέω, ῶ, *to fill to the brim*: from

'Επιχειλής, ές, (ἐπί, χεῖλος) *on* or *at the lips*, ῥήματα ἐπ., phrases *at the tip of one's tongue, common* phrases, Lat. *quae natant in labris*: γλῶσσα ἐπ., a tongue *which will not be kept within the lips.*—II. *almost full, near the brim, but not quite running over*, like ἐπιστεφής, Ar. Eq. 814: but—III. later, *brimfull, running over*, like ὑπερχειλής.—IV. *with the lips drawn in*, like old people, Alciphr. 3, 55.

'Επιχειμάζω, f. -σω, (ἐπί, χειμάζω) *to winter, spend the winter at* a place: *to stay the winter through*: Thuc. 1, 89 unites both signfs.—II. *to be stormy afterwards.* Hence

'Επιχείμᾰσις, εως, ἡ, *a wintering at a place.*—II. *a storm which follows something*, Plin.

'Επίχειρα, ων, τά, v. ἐπίχειρον.

'Επιχειρέω, ῶ, f. -ήσω, (ἐπί, χείρ) *to put one's hand to* a thing, c. dat., δείπνῳ, σίτῳ, Od. 24, 386, 395: hence in genl., *to put one's hand to, set to work at, attempt*, ἔργῳ, ὁδῷ, τάφρῳ, etc., Hdt., Eur., etc.; much more rarely c. acc., μεγάλα ἔργα, Theogn. 75, Plat. Crito 45 C: *to intend, attempt to* do, c. inf., Hdt. 3, 38, 65, Xen., etc.—2. *to make an attempt on*, and so freq. in hostile signf., *to set upon, attack*, τινί, Hdt. 1, 26, etc.: absol., *to act on the offensive*, Id. 8, 108.—II. *to handle a subject philosophically, argue on it*, Arist. Coel. Hence

'Επιχείρημα, ατος, τό, *an undertaking, attempt*, Thuc. 7, 47, Xen., etc.—II. in logic, *a kind of argument*, defined by Arist. Top. 8, 11, 12 as= συλλογισμὸς διαλεκτικός. Hence

'Επιχειρηματικός, ή, όν, *belonging to an ἐπιχείρημα, argumentative*, Arist. Memor. Adv. κῶς, Aristid.

'Επιχείρησις, εως, ἡ, (ἐπιχειρέω) *an attempt upon, attack*, Hdt.: in. genl. *an attempt*, Id. 3, 71.—II. *a mode of arguing*, Polyb.

'Επιχειρητέον, verb. adj. from ἐπιχειρέω, *one must attempt, try, attack*, τινί, Thuc. 2, 3, in plur.

'Επιχειρητής, οῦ, ὁ, *an enterprising person*, Thuc. 8, 96, Plat. Tim. 69 D.

'Επιχειρητικός, ή, όν, (ἐπιχείρησις) *of, belonging to formal argument*: ἡ, -κή, sub. τέχνη, *the art of argumentation*, Arr. Adv.-κῶς.

'Επιχειρίζομαι,=ἐπιχειρέω, dub.

'Επιχείριον, ου, τό, dub. form for sq., in Hipp.

'Επίχειρον, ου, τό, (ἐπί, χείρ) strictly, *wages of manual labor*: hence in genl. *wages, pay*, whether of reward, Ar. Vesp. 586, Trag. ap. Clem. Al. p. 586; or more usu. of punishment, ἐπ. τῆς ὑψηγόρου γλώσσης, Aesch. Pr. 319: ξιφέων ἐπ. λαχεῖν, i. e. to be slain, Soph. Ant. 820.

'Επιχειροτονέω, ῶ, (ἐπί, χειροτονέω) *to confirm, ratify a proposed decree*, esp. *by show of hands*, Dem. 48, 17, etc.—II. in Eccl. *to ordain besides* or *after*, Hence

'Επιχειροτονία, ας, ἡ, *a decree passed by vote of the people*, esp. *by show of hands*, ap. Dem. 706, 7, etc.

'Επεχεῤῥονησιάζω, (ἐπί, χεῤῥονησίαζω) *to be of a peninsular form*, Strab.

'Επιχεῦαι, Ep. inf. aor. 1 act. of ἐπιχέω, for ἐπιχέαι, Hom.

'Επιχέω, f. -χεύσω, and Att. ἐπιχῶ, Ar. Pac. 169: aor. 1 ἐπέχεα: Ep. pres. ἐπιχεύω, aor. 1 ἐπέχευα, inf. ἐπιχεῦαι, Hom., who nowhere has the common form, (ἐπί, χέω). *To pour, throw over* or *upon*, e. g. water to wash the hands, ἐπέχευε νίψασθαι, Od. 1, 136, etc., in full, χερσὶν ὕδωρ ἐπιχεῦαι, Il. 24, 303, and so Att.; also, οἴνῳ ἐπ. ὕδωρ, Xen. Oec. 17, 9: metaph., τοῖσι δ' ἐφ' ὕπνον ἔχευε, Il. 5, 618.—B. mid. *to have poured, thrown, spread for one*, or *to do it for one's self*, ὕλην, χύσιν φύλλων, Od. 5, 257, 487.—2. *to have poured out for one, to drink*, ἐπ. ἄκρατόν τινος, *to drink* it to any one's health or honour, esp. of lovers' toasts, Theocr. 2, 152; 14, 18; also simply ἐπιχεῖσθαί τινος: for which we have ἐπίχυσίν τινος λαμβάνειν, Plut. Pass. ὁ ἐπιχυθεὶς λόγος, one *which has been poured* or *put into* the general argument, Plat. Legg. 793 B: metaph. *to come as a torrent, to stream*, i. e. *flock to* a place, ἐπέχυντο, Ep. syncop. 3 plur. plqpf. pass. for ἐπεκέχυντο, Il. 15, 654; ἀνὰ νῆας, Il. 16, 295; so, *to come like a stream over*, τισί, of an army of mice, Hdt. 2, 141: hence also, *to spread, become common* or *usual*, Plat.

'Επιχηρεύω, (ἐπί, χηρεύω) *to remain in widowhood*, Joseph.

'Επιχθόνιος, ον, and later α, ον, (ἐπί, χθών) *on, upon the earth, earthly*, freq. in Hom., both as epith. of *mortals*, and as subst., ἐπιχθόνιοι, *earthly ones*, i. e. *men*, cf. χαμαί: opp. to ἐπουράνιος: so, ἐπ. γένος ἀνθρώπων, Pind. Fr. 232, 3. Only poet.

'Επιχλευάζω, (ἐπί, χλευάζω) *to make a mock of*, τι or τινί, Plut.

'Επιχλιαίνω, (ἐπί, χλιαίνω) *to warm*, esp. *at the surface.* Pass. *to grow warm*, Hipp. [ῑ]

'Επίχλοος, ον, (ἐπί, χλόα) *with a green surface*, Opp.

'Επιχνοάω, ῶ, (ἐπί, χνοάω) *to be downy* or *mossy on the surface*, ἐθείραις, Ap. Rh.

'Επίχνοος, contr. -νους, ὁ, (ἐπί, χνόος) *a woolly covering*, Hipp.

†'Επιχοή, ῆς, ἡ,=ἐπίχωσις, Strab.

'Επίχολος, ον, (ἐπί, χολή) *full of gall* or *bile, bilious*, Hipp.: hence *splenetic, ill-tempered*, Plut.—II. act. *producing bile*, ποίη ἐπιχολωτάτη, Wess. Hdt. 4, 58, where some would read ἐπιχυλοτάτη (χυλός).

'Επιχροδίς, ίδος, ἡ, (ἐπί, χορδή) *the mesentery*, Aretae.

'Επιχορεύω, (ἐπί, χορεύω) *to dance to, in honour of* a thing, Ar. Pac. 1317: *to dance, come dancing on*, Xen. Symp. 9, 4: and so of things, Diphil. ap. Ath. 157 A, 230 F.—II. trans. *to add a chorus* or *choral song*, Philostr.

'Επιχορηγέω, ῶ, (ἐπί, χορηγέω) *to furnish, supply besides*; in genl. *to furnish, supply*, Dion. H. Hence

'Επιχορήγημα, ατος, τό, *an additional supply*: hence—2.=ἐπιφόρημα, *dessert, sweetmeat*, Ath.

'Επιχορηγία, ας, ἡ,= foreg.: in genl. *a supply*, N. T.

'Επιχορτάζω, f. -σω, (ἐπί, χορτάζω) *to feed besides*, Sosith. ap. Herm. Opusc. 1, 55; unless here it be from ἀποχορτάζω.

'Επιχραίνω, (ἐπί, χραίνω) *to stain, colour*, Luc.

*'Επιχράω, (ἐπί, χράω) (A) *to lend besides*, hence aor. ἐπέχρησα, Plut.—II. as dep. mid., ἐπιχράομαι, f. -ήσομαι, *to make use of*, esp. like Lat. *uti, to have dealings, be friends with* one, τινί, Hdt. 3, 99, cf. Thuc. 1, 41.

'Επιχράω, (B) poet., *to lay hands on, attack*, c. dat., of wild beasts, hostile forces, etc., Il. 16, 352, 356; μητέρι μοι μνηστῆρες ἐπέχραον, they *did* her *violence* by their unwelcome wooing, Od. 2, 50.—II. later also *to handle, touch*, c. gen.: seems only to be used in impf. [ᾰ]

'Επιχρεμέθω, poet. for sq., Ap. Rh.

'Επιχρεμετίζω, (ἐπί, χρεμετίζω) *to neigh, whinny to*, τινί.

'Επιχρέμπτομαι, (ἐπί, χρέμπτομαι) dep., *to spit upon* or *at*, c. dat., Luc.

'Επιχρησμῳδέω, ῶ, (ἐπί, χρησμῳδέω) *to prophecy of* or *upon*, τί τινι, Philostr.

'Επιχρίμπτω, (ἐπί, χρίμπτω) *to make to approach, bring upon*, τι ἐπί τι, Bacchyl. 36.

'Επίχρῑσις, εως, ἡ, (ἐπιχρίω) *an anointing, smearing*, Strab.

'Επίχρισμα, ατος, τό, *an unguent* or *plaster*, Diosc.: and

'Επίχριστος, ον, *smeared on*: esp., τὰ ἐπ., *salves, ointments*, Plut.: from

'Επιχρίω, (ἐπί, χρίω) *to anoint, besmear*, τόξον ἀλοιφῇ, Od. 21, 179; παρειάς, Od. 18, 172. Mid. *to anoint one's self*, Od. 18, 179. [ρῑ]

'Επιχροά, ᾶς, ἡ, Ath., and ἐπίχροια, ας, ἡ, Clem. Al., *a colouring, tinge.*

'Επιχρονίζω, f. -ίσω Att. -ῐῶ, (ἐπί, χρονίζω) *to last long, become ingrained*, Arist. Probl. Also in pass., Ib.

'Επιχρόνιος, ία, ιον, (ἐπί, χρόνος) *lasting for a time, long*, Cic. Att. 6, 9, 3.

'Επίχρονος, ον,=foreg.

'Επίχρῡσος, ον, (ἐπί, χρυσός) *covered, overlaid with gold; gilded*: cf. κατάχρυσος, Hdt. 1, 50, etc. Hence

'Επιχρῡσόω, ῶ, *to overlay with gold: to gild.*

'Επιχρώζω, Theophr., and ἐπιχρωματίζω, Plat.,=sq.

'Επιχρώννῡμι, and -νύω, f. -χρώσω, (ἐπί, χρώννυμι) *to rub* or *smear over*; esp. *with a colour, to stain, colour*, Luc. Hence

'Επίχρωσις, εως, ἡ, *a spot, stain on the surface*, Theophr.

'Επίχῠμα, ατος, τό, (ἐπιχέω) *that which is spread over, a suffusion.*

'Επιχύνω, late form for ἐπιχέω, Herm. ap. Stob. Ecl. 2, p. 1092.

'Επίχῠσις, εως, ἡ, (ἐπιχέω) *a pouring in* or *upon*: hence *an overflow, flood*, Plat. Tim. 77 D: metaph., ἐπ. πολιτῶν, Plat. Legg. 740 E.—II. *redundance*, Ib. 841 A.—III. *a filling of cups for a toast*, the wine-bearer's duty, Plut.—IV. *a beaker*, or *wine-pitcher*, Menand. p. 175; ἐπ. χαλκίου, Ar. Fr. 12.

'Επιχυτεόν, verb. adj. from ἐπιχέω, *one must pour in* or *over*, Diosc.

†'Επιχῠτήρ, ῆρος, ὁ, (ἐπιχέω) *a vessel* for pouring in, *a tube*, v. l. LXX.

'Επίχῠτος, ον, (ἐπιχέω) *poured* or *spread over*: esp. ὁ ἐπ., (sub. πλακοῦς) a kind of cake, like ἔγχυτος, Nicoph. Cheir. 2.—2. also *a coin*, or *cast* of silver or lead, Hesych.

†'Επιχωνεύω, (ἐπί, χωνεύω) *to melt on, to solder*, Philo.

'Επιχώννῡμι, and -νύω, f. -χώσω, (ἐπί, χώννυμι) *to heap earth upon, fill with a mound*, δίοδον, Theophr.

†'Επιχώομαι, (ἐπί, χώομαι) *to be angry at*, τινι, Ap. Rh. 3, 367.

'Επιχωρέω, ῶ, (ἐπί, χωρέω) *to yield, grant, give up*, τινί τι, Soph. Ant. 219, cf. συγχωρέω.—II. intr. *to come towards, join one's side*, Lat. *accedere*, Thuc. 4, 107, πρός τινα, Xen. Hell. 2, 4, 34: *to advance* (as) *against the foe*, Id. An. 1, 2, 17. Hence

'Επιχώρησις, εως, ἡ, *a concession, permission*, Arr.

'Επιχωριάζω, (ἐπί, χωριάζω) *to be customary, be the fashion in* a place, νήσῳ, Strab., περὶ 'Αθήνας, Arist. Pol., παρά τινι, Polyb. Also in pass. impers., ἐπιχωριάζεται, *it is the custom* or *fashion*, Arist. Pol.—II. of persons, *to visit often, to be in the habit of coming to*, Lat. *ventitare*, ἐπ. 'Αθήναζε, Heind. Plat. Phaed. 57 A.

'Επιχώριος, α, ον, also ος, ον, Ar. Nub. 601, and Plat. (ἐπί, χώρα) *in, of, belonging to the country*, Pind. P. 4, 209, etc., of persons, οἱ ἐπ., *the people of the country*, Hdt. 1, 78, etc.: of things, *of, used in the country*, ὑποδήματα, 1, 195, etc.; *peculiar to a country*, νόμοι ἐπ., 1, 35, etc.: τὸ ἐπ., *the custom of the country*, and then in genl. *custom*, Ar. Nub. 1173, Plat., etc. Adv. -ίως, Ar. Vesp. 859. Cf. ἐγχώριος.

'Επίχωσις, εως, ἡ, (ἐπιχώννυμι) *a heaping up*, esp. *the choking of a channel*, Polyb.: metaph. *exaggeration*, Gramm.

'Επιψαίρω, (ἐπί, ψαίρω) *to scrape, skim the surface of* a thing, Opp.

'Επιψακάζω, old Att. for ἐπιψεκάζω, Ar. Pac. 1141.

'Επιψάλιον, ου, τό, *a curb-chain.* [ᾰ]

'Επιψάλλω, (ἐπί, ψάλλω) *to accompany on a stringed instrument*, Soph. Fr. 79.

'Επιψαύδην, adv. (ἐπιψαύω) *lightly, skimming the surface.*

'Επίψαυσις, εως, ἡ, *a touching lightly*, Plut.: from

'Επιψαύω, (ἐπί, ψαύω) *to touch lightly, reach*, c. gen., Hes. Sc. 217, Hdt. 3, 87, and Att.: later also c. acc.: in genl. *to touch, handle*, κώπης, Soph. Phil. 1255: Hom. has it only once, and that metaph., ὅςτ' ὀλίγον περ ἐπιψαύῃ πραπίδεσσιν, who *can feel* however little in his heart, Od. 8, 547, like αἰσθάνομαι: but ἐπ. φιλοτάτων, *to reach out towards, seek for* love, Pind. P. 4, 164; metaph. *to touch lightly on*, Lat. *strictim attingere*, Hdt. 2, 65.

'Επιψεκάζω, and old Att. ἐπιψακ., (ἐπί, ψεκάζω) *to drop, pour by drops in* or *upon*. Xen. Symp. 2, 26: ὁ θεὸς ἐπιψακάζει, he *rains upon...*, Ar. Pac. 1141, where it is not really intr.

'Επιψέλιον, ου, τό,=ἐπιψάλιον, Anth.

'Επιψεύδομαι, (ἐπί, ψεύδομαι) dep., *to lie still more*, Xen. Hier. 2, 16.—II. *to attribute falsehood to*, c. acc., Plut.; τί τινι, Luc.

'Επίψηγμα, ατος, τό, (ἐπί, ψῆγμα) *scrapings* or *scum*, Diosc.

'Επιψηλᾰφάω, ῶ, (ἐπί, ψηλαφάω) *to touch lightly*, τι, Plat. Rep. 360 A: c. gen., *to feel for*, Id. Prot. 310 C.

'Επιψηφίζω, f. -ίσω Att. -ῐῶ, (ἐπί, ψηφίζω) *to put* a question *to the vote* in a popular assembly, *put the question*, the office of the chief president (ἐπιστάτης), Lat. *sententias perrogare, in suffragia mittere*, Thuc., etc., cf. esp. Xen. Mem. 1, 1, 18: in full, ἐπ. τὴν γνώμην, Aeschin. 71, 7: also ἐπ. εἰς τὴν ἐκκλησίαν, Thuc. 1, 87; ἐπ. τινί, *to put the question for, at the instance of* any one, Hdt. 8, 61: but ἐπ. τινάς, *to ask* them *their opinion*, Plat. Gorg. 474 A. Mid. of the assembly itself, *to confirm, decree by vote*, c. inf., Xen. Hell. 1, 1, 34. Pass. *to be appointed by vote*, of a magistrate, Arist. Pol. Hence

'Επιψήφῐσις, εως, ἡ, *the proposing*; or (from mid.) *the voting a measure.*

'Επιψῐμῠθέω, ῶ, *to paint over.*

'Επίψογος, ον, (ἐπί, ψόγος) *exposed to blame, blameworthy*, Xen. Lac. 14, 7.—II. act. *blaming, censorious*, φάτις, Aesch. Ag. 611.

'Επιψοφέω, ῶ, (ἐπί, ψοφέω) *to clatter, rattle at* or *with* a thing, Call. Dian. 247.—II. act. *to utter*, τι, Clem. Al.

'Επιψύχω, (ἐπί, ψύχω) *to cool, refresh*, Ap. Rh. [ῡ]

'Επιψωμίζω, (ἐπί, ψωμίζω) *to eat a morsel more.*

'Επιωγαί, ῶν, αἱ, (ἐπί, ἰωγή) *places where the force of the wind is broken, roadsteads*, Od. 5, 404.

'Επλάγχθην, aor. 1 pass. of πλάζω.

†'Επλάθην, 1 aor. pass. of πελάζω.

†'Επλάκην, 2 aor. pass. from πλέκω, but v. Buttm. Catal. p. 214.

'Επλᾰσα, poet. ἔπλασσα, aor. 1 from πλάσσω.

†'Επλάσθην, 1 aor. pass. of πελάζω, but v. Buttm. Catal. p. 202, sq.

'Επλε, 3 sing. aor. from πέλω, Ep. syncop. for ἔπελε, Il. 12, 11: and in like manner from aor. mid. ἔπλεο for ἐπέλεο, ἐπέλου, Il. 1, 418; 22, 281: ἔπλευ for ἐπέλευ, ἐπέλου, Il. 9, 54, etc., ἔπλετο for ἐπέλετο very freq. in Hom.

†'Επλευσα, 1 aor. act. and ἐπλεύσθην, 1 aor. pass. from πλέω.

'Επληντο, 3 plur. aor. sycop. pass. of πελάζω, only Il. 4, 449; 8, 63.

†'Επλύθην, 1 aor. pass. of πλύνω.

†'Επνύνθην, 1 aor. pass. of πνέω.

'Επόγδοος, ον, (ἐπί, ὄγδοος) containing $1+\frac{1}{8}$, or $\frac{9}{8}$, v. sub. ἐπίτριτος.

'Επογκος, ον, (ἐπί, ὄγκος) *swollen*: esp. *pregnant*, Iambl.

'Επογμεύω, (ἐπί, ὀγμεύω) κύκλον, *to draw a* circular *furrow* or *line*, Tryph.

'Επόγμιος, ον, (ἐπί, ὄγμος) *watching, presiding over the furrows*, epith. of Ceres, Anth.

'Επόδια, ων, τά, Ion. for ἐφόδια, Hdt.

'Εποδιάζω, Ion. for ἐφοδιάζω, Hdt. 9, 99.

'Επόδῠνος, ον,=ἐπώδυνος.

'Εποδύρομαι, (ἐπί, ὀδύρομαι) *to join in wailing, lament over* a thing, Anth. [ῡ]

'Εποδώκει, f. l. in Aesch. Pers. 656; which some strangely make 3 sing. plqpf. from a verb ἐφοδόω, as if Ion. for ἐφωδώκει.

'Επόζω, fut. -ζήσω, (ἐπί, ὄζω) *to become stinking*, LXX.

†'Επόθην, 1 aor. pass. of πίνω.

'Εποίγω or ἐποίγνῡμι, (ἐπί, οἴγω) *to shut up*: but only in Il. 12, 340, and here it has always been doubted, v. ἐπώχατο.

'Εποιδαίνω, (ἐπί, οἰδαίνω) *to swell up*, Nic. Hence

'Εποιδᾰλέος, α, ον, *swollen*, Hipp.

'Εποιδέω, ῶ,=ἐποιδαίνω, Hipp.

'Εποιδίσκω, (ἐπί, οἰδίσκω) *to make to swell*. Pass.=ἐποιδαίνω, Hipp.

'Εποικέω, ῶ, (ἐπί, οἰκέω) f. -ήσω, *to go as settler* or *colonist to* a place: *to settle in* a place, *inhabit* it, c. acc., Eur. Ion 1583; ἐπ. ἐν τῇ 'Ασίῃ, Xen. Cyr. 6, 2, 10.—II. *to occupy against*; in pass., ἡ Δεκελεία τῇ χώρᾳ ἐποικεῖται, *D. is occupied as the seat of offensive operations against* their country, Thuc. 7, 27; cf. 6, 86, where ἐποικεῖν τινι is seemingly intrans., like ἐφορμεῖν τινι. Hence

'Εποικία, ας, ἡ, *a colony*: but the classical term is ἀποικία, with reference to the mother-, rather than the daughter-country.

'Εποικίδιος, α, ον, (ἐπί, οἶκος) *in* or *presiding over the house, domestic.*

'Εποικίζω, fut. -ίσω Att. -ῐῶ, (ἐπί, οἰκίζω) *to settle in a colony*, τινὰ πόλει, App.: *to colonise, people with a colony*, Dio C., in pass.—2.=ἐπιτειχίζω, τινί, Paus.

'Εποίκιον, ου, τό, (ἐπί, οἶκος) *an out-house, farmstead*, etc., Böckh Inscr 1. p. 849.—II. *house-furniture*, dub.

'Εποίκῐσις, εως, ἡ, (ἐποικίζω) *a colonising, settlement of a colony*, App.

'Εποικοδομέω, ῶ, (ἐπί, οἰκοδομέω) *to build upon, raise by building*, τεῖχος, Thuc. 7, 4; ἐπί τινι, Xen. An. 3, 4, 11.—II. *to build again, rebuild*, Xen. Hell. 6, 5, 12.—III. *to build against, raise a fortress on another's land*, Polyb. Hence

'Εποικοδομή, ῆς, ἡ,=sq., Clem. Al.: and

'Εποικοδόμησις, εως, ἡ, *a building up*: hence metaph. *an accumulation*; in Rhet., *a climax*, Arist. Gen. An. 1, 18, 34.

'Εποικοδομία, ας, ἡ, v. ἐποικονομία.

'Εποικονομέω, ῶ, (ἐπί, οἰκονομέω)

to provide in a thing, dub. in Arist. Oec.

’Εποικονομία, ας, ἡ, *apportionment*, *ἔργων ἢ παθῶν*, *rhetorical treatment* of them, Longin. 11, 6, unless *ἐποικοδομία* (q. v.) be read.

Ἔποικος, ον, (ἐπί, οἶκος) *settling, sojourning among foreigners, in a foreign land*, Aesch. Pr. 410.—II. as subst. ὁ ἔποικος, *a sojourner*, Pind. O. 9, 105: hence =*μέτοικος, a stranger, one who has no civic rights*, Soph. El. 189.—2. *a colonist, settler in a colony*, Ar. Av. 1307, Thuc. 2, 27, ubi v. Schol., cf. ἄποικος.—3. *a neighbour, one near*, Soph. O. C. 506.

’Εποικτείρω, (ἐπί, οἰκτείρω) *to pity, have compassion on*, Xenoph. 6, 3 Bgk., *τινά*, Soph. Aj. 121, etc.

’Εποικτίζω, (ἐπί, οἰκτίζω)=foreg., *τινά*, Soph. O. T. 1296: *to bewail, lament*, Joseph. Hence

’Εποίκτιστος, ον, *lamentable, wretched*, Aesch. Ag. 1221.

Ἔποικτος, ον, (ἐπί, οἶκτος)=foreg., Aesch. Ag. 1614.

’Εποιμώζω, f. -ώξομαι, (ἐπί, οἰμώζω) *to wail, lament over*, *πάθει*, Aesch. Cho. 547.

’Εποίνιος, ον, (ἐπί, οἶνος) *at the wine; bacchanalian*, Nonn.

Ἔποινος, ον,=foreg.

’Εποιστέον, verb. adj. of ἐπιφέρω, *one must bring in* or *to*, Polyb.

’Εποίσω, εις, ει, fut. of ἐπιφέρω, Il. 1, 89, Od. 16, 438.

’Εποιχνέω,=sq., Anth.

’Εποίχομαι, (ἐπί, οἴχομαι) dep. mid.: *to go towards, approach*, c. acc., Od. 1, 324; esp. *to approach as a beggar*, Od. 17, 346, 351: *θεοὺς τραπέζαις ἐπ.*, *to draw near to* the gods with sacrificial feasts, Pind. O. 3, 72.—2. *to approach with hostile* purpose, *set on, attack*, c. acc., *Κύπριν χαλκῷ*, Il. 5, 330, cf. 10, 487.—II. *to go over, go through, visit* one *after another*, esp. of one who hands round wine, Od. 1, 143; of a general, c. acc., *στίχας ἀνδρῶν πάντας ἐπῴχετο*, Il. 15, 279, cf. Od. 4, 451: also *ἐπ. πάντῃ ἀνὰ στρατόν*, Il. 1, 383; *πάντοσε ἐποιχόμενος*, Il. 5, 508: esp. also of Apollo and Diana *visiting* persons with death, *οἷς ἀγανοῖς βελέεσσιν ἐποιχόμενος* (or *-νη*) *κατέπεφνεν*, as Od. 5, 123, cf. Il. 1, 50.—2. *to go over, get through* one's work, absol., Il. 5, 720: usu. c. acc., *ἔργον ἐπ.*, Il. 6, 492, Od. 1, 358; *δόρπον ἐπ.*, *to set about preparing* it, Od. 13, 34; most freq. of women, *ἱστὸν ἐπ.*, *to ply* the loom, Lat. *percurrere telam*, Il. 1, 31, Od. 5, 62, etc.: later c. dat., *ἔργοις ἐπ.*, Theocr. 25, 32.—3. *to go along, traverse*, *ἴκρια νηῶν*, Il. 15, 676.

’Εποιωνίζομαι, (ἐπί, οἰωνίζομαι) dep. mid., *to forbode*, Gramm., cf. ἐπιφημίζω.

’Εποκέλλω, (ἐπί, ὀκέλλω)=ἐπικέλλω, *to run* a ship *ashore*, *νέα*, Hdt. 6, 16; 7, 182.—2. of the ship, *to run aground, be wrecked*, Thuc. 8, 102.

†’Επόκιλλος, ου, ὁ, *Epocillus*, masc. pr. n., Arr. An. 3, 19, 6, etc.

’Εποκλάζω, (ἐπί, ὀκλάζω) *to cower with bent knees at* or *upon*, *τινί*, Heliod.

’Εποκριάω, ῶ, (ἐπί, ὀκριάω) *to be rough in* or *upon*, *τινί*, Nic.

’Εποκριόεις, εσσα, εν, (ἐπί, ὀκριόεις) *uneven, projecting*, Anth.

’Επολβίζω, f. -ίσω, (ἐπί, ὀλβίζω) *to call happy*, *τινά*, Nonn.

’Επόλιος, ου, ὁ, *a night-bird*, perh. =*αἰγώλιος*.

’Επολισθαίνω, or -θάνω, f. -σθήσω, (ἐπί, ὀλισθαίνω) *to slip in* or *upon*, c. dat., esp. metaph., *ἐπ. ἀμπλακίαις*, Anth.

’Επολολύζω, f. -ξω, (ἐπί, ὀλολύζω) *to holla, shout for joy, triumph at*, absol., Aesch. Ag. 1236, Ar. Eq. 616, *τινί*, *at* or *to* one, Id. Theb. 825, cf. ἐπαλαλάζω, and ὀλολύζω.—II. *to howl, shriek for woe*, later.

’Επολοφύρομαι, (ἐπί, ὀλοφύρομαι) dep. *to lament over*, c. dat., Joseph. [ῡ]

Ἕπομαι, *to follow*, dep. mid. from ἕπω, q. v.

’Επομβρέω, ῶ, (ἐπί, ὀμβρέω) *to wet with showers, rain upon*; in pass., Anth. —II. intr. *to be rainy, wet*. Hence

’Επόμβρησις, εως, ἡ, *a watering*, esp. *with rain*.

’Επομβρία, ας, ἡ, (ἔπομβρος) *abundance of rain*, Hipp.: in genl. *abundance of wet* or *moisture*, Aesch. Fr. 290; *wet weather*, opp. to *αὐχμός*, drought, Ar. Nub. 1120.

’Επομβρίζω, f. -ίσω, (ἐπί, ὀμβρίζω) *to shower, pour down as rain*, Clem. Al.

’Επόμβριος, ον,=sq., Theophr.

Ἔπομβρος, ον, (ἐπί, ὄμβρος) *rainy*, *ἔτος*, Hipp., *χώρα*, Theophr.: *wet*, *γῆ*, Theophr.

’Επομένως, adv. part. pres. from ἕπομαι, *in consequence; in accordance with*, *τινί*, Plat. Legg. 844 E, e conj. Stephani.

’Επόμνῡμι and ἐπομνύω, fut. ἐπομοῦμαι: aor. ἐπώμοσα, (ἐπί, ὄμνυμι) *To swear to* or *upon*, v. l. Od. 15, 437, c. acc. *ἐπίορκον ἐπώμοσεν*, *swore a false* oath to it, Il. 10, 332; and c. dupl. acc. *θεοὺς ἐπίορκον ἐπ.*, *to swear a false* oath by the gods, Theogn. 1195, cf. Hes. Th. 793: hence in prose *ἐπ. τὸν ἥλιον, τοὺς θεούς*, *to swear by...*, Hdt. 1, 212; 5, 106; *ἐπ. τὴν...φιλίαν*, Xen. Cyr. 6, 4, 6, like Lat. *deos jurare*, cf. ἐπιορκέω: but c. acc. rei, *to swear to* a thing, Ar. Lys. 211.—II. in part., with another verb, esp. *ἐπομόσας εἶπε*, he said *with an oath*, said *upon oath*, Hdt. 8, 5, Xen. An. 7, 8, 2.

’Επομόργνυμι, f. ἐπομόρξω, (ἐπί, ὀμόργνυμι) *to wipe off upon* a thing: hence *to leave an impression upon* it.

’Επομφάλιος, ία, ιον, (ἐπί, ὀμφαλός) *on, upon the navel*, hence *βάλε σάκος μέσσον ἐπομφάλιον*, *in the centre, on the boss* of the shield (ὀμφαλός, Lat. *umbo*), Il. 7, 267: *σῦκον ἐπομφ.*, a fig *with a navel-like stalk*, Anth.—II. *τὸ ἐπομφάλιον*, *the umbilical region*, esp. the *uterus*. [ᾰ]

’Επονειδίζω, f. -ίσω Att. -ῐῶ, (ἐπί, ὀνειδίζω) *to reproach, abuse*, Ps.-Ph. 212.

’Επονείδιστος, ον, *to be reproached, disgraceful*, Isocr. 254 D; *τινί*, to one, Xen. Symp. 8, 34.—II. act. *blaming, reproachful*, Eur. I. T. 689. Adv. -τως, *shamefully*, Plat. Legg. 633 E.

’Επονομάζω, (ἐπί, ὀνομάζω) *to give an additional name to, to surname*, Thuc. 2, 29, *τινά τι*, Plat. Crat. 406 A, *τινί τι*, Heind. Theaet. 185 C: sometimes with *εἶναι*, pleon., Id. Parmen. 133 D, v. ὀνομάζω.—2. in genl. *to call by a name, give an epithet to*, Thuc. 1, 13: *ἐπ. τὸ ὄνομά τινος*, *to call upon, invoke by name*, Hdt. 4, 35; *ἐπ. πατρόθεν*, as a solemn appeal, Thuc. 7, 69. —B. pass. *to be named*, *τινός* or *ἀπό τινος*, *after* one, Eur. H. F. 1329, Thuc. 6, 2: *τῇ ἀρχῇ ὕβρις ἐπονομάζεται*, the title of *ὕβρις is given* it, Heind. Plat. Phaedr. 238 A: *ἐπ. ἐπωνυμίαν*, to receive a name, Id. Legg. 626 D: absol., *to be infamous*, Soph. El. 284.

’Επονομᾰσία, ας, ἡ, *a surname, name*.

’Επονομαστέον, verb. adj. from ἐπονομάζω, *one must call by a name*, *ὅσους θεοὺς οὐρανίους ἐπ.*, Plat. Legg. 828 D.

’Επονόμαστος, ον, *named*. Adv. -τως, *by name*, dub.

’Εποξίζω, fut. -ίσω Att. -ῐῶ, (ἐπί, ὀξίζω) *to grow sour, turn acid*.

†’Εποξύνω, (ἐπί, ὀξύνω) *to sharpen*, Eccl.—2. *to accelerate*, *πορείαν*, LXX.

Ἔποξυς, υ, (ἐπί, ὀξύς) *sharpened: sharpish in taste*, as oxymel, Hipp.

’Εποπίζομαι, (ἐπί, ὀπίζομαι) dep., only used in pres. and impf., *to look towards*: hence *to regard, reverence, fear*, *Διὸς, θεῶν ἐποπίζεο μῆνιν*, Od. 5, 146, H. Hom. Ven. 291.

’Επόπισθεν, (ἐπί, ὄπισθεν) adv., *behind, coming after*, but prob. to be read divisim, *ἐπ’ ὄπ.*, with Gaisf., Dind., etc., in Hes. Fr. 42.

’Εποποῖ, a cry to mimic that of the *hoopoe* (ἔποψ), Ar. Av. 58.

’Εποποιΐα, ας, ἡ, (ἐποποιός) *a writing of epic poetry: the epopee, epic poetry itself*, Hdt. 2, 116, cf. Arist. Poet. 24, sq. Hence

’Εποποιϊκός, ή, όν, *of, belonging to epic poetry, epic*, *μίμησις*, Arist. Poet.

’Εποποιός, ὁ, ἡ, (ἔπος, ποιέω) *writing epic poetry*: ὁ ἐπ., *an epic poet*, Hdt. 2, 120.

’Εποπτάω, ῶ, (ἐπί, ὀπτάω) *to roast, broil besides* or *after*, Od. 12, 363.

’Εποπτεία, ας, ἡ, *inspection*.—II *the highest grade of initiation at the Eleusinian mysteries*, Plut., but cf. sq.: from

’Εποπτεύω, (ἐπί, ὀπτεύω) *to look over, overlook, watch*, *ἔργα*, Od. 16, 140, Hes. Op. 765: in genl. *to observe, take charge of*, *πατρῷα κράτη*, Aesch. Cho. 1: hence *to look upon in wrath, visit, punish*, *κότῳ*, Id. Eum. 220.—II. *to become an ἐπόπτης, be initiated into the greater mysteries*, used proverb. of attaining to the highest earthly happiness, Ar. Ran. 745, Plat. Phaedr. 250 C: yet Synes. used the word of the lesser mysteries, and Lob. (Aglaoph. p. 127, sq.) questions *the graduation* of mystae altogether.

’Εποπτήρ, ῆρος, ὁ,=sq., of tutelary gods, *λιτῶν*, Aesch. Th. 640.

’Επόπτης, ου, ὁ, (ἐπόψομαι, ἐφοράω) strictly, *a looker on, an eye-witness, spectator*, *πόνων*, Aesch. Pr. 299. —2. *an overseer, guardian*, esp. of a god, Pind. N. 9. 12.—II. *one initiated at the greater mysteries*, Böckh Inscr. 1, p. 107; but cf. ἐποπτεύω. Hence

’Εποπτικός, ή, όν, *belonging to an ἐπόπτης* or *ἔποψις*; hence *τὰ ἐπ.*, *the most secret mysteries* of any thing, Plat. Symp. 210 A; cf. ἐποπτεύω.

†’Επόπτις, ιδος, ἡ, fem. of ἐπόπτης.

Ἔποπτος, ον, (ἐπί, ὄψομαι) *visible, within sight*, Strab.: the poet. form ἐπίοπτος is in Opp.

†’Επoραιδία, ας, ἡ, *Eporaedia*, a colony of the Romans, in the territory of the Salassi in N. W. of Cisalpine Gaul, now *Ivrea*, Strab.

’Εποράω, Ion. for ἐφοράω, Hdt.

’Επoργιάζω, (ἐπί, ὀργιάζω) *to hold orgies, revel in* or *among*, c. dat., Anacreont.

†’Επoργίζομαι, (ἐπί, ὀργίζομαι) *to be angry at*, LXX.

’Επορέγω, fut. -ξω, (ἐπί, ὀρέγω) *to hold out to, offer, give*, *τινί τι*, Il. 5, 225, in tmesis.—B. more usu. in mid. ἐπορέγομαι, fut. -ξομαι, *to stretch one's self out towards* a thing, *reach at* it: in Hom. once, Il. 5, 335, *ἐπορεξάμενος*, *reaching forward* to strike, more usu. *ἔγχει ὀρέξ.*, v. Heyne, Il. 4, 307.—II. *to hold out, offer besides*, Solon 20, 2.—

III. metaph. *to be desirous of more, rise in one's demands*, Hdt. 9, 34: in genl. *to desire*, τινός, Plat. Rep. 437 C, etc.

'Επορέω, Ion. for ἐφοράω, Hdt. 1, 124.

'Επορθιάζω, (ἐπί, ὀρθιάζω) orig. *to set upright*, ἐπορθ. τὰ ὦτα, *to prick* the ears, Philo: but usu. absol., sub. φωνήν, *to lift up the voice, shout at*, c. dat., τῇδε λαμπάδι, Aesch. Ag. 29; but ἐπορθ. γόοις, *to lift up the voice in wailing*, Pers. 1050.

'Επορθοβοάω, ῶ, (ἐπί, ὀρθός, βοάω) *to utter with a loud shout*, γόους πατρί, Seidl. Eur. El. 142.

'Επορθρεύω, (ἐπί, ὀρθρεύω) *to rise early*: esp. *to sing early in the morning*, late.

'Επορθρίζω, and in mid., =foreg., late. Hence

'Επορθρισμός, οῦ, ὁ, *a rising early*, τελωνικῶν κεκραγμῶν ἐπορθρισμοί, *the morning sounds* of the noisy tax-gatherers, Plut.

'Επορθροβόας, ὁ,=ὀρθροβόας, *the early singer*, i. e. the cock.

'Εποριγνάομαι,=ἐπορέγομαι, Them.

'Επορίνω, (ἐπί, ὀρίνω) *to urge, set on*, dub. in Nic.

'Επορκίζω, Ion. for ἐφορκίζω, *to adjure*, Eccl. Hence

'Επορκισμός, οῦ, ὁ, Ion. for ἐφορκισμός, *an adjuration*, Eccl.: and

'Επορκιστής, οῦ, ὁ, *one who adjures, an exorcist*, Eccl.

'Επορμέω, Ion. for ἐφορμέω, Hdt. 8, 81.

'Επόρνῡμι and -νύω, fut. ἐπόρσω: aor. 1 ἐπῶρσα, (ἐπί, ὄρνυμι.) *To stir up, arouse, excite*, ὅς μοι ἐπῶρσε μένος, who *called up* my might, Il. 20, 93: so too in mid., Il. 23, 689 in tmesis, Aesch. Supp. 187.—2. *to rouse and send upon, to send upon* or *at*, Od. 22, 429: *to set on*, esp. in hostile sense, *to set on to fight*, τινά τινι, Il. 5, 765, etc.; also c. inf., οἷον ἐπόρσειαν πολεμίζειν Ἕκτορι, Il. 7, 42: *to send* misery *upon* one, Od. 7, 271: so οἱ ἐπώρνυε μόρσιμον ἦμαρ, Il. 15, 613: ἥ σφιν ἐπῶρσ' ἄνεμον, Od. 5, 109, cf. Eur. Cycl. 12. Pass. *to rise against, assault, fly upon* one, c. dat., ἐπῶρτο Ἀχιλῆϊ, 3 sing. aor. syncop., Il. 21, 324: and so plqpf. act., ἐπορώρειν, Il. 23, 112, in tmesis

'Επορούω, (ἐπί, ὀρούω) *to rush violently at* or *upon, to attack, assault*; always in hostile signf., in Il. τινί, or absol.: but in Od. (only 23, 343) of sleep, *to come suddenly on*; once c. acc. rei, ἅρμ' ἐπορούσας, Il. 17, 481. Only poet.

'Εποροφόω, ῶ, (ἐπί, ὀροφόω) *to put on as a roof* or *cover*.

'Έπορσον, imperat. aor. 1 act. of ἐπόρνυμι, Il. 5, 765.

†'Επορύττω, (ἐπί, ὀρύττω) *to dig up, to tear open*, τραῦμα, Achill. Tat.

'Επορχέομαι, (ἐπί, ὀρχέομαι) dep., *to dance on* a thing, *to dance about*, Dem. 313, 26: *to trample upon*, τινί, Plut.: metaph. *to triumph over*, Lat. *insultare*, τινί, App.

'Έπος, εος, τό, (from root 'ΕΠ-, or rather ϜΕΠ-, which recurs in Ϝεῖπον).—I. *a word*; hence Att., κατ' ἔπος, *word by word, accurately*, Ar. Ran. 802: ἔπος πρὸς ἔπος, Id. Nub. 1375, cf. Aesch. Eum. 586: in genl. *that which is spoken, uttered in words*, whether few or many, *a speech, tale*, very freq. in Hom. (who does not use the later synonym. λόγος for this), just like μῦθος, with which he joins it, Od. 4, 597; 11, 561. Hence also sometimes *a song*, when the words are more important than the music, *minstrelsy, lays accompanied by music*, like those of the troubadours, Od. 8, 91; 17, 519. The following are the most peculiar usages, esp. in Hom.—1. *a word worth listening to*, ἔπος τι, Il. 3, 83.—2. *a pledged word, promise*, Il. 8, 8; τελεῖν ἔπος, to fulfil, keep *one's word*, Il. 14, 44.—3. *a word in season, word of advice, counsel, bidding*; also freq. in Att.—4. *the word of a deity, prophecy, an oracle*, Od. 12, 266: later also *a saw, proverb, maxim*, like ἀπόφθεγμα, τὸ παλαιὸν ἔπος, Hdt. 7, 51: hence freq. in Att., ὡς ἔπος εἰπεῖν, *so to say, as the phrase goes*, where one is not sure that an expression is allowable, Wolf Lept. p. 361, Herm. Vig. n. 154: *speaking loosely, vaguely*, opp. to ὄντως, Plat. Legg. 656 E: but also, *to speak boldly, speak out*, without periphrasis or mincing the matter, Trag., etc.—5. *word*, as opp. to *deed*, i. e. *anything vain and futile*, ἔπεα ἀκράαντα, words of none effect, opp. to ἔτυμα, Od. 19, 565: hence ἔπος and ἔργον freq. opposed, Il. 15, 234, Od. 2, 272, etc.; and in Att. just as εἰπεῖν and πράττειν, are contrasted. Moreover Hom. uses ἔπος as opp. to βία, Il. 15, 106, and to χείρ, Il. 1, 77.—6. *that which words express, the meaning, substance, subject of a speech*, etc., almost like πρᾶγμα, *a thing* or *matter*, Il. 11, 652; 17, 701, etc., cf. Br. Soph. O. T. 1144, O. C. 443: hence, οὐδὲν πρὸς ἔπος, *nothing to the purpose*, Plat. Euthyd. 295 C, *to no purpose*, Ar. Eccl. 751. Hom. freq. joins ἔπος εἰπεῖν, ἐρεῖν, φάσθαι, αὐδᾶν, μυθεῖσθαι, φράζεσθαι, πιφαύσκειν.—II. from Pind. N. 2, 2, and Hdt. downwds., τὰ ἔπη, *epic poetry in heroic verse*, opp. to μέλη or lyric poetry, etc., cf. Müller Literat. of Greece, 4, § 3: then transferred to elegiac verse; and thence to other kinds, in genl. *verses, poetry*, as even, ἔπεα ποιέειν, Hdt. 4, 14: to lyric poetry, Alcm. 4, Pind. O. 3, 14: of *tragic* or *comic iambi*, Ar. Ran. 862, Eq. 39, cf. Francke Callin. p. 77 sq.: also, ἔπος, *a verse* or *line* of poetry, epic or other, Hdt. 4, 29, Ar. Ran. 956, 1161; even *a line in writing* of any kind, μυρίων ἐπῶν μῆκος, Isocr. 261 A, cf. Schäf. Dion. Comp. p. 30: and in Luc. of a painter, οὐδ' ἐν ἑπτὰ ἔπεσι γράφει, *in seven strokes* or *lines*.

'Εποστρᾰκίζω, (ἐπί, ὀστρακίζω) *to send potsherds skimming over the water, to play at ducks and drakes*. Hence

'Εποστρᾰκισμός, οῦ, ὁ, *a game at ducks and drakes*, Poll. 9, 119.

'Εποτοτύζω, (ἐπί, ὀτοτύζω) *to yell out, utter lamentably*, μέλος, Eur. Phoen. 1038.

'Εποτρύνω, (ἐπί, ὀτρύνω) almost wholly poet., *to stir up, excite, urge on*, freq. in Hom., who oft. joins ἐποτρύνει καὶ ἀνώγει, also ἐποτρύνας ἐκέλευσεν, etc.: and more rarely in hostile signf., *to set on, excite against*, c. dat., ἐπ. πόλεμόν τινι, *to stir up* war *against* one, Od. 22, 152; πομπήν, ἀγγελίας ἐπ., *to urge on, hasten*, Od. 8, 31; 24, 355: usu. c. acc., but also freq. c. inf., ἐπ. μαχέσασθαι, χαλεπαίνειν, etc., Il.: rarely c. dat., as Hes. Op. 595, Hdt. 7, 170: and c. dat. et inf., ἑτάροισιν, ἱππεῦσιν ἐπ., *to urge* them to do a thing, Od. 10, 531, Il. 15, 258. Pass. *to press on, hasten*, Aesch. Theb. 698.

'Επουδαῖος, and ἐπούδειος, ον, (ἐπί, οὖδας) *on earth, terrestrial*.

'Επουλίς, ίδος, ἡ, (ἐπί, οὖλον) *a gum-boil*, Medic., cf. παρουλίς.

'Έπουλος, ον, (ἐπί, οὖλος) *somewhat curly*, Theophr.

'Επουλόω, ῶ, (ἐπί, οὐλόω) *to scar over, heal a wound*, etc., Hipp. Hence

'Επούλωσις, εως, ἡ, *a scarring over, healing*, Medic.; and

'Επουλωτικός, ή, όν, *promoting the healing of wounds*, etc., Medic.

'Επουραῖος, αία, αῖον, (ἐπί, οὐρά) *in* or *on the tail*, Anth.

'Επουράνιος, α, ον, (ἐπί, οὐρανός) *in heaven, heavenly*: in Hom. only of the gods, ἐπ. θεός, θεοί, Od. 17, 484, Il. 6, 129, 131, 527: ἐπ. εὐσεβῶν ψυχαί, Pind. Fr. 97, 4.—2. in plur. as subst.,=θεοί, Theocr. 25, 5. [ᾰ]

'Επουρέω, ῶ, (ἐπί, οὐρέω) *to make water upon*; in genl. *to make water*, Arist. Part. An.

'Επουριάζω,=sq., Luc.

'Επουρίζω, (ἐπί, οὐρίζω) *to blow favourably upon*, of a fair wind, οὖρος: αὔρα ἐπουρίζουσα τὴν ὀθόνην, *filling* the canvas; so, ἄνεμος ἐπουρίζων τὰ ἀκάτια, *wafting* them *on their way*, Luc.: but, πνεῦμα αἱματηρὸν ἐπουρίζειν τινί, (of the Erinyes) *to breathe* bloodily *on* him, i. e. to inspire him with mad fury, Aesch. Eum. 137.—II. metaph. *to help onward*, in genl. *to direct towards* a point, ταύτῃ φρόνημα ἐπ., Eur. Andr. 610.—III. intr. *to sail with a fair wind, sail merrily*, ironically, τρέχε κατὰ τοὺς κόρακας ἐπουρίσας, Ar. Thesm. 1226, cf. ἐπουρόω: τὸ πέλαγος ἐπουρίζον, *a safe, prosperous* sea, Strab.

'Έπουρος, ον, *blowing favourably*, αὔρα, Soph. Tr. 954: *sailing before the wind*; hence metaph., *borne along*, τινί, by a thing, Clem. Al. Hence

'Επουρόω, ῶ, *to have a fair wind*, Polyb. Hence

'Επούρωσις, εως, ἡ, a dub. word in Arist. Rhet. 3, 13, 5, prob. *a going straight on*: al. ἐπέρωσις.

'Επουσιώδης, ες, (ἐπί, οὐσία, εἶδος) *added to the essence*, and so *non-essential*. Adv. -δῶς.

'Εποφείλω, (ἐπί, ὀφείλω) *to remain a debtor, continue in debt*, Thuc. 8, 5.

'Εποφέλλω, (ἐπί, ὀφέλλω) *to increase still more*.

'Εποφθαλμέω, ῶ, Plut., and ἐποφθαλμιάζω,=sq.

'Εποφθαλμιάω, ῶ, (ἐπί, ὀφθαλμιάω) *to cast longing glances at, leer at*, τινί, Ael.: usu. metaph., *to covet, be greedy after*, χρήμασι. Plut., also πρός τι, Id.; cf. Dorv. Char. p. 86, Schäf. Long. p. 350.

'Εποφθαλμίζω,=foreg.

'Εποφθάλμιος, ον, (ἐπί, ὀφθαλμός) *upon, over the eye*.

'Εποφλισκάνω, (ἐπί, ὀφλισκάνω) *to owe still more*, τί τινι.

'Εποχετεία, ας, ἡ, *a bringing water to* a place *for irrigation*; *a sluice* or *channel for the purpose*, Strab.: from

'Εποχετεύω, (ἐπί, ὀχετεύω) *to make a channel, bring* as water *to a place*, Lat. *derivare*, Plat. Gorg. 493 E. Pass. *to be so brought*, Hipp. Mid. *to draw to* or *upon one's self*, ἵμερον, Plat. Phaedr. 251 E.

'Εποχεύς, έως, ὁ, (ἐπέχω) *the drag, break on a wheel*: also ἐποχλεύς, and τροχοπέδη.

'Εποχεύω, (ἐπί, ὀχεύω) *to spring upon*: esp. of the male animal, *to cover*. Arist. Gen. An.

'Εποχέω, ῶ, f. -ήσω, (ἐπί, ὀχέω) *to carry towards* or *upon*. Pass. c. fut. mid. *to ride* or *drive upon*, ἵπποις καὶ ἅρμασιν ἐποχήσεται, Il. 17, 449, just like Lat. *vehi*: so even, ἐπ. ὕδατι, *to float upon* it, Philo.

'Εποχή, ῆς, ἡ, (ἐπέχω) *a check, hindrance, cessation*, κατὰ πόλεμον, Polyb.—II. *a suspension of judgment* technical term of the sceptical philosophers, Plut., cf. Cic. Acad. Pr. 2, 18, v. ἐπέχω IV. 3.—III. *a pause, stop, in the reckoning of time, point where one period closes and another begins, an epoch.*—IV. ἀστέρων ἐποχαί, *the places* of stars *in the heaven*, Plut.

Ἐποχθίδιος, *a, ον*, (ἐπί, ὄχθη) *on* or *of the mountains*, Anth.

Ἐποχθίζω, (ἐπί, ὀχθίζω) *to groan, grieve for*, τινί, Opp.

Ἐποχλεύς, *έως, ὁ*,=ἐποχεύς, *the drag, break on a wheel*, ap. Ath. 99 C.

Ἐποχμάζω, (ἐπί, ὀχμάζω) *to hold hard*, Opp.

Ἔποχον, *ου, τό, the saddlecloth, housing*, Xen. Eq. 12, 9: from

Ἔποχος, *ον*, (ἐπέχω) *sitting, mounted upon*, esp. on horses, chariots and ships, c. gen. vel dat., ναῶν, ἅρμασιν ἔποχοι, Aesch. Pers. 45, 54: metaph., λόγος μανίας ἔπ., words *mounted on, borne on by* madness, i. e. frantic words, Eur. Hipp. 214, cf. νηπιάας ὀχέειν.—2. absol. *well-seated, mounted*, Xen. Cyr. 1, 4, 4: *keeping one's seat*, ἔπ. εἶναι, to keep one's seat, Id. Eq. 8, 10, cf. Ar. Lys. 677.—II. pass. *to be ridden upon*, etc., ποταμὸς ναυσὶ ἔπ., *navigable* by ships, Plut.

†Ἔποχος, *ου, ὁ, Epochus*, son of Lycurgus king of Arcadia, Apollod.

Ἐποχῠρόω, *ῶ*, (ἐπί, ὀχυρόω) *to fortify still more*, Diod.

(Ἐπόχω), v. ἐπώχατο.

Ἔποψ, *οπος, ὁ, the hoopoe*, so called from its cry, as in Lat. *upupa*, Epich. p. 105: cf. Aesch. Fr. 291 for another fanciful deriv., ἔποψ ἐπόπτης τῶν αὑτοῦ κακῶν.

Ἐποψάομαι, (ἐπί, ὀψάομαι) dep. mid., *to eat with* or *to bread*, as ὄψον, Plut.

Ἐποψέ, adv. for ἐπὶ ὀψέ, *until late, till evening.*

Ἐπόψημα, *ατος, τό*, (ἐποψάομαι) *that which is eaten with bread* or *meat*, Böckh Inscr. 1, p. 791.

Ἐπόψησις, *εως, ἡ*,=foreg., Ath.

Ἐποψία, *ας, ἡ*,=ἔποψις.

Ἐποψίδιος, *ον*, (ἐπί, ὄψον) *serving for* ὄψον, *as a relish to bread*, etc., Leon. Tar. 55.

Ἐπόψιμος, *ον*, (ἐπόψομαι) *to be seen, that can be looked on*, Soph. O. T. 1312.

Ἐπόψιος, *ον*, also *a, ον*, Arat. (ἐπί, ὄψις) *visible, seen afar, conspicuous*, Soph. O. C, 1600, Ant. 1110: hence, *illustrious*, βωμός, H. Hom. Ap. 496.—II. act. *overlooking, watching all things*, epith. of gods, esp. of Jupiter, Soph. Phil. 1040. As subst. ὁ ἐπόψιος,=ἐπίσκοπος.

Ἔποψις, *εως, ἡ*, (ἐπί, ὄψις) *a view over*, ἐπ. τοῦ ἱροῦ, *the view from, commanded by* the temple, Hdt. 1, 64; so, ἡμετέρα ἔπ., our *view, circle of vision*, Plat. Rep. 499 C: in genl. *the view of* a thing, ναυμαχίας, Thuc. 7, 71: ἐν ἐπόψει, within *view*, Strab.

Ἐπόψομαι, fut. of ἐφοράω, with no pres. in use, Hom.

Ἐπράθην [ᾱ], aor. 1 pass. from πιπράσκω.

Ἔπρᾰθον, aor. 2 of πέρθω, Hom.

Ἔπρεσε, Ep. shortd. for ἔπρησε, aor. from πρήθω, only Hes. Th. 856.

Ἐπρήθην, Ion. aor. 1 pass. from πιπράσκω.

Ἔπρηξα, *ας, ε*, Ion. aor. 1 from πράσσω for ἔπραξα, Il.

Ἔπρησα, *ας, ε*, aor. 1 from πρήθω, Il.

ἙΠΤΆ, *οἱ, αἱ, τά*, indecl., *SEVEN*, Germ. *SIEBEN*, Sanscr. *SAPTAN*, Lat. *SEPTEM*, (the Semitic languages, like the Teutonic, drop the *t*): ὁ ἑπτὰ ἀριθμός, the number *seven.* [ᾰ]

Ἑπταβόειος, *ον*, (ἑπτά, βόειος) *of seven bulls'-hides*, σάκος, Il. 7, 220, 222, etc.: hence in genl. *stout*, θυμός, Ar. Ran. 1017.

Ἑπτάβοιος, *ον*, (ἑπτά, βοῦς) *worth seven oxen.*—II.=foreg., Soph. Aj. 576.

Ἑπτάγλωσσος, *ον*, Att. -ττος, (ἑπτά, γλῶσσα) *seven-tongued, with seven chords*, φόρμιγξ, Pind. N. 5, 43.

Ἑπταγράμματος, *ον*, (ἑπτά, γράμμα) *of seven letters.*

Ἑπτάγωνος, *ον*, (ἑπτά, γῶνος) *seven-cornered*: of numbers, *raised to the seventh power*, Math. Vett.: τὰ ἑπτάγωνα, certain *musical instruments*

Ἑπτάδουλος, *ου, ὁ*, (ἑπτά, δοῦλος) *a sevenfold slave*, Hippon. 80.

Ἑπτάδραχμος, *ον*, (ἑπτά, δραχμή) *worth, costing seven drachms*, Theocr. 15, 19.

Ἑπτάδῠμος, *ον*, formed after δίδυμος, *seven-fold; seven at a birth*, Strab.

Ἑπτάενος, *ον*,=sq., ap. Hesych.

Ἑπταετής, *ές*, (ἑπτά, ἔτος) *seven years old*, Plat. Gorg. 471 C.—II. parox. ἑπταέτης, *ες, of seven years*: hence neut. ἑπτάετες, as adv., *for seven years*, Od. 3, 305, etc. Hence

Ἑπταετία, *ας, ἡ, the period* or *age of seven years*, Plat. Ax. 366 D.

Ἑπτάζωνος, *ον*, (ἑπτά, ζώνη) *seven-zoned*, of the planetary system, Jac. A. P. p. 13.

Ἑπταήμερος, *ον*, (ἑπτά, ἡμέρα) *of seven days*, Dio C.: also Ion. ἑπτήμ., Hipp.

Ἑπταῖος, *αία, αῖον*, (ἑπτά) *on the seventh day*: very dub. in Hipp. for ἑβδομαῖος.

Ἑπτᾰκαίδεκα, *οἱ, αἱ, τά*, indecl. *seventeen*, Hdt. 1, 50, etc.

Ἑπτακαιδεκαέτης, *ου, ὁ*,=ἑπτακαιδεκετής, Diod.

Ἑπτακαιδεκάκις, adv. *seventeen times.*

Ἑπτακαιδεκάπους, *ὁ, ἡ*, neut. πουν, gen. ποδος, (ἑπτακαίδεκα, πούς) *seventeen feet long*, Plat. Theaet. 147 D.

Ἑπτακαιδεκαταῖος, *αία, αῖον, on the seventeenth day*, Hipp.: from

Ἑπτακαιδέκατος, *η, ον, seventeenth*, Hipp.

Ἑπτακαιδεκετής, *ές*, (ἑπτακαίδεκα, ἔτος) *seventeen years old*, Polyb.

Ἑπτακαιεικοσαετής, *ές*, (ἑπτακαιείκοσι, ἔτος) *twenty-seven years old*, Dion. H.

Ἑπτακαιεικοσαπλάσιος, *ον, twenty-seven fold*, Plat. Tim. 35 E.

Ἑπτάκαυλος, *ον*, (ἑπτά, καυλός) *seven-stemmed.*

Ἑπτάκις, adv. *seven times*, Pind. O. 13, 56, Ar. Lys. 698: also ἑπτάκι, Simon. 74, 2.

Ἑπτᾰκιςμύριοι, *αι, α*, (ἑπτάκις, μυρίοι) *seventy-thousand*, Hdt. 4, 86. [ῡ]

Ἑπτακιςχίλιοι, *αι, α*, (ἑπτάκις, χίλιοι) *seven-thousand*, Hdt. 2, 43. [χῑ] Hence

†Ἑπτακιςχῑλιοστός, *ή, όν, the seven-thousandth*, Eccl.

Ἑπτάκλῑνος, *ον*, (ἑπτά, κλίνη) *with seven couches* or *beds*, οἶκος, Phryn. (Com.) Incert. 5, Xen. Symp. 2, 18: hence a measure of space, Arist. H. A.

Ἑπτᾰκόσιοι, *αι, α, seven-hundred*, Hdt. 2, 140, etc. Hence

Ἑπτακοσιοπλασιάκις, adv. *seven-hundred times*: and

Ἑπτακοσιοστός, *ή, όν, seven-hundredth*, Diog. L.

Ἑπτακότῠλος, *ον*, (ἑπτά, κοτύλη) *holding seven cotylae*, Ar. Fr. 399.

Ἑπτάκτῑς, *ῖνος, ὁ, ἡ*, (ἑπτά, ἀκτίς) *with seven rays*, v. Hemst. Luc. 1, 165.

Ἑπτάκτῠπος, *ον*, (ἑπτά, κτύπος) *seven-toned, with seven chords*, Pind. P. 2, 129.

Ἑπτάκωλος, *ον*, (ἑπτά, κῶλον) *seven-membered: of seven verses.*

†Ἔπτᾰκον, 2 aor. act. of πτήσσω, in comp.

†Ἑπτακωμῆται, *ῶν, οἱ*, (ἑπτά, κωμήτης) *the Heptacōmētae*, Lat. *Septempagani*, a name given to the tribes in Pontus, Strab.

Ἑπτάλογχος, *ον*, (ἑπτά, λόγχη) *of seven lances*, i. e. *bodies of spearmen*, στόλος, Soph. O. C. 1305.

Ἑπτάλοφος, *ον*, (ἑπτά, λόφος) *seven-hilled*, Cic. Att. 6, 5, 2.

Ἑπτάλυχνος, *ον*, (ἑπτά, λύχνος) *with seven branches for lights.*

†Ἐπτάμην, aor. mid. of πέτομαι, cf. ἐπτόμην.

Ἑπταμηνιαῖος, *αία, αῖον*, (ἑπτά, μήν)=sq., Plut.

Ἑπτάμηνος, *ον*, (ἑπτά, μήν) *seven months old: born in the seventh month*, τέκνον ἑπτ., a seven-months' child, Hdt. 6, 69: ἡ ἑπτάμηνος, *a period of seven months*, Plut.

Ἑπταμήτωρ, *ορος, ἡ*, (ἑπτά, μήτηρ) *mother of seven children*, Joseph.

Ἑπτάμῐτος, *ον*, (ἑπτά, μίτος) *of seven strings* or *chords*, Luc.

Ἑπταμόριον, *ου, τό*, (ἑπτά, μόριον) *a district of seven parts*, Plut.

Ἑπτάμῠχος, *ον*, (ἑπτά, μυχός) *with seven recesses*, Call. Del. 65.

Ἕπταξαν, Dor. 3 plur. aor. 1 from πτήσσω, for ἔπτηξαν.

Ἑπταπάλαιστος, *ον*, (ἑπτά, πᾰλαιστή) *seven palms long*, Sext. Emp.

Ἑπτάπεκτος, *ον*, (ἑπτά, πέκω) *seven times shorn*, ἑπτ. αἶξ, name of a burlesque poem sometimes ascribed to Homer.

†Ἑπταπέλεθρος, *ον*, (ἑπτά, πέλεθρον) *of the size of seven plethra*, Ἄρης, Nonn.

Ἑπτάπηχυς, *υ*, gen. *εος*, (ἑπτά, πῆχυς) *seven cubits long*, Hdt. 1, 68, etc.

Ἑπταπλάσιος, *a, ον, seven-fold*, Ep. Plat. 332 A. Adv. -*ως*, LXX.

Ἑπταπλασίων, *ον*, genitive, *ονος*, =foreg.

Ἑπτάπλευρος, *ον*, (ἑπτά, πλευρά) *seven-sided: having seven ribs*, Arist. H. A.

Ἑπτάπλοος, *ον*, contr. πλους, *ουν*, *seven-fold.*

Ἑπταπόδης, *ου, ὁ*, (ἑπτά, πούς) *seven feet long*, θρῆνυς, Il. 15, 729, Hes. Op. 422.

Ἑπτάπολις, *ὁ, ἡ*, neut. πολι, (ἑπτά, πόλις) *containing seven cities, the Heptapolis*, a district of Ægypt, Dion. P.

Ἑπτάπορος, *ον*, (ἑπτά, πόρος) *with seven tracks* or *paths*, of the orbits of planets, H. Hom. 7, 7; of the Pleiads, Eur. I. A. 7.

†Ἑπτάπορος, *ου, ὁ, Heptapŏrus*, a river of Mysia, Il. 12, 20.

Ἑπτάπους, *ὁ, ἡ*, neut. πουν, gen ποδος, (ἑπτά, πούς) *seven-footed; seven feet long*, Ar. Fr. 564.

Ἑπτάπῠλος, *ον*, (ἑπτά, πύλη) *seven-gated*, freq. epith. of Boeotian Thebes, cf. Od. 11, 263, Erf. Soph. Ant. 101,—Thebes in Ægypt being ἑκατόμπυλοι.

Ἑπτάπυργος, *ον*, (ἑπτά, πύργος) *seven-towered*, of Boeotian Thebes, Eur. Phoen. 245, etc.

Ἔπτᾰρον, *ες, ε*, aor. 2 from πταίρω, Od. 17, 541.

Ἑπτάρροος, *ον*, contr. ῥους, *ουν*, (ἑπτά, ῥόος) *with seven channels* or *beds*, of the Nile, Aesch. Fr. 290, ubi Herm ἑπτάρους.

'Επτάς, άδος, ἡ, (ἑπτά) *the number seven*, Arist. H. A.

'Επτάσημος, ον, (ἑπτά, σῆμα) *of seven marks, notes*, or, in metre, *times*.

'Επταστάδιος, ον, (ἑπτά, στάδιον) *seven stades long*, τὸ ἑπτ., *a space of seven stades*, Strab. [ᾰ]

'Επτάστερος, ον, (ἑπτά, ἀστήρ) *of seven stars*, Clem. Al.

'Επταστοιχής, ές, (ἑπτά, στοῖχος) *of* or *in seven rows*.

'Επτάστολος, ον, (ἑπτά, στόλος) *consisting of seven bodies of men*: old reading in Eur. Supp. 1221 for sq.

'Επτάστομος, ον, (ἑπτά, στόμα) *seven-mouthed*: πύλαι ἑπτ., of Boeotian Thebes, Eur. Supp. 401; but also ἑπτ. πύργωμα, πόλισμα, Id., and Θήβας τὰς πύλαις ἑπταστόμους, Soph. Fr. 778.

'Επτατειχής, ές, (ἑπτά, τεῖχος) *with seven walls*, ἑπ. ἔξοδοι, *the seven outlets* of the walls, Aesch. Theb. 284.

'Επτᾰτο, 3 sing. aor. 2 of πέτομαι, ἵπταμαι, Hom.

†'Επτάτοκος, ον, (ἑπτά, τίκτω) *having given birth to seven*, μήτηρ, Nonn.

'Επτάτονος, ον, (ἑπτά, τόνος) *seven-toned*, Eur. Alc. 446, I. T. 1129.

'Επτᾰφαής, ές, (ἑπτά, φάος) *sevenfold shining*, Orph.

'Επτάφθογγος, ον, (ἑπτά, φθογγή) *seven-toned*, κιθάρα, Eur. Ion 881.

'Επτάφυλλος, ον, (ἑπτά, φύλλον) *seven-leaved*, κράμβη, Hippon. 21.

'Επτάφωνος, ον, (ἑπτά, φωνή) *seven voiced*; esp. of a colonnade with a sevenfold echo at Olympia, Luc., cf. Plin. N. H. 36, 15.

'Επτᾰχᾰ, adv. *in seven parts*, Od. 14, 434.

'Επταχῆ or ἑπταχῆ, adv.=foreg., Dio C.

'Επτάχορδος, ον, (ἑπτά, χορδή) *seven-stringed*.

'Επτέτης,=ἑπταετής, *seven years old*, Chionid. Her. 3, Ar. Ran. 418; nom. pl. ἑπτέτεις, Plat. Alc. 1, 121 E: fem. ἑπτέτις, ιδος, Ar. Thesm. 480.

'Επτήμερος, ον, Ion. form for ἑπταήμ., q. v.

†'Επτην, aor. act. of πέτομαι, from *ἵπτημι.

'Επτήρης, ες, (ἑπτά, *ἄρω) *fitted seven ways*; esp. *with seven banks of oars*, Polyb.

'Επτορόγυιος, ον, (ἑπτά, ὀργυιά) *seven fathoms long*, πόδες, Sapph. 38.

'Επτυσκλος, ον, (ἑπτά, ὕσκλος) of a sandal, *with seven straps to lace* or *clasp over the foot*, A. B. 16, 11.

'Επτώροφος, ον, (ἑπτά, ὄροφος) *seven stories high*, πύργος, Diod., cf. Lob. Phryn. 709.

'Επυδρος, ον, Ion. for ἔφυδρος, Hdt. 4, 198.

'Επύθοντο, 3 plur. aor. 2 of πυνθάνομαι, Il.

'Επύλλιον, ου, τό, dim. from ἔπος, esp. *a versicle, scrap of poetry*, Ar. Ach. 398.

*'ΕΠΩ, radical form to which ἔπος, εἶπον, ἐνέπω, and ἐννέπω, are usu. referred, *to speak, say*, v. εἶπον, and also φημί.

'ΕΠΩ, poet. impf. ἕπον: fut. ἕψω: aor. ἕσπον, (not ἔσπον,) inf. σπεῖν, part. σπών. Mid. ἕπομαι, impf. εἱπόμην, and poet. without augm. ἑπόμην: fut. ἕψομαι: aor. indic. with aspirate ἑσπόμην, inf. σπέσθαι, imperat. σποῦ, Ion. σπέο, Ep. σπεῖο, Il. 10, 285. The aspirate is retained by Hom. in all the moods of the aor. of the simple verb. subj. ἕσπωμαι, ἕσπωνται, Od. 12, 349, opt. ἑσποίμην, Od. 19, 579, etc. imperat. ἑσπέσθω, Il. 12, 350, part. ἑσπόμενος, Il. 12, 395, etc., inf. ἑσπέσθαι, Il. 5, 423: but not in the compds., e. g. ἐπισπέσθαι, ἐπισπόμενος, instead of ἐφεσπέσθαι, cf. Spitzn. Excur. x. ad Il.—The act. of the simple verb belongs solely to the old poetry, only some compds., esp. διέπω, and περιέπω, having established themselves in prose: Hom. has of this act. only pres. indicat. and part., poet. impf.; the fut. and aor. act. only in the compds. The mid. is also very freq. in prose, esp. in pres., impf., and fut.

A. act. ἕπω, *to be about* or *with*, c. acc. rei, τὸν δ' εὗρ' ἐν θαλάμῳ περικαλλέα τεύχε' ἕποντα, him he found *handling, busy with*, his armour, Il. 6, 321:—all other places, as ἀμφ' 'Οδυσῆα ἕπον, Il. 11, 483, μετὰ Τυδέος υἱὸν ἕπουσα, Il. 10, 516, περὶ τεύχε' ἕπουσιν, Il. 15, 555, are better referred (by tmesis) to ἀμφιέπω, μεθέπω, περιέπω.

B. dep. mid. ἕπομαι, *to follow*, τινί, Hom.: very freq. c. collat. signf. of *obeying*, hence in Hom. the usu. word of troops under a commander: hence also *to stand by, support, help* or *avenge*, Od. 3, 376, Il. 15, 204: also *to attend*, Lat. *prosequi*, of a guard or escort, Il. 1, 424: metaph. in genl. *to be led, guided by the will* or *judgment of another*, Od. 12, 349.—II. in these signfs. Hom. freq. joins ἅμα, and μετὰ ἕπεσθαι, also ἅμα τινὶ ἕπεσθαι, sometimes doubled, οἵ τοι ἅμ' αὐτῷ 'Ιλιον εἰς ἅμ' ἕποντο, Od. 11, 372, cf. 15, 541, *to go along with*; more rarely, ἐπί τινος, Od. 1, 278; 2, 197; μετά τινι ἕ., Il. 18, 234, σύν τινι ἕ., Od. 7, 304: but, μετὰ κτίλον ἕσπετο, *followed after* him, Il. 13, 492: Att. also, μετά τινος ἕπεσθαι, Hemst. Ar. Plut. 824. The signf. of hostility is rare in these phrases: but we find it Il. 17, 753, οἱ δ' ἅμ' ἕποντο, they *pursued*.—III. in hostile signf. *to pursue*, τινί, only Il. 11, 154, 165, 754; absol., 21, 256, etc., but never in Od.: ἀμφὶ δ' ἄρ' αὐτὸν ἕποντο, they pressed upon him, Il. 11, 474.—IV. *to go step by step, keep pace with*, τινί, Il. 16, 154, Od. 6, 319: metaph. of a man's limbs or strength, γούναθ' ἕπονται, δύναμις καὶ χεῖρες ἕπονται, they *do his bidding*, Il. 4, 314, Od. 20, 237, cf. Il. 8, 140.—V. in genl. *to come towards* a person, only in imperat., ἕπεο προτέρω, *come on* nearer, Od. 5, 91, Il. 18, 387, differing but little from the literal *come along!*—VI. *to cling, stick to* a thing, *so as to follow* its motions, δουρὶ ἑπόμενος, Il. 12, 395. τρυφάλεια ἕσπετο χειρί, *went with* his hand, Il. 3, 276: so, ἔπαλξις ἕσπετο, Il. 12, 398: more freq. metaph. *to belong to, be inseparable from*, ἅμ' ἕψεται κῦδος, τιμή, etc., Il. 4, 415, etc.: *to belong to a class, be of the same nature with*, ἀθανάτοισι, Herm. H. Hom. Ven. 260:—in genl. *to follow, suit, agree with*, freq. in Pind., v. Böckh Expl. O. 2, 22; 13, 45: also in Plat., as Legg. 632 C, 934 C; τὰ τούτοις ἑπόμενα, *the like* to these, Id. Rep. 406 D, etc.: *to follow on* a thing, *be its effect*, τὰ ἑπόμενά τινος, its *consequences*, Plat. Polit. 271 E.—VII. *to follow up to, reach by following*, Lat. *assequi*: esp. *mente assequi, to follow in mind, understand*, freq. in Plat., as, ἑπ. τῷ λόγῳ, Prot. 319 A; and absol., Euthyphr. 12 A. ('Επ-ομαι, is the Lat. *seq-uor*, *s* taking the place of the aspirate as in ὕλη, *sylva*; and *q* that of π as in πέτορες, (Aeol. for τέσσυρες) *quatuor*; cf. ἵππος, sub fin.)

'Επωάδιος, ον, (ἐπί, ᾠόν) *on*, i. e. *outside the egg, hatched*, v. l. for ὑπωάδιος. [ᾰ]

'Επωάζω, f. -άσω, (ἐπί, ᾠόν) *to sit, brood upon eggs*, Arist. H. A.—II. trans. *to hatch young birds*, οὐ δι' ὀρνίθων, but by art, as in Ægypt, Diod., cf. Hemsterh. Thom. M. p. 362. Hence

'Επώᾰσις, εως, ἡ, and

'Επωασμός, οῦ, ὁ, *a sitting on eggs, brooding*; both in Arist. H. A.

†'Επωαστικός, ή, όν, (ἐπωάζω) *adapted to sitting upon eggs*, or *hatching*, in compar. Arist. H. A. 6, 2, 12.

'Επωβελία, ας, ἡ, (ἐπί, ὀβελός) *an assessment of an obol in the drachm*, or one sixth of the sum at which the damages were laid, to be paid as compensation to the defendant by any prosecutor in a private suit, who failed to gain one fifth of the votes, Dem. 834, 25, cf. Böckh P. E., 2, 87, sq., Att. Process, pp. 641, 729 sqq.—Plat. Legg. 921 C, uses it of a rate of interest, $\frac{1}{6}$ of the principal,=τόκος ἐφεκτος, $16\frac{2}{3}$ p. cent.: but here also it is simply as a penalty on such as do not discharge their contract debts within the year, that he imposes this as *monthly* interest,=200 p. cent. p. ann.

'Επῳδή, ῆς, ἡ, (ἐπᾴδω) strictly, *a song to* or *over somewhat*: hence *an enchantment, charm, spell*, of the Syren's song, etc., Xen. Mem. 2, 6, 10, sq.: esp. *a charm to lull pain, heal sickness*, etc., Trag.; poet. ἐπαοιδή, Od. 19, 457, also Pind., and Aesch.; and so in Hdt. 1, 132:—ἐπ. τινός, *a charm for* or *against*.., Aesch. Eum. 649. Often confused with ἐπῳδός, v. Schäf. Dion. Comp. 261.

'Επώδης, ες, (ἐπόζω) *rank smelling, fetid*,=δυςώδης, Hipp.

'Επῳδικός, ή, όν, *of, belonging to an* ἐπῳδός, *epodic*, Hephaest.

†'Επωδίνω, (ἐπί, ὠδίνω) *to give additional pain*, Plut.

'Επῴδιον, ου, τό, dim. from ἐπῳδή, or ἐπῳδός.

'Επῳδός, όν, (ἐπᾴδω) strictly, *singing to* or *over*: hence *using songs* or *charms* to heal wounds or soothe pain: c. gen., *a charm for* or *against*, Θρηκίων ἀημάτων, Aesch. Ag. 1418: in genl., *having magic power* whether over body or soul, μῦθοι, Plat Legg. 903 B.—2. *sung* or *said after*: μορφῆς ἐπῳδόν, *called after* this form, Eur. Hec. 1272.—B. very freq. as subst.—I. ὁ ἐπῳδός, also ἡ, *an enchanter, sorcerer*, Eur. Hipp. 1038; γόης ἐπ., Id. Bacch. 234: hence, Proverb. νοσῶν νοσοῦντι ἐπῳδός ἐστι, a sick man is a sick man's *charmer*, i. e. *comforter*.—II. ἡ ἐπῳδός, also, but very rarely, ὁ, Hephaest. p. 129, Gaisf.,—1. *an after-song, epode, the strain of a lyric ode after the strophe and antistrophe*, Dion. H.: of such odes, called ἐπῳδικά, most of Pindar's and the Tragic choruses consist, Dion. H.—2. *a verse* or *passage returning* at intervals, *a chorus, burden, refrain*, e. g. in Theocr. 1, 2, Bion 1, Mosch. 3: metaph. ὁ κοινὸς ἁπάσης ἀδολεσχίας ἐπ., the old tune, the old story over again.—3. *a lyric poem in couplets*, usu. of Iamb. Trim and Dim., but also of any longer and shorter measure, *except Elegiac*: invented by Archilochus, used by Horace, Plut.

'Επωδῡνία, ας, ἡ, *pain, anguish*: from

'Επώδυνος, ον, (ἐπί, ὀδύνη) *painful*, ἧπαρ, Hipp.; τραύματα, Ar. Ach. 1205.

'Επώζω, (ἐπί, ὤζω) *to cry oh!* or *wail over*, Aesch. Fr. 149, Ar. Av. 266.

Επῴζω, or ἐπωΐζω,=ἐπωάζω, Epich. p. 80, Cratin. Nem. 2.

'Επωθέω, ῶ, fut. -ώσω, and -ωθήσω, (ἐπί, ὠθέω) *to push, shove, poke to* or *into*, Plut., *to impel*, Id.—II. intr. *to rush inwards.*

'Επωθίζω,=foreg., Luc.

'Επωΐζω,=ἐπωάζω.

†'Επωκής, ές, (ἐπί, ὠκύς) *somewhat sour*, only in compar. ἐπωκέστερος, Hipp.

'Επωκύνω, (ἐπί, ὠκύνω) *to hasten*, τι, Hipp.

'Επώλεθρος, ον, (ἐπί, ὄλεθρος) *destructive.*

'Επωλένιος, ον, (ἐπί, ὠλένη) *upon the arm*, H. Hom. Merc. 433, 510.

'Επωμάδιος, ον, (ἐπί, ὦμος) *on the shoulders*, πτέρυγες, Theocr. 29, 29.

'Επωμᾰδόν, adv., *on the shoulder*, Ap. Rh.

'Επωμίδιον, ου, τό, dim. from ἐπωμίς.

'Επωμίζω, (ἐπί, ὠμίζω) *to put on the shoulder.* Mid. *to put on one's own shoulder*, Luc.

'Επώμιος, ον,=ἐπωμάδιος, Luc.

'Επωμίς, ίδος, ἡ, (ἐπί, ὦμος) *the upper part of the shoulder*, Hipp., and Xen.: in genl. *the neck and shoulder*, Eur. I. T. 1404: hence—2. *the uppermost, high part of a ship*, etc., Anth.—II. a sort of *woman's boddice with sleeves*, Chaerem. ap. Ath. 608 B, opp. to ἐξωμίς.

'Επωμοσία, ας, ἡ, (ἐπόμνυμι) *an oath:* also=ἐξωμοσία.

'Επώμοτος, ον, (ἐπόμνυμι) *on oath, sworn*, ἐπ. ὅρκῳ, Soph. Aj. 1113; ἐπ. λέγειν, Id. Tr. 427.—II. pass. epith. of Jupiter, as *the witness of oaths, sworn by*, like ὅρκιος, Ib. 1188.

'Επώνιον, ου, τό, (ἐπί, ὠνή) *a duty paid on goods bought and sold*, Böckh. P. E. 2, 37: but acc. to others—II. *something given into the bargain in a sale.*

'Επωνῠμία, ας, ἡ, (ἐπώνυμος) *a surname, name given after* some person or thing, Lat. *cognomen*, Hdt., etc.; ἐπ. ποιεῖσθαι, θέσθαι, to take *a surname*, Hdt. 2, 42; 4, 45; ἐπ. ἔχειν ἐπί τινος, to have *a name after* one, 1, 14, etc., and sometimes ἀπό τινος, 7, 121, etc.:—but, ἐπ. σχεῖν χώρας, to have *the naming* of it, i. e. have it named after one, Thuc. 1, 9; so, ἐπ. ἀφ' ἑαυτῶν παρέχεσθαι, Id. 1, 3.—2. in Aesch. Theb. 829, *a name prophetically significant.*—II. in genl. *a name*, Hdt. 2, 4, etc.

'Επωνύμιον, ου, τό,=foreg., Plut.

'Επωνύμιος, α, ον, poet. for sq., Pind. P. 1, 58, etc.; also in Hdt. 2, 112. [ῠ]

'Επώνῠμος, ον, (ἐπί, ὄνυμα, ὄνομα) *named after* some person or thing, with some particular object: so in Hom., ὄνομα ἐπώνυμον, a name *given advisedly, an auspicious* or *ominous* name, Od. 7, 54; 19, 409, cf. H. Hom. Ap. 373, Hes. Th. 144, 282: hence in Il. 9, 562, 'Αλκυόνην καλέεσκον ἐπώνυμον, Alcyone they called her *for her name, by name*, (where the reason follows), cf. φερώνυμος: in genl. *surnamed, called*, Trag.: c. gen., ἐπ. ὄρνιχος, *called after* it, Pind. 1, 6, 78, cf. Hdt. 7, 11, and so Trag.; ἐπί τινος, Hdt. 4, 184: also c. dat., Soph. Fr. 408: but, πολλῶν ὀνομάτων ἐπ., *called by* names manifold, Soph. Fr. 678, 2.—II. act. *giving one's name to* a thing or person: esp. at Athens the first archon, ἄρχων ἐπ., who gave his name to the current year, Böckh Inscr. 1, p. 437, etc.; ἀρχὴ ἐπ., his rank or office; cf. Thuc. 2, 2: ἥρωες ἐπ., the heroes after whom the Attic φυλαί had their names: usu. absol., οἱ ἐπ., Isocr. 382 D, and freq. in Oratt.—III. τὸ ἐπ., as subst., *a surname.*

†'Επώνῠμος, ου, ὁ, *Eponȳmus*, masc. pr. n., Isae.

'Επωπάω, (ἐπί, ὠπάομαι)= ἐφοράω, *to look on, inspect, watch*, Lat. *inspicere*, c. acc., Aesch. Cho. 693, Eum. 275.

†'Επωπεύς, έως, ὁ, *Epopeus*, son of Neptune (or Aloeus, Paus.) and Canace, a king of Sicyon, Apollod.—II. *Mt. Epopeus*, now *Epomeo*, or *Monte Sannicolo*, a volcanic mountain of Pithecusa, Strab.

'Επωπή, ῆς, ἡ, (ἐπωπάω) *a spot which commands a wide view, a look-out place*, Aesch. Supp. 539.

'Επώπης, ου, ὁ, *a watcher.*

'Επωπίς, ίδος, ἡ, (ἕπομαι) *a female attendant, companion*, Lyc. 1176, ubi v. Tzetz. p. 946 Müll.

'Επωριάζω, (ἐπί, ὥρα) *to be concerned, anxious about* a thing.

'Επῶρσε, 3 sing. aor. 1 of ἐπόρνυμι, Hom.

'Επῶρτο, 3 sing. aor. syncop. pass. from ἐπόρνυμι, Il. 21, 324.

'Επωρύω, (ἐπί, ὠρύω) *to howl at* a thing, Anth.: also in mid., LXX. [ῡ]

'Επωσις, εως, ἡ, (ἐπωθέω) *an impulse.* Hence

'Επωστρίς, ίδος, ἡ, *one who shoves to help another on*, dub.

'Επωτειλόομαι, as pass., (ἐπί, ὠτειλή) *to be scarred over*, Aretae.

'Επωτίδες, ίδων, αἱ, (ἐπί, οὖς) *beams on each side of a ship's bows like ears*, whence the anchors were let down, Eur. I. T. 1350: sometimes strengthened to resist the charge of a hostile ship, Thuc. 7, 34, 36, ubi v. Arnold.

'Επωφέλεια, ας, ἡ, *help, advantage*, Democr. ap. Stob. p. 452, 22.

'Επωφελέω, ῶ, f. -ήσω, (ἐπί, ὠφελέω) *to help, aid, be of use in* a thing, τινί, Soph. O. C. 441; τινά, Soph. Phil. 605; absol., Soph. O. C. 541, ἐδεξάμην δῶρον, ὃ μήποτ' ἐπωφέλησα πόλεως ἐξελέσθαι, where the Schol. takes it as=ὤφελον, but Herm. and Reisig wish to retain the usu. signf., *a gift, to gain which from the state I never earned by service*, i. e. *never deserved*, v. Ellendt. Hence

'Επωφέλημα, ατος, τό, *a help, aid, store*, βορᾶς, Soph. Phil. 275.

'Επωφελής, ές, *helping, useful*, late word.

'Επωφελία, ας, ἡ,= ἐπωφέλεια, Anth.

'Επωφέλιμος, ον,=ἐπωφελής.

'Επώχᾰτο, 3 plur. plqpf. pass. Aeol. and Ion. from ἐπέχω, Il. 12, 340, πᾶσαι (πύλαι) γὰρ ἐπώχατο, all *were shut to.* There is no doubt of the signf., but a good deal about the deriv.: prob. it belongs to ὀχεύς, ὄχω, ἐπόχω, akin to ἔχω, ἐπέχω: others wrote ἐπῴχατο, as if from ἐποίγω, others πάσας γὰρ ἐπῴχατο, or ἐπῴχετο, they, he *ran to* all the gates, as if from ἐποίχομαι, but v. Heyne T. 6, 335, sq., Toll. Apoll. Lex. Hom. p. 753.

'Επωχρος, ον, (ἐπί, ὦχρος) *pallid, sallow*, Hipp.

*'ΕΡΑ, ἡ, the Lat. *terra, earth*, Germ. *Erde;* only found in Gramm., and in sq.

'Εραζε, adv., *on, upon, to the earth*, esp. with πίπτω, and χέω, Hom., and Hes.

†'Εραί, ῶν, αἱ, *Erae*, a town of Ionia, near Teos, Thuc. 8, 19.

'ΕΡᾸΜΑΙ, Ep. lengthd. 2 pl. ἐράασθε, like ἀγάασθε, Il. 16, 508: impf. ἠράμην, Sapph. 14, Pind., and Theocr.: fut. pass. ἐρασθήσομαι, Aesch. Eum. 852; aor. ἠράσθην, Hdt. 1, 8, 96: but in Ep. and Pind. c. aor. mid. ἠρᾰσάμην, hence ἠράσατο, ἠράσσατο, Hom., ἐράσσατο, Hes., and Pind.: perf. ἤρασμαι, Parthen. *To love, desire, long after*, c. gen., Hom.: freq. transferred from persons to things, πολέμου, μάχης, Il. 9, 64; 16, 208: later also c. inf., οὐκ ἔραμαι πλουτεῖν, *I wish* not *to* be rich, Theogn. 1151; ἐπιψαύειν ἔρᾱται, (Dor. conj. for ἔρηται) Sapph. 50, Pind. P. 4, 164. The usu. prose form is ἐράω, q. v.

†'Ερανα, ης, ἡ, *Erana*, a city of Triphylian Elis, Strab.

'Ερᾰνάρχης, ου, ὁ, (ἔρανος, ἄρχω) *the president of an* ἔρανος, *collector and manager of the contributions to it*, Diog L.

'Ερᾰνέμπολος, ον, (ἔρανος, ἐμπολάω) *one who lives by contributions.*

'Ερᾰνίζω, f. -ίσω Att. -ῐῶ, (ἔρανος) *to ask for contributions* or *subscriptions from* one, τινά, Dem. 1484, 2; *to collect by way of contribution*, τι, Aeschin. 60, 4: absol., Plat. Legg. 915 E. Mid. *to collect subscriptions*, etc. *for one's self, live by such means.*—II. *to contribute towards, give in charity*, τινί, Dem. 999, 24; and so prob. the dat. should be read in Antipho 117, 33. Pass. *to be supported by charity*, ἐρανισθεὶς πρὸς τῶν φίλων, Diog. L.

'Ερᾰνικός, ή, όν, *of, belonging to an* ἔρανος, *of the nature of* one, etc., ἐρ. δίκη, an action *arising out of the matters of an* ἔρανος, Att. Process, p. 540, sq.: but ἀκροάσεις ἐρ., *lectures paid for by fees*, Ath.

'Εράνιον, ου, τό, dim. from ἔρανος.

'Ερᾰνῐσις, εως, ἡ, Plat. Legg. 915 E; and ἐρανισμός, οῦ, ὁ, Diog. L., (ἐρᾰνίζω) *the collection of contributions.*

'Ερανιστέον, verb. adj. from ἐρανίζω, *one must scrape together, collect by begging*, Clem. Al.

'Ερᾰνιστής, οῦ, ὁ, (ἐρανίζω) *a partner in, contributor to an* ἔρανος, or *club*, ἑστιᾶν ἐρανιστάς, to give a club-dinner, Ar. Fr. 355.

'Ερᾰνίστρια, ας, ἡ, fem. of ἐρανιστής, Osann Syll. Inscr. 1, 173.

†'Ερανvοβόας, ὁ, *Erannoboas*, a river of India, Arr. Ind. 4, 3.

'Ερανvός, ή, όν, (ἐράω) *lovely, pleasant*, in Hom. only of places, e. g. Il. 9, 531, 577, Od. 7, 18; also, ἐρανὸν ὕδωρ, Simon. 140: later in genl.= ἐρατός, φιλότης, Dion. P.; seldom o persons.

'Ερᾰνος, ου, ὁ, *a meal to which each contributed his share in victuals* or *money, a feast of contribution*, Od. 1, 226; 11, 415; also συμβολή, Lat. *coena collaticia:* in Pind. in genl. *a feast, festival*, O. 1, 59.—2. *any subscription* or *contribution*, Lat. *symbola*, esp. such as Athenians were held bound to pay for the support of the poor, Ar. Ach. 615, ubi v. Schol.: hence in genl. *an accommodation by loan, gift*, etc., ἔρ. εἰςφέρειν τινι, Plat. Symp. 177 C, Dem., etc.: in genl. *a kindness, service*, Isocr. 212 A: *a favour*, esp. *one which will be returned*, Eur. Supp. 363, Thuc. 2, 43, cf. Alex. Incert. 47.—II. *a club* or *society of subscribers to a common fund for any purpose, social, commercial, charitable*, or esp. *political*, cf. Dem. 329, 15: they were often corporations possessed of real property, and were sometimes very influential in the Greek democracies; on the various ἔρανοι, v. Böckh P. E. 1, 328, Att. Process, p. 540, sqq.—III. ἐράνους εἰςενεγκεῖν, *to borrow money on pledges*, opp. to ἐράνους διενεγκεῖν, or διαλύσασθαι, *to* *redeem these pledges*, Tayl. Lycurg. 8, 2, p. 150, 8. (Deriv. uncertain.)

†Ἔρασδε, Dor. for ἔραζε, Theocr. 7, 146.

†Ἐρασίκλεια, ας, ἡ, *Erasiclēa*, fem. pr. n., Luc.: from

†Ἐρασικλῆς, έους, ὁ, (ἐράω, κλέος) *Erasicles*, masc. pr. n., Dem. 929, 13.

Ἐρᾰσίμολπος, ον, (ἐράω, μολπή) *delighting in song* or *of beautiful song*, of Thalia, Pind. O. 14, 22.

†Ἐρασīνίδης, ου, ὁ, (prop. *son of Erasinus*) *Erasīnides*, one of the Athenian commanders in the battle at the Arginusae insulae, Lys. 162, 17; Xen., etc.—2. a Corinthian commander, Thuc. 7, 7.

†Ἐρασῖνος, ου, ὁ, *Erasīnus*, a river of Argolis, joining the Phrixus, Aesch. Suppl. 1020, Hdt. 6, 76.—2. a river of Attica, Strab.—3. another in Arcadia, Id.

†Ἐρασίξενος, ου, ὁ, (ἐράω, ξένος) *Erasixĕnus*, masc. pr. n., Ath. 436 D.

Ἐρᾰσιπλόκᾰμος, ον, (ἐράω, πλόκαμος) *decked with love-locks*, Ibyc. 15.

†Ἐράσιππος, ου, ὁ, (ἐράω, ἵππος) *Erasippus*, a son of Hercules, Apollod., others in Anth., etc.

Ἐρᾰσίπτερος, ον, (ἐράω, πτερόν) *of beautiful wing*, Nonn.

Ἔρᾰσις, εως, ἡ, (ἔραμαι) *love*, Gramm.

†Ἐρασιστράτειος, α, ον, *of* or *belonging to Erasistratus*, Ath. 87 B. From sq. 3.

†Ἐρασίστρᾰτος, ου, ὁ, (ἐράω, στρατός) *Erasistratus*, an Athenian, father of Phaeax, Thuc. 5, 4.—2. one of the thirty tyrants, Xen. Hell. 2, 3, 2.—3. a distinguished physician, born in Ceos, but residing in Alexandrea, Luc.

†Ἐρασιφῶν, ῶντος, ὁ, *Erasiphon*, masc. pr. n., Lys.

Ἐρᾰσιχρήματος, ον, (ἐράω, χρήματα) *loving money, covetous*, Xen. Mem. 1, 2, 5.

Ἐράσμιος, α, ον, Anacr. 18, also ος, ον, (ἐράω) *lovely, beloved*, πόλει, Aesch. Ag. 605; also in Plat., and Xen.

†Ἔρασος, ου, ὁ, *Erasus*, son of Triphylus, Paus.

Ἐραστεύω,=ἐράω, *to love, desire*, γάμων, Aesch. Pr. 893.

Ἐραστέω, ῶ,=foreg.: from

Ἐραστής, οῦ, ὁ, (ἔραμαι) *a lover*, Eur., etc.; τινός, of one, Id.; but also of things, τυραννίδος, Hdt. 3, 53: τῆσδε γνώμης, *an adherent of*, Soph. O. T. 601; ἐρ. τοῦ πονεῖν, *fond of* work, Ar. Plut. 254; also ἐρ. περί τι, ἐπί τινι, Plat. Symp. 203 C, Meno 70 B; used also as fem. by Philo; and cf. Jac. A. P. p. 85.

Ἐραστός, ή, όν,=ἐρατός, *beloved, loveable, lovely*, in prose the usu. form, as Plat. Symp. 204 C; also prob. in Simon. 60.

†Ἔραστος, ου, ὁ, *Erastus*, a Socratic philosopher, of Scepsis, Strab., etc.

Ἐράστρια, ας, ἡ, fem. of ἐραστής, *a lover*, τινός, Perictione ap. Stob. p. 487, 31.

Ἐρᾰτεινός, ή, όν, *lovely, beautiful, charming*, in Hom. usu. of places, but also of things, ἠνορέη, ὁμηλικίη, φιλότης, δαίς, ἀμβροσίη, and so oft. in Pind.: of persons only, Od. 4, 13, and 9, 230, ἑτάροις ἐρατεινὸς φανείς, a welcome, glad sight to his comrades; also H. Hom. Cer. 423. Only Ep. and Lyr.

†Ἐρατίδαι, ῶν, Dor. ᾶν, οἱ, *the Eratidae*, a noble family of Rhodes, Pind. O. 7, 172.

Ἐρᾰτίζω,=ἐράω, c. gen., Hom. always in phrase, κρειῶν ἐρατίζων, *greedy after* it, Il. 11, 551; 17, 660, H. Hom. Merc. 64, 287. Only Ep.

†Ἐρατοκλείδης, ου, ὁ, *Eratoclīdes*, a Heraclid of Corinth, Thuc. 1, 24.

Ἐρᾰτοπλόκᾰμος, ον, (ἐρατός, πλόκαμος)=ἐρασιπλόκαμος, Orph.

Ἐρᾰτός, ή, όν, (ἐράω) poet. for ἐραστός, *beloved, yearned after*, δῶρ' Ἀφροδίτης, Il. 3, 64; ἐρ. γυναιξί, Tyrtae. 1, 29.—2. *lovely, charming*, in Hom. only of places and things, and so in Theogn., Pind., and Att. Poets: of persons, νέοι ἄνδρες ἐρατοί, Theogn. 242. The prose forms are ἐραστός and ἐράσμιος.

†Ἔρατος, ου, ὁ, *Erătus*, a son of Hercules, Apollod.—2. a king of Argos, Paus.—3. a Pythagorēan philosopher, Iambl.

†Ἐρατοσθένης, ους, ὁ, *Eratosthenes*, one of the thirty tyrants, Lys., Xen. Hell. 2, 3, 2.—2. a celebrated grammarian and geographer, who flourished at Alexandrea under Ptolemy Euergetes, Strab.—Others in Lys., etc.

Ἐρᾰτόχροος, ον, contr. -χρους, ουν, (ἐρατός, χρόα) *fair of face*, Anth.

†Ἐράτυρα, ας, ἡ, *Eratyra*, a city of Epirus, Strab.

Ἐρᾰτύς, ύος, ἡ, *loveliness*, very dub. conj. in Ep. Ad. 664.

Ἐρᾱτύω, Dor. for ἐρητύω, Soph. O. C. 164.

Ἐρᾰτώ, οῦς, ἡ, *Erato, the Lovely*, one of the nine Muses, Hes. Th. 78.—2. also one of the Oceanides, Hes. Th. 247. Others in Apollod., Paus., etc.

†Ἐράτων, ωνος, ὁ, *Erăton*, masc. pr. n., Lys.

Ἐρᾰτῶπις, ίδος, ἡ, (ἐρατός, ὤψ) *of lovely look*, v. l. in Ep. Hom. 1, 2, for ἐριῶπις: found also in Welcker Syll. Epigr. 55, 9.

ἘΡΑ´Ω, only found in pres. and impf., equiv. to poet., ἔραμαι, (q. v.) *To love*, c. gen., usu. of the sexual passion, ἐρᾶν γυναικός, Hdt. 9, 108, etc., and so distinguished from φιλέω, as Lat. *amo* from *diligo*; c. acc. cognato, ἐρᾶν ἔρωτα, Valck. Hipp. 31: also of things, *to long for, desire passionately*, τυραννίδος, Archil. 10, 3, μάχης, δώρων, Aesch. Theb. 392, Fr. 147; cf. inf., θανεῖν ἐρᾷ, Soph. Ant. 220, and oft. in Eur.: absol., ἐρῶν, *a lover*, Pind. O. 1, 128, and Xen.; opp. to ἡ ἐρωμένη, *the beloved* one, *mistress*, Hdt. 3, 31, cf. Ar. Eq. 737.—B. of a dep. ἐράομαι in same signf., there is only one certain example, viz., Theocr. 2, 149; for ἐράασθε, Il. 16, 208, is Ep. lengthd. for ἔρασθε. But the prose writers used the pass. aor. ἠράσθην, exactly in act. signf., as Hdt. 1, 8, 96; and c. inf., ἐρασθεὶς τοῦ εὐκλεὴς γενέσθαι, Xen. Ages. 10, 4. Cf. ἔραμαι.

*ἘΡΑ´Ω, *to pour out*, a form only found in compds. like ἀπεράω, ἐξεράω, κατεράω, κατεξεράω, μετεράω, συνεράω.

†Ἐρβησσός, οῦ, ἡ, *Erbessus*, a city of Sicily, west of Syracuse, Polyb. 1, 18, 5: hence Ἐρβησσεύς, έως, ὁ, *an inhab. of Erbessus*, Id. 1, 18, 11.

Ἐργάδεις, ων, οἱ,=ἐργάται, *labourers*, acc. to Plut. Sol. 23: but v. Ἀργαδεῖς: from

Ἐργάζομαι, dep. c. fut. -άσομαι, perf. εἴργασμαι, Ion. ἔργασμαι, though this pf. oft. has a pass. signf., v. sub fin. (*ἔργω). *To be busy, work, set to work*, Il. 18, 469, Od. 14, 272; esp. of husbandry-work: τὸ χρῆμ' ἐργάζεται, the matter *works*, i. e. *goes on*, Ar. Eccl. 148. More freq.—II. like δρᾶν transit., *to work, do, perform*, ἔργα ἐργ., Il. 24, 733, Od. 20, 72, etc.: and so ἐργ. φίλα, ἐναίσιμα, Od. 17, 321; 24, 210: c. dupl. acc., *to do* something *to* another, τινά τι, Hdt. 2, 26, etc.; esp. *to do* one ill, *do* one a shrewd turn, κακὰ ἐργ. τινά, like δρᾶν, ποιεῖν, Thuc. 1, 137, Xen., etc.—2. *to work, work at*, ἐργ. χρυσόν, *to work in* gold, Od. 3, 435; ἐργ. γῆν, *to work* the land, Hdt. 1, 17, etc.: *to digest* food, Lat. *subigere*, Arist. H. A., cf. Hes. Th. 440: ἐργ. τέχνην, *to practise* an art, Lat. *exercere*, Plat. Phaed. 60 E, etc.—3. *to work out, earn by working*, χρήματα, Hdt. 1, 24, Ar., etc.; βίον ἔκ τινος, Andoc. 18, 42, cf. Hes. Op. 43, 297: *to deal in*, τι, Dem. 794, 22: esp. of courtesans, σώματι ἐργ., Lat. *quaestum corporis facere*, Dem. 1351, 21, cf. ἐνεργάζομαι.—4. like ποιέω, *to make*, ἀγάλματα, ὕμνους, Pind.: *to build*, ἁμαξίδας, οἰκοδόμημα, Ar. Nub. 880, Thuc. 2, 76, etc.—5. *to make, produce, cause*, πημονάς, Soph. Ant. 326; πόθον τινί, Dem. 1404, 18.—B the Ion. and Att. use the perf. pass. εἴργασμαι, usu. in the act. signf. of the aor. εἰργασάμην, as Hdt. 3, 155, cf. Valck. Phoen. 1069, Lob. Soph. Aj. 21: but it also oft. occurs as a true pass., e. g., ἔργαστο τὸ τεῖχος, Hdt. 1, 179; τὰ πρόσθεν ἐργασμενα, Hdt. 7, 53: freq. in Trag., as εἴργασται μητρῷον αἷμα, Eur. Or. 284, etc.; ἐκ πέτρας εἰργασμένος, *wrought* out of rock, Aesch. Pr. 242; so, λίθοι εἰργασμένοι, *wrought* stones, Thuc. 1, 93. The fut. pass. εἰργασθήσομαι, as a true pass., as in Soph. Tr. 1218, Isocr. Epist. 6, is rare. Cf. ἐπεργάζομαι.

Ἐργαθεῖν, Ep. ἐεργαθεῖν, poet. aor. inf. of εἴργω, *to sever, cut off*, ἐέργαθεν ὦμον ἀπ' αὐχένος, χρόα ἀπὸ πλευρῶν, Il. 5, 147; 11, 437.

Ἐργᾰλεῖον, ου, τό, Ion. ἐργαλήιον, (*ἔργω) *a tool, instrument*, Hdt. 3, 131, Thuc. 6, 44.

†Ἐργαμένης, ους, ὁ, *Ergamĕnes*, an Athenian, Isae.—2. a king of the Æthiopians, Diod. S.

Ἐργάνη, ης, ἡ, *a worker*, also ὀργάνη: esp. as epith. of Minerva, the goddess of diligent labour, esp. of woman's work, Lat. *operosa Minerva*, Soph. Fr. 724. [ᾰ]

Ἐργάομαι,=ἐργάζομαι, LXX.

Ἐργᾰσείω, desiderat. from ἐργάζομαι, *to long, be about to do*, Soph. Tr. 1232, Phil. 1001.

Ἐργᾰσία, ας, ἡ, (ἐργάζομαι) *work, toil*, Lat. *labor*, H. Hom. Merc. 486, Pind. O. 8, 56; esp. *daily labor, business, employment*, Plat., etc.: ἐργασίαν δός, take pains, c. inf., N. T.—II. *a working, working at*, esp. *husbandry, tillage*, ἐργ. γῆς, χώρας, Ar. Ran. 1034, Isocr., etc.; also, περὶ κήπων, Plat. Min. 316 E: ἐργ. μετάλλων, *working* of mines, Thuc. 4, 105: ἐργ. σιδήρου, χαλκοῦ, *a working in* iron, brass, Hdt. 1, 68, Plat., etc.: also *digestion* of food, Arist. H. A.—3. *workmanship, art, craft*, e. g. of the lapidary, Theophr.; ἡ ἐργ. τῶν βαφέων, *the guild* or *company of dyers*, Inscr.: also *a work of art, production*, of the Hermae, Thuc. 6, 27, cf. 7, 6.—4. *gain, earnings, maintenance, profit*, Xen. Mem. 3, 10, 1; ἐργ. χρημάτων, Arist. Eth. N.: esp. *a courtesan's earnings* or *way of life*, Hdt. 2, 135, cf. Valck. ad 1, 93.—II. *a making*, ἱματίων, ὑποδημάτων, etc., Plat.: metaph., ἐργ. ἡδονῆς, *production* of pleasure, Id. Prot. 353 D.

Ἐργάσιμος, ον, (ἐργάζομαι) *to be*

worked, that can be worked, esp. χωρία ἐργ., *tillable, arable land*, Plat. Legg. 958 D.—2. ἐργ. ἡμέρα, *a work-day*, LXX.: also—II. act. *working for a livelihood*, esp. of courtesans, later.

†’Εργασίων, ωνος, ὁ, *Ergasion*, prop. *a labourer*, name of a countryman in Ar. Vesp. 1201.

’Εργαστέον, verb. adj. from ἐργάζομαι, *one must do*, Trag.—2. *one must work the land*, Xen. Hipparch. 8, 8.

’Εργαστήρ, ῆρος, ὁ, *a workman*, esp. *in husbandry*, Xen. Oec. 5, 15: more usu. ἐργάτης.

’Εργαστηριακοί, ῶν, οἱ, *handicraftsmen*, Polyb.

’Εργαστηριάρχης, ου, ὁ, (ἐργαστήριον, ἄρχω) *the master* or *foreman of a shop, manufactory*, etc.

’Εργαστήριον, ου, τό, (ἐργάζομαι) *a workshop, manufactory*, Ar. Eq. 744: esp. *a brothel*, Dem. 1367, 26; v. ἐργάζομαι II. 3: metaph., τὴν πόλιν ὄντως εἶναι πολέμου ἐργ., Xen. Hell. 3, 4, 17.—2. of a mine or quarry, Dem. 967, 17.

’Εργαστής, οῦ, ὁ,=ἐργαστήρ, A. B.

’Εργαστικός, ή, όν, (ἐργάζομαι) *working hard at* a thing, τινός, Plat. Polit. 281 A: absol. *diligent, busy*, Hipp., and Xen.

’Εργαστῖναι, ῶν, αἱ, at Athens, *girls who wove the peplos of Minerva.*

†’Εργατεία, ας, ἡ,=ἐργασία, LXX.: from

’Εργᾰτεύω, *to work hard, labour*, Diod., in mid.

’Εργάτης, ου, ὁ, (*ἔργω) *one who does* a thing, *a doer*, Soph. Ant. 252: ἐργ. πολεμικῶν, Xen. Cyr. 4, 1, 4.—2. *a workman*, esp. *a hired workman, day-labourer*, esp. *a husbandman*, γῆς ἐργ., Hdt. 4, 109; freq. also absol., like αὐτουργός, Soph. O. T. 859, Eur. etc.: cf. ἐργάτις.—II. as adj., *hard-working, strenuous*, ἐργ. στρατηγός, Xen. Cyr. 1, 6, 18: Archil. 40, has βοῦς ἐργάτης, *a labouring* ox, cf. ἐργάτις.—III. *a sort of capstan* or *windlass*, Lat. *ergata*, v. Vitruv. 10, 4. Hence

’Εργᾰτήσιος, ία, ον, also ος, ον,= ἐργάσιμος.—II. *producing an income*, χώρα, Plut.: and

’Εργᾰτικός, ή, όν, *given to labour, busy, diligent, active*, Plat.: Hdt. 2, 11, uses it of the Nile, with reference to the quantity of its alluvial deposits. Adv. -κῶς, Plut.

’Εργᾰτίνης, ου, ὁ,=ἐργάτης, *a labourer*, esp. *a husbandman*, Theocr.—II. as adj. *labouring, industrious*, βοῦς, Ap. Rh.: c. gen. rei, Anth.: joined with subst. fem., Ep. Ad. 194. [ῑ]

’Εργάτῐς, ιδος, fem. from ἐργάτης, *a workwoman: so a hireling*, Μοῖσ’ οὐκ ἐργάτις, Pind. I. 2, 10: ἁπάντων, Aesch. Pr. 461.—2. epith. of Minerva, like ἐργάνη.—II. as adj. *laborious, industrious, active*, χείρ, Soph. Phil. 97: ἐργ. γυνή, *a courtesan*, Archil. 125. [ᾰ]

’Εργατοκυλίνδριος, ὁ, (ἐργάτης, κύλινδρος)=ἐργάτης III. [ῡ]

’Εργάτωνες, Att. ἐργάωνες, *lodging-rooms of the slaves in the rural districts*, Lat. *ergastula*.

’Εργεπείκτης, ου, ὁ, (ἔργον, ἐπείγω) *one who urges on the work, a task-master*, late.

’Εργεπιστᾰσία, ας, ἡ, *superintendance of works*, Böckh Inscr. 2, p. 516: from

’Εργεπιστᾰτέω, ῶ, *to be superintendant of the works*, Böckh Inscr. 2, p. 604: from

’Εργεπιστάτης, ου, ὁ, (ἔργον, ἐπιστάτης) *superintendant of public works*, Epich. p. 109. [ᾰ]

†’Εργίας, ου, ὁ, *Ergïas*, a writer of Rhodes, Ath. 360 D.

†’Εργῖνος, ου, ὁ, *Ergīnus*, son of Clymenus, king of Orchomenus, H. Hom. Apoll. 297, and one of the Argonauts, Pind. O. 4, 31. Others in Plut., etc.

†’Εργίσκη, ης, ἡ, *Ergiscē*, a city of Thrace, Dem. 85, fin.

Ἔργμα, ατος, τό, (*ἔργω) poet.= ἔργον, *a work, deed, business*, H. Hom. 27, 20; 32, 19, Epigr. ap. Hdt. 5, 77; then in Pind., Theogn., and Att. poets. In Pind. always written ἕργμα.

Ἕργμα, ατος, τό, (εἴργω, ἕρκος) *a fence, enclosure*, dub. in Soph. Ant. 848 for ἕρμα: *a fence, guard*, Hipp.

’Εργνύω and -νῡμι, poet. for εἴργω, ἔργω, *to inclose*, Od. 10, 238.

’Εργοδῐωκτέω, ῶ, *to urge on the work, be a taskmaster*, LXX.: from

’Εργοδῐώκτης, ου, ὁ, (ἔργον, διώκω) *a taskmaster*, LXX.

’Εργοδοτέω, ῶ, *to let out* or *apportion work*: from

’Εργοδότης, ου, ὁ, (ἔργον, δίδωμι) *one who lets out work*, Xen. Cyr. 8, 2, 5: cf. ἐργολάβος.

’Εργοεπιστάτης, ου, ὁ, v. ἐργεπ.

†’Εργοκλῆς, έους, ὁ, *Ergocles*, masc. pr. n., Dem., etc.

’Εργολάβεια, ας, ἡ,=ἐργολαβία, Alciphr. [ᾰ]: from

’Εργολᾰβέω, ῶ, *to be an* ἐργολάβος, *to contract for the doing of work*, c. acc., ἐργ. ἀνδριάντας, Lat. *statuas conducere faciendas*, Xen. Mem. 3, 1, 2: hence —2. *to do* a thing *for lucre, make money*, Dem. 608, 12, etc.: also in mid., Polyaen.

’Εργολᾰβία, ας, ἡ, *a contract for the doing of work*, πρὸς ἐργολαβίαν γράφειν, to write by contract, for gain, Isocr. 87 C.

’Εργολάβος, ον, (ἔργον, λαμβάνω) *contracting for work, for a job*; usu. as subst., *a contractor*, Lat. *conductor, redemptor*, Plat. Rep. 373 C, Plut., etc. —II. as adj., *for gain, gainful*, Polyb. [ᾰ]

’Εργολήπτης, ου, ὁ, (ἔργον, λάμβάνω)=foreg., later.

Ἔργον, ου, τό, (*ἔργω, ἔρδω) *a deed, work*, esp. *work of duty* or *necessity*, Il. 2, 436; 6, 492: hence *a man's business, employment*, etc., τὰ σαυτῆς ἔργα κόμιζε, mind your own business, Hom. Esp. in the following relations:—1. in Il. usu. of *works* or *deeds* of war, πολεμήϊα ἔργα, or ἔργα alone, Il. 2, 338, 439; also, ἔργον μάχης, Il. 6, 522.—2. *works of industry*, and that—a. ἔργα ἀνδρῶν, ἀνθρώπων, men's *doings* in genl., but esp. *works* of *husbandry*, hence Hesiod's Ἔργα καὶ Ἡμέραι: ἔργα ἀνθρώπων, or ἔργα alone, esp. πίονα ἔργα, in Hom. freq. *the tillage, tilled land itself*, πατρώϊα ἔργα, their father's *estates*, Od. 2, 22; ἔργα ’Ιθάκης, *the tilled lands* of Ithaca, Od. 14, 344: ἔργα βοῶν, the fields which the oxen plough, Od. 10, 98, cf. Virg. *hominumque boumque labores*: ἐπὶ ἔργα ἰέναι, to go to your own homes, Od. 2, 127, 252: and hence naturally, in genl. *property, wealth, possessions*, Od. 14, 65, ἔργα νέμεσθαι, Il. 2, 751: —hence ἐργάτης, αὐτουργός, a husbandman, and ἀεργός, ἀργός, orig. *one who tills not.*—b. ἔργα γυναικῶν, *women's work, handiwork*, esp. *weaving*, also simply ἔργα, usu. in Hom. in phrase ἀγλαὰ ἔργ’ εἰδυῖα: whence Minerva, the patroness of such works, is called ἐργάνη, ἐργάτις.—c. of other *occupations* in Hom. only in Od. 5, 67, θαλάσσια ἔργα, *fishing*, as a way of life: hence later in genl. *maritime pursuits*, also ἔργα ἁλός. Later of all kinds of works, as in Xen. ἔργα for *mines*, (as we say iron-*works*, etc.) Vect. 4, 44.—3. esp. *a heavy labour, severe work*, (cf. our *to irk, irksome*): in Hom. ἔργον ἀργαλέον: and so, μέγα ἔργον, in Il., but in Od. usu.=κακὸν ἔργον, *a terrible, audacious deed*, Lat. *facinus*; and so αἰσχρὸν, πονηρὸν ἔργ.: and on the other hand, καλὰ ἔργα, noble *deeds*.—4. *a deed, action*, ἔργα τινος, *his doings*, Il. 3, 130; 5, 876, etc., ἔργα ἀποδείκνυσθαι, Hdt. 1, 16, etc.: of the gods, Il. 16, 120.—5. very freq. in Hom. as opp. to ἔπος, *deed, not word*; so too, ἔργον and μῦθος, Il. 9, 443: but in Att. usu. ἔργον and λόγος, as Soph. El. 358, Eur. Alc. 339, in which signf. one clause of the antithesis is oft. left out, Wolf. Lept. p. 270, sq.—II. *a thing, matter*, just like πρᾶγμα and χρῆμα, even without reference to action, where τι might stand alone, e. g. Il. 1, 294; 13, 366; esp. in Hom. in phrases μήδεσθαι ἔργα, πάρος τάδε ἔργα γενέσθαι, ὅπως ἔσται τάδε ἔργα: so, ἄκουε τοὔργον, Soph. Tr. 1157.—III. pass. *that which is wrought* or *made*, ἔργα ἀθανάτων, γυναικῶν, Il. 6, 89; 19, 22; metal-work is called ἔργον Ἡφαίστου, Od. 4, 617; ἔργα ἐργάζεσθαι, Od. 22, 422: later also, *works of mental labour*, as *books*, Jac. A. P. p. 715: also, ἔργα γάμοιο, φιλοτήσια ἔργα, Il. 5, 429, Od. 11, 246; and so freq. in later poets, ἔργα Ἔρωτος, ἔργα Κύπριδος or ’Αφροδίτης, H. Hom. Ven. 1, cf. Jac. Anth. 1, 2, p. 194: cf. also παλίντιτα.—2. *the result of work*, ἔργον χρημάτων, *interest* or *profit* on money, Isae. 88, 24, Dem. 816, 16.—IV. the following pecul. Att. phrases arise from signf. I.—1. καλοῦ κἀγαθοῦ τοῦτ’ ἐστὶν ἔργον, his *conduct, way of acting*: ἀνδρὸς ἔργα διαπράττεσθαι, to act like a man, etc., where ἔργον is as freq. left out as expressed, cf. εἰμί III. 4.—2. ἔργον ἐστί, c. inf., *it is hard work, troublesome*, Xen. Cyr. 3, 3, 27: also σὸν ἔργον ἐστί, c. inf., *it is your business, falls to your share*, Aesch. Pr. 635, also c. Artic., ἡμέτερον τὸ ἔργον, Hdt. 5, 1; so too, οὐ μακρῶν λόγων ἡμὶν τόδε τοὔργον, there is no *use* in them, this is no time for them, Soph. El. 1373, cf. Aj. 12, Valck. Hipp. 911; οὐδὲν ἔργον ἑστάναι, *there's no use* in standing still, Ar. Lys. 424.—3. ἔργα παρέχειν τινί, to give one trouble.—4. ἔργον τινὸς γενέσθαι, to be his *deed* or *sacrifice*, i. e. to be slain by him, like κατεργάζεσθαι, Lat. *confici*, Jac. A. P. p. 277, first in Plut. —5. ἔργον ποιεῖσθαί τι, to make *a work* about it, attend diligently to it, Heind. Plat. Phaedr. 232 A, Xen. Hier. 9, 10.—(Ἔργον was usu. digammated, Ϝέργον, Germ. *Werk*, our *work*, Aeol. Ϝάργον, cf. Böckh Inscr. 1, p. 11; v. ἔρδω, and cf. Buttm. Lexil. v. κελαινός 5. But it stands without digamma, Il. 1, 395, H. Cer. 140, 144; cf. our *irk, irksome*, modern Germ. *arg*, with A. Sax. *weorcsam.*)

’Εργοπόνος, ον, (ἔργον, πένομαι) *a husbandman, labourer*, Leon. Al.

’Εργοστόλος, ον, (ἔργον, στέλλω) *urging on work*;=ἐργεπιστάτης.

†’Εργοτέλης, ους, ὁ, *Ergotĕles*, a victor in the Olympic games from Himera, Pind. O. 12.

†’Εργόφιλος, ου, ὁ, *Ergophilus*, masc. pr. n., Dem., etc.

’Εργοφόρος, ον, (ἔργον, φέρω) *carrying on work, busy*, of bees, Ael.

†’Εργοχάρης, ους, ὁ, *Ergochăres* masc. pr. n., Aeschin.

'ΕΡΓΩ, fut. *ἔρξω*, in Hom. usu. *ἐέργω*, old Ep. forms for the Att. *εἵργω* or *εἴργω*, cf. sub fin.: Att. fut. *εἵρξομαι* in pass. signf., Soph. O. T. 890: Hom. uses *ἔργω* or *ἐέργω* as suits his verse, *εἴργω* only in Il. 23, 72: pf. *ἔεργμαι*, 3 pl. *ἔρχᾰται*: plqpf. *ἐέργμην*, 3 pl. *ἔρχατο* or *ἐέρχατο*: part. aor. *ἐρχθείς*: also *εἴργνυμι* and *εἰργνύω*, q. v.

To shut in, coop up, confine, usu. with *ἐν*, Il. 21, 282, Od. 10, 283: also, *ἐντὸς ἐέργειν, to enclose, bound*, Il. 2, 845, etc.: *ἔρχατο σάκεσσι, he was fenced, guarded* by shields, Il. 17, 354: but, *δόμον ἐέργειν, to close, shut it up*, Od. 7, 88: *γέφυραι ἐεργμέναι*, like *ἐζευγμέναι, well-fixed, compact*, Il. 5, 89: and so in Att., as Eur. Hel. 288, and freq. in Thuc.—II. *to shut out, keep* or *drive off*, Il. 23, 72, etc., Od. 9, 221, *ἀμφὶς ἐέργειν*, Il. v. *ἀμφίς* III: so, *ἐκτὸς ἐέργειν*, Od. 12, 219; *τινός, from* a thing, Il. 17, 571, Hdt., etc.: esp., *ἔργειν τινα σιτίων*, Hdt. 3, 48; *ἱερῶν, σπονδῶν, ἀγορᾶς*, etc., like Lat. *interdicere igni*, etc.: also, *εἴργ. τινά τινι*, Aesch. Theb. 416; *ἀπό τινος*, Il. 4, 130, etc.—2. also *to hinder, prevent from* doing, c. *μή* et inf., *ἡ νὺξ ἔργει μὴ οὐ κατανύσαι*, Hdt. 8, 98; so too, *εἴργει τόνδε μὴ θανεῖν νόμος*, Eur. Heracl. 963: and c. inf. only, in Soph., as *ποῖον εἶργε τοῦτ' ἐξειδέναι*, O. T. 129, cf. Phil. 1408; also, *εἴργ. ὡςτε*.., or *ὥςτε μὴ*.., c. inf., Xen. Hell. 7, 2, 13, An. 3, 3, 16. Mid. *to keep one's self, abstain from, τινός*, Hdt. 4, 164, etc., and Att.—III. in genl. *to force, drive by force, λαὸν ἐπ' ἀριστερά*, drive them to the left side, Il. 12, 219, so *ἐπὶ νῆας*, Il. 16, 395. (Akin to Lat. *arceo*, hence *ἕργμα, ἕρκος*: Buttm., Catal. in voc., thinks that the Att. distinguished signf. I. from II. by the rough breathing, so that *εἵργω* would be *to shut in, εἴργω, to shut out*: in Hom. *Fέργω*.)

*'ΕΡΓΩ, *to do, work*, obsol. root, for which in pres. *ἔρδω* and *ἐργάζομαι* are used: hence Ep. and Ion. fut. *ἔρξω*, aor. *ἔρξα*: also the perf. *ἔοργα*, plqpf. *ἐώργειν* of *ἔρδω*, q. v. Hence *ἔργον*, with its family, and the Lat. *erco, erceo* in *exerceo*.

'Εργώδης, ες, (*ἔργον, εἶδος*) *irksome, toilsome*, Hipp. Adv. *-δῶς*, Id. Hence

'Εργωδία, ας, ἡ, *irksomeness*.

'Εργώνης, ου, ὁ, (*ἔργον, ὠνέομαι*) *a contractor*, like *ἐργολάβος*, Böckh Inscr. 1, p. 747. Hence

'Εργωνία, ας, ἡ,=*ἐργολάβεια*, Polyb.

'ΕΡΔΩ, fut. *ἔρξω*: perf. *ἔοργα*: plqpf. *ἐώργειν*:—Att. *ἔρδω, ἔρξω*. *To work, do, accomplish, ἔρξον ὅπως ἐθέλεις*, Il. 4, 37: opp. to *παθεῖν*, Od. 8, 490: more freq. c. acc., *ἔρδειν μέγα ἔργον, ἔργα βίαια*, Od. 2, 236; 19, 92; so, *ἐρδ. φίλα, ἐσθλά*, etc., Hom., who also has pf. and plqpf. esp. in these phrases; orig. c. dat. pers. *τινί τι*, Od. 14, 289, as also in Eur. Med. 1292; but even in Hom. more usu. c. dupl. acc., esp. in pf.; and that of doing one some harm, *κακὰ ἐρδ. τινά*, Il. 3, 351; 9, 540, and so Hdt. 1, 137, Aesch. Pers. 236, etc.; and so *ἐρδ. τινα κακῶς*, Hdt. 6, 85; also absol., *ἐρδ. τινά, to do* one *harm*, Soph. Phil. 684.—2. also like Lat. *sacra facere, ἱερά, ἑκατόμβας ἔρδειν θεοῖς, to make, offer* a sacrifice, freq. in Hom. (but not in pf. and plqpf.), and Hdt.; later also without *ἱερά* or *θεοῖς*, as *facere, operari* in Lat., v. sub *ῥέζω*. (Cf. *ῥέζω*, which is merely a transposed form of *ἔρδω*, and v. Buttm. Catal. in voc., and Lexil. v. *κελαινός* 5. Akin also to **ἔργω*.)

'Ερέα, ας, ἡ, *wool*, cf. *ἔρος, εἶρος, ἔριον, εἴριον*.

'Ερεβεννός, ή, όν, (*Ἔρεβος*) *dark, gloomy*, freq. in Il. (never in Od.), usu. as epith. of night; also of clouds: only Ep.

'Ερέβεσφι, 'Ερέβευσφι, v. sub *Ἔρεβος*.

'Ερεβίνθειος, ον, *of the ἐρέβινθος kind, belonging to it, made of it*: and

'Ερεβινθιαῖος, αία, αῖον, *of the size of the ἐρέβινθος*, Diosc.: and

'Ερεβίνθῐνος, η, ον,=*ἐρεβίνθειος*: from

'Ερέβινθος, ου, ὁ, *a kind of pulse, chick-pea*, Lat. *cicer*, Il. 13, 589: *ἐρέβινθοι*, were eaten raw or roasted (like chestnuts) in the dessert, freq. in Ar.—II. metaph. *pudendum virile*, Ar. Ran. 545, cf. *κριθή, κόκκος*. (Akin to *ὄροβος*, Lat. *ervum*, Germ. *Erbse*, perh. from *ἕρπω*.)

'Ερεβινθώδης, ες, (*ἐρέβινθος, εἶδος*) *like, of the kind of chick-peas*, Theophr.

'Ερεβοδῑφάω, ῶ, (*ἔρεβος, διφάω*) *to seek, pry into the darkness*, Ar. Nub. 192.

'Ερεβόθεν, adv., *from nether gloom*, Eur. Or. 178: from

Ἔρεβος, εος, contr. ους, τό, Hom. and Hes. have the Ion. gen. *'Ερέβευς* and *'Ερέβευσφι, 'Ερέβευσφιν*, (to which however Buttm., Ausf. Gr. § 56, Anm. 2 n., prefers *'Ερέβεσφι*, cf. Franke, H. Hom. Cer. 350): *Erebos*, a place of nether darkness, just above the still deeper Hades (v. omnino, Il. 8, 368); and which must be past in going to Hades or returning thence, Od. 10, 528; 12, 81, Il. 9, 572, etc.—II. in Hes. Th. 125, a mythical being, son of *Chaos*, and father of *Aether* and *Day* by his sister *Night*.—III. in general *nether gloom, ἔρεβος ὕφαλον*, of the sea, Soph. Ant. 589. (Prob. from *ἐρέφω*, to cover: akin to *ἐρεμνός*, prob. also to Hebr. *Erev* or *Ereb*, our *eve*-ning: cf. Ægypt. *Amenti* Hades, from *Ement* the West, Wilkinson's Ægyptians, ii., 2, 74; v. also *ζόφος*, and *ἕσπερος θεός*, Soph. O. T. 178.)

'Ερεβόσδε, adv. *to, into Erebos*, Od. 20, 356.

'Ερεβοφοῖτις, ιδος, ἡ, (*Ἔρεβος, φοιτάω*) *she that walks in Erebos*.

'Ερεβώδης, ες, (*Ἔρεβος, εἶδος*) *dark as Erebos*, Poet. ap. Plut. 2, 169 B.

'Ερεβῶπις, ιδος, ἡ, (*Ἔρεβος, ὤψ*) *Erebos-eyed*, i. e. *gloomy looking*, Orph.

Ἔρεγμα, ατος, τό, (*ἐρείκω*) *bruised* or *pounded beans*, Theophr. Hence

'Ερέγμῐνος, η, ον, *made of bruised beans, ἄλευρον*, Diosc.

'Ερεγμός, οῦ, ὁ,=*ἔρεγμα*.

'Ερεείνω, (*ἔρομαι*) like *ἔρομαι, to ask*, freq. in Hom. c. acc. pers. *to ask of* one; or c. acc. rei *to ask* a thing; or c. dupl. acc., *ἐρ. τινά τι*, Od. 1, 220; 4, 137; *ἀμφί τινι*, to ask *about* one, Od. 17, 305. Mid. *ἐρεείνομαι*,=the act., only in Od. 24, 262.—II. *to say, speak*, only H. Hom. Merc. 313. Only Ep.

'Ερεθίζω, Dor. *ἐρεθίσδω*, fut. *-ίσω*, (*ἐρέθω*) *to stir, rouse*, esp. *to anger*, in Il. always in this signf.; hence *to rouse to fight*, Il. 17, 658: so in Od., except 19, 45, where it is *to rouse to curiosity, make anxious* or *inquisitive*.—II. later in genl. *to excite, stir up, kindle, φέψαλος ἐρεθιζόμενος*, Ar. Ach. 669; *πνεῦμα ἠρεθισμένον*, of one who has run till he is out of breath, Eur. Med. 1119: hence *χορὸν ἐρεθίζειν, to set them a dancing*, Eur. Bacch. 148: *ἐρ. μάγαδιν, to bring out* its *tones*, Telest. ap. Ath. 637 A.

'Ερεθίσδω, Dor. for foreg., Theocr. Hence

'Ερέθισμα, ατος, τό, *a rousing, stirring up, χορῶν ἐρ.*, Ar. Nub. 312: and

'Ερεθισμός, οῦ, ὁ, *irritation*, esp. medic., Hipp.

'Ερεθιστέον, verb. adj. from *ἐρεθίζω, one must irritate*, Plat. Tim. 89 B.

'Ερεθιστής, οῦ, ὁ, *a quarrelsome person*, LXX. Hence

'Ερεθιστικός, ή, όν, *irritating*. Adv *-κῶς*.

ΕΡΕ'ΘΩ, = its more usu. deriv. *ἐρεθίζω, to stir up, rouse*, Hom., in Il. always *to stir to anger*, 3, 414, *ὀνειδείοις ἐπέεσσι*, 1, 519: but in Od. of cares, passions, and all sources of disquiet, 4, 813; 19, 517, cf. Ap. Rh. 3, 618, 1103, Mosch. 3, 85, where the augm. aor. *ἤρεθον* first appears. (Akin to *ἔρις*.)

'Ερειγμός, οῦ, ὁ, (*ἐρείκω*)=*ἔρεγμα*.

'ΕΡΕΙ'ΔΩ, f. *-είσω*: in the augm. tenses, Hom. uses the augm. only in 3 plq. pass. *ἠρήρειστο*, while Hes. Sc. 362 has *ἠρείσατο*. *To make* one thing *lean against* another, whether as a prop or in hostile signf., *to lean, press, force* it *against, δόρυ πρὸς τεῖχος*, Il. 22, 112; *θρόνον πρὸς κίονα*, Od. 8, 66, 473; *ἀσπίδα ἐπὶ πύργῳ*, Il. 22, 97: Att. in this signf. sometimes c. dat., sometimes *εἰς* or *πρός*, Valck. Hipp. 1206: *ἐρ. πληγήν, to inflict* it *severely*, Eur. Andr. 845.—2. *to prop, stay*, Lat. *sustinere, ἀσπὶς ἄρ' ἀσπίδ' ἔρειδε*, of close ranks of men at arms, Il. 13, 131; 16, 215; so *ἐπ' ἀσπίδος ἀσπίδ' ἔρεισον*, Tyrtae. 2, 31; *ἐρ. οὐρανὸν ὤμοιν*, Aesch. Pr. 350: metaph. *ἐρ. τὰν γνώμαν, to confirm, support* it, Theocr. 21, 61.—3. in genl. *to fix firm, plant, ἄγκυραν χθονί*, Pind. P. 10, 79; *πλευραῖς ἔγχος*, Soph. Ant. 1236: *ἐρ. ὄμμα*, Lat. *figere oculos, εἴς τι*, Eur. I. A. 1123; *ἐρ. ἴχνος*, Lat. *figere vestigia, to plant* the foot *firm*, Anth.—4. *to press hard upon*, as in wrestling, Pind. O. 9, 48.—5. *to dash, hurl*, Ar. Eq. 627.—6. of wagers or matches, *to match, set* one pledge *against* another, Theocr. 5, 24, Lat. *deponere*, Virgl. Ecl. 3, 31; 9, 62.—7. =*βινεῖν*, Ar. Eccl. 616.—II. intr. *to lean against, set one's self against, oppose*, Il. 16, 108; *ἀλλήλησιν ἐρείδουσαι, jostling, crowding* one another, Od. 22, 450: more freq. in Att. *to set upon, attack, press hard on, εἴς τινα*, Ar. Nub. 558: so of an illness, *to settle upon* a particular part, Medic.—2. in genl. *to set about* a thing *briskly, go to work*, Ar. Ran. 914: esp. of eating, *ἔρειδε*, *fall to* (*to eat*), Ar. Pac. 31, cf. 25; where, acc. to Schol. and Suid., it is metaph. from rowers, *remis incumbentes*. B. pass., and mid. *to prop one's self, be propt* or *lean on* a thing, c. dat., *σκήπτρῳ, ἔγχει ἐρειδόμενος, ἐρεισάμενος*, freq. in Hom.; also *ἐπὶ μελίης*, Il. 22, 225: even c. gen., *ἐρείδετο χειρὶ γαίης, leant* with his hand *against* the earth, Il. 5, 309; 11, 355, cf. Hdt. 4, 152: and absol., *ἐρεισάμενος, having set himself firm, taken a firm stand*, like *εὖ διαβάς*, Il. 12, 457, cf. 16, 736; so *οὔδει ἐρείδεσθαι*, Il. 7, 145; *οὔδει χαῖται ἐρηρέδατο* (3 pl. plqf.) the hair *rested on* the ground, Il. 23, 284.—2. *to be fixed firm, planted, ἔγχος διὰ θώρηκος ἠρήρειστο, had been fixed*, Il. 3, 358: *λᾶε ἐρηρέδαται* (3 pl. perf.), Il. 23, 329, cf. Od. 7, 86. C. strictly in mid. *to strive* one with another, *contend*, Il. 23, 735; and then c. acc., *ἐρείδεσθαι* ἔπος πρὸς ἔπος, Ar. Nub. 1375. (Akin to ἕρμα, v. Buttm. Lexil., v. ἕρμα, and cf. ἔρεισμα.)

'Ερείκη, ης, ἡ, *heath, heather*, Lat. *erica*, Aesch. Ag. 295; but a taller and more bushy species than our common heather, Eupol. Aeg. 1, Theocr. 5, 64: also ἐρίκη. Hence

'Ερεικόεις, εσσα, εν, contr. -κοῦς, -οῦσσα, -οῦν, *heathery*: 'Ερεικοῦσα or -κοῦσσα, ἡ, one of the Aeolian isles: cf. 'Ερικοῦσσα.

'Ερεικτός, ή, όν, *bruised, pounded*: also ἐρικτός: from

'Ερείκω, fut. ξω; 2 aor. ἤρικον; pf. pass. ἐρήριγμαι, *to break, tear, rend*, ἤρεικον χθόνα, *tore* it *asunder* with the plough-share, Hes. Sc. 287; πέπλον ἐρ., Aesch. Pers. 1060. Hom. has only the pass., ἐρεικόμενος περὶ δουρί, *rent, pierced* by the spear, Il. 13, 441. Later esp. *to bruise, pound*, esp. of pulse, Ar. Fr. 88: in genl. *to dash*, ναῦς πρὸς ἀλλήλαισι, Aesch. Ag. 655.—II. intr. only in aor. 2 ἤρῐκον, *to shiver*, ἤρικε κόρυς περὶ δουρὸς ἀκωκῇ, Il. 17, 295.

'Ερεικώδης, ες, (ἐρείκη, εἶδος) *like heath*.—2. *abounding in it*.

*Ἔρειξις, εως, ἡ, (ἐρείκω) *a tearing, grinding*.

Ἔρειο, Ep. imperat. from ἔρομαι, for ἔρεο, ἔρου, Il. 11, 611.

'Ερειοί, οἱ, a dub. word in Theocr. 15, 50: we only know that it was a term of insult to the Ægyptians, v. Interpp. ad l.

'Ερείομεν, Ep. for ἐρέωμεν, 1 pl. subj. from ἐρέω, Il. 1, 62.

†Ἔρειος, α, ον,=ἐρεοῦς, LXX.

'Ερείπιον, ου, τό, (ἐρείπω) *a fallen ruin*: almost always in plur., ἐρείπια, *ruins*, δόμων, Eur. Bacch. 7: ναυτικὰ ἐρ., *wrecks, pieces of wreck*, Aesch. Ag. 660; and so absol., pers. 425: ἐρ. χλανιδίων, *rags, pieces* of garments, Soph. Fr. 400, cf. Eur. Tro. 1025: *dead carcasses*, Soph. Aj. 308.

'Ερειπιών, ῶνος, ὁ, *a place full of ruins, collection of ruins*, Böckh Inscr. 2, p. 399.

'ΕΡΕΙ'ΠΩ, f. ἐρείψω: perf. pass. ἐρήριμμαι: aor. 1 ἠρείφθην. Hom. does not use the fut. or aor. 1. *To throw* or *dash down, tear down*, ὄχθας, ἐπάλξεις, Il. 12, 258; 15, 356, cf. Hdt. 1, 164: hence metaph., ἐρείπει γένος θεῶν τις, some god *bears down* their race *to ruin*, Soph. Ant. 596. Pass. *to be torn down, fall in ruins, fall*, τεῖχος ἐρέριπτο (Ep. plqpf. for ἠρήριπτο) Il. 14, 15: κτύπος Διόβολος ἐρείπεται, the thunder *comes crashing down*, Soph. O. C. 1462: Pind. O. 2, 76, has also a part. aor. pass. ἐριπείς, dat. ἐριπέντι, *fallen*, where some needlessly read ἐριπόντι.—II. intr. like pass. in aor. 2 ἤρῐπον, Ep. also ἔρῐπον, perf. 2 ἐρήρῖπα, *to fall down, tumble*, very freq. in Hom., esp. in Il. of men, γνὺξ ἐριπεῖν, *to fall* on the knee; προπάροιθε, ἐξοπίσω, ἐν κονίῃ ἐριπεῖν, etc.: also of trees, Il. 21, 243. etc. Hom. has not the pf. (Akin to ῥίπτω.)

Ἔρεισις, εως, ἡ, (ἐρείδω) *a pushing on*, Dion. H.

Ἔρεισμα, ατος, τό, (ἐρείδω) *that which is fixed* or *set, so as to support* a thing, *a prop, stay, support*, σκῆπτρα χειρὸς ἐρείσματα, Eur. H. F. 254; ἔρεισμα θέμενος ἀμφί τινι,=ἐρεισάμενος, Ib. 109: metaph. of persons, Θήρων' ἔρεισμ' 'Ακράγαντος, Theron *pillar* of Agrigentum, Pind. O. 2, 12, cf. Soph. O. C. 58, and Homer's ἕρμα πόληος: but also ἐρείσματα πόνων, *supports, reliefs* of care, Aesch. Fr. 371 (but with v ἰάματα), cf. ἕρμα II. fin.—II.=ἕρμα, *a sunken rock*, Theocr. 21, 12.

'Ερείψιμος, ον, *thrown* or *fallen down, in ruins*, Eur. I. T. 48: from

Ἔρειψις, εως, ἡ, (ἐρείπω) *a throwing down, ruin*, Inscr.

'Ερειψίτοιχος, ον, (ἐρείπω, τοῖχος) *overthrowing walls*, Aesch. Theb. 884.

†'Ερεμβοί, ῶν, οἱ, *the Erembi*, a people whom Homer names along with the Sidonians and Aethiopians, Od. 4, 84: acc. to Strab. a Troglodytic nation of Arabia.

'Ερεμναῖος, α, ον,=sq., Qu. Sm.

'Ερεμνός, ή, όν, syncop. from ἐρεβεννός, *black*, γαῖα, Od. 24, 106, H. Hom. Merc. 427: more freq. *dark, gloomy, dismal*, αἰγίς, νύξ, λαῖλαψ, Hom.; ἐρ. ψακὰς φοινίας δρόσου, of bloodshed, Aesch. Ag. 1390; ἐρεμνὴ φάτις, a *dark* (i. e. uncertain) rumour, Soph. Ant. 700. (Cf. Ἔρεβος.)

Ἔρεξα, aor. 1 from ῥέζω, Hom.

'Ερέομαι, Ep. and Ion. form of εἴρομαι, ἔρομαι, *to ask*, q. v., Hom.

'Ερεοῦς, ᾶ, οῦν, (ἐρέα) contr. from ἐρέεος, *woollen, made of wool*, Plat. Polit. 281 C, 283 A, cf. Lob. Phryn. 147 sq.

'Ερέπτομαι, dep. used only in pres. and impf., *to eat, feed on*, in Hom. (who only uses part. pres.) usu. of granivorous animals, λωτόν, κρῖ λευκόν, πυρὸν ἐρεπτόμενοι, Il. 2, 776; 5, 196, Od. 19, 553; of men only in Od. 9, 97. Ep. word, also in Simon. 107, 2, and metaph. in Ar. Eq. 1295. The act. ἐρέπτω,=τρέφω, is a figment of the Gramm. (Rather akin to ἐρείπω than τρέφω, and perh. to ἁρπάζω, *rapio, carpo*, to *crop*, feed greedily, cf. ἀνερείπομαι, ἀνερέπτω, ὑπεοέπτω, Pott Etym. Forsch. 1, 258.)

'Ερέπτω,=ἐρέφω, *to crown*, formerly susp. in Pind. P. 4, 427, but now established by Böckh.

'Ερέριπτο, 3 sing. plqpf. pass. Ep. from ἐρείπω, Il. 14, 15.

'Ερέσθαι, inf. aor. 2 of the Ion. and poet. pres. εἴρομαι, which in Att. is only found in this aor. ἠρόμην, inf. ἐρέσθαι, in signf. *to ask*, with ἐρωτάω for its pres. (To be carefully distinguished by the accent from the Hom. inf. pres. ἔρεσθαι.)

'Ερεσία, ας, ἡ, poet. εἰρεσία, q. v.

†'Ερέσιος, α, ον, *of Erĕsus, Eresian*, Thuc. 8, 23: from

†Ἔρεσος, ου, ἡ, also wr. Ἔρεσσος, *Erĕsus*, now *Eresso*, a city of Lesbos, Thuc. 3, 18.—II. ὁ, masc. pr. n., founder of foreg., Steph. Byz.

'ΕΡΕ'ΣΣΩ, Att. ἐρέττω, f. ἐρέσω: aor. 1 ἤρεσα, poet. ἤρεσσα and ἔρεσσα, *to row*, in Hom. always absol., Il. 9, 361, Od. 11, 78, etc.—II. trans. *to speed by rowing*, hence in pass., ναῦς ἠρέσσετο, Aesch. Pers. 422: metaph. of birds, πτερύγων ἐρετμοῖσιν ἐρεσσόμενοι, Aesch. Ag. 52, Virgil's *remigio alarum*, cf. Eur. I. T. 289.—2. in genl. *to put in quick motion, ply, urge*, τὸν πόδα, Eur. I. A. 138: metaph. ἐρ. ἀπειλάς, Soph. Aj. 251; ἐρ. μῆτιν, Lat. *consilium, curam volvere*, Soph. Ant. 159; ἐρέσσετε γόων πίτυλον (cf. πίτυλος), Aesch. Theb. 855; and so ἔρεσσε, absol. prob.=Lat. *plange*, Pers. 1046. Pass. of a bow, *to be plied, handled*, Soph. Phil. 1135. Cf. ἑλίσσω, κινέω, ἀράσσω.

'Ερεσχελέω, ῶ, *to jest, talk lightly*, opp. to σπουδῇ λέγειν, Plat. Rep. 545 E, cf. Phil. 53 E, Legg. 885 C.—II. trans. *to jest upon, quiz, tease*, τινά, Id. Phaedr. 236 B: *to frighten, scare*, Luc. (Akin to ἐρέθω and ἐρίζω. Another form, ἐρισχηλέω, is adopted by Bekk. in Plat., except only Phil. 53 E, and preferred by Piers. Moer. p. 159, Buttm. Phaedr. l. c.) Hence

'Ερεσχελία, ας, ἡ, *sport, raillery*, late.

'Ερεσχηλέω, ῶ, v. sub. ἐρεσχελέω

'Ερεταίνω, rare collat. form from ἐρέσσω.

'Ερέτης, ου, ὁ, (ἐρέσσω) usu. in plur., *rowers*, Hom., and Att.—II. *oars*, Leon. Tar. Hence

'Ερετικός, ή, όν, *of, belonging to rowers* or *rowing*, ἡ ἐρετική, sub. τέχνη, *the art of rowing*, Plat. Legg. 707 A. —II. τὸ ἐρετικόν, *the crew*, Lat. *remigium*.

†'Ερετμεύς, έως Ep. ῆος, ὁ, (ἐρέτης) *Eretmeus*, a Phaeacian noble, Od. 8, 112.

'Ερετμόν, οῦ, τό, rare Ep. form for ἐρετμός, *an oar*, Od. 11, 121, etc., always with adj. εὐῆρες: more freq. in Od. in plur. ἐρετμά, which some take as heterog. pl. from sq.

'Ερετμός, οῦ, ὁ, (ἐρέσσω) the Lat. *remus, an oar*, the usu. form in Hom. in sing., while in plur. the neut. is usu., v. foreg.: of the wings of birds, cf. ἐρέσσω II. Mostly poet., κώπη being the prose word. Hence

'Ερετμόω, ῶ, *to furnish with oars, set to row, to exercise at the oar*, χέρας, Eur. Med. 4.—II. *to lay on the oar*, χεῖρας, Orph.—III. *to row, make way through*, c. acc., Nonn.

†'Ερέτρια, ας, ἡ, poet. also Εἰρέτρια, *Eretria*, an important city of Euboea, on the western coast, opposite the mouth of the Asopus, Il. 2, 537, Hdt. 1, 61, etc.—2. a city of Thessalian Phthiotis, Polyb. 18, 3, 5.

†'Ερετριαῖος, α, ον,='Ερετρικός; ἡ 'Ερετριαία, sub. χώρα, *the territory of Eretria*, Thuc. 8, 95.

†'Ερετριακός, ή, όν,='Ερετρικός, Strab.

†'Ερετριεύς, έως, ὁ, in gen. pl. -έων contr. ῶν, Bekk. Thuc., *an Eretrian*; οἱ 'Ερετριέες, Hdt., -ιῆς, Thuc., *the Eretrians*.

'Ερετρικός, ή, όν, *Eretrian*, Hdt., etc., ἡ 'Ερετρική, sub. χώρα,=ἡ 'Ερετριαία, Strab.: οἱ 'Ερ., the disciples of the Eretrian Menedemus, Strab., v. Ritter Hist. Phil. 2, 141 sq.

'Ερετρίς, ίδος, ἡ, γῆ, *a kind of clay*, from Eretria, Hipp., cf. Diosc. 5, 171.

'Ερέττω, Att. for ἐρέσσω.

Ἔρευγμα, ατος, τό, (ἐρεύγομαι) like ἔρυγμα, *a vomiting*, etc.

'Ερευγμᾰτώδης, ες, (ἔρευγμα, εἶδος) *causing belches*, Hipp.

'Ερευγμός, οῦ, ὁ, like ἐρυγμός,=ἔρευγμα, Hipp.

'Ερευγμώδης, ές,=ἐρευγματώδης, Hipp.

'ΕΡΕΥ'ΓΟΜΑΙ, dep. mid.: *to spit* or *spew out, to disgorge*, Lat. *eructare*, c. acc., ἐρευγόμενοι φόνον αἵματος, Il. 16, 162: absol., *to belch*, Lat. *ructare*, ἐρεύγετο οἰνοβαρείων, Od. 9, 374, and so in Hipp.—2. metaph., in Hom., always of the sea *splashing* and *foaming* against the land, ἐρευγομένης ἁλός, Il. 17, 265, more fully κῦμα ποτὶ ξερὸν ἠπείροιο δεινὸν ἐρευγόμενον, Od. 5, 403, so ἐρεύγεται ἠπειρόνδε, Od. 5, 438: in Pind. of Etna, ἐρεύγονται παγαὶ πυρός, P. 1, 40: later, poet. of rivers, *to discharge themselves*, Ruhnk. Ep. Cr. p. 150; and even of the sun, ἐρεύγεται ἀκτίνεσσι, Ap. Rh.: in genl. of *any violent burst*, e. g. of loud *talking, shouting*, LXX., like Lat. *ructare* and *vomere*, Hor. A. P. 457, Jac. A. P. p. 50: cf. also ἐρυγγάνω.—II. in aor. 2 ἤρῠ-

γον, inf. *ἐρῠγεῖν*, part. *ἐρυγών*, *to bellow, roar*, esp. of oxen, Il. 20, 403 sqq., cf. *ἐρύγμηλος*: also of men, *ὅσον βαθὺς ἤρυγε λαιμός*, to the full depth of his throat or voice, Theocr. 13, 58: this signf. is only found in aor., but it follows at once from the orig. signf. The act. *ἐρεύγω* occurs in no good writer: still less a pres. *ἐρύγω*: but the Att. form for *ἐρεύγομαι* is *ἐρυγγάνω*, *ἐρυγγαίνω*. (Prob. onomatop.)

'Ερευθαλέος, *α*, *ον*, (*ἔρευθος*) *ruddy*, Nonn. [ᾰ]

†'Ερευθαλίων, *ωνος*, *ὁ*, *Ereuthalion*, leader of the Arcadians against Pylos, Il. 7, 149, cf. 4, 319.

'Ερευθέδᾰνον, *ου*, *τό*, *madder*, Lat. *rubia tinctoria*, Hdt. 4, 189.

'Ερευθέω, *ῶ*, (*ἔρευθος*) *to be red*, Luc. Hence

'Ερευθήεις, *εσσα*, *εν*, Ap. Rh., and *ἐρευθής*, *ές*, Arat., *red*.

'Ερευθιάω, *ῶ*, *to be, become red*, Hipp.: in prose usu. *ἐρυθριάω*.

"Ερευθος, *εος*, *τό*, *redness, bloom, blushing*, Hipp.

'Ερευθόω, *ῶ*,=sq.

'Ερεύθω, fut. *ἐρεύσω*, (*ἐρυθρός*) *to make red, stain with red*, *γαῖαν αἵματι*, Il. 11, 394; 18, 329.—2. intr. *to become red, to redden*, Hipp., and so in pass.

†'Ερευθώ, *οῦς*, *ἡ*, *Ereutho*, fem. pr. n., Anth.

'Ερευκτικός, *ή*, *όν*, (*ἐρεύγομαι*) *promoting eructation*.

"Ερευνα, *ης*, *ἡ*, *an inquiry, search*, *ἔρ. ἔχειν τινός*,=*ἐρευνᾶν*, Soph. O. T. 566: *an inquisition, search by torture*. Hence

'Ερευνάω, *ῶ*, fut. *-ήσω*, *to seek out, search into*, *ἴχνια*, *to track* an animal, Od. 19, 436; so *μετ' ἀνέρος ἴχνι' ἐρευνᾶν*, Il. 18, 321: *to seek* or *look for, search after*, *τεύχεα*, Od. 22, 180: *to examine*, Hdt. 5, 92, 4, and so freq. in Att.; also in mid., Plat. Theaet. 174 A.—2. c. inf., *to seek, attempt, try*, Theocr. 7, 45. (Akin to *ἐρέω*, *ἔρομαι*.) Hence

'Ερευνητέον, verb. adj., *one must search*, Xen. Symp. 8, 39.

'Ερευνητήρ, *ῆρος*, *ὁ*, Nonn., and *ἐρευνητής*, *οῦ*, *ὁ*, Joseph., *an inquirer, searcher*.

'Ερευνήτρια, *ας*, *ἡ*, fem. from foreg.

"Ερευξις, *εως*, *ἡ*, (*ἐρεύγομαι*) *a vomiting, belching*, Hipp.

'Ερευξίχολος, *ον*, (*ἐρεύγομαι*, *χολή*) *vomiting bile*: metaph. *ill-tempered*.

'Ερεῦσαι, inf. aor. 1 from *ἐρεύθω*, Il. 18, 329.

'ΕΡΕ'ΦΩ, f. *-ψω*, *to cover*; esp. *to roof in* a building, as always in Hom., Il. 24, 450, Od. 23, 193: *εἴποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα*, if I ever *roofed*, i. e. built from the ground to the roof, Il. 1, 39.—II. esp. *to cover, wreathe with coronals*, Soph. O. C. 473, cf. *ἐρέπτω*. Mid. *to crown one's self*, Eur. Bacch. 323. (Hence *ὄροφος*: akin prob. to *ἔρεβος*.)

†'Ερέχθειον, *ου*, *τό*, *the Erechthēum*, or *temple of Erechtheus*, on the Acropolis at Athens, Plut.

†'Ερεχθεῖδαι, *ῶν* Dor. *ᾶν*, *οἱ*, *the Erechthīdae* or *descendants of Erechtheus*: esp. a general epithet of the Athenians, Pind. I. 2, 28, Soph., etc.: also in sing. Ar. Eq. 1015, 1030.

'Ερεχθεύς, *έως* Ep. *ῆος*, *ὁ*, *Erechtheus*, an ancient hero of Attica, first in Il. 2, 547 Od., 7, 81, same as 'Εριχθόνιος; later writers distinguished between this one and the son of Pandion, grandson of foreg., Thuc. 2, 15, Apollod. 3, 14, 8.—2. an epithet of Neptune, Lyc.: strictly *the Render*, from *ἐρέχθω*.

†'Ερεχθηΐς, *ΐδος*, *ἡ*, fem. adj. from foreg., *Erechthēan*, *θάλασσα*, a spring on the Acropolis at Athens, Apollod. 3, 14, 1: as subst.—1. *daughter of Erechtheus*, Ap. Rh. 1, 212.—2. an Attic tribe, Oratt.: from

'Ερέχθω, *to rend, break*, metaph., *δάκρυσι καὶ στοναχῇσι καὶ ἄλγεσι θυμὸν ἐρέχθων*, *breaking* his very heart with weeping, etc., Od. 5, 83, 157; and so in pass., *ὀδύνῃσιν ἐρεχθομένη*, H. Hom. Ap. 358: but in Il. 23, 317, a ship is *ἐρεχθομένη ἀνέμοισι*, *dashed hither and thither* by the storm, *shattered*. Cf. Spitzn. Excurs. ad Il. xxxiv. § 3. (Akin to *ἐρείκω*, *ἐρέθω*, *ἀράσσω*.)

'Ερέψιμος, *ον*, *of, for, belonging to a roof* or *roofing*, *δένδρα ἐρέψιμα*, Plat. Criti. 111 C: from

"Ερεψις, *εως*, *ἡ*, (*ἐρέφω*) *a roofing*, Theophr.: *a roof*, Plut.

'Ερέω, Ion. and Ep. for *ἐρῶ*, fut. of the rare pres. *εἴρω* (q. v.), *to say*: v. also sub *ἐρῶ*.

'Ερέω, only Ep. pres. for *εἴρομαι*, *ἔρομαι* (q. v.), *to ask, seek*, Hom.

†'Ερημάζεσκον, iterat. imperf. from sq., Theocr.

'Ερημάζω, f. *-σω*, (*ἐρῆμος*) *to be left lonely*, Theocr. 22, 35.

'Ερημαῖος, *αία*, *αῖον*, poet for *ἐρῆμος*, Ap. Rh.: c. gen., Anth.

'Ερημάς, *άδος*, *ἡ*, pecul. fem. of *ἐρῆμος*, *alone, lonely*.—2. c. gen., *reft of*, Anth.

'Ερήμη, *ἡ*, sub. *δίκη*, v. *ἐρῆμος* III.

'Ερημία, *ας*, *ἡ*, (*ἐρῆμος*) *a solitude, desert, wilderness*, Hdt. 3, 98, Aesch. Pr. 2, etc.—II. *solitude, loneliness*, Eur. Bacch. 609: hence of places, *a being* or *being laid waste*, Lat. *vastitas*, Id. Tro. 26: of persons, *abandoned estate, destitution*, Soph. O. C. 957.—2. in genl. *want of...*, *φίλων*, Xen. Mem. 2, 2, 14; *ἀνδρῶν*, Thuc. 6, 102; even *the want of, freedom from* evils, *κακῶν*, Eur. H. F. 1157; in genl. *absence*, *ἀρσένων*, Hec. 1017.

'Ερημιάς, *άδος*, *ἡ*,=*ἐρημάς*, Theocr. 27, 62.

'Ερημικός, *ή*, *όν*, (*ἐρῆμος*) *of, belonging to solitude, living in a desert*, LXX.

'Ερημίτης, *ου*, *ὁ*, *a solitary, eremite, hermit*, Eccl.

'Ερημοκόμης, *ες*, (*ἐρῆμος*, *κόμη*) *void of hair, bald*, Anth.

'Ερημολάλος, *ον*, (*ἐρῆμος*, *λᾰλέω*) *chattering in the desert*, *τέττιξ*, Anth.

'Ερημόνομος, or *-νόμος*, *ον*, (*ἐρῆμος*, *νέμομαι*) *feeding, dwelling in the wilderness*: *haunting the wilds*, *θεαί*, Ap. Rh.

'Ερημοπλάνης, *ου*, *ὁ*,=sq., Orph.

'Ερημοπλάνος, *ον*, (*ἐρῆμος*, *πλανάομαι*) *wandering alone* or *in the wilderness*, ap. Dem. Phal. [ᾰ]

'Ερημοποιός, *όν*, (*ἐρῆμος*, *ποιέω*) *laying waste*.

'Ερημόπολις, *ι*, gen. *ιδος*, (*ἐρῆμος*, *πόλις*) *reft of one's city*, Eur. Tro. 599.

'Ερῆμος, *η*, *ον*, Ep., but in Hdt., and Att. *ος*, *ον*: and Att. usu. proparox. *ἔρημος*: of places, *lonely, lone, desert, desolate*, Od. 3, 270, Il. 10, 520, and freq. in Hdt., and Att.: of persons, *lone, solitary*, esp. also *destitute, helpless*, Il. 5, 140; and so Aesch. Ag. 862, etc.: of birds, etc., *solitary, not gregarious*, Plut.—Proverb., *ἐρήμας τρυγήσεις*, (sc. *ἀμπέλους*,) *you'll strip unwatched vines*, v. *τρυγάω*, Ar. Vesp. 634: also, *ἔρημον ἐμβλέπειν*, to look *vacantly*, Ar. Fr. 393.—2. c. gen., *reft of, destitute of*, *πάντων*, Hdt. 2, 32; *abandoned by*, *τῶν συμμάχων*, *ἀνδρῶν*, Hdt. 7, 160, etc.; and so in Att., as Soph. O. C. 1717, cf. O. T. 57; *στέγαι φίλων ἔρ.*, *void of* friends, Id. El. 1405: and then sub. *ἀνδρῶν*, *πόλις ἔρ.*, *a deserted* city, *ἔρ. οἶκος*, a house *without heirs*, Isae. 66, 29.—II. as subst., *ἡ ἐρῆμος*, *a solitude, desert, wilderness*, sub. *γῆ*, *χώρα*, Hdt. 3, 102: elsewh. *τὰ ἐρῆμα*, as 2, 32.—III. *ἐρήμη*, *ἡ*, sub. *δίκη*, a trial *in which one party does not appear*, and judgment goes against him by default, as contumacious, Thuc. 6, 61; *ἐρήμην δίκην ἑλεῖν*, to get judgment by default, Dem. 540. 21, *ὀφλεῖν*, to let it go by default, 542. 4. Hence

'Ερημοσύνη, *ης*, *ἡ*, *solitude*, Anth.

'Ερημοφίλης, *ου*, *ὁ*, Anth., and *ἐρημόφῖλος*, *ον*, (*ἔρημος*, *φιλέω*) *loving solitude*.

'Ερημόω, *ῶ*, (*ἔρημος*) *to make solitary* or *desert, lay waste, destroy*, Thuc. 1, 23, in pass.—2. c. gen., *to bereave of*, *ἀνδρῶν ἑστίαν*, Pind. I. 4, 27. In pass., *to be bereft, deprived of*, *ἀνδρῶν*, Hdt. 1, 164, etc.—II. *to leave, abandon, desert*, *χῶρον*, Pind. P. 4, 479: *ὄχον ἐρ.*, merely *to step out of* it, Aesch. Ag. 1070. Pass. *to be left alone, deserted, waste*, Hdt. 7, 171. Hence

'Ερήμωσις, *εως*, *ἡ*, *abandonment*. *a laying* or *being waste*, Arr.: and

'Ερημωτής, *οῦ*, *ὁ*, *one who lays waste, a ravager*, Anth.

'Ερηρέδᾰται, Ion. for *ἐρηρεισμένοι εἰσί*, 3 plur. perf. pass. from *ἐρείδω*, Il. 23, 284, 329, Od. 7, 86, 95: Ap. Rh. has *ἐρήρειντai*.

'Ερήριμμαι, perf. pass. from *ἐρείπω*.

†'Ερήρισται, 3 sing. perf. pass. from *ἐρίζω*, Hes.

†'Ερητύεσκον, Ep. iterat. imperf., Ap. Rh., and *ἐρητύσασκε*, aor. from *ἐρητύω*, Hom.

'Ερήτῡθεν, v. sq.

'Ερητύω, f. *-ύσω*, (*ἐρύω*, *ἐρύκω*, *ἐρωέω*) *to hold back, restrain*, *ἐρ. λαόν*, *φάλαγγας*, *to make* them *halt*, Hom.: in genl. *to keep in check, repress, assuage*, Hom.: *θυμόν*, Il. 1, 192; 9, 462,; 13, 280: esp. freq. in Hom., *ἐρ. ἐπέεσσι*: the mid. for act., Il. 15, 723. Ep. word, used also by Soph. O. C. 164. [ῡ before *σ*, and metri grat. before a long syll.: also in Aeol. aor. pass. *ἐρήτῡθεν*, because this is for *ἐρητύθησαν*, Il. 2, 99, 211; but ῠ before a short syll., e. g. *ἐρήτυον*, *ἐρητύεται*.]

"Ερι, *τό*, indecl., shortd. form from *ἔριον*, *wool*, Philet. 18.

'ΕΡΙ˘-, insepar. particle, like *ἀρι-*, used as a prefix to strengthen the signf. of a word, *very, much*. Mostly Ep. and Lyr.

†'Ερίανθος, *ου*, *ὁ*, *Erianthus*, masc. pr. n., a Theban, Plut. Lys. 15.

†'Εριασπίδας, *α*, *ὁ*, *Eriaspidas*, masc. pr. n., Anth.

'Εριαυγής, *ές*, (*ἐρι*, *αὐγή*) *very brilliant*, Orph.

'Εριαύχην, *ενος*, *ὁ*, *ἡ*, (*ἐρι*, *αὐχήν*) *with a high arching neck*, in Il., epith of high-bred horses: never in Od. opp. to *βυσαύχην*.

'Εριαχθής, *ές*, (*ἐρι*, *ἄχθος*) *heavy laden*.

'Εριβόας, *ου*, *ὁ*, (*ἐρι*, *βοή*) *loud shouting, riotous*, of Bacchus, Pind. Fr. 45 10.

†'Ερίβοια, *ας*, *ἡ*, *Eriboea*, wife of Telamon, and mother of Ajax, Pind. I. 6, 65.

'Ερίβομβος, *ον*, (*ἐρι*, *βομβέω*) *loud-buzzing*, Orph.

'Εριβρεμέτης, *ου*, *ὁ*, (*ἐρι*, *βρέμω*) of Jupiter, *loud-thundering*, Il. 13, 624: in genl. *loud-roaring*.

'Εριβρεμής, *ές*,=*ἐρίβρομος*, Anth

'Εριβρῑθής, ές, (ἐρι, βρῖθος) *very heavy*, Opp.

'Ερίβρομος, ον, (ἐρι, βρέμω) *loud-shouting, roaring*, etc., of Bacchus, H. Hom. Bacch. 56, Anacr. 14, Pind.

'Εριβρύχης, ου Ep. εω, ὁ,=sq., Hes. Th. 832. [ῠ]

'Ερίβρῡχος, ον, (ἐρι, βρύχω) *loud-bellowing*, H. Hom. Merc. 116.

'Εριβῶλαξ, ἄκος, ὁ, ἡ, and ἐρίβωλος, ον, (ἐρι, βῶλαξ, βῶλος) *with large clods*, of rich, loamy soil, which does not crumble away like sand under the plough, hence *fertile, rich-soiled*,—both, esp. the first, very freq. in Il.; each, once in Od.

†'Εριβώτης, ου, ὁ, *Eribōtes*, son of Teleon, one of the Argonauts, Ap. Rh. 1, 71.

'Εριγάστωρ, ορος, ὁ, ἡ, (ἐρι, γαστήρ) *pot-bellied*, Nic.

'Εριγδουπέω, ῶ, *to rattle loud*; from

'Ερίγδουπος, ον,=ἐρίδουπος, (q. v.) *loud-sounding, crashing, thundering*, in Hom. usu. as epith. of Jupiter, ἐρ. πόσις Ἥρης: but in Il. 11, 152, of horses' hoofs, ἐρ. πόδες ἵππων.

'Εριγήθης, ες, (ἐρι, γηθέω) *very joyful*, Orph.

'Ερίγληνος, ον, (ἐρι, γλήνη) *with large eyeballs, full-eyed*, Opp.

'Εριγμα, ατος, τό,=ἔρεγμα.

†'Ερίγυιος, ου, ὁ, *Erigyius*, a Mytilenēan, a general of Alexander the great, Diod. S., Arr.

†'Εριγών, όνος, and ῶνος, ὁ, *the Erigon*, a river of Macedonia, Arr. An. 1, 5, 8, Strab.: more correct. acc. to Theognost. 'Ερίγων.

'Εριδαίνω, f. ἐριδήσω, (ἔρις, ἐρίζω) *to wrangle, quarrel*, ἐπέεσσι, Il. 2, 342: *to strive* as for a prize, εἵνεκα τῆς ἀρετῆς, Od. 2, 206; τινί, *with* one, Il. 16, 765; also, ἀντία τινός, *against* one, Od. 1, 79: not used of war in Hom.; who has it only in pres., except in Il. 23, 792, ποσσὶν ἐρῑδήσασθαι 'Αχαιοῖς, which is inf. aor. 1 mid. (c. signf. act.) from ἐριδαίνω, cf. ἀλιτήσω, from ἀλιταίνω, ἐβησάμην, from βαίνω, etc. Hence

'Εριδαντεύς, εως, ὁ, *a wrangler, disputant*, Democrit. ap. Clem. Al. 279, fin.

'Εριδάντης, ου, ὁ,=foreg., Timon ap. Diog. L. 2, 107.

'Ερίδηλος, ον, (ἐρι, δῆλος) *very manifest* or *conspicuous*.

'Εριδῑνής, ές, (ἐρι, δῖνος) *whirling, eddying swiftly*, Tryph.

'Ερίδιον, ου, τό, dim. from ἔριον, Luc.

'Εριδμαίνω,=ἐρεθίζω, *to provoke to strife, irritate*, Il. 16, 260.

'Ερίδμᾱτος, ον, ἔρις ἐρίδμ., in Aesch. Ag. 1461, prob. by a violent metaphor, *strongly built*, (from ἐρι, δέμω) i. e. *strong, excessive*, cf. θεόδμητος, εὔδμητος.

'Ερίδουπος, ον, (ἐρι, δοῦπος) *sounding, roaring loudly*: Hom. has this form always of things and places, but the Ep. form ἐρίγδουπος, of living beings. Only poet.

'Ερίδωρος, ον, (ἐρι, δῶρον) *rich in gifts, abundant*, Opp.

'Ερίζω, Dor. ἐρίσδω: fut. ἐρίσω, Ep. also ἐρίσσω, Dor. ἐρίξω. *To strive, wrangle, quarrel*, usu. of wordy contests, τινί, Hom., also ἀντιβίην τινί, Il. 1, 277: in Pind. ἀντία τινί, P. 4, 507; and πρός τινα, P. 2, 162, and so in Hdt. 7, 50, 1, Theocr. 5, 23. 2. *to rival, contend with*, τινί, Il. 3, 223; sometimes τινί τι, as, ἐρ. 'Αφροδίτῃ κάλλος, Il. 9, 389, cf. Od. 5, 213, Hes. Sc. 5: also, περὶ ἴσης, μύθων, τόξων, Il. 12, 423; 15, 284, Od. 8, 225, and so in Hdt. 5, 49; also (when no dat. pers. is expressed) τόξῳ, ποσί, δρηστοσύνῃ ἐρίζειν, Il. 5, 172; 13, 325, Od. 15, 321: c. dat. pers. et inf., ἐρίζετον ἀλλήλοιϊν χερσὶ μαχήσασθαι, Od. 18, 38: absol., Νέστωρ οἶος ἔριζε, *kept the contest* up, *contended*, Il. 2, 555: and so it is taken in Od. 8, 371: hence, *to be equal, a match*, cf. Xen. Cyn. 1, 12. Hom. sometimes uses the mid. quite like the act., Il. 5, 172, Od. 4, 80, cf. Hes. Th. 534, ἐρίζετο βουλὰς Κρονίωνι. (From ἔρις: hence Lat. *rixa, rixari*.)

'Ερίζωος, ον, (ἐρι, ζωή) *long-lived*, Lat. *vivax*.

'Εριήκοος, ον, (ἐρι, ἀκούω) *keen of ear*, Orph.

'Ερίηρες, οἱ, v. sq.

'Ερίηρος, ον, (ἐρι, *ἄρω) *fitting exactly*; hence—1. esp. as epith. of ἑταῖρος, *loving, faithful, trusty*, Hom., but in sing. only Il. 4, 266; elsewhere always in metaplast. plur. ἐρίηρες ἑταῖροι, acc. ἐρίηρας ἑταίρους, cf. Il. 3, 47, 378, Od. 9, 100, 172, 193.—II. as epith. of ἀοιδός, Od. 1, 346; 8, 62, 471, it means rather, *loved*, cf. *ἄρω II, ἄρμενος, and ἐπίηρα.

'Εριηχής, ές, (ἐρι, ἠχέω) *loud sounding*, Opp.

'Εριθάκη, ης, ἡ, *bee-bread* or *bees-wax*, Arist. H. A., also κήρινθος, and σανδαράχη. [ᾰκη?]

'Ερῑθᾰκίς, ίδος, ἡ,=ἡ ἔριθος, *a female day-labourer*, Theocr. 3, 35: †by some regarded as a fem. pr. n., *Erīthacis*.

'Ερίθακος, ου, ὁ, a solitary bird, which could be taught to speak, Arist. H. A.; also ἐριθεύς, ἐρίθυλος, and, acc. to some, the same as the φοινικουρός.

'Ερῑθακώδης, ες, (εἶδος) *like ἐριθάκη* or *the ἐρίθακος* in a dub. l. Epich. p. 31. [ᾰ]

'Εριθᾱλής, ές, Dor. for ἐριθηλής.

'Εριθαλίς, ίδος, ἡ, *an unknown plant*.

'Εριθαλλής, ές,= sq., v. l. in Opp.

'Ερίθαλλος, ον, (ἐρι, θάλλω) *growing luxuriantly, flourishing*, of plants and trees, Simon. ap. Plut. Thes. 17, cf. ἐριθηλής.

'Ερῑθεία, ας, ἡ, (ἐριθεύω) *labour for wages*.—II. *canvassing, intriguing*, Lat. *ambitus*: in genl. *party spirit, faction*, Arist. Pol. 5, 2, 6; 3, 9: *contention*, N. T.

'Ερῑθεύς, έως, ὁ,=ἐρίθακος, Arat.

'Ερῑθεύω, more freq. as dep. mid., ἐρῑθεύομαι, (ἔριθος) *to serve, work for hire*.—II. in mid. of public officers or characters, *to court popular applause*, Lat. *ambire*: οἱ ἐριθευόμενοι, *party men*, Lat. *ambitum exercentes*, Arist. Pol. 5, 3, 9: cf. ἐριθεία: so, ἐξεριθεύεσθαι τοὺς νέους, *to inveigle* them *into party-measures*, Polyb., cf. ἀνερίθευτος.

'Εριθηλής, ές, (ἐρι, θάλλω, τέθηλα) *very luxuriant, flourishing*, of plants, etc., Il. 10, 467; 17, 53: of corn-land, *fertile*, Il. 5, 90.

'Ερίθηλος, ον,=foreg., Or. Sib.

'Ερῑθος, ου, ὁ, also ἡ, *a day labourer, hired servant* of any sort: in Hom., οἱ ἔρ. are *mowers* or *reapers*, Il. 18, 550, 560; and αἱ ἔρ. esp. *spinsters* and *weavers, workers in wool*: the latter in Dem. 1313, 6; hence of spiders, Soph. Fr. 269. (Hence some derive it from ἔριον: others from ἐρέθω, ἐρεθίζω or ἐρέσσω.)—II. τλήμων γαστρός, Lat. *crepitus ventris*, H. Hom. Merc. 296, ubi v. Herm.

'Ερίθῡμος, ον, (ἐρι, θυμός) *passionate*: or in genl. *high-spirited*, Q. Sm.

'Ερῐκεῖν, inf. aor. of ἐρείκω.

'Ερίκη, ης, ἡ,=ἐρείκη. [ῐ.]

'Ερῐκίς, ίδος, ἡ, (ἐρείκω) *bruised, pounded barley*, also ἐρικάς and ἐρεικίς, usu. in plur. Hence

'Ερῐκίτας, ὁ, ἄρτος, *bread, pounded barley*, Seleuc. ap. Ath. 114 B.

'Ερικλάγκτης, ου, ὁ, (ἐρι, κλάζω) *loud sounding*, Pind. P. 12, 38.

'Ερίκλαυστος and -κλαυτος, ον, (ἐρι, κλαίω) *much weeping, sorrowful*, Anth.—II. pass. *much wept, bewailed*.

'Ερίκλῠτος, ον, (ἐρι, κλυτός) *much renowned*, Orph.

'Ερῐκόεις, εσσα, εν, contr. -κους, οῦσσα, οῦν, *heathy*: hence

†'Ερικοῦσσα, ης, ἡ, *Ericūsa*, one of the Aeolian islands, strictly *the heathy*, Strab.

'Ερικτέᾰνος, ον, (ἐρι, κτέανον) *wealthy*, Opp.

'Ερικτός, ή, όν,=ἐρεικτός, *pounded, bruised*.

'Ερίκτῠπος, ον, (ἐρι, κτυπέω) *loud* or *deep-sounding*, in Hes. Th. 456, 930, epith. of Neptune.

'Ερικῡδής, ές, (ἐρι, κῦδος) *very famous, glorious*, epith. of the gods and their descendants, Il. 14, 327, Od. 11, 576, 631: also of things connected with them, θεῶν ἐρικυδέα δῶρα, Il. 3, 65: 20, 265, ἐρ. ἥβη, Il. 11, 225, Hes. Th. 988; besides this Hom. only joins it with δαίς, *a splendid* festival, Il. 24, 802, Od. 3, 66, etc., and even here it is strictly a *sacrificial* feast. Ep. word.

'Ερικύμων, ον, gen. ονος, (ἐρι, κῦμα) *full of young, big with young*, ἐρ. φέρματι, Aesch. Ag. 119. [ῡ]

'Ερῐκώδης, ες, (ἐρίκη, εἶδος) *heathy*, like ἐρεικώδης.

'Ερίκωλαξ, ακος, ὁ, ἡ, (as parody on ἐρίβωλαξ) πόλις, a city *of toad-eaters*, read by Bentley (Corresp. 1, p. 222) in Cratin. Drap. 3.

'Εριλαμπής, ές, (ἐρι, λάμπω) *bright shining*.

'Εριμύκης, ου, ὁ,=sq., ταῦρος, Call. Fr. 452.

'Ερίμῡκος, ον, (ἐρι, μυκάομαι, μέμυκα) *loud bellowing*, of oxen, Hom., and Hes.

'Ερῑνάζω, fut. -άσω Dor. -άξω, *to impregnate, apply the wild fig*, (ἐρινεός) and so *to ripen the cultivated fig*, (which takes place by insects from the wild fig piercing it,) Lat. *caprificare*, Theophr., cf. Hdt. 1, 193: from

'Ερῑνάς, άδος, ἡ, *the wild fig-tree*, ἐρινεός, Nic.—II. *the fruit of the wild fig-tree, a wild fig*, Amer. ap. Ath. 76 E.

'Ερῑνασμός, οῦ, ὁ, *the process of caprification*, Theophr.

'Ερῑναστός, ή, όν, (ἐρινάζω) *ripened by caprification*, Theophr.

'Ερῑνειός, οῦ, ὁ, Ep. for ἐρινεός, Hes.

'Ερῑνεόν, οῦ, τό, *the fruit of the wild fig-tree, the wild fig*: also=ὄλυνθος: v. ἐρινός.

'Ερῑνεός, οῦ, ὁ, *the wild fig-tree*, Lat. *caprificus*, freq. in Hom., in Hes. also ἐρῑνειός.—II.=ἐρινεόν.

'Ερίνεος, α, ον, (ἔριον) *of wool, woollen*, Hipp.. [ῐ]

†'Ερινεός, οῦ, ὁ, (ἡ Strab. 476) *Erinēus*, one of the cities of the Dorian Tetrapolis, Hdt. 8, 43; Thuc. 1, 107.—2. a city of Thessaly near Larissa, Strab.—3. λιμήν, a haven of Achaia, assigned to Rhypae, Thuc. 7, 34.—4. a place on the banks of the Cephisus in Attica, not far from Eleusis, Plat. Theaet. 143 B, (where gen. 'Ερινοῦ).—5. a spot near Troy, Strab.—6. a river of Sicily, Thuc. 7, 80.

'Ερῑνεώδης, ες, (ἐρινεός, εἶδος) *like the wild fig-tree*: of a place, *full of these trees*, Strab.

'Ερῑνόν, οῦ, τό,=ὄλυνθος, *a late unripe fig*, Alex. Leb. 1.

'Ερῖνός, οῦ, ὁ,=ἐρινεός, Epich. p. 71: ἐρινεόν, Soph. Fr. 190. As adj., ἐρινός, ή, όν, Eur. Scir. 3.

'Ερῖνύς, (for so it is written, not 'Ερινννύς, in the best MSS. and in Inscriptt., v. Dind. Steph. Thes.), gen. ύος, ἡ: plur. 'Ερινύες, 'Ερινῦς. *The Erinys*, an avenging deity, like the Roman *Furiae*. in Hom. in sing. only in Il. 9, 571; 19, 87, Od. 15, 234; elsewh. in plur.: the Trag. also oft. have them in plur., but quite as freq. in sing., in which case the *Erinys* is often *conscience* impersonated: but the number *Three* is first in Eur. Tro. 457, and the names *Tisiphone*, *Megaera*, *Alecto*, only in late writers, as Apollod. 1, 1, 4, etc. In the oldest Ep. they visit for perjury, Il. 19, 259, Hes. Op. 801; homicide, Il. 9, 571; undutiful conduct to parents, Il. 9, 454, Od. 2, 135 (hence μητρὸς 'Ερινύες, those who avenge a mother, Od. 11, 280, 'Ερ. πατρός, Aesch. Theb. 70, etc.); ill-treatment of suppliants or beggars, Od. 17, 475; disrespect to elders, Il. 15, 204; and in genl. offences of presumption: they silence the horse of Achilles, when about to reveal too much, Il. 19, 418; they lead men to mistake evil for good, like ῎Ατη, Il. 19, 87, Od. 15, 234. Their abode was Erebus, hence the epith. ἠεροφοῖτις, Il. 9, 571; 19, 87: hence too their vengeance reached beyond the grave, Il. 19, 260, Od. 20, 78. Acc. to Hes. Th. 185, they sprang from Gaea and the drops of Uranus' blood. For their worship at Athens and the Athen. notions of them v. Müller Aesch. Eum. § 77 sq., and cf. Εὐμενίδες, Σεμναί.—II. as appellat., μητρὸς ἐρινύες, *curses from* one's mother, Il. 21, 412, and so conjoined with 'Αρά, Aesch. Theb. 70: also *blood-guiltiness*, Hes. Th. 472: φρενῶν ἐρινύς, *distraction*, Soph. Ant. 603, cf. El. 1080.—III. epith. of Ceres, *when distraught* by the pursuit of Neptune, Paus. 8, 25, 4, sq. (Deriv. uncertain: acc. to Pott, akin. to ἔρις, q. v.; acc. to Herm. to ἐλινύω, Opusc. 6, 2, 200, sq.) [ῡ in all trisyll. cases, Pors. Med. 1254, ῠ in quadrisyll., which however are sometimes to be read as trisyll., Erf. Soph. O. T. 639.]

'Ερῖνύω, *to be angry*, *indignant*, acc. to Paus. 8, 25, 6, an Arcadian word, from 'Ερινύς, or the same root.

'Ερινῠώδης, ες, ('Ερινύς, εἶδος) *like the* 'Ερινύες, Plut.

῎Εριον, ου, τό, *wool*, Od. 4, 124: elsewh. Hom. uses the form εἴριον, as does Hdt.: in Att. usu. ἔριον: also in plur., as ἐρίων τάλαντον, Ar. Vesp. 1147, etc.: hence—2. *any woollen work.* —3. ἔρια τὰ ἀπὸ ξύλου, *cotton* (Germ. *Baumwolle*, *tree-wool*), Hdt. 3, 47, cf. 106, and 7, 65. (From ἔρος, εἶρος, ἐρέα: dim. only in form.)

'Εριόξῠλον, ου, τό, (ἔριον, ξύλον) *the cotton-plant.*

'Εριοπλύτης, ου, ὁ, (ἔριον, πλύνω) *a woollen-cleaner*, *fuller*, Diosc. [ῠ]

'Εριοπωλέω, ῶ, (ἔριον, πωλέω) *to sell*, *deal in wool.* Hence

'Εριοπώλης, ου, ὁ, *a dealer in woollens.* Hence

'Εριοπωλικῶς, adv. *like a wool-dealer*, *cheatingly*, Ar. Ran. 1386: and

'Εριοπώλιον, ου, τό, *the wool-market*, Joseph.

'Εριόστεπτος, ον, (ἔριον, στέφω) *wreathed*, *wrapt with wool*, κλάδοι, Aesch. Supp. 23, ubi al. ἱεροστ.

'Εριούνης, ὁ, v. sq.

'Εριούνιος, ου, ὁ, Homer. epith. of Mercury, prob. from ἐρι- and ὀνίνημι, ὀνήσω, *the helper*, *luck-bringer*, σῶκος, ἐριούνιος 'Ερμῆς, Il. 20, 72; 24, 457, 679; so, ἐριούνης 'Ερμείας, Il. 20, 34, Od. 8, 322: also absol. 'Εριούνιος, Il. 24, 360, 440. In Ar. Ran. 1144, 'Ερμῆς ἐριούνιος, is opposed to δόλιος; cf. ἀκάκητα.

'Εριουργεῖον, ου, τό, (ἐριουργός) *a woollen manufactory.*

'Εριουργέω, ῶ, *to work in*, *manufacture wool*, Xen. Hell. 5, 4, 7: and

'Εριουργία, ας, ἡ, *the manufacture of woollens*: from

'Εριουργός, όν, (ἔριον, *ἔργω) *working in wool*, Dio C.

'Εριοφορέω, ῶ, *to bear*, *wear wool*; from

'Εριοφόρος, ον, (ἔριον, φέρω) *bearing wool*, δένδρα ἐρ., cotton-plants, Theophr.

'Εριπεῖν, inf. aor. of ἐρείπω.

'Ερίπλευρος, ον, (ἐρι, πλευρά) *with sturdy sides*, *stout*, Pind. P. 4, 419.

'Ερίπνη, ης, ἡ, also ἐρίπνα, *a broken cliff*, *scaur*, Eur. El. 210: hence any sheer ascent, *a wall* or *tower*, ἐπάλξεων ἐρίπναι, Id. Phoen. 1168. (From ἐρείπω, as *rupes* from *rumpo.*)

†'Εριπόλιος, ον, (ἐρι, πολιός) *very gray*, Simon. Fr. 124, Schneidw.

'Εριπόω, ῶ,=ἐρείπω, late.

'Εριπτοίητος, ον, (ἐρι, πτοιέω) *scared*, *terrified*, Nonn.

'Εριπών, part. aor. of ἐρείπω.

῎ΕΡΙΣ, ιδος, ἡ, acc. ἔριν, and ἔριδα, ἔριν, being the strict Att., which Hom. also has four times in Od., but he usu. has ἔριδα. *Strife*, *quarrel*, esp. *rivalry*, *contention.* In Il. usu. of *battle*, coupled with πόλεμος, μάχη, ἀϋτή, νεῖκος, as synon., passim: more closely defined by an adj., ἔρις κρατερή, θυμοβόρος, κακή, or by a gen., ἔρις πτολέμοιο, Il. 14, 389, etc. (so εἰς ἔριν μάχης, Xen. Cyr. 2, 3, 15); also, ἔριδα ξυνάγοντες ῎Αρηος, Il. 5, 861, etc.: νεῖκος ἔριδος, Il. 17, 384. Other freq. usages in Il., ἔριδι, or ἐξ ἔριδος μάχεσθαι, Il. 1, 8; 7, 111, ἔριδι ξυνιέναι, Il. 20, 66; but, ἔριδι ξυνελαύνειν θεούς, to set them a-fighting: ἐν δ' αὐτοῖς ἔριδα ῥήγνυντο, *they let* strife *break forth* among themselves, Il. 20, 55. In Od. it is usu. *contention*, *rivalry*, *in* or *for* a thing, ἔρις ἔργοιο, ἀέθλων, Od. 8, 210; 18, 366; also, ἔρις χερσί, Od. 18, 13, peculiar phrases, ἔριδα προφέρειν, and προφέρεσθαι, Od. 6, 92; 8, 210, ἔριν στῆσαι ἔν τισι, Od. 16, 292; 19, 11. Hesiod distinguishes a good and a bad ἔρις, Op. 11 sq. Later in genl. *quarrel*, *discord*, *jealousy*, Trag.: Aesch., Theb. 429, calls lightning ἔρις Διός: but in Eum. 975, ἔρις ἀγαθῶν is *zeal for* good, *for* the best.—II. as pr. nom., *Eris*, in Il. a goddess who excites to war, Il. 11, 3, 73, sister and companion of Mars, 4, 440, joined with Κυδοιμός, and Κήρ, 18, 535: acc. to Hes. Th. 225, daughter of Night. Later in genl. the goddess of discord. (Perh. akin to Sanscr. *rush*,=Lat. *iras-ci*)

'Ερισάλπιγξ, ιγγος, ὁ, ἡ, (ἐρι-σάλπιγξ) *loud trumpeting*, dub. name of a bird.

'Ερίσδεν or ἐρίσδειν, Dor. for ἐρίζειν.

†'Ερισθένεια, ας, ἡ, *Eristhenēa*, daughter of Aristocrates, Diog. L.: prop. fem. from

'Ερισθενής, ές, (ἐρι, σθένος) *mighty*, *powerful*, in Hom., and Hes., always as epith. of Jupiter.

῎Ερισμα, ατος, τό, (ἐρίζω) *that which is striven for*, *cause of quarrel*, Il. 4, 38.

'Ερισμάρᾰγος, ον, (ἐρι, σμᾰρᾰγή) *loud crashing* or *thundering*, epith. of Jupiter, Hes. Th. 815.

'Ερισμός, οῦ, ὁ,=ἔρις, Timon ap. Diog. L. 2, 107.

'Ερίσπορος, ον, (ἐρι, σπείρω) *well sown*, *αἶα*, Opp.

'Εριστάφῠλος, ον, (ἐρι, στᾰφυλή) *large-clustered*; as epith. of wine, *made of large grapes*, Od. 9, 111, 358.—II. *rich in grapes*, of Lesbos, Archestr. ap. Ath. 92 E.

'Εριστής, οῦ, ὁ, (ἐρίζω) *a wrangler*, *litigious person.* Hence

'Εριστικός, ή, όν, *given to strife*, *fond of wrangling* or *arguing*, *captious*, Plat. Lys. 211 B, etc.: ἡ -κή, sub. τέχνη, *wrangling*, Id. Soph. 231 E: οἱ ἐρ. λόγοι, reasoning *for argument's sake only*, Arist. Org.: οἱ ἐρ., the philosophers of the Megarean school, who were devoted to dialectics, Diog. L. Adv. -κῶς, Plat. Rep. 454 B.

'Εριστός, ή, όν, (ἐρίζω) *contested*: *doubtful*: ἐριστὰ πλάθειν τινί, to come to strife with him, Soph. El. 220.

'Ερισφάρᾰγος, ον,=ἐρισμάραγος, *loud sounding* or *roaring*, epith. of Neptune, H. Hom. Merc. 187. [ᾰ]

'Ερίσφηλος, ον, (ἐρι, σφάλλω) *shaking*, *overthrowing* much, epith. of Hercules, Stesich. 65.

'Ερισχηλέω, ῶ,=ἐρεσχελέω, ἐρεσχηλέω.

'Ερίσχηλος, ον,=λοίδορος, Parthen. ap. E. M. 374, 50, Piers. Moer. p. 159.

'Ερίτῑμος, ον, (ἐρι, τιμή) *highly prized*, *precious*, in Il. used of gold, and of the Aegis: never of persons. —II. a kind of *fish*, Arist.

†'Ερίτῑμος, ου, ὁ, *Eritīmus*, masc. pr. n., Pind. O. 13, 42, Böckh.

†'Εριφάνης, ους, ὁ, *Eriphănes*, masc. pr. n., Ath. 619 C.

'Εριφεγγής, ές, (ἐρι, φέγγος) *very brilliant*, late.

'Ερίφειος, ον, (ἔρῐφος) *of*, *belonging to a kid*, Pherecr. Pers. 1, 9, Xen., etc.

'Ερίφη, ης, ἡ, *a young she-goat*, *kid.* [ῐ]

'Ερίφιον, ου, τό, dim. from ἔριφος, Athenio ap. Ath. 661 B. [ῐ]

'Ερίφλοιος, ον, (ἐρι, φλοιός) *with thick bark*, Agathocl. ap. Eust.

'Ερῐφοκλόπος, ον, (ἔριφος, κλέπτω) *a stealer of kids*, v. l. in Opp.

῎Ερῐφος, ου, ὁ, also ἡ, *a young goat*, *kid*, Hom.: on the fem. v. Jac. A. P. p. 910.—II. ἔριφοι, οἱ, Lat. *hoedi*, *a constellation* which brought storms, Theocr. 7, 53; it rose on Octob. 6: hence ἐπ' ἐρίφοις, *in stormy weather.*

†῎Εριφος, ου, ὁ, *Eriphus*, a comic poet, Ath. 58 B.

†'Εριφύλη, ης, ἡ, *Eriphyle*, daughter of Talaus, and wife of Amphiaraus, Od. 11, 326, Pind., etc. [ῡ]

'Ερίφυλλος, ον, (ἐρι, φύλλον) *with many* or *with large leaves.*

†'Εριχθόνιος, ου, ὁ, *Erichthonius*, acc. to some a son of the Earth, others make him son of Vulcan and Minerva; an early king of Attica, honoured with a chapel on the Acropolis at Athens, Apollod. 3, 14, 6.—2. son of Dardanus and father of Tros, Il. 20, 219.

'Ερίχρῡσος, ον, (ἐρι, χρυσός) *rich in gold*, *wealthy*, Anth.

†'Εριψε, -ψαι, for ἔρριψε, -ψαι, Mosch., 3, 32, Orph.

'Εριώδης, ες, (ἔριον, εἶδος) *woolly*, *like wool*, Arist. H. A.

'Εριώδῠνος, ον, (ἐρι, ὀδύνη) *very painful.*

'Ερῐώλη, ης, or ἐριωλή, ῆς, (Kor

Greg. p. 570), ἡ, *a whirlwind, hurricane;* applied to Cleon by Ar. Eq. 511, cf. βάραθρον: in Vesp. 1148 he puns upon it as if derived from ἔριον and ὄλλυμι, *wool-consumption;* but the deriv. from ὄλλυμι is very dub.

Ἐριώπης, ου, ὁ, fem. ῶπις, ιδος, (ἐρι, ὤψ) *large-eyed, full-eyed,* in fem., Ep. Hom. 1, 2.

†Ἐριῶπις, ιδος, ἡ, *Eriōpis,* wife of Oïleus and mother of the Locrian Ajax, Il. 13, 697.—2. daughter of Jason and Medea, Paus. 2, 3, 9.

Ἑρκάνη, ης, ἡ, (ἕρκος, εἵργω) *a fence, inclosure.*

Ἑρκεῖος, ον, Att. ἕρκειος, ον, and in Aesch. Cho. 653, α, ον, *belonging to the* ἕρκος or *front court;* hence Ζεὺς Ἑρκεῖος, as the household god, because his statue stood in the ἕρκος, Od. 22, 335, Hdt. 6, 68, and Att., Heind. Plat. Euthyd. 302 D. Ovid retains the Gr. word, *Jupiter Hercēus;* elsewh. in Lat. it is *penetralis:* ἑρκ. πύλαι, the gates *of the court,* Aesch. l. c.; ἑρκ. στέγη, *the court* itself, Soph. Aj. 108. The form ἕρκιος is rejected by Herm. Soph. Aj. 108, Seidl. Eur. Tro. 16.

Ἑρκίον, ου, τό, *a fence, inclosure,* Il. 9, 476, Od. 18, 102: later also *a dwelling,* Ap. Rh.: from ἕρκος, but a dim. only in form.

Ἕρκιος, ον, very dub. form for ἑρκεῖος, q. v.

Ἑρκοθηρευτικός, ή, όν, and ἑρκοθηρικός, ή, όν, (ἕρκος, θηρεύω, θήρα) *belonging to netting, hunting with nets.*

Ἕρκος, εος, τό, (ἔργω, εἴργω) *an enclosure, hedge, fence, wall,* in Hom. of fields, Il. 5, 90, or more freq. of court-yards before houses: hence *a court-yard, front yard,* esp. in Od., cf. ἑρκεῖος: *a wall for defence,* Od. 15, 566: periph., ἀγγέων ἕρκεα for ἄγγη, Pind. N. 10, 68; σφραγῖδος ἕρκει, Soph. Tr. 615: and so freq. in Hom. ἕρκος ὀδόντων, usu. in phrase ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων! cf. Od. 10, 328, Il. 9, 409; which some understand of *the lips, as fencing in* the teeth, but of course it means *the ring* or *wall which the teeth make,* v. Heyne Il. 4, 350, and cf. Solon 14, 1.—II. from the signf. of enclosure, confinement, also *a net, snare,* Od. 22, 469, and so in Pind., and Trag.: in Hdt. 7, 85 (ubi v. Wess.) of *the coils* of the Sagartian lasso: ἕρκος ἅλμος, a fishing-net, Pind. P. 2, 147.—III. metaph. *any fence* or *defence,* ἕρκος ἀκόντων, *against* javelins, to keep them off, Il. 15, 646: a hero is called Ἀχαιοῖς ἕρκος πολέμου, Il. 1, 284, cf. 4, 299; but also ἕρκος Ἀχαιῶν, *of* the Greeks, Il. 3, 229, cf. πύργος.

Ἕρκουρος, ον, (ἕρκος, οὖρος) *watching an enclosure,* Mel. 129.

Ἑρκτή, ῆς, ἡ, Ion. for εἱρκτή, Hdt.

Ἐρκτός, ή, όν, = ῥεκτός, *feasible,* dub.

Ἕρκτωρ, ορος, ὁ, (*ἔργω) *a doer,* κακῶν, Antim. 37.

†Ἑρκῦνα, ης, ἡ, and Ἕρκυννα, *Hercyna,* now *Libadia,* a stream of Boeotia near Lebedea; and the nymph of the same, Paus. 9, 39, Plut.—2. daughter of Trophonius, from whom Ceres derived the appell. Ἕρκυννα, Lyc. 153.

†Ἑρκύνιος, ου, ὁ, δρυμός, *the Hercynian forest,* (now the *Harz*) in Germany, Diod. S.: Strab. 207; cf. Ap. Rh. 4, 640. [ῠ]

Ἕρμα, ατος, τό, *a prop, support,* to steady a thing: esp. of *the stays, beams* or *stones* by which ships were kept upright, when hauled ashore (cf. φαλάγγια), Il. 1, 486; 2, 154, Herm. H. Hom. Ap. 507: hence metaph. ἕρμα πόληος, *prop, pillar* of the state, of men, Il. 16, 549, Od. 23, 121, like κίων, ἔρεισμα, and Lat. *columen,* cf. ἑρμίς.—2. post-Hom., any *resting-place, foundation:* but esp. *a sunken rock, reef* or *shoal,* on which a vessel may strike, Hdt. 7, 183, Thuc. 7, 25; more fully, ἄσημα ἕρματα, sunken *reefs,* Anacr. 36 (ubi v. Bergk), ἄφαντον ἕρμ., Aesch. Ag. 1007, cf. Eum. 565: hence in Eur. Hel. 854, *a mound, cairn, barrow* on the land, and so Herm. reads for ἔρυμα in Aesch. Cho. 154.—3. also post-Hom., *that which keeps a ship steady, ballast;* and so Arist. H. A. 8, 12, 8; 9, 40, 46, uses it of things which cranes and bees are said to carry to steady themselves in their flight, cf. Ar. Av. 1429: from this signf. of *ballast within a ship,* comes the metaph. in Aesch. Supp. 580, ἕρμα δῖον λαβοῦσα, having conceived and become pregnant by Jupiter.—II. there is an obscure metaph. in Il. 4, 117, μελαινέων ἕρμ᾽ ὀδυνάων, of a sharp arrow, *the support* or *foundation* of pangs, i. e. *the cause, author* of them: the whole verse was rejected by Aristarch., but it seems to have suggested the phrase πόνων ἐρείσματα (though in a contrary signf., *supports, comforts* in woe) Aesch. Fr. 371.—III. ἕρματα, *earrings,* Il. 14, 182, Od. 18, 297: prob. *of strung pearls,* akin to ὅρμος: hence in genl. *a string of beads, necklace, band:* in Ael. *a chain,* which perh. returns to the first signf. of fixing, securing. (In signff. I. and II., usu. derived from *ΕΡΔΩ, ἐρείδω, cf. ἔρεισμα: in signf. III., prob. from *ἔρω, εἴρω, Lat. *sero, to string,* cf. Buttm. Lexil. in voce.)

Ἑρμᾰγέλη, ης, ἡ, *a herd of Hermae,* Anth.

†Ἑρμαγόρας, ου, ὁ, = Ἑρμῆς ἀγοραῖος, a Hermal statue in the agora at Athens, Luc.—2. masc. pr. n., Strab.

Ἑρμάζω, (ἕρμα) *to make firm, secure, support,* Hipp.—II. *to fill with ballast.*

Ἑρμᾰθήνη, ης, ἡ, (Ἑρμῆς, Ἀθηνᾶ) *Hermathena,* Cic. Att. 1, 4, etc.; a figure conjecturally described in three ways:—1. a terminal figure as of Hermes (Mercury), but with the head of Athena (Minerva).—2. a like figure, with a Janus-like head both of Mercury and Minerva.—3. an hermaphrodite statue of the two deities, cf. Müll. Archäol. d. Kunst, § 345. The same doubt belongs to the forms Ἑρμηρακλῆς, Ἑρμόπαν, Ἑρμέρως, all works of late art.

†Ἑρμαία, ας, ἡ, and with ἄκρα, *Hermaea,* the eastern promontory of the bay of Carthage, containing a city of the same name, Polyb. 1, 36, 11, Strab.

Ἑρμᾰΐζω, (Ἑρμῆς) *to imitate Hermes* (Mercury), cf. Ἑλληνίζω.

Ἑρμᾰϊκός, ή, όν, (Ἑρμῆς) *of, belonging to Hermes* (Mercury): Ἑρμαϊκοί, Horace's *viri Mercuriales, literary characters,* late.

Ἕρμαιον, ου, τό, *a windfall, a piece of luck, rare discovery,* Mercury being the reputed giver of such gifts, Soph. Ant. 397, cf. sub Ἑρμῆς II.—II. in the palaestra, the exercising ground by the statue of Hermes (Mercury). Strictly neut. from Ἑρμαῖος; acc. to some properisp., ἑρμαῖον, Schol. Ven. Il. 13, 791, Lob. Phryn. 371.

Ἑρμαῖος, αία, αῖον, Att. Ἕρμαιος, ον, (Ἑρμῆς) *of, belonging to, coming from Hermes* (Mercury), ὁ Ἑρμ. λόφος, *the hill of Mercury,* in Ithaca, Od. 16, 471: so τὸ Ἑρμ. λέπας, ὄρος, a promontory of Lemnos, Aesch. Ag. 283, Soph. Phil. 1459.—II. τὰ Ἕρμαια, sub. ἱερά, a festival in his honour.—III. ὁ, Argive name of a month, Polyaen.: also among the Cretans, from Oct. 24th to 22d Nov., Ideler Chronol. 1, p. 421 sqq.

†Ἑρμαΐσκος, ου, ὁ, *Hermaïscus,* masc pr. n., Ath. 473 D.

†Ἑρμαιώνδας, ου, ὁ, *Hermaeondas,* Theban masc. pr. n., Thuc. 3, 5.

Ἕρμᾰκες, ων, αἱ, (ἕρμα) *heaps of stone,* such as collected on the road sides by the custom of each traveller throwing a stone as he passed (perh. at the base of a statue of Mercury), Nic. Ther. 150: in form like λίθαξ.

†Ἑρμάνουβις, ιδος, ὁ, (Ἑρμῆς, Ἄνουβις) *Hermanūbis,* composed of Hermes (Mercury) and Anubis, cf. Ἑρμαθήνη, Anth.

Ἑρμάριον, ου, τό, dim. from Ἑρμῆς, Dor. Ἑρμᾶς, like Ἑρμίδιον.

†Ἕρμαρχος, ου, ὁ, *Hermarchus,* the successor of Epicurus, Cic., Diog. L., etc. Others in Ath., etc.

Ἑρμάς, άδος, ἡ, *a sand-bank,* dub. form, cf. ἕρμα, ἕρμακες.

†Ἑρμᾶς, ᾶ, ὁ, Dor. for Ἑρμῆς.—2. *Hermas,* masc. pr. n., Strab., esp. one of the Apostolical fathers, N. T. Rom. 16, 14?

Ἕρμᾰσις, εως, ἡ, (ἑρμάζω) *a supporting, steadying.*

Ἕρμασμα, ατος, τό, *a prop, support,* Hipp., cf. ἕρμα.

Ἑρμᾰτίζω, = ἑρμάζω, *to ballast,* ἑαυτούς τινι, Plut. Mid. νύμφας ἐς οἴκους ἑρματίζονται, *they take* into their houses *as ballast,* Eur. Ion 14. Hence

Ἑρμᾰτίτης, ου, ὁ, *a supporter, steadier:* πέτρος, ballast, Lyc. [ῑ]

Ἑρμαφρόδῑτος, ου, ὁ, *an Hermaphrodite,* Diod.: hence *an effeminate person, catamite,* Anth.: so called from Hermaphroditus, son of Hermes (Mercury) and Aphrodite (Venus) Ovid. Met. 4, 368, sq. Such mixed figures were favourite subjects with Greek sculptors, from Polycletus downwds., cf. Müller Archäol. der Kunst, § 128.

Ἑρμάων, ωνος, ὁ, poet. esp. Dor. for Ἑρμῆς, Hes. Fr. 9, 1. [ᾱ]

Ἑρμέας, ου, ὁ, poet. esp. Ep. for Ἑρμῆς, but Hom. has only dat. Ἑρμέᾳ, Il. 5, 390; and H. Merc. 413, Ven. 149, and gen. Ἑρμέω.

Ἑρμείας, ου, ὁ, Ep. for Ἑρμης, Hom. oft. uses the nom., the acc. Ἑρμείαν, and the voc. Ἑρμειά̄: the gen. Ἑρμείω only in Il. 15, 214, but oftener in form Ἑρμείαο; never the dat. The form Ἑρμείης is not Ep., Schäf. Hes. Op. 68: yet in H. Hom. 18, 28, 36, there is the dat. Ἑρμείῃ and acc. Ἑρμείην.—II. also as pr. n., *Hermīas,* Plat., Strab., etc.

Ἑρμείης, ὁ, v. foreg.

Ἐρμεῖον, ου, τό, *a shrine of Hermes (Mercury),* Strab.

†Ἕρμειος, α, ον, v. sub Ἕρμος.

Ἑρμήδιον, ου, τό, occasionally v. l. for Ἑρμίδιον.

Ἑρμηνεία, ας, ἡ, (ἑρμηνεύω) *interpretation, explanation,* Diog. Apoll. Fr. 1, Plat. Rep. 524 B.—II. *the expression, symbol* of a thing, Plat. Theaet. 209 A: esp. of thoughts, *power of speech,* Xen. Mem. 4, 3, 12: hence in rhet., *style,* Lat. *elocutio.*

Ἑρμήνευμα, ατος, τό, (ἑρμηνεύω) *an interpretation, explanation,* Eur. Phoen. 470.—2. *a sign, symbol, monument,* Νηρῆδος γάμων, Eur. Andr. 46

Ἑρμηνεύς, έως, ὁ, *an interpreter*

esp. of foreign tongues, Hdt. 2, 125, Xen., etc.: in genl. *an interpreter, expounder*, Pind. O. 2, 153, and Trag.

Ἑρμήνευσις, εως, ἡ, (ἑρμηνεύω) *an interpretation*, Dio C.

Ἑρμηνευτής, οῦ, ὁ,=ἑρμηνεύς, Plat. Polit. 290 C.

Ἑρμηνευτικός, ή, όν, (ἑρμηνεύω) *of, belonging to, skilled in interpreting*: ἡ ἑρμηνευτική, sub. τέχνη, Plat. Polit. 260 D.

Ἑρμηνεύτρια, ας, ἡ, fem. of ἑρμηνευτής, ἑρμηνεύς.

Ἑρμηνεύω, *to interpret*, esp. foreign tongues, Xen. An. 5, 4, 4: hence *to put into words, give utterance to*, Thuc. 2, 60, Plat., etc.—2. in genl. *to explain, make clear*, Soph. O. C. 398, Eur. Polyid. 1; ἑρμ. ὅ τι λέγει, Philyll. Pol. 3.

†Ἑρμήνιος, ου, ὁ, *Hermenius*, masc. pr. n., Plut. Popl. 16.

Ἑρμηρακλῆς, έους, ὁ, (Ἑρμῆς, Ἡρακλῆς) a mixed figure of Mercury and Hercules, v. Ἑρμαθήνη, Cic. Att. 1, 10.

Ἑρμῆς, οῦ, ὁ, besides the nom., Hom. oft. has the acc. Ἑρμῆν, never the gen., once the dat. Ἑρμῇ, Od. 14, 435: the voc. Ἑρμῆ only in the Hymns, cf. Ἑρμέας and Ἑρμείας. *Hermes*, the Lat. *Mercurius*, son of Maia and Jupiter, acc. to Hes. Th. 938. Hom. mentions no father, but calls his mother Maias, Od. 14, 435. In Hom. as messenger of the gods, Il. 24, 334, Od. 5, 28, he is διάκτορος, q. v.: as giver of good luck, Il. 14, 491, Od. 15, 319, ἐριούνιος, ἀκάκητα, cf. ἕρμαιον: with esp. reference to increase of cattle, Hes. Th. 444, so that he is later a pastoral god, νόμιος: as god of all secret dealings, cunning, and stratagem, Od. 19, 397, δόλιος: from his golden rod with magical properties, Od. 5, 47, χρυσόρραπις: as conductor of defunct spirits (in Hom. only in Od. 24, 1, but later very freq.), ψυχοπομπός. Later, tutelary god of all skill and accomplishment, e. g. gymnastics, and all arts and sciences: also of traffic, markets, roads, ὅδιος, ἐνόδιος, and of heralds. Usu. represented as a slightly made youth. An older Pelasgic figure of him was bearded, without hands or feet, membro erecto, Hdt. 2, 51: hence, as technical term, any four-cornered post ending in a head or bust was called Ἑρμῆς, such as were freq. in the public places of Athens, Thuc. 6, 27, (in which signf. Winckelmann, Lessing, etc., derive the word from ἕρμα.) — II. Proverbs: — 1. Ἑρμῆν ἕλκειν, *to make a last effort*, from the parting cup at a feast being drunk in his honour. — 2. κοινὸς Ἑρμῆς, *half shares in your luck!* Arist. Rhet. 2, 24, 2, cf. ἕρμαιον. — 3. Ἑρμῆς ἐπεισῆλθε, *Hermes* (*Mercury*) *is come in*, when conversation suddenly ceases, Plut.

†Ἑρμησιάναξ, ακτος, ὁ, *Hermesianax*, an elegiac poet of Colophon, Ath. 597 A.—Others in Paus., etc.

†Ἑρμησίλᾱος, ου, and -λεως, ω, ὁ, *Hermesilaus*, masc. pr. n., Ion ap. Ath. 603 F.

†Ἑρμίας, ου, ὁ,=Ἑρμείας, Dion. H.

Ἑρμίδιον, ου, τό, dim. from Ἑρμῆς, *a little figure of Mercury*, Ar. Pac. 924: also as term of endearment, *my dear little Mercury*, Ib. 382. [μῐ]

†Ἑρμῖνος, ου, ὁ, *Hermīnus*, a Peripatetic philosopher, Luc.

†Ἑρμιόνεια, ας, ἡ,=Ἑρμιόνη II., Orph.

†Ἑρμιονεύς, έως, ὁ, *Hermioneus*, masc. pr. n., Ath.—II. an *inhabitant of Hermione*, Hdt. 7, 6, Thuc. 1, 27.

†Ἑρμιόνη, ης, ἡ, *Hermione*, daughter of Menelaus and Helen, Od. 4, 14, Hes., etc.—II. a town in the south of Argolis, opposite the island Hydrea; its ruins are near *Kastri*, Il. 2, 560. Hence

†Ἑρμιονικός, ή, όν, *of Hermione*; τὸ ἀκρωτήριον Ἑρμ., *the promontory of Hermione*, and ὁ Ἑρμ. κόλπος, *the gulf of Hermione*, Strab., Plut.

†Ἑρμιονίς fem. of Ἑρμιονεύς, *of Hermione, Hermionēan*, ναῦς, Thuc. 1, 131; ἡ Ἑρμ. sub. γῆ, *the territory of Hermione*, Id. 2, 56.

†Ἑρμιππίδας, α, ὁ, *Hermippidas*, masc. pr. n., Plut. Pelop. 13.

†Ἕρμιππος, ου, ὁ, *Hermippus*, masc. pr. n., an Atarnean, Hdt. 6, 4.—2. an Athenian poet of the old comedy, Ar. Nub. 557. Others in Ath., etc.

Ἑρμίς or ἑρμίν, ῖνος, ὁ, (ἕρμα) *a prop, support*; esp. *a bed-post*, Od. 8, 278; 23, 198.

†Ἑρμιών, όνος, ἡ,=Ἑρμιόνη II., Eur. H. F. 615.—II. Ἑρμίων, ονος, ὁ, *Hermion*, son of Europs, founder of Hermione, Paus. 2, 34, 4.

†Ἑρμόβῐος, ου, ὁ, *Hermobius*, masc. pr. n., Ath. 598 A.

†Ἑρμογένης, ους, ὁ, *Hermŏgĕnes*, an Athenian masc. pr. n., freq. in Plat., Xen., Dem., etc.

Ἑρμογλῠφεῖον, ου, τό, *a statuary's shop*, Plat. Symp. 215 A: from

Ἑρμογλῠφεύς, έως, ὁ, (Ἑρμῆς, γλύφω) *a carver of Hermae*: in genl. *a statuary*, Luc. Hence

Ἑρμογλῠφικός, ή, όν, *of, belonging to a statuary*: ἡ ἑρμογλυφική, sub. τέχνη, *the art of statuary*, Luc.

Ἑρμογλύφος, ου, ὁ,=ἑρμογλυφεύς, Luc.

†Ἑρμοδάμας, αντος, ὁ, *Hermodămas*, masc. pr. n., Diog. L.

†Ἑρμόδοτος, ου, ὁ, *Hermŏdŏtus*, masc. pr. n., Anth., Stob.

†Ἑρμόδωρος, ου, ὁ, *Hermodōrus*, masc. pr. n., Arr., etc., esp. an Epicurean philosopher, a contemporary of Lucian, Luc.

†Ἑρμοκᾱϊκόξανθος, ου, ὁ, Hermus, Caïcus, and Xanthus, a comic name in Arist. Poet.

†Ἑρμοκλείδης, ου, ὁ, *Hermoclīdes*, masc. pr. n., Anth.

†Ἑρμοκλῆς, έους, ὁ, *Hermocles*, masc. pr. n., a poet, Ath. 697 A.

Ἑρμοκοπίδης, ου, ὁ, (Ἑρμῆς, κόπτω) *one who mutilates the Hermae*, Ar. Lys. 1094, cf. Thuc. 6, 27, 53.

†Ἑρμοκράτεια, ας, ἡ, *Hermocratīa*, fem. pr. n., Anth.: from

†Ἑρμοκράτης, ους, ὁ, *Hermocrătes*, son of Hermon, a leader of the Syracusans in the Peloponnesian war, Thuc. 4, 58.—2. a pupil of Socrates, Xen. Mem. 1, 2, 48.—Others in Plut., etc.

†Ἑρμοκρέων, οντος, ὁ, *Hermocreon*, a statuary, Strab.—2. a poet of the Anthology.

†Ἑρμόλᾱος, ου, ὁ, *Hermolaus*, a Macedonian, a pupil of Callisthenes, Arr. An. 4, 13; Plut.

Ἑρμολογέω, only found once in Anth., ἡρμολόγησε τάφον, *built* it *of stones* (ἕρματα): perh. better referred to ἁρμολογέω.

†Ἑρμόλυκος, ου, ὁ, *Hermolўcus*, masc. pr. n. an Athenian, Hdt. 9, 105.

†Ἑρμόνδοροι, ων, οἱ, and Ἑρμόνδουροι, *the Hermunduri*, in Germany on the Elbe, Strab.

Ἑρμόπᾱν, ὁ, (Ἑρμῆς, Πάν) a mixed figure of Mercury and Pan, v. Ἑρμαθήνη.

†Ἑρμόπολις, Ἑρμοῦ πόλις, Ἑρμούπολις, and Ἑρμέω πόλις, εως, ἡ, *Hermopolis*, name of several Aegyptian and Grecian cities, Hdt., Strab., etc Hence

†Ἑρμοπολίτης, ου, ὁ, *an inhab. of Hermopolis*, Strab.: and

†Ἑρμοπολῑτικός, ή, όν, *of Hermopolis, Hermopolitic*, Strab.

†Ἕρμος, ου, ὁ, *Hermus*, a son of Oceanus and Tethys, a river-god, Hes. Th. 343.—2. son of Aegyptus, Apollod. 2, 1, 5.—3. an Athenian, a companion of Theseus against the Amazons, Plut. Thes. 26. — II. *the Hermus*, a celebrated river of Asia Minor, emptying into the gulf of Smyrna: it is now *the Sarabat*, Il. 20, 392, Hdt. 1, 55: adj. Ἕρμειος, α, ον, *of Hermus, Hermēan*, κόλπος, (Hdt.) Vit. Hom.: Ἕρμου πεδίον, near Cyme, Strab.

†Ἕρμος, εος, τό, *Hermos*, a deme of the tribe Acamantis, v. l. Plut. Phoc. 22.

†Ἑρμότῑμος, ου, ὁ, *Hermotīmus*, a eunuch of Xerxes, Hdt. 8, 104.—2 an Ionian philosopher of Clazomenae, Arist.

†Ἑρμοτύβιες, ων, οἱ, *the Hermotubies*, part of the Aegyptian warrior-caste, Hdt. 2, 164; 9, 32: in Steph. Byz. Ἑρμοτυμβιεῖς.

†Ἑρμόφαντος, ου, ὁ, *Hermophantus*, masc. pr. n., Hdt. 5, 99, etc.

†Ἑρμύλιοι and Ἑρμυλίς=Σερμύλιοι, Thuc. 1, 65.

†Ἕρμων, ωνος, ὁ, *Hermon*, masc. pr. n., a Syracusan, Thuc. 4, 58, etc.: a prince in the Thracian Chersonesus, who gave his territory to the Athenians, on the invasion of them by Darius; hence the proverb Ἑρμώνειος χάρις, a compulsory present.

†Ἑρμῶναξ, ακτος, ὁ, *Hermōnax*, masc. pr. n., Dem., Ath., etc.

†Ἑρμώνασσα, ης, ἡ, *Hermonassa*, an island with a city of same name in the Cimmerian Bosporus, Dion. P., in Strab. Ἑρμώνακτος κώμη.

†Ἕρμωνθις, εως, ἡ, *Hermonthis*, the capital of the Hermonthitic nome in Upper Aegypt, Strab.

†Ἕρμωτον, ου, τό, *Hermotum*, a city of Troas, Arr. An. 1, 12.

Ἑρνεσίπεπλος, ον, (ἔρνος, πέπλος) *clothed, wrapt in foliage*, Orph.

†Ἕρνικες, and Ἕρνικοι, ων, οἱ, *the Hernici*, a people of Italy, Dion. H., Strab.

Ἑρνοκόμος, ον, (ἔρνος, κομέω) *tending young plants*.

Ἔρνος, εος, τό, *a young sprout, shoot, scion*; in Hom. always strictly of tall young trees, esp. the olive and palm, Il. 17, 53, Od. 6, 163: as a simile, ἀνέδραμεν ἔρνεϊ ἶσος, he shot up like *a young plant*, Il. 18, 56, Od. 14, 175.—II. later metaph. *offspring, a child*, as we say *a scion*, Pind. N. 6, 64, and Trag., cf. Valck. Phoen. 88. —III. *fruit*, of an apple, Jac. A. P. p. 860.

Ἐρνύξ, ύγος, ὁ,=foreg., Herm. Arist. Poet. 21, 17.

Ἐρνώδης, ες, (ἔρνος, εἶδος) *like a young sprout*.

†Ἕρξανδρος, ου, ὁ, *Erxandrus*, masc. pr. n., Hdt. 5, 37.

Ἐρξείης or ἐρξίης, ὁ, in Hdt. 6, 98, as a translation of the Persian name Darius (q. v.); acc. to some from * ἔργω, ἔρδω (ἔρδω) *the worker, doer*. others from ἔργω, εἴργω, Lat. *coercitor* Ἐρξίη occurs in a verse ap. Hephaest. p. 34, 5.

†Ἐρξίας, ου, ὁ, *Erxias*, masc. pr. n. Ath. 561 F.

†'Ἐρξικλείδης, ου, ὁ, *Erxiclīdes*, an Athenian archon, Paus.

†'Ερξίων, ωνος, ὁ, *Erxion*, masc. pr. n., Ath. 498 C.

Ερξω, fut. of ἔρδω, *ἔργω: aor. ἔρξα, part. ἔρξας, inf. ἔρξαι, Hom.

'Ερόεις, εσσα, εν, (ἔρος) poet., *lovely, charming*, 'Αλίη, Hes. Th. 245: in the Homer. hymns, of places and things, Ven. 264, Merc. 31.

†'Εροιάδης, ου, ὁ, *an inhabitant of Eroeadae*, a deme of the tribe Hippothoontis, in Attica, Dem. 1358, 27.

'ΕΡΟΜΑΙ, f. ἐρήσομαι: aor. ἠρόμην, inf. ἐρέσθαι, subj. ἔρωμαι, opt. ἐροίμην, imperat. ἔρου, Ep. ἔρειο, part. ἐρόμενος, as it must be taken in Thuc. 4, 40; yet the fut. occurs in Plat., and Xen. The pres. is dub. in good Att., and even in Hom. the pres. is only found in inf., which again might be written parox. as aor.; the defective tenses are supplied by ἐρωτάω. In Hom. and Ion. we have also the collat. forms, pres. εἴρομαι, fut. εἰρήσομαι, aor. εἰρόμην: besides it, Hom. and Ep. use in pres. the forms ἐρέω, ἐρέομαι, which must not be confused with ἐρέω, ἐρῶ, the fut. of εἰπεῖν.—I. *to ask, inquire, seek*, Hom.; ἔρ. ὅ ττι ἑ κήδοι, Od. 9, 402: *to learn by inquiry*, τι, Il. 7, 127, Od. 6, 298: *to ask after* or *for*, τινά, Il. 6, 239; 24, 390; and so (but very rarely) in act. pres., ἵππους ἐρέων, *asking, seeking for* them, Od. 21, 31.—II. *to question*, τινά, Il. 1, 332, 513, etc., Hdt. 1, 32: *to ask advice of*, μάντιν, Il. 1, 62, cf. Od. 16, 402: c. dupl. acc., *to ask* one *about* a thing, τινά τι, Od. 3, 243; more freq. τινὰ περί τινος, Od. 1, 135, etc.; also τινὰ ἀμφί τι and ἀμφί τινι, Od. 11, 570; 19, 95. Cf. εἴρω, ἐρέω, ἐρῶ.

'Ερος, ὁ, the oldest, but merely poet. form of ἔρως, *love, desire*; only found in Ep. in nom. and acc., ἔρος θεᾶς, γυναικός, Il. 14, 315: but in Hom. most. freq. in the phrases quoted sub ἐξίημι B: sometimes also in Trag., esp. Eur., cf. Valck. Hipp. 449.—II. as nom. pr. *Eros*, the god of love, Hes. Th. 120.

'Ερος, τό, *wool*, cf. εἶρος, ἔριον, ἐρέα.

'Εροτή and ἔροτις, ἡ, Aeol. or Cyprian for ἑορτή and ἕορτις, *a feast, festival*, Seidl. Eur. El. 620.

'Ερπάκανθα, ης, ἡ, (ἕρπω, ἄκανθα) *creeping thorn*, a plant, Diosc. [ᾰ]

'Ερπετόδηκτος, ον, (ἑρπετόν, δάκνω) *bitten by a reptile*, Diosc.

'Ερπετόεις, εσσα, εν, *of, belonging to reptiles*, Opp.; from

'Ερπετόν, οῦ, ὁ, (ἕρπω) *a creeping thing, reptile: esp. a snake*: but in Od. 4, 418, in genl. *any thing that moves on the earth*, (since ἕρπω means *to walk*, as well as *creep*), cf. Xen. Mem. 1, 4, 11; hence ἑρπετά, opp. to πετεινά, Hdt. 1, 140, cf. Valck. Adon. p. 399 C, Call. Jov. 13: in Pind. P. 1, 47, the hundred-headed monster Typhoeus is so called, v. Dissen. Strictly neut. from

'Ερπετός, ή, όν, *creeping, moving*.

'Ερπετώδης, ες, (ἑρπετός, εἶδος) *like a reptile*.—2. *tortuous*, Aretae.

'Ερπηδών, όνος, ἡ,=ἕρπης, Nic.—II. *a creeping*.

'Ερπήλη, ης, ἡ,=ἑρπύλη.

'Ερπήν, ῆνος, ὁ,=ἕρπης.

'Ερπηνώδης, ες, (ἑρπήν, εἶδος) *of the nature of* ἕρπης, Philo.

"Ερπης, ητος, ὁ, (ἕρπω) *herpes*, a cutaneous eruption, *that runs on and spreads*, esp. round the body, Foës. Oecon. Hipp.

'Ερπηστήρ, ῆρος, ὁ, Orph., and ἑρπηστής, οῦ, ὁ, Anth., *a creeper*,=ἑρπετόν, *a reptile*.

'Ερπηστικός, ή, όν, (ἕρπω) *made* or *fit for creeping, crawling*.

†"Ερπιλλα, ης, ἡ,=ἑρπύλη.

"Ερπις, ὁ, said to be an Ægypt. word for wine, Hippon. Fr. 8, Sapph. ap. Ath. 39 A, Tzetz. Lyc. 579.

'Ερπτός, ή, όν,=ἑρπετός, susp.

'Ερπῡδών, ὅνος, ἡ,=ἑρπηδών: from

'Ερπύζω, (ἕρπω) *to creep, crawl*, in Hom. always of the very aged or of persons in deep distress, Od. 1, 193; 13, 220, Il. 23, 225. Hom. uses it only in pres.: the Att. only in aor. ἑρπύσαι, Ar. Vesp. 272, cf. Lob. Paral. 35.

'Ερπύλη or ἑρπύλλη, ἡ, Lat. *serpula, a creeping thing, reptile*: al. ἑρπήλη, ἕρπιλλα, cf. Numen. ap. Ath. 306 C.

'Ερπύλλῐνος, ίνη, ινον, (ἕρπυλλος) *made of serpyllum*, στέφανος, Eubul. Steph. 4.

†'Ερπυλλίς, ίδος, ἡ, *Herpyllis*, fem. pr. n., Ath., 589 C.

'Ερπύλλιον, τό, dim. of sq., Aretae.

"Ερπυλλος, ου, ὁ, and ἡ, also ἕρπυλος, ὁ, and ἕρπυλλον, ου, τό, *creeping thyme*, Lat. *serpyllum*, an evergreen herb used for wreaths, and sacred to the Muses, Cratin. Malth. 1, Ar. Pac. 168. On the rare fem. form, v. Jac. A. P. p. 44.

†"Ερπυς, υος, ὁ, *Herpys*, masc. pr. n., a Theban, Hdt. 9, 38.

'Ερπυσμός, οῦ, ὁ, (ἑρπύζω) *a creeping*.

'Ερπυστάζω,=ἑρπύζω: from

'Ερπυστήρ, ῆρος, ὁ, Opp., and ἑρπυστής, οῦ, ὁ,=ἑρπηστήρ, *a reptile: a crawling child*, Anth.

'Ερπυστικός, ή, όν,=ἑρπηστικός, Hipp.

"ΕΡΠΩ, a compd. fut. ἐφέρψω, (q. v.) occurs, otherwise only Dor. ἑρψῶ in Theocr.: the aor. is supplied by ἑρπύζω (q. v.), like ἕλκω, εἵλκυσα. *To go slowly*, hence *to creep, crawl*, Od. 12, 395: elsewh. Hom. has it only of men, *to creep, glide, slink about*, Od. 17, 158: in genl. *to move about, go*, Od. 18, 131, Il. 17, 447: this signf. was esp. Dor., Valck. Adon. p. 400, but also Trag., Br. Eur. Hipp. 561, ἕρπειν πρὸς ᾠδάς, Eur. Cycl. 423: and c. acc. cognato, ἕρπ. ὁδούς, Soph. Aj. 287; ἕρποντα, *moving things*, like ἑρπετά, Pind. O. 7, 95.—2. metaph. like Lat. *serpere, to creep on, spread, go on*, Pind. I. 4, 68, Soph. Aj. 157; ἑρπέτω ὁ πόλεμος, Ar. Lys. 129. Poet. word. (The Lat. *serpo, repo*, Sanscr. *srip*, whence *sarpa*, = Lat. *serpens*.)

'Ερράγην, aor. 2 pass. from ῥήγνυμι.

'Ερράδᾰται, Ep. 3 plur. perf. pass. of ῥαίνω, Hom. [ᾰ]

'Ερραος, ου, ὁ, *a ram* or *wild-boar*, Lyc.: also written ἔρρας and ἔρρωος. (Prob. from ἄρρην, Ion. ἔρρην, ἔρσην, *the male animal* in genl. Pott compares Sanscr. *varâha*, Lat. *verres*; Sanscr. *arviga, haruga*, Lat. *aries*.)

†'Ερράπτω,=ἐνραπτω, Dion. H.

'Ερρᾳστωνευμένως, adv. part. perf. pass. from ῥᾳστωνεύω, *carelessly, negligently*.

'Ερρεντί, adv. formed from a part. ἐρρείς (*ἔρρημι=ἔρρω), like ἐθελοντί, prob. in the sense of *utterly*, Alcae. ap. E. M. 377, 19.

†'Ερρένῠσις, ὁ, *the Errhenysis*, a river of India, Arr. Ind. 4, 5.

'Ερρήθην, aor. 1 pass. from ἐρέω, of εἰπεῖν.

'Ερρηνοβοσκός, όν, poet.=προβατοβοσκός, Soph. Fr. 589.

'Ερρῖγα, perf. 2 c. pres. signf., of ῥιγέω, Hom.

'Ερρῖνον, ου, τό, (ἐν, ῥίν) *an errhine, sternutatory medicine*, Medic.

†'Ερρύηκα, perf., and ἐρρύην, 2 aor. pass. of ῥέω.

'Ερρυθμισμένως, adv. part. perf. pass. from ῥυθμίζω, *gently, moderately*, Dio C.

'Ερρυθμος, ον, *in rhythm, time* or *measure*: also ἔνρυθμος.

'ΕΡΡΩ, fut. ἐρρήσω: aor. ἤρρησα. perf. ἤρρηκα, the Lat. *erro*. *To wander, roam purposeless*, Od. 4, 367: strictly of slow, halting gait, whence Il. 18, 421, Vulcan is called ἔρρων, *limping*.—II. more freq., (esp. in Att.) *to go* or *come to* a place *to one's own loss* or *harm*, ἐνθάδε ἔρρων, Il. 8, 239; 9, 364; ἔρρων ἐκ ναός, *gone, fallen from* a ship, Aesch. Pers. 963, cf. Eur. I. T. 379: esp. in imperat. ἔρρε, a curse, like Lat. *abi in malam rem, go with a plague* on thee, Il. 8, 164, etc.: strengthd. ἔρρ' οὕτως, Il. 22, 498, also ἔρρε θᾶσσον, Lat. *aufer te hinc ocius*, Od. 10, 72; so ἐρρέτω, ἔρρετε, freq. in Hom.: in Od. 5, 139, ἐρρέτω, *away with him*, I will have nothing to do with him! so, ἀσπὶς ἐκείνη ἐρρέτω, Archil. 3, 4; also, ἔρρε εἰς κόρακας, Ar. Plut. 604:—hence in Att. of persons and things, *to go to ruin, be lost, perish, disappear*, like οἴχομαι, ὄλλυμαι, φθείρομαι, Aesch. Ag. 419, etc.; e. g. ἔρρει τὰ ἐμὰ πράγματα, Lat. *actum est de me!* Xen. Symp. 1, 15; ἔρρει τὰ καλά, the luck *is gone!* Id. Hell. 1, 1, 23, etc. The act. signf. *to destroy*, is very dub., as is mid. ἔρρομαι for ἔρρω. (Akin to ῥέω, ῥαίω and Lat. *ruo*.)

'Ερρωγα, perf. 2 of ῥήγνυμι.

'Ερρωμένος, η, ον, part. perf. pass. of ῥώννυμι, used as adj., *active, stout*: adv. ἐρρωμένως, *stoutly*, Aesch. Pr. 65, etc. Att. irreg. compar. ἐρρωμενέστερος, also in Hdt. 9, 70: superl. ἐρρωμενέστατος.

'Ερρώοντο, 3 pf. impf. ἐρρώσαντο, 3 plur. aor. from ῥώομαι, Hom.

'Ερρωος, ὁ,=ἔρραος, v. l. in Lyc. 1316.

'Ερρωσο, imperat. perf. pass. from ῥώννυμι, *fare-well!*

'Ερσαῖος, αία, αῖον, (ἔρση)=ἐρσήεις.

"Ερση, ης, ἡ, Ep. ἐέρση, and later ἔρση, *dew*, Hom.; also in plur. *drops of dew*, Il. 11, 53; στιλπναὶ ἔερσαι, Il. 14, 351, τεθαλυῖα ἐέρση, abundant, fresh-looking (not act. *refreshing*) dew, Od. 13, 245.—II. ἔρσαι, in Od. 9, 222, are metaph. *new-born lambs*, by a freq. transfer of the signf. *fresh, moist*, to *young, tender*: so Aesch. calls young animals δρόσοι, Soph. ψάκαλοι, cf. βρέφος. In signf. I., Hom. always has the Ep. form ἐέρση. Ep. word, the Att. form being δρόσος. (Usu. deriv. from ἄρδω, *ἔρδω, Buttm. Lexil. v. ἀποέρσαι III.)

†"Ερση, ης, ἡ, *Hersē*, daughter of Cecrops, Apollod.—2. wife of Danaus, Id.

'Ερσήεις, εσσα, εν, Ep. ἐερσήεις, *dewy, dew-besprent*, hence λωτός, Il. 14, 348: and so metaph. of a corpse, Il. 24, 419, 757: Hom. has both forms.

'Ερσην, ενος, ὁ, Ion. for ἄρσην, ἄρρην, freq. in Hdt.

'Ερσις, εως, ἡ, also ἕρσις, (εἴρω) *a binding, band*, v. l. in Thuc. 1, 6, for ἔνερσις, cf. ἕρμα III.

'Ερσω, (ἔρση) *to bedew, moisten*, like ἄρδω, Nic. Hence

'Ερσώδης, ες,=ἐρσήεις.

†'Ερύᾱλος, ου, ὁ, *Eryālus*, a Trojan masc. pr. n., Il. 16, 411. Heyne reads 'Ερύλᾱος on account of the unusual quantity of the penult.

'Ερυγγάνω, common prose and Att. form of ἐρεύγομαι, Hipp., Eur. Cycl. 523, Cratin. Drap. 2, etc.

'Ερῠγεῖν, inf. aor. 2 of *ἐρεύγομαι*; hence

'Ερῠγή, ῆς, ἡ, *a vomiting, belching*, Aretae.: in prose usu. *ἐρευγμός*.

'Ερυγμα, ατος, τό,=foreg., Hipp. Hence

'Ερυγμαίνω,= *ἐρυγγάνω, ἐρεύγομαι*.

'Ερυγματώδης, ες, (*ἔρυγμα, εἶδος*) *causing belches* or *vomiting*, Hipp.

'Ερυγμέω, ῶ,=*ἐρυγμαίνω, ἐρεύγομαι*, Hipp.

'Ερύγμηλος, η, ον, (*ἐρεύγομαι* III., *ἐρυγεῖν*) *loud bellowing*, *ταῦρος*, Il. 18, 580, like *ἐρίμυκος*.—II. *productive of belching*.

'Ερυγμός, οῦ, ὁ,=*ἐρυγή*.

'Ερυγών, part. aor. 2 of *ἐρεύγομαι*.

'Ερῠθαίνω, fut. -*θήσω*, aor. *ἐρύθηνα* in Ap. Rh., poet for *ἐρυθραίνω*, *to redden, make to blush*, Ap. Rh. In Hom. only in pass. *to become red*, *ἐρυθαίνετο αἵματι γαῖα*, Il. 10, 484; 21, 21: in act. he uses *ἐρεύθω*.

†'Ερύθεια, ας, ἡ, *Erythēa*, an island on the coast of Hispania famed in mythology as the residence of Geryon, Hes. Th. 290; Hdt. 4, 8; etc.—II. a daughter of Geryon, from whom the island was named, Paus. 10, 17, 5.—2. one of the Hesperides, Apollod.

†'Ερυθηΐς, ίδος, ἡ, *Erytheïs*, a nymph, Ap. Rh. 4, 1427.

'Ερύθημα, ατος, τό, (*ἐρυθαίνω*) *redness on the skin*, Thuc. 2, 49: *a blush*, Chaerem. ap. Ath. 608 D.—II.=*ἐρυσίπελας*, Hipp. [ῠ]

'Ερῠθιάω, dub. l. for *ἐρυθριάω*.

'Ερυθίβιος, ὁ, Rhodian for *ἐρυσίβιος*, Strab.

†'Ερῠθῖνοι, ων, οἱ, *Erythīni*, a mountain-district, or town in Paphlagonia, Il. 2, 855; or acc. to Strab. two hills afterwards called 'Ερυθρῖνοι, p. 545.

'Ερῠθῖνος, ου, ὁ,=*ἐρυθρῖνος*, Opp.

'Ερυθράδιον, ου, τό,=*ἐρυθρόδανον*.

†'Ερυθραί, ῶν, αἱ, *Erўthrae*, a city of Boeotia on the Asopus, at the base of Mount Cithaeron, Il. 2, 499—2. one of the 12 Ionian cities of Asia Minor; its site still bears the name *Ritré*, Hdt. 1, 142, Thuc. 8, 24.

'Ερυθραίνω, f. -*ᾰνῶ*, (*ἐρυθρός*)=*ἐρυθαίνω*, Theophr. Pass. *to become red*, esp. *to blush*, Xen. Cyr. 1, 4, 4.

'Ερυθραῖος, αία, αῖον,=*ἐρυθρός*, esp. *ἐρ. πόντος, θάλασσα*, Dion. P. 'Ερ. *ἄκρον*, *Erythraeum prom.*, a promontory on the north coast of Crete.

†'Ερύθρας, α, ὁ, *Erythras*, a son of Hercules, Apollod. Others in Strab., Paus., etc.

'Ερύθρημα, ατος, τό, dub. l. for *ἐρύθημα*.

'Ερυθρίας, ου, ὁ, *one of a ruddy complexion*, opp. to *ὠχρίας*, Arist. Categ.

'Ερυθρίᾱσις, Ion. -*ίησις*, εως, ἡ, *ruddiness, a blush*, Hipp.: from

'Ερυθριάω, ῶ, f. -*άσω*, (*ἐρυθρός*) *to blush, colour*. [ᾱσω, Ar. Nub. 1216.]

'Ερυθρῖνος, ου, ὁ, *a red kind of mullet*, Arist. H. A.

'Ερύθριον, ου, τό, *a red ointment*, Medic.

†'Ερύθριος, ου, ὁ, *Erythrius*, son of Athamas and Themisto, Apollod.

'Ερυθροβᾰφής, ές, (*ἐρυθρός, βάπτω*) *red-dyed*.

'Ερυθρόγραμμος, ον, (*ἐρυθρός, γραμμή*) *with red lines*, Ath.

'Ερυθροδάκτῠλος, ον, (*ἐρυθρός, δάκτυλος*) *red fingered*, Arist. Rhet.

'Ερυθρόδᾰνον, ου, τό, *madder*, Lat. *rubia*. Hence

'Ερυθροδᾰνόω, ῶ, *to dye with madder, dye red*, LXX.

'Ερυθροειδής, ές, (*ἐρυθρός, εἶδος*) *of a ruddy look*.

'Ερυθροκάρδιος, ον, (*ἐρυθρός, καρδία*) *with red heart* or *pith*, Theophr.

'Ερυθρόκομος, ον, (*ἐρυθρός, κόμη*) *red-haired; with red down*, Plin.

'Ερυθρομέλας, αινα, αν, (*ἐρυθρός, μέλας*) *red and black*, or *blackish red*, Ath.

'Ερυθροποίκῐλος, ον, (*ἐρυθρός, ποικίλος*) *spotted with red*, Epich. p. 105.

'Ερυθρόπους, ὁ, ἡ, neut. -*πουν*, gen. -*ποδος*, (*ἐρυθρός, πούς*) *red-footed*: in Ar. Av. 303, the name of a bird, as if *the Redfoot*.

'Ερυθροπρόςωπος, ον, (*ἐρυθρός, πρόςωπον*) *of ruddy look*.

'ΕΡΥΘΡΟ'Σ, *ά, όν, red*, Hom., in Od. always of the colour of wine, in Il. of nectar and of copper.—II. 'Ερυθρὴ *θάλασσα*, in Hdt. *the Erythraean sea*, our *Indian ocean*: 'Ερυθρὰ *βῶλος*, in Hdt. 2, 111, a city of Ægypt, *Erythrabōlus*, prop. *red soil*. (Sanscr. *rudhira*, Germ. *roth*, our *ruddy, red*: cf. Lat. *rufus, ruber*.)

†'Ερυθρος, ου, ὁ, *Erythrus*, a son of Rhadamanthus, Diod. S.

'Ερυθρόστικτος, ον, (*ἐρυθρός, στίζω*) *red-spotted*.

'Ερυθρότης, ητος, ἡ, *redness, ruddiness*.

'Ερυθρόχροος, ον, contr. *χρους*, (*ἐρυθρός, χρόα*) *of a ruddy colour*, Dio C.

'Ερυθρόχρως, ωτος, ὁ, ἡ, (*ἐρυθρός χρώς*)=foreg., Cratin. Troph. 1.

'Ερυθρώδης, ες,=*ἐρυθροειδής*, Ath.

'Ερύκᾰκον, ες, ε, inf. poet. *ἐρῡκᾰκέειν*, aor. 2 of *ἐρύκω* for *ἠρύκακον*, c. Ep. redupl. in middle, like *ἠνίπαπε*, Hom. There is no pres. *ἐρυκάκω* or *ἐρυκακέω*.

'Ερῡκᾰνάω, ῶ, poet. for *ἐρύκω*, *to restrain, confine*, Od. 1, 199.

'Ερῡκᾰνέω, ῶ,=foreg., dub.

'Ερῡκάνω, poet. for *ἐρύκω*, *to restrain*, Od. 10, 429. [ᾰ]

†'Ερυκῖνος, η, ον, *of Eryx, Erycinian*, *χώρη*, Hdt. 4, 45; as subst., ἡ 'Ερυκίνη, *Erycina, goddess of Eryx*, appell. of Venus, Paus.

'Ερυκτῆρες, ων, οἱ, *a class of freedmen* at Sparta.

'ΕΡΥ'ΚΩ, f. -*ξω*: aor. 1 *ἤρυξα*, Aesch. Theb. 1075, Ep. *ἔρυξα*, Il. 3, 113, Od. 17, 515, etc.: aor. 2 *ἠρύκᾰκον*, Il. 5, 321; 20, 458, Ep. *ἐρύκᾰκον*, Hom. inf., *ἐρῡκᾰκεῖν*, Ep. -*κέειν*. *To keep in, hold*, Hom., esp. in following meanings:—1. *to keep back, restrain, check, hinder*, Od. 19, 16: *to control, curb, rein in*, *ἵππους* oft. in Il.; *λαόν*, Il. 24, 658, cf. 15, 297, etc.; also, *θυμὸν ἐρυκακέειν*, *to curb* passion, Od. 11, 105; but, *ἕτερός με θυμὸς ἔρυκεν*, another mind *checked* me, Od. 9, 302, opp. to *ἀνῆκεν*; *to keep* the enemy *in check*, Il. 15, 297, Od. 22, 138; *ἐρ. Ζῆνα*, *to restrain* him, Il. 8, 206: *γῆ ἐρύκει*, earth *confines* (the dead), Il. 21, 62, 63: c. gen., *μή με ἔρυκε μάχης*, *keep* me not *from* fight, Il. 18, 126; so too c. inf., Pind. N. 4, 54, and Trag.: absol. *to prevent, hinder*, Il. 11, 352.—2. *to hold back*, in Od. esp. of a host, Lat. *hospitio detinere*, cf. Il. 6, 217: but also of detention by force, *πόντος πολέας ἐρύκει ἀέκοντας*, Il. 21, 59, cf. Od. 1, 14, etc.: also in mid., *κῦμά μιν ἐρύκεται*, Il. 12, 285, *ἄμφω δόλος καὶ δεσμὸς ἐρύξει*, Od. 8, 317: also *to stop* fugitives, *make* them *stand*, Il. 21, 7.—3. *to ward off*, *λιμόν τινι*, hunger from one, Od. 5, 166; later, *τι ἀπό τινος*, Xen. An. 3, 1, 25.—4. *to keep apart, separate, divide*, *ὀλίγος δ' ἔτι χῶρος ἐρύκει*, Il. 10, 161. B. pass. *to be held back, detained*: hence *to stay*, Od. 4, 373, 466; 17, 17: *to delay, loiter*, Il. 23, 443.—2. *to be kept away*, *ἀπό τινος*, Hdt. 9, 49.—3. *to be guarded, safe*, *ὅδε χῶρος ἐρύκεται*, Soph. Phil 1153. Hom. has also the forms *ἐρυκάνω* and *ἐρυκανάω* (like *δεικανάομαι* from *δείκνυμι*) once each. (Akin to *ἐρύω*.) [ῡ]

'Ερῠμα, ατος, τό, (*ἐρύομαι*) *a fence, guard*, like *ἕρκος*, *ἔρυμα χρόος*, of defensive armour, Il. 4, 137; in Hes. Op. 534, of clothes: esp. *a fortification, bulwark, stronghold*, Hdt. 7, 223, and Trag.: in genl. *a safeguard* or *defence*, Aesch. Eum. 701.

†'Ερυμάνθιος, α, ον, *Erymanthian, of Erymanthus*, Soph. Tr. 1097: from

†'Ερύμανθος, ου, ὁ, *Erymanthus*, a mountain-range in Arcadia on the borders of Elis; now *Olonos*, Od. 6, 103, etc.—2. a tributary of the Alpheus, rising in Mount Erymanthus; it is now the *Dogana*, Callim. Jov. 18.

†'Ερύμας, αντος, ὁ, *Erўmas*, masc. pr. n., of two Trojans, Il. 16, 345, and 415.

'Ερῠμάτιον, ου, τό, dim. from *ἔρυμα*, Luc.

†'Ερυμναί, ῶν, αἱ, *Erymnae*, a city of Thessaly on the sea coast, Strab.

†'Ερυμνεύς, έως, ὁ, *Erymneus*, a Peripatetic philosopher, Posid. ap. Ath. 211 E.

'Ερυμνόνωτος, ον, (*ἐρυμνός, νῶτος*) *with fenced back*, of a crab, Anth.

'Ερυμνός, ή, όν, (*ἐρύομαι*) *fenced, secured, safe*, Hes. Fr. 15: of places, *fortified, abrupt, steep, strong*, Thuc. 5, 65: *τὰ ἐρυμνά*, Xen. An. 5, 7, 31, etc. Hence

'Ερυμνότης, ητος, ἡ, *a being fortified: strength, security* of a place, Xen. Cyr. 6, 1, 23: *impassableness*, Polyb. 3, 47, 9.

'Ερυμνόω, ῶ, (*ἐρυμνός*) *to fortify, make strong*.

†'Ερύμνων, ωνος, ὁ, *Erymnon*, an Aetolian, Diod. S.

†'Ερυξ, υκος, ὁ, *Eryx*, a son of Neptune, king of the Elymi in Sicily, Apollod. 2, 5, 10; or son of Butes and Venus, Diod. S.: Paus.—II. a mountain of Sicily, near the promontory Drepanum, having on its summit a famous temple of Venus; it is now *St. Giuliano*, Polyb. 1, 55, 6: Strab.: also ἡ, Theocr. 15, 101, a city near this mountain, of the same name, Thuc. 6, 2, etc.

†'Ερυξίας, ου, ὁ, *Eryxias*, an Athenian physician, Dem.

†'Ερυξιδαΐδας, α, ὁ, *Eryxidaïdas*, Spartan pr. n., Thuc. 4, 119.

†'Ερυξίμαχος, ου, ὁ, *Eryximăchus*, an Athenian physician, Plat. Phaedr 268 A.—Others in Dem., etc.

'Ερυξις, εως, ἡ,=*ἔρευξις*, Hipp.

†'Ερυξις, ιδος, ὁ, *Eryxis*, masc. pr n., Ar. Ran. 934.

†'Ερυξώ, οῦς, ἡ, *Eryxo*, wife of Arcesilaus II. of Cyrene, Hdt. 4, 160.

'Ερύομαι, poet. *εἰρύομαι*, mid. from *ἐρύω*, q. v.

'Ερῠσάρμας, ατος, ὁ, v. sq.

'Ερῠσάρμᾰτος, ον, (*ἐρύω, ἅρμα*) *chariot-drawing*: Hom. has only the metaplast. plur. *ἐρυσάρματες*, acc. -*ματας*, Il. 15, 354; 16, 370: and so Hes. Sc. 369. Later there occurs also the sing. *ἐρυσάρμας, ατος, ὁ*.

'Ερῠσιβάω, ῶ, *to suffer from mildew*, Theophr.: from

'Ερυσίβη, ης, ἡ, *mildew*, Lat *robigo*, esp. in corn, Plat. Rep 609 A, etc (*ἐρυθρός*, from its colour.) [ῐ] Hence

’Ερῠσῑβίη, ης, ἡ, v. sq.

’Ερῠσίβῐος, ου, ὁ, and ἐρυσιβίη, ης, ἡ, *averting mildew*, epith. of Apollo and Ceres at Rhodes, etc., like *Robigus*, to whom the *Robigalia* were dedicated at Rome. [σῑ]

’Ερῠσῑβόω, ῶ, (ἐρυσίβη) *to cause mildew:* pass. ἐρυσιβόομαι, *to be mildewed:* both in Theophr.

’Ερῠσῑβώδης, ες, (ἐρυσίβη, εἶδος) *like mildew*, Arist. H. A.—II. *mildewed.*

’Ερῠσίθριξ, τρῐχος, ὁ, ἡ, (ἐρύω, θρίξ) ψήκτρα, a comb *for the hair*, Anth.

’Ερύσιμον, ου, τό, a garden plant, Lat. *irio*, Theophr.: also ῥύσιμον. [ῠ]

’Ερῠσῖνηΐς, ίδος, ἡ, (ἐρύομαι, ναῦς) *holding* or *preserving ships*, ἄγκυρα, Anth.

’Ερῠσίπελας, ατος, τό, *a red inflammation of the skin, erysipelas.* (From ἐρυθρός and πέλας, πέλος=ἕλκος, cf. ἄπελος.)

’Ερῠσῑπελᾰτώδης, ες, (ἐρυσίπελας, εἶδος) *of the nature of* ἐρυσίπελας, Diosc.

’Ερῠσίπτολις, ὁ, ἡ, (ἐρύομαι, πόλις) *protecting a state* or *city*, epith. of Minerva, Il. 6, 305, H. Hom. 10, 1; 28, 3.

Ἔρῠσις, εως, ἡ, (ἐρύω) *a drawing*, Philo.

’Ερῠσίχαιος, ον, *carrying a shepherd's staff*, Alcm. II., cf. Arcad. p. 43. Others write it properisp. ’Ερυσιχαῖος, as a prop. n.

†’Ερυσίχη, ης, ἡ, *Erysīche*, a city of Acarnania, earlier name of Οἰνιάδαι, Strab.

’Ερῠσίχθων, ὁ, ἡ, gen. ονος, (ἐρύω, χθών) *dragging, tearing the earth*, of an ox ploughing, Strato ap. Ath. 382 E. Hence

†’Ερυσίχθων, ονος, ὁ, *Erysichthon*, son of Cecrops, Plat. Crit. 110 A.; Apollod.—2. son of Triopas, Call. Cer. 33; or of Myrmidon, Hellan. ap. Ath. 416 B.

’Ερυσμός, οῦ, ὁ,=ἔρυμα, *a safeguard*, esp. against witchcraft, H. Hom. Cer. 230.

’Ερυστός, ή, όν, (ἐρύω) *drawn*, ξίφη κολεῶν, Soph. Aj. 730.

’Ερῠτήρ, ῆρος, ὁ, *one that draws*, Nic.: and

†Ἔρυτος, ου, ὁ, *Erytus*, a son of Mercury, one of the Argonauts, Pind. P. 4, 319: from

’ΕΡΥ´Ω, fut. ἐρύσω, Ep. ἐρύσσω, but also ἐρύω, Il. 11, 454: perf. pass. εἴρῠμαι: poet and Ion. pres. εἰρύω, f. εἰρύσω, and so throughout. *To draw*, Hom.: variously modified by accompanying preps., e. g. ἔκ τινος, εἰς, πρός, ἀνά, ἐπί τι: πάλιν ἐρ., *to pull* back, Il. 5, 836, cf. αὐερύω: of ships, νῆα εἰς ἅλα and ἤπειρόνδε ἐρ., Hom., νευρὴν ἐρ. ἐπί τινι, *to draw* the bowstring at him, Il. 15, 464, cf. Hdt. 3, 30: but πλίνθους εἰρύειν, Lat. *ducere lateres*, like ἕλκειν, Hdt. 2, 136. In Il., the phrase νεκροὺς or νεκρὸν ἐρ., is very freq., either of the friends, *to drag* them *away, rescue* them, or of the enemy, *to drag* them *off for plunder, ransom*, etc., cf. ῥύσιον: *to drag about, misuse*, e. g. as Achilles the body of Hector, Il. 24, 16: so of dogs and birds of prey, Il. 11, 454, etc.: hence *to drag away, carry off violently*, Od. 9, 99; 17, 479; *to tear off* or *down*, κρόσσας πύργων, Il. 12, 258: c. gen. partis, χλαίνης ἐρύειν τινά, *to pull* him *by* the cloak, Il. 22, 493.—’Ερύω is in genl. synon. with ἕλκω. B. mid. ἐρύομαι, f. -σομαι, but old Ep. fut. ἐρύεσθαι, Il. 9, 248; 14, 422; 20, 195, cf. Buttm. Catal. in voc.: poet. pres. εἰρύομαι. *To draw to one's self, to one's own side:* very freq. in Hom., much like the act., as ξίφος, μάχαιραν, ἄορ, φάσγανον ἐρύεσθαι, δόρυ ἐξ ὠτειλῆς ἐρύεσθαι, *to draw one's* sword, etc., Il. 4, 530; 21, 200, etc.: ἐρύσαντο πάντα, *they drew all their* food off, freq. in Hom.; ἐρύσασθαι τόξον, *to string* a bow, Od. 21, 125; ἐρ. νῆας, *to launch them* ships, Il. 14, 79 (but in pass. it is usu. of the ships, *to be hauled ashore*, e. g. Il. 14, 75): also of persons, *to draw towards one's self*, Od. 19, 481: c. gen. loci, μάχης, χάρμης ἐρύσασθαί τινα, *out of* the press, Il. 5, 456; 17, 161: esp. of the slain, νέκυν, νεκρὸν ἐρύεσθαι, just as in act., Il. 14, 422; 17, 104; but, ἐρ. νεκρόν τινι, *to rescue, recover* it from him, Il. 5, 298.—II. from the signf. of *rescuing from the press of battle*, in genl. *to rescue, deliver, bring under one's own protection*, Il. 5, 344; 11, 363; etc.: hence joined with σαῶσαι, ἐλεῆσαι, Il. 10, 44, Od. 14, 279: also of captives, *to redeem, release, ransom*, χρυσῷ, Il. 22, 351, though others explain it *to weigh*, Heyne Il. Tom. 8, 314, Jac. A. P. p. 812.—2. of course the orig. signf. often vanishes, and ἐρύεσθαι means in gen. *to protect, guard*, Il. 4, 186; 6, 403, etc.—III. of that *from which* one protects a thing, *to keep off, ward off*, οὐκ οἰωνοῖσιν ἐρύσσατο Κῆρα μέλαιναν, by no augury *could he ward off* black death, Il. 2, 859; ἡ δ' οὐκ ἔγχος ἔρυτο, *it kept* not *off* the spear, Il. 5, 538: hence in genl. *to thwart, check*, Διὸς νόον, Il 8, 143; *to repress*, χόλον, Il. 24, 584, like ἐρύκω: νόστον ἐρυσσάμενοι, *having kept off* a return, i. e. *remaining*, Pind. N. 9, 54, Il. 4, 138.—IV. hence *to keep guard upon, watch*, θύρας, Od. 23, 229, ἄκοιτιν, Od. 3, 268: *to lay wait for*, in pf. pass., Od. 16, 463, θεῶν δήνεα ἐρ., *to search, spy* them out, Od. 23, 82; φρεσὶν ἐρύσασθαι, *to keep carefully, conceal*, Od. 16, 459; θέμιστας ἐρ., *to maintain* them, Il. 1, 239: hence *to support, hold in honour*, with notion of obedience, βουλὰς Κρονίωνος ἐρύσσασθαι, Il. 21, 230, cf. 1, 216.—’Ερύομαι in Hom. freq. has a syncop. aor. ἔρῡσο, Il. 22, 507, ἔρῡτο and εἴρῡτο, ἔρῡσθαι and εἰρῦσθαι, not to be confused with perf. pass., εἴρῠμαι, plqpf. εἰρύμην: this is only once in signf. *to draw*, Od. 22, 90, but very freq., esp. in Od., *to guard* or *to watch*. The common Att. collat. form ῥύομαι, q. v., is always *to guard, protect*.

[ῠ always in ἐρύω, and ἐρύομαι, though some moderns make ῡ in signf. *to protect:* but where the syll. is long, it is by redupl. of σ, ἐρύσσω, ἐρύσσατο, etc.: but ῡ in syncop. aor., which is thus distinguished from pf. and plqpf.: in εἰρύαται, and εἰρύατο, is ῡ sometimes, e. g. Il. 14, 30, 75; 15, 654, Od. 16, 463, but only metri grat. In ῥύομαι, usu. ῡ, but not always.]

Ἔρφος, εος, τό, *a skin, hide*, Nic.: usu. στέρφος, and τέρφος.

Ἔρχᾰται, ἔρχᾰτο, 3 plur. perf. and plqpf. pass. Ion. of εἴργω, ἔργω, Hom., who has also ἐέρχᾰτο.

’Ερχᾰτάομαι, *to fence in, shut* or *coop up*, Hom. only in pass., σύες ἐρχατόωντο, Od. 14, 15.

’Ερχᾰτόεις, εσσα, εν, *like a hedge:* from

Ἔρχᾰτος, ου, ὁ, (ἔργω) *a fence, inclosure, hedge*, like ἕρκος

†’Ερχεία, ας, ἡ, *Erchēa*. an Attic deme of the tribe Aegeis; hence adv. ’Ερχείασι, *at* or *in Erchea*, Plat. Alc. 1., 123 C.: ’Ερχιεύς, έως, ὁ, *an inhab. of Erchea*, Dem.

’Ερχθείς, part. aor. 1 pass. from ἔργω, εἴργω, Il. 21, 282.

ἜΡΧΟΜΑΙ: with (from root ’ΕΛΕΥΘ-, ’ΕΛΥΘ-) fut. ἐλεύσομαι; aor. ἤλῠθον, but from Hom. downwds. and in Att. more usu. ἦλθον, and so in all moods, Dor. ἦνθον; perf. ἐλήλῠθα, in Hom. always Ep. εἰλήλουθα, ας, ε, whence 1 pl. εἰλήλουθμεν, Il. 9, 49, Od. 3, 81, part. εἰληλουθώς, and once, Il. 15, 81, ἐληλουθώς: of the plqpf. he has only 3 sing. εἰληλούθει, Il.: perf. syncop. ἐλήλῠμεν, ἐλήλῠτε, Achae. ap. Hephaest. p. 18.

To come or *go*, (cf. ἥκω, οἴχομαι) very freq. from Hom. downwds.: in Att. esp. in indic. present and aor., whereas for the other moods, and the fut. and (post-Hom.) impf. they use εἶμι, as also in compds., Elmsl. Heracl. 210, cf. Lob. Phryn. p. 38; ἐλεύσομαι, however, occurs Aesch. Pr. 854, Soph. O. C. 1206, etc., and the impf. ἠρχόμην, is used in compos. with ἐπ-, προς-, by Thuc. 4, 120, 121. Special signfs. usu. arise from the preps. joined to the verb: but oft. also from the mere construction:—1. *to come to* a place.—2. *to go away*, both freq. in Hom., esp. in imperat.; which also is used like our *come!*, and ἄγε, merely as a hortatory exclam.—3. *to come back, return*, Od. 2, 30, more freq. in full αὖτις, ἄψ, πάλιν ἐλθεῖν.—II. c. acc. in Hom. usu. only of cognate signf., as, ὁδόν, or κέλευθον ἐλθεῖν, Il. 1, 151, Od. 9, 262; hence also poet. ἀγγελίην, and ἐξεσίην ελθεῖν, as we say, *to go* a message, etc., Il. 11, 140, 24, 235, Od. 21, 20: c. acc. loci, once in Hom., ἔρχεσθαι κλισίην, Il. 1, 322.—2. c. gen. loci, πεδίοιο ἐλθεῖν, *through* or *across* the plain, Il. 2, 801, cf. διαπράσσω.—3. in Att. oft. c. dat. pers., *to come to*, Pind. O. 1, 161, Thuc. 8, 19, etc.—III. c. part. fut., to show the object, ἔρχομαι, οἰσόμενος ἔγχος, ἔρχυμαι ὀψομένη, *to fetch, to see;* but in Hdt. like an auxiliary verb, ἔρχομαι ἐρέων, λέξων, *I am going to* tell you: very rare so c. part. pres., Heind. Plat. Phaed. 100 B.—2. c. part. pres., aor., or perf., in Hom. to show *the manner of* moving, ἦλθε θέουσα, *came* running, i. e. ran thither, Il. 11, 715, etc.; ἦλθε πεφοβημένος, he fled thence, Il. 10, 510, ἦλθε φθάμενος, Il. 23, 779. Il. 18, 180 is remarkable, αἴ κέν τι νέκυς ἠσχυμμένος ἔλθῃ, for αἴ κέν τι αἰσχυνθῇ, should *come to be, become* mangled or insulted, as if for γίγνεσθαι, like *venias* for *fias* in Virg. G. 1, 29; cf., for the reverse usage, γίγνομαι II. 1; hence the Att. freq. signf. *to end in being, come to be, turn out*, Lat. *evadere, exire, prodire.*—3. the part. aor. ἐλθών, is oft. used merely to add fulness to the signf., Il. 16, 521, 668, Schäf. Soph. Aj. 1183.—IV. of any kind of motion, e. g. ἐξ ἁλὸς, ἐλθεῖν, *to rise* out of the sea, Hom.: hence sometimes qualified, πόδεσσιν ἔρχεσθαι, to go on foot, Od. 6, 40; πεζὸς ἤλυθε, by land, Il. 5, 204, etc., ἐπὶ πόντον, Od. 2, 265, etc.—2. also of things, *to move*; of events, *to come to pass, happen*; of feelings, *to arise, come upon one*, etc., etc.; which need not be particularised.—B. post-Hom. phrases:—1. εἰς λόγους ἔρχεσθαί τινι, *to come* to speech, converse with, Hdt. 6, 86, 1; in genl. *to have dealings with* him.—2. ἐπὶ πᾶν ἐλθεῖν, *to try* everything, Xen.—3. εἰς τὸ δεινὸν, τὰ ἀλγεινὰ ἐλθεῖν, *to come into* danger or pain, Thuc.: also, εἰς ἀριθμὸν ἐλθεῖν, *to be numbered*, Id. 2, 72.—4. παρὰ μικρὸν ἐλθεῖν, c. inf. *to come within a little of, be near* a thing, Eur Heracl. 296, cf. Thuc. 3, 49.—5. with

διά, and gen., as emphat. periphr. of a verb, e. g. *διὰ μάχης τινὶ ἔρχεσθαι*, for *μάχεσθαί τινι*, *διὰ πολέμου ἔρχεσθαι*, for *πολεμεῖν*, *διὰ φιλίας τινὶ ἔρχεσθαι*, for *φιλεῖν τινα*, *διὰ πείρας ἔρχεσθαι*, for *πειρᾶσθαι*, *διὰ φόνου*, *διὰ πυρὸς ἔ.*, to slay, burn, etc., Valck. Phoen. 482, Br. Soph. O. T. 773, like Lat. *grassari rapinis, ferro, igne, ira*, cf. *διά*: *οἱ διὰ πάντων τῶν καλῶν ἐληλυθότες*, who have gone through the whole circle of duties, have fulfilled them all, Xen. Cyr. 1, 2, 15: cf. *εἶμι*.—6. *εἰς χεῖρας ἐλθεῖν*, v. sub *χείρ*.—7. *ἔρχεσθαι παρὰ τὴν γυναῖκα, τὸν ἄνδρα*, of sexual intercourse, *to go in to* her, him, Hdt. 2, 115.—8. c. gen. *to go at, attack*, like *ἐπέρχομαι*, *ἀκροβόλων ἐπάλξεων λιθὰς ἔρχεται*, Aesch. Theb. 158.

'Ερχομενός, οῦ, ὁ, or ἡ, Krüger Xen. An. 2, 5, 37, Poppo Proleg. Thuc. cap. 8, name of 'Ορχομενός, perhaps to be read in Hes. Fr. 15, cf. Schol. Arat. Phaen. 45, and Böckh. Inscr. 1, p. 742.

"Ερψις, εως, ἡ, (ἕρπω) *a creeping*, Plat. Crat. 419 D.

"Ερῳ, or ἔρῳ, dat. from ἔρως, Od. 18, 211, cf. ἔρως, γέλως.

'ΕΡΩ˜, Ion. and Ep. *ἐρέω*, fut. of *εἰπεῖν*, with perf. *εἴρηκα*, pass. *εἴρημαι*, (as if from **ῥέω*), aor. pass. *ἐῤῥήθην*, and *ἐῤῥέθην*, (though *ἐῤῥήθην* is the better, and is always written by Bekk. in Plat.), inf. *ῥηθῆναι*, whereas *εἰρήθην, εἰρέθην*, are not Att.: fut. pass. *εἰρήσομαι*. Hom. uses the fut. *ἐρέω*, both perfs., the part. *ῥηθείς*, in the one phrase *ἐπὶ ῥηθέντι δικαίῳ*, Od. 18, 414; 20, 322; and the fut. pass. There is no form *ἔρω*, but Hom. has *εἴρω*, and *εἴρομαι*, for which the Att. use *φημί*.—I. *I will say, speak*, c. acc. rei, et dat. pers., Hom.: *οὐδὲ πάλιν ἐρέει, he will say* nothing against it, Il. 9, 56: also c. acc. pers., *κακῶς ἐρεῖν τινα*, Eur. Alc. 705; and c. dupl. acc., *ἐρεῖν τινά τι*, Ib. 954.—II. *I will tell, proclaim*, "*ἔπος*, *ἀγγελίην*, Il. 1, 419, etc.; in Il. 2, 49, and freq. in Od., Eos is mentioned as *Ζηνὶ φόως ἐρέουσα*, announcing it: hence *I will promise*, Hdt. 6, 23, cf. Schäf. ap. Seidl. Eur. El. 33: *εἰρητό οἱ*, c. inf., *it had been told* him to do, Hdt. 7, 26, etc.: *εἰρήμενον*, absol., *when it had been agreed*, Thuc. 1, 140.—B. for the mid. *ἔρομαι, to ask*, v. sub voc.—C. *ἐρέω*, occurs in Hom. sometimes as a pres.=*ἔρομαι, to ask for* or *after*, *τι*, Il. 21, 30. (Hence come *εἴρω, ἐρεείνω, ἔρομαι, ἐρωτάω, ἐρευνάω*, and perh. *εὑρίσκω, εὑρεῖν*: also, from the perf. pass., *ῥῆμα, ῥῆσις, ῥήτωρ*, etc.)

'Έρω, for *εἴρω, to knit, tie*, very dub.

'Ερωδιός, οῦ, ὁ, *the hernshew, heron* or *hern*, Lat. *ardea*, Il. 10, 274, mentioned as lucky when seen flying on the right hand: also *ῥωδιός*, in Hippon. 37.

'Ερωέω, ῶ, f. -ήσω, *to flow, stream, burst out*, *αἷμα ἐρωήσει περὶ δουρί*, Il. 1, 303, Od. 16, 441: hence the subst. *ἐρωή*, of *any quick motion*, but the verb has this signf. only of *sudden checks*: hence—2. *to retreat, withdraw, cease*, c. gen., *πολέμοιο, χάρμης*, Il. 13, 776; 14, 101, etc., *καμάτοιο*, H. Hom. Cer. 302, and more definitely, *ἠρώησαν ὀπίσσω*, Il. 23, 433: but also seemingly absol., *νέφος οὔποτ' ἐρωεῖ*, the cloud never *leaves* it, (*σκόπελον*, being supplied from the context), Od. 12, 75: *to cease, leave off*, *ἴθι νῦν κατὰ λαὸν Ἀχαιῶν, μηδέ τ' ἐρώει*, (scil. *τοῦ ἰέναι κατὰ λαόν*) Il. 2, 179: Theocr. 13, 74, has the acc. for the gen., as if it was trans. *to leave*, cf. 24, 99.—II. trans. *to drive* or *force back*, only once in Hom., *ἐρ. ἐσσύμενον ἀπὸ νηῶν*, Il. 13, 57: but found in later Poets. Ep. word. (Root *ῥέω, to flow*: akin to *ῥώομαι*, but prob. not to *ἐρύω, ἐρύκω*.) Hence

'Ερωή, ῆς, ἡ, *any quick, violent motion*, in Hom. esp. *δουρὸς ἐρωή, the rush* of a spear, Il. 11, 357; 15, 358; *ἐρωὴ βελέων*, Il. 4, 542; 17, 562; *λείπετο δουρὸς ἐρωήν*, a spear's *throw* behind, Il. 23, 529, cf. 21, 251: *λικμητῆρος ἐρωή, the force* or *swing* of the winnower's (shovel), Il. 13, 590; so, *ἀνδρὸς ἐρωή*, Il. 3, 62, cf. 14, 488.—2. later, *an impulse, inclination, desire*, Anth.—II. *a withdrawal, retreat*, *ἐρωὴ πολέμου, rest from* war, Il. 16, 302; 17, 761; so, *ἐρ. μάχης*, Theocr. 22, 192, exactly the reverse of signf. I.; but easily explained from signf. II of the verb *ἐρωέω*. Ep. word, but never in Od.

'Ερωμᾰνέω, ῶ, *to be mad for love, madly in love*, Opp.: from

'Ερωμᾰνής, ές, (ἔρως, μαίνομαι) *madly in love*, Diod. Adv. -νῶς. Hence

'Ερωμᾰνία, ας, ἡ, *madness for love, mad love*, Anth.

'Ερωμένιον, ου, τό, *a little love, darling*, Anth.: dim. from

'Ερώμενος, ου, ὁ, ἐρωμένη, ης, ἡ, part. pres. pass. from *ἐράω, a loved one, love*, Lat. *amasius, amasia*, Hdt. 3, 31.

"Ερως, ωτος, ὁ, Wolf has restored the heterocl. dat. *ἔρῳ*, or the apoc. *ἔρω*, for *ἔρωτι*, in Od. 18, 211: later poets have also acc. *ἔρων*, for *ἔρωτα*, Jac. A. P. p. 459, cf. *γέλως*. An older, but only poet., form *ἔρος*, q. v. (*ἔραμαι ἐράω*) *Love*: in Il. only in phrase, *ἔρως φρένας ἀμφεκάλυψε, love* wrapt his senses, 3, 442; 14, 294; in Od. only once, 18, 212, *ἔρῳ δ' ἄρα θυμὸν ἐθέλχθη*: in Hom. always of *the sexual passion*, later in genl. *desire for* a thing, *τινός*, Aesch. Eum. 865; *ἔχω ἔρωτά τινος*, Hdt. 5, 32; also, *ἔρως ἔχει με*, Aesch. Supp. 521; *ἔρως ἐμπίπτει μοι*, c. inf., Id. Ag. 341, Thuc. 6, 24: plur. *ἔρωτες, vehement desires*, but esp. *amours*, Lat. *amores*, Ath.—II. as prop. n., *the god of love, Eros, Amor, Cupid*, Anacr. 64; and in plur., Simon., etc. Hence

'Ερωτάριον, ου, τό, dim. from *ἔρως*, *a little love* or *love-god*, Anth. [ᾰ]

'Ερωτάω, ῶ, f. -ήσω, Ep. and Ion. *εἰρ.*, *to ask*, *τινά τι*, something *of* one, Od. 4, 347; 9, 364, Soph. O. T. 1122, etc.; *τινὰ ἀμφί τινος*, Eur. Ion 236, *περί τινος*, Plat. Theaet. 185 C: foll. by a relat. word, *εἰρ. τίς εἴη*, Od. 15, 423; *ἐρ. εἰ..*, or *ἤν..*, to ask whether.., Hipp.: it is the usu. word in Att., supplying the defective tenses of *ἔρομαι*, q. v.—II. in dialectics, *to argue, elicit your conclusion by questioning*, also *συνερωτάω*, Sext. Emp., cf. *interrogo*, Cic. Fat. 28.—III. in N. T.,=*αἰτέω, to ask, solicit*, *τινά*. Hence

'Ερώτημα, ατος, τό, *that which is asked, a question*, Thuc. 3, 54; *ἐρ. τοῦ ξυνθήματος, the challenge* of soldiers, Id. 7, 44: *a question* or *problem* proposed for solution, Plut. Hence

'Ερωτηματίζω, *to arrange and put questions, so as to elicit your conclusions from your opponent*, Arist. Org.

'Ερωτηματικός, ή, όν, *interrogative*, Gramm. Adv. -κῶς.

'Ερωτημάτιον, ου, τό, dim. from *ἐρώτημα*.

'Ερώτησις, εως, ἡ, (ἐρωτάω) *a questioning, question*, Plat., etc.; *ποιεῖσθαι ἐρ.*, Isocr. 171 A; c. gen. rei, *about* a thing, Plat. Theaet. 147 C.

'Ερωτητέον, verb. adj. from *ἐρωτάω*, *one must ask, enquire*, Arist. Org.

'Ερωτιάς, άδος, ἡ, pecul. fem. of *ἐρωτικός*, Anth.

'Ερωτιάω, ῶ, *to be lovesick.*

'Ερωτιδεύς, έως, ὁ, *a young Eros Cupid*, formed from "Ερως, as *λαγιδεύς*, from *λαγώς*: plur. *ἐρωτιδεῖς* Anacreont.

'Ερωτίδια, ων, τά, sub. *ἱερά*, *a feast of Eros*, Ath.

'Ερωτίζω,=*ἐρωτάω*, Gramm.

'Ερωτικός, ή, όν, (ἔρως) *of* or *belonging to love*, *ὀργή, λύπη*, Thuc. 6, 57, 59; *ἐρ. ξυντυχία*, a *love* affair, Ib. 54; *ἐρ. λόγος*, a discourse *on love*, Plat. Phaedr. 227 C: *given to love, amorous*, Plat. Rep. 474 D: hence in genl. *fond of* a thing, *ἐρ. πρός τι*, Plut., *περί τι*, Luc. Adv. -κῶς, Thuc. 6, 54; -κῶς *ἔχειν τινός*, to be very fond of.., Plat. Symp. 222 C.—II. *τὰ 'Ερωτικά, the feast of Eros* or *Love*, Plut.

'Ερώτιον, ου, τό,=*ἐρωτάριον*, Luc. Philops. 14.

†'Ερώτιος, ου, ὁ, *Erotius*, masc. pr. n., Anth.

'Ερωτίς, ίδος, ἡ, *a loved one, darling*, Theocr. 4, 59.—II. as adj. *ἐρ. νῆσοι*, islands *of love*.

'Ερωτόβλητος, ον, (ἔρως, βάλλω) *struck by love, smitten.*

'Ερωτογράφος, ον, (ἔρως, γράφω) *writing about love*, Mel. [ᾰ]

'Ερωτοδῐδάσκᾰλος, ου, ὁ, ἡ, (ἔρως, διδάσκαλος) *a teacher of the art of love*, Ath.

'Ερωτόληπτος, ον, (ἔρως, λαμβάνω) *love-smitten*, Lat. *captus amore.*

'Ερωτοληψία, ας, ἡ, *a being love-smitten.*

'Ερωτομᾰνέω, ῶ,=*ἐρωμανέω*, *to be madly in love*: from

'Ερωτομᾰνής, ές,=*ἐρωμανής*, *madly in love*, Ath. 599 E. Hence

'Ερωτομᾰνία, ας, ἡ,=*ἐρωμανία*, *raving love*, Plut.

'Ερωτοπαίγνιον, ου, τό, (ἔρως, παίγνιον) *a love-play, amatory poem.*

'Ερωτοπλάνος, ον, (ἔρως, πλανάω) *beguiling, soothing love*, *φθόγγος*, Mel.—II. *inconstant in love.* [ᾰ]

'Ερωτοπλοέω, ῶ, (ἔρως, πλέω, πλόος) *to sail on love's ocean*, Mel.

'Ερωτοποιέω, ῶ, (ἔρως, ποιέω) *to excite love.*

'Ερωτοτόκος, ον, (ἔρως, τίκτω) *producing love*, Musae.

'Ερωτοτρόφος, ον, (ἔρως, τρέφω) *the nurse, mother of love*, i. e. Venus, Orph.

'Ερωτύλος, ου, ὁ, dim. from *ἔρως*, *a darling, sweetheart*, Theocr. 3, 7.—II. as adj., *ἐρωτύλα ἀείδειν*, to sing *love-songs*, Bion 3, 10. Dor. word. [ῠ]

†"Ερωχος, ου, ἡ, *Erochus*, a city of Phocis in the valley of the Cephisus, Hdt. 8, 33.

'Ες, Ion. and old Att. form for *εἰς*, q. v.: and so in all the compds., except those of Hom., and Hdt., which are given here.

"Ες, imperat. aor. 2 from *ἵημι*.

'Εςαγγελεύς, ἐςαγγέλλω, for *εἰς αγγ.*, Hdt.

'Εςᾰγείρω, v. *εἰςαγείρω*, in Hom. only 3 impf. *ἐςαγείρετο*, and 3 aor. mid. *ἐςαγείρατο*.

'Εςάγω, v. *εἰςάγω*, Il. 6, 252, and Hdt.

'Εςαιέν, adv., *for ever.*

'Εςαθρέω, ἐςᾰκούω, v. sub *εἰς-*.

'Εςακοντίζω, Ion. for *εἰςακοντίζω*, Hdt. 1, 43.

'Εςᾶλτο, for *ἐςάλετο*, 3 sing. aor. 2

syncop. of εἰςάλλομαι, Il. 12, 466; 13, 679.

Ἔσαν, Ep. and Ion. for ἦσαν, from εἰμί, Hom.

Ἐςάντα, v. εἰςάντα, Hom.

Ἐςάπαξ, Ion. for εἰςάπαξ, *at once*, Hdt.

Ἐσάπην, aor. 2 pass. from σήπω.

Ἐςαπικνέομαι, Ion. for εἰσαφικνέομαι, Hdt.

Ἐςᾰράσσω, v. sub εἰςαρ., Hdt.

Ἐςάρτι, adv. for εἰς ἄρτι, *until now*, late, Lob. Phryn. 21.

Ἐςάχρι, adv. for εἰς ἄρχι, *until*, c. gen.

Ἐςβαίνω, ἐςβάλλω, v. sub εἰςβ.

Ἔσβη, 3 sing. aor. 2 act. of σβέννυμι, in intr. signf., Hom.

Ἐςβιβάζω, ἐςβολή, v. sub εἰςβ.

Ἐςδέκομαι, Ion. for εἰςδέχ., Hdt.

Ἐςδίδωμι, ἐςδύομαι, ἐςδύω, v. sub εἰς-.

†Ἔσδρας, ὁ, *Esdras*, Hebrew masc. pr. n., LXX.

Ἐςέδρᾰκον, ες, ε, aor. 2 of εἰςδέρκομαι, Hom.

Ἔςειμι, v. εἴςειμι, Hdt.

Ἐςελεύσομαι, fut. and ἐςελθεῖν, inf. aor. of εἰςέρχομαι, Hom.

Ἐςεμασσάμην, an aor. 1, of which the poet. 3 sing occurs in Il. 17, 564, μάλα γάρ με θανὼν ἐςεμάσσατο θυμόν, where the *form* seems to refer us to *εἰςμάομαι, but the *sense* to εἰςμάσσομαι, *to touch*: so too Hipp. has ἐςμάσασθαι, freq. in signf. *to put in the hand and feel*, as he also uses ἐςμάττεσθαι, and ἐςματεῖσθαι, v. Föes. Oecon.

Ἐςένης, ἐςένην, ἐςένας, v. ἔνη.

Ἐςέπτατο, 3 sing. aor. 2 mid. from εἰςίπταμαι.

Ἐςεργνύναι, Ion. for εἰςείργειν, *to shut in, enclose*, Hdt. 2, 86,

Ἐςέρχομαι, v. εἰςέρχομαι, Hom.

Ἐσεσάχατο, 3 pl. plqpf. pass. from σάττω.

Ἔσευα, Ep. ἔσσευα, aor. 1 act. from σεύω.

Ἐςέχυντο, 3 pl. aor. mid. syncop. of εἰςχέω, *they poured themselves, flowed, streamed in*, of a crowd, Il. 12, 470; 21, 610.

Ἐςέχω, ἐςηθέω, v. sub εἰς-, Hdt.

Ἐςήλατο, 3 sing. aor. 1 mid. of εἰςάλλομαι, Il.

Ἐςηλῠσίη, ης, ἡ,=εἰςέλευσις.

Ἕσθαι, inf. aor. 2 mid. of ἵημι.—2. also perf. pass. of ἕννυμι.

Ἐσθέω, ῶ, (ἐσθής) *to clothe*. Pass. and mid., *to clothe one's self, be clothed, dressed*: usu. in perf., ἤσθημαι, c. acc., ἐσθῆτα ἐσθημένος, Hdt. 6, 112; also c. dat., ῥάκεσι, Id. 3, 129, πέπλοισι, Eur. Hel. 1539. Hence

Ἔσθημα, ατος, τό, *a garment, dress*, Trag., usu. in plur.

Ἕσθην, 3 dual. plqpf. pass. of ἕννυμι, Il. 18, 517.

Ἐσθής, ῆτος, ἡ, *a garment*, Od., usu. in collective signf., *clothing, dress, clothes*, seldom of *a single garment*: in sing. also *a carpet, rug*, to sleep on, Od. 23, 290. (From ἕννυμι, ἕσθην, so that strict analogy would require ἑσθής, cf. Sanscr. *vas*, Lat. *vestis*, and ἔσθος.)

Ἔσθησις, εως, ἡ, (ἐσθέω) *clothing*, Soph. El. 268.

Ἔσθησις, εως, ἡ, (ἔσθω) *eating*, Ctesias, nisi leg. ἔσθισις.

Ἐσθίω, strengthd. form of ἔδω, only used in pres. and imperf. ἤσθιον, other tenses being supplied by ἔδω, and the aor. being ἔφαγον: *to eat*, Hom., (esp. in Od.), etc.: ἐσθιέμεν καὶ πινέμεν, together, Od. 2, 305; 21, 69: usu. of men., but metaph., πάντας πῦρ ἐσθίει, the fire *devours* all, Il. 23, 182; of an eating sore, Aesch. Fr. 231; and so in mid., Foës. Oecon. Hipp.: ἐσθ. ἑαυτόν, *to vex* one's self, like Homer's ὃν θυμὸν κατέδων, Ar. Vesp. 287; also ἐσθ. τὴν χελύνην, *to bite* the lip, like δάκνειν, Ib. 1083. Pass. *to be eaten*, οἶκος ἐσθίεται, the house *is eaten up*, we are eaten out of house and home, Od. 4, 318: cf. ἔσθω.

Ἐσθλοδότης, ου, ὁ, fem. -δότις, ιδος, (ἐσθλός, δίδωμι) *giver of good*.

ἘΣΘΛΌΣ, ή, όν, Dor. ἐσλός, poet. word just=ἀγαθός, *good*, in Hom. alike of chiefs, and of a swineherd, Od. 15, 557; of horses, Il. 2, 348: ἐσθλ. ἔν τινι, *good in* or *at* a thing, Il. 15, 283; hence in various relations,—1. of persons, from the common notion of goodness in early times, *good, brave, stout*, Hom., esp. in Il.; opp. to κακός: also, *rich, wealthy*, Hes. Op. 212: and then, *noble*, Welcker Theogn. praef. p. xxii.: also *kind, good*, εἴς τινα, Soph. El. 24.—2. of *mental* and *moral goodness*, e. g. νόος, μένος, κλέος, etc., Hom.—3. of things, etc., φάρμακα: so of τεύχεα, κτήματα, κειμήλια, etc., Hom.—4. *good, fortunate, lucky*, ὄρνιθες, Od. 24, 311, ὕπαρ, 19, 547.—5. as subst., ἐσθλά, *goods*, Od. 10, 523: but more usu. ἐσθλόν, *good-luck*, Il. 24, 530: ἐσθλόν, c. inf., *it is good, expedient to*.., Il. 24, 301. (Acc. to Herm. the root was ἐθλός, akin to the Germ. *edel*, Böckh. Not. Crit. Pind. O. 1, 99.) Hence

Ἐσθλότης, ητος, ἡ, *goodness*, Chrysipp. ap. Plut. 2, 441 B.

Ἔσθος, εος, τό, *a dress, garment*, Il. 24, 94, Ar. Av. 940, rare form for ἐσθής.

Ἔσθ' ὅτε, for ἐστὶν ὅτε, Lat. *est quum, there is a time when*.., i. e. *now and then, sometimes*, formed like ἐνίοτε, c. indic., Xen. Cyr. 3, 1, 20; ἔσθ' ὅτε.., ὅτε.., Soph. Aj. 56 sq.

Ἐςθρώσκω, for εἰςθ., Il.

Ἔσθω, poet. form of ἐσθίω, *to eat*, in Hom. usu. with πίνειν: of beasts, *to devour*, Od. 13, 409: metaph., ἐσθ. κειμήλια, *to waste, consume* one's means, Od. 2, 75: also in Att., as Aesch. Ag. 1597, etc. Poet. word, also found in LXX.

Ἐσία, ας, ἡ, in some dialects, esp. Italian Dor., for οὐσία: also written ἐσσία, Heind. Plat. Crat. 401 C.

Ἐςῐδεῖν, for εἰςιδεῖν, Hom.

Ἐςῑέμεναι, fem. part. pres. mid. from εἰςίημι, Od. 22, 470.

Ἐςίζηται, for εἰςίζηται, from εἰςίζομαι, Il. 13, 285.

Ἐςίημι, ἐςικνέομαι, ἐςίπταμαι, for εἰςίημι, etc., Hdt.

Ἕσις, εως, ἡ, (ἵεμαι) *an impulse, tendency*, only in Plat. Crat. 411 D, 420 A: but the compound ἔφεσις is found.

Ἐςκαταβαίνω, v. εἰςκ., Od. 24, 222.

Ἐςκάτθετο, for ἐιςκατέθετο, 3 sing. aor. 2 mid. from εἰςκατατίθημι, Hes. Th. 890.

Ἔσκε, Ep. and Ion. for ἦν, 3 sing. impf. from εἰμί, freq. in Hom.

Ἐσκεμμένως, adv. part. perf. pass. from σκέπτομαι, *deliberately*, Dem. 749, 8.

Ἔσκληκα, intr. perf. of σκέλλω.

Ἔςκλητος, ου, ἡ, (εἰςκαλέω) *a convoked assembly*, cf. ἔκκλητος II.

Ἐςκλητύς, ύος, ἡ,=foreg.

Ἔσκον, Ep. and Ion. for ἦν, impf. from εἰμί, in Hom. only Il. 7, 153: very freq. in 3 pers. ἔσκε, never in 2 ἔσκες.

Ἐσκοπημένως, adv. part. perf. pass. from σκοπέω,=ἐσκεμμένως.

Ἐσλός, Dor. for ἐσθλός, q. v.

Ἕσμα, ατος, τό,=μίσχος, *a stalk, pedicle*, Arist. ap. Eust.

Ἑσμός, οῦ, ὁ, also ἐσμός, *anything let out*, Lat. *scaturigo*: esp. *a swarm of bees*, Hdt. 5, 114, Plat. Legg. 708 B: hence *any swarm* or *flock*, πελειάδων, Aesch. Supp. 223; γυναικῶν, Ar. Lys. 353, etc.: also of things, ἑσμοὶ γάλακτος, *streams* of milk, Eur. Bacch. 710, ubi v. Elmsl.; and rather strangely, ἐσμὸς μελίσσης γλυκύς, i. e. honey, Epinic. ap. Ath. 432 C, cf. Soph. O. C. 481, Herm. Opusc. 2, 252: also, ἑσμ. νόσων, Aesch. Supp. 684, λόγων, Plat. Rep. 450 B. (Prob. from ἵημι, and so rightly aspirated, cf. ἀφεσμός: others from ἕζομαι, or even ἕδω, v. Schäf. Plut. 6, p. 444.)

Ἑσμοτόκος, ον, (ἑσμός, τίκτω) *producing swarms of bees*, Anth.

Ἑσμοφύλαξ, ᾰκος, ὁ, (ἑσμός, φύλαξ) *the watcher of a swarm of bees*. [ῠ]

Ἐςόβδην, adv., v. ὄβδη.

Ἐςοικέω, ἐςοικίζω, for εἰς-, Hdt

Ἔςοπτος, ον, for εἴςοπτος, Hdt.

Ἔςοπτρον, for εἴςοπτρον, N. T.

Ἐςοράω, f. ἐςόψομαι, for εἰςοράω, εἰςόψομαι, Hom.

Ἐσοῦμαι, Dor. fut. from εἰμί, for ἔσομαι.

Ἐςοχάδες, ων, αἱ, (εἰςέχω) *internal piles*, Hipp., cf. ἐξοχάδες.

Ἑσπέρα, ας, ἡ, Lat. *vespera*, strictly fem. from ἕσπερος, sub. ὥρα, *evening*, Hdt. 1, 142, Pind., etc.: ἀπὸ ἑσπέρας, after *evening*, at nightfall, Thuc. 3, 112, etc.; εἰς or πρὸς ἑσπέραν, *towards evening*, Plat., Xen., etc.: in plur. *the evening hours, eventide*, Dissen. Pind. I. 7, 44.—2. sub. χώρα, *the west*, Lat. *occidens*, like Germ *Abend*, Eur. Or. 1260; ἡ πρὸς ἑσπέρην χώρα or τὸ πρὸς ἑσπέρης, the west country, Hdt. 1, 82; 8, 130: so τὰ πρὸς ἑσπέραν, the western regions Thuc. 6, 2; Xen.

†Ἑσπέρα, ας, ἡ, *Hespĕra*, one of the Hesperides, Ap. Rh. 4, 1427.—II. an island of the Amazons in lake Tritonis, Diod. S.

†Ἑσπερία, ας, ἡ, (ἕσπερος) sub. γῆ, *Hesperia*, i. e. *the western land*, esp. of Italy relatively to Greece, Dion. H.

Ἑσπερίζω, (ἕσπερος) *to eat the evening meal, sup*, late.

Ἑσπερῐνός, ή, όν,=sq., Xen. Lac. 12, 6.

Ἑσπέριος, α, ον, and ος, ον, Eur. H. F. 395: (ἕσπερος) of time, *towards evening, in the evening, at eventide*, Hom., esp. in Od., usu. with a verb, ἑσπ. κάτειμι, Od. 15, 505; ἑσπ. ἦλθε, Od. 9, 336; ἑσπερίους ἀγέρεσθαι ἀνώγει, Od. 2, 385.—II. of place, *western*, Lat. *occidentalis*, Od. 8, 29, Eur. l. c.: opp. to ἠοῖος, ἑῷος: ἡ Ἑσπ. ἅλς, θάλασσα, of the Mediterranean, Dion. P.: ἡ Ἑσπ. χθών=Ἑσπερία, Ap. Rh. 3, 311: τὰ ἑσπέρια, *the western land*, Plut.: *the west*, Luc.

Ἑσπερίς, ίδος, ἡ, pecul. fem. of foreg., *at evening*.—2. *western*, Dion. P.—II. as subst. ἡ ἑσπερίς, the *night-scented gilly-flower*, Theophr.—2. as nom. pr. αἱ Ἑσπερίδες, *the Hesperides, daughters of Night*, who dwelt on an island of the ocean, on the western edge of the world, and guarded a garden with golden apples, Hes. Th. 215 275, 518:—later their number was said to be three, or sometimes seven, their names were given, and Hercules was said to have carried off their apples.—III. αἱ Ἑσπερίδες νῆσοι, *the islands of the Hesperides*, acc. to Strab.=αἱ Μακάρων νῆσοι, or=αἱ Κασσιτερίδες, acc. to Dion. P.—2 earlier name of the Cyrenaic city Berenice, Strab. in pl.; Steph Byz. in sing. Ἑσπερίς.

Ἑσπέρισμα, ατος, τό, (ἑσπερίζω) *supper*, Ath.

†Ἑσπερίτης, ου, ὁ, *an inhab. of Hesperis* or *Hesperides*, v. Ἑσπερίς III. 2.—2. Ἑσπ. οἱ, *the Hesperĭtae*, dwelling in *west* Armenia, Xen. An. 7, 8, 25.

†Ἑσπερῖτις, ιδος, ἡ, fem. adj.=Ἑσπερίς, *western*, Diod. S.

Ἑσπερόθεν, adv. *from evening*, or *from the west*, Arat. From

ἝΣΠΕΡΟΣ, ου, ὁ, Lat. *VESPER*, *evening*, ἐπὶ ἕσπερος ἦλθε, Od. 1, 423; but ἐπὶ ἕσπερον ἐλθεῖν, to be near even, Od. 4, 786: heterog. plur. neut. ἕσπερα, τά, *the hours of evening*, *eventide*, ποτὶ ἕ., Od. 17, 191.—II. as adj. *of* or *at evening*, H. Hom. 18, 14: esp., ἕ. ἀστήρ, the evening-star, Il. 22, 318: also as subst., without ἀστήρ, *Hesperus*, Eur. Ion 1149: ἑσπ. σελάνας φάος, Pind. O. 10, 90: ἕ. θεός, the god *of darkness*, i. e. Hades or death, Soph. O. T. 178, cf. Ἔρεβος, ζόφος.—2. *western*, ἕ. τόποι, Aesch. Pr. 348, ἀγκῶνες, Soph. Aj. 805: ἕσπερος γῆ, *the west country, land of the setting sun*; also without γῆ, Arist. H. A. (By some supposed to be contr. from ἑωςφόρος, as if its first signf. were *Lucifer, the evening star.*)

†Ἕσπερος, ου, ὁ, *Hespĕrus*, a brother of Atlas, Diod. S. 4, 27.—2. a son of Atlas, Id. 3, 60.

Ἔσπετε, Ep. imperat. of εἰπεῖν for εἴπατε, 2 pl. aor., four times in Hom., but only in Il., and in phrase, ἔσπετε νῦν μοι, Μοῦσαι.

Ἐσπευσμένως, adv. part. perf. pass. from σπεύδω, *in haste*, Dion. H.

Ἕσπομαι, later Ep. collat. form of ἕπομαι, Dion. P. 436, 1140.

Ἑσπόμην, inf. σπέσθαι, aor. 2 of ἕπομαι: Homer retains ἑ in all the moods, inf. ἑσπέσθαι, Il. 5, 423; part. ἑσπόμενος, Il.: imperat. ἑσπέσθω, Il.; subj. ἕσπωνται, Od. 12, 349; opt. ἑσποίμην, Od. It is a mistake to assume in early Greek a pres. ἕσπομαι for ἕπομαι.

Ἔσπον, (not ἕσπον) inf. σπεῖν, aor. 2 of ἕπω, Hom., only in compds.

Ἐσπουδασμένως, adv. part. perf. pass. from σπουδάζω, *seriously, in earnest*, Plat. Sisyph. 390 B: *zealously*, Strab.

Ἕσσα, ας, ε, aor. 1 act. of ἕννυμι, Hom.; ἕσσαι, poet. inf., Od.; ἑσσάμενος, part. aor. 1 mid., Hom.

†Ἔσσα, ης, ἡ, *Essa*, a city of Syria, Joseph.

†Ἐσσαῖοι, ων, οἱ,=Ἐσσηνοί.

†Ἐσσεῖται, v. sub ἔσσομαι.

Ἐσσήν, ῆνος, ὁ, at Ephesus *a priest of Diana*, like Lat. *rex sacrificulus, sacrorum*, Pausan. 8, 13, 1: in Callim. Jov. 66, *a king*: acc. to E. M., orig. *the king* (queen) *bee*, as if akin to ἑσμός, and it may be added that μέλισσα (q. v.) was a name of certain priestesses, esp. of Diana.

†Ἐσσηνοί, ῶν, οἱ, and Ἐσσαῖοι, *the Esseni*, or *Essaei*, a Jewish sect, Joseph.

Ἐσσί, Ep. and Dor. 2 sing. pres. from εἰμί, ἐμμί, for εἶς or εἶ, strictly Dor., but freq. in Hom.

Ἐσσία, ἡ, v. ἑσία.

Ἕσσο, Ep. imperat. from ἕννυμι, for ἕσο or εἶσο.—II. 2 sing. plqpf. pass. from ἕννυμι, Il. 3, 57, Od. 16, 199.

Ἔσσομαι, Ep. fut of εἰμί, for ἔσομαι, Hom., who also in Il. uses ἐσσεῖται, 3 sing. from Dor. ἐσσοῦμαι.

Ἑσσόω, Ion. for ἡσσάω, ἡττάω, *to overcome, master*, freq. in Hdt., but mostly in pass., ἑσσοῦσθαι, aor. ἑσσωθῆναι, *to be beaten*, ὑπό τινος, 3, 106; μάχῃ, 5, 46, etc.

Ἔσσῦμαι, perf. pass. of σεύω, Hom.: whence ἔσσυο and ἔσσυτο, 2 and 3 plqpf.; but these are also syncop. aor., Hom.

Ἐσσύμενος, η, ον, part. pass. of σεύω (acc. to signf. and accent a pres., but redupl. as if perf.), *driven, urged on, hurried, vehement*, Hom.: *eager, yearning-for*, c. gen. πολέμου, ὁδοῖο, Il. 24, 404, Od. 4, 733: also c. inf., πολεμίζειν, ἀλύξαι, Il. 11, 717, Od. 4, 416. [ῠ]: hence adv. ἐσσῠμένως, *hastily, vehemently*, Hom. (Though analogy is in favour of the parox. accent ἐσσυμένος, it is without authority,)

Ἔσσῦο, ἔσσῦτο, 2 and 3 sing. aor. syncop. pass. from σεύω.

Ἑσσωθῆναι, Ion. for ἡσσηθῆναι, v. ἑσσόω.

Ἕσσων, ον, Ion. for ἥσσων, Hdt. 8, 113, etc.

*Ἕσταα, pf. 2 of ἵστημι with intrans. pres. signf., *to stand*: but only in the following syncop. forms, dual ἕστᾰτον, plur. ἕστᾰμεν, ἕστᾰτε, ἑστᾶσι, inf. ἑστάναι, Ep. ἑστάμεν, ἑστάμεναι, part. ἑσταώς, Att. contr. ἑστώς, ῶσα, Ion. ἑστεώς and ἑστηώς.

Ἕστᾰκα, transit. perf. of ἵστημι, *I have placed*, prob. not before Polyb.

Ἐστάλᾰτο, Ion. for ἐσταλμένοι ἦσαν, 3 pl. plqpf. pass. of στέλλω, Hes. Sc. 288. [ᾰλ]

Ἑστάμεν, ἑστάμεναι, Ep. for ἑστάναι, inf. perf. syncop. from ἵστημι, Hom. [ᾰ]

Ἕστᾰμεν, 1 pl. perf. syncop. of ἵστημι, Od.

Ἔσταν, Aeol. and Ep. for ἔστησαν, 3 pl. aor. 2 act. of ἵστημι, *they stood*, Hom. [ᾰ]

Ἑστᾰότες, plur. from ἑσταώς, v. ἕσταα, Hom.

Ἕστᾰσαν, 3 pl. plqpf. syncop. of ἵστημι, *they stood*, Hom.: carefully to be distinguished from sq.

Ἔστᾰσαν, 3 pl. aor. 1 trans. shortd. for ἔστησαν, *they set, placed*, or had *placed*, Il. 2, 525, Od. 3, 182; 18, 307, cf. esp. Il. 12, 55, 56, cf. ἔπρεσε, ἔπρησε.

Ἑστᾶσι, 3 pl. perf. syncop. of ἵστημι, Il.

Ἕστᾰτε, 2 plur., and ἕστᾰτον, 2 and 3 dual perf. syncop. of ἵστημι, Il.

Ἔςτε, conjunct., *till, until*, Lat. *donec*, c. indicat., Aesch. Pr. 457, etc.: but in dependent clauses after an inf., Arr.: also c. subj., Soph. Aj. 1183; but then more usu. ἔστ' ἄν, as Hdt. 7, 141, etc., cf. Valck. Hipp. 659; and in orat. obliqua, c. optat., Xen. An. 1, 9, 11.—2. *so long, so long as*, Schäf. Soph. Aj. 1183, with same construct. as former signf.—The Dor. form ἕςτε is restored by Kiessling and Gaisf. in Theocr. 1, 6; 5, 22, cf. E. M. p. 382, 8: but the inference that it comes from ἕως is rightly rejected by Valck.—II. adv. *even to*, Lat. *usque*, ἔςτε ἐπί, c. acc., like Lat. *usque ad*, Xen. An. 4, 5, 6; and sometimes so without ἐπί, Arr. (From ἐς ὅτε, εἰς ὅτε, as εἰςόκε from εἰς ὅ κε: we never find εἴςτε: nor have Hom. and Hes. ἔςτε.)

Ἕςτε, v. foreg.

Ἐστενωμένως, adv. part. perf. pass. from στενόω, *scantily*.

Ἕστηκα, ἑστήκειν, perf. and plqpf act. from ἵστημι, always in intr. pres. and impf. signf., *I stand, stood*, Hom.

Ἔστην, v. sub ἔστησα.

Ἑστήξω, ἑστήξομαι, intr. fut. of ἕστηκα, *I shall, will stand*, Att. formed like τεθνήξω, τεθνήξομαι from θνήσκω.

Ἔστησα, aor. 1 act. of ἵστημι, trans. *I placed, set*, Hom.: but ἔστην, aor. 2 intr. *I stood*, Hom. The aor. 1 mid. ἐστησάμην, is also always trans.

Ἑστία, ας, ἡ, Ion. ἱστίη, ης, *the hearth of a house*; the shrine of the household gods, and hence a sanctuary for suppliants, who were called ἐφέστιοι: hence an oath by it was specially sacred: in Hom. only in Od. 14, 159; 17, 156; 19, 304, always in solemn appeals, and in Ion. form ἱστίη: Hes. Op. 732, uses ἑστίη: ἡ κοινὴ ἑστία, a public altar, Arist. Pol.: hence—2. *the house itself, a dwelling, house, home* (as we say *fire-side*), Hdt. 5, 40, and freq. in Pind., and Trag.: hence *any home*, as the *grave*, Soph. O. C. 1728.—3. *the members of the house, the household, family*, Hdt. 1, 176: ἀφ' ἑστίας ἄρχεσθαι, to begin *with the nearest*, i. e. at the beginning. and go through with a thing, Ar. Vesp. 846: but others refer this to signf. II.—II. as nom. pr. *Hestia*, the Roman *Vesta*, acc. to Hes. Th. 454, daughter of Kronos (Saturn) and Rhea, guardian of the hearth and home, both of families and states, and so always first invoked at all offerings and festivals, H. Hom. 23, 29, in the form Ἱστίη.—2. one of the Hesperides, Apollod. (Prob. from ἵζω, ἕζομαι.) [ῑ in Od. in the appellat., ῐ in H. Hom. in nom. pr.; in Hes. exactly the reverse: ῐ always in Att.]

†Ἑστίαια, ας, ἡ, Ion. Ἱστιαίη, Ep. Ἱστίαια, *Hestiaea*, a city of Euboea, the later *Oreus*, Il. 2, 537; Thuc. 7, 57; Paus.—2. a city of Thessaly at the foot of Mt. Olympus, Apollod. Hence

†Ἑστιαιεύς, έως, ὁ, *an inhab. of Hestiaea*, Thuc. 1, 114; etc.

Ἑστίᾱμα, ατος, τό, (ἑστιάω) *an entertainment, banquet*, Ταντάλου θεοῖσιν, Eur. I. T. 387.

†Ἑστιαῖον, ου, τό, *Hestiaeum*, or *temple of Vesta*, Dio C.

†Ἑστιαῖος, ου, ὁ, *Hestiaeus*, masc. pr. n., Ath.; Diog. L.

†Ἑστιαιῶτις, ιδος, ἡ, Ion. Ἱστιαιῶτις, *Hestiaeōtis*, a region in Thessaly between Olympus and Ossa, acc. to Strab. so named from the Euboean Hestiaea, p. 430, sq.—2. the territory of the Euboean Hestiaea, Hdt. 7, 175 in Ion. form.

Ἑστιαρχέω, ῶ, *to be* ἑστίαρχος, Luc. From

Ἑστιάρχης, ου, ὁ, Plut., and ἑστίαρχος, ου, ὁ, (ἑστία, ἄρχω) *the master of a house*, or *of one's own house*: also =ἑστιοῦχος II.

Ἑστιάς, άδος, ἡ, (Ἑστία) *a Vestal virgin*, at Rome, Plut.

Ἑστίᾱσις, εως, ἡ, (ἑστιάω) *a feasting, banqueting, entertainment*, Thuc. 6, 46: λόγων ἑστ., a 'feast of reason,' Plat. Tim. 27 B.—II. esp. at Athens, one of the regular λειτουργίαι, Böckh P. E. 2, 221, v. ἑστιάτωρ.

Ἑστιᾱτήριον, ου, τό, *a dining room, banqueting-hall*, Philostr.

Ἑστιᾱτορία, ας, ἡ, *a feast*, LXX.: and

Ἑστιᾱτόριον, ου, τό, =ἑστιατήριον) Plut.: from

Ἑστιάτωρ, ορος, ὁ, *one who gives a banquet, a host*, Plat. Tim. init.—II. esp. at Athens, *the citizen on whom the liturgy fell to give a dinner to his tribe*, Dem. 463, 15; 996, 24: v. ἑστίασις. [ᾱ] From

Ἑστιάω, ῶ, f. -άσω [ᾱ], (ἑστία) *to*

eceive on one's hearth, into one's home, to entertain hospitably, to feast, τινά, Ar. Nub. 1212; τινά τινος, one *on* something, Plat. Rep. 571 D; also τινά τινι, Ib. 404 D: also c. acc. cognato, γάμους ἑστιᾶν, to give a marriage feast, Eur. H. F. 483; so, ἑστ. νικητήρια, Xen., etc. Pass. c. fut. mid. ἑστιάσομαι (Plat. Rep. 345 C):—*to be a guest, be feasted*, Hdt. 5, 20: c. acc. rei, *to feast on..*, ἑστ. ἐνύπνιον, to have a visionary feast, 'feast with the Barmecide,' Ar. Vesp. 1218; also c. dat., εὐωδίᾳ, Xen. Symp. 2, 3.

†Ἑστιόδωρος, ου, ὁ, *Hestiodōrus*, son of Aristoclides, and a leader of the Athenians, Thuc. 2, 70.

Ἑστιοπάμων, ον, gen. ονος, (ἑστία, πέπᾱμαι) *a householder.*

Ἕστιος, α, ον, *belonging to the* ἑστία, Heliod.

Ἑστιουχέω, ῶ, *to preside over the home, house*, or *state*, πόλεως, Pseudo-Charond. ap. Stob. p. 290, 12: from

Ἑστιοῦχος, ον, (ἑστία, ἔχω) *guarding, keeping the house* or *state*, c. gen. loci, Eur. Supp. 1.—2. *having an altar* or *hearth*, γαῖα, πόλις, Aesch. Pers. 511, Soph. Ant. 1083.—3. *on the hearth* or *altar*, ἑστ. ψόλος, Aesch. Fr. 265 (acc. to Musgr.), πῦρ, Plut.—II. *an entertainer, feaster, host*, Ar. ap. Poll. 6, 11.

Ἑστιόω, ῶ, (ἑστία) *to found a hearth, house.* Pass., δῶμα ἑστιοῦται, the house, family *is founded*, i. e. by children, Eur. Ion 1464, Lat. *domus constituta, fundata est.*

†Ἐστιχόωντο, Ep. 3 pl. impf. mid. from στιχάω, Il. 4, 432.

†Ἐστίωνες, ων, οἱ, *the Estiones*, a race of the Vindelicii, Strab.

Ἑστιώτης, ου, ὁ, fem. -ῶτις, ιδος, (ἑστία) *of, in, belonging to the house* or *family*, Soph. Tr. 954.

Ἕστο, 3 sing. plqpf. pass. of ἕννυμι, Hom.

Ἐστοχασμένως, adv. part. perf. pass. from στοχάζομαι.

Ἐστραμμένος, η, ον, part. perf. pass. from στρέφω, H. Hom. Merc. 411.

Ἐςτρίς, adv., *until three times, thrice*, Pind. O. 2, 123, P. 4, 108.

Ἐστρωμένος, η, ον, part perf. pass. from στορέννυμι, στρώννυμι, H. Hom. Ven. 159.

Ἔστρωτο, 3 sing. plqpf. pass. from στορέννυμι, στρώννυμι, Il. 10, 155.

Ἐστώ, οῦς, ἡ, (εἰμί) Dor. for οὐσία, *substance*, as opp. to form, μορφή, Archyt. ap. Stob. Ecl. 1, 714.

Ἕστωρ, ορος, ὁ, *a peg* or *nail at the end of the pole*, on which the ring, κρίκος, for fastening the harness was fixed, Il. 24, 272, cf. Arr. Anab. 2, 3, 13, Plut. Alex. 18. (Prob. from ἕζω or from ἵημι: others in Hom. read ἕκτωρ from ἔχω.

Ἐσύνηκεν, for συνῆκεν, aor. 1 c. dupl. augm. from. συνίημι.

Ἐςύστερον, adv. for εἰς ὕστερον, *for the future, hereafter*, Hdt. 5, 41.

Ἐσφαλμένως, adv. part. perf. pass. from σφάλλω, *erringly, amiss*, Anth.

Ἐςφέρω, v. εἰςφέρω, Hom., and Hdt.

Ἔςφλᾰσις, εως, ἡ, *a pressure, pushing inwards:* from

Ἐςφλάω, f. -άσω [ᾰ], (εἰς, φλάω) *to drive, press inwards*, in Hipp., for ἐσθλάω or ἐνθλάω.

Ἐςφορέω, v. εἰςφορέω, Od.

Ἐσχάρα, ας, ἡ, Ion. ἐσχάρη: Ep. gen. et dat. ἐσχαρόφιν, ἀπ' ἐσχ. or ἐπ' ἐσχ., Od.:—*the hearth, fire-place*, like ἑστία, Hom., esp., in Od.: the sanctuary of suppliants, hence, καθέζετο ἐπ' ἐσχάρῃ ἐν κονίῃσιν, Od. 7, 153, cf. 160, 169: used both for warmth, Od. 6, 305, and for religious rites, Od. 14, 420.—2. hence, Τρώων πυρὸς ἐσχάραι, *the watch-fires* of the camp, Il. 10, 418, ubi alii aliter.—II. *an altar for burnt offerings*, thus distinguished from the more general term βωμός, Aesch. Pers. 205, Soph., etc.—III. *a grate, pan of coals*, or *gridiron*, Ar. Ach. 888. —IV. in medic. *the scurf, scab, eschar* on a wound, esp. by burning, Hipp., and Plat. (Com.) Incert. 2.—V. *pudendum muliebre*, Ar. Eq. 1286. [χᾰ] Hence

Ἐσχᾰρεύς, έως, ὁ, *a ship's cook.*

Ἐσχᾰρεών, ῶνος, ὁ,=ἐσχάρα I. and II., Theocr. 24, 48.

Ἐσχάριον, ου, τό, dim. from ἐσχάρα: esp. *a pan of coals, gridiron*, Ar. Fr. 435.—2. *a stand* for any thing, Polyb. [ᾰ]

Ἐσχάριος, ον, (ἐσχάρα) *of, on the hearth*, Anth. [ᾰ]

Ἐσχᾰρίς, ίδος, ἡ, (ἐσχάρα) *a pan of coals*, or *gridiron*, Ar. Fr. 435.

Ἐσχᾰρίτης, ου, ὁ, ἄρτος, *bread baked over the fire*, Ath.

Ἐσχᾰρόπεπτος, ον, (ἐσχάρα, πέπτω) *cooked on the hearth*, Hipp.

Ἐσχᾰρόφῐν, Ep. gen. and dat. sing. from ἐσχάρα, q. v., Od.

Ἐσχᾰρόω, ῶ, (ἐσχάρα IV.) *to cover with an eschar* or *scab*, ἐσχαρωμένα ἕλκη, Diosc. Hence

Ἐσχάρωσις, εως, ἡ, *the formation of a scab*, Arist. Prob. [ᾰ]

Ἐσχᾰρωτικός, ή, όν, *forming an eschar, escharotic*, Medic.

Ἐσχᾰτάω, ῶ, (ἔσχατος) *to be at the edge*, in Hom. only in Ep. Part. ἐσχατόων, όωσα, of men, εἴ τινά που δηΐων ἕλοι ἐσχατόωντα, *straying about the edge* of the camp, Il. 10, 206: elsewhere of states, Ἀνθηδών, Μύρσινος ἐσχατόωσα, *lying on the border*, Il. 2, 508, 616: not in Od.

Ἐσχᾰτεύω, *to be the last, be at the end*, τινός, Theophr.

Ἐσχᾰτιά, ᾶς, ἡ, (ἔσχατος) *the furthest part, the edge, border*, esp. of a place, Hom., and Hdt., etc.; as ἐσχ. νήσου, Od. 5, 238, etc.; ἐσχ. λιμένος, the mouth, Od. 2, 391: but ἐσχ. πολέμου, *the skirts* of battle (i. e. furthest parts of the field), Il. 11, 524; 20, 328: also *the edge* of a funeral pile, Il. 23, 242.—II. *a far-away, sequestered spot*, on the edge of a plain, near the sea, etc., ἀγροῦ ἐσχ., Od. 4, 517, etc., cf. 3, 294, Il. 9, 484: also ἐσχ. alone, Od. 14, 104, Hdt. 6, 127, and freq. in Att., as Soph. Phil. 144, Dem. 1040, 13, cf. Böckh P. E. 1, 86.—III. dat. ἐσχατιῇ, as adv., *finally*, Nic.

Ἐσχᾰτιάω, ῶ, rare poet. form for ἐσχατεύω.

Ἐσχᾰτίζω, *to be last, too late*, LXX. —II. in genl. =ἐσχατεύω.

Ἐσχᾰτιος, ον, poet. for ἔσχατος, Nic.

Ἐσχᾰτιώτης, ου, ὁ, fem. -ῶτις, ιδος, *on the frontier*, as pr. name of a tribe, Böckh Inscr. 2, p. 268.

Ἐσχᾰτόγηρως, ων, also, acc. to some, -γηρος, ον, (ἔσχατος, γῆρας) *in extreme old age*, Strab.

Ἐσχᾰτόεις, εσσα, εν, poet. for sq.

Ἔσχᾰτος, η, ον, also ος, ον, Arat. 625: *the furthest, uttermost, extreme*, in Hom. only of place: ἔσχατοι ἀνδρῶν, of the Aethiopians, Od. 1, 23: hence *the farthest* each way.—I. *the highest*, Lat. *summus*, esp. metaph. of rank, *the highest, noblest*, Pind. O. 1, 181.—2. *the lowest*, Lat. *imus*, Theocr. 16, 52: and of rank, *the lowest, meanest*, Lat. *extremus.*—3. *the innermost*, Soph. Tr. 1053.—II. esp. of actions, misfortunes, sufferings, etc., *the uttermost, utmost, last, worst*, ἔσχ. κίνδυνος, ὀδύνη, Plat.: esp. as subst. τὸ ἔσχατον, τὰ ἔσχατα, *the utmost, last*, ἐς τὸ ἔσχ. διακαρτερέειν, to hold out *to the last*, Hdt. 7, 107; ἐς τὸ ἔσχ. κακοῦ ἀπικέσθαι, Id. 8, 52; ἐπ' ἔσχ. βαίνειν, Soph. O. C. 217: so τὰ ἔσχ. παθεῖν, πονεῖν, etc., Plat., and Xen.: ἐξ ἐσχάτων ἐς ἔσχ., from worst to worse, Hdt. 7, 100; ἔσχατ' ἐσχάτων κακά, worst of possible evils, Soph. Phil. 65, cf. Philem. Incert. 87 (Meineke p. 423).—III. τὰ ἔσχ., are also used in Arist. Org, for *the terms* of a proposition. — IV. of time, *the last*, Plut.—V. adv. -τως, *to the uttermost, exceedingly*, Hipp.: esp. to give a superl. force to an adj., Xen. An. 2, 6, 1.—2. We have also neut. ἔσχατον as adv., *for the last time*, Soph. O. C. 1550: and so τὸ ἔσχ., Plat. Gorg. 473 C: and a superl. adv. ἐσχατώτατα, *most utterly*, Xen. Hell. 2, 3, 49; and a comp. ἐσχατώτερον, *more extreme*, Arist. Metaph.: cf. ἐλάχιστος. (Prob. from ἐξ, Buttm. Ausf. Gr. § 22, Anm. 3, n., like ἐξώτατος: others from ἔχομαι, ἐσχομην, *to be hard by, at the boundary.*)

Ἐσχᾰτόων, όωσα, Il. v. ἐσχατάω.

Ἔσχεθον, ες, ε, poet. aor. 2 of ἔχω, for ἔσχον, Hom.

Ἐςχέω, for εἰςχέω, Hdt.

Ἐσχηματισμένως, adv. part. perf. pass. from σχηματίζω, *figuratively*, Gramm.

Ἔσχον, ες, ε, inf. σχεῖν, aor. 2 of ἔχω: aor. mid. ἐσχόμην, Hom.

Ἔσω, adv. for εἴσω, q. v., Hom., and Hdt. Though εἴσω is the more usu. in all dialects, yet ἐσώτερος, ἐσώτατος, never take the ι, and ἔσωθεν only in Hipp., prob. on account of the correlative ἐξώτερος, etc. Hence

Ἔσωθεν and -θε, adv. *from within*, Hdt. 8, 37: *within, inside*, Id. 2, 36: c. gen. ἔσ. δωμάτων, Aesch. Cho. 800: cf. ἔσω.

Ἐςωπή, ῆς, ἡ, (εἰς, ὤψ) *appearance, look*, poet.

†Ἐςῶπις, ἡ, *Esōpis*, a hill near Locri in Italy, Strab.

Ἐσώτατος, η, ον, superl. from ἔσω, *the inner, innermost*, Lat. *intimus.* Adv. ἐσωτάτω, Hipp.: opp. to ἐξώτατος: cf. ἔσω.

Ἐσωτερικός, ή, όν, (ἐσώτερος) *inner, intimate, esoteric*, Luc.: esp. of those disciples of Pythagoras, Aristotle, etc., who were scientifically taught, opp. to those who had mere popular views (ἐξωτερικοί), Clem. Al.

Ἐσωτέριον, ου, τό, also ἐσωφόριον, *an inner garment*, Lat. *interula*, Salmas Tertull. Pall. p. 409: from

Ἐσώτερος, α, ον, comp. from ἔσω, *the inner*, Lat. *interior:* adv. ἐσωτέρω, Hdt. 8, 66: opp. to ἐξώτερος: cf. ἔσω.

Ἐτάζω, f. -σω, (ἐτός) *to examine the truth of* a thing, *test* it, Polus ap. Stob. p. 105, 47, cf. Plat. Crat. 410 D: the word in gen. use was the compd ἐξετάζω.

Ἑταίρα, ας, ἡ, fem. from ἑταῖρος, q. v.

Ἑταιρεία, ας, ἡ, Ion. -ηΐη, also ἑταιρία, (ἑταῖρος) *a companionship, association of two* or *more comrades union, club, brotherhood*, τῶν ἡλικιωτέων, Hdt. 5, 71.—II. esp. at Athens *a private political club* or *union for party purposes*, Plat. Rep. 365 D: so too ἑταιρία, Thuc. 3, 82, and ξυνωμοσία, Id. 8, 54, ubi v. Arnold.—2. at Carthage *a public association* or *union for the maintenance of law and liberty*, Kluge, Arist. Pol. Carth. p. 36 sq.—

III. in genl. *friendly connexion, friendship*, Soph. Aj. 683.—IV. =ἑταίρησις, Andoc. 13, 27. (Bremi distinguishes between the two forms, giving to ἑταιρία the signification of *companionship* from ἑταῖρος, to ἑταιρεία a political signf. from ἑταιρεύω, Excurs. I. ad Isocr.) Strictly fem. from

Ἑταιρεῖος, εία, εῖον, Ion. -ήϊος, *of, belonging to companions* or *comrades*, Ζεὺς ἑτ., *presiding over fellowship*, Hdt. 1, 44.—II. *of, belonging to an* ἑταίρα: hence *amorous*, ἑτ. φιλότης, H. Hom. Merc. 58.

Ἑταιρεύω, *to be an* ἑταῖρος, *comrade*; but usu.—2. *to be an* ἑταίρα, *courtesan.*—II. act. *to make one an* ἑταῖρος or ἑταίρα: hence usu. in pass. = signf. I. 2, Theopomp. ap. Polyb. 8, 11, 10.

Ἑταιρέω, ῶ, *to be an* ἑταίρα, Aeschin. 2, 42, etc., cf. πορνεύω.

Ἑταιρηΐη, ης, ἡ, and ἑταιρήϊος, ηΐη, ήϊον, Ion. for -εία, -εῖος, etc.

Ἑταίρησις, εως, ἡ, (ἑταιρέω) *unchastity*, Aeschin. 2, 43.

Ἑταιρία, ας, ἡ, v. sub ἑταιρεία.

Ἑταιρίδεια, ων, τά, sub. ἱερά, *the festival of* Ζεὺς ἑταιρεῖος at Magnesia, Heges. ap. Ath. 572 D.

Ἑταιρίδιον, ου, τό, dim. from ἑταίρα, Plut.

Ἑταιρίζω, fut. -ίσω, *to be any one's* ἑταῖρος, *comrade, fellow, companion, brother in arms*, c. dat. ἀνδρὶ ἑταιρίσαι, Il. 24, 335: also of the Graces, H. Hom. Ven. 96.—2. =ἑταιρέω, *to be a courtesan*, in act., Luc.; and mid., Ath.—II. trans. *to make one a comrade* or *friend*: hence mid. ἑταιρίζεσθαι, *to choose* any one *for one's comrade, have fellowship with* him, τινά, Il. 13, 456, where the Ep. form ἑτᾰρίσσαιτο for ἑταιρίσαιτο is used, cf. Naumach. 55.

Ἑταιρικός, ή, όν, =ἑταιρεῖος, *of, belonging to, like an* ἑταῖρος, Ar. Eth. N.; *of an* ἑταίρα, Philostr.: τὸ ἑτ.= ἑταιρία, Thuc. 3, 82: ἵππος ἑταιρική, *a body of horse-guards* of the Macedon. kings, Polyb., cf. πεζέταιροι. Adv. -κῶς, Plut.

Ἑταίριος, ον,=ἑταιρεῖος, v. l., Luc.

Ἑταιρίς, ίδος, ἡ, = ἑταίρα, Xen. Hell. 5, 4, 6, but acc. to Thom. M. 357, not Att.

Ἑταιρισμός, οῦ, ὁ, (ἑταιρίζω I. 2), *harlotry*, Ath. Hence

Ἑταιριστής, οῦ, ὁ, *a lewd man.*

Ἑταιρίστρια, ας, ἡ, *a lewd woman*, esp.=τριβάς, Plat. Symp. 19 E.

Ἑταῖρος, ου, ὁ, Ep. and Ion. ἕτᾰρος, *a comrade, fellow, mate, companion*, φίλος, ἐσθλός ἑτ., ἐρίηρες ἑταῖροι, Hom.: esp. in Hom. *a brother in arms* or *a shipmate*: *a messmate*, Il. 17, 577; *a fellow-slave*, Od. 14, 407: freq. as a kind address to followers or servants, Il. 1, 179; 3, 259; 9, 658; 10, 151, Od. 13, 266: and so later as a common way of addressing people, ὦ 'ταῖρε, *my good friend*, like ξένος, Ar. Vesp. 1239, etc.: δαιτὸς ἕταιρε, H. Hom. Merc. 436; so πόσιος καὶ βρώσιος ἑταῖροι, messmates, Theogn. 115: but also ἑτ. ἐν πράγματι, Id. 116; also ἑτ. ἀνήρ, Od. 8, 584: metaph. in Od. 11, 7; 12, 149, a fair wind is called ἐσθλὸς ἑτ.: Socrates applied the name to his disciples.—2. οἱ ἑταῖροι, *the guards*, a body of horse in the Maced. army, Polyb.—3. as adj. *associate in*, τινός, Plat. Rep. 430 D: hence in superl. ἑταιρότατος, Plat. Phaed 89 D, Gorg. 487 D.—II. ἑταίρα, ἡ, Ion. ἑταίρη, Ep. ἑτάρη, *a female companion, helper, friend*, Il. 4, 441: metaph. flight is called φόβου ἑταίρη, Il. 9, 2; and the lyre, δαιτὶ ἑταίρη, Od. 17, 271, cf. Hor. Od. 3, 11, 6, H. Hom. Merc. 478. (Nowhere else in Hom., who has the form ἑτάρη [ᾰ] only Il. 4, 441.)—2. in Att. usu. *opp. to a lawful wife*, and so with various shades of meaning, from *a concubine* (who might be a wife in all but the legal qualification of citizenship) down to *a courtesan, harlot, strumpet*: prob. first in Hdt. 2, 135, and freq. in Ar., etc.; also ἑτ. γυνή, Hdt. 2, 134. In this indefiniteness of signf. it were best to retain the word *hetaera.* (No doubt from the same root as ἔτης.) Hence

Ἑταιρόσυνος, η, ον, *friendly, a friend*, Anth.

Ἑτᾰρίζομαι, Ep. for ἑταιρ., Il., v. ἑταιρίζω II.

Ἕτᾰρος, ὁ, Hom. ἑτάρη, ἡ, Il., Aeol., Ep., and Ion. for ἑταῖρος, ἑταίρα.

Ἔτας, acc. pl. of ἔτης.

Ἔτᾰσις, εως, ἡ, and ἐτασμός, ὁ, (ἐτάζω) both in LXX., very rare forms for ἐξέτασις, -ασμός. So ἐταστός, ή, όν, for ἐξετ., *tested.*

Ἐτάτυμος, Dor. for ἐτήτυμος. [ᾱ]

†Ἐτέαρχος, ου, ὁ, *Etearchus*, an ancient king of Crete, Hdt. 4, 153.—2. a king of the Ammonians, Id. 2, 34.

Ἐτεῇ, v. sub ἐτεός.

Ἐτεθήπεα, Ep. plqpf. for ἐτεθήπειν, from perf. τέθηπα, Od. 6, 166.

Ἔτειος, εία, ειον, (ἔτος) *yearly, annual*, Pind. I. 4, 114, Aesch. Ag. 2: cf. ἐπέτειος.—II. *of one year, yearling*, cf. Valck. Diatr. p. 6.

Ἔτεκον, ες, ε, aor. 2 of τίκτω, Hom.

Ἔτελις, ὁ, *a kind of fish*, Arist. H. A.; also ἔντελις and εὐτελίς.

†Ἔτεννα, ης, ἡ, *Etenna*, a city of Pamphylia; hence οἱ Ἐτεννεῖς, *the inhab. of Etenna*, Polyb. 5, 73, 3.

†Ἐτεοβουτάδαι, ῶν, οἱ, (ἐτεός, Βουτάδαι) strictly *the genuine descendants of Butes*, v. Βουτάδαι, Dem. 573, 10.

Ἐτεοδμώς, ῶος, ὁ, (ἐτεός, δμώς) *a good honest slave.*

†Ἐτεόκλειος, α, ον, *of* or *belonging to Eteocles* (I), Χάριτες, because he introduced their worship, Theocr. 16, 104: and

†Ἐτεοκλήειος, η, ον, poet. form of foreg., βίη Ἐτεοκληείη, *the might of Eteocles*, i. e. the mighty Et., Il. 4, 386: from

†Ἐτεοκλῆς, έους, ὁ, *Eteocles*, son of Andreus or Cephisus, king of Orchomenus, Strab.—2. son of Œdipus, brother of Polynices, with whom he agreed to share the kingdom of Thebes year and year alternately; but his refusal at the end of his year to resign the throne to his brother, led to the Theban war, in which the two brothers perished by each other's hand, Tragg.—Others in Paus., Plut., etc.

†Ἐτέοκλος, ου, ὁ, *Etĕoclus*, one of the seven chieftains against Thebes, Aesch. Theb. 458, Soph., etc.

Ἐτεόκρητες, ων, οἱ, (ἐτεός, Κρῆτες) *true Cretans of the old stock*, the primitive inhabitants of the island, as distinguished from the Grecian colonists who subsequently settled there, Od. 19, 176, Strab.

Ἐτεόκρῑθος, ἡ, (ἐτεός, κριθή) *good barley*, Theophr.

†Ἐτεόνῑκος, ου, ὁ, *Eteonīcus*, masc. pr. n., a Spartan, Thuc. 8, 23; an Athenian, Lycurg., Dem. 238, 5.

ἘΤΕΟ΄Σ, ά, όν, *true, real, genuine*, Hom., but only in neut. ἐτεόν, usu. as adv. *in truth, really, verily*, Lat. *revera*: more rarely, *truly*, Il. 2, 300; ἐτεὸν καὶ ἀτρεκέως, Il. 15, 53; as adj. only Il. 14, 125, and in plur. πόλλ' ἐτεά, Il. 20, 255: most freq. in Hom. (esp. in Od.) in phrase εἰ ἐτεόν γε, *if 'tis so indeed.* Att. usu. in ironical questions, ἐτεόν; *so! indeed?* Lat. *itane?* Ar. Av. 393, Ach. 609, and Plat., cf. ἀληθής III. Seemingly never found as masc. or fem. adj. The Ion. also use the dat. fem. ἐτεῇ as adv., *in truth.*

Ἑτέρα, v. ἕτερος.

Ἑτεραλκής, ές, (ἕτερος, ἀλκή) *giving strength to one of two*, hence Δαναοῖσι μάχης ἑτεραλκέα νίκην δοῦναι, to give victory in fight, *deciding itself for* the Danaans, Il. 7, 26: and so νίκη ἑτ., a *decided, decisive* victory, Il. 8, 171, Od. 22, 236, Ἄρης, Aesch. Pers. 951: so too δῆμος ἑτ., a body of men *which decides the victory*, Il. 15, 738: but others take νίκη ἑτ. as a general epith. of victory, *inclining first to one side then to the other*; and so certainly ἑτ. μάχη in Hdt. 9, 103 is *anceps pugna*; as also ἑτεραλκέως ἀγωνίζεσθαι, *ancipiti Marte pugnare*, Hdt. 8, 11, ubi v. Valck.; cf. ἑτερόρροπος.

Ἑτεραχθής, ές, (ἕτερος, ἄχθος) *loaded*, and so *leaning on one side.*

Ἑτερεγκεφᾰλάω, (ἕτερος, ἐγκέφαλος) *to suffer in one half of the brain*, cf. ἡμικρανία.—2. *to be crazy*, Ar. Fr. 611.

Ἑτερειδής, ές,=ἑτεροειδής, Nic.

Ἑτέρῃ, adv. v. ἕτερος IV.

Ἑτερήμερος, ον, (ἕτερος, ἡμέρα) *on alternate days, day and day about*, ζώουσ' ἑτερήμεροι, of the Dioscuri, Od. 11, 303.

Ἑτερήρης, ες, (ἕτερος, ἄρω)=ἀμφήρης.

Ἑτέρηφι, Ep. dat. fem. for ἑτέρᾳ, ἑτέρῃ, from ἕτερος, Il.

Ἑτεροβάρεια, ας, ἡ, *a leaning, weighing down to one side*: and

Ἑτεροβᾰρέω, ῶ, *to lean to one side*: from

Ἑτεροβᾰρής, ές, (ἕτερος, βάρος) *weighing down one side.* Adv. -ρῶς.

Ἑτεροβουλία, ας, ἡ, (ἕτερος, βουλή) *change of will.*

Ἑτερογάστριος, ον, (ἕτερος, γαστήρ) *by another venter, of another mother* opp. to ὁμογάστριος.

Ἑτερογενέω, ῶ, *to be of another kind, heterogeneous*, Arithm.: from

Ἑτερογενής, ές, (ἕτερος, γένος) *of another kind* or *race, heterogeneous*, Arist.: τὰ ἑτερογενέα, in gramm., nouns *which change their gender* in the plur., e. g. ὁ δάκτυλος, τὰ δάκτυλα etc.

Ἑτερόγλαυκος, ον, (ἕτερος, γλαυκός) *with one eye grey and one of another colour*, Arist. Gen. An.

Ἑτερόγλωσσος, ον, Att. -ττος, (ἕτερος, γλῶσσα) *of other*, i. e. *foreign, strange tongue*, Polyb., N. T.: opp. to ὁμόγλωσσος.

Ἑτερόγνᾰθος, ον, (ἕτερος, γνάθος) ἵππος ἑτ., a horse *with one side of its mouth more manageable than the other*, and so not safe, Xen. Eq. 1, 9; 3, 5; 6, 9.

Ἑτερογνωμοσύνη, ης, ἡ, *difference of opinion*, Joseph.: from

Ἑτερογνώμων, ον, gen. ονος (ἕτερος, γνώμη) *of a different opinion.*

Ἑτερόγονος, ον,=ἑτερογενής.

Ἑτεροδῐδασκᾰλέω, ῶ, (ἕτερος, διδάσκαλος) *to teach otherwise (than is right), to teach errors*, N. T.

Ἑτεροδοξέω, ῶ, *to be of another opinion (than the right one)*, v. Plat. Theaet. 190 E: in Eccl. esp. *to be heterodox, heretical*: and

Ἑτεροδοξία, ας, ἡ, *another*, esp. *a wrong opinion*, Plat. Theaet. 193 D: in Eccl. *heterodoxy, heresy*: from

Ἑτερόδοξος, ον, (ἕτερος, δόξα) *of another opinion, differing in opinion*, opp. to ὁμόδοξος, Luc.: hence—2. *of another than the right opinion, heterodox, heretical*, opp. to ὀρθόδοξος, Joseph., and Eccl. Adv. -ξως, Philostr.

Ἑτεροεθνής, ές, (ἕτερος, ἔθνος) *of another tribe, foreign*, Strab.

Ἑτεροειδής, ές, (ἕτερος, εἶδος) *of another form* or *kind*, Arist. H. A.

Ἑτερόζηλος, ον, *zealous for one side, partial*: adv. -λως, *unfairly*, Hes. Th. 544.—II. *devoted to another pursuit*, etc., Anth.

Ἑτεροζῠγέω, ῶ, *to be* ἑτερόζυγος, i. e. prob. *to be yoked with an animal of other kind*, and so *be at variance with*, τινί, N. T. Hence

Ἑτεροζύγησις, εως, ἡ, and ἑτεροζῠγία, ας, ἡ, *discord*.

Ἑτερόζῠγος, ον, (ἕτερος, ζυγόν) *unevenly yoked; different*, LXX.—II. of the balance, *leaning to one side*, Pseudo-Phocyl. 13.

Ἑτερόζυξ, ῠγος, ὁ, ἡ,=foreg.—II. *without its yokefellow*, metaph. πόλις, *without a sister* or *rival state*, Plut., cf. μονόζυξ.

Ἑτεροθᾰλής, ές, (ἕτερος, θάλλω) *flourishing on one side*: metaph. of children of the same stock or parent on one side, but not on the other; opp. to ἀμφιθαλής.

Ἑτεροθελής, ές, (ἕτερος, θέλω) *of different will*.

Ἑτερόθηκτος, ον, (ἕτερος, θήγω) *whetted, sharp on one side*.

Ἑτερόθροος, ον, (ἕτερος, θρόος) *of another language*, Nonn.

Ἑτεροῖος, α, ον, (ἕτερος) *of other nature* or *kind*, Hdt. 1, 99, etc.: poet. ἑτεροίϊος, Dion. P. Adv. -οίως. Hence

Ἑτεροιότης, ητος, ἡ, *difference in kind*, Plat. Parm. 164 A.

Ἑτεροιόω, ῶ, (ἑτεροῖος) *to make otherwise, change, alter*, Plut. Pass. *to become changed, alter*, Hdt. 2, 142, etc. Hence

Ἑτεροίωσις, εως, ἡ, *a changing, alteration*, Arist. Mund.: and

Ἑτεροιωτικός, ή, όν, *changing, alterative*, Sext. Emp.

Ἑτερόκαρπος, ον, (ἕτερος, καρπός) *bearing different fruits*, of grafts, Hipp.

Ἑτεροκίνητος, ον, (ἕτερος, κῑνέω) *moved by another, incapable of self-motion*, opp. to αὐτοκίνητος.

Ἑτεροκλῐνέω, ῶ, *to lean to one side*: from

Ἑτεροκλῐνής, ές, (ἕτερος, κλίνω) *leaning to one side, uneven*, Hipp.; χωρίον ἑτ., sloping ground, Xen. Cyn. 2, 7. Adv. -νῶς, ἑτ. ἔχειν πρὸς ἡδονήν, to have a propensity to it, Arr.

Ἑτερόκλῐτος, ον, (ἕτερος, κλίνω) *otherwise*, i. e. *irregularly declined*, of nouns, Gramm. Adv. -τως.

Ἑτεροκλονέω, ῶ, (ἕτερος, κλονέω) *to shake to one side*, or *first to one side and then to the other*, Opp.

Ἑτεροκνεφής, ές, (ἕτερος, κνέφας) *half-dark, in twilight*, opp. to ἀμφικνεφής, cf. ἑτεροφαής.

Ἑτεροκρᾱνία, ας, ἡ, (ἕτερος, κρανίον) *a pain on one side of the head, megrim*, cf. ἡμικρανία.

Ἑτερόκωφος, ον, (ἕτερος, κωφός) *deaf on one side*, dub. v. Lob. Phryn. 137.

Ἑτερολεξία, ας, ἡ, (ἕτερος, λέξις) *another expression* for the same thing, *a synonymous phrase*.

Ἑτερόμαλλος, ον, (ἕτερος, μαλλός) *woolly, shaggy on one side*, Strab.

Ἑτερομάσχᾰλος, ον, (ἕτερος, μασχάλη) χιτὼν ἑτ., a frock *with one hole for the arm*, i. e. *not coming over both shoulders*, a servile garb, opp. to ἀμφιμάσχ., cf. Müller Archäol. d. Kunst, § 337, 3.

Ἑτερομέρεια, ας, ἡ, *an inclination to one side*: from

Ἑτερομερής, ές, (ἕτερος, μέρος) *leaning to one side, unequal*, Crito ap. Stob. p. 44, 8.

Ἑτερομετρία, ας, ἡ, *a difference of metre*, Hephaest.: from

Ἑτερόμετρος, ον, (ἕτερος, μέτρον) *of different metre*, Id.

Ἑτερομήκης, ες, (ἕτερος, μῆκος) *with sides of uneven length*, i. e. *oblong*, Arist. Mechan.: *not square*, of a number, as 6=3×2, Plat. Theaet. 148 A. —II. *one half longer*.

Ἑτερομήτωρ, ορος, ὁ, ἡ, (ἕτερος, μήτηρ) *born of another mother*.

Ἑτερομόλιος, ον, (ἕτερος, μολεῖν) δίκη, *a trial where only one of the two parties appears*, also ἑτερομωλία, ἡ, cf. ἀντιμωλία.

Ἑτερόμορφος, ον, (ἕτερος, μορφή) *of different form*, Ael.

Ἑτερομωλία, ας, ἡ, v. ἑτερομόλιος.

Ἑτεροπάθεια, ας, ἡ, *a suffering in another place*; in medic. *counter-irritation*, Diosc.: from

Ἑτεροπᾰθής, ές, (ἕτερος, πάθος, παθεῖν) *suffering in one* or *another part*.

Ἑτεροπᾰχής, ές, (ἕτερος, πάχος) *unevenly thick*.

Ἑτεροπλᾰνής, ές, (ἕτερος, πλάνη) *wandering hither and thither*, Nic.

Ἑτεροπλᾰτής, ές, (ἕτερος, πλάτος) *of uneven breadth, broader on one side than the other*.

Ἑτερόπλοιος, ον, v. l. in Dem. for sq.

Ἑτερόπλοος, ον, contr. -πλους, ουν, (ἕτερος, πλέω), τὸ ἑτ., with or without ἀργύριον, *money lent on bottomry, with the risk of the outward*, but not the homeward, *voyage*, Dem. 1291, 25, v. Böckh P. E. 1, 178.

Ἑτερόπνοος, ον, (ἕτερος, πνέω) *breathing differently*, αὐλοὶ ἑτ., of the *uneven, double* flutes, Anacreont. 49, 4.

Ἑτεροποδέω, ῶ, (ἑτερόπους) *to go lame of one foot*.

Ἑτερόπορπος, ον, (ἕτερος, πόρπη) *clasped on one side*, i. e. *with one's dress half fastened*, Call. Fr. 225.

Ἑτερόπους, ὁ, ἡ, neut. -πουν, gen. -ποδος, (ἕτερος, πούς) *with uneven feet, lame*, Alciphr.: cf. ἑτερόχηλος.

Ἑτεροπροςωπέω, ῶ, *to differ in person*, Gramm.: and

Ἑτεροπροςωπικός, ή, όν, *of, like an* ἑτεροπρόςωπος. Adv. -κῶς: from

Ἑτεροπρόςωπος, ον, (ἕτερος, πρόςωπον) *in another person, in the words of another*, Gramm.

Ἑτερόπτολις, ι, gen. ιδος, (ἕτερος, πόλις) *of another city*, Erinna.

Ἑτεροῤῥεπέω, ῶ, *to lean to one side*, Plut.: from

Ἑτεροῤῥεπής, ές, v. sub ἑτερόῤῥοπος.

Ἑτεροῤῥοπέω, ῶ,=ἑτεροῤῥεπέω: from

Ἑτερόῤῥοπος, ον, (ἕτερος, ῥέπω, ῥοπή) *leaning to one side, inclined to one side*, Hipp.: Aesch. Supp. 403, has the form ἑτεροῤῥεπὴς Ζεύς, in act. signf., *who makes now one side and now another preponderate*.

Ἑτερόῤῥυθμος, ον, Dor. -ρυσμος, (ἕτερος, ῥυθμός) *of different rhythm*.

ἝΤΕΡΟΣ, έρα, ερον, (on the forms v. sub fin.), Lat. *ALTER, the other, one of two*, Hom.: ἕτεροι, *the ancestors on one side*, Lat. *alterutri*, Il. 20, 210; χειρὶ φέρειν ἑτέρῃ, in *one* of his hands, Od. 10, 171; and later usu. ἡ ἑτέρα χείρ, or absol., ἡ ἑτέρα, or ἑτέρα, *the other* hand, i. e. *the left*, opp. to *the better* hand; in Hom. esp. in Ep. dat. ἑτέρηφι, Il. 21, 71, etc.: but later usu. c. Artic., as Hdt. 1, 34, etc.: oft. ἡ δ' ἑτέρα τὴν ἑτέραν κύλιξ ὠθείτω, Alcae.; ἕτεροι ἑτέρων ἄρχουσι, *the one the other*, Thuc. 2, 64; repeated, in same clause, ὁ ἕτερος ἐπὶ τοῦ ἑτέρου, *one* upon *the other*, Xen., etc. In double clauses, ἕτερος is usu. repeated: sometimes ἕτερος δέ, even without ἕτερος μέν, Il. 24, 578: ἡ μὲν, ἡ δὲ ἑτέρη, Il. 22, 151; ἕτερος μέν.. ἄλλος δέ.., Il. 9, 313, 472; and reversely, ἄλλος.., ἕτερος.., Il. 13, 731 τότε μὲν ἕτερα.., ἄλλοτε δὲ ἄλλα.. Plat. Alc. 1, 116 E: and in late prose εἷς μέν.., ἕτερος δέ..: ἄλλος ἕτερος, are joined, Eur. Or. 346, Supp. 573 strengthd., ἕτερος αὖ, or αὖτε, again *another*, Ar. Lys. 66, Pac. 295: later often, ἑτ. τοιοῦτος, *other such*, first in Hdt. 1, 207; 3, 47; but ἕτερα τοσαῦτα, *other so many*, i. e. *as many more*, Lat. *alterum tantum*, Hdt. 2, 149; cf. Heind. Plat. Phaed. 58 D, Prot. 326 A: also, δεύτερος ἕτ., τρίτος ἕτ., *yet* a second, etc., Dem. 643, 19; 644, 17.—2. also like Lat. *alter*, strictly=δεύτερος, *second*, Il. 12, 93, Xen. Cyr. 2, 3, 22: ἡ ἑτέρα, sub. ἡμέρα, *the second* day, i. e. day *after to-morrow*, Ib. 4, 6, 10.—II. exactly=ἄλλος, Lat. *alius*, opp., not to *one*, but to *many*, Il. 4, 306, Od. 7, 124, etc., and freq. in Att., esp. Ar., ἕτ. τις, Pac. 274; as v. versa ἄλλος was used for ἕτερος: hence—III. *other* (than good), and so euphem. for κακός, like Lat. *alius, sequior*, our *strange*, Pind. P. 3, 62, Aesch. Ag. 151, cf. Valck. Diatr. p. 112: *other, different*, Od. 9, 302: *of other kind*, like ἀλλοῖος, sometimes c. gen., or ἤ.., *other than*.., Hdt. 4, 126, Thuc. 1, 28, as having a compar. force.—IV. adv. ἑτέρως, *otherwise*, Od. 1, 234: hence as compar., c. gen.: but, ὡς ἑτέρως, like ὡςαυτῶς, *in other such way*, i. e. *likewise*, Hipp., Plat., etc.—2. also as adv. in dat. fem., ἑτέρᾳ, τῇ ἑτέρᾳ, θατέρᾳ, *otherwise, in another way* or *place*, Soph. Tr. 272, Ar. Eq. 35: so, ἑτέρηφι, Hes. Op. 214.—3. also neut. τὸ ἕτερον, τὰ ἕτερα, with various preps., as, ἐπὶ θάτερα, *one or the other way*, ἐπὶ θάτερα μέν.., ἐπὶ θάτερα δέ.., Hipp., and Plat.: ἐκ τοῦ ἐπὶ θάτερα, from the one side, Thuc. 7, 37, and Plat.; opp. to εἰς τὰ ἐπὶ θάτερα, Id. 1, 87: also, τὸ ἐπὶ θάτερον, Hipp.—The Dor. used ἅτερος [ᾰ] for ἕτερος, whereas in Att. ἅτερος, [ᾱ] was (by crasis) for ὁ ἕτερος, gen. θατέρου, dat. θατέρῳ, etc.: ἡτέρα, for ἡ ἑτέρα, neut. θάτερον, Ion. τοὔτερον, Simon. Amorg. 113; and in Dor. ὥτερος, θωτέρου, Epich. p. 39, and Theocr. Less correct writers used also θάτερος, and ὁ θάτερος, Menand. p. 253, cf. Valck. Hipp. 349, Piers. Moer. p. 432, and even as fem. ἡ θητέρα. (The root of ἕτ-ερος, is the same as Sanscr. *ant-aras*, Goth. *anth-ar*, Germ. *and-er*, Lat. *alt-er, aut*, French *aut-rui*, our *eith-er, oth-er*.)

Ἑτεροσήμαντος, ον, (ἕτερος, σημαίνω) *of other, different signification*. Adv. -τως.

Ἑτεροσκελής, ές, (ἕτερος, σκέλος) *with uneven legs*.

Ἑτερόσκῐος, ον, (ἕτερος, σκιά) *with a shadow only falling one way* (at noon), of those who live north and south of the tropics, Posidon. ap. Strab., opp to ἀμφίσκιος, and περίσκιος.

'Ετερόσσῠτος, ον, (ἕτερος, σεύομαι) *darting from the other side*, Nonn.

'Ετερόστοιχος, ον, (ἕτερος, στοῖχος) *belonging to the other line* or *row*.

'Ετερόστομος, ον, (ἕτερος, στόμα) *with an edge only on one side*, of axes, etc.

'Ετεροσχήμων, ον, gen. ονος, (ἕτερος, σχῆμα) *of different shape* or *form*, Theophr.

'Ετερότης, ητος, ἡ, (ἕτερος) *difference* in general, whereas διαφορά is *specific difference*,=γένους ἑτερότης, Arist. Metaph.

'Ετερότροπος, ον, (ἕτερος, τρόπος) *of different sort* or *fashion*, Ar. Thesm. 724: *of different habits* or *temper*.—II. (ἕτερος, τρέπω) *turning another way*: and so *uncertain*, Anth. Adv. -πως.

'Ετερότροφος, ον, (ἕτερος, τρέφω) *differently nourished* or *brought up*.

'Ετερούας, ατος, ὁ, ἡ, τό, (ἕτερος, οὖς) *one-eared*.

'Ετερούσιος, ον, (ἕτερος, οὐσία) *of different essence* or *substance*, opp. to ὁμοούσιος, Eccl.

'Ετεροφῠής, ές, (ἕτερος, φάος) *light on one side, partly bright*, opp. to ἀμφιφαής, cf. ἑτεροκνεφής.

'Ετεροφθαλμία, ας, ἡ, *an inequality, difference between one's two eyes*: from

'Ετερόφθαλμος, ον, (ἕτερος, ὀφθαλμός) *one-eyed*, Lat. *luscus*, Dem. 744, 18, Arist. Rhet.—II. *with different eyes*, cf. ἑτερόγλαυκος.

'Ετερόφθογγος, ον, (ἕτερος, φθογγός) *of different voice* or *tone*.

'Ετεροφορέομαι, as pass., (ἕτερος, φορέω)=ἑτεροῤῥοπέω.

'Ετεροφροσύνη, ης, ἡ, *difference of thought* or *opinion*: from

'Ετερόφρων, ον, gen. ονος, (ἕτερος, φρήν) *thinking differently*.—2. *thinking strangely, mad*, Tryph.

'Ετεροφρούρητος, ον, (ἕτερος, φρουρέομαι) *watched, guarded by another*.

'Ετεροφῠής, ές, (ἕτερος, φύομαι) *differently* or *elsewhere bred*.—II. (ἕτερος, φυή) *of different nature*.

'Ετερόφῡλος, ον, (ἕτερος, φῦλον) *of another nation, tribe* or *breed*, Ael.

'Ετερόφῠτος, ον, (ἕτερος, φύω) δένδρον ἑτ., a *grafted* tree.

'Ετεροφωνία, ας, ἡ, *difference of voice* or *tone*, Plat. Legg. 812 D.

'Ετερόφωνος, ον, (ἕτερος, φωνή) *of different voice* or *tongue*: hence *foreign*, Aesch. Theb. 170.

'Ετερόχηλος, ον, (ἕτερος, χηλή) *with unequal hoofs*, cf. ἑτερόπους.

'Ετεροχροέω, ῶ, *to be* ἑτερόχροος, *of a different colour*, or *of different colours*: from

'Ετερόχροια, ας, ἡ, *a difference of colour*, Xenocr.

'Ετεροχροιότης, ητος, ἡ,=foreg., Diog. L.

'Ετερόχροος, ον, contr. -χρους, ουν, (ἕτερος, χροιά) *of different colour*, Theophr.—2. *variegated*, Nonn.

'Ετεροχρωμᾰτέω, ῶ,=ἑτεροχροέω: from

'Ετεροχρώμᾰτος, ον, and -χρωμος, ον,=ἑτερόχροος.

'Ετερόχρως, ωτος, ὁ, ἡ,=ἑτερόχροος.—2. *of different body*, Luc.

'Ετέρσετο, 3 sing. aor 2 mid. of τερσαίνω, Il. 11, 267, 848.

'Ετέρωθεν, (ἕτερος) adv., *from the other side*, Hom.: also -θε, Hes. Sc. 281.—3.=ἄλλοθεν, Plat. Legg. 702 C.—II. more rarely, and only poet.,=ἑτέρωθι, *on the other side*, hence *opposite*, Hom.

'Ετέρωθι, (ἕτερος) adv., *on the other side*; *elsewhere*, Hom; as opp. to ἔνθεν, Od. 12, 235; so too Hdt. 9, 58, and Plat.: ἑτ. τοῦ λόγου, *in another part* of my story, Hdt. 6, 19.—II. *at another time*, Id. 3, 35.

'Ετερώνῠμος, ον, (ἕτερος, ὄνομα) *with different name*, Clem. Al. Adv. -μως.

'Ετέρωσε, (ἕτερος) adv., *to one side*: *to the other side*, Hom.: hence *to another place, elsewhither*, Il. 23, 231: in Ap. Rh. with εἰς.

'Ετερῶτα, Aeol. for ἑτέρωθι, *at another time*, Sapph.

'Ετέταλτο, 3 sing. plqpf. pass. from τέλλω. Hom.

†'Ετέτλαμεν, sync. 1 pl. plqpf. for ἐτετλήκαμεν, from *τλάω.

†'Ετετμον, Ep. aor. without pres. v. sub τέτμον.

†'Ετέτρηνα, 1 aor. act. from τετραίνω, Ar.

'Ετετεύχατο, 3 pl. plqpf. pass. Ep. from τεύχω, Il. 11, 808.

'Ετέτυκτο, 3 sing. plqpf. pass. from τεύχω, Hom.

†'Ετέχθην, non -Att. 1 aor. pass. of τίκτω, Hipp.

†'Ετεωνεύς, έως Ion. ῆος, ὁ, *Eteōneus*, son of Boethoüs, an attendant of Menelaus, Od. 4, 22.

†'Ετεωνός, οῦ, ὁ, *Eteōnus*, a city of Boeotia, on the right bank of the Asopus, the later Scarphe, Il. 2, 497; Strab.

'ΕΤΗΣ, ου, ὁ, *one connected* by blood or friendship: *a comrade, mate, fellow*, Hom., of distant relations, e. g. members of the same tribe, *clansmen*, cf. Nitzsch Od. 4, 3: in Hom. only in plur., usu. κασίγνητοί τε ἔται τε, also ἔται καὶ ἀνεψιοί, Il. 9, 464, ἔται καὶ ἑταῖροι, Il. 7, 295, γείτονες ἠδὲ ἔται, Od 4, 16.—II. Att. freq more definitely for δημότης, or πολίτης, *a townsman, neighbour*, cf. Thuc. 5, 79: *a private citizen*, opp. to those who hold office, Aesch. Supp. 247; opp. to the whole δῆμος, Id. Fr. 302, cf. Eur. Incert. 158.—III. for ὦ τάν, or ὦ 'τάν, v. sub τάν. (Prob. from same root as ἔθος, cf. ἑταῖρος, and ἠθεῖος.)

'Ετησίαι, ων, οἱ, (ἔτος) sub. ἄνεμοι, (which is added in Hdt. 6, 140), *periodical winds*, in Hdt. esp. of the Ægyptian *monsoons*, which blow from the north during the whole summer: so too of northerly winds in Greece, which blew in the Aegean for 40 days from the rising of the dog-star, Hdt. 7, 168, cf. Dem. 48, 28; hence distinguished as βορέαι ἐτησίαι, by Arist. Probl.: but also of a south wind in Arr. An. 6, 21, Indic. 21.

'Ετησιάς, άδος, pecul. poet. fem. of sq., epith. of αὔρα, Nonn.

'Ετήσιος, ον, and in Hipp. α, ον, (ἔτος) *a year long, for a year*, Eur. Alc. 336.—2. *every year, annual*, Hipp., and Thuc.

'Ετητῠμία, ας, ἡ, *truth*, Anth.: from

'Ετήτῠμος, ον, *true, genuine, real*, Lat. *sincerus*, ἄγγελος, Il. 22, 438, νόστος, Od. 3, 241; ἐτ. Διὸς κόρα, Aesch. Cho. 948: esp. neut. ἐτήτυμον, as adv., like ἐτέον, Od. 4, 157, etc.; also τὸ ἐτ., Ar. Pac. 119. Adv. -μως, Aesch. Ag. 1296, etc.; also, ὡς ἐτ., Soph. El. 1452. (Poet. lengthd. form for ἔτυμος, as ἀταρτηρός, for ἀτηρός.)

'ΕΤΙ, adv.,—I. of the present, *yet, as yet, still*, Lat. *adhuc*, Hom., etc: freq. with καί, as ἔτι καὶ νῦν, Il. 1, 455, and Hdt.; ἔτι καὶ ἐκ παρόντων, Thuc. 7, 77.—II. of the future, *yet longer, still, henceforth*, Il. 1, 96, Od 15, 305, cf. Seidl. Eur. El. 636: but this usu. c. negat. *no more, no longer*, e. g. οὐδ' ἔτι δὴν ἦν, Il. 6, 139, etc., cf. οὐκέτι, μηκέτι, and also ἔξετι.—III. in genl. *yet, still, besides, further, moreover*, Lat. *praeterea, insuper*, Soph. O. T. 272, Soph. Ant. 218, etc., esp. in prose, ἔτι δέ, nay *more*, Plat. Phaedr. 279 A; so καὶ ἔτι, or κἄτι, Aesch Pr. 987: πρὸς ἔτι, or πρόςετι, Dem.; or in full πρὸς τοῖςδε, τουτοις ἔτι, Soph. Phil. 1339, Ar. Nub. 720: hence also, ἔτ' ἄλλος, *yet* another, Hes. Op. 156, and Att.; and oft. to strengthen a compar., ἔτι μᾶλλον, yet more, Il. 14, 97, 362, ἔτι πλέον, Hdt. 7, 6, as *adhuc* in late Lat., v. Passow ad Tac. Germ. 19: in this and other cases it is oft. confounded in MSS. with ἐπί, vv. ll. ad Hdt. 6, 97. [ῐ, yet Hom. has ῑ in arsis, e. g. Il. 6, 139.]

"Ετλην, ης, η, aor. of the root *τλάω, Hom.

"Ετμαγεν, Aeol. 3 plur. aor. 2 pass. of τέμνω, for ἐτμάγησαν.

†'Ετμήθην, 1 aor. pass. of τέμνω.

†"Ετμηξα, 1 aor. act. from τμήγω.

'Ετνηρός, ά, όν, (ἔτνος) *of the nature of* or *fit for soup*, ἕψημα, Phanias ap. Ath. 406 C.

'Ετνήρῠσις, εως, ἡ, (ἔτνος, ἀρύω) *a soup-ladle*, Ar. Ach. 245.

'Ετνίτης, ου, ὁ, ἄρτος,=λεκιθίτης, Ath. [ῑ]

'Ετνοδόνος, ον, (ἔτνος, δονέω) *stirring soup*, τορύνη, Leon. Tar. 14, 6.

"ΕΤΝΟΣ, εος, τό, *a thick soup of pulse*, esp. *of peas* or *beans, soup, pudding*, Ar. Ran. 62, etc.

'Ετοιμάζω, f. -άσω, (ἑτοῖμος) *to make* or *get ready, prepare*, Il. 1, 118; 19, 197, Hdt., etc.: so also in mid., Il. 10, 571, Od. 8, 24; 13, 184: but Att. in mid., ἑτοιμάζεσθαί τι, *to prepare one's self* something, *make one's arrangements*, e. g. Thuc. 4, 77; c. inf., *to make one ready* to do, Xen. Apol. 8.

†'Ετοιμαρίδας, ου, ὁ, *Hetoemaridas*, a Heraclid in Sparta, Diod. S.

'Ετοιμᾰσία, ας, ἡ, = ἑτοιμότης, Hipp.

'Ετοιμαστής, οῦ, ὁ, (ἑτοιμάζω) *one who prepares, makes ready* for another, *a harbinger*, Clem. Al.

'Ετοιμόδακρυς, υ, gen. υος, (ἑτοῖμος, δάκρυ) *easily moved to tears*.

'Ετοιμοθάνᾰτος, ον, (ἑτοῖμος, θάνατος) *ready for death*, Strab. [θᾰ]

†'Ετοιμοκλῆς, έους, ὁ, *Hetoemocles*, masc. pr. n., Luc.

'Ετοιμοπειθής, ές, (ἕτοιμος, πείθομαι) *ready to obey*.

'Ετοιμόῤῥοπος, ον, (ἕτοιμος, ῥοπή) *easily weighed down, inclined*.

'Ετοῖμος, η, ον, but in Thuc., Plat., and later Att. ος, ον, and usu. in Att. proparox. ἕτοιμος, *at hand, ready, prepared*, ὀνείατα, Hom.: ἕτ. ποιεῖσθαι, to make *ready*, Hdt. 1, 11; ἕτ. ἔχειν τι, to have *in readiness*, Id. 1, 119: also, ἐξ ἑτοίμου, *at once and without hesitation, immediately, off hand*, ἐξ ἑτοίμου λαμβάνειν, Isocr. 101 C, and freq. in Xen., who has ἐξ ἑτ. ἐστί, for ἑτοιμόν ἐστι, Oec. 14, 3: also ἐν ἑτοίμῳ ἔχειν, Polyb., etc.: ἑτοιμότερα γέλωτος λίβη, tears that came *more readily than*.., Aesch. Cho. 448: τὰ ἕτοιμα. Lat. *quae in promptu sunt*, ἐπὶ τὰ ἕτοιμα μᾶλλον τρέπονται, Thuc. 1, 20; but, τὰ ἕτ., also, *one's property, what one has*, Lat. *parata*, τοῖς ἑτοίμοις περὶ τῶν ἀφανῶν κινδυνεύειν, Id. 6, 9.—2. of persons, *ready, active, zealous*, Lat. *promptus*, τινί, in a thing. Pind. O. 4, 24; εἴς τι, for a thing, Hdt. 8, 96 πρός τι, Xen. Mem. 4, 5, 12; also c dat. pers. *ready to assist, go with* him, etc., Hdt. 1, 70, Pind. N. 4, 120.—3 of the mind, *ready, quick* or *bold*, Lat *in omnia paratus*, Ar. Nub. 458: ἑτοι μος, (εἰμι) to be ready, c. inf., Aesch. Ag. 791, Soph. Aj. 813, cf. Valck. Phoen. 976.—II. of facts, occurrences, etc., *real, actual, done, past*, ταῦτα ἑτοῖμα τετεύχαται, Il. 14, 53; πότμος ἑτοῖμος, Il. 18, 96: *true, actual, certain*, ἢ δ' ἄρ' ἑτοῖμα τέτυκτο, Od. 8, 384.—2. *with ready, immediate effect, efficient*, μῆτις ἑτοίμη, Il. 9, 425.—III. adv. -*μως*, Thuc. 1, 80, Plat., etc.: but the Att. more usu. say ἐξ ἑτοίμου and ἐξ ἑτοιμοτάτου, v. supr.: superl. ἑτοιμότατα, Plat. Polit. 290 A. (Prob. akin to ἔτυμος.) Hence

Ἑτοιμοτης, ητος, ἡ, *a being prepared, readiness*, πρός τι, Dem. 1268, 7: λόγων ἑτ., power of speaking off hand, Plut.—II. *readiness, inclination*, Id.

Ἑτοιμοτόμος, ον, (ἕτοιμος, τέμνω) *ready for cutting*, χεῖρες, Anth.

Ἑτοιμοτρεπής, ές, (ἕτοιμος, τρέπω) *easily turned* or *guided*.

Ἑτοιμοτρεχής, ές, (ἕτοιμος, τρέχω) *inclined to run, easily impelled.*

Ἔτορον, ες, ε, aor. 2 of τορέω, Il. 11, 236.

ἜΤΟΣ, εος, τό, *a year*, Hom., etc.: κατὰ ἔτος, every year, Thuc. 4, 53; so too, ἀνὰ πᾶν ἔτος, δι' ἔτους πέμπτου, every fifth year, Ar. Plut. 584: ἔτος εἰς ἔτος, year after year, Soph. Ant. 340; and other phrases which may be found in the Grammars under the genit. and dat. of time.—II. also in plur. indefinitely for *time*, Il. 11, 691: ἔτους ὥρα, the proper season, Plut. Mar. 11, 14, cf. ἐνιαυτός. (To this the Lat. *vetus* is referred, cf. ἔνος.)

ἘΤΟ΄Σ, adv. = ἐτωσίως, μάτην, *without reason, for nothing, in vain*, prob. only used c. negat., οὐκ ἐτός, Lat. *non frustra, non temere, non sine ratione*, Plat. Rep. 414 E, 568 A: so in questions, οὐκ ἐτὸς ἄρ' ὡς ἔμ' ἦλθεν οὐδεπώποτε; it was not *for nothing* then, was it? Ar. Plut. 404: so οὐκ ἐτὸς ἄρ' ἦσθα δεινὴ καὶ σοφή; Ar. Eccl. 245, cf. Plut. 1166. The contrary signf., *truly, really*, as akin to ἐτεόν, seems a mere mistake of certain Gramm., cf. C. Schneider Plat. vol. 1, p. 321.

Ἐτός, ή, όν, verb. adj. of εἰμί, *what is*, i. e. *real true*: but only assumed by Gramm. as radic. form of ἐτεός.

Ἑτός, ή, όν, verb. adj. from ἵημι, *sent, thrown, missile.*

Ἔτρᾰγον, aor. 2 of τρώγω.

Ἔτρᾰπον, aor. 2 of τρέπω, Hom.

Ἔτρᾰφον, ἐτράφην, aor. 2 act. and pass. of τρέφω, Hom.

†Ἐτρέφθην, Att. 1 aor. pass. from τρέπω, Xen.

†Ἐτροῦσκοι, ων, οἱ, Lat. *Etrusci*, = Τυῤῥηνοί, Strab.

†Ἐτρύφην, 2 aor. pass. of θρύπτω.

†Ἐτύθην, 1 aor. pass. from θύω, [ῠ]

†Ἐτύμανδρος, ου, ὁ, *Etymandrus*, a river of Drangiana, Arr. An. 4, 6, 6.

Ἐτῠμηγόρος, ον, (ἔτυμος, ἀγορεύω) *speaking truth*, Orph.

Ἐτῠμηθρόος, ον, = foreg., Nonn.

Ἐτῠμόδρῡς, ῠος, ἡ, (ἔτυμος, δρῦς) *the genuine, fine oak*, i. e. the one with sweet acorns, Theophr.

†Ἐτυμοκλῆς, έους, ὁ, *Etymocles*, masc. pr. n., a Spartan, Xen. Hell. 5, 4, 32.

Ἐτῠμολογέω, ῶ, (ἐτυμολόγος) *to analyse a word and find its origin*: hence verb. adj., ἐτυμολογητέον, *one must do so*, Clem. Al. Hence

Ἐτῠμολογία, ας, ἡ, *the analysis of a word so as to find its origin; its derivation, etymology*, translated *notatio* by Cic. Top. 10, by others, *originatio.* Hence

Ἐτῠμολογικός, ή, όν, *belonging to* ἐτυμολογία, Varro L. L.: τὸ ἐτ., *an etymological dictionary.* Adv. -*κῶς*.

Ἐτῠμολόγος, ον, (ἔτυμος, λέγω) *studying etymology*: as subst. ὁ ἐτ., *an etymologer*, Varro L. L.

Ἔτῠμος, η, ον, Att. also ος, ον, (ἐτεός) *true, sure, real*: Hom. only has the neut., ἔτυμα, *truths, the truth*, opp. to lies, ψεύδεα ἐτύμοισιν ὁμοῖα, Od. 19, 203, 567, Hes. Th. 27: so, ψεύσομαι ἢ ἔτυμον, ἐρέω, Il. 10, 534, Od. 4, 140: so too, ἔτ. λόγος, a true tale, Stesich. 44, and Pind.; ἔτ. ἄγγελος, φήμη, Trag.: ἔτυμον, in Hom. is adv., like ἐτεόν, *indeed, of a truth, truly, actually*, Il. 23, 440, Od. 23, 26: so too, ἔτυμα, Anth. Hence—II. τὸ ἔτυμον, as subst., *the true literal sense of a word according to its derivation: the derivation of it from its root*, Diod. Hence

Ἐτῠμότης, ητος, ἡ, *the truth: the true and literal meaning of* a word, Strab.—II. = ἐτυμολογία.

†Ἐτύμων, ωνος, ὁ, *Etymon*, father of Demaratus in Elis, Paus. 5, 5, 1.

Ἐτῠμώνιος, ον, poet. for ἔτυμος.

Ἐτωσιοεργός, όν, (ἐτώσιος, *ἔργω) *working in vain*: in Hes. Op. 409, *working sluggishly, slothful.*

Ἐτώσιος, ον, (ἐτός II) *in vain, to no purpose, fruitless*, Hom., esp. of a spear hurled without effect: hence *useless, unprofitable*, ἐτώσιον ἄχθος ἀρούρης, Il. 18, 104.—II. later also *vain, idle.* Adv. -*ίως*. Ep. word.

Εὖ, adv., strictly neut. from ἐΰς, in Ep. also (when the ult. may be long by position) ἐΰ, Il. 3, 235, Od. 4, 408, etc.:—*well* in its kind, opp. to κακῶς, from Hom. downwds.: oft. joined with another adv., εὖ καὶ ἐπισταμένως, *well* and workman-like, Il. 10, 265, Od. 20, 161, cf. εὖ κατὰ κόσμον, Il. 10, 472; καλῶς τε καὶ εὖ, Hdt. 1, 59; εὖ κἀνδρικῶς, or κἀνδρείως, Ar. Eq. 379, Thesm. 656: more rarely *luckily, happily, well off*, Od. 3, 188, 190; 19, 79: still more rarely *morally well, honourably*, post-Hom. Usages:—I. with verbs, esp. verbs of knowing, as in Hom. εὖ οἶδα, εὖ εἰδώς, εὖ γιγνώσκειν, etc.: εὖ οἶδα, colloquially as one word in Att., v. Ar. Pac. 1296, εὖ σαφῶς οἶδα, etc., Aesch. Pers. 784: εὖ ἔρδειν, = εὐεργετεῖν, to benefit, Il. 5, 650: εὖ εἰπεῖν τινα, to speak *well* of him, Od. 1, 302.—In prose, εὖ ἔχειν, ἥκειν, λαχεῖν, to be *well off*, in health, wealth or condition, Hdt., etc.: c. gen., εὖ ἥκειν τοῦ βίου, Hdt. 1, 30, cf. Kühner Gr. Gr. § 537 d: εὖ γεγονώς, well born, Hdt. 7, 134.—II. with other adverbs, εὖ μάλα, Od.: later, μάλ' εὖ, κάρτ' εὖ, Schäf. Soph. O. T. 958.—III. to strengthen adjs., εὖ πάντες, εὖ πάντα, all *at once, together*, Od. 8, 37, 39, etc.: cf. εὖγε.—IV. as subst., τὸ εὖ, good luck: but also *the right, the good cause*, τὸ δ' εὖ νικάτω, Aesch. Ag. 121.—V. as the predicate of a propos., εὖ τοῦτο (ἐστί) this is *well*, Aesch. Cho. 116, cf. 337: so εὖ εἴη, may it be *well*, Id. Ag. 216; εὖ σοι γένοιτο, *well* be with thee, Eur. Tel. 16.—VI. in compos. it has all the signfs. of the adv., but usu. implies *greatness, abundance, prosperity*, or *easiness*: thus its compds. are freq. = the compds. of πολύ, opp. to those of κακός, and δυς-. When a double conson. follows in compos., it is in Ep. usu. dissyll., and ῡ always, e. g. ἐΰγναμπτος, ἐΰδμητος, ἐΰζυγος, etc., Herm. H. Hom. Ap. 36. Ep. sometimes insert η, metri grat., e. g. εὐηγενής, εὐηπελής.—Scaliger truly remarks that it is always compounded with a noun, never with a verb: for in ἐϋκτίμενος, εὐναιόμενος, etc., the participle has become an adj., v. omnino Lob. Phryn. 561, sq.

Εὗ, Ion. and Ep. for οὗ, gen. of the reflective pron. of 3d pers., in Hom only Il. 20, 464: in Il. 14, 427; 15, 165; 24, 293, 611, it is enclit., being used for αὐτοῦ.

Εὖα, *a cheering, encouraging exhortation*, like εἶα, cf. εὐοῖ.

†Εὔα, ας, ἡ, or εὔας, ὁ, = Lat. *ovatio*, a lesser triumph, Plut. Marcell. 22: v. Dict. Antiqq. s. v. Ovatio.

†Εὖα, ας, ἡ, *Eve*, the mother of the human race, N. T.

Εὐαγγελέω, ῶ, = sq., quoted from Plat. Rep. 432 D, by Phrynichus for εὖ ἀγγέλλω, v. Lob. p. 632.

Εὐαγγελίζομαι, dep. (εὐάγγελος) *to bring good news, announce them*, τινί, Ar. Eq. 643: τινί, Dem. 332, 9; εὐτυχίας εὐαγγ. τινί, Lycurg. 150, 7: esp.—2. *to bring the glad tidings of the gospel, preach it to*, τινά or τινί, N. T.: also absol., Ib. So in act., sometimes in N. T.: hence pass. *to have the gospel preached to* one, Ib.: also, *to be preached*, ῥῆμα εὐαγγελισθέν, Ib.

Εὐαγγελικός, ή, όν, *of, belonging to good tidings*, esp.—2. *to the gospel, evangelical*, Eccl. Adv. -*κῶς*.

Εὐαγγέλιον, ου, τό, (εὐάγγελος) *the reward of good tidings*, given to the messenger, Od. 14, 152, 166: hence, εὐαγγέλια θύειν, to make a thank-offering for them, Ar. Eq. 656; and so, ἐβουθύτει ὡς εὐ., Xen. Hell. 4, 3, 14: εὐ. στεφανοῦν, ἀναδῆσαί τινα, to crown one for good news brought, Ar. Eq. 647, Plut. 765.—II. *good tidings, good news*, Plut., etc.—2. esp. in Christian sense, *the glad tidings*, i. e. *the gospel* (Saxon *gode-spell*), N. T.

Εὐαγγέλιος, ον, = εὐαγγελικός, Clem. Al.

Εὐαγγελιστής, οῦ, ὁ, (εὐαγγελίζομαι) *the bringer of good tidings*:—1. *an evangelist, preacher of the gospel*, N. T. —2. *an evangelist, writer of one of the four Gospels*, Eccl.

Εὐαγγελίστρια, ας, ἡ, fem. of foreg., Eccl.

Εὐάγγελος, ον, (εὖ, ἀγγέλλω) *bringing, announcing good news*, Aesch. Ag. 22, 262, etc.: σωτηρίων πραγμάτων εὐάγγ., Ib. 646.

†Εὐάγγελος, ου, ὁ, *Euangĕlus*, a comic poet, Ath. 644 D.—2. a writer of a treatise on τακτικά, Plut. Philop. 4. —3. a slave of Pericles, Id. Pericl. 16.—Others in Luc., etc.

Εὐάγεια, ας, ἡ, *purity, sanctity* [ᾰ]; and

Εὐᾰγέω, ῶ, *to be pure, holy*, Theocr. 26, 30: from

Εὐαγής, ές, A. (εὖ, ἄγος, ἅγιος) *guiltless, pure*, like ἁγνός, ἅγιος, Lat. *castus*, opp. to δυςαγής, of persons, Lex Solonis ap. Andoc. 13, 8; and of actions, Soph. O. T. 921, Ant. 521, Dem. 122, 16. Adv. -*γῶς*, poet. -*γέως*, H. Hom. Cer. 275, 370.—II. as epith. of the sun, εὐᾱγέος ἠελίοιο, Parmen. ap. Clem. Al. 5, p. 732 (like ἀγής, q. v.), prob. *bright, clear*: for so it must be in Leon. Tar. 28, ῥυκάναν εὐᾱγέα: but Theocr. 26, 30, Call. Del. 98, have it in this same signf. with ᾰ: Plat. also has it in this signf., as epith. of liquids, opp. to σκοτώδης, θολερός, Legg. 952 A. Tim. 58 D.—III. as epith. of things *far seen* or *conspicuous*, like εὔοπτος, πύργος, Eur. Supp. 652, cf. Bacch. 662: ἕδρα εὐ. στρατοῦ, a seat *in full view of* the army, Aesch. Pers. 466. [The α seems to have been used long by the early poets, though *α* of the root was short, Näke Choeril. p. 179: indeed we do not find εὐᾱγής before Theocr. 26, 30; for εὐαγέως, in H. Hom., may be a trisyll., and the places quoted from the Trag. prove nothing:—nor need we for this reason read εὐαγής in all the places where this quantity is found, as Hemsterhuis proposed, and Dind. ap. Steph. Thes. seems inclined to do. When *α* is long it is always in an hexameter in the arsis, when short in thesis.] (Signf. III. seems hardly referable to the same etymol. as I. and II.; but here again, though Bekker, in Arist. Mund. 5, 9, reads εὐαγέστατος, with MSS., there is no authority for doing so in Trag., v. Elmsl. Bacch. 660.) B. (prob. from εὐ and ἄγνυμι, ἀγή, cf. περιαγής, -ηγής) *easily bending, flexible, lithe, supple*, of men, Hipp. 363, 34; of the eyes, Aretae.: and so perh. when epith. of bees, as in A. P. 9, 404, 7. [though here *α* is short; whence others refer it to ἄγω, *to bring*.] Cf. εὐαγητός.

Εὐάγητος, ον,=εὐαγής, A. II., *pure, clear, bright*, Ar. Nub. 276: others take it=εὐαγής B. [ᾱ]

Εὐάγκᾰλος, ον, (εὐ, ἀγκάλη) *easy to bear in the arms*, ἄχθος οὐκ εὐ., Aesch. Pr. 350.

Εὐάγκεια, ας, ἡ, *the having beautiful vallies*, Πίνδου εὐαγκ., the sweet glades of Pindus, Call. Cer. 83: from

Εὐαγκής, ές, (εὐ, ἄγκος) *with sweet vallies* or *glades*, Pind. N. 5, 84.

Εὔαγλις, ῑθος, or ῑδος, (but v. ἄγλις) ὁ, ἡ, (εὐ, ἄγλις) κώδεια εὐ., a head of garlic *consisting of many* or *fine cloves* (ἀγλῖθες), Nic. A. 432.

†Εὐαγόρας, ου Ion. εω, ὁ, *Euagŏras*, a son of Neleus, Apollod. 1, 9, 9.—2. a son of Priam, Id. 3, 12, 5.—3. a king of Salamis in Cyprus, a contemporary of Conon, Xen. Hell. 2, 1, 29.—Others in Hdt.; Xen. Hell. 1, 2, 1, etc.

Εὐᾰγόραστος, ον, (εὐ, ἀγοράζω) *easily bought, cheap*.

Εὐᾱγορέω, Dor. for εὐηγορέω.

†Εὐαγόρη, ης, ἡ, *Euagŏrē*, a Nereid, Hes. Th. 257.

Εὐαγρεσία, ας, ἡ, *good sport in hunting*, etc., Theocr. 31, 1: from

Εὐαγρέω, ῶ, (εὐ, ἀγρέω) *to have good sport in hunting, fishing*, etc., Anth.

Εὐαγρής, ές,=εὔαγρος, Opp.

Εὐαγρία, ας, ἡ, *good sport in hunting, fishing*, etc., Anth.: from

Εὔαγρος, ον, (εὐ, ἄγρα) *lucky in hunting*, etc.: opp. to δυςαγρής.

Εὐᾰγωγία, ας, ἡ, *a good leading* or *guiding, good education*, Aeschin. 48, 20.—II. *easiness of being led, docility, pliability*, Arist. Virt. et Vit.: from

Εὐάγωγος, ον, or oxyt. εὐαγωγός, όν, Bekk. Isocr. 224 A (εὐ, ἀγωγή) *easy to lead* or *guide, tractable, docile*, Plat. Rep. 486 E.—II. of a place, *with good, easy access, convenient*, Isocr. l. c.: hence in genl. *agreeable to dwell in*, Strab. Adv. -γως, *easily, at one's convenience*, Cic. Att. 13, 23, 3. [ᾰ]

Εὐάγων, ωνος, ὁ, ἡ, (εὐ, ἀγών) *of, belonging to prosperous and honourable contests*, τιμά, Pind. N. 10, 71. [ᾰ]

†Εὐάγων, ωνος, ὁ, *Euagon*, masc. pr. n., Ath. 508 F.

Εὔᾰδε, Aeol. and Ep. 3 sing. aor. 2 of ἁνδάνω for ἅδε, ἕαδε, *it pleases, is agreeable*, Hom.: also in plur., εὔαδον, Ep. Ad. 250, 2: not used in the other persons.

Εὐαδίκητος, ον, (εὐ, ἀδικέω) *easily wronged, exposed to injustice*, Andoc. 31, 7. [ῐ]

†Εὐάδνη, ης, ἡ, *Euadnē*, daughter of Neptune and Pitane, and mother by Apollo of Iamus, Pind. O. 6, 50.—2. daughter of the Strymon and Neaera, wife of Argus, Apollod. 2, 1, 2.—3. daughter of Iphis, and wife of Capaneus, Eur. Suppl. 985.—Others in Anth., etc.

Εὐάεια, ας, ἡ, (εὐᾱής) *fresh, healthy air*, Ath.

Εὐᾱερία, ας, ἡ, *freshness, wholesomeness of air*.—2. *fineness of weather*, Plut.

Εὐάερος, ον, (εὐ, ἀήρ) *with fresh, good air*, Strab. [ᾱ]

Εὐάζω, also εὐιάζω, (εὖα) *to cry* εὖα *in honour of Bacchus*, Soph. Ant. 1135, Eur. Bacch. 1035. Also in mid. εὐάζομαι, c. acc., θεόν, Eur. Bacch. 68.

Εὐᾱής, ές, (εὐ, ἄημι) *well ventilated, fresh, airy*, χῶρος, Hes. Op. 597.—II. act. *prosperously, favourably blowing*, Hdt. 2, 117, opp. to δυςαής.—III. metaph., in genl. *prosperous, favourable*, τινί, Soph. Phil. 828. [ᾱ, Schäf. Gnom. p. 239.]

Εὔαθλος, ον, (εὐ, ἆθλος) *successful in contests*, Pind. I. 6, 3.

†Εὔαθλος, ου, ὁ, *Euathlus*, masc. pr. n., an Athenian sycophant, Ar. Ach. 710 in pl.—Others in Plat. Theag. 129 A, etc.

†Εὐαί, a cry of joy, cf. εὐάν, εὖα, Ar. Lys. 1294.

†Εὐαιμονίδης, ου Ep. αο, ὁ, *son of Euaemon* 2, i. e. Eurypylus, Il. 5, 76.

†Εὐαίμων, ονος, ὁ, *Euaemon*, son of Lycaon of Arcadia, Apollod.—2. a Thessalian prince, Il. 2, 736.—3. son of Neptune and Clito, Plat. Criti. 114 B.—Others in Diog. L.

†Εὐαίνετος, ου, ὁ, *Euaenĕtus*, son of Caranus, a Lacedaemonian of the royal race, Hdt. 7, 173.—2. an Athenian archon Ol. 111, 2, Diod. S. 17, 2.

Εὐαίνητος, ον, (εὐ, αἰνέω) *much extolled*, Pind. P. 4, 315.

†Εὐαῖοι, ων, οἱ, *the Euaei*, a people of Canaan, LXX.

Εὐαίρετος, ον, (εὐ, αἱρέω) *easy to be taken*, χώρη, Hdt. 7, 130: *easy to be chosen, selected*, Xen. Mem. 3, 1, 10: cf. εὐεύρετος.

Εὐαισθησία, ας, ἡ, *vigour of the senses*, Plat. Tim. 76 D: and

Εὐαισθητέω, ῶ, *to be* εὐαίσθητος: from

Εὐαίσθητος, ον, (εὐ, αἰσθάνομαι) *with quick, vigorous senses, sensitive*, Plat. Legg. 812 C, etc. Adv. compar. -τοτέρως ἔχειν περί τινος, to have keener perception, surer knowledge of it, Plat. Rep. 527 D.—II. of things, *easy to be felt* or *perceived*, Arist. Coel.

†Εὐαιφνος, ου, ὁ, *Euaephnus*, masc. pr. n., Paus.

†Εὐαίχμη, ης, ἡ, *Euaechme*, daughter of Hyllus, Paus.

Εὐαίων, ωνος, ὁ, ἡ, (εὐ, αἰών) *happy in life*, of persons, Eur. Ion 126: in genl. *happy, fortunate*, βίοτος, Aesch. Pers. 711, πότμος, Eur. I A. 551: also, εὐ. ὕπνος, *blessed* sleep, Soph. Phil. 829.

†Εὐαίων, ωνος, ὁ, *Euaeon*, an Athenian orator, Ar. Eccl. 408.

†Εὔακαι, ῶν, οἱ, *the Euacae*, a species of Persian cavalry, Arr. An. 7, 6, 3.

Εὐάκεστος, ον, (εὐ, ἀκέομαι) *easy to heal* or *cure*, Hipp. [ᾰ]

Εὐᾰκής, ές,=foreg., rare form. Adv. -κέως, Aretae.

Εὐᾱκοέω, εὐάκοος, ον, Dor. for εὐηκ.

Εὐάκτῑν, ῖνος, ὁ, ἡ, (εὐ, ἀκτίς) *with beautiful rays*.

†Εὐαλαζόνευτος, ον, (εὐ, ἀλαζονεύομαι) *in which one can easily glory*, Arist. Rhet. 2, 15.

Εὐᾱλάκατος, ον, Dor. for. εὐηλ., Theocr.

†Εὐάλας, α, ὁ, *Eualas*, masc. pr. n. a Spartan, Thuc. 8, 22.

Εὐαλδής, ές, (εὐ, ἀλδαίνω) *well grown, luxuriant*, Anth.—II. act., *fertilising*, Arat. 217. Adv. -δέως, Hipp.

Εὐαλθής, ές, (εὐ, ἄλθω) *easily healed*, Hipp.—II. act. *healing*, Nic., where Schneid. εὐαλδές.

Εὐάλιος, ον, Dor. for εὐήλιος, Eur. [ᾱ]

Εὐαλκής, ές, (εὐ, ἀλκή) *stout*, Clem. Al.

†Εὐάλκης, ους, ὁ, *Eualces*, an Athenian, a favourite of Agesilaus, Xen. Hell. 4, 1, 40.—Others in Dem., etc.

†Εὐαλκίδας, α, ὁ, *Eualcidas*, masc. pr. n., Paus., Dor. for

†Εὐαλκίδης, ου, ὁ, *Eualcides*, masc. pr. n., Hdt. 5, 102.

†Εὔαλκος, ου, ὁ, *Eualcus*, masc. pr. n., a Spartan, Plut. Pyrrh. 30.

Εὐαλλοίωτος, ον, (εὐ, ἀλλοιόω) *easily changed*.

Εὐαλούστερος, α, ον, compar. of εὐάλωτος, as if from εὐ, ἁλούς.

Εὐαλσής, ές, (εὐ, ἄλσος) *with beautiful groves*, Strab.

Εὐάλφῐτος, ον, (εὐ, ἄλφιτον) *of good groats* or *meal*, Leon. Tar. 55.

Εὐάλωτος, ον, (εὐ, ἁλίσκομαι) *easy to be taken* or *caught*, Xen. Cyn. 9, 9, Plat. Phaedr. 240 A: irreg. comp. εὐαλούστερος. [ᾰ]

†Εὐαμερίων, ωνος, ὁ, *Euamerion*, masc. pr. n., Paus.

Εὐάμπελος, ον, (εὐ, ἄμπελος) *abounding in vines, with fine vines*, Strab.

Εὐάν, *evan*, a cry of the Bacchantes, like εὖα and εὐοῖ. Acc. to Hesych. an Indian name for *the ivy*, which was sacred to him. [ᾰ]

Εὐανάγνωστος, ον, (εὐ, ἀναγιγνώσκω) *easy to be read*, βιβλίον, Arist. Rhet.

Εὐανάγωγος, ον, (εὐ, ἀνάγω) *easy to bring up* or *expectorate*, Diosc. [ᾰ]

Εὐανάδοτος, ον, (εὐ, ἀναδίδωμι) *easy to distribute* or *digest*, Diosc.

Εὐανάκλητος, ον, (εὐ, ἀνακαλέω) *easy to call back, recall*, of dogs, Xen. Cyn. 7, 5: hence metaph., *easy to win over, win back*, Plut. Adv. -τως, M. Anton.

Εὐανακόμιστος, ον, (εὐ, ἀνακομίζω) *easy to bring back, recover*, Plut.

Εὐανάληπτος, ον, (εὐ, ἀναλαμβάνω) *easily recovered*, Strab.—II. act. *easily taking in, of good capacity for*, τινός, Stob.

Εὐᾰνάλωτος, ον, (εὐ, ἀναλίσκω) *easily consumed*, Arist. Plant. [ᾱλ]

Εὐανάμνηστος, ον, (εὐ, ἀναμιμνήσκομαι) *easily remembering*.

Εὐανάπνευστος, ον, (εὐ, ἀναπνέω) *easy to breathe in*, λέξις εὐ., one *which does not put one out of breath*, Arist. Rhet.

Εὐανάσφαλτος, ον, (εὐ, ἀνασφάλλω) *easily, readily recovering* from illness, Hipp.

Εὐανάτρεπτος, ον, (εὐ, ἀνατρέπω) *easy to be upset, overthrown*, Cic. Att. 2, 14, 1.

Εὐανάτροφος, ον, (εὐ, ἀνατρέφω) *well-fed, nourished*.

Εὐανδρέω, ῶ, (εὔανδρος) *to be well off for inhabitants, populous*, Strab.: also in mid.—II. *to be manly, stout*, Plut.

†Εὐάνδρη, ης, ἡ, *Euandre*, an Amazon, Qu. Sm. 1, 43.

Εὐανδρία, ας, ἡ, *abundance of men, populousness*, esp. *of good men and true*, Wytt. ad Jul. p. 203: hence at Athens, εὐανδρίας ἀγών, Dinarch. ap. Harp.; οὐδὲ εὐανδρία ἐν ἄλλῃ πόλει ὁμοία, nowhere else such wealth of valuable men, Schneid. Xen. Mem. 3, 3, 12, cf. δουλεία, etc.—II. *manliness, courage, spirit*, Eur. El. 367, Andoc. 34, 29: from

Εὔανδρος, ον, (εὖ, ἀνήρ) *rich, abounding in good men and true*, Tyrt. 9, Pind., etc.—II. *prosperous to men*, συμφοραί, Aesch. Eum. 1031.

†Εὔανδρος, ου, ὁ, *Euander*, son of Mercury and an Arcadian nymph (Carmenta), led a colony from Pallanteum in Arcadia into Italy and settled on the Palatine hill, Strab. p. 230, etc., Paus. 8, 43, 2.—2. a son of Priam, Apollod.—3. a son of Sarpedon, Diod. S.—4. an Athenian archon Ol. 99, 3, Dem. 743, 18.—Others in Dem., Plut., etc.

Εὐάνεμος, ον, Dor. for εὐήνεμος, q. v., Soph. Aj. 197. [ᾱ, but ᾰ Crinag. 23.]

Εὐάνετος, ον, (εὖ, ἀνίημι) *easy to dissolve*, Diosc. [ᾰ]

Εὐάνθεμος, ον, (εὖ, ἄνθεμον) *flowery, blooming*, Pind. O. 1, 109.

Εὐανθέω, ῶ, *to be flowery* or *blooming*, Luc.: from

Εὐανθής, ές, (εὖ, ἄνθος) *blooming, sprouting*, λάχνη, Od. 11, 320.—II. *rich in flowers, flowery*, Theogn 1200, etc.: metaph., *flowery, gay*, Pind. P. 2, 62.—2. metaph. also, *blooming, fresh, goodly*, ἡλικία, Pind. I. 7, 48; ὄλβος I. 5, 16: also, εὐ. ὀργή, *a goodly, noble* temper, Id. P. 1, 78.

†Εὐάνθης, ους, ὁ, *Euanthes*, son of Bacchus and Ariadne and father of Maron, Od. 9, 197, cf. Schol. ad Ap. Rh. 3, 996.—2. founder of Locri Epizephyrii, Strab.—Others in Plut., Ath., etc.

Εὐάνιος, ον, (εὖ, ἀνία) *taking trouble easily*, opp. to δυςάνιος. [ᾰ]

Εὐάνιος, ον, Dor. for εὐήνιος. [ᾱ]

Εὐάνοικτος, ον, (εὖ, ἀνοίγνυμι) *easy to be opened.*

Εὐᾱνορία, ας, ἡ, Dor. for εὐηνορία, Pind.

†Εὐᾱνορίδας, a, ὁ. *Euanoridas*, masc. pr. n., Polyb. 5, 94, 6.

Εὐαντέω, ῶ, f. -ήσω, *to meet, receive kindly, be propitious*, c. dat., Call. Dian. 268: from

Εὐάντης, ες,=sq., opp. to δυςάντης, Ap. Rh.

Εὐάντητος, ον, (εὖ, ἀντάω) *pleasant, agreeable to meet*: hence *propitious*, Orph.: in genl. *acceptable*, ἄγρα, Opp.

†Εὐαντίδας, a, ὁ, *Euantidas*, masc. pr. n., Paus.

Εὐαντίλεκτος, ον, (εὖ, ἀντιλέγω) *easy to be spoken against, refuted.*

Εὐάντυξ, ῠγος, ὁ, ἡ, (εὖ, ἄντυξ) of a chariot, *with beautiful* ἄντυξ: metaph. of a building, Anth.

Εὐάνωρ, ορος, ὁ, ἡ, Dor. for εὐήνωρ. [ᾱ]

Εὔαξος, ον, (εὖ, ἄγνυμι) *easily broken.*

Εὐαπάλλακτος, ον, (εὖ, ἀπαλλάσσω) *easy to get rid of*, Arist. Probl.: *to find a purchaser for*, ἵππος, Xen. Eq. 3, 1. Adv. -τως.

Εὐαπαντησία, ας, ἡ, *affability*, Chrysipp. ap. Plut. 2, 441 B: from

Εὐαπάντητος, ον, (εὖ, ἀπαντάω)= εὐάντητος, Clem. Al.

Εὐαπάρτιστος, ον, (εὖ, ἀπαρτίζω) *finished, perfect.*

Εὐᾰπάτητος, ον, (εὖ, ἀπᾰτάω) *easisily cheated*, Plat. Phaedr. 263 B.

Εὐαπήγητος, ον, Ion. for εὐαφήγητος, Hdt.

Εὐαπόβατος, ον, (εὖ, ἀποβαίνω) *convenient for landing*, Thuc. 4, 30.

Εὐαπόβλητος, ον, (εὖ, ἀποβάλλω) *easily lost.*

Εὐαπόδεικτος, ον, (εὖ, ἀποδείκνυμι) *easily proved: probable.*

Εὐαπόδεκτος, ον, (εὖ, ἀποδέχομαι) *acceptable.* Adv. -τως.

Εὐαπόδοτος, ον, (εὖ, ἀποδίδωμι) *easy to be returned* or *repaid.*—II. *easy of digestion*, v. l. Diphil. Siphn. ap. Ath. 356 B.—2. *easy of solution, explanation*, Strab.

Εὐαπόκρῐτος, ον, (εὖ, ἀποκρίνομαι) *easy to answer.* Adv. -τως.

Εὐαπολόγητος, ον, (εὖ, ἀπολογέομαι) *easy to be excused*, Strab.

Εὐαπόλῠτος, ον, (εὖ, ἀπολύω) *easy to be loosed* or *separated*, τινός or ἀπό τινος, Hipp.

Εὐαπόῤῥῠτος, ον, (εὖ, ἀποῤῥέω) *easily flowing away*, Hipp.

Εὐαπόσβεστος, ον, (εὖ, ἀποσβέννυμι) *easy to be extinguished.*

Εὐαπόσειστος, ον, (εὖ, ἀποσείω) *easy to be shaken off* or *out.* Adv. -τως, Chrysipp. ap. Plut. 2, 1036 E.

Εὐαπόσπαστος, ον, (εὖ, ἀποσπάω) *easy to be torn away* or *off*, τινός, Arist. H. A.

Εὐαποτείχιστος, ον, (εὖ, ἀποτειχίζω) *easy to be walled off* or *blockaded*, Thuc. 6, 75.

Εὐαπόφυκτος, ον, (εὖ, ἀποφεύγω) *easily escaping, slippery.*

†Εὐάρδη, ης, or Εὔαρδις, ιος, ἡ, *Euarde* or *Euardis*, fem. pr. n., Ath. 583 C.

Εὐάρεσκος, ον, in Xen., f. l. for εὐάρεστος, Lob. Phryn. 621.

Εὐᾰρεστέω, ῶ, (εὐάρεστος) *to please, be well pleasing.* Pass. *to be well pleased, content*, Diod., with a thing, τινί, Id.—II. intrans.=pass., Plut. Opp. to δυςαρεστέω. Hence

Εὐᾰρέστησις, εως, ἡ, *a being well pleased, contentment*, Diod.: and

Εὐαρεστητέον, verb. adj. *one must be content, acquiesce*, Philo.

Εὐᾰρεστικός, ή, όν, *likely to satisfy*, M. Anton.: from

Εὐάρεστος, ον, (εὖ, ἀρέσκω) *well-pleasing, acceptable*, τινί, N. T. Adv. -τως, compar. -τοτέρως, Xen. Mem. 3, 5, 5.

Εὐᾰρίθμητος, ον, (εὖ, ἀριθμέω) *easy to be counted*, i. e. *few in number*, Hipp., Plat., etc.

Εὐάριθμος, ον,=foreg., Byz.

Εὔαρκτος, ον, (εὖ, ἄρχω) *easy to manage, obedient*, στόμα, Aesch. Pers. 193.

Εὐάρματος, ον, (εὖ, ἅρμα) *with good* or *beautiful chariot*: esp. *victorious in the chariot-race*, Pind. P. 2, 9.

Εὐαρμοστέω, ῶ, *to be* εὐάρμοστος, *be well tempered* or *arranged*, Hipp.: and

Εὐαρμοστία, ας, ἡ, *good arrangement*, Isocr. Antid. § 203: of men, *accommodating* or *social disposition, readiness, versatility*, Plat. Rep. 400 D: from

Εὐάρμοστος, ον, (εὖ, ἁρμόζω) *fitting, suiting well, well accommodated* or *adapted*, Plat. Rep. 413 E, etc.; πρὸς ἅπαντα, Isocr. 239 C.—II. *well-tuned, harmonious*, κάλαμοι, Eur. El. 702, and Plat. Adv. -τως, Isocr. 223 E.

†Εὐάρνη, ης, ἡ, *Euarne*, a Nereid, Hes. Th. 259: from

Εὔαρνος, ον, (εὖ, ἀρήν) *rich in sheep* or *lambs*, Leon. Tar.

Εὐάροτος, ον, (εὖ, ἀρόω) *well-ploughed*, or *easy to be ploughed*, Ap. Rh. 2, 810. [ᾰ]

Εὐάρτῡτος, ον, (εὖ, ἀρτύω) *well-seasoned*, of meats, Ath.

Εὐαρχία, ας, ἡ, (εὔαρχος) *good guidance* or *government.*

†Εὐάρχιππος, ον, ὁ, (εὔαρχος, ἵππος) *Euarchippus*, a Spartan ephor, Xen. Hell. 1, 2, 1.

Εὔαρχος, ον, (εὖ, ἄρχω) *governing well.*—2. pass. *easy to govern.*—II. (εὖ, ἄρχομαι) *beginning well*, λόγος, Luc.—2. *making a good beginning*, of one's first customer in the market, Anth.

†Εὔαρχος, ου, ὁ, *Euarchus*, a tyrant of Astacus in Acarnania, Thuc. 2, 30.—2. founder of Catana, Id. 6, 3.—3. a Spartan ephor, Xen. Hell. 2, 3, 10.

Εὐάς, άδος. ἡ, *one who cries* εὖα, i. e. *a Bacchante*, Nonn.—II. as adj. ὁ, ἡ, *Bacchic, Bacchanalian*, κῶμος, Anth.

†Εὔας, ὁ, *Euas*, a hill of Laconia near Sellasia, Polyb. 2, 65, 8.

Εὔασμα, ατος, τό, *a Bacchanalian shout*, Eur. Bacch. 129.

Εὐασμός, οῦ, ὁ, (εὐάζω) *the cry of* εὖα, *a shout of revelry*, esp. *Bacchic*: of the Eleusinian mysteries, Hermesian. 5, 18.—II. *the ovatio, lesser triumph* of the Romans, Dion. H., who derives *ovatio* from it, as *triumphus* from θρίαμβος.

†Εὐάσπλα, ὁ, *the Euaspla*, a river of India, Arr. An. 4, 24.

Εὐάστειρα, ας, ἡ, fem. from εὐαστήρ.

Εὐάστερος, ον, (εὖ, ἀστήρ) *rich in stars, starry*, Arat.

Εὐαστήρ, ῆρος, ὁ, Anth., and εὐαστής, οῦ, ὁ, also parox. εὐάστης, (εὐάζω) *one who cries* εὖα, esp. *in honour of Bacchus at his revels, a Bacchanal*, Orph. Fem. εὐάστειρα and εὐάς. Hence

Εὐαστικός, ή, όν, *Bacchanalian.*

Εὐάτριος, ον, Dor. for εὐήτριος. [ᾱ]

Εὐαυγής, ές, (εὖ, αὐγή) v. l. for εὐαγής, q. v. III., fin.

Εὐαυξής, ές, (εὖ, αὐξάνομαι) *well, quick growing*, Arist. H. A.

Εὔαυρος, ον, (εὖ, αὔρα) *with good, pure air.*

Εὐαύχην, ενος, ὁ, ἡ, (εὖ, αὐχήν) *with beautiful neck.*

†Εὐαφαίρετος, ον, (εὖ, ἀφαιρέω) *easy to be taken away*, Theophr.

Εὐάφεια, ας, ἡ, (εὐᾰφής) *softness to the touch, delicacy*, Ath.

Εὐαφήγητος, ον, Ion. εὐαπ., (εὖ, ἀφηγέομαι) *easy to describe*, Hdt. 7, 63.

Εὐᾰφής, ές, (εὖ, ἀφή, ἅπτομαι) *soft, yielding to the touch, delicate*, Theophr.—II. act. *gently touching.* Adv. -φῶς. Hence

Εὐᾰφία, ας, ἡ,=εὐάφεια, Anth.

Εὐάφιον, ου, τό, (εὐᾰφής) *an unguent* or *drug which heals by external application*, Medic.

Εὐάφορμος, ον, (εὖ, ἀφορμή) *convenient, opportune, ready*, late.

Εὐάχητος, ον, [ᾱ] Dor. for εὐήχ., *fine* or *clear sounding*, Eur.

Εὐβάστακτος, ον, (εὖ, βαστάζω) *easy to carry* or *bear*, Hdt. 2, 125.

†Εὐβατίδης, ου, ὁ, *Eubatides*, masc. pr. n., (in form patronym.) Luc.

Εὔβᾰτος, ον, (εὖ, βαίνω) *accessible*, Xen. Hell. 4, 6, 9: εὔβ. περᾶν, *passable*, Aesch. Pr. 718: opp. to δύςβατος.

Εὔβῐος, ον, and εὐβίοτος, ον, both in Arist. H. A., (εὖ, βίος) *well-living, well-managing*, esp. of animals skilful to find their food.—II. of men, *respectable*, Dio C. [ῐ]

†Εὔβιος, ου, ὁ, *Eubius*, son of Meges and Periboea, Q. Sm. 6, 611.—Others in Paus., etc.

†Εὐβίοτος, ου, ὁ, *Eubiotus*, king of the Machlyes, Luc.

Εὔβλαπτος, ον, (εὖ, βλάπτω) *easily hurt*, Arist. Gen. An.

Εὐβλάστεια, ας, ἡ, v. l. for εὐβλαστία, Theophr.: and

Εὐβλαστέω, ῶ, *to shoot out, grow luxuriantly*, Theophr.: from

Εὐβλαστής, ές, (εὖ, βλαστάνω) *luxuriantly growing*, Theophr. — II.

act. *making to grow luxuriantly*, Id. Hence

Εὐβλαστία, ας, ἡ, *abundant growth*, Theophr.

Εὔβλαστος, ον,=εὐβλαστής I. and II., both in Theophr.

Εὐβλέφᾰρος, ον, (εὖ, βλέφαρον) *with beautiful eyelids*, Anth.

Εὔβλητος, ον, (εὖ, βάλλω) *easily hit, exposed to blows*, App.

†Εὐβοεικός, ή, όν,=Εὐβοϊκός, Hdt. 3, 89.

†Εὐβοεύς, έως Ion. ῆος, ὁ,=Εὐβοιεύς, Hdt. 8, 19.

Εὐβοήθητος, ον, (εὖ, βοηθέω) *easily assisted* or *rescued*, Arist. Pol.: *easily healed*, Hipp.

Εὔβοια, ας Ion. ης, ἡ, *Euboea*, now *Negropont* (i. e. Egripo, Evripo, *Euripus*), an island lying along the coast of Boeotia and Attica, Hom., Hes., etc.—2. a city in the west of Sicily founded from Leontini, destroyed in wars between Carthaginians and Sicilians, Bähr ad Hdt. 7, 156, Strab.; others in Strab.—II. a daughter of Thespius, Apollod.—2. a daughter of Larymnus, Ath. 296 B.—Others in Ath., etc.

†Εὐβοιεύς, έως, ὁ, *an inhab. of Euboea, Euboean*; οἱ Εὐβοιέες Att. -βοιῆς, έων, *the Euboeans*, Hdt., Thuc.

†Εὐβοίηθεν, adv. *from Euboea*, Callim. Del. 197.

†Εὐβοϊκός, ή, όν, *of Euboea, Euboean*, Hdt. 7, 192; in Tragg. Εὐβοικός: though Dind. reads -οϊκά in Eur. Hel. 767.

†Εὐβοΐς more correctly Εὐβοιΐς, ίδος, ἡ, fem. adj. foreg., ἀκτή, Soph. Tr. 237; Εὐβοΐδα χώραν, Id. 74; Εὐβοΐδες μνέαι, Hdt. 3, 89.

†Εὐβοΐτης, ου, ὁ, *of Euboea*, Εὐβ. *ποταμοί*, Strab. [ῑ]

Εὐβολέω, ῶ, *to make a good throw*, esp. with the dice, Luc: from

Εὔβολος, ον, (εὖ, βάλλω) *throwing luckily*, either in the chase, Opp., or with the dice. Adv. -λως, εὐβ. ἔχειν, *to be prosperous, well off*, Aesch. Cho. 696.

Εὐβοσία, ας, ἡ, (εὔβοτος) *good pasture*, χώρας, Arist. H. A.: in genl. *good nourishment*, Id. Gen. An.

Εὐβόστρῠχος, ον, (εὖ, βόστρυχος) *with beautiful locks*, Anth.

†Εὐβότας, ου, ὁ, *Eubotas*, masc. pr. n., Xen. Hell. 1, 2, 1.

Εὐβοτέομαι, *to have good pasture*, Strab.: from

Εὔβοτος, ον, (εὖ, βόσκω) *abounding in pasture, with good pasture*, Od. 15, 406.—II. *well-fed, thriving*, Theocr. 5, 24.

Εὐβότρῠος, ον, Anacreont., and εὔβοτρυς, υ, gen. υος, Soph. Phil. 548, (εὖ, βότρυς) *rich in grapes*.

Εὐβουλεύς, έως, ὁ, like εὔβουλος, *he of the good counsel*, epith. of several gods, Diod., etc.

†Εὐβουλεύς, έως, ὁ, *Eubūleus*, son of Trochilus and brother of Triptolemus, Paus., or son of Dysaules, Orph. H. 40.

†Εὐβούλη, ης, ἡ, *Eubūle*, one of the Danaïdes, Apollod.—2. daughter of Leus in Athens, Ael. V. H.—Others in Anth.

Εὐβουλία, ας, ἡ, *good counsel: prudence*, Aesch. Pr. 1035, etc.

†Εὐβουλίδης, ου, ὁ, *Eubūlides*, an Athenian masc. pr. n., Dem., Diod. S., etc.: from

Εὔβουλος, ον, (εὖ, βουλή) *of good counsel, full of practical wisdom, shrewd, prudent*, Theogn. 329, Hdt. 8, 110, etc. —II. *consulting for one's good*. Adv. -λως

†Εὔβουλος, ου, ὁ, *Eubūlus*, an Athenian commander in the Peloponnesian war, Thuc. 8, 23, Xen.—2. son of Mnesitheus, of Cyprus, an Athenian orator, Dem. 249, 13.—3. another, a distinguished orator (sent on an embassy to Philip), Id. 232, 14; 235, 17, etc.—Others in Dem. 401, 1, Diod. S., Ath. 8 B, cf. Meineke 1, p. 355, sqq., etc.

Εὔβους, ουν, gen. οος, (εὖ, βοῦς) *rich in cattle*: the acc. εὔβουν occurs, H. Hom. Ap. 54, al. εὔβων.

Εὐβρεχής, ές, (εὖ, βρέχω) *well steeped* or *soaked*, Nic.

Εὔβροχος, ον, (εὖ, βρόχος) *well-noosed, well-knit*, ἅμμα, Anth.

Εὔβρωτος, ον, (εὖ, βιβρώσκω) *good to eat*, τινί, Ath.

Εὐβύριος, ον, an obscure word,=εὔοικος, v. Meineke Euph. 92.

Εὐβωλοστρόφητος, ον, (εὖ, βωλοστροφέω) *easy to plough*, Eust. Hom. 1431, 53.

Εὔβως, acc. ων, (εὖ, βοῦς) v. εὔβους.

†Εὐβώτας, ὁ, v. l. for Εὐβότας, Xen. Hell. 1, 2, 1.

†Εὐβώτη, ης, ἡ, *Eubōte*, a daughter of Thespius, Apollod.

Εὐγᾱθής, ές, and εὐγάθητος, ον, Dor. for εὐγηθ., q. v.

Εὔγαιος, ον, (εὖ, γαῖα)=εὔγειος.

Εὐγάλακτος, ον, (εὖ, γάλα) *yielding good milk*, Alciphr. [γᾰ]

Εὐγάληνος, ον, (εὖ, γᾰλήνη) *very calm, serene*, Lyc. Adv. -νως.

Εὐγᾰμία, ας, ἡ, *a happy marriage*: from

Εὔγᾰμος, ον, (εὖ, γάμος) *happily wedded*, Nonn.

Εὖγε, Adv. for εὖ γε, Lat. *euge, good! well done! well said!* exclamation of approval, Plat., etc.: also with verbs, *right well, capitally*, εὖγ', εὖγε ποιήσαντες, Ar. Pac. 285: oft. ironical, *capital!* Ar. Av. 1692; and so εὖ γοῦν, Eur. Or. 1602.

Εὔγειος, ον, (εὖ, γῆ) *of* or *with good soil*, Theophr.

Εὐγένεια, ας, ἡ, (εὐγενής) *nobility of birth, high descent*, perh. in this signf., Aesch. Pers. 442, Epich. p. 87: but mostly—II. *nobility of soul, high spirit* to match high birth, *generosity*, Eur., etc.—III. of animals, plants, etc., *goodness in their kind*.

Εὐγένειος, ον, (εὖ, γένειον) *well-bearded*, Plat. Euthyphr. 2 B: of a lion, *well-maned*, Il. 15, 275; Ep. ἠϋγ.

Εὐγενέτης, ὁ,=sq., Eur. Andr. 771

Εὐγενής, ές, in Hom. εὐηγενής, q. v., and in H. Hom. Ven. 94, ἠϋγενής, (εὖ, γένος) *well-born, of noble race, high descent*, Soph. O. C. 728; of external appearance, *noble*, εὐγ. πάρθενον εἶδος, Eur. Hel. 10: also *a mark of nobility*, τὸ μὲν ἐστίχθαι εὐγενές, Hdt. 5, 6: but it is difficult to separate this signification from —II. *noble-minded, generous, high-spirited*, Trag., etc.; cf. γενναῖος.—III. of animals, *high-bred, spirited*, esp. ἵππος, Theogn. 184, Soph. El. 25. So the Lat. *nobilis, generosus*.

†Εὐγένης, ους, ὁ, *Eugĕnes*, a poet of the Anthology.

†Εὐγενία, ας, ἡ, *Eugenia*, fem. pr. n., Anth.

Εὐγενίη, ης, ἡ, Ion. for εὐγένεια.

Εὐγενίζω, *to ennoble*, πόλιν, Philem. p. 423.

Εὐγένιος, ον,=εὐγενής.—II. -νιον, τό, name of a kind of *grape*.

Εὐγενίς, ίδος, pecul. fem. of εὐγενής, Joseph.

Εὐγεφύρωτος, ον, (εὐ, γεφυρόω) *well-bridged: easy to throw a bridge over*, τόπος, Polyb. [ῡ]

†Εὐγέων, ὁ, *Eugeon*, an historian, Dion. H.

Εὐγεώργητος, ον, (εὐ, γεωργέω *well-cultivated; fertile*.

Εὐγέωργος, ον,=foreg.

Εὔγεως, ων,=εὔγειος, Att.

Εὐγηθής, ές, Eur. H. F. 792, and εὐγήθητος, ον, Eur. I. T. 212, (εὐ, γηθέω) Dor. εὐγαθ., *joyous, cheerful*.

†Εὐγηρέω, ῶ, (εὐγήρως) *to pass a happy old age*, Stob.

Εὐγηρία, ας, ἡ, (εὐγήρως) *a happy fortunate old age*, Arist. Rhet.

†Εὔγηρος, ον,=εὐγήρως.

Εὔγηρυς, υ, (εὖ, γῆρυς) *sweet-sounding*, ἀοιδή, Ar. Ran. 213.

Εὐγήρως, ων, (εὖ, γῆρας) *happy in old age, a fortunate old man*, Arist. Rhet., also εὔγηρος, in Hipp.

Εὐγλάγετος, ον,=sq., Luc.

Εὐγλᾰγής, ές, Nic., and εὔγλᾰγος, ον, Lyc., (εὖ, γάλα) *full of, abounding in milk*: there is a metapl. dat εὔγλαγι, as if from εὔγλαξ, in Leon. Tar. [ᾰ]

Εὔγληνος, ον, (εὖ, γλήνη) *bright eyed*, of wild beasts, Opp.

Εὔγλυπτος, ον, (εὐ, γλύφω) *well carved* or *engraved*, Anth.

Εὐγλύφανος, ον, Nonn., and εὐγλῠφής, ές, Anth.,=foreg.

Εὐγλωσσία, ας, ἡ, Att. -ττία, *fluency of speech*, Ar. Eq. 837: from

Εὔγλωσσος, ον, Att. εὔγλωττος, (εὖ, γλῶσσα) *with good, fluent tongue ready of tongue*, Aesch. Supp. 775.—II. act. *loosing the tongue, making eloquent*, οἶνος; but, acc. to others, *flowing with a musical sound, gurgling*. Anth. Hence

Εὐγλωττέω, ῶ, *to be fluent*: and

Εὐγλωττίζω, *to make fluent* or *talkative*, Philostr.

Εὐγλώχῑν, ῑνος, ὁ, ἡ, (εὖ, γλωχίν) *well, keen-pointed*, Opp.

Εὖγμα, ατος, τό, (εὔχομαι) like εὖχος, *boasting*, κενὰ εὔγμ., Od. 22. 249.—II. =εὐχή, *a prayer, wish*, Aesch. Theb. 267, Spanh. Call. Lav. Pall. 139.

Εὔγναμπτος, ον, Ep. ἐΰγν., (εὐ, γνάμπτω) *well-bent* or *twisted*, κληῖσιν ἐϋγνάμπτοις, Od. 18,294.—II. *easy to bend, flexible*, χαλινοί, Opp.

Εὐγνωμονέω, ῶ, *to be fair and honest*. Plut.: and

Εὐγνωμοσύνη, ης, ἡ, *the conduct* or *character of an* εὐγνώμων, *candour, indulgence, fairness*, Aeschin. 78, 8: from

Εὐγνώμων, ον, gen. ονος, (εὐ, γνώμη) *of good, kind feeling, indulgent, fair, charitable*, Xen. Mem. 2, 8, 6, Aeschin. 78, 6: *friendly*, Anth.—II. *wise, prudent*: hence adv. -μόνως, *prudently*, Xen. Ages. 2, 25.

Εὐγνώριστος, ον, (εὖ, γνωρίζω) *easily recognised*.

Εὔγνωστος, ον, (εὖ, γιγνώσκω) *well-known, easily recognised*, Soph. Aj. 704. Adv. -τως.

†Εὔγνωστος, ου, ὁ, *Eugnostus*, masc. pr. n., Arr.

Εὔγομφος, ον, Eur. I. T. 1286, and εὐγόμφωτος, ον, (εὖ, γομφόω) Opp., *well-nailed* or *fastened*.

Εὐγόνᾰτος, ον, (εὖ, γόνυ) *with good knees* or *joints*.

†Εὐγονέω, ῶ, *to be fruitful*, Theophr.: and

Εὐγονία, ας, ἡ, *fruitfulness*, Plat. Rep. 546 A, Xen. Lac. 1, 6: from

Εὔγονος, ον, (εὖ, γονή) *fruitful, productive*, Joseph.

Εὐγραμμία, ας, ἡ, *good, clear drawing*, Ath.: from

Εὔγραμμος, ον, (εὐ, γραμμή) *well-drawn, accurately defined by lines*, Luc.: *of graceful contour*, Strab.

Εὐγρᾰφής, ές, (εὐ, γράφω II.) *well-*

written, drawn or *painted*, Anth.—II. act. *writing* or *drawing well*, Ib.

Εὔγῡρος, *ον*, (εὖ, γυρός) *well-rounded*: *πάλη*, perh. *twisting*, Anth.

Εὐγώνιος, *ον*, (εὖ, γωνία) *regular*, Xen. Oec. 4, 21: in Eur. Ion 1137, Dind. now reads *εὐγωνία, ἡ*.

Εὐδαίδᾰλος, *ον*, (εὖ, δαίδαλος) *beautifully wrought, ναός*, Bacchyl. 21.

Εὐδαιμονέω, ῶ, f. -ήσω, (εὐδαίμων) *to be prosperous, well off, happy*, Hdt. 1, 170, Soph. Ant. 506, Eur., etc. Hence

Εὐδαιμόνημα, *ατος, τό*, *a piece of good fortune*, Luc.

Εὐδαιμονία, *ας, ἡ*, (εὐδαίμων) *prosperity, good fortune*, H. Hom. 10, 5, Hdt., etc.: *happiness*, Hdt. 1, 5, 32, and freq. in Att. prose.

Εὐδαιμονίζω, (εὐδαίμων) *to call, account happy, τινά*, Eur. Tro. 268, *τινά τινος*, Soph. O. C. 144.

Εὐδαιμονικός, *ή, όν*, *of, belonging to happiness, τὰ εὐδ.*, Arist. Eth. N.: of persons, *happy*, Ar. Eccl. 1134, Plat., and Arist.—2. esp. *οἱ εὐδαιμονικοί*, philosophers *who make happiness the chief good*, Diog. L. Adv. *-κῶς*, Ar. Pac. 856.

Εὐδαιμόνισμα, *ατος, τό*, (εὐδαιμονίζω) *that which is thought to be a happiness*, Ep. Plat. 354 C.

Εὐδαιμονισμός, *οῦ, ὁ*, (εὐδαιμονίζω) *a thinking happy*, Arist. Eth. N. also=*εὐδαιμονία*.

Εὐδαιμονιστέον, verb. adj. from *εὐδαιμονίζω*, *one must think* or *call happy*, Arist. Eth. N.—2. *-έος, έα, έον*, *to be called happy*, Arr.

Εὐδαιμοσύνη, *ης, ἡ*,=*εὐδαιμονία*, Archyt. ap. Stob. p. 13, 36, etc.

Εὐδαίμων, *ον*, gen. *ονος*, *with a good genius* or *destiny*, hence *fortunate, prosperous, blest*, Lat. *felix, τινός*, in respect of a thing, Hes. Op. 824; *εὐδ. καὶ ὄλβιος*, Theogn. 1007: like *ὄλβιος, well off, wealthy*, Lat. *beatus*, Hdt. 1, 196; 5, 8, etc.: also of places, as *αἱ Ἀθῆναι μεγάλαι τε καὶ εὐδαίμονες*, Id. 8, 111: freq. in Xen. An.—2. *happy*, Trag., Plat., etc.: *τὸ εὔδαιμον = εὐδαιμονία*, Thuc. 2, 43. Adv. *-μόνως*, Eur. Or. 601, Ar. Plut. 802, Plat., etc. The word is not in Hom., once only in Hes. l. c.

†**Εὐδαίμων**, *ονος, ὁ*, *Eudaemon*, a son of Aegyptus, Apollod. 2, 1, 5.

Εὐδάκρῡτος, *ον*, (εὖ, δακρύω) *tearful, lamentable*, Aesch. Cho. 181.—II. *beautiful in tears*, Philostr.

Εὐδάκτῠλος, *ον*, (εὖ, δάκτυλος) *with beautiful fingers*, Alciphr.

†**Εὐδαμίδας**, *α, ὁ*, *Eudamidas*, a Spartan, brother of Phoebidas, Xen. Hell. 5, 2, 24.—2. son of Archidamus, brother of Agis, Plut.—The name of two Spartan kings (23d and 30th of the Proclidae), Polyb. 4, 35, 13, Plut. Agis. 3.

†**Εὐδάμιππος**, *ου, ὁ*, *Eudamippus*, a friend of Theocritus, Theocr. 2, 77.

†**Εὔδᾱμος**, *ου, ὁ*, Dor. form for masc. pr. n., *Εὔδημος*, Plut. Eum. 16.

†**Εὐδάνεμος**, *ου, ὁ*, *Eudanĕmus*, a hero honoured in Athens, Arr. An. 3, 16, 8.

Εὐδάνω, poet. lengthd. for *εὕδω*, Lyc.

Εὐδάπᾰνος, *ον*, (εὖ, δαπάνη) *of much expense, liberal*, Arist. Virt. et Vit.—II. *of easy*, i. e. *moderate expense*, Dion. H. [ᾰ]

Εὐδείελος, *ον*, (εὖ, δέελος, δῆλος) *very clear, distinct, easily seen, exposed to the eye*, Hom. (only in Od.) usu. as epith. of Ithaca, Od. 2, 167; 9, 21, etc.: also of islands in genl. Od. 13, 234; prob. from the distinctness wh. they have, as standing out of the sea, esp. of Ithaca with its high cliffs: so Pind. O. 1, 178, calls the hill of Cronos at Olympia, *εὐδείελον, far-seen*: but in P. 4, 136, of the sea-port Iolcos, some take it unnecessarily as metaph., like Lat. *conspicuus, illustris, distinguished, far-famed.* (Acc. to some Gramm. from *δείλη, eventide*, hence *western*, which suits Ithaca, but not *all* islands, and certainly not Iolcos, which was on the east coast: Strabo takes it, when used of Aspledon, to mean *on the western, sheltered side* of a hill. The interpr. *lying beautiful in the evening sun*, is modern and untenable. Others derived it from *εὖ* and *εἴλη* with *δ* inserted, *sunny*, which is the *sense* approved by Buttm. Lexil. v. *δείλη* 7–9, derived however from *δείλη, open to the afternoon's sun*, and so it seems to be in Euphor. 54.)

Εὐδεινός, *ή, όν*,=*εὐδιεινός, εὔδιος*, dub.

Εὐδειπνία, *ας, ἡ*, *a happy festival*, dub. l. in Harmod. ap. Ath. 479 D: from

Εὔδειπνος, *ον*, (εὖ, δεῖπνον) *well entertained*: of the manes, *honoured with rich offerings*, Aesch. Cho. 484.—II. *δαῖτες, costly, luxurious* feasts, Eur. Med. 200.

Εὔδενδρος, *ον*, (εὖ, δένδρον) *rich, abounding with fair trees*, Pind. O. 8, 12, etc., and Eur.

†**Εὐδέρκης**, *ους, ὁ*, *Euderces*, masc. pr. n., Dem. 688, 11.

Εὐδέρμᾰτος, (εὖ, δέρμα) *with good, stout hide.*

Εὐδέψητος, *ον*, (εὖ, δεψέω) *well tanned, well suppled*, Hipp.

Εὔδηλος, *ον*, (εὖ, δῆλος) *clear, open, manifest*, Hipp., Aesch. Pers. 1009, etc.: *εὐδ. (ἐστι) ποιῶν*, all may see him doing..., Ar. Ach. 1130, cf. *δῆλος*. Adv. *-ως*, Plut.

†**Εὔδηλος**, *ου, ὁ*, *Eudēlus*, masc. pr. n., Paus.

†**Εὐδήμειος**, *α, ον*, *of Eudēmus, Eudemēan*, Arist.; from sq. 3.

†**Εὔδημος**, *ου, ὁ*, *Eudēmus*, an Athenian punished with death for an offensive law proposed by him, Dem. 743, 17.—2. another, in favour with the people, Id. 1482, 6?—3. a Peripatetic philosopher of Rhodes, a pupil of Aristotle, Strab.—Others in Diod. S., Plut., etc.

Εὐδία, *ας, ἡ*, (εὔδῐος) *fair, clear, fine weather*, Pind. I. 7, 52; and in plur. opp. to *χειμῶνες*, Plat. Legg. 961 E. —2. metaph. *tranquillity, undisturbed prosperity*, Pind. O. 1, 158, Xen. An. 5, 8, 19; cf. *εὔδιος*.

Εὐδιάβᾰτος, *ον*, (εὖ, διαβαίνω) *easy to be passed, crossed, forded*, Xen. Hell. 4, 2, 11.

Εὐδιάβλητος, *ον*,=sq., Chrysipp. ap. Plut. 2, 1040 B.

Εὐδιάβολος, *ον*, (εὖ, διαβάλλω) *exposed to calumny, easily misrepresented*, Plat. Euthyphr. 3 B. Adv. *-ως*, Dem. 1406, 10.

Εὐδιάγνωστος, *ον*, (εὖ, διαγιγνώσκω) *easy to distinguish.*

Εὐδιάγωγος, *ον*, (εὖ, διαγωγή) *gratifying, agreeable*, Philo.—II. pass. *gratified.* [ᾰ]

Εὐδιάζομαι, dep.,= *εὐδιάω, βίος ἀσαλεύτῳ ἡσυχίᾳ εὐδιαζόμενος*, Plat. Ax. 370 D: rare in act. *εὐδιάζω*.

Εὐδιάθετος, *ον*, (εὖ, διατίθημι) *well arranged* or *disposed*: hence *kind, amiable.* Adv. *-τως*, Joseph.

Εὐδιάθρυπτος, *ον*, (εὖ, διαθρύπτω) *bruised, crushed*: *contrite*, Eccl.

Εὐδίαιος or *εὐδιαῖος, ου, ὁ*, *an opening in a ship's timbers*, for the water to run off, *a sink, drain*, elsewh. *χείμαρος*. Hence metaph. of *a clyster-pipe*, etc.

Εὐδιαίρετος, *ον*, (εὖ, διαιρέω) *well divided*: *easy to be divided*, Arist. Part. An.

Εὐδιαίτερος, *α, ον*, irr. comp. of *εὔδιος*, q. v.

Εὐδῐαίτητος, *ον*, (εὖ, διαιτάω) *easy of decision*, Strab.

Εὐδίαιτος, *ον*, (εὖ, δίαιτα) *living moderately, temperate*, Xen. Apol. 9. [ῐ]

Εὐδιάκλαστος, *ον*, (εὖ, διακλάω) *easily broken.*

Εὐδιακόμιστος, *ον*, (εὖ, διακομίζω) *easy to be conveyed, transported.*

Εὐδιάκοπος, *ον*, and *εὐδιάκοπτος, ον*, (εὖ, διακόπτω) *easy to cut through*, both in Polyb.

Εὐδιακόσμητος, *ον*, (εὖ, διακοσμέω) *easy to be arranged*, Polyb.

Εὐδιάκριτος, *ον*, (εὖ, διακρίνω) *easy to distinguish.* Adv. *-τως*.

Εὐδιάλλακτος, *ον*, (εὖ, διαλλάσσω) *easy to be reconciled, placable*, Dion. H. Adv. *-τως*, Plut.

Εὐδιάλῠτος, *ον*, (εὖ, διαλύω) *easy to be dissolved, destroyed*, etc, Arist.—II. *easy to reconcile*, Polyb. *φιλία*, Arist. Eth. N.

†**Εὐδιάναξ**, *ακτος, ὁ*, (εὐδία, ἄναξ) *king, ruler of the air*, Luc. V. H. 1, 15.

Εὐδιᾱνός, *ή, όν*,=*εὔδιος, warm*: and so a cloak is called *φάρμακον αὐρῶν*, O. 9, 146, cf. Böckh ad P. 5, 10.

Εὐδιάπνευστος, *ον*, (εὖ, διαπνέω) =sq., Theophr.

Εὐδιάπνοος, *ον*, contr. *-πνους, ουν*, (εὖ, διαπνοή) *easy to blow through* or *to air.*—II. *easy to evaporate*, Arist. Part. An.

Εὐδιάρθρωτος, *ον*, (εὖ, διαρθρόω) *well-jointed*: *compact*, of style.

Εὐδιάρπαστος, *ον*, (εὖ, διαρπάζω) *easily robbed* or *stolen.*

Εὐδιάσειστος, *ον*, (εὖ, διασείω) *easily shaken*: *easily disproved.*

Εὐδιάσπαστος, *ον*, (εὖ, διασπάω) *easily torn asunder, wrenched open*, Polyb.

Εὐδιάφθαρτος, *ον*,=sq., Plat. Legg. 845 D.

Εὐδιάφθορος, *ον*, (εὖ, διαφθείρω) *easily destroyed* or *corrupted*, Arist. Pol.

Εὐδιαφορέω, ῶ, *to be excellent*, Geop.

Εὐδιαφόρητος, *ον*, (εὖ, διαφορέω) *easily evaporated, passing off at the pores.*—II. act. *easily perspiring*, Medic.

Εὐδιάφυκτος, *ον*, (εὖ, διαφεύγω) *easy to be escaped.*

Εὐδιάχυτος, *ον*, (εὖ, διαχέω) *easy to be dissolved*, Plut.; *easy to digest*, Arist. Probl. 1, 42.

Εὐδιαχώρητος, *ον*, (εὖ, διαχωρέω) of meat, *easy to digest and pass.*

Εὐδιάω, ῶ, Ep. part. *εὐδιόων*, (εὔδιος) *to be calm, warm, fine*, esp. of air, sea and weather, *κόλπος*, Ap. Rh.: of persons, *to enjoy such weather*, etc., Id.

Εὐδίδακτος, *ον*, (εὖ, διδάσκω) *docile*, Diod. [ῐ]

Εὐδιεινός, *ή, όν*, = *εὔδιος*, Plat. Legg. 919 A: the form *εὐδεινός* is dub. Adv. *-νῶς*, Hipp.

Εὐδιέξοδος, *ον*, (εὐ, διέξοδος) *with an easy exit, easy to go out of*, Hipp.—II. *easily going out*, Id.

Εὐδίετος, *ον*, (εὖ, διΐημι) *easily washed away, disappearing*, Diosc.

Εὐδιήγητος, *ον*, (εὖ, διηγέομαι) *easy to tell*, quoted from Isocr.

Εὐδικία, *ας*, (εὖ, δίκη) *righteous dealing*, in plur. *εὐδικίας ἀνέχειν*, Od. 19, 111; and so in Plut.

†Εὔδικος, *ου, ὁ, Eudĭcus*, a Spartan, Xen. Hell. 5, 4, 39.—2. an Athenian, son of Apemantus, Plat. Hipp. min. init.—Others in Dem., etc.

Εὐδίνητος, *ον*, (*εὐ, δινέω*) *easily turning* or *turned*, Anth. [*ῐ*]

Εὐδῖνός, *όν*,=foreg.

Εὔδιοδος, *ον*, (*εὐ, δίοδος*) *easy to go through, open, loose*, Arist. Probl.

Εὐδιοίκητος, *ον*, (*εὐ, διοικέω*) *easy to be disposed of.*

Εὐδίοπτος, *ον*, (*εὐ, διοράω, διόψομαι*) *easy to see through.*

Εὐδιόρθωτος, *ον*, (*εὐ, διορθόω*) *easy to be remedied, healed*, Hipp.

Εὐδιόριστος, *ον*, (*εὐ, διορίζω*) *easy to be defined*, Arist. Anim.

Εὔδιος, *ον*, (*εὐ, Ζεύς*, gen. *Διός*) *calm, fine, clear*, of air, weather, sea, etc., Theocr. 22, 22, Ap. Rh., etc.: *warm*, Hipp.: of persons, *cheerful.* Irr. comp. and superl. *εὐδιέστερος, -έστατος*, Hipp. 288, 48: *εὐδιαίτερος*, Xen. Hell. 1, 6, 39. [*ῐ*, except in Arat. Dios. 259.]

†Εὔδιος, *ου, ὁ, Eudius*, a Spartan ephor, Xen. Hell. 2, 3, 1: more correctly *Ἔνδιος.*

Εὔδμητος, *ον*, (*εὐ, δέμω*) *well built* or *fashioned*, of stone work, Hom., always in Ep. form *ἐΰδμ.*, except in Od. 20, 302.

Εὐδοκέω, *ῶ*, f. *-ήσω*, and more freq. as dep., *εὐδοκέομαι*, (*εὐ, δοκέω*) *to be content, well pleased, to approve, acquiesce in* a thing, *τινί*, Polyb.: also c. part. *to be glad* of doing, Id.: c. inf. *to consent, determine* to do, Id.—II. *εὐδοκέομαι*, as pass. *to be agreeable, be approved of*, Id.—III. impers. *εὐδοκεῖ τι*, it *seems good*, Lat. *placet*, Id. Hence

Εὐδόκησις, *εως, ἡ, contentment, satisfaction, approval*, Diod.: and

Εὐδόκητος, *ον, welcome, well-pleasing, acceptable*, Diog. L.

Εὐδοκία, *ας, ἡ*,=*εὐδόκησις*, LXX., etc.

Εὐδοκῐμέω, *ῶ*, f. *-ήσω, to be εὐδόκιμος, to be of good repute, be honoured, famous, popular*, Theogn. 587, Hdt., and freq. in Att.: *εὐδ. ἔν τινι, to be distinguished for* a thing, Thuc. 2, 37, so, *ἐπί τινι*, Plat. Hipp. Maj. 291 A; *ἐπί τινος*, Dem. 1425, 5: *παρὰ τῷ βασιλέϊ, to have influence* with him, Hdt. 8, 87, cf. 88; 9, 20. Later also in mid., Diod. Hence

Εὐδοκίμησις, *εως, ἡ, a being of good repute, credit, reputation*, Plat. Rep. 358 A, 363 A, in plur. [*ῐ*]

Εὐδοκῐμία, *ας, ἡ, praise, estimation, credit*, Plat. Phileb. 58 D.

Εὐδόκῐμος, *ον*, (*εὐ, δόκιμος*) *in good repute, admired, honoured, glorious, famous, στρατιά*, Aesch. Pers. 857, *θάνατος*, Eur. Heracl. 621: *εὐδ. εἴς τι, πρός τι*, Plat. Apol. 29 D, Legg. 878 A.

Εὐδοκουμένως, adv. part. pres. mid. from *εὐδοκέω, satisfactorily*, c. dat., Polyb.

Εὔδομος, *ον*, (*εὐ, δέμω*) *well-built.*

†Εὐδόξειος, *α, ον, of* or *belonging to Eudoxus* 2, Strab. p. 103.

Εὐδοξέω, *ῶ, to be εὔδοξος, to be in good repute, be thought well of, famous*, Xen. Mem. 3, 6, 16, etc.: and

Εὐδοξία, *ας, ἡ, good report, a good name, credit, honour, glory*, Pind. P. 5, 9, N. 3, 70, and freq. in Att.—2. *approval, good-will*, Plat. Menex. 238 D.—II. *right judgment*, opp., as subjective, to the objective *ἐπιστήμη* (scientific knowledge), Plat. Meno 99 B.

Εὔδοξος, *ον*, (*εὐ, δόξα*) *of good report, honoured, famous, glorious*, Pind. P. 12, 10, etc., Thuc. 1, 84, etc.: *νέες εὐδοξόταται*, ships *of best repute* or *character*, '*crack*' ships, Hdt. 7, 99.—II. *of good judgment, judicious.* Adv. *-ξως*, Plat. Hipp. Maj. 287 E.

†Εὔδοξος, *ου, ὁ, Eudoxus*, a philosopher of Cnidus, a pupil of Archytas, a celebrated astronomer and mathematician, Strab.: Diog. L., who mentions others of the name.—2. of Cyzicus, sent on a voyage around Africa, Strab.

Εὔδουλος, *ον*, (*εὐ, δοῦλος*) *good, kind to one's slaves*, Achae. ap. Ath. 267 D, Pherecr. Incert. 72.

Εὐδρῠκής, *ές*, (*εὐ, δέρκομαι*) *sharp-sighted*, Soph. Phil. 847.

Εὐδράνεια and *εὐδρᾰνία, ας, ἡ, bodily strength, health*, etc., LXX. (*εὐδρανής* is only found in Gramm.: the root is *δραίνω.*)

Εὐδρομέω, *ῶ, to be εὔδρομος, to run well, be swift*, Menand. ap. Stob. Append. t. 4, p. 13 Gaisf.

Εὐδρομία, *ας, ἡ*, (*εὔδρομος*) *swiftness*, Hipp.

Εὐδρομίας, *ου, ὁ, a good runner:* of a fish, Eratosth. ap. Plut. 2, 981 D.

Εὔδρομος, *ον*, (*εὐ, δραμεῖν*) *running well, swift*, Orph.

†Εὔδρομος, *ου, ὁ, Eudrŏmus*, a stoic philosopher, Diog. L.

Εὔδροσος, *ον*, (*εὐ, δρόσος*) *dewy, πηγαί*, Eur. I. A. 1517, *τόποι*, Ar. Av. 245.

Εὐδύνᾰτος, *ον*, (*εὐ, δύναμαι*) *mighty*, Orph. [*ῠ*]

Εὐδυςώπητος, *ον*, (*εὐ, δυςωπέω*) *soon put out of countenance:* hence *easily worked upon by entreaty*, Plut. Adv. *-τως.*

Εὕδω, impf. *ηὗδον* (but not in Hom.): fut. *εὑδήσω, to sleep, lie down to sleep*, freq. in Hom.: c. acc. cognat., *γλυκὺν ὕπνον εὕδειν*, Od. 8, 445, for which Soph. O. T. 65 has *ὕπνῳ εὕδειν: παρὰ χρυσέᾳ Ἀφροδίτῃ εὕδειν*, Od. 8, 337, 342; so, *σὺν ὁμήλικι*, Theogn. 1059: also of the sleep of death, Il. 14, 482, Soph. O. C. 621.—II. metaph. *to rest, be still, ὄφρ' εὕδησι μένος Βορέαο*, Il. 5, 524: and so freq. later of the hushing of storms, sorrows, etc., *εὑδέτω πόντος*, Simon. 7, 17; *εὕδει κακόν*, Eur. Supp. 1148: also *to cease, εὕδει χάρις*, Pind. I. 7, 23 (6, 17): *φρὴν εὕδουσα*, a mind *at rest*, or *listless*, in Soph. Fr. 563, cf. Valck. Theocr. 2, 126, Schäf. Soph. O. C. 307, cf. *βρίζω.* In prose *καθεύδω* is more usu., though we find *εὕδω* in Plat. Symp. 203 B, Xen. Cyn. 5, 11. (The root is the same as that of *ἰαύω, ἀωτέω*, viz. **ἄω, ἄημι, αὔω*, to breathe.)

†Εὐδώρη, *ης, ἡ, Eudōrē*, daughter of Oceanus and Tethys, Hes. Th. 360.—2. a Nereid, Id. 244.

Εὐδώρητος, *ον*, (*εὐ, δωρέομαι*) *abundantly, kindly given*, Opp.

Εὔδωρος, *ον*, (*εὐ, δῶρον*) *liberal, generous*, Opp.: in Hom. only as prop. n.: v. sq.

†Εὔδωρος, *ου, ὁ, Eudorus*, son of Mercury and Polymela, one of the leaders of the Myrmidons, Il. 16, 179.

Εὐέᾰνος, *ον*, (*εὐ, ἑανόν*) *richly-robed, Δημήτηρ*, Mosch. 4, 75.

Εὐέγρετος, *ον*, (*εὐ, ἔγρομαι, ἐγείρω*) *easily awakened.*

Εὔεδρος, *ον*, (*εὐ, ἕδρα*) *firm, well-placed: with a beautiful seat, stately throne*, Aesch. Theb. 96.—II. pass. *good, convenient, easy to sit upon*, e. g. *ἵππος*, Xen. Eq. 1, 12.—III. *in a right, lucky place:* e. g. *εὔεδρος ὄρνις*, a bird of augury *appearing in a lucky quarter*, Ael. Adv. *-ρως.*

Εὐέθειρος, *ον*, (*εὐ, ἔθειρα*) *beautiful-haired*, Anacr. 80.

Εὐειδής, *ές*, (*εὐ, εἶδος*) *well-shaped* or *formed, graceful, γυνή*, Il. 3, 48, of female beauty, v. Eustath. ad l.; and so, Hes. Theog. 250, Hdt. 1, 32, Pind., etc.; but also of men, Aesch. Pers. 324, Eur. Hel. 1540, Xen. Hell. 5, 3, 9.

Εὐείκαστος, *ον*, (*εὐ, εἰκάζω*) *easy to surmise* or *conjecture.*

Εὔεικτος, *ον*, (*εὐ, εἴκω*) *yielding, obedient.* Adv. *-τως.*

Εὔειλος, *ον*, (*εὐ, εἴλη*) *sunny, warm*, Lat. *apricus, πνοαί*, Eur. Phoen. 674.

Εὐειμᾰτέω, *ῶ, to be well dressed*, Arist. Rhet. Al.: from

Εὐείμᾰτος, *ον*, (*εὐ, εἷμα*) *well dressed.*

Εὐειμονέω, *ῶ*,=*εὐειματέω:* from

Εὐείμων, *ον*, gen. *ονος*,=*εὐείματος*, Aesch. Pers. 181.

Εὔειρος, *ον*, (*εὐ, εἶρος*) *with* or *of good wool*, Hipp., and Soph. Tr. 675, where Elmsl. Heracl. 693 reads *εὐέρου.*

Εὐείςβολος, *ον*, (*εὐ, εἰςβάλλω*) *easy of entrance*, Strab.: *exposed to invasion.*

Εὐέκβᾰτος, *ον*, (*εὐ, ἐκβαίνω*) *easy to get out of*, Hipp.

Εὐέκκρῐτος, *ον*, (*εὐ, ἐκκρίνω*) of food, *easy to digest and pass*, Xenocr.

Εὐέκνιπτος, *ον*, (*εὐ, ἐκνίπτω*) *easy to wash out*, of a colour.

Εὐέκπλῠτος, *ον*, (*εὐ, ἐκπλύνω*)=foreg.—II. act. *cleansing, scouring, purging*, Hipp.

Εὐεκπύρωτος, *ον*, (*ἐὐ, ἐκπυρόω*) *easy to be burnt* or *warmed*, Strab. [*ῠ*]

Εὐέκρυπτος, *ον*, (*εὐ, ἐκρύπτω*) *easy to be washed, cleansed.*

Εὐεκτέω, *ῶ, to be of a good habit of body, be in good case* or *health*, Cebes, and Plut.: from

Εὐέκτης, *ου, ὁ*, (*εὐ, ἔχω*) *of a good habit of body, healthy*, Polyb., opp. to *καχέκτης.*

Εὐεκτία, *ας, ἡ*,=*εὐεξία*, Archyt. ap Stob. p. 14, 17.

Εὐεκτικός, *ή, όν*,=*εὐέκτης, σώματα*, Plat. Legg. 684 C.—2. *conducive to εὐεξία*, Arist. Eth. N. Adv. *-κῶς.*

Εὔεκτος, *ον*,=*εὐέκτης*, late.

Εὐέκφορος, *ον*, (*εὐ, ἐκφέρω*) *bringing forth timely births*, Arist. H. A.—II. pass. *easy to bring out* or *utter.*

Εὐέλαιος, *ον*, (*εὐ, ἐλαία*) *rich in olive trees.*—2. (*εὐ, ἔλαιον*) *rich in oil, producing good oil.*

Εὐέλεγκτος, *ον*, (*εὐ, ἐλέγχω*) *easy to be refuted, exposed, detected*, Stallb. Plat. Apol. 33 C.

†Εὐέλθων, *οντος, ὁ, Euelthon*, a king of Salamis in Cyprus, Hdt. 4, 162.

Εὐέλικτος, *ον*, (*εὐ, ἑλίσσω*) *well rolled* or *rounded.*

Εὐελκής, *ές*, (*εὐ, ἕλκος*) *with sores easy to heal*, opp. to *δυςελκής*, Hipp.

†Εὐελπίδης, *ου, ὁ, Euelpides*, masc. pr. n., in Ar. Av., formed from

Εὔελπις, *ὁ, ἡ*, neut. *εὔελπι*, gen. *ιδος*, (*εὐ, ἐλπίς*) *of good hope, hopeful, cheerful, ἐπὶ δεινοῖς*, Thuc. 1, 70: c. acc. et inf. fut., *εὔ. σε ἰσχύσειν*. Aesch. Pr. 509; c. inf., *εὔ. σωθήσεσθαι*, Thuc. 6, 24; *πρός τι*, Plat. Apol. 41 C; c. gen., Diod.—2. *causing hope, cheering*, Dio C.—3. *well hoped of, the subject of hope* or *good expectations*, Polyb.: neut., *τὸ εὔελπι, good hope*, Plut. Hence

Εὐελπιστέω, *ῶ, to be of good hope.*

Εὐελπιστί, adv., *hopefully.*

Εὐελπιστία, *ας, ἡ, hopefulness, cheerfulness*, Polyb.

Εὐέμβᾰτος, *ον*, (*ἐμβαίνω*) *easy of entrance*, Hipp.

Εὐέμβλητος, *ον*, (*εὐ, ἐμβάλλω*) *easy to put in*, of setting bones, Hipp.

Εὐέμβολος, *ον*, (*εὐ, ἐμβάλλω*) ea

posed to invasion, Arist. Pol.—II.=foreg., Hipp.

Εὐέμετος, ον, or εὐήμετος, (εὖ, ἐμέω) *easily causing sickness*, v. l. in Hipp.

Εὐεμής, ές, (εὖ, ἐμέω) *vomiting readily*, Hipp., Lob. Phryn. 706.

Εὐεμπτωσία, ας, ἡ, *a proneness, liability to* a thing, Stob. Ecl. 2, 182.—II. in medic. of *illnesses to which people are commonly liable, colds*, etc., Diog. L.: from

Εὐέμπτωτος, ον, (εὖ, ἐμπίπτω) *prone, subject to*, Gal. Adv. -τως, Diosc.

Εὐένδοτος, ον, (εὖ, ἐνδίδωμι) *easily yielding, soft*, Strab.

Εὐέντευκτος, ον, (εὖ, ἐντυγχάνω) *easy to accost, affable.*

Εὐεξάγωγος, ον, (εὐ, ἐξάγω) *easy of export*, Strab. [ᾰ]

Εὐεξάλειπτος, ον, (εὖ, ἐξαλείφω) *easy to wipe* or *blot out*, Xen. Hell. 2, 3, 53. [ᾰ]

Εὐεξᾰνάλωτος, ον, (εὖ, ἐξαναλίσκω) *easy of consumption, of digestion*, Hipp. [νᾱ]

Εὐεξᾰπάτητος, ον, (εὖ, ἐξαπατάω) *easily deceived*, Plat. Rep. 409 A, Xen. Hipparch. 7, 15. [ᾰ]

Εὐέξαπτος, ον, (εὖ, ἐξάπτω II.) *easily kindled* or *lighted*, M. Anton.

Εὐεξέλεγκτος, ον, strengthd. for εὐέλεγκτος, Plat. Hipp. Maj. 293 D.

Εὐεξέλικτος, ον, (εὖ, ἐξελίσσω) *easy to roll out, disentangle.*—II. act. *skilful in unfolding a body of troops*, Strab.

†Εὐεξέταστος, ον, (εὖ, ἐξετάζω) *easy to investigate*, Arist. de An.

Εὐεξία, ας, ἡ, (εὐέκτης) *a good habit of body, good state of health, full health*, Hipp.: in genl. *good condition, good state*, φωνῆς, Plut.: of a state or city, Xen. Lac. 8, 1.

Εὐεξίλαστος, ον, (εὖ, ἐξιλάσκομαι) *placable.*

Εὐέξοδος, ον, (εὖ, ἔξοδος) *easy to get out of, escape from*, ἔστιν οὐκ εὐ., Aesch. Pers. 688.—II. act. *easily escaping*, ὕδωρ, Arist. Probl.

Εὐεπάγωγος, ον, (εὖ, ἐπάγω) *easy to lead on*, πρός τι, Polyb. [ᾰ]

Εὐεπαίσθητος, ον, (εὖ, ἐπαισθάνομαι) *easily feeling* or *perceiving; sensitive, tender*, Hipp.—II. pass. *easily perceived.*

Εὐεπακολούθητος, ον, (εὖ, ἐπακολουθέω) *easy to follow*, of a train of argument, Arist. Rhet.

Εὐεπανόρθωτος, ον, (εὖ, ἐπανορθόω) *easily corrected*, Hipp.

Εὐέπεια, ας, ἡ, (εὐεπής) *beautiful language* or *diction, eloquence*, Plat. Phaedr. 267 C.—II.=εὐφμία, *auspicious language, good wishes*, etc., Soph. O. T. 932.

Εὐεπηρέαστος, ον, (εὖ, ἐπηρεάζω) *easily injured, exposed to harm* or *damage*, Epict.

Εὐεπής, ές, (εὖ, ἔπος) *well-speaking, eloquent, melodious*, φωνὴ εὐ., Xen. Cyn. 13, 16.—2. *making eloquent, inspiring*, ὕδωρ, of Helicon, Anth.—II. pass. λόγος εὐεπής, *well-spoken*, Hdt. 5, 50, ubi al. εὐπετής, v. Schweigh. Adv. -πῶς, Dion. H.

Εὐεπία, ας, ἡ, Ion. and poet. for εὐέπεια, Hipp.

Εὐεπίβᾰτος, ον, (εὖ, ἐπιβαίνω) *easily ascended*, λόφος, Strab.

Εὐεπίβλεπτος, ον, (εὖ, ἐπιβλέπω) *easily seen, manifest.*

Εὐεπίβολος, ον, (εὖ, ἐπίβολος) *well-aiming, hitting the mark:* hence *shrewd.* Adv. -λως.

Εὐεπιβούλευτος, ον, (εὖ, ἐπιβουλεύω) *exposed to treachery* or *stratagem*, Xen. Cyr. 8, 4, 3.

Εὐεπίγνωστος, ον, or -γνωτος, ον, (εὖ, ἐπιγιγνώσκω) *easily known.*

Εὐεπίθετος, ον, (εὖ, ἐπιτίθεμαι) *easy to be set upon, attacked*, τινί, Thuc. 6, 34: in genl. *exposed*, Plat. Polit. 306 A. Adv. -τως.

Εὐεπίληστος, ον, (εὖ, ἐπιλανθάνομαι) *forgetful.*

Εὐεπιλόγιστος, ον, (εὖ, ἐπιλογίζομαι) *easily reckoned: easily inferred*, Sext. Emp.

Εὐεπίμικτος, ον, (εὖ, ἐπιμίγνυμι) *well-suited for traffic* or *intercourse; accessible*, Strab. Adv. -τως.

Εὐεπίστρεπτος, ον, (εὖ, ἐπιστρέφω) *easily turned*, ἐπί τι, App.

Εὐεπίστροφος, ον,=foreg.

Εὐεπίτακτος, ον, (εὖ, ἐπιτάσσω) *easily put in order, docile*, Anth.

Εὐεπιφορία, ας, ἡ,=εὐφορία II., *an inclination, proneness:* from

Εὐεπίφορος, ον, (εὖ, ἐπιφέρομαι) *easily carried towards* a thing; hence metaph. *inclined, prone*, εἰς or πρός τι, esp. of authors who are fond of particular phrases, etc. Adv. -ρως, Strab.

Εὐεπιχείρητος, ον, (εὖ, ἐπιχειρέω) *easy to be attacked: easy to be attempted* or *achieved, easy.* Adv. -τως.

†Εὐέργαστος, ον, (εὖ, ἐργάζομαι) *easily formed* or *moulded*, πρός τι, Clem. Al.

Εὐεργεσία, ας, ἡ, (εὐεργέτης) *well-doing, good conduct*, opp. to κακοεργία, Od. 22, 374, Theogn. 548, etc.—II. *a doing good* to others, *a good deed, kindness*, εὐεργεσίας ἀποτίνειν, Od. 22, 235, cf. Hes. Th. 503; so, ἐκτίνειν, Hdt. 3, 47; καταθέσθαι εὐεργεσίαν ἔς τινα, Thuc. 1, 128; so too, εὐ. ποιεῖν, Hdt., προέσθαι, Xen., προςφέρειν, Plat.; opp. to εὐ. ἀπολαβεῖν, Isocr. 307 D.—2. ψηφίζεσθαί τινι εὐεργεσίαν, to vote him *the title of* εὐεργέτης, Wolf. Dem. 475, 11.

†Εὐεργέται, ῶν, οἱ, *Euergĕtae*, i. e. *the benefactors*, an appell. given by Cyrus to the Ariaspae, Strab. 724.

Εὐεργετέω, ῶ, f. -ήσω, *to be an* εὐεργέτης, *to do well, do good*, Soph. Phil. 670: esp.—II. *to do good, show kindness to* one, c. acc. pers., Aesch. Eum. 725, etc.; also c. dupl. acc. pers. et rei, Plat. Rep. 345 A: hence in pass., εὐεργετεῖσθαί τι, *to have a kindness done* one, Xen. Mem. 2, 2, 3; also, εὐεργετεῖσθαι εἰς χρήματα, Plat. Symp. 184 B. Hence

Εὐεργέτημα, ατος, τό, *a good deed*, esp. *a kindness, benefit, favour*, πρός τινα, Xen. Cyr. 8, 2, 2.

Εὐεργέτης, ου, ὁ, *a well-doer*, esp. *to others, a benefactor*, Pind. P. 2, 43: a title of honour of such persons *as had done the state some service*, βασιλέος, Hdt. 8, 85, ubi v. Valck. and Wessel.; also c. dat., Id. 6, 30; εὐεργ. ἀναγράφεσθαι, Lys. 159, 38, cf. Plat. Gorg. 506 C.—II. as adj. *kind, beneficent*, Pind. O. 2, 171.

Εὐεργετητέον, verb. adj., from εὐεργετέω, *one must do good, show kindness to*, τινά, Xen. Mem. 2, 1, 28.

Εὐεργετητικός, ή, όν, dub. l. for sq.

Εὐεργετικός, ή, όν, (εὐεργέτης) *ready, disposed to do good, kind, charitable*, Arist. Rhet. Adv. -κῶς.

Εὐεργέτις, ιδος, fem. of εὐεργέτης, Eur. Alc. 1058.

Εὐεργής, ές, (εὖ, *ἔργω) *well-wrought, well-made*, in Hom. usu. epith. of ships in Od., and of chariots in Il.: also of garments, Od. 13, 224: of gold, *finely, skilfully wrought*, Od. 24, 274.—II. *well-done:* hence in plur., εὐεργέα, *good deeds, benefits*, Od. 4, 695; 22, 319.—III. act. *well-doing, beneficial*, post-Hom.—2. *working industriously* or *skilfully.*

†Εὐεργίδης, ου, ὁ, *Euergides*, masc pr. n., Ar. Vesp. 234.

Εὐεργός, όν, (εὖ, *ἔργω) *doing good* or *well, upright*, of women, Od. 11, 434, etc., always in phrase, καὶ ἥ κ' εὐεργὸς ἔῃσιν.—II. pass. *well-wrought, well-tilled*, γῆ.—2. *easily wrought, easy to work in*, of soft woods, Theophr.

†Εὔεργος, ου, ὁ, *Euergus*, masc. pr n., Dem., 1139, sq.

Εὐερέθιστος, ον, (εὖ, ἐρεθίζω) *easily excited, irritable.*

Εὐερία, ας, ἡ, (εὔερος) *fineness of wool, wooliness*, Plat. (Com.) Hyperb. 5.

Εὐέριος, ον, collat. form of εὔερος, rejected by the Gramm., Lob. Phryn. 146.

Εὐέρκεια, ας, ἡ, *a being well fenced, security*, Plat. Legg. 778 C.

Εὐερκής, ές, (εὖ, ἕρκος) *well fenced, well protected*, αὐλή, Il. 9, 472, Od. 21, 389, etc.: *shutting close*, θύραι, Od. 17, 267 (ubi al. εὐεργέες): later of cities and countries, *well fenced* or *guarded*, Aesch. Supp. 955, χώρα, Plat. Legg. 760 E.—II. act. *girding in, surrounding*, of nets, Opp. Adv. -κῶς, Plut.

Εὐερκία, ας, ἡ,=εὐέρκεια.

Εὐέρκτης, ου, ὁ, poet for εὐεργέτης, Anth.

Εὐερμέω, ῶ, *to be in luck:* from

Εὐερμής, ές, (εὖ, Ἑρμῆς) *favoured by Hermes*, (*Mercury*) the god of good luck, *in luck, fortunate.* Hence

Εὐερμία, ας, ἡ, *good luck*, Ael.

Εὐερνής, ές, (εὖ, ἔρνος) *sprouting well, flourishing*, Eur. I. T. 1100: of men, etc., *well-grown*, Posidon. ap. Strab.

Εὔερος, ον, *of* or *with fine wool*, Att. collat. form of Ion. εὔειρος, Ar. Av. 121, etc.

†Εὐεσπερίδες, ων, αἱ,=Ἑσπερίδες, Hdt. 4, 171.

†Εὐεσπερῖται, ῶν, οἱ,=Ἑσπερῖται, in Cyrenaica, Hdt. 4, 198; Thuc. 7, 50.

Εὐέστιος, ον, (εὖ, ἑστία) *with beautiful home* or *situation*, of Delos, Call. Del. 325.

Εὐεστώ, οῦς, ἡ, *well-being, tranquillity, prosperity*, Hdt. 1, 85, Aesch. Theb. 187, Ag. 647, 929: the forms εὐετώ and εὐετύς are very dub. (From εὖ and εἰμί, cf. ἐστώ, Dor. for οὐσία, ἀει εστώ, ἀπεστώ.)

Εὐετηρία, ας, ἡ, (εὖ, ἔτος) *goodness of season, fruitfulness, abundance* of fruits of the earth, Xen. Hell. 5, 2, 4, Plat. Symp. 188 A.

Εὐετία, ας, ἡ,=foreg., Anth.

†Εὐετίων, ωνος, ὁ, *Euetion*, a commander of the Athenians, Thuc. 7, 9

Εὐετύς ἡ, dub. for εὐεστώ: perh εὐεστύς, like ἀπεστύς, Ion. for ἀπεστώ.

Εὐεύρετος, ον, (εὖ, εὑρίσκω) *easy to find*, χώρα εὐ., a place *in which it will be easy to find things*, Xen. Oec. 8, 17, ubi al. εὐαίρετος.

Εὐέφοδος, ον, (εὖ, ἔφοδος) *easy to come at, to reach*, v. l. Thuc. 6, 66.

Εὐέψητος, ον, (εὖ, ἕψω) *easily boiled:* or *easy of digestion*, Theophr.

Εὐζηλία, ας, ἡ, *a good, honest emulation, zeal*, opp. to κακοζηλία, Plut from

Εὔζηλος, ον, (εὖ, ζῆλος) *emulous in good.*—2. *enviable.* Adv. -λως, Anth.

Εὔζῠγος, ον, Ep. ἐΰζ., (εὖ, ζυγόν) *well* or *easily yoked:* hence in Od. 13 116: 17, 288, of a ship, *well-joined well-built*, or acc. to others, like εὐήρετμος, *well-benched.*

Εὔζυξ, ῠγος, ὁ, ἡ, (εὖ, ζεύννυμι *well paired* or *matched*, Anth.

Εὐζωά, ᾶς, ἡ, Dor. for εὐζωΐα, Pind. P. 4, 233.

Εὐζωέω, ῶ, *to be εὔζωος, to live well* or *happily*, opp. to κακοζωέω, M. Anton.: hence

Εὐζωΐα, ας, ἡ, *happiness, a good state of life*, Arist. Eth. N.

Εὔζωμον, ου, τό, a plant, the seeds of which were used like our mustard, *Brassica eruca*, Theophr. Strictly neut. from

Εὔζωμος, ον, (εὖ, ζωμός) *making good broth* or *soup*.

Εὔζωνος, ον, Ep. ἐΰζωνος, (εὖ, ζώνη) *well-girdled*, Hom. (only in Il., and H. Cer.) always as epith. of women, who are also called βαθύζωνοι, καλλίζωνοι, βαθύκολποι, from the ζώνη or lower girdle (v. sub voc.): cf. Müller Archäol. d. Kunst, § 339, 3.—II. later of men, *girt up for exercise, dressed for walking, active*, Horace's *alte praecinctus*, Hdt. 1, 72, 104, and Att.: metaph. *unincumbered*, βίος, Dio C. Adv. -νως, Alciphr.

Εὔζωος, ον, (εὖ, ζωή) *living well* or *long*, Theophr.

Εὔζωρος, ον, (εὖ, ζωρός) *quite pure, unmixed*, of wine, Eur. Alc. 757, and Comic., cf. Ath. 423 D, sq.; irreg. compar. εὐζωρέστερος.

Εὔζωστος, ον, (εὖ, ζώννυμαι)=εὔζωνος.

Εὐηγενής, ές, Ep. for εὐγενής, Il. 11, 427; 23, 81.

Εὐηγεσία, ας, ἡ, (εὖ, ἡγέομαι) *good, happy government*, ἐξ εὐηγεσίης, Od. 19, 114.

Εὐηγορέω, ῶ, *to speak well of, praise*, Pind. I. 1, 73, in pass.: and

Εὐηγορία, ας, ἡ, *good words, praise*, Call. Lav. Pall. 139: from

Εὐήγορος, ον, (εὖ, ἀγορεύω) *speaking well* or *auspiciously*, like εὔφημος, Eubul. Odyss. 1, unless it be there a n. pr. Adv. -ρως.

†Εὐήγορος, ου, ὁ, *Euegŏrus*, masc. pr. n., an Athenian, Dem. 517, 24.

Εὐηδής ές, (εὖ, ἡδύς) *very agreeable*, opp. to ἀηδής.

Εὐήθεια, ἡ, Ion. εὐηθίη, *goodness of disposition, guilelessness, simplicity*: also in bad sense, *simplicity, silliness*, Wess. Hdt. 3, 140, cf. Thuc. 3, 45: from

Εὐήθης, ες, (εὖ, ἦθος) *good-hearted, kind, honest, simple-minded, guileless*, Archil. 44, Plat. Rep. 349 B: τὸ εὔηθες=εὐήθεια, Thuc. 3, 83: in bad sense, *simple, silly*, Hdt. 1, 60; 2, 45, Thuc., etc.; and as subst., *a simpleton*, Xen. Hell. 2, 3, 16, cf. Ruhnk. Tim. p. 132: metaph. of wounds, illnesses, etc., *mild, easily healed*, Hipp.; opp. to κακοήθης. Adv. -θῶς, Plat. Phaed. 100 D. Superl. -θέστατα, Eur. Andr. 625.

Εὐηθίη, ης, ἡ, Ion. for εὐήθεια.

Εὐηθίζομαι, as pass., *to be* or *act like an εὐήθης, be foolish, play the fool*, πρὸς ἀλλήλους, Plat. Rep. 336 C: *to be merry, jest*, Philostr.

Εὐηθικός, ή, όν, *of, befitting, belonging to the εὐήθης, kind, mild, gentle*, Plat. Charm. 175 C: *silly, foolish*, Arist. Phys. Ausc. Adv. -κῶς, Ar. Nub. 1258.

Εὐήκης, ες, (εὖ, ἀκή) *well pointed, sharp*, αἰχμή, Il. 22, 319.

Εὐηκοέω, ῶ, *to* be εὐήκοος, *be obedient*: hence

Εὐηκοΐα, ας, ἡ, *obedience*, Diod.

Εὐήκοος, ον, (εὖ, ἀκοή) *hearing well, clear of hearing*, Hipp.—II. *hearing willingly, listening, obedient*, Arist. Eth. N. Adv. -ως, εὐηκ. διακεῖσθαι πρός τι, Polyb.

Εὐηλάκᾰτος, Dor. εὐᾱλακ., ον, (εὖ, ἠλακάτη) *with good, nimble spindle, spinning beautifully*, epith. of women, Theocr. 28, 22.—II. *with beautiful* or *good arrows*, epith. of Diana, etc. [ᾰ]

Εὐήλᾰτος, ον, (εὖ, ἐλαύνω) *easy to ride* or *drive over*, πεδίον εὐ., a plain *fit for cavalry operations*, Xen. Cyr. 1, 4, 16.

Εὐῆλιξ, ῐκος, ὁ, ἡ, (εὖ, ἡλικία) *of good growth* or *figure*, late.

Εὐήλιος, ον, Dor. εὐάλ., (εὖ, ἥλιος) *well sunned, sunny*, Lat. *apricus*, Eur. Hipp. 129, Xen. Oec. 9, 4; ἡμέραι, Ar. Ran. 242.—II. of persons, *fond of the sun, fond of basking*, Philostr. Adv. -ίως, *with bright sunny weather*, Aesch. Eum. 906.

Εὔηλος, ον,=foreg., dub. l. for εὔειλος.

Εὐημερέω, ῶ, (εὐήμερος) *to spend the day cheerfully, live happily from day to day*, Soph. El. 653: in genl. *to be happy and prosperous*, Θήβαις εὐημερεῖ τὰ πρὸς σέ, your relations with Thebes *are prosperous*, Soph. O. C. 616: *to win, be successful in* a thing, *gain one's point*, Aeschin. 36, 18: also like νικᾶν, c. acc. e. g. τραγῳδίαν εὐημερεῖν, *to bring* it *out successfully*, Ath. Hence

Εὐημέρημα, ατος, τό, *a prosperous event, success*, Polyb.

Εὐημερία, ας, ἡ, *fineness of the day, good weather*, like εὐδία, Xen. Hell. 2, 4, 2.—II. *good times, health and happiness, health and wealth*, Eur. El. 196; *honour and glory*, Pind. I. 1, 56: from

Εὐήμερος, ον, (εὖ, ἡμέρα) *of, belonging to a good* or *lucky day*, εὐ. φάος, *a happy* day, Soph. Aj. 709.—2. *enjoying a lucky day, cheerful, happy*, πρόσωπον, Ar. Av. 1322, μοῖρα, Plat. Tim. 71 D. —II. (εὖ, ἥμερος) *tame, gentle*.

†Εὐήμερος, ου, ὁ, *Euhēmĕrus*, an historian and poet of Sicily in the time of Ptolemy Lagus, Polyb. 34, 5, 9.—2. a grammarian of Cos, Ath. 658 C. —Others in Plut., etc.

Εὐημής, ές,=εὐεμής, Hipp.

Εὐημονία, ας, ἡ, (εὖ, ἥμων) *skill in throwing* or *hitting*.

Εὐηνεμία, ας, ἡ, *a fair wind*, Luc.: from

Εὐήνεμος, ον, (εὖ, ἄνεμος) *with fair wind, serene, calm*, πόντου χεῦμα, Eur. Dan. 3.—2. *sheltered, peaceful*, βῆσσαι, Soph. Aj. 198; λιμήν, Eur. Andr. 749.

†Εὐηνίνη, ης, ἡ, (fem. patronym. from Εὔηνος) *daughter of Euenus*, i. e. Marpessa, Il. 9, 557 [ῑ]

Εὐήνιος, ον, (εὖ, ἡνία) *obedient to the rein*, ἅρμα, Emped. 343: in genl. *obedient, docile*, Plat. Legg. 730 B: of a disease *that easily yields to medicine*, Hipp. Adv. -ως, Plat. Soph 217 C.

†Εὐήνιος, ου, ὁ, *Euenius*, a soothsayer of Apollonia, Hdt. 9, 92.

Εὐηνορία, ας, ἡ, (εὐήνωρ) *manliness, manly virtue*, Eur. H. F. 407; and Pind. O, 5, 21, in plur.

†Εὐηνορίδης, ου Ep. αο, ὁ, *son of Euenor*, i. e. Leiocritus, Od. 22, 294.

†Εὔηνος, ου, ὁ, *Euēnus*, son of Oceanus and Tethys, god of the Euenus in Aetolia, Hes. Th. 345.—2. son of Mars and Demonice, king of Aetolia, father of Marpessa, Apollod. 1, 7, 8, cf. Il. 9, 557.—3. son of Selapius, king of Lyrnessus, Il. 2, 693.—4. two Elegiac poets of Paros, Plat. Phaed. 60; Phaedr. 267 A.—II. *the Euēnus*, now *Fidari*, a river of Aetolia, the earlier Lycormas, Soph. Tr. 559; Strab. 327, 451.—2. also a river of Mysia, Id. 612.

Εὐήνυστος, ον, and εὐήνῠτος, ον, (εὖ, ἀνύω) *easy to achieve*.

Εὐήνωρ, ορος, ὁ, ἡ, (εὖ, ἀνήρ) strictly *manly*: in Hom. only in Od. as epith. of wine and of arms, 4, 622; 13, 19, where some make it act., *giving manhood, inspiriting*: acc. to others *good for man, befitting the manly*. —2. in Pind. of cities, etc., *well manned, abounding in brave men*, like εὔανδρος, O. 1, 37; 6, 136.

†Εὐήνωρ, ορος, ὁ, *Euēnor*, an autochthon, Plat. Criti. 113 D.—2. father of the painter Parrhasius, Ath. 543 D —3. a physician, Id. 46 D.

Εὐηπελής, ές, (εὖ, πέλομαι) *well off, well disposed*, ap. Hesych. Hence

Εὐηπελία, ας, ἡ, *a being well off, prosperity*, Call. Cer. 136.

Εὐήρᾰτος, ον, (εὖ, ἔραμαι) *much loved, lovely*, Pind. O. 5, 21; 6, 165: εὐέρατος, is not used.

†Εὐηρείδης, ου, ὁ, *son of Euēres*, i. e. Tiresias, Theocr. 24, 70.

Εὐήρετμος, ον, (εὖ, ἐρετμός) *well fitted to the oar*, σκαλμός, Aesch. Pers. 376: *well-rowed*, πλάτα, Soph. O. C. 716: ναῦς, Eur. Ion 1160.

Εὐήρης, ες, (εὖ, *ἄρω) *well fitted* or *put together*, Hom. (only in Od.) always epith. of ἐρετμόν, and ἐρετμά, *well poised, easy to handle*.—II. (as if from ἐρέσσω)=εὐήρετμος, *convenient for rowing*: but prob. only Gramm.: for the other signf. suits in all places, cf. εὐεργής, and εὔζυγος.

†Εὐήρης, ους, ὁ, *Euēres*, son of Hercules and Parthenope, Apollod. 2, 7. —2. son of Pterelaus, Id. 2, 4, 5.—3. father of Tiresias, Id. 3, 6, 7.

Εὐήροτος, ον, (εὖ, ἀρόω) *easy to till* or *cultivate*.

Εὐήρῠτος, ον, (εὖ, ἀρύω) *easy to draw out*, ὕδωρ, H. Hom. Cer. 106.

Εὐήτριος, ον, (εὖ, ἤτριον) *with good* or *fine thread, finely woven*, δικτύου εὐήτρια, Aesch. Fr. 42.

Εὐηφενής, ές, (εὖ, ἄφενος) *wealthy*, v. l. Il. 23, 81, for εὐηγενής, cf. ῥυηφενής.

Εὐήχης, ες, (εὖ, ἦχος) *well-sounding tuneful*, Pind. P. 2, 25.

Εὐήχητος, ον, (εὖ, ἠχέω)=foreg. Eur. Ion 884: *loud*, Id. Hi p. 1272.

Εὔηχος, ον,=εὐήχης, Ath.

Εὐθάλᾰμος, ον, (εὖ, θάλαμος) *blessing wedlock*, Nonn. [ᾰ]

Εὐθάλασσος, ον, (εὖ, θάλασσα) *prosperously placed by the sea, prosperous by sea*, Soph. O. C. 711.—II. of one *who is a good sailor, can stand a voyage*, Alciphr. [θᾰ]

Εὐθάλεια, ας, ἡ, (εὐθαλής) *the bloom, flower* of a thing, εὐδαιμονίας, Archyt. ap. Stob. p. 13, 38. [ᾰ]

Εὐθᾰλέω, ῶ, *to bloom, flourish*, Nic. ap. Ath. 683 C: metaph. *to flourish, prosper*: from

Εὐθᾰλής, ές, (εὖ, θάλλω, θάλος) *growing well, flourishing*, Aesch. Fr. 290; and so metaph., in Anth. Cf. sq.

Εὐθᾱλής, ές, Dor. for εὐθηλής, q. v.: on the quantity of this and the foreg. v. Seidl. Eur. Tro. 221, Jac. A. P. p. 508, 528.

Εὐθαλπής, ές, (εὖ, θάλπω) *warming well, genial*, Q. Sm.

Εὐθᾰνᾰσία, ας, ἡ, *an easy, happy death*, Philo: and

Εὐθᾰνᾰτέω, ῶ, *to die well and happily*, Polyb.: from

Εὐθάνᾰτος, ον, (εὖ, θάνατος) *dying well*, i. e. *easily* or *happily*: εὐθ. θάνατος=εὐθανασία, Menand. p. 10. Adv. -τως, Cratin. Incert. 106. [θᾰ]

Εὐθάρσεια, ας, ἡ, (εὐθαρσής) *good courage*, App.

Εὐθαρσέω, ῶ, *to be of good courage*, Aesch. Theb. 34, etc.: from

Εὐθαρσής, ές, (εὖ, θάρσος) *of good courage*, H. Hom. 7, 9.—2. *safe*, opp to δεινός, Xen. Hipparch. 4, 11. Adv. -σῶς, Arist. Eth. N.

†Εὐθαρσία, ας, ἡ,=εὐθάρσεια, Plat. Defin. 412 A.

Εὐθεᾱτος, ον, (εὖ, θεάομαι) *easy to be seen.*

Εὐθεῖα, ἡ, v. εὐθύς.

Εὐθένεια, ας, ἡ, Att. for the Ion. and Hellen. εὐθήνεια: from

Εὐθενέω, ῶ, Att. for the Ion. and Hellen. εὐθηνέω, *to be lucky, prosper, flourish*, Aesch. Eum. 895, 908, 944: from

Εὐθενής, ές, Att. for the Ion. and Hellen. εὐθηνής, cf. Lob. Phryn. 465, sq.

Εὐθενία, ας, ἡ,=εὐθένεια.

Εὐθεράπευτος, ον, (εὖ, θεραπεύω) *easily healed, remedied.*—II. *easily won by kindness* or *attention*, Xen. Cyr. 2, 2, 10. [ᾰ]

Εὐθέριστος, ον, (εὖ, θερίζω) *easily mown*: τὸ εὐθ., *a kind of balsam*, Diosc.

Εὐθέρμαντος, ον, (εὖ, θερμαίνω) *easily warmed*, Theophr.

Εὔθερμος, ον, (εὖ, θερμός) *very warm*, dub. in Hipp.

Εὔθερος, ον, (εὖ, θέρος) *pleasant in summer, sunny.*

Εὐθεσία, ας, ἡ, *good condition, habit of body*, Hipp.: from

Εὐθετέω, ῶ, (εὔθετος) *to be well arranged, in good order, convenient*, Theophr.: *to be provided with, abound in*, τινί, Id.—2. transit. *to set in order, arrange well*, Luc. Hence

Εὐθέτησις, εως, ἡ, *good arrangement, situation.*

Εὐθετίζω, (εὔθετος) *to set in order, arrange orderly*, Hes. Th. 541.

†Εὐθετίων, ωνος, ὁ, *Euthetion*, masc. pr. n., Dem. 1356, 15.

Εὔθετος, ον, (εὖ, τίθημι) *well arranged, conveniently placed*, Hipp: *easily stowed*, σποδός, Aesch. Ag. 444: *well fitted, convenient for wear* or *use*, Aesch. Theb. 642, Fr. 238. Adv. -τως, Diod.

Εὐθεώρητος, ον, (εὖ, θεωρέω) *easily seen*, Arist. H. A.: *easy to perceive*, Id. Rhet.

Εὐθέως, adv. from εὐθύς.

Εὐθηγής, ές,=εὔθηκτος.—II. act., *sharpening well*, Anth.

Εὔθηκτος, ον, (εὖ, θήγω) *well sharpened, sharp, keen*, Lyc.

Εὐθηλέω, ῶ, (εὐθηλής) *to suckle, nourish*; in pass. *to be suckled, fatted up*, χοῖρος, Aesch. Fr. 309. Hence

Εὐθηλήμων, ον, gen. ονος, *well suckled, fed well on milk*, μόσχος, Leon. Tar.: rare form for sq.

Εὐθηλής, ές, Dor. -θᾱλής, ές, (εὖ, θηλή) *well suckled*: in genl. *well fed, plump*; metaph. *thriving, prosperous*, Pind. P. 9, 128, in Dor. form, Eur. Tro. 217, Ar. Av. 1062.

Εὔθηλος, ον, (εὖ, θηλή) *with distended udder*, Eur. I. A. 580.

Εὐθημονέω, ῶ, and in mid. εὐθημονέομαι, (εὐθήμων) *to set* or *keep in order*, Plat. Legg. 758 B.

Εὐθημοσύνη, ης, ἡ, *good order, good management*, Hes. Op. 469: *a habit of good order, tidiness*, Xen. Cyr. 8, 5, 7: from

Εὐθήμων, ον, gen. ονος, (εὖ, τίθημι) *well arranged, compact, neat*, of animals, Arist. H. A.—II. act. *orderly, setting things in order*, δμωαὶ δωμάτων εὐθ., Aesch. Cho. 84.

Εὐθήνεια, ας, ἡ, (εὐθηνής) *a flourishing state, health, plenty*, etc. — II. *cheapness, wealth.*

Εὐθηνέω, ῶ, *to be well off, flourish, prosper*, Lat. *florere, vigere*, of a country, Hdt. 2, 91, 124; and so in aor. pass. εὐθηνήθην, Id. 1, 66; of animals, Hipp., and Arist. Pol.; of trees, Theophr., etc.: εὐθ. τινί, *to abound* in a thing, Arist. Gen. An., like Lat. *abundare.* Thom. M. prefers the form εὐθενέω, q. v. (Perh. best derived, like τιθήνη, from θηλή: others from σθένος, as if εὐσθενέω: others from θέω, τίθημι.)

Εὐθηνής, ές, *in good case, flourishing.* Hence

Εὐθηνία, ας, ἡ,=εὐθήνεια, esp. *revenue, wealth*, Arist.

Εὔθηξ, ηγος, ὁ, ἡ, (εὖ, θήγω)=εὔθηκτος, A. B.

Εὐθήρᾱτος, ον, (εὖ, θηρατός) *easily taken, caught* or *won*, Aesch. Supp. 86; εὐθ. ὑφ' ἡδονῶν, Arist. Eth. N.

Εὐθήρευτος, ον, (εὖ, θηρεύω) v. l. for foreg., Opp.

Εὐθηρία, ας, ἡ, *a good catch* or *prey, successful hunting, fishing*, etc., Ael.: from

Εὔθηρος, ον, (εὖ, θήρα) *lucky in hunting*, etc., Eur. Bacch. 1253: ἄγρα, κάλαμοι, Anth.—II. (εὖ, θήρ) *abounding in game, good for hunting*, ὄρος, Strab.

†Εὔθηρος, ου, ὁ, *Euthērus*, an Athenian, a friend of Socrates, Xen. Mem. 2, 8.

Εὐθής, Alex. for εὐθύς, LXX.

Εὐθήσαυρος, ον, (εὖ, θησαυρός) *well stored up, precious*, Anth.

†Εὐθίας, ου, ὁ, *Euthias*, masc. pr. n., Ath., etc.

Εὐθικός, ή, όν, (εὐθύς) *straight*, κίνησις, Sext. Emp.

Εὔθικτος, ον, (εὖ, θίγω) *easily touched.*—II. act. *easily touching, hitting, striking accurately*, Philo: hence *sharp, clever, quick*, of a bird, Arist. H. A.: *witty*, Polyb. Adv. -τως. Hence

Εὐθιξία, ας, ἡ, *expertness, cleverness*, Philo.

†Εὔθιππος, ου, ὁ, *Euthippus*, masc. pr. n., Plut.

Εὔθλαστος, ον, (εὖ, θλάω) *easily broken*, Arist. Meteor.

Εὐθνήσιμος, ον,=εὐθάνατος, Aesch. Ag. 1293.

Εὔθοινος, ον, (εὖ, θοίνη) *eating hugely*, epith. of Hercules, Plut.—II. εὐθ. γέρας, *a rich* offering, cf. εὔδειπνος, Aesch. Cho. 257.

Εὐθορύβητος, ον, (εὖ, θορυβέω) *easily confused, frightened by tumult*, Plut. [ῠ]

Εὔθραυστος, ον, (εὖ, θραύω) *easily broken*, Plut.

Εὔθριγκος, ον, (εὖ, θριγκός) *well coped* or *corniced*, Eur. Hel. 70.

Εὔθριξ, τρῐχος, ὁ, ἡ, (εὖ, θρίξ) *with beautiful hair*, in Il. always of horses, *fine-coated* or *with flowing mane*, and in Ep. form ἐΰτριχας ἵππους, 23, 13, 301, 351.—II. *made of good stout hair*, of a fishing line, Anth.

Εὔθρονος, ον, Ep. ἐΰθρ., (εὖ, θρόνος) *fair-seated, with a beautiful seat* or *throne*, in Hom. always in Ep. form, as epith. of Ἠώς, Il. 8, 561, Od. 6, 48, etc.

Εὔθροος, ον, (εὖ, θρόος) *sweetly* or *loud sounding*, Opp., and Anth.

Εὔθρυπτος, ον, (εὖ, θρύπτω) *easily broken* or *crumbled*, γῆ, Strab.: in genl. *easily divided*, ἀήρ, Arist. de Anim. —II. like Lat. *fractus, dissolutus, enervated.*

Εὐθύ, neut. as adv. from εὐθύς, q. v.

Εὐθυβολέω, ῶ, *to throw, send right forward*, Plut.—II. intrans. *to dart, go right forward*, Id.; and

Εὐθυβολία, ας, ἡ, *a straight, direct throw, aim*, Plut.: from

Εὐθυβόλος, ον, (εὐθύς, βάλλω) *throwing straight at, hitting*: ὄνομα εὐθ., the *exact* name, Philo. Adv. -λως, Id.

Εὐθύγλωσσος, ον, Att. -ττος, (εὐθύς, γλῶσσα) *straight forward speaking, honest of tongue*, Pind P. 2, 157.

Εὐθύγραμμος, ον, (εὐθύς, γραμμή) *rectilinear*, Arist. Coel.

†Εὐθύδημος, ου, ὁ, *Euthydemus*, a leader of the Athenians, in the Peloponnesian war, Thuc. 5, 19. — 2. of Chios, a Sophist, who taught in Athens, Plat. Crat. 386 D.—3. son of Cephalus of Syracuse, brother of the orator Lysias, Id. Rep. 1.—4. ὁ Καλός, son of Diocles, a pupil of Socrates, Id. Conv. 122 B.—5. of Phlya, sent on an embassy to Philip at Elatea, Dem. 282, 22. Name of several Athenian archons, Diod. S., Ath.—Others in Dem. 567, 26; Strab., etc.

Εὐθυδίκαιος, ον, prob. l. in Aesch. Eum. 312 for εὐθύδικος, *strictly, severely just.*

†Εὐθυδίκη, ης, ἡ, *Euthydice*, daughter of Miltiades, Diod. S. 20, 14: in Plut. Εὐρυδίκη.

Εὐθυδῐκία, ας, ἡ, *an open, direct trial, without evasion* or *quibble*, εὐθυδικίαν εἰςιέναι, Dem. 908, 7; εὐθυδικίᾳ εἰςιέναι, Id. 1103, 11, or εἰςελθεῖν, Isae. 60, 32, to bring the cause *to a fair issue*, of a defendant who availed himself of no legal objections or hindrances, such as παραγραφαί, διαμαρτυρίαι, etc.: from

Εὐθύδῐκος, ον, (εὐθύς, δίκη) *deciding, judging strictly*: in genl. *just*, Aesch. Ag. 761, cf. also εὐθυδίκαιος.

†Εὐθύδικος, ου, ὁ, *Euthydicus*, a physician, Dem. 1018, 10.—2. a citizen of Chalcis, Luc.

Εὐθυδρομέω, ῶ, *to run straight*, esp. of ships, *to sail in a straight course* Philo, and N. T.: from

Εὐθυδρόμος, ον, (εὐθύς, δραμεῖν, δρόμος) *in a straight course*, Strab.

Εὐθυέντερος, ον, (εὐθύς, ἔντερον) *with a straight intestine*, Arist. H. A.

Εὐθυέπεια, ας, ἡ, *straightforward speaking, truthfulness*: from

Εὐθυεπής, ές, (εὐθύς, ἔπος, εἰπεῖν) *straightforward, honest in speech.*

Εὐθυεπία, ας, ἡ,=εὐθυέπεια.

Εὐθυεργής, ές, (εὐθύς, *ἔργω) *accurately wrought*, Luc.

Εὐθυθάνᾰτος, ον, (εὐθύς, θάνατος) *suddenly killing, mortal*, πληγή, Plut [ᾰ]

Εὐθύθριξ, τρῐχος, ὁ, ἡ, (εὐθύς, θρίξ) *with straight sleek hair*, Arist. Gen. An.

Εὐθύκαυλος, ον, (εὐθύς, καυλός) *straight-stalked*, Theophr.

†Εὐθυκλῆς, έους, ὁ, *Euthycles*, a Spartan envoy to the king of Persia, Xen. Hell. 7, 1, 33.—2. an Athenian archon Ol. 110, 2, Dem. 266, 16.—3. an Athenian for whom Demosthenes wrote the oration against Aristocrates, Dem. 622, 27.—Others of this name in Thuc. 1, 46; 3, 140, etc.

†Εὐθυκράτης, ους, ὁ, *Euthycrătes*, an Olynthian, who betrayed his native city to Philip of Macedon, Dem. 99, 22; 426, 2; v. Thirlw. 5, p. 316.—Others in Isae., Arist., etc.

†Εὐθύκριτος, ου, ὁ, *Euthycrĭtus*, a native of Plataea, Lys. 167, 2.—2. an Athenian archon, Diod. S.

Εὐθύληπτος, ον, (εὐθύς, λαμβάνω) *easy to get at, to procure.*

Εὐθυλογία, ας, ἡ, = εὐθυέπεια from

Εὐθυλόγος, ον, (εὐθύς, λέγω)=εὐθυεπής.

Εὐθυμᾰχέω, ῶ, *to fight boldly*: from

Εὐθυμάχης, ου, ὁ, (εὐθύς, μάχομαι) *fighting straightforward*, i. e. *unflinching, resolute*, Pind. O. 7, 27. [ᾰ] Hence

Εὐθυμᾰχία, ας, ἡ, *an open, fair fight*, Plut.

Εὐθυμάχος, *ον*,=*εὐθυμάχης*, Simon. 21. [*ᾰ*]

†**Εὐθύμᾰχος**, *ου*, *ὁ*, *Euthymăchus*, masc. pr. n., Dem. 1083, 4.

†**Εὐθυμένης**, *ους*, *ὁ*, *Euthymĕnes*, an Aeginetan, celebrated by Pindar, N. 5, 75.—2. an Athenian archon Ol. 85, 4, Diod. S.—Others in Paus., etc.

Εὐθῡμέω, *ῶ*, *to be εὔθυμος, to be of good cheer, enjoy one's self*, Eur. Cycl. 530.—II. trans. *to make cheerful, cheer*, Aesch. Fr. 266: hence again *εὐθυμέομαι*, as pass. in signf. I., Xen. Hell. 7, 4, 36, *ἐπί τινι*, Cyr. 4, 1, 19. Hence

Εὐθυμητέον, verb. adj., *one must make merry, be cheerful*, Xen.

Εὐθῡμία, *ας*, *ἡ*, *cheerfulness, joy, festivity*, Pind. I. 1, 88 and Xen.; also in plur., Pind. O. 2, 63.

Εὔθῡμος, *ον*, (*εὖ*, *θυμός*) *well-minded, well-disposed, kind*, Od. 14, 63.—II. usu. *of good cheer, cheerful*, Pind. O. 5, 51, and Xen.—2. of horses, *spirited*, Xen. Eq. 11, 12.—3. of things, *agreeable*, Aesch. Supp. 959. Adv. *-μως*, *with good cheer, cheerfully*, Batr. 159, Aesch. Ag. 1592: Compar. *-ότερον*, Xen. Cyr. 2, 2, 27: Superl., *-ότατα*, Ib. 3, 3, 12.

†**Εὔθυμος**, *ου*, *ὁ*, *Euthȳmus*, a celebrated boxer of Locri, in Italy, Strab. 255.

Εὔθῡνα, or *εὐθύνη*, *ης*, *ἡ*, v. sub fin., (*εὐθύνω*) usu. in plur., *a judicial investigation, inquiry*, esp. at Athens, *a scrutiny* or *passing of accounts, audit*, Ar. Eq. 825, Plat., and Oratt.: *εὔθυναι τῆς πρεσβείας*, etc., *an account* of one's embassage, etc., Dem. 367, 2: *εὐθύνας ἀπαιτεῖν*, to call for one's *accounts*, call one to account; opp. to *εὐθύνας διδόναι*, *ὑπέχειν*, to give them in, submit to a scrutiny, Ar. Pac. 1187, Lys. 183, 21: *εὐθύνας ὀφλεῖν*, to be bound to do so, Lys. 118, 25; but also, to be found guilty of malversation, Aeschin. 55, 17. Cf. Böckh. P. E. 1, 254.—II. *correction, chastisement*, Plat. Prot. 326 E.—Εὐθύνη, has been supposed to be only a late form, and *εὔθυνα* that of true Att. Greek, so that the plur. should be *εὔθῡναι*: but Göttling ad Arist. Pol. p. 359 rejects *εὔθυνα*, as contrary to analogy, quoting Phryn. 23, and Ruhnk. Tim. on *ἄμυνα*.

Εὔθῡνος, *ον*, *ὁ*, *an investigator, scrutineer, auditor*, who examined and passed the accounts of magistrates, etc.: at Athens there were ten: on them and the *λογισταί*, v. Böckh. P. E. 1, 254, sqq.—II. in genl. *a corrector, chastiser*, like *εὐθυντήρ*, Aesch. Pers. 828, Eum. 273.

†**Εὔθῡνος**, *ου*, *ὁ*, *Euthȳnus*, father of Hermolycus, Hdt. 9, 105.—2. an athlete, Dem. 537, 14, v. l. Εὔθυμος.—Others in Ath., Arist., etc.

†**Εὐθύνους**, *ου*, *ὁ*, *Eythynous*, an Athenian against whom Isocrates wrote an oration.—Others in Plut., etc.

Εὔθυνσις, *εως*, *ἡ*, (*εὐθύνω*) *a straightening*, opp. to *κάμψις*, Arist. Meteor.

Εὐθυντήρ, *ῆρος*, *ὁ*, and *εὐθυντής*, *οῦ*, *ὁ*, (*εὐθύνω*) *a director, guide, ruler, corrector, judge*, *ὕβριος εὐθυντήρ*, *a chastiser* of violence, Theogn. 40.—2. esp.=*εὔθυνος*, signf. I., Plat. Legg. 945 A.—II. as adj., *εὐθυντὴρ οἴαξ*, *the guiding* rudder, Aesch. Supp. 717.

Εὐθυντηρία, *ας*, *ἡ*, *the part of a ship, wherein the rudder was fixed*, Eur. I. T. 1356: strictly fem. from

Εὐθυντήριος, *α*, *ον*, *making straight*: hence *directing, ruling*, *σκῆπτρον*, Aesch. Pers. 764: from

Εὐθυντής, *οῦ*, *ὁ*,=*εὐθυντήρ*, Plat. Legg. 945 B.

Εὐθυντικός, *ή*, *όν*,=*εὐθυντήριος*, Arist. Pol.

Εὐθυντός, *ή*, *όν*, *drawn straight*, Arist. Meteor.: from

Εὐθύνω, fut. -ῠνῶ, (*εὐθύς*)=the Homeric *ἰθύνω*, *to lead* or *guide straight*, as a horse by the bit, etc., Aesch. Pr. 287, etc.: *εὐθ. ἡνίας*, Ar. Av. 1738; *to steer straight*, *δόρυ*, the bark, Eur. Cycl. 15; *πλάταν*, Hec. 39.—2. *to direct, govern*, Soph. Ant. 178, Eur. Hec. 9.—3. *to keep straight, preserve*, *ὄλβον*, Pind. P. 1, 88; so, *εὐθ. οὖρον*, *to send a straight* fair wind, Id. O. 13, 38.—II. *to make* or *put straight*, as a bent piece of wood, Plat. Prot. 325 D.—2. metaph., *εὐθ. δίκας σκολιάς*, *to make* crooked judgments *straight*, Solon 15, 36; and so *εὐθ. δίκας λαοῖς*, Pind. P. 4, 273.—III. esp. at Athens, *to call to account, scrutinise the accounts*, (*εὔθυναι*) of a magistrate, Plat. Polit. 299 A: hence in pass. *to be called to account*, and so *to be corrected*, *τινός*, for a thing, Thuc. 1, 95.—2. intrans. *to serve as εὔθυνος*, Plat. Legg. 946 C.

Εὐθυονειρία, *ας*, *ἡ*, *a clear, distinct dream*, Arist. Insomn.: from

Εὐθυόνειρος, *ον*, (*εὐθύς*, *ὄνειρος*) *clearly, distinctly dreaming*, Arist.

Εὐθυπλοέω, *ῶ*, (*εὐθύπλοος*) *to sail straight*, *ἐπί τι*, Strab. Hence

Εὐθύπλοια, *ας*, *ἡ*, *a straight voyage*, Strab.

Εὐθυπλοκία, *ας*, *ἡ*, (*εὐθύς*, *πλέκω*, *πλοκή*) *straight weaving, evenness of texture*, Plat. Polit. 283 A.

Εὐθύπλοος, *ον*, contr. *-πλους*, *ουν*, (*εὐθύς*, *πλέω*) *sailing straight*.

Εὐθύπνοος, *ον*, contr. *-πνους*, *ουν*, (*εὐθύς*, *πνέω*) *straight blowing*, Pind. N. 7, 42.—II. *breathing freely*, Hipp.

Εὐθυπομπής, *ές*,=sq.

Εὐθύπομπος, *ον*, (*εὐθύς*, *πέμπω*) *guiding straight*, Pind. N. 2, 10.

Εὐθυπορέω, *ῶ*, (*εὐθύπορος*) *to go straight forward*, *πότμος εὐθυπορῶν*, *unswerving, inflexible* fate, Aesch. Ag. 1005: c. acc. cognato, *εὐθ. ὁδόν*, *δρόμον*, *to go a straight* course, Pind. O. 7, 167, I. 5, 76.

Εὐθυπορία, *ας*, *ἡ*, *straightness of course, progress in a straight line*, Plat. Legg. 747 A: from

Εὐθύπορος, *ον*, (*εὐθύς*, *πορεύομαι*) *going straight*, Theophr.: metaph. *straight forward, honest*, *ἦθος*, Plat. Legg. 775 D. Adv. *-ρως*.

Εὐθυρρημονέω, *ῶ*, *to speak plainly*, or *to speak off-hand*, Plut.

Εὐθυρρημοσύνη, *ης*, *ἡ*, *the character* or *language of the εὐθυρρήμων, openness, plainness of speech*, Sext. Emp.: from

Εὐθυρρήμων, *ον*, (*εὐθύς*, *ῥῆμα*) *plain of speech, honest.* Adv. *-μόνως*, Clem. Al.

Εὐθύρριζος, *ον*, (*εὐθύς*, *ῥίζα*) *straight-rooted*, Theophr.

Εὐθύρριν, *ῑνος*, *ὁ*, *ἡ*, (*εὐθύς*, *ῥίς*) *straight-nosed.*

Εὔθυρσος, *ον*, (*εὖ*, *θύρσος*) *with beautiful thyrsus*, Eur. Bacch. 1158

ΕΥ'ΘΥ'Σ, *εὐθεῖα*, *εὐθύ*,=the older and Ion. form *ἰθύς* (as always in Il., Od., and Hdt.), adj., *straight, direct*, whether perpendicular or horizontal, opp. to *σκολιός* or *καμπύλος*, Plat.: *εὐθ. πλόος*, Pind. O. 6, 177.—2. in moral sense, *straight-forward, open, honest*, *ῥήτρα*, Tyrt. 8, *δίκη*, Pind. N. 10, 22, cf. *εὐθύνω* II. 2; *ὁ εὐθὺς λόγος*, Eur. Hipp. 492.—3. in adverb. usages, *εἰς τὸ εὐθὺ βλέπειν*, to look *straight forward*, Xen. Eq. 7, 17: *ἀπὸ τοῦ εὐθέος λέγειν*, to speak *straight out*, Valck. Hipp. 491, *ἐκ τοῦ εὐθέος*, *at once, immediately, hastily*, Thuc. 1. 34, etc.: hence *unconditionally, in short*: so too, *ἀπ' εὐθείας* (sc. *ὁδοῦ*) Plut. Fab. 3: also, *τὴν εὐθεῖαν*, Eur. Med. 384.—II. as adv. *εὐθύς* and *εὐθύ*, of place, *straight to*, *Πυλόνδε*, *ἐς Πύλον*, H. Hom. Merc. 342, 355; so *ἐπὶ τόπου*, Xen. Cyr. 5, 2, 37: also c. gen. *straight towards...*, as *εὐθὺ τῶν κυρηβίων*, *εὐθὺ Πελλήνης*, Ar. Eq. 254, Av. 1421; cf. *ἰθύς*.—2. of time, *straightway, forthwith, at once*, Pind., Trag., etc.; *τοῦ θέρους εὐθὺς ἀρχομένου*, at the very beginning of summer, Thuc. 2, 47: hence, acc. to Gramm., *suddenly, hastily, rashly.* In these signfs. both *εὐθύ* and *εὐθύς* are freq., v. Jac. A. P. p. lxxvi: yet in the local signf. the form *εὐθύ* was Att. the more usu., Heind. Plat. Lys. 203 E, Buttm. Ausf. Gr. § 117, 1; and in later Greek, *εὐθύ* prevailed, Lob. Phryn. 144.—3. *for instance, to take the first example that occurs*, Ruhnk. Tim., cf. *αὐτίκα* II. Freq. pleonast. with *παράχρημα*, q. v., and the like, cf. Wolf Lept. p. 235, Schäf. Mel. p. 61.—III. *εὐθέως*, adv., is used just in the same way, Soph. Aj. 31, etc.; cf. also *παραχρῆμα*.—IV. *ἡ εὐθεῖα*, as subst.—1. sub. *γραμμή*, *a straight line*, Arist. Mund., and Polyb.—2. sub. *πτῶσις*, *the nominative case*, Lat. *casus rectus*, Gramm. (Nothing to do with *εὖ* as the collat. form *ἰθύς* abundantly shows.)

Εὐθύσᾰνος, *ον*, (*εὖ*, *θύσανος*) *well-fringed*, Leon. Tar. [*ῠ*]

Εὐθυτενής, *ές*, (*εὐθύς*, *τείνω*) *stretched out, straight*, Ael.

Εὐθύτης, *ητος*, *ἡ*, (*εὐθύς*) *straightness, a straight direction*, Arist. Meteor.—II. metaph. *honesty, justice*, LXX. [*ῠ*]

Εὐθυτόμος, *ον*, (*εὐθύς*, *τέμνω*) *cutting straight*: but—II. proparox. *εὐθύτομος*, *ον*, pass., *cut straight, straight*, Pind. P. 5, 120.

Εὐθύτονος, *ον*, (*εὐθύς*, *τείνω*)=*εὐθυτενής*.—II. *τὰ εὐθ.*, *catapults*, to shoot darts with, v. *παλίντονος*.

Εὐθύτρητος, *ον*, (*εὐθύς*, *τιτράω*) *bored right through.*

Εὐθύτριχος, *ον*, (*εὐθύς*, *θρίξ*)=*εὐθύθριξ*, Arist. H. A.

Εὐθυφερής, *ές*, (*εὐθύς*, *φέρω*) *going, running in a straight line*, Plat. Legg. 815 B.

†**Εὐθύφημος**, *ου*, *ὁ*, *Euthyphēmus*, masc. pr. n., Dem. 1324, 10.

Εὐθυφορέω, *ῶ*, (*εὐθύς*, *φέρω*) *to carry straight.* Pass *to go, be moved in a straight line.* Hence

Εὐθυφορία, *ας*, *ἡ*, *motion in a straight line*, Arist. Phys. Ausc.; opp. to *κυκλοφορία*.

Εὐθύφρων, *ον*, gen. *ονος*, (*εὐθύς*, *φρήν*) *right, straight-minded.*—II. *well-disposed, kind*, dub. in Aesch. Eum. 1034.

†**Εὐθύφρων**, *ονος*, *ὁ*, *Euthyphron*, an Athenian, after whom one of the dialogues of Plato was named.

Εὐθυώνυξ, *υχος*, *ὁ*, *ἡ*, (*εὐθύς*, *ὄνυξ*) *with straight nails, claws, talons*, Arist. H. A., v. Lob. Phryn. 708.

Εὐθυωρέω, *ῶ*, *to go straight forward*: and

Εὐθυωρία, *ας*, *ἡ*, *a straight course* or *direction*, Plat. Rep. 436 E: from

Εὐθύωρος, *ον*, also *α*, *ον*, *in a straight direction*: esp. in neut. *εὐθύωρον* as adv.,=*εὐθύς*, Xen. An. 2 2, 16. (Usu. deriv. from *ὥρα*, but never found of *time*: perh. better from *εὐθύ* only.)

Εὐθώρηξ, ηκος, ὁ, ἡ, (εὖ, θώραξ) *well-mailed*, Nonn., Anth.

†Εὔια, ων, τά, *Euia*, a city of Macedonia Diod. S. 19, 11.

Εὐιάζω, v. εὐάζω.

Εὐιακός, ή, όν, (εὔιος) *Bacchic*, Anth.: as fem. εὐιάς, άδος, ἡ.

Εὐίᾱτος, ον, (εὖ, ἰάομαι) *easily healed, curable*, Hipp. [ῑ]

Εὐίδρως, ωτος, ὁ, ἡ, (εὐ, ἱδρώς) *easily perspiring*, Arist. Probl.: a neut. εὔιδρον, in Theophr. Fr. 9.

Εὐίερος, ον, (εὖ, ἱερός) *very holy*, Lat. *sacrosanctus*, Anth. [ῐ]

Εὐῑλᾱτεύω, *to be very propitious, merciful*, LXX.: from

Εὐίλᾱτος, ον, (εὖ, ἱλάομαι) *very propitious, merciful*, LXX. [ῑ]

Εὔῑνος, ον, (εὖ, ἴς) *with stout fibres*, ξύλον, Theophr.

Εὔιος, ου, ὁ, *Euios, Evius*, epith. of Bacchus, Soph., and Eur., from the cry εὖα, εὐοῖ; hence—II. εὔιος, ον, as adj. *Bacchic, inspired by Bacchus*, Soph., Eur., etc.

†Εὔιος, ου, ὁ, *Euïus*, of Chalcis, a pipe-player, Ath. 538 F.

†Εὐΐππη, ης, ἡ, *Euippe*, daughter of Danaus, Apollod. 2, 1, 5.—2. daughter of Leucon, Paus.: prop. fem. from

Εὔιππος, ον, (εὖ, ἵππος) of persons, *delighting in horses, well-horsed*, H. Hom. Ap. 210, Pind., etc.—2. of places, *famed for horses*, Pind., Soph., etc.

†Εὔιππος, ου, ὁ, *Euïppus*, son of Thestius, Apollod. 1, 7, 10.—2. a Trojan, slain by Patroclus, Il. 16, 417.—3. son of Megareus, Paus.—4. an Athenian archon, Diod. S.

Εὐίστιος, ον, Ion. for εὐέστιος.

Εὔιστος, ον, (εὖ, εἰδέναι) πόθος εὔιστος, *desire of knowledge*, acc. to Jacobs; dub. in Ep. Ad. 168.

Εὐίσχιος, ον, (εὖ, ἰσχίον) *with good, beautiful hips*, Anth.

Εὔιχθυς, υ, gen. υος, (εὖ, ἰχθύς) *abounding in fish*, Diod.

Εὐιώτης, ου, ὁ, (εὔιος) *Bacchic*; fem. εὐιῶτις, ιδος, Mosch. ap. Stob. Ecl. 1, 242.

†Εὔκαδμος, ου, ὁ, *Eucadmus*, a statuary, Paus.

Εὐκᾰής, ές, (εὖ, καίω) *easily burnt*, Diosc.

Εὐκαθαίρετος, ον, (εὖ, καθαιρέω) *easy to pull down, overthrow, overcome*, Thuc. 7, 18.

Εὐκάθεδρος, ον, (εὖ, καθέδρα) *with good seat* or *bench*,=εὔσελμος.

Εὐκάθεκτος, ον, (εὖ, κατέχω) *easily kept under, restrained*, Xen. Cyr. 7, 5, 69.

Εὐκαιρέω, ῶ, (εὔκαιρος) *to have good opportunity, leisure* or *time*, Polyb.; c. inf., Plut.—II. εὐκ. εἴς τι, *to devote one's leisure to* a thing, *occupy one's self with* it, N. T.—III. *to enjoy good times, be well off, prosper*, Polyb.; τοῖς βίοις, Ib. Also εὐκαιρέομαι, as dep., in this signf., Posidon. ap. Ath. 275 A. Hence

Εὐκαίρημα, ατος, τό, *a thing seasonably done*, Stob. Ecl. 2, 194.

Εὐκαιρία, ας, ἡ, *good season, fitting time, an opportunity*, Isocr. 239 E, Plat. Phaedr. 272 A.—II. *suitableness, appropriateness*, Plut.—2. *convenience, good situation*, πόλεως, Polyb.—III. *wealth, prosperity*, Polyb.: from

Εὔκαιρος, ον, (εὖ, καιρός) *in season, seasonable*, Soph. O. C. 32: τὸ εὔκαιρον=εὐκαιρία, Dion. H.—II. of places, *convenient, well-situated*, Polyb.—III. *at leisure*. Adv. -ρως, Hipp.: compar. -ότερον, Plat. Phaed. 78 A: superl. ότατα, Polyb.

Εὔκᾱλος, εὐκᾱλία, Dor. for εὐκηλ.

Εὐκάμᾰτος, ον, (εὖ, κάματος) *of easy labour, easy*, κάματος, Eur. Bacch. 66: *well-wrought*, Anth.—II. of persons, *laborious*, Anth. [ᾰ]

Εὐκάμπεια, ας, ἡ, *flexibility*: from

Εὐκαμπής, ές, (εὖ, κάμπτω) *well-bent* or *curved*, δρέπανον, κληΐς, τόξα, Od. 18, 368; 21, 6, H. Hom. 27, 12.—II. *easy to bend, curve, turn*, Plut.

†Εὐκαμπίδας, α, ὁ, *Eucampidas*, an Arcadian, charged by Demosthenes with being gained over by Philip, Dem. 324, 9; cf. Polyb. 17, 14, 2.

Εὔκαμπτος, ον, (εὖ, κάμπτω) *easily bent, flexible*, Hipp. Hence

Εὐκαμψία, ας, ἡ, *flexibility*, Arist. Gen. An.

Εὐκάρδιος, ον, (εὖ, καρδία) *good of heart, stout-hearted, brave*, Lat. *egregie cordatus*, Soph. Aj. 364, and Eur.: of a horse, *spirited*, Xen. Eq. 6, 14.—II. *strengthening, good for the* καρδία or *stomach*, Hipp. Adv. -ίως, Eur. Hec. 549.

Εὐκαρπέω, ῶ, *to be* εὔκαρπος, *to abound in fruit*, Theophr.

Εὐκαρπία, ας, ἡ, (εὔκαρπος) *fruitfulness, abundance of fruit*, Theophr.

†Εὐκαρπία, ας, ἡ, *Eucarpia*, a city of Greater Phrygia, Strab.

Εὔκαρπος, ον, (εὖ, καρπός) *rich in fruit, fruitful*, of women, H. Hom. 30, 5; of trees, corn, land, etc.—II. act. *fruitful, fertilising*, Theophr.

Εὐκατάγνωστος, ον, (εὖ, καταγιγνώσκω) *blameworthy*.

Εὐκατᾰγώνιστος, ον, (εὖ, καταγωνίζομαι) *easily conquered*, Polyb.

Εὐκατακόμιστος, ον, (εὖ, κατακομίζω) *easy to be transported*, ὕλη, Strab.—II. *easily led* or *prone to* a thing.

Εὐκατακράτητος, ον, (εὖ, κατακρατέω) *easy to keep in subjection* or *retain*, Polyb. [κρᾰ]

Εὐκατάληπτος, ον, (εὖ, καταλαμβάνω) *easy to take in, comprehend*.

Εὐκατάλλακτος, ον, (εὖ, καταλλάσσω) *easily appeased, placable*, Arist. Rhet. Adv. -τως.

Εὐκατάλῠτος, ον, (εὖ, καταλύω) *easy to overthrow*, Xen. Hell. 3, 5, 15.

Εὐκαταμάθητος, ον, (εὖ, καταμανθάνω) *easy to understand*, Hipp. [ᾰ]

Εὐκαταμάχητος, ον, (εὖ, καταμάχομαι) *easily conquered*. [ᾰ]

Εὐκατανόητος, ον, (εὖ, κατανοέω) *easily intelligible*.

Εὐκατάπληκτος, ον, (εὖ, καταπλήσσω) *easily scared*.

Εὐκαταπράϋντος, ον, (εὖ, καταπραΰνω) *placable*. [πρᾱ]

Εὐκατάπρηστος, ον, (εὖ, καταπρήθω) *easily kindled, set on fire*.

Εὐκαταπτόητος, ον, (εὖ, καταπτοέω) *easily frightened*.

Εὐκατάπτωτος, ον, (εὖ, καταπίπτω) *given to falling down*.

Εὐκατασήμαντος, ον, (εὖ, κατασημαίνω) *easily sealed*.

Εὐκατάσκεπτος, ον, (εὖ, κατασκέπτομαι) *easily visible*.

Εὐκατασκεύαστος, ον, (εὖ, κατασκευάζω) *easily constructed*.

Εὐκατάσκευος, ον, (εὖ, κατασκευή) =foreg.

Εὐκατάστᾰτος, ον, (εὖ, καθίστημι) *well-fixed, firm*.

Εὐκατάστροφος, ον, (εὖ, καταστρέφω) *well-turned*, of a period, Dem. Phal.

Εὐκατάσχετος, ον, (εὖ, κατέχω) *easily held fast*, Hipp.

Εὐκατατρόχαστος, ον, (εὖ, κατατροχάζω) *easily overrun, easily attacked*: hence of persons, *exposed to attack* or *blame*, Strab.

Εὐκαταφορία, ας, ἡ, *a leaning, inclination*, Diog. L.: from

Εὐκατάφορος, ον, (εὖ, καταφέρομαι) *leaning downwards, prone towards* a thing, esp. of passions, etc., Lat. *proclivis, pronus*, πρός τι, Arist. Eth. N.

Εὐκαταφρόνητος, ον, (εὖ, καταφρονέω) *easy to be despised, contemptible, despicable*, Xen. Hell. 6, 4, 28. Adv. -τως.

Εὐκατάψευστος, ον, (εὖ, καταψεύδομαι) *safe to tell lies about*, Strab.

Εὐκατέακτος, ον, (εὖ, κατάγνυμι, pf. κατέαγα) *easily broken*.

Εὐκατέργαστος, ον, (εὖ, κατεργάζομαι) *easy to be wrought*, γῆ, Theophr.: *easy of digestion*, Xen. Mem. 4, 3, 6.—2. *easy of accomplishment*, Arist. Rhet.—3. *easily subdued, conquered*, Xen. Hell. 6, 1, 12.

Εὐκατηγόρητος, ον, (εὖ, κατηγορέω) *easy to be blamed, open to accusation*, Thuc. 6, 77.

Εὐκατοίκητος, ον, (εὖ, κατοικέω) *convenient for inhabiting*.

Εὐκάτοπτος, ον, (εὖ, κάτοπτος) *easily seen, clear*.

Εὐκατόρθωτος, ον, (εὖ, κατορθόω) *easily effected*. Adv. -τως.

Εὐκάτοχος, ον, (εὖ, κατέχω)=κατάσχετος.

Εὔκαυστος, or -καυτος, ον, (εὖ, καίω) *easily burning*, Theophr.

Εὐκέᾰνος, ον,=sq., dub. in Plut.

Εὐκέαστος, ον, (εὖ, κεάζω) *easily cleft* or *split*.

Εὐκέᾰτος, ον, poet. for foreg., κέδρος, Od. 5, 60.

Εὐκέλᾰδος, ον, (εὖ, κέλαδος) *sounding well, melodious*, Ar. Nub. 312.

Εὔκεντρος, ον, (εὖ, κέντρον) *pointed*, Anth.

Εὐκέραος, ον, and εὐκέρως, ων, gen. ωτος, (εὖ, κέρας) *with beautiful horns*, Soph. Aj. 64.

Εὐκέραστος, ον, (εὖ, κεράννυμι) *well mixed, well tempered*, of the atmosphere, Plut.

Εὐκερδής, ές, (εὖ, κέρδος) *gainful*, Opp.

Εὐκερμᾰτέω, ῶ, (εὖ, κέρμα) *to be moneyed, rich in money*.

Εὐκέρως, ων, v. εὐκέραος.

Εὐκέφᾰλος, ον, (εὖ, κεφαλή) *with a good head*, Arr.—II. *good for, strengthening the head*, cf. εὐκάρδιος.

Εὐκηλήτειρα, ας, ἡ, (εὔκηλος) *she that lulls, soothes*, παίδων, Hes. Op. 462.

Εὐκηλία, ας, ἡ, *quiet*: from

Εὔκηλος, ον, and Ap. Rh. η, ον, Dor. εὔκᾱλος, Ael. lengthd. form of ἕκηλος, *quiet, calm, gentle*, Il. 1, 554: *free from care, quiet*, like Lat. *securus*, εὔκ. εὕδειν, Od. 14, 479, ξυνναίειν, Soph. El. 241; but also *careless, idle*, Od. 3, 263: *undisturbed, uninterrupted*, πολεμίζειν, Il. 17, 371: *with confidence, bold*, Hes. Op. 669, H. Hom. Merc. 480. From Theocr. and Ap. Rh. downwds. also of things, as νὺξ εὔκ., *still, silent*, Theocr. 2, 166; *uninterrupted, unceasing*, πτέρυγες, Ap. Rh.; κῶπαι, Opp. Adv. -λως. (Nothing to do with εὖ: prob. from the same root as ἑκών, cf. ἕκηλος, and Buttm. Lexil. in v.)

Εὔκηλος, ον, (εὖ, καίω, κηλός) *easily burning*, Ion ap. Phot.

Εὐκῑνησία, ας, ἡ, *easiness of motion, agility*: from

Εὐκίνητος, ον, (εὖ, κινέω) *easily moved*, Lat. *mobilis*, Hipp., and Plat. Tim. 58 E.—II. *easily stirred* or *roused*, πρὸς ὀργήν, Arist. Rhet. Adv. -τως. [ῑ]

Εὔκισσος, ον, (εὖ, κισσός) *ivied*, Anth.

Εὐκίων, ον, gen. ονος, (εὖ, κίων) *with beautiful pillars*, Eur. Ion 185. [ῐ]

Εὔκλᾰδος, ον, (εὖ, κλάδος) *with fine twigs.*

Εὔκλαστος, ον, (εὖ, κλάω) *easily broken.*

Εὐκλεής, ές: for the acc. εὐκλεέα, contr. εὐκλεᾶ, poets have also εὐκλεᾰ, as if from εὐκλής, plur. εὐκλέας, Simon. 31, 1, and Pind.; Hom. has the lengthd. ἐϋκλεῖας, Il. 10, 281, Od. 21, 331 (εὖ, κλέος.) *Of good report, famous, glorious,* Hom., etc. Adv. -εῶς, in Hom. -ειῶς, Il. 22, 110. Hence

Εὐκλείᾱ and εὔκλειᾰ, ας, ἡ, *good fame, renown,* in Hom. always in poet. form ἐϋκλείη, Il. 8, 285, Od. 14, 402: Ion. εὐκλεΐη, Dor. εὐκλεΐα. Hence

†Εὔκλεια, ας, ἡ, *Euclīa,* an appell. of Diana at Thebes and Corinth, Paus., Plut. Aristid. 20.—2. fem. pr. n., Ath.—II. τά, *the Euclīa,* a festival in honour of Diana Euclia, Xen. Hell. 4, 4, 2.

†Εὐκλείδης, ου, ὁ, *Euclīdes, Euclid,* a Zanclēan, founder of Himera, Thuc. 6, 5.—2. son of the tyrant Hippocrates of Gela, Hdt. 7, 155.—3. one of the thirty tyrants in Athens, Xen. Hell. 2, 3, 2.—4. Archon, Ol. 94, 2, B. C. 403, the year of the restoration of the exiles, of a general amnesty by which no prosecutions were to be commenced for acts previously committed, and of the re-establishment, with slight modifications, of Solon's laws, Dem. 713, 19, etc.; hence the prov. τὰ πρὸ Εὐκλείδου ἐξετάζειν, Luc. Catap. 5: cf. Wolf Lept. p. 72.—5. a Phliasian, a soothsayer, Xen. An. 7, 8, 1.—6. of Megara, a pupil of Socrates, and founder of the Megaric sect, Plat.—7. a celebrated mathematician of Alexandrea, in the time of Ptolemy Philadelphus.—Others in Paus., etc.

Εὐκλεΐζω, Ion. εὐκληΐζω, (εὔκλεια) *to praise, laud,* Sapph. 137, Tyrt. 3, 24.

Εὐκλειής, ές, Ep. for εὐκλεής, adv. ἐϋκλειῶς, Il. 22, 110.

Εὔκλεινος, ον, (εὖ, κλεινός) *much-famed,* Anth.

Εὔκλειστος, ον, (εὖ, κλείω) *well-shut.*

Εὐκλήῑς, also ἐϋκλήῑς, ῖδος, ἡ, more rarely oxyt. εὐκληΐς, ῖδος, Ion. for foreg., *well-closed, close-shutting,* θύρη, Il. 24, 318. [ῑ]

Εὐκλημᾰτέω, ῶ, (εὖ, κλῆμα) *to grow luxuriantly,* of vines.

Εὐκληρέω, ῶ, *to be* εὔκληρος, *to be fortunate, have a good lot,* Teles ap. Stob. p. 577, 35; c. acc. cognato, κλῆρον, Anth. Hence

Εὐκλήρημα, ατος, τό, *a piece of good fortune,* Strab.

Εὐκληρία, ας, ἡ, *good fortune,* Dion. H.: from

Εὔκληρος, ον, (εὖ, κλῆρος) *fortunate, prosperous,* Anth.

†Εὐκλῆς, έους, ὁ, *Eucles,* an Athenian archon, Ol. 88, 2, Arist., Diod. S. has Εὐκλείδης, 12, 53: an Athenian commander, Thuc. 4, 104.—2. a Syracusan commander against Nicias, Id. 6, 103, Xen.—Others in Paus., etc.

†Εὔκλος, ου, ὁ, *Euclus,* masc. pr. n., Paus.

†Εὔκνᾱμος, ου, ὁ, *Eucnāmus,* masc. pr. n., Plut.

Εὔκλωστος, ον, Ep. ἐΰκλ., (εὖ, κλώθω) *well-spun,* H. Hom. Ap. 203.

Εὔκναμπτος, ον, Att. for εὔγν.

Εὔκναπτος, ον, (εὖ, κνάπτω) *well-fulled* or *cleaned,* of cloth.

Εὐκνήμῑς, ῖδος, ὁ, ἡ, (εὖ, κνημίς) *well-equipped with greaves, with well-wrought greaves, well-greaved,* freq. in Hom., in nom. and acc. plur, in Ep. form ἐϋκνήμῑδες, ἐϋκνήμῑδας, in Il., always epith. of Ἀχαιοί, in Od. sometimes also of ἑταῖροι. [ῑ always.]

Εὔκνημος, ον, (εὖ, κνήμη) *with beautiful legs,* cf. Plin. N. H. 34, 8, 21.—II. *with fine sprouts* or *joints,* of a plant, Nic.

Εὔκνιστος, ον, (εὖ, κνίζω) *irritable.*

Εὐκοίλιος, ον, (εὖ, κοιλία) *with good healthy bowels.*—II. *good for the bowels, relaxing them,* Diosc., cf. εὐκέφαλος.

Εὐκοινόμητις, ὁ, ἡ, (εὖ, κοινός, μῆτις) *deliberating well for the public,* or *taking common counsel,* ἀρχά, Aesch. Supp. 700.

Εὐκοινωνησία, ας, ἡ, *the character of the* εὐκοινώνητος: *good state of social relations,* M. Anton.: from

Εὐκοινώνητος, ον, (εὖ, κοινωνέω) *easy to deal with, social, reasonable in one's dealings,* Arist. Eth. N.

Εὐκολία, ας, ἡ, (εὔκολος) strictly, *goodness of digestion, contentedness with one's food,* Plut.: in genl. *contentedness, good temper,* Id.—II. also *facility in using the limbs,* etc., *activity,* Plat. Legg. 942 D.

Εὐκόλλητος, ον, (εὖ, κολλάω) *easy to glue, fix together.*

Εὔκολλος, ον, (εὖ, κόλλα) *gluing well, sticky,* Anth.

Εὔκολος, ον, (εὖ, κόλον) *of good digestion, easily contented with one's food:* in genl. *taking things easily, contented,* Lat. *facilis, a good, easy* man, said of Sophocles, Ar. Ran. 82; opp. to δύςκολος.—II. also *nimble, active in body;* of things, *easy,* Plat. Legg. 779 E. Adv. -λως, Isocr. 239 B.

Εὔκολπος, ον, (εὖ, κόλπος) *with beautiful bosom,* Anth.—2. *with beautiful bays,* of a country, Archestr. ap. Ath. 285 C.

Εὐκόλυμβος, ον, (εὖ, κολυμβάω) *swimming* or *diving well.*

Εὐκόμης, ου, ὁ, (εὖ, κόμη)=εὔκομος.

Εὐκομῐδής, ές, (εὖ, κομιδή) *well-cared for,* Hdt. 4, 53.

Εὐκόμιστος, ον, (εὖ, κομίζω)= foreg.

Εὔκομος, ον, Ep. ἠΰκ., (εὖ, κόμη) *fair-haired, beautiful-haired,* Hom.

Εὐκομόων, όωσα, όων,=foreg., Q. Sm.: but there was no such verb as εὐκομάω, v. εὖ sub fin.

Εὔκομπος, ον, (εὖ, κόμπος) *loud-sounding,* πληγαὶ ποδός, of dancing, Eur. Tro. 152.

Εὐκοπία, ας, ἡ, *easiness of work,* Diod.: from

Εὔκοπος, ον, (εὖ, κόπος) *with easy labour, easy,* Polyb. Adv. -πως, Ar. Fr. 615.

Εὐκοπρώδης, ες, (εὖ, κόπρος, εἶδος) hence, τὰ εὐκοπρώδεα, *a healthy evacuation,* Hipp.

Εὐκόρῠθος, ον, (εὖ, κόρυς) *well-helmed, with beautiful helmet,* Opp.

Εὐκόρῠφος, ον, (εὖ, κορυφή) *with beautiful top,* Herm. ap. Stob. Ecl. 1, 992: metaph. of sentences, *well wound up, ending well,* like εὐκατάστροφος.

Εὐκοσμέω, ῶ, (εὔκοσμος) *to behave orderly,* LXX.

Εὐκόσμητος, ον, (εὖ, κοσμέω) *well-adorned,* H. Hom. Merc. 384.

Εὐκοσμία, ας, ἡ, (εὔκοσμος) *orderly behaviour,* Eur. Bacch. 693, Xen., etc.

Εὐκοσμίως, adv.=εὐκόσμως.

Εὔκοσμος, ον, (εὖ, κόσμος) *decorous, orderly,* Thuc. 6, 42: οὐκ εὐκ. ὀργῇ, = ἄκοσμος, Aesch. Pers. 481.—II. *well-adorned, graceful,* Eur. Bacch. 235. Adv. -μως, *in good order,* Od. 21, 123, cf. Hes. Op. 626.

†Εὔκοσμος, ου, ὁ, *Eucosmus,* son of Lycurgus of Sparta, Paus.

Εὔκουρος, ον, prob. *well-shorn,* (εὖ, κείρω), Hegem. ap. Ath. 698 E.

Εὐκραδάντος, ον, (εὖ, κραδαίνω) *easily brandished, well-poised.*

Εὐκραής, ές, =εὔκρατος, from κεράννυμι, *well-mixed, tempered, moderate,* in Hom., and Hes. v. l. for ἀκραής: later of a *gentle* breeze.

Εὔκραιρος, ον, also α, ον, (εὖ, κραῖρα) *with fine horns,* esp. of oxen, βουσὶν ἐϋκραίρῃσιν, H. Hom. Merc. 209 Later of ships, *with beautiful beak,* Opp.

†Εὐκράντη, ης, ἡ, *Eucrante,* a Nereid, Hes. Th. 243, also wr. Εὐκράτη, cf. Apollod. 1, 2, 6.

Εὐκράς, ᾶτος, ὁ, ἡ,=εὔκρατος, *well mixed, tempered,* of spring-water, Plat. Crit. 112 D: of climate, *temperate, mild,* Theophr.: *moderate, tolerable,* βίος, Eur. Melan. 25.—2. as subst. paroxyt., εὔκρας, τό, *wine mixed for drinking,* Eur. Antiop. 46.

Εὐκρᾱσία, ας, ἡ, (εὔκρατος) *a good temperature,* ὡρῶν, Plat. Tim. 24 C: *a good temperament,* σώματος, Arist. Part. An.

Εὐκράτιον, τό, (εὔκρατος)=εὔκρας II.

†Εὐκράτης, ους, ὁ, *Eucrătes,* an Athenian demagogue, Ar. Eq. 254, Oratt.—2. father of Diodotus. Thuc. 3, 41.—3. brother of the commander Nicias, Lys. 149, 27.—Others in Dem. 1354, 12; Luc., etc.

†Εὐκρατίδης, ου, ὁ, *Eucratides,* a king of Bactria, Strab.—Others in Luc., etc. In Dor. form -δας, *Eucratidas,* son of Anaxandrides, Plut.

†Εὐκρατιδία, ας, and -τιδεία, ας, ἡ, *Eucratidia,* a city of Bactria, Strab.

Εὔκρᾱτος, ον, (εὖ, κεράννυμι) *well tempered, temperate,* Eur. Phaëth. 6: hence of liquids, *tempered, lukewarm,* Medic.: of wine, *mixed for drinking,* whence, τὸ εὔκρατον,=εὔκρας II.—II. metaph. *temperate, mild,* ὀλιγαρχία, Arist. Pol. Adv. -τως.

†Εὔκρατος, ου, ὁ, *Eucrātus,* son of Strommichus, Aeschin. 30, 10.

Εὐκρᾰτῶς, adv. (εὖ, κράτος) *firmly, fast,* ἔχειν τι, Arist. Probl., as if from an adj. εὐκρατής.

Εὔκρεκτος, ον, (εὖ, κρέκω) *well-struck, well-sounding,* of stringed instruments, φόρμιγξ, Ap. Rh.: also of threads in weaving, μίτοι εὔκρεκτοι, Anth.

Εὔκρημνος, ον, (εὖ, κρημνός) *with fine cliffs, high-peaked,* Opp.

Εὔκρηνος, ον, (εὖ, κρήνη) *with a fine well, well-watered,* Anth.

Εὐκρηπίς, ῖδος, ὁ, ἡ, (εὖ, κρηπίς) *well-shod:* in genl. *well-based, firm,* Anth.

Εὔκρητος, ον, Ion. for εὔκρατος.

Εὔκρῖθος, ον, (εὖ, κριθή) *rich in barley,* Theocr. 7, 24.

Εὐκρίνεια, ας, ἡ, (εὐκρῐνής) *distinctness,* Def. Plat. 414 A.

Εὐκρῐνέω, ῶ, *to keep distinct and in order,* Xen. Hell. 4, 2, 6, cf. διευκρ.

Εὐκρῐνής, ές, (εὖ, κρίνω) *distinct:* hence *pure, clear,* αὖραι, Hes. Op. 668.—II. *clear, intelligible,* Isae. 79, 12.—III. *well-arranged, in good order,* πάντα εὐκρινέα ποιέεσθαι, Hdt. 9, 42.—IV. *in good case,* esp. *after a favourable crisis,* of bodily health, Isocr. 415 E: in Att. also, acc. to Gramm., euphem. of the dead.—2. of illnesses, *easily brought to a crisis,* Hipp.; and so, adv. -νῶς, Ion. -νέως, v. Foës. Oecon. Hipp.

Εὔκρῐτος, ον, (εὖ, κρίνω) *easy to be judged* or *decided,* κρίμα, Aesch. Supp. 397: *easy to be judged of,* νόσημα, Hipp.: *easily discerned, clear, plain, manifest,* Plat. Polit. 272 C.

†Εὔκριτος, ου, ὁ, *Eucrītus*, of Cos, a friend of Theocritus, Theocr. 7, 1.—Others in Luc., etc.

Εὐκρόκᾰλος, ον, (εὖ, κροκάλη) *gravelly* or *sandy*, of the shore, Nonn.

Εὐκρότᾰλος, ον, (εὖ, κρόταλον) *lively, rattling, accompanied by castanets*, Anth.

Εὐκρότητος, ον, (εὖ, κροτέω) *well-beaten, hammered, wrought*, of metal, Soph. Ant. 430, Eur. El. 819, cf. Valck. Adon. p. 358 C.—II. *much-applauded, popular.*

Εὔκροτος, ον, (εὖ, κροτέω) *well-sounding.* Adv. -τως.

Εὔκρυπτος, ον, (εὖ, κρύπτω) *easy to be hidden*, Hipp., and Aesch. Ag. 623.

Εὐκρῠφής, ές,=foreg., Arist. H. A.

Εὐκτάζομαι, frequentat. of εὔχομαι, *to wish, pray, long much*, from εὐκτός, as Lat. *dicto*, from *dictus.*

Εὐκταῖος, αία, αῖον, (εὔχομαι) *of, belonging to prayer, votive*, φάτις, Aesch. Theb. 841, χάρις, Id. Ag. 1387: τὰ εὐκταῖα, *wishes, prayers, vows*, Aesch. Supp. 631, Soph. Tr. 239.—2. esp. epith. of gods, *invoked in special prayer*, Aesch. Theb. 724, etc.: τινί, by one, Eur. Or. 214.—3. in genl. *wished, desired: desirable*, Plat. Legg. 687 E, with v. l. εὐκτέον. Adv. -ως.

Εὐκτέᾰνος, ον, (εὖ, κτέανον) *wealthy*, Aesch. Pers. 897.

Εὐκτήδονος, ον, or εὐκτήδων, ον, gen. ονος, (εὖ, κτηδών) *with straight fibres*, hence *easily cleft, splitting*, of wood, Theophr.

Εὐκτημοσύνη, ης, ἡ, *wealth*: from

Εὐκτήμων, ον, gen. ονος, (εὖ, κτῆμα) *wealthy*, Pind. N. 7, 135.

†Εὐκτήμων, ονος, ὁ, *Euctēmon*, a commander of the Athenians in the Peloponnesian war, Thuc. 8, 30: archon, Xen. Hell. 1, 2, 1.—2. an Athenian name, occurring frequently in Oratt.—Another archon, Ol. 120, 2.

Εὐκτήριος, ον, (εὔχομαι) *of, belonging to prayer*: τὸ εὐκτήριον, *an oratory*, Eccl.

Εὔκτητος, ον, (εὖ, κτάομαι) *well* or *easily acquired*, Anth.

Εὐκτικός, ή, όν, (εὐκτός) *wishing, expressing a wish*: hence in Gramm., ἡ εὐκτική, *the optative mood.* Adv. -κῶς.

Ἐϋκτίμενος, ένη, ενον, (εὖ, κτίμενος, κτίζω) *well, beautifully built, lying beautifully*: also *well-inhabited, populous*, in Hom. freq. epith. of cities, islands, etc.; in Od. even of houses, threshing-floors, gardens, etc., cf. Il. 20, 496; 21, 77, Od. 24, 226, 336. The common form εὐκτίμενος occurs first in H. Hom. Ap. 36. [ῐ] Cf. εὐναιετάων, εὐναιόμενος.

Εὔκτιστος, ον, poet. ἐΰκτιστος, (εὖ, κτίζω)=foreg.

Ἐΰκτῑτος, ον, Ep. and Ion. for foreg., Il. 2, 592, H. Hom. Ap. 423.

Εὐκτός, ή, όν, (εὔχομαι) *wished, longed for, desired, acceptable*, Il. 14, 98.—2. *to be wished.* Adv. -τῶς.

Ἐϋκτῠπέων, ουσα, ον, (εὖ, κτυπέω) *clattering*, Q. Sm. (only found in this form.)

Εὐκῠβέω, ῶ, (εὖ, κύβος) *to be lucky, successful*, esp. *with the dice*, Amphis Gynaecom. 3.

Εὔκυκλος, ον, (εὖ, κύκλος) *well-turned, well-rounded*, in Il. always epith. of ἀσπίς, in Od. of ἀπήνη, where some refer it to the wheels, cf. 6, 58, 70: later, εὔκ. ἀντίπηξ, Eur. Ion 1391, στεφάνη, Xen., etc.—II. *moving in a circle, circling*, χορεία, Ar. Thesm. 968. Adv. -λως, Orph.

Εὐκύκλωτος, ον, (εὖ, κυκλόω)=foreg., Eubul. Κυβ. 1.

Εὐκυλῐκός, ή, όν, (εὖ, κύλιξ) *suiting the banquet, convivial*, λαλιή, Leon. Tar. 85, 8.

Εὐκύλιστος, ον, (εὖ, κυλίω, κυλίνδω) *easily rolled* or *turned, rounded*, Math. Vett. Adv. -τως. [ῠ]

Εὐκύμαντος, ον, (εὖ, κυμαίνω) *stormy, swollen.* [ῡ]

Εὔκωπος, ον, (εὖ, κώπη) *well-equipped with oars*, Opp.

Εὐλάβεια, ας, Ion. εὐλαβίη, ης, Theogn. 118, ἡ, *the character and conduct of the* εὐλαβής, *considerateness, discretion, caution*, Theogn. l. c., etc.; τινός, *against* a thing, Hipp.: ἡ εὐλ. σώζει πάντα, Ar. Av. 377: εὐλάβειαν ἔχειν μή..,=εὐλαβεῖσθαι μή.., Plat. Prot. 321 A.—2. *reverence, piety*, πρὸς or περὶ τὸ θεῖον, Diod., and Plut.: and so absol., N. T. [ᾰ]

Εὐλᾰβέομαι, dep. c. fut. mid, -ήσομαι, and in LXX. pass. -ηθήσομαι: aor. ηὐλαβήθην. *To behave like the* εὐλαβής, *have a care, be cautious, circumspect, to beware, fear*, μὴ φανῇς, etc., Soph. Tr. 1129, Eur., etc.; ὅπως μή.., Plat. Phaed. 91 C; μή, c. inf., Eur. Or. 1059, etc.; c. inf. only, Soph. O. T. 616, Plat., etc.: also, εὐλ. περί τινος or τι: hence—2. *to beware of, shun*, c. acc., Aesch. Fr. 181; εὐλ. τὸν κύνα, *'ware* the dog, Ar. Lys. 1215, etc.: but—3. *to watch for, await quietly*, καιρόν, Eur. Or. 699, cf. Phoen. 1411: from

Εὐλᾰβής, ές, (εὖ, λαμβάνω, λαβεῖν) *taking hold well and surely*: i. e. *undertaking prudently, cautious, careful, circumspect*, Plat. Polit. 311 A: *timid, scrupulous*, Plut.: εὐλ. ἀπό τινος, *keeping* from.., LXX.: *pious, reverent*, N. T. Adv. -βῶς, Plat. Soph. 246 B: compar. -εστέρως, Eur. I. T. 1375; also comp. -έστερον, Polyb., superl. -έστατα, Ael.

Εὐλαβητέον, verb. adj. from εὐλαβέομαι, *one must take care, beware*, c. inf., Plat. Rep. 608 A: *one must beware of, shun*, c. acc., Ib. 424 C.

Εὐλᾰβητικός, ή, όν, (εὐλαβέομαι) *circumspect*, Def. Plat. 412 A.

Εὐλᾰβίη, ης, ἡ, v. εὐλάβεια.

Εὐλᾰγής, ές, (εὖ, λαγός) *abounding in hares*, dub. in Orph. Arg. 167.

Εὐλάζω, *to plough*, v. εὐλάκα.

Εὐλᾶϊγξ, ϊγγος, ὁ, ἡ, (εὖ, λᾶϊγξ) poet.=εὔλιθος.

†Εὐλαῖος, ου, ὁ, *Eulaeus*, a river of Susiana in Asia, now prob. *the Karum* or *Kerah*, Strab., Arr. An. 7, 7; regarded by some as=Χοάσπης, Hdt. 1, 188, cf. Bähr ad loc.

Εὐλάκα, ἡ, in Orac. ap. Thuc. 5, 16, ἀργυρέᾳ εὐλάκᾳ εὐλάξειν, *shall plough with silver ploughshare.* Neither verb nor noun occurs elsewh.: they are prob. old Lacon. forms akin to αὖλαξ.—Others, not so well, from λαχαίνω. The sense is clearly, 'that there should be a great dearth, corn being (as we might say) *worth its weight in silver.*'

Εὔλαλος, ον, (εὖ, λαλέω) *sweet-spoken*, Anth.: also *prattling.*

Εὐλαμπής, ές, and εὔλαμπρος, ον, (εὖ, λάμπω) *bright-shining.*

Εὐλάχᾰνος, ον, (εὖ, λάχανον) *fruitful in herbs*, Anth. [ᾰ]

Εὐλείαντος, ον, and εὐλέαντος, ον, (εὖ, λεαίνω) *easily bruised, ground small*, τροφή, Arist. Part. An.

Εὔλειμος, ον,=sq., Eur. Bacch. 1084.

Εὐλείμων, ον, gen. ονος, (εὖ, λειμών) *with goodly meadows*, Od. 4, 607.

Εὔλεκτρος, ον, (εὖ, λέκτρον) *well-bedded*: esp. of the bride, *happy* or *bringing happiness in marriage*, Soph. Ant. 795.

Εὔλεξις, ι, (εὖ, λέξις) *with good choice of words*, λόγος, Luc., who however blames its use, cf. Lob. Phryn. 628.

Εὐλέπιστος, ον, (εὖ, λεπίζω) *easily peeled* or *shelled*, Diosc.

Εὐλεχής, ές, (εὖ, λέχος)=εὔλεκτρος, Anth.: *prosperous in childbed*, Ib.

Εὐλή, ῆς, ἡ, *a worm, maggot*, Hom. only in Il., and always of such as are bred in flesh, Il. 19, 26; 24, 414, Hdt. 3, 16; cf. sub αἰόλος I., and ἐκζέω; and so, quite distinct from ἕλμινς. (Acc. to some from οὐλή, as bred *in festering wounds*; others from αὐλός II., from their shape: others from εἴλω, εἰλέω, from their motion.)

Εὐληθάργητος, ον, (εὖ, λήθαργος) *liable to lethargy.*

Εὔληκτος, ον, (εὖ, λήγω) *soon ceasing*, Luc.

Εὐλημᾰτέω, ῶ, (εὖ, λῆμα) *to be of good heart, spirited*, Aesch. Fr. 97.

Εὔληνος, ον, (εὖ, λῆνος) *fleecy.*

Εὔληπτος, ον, (εὖ, λαμβάνω) *easily taken hold of*, ἔκπωμα εὐληπτότατον, Xen. Cyr. 1, 3, 8: *easy to be taken, seized, conquered*, Thuc. 6, 85: *intelligible, comprehensible.* Adv. -τως, *so that one can easily take hold*: superl. -τότατα, Xen. ubi supr.

Εὔληρα, ων, τά, Ep. word=ἡνία. *reins, a bridle*, Il. 23, 481, Q. Sm. 4, 508: Dor. αὔληρα, Epich. p. 107, and as v. l. in Il. (Deriv. uncertain: nothing to do with λῶρον, for this is merely the Lat. *lorum* borrowed by the later Greeks.)

Εὐλίβᾰνος, ον, (εὖ, λίβᾰνος) *rich in frankincense*, Orph. [ῐ]

Εὔλῐθος, ον, (εὖ, λίθος) *stony*, Orph. *made of fair stones*, Joseph.

†Εὐλιμένη, ης, ἡ, *Eulimĕne*, a Nereid, Hes. Th. 246.

Εὐλίμενος, ον, (εὖ, λιμήν) *with good harbours, harbouring, sheltering*, ἀκταί, Eur. Hel. 1463; πόλις, Plat. Legg. 704 B: τὰ εὐλ., *places with good harbourage*, Arist. H. A. [ῐ]: hence

Εὐλῐμενότης, ητος, ἡ, *goodness of harbourage.*

†Εὔλιμνος, ον, (εὖ, λίμνη) *with good lakes, abounding in lakes*, Arist. H. A.

Εὐλῐπής, ές, (εὖ, λίπος) *very fat*, Lyc.

Εὐλογέω, ῶ, (εὔλογος) *to speak well of, praise*, τινά, Aesch. Ag. 580, freq. in Eur., and Ar.; δίκαια εὐλ. τινα, *to praise* him justly, Ar. Ach. 372: pass., εὐλογεῖσθαι ἐπαίνοις, Soph. O. C. 720.—2. in LXX., and N. T., *to bless.* Hence

Εὐλογητός, ή, όν, *blessed*, N. T., and Philo.

Εὐλογία, ας, ἡ, (εὔλογος) *good speaking, good words*, Plat. Rep. 400 D.—II. *praise, panegyric*, Pind. N. 4, 8, Thuc. 2, 42: *good fame, glory*, Simon. 29.—2. in N. T. *blessing*; and hence *thanksgiving*: also *almsgiving, a collection of alms* for the poor brethren.—III. *probability*, Cic. Att. 13, 22, 4, cf. εὔλογος.

Εὐλογιστέω, ῶ, (εὐλόγιστος) *to behave cautiously*, ἔν τινι, Diog. L., πρός τι, Plut.: and

Εὐλογιστία, ας, ἡ, *consideration, prudence*, Def. Plat. 412 E.: from

Εὐλόγιστος, ον, (εὖ, λογίζομαι) *easily reckoned*, ἀριθμοί, Arist. Sens—II. *rightly reckoning* or *thinking, prudent, thoughtful*, Arist. Rhet. Adv -τως, Dion. H.

Εὔλογος, ον, (εὖ, λόγος) *reasonable, sensible*, νουθέτημα, Aesch. Pers. 830.—2. *reasonable, probable*, πρόφασις, Thuc. 3, 82. and so freq. in Plat., and Cic.: τὸ εὔλ., *a fair reason*, Thuc. 4

87: hence, ἐκ τῶν εὐλόγων, *in all probability*, Polyb. Adv. -γως, Ar. Vesp. 771.

Εὐλογοφάνεια, ας, ἡ, *an appearance of probability*: from

Εὐλογοφᾰνής, ές, (εὔλογος, φαίνομαι) *seeming probable, plausible*, late.

Εὐλογχέω, ῶ, *to be lucky*: from

Εὔλογχος, ον, (εὖ, λέλογχα, λαγχάνω) *fortunate, propitious*, Plut.

Εὐλοέτειρα, ας, ἡ, (εὖ, λουτρόν) πόλις, a city *with fine baths*, Anth.

Εὔλοφος, ον, (εὖ, λόφος) *with a fine plume* or *crest of the helmet, well-plumed*, κυνῆ, Soph. Aj. 1286.—II. *taking the yoke well, tame*, νῶτον, Lyc., opp. to δύςλοφος. Adv. -φως.

Εὔλοχος, ον, (εὖ, λόχος, τό) *helping in childbirth*, of Diana, Eur. Hipp. 166.

Εὐλύγιστος, ον, (εὖ, λῠγίζω) *easily bent, flexible.*

Εὐλύρης, ου, ὁ, Dor. -ρας, =sq., Eur. Alc. 570, Ar. Thesm. 969.

Εὔλῠρος, ον, (εὖ, λύρα) *with beautiful lyre, playing on the lyre beautifully*, Eur. Licymn. 4.

Εὐλῠσία, ας, ἡ, *easiness, readiness in loosing*: in genl. *facility*, Diog. L. 6, 70: εὐλ. κοιλίας, a healthy degree of laxness, Cic. Fam. 16, 18, 1: from

Εὔλῠτος, ον, (εὖ, λύω) *easy to untie, to loose*, κύνες, Xen. Cyn. 6, 12: hence, *loosed, relaxed*, Hipp.—2. metaph. *easily dissolved* or *broken*, στέργηθρα, Eur. Hipp. 256. Adv. -τως, Hipp.

Εὐμάθεια, ας, ἡ, *easiness, quickness in learning* or *comprehending*, Plat. Rep. 490 C.—II. *the easiness, intelligible nature* of a thing. [ᾰ]: from

Εὐμᾰθής, ές, (εὖ, μανθάνω, μαθεῖν) *ready* or *quick at learning*, Lat. *docilis*, Plat. Rep. 486 C, πρός τι, Dem. 705, 11; c. acc. rei, as if for εὖ μαθών, Soph. Tr. 614.—II. pass. *easy to learn* or *know, intelligible*, Aesch. Eum. 442: also, *well-known*, φώνημα, Soph. Aj. 15: opp. to δυςμαθής. Adv. -θῶς, Aeschin. 16, 29: compar. -έστερον, Plat. Legg. 723 A.

†Εὐμάθης, ους, ὁ, *Eumăthes*, masc. pr. n., Xen. Hell. 2, 3, 2, etc.

Εὐμᾰθία, ας, and -ίη, ης, ἡ,=εὐμάθεια, strictly Ion. and poet., but also Plat. Charm. 159 E.

†Εὔμαιος, ου, ὁ, *Eumaeus*, the faithful swineherd of Ulysses, son of Ctesius king of two cities of the island Syria; he was carried off and sold by Phoenicians to Laërtes; he proved of service to Ulysses in effecting the recovery of his palace and power from the hands of the suitors, Od. 15, 402 sqq.—2. a commander of Alexander the Great, Ael. H. A. 3, 23, where Perizonius reads Εὐμένης.

Εὐμάλακτος, ον, (εὖ, μαλάσσω) *easy to soften, work* or *knead.* [ᾰ]

Εὔμαλλος, ον, (εὖ, μαλλός) *of fine*, or *finely wrought wool*, Pind. I. 5, 79.

Εὐμάρᾰθος, ον, (εὖ, μάραθον) *abounding in fennel*, Anth. [μα]

Εὐμάραντος, ον, (εὖ, μᾰραίνομαι) *soon withering.*

†Εὐμάρας, α also εω, ὁ, *Eumāras*, masc. pr. n., Theocr. 5, 10, 73; Anth. [ᾰρᾱς]

Εὐμάρεια, ας, ἡ, Ion. εὐμᾰρέη or -ίη, ης, Hdt., *easiness, ease, convenience, a good means, fair opportunity*, τινός, *for doing* a thing, Soph. Phil. 284; so too, τινί, Eur. Antiop. 1: εὐμάρειαν μηχανᾶσθαι πρὸς τὰς ὥρας, to provide *ease* or *comfort* against the seasons, Plat. Prot. 321 A; so, εὐμ. παρασκευάζειν εἰς τὰς χρείας, Id. Legg. 738 D: εὐμαρείᾳ χρῆσθαι, *to be easy, be in comfort*, Soph. Tr. 193; but also =Lat. *alvum exonerare, to ease one's self*, Hdt. 2, 35, cf. 4, 113: εὐμ. (ἐστι) c. inf. *'tis easy, pleasant, convenient to..*, Plat. Lys. 204 D, Xen. Oec. 5, 9. [ᾰ]: from

Εὐμᾰρής, ές, *easy, convenient, without trouble*, like εὔκολος, except that it is usu. of things, not persons (but v. infr.), first in Theogn. 843, who has also the adv. -έως, 463: εὐμ. χείρωμα, an *easy* victim, Aesch. Ag. 1326, etc.: εὐμαρές (ἐστι) c. inf., *'tis easy*, Eur. Alc. 492: so too ἐν εὐμαρεῖ (ἐστι) Id. I. A. 969.—2. rarely of persons, *easy, gentle*, Hipp. 24, 52, Soph. El. 179. (Acc. to Schol. Ven. Il. 15, 37, from obsol. μάρη=χείρ, cf. εὐχερής.) [ᾰ, except in Epich. p. 22.]

†Εὐμάρης, ους, ὁ, *Eumares*, an Athenian, father of Agoratus, Lys. 135, 38.

Εὐμᾰρία, ας, and -ίη, ης, ἡ, Ion. and poet. for εὐμάρεια.

Εὐμᾰρίζω, (εὐμαρής) *to lighten, make easy.*

Εὐμᾰρίη, ης, ἡ, Ion. for εὐμάρεια, Hdt. 4, 113.

Εὐμαρίς, ίδος, ἡ, but acc. εὐμαρίν, in Aesch. Pers. 660, *an Asiatic shoe* or *slipper*: hence, βάρβαρος εὐμ., Eur. Or. 1370; κροκόβαπτος εὐμ., (yellow being the royal colour in Persia), Aesch. l. c.; they had thick soles, hence βαθύπελμος, Anth. (Acc. to some from εὐμαρής, but prob. the word is foreign.) [ᾱ in Aesch. and Eur., ᾰ in Anth.]

Εὐμᾰρότης, ητος, ἡ, = εὐμάρεια, Callistr.

Εὔμᾰχος, ον, (εὖ, μάχομαι) *easy to fight against, assailable.*

†Εὔμαχος, ου, ὁ, *Eumăchus*, a Corinthian leader, son of Chrysis, Thuc. 2, 23.—2. an historian of Naples, Ath. 577 A.

Εὐμεγέθης, ες, (εὖ, μέγεθος) *of good size, very large*, Ar. Plut. 543, Eubul. Τιτθ. I.

Εὐμέθοδος, ον, (εὖ, μέθοδος) *well-arranged.* Adv. -δως.

†Εὐμείδη, ης, ἡ, *Eumīde*, a daughter of Thespius, Apollod.

Εὐμειδής, ές, (εὖ, μειδάω) *smiling, amiable, propitious*, τινί, Ap. Rh.

Εὐμείλικτος, ον, and εὐμείλῐχος, ον, (εὖ, μειλίσσω) *easily appeased.*

Εὐμέλᾰνος, ον, (εὖ, μέλαν) *well-blackened, inky*, Anth.

Εὐμέλεια, ας, ἡ, *melody, good modulation*, Diod.: from

Εὐμελής, ές, (εὖ, μέλος) *melodious, musical*, Arist. Pol.: in genl. *agreeable*, Plat. Ax. 371 D. Adv. -λῶς, Macho ap. Ath. 577 D.—B. *with stout limbs*, Ael. ap. Suid.

Εὐμελίη, ης, ἡ, poet. for εὐμέλεια, acc. to Herm. in H. Hom. Merc. 325, for -μηλίη.

Εὐμελῐτέω, ῶ, (εὖ, μέλι) *to make much* or *good honey*, Arist. H. A.

Εὐμένεια, ας, ἡ, (εὐμενής) *the character* or *behaviour of the* εὐμενής, *kindness, good will, favour, grace*, παρὰ θεῶν, Hdt. 2, 45; cf. Thuc. 5, 105: *kindness, friendliness*, Soph. O. C. 631, Eur. etc.

†Εὐμένεια, ας, ἡ, *Eumenīa*, a city of Greater Phrygia, founded by Eumenes, brother of Attalus, Strab.

Εὐμενέτης, ου, ὁ, poet. for εὐμενής, *a well-wisher, friend*, Od. 6, 185, fem. εὐμενέτειρα, Anth.

Εὐμενέω, ῶ, *to be* εὐμενής, *to be propitious, kind*, Pseudo-Phocyl. 134, Anth., etc.—II. c. acc. *to be kind to, deal kindly with*, only Pind. P. 4, 225; to which Dind. compares the use of ἁνδάνω and ἀρέσκω, c. acc.: from

Εὐμενής, ές, (εὖ, μένος) *well-disposed, wishing well, kind, favouring gracious*, τινί, *to one*, of gods, H. Hom 21, 7 (nowhere else in Hom.), Pind P. 2, 45: of men, *friendly*, Trag., etc.; also *acceptable*, Hdt. 7, 237.—2. of things, *favourable, friendly*, γῆ εὐμ. ἐναγωνίσασθαι, Thuc. 2, 74; also *bounteous*, Lat. *benignus, liberal, abundant*, of a river, Aesch. Pers. 487.—3. of the air, *mild, soft*, Theophr.: so too of medicines, Hipp. Adv. -νῶς, Aesch. Ag. 952, opp. to δυςμενής.

†Εὐμένης, ους, ὁ, *Eumĕnes*, a brave Athenian at Salamis, Hdt. 8, 93.—2. a general of Alexander the Great, who wrote an account of that monarch's campaigns; after Alexander's death governor of Cappadocia, Plut. Eum., Alex., etc.—3. name of two kings of Pergamus, Strab., Polyb., etc.

Εὐμενία, ας, ἡ, poet. collat. form of εὐμένεια, Pind. P. 12, 8.

Εὐμενίδες, ίδων, αἱ, sub. θεαί, strictly *the gracious* goddesses, euphem. of *the Furies*, for Ἐρινύες, which the Greeks avoided, v. esp. Soph. O. C. 486, Eur. Or. 38, cf. Müller Eumen. § 87.

Εὐμενίζω, (εὐμενής) *to make propitious, propitiate*, esp. in mid., *for one's self, to one*, ἥρωας, Xen. Cyr. 3, 3, 22.

Εὐμενικός, ή, όν, *belonging to the* εὐμενής, *like him, of his nature*, Arist Virt.

Εὐμέριστος, ον, (εὖ, μερίζω) *easily divided*, Theophr.

Εὐμεταβλησία, ας, ἡ, *changeableness*: from

Εὐμετάβλητος, ον, (εὖ, μεταβάλλω) *easily changed*, Arist. Rhet.—2. esp. *easy of digestion*, Hipp. Adv. -τως.

Εὐμετάβολος, ον, = foreg., Plat. Rep. 503 C.

Εὐμετάδοτος, ον, (εὖ, μεταδίδωμι) *readily imparting, liberal*, N. T.—II. pass. *easily given* or *imparted.* Adv. -τως.

Εὐμετάθετος, ον, (εὖ, μετατίθημι) *easily changing*, Plut.

Εὐμετακίνητος, ον, (εὖ, μετακῑνέω) *easily removed*, Arist. Metaph.

Εὐμετακόμιστος, ον, (εὖ, μετακομίζω) *easily transported.*

Εὐμετακύλιστος, ον, (εὖ, μετακυλινδέω) *easy to roll over*, Galen.

Εὐμετάπειστος, ον, (εὖ, μεταπείθω) *easily persuaded*, Arist. Eth. N.

Εὐμεταποίητος, ον, (εὖ, μεταποιέω) *easily altered*, Hipp.

Εὐμετάπτωτος, ον, (εὖ, μεταπίπτω) *changeable*, Diod.

Εὐμετάστᾰτος, ον, (εὖ, μεθίσταμαι) *easily removed, uncertain, unsteady*, Plut.

Εὐμετάτρεπτος, ον, (εὖ, μετατρέπω) *changeable.*

Εὐμετάφορος, ον, (εὖ, μεταφέρω) *easily removed.*

Εὐμεταχειριστία, ας, ἡ, *a being easily handled*: from

Εὐμεταχείριστος, ον, (εὖ, μεταχειρίζω) *easily handled* or *managed, manageable*, of persons, Isocr. 410 D, Plat. Phaedr. 240 A, Xen. An. 2, 6, 20: of things, Xen. Hell. 5, 2, 15.—2. *easy to deal with* or *master*, Thuc. 6, 85. Adv. -τως.

Εὐμετρία, ας, ἡ, *moderation*, Aretae.—2. *goodness of metre*, Gramm.: from

†Εὔμετρος, ον, (εὖ, μέτρον) *moderate*, Aesch. Ag. 1010.—2. *of good metre.*

Εὐμήδης, ους, ὁ, *Eumēdes*, son of the Aetolian Melas, Apollod. 1, 8, 5.—2. a herald of the Trojans, father of Dolon, Il. 10, 314.—3. a priest of Minerva in Argos, Call. Lav. Pall. 37.—4. founder of Ptolemais Epitheras, Strab.

Εὐμήκης, ες, (εὖ, μῆκος) *of a good length, tall*, Plat. Parm. 127 B: hence *great*, Eur. I. A. 596.

†**Εὐμηλίδης**, ου, ὁ, *Eumelides*, masc. pr. n., Dem. 1187, 21.

Εὔμηλος, ον, (εὖ, μῆλον) *rich in sheep*, Od. 15, 406, H. Hom. Ap. 54.

†**Εὔμηλος**, ου, ὁ, *Eumēlus*, son of Admetus, leader of the Thessalians before Troy, Il. 2, 711.—2. of Corinth, one of the Cyclic poets, Apollod.—3. an epigrammatic poet, Paus.—4. a king of Patrae, Id.—Others in Ath., etc.

Εὔμηρος, ον, (εὖ, μηρός) *with beautiful thighs*.

Εὐμήρῦτος, ον, (εὖ, μηρύω) *easy to spin* or *draw out*, Luc.

†**Εὐμήτης**, ου, ὁ, *Eumētes*, a son of Lycaon, Apollod. 3, 8, 1.

Εὔμητις, ιδος, ὁ, ἡ, (εὖ, μῆτις) *of good counsel, shrewd, prudent*, Opp.

Εὐμηχᾰνία, ας, ἡ, *skill, art*, esp. *in devising means for* a thing, c. inf., Pind. I. 4, 3.—II. =εὐπορία: from

Εὐμήχᾰνος, ον, (εὖ, μηχανή) *skilful in devising, contriving, inventive*, c. gen., λόγου, Plat. Crat. 408 B: absol. of persons, *ready, active, efficient*, Aesch. Eum. 381: *ingenious*, πόροι, Ar. Eq. 759, ἐπίνοιαι, Plat. Rep. 600 A. Adv. -νως, Plut.

Εὔμικτος, ον, (εὖ, μίγνυμι) *affable, social*.

Εὐμίμητος, ον, (εὖ, μιμέομαι) *easily imitated*, Plat. Rep. 605 A.

Εὐμίσητος, ον, (εὖ, μῖσέω) *exposed to hatred*, Xen. Cyr. 3, 1, 9.

Εὔμῐτος, ον, (εὖ, μίτος) *with good*, i.e. either *fine* or *stout threads*, Eur. I. T. 817.

Εὔμιτρος, ον, (εὖ, μίτρα) *with beautiful* μίτρα (q. v.), Mosch.

'Εϋμμελίης, ὁ, Ion. gen. ἐϋμμελίω and ἐϋμμελιέω, Dor. ἐϋμμελία, (εὖ, μελία), *wielding a spear with tough ashen shaft, armed with good ashen spear*, in Hom. epith. of warriors: the prose form εὐμελίας only occurs in Gramm.

Εὐμνημονεστέρως, adv. v. εὐμνήμων.

Εὐμνημόνευτος, ον, (εὖ, μνημονεύω) *easily remembered*.—II. *often mentioned, easy to speak of*, Plat. Tim. 18 D.

Εὐμνήμων, ον, (εὖ, μνήμη) obsol. as adj.: hence compar. Adv. εὐμνημονεστέρως, εὐμν. ἔχειν, to be *easier to remember*, Xen. Ages. 11, 1.

Εὔμνηστος, ον, (εὖ, μιμνήσκομαι) *well-remembering, mindful*, Soph. Tr. 109.—II. pass., *often thought of, much remembered*.

Εὐμοιρᾰτέω, ῶ,=εὐμοιρέω, only in Tim. Locr. 99 E.

Εὐμοιρέω, ῶ, *to be* εὔμοιρος, *to be lucky, fortunate, well off*, in a thing, τινός, Anth.: and

Εὐμοιρία, ας, ἡ, *good fortune, good disposition* or *condition*, Philo: from

Εὔμοιρος, ον, (εὖ, μοῖρα) *lucky, well off, fortunate*, Plat. Symp. 197 D. Adv. -ρως.

Εὐμολπέω, ῶ, (εὔμολπος) *to sing well*, H. Hom. Merc. 478.

†**Εὐμόλπη**, ης, ἡ, *Eumolpe*, a Nereid, Apollod.

Εὐμολπία, ας, ἡ, (εὔμολπος) *sweet song*.

†**Εὐμολπίδης**, ου, ὁ, prop. *son* or *descendant of Eumolpus*; in pl. οἱ Εὐμολπίδαι, *the Eumolpidae*, a noble family in Athens, from which the priests of Ceres in Eleusis were chosen, Thuc. 8, 53.—2. masc. pr. n., *Eumolpides*, a leader of the Plataeans, Id. 3, 20, where Bekk. Εὐπομπίδας.

Εὔμολπος, ον, (εὖ, μολπή) *sweetly singing*, Anth.: as pr. n. in H. Hom. Cer. 154: v. sq.

†**Εὔμολπος**, ου, ὁ, *Eumolpus*, son of Neptune and Chione, a Thracian, celebrated as a singer; in connection with the Eleusinians he attacked Erechtheus king of Athens; introduced into Eleusis the mysteries of Ceres, Thuc. 2, 15, Lycurg., Strab., etc.; acc. to H. Hom. Cer. 154, he was a prince of the Eleusinians. Authors distinguish from this one—2. the son of Musaeus, and—3. the son of Philammon, the teacher of Hercules in singing, Theocr. 24, 108.

Εὐμορφία, ας, ἡ, (εὔμορφος) *beauty of form, symmetry*, Eur. Tro. 936.

Εὐμόρφιος, ία, ιον, = εὔμορφος, Welck. Syll. 85, 2. [where ῐ.]

Εὔμορφος, ον, (εὖ, μορφή) *fair of form, shapely, comely, goodly*, Sappho 42, Hdt. 1, 196, Aesch., etc.

Εὐμουσία, ας, ἡ, *a being* εὔμουσος, *accomplishment in, feeling for beauty and art, taste; skill in the fine arts over which the Muses presided*: in genl. *accomplishment, cultivation of the powers of the soul*, Eur. Antioph. 25, ap. Plat. Gorg. 486 C: opp. to ἀμουσία: from

Εὔμουσος, ον, (εὖ, Μοῦσα) *skilled in the arts of the Muses, accomplished*, esp. *in poetry, music, and dancing*; opp. to ἄμουσος: hence *musical, harmonious*, μολπή, Eur. I. T. 145; εὖ. τιμαί, Ar. Thesm. 112. Adv. -σως, *gracefully*, Plut.

Εὔμοχθος, ον, (εὖ, μοχθός) *industrious, laborious*, Anth.

Εὔμυθος, ον, (εὖ, μῦθος) *eloquent*, Anth.

Εὔμῡκος, ον, (εὖ, μυκάομαι) *loud-bellowing*, Anth.

Εὐμῦλίη, ης, ἡ, an unintelligible word in H. Hom. Merc. 325, for which Heyne would read αἱμυλίη, Herm. εὐμελίη or ἐμμελίη.

†**Εὔμων**, ονος, ὁ, *Eumon*, a son of Lycaon, Apollod.

Εὐνάεις, εσσα, εν, or, acc. to Herm., εὐνάων, ουσα, ον, (εὖ, νάω) *fair-flowing, liquid*, οὐρανός, Aesch. Fr. 38, cf. ἀενάων.

Εὐνάζω, f. -άσω, (εὐνή) *to lay, dispose as in ambush*, Od. 4, 408: later esp. *to lay in bed, put to bed, put to sleep*, Ap. Rh.: also of animals, *to lay* their young *in a form*, Xen. Cyn. 9, 3: hence metaph.—2. *to put to the sleep* of death, Soph. O. T. 961.—3. in genl. *to lull, soothe, assuage*, πόθον, Id. Tr. 106. Pass. c. aor. εὐνάσθην (Pind.), *to go to bed, lie asleep, sleep*, Hom. but only in Od., as 20, 1; 23, 299; and so Hes., Soph., etc.: ἔνθα ὄρνιθες εὐνάζοντο, *roosted*, Od. 5, 65: also of sexual intercourse, παρ' ἀνδράσιν εὐνάζεσθαι, Od. 5, 119, later with σύν or dat. alone, e.g. H. Hom. Ven. 191.—II. intr. like pass., Soph. Tr. 1005. Mostly poet. Cf. εὐνάω. [ᾰσω]

Εὐναιετάων, ουσα, ον, (εὖ, ναιετάω) *well-peopled*, or *well-built, lying well*, like ἐϋκτίμενος, freq. in this pass. signif. in Hom., εὐν. πόλις, δόμοι and μέγαρα. No such *verb* as εὐναιετάω: cf. sq.

Εὐναιόμενος, ένη, ενον, (εὖ, ναίω) *well-peopled*, etc., like foreg., freq. in Il. as epith. of πόλις o. πτολίεθρον; with a *prop.* n. only in Il. 16, 572, Od. 13, 285. We find no such *verb* as εὐναίω or εὐναίομαι, cf. foreg., also ἐϋκτίμενος and εὖ sub fin.

Εὐναῖος, αία, αῖον, (εὐνή) *in one's bed* or *couch*, εὐν. λαγώς, a hare in *its form*, Xen. Cyn. 5, 9, cf. Soph. Fr. 184: but usu. εὐν. γαμέτης, πόσις, etc., *wedded, a bedfellow*, freq. in Eur.: λύπη εὐν., *sickening, making one keep one's bed*, cf. δεμνιοτήρης, Aesch. Ag. 1449, Eur. Hipp. 160: εὐν. πτέρυγες, of a bird *brooding upon her nest*, Anth.—II. (εὐνή II.) *of, belonging to anchorage* or *mooring*: hence in genl. *steadying, guiding a ship*, πηδάλια, Eur. I. T. 432: hence—2. as subst. ἡ εὐναία,=εὐνή II., *a stone used to moor a ship by, an anchor*, Ap. Rh., who has also λίθος εὐναίης.

Εὐνάσιμος, ον, (εὐνάζω) *convenient for sleeping in*, Xen. Cyn. 8, 4. [ᾰ]

Εὐναστήρ, ῆρος, ὁ, Lyc. εὐναστής, οῦ, ὁ, εὐνατήρ, ῆρος, ὁ, also εὐνήτωρ, ορος, ὁ, Dor. εὐνάτωρ, ορος, ὁ, Aesch. Supp. 665, and Eur., fem. εὐνήτρια, ας, ἡ, Soph. Tr. 922, and εὐνάτειρα or εὐνήτειρα, ας, ἡ, Aesch. Pr. 895, Pers. 157, (εὐνάζω, εὐνάω) *a bed-fellow*, whether *lawfully so*, as a *husband* or *wife*, or *unlawfully* as a *paramour*.—II. *one who sleeps*: hence—2. as adj. *of, belonging to sleep*. Cf. εὐνέτης, εὐνηστήρ. [ᾱ] Hence

Εὐναστήριον, ου, τό, or εὐνᾱτήριον, ου, τό, *a sleeping-place, bed, bed-chamber*, Aesch. Pers. 160, Soph. Tr. 918: hence—II. like εὐνή, for *a bedfellow*, Eur. Or. 590.

Εὐνάτωρ, ορος, ὁ, v. εὐναστήρ. [ᾱ]

Εὐνάω, ῶ, -ήσω, (εὐνή) like εὐνάζω, *to set, lay as in ambush*, Od. 4, 440: *to lull to sleep*, metaph. *to soothe, assuage*, γόον, Od. 4, 758: later esp. *to put to bed, put to sleep*. Pass., like εὐνάζομαι, *to go to bed, go to sleep*. Besides the aor. act. εὔνησε, Hom. has only the aor. pass. inf. εὐνηθῆναι, εὐνηθέντε, εὐνηθεῖσα, usu. of sexual intercourse, and freq. more fully φιλότητι and ἐν φιλότητι εὐνηθῆναι, Il. 3, 441; 14, 314, etc.: θεὰ βροτῷ εὐνηθεῖσα, γυνὴ θεῷ εὐνηθεῖσα, *brought, come to* his *bed*, Il. 2, 821; 16, 176, Hes. Th. 380, like κοιμηθεῖσα: also of lulled storms, Od. 5, 384.

Εὐνείκη, ης, ἡ, *Eunīce*, a Nereid, Hes. Th. 247, Theocr. 13, 45, also written Εὐνίκη, Apollod. 1, 2, 7.

Εὐνέτης, ου, ὁ, fem. εὐνέτις, ιδος, ἡ, (εὐνή) = εὐναστήρ, εὐνάστειρα, Eur. Or. 1393, etc.

Εὔνεως, ων, (εὖ, ναῦς, νεώς) *well furnished with ships*.

ΕΥ'ΝΗ', ῆς, ἡ, Ep. gen. sing. and plur. εὐνῆφι, Hom. *A couch, bed*, freq. εἰς εὐνήν, *to bed*, Od.; also in genl. *any sleeping* or *resting-place*, Il. 10, 408. 464; 24, 615: *the lair* of wild animals, Il. 11, 115, Od. 4, 338; of cattle, Od. 14, 14; *a nest*, Soph. Ant. 425: post-Hom. also *one's last bed, the grave*, Aesch. Cho. 319, etc., cf. Il. 2, 783.—2. more rarely of separate *parts* of a bed, *the bedstead*, Od. 16, 34: *the matress, bolster*, etc., Od. 23, 179.—3. esp. *the marriage-bed*, Od. 4, 333, etc.: hence in genl. of *sexual union, wedlock*, etc., freq. in Hom., esp. in phrase φιλότητι καὶ εὐνῇ μιγῆναι: hence ὅσιος ἀπ' εὐνῆς, Eur. Ion 150.—4. hence *a bedfellow, husband, wife*, Eur. Tro. 831.—II. in plur., εὐναί, *stones used as anchors* in the times of Hom and Hes., and thrown out from the prow, while the stern was made fast to land (cf. πεῖσμα, πρυμνήσιον), ἐκ δ' εὐνὰς ἔβαλον κατὰ δὲ πρυμνήσι' ἔδησαν, Il. 1, 436, Od. 15, 498, cf. Od. 9, 137, et ibi Nitzsch; ὕψι δ' ἐπ' εὐνάων ὁρμίσσομεν, we will ride *at anchor* in deep water, Il. 14, 77. The same name was often used even when they were of iron, Nitzsch l. c.: he here retracts his former hypothesis (ad Od. 2, 414), that εὐναί were not anchors, but stones to which the ship was fastened when drawn up. There does not seem to be any colour for taking ἐπὶ ταῖς εὐναῖς, Thuc. 6, 67, in the Homeric sense. (Akin to εὕδω.) Hence

Εὐνῆθεν, Adv. *from, out of bed*, Od. 20, 124.

Εὔνημα, ατος, τό, (εὐνάω)=εὐνή, *marriage*, Eur. Ion 304.

†Εὔνηος, ου, ὁ, Ion. for Εὔνεως, *Eunēus*, son of Jason and Hypsipyle, ruler of Lemnos, Il. 7, 468; also wr. Εὐνεύς.

Εὐνηστήρ, ῆρος, ὁ, εὐνητήρ, ῆρος, ὁ, εὐνήτωρ, ορος, ὁ, fem. εὐνήτρια, ας, ἡ, and εὐνήτειρα, ας, ἡ, (εὐνάω) =εὐναστήρ, etc.

Εὐνήτης, ου, ὁ,=εὐναστηρ, etc., Eur. Med. 159.

Εὔνητος, ον, Ep. ἐΰννητος, ον, (εὖ, νέω) *well spun* or *woven*, χιτών, πέπλοι, Hom., always in Ep. form.

Εὐνήτρια, ας, ἡ, fem. from εὐνητήρ, Soph. Trach. 922.

Εὐνῆφι, εὐνῆφιν, Ep. gen. sing. and plur. from εὐνή, in Hom. always ἐξ εὐνῆφι.

Εὔνια, ων, τά, *beds, bedding*.

†Εὐνίκη, ης, ἡ, *Eunīce*, v. Εὐνείκη. —2. mother of Timothy, N. T.

†Εὔνῑκος, ου, ὁ, *Eunīcus*, masc. pr. n., Dem. 1312, 13, etc.

Εὖνις, ὁ, ἡ, gen. ιος: in plur. usu. εὔνιδες, Aesch. Pers. 289, but εὔνιες, Emped. 411, *reft, bereaved of*..., like ὀρφανός, c. gen., υἱῶν, Il. 22, 44, ψυχῆς, Od. 9, 524.—II. absol. *widowed, orphan, desolate*, Aesch. l. c., Cho. 247, etc. (Prob., as Damm., from εἷς, and so =μονωθείς.)

Εὖνις, ιδος, ἡ,=εὐνέτις, from εὐνή, *a bedfellow, wife*, etc., Soph. Tr. 563, Eur. Or. 929. The accent εὐνίς, ίδος, does not seem so good, Schäf. Or. l. c.

'Εΰννητος, ον, Ep. for εὔνητος, Hom.

†Εὐνόα, ας, ἡ, *Eunŏa*, a female slave, Theocr. 15, 2.

Εὐνοέω, ῶ, *to be* εὔνοος, *to be well inclined* or *disposed, favourable*, τινί, Hdt. 7, 237, Soph. Aj. 689; absol. Hdt. 9, 79. Pass. *to be kindly treated*, Menand. p. 245. Hence

Εὐνόημα, ατος, τό, *a thing well thought of*, opp. to ἀνόημα, dub. in Stob. Ecl. 2, p. 192.

Εὐνόητος, ον, (εὖ, νοέω) *easy to be understood*.

Εὔνοιᾰ, ας, ἡ, poet. εὐνοΐη, Anth. (εὔνοος) *good will, favour, kindness, good feeling*, Trag., etc.: εὐν. χθονός, *love of* father-land, Aesch. Theb. 1007; κατ' εὔνοιαν, *out of kindness* or *good will*, Hdt. 6, 108; so too εὐνοίης ἕνεκα, Xen. An. 4, 7, 20; ὑπ' εὐνοίας, Dem. 20, 22; εὐνοίη, Hdt. 7, 239, εὐνοίᾳ τῇ σῇ, *for the love* of you, Plat. Gorg. 486 A: εὔνοιαν ἔχειν εἴς τινα, ap. Dem. 243, 19: in plur. *impulses* or *deeds of kindness* or *favour*, Aesch. Theb. 450, Supp. 489: hence—II. *a gift* or *present in token of good will*, esp. of customary presents to the Athenian commanders from the subject states, like our old *benevolences*, in plur., Dem. 90, 10, cf. Thirlw. Hist. Gr. 6, 49. [Poet. also sometimes εὐνοίᾱ, Herm. Soph. Phil. 129, cf. ἀγνοια, ἄνοια.] Hence

Εὐνοῑκός, ή, όν, *of, belonging to the* εὔνοος, *of kind, benevolent character*, Luc.: in genl. = εὔνοος, Amphis Atham. 1, Dem. 1299, 12. Adv. -κῶς, Isocr., etc.

Εὐνόμας, ου, ὁ, v. εὐνώμας.

Εὐνομέω, ῶ, Plat. Legg. 927 B, more usu. as pass. εὐνομέομαι, c. fut. mid. εὐνομήσομαι, Hdt. 1, 97. *to have good laws, a good constitution, to be orderly*, Hdt. 1, 65, 97, Thuc. 1, 18, πόλις εὐνομεῖται, Arist. Pol.—II. *to be, behave orderly*, Aeschin. 1, 26. Hence

Εὐνόμημα, ατος, τό, *a legal, orderly action*, Chrysipp. ap. Plut. 2, 1041 A.

†Εὐνομία, ας, ἡ, *Eunomia*, v. sq. I. 2.

Εὐνομία, ας, ἡ, *good order* or *government, orderly conduct*, opp. to ὕβρις, Od. 17, 487: *goodness of government, laws*, etc., H. Hom. 30, 11 (in plur.), Hdt. 1, 65, etc.: acc. to Arist. εὐνομία comprehended *good laws well obeyed*, Pol. 4, 8, 6.—2. personified by Hes. Th. 902, as daughter of Themis, and so as title of a poem of Tyrtaeus. —3. *goodness of measure* or *modulation*, in music, Longus.—II. *good pasturage, diligence in foraging*, metaph. of bees, Philostr. From

Εὔνομος, ον, (εὖ, νόμος) *dealing orderly, uprightly*, μοῖρα, Pind. N. 9, 70; and so Aesch. Fr. 189, Plat. Legg. 815 B.—2. *under good laws*, πόλις, Pind. I. 5, 28, and Plat.: *well ordered, orderly*, ἔρανος, Pind. O. 1, 61.—II. (εὖ, νομή) of places, *good for pasture*, Longus.

†Εὔνομος, ου, ὁ, *Eunŏmus*, son of Architeles, Apollod.—2. son of Prytanis, king of Sparta (6th Proclid) and father of Lycurgus (acc. to Hdt. 8, 131, father of Charilaus), Paus. 3, 7, 2, Plut. Lyc. 2.—3. an Athenian naval commander, Xen. Hell. 5, 1, 5. —4. a poet and citharoedus of Locri in Italy, Strab.—Others in Dem., etc.

Εὔνοος, ον, Att. contr. -νους, ουν, pl. εὖνοι, (εὖ, νόος, νοῦς) *well-minded, well-disposed: kind, benevolent*, Hdt., Trag., etc.: ἀνὴρ φίλος καὶ εὖ., Hdt. 5, 24, but on its difference from φίλος v. Arist. Eth. N. 8, 2, 4: comp. εὐνούστερος, superl. εὐνούστατος, also uncontr. εὐνοέστερος, in Hdt. 5, 24, cf. Lob. Phryn. 143. Adv. εὐνόως, Att. εὔνως, Plut.

Εὔνοστος, ου, ἡ, *a tutelary genius of corn-mills*, Lob. Aglaoph. p. 972.—II. εὐνόστου λιμήν, a port of Alexandria, strictly, harbour *of happy return*, Strab.

†Εὔνους, ου, ὁ, *Eunŏus*, masc. pr. n., Strab.

Εὐνουχίας, ου, ὁ, (εὐνοῦχος) *like a eunuch, impotent*, Hipp.: in genl. *enervated, womanish.*—II. *a kind of gourd* or *melon without seeds*, opp. to σπερματίας, Plat. (Com.) Lai. 1.

Εὐνουχίζω, (εὐνοῦχος) *to make a eunuch of*, τινά, N. T.: metaph. *to weaken*.

Εὐνούχιον, ου, τό, a kind of *lettuce*, thought to be an anti-aphrodisiac, also ἄστυτις, Plin. H. N. 19, 8.

Εὐνουχισμός, οῦ, ὁ, *castration*.

Εὐνουχιστής, οῦ, ὁ, (εὐνουχίζω) *a castrater*.

Εὐνουχοειδης, ές, (εὐνοῦχος, εἶδος) *like an eunuch*, Hipp.

Εὐνοῦχος, ου, ὁ, (εὐνή, ἔχω) *a castrated person, eunuch*: employed in Asia, and later in Greece, to take charge of the women, and in genl. as *chamberlains* (whence the name οἱ τὴν εὐνὴν ἔχοντες), Hdt. 8, 105. In the Asiatic and Byzantine courts, they were often of high official rank. —II. metaph. of fruits, *without seed* or *kernel*, cf. εὐνουχίας.—III. as adj. εὐνοῦχα ὄμματα, said to mean *watching sleepless* eyes, i. e. prob. literally *watching and guarding the couch*, εὐνὴν ἔχοντα, Soph. Fr. 880.—IV. Pythag. name of *salad*, cf. ἄστυτος.

Εὐνουχώδης, ες,=εὐνουχοειδής.

Εὖντα, Dor. for ἐόντα, ὄντα, neut. pl. from part. ὤν.

Εὐνώμας, ου, ὁ, (εὖ, νωμάω)=εὐκίνητος, *swiftly* or *steadily moving, ceaseless*, epith. of χρόνος, Soph. Aj. 604, where formerly was read, against the metre, εὐνόμᾳ, from a Dor. εὐνόμας=εὔνομος, *carefully distributed, portioned out*.

Εὔνως, Att. adv. from εὔνοος, εὔνους, q. v.

Εὔνωτος, ον, (εὖ, νῶτος) *stout-backed*, Arist. Physiogn.

†Εὐξάνθιος, ου, ὁ, *Euxanthius*, son of Minos and Dexithea, Apollod. 3, 1, 2.

Εὔξαντος, ον, (εὖ, ξαίνω) *well-carded*, of wool, Anth.

†Εὐξενίδης, ου, ὁ, *Euxenides*, a poet of the old comedy, v. Meineke 1, p. 26.—2. in pl. οἱ Εὐξενίδαι, ῶν, *the Euxenidae*, a distinguished family in Aegina, Pind. N. 7, 103.

†Εὐξένιππος, ου, ὁ, *Euxenippus*, an Athenian archon Ol. 118, 4, Diod. S.

†Εὔξενος, ου, ὁ, *Euxĕnus*, a Lacedaemonian, a governor in Asia, Xen. Hell. 4, 2.

Εὔξενος, ον, Ion. εὔξεινος, ον, *kind to strangers, hospitable, friendly*, ἀνδρὼν εὔ., *the guest*-chamber, Aesch. Cho. 712, λιμήν, Eur. Hipp. 157.

Εὔξεινος, ου, ὁ, πόντος, *the Euxine*, now *the Black sea*, Hdt., Eur., etc.: called before the Greek settlements upon it, ἄξενος, *the inhospitable*, from the savage tribes surrounding it, v. Ovid. Trist. 4, 4: τὸ Εὔξ. πέλαγος, Pind. N. 4, 79: ἡ Ε. θάλασσα, Dion. P. Adv.—νως, Ap. Rh. 1, 963.

Εὔξεστος, ον, also η, ον, Ep. ἐΰξεστος, ον, or η, ον, (εὖ, ξέω) *well-planed, smoothed, polished*, of carpenters' work: in Hom. esp. carriages, also of household furniture: cf. εὔξοος.—II. *easy to plane, smooth, polish.* —III. *well-carved*, of works of art in wood.

Εὐξήραντος, ον, (εὖ, ξηραίνω) *easily drying* or *evaporating*, Arist. Gen. An.

†Εὐξίθεος, ου, ὁ, *Euxithĕus*, an Elean, a dependant of Philip, Dem. 324, 10. —2. son of Thucritus; delivered the speech of Demosthenes against Eubulides, Id. 1299 sq.—Others in Dem., etc.

†Εὐξίππη ης, ἡ, *Euxippe*, fem. pr. n., Plut.

Εὔξοος, ον, Ep. ἐΰξοος, ον, in genit. also contr. ἐΰξου, Il. 10, 373, ubi v. Spitzn. (εὖ, ξέω)=εὔξεστος, in Hom. (only in Ep. form), esp. of chariots, bows, lances, etc.. but in Od. 5, 237, σκέπαρνον ἐΰξοον, an axe *of polished metal*; though some here make it act., *polishing*.

Εὐξῠλής, ές,=sq., dub. in Theophr.

Εὔξῠλος, ον, (εὖ, ξύλον) *of good wood* or *timber*, Theophr.: *abounding in timber*, App.

Εὐξύμβολος, εὐξύνετος, Att. for εὐσ.

†Εὐξύνθετος, ου, ὁ, *Euxynthĕtus*, masc. pr. n., Strab.

Εὔξυστος, ον, (εὖ, ξύω)=εὔξεστος.

Εὐογκία, ας, ἡ, *a being* εὔογκος, *moderate in size* or *bulk*, Democrit. ap. Stob. p. 553, 16: from

Εὔογκος, ον, (εὖ, ὄγκος) *of good*, i. e. *sufficient bulk, massy, solid*, Arist. Meteor.—II. *of good*, i. e. *moderate bulk, compact, small, easily handled* or *dealt with*, Eur. Syl. 2.—2. of herbs, *light, easy of digestion*, Ath.—3. of the voice, *fine, delicate*, Plut.

†Εὐοδεύς, έως, ὁ, *Euodeus*, v. l. Εὐοδίας, Xen. An. 7, 4, 18.

Εὐοδέω, ῶ, *to be* εὔοδος, *to have a*

good, convenient course or *way*, of running water, Dem. 1274, 19; of roots under ground, Theophr.: metaph. *to fare well, prosper*, χαῖρε κεὐῴδει, (on a gravestone), Böckh Inscr. 2, p. 50.

Εὐοδής, ές,=εὔοδος, very dub.

Εὐοδία, ας, ἡ, (εὔοδος) *a good journey, prosperous course*, Aesch. (Fr. 31) ap. Ar. Ran. 1528, where εὐ. ἀπὸ στόματος χέειν, must mean *good wishes for one's prosperous course*, or in genl. *success.*

†Εὐοδία, ας, ἡ, *Euodia*, fem. pr. n., N. T.

Εὐοδιάζω, *to put in the right way.* Hence

Εὐοδιασμός, οῦ, ὁ, *a putting in the right way.*

Εὐοδμία, ας, ἡ, *fragrance*, Theophr.: from

Εὔοδμος, ον, (εὖ, ὀδμή) *sweet-smelling, fragrant*, Pind. Fr. 45, 14.

Εὔοδος, ον, (εὖ, ὁδός) *easy to travel through*, of countries, Xen. An. 4, 8, 10: in genl. *easy, without trouble, simple*, Epicur. ap. Plut. 2, 1127 D: *prosperous.* Adv. -ως. Hence

Εὐοδόω, ῶ, *to put in a right* or *good way, help on the way, further*, Theophr.: usu. in pass.,=εὐοδέω, *to prosper, be successful*, Hdt. 6, 73.—2. intrans.,= pass., Arist. Gen. An.

Εὐοῖ, Bacchanalian exclamation, Lat. *evoe*, like εὖα, εὐάν, Soph. Tr. 219, etc. (No compd. of εὖ οἱ, or the like.)

Εὐοικονόμητος, ον, (εὖ, οἰκονομέω) *easy to arrange:* also *easy to digest*, Diphil. Siphn. ap. Ath. 54 D. Adv. -τως, Ath.

Εὔοικος, ον, (εὖ, οἶκος) *convenient to inhabit, comfortable*, Opp.—II. *hospitable*, Dio. C.—2. *kind to servants*, (οἰκέται) Achae. ap. Ath. 267 D.

Εὐοινέω, ῶ, (εὔοινος) *to abound in wine, grow good wine*, Strab.

Εὐοινία, ας, ἡ, *abundance of wine: a good vintage.*

Εὐοινίστος, ον, (εὖ, οἰνίζω) *with* or *of good wine*, of a libation, Orph.

Εὔοινος, ον, (εὖ, οἶνος) *abounding in wine, producing good wine*, Λέσβος, Hermesian. 5, 55.

Εὔολβος, ον, (εὖ, ὄλβος) *wealthy, prosperous*, Eur. I. T. 189.

Εὐόλισθος, ον, (εὖ, ὀλισθαίνω) *slippery:* metaph. *unsteady, hazardous*, ἡλικία, Philo.

Εὐόλκιμος, ον, (εὖ, ὁλκή) *easily drawn, ductile, sticky*, Hipp.

Εὐομβρία, ας, ἡ, *abundance of rain:* from

Εὔομβρος, ον, (εὖ, ὄμβρος) *abounding in rain:* in genl. *well-watered*, Strab.

Εὐόμῑλος, ον, (εὖ, ὁμιλέω) *agreeable in conversation*, M. Anton.

Εὐομολόγητος, ον, (εὖ, ὁμολογέω) *easy to be confest, indisputable*, Plat. Rep. 527 B.

Εὐόμφαλον, τό, Arcad. for εὔοσμον, of *the rose*, acc. to Timach. ap. Ath. 682 C, v. ὀμφή III.

Εὐόνειρος, ον, (εὖ, ὄνειρος) *having pleasant dreams*, Strab.: τὰ εὐ., *pleasant dreams*, Plut.

Εὐόνυξ, ῠχος, ὁ, ἡ, (εὖ, ὄνυξ) *with strong claws.*

Εὐοπλέω, ῶ, (εὔοπλος) *to be well-armed, well-equipt*, Philo. Hence

Εὐοπλία, ας, ἡ, *a good state of arms and equipments*, Xen. Hier. 9, 6.

Εὔοπλος, ον, (εὖ, ὅπλον) *well-armed, well-equipt*, Ar. Ach. 592.—II. *prosperous in war.*

Εὔοπτος, ον, (εὖ, ὁράω, ὄψομαι) *easily seen, conspicuous*, Long.

Εὐόρᾱτος, ον, (εὖ, ὁράω)=foreg.

Εὐοργησία, ας, ἡ, *gentleness, mildness of temper*, Eur. Hipp. 1039, Bacch. 641: from

Εὐόργητος, ον, (εὖ, ὀργή) *good-tempered, of an even temper, moderate, mild*, prob. l. in Hipp. 228, 40, cf. Eubul. Dion. 1, Valck. Hipp. 1038. Adv. -τως, *with good temper*, opp. to ὀργισθείς, Thuc. 1, 122.—II. *of strong, violent temper, passionate*, Plut., ubi Schäf. εὐόργιστος.

Εὔοργος, ον, (εὖ, ὀργή)=foreg.

Εὐόρεκτος, ον, (εὖ, ὀρέγομαι) *appetising, giving an appetite*, Plut.

Εὐόριστος, ον, (εὖ, ὁρίζω) *easily defined*, Arist. Meteor.—II. *easily divided into its parts, loose.*

Εὐορκέω, ῶ, *to swear truly, take a true oath*, Isocr. 7 A: *to keep one's oath* when taken, Thuc. 5, 30; εὐορκῶν, *regarding one's oath*, Xen. Hell. 1, 7, 26: and

Εὐορκησία, ας, ἡ, *faithfulness to one's oath, good faith*, cf. Valck. Hipp. 1038; and

Εὐορκία, ας, ἡ,=foreg., Pind. O. 2, 119: from

Εὔορκος, ον, (εὖ, ὅρκος) *keeping one's oath, keeping faith, faithful, trusty*, Hes. Op. 188, 283, Orac. ap. Hdt. 6, 86, 3, Xen., etc.: εὔορκόν, (ἐστι) c. inf., it is *no breach of oath* to do.., Thuc. 5, 18: opp. to ἐπίορκος. Adv. -κως, Aesch. Cho. 979.

Εὐόρκωμα, ατος, τό, *a faithful oath*, Aesch. Cho. 901.

Εὐόρμητος, ον, (εὖ, ὁρμάω) *easily moved, prone to* a thing.

Εὔορμος, ον, (εὖ, ὅρμος) *with good mooring-places*, hence of a harbour, *secure*, Il. 21, 23, Od. 4, 358, Soph., etc.

Εὐορνῑθία, ας, ἡ, *a good augury*, Soph. Fr. 881: from

Εὔορνῐς, ῑθος, ὁ, ἡ, (εὖ, ὄρνις) *of good augury, auspicious*, Dion. H.—II. *abounding in birds*, esp. *poultry*, epith. of Tanagra in Anth.

Εὐόροφος, ον, (εὖ, ὄροφος) *well-roofed*, Anth.

Εὐόρπηξ, ηκος, ὁ, ἡ, (εὖ, ὅρπηξ) *with fine branches.*

Εὐοσμέω, ῶ, *to smell well, be fragrant*, Theophr.; and

Εὐοσμία, ας, ἡ,=εὐοδμία, *fragrance, perfume*, Soph. Fr. 340: from

Εὔοσμος, ον, (εὖ, ὀσμή)=εὔοδμος, *sweet-smelling, fragrant*, Achae. ap. Ath. 641 E.

Εὐόσφρητος, ον, (εὖ, ὀσφραίνομαι) *sharp-nosed, keen-scented.*

Εὐόφθαλμος, ον, (εὖ, ὀφθαλμός) *with beautiful eyes*, Xen. Cyr. 8, 1, 41. —2. *keen-eyed.*—II. *pleasing to the eye*, Ath.—III. *specious, only seeming good*, hence even, εὐόφθαλμον ἀκοῦσαι, *specious* to hear, Arist. Pol. 2, 8, 16, like εὐπρόςωπος. Adv. -μως.

Εὔοφρυς, υ, (εὖ, ὀφρύς) *with fine eyebrows*, Anth.

Εὐοχέω, (εὖ, ἔχω) *to treat well, take good care of*, ἵπποι εὐοχούμενοι, Xen. Hipp. 8, 4.—II. (εὖ, ὀχέω) *to guide, rule well.*

Εὐοχθέω, ῶ, *to be in plenty*, Hes. Op. 475, ubi al. εὐοχέω: from

Εὔοχθος, ον, *abundant, rich*, γῆ, Ep. Hom. 7, 2; δαῖτες, Bacchyl. Fr. 32, βορά, Eur. Ion 1169. (Prob. from ὀχή, *sustenance.*)

Εὔοχος, ον, (εὖ, ἔχω) *holding firmly*, δεσμός, σχῆμα, Hipp. — II. pass. *firmly holden.*

Εὐοψέω, ῶ, *to abound in* ὄψον, esp. *to abound in fish*, Strab.; and

Εὐοψία, ας, ἡ, *abundance of* ὄψον, esp. *of fish*, Alciphr.—II. (εὖ, ὄψις, ὄψομαι) *good looks*, Alex. Gal. 3: from

Εὔοψος, ον, (εὖ, ὄψον) *abounding in* ὄψον, esp. *in fish*, ἀγορά, Anaxandr. Od. 1, 10.

Εὐπᾰγής, ές, (εὖ, πήγνυμι) *well put together, well-built, stout*, of the body, Hipp., etc.; σχαλίδες, Xen. Cyn. 2, 8.

†Εὐπάγιον, ου, τό, *Eupagium*, a city of Elis, Diod. S.

Εὐπάθεια, ας, ἡ, Ion. -θίη, Hdt., (εὐπαθής) *the enjoyment of good things, comfort*, Xen. Ages. 9, 3: esp. in plur. *enjoyments, luxury*, hence in Hdt., ἐν εὐπαθίῃσι, (sic leg. pro -είῃσι, cf. 8, 99) εἶναι, *to enjoy one's self, make merry*, 1, 22, etc.; so, εὐπαθίας ἐπιτηδεύειν, Id. 1, 135.—II. *sensitiveness to external impressions, a being easily affected*, Plut. [ᾰ]

Εὐπᾰθέω, ῶ, *to be well off, enjoy one's self, make merry*, πίνειν καὶ εὐπ., Hdt. 2, 133, 174: *to indulge one's self, live comfortably*, Plat. Rep. 347 C.—II. *to be sensitive, easily affected*, Plut. from

Εὐπᾰθής, ές, (εὖ, πάθος) *well off, enjoying good things, comfortable, luxurious*, βίος, Crates Ther. 4.—II. *sensitive to external impressions, easily affected by them*, ὑπό τινος, Arist. Probl., εἴς τι, Theophr.

Εὐπᾰθίη, ης, ἡ, Ion. for εὐπάθεια, q. v.

Εὐπαιδευσία, ας, ἡ, *a being* εὐπαίδευτος, *goodness of training* or *education*, Eur. ap. Poll. 9, 161: from

Εὐπαίδευτος, ον, (εὖ, παιδεύω) *well brought up, well educated, learned*, Hipp. Adv. -τως.

Εὐπαιδία, ας, ἡ, (εὔπαις) *a having good* or *fine children, happiness in one's children*, Isocr. 229 C.

†Εὐπαιΐδας, α, ὁ, *Eupaeidas*, masc. pr. n., an Epidaurian, Thuc. 4, 119: also wr. Εὐπαΐδας.

Εὔπαις, παιδος, ὁ, ἡ, (εὖ, παῖς) *blest with children*, i. e. *with many* or *with good, fine children*, H. Hom, 30, 5, Hdt 1, 32, and Att.: but in Eur. I. T. 1234, γόνος εὔπαις, *good as a son, illustrious.*

†Εὔπακτος, ον, Dor. for εὔπηκτος.

Εὐπάλαιστος, ον, (εὖ, παλαίω) *easy to strive with and overcome*, Epich. p. 82.

Εὐπάλαιστρος, ον, (εὖ, πάλαιστρα) *skilled in the palaestra;* in genl. *skilful, dexterous in contests*, Longin. [ᾰ]

Εὐπάλαμνος, ον, dub. l. for sq.

Εὐπάλᾰμος, ον, (εὖ, πᾰλάμη) *handy, skilful, ingenious;* esp. metaph. of intellectual power, μέριμνα, Aesch. Ag. 1531, ὕμνοι, Cratin. ap. Ar. Eq. 530.

†Εὐπάλαμος, ου, ὁ, *Eupalămus*, father of Daedalus, Apollod.

Εὐπᾰλής, ές, (εὖ, πάλη)=εὐπάλαιστος, ἄεθλοι, Ap. Rh.: in genl. *easy*, Ruhnk. Ep. Cr. p. 222. Adv. -λῶς, poet. -λέως, Ap. Rh.

†Εὐπαλῖνος, ου, ὁ, *Eupalīnus*, a Megarean, constructor of a famous canal in Samos, Hdt. 3, 60.

†Εὐπάλιον, ου, τό, *Eupalium*, a city of the Locri Ozolae, north from Naupactus, Thuc. 3, 96, Strab.: hence Εὐπαλιεύς, έως, ὁ, *an inhab. of Eupalium*, Strab.

Εὐπαράγωγος, ον, (εὖ, παράγω) *easy to lead* or *turn aside*, Hipp.—2. usu. metaph. *easy to lead by the nose*, Ar. Eq. 1115; *easy to lead astray*, Plat. Tim. 69 D.—II. act. *seductive, alluring*, Philo. [ᾰ]

Εὐπαράδεκτος, ον, (εὖ, παραδέχομαι) *easily received, acceptable, agreeable*, like εὐπαράδοχος, Polyb.—II. *receiving readily*, τινός, Philo.

Εὐπαραίτητος, ον, (εὖ, παραιτέομαι) *placable*, Plut

Εὐπαράκλητος, ον, (εὖ, παρακαλέω) *easily won, conciliated*, Ep. Plat. 328 A.

Εὐπαρᾰκολούθητος, ον, (εὖ, παρακολουθέω) *easy to follow, to understand*, of a narrative, argument, etc., Polyb.: τὸ εὐπ., as subst., Arist. Eth. N.—II. act. *quick in understanding*. Adv. -τως, Dion. H.

Εὐπαρακόμιστος, ον, (εὖ, παρακομίζω) *easy to be moved, transported*; πόλις εὐπ. τῆς ὕλης, *with convenient access for the supply* of wood, Arist. Pol. 7, 5, 4.—II. *easy to bring over, to convince*, λογισμὸς πρὸς τὸ συμφέρον εὐπ., Plut.

Εὐπαραλόγιστος, ον, (εὖ, παραλογίζομαι) *easily cheated*, Polyb.

Εὐπαραμύθητος, ον, (εὖ, παραμυθέομαι) *easily appeased*, εὐχαῖς, Plat. Legg. 888 C: *easily comforted, admitting of easy consolation*, θάνατος, Plut. [ῡ]

Εὐπάρᾱος, ον, Dor. for -ηος,=εὐπάρειος, Pind. P. 12, 28. [πᾰ]

Εὐπαράπειστος, ον, (εὖ, παραπείθω) *easily persuaded* or *led aside*, φίλοις, Xen. Ages. 11, 12.

Εὐπαράπλους, ουν, (εὖ, παραπλέω) *easy, safe to sail round*, Strab.

Εὐπαράτρεπτος, ον, (εὖ, παρατρέπω) *easy to turn* or *persuade*.

Εὐπαρατύπωτος, ον, (εὖ, παρατυπόω) *easily receiving false impressions*, αἰσθητήρια, M. Anton. [ῠ]

Εὐπαράφορος, ον, (εὖ, παραφέρω) *easily led astray*, Eccl.—II. *easily distracted*.

Εὐπάρεδρος, ον, (εὖ, πάρεδρος) *assiduous, diligent in* a thing.

Εὐπάρειος, ον, (εὖ, παρειά) *with fair cheeks*, Dor. -αος, q. v. [ᾰ]

Εὐπαρείςδῠτος, ον, (εὖ, παρειςδύομαι) *liable to slip into a wrong place*, Hipp.

Εὐπαρήγορος, ον, (εὖ, παρηγορέω) *easy to console*, Adv. -ρως.

Εὐπάρθενος, ον, (εὖ, πάρθενος) of countries, *famed for fair maidens*, Nonn.—II. εὐπ. Δίρκη, Dirçe, *happy maid!* Eur. Bacch. 520, cf. εὔπαις.

Εὐπάροδος, ον, (εὖ, πάροδος) *easy of access*, Strab.

Εὐπαρόξυντος, ον, (εὖ, παροξύνω) *irritable*, ὑπό τινος, Plut.

Εὐπαρόρμητος, ον, (εὖ, παρορμάω) *easily moved, excited*, Arist. Rhet.

Εὐπάροχος, ον, (εὖ, παρέχω) *readily offering one's self, tractable*.

Εὐπάρῠφος, ον, (εὖ, παρυφή) *with a fine border* or *stripe round the edge*, περίζωμα, Plut.: as this was worn by people of rank, they were called εὐπάρυφοι, Id., cf. Lat. *praetextati*, from *praetexta*. Cf. λευκοπάρυφος, φοινικοπάρυφος, χρυσοπάρυφος.

Εὐπάτᾰγος, ον, (εὖ, πάταγος) *rattling loudly*, [ᾰ]

Εὐπᾰτέρεια, ας, ἡ, (εὖ πατήρ) *daughter of a noble sire*, Hom. epith. of Helen and Tyro: in genl. *belonging to a noble father*, αὐλά, Eur. Hipp. 68.

Εὐπάτητος, ον, (εὖ, πατέω) *easily* or *much trodden*. [ᾰ]

†Εὐπατόριον, ου, τό, (in Ptol. Εὐπατορία) *Eupatorium*, a city of the Tauric Chersonese founded by Diophantus, a commander of Mithradates *Eupator*, Strab.—2. a city of Pontus, later Magnopolis, Id.

Εὐπᾰτόριον, ου, τό, an herb, Diosc., acc. to Sprengel *agrimonia eupatorium*.

Εὐπατρίδης, ου, ὁ, (εὖ, πατήρ) *of a good* or *noble father, of noble family*, Soph. El. 162, Eur. Alc. 920.—II. at Athens in the old time *the* Εὐπατρίδαι, Lat. *optimates, nobles*, were the first class, the γεωμόροι, the second, the δημιουργοί, the third: when the democracy was established, they, like the patricians at Rome, retained the priestly offices, and care of sacred things, cf. Xen. Symp. 8, 40, Thirlw. Hist. of Gr. 2, p. 10, sq.

Εὔπατρις, ιδος, ὁ, ἡ, (εὖ, πατήρ) *of noble descent, sprung from a noble father*, Νηρηΐς, Eur. I. A. 1077.—II. (εὖ, πατρίς) *devoted to one's country*, Soph. El. 1080.

Εὐπάτωρ, ορος, ὁ, ἡ, =foreg. I. Aesch. Pers. 969.—II. *Eupător*, appell. of the celebrated Mithradates, Strab., Luc. [ᾰ]

Εὐπέδῑλος, ον, (εὖ, πέδιλον) *well-sandalled*; hence *nimble, light of foot*, Ἶρις, Plut.

Εὐπέδιος, ον, (εὖ, πεδίον) *level* or *with good soil*, Q. Sm.

Εὔπεζος, ον, (εὖ, πέζα) *with beautiful feet*.

Εὐπείθεια, ας, ἡ, (εὐπειθής) *obedience*, Tim. Locr. 104 B.

Εὐπειθέω, ῶ, *to be disposed to obey, to be obedient*, Charond. ap. Stob. p. 290, 10: from

Εὐπειθής, ές, (εὖ, πείθομαι) *ready, disposed to obey, obedient, yielding to persuasion*, τινί, Aesch. Eum. 829; also c. gen., εὐπ. νόμων, Plat. Legg. 632 B; πρός, or εἴς τι, *in regard to* a thing, Id. Legg. 718 C, Phaedr. 271 D.—II. act. *persuasive, convincing*, Aesch., and Eur. Adv. -θῶς.

†Εὐπείθης, ους, ὁ, *Eupīthes*, an Ithacan noble, father of the suitor Antinous, Od. 16, 126, slain by Laertes, 24, 522 sqq.

Εὔπειστος, ον, (εὖ, πείθομαι) of persons, *easily persuaded*, Arist. Eth. N.: of things, *of which one is easily persuaded, readily believed*, Herm. Soph. Aj. 151, ubi al. εὔπιστα.

Εὔπεκτος, ον,=εὔποκος.

Εὐπελᾰγής, ές, (εὖ, πέλαγος) *lying fairly by the sea*, dub. in Orph.

Εὐπελέκητος, ον, (εὖ, πελεκάω) *easy to work with the hatchet*, of wood, Theophr.

Εὐπελής, ές, (εὖ, πέλω) *easy*, dub.

Εὐπέμπελος, ον, (εὖ, πέμπω) *gentle, mild*, μοῖρα, Aesch. Eum. 476; opp. to δυςπέμφελος.

Εὐπένθερος, ον, (εὖ, πενθερός) *with, of a good father-in-law*, Theocr. 18, 49.

Εὔπεπλος, ον, (εὖ, πέπλος) *with a beautiful peplos, beautifully attired*, of women, Il. 5, 424, Od. 6, 49, etc.

Εὐπεπτέω, ῶ, *to have a good digestion*, Hipp.: from

Εὔπεπτος, ον, (εὖ, πέπτω) *light, easy of digestion*, Arist. Eth. N.—2. *well-ripened*, dub. in Hipp.—II. act. *having a good digestion*.

Εὐπεριάγωγος, ον, (εὖ, περιάγω) *easily turned round*, Luc. [ᾰ]

Εὐπεριαίρετος, ον, (εὖ, περιαιρέω) *easily stript off*, Theophr.

Εὐπερίγραπτος, ον,=sq.

Εὐπερίγρᾰφος, ον, (εὖ, περιγράφω) *easy to sketch out* or *describe*.—2. *with a good outline* or *contour, neat, pretty*, πούς, Luc.

Εὐπερίθραυστος, ον, (εὖ, περιθραύω) *easily broken*, Plut.

Εὐπερικάλυπτος, ον, (εὖ, περικαλύπτω) *easily concealed*, Trag. ap. Stob. p. 563, 28. [ᾰ]

Εὐπερίκοπτος, ον, (εὖ, περικόπτω) *striking off all useless forms*, εὐπ. τὰς ἐντεύξεις, *affable*, Polyb.

Εὐπερίληπτος, ον, (εὖ, περιλαμβάνω) *easily embraced* or *comprehended*: hence *contracted, trifling*, Polyb.

Εὐπερινόητος, ον, (εὖ, περινοέω) *well-thought about, well-composed*, στίχος, Böckh, Inscr. 2, p. 487.

Εὐπεριόριστος, ον, (εὖ, περιορίζω) *well-defined, clear*.

Εὐπερίπᾰτος, ον, (εὖ, περιπατέω) *walking well*.—II. *that allows one to walk easily*, Luc.

Εὐπερίσπαστος, ον, (εὖ, περισπάω) *easy to be pulled round* or *away*, Xen Cyn. 2, 7.

Εὐπερίστᾰτος, ον, (εὖ, περιΐσταμαι) in N. T., ἁμαρτία εὐπ., sin *which easily besets us*.

Εὐπερίτρεπτος, ον, (εὖ, περιτρέπω) *easily turned about, uncertain, going from one to another*, Luc.

Εὐπερίφωρος, ον, (εὖ, περίφωρος) *easily detected, observed*, Plut.

Εὐπερίχῠτος, ον, (εὖ, περιχέω) *easily poured round, spreading itself*, Plut.

Εὐπετάλεια, ας, ἡ, pecul. fem. of sq.

Εὐπέτᾰλος, ον, (εὖ, πέταλον) *with beautiful leaves, leafy*, Ar. Thesm. 1000.

Εὐπέταστος, ον, (εὖ, πετάννυμι) *easy to spread, stretch*.

Εὐπέτεια, ας, ἡ, *ease*, δι' εὐπετείας. *easily*, Eur. Phoen. 262: εὐπ. διδόναι, to give leave, be indulgent, Plat. Rep. 364 C.—2. *easiness of getting* or *having*. Lat. *copia*, τροφῆς, Xen. Oec. 5, 5: hence εὐπ. γυναικῶν, Hdt. 5, 20.—3. *easiness of character*, Hipp.: from

Εὐπετής, ές, (εὖ, πίπτω) *easy, without trouble*, Lat. *facilis*, Hdt., and Trag.: esp. c. inf., *easy to do*, εὐπ. χειρωθῆναι, Hdt. 3, 120, 145: *in abundance*: hence adverb. -τῶς, Ion. -τέως, with numerals, *fully*, ἑξακοσίους ἀμφορέας εὐπετέως χωρέει, it *easily* holds 600 amphoreis, i. e. *at least, full* 600, Hdt. 4, 81, cf. 1, 193. Adv. Comp. εὐπετεστέρως, Id. 3, 143; also -έστερον, Hipp.—II. *easy, careless thoughtless*.—III. the literal signf. *falling well*, appears in Rhetor. writers, εὐπετές, *of a good rhythm* or *cadence* Schäf. Dion. Comp. p. 310.

Εὔπετρος, ον, (εὖ, πέτρα) *of good, hard stone*, Anth.

Εὐπεψία, ας, ἡ, (εὔπεπτος) *good digestion*, Arist. Part. An.

Εὐπηγής, ές, (εὖ, πήγνυμι)=sq., once in Hom., ξεῖνος μέγας ἠδ' εὐπηγής, *well-built, stout*, Od. 21, 334: μῆτραι, Hipp.

Εὔπηκτος, ον, (εὖ, πήγνυμι) *well put together, well-built, strong*, in Hom. epith. of houses, tents, etc., esp. in Il.: cf. εὐπαγής, εὐπηγής: †*well-compacted*, ἐκ εὐπ. καρῶ, Theocr. 1, 128†.—II. of liquids, *easily congealing*, Arist. de Longaev., and Theophr.

Εὐπήληξ, ηκος, ὁ, ἡ, (εύ, πήληξ) *with a beautiful helmet*, Anth.

Εὐπηνής, ές, dub. l. in Cratin. Incert. 118; cf. εὐπινής.

Εὔπηνος, ον, (εὖ, πήνη) *of fine texture*, Eur. I. T. 312.

Εὐπηξία, ας, ἡ, (εὔπηκτος) *compactness*.

Εὔπηχυς, υ, (εὖ, πῆχυς) *with beautiful arms*, χεῖρες, Eur. Hipp. 200; epith. of Minerva, Rhian. 1, 14.

Εὐπῖδαξ, ᾰκος, ὁ, ἡ, (εὖ, πῖδαξ) *abounding in fountains*, Anth.

Εὐπῑθέω, ῶ,=εὐπειθέω: from

Εὐπῑθής, ές,=εὐπειθής, Aesch. Pr. 333, Ag. 982.

†Εὐπίλητος, ον, (εὖ, πιλέω) *easily compressed*, Arist. [ῐ]

Εὐπίνεια, ας, ἡ, *a goodly crust of antiquity*, translated by Auct. ad Herenn. 4, 46, *nitor obsoletus*, and used of *the style* of ancient writers, *simplicity naiveté*, Toup. Longin. 30: v sq. II. [ῐ]

Εὐπῑνής, ές, (εὖ, πίνος) strictly

with goodly dirt upon one, like an athlete in the palaestra, Cratin. Incert. 118.—II. *with goodly rust, as of age,* strictly of old statues, and then of the style of the old writers, *simple, naive, chaste,* Cic. Att. 12, 6, 3; and so adv. -νῶς, Ib. 15, 17, 2.—V. Schäf. Dion. Comp. p. 301, 329, Ernesti Clav. Cic. in v.; cf. foreg., and ἀρχαιοπινής.

Εὐπιστία, ας, ἡ, *confidence: credulity,* Ap. Rh.: from

Εὔπιστος, ον, (εὖ, πίστις) *easy to be believed, trust-worthy, trusty,* Xen. Cyr. 1, 2, 12.—II. act. *easily believing, trusty, credulous,* Menand. p. 134, Arist. Rhet.—III. in Xen. l. c. acc. to others, *readily obeying,* and so *trusty.* Adv. -τως, Ar. Thesm. 105.

Εὐπίων, ον, gen. ονος, (εὖ, πίων) *very fat, rich,* Leon. Tar. [ῑ]

Εὐπλᾰνής, ές, (εὖ, πλανάομαι) *wandering,* Opp.

Εὔπλαστος, ον, (εὖ, πλάσσω) *easy to mould, readily taking a form,* Lat. *ductilis,* Plat. Rep. 588 D.—II. *well moulded, well formed,* Aristaen.: *well feigned, plausible,* Adv. -τως.

Εὐπλᾰτής, ές, (εὖ, πλάτος) *of good breadth, broad,* λόγχη, Xen. Cyn. 10, 3.

Εὔπλειος, α, ον, (εὖ, πλεῖος) *quite full, well filled,* πήρη, Od. 17, 467.

Εὐπλεκής, ές, Ep. ἐϋπλεκής, ές, (εὖ, πλέκω)=sq., θύσανοι, δίφροι, Il. 2, 449; 23, 436, in Ep. form, as also Hes. Sc. 306, 370; of cords, Opp.; of baskets, Anth.

Εὔπλεκτος, ον, Ep. ἐΰπλ., ον, (εὖ, πλέκω) *well-plaited, twisted,* εὔπλ. σειραί, Il. 23, 115; ἐΰπλ. δίφρος, a chariot *with sides of wicker* or *basket-work,* Il. 23, 335; later of nets, Eur. Bacch. 870; of hair, Anth.

Εὔπλευρος, ον, (εὖ, πλευρά) *with good, stout sides,* esp. *with strong lungs,* Lat. *bona latera habens,* Arist. H. A.

Εὔπληκτος, ον, (εὖ, πλήσσω) *easily struck,* esp. so as to sound, Plut.

Εὐπλήρωτος, ον, (εὖ, πληρόω) *easily filled: full.*

Εὐπλοέω, ῶ, (εὔπλοος) *to have a good voyage,* vita Hom. 18, v. Dorv. Charit. p. 599. Hence

Εὔπλοια, ας, ἡ, Ion. and Ep. -οίη, or -οΐη, *a fair voyage,* Il. 9, 362, Aesch., Soph., and in prose.

Εὐπλόϊμος, ον, *sailing prosperously.*

Εὐπλοκᾰμίς, ῖδος, ὁ, ἡ, (εὖ, πλόκαμος)=sq., formed like εὔκνημις, Hom. only in Od. 2, 119; 19, 542, ἐϋπλοκαμῖδες Ἀχαιαί.

Εὐπλόκᾰμος, ον, (εὖ, πλόκαμος) *with goodly locks, fair-haired,* freq. in Hom. in Ep. form ἐΰπλ., as epith. of goddesses and women, esp. of Eos and Diana; later also of boys and men, e. g. Mosch. 1, 12: also εὐπλ. κόμαι, Eur. I. A. 791, χαίτη, Mel.

Εὔπλοκος, ον, (εὖ, πλέκω)=εὔπλεκτος, Opp.

Εὔπλοος, ον, contr. εὔπλους, ουν, (εὖ, πλέω) *sailing well,* εὔπ. πλόος, =εὔπλοια, Corinna (?) ap. Ath. 283 D.

Εὔπλουτος, ον, (εὖ, πλουτέω) *wealthy.*

Εὐπλῠνής, ές, (εὖ, πλύνω) *well-washed, clean, pure,* φᾶρος, Od. 8, 392, 425, etc., in Ep. form ἐϋπλ.

Εὔπλωτος, ον, (εὖ, πλώω) *favourable to sailing,* κῦμα, Anth.

Εὐπνευστία, ας, ἡ, *lightness, freeness of breathing:* from

Εὔπνευστος, ον, (εὖ, πνέω)=εὔπνοος.

Εὔπνοια, ας, ἡ, *easiness, freeness of breathing,* Hipp.—II. *a well aired* or *ventilated, airy situation,* Arist. Probl.—III. *fragrance,* Anth.: from

Εὔπνοος, ον, contr. -ους, -ουν, (εὖ, πνέω) *breathing well* or *freely,* Arist. Part. An.: hence *good to blow* or *breathe through,* μυκτῆρες, Xen. Eq. 1, 10; κάλαμοι, Longus.—2. trans. *making one breathe freely, relieving oppression of the breath,* Hipp.—II. *well ventilated, airy,* Lat. *perflabilis,* τόποι, Arist. Probl., cf. Plat. Phaedr. 230 C.—III. *good to breathe, fresh and pure,* of the air, Strab.—IV. *breathing out a sweet smell, sweet smelling,* λείρια, Mosch. 2, 32, ῥόδον, Anth. Compar. -οώτερος, but also -ούστερος, both in Hipp., cf. Lob. Phryn. 143.

Εὐποδία, ας, ἡ, (εὔπους) *strength, goodness of foot,* Xen. Eq. 1, 3.

Εὐποιέω, ῶ, (εὐποιός) better divisim εὖ ποιέω.

Εὐποιητέος, έα, έον, better divisim εὖ ποιητ.

Εὐποιητικός, ή, όν, (εὐποιέω) *disposed to be kind, charitable, beneficent,* εἰς or περὶ χρήματα, Arist. Rhet. τινός, Ib.: τὸ εὐπ., *beneficence,* Chrysipp. ap. Plut. 2, 1052 B.

Εὐποίητος, ον, in Od. 3, 434: η, ον, Il. 5, 466; 16, 636, (εὖ ποιέω) *well made* or *wrought,* of metal, leather, wood, etc.

Εὐποιΐα, ας, ἡ, (εὐποιός) *beneficence, well-doing,* Luc.

Εὐποίκῐλος, ον, (εὖ, ποικίλος) *much varied, variegated,* Anth.

Εὐποιός, όν, (εὖ, ποιέω)=εὐποιητικός.

Εὔποκος, ον, (εὖ, πόκος) *rich in wool, fleecy,* νομεύματα, Aesch. Ag. 1416.

Εὐπολέμητος, ον, (εὖ, πολεμέω) *easy to be conquered.*

Εὐπόλεμος, ον, (εὖ, πόλεμος) *good at war,* H. Hom. 7, 4. Adv. -μως, Dio C.

†Εὐπόλεμος, ου, ὁ, *Eupolĕmus,* masc. pr. n., Plat. Crat. 394 C, Dem., etc.

Εὔπολις, ιδος, ὁ, ἡ, (εὖ, πόλις) *abounding in cities.*

†Εὔπολις, ιδος, ὁ, *Eupolis,* a poet of the old comedy, Ar. Nub. 553: cf. Meineke 1, p. 104 sqq.

†Εὔπολος, ου, ὁ, *Eupŏlus,* masc. pr. n., Paus.

†Εὐπόμπη, ης, ἡ, *Eupompe,* a Nereid, Hes. Th. 261.

Εὔπομπος, ον, (εὖ, πέμπω) *well, propitiously conducting* τύχη, Aesch. Eum. 93, cf. Soph. O. T. 697.

Εὐπόρευτος, ον, (εὖ, πορεύομαι) *easy to go through, pervious.*—II. act. *easily passing.*

Εὐπορέω, ῶ, (εὔπορος) *to have a good journey* or *voyage,* Thuc. 6, 44: in genl. *to prosper, thrive, be well off,* εὐπορεῖ ὁ πόλεμος, Thuc. 6, 34: *to be well off, abound, be rich in* a thing, τινός, Plat. Legg. 791 D: τινί, Polyb.: in genl. *to procure, become possessed of,* ἵππων, Xen. Hell. 1, 1, 10.—II. *to supply, furnish, provide,* τί τινι, Dem. 894, 19, cf. Lob. Phryn. 595: hence in pass.=signf. I., *to prosper, abound in…,* τινός, Arist. Oec.; τινί, Polyb.; absol., Luc.—III. as philosoph. term, opp. to ἀπορέω, *to have one's doubts resolved, gain clearer knowledge,* Arist. Metaph. Hence

Εὐπόρημα, ατος, τό, *advantage, help,* Alcidam.

Εὐπόρθητος, ον, (εὖ, πορθέω) *easily destroyed.*

Εὐπορία, ας, ἡ, (εὔπορος) *a facility, faculty, easy means,* c. inf., Emped. 253: *convenience:* hence *means, resources,* βίου, Plat. Prot. 321 E, τοῦ καθ' ἡμέραν, Thuc. 3, 82: so εὐπ. τῆς τύχης, Ib. 45.—2. *abundance, good store,* χρημάτων, Xen. Hell. 4, 8, 28: and absol. *wealth,* Cyr. 3, 3, 7.—II. opp. to ἀπορία, *the solution of doubts* or *difficulties, positive knowledge,* Xen. Oec. 9, 1,=λύσις τῶν ἀπορουμένων, Arist. Metaph. 2, 1, 2.

Εὐποριστία, ἡ, *a being easily procured:* from

Εὐπόριστος, ον, (εὖ, πορίζω) *easy to procure,* Epicur. ap. Diog. L. 10, 144: hence of common, family medicines, Diosc.

Εὔπορος, ον, (εὖ, πόρος) *easy to pass* or *travel through,* πέλαγος, Aesch. Supp. 470; ὁδός, Plat. Rep. 328 E; in Thuc. εὔπ. διϊέναι, *easy* to traverse, 4, 78.—II. in genl. *easy, ready,* θάνατος, Aesch. Fr.; ἀγωγή, Xen., etc.: εὔπορα, *things easily gotten,* Eur. Alcm. 12.—2. of persons, *full of resources,* or *devices, ingenious, contriving,* Eur. Hipp. Fr. 3, c. inf. Ar. Eccl. 236, εἴς τι, Vesp. 1112.—III. *abounding, rich in* a thing, τινί, Thuc. 2, 64; τι, Isocr. 162 E, τινός, Arist. Oec.: absol. *plentiful,* Hdt. 4, 59; and of persons, *well off, wealthy,* Dem. 1045, 23. Adv. -ρως, Thuc., etc.

Εὐπόρφῠρος, ον, (εὖ, πορφύρα) *of a beautiful purple.*

Εὐποτμέω, ῶ, *to be lucky, fortunate,* Plut.; and

Εὐποτμία, ας, ἡ, *good fortune,* Xanthus, p. 182: from

Εὔποτμος, ον, (εὖ, πότμος) *happy, prosperous,* αἰών, Aesch. Ag. 254.

Εὔποτος, ον, (εὖ, πίνω) *easy, agreeable to drink, pleasant to the taste,* Aesch. Pers. 611.

Εὔπους, ὁ, ἡ, -πουν, τό, gen. -ποδος, (εὖ, πούς) *with good, active, strong feet,* Xen. Cyn. 3, 2.

Εὐπρᾱγέω, ῶ, (εὐπραγής) = εὐπράσσω, *to do well, be well off, flourish,* Thuc. 2, 60.

Εὐπράγημα, ατος, τό, *a prosperous event, success,* e. g. in war, App. [πρᾱ]

Εὐπρᾱγής, ές, (εὖ, πρᾶγος) *doing well, flourishing.* Hence

Εὐπρᾱγία, ας, ἡ, *good fortune* or *success, prosperity,* freq. in Thuc., Plat., etc., also in Pind. O. 8, 18, P. 7, 17; though εὐπραξία is the more usu. old form.

Εὔπρακτος, ον, (εὖ, πράσσω) *easy to be done,* Xen. An. 2, 3, 20.—II. *doing well, prosperous,* Opp. [ᾱ by nature.]

Εὐπραξία, ας, ἡ, Ion. εὐπρηξίη,=εὐπραγία, of which it seems the older form, Hdt., Trag., and old com.—II. *good conduct,* Xen. Mem. 3, 9, 14; Arist. Eth. N. 6, 5, 4.

Εὔπραξις, εως, ἡ, poet. for εὐπραξία, Aesch. Ag. 255.

Εὐπράσσω, v. εὐπρήσσω.

Εὔπρεμνος, ον, (εὖ, πρέμνον) *with good* or *fine stem.*

Εὐπρέπεια, ας, ἡ, *good look, creditable appearance,* εὐπρεπείᾳ προέχειν, Thuc. 6, 31: *beauty, comeliness.*—II. *a colourable appearance, speciousness, plausibility,* εὐπ. λόγου, Thuc. 3, 83.

Εὐπρεπής, ές, (εὖ, πρέπω) *well-looking, goodly, comely,* freq. in Eur.; εἶδος εὐπ., Eur. Hec. 269: hence—2. *decent, seemly, fitting, becoming,* Aesch. Cho. 664, τινί, Hdt. 2, 47; *splendid,* Thuc. 2, 38, *glorious,* τελευτή, Id. 2, 44.—3. *specious, plausible,* opp. to ἀληθής, Eur. Tro. 951, and very freq. in Thuc.; τὸ εὐπρεπὲς λόγου,=foreg. II., Thuc. 3, 44. Compar. -έστερος, Hdt. l. c. Adv. -πῶς, Ion. -πέως, Hdt. 7, 220, Aesch., etc.: compar. -πέστερον, Eur. Rhes. 841: superl. -πέστατα, Thuc. 8, 109.

Εὔπρεπτος, ον, (εὖ, πρέπω) *conspicuous,* Aesch. Supp. 722.

Εὔπρηκτος, -ηξίη, Ion. for εὔπρακτος, -αξία, Hdt.

Εὐπρήσσω, hence ἐϋπρήσσεσκον ἕκαστα, *they arranged, ordered* things *well*, Od. 8, 259. In signf. *to be well off*, it should be written divisim, εὖ πρήσσω, and so perh. in Hom. too.

Εὔπρηστος, ον, (εὖ, πρήθω) εὔ. ἀϋτμή, *the vehement* blast of the bellows, Il. 18, 471 : acc. to others, *kindling the fire.*

Εὐπρήων, ωνος, ὁ, ἡ, (εὖ, πρηών) *with fair promontories* or *peaks, rocky*, Anth.

Εὐπριστία, ας, ἡ, *a being easily sawn through* : from

Εὔπριστος, ον, (εὖ, πρίω) *easily sawn through, split*, Hipp.

Εὐπροαίρετος, ον, (εὖ, προαιρέω) *forming a right choice, upright in heart.*

Εὐπρόςδεκτος, ον, (εὖ, προςδέχομαι) *acceptable*, Plut., and N. T.

Εὐπρόςεδρος, ον, = εὐπάρεδρος, N. T.

Εὐπροςηγορία, ας, ἡ, *affability*, Isocr. 6 B : from

Εὐπροςήγορος, ον, (εὖ, προςηγορέω) *easily, readily addressing*, i. e. *affable, courteous*, Eur. Hipp. 95, ubi v. Valck. ; εὐπρ. φρήν, Id. Alc. 775 : οὐκ εὐπρ. ἆται, miseries that forbid *my being spoken to*, Id. H. F. 1284, cf. Müller Eum. § 50. Adv. -ρως, Dion. H.

Εὐπρόςθετος, ον, (εὖ, προςτίθημι) *easily procured*, τροφή, Hipp.

Εὐπρόςῖτος, ον, (εὖ, προςιέναι) *accessible*, Strab. : metaph. *affable.*

Εὐπροςόδευτος, ον, (εὖ, προςοδεύω) =sq.

Εὐπρόςοδος, ον, (εὖ, πρόςοδος) of persons, *accessible, affable*, Lat. *qui faciles aditus habet*, Thuc. 6, 57.—II. of places, *accessible*, Xen. Hell. 6, 5, 24, Cyr. 6, 1, 23. Adv. -δως.

Εὐπρόςοιστος, ον, (εὖ, προςφέρω) *easy to be got* : metaph. *attainable*, Eur. Med. 279.—II. from pass.=εὐπρόςιτος.

Εὐπροςόμῑλος, ον,=εὐόμιλος.

Εὐπροςόρμιστος, ον, (εὖ, προςορμίζω) *convenient to land on, run into*, Diod.

Εὐπρόςρητος, ον, and

Εὐπρόςφθεγκτος, ον,=εὐπροςήγοοος.

Εὐπρόςφορος, ον, (εὖ, προςφέρω) *easily uttering, fluent, eloquent*, Hdn.—II. *pleasant to eat* or *nutritious*, of food, Xenocr. ; cf. πρόςφορος.

Εὐπρόςφῠτος, ον, (εὖ, προςφύω) *easily growing to, joining*, Theophr.

Εὐπροςωπέω, ῶ, *to be* εὐπρόςωπος, *to make a fair show, look well*, N. T. Hence

Εὐπροςωπία, ας, ἡ, *a good look, fair, plausible appearance*, Dion. H.

Εὐπροςωπόκοιτος, η, ον, (εὐπρόςωπος, κοίτη) hence τύχῃ εὐπροςωποκοίτᾳ πεσεῖν, to fall (metaph. from dice) *in a lucky posture*, with *a cheerful posture* of fortune, Aesch. Cho. 969, as corrected by Herm.

Εὐπρόςωπος, ον, (εὖ, πρόςωπον) *of good countenance, well-looking, comely*, Ar. Plut. 976, etc. : metaph. *fair in outward show, specious*, Hdt. 7, 168, Eur. Phoen. 1336.—2. *cheerful, friendly-looking*, Soph. Aj. 1009. Adv. -πως, Philostr.

Εὐπροφάσιστος, ον, (εὖ, προφασίζομαι) *with a good pretext, excusable, plausible*, αἰτία, Thuc. 6, 105. Adv. -τως. [ᾰ]

Εὐπρόφορος, ον, (εὖ, προφέρω) *ready, easy to bring out, produce*, Dion. H.

Εὐπρυμνής, ές, (εὖ, πρύμνα) εὐπρ. χάρις, Aesch. Supp. 989, is usu. explained, *well-grounded, well-secured* honour.

Εὔπρυμνος, ον, (εὖ, πρύμνα) *with well-built, handsome stern* or *poop*, νῆες, Il. 4, 248.

Εὔπρῳρος, ον, (εὖ, πρῷρα) *with well-built, handsome prow* or *head*, πλάτη, Eur. I. A. 765.—II. metaph. =εὐπρόςωπος.

Εὔπταιστος, ον, (εὖ, πταίω) *easily stumbling*, hence *unsteady, unsafe*, Hipp.

Εὔπτερος, ον, (εὖ, πτερόν) *well-winged* or *feathered*, Soph. O. T. 176 : metaph. εὔπτ. γυναῖκες, *high-plumed, high flying* ladies of quality, Ar. Nub. 800.

Εὐπτέρῠγος, ον, (εὖ, πτέρυξ) foreg., Opp.

Εὐπτησία, ας, ἡ, (εὖ, ἵπταμαι, fut. πτήσομαι) *expertness in flying.*

Εὐπτοίητος, ον, (εὖ, πτοιέω) *easily scared.*

Εὐπτόλεμος, ον, poet. for εὐπόλεμος.

Εὔπτορθος, ον, (εὖ, πτόρθος) *with fine branches* : of horns, *branching*, Anth.

Εὐπῡγία, ας, ἡ, *fine shape in the hinder parts*, Alex. Isost. 1, 11.

Εὔπῡγος, ον, (εὖ, πυγή) *well-shaped in the hinder parts*, Hermes ap. Stob. Ecl. 1, 992, cf. καλλίπυγος.

Εὐπυνδάκωτος, ον, (εὖ, πύνδαξ) *well-bottomed*, of a cup, Luc. [ᾰ]

Εὔπυργος, ον, (εὖ, πύργος) *well-towered*, epith. of fortified towns, Il. 7, 71, Hes. Sc. 270.

Εὔπῡρος, ον, (εὖ, πυρός)=sq.

Εὐπῡροφόρος, ον, (εὖ, πυροφόρος) *fertile in corn*, dub. in Strab.

Εὐπύρωτος, ον, (εὖ, πυρόω) *easily set fire to*, Theophr. [ῠ]

Εὐπώγων, ον, gen. ωνος, (εὖ, πώγων) *with a fine beard, bearded*, Leon. Tar. 61.

Εὔπωλος, ον, (εὖ, πῶλος) strictly, *with fine foals* : in genl. *abounding in steeds, breeding fine horses*, Hom. always as epith. of Troy.

Εὐρᾰθάμιγξ, ιγγος, ὁ, ἡ, (εὖ, ῥαθάμιγξ) *dripping, wet.* [ᾰ]

Εὐραί, ῶν, αἱ, *the iron tips of the axle*, on which the wheels run, Poll.

Εὐρακύλων, ωνος, ὁ, v. εὐροκλῦδων.

Εὑράμην, part. εὑράμενος, for εὑρησάμην, aor. 1 mid. of εὑρίσκω, first in Alexandr.

Εὐράξ, adv. *from one side, sideways*, Il. 11, 251 ; 15, 541.—II. εὐρὰξ πατάξ, an exclamation in Ar. Av. 1258, strictly to frighten away birds. (Acc. to Damm from πλευρά for πλευράξ, perh. rather from τὸ εὖρος, as we say, *broadside on.*)

Εὐρᾰφής, ές, Ep. ἐϋρ, (εὖ, ῥάπτω) *well-stitched, tight*, δοροί, Od. 2, 354, 380, in Ep. form : in genl. *firmly fixed, fastened together.*

Εὐρεής, ές, Ep. ἐϋρ., (εὖ, ῥέω) *fair-flowing, abundantly flowing*, Hom. (only in Il.) always Ep. gen. ἐϋῤῥεῖος ποταμοῖο, contr. for ἐϋῤῥεέος, Il. 6, 508, etc. ; εὐρεῖος, Hes. Fr. 12, 2, (but in Strab. εὐρῆος) : cf. εὐρείτης, εὔρειτος, εὐρείων, εὔροος, εὔρυτος.

Εὑρεῖν, inf. aor. 2 act. εὗρον of εὑρίσκω, Ep. εὑρέμεναι, Hom.

Εὐρείτης, ου, ὁ, Ep. ἐϋρ., (εὖ, ῥέω) =εὐρεής, q. v., Il. 6, 34, Od. 14, 257.

Εὔρειτος, ον, Ep. ἐϋρ., Ap. Rh., and εὐρείων, ουσα, ον, Ep. ἐϋρ.,=εὐρεής.

Εὕρεμα, ατος, τό, (εὑρίσκω) worse form of εὕρημα, q. v., Anth.

Εὑρεσιέπεια, ας, ἡ, *invention of words, fluency*, late : and

Εὑρεσιέπεω, ῶ, *to be fluent* or *wordy* : from

Εὑρεσιεπής, ές, dub. or late form for εὑρησιεπής, q. v.

Εὑρεσίκᾰκος, ον, (εὑρίσκω, κακόν) *inventive of evil.*

Εὑρεσιλογέω, ῶ, (εὑρεσιλόγος) *to invent words, to multiply words*, esp. *without reason*, Polyb. ; and

Εὑρεσιλογία, ας, ἡ, *skill in finding words, command of words, fluency, loquacity*, Polyb.—II. *subtle, sophistical use of words, power of playing with them*, Plut. : from

Εὑρεσιλόγος, ον, (εὑρίσκω, λόγος) *inventive of words, having a great command of words*, Diog. L. : *wordy, chattering.*

Εὑρέσιος, ου, ὁ, (εὑρίσκω) epith. of Jupiter, *as the god of discovery*, Dion. H.

Εὕρεσις, εως, ἡ, better than εὕρησις, Lob. Phryn. 446 (εὑρίσκω), *a finding, discovery*, Plat. Rep. 336 E, Crat. 436 A : of writings, *invention, conception*, Dion. H.

Εὑρεσίτεχνος, ον, (εὑρίσκω, τέχνη) *inventor of arts*, Orph.

Εὑρετέος, έα, έον, verb. adj. of εὑρίσκω, *to be discovered, found out*, Thuc. 3, 45 : not εὑρητέος, Lob. Phryn. 446.

Εὑρετής, οῦ, ὁ, (εὑρίσκω) *an inventor, discoverer*, Plat. Lach. 186 E. Fem. εὑρέτις, ιδος. On the diff. accent. v. Buttm. Ausf. Gr. § 119, 31.

Εὑρετικός, ή, όν, (εὑρίσκω) *inventive, ingenious*, Plat. Symp. 209 A, etc.

Εὑρέτις, ιδος, fem. of εὑρετής, q. v., Soph. Fr. 88.

Εὑρετός, ή, όν, verb. adj. of εὑρίσκω, *discovered* : *discoverable, to be discovered*, Soph. Fr. 723, and Xen.

Εὑρέτρια, ας, ἡ,=εὑρέτις, Diod.

Εὕρετρον, ου, τό, *the reward of discovery.*

†Εὐρήεις, εντος, ὁ, *Eurēïs*, a river and village of Scepsia in Mysia, Strab.

Εὕρηκα, perf. of εὑρίσκω.

Εὕρημα, ατος, τό, better than εὕρεμα, Lob. Phryn. 446, (εὑρίσκω) *that which is found, a prize, windfall*, like Ἑρμαῖον, εὕρ. εὕρηκε, Hdt. 7, 10, 4 : hence in genl. *a gain, advantage*, Thuc. 5, 46.—2. of a child, *a foundling*, Soph. O. T. 1105.—II. *an invention, discovery, thing discovered not by chance but by thought*, Soph. Fr. 379, Eur., etc.

Εὐρημοσύνη, ης, ἡ, *fluency, eloquence* : from

Εὐρήμων, ον, gen. ονος, (εὖ, ῥῆμα) *fluent, eloquent.*

Εὔρην, ηνος, ὁ, ἡ, and εὔρηνος, ον, Ep. ἐΰῤῥ., (εὐ, ῥήν) *abounding in lambs* or *sheep*, both in Ap. Rh.

Εὑρησιεπής, ές, (εὑρίσκω, ἔπος) *inventive of words, knowing in their use, fluent*, Pind. O. 9, 120 : *wordy, sophistical*, Ar. Nub. 447.

Εὑρησιλογέω, ῶ,=εὑρεσ.

Εὕρησις, εως, ἡ, worse form of εὕρεσις, q. v.

Εὑρήσω, fut. of εὑρίσκω, first in H. Hom. Merc. 302.

Εὔρητος, ον, (εὖ, ῥηθῆναι, *ῥέω) *easy to tell*, Ael.

Εὑρήτωρ, ορος, ὁ,=εὑρετής, Anth.

Εὔριζος, ον, (εὖ, ῥίζα) *well, strong, deep rooted*, Nic.

Εὔρῑν, ῖνος, ὁ, ἡ, worse form for εὔρις.

Εὔρῑνος, ον, (εὖ, ῥίν)=εὔρις, Opp.

Εὔρῑνος, ον, (εὖ, ῥινός) *of good leather*, Ap. Rh. 3, 1299.

Εὐρῑπῑδᾰριστοφᾰνίζω, *to Aristophanise Euripides*, i. e. *lampoon him like Ar.*, comic word in Cratin. Incert. 155.

†Εὐριπίδας, α, ὁ, (Dor. form of Εὐριπίδης) *Euripidas*, an Aetolian leader, Polyb. freq.

†**Εὐρῑπίδειος**, ον, *of* or *belonging to Euripides*, Ath. 600 B: from

Εὐρῑπίδης, ου, ὁ, (formed as a patron. from Εὔρῖπος) *Eurīpides*, son of Mnesarchus and Clito, one of the three great Athenian tragic poets, born in the island of Salamis, Ar. Ach. 404, etc. freq.—Others of this name in Dem. 1227, 12, Ar., etc.—II. nickname given to the cast (40) of the dice, from one Euripides who held office with *the Forty* at Athens, Ath. 247 A, Poll. 9, 101. [πῐ]

†**Εὐρῑπίδιον**, ου, τό, dim. from foreg., my *dear Euripides*, as a wheedling appell., Ar. Ach. 404.

Εὐρίπιστος, ον, (εὖ, ῥιπίζω) *easily driven hither and thither, unstable*, Cic. Att. 14, 5, 2. [ρῑ]

Εὔρῖπος, ου, ὁ, *any strait* or *part of the sea, where the ebb and flow of the tide is remarkably violent*: esp. of the strait which separates Euboea from Boeotia, *the Eurīpus*, now by corruption *strait of* (*Euripus, Evripo, Egripo*) *Negropont*, first in H. Hom. Ap. 222; the ancients believed that this ebbed and flowed seven times a day: hence proverb. of *an unstable, wavering, weak-minded man*, cf. Aeschin. 66, 27, Arist. Eth. N. 9, 6, 3.—II. in genl. *a water-course, canal, ditch*, etc., Schäf. Long. p. 328. (From εὖ and ῥίπτω, ῥιπίζω.)

Εὐρῑπώδης, ες, (Εὔριπος, εἶδος) *like an Euripus*, τόπος, Arist. Gen. An.: *living in such a place*, Id. H. A.

Εὔρῑς, ῑνος, ὁ, ἡ, and later εὔριν, (εὖ, ῥίς) *with a good nose*, i. e. *keen-scented*, κύων, Soph. Aj. 8: metaph. of Cassandra, *sharp at tracking out* a thing, Aesch. Ag. 1093.

Εὑρίσκω, (root ʽΕΥΡ- as in aor. 2): fut. εὑρήσω: perf. εὕρηκα: aor. 2 εὗρον, imperat. εὑρέ, inf. εὑρεῖν: aor. εὕρησα only late: aor. mid. εὑρόμην, for which Alexandr. and later εὑράμην, Wolf Dem. 457, 7, Jac. A. P. p. 830: perf. pass. εὕρημαι: aor. pass. εὑρέθην, also c. augm. ηὑρέθην, esp. in old Att., Elmsl. Heracl. 305, Med. 191. Hom. has only aor. act. and mid., and the fut. is found in Hom. Merc. 302.—I. *To hit, light upon, find by chance, meet with*, of persons and things, freq. from Hom. downwds., in Hom. usu. of persons: also, μὴ ἐπίσπαστον κακὸν εὕρῃ, *that he find* not, *fall* not *into* a self-incurred mischief, Od. 24, 462: so, κακὸν εὕρετο, *brought* it on *himself*, Od. 21, 304: ὡς ἐγὼ εὑρίσκω, as far as I *can see*, Hdt. 1, 60: c. part., εὑρ. τι ὄν, *to find that* a thing is, etc., Hdt. 1, 56, cf. 3, 95: so too, εὑρ. θεοὺς κακούς (sc. ὄντας) Soph. Phil. 452.—II. *to find out, discover*: in Hom. esp. τέκμαρ and μῆχος εὑρεῖν: so in mid., ὄνομ' εὕρεο, *think of* a name to give him, Od. 19, 403: and, ἑταίροισιν θανάτου λύσιν εὑροίμην, Od. 9, 421: c. acc. cognato, εὕρημα εὑρ., Hdt. 7, 10, 4: c. inf., *to find, discover that* one ought to do, Hdt. 1, 79, 125.—2. *to devise, invent.*—III. *to find, get gain, win*, δόξαν, ἀρετάν, Pind.; φίλους, Soph., βίον, Eur. etc.: τινί τι, something *for* another, Plat. Prot. 321 D. Mid. *to find for one's self, procure, obtain*, τι, Hdt. 9, 6, 26, etc., Pind. P. 3, 196.—2. esp. of merchandise, etc., *to find* a purchaser, *to fetch, earn* money, πολλὸν χρυσίον εὑροῦσα, *having fetched* a large sum, Hdt. 1, 196: hence, *to be worth, to sell for*, usu. c. acc. pretii, Isae. 72, 39; sometimes c. gen., ἀποδίδοται τοῦ εὑρόντος, sells *for what it will fetch* (as if for the pass. εὑρεθέντος), Xen. Mem. 2, 5, 5, cf. Aeschin. 13, 41, and ἀλφαίνω

Εὐροέω, ῶ, (εὔροος) *to flow well, beautifully, abundantly*, Theophr.—II. metaph. *to go on well*, ὅταν ὁ δαίμων εὐροῇ, Aesch. Pers. 601, and so Polyb., etc.—III. *to be fluent, glib*, Plut.

Εὔροια, ας, ἡ, *a good flow, free course*, ὕδατος, Plat. Legg. 779 C.—II. *fluency*, Lat. *flumen orationis*, Plat. Phaedr. 238 C.—III. *successful progress*, Id. Legg. 784 B: *prosperity*, Polyb.

Εὐροίζητος, ον, (εὖ, ῥοιζέω) *sent whizzing along*, of an arrow, Anth.

Εὐροκλύδων, ωνος, ὁ, a tempestuous wind in N. T. Act. Apost. 27, 14: the name seems to mean *a storm from the East*, but the readings vary remarkably, and the most prob. is εὐρακύλων (as in Lat. Vulg. *Euro-aquilo*), i. e. *a N. E.* wind: it is now called *Gregalia*, the most violent wind in the Mediterranean, usu. blowing in the early spring.

Εὗρον, ες, ε, inf. εὑρεῖν, aor. 2 act. of εὑρίσκω, Hom.

Εὐρόνοτος, ὁ and ἡ, *a wind in the quarter between* Εὖρος and Νότος, *S. S. E.*, Lat. *Phoenix*, acc. to Gellius, *Vulturnus.*

Εὔροος, ον, contr. ους, ουν, (εὖ, ῥέω) *flowing well* or *plentifully, fair-flowing*, Il. 7, 329; 21, 130, in Ep. form ἐΰῤῥ.—II. in medic. of the body, *with the pores and passages open*, Hipp.—III. of words, etc., *flowing, fluent, glib*, στόμα, Eur. Hipp. Fr. 12, cf. Schäf. Dion. Comp. p. 268.—IV. of business, etc., *prosperous, thriving.* Compar. εὐροώτερος or -ούστερος, Lob. Phryn. 143.

Εὔροπος, ον, (εὖ, ῥέπω) *easily bending, coming together*, Anth. Adv. -πως, *easily*, Antipho 138, 20, Bekk.

Εὖρος, ου, ὁ, and Εὖρος ἄνεμος, Hdt. 4, 99, *the South-East wind*, Lat. *Eurus, Vulturnus*, Hom. (Acc. to some from αὔρα, others from ἠώς, ἕως, *the morning-wind*, as the opp. Ζέφυρος from ζόφος, *the evening-wind.*)

Εὖρος, εος, τό, (εὐρύς) *breadth, width*, Od. 11, 312, opp. to μῆκος: εὖρος, absol., *in breadth*, opp. to ὕψος, Hdt. 1, 178.

'Εὐῤῥᾰπις, ιδος, ὁ, ἡ, (εὖ, ῥαπίς) *with beautiful staff.*

'Εὐῤῥᾰφής, Ep. for εὐραφής, Od.

'Εὐῤῥεής, Ep. for εὐρεής.

'Εὐῤῥεῖος, Ep. gen. sing. contr. for ἐϋῤῥεέος, from εὐρεής, Il.

'Εὐῤῥείτης, Ep. for εὐρείτης, Hom.

'Εὐῤῥείων, Ep. for εὐρείων.

'Εὐῤῥην, and ἐΰῤῥηνος, Ep. for εὔρρην and εὔρηνος.

'Εὐῤῥηχος, ον, (εὖ, ῥῆχος) *very prickly*, Nic.

'Εὐῤῥῖν, Ep. for εὔριν.

'Εὐῤῥοος, Ep. for εὔροος, Il.

Εὐρύ, neut. from εὐρύς, also freq. as adv. In compos. it very freq. is prefixed to words, adding the notion of *wide, broad, spacious.* (Acc. to Buttm. akin to ἐρι-.) [ῠ]

Εὐρῠάγυιος, υιᾰ, υιον, (εὐρύς, ἀγυιά) *with wide, roomy streets*, in Hom. epith. of great cities, in Il. almost always of Troy and Athens: but of Mycenae in Il. 4, 52: χθὼν εὐρυάγυια, =εὐρυόδεια, H. Hom. Cer. 16. Hom. has only the fem. εὐρυάγυια. [ᾰ] Cf. εὐρυόδεια, εὐρύπορος.

†**Εὐρυάδης**, ου, ὁ, *Euryădes*, one of the suitors of Penelope, Od. 22, 267.

Εὐρυαίχμας, gen. Dor. α, ὁ, (εὐρύς, αἰχμή) *with broad, stout lance, warlike*, στρατός, Pind. Fr. 160.

†**Εὐρυάλη**, ης, Dor. α, ας, ἡ, *Euryăle*, one of the Gorgons, Hes. Th. 276.—2. daughter of Minos and mother of Orion, Pind. P. 12, 35.

Εὐρύᾰλος, ον, and εὐρύᾰλως, gen ωος, ὁ, ἡ, (εὐρύς, ἅλως) *with wide threshing-floor*, of a country, *level, champaign*, both in Nonn.

†**Εὐρύαλος**, ου, ὁ, *Euryălus*, son of Mecisteus, leader of the Argives under Diomede, Il. 2, 565: also acc. to Apollod. an Argonaut, and one of the Epigoni, 1, 9, 16.—2. a Phaeacian, celebrated in wrestling, Od. 8, 115.—3. a son of Melas, Apollod.—Others in Paus., etc.

†**Εὐρυάναξ**, ακτος, ὁ, *Euryanax*, son of Dorieus, a commander of the Spartans at Plataea, Hdt. 9, 10.

Εὐρῠάνασσα, ης, ἡ, (εὐρύς, ἀνάσσω) *far-ruling*, Call. Cer. 122. [ᾰ]

†**Εὐρυάνασσα**, ης, ἡ, *Euryanassa*, mother of Pelops, Apollod.

Εὐρυβᾰτεύομαι, dep. *to deal like Eurybatus*, (v. Εὐρύβατος 3) *to cheat.*

†**Εὐρυβάτης**, ου, ὁ, *Eurybates*, a herald of Agamemnon, Il. 1, 320, sq.—2. a herald of Ulysses, Od. 2, 184.—3. v. 'Εριβώτης.—4. a commander of the Argives, Hdt. 6, 92.

Εὐρύβᾰτος, ον, (εὐρύς, βαίνω) *wide-stepping*: hence *spacious*, Q. Sm.

†**Εὐρύβατος**, ου, ὁ, *Eurybătus*, a Corcyrean naval commander, Thuc. 1, 47.—2. a Spartan, first Olympic victor in wrestling, Ol. 18, Paus. 5, 8, 7.—3. a noted traitor, whose name (with that of Phrynondas) became proverbial, Plat. Prot. 327 D; Aeschin. 73, 12: (some read Εὐρυβάτης): cf. Gaisf. Paroem. B. 444.

†**Εὐρυβία**, ας, ἡ, *Eurybia*, daughter of Pontus and Gaea, wife of the Titan Crius, Hes. Th. 239.—2. a daughter of Thespius, Apollod.

†**Εὐρῠβιάδης**, ου, ὁ, *Eurybiades*, the Spartan admiral of the Grecian fleet at Artemisium, Hdt. 8, 2.

†**Εὐρύβιος**, ου, ὁ, *Eurybius*, son of Eurystheus, Apollod.—2. a son of Neleus and Chloris, Id.

Εὐρυβίας, ου, ὁ, Ion. and Ep. -βίης, (εὐρύς, βία) *of far-extended power, mighty far and wide*, Hes. Th. 931, H. Hom. Cer. 295, like εὐρυσθενής. [ῐ]

Εὐρυβόας, ου, ὁ, (εὐρύς, βοή) *far*, i. e. *loud-shouting.*

†**Εὐρυβώτας**, α, ὁ, *Eurybotas*, a Cretan, leader of the archers in Alexander's army, Arr. An. 1, 8, 8.

†**Εὐρυγάνεια**, ας, ἡ, *Eurygănīa*, daughter of Hyperphas, second wife of Oedipus, and mother of Ismene, Apollod. 3, 5: Paus. 9, 5, 11.

Εὐρυγάστωρ, ορος, ὁ, ἡ, (εὐρύς, γαστήρ) *big-bellied.*

Εὐρυγένειος, ον, (εὐρύς, γένειον) *broad-chinned*, Opp.: *with broad beard*, Nonn.—II. (εὐρύς, γενεά) *of many ages*, very dub., Nonn.

†**Εὐρυδάμας**, αντος, ὁ, *Eurydămas*, son of Aegyptus, Apollod.—2. an Argonaut, son of Ctimenus, Ap. Rh. 1, 67.—3. a Trojan prince, skilled in interpreting dreams, Il. 5, 149.—4. a suitor of Penelope, Od. 18, 297.—5. a celebrated athlete of Cyrene, Ael. V. H.—Others in Dem. 1382, 6, etc.

†**Εὐρυδάμη**, ης, ἡ, *Eurydame*, wife of the Spartan king Leotychides, Hdt. 6, 71.

†**Εὐρυδαμίδας**, α, ὁ, *Eurydamidas*, son of Agis, king of Sparta, (27th Proclid), Paus.

†**Εὐρύδᾱμος**, ου, ὁ, *Eurydamus*, masc pr. n., Paus., Dor. for

†**Εὐρύδημος**, ου, ὁ, *Eurydēmus*, masc. pr. n., Hdt. 7, 213.

†**Εὐρυδίκεια**, ας, ἡ, =sq., Mosch. 3, 129.

†**Εὐρυδίκη**, ης, ἡ, *Eurydice*, a Dryad, wife of Orpheus, Apollod. 1, 3, 2, etc

—2. one of the Danaides, Id. 2, 1, 5.—3. daughter of Adrastus, wife of Ilus, and mother of Laomedon, Id. 3, 12, 3.—4. daughter of Lacedaemon, wife of Acrisius, Id., Paus.—5. daughter of Clymenus, wife of Nestor, Od. 3, 452.—6. wife of Lycurgus, mother of Archemorus, Apollod.—7. wife of Creon, king of Thebes, Soph. Ant. 1180.—A common name of the females of the royal house of Macedon, Strab., Ael., etc.

†Εὐρύδικος, ου, ὁ, *Eurydĭcus*, an Epicurean philosopher, Diog. L.

Εὐρυδίνης, ου, ὁ, (εὐρύς, δίνη) *wide-eddying*, Bacchyl. 5. [ῑ]

Εὐρυέδης, ες, (εὐρύς, ἕδος) *spacious*, χθών, Simon. 139, like εὐρύοδος.

†Εὐρύηλος, ου, ὁ, *Euryelus*, (in Liv. *Euryalus*) a fortress at Syracuse, a part of Epipolae, Thuc. 6, 97.

Εὐρυθέμεθλος, ον, (εὐρύς, θέμεθλον) poet. -θέμειλος,=foreg., Anth.

†Εὐρύθεμις, ιδος, ἡ, *Eurythĕmis*, wife of Thestius, Apollod.

Εὐρυθμία, ας, ἡ, *good rhythm, time, proportion*, Plat. Rep. 522, A, etc.: esp., εὐρ. περὶ λέξιν, Isocr. 87 E.—2. of persons, *orderliness*. Plat. Rep. 400 F.—3. εὐρ. χειρῶν, *delicacy* of touch, in a surgeon, etc., Hipp., cf. Foës. Oecon.: from

Εὔρυθμος, ον, (εὖ, ῥυθμός) Lat. *numerosus, concinnus, rhythmical, in good time* or *proportion*, κρούματα, Ar. Thesm. 121, πούς, Ib. 985, μέλος, Plat. Legg. 655 A.—2. of persons, *orderly*, Id. Prot. 326 B.—3. also *well-proportioned, well-made*, θώραξ, Xen. Mem. 3, 10, 10: in genl. *comely, graceful*: εὐρ. βακτηρία, 'the nice conduct' of a cane, Antiph. Ant. 1. Adv. -μως, *gracefully*, Eur. Cycl. 563.

Εὐρυκάρηνος, ον, (εὐρύς, κάρηνον) *broad-headed*, Opp. [ᾰ]

Εὐρύκερως, ωτος, ὁ, ἡ, (εὐρύς, κέρας) *with broad, spreading horns*, of deer and oxen, Opp.

†Εὐρύκᾰπυς, υος, ὁ, *Eurycăpys*, a son of Hercules, Apollod.

Εὐρυκλῆς, έους, ὁ, strictly pr. n. of a famous ventriloquist: hence as appellat. *a ventriloquist*, cf. Ar. Vesp. 1019, Schol. Plat. Sophist. 252 C.

Εὐρυκοίλιος, ον, (εὐρύς, κοιλία) *with wide paunch*, Hipp.

Εὐρύκολπος, ον, (εὐρύς, κόλπος) *with wide, spacious bosom*, χθών, Pind. N. 7, 49, cf. εὐρύστερνος.

†Εὐρύκη, ης, ἡ, *Euryce*, a daughter of Thespius, Apollod.

†Εὐρύκλεια, ας, ἡ, *Euryclīa*, daughter of Ops, nurse of Ulysses, Od. 1, 429.

†Εὐρυκλείδας, α, ὁ, *Euryclīdas*, masc. pr. n., Polyb.

†Εὐρυκλείδης, ου, ὁ, *Euryclides*, masc. pr. n., Hdt. 8, 2.

†Εὐρυκόων, ωντος, ὁ, *Eurycŏon*, masc. pr. n., Q. Sm.

Εὐρυκόωσα, epith. of night, prob. from εὐρύ and ἀκούω, *when one can hear far* through the stillness: but in Euphor. 86, epith. of the sea-goddess Ceto, *the far-sounding*, cf. κοέω.

†Εὐρυκρατίδης, ου Ion. εω, ὁ, *Eurycrătides*, son of Anaxandrus, king of Sparta, Hdt. 7, 204.

Εὐρυκρείων, οντος, ὁ, (εὐρύς, κρείων) *wide-ruling*, in Hom. (esp. in Il.) always as epith. of Agamemnon, except in Il. 11, 751, where it is of Neptune.

†Εὐρυκύδη, ης, ἡ, *Eurycȳde*, daughter of Endymion, Paus.

Εὐρυλείμων, ον, gen. ωνος, (εὐρύς, λειμών) *with broad meadows* or *plains*, Pind. P. 9, 95.

†Εὐρυλέων, οντος, ὁ, *Eurylĕon*, masc. pr. n., Hdt. 5, 46: esp., a commander of the Achaeans, Polyb. 10, 24, 1.

†Εὐρυλεωνίς, ίδος, ἡ, *Euryleonis*, fem. pr. n., Paus.

†Εὐρύλοχος, ου, ὁ, *Eurylŏchus*, a son of Aegyptus, Apollod.—2. a companion of Ulysses, Od. 10, 205.—3. a commander of the Spartans at Naupactus, Thuc. 3, 100.—4. an Arcadian from Lusi, Xen. An. 4, 2, 21.—5. a commander of Philip of Macedon, Dem. 126, 1.—Others in Arr. An. 4, 13, 7: Strab., etc.

†Εὐρύμαχος, ου, ὁ, *Eurymăchus*, one of the suitors of Hippodamia, Paus. 6, 21, 3.—2. son of Polybus, a suitor of Penelope, Od. 1, 399, etc.—3. son of Antenor, Paus.—4. a Theban, son of Leontiades, Hdt. 7, 233: Thuc. 3, 2: grandfather of the same, Hdt. 7, 205.—Others in Xen. An. 5, 6, 21; Andoc., etc.

†Εὐρυμέδη, ης, ἡ, *Eurymĕde*, wife of Glaucus, mother of Bellerophontes, Apollod. 1, 9, 3.

†Εὐρυμέδουσα, ης, ἡ, *Eurymedūsa*, a female slave of Alcinous, who attended Nausicaa, Od. 7, 8.

Εὐρυμέδων, οντος, ὁ,=εὐρυκρείων, *wide-ruling*, Pind. O. 8, 41: only as pr. n. in Hom., and so in fem. Εὐρυμέδουσα.

†Εὐρυμέδων, οντος, ὁ, *Eurymĕdon*, father of Periboea, king of the giants in Epirus, Od. 7, 58.—2. charioteer of Agamemnon, Il. 4, 228.—3. an Athenian commander at Corcyra and in Sicily, Thuc. 7, 52.—Others in Strab., Diog. L.—II. a river of Pamphylia, now *Caprisou*, famed for Cimon's victory over the Persians, Thuc. 1, 100.

†Εὐρυμεναί, ῶν, αἱ, *Eurymĕnae*, Ap. Rh. 1, 59, v. sub Εὐρύμενος.

Εὐρυμενής, ές, *wide, spacious*, Orph.

†Εὐρυμένης, ους, ὁ, *Eurymĕnes*, son of Neleus and Chloris, Apollod.

Εὐρύμενος, η, ον, poet. for εὐρύς, dub. As pr. n., oxyton., Εὐρυμεναί, αἱ, a town of Thessaly, v. Ruhnk. Ep. Cr. p. 196.

Εὐρυμέτωπος, ον, (εὐρύς, μέτωπον) *broad-browed*, of oxen, Hom., and Hes. Th. 291.

†Εὐρυμίδης, ου, ὁ, *son of Eurymus*, i. e. Telemus, Od. 9, 509.

†Εὐρυνόμη, ης, ἡ, *Eurynŏme*, daughter of Oceanus and Tethys, Il. 18, 398: acc. to Hes. Th. 908, mother of the Graces: she with Ophion ruled over Olympus before Saturn, Ap. Rh. 1, 503.—2. wife of Lycurgus, king of Thrace, Apollod.—3. a housekeeper in the palace of Ulysses, Od. 17, 495.

†Εὐρύνομος, ου, ὁ, *Eurynŏmus*, son of Aegyptius of Ithaca, a suitor of Penelope, Od. 2, 22.

Εὐρύνω, f. -ῠνῶ, (εὐρύς) *to make wide* or *broad*, εὐρ. ἀγῶνα. *to make room for* the contests, Od. 8, 260; τὸ μέσον εὐρύνειν, *to leave a wide space* in the middle, Hdt. 4, 52. [ῡ]

Εὐρύνωτος, ον, (εὐρύς, νῶτος) *broad-backed*, i. e. *stout*, Soph. Aj. 1251.

Εὐρυόδεια, ας, ἡ, (εὐρύς, ὁδός) *with broad ways* or *streets*, in Hom. always of the earth, *that may be traversed, open to wanderers*, as εὐρύπορος of the sea: cf. εὐρυάγυιος, εὐρύπορος.

Εὐρυοδίνης, ές,=εὐρυδίνης, dub.

Εὐρύοπα, ὁ, (εὐρύς, ὤψ) *the far-glancing, far-seeing*, or perh. better (from εὐρύς, ὄψ) *the far-sounding, thundering*, freq. Homeric epith. of Jupiter, for εὐρυόπης, esp. in nom. and voc. at end of a verse, εὐρύοπα Ζεύς, Ζεῦ: used of the sun in Orph. Lith. 18, 60. In Il. there is also an acc., εὐρύοπα Κρονίδην, εὐρύοπα Ζῆνα, from the synon. εὐρύωψ, or -οψ. (Voss H. Hom. Cer. 3, defends the deriv. from ὤψ; which *must* be taken in Orph. l. c.). [ᾰ, as in ἱππότα, νεφεληγέρετα, etc., but in Hexam. ᾱ by position or caesura.]

Εὐρυπέδιλος, ον, (εὐρύς, πέδιλον) *broad-sandalled*: in genl. *broad*, Opp.

Εὐρύπεδος, ον, (εὐρύς, πέδον) *with broad surface, spacious*, γαῖα, Anth.

Εὐρύπορος, ον, (εὐρύς, πόρος) *with broad, open ways*, in Hom. always epith. of the sea, *roomy, open, where all may roam* at will, Il. 15, 381, Od. 4, 432; 12, 2: cf. εὐρυόδειος.

Εὐρυπρωκτία, ας, ἡ, *a being εὐρύπρωκτος, the character of such an one*, Ar. Ach. 843.

Εὐρύπρωκτος, ον, (εὐρύς, πρωκτός) *wide, loose-breeched*, strictly *pathicus, catamitus*: also *a caught adulterer*, from the nature of their summary punishment (ῥαφανίδωσις), freq. in Aristoph. applied to the Athenians collectively, as Nub. 1084, sq.

†Εὐρυπτόλεμος, ου, ὁ, *Euryptolĕmus*, an Athenian, son of Pīsianax, Xen. Hell. 1, 4, 19.

Εὔρυπτος, ον, (εὖ, ῥύπτω) *well-cleansed, easily-cleansed*.

†Εὐρυπύλη, ης, ἡ, *Eurypȳle*, daughter of Thespius, Apollod.—Others in Anth., etc.

Εὐρυπῠλής, ές, (εὐρύς, πύλη) *with wide gates, wide-gated*, Il. 23, 74, Od. 11, 571, of the nether world.

†Εὐρύπυλος, ου, ὁ, *Eurypylus*, son of Euaemon, ruler of Ormenium in Thessaly, one of the Greek chiefs before Troy, Il. 2, 736: acc. to Pind. P. 4, 58, and Call. H. Apoll. 92, son of Neptune, who passed from Thessaly into Libya, and became king of Cyrene.—2. son of Neptune and Chalciope, king in Cos, Il. 6, 676.—3. son of Hercules;—also, a son of Temenus, and one of Thestius so called, all in Apollod.—4. son of Telephus and Astyoche, king of Mysia: came to the aid of the Trojans, and was slain by Neoptolemus, Od. 11, 520.

†Εὐρυπωντίδαι, ῶν, οἱ, *the Eurypontidae*, one of the royal houses of Sparta, so called from sq., Paus.

†Εὐρυπῶν, ῶντος, ὁ, (=Εὐρυφῶν) *Eurypon*, son of Sous, grandson of Procles, from whom were descended the Eurypontidae, Hdt. 8, 131, Paus., etc.

Εὐρυρέεθρος, ον, (εὐρύς, ῥέεθρον) *broad-flowing, with wide bed* or *channel*, of the Axius, Il. 21, 141, cf. sq.

Εὐρυρέων, ουσα, ον, (εὐρύς, ῥέω) *broad-flowing*, like foreg., oft. in Il., mostly of the Axius. There is no such *verb* as εὐρυρέω, cf. εὐ, fin.

ΕΥ'ΡΥ'Σ, εὐρεῖα, εὐρύ: gen. έος, είας, έος: acc. sing. in Hom. both εὐρύν, and sometimes Ep. εὐρέᾰ, when joined with πόντον and κόλπον: Ion. fem. εὐρέα, Hdt. 1, 178, where one MS. has εὐρέη: Dor. εὐρέᾱ. Asius Fr. 2, has gen. εὐρέος as fem. for εὐρείας, cf. ἡδύς and θῆλυς, but v. Näke Choeril. p. 74. *Wide, broad*, freq. in Hom., esp. of heaven, earth, and sea: also in genl., εὐρ. σχεδίη, Od. 5, 163, ὦμοι, Il. 3, 227, Od. 18, 68, etc.: τεῖχος, Il. 12, 5; κόθορνοι εὐρ., *wide, loose* boots, Hdt. 6, 125:—κλέος εὐρύ, a *wide-spread* report, Od. 23, 137; so, εὐρ. κληδών, Simon. 20, 6, εὐρ. ἐλπίδες, Anth. Compar. εὐρύτερος, Il. 3, 194; 23, 427. Adv. εὐρέως: compar. εὐρυτέρως, Ar. Lys. 419. [ῡ]

Εὐρυσακής, ές, (εὐρύς, σάκος) *with a broad, huge shield*. [ᾰ] hence

†Εὐρυσάκης, ους, ὁ, *Eurysăces*, son of Telamonian Ajax and Tecmessa, Soph. Aj. 340, cf. 574, sq.

Εὐρυσθενής, ές, (εὐρύς, σθένος) *of far-extended might* or *sway, mighty*, in Hom. always epith. of Neptune, Il. 7, 455, Od. 13, 140.

†Εὐρυσθένης, ους, ὁ, *Eurysthĕnes*, son of Aristodemus, brother of Procles, founder of the family Eurysthenidae (called also Agidae), Hdt. 6, 52: Strab., etc.

†Εὐρυσθεύς, έως, ὁ, *Eurystheus*, son of Sthenelus, and grandson of Perseus, king of Mycenae, who imposed on Hercules his twelve celebrated labours, Il. 15, 639, Pind., etc.

Εὐρύσορος, ον, (εὐρύς, σορός) *with a wide bier* or *tomb*, *σῆμα*, Anth.

Εὐρύστερνος, ον, (εὐρύς, στέρνον) *broad-breasted*, Theocr. 18, 36: but in genl. *wide, broad*, *γαῖα*, Hes. Th. 117, cf. *στερνοῦχος*.

Εὐρυστήθης, ες, (εὐρύς, στῆθος)= foreg., Arist. H. A.

Εὐρυστομία, ας, ἡ, *wideness of mouth, broadness, fulness of speech*.—2. *bigness of words*. From

Εὐρύστομος, ον, (εὐρύς, στόμα) *wide-mouthed; with wide opening*, Hipp.

Εὐρυτενής, ές, (εὐρύς, τείνω) *wide-extended*, Nonn.

†Εὐρυτάν, ᾶνος, ὁ, (λεώς, Lyc. 799) usu. in pl. Εὐρυτᾶνες, οἱ, *the Eurytānes*, an Aetolian people, dwelling north from Naupactus, Thuc. 3, 94.

†Εὐρύτειος, α, ον, *of* or *belonging to Eurytus*, *ἡ Εὐρυτεία πόλις*, Soph. Fr. 260, i. e. Oechalia; in Paus. *αἱ Εὐρυτεαί*.

Εὐρυτέρως, adverb compar. from *εὐρύς*.

†Εὐρύτη, ης, ἡ, *Euryte*, daughter of Hippodamus, wife of Porthaon, Apollod.

Εὐρύτης, ητος, ἡ, (εὐρύς) *wideness, breadth*, Hipp.—II. *broadness* of sound, Gramm. [ῠ]

†Εὐρυτίδης, ου, ὁ, *son of Eurўtus*, i. e. Iphitus, Od. 21, 14.

Εὐρύτῑμος, ον, (εὐρύς, τιμή) *wide, far-honoured*, *Ζεύς*, Pind. O. 1, 67.

†Εὐρύτῑμος, ου, ὁ, *Eurytīmus*, a Corinthian, father of Archetimus, Thuc. 1, 29.

†Εὐρυτίων, ωνος, ὁ, *Eurytion*, a centaur, Od. 21, 285.—2. son of Mars and Erythia, herdsman of Geryon, Hes. Th. 293.—3. son of Irus and Demonassa, one of the chiefs at the Calydonian hunt, Apollod.—Others in Arist., etc.

Εὔρῠτος, ον, (εὐρύς, ῥέω) *well, full-flowing*, Pseud-Eur. I. A. 420.

†Εὔρυτος, ου, ὁ, *Eurytus*, a giant, Apollod.—2. son of Mercury and Antianira, an Argonaut, Id.; also Ἔρυτος, q. v.—3. son of Actor and Molione, of Elis, Il. 2, 621; acc. to Eur. leader of the Epei before Troy, I. A. 282.—4. son of Melaneus and Stratonice, king of Oechalia, father of Iole and Iphitus; slain by Apollo, because he challenged him to a contest in archery, Od. 8, 224, sqq.—Others in Hdt. 7, 229; Apollod., etc.

Εὐρύτρητος, ον, (εὐρύς, τιτράω) *with wide holes*, *ἠθμός*, Diosc.

Εὐρύτρῠπος, ον, (εὐρύς, τρυπάω)= foreg., Democr. ap. Theophr.

Εὐρυφάεσσα, ης, ἡ, strictly *the far-shining*, wife of Hyperion and mother of Helius, H. Hom. 31, 2, 4. [ᾰ]

Εὐρυφᾰρέτρης, ου, ὁ, (εὐρύς, φαρέτρα) *with wide, spacious quiver*, Pind. P. 9, 45, of Apollo.

Εὐρυφυής, ές, (εὐρύς, φύω) *growing widely, spreading*, *κρῖ*, Od. 4, 604.

†Εὐρυφῶν, ωντος, ὁ, = Εὐρυπῶν, Arist.

Εὐρυφωνία, ας, ἡ, = εὐρυστομία, *fulness, broadness of sound*: from

Εὐρύφωνος, ον, (εὐρύς, φωνή)= *εὐρύστομος*.

Εὐρυχᾰδής, ές, (εὐρύς, χάζω, χαίνω, χανδάνω, ἔχαδον) *wide-gaping, wide-mouthed*, of cups, Luc., and Anth.

Εὐρυχαίτης, ου, ὁ, (εὐρύς, χαίτη) *with wide*, i. e. *floating, streaming hair*, epith. of Bacchus, Pind. I. 7, 4.

†Εὐρυχανής, ές,=εὐρυχαδής, Opp.

Εὐρύχορος, ον, *roomy, spacious*, freq. Homer. epith. of great cities, etc. (Not as if shortd. for *εὐρύχωρος*: but from *εὐρύς, χορός*, *with open spots for the choral dances*, cf. *καλλίχορος*.)

Εὐρυχωρής, ές, (εὐρύς, χωρέω) *wide, roomy*, prob. l. in Hipp.: compar. -έστερος, Arist. H. A.

Εὐρυχωρία, ας, ἡ, *free space, room*, *ἐν εὐρυχωρίῃ ναυμαχέειν*, of sea-room, Hdt. 8, 60: *an open space*, *τῆς θήκης*, Id. 4, 71.—2. metaph. *free space, room, opportunity of doing* a thing, *τῆς ἀποδείξεως*, Plat. Min. 315 D: from

Εὐρύχωρος, ον, (εὐρύς, χῶρος) *roomy, spacious*, Arist. H. A.: cf. *εὐρύχορος*.

Εὐρύωψ, or -οψ, οπος, ὁ, ἡ, v. sub *εὐρύοπα*.

†Εὐρύωψ, ωπος, ὁ, *Euryops*, a son of Hercules and Terpsicrate, Apollod.

Εὐρώγης, (εὖ, ῥώξ) *rich in, with many grapes*, Anth.

Εὐρώδης, ες, poet. for *εὐρύς*, Herm. Soph. Aj. 1191; acc. to others=sq.

Εὐρώεις, ώεσσα, ῶεν, (εὐρώς) *mouldy*: hence *dank and dark*, in Hom. of the nether world, with a notion of *festering, decay and rottenness*, *οἰκία εὐρώεντα*, Il. 20, 65; *εἰς Ἀΐδεω δόμον εὐρώεντα*, Od. 10, 512; and so, *εὐρ. κέλευθα*, Od. 24, 10; so too Hes. Op. 152, and Soph. Aj. 1167, *τάφος εὐρώεις*. But in Hes. Theog. 731, 739, of the Titans' prison in the centre of the earth, prop. *dark and drear*, like *ἀνήλιος*. Herm. indeed (ad Soph. Aj. 1146) assumes that *εὐρώεις* is merely poet. lengthd. for *εὐρύς*, cf. Apollon. Lex. p. 374, Hesych. 1, 1528, and E. M. p. 397, 57: but the tone of the passages in Hom. and Hes. implies a notion of *abhorrence*, and that it was so taken appears from the later subst. *εὐρώς*, q. v.: in so late a writer as Opp., Hal. 5, 3, the usage=*εὐρύς* may be allowed without implicating Hom.: cf. Heyne Il. Tom. 8, p. 23.

†Εὔρωμος, ου, ἡ, *Eurōmus*, a small town of Caria, at the foot of Mt. Grion, Strab.; hence *ὁ Εὐρωμεύς, έως*, *an inhab. of Euromus*, Polyb. 17, 2, 3.

Εὐρών, οῦσα, όν, part. aor. 2 act. of *εὑρίσκω*.

†Εὐρώπα, ας, ἡ, Dor. for Εὐρώπη, Pind.

†Εὐρωπαῖος, α, ον, *of* or *belonging to Europe, Europēan*, Strab

†Εὐρώπεια, ας, ἡ,=Εὐρώπη, Mosch. 2, 7.

†Εὐρώπειος, α, ον, Ion. -ρωπήϊος, η, ον, *of Europe, European*, Hdt. 7, 73; *ὁ Εὐρ.*, *a European*; fem. *Εὐρωπίς, ίδος*.

Εὐρώπη, ης, ἡ, *Europa, Europe*, as a geograph. name, first in H. Hom. Ap. 251, 291: in its earliest application limited to the mainland of Greece.—II. as fem. pr. n. first in Hes. Th. 357, of a daughter of Oceanus and Tethys.—2. daughter of Agenor and Telephaessa, Apollod. 3, 1, 1: or of Phoenix, Il. 14, 321; Mosch. 2, 7: carried off by Jupiter under the form of a bull, and became by him mother of Minos and Sarpedon, v. Hdt. 1, 2, 173; 4, 45.—3. daughter of Tityus, mother of Euphemus, Pind. P. 4, 81.

Εὐρωπία, ἡ,=Εὐρώπη I., Soph. Fr. 37: prop. fem. from

Εὐρώπιος, ία, ιον,=Εὐρωπαῖος.

Εὐρωπίς, ίδος, ἡ, pecul. fem. of foreg.

Εὐρωπός, ή, όν,=εὐρύς, Eur. I. T. 626, Opp. Hal. 3, 40; 4, 525, opp. to poet. *στενωπός*: acc. to others=*εὐρώεις*: cf. Eust. ad Dion. P. 270, and Hesych. 1, 1528.

†Εὐρωπός, οῦ, (also Εὔρωπος) ἡ, *Eurōpus*, a city of Macedonia in Emathia, Thuc. 2, 100; Strab.—2. a city of Syria on the Euphrates, Luc.—3. a city of Media, cf. Ῥαγαί, Strab.—4. a city of Caria, Hdt. 8, 132, v. *Εὔρωμος*.

Εὐρώς, ῶτος, ὁ, *mould, dank decay*, Lat. *situs, squalor*: hence *rust, rottenness* of any kind, first in Theogn. 452, Simon. 16, 6.

Εὐρωστέω, ῶ, *to be εὔρωστος*, opp. to *ἀῤῥωστέω*: and

Εὐρωστία, ας, ἡ, *stoutness, strength*. from

Εὔρωστος, ον, (εὖ, ῥώννυμι) *stout, strong*, Xen. Hell. 4, 3, 6; *εὔρ. τὸ σῶμα*, Id. 6, 1, 6, *σώματι*, Isocr. Antid. § 123. Adv. -τως, Xen. Ages. 2, 24.

Εὐρώτας, ου Dor. α, ὁ, *Eurotas*, son of Myles, grandson of Lelex, father of Sparta, Paus. 3, 1, 1: acc. to Apollod. son of Lelex, king of Lacedaemon, 3, 10, 3.—II. now *Basilipotamo*, and (near its mouth) *Iri*, the chief river of Laconia, emptying into the Sinus Laconicus near Gythium, Theogn. 783, Thuc. 2, 139; etc.—2. a tributary of the Peneus in Thessaliotis, Strab., the Homeric Τιταρήσιος.—III. in Anth., *pudendum muliebre*, with allusion to *εὐρύς*.

Εὐρωτιάω, ῶ, (εὐρώς) *to be, become mouldy* or *rotten, to decay*, Theophr.: hence in genl. *βίος εὐρωτιῶν*, the life *of the great unwashed*, Ar. Nub. 44.

†Εὐρωτώ, οῦς, ἡ, *Eurōto*, a daughter of Danaus, Apollod.

†Εὔρωψ, ωπος, ὁ, *Europs*, a son of Aegialeus, Paus.—2. son of Phoroneus, Id.

'ΕΥ΄Σ, ὁ, *good, brave, noble*, old Ep. word freq. in Hom. in nom., once in acc., *ἐΰν*, Il. 8, 303, and in the irreg. gen.—1. gen. sing. *ἑῆος*, q. v., twice in Od., five times in Il., with *ἀνδρός, φωτός, παιδός*, and *υἷος*.—2. gen. plur. neut. *ἐάων*, [ᾱ] as if from nom. *ἡ ἐά*, *good things, good fortune*, Il. 24, 528, *θεοί, δωτῆρες ἐάων*, Od. 8, 325, cf. 335, *δῶτορ ἐάων*, and Hymn. 17, 12; 29, 8. Elsewhere the word is always masc. in Hom.: but from the Ion. form *ἠΰς*, q. v., he has also the neut. *ἠΰ*, whereas *ἐΰ*, as well as the common *εὖ*, is always an adv.

Εὖσα, Dor. part. from *εἰμί*, for *ἐοῦσα, οὖσα*.

Εὖσα, ας, ε, aor. 1 act. from *εὕω*, Od.

Εὐσᾰνίδωτος, ον, (εὖ, σανίς)=*εὐσελμος*, *well-planked* or *benched*, of ships, Gramm. [ῐ]

Εὐσαρκία, ας, ἡ, *fulness of flesh, portliness*, Arist. H. A.: from

Εὔσαρκος, ον, (εὖ, σάρξ) *fleshy, in good case*, Hipp.: *plump*, of meat, Amphis Ἑπτά 1.

Εὐσαρκόω, ῶ, *to make εὔσαρκος*. hence

Εὐσάρκωσις, εως, ἡ, *good condition of body*, Hipp.:=*εὐσαρκία*.

Εὐσέβεια, ας, ἡ, (εὐσεβής) *rever-*

ence, reverential love and behaviour, usu. *towards the gods*, Lat. *pietas, piety, religion*, Trag., etc.; cf. *εὐσεβία*: also, like *pietas*, towards parents, etc., Plat. Rep. 615 C.—2. *credit* or *character for piety*, *εὐσέβειαν οἴσει*, you will have *the honour of it*, Schäf. Soph. El. 968: cf. *ἀρετή*, sub fin., opp. to *δυςσέβεια*. Cf. *εὐσεβία*.

†Εὐσέβεια, ας, ἡ, *Eusebīa*, a city of Cappadocia, =*Τύανα*, Strab.—2. near Mt. Argaeus =*Μάζακα*, Id.

Εὐσεβέω, ῶ, *to be εὐσεβής, to live* or *act piously* and *religiously*, Theogn. 145; also, *εὐσ. τι, to be pious in* a thing, Soph. Phil. 1441; *εὐσ. εἴς τινα, to be reverent* towards.., Id. Ant. 731; *περί τινα*, Eur. Alc. 1148, and Plat.: so too, c. acc. pers., *to reverence*, Aesch. Ag. 338, etc., in which case some critics would write *εὖ σέβειν*, divisim, as Valck. and Pors. Phoen. 1340, but this distinction is rejected by Herm. Soph. Ant. 727, and L. Dind. in Steph. Thes.: cf. *ἀσεβέω*. Hence

Εὐσέβημα, ατος, τό, *a deed of piety*, Dem. Phal.

Εὐσεβής, ές, (εὖ, σέβω) Lat. *pius, pious, religious, reverent*, Theogn. 1137, Hdt. 2, 141, etc.: *dutiful*, esp. *discharging sacred duties*, *πρός*, or *ἔς τινα*, Aesch. Supp. 339, Eur. El. 253:—c. acc. modi, *εὐσ. χεῖρα*, Aesch. Cho. 141: *εὐσεβὲς παρὰ θεῶν*, of an act, *holy* before the gods, Ib. 122: of things, *holy, pious*, *χρηστήριον*, Eur. El. 1272, etc.:—*τὸ εὐσ.*=*εὐσέβεια*, Soph. O. C. 1125. Adv. -*βέως*, Att. -*βῶς*, Pind. O. 6, 133: *εὐσεβῶς ἔχει*, for *εὐσεβές ἐστι*, Soph. O. T. 1431. Opp. to *δυςσεβής*.—These words are not Ep.. but freq. in Att., esp. Trag.

Εὐσεβία, ας, ἡ, Ion. for *εὐσέβεια*, Theogn. 1138, also in Att. Poets, Soph. Ant. 943, O. C. 189, cf. Schäf. Mel. p. 42.

†Εὐσέβιος, ου, ὁ, *Eusebius*, a distinguished church historian, flourished at the beginning of the 4th century.

Εὔσειστος, ον, (εὖ, σείω) *easily shaken*, esp. *by earthquakes*, Strab.

Εὐσέληνος, ον, (εὖ, σελήνη) *of the bright moon*, *φέγγος*, Prolog. Eur. Rhes.

Εὔσελμος, ον, Ep. *ἐΰσσ.*, (εὖ, σέλμα) *well-benched, with good banks of oars, well-rowed*, Hom. always in Ep. form, as epith. of ships.

Εὔσεμνος, ον, (εὖ, σεμνός) *right reverend*.

Εὔσεπτος, ον, (εὖ, σέβω) *much reverenced, holy*, Soph. O. T. 864.

Εὐσήκωτος, ον, (εὖ, σηκόω) *of good, full weight*.—II. *well-poised*.

Εὐσημία, ας, ἡ, not -*εία*, *a good sign* or *prognostic*, Hipp.; cf. *διοσημία*: from

Εὔσημος, ον, (εὖ, σῆμα) *of good omen, prosperous, favourable*, Soph. Ant. 1021.—II. *manifest, clear to be seen, easily known*, Aesch. Ag. 818. Adv. -*μως*, Arist. Meteor.

†Εὐσήνη, ης, ἡ, *Eusēne*, a city of Pontus, Arr.

Εὔσηπτος, ον, (εὖ, σήπω) *easily putrefying*, Arist. Gen. An. Hence

Εὐσηψία, ας, ἡ, *tendency to decay* or *putrefaction*, Theophr.

Εὐσθένεια, ας, ἡ, *strength, firmness*, Theophr.: and

Εὐσθενέω, ῶ, *to be strong, healthy*, Eur. Cycl. 2: from

Εὐσθενής, ές, (εὖ, σθένος) *stout, lively*, Q. Sm.: *strong, firm*, Anth. Adv. -*νῶς*, Philo.

†Εὐσθένης, ους, ὁ, *Eusthēnes*, masc. pr. n., Theocr.

Εὐσίδηρος, ον, (εὖ, σίδηρος) *well-ironed*, i. e. *bound with iron*.

Εὐσίπῠος, ον, (εὖ, σῖπύα) *with full bread-basket, pantry*, Anth., opp. to *ὀλιγησίπυος*.

Εὐσιτέω, ῶ, *to have a good appetite*, Hipp.: from

Εὔσιτος, ον, (εὖ, σῖτος) *with good appetite*, Hipp.

Εὔσκαλμος, ον, (εὖ, σκαλμός) *with good σκαλμοί*, dub. in Anth.

Εὐσκάνδιξ, ῑκος, ὁ, ἡ, (εὖ, σκάνδιξ) *abounding in chervil*, Anth.

Εὔσκαρθμος, ον, (εὖ, σκαίρω) *swift-springing, bounding*, *ἵπποι*, Il. 13, 31.

Εὐσκάριστος, ον, (εὖ, σκαρίζω)= foreg., Gramm. [ᾰ]

Εὐσκελής, ές, (εὖ, σκέλος) *with strong legs*, Plat. ap. Poll. 2, 194.

Εὐσκέπαστος, ον, (εὖ, σκεπάζω) *well-covered*: hence superl., *serving as the best covering* or *fence*, Thuc. 5, 71.

Εὐσκεπής, ές, (εὖ, σκέπας)=foreg., Theophr.

Εὔσκεπτος, ον, (εὖ, σκέπτομαι) *easy to be considered, weighed, examined*, *σκέψις*, Plat. Phileb. 65 D.

Εὐσκευέω, *to be well equipt*, Soph. Aj. 823: from

Εὔσκευος, ον, (εὖ, σκεῦος) *well equipt*.

Εὐσκίαστος, ον, (εὖ, σκιάζω) *well-shaded, dark, gloomy*, Soph. O. C. 1707. [ῐ]

Εὔσκῐος, ον, (εὖ, σκιά) = foreg., Pind. P. 11, 33.

Εὐσκόπελος, ον, (εὖ, σκόπελος) *rocky*.

Εὔσκοπος, ον, Ep. *ἐΰσ.*, (εὖ, σκοπέω) *sharp-seeing, keen-sighted, watchful*, Hom., always in Ep. form, as epith. of Mercury, Il. 24, 24, Od. 1, 38, etc., and once of Diana, Od. 11, 198, (cf. infr.)—2. of a place, *far-seeing*, i. e. *commanding a wide view*, Xen. Cyr. 6, 3, 2, and so prob. Ar. Eccl. 2.—II. (εὖ, σκοπός) *shooting well, of unerring aim*, as some explain Od. 11, 198, so in Orac. ap. Hdt. 5, 61; *τόξα εὔσκ.*, Aesch. Cho. 694; and so later *εὔσκοπα βάλλειν, τοξεύειν*, etc., cf. *εὔστοχος*. Adv. -*πως*, Philostr.

Εὐσκωμμοσύνη, ης, ἡ, *quickness in jesting* or *repartee*: from

Εὐσκώμμων, ον, gen. *ονος*, (εὖ, σκῶμμα) *of ready wit*, esp. *in bantering* or *repartee*. Adv. -*μόνως*.

Εὐσμῆριγξ, ιγγος, ὁ, ἡ, (εὖ, σμῆριγξ) *thick-haired, shaggy*.

Εὐσμίλευτος, ον, (εὖ, σμῑλεύω) *well-chiselled* or *polished*.

Εὔσοια, ας, ἡ, *a being well off, good condition, prosperity*, Soph. O. C. 390: from

Εὔσοος, ον, contr. *ους, ουν*, Dor. *σως, ων*, (εὖ, σόος) *well-secured, secure*, Theocr. 24, 8.

Εὐσπειρής, ές, and *εὔσπειρος, ον*, (εὖ, σπεῖρα) *well-turned, wreathing, winding*, both in Anth.

Εὐσπλαγχνία, ας, ἡ, *good heart, firmness*, Eur. Rhes. 192.—II. *goodness of heart, compassion*: from

Εὔσπλαγχνος, ον, (εὖ, σπλάγχνον) *with healthy bowels*, Hipp.—II. metaph. *good, stout of heart*.—2. *compassionate*, N. T.

Εὔσπορος, ον, (εὖ, σπείρω) *well-sown*, *γύαι*, Ar. Av. 230.

Ἐΰσσελμος, ον, Ep. for *εὔσελμος*, Hom.

Ἐΰσσωτρος, ον, Ep. for *εὔσωτρος*, Hes.

Εὐστάθεια, ας, ἡ, Ion. -*ίη*, *steadiness*, Plut.: *good constitution* or *health*, *εὐστ. σαρκός*, an Epicurean phrase in Plut. [ᾰ]: and

Εὐστᾰθέω, ῶ, *to be steady, firm, διανοίαις*, Dion. H.: *to be healthy in body and mind*, esp. an Epicurean word, Plut.: *to be calm, tranquil*, of the sea, Luc.: from

Εὐστᾰθής, ές, Ep. *ἐΰστ.*, as always in Hom., (εὖ, ἵσταμαι) *well founded* or *based, stedfast, firm*, Hom., (esp. in Od.) usu. as epith. of *μέγαρον*, also of *θάλαμος*, Od. 23, 178.—II. metaph *steadfast, steady, firm*, Plut.: of the body, *sound, healthy*, Epicur. ap. Eund. —2. *εὐ. νοῦσοι, easily cured, not serious*, Hipp., cf. Foës. Oecon. Adv. -*θῶς*.

Εὐστᾰθίη, ης, ἡ, Ion. and poet. for *εὐστάθεια*, q. v., Hipp.

†Εὐστάθιος, ου, ὁ, *Eustathius*, masc. pr. n., Anth.

Εὐστάθμως, adv., *accurately measured by the σταθμή*, Hipp. 588, 43, but v. Foës.

Εὐστάλεια, ας, ἡ, Ion. -*ίη*, *light equipment, agility*, Hipp. in Ion. form, and Plut.: from

Εὐστᾰλής, ές, (εὖ, στέλλω) *well equipt* or *prepared*, *στόλος*, Aesch. Pers. 795: esp. *lightly equipt, active*, of light troops, Thuc. 3, 22: in genl. *ready for action, nimble*; hence *neat trim, small*, Arist. H. A.—2. *decent, correct in habit and manners, well-behaved, mannerly*, Plat. Meno 90 A, cf. Diodor. (Com.) Epicl. 1, 17. Adv. -*λῶς*, signf. 1, Hdn.; 2, Luc.

Εὐστᾰλίη, ης, ἡ, Ion. for *εὐστάλεια*, q. v.

Εὐστάφῠλος, ον, (εὖ, σταφυλή) *rich in grapes*. [ᾰ]

Εὔστᾰχῠς, υ, (εὖ, στάχυς) *rich in ears of corn*, Jac. A. P. p. 115.

Εὐστεγής, ές, (εὖ, στέγω) *well-covered*.

Εὔστειρος, ον, and in Ap. Rh. *α, ον*, (εὖ, στεῖρα) *with good keel*.

Εὔστερνος, ον, (εὖ, στέρνον) *with stout breast* or *chest*.

Εὐστέφανος, ον, (εὖ, στέφανος) Ep. *ἐΰστ.*, (as always in Hom. and Hes.) epith. of Diana, Il. 21, 511; in Od. always of Cythereia; in H. Hom. Cer., and Hes. Op. 298, of Ceres: in all these places acc. to the old interpp. not *well-crowned, garlanded*, (as in later poets) but *well-girdled, with beautiful cincture*, like *εὔζωνος*. In Il. 19, 99, Hes. Sc. 80, Th. 978, Thebes is *ἐΰστέφανος, crowned, circled with walls and towers*, v. *στεφάνη*.

Εὐστεφής, ές, (εὖ, στέφος)=foreg.

Εὐστέφιος, ον, rare poet. form for *εὐστέφανος*, Anth.

Εὐστήρικτος, ον, (εὖ, στηρίζω) *firm*.

Εὐστῐβής, ές, (εὖ, στείβω) *well-trodden, much frequented, haunted*, *τινί*, Anth.: opp. to *ἀστιβής*.

Εὔστικτος, ον, (εὖ, στίζω) *variegated*, Opp.

Εὔστιπτος, ον,=*εὐστιβής*: hence *φᾶρος εὔστ.*, either *closely woven* or *well-fulled*, Ap. Rh. 2, 30.

Εὔστολος, ον, (εὖ, στέλλω)=*εὐσταλής*, *ναῦς*, Soph. Phil. 516.

Εὔστομα, adv., v. *εὔστομος* II. 2.

Εὐστομᾰχία, ας, ἡ, *a good tone of stomach*.—II. *goodness for the stomach, tonic qualities*: from

Εὐστόμᾰχος, ον, (εὖ, στόμαχος) *with a good, healthy stomach*.—II. *good for the stomach, tonic, wholesome*, Diosc., cf. *εὐκάρδιος*. Adv. -*χως*, Cic. Att. 9, 5, 2.

Εὐστομέω, ῶ, *to be εὔστομος, to sing sweetly*, of the nightingale, Soph. O. C. 18.—II. in genl. =*εὐφημέω*, Aesch. Cho. 997, Ar. Nub. 833.

Εὐστομία, ας, ἡ, *goodness of sound, euphony*, Plat. Crat. 404 D: *sweetness* *of speech, beauty of language*, Dion. H.—II. *pleasantness to the mouth, goodness of taste*, Theophr.: from

Εὔστομος, ον, (εὖ, στόμα) *with good mouth, mouth of good size*, of dogs, Xen. Cyn. 4, 2: of horses, *well-mouthed, well-bitted*, opp. to ἄστομος, Plut.—2. *of good countenance, well-looking*, cf. Lat. *os*.—II. *speaking* or *singing well*, Anth.: *fluent*, Ibid.—2. *speaking auspicious words*, like εὔφημος, *cautiously avoiding words of ill omen*, and so *keeping silence*: esp. εὔστομα, neut. plur. as adv., ταῦτά μοι εὔστομα ἔστω, and περὶ τούτων μοι εὔστομα κείσθω, on this let me keep a religious silence, Hdt. 2, 171, ubi v. Wessel., cf. Piers. Moer. p. 475; εὔστομ' ἔχε, peace, be still! Soph. Phil. 201.—III. *good to the mouth, of good taste*, Theophr.

†Εὐστόργιος, ου, ὁ, *Eustorgius*, masc. pr. n., Anth.

Εὐστόρθυγξ, υγγος, ὁ, ἡ, (εὖ, στόρθυγξ) *from* or *with a good stem, trunk*, Anth.

Εὐστοχέω, ῶ, *to be* εὔστοχος, *hit the mark*, c. gen., εὐστ. πάσης περιστάσεως, τῶν καιρῶν, *to hit* them *exactly*, Polyb.: absol. *to be successful*, Id. Hence.

Εὐστόχημα, ατος, τό, *a lucky hit*, Diog. L. 5, 34.

Εὐστοχία, ας, ἡ, *skill in shooting at a mark, good aim*, τόξων, Eur. I. T. 1239; χερὸς εὐστ., periphr. for *a bow*, Eur. Tro. 811.—II. metaph. *quickness, readiness in extempore reply* or *repartee, wit, cleverness*, Lat. *acumen*, Arist. Eth. N.: from

Εὔστοχος, ον, (εὖ, στόχος) *aiming well, hitting the mark*, τόξοις, Eur. H. F. 195.—2. pass., of the thing hurled, *well-aimed*, Eur. Hel. 76.—II. metaph. *making good shots*, i. e. *guessing well, hitting the right nail on the head*, Arist. Divin.: *seizing the opportunity*, Dio C.: *ready at answer* or *repartee*, Plut.; in genl. *sharp, clever*. Neut. plur. εὔστοχα, as adv., esp. εὔστ. βάλλειν, etc., Luc., and Anth. Adv. -ως, Plat. Legg. 792 D.

Εὖστρα, ας, ἡ, (εὕω) *the place for singeing slaughtered swine*, Ar. Eq. 1236.—II. *roasted, scorched barley*, from which ἄλφιτα were made. In Ar. l. c. the form εὔστρα, is preferred; cf. E. M. p. 398, 31: εὖστρα, properisp., is quite wrong.

Εὐστρᾰβής, ές, (εὖ, στρέφω) *easily bent* or *turned*.

Εὐστρᾰφής, ές, (εὖ, στρέφω)=εὐστρεφής.

Εὔστρεπτος, ον, Ep. ἐΰστρ., (εὖ, στρέφω) *easily turned, twisted, pliant*, of leathern ropes, Od. 2, 426; 15, 291.

Εὐστρεφής, ές, Ep. ἐϋστρ., as always in Hom., (εὖ, στρέφω) either *well-twisted*, and so *strong*; or *easily twisting, pliable, flexible*, of ropes, withs, etc., Il. 15, 463, Od. 9, 427; 10, 167, of the bowstring, Od. 14, 346, of a harpstring, Od. 21, 408.—II. in genl. *supple, nimble*, πόδες, Anth.

Εὐστρόφᾰλιγξ, ιγγος, ὁ, ἡ, (εὖ, στροφάλιγξ) *well-wreathed, curly*, of hair, Anth.

Εὐστροφία, ας, ἡ, *suppleness, expertness*, of body and mind, Plut.

Εὔστροφος, ον, Ep. ἐΰστρ., (εὖ, στρέφω) *well turned* or *twisted*, Il. 13, 599, 716, *curved, curled*: *easily bent, supple*: hence *ready, nimble, quick*, νῆες, Eur. I. A. 293. Adv. -φως, Anth.

†Εὔστροφος, ου, ὁ, *Eustrŏphus*, an Argive, envoy to Lacedaemon, Thuc. 5, 40.—2. an Athenian, Plut.

Εὔστρωτος, ον, (εὖ, στρώννυμι) *well spread* or *covered with rugs*, etc., Lat. *bene stratus*, λέχος, H. Hom. Ven. 158, Cer. 286.

Εὔστῡλος, ον, (εὖ, στῦλος) *with goodly pillars*, Eur. I. T. 128: *with pillars at the best distances*, on which v. Vitruv. 3, 2, 1.

Εὐσύγκρυπτος, ον, (εὖ, συγκρύπτω) *easy to be concealed*, Aretae.

Εὐσῡκοφάντητος, ον, (εὖ, συκοφαντέω) *exposed to calumny*, Plut.

Εὐσύλητος, ον, (εὖ, συλάω) *easily robbed*. [ῡ]

Εὐσύλληπτος, ον, (εὖ, συλλαμβάνω) *easily taken* or *caught*.—II. act. *easily receiving*, c. gen., Geop.

Εὐσυλλόγιστος, ον, (εὖ, συλλογίζομαι) *adapted for argument, conclusive*, Arist. Rhet. 1, 1, 12.—2. *easy to be inferred*, Polyb. 12, 18, 8.

Εὐσυμβίβαστος, ον, (εὖ, συμβιβάζω) *easy to put together, consistent, suitable*. [ῐ]

Εὐσύμβλητος, ον, old Att. εὐξ., (εὖ, συμβάλλω)=sq. I., Wess. Hdt. 7, 57, Aesch. Pr. 775.

Εὐσύμβολος, ον, old Att. εὐξ., (εὖ, συμβολή) *easy to be inferred by putting two things together, easy to guess, make out* or *understand*, Aesch. Cho. 170, cf. foreg.—II. *easy to deal with, honest, upright*, Xen. Mem. 2, 6, 5; εὐσ. ξένοις, Aesch. Supp. 701.—2. *readily contributing one's* συμβολή.—III. *affording a good omen, auspicious*, Plut. Adv. -λως.

Εὐσυμπερίφορος, ον, (εὖ, συμπεριφέρομαι) *easy to live with, accommodating, agreeable in society*, Diog. L.

Εὐσυμπερίφῠτος, ον (εὖ, συν, περιφύομαι) *easily growing together*.

Εὐσυμπλήρωτος, ον, (εὖ, συμπληρόω) *easy to fill up, reach to*, Epicur. ap. Diog. L. 10, 133.

Εὐσύμφῠτος, ον, (εὖ, συμφύομαι) *easily growing together*, Theophr.

Εὐσυνάγωγος, ον, (εὖ, συναγωγή) *easily collected together*: hence τόπος τοῖς πεμπομένοις εὐσ., a place *convenient* for a commercial mart, an emporium, Arist. Pol. [ᾰ]

Εὐσυνάλλακτος, ον, (εὖ, συναλλάσσομαι) *easy to deal with*, Plut. Adv. -τως, LXX.

Εὐσυνάρμοστος, ον, (εὖ, συναρμόζω) *easily fitted together*, Arist. Gen. An. Adv. -τως.

Εὐσυνάρπαστος, ον, (εὖ, συναρπάζω) *easily carried off*. Adv. -τως.

Εὐσυνειδησία, ας, ἡ, *a good conscience*, Clem. Al.: from

Εὐσυνείδητος, ον, (εὖ, συνειδέναι) *with a good conscience*, M. Anton. Adv. -τως, Clem. Al.

Εὐσυνεσία, ας, ἡ, *shrewdness*, Critias 64, and Arist. Eth. N.: from

Εὐσύνετος, ον, old Att. εὐξ., (εὖ, συνίημι) *quick of apprehension, clever, shrewd*, Arist. Eth. N.—II. *easily understood, intelligible*, Eur. I. T. 1092. Adv. -τως: Compar. τώτερον, signf. I, Thuc. 4, 18.

Εὐσυνθεσία, ας, ἡ, *good arrangement*.—II. *good faith in treaties*, etc., Philo: from

Εὐσυνθετέω, ῶ, *to be of good faith, observe it*, Polyb.

Εὐσύνθετος, ον, (εὖ, συντίθημι) *well put together, well compounded*, Arist. Rhet.: *well-fitting*. Adv. -τως.

Εὐσύνοπτος, ον, (εὖ, σύνοπτος) *easily taken in at a glance, seen at once*, Isocr. Antid. § 183.—II. metaph. *easily seen* or *detected, manifest*, Arist., Rhet., etc. Adv. -τως.

Εὐσύντακτος, ον, (εὖ, συντάσσω) *well-arranged, orderly*, τάξις, Arr.—2. *with good syntax, clear*, of style, Gramm. Adv. -τως.

Εὐσύντριπτος, ον, (εὐ, συντρίβω) *easily broken*, Polyb.

Εὔσφυκτος, ον, (εὖ, σφύζω) *with a good pulse*, Aretae. Hence

Εὐσφυξία, ας, ἡ, *goodness, healthiness of pulse*, Aretae.

Εὔσφῠρος, ον, Ep. ἐΰσφ., (εὖ, σφυρόν) *with beautiful ankles*, Hes. Sc. 16, Th. 254.

Εὔσχετος, ον, (εὖ, ἔχω, σχεῖν) *easily held, kept in its place*, Hipp.

Εὐσχημονέω, ῶ, *to be* εὐσχήμων, *to behave with grace and dignity*, Plat. Legg. 732 C. Hence

Εὐσχημόνημα, ατος, τό, *an act of decorum*, Stob. Ecl. 2, 194.

Εὔσχημος, ον,=εὐσχήμων. Adv. -μως, Eur. Hec. 569.

Εὐσχημοσύνη, ης, ἡ, *decorous appearance, grace, elegance of figure and bearing*, Plat. Symp. 196 A: from

Εὐσχήμων, ον, gen. ονος, (εὐ, σχῆμα) *well-formed* or *arranged, of good figure, mien, and bearing, graceful*, Plat. Rep. 401 C: *decent, becoming*, Aeschin. 76, 39, λόγοι, Eur. Hipp. 490: hence in worse signf.—2. *with an outside show of goodness, specious*, Eur. Med. 584. Adv. -μόνως, *like a gentleman*, Ar. Vesp. 1210: Compar. -έστερον, Plat. Epin. 981 A.

Εὐσχῐδής, ές,=sq., Anth.

Εὔσχιστος, ον, (εὖ, σχίζω) *easily split*, Theophr.

Εὐσχολέω, ῶ, *to have abundant leisure*, Diod., τινός, Pseudo-Luc.

Εὐσχολία, ας, ἡ, *leisure*, M. Anton.: from

Εὔσχολος, ον, (εὖ, σχολή) *at leisure, unoccupied*, esp. *by war*, Polyb.

Εὐσωμᾰτέω, ῶ, *to be* εὐσώματος, Eur. Andr., 765: and

Εὐσωμᾰτία, ας, ἡ, *strength, good habit of body*: from

Εὐσώμᾰτος, ον, (εὖ, σῶμα) *well* or *sound in body, strong, stout*.

Εὔσωμος, ον,=foreg., dub.

†Εὔσωρος, ου, ὁ, *Eusōrus*, father of Aenete the wife of Aeneus, Ap. Rh. 1, 959.

Εὔσωτρος, ον, Ep. ἐΰσσ., (εὖ, σῶτρον) *with good fellies*; in genl. *with good wheels, running well*, ἀπήνη, Hes. Sc. 273, v. l. in Il. 24, 578.

†Εὐταία, ας, ἡ, *Eutaea*, a city of Arcadia near Mantinea, Xen. Hell. 6, 5, 12.

Εὐτᾰκής, ες, (εὖ, τήκω) *easily melted*, or *softened by heat*, Luc.

Εὐτακτέω, ῶ, *to be* εὔτακτος, *to be orderly, behave well*, Thuc. 8, 1: esp. of soldiers, *to obey discipline*, Xen. Mem. 3, 5, 21. Hence

Εὐτάκτημα, ατος, τό, *an act of orderly behaviour*, Stob. Ecl. 2, 192.

Εὔτακτος, ον, (εὖ, τάσσω) *well arranged, well-behaved, orderly*, πόλις, Ar. Av. 829, πορεία, Thuc. 7, 77: esp. of soldiers, *orderly, well-disciplined*, Ar. Vesp. 424, Thuc. 2, 89. Adv. -τως, Aesch. Pers. 399.

Εὐτᾰμίευτος, ον, (εὖ, ταμιεύω) *well-husbanded, cared for*; hence *moderate, convenient*, Hipp.

Εὐταξία, ας, ἡ, (εὐτακτέω) *good order, discipline*, Thuc. 6, 72: *orderly behaviour, correctness of conduct*, freq. in Deff. Plat.—II. as philos. term, *the power of doing all just as it ought to be done, good practical judgment*, cf. Cic. Off. 1, 40.

Εὐτᾰπείνωτος, ον, (εὐ, ταπεινόω) *easily humbled*.

Εὐτάρακτος, ον, (εὖ, τᾰράσσω) *easily disturbed, startled*, Plut.

Εὔταρσος, ον, (εὖ, ταρσός) *delicate-footed*, of the grasshopper's leg, Anth.; ἀστράγαλοι, Ib.

Εὔτε, Ep. adv., also sometimes in Hdt., and Trag., of time, like ὅτε, *when, at the time when.*—I. c. indic., beginning the sentence, without any particle in apodosis, *εὖτε γὰρ ἠέλιος φαέθων ὑπερέσχεθε γαίης, συμφερόμεσθα μάχῃ*, Il. 11, 735: but usu. followed by a particle, as by ἔνθα, Il. 6, 392, τῆμος δή, Od. 13, 93, δὴ τότε, Od. 22, 182, καὶ τότε δή ῥα, Od. 24, 149, τόφρα δέ, Od. 20, 73, δέ alone, Il. 12, 373, Od. 17, 359. Sometimes the clause to which εὖτε belongs is put last, e. g. *ἐς Ὄλυμπον ἀφίκετο δῖα θεάων, εὖτε τὸν ὕπνος ἔμαρπτε*, Od. 20, 56, cf. Il. 5, 396, etc.—2. c. aor. indic., *seeing that, since*, Soph. O. C. 84.—II. c. subj. et ἄν, εὖτ' ἄν, like ὅταν, *so oft as, whensoever, in the case that...*, Il. 1, 242. Od. 1, 192, etc.: so sometimes in Eur.—2. c. subj. sine ἄν, once in Hom., Od. 7, 202, freq. in Epigr., Jac. A. P. p. 106.—B. as adv. of comparison, for ἠΰτε, *as, just as, as if*, once in Hom. Il. 3, 10, c. indic., with ὣς ἄρα in apodosis, and so Aristarch. once read Il. 19, 386, but in his second revision he wrote αὖτε, as Wolf also has done: so too sometimes in Lyr., and later Ep.; but Buttm. everywhere prefers ηὖτε, cf. ἠΰτε. (Either an old dial. form of ὅτε, Buttm. Lexil. in v.; or, as some, an Ion. form of οὔτε, from ὅςτε, cf. Lat. *quum* from *qui*.)

Εὐτείχεος, ον, (εὐ, τεῖχος) *well-walled, well-fortified, strong*, of cities, Τροίη, Ἴλιος, Il.: in Il. 16, 57, the acc. fem. εὐτείχεα, from the accent, must be a metaplast. form from εὐτείχεος, not from εὐτειχής.

Εὐτειχής, ές, (εὐ, τεῖχος)=foreg., Pind. O. 6, 1, etc.

. **Εὐτείχητος**, ον, (εὐ, τεῖχος)=foreg., Φρυγίη, H. Hom. Ven. 112.

Εὔτειχος, ον,=εὐτείχεος, dub.

Εὐτέκμαρτος, ον, (εὐ, τεκμαίρω) *easily guessed* or *inferred.*

Εὐτεκνέω, ῶ, *to be happy in children*, Eur. Meleag. 9: and

Εὐτεκνία, ας, ἡ, *the blessing of children*, whether of number or goodness, Eur. Ion 470, etc.: from

Εὔτεκνος, ον, (εὐ, τέκνον) *happy in children, with a flourishing family*: also *with many children, fruitful*, of women, Eur. Hec. 581, etc.; also, εὔτ. βοῦς, (but of Io), Aesch. Supp. 275; and of the earth, Eur. H. F. 1405: εὔτ. χρησμός, an oracle *that gives promise of fair children*, Id. Ion 423; but, εὔτ. ξυνωρίς, a pair *of fair children*, Id. Phoen. 1618.

Εὐτέλεια, ας, ἡ, Ion. εὐτελέη, *the having little to pay, cheapness*, πρὸς εὐτελέην, *cheaply*, Hdt. 2, 92; so too, εἰς εὐτ., Antiph. Ἀκέστρ. 1.; χῆν εἰς εὐτ. γεγραμμένος, a goose *rudely, vilely* painted, Ar. Av. 805, opp. to εἰς κάλλος.—II. *sparingness, frugality, simplicity of living*, εἰς εὐτ. συντέμνειν and σωφρονίζειν, to cut down to an economical standard, Id. 8, 1, 86; ἐπὶ εὐτελείᾳ, for *economy*, Ar. Ran. 405: hence *simple good taste*, prob. opp. to βαναυσία, Thuc. 2, 40, cf. Müller Gr. Lit. 1, p. 285.—2. *meanness, shabbiness*, Plut.: from

Εὐτελής, ές, (εὐ, τέλος) *easily paid for, cheap*, Hdt. 2, 86: *slight, easy*, Plat. Legg. 649 D.—II. *mean, paltry, worthless*, σηματουργός, Aesch. Theb. 491; *shabby*, βίος, Plat. Legg. 806 A, cf. Arist. Pol. 2, 11.—III. *sparing, frugal*, Xen. Mem. 1, 3, 5. Compar. -έστερος, Thuc. 8, 46. Adv. -λῶς, Xen., etc.

†**Εὐτελίδας**, α, ὁ, *Eutelidas*, masc. pr. n., Plut., Paus. etc.

Εὐτελίζω, *to hold cheap, despise*, Plut. Hence

Εὐτελισμός, οῦ, ὁ, *meanness, vulgarity* of style, Longin.

†**Εὐτέρπη**, ης, ἡ, *Euterpe*, the muse of music, Hes. Th. 77: from

Εὐτερπής, ές, (εὐ, τέρπω) *delightful, charming*, Pind. O. 6, 180.

Εὐτέχνητος, ον, (εὐ, τεχνάομαι) *artificially wrought*, Anth.

Εὐτεχνία, ας, ἡ, *skill in art*, etc., Anth.: from

Εὔτεχνος, ον, (εὐ, τέχνη) *skilful, ingenious*, of persons, Hipp.: of things, Anth.

Εὔτηκτος, ον, (εὐ, τήκομαι) *easily melted* or *dissolved*, Arist. Probl.

Εὐτηξία, ας, ἡ, *a being easily melted*, Arist. Mirab.

Εὐτῐθάσσευτος, ον, (εὐ, τιθασσεύω) *easily tamed*, Strab.

Εὐτλήμων, ον, gen. ονος, (εὐ, τλήμων) *much-enduring, firm, bold*, Aesch. Pers. 28, ubi al. ἐν τλήμονι.

Εὔτμητος, ον, Ep. ἐΰτμ., (εὐ, τέμνω) *well-cut*, in Il., of leather-work, ἱμάντες 10, 567, etc., τελαμών 7, 304, etc.—II. *easily cut.*

Εὔτοιχος, ον, (εὐ, τοῖχος) *with good walls.*

Εὐτοκέω, ῶ, *to bring forth easily, prosperously*, Hipp.: and

Εὐτοκία, ας, ἡ, *propitious, happy child-birth*, Call. Ep. 56.—2. of the child, Leon. Tar.: and

Εὐτόκιος, ον, *aiding in child-birth*: from

Εὔτοκος, ον, (εὐ, τίκτω) *bringing forth easily, prosperously*, Arist. H. A.—II. pass. *happily born*, dub.

Εὐτολμέω, ῶ, *to be daring*, ἀδικεῖν, Dio C.: and

Εὐτολμία, ας, ἡ, *courage, boldness*, Eur. Med. 469: from

Εὔτολμος, ον, (εὐ, τολμάω) *brave, spirited, courageous*, Aesch. Ag. 1302, always in good signf., τολμηρός, being used in bad signf. Adv. -μως, Tyrt. 9, etc.

Εὔτομος, ον, (εὐ, τέμνω)=εὔτμητος, Arist. Pol.

Εὐτονέω, ῶ, *to be powerful, efficacious*; c. inf., *to have power, faculties*, Hipp.: *to have courage*, εἰπεῖν τι, Plut.: and

Εὐτονία, ας, ἡ, strictly *good tension*: hence *force*, Hipp.: *firmness, strength*, Diod.: and

Εὐτονίζω, *to give strength* or *force to* a thing: from

Εὔτονος, ον, (εὐ, τείνω) *on the stretch*; hence *stiff, sinewy, brawny*, of bodies or limbs made muscular by exercise, etc., Hipp.: in genl. *strong, powerful, forcible, vehement*, βέλος, Polyb. Adv. -νως, *with main strength*, Ar. Plut. 1095.

Εὐτοξία, ας, ἡ, *skill in archery*, Hdn.: from

Εὔτοξος, ον, (εὐ, τόξον) *with, belonging to a good bow*, φαρέτρα, Anth.—II. *skilled in the use of the bow.*

Εὐτόρνευτος, ον, (εὐ, τορνεύω)=sq., Anth.

Εὔτορνος, ον, (εὐ, τόρνος) *well turned, rounded, circular*, Eur. Tro. 1197.—2. *easy to turn* or *work*, of wood, Theophr.

Εὐτρᾰπεζεύομαι, as pass., *to live sumptuously*: from

Εὐτράπεζος, ον, (εὐ, τράπεζα) *with, at a good table, hospitable*, ἀνδρῶνες, Aesch. Ag. 243: *living well, luxurious*, Eriph. Sthen. 4: *sumptuous*, of meats, Plut. [ᾰ]

Εὐτρᾰπελεύομαι, dep., (εὐτράπελος) *to be witty, lively*, Polyb.

Εὐτρᾰπελία, ας, ἡ, *the behaviour of the εὐτράπελος, wit, liveliness*, Lat. *urbanitas*, Hipp.; defined by Arist. Eth. N., ὕβρις πεπαιδευμένη: but freq.=βωμολοχία, as Plat. Rep. 563 A, cf. εὐτράπελος.

Εὐτρᾰπελίζω, = εὐτραπελεύομαι: from

Εὐτράπελος, ον, (εὐ, τρέπω) *easily turning, freely moving, changing*, εἰς πολιτείαν, Ael.: εὐτρ. γλῶσσα, *a well hung, glib* tongue; hence λόγος εὐτρ., *a dexterous, ingenious, ready* plea, Ar. Vesp. 469: esp.—2. of persons, *ready with an answer* or *repartee, witty, lively*, Lat. *urbanus, facetus, lepidus*, cf. Arist. Eth. N. 2, 7, where εὐτραπελία is the mean between ἀγροικία and βωμολοχία: but frequently in bad signf.=βωμόλοχος, *jesting, ribald*, as Isocr. 149 D, cf. Ep. Ephes. 5, 4.—3. *tricky, dishonest*, Pind. P. 1, 178; 4, 186. Adv. -λως, *readily, without awkwardness*, Thuc. 2, 41.

Εὐτρᾰφέω, ῶ, *to be well nourished, thrive*, Theophr.: from

Εὐτρᾰφής, ές, (εὐ, τρέφω) *well nourished, thriving*, Eur. Med. 920, Plat., etc.—II. act. *nourishing*, γάλα, Aesch. Cho. 898. Adv. -φῶς, Ion. -φέως, Hipp.

Εὐτρᾰφία, ας, ἡ, *good nurture, thriving health*, v. l. in Arist. H. A.

Εὐτρεπής, ές, (εὐ, τρέπω) *ready to turn to* a thing, in genl. *prepared, ready*, like ἕτοιμος, freq. in Eur.; εὐτρεπὲς ποιεῖσθαι, Bacch. 440; εὐτρ. παρεῖναι, Ib. 844. Adv. -πῶς, App. Hence

Εὐτρεπίζω, *to make, get ready, prepare*, ξίφος, Aesch. Ag. 1651; τινά τινι, *to make friendly, conciliate*, Xen. Hell. 4, 8, 12: *to restore*, τὰ τείχη, Ib. 2, 2, 4. Pass. *to be prepared, ready*, Eur. I. A. 1111. Mid. *to get ready, prepare for one's self*, or something *of one's own*, Thuc. 4, 123. Hence

Εὐτρεπιστέον, verb. adj., *one must prepare*, Heliod.: and

Εὐτρεπισμός, οῦ, ὁ, *preparation.*

Εὐτρεπιστής, οῦ, ὁ, *one who prepares, gets ready.*

Εὔτρεπτος, ον, (εὐ, τρέπω) *easily turned, changeable*, Plut.

Εὐτρεφής, ές, Ep. ἐϋτρ., (εὐ, τρέφω) like εὐτραφής, *well-fed, fat*, Od. 9, 425; 14, 530, Eur. Cycl. 380.

Εὐτρεψία, ας, ἡ, (εὔτρεπτος) *changeableness*, Clem. Al.

†**Εὐτρήσιοι**, ων. οἱ, *the Eutresii*, inhabitants of a district of Arcadia, Xen. Hell. 7, 1, 29, Paus.

†**Εὔτρησις**, ιος, ἡ, *Eutrēsis*, a village near Thespiae in Boeotia, Il. 2, 502.

Εὔτρητος, ον, Ep. ἐΰτρ., (εὐ, τιτράω) *well-bored* or *pierced*, λοβοί, Il. 14, 182.—II. *of great bore, with wide opening*, Hes. Th. 863: *with many holes* or *openings*, Q. Sm. 9, 429.

Εὐτρῐαίνης, ου, ὁ, (εὐ, τρίαινα) *with goodly trident*, epith. of Neptune, Pind. O. 1, 117.

Εὐτρῐβής, ές, (εὐ, τρίβω) *well-rubbed, powdered fine*, Nic.—II. *well-worn, easy to trace.*

Εὔτριπτος, ον, (εὐ, τρίβω) *well rubbed* or *pounded*, Medic.

Εὔτρῐχες, nom. pl. from εὔθριξ Xen.

Εὔτρῐχος, ον,=εὔθριξ, Eur. H. F. 934.

Εὔτριψ, ῐβος, ὁ, ἡ,=εὐτριβής, Nic., but v. Lob. Paral. p. 117.

Εὐτροπία, ας, ἡ, (εὔτροπος) *versatility, quickness, cleverness*, Lat. *versutia*, Theogn. 218.—II. esp. *a good direction* or *disposition, good natural turn*, Democr. ap. Stob. p. 494, 5.

Εὐτρόπις, ιδος, ὁ, ἡ, (εὐ, τρόπις) *with good keel.*

Εὔτροπος, ον, (εὖ, τρέπω) *active, ready.*—II. (τρόπος) *well-disposed.*—2. of diseases, *mild*, Hipp. Adv. -πως.

Εὐτροφέω, ῶ, *to thrive well, flourish*, Arist. Gen. An. Also in mid., Theophr.: and

Εὐτροφία, ας, ἡ, *plentiful nurture*, i. e.—1. *nourishment.*—2. *a being well-nourished*, Plat. Prot. 351 A.: from

Εὔτροφος, ον, (εὖ, τρέφω) *nourishing, healthy*, Theophr.—II. pass. *well-nourished, thriving*, Hipp.

Εὐτρόχᾰλος, ον, Ep. ἐϋτρ. (εὖ, τρέχω) *running*, or in genl. *moving well, speedy.*—II. εὐτ. ἀλωή, Hes. Op. 597, 804, v. l. Il. 20, 496, acc. to some, *even for moving upon:* others, *well-rounded.*

Εὔτροχος, ον, Ep. ἐΰτρ., (εὖ, τροχός) *well-wheeled*, or, acc. to others, *well-rounded*, ἅρμα, ἅμαξα, like εὔκυκλος, Hom. (esp. in Il.)—II. in genl. *easily turned round*, Xen. Cyn. 2, 4.

Εὐτρύγητος, ον, (εὖ, τρυγάω) *convenient in the vintage*, δένδρα, Theophr. [ῠ]

Εὔτῠκος, ον, rare form for sq., *well-built*, Aesch. Supp. 959; metaph. *ready*, Ib. 974, 994; εἴς τι, Pratin. ap. Ath. 633 A.

Εὔτυκτος, ον, (εὖ, τεύχω) *well, skilfully made*, Hom. esp. as epith. of κυνέη, and ἱμάσθλη: but also of building, wood-work, tents, &c.—II. *well-prepared, made ready*, of meat, κρέα εὔτ. ποιεῖσθαι, ἔχειν, Hdt. 1, 119.

Εὐτύπωτος, ον, (εὖ, τυπόω) *easily moulded, easily taking an impression*, Plut.

†Εὐτύχεια, ας, ἡ,=εὐτυχία, Soph. Fr. 882.

Εὐτῠχέω, ῶ, *to be* εὐτῠχής, *to be well off, successful, lucky*, τινί, in a thing, Epich. p. 86, Hdt. 1, 171, etc.; but more freq. c. acc. rei, Hdt. 1, 65; 3, 43, etc.; also, εἴς τι, Eur. Or. 542; ἔν τινι, Xen. Hell. 7, 1, 5: c. part. *to succeed in* doing, Eur. Or. 1212, Xen. Hell. 7, 1, 11, and freq. absol., Hdt., etc.; also, c. acc. cognato, εὐτ. εὐτύχημα, Xen. An. 6, 3, 6.—2. of things, *to turn out well, prosper, succeed*, Hdt. 3, 40: so too in pass., εὐτύχηται τοῖς πολεμίοις ἱκανά, they have had success enough, Thuc. 7, 77: εὐτυχοίης. as ironical negat., *good luck to you! I wish you may get it!* Valck. Phoen. 406, cf. ὀνίνημι II. Hence

Εὐτύχημα, ατος, τό, *a piece of good luck, a happy issue, success*, Eur. Phoen. 1356, Xen., etc.

Εὐτῠχής, ές, (εὖ, τυχεῖν) *well off, successful, lucky, fortunate, prosperous*, of persons and events, Hdt. 1, 32, Trag., Plat., etc.: opp. to ὄλβιος, Hdt. l. c., to εὐδαίμων, Eur. Med. 1229: τὸ εὐτυχές,=εὐτυχία, Thuc. 2, 44. Adv. -χῶς, Ion. -χέως, Hdt. 3, 39, Pind., Trag., etc.: compar. -έστερον, Eur., etc.: superl. -έστατα, Hdt. 7, 6.

†Εὐτυχής, οῦς, ὁ, *Eutyches*, son of Hippocoon, Apollod.

Εὐτῠχία, ας, ἡ, (εὐτυχής) *success, good luck, prosperity*, Hdt. 1, 32, etc.: in plur. *pieces of good luck, successes*, Thuc. 2, 44.

†Εὐτυχίδας, α, ὁ, *Eutychidas*, masc. pr. n., Anth. Dor. form of

†Εὐτυχίδης, ου, ὁ, *Eutychides*, a statuary of Sicyon, a pupil of Lysippus, Paus.

Εὐΰᾰλος, ον, (εὖ, ὕαλος) *with, of good glass*, Anth. [ῠ]

Εὐϋδρέω, ῶ, *to abound in water*, Strab.: and

Εὐϋδρία, ας, ἡ, *abundance of water*, Strab.: from

Εὔϋδρος, ον, (εὖ, ὕδωρ) *well-watered, abounding in water*, γῆ, Hdt. 4, 47, ἀκτή, Pind. P. 1, 152: also of a river, *with beautiful water*, Eur. I. T. 399.

Εὔϋμνος, ον, (εὖ, ὕμνος) *rich in hymns, celebrated in many hymns*, H. Hom. Ap. 19, 207.

Εὐϋπέρβᾰτος, ον, (εὖ, ὑπερβαίνω) *easily stept over:* hence, of a socket, *out of which the end of the bone easily slips*, Hipp.

Εὐϋπέρβλητος, ον, (εὖ, ὑπερβάλλω) *easily overcome*, Arist. Eth. N.

Εὔϋπνος, ον, (εὖ, ὕπνος) *sleeping well* or *soundly*, Hipp.

Εὐϋπόδητος, ον, (εὖ, ὑποδέω) of a shoe or sandal, *easy to be bound on the foot.*

Εὐΰποιστος, ον, (εὖ, ὑποφέρω) *easily endured, tolerable.*

Εὐϋποχώρητος, ον, (εὖ, ὑποχωρέω) *easily giving way, yielding*, Herm. ap. Stob. Ecl. 1, 1086.

Εὐΰφαντος, ον, (εὖ, ὑφαίνω)=sq. [ῠ]

Εὐϋφής, ές, (εὖ, ὑφή)=*well, beautifully woven*, Soph. Tr. 602. [ῠ]

Εὐϋψής, ές, (εὖ, ὕψος) *very high.*

Εὐφαής, ές, (εὖ, φάος) *very bright*, Nonn.

†Εὐφάης, ους, ὁ, *Euphaës*, son of Antiochus, king of the Messenians, Paus. 4, 5, 8.

Εὐφᾱμία, εὔφᾱμος, Dor. for εὐφημ.

†Εὐφᾱμίδας, ου Dor. α, ὁ, *Euphāmĭdas*, Dor. pr. n., son of Aristonymus, leader of the Corinthians, Thuc. 2. 33.

†Εὔφᾱμος, ου, ὁ, Dor. for Εὔφημος, Pind.

Εὐφᾰνής, ές, (εὖ, φαίνομαι)=εὐφαής.

†Εὐφάνης, ους, ὁ, *Euphănes*, an Aeginetan, ancestor of Timasarchus, Pind. N. 4, 143.

Εὐφαντᾰσίωτος, ον, (εὖ, φαντασιόω) *one whose imagination can accurately realise* or *embody notions*, Lat. *qui sibi res, voces, actus secundum verum optime fingit*, Quinct. Instit. 6, 2, 30.

†Εὔφαντος, ου, ὁ, *Euphantus*, a writer whose Ἱστορίαι is quoted in Ath. 251 D.

Εὐφᾰρέτρης, ου, ὁ, Dor. -ρας, (εὖ, φαρέτρα) *with beautiful quiver*, Soph. Tr. 208.

Εὐφάρμᾰκος, ον, (εὖ, φάρμακον) *abounding in drugs*, whether for medicine, Theophr., or for dyeing.

Εὐφεγγής, ές, (εὖ, φέγγος) *bright, brilliant*, ἡμέρα, Aesch. Pers. 387: τὸ εὐφεγγές, *brightness, light.*

Εὐφημέω, ῶ, (εὔφημος) *to use words of good omen, and so*—I. *to avoid all that are unlucky*, as was esp. required during sacred rites, Horace's *male ominatis parcere verbis*, Il. 9, 171, Hdt. 3, 38.—2. hence, as the surest mode of avoiding them, *to keep silence, hold the tongue*, esp. *to preserve an awful, religious silence*, Lat. *favere linguis*, Ar. Nub. 263, etc., opp. to δυςφημέω: most freq. in imperat. εὐφήμει, εὐφημεῖτε, *hush! be still!* Lat. *bona verba quaeso, favete linguis*, Aesch. ap. Ar. Ran. 1274, freq. in Ar., and Att. dialogue, as if to avert an omen; and so, εὐφημεῖν χρή, Ar. Nub. 263: also in mid., εὔφημον ἔπος εὐφημουμένη, Aesch. Supp. 512. Cf. Jac. A. P. p. xxxiv.—II. *to shout in praise* or *honour of any one*, or *in triumph*, Aesch. Ag. 596, Eum. 1035, Ar. Plut. 758; later c. acc. *to honour by shouts, applause*, etc., Plat. Epin. 992 D.—III. *to sound auspiciously, triumphantly*, Aesch. Pers. 389, Ag. 28. Opp. to βλαςφημέω.

†Εὐφήμη, ης, ἡ, (εὔφημος) *Euphēmē*, the nurse of the Muses, Paus. 9, 29, 5.

Εὐφημία, ας, ἡ, (εὔφημος) *the use of words of good omen:* and so—I. *abstinence from inauspicious language*, εὐφημία ἴσχε=εὐφήμει, Soph. Tr. 178· hence—2. *silence*, esp. *solemn silence during religious rites;* and so, *the proclamation of silence*, cf. Ar. Thesm. 295.—3. *the use of an euphemism, a mild name for a bad thing*, Plat. Legg. 736 A, cf. εὐφημισμός.—II. *praise*, and in plur. *songs of praise, lauds*, Pind. P. 10, 54: later *applause.*—2. *praise, favour*, Soph. Fr. 206.

†Εὐφημίδης, ου Ion. εω, ὁ, *son or descendant of Euphemus*, Hdt. 4, 150.

Εὐφημίζω, *to receive, salute with acclamations*, Hdn.

†Εὐφήμιος, ου, ὁ, *Euphēmius*, an Athenian orator ridiculed by Aristophanes, Vesp. 599.

Εὐφημισμός, οῦ, ὁ, (εὐφημίζω) later word for εὐφημία.—II. in Gramm. esp. *the use of an auspicious word for an inauspicious one*, e. g. Εὐμενίδες for Ἐρινύες, εὐφρόνη for νύξ, etc.

Εὔφημος, ον, (εὖ, φήμη) *sounding well, of good omen*, in genl. *auspicious*, ἦμαρ, Aesch. Ag. 636, βοή, Soph. El. 630, etc.: then of persons—I. *abstaining from inauspicious words, silent*, Trag.: εὔφημα φώνει, like εὐφήμει, Lat. *fave lingua*, Eur. I. T. 687; εὔφ. πᾶς ἔστω λεώς, Ar. Thesm. 39.—II. euphem. for δύςφημος, Stanl. Aesch. Ag. 1227, Heind. Plat. Phaedo 60 A.—III. *speaking well, praising, extolling;* τὸ εὔφ., *praise*, M. Anton. Adv. -μως, H. Hom. Ap. 171, etc.

†Εὔφημος, ου, ὁ, *Euphēmus*, son of Neptune and Europa, ancestor of Battus, an Argonaut, Pind. P. 4, 39, 79, sqq.; Ap. Rh. 1, 179.—2. son of Troezen, leader of the Cicones, an ally of the Trojans, Il. 2, 846.—3. an Athenian envoy to Syracuse, Thuc. 6, 75.—Others in Andoc., etc.

†Εὔφηρος, ου, ὁ, *Euphērus*, in MSS. for Εὔφημος, father of Callicrates, Dem. 611, 25.

†Εὐφήτης, ου, ὁ, *Euphētes*, prince of Ephyre in Elis on the Selleïs, Il. 15, 532.

Εὔφθαρτος, ον, (εὖ, φθείρω) *easily destroyed*, Arist. Coel.—II. *easily digested*, Diph. Siphn. ap. Ath. 68 F.

Εὐφθογγέω, ῶ, *to sound, sing well:* from

Εὔφθογγος, ον, (εὖ, φθέγγομαι) *well-sounding, cheerful, gay*, κέλαδοι, Aesch. Cho. 341: *of good voice, singing well*, of birds, Strab.

Εὐφῐλής, ές, (εὖ, φιλέω) *beloved*, Aesch. Ag. 34.—II. act. *loving, fond*, τινός, Id. Eum. 197.

Εὐφίλητος, ον, also η, ον, Aesch. Theb. 107, (εὖ, φιλέω) *well-beloved.* [ῐ]

†Εὐφίλητος, ου, ὁ, *Euphilētus*, an Athenian, father of Charoeades, Thuc. 3, 86.—Others in Dem. 934, 28; 1353, 1; etc.

Εὐφῐλόπαις, παιδος, ὁ, ἡ, (εὖ, φιλέω, παῖς) *fond of children:* or—II. pass. *beloved of children*, λέων, Aesch. Ag. 721.

Εὐφῐλοτίμητος, ον, (εὖ, φιλοτῑμέω) *of, proceeding from ambition*, δαπανήματα, Arist. Eth. N.

Εὔφῑμος, ον, (εὖ, φιμόω) *well-bitted, well-bridled.*—II. *astringent, styptic*, Nic.

Εὔφλαστος, ον, (εὖ, φλάω) *easily squeezed* or *crushed.*

Εὔφλεκτος, ον, (εὖ, φλέγω) *easily*

kindled or *burning*, Xen. Cyr. 7, 5, 22.

Εὐφορβία, ας, ἡ, (εὔφορβος) *good feeding, high condition*, Soph. Fr. 727.

Εὐφόρβιον, ου, τό, *an African plant with an acrid juice, Euphorbium*, Diosc.: *Spurge* is our equivalent name.

Εὔφορβος, ον, (εὖ, φέρβω) *well-fed*, Orph.—II. act. *fertile*.

†Εὔφορβος, ου, ὁ, *Euphorbus*, a Trojan, son of Panthoüs, slain by Menelaus, Il. 16, 806: Pythagoras maintained that, in the Trojan war, his soul had animated the body of Euphorbus, Luc. Gall. 4, cf. Hor. Od. 1, 28, 10, sqq.—2. an Eretrian, son of Alcimachus, betrayer of Eretria, to the Persians, Hdt. 6, 101.

Εὐφορέω, ῶ, (εὔφορος) *to bear well, be productive*, Hipp.: hence

Εὐφόρητος, ον, *easily borne, endurable*, Aesch. Cho. 353.

Εὐφορία, ας, ἡ, (εὔφορος) *the power of bearing, enduring easily*, Hipp.—II. *a bearing well, fertility*, Philo.

†Εὐφορίδης, ου, ὁ, *Euphorides*, masc. pr. n., an Acharnian, Ar. Ach. 612.

†Εὐφορίων, ωνος, ὁ, *Euphorion*, an Athenian, father of the poet Aeschylus, Hdt. 2, 156.—2. father of Laphanes, Id. 6, 127.—3. a poet and grammarian of Chalcis in Euboea, Paus. 2, 22, 7: Ath. 477 E.

Εὐφόρμιγξ, ιγγος, ὁ, ἡ, (εὖ, φόρμιγξ) *with beautiful lyre: playing beautifully on it*, Anth.—II. pass. of lyrical music, *beautifully played* or *accompanied*, Opp.

Εὔφορος, ον, (εὖ, φέρω) *patiently, firmly borne*, πόνοι, Pind. N. 10, 45.—2. *easily borne* or *worn, convenient*, ὅπλα, Xen. Cyr. 2, 3, 14.—II. act. *bearing, carrying well*, of a breeze, *fair, favourable*, Xen. Hell. 6, 2, 27.—2. *bearing*, i. e. *enduring well*: hence σῶμα εὔφ., *active, nimble*, in genl. *healthy*, Xen. Symp. 2, 16.—3. *bearing*, i. e. *producing well, fruitful, fertile*, Arist. H. A.: metaph., πόλις εὔφ. πρὸς ἀνδρῶν ἀρετήν, *rich* in manly virtue, Dion. H. Compar. irreg. in Aretae. -έστερος. Adv. -ρως, Hipp., etc.

Εὔφορτος, ον, (εὖ, φόρτος) *well-freighted* or *ballasted*, νῆες, Anth.: hence *moving well, active*, μέλη, Opp.

†Εὐφραγόρας, ου, ὁ, *Euphrăgoras*, masc. pr. n., Anth.

Εὐφράδεια, ας, ἡ, *correctness of language* or *style*: from

Εὐφρᾰδής, ές, (εὖ, φράζω) *speaking well* or *correctly*.—2. pass. *well-worded*: Hom. has only the adv. in Od. 19, 352. εὐφραδέως πεπνυμένα πάντ' ἀγορεύειν, to speak all things wisely *in good set terms, eloquently*; others take it to be *shrewdly* (from φράζομαι), but this is contained in πεπνυμένα.

Εὐφρᾰδίη, ης, ἡ, Ion. and poet. for εὐφράδεια, Anth.

Εὐφραίνω, f. -ᾰνῶ; aor. εὔφρηνα, also εὔφρᾱνα, Xen. Cyr. 4, 2, 39: Ep. ἐΰφρ., but Hom. also uses the common form, as Il. 5, 688, (εὖ, φρήν, εὔφρων). *To cheer, delight, gladden*, τινά, Il. 7, 297, Od. 20, 82, etc.—II. pass. c. fut. mid., *to rejoice, make merry*, Od. 2, 311: εὐφρανθῆναι ἐπί τινι, Ar. Ach. 5, ἔν τινι, Xen. Hier. 1, 16: c. part., ὁρῶσ' εὐφραίνεται, *is rejoiced at* seeing, Soph. Aj. 280.

†Εὐφραῖος, ου, ὁ, *Euphraeus*, masc. pr. n., a disciple of Plato, Plat. Ep. 321 C.—2. a banker at Athens, Dem. 948, 16.

Εὐφραντικός, ή, όν, (εὐφραίνω) *cheering, delightful to*, τινός, Ath.

Εὐφραντοποιός, όν,=foreg., Gramm.

Εὐφραντός, ή, όν, *pleasant*.

†Εὐφράνωρ, ορος, ὁ, *Euphrānor*, a celebrated painter and statuary, a contemporary of Praxiteles, Paus. 1, 3, 4; Plut.—2. a Pythagorean philosopher, Ath. 182 C, etc.—Others in Diog. L., etc. [ᾱ]

Εὐφρᾰσία, ας, ἡ, (εὐφραίνω) *delight, mirth*; esp. *good cheer*.

Εὔφραστος, ον, (εὖ, φράζω) *easy to say* or *speak*, Arist. Rhet.: *clear, distinct*, ὀπωπή, Dion. P.

†Εὐφρᾱτᾶς, ᾶ, ὁ, *Euphrātas*, masc. pr. n.

†Εὐφράτης, ου, Ion. Εὐφρήτης, εω, ὁ, *the Euphrātes*, a celebrated river of western Asia, rising in Armenia, and emptying into the Persian gulf, Hdt. 1, 180, etc.

Εὐφρονέων, Ep. ἐϋφ., (εὖ, φρονέω) *well-meaning, and* (at the same time) *well-judging, with kind and prudent mind*, oft. in Hom., but always in the verse ὅ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν. No such verb as εὐφρονέω occurs, v. εὖ, sub fin.

Εὐφρόνη, ης, ἡ, (εὔφρων) *night*, Hes. Op. 558, Pind., and all poets, but also not seldom in Hdt. and Hipp.: strictly euphem. for νύξ, *the kindly*, or acc. to others *the balmy, refreshing one*, as if from εὐφραίνω, which is less prob.—II.=εὐφροσύνη. Hence

Εὐφρονίδης, ου, ὁ, *son of Night*, Anth.

†Εὐφρόνιος, ου, ὁ, *Euphronius*, a rich citizen of Sunium in Attica, Plat. Theaet. 144 C.—2. a poet, Strab.—3. a Greek grammarian, Ath. 495 C.—4. a Peripatetic philosopher, Diog. L. 5, 74.

Εὐφρόνως, adv. from εὔφρων.

Εὐφροσύνη, ης, ἡ, Ep. ἐϋφ., (εὔφρων) *cheerfulness, mirth*, esp. of a banquet, *good cheer*, Od., H. Hom., Hes., both in common and Ep. form: also in plur., Od. 6, 156, Aesch. Pr. 540, and Eur.: poet. word, used by Xen. Cyr. 8, 1, 32, in plur. [ῠ]

†Εὐφροσύνη, ης, ἡ, *Euphrosyne*, one of the three Graces, Hes. Th. 909.

Εὐφρόσῠνος, η, ον, poet. for εὔφρων, *cheerful*, Orph.—II. act. *cheering, making cheerful*, Diosc. Adv. -νως, Theogn. 764.

Εὔφρουρος, ον, (εὖ, φρουρά) *watchful*, κομιδή, Opp.

†Εὐφρώ, οῦς, ἡ, *Euphro*, fem. pr. n., Anth.

Εὔφρων, ον, Ep. ἐΰφ., both in Hom., (εὖ, φρήν) *cheerful, merry*, Il. 15, 99, Od. 17, 531, and Trag.—2. act. *cheering, making glad* or *merry, comforting*, οἶνος, Il. 3, 246; and so, βοαὶ εὔφρονες Ἀργείοις, Soph. Aj. 420.—II. later, *well-minded, kind, kindly*, like εὔνοος, opp. to κακόφρων, freq. in Pind., and Aesch.—2. *prudent*.—III. adv. -όνως, in signf. I. 1, Pind. P. 10, 63; in signf. I. 2, Aesch. Ag. 849; in signf. III. 2, Aesch. Ag. 351.

†Εὔφρων, ονος, ὁ, *Euphron*, a citizen of Sicyon, who obtained supreme authority in that city, Xen. Hell. 7, 1, 44.—2. an Athenian banker, Dem. 948, 17.—3. a poet of the new comedy, Ath. 7 D.—Others in Paus., etc.

Εὐφῠής, ές, (εὖ, φυή) *well-grown*, πτελέη, Il. 21, 243; so too, εὐφ. κλάδος, of ivy, Eur. Alcmen. 2: *of good figure, shapely, comely, goodly*, μηροί, Il. 4, 147: also *graceful*, of the dance, Ar. Thesm. 968.—II. *of good natural parts*, like French *d'un bon naturel*, Arist. Eth. N. 3, 5, 17: *clever, sharp*, esp. *witty, droll*, Isocr. 149, D: *well-fitted* or *suited*, πρός τι, Plat., Isocr., etc.: also *of good moral disposition*, Xen. Mem. 1, 6, 13, cf. sq.—2. of animals, *easily trained, docile, good-tempered*, Xen. Mem. 4, 1, 3. Hence

Εὐφύεια, ας, ἡ,=sq., Alex. Incert. 78.

Εὐφῠΐα, ας, ἡ, *goodness of shape*, etc., *shapeliness*, Hipp.—II. *good natural parts* or *ability, natural cleverness*: and hence morally, *goodness of disposition*, usu. in both signfs. at once, Arist. Eth. N. 3, 7, 17, as in French *un bon naturel*: of places, *fertility, favourable situation*, etc., Theophr., and Polyb.

Εὐφύλακτος, ον, (εὖ, φυλάσσω) *well* or *easily guarded*, Aesch. Supp. 998, ἐν εὐφυλάκτῳ εἶναι, to be on one's guard, Eur. H. F. 201: εὐφυλακτότερα αὐτοῖς ἐγίγνετο, it was *easier* for them *to keep a look-out*, Thuc. 8, 55.—II. (εὖ, φυλάττομαι) *easy to watch, guard one's self against*, Dio C. Adv. -τως. [ῡ]

Εὔφυλλος, ον, (εὖ, φύλλον) *well-leaved, leafy*, Pind. I. 6, 89, and Eur.

Εὐφύσητος, ον, (εὖ, φυσάω) *easily blown up*, e. g. into a flame. [ῡ]

Εὔφῠτος, ον, (εὖ, φυτόν) *well-planted, good for planting*.

Εὐφωνία, ας, ἡ, *goodness of voice*, Xen. Mem. 3, 3, 13: *goodness of rhythm*, Dion. H.: in genl. *goodness of sound, euphony*, Quinctil.: from

Εὔφωνος, ον, (εὖ, φωνή) *loud, clear-voiced*, Ar. Eccl. 713; *sweet-voiced, musical*, εὔφ. Πιερίδες, Pind. I. 1, 90; χορὸς σύμφθογγος οὐκ εὔφ., of the Furies, Aesch. Ag. 1187. Adv. -νως.

Εὐφώρᾱτος, ον, (εὖ, φωράω) *easily detected*, Plut.: besides the regul. εὐφωρατότερος, there is an irreg. comp. and superl. εὐφωρότερος, -ότατος, as if from εὔφωρος, Schäf. ap. Näke Choeril. p. 274.

Εὐχαίτης, ου, ὁ, (εὖ, χαίτη) *with beautiful, flowing hair*, Call. Ep. 56: *with flowing mane*; of plants, *leafy*, Anth.

Εὐχαιτίας, ου, ὁ,=foreg.

Εὐχάλῑνος, ον, (εὖ, χαλῑνός) *well-bridled*. [ᾰ]

Εὐχᾰλίνωτος, ον, (εὖ, χαλῑνόω)=foreg.

Εὔχαλκος, ον, (εὖ, χαλκός) *wrought of fine brass*, or *well-wrought in brass*, Il. 7, 12, Od. 15, 84.

Εὐχάλκωτος, ον, (εὖ, χαλκόω)=foreg., Anth.

†Εὐχαρίδης, ου, ὁ, *Euchărides*, masc. pr. n., Ar. Vesp. 680.

Εὔχᾰρις, neut. εὔχαρι, gen. -ιτος, (εὖ, χάρις) *pleasing, charming, winning*, Eur. Med. 632: in genl. *agreeable, pleasant*, Lat. *gratiosus*, esp. in society: ἀστεῖος καὶ εὔχ., Xen. Cyr. 2, 2, 12: *popular*, Id. Hell. 4, 8, 22: τὸ εὔχαρι, *popularity, urbanity*, Id. Ages. 8, 1; 11, 11. Adv. superl. εὐχαρίστατα, Polyb. Excerpt. Vat. p. 402, nisi leg. -τότατα. Cf. εὐχάριστος.

Εὐχᾰριστέω, ῶ, (εὐχάριστος) *to be thankful, return thanks*, Böckh Inscr. 1, p. 52. Pass. *to be thanked*, Hipp.—II. *to wish joy, congratulate* one, ἐπί τινι. Hence

Εὐχᾰριστήριος, ον, *of, belonging to thanks* or *gratitude*, θυσία, Dion. H.: τὰ εὐχαριστήρια, sub. ἱερά, *a thank-offering*, Polyb.

Εὐχᾰριστία, ας, ἡ, *thanks, gratitude*, Hipp.—2. *a giving of thanks*: hence, *the Holy Eucharist*, Eccl.—II. *gracefulness*.

Εὐχαριστικῶς, adv. *thankfully, with thankful mind*, Philo: from

Εὐχάριστος, ον, (εὖ, χάρις, χαρίζομαι) also εὐχάρῑτος, ον,=εὔχαρις, *winning, agreeable*, Xen. Oec. 5, 10: of things, *agreeable, pleasant, elegant*, λόγοι, Id. Cyr. 2, 2, 1: τελευτᾶν τὸν βίον εὐχαρίστως, to die *happily*, Hdt. 1, 32.—II. *favoured, dear, popular*, Lat. *gratiosus*.—III. *loving*, esp. *grateful, thankful*, Lat. *gratus*, Xen. Cyr. 8, 3, 49. [ᾰ]

†Εὐχάριστος, ου, ὁ, *Eucharistus*, an Athenian archon, Diod. S.

Εὐχάρῐτος, ον, freq. v. l. for -ιστος.

Εὐχείμερος, ον, (εὖ, χεῖμα) *healthy, convenient, to winter in*, Arist. Pol.—II. act. *bearing the winter* or *the cold well*, Arist. H. A.: opp. to δυςχείμερος.

Εὔχειρ, ειρος, ὁ, ἡ, (εὖ, χείρ) *with good hands*, i. e. *handy, active, dexterous*, Pind. O. 9, 165: *ingenious, clever*, of a sculptor, Soph. O. C. 472: hence as name of the first Greek artist, *Euchir*, v. Plin. H. N. 35, 43. Hence

Εὐχειρία, ας, ἡ, *quickness of hand, dexterity, expertness*, Polyb.

†Εὔχειρος, ου, ὁ, *Euchīrus*, a statuary of Corinth, Paus. 6, 4, 4: v. at end of εὔχειρ.

Εὐχείρωτος, ον, (εὖ, χειρόω) *easily mastered* or *overcome*, Aesch. Pers. 452: in Xen. Cyr. 1, 6, 36, and Theophr., is a superl. εὐχειρότατος for εὐχειρωτότατος, but Dind. would correct it; cf. however Schäf. ap. Näke Choeril. p. 274, and εὐφώρατος.

Εὐχέρεια, ας, ἡ, *quickness of hand, dexterity, readiness, skill*, Plat. Rep. 426 D: in genl. *activity, nimbleness*, Plat. Legg. 942 D.—2. *proneness, inclination for* a thing, c. gen., πονηρίας, Plat. Rep. 391 E; πρός or περί τι, Plut.—3. in bad sense, *license, recklessness*, Aesch. Eum. 495, and Polyb. Oft. confused with εὐχειρία. From

Εὐχερής, ές, (εὖ, χείρ) *handy at* a thing, *doing* it *without trouble, dexterous*: hence in bad sense, *licentious, reckless*, Dem. 547, 28.—II. pass. *easily handled*, Hipp.: *easy*, γένος, Plat. Polit. 266 C: τὸ εὐχερές, *the easy, careless use* of a thing, Plat. Theaet. 184 B.—2. of persons, *manageable, accommodating, kind, yielding*, Soph. Phil. 519, Valck. Phoen. 393: opp. to δυςχερής. Adv. -ρῶς, Plat. Phaed. 117 C.

Εὐχετάομαι, poet. for εὔχομαι, dep., only in pres. and impf., the latter in Hom. without augm. *To pray, beseech*, Il. 8, 347: 15, 369, to a god, θεῷ, Od. 12, 356, Il. 6, 268: in genl. *to pay one's vows, do reverence, give thanks*, to a god or man, Il. 11, 761, Od. 8, 467.—II. *to boast one's self, profess*, c. inf., τίνες ἔμμεναι εὐχετόωνται, Od. 1, 172, etc.: *to brag*, Lat. *gloriari*, εὐχ. ἐπέεσσι, Il. 12, 391, and strengthd., ὑπέρβιον αὔτως εὐχετάασθαι; Il. 17, 19; 20, 348; κταμένοισιν ἐπ' ἀνδράσιν εὐχετάασθαι, *to glory* over them, Od. 22, 412. Ep. word. The act. εὐχετάω occurs in no good author.

Εὐχή, ῆς, ἡ, (εὔχομαι) *a prayer, entreaty, wish* or *vow*, Hom. only in Od. 10, 526 (his usual words being εὖχος and εὐχωλή), Hes. Th. 419: εὐχὴν ἐπιτελέσαι, Lat. *vota persolvere*, Hdt. 1, 86, ἀποδιδόναι, Xen. Mem. 2, 2, 10; εὐχῇ χρῆσθαι, Lat. *votis potiri*, Plat. Legg. 688 B; εὐχὴν κατὰ χιλίων χιμάρων ποιεῖσθαι, to make *a vow* of a thousand goats, Ar. Eq. 661.—2. *a mere wish, an aspiration, a visionary thing*, as opp. to the reality, hence εὐχαῖς ὅμοια λέγειν, to build castles in the air, Plat. Rep. 499 C, cf. 450 D, ubi v. Stallb; so, κατ' εὐχήν, as *one would wish*, not expect, Arist. Eth. N.; so too, κατὰ τὴν παίδων εὐχήν, like a boy's wish, Plat. Soph. 249 D. —3. *a prayer for evil*, i. e. *a curse, imprecation*, Valck. Phoen. 70.—II. *vain-boasting, proud-speaking*.

Εὐχήμων, ον, gen. ονος, *to be wished for*, Hesych.

†Εὐχήνωρ, ορος, ὁ, *Euchēnor*, son of Coeranus, of Megara, Paus. 1, 42, 5. —2. son of the Corinthian seer Polyidus, Il. 12, 663.—3. son of Aegyptus, Apollod.

Εὔχῑλος, ον, (εὖ, χιλός) *rich in fodder*.—II. of a horse, *well-thriven, in good condition*, Xen. Eq. 1, 12.

Εὐχίμᾰρος, ον, (εὖ, χίμαρος) *rich in goats*, Anth. [ῐ]

Εὔχλοος, ον, contr. εὔχλους, ουν, (εὖ, χλόα) *making fresh and green*, epith. of Ceres, Soph. O. C. 1600, cf. χλόη.—II. *verdant, blooming*, Opp.

Εὔχλωρος, ον, (εὖ, χλωρός) *fresh and green*, dub. in Theophr.

Εὐχολόγιον, ου, τό, *a prayer-book*, Eccl.

ΕΥ̓ΧΟΜΑΙ, fut. εὔξομαι: aor. ηὐξάμην, 3 aor. syncop. εὖκτο, Ep. Fragm. ap. Schol. Soph. O. C. 1375: plqpf. ηὔγμην, Soph. Tr. 610. In Att. usu. with augm., in Hom. never. Dep. mid. *To pray, pay one's vows*, Lat. *precari, vota facere*, τινί, *to* one, as εὔχ. θεῷ, very freq. in Hom., etc.: but c. dat. commodi, *for* one, Il. 7, 298: also, εὔχ. πρὸς τοὺς θεούς, Xen. Mem. 1, 3, 2, Dem., etc.; and so c. acc. cognato, εὔχ. εὐχὰς τοῖς θεοῖς, etc., Dem. 381, 10, etc.; εὔχ. ἔπος, *to utter* it *in prayer*, Pind. P. 3, 3: in Anth., also c. acc. pers., *to pray, beseech* one. Hom. is fond of joining μεγάλ' εὔχεσθαι, πολλὰ εὔχεσθαι, *to pray* aloud and earnestly, *make* many *prayers*.—2. c. inf., *to pray to.., pray that.., wish to..*, as, εὔχ. θάνατον φυγεῖν, Il. 2, 401; οἶκον ἰδεῖν, Pind., etc.; also, εὔχ. τινὶ δοῦναι, *to pray* him *to..*, Ar. Thesm. 351, etc.—3. c. acc. objecti, *to pray for, long* or *wish for*, χρυσόν, Pind. N. 8, 63, and so Att.; εὔχ. τινί τι, *to pray for* something *for* a person, as Soph. Phil. 1019; but also *to pray for* a thing *from..*, as, τοῖς θεοῖς τἀγαθὰ ὑπέρ τινος, Xen. Mem. 2, 2, 10, cf. Cyr. 2, 3, 1.—4. Soph. O. T. 1512 is usu. quoted as a (singular) pass. usage, τοῦτ' εὔχεσθέ μοι, *receive* this *prayer from* me, —but this is needless, indeed impossible, v. Ellendt.—II. *to vow*, esp. in prayer, i. e. *to vow* or *promise to* do.., c. inf., εὔχομαι ἐξελάαν κύνας, Il. 8, 526; εὔχετο πάντ' ἀποδοῦναι, Il. 18, 499: and so in Att.; εὔχ. κατὰ βοός, κατὰ χιμάρων, *to make a vow over* an ox, *over* goats, i. e. vow to offer them, as if they were before the altar, and the vow made over them, Interpp. Ar. Eq. 660. In this signf. εὔχεσθαι has both fut. and aor. inf., Herm. Opusc. 1, 282.—2. c. acc. rei, *to vow* a thing, Lat. *vovere*, Aesch. Ag. 963, Ar. Av. 1619, etc. From the signf. of *vowing* or *pledging one's self to do* a thing.—II. in genl. *to speak confidently, proudly of one's self, boast*, c. inf., very freq. in Hom., esp. εὔχομαι εἶναι, not necessarily of empty boasting, but usu. of something which one knows to be matter of glory, and claims as such: hence often, little more than *to profess, maintain*, cf. φησὶ καὶ εὔχεται, Il. 14, 366; also, εὔχ. σχέμεν ὠκεάς ἵππους, Il. 8, 254, and so Att.: very rarely with the inf. omitted, as, ἐκ Κρητάων γένος εὔχομαι, (sc. εἶναι) I *boast* my descent, *claim* it.., Od. 14, 199: yet not rare in Hom. *to boast vainly, brag*, and so strengthd., αὔτως εὔχεαι, Il. 11, 388, cf. poet. εὐχετάομαι. (The *common* notion is prob. that of *loud speaking*, for the word is clearly akin to αὐχέω, καυχάομαι: which was the *first* sense is uncertain.)

Εὐχοποιέομαι, f. -ήσομαι, dep. mid., (εὐχή, ποιέω) *to make a prayer*.

Εὔχορδος, ον, (εὖ, χορδή) *well-strung, musical*, λύρα, Pind. N. 10, 39.

Εὔχορτος, ον, (εὖ, χόρτος) of cattle, *thriving on its fodder*, Arist. H. A.—II. *rich in fodder, fertile*.

Εὖχος, εος, τό, *the thing prayed for, object of prayer*, εὖχος δοῦναι, ὀρέξαι, πορεῖν τινι, to grant one's *prayer*, Il. 285; 22, 130, Od. 22, 7; εὖχος ἀρέσθαι, ἀπαυρᾶν, to obtain *it*, Il. 7, 203: 15, 462.—II. *that of which one is proud, one's boast, glory*, etc., as in Il. 21, 473; but this, though freq. in Pind., as O. 10, 75, is not needed in Hom.—III. later,—1. *a vow, votive offering*, Anth. —2. *boastfulness, vanity*.

Εὐχρημᾰτέω, ῶ, *to be εὐχρήματος*: and

Εὐχρηρᾰτία, ας, ἡ, *wealth*, Poll. 6, 196: from

Εὐχρήμᾰτος, ον, (εὖ, χρῆμα) *wealthy*.

Εὐχρημονέω, ῶ, = εὐχρηματέω, Plat. (Com.) ap. Poll. 6, 196.

Εὐχρηστέω, ῶ, *to be εὔχρηστος, to be useful, serviceable*, τινί, Polyb., εἴς τι, Diosc.; absol., Böckh Inscr. 2, p. 226.—II. pass., εὐχρηστεῖσθαι ὑπό τινος, *to receive assistance from, be accommodated, served by* him, Diod.—2. *to be in common use*, of words, Gramm. Hence

Εὐχρήστημα, ατος, τό, *advantage received*.

Εὐχρηστία, ας, ἡ, *accommodation, utility*, Polyb., πρός τι, Id.: from

Εὔχρηστος, ον, (εὖ, χράομαι) *easy to make use of, useful, serviceable*, freq. in Xen.; πρός τι, Plat. Legg. 777 B. Adv. -τως, Polyb.

Εὐχρόαστος, ον, = εὔχροος, dub. l., Xen. Eq. 1, 17, where L. Dind. would read εὔρωστοι.

Εὐχροέω, ῶ, *to be of a good, healthy* or *handsome look* or *complexion*, Ar. Lys. 80: from

Εὐχροής, ές, rare poet. form for εὔχροος, *of fine complexion, beautiful*, δέρμα ἐΰχροές, Od. 14, 24.

Εὔχροια, ας, ἡ, *goodness of complexion, healthy look*, Hipp.: from

Εὔχροος, ον, contr. ους, ουν, (εὖ, χρόα) *of a good, healthy look* or *complexion, fresh-looking, healthy*, Hipp., and Xen. Compar. -οώτερος, Xen. Cyr. 8, 1, 41; -ούστερος, Arist. Probl., cf. Lob. Phryn. 143.

Εὔχρῡσος, ον, (εὖ, χρυσός) *rich in gold*, of the Pactolus, Soph. Phil. 394.

Εὔχρως, ων, = εὔχροος, Ar. Eq. 1171, Thesm. 644, and Plat.

Εὐχῡλία, ας, ἡ, *goodness, healthiness of the juices*.—II. *good flavour*, Ath.: from

Εὔχῡλος, ον, (εὖ, χυλός) *with good, healthy juices*.—II. *juicy, well-flavoured*, acc. to Valck. in Hdt. 4, 58. Adv. -λως, Hipp.

Εὐχῡμία, ας, ἡ, = εὐχυλία I., Hipp.; = II., Theophr.: from

Εὔχῡμος, ον, = εὔχυλος, Aretae.: yet cf. χυλός.

Εὐχωλή, ῆς, ἡ, (εὔχομαι) = εὐχή, εὖχος, *a vow*, Il. 1, 65, 93: *a prayer*, Il. 9, 499, Od. 13, 357: both times joined with offerings.—II. in genl. *a wish, longing*: also *that which is prayed, longed for*, Il. 2, 160; 4, 173; 22, 433; εὐχωλὰς ἐπιτελεῖν, Hdt. 2, 63. —II. also, *that which one boasts of*; in genl. *boasting, exultation*, Il. 8, 229: esp. *a shout of triumph* or *victory*, coupled in Il. 4, 450; 8, 64, with *οἰ* μωγή. Poet. form, once in Hdt Hence

Εὐχωλῖμαῖος, αία, αῖον, *bound by, under a vow*, Hdt. 2, 63, who explains it by *εὐχωλὰς ἐπιτελέοντες*: Strabo gives it as a translation of the Keltic *Soldurii* or *devoti* of Caesar, B. G.—2. *votive*, θέαι, Dio C.—II. =εὐκταῖος, *yearned, longed for*.

Εὐχώριστος, ον, (εὐ, χωρίζω) *easily separated*, Theophr.

Εὔχωρος, ον, (εὐ, χῶρος) *spacious*.

Εὔχωστος, ον, (εὐ, χώννυμι) *easily dammed* or *mounded up*.

Εὐψάμμαθος, ον, (εὐ, ψάμαθος) *sandy*, Anth. [ψα]

Εὐψηφις, ῖδος, ὁ, ἡ, (εὐ, ψηφίς) *with many pebbles, shingly*, Nonn.

Εὔψυκτος, ον, (εὐ, ψύχω) *easily cooled* or *chilled*, Arist. de Sens. 5, 16.

Εὐψῡχέω, ῶ, *to be εὔψυχος, be of good heart, good courage*, N. T.—II. *εὐψύχει, farewell*, freq. inscr. on tombs, like Lat. *have pia anima!* v. Jac. A. P. p. 939.

Εὐψῡχής, ές, (εὐ, ψῦχος) *cool, refreshing*, Hdn.

Εὐψῡχία, ας, ἡ, *goodness of spirit, courage, bravery*, Aesch. Pers. 326, Eur., and Thuc.: from

Εὔψῡχος, ον, (εὐ, ψυχή) *of good courage, courageous, brave*, Lat. *animosus*, Aesch. Pers. 394, and Eur.: τὸ εὔψυχον=εὐψυχία, Thuc. 2, 43. Adv. -χως, Xen. Hipparch. 8, 21.—II. (εὐ, ψύχω) *refreshing*, Theophr.

ΕΥ῞Ω, f. εὔσω: aor. εὖσα, without augm.: Ion. εὔω, etc., but not so in Hom. *To singe*, in Hom. usu. of singeing swine's bristles off before they are cooked, Od. 2, 300; 14, 75, 426; *σύες εὑόμενοι τανύοντο διὰ φλογός*, Il. 9, 468; 23, 33: also of the Cyclops' eyelids, etc., while his eye was burnt out, Od. 9, 389: metaph. of a shrewish wife, *εὕει ἄτερ δαλοῦ ἄνδρα*, Hes. Op. 703.—II. *to dry by fire*, in genl. *to dry up*. (Akin to αὔω, αὔω, and to ἕψω.)

Εὐώδης, ες, (εὐ, ὄζω, pf. ὄδωδα) *sweet smelling*, Hom., Pind., and Att.: opp. to δυςώδης. Hence

Εὐωδία, ας, ἡ, *a sweet smell*, Xen. Symp. 2, 3, Plat. Tim. 65 A. Hence

Εὐωδιάζω, *to perfume*. Pass. *to be perfumed, grow fragrant*, Strab.

Εὐωδίζω,=foreg., Sext. Emp.

Εὐώδῑν, ῖνος, ὁ, ἡ, (εὐ, ὠδίν) *happy as a parent*, Opp., *fruitful*, Nonn.—II. pass. *happily born*, Nonn.

Εὐώλενος, ον, (εὐ, ὠλένη) *fair-armed*, Pind. P. 9, 31; also, εὐ. δεξιά, Eur. Hipp. 605.

Εὐώνητος, ον, (εὐ, ὠνέομαι) *easily bought, cheap*, Strab.

Εὐωνία, ας, ἡ, (εὔωνος) *cheapness*, Polyb.

Εὐωνίζω, *to cheapen, hold in no esteem*: from

Εὔωνος, ον, (εὐ, ὦνος) *of fair price, cheap*, Epich. p. 14: irreg. comp. -νέστερος, Id. p. 67. Adv. -νως, Böckh Inscr. 2, p. 381.

†Εὐωνυμία, ας, ἡ, *Euonymia*, an Attic demus belonging to the tribe Erechheïs; hence Εὐωνυμεύς, έως, ὁ, *an inhab. of Euonymia*, Aeschin.

Εὐώνυμος, ον, (εὐ, ὄνομα) *of good name, honoured*, Hes. Th. 409: esp. *of good omen, sounding lucky*, Lat. *bene ominatus*, opp. to δυςών., Plat. Polit. 302 D: hence most freq.—II. =ἀριστερός, *left, on the left hand*, Hdt., and Att.; ἐξ εὐωνύμου χειρός, Hdt. 7, 109; also, ἐξ εὐων. sub. χειρός, Id. 1, 72: very freq. as military term, εὐώνυμον κέρας, Hdt. 6, 111, etc. (Euphem., to avoid the word *left*, as bad omens came from that quarter, cf. δεξιός; cf. also εὔξεινος, εὔφημος, and ἀριστερός itself.)

†Εὐώνῠμος, ου, ὁ, *Euonymus*, son of Uranus and Gaea, or of the Cephisus, Steph. Byz.—II. ἡ, the smallest of the Lipari islands, now *Salini?* Strab.

Εὐώπης, ου, ὁ, fem. ὦπις, ιδος, (εὐ, ὤψ) *fair-eyed*, in genl. *fair to look on, beautiful*. The fem. εὐώπιδα, κούρην, Od. 6, 113, 142, H. Cer. 334, Pind., etc.

Εὔωπις, ὁ, ἡ,=foreg., but v. Erf. Soph. O. T. 190.

Εὐωπός, όν,=εὐώπης, Eur. Or. 918; εὐ. πύλαι, *friendly* gates, Id. Ion 1611, cf. εὐώψ.

Εὔωπος, ου, ὁ, *a sea-fish*, Opp.

Εὐωρέω, ῶ, (εὔωρος) *to be careless, negligent*. Hence

Εὐωρία, ας, ἡ, *carelessness, negligence*.—II. (εὐ, ὥρα) *fineness of the season*, Longus.

Εὐωριάζω,=εὐωρέω, v. l. in Aesch. Pr. 17.

Εὔωρος, ον, (εὐ, ὤρα) *careless, unconcerned*, almost=ὀλίγωρος, Euphor. 102.—II. (εὐ, ὥρα) εὔωρος γῆ, *fruitful* land: γάμος εὔωρος, Lat. *maturae nuptiae*, dub. in Soph. Fr. 200.

Εὐώροφος, ον, (εὐ, ὄροφος) *well-roofed*, also εὐόρ.

Εὐωχέω, ῶ, *to feed well*; esp. *to entertain hospitably, feast* one, always c. acc. pers., Hdt. 1, 126, Ar. Vesp. 341, Xen., etc. Pass., c. fut. mid. *-ήσομαι* (Ar. Eccl. 717), *to be well entertained*: hence *to fare sumptuously*, εὐωχηθῆναι, Hdt. 1, 31; sometimes c. acc. rei, κρέα εὐωχοῦ, *enjoy* your meat, Xen. Cyr. 1, 3, 6, (which may be regarded as an acc. cognat.)—II. metaph. of 'the feast of reason,' εὐωχεῖν τινα καινῶν λόγων, *to entertain* him *with* them, Theophr. Pass. *to relish, enjoy*, c. gen., εὐωχοῦ τοῦ λόγου, Plat. Rep. 352 B, v. Heind. Lys. 211 D, and cf. ἑστιάω. (Like εὐοχέω from εὐ and ἔχω, ὀχή.) Hence

Εὐωχητήριον, ου, τό, *a banqueting house*, cf. ἐνηβητήριον.

Εὐωχητής, οῦ, ὁ, *a reveller, a guest*, like δαιταλεύς.

Εὐωχία, ας, ἡ, *good fare, feasting*, Ar. Ach. 1009, cf. Ran. 85.—2. in genl. *a supply of provisions* for an army, Polyb. Hence

Εὐωχιάζω,=εὐωχέω.

Εὐώψ, ῶπος, ὁ, ἡ, (εὐ, ὤψ)=εὐώπης, Soph. Ant. 530: metaph., εὐ. ἀλκά, *friendly, kindly* aid, Id. O. T. 189, cf. εὔωπος.

'Ἐφᾶ, Dor. for ἔφη, 3 sing. impf. from φημί.

'Ἐφᾰάνθη, poet. for ἐφάνθη, 3 sing. aor. 1 pass. from φαίνω.

'Ἔφαβος, ὁ, Dor. for ἔφηβος, Theocr.

'Ἐφᾰγίζω,=ἐφαγνίζω, q. v.

'Ἐφᾰγιστεύω, (ἐπί, ἁγιστεύω) *to observe, perform sacred rites* over a thing, Soph. Ant. 247.

'Ἐφαγνίζω, (ἐπί, ἁγνίζω) *to dedicate, make an offering of*, esp. *over* a grave, *to perform the obsequies*, Soph. Ant. 196.

'Ἔφᾰγον, ες, ε, aor. 2 act. of ἐσθίω, Hom.

'Ἐφαιρέομαι, (ἐπί, αἱρέομαι) as pass., *to be chosen in addition*, esp. *to be chosen* or *appointed to succeed* another, Thuc. 4, 38, cf. Böckh Inscr. 2, pp. 21, 93.

'Ἐφάλιος, ον, (ἐπί, ἅλς)=ἔφαλος. [ᾰ]

'Ἐφάλλομαι, fut. ἐφαλοῦμαι, (ἐπί, ἅλλομαι) dep. mid., *to spring upon*, esp. in assault or attack, τινί, Hom., esp. in Il., εἴς τινα, Pind.: also, without hostile signf., c. gen., ἐφ. ἵππων, *to leap upon*, (i. e. *into*) the chariot, Il. 7, 15: so absol., *κύσσε μιν ἐπιάλμενος*, he kissed him *leaping upon* him, Od. 24, 320. Ep. word, of which Hom. has only 3 sing. aor. syncop. ἐπᾶλτο, Il. 13, 643; 21, 140, and most freq. part. aor. sync. ἐπάλμενος, which in two places, without hostile signf., is in fuller form ἐπιάλμενος.

'Ἔφαλμος, ον, (ἐπί, ἅλμη) *steept in brine, salted*, Theophr.

'Ἔφᾰλος, ον, (ἐπί, ἅλς) *on* or *by the sea, marine, maritime*, epith. of sea-ports, Il. 2, 538, 584.

'Ἐφᾰλόω, ῶ, Dor. for ἐφηλ.

'Ἔφαλσις, εως, ἡ, (ἐφάλλομαι) *a springing on one, attack*.

'Ἐφάμαν, Dor. for ἐφάμην, impf. mid. of φημί. [φᾰ]

'Ἐφαμαρτάνω, (ἐπί, ἁμαρτάνω) *to err, sin in* a thing.—II. trans. *to seduce to sin*, LXX.

'Ἐφάμερος, Dor. for ἐφήμ., Pind. [ᾰ]

'Ἐφάμιλλος, ον, (ἐπί, ἅμιλλα) *a match for, equal to*, τινί, Xen. Mem. 3, 3, 12, Isocr. 4 C: *τὸ ἐφ., equality, evenness*, Plut.—II. pass. *that is the object of rivalry, to be striven for*, Dem. 488, 13. [ᾰ]

'Ἔφαμμα, ατος, τό,=ἐφαπτίς, Polyb.

'Ἔφαμμος, ον, (ἐπί, ἄμμος) *sandy*, Theophr.

'Ἔφᾰν, Aeol. and Ep. for ἔφασαν, 3 pl. impf. from φημί, Hom.

'Ἐφανδάνω, f. -αδήσω, (ἐπί, ἁνδάνω) *to please, be grateful to*, τινί, only once in Hom., βουλὴν ἣ ῥα θεοῖσιν ἐφήνδανε, Il. 7, 45: but he has the poet. form ἐπιανδάνω in 3 pres. ἐπιανδάνει, Il. 7, 407, and in Od. freq. the 3 impf. ἐπιήνδανε.

'Ἐφάνη, 3 sing. aor. 2 pass. from φαίνω, Hom. [ᾰ]

'Ἐφάπαξ, (ἐπί, ἅπαξ) adv., *once for all*, Eupol. ap. A. B. [ᾰπ]

'Ἐφαπλόω, ῶ, *to spread, stretch out* or *over*, Orph. Hence

'Ἐφάπλωμα, ατος, τό, *any thing stretched out as a covering, a rug, cloak*, etc.

†'Ἐφαπτέον, verb. adj. *one must attach to*, Clem. Al.: and

'Ἐφαπτίς, ίδος, ἡ, also τὸ ἔφαμμα, *a soldier's upper-garment*, Lat. *sagum*, Polyb.: from

'Ἐφάπτω, f. -ψω, Ion. ἐπάπτω, (ἐπί, ἅπτω) *to bind, fasten on* or *to*, hence ἐφ. τοὔργον, perh. like συνάπτειν μάχην, *to begin* the work, Soph. Tr. 133: also *to fix upon, assign for* one, πότμον, Pind. O. 9, 91. Hom. has only pass. ἐφάπτομαι, *to be hung over, fixed as* one's *fate* or *doom*, and only in 3 perf. and plqpf. ἐφῆπται, ἐφῆπτο, like *imminet*, usu. of evil; c. dat. pers., Τρώεσσι κήδε' ἐφῆπται, Il. 2, 15, etc., and Τρώεσσιν ὀλέθρου πείρατ' ἐφῆπται, Il. 7, 402, Od. 22, 41, etc., also ἀθανάτοισιν ἔρις καὶ νεῖκος ἐφῆπται, Il. 21, 513, cf. ἐπαρτάω, ἐπικρεμάννυμι.—B. mid. *to lay hold of, grasp, touch*, τινός, Theogn. 6; *to claim*, τινός, Plat. Legg. 915 C.—2. *to reach, attain to*, Lat. *attingere*, once in Hom., ἐπὴν χείρεσσιν ἐφάψεαι ἠπείροιο, Od. 5, 348: and prob. so metaph. in part. perf. pass. c. gen., εἴδεος ἐπαμμένος, *possessed of* a certain degree of beauty, Hdt. 1, 199, ubi v. Bähr, cf. also 8, 105.—3. later, like Lat. *contingere, to touch, border on*, Schäf. Dion. Comp. p. 171.—4. in genl. *to hold to, adopt*, Pind.; rarely c. dat., ἐπέεσσι, κελεύθοις ζωῆς, Id. O. 1, 138, N. 8, 61.—II. in act., *to kindle*: hence *to inflame, stir up*, Herm. Soph. Ant. 40. Hence

'Εφάπτωρ, ορος, ὁ, also ἡ, *laying hold of, seizing*, ῥυσίων, Aesch. Supp. 728: *one who fondles, caresses*, Ib. 312, 535.

'Εφαρμογή, ῆς, ἡ, *a fitting, joining together, agreement*, Plut.: from

'Εφαρμόζω, f. -σω, (ἐπί, ἁρμόζω) *to fit on* or *to, suit*, τινί, of weapons, πειρήθη εἰ οἷ ἐφαρμόσσειε, Il. 19, 385: later ἐφ. ἐπί τινα or τι, Arist. Pol., and Eth. N.—II. transit. *to fit* one thing *to* another, *fit on, put on*, κόσμον χροΐ, Hes. Op. 76: *to suit, accommodate*, δαπάνας προςόδοις, Xen. Ag. 8, 8: λόγων πίστιν ἐφ., *to give fitting* assurance, Soph. Tr. 623. Hence

'Εφάρμοσις, εως, ἡ, = ἐφαρμογή, Tim. Locr. 95 C.

'Εφαρμοστέον, verb. adj. from ἐφαρμόζω, *one must suit, adapt*, τινί τι, Polyb.

†'Εφάρμοστος, ου, ὁ, *Epharmostus*, an Olympian victor of Opus in Locris, Pind. O. 9, 6, 130, etc.

'Εφαρμόττω, Att. for ἐφαρμόζω.

'Εφάρξαντο, poet. for ἐφράξαντο.

'Εφαψις, ιδος, ἡ, but acc. ἔφαψιν, Aesch. Supp. 46, (ἐφάπτω) *a touching, handling, a caress*, Aesch. l. c.

'Εφέβδομος, ον, (ἐπί, ἕβδομος) *containing eight sevenths*, i. e. $1+\frac{1}{7}$, v. ἐπίτριτος.

'Εφέδρα, ας, ἡ, Ion. ἐπέδρη, *a sitting by* or *at a thing*: hence *a siege, blockade*, Lat. *obsessio*, Hdt. 1, 17, etc.; ἐπέδρην ποιεῖσθαι, Id. 5, 65.—II. *a sitting upon*, Lat. *insessio*, Plat. Polit. 288 A. Hence

'Εφεδράζω, *to set upon*, τί τινι, Sext. Emp.

'Εφέδρᾰνα, ων, τά, *that which is sat upon, the seat, hinder parts*, Arist. H. A.—II. in genl. *a seat, resting place*.

'Εφεδράω, ῶ, f. -ήσω,=ἐφεδράζω, c. dat., Anth.

'Εφεδρεία, ας, ἡ, *a sitting, resting*, ἐπί τινι, Arist. H. A., *near a place*, Polyb.—II. *a sitting by, waiting for one's turn*, Plat. Legg. 819 B.—III. *a lying in wait*, Lat. *insidiae*: *a post, guard of soldiers, garrison*, Lat. *praesidium*, Polyb.: from

'Εφεδρεύω, (ἔφεδρος) *to sit upon, rest upon*, ἄγγος ἐφεδρεῦον κάρᾳ, Eur. El. 55: *to sit* or *brood* on eggs, Arist. H. A.—II. *to lie by, lie in wait*, Thuc. 4, 71, τινί, Eur. Or. 1627: in gen. *to watch for*, τοῖς ἀτυχήμασί τινος, Arist. Pol., τοῖς καιροῖς, Polyb.—III. *to sit by and wait as* ἔφεδρος, metaph. *to watch that another does not transgress*, Isocr. 186 C.

'Εφεδρήσσω, poet. for ἐφεδράζω, Jac. A. P. p. 251, Bekk. Coluth. 68.

'Εφεδριάω,=sq., Coluth. 15.

'Εφεδρίζω, Dor. -ίσσω, (ἔφεδρος) *to sit, ride upon*, esp. in a game, wherein the loser carried the winner on his back, v. Meineke Philem. p. 365. Hence

'Εφεδρισμός, οῦ, ὁ, *the game* expressed by the foreg. word: and

'Εφεδριστήρ, ῆρος, also -τής, οῦ, ὁ, *the winner in the above-named game*.

'Εφεδρος, ον, (ἐπί, ἕδρα) *sitting, seated on* or *by*, c. gen., ἐφ. λεόντων, of Cybele, Soph. Phil. 500; c. dat., ἐφ. σκηναῖς, Eur. Tro. 139: *sitting fast*, hence, τὸ ἔφεδρον, *a steady seat, bench*, Hipp.—II. *watching, looking out for*, τῶν καιρῶν or τοῖς καιροῖς, *one who seizes* opportunities, Polyb.: *watching, lying in wait for*, as an enemy; in genl. *an enemy, avenger*, Pind. N. 4, 156.—III. *lying by, waiting*, esp. of a third combatant, who sits by to fight with the conqueror of two, like διάδοχος, Ar. Ran. 792, in Martial *suppositivus*; also, by a sort of antiphrasis in Aesch. Cho. 866, μόνος ὢν ἔφεδρος δισσοῖς, i. e. with two adversaries, and no one to take his own place, if beaten, v. Peile l. c. (p. 346): hence in genl., *one who waits to take another's place, a successor*, ἔφ. βασιλεύς, Hdt. 5, 41: also *one who is left, still remaining*, Soph. Aj. 610.

'Εφέζομαι, f. -εδοῦμαι, (ἐπί, ἕζομαι) dep. mid., *to sit upon, by* or *at*, c. dat., δίφρῳ, ἱστῷ, γούνασι πατρός, Hom., only in pres., and impf.: also c. gen., Pind. N. 4, 109: absol. *to sit by, sit down near*, Od. 17, 334, cf. Aesch. Eum. 446: c. acc. perh. in Aesch. Ag. 664 (cf. ἔφημαι), though ναῦν may be better joined with στελοῦσα; but so certainly in Eur. Hel. 1492. The act. is only used in aor. ἐφεῖσα, q. v.

'Εφέηκα, ας, ε, Ep. for ἐφῆκα, aor. 1 of ἐφίημι, Hom.

'Εφείην, ης, η, opt. aor. 2 act. from ἐφίημι, Hom.

'Εφεῖσα, ας, ε, inf. ἐφέσσαι, *I set, placed, put on, by, at.* Mid. ἐφεισάμην, imperat. ἔφεσσαι: *I set* a thing *down for myself on...*, τί τινι, also τί τινος. Of the act. Hom. has only the poet. inf. ἐφέσσαι for ἐφέσαι, *to put ashore*, Od. 13, 274: of the mid. the poet. fut. ἐφέσσεσθαι, Il. 9, 455; part. aor. 1, ἐφεσσάμενος (for ἐφεισάμενος) ἐμὲ γούνασιν οἷσιν, *having set* me *on* his knees, Od. 16, 443, and imperat. aor. ἔφεσσαί με νηός, Od. 15, 277. Od. 14, 295, ἐς Λιβύην μ' ἐπὶ νηὸς ἐέσσατο belongs also to this, for ἐφέσσατό με νηός. The poet. augmd. form ἐέσσατο for εἵσατο is distinguished by the *lenis* from ἑέσσατο, aor. Ep. of ἕννυμι. (On the defective tenses v. sub εἷσα.)

'Εφείω, ῃς, ῃ, Ep. subj. aor. 2 act. of ἐφίημι for ἐφέω, ἐφῶ, Hom.

†'Εφεκκαιδέκατος, ον, (ἐπί, ἑκκαιδέκατος) *containing seventeen sixteenths*, i. e. $1+\frac{1}{16}$, Plut.

†'Εφεκτέον, verb. adj. of ἐπέχω, *one must check, withhold, suspend judgment*, in Scept. phil., Sext. Emp. p. 143.

'Εφεκτικός, ή, όν, (ἐπέχω) *able to check, stop*, τινός, Diosc.: *astringent*.—II. the Sceptic Philosophers were called ἐφεκτικοί, from their always *suspending their judgment, and refusing to affirm* or *deny positively*, Gell. 11, 5, v. ἐποχή 4, and sq. Adv. -κῶς, Stob. Ecl. 1, 78.

'Εφεκτός, ή, όν, (ἐπέχω) *held back*: *to be held back, withheld*: τὰ ἐφεκτά, as philos. term, subjects *on which to suspend the judgment*, Sext. Emp., cf. foreg.

'Εφεκτος, ον, (ἐπί, ἕκτος) *containing seven sixths*, i. e. $1+\frac{1}{6}$, Vitruv. 3, 1, 12: τόκος ἐφ., *when*, besides the principal, $\frac{1}{6}$ *was paid as interest*,$=16\frac{2}{3}$ p. cent., Dem. 914, 10; cf. ἐπίτριτος.

'Εφελίσσω, (ἐπί, ἑλίσσω) *to roll on*, Anth. Mid. *to trail after one*, Nic.

'Εφελκίς, ίδος, ἡ, (ἐπί, ἕλκος) *the scab of a sore* or *wound*, Aretae.

'Εφελκόομαι, as pass., (ἐπί, ἕλκος) *to break out into sores*, Hipp.

'Εφελκυσμός, οῦ, ὁ, (ἐφελκύω) *attraction*, Gramm.

'Εφελκυστής, οῦ, ὁ, *one who draws on, attracts*.

'Εφελκυστικός, ή, όν, *drawn along, dragged after, suffixed*, as, in gramm., νῦ ἐφελκυστικόν.—II. act. *drawing on, attractive*, ψυχᾶς, Hippodam. ap. Stob. p. 249, 52. Adv. -κῶς, in signf. II, Luc.: from

'Εφελκύω, fut. -ύσω, from which usu. aor. to sq., -είλκυσα.

'Εφέλκω, Ion. ἐπ., fut. -ξω: later ἐφελκύω, (ἐπί, ἕλκω). *To draw, bring on* or *towards*, Eur. Ion. 1149: *to drag, trail after* one, ἐπ. τὰς οὐράς, of long-tailed sheep, Hdt. 3, 113: *to lead after* one, as a horse by the rein, Id. 5, 12: so, *to tow after* one, Eur. H. F. 632, cf. Thuc. 4, 27.—2. *to draw* or *drink off*. The act. is not in Hom.: but he has—B. pass., πόδες ἐφελκόμενοι, feet *dragged* or *trailing* along, Il. 23, 696; and so, οἱ ἐπελκόμενοι, *the stragglers* of an army, Hdt. 3, 105; 4, 203: also—C. mid. *to draw to* or *after one, drag along with one*, ἔγχος, of a wounded man, Il. 13, 597: ἐφέλκεται ἄνδρα σίδηρος, the steel *attracts* men, i. e. *tempts* them *to use* it, Od. 16, 294; 19, 13: ἐφέλκεσθαι τὴν θύραν, *to pull to* the door, Luc.; Lys. 92, 42, has προςτιθέναι θ. καὶ τὴν κλεῖν ἐφ.—2. also *to drag one's self along*, Plat. Legg. 795 B, and Polyb.—3. *to bring on* consequences, πόλλ' ἐφέλκεται φυγὴ κακά, Eur. Med. 462, Xen., etc.—4. metaph. *to claim to one's self, reach after*, Plat. Gorg. 465 B.—5. also *to drink off*, Luc.

'Εφέλκωσις, εως, ἡ, (ἐφελκόω) *ulceration*, Hipp.

'Εφελξις, εως, ἡ, = ἐφελκυσμός Arist. Inc. An.

'Εφέμεν, Ep. inf. aor. 2 of ἐφίημι, for ἐφεῖναι.

'Εφέννῡμι,=more freq. ἐπιέννυμι, q. v.

'Εφεξῆς, adv., Ion. ἐπεξῆς, poet. ἐφεξείης, *in order, one after another*, Hdt. 5, 18, etc.: ἐφ. τινί, Plat. Phil. 34 D, τινός, Tim. 55 A: τὸ ἐφεξῆς, *regular order*, Arist. H. A.—II. more rarely of time, *successively*, τρεῖς ἡμέρας ἐπεξῆς, Hdt. 2, 77.

'Εφεξις, εως, ἡ, (ἐπέχω) *a holding back, reserve*.—II. =ἐπισχεσία, *an excuse, pretext*, τοῦ δ' ἔφεξιν; like τίνος χάριν; Ar. Vesp. 338.

'Εφέπω, impf. ἐφεῖπον, Ep. ἔφεπον: fut. ἐφέψω: aor. ἐπέσπον, inf. ἐπισπεῖν, part. ἐπισπών, (ἐπί, ἕπω). *To go after, follow, pursue*, τινά, Il. 11, 177, etc.: also absol., Il. 11, 496, etc.: in genl. *to set upon, press, urge*, Il. 20, 357, 494, *to drive on*, ἵππους, Il. 24, 326; and c. dat. pers., Πατρόκλῳ ἔφεπε κρατερώνυχας ἵππους, *against* him, as Il. 16, 732: ἔφεπε, imperat. in same signf., Il. 16, 724: later in genl. *to follow*, and so *to imitate*, ἐφ. δίκην Φιλοκτήτου, Pind. P. 1, 97.—II. *to follow* a pursuit, *busy one's self about* it, c. acc., ἄγρην, *to follow* the chase, Od. 12, 330; ὑσμίνης στόμα, Il. 20, 359: *to seek out, explore*, Lat. *obire*, κορυφὰς ὀρέων, of hunters, Od. 9, 121: *to haunt, frequent*, of gods, Pind. P. 1, 57.—III. the most freq. Homer. phrases are πότμον ἐπισπεῖν, θάνατον καὶ πότμον ἐπ., and θανέειν καὶ πότμον ἐπ., *to follow, seek out* one's fate or death, *bring it on* one's self, *incur* it: so κακὸν οἶτον, ὀλέθριον or μόρσιμον ἦμαρ ἐπ., Od. 3, 134, Il. 19, 294; 21, 100.—B. mid. ἐφέπομαι, impf. ἐφειπόμην: fut. ἐφέψομαι: aor. ἐφεσπόμην, inf. ἐπισπέσθαι (also ἐφεψάσθω as imperat., Theocr. 9, 2). *To follow, attend*, τινί, Il. 13, 495, Od. 16, 426: *to obey, attend to*, θεοῦ ὀμφῇ, Od. 3, 215; 16, 96, ἐπισπόμενοι μένεϊ σφῶ, *giving the reins to* their passion, Od. 14, 262; 17, 431; and so in Att., as Aesch. Eum. 620: also, absol. ὁ ἐπισπόμ., opp. to ὁ πείσας, Thuc. 3, 43: metaph. *to follow, understand* an argument, Plat. Legg. 644 D: later, *to agree with*. Hom. has most freq. the act., more rarely the mid., and always in aor., which with him never has the hostile signf. of the act.: though it has this in Hdt. 1, 103; 3, 54, etc. In Att. the act. is more rare, but cf. Aesch. Pers. 38, 552.

'Εφερμηνευτικός, ή, όν, *explanatory*, Gramm.: from

'Εφερμηνεύω, (ἐπί, ἑρμηνεύω) *to explain further*.

'Εφερπύζω, =sq., in aor. -πύσαι, Ar. Pl. 675.

'Εφέρπω, (ἐπί, ἕρπω) *to creep upon*, γαῖαν, Anth., or *towards*, τινί, Opp.: but more freq.—II. Dor. and poet. *to come upon*, esp. *gradually, stealthily*, τινά, Aesch. Eum. 314: ἐπ' ὄσσοισι νὺξ ἐφέρπει, Eur. Alc. 269: absol., χρόνος ἐφέρπων, Pind. O. 6, 164.

'Εφες, imperat. aor. 2 from ἐφίημι, Il.

'Εφέσια, ίων, τά, *the festival of Diana at Ephesus*, †Thuc. 3, 104.—II. 'Εφεσία, ας, ἡ, appell. of Diana worshipped at Ephesus, Paus. 4, 31, 7.—2. *the Ephesian territory*, sub. χώρα, Strab.

'Εφέσιμος, ον, δίκη, a suit, *in which there was the right of* ἔφεσις, or *appeal* to another court, Dem. 78, 28: from

†'Εφέσιος, α, ον, *of Ephĕsus, Ephesian*, Strab.: ἡ 'Εφεσία, *the Ephesian territory*; οἱ 'Εφέσιοι, *the Ephesians*, Xen. An. 5, 3, 4.

'Εφεσις, εως, ἡ, (ἐφίημι) *a throwing, hurling at* a thing, Plat. Legg. 717 A.—2. metaph. as Att. law-term, *an appeal to another court*, (as we talk of *throwing* a cause *into* chancery), εἴς τινα, Dem. 1301, 3, cf. Att. Process, p. 770.—II. (ἐφίεμαι) *an aiming at a thing, appetite, desire*, τινός, Plat. Legg. 864 B, Arist. Rhet. 2, 4, 31.

†'Εφεσος, ου, ἡ, *Ephĕsus*, a city of Ionia in Asia Minor at the mouth of the Caÿster, containing a celebrated temple of Diana; it now bears the name *Ayasaluk*, Hdt. 1, 142; 2, 10.—II. ὁ, son of the Caÿster, from whom Ephesus received its name, Paus. 7, 2, 7.

'Εφεσπερεύω, (ἐπί, ἑσπέρα) *to spend the evening awake*.

'Εφέσπερος, ον, (ἐπί, ἑσπέρα) *of, about even-tide*: hence—2. *western*, Soph. O. C. 1059.

'Εφέσπομαι, poet. for ἐφέπομαι.

'Εφέσσαι, poet. for ἐφέσαι, inf. from ἐφεῖσα, Od. 13, 274.

'Εφεσσαι, imperat. aor. 1 mid. from ἐφεῖσα, Od. 15, 277.

'Εφέσσομαι, poet. fut. mid. of ἐφεῖσα, Il. 9, 455.

'Εφέστιος, ον, (ἐπί, ἑστία) *on the hearth*, i. e. *at home, by one's own fireside*, Od. 3, 234: *at home, settled in a place, having a house and home, a housekeeper* (in the legal sense), Il. 2, 125; with verbs of motion, *to the hearth, home*, ἦλθεν ἐφ., Od. 23, 55: also *to the home of another*, Od. 7, 248, implying that one comes *as a supplicant*, ἱκέτης, v. Wess. Hdt. 1, 35: *a lodger, sojourner* in a house, Ap. Rh. 1, 909.—II. in genl. *of, from the house* or *household*, Lat. *domesticus*, ἀλαλαγή, Soph. Tr. 206: hence τὸ ἐφέστιον, Ion. ἐπίστιον, *a household, family*, Hdt. 5, 72, 73: θεοὶ ἐφ., *the household* gods, Lat. *Lares* or *Penates*, to whom the hearth was dedicated; also of gods *presiding over hospitality*, Soph. Aj. 492

'Εφεστρίδιον, ου, τό, dim. from sq., Luc.

'Εφεστρίς, ίδος, ἡ, (ἐφέννυμι) *an upper garment, wrapper, cloak*, Xen. Symp. 4, 38.

'Εφέτης, ου, ὁ, (ἐφίημι) *a leader, commander*, Aesch. Pers. 80.—II. ἐφέται, ῶν, οἱ, at Athens, *a court specially appointed to try criminal cases*, ap. Andoc. 10, 43, cf. Herm. Pol. Ant. § 103, 11.

'Εφετέον, verb. adj. of ἐφίημι, *one must allow*, Cic. Att. 9, 4, 2.

'Εφετικός, ή, όν, (ἐφίημι) *desirous*: in gramm. *desiderative*, of verbs in -σείω, Lat. *-urio*.

'Εφετίνδα, adv. παίζειν, *to play at catch-ball*, also ἅρπαστον and φαινίνδα: Cratinus (Crates?) Incert. 25, uses it with a pun on the ἐφέσεις, as Ar. puns on ὀστρακίνδα.

'Εφετμή, ῆς, ἡ, (ἐφίημι) *an injunction, command*, esp. of the gods or one's parents, Il. 1, 495; hence *advice, exhortation*, Hom. (esp. in Il.), Pind., and Aesch. Poet. word.

'Εφετός, ή, όν, (ἐφίεμαι) *to be sought for, desirable*, Arist. Phys. Ausc. Adv. -τῶς.

'Εφευάζω, =ἐπευάζω, *to shout, triumph in* a thing.

'Εφεύρεμα, ατος, τό, *a discovery, invention*.

'Εφεύρεσις, εως, ἡ, (ἐφευρίσκω) *a discovering, discovery*.

'Εφευρετής, οῦ, ὁ, *an inventor*, Anacreont.: *a contriver*, N. T.

'Εφεύρησις, εως, ἡ, = ἐφεύρεσις: from

'Εφευρίσκω, fut. ἐφευρήσω: aor. ἐφεῦρον, (ἐπί, εὑρίσκω) *to light upon, meet with, find anywhere*, Hom.: in genl. *to discover, invent*, τέχνην, Pind. P. 12, 13, and in mid., Ib. 4, 466, σοφῶς ἐφεῦρες ὥστε μὴ θανεῖν, Eur. Alc. 699: c. part. ἐφ. τινα ποιοῦντα, *to detect* one doing, Od. 24, 145, Soph. El. 1093; and so in pass. μὴ ἐφευρεθῇ πρήσσων, Hdt. 9, 109; so too ἐφεύρημαι κακός (sc. ὤν) Soph. O. T. 1421.

†'Εφεύω, f. -εύσω, (ἐπί, εὕω) *to boil* or *roast besides*, v. l. Nic. ap. Ath. 61 A.

'Εφεψιάομαι, (ἐπί, ἑψιάομαι) dep., *to mock, scoff at*, τινί, like Lat. *illudere*, Od. 19, 331, 370.

'Εφέψω, f. -ψήσω, (ἐπί, ἕψω) *to cook over again*, Ath.

'Εφεώρων, Ion. impf. from ἐφοράω.

'Εφήβαιον, ου, τό, (ἐπί, ἥβη) *the pudenda*, Lat. *pubes*, Diosc.

'Εφηβαρχέω, ῶ, *to be* ἐφήβαρχος, Inscr.

'Εφήβαρχος, ου, ὁ, (ἔφηβος, ἄρχω) *an overseer of the youth*, a magistrate in some Greek cities, Epict.

'Εφηβάω, ῶ, f. -ήσω, Ion. ἐπηβάω, (ἐπί, ἡβάω) *to come to man's estate, grow up to manhood*, Hdt. 6, 83, and Att.

'Εφηβεία, ας, ἡ, (ἐφηβεύω) *puberty, man's estate*, Anth.: in legal sense, v. Dict. Antiqq. s. v. Ephebus.

'Εφηβεῖον, ου, τό, *a place for the youth to exercise themselves*, Strab.: hence as an architect. term, Vitruv. 5, 11, 1: v. Dict. Antiqq., p. 482 A.

'Εφήβειος, εία, ειον, (ἔφηβος) *youthful*, ἀκμή, Anth.

'Εφηβεύω, *to be an* ἔφηβος, *to arrive* or *be at man's estate, to grow up*: also *to spend one's youth*, Paus.

'Εφηβία, ας, ἡ,=ἐφηβεία.

'Εφηβικός, ή, όν, Dor. ἐφαβ., *of, belonging to an* ἔφηβος, Theocr. 23, 56: τὸ ἐφηβικόν,=ἔφηβοι, Luc.: also the place in the theatre assigned to the youths.

'Εφηβος, ον, (ἐπί, ἥβη) *arrived at puberty, come to manhood* or *womanhood*, (ἥβη) i. e. at Athens, of boys 17, of girls 13 *years old*, Xen. Cyr. 1, 2, 8, cf. 1, 5, 1: cf. εἰςέρχομαι I. Hence

'Εφηβοσύνη, ης, ἡ, *the age, position of an* ἔφηβος, *puberty*, Anth.

'Εφηβότης, ητος, ἡ,=foreg.

'Εφηγέομαι, (ἐπί, ἡγέομαι) dep. mid., *to lead against* one, Il. 2, 687, in tmesis.—II. *to lead to* a place, c. dat. pers.: esp. as Att. law-term, *to lead* the magistrate *to* a house where a criminal lay concealed, whom the informer durst not seize himself, Dem. 601, 20. Hence

'Εφήγησις, εως, ἡ, at Athens, *an action against one who harboured a criminal*, v. foreg. II., cf. Att. Process, p. 246, sq.

'Εφήδομαι, (ἐπί, ἥδομαι) pass., *to exult in* a thing, or usu. *over* a person, τινί, Xen. Hell. 5, 3, 20, like ἐπιχαίρω, Valck. Hipp. 1285.

'Εφηδύνω, (ἐπί, ἡδύνω) *to sweeten, give a relish to*, τροφήν, Plut.: metaph. *to sweeten, season*, διατριβὴν λόγοις, Plut.

'Εφήκω, (ἐπί, ἥκω) *to come, to have arrived*, freq. in Soph.—2. *to extend, reach to*, Xen. Lac. 12, 5.

'Εφῆλιξ, ῐκος, ὁ, ἡ,=ἔφηβος, Anth.

'Εφηλις, ιδος, also ἐφηλίς, ίδος, ἡ, Ion. ἔπηλις, (ἐπί, ἧλος) *a cover*: *an iron rim* or *band on a box's cover*.—II. in plur., *spots* or *freckles brought out by the sun*, Hipp., etc. (In this signf. perh. from ἥλιος.)

'Εφηλος, ον, (ἐπί, ἧλος) *nailed on* or *to*.—II. (ἐπί, ἥλιος) *sun-burnt* or *freckled*, cf. foreg. II.

'Εφηλότης, ητος, ἡ, *a white speck on the eye*, Sext. Emp.

'Εφηλόω, ῶ, (ἐπί, ἡλόω) *to nail on, nail firmly*: metaph., τῶνδ' ἐφήλωται γόμφος, i. e. it *is fixed, determined*, Aesch. Supp. 944.

'Εφηλώδης, ες,=ἔφηλις II.

'Εφηλωτός, ή, όν, (ἐφηλόω) *nailed on*.

'Εφημαι, (ἐπί, ἧμαι) *to sit on, at*, of *by*, usu. τινί, Od. 6, 309; 12, 215; but in Aesch. Eum. 409, also c. acc., βρέτας ἐφήμενος, *sitting on* or *at* the shrine, cf. 410, 446, cf. ἧμαι, καθίζω.

'Εφημερευτής, οῦ, ὁ, *a daily watcher, waiter* or *minister*, Philo: from

'Εφημερεύω, (ἐπί, ἡμερεύω) *to devote the whole day to* a thing, Polyb.

'Εφημερία, ας, ἡ, *a daily order* or *course*, LXX.

'Εφημερῐνός, ή, όν, =sq., Alex. Incert. 34.

'Εφημέριος, ον, also α, ον, Pind. N. 6, 10, (ἐπί, ἡμέρα) *on the day, for* or *during the day, the whole day through*, οὔ κεν ἐφημέριός γε βάλοι δάκρυ, Od. 4, 223, cf. Pind. l. c.; ἐφημέρια φρονεῖν, to take no thought for the morrow, Od. 21, 85. Freq. of men, ἐφημέριοι, *whose life is but for a day*, Aesch. Pr. 546, Ar. Av. 687: hence in genl. *short-lived, fleeting*, Theogn. 656, 960.—II. *daily, every day*, Plut. Cf. ἐφήμερος.

'Εφημερίς, ίδος, ἡ, (ἐφήμερος) *a diary, journal, day-book*, Plut., cf. Propert. 3, 23, 20: esp. *a military* or *historical record*, as Caesar's *Commentarii*, Plut.—2. later, *a calendar*,=ἡμερολόγιον.—II. =ἐφημερία, Joseph.

'Εφήμερον, ου, τό, *an ephemeron, short-lived insect*, Arist. H. A.—II. *a poisonous plant*, Nic.: strictly neut. from

'Εφήμερος, ον, (ἐπί, ἡμέρα)=ἐφημέριος (for which it is the usu. form in prose), *living, lasting but a day, short-lived*, Pind. I. 7, 57, cf. Thuc. 2, 53; esp. of men, ἐφήμεροι, *beings of a day*, Pind. P. 8, 135, etc.—II. *daily* πυρετός, Hipp.

'Εφημερούσιοι, ων, οἱ, *they who live only for the present day.*

'Εφημοσύνη, ης, ἡ, (ἐφίημι)=ἐφετμή, *a command, injunction,* Hom.

'Εφησθα, Ep. and Aeol. for ἔφης from φημί, Hom., and sometimes in common use.

'Εφησῠχάζω, fut. -άσω, (ἐπί, ἡσυχάζω) *to acquiesce in* a thing, v. l. Polyb.: *to be quiet,* Aretae.

'Εφθᾰλέος, έα, έον, (ἕψω) *cooked.*

'Εφθέος, έα, έον, (ἕψω) *to be cooked,* Nic.

'Εφθήμερος, ον, (ἑπτά, ἡμέρα) *of seven days, lasting that time,* ἀνοχαί, Plut.

'Εφθημῐμερής, (ἑπτά, ἡμιμερής) *containing seven halves,* i. e. 3½, esp. in metre, *of three feet and a half,* usu. of the first 3½ feet of a hexameter, or Iambic trimeter: cf. πενθημιμερής.

'Εφθην, ης, η, aor. 2 of φθάνω, Hom.

'Εφθίατο, Ion. for ἔφθιντο, aor. syncop. pass. of φθίω, φθίνω, Il. 1, 251.

'Εφθοπωλεῖον, ου, τό,=sq.

'Εφθοπώλιον, ου, τό, (ἑφθός, πωλέω) *a cook-shop, place where dressed meat is sold,* Posidipp. ap. Ath. 94 C.

'Εφθός, ή, όν, verb. adj. from ἕψω, *boiled, dressed,* Hdt. 2, 77, Ecphantid. Satyr. 1: hence

'Εφθότης, ητος, ἡ, *a being boiled.* —II. metaph. *a being dissolved, languor,* Hipp.

'Εφιάλλω,=ἐπιάλλω, q. v.: hence

'Εφιάλτης, ου, ὁ, *the night-mare,* Dat. *incubo,* strictly *one who leaps upon,* Strab., also ἐπιάλτης, q. v. Hence

†'Εφιάλτης, ου, Ion. 'Επιάλτης, εω, ὁ, *Ephialtes,* a giant, Apollod.—2. one of the Aloïdae, son of Neptune and Iphimedia, Il. 5, 385, Pind.—3. a Trachinian, son of Eurydemus, who betrayed to the Persians the path over the mountain by which they attacked the Greeks in rear at Thermopylae, Hdt. 7, 213.—4. son of Sophonides, a celebrated Athenian orator and statesman, Dem. 1482, 6: Ael. V. H., etc.

'Εφιαλτία, ας, ἡ, or ἐφιάλτιον, ου, τό, (ἐφιάλτης) *an herb* supposed to *make one proof against night-mare.*

'Εφιδρόω, ῶ, (ἐπί, ἱδρόω) *to perspire at* or *with* a thing: Medic. *to perspire:* hence

'Εφίδρωσις, εως, ἡ, *a perspiring, perspiration,* Hipp.

'Εφιζάνω, (ἐπί, ἱζάνω) *to sit on, at,* or *by,* δείπνῳ, αἰθούσῃσιν, Il. 10, 578; 20, 11: metaph. ὕπνος ἐπὶ βλεφάροις, Il. 10, 26: not found in Od., and in Il. only in impf.; v. also ἐφίζω.

'Εφίζω, Dor. ἐφίσδω, f. -ζήσω, (ἐπί, ἵζω)=foreg., esp. *to sit on,* τινί, Od., but only in impf.; never in Il.: πρός τι, Critias 2, 11.

'Εφίημι, Ion. ἐπίημι, fut. ἐφήσω: aor. 1 ἐφῆκα, Ion. and Ep. ἐφέηκα, (ἐπί, ἵημι)—1. Hom. uses, of the act., part. pres. ἐφιείς; fut.; aor. 1 indic.; aor. 2 imperat. ἔφες, subj. ἐφείω, ῃς, ῃ; of the mid., pres. part., and fut. He also has a 3 impf. ἐφίει, as if from ἐφίω, cf. προίημι. *To send to* one, *Ἶριν Πριάμῳ,* Il. 24, 117: *to set upon, stir up against,* ἐπί τινα, Hdt. 9, 49, cf. 7, 176: in this signf. Hom. always adds the inf. *to stir up, excite* to do, Il. 1, 518, Od. 14, 464, etc.—2. of things, *to throw, launch at* one, e. g. βέλεά τινι very freq. in Hom., ἔγχος, μελίην τινί, Il 20, 346; 21, 170, χεῖρας τινι, *to lay* hands *on* him, Lat. *injicere manus,* very freq. in Hom.—3. of events, destinies, etc., *to send upon* one, πότμον τινί, Il. 4, 396, κήδεα, Il. 1, 445, ἄεθλον, Od. 19, 576; ἐφ. νόστον τινί, *to grant* one a return, Od.; and so in Att., esp. Trag.—II. *to let go, loosen,* esp. the rein, Lat. *remittere,* metaph., ἐφ. τὰς ἡνίας τοῖς λόγοις, Plat. Prot. 338 A, *to give a rein to,* γλῶσσαν, Eur. Andr. 954: hence *to give up, yield,* ἡγεμονίαν τινι, Thuc. 1, 95; πάνθ' ἡδονῇ, Eur. Oen. 2: hence—2. *to permit, allow,* τινὶ ποῖειν, Hdt. 1, 90; 3, 113: and so ἐφ. τινί, Soph. El. 554.—3. seemingly intr., sub. ἑαυτόν, *to give one's self up to,* οὐρίᾳ, a fair wind, Plat. Prot. 338 A: and so ἡδονῇ, etc., Valck. Diatr. p. 233, cf. δίδωμι.—III. *to put* the male *to* the female, Lat. *admittere,* Hdt. 3, 85; 4, 30.—IV. as law-term, *to refer to* a higher judge, *to appeal,* τινὰ ἐς τὸ δικαστήριον, Dem. 913, 23, cf. 1024, 22.—B. mid. ἐφίεμαι, f. ἐφήσομαι, *to enjoin, command,* τινί τι, Il. 23, 82, Od. 13, 7, etc.; ἐφ. τινί ποιεῖν, Soph. El. 1111, Ar. Vesp. 242; and so c. acc. ἐφίεμαί χαίρειν σ' (i. e. σε) Soph. Aj. 112: ἐφ. ἐς... *to send orders to...,* Thuc. 4, 108: *to commit, intrust* to one, τί τινι, Aesch. Pr. 4, etc.—II. *to aim at, long after, desire,* c. gen., Soph. El. 143, Xen., etc.; also c. acc. Soph. O. T. 766, Xen. Ages. 11, 14: c. inf. Soph. Phil. 1315, Thuc. 6, 6. [ῐη Ep., ῑη Att.: yet ῑ in the Homer. forms ἐφιείς, ἐφίει, ἐφιέμενος, except ῐ in ἐφίει, Od. 24, 180.]

†'Εφίητι, Dor. 3 sing. pres. for ἐφίησι from ἐφίημι, Pind. Isth. 2, 15.

'Εφικνέομαι, f. ἐφίξομαι: aor. ἐφῑκόμην, (ἐπί, ἱκνέομαι) dep. mid. *To come upon, reach an end,* in genl. *to reach, attain to,* c. gen., ἅμα ἀλλήλων ἐφίκοντο, Il. 13, 613, so too in Att., cf. Valck. Opusc. 2, 180; and of things, *to hit, win,* τινός, Isocr. 203, etc.: also metaph. of words, *to hit* or *touch the right points,* Lat. *rem acu tangere,* Hdt. 7, 9: cf. Dem. 361, 25, and Polyb.—II. *to reach, arrive at* a place, c. acc., v. l., Od. 8, 202 (but Wolf ἀφίκεσθε), ἐπ. ἐς... τόπον, Hdt. 3, 9; ἐπὶ γῆν, Xen. Cyr. 1, 1, 5.—2. strangely c. acc., ἐπικέσθαι μάστιγι πληγὰς τὸν Ἑλλήσποντον, *to visit* the H. *with* blows, Hdt. 7, 35.—III. absol. *to be enough, avail, suffice,* Plut. Hence

'Εφικτός, ή, όν, *easily reached* or *got at, attainable,* Theophr. ὡς ἐφικτόν, or καθόσον ἐφ., κατὰ τὸ ἐφ., to the best of one's power, Lat. *pro virili,* Arist. Mund., etc.: ἐν ἐφικτῷ, *within reach,* Theophr., and Plut.—2. metaph. *intelligible,* Polyb.

'Εφίληθεν, Aeol. and Ep. 3 plur. aor. 1 pass. from φιλέω from ἐφιλήθησαν, Il. 2, 668.

'Εφῑμείρω, strengthened ἱμείρω, c. acc., Nic. ap. Ath. 683 F.; c. gen., Nonn.; c. inf., Musae.

'Εφίμερος, ον, Ion. ἐπίμερος, (ἐπί, ἵμερος) *longed for, desired,* Hes. Sc. 15: hence *delightful, agreeable,* Archil. 22. [ῑ]

'Εφιππάζομαι, (ἐπί, ἱππάζομαι) dep., *to ride a tilt at,* hence λόγοις ἐφ., Cratin. Incert. 131, cf. καθιππάζομαι: *to ride upon,* ἐπί τινος, Luc. D. Marin. 6, 2.

'Εφιππαρχία, ας, ἡ, *a double* ἱππαρχία, consisting of 1024 horse, Arr.

'Εφιππαστήρ, ῆρος, ὁ,=ἐπιβήτωρ, Apollon. Lex.

'Εφίππειος, ον, dub. l. for ἐφίππιος.

'Εφιππεύω, (ἐπί, ἱππεύω) *to ride against* or *towards,* τινί, Diod.—2. *to ride upon,* τινί, Opp.—II. *to cover* the female of animals.

'Εφίππιος, ον, (ἐπί, ἵππος) *of, belonging to a horse* or *to riding,* Xen. Cyr. 8, 3, 6: ἐφ. δρόμος, a course of a certain length so called, whether on foot or on horseback, v. Plat. Legg. 833 B: τὸ ἐφ., sub. στρῶμα. Lat. *ephippia, a saddle-cloth,* Xen. Eq. 7, 5.

'Εφιππον, ου, τό, *a car with one horse,* cf. τέθριππον, dub.

'Εφιππος, ον, (ἐπί, ἵππος) *on horseback, riding,* Plut.: ἀνδριὰς ἔφ., *an equestrian statue,* Id.—2. κλύδων ἔφιππος, a rushing wave *of horses,* Soph. El. 733.

†'Εφιππος, ου, ὁ, *Ephippus,* a poet of the middle comedy, Ath. 28 D; v. Meineke 1, p. 351.—2. a writer of Olynthus, Ath. 120 E.

'Εφιπποτοξότης, ου, ὁ,=τοξότης ἔφιππος, *a mounted archer,* v. l., Diod.

'Εφίπταμαι, aor. -επτάμην, (ἐπί, ἵπταμαι) dep., *to fly upon, towards* or *to,* Hom., but only in aor. 3 sing., οἱ ἐπέπτατο δεξιὸς ὄρνις, Il. 13, 821, Od. 15, 160, 525: the pres. only late, as in Mosch. 1, 16.

'Εφισδάνω, Dor. for ἐφιζάνω.

†'Εφίσδω, Dor. for ἐφίζω, Theocr. 5, 97.

'Εφιστάνω, rare late form for sq., Diosc.

'Εφίστημι, Ion. ἐπίστημι, f. -στήσω, (ἐπί, ἵστημι)—A. in pres., fut., and aor. 1 trans.—I. *to set on, over,* of things, *to place upon,* τί τινι, Thuc. 2, 75, τι ἐπί τινος, Plat. Crit. 116 A, τι ἐπί τι, Dem. 1029, 29: hence metaph. ἐφ. μοῖραν βίῳ, Lat. *finem imponere,* Plat. Rep. 498 C: also like Lat. *praeficere, to set over,* τινά τι, Hdt. 5, 27; ἐπί τινος, Polyb.—2. metaph. *to set* one person *over* another, as a watch, φύλακα βοΐ, Aesch. Supp. 303: παιδαγωγοὺς ἐπ' αὐτοῖς, Xen. Rep. Lac. 2, 1; ἐπί τινα, Dem. 807, 3: *to appoint to,* τέλει, Aesch. Ag. 1202.—3. ἐφιστάναι τινὶ ἀγῶνα, *to institute* it *in honour, commemoration of* him, Hdt. 1, 167; 6, 38.—II. *to set by* or *near to,* Hdt. 1, 59, etc.: ἐπ. κύκλῳ τὸ σῆμα (=περὶ τὸ σ.) ἱππέας, Hdt. 4, 72: ἐπ. τινὰ τοῖς πράγμασι, *to bring* one *into* affairs, *let* one *have a hand* in them, Dem. 351, 25.—2. *to stop, check, make halt,* Lat. *inhibere,* στράτευμα, Xen. Cyr. 4, 2, 18; ὁρμήν, Polyb.; τινὰ τοῦ πρόσω, Arr.—3. ἐφίστημι τὴν γνώμην, τὴν διάνοιαν, *to apply one's thoughts to, attend,* Hipp., etc.; κατά τι, to a thing, Isocr. 203 B; so too ἐφ. τὰς ὄψεις ἐπί τι, Polyb.. but more freq. absol., ἐφιστάναι, *to attend,* like προςέχω, c. dat. rei, Arist. Mund.; περί τινος, Polyb.; ἐπιστήσασι μᾶλλον λεκτέον, one must read *with* more *care and accuracy,* Arist. Pol. 7, 16, 12 (whence the words ἐπίσταμαι, ἐπιστήμη, qq. v.): also ἐπιστῆσαί τινα ἐπί τι, *to call* his *attention to,* Polyb., absol., Plut.—B. in mid. and intr. tenses, perf., plqpf., aor. 2 act. (the transit. are not found in Hom.) *to stand on, over,* τινί, Il. 6, 373, etc.; *to place one's self over, take one's post at,* θύρῃσιν ἐφίστατο, once in Hom., Il. 11, 644; ἐπὶ τὰς πύλας Hdt. 3, 77, etc.—2. *to be set over,* Lat *praeesse,* πύλαις, Aesch. Theb. 538 χρημάτων, Eur. Andr. 1098, ἐπί τινος, Plat. Rep. 460 B; esp. οἱ ἐπεστεῶτες, Att. ἐφεστῶτες, *those in authority,* Hdt. 4, 84, and Att.: hence *to be urgent, urge on* a work, etc., Dem. 70, 16.—II. *to stand by* or *near, come near,* Hom., ἀλλήλοισι, Il. 13, 133 also παρά or ἐπί τινι, Il. 12, 199; 23, 201, etc.: esp. of dreams or visions.

to appear to, τινί, Hdt. 1, 34, cf. Il. 10, 496: absol., *to stand by*, ἀλλήλοισι, Od. 22, 203.—2. in hostile signf. *to stand against, oppose*, Il. 5, 624, ἀλλήλοισι, Il. 15, 703: *to come upon by surprise*, τινί or ἐπί τι, Isocr.: metaph. *to impend, be at hand*, Lat. *instare*, Κῆρες ἐφεστᾶσιν θανάτοιο, Il. 12, 326, κίνδυνος, Dem. 287, 5.—3. *to stand, float on the top*, τὸ ἐφιστάμενον τοῦ γάλακτος, i. e. cream, Hdt. 4, 2.—4. *to halt, stop*, as in a march, Xen. An. 2, 4, 26, cf. A. II. 2: hence in genl. *to wait*, and in Luc., μικρὸν ἐπιστὰς ἀποθνήσκει, he dies *shortly after*.—5. *to be posted, stand after, behind others*, Polyb.—6. *to fix one's mind on, give one's attention to*, ἐπί τι, Isocr. 213 D, cf. A. II. 3.—C. Polyb. uses the perf. ἐφέστηκα sometimes as trans.: and we once have ἐφίστασαι βάσιν, Lat. *sistere gradum*, Soph. Tr. 339.

'Εφιστορέω, ῶ, *to inquire, search further.*

'Εφλᾰδον, aor. 2 from φλάζω.

'Εφόβηθεν, Aeol. and Ep. 3 plur. aor. pass. for ἐφοβήθησαν, from φοβέω.

'Εφόδεια, ας, ἡ, (ἐφοδεύω) *the going the rounds, keeping guard*: also *the guard, watch, patrol*, Wessel. Diod. 20, 16.

'Εφοδευτέον, verb. adj., *one must set upon, attempt*, Sext. Emp.: and

'Εφοδευτής, οῦ, ὁ, *one who goes the rounds.*—2. *a spy*: from

'Εφοδεύω, (ἐπί, ὁδεύω) *to visit, go the rounds*, to see that watch is kept right, etc., πάντ' ἐφοδεύεται, Ar. Av. 1160; in Xen. Cyr. 8, 6, 16, of an officer who yearly visited all the satrapies of Persia: hence in genl. *to superintend, watch over*, ἀγῶσι, Aesch. Cho. 728.—2. *to visit as a spy, spy out*, γῆν, LXX.—II. metaph. *to examine, sift* an argument, etc., Epict.

'Εφόδια, τά, v. ἐφόδιος.

'Εφοδιάζω, Ion. ἐποδιάζω, f. -άσω, *to furnish with supplies, equip for a journey*, Hdt. 9, 99: metaph. *to furnish with, train up* or *educate in*, τινά τινι, Plut. Pass. *to be supplied with*, τι, LXX. Mid. *to supply one's self with, receive, for one's supplies*, τι ἔκ τινων, Xen. Hell. 1, 6, 12.

'Εφόδιος, ον, (ἐπί, ὁδός) *of, belonging to a journey*: neut. τὸ ἐφ., Lat. *viaticum, supplies, money* or *necessaries for travelling*, esp. *supplies of an army*, usu. in plur. τὰ ἐφόδια, Hdt. 4, 203; 6, 70, and Att.: of an ambassador's travelling allowance, Ar. Ach. 53: in genl. *maintenance, support*, Dem. 1204, 22.—2. in genl. *a store, resource, support* of any kind, Arist. Probl.; εὐσεβὴς βίος μέγιστον ἐφ., Epich. p. 98: hence=ἀφορμή, Dem. 917, 14.

'Εφοδος, ου, ἡ, (ἐπί, ὁδός) *a way towards, approach*, freq. in Thuc., etc.: *a channel, passage*, Hipp.—2. metaph. *a way to, a means of reaching, a plan, attempt*, Theophr. and Polyb.—3. *communication, access for traffic and intercourse*, ἐφ. παρ' ἀλλήλους, Thuc. 1, 6, πρὸς ἀλλ., 5, 35.—II. *an onset, attack, assault*, Aesch. Eum. 376, Thuc., etc., γνώμης ἔφοδος μᾶλλον ἢ ἰσχύος, Thuc. 3, 11: ἐξ ἐφόδου, at *the first assault*, Polyb.: hence of ships, εἰς ὁδὸν καὶ ἔφοδον, of burden and of war, Polyb. 3, 25, 4.—2. hence in Hipp., *an attack, access* of fever.—III. *the rounds, visit of the outposts*, Polyb.

'Εφοδος, ου, ὁ, *one who goes the rounds*, Xen. Cyr. 8, 6, 16, and Polyb.; cf. ἐφοδεύω.

'Εφοδος, ον, *accessible*, Thuc. 6, 66, in superl. -ώτατος.

'Εφοδόω, ῶ, Ion. ἐποδ. (ἐπί, ὁδός) *to bring on the way, escort*, only in Ion. form ἐποδώκει, for ἐφωδώκει, dub. in Aesch. Pers. 656.

'Εφοίτη, Dor. for ἐφοίτα, 3 sing. impf. from φοιτάω.

'Εφόλκαιον, ου, τό, (ἐφέλκω) *a rudder*, Od. 14, 350: acc. to others, *a cock-boat*, like sq.

'Εφόλκιον, ου, τό, (ἐφέλκω) *a small boat towed after a ship*, Plut.—2. in genl. *an appendage*, Plut., and Anth.: cf. sq.

'Εφολκίς, ίδος, ἡ,=foreg., esp. *a burdensome appendage*, τινί, Eur. Andr. 200, H. F. 631, 1424.

'Εφολκός, όν, (ἐφέλκω) *drawing on* or *towards, enticing, alluring*, like ἐπαγωγός, Thuc. 4, 108.—II. ἐφ. ἐν λόγῳ, *drawling, tedious*, Aesch. Supp. 208: in genl. *a laggard*, Ar. Vesp. 268.

'Εφομαρτέω, ῶ, f. -ήσω, (ἐπί, ὁμαρτέω) *to follow, press close upon*, absol., Il. 8, 191, etc.; c. dat., Ap. Rh.

'Εφομῑλέω, ῶ, (ἐπί, ὁμιλέω) *to company with, live with* or *among*, c. acc., dub. in Hermes. 5, 52; c. dat., Nonn.

'Εφοπλίζω, (ἐπί, ὁπλίζω) *to equip, get ready*, in Hom. either ἐφ. δαῖτα, δεῖπνον, δόρπον, or ἄμαξαν, ἡμιόνους, also νῆα:—*to arm against*, τινά τινι, Opp. Mid. *to get ready for war with*, λαγωοῖς, Ib.

'Εφορᾱτικός, ή, όν, *looking to* or *towards, watchful of*, ἔργων, Xen. Oec. 12, 19: from

'Εφοράω, ῶ, Ion. ἐπορ., fut. ἐπόψομαι, Ep. ἐπιόψομαι, cf. Buttm. Ausf. Gr. Gr. 2, p. 258 Lob., (ἐπί, ὁράω) *to oversee, observe*, c. acc. in Hom. always of the gods, as of Jupiter, ἀνθρώπους ἐφορᾷ, Od. 13, 214; more freq. of Helius, πάντ' ἐφορᾷ καὶ πάντ' ἐπακούει, Il. 3, 277, Od. 11, 109, etc., and so Trag., as Aesch. Ag. 1246: of a general going his rounds, Xen. Cyr. 5, 3, 59: pass., ὅσον ἐφεώρατο τῆς νήσου, as much of it as *was in view*, Thuc. 3, 104.—II. *to look out for, pick out, choose*, Il. 9, 167, Od. 2, 294.—As aor. we have ἐπεῖδον, q. v.

'Εφορεία, ας, ἡ, (ἐφορεύω) *superintendence*: esp.—2. *the office* or *dignity of ἔφορος, the ephoralty*, Xen. Lac. 8, 3.

'Εφορεῖον, ου, τό, *the court of the ephori*, Xen. Ages. 1, 36.

'Εφορεύω,=ἐφοράω, c. acc., Aesch. Supp. 678, Eum. 530; c. gen., Pers. 7.—II. *to be an ephor*, Thuc. 8, 6, and Xen.

'Εφορέω, Ion. and poet. for ἐφοράω, Aesch.

'Εφορικός, ή, όν, *of, belonging to the ephori*, Xen. Lac. 15, 6.

'Εφόριος, α, ον, (ἐπί, ὅρος) *on the border, confines, frontier*, ἀγορά, ap. Dem. 631, fin.

'Εφορμαίνω, (ἐπί, ὁρμαίνω) *to rush on, attack*, Aesch. Pers. 208: c. dat., Opp.

'Εφορμάω, ῶ, f. -ήσω, (ἐπί, ὁρμάω) *to stir up, rouse against* one, πόλεμον, ἀνέμους τινί, Il. 3, 165, Od. 7, 272: λύκους, Hdt. 9, 93.—II. intr. *to rush upon, attack*, τινί, Eur. Hipp. 1275: but so more usu.—B. in pass. and mid. *to be stirred up, roused*, in Hom. oft. c. inf., θυμὸς ἐφορμᾶται πολεμίζειν, μάχεσθαι, γαμέεσθαι, ποιησειν, etc.—II. *to rush furiously on*, absol. Il. 17, 465, usu. in part. aor. pass. ἐφορμηθείς, without hostile signf., *to hurry, rush forward*, Od. 11, 206. In mid. also sometimes c. acc., *to rush upon, dash at, attack*, ἐφορμᾶται ἔθνος ὀρνίθων, Il. 15, 691, cf. 20, 461; so, ἐφορμήσασθαι ἀέθλους, Hes. Sc. 127: later also c. dat.

'Εφορμέω, ῶ, Ion. ἐπορ., f. -ήσω, (ἐπί, ὁρμέω) *to lie at anchor, lie at* or *over against* a place, esp. *to watch* or *blockade* an enemy, Hdt. 8, 81; ἐφ λιμένι, Thuc. 7, 3, ἐπὶ τῷ λιμένι, Xen. Hell. 6, 2, 7; αἱ ἐφορμοῦσαι ναῦς, *the blockading* squadron, Ib. 1, 6, 36: in genl. *to lie by* and so *to watch*, Soph. O. C. 812. Pass. *to be blockaded*, Thuc. 1, 142.—2. in genl. *to keep in check, be a hindrance to*, καιροῖς τινος, Dem. 30, 18.

'Εφορμή, ῆς, ἡ, (ἐφορμάω) *an entrance, approach*, Od. 22, 130.—II. *an attempt* upon a place, *attack*, Thuc. 6, 90, cf. Göller ad 6, 49. Oft. confused with ἀφορμή, Herm. Soph. Aj. 283.

'Εφόρμησις, εως, ἡ, (ἐφορμάω)= foreg. II.—B. (ἐφορμέω) *an anchorage, convenience for lying at anchor*, Thuc 6, 48: *a watching with ships, blockade*, Id. 2, 89, ubi v. Arnold.

'Εφορμητικός, ή, όν, (ἐφορμάω) *exciting.*

'Εφορμίζω, (ἐπί, ὁρμίζω) *to bring* a ship *to its moorings*: (ὅρμος) and so in mid. *to come into harbour, come to anchor*, εἰς τόπον, Thuc. 4, 8: more rarely c. aor. pass., Poppo Thuc. 6, 49. Hence

'Εφόρμῐσις, εως, ἡ, *a bringing* or *coming to anchor.*

'Εφορμος, ον, (ἐπί, ὅρμος) *at anchor*, ναῦς, Thuc. 3, 76.—II. *with a harbour, anchorage*, etc.

'Εφορμος, ου, ὁ,=ἐφόρμησις II., *a blockade*, Thuc. 4, 27.

'Εφορος, ον, (ἐφοράω) *overseeing, watching.*—II. usu. as subst., ὁ ἔφορος, *a watcher, guardian, ruler*, στρατιᾶς, γῆς, Aesch. Pers. 25, Supp. 674.—2. at Sparta, οἱ ἔφοροι, *the Ephori, overseers*, a body of five magistrates, who controlled all the rest, even the kings. Hdt. 1, 65; 6, 82, cf. Arist. Pol. 2, 6. and Müller Dor. 3, 7. Hence

†'Εφορος, ου, ὁ, *Ephŏrus*, a celebrated historian of Cyme in Aeolis, a pupil of Socrates, Plut., Strab.

'Εφορος, ον, (ἐπί, ὅρος)=ἐφόριος.

'Εφόσον, adv. for ἐφ' ὅσον, *in so far as.*

†'Εφουδίων, ωνος, ὁ, *Ephūdion*, a pancratiast from Maenalus in Arcadia, a victor at the Olympic games, Ar. Vesp. 1191.

†'Εφραῖος, ου, ὁ, *Ephraeus*, of Oreus, a pupil of Plato, more correctly Εὐφραῖος, q. v.

'Εφυβρίζω, (ἐπί, ὑβρίζω) *to insult over one, add insult to injury*, absol., Il. 9, 368; later c. dat., Soph. Aj. 1385: c. acc., Eur. Phoen. 1663, Heracl. 947: ἐφ. τι, *to give vent to* insulting language, Thuc. 6, 63.—II. like ἐπιχαιρεκακέω, *to exult maliciously*, Soph. Aj. 954. Hence

'Εφυβριστής, οῦ, ὁ, *an insolent person.*

'Εφύβριστος, ον, (ἐφυβρίζω) *wanton, insolent*, Hdn.

'Εφυγιάζω, (ἐπί, ὑγιάζω) *to make healthy.*

'Εφύγοσαν, Alexandr. for ἔφυγον, from φεύγω.

'Εφυγραίνω, (ἐπί, ὑγραίνω) *to moisten*: pass. of the bowels, *to be relaxed*, Hipp.

'Εφυγρος, ον, (ἐπί, ὑγρός) *moist*, Theophr.

'Εφῠδάτιος, α, ον, (ἐπί, ὕδωρ) *on or of the water*, Νυμφη, Ap. Rh. [ῡ metr. grat.]

'Εφυδρεύω, (ἐπί, ὑδρεύω) *to water* τι, Theophr.: from

Ἐφυδριάς, άδος, ἡ, *of the water*, Νύμφη, Anth.

Ἔφυδρος, Ion. ἔπυδρος, ον, (ἐπί, ὕδωρ) *wet, moist, rainy*, epith. of the west wind, Od. 14, 458, like Virgil's *Orion aquosus: abounding in water*, ἔπ. πίδαξι, Hdt. 4, 198.

Ἐφύδωρ, ὁ, i. e. ὁ ἐφ' ὕδατι ὤν, *the keeper of the water-clock*, (κλεψύδρα) in the Athen. law-courts, dub.

Ἐφῠλακτέω, ῶ, (ἐπί, ὑλακτέω) *to bark at*, τινί, Plut.

Ἐφυμνέω, ῶ, (ἐπί, ὑμνέω) *to sing* or *chant* one thing *after* another, παιᾶνα φυγῇ, Aesch. Pers. 393; and so Plat.—II. *to chant* or *utter* good or evil wishes *over*, τί τινι, Eum. 902, Soph. Ant. 1305: *to sing a dirge* or *mournful strain*, τι, Aesch. Cho. 385, Soph. O. Γ. 1275.—III. c. acc. pers., *to sing of, laud*, Δία, Soph. Ant. 658.

Ἐφύμνιον, τό, (ἐπί, ὕμνος) *the burden, refrain*, of a hymn, Ap. Rh.

Ἐφύπερθε, -θεν, adv., *above, on the top* or *surface*, Od. 9, 383: later sometimes c. gen., Simon.—II. *over and above, besides*. [ῠ]

Ἐφυπνίδιος, ον, (ἐπί, ὕπνος) *sleepy, lulling to sleep*, dub. in Leon. Tar.

Ἐφυπνώττω, (ἐπί, ὑπνώττω) *to sleep upon, lie upon in sleep*.

Ἐφύρα, ας, ἡ, Ion. Ἐφύρη, *Ephyra*, old name of Corinth, Il. 6, 152.–†2. a Pelasgian city of Elis on the Selleis, Il. 2, 659; 15, 531; Strab. p. 338.—3. a city of Thesprotia in Epirus, afterwards called Cichyrus, famed for the production of poisonous drugs, Od. 1, 259; 2, 328, but others refer this to the Eph. in Elis, v. Strab. p. 338.—4. a city of Phthiotis in Thessaly, the later Crannon, Strab., hence Ἔφυροι, q. v.—Other cities of this name are mentioned in Strab.; their sites are involved in much doubt, v. Strab.†l. c., Nitzsch ad Od. l. c. [ῠ]

†Ἐφυραῖοι, ων, οἱ,=sq., Pind. P. 10, 85.

†Ἔφῠροι, ων, οἱ, *the Ephy̆ri, inhab. of Ephyra* (4), Il. 13, 301; acc. to Strab. 330, 338, 342.

Ἐφύση, Dor. for ἐφύσα, 3 sing. impf. from φυσάω. [ῡ]

Ἐφυστερίζω, (ἐπί, ὑστερίζω) *to be later, come after another*, Thuc. 3, 82.

Ἐφῠφαίνω, (ἐπί, ὑφαίνω) *to interweave*: metaph., μῆτιν, Opp., in tmesis.

Ἐφῠφή, ης, ἡ, *the woof*, Plat. Legg. 734 E.

Ἐφύω, (ἐπί, ὕω) *to rain upon*: pass. *to be in the rain, exposed to it*, Xen. Cyn. 9, 5.—2. impers. ἐφύει, τινί, Theophr. [ῡ]

Ἐφ' ᾧ, ἐφ' ᾧτε, i. e. ἐπὶ τούτῳ ὥστε, *on the condition that...*

Ἐφώριος, ον, (ἐπί, ὥρα) *mature*, Anth.

Ἔχᾰδον, ες, ε, aor. 2 of χανδάνω, Il.

Ἐχάρην, ης, η, aor. of χαίρω, Hom. [ᾰ]

Ἔχεα, ας, ε, aor. 1 act. of χέω, Il.

Ἐχέβοιον, ου, τό, acc. to Poll.,= μεσάβοιον.

Ἐχέγγῠος, ον, (ἔχων, ἐγγύην) *giving security, pledged and able to redeem one's pledge, responsible*: hence in genl. *trust-worthy, faithful, secure*, δόμοι, Eur. Med. 388; ζημία ἐχ., *to be relied on*, (for the prevention of crime) Thuc. 3, 46; λόγος ἐχ., Eur. Andr. 192: ποιεῖν τι ἐχ., Lat. *ratum facere*, Id. Phoen. 759.—II. *that has received a guarantee, under pledge of security*, ἱκέτης ἐχέγγυος, Soph. O. C. 284.

Ἐχεγλωττία, ας, ἡ, (ἔχω, γλῶσσα) a word coined by Lucian after ἐκεχειρία, *armistice*, as we might say *linguistice*.

Ἐχεδερμία, ας, ἡ, (ἔχω, δέρμα) the disease of cattle, when *they are hidebound*, Lat. *coriago*.

Ἐχεδημία, ας, ἡ, acc. to Dicaearch., and Plut. Thes. 32, old name of *the Academia*, after a hero Echedemos.

†Ἐχέδωρος, ου, ὁ, Ion. Ἐχείδωρος, *the Echedōrus*, now *Gallico*, a river of Macedonia, emptying into the Thermaicus Sinus, Hdt. 7, 124.

Ἐχέθῡμος, ον, (ἔχω, θυμός) *master of one's passions, under self-control*, Od. 8, 320, cf. ἐχέφων.

†Ἐχειαί, ῶν, αἱ, *Echēae*, a city of Laconia, Strab.:

Ἐχείδιον, ου, τό, dim. from ἔχις, *a little adder*.

Ἐχεκήλης, ες, (ἔχω, κήλη) *ruptured*.

†Ἐχεκλεύς, and -λῆς, ῆος, ὁ, *Echecles*, son of Actor, one of the leaders of the Myrmidons, Il. 16, 189.—2. a philosopher of Ephesus, Diog. L.

†Ἔχεκλος, ου, ὁ, *Echĕclus*, son of Agenor, Il. 20, 474.—2. another Trojan, slain by Patroclus, Il. 16, 692.

Ἐχέκολλος, ον, (ἔχω, κόλλα) *sticky*, πηλός, Plut.

†Ἐχεκράτης, ους, ὁ, *Echecrătes*, father of Eetion, grandfather of Cypselus in Corinth, Hdt. 5, 92.—2. a friend of Socrates, of Phlius, Plat. Phaedr. 57 A.—Others in Polyb., Luc., etc.

†Ἐχεκρατίδης, ου, ὁ, *Echecratides*, father of Orestes, king of Thessaly, Thuc. 1, 111.—2. an Athenian, father of Timon, Luc.—3. a sophist, a friend of Phocion, Ael.—Others in Anth., etc.

Ἐχεκτέᾰνος, ον, (ἔχω, κτέανον) *with great possessions*, Rhian. 1.

†Ἐχέλας, for -λαος, α, ὁ, *Echĕlas*, son of Penthilus, Paus.

†Ἐχέμβροτος, ου, ὁ, *Echembrŏtus*, masc. pr. n., Paus.

†Ἐχεμένης, ὁ, *Echemĕnes*, a writer, Ath. 601 F.

†Ἔχεμος, ου, ὁ, *Echĕmus*, son of Aeropus, grandson of Cepheus, king of Arcadia, Hdt. 9, 26: Pind. O. 10, 80.

†Ἐχέμων, Ep. Ἐχέμμων, ονος, ὁ, *Echĕmon*, son of Priam, Il. 5, 160 Wolf; Heyne Ἐχήμων.

Ἐχεμῡθέω, ῶ, *to hold one's peace, be silent*, Luc.: and

Ἐχεμῡθία, ας, ἡ, *silence, reserve*, Plut.: from

Ἐχέμῡθος, ον, (ἔχω, μῦθος) *taciturn*; from the Homeric σιγῇ μῦθον ἔχειν.

Ἐχενηΐς, ΐδος, ἡ, (ἔχω, ναῦς) *holding ships back, detaining them*, ἄπλοιαι, Aesch. Ag. 149; ἄγκυρα, Anth.—II. *a small sea-fish*, supposed to have the power of holding ships back, Lat. *echeneïs, remora*, Arist. H. A., cf. Plin. N. H. 9, 25.

†Ἐχένηος, ου, ὁ, *Echenēus*, one of the Phaeacian nobles. Od. 7, 155.

Ἐχεπευκής, ές, (ἔχω, πευκή) in Hom. epith. of a dart, βέλος, Il. 1, 51; 4, 129, acc. to Gramm. *bitter*, but (acc. to Buttm. Lexil. in v.) *sharp, keen, piercing*, cf. πεύκη, πευκάλιμος, πικρός.

Ἐχέπικρος, ον,=foreg. in Gramm.

†Ἐχέπωλος, ου, ὁ, *Echepōlus*, a Trojan, son of Thalysius, Il. 4, 458.—2. son of Anchises of Sicyon, who gave to Agamemnon the mare Aethe, to be released from accompanying him to Troy, Il. 23, 296.

Ἐχεῤῥημοσύνη, ης, ἡ,=ἐχεμυθία: from

Ἐχεῤῥήμων, ον, gen. ονος, (ἔχω, ῥῆμα)=ἐχέμυθος.

Ἐχέσαρκος, ον, (ἔχω, σάρξ) *clinging close to the body*, χιτών, Ath.

Ἔχεσκον, ες, ε, Ion. impf. from ἔχω, for εἶχον, Hom.

Ἐχέστονος, ον, (ἔχω, στόνος) *bringing sorrows*, Theocr. 25, 213.

†Ἐχέστρᾰτος, ου, ὁ, *Echestrătus*, son of Agis, king of Sparta, (4th Agid) Paus. 3, 2, 2.

Ἐχέτης, ου, ὁ,=ὁ ἔχων, *a man of substance*.

†Ἐχετῑμίδας, α, ὁ, *Echetīmidas*, masc. pr. n., Thuc. 4, 119.

†Ἐχέτλα, ας, ἡ, *Echetla*, a city of Sicily, Polyb.

Ἐχέτλη, ης, ἡ, (ἔχω) *the plough tail, handle*, Lat. *stiva*, Hes. Op. 465.—II. *any handle*. Hence

Ἐχετλήεις, εσσα, εν, *of, belonging to an* ἐχέτλη, Anth.

Ἐχέτλιον, ου, τό, (ἔχω) *the hold* of a ship, Nic.

†Ἔχετλος, ου, ὁ, *Echetlus*, an Attic hero, Paus. 1, 15, 3.

†Ἔχετος, ου, ὁ, *Echĕtus*, a barbarous king of Epirus, who cut off the ears and noses of strangers and cast them to his dogs, Od. 18, 83–5.

Ἐχέτρωσις, εως, ἡ, *a plant, the white bryony*, Hipp.

Ἔχευα, ας, ε, Ep. aor. 1 of χέω, Hom.: mid. ἐχευάμην, Il. 5, 314.

Ἐχεφρονέω, ῶ, *to be* ἐχέφρων, Anth.

Ἐχεφροσύνη, ης, ἡ, *prudence, sense, shrewdness*, Anth.

Ἐχέφρων, ον, gen. ονος, (ἔχω, φρήν) *with one's wits about one, of good judgment, sensible*, Hom. esp. in Od., usu. as epith. of Penelope, as 4, 111. Adv. -όνως, Diod.

†Ἐχέφρων, ονος, ὁ, *Echephron*, a son of Nestor, Od. 3, 413.—2. a son of Priam, Apollod.

†Ἐχήμων, ὁ, v. sub Ἐχέμων.

Ἐχθαίρω, f. ἐχθᾰρῶ: aor. 1 ἤχθηρα, (ἔχθος) *to hate, be an enemy to*, c. acc. pers. vel rei, Hom. et Att.: c. acc. cognato, ἔχθος ἐχθαίρειν, *to bear hate*, Soph. Phil. 59, El. 1034. Pass. ἐχθαίρεσθαι ἔκ τινος, Soph. Ant. 93. Mostly poet., (cf. ἐχθραίνω) but also in Hipp., and late prose.

Ἐχθάνομαι, f. -θήσομαι, as pass.,= ἔχθομαι, usu. ἀπεχθάνομαι.

Ἐχθαρτέος, α, ον, verb. adj., *to be hated*, Soph. Aj. 679, ubi al. ἐχθραντέος, cf. sub ἐχθραίνω.

Ἐχθές, adv.,=χθές, *yesterday*, Soph. Ant. 456; hence

Ἐχθεσῑνός, ή, όν,=χθεσινός, *yesterday's, of yesterday*, Anth.

Ἔχθῐμος, η, ον, (ἔχθος) *hated*, Soph. Fr. 590.

Ἔχθιστος, η, ον, *most hated, most hateful*, Il.: later also *most hating, hostile*: irreg. superl. of ἐχθρός: Luc. has also ἐχθίστατος.

Ἐχθίων, ον, gen. ονος, *more hated: more hostile*: adv. -όνως, Xen.:—irreg. compar. of ἐχθρός.

Ἐχθοδοπέω, ῶ, f. -ήσω, *to become an enemy* to, *quarrel, wrangle* with, τινί, only in Il. 1, 518; from

Ἐχθοδοπός, ή, όν, also ος, ον, Plat. Legg. 810 D, *hateful, hostile*, Soph. Aj. 932, Ar. Ach. 226, cf. Ruhnk. Tim. (Acc. to Buttm. Lexil. v. ἐχθοδοπῆσαι, from ἐχθρός, *ὄπτω, ὄψομαι, i. e. *hostile-looking*; others from ὄψ, or even ἔδαφος, but prob. it is only a lengthd. form of ἐχθρός, like ἀλλοδαπός, ἡμεδαπός, etc.: which is confirmed by the accent.)

ἜΧΘΟΣ, εος, τό, *hate, hatred*, Od. 9, 277, in plur., Il. 3, 416: ἔχθ. τινός, *hatred for* one, Hdt. 9, 15, and Thuc., ἐς ἔχθος ἀπικέσθαι τινί, to incur his hatred or enmity, Id. 3, 82; so εἰς ἔ. ἐλθεῖν τινι, Eur. Phoen. 879: cf. ἐχθαίρω. Cf. also sq., which, in prose, is more freq. (Acc. to some, akin to ἄχθος, *gravis*; others, as Buttm. Lexil. v. ὀχθῆσαι, fin., from ἐκ, ἐξ, ἐκτός, just as the orig. signf. of Lat. *hostis* was *stranger*.)

'Εχθρα, ας, ἡ, *hatred, enmity*, Hdt. 5, 81, Pind., and Att.: ἔχθρα τινός, *hatred for, enmity to* one, Thuc. 3, 10; ἐς τινα, Hdt. 1, 5; πρός τινα, Thuc. 2, 68: δι' ἔχθρας μολεῖν, ἀφικέσθαι τινί, Eur. Phoen. 479, Hipp. 1164: ἔχθραν αἱρεσθαι, to become enemies, Dem.; opp. to καταλλάσσεσθαι τὰς ἔχθρας, Hdt. 7, 145, διαλύεσθαι, Thuc. 4, 19:—strictly fem. from ἐχθρος.

'Εχθραίνω, f. -ᾰνῶ, (ἐχθρός)=ἐχθαίρω, (which is the only form used by Trag., Pors. Or. 292, Med. 555), *to hate*, τινά, Xen. Ages. 11, 5.—2. *to be at enmity with, be hated by*, τινί.—II. *to make hostile* or *odious*, τινά, τινι, Or. Sib. Hence

'Εχθραντέος, for ἐχθαρτέος, q. v.

'Εχθρεύω, *to be at enmity with*, τινί, LXX.

'Εχθρικός, ή, όν, (ἐχθρός) *hostile, of* or *from an enemy*.

'Εχθροδαίμων, ον, gen. ονος, *hated of the gods*: hence, = κακοδαίμων, *miserable*, Soph. O. T. 816.

'Εχθρόξενος, ον, (ἐχθρός, ξένος) *unfriendly to guests, inhospitable*, τινί, Aesch. Pr. 727.

'Εχθροποιέω, ῶ, *to make hostile*, τινά τινι, prob. l. Stob. p. 510, 2: from

'Εχθροποιός, όν, (ἐχθρός, ποιέω) *causing enmity*, App.

'Εχθρός, ά, όν, (ἔχθος) *hated, hateful*, of persons and things, freq. from Hom. downwds.: (though *he* has it only in this pass. signf.) esp., θεοῖσιν ἐχθρός, Hes. Th. 766, etc.—II. act. *hating, hostile, at enmity with*, τινί, Thuc. 8, 45, Xen., etc.—III. freq. as subst., ὁ ἐχθρός, *one's enemy*, where the act. and pass. senses oft., or usu., coincide, Hes. Op. 340, Pind.: ἐχθρ. τινός, Thuc. 4, 47; οἱ ἐμοὶ ἐχθροί, Id. 6, 89, etc.—Acc. to Ammon., ἐχθρός is *one who has been φίλος, but is alienated*, Lat. *inimicus*; πολέμιος, *one who is at war*, Lat. *hostis*; δυςμενής, *one who becomes a mortal foe to his former friend*.—Besides ἐχθρότερος, ἐχθρότατος, the irreg. comp. and superl. ἐχθίων, ἔχθιστος, (qq. v.) were in common use. Adv. -ρῶς: compar. ἐχθροτέρως, Dem. 61, 26.

'Εχθρόφρων, ον, gen. ονος, (ἐχθρός, φρήν) *hostile in disposition*.

'Εχθρώδης, ες, (ἐχθρός, εἶδος) *like an enemy, hostile*. Adv. -δῶς.

'ΕΧΘΩ, *to hate*, Trag., as Aesch. Fr. 287, Soph. Aj. 459. Hom. has it only as pass., ἔχθομαι, q. v., *to be hated, be hateful*, τινι, Od. 4, 502, 756, etc.: usu. only in pres. and impf., but a part. pf. pass. ἠχθημένος occurs in Lyc. 827.

†'Εχίδιον, ου, τό, dim. from ἔχις, Arist. H. A.

'Εχιδνα, ης, ἡ, *an adder, viper*, Hdt. 3, 108, and Trag.; esp. metaph. of a treacherous wife or friend, Aesch. Cho. 249, Soph. Ant. 531: earlier, as in Hes. Th. 297, 301, only as pr. n., v. sq.: v. ἔχις.

†'Εχιδνα, ης, ἡ, *Echidna*, a monster, having the upper half of a beautiful female, the lower parts of a serpent, offspring of Chrysaor and Callirrhoe, or of Tartarus and Gaea, Hes. Th. 297, 301, Hdt. 4, 8, sqq.

'Εχιδναῖος, αία, αῖον, (ἔχιδνα) *of* or *like a viper*, Call. Fr. 161.

'Εχιδνήεις, εσσα, εν,= foreg., Nic.

'Εχίδνιον, ου, τό, dim. from ἔχιδνα.

'Εχιδνόδηκτος, ον, (ἔχιδνα, δάκνω) *bitten by a viper*.

'Εχιδνοειδής, ές, (ἔχιδνα, εἶδος) *viper-shaped, snake-like*.

'Εχιδνοκέφᾰλος, ον, (ἔχιδνα, κεφαλή) *snake-headed*.

'Εχιδνόκομος, ον, (ἔχιδνα, κόμη) *snaky-haired*, Nonn.

'Εχιδνοχᾰρής, ές, (ἔχιδνα, χαίρω) *delighting in, playing with snakes*.

'Εχιδνώδης, ης,=ἐχιδνοειδής.

'Εχίειον, ου, τό,=ἔχιον, Nic.

†'Εχιεύς, ῆος, ὁ, *a young adder, viper*, dim. from ἔχις, Nic. Ther. 133.

†'Εχῑνάδες, ων, αἱ, *the Echīnădes*, five or nine small islands in the Ionian sea at the mouth of the Achelous, Hdt. 2, 10, Thuc. 2, 102, Strab., acc. to whom Dulichium also belongs thereto, p. 453: in sing. 'Εχινάς, άδος, ἡ.

'Εχῖναι, ῶν, αἱ, *the islands in the Ionian sea*, afterwards called 'Εχῑνάδες, q. v. Il. 2, 625.

†'Εχιναῖος, α, ον,=ἐχιδναῖος? Nic. Ther. 230.

†'Εχιναιεύς, έως, ὁ, *an inhabitant of Echinus*, Polyb. 9, 42.

'Εχῑνέες, οἱ, *a kind of mouse with rough bristling hair*, in Libya, Hdt. 4, 192, ubi al. ἐχῖνες.

'Εχῑνίσκος, ου, ὁ, dim. from ἐχῖνος.

'Εχῑνόπους, ποδος, ὁ, (ἐχῖνος, πούς) *a kind of prickly plant*, strictly *urchin-footed*, Poet. ap. Plut. 2, 44 E.

'Εχῖνος, ου, ὁ, sometimes also (acc. to Dind. Ar. Fr. 251) paroxyt. ἐχίνος, [ῑ], *the urchin, hedge-hog*, Ar. Pac. 1086, Ion. ap. Ath. 91 E: also *the sea-urchin*, Epich. p. 26, Plat. Euthyd. 298 D.—2. *the crust* or *shell of the sea-urchin*, often used as *a jar, cup* for holding medicine, Hipp. 682, 25, etc.: hence—II. like Lat. *testa, a pot, jug, pitcher*, Lat. *echinus*, Horat. Sat. 1, 6, 117.—2. esp. *the vase* in which the notes of evidence were sealed up by the διαιτηταί, in cases of appeal from their decision, Ar. Vesp. 1436, Dem. 1180, 24, cf. Att. Process, p. 691.—III. *the husk* of certain seeds, as of the chestnut, *rough* like the sea-urchin, Xenocr.—IV. *the true stomach of ruminating animals*, Arist. Part. An. 3, 14, 8, prob. also from its rough coat, cf. Ib. 4: so too, *the gizzard of birds*, Ael.—V. *part of the bit of a bridle*, which made it severe, whence prob. the name; Xen. Eq. 10, 6, calls them ὀξεῖς.—VI. in architecture, *the moulding along the top of the Doric and Ionic capital*, prob. from its form, and so now usu. called *ovolo*, Vitruv. 4, 3. (Perh. akin to ἀκή, ἄκανθα, etc.; some would derive signf. II. from ἔχω, but the connexion given above is more prob.)

†'Εχῖνος, ου, ὁ, *Echīnus*, now *Echinon*, a city and promontory of Phthiotis in Thessaly, Dem. 120, 3; Strab.

†'Εχινοῦς, οῦντος, ὁ,=foreg., Ar. Lys. 1169.

'Εχῑνώδης, ες, (ἐχῖνος, εἶδος) *prickly, like a hedgehog*, Arist. H. A.: in genl. *rough*, Strab.

'Εχῐόδηκτος, ον, (ἔχις, δάκνω)= ἐχιδνόδηκτος.

'Εχῖον, ου, τό, (ἔχις) a plant, *echium rubrum*, Sprengel Diosc.: our *echium* is *Viper's Bugloss*.

†'Εχίος, ου, ὁ, *Echius*, a Greek, father of Mecisteus, Il. 8, 333.—2. another Greek, slain by Polites, Il. 15, 339.—3. a Trojan slain by Patroclus, Il. 16, 416.

'ΕΧΙΣ, ιος, and εως, ὁ, *the viper, adder*, Plat. Symp. 217 E: the ἔχιδνα, acc. to Nic., is the fem. of ἔχις, others think ἔχις and ἔχιδνα two distinct species: Opp. has ἔχις fem. (Sanscr *ahi*; akin to *anguis, anguilla*, ἔγχελυς: perh. also to ὄφις, Pott Et. Forsch. 1, 144.)

'Εχίτης, ου, ὁ, *a kind of stone*, (*adderstone*?). [ῑ]

†'Εχίων, ονος, ὁ, *Echīon*, one of the men sprung from the dragon's teeth sown by Cadmus; he married Agaue and had by her Pentheus, Eur. Bacch. 213.—2. son of Mercury and Antianira, an Argonaut, Pind. P. 4, 318 Ap. Rh. 1, 56. [ῑ]

'Εχμα, ατος, τό, (ἔχω) *that which holds*, and so—I. *a hindrance, stoppage*, Il. 21, 259.—2. c. gen., *a bulwark, defence against*, ἐπηλυσίης, H. Hom. Merc. 37, βολάων, Ap. Rh. 4, 201.—II. *a hold-fast, stay*, ἔχματα πέτρης, the bands of the earth-fast rock, Il. 13, 139: so, ἔχματα πύργων, *stays, bearers* of the towers, Il. 12, 260: also, ἔχματα νηῶν, *props, cradles for the ships*, to keep them upright on land, Il. 14, 410: so Ap. Rh. 1, 1200, ἔχματα γαίης, of the ball of earth grasped by the roots of a tree. Hence

'Εχμάζω, *to hold, hinder*.—II. *to hold firm*: cf. ὀχμάζω.

'Εχόμενος, η, ον, adv. -νως, v. ἔχω V. 2.

'Εχονόη, ης, ἡ, (ἔχω, νοῦς)=ἕξις νοῦ, a pretended orig. form of τέχνη, cf. Heind. Plat. Crat. 414 B.

'Εχόντως, adv. part. pres. ἔχω, only in resolved forms, e. g. ἐχόντως νοῦν for νουνεχόντως, q. v., Plat. Phil. 64 A.

†'Εχύθην, 1 aor. pass. of χέω.

†'Εχύμην, sync. aor. pass. of χέω, Ep.

'Εχῠρός, ά, όν, (ἔχω) *firm, strong, secure*, of place, Thuc. 4, 8, etc.,=ὀχυρός: hence in genl., ἐν ἐχυρῷ εἶναι, to be *in safety*, Id. 7, 77: *trustworthy*, λογός, Id. 3, 83, ἐλπίς, 7, 41. Adv. -ρῶς, Id. 5, 26.

'Εχῠρότης, ητος, ἡ, *strength, firmness*, ἐν οἰκοδομίαις, v. l. Polyb.

'Εχῠρόφρων, ον, gen. ονος, (ἐχυρός, φρήν) *strong-minded, steady*.

'Εχῠρόω, ῶ, *to make secure, fortify*, like ὀχυρόω, v. l. Isocr. 107 B.

'Εχύρωμα, ατος, τό, *a fortification*. [ῠ]

'ΕΧΩ, 2 sing. ἔχεισθα in Theogn. 1316: impf. εἶχον, Ep. ἔχον, freq. in Hom.: fut. ἕξω, and in Hom. more freq. σχήσω (which is referred to ἴσχω), rare 2 sing. σχήσησθα, Francke H. Hom. Cer. 366: fut. mid. σχήσομαι, Ar. Av. 1335: perf. ἔσχηκα, post-Hom. Ep. perf. ὄχωκα, found however in compd. συνοχωκότε, Il. 2, 218: aor. ἔσχον, never, even in Hom., without augm., inf. σχεῖν, part. σχών, subj. σχῶ, opt. σχοίην, imperat. σχές, Att. sometimes in compds. also σχέ, as πάρασχε, Pors. Hec. 830, Or. 1330.—Pass. and mid. ἔχομαι: impf. εἰχόμην: fut. mid. ἕξομαι and σχήσομαι: aor. ἐσχόμην; only twice in Hom. in Ep. 3 sing. σχέτο, Il. 7, 248; 21, 345, inf. σχέσθαι, part. σχόμενος, imper. σχοῦ. Post-Hom. aor. pass. ἐσχέθην: pass. and mid. much more rare in Hom. than act.—From the inf. aor. σχεῖν arise two collat. forms ἴσχω and σχέθω, in special signfs., v. sub vocc.

A. Act. Radic. signf., *to have, hold*.—I. *to have in the hands*, in Hom. very freq. χερσὶν ἔχειν:—hence in various usages,—1. *to have, hold, possess*: of outward goods, property, etc., the most common usage, Hom.: later ὁ ἔχων (sc. χρήματα), *a wealthy or powerful man*, Soph. Aj. 157, Valck. Phoen. 408; οἱ ἔχοντες *the wealthy*, Eur. Alc. 57. Pass. *to be possessed by, belong to* τινί, Il. 6, 398.—2. esp. *to have and manage, look after, take charge of, as masters,* πατρώϊα ἔργα, Od. 2, 22: *to have to wife,* with or without γυναῖκα, as, οὕνεκ' ἔχεις Ἑλένην, καί σφιν γαμβρὸς Διός ἐσσι, Od. 4, 569, cf. Il. 3, 53, etc.;†and ἔχειν τὴν θυγατέρα γυναῖκα, *to take* one's daughter *to wife,* Hdt. 1, 60:†in genl. *to have in one's house, to entertain,* Od. 17, 515; 20, 377: c. acc. loci, *to dwell in, inhabit,* οὐρανόν, Ὄλυμπον, γαῖαν, etc., Hom.—3. the pres. part. is often joined with a verb, almost pleonast., but so as to make it more vivid, e. g. Il. 24, 280, αὐτὸς ἔχων ἀτίταλλε, *kept and made much of,* i. e. kept with special care, cf. Hdt. 2, 115; this is esp. freq. in Att., in such phrases as ἤϊε ἔχων, etc., where it is best translated, he went *with . .,* Hdt. 3, 128, cf. Jac. A. P. p. 334, 676:†ἔχοντες ναῦς, *keeping to, on board* their ships, Eur. Hec. 35;†esp. in histor. prose of a general *with* his troops, etc., as, ἔχων στρατόν, Hdt. 7, 8, 4: more rare in poets.—4. of place, ἐπ' ἀριστερὰ (χειρὸς) ἔχειν τι, *to keep* it on one's left, i. e. to keep to the right of it, Od. 5, 277; 3, 171.—5. of habits, states, or conditions, bodily or mental; e. g. in Hom. esp. γῆρας and ἕλκεα ἔχειν, *to have reached* old age, *have received* wounds, etc. periphr. for simple verb, *to be old, wounded,* etc.: so κάλλος, μάχην ἔχειν, etc., Hom.: τέλος ἔχει, 'tis done, Il. 18, 378; so, ὕβριν ἔχειν, etc., for which we find also ἐλαύνειν, ἄγειν, *to practise* it *habitually,* Od. 1, 368; so θυμόν, νόον, πένθος, πόνον ἔχειν, etc.: so in Hdt. 3, 157; 6, 136, ἐν στόματι or στόμασι, διὰ στομάτων ἔχειν, *to keep always* in the mouth, *be always talking of . .;* ἔχειν τινὰ ἐν ὀργῇ as we might say, *to hold him in despite* or *at feud.*—N. B.: as we say *to possess* and *to be possessed of* a thing, the subject and predicate are often exchanged in these phrases; and we have equally κακὸν ἔχει με, *evil is upon me,* and ἔχω κακὸν, *I am in evil plight;* Hom. has thus οἶνος, γέλως, ἀμηχανίη, θάμβος, κλέος, αἶσα ἔχει τινά; so too, ὥς σφεας ἡσυχίη τῆς πολιορκίης ἔσχε, Hdt. 6, 135: and so of external objects, αἴθρη ἔχει κορυφήν, Od. 12, 76; μένος ἠελίοιο ἔχεν μιν, Od. 10, 160; οὖδας ἔχει, of a corpse, Od. 23, 46. In all these cases the notion is that of *having full possession of* a thing: hence *to overwhelm, lay low, oppress,* ὠδίνουσαν ἔχει βέλος ὀξύ, Il. 11, 269; and in pass. ἄλγεσι, οἰμωγῇ ἔχεσθαι, etc., like Lat. *teneri,* Hom.—3. *to have* mentally, *to know, understand,* δμῆσιν ἵππων, Il. 17, 476; τέχνην, Hes. Th. 770; esp. in Att., ἔχεις τι; like Lat. *tenes? d'ye understand? d'ye take me?* Ar. Nub. 732: *to know of* a thing, Soph. O. T. 311, Eur. Or. 778.—II. *to hold, keep:*—1. *to hold fast,* strictly *with the hands, to hold up,* Hom., ἔχειν τινί τι, *to hold* it for him, as his helper, Il. 9, 209; ἔχειν Μενέλαον χειρός, Κεβριόνην ποδός, *to hold* him *by* the hand, the foot, Il. 4, 154; 16, 763: cf. infr. B. I: so perh. φυλακὰς, σκοπιὴν, ἀλαοσκοπιὴν ἔχειν, as we say *to keep* watch, *keep* guard, Il. 9, 1, Od. 8, 285, 302.—2. *to keep with one, retain,* πειθόμενον ἔχ. τινά, *to keep* one in obedience, Xen. Cyr. 7, 2, 11: *to detain,* in pass., Il. 18, 197: *to hold tight, grip, grasp,* ἔχειν τινὰ μέσον, *to grip* one by the middle or waist, strictly of wrestlers, Ar. Nub. 1047: as so in pass., ἔχομαι μέσος, Ar. Ach. 571, Eq. 388, Ran. 469: αὐτὸς ἔχε, *keep it* yourself, a civil form of declining a thing Eur. Cycl. 270.—3. *to hold up,* κάρη ὑψοῦ ἔχ., Il. 6, 509, cf. Od. 6, 107: hence *to bear up, hold up,* Lat. *portare,* κίονας, Od. 1, 53, cf. ἔχμα: in genl. like φέρω, φορέω, Lat. *gestare,* most freq. of arms, and clothes, *to bear, wear,* Hom.: cf. also B. II: esp. of a woman, *to be pregnant,* Lat. *utero gestare,* Hdt. 5, 41; in full ἐν γαστρὶ ἔχ.—4. *to hold out, bear up against, support, sustain,* esp. an attack, Lat. *sustinere hostem,* usu. c. acc. pers., Il. 13, 51; 20, 27, once c. dat., *to resist, oppose,* Il. 16, 740; c. acc. et inf., Il. 17, 182; Hom. uses the fut. σχήσειν, usu. in this signf.; also fut. mid. σχήσεσθαι, c. acc. like act., Il. 12, 126; 17, 639.—5. *to hold, keep fast* or *close,* ὀχῆες εἶχον πύλας, Il. 12, 456; θύρην ἔχε μοῦνος ἐπιβλής, Il. 24, 453.—6. *to hold, keep in a direction,* like ἐπέχω, *to aim,* ὀϊστόν, Il. 23, 871: more fully, χεῖρας ἀντίον ἀλλήλων, Il. 5, 569: esp. *to guide, urge on, drive, steer,* ἵππους, Il. 3, 263, etc.; νῆας, Od. 9, 279; 10, 91, etc., usu. ἐπί τινι or c. adv. loci, *whither:* and sometimes without ἵππους or νῆας, as if intrans. *to go,* Πύλονδ' ἔχον, *they held on* to Pylos, Od. 3, 182: hence, esp. in fut. σχήσω and aor. σχεῖν, *to land,* Ar. Ran. 188, Thuc. 2, 25, etc. Later also, δεῦρο νοῦν ἔχε, *attend to this,* Eur. Or. 1181; so, ἔχ. γνώμην, Thuc. 3, 25, ὄψιν, ὄμμα, νόημα ἐπί τινι or εἴς τι.—7. *to hold in, check, stop,* Il. 23, 720; μῦθον σιγῇ, Od. 19, 502; δάκρυα, Od. 16, 191, ὀδύνας ἔχ. *to allay, assuage* them, Il. 11, 848, cf. 271; ἔσχε κῦμα, Od. 5, 451: c. gen., *to stop, hinder from* a thing, τοῦ μὴ καταδῦναι, Xen. An. 3, 5, 11.—8. *to keep, ward off,* τινά τινος, Il. 13, 687, χεῖρας, Lat. *abstinere manus,* Od. 22, 70, cf. B. IV.—9. *to hold in guard, keep safe, save,* Il. 24, 730: hence of armour, *to protect,* Il. 22, 322.—10. *to keep doing* or *making, cause, make,* καναχὴν, βοὴν ἔχ., Il. 16, 105; 18, 495.

III. *to have means* or *power, to be able,* very freq. from Hom. downwards, c. inf., esp. of aor., as Il. 7, 217; but also of pres., as Od. 18, 364, Herm. Eur. Supp. p. xii: so Lat. *habeo dicere,* etc.: rarely with the inf. omitted, as οὔπως ἔτι εἶχε, *he could not,* Il. 17, 354: also Att. ἔχοιμ' ἄν, I could if I would, Wytt. ad Jul., p. 141.—2. post-Hom. οὐκ ἔχω, foll. by ὅπως, πῶς, ποῦ, etc., *I know not how . ., whither . .,* c. subjunct., οὐχ ἔχω ποῦ πέσω, Soph. Tr. 705; by indic. fut. ὅπως μολούμεθ' οὐκ ἔχω, Id. O. C. 1743; c. indic. πῶς με χρή . ., Id. O. C. 1710.

IV. Intrans. *to hold one's self,* and so *to be* (as we say), *to keep* so and so, ἔχον ὥςτε τάλαντα, *they kept* balanced, Il. 12, 433, more freq. in Att. than Hom.—2. very freq. with various advs. of manner, εὖ ἔχει, Od. 24, 245, καλῶς ἔχει, κακῶς ἔχει, Att., like Lat. *bene habet, male habet, it is, is going on well,* etc.; to which phrase a gen. modi is oft. added, εὖ ἔχειν τινός, *to be well off for* a thing, *abound in* it, καλῶς ἔχειν τῆς μέθης, to be pretty well drunk, Hdt. 5, 20: so too, σπόρου ἀνακῶς ἐχ., to be busy with sowing, Id. 8, 109, cf. ἥκω III., and Valck. Hipp. 482: so with ὡς, etc., ὡς ποδῶν εἶχον, as fast as they could go, Hdt. 6, 116, cf. 8, 107; in full, ὡς εἶχε περί τινος, Hdt. 6, 16, but this very rare, cf. Kühner Gr. Gr. § 537 d, and note: ἀσφαλέως, ἀναγκαίως ἔχει, etc., for ἀσφαλές, ἀναγκαῖόν ἐστι, etc., Hdt. 1, 86; 9, 27: καλῶς ἔχει, No, I thank you, Com.: freq. Att. phrases, πῶς ἔχει: how is . .? ὅπως ἔχει, as it is; οὔ . ἔχει, etc.: also ὡς εἶχε, ὥςπερ ειχε, *as it was, at once,* Duk. Thuc. 3, 30.—3. in genl. *to be the case, be so and so,* λόγος ἔχει, *the story goes, prevails,* Bast. Ep. Cr. p. 239.—4. *to keep in one place, keep one's ground,* Il. 13, 679: hence *to be firm, stand to a point,* ἕξω, ὡς ὅτε τις λίθος ἠὲ σίδηρος, I will be firm as a rock, Od. 19, 494, cf. Il. 24, 27: and so in genl. *to stay, stand, remain,* ἔγχος ἔχ' ἀτρέμας, Il. 13, 557: Plato has freq., ἔχε δή, *stay now,* also ἔχ' ἀτρέμας, ἔχ' ἠρέμα, etc., also simply ἔχε, Heind. Gorg. 460 A, Prot. 349 D.—5. *to stand up, jut out,* κίονες ὑψόσ' ἔχοντες, Od. 19, 38, ἔγχος ἔσχε δι' ὤμου, Il. 13, 520.—6. *to point towards, be directed, tend towards,* εἴς or πρός τι, e. g. ἔχθρα ἔχουσα ἐς Ἀθηναίους, Hdt. 5, 81, τὸ ἐς Ἀργείους ἔχον, *what concerns* them, 6, 19, τὰ ἐς τὴν ἀπόστασιν ἔχοντα, 6, 2, etc.: also of place, *to extend, reach unto,* ἔπ' ὅσον ἔποψις τοῦ ἱεροῦ εἶχε, Hdt. 1, 64; ἔχειν ἀμφί τι, Aesch. Theb. 102, or less freq. περί τι, *to be about,* i. e. *busy, occupied with* it, Xen. Hell. 7, 4, 28.—7. post-Hom., and most freq. in Att., esp. Trag., ἔχω is joined with part. aor. of another verb, e. g. κρύψαντες ἔχουσι for κεκρύφασι, Hes. Op. 42; ἀποκληΐσας ἔχεις for ἀποκέκλεικας, Hdt. 1, 37, ubi v. Schw., cf. Valck. Phoen. 712, Hdt. 6, 12; ἔχω gives a perf. signf. to the aor., cf. Herm. Vig. n. 183, Kühner Gr. Gr. § 663, x: rarely with the part. of other tenses, as of the perf., Soph. O. T. 701, Phil. 600.—This seems the first step towards the modern use of the auxiliary verb *to have:* cf. εἰμί V.: but—8. the part. ἔχων with the pres., adds a notion of *duration* to that of *present* action, as τί κυπτάζεις ἔχων; why do you *keep* poking about there? Ar. Nub. 509, τί δῆτα διατρίβεις ἔχων; why then *keep* wasting time? Id. Eccl. 1151; or simply φλυαρεῖς ἔχων, ληρεῖς ἔχων, *you are always* a chattering, *you keep* trifling, Plat. Gorg., 490 E, 497 A: others explain these phrases by a supposed exchange of verb and part., for κυπτάζων ἔχεις, ληρῶν ἔχεις: but neither construct. nor sense suit this so well, cf. Heind. Plat. Gorg. 497 A, Kühner § 668, Anm. 1.—9. pleonast. ἐστὶν ἔχον, Hdt. 1, 86; ἐστὶν ἀναγκαίως ἔχον, etc., for ἔχει, ἔχει ἀναγκαίως, Aesch. Cho. 237, Ar. Pac. 334.

B. Mid. *to hold one's self to, hold on by, cling to,* τινός, Il. 1, 512, Od. 4, 222; 9, 435, etc.: hence *to lay hold on, take advantage of,* προφάσιος, Hdt. 6, 94; *take possession of,* ἐπωνυμιέων, Id. 2, 17: of place, *to be close, touch, border on,* τινός, Hdt. 4, 169: hence absol. in pass. signf., ἔχονται πρὸς ἀλλήλοισι, they hold together, Od. 5, 329; ἄντα σχομένη (al. ἀντασχ.) *standing* opposite, Od. 6, 141.—2. *to hold to* or *by one, be closely connected with him:* hence *to depend,* ἔκ τινος, Od. 2, 197; 11, 346, c. gen. σέο ἕξεται, Il. 9, 102. Hence in part. mid., ὁ ἐχόμενος, that comes *next* or *nearest,* τὸ ἐχ. ἔτος, Thuc. 6, 3; c. gen., τὰ τούτων ἐχόμενα, *all that pertains to* them: in Hdt. esp. freq. periph. τὰ τῶν ὀνειράτων, καρπῶν, σιτίων, οἰκετῶν ἐχόμενα, in fact=τὰ ὀνείρατα, etc., Hdt. 1, 120, 190; 2, 77, etc. Adv. ἐχομένως, *next, immediately:* also *in accordance.*—II. *to bear, wear, carry for one's self,* or *what is one's own,* Od. 1, 334, etc., cf. A. II. 3.—III. ἔχεο κρατερῶς, *man yourself,* Il. 16, 501; 17, 559.—IV. *to keep one's self back, abstain, refrain from* a thing

Il. 2, 98: and absol., *σχέο, σχέσθε, hold! cease!* Il. 21, 379; 22, 416: in Hom., most freq. in fut. *σχήσομαι*.

†Ἐχωσάμην, 1 aor. mid. from *χώομαι*, Il. 1, 64.

†Ἐχώσθην, 1 aor. pass. from *χόω*, Hdt. 2, 137.

Ἐψάλαται, Ion. 3 plur. perf. pass. from *ψάλλω*.

Ἑψᾰλέος, *α, ον*, (*ἕψω*) *boiled, fit for boiling*, Nic.

Ἕψανδρα, *ας, ἡ*, (*ἕψω, ἀνήρ*) *cooking up men*, epith. of Medea, from her *renewing old Aeson*, Anth.

Ἑψάνη, *ης, ἡ*, (*ἕψω*)=*ἑψητήριον*. [ᾰ]

Ἑψᾰνός, *ή όν, boiled*, Hipp.

Ἑψάω,=*ἕψω*, dub.

Ἐψευσμένως, adv. part. perf. pass. from *ψεύδομαι, falsely, wrongly*, Plat. Legg. 897 A.

Ἑψέω, v. sub *ἕψω*. Hence

Ἕψημα, *ατος, τό, anything boiled, seethed*, Arist. H. A.: esp. *wine boiled down*, like Lat. *sapa* or *defrutum*, Hipp.

Ἑψημᾰτώδης, *ες*, (*ἕψημα, εἶδος*) like *ἕψημα*, Diosc.

Ἕψησις, *εως, ἡ*, (*ἑψέω*) *a boiling*, *κρεῶν*, Hdt. 4, 61: in genl. *cookery*.

Ἑψητήρ, *ῆρος, ὁ*, (*ἑψέω*) *a dish, pan for boiling*, Anth.

Ἑψητήριον, *ου, τό*,=foreg.

Ἑψητής, *οῦ, ὁ, one who boils* or *seethes*:=*ἑψητήρ*. Hence

Ἑψητικός, *ή, όν, of, for boiling*.

Ἑψητός, *ή, όν*, (*ἑψέω*) *boiled, sodden*, Xen. An. 2, 3, 14.—II. *ἑψητοί, ῶν, οἱ, little fishes which were boiled*, cf. *ἐπανθρακίς*.

Ἑψία, *ας, ἡ*, Ion. *-ίη, ης*, also *ἕψεια, ἑψῐά*, and *ἑψία*, (*ψῐά, ψειά*) strictly, *a game played with pebbles*: in genl. *a sport, game*, Nic.: *amusement, pastime*, Soph. Fr. 4. Hence

Ἑψῐάομαι, dep., *to play with pebbles*: in genl. *to play, disport one's self, pass the time in mirth and talk*, Od. 17, 530: *to entertain one's self with*, c. dat., *μολπῇ καὶ φόρμιγγι*, Od. 21, 429.—II. acc. to Schol. Ap. Rh., also=*ἀκολουθεῖν*, as if from *ἕπομαι*; but this is very dub. Hence

Ἐψιμῡθισμένως, adv. part. perf. pass. from *ψιμυθίζω, with paint, cosmetics*.

†Ἔψογα, perf. act. from *ψέγω*.

†Ἐψύγην, 2 aor. pass.; *ἐψύχθην*, 1 aor. pass. from *ψύχω*.

ἝΨΩ, fut. *ἑψήσω*: in Hdt. 1, 48 we also find a 3 impf. *ἕψεε*, as if from *ἑψέω*. *To boil, seethe*, opp. to *ὀπτᾶν*, of meat and the like, Hdt. 1, 119, etc.; but also *ἕψ. χύτραν*, (as we say) *to boil* the pot, Plat. Hipp. Maj. 290 D: of metals, *to smelt, refine*, hence *ἑψόμενος χρυσός*, Pind. N. 4, 133, cf. *ἄπεφθος*: mid. *ἑψήσασθαι κόμην, to steep and dye* it.—2. metaph. *γῆρας ἀνώνυμον ἕψειν, to cherish* an inglorious age at home, Pind. O. 1, 133, ubi v. Dissen (83) and cf. *πέσσω*. (Akin to [illegible].)

Ἔω, Ion. subj. pres. from *εἰμί*, Il. 1, 119, Od. 9, 18, Att. contr. *ὦ*.

Ἐῶ, contr. for *ἐάω*, Att., also Il. 8, 428.

Ἐῷ, contr. for *ἐάοι*, opt. from *ἐάω*, Att., also Od. 20, 12.

Ἑῷ, dat. from *ἑός*, Hom.

Ἕω, Ion. subj. aor. 2 of *ἵημι*, Att. contr. *ὧ*.

Ἕω, gen. and acc. sing. from *ἕως, the dawn*.

Ἔῳγα, perf. 2 of *οἴγνυμι, to open*.

Ἔῳγμαι, perf. pass. of *οἴγνυμι*.

Ἔωθα, Ion. perf. 2 of *ἔθω*, in pres. signf., *to be wont, accustomed*, Il. 8, 408, 422, Hdt., etc.: part. *ἐωθώς*. (strictly *ἔοθα*, contr. *ὦθα*, dupl. augm. *ἔωθα*.)

Ἕωθεν, adv. (*ἕως*) *from morn, at earliest dawn*, Ar. Plut. 1121, Xen., etc.: *αὔριον ἕ.*, to-morrow *early*, Xen. Cyr. 4, 2, 6; and so, *ἕωθεν*, alone, Plat. Theaet. fin.: cf. the Homer. *ἠῶθεν*.

Ἑωθῑνός, *ή, όν*, (*ἕως*) *in the morning, early*, *ὁ ἑ. ἥλιος*, Hdt. 3, 104; *ἑ. εἶδον*, Soph. Fr. 445; *τὸ ἑωθινόν*, as adv., *early in the morning*, Hdt. ib.; so *ἐξ ἑωθινοῦ*,=*ἕωθεν*, Ar. Thesm. 2.—2. *eastern*, Dion. P.

Ἑώϊος, *ον*, also *α, ον*, poet. for *ἑῷος, ἑωθινός*, Ap. Rh.: also *eastern*, Dion. P.

Ἐῴκει, 3 sing. plqpf. from *ἔοικα*, freq. in Hom.

Ἑωλίζω, (*ἕωλος*) *to keep till next day*, esp. of meat, etc., *to keep till too late*, Gal.

Ἑωλοκρᾱσία, *ας, ὁ*, (*ἕωλος, κρᾶσις*) *a mixture of all the dregs, heel-taps*, etc., with which the drunken were sometimes dosed at the end of a revel by their stronger-headed companions: hence metaph., *ἑ. τῆς πονηρίας κατασκεδάσαι τινός*, to empty *the accumulated nastiness* of his rascality on one, Dem. 242, 13, (de Coron. § 50, ubi v. Dissen), cf. Plut. 2, 148 A.

Ἕωλος, *ον*, (prob. from *ἕως, ἡ*, and so) *a day old, kept till the morrow*: of food, esp. fish, *stale*, Antiph. Μοῖχ., 1, 6, Axionic. Chalc. 1, 15: *ἡ ἕωλος ἡμέρα*, the day *after a feast*, esp. after a wedding, when the scraps were eaten, Axionic. Chalc. 2: in genl. *stale, out of date, obsolete, ἀδικήματα*, Dem. 551, 13, *σοφίσματα*, Porph.:—of money, *lying by without use, hoarded*, Philetaer. Cynag. 2, 10: of men, like *κραίπαλος, on the day after a debauch*, i. e. *suffering from its effects*, Lat. *hesternus*, Plut.

Ἐώλπει, 3 sing. plqpf. 2 from *ἔλπω*, Hom.

Ἐῶμεν, for *ἐάομεν*, from *ἐάω*, Hom., and Att.

Ἑῶμεν, Il. 19, 402, *ἐπεί χ' ἑῶμεν πολέμοιο, when we have enough of, are tired of* the war, also written *ἑῷμεν*, or *ἕωμεν*: a subjunct. form, referred by the old Interpp. to *ἵημι*, in signf. of *ἀνίημι*, but by Buttm., Lexil. v. *ἀδῆσαι*, 6, 7, to ἝΩ, or ἛΩ,=ἎΩ, *to be satiated*. But the truth can hardly be ascertained, v. Spitzn. Excurs. xxxi. ad Il.

Ἐῷμι, Att. for *ἐάοιμι*, opt. from *ἐάω*: also Od. 16, 85.

Ἐών, Hom. and Ion. part. pres. from *εἰμί*, for *ὤν*: †*ἐῶν*, pres. part. from *ἐάω*, but *ἔων*, Ion. imperf. for *εἴων*, from *ἐάω*.

Ἐώνημαι, *ἐωνήμην*, perf. and plqp. and *ἐωνήθην*, aor. pass. from *ὠνέομαι*.

Ἐῳνοχόει, 3 sing. impf. act. c. dupl. augm. from *οἰνοχοέω*, Il. 4, 3, Od. 20, 255.

Ἔωξα, aor. 1 act. of *οἴγνυμι*.

Ἑῷος, *α, ον*, Aesch. Pr. 25, also *ος, ον*, Eur. Phoen. 169, poet. *ἑώϊος*, Ion. and in Hom. *ἠοῖος*, q. v. (*ἕως*) *in the morning, at early dawn*, Trag.—2. *eastern*, Lat. *Eous*, Xen. Hell. 4, 4, 9.

Ἐώρα, *ας, ἡ*, collat. form of *αἰώρα*, *a being suspended, hovering, oscillation*.—II. *any thing suspended, a noose for hanging*, Soph. O. T. 1264: *a swing*, Arist. ap. Ath. 618 E. cf. Interpp. Poll. 4, 55.

Ἑώρᾱ, 3 sing. impf. act. from *ὁράω*.

Ἑώρᾱκα, perf. act. from *ὁράω*.

Ἐώργει, 2 sing. plqpf. 2 act. of **ἔργω*, *ἔρδω*, for *ἐόργει*, Od. 4, 693; 14, 289.

Ἐωρέω, *ῶ*, collat. form of *αἰωρέω*, whence *ἐωρήσασα*, as Wunder and Dind. in Soph. O. C. 1084, for *θεωρήσασα*, cf. Diod. 18, 42, Hesych. in v. Hence

Ἐώρημα, *ατος, τό*, collat. form of *αἰώρημα*,=*ἐώρα* II.; esp. *a machine on the stage to represent flying*.

Ἐώρησις, *εως, ἡ*, collat. form of *αἰώρησις*, dub.

Ἐωρίζω, collat. form of *αἰωρίζω*, whence *μετεωρίζω*.

Ἑώρταζον, impf. act. from *ἑορτάζω*.

Ἔωρτο, 3 sing. plqpf. pass. from *ἀείρω*, for *ἤορτο*.

ἝΩΣ, *ἡ*, Att. form of the Ion. *ἠώς*, q. v.

ἝΩΣ, Ion. and Ep. *εἷως*. A. as conjunction,—I. *while, so long as*, Lat. *donec*, in protasis, answered in apodosis by *τέως*, Ep. *τείως*, Il. 20, 41, etc.; by *τόφρα*, Il. 18, 15, Od. 12, 327: the apod. is often resumed by *δέ*, Il. 1, 193: in this sense usu. at the beginning of the sentence and with Indicat.—II.=*τέως, for a time*, without any apodosis, *εἷως μὲν.. ὄρνυον· αὐτὰρ ἐπειδή..*, Il. 12, 142, cf. Od. 3, 126.—III. *till, until*, in apodosis,—1. c. indicat., usu. aor., relating to a certain event, Il. 11, 342, Od. 5, 123, and in Att.: in Att. when an impf. with *ἄν*, precedes, the event is conceived as impossible, Plat. Gorg. 506 B, Crat. 396 C, cf. *ἵνα, ὅπως*.—2. c. subjunct., *until such time as*, relating to an uncertain event in future time, in which case *ἄν*, is strictly joined with it, as Aesch. Ag. 1435, Dem. 135, 1; so too *εἷως κε*, or *κεν*, Il. 3, 291; 24, 183: though in Trag. the *ἄν* is oft. omitted, as Aesch. Pr. 810, cf. Pors. Or. 141.—3. c. optat., in same sense in regard to time past, *ὦρσε βορέην, ἕως ὅγε Φαιήκεσσι μιγείη*, Od. 5, 386: and so in Att., as Ar. Ran. 766, etc.: in orat. obliqua and the like we also have *ἕως κεν*, or *ἄν*, c. optat., as Od. 2, 78, Soph. Tr. 687.—IV.=*ὡς, ὅπως, ἵνα, that, in order that*, Hom. only in Od., as 4, 800; 5, 386, etc.—B. as adv., like *ἄχρι, μέχρι*, Lat. *usque*,—1. with advs. of time, *ἕως ὅτε*, Lat. *usque dum, till the time when*, c. indicat., Xen. Cyr. 5, 1, 25; so too, *ἕως οὗ*, freq. in N. T.: *ἕως ποτε*; Lat. *quousque? how long?* N. T.: also *ἕως ὀψέ*, till late, Thuc. 3, 108; *ἕως ἄρτι*, N. T.—2. with advs. of place, *ἕως ὧδε, ἕως ἔσω*, or *ἔξω*, N. T.—3. c. gen., *up to* a certain point, Lat. *usque ad..*, Lex ap. Aeschin. 3, 18; but not freq. till late Greek.

[*ἕως*, with its natural quantity, ⏑–, only once in Homer, Od. 2, 78, in signf. III.; elsewh. as monosyll., Il. 17, 727, Od. 2, 148, etc., in signf. II., and III: when it begins a verse, as in signf. I., *ἕως ὁ..*, it stands for a trochee, as if *εἷος*; and so, *ἕως ἐγώ*, Od. 4, 90, cf. *τέως*: in signf. III. again, it begins the fifth foot with *ἕως ἐπῆλθον*, Od. 7, 280; the second with *ἕως ἐπῆλθε*, Od. 9, 233, or with *ἕως ἵκοντο, ἕως ἵκοιο*, Od. 15, 109; 19, 367: †in these cases Thiersch would always write *εἷος*, q. v., Gr. Gr. § 168. 10, Anm.: cf. *τέως*, fin.]

Ἔωσα, *ας, ε*, aor. 1 of *ὠθέω*, with augm. syll. for *ὦσα*.

Ἔωσι, Ion. for *ὦσι*, 3 plur. pres. subj. from *εἰμί*, Hom.

Ἐῶσι, contr. for *ἐάουσι*, 3 plur. pres. from *ἐάω*, Att., and Hom.

†Ἔωσμαι, perf. and *ἐώσθην*, aor pass. of *ὠθέω*, Xen.

Ἕωσπερ, strengthd. for *ἕως*, *even until*, Thuc. 7, 19, Xen., etc.

'Εωςφόρος, ον, (ἕως, φέρω) ὁ 'Εωςφόρος, *the Morning-star*, Lat. *Lucifer*, Il. 23, 226, in Myth. son of Astraeus and Aurora, Hes. Th. 381, cf. φωςφόρος. [in Hom. always trisyll. by Synizesis.]

'Εωυτοῦ, ἑωυτέων, Ion. for ἑαυτοῦ, ἑαυτῶν.

Z

Z, ζ, ζῆτα, τό, indecl., sixth letter of Gr. alphabet: as numeral ζ′=ἑπτά, and ἕβδομος, (for the obsol. ϛ′ is retained in the alph. to represent ἕξ) but ͵ζ=7000. The old Gramm. regarded ζ as a mixed sound, composed of σ, and δ,=σδ, and so Aeol. and Dor. Σδεύς, μουσίσδω, ψιθυρίσδω, etc., are written for Ζεύς, μουσίζω, ψιθυρίζω, etc.; while in Ion. δ, changed into ζ, v. Δ III. It cannot be determined, whether σ or δ was most strongly marked in pronouncing, or which ought to be placed first. Probably each dialect, perhaps each word, had its peculiarities; but most likely the Dor. with their fondness for hissing sounds made σ the most prominent, while the Ion. dwelt on δ, somewhat like the Italian *g* before *e*, *i*. Certainly, like the Zita of the modern Greeks, it had a much softer sound than our Z, which is expressed in modern Greek by the barbarous τζ: for the ancients boast of its pretty sound, Dion. Comp. 14, p. 172 Schäf. How easily it passed into δ is shown by Ζεύς Δεύς, ἀρίζηλος and ἀρίδηλος, παίζω and παιδνός, ἀλαπάζω and ἀλαπαδνός. *zeta*, *ceta*, δίαιτα, cf. Buttm. Lexil. v. διάκτορος 3, note; ζυγόν for δυογόν, acc. to Plat. Cratyl. 418 C, D: the change into σ is seen in ζιβύνη σιβύνη, Ζάκυνθος *Saguntum*: it also melted into ι, e. g. Ζόρξ, δόρξ, ἴορκος, cf. ζῆλος, Ital. *gelosia*, French *jalousie*, Ζάν *Janus*, ζυγόν *jugum*, v. Ζεύς, sub fin. In Arcad. it sometimes stood for β, e. g. ζέλλω, for βάλλω, ζέρεθρον, for βέρεθρον, βάραθρον, Pors. Phoen. 45: lastly it was, like a mere breathing, put before some words beginning with a vowel, v. ζάγκλον, Ζαγρεύς, ζαλαίνω, ζάω.

Zeta being a double conson. in all dialects, made a short vowel at the end of the foregoing syllable long by position; yet in hexam. poetry there are some few places where the vowel remains short. Homer took this license only in two prop. names, which could not otherwise come into the hexam., ἄστῠ Ζελείης, Il. 4, 103, 121, and οἳ τε̆ Ζάκυνθον, ὑλήεσσᾰ Ζάκυνθος, etc. But the negligence of later versifiers made it not unfrequent, Herm. Orph. p. 761, Spitzn. Vers. Her. p. 99.

ZA˘- insep. particle with intensive signf., like ἀρι-, ἐρι-, ἀγα-, and the less freq. δα-, which is only a dialectic variation, and is sometimes, with ζα-, derived from διά: Hom. uses it in ζαής, ζάθεος, ζάκοτος, ζαμενής, ζατρεφής, ζαφλεγής, and ζαχρηής, perh. also in ἐπιζάφελος, always in adjectives: in Hes. also in deriv. verb. ζαμενέω.

†Ζάβατος, ου, ὁ, *Zabătus*, a tributary of the Tigris, Xen. An. 2, 5, 1; cf. Λύκος.

†Ζαβδίβηλος, ου, ὁ, *Zabdibēlus*, a commander of the Arabians, Polyb. 5, 79, 8.

Ζάβοτος, ον, (ζα-, βόσκω)=πολύφορβος, πολύκτηνος, ap. Hesych.

†Ζαβουλών, gen. ῶνος, Joseph., ὁ, *Zebulon*, son of Jacob and Leah; met. *the tribe of Zebulon*, N. T.

Ζαβρός, όν, acc. to some for λάβρος, cf. ζαρός, acc. to others for ζάβορος, Hesych., and Suid.

†Ζαγκλαῖοι, ων, οἱ, *the Zanclēans*, *inhab. of Zancle*, Arist.: from

†Ζάγκλη, ης, ἡ, *Zanclē*, earlier name of Messana in Sicily, Hdt. 7, 164; Thuc. 6, 4: from

Ζάγκλη, ης, ἡ,=sq., Nic.

Ζάγκλον, ου, τό, *a reaping-hook* or *sickle*, Lat. *falx*, Thuc. 6, 4: acc. to Strab. ἄγκλιον, or ζάγκλον, is=σκολιόν, and so akin to ἀγκύλος, but Thuc. says it was a Sicilian word.

†Ζάγκλος, ου, ὁ, *Zanclus*, a mythic king, Diod. S.

Ζαγρεύς, έως, ὁ, a name of the first Bacchus, Call. Fr. 171, and oft. in Nonn. (Acc. to some from ζωγρέω, acc. to others for ἀγρεύς.)

†Ζάγρος, ου, ὁ, *Zagrus*, a mountain of Media; Polyb. 5, 54, 7: also τὸ Ζάγριον ὄρος, Strab.

†Ζαδράκαρτα, ων, τά, *Zadracarta*, capital of Hyrcania, Arr. An. 3, 23, 6; but Ζευδράκ. 3, 25, 1 Krüger.

Ζαελεξάμην,=διελεξάμην, *I discoursed with*, τινί, Sapph. 53.

Ζαής, ές, (ζα-, ἄημι) *strong blowing*, *stormy*, ἄνεμος, Il. 12, 157, Od. 5, 368: the irr. acc. ζαῆν, for ζαέα, ζαῆ, Od. 12, 313: cf. also ζάω. Only poet.

Ζάθεος, έα, εον, also ος, ον, Eur. Tro. 1075, (ζα-, θεός) *very divine*, *godlike*, *lordly*, *majestic*, Hom. (but not in Od.), Hes., and Pind.; of places, as cities, hills, streams, frequented by the gods, v. esp. Hes. Th. 253: also of the winds as connected with the gods; but never in these poets of persons; just like ἠγάθεος. [ᾰ]

Ζᾰθερής, ές, (ζα-, θέρος) *very hot*, Anth.

†Ζαθραύστης, ου, ὁ, *Zathraustes*, a lawgiver among the Ariani, Diod. S.

Ζαῖεν, for ζαίησαν, Att. ζῷεν, 3 plur. opt. pres. act. of ζάω (as if from ζῆμι).

Ζᾰκαλλής, ές, (ζα-, κάλλος) *very beautiful*.

†Ζάκανθα, ης, ἡ, the Latin *Saguntum* in Spain, Polyb. 3, 17, 1: hence

†Ζακανθαῖοι, ων, οἱ, *the inhab. of Saguntum*, Polyb. 4, 28, 1.

Ζᾰκορεύω, *to be a* ζάκορος, Böckh Inscr. 1, p. 913: from

Ζάκορος, ου, ὁ, and ἡ, *a priest* or *priestess*: in genl. *a servant*, Menand., p. 106. (Some take it for νεωκόρος) and ζα-, for διά: Buttm. Lexil. v. διάκτορος, takes it to be=διάκονος, διάκτορος, *a high minister*, *chief priest*. [ᾰ]

Ζάκοτος, ον, (ζα-, κότος) *very angry*, *wrathful*, Il. 3, 220. [ᾰ]

Ζακυνθίδες, ων, αἱ, *fruits from Zacynthus*.

†Ζάκυνθος, ου, ἡ, *Zacynthus*, now *Zante*, an island of the Ionian sea, opposite Elis, under the dominion of Ulysses, Il. 2, 634, Od. 1, 246, etc.: hence Ζακύνθιος, α, ον, *Zacynthian*; οἱ Ζακύνθιοι, *the Zacynthians*, Hdt. 3, 59.—2. a town of the same name on the island, Strab.—3.=Ζάκανθα, Steph. Byz. [on quantity v. Z fin.]—II. son of Dardanus, founder of the town Zacynthus, Paus.

†Ζακχαῖος, ου, ὁ, *Zacchaeus*, a Jew, chief collector of the taxes in Jericho, N. T.

Ζᾰλαίνω,=μωραίνω, Hesych., prob. from ἀλαίνω.

Ζᾰλάω, ῶ, (ζάλη) *to storm*, *surge*, Nic. in Ep. part. ζαλόωσα.

†Ζάλευκος, ου, ὁ, *Zaleucus*, a celebrated lawgiver of the Locri in Italy, Arist. Pol., Diod. S., etc.

Ζάλη, ης, ἡ, *the surging* of the sea, *surge*, *spray*, Aesch. Ag. 656: also *a storm*, *hurricane*: metaph. *great trouble*, *distress*, Pind. O. 12, 16. Only poet. (Akin is σάλος, Lat. *salum*, used esp. of the sea: prob. from root ζα-, v. also ζάλος.) [ᾰ]

†Ζάλμοξις, ιδος Ion. ιος, ὁ, Hdt., and Ζάμολξις, εως, ὁ, Strab., *Zalmoxis*, or *Zamolxis*, a celebrated philosopher and lawgiver among the Getae, reverenced as a deity, Hdt. 4, 94, Strab., etc.

Ζᾰλόεις, εσσα, εν, *surging*, *stormy*,

Ζάλος, ου, ὁ,=ζάλη, ζάλος ἰλυόεις, *muddy foam*, Nic., cf. σάλος. [ᾰ]

Ζᾶλος, ζᾱλόω, ζᾱλωτός, Dor. for ζῆλος, etc.

†Ζάμα, ης, ἡ, *Zama*, a city of Byzacium where Scipio defeated Hannibal, Polyb.; acc. to Mannert to be distinguished from—2. a strong city of Numidia, Strab.

Ζᾰμενέω, ῶ, f. -ήσω, *to put forth all one's strength*, *use all one's might*, Hes. Th. 928: from

Ζᾰμενής, ές, (ζα-, μένος) *very strong*, *mighty*, Hom., (only in superl. ζαμενέστατε, H. Merc. 307) Pind., and late Ep.: later in genl. *forceful*, *violent*, *raging*, Opp. ζ. λόγος, words *of violence* or *enmity*, Soph. Aj. 137. Only poet. Hence

Ζᾰμερίτας, α, ὁ, Dor. word for μακαρίτης. [ῑ]

Ζάν, Ζανός, ὁ, Dor for Ζήν, Ζηνός, usu. Ζεύς, q. v., not freq. in nom., though this occurs Ar. Av. 570. Hence Lat. *Janus*.

Ζᾱνώ, όος, ἡ, fem. from Ζάν, the Lat. *Juno*: susp.

Ζάπεδον, ου, τό,=δάπεδον Xenoph.

Ζᾰπίμελος, ον, (ζα-, πιμελής) *very fat*. [ῑ]

Ζαπληθής, ές, (ζα-, πλήθω) *very full*, ζ. γενειάς, *a thick*, *full* beard, Aesch. Pers. 316.

Ζαπλουτέω, ῶ, *to be very rich*: from

Ζάπλουτος, ον, (ζα-, πλοῦτος) *very rich*, Hdt. 1, 32.

Ζᾰπότης, ου, ὁ, (ζα-, πότης) *a hard drinker*.

Ζάπῠρος, ον, (ζα-, πῦρ) *very fiery*, Aesch. Pr. 1084. Only poet. [ᾰ]

†Ζαρά, ὁ, *Zara*, masc. pr. n., N. T. —2. τά, a city of Armenia, Strab.

†Ζαραγγαῖοι, ων, Arr. An. 3, 25, 8, or Ζάραγγοι, ων, οἱ, Id. 6, 17, 3, *the Zarangaei*, or *Zarangi*, a Persian people, cf. Δράγγαι.

†Ζαρδώκης, ὁ, *Zardōces*, masc. pr. n., Strab.

†Ζάρζας, ὁ, *Zarzas*, masc. pr. n., Polyb.

†Ζάραξ, ακος, ὁ, *Zarax*, a mountain in Euboea, Lyc.—2. ἡ, also Ζάρηξ, ηκος, ἡ, a city of Laconia, Polyb. 4, 36, 7.

Ζαρός, οῦ, ὁ, *a bird of prey*, prob. for λαρός.

†Ζαρίαδρις, ιος, and -δρῆς, ου, ὁ, *Zariadris*, or *-dres*, masc. pr. n., a Persian, Strab.

†Ζαρίασπα, ων, τά, and -άσπη, ης, ἡ, *Zariaspa*, a city of Bactria, Strab., etc.

Ζᾱτεύω, ζατρεῖον, ζατρεύω, Dor. for ζητεύω, etc.

Ζατρεφής, ές, (ζα-, τρέφω) *well-fed*, *fat*, *goodly*, ταῦροι, φῶκαι, Il. 7, 223, Od. 4, 451. Only poet.

†Ζαύηκες, ων, οἱ, *the Zauēces*, a people of Libya, Hdt. 4, 193.

Ζαυκίτροφος, ον, (σαυκός, τρέφω) *tenderly reared, delicate.*

Ζᾰφεγγής, ές, (ζα-, φέγγος) *very bright.*

Ζαφλεγής, ές, (ζα-, φλέγω) *very fiery, full of life and fire*, of men at their prime, in Il. 21, 465, opp. to φθινύθουσιν ἀκήριοι: of horses, H. Hom. 7, 8. Later in the strict signf. *burning, brilliant.*

†**Ζαχαρίας**, ου, ὁ, *Zacharias*, a priest, father of John the Baptist, N. T., Luc. 1, 5, sq.; 3, 2.—2. another, of whom nothing certain is known, Id. Matth. 23, 35.

Ζάχολος, ον, (ζα-, χολή) *very angry*, like ζάκοτος, Alcae. 5, acc. to Bergk Anacr. p. 22. [ᾰ]

Ζαχρειής, ές, v. ζαχρηής.

Ζάχρειος, ον, (ζα-, χρεία) *very needy*, c. gen., ζαχρ. ὁδοῦ, *one who wants to know* the way, *asks eagerly after* it, Theocr. 25, 6.

Ζαχρηής, ές, *pressing violently on, stormy, raging*, of winds, Il. 5, 525; of warriors, *eager, fiery*, ζ. καθ' ὑσμίνας, Il. 12, 347: in Hom. always in plur. (No doubt from χράω, ἐπιχράω to press eagerly on: some explain it by ἐξαπιναῖος.)

Ζάχρῦσος, ον, (ζα-, χρυσός) *rich in gold*, Eur. Alc. 498.

Ζάψ, ἡ,=ζάλη, *a storm*, Cratin. Jun. Incert. 2, Euphor. 2.

ZA'Ω, contr. ζῶ, ζῇς, ζῇ, inf. (ζάειν) contr. ζῆν, imperat. ζῆ, Herm. Soph. Ant. 1154, and ζῆθι, opt. ζῴην: impf. ἔζων, ἔζης, ἔζη, and also a 2d impf. ἔζην, as if from ζῆμι, which is preferred by some Atticists: the fut. ζήσω, and ζήσομαι, aor. ἔζησα, perf. ἔζηκα, are rare, these tenses being supplied in good Att. by βιόω: Hom. always uses Ion. ζώω, and an inf. ζόειν, occurs in Simon. Amorg. 17.—I. orig. of animal life, *to live, breathe*, Hom., etc.; ἐλέγχιστε ζωόντων, vilest of living men, Od. 10, 72: ζῶν κατακαυθῆναι, to be burnt *alive*, Hdt. 1, 86: then in genl. *to live on* a thing, ζῆν ἀπό τινος, Theogn. 1152, Hdt. 1, 216, etc.; ἐπί τινι, Isocr. 211 D, τινί, Dem. 1390, 11: c. acc. cognato, ζῆν ζόην, βίον, Hdt. 4, 112, Eur. Med. 249; also ζ. βίῳ, Soph. El. 650: οἱ ζῶντες, *they who enjoy life, the rich, happy*, in Homer ῥεῖα ζώοντες.—II. metaph. like Lat. *vivere, valere, vigere, to be in full life and strength, to be fresh, to abide*, θύελλαι ζῶσι, Aesch. Ag. 819, cf. Erf. Soph. O. T. 45; ζῶσα φλόξ, *living* fire, Eur. Bacch. 8; χρόνῳ τῷ ζῶντι, the present, Soph. Tr. 1169: pleon., ζῆν καὶ εἶναι, ζῶν καὶ ὤν, and v. versa, Schäf. App. Dem. 4, p. 603; so, ζῆν καὶ βλέπειν, Aesch. Ag. 677. (Sanscr. *jiv* to live, ζ and *j* changing, v. Ζεύς, fin.: and so perh. also akin to *viv-ere*, etc., Pott Et. Forsch. 1, 265: cf. σάος, σῶς.)

-ζε, insepar. enclitic Particle, denoting *motion towards a place*: it is found for -δε, only after the syll. ας, and is in fact nothing but σδε, ζ being written for σδ, e. g. Ἀθήναζε, Θήβαζε, θύραζε, for Ἀθήνασδε, Θήβασδε, θύρασδε.

Ζεά, ἡ,=ζειά, Dion. H.

†**Ζεβεδαῖος**, ου, ὁ, *Zebedaeus, Zebedee*, father of the apostles John and James, N. T.

Ζεγέριες, without mark of gender in Hdt. 4, 192, a Libyan word=βουνοί, a kind of *mice.*

ZEIA', ᾶς, ἡ, a sort of *grain*, esp. as fodder for horses, prob. *a coarse barley* or *rye*, Lat. *far* or *adoreum*, Hom. only in Od. 4, 41, 604, and both times in plur., the same as ὀλυρά, Hdt. 2, 36, also in plur. (Sanscr. *yava* barley, cf. ζάω, fin., ζόρξ, ἴορκος.) Hence

Ζείδωρος, ον, (ζειά, δωρέομαι) *zea-giving, fruit-bearing, fruitful*, oft. in Hom., and Hes., but always as epithet of the earth, and usu. ζείδωρος ἄρουρα, *fruitful* corn-land: only poet. (No doubt it means *life-giving* by implication, but the best old Gramm. forbid us to write ζήδωρος, from ζάω =βιόδωρος.

Ζειρά, ᾶς, ἡ, *a wide upper garment*, girded about the loins and hanging to the feet, used esp. by Arabians, Hdt. 7, 69, and Thracians, Ib. 75: distinguished from the χλαμύς, as covering the feet of the rider, by Xen. An. 7, 4, 4. Others write ζιρά, also σειρά or σιρά, Alb. Hesych. 1, p. 1581, Valck. Adon. 224 B. It cannot be understood of *trowsers*, as acc. to Hdt. the wearer *threw it round* him. (The word, as well as the thing, was of foreign origin.)

Ζειροφόρος, ον, (ζειρά, φέρω) *wearing a ζειρά*, Antim. 88.

Ζείω, poet. for ζέω, as πνείω for πνέω.

†**Ζέλεια**, ας, ἡ, *Zelea*, a city of Troas, at the foot of Mt. Ida, Il. 2, 824. [For short vowel before this word v. Z at end.] Hence

†**Ζελείτης**, ου, ὁ, *an inhab. of Zelea*, Dem. 121, 7.

Ζέλλω, acc. to Hesych., and E. M., for βάλλω, Arcad.

†**Ζέλυς**, υος, ὁ, *Zelys*, a Gortynian, leader of the Cretans, Polyb. 5, 79, 10.

Ζέμα, ατος, τό, (ζέω) *that which is boiled, a decoction*, Diosc.

Ζέννῡμι, -νύω,=ζέω, *to seethe, boil.*

Ζεόπῡρον, ου, τό, a kind of *grain*, between ζεά and πυρός, Diosc.

Ζέρεθρον, ου, τό, Arcad. for βέρεθρον, βάραθρον, Strab.

Ζέσις, εως, ἡ, (ζέω) *a seething, boil-* Plat. Tim. 66 B, etc.: μέχρι ζέσεως, up to *boiling heat*, Plut.

Ζέσσεν, Ep. for ἔζεσεν, 3 sing. aor. 1 from ζέω, Hom.

Ζεστολουσία, ας, ἡ, (ζεστός, λούω) *a washing in hot water*, Gal.

Ζεστός, ή, όν, (ζέω) *boiled*, Diosc. —II. *boiling hot, hot*, Strab. Hence

Ζεστότης, ητος, ἡ, *boiling heat*, Paus.

Ζευγάριον, ου, τό, dim. from ζεῦγος, *a small, poor pair* or *team*, esp. of oxen, Ar. Av. 585; also, ζ. βοεικόν, Id. Fr. 163. [ᾰ]

Ζευγᾰτήρ, ὁ,=ζευκτήρ, dub. l. Joseph.

Ζευγεῖον, ου, τό,=ζεῦγος, dub. l. Joseph.

Ζευγελάτης, ου, ὁ, (ζεῦγος, ἐλαύνω) *the driver of a yoke* or *team of oxen.* [ᾰ]

Ζευγηλᾰτέω, ῶ, *to drive a yoke of oxen*, Xen. An. 6, 1, 8: from

Ζευγηλάτης, ου, ὁ,=ζευγελάτης, Soph. Fr. 545, and Xen.

Ζευγῆτις, ιδος, ἡ, poet. for ζευγῖτις, Call. Apoll. 47.

Ζευγίζω, f. -σω, (ζεῦγος) *to yoke in pairs, unite.*

Ζευγίππης, ου, ὁ, (ζεῦγος, ἵππος) *one who fights from a two-horsed chariot*, Diod.

Ζευγίσιον, ου, τό, *the rating* or *property of the ζευγῖται* at Athens, Böckh P. E. 2, 260: from

Ζευγίτης, ου, ὁ, fem. ζευγῖτις, ιδος, (ζεῦγος) *yoked, yoked together, joined in pairs*: κάλαμος ζ., a reed *of which were made the double flutes*, (ζεῦγη), Theophr.—II. ζευγῖται, οἱ, the third of Solon's four classes of Athenian citizens, so called from *their being able to keep a team* (ζεῦγος) *of oxen*, v. Böckh P. E. 2, 260, Thirlw. Hist. Gr. 2, 38: cf. foreg. [ῑ]

Ζεύγλα, ἡ, poet. for sq., Anth.

Ζεύγλη, ης, ἡ, *the strap* or *loop of the yoke*, through which the beasts' heads were put, so that the ζυγόν had two ζεῦγλαι, Il. 19, 406: hence in genl. *the yoke*, in sing. or plur., Hdt. 1, 31, Aesch. Pr. 463.—II. *the thongs* with which the πηδάλια were fastened, Eur. Hel. 1536, cf. ζευκτήριος, fin.

Ζεύγληθεν, adv. for ἐκ τῆς ζεύγλης, Ap. Rh.

Ζεύγληφι, Ep. gen. and dat. sing. from ξεύγλη.

Ζευγλόδεσμον, ου, τό, (ζεύγλη, δεσμός)=ζυγόδεσμον.

Ζεῦγμα, ατος, τό, (ζεύγνυμι) *that which is joined, fastened together, a band, bond*, ζ. τοῦ λιμένος, *a boom* or *chain across* the mouth of the harbour, Thuc. 7, 70; *a bridge*, Polyb.—2. metaph. ἀνάγκης ζ., *the straits* of necessity, Eur. I. A. 443.—II. in Gramm., a figure of speech, wherein two subjects *are used jointly* with the same predicate, which strictly belongs only to one, as in Il. 1, 533, where ἔβη must be supplied with Ζεύς, cf. σύλληψις. Hence

†**Ζεῦγμα**, ατος, τό, *Zeugma*, a town in Commagene, the chief crossing place on the Euphrates, now prob. *Tschesme*, Strab.

Ζευγνῦμεν, ζευγνύμεν, v. sq.

Ζεύγνῡμι, also -νύω, Hdt. 1, 205: fut. ζεύξω: aor. ἔζευξα: perf. pass. ἔζευγμαι: post-Hom. aor. 1 pass. ἐζεύχθην only in Trag., in common language aor. 2 ἐζύγην [ῠ]. Hom. most freq. uses aor. act. (but in Il. 16, 145 must be remarked the irreg. form ζευγνῦμεν, or, acc. to Buttm., ζευγνύμεν, inf. pres. act. for ζευγνύμεναι, ζευγνύναι, but with ῡ, which is a singular exception to the rule that ῡ occurs only in sing. indic. pres., cf. Buttm. Lexil. voc. νῶϊ 9.) *To join, fasten on, put to, yoke*, ἵππους, ἡμιόνους, βόας, Hom.; sometimes with the addition ὑφ' ἅρματα, ὑφ' ἅρμασιν, ὑπ' ὄχεσφιν, ὑπ' ἀμάξῃσιν: in Hom. also (esp. in Od.) is found mid. c. acc., ἵππους ζεύγνυσθαι, *to put to one's* horses, *put* them *to for one's self*, Od. 3, 492, etc., Il. 24, 281; so of camels, Hdt. 3, 102; and of riding horses, *to saddle, bridle*, Ar. Pac. 128, 135.—II. in genl. *to join* or *fasten together*, σανίδες ἐζευγμέναι, *fastened, close-shut* doors, Il. 18, 276 (elsewh. in Hom. only in signf. I.): hence esp.—2. *to join in wedlock, marry*, τίς ταύτην ἔζευξε; Eur. I. A. 698; but mid. of the husband, *to wed*, ἄκοιτιν, Eur Alc. 994: pass. *to be married*, Soph. Tr. 536; also γάμοις ζυγῆναι, Id. O. T. 826, Eur I. A. 907.—3. *to join* opposite banks *by bridges*, ποταμόν, πόντον ζεῦξαι, Hdt. 1, 206; 7, 33, etc.; but also, γέφυραν ζεῦξαι, Id. 1, 205, etc.—4. *to undergird* ships with ropes, Thuc. 1, 29, ubi v. Schol., and cf. ὑπόζωμα: but also *to furnish them with cross benches*, which *joined* the opposite sides, Hes. Fr. 37, and so some take Thuc. l. c. (The root is ZΥΓ-, which appears in the aor. 2 ζυγ-ῆναι, and the subst. ζύγ-ον, and recurs in the cognate languages, as Sanscr. *yuj* (cf. Ζεύς, fin.), Lat. *jung-ere*, Germ. *joch*. our *yoke*, etc., Pott Et. Forsch. 1, 237.)

Ζευγνύω,=foreg., Hdt.

Ζευγοποιΐα, ας, ἡ, (ζεῦγος, ποιέω) *the making of a pair*, esp. *the making of the double flute*, Theophr.

Ζεῦγος, εος, τό, (ζεύγνυμι) *a yoke of beasts, two mules, oxen* or *horses yoked together*, Il. 18, 543: hence—2. *the carriage drawn by a yoke of beasts, a chariot, plough*, etc., Hdt. 1, 31, 199, Aesch. Fr. 357, and Xen.: *any pair* or *couple*, ἰρήκων, Hdt. 3, 76; πεδέων, Ib. 130; ἐμβάδοιν, Ar. Eq. 872: absol. *a married couple*, Valck. Phoen. 331, like Lat. *conjugium* from *jugum*: κατὰ ζεῦγος or κατὰ ζεύγη, in pairs, Plut.: ζεύγη was used esp. for *the double flute*, Lat. *tibiae pares*.—II. also of *more than two things* or *persons joined together*, e. g. ζεῦγος τριπάρθενον, three maiden sisters, Eur. Erechth. 3: cf. τριζυγέες Χάριτες, Anth.

Ζευγοτροφέω, ῶ, *to keep a yoke of beasts*: from

Ζευγοτρόφος, ον, (ζεῦγος, τρέφω) *keeping a yoke of beasts*, Plut.

Ζεύκτειρα, ας, ἡ, fem. from sq.: esp. epith. of Venus, Orph.

Ζευκτήρ, ῆρος, ὁ, (ζεύγνυμι) *one who joins, yokes*, etc.: hence *the strap of the yoke*. Hence

Ζευκτήριος, α, ον, *fit for, belonging to joining, yoking*, etc., γέφυρα γαῖν δυοῖν ζ., Aesch. Pers. 736: hence, τὸ ζευκτήριον, *a yoke*, Id. Ag. 529: ἡ ζευκτηρία=ζεύγλη II., N. T.

Ζευκτός, ή, όν, verb. adj. from ζεύγνυμι, *joined, yoked, fastened*: *joined in pairs*, hence, τὸ ζ., *a body of soldiers, two in a line*.

†Ζευξίδᾱμος, Ion. -δημος, ου, ὁ, *Zeuxidāmus*, son of Leotychides, father of the Spartan king Archidamus II., Hdt. 6, 71.—2. son of Archidamus, grandson of Theopompus, 11th Proclid, Paus.

†Ζευξίδας, α, ὁ, *Zeuxidas*, a Spartan, Thuc. 5, 19.

Ζευξίλεως, ω, ὁ, (ζεύγνυμι, λεώς) *yoking* or *subduing men*. [ῐ]

†Ζευξίππη, ης, ἡ, *Zeuxippe*, wife of Pandion, Apollod. 3, 14, 8.—2. wife of Sicyon, Paus.: prob. fem. from

†Ζεύξιππος, ου, ὁ, *Zeuxippus*, son of Apollo, king of Sicyon, Paus.—2. a Spartan ephor, Xen. Hell. 2, 3, 10. —3. a painter of Heraclea, Plat. Prot. 318 B.—4. a sceptic philosopher, Diog. L.

Ζεῦξις, εως, ἡ, (ζεύγνυμι) *a joining, yoking, fastening*, as by a bridge, Hdt. 7, 35.

†Ζεῦξις, ιδος, ὁ, *Zeuxis*, the celebrated painter of Heraclea, a contemporary of Socrates, Plat. Gorg. 453 C. —Others in Polyb., etc.

†Ζευξώ, οῦς, ἡ, *Zeuxo*, a daughter of Oceanus and Tethys, Hes. Th. 352.

ΖΕΥ΄Σ, ὁ, voc. Ζεῦ, but gen. Διΐός, dat. Διΐ, acc. Δία, as if from *Δίς: but in a more poet. form Ζηνός, Ζηνί, Ζῆνα, Dor. Ζανός, etc., as if from *Ζήν, Ζάν: Aeol. Δεύς, Σδεύς: the acc. Ζεῦν only occurs as v. l. in an epigr. of Aeschrion or Simon., A. P. 7, 345, 5, v. Jac. p. 300: Hom. uses the oblique cases both from *Δίς and *Ζήν, but the former most freq.—*Zeus, Jupiter*, king and father of gods and men, son of Kronus, (Saturn) and Rhea, hence often called Κρονίδης, Κρονίων, husband of Juno: Hom. makes him rule in the lower air (ἀήρ): hence rain and storms come from him, Ζεὺς ὕει, hence ὕει alone, *it rains*, cf. sub. ὕω. The oath οὐ μὰ Ζῆνα, in Hom. only Il. 23, 43, Od. 20, 339; but very freq. in Att., οὐ μὰ Δία, μὰ Δία, νὴ Δία, also with the art., οὐ μὰ τόν Δ. For the attributes of Jupiter v. Müller Archäol. d. Kunst. § 349, sq.—II. by the flattery of courtiers Ζεύς became a name of the Roman emperors, Dion. P. 210, Opp. Cyn. 1, 3, cf. Suet. Domit. 13, Martial. 5, 8, etc. (On the root, v. θεός: from the same comes also Lat. *Jupiter*, i. e. Ζεὺς πατήρ, Pott Et. Forsch. 1, 100; the oblique cases *Jovis, Jovi, Jovem*, being=Διός, Διΐ, Δία, by the same change of letters as in ζυγόν, *jugum*, and *dies diurnus giorno jour.*)

Ζεφῠρηΐς, ΐδος, pecul. fem. of ζεφύριος, Posidipp. ap. Ath. 318 D.

Ζεφῠρίη, ης, ἡ, sub. πνοή,=Ζέφυρος, *the west wind*, Od. 7, 119. [Ζεφ- long in arsis, cf. ὄφις, σκύφος.]

Ζεφῠρικός, ή, όν,=ζεφύριος, Arist. Meteor.

†Ζεφύριον, ου, τό, *Zephyrium*, a promontory on the south-east coast of Bruttium, near Locri, now *Capo di Bruzzano*, Strab.—2. a promontory and small town of Cilicia, Id.—3. another on the west coast of Cyprus, Id., also Ζεφυρία.—4. a promontory of Aegypt, with a temple of Arsinoe Ἀφροδίτη, Id.—Others in Strab., etc. Hence

†Ζεφύριος, α, ον, *of Zephyrium, Zephyrian*, Λοκροί, Pind. O. 10, 18, cf. Ἐπιζεφύριος: pecul. fem. Ζεφυρηΐς, ιδος, *of Zephyrium*, in Aegypt, Ath. 318 D.

Ζεφύριος, ον, sometimes also ία, ιον, (Ζέφυρος) *of* or *belonging to the West* or *west wind*, ᾠὸν ζ., *a wind-egg*, Arist. H. A., elsewh. ἀνεμιαῖον, and ὑπηνέμιον: cf. ζεφυρίη. [ῠ]

Ζεφῠρίτης, ου, ὁ, fem. ζεφῠρῖτις, ιδος,=foreg., †αὖραι, Orph.—2. Ζεφυρῖτις, goddess *of Zephyrium* (4), appell. of Venus, Call. Ep. 5, 1.

Ζέφῠρος, ου, ὁ, *Zephyrus, the west wind*, strictly *the north-west*, and so like Boreas blowing from Thrace, Il. 9, 5; but also joined with Νότος, Il. 21, 334: hence in Hom. for *any westerly wind*, opp. to Εὖρος, Od. 5, 332; 19, 206: oft. represented as stormy, Od. 5, 295, and rainy, Od. 14, 458; but also as clearing, Il. 11, 305: as soft and gentle, Od. 4, 567, and so usu. in later poets. It was the swiftest of all winds, Il. 19, 415; and so—II. as a person, son of Astraeus and Aurora, Hes. Th. 379, was married to the harpy Podarge (*swift-foot*), Il. 16, 150. (From ζόφος, as Εὖρος from ἕως, cf. Buttm. Lexil. v. ἀήρ 8.)

ΖΕ΄Ω, fut. ζέσω, *to boil, seethe, bubble, be boiling hot*, of water, Il. 18, 349, Od. 10, 360: also, λέβης ζεῖ, the kettle *boils*, Il. 21, 362: in genl. *to boil* or *bubble up*, e. g. of springs, but, χθὼν ἔζεε, the earth *was hot*, Hes. Th. 695, 847: metaph. of boiling passion, like Lat. *fervere*, Aesch. Theb. 708, cf. Interpp. ad Ar. Ach. 321: also c. gen., *to boil up with* a thing, ὕδατος καὶ πηλοῦ, Plat. Phaed. 113 A, σκωλήκων, Luc., cf. ἀναζέω: also c. dat., αἵματι, Aristid.—II. trans. *to boil, heat*, τὸν δὲ λόετρα πυρὶ ζέον, Ap. Rh. 3, 273. (Cf. our *seethe*, Germ. *sieden*: hence ζῦθος, ζύμη.)

Ζῆ, imperat. for ζῆθι, v. ζάω.

Ζήδωρος, ον, v. sub ζείδωρος.

Ζῆθι, imperat. from ζάω.

†Ζῆθος, ου, ὁ, *Zethus*, son of Jupiter and Antiope, brother of Amphion, Od. 11, 262.

†Ζῆλα, ων, τά, *Zela*, a city of Pontus not far from Amasia, Strab.: hence ἡ Ζηλῖτις, sub. χώρα, *the territory of Zela*, Id.

Ζηλαῖος, αία, αῖον, (ζῆλος) *jealous*, Anth.

†Ζήλαρχος, ου, ὁ, *Zelarchus*, masc. pr. n., Xen. An. 5, 7, 44.

†Ζήλας, ὁ, *Zelas*, father of Prusias, Strab.

Ζηλευτής, οῦ, ὁ,=ζηλωτής: from

Ζηλεύω,=ζηλόω, Democr. ap. Stob. App. p. 14, 7, Gaisf.

Ζηλέω, ῶ,=ζηλοτυπέω.

Ζηλημοσύνη, ης, ἡ, poet. for ζῆλος, Q. Sm.: from

Ζηλήμων, ον, gen. ονος, (ζηλέω) *jealous*, Od. 5, 118.

†Ζῆλις, ἡ, *Zelis*, a city of Mauritania, Strab.

Ζηλοδοτήρ, ῆρος, ὁ, (ζῆλος, δίδωμι) *causing jealousy*, or *happiness*, Anth. cf. ζῆλος.

Ζηλομᾰνής, ές, (ζῆλος, μαίνομαι) *mad with jealousy*, Anth.

Ζῆλος, ου, ὁ, and later εος, τό, cf. Jacobson Patr. Apost. 1, p. 20, sq.: —*eager rivalry, zealous imitation, emulation*, a noble passion, opp. to φθόνος (envy), Plat. Menex. 242 A, cf. Arist. Rhet. 2, 11: but in Hes. Op. 193,=φθόνος, and so prob. in the dub. passage, Soph. O. T. 1526, v. Ellendt.—2. in genl. *any eager, vehement passion*, esp. *jealousy*, Eur. Hec. 352: *emulous desire for* a thing, Soph. O. C. 943. *zeal*, N. T.—II. pass. *the object of emulation* or *desire, happiness, blessedness*, Soph. Aj. 503.—III. personified, *Zelus*, as son of Styx, Hes. Th. 384. (From ζέω for ζέελος, cf. δῆλος, δέελος.)

Ζηλοσύνη, ης, ἡ, poet. for foreg., H. Hom. Ap. 100.

Ζηλοτῠπέω, ῶ, *to be* ζηλότυπος, *to emulate, rival, be jealous of*, usu. τινά, as Plat. Symp. 213 D, but also τινί, Dem. Phal.—2. *to envy, hate*, Aeschin. 84, 15: and

Ζηλοτῠπία, ας, ἡ, *rivalry, jealousy, envy*, Aeschin. 65, 16: from

Ζηλότῠπος, ον, (ζῆλος, τύπτω) *jealous*, Ar. Plut. 1016. Adv. -πως, ζ. ἔχειν πρός τινα, Diog. L.

Ζηλόω, ῶ, (ζῆλος) *to rival, vie with, imitate*, Lat. *aemulari*, τινά, Thuc. 2 37, 64: but also *to envy, be jealous of*, τινά, Hes. Op. 23, H. Hom. Cer. 168, 223: and in milder sense, *to esteem* or *pronounce happy, admire, praise*, usu., τινά τινος, one *for* a thing, Soph, El. 1027, Fr. 516, cf. Valck. Ammon. sub v., et Annott. Ined. ap. Thom. M. p. 162 Tittm.; more rarely, τινά τι, Soph. Aj. 552: in Eur. Med. 60, ζηλῶ σε, *I wonder at* you, perh. I admire your simpleness, cf. Valck. Phoen. 406, Thuc. 5, 105. Hence

Ζήλωμα, ατος, τό, *that which is emulated*: hence in pl., *high fortunes*, Eur. I. T. 379.—II. *an emulous effort, rivalry*, Lat. *contentio*, Aeschin. 27, 13: and

Ζήλωσις, εως, ἡ, *emulation, imitation*, Thuc. 1, 132: *eager desire, pursuit*, Philo.

Ζηλωτέος, έα, έον, verb. adj. from ζηλόω, *to be emulated*, Diog. L. 5, 74.

Ζηλωτής, οῦ, ὁ, (ζηλόω) *a rival, zealous imitator*, τινός, Plat. Prot. 343 A, Isocr. 4 B: *a zealot*, N. T.: hence

Ζηλωτικός, ή, όν, *of* or *belonging to a* ζηλωτής, *emulous*, Philo.

Ζηλωτός, ή, όν, also ός, όν, Eur. And. 5, (ζηλόω) *to be emulated* or *envied, worthy of imitation*, Plat. Hipp. Min. 368 B: hence—2. *enviable, happy, blessed*, Aesch. Pers. 710, Eur., etc. Adv. -τῶς.

†Ζήλωτος, ου, ὁ, *Zēlotus*, a poet of the Anthology.

Ζημία, ας, ἡ, *loss, damage*, Lat.

damnum, Epich. p. 91, opp. to *κέρδος*, Arist. Eth. N. 5, 4, 5, sq.: *ζημίαν λαβεῖν, to sustain loss*, Soph. Fr. 884; but ζ. *ποιεῖν*, Ar. Plut. 1124, or *φέρειν*, Plat. Legg. 835 B, to cause one a loss, do one harm.—II. usu. *a penalty*, esp. in money, *a fine*, etc., *ζημίην ἀποτίνειν*, Hdt. 2, 65, *ὀφλίζειν*, 3, 52: so, ζ. *ὀφλισκάνειν*, *ἐκτῖσαι*, Dem.: *θάνατον ζημίαν ἐπιτίθεσθαι*, *προτιθέναι*, Thuc. 2, 24; 3, 44: *τάττειν*, Dem. 498, 7, to make death *the penalty*; and so in pass. signf. *θάνατος ἡ ζ. ἐπικέεται*, Hdt. 2, 38, cf. 65.—III. *a word of reproach*, but always with an adjec., as, *φανερὰ ζημία*, a mere *good-for-nothing*, a dead *loss*, Ar. Ach. 737; so, *καθαρὰ ζ.*, Alciphr. 3, 21. (It seems to be connected with *δαμάω* through the Cretan *δαμία*, Lat. *damnum*.) Hence

Ζημιόω, ῶ, to cause loss, do damage to any one, Plat. Legg. 846 A, etc.:—hence usu. *to punish*, Thuc. 3, 42, *τινὰ θανάτῳ*, Hdt. 3, 27; esp. in money, *to fine*, *χιλίησι δραχμῇσι*, Id. 6, 21, and so freq. in Att.; but also, ζ. *τινὰ πεντήκοντα τάλαντα*, Id. 6, 136: also, *τινά τινι*, Hdt. 7, 35. Pass. *to be fined*, *ζημιοῦσθαί τι*, Valck. Hdt. 7, 39; but more usu. *τινί*, as in act.: fut. mid. *ζημιώσομαι* always in pass. signf., Hdt. l. c., though we also find *ζημιωθήσομαι*, Xen. Mem. 3, 9, 12, Isae. 81, 24, Lys. 181, 37.

Ζημιώδης, ες, (*ζημία, εἶδος*) *causing loss, hurtful, ruinous*, Plat. Legg. 650 A, etc. Adv. -*δῶς*.

Ζημίωμα, ατος, τό, (*ζημιόω*) *that which is lost, a penalty, fine*; ζ. *ἔστω ἀστυνόμοις*, let them have *the right of imposing penalties*, Plat. Legg. 764 C.

Ζημίωσις, εως, ἡ, (*ζημιόω*) *a punishing, fining*.

Ζημιωτής, οῦ, ὁ, (*ζημιόω*) *one who punishes, an executioner*.

*Ζήν, *ὁ*, gen. Ζηνός, poet. for Ζεύς, q. v.

†Ζηνᾶς, ᾶ, *ὁ*, *Zenas*, masc. pr. n., N. T.

†Ζηνεύς or Ζῆνις, *ὁ*, *Zeneus* or *Zenis*, a historian of Chios, Ath. 601 F.

†Ζῆνις, *ὁ*, *Zenis*, masc. pr. n., Xen. Hell. 3, 1, 10.

†*Ζηνοβία, ας, ἡ*, *Zenŏbia*, a celebrated queen of Palmyra.—II. a city on the Euphrates, built by this queen.

Ζηνοδοτήρ, ῆρος, ὁ, (Ζήν, *δίδωμι*) =Ζηνόφρων, Anth.

†*Ζηνόδοτος, ου, ὁ*, *Zenodŏtus*, a celebrated grammarian of Ephesus, had charge of the Alexandrean library, Luc., etc.—2. a Stoic philosopher, pupil of Diogenes, Diog. L.

†*Ζηνόθεμις, ιδος, ὁ*, *Zenothĕmis*, masc. pr. n., Dem., etc.

†Ζηνοποσειδῶν, ῶνος, ὁ, (Ζεύς, Ζηνός, Ποσειδῶν) *Jupiter-Neptunus*, Macho ap. Ath. 337 D.

†*Ζηνοφάνης, ους, ὁ*, *Zenophănes*, a writer, Ath. 424 B.—Others in Strab., etc.

†*Ζηνόφαντος, ου, ὁ*, *Zenophantus*, masc. pr. n., Luc.

†*Ζηνόφιλος, ου, ὁ*, *Zenophilus*, masc. pr. n., Anth.

Ζηνόφρων, ον, gen. *ονος*, (*Ζήν, φρήν*) *knowing the mind of Jupiter*, epithet of Apollo as revealing Jupiter's will in oracles, Anth.: so too Ζηνοδοτήρ.

†*Ζήνων, ωνος, ὁ*, *Zeno*, the founder of the Eleatic sect of philosophy, born at Helea or Velia in Lucania, taught at Athens, Diog. L.—2. founder of the Stoic sect, born at Citium in Cyprus, Id.—Many others of this name in Diog. L.—3. of Phlya, an Areopagite, Dem. 272, 5. Hence

†*Ζηνώνειος, α, ον*, and *Ζηνωνικός, ή, όν*, *of* or *belonging to Zeno, Zenŏnēan*, Ath. 158 A; 160 F.

†*Ζήρυνθος, ου, ἡ*, *Zerynthus*, a city of Thrace with a cavern of Hecate, near Aenos, Lyc. 77, where *Ζήρινθος* is also used: hence *Ζηρύνθιος, α, ον*, *of Zerynthus*; *ἡ Ζηρ.*, appell. of Venus, Id.

Ζητᾰρετησιάδης, ου, ὁ, (*ζητέω, ἀρετή*) com. word in Anth., *a virtue-seeker, virtut-aucupida* (as Scaliger renders it).

Ζητεύω, poet. for sq., Hes. Op. 398, H. Hom. Ap. 215.

ΖΗΤΕ'Ω, *ῶ*, f. *-ήσω*, *to seek, seek out*, in Hom. only Il. 14, 258: esp. *to search after, seek for*, Aesch., etc.: *to ask for*, Diog. L.—2. *to search out, inquire into, examine*, c. acc., esp. of judicial enquiry, Dem.; and philosophical investigation, Plat.: also, ζ. *ζήτησιν περί τινος*, Dinarch. 91, 20.—3. c. inf., *to seek to..*, *ἐκμαθεῖν*, Hdt. 3, 137, Aesch. Pr. 776, *μεταλαβεῖν*, Ar. Pl. 370; also c. inf. fut., *ζητεῖς ἀναπείσειν*, Ib. 573. Hence

Ζήτημα, ατος, τό, that which is sought: an inquiry, question, Soph. O. T. 278, Eur., etc.

Ζητημάτιον, ου, τό, dim. from foreg.

†*Ζήτης, ου*, Dor. *Ζήτας, α, ὁ*, *Zētes*, brother of Calaïs, winged sons of Boreas, who drove the Harpies from the tables of Phineus; they were both Argonauts, Pind. P. 4, 324; Apollod. 3, 15, 1.

Ζητήσιμος, ον, to be searched out, τὰ ζ., places to be beaten for game, Xen. Cyn. 6, 6: from

Ζήτησις, εως, ἡ, (*ζητέω*) *a seeking, seeking for, searching after, τινός*, Hdt. 1, 94, etc.: *a searching out*, esp. *a judicial inquiry*, Aeschin. 6, fin.—II. *a searching, search, ποιεῖσθαι ζήτησιν τῶν νεῶν*, to search the ships, Hdt. 6, 118.—2. *a philosophical inquiry, investigation*, Lat. *quaestio*, Plat. Apol. 29 C.

Ζητητέος, έα, έον, verb. adj. from *ζητέω, to be sought*, Soph. Aj. 470.—II. *ζητητέον, one must seek*, Ar. Nub.

Ζητητής, οῦ, ὁ, (*ζητέω*) *a seeker, inquirer, examiner*, Plat. Rep. 618 C: esp.—II. at Athens, the *ζητηταί* were *a special commission to inquire into state-offences*, esp. cases of embezzlement, like Lat. *quaesitores*, Andoc. 3, 6, Lys. 163, 6, Plat. (Com.) Presb. 5, cf. Herm. Pol. Ant. §. 133, 2.

Ζητητικός, ή, όν, (*ζητέω*) *belonging to, fit* or *inclined for inquiry: inquiring, examining*, Plat. Meno 81 D.

Ζητητός, ή, όν, verb. adj. from *ζητέω, sought, sought for, longed for, desired*, Soph. O. C. 389.

Ζητρεῖον or *ζήτρειον, ου, τό, a place of punishment for slaves*, Eupol. Incert. 46: also written *ζατρεῖον, ζήτριον, ζώτριον, ζωτεῖον, ζωντεῖον*, and so most prob. to be derived from *ζωγρεῖον*.

Ζιβύνη, ης, ἡ,=σιβύνη, LXX.

Ζιβύνιον, ου, τό, dim. from foreg.

Ζιγγίβερις, εως, ἡ, an Arabian spice-plant, the root of which was used in medicine, prob. *ginger*, Diosc. (Acc. to Pott Et. Forsch. 2, 36, the Sanscr. *gringa-vêra, antler-shaped*.)

Ζιγνίς, ιδος, ἡ, a kind of *lizard* in Arist. H. A., ubi al *ζυγνίς* or *δυγνίς*.

†Ζ[illegible], *ου, τό*, *Z*[illegible], a place in Numidia, Strab.

Ζιζάνιον, ου, τό, a weed that grows in wheat, elsewh. *aipa*, Lat. *zizanium, lolium*, N. T.

Ζίζυφον, ου, τό, a tree, the fruit of which is *the jujube*, Lat. *rhamnus jujuba*, Linn., Ital. *Giuggiolo*, Franz. [illegible].

Ζιρά, ἡ, v. *ζειρά*.

Ζόη, ης, ἡ, Ion. for *ζωή*, oft. in Hdt.—II. (from *ζέω*) *the skin on milk*, etc., like *γραῦς* II.

Ζοΐα, ας, ἡ, Aeol. for *ζωή*, Theocr. 29, 5.

†*Ζοίτειον, ου, τό*, and *Ζοιτεία, ας, ἡ*, *Zoetēum*, a town of Arcadia, Paus.; founded by

†*Ζοιτεύς, έως, ὁ*, *Zoeteus*, son of Tricolonus, Paus.

Ζόμβρος, ὁ, v. *τραγέλαφος* III.

Ζοός, ά, όν, Dor. for *ζωός*, Theocr. 2, 5.

Ζορκάς, άδος, ἡ,=δορκάς, Hdt. 4, 192: also *ζόρξ, ζορκός, ἡ*.

†*Ζοροβάβελ*, indecl. and *-βάβηλος, ου*, Jos., *ὁ*, *Zorobabel*, masc. pr. n., N. T.

†*Ζοῦμοι, ων, οἱ*, *the Zumi*, a people of Germany, Strab.

†*Ζοῦχις, ιδος, ἡ*, *Zuchis*, a city and lake of Africa near the Syrtes, Strab.

Ζόφεος, έα, ον, collat form of sq., Nic.

Ζοφερός, όν, (*ζόφος*) *dusky, gloomy*, Hes. Th. 814, and Hipp.

Ζόφιος, ον, collat. form of *ζοφερός*, Anth.

Ζοφοδορπίδας, ου, ὁ, (*ζόφος, δόρπον*) *supping in the dark*, i. e. *in secret*, or *with low company*, epith. of Pittacus, Alcae. 6.

Ζοφοείδελος, ον, (*ζόφος, εἶδος*) *dark-like, dusky, gloomy*, Nic.

Ζοφοειδής, ές, and *ζοφόεις, εσσα, εν*, Nic.,=foreg., Hipp.

Ζοφομηνία, ας, ἡ, (*ζόφος, μήνη*)= *σκοτομηνία*.

ΖΟ'ΦΟΣ, *ου, ὁ*, *darkness, gloom*, Od. 3, 335, opp. to *φάος*, esp. *the gloom of the nether world*, Od. 20, 356; hence *the land of gloom, the nether-world* itself, Il. 15, 191, Od. 11, 57, and oft. in H. Hom. Cer.—II. in Hom. who divides the world into a light and dark side, *the dark* or *night side, the west*, (as in Germ. *Abend*, evening, is used for the west), Od. 12, 81; opp. to Ἠώς, Od. 10, 190; *πρὸς ζόφον* opp. to *πρὸς Ἠῶ τ' Ἠέλιόν τε*, Od. 9, 26, Il. 12, 240. The form *τὸ ζόφος* in Ap. Rh. (Akin to *γνόφος δνόφος, νέφος, κνέφας*, cf. Buttm. Lexil. v. *κελαινός* 9.) Hence

Ζοφόω, ῶ, to darken. Pass. *to be dark*, Luc.

Ζοφώδης, ες,=ζοφοειδής, Anth.

Ζόφωμα, ατος, τό, darkness.

Ζόφωσις, εως, ἡ, (*ζοφόω*) *a darkening: darkness, gloom*.

Ζόω, rare poet. and Ion. form for *ζάω*, Hdt. 7, 46 Gaisf., Simon. (Amorg.) 231, 17, A. P. 13, 21.

Ζῠγάδην, adv. (*ζυγόν*) *jointly, in pairs*. [ᾰ]

Ζύγαινα, ης, ἡ, *zygaena*, a kind of shark, Epich. p. 29. [ῠ]

Ζυγ[illegible].

†*Ζυγάντης, ου, ὁ*, *the Zygantes*, a river near Philippi, App.

Ζῠγάστριον, ου, τό, Dim. from sq.

Ζύγαστρον, ου, τό, a chest or *box*, of board, *strongly fastened together*, Soph. Tr. 692. (From *ζυγός, ζεύγνυμι*.) [ῠ]

Ζῠγείς, part. aor. 2 pass. of *ζεύγνυμι*.

Ζῠγέω, ῶ, to be or *stand in the yoke*: usu. of soldiers, *to stand by one another, two in line*, Polyb.: as *στιχέω* means *to stand behind in file*.

Ζῠγηφόρος, ον, poet. for *ζυγοφ.*

bearing the yoke, yoked, Aesch. Fr. 330, and Eur.

Ζῠγῐᾰνός, ή, όν, (ζυγίον) *born in the sign of Libra*, cf. κριανός.

Ζῠγικός, ή, όν, (ζυγόν) *of* or *belonging to a balance.*

Ζύγιμος, ον, (ζυγόν)=ζύγιος. [ῠ]

Ζῠγίον, ου, τό, dim. from ζυγός.

Ζύγιος, α, ον, (ζυγόν) *belonging to, fit for the yoke*, ζύγιος ἵππος, *a draught-horse*, Eur. I. A. 221, Ar. Nub. 122, esp. as opp. to the σειραφόρος.—II. epith. of Juno as patroness of marriage, *Juno jugalis*, Musae. 275: also of other divinities.—III. ὁ ζύγιος,=ζυγίτης. [ῠ]

Ζῠγίτης, ου, ὁ, *the rower who sat on the mid-most of the three banks* or *benches*, cf. θαλαμίτης and θρανίτης. [ῑ]

Ζυγνίς, ίδος, ἡ, v. ζιγνίς, δυγνίς.

Ζῠγόδεσμον, ου, τό, *a yoke-band* (cf. ζυγός), Il. 24, 270, cf. μέσαβον.

Ζῠγόδεσμος, ου, ὁ,=foreg.

Ζῠγοδέτης, ου, ὁ, (ζυγόν, δέω)=foreg.

Ζῠγοειδής, ές, (ζυγόν, εἶδος) *like a yoke*: τὸ ζ., *os jugale*, so called from its shape, Gal.

†Ζῠγοί, ῶν, οἱ, *the Zugi*, a people on the Cimmerian Bosporus, Strab., etc.

Ζῠγοκρούστης, ου, ὁ, (ζυγός, κρούω) *one who uses a false balance.*

Ζῠγομᾰχέω, ῶ, (ζυγόν, μάχομαι) *to struggle with one's yoke-fellow, to be restive* or *quarrelsome, to quarrel*, περί τινος, Dem. 996, 16: also *to struggle against* an enemy, πρὸς τύχην, Menand. p. 234.

Ζῠγομᾰχία, ας, ἡ, *quarrelling, strife*, Aristaen.

ΖΥ˘ΓΟ´Ν, οῦ, τό, Lat. *jugum*, (cf. ζεύγνυμι fin.) *any thing which joins two* bodies, and so—I. *the yoke*, or *cross-bar* tied by the ζυγόδεσμος to the end of the pole, and having ζεῦγλαι (collars or loops) at each end, by which two draught horses, mules or oxen were put to the plough or carriage: in Hom. the horse-yoke is often defined as ζυγὸν ἵππειον, Il. 5, 799; 23, 392: ζυγὰ ἐπιτιθέναι ἵπποις, Hes. Op. 813 (in tmesis), opp. to ὑπὸ ζυγόφιν λύειν ἵππους, Il. 24, 576: metaph., τὸ δούλιον ζ., the yoke of slavery, Hdt. 7, 8, 3, Aesch. Ag. 1226; ὑπὸ ζυγῷ λόφον δικαίως εἶχον, Soph. Ant. 291; and so freq.: κατὰ ζυγά, *yoke-wise, in pairs*, Theocr. 13, 32.—II. *the cross-bar*, Lat. *transtillum, joining* the two horns of the φόρμιγξ, and along which the pegs and strings were fastened, Il. 9, 187.—III. in plur., *the cross-planks of a ship, joining* the two opposite sides, *the benches*, Lat. *transtra*, Od. 9, 99; 13, 21, Hdt. 2, 96; οἱ ἐπὶ ζυγῷ=ζυγῖται, Aesch. Ag. 1618.—IV. *the beam of the balance*, ζ. ταλάντου, Aesch. Supp. 822, in plur. also *the balance itself*, Dem. 784, 10.—V. *the cross-straps* of sandals, Ar. Lys. 417. Cf. the post-Hom. ζυγός.

Ζῠγοπλάστης, ου, ὁ, (ζυγόν, πλασσω) *one who uses a false balance.*

Ζῠγοποιέω, ῶ, *to make yokes*, v. Dobree Ar. Plut. 513: from

Ζῠγοποιός, όν, (ζυγόν, ποιέω) *a maker of yokes*, Pherecr. Pers. 1, 1.

†Ζυγόπολις, εως, ἡ, *Zygopŏlis*, a city of Pontus, Strab.

Ζῠγός, οῦ, ὁ, (ζεύγνυμι) like the older ζυγόν, but less freq., and in plur. very rare indeed: H. Hom. Cer. 217, elsewh. σέλμα.

Ζῠγοσταθμέω, ῶ,=ζυγοστατέω· from

Ζῠγόσταθμος, ου, ὁ, (ζυγόν, στάθμη) *the balance*, Plut.

Ζῠγοστᾰσία, ας, ἡ, *a weighing*: from

Ζῠγοστᾰτέω, ῶ, (ζυγοστάτης) *to weigh by the balance, to weigh.*—II. *to keep in equilibrium, balance*, Polyb. Hence

Ζῠγοστάτημα, ατος, τό, *the balance.*

Ζῠγοστάτης, ου, ὁ, (ζυγόν, ἵστημι) *one who weighs*: esp.—II. *a public officer, who looked to the weights.* [ᾰ]

Ζῠγοτρῡτάνη, ης, ἡ, *the balance.* [ᾰ]

Ζῠγουλκός, όν, (ζυγόν, ἕλκω) *drawing the yoke*, βοῦς, Moschion ap. Stob. Ecl. 1, 244.

Ζῠγόφιν, Ep. gen. sing. from ζυγόν, Il. 24, 576.

Ζῠγοφορέω, ῶ, *to weigh.*—II. *to bear the yoke*: from

Ζῠγοφόρος, ον, (ζυγόν, φέρω)=ζυγηφ.

Ζῠγόω, ῶ, (ζυγόν) *to yoke, join together*, ζ. κιθάραν, *to put the cross-bar to* the lyre, Luc.—II. *to bring to the yoke, subdue*, Aesch. Fr. 106.

Ζῠγωθρίζω, (ζυγόν IV.) *to weigh, examine*, Ar. Nub. 745.—II. *to bar*: from

Ζύγωθρον, ου, τό, (ζυγόω) *the cross-bar* or *bolt of a door.* [ῠ]

Ζύγωμα, ατος, τό,=foreg., Polyb.—II. *the bench of a ship.*—III. in medic. the *os jugale*, cf. ζυγοειδής. [ῠ]

Ζύγωσις, εως, ἡ, (ζυγόω) *a yoking.*—II. *a balancing*, Callix. ap. Ath. 204 A. [ῠ]

Ζῠγωτός, ή, όν, (ζυγόω) *yoked, harnessed*, ἅρμα ζ., Lat. *biga*, Soph. El. 702.

Ζῦθος, ου, ὁ, and ζῦθος, εος, τό, both in Strab., a kind of *beer*, so called by the Aegyptians, cf. Hdt. 2, 77, v. also κοῦρμι.

Ζύμη, ης, ἡ, *leaven*, Arist. Gen. An. (Prob. from ζέω, because it produces fermentation.) [ῡ] Hence

Ζῡμήεις, εσσα, εν, *leavened.*

Ζῡμίζω, *to be like leaven*, Diosc.

Ζῡμίτης, ου, ὁ, (ζύμη) ἄρτος ζ., *leavened bread*, Xen. An. 7, 3, 21.

Ζῡμόω, ῶ, (ζύμη) *to leaven, make to ferment*, Lat. *fermentare*: pass. *to ferment*, Hipp., cf. Foës. Oecon.

Ζῡμώδης, ες,=ζυμήεις: hence, *not mouldy, sound*, Arist. Gen. An.

Ζύμωμα, ατος, τό, (ζυμόω) *a fermented mixture*, Lat. *fermentum*, Plat.: Nic. calls *a fungus* or *mushroom* ζύμωμα γῆς. [ῡ]

Ζύμωσις, εως, ἡ, (ζυμόω) *a fermenting, fermentation*, Plat. Tim. 66 B: ἥπατος ζύμωσις, *a swelling* of the liver, Hipp. [ῡ]

Ζῡμωτικός, ή, όν, (ζυμόω) *causing to ferment, blowing up*, τινός, Ath.

Ζῡμωτός, ή, όν, (ζυμόω) *fermented, leavened*, LXX.

Ζωάγρια, ων, τά, (ζωός, ἀγρεύω) *reward for life saved in battle*, or in gen. *for preserving any one alive*, Od. 8, 462, Hdt. 3, 36: in Hom. with τίνειν and ὀφέλλειν, like θρεπτήρια, *reward for nursing and rearing one*, Il. 18, 407: also *offerings* to Aesculapius and other gods *for recovery from illness*: the sing. occurs only in Orac. ap. Plut. Arat. 53: cf. ζωγρέω II.

Ζωάριον, ου, τό, dim. from ζῶον, *an animalcule.*

Ζωαρκής, ές, (ζωή, ἀρκέω) *supporting* or *assisting life, refreshing, cheering*, Anth.

Ζώαρχος, ον, (ζῶον, ἄρχω) *ruling, guiding an animal*, name of an elephant-driver, Ael.

†Ζωβία, ας, ἡ, *Zobia*, fem. pr. n., Dem. 788, 5.

Ζωγλύφος, ον,=ζωογλύφος.

Ζωγρᾰφεῖον, ου, τό, (ζωγράφος) *a painter's studio.*

Ζωγρᾰφέω, ῶ, (ζωγράφος) *to paint*, esp. *from life*, Plat. Rep. 598 B, etc. Hence

Ζωγράφημα, ατος, τό, *a picture*, Plat. Phil. 39 D. [ᾰ]: and

Ζωγρᾰφητός, ή, όν, *painted.*

Ζωγρᾰφία, ας, ἡ, *the art of painting, painting*, Plat. Phaedr. 275 D.

Ζωγρᾰφικός, ή, όν, *skilled in painting*, Plat. Theaet. 145 A: ἡ ζ., sub. τέχνη, *the art of painting*, Diod. Adv. -κῶς: from

Ζωγράφος, ου, (ζῶον, γράφω) *painting animals, painting from life* or *from nature*: ὁ ζωγ., *a painter*, Hdt. 2, 46, and Plat.: metaph. *one who paints in vivid language*, Aristaen. [ᾰ]

Ζωγρεία, ας, ἡ, (ζωγρέω)=ζωγρία, Polyb.

Ζωγρεῖον, ου, τό, *a place to keep animals in, a cage, den, aviary, stew-pond*, etc., Plut.

Ζωγρέω, ῶ, f. -ήσω, (ζωός, ἀγρεύω) *to take alive, take prisoner* in war instead of killing, Il. 6, 46; 10, 378, Hdt., etc.; for which ζωὸν ἀνάγειν occurs Od. 14, 272; οὐδένα ζωγρεῖν, to give no quarter.—II. (ζωή, ἀγείρω) *to restore to life and strength, revive*, like ζωπυρέω, Il. 5, 698.

Ζωγρία, ας, ἡ, Ion. -ίη, *a taking alive, taking prisoner*, ζωγρίῃ λαμβάνειν, αἱρέειν, to take alive, Hdt. 6, 28, 37.

Ζωγρίας, ου, ὁ, *one taken alive*: some refer to this the phrase ζωγρίαν λαμβάνειν, Ctes. 3, and LXX., cf. Dind. Steph. Thes. v. ζωγρία.

Ζῶγρον, ου, τό, and ζῶγρος, ου, ὁ, later forms for ζωγρεῖον.

Ζωδάριον, ου, τό, dim. from ζῶον, *a little animal*, as *an insect*, Alex. Lyc 2, Arist. H. A., v. ζώδιον.

Ζωδιακός, ή, όν, (ζώδιον) *of* or *belonging to animals*: esp. ὁ ζωδιακός, sub. κύκλος, *the Zodiac*, also ἡ ζωδιακή.

Ζωδιογλύφος, ον, (ζώδιον, γλύφω)=ζωογλύφος, Plut.

Ζώδιον, ου, τό, dim. from ζῶον, *a little animal*: *a small figure, painted* or *carved*, Hdt. 1, 70.—II. in plur. esp. *the signs of the zodiac*, Arist. Mund.

Ζωδιοφόρος, ον, (ζώδιον, φέρω) *bearing animals*: κύκλος ζ.=ὁ ζωδιακός.

Ζωδιωτός, ή, όν, (ζώδιον)=ζωωτός.

Ζωή, ῆς, ἡ, Ion. and poet. ζόη, (ζάω) *a living*, i. e. *means of life, goods, property*, like βίος, βίοτος, Od. 14, 96, 208.—II. in Att., *life*, opp. to death, Trag.

Ζωηδόν, adv., (ζῶον) *in the manner of beasts*, Polyb.

Ζωηρός, ή, όν, (ζωή) *living, and giving life*, Eccl.

Ζωηφόρος, ον, (ζωή, φέρω) *life-bringing*, Eccl.

Ζωθάλμιος, ον, *giving the bloom and freshness of life*, Pind. O. 7, 20, cf. βιοθάλμιος, πολυθάλμιος, φυτάλμιος. (Prob. from ζωή, θάλλω: others derive it from ἄλθω, others from θάλπω.)

Ζωθαλπής, ές, (ζωή, θάλπω) *warming* or *cheering life*, Nonn.

Ζωθαλπίς, ίδος, pecul. fem. of foreg., Id.

Ζωθήκη, ης, ἡ, *a small room* or *closet, wherein to rest by day*, opp. to *dormitorium*, the bed-room, Plin. Ep 2, 17, cf. 5, 6.

Ζωΐδιος, α, ον,=ζωδιακός, Arat. [ῐδ]

Ζωϊκός, ή, όν, (ζῶον) *of* or *belonging to animals*, τὰ ζωϊκά, *a history of animals*, Arist. Part. An.

†Ζωΐλος, ου, ὁ, *Zoïlus*, a Greek rhetorician and grammarian of Amphi-

polis in Macedonia, called Ὁμηρομάστιξ in consequence of his severe censure of Homer, Plut., Ael., etc.—Others in Diog. L., etc.

Ζώϊον, ου, τό, poet. for ζῶον, like ᾠϊον for ᾠόν, Simon. 214.

†**Ζώϊππος**, ου, ὁ, *Zoïppus*, masc. pr. n., Polyb.

Ζῶμα, ατος, τό, (ζώννυμι) *that which is girded*, and so in Hom. *the girded frock* or *doublet* worn under the armour, Il. 4, 187, Od. 14, 482.—II. later also = ζώνη, ζωστήρ, *a girdle, belt*, Soph. El. 452: though some take it in Il. 23, 683, for *the drawers*, Lat. *subligaculum*, worn in wrestling, v. Heyne Iliad. T. 8, p. 491.

Ζωμάρυστρον, ου, τό, and ζωμάρυστρος, ου, ἡ,=ζωμήρυσις.

Ζώμευμα, ατος, τό, *broth, soup*: put by way of joke for ὑποζώματα νεώς, Ar. Eq. 279: from

Ζωμεύω, (ζωμός) *to boil for broth, seethe*, Hipp.

Ζωμήρῠσις, εως, ἡ, (ζωμός, ἀρύω) *a soup-ladle*, Philem. Jun. p. 432, Meineke.

Ζωμίδιον, ου, τό, dim. from ζωμός, *a little sauce*, Ar. Nub. 389.

Ζωμοποιέω, ῶ, *to make broth* or *sauce*: from

Ζωμοποιός, όν, (ζωμός, ποιέω) *making, preparing, spicing sauce*, Plut.

Ζωμός, ὁ, Dor. δωμός, q. v., *broth, soup*, esp. *sauce* to eat with meat, fish, etc., Ar. Pac. 716, etc.—2. comic name for *a fat, greasy fellow*, Anaxandr. Odyss. 2, 5.—II. metaph. *bloodshed*, Casaub. Theophr. Char. 8, 2, cf. πέλανος in Aesch. Pers. 816. (Prob. from ζέω.)

Ζωμοτάρῑχος, ον, (ζωμός, τάριχος) *fond of sauce made from salted* or *potted fish*, Alex. Γυναικ. 2. [ᾰ]

†**Ζωναῖος**, α, ον, *of Zonē, Zonēan*, ὄρη, Nic. Th. 461.

Ζωνάριον, τό, dim. from ζώνη, Hdn.

†**Ζωνάρας**, ου, ὁ, *Zonaras*, a late Grecian historian.

Ζώνη, ης, ἡ. (ζώννυμι) *a belt, girdle*, in Hom. strictly *the lower girdle worn by women* just above the hips, over which the gown was drawn and fell in folds, Il. 14, 181, Od. 5, 231: *the man's belt* was usu. ζωστήρ, but Agamemnon's is called ζώνη, Il. 11, 234: *the upper girdle of the women* (στρόφιον or ταινία) was worn under the breasts.—Phrases: ζώνην λύειν, to loose *the maiden girdle*, of the bridegroom, Od. 11, 245: ζ. λύεσθαι, of the bride herself, Anth.; ζ. λύειν is also used in later authors of Diana, as assisting in child-birth; also of men on a march, ζ. λύεσθαι, *to halt, rest one's self*, Hdt. 8, 120: φέρειν ὑπὸ ζώνην and τρέφειν ἐντὸς ζώνης, to bear or nourish under the girdle, i.e. in the womb, Aesch. Cho. 992, Eum. 608; also ὑπὸ ζώνης, Eur. Hec. 762.—Proverb. εἰς ζώνην δεδόσθαι, to be given *for girdle-money*, or, as we should say, *pin-money*, of Oriental queens who had cities given them for their small expenses, Schneid. Xen. An. 1, 4, 9. Later the girdle was used, as now in the east, to keep money in, N. T.: hence *zonam perdere*, to lose one's *purse*, Horat.—II. *the part round which the girdle passed, the waist, loins*, so, as early as Il. 2, 479, Agamemnon is called Ἄρει ζώνην ἴκελος.—III. *any thing that one girds on, a garment, cuirass, armour* in genl., esp. that of officers, hence, ζώνης τυχεῖν, as we say, 'to get one's epaulettes,' Anth.—IV. *any thing that goes round like a girdle*, and so—1. in architecture, *the frieze*, Vitruv.—2. *the zones of the heavenly sphere*, Lat. *cingulus*, Strab.—3. in medic. writers, *herpes zoster, shingles*, (i. e. *cingulum*), so called from its running round the body, Plin.

†**Ζώνη**, ης, ἡ, *Zonē*, a city and promontory of Thrace on the Aegean sea, Hdt. 7, 59, Ap. Rh. 1, 28.

Ζώνιον, ου, τό, dim. from foreg., Plut.

Ζωνιοπλόκος, ον, (ζώνιον, πλέκω) *plaiting, embroidering girdles*.

Ζωνίτης, ου, ὁ, fem. ῖτις, ιδος, *girded, having girdles, a kind of cake*, Diosc.

Ζώννῡμι, and -νύω, f. ζώσω: aor. ἔζωσα. Mid. ζώννυμαι, f. ζώσομαι: aor. ἐζωσάμην: perf. pass. ἔζωσμαι. *To gird*, esp. *to gird* or *tuck up for battle*, Od. 18, 76 (the only place where Hom. has act.): *to gird round, gird, buckle* or *put on*. Mid. *to gird one's self, gird up one's loins*, ζῶσαι, *gird thee*, Od. 18, 30; esp. *to gird one's self for battle*, Il. 11, 15; 23, 685; hence *to arm*, Od. 24, 89; ζώννυσθαι ζωστῆρι, ῥάκεσι, *to gird one's self with* a belt, with rags, Il. 10, 78, Od. 18, 67; also c. acc., ζώνην, μίτρην, χαλκὸν ζώννυσθαι, *to gird on one's* belt, sword, Il. 5, 857; 14, 181; 23, 130; cf. εὔζωνος. (Akin to ζεύγνυμι, ζυγῆναι, as χώννυμι to χέω, χυθῆναι, Lat. *cingo*.)

Ζωννύσκετο, lengthd. 3 sing. impf. mid. from foreg., Il. 5, 857.

Ζωννύω,=ζώννυμι.

Ζωνόγαστρις, ὁ, ἡ, and ζωνογάστωρ, ορος, ὁ, ἡ, (ζώνη, γαστήρ) *girded round the loins*.

Ζωνοειδής, ές, (ζώνη, εἶδος) *like a belt* or *girdle*.

Ζωντεῖον, ου, τό, v. ζητρεῖον.

Ζωογενής, ές, (ζῶον, * γένω) *born of an animal, animal*, Plat.

Ζωογλύφος, ον, (ζῶον, γλύφω) *carving animals*: ὁ ζ., *a sculptor*, Mel. 11. [ῠ]

Ζωογονέω, ῶ, (ζωογόνος) *to produce, propagate, engender animals*, esp. worms, maggots, etc., Theophr.—II. *to preserve alive*, LXX. Hence

Ζωογόνησις, εως, ἡ, *the propagating of animals*, esp. worms, etc., Lat. *vermiculatio*. Hence

Ζωογονητικός, ή, όν, *able to propagate, prolific*.

Ζωογονία, ας, ἡ, = ζωογόνησις, Theophr.

Ζωογονικός, ή, όν,=ζωογονητικός, Philo. Adv. -κῶς.

Ζωογόνος, ον, (ζωός, * γένω) *producing* or *propagating animals, generative*, Aretae.: epith. of the number seven, because children are often born in seven months.

Ζωογράφος, ον, poet. for ζωγ., Theocr. 15, 81.

Ζωοδότειρα, ας, ἡ, fem. from ζωοδοτήρ, ῆρος, ὁ, and ζωοδότης, ου, ὁ, (ζωή, δίδωμι) *a giver of life*, Eccl.

Ζωόδωρος, ον, (ζωή, δωρέω) *life-giving*, Eccl.

Ζωοειδής, ές, (ζῶον, εἶδος) *like an animal*, Geop.

Ζωοθετέω, ῶ, (ζωός, τίθημι) *to make alive, bring to life*, Archel. ap. Antig. Car. 23.

Ζωοθηρία, ας, ἡ, (θήρα) *a catching animals alive*, Plat. Soph. 223 B.

Ζωοθηρικός, ή, όν, *belonging to ζωοθηρία*, Ib. 220 A, 222 A.

Ζωοθῠσία, ας, ἡ, *animal sacrifice*, Eccl.: from

Ζωοθῠτέω, (ζῶον, θύω) *to sacrifice*.

Ζωοκτονία, ας, ἡ, *slaughter of animals*: from

†**Ζωοκτόνος**, ον, (ζῶον, κτείνω) *slaying animals*, Philost.

Ζωόμορφος, ον, (ζῶον, μορφή) *in the form* or *shape of an animal*, Plut.

Ζῷον, ου, τό, (ζωός) *a living being, animal*, like Lat. *animal* for *animale*, Ar. Vesp. 551, Plut. 443, etc.—II. in painting and sculpture, strictly *the figure of an animal done from life*, but also *any figure, image*, just = τύπος, Hdt. 2, 148: hence ζωγράφος, ζῷα γράφειν and γράφεσθαι for ζωγραφεῖν, in Hdt. with a second acc. of the thing painted, as, ζῷα γράψασθαι τὴν ζεῦξιν τοῦ Βοσπόρου, *to have* the passage of the Bosporus *painted from life*, or in genl. *painted*, Hdt. 4, 88. (Orig. neut. from ζωός, and by change of accent made into a subst.: in MSS. oft. written ζῷον as if contr. from ζώϊον, and so Dind., Steph. Thes., would always keep it, though he does not propose ζῳός in the adj. form, or ζῳο- in the deriv. words.)

Ζωοπλαστέω, ῶ, *to mould to the life, make into statues*, analogous to ζωγραφέω, Lycophr. 844: from

Ζωοπλάστης, ου, ὁ, (ζῶον, πλάσσω) *one who forms animals*: hence, *the Creator*, Philo.

Ζωοποιέω, ῶ, (ζωοποιός) *to produce animals*, esp. worms, grubs, etc., like ζωογονέω, Arist. H. A. Hence

Ζωοποίησις, εως, ἡ, *a making alive, bringing to life*. Hence

Ζωοποιητικός, ή, όν, *able to make alive*: τὸ ζ., *generative power*, Plut.

Ζωοποιός, ον, (ζῶον, ποιέω) *making alive, generative*, Eccl.

Ζωοπώλης, ου, ὁ, (ζῶον, πωλέω) *selling animals*, esp. for sacrifice.

Ζωόπωλις, ιδος, ἡ, sub. ἀγορά, *the beast-market*.

Ζωός, ζωή, ζωόν, (ζάω) *alive, living*, Hom., etc., opp. to θανών, Od. 17, 115; ζωὸν ἑλεῖν τινα, to take prisoner, Il. 6, 38, λαβεῖν, Xen. Hell. 1, 2, 5, cf. ζωγρέω. A rarer form is ζώς, Il. 5, 887; 16, 445, Hdt. 1, 194 (acc. to best MSS.; though some write ζῶς, wrongly comparing σῶς, which is contr. from σόος.)

Ζωόσοφος, ον, (ζωή, σοφός) *wise in life*, Anth.

Ζωοστάσιον, ου, τό, (ζῶον, ἵστημι) *a stand for beasts, stall, stable*. [ᾰ]

Ζωότης, ητος, ἡ, (ζωός) *animal nature*, formed like θειότης, and joined with it, Plut. 2, 1001 B.

Ζωοτοκέω, ῶ, *to be viviparous*, Arist. Pol. 1, 8, 10: and

Ζωοτοκία, ας, ἡ, *a being viviparous*, Arist. Gen. An.: from

Ζωοτόκος, ον, (ζῶον, τίκτω) *producing its young alive, viviparous*, opp. to ᾠοτόκος, Arist. H. A.

Ζωοτροφεῖον, ου, τό, *a place for keeping animals*: from

Ζωοτροφέω, ῶ, *to be ζωοτρόφος, to keep animals*, Philo. Hence

Ζωοτροφία, ας, ἡ, *a feeding, keeping of animals*, Plat.: and

Ζωοτροφικός, ή, όν, *fit for keeping animals*: ἡ ζ. sub. τέχνη,=ζωοτροφία, Plat. Polit. 263 E, 267 A.

Ζωοτρόφος, ον, (ζῶον, τρέφω) *feeding, keeping animals*, Clem. Al.

Ζωοτύπος, ον, (ζῶον, τυπόω) *moulding* or *modelling animals from life*, Nonn. [ῠ]

Ζωοφᾰγέω, ῶ, *to live on animal food*, Arist. H. A. 8, 2, 16: and

Ζωοφαγία, ας, ἡ, *a living on animal food*, Arist. H. A.: from

Ζωοφάγος, ον, (ζῶον, φαγεῖν) *living on animal food, carnivorous*, Arist. Pol. [ᾰ]

Ζωοφθαλμος, ον, (ζῶον, ὀφθαλμος

with animal eyes: τὸ ζωόφθαλμον, a plant, elsewh. *βούφθαλμον*, Diosc.

Ζωοφθορία, *ας, ἡ, the act of a ζωοφθόρος*, Eccl.

Ζωοφθόρος, *ον*, (*ζῶον, φθείρω*) *destroying animals.*—2. *defiling one's self therewith*, Eccl.

Ζωοφορέω, *ῶ, to bear alive, to bear a live fetus*, Arist. H. A.: of plants, *to bear fruit*, Geop.

Ζωοφόρος, *ον*, (*ζωή, φέρω*) *bringing life, life-giving*, Anth.—II. (*ζῶον, φέρω*) *bearing animals*, and so—1. *bearing the figures of animals, sculptured*, Diod.: hence *zophora, the frieze*, Vitruv.—2. *ὁ ζωοφ.* sub. *κύκλος*,=*ζωδιακός*, Arist. Mund.

Ζωοφῠτέω, *ῶ*, (*ζωός, φυτεύω*) *to put forth live shoots*, Ath.

Ζωόφῠτον, *ου*, (*ζῶον, φύομαι*) *a living being*, v. *ζώφυτον.*—II. (*ζῶον, φυτόν*) *a zoöphyte*, i. e. *an animal-plant*, the lowest of the animal tribe, such as polypi, Arist. H. A.

Ζωόω, *ῶ*, (*ζωός*) *to make alive:* pass. *ζωοῦσθαι*, of plants, *to be filled with worms, maggots*, etc., Theophr., cf. *ζωογονέω, ζωοποιέω.*

Ζώπισσα, *ης, ἡ*, (*ζωός, πίσσα*) *the pitch and wax scraped off old ships*, Diosc.

Ζωπονέω, *ῶ, to represent alive*, Anth.

†**Ζωπύρα**, *ας, ἡ, Zopyra*, fem. pr. n., Alex. ap. Ath. 441 D.

Ζωπῠρέω, *ῶ*, (*ζώπυρον*) *to kindle to live flame, make to blaze up*, usu. metaph. *to set on fire, stir up, kindle, τάρβος, φρένα*, Aesch. Theb. 289, Ag. 1034; *to provoke*, Ar. Lys. 682.

Ζωπύρημα, *ατος, τό*,=*ζώπυρον* I. [ῠ]

Ζωπύρησις, *εως, ἡ*, (*ζωπυρέω*) *a lighting up, kindling.* [ῠ]

†**Ζωπυρητέον**, verb. adj. from *ζωπυρέω, one must kindle*, Philo.

†**Ζωπυρῖνος**, *ου, ὁ, Zopyrīnus*, a poet, Ath. 662 D.

Ζωπῠρίς, *ίδος, ἡ, kindling up, reviving*, Julian.

†**Ζωπῠρίων**, *ωνος, ὁ, Zopўrion*, name of a slave, Theocr. 15, 13.

Ζώπῠρον, *ου, τό*, (*ζωός, πῦρ*) *a spark, a piece of hot coal, a match to light up a fire with;* whence Plato calls those who survived the flood, *ζώπυρα τοῦ τῶν ἀνθρώπων γένους*, Legg. 677 B.—II. act. *a pair of bellows.*—III. a plant, also *κλινοπόδιον*, dub. in Diosc. Strictly neut. from adj. *ζώπυρος.*

Ζώπῠρος, *ον*, (*ζωός, πῦρ*) *kindling, lighting up, rousing*, Philostr.

†**Ζώπυρος**, *ου, ὁ, Zopўrus*, a celebrated general of Darius Hystaspis, Hdt. 3, 153. — 2. grandson of the foreg., Id. 3, 160.—3. *ὁ Θρᾴξ*, a slave of Pericles, instructor of Alcibiades, Plat. Alcib. 1, 122 A.—4. a physician, Plut. — Others in Plut. Pyrrh. 34, Diog. L., etc.

Ζωπύρωσις, *εως, ἡ*,=*ζωπύρησις.*

†**Ζωροάστρης**, *ου, ὁ, Zoroaster*, the celebrated Persian sage and lawgiver, founder of the Persian religion; son of Oromazes, Plat. Alc. 1, 122 A.

Ζωροποτέω, *ῶ, to drink sheer wine, be drunken*, Ath.: from

Ζωροπότης, *ου, ὁ*, (*ζωρός, πίνω*) *drinking sheer wine, drinking hard, drunken*, Hedyl. ap. Ath. 497 D.

Ζωρός, *όν, pure, sheer*, hence *strong, hot*, usu. of wine without water; also as neut., *ζωρόν*, like *τὸ ἄκρατον*, Lat. *merum, sheer wine:* Hom. uses only comp., *ζωρότερον κέραιε*, mix *purer wine*, i. e. pour in less water, Il. 9, 203, where also it must be taken as neut. subst. As it was reckoned a drunken habit to drink the strong Greek wine without water, the post-Hom. phrase *ζωρότερον πίνειν* came to mean not only, as in Hdt. 6, 84, *to drink purer wine than common*, but in genl. *to drink hard, be a drunkard*, like *ἀκρατοποτεῖν.* But in Emped. 148, *ζωρός* has exactly the contrary meaning, *mixed*, as opp. to *ἄκρητος.* (Prob. for *ζωερός* from *ζωός.*)

†**Ζῶρος**, *ου, ὁ, Zōrus*, founder of Carthage, acc. to App. Pun.—2. **Ζωρός**, *οῦ, ὁ*, a Trojan, Q. Sm. 3, 231.

Ζώς, neut. *ζών*, gen. *ζώ*, rarer form for *ζωός*, q. v., Il. 5, 887.

Ζῶσαι, imperat. aor. 1 mid. of *ζώννυμι*, Od. 18, 30.

Ζώσιμος, *ον*, (*ζάω*) *capable of life*, Lat. *vitalis*, Theophr.

†**Ζώσιμος**, *ου, ὁ, Zosimus*, an epigrammatic poet of Thasus, Anth.—2. one of the Byzantine historians.

Ζῶσις, *εως, ἡ*, (*ζώννυμι*) *a girding.*

Ζῶσμα, *ατος, τό*,=*ζῶμα*, acc. to Thom. M. p. 411, not Att.

Ζωστήρ, *ῆρος, ὁ*, (*ζώννυμι*) *a belt, girdle:* freq. in Il., where it always means *the warrior's belt*, which passed round the loins and secured the bottom of the cuirass (*θώραξ*); fastened with a clasp or hooks of gold, Il. 4, 132; and prob., to make it stronger, covered with metal plates, hence *δαιδαλέος* and *παναίολος*, Il. 4, 135, etc.: in Od. the belt with which the swine-herd girds up his frock, Od. 14, 72. Later also the women's girdle, which Hom. calls *ζώνη.*—II. =*ζώνη* IV. 3, Plin.—III. *the stripe* or *band which marks a certain height in the ship*, which may be illustrated by Eur. Cycl. 505, 6.—IV. a kind of *sea-weed.* —V. as adj., *girded*, Call. H. Ap. 85. Hence

†**Ζωστήρ**, *ῆρος, ὁ, Zoster*, a promontory of Attica, consisting of several slender points, between Athens and Sunium, now *Halikes*, Hdt. 8, 107, Xen. Hell. 5, 1, 9.

Ζωστήριος, *α, ον, of, belonging to the ζωστήρ.*

Ζωστηροκλέπτης, *ου, ὁ*, (*ζωστήρ, κλέπτω*) *one who steals belts*, Lyc.

Ζώστης, *ου, ὁ*, (*ζώννυμι*) *one who girds.*—2. *a girdle.*

Ζωστός, *ή, όν*, (*ζώννυμι*) *girded.*

Ζῶστρον, *ου, τό, a belt, girdle*, Od. 6, 38.

Ζωτεῖον, *ου, τό*, v. *ζητρεῖον.*

Ζωτικός, *ή, όν*, (*ζάω*) *belonging to, giving* or *preserving life*, Arist. Gen. An.—II. *full of life, lively*, Lat. *vivax*, Plat. Rep. 610 E: also of works of art, *true to life, τὸ ζωτικὸν φαίνεσθαι πῶς ἐνεργάζῃ τοῖς ἀνδριᾶσιν;* how do you give *that look of life* to your statues? Xen. Mem. 3, 10, 6: *ζωτικώτατα γράφειν*, to paint *to the very life*, Plut. Adv. *-κῶς*, hence, *ζωτικῶς ἔχειν*, to be *fond of life*, unwilling to die, Plut.

†**Ζῶτος**, *ου, ὁ*, or **Ζώτης**, *Zōtus*, masc. pr. n., Paus.

Ζωῠ́φιον, *ου, τό*, dim. from *ζῶον*, =*ζώδιον*, Ath. [ῠ]

Ζωφόρος, *ον*, (*φέρω*)=*ζωοφόρος*, q. v.

Ζώφῠτος, *ον*, (*ζωός, φύω*) *giving life to plants, fruitful, fertilising*, Aesch. Supp. 857: cf. *ζωόφ.*

Ζώω, Ep. and Ion. for *ζάω, to live*, the only form in Hom., but only in pres. and impf.: *ἀγαθὸν βίον ζώειν*, Od. 15, 491: freq. joined, *ζώειν καὶ ὁρᾶν φάος ἠελίοιο.* (It never occurs as root of *ζώννυμι.*)

Ζωώδης, *ες*, (*ζῶον, εἶδος*) *like an animal, animal* Plut. Hence

Ζωωδία, *ας, ἡ, animal nature*, Iambl.

Ζωωνῠμία, *ας, ἡ*, (*ζῶον, ὄνομα*) *the naming after animals*, as in the zodiac

Ζώωσις, *εως, ἡ*, (*ζωόω*) *a making alive.*—II. pass. *a being alive, animation.*

Ζωωτός, *ή, όν*, (*ζωόω*) *worked, embroidered with figures*, Ath., like Plautus' *belluata tapetia*, cf. *στρουθωτός.*

H.

H, *η, ἦτα, τό*, indecl., seventh letter of the Gr. alphabet; as numeral *η′*=*ὀκτώ* and *ὄγδοος*, but *͵η*=8000. The oldest form of Eta (𐌇) was plainly a double *ε*, and prob. it was pronounced as a lengthd. *ε*, cf. *δῆλος ζῆλος*, from *δέελος ζέελος.* The old alphabet had only one sign (*ε*) for the *ε* sound, both long and short, till the long vowels *η* and *ω* were formally introduced from the Samian into the Athen. alphabet in the archonship of Euclides, B. C. 403. But the sign H, before it represented the double *ε*, was used for the spiritus asper, as ΗΟΣ, i. e. *ὅς*, which usage remains in the Lat. H: also before the introduction of the aspirated consonants, *θ, χ, φ*, it was placed after the tenues *κ, π, τ*, to represent these, ΚΗ=Χ, ΠΗ=Φ, ΤΗ=Θ. When it became a vowel, the sign H was cut in two, so that ⊢ represented the spir. asper, ⊣ the spir. lenis, whence came the present signs for breathings. *η* was most in use among the Ion.; with Att. it often passed into *ᾱ*, as in *πρήσσω θώρηξ*, Att. *πράσσω θώραξ:* though this change was much more freq. in Aeol. and Dor. In later Att., *ει* and *ηϊ* were not seldom changed into *η*, e. g. *κλεῖθρα κλῇθρα, Νηρηΐδες Νηρῇδες*, Valck. Phoen. 268.

Ἤ, and poet., esp. Ep., lengthd. *ἠέ*, conjunction with three chief signfs., disjunctive, interrogative, comparative.

I. *ἤ* DISJUNCTIVE, *or*, Lat. *aut*, Hom.: it may oft. be rendered *or else*, i. e. *in the other* or *opposite case*, cf. *ἤπερ, ἤτοι, ἤτε.*—2. *ἤ..., ἤ...*, repeated at the beginning of two clauses, to mark a strong distinction or opposition, *either..., or...*, Lat. *aut..., aut...*, Hom.: but oft. only to denote two parallel cases, like *πότερον..., ἤ...*, the Lat. *sive..., sive..., whether..., or...*, mostly in Ep., as Il. 1, 27, 138, Od. 14, 330, etc., but sometimes also in Trag., Elmsl. Med. 480: so too Hom. uses *ἠμέν..., ἠδέ...*, q. v.: Pind. joins *ἤ..., ἤτοι...*, N. 6, 8, and later writers, esp. Trag., oft. have *ἤτοι..., ἤ...*, and *εἴτε..., ἤ...*, Seidl. Eur. El. 891, Lob. Soph. Aj. 178.

II. *ἤ* INTERROGATIVE:—1. mostly in indirect questions, as *εἰπὲ ἤ...*, say *whether...*, Od. 16, 138, cf. Il. 8, 111, for which the Att. say *εἰ*: and in double indirect questions, *ἤ..., ἤ..., whether..., or...?* Lat. *utrum..., an...?* Il. 1, 190, Od. 6, 142, etc., for which the Att. say *εἰ* or *πότερον..., ἤ...*, Valck. Hipp. 276: *ἤ..., ἤ...*, is also used in clauses, which do not strictly express a *question*, but only a *doubt*, Il. 5, 672.—2. also with such direct questions as follow a general question and suggest the answer thereto, like Lat. *an, τίπτ' εἰλήλουθας; ἦ ἵνα ὕβριν ἴδῃ Ἀγαμέμνονος;* why hast thou come? *is it* that thou may'st see..., Il. 1, 203, cf. 5, 468, Od. 4, 710.

The interrog. ἦ is used in just the same way: indeed Passow proposes always to write ἦ in direct, ἤ only in indirect questions.

III. ἤ **COMPARATIVE**, *as*, like Lat. *quam*, after a compar. first in Hom.: also after positive adjs. which have a compar. notion, esp. after ἄλλος, q. v., ἀλλοῖος, Od. 19, 267, ἐναντίος, Hdt. 1, 22; οὐδ' ὅσον, Theocr. 9, 21, cf. 9, 34, 35, etc.: so too after verbs which have the same notion, esp. βούλομαι ἤ..., to wish *rather than*..., v. βούλομαι II., and φθάνω ἤ..., to come *sooner than*..., Il. 23, 445, Od. 11, 58: but sometimes ἤ is used without any compar. word, as in Hdt. 9, 26.—2. ἤ sometimes joins two compar., when they both refer to the same subject, πάντες κ' ἀρησαίατ' ἐλαφρότεροι πόδας εἶναι, ἢ ἀφνειότεροι, Od. 1, 165; ταχύτερα ἢ σοφώτερα, Hdt. 3, 65; also in Att., as Ar. Ach. 1078, cf. Heind. Plat. Theaet. 144 B: so too in Lat., *non libentius, quam verius*, Cic. Mil. c. 29.—3. ἤ is sometimes put pleon. c. genit. after a compar., Plat. Legg. 765 A, cf. Valck. Adon. p. 340 C, Fasi in Friedem. u. Seeb. Misc. Crit. 2, 4, p. 697, sq.—4. very rarely after a superl., as, πίθοιτό κεν ὔμμι μάλιστα ἢ ἐμοί, Ap. Rh. 3, 91, 92: in Ar. Av. 823, the old reading λῷστον μὲν ἢ τὸ Φλέγρας πεδίον has been altered into μὲν οὖν from the Rav. MS. The disjunctive and compar. particles are found together in Il. 15, 511, βέλτερον, ἢ ἀπολέσθαι ἕνα χρόνον, ἠὲ βιῶναι, ἢ δηθὰ στρεύγεσθαι, 'tis better *either* to die once for all *or* live, *than* long to tarry doubtful.

[When ἢ οὐ, ἢ οὐκ come together in a verse, the two words coalesce into one syll., always in Att. poets, and usu. in Ep., e. g. Il. 5, 349, Od. 1, 298, cf. μή fin.: so too ἢ αὐτός, Hes.]

'Η, an exclamation, to call one's attention to a thing, ἤ, ἤ, σιώπα, Ar. Nub. 105; and so should be written, Ar. Ran. 271, ποῦ Ξανθίας; ἤ, Ξανθίας! where's Xanthias? *ho*, Xanthias!

'Η, adv., with two chief signfs., strengthening and questioning.

I. **TO STRENGTHEN** or **CONFIRM**, an assertion, *in truth, truly, verily, of a surety*, etc., Hom., etc. Though it is by no means seldom put alone, yet it usu. is strengthd. by the addition of one or two other particles: the commonest combinations being ἦ ἄρα, ἦ ἄρα δή, ἦ ἄρ and ἦ ἄρ τε, ἦ γάρ and ἦ γὰρ ἄν, ἦ γάρ τοι, ἦ δή, ἦ δὴ μάν, ἦ δή που, ἦ θην, ἦ μάλα, ἦ μάλα δή, ἦ μήν or ἦ μάν, Ion. ἦ μέν, and strengthd. yet again ἦ μὲν δή, also ἦ νύ τοι, ἦ ῥα, ἦ ῥά νυ, ἦ τάχα, ἦ τάχα καί, ἦ τε, all in Hom.: post-Hom. and esp. in Trag., ἦ κάρτα, Valck. Hipp. 1028. It is impossible to give the nice distinctions of these phrases in our language: the strongest is ἦ μήν, Ion. ἦ μέν, this being used to introduce *the very words* of an oath, by Hom. mostly in oratio recta, but also c. inf. in oratio obliqua, as σὺ δὲ σύνθεο, καί μοι ὄμοσσον, ἦ μέν μοι πρόφρων ἔπεσιν καὶ χερσὶν ἀρήξειν, Il. 1, 77, and so usu. in historical prose, as Hdt. 4, 154; 5, 93, etc., Xen. An. 2, 3, 26, sq.

II. in **INTERROG.** sentences,=Lat. *an* and *num*, usu. only to be rendered by the question, as in Od. 10, 330, Il. 11, 666; 15, 132, 504, 506: sometimes it may be rendered, *pray?* or *can it be?* as Od. 13, 418, Il. 7, 26, cf. ἤ II. 2: so ἦ ῥα, ἦ ῥά νυ, ἦ ῥά τι, all in Hom., and freq. in Att. ἦ γάρ: but this last phrase stands sometimes for a second question by itself, ἦ γάρ; *is it not so? eh?* Lat. *nonne?* so ἦ γὰρ οὔ; Heind. Plat. Phaedr. 266 D, Gorg. 468 D. This interrog. signf. is only in direct questions, and is in gen. less freq. than signf. I., cf. ἤ II. fin. In both ἦ always begins the sentence, except in Att. poets now and then, as Eur. Hec. 1013, cf. Herm. Ib. 991.

'Η, for ἔφη, 3 sing. impf. from ἠμί, q. v., freq. in Hom.

'Η, for ἦν, 1 sing. impf. from εἰμί, old Att., contr. from Ion. ἔα, but rare, Heind. Plat. Prot. 310 E.

'Ηι, 3 sing. subj. pres. act. from εἰμί.

'Η, fem. from artic. ὁ, q. v.: in Hom. as personal or demonstr. pron. for αὐτή, or αὕτη.

"Η, fem. from relat. pron. ὅς, q. v., Hom.

'Ηι, dat. sing. fem. from possess. pron. ὅς, ἥ, ὅν, *his*, in Hom. usu. ἑός, dat. fem. ἑῇ.

'Ηι, dat. sing. fem. of relat. pron. ὅς, ἥ, ὅ, Hom.: freq. in adverb. signf.—1. Ep. of place, *which way, where, whither, in* or *at what place*, freq. in Hom.—2. Att. of the manner, *how, as*, in which signf. also it sometimes occurs in Hom., as Il. 2, 73, ᾗ or ἣ θέμις ἐστί, v. sub θέμις: in Thuc. also *wherefore*.—3. joined with superl. ᾗ μάλιστα or ᾗ δυνατὸν μάλιστα, as much, as far *as possible*, ᾗ τάχιστα, as quick *as possible*, ᾗ ῥᾷστα, ᾗ ἄριστον, etc., like ὡς or ὅ τι μάλιστα, oft. in Xen., cf. Jac. A. P. p. 901.

'Ηα, for ἦν, Ep. 1 sing. impf. from εἰμί to be, Hom., esp. in Od., but only in 3 sing. ἦεν.

'Ηια, Att. contr. from ἤϊα, for ᾔειν, Ep. impf. from εἶμι, to go.

'Ηατο, Ion. for ἧντο, 3 plur. impf. from ἧμαι, to sit.

†"Ηβᾱ, Dor. for ἥβη, Pind.

'Ηβαιός, ά, όν, Ion. for βαιός, *little, small, poor*: in Hom. usu. c. negat. οὐδέ, as, οὔ οἱ ἔνι φρένες, οὐδ' ἠβαιαί, no sense is in him, no, not *the least*, Il. 14, 141, Od. 21, 288; so too, οὔ οἱ ἔνι τρίχες, οὐδ' ἠβαιαί, Od. 18, 355: most usu. in neut. as adv., οὐδ' ἠβαιόν, not *in the least*, not *at all*, Lat. *ne tantillum quidem*, Il. 2, 380, 386, etc., Od. 3, 14: without negat., ἠβαιὸν ἀπὸ σπείους, *a little* from the cave, Od. 9, 462. (Prob. strengthd. from βαιός.)

'Ηβάσκω, f. ἡβήσω, (ἥβη) *to come to man's estate, come to one's strength*, Lat. *pubescere*, Xen. An. 4, 6, 1: metaph., ἡβάσκει κακόν, Eur. Alc. 1085, as Dind. for ἥβᾳ σοι. Cf. sq.

'Ηβάω, ῶ, fut. -ήσω, (ἥβη) *to be at man's estate, to be in the prime of youth, at one's full size and powers*, Lat. *pubescere*, Hom., who best explains it in the often-repeated line εἴθ' ὣς ἡβώοιμι, βίη δέ μοι ἔμπεδος εἴη:—ἀνὴρ μάλα ἡβῶν, a man *in the prime and pride of life*, Il. 12, 382; and so of plants, ἡμερὶς ἡβώωσα, *a young, luxuriant* vine, Od. 5, 69. Also of the outward signs of manhood, *to get one's beard*, etc.: ἡβᾶν σθένος, to be young and strong, Eur. H. F. 436.—II. metaph. *to be young, fresh, vigorous*, etc., ἡβᾷ τοῖς γέρουσιν εὖ μαθεῖν, learning *is young* even for the old, i. e. 'tis never too late to learn, Blomf. Aesch. Ag. 567, cf. Supp. 606; ἡβᾷ δῆμος εἰς ὀργὴν πεσών, the people *rage like a passionate youth*, Eur. Or. 696, cf. νεανικός: also *to be full of youthful joy*, Theogn. 1229.—As ἡβάω denotes *the state*, so ἡβάσκω the *coming to that state*, Piers. Moer. p. 180, sq.

"ΗΒΗ, ης, ἡ, Dor. ἥβα, Pind., ἅβα, Theocr., *man's estate, manhood*, esp. at its beginning, and so *the freshest, most beautiful and active time of life, youth*, Lat. *pubertas*, Il. 24, 348, Od. 10, 279: *the strength and power of man, the strength and freshness of youth*, Il. 23, 432, Od. 8, 181; 16, 174: later ἥβη was *the time just before manhood*, from about 14 to 20 years of age, at Sparta it was fixed at 18, so that οἱ δέκα ἀφ' ἥβης were men of 28, οἱ τετταράκοντα ἀφ' ἥ. men of 58, and so on, Xen. Hell. 3, 4, 23; 6, 4, 17.—2. metaph. *of any condition, fresh and happy like that of youth, freshness, joy*, Pind. P. 4, 525, cf. ἡβητήριον: also *youthful passion, fire, spirit*, Ib. 6, 48.—3. *a body of youth, the youth*, Lat. *juventus*, Aesch. Pers. 512.—4. *the outward signs of manhood, the beard, parts about the groin*, Lat. *pubes*, Ar. Nub. 976.—II. as femin. prop. n., "Ηβη, *Hebe*, daughter of Jupiter and Juno, wife of Hercules, Od. 11, 603, Hes. Th. 950: cupbearer of the gods, Il. 4, 2: but, in later allegorising legends, *goddess of youth*. (From same root prob. comes ἁβρός.) Hence

'Ηβηδόν, adv. *in the manner of youth*. but usu.—2. πάντες ἡβηδόν, all *from the youth upwards*, Hdt. 1, 172; 6, 21.

'Ηβητήρ, ῆρος, ὁ, Anth., ἡβητής, οῦ, ὁ, Eur. Heracl. 858, and ἡβήτωρ, ορος, ὁ, Matro ap. Ath. 136 C, (ἡβάω) *a youth, youthful*, Lat. *puber*. Hence

'Ηβητήριον, ου, τό, *a place where young people meet*, to eat, exercise and amuse themselves, Plut.

'Ηβητής, οῦ, ὁ, v. sub ἡβητήρ.

'Ηβητικός, ή, όν, (ἡβάω) *of* or *belonging to youth, youthful*, Lat. *juvenilis*, Xen. Hell. 5, 3, 20.

'Ηβήτριον, ου, τό,=ἡβητήριον.

'Ηβήτωρ, ορος, ὁ, v. ἡβητήρ.

'Ηβολέω, ῶ,=ἀβολέω, prob. only used in compd. συνηβολέω.

†'Ηβός, ή, όν, Dor. 'Αβός,=ἡβῶν, ἀκμάζων, *ripe*, ἐντὶ γὰρ ἁβαί, Theocr. 5, 109, as W. Dind. reads instead of ἅβαι, Thes. s. v.: others render *young, tender*, while many reject the word, v. Interpp. ad loc.

'Ηβυλλιάω, ῶ, comic dim. from ἡβάω, *to be middling young, youngish*, a rare word in Ar. Ran. 516, Pherecr. Metall. 1, 29.

'Ηβῴην, opt. from. ἡβάω.

'Ηβῷμι, opt. pres. from ἡβάω, Ep. ἡβώοιμι: part. ἡβώοντες, ἡβώωσα Ep. lengthd. form for ἡβῶντες, ἡβῶσα, Hom.

'Ηγάασθε, Ep. lengthd. for ἤγασθε, 2 plur. impf. from ἄγαμαι, Od. 5, 122. [where 2 syll. is long metri grat.]

'Ηγαγον, ες, ε, and -γόμην, aor. 2 act. and mid. of ἄγω, c. redupl., Hom.

'Ηγάθεος, έη, εον, (ἄγαν, θεῖος poet., *very divine, most holy*, often in Hom., but, as also in Hes., and Pind., only of places immediately under divine protection, cf. ζάθεος. (Certainly akin to ἀγαθός, but essentially different in signf.) [ᾰ]

'Ηγάλεος, α, ον, (ἄγνυμι) *broken in pieces*, Poet. ap. E. M. [ᾰ]

'Ηγᾰνον, τό, Ion. for τήγανον, Anacr. 24.

†'Ηγέλοχος, ου, ὁ, *Hegelochus*, a player at Athens, derided by the comic poets for his mispronunciation of γαλήν' ὁρῶ in the Orestes of Euripides v. 279, Ar. Ran. 303.—2. a com

mander of cavalry under Alexander the Great, Arr. An.—Others in Dion. H.

†Ἡγέμᾰχος, ου, ὁ, *Hegemăchus*, an Athenian archon, Dion. H.

Ἡγεμονεία, less usu. form of ἡγεμονία, q. v.

Ἡγεμόνεια, ας, ἡ, fem. from ἡγεμονεύς,=ἡγεμόνη, Orph.

Ἡγεμόνευμα, ατος, τό, (ἡγεμονεύω) *a leading:* but in Eur. Phoen. 1494, prob.=ἡγεμών, cf. Schol. ad l.

Ἡγεμονεύς, έως Ep. ῆος, ὁ, poet. for ἡγεμών, Opp. C. 1, 224.

Ἡγεμονεύω, *to go before,* τινί, Od. 3, 386; 8, 4, etc.; also, πρόσθε ἡγεμονεύειν, Od. 22, 400, and ἡγεμονεύειν ὁδόν, Od. 6, 261, etc.: hence *to show the way, guide on the way,* in full ἡγεμονεύειν τινὶ ὁδόν, Od. 24, 225; so too, ῥόον ὕδατι ἡγεμονεύειν, to show or make a course or channel for the water, Il. 21, 258, (the only places in Hom. with both dat. and acc.): from the notion of *going before and guiding,* came signf.—II. *to lead,* esp. an army, hence *to rule, command,* c. gen. pers., like ἄρχειν and other such verbs, Il. 2, 527, 552, etc.; but c. dat. pers. only once in Hom., Il. 2, 816, cf. Kühner Gr. Gr. § 538: also absol. *to be ruler, to hold command,* ἡγ. ἐν πόλει, Plat. Rep. 474 C.—Signf. II. never occurs in Od., and signf. I. hardly ever in Il. Cf. ἡγέομαι.

Ἡγεμονέω, ῶ, *to be* ἡγεμών, *have authority,* Plat. Tim. 41 C.

Ἡγεμόνη, ης, ἡ, fem. of ἡγεμών, *a mistress, queen,* epith. of Diana, Call. Dian. 227, and Paus.

Ἡγεμονία, ας, ἡ, *a leading the way, going first,* Hdt. 2, 93.—II. *supreme power, chief command,* Hdt. 3, 65, Thuc., etc.; ἡγ. τοῦ πολέμου, Hdt. 6, 2: esp. in the constitution of Greek states, *the supremacy of one state over a number of subordinates,* as of Athens in Attica, Thebes in Boeotia, Herm. Pol. Ant. § 33 sqq., and for a full discussion, cf. Groen van Prinsterer, Leid. 1820: hence, ἡγ. τῆς Ἑλλάδος, *the supremacy* of Greece, Thuc.—III. *a division of the army under its officer, a command,* Plut.—IV. *the chief thing, principal part,* ἡγ. τῆς τέχνης, Diphil. ap. Ath. 132 D.

Ἡγεμονικός, ή, όν, *of* or *belonging to an* ἡγεμών, *practised in leading* or *commanding, chief, leading,* Lat. *princeps,* ἡγ. φύσις, Philolaus ap. Stob. Ecl. 1, p. 8; ἡγ. τὴν φύσιν, Plat. Phaedr. 252 E; ἡγ. τέχνη, Id Phileb. 55 D: hence τὸ ἡγεμονικόν, reason, *the leading principle of action,* Heyne Epict. 29, 38. Adv. -κῶς, Plut.

Ἡγεμόνιος, α, ον, *of* or *belonging to an* ἡγεμών, hence ὁ ἡγεμόνιος, epith. of Mercury, as *the guide* of departed souls, Ar. Plut. 1159; elsewh. πομπεύς, ψυχοπομπός.

Ἡγεμονίς, ίδος, ἡ, fem. of ἡγεμών, *a mistress, queen,* App.

Ἡγεμόσυνος, η, ον,=ἡγεμόνιος: τὰ ἡγεμόσυνα, sub. ἱερα, *thank-offerings for safe conduct,* Xen. An. 4, 8, 25.

Ἡγεμών, όνος, ὁ, *one who goes* or *is before, a guide, leader,* esp. *a chief, commander, general,* oft. in Il.; opp. to λαοί, πληθύς, Il. 2, 365; 11, 304: in Od. always *a guide* to show one the way, Od. 10, 505; 15, 310; later also ἡγ. τῆς ὁδοῦ, Hdt. 8, 31, and Xen.:—in genl. *one who does a thing first,* and so is *an authority* to others, Lat. *princeps, dux, auctor:* ἡγεμόνα γίγνεσθαί τινι, like ἡγεῖσθαί τινι, to guide one, show him the way, Hdt. l. c.; ἡγεμόνα εἶναί τινος, to give occasion to a thing, be the cause thereof, Xen. Cyr. 1, 5, 12; but also ἡγ. γῆς, *the chief* or *king* of the land, Soph. O. T. 103: as fem. ἡ ἡγεμών, Xen. Cyr. 1, 2, 7, and as adj., ἡγ. ναῦς, Aesch. Supp. 722; also as neut., ἡγεμόσι μέρεσι, Plat. Tim. 91 E.—II. in prosody,=πυῤῥίχιος, Schäf. Dion. Comp. p. 218.—III. αἱ ἡγεμόνες, in architecture, *the coping tiles* of the roof, Inscr.

†Ἡγέμων, ονος, ὁ, *Hegĕmon,* father of the archon Chaerondas, Dem. 253, 11.—2. an Athenian archon, Arr.

Ἡγέομαι, f. -ήσομαι, dep. mid., (ἄγω) *to go before,* freq. in Hom., sometimes absol., opp. to ἕπομαι, as in Od. 1, 125; sometimes c. dat. pers., ἡγεῖσθαί τινι, *to go before* another; so too ἡγ. τινος, but less freq.: also πρόσθεν ἡγεῖσθαι, Il. 24, 96; ἡγεῖσθαι ὁδόν, *to go before on* the way, Od. 10, 263; also, ἡγ. τινὶ τὴν ὁδόν, Hdt. 9, 15 (cf. infr.): and so *to show the way, guide,* ἡγεῖσθαί τινι πόλιν, δόμον, ἄστεα, *to guide* one to the city, etc., Od. 6, 114; 7, 22; 15, 82: whence came, as in ἡγεμονεύω, signf.—II. *to lead,* esp. an army or fleet, and so *to command, rule,* oft. in Hom., c. dat. or gen., ἡγ. νήεσσι, Τρώεσσι, ἡγ. ἐπικούρων, λαῶν, etc.: with dat. prevails the orig. signf. of *going before,* with gen. the derived one of *leading, commanding:*—not oft. c. dat. pers. et gen. rei, ἡγ. τινι ὀρχηθμοῦ, *to lead* the dance for one, of the singer, Od. 23, 134, and so, ἡγ. τινι σοφίας, ᾠδῆς, Pind. P. 4, 442, Plat. Alc. 1, 125 C: in genl. *to be the first,* ἡγ. εἰς φιλότητα, *to make the first step* to friendship, Hes. Op. 710: absol., *to be a guide, leader, ruler, chief,* τινός and τινί, Hdt. 1, 95, etc., cf. Kühner Gr. Gr. § 538; rarely c. acc., for in ἡ γλῶσσα πάντα ἡγουμένη, Soph. Phil. 99, πάντα is adverbial, but cf. ἐξηγέομαι I. 2: also absol., ὁ ἡγούμενος, *a ruler, chief,* Soph. Phil. 386.—III. post-Hom. like Lat. *ducere, to suppose, believe, hold,* ἡγ. τι εἶναι, Hdt. 1, 126; 2, 40, and oft. with εἶναι omitted, ἡγ. τινὰ βασιλέα, *to hold* or *regard* as king, Hdt. 6, 52, ἡγ. τἄλλα πάντα δεύτερα, *to hold* everything else secondary, Soph. Phil. 1442, etc.; so, ἡγ. τι περὶ πολλοῦ, Hdt. 2, 115: c. acc. only, ἡγ. θεούς, *to believe in* gods, Pors. Hec. 788, cf. Valck. Aristob. p. 4: but in Att. prose the perf. ἥγημαι used as pres. is more freq. in this signf.—2. perh. also *to think right, deem fit,* c. inf., Arnold Thuc. 2, 42.—The act. form ἡγέω is prob. found only in compds., like περιηγέω, Schäf. Mel. p. 113, which are best derived from adj. περιηγής, etc.: so that it is dub. whether ἡγέω was ever in use, notwithstanding the obss. of Toup. on Suid. v. χαλκευτής.

Ἠγερέθομαι, Ep. form of ἀγείρομαι, as pass., *to gather, come together,* Hom., though only in 3 plur. pres. and impf. ἠγερέθονται and ἠγερέθοντο: v. also sq., and ἠερέθομαι.

Ἠγερέομαι, Ep. form of ἀγείρομαι, *to gather, come together,* but only Il. 10, 127, in inf. pres. ἠγερέεσθαι.

Ἤγερθεν, Aeol. and Ep. for ἠγέρθησαν, 3 pl. aor. 1 pass. from ἀγείρω, Hom.

†Ἠγερία, ας, ἡ, *Egeria,* a nymph, the spouse and instructress of Numa, Plut. Num. 4.

Ἡγεσία, ας, ἡ, (ἡγέομαι)=ἡγεμονεία, ἥγησις.

Ἡγεσίλεως, ὁ,=Ἀγεσίλαος, q. v.

†Ἡγέστρατος, ου, ὁ, *Hegestrătus,* a ship master of Massilia, Dem. 883.—2. an Athenian archon, Plut. Sol. 32.

Ἡγέτης, ου, ὁ, (ἡγέομαι) *a leader,* Orph.

Ἡγέτις, ιδος, fem. of ἡγέτης, Anth.

Ἡγέω, v. ἡγέομαι, sub fin.

Ἡγηλάζω, Ep. collat. form of ἡγέομαι, *to guide, lead,* κακὸς κακὸν ἡγηλάζει, Od. 17, 217; but, κακὸν μόρον ἡγ., *to lead, pass* a wretched life, Od. 11, 618; so too, βίοτον βαρὺν ἡγ., Ap. Rh.

Ἥγημα, ατος, τό, (ἡγέομαι) *a thought, plan,* LXX.

†Ἡγήμων, ονος, ὁ, *Hegēmon,* an Athenian orator, who favoured Philip, Dem. 320, fin.—2. a poet of Thasus, belonging to the old comedy, Ath. 406; cf. Meineke, 1, p. 214.

†Ἡγησαῖος, ου, ὁ, *Hegesaeus,* of Sinope, Diog. L.

†Ἡγησανδρίδας, α, ὁ, *Hegesandrĭdas,* a Spartan naval commander in the Peloponnesian war, Thuc. 8, 91 (Ἀγησανδρίδας), Xen. Hell. 1, 1, 1: prop. patronym. from

†Ἡγήσανδρος, ου, ὁ, Dor. Ἀγήσανδρος, *Hegesander,* father of Hecataeus, Hdt. 5, 5, 125.—2. a Spartan, father of Epitalidas and Hegesandridas, Thuc. 4, 132.—3. a Thespian, a commander of the Boeotians, Id. 7, 19.—4. one of the leaders of the 10,000 Greeks, Xen. An. 6, 3, 5.—Others in Ath., Arr., etc.

†Ἡγησιάναξ, ακτος, ὁ, *Hegesiănax,* an ambassador of Antiochus to the Romans, Polyb. 18, 33.—2. a poet and historian of Alexandrea, Plut., Strab., etc.

†Ἡγησίας, ου, ὁ, Dor. Ἀγησίας, *Hegēsias,* an Athenian archon, Arr. An. 7, 28, 1.—2. a philosopher of Cyrene, contemporary with Plato; whence his followers were called Ἡγησιακοί, Diog. L.—3. a player of Alexandrea, Ath. 620 D.—Others in Luc., etc.

†Ἡγησίδᾱμος, ου, ὁ,=Dor. Ἀγησίδᾱμος.

†Ἡγησικλέης, contr. -κλῆς, έος, ὁ, =Dor. Ἀγησικλῆς, *Hegesicles,* king of Sparta with Leon, Hdt. 1, 65.

Ἡγησίλεως, ω, ὁ, = Ἀγεσίλαος, epith. of the god of the nether-world, *who gathers all people.*

†Ἡγησίλοχος, ου, ὁ, *Hegesilŏchus,* a Rhodian, Ath. 444 E.

†Ἡγησίνους, ου, ὁ, *Hegesinous,* masc. pr. n., Paus., etc.

Ἡγησίπολις, εως, ὁ, *leader of the state,* Diog. L.

†Ἡγησιππίδας, ὁ, Ion. for Ἀγησιππίδας.

†Ἡγήσιππος, ου, ὁ, *Hegesippus,* a Greek comic poet, Ath. 290 B, Meineke 1, p. 475.—2. a celebrated orator of Athens, a contemporary of Demosthenes, Dem. 75, fin.; 129, 18, etc.—3. a poet of the Anthology.—Others in Ath., etc.

†Ἡγησιπύλη, ης, ἡ, *Hegesipy̆le,* daughter of the Thracian king Olorus, wife of Miltiades, Hdt. 6, 39. [ῠ]

Ἥγησις, εως, ἡ, (ἡγέομαι) *a leading, rule,* like ἡγεσία, LXX.

†Ἡγησίστρατος, ου, ὁ, *Hegesistrătus,* Dor. Ἀγησίστρατος, a tyrant of Sigeum, Hdt. 5, 94.—2. a seer of Elis, of the family of the Telliadae, Id. 9, 37.—3. son of Aristagoras of Samos Id. 9, 90.—Others in Arr., etc.

†Ἡγησώ, οῦς, ἡ, *Hegēso,* fem. pr. n. Anth.

Ἡγήτειρα, ας, ἡ, fem. from. ἡγητήρ, Anth.

Ἡγητέον, verb. adj. from ἡγέομαι, *one must lead,* Xen. Hipparch. 4, 3.—2. *one must suppose,* Plat. Rep. 361 A.

Ἡγητήρ, ῆρος, ὁ,=ἡγήτωρ, q. v.

Ἡγητηρία, ας, ἡ, also ἡγητορία.

ας, ἡ, a mass of dried figs, borne in procession at the Attic Πλυντήρια, in memory of the discovery of this food, *which was considered the first step in civilised life:* strictly fem. from an adj. ἡγητήριος, ἡγητόριος, παλάθη being usu. supplied.

'Ηγητής, οῦ, ὁ,=ἡγήτωρ, q. v.

'Ηγητορία, ἡ, v. ἡγητηρία.

†'Ηγητορίδης, ου Ion. εω, ὁ, *Hegetorides*, a citizen of Cos, Hdt. 9, 76: prop. patron. from 'Ηγήτωρ.

'Ηγήτρια, ἡ,=ἡγήτειρα.

'Ηγήτωρ, ορος, ὁ,=ἡγητήρ, *a leader, commander, chief,* oft. in Hom., who usu. joins ἡγήτορες ἠδὲ μέδοντες, chiefs in the field and council. Aesch. has the form ἡγητής, οῦ, Supp. 239, and Soph. ἡγητήρ, ῆρος, O. C. 1521, both in signf. of *guide.*

†'Ηγίης, ου Ion. εω, ὁ, Ion. for 'Αγίας, brother of Tisamenus, Hdt. 9, 33.

†'Ηγις, ὁ, Ion. for 'Αγις.

'Ηγμένως, adv. part. perf. pass. from ἄγω, *reasonably.*

'Ηγνευμένως, adv. part. perf. pass. from ἁγνεύω, *chastely.*

'Ηγορόωντο, Ep. and Ion. lengthd. for ἠγορῶντο, Hom.

†'Ηγος, ἡ, Boeot. for αἴξ. Böckh Inscr. 1, p. 725.

'Ηγουν, conjunct., (ἤ, γε, οὖν) *that is to say:* usu. to introduce the explanation of words, e. g. κακά πάντα, ἤγουν τήν τε ἀπεψίην καί.., Hipp., and so freq. in Gramm. Cf. ἤτοι.

'Ηδᾰνός, ή, όν,=ἡδύς, dub. form.

'Ηδέ, *and,* joining two words just like **καί**, freq. in Hom.: sometimes with τε before it, σκῆπτρόν τ' ἠδὲ θέμιστες, Il. 9, 99; Ἕκτορ τ' ἠδ' ἄλλοι, Il. 12, 61: τε and ἠδέ may also have a word between them, as in Il. 5, 822: if καί follows ἠδέ, it takes the signf. *also*, e. g. ἠδὲ καί, *and also,* Il. 1, 334, Od. 2, 209; ἠδέ κε καί, *and it may be too,* Od. 1, 240; ἠδ' αὖτε, *and forthwith,* Il. 7, 302; ἠδ' ἔτι καί, *and still also,* Il. 2, 118.—II. if ἠμέν, *as well,* goes before, ἠδέ is *as also,* like καί.., καί.., oft. in Hom.: cf. ἠμέν. The Trag. use ἠδέ in their lyric pieces, and (less freq.) in Iamb., as Aesch. Cho. 1025, Eur. Hec. 323, H. F. 30; and it occurs in two places even of Com., Eupol. Aeg. 1, Alex. Leuce 1. Cf. Ep. ἰδέ.

'Ηδε, fem. from ὅδε, q. v.

'Ηιδεα, Ion. resolved of ᾔδη, Att. for sq., Il. 14, 71: the 3 pers. ᾔδεε for ᾔδη, ᾔδειν, ᾔδει, Il. 2, 409, Od. 23, 29, etc.

†'Ηδεῖα, ας, ἡ, *Hedēa,* fem. pr. n., Plut.

'Ηιδειν, εις, ει, plqpf. of οἶδα with impf. signf. *I knew,* usu. 2 pers. sing. ᾔδεισθα: Ap. Rh. uses ᾔδειν also as 3 plur. for ᾔδεσαν.

'Ηδεκα, perf. of ἔδω, *to eat,* only in Gramm.

†'Ηδελφισμένως, adv. from part. perf. pass. from ἀδελφίζω, *brother-like, like,* =ὁμοίως, Hipp.

'Ηδέως, adv. from ἡδύς, q. v. sub fin.

'Ηδη, adv., like Lat. *jam, already, by this time, before this: now, soon, forthwith, straightway,* from Hom. downwards very freq.: even in a local relation, ἀπὸ ταύτης ἤδη Αἴγυπτος, *directly* after this is Aegypt, Hdt. 3, 5, cf. 4, 99, Eur. Hipp. 1200: the Att. are fond of using it between the article and noun to denote the immediate presence of a thing, ἡ ἤδη χάρις, *present* favour, Dem., etc.—II. oft. joined with other particles of time, ἤδη νῦν, ἤδη ποτέ, *now already, at some time already,* Hom.: and so, ἤδη πώποτε, Eupol. Pol. 9: ἤδη νῦν, Aesch. Ag. 1578: or, νῦν ἤδη, Soph. Ant. 801: τοτηνίκ' ἤδη, Soph. O. C. 440, ἤδη τοτε, Plat. Rep. 417 B: *even then, then already,* Lat. *jam tum, tum demum.* It may be joined with all the tenses alike, with fut. it may be rendered by *now,* with perf. sometimes *at length:* with superl. it is used like δή, μέγιστος ἤδη, Thuc. 6, 31.

'Ηιδη, ᾔδης, ᾔδη, Att. for ᾔδειν, plqpf. of οἶδα with impf. signf. *I knew:* Hom. freq. uses 3 pers. ᾔδη, and 2 pers. ᾔδησθα once, Od. 19, 93, v. also ἠείδειν.

'Ηδιστος, η, ον, superl. of ἡδύς, Od.

'Ηδομαι, dep. c. fut. pass. ἡσθήσομαι: aor. ἥσθην, the mid. form ἡσάμην only in Od. 9, 353. *To delight, enjoy, satisfy, refresh one's self,* only once in Hom., ἥσατο πίνων, Od. 9, 353. Construction: with partic. as Od. l. c., but also in prose, ἥσθη ἀκούσας, he was glad *to have heard,* Hdt. 3, 34; and in Trag., as Aesch. Pr. 758; so, ἥσθην πατέρα εὐλογοῦντά σε, *I was glad to hear* you praise my father, Soph. Phil. 1314: often c. dat., ἥδεσθαί τινι, *to delight in* or *at* a thing, Hdt. 1, 69, etc., Soph. Aj. 1085: very rare c. gen., πώματος ἥσθη, *he enjoyed* the draught, Soph. Phil. 715; sometimes also c. acc., Eur. Dan. 7, Ar. Ran. 756, 748 (acc. to Rav. MS.), Pac. 291, cf. Wessel. Hdt. 3, 34, and χαίρω III.: Plat. uses it c. acc. cognato, ἥδεσθαι ἡδονήν: also ἥδεσθαι ἐπί τινι, Xen., πρός τι: and c. inf., ἡδόμεθ' εἶναι, *we delight* in being, Aesch. Eum. 312: ἥδομαι ὅτι.., Ar. Nub. 773: ἡδομένῳ γίγνεταί μοί τι, I am well pleased at the thing happening, Hdt. 9, 46, like ἀσμένῳ, βουλομένῳ.—Act. ἥδω, *to please, delight,* only occurs in later writers, first in Ephipp. 'Εμπολ. 1, 5, Plat. Ax. 366 A; τὰ ἥδοντα, *joys, pleasures,* for which Plut. has τὰ ἡδόμενα. (Akin to ἡδύς, ἦδος, γῆθος, γηθέω, γαίω, ἀνδάνω, ἁδεῖν, ἄω, *to satiate.*) Hence

'Ηδομένως, adv. part. pres. from foreg., *with joy, gladly,* Xen. Cyr. 8, 4, 9.

'Ηδονή, ῆς, ἡ, (ἦδος, ἥδομαι, ἀνδάνω) *delight, enjoyment, pleasure,* esp. *pleasurable sensation,* Lat. *voluptas,* first in Hdt.: αἱ τοῦ σώματος or περὶ τὸ σῶμα ἡδοναί, *the lusts of the flesh, sensual pleasures,* Xen. Hell. 4, 8, 22; 6, 1, 4: ἡδ. ἀκοῆς, *pleasure from* or *in* it, Thuc. 3, 38; ἡδονῇ ἡσσᾶσθαι, χαρίζεσθαι, to give way to pleasure, Thuc. l. c., Plat., etc.: freq. with diff. preps. in adv. signf., *pleasurably,* esp. πρός or καθ' ἡδονὴν λέγειν, like πρὸς χάριν, to speak *so as to please another,* not the truth, Hdt. 3, 126, cf. Valck. 7, 101, 102, Aesch. Pr. 261, Thuc. 2, 37, and freq. in Oratt.; μεθ' ἡδονῆς, Thuc. 4, 19; ἐν ἡδονῇ ἐστί τινι, it is *a pleasure* or *delight* to another, Hdt. 4, 139, Thuc., etc.; so too, ἡδονὴν ἔχει, Pherecr. Χειρ. 1, 2: but, ἐν ἡδονῇ ἔχειν, to take pleasure in, Thuc. 3, 9.—II. in the early philosoph., ἡδονή is used of *the sensible quality* of a body, prob. its *taste and smell, flavour,* for it is found joined with χροιή, Panzerbieter Diog. Apoll. p. 64; whereas Schaubach, Anaxag. p. 86, would take it in a more general signification; but cf. Arist. Part. An. 2, 17, 6, Mnesith. ap. Ath. 357 F, where Casaub. needlessly takes it ἦδος II., or ὄξος. Hence

'Ηδονικός, ή, όν, *belonging to* ἡδονή, *pleasant,* Chrysipp. Tyan. ap. **Ath.** 647 D: the Cyrenaic school of Aristippus were called οἱ ἡδονικοί, *the voluptuaries,* Ath. 588 A.

'Ηδονοπλήξ, ῆγος, ὁ, ἡ, (ἡδονή, πλήσσομαι) *stricken, drunken in enjoyment,* Timon ap. Plut. 2, 446 C.

'Ηδος, εος, τό, (ἥδομαι) *delight, enjoyment, pleasure,* ἦδος δαιτός, *enjoyment of the feast,* Il. 1, 576, Od. 18, 404; ἡμέων ἦδος, our delight, Il. 11, 318; τί μοι τῶν ἦδος; what *delight* have I there-*from?* Il. 18, 80; so too, ἐμοὶ τί τόδ' ἦδος; Od. 24, 95.—In this signf. merely Ep. and only in nom. sing.—II.=ὄξος, *vinegar,* Casaub. Ath. 67 C; prob. as serving to give a flavour or relish, cf. ἡδονή, ἥδυσμα.—In this signf. some Gramm. write ἧδος.

'Η δ' ὅς, for ἔφη ἐκεῖνος, v. ἠμί.

'Ηδύβῐος, ον, (ἡδύς, βίος) *living for enjoyments.*—II. act. *sweetening life,* τὰ ἡ., a name of certain *cakes,* Chrysipp. T. ap. Ath. 647 C. [ῠ in this and all compds. of ἡδύς: it can only be long by position,]

'Ηδυβόης, ου, ὁ, Dor. -όας, (ἡδύς, βοή) *sweetly sounding, sweet-strained,* αὐλός, Eur. Bacch. 127.

'Ηδύγαιος, ον, (ἡδύς, γῆ) *of sweet, good soil,* Heracl. ap. Ath. 74 B.

'Ηδύγᾰμος, ον, (ἡδύς, γάμος) *sweetening marriage,* κέρδος, Anth.

'Ηδύγελως, ων, gen. ω, (ἡδύς, γέλως) *sweetly laughing,* H. Hom. 18, 37.

'Ηδύγλωσσος, ον, (ἡδύς, γλῶσσα) *sweet-tongued,* βοά, Pind. O. 13, 142.

'Ηδυγνώμων, ον, gen. ονος, (ἡδύς, γνώμη) *of pleasant mind,* opp. to ἡδυσώματος, Xen. Symp. 8, 30.

'Ηδυέπεια, ας, ἡ, old poet. fem. of sq., epith. of the Muses, Hes. Th. 965, 1020.

'Ηδυεπής, ές, (ἡδύς, ἔπος) *sweet-speaking,* Il. 1, 248: *sweet-sounding,* Soph. O. T. 151.

'Ηδύθροος, ον, contr. ἡδύθρους, ουν, (ἡδύς, θρόος) *sweet-strained,* Μοῦσα, Eur. El. 703.

'Ηδύκαρπος, ον, (ἡδύς, καρπός) *with sweet fruit,* δένδρον, Theophr.

'Ηδύκοκκος, ον, (ἡδύς, κόκκος) *with sweet grains* or *seeds,* ῥοιά, Theophr.

'Ηδύκρεως, ων, gen. ω, (ἡδύς, κρέας) *of sweet flesh,* Arist. H. A.

'Ηδύκωμος, ου, ὁ, (ἡδύς, κῶμος) *a pleasant party,* Ath.

†'Ηδύλειον, ου, τό, (in Plut. Syll. 16 'Ηδύλιον) *Mt. Hedylius,* a range of hills in Phocis extending to Orchomenus in Boeotia; and *Hedylium,* a town of Boeotia near Chaeronea, on or near Mt. Hedylius, Dem. 387, 11.

†'Ηδύλη, ης, ἡ, *Hedўle,* fem., pr. n., Ath. 297 B.

'Ηδύληπτος, ον, (ἡδύς, λαμβάνω) *taken with pleasure,* Anth.

'Ηδῠλίζω, (ἡδύλος)=ἡδυλογέω, Lat. *adulari,* Menand. p. 16. Hence

'Ηδῠλισμός, οῦ, ὁ, *a flattering.*

'Ηδυλογέω, ῶ, *to speak sweet things, to flatter,* τινί, Phryn. (Com.) 'Εφιάλτ. 1, 4: and

'Ηδυλογία, ας, ἡ, *a speaking sweetly,* Ath.: from

'Ηδύλογος, ον, (ἡδύς, λέγω) *sweet-speaking, sweet-voiced,* σοφία, Cratin. Χειρ. 1: *flattering, fawning,* Eur. Hec. 134.

'Ηδύλος, ον, dimin. adj. from ἡδύς, as μικκύλος from μικκός. [ῠ]

†'Ηδύλος, ου ὁ, *Hedўlus,* a Grecian poet of Samos, Anth.—2. an Athenian, Dem. 1015, 18.

'Ηδυλύρης, ου, ὁ, (ἡδύς, λύρα) *singing sweetly to the lyre,* Anth. [ῠ]

Ἡδυμᾰνής, ές, (ἡδύς, μαίνομαι) *full of sweet frenzy*, Nonn.

Ἡδυμελής, ές, (ἡδύς, μέλος) *sweet-strained*, Sapph. 96, Soph. Fr. 228.

Ἡδυμελίφθογγος, ον, (ἡδύς, μελίφθογγος) *of honey-sweet voice*, Anth.

Ἡδυμῐγής, ές, (ἡδύς, μίγνυμι) *sweetly mixed*, Leon. Tar.

Ἥδῠμος, ον, poet. for ἡδύς, *sweet, pleasant*, epith. of sleep, H. Hom. Merc. 241, 449, cf. *νήδυμος*: irreg. comp. ἡδυμέστερος, superl. -*έστατος*, Alcm. 102.

Ἡδυντήρ, ῆρος, ὁ, (ἡδύνω) *one who sweetens, seasons*: as adj. *seasoning*. Hence

Ἡδυντήριος, α, ον, *sweetening, soothing*.

Ἡδυντικός, ή, όν, (ἡδύνω) *fit for sweetening* or *seasoning*: ἡ, -κή, sub. *τέχνη, the art of seasoning*, Plat. Soph. 223, A.

Ἡδυντός, ή, όν, *seasoned*: in genl. *prepared*, *πίσσα*, Hipp.: from

Ἡδύνω, (ἡδύς) *to sweeten, season, give a flavour* or *relish*, Epich. p. 104, Plat., etc.: even of salt, Arist. Meteor.: and metaph. of music, Plat. Rep. 607 A.—II. metaph. *to delight, coax, soothe*, Diphil. ap. Ath. 254 E: pass. *to enjoy one's self*, Timon ib. 281 E.

Ἡδύοδμος, ον, Dor. ἁδύοδμος,=ἡδύοσμος, Simon. 118.

Ἡδυοινία, ας, ἡ, *a sweetening of wine*, Geop.: from

Ἡδύοινος, ον, (ἡδύς, οἶνος) *producing sweet, good wine*, Xen. An. 6, 4, 6.

Ἡδυόνειρος, ον, (ἡδύς, ὄνειρος) *causing sweet dreams*, *ἰσχάδες*, Herm. Phorm. 1, 16.

Ἡδυοσμία, ας, ἡ, *a sweet smell*: and

Ἡδύοσμον, ου, τό, *a sweet-smelling herb, mint*, Theophr.: from

Ἡδύοσμος, ον, (ἡδύς, ὀσμή, ὀδμή) *sweet-smelling, fragrant*, Ar. Fr. 116.—II. ὁ ἡδ.=foreg., Diosc. [as trisyll., A. P. 11, 413.]

Ἡδυόφθαλμος, ον, (ἡδύς, ὀφθαλμός) *sweet-eyed*.

Ἡδυπάθεια, ας, ἡ, *pleasant living, luxury*, Xen. Cyr. 7, 5, 74. [ᾰ]

Ἡδυπᾰθέω, ῶ, (ἡδυπαθής) *to live pleasantly, enjoy one's self, be luxurious*, Xen. Cyr. 1, 5, 1; like εὖ πάσχειν. Hence

Ἡδυπάθημα, ατος, τό, *enjoyment*, Anth. [ᾰ]

Ἡδυπᾰθής, ές, (ἡδύς, πάθος, πάσχω) *living pleasantly, enjoying one's self, dainty, luxurious*, Antiph. Dodon. 1.

Ἡδύπνευστος, ον, (ἡδύς, πνέω)=ἡδύπνοος, Anth.

Ἡδύπνοος, ον, contr. -*ους, ουν*, (ἡδύς, πνοή) *sweet-breathing, soft-breathing*, *αὔρα*, Eur. Med. 840: of musical sound, Pind. O. 13, 31: of happy dreams, Soph. El. 480.

Ἡδύπολις, *ιως* and *εως*, also *εος*, ὁ, ἡ, (ἡδύς, πόλις) *dear to the people*, Soph. O. T. 510.

Ἡδυπορφύρα, ας, ἡ, (ἡδύς, πορφύρα) *a shell-fish that produces fine purple*, Ath.

Ἡδυπότης, ου, (ἡδύς, πίνω) *fond of drinking*, Anth. Hence

Ἡδυπότις, ιδος, ἡ, *a cup that makes drink taste pleasant*, Epigen. Ἡρωΐν. 2.—II. *an onion*, so called for the same reason.

Ἡδύποτος, ον, (ἡδύς, πίνω) *pleasant to drink*, *οἶνος*, Od. 2, 340, etc.

Ἡδυπρόςωπος, ον, (ἡδύς, πρόςωπον) *of sweet countenance*, Matro ap Ath. 136 F.

Ἡδύς, ἡδεῖα, ἡδύ, but once in Hom. in fem. ἡδὺς ἀϋτμή, Od. 12, 369; irreg. Dor. acc. sing. ἁδέα for ἡδύν, Theocr. 20, 44, Mosch. 3, 83 (cf. θῆλυς), Ion. fem. ἡδέᾰ and ἡδέη. Comp. ἡδίων, Superl. ἥδιστος, Od. 13, 80; later, but not Att., also regul. ἡδύτερος, ἡδύτατος, as in Pseudo-Phocyl. 183, and Anth.—I. *sweet, pleasant*, first prob. of taste, like Od. 3, 51, etc., usu. in Hom. as epith. of wine; next of smell, Od. 4, 446, etc.; and of hearing, ἡδεῖα ἀοιδή, Od. 8, 64; then of any pleasant feeling or outward state, esp. of sleep, ἡδὺς ὕπνος, oft. in Hom., also ἡδὺς κοῖτος, Od. 19, 510, ἡδὺ κνώσσειν, Od. 4, 809: so too ἡδύ μοι ἐστί or γίγνεται, it is *pleasant* to me, pleases me well, Il. 4, 17, Od. 24, 435: τὰ ἡδέα, *enjoyments, pleasures*, Plat. Gorg. 495 A, etc.; but ἡδίω τὴν γνώμην πρὸς τὸ μέλλον ποιεῖν, to open *a pleasanter* view of the future, Plut.: metaph. of feelings and the like, *sweet, pleasing, happy*, in Il. esp. freq., ἡδὺ γελᾶν, to laugh *sweetly*, i. e. *softly*, opp. to loud, boisterous laughter.—II. post-Hom. of *men, pleasant, kind, dear, glad*, Lat. *suavis*, Soph. O. T. 82, Phil. 530: but also like γλυκύς and εὐήθης in laxer sense, *pleasant, merry*, Lat. *facetus*, Plat. Gorg. 491 D.—III. Adv. ἡδέως, *gladly, with pleasure*, e. g. ἡδ. εὕδειν, Soph. Tr. 175, βίοτον ἄγειν, Eur. Cycl. 453; ἡδ. ἔχειν τινός, to be *pleased with* a thing, Hipp. 1089 G; ἡδ. ἔχειν πρός τινα, Isocr. 6 B; τινί, Dem. 60, fin., to be *kind, well-disposed* to one: ἡδέως δρᾶν τι, Soph. Ant. 70, ἡδέως μοί ἐστι, it pleases me well, Heind. Plat. Hipp. Maj. 300 C: in Hom., ἡδύ is used as adv., cf. supr. (Akin to ἧδος, ἥδομαι, ἁνδάνω.)

Ἡδύσᾰρον, ου, τό, *a leguminous plant*, Theophr.

Ἥδυσμα, ατος, τό, (ἡδύνω) *that which sweetens*, esp. in cookery, *that which gives a relish* or *flavour, seasoning, spice, sauce*, Ar. Eq. 678, Vesp. 496, cf. ἧδος II: hence metaph. of music, Arist. Poet.: also in plur. *unguents, sweet oils*, Hipp.

Ἡδυσμάτιον, ου, τό, dim. from ἥδυσμα, Telecl. Amphict. 1, 11.

Ἡδυσματοθήκη, ης, ἡ, *a spice-box*.

Ἡδυσμός, οῦ, ὁ, (ἡδύνω) *a seasoning*: also *a sweet savour*, LXX.

Ἡδυσώμᾰτος, ον, (ἡδύς, σῶμα) *of sweet, fair form*, opp. to ἡδυγνώμων, Xen. Symp. 8, 30.

Ἡδύτης, ητος, ἡ, (ἡδύς) *sweetness*. [ῠ]

Ἡδυφᾰής, ές, (ἡδύς, φάος) *sweetly shining*, Anth.

Ἡδυφάρυγξ, υγγος, ὁ, ἡ, (ἡδύς, φάρυγξ) *sweet, pleasant to the throat*, Philox. ap. Ath. 147 B. [ᾰ]

Ἡδυφρᾰδής, ές, (ἡδύς, φράζω) *sweetly speaking*.

†Ἡδύφρων, ον, (ἡδύς, φρήν) *of sweet, gentle mind, kind*, epith. of Apollo, Anth.

†Ἡδυφῶν, ῶντος, ὁ, *Hedyphon*, (in Plin. *Hedypnus*) a river of Assyria, Strab.

Ἡδυφωνία, ας, ἡ, *sweetness of voice* or *sound*, Alciphr.: from

Ἡδύφωνος, ον, (ἡδύς, φωνή) *sweet-voiced*, ὄρτυξ, Pratinas ap. Ath. 392 F. Adv. -*νως*.

Ἡδυχᾰρής, ές, (ἡδύς, χαίρω) *sweetly joyous*, Anth.

Ἡδύχροος, ον, contr. *χρους, ουν*, (ἡδύς, χρόα) *of sweet complexion*, Anth.: τὸ ἡδ. a kind of *perfume*, Cic. Tusc. 3, 19.

Ἥδω, f. ἥσω, v. ἥδομαι, sub fin.

†Ἠδῶνες, ων, οἱ,=Ἠδωνοί, Thuc. 4, 102, 109.

†Ἠδωνῐκός, ή, όν, *of* or *belonging to the Edoni, Edonian*, Thuc. 1, 100.

†Ἠδωνίς, ίδος, ἡ, fem. adj.=foreg., in genl. *Thracian*, Aesch. Pers. 495.—As subst. 1. sub. γυνή, *an Edonian woman*, Hdt. 5, 11.—2. sub. γῆ, *the territory of the Edoni, Edonis*.

†Ἠδωνοί, ῶν, οἱ, *the Edōni*, a people of Thrace, dwelling on the river Strymon, Hdt. 7, 100, etc., also wr. Ἠδῶνες and Ἤδωνες, Thuc. Hence

†Ἠδωνός, ή, όν, as adj. *Edonian, Thracian*, *χείρ*, Eur. Hec. 1153.

Ἠέ, poet., esp. Ep., for ἤ, *or*, oft. in Hom.

Ἤιε, Ep. for ᾖει, 3 sing. impf. from εἶμι, to go, contr. from Ion. ᾔϊε, Il. 12, 371, Od. 20, 89.

Ἤιει, 3 sing. impf. from εἶμι, to go, Hom.

Ἤειδε, 3 sing. impf. from ἀείδω, Od.

Ἠείδειν, Ep. lengthd. form of ᾔδειν, plqpf. of οἶδα with impf. signf., *I knew*, in Hom. only ἠείδης, Il. 22, 280, and 3 sing. ἠείδη, Od. 9, 206, as if from an Att. form ἠείδη, cf. ᾔδη. Moeris has also 3 sing. ᾐήδει.

Ἠέλιος, ὁ, poet. and Ion. for ἥλιος, very freq. in Hom. (who uses the prose form ἥλιος only once), and in Hdt. 4, 40.

Ἠελιώτης, ου, ὁ, fem. -*ῶτις, ιδος*, poet. for ἡλ., *of, belonging to the sun*, Anth.

Ἤεν, Ep. for ἦν, 3 sing. impf. from εἰμί, to be, oft. in Hom.

Ἠέπερ, poet. for ἤπερ, Hom.

Ἠέρα, Ion. and Ep. acc. of ἀήρ, Hom.

Ἠερέθομαι, as pass., *to hang, float, wave in air*, of the tassels or fringe of the Aegis, Il. 2, 448; of locusts, Il. 21, 12: metaph., ὁπλοτέρων φρένες ἠερέθονται, young men's minds *turn with every wind*, Il. 3, 108:—never in Od. This verb, only found in 3 plur. pres. and impf. ἠερέθονται, -*θοντο*, is a lengthd. Ep. form of ἀείρομαι, cf. ἠγερέθομαι. The form ἀερέθομαι only in Gramm.

Ἠέρι, Ion. and Ep. dat. of ἀήρ, Hom.

†Ἠερίβοια, ας, ἡ, poet. for Ἐρίβοια, *Eriboea*, the second wife of Alöeus, stepmother of Otus and Ephialtes, Il. 5, 389.

Ἠέριος, α, ον, Ep. for ἀέριος, from ἀήρ: *early, at morn, at day-break, when all things are yet wrapt in mist* (ἀήρ), Il. 1, 497, 557; 3, 7, Od. 9, 52, as Voss first rightly explained it: Buttm. Lexil. v. ἀήρ, ἠέρ., derives it straight from ἦρι, *early*, and connects this with ἠώς:—the interpr. *airy, in* or *through the air* is quite foreign to this form.

Ἠεροδίνης, ες, (ἀήρ, δινέω) *wheeling in mid air*, *αἰετός*, Anth. [ῑ]

Ἠεροειδής, ές, Ion. and Ep. for ἀερ., which will hardly be found, (ἀήρ, εἶδος) *of dark and cloudy look*: in Hom. (esp. in Od.) usu. epith. of the sea, *with the dark deep shadows of passing clouds*; also *dim, murky*, of a cave, Od. 12, 80; 13, 103; *cloud-capped*, of hills, Od. 12, 233; *dim, gray*, of the distance, Il. 5, 770. Ep. word.

Ἠερόεις, εσσα, εν, Ion. and Ep. for ἀερ., which will hardly be found, *cloudy, dim, dusky, murky*, in Hom. usu. epith. of Τάρταρος and ζόφος, hence also, ἠερόεντα κέλευθα, *the dim, dark* road (i. e. death) Od. 20, 64.

Ἠερόθεν, adv. Ion. and Ep. for ἀερ., *from air*, Anth.

Ἠερομήκης, ες, Ep. for ἀερομ., (ἀήρ, μῆκος) *high as heaven*, Orph.

Ἠερόπλαγκτος, ον, Ion. and Ep for ἀερόπλ., (ἀήρ, πλάζομαι) *wandering in mid air*, Orph.

†Ἠέροπος, ου, ὁ, Ion. for Ἀέροπος.

Ἠέρος, Ion. and Ep. gen. of ἀήρ, Il.

Ἠεροφᾰής, ές, Ep. for ἀερ., *shining in air.*

Ἠεροφοίτης, ου, ὁ,=ἠερόφοιτος, Ep. for ἀεροφ., Orph.

Ἠεροφοῖτις, ιδος, ἡ, (ἀήρ, φοιτάω) *walking in cloud* or *darkness, coming unseen,* Ἐρινύς, Il. 9, 571.—II.=sq. II., Ps.-Phoc. 159.

Ἠερόφοιτος, ον, (ἀήρ, φοιταω)=foreg., like ἀερόφ.—II. *air-wandering,* of birds, Pseudo-Phocyl. 117.

Ἠερόφωνος, ον, (ἀήρ, φωνή) *sounding through air, loud-voiced,* κήρυκες, Il. 18, 505. Ep. form.

Ἤιεσαν, 3 pl. impf. from εἶμι, to go.

†Ἠετίδης, ου Ion. εω, ὁ, *son of Eëtion,* i. e. Cypselus, poet. for Ἠετιωνιάδης, Orac. ap. Hdt. 5, 92: from sq. 4.

†Ἠετίων, ωνος, ὁ, *Eëtion,* king of the Cilician city of Hypoplacian Thebē in Mysia, and father of Andromache, Il. 1, 366; 6, 395.—2. son of Jason, king of Imbros, Il. 21, 40.—3. a distinguished Trojan, father of Podes, Il. 17, 575.—4. son of Echecrates, one of the Lapithae, father of the Corinthian Cypselus, Hdt. 5, 92.—Others in Theocr., etc.

†Ἠετιώνεια, ας, ἡ, *Eëtionēa,* a point of land in Attica, enclosing the Piraeus on one side, Thuc. 8, 90.

†Ἠετιώνη, ης, ἡ, *daughter of Eëtion,* i. e. Andromache, Q. Sm. 1, 115.

Ἠήδει, poet. 3 sing. plqpf. of οἶδα, v. ἠείδειν.

Ἤην, Ep. for ἔην, ἦν, 3 sing. impf. from εἰμί, to be, Hom.

Ἠήρ, ἡ, also ὁ, a new Ion. nom. formed after ἠέρος, ἠέρι, ἠέρα, the Ep. and Ion. cases of ἀήρ, q. v.: the more freq. form in Hipp., but never in Hdt.

Ἠθάδιος, ον, poet. for ἠθάς, Opp. [ᾰ]

Ἠθαῖος, αία, αῖον, Dor. for ἠθεῖος, Pind. I. 2, 69.

Ἠθάλεος, α, ον, (ἦθος) *wonted, accustomed,* Opp. [ᾰ]

Ἠθάνιον, ου, τό, Ion. ἠθήνιον, dim. from ἠθμός, *a small sieve* or *strainer,* Hellan. ap. Ath. 470 D, (Fr. 2, Sturz.) [ᾱ]

Ἠθάς, άδος, ὁ, ἡ, Ion. for ἐθάς, (ἦθος II.) *used, accustomed to* a thing, *acquainted with* it, τινός, Soph. El. 372.—II. *wonted, accustomed,* Hipp.: also as neut., ἐκ τῶν ἠθάδων, Eur. Cycl. 250, cf. Ar. Eccl. 584.

Ἠθεῖος, εία, εῖον, *trusty, dear, honoured,* ἠθεῖε, Il. 6, 518; 10, 37; 22, 229, 239. In all these places it is used by the younger brother to the elder, as by Menelaus to Agamemnon, Paris and Deïphobus to Hector, so that doubtless it is a term expressing at once brotherly love and respect, *my lord and brother:* so also periphr., ἠθείη κεφαλή, Il. 23, 94. But in Od. 14, 147, the swine-herd says of Ulysses, ἀλλά μιν ἠθεῖον καλέω, I will give him *an elder brother's title,* call him *my dear lord.* (Acc. to some from θεῖος, *godlike, excellent,* as ἠβαιός from βαιός, or rather from θεῖος, *uncle:* rather, as others, from ἦθος, ἠθάς, *known, trusty.*)

Ἤθελον, ες, ε, impf. from ἐθέλω, Hom., but also Att. from θέλω.

Ἤιθεος, ὁ, ἡ, Att. for ἠΐθεος, q. v.

Ἠθέω, ῶ, f. -ήσω, (ἤθω) *to sift, strain:* pass. *to be strained,* Plat. Crat. 402 C, *trickle through,* Tim. 59 E. Hence

Ἤθημα, ατος, τό, *that which is sifted.*

Ἠθήνιον, τό, Ion. for ἠθάνιον, but v. Lob. Pathol. p. 186.

Ἠθητήρ, ῆρος, ὁ,=ἠθητής.

Ἠθητήριος, ον, *fit for sifting* or *straining:* hence τὸ ἠθητήριον,=ἠθμός, *a strainer, sieve,* Strab.

Ἠθητής, οῦ, ὁ, *one who strains,* also ἠθητήρ.

Ἠθίζω,=ἠθέω.

Ἠθικός, ή, όν, (ἦθος II.) *of, belonging to morals, ethical, moral,* opp. to intellectual (διανοητικός) Arist. Eth. N.—II. *showing morals* or *moral character, expressive thereof,* λέξις, Arist. Rhet. Adv. -κῶς, hence, ἠθικῶς μειδιᾶν or γελᾶν, to laugh *expressively,* Coray Plut. Brut. 51.

Ἤθῐσις, εως, ἡ, (ἠθίζω) *a sifting* or *straining off,* Arist. Probl.

Ἠθμάριον, ου, τό, dim. from ἠθμός.

Ἠθμοειδής, ές, (ἠθμός, εἶδος) *like a sieve* or *strainer:* τὸ ἠθ. ὀστοῦν, *the perforated* bone at the root of the nose, through which its secretions pass, Gal.

Ἠθμός, οῦ, ὁ, (ἤθω, ἠθέω) *a sieve, strainer,* Eur. Eurysth. 1.—II.=κημός III, Cratin. Nom. 13.—III=τὸ ἠθμοειδὲς ὀστοῦν, Gal.—First prob. in Sigeian Inscr., where it is written ἠθμός.

Ἠθμώδης, ες,=ἠθμοειδής.

Ἠθογρᾰφέω, ῶ, *to paint* or *describe, character,* Vita Thuc.: from

Ἠθογράφος, όν, (ἦθος, γράφω) *painting, expressing character:* ὁ ἠθ. one *whose pictures are full of character,* Arist. Poet. [ᾰ]

†Ἠθοκλῆς, έους, ὁ, *Ethocles,* masc. pr. n., Luc.

Ἠθολογέω, ῶ, *to express character* or *something in character,* Longin.: and

Ἠθολογία, ας, ἡ, *a painting of character,* esp. by mimic gestures, elsewh. χαρακτηρισμός, Senec. Ep. 95: from

Ἠθολόγος, ον, (ἦθος, λέγω) *painting manners* or *character* by mimic gestures and actions, like ἀρεταλόγος and βιολόγος, and so esp. of dramatic and mimic poets, Diod.

Ἠθοποιέω, ῶ, (ἠθοποιός) *to form manners* or *character,* Plut.: also *to express them.* Hence

Ἠθοποιητικός, ή, όν, *belonging to, fit for the forming of character.* Adv. -κῶς.

Ἠθοποιΐα, ας, ἡ, *a forming, expressing of manners* or *character,* Strab.: from

Ἠθοποιός, όν, (ἦθος, ποιέω) *forming, expressing character,* Plut.

Ἦθος, εος, τό, *an accustomed seat,* hence in plur. *seats, haunts, abodes,* Il. 6, 511, Od. 14, 411, but in Hom. only of *the haunts of beasts:* of *the abodes of men* first in Hes. Op. 166, 523, Hdt. 1, 15, cf. Koen. Greg. p. 494:—acc. to Heind. Plat. Phaedr. 81 E, never used by Att. in this sense, but v. Aesch. Supp. 64, Eur. Hel. 274, Arist. Mund. 6, 16.—II. usu. *custom, usage,* Hes. Op. 136: hence *the manners and habit of man, his way of speaking, acting,* or *expressing himself, disposition, temper, moral nature, character,* first in Hes. Op. 67, 78; freq. πρᾶος, φιλόπολις, βελτίων τὸ ἦθος, also of outward bearing, ὡς ἱλαρὸν τὸ ἦθος, Xen. Symp. 8, 3, and later τῷ ἤθει (in this sense ἦθος is almost always in sing.), Lob. Phryn. 364: but generally of *manners,* freq. in plur., Lat. *mores,* Hes. Th. 66, Hdt. 4, 106, Thuc. 2, 61, ἤθεσι καὶ ἔθεσι joined, Plat. Legg. 968 D: also of animals, Eur. Hipp. 1219: of things, *nature, kind,* τοῦ πυρετοῦ, Gal.—2. *any characteristic expression,* such as is shown in the features, mien, etc., Lat. *affectus,* differing from πάθος, in that the latter denotes *violent,* the former *calm affections of the mind,* Dion. H., cf., Quintil. 6, 2. (Prob. a lengthd. form of ἔθος: by some referred to ἕζω.)

Ἠθροισμένως, adv. part. perf. pass. from ἀθροίζω, *in a mass.*

Ἤθω, rare collat. form of ἠθέω, q. v., Hipp. ap. Gal. Also written ἦθω to refer it to the root *ἕω, ἵημι, but really akin to σήθω.

Ἤϊα, τά, (εἶμι, impf. Ion. ἤϊα, Att. ᾖα) *provisions for a journey,* Lat. *viatica,* in prose ἐφόδια, Od. 2, 289, 410, etc.: in genl. *food, meat,* λύκων ἤϊα, *food for* wolves, Il. 13, 103.—II. *chaff, husks,* elsewh. ἄχυρα, only in Od. 5, 368. [In Hom. ι usu. long in arsis; short in thesis, Od. 4, 363; 12, 329, in phrase ἤϊα πάντα: besides this, the word is found in dissyll., Od. 5, 266, 368; 9, 212, where Wolf writes ἦια, Dind. ᾖα: so, the gen. ἠΐων would be better written ᾔων, cf. Pherecr. Incert. 14, and v. δήϊος.]

Ἤϊα, Ion. for ᾔειν, impf. from εἶμι, to go; Hom. uses only 1 sing., Od. 4, 427, 333; 3 sing. ἤϊε, and 3 pl. ἤϊον or ἤϊσαν. [ῐ]

Ἤιεσαν, 3 plur. impf. from εἶμι, to go, for which Hom. uses ἤϊσαν.

Ἠΐθεος, ὁ, Att. contr. ἤθεος, *the youth* come to manhood, but not yet married, *a bachelor,* answering to the feminin. παρθένος, cf. Plat. Legg. 840 D, and Ruhnk. Tim.: hence παρθένος ἠΐθεός τε joined, Il. 18, 593; 22, 127, cf. Od. 11, 38: later also as real adj. παῖς ἠΐθεος, etc., Plut. The fem. ἡ ἠΐθεος or ἠΐθεος κόρη,=παρθένος, is rare, ἡ ἠϊθέη, Nic. (Prob. another form of αἰζηός, and so from ζάω, ζέω, acc. to E. M. from αἴθω; Riemer from ἠθεῖος.) [ῐ Ep.: as trisyll. ἤθεος in Att. poets.]

Ἤϊκτο, 3 sing. plqpf. of ἔοικα, Od

Ἤϊξε, 3 sing. aor. 1 from ἀΐσσω, Hom.

Ἠϊόεις, εσσα, εν, (ἠϊών, όνος, and so strictly it should be ἠϊονόεις) *with banks, high-banked, steep-banked,* esp. epith. of the mountain-stream Scamander, ἐπ' ἠϊόεντι Σκαμάνδρῳ, Il. 5, 36: πεδίον ἠϊόεν, in Q. Sm. 5, 299, is taken for *a meadow in which geese,* etc. *feed;* whence Buttm. concludes that the word had the signf. *grassy,* which should also be received in Il., Scamander *winding through grassy meads,* v. Lexil. in voc. [ῐ]

Ἤϊον, Ep. for ᾔεσαν, 3 plur. impf. from εἶμι, to go, Od. [ῐ]

†Ἠϊόνες, ων, αἱ, (lit. *the banks*) *Eïŏnes,* a town of Argolis, near the promontory Scyllaeum, Il. 2, 561.

†Ἠϊονευς, έως Ion. ῆος, ἡ, *Eïŏneus,* a Greek, Il. 7, 11.—2. a Thracian prince, father of Rhesus, Il. 10, 435.

†Ἠϊόνη, ης, ἡ, *Eïŏne,* a Nereid, Hes. Th. 255.

Ἠϊόνιος, ον,=ἠόνιος, Ion. [ῐ]

Ἤϊος, ου, ὁ, epith. of Phoebus, ἤϊε Φοῖβε, Il. 15, 365; 20, 152; (either from the cry ἤ, ἤ, cf. ἰήϊος, εὔϊος, or from ἐΰς, ἠΰς, Franke H. Hom. Ap. Del. 120) [ῐ]

Ἤϊσαν, Ep. for ᾔεσαν, 3 plur. impf. from εἶμι, *to go,* oft in Hom. [ῐ]

Ἤϊσαν, Ep. for ᾔδεσαν, 3 plur. impf. of οἶδα, only in Ap. Rh. in comp. ἐπήϊσαν. [ῐ]

Ἠΐχθη, 3 sing. aor. 1 pass. from ἀΐσσω, Il. 3, 368; plur. ἠΐχθησαν, Il. 16, 404.

Ἠϊών, όνος, ἡ, Att. ἠών, Dor. ἀϊών *a sea-bank, the shore, beach, coast,* Hom. and Hdt. 8, 96: later also of a *river bank,* Ap. Rh. 2, 659; 4, 130. [ῐ]

Ἠΐων, ονος, ἡ, (ἀΐω) *a hearing, report,* the reading of Zenodot. for ἀγγελίην, in Od. 2, 42.

†Ἠιών, όνος, ἡ, *Eion,* a city of Macedonia at the mouth of the Strymon

the port of Amphipolis; on its site stands the mod. *Contessa*, Hdt. 7, 25, 113: Thuc. 1, 98.

Ἦκα, adv. of sound, *stilly, low*, ἦκα πρὸς ἀλλήλους ἀγόρευον, Il. 3, 155. —II. of place or motion, *slightly, a little*, ἦκ' ἐπ' ἀριστερά, *a little* to the left, Il. 23, 336; ἦκα παρακλίνας κεφαλήν, Od. 20, 301; hence in genl. *softly, gently*, ἦκα ἐλαύνειν, Od. 18, 92, 94: ἀπώσατο ἦκα γέροντα, Il. 24, 508: ἦκα μάλα ψύξασα, Il. 20, 440; ἦκα κιόντες, Od. 17, 254, cf. ἥκιστος. —III. of sight, *softly, smoothly*, ἦκα στίλβοντες ἐλαίῳ, with oil *soft* shining, Il. 18, 596.—IV. of time, *by little and little*, Jac. A. P. p. 116. (Hence the radic. signf. is *not much, slightly*, and it must be akin not only to ἥκιστος, but also to ἥσσων, ἥκιστος, being in truth their positive: also to ἀκέων, ἀκήν, ἀκαλός, Buttm. Lexil. in voc.)

Ἧκα, aor. 1 of ἵημι, 3 sing. ἧκε, freq. in Hom.

Ἠκăλέος, *α*, *ον*, and

Ἤκăλος, *ον*, adj. from ἦκα, and in same signf., but only in Gramm. (Its likeness to ἕκηλος, is accidental.)

Ἤκăχε, 3 sing. aor. 2 formed from ἀκάχω, q. v., Hom.

Ἤκεστος, *η*, *ον*, (for ἄκεστος, from κεστός) *ungoaded*, of bullocks which have never yet been worked, such as were used for sacrifices, in Tacit. *nullo mortali opere contacti*, Il. 6, 94, 275, 309.

Ἠκή, ῆς, ἡ, Ion. for ἀκή, ἀκωκή, Archil. 41, v. Valck. Hdt. 4, 196.

Ἤκιστος, *η*, *ον*, superl. adj. from adv. ἦκα, only in Il. 23, 531, ἥκιστος ἐλαυνέμεν, *the gentlest*, i. e. *slowest*, in driving: where however Dind. (in Steph.) and others write ἥκιστος, as superl. of ἥσσων, *the worst* to drive; but as ἥκιστος, is never found in Hom., it is better to keep ἥκιστος, as an old form.

Ἥκιστος, *η*, *ον*, superl. of compar. ἥσσων, *the worst, least, poorest, meanest*. Adv. ἥκιστα, *least*: οὐχ ἥκιστα, *not least*, i. e. *most, very much so*, Hdt. 4, 170, Soph., etc.: very freq. in reply to a question, *nay not so, not at all*, Soph. O. T. 623, etc.; so too ἥκιστά γε, Ib. 1386, and Plat.: cf. Ruhnk. Tim. (The root is ἦκα, but in signf. and usage the positive is κακός, or μικρός.)

Ἠκον, Ion. and Dor. for ἦπου, q. v.

Ἠκριβωμένως, adv. part. perf. pass. from ἀκριβόω, *exactly*.

ἭΚΩ, impf. ἧκον: fut. ἥξω, no other tenses in use. *I am come, am here, am arrived*, (cf. οἴχομαι) only twice in Hom., Il. 5, 478, Od. 13, 325, elsewh. ἵκειν, so too Pind., v. Böckh v. l. O. 4, 18: very freq. in Att., of whom the more accurate did not use the impf. *I came*, since this sense was already in the pres. In less exact or not Att. writers it is used for ἔρχομαι, *to come, go*, esp. *to come back*; so ἥξει, even in Ar. Pac. 265, Thuc., etc.; ἧκε, imperat., Ar. Pac. 275. Construct. mostly with εἰς, ἐπί, παρά, or adv. of motion to a place, e. g. δεῦρο: but, ἥκειν ἐπὶ τὸ στράτευμα, Xen. An. 7, 6, 2, is not, as usu., *to come to* the army, but *to come for* it, like μετά, c. acc.; in poets also c. acc. only.—II. *to concern, relate* or *belong to*, like the usu. προςήκειν, τινί, Soph. O. C. 738; ποῖ ἥκει λόγος; what do the words relate to? Seidl. Eur. Tro. 155; also, ἥκ. εἰς..., Ar. Plut. 919, παρά..., Hdt. 7, 157, πρός..., Soph. O. C. 734, all c. acc.: and so,—2. *to depend upon*, ἡ σωτηρία ἐπὶ τὴν πρεσβείαν ηκε, safety *depended upon* the embassy, Dem. 350, 14.—III. *to come to, reach a point, arrive at it, raise one's self* thereto, like ἀνήκειν, mostly with εἰς, εἰς τοῦτο τόλμης, σοφίας, ἡλικίας, etc., cf. Soph. O. T. 953, O. C. 1030: διὰ μάχης, δι' ὀργῆς ἥκειν, Aesch. Supp. 475, Soph. O. C. 905, cf. διά A.—2. esp. freq. c. gen. and an adv., esp. in Hdt., εὖ ἥκειν τινός, *to be* well *off for* a thing, *have* great *store* or *plenty of* it, e. g. χρημάτων, Hdt. 5, 62; καλῶς ἥκ. βίου, Eur. Alc. 291; also, ὁμοίως ἥκ. τινός, to have an equal share of a thing, Hdt. 1, 149; so, πῶς ἀγῶνος ἥκομεν; how *have we sped* in the contest? Eur. El. 751; also, εὖ ἥκειν, sine gen., *to be* well *off*, flourishing, Hdt. 1, 30: less freq. c. gen. sine adv., e. g. σὺ δὲ δυνάμιος ἥκεις μεγάλης, thou art in great power, Hdt. 7, 157, nisi legend. μεγάλως: cf. ἔχω IV. 2.—IV. εἰς ταὐτὸν ἥκειν, *to be come* to the same, i. e. *to agree together*, Valck. Hipp. 273.—V. ὃ καὶ νῦν ἥκει γενόμενον, which *commonly happens* now too, Polyb.—VI. c. part. fut., ἥκω φράσων, ἀγγελῶν, etc., like ἔρχομαι, *I am going, I intend* to say, Valck. Phoen. 257, 713, 1082; but ἥκω φέρων, I am bringing. Cf. ἵκω, ἱκάνω.

†Ἦλ = ἧλος, Euphor. ap. Strab. p. 364, v. Buttm. Ausf. Gr. Gr. 1, p. 213 ed. Lob.; Lob. Paral. 70, 116.

Ἠλαίνω, Ion. and poet. for ἀλαίνω, *to wander, stray*: metaph. *to wander in mind, be mad*, Call. Dian. 251; also in mid., Theocr. 7, 23.

Ἠλάκăτα, *ων*, *τά*, *the wool on the spindle, the thread spun from it, yarn*, ἠλάκατα στρωφᾶν, to spin *yarn*, Od. 6, 53, also ἠλ. στροφαλίζειν, Od. 18, 315. Only used in plur., cf. sq. [λᾰ]

Ἠλăκάτη, *ης*, *ἡ*, *a distaff*, Lat. *colus*, Il. 6, 491, Od. 1, 357, etc.: also *a spindle*; cf. foreg. Hom. has it only in first sense, but later it was used, like ἄτρακτος, of many things spindle-shaped, hence—II. *a shaft, stalk*, esp. *the joint of a reed* or *cane*, Theophr. —III. *an arrow*, like ἄτρακτος, but dub., cf. χρυσηλάκατος.—IV. *the upper part of the mast*, which was made to turn round.—V. *a windlass*, to draw up heavy nets, etc., elsewh. ὄνος. (Perh. akin to ἠλάσκω, so that the distaff got this name from being *turned round*, which agrees with signf. IV. and V, while the spindle *shape* agrees with signf. II. and III. Acc. to others from ἕλκω.) [κᾰ] Hence

Ἠλακατῆνες, *ων*, *οἱ*, *a large sea-fish*, eaten salt, and so called *from their spindle-like form*, Mnesim. ap. Ath. 403 B.

Ἠλάκατον, *ου*, *τό*, supposed sing. of ἠλάκατα, q. v.

Ἡλάμην, ἥλατο, aor. 1 mid. from ἅλλομαι.

Ἤλăσα, *ας*, *ε*, aor. 1 of ἐλαύνω, Hom.

Ἠλασκάζω, v. sq.

Ἠλάσκω, Ep. form of ἀλάομαι, ἀλαίνω, *to wander, stray, roam about*, ἔλαφοι καθ' ὕλην, Il. 13, 104, μυῖαι κατὰ σταθμόν, Il. 2, 470: hence a lengthd. poet. form ἠλασκάζω, of men, Il. 18, 281, cf. H. Hom. Ap. 142. But Od. 9, 457, c. acc., ἐμὸν μένος ἠλασκάζει, *he flees from, shuns* my wrath, unless it should be ἠλυσκάζει, Ion. for ἀλυσκάζει, cf. Herm. Orph. Arg. 439.

Ἠλᾶτο, 3 sing. impf. from ἀλάομαι, Od. 3, 302.

Ἤλδανε, 3 sing. aor. 2 from ἀλδαίνω, Od.

†Ἠλεία, *ας*, *ἡ*, = Ἦλις, Thuc. 6, 88; Polyb. 4, 68, 4.

Ἠλειακός, *ή*, *όν*, (Ἦλις) *from Elis*. —II. οἱ Ἠλειακοί, *the school of Elis*, the *disciples* of Phaedo, Diog. L. 1, 17; 2, 105, 126.

†Ἠλεῖος, *α* Ep. and Ion. *η*, *ον* (Ἦλις) *of Elis, Elēan*, Ἠλείη χώρη, Hdt. 4, 30: οἱ Ἠλεῖοι, *the Elēans*, Il. 11, 671 sqq.: cf. Ἐπειοί.

†Ἠλεῖος, *ου*, *ὁ*, *Elēus*, son of Neptune, king of the Epei, Paus. 5, 1, 8.

Ἠλέκτρα, *ἡ*, v. ἤλεκτρον, init.

†Ἠλέκτρα, *ας*, *ἡ*, *Electra*, daughter of Oceanus and Tethys, wife of Thaumas, mother of Iris and the Harpies, H. Hom. Cer. 418, Hes. Th. 349.—2. a daughter of Danaus, Apollod.—3. a daughter of Atlas, one of the Pleiades, mother of Dardanus and Jasion, Id. 3, 12, 1.—4. daughter of Agamemnon, and Clytaemnestra, so called from her beauty; her proper name was Λαοδίκη. She married Pylades and bore him Strophius and Medon, Trag.—5 sister of Cadmus, after whom the Ἤλεκτραι πύλαι, (Aesch. Theb. 423) in Thebes, were said to be named, Paus. 9, 8.—II. a small town and river of Messenia, Paus. (For deriv. v at end of ἤλεκτρον.)

†Ἤλεκτραι, *ῶν*, Dor. Ἄλεκτραι, *ᾶν*, Pind., *αἱ*, πύλαι, *the Electran gate*, one of the gates of Thebes, Aesch. Theb. 423, Eur. Phoen. 1129, v. foreg. 5.

†Ἠλεκτρίδες, νῆσοι, v. sub Ἠλεκτρίς.

Ἠλέκτρῖνος, *ον*, *made of* ἤλεκτρον, *shining like it*, Call. Cer. 29.

†Ἠλεκτρίς, *ίδος*, *ἡ*, (prop. *the beaming*) *Electris*, epith. of Luna, Orph.—2. in pl. Ἠλεκτρίδες, *ων*, *αἱ*, νῆσοι, (sing. in Ap. Rh. 4, 580) *the Electrides*, the *amber-islands* of the ancients, said to have been situated at the mouth of the Po in the Adriatic, purely mythic even acc. to Strab. p. 215, etc.

Ἤλεκτρον, *ου*, *τό*, and ἤλεκτρος, *ου*, *ὁ*, and even *ἡ*, (for there is a great diversity of gender; in Hom. and Hes. nothing can be determined; but it is neut. in Hdt. 3, 115, masc. in Soph. Ant. 1038, fem. in Ar. Eq. 532, though here some write ἠλεκτρῶν, as from ἠλέκτρα)—*electron*, thrice in Od., viz., 4, 73, where it adorns the walls of Menelaus' palace along with copper, gold, silver and ivory, and 15, 460; 18, 296 in plur., where of a gold broach or necklace is said, μετ' ἠλέκτροισιν ἔερτο, and ἠλέκτροισιν ἐερμένον, jointed or set *with pieces of electron*: so in Hes. Sc. 142, we have a shield enriched with gypsum, ivory, electron and gold: but in Ep. Hom. 15, 10, where the rich bride stands on electron, there is nothing joined with it: Soph. Ant. 1038, speaks of τὸν πρὸς Σαρδέων ἤλεκτρον... καὶ τὸν Ἰνδικὸν χρυσόν: Hdt. 3, 115, merely says it was brought from the extreme west. So far we have nothing to tell us what it was. Now Pliny (H. N. 33, 23; 37, 2, 11) distinguishes *electron* into— 1. *amber* (as it certainly is in Plat. and all later authors), and—2. *a metallic substance compounded of four parts gold and one silver*, cf. Paus. 5, 12, 6; for which latter Passow and others would take it in Hom., and Hes., arguing that *amber* was unknown till the Phoenicians brought it in at a later period, to which he thinks the place of Hdt. may refer; while Buttm. Mythol. 2, p. 337, sqq., maintains the orig. signf. of *amber*, arguing from the old legend of the origin of amber. The place of Soph. seems certainly to refer to the *gold-ore* washed down by the Pactolus.—II. in Ar. Eq. 532, it is said of the aged Cratinus, ἐκπιπτουσῶν τῶν ἠλέκτρων καὶ τοῦ τόνου οὐκέτ' ἐνόντος, where the Schol. interprets it of *the bed-feet, inlaid with electron*, later Interpp. of the pegs (κόλλοπες) of his lyre; at all events it must here mean something inlaid or enriched with amber or electron, v. Buttm. p. 346. (The word is usu. connected with ἠλέκτωρ, *the sun*, to which Hom. compares his electron, so that it would mean any thing *bright and beaming*, wh. notion runs through the prop. names Ἠλεκτρύων, and Ἠλέκτρα, and Ἠλέκτραι, one of the gates of Thebes. Buttm. l. c. p. 354, sq. derives it from ἕλκω, from the *attracting* power of amber, as it were ἕλκτρον, ἕλκητρον, ἤλεκτρον.)

Ἠλεκτροφαής, ές, (ἤλεκτρον, φάος) *amber-gleaming*, αὐγαί, Eur. Hipp. 741.

†Ἠλεκτρύων, ωνος and ονος, ὁ, also -τρυών, όνος, *Electryon*, son of Perseus and Andromeda, king of Mycenae, and father of Alcmena, Hes. Sc. 82 Eur. Alc. 839. Hence

Ἠλεκτρυώνη, ης, ἡ, *daughter of Electryon*, i. e. Alcmena, Hes. Sc. 16.

Ἠλεκτρώδης, ες, (ἤλεκτρον, εἶδος) *amber-like*, Hipp.

Ἠλέκτωρ, ορος, ὁ, *the beaming sun*, Il. 6, 513: also as adj., ἠλ. Ὑπερίων, *beaming* Hyperion, Il. 19, 398, cf. ἤλεκτρον, fin.

Ἠλέμᾰτος, η, ον, Dor., (ἠλός, ἠλεός) *idle, vain, trifling*, Theocr. 15, 4, e conj. Stephani. Adv. -τως, Ap. Rh.

Ἠλεός, ή, όν, (ἠλός) *astray, distraught, crazed*, φρένας ἠλεέ, Od. 2, 243.—II. act. *distracting, crazing*, οἶνος, Od. 14, 464.

Ἠλεύατο, Ep. for ἠλεύσατο, 3 sing. aor. 1 mid. of ἀλεύομαι, Il.

Ἠλήλαντο, 3 plur. plqpf. pass. of ἐλαύνω, Hes. Sc. 143.

Ἠλήλατο, 3 sing. plqpf. pass. of ἐλαύνω, Il. 5, 400.

Ἠληλίμμην, plqpf. pass. from ἀλείφω.

Ἦλθον, ες, ε, aor. 2 of ἔρχομαι, from Hom. downwds.

Ἤλθοσαν, 3 plur. for ἦλθον, Alexandr.

Ἡλιάδης, ου, ὁ, *child of the Sun*, Luc. :†in pl. οἱ Ἡλιάδαι, *children of the sun*, appell. of the Rhodians, Strab.† : fem. Ἡλιάς, άδος.

Ἡλιάζω,=ἡλιόω, *to warm in the sun*.—II. mid. ἡλιάζομαι, *to sit in the court* Ἡλιαία, Ar. Eq. 798, Vesp. 772, with a play on the word: so ἡλιάξει, Dor. 2 sing. fut. mid., Ar. Lys. 380.

Ἡλιαία, ας, ἡ, at Athens, *a public place* or *hall*, in which the chief law-court was held, for the trial of state-offences, Ar. Eq. 897: hence *this court itself*, Oratt.: in the same place was also held the δίαιτα. Cf. Herm. Pol. Ant. § 134, Att. Process, p. 144, 500, 1000, 1500, Vömel de Heliaea, Frankft 1820. (From ἁλής, ἁλίζομαι, ἁλία, Siebelis Paus. 1, 28, 8, A. B. p. 311.)

Ἡλιακός, ή, όν, (ἥλιος) *of* or *belonging to the sun*, ἡλ. κύκλος, the sun's orbit, Diod., cf. Meineke Com. Fr. 2, p. 747.

Ἡλιάς, άδος, ἡ, *a daughter of the sun*, usu. in plur. Ἡλιάδες, *the Heliades, daughters of the sun*, the sisters of Phaëthon, changed into poplars, Parmenid. Fr. 9; †Ap. Rh. 4, 603.—2. as adj.: *of* or *belonging to the sun*, ἀκτίς, Luc.; appell. of the island Rhodes, Id.

Ἡλίασις, εως, ἡ, (ἡλιάζω)=ἡλίωσις, *exposure to the sun*, Dio C.—II. (from mid.) *the right of sitting in the* Ἡλιαία, Jusjur. ap. Dem. 747, 8.

Ἡλιαστήριον, ου, τό, (ἡλιάζω) *a place for taking the sun*, Strab.

Ἡλιαστής, οῦ, ὁ, (ἡλιάζομαι) *a juryman in the court* Ἡλιαία, *a Heliast*, Ar. Vesp. 891, etc.: hence

Ἡλιαστικός, ή, όν, *of* or *belonging to a Heliast*, γέρων, Ar. Vesp. 195, ὀβολός, Id. Nub. 863.

Ἡλιάω, ῶ, (ἥλιος) *to be like the sun*, Philostr.

Ἠλίβᾰτος, ον, *steep, abrupt*, freq. in Hom., both Il. and Od., but only as epith. of πέτρη, Il. 15, 273, 619; 16, 35, Od. 9, 243, (where it simply means *high, huge*, as applied to the mass with which the Cyclops closes his cave) 10, 88; 13, 196: so in Hes. Th. 675, 786, Sc. 422, Theogn. 176, Pind. O. 6, 110, Aesch. Supp. 351; epith. of ὄρος, and ἄκρη, in Ap. Rh.; of the Olympian throne of Jupiter in Ar. Av. 1732: in H. Hom. Ven. 268, if the passage is correct, even of *high* trees. The word is poet., yet occasionally found in prose, πέτραι ἠλ., Xen. An. 1, 4, 4; τόποι, Polyb.; πέτρος, Strab. —II. by the usual reaction of signfs., like Lat. *altus*, also *deep, abysmal*, ἄντρῳ ἐν ἠλιβάτῳ, Hes. Th. 483; Τάρταρος ἠλ., Stesich.; ἠλ. ὑπὸ κευθμῶσι, Eur. Hipp. 732. (The readiest deriv. is from ἥλιος, and βαίνω, *traversed only by the sun*, and so *steep, lofty*: but, if so, could it be transferred to ἄντρον, Τάρταρος, κευθμών? More prob. therefore, with Buttm. Lexil. in v., from ἠλός, ἠλεός, ἀλιτεῖν, and βαίνω, synon. with ἄβατος, or δύςβατος, *hardly to be trodden*, and so *impassable, steep and sheer*, whether up or downwards: in which case ἠλίβατος is a shortened form for ἠλιτόβατος, cf. ἠλιτόμηνος, ἠλιτοεργός: Döderl. considers it a simple deriv. from ἄλιψ, which is quoted by Hesych. as=πέτρα. Others from ἀλάομαι.) [ῐ]

Ἡλιεῖον, ου, τό, (ἥλιος) *a temple of the Sun.*

Ἡλιεύω,=ἡλιόω, dub. l.

Ἤλῐθα, adv. (ἅλις) *enough, sufficiently*, in Hom. always ἤλιθα πολλή, *very much, a great deal*, Lat. *satis multum*, Il. 11, 677, Od. 5, 483, etc.—II. of time, *suddenly, at once*, like ἀθρόως, Ap. Rh.—III. (ἠλός, ἠλεός) *in vain*, like μάτην, Call. Lav. Pall. 124, cf. ἠλίθιος II.

Ἠλῐθιάζω, *to speak* or *act idly, foolishly*, Ar. Eq. 1124: from

Ἠλίθιος, α, ον, Dor. ἀλίθ., (ἠλός, ἠλεός) *idle, trifling, vain, random*, χόλος, Pind. P. 3, 21, βέλος, Aesch. Ag. 366: *foolish, silly*, like μάταιος, Hdt. 1, 60, Eur. Cycl. 537, etc., cf. ἤλιθα III. Adv. -ίως, Plat. Theaet. 180 D: also ἠλίθιον, as adv. Ar. Nub. 872. [λῐ] Hence

Ἠλῐθιότης, ητος, ἡ, *folly, silliness*, Cratin. Pyt. 9.

Ἠλῐθιόω, *to make foolish, to distract, craze*, Aesch. Pr. 1061.

Ἠλῐθιώδης, ες, (ἠλίθιος, εἶδος) *like a fool*, Philostr.

Ἡλῐκία, ας, ἡ, (ἧλιξ) *time of life, age*, Lat. *aetas*, Il. 22, 419, where *old age* is meant; cf. τὸ ἀχρεῖον τῆς ἡλ., Thuc. 2, 44: elsewh. usu. *the flower* or *prime of life* from about 18 to 50, *man's estate, manhood*, also of women, *womanhood*, Hdt., Hipp., etc.: ἐν ἡλικίᾳ εἶναι to be of age, c. inf., e. g. στρατεύεσθαι, for service, Hdt. 1, 209, cf. Dem. 42, 9; so too, ἡλικίαν ἔχειν, εἰς ἡλ. ἐλθεῖν, Plat. Euthyd. 306 D, Theaet. 142 E; ἡλικίας μετέχειν, Thuc. 7, 60: οἱ ἐν ἡλικίᾳ. *men of serviceable age*, Thuc. 8, 75: ἡ καθεστηκυῖα ἡλ., maturity, Thuc. 2, 36: —νέος ἡλικίην, Hdt. 3, 134, ἀκμαῖος τὴν ἡλ., Arist. Pol.; προεληλυθὼς τῇ ἡλ., Xen. Hell. 6, 1, 4.—2. *youthful heat and passion*, Hdt. 3, 36; 7, 18: hence—II. as collective subst.,=οἱ ἥλικες, *those of the same age, fellows*, esp. *all fit for service*, Lat. *juventa*, Il. 16, 808: ἡλ. ἀστῶν, Aesch. Pers. 914, cf. Thuc. 3, 67.—III. in genl. *age, time*, ταῦτα ἡλικίην ἂν εἴη κατὰ Λάϊον, about the *age* or *time* of Laïus, Hdt. 5, 59, cf. 60, 71: and later *an age*, Lat. *saeculum*, Dem. 1392, 13.—IV. of the body, *stature, growth*, as being a sign of age, Hdt. 3, 16, Dem. 1024, 26. Hence

Ἡλῐκιάζομαι, as pass., *to grow to manhood*, Hermes ap. Stob. Ecl. 1, 1098.

Ἡλῐκιώτης, ου, ὁ, fem. ῶτις, ιδος, *an equal in age, fellow, friend*, Lat. *aequalis*, Hdt. 5, 71, Ar. Nub. 1006: ἡλ. ἱστορία, *contemporary history*, Plut.

Ἡλίκος, η, ον, *as big as, as tall as*, Ar. Ran. 55: in genl. *as great as, how great, strong* or *powerful*, Lat. *quantus*, Dem. 67, 1: also *how old, at what age*, Soph. O. T. 15; *as old as*, Ar. Ach. 703: esp. in expressions of wonder, usu. θαυμάσιον ἡλίκον, *extraordinarily great*, Dem. 348, 24, as in Lat. *mirum quantum*. Also used in orat. obliqua. In questions πηλίκος, answered by τηλίκος, or usu. τηλικοῦτος. [ῐ]: from

Ἧλιξ, ῐκος, ὁ, ἡ, *in the flower* or *prime of life, of age, of the same age*, Lat. *aequalis*, Od. 18, 373: hence—2. *a fellow, comrade*, Hdt. 1, 34, etc.; ἥλικες ἥβης ἐμῆς, Aesch. Pers. 681: so too, ἧλ. νεανίδες, Ar. Thesm. 1030. Proverb. ἧλιξ ἥλικα τέρπει, Plat., and Arist.—3. later c. gen., *like, resembling*, Wern. Tryph. 637.

Ἡλιόβλητος, ον,=sq., Eur. Bacch. 14.

Ἡλιόβολος, ον, (ἥλιος, βάλλω) *sun-stricken, sun-burnt, scorched*, Theophr.

†Ἡλιοδώρα, ας, ἡ, *Heliodōra*, fem pr. n., Anth.

†Ἡλιόδωρος, ου, ὁ, *Heliodōrus*, masc. pr. n., an Athenian, Dem. 927, 23.—Others in Ath. 45 C, etc.

Ἡλιοειδής, ές, (ἥλιος, εἶδος) *like the sun, bright and beaming*, Plat. Rep. 508 A. Adv. -δῶς.

Ἡλιοθερέω, ῶ, f. -ήσω, *to sun one's self*, Gal.: from

Ἡλιοθερής, ές, (ἥλιος, θέρω) *warmed in the sun.*

Ἡλιοκᾱής, ές, (ἥλιος, κάω, καίω) *burnt in* or *by the sun, sun-burnt*, Luc.

Ἡλιοκᾱΐα, ας, ἡ, *a being sun-burnt.*

Ἡλιοκάμῑνος, ου, ὁ, (ἥλιος, κάμινος) *a room exposed to the sun for winter time*, Plin. Ep. 2, 17, 20. [ᾰ]

Ἡλιοκάνθᾰρος, ου, (ἥλιος, κάνθαρος) *the dung-beetle*, called *sun-beetle*, because it was the Ægypt. hieroglyphic for the sun.

Ἡλιόκαυστος, ον, (ἥλιος, καίω)= ἡλιοκαής, Theocr. 10, 27.

Ἡλιόκτῠπος, ον, (ἥλιος, κτυπέω) *sun-stricken, sun-burnt*, as should be read with Wellauer in Aesch. Supp. 155, for ἢ διόκτυπον.

Ἡλιομᾰνής, ές, (ἥλιος, μαίνομαι) *sun-mad, mad for love of the sun*, epith. of the Cicada, Ar. Av. 1096.

Ἡλιόμορφος, ον, (ἥλιος, μορφή) *sun-shaped*, Poet. ap. Ath. 542 E.

Ἡλιόπους, ποδος, ὁ,=ἡλιοτρόπιον, Diosc.

Ἥλιος, ου, ὁ, poet ἠέλιος, (ἕλη)

the sun: Hom. always in poet. form, except Od. 8, 271, where it is usu. taken as a prop. n. For the sun's rising he uses, ἀνιέναι, ἀνορούειν, and ἀνανεῖσθαι, Od. 10, 192; of the setting δῦναι, and καταδῦναι, mostly in partic.: φάος ἠελίοιο, is with him sometimes *daylight*, sometimes *the light of life:* πρὸς Ἠῶ τ' Ἠέλιόν τε, toward the *morning-red and rising sun*, opp. to πρὸς ζόφον, for Hom. only marked two points of the compass, E. and W., and called them *the rising and setting, light and darkness, morning and evening*, Il. 12, 239, Od. 9, 26; and so, Hdt. 7, 58 opposes πρὸς ἠῶ τε καὶ ἡλίου ἀνατολάς to πρὸς ἑσπέρην, so that πρὸς ἥλιον still remained=πρὸς ἠῶ: these old authors called the N. the *upper*, and the S. the *lower* parts: so too, οἱ ἀπ' ἡλίου ἀνατολέων, the eastern.., Hdt. 7, 70: later, πρὸς ἥλιον was *the South*.—2. *day*, like Lat. *sol*, Soph. El. 424: *a day*, Pind. O, 13, 51, Eur. El. 654, etc.: but later also *a year*, ap. Stob. p. 591, 32, cf. Sillig ad Catull. 5, 4; 8, 3, 8.—3. οἱ ἥλιοι, *the sun-beams, hot sunny days*, like Lat. *soles*, Thuc. 7, 87.—II. as prop. n., (Dor. Ἅλιος) *Helius, the sun-god*, oft. in Hom., though it is oft. dub. whether he means the sun or the god: Wolf mostly prefers the prop. n., even in πρὸς Ἠῶ τε Ἠέλιόν τε, because of the fondness the Greeks had for impersonation: †son of Hyperion and Euryphaessa, Od. 12, 176, H. Hom. 31, or Theia, Hes. Th. 371 sqq.† Later *Helius* was identified with Apollo or Phoebus, but certainly not before Aesch.

Ἡλιοσκόπιον, ου, τό, (ἥλιος, σκοπέω) strictly *that which looks to the sun*, hence =ἡλιοτρόπιον, Diosc.

Ἡλιοστερής, ές, (ἥλιος, στερέω) *depriving of sun*, and so *shading from the sun*, epith. of the Thessalian hat, Soph. O. C. 313.

Ἡλιοστῐβής, ές, (ἥλιος, στείβω) *sun-trodden*, i. e. *sun-burnt*, Aesch. Pr. 791.

Ἡλιοτρόπιον, ου, τό, (ἥλιος, τροπή) *the heliotrope*, a plant *which follows the sun* with its flower and leaves, *herba solaris, solstitialis*, Diosc.: also ἡλιόπους and ἡλιοσκόπιον.—II. *a sun-dial*, Moschion ap. Ath. 207 F.—III. *a gem, used as a lens to look at the sun*, Plin.

†Ἡλιοτρόπιον, ου, τό, *Heliotropium*, a place in the vicinity of Thebes in Thessaly, Polyb. 5, 99, 8.

†Ἡλιούπολις, εως, ἡ, lit. *city of the sun, Heliŏpŏlis*, a city of lower Aegypt, (the *On* of the Bible) containing a celebrated temple of the sun; in LXX. Ἡλιόπολις, now *Ain Shems*, Hdt. 2, 3, Strab. p. 805.—2. a city of Coele-Syria, some distance north of Tyre, now *Baalbeck*, Strab. p. 753. Hence

†Ἡλιουπολίτης, ου, ὁ, *an inhab. of Heliopolis*, οἱ Ἡλιουπολῖται, *the Heliopolītans*, ὁ Ἡλ. νομός, *the Heliopolītan nome*, Strab.

Ἡλιοφᾰνής, ές, (ἥλιος, φαίνομαι) *beaming like the sun*.—II. pass. *lighted by the sun.*

Ἡλιόφῡτον, ου, τό, *a name for the yew*, Diosc.

Ἡλιόω, ῶ, (ἥλιος) *to warm in the sun.* Pass. *to sun one's self, be lighted and heated by the sun*, Xen. Oec. 19, 18: also *to be sun-burnt, to live in the sun*, i. e. in the open air, ἡλιωμένος, opp. to ἐσκιατραφηκώς, Plat. Rep. 556 D.

†Ἦλις, ιδος, ἡ, Dor. Ἆλις, *Elis*, one of the western provinces of the Peloponnesus, Il. 2, 626, divided into three parts, *Elis proper*, or ἡ Κοίλη Ἦλις; ἡ Πισᾶτις, and ἡ Τριφυλία, Hdt., Thuc., etc.: also Ἠλεία, Thuc. 6, 88.—2. the capital city of foreg., on the Peneus, formed into a city in the Persian war, Hdt. 6, 70, Thuc., etc. Acc. to Gramm. the acc. Ἤλιδα, Od. 13, 275 is used of the *country*, Ἦλιν (Dor. Ἆλιν), Pind. O. 1, 126 only of the *city:* but latter of the country, Apollod. 1, 9, 7.

Ἡλίσκος, ου, ὁ, dim. from ἧλος, *a little nail*, Ar. Fr. 296.

Ἤλῐτε, 3 sing. aor. 2 of ἀλιταίνω, Il. 9, 375, Hes. Sc. 80.

Ἡλίτης, ου, ὁ, (ἧλος) *of* or *like nails*, fem. -ῖτις, ιδος, λεπίς, iron *that scales off from nails*, Diosc. [ῑ]

Ἠλῐτοεργός, όν, (ἀλιταίνω, ἔργον) *missing the work, failing in one's end* or *aim*, Anth., cf. sq.

Ἠλῐτόμηνος, ον, (ἀλιταίνω, μήν) *missing the right month*, i. e. *untimely born*, Il. 19, 118 . v. ἀλιτήμερος.

Ἠλῐφάρμακος, ου, ἡ, *a plant useful to staunch blood*, Timag. ap. Stob. p. 541, 23.

Ἦλιψ, ῐπος, ὁ, said to be *a Dorian shoe*, v. ἀνήλιπος, Schol. Theocr. 4, 56.

Ἡλιώδης, ες, (ἥλιος, εἶδος)=ἡλιοειδής, Chaerem. ap. Ath. 608 C.

Ἡλίωσις, εως, ἡ, (ἡλιόομαι) *a being sunned: the sun's heat.*

Ἡλιώτης, ου, ὁ, fem. -ῶτις, ιδος, poet. ἠελ., (ἥλιος) *of, belonging to the sun, the sun's light* or *heat*, Soph. Tr. 697: αἴγλη ἡλ., Anth.: οἱ ἡλ., *the inhabitants of the sun*, Luc.—II. ἡ ἡλιῶτις, was an Ion. name for *the moon*, as if fem. of ἥλιος: whereas at Carrae the sun was worshipped as *Lunus*, or masc. of *Luna.*

Ἥλκησε, 3 sing. aor. 1 from ἑλκέω, Od. 11, 580.

Ἡλοειδής, ές, (ἧλος, εἶδος) *nail-shaped.*

†Ἡλοθάλης, ους, ὁ, *Helothăles*, father of Epicharmus of Cos, Diog. L.

Ἡλοκόπος, ὁ, (ἧλος, κόπτω) *a nail-smith.*

Ἡλοπᾰγής, ές, (ἧλος, πήγνυμι) *fixed with nails.*

ἯΛΟΣ, ου, ὁ, *a nail:* in Hom. never used to fix or fasten, but only for ornament, on the sceptre, Il. 1, 246, the sword, Il. 11, 29, etc., so that rather *nail-heads, studs* are meant: hence—II. *any thing like a nail, a wart, knot, callus* on the hands or feet: also on plants, esp. the olive, Theophr.

Ἠλός, ή, όν, *distraught, crazy, silly*, φρένας ἠλέ, Il. 15, 128.—II. later also *idle, empty, vain:* cf. ἠλεός. (Hence ἠλεός, ἠλέματος, ἤλιθα, ἠλίθιος: the root is ἄλη, ἀλεός, ἀλάομαι.) Hence

Ἠλοσύνη, ης, ἡ,=ἠλιθιότης, Nic.

Ἡλότῠπος, ον, (ἧλος, τύπτω) *fixed* or *pierced by nails*, Nonn.

Ἡλόω, ῶ, (ἧλος) *to nail*, Clem. Al.

Ἤλπετο, impf. from ἔλπομαι, Hom.

Ἠλσάμην, aor. 1 mid. of εἴλω, wh. has a still stranger aor. 2 ἠλσόμην, unless Simon. 219 be corrupt, cf. Buttm. Lexil. v. εἰλεῖν 8. Hom. has only ἔλσαν and ἔλσαι of the aor. 1 act.

Ἤλσατο, lyr. aor. 1 mid. of ἐλαύνω, Schneidewin Ibyc. 29.

Ἠλῠγάζω, (ἤλυξ) *to overshadow*, only found in compd. ἐπηλ.

Ἠλῠγαῖος, αία, αῖον, *shadowy, dark:* from

Ἠλύγη, ης, ἡ, *shadow, shade, darkness:* metaph. δίκης ἠλύγη, *the darkness, intricacies* of a law-suit, Ar. Ach. 684: cf. ἤλυξ. [ῡ]

Ἠλῠγίζω,=ἠλυγάζω. Hence

Ἠλῠγισμός, οῦ, ὁ, *an overshadowing.*

Ἤλῠθον, ες, ε, Ep. aor. 2 of ἔρχομαι, for which ἦλθον is more usu. in prose: this form seems to be used only in indicat.

Ἤλυξ, ῠγος, ὁ, ἡ,=ἠλύγη, only found in compd. ἐπῆλυξ, (formed by a prefix either from λύγη or from the root λύκη, *lux*, λεύκος, Ruhnk. Tim. Piers. Moer. p. 163.)

Ἤλυξα, ας, ε, aor. 1 from ἀλύσκω, Hom.

Ἠλῠσία, ἡ,=ἤλυσις.

Ἠλύσιον, πεδίον, τό, *the Elysian fields*, Od. 4, 563: later also without πεδίον, *Elysium.* Hom. places it on the west border of the earth, near to Ocean; favoured heroes passed thither without death, and lived happy under the rule of Rhadamanthys, Od. 4, 564: Hesiod's Elysium is in the μακάρων νῆσοι, Op. 169; and so Pindar's, O. 2, 129. From these legends arose the fabled Atlantis.—II. later χωρία ἠλύσια and ἐνηλύσια were *places struck by lightning*, and so devoted to some god, Lat. *bidentalia*, Casaub. Pers. 2, 27.

Ἠλύσιος, ία, ιον, *coming:* or *Elysian*, αὖραι, Anth. [ῠ]: from

Ἤλῠσις, εως, ἡ,=ἔλευσις: also *a step, motion*, Eur. Hec. 67.—2. in Aesch. Ag. 251, *that which is coming, the event:* but v. Dind.

Ἠλυσκάζω, v. ἠλάσκω, sub fin.

Ἦλφον, aor. 2 of ἀλφαίνω, Il. 21, 79.

Ἧλω, Ion. syncop. for Att. ἑάλω, 3 sing. aor. 2 of ἁλίσκομαι, Od. 22, 230.

Ἠλώμην, impf. from ἀλάομαι, Od. 4, 91.

†Ἠλώνη, ης, ἡ, *Elōne*, a city of Thessalian Phthiotis near the Eurotas, Il. 2, 739, afterwards Λειμώνη, Strab. p. 440.

Ἡλωτός, ή, όν, (ἡλόω) *nailed, nail-shaped.*

Ἧμα, ατος, τό, (ἵημι) *that which is sent* or *thrown, a dart, javelin*, ἥμασιν ἄριστος, best *at darting*, Il. 23, 891: hence ἥμων, q. v.

†Ἠμᾰθία, ας, ἡ, *Emathia*, a district of Macedonia between the rivers Erigon and Axius, Il. 14, 226; in late poet.=*Macedonia*, Anth. Hence

†Ἠμαθίς, ίδος, ἡ, fem. adj. *Emathian, Macedonian*, Anth.

†Ἠμαθίων, ωνος, ὁ, *Emathion*, son of Tithonus and Aurora, Hes. Th. 985.

Ἠμᾰθόεις, εσσα, εν, (ἄμαθος) Ion. for ἀμ., *sandy*, in Hom. always epith. of the Elean Pylos. Πύλοιο ἠμαθόεντος, etc., so that if Πύλος be fem., we decline it ἠμαθόεις, -όεν. Strabo derives it from a river *Amathos*, Elis not being sandy: but Pylos was not far from the coast, and the epith. refers to the sand-hills of the shore.

Ἧμαι, ἧσαι, ἧσται, 3 pl. ἧνται, inf. ἧσθαι, part. ἥμενος, imperat. ἧσο, ἥσθω, etc.: impf. ἥμην, ἧσο, ἧστο, 3 pl. ἧντο (these being in fact a pass. perf. and plqpf. of ἕζομαι): Hom. has the usu. form of 3 plur. only once, Il. 3, 153, elsewh. the Ep. εἵᾰται, εἵᾰτο, and in Il. sometimes the Ion. ἕᾰται, ἕᾰτο. *To be set, laid, placed*, and so *to sit, lie, stand*, very freq. in Hom., the compd. κάθημαι being more usu. in prose.—II. oft. in Hom. with collat. signf. *to tarry, linger, stay, rest*, as we say *to sit still:* also *to lie hid*, Od. 8 503, 512.—III. later also of things as buildings, votive offerings, etc., t *lie, stand*, Hdt. Jac. A. P. p. 932: ἥμενος χῶρος, like ελαμενή, *a low, sunken* place, Theocr. 13, 40. Construct.: usu. with ἐπί, παρά, and other preps. expressing *at* a place, but sometimes in pregnant constr. with ἐκ, cf. κάθημαι: rarely c. acc., ἧσθαι σέλμα, *to sit on* a bench, Aesch. Ag. 183, cf. Elmsl. Bacch. 38, and καθίζω.

'Ημακτέω, ῶ, v. περιημεκτέω.

†'Ημαλίων, ωνος, ὁ, *Emalion*, masc. pr. n., Qu. Sm.

'Ημαρ, ἤμᾰτος, τό, poet. for ἡμέρα, *day*, esp. in Hom., though sometimes he also uses ἡμέρη. Pecul. to him are the expressions αἴσιμον, μόρσιμον, ὀλέθριον, νηλεὲς ἦμαρ, *the day* of destiny, of death; ἐλεύθερον, δούλιον ἦμαρ, *the day* of freedom, of slavery, i. e. freedom, slavery itself; so νόστιμον ἦμαρ, oft. in Od. v. Nitzsch 1, 9: ἦμαρ ὀρφανικόν, Il. 22, 490: also of the seasons, ὀπωρινόν, χειμέριον ἦμαρ, autumn, winter *time*, Il. 16, 385; 12, 279: ἐπ' ἤματι, *day by day, daily*, Od. 12, 105; but in Il. 19, 229, *all day* long: so too, κατ' ἦμαρ ἀεί, Soph. O. C. 688; ἀεὶ κατ' ἦμαρ, Eur. Tro. 392; but κατ' ἦμαρ, *to-day*, Soph. O. C. 1079: ἐπ' ἦμαρ, *by day*, Id. O. T. 199: παρ' ἦμαρ, *every other day*, Lat. *alternis diebus*, Herm. Soph. O. C. 1454, Aj. 470: also ἦμαρ, as adv., opp. to νύκτωρ, *by day*, Hes. Op. 174.

'Ημαρτημένως, adv. part. perf. pass. from ἁμαρτάνω, *wrongly, faultily*, ἡμ. ἔχειν, to be *in fault*, Plat. Legg. 670 D.

'Ημάτιος, α, ον, (ἦμαρ) poet. for ἡμερήσιος, *by day*, Od. 2, 104; 19, 149: *day by day, daily*, Il. 9, 72. [ᾰ]

"Ημβροτον, ες, ε, inf. ἀμβροτεῖν, poet. aor. 2 of ἁμαρτάνω, Hom.

'Ημεδᾰπός, ή, όν, (ἡμεῖς) *of our land* or *country, native*, Lat. *nostras*, Ar. Pac. 220, and Plat.: opp. to ἀλλοδαπός, cf. ὑμεδαπός, (δαπος is a mere termin., nothing to do with ἔδαφος, v. Ap. Dysc. de Pron. p. 268 sq., and cf. ποδαπός.)

'Ημεῖς, acc. ἡμᾶς or (in Od. 16, 372) ἥμας, etc., cf. sub ἐγώ.

'Ημεκτέω, Ion., *to be moved by feeling*: only found in compd. περιημεκτέω.

'Ημελημένως, adv. part. perf. pass. from ἀμελέω, *carelessly*, ἡμ. ἔχειν, Xen. Mem. 3, 11, 4.

"Ημελλον, ες, ε, Att. for ἔμελλον, also in Hes. Th. 478.

'Ημέν..., ἠδέ..., (ἦ) poet. for καί..., καί..., *as well..., as also...*, Lat. *et..., et...*, conjunctive in Hom. But sometimes disjunctive, *if..., or if.... whether..., whether...*, Lat. *vel..., vel...*, or *sive..., sive...*, like ἤ..., ἤ..., in Hom.: ἠμέν is oft. omitted, v. ἠδέ: but is rare with δέ for ἠδέ following, Il. 12, 428: more freq. ἠμέν...καί..., Il. 15, 664, 670, etc.

'Ημεν, 1 pl. impf. from εἰμί, Hom.

'ΗΜΕ'ΡΑ, ας, ἡ, Ion. and Ep. ἡμέρη, ης, *day*, only a few times in Hom. who usu. has poet. ἦμαρ: in poets also *the light of day, light of life, life*, παλαιὰ ἡμ., old *age*, Soph. Aj. 623, νέα ἡμ., *youth*, Eur. Ion 720.—Construct. with preps., etc.: ἅμ' ἡμέρᾳ or ἅμα τῇ ἡμέρᾳ, *with dawn of day, with day-break*, or in full ἅμ' ἡμέρῃ διαφαυσκούσῃ, Hdt. 3, 86: ἀφ' ἡμέρας πίνειν, to begin to drink *in open day*, like Lat. *de die potare*: δι' ἡμέρας, *the whole day long*, Valck. Hdt. 6, 12, but, διὰ τρίτης ἡμ., *every third day*, Lat. *tertio quoque die*, Id. 2, 37; δι' ἡμ. πολλῶν, *at a distance of many days*, Thuc. 2, 29; ἐν ἡμέραις τριάκοντα, *in 30 days*; also in dat. or gen. without prep.:—ἀνὰ πᾶσαν ἡμ., *every day*, Hdt. 7, 198; ἐξ ἡμέρας, by day, Soph. El. 780: ἐφ' ἡμέραν, *on* or *for a day*, Hdt. 1, 32; but also day by day, Eur. Cycl. 336: καθ' ἡμέραν, day by day, Seidl. Eur. El. 426; also, τὸ καθ' ἡμέραν, Ar. Eq. 1126, cf. ὁσημέραι: μεθ' ἡμέραν, *by day*, Lat. *interdiu*, Hdt. 2, 150: ὀψὲ τῆς ἡμέρας, late *in the day*, Xen. Hell. 2, 1, 23: πρὸς ἡμέραν, *towards day, near day*, Lys. 92, fin., cf. ἦμαρ: for the gen., dat., and acc., to denote time, v. the grammars.—II. as prop. n. *Hemĕra, the goddess of day*, daughter of Erebus and Night, Hes. Th. 124. Hence

'Ημερεύω, *to pass, spend the day*, ἐν τόπῳ, Xen. Hell 5, 4, 3: ἡμ. μακρᾶς κελεύθου, *to rest the day* after a long journey, Aesch. Cho. 710.—2. *to pass one's days, live*, Soph. El. 787.

'Ημερήσιος, α, ον, also ος, ον, (ἡμέρα) *for the day, by day*, Hipp.: *of*, or *as of the day*, φάος, Aesch. Ag. 22.—II. *a day long*, ἡμ. ὁδός, a day's journey, Hdt. 4, 101, etc.: ἡμ. λόγος, a speech *lasting a whole day*, Isocr. 345 C.—III. in genl. *belonging to a day*, τὸ ἡμ., sub. *μίσθωμα, a day's hire.*

'Ημερία, ας, ἡ, in Soph. Aj. 208, acc. to some,=ἡμέρα: to others fem. from ἡμέριος, sub. ὥρας: others read ἠρεμίας.

'Ημερίδης, ου, ὁ, (ἥμερος) *tame*, esp. of wine, *mellow*, Lat. *mitis*, Plut.: also epith. of Bacchus, as patron of the cultivated vine (ἡμερίς), Id.

'Ημερίδιον, ου, τό, dim. from ἡμέρα.

'Ημερῐνός, ή, όν,=ἡμερήσιος, esp. *by day*, opp. to νυκτερινός, ἄγγελος ἡμ., *a day*-messenger, Xen. Cyr. 8, 6, 18, cf. ἡμεροδρόμος; ἡμ. φυλακή, Plut.

'Ημέριος, ον, also ια, ιον,=ἡμερήσιος, ἡμ. ἄνθρωποι, men *of a day, who live but for a day*, Soph. Ant. 789, so, ἡμ. γέννα, Eur. Phoen. 130. Poet. word.: for in Xen. Oec. 21, 3, ἡμερινός should be read, Lob. Phryn. 53.

'Ημερίς, ίδος, ἡ, fem. of ἥμερος, *tame, cultivated*, opp. to ἄγριος, wild: hence ἡμερίς, usu. for *the vine*, Od. 5, 69, opp. to ἀγριάς, sub. ἄμπελος: but also *any fruit-tree*, Ar. Ach. 997.

'Ημερόβῐος, ον, (ἡμέρα, βίος) *living for a day*, like ἐφήμερος: hence epith. of beggars, etc., *living from hand to mouth.*

'Ημεροδᾰνειστής, οῦ, ὁ, (ἡμέρα, δανείζω) *one who lends money on daily interest*, Diog. L.

'Ημεροδρομέω, ῶ, *to be an* ἡμεροδρόμος, Strab.

'Ημεροδρόμος, ον, (ἡμέρα, δραμεῖν) *running the day through*, e. g. ἥλιος.—II. as subst. *one that can run all day, a courier*, Hdt. 6, 105, cf. ἡμερινός.

'Ημερόδρῡς, ῠος, ἡ, (ἥμερος, δρῦς) *an oak* with eatable acorns, v. ἡμερίς.

'Ημεροειδής, ές, (ἡμέρα, εἶδος) *of the nature of day*, Sext. Emp.

'Ημεροθᾱλής, ές, Dor. for sq., Anth.

'Ημεροθηλής, ές, (ἥμερος, θάλλω) *gently-sprouting*, Gräfe Mel. 1, 53.

'Ημεροθηρικός, ή, όν, (ἥμερος, θήρα) *belonging to the hunting of tame beasts*: ἡ, -κή, sub. τέχνη, *the art of hunting them*, Plat. Soph. 222 C.

'Ημεροκαλλές, οῦς, τό, Cratin. Malth. 1, and ἡμεροκαλλίς, ίδος, ἡ, Diosc., a kind of *yellow lily, that blooms but for a day.*

'Ημεροκοίτης, ου, ὁ,=sq., Opp.

'Ημερόκοιτος, ον, (ἡμέρα, κοίτη) *sleeping by day*, epith. of a thief, Hes. Op. 603: also of a fish, perh. *the seal*, v. foreg.

'Ημερολεγδόν, adv., (ἡμέρα, λέγω) *counting every day*, i. e. *day by day, every day*, Aesch. Pers. 63.—II. *to the day, exactly*, Arist. H. A. (On the accent v. Dind. Aesch. l. c.)

'Ημερολογεῖον, ου, τό,=ἡμερολόγιον: from

'Ημερολογέω, ῶ, (ἡμέρα, λέγω) *to count by days, register*, τὸν χρόνον, Hdt. 1, 47. Hence

'Ημερολόγιον, ου, τό, *a calendar*, Plut.

'Ημερονύκτιον, ου, τό, (ἡμέρα, νύξ) =νυχθήμερον.

'Ημεροποιέω, ῶ,=ἡμερόω.

"Ημερος, ον, also α, ον, Hdt. 5, 82, *tame, tamed, reclaimed*, of animals, opp. to wild, savage, χὴν ἥμερος, Od. 15, 162: τὰ ἥμερα, with or without ζῶα, *tame, domestic* animals, Xen. Cyr. 1, 3, 6: also of plants and trees, *cultivated*, opp. to ἄγριος, Hdt. 8, 115; and so τὰ ἥμερα alone, Plat. Tim. 77 B.—II. metaph. of men, *gentle, kind*, Lat. *mansuetus, civilis*, Hdt. 2, 30, Pind. P. 3, 12, and Att.: also ἡμερώταται ὁδοί, *level, well-made, peaceful* roads, Plat. Legg. 761 A. Adv. -ρως, Polyb. (Pott refers it to the Sanscr. root *yam* cohibere; if so, it is the same with Germ. *zahm*, our *tame*, cf. Ζεύς fin.)

'Ημεροσκοπεῖον, ου, τό, *a place for watching by day*, Strab.: from

'Ημεροσκοπέω, ῶ, *to keep day-watch*: from

'Ημεροσκόπος, ον, ὁ, (ἡμέρα, σκοπέω) *watching by day*, Aesch. Theb. 66: and as subst. *a day-watcher*, Hdt. 7, 182, 192, etc.

'Ημερότης, ητος, ἡ, (ἥμερος) *tameness*, Arist. H. A.: *gentleness, kindness*, Plat. Rep. 410 D.

'Ημεροτοκέω, ῶ, f. -ήσω, (ἥμερος, τόκος) *to produce eatable fruits*, Philo.

'Ημεροφᾰής, ές, (ἡμέρα, φάος) *shining by day.*

'Ημεροφᾰνής, ές, (ἡμέρα, φαίνομαι) *visible by day*, ἄστρον, Arist. Org.

'Ημερόφαντος, ον, = ἡμεροφανής, Aesch. Ag. 82.

'Ημερόφοιτος, ον, (ἡμέρα, φοιτάω) *wandering by day.*

'Ημεροφύλαξ, ᾰκος, ὁ,=ἡμεροσκόπος, Xen. Hell. 7, 2, 6. [ῠ]

'Ημερόφωνος, ον, (ἡμέρα, φωνέω) epith. of the cock, *herald of day*, Simon. 130 (v. Dind. Ath. 374 D), ubi Gaisf. ἱμερ.

'Ημερόω, ῶ, fut. -ώσω, (ἥμερος) *to tame, make tame*, strictly of wild beasts, Plat. Rep. 493 B: of plants and trees, *to reclaim, cultivate*, Theophr.: γῆ ἡμερουμένη, a land *cleared of robbers, wild beasts*, etc., Aesch. Eum. 14.—2. metaph. of men, *to soothe, soften*, Plat. Rep. 554 D: also *to tame, subdue, conquer*, Hdt. 7, 5; and so in mid., πᾶν ἔθνος ἡμερούμενος βασιλέϊ, Id. 5, 2.

'Ημέρωμα, ατος, τό, *that which is tamed*, etc.—II. =sq., Theophr.

'Ημέρωσις, εως, ἡ, (ἡμερόω) *a taming, cultivating*, Theophr.: of men, *civilising*, Plut.

'Ημερωτής, οῦ, ὁ, *a tamer, civiliser.*

'Ημες, Dor. for εἶναι, inf. of εἰμί, to be.

'Ημετέρειος, εία, ειον, Ion. -ήϊος, ΐη, ϊον,=ἡμέτερος, Anacr. 75.

'Ημέτερος, α, ον, (ἡμεῖς) *our*, Lat *noster*, oft. in Hom.: εἰς ἡμέτερον, sub. δῶμα, Od. 2, 55: later also for ἐμός, Jac. A. P. p. 627, as indeed some expl. Od. 2, 262.

'Ημέων, Ion. and Ep. for ἡμῶν Hom.

Ἤμην, a very rare Att. form for ἦν, 1 sing. impf. mid. from εἰμί, to be, Lob. Phryn. 152.

Ἥμην, impf. from ἧμαι, Hom.

Ἠμί, the same as φημί, with the first letter omitted, *to say*, Lat. *inquam*, common in Att. dialogue to repeat something with emphasis, παῖ, ἠμί, παι, boy, *I say*, boy! Ar. Ran. 37: it does not occur in the other persons of pres. Impf. 1 and 3 pers., ἦν δ' ἐγώ, *said I*, and ἦ δ' ὅς, *said he*, freq. in Att. in repeating a conversation; also with the subject repeated, ἦ δ' ὃς ὁ Γλαύκων, Plat. Rep. 327 B, etc., cf. Heind. Plat. Charm. 161 C, Koen Greg. p. 144. Hom. has only 3 impf. ἦ, always after a speech, which is immediately followed by something else, ἦ, καί..., *he spoke and then...*, Il. 1, 219, etc.: also, ἦ ῥα, Il. 3, 355: only once with its subject expressed, ἦ ῥα γυνὴ ταμίη, Il. 6, 390, unless φῆ should be read here: in genl. less freq. in Od.

ἩΜῘ–, from ἥμισυ, freq. in compos., *half–*, Lat. *semi–*.

Ἡμίαμβος, ου, ὁ, (ἡμι-, ἴαμβος) *a half iambus.*

Ἡμιαμφόριον, ου, τό, *a half-ἀμφορεύς*, Joseph.

Ἡμιάνδριον, ου, τό, dim. from

Ἡμίανδρος, ου, ὁ, (ἡμι-, ἀνήρ) *a half-man, eunuch*, Hippon. 72.

Ἡμιάνθρωπος, ὁ, Luc., ἡμιάνωρ, ορος, ὁ, [ᾱ], ἡμιάῤῥην, ενος, ὁ, Ctes. =foreg.

Ἡμιάρτιον, ου, τό, (ἡμι-, ἄρτος) *a half-roll*, Epich. p. 37.

Ἡμιασσάριον, ου, τό, (ἡμι-, ἀσσάριον) *a half-as*, Lat. *semissis*, Polyb.

Ἡμιαστραγάλιον, ου, τό, (ἡμι-, ἀστράγαλος) *a half-ἀστράγαλος*, Arist. H. A.

Ἡμιαστράγαλον, ου, τό, v. l. for foreg.

Ἡμιβάρβᾰρος, ον, (ἡμι-, βάρβαρος) *half-barbarous*, Strab.

Ἡμιβᾰφής, ές, (ἡμι-, βάπτω) *half-dipped, half-dyed*, Nonn.

Ἡμίβῐος, ον, (ἡμι-, βίος) *half-alive.*

Ἡμιβρᾰχής, ές, and ἡμιβρεχής, ές, (ἡμι-, βρέχω) *half-wet, half-watered*, γῆ, Theophr.

Ἡμίβροτος, ον, (ἡμι-, βροτός) *half-man*, ἵππος ἡμ., a centaur, Opp.

Ἡμίβροχος, ον,=ἡμιβρεχής, Theophr.

Ἡμιβρώς, ῶτος, ὁ, ἡ,=sq., Epicr. Dyspr. 1.

Ἡμίβρωτος, (ἡμι-, βιβρώσκω) *half-eaten, half-devoured*, Xen. An. 1, 9, 26.

Ἡμίγᾰμος, ον, (ἡμι-, γαμέω) *half-married*, i. e. *a concubine*, Philostr.

Ἡμιγένειος, ον, (ἡμι-, γένειον) *but half-bearded*, Theocr. 6, 3.

Ἡμιγενής, ές, (ἡμι-, γένος) *half-produced, imperfect*, Plat. Tim. 66 D.

Ἡμιγέρων, οντος, ὁ, ἡ, (ἡμι-, γέρων) *half an old man*, Longus.

Ἡμίγραφος, ον, (ἡμι-, γράφω) *half-written*, Menand. p. 289.

Ἡμίγυμνος, ον, (ἡμι-, γυμνός) *half-naked*, Luc.

(Ἡμῐγύναιξ,) αικος, ὁ, ἡ, (ἡμι-, γῠνή) *half-woman*, Simon. 108, in acc.

Ἡμίγῡνος, ον,=foreg.

Ἡμιδᾰής, ές, (ἡμι-, δαίω) *half-burnt*, Il. 16, 294.—II. *half-divided, half-mangled*, Nic.

Ἡμιδάϊκτος, ον, (ἡμι-, δαΐζω) *half-slain*, Opp. [ᾰ]

Ἡμιδακτῠλιαῖος, αία, αῖον, *half a finger long* or *broad*, Sext. Emp.: from

Ἡμιδακτύλιον, ου, τό, (ἡμι-, δάκτυλος) *a half-finger*, Polyb. [ῠ]

Ἡμιδᾰμής, ές, (ἡμι-, δαμάω) *half-tamed*, dub. in Opp.

Ἡμιδᾰπής, ές, (ἡμι-, δάπτω)=ἡμιδαής Il., susp.

Ἡμιδᾱρεικόν, οῦ, τό, (ἡμι-, δαρεικός) *a half-daric*, Xen. An. 1, 3, 21.

Ἡμιδεής, ές, (ἡμι-, δέω) *wanting half, half-full*, Xen. An. 1, 9, 25.

Ἡμιδιπλοΐδιον, ου, τό, and Att. contr. -οίδιον, (ἡμι-, διπλοΐς) *a half-shawl* or *kerchief*, Ar. Eccl. 318.

Ἡμίδουλος, ον, (ἡμι-, δοῦλος) *a half-slave*, Eur. Andr. 942.

Ἡμίειλος, ον, (ἡμι-, εἵλη) *half-exposed to the sun*, Theophr.

Ἡμιεκτεόν, οῦ, τό,=sq., Ar. Nub. 638, 645, Plat. (Com.) Pha. 2, 12.

Ἡμίεκτον, ου, τό, *a half-ἑκτεύς*, Theophr.

Ἡμιέλλην, ηνος, ὁ, ἡ, (ἡμι-, Ἕλλην) *a half-Greek*, Luc.

Ἡμιεργής, ές, (ἡμι-, *ἔργω) *half-made, half-finished*, Luc.

Ἡμίεργος, ον,=foreg., Hdt. 4, 124.

Ἡμιέτης, ες, (ἡμι-, ἔτος) *of half a year*: hence, τὸ ἡμίετες, *a half-year.*

Ἡμίεφθος, ον, (ἡμι-, ἕψω) *half-boiled* or *roasted*, Luc.

Ἡμίζωος, ον, (ἡμι-, ζωή) *half-alive.*

Ἡμιθᾰλής, ές, (ἡμι-, θάλλω) *half-green*, Anth.

Ἡμίθαλπτος, ον, (ἡμι-, θάλπω) *half-warmed.*

Ἡμιθᾰνής, ές, (ἡμι-, θνήσκω) *half-dead*, Opp., cf. ἡμιθνής.

Ἡμιθέαινα, ης, ἡ, (ἡμι-, θέαινα) *a demi-goddess*, Opp.

Ἡμίθεος, ου, ὁ, *a half-god, demigod*, ἡμιθέων γένος ἀνδρῶν, Il. 12, 23, Hes. Op. 159: later also ἡ ἡμίθεος,=foreg.

†Ἡμιθέων, ωνος, ὁ, *Hemitheon*, masc. pr. n., a Sybarite, Luc.

Ἡμίθηλυς, υ, (ἡμι-, θῆλυς) *half-woman*, Anacreont.

Ἡμιθήρ, ῆρος, ὁ, ἡ, (ἡμι-, θήρ) *half-beast*, Philostr.

Ἡμιθνής, ῆτος, ὁ, ἡ,=ἡμιθανής, Ar. Nub. 504, Thuc. 2, 52.

Ἡμίθνητος, ον, (ἡμι-, θνητός) *half-mortal*, epith. of the Dioscuri, Lyc.

Ἡμίθραυστος, ον, (ἡμι-, θραύω) *half-broken*, Eur. H. F. 1096.

Ἡμιθωράκιον, ου, τό, (ἡμι-, θώραξ) *the front plate of the θώραξ*, Plut. [ᾱ]

Ἡμιϊουδαῖος, ου, ὁ, (ἡμι-, Ἰουδαῖος) *a half-Jew*, Joseph.

Ἡμικάδιον, ου, τό, also written ἡμικάδδιον, *a half-κάδος.*

Ἡμίκᾰκος, ον, (ἡμι-, κακός) *half-evil, half a villain*, Soph. Fr. 885. Adv. -κως, Ar. Thesm. 449.

Ἡμίκαυστος, or -καυτος, ον, (ἡμι-, καίω) *half-burnt*, Ael., etc.

Ἡμίκενος, ον, (ἡμι-, κενός) *half-empty.*

Ἡμίκερκος, ον, (ἡμι-, κέρκος) *with half a tail*, usu. κόλουρος.

Ἡμικεφάλαιον, -άλιον, and -ᾰλον, ου, τό, (ἡμι-, κεφαλή) *the sinciput.*

Ἡμίκλαστος, ον, (ἡμι-, κλάω) *half-broken*, Plut.

Ἡμίκλεις, ειδος, ὁ, ἡ, rare collat. form of sq.

Ἡμίκλειστος, ον, (ἡμι-, κλείω) *half-shut.*

Ἡμικλήριον, ου, τό, (ἡμι-, κλῆρος) *half the inheritance*, Isae. 64, 2, and Dem.: also pleon., τοῦ κλήρου τὸ ἡμ, Isae. 86, 18.

Ἡμίκοπος, ον, (ἡμι-, κόπτω) *half-mangled.*

Ἡμικόριον, ου, τό, (ἡμι-, κόρος) *a half-κόρος.*

Ἡμικοτύλη, ης, ἡ, (ἡμι-, κοτύλη) *a half-κοτύλη*, Hipp. [ῠ] Hence

Ἡμικοτῠλιαῖος, α, ον, *as much as a half-κοτύλη*, οἶνος, Diosc.

Ἡμικοτύλιον, ου, τό,=ἡμικοτύλη, Arist. H. A.

Ἡμίκραιρα, ας, ἡ, (ἡμι-, κραῖρα) *half the head* or *face*, Ar. Thesm. 227.

Ἡμικρᾱνία, ας, ἡ, (ἡμι-, κράνιον) *a pain on one side of the head* or *face*: hence French *migraine* for *hemicraine.* Hence

Ἡμικρᾱνικός, ή, όν, *of* or *belonging to* ἡμικρανία: τὸ ἡμ.=foreg.

Ἡμίκρης, ητος, ὁ, (ἡμι-, Κρής) *a half-Cretan*, Lyc.

Ἡμικύᾰθος, ου, ὁ, (ἡμι-, κύαθος) *a half-κύαθος*, Aretae. [ῠ]

Ἡμικύκλιος, ον, (ἡμι-, κύκλος) *semicircular*: τὸ ἡμ., *a semicircle*, hence in plur. *the seats in an amphitheatre*, Plut.: and so, τὸ ἡμ., for *any place of meeting, any public place*, with seats, etc., *an orchestra*, Schneid. Vitruv. 5 1: also *a semicircular seat, arm-chair* Cic. Senect.

Ἡμικυκλιώδης, ες, (ἡμικύκλιος, εἶδος) *semicircular*, Strab.

Ἡμίκυκλος, ου, ὁ, = ἡμικύκλιον, dub.

Ἡμικῠλίνδριον, ου, τό, and ἡμικύλινδρος, ου, ὁ, *a half-cylinder.* [ῠ]

Ἡμίκυπρον, ου, τό, (ἡμι-, κύπρος III.) *a measure*, Hippon. 102.

Ἡμικύων, gen. -κυνός, ὁ, (ἡμι-, κύων) *a half-dog*, name of a fabulous nation, elsewh. κυνοκέφαλοι, Hes. and Ap. Rh. ap. Steph. Byz. [ῠ]

Ἡμίλεπτος, ον, (ἡμι-, λέπω) *half-peeled, half-hatched*, Anacreont.

Ἡμίλευκος, ον, (ἡμι-, λευκός) *half-white*, Luc.

Ἡμιλιτριαῖος, α, ον, (ἡμι-, λίτρα) *weighing half a pound*, Strab.

Ἡμιλίτριον, ου, τό, Epich. p. 4, and ἡμίλιτρον, ου, τό, Plut., (ἡμι-, λίτρα) *a half-pound.*

Ἡμίλουτος, ον, (ἡμι-, λούω) *half-washed*, Cratin. Incert. 113.

Ἡμιλοχία, ας, ἡ, (ἡμι-, λόχος) *a half-λόχος*, = διμοιρία; also ἡμιλόχιον, τό, Ael.

Ἡμιλοχίτης, ου, ὁ, *leader of a* ἡμιλοχία, Ael.

Ἡμιμᾰθής, ές, (ἡμι-, μανθάνω) *half-learned*, Philostr.

Ἡμιμᾰνής, ές, (ἡμι-, μαίνομαι) *half mad*, Aeschin. 24, 25.

Ἡμιμάραντος, ον, (ἡμι-, μαραίνομαι) *half-withered*, Luc. [ᾰ]

Ἡμιμάσητος, ον, (ἡμι-, μᾰσάομαι) *half-chewed*, Crates Incert. 14.

Ἡμιμέδιμνον, ου, τό, (ἡμι, μέδιμνος) *a half-μέδιμνος*, Plut.

Ἡμιμεθής, ές, (ἡμι-, μέθη) *half-drunk*, Anth.

Ἡμιμέθῠσος, ον, (ἡμι-, μεθύω)=foreg.

Ἡμιμερής, ές, (ἡμι-, μέρος) *halved, half.*

Ἡμίμεστος, ον, (ἡμι-, μεστός) *half-full.*

Ἡμίμετρον, ου, τό, (ἡμι-, μέτρον) *a half-measure.*

Ἡμιμηνιαῖος, αία, αῖον, (ἡμι-, μήν) *half-monthly.*

Ἡμιμναῖος, αία, αῖον, (ἡμι-, μνᾶ) *of a half-mina*: τὸ ἡμιμναῖον, *a half-mina*, Xen. Mem. 2, 5, 2: the form τὸ ἡμίμνεον, contr. -μνουν, is also found, Lob. Phryn. 554.

Ἡμιμοιριαῖος, αία, αῖον, (ἡμι-, μοῖρα) *equal to half a degree.*

Ἡμιμοίριον, ου, τό, Hipp., and ἡμιμόριον, ου, τό, (ἡμι-, μοῖρα) *a half.*

Ἡμιμόχθηρος, ον, (ἡμι-, μοχθηρός) *half-evil, half a villian*, Plat. Pol. 352 C.

Ἡμίνα, ἡ, (ἥμισυς) *half the ἑκτεύς*, and so=κοτύλη, Epich. p. 124. [quantity undetermined in l. c.: in Lat. *hemīna.*]

Ἡμίνηρος, ον, contr. for ἡμινέαρος, *half-fresh*, and so of fish, *half-salted*, like ἡμιτάριχος, Xenocr.

'Ἡμιξέστιον, ου, τό, and -ξεστον, ου, τό, *a half-ξέστης*, Diosc.

'Ἡμίξηρος, ον, (ἡμι-, ξηρός) *half-dry*, Anth.

'Ἡμιξύρητος, ον, (ἡμι-, ξυράω) *half-shorn*, Diog. L. [ῠ]

'Ἡμιόβελος, ου, ὁ,=sq., Inscr.

'Ἡμιοβόλιον, ου, τό, *a half-ὀβολός*.

'Ἡμιολία, ας, ἡ, cf. sq. II.

'Ἡμιόλιος, ον, also ια, ιον, Hdt. 5, 88, (ἡμι-, ὅλος) *one and a half, half as much again*, Hdt. l. c.: ἡμιόλιον οὐ πρότερον, *one half more* than before, Xen. An. 1, 3, 21: hence—II. as subst. ὁ ἡμιόλιος, *one and a half, the ratio of* $\frac{3}{2}$ *to* 1, also ἡ ἡμιολία, Plat. Theaet. 154 C: so too in musical sounds, ἡ ἡμιολία διάστασις, Plat. Tim. 36 A: in metre, ὁ ἡμ., *a verse consisting of one foot and a half*.—2. ἡ ἡμιολία, sub. ναῦς, *a light vessel*, esp. *a privateer*, or *pirate*, so called from having one and a half banks of oars, Theophr. Char. 25, 1.—3. αἱ ἡμιόλιαι, *interest half as much again as the capital*, 150 *per cent*.

'Ἡμιόνειος, α, ον, (ἡμίονος) *of, belonging to a mule*: in Hom. ἅμαξα ἡμ., *a car drawn by mules*, Od. 6, 72, Il. 24, 189; ζυγὸν ἡμ., Il. 24, 268: later esp. ἡμ. ζεῦγος, *a pair of mules*: ἡμιόνεια, ἡ, sub. κόπρος,=ἡμιονίς.

'Ἡμιονηγός, όν, (ἡμίονος, ἄγω) *mule-driving*: *a muleteer*, Strab.

'Ἡμιονικός, ή, όν,=ἡμιόνειος, Xen. An. 7, 5, 1.

'Ἡμιόνιον, ου, τό,= ἡμίονος III., Diosc.

'Ἡμιονίς, ίδος, ἡ, *mule-dung*, like ἡμιονεία, Hipp., cf. ὀνίς.

'Ἡμιονίτης, ου, ὁ, fem. -ῖτις, ιδος, *of, belonging to a mule*: ἵππος -νῖτις, *a mare in foal of a mule*, Strab.—II. ἡμιονῖτις, ιδος, ἡ, a kind of *fern*, *scolopendrium hemionitis*, Diosc. From

'Ἡμίονος, ου, ἡ, as in Hom., except when the gender is undetermined, as Il. 17, 742, but later more úsu. ὁ, (ἡμι-, ὄνος) *a half-ass*, i. e. *a mule*, oft. in Hom., as a beast of burthen and of great endurance, hence ταλαεργός, but also ἀλγίστη δαμάσασθαι, Il. 23, 654; preferred to oxen, Il. 10, 352, Od. 8, 124: ἡ Συρία ἡμίονος, a kind of wild ass, the Pers. *jiggetai*. Cf. ὀρεύς, οὐρεύς.—II. as adj.=ἡμιόνειος, βρέφος ἡμίονον, *a young mule, mule-foal*, Il. 23, 266.—III. *the scaly harts-tongue* (*scolopendrium*, or *grammitis*), *ceterach*, Theophr.

'Ἡμίοπος, ον, (ἡμί-, ὀπή) *with half its holes*, ἡμίοποι αὐλοί, *small flutes with only three holes*, Anacr. 18, Aesch. Fr. 85.

'Ἡμίοπτος, ον, (ἡμί-, ὀπτάω) *half-roasted*, Alex. Pann. 4.

'Ἡμιούγκιον, ου, τό, *a half-οὐγκία* or *ounce*, *semuncia*, Epich. p. 4.

'Ἡμιπᾰγής, ές, (ἡμι-, πήγνυμι) *half-congealed, half-hardened*, Plat. Tim. 59 E: ᾠὰ ἡμιπαγῆ, *half-hardboiled* eggs, Hipp.

'Ἡμιπαίδευτος, ον, (ἡμι-, παιδεύω) *half-taught*, Synes.

'Ἡμιπᾰχής, ές, (ἡμι-, πάχος) dub., v. κνημοπαχής.

'Ἡμιπέλεκκον, ου, τό, (ἡμι-, πέλεκυς) *a half-axe*, i. e. *one edged*, Il. 23, 851: opp. to ἀμφιπέλεκκον. (κ doubled metri grat.)

'Ἡμιπέπᾰνος, ον, *half-ripe*.

'Ἡμίπεπτος, ον, (ἡμι-, πέσσω) *half-cooked*, Plut.: *half-ripe*, Gal.

'Ἡμιπήχειον, ου, τό, (ἡμι-, πῆχυς) *a half-cubit*, Sext. Emp.

'Ἡμιπηχυαῖος, αια, αῖον, (ἡμι-, πῆχυς) *half a cubit long*, Diosc.

'Ἡμίπλεθρον, ου, τό, (ἡμι-, πλέθρον) *a half-πλέθρον*, Hdt. 7, 176.

'Ἡμίπλεκτος, ον, (ἡμι-, πλέκω) *half-plaited*, Philyll. Incert. 10.

'Ἡμιπλήξ, ῆγος, ὁ, ἡ, (ἡμι-, πλήσσω) *half-stricken, stricken on one side*, Ap. Rh. Hence

'Ἡμιπληξία, ας, ἡ, *a stroke on one side*, a kind of paralysis, now called *hemiplegia*.

'Ἡμιπλήρης, ες, (ἡμι-, πληρέω) *half-full*, Aretae.

'Ἡμιπλήρωτος, ον, (ἡμι-, πληρόω) *half-filled*.

'Ἡμιπλίνθιον, ου, τό, (ἡμι-, πλίνθος) *a half-plinth, a brick*, Lat. *semilaterium*, Hdt. 1, 50.

'Ἡμίπνικτος, ον, (ἡμι-, πνίγω) *half-choked*.

'Ἡμίπνοος, ον, contr. -νους, ουν, (ἡμι-, πνέω) *half-breathing, half-alive*, Batr. 255.

'Ἡμιπόδιον, ου, τό, (ἡμι-, πούς) *a half-foot*, Theophr.

'Ἡμίπολος, ου, ὁ, (ἡμι-, πόλος) *half the sphere*.

'Ἡμιπόνηρος, ον, (ἡμι-, πονηρός) *half-evil, half-villainous*, Arist. Eth. N.

'Ἡμίπους, -ποδος, ὁ, (ἡμι-, πούς) *a half-foot*.

'Ἡμίπτωτος, ον, (ἡμι-, πίπτω) *half-fallen*.

'Ἡμιπύργιον, ου, τό, (ἡμι-, πύργος) *a half-tower*, Philostr.

'Ἡμίπῡρος, ον, (ἡμι-, πῦρ) *half-fire, half-burning*, Arist. Mund.

'Ἡμίπυῤῥος, ον, (ἡμι-, πυῤῥός) *half-red, reddish*.

'Ἡμιπύρωτος, ον, (ἡμι-, πυρόω) *half-burnt*, Anth. [ῠ]

'Ἡμιρόμβιον, ου, τό, v. ἡμίτομος II.

'Ἡμιῤῥᾰγής, ές, (ἡμι-, ῥήγνυμαι) *half-crushed* or *smashed*, Aristid.

'Ἡμιῤῥόπως, adv. (ἡμι-, ῥοπή) *half-turning the scale*, and so *lightly, gently*, Hipp.

'Ἡμίῤῥῠπος, ον, (ἡμι-, ῥύπος) *half-dirty*, Hipp.

'Ἡμισάκιον, ου, τό, (ἡμι-, σάκκος) *a half-sack*. [ᾰ]

'Ἡμισάλευτος, ον, (ἡμι-, σαλεύω) *half-shaken*. [ᾰ]

'Ἡμισᾰπής, ές, (ἡμι-, σήπομαι, ἐσάπην) *half-putrid*, Hipp.

'Ἡμίσεια, ας, ἡ, *a half*, fem. of ἥμισυς, q. v.

'Ἡμίσεον, ου, τό,=foreg., v. ἥμισυς.

'Ἡμίσευμα, ατος, τό, *a half*: from

'Ἡμισεύω, (ἥμισυς) *to halve*.—II. intr. *to be halved*.

'Ἡμίσεως, gen. from ἥμισυς.

'Ἡμισίκλιον, ου, τό, (ἡμι-, σίκλος) *a half-σίκλος*, Joseph.

'Ἡμίσοφος, ον, (ἡμι-, σοφός) *half-wise*, Luc.

'Ἡμίσπαστος, ον, (ἡμι-, σπάω) *half pulled down*, Strab.

'Ἡμιστᾰδιαῖος, αία, αῖον, *of half a stadium*, Luc.: from

'Ἡμιστάδιον, ου, τό, (ἡμι-, στάδιον) *a half-stadium*, Polyb. [ᾰ]

'Ἡμιστᾰτήρ, ῆρος, ὁ, *a half-στατήρ*.

'Ἡμιστίχιον, ου, τό, (ἡμι-, στίχος) *a half-line, half-verse*, Dion. H.

'Ἡμιστρᾰτιώτης, ου, ὁ, (ἡμι-, στρατιώτης) *a half-soldier*, Luc.

'Ἡμιστρόγγῠλος, ον, (ἡμι-, στρογγύλος) *half-round*, Luc.

'Ἥμῐσυς, ἡμίσεια and ἡμίσεα, ἥμισυ, fem. Ion. ἡμισέα and ἡμισέη: the usu. gen. masc. and neut. sing. is ἡμίσεως, more rarely ἡμίσεος, Hdt. 2, 126, hence later ἡμίσους, which contr. gen. is sometimes used for fem. ἡμισείας, Lob. Phryn. 246 sq.: on the diff. forms, esp. of fem., v. Buttm. Ausf. Gr. 2, p. 409: *half*, Lat. *semis*.—Hom. mostly uses neut. ἥμισυ, c. gen., *a half*, ἥμισυ τιμῆς, Il. 9, 616: though in plur. he sometimes makes ἡμ., agree with subst., as ἡμίσεις λαοί, Il. 21, 7, Od. 3, 155: in Att. the subst. is usu. in gen., yet gives its gender and number to the adj. ἥμισυς, as αἱ ἡμίσειαι τῶν νεῶν, Thuc. 8, 8; οἱ ἡμίσεις τῶν ἄρτων, Xen., Cyr. 4, 5, 4: ὁ ἥμισυς τοῦ ἀριθμοῦ, Plat. Phaed. 104 A; but also the subst. in same case as adj., ἥμισυς λόγος, Aesch., Eum. 428; ἥμισυ τεῖχος, Thuc. 2, 78: and like Hom. as subst. τὸ ἥμισυ, Ar. Lys. 116, Thuc. 4, 83: but also ἡ ἡμίσεια (sub. μοῖρα) τοῦ τιμήματος, Plat. Legg. 956 D; ἐφ' ἡμισείᾳ, up to *one half*, Dem. 430, 8. (Acc. to Coray from μέσος, as *dimidius* from *medius*.)

'Ἡμισύτρῐτον, ου, τό, *a third half*, i. e. *one and a half*: but better as two words.

'Ἡμισφᾰγής, ές, (ἡμι-, σφάττω) *half-slain*.

'Ἡμισφαίριον, ου, τό, (ἡμι-, σφαῖρα) *a hemisphere*, Alex. Incert. 1, 7.

'Ἡμιτάλαντον, ου, τό, (ἡμι-, τάλαντον) *a half-talent*, as a weight, χρυσοῦ, Il. 23, 751: oft. in Hdt., with ordinal numerals, as, τρίτον ἡμιτάλαντον, *two talents and a half*, (cf. Lat. *sestertius*, Germ. *anderthalb*, i. e. $1\frac{1}{2}$); but, τρία ἡμιτάλαντα, *three half-talents*, 1, 50, ubi v. Schweigh.

'Ἡμιτάρῑχος, ον, (ἡμι-, τάριχος) *half-salted*, Archestr. ap. Ath. 117 A.

'Ἡμιτέλεια, ας, ἡ, (ἡμιτελής) *a remission of half the tribute*, ἡμ. κακῶν, Luc.

'Ἡμιτέλειος, α, ον, dub. l. for ἡμιτελής, Dion. H.

'Ἡμιτέλεστος, ον, (ἡμι-, τελέω) *half-finished*, Thuc. 3, 3.

'Ἡμιτελής, ές, (ἡμι-, τέλος) *half-ended, half-finished*: δόμος ἡμ., a house *but half complete*, i. e. wanting its lord and master, *a widowed* house, Il. 2, 701. Adv. -λῶς, Longin.

'Ἡμιτετράγωνος, ον, (ἡμι-, τετράγωνος) *half-rectangular*, Tim. Locr. 98 A.

'Ἡμίτμητος, ον, (ἡμι-, τέμνω)= ἡμίτομος.

'Ἡμιτόμης, ου, ὁ, and ἡμιτομίας, ου, ὁ, (ἡμι-, τομή) *half an eunuch*,

'Ἡμιτόμιον, ου, τό, *a half*, Diosc.

'Ἡμίτομος, ον, (ἡμι-, τέμνω) *half cut through, cut in two*, hence τὸ ἡμ., *a half*, Hdt. 7, 39; 9, 37.—II. as subst. τὸ ἡμ., *a kind of bandage*, also called ἡμιρόμβιον from its half-lozenge shape, Hipp.: in genl. *a hemisphere*, ᾠῶν ἡμ., Alex. Incert. 1, 10.

'Ἡμιτονιαῖος, αία, αῖον, *consisting of half-tones*: from

'Ἡμιτόνιον, ου, τό, (ἡμι-, τόνος) *a half-tone*, Plut.

'Ἡμίτραυλος, ον, (ἡμι-, τραυλός) *half-lisping*.

'Ἡμιτρῐβής, ές, (ἡμι-, τρίβω) *half worn out*.

'Ἡμιτρίγωνος, ον, (ἡμι-, τρίγωνος) *half-triangular*.

'Ἡμιτριταῖος, αία, αῖον, *half three-daily*, πυρετός, *a half-tertian fever*, Hipp.

'Ἡμιτύβιον or -τύμβιον, ου, τό, *a strong linen cloth, towel, napkin*, Hipp., and Ar. Plut. 729. (Prob. an Aegypt. word.)

'Ἡμιτύμβιον, ου, τό, (ἡμι-, τύμβος) *a half*, i. e. *small grave*.

'Ἡμιτυμπάνιστος, ον, (ἡμι-, τυμπανίζω) *half beaten to-death*. [ᾰ]

'Ἡμίϋπνος, ον, (ἡμι-, ὕπνος) *half-asleep*.

'Ἡμιφᾰής, ές, (ἡμι-, φάος) *half-shining, half-bright*, Leon. Tar. 67.

Ἡμιφάλακρος, ον, (ἡμι-, φαλακρός) *half-bald*, Anth. [ᾰ]

Ἡμιφᾰνής, ές, (ἡμι-, φαίνομαι) *half-visible*, Strab.

Ἡμιφάριον, ου, τό, (ἡμι-, φᾶρος) *a half-robe*, Aristaen.

Ἡμίφᾰτος, ον, *half*, formed like *δίφατος*.

Ἡμίφαυλος, ον, (ἡμι-, φαῦλος) *half-knavish*, Luc.

Ἡμιφλεγής, ές, and *ἡμίφλεκτος, ον*, (ἡμι-, φλέγω) *half-burnt*, App.

Ἡμίφρακτος, ον, (ἡμι-, φράσσω) *half-fenced.*

Ἡμιφῠής, ές, (ἡμι-, φυή) *half-grown*, Menand. p. 289.

Ἡμίφωνος, ον, (ἡμι-, φωνή) *half-sounding: τὰ ἡμίφωνα, semivowels*, e. g. ρ, σ, Arist. Poet., cf. *φωνήεις*.

Ἡμιφωσώνιον, ου, τό, a kind of *garment*, Ar. Fr. 616, v. *φώσσων*.

Ἡμίχλωρος, ον, (ἡμι-, χλωρός) *half-green.*

Ἡμιχοαῖος, αία, αῖον, *holding a half-χόος*, Theophr.

Ἡμιχοινίκιον, ου, τό, (ἡμι-, χοῖνιξ) *a half-χοῖνιξ*, Hipp.

Ἡμιχοίνῑκος, ον, *holding a half-χοῖνιξ: τὸ ἡμιχ., a half-χοῖνιξ*, Theophr. From

Ἡμιχοῖνιξ, ῑκος, ὁ, (ἡμι-, χοῖνιξ) *a half-χοῖνιξ*, Hipp.

Ἡμιχοώδης, ες, (ἡμι-, χολή) *half-gall, half-bile*, Hipp.

Ἡμίχοος, ον, contr. -*χους, ουν*, (ἡμι-, χόος) *holding a half-χόος: τὸ ἡμ., a half-χόος*, Hipp.

Ἡμιχόριον, ου, τό, (ἡμι-, χορός) *a half-chorus, semichorus.* The form *ἡμίχορος* is not Greek, Seidl. Eur. Tro. 153.

Ἡμίχρηστος, ον, (ἡμι-, χρηστός) *half-good*, Arist. Pol.

Ἡμίχρῡσος, ον, (ἡμί-, χρυσος) *half of gold:* hence *ὁ ἡμ., a half-stater*, Anaxandr. Anchis. 2.

Ἡμίχωστος, ον, (ἡμι-, χώννυμι) *half in ruins.*

Ἡμιψῠγής, ές, Diosc., and *ἡμίψυκτος, ον*, Strab., (ἡμι-, ψύχω) *half-cooled.*

Ἡμιωβολιαῖος, αία, αῖον, *worth half an obol*, Ar. Ran. 554. From

Ἡμιωβόλιον, ου, τό, also -*βέλιον*, =sq., Xen. An. 1, 5, 6.

Ἡμιώβολον, ου, τό, or -*λος, ου, ὁ*, (ἡμι-, ὀβολός) *a half-obol*, Theophr.

Ἡμιώριον, τό (ὥρα) *a half-hour*, Strab.

Ἧμμαι, perf. pass. from *ἅπτω*.

Ἦμος, Ion. and poet. adv., Dor. *ἆμος*, for which the Att. used *ὅτε*:—I. of past time, *when, as, after*, oft. in Hom., always in protasis; the apodosis is strictly introduced by *τῆμος*, but also by *καὶ τότ' ἔπειτα, καὶ τότε δή, δὴ τότε*, Il. 1, 475; 8, 68, etc.; so too by *τότε* alone. Soph. Tr. 156; also by *ἄρα* and *ῥα*, Od. 2, 1; 19, 428, *τῆμος ἄρα*, Od. 4, 400: the apod. without any particle is rare, as Od. 3, 491: Ap. Rh. has *τῆμος ὅτε* joined, Schäf. Greg. p. 367.—II. with pres., *while, so long as*, Soph. Tr. 531.

Ἡμός, ή, όν, for *ἡμέτερος*, prob. only assumed by Gramm. as orig. form of Aeol. *ἀμός*, which Hom. and Pind. always use.

Ἡμοσύνη, ης, ἡ, (ἥμων) *skill in throwing* or *shooting.*

Ἠμῠόεις, εσσα, εν, *bowing down, sinking*, Nic.: from

Ἠμύω, f. -*ύσω*, (μύω) *to sink, bow down, ἤμυσε κάρη*, his head *dropped*, of a dying man, Il. 8, 308; also, *ἤμυσε καρήατι, bowed* with his head, of a horse, Il. 19, 405; so of a cornfield, *ἠμύει ἀσταχύεσσι, it bows, waves* with its ears, Il. 2, 148: metaph. of cities, *to nod, totter*, Il. 2, 373; 4, 290; and so of a house, Soph. Fr. 742: hence later in genl. *to fall, perish*, Anth. Only poet. [In Hom. ῠ in pres., ῡ in fut. and aor. 1; later reversely, ῡ in pres., ῠ in fut. and aor., Jac. A. P. p. 512, Wernicke Tryph. 15, p. 57.]

Ἡμωδία, ας, ἡ, Ion. for *αἱμωδία*, also Att. acc. to Moeris. Hence

Ἡμωδιάω, Ion. for *αἱμωδιάω*.

†Ἤμωδον, ου, τό, ὄρος, and in pl. Ἤμωδα ὄρη τά, the *Emodi Montes*, a range of mountains in Scythia, Dion. P. 748, Strab. 689.

Ἤμων, impf. from *ἀμάω*, Il. 18, 551, Hes. Sc. 288.

Ἥμων, ονος, ὁ, (ἵημι) *a thrower, darter, slinger, ἥμονες ἄνδρες*, Il. 23, 886: hence *ἧμα* and *ἡμοσύνη*.

Ἤν, conjunction with subjunct. mood, contr. from *ἐάν: if, in case that; ἢν μή, unless:* and in indirect questions, like *εἰ, whether*, Hom., who never uses *ἐάν*: he also joins *ἤν που, ἤν πως, if* or *whether at all; ἤν τοι, if then; ἤνπερ* and *ἤνπερ καί, if already, even if*:—with opt. in Thuc. 3, 44, but very dub., v. Herm. Vig. n. 291, though examples are given by Schäf. Mel. p. 87:—never with indic. Cf. *ἐάν, ἄν.*

Ἤν, as interject., *see! see there!* Lat. *en!* also *ἢν ἰδού*, Ar. Pac. 327, cf. *ἠνί, ἠνίδε.*

Ἦν, 1 and 3 sing. impf. from *εἰμί*, Hom.

Ἦν, 1 sing. impf. from *ἠμί* for *φημί.*

Ἥν, acc. sing. fem. from pron. relat. *ὅς*, Hom.

Ἥν, acc. sing. fem. from pron. possess. *ὅς, ἑός*, Hom.

Ἠναίνετο, impf. from *ἀναίνομαι*, Il. 18, 450.

Ἠναγκασμένως, adv. part. perf. pass. from *ἀναγκάζω, perforce*, Dion. H.

Ἤνεγκα, like *ἤνεικα*, aor. 1 of *φέρω.*

Ἤνεγκον, ες, ε, aor. 2 of *φέρω*, post-Hom.

Ἤνεικα, ας, ε, aor. 1 of *φέρω*, Od.: mid. *ἠνείκαντο*, Il. 9, 127.

Ἠνεκής, ές, (*ἐνέκω, ἐνεγκεῖν) strictly *bearing* or *leading to a point*, hence *far-stretching, continuous*, and of time, *long*, Nic.: cf. *διηνεκής.* Adv. -*κέως*, like *διηνεκῶς, continuously, without break*, Emped. 381. (Related to *φέρω, ἤνεγκα*, much as Lat. *latus, wide*, is to *fero, latum.*)

Ἠνέμιον, ου, τό,=*ἀνεμώνη*, Diosc.

Ἠνεμόεις, εσσα, εν, (ἄνεμος) *windy, airy*, and so *high*, in Hom. epith. of hills, etc., esp. of Ilium; *πτύχες ἠνεμόεσσαι, windy* ravines, Od. 19, 432: but, *rising into air, φρόνημα ἠνεμόεν, airy, winged* thought, Soph. Ant. 354.

Ἤνεμος, ου, ὁ,=*ἄνεμος.*

Ἠνεμόφοιτος, ον, (ἄνεμος, φοιτάω) *walking on the wind, βροντή*, Nonn.

Ἠνεμόφωνος, ον, (ἄνεμος) *sounding like the wind.*

Ἤνετο, 3 impf. pass. from *ἄνω*, Hdt.

Ἠνέῳγα, Att. perf. 2 of *ἀνοίγνυμι.*

Ἦνθον, ες, ε, Dor. for *ἦλθον*, aor. 2 of *ἔρχομαι.*

Ἠνί, interject.,=*ἤν*, cf. *ἠνίδε.* [ῐ]

Ἡνία, ίων, τά, *the reins*, oft. in Hom., who uses this neut. form only, and always in plur.: the sing. *ἡνίον* is late; strictly *the bit:* cf. sq. (ῐ)

ἩΝΙ´Α, ας, ἡ, *the bitted bridle* in riding, *the reins* in driving, first in Pind., v. foreg.: usu. in plur., but also sing. Soph. Aj. 847: the sing. for *one rein*, Id. El. 743: *πρὸς ἡνίας μάχεσθαι*, Aesch. Pr. 1010; *ἡνίαν χαλᾶν*, Eur. Ino 21; and so metaph., *ἐφεῖναι καὶ χαλάσαι τὰς ἡνίας τοῖς λόγοις*, Plat. Prot. 338 A: as a military term, *ἐφ' ἡνίαν*, wheeling *to the left*, Polyaen.—II. *any leather thong*, esp. *a shoe-string*, Ar. Eccl. 508.

Ἠνίδε, interject., (ἤν, ἴδε) *see! see there!* Others write *ἤνιδε*, as Greg. Cor. p. 286, Kiessl. Theocr. 1, 149. [ῐ]

Ἡνίκᾰ, adv., *when, at which time, at the time when*, mostly c. indic., only once in Hom., Od. 22, 198: later also c. optat., *whenever*, Soph. Phil. 705, and Dem.: *ἡνίκ' ἄν*, like *ὅταν*, c. subj., freq. in Ar. Relative to *τηνίκα.* interrog. *πηνίκα.* [ῐ]

Ἡνίον, τό, v. *ἡνία, τά.*

†Ἠνιοπεύς, έως Ep. ῆος, ὁ, *Enio peus*, son of Thebaeus, charioteer of Hector, Il. 8, 120.

Ἡνιοποιεῖον, ου, τό, *a saddler's shop*, Xen. Mem. 4, 2, 8: and

Ἡνιοποιέω, ῶ, *to make bridles* or *reins:* from

Ἡνιοποιός, οῦ, ὁ, (ἡνία, ποιέω) *a bridle-maker, saddler.*

Ἡνιοστροφέω, ῶ, *to guide by reins, to drive*, Eur. Phoen. 172: from

Ἡνιοστρόφος, ον, (ἡνία, στρέφω) *turning* or *guiding by reins: ὁ ἡν., a charioteer*, Soph. El. 731.

Ἡνιοχεία, ας, ἡ, (ἡνιοχεύω) *chariot driving*, Plat. Gorg. 516 E, etc.

Ἡνιοχεύς, έως Ion. ῆος, ὁ, poet. for *ἡνίοχος*, Il.: from

Ἡνιοχεύω, *to be ἡνίοχος, to hold the reins, drive*, absol., Il. 11, 103, Od. 6, 319.—II. with case, *to bridle, govern, sway*, c. gen., *ἡν. τῆς ἐμῆς ψύχῆς*, Anacr. 4; but usu. c. acc., *πόλιν*, Anth., cf. *κρατεῖν* and sq.

Ἡνιοχέω, ῶ, prose form for foreg., usu. c. acc., as Hdt. 4, 193; but c. gen. in Plat. Phaedr. 246 B.: absol. Xen. Mem. 1, 1, 9.

†Ἡνιόχη, ης, ἡ, *Heniochē*, wife of king Creon in Thebes, Hes. Sc. 83.

Ἡνιόχησις, εως, ἡ,=*ἡνιοχεία*, Plat. Phaedr. 246 B.

†Ἡνιοχία, ας, ἡ, Strab. and Ἡνιόχεια, *Heniochia*, a region of Asiatic Sarmatia near the Euxine, Strab.: also a city of foreg.

Ἡνιοχικός, ή, όν, (ἡνίοχος) *fit for driving, ἵππος*, Plat. Phaedr. 253 C *skilled therein*, hence *ἡ -κή*, sub. *τέχνη, the art of driving, coachmanship*, Id. Ion 538 B.

†Ἡνίοχοι, ων, οἱ, *the Heniŏchi*, inhab. of Heniochia, said to be descended from the *charioteers* of Castor and Pollux, Arist. Pol., Strab. p. 496.

Ἡνίοχος, ου, ὁ, (ἡνία, ἔχω) *holding the reins*, i. e. *a driver, charioteer*, oft. in Il., where *ἡνίοχος* is sometimes opp. to *παραιβάτης* (*the warrior by the side of* his chariot), Il. 23, 132; hence the latter as subordinate was called *ἡν θεραπων*, Il. 5, 580, etc., not that he was *a slave*, but *a free soldier*, indeed often *a hero*, as Meriones is charioteer to Idomeneus, Patroclus to Achilles; nay in Il. 8, 89 Hector is called *ἡνίοχος*, cf. Il. 18, 225; 23, 460; and so in genl., *one who goes in* or *fights from a chariot.*—II. *a rider*, Theogn. 260.—III. *ἡνίοχος νεώς, the helmsman*, Valck. Hipp. 1223.—IV metaph. *one who guides, sways, governs, directs, χερὸς καὶ ἰσχύος ἀν.*, Pind. N. 6, 111.

†Ἡνίοχος, ου, ὁ, *Heniŏchus*, a comic poet, Ath. 271 A, etc.

Ἠνίπᾰπε, lengthd. form of 3 sing

aor. 2 from *ἐνίπτω, to chide, rebuke,* Hom. [ĭ]

'Ηνῐς, ιος, ἡ, nom. pl. ἤνις, (ἔνος) *a year old, yearling,* βοῦς, Il. 6, 94, Od. 3, 382. [acc. sing. ἤνιν in Od. l. c.]

'Ηνον, impf. from ἄνω, Od. 3, 496.

†'Ηνοπίδης, ου, ὁ, *son of Enops,* i. e. Satnius, Il. 14, 444.

'Ηνορέα, Ep. and Ion. ἠνορέη, ἡ, (ἀνήρ) *manhood, manly strength and spirit,* Hom., esp. in Il.

'Ηνοψ, οπος, ὁ, ἡ, in Hom. Il. 16, 408; 18, 349, Od. 10, 360, always in phrase ἤνοπι χαλκῷ, with *glittering* brass. (Acc. to some ancients=ἄνοψ, *too bright to be looked at:* others from ἔνοπτρον, *mirror-bright:* or=ἔνηχος, *ringing, sounding:* cf. the kindred word νῶροψ: Suid., vocc. ἔνδιος, ἤνοψ, quotes it as epith. of οὐρανός and of πυρός, *wheat.*)

†'Ηνοψ, οπος, ὁ, *Enops,* a Trojan, Il. 14, 445.—2. a Greek, father of Clytomedes, Il. 23, 634.

'Ηντο, 3 pl. impf. from ἧμαι, Il. 3, 153.

'Ηνυστρον, ου, τό, (ἀνύω) *the fourth stomach of ruminating animals,* in wh. the digestion was *completed,* Ar. Eq. 356, 1179.

'Ηνώγεα, Ion. plqpf. from ἄνωγα, q. v., Od.

'Ηνώγει, 3 sing. plqpf. from ἄνωγα, Hom.

'Ηιξα, aor. 1 from ἀΐσσω, ᾄσσω.

'Ηξε, 3 sing. aor. 1 of ἄγνυμι, Hom.

'Ηξις, εως, ἡ, (ἥκω) *a coming, arrival.*

'Ηοῖ, dat. sing. from 'Ηώς, Hom.

'Ηοῖος, α, ον, Ion. ἠόϊος, ('Ηώς)= ἠῷος, *in the morning: toward morning, eastern,* Lat. *orientalis,* Od. 8, 29; opp. to ἑσπέριος.—II. as subst. ἡ ἠοίη, sub. ὥρα, *the morning,* πᾶσαν ἠοίην, *all the morning,* Od. 4, 447, cf. Hesych. in voc.—III. αἱ 'Ηοῖαι, was a poem of Hesiod, so called because each sentence began with ἢ οἵη...

'Ηιομεν, 1 pl. impf. from εἶμι, to go, Od.

'Ηιόνιος, α, ον, (ἠιών) contr. from ἠϊόνιος, *on the shore,* Anth.

'Ηπᾰνάω, ῶ, and ἠπᾰνέω, ῶ, *to be in want:* a rare Dor. word, akin to σπάνις, σπανία, ἠχάνω, ἠχανία, ἀχηνία. Hence

'Ηπᾰνία, ας, ἡ, *want,* Anth., cf. Jac. A. P. p. 108.

'Ηπάομαι, v. sub ἠπήσασθαι.

'ΗΠΑΡ, ᾰτος, τό, *the liver,* Hom.: regarded as the seat of the passions, esp. anger and love, and so with us equiv. to *the heart,* freq. in Trag., v. Valck. Hipp. 1070; esp. as a vital part, οὐτᾶν τινα καθ' ἧπαρ, Il. 20, 469; πλήσσειν ὑφ' ἧπαρ, Soph. Tr. 932, πρὸς ἧπαρ, Eur. Or. 1063: also ὑφ' ἥπατος φέρειν, *to be pregnant,* (as the Germans say *unterm Herzen tragen*), Eur. Supp. 919.—II. like οὖθαρ, *fruitful land,* Agroetas ap. Schol. Ap. Rh. 2, 1248.

'Ηπᾰτηρός, ά, όν, and in Hipp., ἡπᾰτιαῖος, αία, αῖον,=ἡπατικός.

'Ηπᾰτίας, ου, ὁ,=ἡπατικός.

'Ηπᾰτίζω, (ἧπαρ) *to be like the liver, liver-coloured,* Diosc.

'Ηπᾰτικός, ή, όν, (ἧπαρ) *of, in,* or *belonging to the liver:* esp. *afflicted in the liver, ill of a liver-complaint,* Diosc.

'Ηπάτιον, ου, τό, dim. from ἧπαρ, Ar. Fr. 421.

'Ηπᾰτίτης, ου, ὁ, fem. ῖτις, ιδος,= ἡπατικός: φλὲψ ἡπατῖτις, *the vena cava ascendens,* Hipp.

'Ηπᾰτοειδής, ές, (ἧπαρ, εἶδος) *shaped like the liver,* Diosc.

'Ηπᾰτος, ου, ὁ, *a fish,* so called, perhaps from its colour, Eubul. Lacon. 2.

'Ηπᾰτοσκοπέω, ῶ, *to inspect the liver for soothsaying,* LXX.

'Ηπᾰτοσκοπία, ας, ἡ, *an inspecting of the liver, soothsaying.*

'Ηπατοσκοπική, ῆς, ἡ,=ἡπατοσκοπία.

'Ηπᾰτοσκόπος, ον, (ἧπαρ, σκοπέω) *inspecting the liver, soothsaying,* Lat. *extispex,* Artemid.

'Ηπᾰτουργός, όν, (ἧπαρ, *ἔργω) *dividing the liver,* for soothsaying, Lyc. 839.

'Ηπᾰτοφᾰγέω, ῶ, fut. -ήσω, (ἧπαρ, φαγεῖν) *to eat the liver,* Sext. Emp.

'Ηπᾰφε, 3 sing. aor. 2 act. of ἀπᾰφίσκω, Od. 14, 488.

'Ηπεδᾰνός, ή, όν, *weak, weakly, infirm,* of Nestor's charioteer, Il. 8, 104: *unsound, halting,* as Vulcan calls himself, Od. 8, 311, cf. Suid. in voc.: in Hipp., ἠπ. πῦρ, *a slight, trifling* fever, v. Foës. Oecon. (The ancients derive it from νή, πέδον, whence the reading νηπεδανός in Opp.; but Schneider better from ἤπιος.) Hence

'Ηπεδᾰνόω, ῶ, *to weaken, disable.*

†'Ηπειον, ου, τό, Xen. Hell. 3, 2, 30; 'Επιον, Hdt. 4, 148; Αἴπιον, Polyb. 4, 77, 9; *Epīum* or *Epium,* a small town of Elis Triphylia between Heraea and Macistus.

'Ηπειρογενής, ές, (ἤπειρος, *γένω) *born* or *living on the mainland,* like ἠπειρώτης, of the Persians, Aesch. Pers. 42.

'Ηπειρόθεν, adv. *from the mainland,* Arat.

'Ηπειρος, ου, ἡ, *the mainland, main,* in Hom. usu. of *the land,* as opp. to *the sea;* ἤπειρόνδε, *to the main,* Od. 18, 84: κατ' ἤπειρον, by land, Hdt. 4, 97, etc.: hence in Od. 5, 56, even an island is called ἤπειρος: but—II. in Od. 14, 97, 100, it is the *mainland of Greece,* as opp. to its *islands,* and esp. to Ithaca, which parts were afterwards called 'Ηπειρος as n. pr.: so too Hdt. 1, 171, Thuc. 1, 5, etc.: Asia was esp. called ἡ ἤπειρος, *the* continent, Hdt. 1, 96; 4, 91, Xen. Hell. 3, 1, 5, cf. ἠπειρώτης II., but also Europe, hence Soph. Tr. 100, δισσαὶ ἤπειροι, the two *continents,* Europe and Asia, acc. to the oldest division of the world by which Aegypt was made part of Asia, cf. Schäf. Mel. p. 37, and on Bos Ell. v. χέρσος, Voss Virg. G. 2, 116.—III. the *inland* parts, as opp. to the *coast:* hence ἠπειρῶτις, q. v. (Usu. deriv. from ἄπειρος sc. γῆ.) Hence

†'Ηπειρος, ου, ἡ, *Epirus,* a province of Greece lying between Macedonia, Thessaly, Acarnania, and the Ionian sea, prop. first in Thuc. 3, 114; for Hom. notion v. foreg.

'Ηπειρόω, ῶ, (ἤπειρος) *to make into mainland:* pass. *to become so,* Thuc. 2, 102: opp. to θαλαττόω.

'Ηπειρώτης, ου, ὁ, fem. -ῶτις, ιδος, (ἤπειρος) *of the mainland, born* or *living thereon:* esp. *living in the inland parts,* as opp. to the coast, πόλις ἠπειρῶτις, a city *on the main,* opp. to the island, Hdt. 1, 151: ἠπ. ξυμμαχία, alliance *with a military power,* opp. to ναυτικὴ ξ., Thuc. 1, 35.—II. esp. *of* or *on the mainland of Asia, Asiatic,* Eur. Andr. 159, cf. ἤπειρος II.—2. *of* or *belonging to Epirus, an Epirote,* Strab.

'Ηπειρωτικός, ή, όν, *of* or *belonging to an ἠπειρώτης, continental,* Xen. Hell. 6, 1, 4.—II. *of Epirus, Epirotic,* Strab.

'Ηπειτα, poet. for ἔπειτα, once found in several places of Hom. and Hes., where δὴ ἔπειτα is now read for δ' ἤπειτα: yet Gaisf. Hes. Th. 562, Bekk., Plat. Legg. 719 A, retain ἤπειτα.

'Ηπερ, poet. ἠέπερ, (ἤ) *than at all, than even,* after a comparative, Hom., and Hdt.

'Ηιπερ, *in the same way as, just as,* cf. ᾗ.

'Ηπερόπευμα, ατος, τό, (ἠπεροπεύω) *a cheat,* Critias 7, 3.

'Ηπεροπεύς, έως Ion. ῆος, ὁ,= ἠπεροπευτής, Od. 11, 364.

'Ηπερόπευσις, εως, ἡ, *a cheating.*

'Ηπεροπευτής, οῦ, ὁ, *a cheat, deceiver,* Il. 3, 39; 13, 769: from

'Ηπεροπεύω, *to cheat, cajole, deceive, mislead,* Hom., usu. c. acc. pers., as Il. 5, 349; but φρένας ἠπεροπεύει γυναιξί, Od. 15, 421. (Prob. from ἔπος, εἰπεῖν, ἀπύω, ἠπύω, *to talk over,* not from ἀπάτη.) Hence

'Ηπεροπηΐς, ΐδος, ἡ, pecul. fem. of ἠπεροπεύς, ἠπ. τέχνη, *cheating arts,* Poet. ap. Strab.

'Ηπήσασθαι, *to mend, patch up, repair,* Ar. Fr. 28: a rare word, but also in Gal., and Aristid.: the pres. would be ἠπάομαι,=ἠπιάω. Hence

'Ηπητής, οῦ, ὁ, *a mender, cobbler,* and in genl.=ἀκεστής, Batr.: a very rare word, for which ἀκεστής was used, Lob. Phryn. 91.

'Ηπήτρια, ας, ἡ, fem. of foreg.,= *ἀκέστρια.*

'Ηπήτριον, also -τήριον, ου, τό, *a needle for mending, patching.*

'Ηπῐᾰλέω, ῶ, (ἠπίαλος) *to have a fever* or *ague,* Ar. Ach. 1165.

'Ηπῐάλης, ητος, ὁ, *the night-mare,* Sophron ap. Hdn., elsewh. ἐφιάλτης. [ᾰ]

'Ηπίᾰλος, ου, ὁ, with and without πυρετός, *a fever attended with violent shivering,* a sort of *hot ague,* Theogn. 174, Hipp., etc.: ἀηδόνων ἠπίαλος, *an ague* to nightingales, com. name of a bad poet, Phryn. (Com.) Incert. 1. —II. =ἠπιάλης, *the night-mare,* so prob. in Ar. Vesp. 1038. [ῐ] Hence

'Ηπῐᾰλώδης, ες, (ἠπίαλος, εἶδος) like the ἠπίαλος, *aguish,* Hipp.

'Ηπίᾱμα, ατος, τό, *an assuaging, soothing application:* from

'Ηπιάω, ῶ, f. -άσω or -ήσω, (ἤπιος) *to soothe, assuage.* [ᾱσω]

†'Ηπιδανός, οῦ, ἡ, Ion. for 'Απιδανός, Hdt.

'Ηπῐοδίνητος, ον, (ἤπιος, δῑνέω) *softly-rolling,* βλέφαρα, Anth.

'Ηπιόδωρος, ον, (ἤπιος, δῶρον) *that gives soothing gifts, soothing by gifts, fond,* μήτηρ, Il. 6, 251.

'Ηπιοδώτης, ου, ὁ, (ἤπιος, δίδωμι) =foreg., Orph.

'Ηπιόθῡμος, ον, (ἤπιος, θυμός) *soft of mind,* Anth.

'Ηπιόλης, ου, ὁ, and ἠπίολος, ὁ,= ἠπίαλος, A. B. p. 42.

'Ηπίολος, ου, ὁ, *a moth,* Arist. H. A. 8, 27, 2; acc. to others ἠπιλιωτής: hence some derive the Lat. *papilio.*

'Ηπιόμοιρος, ον, (ἤπιος, μοῖρα) *of kindly fate,* Poet. ap. Ath. 542 E.

'Ηπιόμῡθος, ον, *soft-speaking.*

†'Ηπιόνη, ης, ἡ, (*the soothing*) *Epione,* wife of Aesculapius, goddess of the healing art, Paus. 2, 27, 5, Anth., etc.

'Ηπῐος, ια, ιον, but in Hes. Th. 407, and usu. Att. ος, ον, *soft, gentle, mild, kind,* Hom.; τινί, *kind* or *good to* one, Il. 8, 40, Od. 10, 337, etc.; ἤπια εἰδέναι τινί, *to have kind feeling towards* one, oft. in Hom., and mostly of a father, prince, or judge; hence *calm, impartial, mild:* also of things, as Hes. Op. 785, ἤπιον ἦμαρ, c. inf., is a day *lucky* or *favourable* to do or undertake a thing on, just as he also uses ἄρμενον: of heat and cold, *mild, less intense*, Plat. Phaedr. 279 B; and so ἤπ. γενέσθαι, of a fever, Hipp.—II. act. *soothing, assuaging, calming*, ἤπια φάρμακα, Il. 4, 218; 11, 515; opp. to ἰσχυρά, Hdt. 3, 130; so, ἤπια φύλλα, Soph. Phil. 698. Adv. ἠπίως, comp. ἠπιωτέρως, Dem. (Prob. to be referred to *ἔπω, ἔπος, εἰπεῖν.)

'Ηπιότης, ητος, ἡ, *gentleness, mildness*, Hecatae. Abd. ap. Joseph.

'Ηπιόφρων, ονος, ὁ, ἡ, (ἤπιος, φρήν) *gentle-minded*, Emped.

'Ηπιόχειρ, ειρος, ὁ, ἡ, (ἤπιος, χείρ) *with soothing hand*, Anth.

'Ηπιόχειρος, ον,=foreg., Orph.

'Ηπιόω, ῶ,=ἠπιάω.—II. intr. *to feel easier and better*, Hipp.

'Ηπου, or as Wolf ἤ που,=ἤ, in both signfs. *or* and *as*, modified by που, *or perhaps, as perhaps*, etc., Il. 6, 438, Od. 11, 459.

'Ηπου, or with Wolf in Hom. ἦ που, *of a truth, doubtless, I suppose, I ween*, usu. to add a confirmatory supposition, Il. 3, 43; 16, 830: after a negat., *much less*, Göller Thuc. 8, 27.—II. in a question it increases its force, *is it then?* Od. 13, 234: or put alone, *is't not so? nonne?* also ἦπου οὐ;

'Ηπύτᾰ, ὁ, Ep. for ἠπύτης, which however is not found, (ἠπύω) *calling, crying*, ἠπύτα κήρυξ, *the loud-voiced* herald, Il. 7, 384; ἠπ. σύριγξ, *the shrill* pipe, Q. Sm.: like ἱππότα, etc. [ῠ]

†'Ηπῠτίδης, ου, ὁ, *son of Epytus*, i. e. Periphas, a Trojan herald, Il. 17, 324: cf. Virg. Æn. 5, 547 sqq., 579.

'Ηπύω, f. -ύσω, Dor. ἀπύω, (ἔπος, εἰπεῖν) *to call, call on, call out* or *forth*, τινά, Od. 9, 399; 10, 83.—II. *to call aloud, cry, sound*, Hom., not of the human voice, but of the wind, *to howl, roar*, Il. 14, 399, of the lyre, *to sound*, Od. 17, 271. [ῠ in pres., except in Mosch. 2, 120: in fut. always ῡ, e. g. Eur. Hec. 155, Supp. 800.]

'HP, τό, poet. nom. for ἔαρ, q. v., *spring*, Lat. *ver*, Alcm. 24: the gen. and dat. ἦρος, ἦρι, are the only cases used in prose, Piers. Hdn. 434, Schäf. Mel. p. 35: strictly *the early year* or *day*, and so *morning*, but this only in the adv. ἦρι, q. v.

†'Ηρ, 'Ηρός, ὁ, *Er*, son of Armenius, who pretended to be dead for ten days, and reported wonderful things he had seen in the other world, Plat. Rep. 614 B.—2. one of the ancestors of Christ, N. T.

'Ηρᾱ, 3 sing. impf. from ἐράω.

'Ηρᾰ, 1 sing. aor. 1 from αἴρω.

'Ηρα, four times in Hom., ἦρα φέρειν τινί, Il. 14, 132; φέρειν ἐπί τινι or ἐπιφέρειν τινί, Od. 3, 164; 16, 375; 18, 56; and later ἦρα κομίζειν τινί, Orph., to bring one *what is agreeable, pleasing, welcome*, to do one *a kind service, to favour, gratify, please, assist, relieve*; and so mostly like the prose χαρίζεσθαι. Hence later writers took ἦρα, as equiv. to χάριν, and joined it c. gen., *for the sake of, on account of, for*; but prob. first in Call. Fr. 41, v. Jac. A. P. p. 876. (Herodian makes it acc. of a subst. ἦρ, Aristarch. neut. pl. of an adj. ἦρος, but prob. the true root is *ἄρω; so that it is akin to ἄρμενος, ἤρανος, ἐπιήρανος, and equiv. to the compd. ἐπίηρα: all these forms have the common notion of *fit, suitable, agreeable*.)

"Ηρα, ας, Ion. "Ηρη, ης, ἡ, *Hera*, the Lat. *Juno*, queen of the gods, daughter of Kronos (Saturn) and Rhea, sister and wife of Jupiter, Il. 16, 432; and in Hom. usu. represented at strife with him. (Perh. akin to ἥρως, Lat. *herus, hera*.) Hence

†'Ηραία, ας, ἡ, *Heraea*, a small city of Arcadia on the borders of Elis near the Alpheus, now *Agiani*, Xen. Hell. 3, 2, 30: ὁ 'Ηραιεύς, έως, *an inhab. of Heraea*, Thuc. 5, 67: fem. adj. 'Ηραιῖτις, ιδος, *of Heraea*, Paus.

†'Ηραῖα, ων, τά, ὄρη, *Junonii Montes* in Sicily, Diod. S.

†'Ηραιεύς, έως, ὁ, *Heraeeus*, son of Lycaon, Apollod.

†'Ηραῖον, ου, τό, v. sub 'Ηραῖος, *a temple of Juno*, Hdt., etc., esp. a celebrated one in Argolis between Argos and Mycenae containing a colossal statue of this goddess by Polycletus, Hdt. 1, 31, etc.—II. *Heraeum*, a point of land in the Corinthian territory opposite Sicyon with a temple of Juno, Thuc. 3, 95: Xen. Hell. 4, 5, 5.—III. a city of Thrace near Perinthus, Hdt. 4, 90.

'Ηραῖος, αία, αῖον, ("Ηρα) *of* or *belonging to Juno*: τὸ 'Ηραῖον, (ἱερόν) *the temple of Juno, Heraeum*, Hdt. 1, 70, etc.: τὰ 'Ηραῖα, (ἱερά) *festival of Juno*, Ath. 525 E.

'Ηρακλέης, contr. 'Ηρακλῆς, ὁ, Ion. gen. 'Ηρακλέεος, contr. 'Ηρακλέους, in Hom. 'Ηρακλῆος: Ion. dat. 'Ηρακλέεϊ, contr. 'Ηρακλέει, 'Ηρακλεῖ, in Hom. 'Ηρακλῆϊ: Ion. acc. 'Ηρακλέεᾰ, contr. 'Ηρακλέᾱ, in Hom. 'Ηρακλῆα, rarely with double contr. 'Ηρακλῆ, Soph. Tr. 476, Plat. Phaed. 89 C, later also 'Ηρακλῆν: voc. 'Ηράκλεες, 'Ηράκλεις, in later prose also "Ηρακλες, Lob. Phryn. 640: Nom. plur. 'Ηρακλέες, only Plat. Theaet. 169 B. With poet. and Ion. elision of one vowel, 'Ηρακλέος, 'Ηρακλέϊ, 'Ηρακλέᾰ, Hdt.:—*Heracles*, Lat. *Hercules*, son of Jupiter and Alcmena, from Hom. downwds. the most famous of the Greek heroes: the vocat., esp. in forms 'Ηράκλεις, and "Ηρακλες, is usu. an exclamation of surprise, anger or disgust, like Lat. *Hercle* and *Mehercle*, Ar. Ach. 184, Nub. 284.—II. *the luckiest throw with the dice* was called 'Ηρακλῆς, as well as 'Αφροδίτη, and Μίδας, cf. ἀστράγαλος. [ᾱ, freq., even in Att., Pors. Med. 675.] Hence

†'Ηράκλεια, ας, ἡ, (sub. πόλις, *Hercules' city*) *Heraclēa*: I. in Greece.—1. a city of Thessaly in the territory of Trachis, (about six stadia from Trachis, and sixty from Thermopylae) built by the Lacedaemonians in conjunction with the Trachinians, hence called 'Ηρ. ἡ ἐν Τραχῖνι, Thuc. 4, 78, and ἡ Τραχινία, Xen. Hell. 1, 2, 18.—2. Λύγκηστις, a city of Macedonia on the confines of Illyria, Strab.—3. a town of Elis (Pisatis) on the Cytherius, Strab.—II. in Asia,—1. ἡ Ποντική, a celebrated city of Bithynia on the *Pontus* Euxinus, a colony of the Megarians, now *Erekli*, Xen. An. 6, 2, 1; Strab., etc.—2. a town of the Mytileneans on the Mysian Acte, Strab. p. 607.—3. Latmi, a city of Ionia at the foot of Mt. Latmus, its ruins are near the mod. *Oufa Bafi*, Strab.—4. a city of Caria, Id.—5. a city of Media, built by the Macedonians, Id.—6. a city of Syria near Antioch, Id.—Others of this name in Strab., etc.—III. in Italy, a celebrated city of Lucania near the Siris, also called 'Ηρακλεόπολις, now *Colicoro*, Strab.

†'Ηράκλεια, ων, τά, *festival of Hercules*, Thuc., etc., v. sub 'Ηράκλειος I.

†'Ηρακλείδης, ου Ep. αο, Ion. -ηΐδης, εω, ὁ, *son of Hercules*, i. e. Thessalus, Il. 2, 679.—2. Tlepolemus, Ib. 653; 5, 628: in genl. *descendant of Hercules*, esp. in pl. *οἱ* 'Ηρακλεῖδαι, ῶν, *the Heraclidae, descendants of Hercules*, who overran the Peloponnesus 80 years after the Trojan war; from these were descended the kings of Sparta, Hdt., Thuc., Xen., etc.—II. as pr. n. *Heraclīdes*, of Mylassa, a general of the Carians, Hdt. 5, 121.—2. a Cymaean, Id. 1, 158; 5, 37: writer of a work on Persian affairs, (Περσικά) Ath. 48 C, etc.?—3. son of Lysimachus, a leader of the Syracusans in the Peloponnesian war, Thuc. 6, 73, 103.—4. son of Aristogenes, a Syracusan, Xen. Hell. 1, 2, 8.—5. of Clazomenae, a leader of the Athenians, Plat. Ion 541.—6. ὁ Αἴνιος, Arist. Pol.—7. ὁ Ποντικός, a philosopher, a pupil of Plato and Aristotle, Diog. Laert., who mentions many others of this name.—8. a comic poet, Ath. 532 E.—Many others in Ath., etc.

†'Ηράκλειον, Ion. -ήϊον, ου, τό, *the Heraclēum, temple of Hercules*; v. sub 'Ηράκλειος. As prop. n., *Heraclēum*, a city of Sicily, elsewhere 'Ηράκλεια, Strab. p. 266.—2. *Herculaneum*, a city of Campania, Id. p. 246.—3. a city at the outlet of the Maeotis, Id.—4. a city of Syria, Id.—5. a city of Crete near Cnosus, Id.—6. a city of Ægypt near Canopus, Id. p. 788; cf. Hdt. 2, 113.—II. of promontories,—1. *prom. Herculeum*, in Bruttium, the southern point of Italy, now *Capo di Spartivento*, Strab.—2. in Pontus, near Amisus, Id.

†'Ηρακλειοξανθίας, ου, ὁ, ('Ηρακλῆς, Ξανθίας) *a Hercules-Xanthias*, comic appell. in Ar. Ran. 499.

'Ηράκλειος, α, ον, also ος, ον, Soph. Tr. 51, Ep. 'Ηρακλήειος, η, ον; *of* or *belonging to Heracles*, βίη 'Ηρακληείη, for *Hercules himself, the powerful Hercules*, Hom., cf. Hor. Od. 1, 3, 36: 'Ηρ. στῆλαι, *the pillars of Hercules*, the opposite headlands of Calpe in Europe and Abyla in Africa corresponding to Gibraltar and Apes' Hill near Tangier, Hdt. 4, 8: τὸ 'Ηράκλειον, Ion. -ήϊον, sub. ἱερόν, *the temple of Hercules*, Id. 2, 44, etc.: τὰ 'Ηράκλεια, *his festival*, Ar. Ran. 651.—II. νόσος 'Ηρακλείη, *the epilepsy*, Hipp.—III. 'Ηράκλεια λουτρά, *hot baths*, Ar. Nub. 1051.—IV. λίθος 'Ηρακλεία, *the magnet*, Plat. Tim. 80 C, v. Μάγνης II.—V. τὸ 'Ηράκλειον, *a medicinal plant, Heracleum*, Theophr. †Adv. -ως, *in the manner of Hercules*, Luc.

'Ηράκλεις, v. 'Ηρακλέης.

†'Ηρακλείτειος, α, ον, *of Heraclītus, Heraclitēan*, Plat. Rep. 498 A.

'Ηρακλειτίζω, *to be a follower of Heraclitus* the philosopher, Arist. metaph.: formed like Φιλιππίζω, etc. Hence

'Ηρακλειτιστής, οῦ, ὁ, *a follower of Heraclitus*.

†'Ηράκλειτος, ου, ὁ, *Heraclītus*, a celebrated philosopher of Ephesus, of the Ionian school, Plat. Symp. 187; Arist., etc.—2. a poet of Halicarnassus, Strab.—3. a juggler of Mytilene in the time of Alexander, Ath. 438 C; also a harper of Tarentum, Id.—Others in Diog. L., etc.

†'Ηρακλεόδωρος, ου, ὁ, *Heracleodōrus*, masc. pr. n., Arist.

†'Ηρακλέους λιμήν, ὁ, *Port of Hercules*, a port of Alysia in Acarnania, Strab.—2. a port of Etruria near Cossae, now *Porto d' Hercole*, Id.—Others in Strab.

†'Ηρακλέων, ωνος, ὁ, *Heracleon*

father of the Syrian prince Dionysius, Strab.—2. a grammarian of Ephesus, Ath. 76 A., etc.

'Ηρακλήειος, είη, ειον, Ep. lengthd. form for Ηράκλειος, q. v.

†'Ηρακληΐδης, ὁ, Ion. for 'Ηρακλείδης, Hdt.

†'Ηρακλήϊος, ΐη, ϊον, Ion. for 'Ηράκλειος, Hdt.

†'Ηρακληΐς, ίδος, ἡ, *the Heraclēïd*, a poem relating to Hercules, Arist.

'Ηρακλῆς, ὁ, contr. from 'Ηρακλέης, q. v.

†'Ηράκων, ωνος, ὁ, *Heracon*, a Macedonian, Arr. An. 6, 27.

†'Ηραμίθρης, ου, ὁ, *Heramithres*, masc. pr. n., Luc.

'Ηρᾰνέω, ῶ, v. sub ἤρανος.

'Ηράνθεμον, ου, τό, = ἄνθεμις, Diosc.

'Ηρᾰνος, ου, ὁ, *a guardian, ruler, master*, acc. to Gramm.: Hermesian. 16, 22, calls Musaeus and Hesiod ἤρανος Χαρίτων, πάσης ἱστορίης, *friend* of the Graces, *master* of all wisdom. The verb ἠρᾰνέω, only in Gramm., who explain it by βοηθεῖν, χαρίζεσθαι. (From ἦρα, not without a play on κοίρανος, cf. ἐπιήρανος.)

'Ηρᾰρε, 3 sing. aor. 2 act. of ἄρω, Hom.

†'Ηράτεμις, *Heratemis*, a canal in India, Arr. Ind. 39, 1.

'Ηρᾰτο, 3 sing. aor. 1 mid. of αἴρω, Hom.

'Ηρᾶτο, 3 sing. impf. from ἀράομαι, Hom.

†'Ηρέας, ου, ὁ, *Hereas*, masc. pr. n., a Megarian, Plut. Thes. 20.

'Ηρέμᾰ, and before a vowel ἠρέμᾰς, adv. *stilly, gently, quietly, calmly, softly*, Ar. Pac. 82; ἠρ. ἐπιγελᾶν, Plat. Phaed. 62 A: *a little, slightly*, opp. to σφόδρα, Plat. Theaet. 152 A: *by degrees*, opp. to τάχιστα, Id. Rep. 617 A. The adj. ἤρεμος, from which it is usu. derived, is found as positive only in Gramm., ἠρεμαῖος, being used instead: but the irr. compar. ἠρεμέστερος, is used in the above senses, Xen. Cyr. 7, 5, 63; with adv. ἠρεμεστέρως, Ib. 3, 1, 30. Cf. ἠρεμί. (Perh. akin to ἀτρέμα, ἀτρέμας, perh. also to ἔρημος.) Hence

'Ηρεμάζω, *to be still, silent*, esp. from grief, LXX.

'Ηρεμαῖος, αία, αῖον, adj. of ἠρέμα, *soft, still, gentle, easy, slight*, first in Hipp. Adv. -ως, Xen. Eq. 9, 5. Hence

'Ηρεμαιότης, ητος, ἡ, *rest*, Hipp.

'Ηρεμέστερος, α, ον, irreg. comp. of ἠρεμαῖος, v. ἠρέμα.

'Ηρεμέω, ῶ, *to be still, quiet, calm*, Plat. Gorg. 527 B. Hence

'Ηρέμησις, εως, ἡ, *a becoming still, quiet, calm, a calming*, Tim. Locr.

'Ηρεμί, [ῑ] adv. for ἠρέμα, now read in Ar. Ran. 315, from the Rav. MS., where a second hand gives ἠρεμεῖ.

'Ηρεμία, ας, ἡ, (ἠρέμα) *stillness, calmness, rest*, Dem. 168, 15.

'Ηρεμίζω, (ἠρέμα) *to calm, cause to rest*: hence pass. *to be still, at rest*, Arist. Org.: but also—II. intr.=ἠρεμέω, Xen. Lac. 1, 3.

'Ηρεμος, ον, v. ἠρέμα.

'Ηρεμότης, ητος, ἡ,=ἠρεμία.

'Ηρεσίς, ίδος, ἡ, the priestess of Juno at Argos, E. M., cf. Müller Archäol. d. Kunst § 69.

'Ηιρευν, Ion. for ᾕρουν, impf. from αἱρέω, Hes. Sc. 302.

'Ηρη, Ion. for 'Ηρα, Hom.

'Ηρήρει, 3 sing. plqpf. 2 of ἄρω, Il. 12, 56.

'Ηρήρειστο, 3 sing. plqpf. pass. Ion. of ἐρείδω, Il.

†'Ηρητον, ου, τό, *Erētum*, an ancient Sabine city, now *Rimane*, Strab.

'ΗΡΙ, adv., *early, at early morn*, Hom., who usu. joins, μάλ' ἦρι, or ἦρι μάλα, Il. 9, 360, Od. 19, 320; in Thuc. ἅμα ἦρι τοῦ θέρους, *early in* the summer. (It is taken to be orig. a dat. of ἦρ, ἔαρ, *spring*; prob. akin to ἠήρ as twilight, and 'Ηώς.)

'Ηριγένεια, ας, ἡ, (ἦρι, *γένω) *early-born, child of morn*, in Hom. always epith. of 'Ηώς: some take it act., *morn-producing, mother of morn*: also without 'Ηώς, as prop. n. 'Ηριγένεια, Od. 22, 197; 23, 347.

'Ηριγενής, ές,=foreg., 'Ηώς, Ap. Rh.

'Ηριγέρων, οντος, ὁ, *early old*, name of a groundsel, from its *hoary* down, Lat. *senecio*, Theophr.

†'Ηριγόνη, ης, ἡ, *Erigŏne*, daughter of Icarius, beloved of Bacchus, Apollod.—2. daughter of Aegisthus, Paus.

'Ηρῐδᾰνός, οῦ, ὁ, *Eridanus*, a river famous in the old legends, said to flow into Ocean from the N. W. of Europe, first in Hes. Th. 338, cf. esp. Hdt. 3, 115. Later authors took it mostly for *the Po*, as first in Eur. Hipp. 737; others also for *the Rhone* or *the Rhine*, and some have even tried to identify it with the *Radaune*, near Danzig, v. Bähr ad l. c.—2. a small stream of Attica falling into the Ilissus, Paus.

'Ηριεργής, ὁ, *a grave-digger*; and

'Ηριεύς, έως, ὁ, *a corpse*: (from ἠρίον, q. v.)

'Ηρικᾰπαῖος, ου, or 'Ηρικεπ., ὁ, mystic epith. of a god, prob. of Bacchus or Priapus, Orph. Hymn. 6, 4, v. Lob. Aglaoph. p. 479. (Usu. deriv. from ἦρι, κῆπος: others from ἐρι-, κάπτω, v. Lob. l. c.)

'Ηρῐκε, 3 sing. aor. 2 act. from ἐρείκω, Il. 17, 295.

†'Ηριννα, poet. 'Ηρίννη, ης, ἡ, *Erinna*, a Grecian poetess, a contemporary of Sappho, Anth.

'Ηρῐνός, ή, όν, (ἦρ)=ἐαρινός, Pind. P. 9, 82.

'Ηρίον, ου, τό, *a mound, barrow*, Il. 23, 126: rare in prose, though it occurs in Dem. 1319, 27, Lycurg. ap. Harp. v. ἠρία. (Usu. deriv. from ἔρα.)

'Ηρῐπε, 3 sing. aor. 2 act. from ἐρείπω, Hom.

'Ηριπόλη, ης, ἡ, (ἦρι, πολέω) *early-walking*, and so like ἠριγένεια, *the morn, dawn*, Anth.

†'Ηριππίδας, α, ὁ, *Herippidas*, a Lacedaemonian, Xen. Hell. 3, 4, 6.

'Ηρῐσε, 3 sing. aor. 1 act. from ἐρίζω, Hes. Th. 928.

'Ηρίσταμεν, v. sub ἀριστάω.

†'Ηριφανίς, ίδος, ἡ, *Eriphănis*, a Lyric poetess, Ath. 619 C.

'Ηρμοσμένως, adv. part. perf. pass. from ἁρμόζω, *fitly, properly*, Diod.

†'Ηρόδικος, ου, ὁ, *Herodĭcus*, of Selymbria, at first a teacher of gymnastics, afterwards a physician, Plat. Phaedr. 227 D.—2. of Leontini, a brother of Gorgias, Plat. Gorg. 448 B.—3. an Athenian historian, Arist. —Others in Ath., etc.

†'Ηροδότειος, ον, *of Herodotus, Herodotēan*, Strab.: from

†'Ηρόδοτος, ου, ὁ, *Herŏdŏtus*, the celebrated historian, born at Halicarnassus in Caria, B. C. 484, Hdt., etc. —2. a Theban, victor in the Isthmian games, Pind. I. 1.—3. son of Basilides, an Ionian, Hdt. 8, 132.—4. a philosopher of Tarsus, a follower of Timon, Diog. L.—Others in Ath., etc.

†'Ηρόδωρος, ου, ὁ, *Herodōrus*, ὁ Ποντικός, a Greek grammarian of Heraclea II. 1, a contemporary of Aristotle, Arist., Plut., etc.

†'Ηρομένης, ους, ὁ, *Heromĕnes*, masc. pr. n., a Macedonian, Arr. An. 1, 25.

†'Ηρόπυθος, ου, ὁ, *Heropythus*, of Abdera, Hipp.—2. an Athenian archon, Dem. 282, 7.—3. an Ephesian, Arr.

†'Ηροσκάμανδρος, ου, ὁ, *Heroscamandrus*, an Athenian, Plat. Theag. 129 B.

†'Ηρόστρατος, ου, ὁ, *Herostrătus*, an Ephesian, who, to acquire a perpetual name, set fire to the temple of Diana at Ephesus, Strab.

†'Ηροφάνης, ους, ὁ, *Herophănes*, masc. pr. n., Paus.

†'Ηρόφαντος, ου, ὁ, *Herophantus*, a tyrant of Parium in the time of Darius Hystaspis, Hdt. 4, 138.

†'Ηροφίλειος, ον, *of Herophilus*, Gal., Strab.

†'Ηροφίλη, ης, ἡ, *Herophĭle*, name of a Sibyl, Paus.

†'Ηρόφιλος, ου, ὁ, *Herophĭlus*, a celebrated physician of Chalcedon, Gal., Plut.—2. a Cynic philosopher, Luc.

†'Ηρόφυτος, ου, ὁ, *Herophytus*, a Samian, Plut. Cim. 9.

†'Ηρπα, *Herpa*, a small town of Cappadocia, Strab.

'Ηρσα, aor. 1 from ἄρω.

'Ηρύγγιον, ου, τό, dim. from ἤρυγγος, Plut.

'Ηρυγγίς, ίδος, ἡ, *of* or *belonging to the ἤρυγγος*, Nic.

'Ηρυγγίτης, ου, ὁ, Plut., and ἤρυγγος, ου, ἡ, Nic. Th. 645, *eringo*.

'Ηρῠγε, 3 sing. aor. 2 from ἐρεύγω, Il., cf. ἐρεύγομαι III.

'Ηρύκᾰκε, 3 sing. aor. 2 from ἐρύκω, Il. [ῡ]

'Ηρῶ, 2 sing. impf. from ἀράομαι, Od. 18, 176.

'Ηρῳ, poet. for ἥρωι, dat. sing. from ἥρως, Il. 7, 453, Od. 8, 483.

†'Ηρώ, οῦς, ἡ, *Hero*, the beautiful priestess of Venus at Sestus, beloved of Leander, Mus., Anth.

†'Ηρώδας, α, ὁ, *Herōdas*, a Syracusan, Xen. Hell. 3, 4, 1.

†'Ηρώδης, ου, ὁ, *Herōdes*, ὁ 'Αττικός, of Marathon, an Athenian sophist, Luc.—2. *Herōdes, Herod*, name of several kings of Judaea, in the time of Christ, and the apostles, Jos., N. T.—1. *Herod the Great*, made king of the Jews by the Romans through the influence of Antony.—2. *Herod Antipas*, son of foreg., tetrarch of Galilee and Petraea.—3. *Herod Agrippa* grandson of Herod the Great.—4 *Herod Agrippa*, surnamed *Minor*, son of foreg., last king of the Jews, Jos., in N. T. under the name of *Agrippa* alone, Act. 25, and 26.

†'Ηρωδιᾱνοί, ῶν, οἱ, *the partisans of Herod*, N. T. Matth. 22, 6, etc.

†'Ηρωδιᾱνός, ου, ὁ, *Herodian*, an historian; also, a grammarian of Alexandrea.

†'Ηρωδιάς, άδος, ἡ, *Herodias*, granddaughter of Herod the Great. N. T.

†'Ηρωδίων, ωνος, ὁ, *Herōdion*, masc. pr. n., N. T.

'Ηρώειον, ου, τό,=ἡρῷον.

'Ηρωελεγεῖον, ου, τό, sub. μέτρον or μέλος, *a distich, consisting of an hexameter and a pentameter*.

'Ηρωελεγεῖος, ου, ὁ, sub. στίχος,= foreg.

'Ηρωΐζω, (ἥρως) *to write heroic verse or an epic poem*.

'Ηρωικός, ή, όν, (ἥρως) *of, belonging to a hero, heroic*, Plat. Crat. 398 E: ἡρ. μέτρον, *the heroic* verse, *hexameter*, Arist. Rhet., and poet. Adv. -κῶς.

'Ηρωίνη, ης, ἡ, contr. ἡρῴνη, fem. of ἥρως, *a heroine*, Ar. Nub. 315. [ῑ]

Ἡρώϊος, *α, ον*,=ἡρωϊκός, ἡρῷος, Pind. O. 13, 71.

Ἡρωΐς, *ΐδος, ἡ*,=ἡρωΐνη, Pind. P. 11, 13.—2. as adj. pecul. fem to ἡρωϊκός, Ap. Rh. 1, 1048.

Ἡρώϊσσα, *ης, ἡ*, contr. ἡρῷσσα,= ἡρωΐνη.

Ἠρώμην, impf. from ἀράομαι, Od. 12, 337.

†Ἥρων, *ωνος, ὁ*, *Hēron*, a celebrated mathematician of Alexandrea.

†Ἡρώνδας, *α, ὁ*, *Herondas*, masc. pr. n., Plut.; esp. a writer of iambics, Ath. 86 B.

†Ἡρῴνη, *ης, ἡ*, contd. for ἡρωΐνη, Ar. Nub. 315.

Ἡρωογονία, *ας, ἡ*, (ἥρως, γόνος) *the descent of heroes*, a poem of Hesiod.

Ἡρωολογέω, *ῶ*, (ἥρως, λέγω) *to sing, tell, write of heroes*, Strab. Hence

Ἡρωολογία, *ας, ἡ*, *a tale of heroes*, Ath.

Ἡρῷον, *ου, τό*, *the temple* or *chapel of a hero*, as the Heracleum, etc., where ἱερόν, ἕδος, or δῶμα, is usu. supplied, Hdt. 5, 47, etc.—II. *an hexameter*, sub. μέτρον, Plut.—III. τὰ ἡρῷα, *the festival of a hero*, sub. ἱερά, Plut.: strictly neut. from

Ἡρῷος, *ῴα, ῷον*, or ἡρῶος, *ώα, ῶον*,=ἡρωϊκός, esp. ὁ ἥρ., c. aut sine ῥυθμός, *the heroic measure, hexameter*, Plat. Rep. 400 B: so too, μέτρον ἡρ., Dem. Phal.: ποὺς ἡρ., *the dactyl*, Plut.: from

Ἥρως, *ὁ*, gen. ἥρωος, (for which some read ἥρως, Od. 6, 303, but Wolf prefers pronouncing ἡρῶος) in Pausan. ἥρω: dat. ἥρωι, poet. contr. ἥρῳ, Il. 7, 453, Od. 8, 483, Ar. Av. 1485: acc. sing. and plur. ἥρωα, ἥρωας, Att. contr. ἥρω, ἥρως.

In Hom. ἥρως, is *a title of honour*, given not only to *warrior*-chiefs and their followers, esp. to the Greeks before Troy, (ἄνδρες, θεράποντες, ὀπάονες, ἑταῖροι ἥρωες: ἥρωες Δαναοί, Ἀχαιοί), Il. 2, 110; 19, 34, Od. 1, 101, etc.; but also to men who had nothing to do with war or command, as Od. 8, 483, to the minstrel Demodocus, and Od. 18, 423, to the herald Mulius, cf. Hdt. 7, 134; nay in Od. 7, 44, the unwarlike Phaeacian people, are so called. So that ἥρως, was orig. applied to *any free-man*, of the ante-Hellenic age, *respectable by birth*, or *for skill in any pursuit*, esp. *in war*; this age was called *the Heroic*, cf. Ap. Lex. Hom. p. 403 Toll., Serv. Virg. Aen. 1, 200, Thirlw. Hist. Gr. 1, 123, sq. The Germ. *herr*, (*Sir*) in its earliest usage, e. g. in the Nibelungenlied, may be compared with ἥρως, and is perh. akin to it: Ἥρα, too, and Lat. *herus, hera*, seem to belong to the same root.—II. as the heroic age gained dignity by antiquity, *the heroes were exalted above the race of common men.* There is a trace of this in Hom. himself, for Il. 12, 23, the heroes are called ἡμιθέων γένος ἀνδρῶν: it was fully carried out in Hes. Op. 170, where *the Blessed Heroes* are the Fourth Age of men, who fell before Thebes and Troy and then passed to the Islands of the Blest. These must not be confounded with the δαίμονες, who stood one step higher, between them and the gods.—III. but heroes, *as objects of worship*, occur first in Pind., who makes them a race between gods and men, *demigods*, ἡμίθεοι. The term was so first used of such as were born from a god and a mortal, as Hercules, Memnon: then of such as were honoured for services done to mankind, as Theseus. Hence—IV. later, esp. in historical writers, the heroes are *inferior local deities*, patrons of tribes, cities, guilds, etc.: so at Athens the ἥρωες ἐπώνυμοι, were the heroes after whom the φυλαί were named: esp. the founders of a race or city (ἀρχηγέται, κτίσται) were worshipped under this name: they had small temples or chapels dedicated to them by the state, (ἡρῷα, ἡρώεια), with offerings and festivals, but always distinct from the *national* gods, v. Hdt. 1, 168; 5, 66, Thuc. 4, 87; 5, 11, etc.—V. late Greek writers used ἥρως, to express Lat. *divus*: hence—VI. in genl. for μακαρίτης, *the late, the deceased*, Alciphr. 3, 37, cf. Jac. A. P. p. 341.

†Ἡρώων πόλις, *ἡ*, (*city of heroes*) *Heroöpōlis*, a city of lower Ægypt, Strab.

Ἧς, Dor. for ἦν, 3 sing. impf. from εἰμί, to be.

Ἤισα, aor. 1 from ἄδω.

Ἧσα, aor. 1 from ἥδω.

Ἧσαι, 2 sing. from ἧμαι, Il. 2, 255.

†Ἡσαΐας, *ου, ὁ*, *Iesaias, Isaiah*, a celebrated prophet of Israel, N. T.

†Ἥσαινος, *ου, ὁ*, *Hesaenus*, a mountain of Paeonia, Arist.

Ἦσαν, 3 pl. impf. from εἰμί, Hom.

Ἤισαν, Att. for ἤδεσαν, 3 pl. plqpf. c. impf. signf. from οἶδα, Eur. Cycl. 231.—II. for ἤεσαν, ἤϊσαν, 3 plur. impf. of εἶμι, rare and only poet., in Hom. only once in compd. ἐπῆσαν, Od. 19, 445.

Ἥσατο, Ep. 3 sing. aor. 1 from ἥδομαι, Od. 9, 353.

†Ἠσαῦ, *ὁ*, indecl. *Esau*, elder son of Isaac, N. T.

Ἥσειν, inf. fut. of ἵημι, Od.

Ἦσθα, Aeol. for ἦς, 2 sing. impf. of εἰμί, to be, oft. in Hom.: and not unusu. in common language.

Ἧσθαι, inf. from ἧμαι.

Ἠισθημένως, adv. part. perf. pass. of αἰσθάνομαι, *with a sense* or *feeling*, τινός.

Ἥσθην, *ης, η*, aor. 1 of ἥδομαι, Hom.

Ἡσιεπής, *ές*, (ἵημι, ἔπος) *throwing words*, i. e. *a babbler.*

†Ἡσιόδειος, *ον*, *of Hesiod, Hesiodēan*, Plat.: from

†Ἡσίοδος, *ου, ὁ*, *Hesiod*, a celebrated Grecian poet, born at Ascra in Boeotia, though commonly said to be of Cyme in Aeolis, Pind. I. 6, 98: v. Göttl. praef. ad Hes. p. VII, sq., ed. 2.

†Ἡσιόνη, *ης, ἡ*, *Hesiŏne*, daughter of Oceanus, wife of Prometheus, Aesch. P. 560.—2. daughter of Laomedon, given by Hercules in marriage to Telamon, Apollod.

Ἧσις, *εως, ἡ*, (ἥδομαι) *delight.*

Ἤσκειν, for ἤσκεεν, 3. sing. impf. from ἀσκέω, Il. 3, 388.

†Ἡσκυλῖνος, *ου, ὁ*, λόφος, also Ἠσκύλινον, *τό*, ὄρος,=Lat. *Esquilinus collis, the Esquiline hill* in Rome, Strab.

Ἤισμεν, Att. for ἤδειμεν, 1 plur. plqpf. (impf.) of οἶδα, Aesch. Ag. 1099, cf. Piers. Moer. p. 174: like ἴσμεν, for ἴδμεν, ἴδομεν.

Ἧσο, 2 sing. imperat. from ἧμαι, Hom.

Ἧσσα, *ης, ἡ*, Att. ἧττα, *a defeat, discomfiture*, opp. to νίκη, Plat. Legg. 638 B; πολέμου, in war, Id. Lach. 196 A: c. gen. rei, *a yielding, giving way to* a thing, ἡδονῶν, ἐπιθυμιῶν, Plat. Legg. 869 E: from

Ἡσσάομαι, f. ἡσσηθήσομαι, sometimes also ἡττήσομαι, Lys. 180, 19, from Att. ἡττάομαι: Ion. ἑσσέομαι, contr. ἑσσοῦμαι, Hdt., (ἥσσων): as pass., *to be less*, i. e. *weaker, than* another, τινός, hence *to be unequal, inferior to* him, *to be beaten, worsted, defeated* by him, Hdt., and Trag.: *to give way, yield, submit to* one, esp. to one's passions and desires, τοῦ δεινοῦ, Thuc. 4, 37, τῶν ἡδονῶν, Xen. Ages. 5, 1; absol. *to be beaten* or *defeated*, μάχῃ, Hdt. 5, 46, etc.: ἡσσ. τῷ θυμῷ, *to be broken in spirit*, Id. 8, 130; also τὴν γνώμην, Thuc. 6, 72: as law-term, like Lat. *causa cadere, to lose one's cause*, opp. to νικᾶν, Valck. Diatr. p. 261. Construct.: strictly and in Att. always, c. gen. pers., as derived from compar. ἥσσων, Valck. Hipp. 458; but in Hdt 3, 106, like a regul. pass. ἡσσοῦσθαι ὑπό τινος, also πρός τινος, Id. 9, 122.—B. the act. ἡσσάω, ἡττάω, *to beat down, weaken*, is rare, and never in good Att., first in Polyb., cf. Valck. Schol. Eur. Phoen. 1380. Hence

Ἥσσημα, *ατος, τό*, Att. ἥττ., *a defeat*, LXX.

Ἡσσητέος, *α, ον*, verb. adj.: neut. plur. ἡσσητέα, *one must be beaten*, γυναικός, *by* a woman, Soph. Ant. 678.

†Ἡσσός, *οῦ, ἡ*, *Hessus*, a city of Locris near Oeanthe; hence *οἱ* Ἡσσιοι, *the inhab. of Hessus, the Hessians*, Thuc. 3, 101.

Ἥσσων, ἧσσον, gen. *ονος*: Att. ἥττων: Ion. ἕσσων, Hdt.: *less, lower, meaner*, esp. *less in force, weaker*, Hom., etc.; *οἱ* ἥσσονες, *the weaker party*, Aesch. Supp. 203; τὸν ἥττω λόγον κρείττω ποιεῖν, "to make *the worse* appear the better reason," Plat. Apol. 18 B, cf. Ar. Nub. 114: hence—2. c. gen. pers., *weaker than* another, *inferior to* him, like Lat. *minor*, Hor. Epist. 1, 10, 35, Hom., etc.; οὐδενὸς ἥσσων, "*second to* none," Thuc. 2, 60: εἴς τι, in a thing, Hdt. 3, 102; ἕσσων τινὸς θεῖν, *not so good* at running, Ib. 105: esp. *giving way, yielding* to a thing, ἔρωτος, Soph. Tr. 489; κέρδους, Ar. Plut. 363; ἡδονῶν, Plat. Prot. 353 C: ἧττον, as adv. *less*, οὐδὲν ἧττον, *not the less, just as much, notwithstanding*, freq. in Att.: regul. adv. ἡσσόνως, Att. ἡττόνως. (Used as irreg. compar. of positive κακός: but its true etymol. positive is prob. ἦκα, superl ἥκιστος.)

Ἧσται, 3 sing. from ἧμαι, Hom.

Ἤιστε, Att. for ἤδειτε, 2 plur. plqpf. (impf.) of οἶδα.

Ἤστην, for ἤτην, 3 dual impf. of εἰμί, to be, Il. 5, 10, Hes. Sc. 50.

Ἧστο, 3 sing. impf. of ἧμαι, Hom.

Ἦστον, for ἦτον, 2 dual impf. of εἰμί, to be.

Ἡστός, *ή, όν*, verb. adj. from ἥδομαι, *delighted.*—II. *to be delighted, cheerful.*

Ἥσυχα, adverbial neut. pl. from ἥσυχος, like ἡσυχῇ.

Ἡσῡχάζω, (ἥσυχος) *to be still, quiet, at rest*, Trag.; usu. in part., as, ἡσυχάζων προσμένω, Soph. O. T. 620: τὸ ἡσυχάζον τῆς νυκτός, *the dead* of night, Thuc. 7, 83.—II. trans. *to still lay to rest*, Plat. Rep. 572 A.

Ἡσῡχαῖος, *αία, αῖον*, poet. for ἥσυχος, Soph., and Eur.; but also in prose, as Plat. Polit. 307 A.

Ἡσῡχαίτερος, *α, ον*, irr. comp. of ἥσυχος, ἡσυχαῖος.

Ἡσῡχαστήριον, *ου, τό*, (ἡσυχάζω) *the retreat of an* ἡσυχαστής.

Ἡσῡχαστής, *οῦ, ὁ*, (ἡσυχάζω) *one who leads a still, retired life*; esp. of religious contemplation, *a quietist.*

Ἡσῡχάστρια, *ας, ἡ*, fem. of foreg.

†Ἡσυχεία, *ας, ἡ*, or Ἡσυχία, *Hesy-*

chia, daughter of Thespius, Apollod.:—also, fem. pr. n., Plut.

'Ἡσῠχῇ, Dor. ἁσυχᾶ, adv. *still, quietly, softly, gently*, Pind. P. 11, 84, Eur., etc.; hence *by stealth, secretly*, Plut., v. Thuc. 8, 69, and ἥσυχος. (Others write ἡσυχῆ.)

'Ἡσῠχία, ας, Dor. ἁσυχ., ἡ, *stillness, rest, quiet, ease, peace*, Od. 18, 22, H. Hom. Merc. 356; and in Pind. P. 8, 1, personified: ἐν ἡσ., opp. to ἐν πολέμῳ, Thuc. 3, 12: so too, ἐφ' ἡσυχίας, Ar. Vesp. 1517; κατ' ἡσυχίην πολλήν, quite at one's ease, Hdt. 1, 9; 7, 208: esp., ἡσυχίαν ἄγειν or ἔχειν, to keep *quiet*, be *at peace* or *at rest*, first in Hdt. 1, 66; 7, 150, etc.; also, δι' ἡσυχίης εἶναι, Id. 1, 206; for which Dem. also διατρίβειν or διάγειν ἐν ἡσ., μένειν ἐπὶ ἡσυχίᾳ:—c. gen. objecti, ἡσυχία τῆς πολιορκίης, *rest from* the siege, Hdt. 6, 135.—2. *rest, leisure*, Lat. *otium*, καθ' ἡσυχίαν, *at leisure*, Thuc. 3, 48, etc.; opp. to διὰ σπουδῆς, Xen. Hell. 6, 2, 28.—3. *stillness, silence*, Hdt.: hence *solitude, a sequestered place*, Xen. Mem. 2, 1, 21.

†'Ἡσυχία, ας, ἡ, as pr. n., v. 'Ἡσυχεια.

'Ἡσύχιμος, ον, Dor. ἁσυχ., poet. for ἥσυχος, ἡμέρη, Pind. O. 2, 58.

'Ἡσύχιος, ον, rarely ία, ιον, poet. for ἥσυχος: *still, calm, quiet, at rest, at ease*, Il. 21, 598: but also in prose, as Hdt. 1, 107, Antipho 121, 12, Thuc. 1, 120, etc. Adv. -ίως, H. Hom. Merc. 438. [ῠ] Hence

'Ἡσῠχιότης, ητος, ἡ,=ἡσυχία, Plat. Charm. 159 B.

Ἥσυχος, ον, *still, calm, quiet, at rest, at ease, easy*, Hes. Th. 763: *at peace, peaceful*, Hes. Op. 119: *silent, soft, gentle*, ὄμμα, πούς, etc., Trag.; *at leisure: lonely*: ἔχ' ἥσυχος, keep *quiet*, keep *still*, Hdt. 8, 65, Eur. Med. 558: τὸ ἡσ.=ἡσυχία. The usu. Att. comp. and superl. were irreg. ἡσυχαίτερος, -αίτατος, as in Thuc. 3, 82, Plat. Charm. 160 A; but -ώτερος is also found, Soph. Ant. 1089. Adv. -χως, also ἥσυχα and ἡσυχῇ or ἡσυχῆ, q. v. (Prob. from ἧμαι: acc. to Döderlein from ἧκα or ἧσσον.)

'Ἠισχυμμένος, η, ον, part. perf. pass. from αἰσχύνω, Il. 18, 180.

Ἥσω, fut. of ἵημι, Il.

Ἦτε, *or also*, connecting, but so as to distinguish, Il. 19, 148, cf. Buttm. Lexil v. εὔτε 3.

'Ητε, or, as Wolf in Hom., ἤ τε, *surely, doubtless*, v. sub ἤ.

'Ἤιτε, for ᾔειτε, 2 pl. impf. from εἶμι, to go.

'Ἤτην, 3 dual. impf. from εἰμί, to be.

'Ἤιτην, for ᾐείτην, 3 dual. impf. Att. from εἶμι, to go, Heind. Plat. Euthyd. 294 D.

†'Ητιάς, άδος, ἡ, *Etias*, daughter of Æneas, Paus. 3, 22, 11.

'Ἤτοι, conjunct. (ἤ, τοι) *now, and so, truly, indeed*, used in passing from one clause to another, also to begin the apodosis, ἤτοι μέν, Il. 3, 213: strictly it *begins* the sentence, yet Hom. oft. puts it *after* one or more words, either—1. a pronoun, Il. 2, 813, Od. 12, 86, in which case δέ is oft. inserted, Il. 12, 141, etc.; also ῥά, as τὸν ῥ' ἤτοι, Il. 18, 237: or—2. a particle, ἀλλ' ἤτοι, Il. 1, 140, etc.; ἔνθ' ἤτοι, Il. 16, 399, Od. 3, 126, etc.; ὄφρ' ἤτοι, Il. 23, 52, Od. 3, 419; ὡς ἤτοι, Od. 5, 24; more rarely καὶ νῦν ἤτοι and νῦν δ' ἤτοι, Od. 4, 151, Il. 19, 23, Herm. H. Hom. Ven. 226.—II. when it has the explicative signf. of ἤγουν, Lat *scilicet*, some write ἤτοι, as also when it is used in confirmation: in this case it is better, with Wolf, to write ἤ τοι divisim, Il. 6, 56, H. Hom. Merc. 368.—III.=ἤ: its strict usage is ἤτοι.., ἤ, *either.., or*, and so most freq., as in Aesch. Cho. 497, Plat. Phaed. 68 C; freq. also ἤτοι.. γε,.. ἤ, Hdt. 1, 11, etc.: ἤ.., ἤτοι occurs once in Pind. N. 6, 8: and ἤτοι.., ἤτοι for ἤ.., ἤ in late authors as Gal., cf. Schäf. Greg. Cor. p. 643.

'Ἦτορ, τό, in Hom. always in nom. or acc.; but dat. ἤτορι occurs Simon. 7, 7.—*The heart* as a part of the body, only in Il. 22, 452, ἐν ἐμοὶ αὐτῇ στήθεσι πάλλεται ἦτορ ἀνὰ στόμα, *my heart* beats up to my throat: usu. *the heart*, as *the seat of feeling*, for the sensitive part of man's nature, much like θυμός, (only this is mostly used of the heart as the seat of life and passion):—also for *the thinking powers, reason*, in Il. 1, 188, cf. 15, 252; elsewh. always for *the seat of feeling*, as of joy, hope, sorrow, fear, etc., esp. in phrase λύτο γούνατα καὶ φίλον ἦτορ, being here taken for *the seat of hopes and wishes*, Il. 19, 307, Od. 19, 136, etc. That Hom. regarded it as something tangible and corporeal, appears from the places, where ἦτορ is placed ἐν στήθεσι or ἐν φρεσί: in Il. 20, 169, it is placed ἐν κραδίῃ, which here must have a wider signf., though in genl. it is just=ἦτορ. (From Il. 21, 386, ἐνὶ φρεσὶ θυμὸς ἄητο, it is inferred, that ἦτορ has ἄημι for its root, and so, like *animus* and *anima*, strictly denotes *the breath*.)

'Ἠτριαῖος, αία, αῖον, (ἦτρον) *of, belonging to the stomach*: τὸ ἠτριαῖον, *the stomach, paunch*, Ar. Fr. 302; also ἡ ἠτριαία.

'Ἤτριον, ου, τό, *the warp in a web* of cloth, Valck. Phoen. 1727, (the woof being κρόκη): hence, τὰ ἤτρια, *a thin, fine cloth*, such that one could see between the threads of the warp, ἤτρια πέπλων, Eur. Ion 1421: hence *a sieve*: ἤτρια βύβλων, *leaves made of fine strips of papyrus joined crosswise*, Leon. Al. 25, cf. Ruhnk. Tim. (Akin to ἄττω, ᾄττω, ἀΐσσω, not to διάζομαι.)

'Ἦτρον, ου, τό, (ἦτορ) *the part of the body below the navel, the belly*, Lat. *abdomen*, Hipp., v. Foës. Oecon.: also metaph. of *a pot*, Ar. Thesm. 509.

'Ἧττα, ἡττάομαι, ἡττάω, ἥττημα, ἥττων, Att. for ἧσσα, etc.

Ἤτω, for ἔστω, 3 sing. imperat. from εἰμί, N. T.; dub. in Plat.

'Ἠΰ, neut. from ἠΰς. In compds. with εὐ- or ἐϋ-, this is oft. lengthd. Ep. into ἠϋ-; for all words so compounded, v. sub εὐ-.

'Ἠΰς, neut. ἠΰ, Ep. for ἐΰς, *good, brave*: Hom. uses masc. only in nom., and acc. ἠΰν, usu. in phrase ἠΰς τε μέγας τε; neut. in nom. and acc., but only in phrase μένος ἠΰ. [ῡ]

Ἤϋσε, 3 sing. aor. 1 from αὔω, to shout, Hom. esp. Il. [ῡ]

'Ἠΰτε, Ep particle,=εὔτε, *as, like as*, freq. in Hom. in similes for ὡς ὅτε.—II. as real compar. particle for ἤ, *than*, only once in Hom., Il. 4, 277, νέφος μελάντερον ἠΰτε πίσσα φαίνετο, blacker *than* pitch; as in German *wie* (*as*) is sometimes used for *als* (*than*): this usage is followed by Ap. Rh. 1, 269.—That ἠΰτε cannot be put for εὔτε is proved by Buttm. Lexil. v. εὔτε, ἠΰτε; but εὔτε is once found for ἠΰτε, Il. 3, 10, and as v. l. Il. 19, 386, in both which places Buttm. declares for a contr. form ηὖτε [– ⏑], which he is also inclined to prefer in Od. 16, 216. (Acc. to Buttm. ηὖτε, ἠΰτε, arose from ἢ εὖτε, or from ἢ ὅτε.)

'Ἡφαίστειος, εία, ειον, *of* or *belonging to Hephaistos* (*Vulcan*): τὸ 'Ἡφαιστεῖον or 'Ἡφαίστειον (sub. ἱερόν) *the temple of Vulcan*, Hdt. 2, 121: τὰ 'Ἡφαιστεῖα, (sub. ἱερά) *his festival*, the Lat. *Vulcanalia*; also 'Ἡφαίστια.

†'Ἡφαιστηϊάδης, ου, ὁ, *son* or *descendant of Vulcan*, Nonn.

†'Ἡφαιστία, ας, ἡ, *Hephaestia*, a city in the island Lemnos; hence οἱ 'Ἡφαιστιεῖς, έων, *the inhab. of Hephaestia*, Hdt. 6, 140.—2. a deme of the Attic tribe Acamantis; hence ὁ 'Ἡφαιστίδης, ου, *an inhab. of Hephaestia*, Isae. v. l. -τείδης.

†'Ἡφαιστίνη, ης, ἡ, prop. patr. from 'Ἥφαιστος, *daughter of Vulcan*; wife of Aegyptus, Apollod.

†'Ἡφαιστίων, ωνος, ὁ, *Hephaestion*, a friend of Alexander, Arr.—2. a grammarian of Alexandrea, who wrote περὶ μέτρων, Ath., etc.

†'Ἡφαιστόδωρος, ου, ὁ, *Hephaestodōrus*, an Athenian, Andoc.

†'Ἡφαιστόπολις, ιος, ὁ, *Hephaestopŏlis*, father of the Samian Iadmon, Hdt. 2, 134.

'Ἡφαιστόπονος, ον, (Ἥφαιστος, πονέω) *wrought by Vulcan*, ὅπλα, Eur. I. A. 1072.

Ἥφαιστος, ου, ὁ, Dor. Ἅφ., *Hephaistos*, the Lat. *Vulcanus*, son of Jupiter and Juno, lame from birth, Il. 18, 397, cf. ἀμφιγυήεις and ἠπεδανός, god of fire as used in art, master of all the arts which need the aid of fire, and so esp. of working in metal: hence he makes the thrones of the gods, Jupiter's sceptre, the Aegis, the arms of Achilles, etc.; all works in metal are called his works, Il. 8, 195, Od. 4, 617, Hes. Sc. 123, etc.; hence fire is in Hom. φλὸξ 'Ἡφαίστοιο, and he himself is κλυτοεργός, κλυτοτέχνης or χαλκεύς, Il. 15, 309. For his ill-starred marriage with Venus, v. Od. 8, 267, sq.

'Ἡφαιστότευκτος, ον,=sq., σέλας, Soph. Phil. 987.

'Ἡφαιστοτευχής, ές, (Ἥφαιστος, τεύχω) *wrought by Vulcan*, δέπας, Aesch. Fr. 64, where however Herm. 'Ἡφαιστοτυχές, metri grat.

†'Ἡφαίστου ἀγορά, ἡ, *Forum Vulcani, Vulcan's Market*, a place in Campania near Puteoli, now *Solfatara*, Strab.

Ἥφθᾱ, Dor. for ἥφθη, 3 sing. aor. 1 pass. from ἅπτω.

'Ἦφι, poet. esp. Ep. for ᾗ, Il. 22, 107.

'Ἠφίουν, 1 impf. from ἀφίημι: much more rarely ἠφίειν.

'Ἠχᾰνία, ας, ἡ,=ἀχηνία, *poverty, want*, dub. in Anth., cf. ἠπανία. Suid. has ἠχάνω, Lat. *egeo*. (Cf. Lat. *egenus*, ἀχήν.)

'Ἠχέεις, εσσα, εν, poet. for ἠχήεις, Archil. 16, acc. to Meineke Quaest. Scen. 3, p. 63.

'Ἠχεῖον, ου, τό, (ἦχος) a kind of *loud kettle-drum* or *gong*, Plut.; like τύμπανον, also χαλκεῖον: vessels of like kind were let into the walls of the theatre, to strengthen the sound, Vitruv.; also to imitate the noise of thunder.—II. *the metal sounding-plate* of the lyre.

'Ἠχέτης, ου, ὁ, Ep. ἠχέτᾰ, (ἠχέω) *clear-sounding, musical, shrill*, δόναξ, Aesch. Pr. 575: esp. as epith. of the grasshopper, ἠχέτα τέττιξ, Hes. Op. 580; hence, ὁ ἠχέτας, *the grasshopper*, Anan. 1, Ar. Pac. 1159; esp. the larger kind, Arist. H. A. 5, 30.

'Ηχετικός, ή, όν, *always sounding, musical.*

'Ηχέω, ῶ, Dor. ἀχέω [ᾱ], f. -ήσω, intr., *to sound, ring, peal,* Hes. Th. 42; aor. 2 ἤχεσκε, Hdt. 4, 200.—II. also not unfreq. c. acc. cognato, ἀχεῖν ὕμνον, Aesch. Theb. 868; κωκυτόν, Soph. Tr. 866, *to let sound, send forth* a hymn or wail: hence was formed a mid. in intr. signf., Soph. O. C. 1500; from

'ΗΧΗ', ῆς, ἡ, *a sound* of any sort, in Hom. esp. of the confused noise of a crowd, the roar of the sea, of trees in a wind: in Trag. usu. like ἰαχή, a cry of sorrow, wail, v. Elmsl. Heracl. 752: mostly poet., but also in Plat. Tim. 37 B. Cf. ἦχος. Hence

'Ηχήεις, εσσα, εν, *sounding, ringing, roaring,* θάλασσα, Il. 1, 157; δώματα, *high, echoing* rooms or halls, Od. 4, 72, cf. Wolf Hes. Th. 767, and ἠχέεις.

Ἤχημα, ατος, τό, *a sound, sounding, singing,* Eur. I. A. 1045.

Ἤχησις, εως, ἡ, *a sounding: sound.*

'Ηχητής, οῦ, ὁ, and ἠχητικός, ή, όν,=ἠχέτης, ἠχετικός, Gramm.

Ἧχι, Ep. for ᾗ, adv., *where,* Hom. (in Od., Wolf still writes ἦχι.)

'Ηχικός, ή, όν, (ἦχος)=ἠχετικός, Epigr. in Welck. Syll. 236, 4.

'Ηχόπους, ὁ, ἡ, -πουν, τό, (ἦχος, πούς) *with sounding foot,* Lat. *sonipes.*

'ΗΧΟΣ, ου, ὁ,=ἠχή, *a sound, noise,* esp. *a ringing in the ears,* Hipp.: ἦχος is more freq. in prose.

'Ηχώ, ἡ, gen. ἠχόος, contr. ἠχοῦς, =ἠχή, ἦχος, *a sound, noise,* esp. *a returned sound, echo,* H. Hom. 18, 21, Hes. Sc. 279, etc.—II. later as prop. n. 'Ηχώ, *Echo,* an Oread, Bion 1, 38, who was supposed to repeat sounds by her voice, Ov. Met. 3, 357, sq.

'Ηχώδης, ες, (ἠχώ, εἶδος) *sounding,* esp. *ringing in the ears,* Hipp.

'Ηῶθεν, adv., (ἠώς) *from morn,* i. e. *at dawn, at break of day,* Il. 18, 136, Od. 1, 372, etc. Att. ἕωθεν.

'Ηῶθι, adv., (ἠώς) *at morn,* in Hom. always ἠῶθι πρό, before *dawn,* before *day-break,* Il. 11, 50, Od. 5, 469; 6, 36.

'Ηώκοιτος, ον, (ἠώς, κοίτη) ὕπνος, *morning-sleep.*

'Ηιών, όνος, ἡ, contr. from ἠϊών, q. v.

†'Ηώνη, ης, ἡ, *Eōne,* daughter of Thespius, Apollod.

'Ηῷος, ῴα, ῷον, *at morn, at break of day,* H. Hom. Merc. 17, Hes. Sc. 396. —II. *eastern,* Anth.: from

'Ηώς, ἡ, gen. ἠόος, contr. ἠοῦς: dat. ἠόϊ contr. ἠοῖ: acc. ἠόα contr. ἠῶ, Ion. and Dor. sometimes ἠοῦν, ἠῶν, Schäf. Mel. p. 94: in Hom. only in contr. forms: Att. ἕως, ἡ, gen. ἕω, acc. ἕω or ἕων, like λεώς: Dor. ἀώς: Aeol. ἄυως (i. e. ἄϝως), not αὔως. *The morning-red, day-break, dawn,* esp. *the morning* as a time of day, opp. to μέσον ἦμαρ and δείλη, Il. 21, 111, and oft. in Hom.; acc., ἠῶ, *the whole morning long,* Od. 2, 434: ἐξ ἠοῦς μέχρι ὀψίης, Hdt. 7, 167: ἅμ' ἠοῖ, *with,* i. e. *at, day-break,* Ib. 219, and so in Att. ἅμ' ἕῳ or ἅμα τῇ ἕῳ, Thuc. 2, 90; 4, 72: πρὸ τῆς ἕω, Id. 4, 31.—2. since the Greeks counted their days by mornings, as reversely the old Germans did by nights, ἠώς oft. denoted *a day,* Il. 1, 493, Od. 19, 192; also *the light of day,* esp. in phrase, ὅσον τ' ἐπικίδναται ἠώς, Il. 7, 451, so esp. in later authors, Wern. Tryph. 210. —3. sometimes also *the East,* Hdt. 2, 8, etc., cf. ἥλιος.—II. as prop. n. 'Ηώς, *Eos, Aurora, the goddess of morn,* who rises out of ocean from the bed of her spouse Tithonus, very freq. in Hom.: on the phrase πρὸς 'Ηῶ τ' 'Ηέλιόν τε, v. sub ἥλιος. Acc. to H. Hom. 31 she is daughter of Hyperion and Euryphaessa, but acc. to Hes. Th. 372, of H. and Theia. (Prob. from the root *ἄω, αὔω, Sanscr. *vâ,* cf. Lat. *aura, Aurora:* akin also to ἦρι, ἔαρ, and Εὖρος, cf. Buttm. Lexil. voc. ἀήρ 8.)

Θ

Θ, θ, θῆτα, τό, indecl., eighth letter of the Gr. alphabet: as numeral θ'=ἐννέα, ἔννατος, but ,θ=9000. The true pronunciation, as kept by the modern Greeks, not found exactly in any other European language. It comes nearest to the English *th,* but so that *t* is followed by a very soft *s* sound: hence in the broader Doric, θ was often changed into σ, e. g. Lacon. σεῖος 'Ασάνα σάω for θεῖος 'Αθάνα θάω: so sometimes Ion., e. g. βυσσός for βυθός. In other words, θ was changed Aeol. and Dor. into φ, e. g. φήρ φλάω φλίβω for θήρ θλάω θλίβω, and so Lat. *uber* came from οὖθαρ, Koen Greg. p. 614. The Aeol. change into δ is rarer, v. Δ IV. Lastly θ sometimes stood for the spiritus asper, e. g. θαμά for ἅμα, θάλασσα for ἅλς.—On the ballots, used in voting for life or death, Θ stood for θάνατος, Casaub. Pers. 4, 13, Martial. 7, 36; and on Roman gravestones Θ was a common cypher, Orell. Inscript. Lat. 2555, 4471, sq. It seems not to occur in Greek inscriptions.

-θα, insep. affix in adverbial forms, e. g. ἔνθα. On the false assumption that θα was an old ending of some second persons of act. voice, v. sub -σθα.

Θᾰάσσω, Ep. radic. form of θάσσω, *to sit,* Il. 9, 194; 15, 124, Od. 3, 336, only in pres. and impf. Cf. θοάζω.

Θάεο, imperat. from θάομαι, Leon. Tar. 37. [ᾱ]

Θᾱέομαι, Dor. for Att. θεάομαι, Ion. θηέομαι, Valck. Hdt. 7, 146. Hence

Θάημα, τό, Dor. for θέαμα, Αἰολικόν τι θάημα, Theocr, 1, 56. [ᾰ, unless with Pors. we omit τι.]

Θᾱητός, ή, όν, Dor. for θηητός, θεατός, Pind.

Θαίραιος, ον, v. sq.

Θαιρός, οῦ, ὁ, *the hinge of a door* or *gate,* Il. 12, 459.—II. in a chariot, θαιροί were *the beams in which the sides and bottom meet, and on which the axletree is fixed,* hence,=ἄξων, Soph. Fr. 538: θαίραια ξύλα, *wood used for θαιροί.*

†Θᾱΐς, ίδος, ἡ, *Thāis,* a celebrated courtesan at Athens, from Alexandrea, Ath. 576, etc.—Also fem. pr. n., Ath. 174 E.

Θᾰκεύω,=sq., Plut.

Θᾰκέω, ῶ, (θᾶκος) *to sit,* Aesch. Pr. 313, esp. *to sit as a suppliant,* Soph. O. T. 20: c. acc. cognato, ἕδρας παγκρατεῖς θακεῖν, *to sit* on royal throne, Aesch. Pr. 389. Also θωκέω, and θοάζω, qq. v.

Θάκημα, ατος, τό, *a sitting,* Soph. O. C. 1160, etc. [ᾱ]

Θάκησις, εως, ἡ, *a sitting, seat,* Soph. O. C. 9, e conj. Seidler., cf. ἐνθάκησις. [ᾱ]

Θᾶκος, ου, ὁ, *a seat,* Soph. Ant. 999, Ar. Nub. 993; *a sitting-place, abode,* Aesch. Pr. 280; and so in plur., Eur. H. F. 1097: also *a privy,* like ἕδρα. Bekker Plat. Rep. 516 E, Polit. 288, A, writes θάκος, prob. by an oversight, v. Buttm. Lexil. v. θαάσσω 1. Cf. θῶκος. (Akin to θάσσω, θαάσσω.)

†Θαλαία, ας, ἡ, *Thalaea,* fem. pr. n., Plut.

†Θαλάμαι, ῶν, αἱ, *Thalamae,* a fortress of Elis, Xen. Hell. 7, 4, 26.—2. a city of Messenia near the sea, Polyb. 16, 16, 3.

Θᾰλάμαξ, ᾱκος, ὁ,=θαλαμίτης, Ar. Ran. 1074. [λᾰ]

Θᾰλάμευμα, ατος, τό, (θαλαμεύω) =θάλαμος, *a dark, shut dwelling-place,* Κουρήτων, Eur. Bacch. 120. [ᾰ]

Θᾰλᾰμεύτρια, ας, ἡ,=νυμφεύτρια, *a bridesmaid:* from

Θᾰλᾰμεύω, (θάλαμος) *to lead into the θάλαμος,* i. e. *to take to wife,* Heliod. Pass. θαλαμεύομαι, *to be in the θάλαμος,* of women, *to be shut up, kept at home.*

Θᾰλάμη, ης, ἡ, *a lurking-place, den, hole,* usu. of fish that live in rocks, πουλύποδος, Od. 5, 432, cf. Valck. Phoen. 938, and θάλαμος II.—II. *the chamber* or *ventricle of the heart,* Arist. de Somn. 3, 28.—III. αἱ θαλάμαι, *the nostrils.* [ᾰ]

Θᾰλᾰμηγός, όν, (θάλαμος, ἄγω) *having a θάλαμος:* esp. ὁ θ., *an Ægyptian state-barge, having a cabin,* Lat. *navis cubiculata,* Strab.

Θᾰλᾰμήϊος, ΐη, ϊον, (θάλαμος) *of* or *belonging to a θάλαμος, fit for building one,* ξύλα, Hes. Op. 805: strictly Ion. for θαλάμειος, which is not in use.

Θᾰλᾰμηπολέω, ῶ, *to be a θαλαμηπόλος,* Opp.: from

Θᾰλᾰμηπόλος, ον, (θάλαμος, πολέομαι) *waiting in the θάλαμος, attending on the lady of the house, the lady's maid,* as early as Od. 7, 8; 23, 293.—2. esp. *a bridesmaid,* Aesch. Theb. 359.—3. later, *a eunuch of the bed-chamber,* Plut. Alex. 30.—II. rarely ὁ θ., *a bridegroom,* Soph. O. T. 1209.—III. as adj., in genl. *bridal,* ἠώς, Nonn.

Θᾰλάμιος, α, ον, (θάλαμος) *belonging to the θάλαμος,* also θαλαμιαῖος. As subst.—I. ὁ θαλάμιος,=θαλαμίτης, Thuc. 4, 32: but—II. ἡ θαλαμία, Ion. θαλαμίη, sub. κώπη, *the oar of the θαλαμίτης,* Ar. Ach. 553: also, sub. ὀπή, *the hole in the ship's side, through which this oar worked,* Hdt. 5, 33: hence metaph. in Ar. Pac. 1232. [ᾰ]

Θᾰλᾰμίτης, ου, ὁ, also θαλάμαξ and θαλάμιος, (θάλαμος III.) *one of the rowers on the lowest bench* of a trireme, who had the shortest oars and the least pay, Schol. Ar. Ran. 1074, cf. ζυγίτης, θρανίτης. Others wrongly understand it of the *rowers in the fore part* of the ship. [ῑ]

Θάλαμόνδε, adv. *to the θάλαμος* or *bed-chamber,* Od. 21, 8, etc.

Θᾰλᾰμοποιός, όν, (θάλαμος, ποιέω) *preparing the bride-chamber,* name of a play of Aesch.

ΘΑ'ΛΑ¯ΜΟΣ, ου, ὁ, *an inner room* or *chamber, surrounded by other buildings:* freq. in Hom., and in a threefold usage,—1. *the women's apartments, inner part of the house,* Il. 3, 174, Od. 4, 121, etc., behind the πρόδομος, Il. 9, 469: in genl. any *inner living-room, the dwelling-house, house* itself, Il. 6, 248, Od. 2, 5: so too Pind. O. 5, 30; 6, 2.—2. *a bed-room,* esp. of the lady of the house, elsewh. παστάς and παστός, Il. 3, 423, Od. 10, 340, etc.: esp. the *bride-chamber,* Il. 18, 492: which signf. became later almost universal, so that θάλαμος is used also for *the bridal-bed, the marriage-bed*, even for *marriage* itself: but also *the bed-room of the unmarried sons*, Od. 1, 425; 19, 48.—3. *the store-room*, in which clothes, arms, valuables, also wine and meat, were kept, usu. under the care of the ταμίη, Il. 14, 191, esp. Od. 2, 337, etc., cf. Xen. Oec. 9, 3: in this signf. freq. with epith. ὑψόροφος, *high-cieled*.—II. *any covered, hidden, dwelling-place, a lurking-place, den, hole*, cf. θαλάμη: *a fold, pen*, ἀρνῶν θ., Eur. Cycl. 57: metaph., ὁ παγκοίτας θ., of the grave, Soph. Ant. 804: μέγας θ. Ἀμφιτρίτης, of the sea, Id. O. T. 195.—III. *the lowest, darkest part of the ship*, in which the θαλαμῖται sat, Ath.—IV. *certain mystic shrines* or *chapels*, sacred to Apis, Plin. 8, 46.

Θάλασσα, ης, ἡ, Att. θάλαττα, *the sea*, Hom., etc.: when he uses it of a particular sea, he means the Mediterranean, for he calls the outer sea Ὠκεανός, and holds it to be a river: Hdt. calls the Mediterranean ἥδε ἡ θάλασσα, or ἡ καθ' ἡμᾶς, ἡ ἔσω, ἡ ἐντὸς θάλασσα (as the Latins called it *nostrum mare*); and the ocean ἡ ἔξω or ἡ ἐκτὸς θάλασσα, Larcher Hdt. 1, 1: πέλαγος θαλάσσης, Ap. Rh., v. sub πέλαγος: metaph. θ. κακῶν, "*a sea* of troubles," Aesch. Theb. 758: κατὰ θάλασσαν, by sea, opp. to πεζῷ, by land, Hdt. 5, 63, and Plat.—2. *a well of salt water*, Hdt. 8, 55: in genl. *salt water*, Diosc., and so in modern Greek.—II. as fem. pr. n., *Thalassa*, esp. as wife of Oceanus, Luc. (Prob. from ἅλς, *sal*, so that θ is a substitute for the spiritus asper or σ, cf. ἅμα θάμα.) [θᾰ] Hence

Θᾰλασσαῖος, αία, αῖον,=θαλάσσιος, Pind. P. 2, 92.

Θᾰλάσσειος, εία, ειον,=θαλάσσιος, Or. Sib.

Θᾰλασσεύς, έως, ὁ, *a fisherman*: from

Θᾰλασσεύω, (θάλασσα) *to be in* or *on the sea, to be at sea*, νῆες τοσοῦτον χρόνον θαλασσευούσαι, Thuc. 7, 12.

Θαλασσίγονος, ον, (θάλασσα, *γένω) *sea-born*, Nonn.

Θᾰλασσίδιος, ον,=θαλάσσιος.

Θᾰλασσίζω, f. -ίσω, (θάλασσα) *to taste of sea-water*, Ath.—II. trans. *to make like sea-water*, τὴν γεῦσιν, Xenoc.

Θᾰλάσσιος, ία, ιον, also ος, ον, Eur. I. T. 236, (θάλασσα) *of, in, on* or *from the sea, belonging to it*, Lat. *marinus*: in Hom. only θαλάσσια ἔργα, *sea-affairs, the sea*, Il. 2, 614; *fishing*, Od. 5, 67; ἡ θαλ. Θέτις, *the sea*-nymph *Thetis*, Eur. And. 17: opp. to πεζός, by land, Aesch. Pers. 558: of animals, opp. to χερσαῖα, Hdt. 2, 123: θαλάσσιον ἐκρίπτειν τινά, to throw one *into the sea*, Soph. O. T. 1411.—2. *skilled in the sea, nautical*, Hdt. 7, 144, Thuc. 1, 142.

†Θαλασσίς, ίδος, ἡ, *Thalassis*, fem. pr. n., Ath. 586 B.

Θᾰλασσίτης, ου, ὁ, οἶνος, wine *mixed with sea-water*, to give it an old taste, Plin.: opp. to ἀθάλασσος, Horace's *maris expers*. [ῑ]

Θᾰλασσοβαφέω, ῶ, (θάλασσα, βάπτω) *to dye in genuine purple*, Philo.

Θᾰλασσοβίωτος, ον, (θάλασσα, βιόω) *living on* or *by the sea*, App.

Θᾰλασσογενής, ές, (θάλασσα, *γένω) *sea-born*, Archestr. ap. Ath. 92 E.

Θᾰλασσοειδής, ές, (θάλασσα, *εἶδος) *like the sea, sea-green*, Democr. (Eph.) ap. Ath. 525 D.

Θᾰλασσοκοπέω, ῶ, (θάλασσα, κόπτω) *to strike the sea with the oar, splash it about*: hence metaph. *to make a great fuss about nothing*, Ar. Eq. 830, cf. πλατυγίζω.

Θᾰλασσοκρᾰτέω, ῶ, *to be master of the sea*, Hdt. 3, 122. Pass. *to be beaten at sea*, Demetr. (Com.) Sic. 2: and

Θᾰλασσοκρᾰτία, ας, ἡ, *mastery of the sea*, Strab.: from

Θᾰλασσοκράτωρ, ορος, ὁ, ἡ, (θάλασσα, κράτωρ) *master of the sea*, Hdt. 5, 83. [κρᾰ]

Θᾰλασσομέδουσα, ης, ἡ, *mistress of the sea*, Dor. σαλασσομέδοισα, Alcman 35; fem. of sq.

Θᾰλασσομέδων, οντος, ὁ, (θάλασσα, μέδων) *lord of the sea*, Nonn.

†Θαλασσόμελι, ιτος, τό, (θάλασσα, μέλι) *sea-water mixed with honey*, (a drink) Diosc.

Θαλασσόμοθος, ον, (θάλασσα, μόθος) *fighting with the sea*, Nonn.

Θᾰλασσονόμος, ον, (θάλασσα, νέμομαι) *dwelling in the sea*, Emped. 237.

Θᾰλασσόπαις, παιδος, ὁ, ἡ, (θάλασσα, παῖς) *child of the sea*, Lyc.

Θᾰλασσόπλαγκτος, ον, (θάλασσα, πλάζομαι) *wandering o'er the sea, sea-tost*, Aesch. Pr. 467, Eur. Hec. 782.

Θᾰλασσόπληκτος, ον, (θάλασσα, πλήσσω) *sea-stricken, sea-beaten*, Aesch. Pers. 307.

Θᾰλασσόπλοος, ον, contr.—πλους, ουν, (θάλασσα, πλέω) *sailing on the sea*.

Θᾰλασσοπορέω, ῶ, *to pass, traverse the sea*, Call. Ep. 62: from

Θᾰλασσοπόρος, ον, (θάλασσα, πείρω, πορεύομαι) *sea-traversing*, Anth.

Θᾰλασσοπόρφῠρος, ον,=ἁλιπόρφυρος, *dyed in sea-purple*.

Θᾰλασσουργέω, ῶ, (θαλασσουργός) *to be busy with the sea*, Polyb.

Θᾰλασσουργία, ας, ἡ, *business on the sea*, esp. fishing, trade, etc., Hipp.: from

Θᾰλασσουργός, όν, (θάλασσα, *ἔργω) strictly *working on the sea*, and so, ὁ θ. *a trader, fisherman*, etc., Charon, p. 121, Xen. Oec. 16, 7.

Θᾰλασσόχροος, ον, (θάλασσα, χρόα) *sea-green*.

Θᾰλασσόω, ῶ, (θάλασσα) *to make* or *change into sea*, ἠπείρους, Arist. Mund.—II. in pass., ναῦς θαλαττοῦται, she *leaks*, Polyb.—III. *to mix with sea-water*, hence οἶνος τεθαλασσωμένος,= θαλασσίτης, Theophr.—IV. *to cleanse by lustrations of sea-water*.

Θᾰλασσώδης, ες,=θαλασσοειδής.

Θᾰλάσσωσις, εως ἡ, (θαλασσόω) *a making into sea, an inundation*, Philo.

Θάλαττα, -ττεύω, -ττιος. etc., Att. for -ασσα, -σσεύω, -σσιος, etc.

Θάλεα, τά, only in Il. 22, 504, θαλέων ἐμπλησάμενος κῆρ, having filled his heart with *joys of life, delights*: also, θαλέεσσιν ἀνατρέφειν τινά, Auct. ap. Suid. (As the ancients interpr. θάλεα by ἡδέα, the deriv. from θάλλω, and kindred to θάλεια θαλία, is pretty certain.) [ᾰ]

Θᾰλέθω, poet. lengthd. for θάλλω, *to bloom*, Od. 23, 191; of men, ἠίθεοι θαλέθοντες, Od. 6, 63; also σύες θαλέθοντες ἀλοιφῇ, *swelling, wantoning* in fat, Il. 9, 467, v. θάλλω.

Θάλεια, ας, ἡ, *blooming, luxuriant, rich, goodly*: used by Hom. always in phrase δαιτὶ θαλείῃ and δαῖτα θάλειαν, *a rich and goodly* feast, Il. 7, 475: just like εἰλαπίνη τεθαλυῖα: esp. of sacrifices, Od. 3, 420; 8, 76; so too, ὀρτὴ θάλεια, Anacr. 53: but Pind. N. 10, 99, μοῖρα θάλεια, *a goodly* portion.—In all these places θάλεια is plainly an adj.: but both quantity and accent forbid its being fem. from θάλειος. It belongs then to the small class of independent fem. adjectives, like πότνια: its masc. must have been θαλυς, which might be regarded as an old collat. form of θῆλυς: this was replaced by θαλερός: later, we have θαλεία as a subst.=θαλία, q. v. [θᾱ-: in late poets the penult. was made short, Jac. A. P. p. 580.] Hence

Θάλεια, ας, ἡ, *Thalīa*, strictly *the blooming one*, one of the Nereids, Il. 18, 39; in Hes. Th. 245 Θαλίη, where some write Ἁλίη.—2. one of the Graces, Apollod. 1, 3, 1: cf. Θαλία.—3. one of the Muses, Hes. Th. 77; later esp. the Muse of Comedy, also patroness of feasts.—4. fem. pr. n., Anth.

Θάλειος, εία, ειον,=θαλερός, poet., cf. θάλεια. [θᾰ]

Θᾰλερόμματος, ον, (θαλερός, ὄμμα) *with blooming*, i. e. *bright clear eyes*, Orph., also θαλερῶπις.

Θᾰλερός, ά, όν, (θάλλω, θᾰλεῖν) *blooming*, and so *fresh, young, youthful*, not used by Hom. in its orig. sense of plants, but freq. of men, θαλεροὶ αἰζηοί, θ. πόσις or παρακοίτης, θ. παράκοιτις: also, θ. γάμος, the marriage of a youthful pair, Od. 6, 66; 20, 74; also of the limbs, θ. μηρώ, *strong, active* legs, Il. 15, 113.—II. from the signf. *blooming*, comes that of *luxuriant, rich, copious, large*, in Hom. esp. θ. δάκρυ, *the large, swelling* tear; so too, θ. γόος, *the thick and frequent* sob, Od. 10, 457: θ. χαίτη, *thick, full, flowing* hair, Il. 17, 439: θ. ἀλοιφή, *rich, luxuriant*, fat: θ. φωνή (also freq. in Hom.) may be either the *fresh, strong* voice, or its *full, deep, swelling* tones: but, θαλερώτερον πνεῦμα, *a more genial* wind, opp. to a storm, Aesch. Theb. 707.—III. act. in Hes. Th. 138, but prob. the line is spurious. [θᾰ]

Θᾰλερῶπις, ιδος, ἡ, (θαλερός, ὤψ) =θαλερόμματος, Anth.

Θᾱλέω, Dor. for θηλέω.

Θᾰλῆς, ὁ, Ion. gen. Θάλεω, dat. Θαλῇ, acc. Θαλῆν: but also Θάλητος, ητι, ητα, and later Θαλοῦ: *Thales*, of Miletus, the celebrated philosopher, one of the seven wise men of Greece, Hdt. etc.—Others of this name in Diog. L., etc.

†Θάληστρις, ιος, ἡ, *Thalestris*, a queen of the Amazons, Diod. S.

†Θαλήτας, ου, ὁ, *Thalētas*, a poet and musician of Crete, about 700 B. C., Ath. 768 C.

Θᾰλία, ας, ἡ, (θάλλω) strictly *bloom*: but usu. *the bloom of life*, i. e. *joy, plenty, good fortune*, etc., Il. 9, 143; esp. *a feast, festal meeting*, in plur. Od. 11, 603, Hes. Op. 115; ἐν θαλίῃσιν εἶναι, Hdt. 3, 27; and in Trag.

†Θαλία, ας, Ep. -ίη, ης, ἡ, *Thalia*, one of the Graces, Hes. Th. 909: v. also Θάλεια.

†Θαλιάδες, ων, αἱ, *Thaliădes*, a place in Arcadia, Paus.

Θᾰλιάζω, (θαλία) *to enjoy one's self at a feast, make merry*, Plat.

†Θαλίαρχος, ου, ὁ, *Thaliarchus*, masc. pr. n., Lys.

Θάλικτρον, ου, τό, an unknown plant, Diosc.

†Θάλιος, ου, ὁ, *Thalius*, a Trojan, Qu. Sm.

Θαλλία, ας, ἡ,=κάππαρις, Diosc.

Θάλλῐνος, η, ον, (θαλλός) *of twigs* or *shoots*.

Θαλλός, οῦ, ὁ, (θάλλω) *a young shoot* or *branch, twig*, Od. 17, 224; ὁ τῆς ἐλαίας θ. *the olive-branch which was worn as a wreath at festivals*, Plat. Legg. 943 C; hence simply θαλλοῦ στέφανος, Aeschin. 80, 37; also used in supplication, hence ἱκτὴρ θ. the suppliant *branch*, Eur. Supp. 10: Proverb. θαλλὸν προσείειν τινί, to entice, as one does cattle, by holding out *a green bough*, Plat. Phaedr. 230 D, cf. Ruhnk. Tim.—II. οἱ θαλλοί, *the palm-leaves*, which were plaited into baskets, etc.

†Θάλλος, ου, ὁ, *Thallus*, masc. pr. n., Plut. Phoc. 13.

†Θάλλουσα, ης, ἡ, *Thallūsa*, fem. pr. n., Ath. 587 F.

Θαλλοφᾰγέω, ῶ, (θαλλός, φαγεῖν) *to eat young shoots*, esp. of the olive, Ath.

Θαλλοφορέω, ῶ, *to carry young olive-branches*, Dicaearch. ap. Schol. Ar. Vesp. 542: from

Θαλλοφόρος, ον, (θαλλός, φέρω) *carrying young olive-branches*, as the old men did at the Panathenaea, Ar. Vesp. 544, cf. Bornem. Xen. Symp. 4, 17.

Θάλλω, fut. θᾰλῶ, also θαλλήσομαι: aor. 2 ἔθᾰλον, of which Hom. has 3 sing. θάλε, H. Hom. 18, 33: perf. τέθηλα, Dor. τέθᾱλα, of which Hom. uses only part. in pres. signf. τεθηλώς, fem. τεθᾰλυῖα, and 3 sing. plqpf. τεθήλει (Od. 5, 69), but Hes. has also 3 sing. indic. τέθηλε, Op. 225. *To bloom, sprout, shoot out*, and so *to swell, abound, be rich in* a thing, c. dat.: strictly of trees, as ἡμερὶς σταφυλῇσι, Od. 5, 69, ἐρινεὸς φύλλοις, Od. 12, 103: the part. is also freq. used absol. as adj., *swelling, rich, full, abundant*, τεθαλυῖα ὀπωρή, ἀλωή, εἰλαπίνη; so, ῥάχιν τεθαλυῖαν ἀλοιφῇ, Il. 9, 208, cf. θαλέθω, θαλερός.—2. metaph. *to bloom, flourish, be happy and fortunate*, Hes. Op. 234: *to be in bloom*, i. e. *in perfection, to be at the height*, in bad sense, νόσος τέθηλε, πῆμα θάλλον, Soph. Phil. 259, El. 260, cf. ἀνθέω.—II. *to make to bloom, make to grow, flourish, prosper*, Pind. O. 3, 40: but in Aesch. Pers. 615, the acc. βίον, though in all MSS., is now rejected; Dind. proposes ἴσον. (The root is ΘΑΛ–, which appears in the other tenses, and θάλος: akin to θηλή, θαλέω, θῆλυς, and to θάλπω.)

†Θαλλώ, οῦς, ἡ, *Thallo*, one of the Hours, Paus.

†Θάλλων, ωνος, ὁ, *Thallon*, name of a dog in Xen. Cyn. 7, 5.

ΘΑ΄ΛΟΣ, εος, τό, like θαλλός, *a young shoot* or *branch, twig*, esp. *an olive-branch*: Hom. has it only of men, *a youth, stripling*, with the notion of freshness and beauty, Od. 6, 157, Il. 22, 87: hence poet. in genl. *a scion, offspring*, Lat. *stirps, germen*, Valck. Phoen. 88, cf. ἔρνος. (Root. ΘΑΛ–, v. at end of θάλλω.)

Θάλπημι, rare poet. form for θάλπω, of which only 3 sing. θάλπησι is found, Bacchyl. 26, 2.

Θαλπιάω, ῶ, (θάλπω) *to be* or *become warm, warm one's self*, εὖ θαλπιόων, Od. 19, 319.

†Θάλπιος, ου, ὁ, *Thalpius*, leader of the Epei before Troy, Il. 2, 620.

Θαλπνός, ή, όν, *warming, giving warmth*, Pind. O. 1, 8: from

Θάλπος, εος, τό, *warmth, heat*, esp. *summer-heat*, opp. to χειμών, Aesch. Ag. 565; also, θ. θεοῦ, Soph. Tr. 145; τὰ θάλπη, *the sun's rays*, Lat. *soles*, Aesch. Theb. 446.—2. metaph. *a sting, smart*, τοξευμάτων, Soph. Ant. 1086. (Akin to θάλλω, θάλπω, q. v.)

Θαλπτήριος, ον, *warming, cherishing, protecting*, Anth.: from

Θάλπω, f. -ψω, *to warm, make warm, heat*, Od. 21, 179: hence in various senses:—1. *to warm at the fire, dry*, Soph. Phil. 38.—2. *to burn, scorch, inflame, distract*, θάλπουσι μανίαι, Aesch. Pr. 878, cf Soph. Tr. 1082, Ant. 417 (where it seems to be intrans.): and in pass., θάλπεσθαι ἱμέρῳ πρός τινος, Aesch. Pr. 650.—3. *to foster, cherish*, Theocr. 14, 38: and so in bad sense, *to cozen, cheat*, Ar. Eq. 210. (Akin to θάλλω, θηλή, θηλέω, θῆλυς.) Hence

Θαλπωρή, ῆς, ἡ, strictly *a warming*: in Hom. always metaph. *a cheering, comfort, hope, joy*, Il. 6, 412; 10, 223, Od. 1, 167: so too in later poets.

Θαλπωρός, ά, όν, *hot*.

Θᾰλυκρός, ά, όν, *warm, hot, glowing*, Anth.

Θάλυς, εια, υ, v. θάλεια.

Θᾰλύσια, ίων, τά, sub. ἱερά, (θάλλω) *the firstlings of the harvest, offering of first-fruits*, made to Diana, Il. 9, 534; but later, it seems, only to Ceres, Theocr. 7, 3, cf. Spanh. Call. Cer. 20, 137: θαλύσιος ἄρτος, bread *made from the first-fruits*, Ath. [ῡ]

†Θαλυσιάδης, ου, ὁ, *son of Thalysius*, i. e. Echepolus, Il. 4, 458.

Θᾰλῡσιάς, άδος, ἡ, pecul. fem. of sq., hence ὁδός, journey *to the θαλύσια*, Theocr. 7, 31.

Θᾰλύσιος, ον, v. sub θαλύσια. [ῡ]

Θαλύω, θαλύσσω, θαλύνω, θαλύζω, θαλύπτω,=θάλπω, but only found in Gramm.

Θάλψις, εως, ἡ, (θάλπω) *a warming, fostering*.

Θαμά, adv. (ἅμα) *together, in crowds, close, thick*, Il. 15, 470.—II. usu. of time, *often, oft-times*, Hom., esp. in Od., and Pind., cf. Böckh. O. 7, 11 (21). Hence θαμάκις, θαμειός, θαμινός, θαμίζω, etc. [θᾰμᾰ]

Θᾰμάκῐς, adv.=θαμά II., Pind. N. 10, 71. [μᾰ]

†Θαμαναῖοι, ων, οἱ, *the Thamanaei*, a people of Persia, in the neighbourhood of the Carduchian mountains, Hdt. 3, 93.

†Θάμαρ, ἡ, indecl. *Thamar*, fem. pr. n., N. T.

†Θαμάσιος, ου, ὁ, *Thamasius*, masc. pr. n., Hdt. 7, 194.

Θαμβαίνω, like θαμβέω, *to be astonished at*, H. Hom. Ven. 84.—II. trans. H. Hom. Merc. 407, nisi leg. θαύμαινεν.

Θαμβᾰλέος, α, ον, *astonished*, Nonn.: from

Θαμβέω, ῶ, f. -ήσω, (θάμβος) *to be astonied, astounded, amazed*, Lat. *obstupeo*, Hom.—2. c. acc., *to be astonished at* a thing, *look on with astonishment*, τινά, Od. 2, 155; 16, 178, and so Aesch. Supp. 570.—II. later also act., *to surprise, frighten*, LXX.: hence pass. θαμβέομαι, *to be astounded*, Plut. Hence

Θάμβημα, ατος, τό, *a monster*: and

Θάμβησις, εως, ἡ, *astonishment*.

Θαμβήτειρα, ας, ἡ, *the fearful one*; epith. of the Eumenides, Orph.

Θαμβητός, ή, όν, (θαμβέω) *astonishing*, Lyc.

Θάμβος, εος, τό, *astonishment, amazement*, Lat. *stupor*, Hom., who uses in same signf. τάφος, q. v. (From root θάομαι, akin to τέθηπα and θαῦμα.)

†Θαμβράδας, α, ὁ, *Thambradas*, a leader of the Sacae, in the army of Cyrus the elder, Xen. Cyr. 5, 3, 38.

Θᾰμέες, οἱ, αἱ, dat. θᾰμέσι, acc. θᾰμέας, poet. adj. only used in plur., =sq., *crowded, close, thick*, Hom. The sing. might be either θαμής or θαμύς.

Θᾰμειός, ά, όν, (θαμά) *crowded, close, thick*, like πυκνός, Hom., though he uses only fem. plur. nom. and acc.: it answers to Lat. *frequens*, in local sense. Comp. θαμειότερος, Nic. Only poet.

Θαμέως, adv. of θαμέες,=θαμά, Hipp.

Θᾰμίζω, (θαμά) *to come often, be in the habit of coming*, Lat. *frequentare*, Il. 18, 386, Od. 5, 88: later with preps. θ. εἰς τόπον, Plat. Hipp. Maj. 281 B; ἐπί τινα, Xen. Cyr. 7, 3, 2.—2. *to be often in* a place, *to frequent*, σοφίας ἐπ' ἄκροισι θ. Emped.: θ. τινί, *to live, keep company with* another, Plat. Rep. 328 C.: so too in mid., θαμίζεσθαί τινι, Soph. Fr. 446: in Soph. O. C. 672, μινύρεται θαμίζουσα μάλιστ' ἀηδών, mourns *most often*, or *in greatest numbers*, like θαμά, or Lat. *frequens*.

†Θαμιμασάδας, ὁ, *Thamimasadas*, ep. of Neptune among the Scythians, Hdt. 4, 59.

Θαμινά, neut. plur. from θαμινός, used as adv.,=θαμά, Pind. O. 1, 85, and Xen. An. 4, 1, 16.

Θαμινάκις, adv.=θαμάκις, θαμά, Hipp.: from

Θᾰμῑνός, ή, όν,=θαμειός. Adv. -νῶς.

Θάμνα, ἡ, Lat. *lora, wine made from pressed grapes*, Geop.

Θαμνάς, άδος, ἡ, (θάμνος)=ῥίζα.

†Θαμνεύς, έως ὁ, *Thamneus*, masc. pr. n., Ath. 262 F.

†Θαμνήρια, ων, τά, *Thamnēria*, a town of Media, near the Cadusii, Xen. Hell. 2, 1, 13.

Θαμνίον, ου, τό, and Θαμνίσκος, ου, ὁ, Diosc., dim. from θάμνος.

Θαμνίτης, ου, ὁ, fem. -ῖτις, ιδος, (θάμνος) *bushy, shrubby*, Nic.

Θαμνοειδής, ές, (θάμνος, εἶδος) *shrub-like, shrubby*, Diosc.

Θαμνομήκης, ες, (θάμνος, μῆκος) ῥάβδος, *a long* stick *cut from a bush*, Ion ap. Ath. 451 D.

Θάμνος, ου, ὁ, (θαμινός) *a copse, thicket, bush*, Il. 22, 191; also in plur., Od. 6, 127: *a single shrub, a pollarded tree*, θ. ἐλαίης, a pollard-olive, Od. 23, 190.

Θαμνοφάγος, ον, (θάμνος, φαγεῖν) *eating shrubs*, Sext. Emp. [ᾰ]

Θαμνώδης, ες,=θαμνοειδής, Theophr.

†Θαμοῦς, οῦ, ὁ, *Thamus*, an old mythic king of Ægyptian Thebes, Plat. Phaedr. 274 D.

Θαμυνός and θαμυρός,=θαμινός, only in Gramm.

†Θαμύρας, ου, ὁ, *Thamy̆ras*,=sq., Plat. Rep. 620 A.

†Θάμῠρις, ιδος and ιος, acc. ιν, ὁ, *Thamy̆ris*, an old Thracian bard, son of Philammon and Argiope, vanquished in a contest with the Muses, and deprived by them of his eye-sight and art, Il. 2, 595, Eur. Rhes. 925, Apollod.

Θαμύς, v. θαμέες.

Θᾰνάσῐμος, ον, (θανεῖν, θάνατος) act. *deadly, death-bringing, destroying*, Trag.: τὰ θ., *deadly poisons*, Diosc.—2. *of, belonging to death*, θαν. αἷμα (as we say) *the life*-blood, Aesch. Ag. 1019.—II. pass. *subject to death, mortal*, Plat. Rep. 610 E: also *dead*, Soph. Aj. 517, O. T. 959. Adv. -μως, θ. τύπτων, Antipho 127, 32. [νᾰ]

Θᾰνᾰτάω, ῶ, desiderat. from θανεῖν, *to wish, desire, long to die*, Plat. Phaed. 64 B.

Θᾰνᾰτηγός, όν, (θάνατος, ἄγω) *death-bringing*, dub. Timocl. Dionysus 1.

Θᾰνᾰτηρός, or -ριός, ά, όν, and θᾰνᾰτήσιμος, ον, dub. forms,=θανάσιμος.

Θᾰνᾰτηφορία, ας, ἡ, *a causing of death*, Anth.: from

Θᾰνᾰτηφόρος, ον, (θάνατος, φέρω) *death-bringing, deadly*, αἶσα, Aesch

Cho. 369; *causing death* by contagion, Soph. O. T. 181: *murderous*, Xen. Hell. 2, 3, 32.

Θᾰνᾰτιάω, ῶ, desiderat. from θανεῖν,=θανατάω, Luc.

Θᾰνᾰτικός, ή, όν, (θάνατος) *of, belonging to death*, θ. ἔγκλημα, *a capital* charge, Diod.

Θᾰνᾰτόεις, εσσα, εν, (θάνατος) *causing death, deadly*, Soph. Ant. 1262, like θανάσιμος.

Θᾰνᾰτοποιός, όν, (θάνατος, ποιέω) *causing death.*

Θάνᾰτος, ου, ὁ, (θᾰνεῖν) *death*, whether natural or violent: oft. in Hom.; θανατῳ θανεῖν, Od. 11, 412: in Att. also *death by judgment* of court, *execution*, θ. καταγιγνώσκειν τινός, to pass *sentence of death* on one, Thuc. 3, 81: θανάτου κρίνεσθαι, to be tried *for one's life*, Id. 3, 57; ἡ ἐπὶ θανάτῳ, sub. ζημία, *execution*, Schweigh. Hdt. 1, 109; so, δῆσαί τινα τὴν ἐπὶ θανάτου, Id. 3, 119; cf. ἄγειν ἐπὶ θάνατον, Id. 3, 14.—Plur. θάνατοι, *kinds of death*, Od. 12, 341; but strictly of *violent death*, as Aesch. Ag. 1572, Soph. El. 206, cf. Seidl. Eur. El. 479: *executions*, oft. in Dem.—II. as prop. n., Θάνατος, *Death*, the twin-brother of Sleep, Il. 14, 231; 16, 672: acc. to Hes. Th. 759, son of Night.—III.=νεκρός, *a corpse*, Anth., v. Burm. Propert. 2, 13, 22.

Θᾰνᾰτούσια, ων, τά, sub. ἱερά, *a feast of the dead*, Luc.

Θᾰνᾰτόω, ῶ, *to put to death, slay, murder*, Hdt. 1, 113: hence metaph. *to mortify*, N. T.—II. *to condemn to death*, Xen. An. 2, 6, 4, in pass.

Θᾰνᾰτώδης, ες, (θάνατος, εἶδος)=θανάσιμος, esp. *indicating death*, Hipp.

Θᾰνάτωσις, εως, ἡ, (θανατόω) *a putting to death*,†*condemning to death*, Thuc. 5, 9,†Plut. [ᾰ]

Θᾰνεῖν, inf. from ἔθᾰνον, aor. 2 act. of θνήσκω, *to die*, for which Hom. (except in Il. 7, 52) uses the resolved form θανέειν: hence fut. θανοῦμαι, inf. θανεῖσθαι, Hom. θανέεσθαι. There is no pres. θάνω: θάνω is subj. aor. (Root. ΘΑΝ-, v. θνήσκω, akin to θείνω, κτείνω, like *caedere, occidere.*)

†Θαννύρας, ου, ὁ, *Thannyras*, son of Inarus, a king in Africa, Hdt. 3, 15.

Θάομαι, f. θήσομαι, Dor. θάσομαι: inf. θήσασθαι, dep. mid. *To wonder at, admire*, Hom. has only 3 pl. opt. aor. θησαίατο for θήσαιντο, Od. 18, 191.—II. later also *to look on, gaze on, see*, esp. in Dor., e. g. θᾶσαι, imp. aor. 1, Epicharm.; θᾶσθε, used by the Megarian in Ar. Ach. 770; but also in Att., as θᾶσα, Ar. Pac. 906, θᾶσαι, Thesm. 280, cf. Koen Greg. p. 222. Only poet. Hence came three lengthened forms, Ion. and in Hom. θηέομαι, the usu. Att. θεάομαι, and Dor. θᾱέομαι, q. v. (Akin in root to θαῦμα and θάμβος: not to be confounded with *θάω, *to suck.*) [prob. ᾰ in pres.]

Θάπα and θάπος, said to be dialectic forms of τάφος, θάμβος.

Θαπτέον, verb. adj. from sq., *one must bury*, Soph. Aj. 1119.

Θάπτω, fut. θάψω: perf. τέτᾰφα: aor. pass. ἐτάφην [ᾰ], more rarely ἐθάφθην, Hdt. 2, 81, etc.; 3 perf. pass. τεθάφαται, Hdt. 6, 103: 3 plqpf. pass. ἐτέθαπτο, Il. *To pay the last dues to a corpse*; and so at first *to burn* it, as in Od. 12, 12, Il. 21, 323; hence also πυρὶ θάπτειν, Jac. A. P. p. 445: then, as the ashes were usu. inurned and put under ground, *to bury, inter, entomb*, as Od. 11, 52, Hes. Sc. 472: θ. ἐς τόπον, Hdt. 2, 41; θ. ἐξ οἰκίας, *to carry out to burial* from a house, Isae. 71, 13. (The root is ΤΑΦ-, which appears in aor. 2, perf., τάφος, etc.)

†Θάρα, ὁ, *Thara*, father of Abraham, N. T.

†Θαργηλία, ας, ἡ, *Thargēlia*, fem. pr. n., Plut. Per. 24.

Θαργήλια, ων, τά, a festival of Apollo and Diana, held at Athens in the month Thargelion, Hippon. ap. Ath. 370 A, Archil. 124. Hence

Θαργηλιών, ῶνος, ὁ, the eleventh month of the Attic year, from the middle of May to the middle of June.

Θαῤῥᾰλέος, θαῤῥέω, θάῤῥος, etc., Att. for θαρσ., q. v

†Θαῤῥελείδης, ου, ὁ, *Tharrelīdes*, masc. pr. n., Ar. Av. 17.

†Θάῤῥηξ, ηκος, ὁ, *Tharrex*, masc. pr. n., Dem. 401, 1.

Θαρσᾰλέος, α, ον, Ion. and old Att. for new Att. θαῤῥαλέος, (θάρσος) *bold, of good courage, ready, daring, undaunted*, Hom.: also in bad sense, *over-bold, forward, saucy*, Od. 17, 449; 19, 91: τὸ θ., *confidence, safety*, Thuc. 2, 51: of things, *cheering, bright*, ἐλπίδες, Aesch. Pr. 536.—II. *that which may be easily ventured on, safe*, opp. to δεινός, Plat. Prot. 359 C: comp. -εώτερος, Il. Adv. -έως, Od. Hence

Θαρσᾰλεότης, ητος, ἡ, and new Att. θαῤῥαλ., *boldness, confidence*, Plut.

Θαρσέω, new Att. θαῤῥέω, ῶ, fut. -ήσω, (θάρσος) *to be of good courage, take courage, take heart*: θάρσει, *take courage! cheer up!* oft. in Hom.: also in bad sense, *to be over-bold, confident*, ἄνευ νοῦ, μάτην θ., Plat. Meno 88 B, Theaet. 189 D. Construct.: in Hom. usu. absol.; once c. acc., θάρσει τόνδε γ' ἄεθλον, *take heart for* this struggle, Od. 8, 197: so, θαῤῥεῖν τι, *to venture* a thing, Xen. Hell. 2, 4, 9; and in Plat., θ. πρός τι, Prot. 350 B, Rep. 574 B: c. acc. cognato, θ. θάῤῥος, Phaed. 95 C: also, θαρσεῖν τινι, *to rely on* some one or something, Hdt. 3, 76; but also c. acc., Eur. Andr. 993, cf. Heind. Plat. Phaedr. 239 D: θ. περί or ὑπέρ τινος, *to be confident about* a thing, Plat. Rep. 574 B, 566 B: c. inf. *to believe confidently that...*, Soph. Ant. 668; but also *to have confidence* to do, Plut.: and so in part., θαρσέοντες ἐρίζετε, ye have a good right to vie..., Hdt. 5, 49. Hence

Θαρσήεις, εσσα, εν,=θαρσαλέος, Nonn.

Θάρσησις, εως, ἡ, *confidence*: c. dat., *reliance on* a thing, ταῖς ναυσί, Thuc. 7, 49.

Θαρσητικός, ή, όν, new-Att. θαῤῥητ., *bold, confident.*

Θάρσος, εος, τό, new Att. θάῤῥος, *courage, good courage, boldness, readiness, confidence*, Hom.; also in bad sense, *over-boldness, daring*, Il. 17, 570; 21, 395: θ. τινός, *courage against...*, Plat. Legg. 647 B; but, πρός τινα, Xen. Cyr. 4, 2, 15: θ. λαμβάνειν, to take courage, N. T.; but, θ. λαμβάνει τινά, Thuc. 2, 92: plur., τὰ θάρση, *grounds of confidence*, Eur. I. T. 1283, and so Plat.—The metaplast. form θράσος is, later at least, usu. in bad sense. (Perh. the Germ. *Trotz* is akin in root.)

Θαρσούντως, adv. from gen. of part. pres. from θαρσέω, new Att. θαῤῥούντως, *boldly, courageously*, Xen. Symp. 2, 11.

Θάρσῠνος, ον, new Att. θάῤῥῠνος, =θαρσαλέος, Il. 16, 70; also c. dat. *relying on* a thing, Il. 13, 823.

Θαρσύνω, new Att. θαῤῥύνω, *to encourage, cheer up, make of good courage*, Hom., Hdt. 2, 141, and Att.—II. intr. =θαρσέω, *to be of good courage*, Soph. El. 916. [ῡ]

Θαρσύς, εῖα, ύ, very rare for the usu. θρασύς, formerly read in Thuc. 7, 77.

†Θάρῠβις, ὁ, *Tharybis*, of Lyrna, a leader of the Lydians, Aesch. Pers. 51, 323.

†Θάρυξ, υκος, ὁ, *Tharyx*, masc. pr. n., Paus.

†Θαρύπας, ου, ὁ, *Tharypas*, a king of the Molossi, Thuc. 2, 80, in gen. Θαρύπου, where vulg. l. is Θάρυπος from Θάρυψ.—2. a favourite of the commander Menon, Xen. An. 2, 6, 28.

†Θάρυψ, υπος, ὁ, v. l. for foreg.

Θᾶσαι, Dor. for θῆσαι, imperat. aor. mid. from θάομαι, q. v., Theocr.; also θᾶσθε for θέασθε, Ib.

†Θασεύς, ὁ, Dor. for Θησεύς, Theocr.

Θάσιος, ία, ιον, *from Thasus, Thasian*: οἱ Θάσιοι, *the Thasians*, Hdt. 6, 44: τὰ Θάσια, sub. κάρυα, *almonds*; and ἡ Θασία, sub. ἅλμη, *pickled sea-fish*, hence ἀνακυκᾶν Θασίαν, to make *this pickle*, Ar. Ach. 671: from

†Θάσος, ου, ἡ, *Thăsus*, an island of the Aegean on the coast of Thrace, containing a city of the same name, now *Tasso*, Hdt. 2, 44; 6, 47.—II. ὁ, *Thăsus*, son of Neptune, or, acc. to Pherecydes, of Cilix, leader of a colony of Phoenicians, who settled Thasus I, and hence its name, Hdt 6, 47. [ᾰ]

Θᾶσσον, Att. θᾶττον, v. θάσσων.

ΘΑ΄ΣΣΩ, fut. θάξω, Ep. θαάσσω, q. v., *to sit, rest, sit* or *lie idle*, Eur. Supp. 391; also θ. ἐπί or ἔν τινι, Id. Hec. 36, I. T. 1253; more rarely c. acc., θάσσειν θρόνον, Soph. O. T. 161; c. acc. cognato, θ. δυστήνους ἕδρας, *to sit* in wretched posture, Eur. H. F. 1214. Cf. θοάζω, θακέω, θωκέω. [Prob. ᾱ by nature, cf. Buttm. Lexil. v. θαάσσειν.]

Θάσσων, neut. -ον, Att. θάττων, ον, comp. from ταχύς, *quicker, swifter*, Hom.: θᾶσσον, as adv., *more quickly*: v. sub ταχύς. [ᾱ by nature.]

Θάτερον, v. ἕτερος, sub fin.

†Θάτης, ου, ὁ, *the Thates*, a river falling into the Palus Maeotis, Diod. S.

Θάττων, Att. for θάσσων.

Θαῦμα, ατος, τό, Ion. θῶϋμα or θῶμα, Hdt.: *whatever one regards with wonder* or *astonishment, a wonder, marvel, wondrous thing, work of wonder*, Hom., and Hes. always in sing., esp. in phrase θαῦμα ἰδέσθαι, *a wonder* to behold, Od. 9, 190, etc.; so too, θαῦμα ἀκοῦσαι, Pind., θ. μαθεῖν, ὁρᾶν, Eur.: θαυμάτων κρείσσονα, πέρα, things more than wondrous, Eur. Bacch. 667, Hec. 714: later, τὰ θαύματα, *juggler's tricks, sleight-of-hand*, Plat. Rep. 514 B, Ruhnk. Tim.; but also *mountebank-gambols, tumbling*, Xen. Symp. 2, 1, cf. 7, 2, Casaub. Theophr. Char. 6, 2, and Ath. 22; hence, σοφιστικῆς θ., *a wonder, trick* of sophistry, Plat. Soph. 233 A.—II. *wonder, surprise, astonishment*, Od. 10, 326; θαύματος ἄξιος ἐπάξιος, worthy of wonder, Eur.: ἐν θαύματι εἶναι, ἔχεσθαι, etc., *to be astonished*, ἐν θ. ποιεῖσθαι, διὰ θαύματος ἔχειν τι, to wonder at a thing. all in Hdt. (From root θάομαι.) Hence

Θαυμάζω, f. -άσομαι, poet. -άσσομαι, very rare in act. form -άσω, Xen. Hell. 5, 1, 14, v. l. Cyr. 5, 2, 12: aor. ἐθαύμᾰσα: Ion. θωϋμάζω or θωμάζω —I. absol. *to wonder, be astonied*, Hom

—II. trans. c. acc., *to look on with wonder and amazement, to wonder, marvel at* a thing, Hom.: later, like Lat. *mirari, to regard with wonder and reverence, to esteem, honour, admire, praise,* τινὰ ἐπὶ σοφίᾳ, one *for* his wisdom, Xen. Mem. 1, 4, 2; though Hom. gives one example of this sense, Od. 16, 203, cf. Valck. Hipp. 106.—III. c. gen., *to wonder, marvel at...,* Xen. Hell. 2, 3, 53, Isocr. 27 B; rarely so c. dat., as Thuc. 4, 84: but this construct. is usu. joined with sq.—IV. followed by relat. adj., ὅσος, οἷος, e. g. θαύμαζ' Ἀχιλῆα, ὅσσος ἔην οἷός τε, Il. 24, 629: also freq. with conjunctions εἰ, or ὅπως, ὡς, ὅτι, I marvel that..., I wonder how...; also, θ. εἰ μή..., Lat. *mirum ni...,* Ar. Pac. 1292: —εἰ is used when the thing is conceived as yet uncertain, ὅτι, etc., when it is a matter of fact: this construct. is oft. joined with the foreg., e. g. θ. τῶν δυναστευόντων εἰ ἡγοῦνται, *I wonder at* men in power supposing, Isocr. 76 B, cf. supr.—B. pass. *to be looked at with wonder:* sometimes c. part., θαυμάζομαι μὴ παρών, *men wonder that* I am not present, Soph. O. T. 289.

Θαυμαίνω, fut. -ᾰνῶ, Ep. -ᾰνέω,= θαυμάζω II., Od. 8, 108, Pind. O. 3, 57, esp. in Dor. Cf. θαμβαίνω.

†Θαυμακία, ας, Ep. η, ης, ἡ, *Thaumacia,* a city of Magnesia in Thessaly, Il. 2, 716.

†Θαυμᾰκοί, ῶν, οἱ, (θαῦμα) *Thaumăci,* a city of Thessaly, now *Thomoco* or *Thaumakon,* Strab.

Θαύμακτρον, ου, τό, *the money paid to see conjurors' tricks,* Sophron ap. E. M., cf. θαῦμα I. fin., but very dub. (From θαυμάξω Dor. fut. of θαυμάζω.)

Θαυμᾰλέος, α, ον, *wondrous.*

†Θαύμας, αντος, ὁ, (θαῦμα) *Thaumas,* son of Pontus and Gaea, father of Iris and the Harpies, Hes. Th. 237, 265.

Θαυμᾰσία, ας, ἡ, *wonder.*

†Θαυμάσιον, ου, τό, *Mt. Thaumasius,* a mountain of Arcadia, Paus.

Θαυμάσιος, ία, ιον, Ion. θωϋμ. or θωμάσιος: *wondrous, wonderful, marvellous,* H. Hom. Merc. 443, and Hdt.; c. inf., θ. προςιδέσθαι, Pind. P. 1, 49; oft. c. acc., as, θ. τὸ κάλλος, *marvellous* for beauty, Xen. An. 2, 3, 9; θ. ὅσον, *wonderfully* much, Plat. Symp. 217 A, cf. θαυμαστός.—II. *admirable, excellent,* ironical in Dem. 375, 24: freq. in addresses, ὦ θαυμάσιε, like ὦ μακάριε, Plat. Rep. 435 C, etc. Adv. -ίως, Ar. Nub. 1240: also, θ. ὡς ἄθλιος, *marvellously* wretched, Plat. Gorg. 471 B. Hence

Θαυμᾰσιότης, ητος, ἡ, *disposition to wonder, marvelling,* Hipp.

Θαυμᾰσιουργέω, ῶ, = θαυματουργέω, restored by L. Dind., Xen. Symp. 7, 2.

Θαυμασμός, οῦ, ὁ, (θαυμάζω) *a marvelling,* Dem. Phal.

Θαυμαστέον, verb. adj. from θαυμάζω, *one must wonder, marvel,* Eur. Hel. 85.

Θαυμαστής, οῦ, ὁ, Ion. θωϋμ., *an admirer,* Vit. Hom. 5.

Θαυμαστικός, ή, όν, *inclined to wonder* or *admire,* Arist. Eth. N. Adv. -κῶς.

Θαυμαστός, ή, όν, (θαυμάζω) *wondrous, wonderful, marvellous, strange, unwonted,* first in H. Hom. Cer. 10, Hdt., etc.: οὐδὲν θαυμαστόν ἐστι, 'tis nothing *wonderful,* Soph. Phil. 191: θαυμαστόν, freq. as adv., esp. in Att., θ. ὅσον, οἷον, Lat. *mirum quantum, quale,* Plat. Theaet. 150 D, etc.: cf. θαυμάσιος: also followed by εἰ..., Xen. Symp. 4, 3, cf. θαυμάζω IV.—II. *admirable, excellent,* Pind. P. 3, 126. Adv. -τῶς, Plat., esp. with ὡς, θ. ὡς σφόδρα, Rep. 331 A. Hence.

Θαυμαστόω, ῶ, *to regard as a wonder, marvel* or *prodigy.* Pass. *to be so regarded,* Arist. H. A.

Θαυμᾰτίζομαι, dep., *to marvel much.*

Θαυμᾰτόεις, εσσα, εν,=θαυμαστός.

Θαυμᾰτοποιέω, ῶ, (θαῦμα, ποιέω) strictly *to do wonders,* and so usu. *to play jugglers' tricks, sleight-of-hand,* etc., Luc.

Θαυμᾰτοποιΐα, ας, ἡ, *the trade of a* θαυματοποιός, *conjuring, juggling,* Plat. Rep. 602 D: and

Θαυματοποιϊκός, ή, όν, *juggling:* ἡ -κή, sub. τέχνη,=foreg., Plat. Soph. 224 A: from

Θαυμᾰτοποιός, όν, (θαῦμα, ποιέω) *wonder-working:* hence as subst. ὁ or ἡ θ., *a conjurer, juggler,* Plat. Rep. 514 B, etc.

Θαυμᾰτός, ή, όν, poet. for θαυμαστός, H. Hom. Merc. 80, 440, Bacch. 34, Heinr. Hes. Sc. 165, Böckh Pind. O. 1, 28 (43).

Θαυμᾰτουργέω, ῶ,=θαυματοποιέω, Xen. Symp. 7, 2: τὰ τεθαυματουργημένα, *jugglers' tricks,* Plat. Tim. 80 C. Hence

Θαυμᾰτούργημα, ατος, τό, *a wonder-work.*

Θαυμᾰτουργία, ας, ἡ,= θαυματοποιΐα, Plat. Legg. 675 A: from

Θαυμᾰτουργός, όν, (θαῦμα, *ἔργω) =θαυματοποιός, Ath.

Θαυσίκριον, ου, τό, *a platform for seeing.* (From ἴκριον and prob. θεάομαι.)

†Θαψακηνός, οῦ, ὁ, *an inhab. of Thapsacus,* Xen. An. 1, 4, 18: from

†Θάψακος, ου, ἡ, *Thapsăcus,* a city on the Euphrates, the *Tiphsach* of the Bible; it was the usual crossing place of the river, by Seleucus Nicator called *Amphipolis,* now *'Anezeh* or *Bedwins,* Xen. An. 1, 4, 11.

Θαψία, ας, ἡ,=θάψος, Diosc.

Θάψῐνος, η, ον, *yellow-coloured, yellow, sallow,* γυνή, Ar. Vesp. 1413: from

Θάψος, ου, ἡ, also θαψία, *a plant* or *wood used for dying yellow,* brought from the island of Thapsus, Interpp. Theocr. 2, 88.

†Θάψος, ου, ἡ, *Thapsus,* a peninsula containing a small town of the same name on eastern coast of Sicily near Syracuse, now *Magnisi,* Thuc. 6, 4, etc.—2. a town of Africa Propria, Strab.—3. acc. to Schol. ad Nicand., one of the Sporades, where the plant θάψος was found.

*ΘΑΩ, Ep. defective for prose θηλάζω. Of act. we only find inf. aor. 1 θῆσαι, *to suckle, feed,* and that only in Hesych.: but of mid. Hom. has inf. pres. θῆσθαι, *to suck, milk,* ἐπηετανὸν γάλα θῆσθαι, milk *to milk* the year round, Od. 4, 89; and 3 sing. aor. 1 mid., θήσατο μαζόν, *he sucked* the breast, Il. 24, 58, cf. Call. Jov. 48; part., θησάμενος, *sucking,* H. Hom. Cer. 236. But in H. Hom. Ap. 123, Ἀπόλλωνα θήσατο μήτηρ, in trans. signf., Apollo *did* his mother *suckle.* (Akin to θηλή, θαλία, θάλλω, τίτθη, θοίνη, all which words retain the notion *to feed, give to drink, drink.*)

*Θάω, Lacon. σάω, *to see,* only used in mid. θάομαι, q. v.

–θε, a suffix, v. -θεν.

Θεά, ᾶς, ἡ, fem. from θεός, *a goddess,* Hom., who also joins it with another subst., θεὰ μήτηρ, Il. 1, 280, θεαὶ Νύμφαι 24, 615; opp. to γυνή, Il. 14, 315: τὼ θεώ are always Ceres and Proserpina.—The Att. form θεά, θεᾶς, etc. is used even Ep. and Ion., except in a few places of late epics: dat. plur. θεῇς is read in Il. 3, 158, but v. Herm. H. Hom. Ven. 191. [⏑–, but in Att. poets sometimes as monosyll., Eur. Andr. 978: and perhaps so in Hom., v. sub πότνια: cf. θεός.]

Θέᾱ, ας, ἡ, (for θάα from θάομαι: hence θεάομαι) *a seeing, looking at, view,* θέης ἄξιος, Hdt. 1, 25; θέαν λαβεῖν, *to take* or *get* a view, Soph. Phil. 656; ἐπὶ θέαν ἐλθεῖν, to go *to see,* Plat. Lach. 179 E.—II. *that which is seen, a sight,* Aesch. Pr. 241, etc.: later esp. of the games, theatre, etc., Lat. *spectaculum,* Plut. In H. Hom. Cer. 64, αἴδεσσαί με θέας ὕπερ, usu. taken, revere me *by thy countenance,* as an adjuration; but prob. with Voss and Herm. ὑπὲρ θεᾶς should be read.

Θεαγγελεύς, έως, ὁ, (θέα, ἀγγέλλω) *one who proclaims a festival.*

†Θεαγενείδης, ου, ὁ, or Θεωγονίδης, *Theagenīdes,* an Athenian archon, Diod. S.

†Θεᾱγένης, ους, ὁ, (θεά, *γένω) *Theagĕnes,* a tyrant of Megara, father-in-law of the Athenian Cylon, Thuc. 1, 126.—2. an Athenian envoy, Id. 5, 19; also written Θεογένης.—3. a lochagus in the army of the ten thousand, from Locris, Xen. An. 7, 4, 18, where now Θεογ.—Others in Luc., etc.: cf. Θεογένης.

†Θεάγης, ους, ὁ, *Theages,* an Athenian, son of Demodocus, a pupil of Socrates, Plat. Apol. 34 A, etc.

Θεᾰγωγία, ας, ἡ, (θεός, ἄγω) *an evoking of gods.*

Θεάζω, fut. -άσω, (θεός) *to be a god, to be divine.*—II. trans.=θειάζω.

Θεαιδέστατος, said (in Eust.) to be used by Antiphon for θεοειδέστατος: others read θεειδέστατος.

Θέαινᾰ, ης, ἡ, poet. for θεά, *a goddess,* Hom.

†Θεαῖος, ὁ,=Θειαῖος, Pind. N. 10, 45 (24 Böckh.)

†Θεαίνετος, ου, ὁ, *Theaenĕtus,* son of Tolmides, a seer of Plataeae, Thuc 3, 20.

Θεαίτητος, ον, (θεός, αἰτέω) *obtained from the gods,* Luc.: hence

†Θεαίτητος, ου, ὁ, *Theaetētus,* an Athenian, son of Euphronius, a pupil of Socrates, Plat. Theaet.—Others in Diog. L., etc.

Θέᾱμα, ατος, τό, (θεάομαι) *that which is seen, a sight, show,* Aesch. Pr. 69, Soph. Aj. 992.

Θεάμων, ονος, ὁ, ἡ, (θεάομαι) *a spectator,* Anth. [ᾱ]

†Θεανδρίδαι, ῶν, οἱ, *the descendants of Theandrus, the Theandridae,* a family in Aegina, Pind. N. 4, 118.

Θεανδρικός, ή, όν, *composed of God and man,* Eccl.: from

Θέανδρος, ου, ὁ, (θεός, ἀνήρ) and θεάνθρωπος, ου, ὁ, *the God-man,* Eccl.

†Θεᾱνώ, οῦς, ἡ, *Theāno,* a Danaid, Apollod.—2. sister of Hecuba, wife of Antenor, Il. 6, 298, etc.—3. wife of Pythagoras, Diog. L.

Θεάομαι, f. -άσομαι [ᾱ] Ion. -ήσομαι: perf. τεθέᾱμαι: dep., (θέα, θάομαι) *to see, view, behold,* Hdt. 1, 8, etc.: οἱ θεώμενοι, *the spectators* in a theatre, Ar. Ran. 2: foll. by a relat., *to look, watch,* θεάσονταί σε τί ποιήσεις, Dem. —From aor. pass. θεαθῆναι, the partic. τὸ θεαθέν, in pass. signf., occurs as a v. l. for δρασθέν, in Thuc. 3, 38. Of an act. θεάω there are only a few examples in Lacon. dialect, Valck. Adon. p. 279 B. Cf. θάομαι, θηέομαι.

Θεάρεστος, ον, (θεός, ἀρέσκω) *pleasing to God.* Adv. -τως, Eccl.

†Θεαρίδας, ου and α, ὁ, *Thearidas*, a Boeotian general, Paus. Others in Plut, etc.

Θεάριον, τό, Dor. for θεώριον, wh. is not used: *the place where the θεωροί met*, a building sacred to the Pythian Apollo, in Aegina, Pind. N. 3, 122, and elsewhere: strictly neut. from—II. θεάριος, ὁ, epith. of Apollo, Paus. [ᾰ]

†Θεαρίων, ωνος, ὁ, *Thearion*, an Aeginetan, Pind. N. 7, 10.—2. a celebrated baker at Athens, Plat. Gorg. 518 B: Ar. Fr. 199.

†Θεάρκης, ους, ὁ, *Thearces*, masc. pr. n., Polyb. 2, 55, 9.

Θεᾱρός, ὁ, Dor. for θεωρός.

Θεαρχία, ας, ἡ, (θεός, ἄρχω) *the supreme Deity*, Eccl. Hence

Θεαρχικός, ή, όν, *belonging to the θεαρχία*, Eccl. Adv. -κῶς.

†Θεασίδης, ου, ὁ, *Theasides*, son of Leoprepes, a Spartan, Hdt. 6, 85.

Θεαστικός, ή, όν, (θεάζω) *inspired.*

Θεᾱτέος, έα, έον, verb. adj. from θεάομαι, *to be seen*, Plat. Phaed. 66 D.—II. θεατέον, *one must see*, Id. Rep. 390 D.

Θεᾱτής, οῦ, ὁ, (θεάομαι) *one who sees, a spectator*, Eur. Ion 301, Ar. Nub. 575, etc.; θ. σοφιστῶν, Thuc. 3, 38. Hence

Θεᾱτικός, ή, όν, *of, belonging to seeing*, θ. δύναμις, *a discerning* power, Epict.

Θεᾱτός, ή, όν, (θεάομαι) *to be seen*, Soph. Aj. 915, Plat., etc.

Θεατρεῖον, ου, τό,=θέατρον.

Θεάτρια, ας, ἡ, fem. of θεατής, v. συνθεάτρια.

Θεατρίδιον, ου, τό, dim. from θέατρον, Varro.

Θεατρίζω, (θέατρον) *to be* or *play on the stage.*—II. trans. *to bring on the stage*: hence *to make a show of, hold up to shame*, N. T.

Θεατρικός, ή, όν, (θέατρον) *of, belonging to the theatre, theatrical*, Arist. Pol.: hence *pompous, showy*, Hipp. Adv. -κῶς.

Θεατριστής, οῦ, ὁ, (θεατρίζω) *a player.*

Θεατροειδής, ές, (θέατρον, εἶδος) *like a theatre*, Strab. Adv. -δῶς.

Θεατροκοπέω, ῶ, *to court applause*: and

Θεατροκοπία, ας, ἡ, *a courting of applause*, Artemid.: from

Θεατροκόπος, ον, (θέατρον, κόπτω) *courting applause*: cf. δημοκόπος.

Θεατροκρᾰτία, ας, ἡ, (θέατρον, κρατέω) *a theatrical government, absolute power exercised by the spectators* in a theatre, like our 'O. P.' affair, Plat. Legg. 701 A: formed like ὀχλοκρατία.

Θεατρομᾰνέω, ῶ, (θέατρον, μαίνομαι) *to be mad after stage-plays*, Philo.

Θεατρόμορφος, ον, (θέατρον, μορφή)=θεατροειδής, *theatre-shaped*, Lyc.

Θέατρον, ου, τό, Ion. θέητρ., (θεάομαι) *a place for seeing*, esp. *a place for dramatic representation, a theatre*, Hdt. 6, 67, Plat., etc.: also used as *a place of assembly*, Ath. 213 D, and N. T.—2. collective for οἱ θεαταί, *the people in the theatre, the spectators*, as we say *the house*, Hdt. 6, 21.—3. for θέαμα, *the piece represented, a show*, N. T.—Cf. ἀμφιθέατρον. [ᾱ by nature in θέατρον and all its compds.]

Θεατροποιός, όν, (θέατρον, ποιέω) *making a theatre*, Anaxandr. Οὐ. 2, 9.

Θεατροπώλης, ου, ὁ, (θέατρον, πωλέω)=θεατρώνης, Ar. Fr. 475.

Θεᾱτροτορύνη, ης, ἡ,=τορύνη θεάτρου, *stage-pounder*, epith. of Melissa, prob. a heavy, clumsy dancer, Schweigh. Ath. 157 A. [ῠ]

Θεατρώνης, ου, ὁ, (θέατρον, ὠνέομαι) *the lessee of a theatre*, at Athens a person who received the money paid for seats (θεωρικόν), for which he paid a rent to the state and kept the theatre in repair, Casaub. Theophr. Char. 11, 3, Böckh P. E. 1, 294: also θεατροπώλης and ἀρχιτέκτων.

Θεάφιον, ου, τό, and θέαφος, ου, ὁ, late words for θεῖον, *brimstone.*

Θεειδής, ές, (θεός, εἶδος)=θεοειδής.

Θέειον, ου, τό, poet. for θεῖον, *sulphur*, Od. 22, 481, etc.

Θέειος, είη, ειον, Ep. for θεῖος, *divine*, v. l. in Mosch. 2, 50.

Θεειόω, poet. for θειόω, *to smoke with brimstone*, Od. 22, 482.

Θεεύμενος, η, ον, Ion. for θεώμενος, part. from θεάομαι, prob. f. l. for θηεύμενος, part. pres. from θηέομαι.

Θέη, ἡ, Ion. for θέα.

Θεηγενής, ές, poet. for θεογενής, Orph.

Θεηγορέω, ῶ, *to speak of God*, Eccl.: from

Θεηγόρος, ον, (θεός, ἀγορεύω) *speaking of God, prophetic*, Orph.: like θεολόγος.

Θεηδόκος, ον, or -δόχος, poet. for θεοδόχος, Nonn.

Θεήϊος, ΐη, ΐον, Ion. for θέειος, θεῖος, *divine*, Bion 6, 9.

Θεηκολεών, ῶνος, ὁ, *the dwelling of a θεηκόλος*, Paus.: from

Θεηκόλος, ον, for θεοκόλος, *a priest*, Paus.

Θεηλᾰσία, ας, ἡ, (θεήλατος) *a visitation of God, destiny*, Soph. Tr. 1237.

Θεηλᾰτέομαι, as pass., *to complain of God's visitations*, Heliod.

Θεήλᾰτος, ον, (θεός, ἐλαύνω) *driven* or *hunted by a god, maddened*, βοῦς θ., Aesch. Ag. 1297.—II. *sent, caused by a god*, only of things bad in themselves or consequences, φθορά, ἔργον, πρᾶγμα, μάντευμα, Soph., cf. Thom. M. p. 437.

Θέημα, τό, Ion. for θέαμα.

Θεημᾰχία, ας, ἡ, and in Anth., θεημάχος, ον, poet. for θεομ.

Θεημοσύνη, ης, ἡ, *contemplation.*—II. pass. *a problem*, Anth.

Θεήμων, ονος, ὁ, ἡ, Ion. for θεάμων.

Θεηπολέω, ῶ, and θεηπόλος, ον, poet. for θεοπ.

Θεητής, οῦ, ὁ, Ion. for θεατής.

Θεητόκος, ον,=θεοτόκος, poet.

Θεητός, ή, όν, Ion. for θεατός.

Θέητρον, ου, τό, Ion. for θέατρον.

Θεήτωρ, ορος, ὁ, Ion. and poet. for θεατής.

Θεία, ας, ἡ, fem. from ὁ θεῖος, *one's father's* or *mother's sister, aunt*, Lat. *amita* and *matertera.* Hence

Θεῖᾰ, ας, ἡ, *Thīa*, a daughter of Earth, mother of Helius and Selene, Hes. Th. 135.

Θειάζω, (θεῖος) *to make divine, deify*, Clem. Al.—II. it seems to be intrans. in Thuc. 8, 1, ὁπόσοι αὐτοὺς θειάσαντες ἐπήλπισαν, as many as made them hope *by divinations, omens*, etc., though it might be taken trans. *by filling them with enthusiasm.*

†Θειαῖος, ου, ὁ, *Thīaeus*, (Böckh Θεαῖος) *Theaeus*, son of Ulias of Argos, victor in wrestling, Pind. N. 10, 45.

†Θείας, αντος, ὁ, *Thīas*, a king of the Assyrians, father of Smyrna, Apollod.

Θειασμός, οῦ, ὁ, (θειάζω) *inspiration, enthusiasm*: Nicias is said by Thuc. 7, 50, to be ἄγαν θειασμῷ προσκείμενος, much attached *to divinations* or *to superstitious observances.*

Θειαστί, adv.=θειαστί.

†Θειβάθεν, Θειβάθι, Boeot. for Θήβαθεν, Θήβαθι, Ar. Ach. 862, 868.

Θεῖεν, 3 pl. opt. aor. 2 act. from τίθημι, Il. 4, 363.

Θείκελος, = θέσκελος, Ar. Lys. 1252.

Θεϊκός, ή, όν,=θεῖος, late form, Clem. Al. Adv. -κῶς.

Θειλοπεδεύω, *to warm, dry in the sun*, Diosc.: from

Θειλόπεδον, ου, τό, (εἵλη, πέδον) *a sun-shiny place, where things were put out to dry*: in Hom. only Od. 7, 123, where it is *a sunny floor* or *area* in the vineyard, on which the grapes were spread to dry, to make the *vinum passum.*

Θεῖμεν, for θείημεν, 1 pl. opt. aor. 2 act. from τίθημι, Od.

Θεῖναι, inf. aor. 2 act. for τίθημι. also inf. aor. 1 from θείνω.

Θεινός, ή, όν,=θεῖος, late form.

ΘΕΙ'ΝΩ, fut. θενῶ: aor. 1 ἔθεινα: aor 2 (ἔθενον), prob. used only in inf. θενεῖν, part. θενών, subj. θένω, and imperat. θένε. *To strike, wound*, Hom. who joins it, like τύπτω and πλήσσω, with φασγάνῳ, ξίφεσι, ἄορι, μάστιγι, βουπλῆγι, also absol. Il. 1, 588, Od. 18, 63: ῥαίοιτο θεινόμενος πρὸς οὔδεϊ, *dashed* to earth, Od. 9, 459, Aesch. Pers. 301. Only poet. (In the edd. of Pind., etc. is also found a pres. θένω, but this only arose from writing the inf. aor. with a wrong accent, θένειν, and part. θένων, Buttm. Catal. in voc., Blomf. Aesch. Theb. 378, Elmsl. Heracl. 272, cf. Eur. Cycl. 7, etc.: in Theocr. 22, 66, θένων, must be pres.: akin to κτείνω and θανεῖν.)

Θειογενής, ές, poet. for θεογενής.

†Θειοδάμας, αντος, ὁ, *Thiodamas*, a king of the Dryopes, father of Hylas, Ap. Rh. 1, 1213.—Others in Arist., etc.

Θειοδάμος, ον, (θεῖος, δαμάω) *taming the gods*: hence pecul. fem. ἡ θειοδάμη. [ᾰ]

Θειόδομος, ον, (θεῖος, δέμω) *built by gods*, Anth.

Θείομεν, Ep. for θέωμεν, θῶμεν, 1 plur. subj. aor. 2 act. from τίθημι, Hom.

Θεῖον, ου, τό, *brimstone*, Lat. *sulfur*: Hom. only uses poet. θέειον and once θήϊον. (Orig. prob. neut. from θεῖος, *divine*, because brimstone was supposed to have a purifying and averting power, Il. 16, 228, Od. 22, 481, 493, cf. θειόω: acc. to others from θύω.)

Θεῖον, ου, τό, neut. from θεῖος, q. v.

Θειοποιέω, ῶ, *to make a god of*, Or. Sib.

Θεῖος, θεία, θεῖον, (θεός) *of the gods*, Lat. *divinus.* Hom.:—1. *of divine race* or *origin*, θεῖον γένος, Il. 6, 180: *sent* or *caused, worked by a god.* ὀμφή, Il. 2, 41: θείᾳ μοίρᾳ, θείᾳ τινὶ μοίρᾳ, *by divine* intervention, and so much like θείως, Xen. Cyr. 4, 2, 1; so θείῃ τύχῃ, Hdt. 1, 126, etc.; θ. μανία, νόσος, Soph., etc.: *appointed of God*, βασιλῆες, Od. 4, 691: *inspired*, ἀοιδός, often in Od. (though these perh better in next signf.)—2. *belonging* or *sacred to, in honour of a god, holy*, ἀγών, χορός, Il. 7, 298, Od. 8, 264: under divine protection, πύργος, Il. 21, 526 and so perh. θεῖοι βασιλῆες, κήρυκες ἀοιδοί, v. foreg. signf.—3. like Lat *divinus*, of any thing *more than human extraordinary, wondrous*, esp. of any thing *excellent* in its kind, hence not only of heroes, as Hercules, Ulysses etc., (where it might be *sprung from the gods*) but also of things, esp. θεῖον ποτόν, oft. in Od.; and so in Hdt., θ. πράγματα, *marvellous* things, 2, 66, v. 7, 137, cf. θεσπέσιος, ἱερός: θεῖος ἀνήρ, as a title *of distinction*, esp. at Sparta, Plat. Meno 99 D, or more strictly σεῖος, Arist. Eth. 7, 1, 3.—II. neut. τὸ Θεῖον, as subst., *the divine Being* or *Essence, the Deity*, first in Hdt. 1, 32; cf. δῖος.—2. τὰ θεῖα, *divine things, the acts and attributes of the gods, the course of providence*, Soph. Phil. 452, etc.: *religious observances*, Xen. Cyr. 8, 8, 2.—III. adv. θείως, *in divine manner, by divine providence*, like θείᾳ μοίρᾳ, etc., supr. I. 1, Plat., etc.: θειοτέρως, *by special providence*, Hdt. 1, 122. For compar. θεώτερος, v. θεός III.

Θεῖος, ου, ὁ, *one's father's* or *mother's brother, uncle*, Lat. *patruus* and *avunculus*, fem. θεία: first in Eur. I. T. 930, Ar. Nub. 124, etc., and Xen. Before this πατροκασίγνητος, πατράδελφος, πάτρως, and μητροκασίγνητος, μητράδελφος were used.—II. in Cic. Att. 2, 2, 1, like *patruus, strict, harsh*, but v. Orell. (Prob. akin to ἠθεῖος.)

Θειοτέρως, compar. adv. from θείως, v. θεῖος, fin.

Θειότης, ητος, ἡ, (θεῖος) *dinine nature* or *origin, divinity*, Plut.

Θειοφᾰνής, ές, (θεῖος, φαίνω) *shown forth, sent by the gods*, Alex. Olynth. 1, 14, but with vv. ll. θειοφαγές, and θειοπαγές.

Θειόχροος, ον, contr. χρους, ουν, (θεῖον, χρόα) *brimstone-coloured*, Luc.

Θειόω, ῶ, (θεῖον) *to smoke with brimstone, fumigate and purify thereby*, cf. θεειόω and θεόω II. Mid., δῶμα θεειοῦται, *he fumigates his* house, Od. 23, 50: (both times in Ep. form θεειόω) hence in genl., *to purify, hallow*, Eur. Hel. 866, v. Herm. ad. l. (882)—II. (θεῖος) *to make divine, dedicate to a god*, like θειάζω, Plat. Legg. 771 B.

†Θεισόα, ας, ἡ, *Thīsoa*, the nymph that reared Jupiter, Paus.—II. a city named after her in Arcadia, Id. Hence

†Θεισοαῖος, α, ον, *of Thīsoa, Thīsoan*, Paus.

Θείω, poet. for θέω, *to run*, Hom.

†Θείω, Ep. for θέω, θῶ, subj. aor. 2 act. from τίθημι, Hom.

†Θειώδας, ὁ, *Thīodas*, a philosopher of Laodicea, Diog. L.

Θειώδης, ες, (θεῖον, εἶδος) *brimstone-like*, Lat. *sulfureus*, Anth.—II. (θεῖος) *divine*, Eccl.

†Θεκταμένης, ους, ὁ, *Thectamĕnes*, masc. pr. n., Plut.

Θελγεσίμῡθος, ον, (θέλγω, μῦθος) *soft-speaking*, Anth.

Θέλγητρον, ου, τό, (θέλγω) *a charming, soothing, appeasing: a charm*, ὕπνου θ., Eur. Or. 211.

Θελγίν, ῖνος, ὁ, v. τελχίν.

Θέλγμα, ατος, τό,=θέλγητρον.

ΘΕΛ΄ΓΩ, f. -ξω. Radic. signf. *to stroke*, and so *soothe, appease*, esp. by sorcery, *to charm, enchant*, etc., like Lat. *mulcere*, of any soft, overpowering emotion, but mostly such as have an evil influence over the reason. Hom. uses it esp. of Mercury, who with his magic wand ἀνδρῶν ὄμματα θέλγει, lays men in a charmed sleep, Od. 5, 47; 24, 3, Il. 24, 343; so too of Neptune, θέλξας ὄσσε where it is used rather of *an irresistible force*, Il. 13, 435; also of the sorceress Circe, Od. 10, 291, etc.; of the Sirens' magic song, Od. 12, 40: then in genl. of any gentle, imperceptible means of doing a thing, *to overpower, enchain*, νόον, θυμόν, Il. 12, 255; 15, 322, cf. Od. 17, 521: and in bad sense, *to entrap, cheat, cozen, flatter, blind by flattery*, Od. 16, 298; 14, 387; oft. c. dat. modi, ἐπέεσσι, Od. 3, 264; μαλακοῖσι καὶ αἱμυλίοισι λόγοισι, Od. 1, 57; 18, 282; ψεύδεσσι, δόλῳ, Il. 21, 276, 604. Also in pass., ἔρω δ' ἄρα θυμὸν ἔθελχθεν, by love's witchery *were they entrapped*, Od. 18, 212. In later writers the same sense remains; so ἵμερος θέλγει, Aesch. Pr. 865; ὕπνος, Eur. I. A. 142; and c. inf., ἔρως νιν θέλξειεν αἰχμάσαι τάδε, Soph. Tr. 355.

Θελεμός, όν, only in Aesch. Supp. 1027, θέλεμον πῶμα, of the Nile,—a very dub. word, interpr. by Hesych. οἰκτρόν, ἥσυχον.

Θέλεος, ον, (θέλω) *willing, voluntary*, Aesch. Supp. 875.

Θέλημα, ατος, τό, (θέλω) *will*, N. T. Hence

Θεληματαίνω, = θέλω, very late word.

Θέλημος, ον, and θελήμων, ον, gen. ονος, *willing, voluntary*.

Θέλησις, εως, ἡ, (θέλω) *a willing, will*, N. T.

Θελητής, οῦ, ὁ, (θέλω) *one who wills*, of a soothsayer, LXX.

Θελητός, ή, όν, (θέλω) *willed, wished for*, LXX.

Θέλκαρ, τό,=θέλγητρον.

Θελκτήρ, ῆρος, ὁ, (θέλγω) *a soother, charmer*, θελκτὴρ ὀδυνάων, H. Hom. 15, 4, cf. θέλκτωρ. Hence

Θελκτήριον, ου, τό, *a charm, enchantment*, and so of any thing which has a soft and silent influence, Il. 14, 215; θελκτήρια βροτῶν, songs *which charm* or *enchain* men's minds, Od. 1, 337; θεῶν θελκτήριον, *a means of soothing* or *appeasing* the gods, Od. 8, 509; πόνων θελκτήρια, *means of lightening* toil, Aesch. Cho. 670: also θέλγητρον, and θέλκτρον: strictly neut. from

Θελκτήριος, ον, (θέλγω) *soothing, charming, enchanting*, c. gen., ὄμματος, Aesch. Supp. 1004; absol., Eur. Hipp. 478.

Θελκτικός, ή, όν,=foreg.

Θέλκτρον, ου, τό, = θελκτήριον, Soph. Tr. 585.

Θελκτύς, ύος, ἡ, *a charming, enchantment*, Ap. Rh.

Θελκτώ, όος contr. οῦς, ἡ, fem. of θελκτήρ.

Θέλκτωρ, ορος, ὁ, ἡ, = θελκτήρ, θελκτήριος, Aesch. Supp. 1040, acc. to Bothe's emend. for θεάκτορι.

Θελξίμβροτος, ον, (θέλγω, βροτός) *charming men*, ᾠδή, Orph.

Θελξίνοος, ον, contr. -νους, -ουν, (θέλγω, νόος) *charming, enchanting, luring the heart*, φίλτρον, Anth.

Θελξίπικρος, ον, (θέλγω, πικρός) *deliciously bitter*, κνησμονή, Anth.

Θελξίφρων, ον, gen. ονος, (θέλγω, φρήν)=θελξίνοος, Eur. Bacch. 402.

†Θελξίων, ονος, ὁ, *Thelxion*, son of king Apis of Argos, Paus. 2, 6, 7; but v. Apollod. 2, 1, 1.

†Θέλπουσα, ης, ἡ, *Thelpūsa*, a nymph, district, and city of Arcadia, Paus.

Θέλυμνα, ων, τά, = θέμεθλα, *the foundations, elements, beginnings of things*, the *semina rerum* of Lucret., only in Emped. 73, acc. to the certain emend. of Peyron and Gaisf. for θέλιμνα. The sing. τὸ θέλυμνον, only in Gramm., whence to derive προθέλυμνος, and τετραθέλυμνος.

ΘΕ΄ΛΩ, fut. θελήσω, Alexandr. perf. τεθέληκα, Lob. Phryn. 332: merely shortened form of ἐθέλω, q. v. at end.

Θέμα, ατος, τό, (τίθημι) *that which is placed, laid down, proposed*, esp.—1. *money deposited* as a pledge, *a deposit*, Plut.—2. *something proposed as a prize, a prize*, Inscr.—3. *a proposition* or *case for discussion, the theme* of an argument, Cicero's *propositum*, Quintil.—4. in Gramm., *a primary word, root.*—5. *a horoscope.*—6. very late, *a depot of soldiers*. Hence

Θεμᾰτίζω, f. -ίσω, *to place, lay down, propose: take for a theme* or *primary word*, Sext. Emp.—2. *to draw a horoscope*.

Θεμᾰτικός, ή, όν, (θέμα) *of* or *belonging to a* θέμα.—II. *that in which a prize* or *reward is proposed*, e. g. ἀγὼν θ., opp. to στεφανίτης and φυλλίτης.—III. ῥῆμα θ., *a primary* word, Gramm.

Θεμᾰτισμός, οῦ, ὁ, (θεματίζω) *a placing, laying down, proposing*, θέσις, Lat. *positio*: esp.—1. *of a case for discussion.*—2. *of a root* or *primary word*, Sext. Emp.

Θέμεθλα, τά, (τίθημι, θέμα) always, it seems, in plur. *the foundations*, and so *the lowest part, the very bottom*: so twice in Hom., ὀφθαλμοῖο θ., *the very bottom, roots* of the eye, Il. 14, 493, and στομάχοιο θ., Il. 17, 47; 'Ωκεανοῖο θ., Hes. Th. 816; Ἄμμωνος θ., *the place where* Ammon *stands*, i. e. his temple, Pind. P. 4, 28; Παγγαίου θ., *the roots* of Mt. Pangaeus, Ib. 320.

Θεμείλια, τά,=θέμεθλα, and like it only in plur., θεμείλια θέσαν, προβάλοντο, they laid *the foundations*, Il. 12, 28; 23, 255.

Θέμειλον, ου, τό,=θεμέλιον, only in Byzant. Poets, Jac. A. P. p. 612.

Θεμελιόθεν, adv., *from the bottom*: from

Θεμέλιον, ου, τό, as sing. of the poet. θεμείλια, Xen. Eq. 1, 2: ἐκ θεμελίων, *from the foundations*, Polyb.

Θεμέλιος, ον, (θέμα) *belonging to the foundation*, λίθοι, Ar. Av. 1137.—II. ὁ θ., as subst., sub. λίθος,=θεμέλιον, Macho ap. Ath. 346 A: θεμέλιοι ἐκ λίθων, Thuc. 1, 93.

Θεμελιοῦχος, ον, (θεμέλιον, ἔχω) *upholding the foundations*.

Θεμελιόω, ῶ, (θεμέλιον) *to lay the foundation, found*, c. acc., N. T.: pass. *to be founded*, Diod. Hence

Θεμελίωσις, εως, ἡ, *a founding, foundation*, LXX.

Θεμελιωτής, οῦ, ὁ, *a founder*.

Θέμεν, Dor. and Ep. for θεῖναι, inf. aor. 2 act. of τίθημι, Od.

Θέμεναι, Ep. for θεῖναι, inf. aor. 2 act. of τίθημι, Hom.

Θεμερός, όν,=σεμνός, *grave, serious* (Perh. from τίθημι, *settled, steadfast*.)

Θεμερόφρων, ον, gen. ονος, (θεμερός, φρήν) *of grave and serious mind*.

Θεμερύνομαι,=σεμνύνομαι.

Θεμερῶπις, ίδος, ἡ, (θεμερός, ὤψ) *of grave and serious countenance, honest*, αἰδώς, Aesch. Pr. 134; also, θ. Ἁρμονίη, Emped. 12.

Θεμίζω, (θέμις) *to judge, punish*, like θεμιστεύω. Mid. θεμισσάμενοι ὀργάς, prob. *ruling our wills*, Pind. P. 4, 250.

Θεμίπλεκτος, ον, (θέμις, πλέκω) *rightly woven* or *plaited*, θ. στέφανος, *a rightly-made* or *well-earned* crown, Pind. N. 9, 125.

Θέμις, ἡ, old and Ep. gen. θέμιστος. and in Hom. the only form; acc. θέμιν, Aesch. Ag. 1431, etc. So too Hom. declines the prop. n. Θέμις, Θέμιστος, acc. Θέμιστα; but Att. Θέμιτος, acc. Θέμιν: common Gr. Θέμιδος, Ion Θέμιος: voc. Θέμι, Il. 15, 93: (prob from root ΘΕ-, *τίθημι*, and so)—I. *that which is laid down* or *established, law*, like *θεσμός*, not as *fixed by statute*, but as *established by old usage*, Lat. *jus* or *fas*, as opp. to *lex*: esp. freq. in Hom. in phrase, *θέμις ἐστί*, 'tis *meet and right*, Lat. *fas est*, c. dat. pers. et. inf. rei, e. g. *οὔ μοι θέμις ἐστὶ ξεῖνον ἀτιμῆσαι*, Od. 14, 56, cf. Il. 14, 386; 23, 44: also *ἣ θέμις ἐστί*, as 'tis *right*, as *the custom* is, Il. 2, 73, Hes. Op. 139; sometimes c. gen., *ἣ θέμις ἀνθρώπων πέλει*, as man's *custom* is, Il. 9, 134, but c. dat., *ξείνια, ἅτε ξείνοις θέμις ἐστί*, which are *due* to strangers, Il. 11, 779: in the same way nom. *ἣ θέμις ἐστί*, for *ἣ θέμις ἐστί*, and Spitzn. Exc. ii. ad Il. would always so read it. Very rare *θέμις*, *fitness, seemliness*, like *τὸ πρέπον*, B. Thiersch Ar. Nub. 295. In Att. the appellat. is used mostly in phrase *θέμις ἐστί*, where it seems to be used as neut. or as indeclin., *φασὶ θέμις εἶναι, ὥστε μὴ θέμις εἶναι*, Soph. O. C. 1191, Plat. Gorg. 505 C, though the readings vary, and the point is disputed, v. Ellendt Lex. Soph. The strict Att. word for it is *νόμος*.—II. plur. *θέμιστες*, in Hom., *sentences which have the force of law, Διὸς θέμιστες, the will* of Jupiter, as declared by oracle, Od. 16, 403, Pind. P. 4, 96: also *any thing established by fate* or *the will of gods*, Soph. Phil. 346.—2. *rights*, esp. of the judge or chief, and so *prerogative, authority, σκῆπτρον ἠδὲ θέμιστες*, joined, Il. 2, 206: hence *the dues, tribute*, etc., as being *the right* of the king or lord, *λιπαρὰς τελέουσι θέμιστας*, Il. 9, 156, 298.—3. *existing laws* or *ordinances, δικασπόλοι, οἵτε θέμιστας πρὸς Διὸς εἰρύαται*, who maintain *the laws*, Il. 1, 238, cf. Hes. Th. 235; *δίκαι καὶ θέμιστες*, joined, *rights and laws*, Od. 9, 215.—4. *questions of law, law-suits*, in cases where old usage is disputed, and the king or judge must decide, hence, *κρίνειν θέμιστας*, Il. 16, 387, Hes. Th. 85: hence also *judicial sittings* or *sentences, οὔτ' ἀγοραί, οὔτε θέμιστες*, Od. 9, 112, as also in sing. Il. 11, 807.—III. Θέμις, as prop. n., *Themis, goddess of law and order, patroness of existing rights*, lastly *justice* personified. But in Hom., who mentions the goddess only thrice, she is the officer of Jupiter, to call the gods to assembly, Il. 20, 4; but also to convene and dismiss assemblies of men, Od. 2, 68; and lastly Il. 15, 87, sq., to preside and keep order at the banquets of the gods: in these three places the deriv. from *τίθημι*, is very plain. Hes. Th. 16 names her along with the great gods; †and makes her daughter of Uranus and Gaea, Id. 135, mother of the Hours, and Fates, 901, 904: †v. plura ap. Welcker, Aeschyl. Trilogie p. 40.

Θεμισκόπος, ον, (*θέμις, σκοπέω*) *seeing to law and order, keeping order*, Pind. N. 7, 69.

Θεμισκρέων, οντος, ὁ, (*θέμις, κρέων*) *reigning by right*, Pind. P. 5, 38.

†Θεμίσκῡρα, ας, ἡ, Ion. *-ρη*, *Themiscyra*, a city of Pontus, on the Thermodon, in a plain of the same name, the abode of the Amazons, Hdt. 4, 86; Aesch. Pr. 724. Hence

†Θεμισκύραιος, α, ον, *of Themiscyra*, Ap. Rh. 2, 995: *ἡ ἄκρη Θεμ., the promontory of Them.*, near that city, Id. 2, 371; elsewhere Ἡράκλειον

Θέμιστα, and *θέμιστας*, Ep. acc. sing. and pl. from *θέμις*, Hom.

†Θεμισταγόρας, ου, ὁ, *Themistagoras*, masc. pr. n., Ath.

†Θεμιστέας, ου Dor. α, ὁ, *Themisteas*, masc. pr. n., Plut.

Θεμιστεία, ας, ἡ, *a giving of oracles*, Strab.

Θεμιστεῖος, εία, εῖον, (*θεμιστός*) *lawful, right, righteous*, Pind. O. 1, 18.

Θεμιστευτός, ή, όν, *ordered by law* or *custom*: from

Θεμιστεύω, (*θεμιστός*) *to give law, declare law and right, τινί*, Od. 11, 569: hence *to order, rule, govern, τινός*, Od. 9, 114.—II. *to give answers* or *oracles*, c. acc., *θ. νημερτέα βουλήν τινι*, H. Hom. Ap. 253; so in prose, Lys. ap. Harp., also *θεμιτεύω*.

Θεμιστέων, Ep. gen. pl. from *θέμις*, Hes. Th. 235.

Θεμίστιος, ον, *patron of law and right*, epith. of Jupiter, Plut.

†Θεμίστιος, ου, ὁ, *Themistius*, an Aeginetan, Pind. N. 5, 91.

†Θεμιστογένης, ους, ὁ, *Themistogĕnes*, a Syracusan, who wrote an account of the expedition of Cyrus the younger, acc. to Xen. Hell. 3, 1, 2.

†Θεμιστοκλῆς, έους Ion. έος and ῆος, ὁ, *Themistocles*, son of Neocles, of the demus Phrearrhi, the distinguished statesman and commander, conqueror of the Persians at Salamis, Hdt., Thuc., etc.: *τὸ Θεμιστόκλειον, the tomb of Themistocles*, Arist. H. A.—2. grandson of foreg., Paus.—Others in Polyb., Plut., etc.

†Θεμιστονόη, ης, ἡ, *Themistonoē*, daughter of Ceyx, wife of Cycnus, Hes. Sc. 356.

Θεμιστοπόλος, ον, (*θέμις, πολέω*) *ministering law and right*, epith. of kings and judges, H. Hom. Cer. 103, like *δικασπόλος*.

Θεμιστός, ή, όν, (*θεμίζω*) *agreeable to law and right, allowed by the law of gods and men, lawful, right*, Aesch. Theb. 694; more usu. *θεμιτός*, q. v. Hence

Θεμιστοσύνη, ης, ἡ, poet. for *θέμις*, Orph.

Θεμιστοῦχος, ον, (*θέμις, ἔχω*) *upholding the right, βασιλεύς*, Ap. Rh.

†Θεμιστώ, οῦς, ἡ, *Themisto*, one of the Nereids, Hes. Th. 261.—2. daughter of the Lapith Hypseus, wife of Athamas, Apollod. 1, 9, 2.—3. acc. to Paus. the mother of Homer, 10, 24, 3.

†Θεμίσων, ωνος, ὁ, *Themison*, a Theraean, Hdt. 4, 154.—2. a tyrant of Eretria, who took Oropus from the Athenians, Dem. 259, 10.—3. minister of Antiochus Sidetes in Cyprus, Polyb., Ael. V. H.—Others in Ath., etc.

†Θεμισώνιον, ου, τό, *Themisōnium*, a small town of Phrygia, Strab.

Θεμῐτεύω,=*θεμιστεύω, ὄργια θεμιτεύων, keeping lawful orgies*, Eur. Bacch. 79, e conj. Musgr.

Θεμῐτός, ή, όν, poet. for *θεμιστός*, H. Hom. Cer. 207, and Pind.: but also in prose, *οὐ θεμιτόν* (*ἐστι*) c. inf., Hdt. 3, 37; 5, 72, Plat. Apol. 30 D. Adv. *-τῶς*.

Θεμιτώδης, ες, (*θεμιτός, εἶδος*) *oracular*, Orac. ap. Euseb.

Θεμόω, ῶ, *to place, establish*, i. e. *to make necessary, compel, force*, c. inf., *νῆα θέμωσε χέρσον ἱκέσθαι, he forced* the ship to come to land, Od. 9, 486, 542. (Usu. deriv. from *θεμός*=*θεσμός*, but this is only in Hesych. It belongs, with *θέμις*, to the root ΘΕ–, *τίθημι*.)

-θεν, insep. particle, affixed to substs. or adjs., and, like the prep. *ἐκ*, denoting *motion from* a place, opp. to *-δε*, e. g. *ἄλλοθεν, οἴκοθεν, οὐρανόθεν*, etc., *from* another place, *from* home, *from* heaven: more rarely of persons, as in Hom. *Διόθεν, θεόθεν*, *from* Jupiter, *from* the gods. The poets sometimes add *ἐκ* or *ἀπό*, as *ἐξ οὐρανόθεν*, Il. 8, 19, *ἀπὸ Τροίηθεν*, Od. 9, 38; and indeed *-θεν* may best be considered as merely the old genit. termination, retained in *ἐμέθεν, σέθεν, ἕθεν*. In some words, as *ἔνερθε, ἔκτοσθε, ἔντοσθε, ὄπισθε, πάροιθε*, the poets might change *θεν* into *θε*. but, except in these Homeric forms, this license was rare in later authors.

†Θεναί, ῶν, αἱ, *Thēnae*, a spot in Crete between Ida and Cnosus, Callim. ad Jov. 42.

Θένᾰρ, ᾰρος, τό, (*θένω, θείνω*) *the part of the hand with which one strikes, the flat* or *hollow of the hand*, Il. 5, 339: hence *θέναρ βωμοῦ, the hollow on the plane of the altar*, for laying the offerings in, Böckh Expl. Pind. P. 4, 188, sq.; *ἁλὸς θ., the hollow* or *depths of the sea*, Pind. I. 4, 97 (3, 74): also *the sole of the foot*, Hipp. Hence

Θενᾰρίζω, *to strike with the hand*: hence *ἐνθεναρίζω*=*ἐγχειρίζω*.

Θένω, a pres. which has been considered doubtful, v. sub *θείνω*.

Θέο, Ep. for *θέσο, θοῦ*, 2 imperat. aor. 2 mid. from *τίθημι*, Od.

Θεοβλάβεια, ας, ἡ, (*θεοβλαβής*) *the state* or *behaviour of a θεοβλαβής, madness, blindness*, Aeschin. 72, 32. [ᾰ]

Θεοβλᾰβέω, ῶ, *to hurt the gods*, i. e. *sin against them*, Aesch. Pers. 831.—II. neut. *to be θεοβλαβής*, Themist.: from

Θεοβλᾰβής, ές, (*θεός, βλάπτω*) *stricken of God*, esp. in mind, *blinded, distraught, foolish*, Hdt. 1, 127, v. Heyne Il. 9, 116, Ruhnk. Vellei. 2, 57, 3. Adv. *-βῶς*.

Θεοβούλητος, ον, (*θεός, βούλομαι*) *willed* or *appointed of God*, Eccl.

†Θεοβρότιον, ου, τό, an appell. of the *evergreen*, Lat. *sempervivum*, Diosc.

Θεογάμια, ων, τά, (*θεός, γαμός*) *the marriage of the gods*, esp. a feast of Proserpina in Sicily.

†Θεογείτων, ονος, ὁ, *Theogīton*, a Theban, partisan of Philip, Dem. 324, 16.

Θεογενεσία, ας, ἡ, *divine birth, regeneration*, Eccl.: from

Θεογενής, ές, (*θεός, * γένω*) *born of God*: hence

†Θεογένης, ους, ὁ, *Theogĕnes*, one of the thirty tyrants, Xen. Hell. 2, 3, 3.—2. a poor Athenian of rude manners, Ar. Pac. 928, etc.—Others of this name in Dem. 832, 2; 1369, 15, etc., Xen., where formerly Θεαγένης, q. v.

Θεογένητος, ον,=*θεογενής, regenerate*, Eccl.

Θεογεννής, ές, (*θεός, γέννα*) *begotten of a god*, Soph. Ant. 834.

Θεόγληνος, ον, (*θεός, γλήνη*) *with the eye of a god*, Nonn.

Θεόγλωσσος, ον, (*θεός, γλῶσσα*) *with the tongue of a god*, Anth.

†Θεόγνητος, ου, ὁ, *Theognētus*, an Aeginetan, victor at the Olympic games, Pind. P. 8, 49.

†Θέογνις, ιος and ιδος, ὁ, *Theognis* an old gnomic poet of Megara in Sicily, who flourished about 540 B.C., Theog. 23, Plat. Legg. 630 A.—2. one of the thirty tyrants at Athens, Xen. Hell. 2, 3, 3.—3. a tragic poet at Athens, who received the sobriquet of '*Snow*,' from the freezing character of his plays, often ridiculed by Aristophanes, Ach. 11, 140, etc.—Others in Ath., etc.

Θεογνωσία, ας, ἡ, *the knowledge of God*, Eccl.: from

Θεόγνωστος, ον, (θεός, γιγνώσκω) *known of God.*

Θεογονία, ας, ἡ, *the birth, generation, enealogy of the gods,* the title of Hesiod's poem: from

Θεόγονος, ον, (θεός, *γένω) *born of God, divine,* Eur. Or. 346.

†Θεόγονος, ου, ὁ, *Theogŏnus,* masc. pr. n., Paus.

Θεόγρᾰφος, ον, (θεός, γράφω) *written by God,* Eccl.

Θεοδέγμων, ον, gen. (θεός, δέχομαι) *divine,* Archestr. ap. Ath. 320 B.

†Θεοδέκτειος, ον, *of Theodectes,* Arist. Rhet.: from

†Θεοδέκτης, ου, ὁ, *Theodectes,* a rhetorician and tragic poet of Phaselis in Pamphylia, a pupil of Isocrates, Arist. Pol.—2. son of Aristarchus, Plut.

Θεοδέκτωρ, ορος, ὁ, ἡ,=θεοδόχος.

Θεοδήλητος, ον, (θεός, δηλέομαι) μιαιφονία θ., murder *by which the gods are injured,* Anth.

†Θεόδημος, ου, ὁ, *Theodēmus,* v. Θούδημος.

Θεοδίδακτος, ον, (θεός, διδάσκω) *taught of God,* N. T. [ῐ]

Θεοδῑνής, ές, (θεός, δινέω) *whirled, driven round by God,* Nonn.

Θεοδῑφής, ές, (θεός, διφάω) *seeking God,* Synes.

†Θεόδμᾱτος, α, ον, Dor. for sq.

Θεόδμητος, ον, also α, ον, Pind. O. 6, 100, Fr. 58, 1, (θεός, δέμω) *god-built, raised, made* or *founded by the gods,* πύργοι, Il. 8, 519.

Θεοδοξία, ας, ἡ, (θεός δόξα) *the glory of God, the Divinity,* Clem. Al.

Θεοδοσία, ας, ἡ, (θεοδόσιος) *a gift* or *offering to the gods,* Strab.: hence

†Θεοδοσία, ας, ἡ, and Θευδοσία, in Dem. 467, 10, etc., *Theodosia,* a city of the Tauric Chersonesus, prob. same as Panticapaeum, Wolf. Dem. 467, 10, Strab. p. 309.

Θεοδόσιος, ον, (θεός, δόσις) *given by God.*

†Θεοδόσιος, ου, ὁ, *Theodŏsius,* masc. pr. n., Strab.

†Θεοδότας, ου, ὁ, *Theodŏtas,* a Rhodian, a general of Antiochus king of Syria, Luc.

†Θεοδότη, ης, ἡ, *Theodŏte,* an Athenian courtesan, who accompanied Alcibiades, and performed the funeral rites for him when slain, Xen. Mem. 3, 11, Ath. 574 E.

Θεόδοτος, ον, (θεός, δίδωμι)=θεοδόσιος.

†Θεόδοτος, ου, ὁ, *Theodŏtus,* an Athenian archon, Diod. S.—2. a pupil of Socrates, Plat. Apol. 33 E.—Others in Dem. 912, 28, Lys., etc.

Θεοδόχος, ον, (θεός, δέχομαι) *receiving* or *conceiving God,* epith. of the Virgin, Eccl.

Θεοδρομέω, ῶ, *to walk in God's ways,* Eccl.: from

Θεόδρομος, ον, (θεός, δραμεῖν) *walking in God's ways,* Eccl.

†Θεοδώρειος, ον, *of Theodorus; οἱ Θεοδ., the followers of Theodorus* (3), Ath. 252 C.

Θεοδώρητος, ον, (θεός, δωρέομαι) *given by God,* Clem. Al.

†Θεοδωρίδας, ου, ὁ, *Theodōridas,* a poet of Syracuse, Ath. 229 B, 475 F. —2. one of the poets of the Anthology.

†Θεωδωρίς, ίδος, ἡ, v. l. for Θεωρίς, Dem.

†Θεόδωρος, ου, ὁ, (θεός, δῶρον) *Theodōrus* (*Theodore*) an Athenian archon, Ol. 85, 3, Diod. S.: father of the Athenian general Procles, Thuc. 3, 91.—2. son of Telecles, a celebrated artist of Samos, Hdt. 1, 51; 3, 41.—3. a sophist and rhetorician of Byzantium, Plat. Phaedr. 265.—4. a sophist of Cyrene, who lived at Athens, instructor of Socrates and Plato, Plat. Theaet. 145 A: Xen. Mem. 4, 2.—5. a celebrated tragic actor at Athens, Dem. 418, 4.—6. of Eretria in Euboea, who with Themison deprived the Athenians of Oropus, Dem. 259, 10.—Others in Dem. 908, 26, Ath., Diog. L., etc.

Θεοείδεια, ας, ἡ, *likeness to God,* Iambl.: from

Θεοειδής, ές, (θεός, εἶδος) *godlike, divine,* in Hom. always of outward form, *divine of form, beauteous as the gods,* usu. of young heroes, as Paris and Telemachus, but also of aged men, as Priam, Il. 24, 217: Hes. Th. 350 first uses it of females. Later also in moral relations. Superl. θεαιδέστατος, q. v. Adv. -δῶς, Ap. Rh. Cf. θεουδής.

Θεοείκελος, ον, (θεός, εἴκελος) *godlike,* Hom., who uses it exactly= foreg.

Θεοεπής, ές, (θεός, ἔπος)=θεσπέσιος.

Θεοεχθία, ας, ἡ, (θεός, ἔχθος) dub. l. for sq.

Θεοεχθρία, ας, ἡ, *a being hated by the gods,* Luc.: from

Θεόεχθρος, ον, (θεός, ἐχθρός) *hated by the gods.*

Θεόθεν, adv., (θεός) *from the gods,* Lat. *divinitus,* Od. 16, 447.

Θεόθῠτος, ον, (θεός, θύω) *offered to the gods: τὸ θ., a victim,* Cratin. Incert. 132.

Θεοίνιον, ου, τό, *the temple of the wine-god; τὰ θεοίνια,* with and without ἱερά, *the feast of the wine-god,* ap. Dem. 1371, 24.

Θέοινος, ου, ὁ, (θεός, οἶνος) *the wine-god, Bacchus,* Πατήρ, Aesch. Fr. 339.

Θεοκάπηλος, ον, (θεός, κάπηλος) *trafficking in sacred things,* Eccl. [ᾰ]

Θεοκατασκεύαστος, ον, (θεός, κατασκευάζω) *made by God.*

Θεοκήρυξ, ῡκος, ὁ, (θεός, κῆρυξ) *a divine herald.*

Θεοκίνητος, ον, (θεός, κῑνέω) *roused by the gods.*

†Θεόκλεια, ας, ἡ, *Theoclēa,* fem. pr. n., Lys. Fr., Ath. 583 E.

†Θεοκλῆς, έους, ὁ, *Theocles,* an Athenian banker, Dem. 1249, 10.—Others in Ath. 497 C, Anth., etc.

Θεόκλητος, ον, (θεός, καλέω) *called of God:* also—II. act. θ. μέλαθρον, the house *wherein God is invoked,* both in Nonn.

†Θεοκλύμενος, ου, ὁ, *Theoclymĕnus,* son of Polyphīdes, descended from Melampus, a seer, Od. 15, 256.—2. son of Proteus, Eur. Hel. 9.

Θεοκλῠτέω, ῶ, *to call the gods to aid, call on the name of the gods, to invoke divine vengeance,* Aesch. Pers. 500; *to call on,* c. acc. pers., Θέμιν, Elmsl. Med. 204: in genl. *to call aloud, declare,* c. acc. rei, ταῦτα, Plut.: and

Θεοκλύτησις, εως, ἡ, *a calling on the gods, invocation,* c. acc. rei, Polyb.: from

Θεόκλῠτος, ον, (θεός, κλύω) *calling on the gods,* θ. λίται, Aesch. Theb. 143.—II. pass. *heard by God,* Joseph.

Θεόκμητος, ον, (θεός, κάμνω) *made, wrought by a god,* Q. Sm.

Θεοκολέω, ῶ, *to be a priest,* Inscr.: from

Θεοκόλος, ὁ, ἡ, *a priest, priestess,* cf. θεηκ. (from θεός and κολέω, Lat. *colo,* which is not in use.)

Θεόκραντος, ον, (θεός, κραίνω) *accomplished, wrought by the gods,* Aesch. Ag. 1488.

Θεοκρᾱσία, ας, ἡ, (θεός, κρᾶσις) *a mingling with God,* Iambl.

Θεοκρᾰτία, ας, ἡ, (θεός, κράτος) *the rule of God, Theocracy,* Joseph.

Θεοκρήπῑς, ῑδος, *founded by God,* Nonn.

†Θεοκρίνης, ους, ὁ, *Theocrines,* a celebrated Athenian tragic actor, Dem. 329, 26.

Θεοκρίτης, ου, ὁ, (θεός, κριτής) *judge of gods* or *goddesses,* of Paris, Anth. [ῐ]

Θεόκρῐτος, ον, (θεός, κρίνω) *chosen of God.*

†Θεόκριτος, ου, ὁ, *Theocritus,* a celebrated pastoral poet of Syracuse, who flourished about 272 B. C.—2. a rhetorician of Chios, Plut., Ath. 21 C.

Θεόκτιστος, ον, (θεός, κτίζω) *founded, made, created by God,* Poet. ap. Arist. Poet. 21.

Θεόκτῐτος, ον,=foreg., Anth.

Θεοκτονία, ας, ἡ, *a killing of God,* Eccl.: from

Θεοκτόνος, ον, (θεός, κτείνω) *killing God,* Eccl.

†Θεοκύδης, ους, ὁ, *Theocydes,* father of Dicaeus, Hdt. 8, 65. [ῡ]

Θεοκυνέω, ῶ, θεοκυνής,=θεοσκυνέω, θεοσκυνής.

Θεολαμπής, ές, (θεός, λάμπω) *divinely shining,* Eccl.

Θεοληπτέομαι, as pass., *to be inspired,* Philo.

Θεοληπτικός, ή, όν, *belonging to one possessed: ἡ θεοληπτική,* sub. μαντεία,=θεοληψία, Sext. Emp.: from

Θεόληπτος, ον, (θεός, λαμβάνω) *seized by God, possessed, inspired, superstitious,* Plut. Hence

Θεοληψία, ας, ἡ, *inspiration: superstition,* Plut.

Θεολογεῖον, ου, τό, *a place above the stage where gods appeared.*

Θεολογέω, ῶ, *to be a θεολόγος, to speak of God and of the divine nature, to speak theologically,* περί τινος, Arist. Mund.: τὰ θεολογούμενα, *enquiries into the divine nature,* Plut. Hence

Θεολογία, ας, ἡ, *a speaking* or *writing on God and the divine nature, the science of things divine, theology,* Plat. Rep. 379 A: esp. *the origin of things.*

Θεολογικός, ή, όν, *belonging to a θεολόγος: ἡ θεολογική,* with or without ἐπιστήμη,=θεολογία, Arist. Metaph. From

Θεολόγος, ον, (θεός, λέγω) *speaking, writing on God and the divine nature:* hence, *ὁ θ., a divine, theologian;* in profane writers, Homer, Hesiod, Orpheus were esp. so called, cf. Cic. N. D. 3, 21.

†Θεολύτη, ης, ἡ, *Theolȳte,* fem. pr n., Ath. 471 A, etc.

†Θεόλῠτος, ου, ὁ, *Theolytus,* an Acarnanian, Thuc. 2, 102.—2. a poet of Methymna, Ath. 296 A.

Θεολώβητος, ον, (θεός, λωβάω)= θεοβλαβής.

†Θεόμανδρος, ου, ὁ, *Theomander,* masc. pr. n., Ath. 567 A.

†Θεομήστωρ, ορος, ὁ, *Theomestor,* a tyrant of Samos, Hdt. 8, 85.

Θεομᾰνέω, ῶ, *to be θεομανής:* from

Θεομᾰνής, ές, (θεός, μαίνομαι) *maddened by the gods,* Aesch. Theb. 653: λύσσα θ., madness *caused by the gods,* Eur. Or. 79.

Θεομᾰνία, ας, ἡ, *madness caused by God, inspiration,* Philo.

Θεομαντεία, ας, ἡ, *a spirit of prophecy,* Dio C.

Θεομαντέω, ῶ, fut. -ήσω, *to have a spirit of prophecy:* from

Θεόμαντις, εως, ὁ, (θεός, μάντις) *one who has a spirit of prophecy,* Plat. Apol. 22 C: opp. to θυμόμαντις.

Θεομᾰχέω, ῶ, *to fight against God* or *the gods*, Eur. Bacch. 45, 325: and

Θεομᾰχία, ας, ἡ, *a battle of the gods*, as certain books of the Il. were called, esp. the 19th, Plat. Rep. 378 D.—II. *a fighting against God*: from

Θεομάχος, ον, (θεός, μάχομαι) *fighting against God*, N. T. [ᾰ]

Θεομηνία, ας, ἡ, (θεός, μῆνις) *the wrath of God*.

Θεομήστωρ, ορος, ὁ, (θεός, μήστωρ) *like the gods in council*, Aesch. Pers. 655, like Homer's θεόφιν μήστωρ ἀτάλαντος.

Θεόμητις, ὁ, ἡ, (θεός, μῆτις) *divinely wise*, Nonn.

Θεομήτωρ, ορος, ἡ, (θεός, μήτηρ) *the mother of God*, Eccl.

Θεομιμησία, ας, ἡ, *an imitating of God*, Eccl.: from

Θεομίμητος, ον, Eccl. [ῑ], and θεόμιμος, ον, Diotog. ap. Stob. p. 331, 20, (θεός, μιμέομαι) *imitating God, divine*.

Θεομῑσής, ές, (θεός, μισέω) *abominated by the gods*, Ar. Av. 1548, and Plat.: but θεομίσης, ες, act. *hating God, unholy*.

Θεομίσητος, ον,=θεομισής, Eccl. [ῑ]

†**Θεόμνηστος**, ου, ὁ, *Theomnestus*, an Athenian against whom Lysias delivered an oration, Lys.—2. a statuary of Sardis, Paus., Luc.

Θεόμοιρος, ον, (θεός, μοῖρα) *partaking of the divine nature*.

Θεομόριος, ία, ιον, Dor. θευμ., Ap. Rh., collat. form of sq.

Θεόμορος, ον, Dor. θεύμ., (θεός, μόρος) *assigned, destined by the gods*, Pind. O. 3, 18.—II. *blessed by the gods*, P. 5, 6.

Θεόμορφος, ον, (θεός, μορφή) *of form divine*, Anth.

Θεομῠσής, ές, (θεός, μύσος) *unclean, abominable before the gods*, Aesch. Eum. 40.

†**Θεονόη**, ης, ἡ, *Theonoë*, daughter of Proteus and Psammathe, earlier called Εἰδώ, Eur. Hel. 13 (Hom. Εἰδοθέα).

Θεοξένιος, ου, ὁ, epith. of Apollo and Mercury, Paus.: θεοξένια, τά, *a festival in their honour*, Id.; also *a festival of the Dioscuri* at Agrigentum, v. Böckh Introd. Pind. O. 3, p. 135.

†**Θεόξενος**, ου, ὁ, *Theoxĕnus*, masc. pr. n., Pind. Fr. 2, Dem. 611, 23, etc.

Θεοπαίγμων, ονος, (θεός, παίζω) *sporting with the gods*, Nonn.

Θεόπαις, παιδος, ὁ, ἡ, (θεός, παῖς) *child of the gods, divine*, Archestr. ap. Ath. 311 A.—II. *having a divine child*, epith. of the Virgin, Nonn.

†**Θεοπάρακτος**, ον, (θεός, παράγω) *produced by God*, Eccl.

Θεοπάτωρ, ορυς, ὁ, (θεός, πατήρ) *father of a divine child*, Eccl. [ᾰ]

Θεοπείθεια, ας, ἡ, *obedience before God*, Eccl.: from

Θεοπειθής, ές, (θεός, πείθομαι) *obedient before God*, Nonn.

Θεόπεμπτος, ον, (θεός, πέμπω) *sent by the gods*, Arist. Eth. N.

Θεοπέρᾱτος, ον, (θεός, περάω) θ. πλάναι, *heaven-sent wanderings*, e. g. of Io, prob. l. in Poet. ap. Dem. Phal. 91.

†**Θεόπη**, ης, ἡ, *Theŏpē*, fem. pr. n., Ael. V. H.

Θεοπλαστέω, ῶ, *to make into a god*, Heliod.: from

Θεοπλάστης, ου, ὁ, (θεός, πλάσσω) *a maker of gods*, or *of their images*, Ar. Fr. 617.—II. *the divine Creator*, Philo. Hence

Θεοπλαστία, ας, ἡ, *a making of gods*: *the incarnation*, Eccl.

Θεόπλαστος, ον, (θεός, πλάσσω) *made of God*, Eccl.

Θεόπληκτος, ον, (θεός, πλήσσω) *stricken of God*, like θεοβλαβής.

Θεοπληξία, ας, ἡ,=θεοβλάβεια, Oenom. ap. Euseb.

Θεόπλοκος, ον, (θεός, πλέκω) *of divine texture*.

Θεόπνευστος, ον, (θεός, πνέω) *inspired of God*, Pseudo-Phocyl. 121.

Θεοποιέω, ῶ, (θεοποιός) *to make into gods, deify*, Luc. Hence

Θεοποιητικός, ή, όν, *able to make gods*: ἡ -κή, sub. τέχνη, *the art of making statues of gods*.

Θεοποίητος, ον, (θεός, ποιέω) *made by the gods*, Isocr. 152 C.

Θεοποιΐα, ας, ἡ, *a making of gods*, esp. *of their statues*: from

Θεοποιός, όν, (θεός, ποιέω) *making gods*: ἡ θ. τέχνη=θεοποιητική, Anth.—II. *a making into gods, deifying*.

Θεοπολέω, ῶ, *to be a* θεοπόλος, Plat. Legg. 909 D: from

Θεοπόλος, ὁ, ἡ, (θεός, πολέομαι) *a priest*, also θεηπόλος.

Θεόπομπος, ον, (θεός, πέμπω)= θεόπεμπτος, Pind. P. 4, 123: hence

†**Θεόπομπος**, ου, ὁ, *Theopompus*, an Athenian archon, Diod. S.—2. a Milesian pirate, sent by Lysander to Sparta to convey the result of the battle of Aegos Potamos, Xen. Hell. 2, 1, 30.—3. an Athenian in the army of the ten thousand, v. l. Id. An. 2, 1, 12.—4. the celebrated historian of Chios, Luc.—5. son of Nicander, king of Sparta, (10th Proclid) Paus. 4, 4, 4.—Others in Plut., etc.

Θεοπόνητος, ον, (θεός, πονέω) *wrought by a god*, Eur. Tro. 953.

Θεοπρέπεια, ας, ἡ, *divine magnificence* or *majesty*, Diod.: from

Θεοπρεπής, ές, (θεός, πρέπω) *becoming a god, divine*, Diod.: τὸ θεοπρεπές= θεοπρέπεια, Philo. Adv. -πῶς, Luc.

Θεοπροπέω, ῶ, (θεοπρόπος) *to prophesy*, but only in part. masc. θεοπροπέων ἀγορεύεις, Il. 1, 109, Od. 2, 184, Pind. P. 4, 339.

Θεοπροπία, ας, ἡ, *a prophesying, prophecy, oracle*, Hom.: and

Θεοπρόπιον, ου τό, *a prophecy, oracle*, Il. 1, 85; 6, 438: ἐκ θεοπροπίου, κατὰ τὸ θ. according *to the oracle*, Hdt. 1, 7, 68: from

Θεοπρόπος, ον, *foretelling things by a spirit of prophecy, prophetic*, Il. 13, 70, Soph. Tr. 822; hence as subst., ὁ θ., *a seer, prophet*, Il. 12, 228, Od. 1, 416.—II. *a public messenger sent to inquire of the oracle*, elsewh. θεωρός, Il. 13, 70, Hdt. 6, 57; 7, 140, etc. (Acc. to Buttm., Lexil. in voc., from θεός, πρέπω, one who interprets a sign *given by the gods*.)

Θεοπτεία, ας, ἡ,=θεοπτία: from

Θεόπτης, ου, ὁ, (θεός, ὁράω, ὄψομαι) *seeing God*, Eccl. Hence

Θεοπτία, ας, ἡ, *a seeing of God, divine vision*, Eccl. Hence

Θεοπτικός, ή, όν, *belonging to a* θεοπτεία or to a θεόπτης, ἡ θ. δύναμις, *the power of visions*, Hermes ap. Stob. p. 138, 10: οἱ θ., *the priesthood*, Eccl.

Θεόπτυστος, ον, (θεός, πτύω) *detested by the gods*, Aesch. Theb. 604.

Θεόπῡρος, ον, (θεός, πῦρ) *kindled by the gods*, Eur. El. 732.

Θεόργητος, ον, (θεός, ὀργή)=θεομανής.

Θεόῤῥητος, ον, (θεός, ἐρεῖν, ῥηθῆναι) *spoken of God*, Nonn.

Θεόῤῥῦτος, ον, (θεός, ῥέω) *flowing, shed from the gods*, ὄμβρος, Opp.

Θέορτος, ον, (θεός, ὄρνυμαι) *sprung from the gods, divine, celestial*, Pind. O. 2, 67.

ΘΕΟ´Σ, οῦ, ὁ, with a softer pronunc. in Lat. *Deus, God*, Hom. as well in genl. signf., Θεὸς τὸ μὲν δώσει τὸ δ' ἐάσει, *God* will grant.., Od. 14, 444, cf. Il. 13, 730, as in particular, θεός τις, *a god*, Od. 9, 142; so πατὴρ θεῶν, etc. In philosoph. language *the Deity, Divine Essence*, like τὸ θεῖον. Homer represents God (θεός or θεοί) as ruling mankind, and attributes to Him all the good and evil of life, all sudden, unexpected events, so that the notion involved is not only of Destiny, but also of Chance; things are said to happen not only σὺν θεῷ, σὺν θεοῖς, οὐκ ἄνευθε θεοῦ, Lat. *non sine diis, by the will of God*, Hdt. 1, 86, etc.: but also ὑπὲρ θεόν, *against his will*. Later phrases: ἢν θεὸς θέλῃ, Ar., θεῶν βουλομένων, Luc., Lat. *diis faventibus*. Hom. takes the gods as the measure or standard of human virtue, wisdom, beauty, etc., hence the phrases θεὸς ὥς, ὥςτε θεός, ἶσα θεῷ or θεοῖς, θεῷ ἐναλίγκιος, etc. As an oath, πρὸς θεῶν, by the gods, in God's name, freq. in Trag.—II. as fem., ἡ θεός for θεά, θέαινα, *a goddess*, oft. in Hom., who has μήτε θήλεια θεός, μήτε τις ἄρσην, Il. 8, 7: also in Att., esp. in phrase τὼ θεώ, the goddesses, viz. Ceres and Proserpina, Valck. Hipp. 53, cf. σιός: so too, ἡ ἄνθρωπος.—III. as adj. in compar. θεώτερος, *more divine*: θύραι θεώτεραι, gates *more used by the gods*, Od. 13, 111; χορὸς θεώτερος, Call. Apoll. 93, cf. Buttm. Ausf. Gr. § 69, 4.—IV. in late writers, ὁ θ. translates Lat. *divus*, as a title of the emperors, ὁ θ. Καῖσαρ, Strab. (Like forms occur in most of the kindred languages, Sanscr. *deva*, Lat. *deus, divus*, etc., and is no doubt orig. the same as Ζεύς, Σδεύς, Διός; so that we cannot admit the *Greek* deriv. given by Hdt. 2, 52, ὅτι κόσμῳ θέντες τὰ πάντα πρήγματα καὶ πάσας νομὰς εἶχον, cf. Wess., or that of Plat Crat. 397 C, from θέειν, to run, because the first gods were the sun, moon, etc. Cf. Pott Etym. Forsch. 1, 40, sq.) [In poets not rare monosyll. θεοί, Il. 1, 18, θεῶν, H. Cer. 55, 260, θεούς, Theogn. 171; and esp. in Att. poets, Pors. Or. 393; cf. θεά.]

†**Θεοςδοτίδης**, ου, ὁ, prop. *son of Theosdotus*, pr. n., *Theosdŏtides*, an Athenian, Plat. Apol. 33 E.

Θεόςδοτος, ον, (θεός, δίδωμι) poet. for θεόδοτος, *given by the gods*, Hes. Op. 318; but also in Arist. Eth. N. 1, 9

Θεόςδωρος, ον, poet. for θεοδώρητος.

Θεοσέβεια, ας, ἡ, *the service* or *fear of God*, Xen. An. 2, 6, 26; and

Θεοσεβέω, ῶ, *to serve God*: from

Θεοσεβής, ές, (θεός, σέβομαι) *serving* or *fearing God, religious*, Soph. O C. 260, Plat., etc. Adv. -βῶς, Xen. Cyr. 3, 3, 58.

Θεοσεβητέον, verb. adj. from θεοσεβέω, *one must serve God*, Clem. Al.

Θεόσεπτος, ον, (θεός, σέβομαι) *feared as a god*, Ar. Nub. 292.

Θεοσέπτωρ, ορος, ὁ,=θεοσεβής, Eur. Hipp. 1364.

Θεοςεχθρία, ας, ἡ, (θεός, ἐχθρός) *hatred of the gods, ungodliness, impiety*, Ar. Vesp. 418.

Θεοσημεία, ας, ἡ, *a sign from the gods, miracle*, Eccl.

Θεοςκῠνέω, ῶ, *to worship the gods*: from

Θεοςκῠνής, ές, *worshipped as a god*, cf. προςκυνέω.

Θεοσοφία, ας, ἡ, *knowledge of things divine*, Eccl.: from

Θεόσοφος, ον, (θεός, σοφός) *wise in the things of God*, Eccl. Adv. -φως.

Θεόσπορος, ον, (θεός, σπείρω) *sown by a god, divine*, Eur. Al. 1.

Θεόςσῠτος, ον, poet. for θεόσυτος, χείμων, Aesch. Pr. 643.

Θεοστεφής, ές, (θεός, στέφω) *crowned by God.*

Θεοστήρικτος, ον, (θεός, στηρίζω) *supported by God*, Eccl.

Θεοστῐβής, ές, (θεός, στείβω) *trodden by God*, Eccl.

Θεόστοργος, ον, (θεός, στέργω) *loving God*, Nonn.

Θεοστῠγής, ές, (θεός, στυγέω) *hated of the gods, abominable*, Eur. Tro. 1213, Cycl. 602.—II. act. *hating God*, N. T. Hence

Θεοστύγητος, ον,=foreg., Aesch. Cho. 635 ; and

Θεοστῠγία, ας, ἡ, *hatred of God.*

Θεοσύλης, ου, ὁ, (θεός, σῠλάω) *robbing God, sacrilegious*, Ael. ; usu. ἱερόσυλος. [ῡ] Hence

Θεοσῡλία, ας, ἡ, *sacrilege*, Ael.

Θεοσύνακτος, ον, (θεός, συνάγω) *gathered* or *united by God*, Eccl.

Θεοσύστᾰτος, ον, (θεός, συνίστημι) *commending God*, Eccl.

Θεόσυτος, ον, (θεός, σεύω) *sent by the gods*, Aesch. Pr. 116, 596, cf. θεόςσυτος.

Θεόταυρος, ου, ὁ, (θεός, ταῦρος) *the god-bull*, a name for Jupiter changed into the bull, Mosch. 2, 131.

Θεοτείχης, ες, (θεός, τεῖχος) *walled by the gods*, of Troy, Anth.

Θεοτελής, ές, (θεός, τέλος) *divinely perfect*, Eccl.

†Θεοτέλης, ους, ὁ, *Theotĕles*, masc. pr. n., an Athenian, Dem. 1048, 4.

Θεοτερπής, ές, (θεός, τέρπω) *pleasing the gods*, Philox. ap. Ath. 147 A.

Θεότευκτος, ον, (θεός, τεύχω) *made by God*, Eccl.

Θεοτευχής, ές,=foreg., Eccl.

Θεότης, ητος, ἡ, (θεός) *Godhead, divinity, divine nature*, Luc.

Θεοτίμητος, ον, (θεός, τιμάω) *honoured of God*, Aesch. Ag. 1337.

Θεότῑμος, ον, (θεός, τιμή)=foreg., Pind. Hence

†Θεότῑμος, ου, ὁ, *Theotīmus*, a Lacedaemonian, a friend of Theognis, Theogn. 877.—Others in Dem. 1259, 1, etc.

Θεοτόκος, ον, (θεός, τίκτω) *bearing God :* esp., ἡ θ., *mother of God*, of the Virgin, Eccl.

Θεότρεπτος, ον, (θεός, τρέπω) *turned*, i. e. *sent by the gods*, Aesch. Pers. 905, though the reading varies, v. Dind.

Θεοτρεφής, ές, (θεός, τρέφω) *feeding the gods*, ἀμβροσίη, Anth.

Θεοτῠπία, ας, ἡ, (θεός, τύπος) *likeness to God*, Eccl.

Θεουδεία, ας, ἡ, *the fear of God, holiness*, Ap. Rh. : from

Θεουδής, ές, *fearing God, godly, holy*, Lat. *pius*, νόος, θυμός, Od. 6, 121 ; 19, 364, etc. ; also βασιλεὺς θεουδὴς ἀνάσσων, Od. 19, 109 : never in Il. (Usu. regarded as contr. from θεοειδής ; but then analogy would require θεώδης, nor does this signf. suit the sense : so that Buttm., Lexil. in voc., is prob. right, in deriving it from θεός and δέος, *fear*, and regarding it as a poet. metaplast. form of an older form, θεοδεής, θεοδής. However later poets, as Qu. Sm., use θεουδής just like θεῖος.)

Θεουργία, ας, ἡ, (θεουργός) *a divine work, miracle*, Eccl.—II. *art, magic, sorcery*, Porphyr. Hence

Θεουργικός, ή, όν, *befitting a θεουργός, priestly*, Eccl.

Θεουργός, όν, (θεός, *ἔργω) *doing the works of God :* ὁ θ., *a priest*, Iambl.

Θεοφάνεια, ας, ἡ, (θεοφανής) *the appearance, manifestation of God*, esp. *of Christ in the flesh*, Eccl. [ᾰ]

Θεοφάνεια, ων, τά, (θεός, φαίνομαι)=θεοφάνια II. [ᾰ]

Θεοφᾰνής, ές, (θεός, φαίνομαι) *revealed by God*, or *as God.* Adv. -νῶς, Eccl. Hence

†Θεοφάνης, ους, ὁ, *Theophănes*, an historian of Mytilene, a friend of Pompey, Strab. p. 617. [ᾰ]

Θεοφάνια, ων, τά, (θεός, φαίνομαι) sub. ἱερά, *a festival at Delphi, at which the images of all the gods were shown to the people*, Hdt. 1, 51, ubi olim θεοφανίαι.—II. in Eccl., *the festival of the* θεοφανεία, *the Nativity.*

Θεόφαντος, ον, (θεός, φαίνομαι) *revealed by God*, Metrodor. ap. Plut. 2, 1117 B.

Θεόφᾰτος, ον, θεοφᾰτίζω,=θέσφατος, θεσφατίζω.

Θεοφεγγής, ές, (θεός, φέγγος) *divinely bright*, Eccl.

†Θεόφημος, ου, ὁ, *Theophēmus*, masc. pr. n., an Athenian, Dem. 1163.

Θεοφήτης, ου, ὁ, (θεός, φημί) *a messenger of God, prophet*, Eccl.

Θεόφθεγκτος, ον, (θεός, φθέγγομαι) *uttered by God.*

Θεόφθογγος, ον, (θεός, φθογγή)=foreg.

Θεοφῐλής, ές, (θεός, φιλέω) *dear to the gods, highly favoured*, Horace's *Diis carus*, Hdt. 1, 87 ; χώρα, Aesch. Eum. 869 ; ἑορτή, Ar. Ran. 443. Adv. -λῶς, θ. πράττειν, to act *as the gods will*, Plat. Alc. 1, 134 D.

Θεοφίλητος, η, ον, (θεός, φιλέω) *loved by the gods*, Phint. ap. Stob. p. 445, 42.

Θεοφῐλία, ας, ἡ, *the love, favour of God*, Oenom. ap. Euseb. : from

Θεόφῐλος, ον,=θεοφιλής. Hence

†Θεόφιλος, ου, ὁ, *Theophĭlus*, name of an individual to whom St. Luke inscribed his Gospel, and the Acts of the Apostles, N. T.—2. an Athenian archon, Dem. 968, 1 : and

Θεοφῐλότης, ητος, ἡ, *a being loved by God.*

Θεόφιν, Ep. gen. and dat., sing. and plur. from θεός, Hom., esp. in phrase θεόφιν μήστωρ ἀτάλαντος, where it is dat. plur.

Θεόφοβος, ον, (θεός, φοβέομαι) *fearing God*, Eccl.

Θεόφοιτος, ον, (θεός, φοιτάω) *driven by divine frenzy*, epith. of Cassandra, Tryphiod.

Θεοφορέω, ῶ, (θεοφόρος) *to bear the image* or *impress of God.*—II. usu. in pass., *to be borne, possessed* or *inspired by a god :* ἡ Θεοφορουμένη, name of a play of Menander. Hence

Θεοφόρησις, εως, ἡ, *inspiration*, Dion. H. : and

Θεοφόρητος, ον, *inspired, possessed*, Aesch. Ag. 1140.—II. act. *carrying a god* or *goddess*, Luc. Adv. -τως.

Θεοφορία, ας, ἡ,=θεοφόρησις, Strab. : from

Θεοφόρος, ον, (θεός, φέρω) *bearing, carrying a god*, πόδες, Aesch. Fr. 210 : but—II. θεόφορος, ον, *borne, possessed by a god, inspired*, θ. δύαι, the pains *of inspiration*, Aesch. Ag. 1150.

Θεοφρᾰδής, ές, (θεός, φράζω) *speaking from God, prophetic*, Orph.—II. pass. *spoken by God*, Nonn.

Θεοφρᾰδία, ας, ἡ, *a divine saying, oracle.*

Θεοφράδμων, ον, gen. ονος,=θεοφραδής I, Philo.

†Θεόφραστος, ου, ὁ, *Theophrastus*, an Athenian archon Ol. 110, 1, Diod. S. 16, 77 and Ol. 116, 4, Id. 19, 73.—2. of Eresus in Lesbos, the celebrated philosopher, pupil of Aristotle, from whom he received the name Θεόφ. instead of his own Τύρταμος, Diog. L., etc.

Θεοφροσύνη, ης, ἡ, (θεόφρων) *godliness.*

Θεοφρούρητος, ον, (θεός, φρουρέω) *guarded by God*, Eccl.

Θεόφρων, ον, gen. ονος, (θεός, φρήν) *godly-minded, holy*, Lat. *pius*, Pind. O 6, 70.

Θεοφύλακτος, ον, (θεός, φυλάσσω) *guarded by God.* [ῠ]

Θεόφῠτος, ον, (θεός, φύω) *planted by God.*

†Θεοφῶν, ῶντος, ὁ, *Theophon*, masc. pr. n., Isae.

Θεοφωνέω, ῶ, *to speak from God, prophesy*, Heliod.

Θεοχάρακτος, ον, (θεός, χαράσσω) *graven by God*, Eccl. [ᾰ]

Θεοχολωσία, ας, ἡ, and -λωσύνη, ης, ἡ, *the wrath of God :* from

Θεοχόλωτος, ον, (θεός, χολόω) *under God's wrath, accursed*, Epict.

Θεόχρηστος, ον, (θεός, χράω) λόγια, *uttered, delivered by God*, Philo : cf. Πυθόχρηστος. Hence

†Θεόχρηστος, ου, ὁ, *Theochrestus*, masc. pr. n., Paus.

Θεόχριστος, ον, (θεός, χρίω) *anointed by God*, Eccl.

Θεόω, ῶ, (θεός) *to make into God, deify.* Pass., *to become a God*, γυῖα θεωθείς, Call. Dian. 159.—II.=θειόω, Araros Camp. 4.

†Θέραμβος, ου, in Hdt. a gen. Θεράμβω, ἡ, *Therambus* (or *Thrambus*, Steph. Byz.) a city of Pallene, in Macedonia, Hdt. 7, 123.

Θεράπαινα, ης, ἡ, fem. of θεράπων, *a waiting-maid, handmaid*, Hdt. 3, 134, Xen. Cyr. 6, 4, 11. [ᾰ]

Θερᾰπαινίδιον, ου, το, dim. from sq., Plut.

Θερᾰπαινίς, ίδος, ἡ,=θεράπαινα, Plat. Legg. 808 A.

Θερᾰπεία, ας, ἡ, Ion. θεραπηΐη, (θεραπεύω) *a waiting on, service, attendance ;* and so, *the body of attendants, a king's suite, retinue*, Hdt. 1, 199 ; hence in various relations,—1. θ. θεῶν, *service done* to the gods, divine *worship*, Plat. Legg. 716 E ; also ἡ περὶ τοὺς θεοὺς θ., Isocr. 226 A ; and then absol., Plat. Phaedr. 255 A.—2. *a fostering, tending, nurture, care*, τοῦ σώματος, τῆς ψυχῆς, Plat. Gorg. 464 B, Lach. 185 E.—3. *service done to gain favour, a courting, paying court*, Lat. *obsequium*, ἐν θεραπείᾳ ἔχειν, to court one's favour, Thuc. 1, 55.—4. *service done to the sick, tending*, Thuc. 2, 55 ; *a remedy, cure*, Plat. Prot. 345 A, etc. : of animals, *a rearing, bringing up, keeping ;* and of plants, *cultivation*, Id. 149 E.

Θεράπευμα, ατος, τό, (θεραπεύω) *a service done to another*, and so—1. *attention, service*, Plat. Legg. 718 A.—2. *divine worship*, Def. Plat. 415 A.—3. *care, nurture*, esp. *a cure, remedy*, Plut. [ᾰ]

Θερᾰπευσία, ας, ἡ, rarer form for θεραπεία, but acc. to Lob. Phryn. 5, to be written θεραπουσία, cf. ἐθελούσιος, etc. Hence

Θερᾰπεύσιμος, ον, *curable.*

Θερᾰπευτέον, verb. adj. from θεραπεύω, *one must serve, cultivate*, τὴν γῆν, Xen. Mem. 2, 1, 28 : *one must cure*, Plat. Rep. 408 B.

Θερᾰπευτήρ, ῆρος, ὁ,=sq., Xen Cyr. 7, 5, 65.

Θερᾰπευτής, οῦ, ὁ, (θεραπεύω) *one who waits on a great man, an attendant, servant*, Xen. Cyr. 1, 3, 7.—2. *one who* *attends to any thing*, c. gen., Plat. Rep. 369 D; *one who serves the gods, a worshipper*, Id. Phaedr. 252 C: hence in Philo, and later in Eccl., οἱ Θεραπευταί, a name given to certain ascetics. Hence

Θερᾰπευτικός, ή, όν, *inclined to serve, attentive, obedient*, Xen. Hell. 3, 1, 28: *a courtier*, Plut.; and c. gen., *paying court to*, τοῦ πλήθους, Plut.—2. *inclined to take care of, tend*, etc.: ἡ -κή = θεραπεία, Plat. Polit. 282 A. Adv. -κῶς, Plut.

Θεραπευτίς, ίδος, ἡ,=θεραπευτρίς.

Θερᾰπευτός, όν, (θεραπεύω) *that may be fostered, reared, cultivated*, Plat. Prot. 325 B.—2. *curable*, Arist. H. A.

Θερᾰπεύτρια, ας, ἡ, and

Θερᾰπευτρίς, ίδος, ἡ, fem. from θεραπευτήρ, Philo.

Θερᾰπεύω, (θεράπων) *to wait on, attend, serve*: Hom. has it only in Od. 13, 265, *to be an attendant, do service*, and in mid. H. Hom. Ap. 390, both times absol. It was then used in various relations, much like Lat. *colere*:—1. *to do service to* a superior, and prob. first *to serve* the gods, ἀθανάτους, θεοὺς θεραπεύειν, Lat. *colere deos*, Hes. Op. 134, Hdt. 2, 37, cf. θεραπεία: *to serve* a master, *obey*, etc., but also without any notion of subjection, *to serve, honour, attend, foster, cherish*, as a son his father, like Lat. *colere, observare*.—2. freq. in Att. prose, *to court, pay court to*, and in bad sense, *to flatter*, τὸ πλῆθος, Thuc. 1, 9: *to conciliate*, τινὰ χρημάτων δόσει, Ib. 137: also of things, *to consult*, Lat. *inservire commodo*, τὸ ξυμφέρον, Thuc. 3, 56; ἡδονὴν θ., *to indulge* one's love of pleasure, Xen. Cyr. 5, 5, 41: τὰς θύρας τινὸς θ., *to wait at* a great man's door, Ib. 8, 1, 6.—3. c. acc. rei, *to take care of, look to, provide for*, θ. τὸ παρόν, *to look to, provide for* the present, Soph. Phil. 149; θ. τὴν ἄνοιξιν τῶν πυλῶν, Thuc. 4, 67: also esp., θ. τὸ σῶμα, *to take care* of one's person, *to dress, wash*, etc., Lat. *cutem curare*, Plat. Gorg. 513 D: also θ. ἡμέρην, *to observe* a day, *keep* it *holy*, Hdt. 3, 79; θ. ἱερά, Lat. *sacra procurare*, Thuc. 4, 98.—4. esp. *to take care of* the sick, *tend* them, Thuc. 2, 47, 51: also *to heal, cure, restore*, νόσημα, Isocr. 390 B.—5. of animals, e. g. θ. ἵππους, *to rear, keep* horses, Plat.—6. of land, *to cultivate, till* it, γῆν, Xen. Oec. 5, 12; δένδρον θ., *to train, manage* a tree, Hdt. 1, 193, and Theophr. Construct.: in Hom. absol.: later usu. c. acc., and so first in Hes.: also followed by inf., *to take care that...*, Lat. *operam dare ut...*, θ. τὸ μὴ θορυβεῖν, Thuc. 6, 61; θ. ὅτι..., Ib. 29. (Acc. to Döderlein akin to θέρω, θάλπω, answering to Lat. *faveo, foveo*.)

Θερᾰπηΐη, ης ἡ, Ion. for θεραπεία, Hdt.

Θερᾰπήϊος, η, ον, Ion. and poet. for θεραπευτικός, θ. νούσων, Anth.

Θεράπνις, ίδος, ἡ,=θεραπαινίς, τοῦ ἥττονος θ., *favouring* the weaker side, Plat. Menex. 244 E.

†Θεραπναῖος, ον, *of Therapne* (1); also an appell. of Apollo, Ap. Rh. 2, 163.

Θεράπνη, ης, ἡ, poet. contr. from θεράπαινα, *a hand-maid*, H. Hom. Ap. 157.—II. in Nic. *a dwelling, abode*.

Θεράπνη, ης, ἡ, Hdt. 6, 61; Dor. Θεράπναι, ῶν, αἱ, Pind. P. 11, 95, *Therapna* or *Therapnae*, an old Lacon. city, with a temple of Menelaus and Helen, and of the Dioscuri, whence they are called Θεραπναῖοι; it is now prob. *Chrysapha*.—2. a city of the Thebans, in Boeotia, Strab.—II. a daughter of Lelex, from whom the city (1) is said to have derived its name, Paus. 3, 19, 9.

Θεραπνίς, ίδος, ἡ, poet. contr. from θεραπαινίς, Anth.

Θερᾰπόντιον, ου, τό, dim. from θεράπων, Diog. L. 4, 59.

Θερᾰποντίς, ίδος, ἡ, *of, belonging to a waiting-maid*, θ. φερνή, Aesch. Supp. 979.

Θεράπων, οντος, ὁ, *a waiting-man, attendant, servant*, Hom. esp. in Od.: in Hom. and old authors it always differs from δοῦλος, as implying free and honourable service; Hom. oft. in signf. of ἑταῖρος, ὀπάων, *a companion in arms, comrade*, though usu. inferior in rank or name, so Patroclus is θεράπων of Achilles, Il. 16, 244, Meriones of Idomeneus, Il. 23, 113, Eteoneus of Menelaus, and yet called κρείων, Od. 4, 22: in other places *the charioteer* is esp. so called, ἡνίοχος θ., Il. 8, 119; also the κῆρυξ, Od. 18, 424: further, it was used esp. of *the servants of God*; so kings were Διὸς θεράποντες, Od. 11, 255; warriors θεράποντες Ἄρηος oft. in Il.; minstrels and poets Μουσάων θεράποντες, H. Hom. 32, 20, cf. Näke Choeril. p. 106; hence in genl. *a worshipper*.—II. however *in Chios*, θεράποντες was the name for their slaves, Arnold Thuc. 8, 40. (v. θεραπεύω fin.) [ᾰ]

Θέραψ, ᾰπος, ὁ, rare poet. form for θεράπων, prob. only used in obl. cases, nom. pl. θέραπες, Eur. Ion 94, Supp. 762; acc. sing. θέραπα, Anth.

Θερεία, ας, ἡ, *summer*, v. θέρειος.

Θερείβοτος, ον, (θέρος, βόσκω) *serving for a summer-pasture*.

Θερειγενής, ές, (θέρος, *γένω) *growing in summer*, Nic.: hence *hot*, Nonn.

Θερειλεχής, ές, (θέρος, λέχος) πλάτανος θ., a plane-tree *to sleep under in summer*, Nic.

Θερεινόμος, ον, (θέρος, νέμω) *feeding in summer*, θ. πόα, *summer-pasture*, Dion. H.

Θέρειος, α, ον, also ος, ον, Ael., (θέρος) *of, belonging to summer, in summer*: αὐχμὸς θ., *summer*-drought, Emped. 404: ἡ θέρεια, Ion. θερείη, with or without ὥρα,=θέρος, *summer-time, summer*, Hdt. 1, 189; also in plur., αἱ θέρειαι, Pind. I. 2, 61. Irreg. superl. θερείτατος, *very hot*, Nic. In prose θερινός, is the most usu. form.

Θερείποτος, ον, (θέρος, πίνω) *watered in summer*, γύαι, Lyc.

Θερείτατος, v. θέρειος.

Θερείω, later poet. form of θέρω, Nic.

Θέρετρον, ου, τό, (θέρος) *a summer-abode*, Hipp.

Θερέω, Ep. for θερῶ, subj. aor. 2 pass. from θέρω, Od. 17, 23.

Θερήγᾰνον, ου, τό, contr. θέρηγνον, (θέρος) *the wicker-body of the harvest-cart*. (Nothing to do with ἄγω.)

†Θερίδας, ου, ὁ, *Therīdas*, masc. pr. n., Paus.

†Θερίδδεν, Dor. inf. for θερίζειν, Ar.

Θερίζω, f. -ίσω Att. -ῐῶ: shortd. θρίζω, -σω, aor. ἔθρισα, Aesch. Ag. 536, (θέρος). *To mow and gather in the harvest*, c. acc., σῖτον, κριθάς, καρπὸν θ., *to mow, reap, cut* it, Hdt. 4, 42, Ar. Av. 506, and Plat.: also in mid., Ar. Plut. 515.—2. metaph. *to mow down*, i. e. *slay*, Ἄρη τὸν θερίζοντα βροτούς, Aesch. Supp. 638.—3. *to cut* the hair, θέρος θερισθῇ ξανθόν, *had her crop* of yellow hair *cut off*, Soph. Fr. 587; cf. ἀποθερίζω.—4. metaph. also *to pack up*, Ar. Ach. 947, in Dor. inf. θερίδδεν.—II. intr. *to pass the summer*, Xen. An. 3, 5, 15. Cf. ἐαρίζω, χειμάζω.

Θερικός, ή, όν,=θέρειος.

Θερίνεος, έα, εον,=θέρειος, θ. τροπαί, *the summer* solstice, i. e. 21st of June, Hdt. 2, 19.

Θερῐνός, ή, όν, more usu. prose form for θέρειος, Plat., etc., but also in Pind. P. 3, 87.

Θέριος, α, ον,=θέρειος.

Θέρῐσις, εως, ἡ, (θερίζω) *a mowing*.

Θερισμός, οῦ, ὁ,=θέρισις, Eupol. Mar. 11.—†2. *the time of mowing, harvest*, N. T.—3. *the crop* to be mowed, LXX., met., N. T.

Θεριστήρ, ῆρος, ὁ, (θερίζω) *a mower, reaper*, Lyc. Hence

Θεριστήριος, α, ον, *belonging to mowing* or *reaping*: τὸ θεριστήριον, sub. ὄργανον, *a reaping-hook*, also *a ploughshare*, LXX.

Θεριστής, οῦ, ὁ,=θεριστήρ, Dem. 242, 23: also name of a satyr. play of Euripides.

Θεριστικός, ή, όν,=θεριστήριος: τὰ θεριστικά, *a crop*, Strab.

Θεριστός, ή, όν, (θερίζω) *reaped, to be reaped*: τὸ θ., a kind of *balsam*, Diosc.

Θέριστος, ου, ὁ, (θερίζω) *harvest* or *harvest-time*, Spohn Niceph. Blemm. 40, cf. ἄμητος.

Θερίστρια, ας, ἡ, fem. from θεριστήρ, Ar. Fr. 618.

Θερίστριον, ου, τό, *a light summer garment*, opp. to χειμάστριον, Theocr. 15, 69, ubi v. Wüstem.: acc. to Winckelm. Gesch. d. Kunst 6, 2, 2, *a light* kind of *veil*, cf. also Müller Archäol. d. Kunst § 394, 1.

Θέριστρον, ου, τό,=foreg., LXX.—II. *a reaping-hook*.

†Θερίτης, ου, ὁ, *Therītes*, masc. pr. n., Luc.

Θέρμα, ἡ, in Menand. p. 37 for θέρμη, *heat, fever*, but v. Lob. Phryn. 331.

†Θέρμα, ων τά, Θέρμος, ου ὁ, and Θέρμον, ου, τό, *Therma* or *Thermus*, a large and opulent city of Aetolia, the place of the general assembly of the nation, having *warm* springs in its vicinity, whence its name (θερμός) Polyb. 5, 6, 6, etc., Strab. p. 463.

†Θέρμαι, ῶν, αἱ, τῶν Ἱμεραίων, *Thermae*, a city of Sicily near Himera, with *warm* springs in its vicinity, Polyb.

Θερμάζω, f. -άσω,=θερμαίνω, Nic.

Θερμαίνω, f. -ᾰνῶ, perf. pass. τεθέρμασμαι, Hipp., (θερμός) *to warm, heat*, Il. 14, 7: in the dub. l., Aesch. Cho. 1004, πολλὰ θέρμαινοι φρενί (which Passow explains by πολλὰ πράσσοι θερμῇ φρενί) Dind. now reads θέρμ' ἄνοι (from ἄνω, *to accomplish*). Pass. *to become warm* or *hot, grow hot*, Od. 9, 376; also *to be in a fever*, Hipp. Freq. metaph., θερμαίνεσθαι ἐλπίσι, *to glow* with hope, Soph. Aj. 478; χαρᾷ θερμαίνεσθαι καρδίαν, *to have* one's heart *warm* with joy, Eur. El. 402; so κότῳ θερμαίνεσθαι σπλάγχνα, Ar. Ran. 844. Also θερμάζω.

†Θερμαῖος, ου, ὁ, κόλπος, *the Thermaïcus Sinus*, or *Gulf of Therme*, now *Gulf of Salonichi*, Hdt. 7, 123.—2. as adj. *of Therme*, οἱ Θερ., *the Thermaeans*.

Θέρμανσις, εως, ἡ, (θερμαίνω) *a warming, heating*, Hipp.

Θερμαντήρ, ῆρος, ὁ, (θερμαίνω) *a warmer*, i. e. *a kettle, pot for boiling water*, etc. Hence

Θερμαντήριος, α, ον, *good for warming, promoting warmth*, Hipp.: τὸ θερμαντήριον, with or without ἀγγεῖον, Gal.

Θερμαντικός, ή, όν,=θερμαντήριος, c. gen., Plat. Tim. 60 A.

Θερμαντός, ή, όν, (θερμαίνω) *warmed, heated*, Arist. Metaph.

Θερμᾰσία, ας, ἡ, *warmth, heat*, Hipp.: less Att. for θερμότης, Thom. M. p. 441.

Θέρμασμα, ατος, τό, (θερμαίνω) *a warm application* or *lotion*, Hipp.

Θερμάστιον, ου, τό,= θερμαστρίς II.

Θερμαστίς, ίδος, ἡ,=θερμαντήρ.

Θερμαστρά, ᾶς, ἡ, *an oven, furnace*, also θερμαυστρά, q. v., Call. Del. 144. Adv. θερμαστρῆθεν, *from the furnace.*

Θερμαστρίζω, v. θερμαστρίς I. 2.

Θερμαστρίς, ίδος, ἡ, (θερμαίνω) *fire-tongs, tongs* used by smiths *to take hold of hot metal*: hence in genl. *pincers, pliers*, esp.=ὀδοντάγρα, Arist. Mechan.—2. also *a violent* sort of *dance*, a kind of *entrechat* or *caper*, in which one jumped up with the legs closed *tong-fashion*: hence the verbs θερμαστρίζω, θερμαυστρίζω, to dance this dance.—II. *a* sort of *pin* or *nail*.—III.=θερμαντήρ, LXX.—Also θερμαυστρίς, q. v.

Θερμαυστρά, ᾶς, ἡ, θερμαυστρίζω, Critias 29, θερμαυστρίς,=θερμαστρά, etc. (Merely another form, not compd. with αὔω or ψαύω.)

†Θέρμετε, θέρμετο, through θερμός from θέρομαι, v. sub θέρμω, Hom.

Θέρμη, ης, ἡ, (θερμός) *heat*, esp. *feverish heat*, Thuc. 2, 49; in new Att., ἡ θέρμα, Menand. p. 37, but v. Lob. Phryn. 331.—II. αἱ θέρμαι, *hot-springs*, Lat. *thermae*. Hence

†Θέρμη, ης, ἡ, *Therme*, a city of Macedonia, the later *Thessalonīca*, at the head of the Thermaïcus Sinus; it is now *Salonichi*, Hdt. 7, 124; Thuc. 1, 61.

Θεομηγορέω, ῶ, (θερμός, ἀγορεύω) *to speak warmly, hotly*, Orac. ap. Luc.

Θερμημερίαι, ῶν, αἱ, (θερμός, ἡμέρα) *hot days, summer-time*, Hipp.

Θέρμῐνος, η, ον, (θέρμος) *of lupines*, Diosc.

Θέρμιον, ου, τό, dim. from θέρμος, Diosc.

†Θέρμισσα, ης, ἡ, (θερμός) *Thermissa*, one of the Lipari isles, now *Volcano*, Strab.

Θερμοβᾰφής, ές, (θερμός, βάπτω) *dyed hot*, opp. to ψυχροβαφής, Theophr.

Θερμόβλυστος, ον, (θερμός, βλύω) *hot-bubbling*, ῥεῖθρον, Anth.

Θερμόβουλος, ον, (θερμός, βουλή) *hot-tempered, rash*, Eur. Incert. 177.

Θερμοδότης, ου, ὁ, (θερμός, δίδωμι) *one who brought the hot water* (*calda*) *at baths* or *sacrifices*, Lat. *caldarius*.

Θερμοδότις, ιδος, fem. from foreg., Anth.

Θερμοεργός, όν,=θερμουργός, cf. Dind. Aesch. Eum. 560.

Θερμοκοίλιος, ον, (θερμός, κοιλία) *hot-stomached*, Hipp.

Θερμοκύᾰμος, ου, ὁ, *a leguminous plant*, prob. of a kind between θέρμος and κύαμος, Diphil. ap. Ath. 55 D.

Θερμολουσία, ας, ἡ, *a bathing in hot water, hot bath*, Theophr.: and

Θερμολουτέω, ῶ, *to use hot baths*, Hipp.: from

Θερμολούτης, ου, ὁ, (θερμός, λούω) *one who uses hot baths.*

Θερμολουτία, ας, ἡ,=θερμολουσία, Hipp.

Θερμολουτρέω, ῶ, = θερμολουτέω, Arist. Prob.

Θερμομῐγής, ές, (θερμός, μίγνυμι) *half-hot*, Plut.

Θερμόνους, ουν, (θερμός, νοῦς) *heated in mind*, Aesch. Ag. 1172.

Θερμόπλα, ης, ἡ, (θερμός, ὁπλή) *an inflammatory disease in horses' hoofs.*

Θερμοπότης, ου, ὁ, (θερμός, πίνω) *one who drinks hot drinks*, Ath. Hence

Θερμοπότις, ιδος, ἡ, *a cup for mixing hot drinks in*, Ath.

Θερμοπύλαι, ῶν, αἱ, (θερμός, πύλη) literally *Hot-Gates*, i. e. a narrow gate-like pass, in which were hot springs; *Thermopylae*, name of the famous pass of Mt. Oeta from Thessaly to Locris, the key of Greece, Strab.; also called simply Πύλαι, Hdt. 7, 201. [ῠ]

Θερμοπώλης, ου, ὁ, (θερμόν, πωλέω) *a seller of hot meat and drink.* Hence

Θερμοπώλιον, ου, τό, *a cook-shop*, Plaut.

Θερμός, ή, όν, also poet. ός, όν, H. Hom. Merc. 110, Hes. Th. 696. (θέρω): *warm, hot, boiling, glowing*, Hom.; of hot baths, θ. λοετρά, Il. 14, 6 (afterwards called Ἡράκλεια λ., v. also signf. III.); of tears, Od. 19, 362; of boiling water, Ib. 388; of sun-heat, Hdt. 3, 104, etc.—II. metaph. *hot, hasty, rash, headlong*, like Lat. *calidus*, esp. in Att., as Aesch. Eum. 460, Ar. Plut. 415.—2. *eager, active, fresh*, Luc.—III. τὸ θερμόν,=θερμότης, *heat*, Lat. *calor*, Hdt. 1, 142, and Plat.—2. sub. ὕδωρ, *hot drink*, Lat. *calda*; v. Böckh P. E. 1, p. 104 n.—3. τὰ θερμά, sub. χωρία, Hdt. 4, 29; but sub. λουτρά, *hot baths*, also in sing. τὸ θερμόν, Meineke Philem. p. 375.

Θέρμος, ου, ὁ, *the lupine*, esp. *lupinus albus*: used at Athens to counteract the effects of drink, Comici ap. Ath. 55 C.

†Θέρμος, ου, ὁ,=Θέρμα.

Θερμοσποδία, ας, ἡ, (θερμός, σποδός) *hot ashes*, Diosc. v. Lob. Phryn. 603.

Θερμότης, ητος, ἡ, (θερμός) *warmth, heat*, Lat. *calor*, Plat. Rep. 335 C, etc.—II. metaph. *heat, haste, passion*, Philostr.

Θερμοτρᾰγέω, ῶ, (θέρμος, τρώγω) *to eat lupines*, Luc.

Θερμουργέω, ῶ, *to do hot, hasty acts*: and

Θερμουργία, ας, ἡ, *a hot, hasty act*: from

Θερμουργός, όν, (θερμός, *ἔργω) *doing hot, hasty acts, rash, headlong*, Xen. Mem. 1, 3, 9.

Θερμόω, ῶ,=θέρμω, whence pass. pf. inf. τεθερμῶσθαι, dub. l. Ar. Lys. 1079.

Θέρμυδρον, ου, τό, also τὰ θέρμυδρα, ων, (θερμός, ὕδωρ) *a place with hot springs*: name of a harbour of Rhodes.

Θέρμω, (θέρω) *to warm, heat, make hot*, ὕδωρ, Od. 8, 426. Pass. *to grow hot*, Od. 8, 437, Il. 18, 348. Ep. word, only found in forms θέρμετε and θέρμετο.

Θερμώδης, ες, (θερμός, εἶδος) *lukewarm*, Aretae.

†Θερμώδοσσα, ης, ἡ, *Thermōdossa*, an Amazon, Q. Sm. 1, 46.

†Θερμώδων, οντος, ὁ, *Thermōdon*, a river of Cappadocia, that empties into the Pontus Euxinus, now *the Thermeh*; on its banks dwelt the Amazons, Aesch. Pr. 725, Hdt. 2, 104, Xen.—2. a small river of Boeotia near Tanagra, Hdt. 9, 43.

Θερμωλή, ῆς, ἡ, *heat*, esp. *feverish heat*, Hipp.

†Θέρμων, ωνος, ὁ, *Thermon*, a Spartan, Thuc. 8, 11.

Θερόεις, εσσα, εν, *of*, or *in summer*, Nic.: from

Θέρος, εος, τό, (θέρω) *summer, summer-time*, Hom.; hence also *summer-heat*, as χειμών, winter-cold: τὸ θέρος, τοῦ θέρους, absol., *during, in the summer*, Hdt. 1, 202; 2, 24; κατὰ θέρους ἀκμήν, Xen. Hell. 5, 3, 19, θέρους μεσοῦντος, *about mid-summer*, Luc.—II. *summer-fruits, harvest, a crop*: metaph., πάγκλαυτον θέρος, Aesch. Pers. 822, cf. Ag. 1655.

†Θερσαγόρας, ου, ὁ, *Thersagŏras*, masc. pr. n., Dem. 666, fin.

†Θέρσανδρος, ου, ὁ, *Thersander*, son of Polynices of Thebes, Pind. O. 2, 76, Hdt. 4, 147.—2. son of Sisyphus, Paus.—3. a distinguished citizen of Orchomenus in Boeotia, Hdt. 9, 16.—Others in Aeschin., etc.

†Θερσίλοχος, ου, ὁ, *Thersilŏchus*, an ally of the Trojans, Il. 21, 209.

†Θέρσιος, ου, ὁ, *Thersius*, masc. pr. n., Paus.

†Θέρσιππος, ου, ὁ, *Thersippus*, a Macedonian envoy to Darius, Arr. An. 2, 14, 4.—2. an Athenian, Plut. Sol. 31.—Others in Ath. etc.

†Θερσῖται, ῶν, οἱ, *the Thersītae*, a people of western Hispania, Polyb. 3, 33, 9.

†Θερσίτειος, ον, *of Thersites, like Thersites*, βλέμμα, prov. of any thing exceedingly ugly, Paroem. C. 259: from

†Θερσίτης, ου, ὁ, *Thersītes*, the ugliest and most abusive of the Greeks before Troy; he spared in his revilings neither prince nor chief, but chiefly did he direct his abuse against Achilles and Ulysses, until smitten by Ulysses with the sceptre, Il. 2, 212, sqq.; acc. to Apollod. son of Agrius; he was slain by Achilles for deriding his grief for Penthesilea, Cyclic. Fr. p. 583 Didot. [ῑ]

Θέρσος, εος, τό,=θέρος, Hesych.

ΘΕ´ΡΩ, fut. θέρσω, *to warm, heat, make hot, dry, burn.* But Hom. uses only pass. θέρομαι, c. fut. mid. θέρσομαι, Od. 19, 507, aor. 2 ἐθέρην in subj. θερέω for θερῶ, Od. 17, 23: *to become warm, grow hot, warm one's self*, Od. 19, 64; πυρός, *at* the fire, Od. 17, 23; but πυρὸς δηΐοιο θέρεσθαι, *to be burnt by* destroying fire, Il. 6, 331; 11, 677.—II. =θεραπεύω, θέρων ἕλκος, *dressing* a wound, Lat. *fovens ulcus*, Nic. Also θερείω. Act. rare and only in late wr. (Root ΘΕΡ hence θέρος, θερίζω, θέρμω, θερμός, θερμωλή, τερσαίνω, also θεράπων, θεραπεύω, for which θέρω is used, v. supr. As θ was changed, Aeol. and Dor., into φ, it is plain that to this family belong Lat. *ferveo* and *febris*, cf. θήρ, *fera*: prob. too *torreo*, with our *dry*, Germ. *dörren, dorren*, etc.)

Θές, imperat. aor. 2 act. from τίθημι, Hom.

Θέσις, εως, ἡ, (τίθημι) *a setting, placing, arranging*: ἐπέων θέσις, *setting* of words in verse, poetry, Pind. O. 3, 14, cf. Alcae. Fr. 100: θ. νόμων *law-giving*: θ. ὀνομάτων, *a giving* of names, Plat. Crat. 390 D: θ. ἀγώνων, *institution* of games, Diod.—II. *a deposit* of money, preparatory to a lawsuit, Ar. Nub. 1191, in plur., cf. πρυτανεῖα: *money paid in advance* on a sale, *a deposit, earnest*, Dem. 896, 6.—III. *adoption* as the child of some one, ὁ κατὰ θέσιν πατήρ, Lat. *pater adoptivus*, cf. θετός, θέτης III.: hence in genl. *adoption*, e. g. *admission to the freedom* of a state, Meineke Euphor. p. 5.—IV. in philosoph. language, *a position, conclusion proved* or *to be proved*, Plat. Rep. 335 A, etc.: esp. *a general* or *universal principle*, Lat. *quaestio infinita, propositum*, Cic. Top. 21, Quintil. 3, 5.—V. opp. to ἄρσις,—1. in dancing, *the raising of the foot*, hence

—2. in metre, *the last half of the foot*, in which the voice falls, opp. to the *first* half, in which it rises—3. in rhetoric, *affirmation*.—VI. in Gramm. θέσεις, Lat. *positurae*, are the *stops*.

Θέσκελος, ον, (θεός, ἐΐσκω, ἴσκω) orig. *godlike*, Lat. *divinus*: but as early as Hom. this sense was confined to the full form θεοείκελος, so that θέσκελος was only used in genl. for *supernatural, marvellous, wondrous*, and always of things, as v. versa, θεοείκελος always of persons: θέσκελα ἔργα, deeds or works *of wonder*, Il. 3, 130, Od. 11, 610: as adv., ἐϊκτο δὲ θέσκελον αὐτῷ. he was *wondrous* like him, Il. 23, 107. Only Ep. Cf. θεῖος, θέσπις, θεσπέσιος, θέσφατος, and Buttm. Lexil. in voc.

Θέσμιος, α, ον, also ος, ον, Dor. τέθμιος, (θεσμός) *according to law, lawful*, Aesch. Ag. 1564: hence τὰ θέσμια, as subst., *laws, customs, rites*, Hdt. 1, 59, and Trag.; also in sing., Eur. Tro. 267.

Θεσμοδοκέω, ῶ, (θεσμός, δέχομαι) *to receive, accept a law*.

Θεσμοδότειρα, ας, ἡ, Orph., fem. from

Θεσμοδοτήρ, ῆρος, ὁ, (θεσμός, δίδωμι) *a law-giver*.

Θεσμοθεσία, ας, ἡ, (θεσμοθέτης) *a law giving: writing law*, Eccl.

Θεσμοθετεῖον, ου, τό, (θεσμός, τίθημι) *the hall in which the θεσμοθέται met*, Lat. *basilica Thesmothetarum*, also θεσμοθέτιον, cf. Lob. Phryn. 519.

Θεσμοθετέω, ῶ, *to be a θεσμοθέτης*, Isae. 67, 2: later, *to give laws*: from

Θεσμοθέτης, ου, ὁ, (θεσμός, τίθημι) *a law-giver*.—II. the θεσμοθέται at Athens were *the six junior archons*, Herm. Pol. Ant. § 138, 10: after their year expired they became members of the Areopagus, Id. § 109, v. θεσμός, fin.

Θεσμοθέτιον, ου, τό,= θεσμοθετεῖον, Plut.

Θεσμολογέω, ῶ, *to administer justice*, late word.

Θεσμοποιέω, ῶ, (θεσμός, ποιέω) *to make laws*, Eur. Phoen. 1645.

†Θεσμόπολις, ιος, ὁ, *Thesmopolis*, a Stoic philosopher, Luc.

Θεσμοπόλος, ον, (θεσμός, πολέω) =θεμιστοπόλος, Anth.

Θεσμός, οῦ, ὁ, Dor. τεθμός: poet., also from Soph. downwds., with heterog. plur. τὰ θεσμά, (τίθημι). *That which is laid down and established, a law, rule, ordinance*, Lat. *institutum*, as well in things divine as human, hence *a rite, form*, Hom. only in Od. 23, 296, λέκτροιο παλαιοῦ θεσμὸν ἵκοντο, i. e. they fulfilled all *the established rites* of wedlock, like Lat. *consuescere cum aliquo*: besides this in H. Hom. 7, 16, θεσμοὶ εἰρήνης, *the order and regularity* of peace: οἱ πάτριοι θ., Hdt. 3, 31: also freq. in Trag.—2. at Athens, Draco's laws were esp. called θεσμοί, because each began with the word θεσμός, (whence the revisors of the law were θεσμοθέται), while Solon's laws were named νόμοι, Andoc. 11, 19, 26.—3. =θησαυρός, Bergk Anacr. p. 179.—II. *an institution*, as the court of Areopagus, Aesch. Eum. 484, 615. Hence

Θεσμοσύνη, ης, ἡ, *justice*, like δικαιοσύνη, Anth.

Θεσμοτόκος, ον, (θεσμός, τίκτω) *law-producing*, Nonn.

Θεσμοφόρια, ων, τά, (θεσμοφόρος) *the Thesmophoria*, an ancient festival held by the Athenian women in honor of Ceres Θεσμοφόρος (cf. θεσμοφόρος): it lasted three days from the 11th of Pyanepsion: first in Hdt. 2, 171; also at Ephesus, Id. 6, 16: hence

Θεσμοφοριάζω, *to keep the Thesmophoria*, Xen. Hell. 5, 2, 29: αἱ Θεσμοφοριάζουσαι, a well known play of Aristoph.

Θεσμοφόριον, ου, τό, *the temple of Ceres* Θεσμοφόρος, Ar. Thesm. 278, 880: from

Θεσμοφόρος, ον, (θεσμός, φέρω) *law-giving*: esp. epith. of Ceres, as having introduced tillage, and so given the first impulse to civil society, lawful marriage, etc., Hdt. 6, 134: τὼ θεσμοφόρω, Ceres and Proserpina, who were worshipped together at the Thesmophoria, Ar. Thesm. 303.

Θεσμοφύλαξ, ᾰκος, ὁ, (θεσμός, φύλαξ) usu. in plur., θεσμοφύλακες, like νομοφύλακες, *guardians of the law*, a magistracy at Elis, Thuc. 5, 47. [ῠ]

Θεσμῳδέω, ῶ, (θεσμός, ᾠδή) *to deliver oracular precepts*: τὰ θεσμῳδούμενα, *oracles*, Philo.

†Θέσπεια, ας, ἡ, *Thespīa*, daughter of the Asopus, from whom the following town is said to have been named, Paus. 9, 26, 6.—II. a city of Boeotia=Θεσπιαί, Il. 2, 498.

Θεσπέσιος, ία, ιον, also ος, ον, Eur. Andr. 297, and Luc., (θεός, εἰπεῖν, ἔσπετε): strictly of the voice, *divinely sounding, divinely sweet*, ἀοιδή, Il. 2, 600: Σειρῆνες, Od. 12, 158.—II. *that can be spoken by none but God*, and so *unspeakable, ineffable, unutterable*: hence—1. in most of the Homer. passages it has the genl. signf. of θεῖος, *divine*, Il. 1, 591, Od. 13, 363; dat. fem. θεσπεσίῃ (sub. βουλῇ) as adv., *by the will* or *decree of God*, Il. 2, 367: most freq. as epith. of any thing *great, wondrous, marvellous, excellent* of its kind, e. g., θ. ἄωτον, χαλκός, *marvellous fine* wool, brass, Od. 9, 434, Il. 2, 457; θ. ὀδμή, a smell *divinely sweet*, Od. 9, 211; so in Hdt., ἀπόζει θεσπέσιον ὡς ἡδύ, 3, 113:—in regard to man, it usu. has the notion of *mighty, prodigious*, esp. in Hom., θ. ἀλαλητός and ὅμαδος, θ. ἠχή, ἰαχή, βοή: but —2. also of any thing *sent, caused, proceeding from God*, and so *unspeakable, awful, fearful*, whether of natural phenomena, as, νέφος, ἀχλύς, λαῖλαψ, Il. 15, 669, Od. 7, 42; 9, 68; or incidents in man's life, as, φύζα, φόβος, Il. 9, 2; 17, 118; πλοῦτος, Il. 2, 670; and so the θ. χάρις, so freq. in Od., may be understood. Adv. -ίως, θ. ἐφόβηθεν, they trembled *unspeakably*, Il. 15, 637. Ep. word, once in Hdt. l. c., cf. θέσφατος, ἀθέσφατος, and Buttm. Lexil. in voc.

†Θέσπια, ας, ἡ, but usu. in pl. Θεσπιαί, ῶν, αἱ, *Thespiae*, an ancient city of Boeotia at the foot of Mt. Helicon, celebrated for its brave and noble conduct in the Persian war, and for a beautiful statue of Cupid by Praxiteles; it is now *Eremo Castro*, v. l. Il. 2, 498; Xen. Hell. 5, 4, 14, etc. [Wolf has -πῐα, for which Heyne and Spitz. -πεια.] Hence

†Θεσπιάδης, ου, ὁ, *an inhab. of Thespiae*, Anth., fem. Θεσπιάς.

Θεσπιᾰοιδός, όν, (θέσπις, ἀοιδή) poet. for θεσπιῳδός.

Θεσπῐδᾱής, ές, (θέσπις, δαίω I.) *kindled by a god*: in Hom. always, θεσπιδαὲς πῦρ, *furious* fire, such as seems something *more than natural*: Ep. word. Cf. Buttm. Lexil. v. θέσκελος 4.

Θεσπιέπεια, (θέσπις, ἔπος) *oracular, prophetic*, Soph. O. T. 463: as if pecul. fem. of a form θεσπιεπής, ές.

†Θεσπιεύς, έως, ὁ, *an inhab. of Thespiae*; οἱ Θεσπιεῖς, έων, *the Thespians*, Xen. Hell. 4, 2, 20; 5, 4, 45, etc.

Θεσπίζω, fut. -ίσω Att. -ῐῶ, Ion. inf. fut. θεσπιέειν, Hdt. 8, 135: *to declare by oracle, prophesy, fortell, divine*, τι, Hdt. 1, 47, etc.; τινί τι, Aesch. Ag. 1210: later also *to decree, order*, Julian.

†Θεσπικός, ή, όν, *of* or *belonging to Thespiae, Thespian*; ἡ Θεσπικὴ γῆ, *the Thespian territory*, Thuc. 4, 76.

Θέσπιος, ον,=θεσπέσιος, Hes. Fr. 54, Orac. ap. Ar. Av. 977, v. Buttm. Lexil. v. θέσκελος,

†Θέσπιος, ου, ὁ, *Thespius*, a prince of Thespiae, of the family of Erechtheus, Paus.

Θέσπις, ιος, ὁ, ἡ, and in Nonn. gen. ιδος, etc., (θεός, εἰπεῖν, ἔσπετε): *filled with the words of God, inspired*, ἀοιδός, Od. 17, 385, ἀοιδή, Od. 1, 328; 8, 498, Eur. Med. 425,—always in acc. θέσπιν.—II. in genl. for θεῖος, *divine, wondrous, awful*, θέσπις ἄελλα, H. Hom. Ven. 209; like θεσπέσιος, q. v. Ep. word (though never in Il.), used also by Eur. l. c. Cf. Buttm. Lexil. v. θέσκελος. Hence

†Θέσπις, ιδος, ὁ, *Thespis*, the first Tragic poet at Athens, a contemporary of Solon, Ar. Vesp. 1479.—2. a celebrated flute player of Ptolemy Lagus, Luc.

Θέσπισμα, ατος, τό, (θεσπίζω) *that which is given as an oracle, an oracle*, Hdt. 2, 29, and Trag.

Θεσπιστής, οῦ, ὁ, *a prophet*.

Θεσπιῳδέω, ῶ, *to be a θεσπιῳδός, to prophesy, sing in prophetic strain* Aesch. Ag. 1161, Ar. Plut. 9. Hence

Θεσπιῴδημα, ατος, τό,=θέσπισμα

Θεσπιῳδός, όν, (θέσπις, ᾠδή) *singing in prophetic strain, prophetic*, of persons, Eur.: θ. φόβος, Aesch. Ag. 1134 ὁ θεσπιῳδός, *a prophet*, Lat. *vates*.

†Θεσπρωτία, ας, ἡ, *Thesprotia*, a region of Epirus along the coast, Strab. and

†Θεσπρωτικός, ή, όν, *of* or *belonging to Thesprotia*, Strab.: and

†Θεσπρωτίς, ίδος, ἡ, pecul. fem. to Θεσπρωτός, γῆ, Thuc. 1, 46: from

†Θεσπρωτοί, ῶν, οἱ, *the Thesproti*, of Pelasgic origin, the most ancient of the nations of Epirus, dwelling along the coast, in Hom. extending inland also to the borders of Thessaly and the banks of the Aōus, Od. 14, 315, Hdt. 8, 46, Thuc. 2, 80. Hence

†Θεσπρωτός, ή, όν, *of the Thesproti, Thesprotian*, Ζεύς, Aesch. Pr. 831, οὖδας, Eur. Phoen. 982.

†Θεσπρωτός, οῦ, ὁ, *Thesprōtus*, son of Lycaon, Apollod.

†Θεσσαλία, ας, Att. Θετταλία, ας, ἡ, *Thessaly*, a province of northern Greece, between Macedonia, Epirus, Aetolia, Boeotia, and the Aegean, Hdt. 7, 128, Pind. P. 10, 2: and

Θεσσᾰλίζω, Att. Θετταλίζω, f. -ίσω, *to imitate the Thessalians*, esp. *to speak like them*, Ael.: and

†Θεσσαλῐκός, ή, όν, Att. Θεττ-, *Thessalian*, Hdt. 7, 128. Adv. -κῶς, *in Thessalian fashion*, Crates ap. Ath. 418 C: and

†Θεσσάλιος, α, ον, = foreg., Eur. Andr. 1176: from

Θεσσᾰλός, οῦ, ὁ, Att. Θετταλός, fem. Θεσσαλίς, *a Thessalian*, Hdt., etc.; also as adj., ός, ή, όν, Plat., Eur.: proverb., Θεσσαλὸν σόφισμα, *a Thessalian trick*, from the faithless character of the people, Eur. Phoen. 1407; hence also, Θ. νόμισμα, i. e. false money: †ἡ Θεσσαλίς, *a Thessalian female*, esp. *a sorceress*, Plat. Gorg. 513 A: cf. Ar. Nub. 749 where γυνὴ *φαρμακίς* is expressed.†-II. ἡ Θεσσαλίς, a kind of *shoe*, Lysipp. Bacch. 2.

†Θεσσαλίσκος, ου, ὁ, *Thessaliscus*, masc. pr. n., Arr.—Θεττ.- in Arist. Rhet.

†Θεσσαλιῶτις, ιδος, ἡ, *Thessaliōtis*, a subdivision of Thessaly adjacent to Mt. Pindus, Hdt. 1, 57; Strab.

Θεσσᾰλότμητος, ον, (Θεσσαλός, τέμνω), Θ. *κρέας*, a lump of meat *such as you would cut for a hungry Thessalian*, Philetaer. Lampad. 1.

Θέσσασθαι, like *ἱκετεύειν*, *to pray for, seek by prayer, desire*: a defect. poet. aor., of which we find only 3 plur. *θέσσαντο*, Pind. N. 5, 18, and part. *θεσσάμενος*, Hes. Fr. 23, Archil. 82, Ap. Rh. 1, 824, v. Schäf. Schol. Par. ad l. Hence, acc. to Gramm., the verb. adj. *θεστός*, whence the Homer. *ἀπόθεστος* and *πολύθεστος*. (Perh. from *τίθημι*, first in signf. of *ἱκετεύω*, to sit as a suppliant, and then in act. sense, *to implore, pray for*: cf. Buttm. Lexil. v. *θαάσσω* 7 not.)

†Θέστη, ης, (or Θέστις) ἡ, *Theste*, a fountain in Africa, Hdt. 4, 159.

†Θεστιάδης, ου, ὁ, *son of Thestius*, i. e. Iphiclus, Ap. Rh. 1, 261: *οἱ Θεστιάδαι, the descendants of Thestius*, Strab.

†Θεστιάς, άδος, ἡ, *daughter of Thestius*, i. e. Althaea, Aesch. Cho. 605; Leda, Eur. I. A. 49.

†Θέστιος, ου, ὁ, *Thestius*, son of Mars and Demonassa, king of Pleuron in Aetolia, Apollod. 1, 7, 7: acc. to Paus., son of Agenor, and father of Leda, 3, 13, 8, cf. 9, 27, 6.

†Θέστις, ἡ, v. l. for Θέστη in Hdt. 4, 159.

†Θεστόρειος, *a, ον, of Thestor*, ὁ Θεσ. *μάντις, the prophetic son of Thestor*, i. e. Calchas, Soph. Aj. 801.

†Θεστορίδης, ου, ὁ, *son of Thestor*, i. e. Calchas, Il. 1, 69: Alcmaon, 12, 394.

†Θέστυλις, ιδος, ἡ, *Thestylis*, name of a female slave, Theocr. 2, 69.

†Θέστωρ, ορος, ὁ, *Thestor*, son of Idmon, father of Calchas, an Argonaut. —2. son of Enops, a Trojan, Il. 16, 401.

Θεσφᾰτηλόγος, ον, (*θέσφατος, λέγω*) *prophetic*, Aesch. Ag. 1442.

Θέσφᾰτος, ον, (*θεός, φημί*) *spoken by God*, and so *decreed, appointed, destined*, Lat. *fatalis*, *θέσφατόν ἐστί*, 'tis so *appointed*, Il. 8, 477; also c. dat. pers. et inf., *σοὶ δ' οὐ θ. ἐστι θανέειν*, 'tis not *appointed* thee to die, Od. 4, 561: as subst., *τὰ θέσφατα, the divine decrees, oracles*, Od. 9, 507; also in sing., Eur. I. T. 121.—II. in genl. like *θεῖος, sent, made by God, ἀήρ*, Od. 7, 143, cf. *θεσπέσιος, θέσπις*, and Buttm. Lexil. in voc.

Θετέος, έα, έον, verb. adj. from *τίθημι, to be laid down* or *assumed*.—II. *θετέον, one must lay down*, Plat. Legg. 832 E.

Θέτης, ου, ὁ, (*τίθημι*) *one who places, lays down, θ. ὀνόματος, one who gives* a name, Plat. Crat. 389 E.—II. *one who makes a deposit* or *pledge*, Isae. 82, 18, cf. *θέσις* II.—III. *one who adopts a child*, cf. *θέσις* III.

Θετίδειον, ου, τό, *the temple of Thetis*, Eur. Andr. 20: also Θετίδιον, Polyb.

Θετικός, ή, όν, (*θέτης*) *placing, laying down, positive, θ. νόμοι*, Arist. Pol.: hence in Gramm., *τὸ θ., the positive degree* of comparison.—II. *belonging to a θέσις* or *general principle, θ. ζήτησις, a general* inquiry, Strab., cf. *θέσις* IV. Adv. *-κῶς*.

Θέτις, ιδος and ιος, ἡ, *Thetis*, one of the Nereids, wife of Peleus, mother of Achilles: oft. in Hom., who uses Θέτῑ for dat., but Θέτῐ for vocat., Il. 24, 104: cf. Hes. Th. 244, 1006.

Θετός, ή, όν, verb. adj. from *τίθημι, placed, set*, Pseud-Eur. I. A. 251. —II. *taken as one's child, adopted, θετὸν παῖδα ποιεῖσθαι*, Hdt. 6, 57.—III. as subst. *τὸ θετόν, part of a woman's head-dress*.

Θεῦ, Dor. and Ion. for *θέο, θοῦ*, imperat. aor. 2 mid. from *τίθημι*.

†Θευ- Dor. contraction for *θεο-*; words thus commencing not put down here are to be looked for under *θεο-*.

†Θευγενίς, ίδος, ἡ, Dor. for Θεογενίς, *Theogĕnis*, fem. pr. n., Theocr. 28, 13.

†Θευδᾶς, ᾶ, ὁ, *Theudas*, a man who raised an insurrection among the Jews, and was destroyed with his followers, N. T., v. Interpp. ad Act. 5, 36.

†Θευδοσία, ας, ἡ,=Θεοδοσία, Dem.

†Θευδόσιος, ου, ὁ,=Θεοδ., Anth.

†Θεύθ, ὁ, *Theuth*, an Aegyptian god, corresponding to the Grecian Hermes, the Roman Mercury, inventor of the letters of the alphabet, etc., Plat. Phaedr. 274 C; Phileb. 18 B; also written Θώθ.

†Θευμαρίδας, α, ὁ, *Theomaridas*, masc. pr. n., Theocr. 2, 70, v. l. Θευχαρίλας, α, where Valck. considers Θευχαρίλα a fem. pr. n.

Θευμορία, ας, ἡ, Dor. for *θεομορία, destiny*, Call. Ep. 32, 4.—II. as adj. fem., *appointed by God, θ. νοῦσος*, Ap. Rh.: from

Θεύμορος, ον, Dor. for *θεόμορος, assigned, granted by God, divine, ἀοιδαί*, Pind. O. 3, 18.—In genl. the Dor. were fond of changing initial *θεο-* into *θευ-*, esp. in proper names, as Θεῦγνις, Θεύδοτος, Θευδόσιος, Θεύπομπος, for Θεόγνις, etc.; Call. Cer. 58 ventured even *θεῦς* for *θεός*: later Ep. and Epigramm. poets adopted these Dor. forms. The Att. contracted init. *θεο-* into *θου-*, as Θουκυδίδης, Θουκλῆς for Θεοκυδ., etc., Maitt. de Dial. p. 16, 217 Sturz, Böckh Inscr. 1, p. 353, 13.

†Θεύπομπος, ὁ, Dor. for Θεοπ., Anth.

Θεῦς, ὁ, and ἡ, Dor. for *θεός*, Call. v. sub *θεύμορος*.

Θεύσομαι, *I will run*, fut. of *θέω*, Il.

Θευφορία, ας, ἡ, Dor. for *θεοφορία*.

†Θευχαρίλας, α, ὁ, v. Θευμαρίδας.

ΘΕ΄Ω, Ep. also *θείω*, fut. *θεύσομαι*, Dor. *θευσοῦμαι, θεύσω* only in Lyc. 119. *To run*, Hom.; also *ποσί, πόδεσσι*; *θέειν πεδίοιο, to run over* the plain, Il. 4, 244; 22, 23; *ἐπ' ἄκρον καρπόν, ἐπ' ἄκρον ἁλὸς θέειν*, Il. 20, 227, 229: *περὶ τρίποδος θέειν, to run for* a tripod, Il. 11, 701; hence metaph., *περὶ ψυχῆς Ἕκτορος θέειν, to run, contend for* Hector's life, Il. 22, 161; later also, *θ. τὸν περὶ τῆς ψυχῆς* (sc. *δρόμον*) Valck. Hdt. 7, 57; *θέειν κίνδυνον*, Plut. Cf. *τρέχω*.—II. of other kinds of motion, as—1. of birds, *to fly*, Ar. Av. 205.—2. of things, *to run, fly*, etc., most freq. like Lat. *currere*, of ships, Il. 1, 483; later also c. acc., *θάλασσαν, πέλαγος, κῦμα θέειν*, Jac. A. P. p. 282, 642: also of the *running* wheel, Il. 18, 601; of a *rolling* stone, Il. 13, 141; of a quoit, *θέων ἀπὸ χειρός*, Od. 8, 193.—III. of things which (as we too say) *run* in a continuous line, though not actually in motion, as *φλὲψ ἀνὰ νῶτα θέουσα διαμπερές*, Il. 13, 547; esp. of anything circular, which seems *to run round into itself, ἄντυξ, ἣ πυμάτη θέεν ἀσπίδος*, Il. 6, 118; so too, *ὀδόντες λευκὰ θέοντες*, teeth *running* in a white *line*, Heinr. Hes. Sc. 146, cf. *ἐλαύνω* III. 2.—IV. as part. with another verb it takes an adverb. signf., *quick, swift, quickly, θέων παρέστη, κάλεσον θέων*, etc., Hom.; and, *ἦλθε θέουσα* (as we say) she came *running*, Il. 6, 394; *ἶξε θέων*, of a person on ship-board, Od. 3, 288.—On Homer's *βῆ δὲ θέειν*, v. *βαίνω* I. (Hence *θοός*: akin to *σεύω*, where the *υ* or Ϝ appears as in fut. *θεύσομαι*, cf. Sanscr. *dhâv*.)

Θεῶ, for *θεάου*, imperat. from *θεάομαι*.

†Θέωλος, ου, ὁ, Alcibiades uses for Θέωρος in Ar. Vesp. 45.

Θέωμεν, Ion. for *θῶμεν*, 1 plur. subj. aor. 2 from *τίθημι*.

†Θέων, ωνος, ὁ, *Theon*, a painter of Samos, Ael.

Θεωνῠμίαι, ῶν, αἱ, (*θεός, ὄνομα*) *the names* or *attributes of God*, Eccl.

Θεωρέω, ῶ, f. -ήσω, (*θεωρός*) *to look at, view, behold, τι*, Hdt. 4, 76, Aesch. Pr. 302: esp.—2. *to be a spectator at the public games and festivals, τὰ Ὀλύμπια θ.*, Hdt. 1, 59; also, *θ. ἐς τὰ Ἐφέσια*, Thuc. 3, 104.—3. also of the mind, like Lat. *contemplari, to contemplate, τι*, Plat. Gorg. 523 E: *to consider*, Dem. 12, 24, etc.: also, *τι πρός τι θ., to compare* one thing *with* another, Dem. 230, 26.—II. *to be a θεωρός* or *state ambassador to the oracle* or *at the games*, Thuc. 5, 18; *οὐδαμοῖ, πλὴν ἐς Πάρον θ.*, Ar. Vesp. 1188, cf. *θεωρός* II.—III. in Soph. O. C. 1084, it has usu. been taken trans. *θεωρήσασα τοὐμὸν ὄμμα, having made* my eyes *behold*, Herm., who refers to Thuc. 8, 10; Dind., with Wunder, reads *ἑωρήσασα*, cf. *ἑωρέω*. Hence

Θεώρημα, ατος, τό, *that which is looked at, viewed, a sight, spectacle*, like *θέαμα*, Schäf. App. Dem. 2, p. 106.—II. of the mind, *that which is contemplated*, and so *a principle thereby arrived at, a rule*, Lat. *praeceptum*, Polyb., and Cicer.: also *τὰ θεωρήματα, the arts and sciences*, Id.—2. in mathematics, *a theorem*, Eucl. Hence

Θεωρηματικός, ή, όν, *of, belonging to θεωρήματα, using them*, and so prob. *dogmatic*, epith. of Metrodorus, the disciple of Stilpo, Diog. L. 2, 113.

Θεωρημάτιον, ου, τό, dim. from *θεώρημα*, Epict.

Θεώρησις, εως, ἡ, (*θεωρέω*) *a viewing, contemplation*, Plat. Phil. 48 A.

Θεωρητήριον, ου, τό, *a seat in a theatre*, etc., Plut.

Θεωρητέον, verb. adj. from *θεωρέω, one must contemplate*, Plat. Legg. 815 B.

Θεωρητικός, ή, όν, *of* or *belonging to θεωρία*: *θ. βίος, a contemplative*, as opp. to a practical life, Arist. Eth. N. Adv. *-κῶς*.

Θεωρητός, ή, όν, (*θεωρέω*) *that may be seen*, Diod. 14, 60. Adv. *-τῶς*.

Θεώρητρα, ων, τά, *the presents made by the bridegroom* to the bride, *when she first unveiled* herself.

Θεωρία, ας, ἡ, (*θεωρέω*) *a looking at, viewing, beholding, θεωρίας εἵνεκεν* for the purpose *of seeing* the world, Hdt. 1, 30: esp.—II. *the being a spectator* at the public games and festivals, Soph. O. T. 1491.—2. also freq. of the mind, *contemplation, reflection, speculation*, Plat. Legg. 951 C; and in plur., Rep. 517 D: *theory*, as opp. to practice, and so in genl. *science*, Polyb.—III. *the sending of θεωροί* or *state-ambassadors* to the oracle or games, cf. Plat. Phaed. 58 C: also *the θεωροί* themselves, as we say *an embassy*, Xen. Mem. 4, 8, 2, and ap. Dem. 256, 14: also—2. *the office of θεωρός, discharge of that office*, Thuc. 6, 16: it was one of the lesser *λειτουργίαι*, Böckh P. E. 1, 286 sq.—IV. pass.=

θεώρημα, *a sight, spectacle*, Aesch. Pr. 802, Achae. ap. Ath. 277 B.

Θεωρικός, ή, όν, *of* or *belonging to* θεωρία (in both signfs.): θ. σκηνή, the tent *used by the* θεωροί, Henioch. Incert. 1, 8: esp.—II. τὰ θεωρικά (sub. χρήματα) *the money*, which, from the time of Pericles, was given from the treasury to the poor citizens, *to pay for their seats at the theatre*, (at 2 obols the seat), but also for other purposes, Dem. 31, 13, etc., cf. Böckh P. E. 1, 289, sqq., 227, etc.: also in sing., τὸ θ. ap. Dem. 243, fin., etc.

Θεώριος, ου, ὁ, also Θεάριος, epith. of Apollo, as *god of oracles*.

Θεωρίς, ίδος, ἡ, with and without ναῦς, *a sacred ship, which carried the* θεωροί (cf. θεωρός II) to their destination, but was also used for other state-purposes, Hdt. 6, 87, cf. Plat. Phaed. 58 B: the Delian θεωρίς, said to have begun with Theseus, was esp. famous at Athens, Spanh. Call. H. Del. 314, Böckh P. E. 1, 286, sq.

†Θεωρίς, ίδος ἡ, *Theoris*, a priestess at Athens, styled ἡ Λημνίς from her wicked deeds; she was guilty of the most infamous crimes, and was put to death by Demosthenes on the charge of impiety, Dem. 793, 26, Plut. v. l. for Θεοδωρίς.—2. a female of whom Sophocles was enamoured, Ath. 592 A., B.

Θεωρός, οῦ, ὁ,=θεωρητής, θεατής, *a spectator*, Aesch. Pr. 118: *one who travels to see* men and things, Plat. Legg. 951 A, 953 C: θ. εἰκάδων, *viewing* or *present* at the festivals, Eur. Ion 1076. But usu.—II. *an ambassador, sent by the state to consult an oracle*, Soph. O. C. 413 (cf. θεοπρόπος II); or *to present some offering* or *perform some religious rite at the public games*, Dion. H.; where the θεωροί were crowned and magnificently dressed. The Athenians sent θεωροί to the Delphic oracle, to Delos, and to the four great Hellenic games, v. Valck. Amm. p. 92, Böckh P. E. 1, 286 sq., G. F. Schumacher de Vett. Legatt. Theoricis, Schlesw. 1827.—2. *a magistrate at Mantinea*, Thuc. 5, 47. (The deriv. from θεός and ὤρα is maintained by Harpocr., Hesych., Phot., Etym. M. among the ancients, by Müller Aegin. p. 135, Welcker Theogn. p. XVII, among the moderns, and agrees with the analogy of θυρωρός, πυλωρός, σκευωρός, ὑλωρός. But then, it has been thought necessary to derive the word *in its first sense* from θεάομαι only, which can hardly be true. May we not rather suppose the name θεωροί (θεός, ὤρα) to have been first given to *the sacred deputies*, and then, as these were the *chief spectators*, applied to *spectators* in general, and from its likeness to θεαταί to have become equiv. thereto? Cf. the anecdote of Pythagoras in Cic. Tusc. 5, 3.)

Θέωσις, εως, ἡ, (θεόω)=ἀποθέωσις Eccl.

Θεώτερος, α, ον, compar. of θεός, *more divine*, v. θεός III.

Θηβαγενής, ές, (Θῆβαι, *γένω) *sprung from Thebes, Theban*, Hes. Th. 530; the form Θηβαιγενής is also good, v. Lob. Phryn. 648.

Θήβαζε, *to* or *towards Thebes*: from

Θῆβαι, ῶν, αἱ, poet also ἡ Θήβη, ης, Dor. Θήβα, *Thebes*, the name of several cities, of which the most famous are-†1. the Ægyptian *Thebes*, the capital of Upper Ægypt, the Thebaïs, on the Nile, styled ἑκατόμπυλος, the hundred-gated, Il. 9, 381, Od. 4, 126 only in pl., Hdt. 2, 15, etc. In later wr. it is called Διὸς πόλις.—2. an ancient city of Boeotia on the Ismenus, acc. to ancient fable founded by Cadmus, but Hom. makes it to have been built by Zethus and Amphion, Od. 11, 262–5: called ἑπτάπυλος, seven-gated, Il. 4, 406; it is now *Thiva*; Hom. uses both sing and pl., sing. Il. 4, 406, Od. 11, 263, etc., pl. Il. 5, 804; 6, 223, etc.: Hes. also both sing. and pl.: Pind.; Tragg., etc.—3. usu. Θήβη, *Thebē*, a city of the Cilices in Mysia, the capital of Eëtion father of Andromache, situated at the foot of Mt. Placos, and hence called Ὑποπλακίη, Il. 1, 366; 6, 416 in sing.; pl. only 22, 479: taken and destroyed by Achilles, 2, 691: it did not rise from its ruins, but the name remained attached to the surrounding plains. Hdt. 7, 42, Xen. An. 7, 8, 7.—Others in Polyb.; Strab., etc. Hence

Θηβαιγενής, ές,=Θηβαγενής, Eur. Supp. 136.

Θηβαιεύς, έως Ion. έος, ὁ, epith. of Jupiter, *the Theban*, Hdt. 1, 182, etc.

†Θηβαϊκός, ή, όν, *Theban*; ἡ Θηβαϊκή, *the Theban territory*, Strab.: ὁ Θηβ. νομός, *the Theban nome*, in Ægypt, Hdt. 2, 4.

†Θηβαῖος ου, ὁ, *Thebaeus*, masc. pr. n., a Trojan, Il. 8, 120.

†Θηβαῖος, α, ον, *of Thebes, Theban*, Od. 10, 492; Hdt. 5, 79; etc.

Θηβαΐς, ΐδος, ἡ, prop. fem. adj. *Theban*, Thuc. 3, 58; sub. γῆ, *the Thebaïs*, i. e. territory of Thebes in Ægypt, Hdt. 2, 28.—II. *the Thebaïd*, a poem on the siege of Thebes, which formed one of the Epic cycle, Paus. [-ᾱῐς.]

Θηβαΐτης, ου, ὁ, *a Theban*, οἱ Θηβαῖται, *the Thebans*, Strab.

Θηβύνας, ου, ὁ, a name for the N E. wind (καικίας) in Lesbos,†blowing *from the Theban plain*,†Arist. de Vent. 2.

Θήβαςδε, poet. adv.=Θήβαζε, Il. 23, 679.

Θήβη, ης, ἡ, v. Θῆβαι.—II. a daughter of the Asopus, after whom Boeotian Thebes was said to be named, Hdt. 5, 80; Paus.

Θήβηθεν, Aeol. Θείβᾱθεν, Θείβᾱθι, Ar. Ach. 862, 868, *from Thebes*.

Θήβησιν, or better Θήβησιν, poet. -σι, adv. *at Thebes*, Il. 6, 223, Od. 15, 247.

Θηγᾰλέος, α, ον, (θήγω) *pointed, sharp*, Anth.—II. act. *sharpening*, c. gen. rei, Anth.

Θηγάνεος, α, ον,=foreg. [ᾰ]: from

Θηγάνη, ης, ἡ, *a whetstone*, Soph. Aj. 820: metaph. *any thing to whet, an incentive to fury*, Aesch. Eum. 859. [ᾰ]

Θήγᾰνον, ου, τό,=θηγάνη.

Θηγάνω,=θήγω, Aesch. Ag. 1535.

Θήγη, ης, ἡ, softer form of θήκη, as *Gaius* of *Caius*, ap. Hesych.

ΘΗ´ΓΩ, f. θήξω, *to sharpen, whet*, Hom. (only in Il.), ὀδόντας, 11, 416, so θ. γένυν, Eur. Phoen. 1380; and so, θ. φάσγανον, etc., Trag.: also in mid., δόρυ θηξάσθω, *let him whet his* spear, Il. 2, 382.—II. metaph. *to sharpen, provoke*, like Lat. *acuere*, τὴν ψυχὴν εἰς τὰ πολεμικά, Xen. Cyr. 2, 1, 11, λόγοι τεθηγμένοι, *sharp, biting* words, Aesch. Pr. 311. (Cf. Sanscr. *tij acuere*, which points to a connection with θιγεῖν, θιγγάνω, etc.)

Θηέομαι, f. -ήσομαι, Ion. form of θεάομαι, θάομαι, Dor. θᾱέομαι: *to look on, gaze at*, c. aut sine acc., Hom.; usu. with collat. notion of wonder, and so *to gaze at, admire*, Il. 7, 444, Od. 2, 13, etc.; joined with θαμβεῖν, Il. 23, 728: θηεῦντο, Ion. 3 pl. impf. for ἐθηοῦντο, oft. in Hom.; also ἐθηεύμεσθα for ἐθηούμεθα, Od. 9, 218; and θησαίατο, rare form for θηήσαιντο, Od. 18, 191.

Θήῃς, Ep. for θῇς, 2 sing. subj. aor. 2 act. from τίθημι, Il. 16, 96.

Θηητήρ, ῆρος, ὁ, Ion. for θεατής, (θηέομαι) *one who gazes at, an admirer*, θ. τόξων, Od. 21, 397.

Θηητός, ή, όν, Ion. for θεατός, *gazed at, wondrous, admirable*, Lat. *spectandus*, Hes. Th. 31: Dor. θᾱητός, as freq. in Pind.

Θηήτωρ, ορος, ὁ,=θηητήρ, Nonn.

Θήϊον, τό, poet. for θεῖον, *brimstone*, Od. 22, 493.

Θήϊος, Ep. for θεῖος, *divine*: cf. θῆος.

Θηκαῖος, αία, αῖον, *like a chest* or *coffin* (θήκη), hence οἴκημα, θ., *a burial* vault, Hdt. 2, 86: from

Θήκη, ης, ἡ, (τίθημι) *a case to put any thing in, a box, chest*, χρυσοῦ θ., a money-*chest*, Lat. *theca*, Hdt. 3, 130, ubi v. Bähr, cf. 9, 83: esp. *a place for putting corpses in, a grave, vault*, Hdt. 1, 67, etc., cf. Blomf. Aesch. Ag. 440 (453). Hence

Θηκίον, ου, τό, dim. from foreg.

Θηκτός, ή, όν, verb. adj. from θήγω, *sharpened, whetted*, Aesch. Theb. 944, and Eur.

Θηλάζω, fut. -άσω Dor. -άξω, (θηλή) *to give suck, suckle*, of the mother or nurse, Lys. 92, 29. Mid. *to suck*, of the child, Lob. Phryn. 468; but also in act. signf., Plat. Rep. 460 D. Pass. *to be sucked*, Arist. H. A.—II. the act. is also used like mid., *to suck*, μασδὸν ἐθήλαξεν, Theocr. 3, 16; so too Arist. H. A. 6, 23, Plut., and Luc.—Used both of man and beast. Hence

Θηλᾰμινός, οῦ, ὁ, *a suckling*, ap. Hesych.

Θηλᾰμών, όνος, ἡ,=θηλάστρια, *a nurse*, Sophr. ap. Ath. 288 A.

Θηλασμός, οῦ, ὁ, (θηλάζω) *a sucking*, Plut.

Θηλάστρια, ας, ἡ, (θηλάζω) *one who suckles, a nurse*, Soph. Fr. 85.

Θήλεα, Ion. for sq., Hdt.

Θήλεια, fem. from θῆλυς, Hom. In Arat. also neut. plur. as if from θήλειος: besides which a poet. adj. θήλεος seems to have been in use.

Θηλέω, ῶ, Dor. θᾱλέω, (θηλή)=θάλλω, *to flourish, abound*, c. gen., λειμῶνες ἴου ἠδὲ σελίνου, θήλεον, the meadows *were rich with* violets and parsley, Od. 5, 73: later also c. dat., θάλησε σελίνοις, Pind. N. 4, 143, cf. 10, 78.

Θηλή, ῆς, ἡ, *the part of the breast which gives suck, the teat, nipple*, Eur Cycl. 56, and Plut. (From θάλλω, ἔθαλον, τέθηλα, θῆλυς, Plat. Crat. 414 A.)

Θηλοειδής, ές, (θηλή, εἶδος) *nipple-shaped*.

Θηλυγενής, ές, (θῆλυς, *γένω) *of female sex, womanish*, στόλος, Aesch. Supp. 29; and so Eur., and Plat. Adv. -νῶς.

Θηλύγλωσσος, ον, (θῆλυς, γλῶσσα) *with woman's tongue*, Anth.

Θηλυγονέω, ῶ, f. -ήσω, *to beget girls*, Philo: and

Θηλυγονία, ας, ἡ, *a begetting of girls*, opp. to κουρογονία, Hipp., to ἀῤῥενογονία, Arist. H. A.—II. *kin by the mother's side*, Hdn.: from

Θηλυγόνος, ον, (θῆλυς, *γένω) *begetting girls*, Hipp.

Θηλυδρίας, ου, ὁ, Ion. -δρίης, (θῆλυς) *a womanish, effeminate person*, Hdt. 7, 153.

Θηλυδριώδης, ες, (θηλυδρίας, εἶδος) *of womanish kind, effeminate*, μέλος, Ar Thesm. 131. Adv. -δῶς.

Θηλῠκεύομαι, dep., *to behave like a woman*, Clem. Al.: from

Θηλῠκός, ή, όν, (θῆλυς) *womanish*: esp. in Gramm., *of the feminine gender*, Dion. H.: so Adv. -κῶς, Arist. ap. Ath. 499 D.

Θηλυκρᾰνεία, ας, ἡ, *the female* κρανεία, Theophr.

Θηλυκρᾰτής, ές, (θῆλυς, κρατέω) *swaying women*, Aesch. Cho. 600.

Θηλυκτόνος, ον, (θῆλυς, κτείνω) *slaying women*: or rather *slaying by women's hands*, Ἄρης θ., Aesch. Pr. 860.

Θηλύλᾰλος, ον, (θῆλυς, λαλέω)=θηλύγλωσσος.

Θηλυμᾰνέω, ῶ, *to be mad after women*; from

Θηλυμᾰνής, ές, (θῆλυς, μαίνομαι) *mad after women*, Mel. 54.—II. act. *maddening women*, θ. ὄτοβοι κροτάλων, Antim. 94.

Θηλυμελής, ές, (θῆλυς, μέλος) *singing in soft strain*, ἀηδών, Anth.

Θηλυμίτρης, ου, ὁ, (θῆλυς, μίτρα) *with a woman's head-dress* or *clothes*, Luc.: fem. -μιτρις, ιδος, ὁ, ἡ, Id.

Θηλύμορφος, ον, (θῆλυς, μορφή) *woman-shaped*, Eur. Bacch. 353.

Θηλύνοος, νοον, contr. -νους, ουν, *of weak, womanish mind*, Aesch. Pr. 1003.

Θηλύνω, f. -ῠνῶ, (θῆλυς) *to make weak and womanish*. Pass., *to become so*, τᾷ μορφᾷ, Theocr. 20, 14; c. acc., ἐθηλύνθην στόμα, I became *woman*-tongued, Soph. Aj. 651.

Θηλύπαις, παιδος, ἡ, (θῆλυς, παῖς) *having borne a girl*, Lyc.

Θηλύπους, ὁ, ἡ, πουν, τό, gen. ποδος, (θῆλυς, πούς) θ. βάσις, the tread *of female foot*, Pseud-Eur. I. A. 421.

Θηλυπρεπής, ές, (θῆλυς, πρέπω) *befitting a woman*: *womanish*, Anth.

Θῆλυς, θήλεια, θῆλυ, Hom., though he also had θῆλυς for fem., θῆλυς ἐέρση, θῆλυς ἐοῦσα, etc., so too Hes., and Trag.; Ion. fem. θήλεα, gen. θηλέης, Hdt., cf. Buttm. Ausf. Gr. § 62, Anm. 3, not.: *of female sex, female*, opp. to ἄῤῥην, as θήλεια θεός, a goddess, Il. 8, 7; θήλειαι ἵπποι, mares, Hom.; σύες θήλειαι, sows, Od. 14, 16: in genl. *of* or *belonging to women*, ἀϋτή, *a woman's* voice or cry, Od. 6, 122; τὸ θῆλυ, *the female* sex, Eur. H. F. 536; also *the female*, Plat. Criti. 110 C: ἡ θήλεια, *a woman*, Eur. Andr. 181: also of plants, θ. κάλαμος, Diosc. —II. also applied to things, as partaking of the fruitfulness, delicacy or other properties of the female sex: and so—1. *fruitful, nourishing, life-giving*, θήλειαι τοκάδες, Od. 14, 16: θῆλυς ἐέρση, Od. 5, 467, cf. Heinr. Hes. Sc. 395.—2. *tender, soft, delicate*, Eur. Med. 928; also in bad sense, *womanish, weak*, Soph. Tr. 1062, 1075. —3. in building, etc., those parts were called female *into which others fitted*, like our *male and female* screw.—4. in the Pythag. language, *the even numbers* were *female, the odd male*, Plut.—Hom. and Hes. seem to use the compar. θηλύτερος, α, ον [ῠ], just like the positive, but only in phrases θηλύτεραι θεαί, or γυναῖκες, where Passow thinks we may keep a compar. sense, *the gentler, softer beings*. (From θάλλω, τέθηλα, cf. Plat. Crat. 414 A.)

Θηλύσπορος, ον, (θῆλυς, σπείρω) *born of woman*; but γέννα θ., a family *of females*, Aesch. Pr. 855.

Θηλυστολέω, ῶ, *to wear women's clothes*, Strab.: from

Θηλύστολος, ον, (θῆλυς, στολή) *clad in women's clothes*.

Θηλύτερος, α, ον, v. θῆλυς, sub fin.

Θηλύτης, ητος, ἡ, (θῆλυς) *womanhood, female nature*, Arist. Gen. An.; opp. to ἀῤῥενότης.—2. *womanish nature, effeminacy*, Plut.

Θηλυτοκέω, ῶ, *to bear girls*, Hipp.; and

Θηλυτοκία, ας, ἡ, *the bearing of a girl*, Joseph.: from

Θηλυτόκος, ον, (θῆλυς τίκτω) *bearing girls*, Theocr. 25, 125.—II. acc. to some, proparox. θηλύτοκος, ον, pass. *female-born*, ἔκγονα, Arist. Polit. 7, 16, 6, where however Bekk. -τόκα.

Θηλυφᾰνής, ές, (θῆλυς, φαίνομαι) *like a woman, womanish*, Plut.

Θηλυφόνος, ον, (θῆλυς, *φένω) *killing women*: hence τὸ θ., *the aconite*, so called from certain supposed properties, Theophr.

Θηλύφρων, ον, gen. ονος, (θῆλυς, φρήν) *of woman's mind*, Ar. Eccl. 110.

Θηλύφωνος, ον, (θῆλυς, φωνή) *with a woman's voice*, Ael.

Θηλύχειρ, χειρος, ὁ, ἡ, (θῆλυς, χείρ) *with a woman's hand*.

Θηλῠχίτων, gen. ωνος, ὁ, ἡ, (θῆλυς, χιτών) *with a woman's frock*, Anth. [ῐ]

Θηλώ, όος contr. οῦς, ἡ, (θηλή) *a nurse*, prob. l. Plut., Valck. Phoen. 458. extr.

Θῆμα, τό, (τίθημι)=θήκη.

†Θημακός, οῦ, ὁ, *Themacus*, an Attic deme of the tribe Erechtheïs, Andoc.; ὁ Θημακεύς, *an inhab. of Themacus*, Id.

Θημολογέω, ῶ, (θημών, λέγω) *to collect in a heap*, dub. l. Anth.

Θημονία, ας, ἡ,=θημών.

Θημών, ῶνος, ὁ, (τίθημι) like θωμός, *a heap*, Od. 5, 368; also in Arist. Meteor. Hence

Θημωνία, or -ιά, ἡ,=foreg.

Θημωνοθετέω, ῶ, (θημών, τίθημι) *to put in a heap*.

Θην, an enclitic particle, used chiefly in Ep., rarely in Att. poets, Dind. Aesch. Pr. 928: akin to δή, expressing strong conviction, *surely now*, sometimes used ironically, as, λείψετέ, θην νέας, you *will* leave the ships *then*, Il. 13, 620; ὥς θην καὶ σὸν ἐγὼ λύσω μένος, Il. 17, 29, cf. 21, 568, Od. 16, 91: strengthd., ἦ θην, *in very truth*, Il. 11, 365; 13, 813: οὐ, οὔ θην, *surely not*, Il. 2, 276; 8, 448, Od. 5, 211: strengthd. οὔ θην δή, Od. 3, 352. (It does not seem ever to be used as=δήν, though there may be radic. connection, v. Spitzn. Il. 8, 448.)

Θῆξις, εως, ἡ, (θήγω) *a sharpening, whetting*.

Θηοῖο, Ep. for θεῷο, 2 sing. opt. pres. from θηέομαι, Il. 24, 418.

ΘΗ΄Ρ, θηρός, Ep. dat. pl. θήρεσσι, ὁ, *a wild beast, a beast of prey*, esp. a lion or wolf, Hom.; opp. to fish and fowl, Od. 24, 292, Hes. Op. 275: later joined with a subst., θὴρ λέων, Eur. H. F. 465; also with femin., λέαινα θ., Anth.: then—2. any *monster*, as the sphinx, Aesch. Theb. 558: esp of *centaurs*, Soph. Tr. 568, 935, etc., cf. Φήρ, which, like Lat. *fera*, arose from θήρ by the Aeolo-Dor. change of θ into φ: also of *satyrs*, Eur. Cycl. 624.—II. *a tame beast, any beast*, Soph. Aj. 366. In prose the form θηρίον seems to have been the more usu., though θήρ is found in Hdt., 3, 129, and in Plat. (Cf. Germ. *Thier*, our *deer*: and with φήρ, Germ. *E-ber*, our *boar, bear*.) Hence

Θήρα, ας, ἡ, Ion. θήρη, *a hunting of wild beasts, the chase*, Il. 5, 49, Od. 19, 429: ἰέναι ἐπὶ τὴν θήρην, Hdt. 1, 37; ζώειν ἀπὸ τῆς θ., Id. 4, 22.—2. metaph. *eager pursuit* of any thing, as truth, pleasure, money, Plat.—II. like ἄγρα, *the beasts taken, the spoil, game, quarry*, Od. 9, 158, Xen. Cyr. 2, 4, 25, cf. Schäf. Greg. Cor. p. 126.

†Θήρα, ας, Ion. Θήρη, ης, ἡ, *Thēra*, now *Santoria*, one of the Sporades Insulae, at first called Καλλίστη, derived its name from the Spartan Theras, the leader of a colony thither, Hdt. 4, 147, Pind. P. 4, 35.—2. a city of Caria, Arr. An. 2, 5, 8.

Θηραγρέτης, ου, ὁ, (θήρα, ἀγρεύω) *a hunter*, Eur. Bacch. 1020.

Θήραγρος, ον, (θήρα, ἄγρα) *catching wild beasts* or *game*, Ion. ap. Ath. 451 E.

Θηραϊκόν, οῦ, τό, or Θήραιον, ου, a dress worn in the satyric drama at Athens, prob. *invented in the island Thera*: from

†Θηραϊκός, ή, όν, *of* or *belonging to Thera, Theraean*, Ath. 424 F.

†Θηραῖος, α, ον, *of Thera, Theraean*, Pind. P. 4, 17, Hdt. 4, 150.

Θήρᾱμα, ατος, τό, (θηράω) *that which is caught, spoil, prey, game*, Eur. Bacch. 869.

†Θηρᾱμένης, ους, ὁ, *Therāmenes*, masc. pr. n., a Spartan, Thuc. 8, 26.—2. a distinguished general and statesman of the Athenians, one of the thirty tyrants; from his frequent changes in politics he received the appell. κόθορνος, Thuc. 8, 68; Xen. Hell. 1, 1, 12; Ar. Ran. 541, etc.

†Θήρανδε, *to Thera*, Pind. P. 5, 100.

Θηραρχία, ας, ἡ, *the office of* θήραρχος: from

Θήραρχος, ὁ, (θήρ, ἄρχω) *a keeper of wild beasts*, esp. elephants, Ael.

†Θηράς, άδος, ἡ, fem. adj. from Θήρα, *Theraean*, αἱ Θηράδες νῆσοι, *Thera* and *Therasia*, Ath. 432 C.: Dind. Steph. Thes. s. v. Θήρα.—II. Θήρας, ου, ὁ, *Thēras*, son of Autesion, a Spartan, who led a colony to Thera, Hdt. 4, 147.

†Θηρᾱσία, ας, ἡ, *Therasia*, one of the Sporades near Thera, still retaining its name, Strab.

Θηράσιμος, ον, (θηράω) *to be hunted down, caught, won*, Aesch. Pr. 858. [ᾱ]

Θηρᾱτέος, έα, έον, verb. adj. from θηράω, *to be caught, won*, Soph. Phil. 116.—II. θηρατέον, *one must catch, win*, Xen. Cyr. 2, 4, 10.

Θηρᾱτήρ, ῆρος, ὁ, poet. for θηρατής, Philostr.

Θηρᾱτήριος, α, ον,=θηρατικός, Soph. Fr. 421.

Θηρᾱτής, οῦ, ὁ, (θηράω) *a hunter, hunter after*, τινός, Ar. Nub. 358. Hence

Θηρᾱτικός, ή, όν, *of, belonging to the chase, fit for it*: τὰ θηρατικὰ τῶν φίλων, *the arts for winning* friends, Xen. Mem. 2, 6, 33.

Θηρᾱτός, ή, όν, verb. adj. from θηράω, *to be caught, taken, won*, Polyb.

Θήρατρον, ου, τό, *an instrument of the chase, a net, trap*, etc., Xen. Mem. 2, 1, 4.

Θηράτωρ, ορος, ὁ,=θηρήτωρ. [ᾱ]

†Θηραφόνη, ης, ἡ, *Theraphŏne*, daughter of Dexamĕnus, Paus.

Θηράω, ῶ, f. -άσω, Soph. Phil. 958, though acc. to Moeris, θηράσομαι is better Att. (θήρ, θήρα). *To hunt wild beasts, to chase, pursue, catch, take*, also of men, Soph. Ant. 433, cf. Phil. 1005.—2. freq. metaph. like Lat. *venari, to hunt after* a thing, *pursue* it *eagerly* or *greedily*, τυραννίδα, Soph. O. T. 541; so too, θηρᾶν λέκτρον, Eur. I. A. 960; so, θ. τινὰ γαμεῖν, Id. Hel. 63: ἥμαρτον ἢ θηρῶ τι, have I missed or *hit the quarry?* Aesch. Ag. 1194: also c. inf., θηρᾶν γαμεῖν, Eur. Hel. 63, cf. Soph. Aj. 2.

B. the mid. *θηρῶμαι*, is used just like act., esp. metaph. *to hunt after, seek for*, as, *ἐμέτοισι θηρώμενοι τὴν ὑγιείην*, Hdt. 2, 77 ; *μαστοῖς ἔλεον θ.*, Eur. Or. 568: but *θηρῶμαι*, is also freq. as pass., *to be hunted, pursued*, *πρὸς ἄτης*, Aesch. Pr. 1072, *ὑπ' ἀνδρῶν*, Eur. Bacch. 732.—Cf. *θηρεύω, θηρέω*.

Θήρειος, *ον*, also *α, ον*, Plat. Phaedr. 248 D, (*θήρ*) *of, belonging to wild beasts*, Lat. *ferinus*, *δέρμα θήρειον λέοντος*, Panyas. 8: *θ. βία*, periphr. for *ὁ θήρ*, *the centaur*, Soph. Tr. 1059: *θήρεια κρέα, game*, Xen. Cyr. 1, 3, 6.

Θηρείτας, *ου, ὁ*, Lacon. name of Mars, Paus.: also Θηρίτας.

Θήρευμα, *ατος, τό*, (*θηρεύω*)=*θήραμα, spoil*, Eur. I. A. 1162.—II. *hunting*, Plat. Legg. 823 B.

Θηρεύσιμος, *ον*,=*θηράσιμος*.

Θήρευσις, *εως, ἡ*, (*θηρεύω*) *a hunting, the chase*, Plat. Legg. 824 A: also metaph. *a hunting after*, Id. Theaet. 166 C

†Θηρευτέον, verb. adj. from *θηρεύω*, *one must hunt, seek after*, Polyb. 1,35,8.

Θηρευτήρ, *ῆρος, ὁ*,=sq.

Θηρευτής, *οῦ, ὁ*, (*θηρεύω*)=*θηρατής*, *a hunter*; Hom. (only in Il.) always in phrase, *κύνεσσι καὶ ἀνδράσι θηρευτῇσιν*, hounds and *huntsmen*, Il. 12, 41, cf. 11, 325, and Hes. Sc. 303, 388: also of *a fisher*, Hdt. 2, 70: *θ. πέρδιξ, a decoy* partridge, Arist. H. A. 9, 8, 8.—2. metaph. *one who hunts after outward show*, rather than truth, Plat. Rep. 373 B. Hence

Θηρευτικός, *ή, όν*, (*θηρεύω*)=*θηρατικός*, esp. *κύνες θ., hounds*, Ar. Plut. 157, and Xen.: hence *ἡ -κή*, with and without *τέχνη, the art of hunting, the chase*, Plat. Polit. 289 A, and metaph., Euthyd. 290 B.

Θηρευτός, *ή, όν*,=*θηρατός*, Arist. Pol.: verb. adj. from

Θηρεύω, usu.=*θηράω*, first in Od. 19, 465. Hdt. 4, 112, 172: *Τιτυὸν βέλος θήρευσεν*, it *hit, struck* him, Pind. P. 4, 161: in Att. most freq. metaph., *to hunt* or *seek after*, *κέρδεα*, Pind. N. 11, 62, *γάμους*, Aesch. Pr. 858, and freq. in Att. So too in mid., Plat. Gorg. 464 D, Euthyd. 290 C. Pass. *to be hunted*, Hdt. 3, 102: also *to be preyed upon*, 3, 108.

Θηρέω, Ion. and Dor. for *θηράω*.

Θηρημα, *τό*, Ion. for *θήραμα*.

Θηρήτειρα, *ας, ἡ, a huntress*, Call. Del. 230: fem. from

Θηρητήρ, *ῆρος, ὁ*, Ion. for *θηρατής*: *a hunter*, Il., where also *ἄνδρες θηρητῆρες* are joined, Il. 12, 170.

Θηρήτωρ, *ορος, ὁ*, poet. and Ion. for foreg., *θ. ἄνδρες*, Il. 9, 544.

Θηριακός, *ή, όν*, (*θηρίον*) *of wild*, esp. *venomous beasts*, hence *τὰ Θηριακά, an account of them*, such as Nicander's poem.—II. *made from wild beasts*, *θ. φάρμακα*, antidotes *against the bite of poisonous animals*, opp. to *ἀλεξιφάρμακα*, Gal.

Θηριάλωτος, *ον*, (*θηρίον, ἁλίσκομαι*) *caught by wild beasts*. [ᾰ]

Θηριόβορος, *ον*, (*θήρ, βορά*)=*θηρόβορος, eaten* or *torn by wild beasts*, Pseudo-Phocyl. 136.

Θηρίδιον, *ου, τό*, dim. from *θηρίον*, *θήρ*, in plur., like Lat. *animalcula*, Theophr.

Θηρίκλεια, *τά*, sub. *ποτήρια*, also Θηρίκλειοι, or *-κλειαι αἱ*, sub. *κύλικες, broad drinking-cups*, of black clay or wood, called after sq. v. Bentl. Phalar. § 111.

†Θηρικλῆς, *έους, ὁ, Thericles*, a celebrated Corinthian artisan in clay and wood, Ath. 470 F.—2. an Athenian archon, Diod. S.

Θηρῐμάχος, *ον*, (*θήρ, μάχομαι*) *fighting with wild beasts*. [ᾰ]

†Θηρίμαχος, *ου, ὁ, Therimăchus*, a son of Hercules and Megara, Apollod. 2, 4.—2. a Spartan, Xen. Hell. 4, 8, 29.

Θηριόβρωτος, *ον*, (*θηρίον, βιβρώσκω*)=*θηρόβορος*, Diod.

Θηριόδηγμα, *ατος, τό, the bite of a wild beast*, esp. of a serpent, Diosc., v. Lob. Phryn. 304: from

Θηριόδηκτος, *ον*, (*θηρίον, δάκνω*) *bitten by a wild beast*, esp. *by a serpent*, Diosc.

Θηριοκτόνος, *ον*, (*θηρίον, κτείνω*) =*θηροκτόνος*.

Θηριομᾰχέω, *ῶ, to fight with wild beasts*, Diod.

Θηριομάχης, *ου, ὁ*, (*θηρίον, μάχομαι*) *one who fights with wild beasts*, esp. in the Roman amphitheatre, Lat. *bestiarius*, Diod. [ᾰ] Hence

Θηριομαχία, *ας, ἡ, a fighting with wild beasts*, Philo.

Θηριομάχος, *ον*,=*θηριμάχος*, Luc. [ᾰ]

Θηριομῐγής, *ές*, (*θηρίον, μίγνυμι*) *half man half beast*, as Scylla.

Θηριόμορφος, *ον*, (*θηρίον, μορφή*) *in the form of a beast*, Eccl.

Θηρίον, *ου, τό*, in form dim. from *θήρ*, but in usage equiv. to it: *a wild animal, beast*, Od. 10, 171, 180, where a stag is called *μέγα θηρίον*; (never in Il.) next in H. Hom. Ven. 4, Hdt. 3, 108, where it is *a beast, brute*, as opp. to birds and men; hence proverb, *ἢ θηρίον, ἢ θεός*, i. e. either below or above the nature of man, Arist. Eth. N.—2. *a savage beast, any beast that is hunted, game*, Hdt. 1, 119, and Xen.: later esp. *an elephant*, Polyb.—3. *any animal*, even of *fishes*, Arist. H. A.: esp. *a poisonous animal, reptile*, Diosc.—II. also as real dim. *a little animal*, in plur., of bees, Theocr. 19, 6: also *worms in the bowels*, Hipp. —III. as Medic. term,=*θηρίωμα*, Hipp.—IV. as a term of reproach, *beast!* like Lat. *bellua*, or French *bête*, *ὦ δειλότατον σὺ θηρίον*, Ar. Plut. 439, etc. This was the form in prose, cf. *θήρ*: the Trag. seem never to have used it, Herm. Soph. Phil. 184.

Θηριοπρεπής, *ές*, (*θηρίον, πρέπω*) *beast-like*, Eccl.

Θήριος, *α, ον*,=*θήρειος*, dub.

Θηριότης, *ητος, ἡ*, (*θηρίον*, *the nature of a beast, savageness, brutality*, Arist. Eth. N.

Θηριοτροφεῖον, *ου, τό, a place where wild beasts are kept, menagerie*, Varro: from

Θηριοτροφέω, *ῶ, to keep wild beasts: to keep as a wild beast*, *τινά*, Alciphr.: from

Θηριοτρόφος, *ον*, (*θηρίον, τρέφω*) *feeding, abounding in wild beasts*, of a country, Strab.—II. proparox. *θηριότροφος, ον*, pass., *feeding on wild animals*, Gal.

Θηριοφόνος, *ον*, (*θηρίον, φονεύω*)= *θηροφόνος*.

Θηριόω, *ῶ*, f. *-ώσω*,=(*θηρίον*) *to make wild*. Pass. *θηριόομαι, to become wild, savage, brutal*, Plat. Legg. 935 A. —II. *to be infested with little animals, worms*, etc., Theophr.—III. as Medic. term, *τεθηριωμένον ἕλκος*=*θηρίωμα*, Diosc.

†Θηριππίδης, *ου, ὁ, Therippides*, an Athenian, one of the guardians of Demosthenes, Dem. 814, 16.

†Θῆρις, *ιδος, ὁ, Thēris*, a Cretan, son of Aristaeus, Anth.

Θηρίτας, *ου, ὁ*,=Θηρείτας, q. v.

Θηριωδεία, *ας, ἡ*,=*θηριωδία*.

Θηριώδης, *ες*, (*θηρίον, εἶδος*) *full of wild beasts, infested by them*, Lat. *belluosus*, of countries, Hdt. 2, 32, etc.; also, *θ. θάλασσα*, Id. 6, 44.—II. *beast-like, brutal, wild, savage*, Lat. *belluinus*, *βίοτος*, Eur. Supp. 202, *ἡδονή*, Plat. Rep. 591 C, etc.: *τὸ θ.*=*θηριότης, brutality*, Plat.—III. as Medic. term, *eating, malignant*, of ulcers, sores, etc., Diosc. Adv. *-δῶς*, *θ. διακεῖσθαι πρός τινα*, Isocr. 226 C. Hence

Θηριωδία, *ας, ἡ*,=*θηριότης*, Arist. Eth. N. 7, 1, 2.

Θηρίωμα, *ατος, τό, a malignant sore*, Cels.; in Hipp., *θηρίον*.

Θηρίωσις, *εως, ἡ*, (*θηριόω*) *a turning into a beast*, Luc.

Θηροβολέω, *ῶ, to strike, kill wild beasts*, Soph. Phil. 165: from

Θηροβόλος, *ον*, (*θήρ, βάλλω*) *killing wild beasts*, dub. l. for sq.

Θηρόβορος, *ον*, (*θήρ, βορά*) *eaten by wild beasts*, Pseudo-Phocyl. 136.

Θηρόβοτος, *ον*, (*θήρ, βόσκω*) *where wild beasts feed*, *ἐρῆμος*, Anth.

Θηρόβρωτος, *ον*, (*θήρ, βιβρώσκω*) =*θηρόβοτος*, Strab.

Θηροδῐδασκᾰλία, *ας, ἡ*, (*θήρ, διδάσκω*) *a taming of wild beasts*.

Θηροειδής, *ές*, (*θήρ, εἶδος*) *having the forms of wild beasts*.

Θηροθήρας, *ου* or *α, ὁ*, (*θήρ, θηράω*) *a hunter*, Lob. Phryn. 627.

Θηρόθῡμος, *ον*, (*θήρ, θυμός*) *with brutal mind, brutal*, Anth.

Θηροκόμος, *ον*, (*θήρ, κομέω*) *keeping wild beasts*.

Θηροκράτωρ, *ορος, ὁ*, (*θήρ, κρατέω*) *lord of beasts*. [ᾰ]

Θηροκτόνος, *ον*, (*θήρ, κτείνω*) *killing wild beasts*, *κύνες*, Eur. Hel. 154.

Θηρολέτης, *ου, ὁ*, (*θήρ, ὄλλυμι*) *a slayer of beasts*, Anth.

Θηρόλετος, *ον*, (*θήρ, ὄλλυμαι*) *slain by beasts*.

Θηρομᾰχία, *ας, ἡ*, (*θήρ, μάχη*) *a fight with beasts*, Inscr.

Θηρομῐγής, *ές*, Opp., and *-μικτος, ον*, Lyc., (*θήρ, μίγνυμι*) *half-beast*.

†Θηρονίκη, *ης, ἡ, Theronīce*, a daughter of Dexamenus, Paus.

Θηρονόμος, *ον*, (*θήρ, νέμω*) *feeding, tending wild beasts*, Anth.—II. proparox. *θηρόνομος*, pass. *fed on by them*.

Θηρόπεπλος, *ον*, (*θήρ, πέπλος*) *clad in the skins of beasts*, Orph.

Θηροπλαστέω, *ῶ, to make beasts*; from

Θηρόπλαστος, *ον*, (*θήρ, πλάσσω*) *making beasts, changing into beasts*, epith. of Circe, Lyc. 673.

Θηροσκόπος, *ον*, (*θήρ, σκοπέω*) *looking out for wild beasts*, H. Hom. 27, 11.

Θηροσύνη, *ης, ἡ, the chase*, Opp.

Θηροτόκος, *ον*, (*θήρ, τίκτω*) *producing beasts*, *ἄλση*, Anth.

Θηροτροφέω, *ῶ*, = *θηριοτροφέω*, Aristaen.: from

Θηροτρόφος, *ον*, (*θήρ, τρέφω*) *feeding wild beasts*, Eur. Bacch. 556; but —II. proparox. *θηρότροφος*, pass. *fed by beasts, feeding on them*, *δράκων*, Eur. Phoen. 820. Cf. *θηριοτρ.*

Θηρότῡπος, *ον*, (*θήρ, τύπος*) *in the form of a beast*, Orph.

Θηροφονεύς, *έως, ὁ*, (*θήρ, φονεύς*) *slayer of beasts*, Opp.

Θηροφόνος, *ον*, also *η, ον*, Theogn. 11, (*θήρ*, **φένω*) *slaying, killing beasts* or *wild beasts*, l. c., Ar. Thesm. 320.

Θηρόχλαινος, *ον*, (*θήρ, χλαῖνα*) *clad in the skins of beasts*, Lyc.

†Θηρώ, *οῦς, ἡ, Thēro*, nurse of Mars, Paus.

†Θήρων, *ωνος, ὁ, Thēron*, son of Aenesidemus, king of Agrigentum in Sicily, Hdt. 7, 165, Pind. O. 2, 8.—2. a Boeotian statuary, Paus.

Θής, *θητός, ὁ*, orig. *a serf, villain*, who is bound to till a piece of land for his lord, Lat. *ascriptus glebae*, Od. 4, 644: cf. πενέστης. But as early as Hes. Op. 600, *a freeman*, who has indeed no land of his own, but can hire himself to any master, and so *a hired labourer*. When Solon divided the Athen. people into 4 classes, he called the fourth and last θῆτες: it took in all whose property in land was under 150 medimni (the lowest rate of the ζευγῖται): like the *capite censi* at Rome, they were commonly engaged *as hired labourers*; and, though free citizens, were excluded from all public service; but they were soon employed as light-armed and seamen, and, in case of need, as heavy-armed, Böckh P. E. 2, 259 sqq., Herm. Pol. Ant. § 108.—II. fem. θῆσσα, Att. θῆττα ἡ, *a poor girl*, who was obliged to go out for hire, opp. to ἐπίκληρος, an heiress, Plut.—2. as adj.=θητική, θῆσσα τράπεζα, *a menial's* fare, Eur. Alc. 2. (Acc. to Buttm. Lexil. v. θαάσσειν 7 n., from root ΘΕ–, ΘΆ–, τίθημι, like our *settler*, from *to set, sit down*, cf. Germ. *Sasse, Insasse, Landsasse*.)

Θησαίατο, Ep. for θηήσαιντο, θήσαιντο, 3 pl. opt. aor. 1 from θεάομαι, θηέομαι, Od. 18, 191.

Θησάμενος, part. aor. 1 mid. of root θάω.

Θήσατο, 3 sing. aor. 1 mid. of root θάω, Il.

Θησαυρίζω, (θησαυρός) *to store, treasure up*, χρήματα, Hdt. 2, 121; freq. of fruits, *to lay up in store, preserve, pickle*, etc., εὖ τεθησαυρισμένος, Soph. Fr. 464, and Theophr. Hence

Θησαύρισμα, ατος, τό, *that which is stored up, a store, treasure*, Soph. Phil. 37.—II. *a store-house, treasury*, Democr. ap. Plut. 2, 500 D.

Θησαυρισμός, οῦ, ὁ, *a storing up, laying up in store*, Arist. Pol.

Θησαυριστής, οῦ, ὁ, (θησαυρίζω) *one who lays up in store*.

Θησαυριστικός, ή, όν, (θησαυρίζω) *inclined, wonted to lay up in store*, ζῶα τροφῆς θ., e. g. ants, Arist. H. A.

Θησαυροποιέω, ῶ, *to make stores*: from

Θησαυροποιός, όν, (θησαυρός, ποιέω) *making stores, laying up in store*, Plat. Rep. 554 A.

Θησαυρός, οῦ, ὁ, *a store laid up, treasure*, Hes. Op. 717.—II. *a store* or *treasure-house, magazine*, etc., Hdt. 2, 150; esp. *the treasury of a temple*, Id. 1, 14, etc.—III. *any receptacle* for valuables, *a chest, casket*, Id. 7, 190. (From ΘΕ–, τίθημι: the ending is said to be from αὖρον, aurum,—but?)

Θησαυροφῠλᾰκέω, ῶ, *to be a* θησαυροφύλαξ, Diod.

Θησαυροφῠλάκιον, ου, τό, *a storehouse, treasury*, Artemid. [ᾰ] From

Θησαυροφύλαξ, ᾰκος, ὁ, (θησαυρός, φύλαξ) *a store-keeper, treasurer*, Diod. [ῠ]

Θησαυρώδης, ες, (θησαυρός, εἶδος) *filled with treasure*, Philostr.

†Θησείδης, ου, poet. Θησηϊάδης, αο, ὁ, *son* or *descendant of Theseus*, τὼ Θησείδα, *the two sons of Theseus*, i. e. Acamas and Demophon, Eur. Hec. 125; esp. οἱ Θησ., *the Athenians*, Soph. O. C. 1066, Eur. Troad. 31.

Θησεῖον, ου, τό, *the temple of Theseus*, a sanctuary (ἄσυλον) for runaway slaves, Ar. Eq. 1312, Fr. 477: also Θήσεον, acc. to Dind., in Pherecr. Δουλ., 11, but v. Meineke.—II. τὰ Θησεῖα, sub. ἱερά, *the festival of Theseus*, Ar. Plut. 627. Prop. neut. from

†Θήσειος, α, ον, *of* or *belonging to Theseus*.

Θησειότριψ, ῐβος, ὁ, (Θησεῖον, τρίβω) *one who is always in the Theseium*, i. e. *a runaway slave*, Ar. Fr. 394, v. Θησεῖον.

Θησείω, desiderat. from τίθημι, *I wish to place*, etc.

Θησεύμεθα, Dor. for θησούμεθα, θησόμεθα, fut. mid. of τίθημι.

Θησεύς, έως poet. έος and ῆος, ὁ, Dor. Θᾱσεύς, *Theseus*, son of Aegeus and Aethra, the most famous of the ancestral heroes of Athens, first mentioned Il. 1, 265: then in Hdt., Soph., etc. Hence

†Θησήϊος, α, ον, *of Theseus*, poet. for Θήσειος.

†Θησηΐς, ῐδος, ἡ, fem. adj. *of* or *belonging to Theseus*; in genl. *Athenian*, χθονὸς Θησῇδος, Aesch. Eum. 1026.†—II. as subst. *the Theseid*, a poem on Theseus, Arist. Poet.

Θῆσθαι, inf. pres. pass. from root *θάω, to milk, Od.

Θῆσσα, ης, ἡ, Att. θῆττα, fem. of θής, v. θής II.

Θήσω, fut. of τίθημι, Hom.

Θῆτα, τό, indecl. v. Θ: but Democr. used a gen. θήτατος, like δέλτατος, A. B. 781, 24.

Θητεία, ας, ἡ, (θητεύω) *hired service, service*, Soph. O. T. 1029, Isocr. 306 A.

Θητεύω, (θής) *to be a* θής, or *hired servant, serve for hire*, Il. 21, 444, Od. 18, 357; τινί, Od. 11, 489: also, θ. ἐπὶ μισθῷ παρά τινι, Hdt. 8, 137.

Θητικός, ή, όν, *of* or *belonging to a* θής, *hireling, menial*, Arist. Rhet.: τὸ θητικόν,=οἱ θῆτες, *the class of* θῆτες.

Θῆττα, ἡ, Att. for θῆσσα.

Θητώνιον, ου, τό, (θής, ὦνος) *hire, wages*.

†Θήχης, ὁ, *Mt. Theches*, a mountain on the borders of Pontus and Colchis, from which the Greeks under Xenophon beheld the sea (Euxine); now *Kōp Tágh*, Xen. An. 4, 7, 11.

-θῐ, insepar. affix of several substs., adjs., and pronouns, to which it gives an adv. signf., denoting *the place at which*, ἀγρόθι, οἴκοθι, ἄλλοθι, ἀμφοτέρωθι, αὐτόθι, etc., freq. as early as Hom.—II. sometimes also as genit. ending, like -θεν, as Ἰλιόθι πρό, ἠῶθι πρό, Il. 8, 561; 11, 50, etc.

Θῐᾰσάρχης, ου, ὁ, (θίασος, ἄρχω) *the chief* or *leader of a* θίασος, Luc.

Θῐᾰσεία, ας, ἡ, *the act of a* θίασος, *revelling*, Anth.

Θῐᾰσεύω, *to celebrate, honour with a* θίασος, *and its accompaniments*, χοροῖς Eur. Bacch. 378, cf. Ion 552. Pass. θιασεύεται ψυχάν, *he gets initiated into the Bacchic* θίασοι, Id. Bacch. 77.

Θιᾰσίτης, ου, ὁ,=θιασώτης, Inscr. [ῑ]

Θίᾰσος, ου, ὁ, *a band* or *company, that marches through the streets, dancing, singing*, etc., *in honour of a god*, Eur. Bacch. 680, etc., cf. omnino Dem. 313, 23: hence—2. in genl. *any party, company, troop*, as of soldiers, Eur. Phoen. 796, θ. Κενταύρων, Id. I. A. 1059.—II. *the feast* or *banquet of such companies*, Plut. (Prob. from θεός, θεῖος, θειάζω: the word belongs esp. to the Ionic tribes.) [ῐ] Hence

Θῐᾰσόω, ῶ, *to make into a* θίασος, dub., v. Elmsl. Eur. Bacch. 557.

Θῐᾰσώδης, ες, (θίασος, εἶδος) *like a* θίασος, *festal*, Nonn.

Θῐᾰσών, ῶνος, ὁ, *the meeting-place of a* θίασος, ap. Hesych.

Θῐᾰσώτης, ου, ὁ, *the member of a* θίασος, also c. gen., θιασῶται τοῦ Ἔρωτος, *worshippers, followers* of Love, Xen. Symp. 8, 1: ὁ ἐμὸς θ., Eur. Bacch. 549: later in genl. *a follower, disciple*, Themist.

Θῐᾰσωτικός, ή, όν, *of* or *belonging to a* θιασώτης, Arist. Oec.

Θιασῶτις, ιδος, ἡ, fem. from θιασώτης, Opp.

Θίβη, ης, ἡ, *a wicker basket, ark*, LXX; though θήβη, is a v. l.

†Θίβραχος, ου, ὁ, *Thibrăchus*, an Athenian, Xen. Hell. 2, 4, 33.

Θιβρός, ά, όν, Dor. for θερμός, Nic.: also written θιμβρός, Euphor. 97: hence the Laced. name Θίβρων, or Θίμβρων; v. sq.

†Θίβρων, ωνος, ὁ, *Thibron*, masc. pr. n, a Spartan, Xen. An. 7, 6, 1, etc.—2. a ruler of Cyrene, Strab.—In many places Θίμβρων is read.

Θιγγάνω, lengthd. form of root ΘΙΓ–, which appears in aor. ἔθιγον; fut. θίξομαι, Elmsl. Heracl. 652. *To touch lightly, just touch*, less strong than ἅπτεσθαι, with which it is joined in Eur. Bacch. 617: also *to reach, gain*, first in Pind. Construct.: usu. c. gen.; also c. dat., Pind. P. 4, 528; 8, 33; 9, 75; but θ. πρός τι, *to reach to* a thing, πρὸς ἧπαρ, Aesch. Ag. 432. Examples of the pres. forms θίγειν, θίγων, which still remain in some editions, must always be corrected into the aor. θῐγεῖν, θῐγών, Elmsl. and Herm. Soph. O. C. 470, Elmsl. Bacch. 304, Schäf. Greg. C. p. 990. (θιγγ-, θιγ-, answer to Lat. *tango, te-tig-i*, our *touch*, etc.) Hence

Θίγημα, τό,=sq., as Valck. would read in Aesch. Pr. 850.

Θίγμα, τό, *that which is touched*, also *contagion*.

Θίγω, v. θιγγάνω, sub fin.

Θιμβρός, ά, όν, v. θιβρός.

Θίν, ὁ, and ἡ, v. θίς.

†Θιναί, ῶν, αἱ, *Thīnae*, a city of eastern India, at the further extremity of the habitable world, Strab.

Θῑνόω, ῶ, (θίς) *to fill, choke with sand*.

Θῑνώδης, ες, (θίς, εἶδος) *like a sandy beach, sandy*, Strab.; θινῶδες ἄγκιστρον, an anchor *on the sand*, Poet. ap. Plut. 2, 446 A.

Θίξις, εως, ἡ, (θιγγάνω) *a touching, touch*, Arist. Gen. An.

ΘΙ'Σ, gen. θῑνός, later also θίν, (like ἀκτίς ἀκτίν, δελφίς δελφίν, ῥίς ῥίν):—*a heap*, πολὺς ὀστεόφιν θίς, Od. 12, 45: esp. of *the sand-heaps* on the beach, *links*, hence in genl. *the beach, shore*, and so in all the other places of Hom., but always in gen. or dat., with θαλάσσης, or ἁλός added, except three times, viz. ἐπὶ θινί, παρὰ θῖνα, Od. 7, 290; 9, 46; θίν' ἐν φυκιόεντι, Il. 23, 693; which last, together with the first quoted, are the only passages in Hom. to determine its gender. Hence the old Ep. form seems to have been θίς, and its gender masc.: Callim. and late prose-writers, as Plut. and Paus., use it also as fem. From Hdt. downwds. usu. in plur., οἱ θῖνες, *sand-heaps*, but mostly with some word added, as ψάμμου, Hdt. 3, 26; ἄμμου, γῆς, Plut.; Aesch. however has θῖνες νεκρῶν, *heaps* of dead, Pers. 818: of the *sand-steppes*, of Libya, Ap. Rh. In Att. esp. the *sand-heaps in* the sea, *sand-banks*, and so in genl. *the bottom, the muddy deposit* of the sea or rivers, ὁ θὶς ὁ μέλας, Arist. H. A. 8, 13; also in fem. θὶς κελαινά, Soph. Ant. 591: metaph. ὥς μου τὸν θῖνα ταράττεις, i. e. trouble the very bottom of my heart, Ar. Vesp. 696, v. Schol. In Böckh Inscr. 2, p. 33, we find the form θείς; and in LXX, θήν. (Passow makes ΘΕ–, τίθημι, the root, and the first signf. that of *a deposit*. But it is no doubt the same as Germ. *Dünen*, our *downs*.) [ῐ always.]

†Θίσβη, ης, ἡ, Il. 2, 502, Θίσβαι, ῶν, αἱ, Xen. Hell. 6, 4, 3, *Thisbe* or *Thisbae*, an ancient city of Boeotia, near Mt. Helicon, famed in ancient as in modern times for its wild pigeons; it is now *Kakosia*, Il. l. c.—II. a Boeotian nymph, Paus. 9, 32, 3.

Θλᾰδίας, οὺ, ὁ, (θλάω) *a eunuch, cui elisi sunt testiculi*, Philo.

Θλᾰσίας, ου, ὁ,=foreg.

Θλάσις, εως, ἡ, (θλάω) *a crushing, bruising*, Arist. Meteor. [ᾰ: only long in Paul. Sil.]

Θλάσμα, ατος, τό, (θλάω) *a bruise*, Diosc., cf. φλάσμα.

Θλασπίδιον, ου, τό, dim. from θλάσπις, Diosc.

Θλάσπι, τό,=sq., Gal.

Θλάσπις, εως Ion. ιδος, ἡ, (θλάω) *a sort of large cress, the seed of which was bruised* and used like mustard, Hipp., also θλάσπι.

Θλάστης, ου, ὁ, (θλάω) *a crusher*, esp. *a medical instrument* = ἐμβρυοθλάστης, Gal.

Θλαστικός, ή, όν, (θλάω) *good for bruising.*

Θλαστός, ή, όν, (θλάω) *crushed, bruised*, ἐλάα, Ar. Fr. 345, opp. to θραυστός, broken, Arist. H. A.

Θλάττω, late form of sq., Gal.

ΘΛΑ'Ω, f. θλάσω, *to crush, bruise, pound*, Il. 5, 307, Od. 18, 97, Hes. Sc. 140, where it is opp. to ῥήγνυμι: part. perf. pass. τεθλασμένος or τεθλαγμένος, Theocr. 22, 45.—φλάω is another form. (Akin to θραύω, κλάω, and τι-τράω, as also to θλίβω, φλίβω, τρίβω.) [ᾰ in all tenses: hence in Ep. the aor. becomes θλάσσε, etc. metri grat.]

Θλιβερός, ά, όν, (θλίβω) *squeezed, close.*

Θλῐβίας, ου, ὁ,=θλασίας, Strab.: from

ΘΛΙ'ΒΩ, fut. θλίψω: perf. pass. τέθλιμμαι: aor. pass. ἐθλίβην: *to press, press hard, rub, gall*, Ar. Pac. 1239: so, ὡς θλίβομαι! Ran. 5. Mid. θλίψεται ὤμους, *he will rub his* shoulders, Od. 17, 221.—2. metaph. *to oppress, afflict, distress*: θλιβόμενος, *when I'm hard put to it*, Ar. Vesp. 1289.—φλίβω is another form. (Akin to τρίβω, cf. also θλάω.) [ῑ, except in aor. pass.] Hence

Θλίμμα, ατος, τό, *that which is pressed out, juice.*

Θλιμμός, οῦ, ὁ,=θλῖψις, LXX.

Θλιπτικός, ή, όν, (θλίβω) *oppressive.* Adv. -κῶς, Sext. Emp.

Θλῖψις, (not θλίψις,) εως, ἡ, (θλίβω) *a pressing, pressure*, Strab.: but 2. usu. metaph. *oppression, affliction*, N. T.

†Θμουΐς, ἡ, *Thmuïs*, a city of lower Aegypt between the Tanitic and Mendesian branches of the Nile, near *Temay*, Steph. Byz.: hence

Θμουΐτης, ου, ὁ, νομός, *the Tmuïtic nome*, Hdt. 2, 166.

Θνησείδιος, ον, and θνησιμαῖος, α, ον, (θνήσκω) Lat. *morticinus, mortal*; τὰ θν., *carcases*, LXX: ἐσθήματα ἐκ θνησειδίων, clothes from *the skin of a beast that has died*, Philostr.

Θνήσκω, lengthd. form from root ΘΑΝ-, which appears in fut. and aor., cf. μιμνήσκω: fut. θᾰνοῦμαι: aor. ἔθᾰνον: perf. τέθνηκα, whence the common syncop. forms τέθνᾰμεν, τέθνᾰτε, τεθνᾶσι: 3 pl. plqpf. ἐτέθνᾰσαν: inf. perf. τεθνάναι [ᾰ]. Hom. and Ep. τεθνάμεν, τεθνάμεναι [ᾰ], in Aesch. also τεθνᾶναι, Ag. 539; and Aeol. τεθνάκην, Sapph. 2, 15; opt. τεθναίην: imper. τέθνᾰθι: part. τεθνεώς, gen. ῶτος, fem. τεθνεῶσα, neut. τεθνεώς, but in Hdt. 1, 112 also (and perh. better) τεθνεός, cf. ἑστός from ἵστημι. Hom. and Ion. masc. and neut. τεθνηώς, ῶτος, in Hom. sometimes in gen. τεθνηότος, etc., Od. 24, 56, Il. 13, 659, etc.; once too, Od. 19, 331, he has the usu. dat. τεθνεῶτι as trisyll.; but as fem. only τεθνηκυῖα, Od. 4, 734: (this form τεθνηώς is adopted as Homer's by Wolf after Aristarch.: Buttm. prefers the Boeot. τεθνειώς, Wern. Tryph. p. 193.) From τέθνηκα arose in Att. the collat. future forms τεθνήξω, τεθνήξομαι, the former in old, the latter in new Att., Dawes M. C. p. 151, sq., Elmsl. Ach. 597. *To die, be dying*, as well of natural as of violent death, first in Hom.: οἰκτίστῳ θανάτῳ θανεῖν, Od. 11, 412. Perf. *I am dead*, ἀλλ' ἤδη τέθνηκε, Od. 4, 834; so too aor. 2; part. τεθνηώς, τεθνηῶτες, *the dead*, also τ. νέκυς or νεκρός, Il. 18, 173, Od. 12, 10: so too θανών:—after Hom. the pres. is sometimes used in perf. signf., as Soph. O. T. 118; esp. in part., Schäf. Theocr. Ep. 7, 2, Soph. Phil. 1085: θνήσκειν ὑπό τινος, *to fall by* another's *hand, be destroyed by* him, Pind. O. 2, 36.—II. metaph. of things, *to die, fall, perish*, Pind. Fr. 86, Soph. O. C. 611.

Θνητογᾰμία, ας, ἡ, (θνητός, γάμος) *marriage with a mortal.*

Θνητογενής, ές, (θνητός, *γένω) *born of mortals, of mortal race*, Soph. Ant. 835, Eur. H. F. 799.

Θνητοειδής, ές, (θνητός, εἶδος) *of mortal nature*, Plat. Phaed. 86 A.

Θνητός, ή, όν, also ός, όν, Eur. I. A. 901, 1396: Dor. θνατός, (θνήσκω) *liable to death, mortal*, opp. to ἀθάνατος, oft. in Hom.: οἱ θνητοί, *mortals*, Trag.; also, θ. ἄνδρες, Hes. Th. 967.—2. of things, *befitting mortals, human*, θνητὰ φρονεῖν, Eur. Bacch. 394.—II. *dead*, εἴ τις φθόγγον εἰςακούσεται θνητῶν παρ' Αἴδῃ, Eur. H. F. 491, ubi Elmsl. φθιτῶν: Dind. proposes to join φθόγγον θνητῶν, retaining the usu. signf.

Θοάζω, (θοός) trans., *to move quickly, hurry on, hasten*, πτέρυγας, Eur. Or. 335, I. T. 1142: θ. σῖτα, *to dispatch* it *quickly*, Id. H. F. 382.—2. intr. *to move one's self quickly, hurry along, rush, dart*, like θύω, Eur. Or. 1542, Bacch. 219, etc.: but—II. in Aesch. Supp. 595, ὑπ' ἀρχᾶς οὔ τινος θοάζων (Ζεὺς) κρατύνει, and in Soph. O. T. 2, τίνας ποθ' ἕδρας θοάζετε; it is=θαάσσειν, *to sit*, Buttm. Lexil. and Dind. Steph. Thes. in voc. θαάσσειν: however Erfurdt and Herm. interpr. Soph. l. c. in signf. I. 1, why *do ye hurry on* this sitting, i. e. why *come ye here* to sit? (Buttm. assumes a twofold root for θοάζω, viz. θοός for signf. I., and ΘΕ-, ΘΑ-, τίθημι for signf. II.) Cf. ἐπιθοάζειν.

†Θοαί, ῶν, αἱ, in Strab. 'Οξεῖαι, v. θοός II., Od. 15, 299.

†Θοαντιάς, άδος, ἡ, *daughter of Thoas*, (2) i. e. Hypsipyle, Ap. Rh. 1, 637.

†Θοάντιον, ου, τό, *Thoantium*, a part of the coast, and a promontory of Rhodes near Camirus, Strab.

†Θόας, αντος, ὁ, (θοός) *Thoas*, son of Andraemon, king of Calydon and Pleuron, Il. 2, 638, cf. Strab. p. 255.—2. son of Bacchus and Ariadne, king of Lemnos, father of Hypsipyle, Il. 14, 230.—3. son of Icarius, brother of Penelope, Apollod.—4. a Trojan, Il. 16, 311.—5. a king in the Tauric Chersonesus, Eur. I. T. 32, etc.—6. a tyrant of Oreus in Euboea, a partisan of Philip, Dem. 126, 4.—7. son of Ornytion, grandson of Sisyphus, Paus. 2, 4, 3.—Others in Arr., etc.—II. earlier name of the Acheloüs, acc. to Strab. p. 450.

Θόασμα, ατος, τό, (θοάζω) *a place for dancing*, etc., Orph.

Θόη, ης, ἡ, (θοή) *Thoë*, a Nereid, Il. 18, 40.—2. daughter of Oceanus and Tethys, Hes. Th. 354.

Θοἰματίδιον, Att. contr. from τὸ ἱματίδιον, dim of sq. [ἴδιον, Ar. Plut. 985.

Θοἰμάτιον, θοἰμάτια, Att. contr. from τὸ ἱμάτιον, τὰ ἱμάτια.

Θοίνα, ἡ, v. θοίνη, sub fin.

Θοινάζω, rarer form for θοινάω, Xen. Ages. 8, 7. Hence

Θοίνᾱμα, ατος, τό, *a meal, feast*, Eur. Or. 814, Ion 1495.

Θοιναρμόστρια, ας, ἡ, *the lady-president of a feast*, Lacon. Inscr. ap. Böckh Inscr. 1, p. 682 sq.

Θοινᾱτήρ, ῆρος, ὁ, (θοινάω) *one who gives a feast, a feaster*: χαλεπὸς θ., *lord of a* horrid *feast*, Aesch. Ag. 1502.

Θοινᾱτήριος, ον, (θοινάω) *of* or *belonging to a feast*: τὸ θ.=θοίνη, Eur. Rhes. 515.

Θοινᾱτικός, ή, όν,=foreg., Xen. Oec. 9, 7.

Θοινάτωρ, ορος, ὁ,=θοινατήρ, Eur. Ion 1206, 1217. [ᾱ]

Θοινάω, ῶ, f. -ήσω, *to feast, feast on, eat*, c. acc., θοινᾶν ἰχθῦς, Hes. Sc. 212; also *to feast, entertain*, φίλους, Eur. Ion 982, cf. θοινίζω. More freq. in mid., f. -ήσομαι or -άσομαι, Lob. Phryn. p. 204, with aor. pass. ἐθοινήθην, usu. absol. *to feast, dine*, once in Hom. αὐτοὺς προτέρω ἄγε θοινηθῆναι, he led them on *to feast*, Od. 4, 36: but c. acc., Eur. Cycl. 547; also c. gen., Ib. 248: from

Θοίνη, ης, ἡ, *a meal, feast, banquet, dinner*, Hes. Sc. 114; and in plur., Aesch. Pr. 530: in genl. *food*, for man and beast: ἐκ θοίνης, after *dinner*, Epich. p. 98; εἰς θ. καλεῖν τινα, Eur. Ion 1140; ἐπὶ θοίνην ἰέναι, Plat. Phaedr. 247 B. Later form θοίνα, Piers. Moer. p. 183. (Akin to ΘΑΩ, θήσασθαι, τιθή, τιθήνη, and Lat. *coena*.)

Θοίνημα, ατος, τό,=θοίναμα, Posidon. ap. Ath. 153 B.

Θοινητός, ή, όν, *eatable.*

Θοινήτωρ, ὁ,=θοινάτωρ, θοινατήρ, Anth.

Θοινίζω, (θοίνη) *to feast, entertain*, Hdt. 1, 129, with v. l. ἐθοίνησε.

†Θοίνων, ωνος, ὁ, *Thoenon*, a Syracusan, Plut. Pyrrh. 23.

Θοῖτο, for θεῖτο, 3 sing. opt. aor. 2 mid. of τίθημι.

Θολερός, ά, όν, (θολός) *muddy, dirty, foul, thick, troubled*, opp. to καθαρός or λαμπρός, strictly of troubled water, Hdt. 4, 53, Thuc. 2, 102.—II. metaph. like Lat. *turbidus, troubled by passion, madness*, etc., θολεροὶ λόγοι, *the troubled* words of passion, Aesch. Pr. 885, θολερὸς χειμών, *a dark, thick* storm of madness, Soph. Aj. 206. Att. ὀλερός. Adv. -ρῶς. Hence

Θολερότης, ητος, ἡ, *muddiness*, Hipp.

Θολερώδης, ες, (θολερός, εἶδος) dub. l. Theophr. for θολώδης.

Θολία, ας, ἡ, (θόλος) *a round hat with a broad brim* to keep the sun off, or perh. *a parasol*, Theocr. 15, 39.

Θολοειδής, ές, (θόλος, εἶδος) *like a* θόλος.

Θολόεις, εσσα, εν, (θολός) poet. for θολερός, dub. in Opp. H. 3, 164.

Θολομιγής, ές, (θολός, μίγνυμι) *mixed with mud* or *dirt*, Onat. ap. Stob. Ecl. 1, 98.

ΘΟ´ΛΟΣ, *ου, ἡ, a dome* or *domical roof, vault:* in genl. *any round building, a rotunda:* as early as Od. 22, 442, sq., where it is a round building on pillars, to keep provisions and kitchen utensils in—*a vaulted kitchen*, acc. to Voss.—2. at Athens esp. *the round chamber*, in which the Prytanes dined, Herm. Pol. Ant. § 127, 13.—II. *ὁ θόλος*, in public baths, *the vaulted vapour-bath*, Vitruv.—2. *a bandage put round* the head, Gal.

ΘΟΛΟ´Σ, *οῦ, ὁ, mud, dirt:* esp.—II. *the thick, dark juice of the cuttle-fish* (*sepia*), which it emits to trouble the water and so hide itself, Lat. *loligo*, Arist. H. A. Att. *ὀλός*, and adj. *ὀλερός* for *θολερός*. Hence

Θολόω, *ῶ*, f. *-ώσω, to make muddy, foul, thick*, strictly of water, Antiph. Ἁλιευ. 1, *τεθολωμένος ἀήρ*, Philyll. Incert. 1: also metaph. like Lat. *perturbare, θολοῖ δὲ καρδίαν, it troubles* my heart, Eur. Alc. 1067.

Θολώδης, *ες*, (*θολός, εἶδος*) *like mud, muddy*, Hipp.

Θόλωσις, *εως, ἡ*, (*θολόω*) *a making muddy, troubling*, Arist. Part. An.

Θοός, *ή, όν, quick, nimble, active*, esp. *quick in act, ready*, Hom., who prefers *ταχύς* or *ὠκύς* for *quick in motion, swift;* the two are joined Od. 7, 34: c. inf., *θοὸς μάχεσθαι*, Il. 5. 536. Also of things, esp. as constant epith. of ships, *θοαὶ νῆες*, perh. ships of war as opp. to merchantmen; *θ. χείρ, βέλος, ἅρμα, μάστιξ:* also *θοὴ νύξ*, Il. 10, 394, Hes. Th. 481, night *in her swift chariot, quickly-passing* night, cf. Herm. Soph. Trach. 94; but acc. to Buttm. Lexil. in voc., *awful, terrible* night: *θοὴ δαίς, a hasty* meal, Od. 8, 38: applied by Pind. to *μάχαι*, P. 8, 37; to *ὠδῖνες*, Fr. 58. Adv. *-ῶς, quickly, in haste*, Hom.: *soon*, Od. 15, 216.—II. *sharp, pointed, νῆσοι θοαί*, the Echinades, *with their pointed cliffs* (like the Needles) or *sharp promontories*, Od. 15, 299: hence, *θ. γόμφοι, ὀδόντες, πελέκεις*, Ap. Rh., cf. *θοόω*. Poet. word. (Prob. from *θέω, to run*, akin to *σεύομαι, to rush*, cf. *ὠκύς* and *ὀξύς*, and our *sharp* meaning both *pointed* and *quick*.)

Θοόω, *ῶ*, f. *-ώσω*, (*θοός* II.) *to make sharp* or *pointed*, like *ὀξύνω*, Od. 9, 327. It does not seem to have been used in signf. *to quicken, hasten.*

†Θοραί, *ῶν, αἱ, Thŏrae*, a deme of the Attic tribe Antiochis; *ὁ Θορεύς, an inhab. of Thorae*, Strab.

Θοραῖος, *αία, αῖον*, (*θορός*)=*θορικός: ὁ θοραῖος*, epith. of Apollo *as the God of growth and increase*, Lyc.

Θορεῖν, inf. aor. 2 of *θρώσκω*, q. v.; *θόρε*, Ep. 3 sing., Il.—A pres. *θορέω* does not seem to have been used, even by later authors, Buttm. Catal. voc. *θρώσκω*.

Θορή, *ῆς, ἡ*,=*θορός*, Hdt. 3, 101.

†Θορίκιος, *α, ον, of* or *belonging to Thoricus, Thorician*, Dem. 996, 23.—2. *πέτρος*, a rock in Colonus, not of the deme Thoricus, v. Herm. ad Soph. O. C. 1595. [ῐκ]

Θορῖκόνδε, adv. *to Thoricus*, H. Hom. Cer. 126: from

†Θορικός, *οῦ*, and Θόρικος, *ου, ὁ, Thŏrīcus*, one of the 12 ancient cities of Attica; later, a deme of the tribe Acamantis, on the east coast near Sunium, Hdt. 4, 99, Thuc. 8, 95.

Θορικός, *ή, όν*, (*θορός*) *of* or *belonging to the seed; τὰ θορικά, partes seminales*, Arist. Gen. An.; *πόροι θ., the seminal* passages, Arist. H. A.

†Θόρναξ, *ακος, ὁ, Thornax*, a village and mountain of Laconia near Sparta, containing a temple of Apollo, now *Thornika*, Hdt. 1, 69, Paus. 2, 36, 1.—II. *ἡ*, fem. pr. n., Paus. 8, 27, 17.

Θόρνυμαι Nic., and *θορνύομαι*, Hdt., dep., collat. form of *θρώσκω, to leap* esp. *to pair, copulate*, Hdt. 3, 109.

Θορόεις, *εσσα, εν*, (*θορός*) *in seed, embryo, βρέφος θ.*, Orph.

Θορός, *οῦ, ὁ, the semen genitale of the male*, Hdt. 2, 93: also *θορή*. (Of same root as *θόρνυμαι, θρώσκω, θορεῖν*.)

†Θόρσος, *ου, ὁ, the Thorsus*, a river of Sardinia, Paus.

Θορῠβέω, *ῶ*, f. *-ήσω*, (*θόρυβος*) *to make a noise* or *uproar*, usu. of a crowded assembly, Ar. Vesp. 622: hence esp., like Lat. *acclamare, to shout*, etc., *in token either of approbation* or *the contrary:* hence—I. *to cheer, applaud, λόγος τεθορυβημένος*, Isocr. 281 C, cf. Arist. Rhet.: *to groan, murmur at* one, usu. c. dat., Plat. Apol. 20 E, Dem. 60, 27; also *θ. πρός τινα*, Thuc. 6, 61: so too in pass., *to make tumults*, Thuc.—II. trans. *to confuse by noise* or *tumult, to trouble, disturb:* hence pass. *to be troubled, ὑπό τινος*, Soph. Aj. 164; *to be in disorder* or *confusion*, Hdt. 3, 78; 4, 130: hence

Θορῠβητικός, *ή, όν, inclined to make a noise, uproarious, turbulent*, Ar. Eq. 1380.

Θορῠβοποιέω, *ῶ, to make an uproar*, Diod.: from

Θορῠβοποιός, *όν*, (*θόρυβος, ποιέω*) *making an uproar, turbulent*, Plut.

Θόρῠβος, *ου, ὁ, a noise*, usu. *the confused noise of a crowded assembly, an uproar, tumult*, first in Pind. O. 10, 88, Soph., etc.: esp. as token of approbation or the contrary, *applause, cheers*, Ar. Eq. 547, Dem. 519, 19: *groans, murmurs*, Plat. Legg. 876 B. (Akin to *θρόος* and to *τύρβη, τυρβάζω, ταράσσω*, Lat. *turbo*.)

Θορῠβώδης, *ες*, (*θόρυβος, εἶδος*) *noisy, uproarious, turbulent*, Plat. Legg. 671 A. Adv. *-δῶς*.

Θου–, Att. for *θεο–*, v sub *θεύμορος*.

†Θούδημος, *ου, ὁ*, v. l. for Εὔδημος, an Athenian archon, Dion. H.

†Θούδιππος, *ου, ὁ, Thudippus*, masc. pr. n., an Athenian, Isae.—2. another, condemned to die with Phocion, Plut. Phoc. 35.

†Θουκλῆς, *έους, ὁ, Thucles*, masc. pr. n., an Athenian, Thuc. 3, 80.—2. of Chalcis in Euboea, Id. 6, 3.

†Θουκριτίδης, *ου, ὁ*, prop. *son of Thucritus*, as masc. pr. n., *Thucritides*, Dem. 1304, 27.

†Θούκριτος, Att. contd. for Θεόκριτος, *ου, ὁ, Thucritus*, an Athenian, father of Euxitheus, Dem. 1311, 18.

†Θουκῡδίδης, *ου, ὁ, Thūcydīdes*, son of Melesias, of Alopece, a commander of the Athenians at the beginning of the Peloponnesian war, Thuc. 1, 117, Ar. Ach. 703.—2. son of Olorus, the celebrated historian of the Peloponnesian war, in which he also was a commander.—3. grandson of No. 1, a pupil of Socrates, Plat. Lach. 179.—4. a Thessalian of Pharsalus, Thuc. 8, 90.

†Θούλη, *ης, ἡ, Thulē*, the northernmost land known to the ancients, acc. to Ptol. one of the Shetland isles, to others *Iceland*, Strab. p, 104, 114.

†Θούμαντις, *ιδος, ὁ, Thumantis*, masc. pr. n., an Athenian, Ar. Eq. 1268.

†Θουμελικός, *οῦ, ὁ, Thumelĭcus*, son of Arminius, Strab.

†Θουνάται, *ῶν, οἱ, the Thunătae*, an Illyrian people, Strab.

Θουραῖος, *αία, αῖον*, (*θοῦρος*) *leaping, raging:* esp. like Lat. *salax, lustful*.

Θουράς, *άδος, ἡ*, fem. of foreg., Nic.

Θουράω, *ῶ, to rush* or *leap upon*, c. acc., Lyc. 85.

Θουρήεις, *εσσα, εν*,=*θουραῖος*.

Θούρης, *ου, ὁ, the male*, Lat. *admissarius*.

†Θουρία, *ας, ἡ, Thuria*, a city of Messenia, acc. to Paus. and Strab.=the Homeric *Anthea* or *Aepea;* hence

†Θουριάς, *άδος, ἡ*, v. *Θούριος*.

†Θουριάτης, *ου, ὁ, of Thuria, Thurian, οἱ Θ., the Thurians*, Thuc. 1, 101; *ὁ Θουρ. κόλπος, the Thurian gulf*=Ἀσιναῖος, Strab. [ᾱ]

Θουρικός, *ή, όν*,=*θοῦρος*.

†Θούριοι, *ων, οἱ, Thurii*, a city of Lucania in Italy on the Tarentinus Sinus, founded by a colony of Athenians near the site of the earlier Sybaris, Thuc. 6, 61; 7, 35: named after a spring Θουριά acc. to Diod. S.

†Θουρῖνος, *ου, ὁ, of Thurii, Thurian, οἶνος*, Strab.

Θουριόμαντις, *εως, ὁ*, (Θούριοι, *μάντις*) *a Thurian prophet*, and in genl. *a soothsayer*, Ar. Nub. 332, perh. in allusion to the *μάντεις* who had gone with the recent colony to Thurii.

Θούριος, *α, ον, of Thurii, Thurian*, Thuc. 7, 35; Xen. Hell. 1, 5, 9: *ὁ* Θουρ., and *ὁ* Θουριεύς, *έως, an inhab. of Thurii*, Arr. An. 2, 22, 2: in fem. *ἡ* Θουρία and *-ριάς*, with or without *γῆ, the Thurian territory*, Thuc. 6, 61: 7, 35.

Θούριος, *α, ον*,=*θοῦρος*.

Θοῦρις, *ιδος, ἡ*, fem. of sq., Hom.

Θοῦρος, *ου, ὁ, leaping, rushing, raging, impetuous, eager, resistless*, Hom., but only in Il., always as epith. of Mars. Fem. *θοῦρις, ῖδος, ἡ*, oft. in Il., only once in Od., 4, 527; mostly as epith. of *ἀλκή:* also *θοῦρις ἀσπίς*, prob., the shield *with which one rushes to the fight*, Il. 11, 32; 20, 162: so too *θοῦρις αἰγίς* Pind. (From *θρώσκω, θορεῖν:* also akin to *θύω*.)

†Θουφάνης, *ους, ὁ, Thuphănes*, masc. pr. n., an Athenian, Ar. Eq. 1103.

†Θούφραστος, *ου, ὁ, Thuphrastus*, masc. pr. n., Ar. Vesp. 1302.

Θόωκος, *ου, ὁ*, Ep. lengthd. from *θῶκος, a seat*, Od. 12, 318: *a sitting, assembly*, Od. 2, 26, cf. Buttm. Lexil. v. *θαάσσειν* 7.

†Θόων, *ωνος, ὁ, Thoön*, a giant, Apollod.—2. son of Phaenops, a Trojan, Il. 5, 152.—3. another Trojan, Il. 11, 422.—4. another Trojan, Il. 12, 140, slain by Antilochus, 13, 545.—5. a Phaeacian, Od. 8, 113.

Θόωσα, *ης, ἡ*, (*θοός*,) *speed, haste:* but only found as prop. n. in Od., *Thoōsa*, a nymph, daughter of Phorcys, mother of Polyphemus, 1, 71, Emped. 13.

†Θοώτης, *ου, ὁ*, voc. Θοῶτα, *Thoōtes*, herald of Mnestheus before Troy, Il. 12, 342.

Θραγμός, *οῦ, ὁ, a crackling* or *crashing*, Sext. Emp. (Prob. from *θραύω*, acc. to others from *θράσσω*.)

Θράκη, *ης, ἡ*, Ep. and Ion. Θρήκη, but also in Trag.; and so trisyll. Θρηΐκη in Hdt., †*Thrace*, a province of northern Greece, extending from Macedonia to the Euxine along the Aegean and Propontis, Il. 9, 5; Hdt. 4, 99, etc.—Θρ. *ἡ ἐν* Ἀσίᾳ, *Bithynian Thrace*, a district of Asia Minor, from the Bosporus Thracius to Heraclea, Xen. An. 6, 4, 1.

†Θρᾴκηθεν and Θρᾴκηνδε, v. Θρήκηθεν, etc.

†Θρακίδαι, *ῶν, οἱ, the Thracidae*, a division or family of the Delphians, Diod. S.

Θρακίζω, f. *-ίσω*, (Θρᾷξ) *to imitate the Thracians.*

†Θρᾴκιον, *ου, τό, the Thracian square,*

a spot in Byzantium near the Thracian gate, Xen. An. 7, 1, 24; Hell. 1, 3, 20.

Θρᾴκιος, α, ον, (Θρᾷξ) Hom. and Ion. Θρηΐκιος, Trag. Θρῄκιος, †*Thracian*, Il. 10, 559, Hdt. 1, 168, etc.: ὁ Θρηΐκιος πόντος, *the Thracian sea*, the upper part of the Aegean, Il. 23, 195; τὸ Θρ. πέλαγος, the Thermaïcus Sinus, as far as Samothrace, Hdt. 7, 176.

Θρᾳκιστί, adv., *in Thracian fashion*: i. e. *rudely, coarsely*, Theocr. 14, 46.

Θρᾳκοφοίτης, ου, ὁ, (Θρᾴκη, φοιτάω) *one who keeps going to Thrace*, like Ἀϊδοφοίτης, Ar. Fr. 198.

Θρᾰνεύω, (θρᾶνος) *to stretch on the tanner's board, to tan*: hence θρανεύσομαι, mid. fut. c. signf. pass., *to be tanned*, Ar. Eq. 369. (Not to be confounded with θρανόω and θρανύσσω.)

Θρᾰνίας, ου, ὁ,=θρανίς, Anth.

Θρᾱνίδιον, ου, τό, dim. from θρανίον, Ar. Fr. 352.

Θρᾱνίον, ου, τό, dim. from θρᾶνος, Ar. Ran.

Θρανίς, ίδος, ὁ, *the sword-fish*, also ξιφίας, Xenocr.

Θρᾱνίτης, ου, ὁ, (θρᾶνος) in plur., *the rowers on the topmost of the three benches* in a trireme, who had the longest oars, and most work, and so sometimes received extra pay, Thuc. 6, 31, Schol. Ar. Ran. 1101, Ach. 161. Cf. ζευγίτης, θαλαμίτης.—II. as adj., *of* or *belonging to the topmost bench*, σκαλμὸς θρ., the topmost bench, Polyb.: fem. θρᾱνῖτις κώπη, *the oar of a θρανίτης*: v. supr. [ῑ] Hence

Θρᾱνῑτικός, ή, όν, *of* or *belonging to a θρανίτης*, Ath.

Θρᾱνῖτις, ιδος, ἡ, fem. from θρανίτης.

Θρᾶνος, ου, ὁ, *a bench, form*, Ar. Plut. 545: ubi leg. θράνου, pro θράνους: esp. *the topmost of the three benches* in a trireme, *the seat of the θρανῖται*: also *a close-stool*, Hipp.—II. οἱ θρᾶνοι, *the wooden frame-work of a brick house*. (Akin to Ion. θρῆνυς and θρόνος: from it, through a dim. θράνιστρον not in use, comes Lat. *transtrum*. *Θράω is regarded as the root.)

Θρᾰνόω, ῶ, *to break in pieces*, only found in compds. συνθρανόω, cf. θρανύσσω.

Θρᾶνυξ, υκος,=θρῆνυς, Corinna ap. A. B. 1381.

Θρᾰνύσσω, *to break in pieces, smash*, Lyc. (usu., like θρανόω, referred to root θραύω: it must not be confounded with θρανεύω from θρᾶνος.)

Θρᾷξ, ᾳκός, ὁ, *a Thracian*: Hom. Il. 4, 519 and Ion. Θρῆιξ, ῑκος, Hdt. 1, 28: also Hom. and Trag. Θρῇξ, κος. Fem. Θρᾷσσα, q. v. [ῐ but in Ap. Rh. 1, 24, 632 Θρήϊκες.]

Θρᾶξαι, θρᾶξον, cf. sub θράσσω.

†Θράσιος, ου, ὁ, *Thrasius*, a Trojan slain by Achilles, Il. 21, 210.

Θρασκίας, ου, ὁ, *the wind from N.N.W.*, Arist. Mund.: prob. because it blew *from Thrace*; and so for Θρακίας, which form is found Theophr. Fr. 6.

ΘΡΆΣΟΣ, εος, τό, (θρασύς) metath. form of θάρσος, *confidence, courage, boldness*, Il. 14, 416: but later mostly in bad sense, *over-boldness, daring, rashness, audaciousness, impudence*, εἰς τοῦτο θράσους, Hdt. 7, 9, 3; θρ. ὑπέρκοπον, ἐπ' ἔσχατον θράσους, Soph., etc. (Cf. Lithuan. *drasus*, Germ. *dreist*, etc., Pott, Etym. Forsch. 1, p. 270. [ᾰ]

Θρᾷσσα, ης, ἡ, Att. Θρᾶττα, Ion. and Trag. Θρῇσσα, Dor. Θρέϊσσα, *a Thracian woman*, Ar. Ach. 273, etc.—2. fem. adj. *Thracian*, Eur. Alc. 967.

Θράσσω, Att. θράττω, fut. -ξω, Att. contr. from ταράσσω, *to trouble, disquiet*, Pind. I. 7, 56, Aesch. Pr. 628, but most freq. in prose, v. Ruhnk. Tim. [ᾱ seemingly, hence the part. neut. pres. must be written θρᾶττον, not θράττον, aor. θρᾶξαι not θράξαι, Buttm. Catal. v. ταράσσω, v. τέτρηχα 3.]

†Θρασύβουλος, ου, ὁ, *Thrasybūlus*, a tyrant of Miletus, a contemporary of Periander, Hdt. 1, 20.—2. a tyrant of Syracuse, brother and successor of Hiero, Polyb.—3. son of Xenocrates of Agrigentum, Pind. P. 6.—4. an Athenian, son of Lycus, who delivered Athens from the thirty tyrants, Thuc. 8, 75; Xen, Hell. 1, 1, 12.—5. son of foreg., Dem. 431, 12.—6. an Athenian commander, Xen. Hell. 5, 1, 26.—Others in Dem., Aesch., etc.

Θρασυγλωττία, ας, ἡ, *boldness of tongue*: from

Θρασύγλωττος, ον, (θρασύς, γλῶσσα) *bold of tongue*.

Θρᾰσύγυιος, ον, (θρασύς, γυῖον) *strong of limb*, c. inf., θρ. νικᾶν, *trusting to his limbs* for victory, Pind. 8, 52.

†Θρασυδαῖος, ου, ὁ, Ion. Θρασυδήϊος, *Thrasydaeus*, son of Aleuas of Larissa in Thessaly, Hdt. 9, 58.—2. a Theban, a victor in the Pythian games, Pind. P. 11, 21.—3. an Elean popular leader, 3, 2, 27. Cf. Θρασύλαος.

Θρᾰσύδειλος, ου, ὁ, ἡ, (θρασύς, δειλός) *an impudent coward, braggart, poltroon*, Arist. Eth. N.—II. name of a gem, Plut.

Θρᾰσύθῡμος, ον, (θρασύς, θυμός) *bold of mind*.

Θρᾰσυκάρδιος, ον, (θρασύς, καρδία) *bold of heart, bold-hearted*, Il. 10, 41; 13, 343.

†Θρασυκλῆς, έους, ὁ, *Thrasy̆cles*, masc. pr. n., an Athenian, Thuc. 5, 19.—Others in Luc., etc.

†Θρασύλᾱος, ου, ὁ, *Thrasy̆lāus*, a Thessalian, a partisan of Philip, Dem. 324, 8; v. l. Θρασυδαῖος.

†Θρασυλέων, οντος, ὁ, *Thrasylēon*, masc. pr. n., Plut.

†Θρασύλεως, ω, ὁ, Att. for Θρασύλαος and in Hdt., an Athenian, Hdt. 6, 114.

†Θράσυλλος, ου, ὁ, or Θράσυλος, *Thrasyllus*, a leader of the Argives, Thuc. 5, 54.—2. one of the ten commanders of the Athenians at the Arginusae insulae, Thuc. 8, 73; Xen. Hell. 1, 1, 8.—Others in Dem. 1241, 27; Plut.; etc.

†Θρασύλοχος, ου, ὁ, *Thrasylŏchus*, a Messenian, a partisan of Philip, Dem. 324, 12.—2. an Athenian of Anagyrus, brother of Midias, aided the guardians of Dem. against their ward, Dem. 539, fin.; 841, 3.—Others in Dem. 1210, 17; etc.

†Θρασυμάχειος, ον, *of Thrasymachus*, Dion. H.; 261 C. From

†Θρασύμᾰχος, ου, ὁ, *Thrasymăchus*, a sophist of Chalcedon, Plat. Phaedr.

Θρᾰσυμέμνων, ον, gen. ονος, (θρασύς, μένος, μέμονα) *bold of spirit, bold-spirited*, epith. of Hercules, Il. 5, 639, Od. 11, 267.

Θρᾰσυμήδης, ες, (θρασύς, μῆδος) *bold of thought* or *plan, daring, resolute*, Pind. P. 4, 254: in Hom. only as pr. n.: v. sq.

†Θρασυμήδης, ους, ὁ, *Thrasymēdes*, a son of Nestor, Il. 9, 81.—2. an Athenian, son of Diophantus, Dem. 925, 15.—3. a statuary of Paros, Paus.

†Θρασυμηλίδας, α, ὁ, *Thrasymelidas*, a Spartan, son of Cratesicles, Thuc. 4, 11.

†Θρασύμηλος, ου, ὁ, *Thrasymēlus*, charioteer of Sarpedon, Il. 16, 462.

Θρᾰσύμητις, ιδος, ὁ, ἡ,=θρασυμήδης, Anth.

Θρᾰσυμήχᾰνος, ον, (θρασύς, μηχανή) *bold in contriving* or *planning, daring*, Pind. O. 6, 114.

Θρᾰσύμῡθος, ον, (θρασύς, μῦθος) *bold of tongue, saucy*, Pind. O. 13, 13.

Θρᾰσύνω, f. -ῠνῶ, 1 aor. ἐθράσυνα, (θρασύς) just like θαρσύνω, *to make bold, embolden, encourage*, Aesch. Ag. 222: πλήθει τὴν ἀμαθίαν θρ., *lending courage to* their ignorance by number, Thuc. 1, 142; also θρ. τι, *to brag of* a thing, Polyb. Pass. and mid. *to be bold, ready, take courage*, Aesch. Ag. 1188, etc.: *to speak boldly*, Isocr. 43 C: c. dat., θρασύνεσθαί τινι, *to rely on* one, Soph. Phil. 1387.

Θρᾰσυξενία, ας, ἡ, (θρασύς, ξένος) *the boldness, impudence of a stranger*, Plat. Legg. 879 E.

Θρᾰσυπόλεμος, ον, (θρασύς, πόλεμος) poet. θρασυπτόλεμος, *bold in war*, Anth.

Θρᾰσύπονος, ον, (θρασύς, πόνος) *bold* or *ready at work*, Pind. O. 1, 156.

ΘΡᾸΣΎΣ, εῖα, ύ, *bold, spirited, of good courage*, in Hom. freq. epith. of horses: also θρ. πόλεμος, Il. 6, 254, Od. 4, 146; and θρασεῖαι χεῖρες oft. in Hom.; so too in Hdt. Later most usu. in bad sense, *over-bold, rash, venturous, desperate*, Lat. *audax*, Aesch. Pr. 178, cf. Plat. Lach. 197 B: and it might be so taken even in Od. 10, 436.—II. of things, *to be ventured, safe*, θρασύ μοι τόδ' εἰπεῖν, Pind. N. 7, 74, cf. Soph. Phil. 106. Adv. -έως: comp. θρασύτερον, *more boldly*, Thuc. (Cf. θράσος.)

Θρᾰσύσπλαγχνος, ον, (θρασύς, σπλάγχνον) *bold-hearted*, Eur. Hipp. 424. Adv. -ως, Aesch. Pr. 730.

Θρᾰσυστομέω, ῶ, *to be over-bold of tongue, impudent*, Aesch. Supp. 203, Soph. Phil. 380: and

Θρᾰσυστομία, ας, ἡ, *impudence*, Mel. 34: from

Θρᾰσύστομος, ον, (θρασύς, στόμα) *over-bold of tongue, impudent*, Aesch. Theb. 612, Ag. 1399.

Θρᾰσύτης, ητος, ἡ, (θρασύς) *over-boldness, rashness, audaciousness*, Thuc. 2, 61, Plat., etc. [ῠ]

Θρᾰσύφρων, ον, gen. ονος, (θρασύς, φρήν) *bold of mind*, Opp.

Θρᾰσυφωνία, ας, ἡ,=θρασυστομία: from

Θρᾰσύφωνος, ον, (θρασύς, φωνή)= θρασύστομος.

Θρᾰσυχάρμης, ου, ὁ, (θρασύς, χάρμη) *bold in fight*, Qu. Sm.

Θρᾰσύχειρ, χειρος, ὁ, ἡ, (θρασύς, χείρ) *bold, ready of hand*, Anth.: hence

Θρᾰσυχειρία, ας, ἡ, *boldness of hand*.

Θρᾰσώ, όος contr. οῦς, ἡ, *boldness*, a name of Minerva, Lyc.

†Θράσων, ωνος, ὁ, (θρασύς) *Thraso*, an Athenian in whose house Aeschines had an interview with the envoy of Philip, Dem. 272, fin., Aeschin., etc.—2. a statuary, Strab.—Others in Ath., etc. Hence—II. as appell. in new comedy, *a braggart*, Lat. *miles gloriosus*.

†Θρασώνδας, ου, ὁ, *Thrasondas*, a Theban, Diod. S.

†Θρασωνίδας, ου, ὁ, *Thrasonīdas*, an Elean, who restored the democracy in Elis, Xen. Hell. 7, 4, 15.—Others in Plut., etc.

Θράττα, ης, ἡ, *a small-sea-fish*, Arist. H. A.; also θάττα.

Θρᾷττα, ης, ἡ, Att. for Θρᾷσσα.—II. Θρᾷττα, ἡ, *Thratta*, fem. pr. n. Dem. 1356, fin.

Θραττίδιον, ου, τό, dim. from θράττα, Anaxandr. Lycurg. 1.

Θράττω, Att. for θράσσω.

Θραυλός, ή, όν, (θραύω) *broken: to be broken, frangible, brittle*, Incert. ap. Suid.: cf. τραυλός.

Θραῦμα, ατος, τό, (θραύω)=θραῦσμα, Paus.

Θραύπαλος, ου, ὁ, *a kind of shrub*, perh. *the privet, ligustrum*, Theophr.

Θραυπίς, ίδος, ἡ, *a little bird, like the goldfinch*, Lat. *carduelis*, Arist. H. A., but with v. ll.

Θραυρός, ά, όν,=θραυλός.

Θραυσάντυξ, ῠγος, ὁ, ἡ, (θραύω, ἄντυξ) *breaking wheels*, Ar. Nub. 1264.

Θραῦσις, εως, ἡ, (θραύω) *a breaking.*

Θραῦσμα, ατος, τό, (θραύω) *that which is broken, a fragment, piece*, Aesch. Pers. 425.

Θραυσμός, οῦ, ὁ, *a breaking.*

†Θραῦστος, ου, ὁ, *Thraustus*, a small town of Triphylian Elis, Xen. Hell. 7, 4, 14.

Θραυστός, ή, όν, *broken: to be broken, brittle*, Tim. Locr.: from

ΘΡΑΥ´Ω, *to break, break in pieces, shiver*, Hdt. 1, 174, Trag., etc.—II. metaph. like Lat. *frangere*,=θρύπτω, *to weaken, soften*, Ar. Av. 466. (Akin to θρύπτω, τρύω, τείρω: θραγμός is deriv. from an obsol. collat. form θράζω: v. also θραυύσσω.)

*ΘΡΑ´Ω, *to set:* but only found in aor. mid. θρήσασθαι, *to set one's self, sit*, Philet. Fr. 21. (Held to be the common root of θρᾶνος, θρῆνυς, θρόνος.)

Θρεΐσσα, ἡ, Dor. for Θρήϊσσα, Θρῆσσα, Theocr. Ep. 18, 1.

Θρεκτικός, ή, όν, (τρέχω) *able to run, swift.*

Θρέμμα, ατος, τό, (τρέφω) *that which is fed, bred, reared* or *tended, a nursling:* mostly of tame animals, cattle, esp. sheep and goats, Xen. Ages. 9, 6, Oec. 20, 23; but in Trag. also of men, Aesch. Theb. 182, Soph. Phil. 243; of birds, Plat. Legg. 789 B; of wild beasts, a lion, Id. Charm. 155 D: θρ. ὕδρας, periphr. for ὕδρα, Soph. Tr. 574: in Mel. of *a swarm* of gnats. Hence

Θρεμμάτιον, ου, τό, dim. from θρέμμα. [ᾰ]

Θρεμμᾰτοτροφέω, ῶ, (θρέμμα, τρέφω) *to keep cattle*, Strab.

Θρέξασκον, 3 plur. aor. 1 of τρέχω, Ep. lengthd. for ἔθρεξαν.

Θρέξομαι, fut. of τρέχω.

Θρεοκάρδιος, ον, (θρέω, καρδία) old reading in Anacr. 1, for which Bergk first read θεοκάρδιος, but now, with others, θρασυκ.

Θρέομαι, v. sub θρέω.

ΘΡΕ´ΟΜΑΙ, dep., used only in pres. and impf.: *to speak*, esp. in a wailing, piteous tone, *to cry aloud, shriek out*, ἄχη, κακά, Aesch. Theb. 78, Ag. 1165, etc., and Eur. (Hence θρόος, θροῦς, θροέω, θρῆνος: and some make it akin to θραύω, like Germ. *sprechen, brechen*, cf. φωνὴν ῥηγνύναι.)

Θρέπτα, ων, τά, later and softer form of θρέπτρα, Qu. Sm.

Θρέπτειρα, ας, ἡ, fem. from θρεπτήρ, Eur. Tro. 195, and Anth.

Θρεπτέον, verb. adj. from τρέφω, *one must feed*, Plat. Tim. 19 A: but —II. from pass., ἀπὸ πῶν εἰργασμένων θρεπτέον, *one must live* on what has been earned, Xen. Hipparch. 8, 8.

Θρεπτήρ, ῆρος, ὁ, (τρέφω) *a feeder, rearer*, Mel. 72. Hence

Θρεπτήριος, ον, *able to feed* or *rear, feeding, nourishing*, μαστός, Aesch. Cho. 545: hence—II. τὰ θρεπτήρια, *rewards for rearing*, such as are made to nurses by the parents, H. Hom. Cer. 168, 223, cf. θρέπτρα, but also the returns made by children for their rearing, Hes. Op. 186. Att. τροφεῖα.—2. =τροφή, *food, nourishment*, Soph. O. C. 1263.—II. pass. *reared, tended, cherished*, πλόκαμος, Aesch. Cho. 6.

†Θρέπτης, ου, ὁ, *Threptes*, a servant of Theophrastus, Diog. L.

Θρεπτικός, ή, όν, (τρέφω) *able to feed* or *rear, feeding, nourishing*, τινός, Plat. Polit. 267 B: ἡ -κή, sub. δύναμις, *the nourishing principle*, Arist. Eth. 2.

Θρεπτός, ή, όν, verb. adj. from τρέφω, *fed, reared, brought up:* esp. as subst. ὁ θρεπτός, ἡ θρεπτή, *a slave bred in the house*, Lat. *verna*, Meineke Pherecr. Myrm. 12.

Θρέπτρα, τά, like θρεπτήρια, *the returns made by children to their parents for their rearing, filial gratitude and duty*, Il. 4, 478; 17, 302: later also τὰ θρέπτα, as Voss after Zenodot. would read in H. Hom. Cer. 168. The sing. θρέπτρον seems not to be in use. Cf. θρεπτήριος.

Θρέπτρια, ας, ἡ, like θρέπτειρα, fem. of θρεπτήρ.

Θρέσκος, -κεύω, -κεία, v. θρῆσκος, etc.

Θρεττᾰνελό, *a sound imitative of the cithara*, as *tra lira* of the horn, Ar. Plut. 290.

Θρέττε, τό, only in Ar. Eq. 17, οὐκ ἔνι μοι τὸ θρέττε, acc. to Schol.=τὸ θαῤῥαλέον, θρασύ, *the spirit's* not in me: prob. a barbarism.

Θρέψα, poet. for ἔθρεψα, aor. 1 from τρέφω, Hom.

Θρεψίππας, ου, ὁ, = ἱπποτρόφος, Apollod.† as pr. n., son of Hercules and a Thespiad.

Θρέψις, εως, ἡ, (τρέφω) *a feeding, nourishing, nourishment*, Sext. Emp.

Θρηΐκη, v. Θρᾴκη.

Θρηϊκίη, ἡ, poet. for Θρᾴκη, Il.

Θρηΐκιος, ΐη, ϊον, poet. for Θρήκιος, Θρᾴκιος, Il. and Hes. [ῐκ, but Alexandr. and later also ῑκ, Ruhnk. Ep. Cr. p. 300.]

Θρῆϊξ, ϊκος, ὁ, poet. for Θρῆξ, Θρᾷξ, Il.; later also Θρήϊξ, ῑκος, Jac. A. P. p. 585.

Θρήϊσσα, ἡ, poet. for Θρῆσσα, Θρᾷσσα.

Θρήκη, ἡ, Ion. for Θρᾴκη, Il., and Hes. Hence

Θρήκηθεν, adv. *from Thrace*, Il. 9, 5.

Θρήκηνδε, adv. *to Thrace*, Od. 8, 361.

Θρήκιος, ίη, ιον, Ion. for Θρᾴκιος.

Θρηνέρως, ωτος, ὁ, ἡ, (θρηνέω, ἔρως) *a querulous lover*, cf. δύςερως.

Θρηνέω, ῶ, (θρῆνος) *to wail, lament*, Od. 24, 61. Construct.: c. acc. cognato, ἀοιδὴν θρηνεῖν, *to sing* a dirge or lament, Il. 24, 722; so, γόον θρ., Aesch. Fr. 412: but also c. acc. objecti, vel rei, θρ. πόνους, Aesch. Pr. 615; vel pers., θρ. τὸν φύντα, Eur. Cresphont. 13. Hence

Θρήνημα, ατος, τό, *a lament*, Eur. Or. 132, etc.

Θρηνητέον, verb adj. from θρηνέω, *one must lament*, Apollon. ap. Stob. p. 617, 55.

Θρηνητήρ, ῆρος, ὁ, (θρηνέω) *a mourner, wailer*, Aesch. Pers. 937.

Θρηνητής, οῦ, ὁ,=foreg., Id. Ag. 1075. Hence

Θρηνητικός, ή, όν, *inclined to wailing* or *mourning*, Arist. Eth. N. Adv. -κῶς.

Θρηνήτρια, ας, ἡ, fem. from θρηνητήρ, *a woman-mourner*, Lat. *praefica.*

Θρηνήτωρ, ορος, ὁ,=θρηνητήρ.

Θρῆνος, ου, ὁ, (θρέομαι) *a wailing, lamenting*, esp. *a funeral-song, dirge, lament*, like the Gaelic *coronach*, Il. 24, 721, Hdt. 2, 79, 85, and Trag.: *a complaint, sad strain*, H. Hom. 18, 18, and so usu. in prose: cf. Francke Callin. p. 125 sq.

Θρῆνυξ,=sq., Euphor. 35.

Θρῆνυς, υος, ὁ, (θράω, θρᾶνος) *a footstool*, elsewh. ὑποπόδιον, oft. in Hom.—II. in Il. 15, 729 θρ. ἑπταπόδης, *the seven-foot* bench, is the seat of the helmsman or the rowers.

Θρηνῳδέω, ῶ, *to sing a dirge* or *lament:* hence

Θρηνῴδημα, ατος, τό, *a dirge, lament.*

Θρηνώδης, ες, (θρῆνος, εἶδος) *like a dirge, mournful*, Plat. Rep. 411 A.

Θρηνῳδία, ας, ἡ, *a lamenting, mourning*, Plat.: from

Θρηνῳδός, όν, (θρῆνος, ᾠδή) *singing a dirge, lamenting:* also as subst., *a mourner*, Alciphr.

Θρῆξ, ῃκός, ὁ, Ion. for Θρᾷξ, Il.; fem. Θρῇσσα, ἡ, q. v.

Θρησκεία, or -ία, ας, ἡ, (θρησκεύω) *religious worship, service, observance* or *usage*, Hdt. 2, 18, 37: *religion*, N. T.

Θρήσκευμα, ατος, τό, (θρησκεύω) *religious worship*, Eccl.

Θρησκεύσιμος, ον, *of, belonging to worship*, Eccl.

Θρησκευτήριον, ου, τό, *a place of worship.*

Θρησκευτής, οῦ, ὁ, *a worshipper.* Eccl.: from

Θρησκεύω, (θρῆσκος) *to introduce and hold religious observances, observe religiously*, Hdt. 2, 64.—II. in genl. *to worship, adore*, θεούς, Hdn.

Θρησκίη, or as Schw. prefers -ηΐη. ης, Ion. for θρησκεία, Hdt.

Θρῆσκος, ον, *religious*, N. T.: also in bad sense, *fanatic, superstitious.* (Acc. to Plut. Alex. 2, from Θρῆξ, because of their mysteries: others from τρέω, *full of religious fear;* or from θρέω, *muttering forms of prayer*, cf. Pers. 5, 184, and our *Lollards;* hence also written θρέσκος, etc certainly akin to θεραπεύω.)

Θρῆσσα, ης, ἡ, Ion. for Θρᾷσσα.

Θρῑάζω, (Θριαί) *to be in prophetic rapture*, Soph. Fr. 415.—II. (θρῖον) *to gather fig-leaves.*

†Θρῖα, ας, and Θριώ, οῦς, ἡ, *Thrīa*, an Attic deme of the tribe Oeneïs; adv., Θριᾶσιν, *in Thria;* Θρίωζε, *to Thria* or *the Thriasian plain*, Thuc. 1, 114.

Θρῖαί, ῶν, αἱ, *the Thriae*, Parnassian nymphs, the nurses of Apollo, who invented a kind of soothsaying by means of pebbles drawn from an urn, Ilgen and Herm. H. Hom. Merc. 552: hence—2. *the pebbles* or *lots themselves*, (Lat. *sortes*): and—3. *the divinations drawn therefrom, oracles*, Callim. Cf. Lob. Aglaoph. 2, 814, sq. The Thriae are said to have been *three*, whence some think to derive their name.

Θρῐαμβευτής, οῦ, ὁ, *one who enjoys a triumph:* from

Θρῐαμβεύω, (θρίαμβος) *to triumph*, ὑπό τινος, as in Lat. *triumphare de aliquo, over* one, Plut.—II. *to lead in triumph*, Plut., and N. T.—III. *to make to triumph*, N. T.

Θρῐαμβικός, ή, όν, (θρίαμβος) *of, belonging to a triumph*, Plut.

Θρῐαμβίς, ίδος, pecul. fem. of θριαμβικός, Auct. ap. Suid.

Θριαμβοδῑθύραμβος, ον, (θρίαμβος, διθύραμβος) epith. of Bacchus, Pratin. ap. Ath. 617 F, cf. sq., and διθύραμβος.

Θρίαμβος, ου, ὁ, *a hymn to Bacchus.*

sung in festal processions to his honour, Cratin. Didasc. 1: hence as a name for Bacchus, v. foreg. (Whence the θρ- or θρι- comes we know not: the -αμβος is prob. from ἰάπτω, ἅπτω, as in ἴαμβος, q. v.)—II. used to express the Roman *triumphus*, which seems to be akin to it, Plut. [ῐ]

†Θριάσιος, α, ον, *of Thria, Thriasian*, τὸ Θριάσιον πεδίον, *the Thriasian plain*, a fruitful plain of Attica between Thria and Eleusis, Hdt. 8, 65; 9, 7.

Θριγγίον, -γος, -γόω, later and softer forms for θριγκίον, etc.

Θριγκίον, ου, τό, dim. from sq.

ΘΡΙΓΚΟ΄Σ, οῦ, ὁ, *the topmost course of stones in a wall*, which projected over the rest and kept off the rain, *the coping, eavēs, cornice*, like γεῖσον, Od. 17, 267: usu. of *outer* walls, but in Od. 7, 87, θριγκὸς κυάνοιο, *a cornice* of blue metal, on the *inside* of the room.—2. metaph. *the topmost, finishing point* of a thing, *the top* or *last stone*, Plat. Rep. 534 E.—II. later, *the wall itself, a fence* of any sort, Plut. Hence

Θριγκόω, ῶ, *to surround with a* θριγκός or *coping*, αὐλὴν ἐθρίγκωσεν ἀχέρδῳ, *he fenced* it *at top* with thorn-bushes, Od. 14, 10.—II. *to build even to the coping stone*, and so metaph. *to put an end to, make an end of*, ἄτας θριγκοῦν, Aesch. Ag. 1283: δῶμα κακοῖς θριγκοῦν, *to bring* the house *to the height* of misery, Eur. H. F. 1280.

Θριγκώδης, ες, (θριγκός, εἶδος) *like a coping* or *fence*.

Θρίγκωμα, ατος, τό, *a coping, cornice*, Eur. I. T. 74: *a fence*.

Θρίγκωσις, εως, ἡ, (θριγκόω) *a fencing with a* θριγκός.

Θριγχός, θρίγχωμα, late forms of θριγκός, etc.

Θρῑδᾰκηΐς, ίδος, pecul. fem. of θριδάκινος, Nic. Th. 838. [where ι is short.]

Θριδακίνη, ης, ἡ, *the garden lettuce*, Lat. *lactuca sativa*, Hipp.: strictly however the Att. form of Ion. and Dor. θρίδαξ, Lob. Phryn. 130.—II. *a* kind of *cake*, Ath. [⏑⏑––, as Amphis Ial. 1, ubi v. Meineke; who considers the passage of Eubul. Ἀστύτ. 1, where it is θρῑδᾰκῑνη, to be corrupt.]

Θρῑδᾰκῑνίς, ίδος, ἡ, dim. from θριδακίνη, Stratt. Incert. 1, 6.

Θρῑδάκῑνος, η, ον, (θρίδαξ) *of lettuce*, Luc. [ᾰ]

Θρῑδᾰκίσκη, ης, ἡ, dim. from θριδακίνη, Alcm. 18.

Θρῑδᾰκώδης, ες, (θρίδαξ, εἶδος) *lettuce-like*, Diosc.

Θρίδαξ or θρῖδαξ, ᾰκος, ἡ, Ion. and Dor. for θριδακίνη: *lettuce*, Epich. p. 102, Hdt. 3, 32. [ῐ seemingly in Epich., cf. A. P. 9, 412; 12, 295. v. θριδακηΐς, θριδακίνη: hence in Hdt,. Thom. M., etc., written θρίδαξ: but acc. to Draco p. 76, 10 ῑ, and so Lob. Phryn. 130 always writes θρῖδαξ.]

Θρίζω, poet. syncop. for θερίζω, Aesch. Ag. 536.

†Θριῆσιν, adv. = Θριᾶσιν, v. sub Θρῖα, Ath. 255 C.

Θρινάκη, = θρῖναξ, Gramm.

Θρῑνᾰκίη, ης, ἡ, Ep. for sq., Od. 11, 107, etc.

Θρῑνακρία, ας, ἡ, and Θρῑνακρίς, ίδος, ἡ, (θρῖναξ) strictly *the trident-land*, sub. γῆ or νῆσος, an old name of Sicily from its *three promontories*, Lat. *Trinacria*.

Θρῖναξ, ᾰκος, ὁ, (τρίς, ἀκή, ἄκρα, for τρίναξ) *a trident, three-pronged fork*, esp. to stir grain with, also written τρίναξ. [ῑ, Ar. Pac. 567, Nic. Th. 114: but later also ῐ, Anth., cf. Draco, p. 121.]

ΘΡΙ΄Ξ, ἡ, gen. τρῐχός, dat. pl. θριξί: *the hair*, both of man and beast, Hom.; *the hair of the head*, but also with κεφαλῆς added, Od. 13, 399: sheep's *wool*, Il. 3, 273, Hes. Op. 515: pig's *bristles*, Il. 19, 254, Od. 10, 239: later also *feathers, plumage*, Gal. ap. Lob. Phryn. 339.—Proverb. θρὶξ ἀνὰ μέσσον, *only a hair's breadth*, Theocr. 14, 9. Hom. and Hes. use it only in plur.: from Aesch. downwds. also in sing.

Θρῖοβόλος, ον, (Θριαί 2, βάλλω) *throwing pebbles into the divining-urn*: hence ὁ θρ., *a soothsayer*, cf. Lob. Aglaoph. 2, 814.

ΘΡΙ͞ΟΝ, ου, τό, *a fig-leaf*, Ar. Vesp. 436; also in genl. *a leaf*, Nic.—2. metaph. of things like a fig-leaf, as *a leaf-like membrane*, θρίω ἐγκεφάλου, Ar. Ran. 134.—II. *a mixture of eggs, lard, honey, flour*, etc., a kind of *stuffing* or *forcemeat*, so called because it was wrapped in fig-leaves, Schol. Ar. Ran. 134, Ach. 1100. (Prob. from τρίς, τρία, from *the three lobes* of the fig-leaf.) [ῑ, Ar. Eq. 954, cf. Ach. 158, 1102: but ῐ, Theocr. 13, 40, Ep. Adesp. 222, 2, nisi ibi leg. θρύον, Jac. A. P. p. 622.]

ΘΡΙ΄ΟΣ, ου, ὁ, usu. in plur. οἱ θρίοι, *the reefs* or *little ropes on the lower part of the sail*, used to take it up and make it smaller, elsewh. ἔκφοροι, cf. Ar. Eq. 440, and τέρθριος. [ῐ]

Θρῖοφόρος, ον, (Θριαί 2, φέρω) *carrying the divining pebbles, divining therefrom*, cf. θυρσοφόρος, Lob. Aglaoph. 2, p. 814.

Θρῖπηδέστατος, ον, dub. for sq., Luc.

Θρῖπήδεστος, ον, (θρίψ, ἔδω) *worm-eaten*, σφραγίδια θ., Ar. Thesm. 427, were prob. at first *pieces of worm-eaten wood used as seals*, and then *seals cut in imitation of them*, Müller Archäol. d. Kunst, § 97, 2.

Θρῖπόβρωτος, ον, (θρίψ, βιβρώσκω) = foreg., Lyc.

Θρῖποφάγος, ον, (θρίψ, φαγεῖν) *eating wood-worms*, Arist. H. A. [ᾰ]

Θρῖπώδης, ες, (θρίψ, εἶδος) *worm-eaten*: hence θριπωδέστατον, Theophr. H. P. 3, 9, 5, ubi Stephan. θριπηδέστατον.

Θρίσσα, ης, ἡ, Att. θρίττα, *a fish*, elsewh. τριχίας, and so from θρίξ, Arist. H. A.

Θρίσσος, ου, ὁ, = θρίσσα, Anth.

Θρίψ, gen. θρῖπός, ὁ, *a worm*, esp. *a wood-worm*, Lat. *cossus*, Theophr.: prob. also ἡ θρίψ, Lob. Phryn. 400. (Prob. from τρίβω, cf. ἴψ.)

Θροέω, ῶ, (θρόος) *to cry aloud, shriek forth*, and in genl. *to speck, declare*, Trag., as Aesch. Pr. 608: also in pass. form c. act. signf. θροούμενος ἔπος, Aesch. Eum. 486.—II. = σοβέω, *to frighten*: hence in pass. *to be frightened* or *troubled*, N. T.

Θρομβεῖον, ου, τό, Ion. θρομβήϊον, dim. from θρόμβος, *a little lump*, Nic.

Θρομβίον, ου, τό, dim. from θρόμβος, like foreg., Diosc.

Θρομβοειδής, ές, (θρόμβος, εἶδος) *like a* θρόμβος, *full of* θρόμβοι, *curdled, clotted*, Hipp.

Θρόμβος, ου, ὁ, *a lump, piece*, Lat. *grumus*, as of asphalt, Hdt. 1, 179: esp. *of blood, a clot* or *gout*, Aesch. Cho. 533, Eum. 184; of milk, *a curd*, Antiph. Aphrodis. 1, 8: also of things made up of small parts, θρόμβοι ἁλῶν, like χόνδροι ἁλ., *coarse* salt. (Prob. from τρέφω, τέτροφα.) Hence

Θρομβόω, ῶ, *to make curdled* or *clotted*. Pass. θρομβόομαι, *to become so*, Nic.

Θρομβώδης, ες, = θρομβοειδής Soph. Tr. 702.

Θρόμβωσις, εως, ἡ, (θρομβόω) *a making clotted* or *curdled*.—II. (from pass.) *a becoming so*, θρ. γάλακτος, *curdled* milk, Diosc.

Θρονίζω, (θρόνος) *to seat upon a throne*: pass. *to sit on one*, LXX.

Θρονίον, ου, τό, dim. from θρόνος

†Θρόνιον, ου, τό, *Thrŏnium*, the capital city of the Locri Epicnemidii near the river Boagrius, Il. 2, 533, Thuc 2, 26.—2. a city of Thesprotia in Epirus, Paus. Hence

†Θρόνιος, α, ον, *of* or *belonging to Thronium* (1); pecul. fem. Θρονιάς, άδος, ἡ Θρον. πόλις, Eur. I. A. 264.

Θρονίς, ίδος, ἡ, = -όνιον, Themist.

Θρονισμός, οῦ, ὁ, (θρονίζω) *a seating on a throne, enthroning*, Synes.

Θρονιστής, οῦ, ὁ, (θρονίζω) *one who enthrones*, Id.

†Θρονῖτις, ιδος, ἡ, = Θρονιάς, Lyc.; v. sub Θρόνιος.

Θρόνον, ου, τό, only used in plur. τὰ θρόνα, *flowers*, etc. *embroidered on cloth*, Il. 22, 441.—II. later τὰ θρόνα are *flowers* or *herbs, used as drugs and charms*, Theocr. 2, 59. And so the word, like φάρμακον, is first a means of colouring and then of charming.

Θρονοποιός, όν, (θρόνος, ποιέω) *making thrones*.

Θρόνος, ου, ὁ, *a seat, chair*, esp. *a large, easy chair*, oft. in Hom. as the seat both of gods and men: his θρόνος must have been high, for they who sat on it had a footstool (θρῆνυς); it was often adorned with gold and silver, hence χρύσεος, ἀργυρόηλος, also spread with carpets or fleeces, (τάπητες, χλαῖναι, ῥήγεα, κώεα.)—II. later *a throne* in our sense, *a chair of state*, θρ. βασιλήϊος, Hdt. 1, 14; and so alone, freq. in Xen.; *the chair of a judge, teacher, orator*, etc.: hence οἱ θρόνοι, *the throne*, i. e. the king's estate or dignity, Soph. Ant. 166. (From *θράω, θρᾶνος, θρῆνυς.) Hence

Θρόνωσις, εως, ἡ, = θρονισμός, esp. of *the enthronement and installation of the newly initiated*, at the mysteries of the Corybantes, Heind. Plat. Euthyd. 277 D.

Θρόος, ὁ, Att. contr. θροῦς, οῦ, (θρέω, θροέω) *a noise* as of many voices, in Hom. only once of the cries of a number of people, Il. 4, 437; *a murmuring* of discontented people, Thuc. 8, 79.—II. *a report*, Lat. *rumor*, Xen. Cyr. 6, 1, 37.

Θρῠαλλίδιον, ου, τό, dim. from θρυαλλίς, Luc.

Θρῠαλλίς, ίδος, ἡ, *a wick*, Ar. Nub. 59, 585.—II. *a plant which*, like our rush, *was used for making wicks*, Nic.

Θρῡγᾰνάω, or -νόω, ῶ, also τρῡγονάω, θύραν θρ., *to tap at the door*, only in Ar. Eccl. 34.

Θρύῑνος, η, ον, (θρύον) *rushy*. [ῑ]

Θρυλλέω, ῶ, or θρῡλέω [ῡ], cf. θρύλλος: *to make a great noise, talk constantly, babble*, Ar. Eq. 348.—II. c. acc. rei, *to be always talking about* a thing, *make* it *the common talk*, τι, Plat. Phaed. 65 B, Isocr. 282 B: hence in pass. *to be the common talk*, τὸ θρυλούμενον or τεθρυλημένον, *a common topic, what is in every one's mouth*, Isocr. 419 C, Dem., etc. (Akin to θρέομαι, θρόος, θόρυβος.) Hence

Θρύλλημα, ατος, τό, also θρύλημα [ῡ], *that which is much talked about, the common talk*, LXX.

Θρύλλιγμα, ατος, τό, also θρύλιγμα, (θρυλλίσσω) *that which is broken a fragment*, Lyc. 880. [ῠ]

Θρυλλίζω, or θρῡλίζω, f. -ίσω, (θρύλλος) *to make a false, ill sound in playing on the cithara*, H. Hom. Merc. 488.

Θρυλλίσσω, f. -ξω, *to break in pieces, shiver*, θρυλλίχθη δὲ μέτωπον, Il. 23, 396. (Akin to θραύω, θρύπτω, τρύω.)

Θρύλλος, ὁ, or θρῦλος, ου, like θρόος and θόρυβος, *a noise as of many voices, a shouting, tumult, murmuring*, Batr. 135. In the Edd. this family of words usu. has λλ: but several gramm. prefer single λ, e. g. E. M. p. 456, 39, Eust. Il. 1307, 42, cf. Schäf. Dion. Comp. p. 122, and so Bekker always writes it, υ being long by nature.)

Θρύμμα, ατος, τό, (θρύπτω) *that which is broken off, a piece, bit*, Ar. Fr. 208. Hence

Θρυμμᾰτίς, ίδος, ἡ, *a sort of cake*, Antiph. Parasit. 5.

Θρῠόεις, εσσα, εν, (θρύον) *rushy*, Nic.

†**Θρυόεσσα**, ἡ, πόλις,=Θρύον, Il. 11, 711.

Θρύον, ου, τό, *a rush*, Lat. *juncus*, Il. 21, 351.—II.=στρύχνος μανικός, Diosc.

†**Θρύον**, ου, τό, *Thryum*, a city of Elis on the Alpheus, in the dominions of Nestor, Il. 2, 592, which some consider same as later Ἐπιτάλιον, Strab. p. 349; at this place was a ford, H. Hom. Ap. 423; v. Ilgen ad loc. (H. Ap. Pyth. 245.)

Θρυπτικός, ή, όν, *able to break* or *crush, breaking, crushing*, τινός, Gal. —II. pass. *easily broken*, hence metaph. *soft, delicate, effeminate*, Xen. Cyr. 8, 8, 15. Adv. -κῶς: from

Θρύπτω, fut. θρύψω: fut. mid. c. pass. signf. θρύψομαι: aor. pass. ἐτρύφην [ῠ] *To break in pieces, crush, shiver*, in which orig. signf. it is chiefly used by Gramm.; but also Theocr. 17, 80, and pass. θρύπτεσθαι, *to be broken*, Plat. Parm. 165 B: and so freq. in compds. ἀποθρύπτω, διαθρύπτω, etc.—II. much more freq. in moral signf., like Lat. *frangere, to break, crush*, and so *weaken, enfeeble, unman*, esp. by debauchery and luxury, in act., only in Tim. Locr. 103 B, and late authors; but in pass., c. fut. mid. (Ar. Eq. 1163), *to be enfeebled and enervated*, μαλακίᾳ θρύπτεσθαι, Xen. Symp. 8, 8, cf. Ruhnk. Tim.: absol. *to be weak and wanton*, and so—III. metaph.—1. *to live a wanton life, riot*, Luc. Piscat. 31, Gymn. 29: adv. perf. pass. τεθρυμμένως, *wantonly, effeminately*, Plut.—2. *to play the woman, be coy and prudish, give one's self airs, bridle up*, esp. when one is asked to do something, like Lat. *delicias facere*, Plat. Phaedr. 228 C, Xen. Symp. 8, 4; or when one declines an offer, in order to have a better one made, Plut., cf. Br. Ar. Eq. 1163, Dorv. Char. p. 472: sometimes joined with the equiv. ἀκκίζεσθαι or ὡραΐζεσθαι, Eupol. Incert. 23, cf. Ruhnk. Tim. p. 19: θρύπτεσθαι πρός τινα, *to give one's self airs toward* another, Plut. Flamin. 18, Luc. Dial. Meret. 12, 1: hence in genl. *to be conceited, grow conceited*, Ar. Eq. 1163, cf. Dorvill. l. c.; θρύπτεσθαί τινι, *to be proud of* a thing, Anth.: *to boast, brag*, Lat. *gloriari*, Heliod. (Hence τρυφή and θρυπτικός: akin to τρύω, θραύω, q. v. signf. II.) Hence

Θρύψις, εως, ἡ, *a breaking in pieces, crushing, dissolving*, Arist. Anim.—II. metaph. *softness, weakness, debauchery*, Xen. Cyr. 8, 8, 16.

Θρῠώδης, ες, (θρύον, εἶδος) *full of rushes, rushy*, Strab.

Θρώσκω, lengthd. from root ΘΟΡ-, which appears in fut. and aor.: fut. θοροῦμαι, Ion. θορέομαι: aor. ἔθορον, subj. θόρω (hence in Od. 22, 303 write θόρωσιν for Wolf's faulty θορῶσιν), inf. θορεῖν. *To leap, spring*, Il. 10, 528, etc. of the arrow which *leaps* from the string; also freq. in Il. of the lot *leaping* from the helmet; also of beans *tossed* from the winnowing shovel, Il. 13, 589.—2. foll. by prep., θρ. ἐπί τινι, *to leap* or *spring upon* one, i. e. *attack, assault* him, Hom.; also, ἔν τινι, Il. 5, 161, though perh. this place belongs to ἐνθρώσκω: in this signf. Hom. always uses aor., in the former he has pres. impf. and aor. The word is rare in Od.—II. transit. like θόρνυμαι, *to mount, impregnate*, Aesch. Eum. 660, Fr. 13: hence

Θρωσμός, οῦ, ὁ, *a height* or *hill*, as it were *springing* from the plain, hence θ. πεδίοιο, Il. 10, 160; 11, 56, ποταμοῖο, Ap. Rh. 2, 823.

Θύα, ἡ, v. θυία. [ῠ]

Θῠάζω, (θύω) *to burn incense*, esp. *to celebrate Bacchic orgies*, hence *to be mad*: late word.

†**Θυαμία**, ας, ἡ, *Thyamia*, a fortress near Sicyon, Xen. Hell. 7, 2, 1.

†**Θύαμις**, ιδος, ὁ, *Thyămis*, a river of Epirus, separating Thesprotia from Cestrine, now the *Calama*, Thuc. 1, 46.

†**Θύαμος**, ου, ὁ, *Mt. Thyamus*, a mountain of Acarnania, branching off from Pindus, Thuc. 3, 106.

Θῠᾰνία, ας, ἡ, *wantonness, debauchery*, Epich. p. 98: Lacon. word, also συανία. (Prob. from θυάω.)

Θύαρος, ου, ὁ,=αἶρα II., Diosc.

Θῠάς, άδος, ἡ, (θύω)=θυιάς, q. v., Ap. Rh.

Θύασος, ου, ὁ, worse form for θίασος, Elmsl. Bacch. 670.

†**Θυάτειρα**, ας, ἡ, *Thyatīra*, a city of Lydia on the Lycus, a branch of the Hyllus, anciently called *Pelopia*, now *Akhissar*, Strab., Polyb.: one of the seven churches of the Apocalypse, N. T.

Θῠάω, ῶ, Lat. *subare*, of swine in the rutting season, Arist. H. A.

Θυβριάς, άδος, ἡ, = Θυμβριάς, Anth.: from

Θύβρις, ιδος, ἡ,=Θύμβρις, q. v.

Θῠγάτηρ, ἡ, gen. θυγᾰτέρος contr. θυγατρός, dat. θυγᾰτέρι, θυγατρί, acc. θυγᾰτέρα, but Ep. θύγατρα, voc. θύγᾰτερ: Hom. has both forms, the trisyll. only is used in prose: *a daughter*, Hom.: Pind. calls his Odes Μοισᾶν θυγατέρες, N. 4, 4.—II. in genl. *a girl, maiden*, as παῖς is both *son* and *boy*, Br. Soph. O. T. 1102.—III. *a maid-servant, slave*, Lob. Phryn. 239. Of same root with Sanscr. *duhitri*, Goth. *dauthar*, our *daughter*, Germ. *tochter*.) [ῠ strictly, but in Hom. and Ep. ῡ metri grat. in all quadrisyll. cases, even when the 4th syll. is cut off, as Od. 15, 364.] Hence

Θῠγατρῐδῆ, ῆς, ἡ, *a daughter's daughter, grand-daughter*, Andoc. 17, 2: and

Θῠγατρῐδοῦς, οῦ, ὁ, Ion. -δέος, Hdt. 5, 67, *a daughter's son, grandson*.

Θῠγατρίζω, f. -ίσω, (θυγάτηρ) *to call daughter*.

Θῡγάτριον, ου, τό, dim. from θυγάτηρ, *a little daughter* or *girl*, Macho ap. Ath. 581 C.

Θῠγατρόγᾰμος, ον, (θυγάτηρ, γαμέω) *married to one's daughter*, Nonn.

Θῠγατρογόνος, ον, (θυγάτηρ, *γένω) *begetting* or *bearing daughters*, Nonn.

Θῠεία, ας, ἡ, *a mortar*, Ar. Nub. 676: also θυΐα and as dissyll. θυία, on which different forms v. Lob. Phryn. 165. (Prob. from θύω, because of the beating and bruising.) Hence

Θῠείδιον, ου, τό, dim. from θυεία, Ar. Plut. 710.

Θύελλα, ης, ἡ, *a storm*, of the most violent kind, *a hurricane, whirlwind*, hence in Hom., ἁρπάξασα θύελλα: he also joins ἀνέμοιο θύελλα, ἀνέμων θύελλα, Ζεφύρου καὶ Νότου θύελλα: but πυρὸς θύελλαι are prob. *thunder-storms*, Od. 12, 68: also in Trag., metaph., ἄτης θύελλαι, Aesch. Ag. 819. (From θύω, as ἄελλα from *ἄω, ἄημι.) [ῠ] Hence

Θῠέλλειος, εία, ειον,=sq., Orac. ap. Suid. voc. Ἰουλιανός.

Θῠελλήεις, εσσα, εν, *stormy, storm-like*, Nonn.

Θῠελλόπους, ὁ, ἡ, πουν, τό, gen. ποδος, (θύελλα, πούς) *storm-footed, storm-swift*, Nonn.: more usu. ἀελλόπ.

Θῠελλοτόκος, ον, (θύελλα, τίκτω) *producing storms*.

Θῠελλοφορέω, ῶ, (θύελλα, φέρω) *to carry away in a storm*: pass. *to be so carried away*, Diod.

Θῠελλώδης, ες, (θύελλα, εἶδος) *storm-like, stormy*.

†**Θυέστειος**, α, ον, *of* or *belonging to Thyestes, Thyestēan*, Ar. Ach. 433.

Θῠέστης, ου, ὁ, (θυεία) *a pestle*, more usu. δοῖδυξ, Dionys. Tyr. ap. Phot.

†**Θυέστης**, ου, ὁ, Ep. also Θυέστα, *Thyestes*, son of Pelops, brother of Atreus, and father of Aegisthus, Il. 2, 107; Aesch. Ag. 1242, etc.

†**Θυεστιάδης**, ου, ὁ, *son of Thyestes*, i. e. Aegisthus, Od. 4, 518.

Θύεστος, ου, ὁ, *a drink extracted from bruised spices*, like Lat. *moretum*.

Θῠήεις, εσσα, εν, (θύος) *smoking* or *smelling with incense, fragrant*, in Hom. always epith. of βωμός, Il. 8, 48, Od. 8, 363: but in Hom. H. Merc. 237, of Mercury's swaddling-clothes.

Θῠηκόος, ὁ,=θυοσκόος, Inscr.

Θῠηλέομαι, v. θυλέομαι.

Θῠηλή, ῆς, ἡ, (θύω) *the part of the victim that was burnt*, Il. 9, 220: in genl. *an offering, cake, incense*, etc., θυηλὴ Ἄρεως, i. e. the blood of the slain, which was an offering to Mars, Soph. El. 1423.—II. *the offering itself, and divination* therefrom.

Θυήλημα, ατος, τό, v. l. for θύλημα, Theophr.

Θύημα, ατος, τό, (θύω)=θυηλή. [ῠ]

Θῠηπολέω, ῶ, *to be a* θυηπόλος, *busy one's self with sacrifices*, Soph. Fr. 468.—2. trans. *to make an offering, sacrifice*, τι Κρόνῳ, Soph. Fr. 132, v. Ruhnk. Tim. p. 193.

Θῠηπολία, ας, ἡ, *a making of offerings, sacrificing*, Ap. Rh.: and

Θῠηπόλιον, ου, τό, *an altar*, Dor. ap. Ath. 413 A.: from

Θῠηπόλος, ον, also η, ον, Suid., (θύος, πολέω) *one who busies himself about offerings, a priest*, Ar. Pac. 1124.

Θῠητής, οῦ, ὁ,=foreg., Näke Choeril. p. 229.

Θῠηφάγος, ον, (θύος, φαγεῖν) *eating* or *devouring offerings*, φλόξ, Aesch. Ag. 597. [ᾰ]

Θυία, ας, ἡ, also θῠΐα, and θύα [ῠ] (from θύω to smell): *an African tree with sweet-smelling wood*, used for making costly furniture, Lat. *citrus*, Theophr.: seemingly just the same as Homer's θύον: it is disputed whether it be a kind of *cedar*, or the *savin*, or the African *arbor vitae*: perh. in very late authors *the citron*.—II.=θυεία, v. sq.

Θυΐα, ας, ἡ,=foreg. I.—II.=θυεία, also θυία, v. Lob. Phryn. p. 165. [⏑⏑–, for Elmsl. Ach. 193, is wrong in supposing ι to be long: when the penult. was to be long, *θυεία* was used.]

Θυῖα, ων, τά, (θύω) *a Bacchic feast* at Elis, Paus. 6, 26, 1.

†Θυῖα, ας, ἡ, *Thyia*, daughter of the Cephisus, Hdt. 7, 178: in Paus. of the Castalius, 10, 6, 4.—II. a place near Delphi named after her, Hdt. l. c.

Θυῖαι, ῶν, αἱ,=*θυιάδες*, Strab., and so Böckh Soph. Ant. 1152.

Θυιάς, άδος, ἡ, more rarely *θυϊάς* [ῐ], and *θυάς*, Bentl. Hor. Od. 2, 19, 9, Blomf. Aesch. Theb. 498, (*θύω*): *a mad* or *inspired woman*, esp. *a Bacchante*, Aesch. l. c.—II. as fem. adj. *raving, frantic*, and in genl. *passionate, mad for love*, Lyc. 143: more rarely as masc., Jac. Del. Epigr. 4, 45.

Θῠΐδιον, ου, τό, dim. from *θυΐς*, Damocr. ap. Gal. [ῐδ]

Θύϊνος, η, ον, *made of the wood of the tree θυία*, Lat. *citrinus*, Callix. ap. Ath. 205 B. [ῡῐ]

Θυΐον, ου, τό,=*θύον*, dub.

Θῠΐς, ΐδος, ἡ,=*θυεία*, Damocr. ap. Gal.

Θῠΐσκη, ης, ἡ, *a censer*, LXX.

Θυΐτης, ου, ὁ, sub. *λίθος*, *an Aethiopian stone*, Diosc. [ῑ]

Θυίω,=*θύω*, *to rage, be inspired*, H. Hom. Merc. 560, where it is prob. *θυΐω*. [⏑ ⏑ –]

Θῡλᾰκίζω, f. -ίσω, (*θύλακος*) *to put* scraps *in a sack*: and so *to beg*.

Θῡλάκιον, ου, τό, dim. from *θύλακος*, Hdt. 3, 105; also *the seed-vessel* of a plant, Diosc. [ᾰ]

Θῡλᾰκίς, ίδος, ἡ, dim. from *θύλακος*, Ael.

Θῡλᾰκίσκη, ης, ἡ, -κίσκιον, ου, τό, and -κίσκος, ου, ὁ, Ar. Fr. 464, dim. from *θύλακος*: also *a seed-vessel*, like *θυλάκιον*, Diosc.

Θῡλᾰκίτης, ου, ὁ, fem. *θῡλᾰκῖτις, ιδος*,=sq.

Θῡλᾰκοειδής, ές, (*θύλακος, εἶδος*) *like a bag* or *sack*, Arist. H. A.

Θῡλᾰκόεις, εσσα, εν,=foreg., Nic.

Θύλᾰκος, ου, ὁ, *a bag, sack, pouch*, usu. of leather, Hdt. 3, 46.—II. in plur., *the loose trowsers* of the Persians and other Orientals, Eur. Cycl. 182, Ar. Vesp. 1087. [ῡ]

†Θύλακος, ου, ὁ, *Thylăcus*, a statuary, brother of Aneathus, Paus. 5, 23, 5.

Θῡλᾰκοτρώξ, ῶγος, ὁ, ἡ, (*θύλακος, τρώγω*) *gnawing sacks*.

Θῡλᾰκοφορέω, ῶ, *to carry a sack* or *pouch*, Ar. Fr. 619: from

Θῡλᾰκοφόρος, ον, (*θύλακος, φέρω*) *carrying a sack* or *pouch*, v. l. for foreg., Ib.

Θῡλᾰκώδης, ες,=*θυλακοειδής*, Theophr.

Θῦλαξ, ᾰκος, ὁ, and *θῡλάς, άδος, ἡ*,=*θύλακος*.

Θυλέομαι, f. -ήσομαι, dep. mid., *to offer*, prob. l. for *θυηλ*. Hence

Θύλημα, ατος, τό, *that which is offered*, usu. in plur. *θυλήματα, cakes, incense*, etc., Ar. Pac. 1040. [ῡ Pherecr. Αὐτομ. 1, 5, ubi v. Meineke.]

Θῦλις, εως, ἡ,=*θύλακος*.

Θῦμα, ατος, τό, (*θύω*) *that which is slain* or *offered, a victim, sacrifice, offering*, Trag., as Aesch. Ag. 1310, Soph. Phil. 8: usu. of animals, but also, *πάγκαρπα θ., offerings* of all fruits, Soph. El. 634.

Θῡμάγροικος, ον, (*θυμός, ἀγροῖκος*) *rude* or *boorish of mind*.

Θῡμαίνω, f. -ᾰνῶ, (*θυμός*) *to be wroth, angry*, Hes. Sc. 262; *τινί, at one*, Ar. Nub. 1478.

†Θυμαιτίδαι, ῶν, οἱ, *Thymaetidae*, an Attic deme of the tribe Hippothoöntis, so called after a hero Θύμαιτος, Plut. Thes. 19: less correctly *Θυμοιτ.*: hence

†Θυμαιτίς, ίδος, ἡ, *of the deme Thymaetidae*, Ar. Vesp. 1138.

Θῡμαλγής, ές, (*θυμός, ἀλγέω*) *heart-grieving, painful*, freq. in Hom.: opp. to *θυμηδής, θυμήρης*.

Θῡμᾰλίς, ῖδος, ἡ,=*τιθυμαλίς*, dub.

Θῡμάλωψ, ωπος, ὁ, *a piece of burning wood* or *charcoal, a hot coal*, Ar. Ach. 321, Thesm. 729. (From *τύφω*, so that it should strictly be *θυμμάλωψ*: for the termin., cf. *μώλωψ* and *αἱμάλωψ*. [ᾰ]

Θῡμᾱρέω, ῶ, *to be well-pleased*, Theocr. 26, 9: from

Θῡμάρης, ες, (*θυμός, ἄρω*) *suiting the mind*, i. e. *well-pleasing, dear, delightful, ἄλοχος*, Il. 9, 336, Od. 23, 232; *σκῆπτρον*, Od. 17, 199: also *θυμήρης, -ρες*, Od. 10, 362, in neut. as adv. Acc. to Schol. this form should be written *θυμῆρες*, the other *θυμαρές*, and so Wolf. Cf. Eust. Od. 23, 232. [ᾱ]

†Θυματίδης, ου, Dor. for *-ητίδης*, (*θύμος*), *of thyme, mixed with thyme*, Ar. Ach. 772.

Θῡμάτιον, τό, dim. from *θῦμα*. [ᾰ]

Θύμβρα, ας, ἡ, a bitter, pungent herb, *Satureia Thymbra, savory*, Diosc.

†Θύμβρα, ας, ἡ, Ep. and Ion. Θύμβρη, ης, *Thymbra*, a town and plain of the Troad on the river Thymbrius, from which the camp of the allies of the Trojans extended to the sea, Il. 10, 430.

Θυμβραία, ἡ,=*θύμβρα*, Hipp.

†Θυμβραῖος, α, ον, *of Thymbra, Thymbraean*, epith. of Apollo, who had a temple at Thymbra, Eur. Rhes. 224; *βωμός*, Id. 508.

†Θυμβραῖος, ου, ὁ, *Thymbraeus*, a Trojan, Il. 11, 320.

†Θύμβραρα, ων, τά, *Thymbrara*, a city of Lydia on or near the Pactōlus, not far from Sardis, Xen. Cyr. 6, 2, 11.

Θυμβρεπίδειπνος, ον, (*θύμβρα, ἐπί, δεῖπνον*) *eating savory*, i. e. *living meanly and poorly*, Ar. Nub. 421.

†Θυμβρία, ας, ἡ, *Thymbria*, a village of Caria near Myus, Strab.

Θυμβριάς, άδος, ἡ, *a nymph of the Tiber* (Θύμβρις): also Θυβριάς.

Θυμβρίη, ης, ἡ,=*θύμβρα*, Hipp.

†Θύμβριον, ου, τό, *Thymbrium*, a city of Phrygia towards the southeast, containing the fountain of Midas; it is now *Isháklí*, Xen. An. 1, 2, 13.

†Θύμβριος, ου, ὁ, *the Thymbrius*, a river of the Troad flowing by Thymbra, Strab.

Θύμβρις, ιδος, ἡ, name of several rivers, esp. *the Tiber*, Leon. Al.: also Θύβρις, Jac. A. P. p. 903:† *the Thymbris*, in Sicily, Theocr. 1, 118.—II. a nymph, mother of Pan, Apollod. 1, 4, 1.

Θυμβρίτης, ου, ὁ, *οἶνος*, wine *flavoured with savory*, Diosc.

Θύμβρον, ου, τό,=*θύμβρα*, Theophr. H. P. 7, 1, 2, though Schneider doubts the neut. form.

Θυμβροφάγος, ον, (*θύμβρα, φαγεῖν*) *eating savory, θυμβροφάγον βλέπειν*, to look *as if one had eaten savory*, make a *savory* or (as we say) *a verjuice face*, Ar. Ach. 254. [ᾰ]

Θυμβρώδης, ες, (*θύμβρα, εἶδος*) *like θύμβρα*, Theophr.

Θυμελαία, ας, ἡ, *a shrub*, the berries of which (*κόκκος Κνίδειος*) are a strong purgative, Diosc.

Θῠμέλη, ης, ἡ, (*θύω*) orig. *a place for sacrifice, an altar, temple*, Aesch. Supp. 667, Eur. Supp. 65: *θυμέλαι Κυκλώπων*, explained to be the Cyclopian *masses of wall* at Mycenae, Eur. I. A. 152.—II. in the Athen. theatre, *an altar-shaped platform* with steps up to it, in the middle of the orchestra, on which stood the leader of the chorus to direct its movements: hence for the orchestra or stage itself, Pratin. ap. Ath. 617 C: also *the theatre and its business*, Lob. Phryn. 164. Hence

Θῠμελικός, ή, όν, *of, belonging to the thymele, scenic*, Plut.: *οἱ θυμελικοί, they who dance round the thymele*, i. e. *the chorus*, opp. to *σκηνικοί*, the regular actors, Lob. Phryn. 164.

†Θύμενος, sync. part. aor. mid. of *θύω* B.

Θῡμέομαι, f. l. for *θυμόομαι*, Valck. Diatr. p. 231.

Θῡμηγερέω, ῶ, (*θυμός, ἀγείρω*) *to collect one's mind, take heart, come to one's self*, only in part. masc. *θυμηγερέων*, Od. 7, 283.

Θῡμηδέω, ῶ, *to be glad-hearted*, Simon. Amorg. 103.

Θῡμηδής, ές, (*θυμός, ἦδος*) *well-pleasing, dear*, Od. 16, 389. Hence

Θῡμηδία, ας, ἡ, *gladness of heart, mirth*, Plut.

Θῡμήρης, ες, Ion. for *θυμάρης*, q. v.

Θυμητίδης, ου, v. *θυματίδης*.

Θῡμίᾱμα, ατος, τό, Ion. *-ίημα*, (*θυμιάω*) *that which is burnt as incense, a preparation for fumigating, incense*, etc., Hdt. 1, 198, etc., cf. *θυμιάω*.

Θῡμίᾱσις, εως, ἡ, (*θυμιάω*) *a fumigating*.—II. *evaporation*, Arist. Meteor.

Θῡμιᾱτήρ, ῆρος, ὁ, *a censer*.

Θῡμιᾱτήριον, ου, τό, Ion. *θυμιή*,= foreg., Hdt. 4, 162.

Θῡμιᾱτίζω, f. -ίσω,=*θυμιάω*, Geop.

Θῡμιᾱτικός, ή, όν, (*θυμιάω*) *good for fumigating, quickly evaporating, volatile*, Plat. Tim. 61 C.

Θῡμιᾱτός, ή, όν, *able to be burnt, volatile*, Arist. Meteor.: verb. adj. from

Θῡμιάω, ῶ, f. -άσω, (*θῦμα, θύω*) *to burn so as to produce smoke, θ. τὴν στύρακα*, Hdt. 3, 107. Pass. *θυμιάομαι, to evaporate*, Arist. Meteor.—2. esp. *to burn as incense, θ. λήδανον, λιβανωτόν*, Hdt. 3, 107; 6, 97: c. acc. cognato, *θ. θυμιήματα*, Id. 8, 99: then intr. *to burn incense, τινί, in honour* of any one, Ath.—II. *to smoke, fumigate*, as bees, Arist. H. A., in pass. [ᾱ in fut.]

Θῡμίδιον, ου, τό, dim. from *θυμός*, Ar. Vesp. 877 [ῐδ]

Θῡμίημα, ατος, τό, Ion. for *θυμίαμα*, Hdt.

Θυμιῆται, Ion. for *θυμιᾶται*, 3 sing. pres. pass. from *θυμιάω*, Hdt.

Θῡμιητήριον, ου, τό, Ion. for *θυμιατήριον*, Hdt.

Θῡμικός, ή, όν, (*θυμός*) *high-spirited, courageous*, Arist. H. A.—2. *passionate, hot-tempered*, Arist. Rhet. Adv. *-κῶς*

Θύμῑνος, η, ον, (*θύμος*) *made of* or *with thyme*. [ῡ]

Θύμιον, ου, τό,=*σμῖλαξ*.—II.=*θύμος*.—III. *a large wart*, Hipp. [ῠ]

Θῡμίτης, ου, ὁ, (*θύμος*) *prepared* or *flavoured with thyme, ἅλες θυμῖται*, Ar. Ach. 1099; *οἶνος*, Diosc.

Θῡμοβᾰρής, ές, (*θυμός, βάρος, βαρέω*) *heavy in heart*, Anth.

Θῡμοβορέω, ῶ, *to cut, gnaw* or *vex the heart*, Hes. Op. 801: from

Θῡμοβόρος, ον, (*θυμός, βιβρώσκω, βορά*) *eating* or *gnawing the heart*, Il., always as epith. of *ἔρις*.

Θῡμοδᾰκής, ές, (*θυμός, δάκνω*) *biting, stinging the heart*, Od. 8, 185.

Θυμοειδής, ές, (*θυμός, εἶδος*) *high-spirited, courageous*, Lat. *animosus*, Plat.; opp. to *ὀργίλος*, Plat. Rep. 411 C; to *βλάξ*, Xen. Eq. 9, 1.—II. *pas-*

sionate, hot-tempered, opp. to πραΰς, Plat. Rep. 375 C: also of horses, *restive, wild*, opp. to εὐπειθής, Xen. Mem. 4, 2, 25. In Plato's philosophy, τὸ θυμοειδές, was that part of the soul in which resided *courage, spirit, anger* and the like, superior to τὸ ἐπιθυμητικόν, Stallb. Rep. 410 B. Adv. -δῶς.

Θῡμόεις, εσσα, εν, (θύμος) *thymy*, Poet. ap. Suid. voc. μᾶσσον.

†Θυμοιτάδαι, οἱ, v. Θυμαιτάδαι.

†Θυμοιτίς, more correctly Θυμαιτίς, q. v.

†Θυμοίτης, ου, ὁ, *Thymoetes*, a Trojan, one of the elders of the people, Il. 3, 146.—2. son of Oryntas, king of Attica, Paus.

†Θυμοκλῆς, έους, ὁ, *Thymocles*, a poet of the Anthology.

Θῡμολεαίνα, ης, ἡ, fem. of sq., Anth.

Θῡμολέων, οντος, ὁ, (θυμός, λέων) *lion-hearted*, Hom., like λεοντόθυμος.

Θῡμολῐπής, ές, (θυμός, λείπω) = λειπόθυμος, Nonn.

Θῡμόμαντις, εως, ὁ, ἡ, (θυμός, μάντις) *prophesying from one's own soul without special inspiration*, and so *endowed with a spirit of prophecy*, Aesch. Pers. 224: so too θυμόσοφος, and ψυχόμαντις, opp. to θεόμαντις.

Θῡμομᾰχέω, ῶ, (θυμός, μάχομαι) *to fight hotly and obstinately, to be desperate*, Polyb.: *to have a hot quarrel*, πρός τινα, Plut. Hence

Θῡμομᾰχία, ας, ἡ, *a hot, desperate fight*, Polyaen. 2, 1, 19.

Θύμον, ου, τό,=θύμος, *thyme*, Theophr. [ῠ]

Θῡμοξάλμη, ης, ἡ, *a drink made of thyme, vinegar and brine*, (θύμος, ὄξος, ἅλμη), Diosc.

Θῡμοπληθής, ές, (θυμός, πλῆθος) *wrathful, furious*, Aesch. Theb. 686.

Θῡμορᾰϊστής, οῦ, ὁ, (θυμός, ῥαίω) *life-destroying*, θάνατος, Il. 13, 544; δήϊοι, Il. 16, 591.

Θῡμός, οῦ, ὁ, *the soul*, as the principle of life, feeling and thought, esp. as the seat of strong feeling and passion, and so prob. rightly derived from θύω, by Plat. Crat. 419 E, ἀπὸ τῆς θύσεως καὶ ζέσεως τῆς ψυχῆς. Very freq. from Hom. downwds.;—I. in purely physical signf., *the soul, life, breath*, Lat. *anima*, esp. freq. in Hom. in phrases, θυμὸν ἀπαυρᾶν, ἀφελέσθαι, ἐξαίνυσθαι, ὀλέσαι, to take away, destroy *the life*, so too ἐξελέσθαι, Od. 22, 388; λίπεν ὀστέα θυμός, τὸν λίπε θυμός, *life* left his body or him, cf. Od. 10, 163; θυμὸν ἀποπνείειν, to expire; but θυμὸν ἀγείρειν, to collect one's self: in this signf. also of animals, Il. 3, 294; 12, 150, etc.—II. *the soul*, as shown by the feelings and passions, *the heart*, Lat. *animus*, and so—1. of the feeling of desire, wish, etc., in Hom. esp. desire for meat and drink, *appetite*: Hom. phrases, ἀνώγει, κελεύει, κέλεταί με θυμός, ἤθελε θυμός, c. inf., *my heart* bids me, would do so and so; but also ἤθελε θυμῷ, and ἵετο θυμῷ, Lat. *ferebatur animo*, and in Hdt. 5, 49, θυμῷ βούλεσθαι: usu. θυμός ἐστί μοι, I have *a mind*, I will: κατὰ θυμόν, after *my heart's desire*, οὐ κατὰ θυμόν, and ἀπὸ θυμοῦ, against one's *will* or *pleasure*: hence in genl. *the mind, temper, will*, e. g. ἕνα θ. ἔχειν, to be of one *mind*, also, ἶσον θ. ἔχειν, Hom.; δόκησε δ' ἄρα σφίσι θυμὸς ὣς ἔμεν, it pleased them to be of this *mind*, to be so minded, Od. 10, 415.—2. of any vehement passion, esp. *anger, wrath, rage*, and in good sense *spirit, courage*; differing from ὀργή, as being the active principle of *anger*, etc., whereas ὀργή, strictly is the passion: θυμὸν ὀρίνειν, to stir *the soul*, call its passions into play; θέλγειν θ. to calm and soothe it: but, θ. λαμβάνειν, to take courage, Od. 10, 461. Plato divided the lower part of the soul into θυμός, and ἐπιθυμία, *spirit* and *appetite*, Rep. 439 E.—3. of the softer, gentler feelings, just as we say *the heart*, e. g. ἐκ θυμοῦ, or θυμῷ φιλεῖν, to love with all one's heart, with one's whole *soul*, Hom.; cf. Valck. Theocr. 2, 61; ἐμῷ κεχαρισμένε θυμῷ, my *heart's* beloved, Hom.; and reversely, ἀπὸ θυμοῦ εἶναι, to be alien from one's *heart*, i. e. not beloved, Il. 1, 562; ἐκ θυμοῦ πίπτειν, to lose one's love, Il. 23, 595, cf. ἀποθύμιος.—III. *the soul as the agent of thought, the mind, thought, resolve*, ἐδαΐζετο θυμός, *his mind* or *purpose* wavered, Hom.; ἕτερός με θυμὸς ἔρυκε, another *purpose* held me back, Od. 9, 302; οὐκ ἐς θ. φέρω, I bring him not into my *mind* or *thoughts*, Soph. El. 1347. With any verbs, that denote an operation of the soul, Hom. puts θυμῷ, as dat. instrumenti, more rarely κατὰ θυμόν, and ἐν θυμῷ: with the same verbs he oft. uses θυμός, as the subject or object, ἤλπετο γὰρ κατὰ θυμόν, ἤλπετο θυμῷ, and ἤλπετο θυμός, all which are exactly equiv.; so too, ἐμὸν θ. ἔπειθον, Od. 9, 33, and ἐπείθετο θυμός. He uses θυμός, as synonymous with φρήν, κατὰ φρένα καὶ κατὰ θ., with μένος, and ψυχή. The seat of the θυμός, is with him sometimes the breast, sometimes the midriff, θυμὸς ἐνὶ στήθεσσι, ἐν φρεσὶ θυμός. The plur. θυμοί, is never in Hom., but is found in Att. Prose, esp. for bursts of passion, Lob. Soph. Aj. 716.

Θύμος, ου, ὁ, Diosc., or θύμον, ου, τό, [ῠ] *thyme*, Lat. *thymus*. (From θύω, because of its *sweet smell*, or because it was first used *to burn* on the altar.)—2. *a mixture of thyme with honey and vinegar*, much eaten by the poor of Attica. Ar. Plut. 253; where others take it for *a kind of onion*, elsewhere βολβός.—II. *a warty excrescence*, so called from its likeness to a bunch of thyme-flower, Gal.; also σῦκον.—III. *a glandular substance in the chest* of young animals, in calves *the sweetbread*, Gal.

†Θῡμός, οῦ, ὁ, *Thȳmus*, name of a dog, Xen. Cyn. 5, 9.

Θῡμοσοφέω, ῶ, *to be a* θυμόσοφος.

Θῡμοσοφικός, ή, όν, *of* or *belonging to a* θυμόσοφος, *clever*, Ar. Vesp. 1280: from

Θῡμόσοφος, ον, (θυμός, σοφός) *wise from one's own soul*, i. e. *of one's self, naturally clever, inventive*, Ar. Nub. 877.

Θῡμοφθορέω, ῶ, *to torment the soul, break the heart*, Soph. Tr. 142: from

Θῡμοφθόρος, ον, (θυμός, φθείρω) *harassing the soul, heart-crushing, heart-breaking*, ἄχος, Od. 4, 716; πενία, Hes. Op. 715; of persons, *troublesome, annoying*, Od. 19, 323: θ. γράμματα, letters or words *which ordered the bearer to be put to death, deadly* characters, Il. 6, 169; θ. φάρμακα, drugs *that robbed one of reason*, or else merely *poisonous, deadly* drugs, Od. 2, 329.

†Θῡμοχάρης, ους, ὁ, *Thymochăres*, a leader of the Athenians in the Peloponnesian war, Thuc. 8, 96; Xen. Hell. 1, 1, 2; v. l. Θυμόχαρις.

Θῡμόω, ῶ, (θυμός) *to make angry, provoke*, LXX. Pass. *to be wrath* or *angry*, τινί and εἴς τινα, Hdt. 3, 52: and θυμοῦσθαί τινι τινος, *to be wrath with* one *for* a thing, Eur. Or. 751; also c. dat. rei, *to be angry at* a thing, Ar. Ran. 1006: τὸ θυμούμενον, *angriness, passion*, Thuc. 7, 68, v. Schäf. Dion. Comp. p. 205.

Θῡμώδης, ες, (θυμός, εἶδος)=θῡμοειδής, in both senses, Arist. Rhet. and Part. An. Adv. -δῶς.

Θῠμώδης, ες, (θύμος, εἶδος)=θῠμοειδής, *like thyme*, Theophr.

Θύμωμα, ατος, τό, (θυμόω) *wrath, passion*, Aesch. Eum. 860. [ῡ]

Θύμωσις, εως, ἡ, (θυμόω) *a becoming angry*, Cic. Tusc. 4, 9. [ῡ]

Θῡνέω, ῶ,=θύνω, *to rush, dart along*, of the dolphin, Hes. Sc. 210.

†Θυνηΐς, ίδος, ἡ, fem. adj. *Thynian*; ἡ Θυν. νῆσος,= Θυνιάς, Ap. Rh. 2, 350: ἡ, Θ. ἀκτή, *the shore of Thynias*, Id. 2, 548.

†Θῡνία, ας, ἡ, sub. γῆ, *Thȳnia, the land of the Thyni*, v. Θυνοί.—2. νῆσος, =Θυνιάς, Strab.

†Θῡνιάς, άδος, ἡ, fem. adj. *Thynian, of* the island *Thynias*, Ap. Rh. 2, 485. —2. νῆσος, the island *Thynias*, an island in the Euxine on the coast of Bithynia, sacred to Apollo, and hence also called *Apollonia*, Ib. 673, sq.—3. sub. γῆ, and τὸ Θυνῶν πεδίον, Xen., the country along the coast of the Euxine from Apollonia to Salmydessus, where the Thyni dwelt, Strab.

†Θῡνίς, ίδος, ἡ,=Θυνιάς 1, Ap. Rh 2, 460.

Θυννάζω, f. -άσω, (θύννος) *to spear a thunny-fish, strike with a harpoon*, Ar. Vesp. 1087.

Θυνναῖος, αία, αῖον,= θύννειος, Ath.

Θύνναξ, ᾰκος, ὁ, dim. from θύννος.

Θυννάς, άδος, ἡ, dim. from θύννη, Antiph. Παιδερ. 1; also θυννίς.

Θύννειος, α, ον, (θύννος) *of, belonging to the thunny-fish*: τὸ θύννειον, sub. κρέας, Clearch. ap. Ath. 649 A, or τὰ θ., sub. κρέα, Ar. Eq. 354.

Θυννευτικός, ή, όν, *good for thunny-fishing*, σαγήνη, Luc.: from

Θύννη, ης, ἡ, *the female of the thunny-fish*, Antiph. Κουρ. 2.

Θυννίζω, f. -ίσω,=θυννάζω, cf. ἀποθυννίζω.

Θυννίς, ίδος, ἡ,=θύννη, Epich. p. 30: also=θυννάς.

Θυννοθήρας, ου, ὁ, (θύννος, θηράω) *a thunny-fisher*, title of a Mime of Sophron, Ath. 306 D.

†Θυννοκέφαλος, ον, (θύννος, κεφαλή) *thunny-headed*, comic appell. of a people in Luc.

Θύννος, ου, ὁ, *the thunny-fish*, Lat. *thunnus*, a large fish, comprising several species, much used in the Mediterranean countries: first in Orac. ap. Hdt. 1, 62, cf. Ath. p. 301–303. Also ἡ θύννος, though the more usu. fem. is θύννη. (From θύνω, θύω, because of its quick, darting motion, Opp. Hal. 1, 181: hence some write θῦνος, and so oft. in MSS., e. g. Hdt. l. c.)

Θυννοσκοπεῖον, ου, τό, *a place to watch thunnies from*, Strab.: from

Θυννοσκοπέω, ῶ, *to watch thunnies*, Ar. Eq. 313, v. θυννοσκόπος: and

Θυννοσκοπία, ας, ἡ, *a watching of thunnies*: and so metaph. *a sharp look out*, Strab.: from

Θυννοσκόπος, ον, (θύννος, σκοπέω) *watching for thunnies*, Arist. H. A. This was a regular business, esp. on the Sicilian coast; a man was posted on a high place, from which he could see the shoals coming, and so make a sign to the fishermen to let down their nets, like the *hooer* in the pilchard-fishery.

Θυννώδης, ες, (θύννος, εἶδος) *like a thunny-fish*, i. e. *stupid*, Luc

†**Θῦνοί**, ῶν, οἱ, *the Thyni*, a branch of the Thracians, dwelling at first near Salmydessus, whence they passed into Asia, and settled on the coast of Bithynia, Hdt. 1, 28; 7, 75; Xen. An. 7, 2, 22.

Θῦνος, ὁ, v. θύννος, sub fin.

Θύνω, (θύω) *to rush fast and furious, dart along*, διὰ προμάχων, ἂμ πεδίον, Il.; κατὰ μέγαρον, Od.; esp. of warriors rushing over the field or through the fight: c. part., θῦνον κρίνοντες, *they darted* to and fro ordering the ranks, Il. 2, 446. Also θυνέω. [ῡ]

Θῠοδόκος, ον, (θύος, δέχομαι) *receiving incense, full thereof, odorous*, Eur. Ion 511, etc.

Θῠόεις, εσσα, εν, (θύος) *laden with incense, odorous, fragrant*, Il. 15, 153: in Hom. Cer. always epith. of Eleusis: cf. θυήεις.

Θύον, ου, τό, (θύω) a tree, the wood of which was burnt as a perfume, Od. 5, 60. (Prob. the same with θυία, v. Voss Virg. Georg. 2, 126.)—II. =θύος, usu. in plur. τὰ θύα, *cakes, incense*, etc., v. l. Eupol., v. sq. [ῠ]

Θύος, εος, τό, (θύω) *incense*, Lat. *thus*, Il. 6, 270.—2. in genl. *an offering, sacrificial cake*, Il. 9, 499; and the whole *sacred rites*, Od. 15, 261. In Hom. and Hes. always in plur.; in sing. Aesch. Ag. 1409.—3. in genl. *a cake*, Eupol. Dem. 22.

Θῠοσκῑνέω, ῶ, (θύος, κινέω) only Aesch. Ag. 87, περίπεμπτα θυοσκινεῖν, (al. θυοσκεῖν) *to have offerings sent round to all the shrines.*

Θῠοσκόος, ου, ὁ, *the priest who slew and offered the victim*, Od. 21, 145, etc.; expressly distinguished from μάντις and ἱερεύς, Il. 24, 221: sometimes written θυοςκόος: also θυσκόος. (From θύος and κέω, καίω, *burning the offerings*: others from κοέω, Ion. for νοέω.)

Θῠοσκόπος, ου, ὁ, (θύος, σκοπέω) *the priest who inspected the entrails*, Lat. *aruspex.*

Θῠοφόρος, ον, (θύος, φέρω) *bringing offerings, sacrificial.*

Θῠόω, ῶ, (θύος) *to fill with sweet smells*: in Hom. only part. perf. pass., ἔλαιον τεθυωμένον, *fragrant, perfumed* oil, Il. 14, 172: τεθυωμένον ἄλσος, Call. Lav. Pal. 63.

ΘΥ´ΡΑ, ας, ἡ, Ion. θύρη, ης, Germ. *THUR*, Sanscr. *DVA˚R*, our *DOOR*, etc., whether of a room or house: Hom. has it mostly in plur., to mean *double* or *folding doors*, but he adds δικλίδες, to express this, Od. 17, 267: φαειναί is its freq. epithet, which may refer to polished wood or to metal ornaments, as gold, Od. 7, 88: θύρην ἐπιτιθέναι, to put to the door, opp. to ἀνακλίνειν, Od. 22, 157; also, προςτιθέναι, Hdt. 3, 78; ἐπισπάσασθαι, θύραν κόπτειν, πατάσσειν, κρούειν, Lat. *januam pulsare*, to knock, rap at the door, Ar. Nub. 132, Ran. 38, Plat. Prot. 310 A: ἐπὶ and παρὰ Πριάμοιο θύρῃσι, at Priam's door, i. e. close before his dwelling, Il. 2, 788; 7, 346: hence, ἐπὶ ταῖς θύραις, *at the door*, i. e. *close at hand*, ἐπὶ τὰς θύρας Ἑλλάδος εἶναι, Xen. An. 6, 5, 23, cf. Dem. 140, 17. From the eastern custom of receiving petitions, etc., *at the gate*, αἱ τοῦ βασιλέως θύραι, became a phrase, as we now say *the Porte*: hence, ἰέναι or φοιτᾶν ἐπὶ τὰς θύρας, ἐπὶ ταῖς θύραις εἶναι, etc., to go to the Persian court, wait at the king's door, Hdt. 3, 119, Xen. An. 1, 9, 3, αἱ ἐπὶ τὰς θύρας φοιτήσεις, dangling after the court, Xen. Hell. 1, 6, 7; hence metaph. in Plat., Μουσῶν ἐπὶ ποιητικὰς θύρας ἀπικέσθαι, Phaedr. 245 A: later applied to disciples waiting on famous teachers, to lovers, etc., v. θυραυλέω II: Proverb., γλώσσῃ θύραι οὐκ ἐπίκεινται, Theogn. 421, cf. ἀθυρόστομος.—2. *the door* of a carriage, Xen. Cyr. 6, 4, 9.—3. θύρη καταπακτή, *a trap-door*, Hdt. 5, 16.—II. in genl. *an entrance*, e. g. to a grotto, Od. 9, 243; 12, 256; 13, 109, 370, in plur.—III. *boards put together like a door, a raft*, Hdt. 2, 96: hence θυρεός, an oblong shield.—IV. Arist. calls *the valves* of the muscle-shell θύραι. Cf. θύραζε, θύραθεν, θύρασι, θύρηφι, θύρηθε. [ῠ] Hence

Θύραζε, adv., strictly θύραςδε, *to the door*, and so *out of the door, outside the door*, Il. 18, 29, Od. 15, 62: but usu. in genl. signf. *out*, Lat. *foras*, Hom., e. g. ἐκ μηροῦ δόρυ ὦσε θύραζε, he thrust the spear *out* of his thigh, Il. 5, 694; ἔκβασις ἁλὸς θύραζε, a way of getting *out of* the sea, Od. 5, 410, cf. Il. 21, 237: also in Att., as Eur. Or. 604, Ar. Vesp. 70, Ran. 748. [ῠ]

Θύρᾱθεν, Ep. θύρηθε, adv., *from without*, and in genl. *without, outside*, Od. 14, 352: οἱ θύραθεν, *foreigners, the enemy*, Aesch. Theb. 193; αἱ θ. εἴςοδοι. [ῠ]

Θῠραῖος, αία, αῖον, also ος, ον, (θύρα) *of, belonging to the door*: esp. *outside the door, without, absent*, Aesch., and Soph.; *foreign, hostile*, Eur.

†**Θυραῖον**, ου, τό, *Thyraeum*, a city of Arcadia; ὁ Θυραῖος, *an inhab. of Thyr.*, Paus.

†**Θυράμαχος**, ον, (θύρα, μάχομαι) *fighting in front of the gates*, Pratin. ap. Ath. 617 D.

Θύρᾱσι, adv., (θύρα) *at the door, without*, Ar. Vesp. 891: *abroad*, Lat. *foris*, Elmsl. Soph. O. C. 401. [ῠ]

Θῠραυλέω, ῶ, *to be a θύραυλος, to be out of doors, go abroad, live in the open air*, Plat. Legg. 695 A, etc., and Xen.: esp. in war, *to keep the field*, Arist. Pol.—II. *to wait at another's door*, esp. of lovers waiting on their mistresses, Plut., v. Ruhnk. Tim.

Θῠραυλία, ας, ἡ, *a living out of doors* or *in the open air, keeping the field*, Luc.: and

Θῠραυλικός, ή, όν, *belonging to a* θύραυλος or θυραυλία, Philostr.: from

Θύραυλος, ον, (θύρα, αὐλή) *living out of doors* or *in the open air.* [ῠ]

†**Θυρέα**, ας, Ion. -ρέη, ης, ἡ, *Thyrea*, a city and district of Argolis on the borders of Laconia (in Cynuria), Hdt. 1, 82, Thuc. 4. 56; also in pl. αἱ Θυρέαι, Isocr.

Θῠρέασπις, ιδος, ἡ, (θυρεός, ἀσπίς) *a large door-shaped shield*, Leon. Tar., cf. θυρεός II.

†**Θυρεατικός**, ή, όν, *of Thyrea, Thyrean*, στεφανοί, *garlands* (in remembrance of the victory) *of Thyrea*, at Sparta, Ath. 678 B: also Θυρεάτης, ὁ, fem. Θυρεᾶτις, ιδος, ἡ γῆ Θυρ., *the territory of Thyrea*, Thuc. 2, 27.

Θῠρεᾱφόρος, ον, = θυρεοφόρος, Polyb., v. Lob. Phryn. 657.

Θῠρεοειδής, ές, (θυρεός, εἶδος) *shield-shaped*, Gal.

Θῠρεός, οῦ, ὁ, (θύρα) *a great stone, put against a door* to keep it shut, Od. 9, 240, 313.—II. later *a large, oblong shield*, the Lat. *scutum*, Polyb., cf. θύρα III. (Cf. *targe.*)

†**Θυρεοφορέω**, ῶ, *to be a θυρεοφόρος*, Polyb. 10, 13, 2: from

Θῠρεοφόρος, ον, (θυρεός, φέρω) *bearing a θυρεός, large oblong shield*, Lat. *scutatus*, Plut.

Θῠρεπανοίκτης, ου, ὁ, (θύρα, ἐπανοίγνυμι) *a door-opener*: the philosopher Crates was so called, because all doors were open to receive him, Diog. L. 6, 86.

Θύρετρον, ου, τό, = θύρα, *a door*, in good wr. only in plur., Hom., Pind., etc.: sing. first in late wr, Luc., Anth. [ῠ]

Θύρη, ἡ, Ep. and Ion. for θύρα, Hom. and Hdt.

Θύρηθε, adv., Ep. for θύραθεν, †Od. 14, 352.

Θύρηφι, Ep. dat. from θύρα, but used as adv., *without*, Od.: opp. to ἔνδοθι, Od. 22, 220. [ῠ]

Θῠρίδιον, ου, τό, Dim. from θύρα.

†**Θυρίδες**, ων, αἱ, *Thyrides*, a steep projecting point of Taÿgetus near Taenarus, now *Cape Grosso*, Strab.

†**Θυριεύς**, έως, ὁ, *an inhab. of Thyrium*, οἱ Θυριεῖς, *the Thyrians*, Xen. Hell. 6, 2, 37.

Θῠρίον, ου, τό, also written θύριον, dim. from θύρα, *a little door, wicket*, Ar. Thesm. 26.

†**Θύριον**, ου, τό, *Thyrium*, a city of Acarnania near Leucadia, Polyb. 4, 25, 4: v. l. Θύρεον, Id. 4, 6, 2; Θούριον, 17, 10, 10; and Θύῤῥειον, Anth.

Θῠρίς, ίδος, ἡ, dim. from θύρα, esp. *a window*, Plut.

Θῠροειδής, ές, (θύρα, εἶδος) *like a door*: τὸ θ., *the opening in the os pubis*, Gal.

Θῠροιγός, όν, (θύρα, οἴγνυμι) *a door-keeper.*

Θῠροκοπέω, ῶ, *to knock at the door*, esp. *to rap at doors* as a drunken feat, *break them open*, Ar. Vesp. 1254, Antiph. Incert. 71; and

Θῠροκοπία, ας, ἡ, *a knocking at the door*, Diphil. ap. A. B. 99, 17: and

Θῠροκοπικός, ή, όν, *of* or *belonging to θυροκοπία*: τὸ θ., *a* kind of *dance*, Ath.: from

Θῠροκόπος, ον, (θύρα, κόπτω) *knocking at the door*, esp. *begging*, Aesch. Ag. 1195.

Θῠροκρουστέω ῶ, (θύρα, κρούω)= θυροκοπέω.

Θῠροπηγία, ας, ἡ, (θύρα, πήγνυμι) *a making of doors*, Theophr.

Θῠροποιός, όν, (θύρα, ποιέω) *making doors.*

Θῠρόω, ῶ, (θύρα) *to furnish with doors, shut up close*, θύραις τι θυρῶσαι, Ar. Av. 617.

Θυρσάζω, Lacon. θυρσάδδειν, θυρσαδδοᾶν, (θύρσος) *bearing, brandishing the thyrsus*, Ar. Lys. 1313.

Θυρσάριον, ου, τό, dim. from θύρσος, Plut.

Θυρσαχθής, ές, (θύρσος, ἄχθος) *laden with the thyrsus*, Horace's *gravi thyrso metuendus*, epith. of Bacchus, Orph. H. 44, 5, ubi Herm. θυρσεγχής, ές, (ἔγχος) *having the thyrsus for a spear.*

†**Θύρσις**, ιδος, ὁ, *Thyrsis*, name of a herdsman, Theocr. 1.

Θυρσοειδής, ές, (θύρσος, εἶδος) *thyrsus-like*, Diosc.

Θυρσοκόμος, ον, (θύρσος, κομέω) *taking care of the thyrsus*, a play of Lysippus.

Θυρσόλογχος, ου, ὁ, (θύρσος, λόγχη) *a thyrsus-lance*, Callix. ap. Ath. 200 D —II. as adj. ος, ον, θ. ὅπλα, *thyrsus like* arms, Strab.

Θυρσομᾰνής, ές, (θύρσος, μαίνομαι) *he who maddens with the thyrsus*, epith of Bacchus, Eur Phoen 792

Θυρσοπλήξ, ῆγος, ὁ, ἡ, (θύρσος, πλήσσω) *thyrsus-stricken, frantic.*

Θύρσος, ου, ὁ, in late poets with

heterog. plur. τὰ θύρσα, Jac. A. P. p. 24: orig. *any light, straight shaft*, esp. *the stalk of umbelliferous plants*, like νάρθηξ, and Lat. *thyrsus* and *turio*: but usu. *the thyrsus*, a wand wreathed with ivy and vine-leaves, with a pine-cone at the top, carried by the devotees of Bacchus, first in Eur. Bacch. 80. (Acc. to some from *τύρω, Lat. *turgeo, to swell, shoot up*; whence τύῤῥις, τύρσις, τύρσος, Lat. *turris, tower*: others better from θύω, as the symbol of Bacchic frenzy.) Hence

Θυρσοτῑνάκτης, ου, ὁ, (θύρσος, τινάσσω) *the thyrsus-shaker*, Orph.

Θυρσοφορέω, ῶ, *to bear the thyrsus*, Diod.: θ. θιάσους, *to assemble* companies *with the thyrsus*, Eur. Bacch. 556: and

Θυρσοφορία, ας, ἡ, *a bearing of the thyrsus*, Plut.: from

Θυρσοφόρος, ον, (θύρσος, φέρω) *thyrsus-bearing*, Βάκχαι, Eur. Cycl. 64.

Θυρσόω, ῶ, (θύρσος) *to make into thyrsi*, Diod.

Θύρωμα, ατος, τό, (θυρόω) *a room with doors to it, a chamber*, Hdt. 2, 169.—II.=θύρα, *a door*, Thuc. 3, 68: in plur. θυρώματα, *folding-doors* or *door-posts*, LXX.

Θῠρών, ῶνος, ὁ, (θύρα) strictly *a door-way*, and so *a hall, ante-chamber*, Lat. *atrium, vestibulum*, Soph. El. 328, O. T. 1242. Cf. πυλών.

Θῠρωρεῖον, ου, τό, *the porter's room*, Vitruv.

Θῠρωρέω, ῶ, *to be a* θυρωρός, Luc.: from

Θῠρωρός, οῦ, ὁ, ἡ, (θύρα, ὤρα or οὖρος) *a door-keeper, porter*, Hdt. and Sapph. 38.

†Θῦς, Θύος, ὁ, *Thys*, a king of the Paphlagonians, Ath. 144 F; 415 D.

Θῦσαι, ῶν, αἱ, (θύω) like θυιάδες, *Bacchantes*, Lyc. 106.

Θῠσᾰνηδόν, adv., (θύσανος) *fringe-like*, Ael.

Θῠσᾰνόεις, εσσα, εν, *furnished with* θύσανοι, *fringed, tasseled, tagged*, Hom. only in Il. as epith. of αἰγίς, and always, metri grat., in Ep. form θυσσᾰνόεις: from

Θύσᾰνος, ου, ὁ, *a tassel, tag*, usu. in plur. *tassels, fringe*: in Hom. who has it only in Il. of *the tassels of the* αἰγίς and ζώνη, Il. 2, 448; 14, 181, cf. Hdt. 4, 189: *of the tufts of* the golden fleece, Pind. P. 4, 411: of *the long arms of the cuttle-fish*, Opp. (From θύω from their constant motion.) [ῠ]. Hence

Θῠσάνουρος, ον, (θυσάνος, οὐρά) *with a rough, tagged tail.*

Θῠσᾰνώδης, ες, (θύσανος, εἶδος)=θυσανόεις, *tagged*, ῥίζα, Theophr.

Θῠσᾰνωτός, ή, όν, (as if from a verb θυσανόω),=θμσανόεις, κιθών, αἰγέα, Hdt. 2, 81; 4, 189.

Θύσθλα, ων, τά, (θύω) *the sacred implements of Bacchic orgies, the thyrsus*, etc., borne by the τιθῆναι μαινομένοιο Διωνύσοιο, Il. 6, 134.—II. later in sing. *the Bacchic festival itself*, Plut.—III. in genl. *any sacrifice*, θ. καταίθειν, Lyc.

Θῠσία, ας, ἡ, (θύω) *an offering* or *sacrificing, the mode of offering*, Hdt. 4, 60: usu. in plur. θυσίαι, *offerings, sacrifices*, in genl. *sacred rites*, first in plur., Batr. 176, and freq. in Hdt. and Att. for Homeric θύεα: either θυσία θεοῦ or θ. θεῷ was used, Seidl. Eur. El. 1132.—II. *the victim* or *offering* itself, Luc. Hence

Θῠσιάζω, f. -άσω, *to sacrifice, slay as an offering*, like θύω, Strato, ap. Ath. 382 E: θεῷ θ., *to keep holy-day* in honour of a god, esp. Bacchus, Diod. Hence

Θῠσίασμα, ατος, τό,=θυσία II, *a victim*, LXX.

Θῠσιαστήριον, ου, τό, *a place for offering, altar*, LXX.

Θυσιατήριον, ου, τό,=foreg., Böckh Schol. Pind. p. 312.

Θύσῐμος, ον, (θύω) *fit for sacrifice*, Ar. Ach. 784. [ῠ]

Θύσις, εως, ἡ, (θύω) *a raging, storming*, θ. ψυχῆς, Plat. Crat. 419 E. [ῠ]

Θυσκάριον, ου, τό, dim. from sq.

Θύσκη, ης, ἡ, *a vessel for incense.*

†Θυσσαγέται, ῶν, οἱ, *Thyssagĕtae*, a Scythian people on the Tanais and the Palus Maeotis, Hdt. 4, 22, 123.

Θυσσᾰνόεις, Θύσσᾰνος, Ep. for θυσαν.

†Θυσσός, οῦ, ἡ, *Thyssus* a city of Macedonia, Hdt. 7, 22, Thuc. 4, 109.

Θυστάς, άδος, ἡ, (θύω A) *of, belonging to sacrifice*, adj. fem. θυστὰς βοή, the cry *uttered in sacrificing*, Aesch. Theb. 269; θ. λιταί, the prayers *offered with a sacrifice*, Soph. Ant. 1019.—II.=θυιάς, *frantic*, and as subst. *a Bacchante*, prob. l. Lyc.

†Θυτεῖον, ου, τό, (θύω A) *the place of sacrifice*, near Delphi, Bremi ad Aeschin. 70, fin.

Θῠτέον, verb. adj from θύω A, *one must sacrifice*, Ar. Av. 1237, and Plat.

Θῠτήρ, ῆρος, ὁ, (θύω A) *a sacrificer, slayer*, Aesch. Ag. 225, and Soph. Hence

Θῠτήριον, ου, τό,=θῦμα, Eur. I. T. 243.—II.=θυσιαστήριον, Lat. *ara*, the name of a constellation, Arat.

Θῠτήριος, α ον,=θυτικός.

Θύτης, ου, ὁ,=θυτήρ, Hdn. [ῠ]

Θῠτικός, ή, όν, (θύω A) *of, belonging to sacrifice*: ἡ -κή, sub. τέχνη, *the art of the aruspex*, Ath.

Θύψαι, inf. aor. 1 act. of τύφω.

Θύψις, εως, ἡ, (τύφω) *a burning.*

Θύψω, fut. of τύφω.

ΘΥ΄Ω (A), fut. θύσω [ῡ]: aor. ἔθῡσα: perf. τέθῠκα [Drac. p. 46, 26; 87, 25]: aor. pass. ἐτύθην [ῠ].—I. transit. *to offer, sacrifice, to slay* or *burn* a victim, ἄργματα θεοῖς, *to offer* the firstlings to the gods, Od, 14, 446: also, sine acc., θύειν θεοῖς, Il. 9, 219, Hdt., etc.; and absol., as Od. 9, 231, Hdt., etc.; rarely c. dat. modi, as θ. ἵπποις, *to sacrifice with* horses, v. l. Hdt. 1, 216: later *to celebrate* with offerings or sacrifices, c. acc., as, σῶστρα θ., Hdt. 1, 118; γάμους, Seidl. Eur. El. 1127; γενέθλια, Plat. Alc. 1, 121 C: also c. dupl. acc., εὐαγγέλια θ. ἕκατον βοῦς, *to sacrifice* a hundred oxen *for* the good news, Ar. Eq. 656.—II. mid. θύομαι, *to cause to be offered, to have a victim slain* in order to take the auspices, and so *to take the auspices*, ἐπί τινι or τινα *against* any one, Hdt. 9, 10; 5, 44: rarely c. inf., θύομαι ἰέναι, *I consult the auspices* about going, i. e. to know whether I may go or not, Xen. An. 2, 2, 3. (Hence come θύος, θυόω, θῦμα, also θυηλή, θυσία, θυμέλη, θύσθλα; and also prob. θυμιάω, θυμίαμα: cf. also sq. sub fin.) [ῡ even in pres. and impf., except in trisyll. cases of part., when ῠ metri grat., θῠοντα, Od. 15, 260, θῠοντες, H. Hom. Ap. 491: later we have a few other exceptions, ἔθῠε, θῠων, Pind. O. 10, 69; 13, 98; θῠειν, at the end of a line, Eur. El. 1141, Ar. Ach. 792 (spoken by a foreigner), cf. Meineke Menand. p. 254; θῠεσκε, Hippon.]

ΘΥ΄Ω (B), f. θύσω, like θύνω and θυνέω, q. v. intrans., of any violent motion, *to rush on* or *along*, of a rushing wind, ἄνεμος λαίλαπι or σὺν λαίλαπι θύων, Od. 12, 400, 408; of swollen rivers, Il. 21, 324, Od. 13, 85; οἴδματι θύων, *rushing* with swollen stream, Il. 21, 234, Hes. Th. 109; so too δάπεδον αἵματι θῦεν, the ground *boiled* with blood, Od. 11, 420, etc.: hence in genl. *to storm, rage*, of a man distraught with passion, Il. 1, 342, ἔγχεϊ θῦεν, Il. 11, 180.—θύνω and Hesiod's θυνέω are equiv. There is a part. aor. mid. θύμενος (like σύμενος) [ῠ] in Pratin. ap. Ath. 617 D.

(The Sanscr. root is *dhu*, to agitate. Hence θυμός, also θύννος, θύσανυς, θύελλα, θύρσος, Lat. *fumus*: also θυιάς, θυστάς, θῦσαι: akin to the same root are θοός, σεύω, θυάω, θορεῖν, θοῦρος, θόρνυμι, ἰθύς, ἰθύω, ἀθύρω, αἰθύσσω. Passow makes this verb one with the foreg., the original sense being, he thinks, *to burn* or *fire*; the former trans. *to burn in sacrifice*, the latter intr. *to flare up, rush like* fire. But this is more than dub.) [ῡ always, as in θύνω.]

Θῠώδης, ες, (θύος, εἶδος) *like incense, sweet-smelling, fragrant*, εἵματα, Od. 5, 264; θάλαμος, Od. 4, 121; and oft. in the Hymns.

Θυώεις, εσσα, εν,=θυόεις, Hedyl. ap. Ath. 486 C.

Θύωμα, ατος, τό, (θυόω) *that which is burnt as incense, spice*, Hdt. 2, 86. [ῠ]

Θῠωνεύς, έως, and Θυωναῖος, ου, ὁ, v. sq.

Θῠώνη, ης, ἡ, *epith. of Semele*, H. Hom. 5, 21, Herm. Pind. P. 3, 177, Valck. Diatr. p. 154: hence Bacchus himself is Θῠωνεύς,†and Θυωναῖος, Opp. Cyn. 1, 27.† (Plainly from θύω.)

†Θυώνιχος, ου, ὁ, *Thyonichus*, masc. pr. n., Theocr. 14, 1.

Θῠωρίς, ίδος, ἡ, sub. τράπεζα, *a table for offerings*, also θεωρίς. Hence

Θῠωρίτης, ου, ὁ, *one who serves a* θυωρός, *a money-changer*, and in genl. *a prover, examiner*, κάλλους, Lyc.

Θῠωρός, οῦ, ἡ, (θύω) sub. τράπεζα, *a table for offerings*: and in genl. *a hospitable board*, Call. Dian. 134.—II. *a perfumer*, Nic.

Θωή, ῆς, ἡ, *a penalty*, θωὴν ἐπιθεῖναι, Od. 2, 192; θωὴ Ἀχαιῶν, *a penalty* fixed, imposed by them, Il. 13, 669. (Prob. from *θέω, τίθημι.)

†Θώθ=Θεύθ, q. v.

Θωϊή, ῆς, ἡ,=foreg., cf. ζῶον, Archil. 93.

Θωκέω, (θῶκος) Ion. for θακέω, *to sit*, Hdt. 2, 173.

†Θωκνία, ας, ἡ, *Thocnia*, a city of Arcadia, Paus.: ὁ Θωκνεύς, *an inhab of Thocnia*, Id.: from

†Θῶκνος, ου, ὁ, *Thocnus*, a son of Lycaon, Paus. 8, 3, 2.

Θῶκος, ου, ὁ, Ion. and Ep. for θᾶκος, *a seat, chair*, Hom., and Hdt. 1, 181.—II. *a sitting, assembly*, Od. 2, 26; 15, 468, Hdt. 6, 63: θῶκόνδε, *to the sitting*, Od. 5, 3: cf. Buttm. Lexil. v. θαάσσειν, Ep. lengthd. θόωκος, Od.

Θῶμα, θωμάζω, θωμάσιος, Ion. for θαυμ., Hdt.: cf. also θωῦμα.

†Θωμᾶς, ᾶ, ὁ, *Thomas*, (from Hebrew =Greek Δίδυμος) one of the Apostles of Christ, N. T.

Θωμεύω, (θωμός) *to heap up.*

Θῶμιγξ, ιγγος, ὁ, *a cord, string, twine*, Hdt. 1, 199: esp. *a bow-string*, Aesch. Pers. 461, Eum. 182. Also written θῶμιξ and θῶμις. Hence

Θωμίζω, f. -ξω, and perh. also θωμίσσω, *to bind.*—II. *to whip with small cords, scourge*, Anacr. 19.

Θὦμισυ, contr. from τὸ ἥμισυ, Hes. Op. 557.

Θωμός, οῦ, ὁ,=σωρός, *a heap*, Aesch. (like θημών from *θέω, τίθημι, cf. θωή.)

†Θῶν, ῶνος, ὁ, *Thon*, a distinguished

Aegyptian at the Canobic mouth of the Nile, who kindly received Menelaus and Helen, Od. 4, 228; in later wr. a king of Ægypt.

†Θῶνις, ιος, ὁ, *Thōnis*,=foreg., Hdt. 2, 114.—II. ἡ, a city of Ægypt, on the Canobic branch of the Nile, called after foreg., Strab.

†Θωνῖτις, ιδος, ἡ, *λίμνη*, *the Thonitic lake*, in Armenia, Strab.

Θῶος, ου, ὁ, (*θωή*) *under penalty, guilty*.

Θωπεία, ας, ἡ, (*θωπεύω*) *a flattering, flattery*, Eur. Or. 670; *θωπεῖαι λόγων*, Plat. Legg. 906 B.

Θώπευμα, ατος, τό, (*θωπεύω*) *a flattering word, flattery*, Eur. Supp. 1103, Ar. Vesp. 563.

Θωπευμάτιον, ου, τό, dim. from *θώπευμα*, *a bit of flattery*, Ar. Eq. 788.

Θωπευτικός, ή, όν, *disposed to flatter, fawning*, Plat. Legg. 634 A. Adv. -κῶς: from

Θωπεύω, (*θώψ*) *to flatter, fawn on*, *τινά*, Soph. O. C. 1003, etc.: *καιρὸν θ.*, like *καιρῷ θεραπεύειν*, *to be a time-server*, Pseudo-Phocyl. 87.—II *to deceive by flattery, wheedle*, Ar. Ach. 657.

Θωπικός, ή, όν, (*θώψ*)=*θωπευτικός*, Ar. Lys. 1037.

Θὤπλα, Att. contr. for *τὰ ὅπλα*, Ar. Av. 449.

Θώπτω, f. -ψω,=*θωπεύω*, c. acc., Aesch. Prom. 937, Fr. 217.

Θώπω,=*θωπεύω*, only in Gramm.

Θωρᾱκεῖον, ου, τό,=*θωράκιον* II, *a breast-work, bulwark*, Aesch. Theb. 32.

Θωρᾱκίζω, f. -ίσω, (*θώραξ*) *to arm with a breast-plate* or *corselet*, *θωρακίσας αὐτοὺς καὶ ἵππους*, Xen. Cyr. 8, 8, 22; *οἱ τεθωρακισμένοι*, *cuirassiers*, Thuc. 2, 100.—II. in genl. *to cover with defensive armour*, *ἐθωράκισε πλὴν τῶν ὀφθαλμῶν*, Xen. Cyr. 6, 1, 29.—III. in genl, *to arm, prepare for fight*, *θ. ἑαυτούς*, of wild boars, Arist. H. A.

Θωράκιον, ου, τό, dim. from *θώραξ*, and in genl. *a defence, covering, guard*: esp.—I. *a defence for those who worked the battering-ram*, Lat. *pluteus*, Diod.—II. *the tower on the back of elephants*, or rather a part of this, Polyb.—III. *part of the cross-trees of a ship*, Lat. *carchesia*, Asclepiad. ap. Ath. 475 A. [ᾰ]

Θωρᾱκισμός, οῦ, ὁ, (*θωρακίζω*) *an arming with breast-plates*, LXX.

Θωρᾱκίτης, ου, ὁ, *a soldier armed only with a breast-plate*, Polyb.

Θωρᾱκομάχος, ον, (*θώραξ, μάχομαι*) *armed with a breast-plate.* [μᾰ]

Θωρᾱκοποιός, όν, (*θώραξ, ποιέω*) *making breast-plates*, Xen. Mem. 3, 10, 9.

†Θωρακοπώλης, ου, ὁ, (*θώραξ, πωλέω*) *a seller of breast plates*, a character in Ar. Pac.

Θωρᾱκοφόρος, ον, Ion. *θωρηκ.*,(*θώραξ, φέρω*) *wearing a breast-plate, a cuirassier*, Hdt. 7, 89, 92.

Θώραξ, ᾱκος, ὁ, Ion. and Ep. *-ηξ, ηκος*, *a breast-plate, cuirass, corslet*, oft. in Il., never in Od.: it is usu. called *χάλκεος*, and from the rich work on it *ποικίλος, παναίολος, πολυδαίδαλος*, etc.; also of linen in Hdt. 3, 47, etc.: *διπλόος θώρηξ*, *a double-plated cuirass*, or *the double cuirass*, i. e. consisting of breast and back piece joined with clasps (*ὀχεῖς*), Lat. *lorica*, Il. 4, 133; 20, 415: later of *armour* in genl., cf. *θωρακίζω* II.—II. *the part covered by the breast plate, the whole fore-part of the body*, from the neck to the middle, Hipp.: but—2. in later medic., *the breast* properly so called, *the chest*, Gal.—III. *the breast-work* of a wall, like *θωράκιον*: but also *the strong outer wall* or *curtain*, Lat. *lorica moenium*, Hdt. 1, 181.—IV. *a bust.*

†Θώραξ, ᾱκος Ion. *-ρηξ, ηκος*, ὁ, *Thorax*, masc. pr. n., a Thessalian, Pind. P. 10, 100.—2. of Larissa in Thessaly, Hdt. 9, 1, 38.—3. a Spartan, Xen. Hell. 2, 1, 18.

Θωρηκοφόρος, ον, Ion. for *θωρακοφόρος*.

Θωρηκτής, οῦ, ὁ, (*θωρήσσω*) *armed with breast-plate* or *cuirass*, Il. always in plur. and usu., *πύκα θ.*, *armed with stout cuirass.*

Θώρηξ, ηκος, ὁ, Ion. and Ep. for *θώραξ*, Il.

Θώρηξις, εως, ἡ, *the wearing of a cuirass.*—II. *a drinking of unmixed wine, drunkenness*, Hipp.: from

Θωρήσσω, f. -ξω, like *θωρακίζω*, *to arm with a breast-plate* or *cuirass*, and in genl. *to arm, harness*, Il. More usu. in pass. *θωρήσσομαι*, f. *-ξομαι*: aor. *ἐθωρήχθην*, inf. *θωρηχθῆναι*: *to arm one's self, put one's harness on*, oft. in Il., once in Od., 23, 369; *χαλκῷ ἐθωρήσσοντο*: in Il. usu. *τεύχεσι θωρηχθῆναι*: *ἐς πόλεμον*, also *πόλεμον μέτα* for war, Il. 20, 329; *πρὸς τοὺς πολεμίους*, Ar. Ach. 1134, cf. sq.—II. Ion. and poet., in act. also *to make drunk*, Theogn. 840: usu. in mid., *to drink unmixed wine, to get drunk*, like *μεθύω*, with or without *οἴνῳ*, Theogn. 413, 470, 508, 880, and Hipp.; and so too Ar. Ach. 1135. This sense is prob. metaph. *to arm, fortify one's self* against the cares of life, cf. Hor. *in praelia trudit inermem.*

†Θωρυκίων, ωνος, ὁ, *Thorycion*, masc. pr. n., an Athenian, Ar. Ran. 363.

ΘΩ´Σ, *θωός*, ὁ, also ἡ, a beast of prey of the wolf kind, perh. the *jackal* or *lynx*, *δαφοινοὶ θῶες*, Il. 11, 474; named with leopards and wolves, Il. 13, 103: there was another larger kind, which the Greeks usu. called *tiger.* (Prob. akin to *θωΰσσω.*)

ΘΩ´ΣΣΩ,= *θωρήσσω* signf. II, in pass. Soph. Fr. 183: *θῶσθαι* and *θωνᾶσθαι* or *θωρᾶσθαι* are quoted from Aesch. Fr. 41, in signf. of *εὐωχεῖσθαι.*

Θωϋκτήρ, ῆρος, ὁ, (*θωΰσσω*) *a barker, roarer, crier*, Anth.

Θωῦμα, τό, not *θώϋμα*, *θωυμάζω, θωυμάσιος, θωυμαστής, θωυμαστός*, Ion. for *θαυμ.*, Hdt.; cf. also *θῶμα*.

Θωΰσσω, f. -ξω, of a dog, *to bark, bay*, Hom.: of a gnat, *to buzz*, Aesch. Ag. 893: in genl. *to cry aloud, shout out*, c. acc. cognato, *λόγον, ἀγγελίαν*, Aesch. Pr. 393, 1041; *τάδε* Eur. Hec. 115: *θ. κυσί*, *to shout* to dogs, Eur. Hipp. 219. (Perh. akin to *θώς.*)

Θωῦτός, ή, όν, Ep. for *θαυματός, θαυμαστός*, *wondrous*, Hes. Sc. 165, ubi al. *θαυματά.* [ῠ]

ΘΩ´Ψ, gen. *θωπός*, ὁ, *a flatterer, fawner, false friend*, Hdt. 3, 80.—II. as adj. *θῶπες λόγοι*, *fair false* words Plat. Theaet. 175 E, v. Ruhnk. Tim.

I

I, ι, *ἰῶτα*, *τό*, indecl., ninth letter of the Gr. alphabet: as numeral ι´= 10, but ͵ι=10,000.

Always pronounced as a vowel: even when poet. it coalesces with a following vowel like *y*, it is not deemed a consonant, for it has no influence on the length of the foreg. syll. This crasis occurs with ε in Od. 4, 126; 8, 560, etc., v. Spitzn. Vers. Her. p. 187, 190, more freq. later, v. Jac. A. P. p. 585, Seidl. Dochm. p. 385. The ι *subscriptum* was called by the Gr. gramm. *ι προσγεγραμμένον*, *adscriptum*, and was so written, e. g. *τῶι*, not *τῷ*: the present mode came into use in the 13th century.

Changes of ι:—I. ῐ was easily exchanged with *ει*, whence forms like *εἴλω* and *ἴλλω*, *εἴλη* and *ἴλη*: ῐ was sometimes exchanged with ε, e. g *ἑστία* and *ἱστίη*: but more freq. it is inserted to lengthen the syll., e. g. *εἰν, εἰς, ξεῖνος, κεινός, πνείω, ὑπείρ, διαί, παραί*, for *ἐν, ἐς, ξένος, κενός, πνέω, ὑπέρ, διά, παρά.*—II. in forming words, ι and γ are sometimes interchanged, Buttm. Lexil. v. *ἀνήνοθεν* 30.—III. some words have ι prefixed, as *αὔω ἰαύω.*—IV. others take λ before ι, *ἴγδη λίγδος, ἰκμάω λικμάω.*

The quantity of ι varies. It is a common termin. of adverbs, but even here no law has yet been obtained, Spitzn. Vers. Heroic. p. 47, Göttl. Theodos. p. 74, 229.

-ί, *iota demonstrativum*, which in the language of Attic conversation is attached to all cases of all demonstr. pronouns, to strengthen their force, and as it were point out the individual, e. g. *οὑτοσί, αὑτηΐ, τουτί*, Lat. *hicce*, *ἐκεινοσί, ὁδί, ταδί, τουτογί, ταυταγί, τοσουτονί, τοσονδί*, etc.: also with demonstr. advs., as *οὑτωσί, ὡδί, ἐνθαδί, δευρί, νυνί.* Of these such as end in *σί* take the *ν ἐφελκυστικόν* before a vowel, as *οὑτοσίν, ἐκεινοσίν, οὑτωσίν.* In all these, the last syll. is long, and has the accent, whereas a long vowel or diphthong in penult. is shortened, e. g. *αὑτηῒ, οὑτοϊί.*

῞Ι, or ῖ, as nom. of the reflex. pron. *οὗ*, *sui*, of which we have nom. *ῖ*, Soph. Fr. 418, dat. *ἶν* (or *ἵν*) *αὐτῷ*, *sibi ipsi*, Hes. Fr. 66, cf. Böckh Pind. P. 4, 36 (62): acc. *ἶν* or *ἵν*, Schneid. Ibyc. p. 103, which acc. to Hesych. was Cyprian. The fullest discussion on the word will be found in Ellendt Lex. Soph.. Compare the forms *τίς, σφί, σφίν, μίν, νίν.*

᾿ΙΑ´, ἡ, Ion. *ἰή*,=*βοή, ἰωή*, *a voice, cry*, Orac. ap. Hdt. 1, 85, Aesch. Pers. 936: *σύριγγος ἰά* Eur. Rhes. 553: also written *ἴα.* [ῐ]

῞Ια, *ἰῆς, ἰῇ, ἴαν*, old Ion. fem. of *εἷς* for *μία*, *one*, freq. in Il., in Od. more rare. Besides the fem. only the dat. neut. occurs; v. *ἴος.* (*ἴα* is to *μία*, as *ὀλαί* to *mola*, and *eo* to *meo.*) [nom. and acc. ⏑⏑]

᾿Ιά, *τά*, heterog. plur. of *ἰός*, an arrow, Il. 20, 68. [ῐ]

῏Ια, *τά*, plur. from *ἴον*, a violet, H. Hom. Cer. 6. [ῑ]

†᾿Ιάδμων, ονος, ὁ, *Iadmon*, a Samian, who owned Aesop as a slave, but gave him his liberty, Hdt. 2, 134.

†᾿Ιάειρος, ου, ὁ, *Iairus*, one of the rulers of the synagogue at Capernaum, N. T.

†᾿Ιάζυγες, ων, οἱ, *the Iazyges*, one of the parent stems of the Sarmatae in Europe and Asia, Strab., Arr. An.

᾿Ιάζω, f. -άσω, (*᾿Ιάς*) *to speak, dress*, etc. *like an Ionian; to favour the Ionians*: also *᾿Ιωνίζω.* [ῐ]

῾Ιάζω, (*ἴον*) *to be of a violet colour*, Heliod.

᾿Ιαί, exclam. of triumph, Ar. Lys. 1292, Eccl. 1179.

᾿Ιαιβοῖ, comic exclamation for *αἰβοῖ*, Ar. Vesp. 1338. [ῑ]

᾿ΙΑΙ´ΝΩ, fut. *ἰᾰνῶ*, aor. *ἴηνα*, aor. pass. *ἰάνθην*, *to warm, heat*, *χαλκὸν ἀμφὶ πυρί.* Od. 8, 426, *ὕδωρ*, Od. 10, 359.—2. *to melt, soften*, strictly by heat, *κηρὸς ἰαίνετο*, Od. 12, 175: hence metaph., θυμὸν ἰαίνειν, *to melt* the heart, Il. 24, 119.—3. more usu. in Hom. *to warm, cheer, refresh*, Il. 19, 174, H. Hom. Cer. 435, also θυμὸν ἰαίνειν τινί, Od. 15, 379; esp. in pass. ἐν φρεσὶ θυμὸς ἰάνθη, θυμὸς ἐνὶ στήθεσσιν ἰάνθη, also θυμόν, κῆρ, φρένας ἰάνθης and φρεσὶν ἰάνθης: c. dat. *to take delight in* a thing, Od. 19, 537, μέτωπον ἰάνθη, his brow *grew calm*, Il. 15, 103, cf. Lat. *fovere*. Later, as in Q. Sm., ἰαίνω is used as=ἰάομαι, to which it is prob. akin. Mostly Ep., but also in Alcm., and Pind. [ῐ except in augm. tenses, e. g. Od. 16, 165: once however at the beginning of a verse ῑ without augm., Od. 22, 59, and so freq. later.]

†Ἴαιρα, ας, ἡ, *Iaera*, a Nereid, Il. 18, 42.

Ἰᾰκός, ή, όν, (Ἰάς) *Ionic*, Ath. 440 B., ἡ Ἰακή, sub. διάλεκτος, *the Ionic* dialect, Jac. A. P. p. 76. Adv. -κῶς. [ῐ]

Ἰάκχα, ης, ἡ, Sicyonic name of *a perfumed kind of garland*, Philet. 45.

Ἰακχᾰγωγός, όν, (Ἴακχος, ἄγω) *bearing the image of Bacchus* on his festivals, Böckh Inscr. 1, p. 470. [ῐ]

Ἰακχάζω,=Ἰακχέω, *to shout* Ἴακχος, also c. acc. cognato, ἰακχ. φωνήν, Hdt. 8, 65. [ῐ]

Ἰακχαῖος, αία, αῖον, *Bacchanalian*, στέφανος, Philet. 22. [ῐ]

Ἰακχεῖον, ου, τό, *the temple of Bacchus*, Plut. Arist. 27. [ῐ]

Ἰακχέω,=Ἰακχάζω: hence in genl. *to shout, cry aloud*, v. sub ἰαχέω. [ῐ]

Ἰακχή, ῆς, ἡ, v. sub ἰαχή.

Ἴακχος, ου, ὁ, *Iacchos*, mystic name of Bacchus, Valck. Hdt. 8, 65.—2. *the Bacchanalian shout*. In Eur. Cycl. 69, where the word is found as if an adj., Ἴακχος ᾠδή, the latter word is prob. a gloss to interpr. Ἴακχος. (From ἰάχω, ἰαχέω, ἰαχή, strictly *the god of noise and revelry*.) [ῐ]

†Ἰακώβ, indecl., (in Joseph. Ἰάκωβος, ου), ὁ, *Jacob*, masc. pr. n., the patriarch, LXX., N. T.: in Rom. 11, 26, for *the Israelites, the descendants of Jacob*.—2. the father of Joseph the husband of Mary, N. T. Matth. 1, 15.

†Ἰάκωβος, ου, ὁ, *James*, the son of Zebedee, one of the apostles, N. T. Matth. 4, 21, etc.—2. the son of Alphēus, an apostle, Id. 10, 3, etc.—3. the brother of Christ, by many comment. considered same as No. 2, Gal. 1, 19.

Ἰᾱλεμίζω, f. -ίσω, Ion. ἰηλ., (ἰάλεμος) *to bewail*, Call. Hence

Ἰᾱλεμίστρια, ας, Ion. ἰηλ., ἡ, *a wailing woman*, restored to Aesch. Cho. 424, by Herm. Opusc. 4, 338, from Hesych.

Ἰάλεμος, ου, ὁ, Ion. ἰήλεμος, *a wail, lament, dirge*, Aesch. Supp. 116, Eur. Phoen. 1034, etc. Proverb. ἰαλέμου ψυχρότερος, of something tedious and dull.—II. as adj., *hapless, melancholy*, Theocr. 15, 98. (Prob. from the cry ἰή, ἰαῦ.) [ῐᾰ]

Ἰάλλω, f. ἰᾰλῶ, aor. ἴηλα, inf. ἰῆλαι, *to send forth*, ὀϊστὸν ἀπὸ νευρῆς, Il. 8, 300: in Hom. usu. in phrase ἐπ' ὀνείατα χεῖρας ἴαλλον, *they put forth* their hands to the dishes; and so, ἐπὶ σίτῳ, Od. 10, 376: but ἑτάροις ἐπὶ χεῖρας ἴαλλεν, *laid* hands *upon* them, Od. 9, 288, cf. ἐπιάλλω: also, περὶ χερσὶ δεσμὸν ἴηλα, *threw* chains *over*, *put* chains *on* thy hands, Il. 15, 19: in Od. 8, 447, ἐπὶ δεσμὸν ἴηλε.—2. rarely c. acc. objecti, ἀτιμίῃσιν ἰάλλειν τινά, *to assail* one with insults, Lat. *ignominia petere*, Od. 13, 142, cf. ἰάπτω 2. —3. Later, simply *to send*, τινὰ εἰς.., Aesch. Pr. 659, cf. Cho. 45: ἰ. ὑλακήν, *to give* tongue, howl, Anth.; ἰ. ἴχνος, *to imprint, set down* the foot, Nic. The Lat. *mittere* and *immittere* usu. answer to it.—II. intr. sub. ἑαυτόν, *to send, dismiss one's self*, i. e. *to flee, run, fly*, Hes. Th. 269, in genl. *to hurry*, like Lat. *mitti* and *ferri*, cf. ἰάπτω. Ep. word, also in Aesch. l. c.: if used in Att., it should be written ἰάλλω acc. to Arcad., cf. ἐφιάλλω. (Prob. like ἵ-ημι, a causative formed from ἰ-έναι *i-re*.) [ῐ except in augm. tenses: and these are never found in Hom.]

†Ἰάλμενος, ου, ὁ, *Ialmĕnus*, son of Mars and Astyoche, ruled in Boeotian Orchomenus, Il. 2, 512; 9, 42; also an Argonaut, Apollod.

Ἰαλτός, ή, όν, verb. adj. from ἰάλλω, *sent, dispatched*, Aesch. Cho. 22. [ῐ]

†Ἰαλύσιος, α, ον, *of Ialysus, Ialysian*, Dion. P.: ἡ Ἰαλυσία, *the territory of Ial.*, Diod. S. [ῠ]

†Ἰᾱλῠσός, οῦ, ὁ, Ion. Ἰηλυσός, *Ialȳsus*, son of Cercaphus and Cydippe, Pind. O. 7, 136; founder of—II. a city in the island of Rhodes, *Ialiso*, Il. 2, 656; Thuc. 8, 44, in Ion. form; also written Ἰηλυσσός, Hdt. 1, 144, and so in Hom. l. c. by some edd., because the υ is elsewhere short.

Ἴᾱμα, ατος, τό, Ion. ἴημα (ἰάομαι) *a means of healing, remedy, medicine*, Hdt. 3, 130, and Plat.

Ἰαμβειογράφος, ου, ὁ, (ἴαμβος, γράφω) *a writer of iambics*: v. sub ἰαμβειοφάγος. [ᾰ]

Ἰαμβεῖος, ον, (ἴαμβος) *in iambics*, τὸ ἰαμβεῖον, *iambic verse*, Ar. Ran. 1133, and Plat. [ῐ]

Ἰαμβειοφάγος, ὁ, (ἴαμβος, φαγεῖν) *a glutton at iambics*, as Dem. (274, 6.) called Aeschines, who had formerly been a player: formerly read ἰαμβειογράφος.

Ἰαμβέλεγος, ου, ὁ, *an asynartete verse, formed by substituting an iambic penthemimer for the former half of a pentameter*, Hephaest. p. 91, Gaisf.

Ἰάμβη, ης, ἡ, *Iambe*, a slave of Celeus and Metaneira at Eleusis, who by her jests extorted a smile from Ceres when distressed for the loss of Proserpina, H. Hom. Cer. 195, said to have given name to the iambic metre. [ῐ]

Ἰαμβιάζω, f. -άσω,=sq., Anth.

Ἰαμβίζω, f. -ίσω, (ἴαμβος) *to assail in iambics*: in genl. *to lampoon*, τινά, Arist. Poet.

Ἰαμβικός, ή, όν, *iambic*, Dion. H.

Ἰαμβιστής, οῦ, ὁ, (ἰαμβίζω) *one who writes iambics*, or *lampoons*, Ath.

†Ἰάμβλιχος, ου, ὁ, *Iamblichus*, a celebrated philosopher and writer.

Ἰαμβογράφος, ου, ὁ,=ἰαμβειογράφος. [ᾰ]

Ἰαμβοειδής, ές, (ἴαμβος, εἶδος) *like an iambus*, Aristid. Quintil.

Ἰαμβοποιέω, ῶ, *to write iambics*, Arist. Poet.: from

Ἰαμβοποιός, όν, (ἴαμβος, ποιέω) *a writer of iambics*, Arist. Poet.

Ἴαμβος, ου, ὁ, *an iambus*, a metrical foot consisting of a short and a long syll., ⏑–, Plat. Rep. 400 B.—II. *an iambic verse*, esp. the *trimeter* or *senarius*, first used by the sarcastic writers Archilochus and Hipponax, Hdt. 1, 12, Ar. Ran. 661, cf. Horace's *criminosi Iambi*; and then in the *Attic Drama*.—III. *an iambic poem*, esp. *a lampoon*, Strab.: but when so, usu. in plur., Plat. Legg. 935 E: hence—2. *a drama*, esp. *a kind of extempore play* got up, acc. to Ath. 622 B, by αὐτοκάβδαλοι, who themselves had the same name. (Referred by Riemer and Pott to ἰάπτω, to attack, assail, as being the foot or metre first used by satiric writers, v. supr. The term recurs in διθύρ-αμβος, θρί-αμβος, words of which the origin is quite uncertain.) cf. Ἰάμβη.

†Ἰάμβουλος, ου, ὁ, *Iambūlus*, an historian, Luc.

†Ἰαμβρῆς, οῦ, ὁ, *Iambres*, an Ægyptian magician, who with Iannes opposed the authority of Moses, N. T.

Ἰαμβύκη, ης, ἡ, *a musical instrument, used to accompany ἴαμβοι*, Ath.: distinct from the σαμβύκη. [ῠ]

Ἰαμβώδης, ες, (ἴαμβος, εἶδος) *iambic, satirical*, Philostr.

Ἰᾰμεναί, ῶν, αἱ, *wet low land, meadows, marshes*, late form of εἰαμεναί. [ῑ]

†Ἰᾰμενός, οῦ, ὁ, *Iamĕnus*, a Trojan, Il. 12, 139. [ῑ]

†Ἰαμίδαι, ῶν, οἱ, *the Iamidae*, the descendants of Iamus in Elis, a celebrated family of seers, Pind. O. 6, 121, Hdt. 5, 44: v. Ἴαμος.

†Ἰαμίτης, ου, ὁ, *Iamītes*, masc. pr. n., Strab.

†Ἰαμνία, ας, ἡ, *Iamnia*, a small town of Phoenicia, Strab.

Ἰᾱμνοί, ῶν, οἱ,=ἰαμεναί, Nic. [ῑ]

†Ἴαμος, ου, ὁ, *Iamus*, son of Apollo and Euadne, a seer, Paus. 6, 2, 5, cf. Pind. O. 6, 50, sqq., 82–87.

Ἰάν, gen. Ἰᾶνος, ὁ, esp. in plur. Ἰᾶνες, contr. for Ἰάων, Ἰάονες, *an Ionian*, Aesch. [ῑ]

†Ἰάνασσα, ης, ἡ, *Iănassa*, a Nereid, Il. 18, 47.

†Ἰάνειρα, ας, ἡ, *Ianīra*, a Nereid, Il. 18, 44.—2. a daughter of Oceanus, H. Hom. Cer. 421, Hes. Th. 356.

†Ἰάνθη, ης, ἡ, *Ianthe*, a daughter of Oceanus, H. Hom. Cer. 418, Hes. Th. 349.

Ἰάνθην, ης, η, aor. 1 pass. from ἰαίνω, Hom.

Ἰάνθῐνος, η, ον, (ἴον, ἄνθος) *violet-coloured*, Plin.: Hesych. has also a subst. ἴανθον, τό=ἴον. [ῐα]

†Ἰανίσκος, ου, ὁ, *Ianiscus*, a king of Sicyon, Paus. 2, 6, 6.

†Ἰαννά, ὁ, indecl., *Ianna*, masc. pr. n., N. T.

†Ἰάννης, ου, ὁ, *Iannes*, an Ægyptian magician, N. T., v. Ἰαμβρῆς.

†Ἰαξάρτης, ου, ὁ, *Iaxartes*, a river of Sogdiana falling into the sea of Aral, now the *Sir*, Dion. P.; Strab.: Hdt. confounds it with the Oxus, v. Bähr ad Hdt. 4, 40; and later wr. with the Tanais.

ἸΑ΄ΟΜΑΙ, fut. ἰάσομαι Ion. and Ep. ἰήσομαι, aor. ἰασάμην, Dep. mid., *to heal, cure*, τινά, Il. 12, 2, Hdt. etc.; ὀφθαλμόν, Od. 9, 525: absol. Od. 9, 520: from Pind. downwds. also, νόσους ἰᾶσθαι: orig. only of wounds and outward hurts: then metaph., ἰ. δύςγνοιαν, ἁμαρτίαν, Eur.; and proverb., κακῷ κακὸν ἰᾶσθαι, to make bad worse, Hdt. 3, 53, cf. Aesch. Fr. 409, Thuc. 5, 65. In aor. ἰάθην, also as pass. *to be healed, to recover*; and so in pf. ἴᾱμαι, N. T. (Akin to ἰαίνω.) [ῑᾱ *always* in Hom.: ῐ later, esp. in Anth.]

Ἰᾱοναῦ, barbarism for sq., Ar. Ach. 104.

Ἰάονες, ων, οἱ, lengthd. for Ἴωνες, *the Ionians*, including, acc. to Il. 13, 685, H. Ap. 147, the inhabitants of Attica and Megara, v. Heyne Il. T. 6, p. 287. In Persian it was=Ἕλληνες, Aesch. Pers. 178, 563. [ῐᾱ] The sing. Ἰάων is more rare, Theocr. 16, 57.

†Ἰαονίς, ίδος, ἡ, fem. adj. *Ionian*, Nic. ap. Ath. 683 B.

†'Ιαόνιος, α, ον, *Ionian*, poet. for 'Ιώνιος, Aesch. Supp. 69.

†'Ιαπετῑονίδης, ου, ὁ, *son of Iapetus*, i. e. Prometheus, Hes. Th. 528; Ap. Rh. 3, 1087. (formed as from a previous patron. 'Ιαπετίων, instead of 'Ιαπετίδης, v. Buttm. Ausf. G. 2, § 119, anm. 29, ed. Lob.)

†'Ιαπετῑονίς, ίδος, ἡ, *of Iapetus, descended from Iapetus*, Pind. O. 9, 81.

†'Ιᾰπετός, οῦ, ὁ, *Iapĕtus*, a Titan, son of Uranus and Gaea, husband of Clymene, and father of Prometheus and Epimetheus, Il. 8, 479: Hes. Th. 507.—Met. of an *old man*, irrev. of one's father, old *Iapetus*, Ar. Nub. 998.—2. a hero, father of Buphagus, Paus.

†'Ιάποδες, ων, οἱ, *the Iapŏdes*, a Celtic race in Illyria, Strab. Hence

†'Ιαποδικός, ή, όν, *of the Iapodes*, Strab.

'Ιαππᾰπαιάξ, a burlesque exclamation of pain, Ar. Thesm. 945.

'ΙΑ'ΠΤΩ, f. -ψω,=ἰάλλω, *to send, drive*, as in Hom. προϊάπτω: he only has the simple in the phrase κατὰ χρόα καλὸν ἰάπτειν, sub. χεῖρας, *to put forth* (her hands) against her fair body, i. e. smite her breasts, etc., for grief, like κόπτεσθαι, Lat. *plangere*, Od. 2, 376; 4, 749: later esp. of missiles, *to send forth, shoot*, βέλη, Aesch. Theb. 544, cf. 525: in genl. *to set in motion*, hence even, ἰάπτειν ὀρχήματα, *to begin, lead* the dance, Soph. Aj. 700.—2. rarely c. acc. objecti, λόγοις ἰάπτειν τινά, *to assail* one with words, Soph. Aj. 501, cf. ἰάλλω II: hence, esp. in Alexandr. poets, *to handle roughly, wound, hurt, injure*, and so in pass., θυμὸς ἰάφθη, Theocr. 2, 82; ἰάπτομαι ἄλγεσι ἦτορ, Mosch., etc. (Acc. to some from ἅπτω: but like ἰάλλω, ἰάπτω is prob. a causative formed from a neut. verb of motion, v. Pott Etym. Forsch. 1, p. 195)—II. intr., like ἰάλλω, sub. ἑαυτόν, *to rush, hurry*, Aesch. Supp. 547; and, αἶνος ἐπ' ἀνδρὶ ἰάπτων, *aiming at* him, *meant for* him, Id. Ag. 1549, though there some read τίς αἰνοῦ ἰάπτων. [ῐ]

†'Ιάπυγες, ων, οἱ, Ion. 'Ιήπυγες, *the Iāpyges, Iapygians*, inhab. of Iapygia in Italy, Hdt. 7, 170, Strab. 279. [ῠ v. Spitzn. Pros. § 59, 2, *a*, note.]

†'Ιᾱπυγία, ας, ἡ, Ion. 'Ιηπυγία, *Iapygia*, a region of Magna Graecia in Italy, corresponding nearly to Messapia, or in genl. to Apulia, Hdt. 3, 138. Hence

†'Ιᾱπύγιος, α, ον, *of Iapygia, Iapygian; ἄκρα, the Iapygian promontory*, at the south-eastern point of Iap., now *Capo di Leuca*, Thuc. 6, 29.

'Ιᾱπυξ, ῠγος, ὁ, Ion. 'Ιῆπυξ, †*Iāpyx*, son of Daedalus, who settled in southern Italy, and acc. to fable gave name to the land, Strab. p. 279, etc.—II. *an Iapygian*.†—2. *the north-west*, or strictly *west-north-west wind*, as blowing from that quarter, Arist. Mun. [ᾱ]

†'Ιαρβαῖος, α, ον, *of* or *belonging to Iarbas; ὑμεναῖοι 'Ιαρβ. a union with Iarbas*, Anth.

†'Ιαρδάνης, ου, ὁ,=sq. 1, Strab.

†'Ιάρδᾰνος, ου, ὁ, *the Iardanus*, a small river of Elis, Il. 7, 135.—2. a river of Crete, Od. 3, 292.—II. a king of Lydia, father of Omphale, Hdt. 1, 7.

†'Ιαρέδ, ὁ, indecl., *Iared*, masc. pr. n., N. T.

'Ιάς, άδος, ἡ, adj. fem., *Ionic*, Hdt. 5, 33, etc.—II. as subst.—1. *an Ionian woman*, sub. γυνή, Hdt. 1, 92.—2. *the Ionic dialect*, Luc. sub. γλῶσσα or διάλεκτος. [ῑ]

'Ιᾶσῖ, 3 pl. pres. from εἶμι, to go, Il. 16, 160. [ῑα]—II. ἴασῐ [ῑᾰ], for εἰσί from εἰμί to be, Nic. Fr. 2, 2; but this is dub.

'Ιᾶσι, 3 pl. pres. from ἵημι for ἱέασι.

†'Ιασίδης, ου, ὁ, *son of Iasius*, i. e. Amphion, Od. 11, 283: or Dmetor, Od. 17, 443: in genl. *descendant of Iasius*, Strab. p. 371.

'Ιάσιμος, ον, (ἰάομαι) *to be cured, curable*, Aesch. Pr. 475, and Plat.: *appeasable*, Eur. Or. 399. [ῑᾱ]

'Ιασίνη, ης, ἡ,=ἰασιώνη.

†'Ιάσιος, ου, ὁ, *Iasius*, king of Orchomenus, father of Amphion, Od. 11, 282.—2. son of Lycurgus, the Arcadian, father of Atalanta, Callim. H. Dian. 215: in Apollod. Ἴασος, and Ael. 'Ιασίων.

'Ιᾶσις, Ion. ἴησις, εως, ἡ, (ἰάομαι) *healing, a cure, remedy*, Hipp., and Soph. El. 876.

†'Ιασίων, ωνος, ὁ, *Iasion*, son of Jupiter and Electra, a favourite of Ceres, Od. 5, 125; Theocr. 3, 50: in Hes. Th. 970 'Ιάσιος; cf. also 'Ιάσιος 2.

'Ιᾰσῐώνη, ης, ἡ, a plant of the *convolvulus* kind, Theophr., either the *bindweed* itself, or *sheepsbit*, which is now called *iasione*. [ῑα]

'Ιασμέλαιον, ου, τό, and 'Ιάσμη, ης, ἡ, *a Persian perfume*, perh. *oil of jasmin*.

†'Ιᾱσονίδης, ου, ὁ, Ep. and Ion. 'Ιησ., *son of Jason*, i. e. Euneus, Il. 7, 468; 21, 40.

†'Ιασόνιος, α ον, *of* or *belonging to Jason*, νῆυς, Theocr. 22, 31: hence ἡ 'Ιασονία ἀκτή, *the Iasonian promontory*, in Pontus, between Cotyore and the Iris, where Jason is said to have landed with the Argonauts, Xen. An. 5, 10, 1, now *Yasun Burnu*; ἄκρα, Strab.—2. τὸ 'Ιασόνιον ὄρος, *Mount Iasonius*, in the north of Media, Strab.

†Ἴᾰσος, ου, ὁ, *Iasus*,='Ιάσιος 2.—2. son of Argos and Euadne, father of Agenor, Apollod.; from him Ἄργος was called Ἴασον, Od. 18, 246.—3. son of Argus Panoptes and Ismene, Apollod. 2, 1, 3.—4. son of Sphelus, leader of the Athenians, Il. 15, 332. Hence

†Ἴᾰσος, ον, *of* or *belonging to Iasus* (2), Od. 18, 246. [ῐ]

†'Ίασος and 'Ιασσός, οῦ, ἡ, *Iasus*, a city of Caria, now *Assem* or *Assan*, Thuc. 8, 28: hence 'Ιασικός, ή, όν, *of Iasus, Iasian*, κόλπος, *Gulf of Iasus*, now *Assem-Kalessi*, Ib.

'Ιασπίζω, f. -ίσω, *to be like a jasper*, Diosc.: [ῐ] from

Ἴασπῐς, ιδος, ἡ, *a precious stone, jasper*, Plat. Phaed. 110 D, cf. Diosc. 5, 160. [ῐ]

'Ιαστί, adv., (Ἰάς) *in the Ionic fashion*, Plat. Lach. 188 D: *in the Ionic mode* (of music), Id. Rep. 398 E: *in the Ionic dialect*, Luc. [ῐα] Hence

'Ιάστιος, α, ον, *Ionic*. [Ῑ]

'Ιᾱσώ, όος contr. οῦς, ἡ, (ἰάομαι) *Iaso, the goddess of healing, and health*, daughter of Aesculapius, Ar. Plut. 701. [Ῑ]

†'Ιάσων, Ion. 'Ιήσων, ονος, ὁ, *Jason*, son of Aeson, leader of the Argonauts, Il. 7, 469; 21, 41; Pind.; etc.—2. a king of Pherae in Thessaly, Xen. Hell. 6, 1.—Others in Isocr., Polyb., N. T., etc. [ᾱ]

'Ιᾱτήρ, Ep. ἰητήρ, ῆρος, ὁ, poet for ἰατρός, *a chirurgeon, surgeon; later, a physician*, Hom.; ἰ. κακῶν, Od. 17, 384. [ῑ, in Anth. also ῐ.] Hence

'Ιᾱτήριος, α, ον, *healing*, ἡ ἰατηρία, sub. τέχνη, *the healing art, medicine*, Aretae. [ῑᾱ]

'Ιατικός, ή, όν,=foreg., Diosc. [ῑᾱ]

'Ιᾶτο, 3 impf. from ἰάομαι, Il. [ῑ]

'Ιᾱτορία, ας, ἡ, (ἰάτωρ) sub. τέχνη, *the art of medicine*, Soph. Tr. 1002. [ῑᾱ]

'Ιᾱτός, ή, όν, (ἰάομαι) *curable*, Plat. Legg. 862 C. [ῑ]

'Ιάτραινα, ης, ἡ,=ἰατρίνη. [ῑᾱ]

'Ιᾱτρᾰλείπτης, ου, ὁ, (ἰατρός, ἀλείφω) *a surgeon who practises by anointing, friction, and exercise*, Plin. Hence

'Ιᾱτρᾰλειπτική, ῆς, ἡ, sub. τέχνη, *the practice of an* ἰατραλείπτης, Id.

'Ιατρεία, ας, ἡ, (ἰατρεύω) *a healing, means of healing*, Arist. Eth. N. [ῑᾱ]

'Ιατρεῖον, ου, τό, (ἰατρεύω) *a surgeon's shop, surgery*. Hipp.—II. *a medical man's fee, expense of a cure*, LXX.

'Ιάτρευσις, εως, ἡ,=ἰατρεία, Plat.: from

'Ιατρεύω, (ἰατρός) *to heal, cure*, τινά, Plat. Legg. 857 D; and in pass., *to be under medical care*, Id. Rep. 357 C, etc.—2. intr. *to practise medicine, be a surgeon* or *physician*, Diosc. [ῑᾱ]

'Ιάτρια, ας, ἡ, fem. from ἰατήρ, *a female surgeon* or *physician*, Alex. Incert. 80.

'Ιατρικός, ή, όν, *of* or *belonging to an* ἰατρός, or *to medicine*, Hipp.: *skilled in medicine*, Plat.: ἡ -κή, sub. τέχνη, *surgery, medicine*, Hdt. 2, 84; 3, 129, etc. Adv. -κῶς.

'Ιατρίνη, ης, ἡ,=ἰάτρια, esp. *a midwife*, late, Lob. Phryn. 651.

†'Ιατροκλῆς, έους, ὁ, *Iatrocles*, masc. pr. n., an Athenian, Oratt.

'Ιατρολογέω, ῶ, (ἰατρός, λέγω) *to speak* or *treat of medicine*, Diog. L.

'Ιατρομᾰθημᾰτικοί, ῶν, οἱ, *those who practised medicine in conjunction with astrology*, as was esp. the case in Ægypt.

'Ιατρόμαια, ας, ἡ, *a midwife*, Inscr.

'Ιατρόμαντις, εως, ὁ, (ἰατρός, μάντις) *a physician and seer*, of Apollo and Aesculapius, Aesch. Supp. 263, cf. Eum. 62, Ar. Plut. 11: in genl.=ἰατρός, Id. Ag. 1623.

'Ιατρον, ου, τό,=ἰατρεῖον II.

'Ιατρός, οῦ, ὁ, Ion. and Ep. ἰητρός, (ἰάομαι) *a surgeon*, Hom.; ἰητρὸς ἀνήρ, Il. 11, 514; also ἡ ἰατρός, Diogen. ap. Ath. 636 A. [ῑ, Att. also ῐ]

'Ιατροσοφιστής, οῦ, ὁ, *a professor of medicine*, late word.

'Ιατροτέχνης, ου, ὁ, (ἰατρός, τέχνη) *a practiser of medicine*, Ar. Nub. 332.

'Ιαττᾰταί, and 'Ιαττᾰταιάξ, interj. *alas, ah, woe is me!* Ar. Nub. 707, etc. [ῐ]

'Ιάτωρ, ορος, ὁ, Ion. ἰήτωρ, poet. for ἰατρός. [ῑᾱ]

'Ιαῦ, a shout in answer to one calling, *ho! holla!* Ar. Ran. 272.—II. like ἰοῦ, a cry of grief, *ah!* [ῐ]

'Ιαυθμός, οῦ, ὁ, (ἰαύω) *a sleeping place*, esp. of wild beasts, *den, lair*, Lyc.—II. *sleep*. [ῐ]

'Ιαυοῖ, exclamation of joy, *ho ho!* Ar. Ran. 1029. [ῐ]

'Ιαύω, (αὔω) *to sleep*, Hom.; also in genl. *to lie, lodge, pass the night*, whether sleeping or awake, Hom.; ἀΰπνους νύκτας ἰαύειν, Il. 9, 325: of wild beasts, Od. 9, 184, etc.: hence in genl. *to be, dwell in* a place.—II. trans. ἰαύειν πόδα, *to rest* the foot, Eur. Phoen. 1538; τέρψιν ἐννυχίαν ἰ., *to enjoy* the night's sleep, Herm. Soph. Aj. 1183 c. gen., like παύω, Lyc. [ῐ]

'Ιᾰφέτης, ου, ὁ, (ἰός, ἀφίημι) *an archer*, Anth. [ῑ]

'Ιαχαῖος, α, ον, (ἰαχή) *glad-sounding*, as Br. and Ellendt read in Soph. O. T 1219.

'Ιᾰχέω, ῶ, f. -ήσω,=ἰάχω, H. Hom. Cer. 20, and so in late Ep. and Trag [In Trag., ἰᾱχέω, ἰᾱχή, etc. freq in MSS., as Soph. O. T. 1219: in such cases some would read ἰακχέω, ἰακχή,

v. Pors. Or. 954: but Markl. Eur. I. A. 1036, and Elmsl. Soph. l. c., defend ᾱ before χ, cf. χ sub fin.: nay Elmsl. afterwrds. asserted that in Att. the α was always long, v. ad. Heracl. 752, Med. 147, et ibid. Herm., cf. also Ellendt Lex. Soph. v. ἰάχω.]

Ἰαχή, ῆς, ἡ, (ἰάχω) *a cry*, in Il. *the shout* both of the victor and the vanquished: *a wail, shriek*, Od. 11, 43: later usu. of *joyful* shouts, Eur. Med. 147, Bacch. 149: in genl. *a loud sound*, ὑμεναίων, Pind. P. 3, 29; also, ἰ. αὐλῶν, Poet. ap. Plut. 2, 1104 E. [V. foreg.]

†Ἰάχη, ης, ἡ, *Iache*, a nymph, companion of Proserpina, H. Hom. Cer. 419. [ῐᾰ].

Ἰάχημα, ατος, τό, (ἰαχέω) *a cry, shout*, Eur. H. F. 883. [ῐᾰχ]

Ἴαχος, ὁ,=ἰαχή, dub. ap. Orph.

Ἰαχρός, όν, *melted, softened:* metaph. *at ease, tranquil:* akin to ἰαίνω, q. v. [ῐ]

Ἰαχυῖα, part. perf. fem. from sq.

Ἰάχω, f. ἰαχήσω, perf. ἴαχα, *to cry, shout*, in Hom. esp. of battle-shouts and wailing: later usu. *to shout joyfully:* in late poets c. acc. cognato, ἰ. φωνήν, αὐδήν, *to utter...*, Nonn.—II. of things, *to resound*, as of an echo, Od. 9, 395; of the waves, *to roar*, Il. 1, 482; of a shield, *to ring*, Hes. Sc. 232; of hot iron in water, *to hiss*, Od. 9, 392. (Prob. from ἴα, akin to ἰαχέω, Ἴακχος, Ἰακχέω, ἰΰζω, ἠχή.) [V. sub ἰαχέω.]

Ἰαωλκός, οῦ, ἡ,=Ἰωλκός, Il. 2, 712; Pind.; etc.

Ἰάων, ονος, ὁ, v. Ἰάονες.—II. *the Iaon*, a tributary of the Alpheus in Elis Pisatis, Call. Jov. 21. [ῐᾱ]

Ἰβανατρίς, ίδος, ἡ, (ἰβάνη) *the rope of a draw-well.*

Ἰβανέω, ῶ, *to draw water*, like ἀντλέω: from

Ἰβάνη, ης, ἡ, and

Ἴβανος, ου, ὁ, *a water-bucket* or *pitcher*, cf. ἴβηνος. [?]

†Ἰβάνωλις, ιος, ὁ, *Ibanōlis*, masc. pr. n., of Mylassa in Caria, Hdt. 5, 37.

Ἴβδης, ὁ, *a plug in a ship's bottom*, which can be taken out to drain the hold, Eustath. 525, 34; 858, 38.

Ἴβηνος, ου, ὁ,=ἰβάνη, ἴβανος, hence τιβήν, τίβηνος.

†Ἴβηρ, ηρος, ὁ, *the Ibērus*, now *Ebro*, a river of Spain, Polyb., Strab.—II. *an Iberian, a Spaniard*, οἱ Ἴβηρες, *the Iberians, Spaniards*, Hdt. 7, 165; Strab.—2. *the Iberians*, inhab. of Iberia in Asia, Strab. Hence

†Ἰβηρία, ας, ἡ, *Iberia, Spain* so called from the Iberus, Hdt. 1, 163, etc., more strictly in Greek wr. only the seacoast from the pillars of Hercules to the Pyrenees.—2. a region in Asia between the Pontus Euxinus and the Caspian, Strab.: and

†Ἰβηρικός, ή, όν, *Iberian, Spanish*, Strab.; pecul. fem. Ἰβηριάς, άδος, Anth.

Ἰβηρίς, ίδος, ἡ, *a* kind of *cress*, Diosc. (Prob. from its place of growth.)

Ἶβις, gen. Ion. ἴβιος, Att. ἴβιδος, acc. ἶβιν, ἡ, *the ibis*, an Ægyptian bird, feeding on worms and aquatic animals, to which divine honours were paid. There were two kinds, Hdt. 2, 75, 76.

Ἰβίσκος, ου, ὁ, Lat. *hibiscus*, a kind of *marsh-mallow*,=ἀλθαία, Diosc.

Ιβύζω, and ἰβυκινέω, ῶ, *to sound the trumpet:* hence ἰβυκτήρ, ὁ, and ἰβυκινήτης, *a trumpeter*, only in Gramm. [Akin to βυκάνη, Lat. *buccina*.]

†Ἰβύκειος, ον, *of Ibycus*, Plat. Parm. 137 A. From

†Ἴβῠκος, ου, ὁ, *Ibycus*, a lyric poet of Rhegium, lived in Samos, a contemporary of Croesus, Ar. Th. 161.

Ἴγδη, ης, ἡ, *a mortar*, Hipp.: also λίγδος. Hence

Ἰγδίζω, f. -ίσω, *to pound in a mortar.*

Ἰγδίον, ου, τό, dim. from ἴγδη.

Ἴγδις, ἡ, oldest Att. form for ἴγδη, Solon 30, cf. Lob. Phryn. 165.

Ἴγδισμα, ατος, τό, (ἰγδίζω) *a pounding.*—II. *a dance, in which there was much stamping.*

†Ἴγγαυνοι, ων, οἱ, *the* Ligures *Ingauni*, a people of Liguria in the neighbourhood of Genua, Strab.

Ἶγμαι, part. ἰγμένος, perf. of ἱκνέομαι; Soph.: most usu. in compd. ἀφῖγμαι.

Ἴγνητες, ων, οἱ,=αὐθιγενεῖς, Lat. *indigenae*, Rhodian word.

Ἰγνύα, ας, ἡ, Ion. and Ep., and even Att., ἰγνύη, *the hollow* or *hinder part of the knee*, Lat. *poples*, Il. 13, 212: ἰγνυῶν ὑφαίρεσις, in wrestling, a stroke behind the knee making the joint give way, cf. Il. 23, 726. (Formed from γόνυ, like γνύξ and πρόχνυ. [ῡ, but prob. only by necessity of the metre, cf. sq.]

Ἰγνύς, ύος [ῠ], ἡ,=foreg., H. Hom. Merc. 152. Theocr. has the acc. ἰγνύα, for ἰγνύν.

Ἴδα, ἡ, poet. and Ion. Ἴδη, ης, *Ida*, a mountain in Phrygia near Troy, Il.; Trag.; etc.—2. a mountain of Crete on which Jupiter was reared, Dion. P.; Strab.; etc.: hence, Ζεὺς Ἰδαῖος, Il. 16, 605, and Trag.—II. in Ion. Gr. ἴδη, as appellat., *any woody mountain*, and so=ὕλη, *a thick wood, wood, copse*, usu. in plur., e. g. Hdt. 1, 110; 4, 175; 7, 111; but also in sing., 4, 109; and so, ἴδη ναυπηγήσιμος, *timber* for shipbuilding, Hdt. 5, 23. [ῑ]

†Ἰδαία, ας, ἡ, *Idaea*, daughter of Dardanus, wife of Phineus, Apollod. 3, 12, 1.—2. a nymph, mother of Teucer, Id.

†Ἰδαῖος, ου, ὁ, *Idaeus*, a herald of the Trojans, Il. 7, 276.—2. a son of Dares, a Trojan, Il. 5, 11.—3. a charioteer of Priam, Il. 24, 325, perhaps same as No. 1.—Others in Paus.

†Ἰδαῖος, α, ον, *of Ida, Idaean*, Il., Trag., etc.: v. sub Ἴδα.

†Ἴδακος, ου, ὁ, *Idacus*, a place in the Thracian Chersonese on the Hellespont, Thuc. 8, 104.

Ἰδάλιμος, ον, (ἶδος) *causing sweat* or *perspiration*, καῦμα, Hes. Op. 413. [ῑδᾰ]—II.=εἰδάλιμος. [ῐδ]

†Ἰδάλιον, ου, τό, *Idalium*, a promontory and city of Cyprus with a temple and grove of Venus, Theocr. 15, 106. [ῑδᾰ]

†Ἰδάνθυρσος, ου, ὁ, *Idanthyrsus*, a king of the Scythians, Hdt. 4, 76.

Ἰδᾰνικός, ή, όν, (ἰδεῖν, ἰδέα) *existing only in conception, ideal*, Tim. Locr. 97 D. [ῐ]

Ἰδᾰνός, όν, (ἰδεῖν) *fair, comely*, Call. [ῐ]

†Ἴδας, α Ep. εω, ὁ, *Idas*, son of Aphareus of Messene, one of the Calydonian hunters, Pind. N. 10, 112 sqq.—2. son of Aegyptus, Apollod.—Others in Paus., etc.

Ἰδέ, conjunct., Ion. and Ep. for ἠδέ, *and*, Hom., only once in Trag., Soph. Ant. 969. [⏑⏑, but in Hom. always with ult. long by position and caesura.]

Ἴδε, or ἰδέ, imperat. aor. from εἶδον, *lo, behold*, Hom. [ῐ]

Ἴδε, 3 sing. aor. 2 εἶδον, Ep. for εἶδε, *he saw*, Hom. [ῐ]

Ἰδέα, ας, ἡ, Ion. ἰδέη, (ἰδεῖν) *form, outward semblance, look*, Pind.—2. in genl. *the look, appearance* of a thing, as opp. to its reality, Lat. *species*, γνώμην ἐξαπατῶσ' ἰδέαι, *outward appearances* cheat the mind, Theogn. 128.—3. *a nature, species, kind, sort*, φύλλα τοιῆσδε ἰδ., Hdt. 1, 203, cf. 6, 119: *a way, manner*, Ib. 100, θανάτου ἰδέαι, *manners* of death, Thuc. 3, 81, cf. Ib. 83; 2, 51: πᾶσαν ἰδέαν πειράσαντες, having tried every *way*, Thuc. 2, 19; καινὰς ἰδέας εἰςφέρειν, to bring in new *fashions*, Ar. Nub. 547.—4.=εἶδος, *a class, species*, under which individuals or smaller species are ranged; *an idea* or *general principle* for such classification: but in the Platonic philosophy the ἰδέαι, were not only εἴδη, but something more, viz. *the perfect archetypes, models* or *patterns* (Lat. *formae*), of which, respectively, all created things were the imperfect *anti-types* or *representations*, v. esp. Rep. 596 sq.; εἶδος, therefore might be used for ἰδέα, but not ἰδέα for εἶδος, Stallb. l. c. A, but v. Ritter Hist. of Philos. 2, p. 266, note.—5. *the leading idea*, Ital. *motivo*, after which a speech is composed. [ῐ]

Ἰδεῖν, inf. aor. 2 εἶδον, Ep. lengthd. ἰδέειν, Hom., Dor. ἰδέμεν, Pind. [ῐ]

Ἴδεσκον, ες, ε, Ion. and Ep. lengthd. for ἴδον, εἶδον, Il. 3, 217. [ῐ]

Ἰδέω, Ion. for ἰδῶ, subj. aor. 2 act. εἶδον.—II. Ep. subj. perf. of οἶδα, for εἰδῶ, *to know*, Il. 14, 235, where others read εἰδέω, as dissyll. [ῐ]

†Ἴδη, ης, ἡ, Ion.=Ἴδα.—II. v. Ἴδα II.

Ἴδηαι, 2 sing. subj. aor. 2 mid. εἰδόμην, Ep. for ἴδῃ, Hom. [ῐ]

†Ἰδήεσσα, ης, ἡ, *Ideëssa*, a small town of Spain, Strab.

†Ἴδηθεν, adv. *from Ida*, Il. 3, 276.

Ἰδησῶ, for ἰδήσω, Dor. fut. of εἶδον, Theocr. 3, 37. [ῐ]

Ἰδίᾳ, v. ἴδιος VI.

Ἰδιαζόντως, adv., *apart, privately*, Sext. Emp.: from

Ἰδιάζω, f. -άσω, (ἴδιος) *to be apart, live retired*, Hipp.: *to be peculiar, different from others*, Diod.—II. *to devote one's leisure to...*, τινί, A. B.—III. mid. *to appropriate to one's self, procure*, [ῐ]

Ἰδιαίτερος, ἰδιαίτατος, comp. and superl. of ἴδιος, prob. from ἰδίᾳ.

Ἰδιασμός, οῦ, ὁ, (ἰδιάζω) *a peculiarity*, Iambl.

Ἰδιαστής, οῦ, ὁ, (ἰδιάζω) *a recluse*, Diog. L.

Ἰδικός, ή, όν, (εἶδος) late form of εἰδικός, q. v. Adv. -κῶς.

Ἰδιοβουλεύω, *to follow one's own counsel, take one's own way*, Hdt. 7, 8, 4: but. Lob. Phryn. 624, corrects ἰδίᾳ βουλ., Dind. Steph. Thes. ἰδιοβουλέω, which occurs in Dio C.

Ἰδιοβουλέω, ῶ, (ἴδιος, βουλή)=foreg., q. v.

Ἰδιογενής, ές, (ἴδιος, γένος) *peculiar in kind*, opp. to κοινογενής, Plat. Polit. 265 E.

Ἰδιόγλωσσος, ον, (ἴδιος, γλῶσσα) *of distinct, peculiar tongue*, Strab.

Ἰδιογνωμονέω, ῶ, *to hold one's own opinion*, Dio C.: from

Ἰδιογνώμων, ον, gen. ονος, (ἴδιος, γνώμη) *holding one's own opinion, firm, obstinate*, Arist. Eth. N.

Ἰδιογονία, ας, ἡ, (ἴδιος, γονή) *separate generation, breeding only with one's own kind*, of species that will not breed together, opp to κοινογονία, Plat. Polit. 265 D.

Ἰδιόγρᾰφος, ον, (ἴδιος, γράφω) *written with one's own hand*, τὸ ἰδ. *an autograph*, Gell.

Ἰδιοθᾰνέω, ῶ, (ἴδιος, θνήσκω, θανεῖν) *to die in a peculiar way.*

'Ιδιοθηρευτικός, ή, όν, (ἴδιος, θηρεύω) *hunting alone* or *for one's self*: ἡ -κή, *private hunting*, Plat. Soph. 222 D.

'Ιδιοθηρία, ας, ἡ, (ἴδιος, θήρα) *private hunting*, Plat. Soph. 223 B.

'Ιδιόκτητος, ον, (ἴδιος, κτάομαι) *possessed as private property*, Hipp.

'Ιδιολογέομαι, dep., *to speak, converse in private with*, τινί, Plat. Theag. 121 A; and

'Ιδιολογία, ας, ἡ, *a private conversation*: *a special discussion*, Epicur. ap. Diog. L.: from

'Ιδιολόγος, ον, (ἴδιος, λέγω) *managing special affairs*, name of a magistrate in Aegypt under the emperor, Strab.

'Ιδιομήκης, ες, (ἴδιος, μῆκος) *of their own length*, i. e. *of the same length each way*, of square numbers, Arithmet.

'Ιδιόμορφος, ον, (ἴδιος, μορφή) *of peculiar, strange form*, Strab.

'Ιδιον, ου, τό, v. sub. ἴδιος.

'Ιδιοξενία, ας, ἡ, *private friendship*: from

'Ιδιόξενος, ον, (ἴδιος, ξένος) *a private friend*, or *a friend in a private capacity*, opp. to πρόξενος, Diod., for which Andoc. 19, 3, has ἰδίᾳ ξένος.

'Ιδιοπάθεια, ας, ἡ, *peculiarity of feeling*; also opp. to συμπάθεια, Gal. [ᾰ]: and

'Ιδιοπᾰθέω, ῶ, *to be peculiarly affected*; in genl.=Lat. *aegre ferre*, Lob. Phryn. 620: from

'Ιδιοπᾰθής, ές, (ἴδιος, πάθος, παθεῖν) *affected in a peculiar way*.

'Ιδιοποιέω, ῶ, (ἴδιος, ποιέω) *to make a person's own*. Mid. *to appropriate, gain to one's self*, like ἰδιόω, ἰδιόομαι, Diod. Hence

'Ιδιοποίημα, ατος, τό, *an act of appropriation*; and

'Ιδιοποίησις, εως, ἡ, *a making one's own, appropriation*.

'Ιδιοπρᾱγέω, ῶ, (ἴδιος, πράσσω) *to act independently and alone*, Polyb.—2. *to mind one's own affairs*. Hence

'Ιδιοπρᾱγία, ας, ἡ, *a minding one's own affairs and interest, selfishness*, Plat. Legg. 875 B.

'Ιδιοπραγμονέω, ῶ, =ἰδιοπραγέω: from

'Ιδιοπράγμων, ον, gen. ονος, (ἴδιος, πρᾶγμα) *minding one's own business*, Diog. L.; opp. to πολυπράγμων.

'Ιδιοπροςωπέω, ῶ, (ἴδιος, πρόςωπον) *to have a peculiar look*, Astrol.

'Ιδιοῤῥυθμία, ας, ἡ, *a peculiar way of life*: from

'Ιδιόῤῥυθμος, ον, (ἴδιος, ῥυθμός) *living in one's own way*. Adv. -μως.

'ΙΔΙΟΣ, ία, ιον, Att. also ος, ον: *own, one's own, private*: in Hom. only twice, πρῆξις, Od. 3, 82, χρείω, Od. 4, 314, *private business*, opp. to public (δήμιος); so too in Hdt., and Att., where it is usu. opp. to δημόσιος or κοινός, in same signf.; so too, ὁ ἴδιος, like ἰδιώτης, opp. to a public man (πολιτικός), Wolf Dem. 485, 14: also τὰ ἱρὰ καὶ τὰ ἴδια, Valck. Hdt. 6, 9.—II. *own, one's own*, in property, opp. to ἀλλότριος, Pind. N. 6, 55, Hdt. 7, 147, and Att.; τὸ ἴδιον, or τὰ ἴδια, *private property* or *concerns*, opp. to κοινόν, -νά, Thuc. 2, 61, etc.; acc. to Phryn., less Att. than τὰ ἐμαυτοῦ, τὰ ἑαυτοῦ, etc.; but we oft. find both joined in Att. prose, τὰ ἴδια τὰ ἐμαυτοῦ, τοὐμὸν ἴδιον, τὰ αὑτοῦ ἴδια, τὰ ὑμέτερα ἴδια, τα ἴδια σφῶν αὐτῶν, Oratt.; and even, τὰ ἴδ. τὰ σφέτερα αὐτῶν, Andoc. 28, 9; on which v. Lob. Phryn. 441: ἴδια πράττειν, *to mind one's own affairs, treat on one's account*, Eur. I. A. 1363, cf. VI. 2.—III. *peculiar, separate, distinct from all else*, ἔθνος, Hdt. 4, 18; also foll. by ἤ, ἴδιον ἢ ἄλλοι, peculiar and different from others, Plat. Gorg. 481 C: hence *strange, unaccustomed*, Eur. Or. 558.—IV. *peculiar, appropriate*, e. g. ὀνόματα, *proper, specific* words, opp. to τὰ περιέχοντα, general ones, Arist. Rhet. 3, 5, 3.—V. ἴδιοι λόγοι, *humble prose*, as opp. to ποίησις, perh. from signf. I., Plat. Rep. 366 E, cf. infr. VI. 3.—VI. besides the usu. adv. ἰδίως, (Plat. Legg. 807 B) we have ἰδίᾳ, Ion. ἰδίῃ, oft. as adv., *by one's self, privately*, opp. to δημοσίᾳ, Hdt. 1, 132, 192, and Att.; also c. gen., ἰδίᾳ φρενός, *apart from*, Ar. Ran. 102.—2. *on one's own account*, Ar. Eq. 467.—3. *in prose*, opp. to ὑπὸ ποιητῶν, Plat. Rep. 366 E, cf. V. sub fin.—VII. the regul. comp. and sup. ἰδιώτερος, ἰδιώτατος, only occur late: good writers use ἰδιαίτερος, ἰδιαίτατος, prob. from ἰδίᾳ, cf. Thom. M. 466. [ῐδ]

'Ιδιόστολος, ον, (ἴδιος, στέλλω) *equipt at one's own expense*, τριήρης, Plut.: but, ἰδ. ἔπλευσε, *in his own ship*, Id.

'Ιδιοσυγκρᾱσία, ας, ἡ, (ἴδιος, σύν, κρᾶσις)=sq.

'Ιδιοσυγκρῐσία, ας, ἡ, *a peculiar temperament* or *habit of body, idiosyncrasy*, Diosc.: from

'Ιδιοσύγκρῐτος, ον, (ἴδιος, συγκρίνω) *peculiarly composed* or *tempered*, Hermes ap. Stob. Ecl. 1, 938.

'Ιδιοσύστᾰτος, ον, (ἴδιος, συνίσταμαι) *of its own independent substance*. Adv. -τως.

'Ιδιότης, ητος, ἡ, (ἴδιος) *a peculiarity*, Polyb.: *private nature*, τῶν πράξεων, Plat. Polit. 305 D.

'Ιδιοτροπία, ας, ἡ, *a peculiar fashion*: from

'Ιδιότροπος, ον, (ἴδιος, τρόπος) *of a peculiar fashion, sort, kind*, Strab. Adv. -πως.

'Ιδιότροφος, ον, (ἴδιος, τρέφω) *feeding on particular things*, opp. to πάμφαγος, Arist. H. A.

'Ιδιότῠπος, ον, (ἴδιος, τύπος) *of peculiar form*, Hermes ap. Stob. Ecl. 1, 938.

'Ιδιοφεγγής, ές, (ἴδιος, φέγγος) *shining by its own light*, of the moon, Antipho ap. Stob. Ecl. 1, p. 556.

'Ιδιοφυής, ές, (ἴδιος, φυή) *of peculiar nature*, Diod.

'Ιδιόχειρος, ον, (ἴδιος, χείρ) *with one's own hand*, τὸ ἰδ., *the original manuscript*. Adv. -ρως.

'Ιδιόω, ῶ, (ἴδιος) *to make a person's own, appropriate*. Mid. *to make one's own, appropriate to one's self*, Plat. Rep. 547 B, Legg. 742 B.

'Ιδισις, εως, ἡ, *a sweating, perspiring*, Arist. Probl. [ῐδ]: from

'Ιδίω, f. -ίσω, (ἶδος) *to sweat*, Ar. Pac. 85; of the cold sweat of terror, Od. 20, 204: in prose usu. ἱδρόω. [‒ ‒ ‒, except in Od., where penult. short.]

'Ιδίωμα, ατος, τό, (ἰδιόω) *a property, peculiarity of character*, etc., Polyb.: *peculiar phraseology, idiom*, Dion. H. Hence

'Ιδιωματικός, ή, όν, *peculiar, characteristic*, Clem. Al.

'Ιδίωσις, εως, ἡ, (ἰδιόω) *a claiming* a thing *as private property*.—II. *a separation, distinction between* things, opp. to κοινωνία, Plat. Rep. 462 B.

'Ιδιωτεία, ας, ἡ, *private life* or *business*, in Plat. opp. to βασιλεία, Legg. 696 A.—II. = ἰδίωμα: from

'Ιδιωτεύω, *to be an* ἰδιώτης, *live retired*, i. e. *without public business*, or *without political power*, opp. to ἄρχω, Xen. Hier. 8, 5.—II. *to be without any profession, be a layman*, Plat. Polit. 259 A: hence c. gen. rei, *to be unpractised, unskilled in* a thing, Plat. Prot. 327 A; so too, ἰδ. περί, πρός τινος.—2. esp. *to be unskilled in gymnastics*, opp. to ἀγωνίζεσθαι: from

'Ιδιώτης, ου, ὁ, (ἴδιος) *a private person, one in a private station, not engaged in public affairs*, ἀνὴρ ἰδ., Hdt. 1, 32, 59, etc.; opp. to βασιλεύς, Id. 7, 3; to ἄρχων, Plat. Polit. 259 B; to πολιτευόμενος, (Dem.) 150, 8; to στρατηγός, *a private soldier*, Xen. An. 1, 3, 11, etc.: also an *individual*, as opp. to πόλις, Thuc. 3, 10, Plat., etc.—2. as adj., ἰδ. βίος, the life *of such people, a private* station, *homely* way of life, Plat. Rep. 578 C.—3. *one of the common people, a plebeian*, Hdn.—II. *one who has no professional knowledge*, whether of politics or any other subject, as we say *a layman*, e. g. ἰατρὸς καὶ ἰδιώτης, Thuc. 2, 48; ποιητὴς ἢ ἰδιώτης, a poet or *a prose-writer*, Plat. Phaedr. 258 D, ubi v. Heind.; ἰδ. καὶ μηδὲν αὐλήσεως ἐπαΐων, Id. Prot. 327 C: hence, c. gen. rei, *unpractised, unskilled in* a thing, Lat. *expers, rudis*, ἰατρικῆς, Id. Prot. 345 A; also, κατά τι, Xen. Cyr. 1, 5, 11: hence in genl.—2. *an ignorant, ill-informed man*, opp. to πεπαιδευμένος, Xen. Mem. 3, 12, 1, and Luc.—3. esp. *one who is unpractised in gymnastics, an awkward, clumsy fellow*, opp. to ἀσκητής, ἀθλητής, Luc., cf. ἰδιωτικός II. 2.—IV. ἰδιῶται, *one's countrymen*, opp. to ξένοι, Ar. Ran. 459. Hence

'Ιδιωτίζω, f. -ίσω, *to put into common language*.

'Ιδιωτικός, ή, όν, *belonging to an* ἰδιώτης, or *private man*, opp. to what is public property (δημόσιος), Hdt. 1, 21; 4, 164.—II. *rude, clumsy*, Plat. Euthyd. 282 D, and so adv. -κῶς, Ib. 278 D; cf. ἰδιώτης III.—2. esp. *neglecting gymnastics*, etc., hence ἰδιωτικῶς σῶμα ἔχειν, *to neglect* them, Xen. Mem. 3, 12, 1, and Plat.

'Ιδιῶτις, ιδος, ἡ, fem. from ἰδιώτης, App.

'Ιδιωτισμός, οῦ, ὁ, (ἰδιωτίζω) *the way* or *fashion of a private* or *low person*: esp. in language, *a homely phrase*, Longin.: *a vulgarism*.

'Ιδιωφελής, ές, (ἴδιος, ὠφελέω) *privately profitable*, opp. to κοινωφελής, Stob.

"Ιδμεν, Ion. and Dor. for ἴσμεν, 1 pl. from οἶδα, Hom.—II. Ep. for εἰδέναι, inf. of οἶδα, Hom., but this is usu. ἴδμεναι.

"Ιδμεναι, Ep. for εἰδέναι, inf. of οἶδα, Hom.

"Ιδμη, ης, ἡ,=sq.

'Ιδμοσύνη, ης, ἡ, *knowledge, skill*, Hes. Th. 377, in plur.: from

"Ιδμων, ον, gen. ονος, (εἰδέναι, ἴδμεν) *practised, skilled*, τινός, *in* a thing, Anth., and Nonn.

†"Ιδμων, ονος, ὁ, *Idmon*, son of Apollo and Cyrene, an argonaut and seer, Ap. Rh. 1, 139.—2. a son of Aegyptus, Apollod.—3.='Ιάδμων, Plut.

'Ιδνόω, ῶ, f. -ώσω, *to crook, bow*. Pass. *to crook one's self, double one's self up*, esp. for pain, ἰδνώθη, of a wounded man, Il. 2, 266, Od. 8, 375, etc.; but he only uses aor. pass. 3 sing. ἰδνώθη, and part. ἰδνωθείς.

'Ιδοίατο, Aeol. and Ion. for ἴδοιντο, Hom.

†'Ιδομενεύς, έως Ep. and Ion. ῆος, ὁ, *Idomeneus*, son of Deucalion, grandson of Minos, king of Crete, Il. 2, 643, etc.—2. a son of Priam, Apollod.—3 a historian of Lampsacus, Ath. 532 F

†Ἰδομένη, ης, ἡ, *Idoměne*, two high hills in Acarnania near Ambracia, Thuc. 3, 112.

Ἴδον, Ep. without augm. for εἶδον, 1 sing. and 3 pl. aor. 2, Hom.

ἽΔΟΣ, εος, τό, *sweat, perspiration*, Hipp.: hence—2. *violent heat*, as of the dog-days, Hes. Sc. 397. (Sanscr. *svid*, Anglo-S. *swat*, etc: akin. to ὗδος, ὕδωρ.)

Ἴδοσαν, Alex. for εἶδον, LXX, like ἤλθοσαν, for ἦλθον, 3 plur. aor. 2.

Ἰδοῦ, imperat. aor mid. εἰδόμην. —II. but ἰδού, as adv., *lo! behold! see there!* esp.—1. in giving or offering a thing, like τῆ, *there! take it!* Lat. *en tibi!* as Ar. Pac. 2, 5, etc.—2. *well! as you please!* Ar. Eq. 121, 157.—3. in repeating another's words quizzingly, as, ἰδού γ' ἄκρατον, *oh yes*, wine! wine, *quoth'a!* wine, *marry!* Ar. Eq. 87, 344, etc.

†Ἰδούβεδα, ας, ἡ, *Idūbeda*, now *Sierra d'Oca*, a mountain of Spain, Strab.

†Ἰδουμαία, ας, ἡ, *Idūmaea*, a region in the southern part of Palestine bordering on Arabia, Jos., N. T. Hence

†Ἰδουμαῖος, a, ον, *of Idumaea, Idumaean; οἱ Ἰδουμ., the Idumaeans*, Strab.

Ἰδρεία, ας, ἡ, Ion. ἰδρείη. (ἴδρις) *knowledge, practice, skill, πολέμοιο, in* war, Il. 16, 359.

Ἰδρία, ας, ἡ, Ion. ἰδρίη,=foreg., ἀλλ' ἰδρίη, Theocr. 22, 85, ubi al. v. l. ἰδρείῃ, om. ἀλλ'.

†Ἰδριάς, άδος, ἡ, *Idrias*, a region of Phrygia on the borders of Caria, around the Marsyas, Hdt. 5, 118: also a town of the same, the ealier Χρυσαορίς; hence Ἰδριεύς, ὁ, *an inhab. of Idrias*, Strab. From

†Ἰδριεύς, έως, ὁ, *Idrieus*, son of Hecatomnus, king of Caria, Strab., Plut., etc.

Ἴδρις, gen. ἴδριος, Att. ἴδρεως, ὁ, ἡ, neut. ἴδρι, (οἶδα, εἰδέναι, ἴδμεν) *experienced, knowing, skilful*. ἴδρις ἀνήρ, Od. 6, 233; also c. inf., Od. 7, 108; c. gen. rei, Hes. Sc. 351, and so Pind. O. 1, 167. and Trag.: absol. in Hes. Op. 776, ἴδρις, *the provident creature*, =μύρμηξ, *the ant*, as in Op. 522, ἀνόστεος, the boneless one, for πολύπους, cf. ἀνθεμουργός.

Ἱδρός, οῦ, ὁ, poet. for ἱδρώς, dat. ἱδρῷ, Il. 17, 385, cf. ἔρος, ἔρως. [ῑ by nature.] Hence

Ἱδρόω, ῶ, f. -ώσω, *to sweat, perspire*, Hom. (esp. in Il.); from toil, Il. 18, 372: from agony, Il. 11, 119; c. acc. cognato, ἱδρῶθ', ὃν ἵδρωσα μόγῳ, Il. 4, 27. This verb, like its oppos. ῥιγόω, is contracted irreg. into ω and ῳ, inst. of ου and οι, hence fem. part. ἱδρῶσαι, Il. 11, 598 (also lengthd. ἱδρώουσα, Ib. 119); 3 pl. ἱδρῶσι, opt. ἱδρῴη, Hipp.: this however is appar. only Ion., for in Xen. Hell. 4, 5, 7, the best Edd. have ἱδροῦντι, not ἱδρῶντι. [ῑ by nature.]

Ἵδρῡμα, ατος, τό, (ἱδρύω) *a thing set fast, founded, built* by a person, τινός, Strab.: esp. *a temple*, like ἕδος, θεῶν, Hdt. 8, 144; and even *a statue*, δαιμόνων ἵδρ., Aesch. Pers. 811, cf. Dion. H. Ant. 1, 41: ἵδρυμα πόλεως, the *stay, support* of the city, of the chiefs, like Lat. *columen rei*, Eur. Supp. 631.

Ἵδρυμι, v. ἱδρύω.

Ἱδρύνω, supposed pres. whence aor. pass. ἱδρύνθην, of ἱδρύω.

Ἵδρυσις, εως, ἡ, (ἱδρύω) *a founding, foundation, building*, esp. of temples, etc., Plat. Rep. 427 B, etc.: *a settlement*, Plut. [ῡ, later ῠ, Jac. A. P. p. 242.]

Ἱδρῡτέον, verb. adj. from ἱδρύω, *one must fix, found*: esp. *one must inaugurate* a statue, Ar. Pac. 923.—II. pass. οὐχ ἱδρυτέον, *one must* not *sit, loiter*, Soph. Aj. 809.

Ἱδρύω, f. -ύσω, aor. pass. ἱδρύνθην or ἱδρύθην, v. sub fin. *To seat, make to sit down*, Il. 2, 191, Od. 3, 37; ἱδρ. στρατιήν, *to encamp* an army, Hdt. 4, 124, cf. 203. Pass. *to be seated, sit still, be quiet*, Il. 3, 78; κατ' οἶκον ἵδρυται γυνή, Eur. Hipp. 639: ἱδρυμένος, *seated, steady, secure*, Hdt. 6, 86, 1.—II. *to place firm, fix, found*, esp. *to set up and dedicate* temples, statues, Valck. Hipp. 31, trophies, Eur. Heracl. 786; hence at Athens, ἥρωες κατὰ πόλιν ἱδρυμένοι, the heroes *who had statues erected to them*, Lycurg. 147, 43: also in mid. c. pf. pass. ἵδρυμαι, *to found, set up* for one's self, ἱρόν, Hdt. 1, 105, but Hdt. has ἵδρυμαι also in pass. sense, 1, 69.—III. in genl. like Lat. *figere, to fix, settle, establish* persons in a place, εἰς τόπον, Hipp., and Eur. Alc. 841; Ἄρη ἐμφύλιον ἱδρ., *to give footing to*, i. e. *excite* intestine war, Aesch. Eum. 862. Perf. pass. ἵδρυμαι, *to be fixed, placed, situated, to lie*, Lat. *situm esse*, of a city, Hdt. 2, 59; of nations, Id. 8, 73: also of local diseases, τὸ ἐν κεφαλῇ ἱδρυθὲν κακόν, like στηριζόμενον, Thuc. 2, 49: ἱδρῦσθαι εἰς τόπον, to settle in a place, Thuc. 1, 131; but also c. acc., ἵδρ. οἶκον, Eur. El. 1130. From this pres. signf. of ἵδρυμαι some assume an act. ἵδρυμι, which is not found. Mid. *to found, erect, establish for one's self*, Hdt. (From ἵζω, as ἕδρα from ἕζω.) [seemingly, ῡ by nature, Eur. Heracl. 786, though Hom. makes it short in thesis, Il 2, 191. Od, 20, 257: ῡ in fut. and aor. 1 act.: pf. ἵδρῡμαι, Eur. Heracl. 19, Hel. 820, Theocr. 117, 21, so that the inf. should be written ἱδρῦσθαι, not ἱδρύσθαι: aor. ἱδρύθην in Hom. is usu. written ἱδρύνθην, but perh. (as Dind. thinks) only through ignorance, cf. however Lob. Phryn. 37. Late poets, as Nonn., made ῠ even in fut. and aor. 1 act., Jac. A. P. 242.]

Ἱδρῶ, acc. from ἱδρώς for ἱδρῶτα, and ἱδρῷ, dat. for ἱδρῶτι, Hom.

Ἵδρωα or ἱδρῶα, τά, (ἱδρώς) *heat-spots, pustules*, Lat. *sudamina, aestates*, Hipp.

Ἱδρώδης, ες, (ἱδρώς, εἶδος) *apt to perspire*, Hipp.

Ἱδρώς, ῶτος, ὁ, (ἶδος) *sweat, perspiration*, Hom., (esp. in Il.) and Att., cf. στάζω: also *the exsudation* of trees, *gum, resin*, Ion ap. Ath. 451 D: in genl. *juice, moisture*, Βρομιάδος ἱδρῶτα πηγῆς of wine, Antiph. Aphrodis. 1, 12.—II. metaph. *any thing earned by the sweat of one's brow*, Ar. Eccl. 750. Hom. in Il. has an acc. ἱδρῶ as well as the regul. ἱδρῶτα, and in Il. 17, 385, the dat. ἱδρῷ for ἱδρῶτι as if from ἱδρός. [ῑ by nature.]

Ἵδρωσις, εως, ἡ, (ἱδρόω) *a perspiring*.

Ἱδρωτικός, ή, όν, (ἱδρόω) *sudorific*, Hipp.—II. *apt to perspire*, Gal. Adv. -κῶς, Arist. Probl., in signf. II.

Ἱδρώτιον, ου, τό, dim. from ἱδρώς.

Ἱδρωτοποιέω, ῶ, *to make to perspire*, Arist. Probl.: and

Ἱδρωτοποιΐα, ας, ἡ, *a sweating*, Id.: from

Ἱδρωτοποιός, όν, (ἱδρώς, ποιέω) *sudorific*, Id.

†Ἱδρώω, Ep. lengthd. and Ion. form for ἱδρόω.

Ἰδυῖα, ας, ἡ, Ep. part. fem. from οἶδα for εἰδυῖα, in Hom., and Hes. always in phrase ἰδυίῃσι πραπίδεσσιν. [ῐ]

†Ἰδυῖα, ας, ἡ, *Idyia*, a daughter of Oceanus and Tethys, Hes. Th. 352, 959.

Ἴδυιος, (ἰδυῖα)=συνίστωρ, μάρτυς in Att., Eustath. p. 1154, 35, Ar. Fr. 1

Ἴδω, subj. aor. 2 εἶδον.

Ἴδωμι, Ep. subj. aor. 2 εἶδον, for ἴδω, Il.

Ἰδών, ἰδοῦσα, ἰδόν, part. aor. 2 of εἶδον, Hom.

Ἴε, ἴεν, Ep. 3 sing. impf. of εἶμι, Hom. [ῐ]

†Ἰεζαβήλ, indecl. ἡ, (and Ἰεζαβέλη, ης, Jos.) *Jezabel*, fem. pr. n., wife of Ahab king of Israel, LXX.

Ἵει, 3 sing. impf. Ion. and Att. of ἵημι, Hom. [ῐ, rarely ῑ, Il. 3, 221; 16, 152.]

Ἰείη, 3 sing. opt. pres. from εἶμι, Ep. for ἴοι, Il. 19, 209, others wrongly ἱείην. [ῐ]

Ἱείς, ἱεῖσα, ἱέν, part. pres. from ἵημι. [ῐ in Od.]

Ἱεῖσι, 3 plur. pres. from ἵημι, Il

Ἵεμαι, pres. pass. and mid. from ἵημι.

Ἵεμαι, ἱέμην, present and impf. mid. of εἶμι, *to hurry, hasten*, cf. εἶμι init.

Ἱέμεν, Ep. inf. pres. from ἵημι for ἱέναι, Hes. Op. 594. [ῑ]

Ἱέμεναι, Ep. inf. pres. from ἵημι for ἱέναι, Il. 22, 206. [ῑ]

Ἱέμενος, η, ον, part. pres. pass. from ἵημι, Hom. [ῑ]

Ἴεν, v. ἴε.

Ἵεν, Aeol. for ἵεσαν, 3 pl. impf. from ἵημι, Il. 12, 33. [ῐ]

Ἰέναι, inf. pres. from εἶμι, Hom.

Ἱέναι, inf. pres. from ἵημι, later Att. form.

†Ἱερά, ᾶς, ἡ, (νῆσος) *Hiera*, one of the Lipari islands, Thuc. 3, 88; also Ἱερὰ νῆσος, Strab.—2. one of the Aegates insulae, Polyb. 1, 60, 3.

Ἱεράγγελος, ον, (ἱερός ἀγγέλλω) *one who proclaims a festival.*

Ἱερᾰγωγός, όν, (ἱερόν, ἄγω) *conducting, carrying offerings*, etc. Polyb.

Ἱερᾱκῐδεύς, έως, ὁ, (ἱέραξ) *the young of the falcon* or *hawk, an eyass.* [ῐ]

Ἱερᾱκίζω, f. -ίσω, (ἱέραξ) *to scream like a hawk*, Theophr.

Ἱεράκιον, ου, τό, *hawkweed, hieracium*, Diosc. [ᾱ]

Ἱερᾱκίσκος, ου, ὁ, dim. from ἱέραξ, Ar. Av. 1112.

Ἱερᾱκίτης, ου, ὁ, *a stone of the colour of a hawk's neck*, Plin. [ῑ]

Ἱερᾱκοβόσκος, ον, (ἱέραξ, βόσκω) *one who feeds hawks, a falconer*, Ael.

Ἱερακόμματος, ον, (ἱέραξ, ὄμμα) *hawk-eyed.*

Ἱερᾱκόμορφος, ον, (ἱέραξ, μορφή) *hawk-shaped*, of the Aegypt. god Phrê (the Sun), represented with a hawk's head, Müll. Archäol. d. Kunst, § 232, 3, A.

Ἱερᾱκώδης, ες, (ἱέραξ, εἶδος) *hawk-like.*

†Ἱερὰ κώμη, ης, ἡ, *Hieracōme*, a town of Caria, Polyb.

†Ἱεράκων νῆσος, ἡ, *Hieraconnēsus, Hawks' island*, an island on the coast of Arabia, Strab.

†Ἱεραμένης, ους, ὁ, *Hieraměnes*, a Persian, Thuc. 8, 58; Xen.

Ἱέραξ, ᾱκος, ὁ, Ion. ἱέρηξ, and contr. ἴρηξ, ηκος, as always in Hom., and Hdt., the latter with the spir. lenis, ἴρηξ: *a hawk* or *falcon*: acc. to some from ἱερός, because, like all *solitary* birds (οἰωνοί) it was a bird of augury. Cf. κίρκος.—II. *a* kind of *fish*, Epich. p. 37. [ῐε̆]

†Ἱεράξ, ᾱκος, ὁ, *Hierax*, masc. pr. n., a Lacedaemonian, Xen. Hell. 5, 1, 3. —Others in Dem., etc.

Ἱεράομαι, Ion. ἱρ., as pass., (ἱερός) *to be a priest* or *priestess*, θεοῦ Hdt. 2, 35, 37; also *θεῷ*; and absol., Thuc. 2, 2, cf. Ruhnk. Tim.

'Ιερᾱπολέω, ῶ, *to be ἱεραπόλος*, Böckh Inscr. 1, p. 590.

†'Ιεράπολις, εως, ἡ, *Hierāpolis*, a city of Phrygia Major on the Maeander, famed for its warm springs and Plutonium; its ruins are now *Bambukkalessi*, Strab.—2. a city of Syria, the earlier Βαμβύκη, Id. Hence

†'Ιερᾱπολῑτικός, ή, όν, *of* or *belonging to Hierapolis*, *Hierapolitic*, Strab.

'Ιερᾱπόλος, ου, ὁ, (ἱερός, πολέω) *the chief priest* in some Greek states, Böckh Inscr. 2, p. 4.

†'Ιεράπυτνα, ης, ἡ, (in Dio C. 'Ιεράπυδνα, τά,) *Hierapytna*, a city of Crete, Strab.: *οἱ 'Ιεραπύτνιοι, the inhab. of Hier.*, Id.

'Ιεραρχέω, ῶ, *to be supreme in sacred things*: from

'Ιεράρχης, ου, ὁ, (ἱερός, ἄρχω) *a steward* or *president of sacred rites*, Böckh Inscr. 1, p. 749. Hence

'Ιεραρχία, ας, ἡ, *the power* or *post of a ἱεράρχης, hierarchy*: esp. *the episcopate* or *patriarchate*, Eccl.

'Ιεραρχικός, ή, όν, *of* or *belonging to a ἱεράρχης* or *ἱεραρχία*. Adv. -κῶς, Eccl.

'Ιερᾱτεία, ας, ἡ, (ἱερατεύω) *the priest's office, priesthood*, Arist. Pol.

'Ιερᾱτεῖον, ου, τό, *a sanctuary*, Eccl.

'Ιεράτευμα, ατος, τό,=ἱερατεία, LXX. Hence

'Ιερατευματικός, ή, όν, *priestly*, Schäf. Plut. Marcell. 5.

'Ιερᾱτεύω, and pass. *ἱερᾱτεύομαι, to be priest* or *priestess, θεοῦ*, Inscr., *θεῷ*, Hdn.: Eccl. *to be bishop*.

'Ιερᾱτικός, ή, όν, (ἱεράομαι) *belonging to the priest's office*, Arist. Pol.—II. *devoted to sacred purposes*, esp. of the *hieratic* writing of the Aegypt. priests, Clem. Al., v. *ἱερογλυφικός*. Adv. -κῶς.

'Ιερᾱφορία, ας, ἡ, *the bearing of the holy vessels*: from

'Ιερᾱφόρος, ον, (ἱερός, φέρω) *bearing the holy vessels*, Plut.

'Ιέρεα, ας, ἡ, Dor. for *ἱέρεια*, Pind. P. 4, 9, where however Böckh reads *ἱρέα*, Dind. *ἱρία*, cf. sq.

'Ιέρεια, ας, ἡ, fem. from *ἱερεύς, a priestess, θεοῦ*, Il. 6, 300, and in Att.; esp. Trag., who also use the form *ἱερία*, Soph. Fr. 401, Eur. Or. 261, etc., cf. Elmsl. Bacch. 1112.

'Ιερεία, ας, ἡ, (ἱερεύω) *a sacrifice* or *festival*, LXX.

'Ιερεῖον, ου, τό, Ion. *ἱερήϊον* or *ἱρήϊον*, the former always in Hom., the latter in Hdt.: *a victim, sacrifice*: in genl. *a slaughtered animal*, Hom.: Od. 11, 23, used of *an offering for the dead*, for which, acc. to Schol., *τόμιον* or *ἔντομον* was more correct: of *cattle slaughtered for food*, esp. in plur., Hdt. 2, 69, cf. Poppo Xen. Cyr. 1, 4, 17.

†'Ιερεῖς, Att. 'Ιερῆς, έων, οἱ, *the Hieres*, a tribe of Thessaly, Thuc. 3, 92.

'Ιερείτης, ου, ὁ,=ἱερεύς, *a priest*.

†'Ιερεμίας, ου, ὁ, *Jeremias, Jeremiah*, one of the greatest of the prophets of Israel, LXX.; N. T.

'Ιερεύς, έως Ion. ῆος ὁ, Ion. nom. *ἱρεύς* in Hdt., which form is also used by Hom. (ἱερός): *a priest, sacrificer*, Il. 1, 62; 16, 604, Hdt., etc., to whose office the divination from the victim's entrails also belonged.

'Ιερεύσιμος, ον, *fit for sacrifice*, Plut.: from

'Ιερεύω, (ἱερός) *to offer, sacrifice, βοῦς, ταύρους θεῷ*, etc., Hom., who has the mid. once, Od. 19, 198.—2. in genl. *to kill, slaughter*, esp. for a feast, Od. 2, 56; *ξείνῳ*, in honour of a guest, Od. 14, 414, etc.; also, *δεῖπνον ἱερεύειν*, Od. 24, 215.—3. *to make sacred, consecrate, devote to* a god or to his service, Paus.—II. intr. *to be a priest*. [In Od. 14, 94, *ἱερεύουσι* must be pronounced in four syll. – – – ⏑]

'Ιερή, ῆς, ἡ,=ἱέρεια, *a priestess*, Böckh Inscr. 2, p. 150; cf. *μελλιέρη, παριέρη*.

'Ιερήϊον, ου, τό, Ion. for *ἱερεῖον*, Hom.

'Ιερητεύω, Ion. for *ἱερατεύω*.

'Ιερία, ας, ἡ, Att. poet. form of *ἱέρεια, a priestess*, q. v.

'Ιερίζω, f. -ίσω, *to consecrate; to purify*.

'Ιερίς, ίδος, ἡ,=ἱέρεια, *a priestess*, Plut.

'Ιεριστής, οῦ, ὁ, (ἱερίζω) *a purifier*.

'Ιερῖτις, ιδος, ἡ, *a suppliant*, Aesch. Fr. 83.

†'Ιεριχώ, ἡ, indecl. and 'Ιεριχοῦς, οῦντος, Joseph., *Jericho*, a city of Palestine, northeast of Jerusalem, near the Jordan, LXX.; N. T.

†'Ιέρνη, ης, ἡ, *Ierne*, a name of Ireland, Arist. Mund. 3, 12. Hence

†'Ιερνίς, ίδος, ἡ, fem. adj. *of Ierne*.—'Ιερν. *νῆσος*,=foreg., Orph.

'Ιεροβοτάνη, ης, ἡ, (ἱερός, βοτάνη) literally, *holy-wort*, a name of *vervain*, Lat. *verbena*, because used in sacrifices, purifications, and as an amulet, Diosc.; also called *περιστερεών*. [ᾰ]

'Ιερογλύπτης, ου, ὁ, (ἱερός, γλύφω) *an engraver of hieroglyphics*. Hence

'Ιερογλῠφικός, ή, όν, *hieroglyphic*: *τὰ ἱερ.*, with or without *γράμματα*, the mystic way of writing on monuments practised by the Aegyptian priests, Clem. Al., and Luc.: these records were copied on papyri in a different character (*ἱερατικά*), Clem. Al.: and this again simplified, for common purposes, into the *δημοτικά* (Hdt. 2, 36), which Clem. calls the *ἐπιστολογραφικὴ μέθοδος*, v. Müller Archäol. d. Kunst § 216: the *ἱρὰ γράμματα* of Hdt. prob. comprehended *both* the first two kinds.

'Ιερογλύφος, ὁ,=ἱερογλύπτης. [ῠ]

'Ιερόγλωσσος, ον, (ἱερός, γλῶσσα) *of holy, prophetic tongue*, Epigr.

'Ιερογραμματεύς, έως, ὁ, *a sacred scribe*, a lower order of the Aegypt. priesthood; their duties were to keep the sacred records, teach the forms and rites, and take care for their observance, Clem. Al., and Luc.

'Ιερόγρᾰφα, ων, τά, (γράφω) *representations of holy things*. Hence

'Ιερογρᾰφέω, ῶ, *to represent, depict holy things*: *ἱερογραφούμενα, τά*,=foreg. Hence

'Ιερογρᾰφία, ας, ἡ, *a sketching out, representation of holy things*.

'Ιερόδακρυς, υ, gen. υος, (ἱερός, δάκρυ) epith. of frankincense, *with hallowed tears* or *gum*.

'Ιεροδῐδάσκᾰλος, ὁ, (ἱερός, διδάσκω) *a teacher of holy things*: at Rome, *the Pontifex*, Dion. H.

'Ιεροδόκος, ον, (ἱερός, δέχομαι) *receiving sacrifices*, Aesch. Supp. 363.

'Ιερόδουλος, ου, ὁ, ἡ, (ἱερός, δοῦλος) *a temple-slave*: esp. of the votaries of Venus at Corinth, Strab.

'Ιεροεργός, poet. for *ἱερουργός*.

'Ιεροθετέω, ῶ, *to institute sacred rites*: from

'Ιεροθέτης, ου, ὁ, (ἱερά, τίθημι) *an ordainer of sacred rites*, Eccl.

'Ιεροθήκη, ης, ἡ, (ἱερός, θήκη) *a depository for holy things, shrine, sanctuary*.

'Ιεροθύσιον, ου, τό, *a place of sacrifice*, Paus.; and

'Ιεροθῠτέω, ῶ, *to offer sacrifices*: from

'Ιεροθύτης, ου, ὁ, (ἱερός, θύω) *a sacrificing priest*, Paus. [ῠ]

'Ιερόθῠτος, ον, (ἱερός, θύω) *devoted, offered to a god*, *ἱ. καπνός*, smoke *from the sacrifices*, Ar. Av. 1265; *ἱ. θάνατος*, devotion to death for one's country or any holy cause, Pind. Fr. 225: *τὰ ἱερόθυτα, victims, sacrifices*, Arist. Oec.

'Ιεροκαυτέω, ῶ, (ἱερός, καίω) *to sacrifice as a burnt offering*. Pass. *to be burnt as a sacrifice*, Diod.

†'Ιεροκηπίς, ίδος, ἡ, *Hierocēpis*, a place in Cyprus, called also 'Ιεροκηπία, Strab.

'Ιεροκήρυξ, ῡκος, ὁ, (ἱερός, κήρυξ) *the herald* or *attendant at a sacrifice*, (Dem.) 1371, 16.

†'Ιεροκλέης contd. ῆς, έους, ὁ, *Hierocles*, a seer at Athens, Ar. Pac. 1046.—Others in Strab., etc.

†'Ιερόκλεια, ας, ἡ, *Hierocleă*, fem. pr n., Ath. 567 F.

†'Ιεροκλείδης, ου, ὁ, *Hieroclīdes*, masc. pr. n., Anth.

'Ιεροκόμας, ὁ, (ἱερός, κομέω) *one who takes charge of a temple*.

'Ιερολογέω, ῶ, (ἱερολόγος) *to discuss sacred things*, Luc.: esp. *to give the benediction*, Eccl.

'Ιερολογία, ας, ἡ, *sacred* or *mystical language*, Luc.: *a blessing* or *benediction*, Eccl.: from

'Ιερολόγος, ον, (ἱερός, λέγω) *one who gives the blessing*, Eccl.

'Ιερομᾰνία, ας, ἡ, *religious frenzy*, Clem. Al.

'Ιερομαντία, ας, ἡ, (ἱερός, μάντις) =*ἱεροσκοπία*.

'Ιερομηνία, ας, ἡ, Pind. N. 3, 4, or *ἱερομήνια, τά*, Thuc. 5, 54, (ἱερός, μήν, μήνη) strictly, *the holy moon*, or *the holy-day of the month*: hence in genl. *a festival*: cf. Buttm. Dem. Mid. p. 174.

†'Ιερομνήμη, ης, ἡ, *Hieromnēme*, daughter of the Simois, wife of Assaracus, Apollod. 3, 12, 2.

'Ιερομνημονέω, ῶ, *to be ἱερομνήμων*, Ar. Nub. 623, Böckh Inscr. 1, p. 823: from

'Ιερομνήμων, ονος, ὁ, (ἱερός, μνήμων) *mindful of sacred things*: hence esp.—II. *the sacred secretary* or *recorder sent by each Amphictyonic state* to their council along with the *πυλαγόρας*, (the actual deputy or minister) Dem. 276, 22, sq., cf. Herm. Pol. Ant. § 14.—2. in genl. *a recorder, notary*, Arist. Pol. 6, 8, 7.—II. esp. *a magistrate who had the charge of religious matters, minister of religion*, as—1. at Byzantium, ap. Dem. 255, 20.—2. at Rome, *the Pontifex*, Dion. H.

†'Ιερομνήμων, ονος, ὁ, *Hieromnēmon*, an Athenian archon, Diod. S.

'Ιερόμυρτος, ἡ,=ὀξυμυρσίνη, Diosc.

'Ιερομύστης, ου, ὁ, (ἱερός, μύω) *one who initiates in sacred things*.

'Ιερόν, τό, v. sub *ἱερός* I. 4.

'Ιερόν, οῦ, τό, *Hieron*, a height in Bithynia near the entrance of the Thracian Bosporus into the Euxine, with a temple of Jupiter Urius, Hdt. 4, 87: (v. sub *ἱερός* II. 2.)

†'Ιερὸν ἀκρωτήριον, ου, τό, *Sacrum Promontorium*, now *Cape St. Vincent*, a promontory of Hispania, Strab.

'Ιερονίκης, ου, ὁ, (ἱερός, νικάω) *a conqueror in the sacred games*, Luc.

'Ιερονόμος, ου, ὁ, (ἱερός, νέμω)=*ἱεροδιδάσκαλος*, Dion. H.

†'Ιερὸν ὄρος, εος, τό, *Mons Sacer*, (*Hieron oros*) a mountain in Pontus, on the coast of the Euxine, not the same with Θήχης, Ap. Rh. 2, 1015.—2. a mountain of Thrace near the Chersonnese, with a fortress, Xen. An. 7, 1, 14.

Ἱερονουμηνία, ας, ἡ,=νουμηνία.

Ἱερόπλαστα, τά, (ἱερός, πλάσσω) =ἱερόγραφα.

Ἱεροπλαστία, ας, ἡ,=ἱερογραφία.

Ἱεροποιέω, ῶ, *to be a* ἱεροποιός, *to offer sacrifices*, Plat. Lys. 207 D: c. acc., ἱ. εἰςιτήρια, Dem. 552, 2.—2. *to make holy*, Clem. Al.: and

Ἱεροποιΐα, ας, ἡ, *the office of* ἱεροποιός, Joseph.: from

Ἱεροποιός, όν, (ἱερός, ποιέω) *looking after, managing sacred rites:* esp. at Athens, *ten magistrates*, one from each tribe, *who took care that the victims*, etc. *were without blemish*, Dem. 17, 13; 552, 6, etc.: called also μωμοσκόποι.—II. *sacrificing*, Dion. H.

Ἱεροπομπός, οῦ, ὁ, (ἱερός, πέμπω) *one who sends* or *conveys the sacred tribute*, Philo.

Ἱεροπρεπής, ές, (ἱερός, πρέπω) *beseeming a sacred place, person* or *matter, holy, reverend*, Xen. Symp. 8, 40, Plat. Theag. 122 D. Adv. -πῶς, Strab.

Ἱερόπτης, ου, ὁ, (ἱερός, ὄψομαι) *one who divines by sacrifice*, Lat. *haruspex*, A. B.

Ἱερός, ά, όν, very rarely ός, όν, Hes. Op. 595, 803, Orac. ap. Hdt. 8, 77, ἱερὸς ἀκτή: Ion. and Ep. also ἱρός, ή, όν: *of, belonging to* or *connected with the gods*, Lat. *sacer*, Hom. ἱερὸν γένος ἀθανάτων, Hes. Th. 21, ἱερὸν λέχος of Jupiter, 57, ἱερὴ δόσις, the gift *of God*, 93: ἱερὸς πόλεμος, *a holy* war, in punishment of sacrilege, *a crusade*, Ar. Av. 556, Thuc., etc.—2. *holy, hallowed, consecrated*, of earthly things *devoted* or *dedicated* by man to a god or to the service of one, δόμος, βωμός, Il.: esp. ἱερὴ ἑκατόμβη, Hom.: ἱ. βοῦς, *sacred* cows, etc., freq. in Hdt., like ἄνετοι: ἱ. γράμματα,=ἱερογλυφικά, q. v., Hdt. 2, 36: sometimes opp. to βέβηλος, as *sacred* to *profane:* but this in Att. is more commonly expressed by ἱερὸς καὶ ὅσιος, v. sub ὅσιος.—3. of any object in nature, which was held sacred to a deity, as ἱ. ποταμοί, βῆσσαι, ἄλσος, Hom.; so too, ἱ. ἦμαρ, κνέφας: and so in Il. 16, 407, the phrase, ἱερὸς ἰχθύς should be taken, as peculiarly *Neptune's own;* so ἱερὰ κύματα, explained however as *great* by Valck. Hipp. 1206, like θέσκελος, θεσπέσιος, and infr. 5. —4. of any country, island, state, etc. *under a tutelary god's protection*, in Hom., Ἴλιος, πτολίεθρον, τείχεα, etc. So too in Il. 18, 504, ἱερὸς κύκλος, the circle of the court *under the protection of Jupiter*, ἱερὴ ἐλαίη, *the sacred* olive of Minerva, Od. 13, 372, ἀλωαί, ἄλφιτον, because *sacred to Ceres*, Il. 5, 499, etc.: Hom. joins it c. gen., ἱρὸν Ἀθηναίης, Νυμφάων, Od. 6, 322; 13, 104, which is afterwards the usu. construction, as Hdt. 1, 80; 2, 41, etc., cf. Wolf Lept. p. 289.—5. of kings, heroes, etc., from a notion of 'the divinity that doth hedge a king,' we have such phrases as ἱερὴ ἶς Τηλεμάχοιο, ἱερὸν μένος Ἀλκινόοιο, Od.; unless we take these, as, in Pind., ἱεροὶ βασιλεῖς, kings '*by the grace of God*,' and hence, *kingly, illustrious;* thus, ἱερὸν τέλος, ἱερὸς στρατός, *a glorious, mighty* band, Il. 10, 56, Od. 24, 81; δίφρος, *a splendid* chariot, Il. 17, 464.—II. as subst. —1. τὰ ἱερά, Ion. ἱρά, *offerings, sacrifices, victims*, freq. in Hom., and Hdt.: esp. ἱερὰ ῥέζειν, Lat. *sacra facere, operari*, Il. 1, 147, etc., ἔρδειν, Hes. Op. 334, also διδόναι, Od. 16, 184: so also freq. in Hdt., etc., θῦσαι ἱρά, Hdt. 1, 59, ποιεῖν, 2, 63; αἴθειν, Soph. Phil. 1033: rarely in sing., as 10, 571: post-Hom., *the inwards of the victim*, and so *the auspices*, τὰ ἱ. καλὰ ἦν, Xen., etc.; so τὰ ἱ. προχωρεῖ χρηστά, Hdt. 5, 44, cf. ἄλοβος, καλλιερέω. Also in genl. *sacred things* or *rites*, Lat. *sacra*, Hdt. 1, 172; 4, 33. —2. post-Hom. τὸ ἱερόν, Ion. ἱρόν, is usu. *a temple, holy place*, sometimes =ναός, sometimes distinguished from it, when it is prob.=τέμενος, Valck. Hdt. 6, 19, Arnold Thuc. 4, 90.—III. special phrases, post-Hom.—1. ἱερὰ νόσος, prob. *the epilepsy*, Hdt. 3, 33; also called μεγάλη and Ἡρακλεία, Föes. Oecon. Hipp. v. ἱερή.—2. ἡ ἱ. ὁδός, *the sacred* road to Delphi, Hdt. 6, 34, ubi v. Wess.; also that from Athens to Eleusis, Cratin. Drap. 15, v. Harpocr. in v.; and that from Elis to Olympia, Paus.—3. ἱ. ὀστέον, *os sacrum*, the last bone of the spine.— 4. proverb., τὸν ἀφ' ἱερᾶς κινεῖν, v. sub γραμμή III.—IV. adv. -ρῶς, *holily*, Plut. [ῐ usu., Att. always: but Hom. lengthens it in arsis metri grat., as in the endings of hexameters, ἱερὸν ἦμαρ, ἱερὰ ῥέζειν, ἀλφίτου ἱεροῦ ἀκτή. and so later Ep. Always ῑ in contr. ἱρός: this has been everywh. adopted in Trag. dialogue by Dindorf, to avoid the use of resolved feet. In compds. also ῐ, unless metri grat., cf. ἱερόφωνος.]

Ἱεροσαλπιγκτής, οῦ, ὁ, (ἱερός, σαλπιγκτής) *the trumpeter at a sacrifice*, Inscr.

Ἱεροσκοπέω, ῶ, *to inspect the victims, divine*, Polyb.: and

Ἱεροσκοπία, ας, ἡ, *divination*, Lat. *haruspicina*, Diod.: from

Ἱεροσκόπος, ον, (ἱερός, σκοπέω) *inspecting victims:* esp.—II. *a diviner*, Lat. *haruspex*, Dion. H. 2, 22.

†Ἱεροσόλῠμα, ων, τά, -όλυμα, ης, ἡ, and Ἱερουσαλήμ, ἡ, indecl. all in N. T., *Hierosolyma, Jerusalem*, the celebrated capital of Judea, Strab., N. T., Joseph. Hence

†Ἱεροσολυμίτης, ου, ὁ, and fem. -σολυμῖτις, ιδος, *of Jerusalem, an inhab. of Jerusalem*, N. T., Joseph.: also in Or. Sib. Ἱεροσολυμηΐς.

†Ἱεροστάτης, ου, ὁ, (ἱερός, ἵσταμαι) *one who has charge of, presides over the sacrifices*, LXX.

Ἱερόστεπτος, ον, (ἱερός, στέφω) *wreathed in holy fashion*, as some read in Aesch. Supp. 23, for ἐριόστ.

Ἱεροστολιστής, οῦ, ὁ, (στολίζω)= sq.

Ἱερόστολος, ου, ὁ, (ἱερός, στέλλω) an Aegyptian priest *who had charge of the sacred vestments*, Plut.

Ἱεροσῡλέω, ῶ, (ἱερόσυλος) *to rob a temple, commit sacrilege*, Ar. Vesp. 845: also c. acc., ἱ. τὰ ὅπλα, *to steal the sacred* arms, Dem. 1318, 27. Hence

Ἱεροσύλημα, ατος, τό, *a sacrilegious theft*, LXX. [ῡ]: and

Ἱεροσύλησις, εως, ἡ, *temple-robbery, sacrilege*, Diod. [ῡ]

Ἱεροσῡλία, ας, ἡ,=foreg., Xen. Apol. 25, and Plat.: from

Ἱερόσῡλος, ον, (ἱερός, συλάω) *a robber of temples*, in genl. *sacrilegious person*, Lat. *sacrilegus*, Ar. Plut. 30, Plat., etc.—II. of things, *got by sacrilege*, παροψίδες, Eubul. Amalth. 1, 4.

Ἱεροσύνη, ης, ἡ, v. ἱερωσύνη.

Ἱεροτελεστής, οῦ, ὁ, (ἱερός, τελέω) =ἱερομύστης, esp. in Eccl., *a Christian priest.*

Ἱεροτελεστία, ας, ἡ, *the solemnisation of sacred rites.*

Ἱερότροχος, ον, (ἱερός, τρέχω) ἅρμα, *a sacred car*, Orph.

Ἱερουργέω, ῶ, (ἱερουργός) *to perform sacred rites*, ἱ. τὸ εὐαγγέλιον, *to minister* the gospel, N. T. Also as dep., ἱερουργίας ἱερουργεῖσθαι, Plut. Hence

Ἱερούργημα, ατος, τό,=sq., Joseph.

Ἱερουργία, ας, ἡ, Ion. ἱρογία, *sacrifice:* in genl. *worship, religious service*, Hdt. 5, 83, bis (in Ion. form), Plat. Legg. 774 E.

Ἱερουργός, όν, (ἱερός, *ἔργω) *sacrificing, worshipping:* esp. *a sacrificing priest*, Call. Fr. 450, in Ep. form ἱερόεργος.

†Ἱερουσαλήμ, ἡ, v. sub Ἱεροσόλυμα, N. T.

Ἱεροφαντέω, ῶ, *to be a* ἱεροφάντης, Luc.—II. trans. *to expound as a hierophant*, Philo.

Ἱεροφάντης, ου, ὁ, Ion. ἱρ., (ἱερός, φαίνω) *teaching the rites and ceremonies of sacrifice and worship*, like ἱερομνήμων: hence *a sacrificing priest:* esp. *the presiding, initiating priest* at Eleusis, Isae. 64, 18; and so of Ceres and Proserpina in Sicily, Hdt. 7, 153: fem. ἱεροφάντις, ιδος, Plut. Hence

Ἱεροφαντία, ας, ἡ, *the office of hierophant*, Plut.

Ἱεροφαντικός, ή, όν, *of, belonging to, becoming a* ἱεροφάντης, βίβλοι, Plut. Adv. -κῶς, Luc.

Ἱεροφάντρια, ας, ἡ, fem. of ἱεροφάντης, Inscr.

Ἱεροφόρος, ον, (ἱερός, φέρω) v. ἱεραφ—.

Ἱεροφῠλάκιον, ου, τό, *a depository of sacred vessels*, Dion. H. [ᾰ]

Ἱεροφύλαξ, ᾰκος, ὁ, (ἱερός, φύλαξ) *a keeper of a temple*, or *of the sacred vessels in it*, Lat. *aedituus*, Eur. I. T. 1027.—II. also=ἱεροδιδάσκαλος, ἱερομύστης. [ῠ]

†Ἱεροφῶν, ωντος, ὁ, *Hierophon*, a naval commander of the Athenians, Thuc. 3, 105.

Ἱερόφωνος, ον, (ἱερός, φωνή) *of holy voice* or *song*, Alcm. Fr. 12, but perh. ἱμερόφωνος. [ῑ in l. c. metri grat.]

Ἱερόχθων, gen. ονος, ὁ, ἡ, (ἱερός, χθών) *of hallowed soil* or *earth*, Anth.

Ἱεροψάλτης, ου, ὁ, (ἱερός, ψάλλω) *a holy singer, psalmist*, Joseph.

Ἱερόψῡχος, ον, (ἱερός, ψυχή) *of holy, pious soul*, Joseph.

Ἱερόω, ῶ, (ἱερός) *to hallow, consecrate, dedicate, devote*, Thuc. 5, 1, Plat. Legg. 771 B. Hence

Ἱέρωμα, ατος, τό, *a thing consecrated*, LXX.

†Ἱέρων, ωνος, ὁ, *Hiero* I. son of Dinomenes, king of Syracuse, Hdt. 7, 156; Pind.—2. Hiero II. son of Hierocles, king of Syracuse, Polyb.—3. one of the thirty tyrants, Xen. Hell. 2, 3, 1.—Others in Ar. Eccl. 757; Xen.; etc.

Ἱερώνῠμος, ον, (ἱερός, ὄνομα) *of hallowed* or *mysterious name*, Luc.

†Ἱερώνῠμος, ου, ὁ, *Hieronўmus*, an Olympic victor of Andros, Hdt. 9, 33. —2. an Elean, one of the officers of Proxenus, Xen. An. 3, 1, 34.—3. son of Xenophantes, a tragic writer, often derided by Aristophanes, Ach. 389, Nub. 349.—4. a historian of Cardia, Ath. 206 C.—Others in Ath., Strab., etc.

Ἱερωστί, adv. *in holy sort, piously*, Anacr. Fr. 118.

Ἱερωσύνη, ης, ἡ, Ion. ἱρ., *the office, rank, revenue of a* ἱερεύς, *priesthood*, Hdt. 3, 142, etc.—II. *a sacrifice.*

Ἱερώσυνος, η, ον, *priestly:* esp., τὰ ἱερ., *the priest's share of the sacrifice*, in genl. *the parts offered, hallowed*, Ameips. Conn. 3.

†Ἵεσις, εως, ἡ, (ἱέναι) *a going*, Plat. Crat. 426 C.

†Ἰεσσαί, ὁ, indecl. (and Ἰεσσαῖος.

ου, ὁ, Joseph.) *Jesse*, the father of king David, N. T.

†Ἰέται, ῶν, αἱ, *Iĕtae*, a fortress in Sicily, v. l. Thuc. 7, 2.

Ἰεῦ, an ironical exclamation, *whew!* Lat. *hui!* Ar. Vesp. 1335.

†Ἰεφθάε, ὁ, indecl. *Jephtha*, one of the judges of the Israelites, N. T., LXX.

†Ἰεχονίας, ου, ὁ, (in LXX. Ἰωακίμ and Ἰωακείμ) *Jechonias*, a king of Israel, N. T.

Ἰζάνω, (ἵζω) *to make to sit, seat*, Il. 23, 258.—II. intr. *to sit, settle one's self*, Lat. *sedere*, Hom.—2. of soil, *to settle down, sink in*, Lat. *sidere*, Thuc. 2, 76, cf. ἵζω sub fin

Ἴζημα, ατος, τό, *a settling down, sinking*, e. g. of a mound, etc., Strab.: from

Ἵζω, impf. ἷζον, which tenses alone are used in Hom.: for the aor. εἷσα, trans., v. sub v.: an aor. ἵζησα, intr., occurs in late writers, as Dio C.—I. trans. *to make to sit, seat, place*, μή με ἐς θρόνον ἵζε, Il. 24, 553; and so Il, 2, 53, if βουλήν be read; Aesch. Eum. 18; cf. εἷσα: but more freq.—II. intr. *to sit, sit down*, Hom.: ἷζεν ἐν μέσσοισι, *he sat* in the midst, Il. 20, 15: ἵζειν ἐς θρόνον, *to sit down, place one's self* on a seat, Lat. *sedere*, Od. 8, 469, so too ἵζεσθαι εἴς τι, Lat. *sessum ire aliquo*, Valck. Hdt. 8, 71; 5, 25; also ἐπί τινος, Od. 17, 339; but ἵζ. ἐπὶ δεῖπνον, *to sit down* to dinner, Od. 16, 365, Hdt., etc.; so ἵζ. ἐπὶ κώπην, Ar. Ran. 199: of soldiers, *to put themselves in ambush*, Il. 18, 522; *to encamp*, Il. 2, 96: also *to sit still, be quiet*, H. Hom. Merc. 457. Hom. has also pass. in same signf., Il. 3, 162, and this is far most freq. in Hdt., ἵζεσθαι ἐν τῷ Τηυγέτῳ, or ἐς τὸ Τηΰγετον, 4, 145, 146; also ἐπὶ τὸν ὄχθον, 4, 203: of an army *to take up a position*, Id.—2. of things, *to settle down, sink in*, Lat. *sidere*, Plat. Tim. 25 D. Καθίζω was the common form in Att. prose. (The root is ἙΔ–, which occurs in ἕδ-ος, Lat. *sed-eo*, whence also ἕζ-ομαι, which is always intr., and ἱδρύω always trans.)

Ἰή, *io!* exclam. of joy, esp. in phrase, ἰὴ παιών, Ar. Pac. 453; also, ἰή repeated, Ib. 195; cf. ἰήϊος.—2. rarely of grief, Aesch. Pers. 1003, Supp. 115. [ῑ strictly, yet also ῐ, Ar. Pac. 453, cf. ἰώ.]

Ἰή, ἡ, Ion. for ἰά, *voice, sound.*

Ἴη, Ion. for ἴα, i. e. μία, *one*, only in late Ion. prose.

Ἰηδών, όνος, ἡ, (ἰαίνω) *joy*, late word, formed like ἀλγηδών.

Ἰήϊος, α, ον, also ος, ον, (ἰή) *wailing, mournful, sad*, ἰήϊοι κάματοι, Soph. O. T. 174; ἰήϊος βοά, ἰήϊος γόος, a wail, lament, dirge, Eur. Phoen. 1036, El. 1210.—II. epith. of Apollo, cf. ἤϊος: prob. the god *invoked* (as Paean) *with the cry* ἰή, q. v., Aesch. Ag. 146, Soph. O. T. 154, 1096: not from ἰάομαι, *the Healer*, or (written ἰήϊος) from ἵημι, *the Archer*: but cf. Εὔϊος. [ῐη̄]

Ἰήκοπος, ον, (ἰή, κόπτω) in Aesch. Fr. 125 some interpret it *sadly-smiting*, others *vanquishing woe*: but it should prob. be read divisim, ἰή, κόπον, cf. Cho. 860, and v. Herm. Opusc. 5, p. 138.

Ἶηλα, inf. ἰῆλαι, aor. from ἰάλλω, Hom.

Ἰήλεμος, ὁ, ἰηλεμίζω, ἰηλεμίστρια, ἡ, Ion. for ἰάλεμ., etc.

†Ἰηλυσσός, and Ἰηλυσός, Ep. and Ion. for Ἰαλ.

Ἴημα, τό,=ἴαμα, Ion., Hdt.

Ἵημι, ἵης, ἵησι, 3 pl. ἱέᾱσι, ἱᾶσι, ἱεῖσι, only the last in Hom.: inf. ἱέναι, Ep. ἱέμεναι, Hom., and ἱέμεν, Hes.: part. ἱείς, subj. ἱῶ, opt. ἱείην, imperat. ἵει. Impf. ἵην and ἵουν, of the first Hom. has only ἵεν, Aeol. for ἵεσαν, 3 pl.; of the other 3 sing. ἵει is more freq. Fut. ἥσω. Aor. 1. ἧκα, Ep. ἕηκα, Il. Aor. 2 plur. ἕμεν, ἕτε, ἕσαν, and c. augm. εἷμεν, εἷτε, εἷσαν, the sing. not used, supplied by aor. 1.: inf. εἷναι: part. εἵς: subj. ὧ: opt. εἵην: imperat. ἕς. (Hom. has not the aor. 2 of the simple.) Perf. εἷκα: plqpf. εἵκειν, both post-Hom. Pass. and mid. pres. ἵεμαι: impf. ἱέμην: aor. 1 pass. ἕθην, more rare c. augm.: εἵθην: aor. 1 mid. ἡκάμην: aor. 2 mid. ἕμην, c. augm. εἵμην: perf. εἷμαι: plqpf. εἵμην: of the pass. and mid. Hom. has only pres., impf., and 3 pl. aor. 2 mid. ἕντο. In conjugation, ἵημι agrees with τίθημι: there are several peculiarities in the compounds, v. ἀνίημι, ἀφίημι, καθίημι, μεθίημι, προΐημι.

Radic. signf.: *to set a going*, hence the phrase, ἧκε φέρεσθαι, Il. 21, 120, Od. 12, 442: this passes into various shades of signf.:—1. *to send, send away, let go*, Hom.; esp. of living beings; a rare phrase is, ἐν παρηορίῃσι Πήδασον ἵει, *he made* him *go* in the traces, i. e. put him to, Il. 16, 152: also esp. of what is sent by the gods, ἱέναι ἴκμενον οὖρον, σέλας, τέρας, ἐέρσας, Hom.—2. of sounds, *to send forth, utter*, ἱ. ὄπα, Il. 3, 152, Od. 12, 192: ἱ. ἔπεα, Il. 3, 221: φωνήν, Hdt. 1, 57: Ἑλλάδα γλῶσσην, Id. 9, 16; κωκυτόν, Soph. Aj. 851, etc.: in late authors the acc. was omitted, Wytt. Ep. Cr. p. 253.—3. of bodies at rest, *to set* them *in motion, send, shoot, throw, hurl*, like ἐφιέναι: λᾶαν, βέλος, δόρυ, etc., Hom.: c. gen. pers., *to throw at* one, τινός, Il. 13, 650, Soph. Aj. 154; also like βάλλειν, c. dat. instrumenti, ἵησι τῇ ἀξίνῃ, he throws (at him) with his axe, Xen. An. 1, 5, 12. In these cases the acc. is oft. omitted, so that ἵημι alone is seemingly intr., *to throw, shoot, hurl*, Od. 8, 203; 9, 499, Il. 2, 774; 17, 515, etc.: also in prose, Wytt. Ep. Cr. p. 161.—4. of water, *to let flow, let burst* or *spout forth*, ἱ. ῥόον, Il. 12, 25: ὕδωρ, 21, 158: and seemingly intr., ποταμὸς ἐπὶ γαῖαν ἵησιν, (sub. ὕδωρ) the river *flows* over the land, Od. 11, 239; so too κρήνη ἵησιν, Od. 7, 130: also of tears, *to let fall*, ἱ. δάκρυα, Od. 16, 191, cf. Od. 22, 84, Il. 12, 205: hence metaph., κὰδ δὲ κάρητος ἧκε κόμας, *she let* her hair *flow* down from her head, Od. 6, 231: so too ἐθείρας ἵει ἀμφὶ λόφον, Il. 19, 383; 22, 316: ἐκ δὲ ποδοῖϊν ἄκμονας ἧκα δύω, *I let* two anvils *hang* from his two legs, Il. 15, 19.—5. in genl. *to put*, ἐν δέ τε φάρμακον ἧκε, Od. 10, 317.—B. mid. *to be in motion*, hence *to feel an impulse towards* a thing, *long for, yearn after, wish, desire*, oft. in Hom., either absol., or c. inf., esp. ἵεσθαι θυμῷ and ἵετο θυμός: also c. gen., esp. in part., ἱέμενος, *longing for*, etc., Il. 11, 168; 23, 371: also of place, *to go eagerly towards, make for*: but in ἱέμενος ποταμοῖο ῥοάων, Od. 10, 529, it seems to mean *turning towards, looking after*, cf. Nitzsch Od. 1, 58: elsewh. with advs., οἴκαδε, ἔρεβόσδε, πρόσω ἱέμενος, Hom.: ἱέμενος Τροίηνδε, Od. 19, 187: in Hdt., ἵεσθαι κατά τι, πρός or ἐπί τινα, 2, 70; 6, 112; 9, 78.—2. the 3 pl. aor. 2 mid. ἕντο is used by Hom. only in the freq. phrase ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο, when *they had put away* the desire of meat and drink, i. e. eaten and drunk enough, Virgil's *postquam exemta fames epulis*: some would take in the same signf. Il. 19, 402, ἐπεί χ' ἑῶμεν πολέμοιο, but v. sub voc. ἑῶμεν. [In genl. ῑη in Hom. and Ep., ῐη in Att.: yet even in Hom. sometimes ῐ metri grat., e. g. ἵει, Il. 3, 221, etc., ἱεῖσαι, Od. 12, 192, inf. ἱέμεν and ἱέμεναι, and throughout in pres. and impf. forms of mid. and pass. Cf. Dobr. Ar. Plut. 75. So too in compds., cf. Heyne Il. T. 7, p. 409, Maltby's Thesaur. p. 938, 6.]

Ἶηνα, aor. 1 act. from ἰαίνω, Hom.

†Ἰήνυσος, ου, ἡ, *Iēnysus*, a city of Syria on the borders of Arabia, now *Kan-Iones*, Hdt. 3, 5.

†Ἰηόνιος, η, ον, Ion. for Ἰαόνιος, α, ον.

Ἰηπαιήων, ονος, ὁ, epith. of Apollo, from the cry ἰὴ παιάν, H. Hom. Ap. 272: also *a hymn* sung to him, H. Hom. Ap. 500, 517. [ῐ] Hence

Ἰηπαιωνίζω, f. -ίσω, *to cry* ἰὴ παιών or παιάν! Ar. Eq. 408.

†Ἰήπυγες, Ἰηπυγία, etc., Ion. for Ἰάπυγες, etc.

Ἰήσασθαι, inf. aor. Ion. from ἰάομαι, Il.

Ἴῃσι, Ep. for ἴῃ, 3 sing. subj. pres. from εἶμι, Il. 9, 701.

Ἰήσιμος, ἴησις, Ion. for ἰάσιμος, etc.

†Ἰησόνιος, Ἰήσων, Ion. for Ἰασόνιος, Ἰάσων.

†Ἰησοῦς, gen. Ἰησοῦ, dat. Ἰησοῦ, acc. Ἰησοῦν, voc. Ἰησοῦ, *Jesus*, i. e. *the Saviour*, N. T.—2. *Joshua*, the successor of Moses, Id.—3. a Jewish convert to Christianity surnamed *the just*, Id.

Ἰήτειρα, ας, ἡ, Ion. fem. from sq.

Ἰητήρ, ῆρος, ὁ, Ion. for ἰατήρ, Hom.

Ἰητορίη, ἰητρός, ἰήτωρ, Ion. for ἰατορία, etc.

†Ἰητραγόρης, ου Ion. εω, ὁ, *Iatragŏres*, a Milesian, Hdt. 5, 37.

Ἰθᾱγενής, ές, poet. ἰθαιγενής, (ἰθύς, γένος) *of honest birth*, i. e. *born in lawful wedlock, legitimate*, Od. 14, 203, in the form ἰθαιγενής, and without subst., opp. to νόθος: of a nation, *genuine, from the ancient stock*, like αὐτόχθων, opp. to ἔπηλυς, ἰθ. Αἰγύπτιοι, Hdt. 6, 53.—II. of some mouths of the Nile, *naturally formed, original*, opp. to ὀρυκτά, Hdt. 2, 17. On the two forms v. Lob. Phryn. p. 648. [ῐ in Od.]

†Ἰθαγένης, ους, ὁ, *Ithagĕnes*, son of Crithon, Vit. Hom. 1.—2. a Samian, Plut. Pericl. 26.

†Ἰθαιμένης, εος, ὁ, *Ithaemĕnes*, a Trojan, Il. 16, 586.

Ἰθάκη, ης, ἡ, *Ithaca*, the home of Ulysses, an island on the west coast of Greece, Hom. passim: on the question whether the modern *Thiaki* is Homer's *Ithaka*, v. Nitzsch Praef. ad Od. xviii., sq.†—2. a town of same name in middle of the island at the base of Mt. Neïon, Od. 3, 81. [⏑ ⏑ –] Hence

†Ἰθάκηνδε, adv., *to Ithaca*, Od. 1, 163: and

†Ἰθακήσιος, α, ον, *of Ithaca*; ὁ Ἰθακ., *an inhab. of Ithaca, an Ithacan*, Hom.

†Ἴθᾰκος, ου, ὁ, *Ithacus*, an ancient hero, from whom Ithaca was said to be named, Od. 17, 207.—II. *an inhabitant of Ithaca, Ithacan*, Eur. Cycl 103.

†Ἰθαμίτρης, εω, ὁ, *Ithamitres*, a Persian naval commander, left by Xerxes in Europe to conduct operations against the Greeks, Hdt. 8, 130; 9, 102.—2. another Persian, Id. 7, 67, with v. l. Ἰθαμάτρης.

’Ιθέᾰ, ἡ, Ion. fem. for ἰθεῖα, v. ἰθύς. [ῑ]

’Ιθεῖαν, sub. ὁδόν, *straightway, right on*, v. ἰθύς.

’Ιθέως, adv. from ἰθύς, q. v. [ῑ]

Ἴθῐ, imperat. from εἶμι, *come, go, begone*, Hom.—II. like ἄγε, as adv. of encouragement, *come! well then!* Il. 4, 362: also, *forward! march!* [ῐθ]

Ἶθμα, ατος, τό, (εἶμι) *a step, motion*, Il. 5, 778, H. Hom. Ap. 114, in plur.

Ἶθρῐς, ὁ, *a eunuch*, Jac. A. P. p. 175. (Said to be from θερίζω.)

’Ιθύ, neut. from ἰθύς, used as adv., v, ἰθύς, sub fin.

’Ιθυβόλος, ον, (ἰθύς, βάλλω) *straight-shooting, straight, direct.*

’Ιθύγραμμος, ον, (ἰθύς, γραμμή) *rectilinear*, Byz. [ῑ˘]

’Ιθῠδίκης, ου, ὁ, (ἰθύς, δίκη) *giving simple justice*, Hes. Op. 228, opp. to σκολιαὶ δίκαι. [ῑθ]

’Ιθύδῐκος, ον,=foreg.

’Ιθῡδρόμος, ον, (ἰθύς, δραμεῖν) *running, going straight forwards*, Anth. [ῑ]

’Ιθύθριξ, τρῐχος, ὁ, ἡ, (ἰθύς, θρίξ) *straight-haired*, Hdt. 7, 70, opp. to οὐλόθριξ, woolly-haired. [ῑθ]

’Ιθῠκέλευθος, ον, (ἰθύς, κέλευθος) *straight going*, Nonn. [ῑ]

†’Ιθυκλῆς, έους, ὁ, *Ithycles*, an Athenian archon, Diod. S.

’Ιθυκτίων, v. ἰθυπτίων.

’Ιθῠκυφής, ές, (ἰθύς, κύπτω) *bent, curved right outwards*, ῥάχις, Hipp. [κῡ if from κυφός, prob. ῠ if from κύπτω.]

’Ιθύκῡφος, ον,=foreg.

’Ιθύλορδος, ον, (ἰθύς, λορδός) *curved right inwards*, ῥάχις, Hipp. [ῑθῠ]

’Ιθῠμᾰχέω, ῶ, *to fight fairly*, τινί, Byz. [ῑ]: and

’Ιθῠμᾰχία, ας, ἡ, *a fair, stand-up fight*, Hdt. 4, 102, 120. [ῑ]: from

’Ιθυμάχος, ον, (ἰθύς, μάχομαι) *fighting fairly and openly*, Simon. 33. [ῑθῠ]

Ἴθυμβος, ου, ὁ, *a Bacchanalian song* or *dance.*

’Ιθύνοος, ον, (ἰθύς, νόος) *honest*, Anth. [ῑῠ]

Ἴθυνσις, εως, ἡ, (ἰθύνω)=εὔθυνσις, *a guiding, directing*, Hipp. [ῑ]

’Ιθύντατα, adv., superl. from ἰθύς, Il. 18, 508.

’Ιθύντειρα, ας, ἡ, fem. from sq. [ῑ]

’Ιθυντήρ, ῆρος, ὁ, (ἰθύνω) *a guide, director, pilot*, Ap. Rh. [ῑ]. Hence

’Ιθυντήριος, ον, *directing.*

’Ιθυντής, οῦ, and in Orph., ἰθύντωρ, ορος, ὁ,=ἰθυντήρ. [ῑ]

’Ιθύνω, Ion. and Ep. for εὐθύνω, *to make straight, straighten*, ἐπὶ στάθμην, by the rule, Od. 5, 245, etc. Pass. *to become straight* or *even*, τὼ δ’ ἰθυνθήτην, they *came* or *ran even with one another* again, Il. 16, 475.—2. *to guide in a straight line, shoot straight*, βέλος, ὀϊστόν, and in mid., ὀϊστὸν ἰθύνετο, Od. 22, 8: ἰθύνειν ἵππους, ἅρμα, *to drive* them straight, Hom.; but in mid. also c. gen., ἀλλήλων ἰθυνομένων δοῦρα, *as they set* their spears *straight at* or *against* each other, Il. 6, 3, cf. ἰθύς as adv. Pass. of a boat, *to be guided, steered*, Hdt. 1, 194.—3. *to guide, direct, rule*, Ζεὺς πάντ’ ἰθύνει, Il. 17, 632; of a judge, μύθους ἰθύνειν, *to put straight, rectify* unjust judgments, Hes. Op. 265, cf. Call. Jov. 83: also *to correct, chastise*, θανάτῳ, Hdt. 2, 177, cf. ἰθύω. In Att. the word seldom occurs without a v. l. εὐθύν-, as Aesch. Pers. 411, Eur. Hipp. 1227. [ῑ ῡ: only once ῐ in Anth.]

’Ιθῠπορέω, ῶ, *to go straight on*, Hipp. [ῑ]: from

’Ιθῠπόρος, ον, (ἰθύς, πείρω, πορεύομαι) *going straight on*, Anth. [ῑ]. but

’Ιθύπορος, ον, (ἰθύς, πόρος) *with straight openings* or *passage*, Nonn. [ῑ]

’Ιθυπτίων, ωνος, ὁ, ἡ, only in Il. 21, 169, μελίην ἰθυπτίωνα ἐφῆκε, as epith. of an ashen spear-shaft; derived from πέτομαι, *straight flying*, cf. ἰθύς I., and Il. 20, 99: others from *πέτω, πίπτω, Aristarch. read ἰθυκτίωνα, from κτείς, κτηδών, *straight-fibred.* [τῑ]

’Ιθύῤῥοπος, ον, (ἰθύς, ῥοπή) *sinking straight downwards*, Hipp. [ῑ]

’ΙΘΥ´Σ, ἰθεῖα, ἰθύ, fem. also ἰθέα, Hdt. 2, 17, though in the fem. obl. cases he uses ἰθείης, -ῃ, -ην: Ion. and Ep. form of the Att. εὐθύς, *straight*, —1. of motion, *straight-aimed, straight-flying*, ἔγχος, βέλος, Il. 14, 403; 20, 99: also *straight up, sheer, steep*, Anth. —2. in moral signf. *straight, upright, just, true*, ἡ ἰθεῖα (sub. δίκη), Il. 23, 580, a fair decision, cf. Hes. Op. 36, 222. Opp. to σκολιός: so δίκην ἰθύντατα εἰπεῖν, to give sentence *the most fairly*, of a judge, Il. 18, 508, where Heyne is quite mistaken. Usu. compar. and superl. ἰθύτερος, ἰθύτατος, Theogn. 1020.—3. in adverbial usage, acc. fem. τὴν ἰθεῖαν (sub. ὁδόν), *straight on*, Lat. *recta*, sub. *via*, Hdt. 7, 193; so, ἐκ τῆς ἰθείης, *straight-forward, openly*, Id. 2, 161, so ἰθείῃ τέχνῃ, Id. 9, 57: κατ’ ἰθὺ εἶναι, to be *right over against, opposite*, Id. 9, 51.—II. ἰθύς as adv., *straight at, right at*, freq. in Hom. usu. c. gen. objecti, ἰθὺς Δαναῶν, Μενελάου, *right at* them; also, ἰθ. πρὸς τεῖχος, Il. 12, 137; ἐπί τινος, Wess. Hdt. 5, 64; ἰθὺς φρονεῖν, like ἰθὺς μεμαώς, to resolve to go *on*, Il.; ἰθὺς μαχέσασθαι, to fight *fair, sturdily, hand to hand*, Il. 17, 168: also of time, *straightway*, Hdt. 3, 58.—2. post-Hom. ἰθύ was used in the same way, as ἰθὺ τοῦ Ἴστρου, Hdt. 4, 89, cf. 6, 95, etc.—III. ἰθέως, adv., is used in Hdt. just in the same way, 2, 121, 2, etc.; ἰθέως ἐπὶ τὸν Ἑλλήςποντον, 8, 108. [+ ˘]

’Ιθύς, ύος, ἡ, but used by Hom. only in acc. ἰθύν, *a direct impulse, purpose*, Il. 6, 79: in genl. *a plan, undertaking*, Od. 4, 434: *a wish, endeavour*, Od. 16, 304: but in Il. 21, 303, Od. 8, 377, ἀν’ ἰθύν,=ἀν’ ὀρθόν, *straight upwards, on high.* [– –]

’Ιθυσκόλιος, ον, (ἰθύς, σκολιός) *bent, curved, not to one side*, but *straight back and forwards*, Hipp. [ῑ]

’Ιθυτένεια, ας, ἡ, *extension in length, extent*, [ῑῠ]: from

’Ιθῠτενής, ές, (ἰθύς, τείνω) *stretched out, extended, straight*, Anth. Adv. -νῶς. [ῑ]

’Ιθύτης, ητος, ἡ, (ἰθύς) *straightness*, ὁδοῦ, Aretae.

’Ιθυτμής, ῆτος, ὁ, ἡ,=sq., Nonn. [ῑ]

’Ιθύτομος, ον, (ἰθύς, τέμνω) *cut straight, straight.* [ῑ]

’Ιθύτονος, ον,=ἰθυτενής, A. P. [ῑ]

’Ιθύτρῐχες, οἱ, αἱ, plur. from ἰθύθριξ.

’Ιθυφαλλικός, ή, όν, Hephaest., and ἰθυφάλλιος, ον, dub. in Dion. H., *Ithyphallic, of, belonging to the* ἰθύφαλλος: from

’Ιθύφαλλος, ου, ὁ,—I. *fascinum erectum*, Cratin. Archil. 12: esp. *the phallus carried in the festivals of Bacchus.*—II. *the ode sung in honour of it*, the verses of which were strictly Trochaic Dimeter Brachycatal., Herm. El. Metr. p. 94.—2. *the dance accompanying such ode*, Hyperid. ap. Harp. —III. *one who danced in such dance*, Prot. ap. Ath. 129 D: hence metaph. *a lewd, lustful fellow*, Dem. 1261, 17, etc. [ῑθῠ]

’Ιθῠφάνεια, ας, ἡ, (ἰθύς, φαίνομαι) *a direct light*, Heliod. [φᾰ]

’Ιθύω, f. -ύσω, (ἰθύς) *to go straight, press right on*, Hom.: ἴθυσε μάχη ἔνθα καὶ ἔνθα, the tide of war *set* this way and that, Il. 6, 2: c. gen. ἴθυσε νεός, *drove right against* the ship, Il. 15, 693; also ἐπὶ τεῖχος, Il. 12, 443; πρός τι, Hdt. 4, 122 (never so in Od.). —II. *to be eager, to strive, struggle* to do, c. inf., Od. 11, 591; 22, 408 (never so in Il.): hence *to desire, purpose, intend*, στρατεύεσθαι, Hdt. 1, 204; 7, 8, 2. (It seems to be an intr. form of ἰθύνω; perh. also akin to θύω.) [ῑθῠω: but ῡ in fut. and aor.]

’Ιθυωρία, ας, ἡ, like εὐθυωρία, *a straight line* or *direction*, Hipp.

†’Ιθωμαῖος, α, ον, *of Ithome, Ithomaean*, Paus.: τὰ ’Ιθωμαῖα, *the festival of Jupiter at Ithome*, Id.

†’Ιθώμη, ης, ἡ, *Ithōmē*, a fortress in Thessaly (Pelasgiotis) near Metropolis, Il. 2, 729.—2. a stronghold of Messenia on a mountain of the same name, with a temple of Jupiter, Hdt. 9, 34; etc. Hence

†’Ιθωμήτης, ου, Dor. ’Ιθωμάτας, α, ὁ, *of Ithome, Ithomaean*; Ζεὺς ’Ιθωμήτας, Thuc. 1, 103.

†’Ιθωρία, ας, ἡ, *Ithoria*, a fortress of Acarnania, Polyb. 2, 64, 9.

’Ιΐζω, (ἰός) *to be rusty*, or *like rust, ferrugineous*, Diosc. [ῑῑ]

‘Ικανοδοσία, ας, ἡ, *security, bail.* Lat. *satisdatio*: from

‘Ικανοδότης, ου, ὁ, (ἱκανός, δίδωμι) *one who gives security*, late word: from

‘Ικᾰνός, ή, όν, (ἵκω, ἱκάνω) *befitting, becoming*: hence usu.—I. of persons, states, and the like, *sufficient, able, strong* or *skilful enough to do* a thing, ἱκανὸς (εἶναι) c. inf., Hdt. 3, 45; and Att.; ἱκ. τεκμηριῶσαι, sufficient to prove a point, Thuc. 1, 9: ἱκ. εἴς τι, Hdt. 4, 121; ἐπί or πρός τι ἀνήρ, Plat. Rep. 371 E, Prot. 322 B: ἱκ. γνώμην, a man of sufficient prudence, Hdt. 3, 4: ἱκ. ἰατρικήν, *sufficiently versed in* medicine, Xen. Cyr. 1, 6, 15: absol. *considerable, respectable, worthy*, as we say ‘a very *sufficient* man,’ Isocr. 260 A.—II. of things, etc., in amount, *sufficient, enough*, τινί, Eur. Phoen. 554, etc., in size, *large enough*, Thuc. 1, 2; of time, ἱκανὸν χρόνον, *a long* time, Ar. Pac. 354, etc.; in number, *considerable, many*, Hipp., etc., and so on according to the context: τὸ ἱκανόν λαμβάνειν, to take *security* or *bail*, Lat. *satis accipere*, N. T., opp. to τὸ ἱ. ποιεῖν, Lat. *satisdare*, Diog. L.—III. Adv. -νῶς, *sufficiently, enough*, Hipp., etc.: hence, ἱκ. ἔχειν, to be *sufficient*, Thuc. 1, 91; τινός or πρός τι, in a thing, Plat. Theaet. 194 D, Charm. 158 B; τινί, for one, Id. Gorg. 493 C. [ῐ] Hence

‘Ικᾰνότης, ητος, ἡ, *sufficiency, fitness*, Plat. Lys. 215 A.—2. *sufficiency, supply*, Id. Legg. 930 C. [ῐ]: and

‘Ικᾰνόω, ῶ, f. -ώσω, *to fit, make fit, qualify*, N. T. Pass. *to be satisfied*, τινί, Dion. H.; absol., Teles ap. Stob. p. 523, 34. [ῐ]

‘Ικάνω, Ep. lengthd. for ἵκω, *to come, arrive at, reach, hit*, very oft. in Hom., usu. c. acc. pers. vel loci, sometimes also, ἱκ. εἰς..., but more rarely ἐπί τι, Il. 2, 17. In like manner he uses the mid. ἱκάνομαι, Il. 10, 118, Od. 3, 92, etc. Cf. ἵκω, ἱκνέομαι. [ῑᾱ]

†’Ικαρία, ας, ἡ, *Icaria*, an island of the Aegean sea, earlier Δολίχη, named from Icarus son of Daedalus, Apollod., Strab., etc. cf. Ἴκαρος.—2. an Attic deme of the tribe Aegeis; also ’Ικάριος, Ath., Paus.: hence ὁ

Ἰκαριεύς, έως, *an inhab. of Icaria*, Lys.

'Ικάριος, ία, ιον, *Icarian*, πόντος, *the Icarian sea*, name of that part of the Aegean sea which is betw. the Cyclades and Caria, where Icarus the son of Daedalus was said to be drowned, Il. 2, 145: also τὸ 'Ικάριον πέλαγος, Hdt. 6, 95, Soph. Aj. 702. [ῑκᾰ]

†'Ικάριος, ου, ὁ, *Icarius*, son of Perieres and Gorgophone, father of Penelope, Od. 1, 329; 2, 53: in Apollod. 'Ικαρίων, ωνος, 3, 10, 4.—2. an Athenian hero, father of Erigone, Apollod.

†'Ικαριώνη, ης, ἡ, *daughter of Icarius*, i. e. Penelope.

†'Ικᾰρος, ου, ὁ, *Icărus*, the son of Daedalus, Strab., etc.—2. of Hyperesia, a victor at Olympia, Paus.—II. ἡ,='Ικαρία; the more usual form, Aesch. Pers. 890: Thuc. 3, 29.—2. an island in the Persian Gulf, Dion. P.

'Ικελος, η, ον, poet. form for εἴκελος, *like, resembling*, τινι, Hom. Adv. -λως. [ῐ] Hence

'Ικελόω, ῶ, *to make like*, Anth. [ῐ]

'Ικεσία, ας, ἡ, (ἱκέτης) *the prayer of a suppliant for protection*, Anth.—II. as fem. from ἱκέσιος,=ἱκέτις, Eur. [ῐ, but ι metri grat. in Anth.] Hence

'Ικεσιάζω,=ἱκετεύω, late word.

'Ικέσιος, α, ον, also ος, ον, Soph. Phil. 495, (ἱκέτης) *of, belonging to, presiding over suppliants*, esp. as epith. of Jupiter, Soph. Phil. 484, Eur. Hec. 345, cf. ἱκετήσιος.—II. *suppliant*, λόγος, χείρ, Aesch. Supp. 360, Eur. Supp. 39:=ἱκέτης or -τις, ἱκ. σε λίσσομαι, Soph. Ant. 1230. [ῐκ, except metri grat. in Anth.]

†'Ικέσιος, ου, ὁ, *Hicĕsius*, masc. pr. n., Andoc., etc.

'Ικεταδόκος, ον, (ἱκέτης, δέχομαι) *receiving, protecting suppliants*, Aesch. Supp. 713.

†'Ικετᾱονίδης, ου, ὁ, *son of Hicetāon*, i e. Melanippus, Il. 15, 546.

†'Ικέτας, α, ὁ, *Hicĕtas*, father of Aristocrates, king of Arcadia, Paus.

†'Ικετάων, ονος, ὁ, *Hicetāon*, son of Laomedon, a Trojan, Il. 3, 147; 20, 238.—2. a ruler in Percote, Strab.—3. father of Critolaus, Paus.

'Ικετεία, ας, ἡ, early form of ἱκεσία, Thuc., v. Poppo, T. 1, 1, p. 243. [ι]

'Ικέτευμα, ατος, τό, *a supplication*: μέγιστον ἱκ., the most solemn *mode of supplication*, Thuc. 1, 137. [ῐ]

'Ικετευτέος, α, ον, verb. adj. from ἱκετεύω, *to be besought* or *entreated*, Luc.

'Ικετευτικός, ή, όν, *supplicatory*. Adv. -ῶς: from

'Ικετεύω, (ἱκέτης) *to beseech, supplicate*, τινά, Od. 11, 530, (where ἡμᾶς must also be supplied before the inf.) esp. for purification after homicide, freq. in Od., and Trag.: ἱκ. τινά, c. inf., Hdt. 1, 11, and Att.: also in mid., Ar. Eccl. 915.—2. c. gen. pers., ἱκ. τινός, *to beg of* one that.., c. inf., Eur. I. A. 1242.—II. *to come as a suppliant*, εἴς τινα, Il. 16, 574; and so, Hdt. 5, 51. [ῐ], dub. in Eur.

†'Ικετηρία, ας, ἡ, v. ἱκετήριος II.

'Ικετήριος, and sync. ἱκτήριος, α, ον, (ἱκέτης) *of, belonging to, connected with suppliants*, φωτῶν ἱκτήρια—φῶτας ἱκτηρίους, Soph. O. C. 923; ἱκ. κλάδοι, Id. O. T. 3. Hence esp.—II. ἡ ἱκετηρία, sub. ἐλαία or ῥάβδος, *an olive branch which the suppliant held in his hand* as a symbol of his condition and claim, ἱκ. λαμβάνειν, φέρειν, Hdt. 5, 51; 7, 141: ἱκ. τιθέναι, Andoc. 15, 2; so too ἱκ. προβάλλεσθαι, Ael.—2. hence, in genl. *a supplication, entreaty*, v. l. in Isocr. 186 D. [ῐ]

'Ικετηρίς, ίδος, ἡ, pecul. fem. of ἱκετήριος. [ῐ]

'Ικέτης, ου, ὁ, (ἵκω) *one who comes* to seek aid or protection, *a suppliant* or *fugitive*, who lays his ἱκετηρία on the altar or hearth of a house, after which his person was inviolable: esp. *one who comes to seek for purification after homicide*, ἀνὴρ ἱκέτης, Il. 24, 158. He was now under the protection of Jupiter, Od. 9, 270; and was an object of awe and respect (*αἰδοῖος*), Od. 7, 165; enjoying the sacred privileges of a ξένος, Od. 8, 546, etc.: ἱκ. θεοῦ, etc., Hdt. 2, 113, and Trag.; even ἱκ. πατρῴων τάφων, Thuc. 3, 59: προςίκτωρ and προςτροπαῖος, were equiv., but post-Hom., words: see on the whole subject Muller Eumen. § 51, sq.—II. *the protector of the suppliant*, Od. 16, 422, cf. the twofold signf. of προςτροπαῖος, ξένος. [ῐ]

†'Ικέτης, ου, ὁ, *Hicĕtes*, masc. pr. n., Plut.

'Ικετήσιος, α, ον, (ἱκέτης) Ep. of Jupiter, as *tutelary god of suppliants*, Od. 13, 213; later ἱκέσιος. [ῐ]

'Ικετικός, ή, όν,=ἱκετήριος. Adv. -κῶς, Philostr. [ῐ]

'Ικέτις, ιδος, ἡ, fem. from ἱκέτης, Hdt. 4, 165, and Trag. [ῐ]

'Ικετοδόχος, ον,=ἱκεταδόκος.

'Ικετώσυνος, η, ον,=ἱκετήσιος, hence τὰ ἱκετώσυνα, sub. ἱερά, *purifications of a homicide*.

'Ικηαι, 2 sing. subj. aor. 2 from ἱκνέομαι, Ep. for ἵκῃ, Hom. [ῐ]

†'Ικησίας, ου, ὁ, *Icēsias*, masc. pr. n., Polyb.

†'Ικκος, ου, ὁ, *Iccus*, of Tarentum, an athlete and sophist, Plat. Prot. 316 D, etc.

'Ικμαδώδης, ες, (ἰκμάς, εἶδος) *moist, wet*.

'Ικμάζω,=sq., Nic.

'Ικμαίνω, (ἰκμάς) *to moisten, soak, supple*, cf. ἰαίνω: Ap. Rh. has the mid. c. acc., δέμας ἰκμαίνεσθαι, *to anoint one's body*.

'Ικμαῖος, ου, ὁ, (ἰκμάς) epith. of Jupiter, as *god of rain*, also ὑέτιος, like Lat. *Jupiter pluvius*, Ap. Rh.

'Ικμᾰλέος, α, ον, (ἰκμάς) *damp, wet*, Hipp.

†'Ικμάλιος, ου, ὁ, *Icmalius*, an artist of Ithaca, Od. 19, 57.

'ΙΚΜΑ'Σ, άδος, ἡ, *moisture* of any kind, e. g. of oily leather, Il. 17, 392: of the body, Hdt. 3, 125: of the earth, Id. 4, 185, τῆς φροντίδος, Ar. Nub. 233.

'Ικμᾰσία, ας, ἡ,=ἰκμάς.

'Ικμάω,=λικμάω.

'Ικμενος, only in the phrase, ἴκμενος οὖρος, *a fair* breeze for sailing, Il. 1, 479, Od. 2, 420, etc.: prob. from ἰκμάς and ἰκμαίνω, q. v., *smooth, softly gliding*, opp. to a rough, boisterous wind, but not to be compared with ἄνεμοι ὑγρὸν ἀέντες (Od. 5, 478), cf. Nitzsch Od. 2, 420: others write ἵκμενος from ἱκνέομαι, a following, and so favourable, wind, Lat. *ventus secundus*.

'Ικμη, ης, ἡ, (ἰκμάς) *a plant growing in moist places*, Theophr.

'Ικμιος, ον, *moist*, Nonn.

'Ικμώδης, ες, (ἰκμάς, εἶδος) *moist, wet*.

'Ικνέομαι, lengthd. form from 'ΙΚΩ [ῑ], which is the common form in Hom., who only uses the pres. ἱκνέομαι twice (Od. 9, 128; 24, 339), but he oft. has the fut. ἵξομαι and aor. ἱκόμην [ῐ, except when lengthd. by augm.]: perf. ἷγμαι, part. ἱγμένος, Soph. Phil. 494. In prose most usu. in compd. ἀφικνέομαι: cf. ἵκω. *To come, to go, arrive at, reach* a place, Hom. c. acc. loci rei vel pers., more rarely εἴς or ἐπί τι, also εἴς τινα, to his house, Od. 20, 372. In prose seldom c. acc. sine prep. Special uses:—1. *to come as supppliant* (ἱκέτης) to one, *to beseech, entreat him*, τινά, Il. 22, 123, Soph. O. C. 275, Eur. Or. 671; hence, θεὸν θυέεσσιν ἱκνεῖσθαι. *to approach* a god with offerings and prayer, Theocr. Ep. 7, 3. usu. in pres. and impf., except Il. l. c.—2. *to reach, live until*, ἵκετο εὔθρονον ἠῶ, Od. 17, 497.—3. only in pres. and impf., like προςήκω, *to become, befit*, ἡμέας ἱκνέεται, *it becomes* us, c. inf., Hdt. 9, 26; τοὺς μάλιστα ἱκνέεται, whom *it* most *concerns*, Id. 2, 36, but also, ἐς τὸν ἱκνέεται, to whom *it belongs*, Id. 6, 57: τὸ ἱκνεύμενον, *that which is fitting, proper*, Hdt. 6, 84: so, ὁ ἱκν. χρόνος, *the fit, proper* time, Id. 6, 86, 1; τὸ ἱκν. ἀνάλωμα, *the proportionate* expense, Thuc. 1, 99; cf. sq.

'Ικνουμένως, Ion. ἱκνεομ., ἱκνευμ.. adv. part. pres. ἱκνέομαι, *fittingly, aright*, only in Ion. prose, as Hdt. 6, 65, and Hipp.

†'Ικόνιον, ου, τό, *Icŏnium*, a large and opulent town of Lycaonia on the borders of Phrygia; acc. to Xen. in Phrygia, An. 1, 2, 19, Strab.: it is now *Koniyah*.

†'Ικός, οῦ, ἡ, *Icus*, a small island of the Aegean sea near Scyrus, now *Skiphe*, Strab.

'ΙΚΡΙΑ, τά, also written ἰκρία, *the ribs* of a ship, Od. 5, 252, v. sub ἐπηγκενίδες.—2. usu. *the hatches*, or *partial decks*, at the poop and prow, which stand on the tops of the ribs, Hom., who also joins ἴκρια νηῶν, ἴκρια νηός or νηὸς ἐπ' ἰκριόφιν: they were the sleeping-place of the sailors, Od. 3, 353; 13, 74: in genl. *planks, boards*, Hdt. 5, 16.—II. later the sing. ἴκριον or ἰκρίον also occurs:—1. *anything set straight upright, a post; the stake, the cross*.—2. *any scaffold* or *hustings*, esp. *a bench* in a theatre, Cratin. Incert. 51 et ibi Meineke, Ar. Thesm. 395: though these were soon replaced by stone.—3. *a tower* Strab.

'Ικρίδιον, ου, τό, dim. from foreg.

'Ικριον, ου, τό, v. ἴκρια II.

'Ικριοπηγός, όν, (ἴκρια, πήγνυμι) *a maker of scaffolds* or *benches*.

'Ικριόω, ῶ, (ἴκρια) *to build with scaffolding* or *benches*, Dio C.

'Ικταρ, adv (ἵκω) *at one blow, at once, close together*, κεραυνοὶ ἴκταρ ἅμα βροντῇ, Hes. Th. 691.—II. of place, *close to, hard by*, c. gen., Aesch. Ag. 117, Eum. 998: οὐδ' ἴκταρ βάλλει, does not strike even *near* the mark, i. e. fails utterly, Ael.

'Ικτεράω, ῶ,=ἰκτεριάω.

'Ικτερίας, ου, ὁ, λίθος, *a yellowish* kind of *stone*, Plin.

'Ικτεριάω, ῶ, (ἴκτερος) *to be ill of the jaundice*, Diosc.

'Ικτερικός, ή, όν, Gal., ἰκτεριώδης, ες, Hipp., ἰκτερόεις, εσσα, εν, Nic., *jaundiced*.

'Ικτερόομαι, as pass., *to be jaundiced, have the jaundice*, Hipp.: from

'Ικτερος, ου, ὁ, *the jaundice*, Hipp.—II. a bird *of a yellowish green colour*, by looking at which a jaundiced person was cured; the bird died! Plin. 30, 11: the same was believed of the χαραδριός.

'Ικτερώδης, ες,=ἰκτερικός, Hipp.

'Ικτήρ, ῆρος, ὁ,=sq.—II. *the protector of the suppliant*, Aesch. Supp. 479.—III.=ἴκτερος I, LXX., Vat.

Ἴκτης, ου, ὁ,=ἱκέτης: hence

Ἱκτήριος, α, ον, v. ἱκετήριος.

Ἰκτίδεος, α, ον, (ἰκτίς) *of a weasel, of weasel-skin*, in Hom. κτίδεος, q. v.—II. as subst., ἰκτιδέα, ἡ, contr. ἰκτιδῆ, sub. δορά, *weasel-skin*.

ἸΚΤΙ˘ΝΟΣ, (or acc. to others ἴκτῖνος) ου, ὁ, *a kite* or *hen-harrier*, Lat. *milvus*, Hdt. 2, 22.—II. *a* kind of *wolf*, Opp. In Ar. Fr. 525, Plat. (Com.) Incert. 69, we have acc. sing. ἴκτῖνα (not ἰκτῖνα), acc. to Gramm. a metapl. form for ἴκτινον or -ῖνον: they do not acknowledge the collat. form ἴκτιν, ῖνος, which is still found in a few dub. passages of later authors.

†Ἰκτῖνος, ου, ὁ, *Ictinus*, a celebrated architect in the time of Pericles, Strab. p. 395; Plut. Pericl. 13.

Ἴκτιος, ον,=ἱκέσιος, Aesch. Supp. 385, acc. to W. Dind.

ἼΚΤΙ˘Σ, ῐ́δος, ἡ, *a* kind of *weasel* or *ferret*, Lat. *mustela*. (Acc. to some -ίς, -ῖδος, in Ar. Ach. 880: but Elmsl. corrects, ἴκτῐ́δας, ἐνύδριας, cf. κτῐ́δεος.]

Ἶκτο, 3 sing. plqpf. of ἱκνέομαι, Hes.

Ἱκτορεύω, (ἴκτωρ) poet for ἱκετεύω, Soph. Fr. 56.

†Ἰκτουμοῦλοι, ων, οἱ, *Ictumūlum*, a spot in the northwest of Gallia Cisalpina containing gold mines, Strab.

Ἴκτωρ, ορος, ὁ, also in Aesch. Supp. 652, and (acc. to Herm.) Lyc. 1164, ἡ,=ἰκτήρ, poet. for ἱκέτης, ἱκέτις.

ἽΚΩ, impf. ἶκον, aor. ἶξον: root of ἱκνέομαι, used in Ep., and Pind.; never in Hdt., and very rarely in Att., as Aesch. ap. Macrob. Sat. 5, 19. Hom. has usu. ἵκω and its deriv. ἱκάνω, rarely ἱκνέομαι: the aor. ἱκόμην in all moods, Hom., but not in part.; ἥκω is rare in Hom. As the signf. of all the forms is identical, they are here classed together as far as regards Hom.

Radic. signf.: *to come, go, arrive, come to an end* or *point*, whether of place or time, freq. in Hom., who mostly has it c. acc. loci pers. vel rei, with or without prep., *to come to, arrive at*, sometimes also with the adv. forms, οἴκαδε, Πηλείωνάδε, etc., Il. 9, 393; 24, 338; also with εἰς..., more rarely with ἐπί, μετά, πρός, κατά, ὑπό τι, and still more rarely c. dat. pro acc., Il. 12, 374, Od. 21, 209: reversely, ἵκ. ἀπό, ἔκ, παρά τινος, *to come from*: also absol., like νοστεῖν, *to return*, Od. 11, 104. Special usages:—1. of men, *to come to* one *as a suppliant* (ἱκέτης), *to supplicate, implore*, just like ἱκετεύω, τινά and εἴς τινα, Il. 14, 260, Od. 16, 424: esp. τὰ σὰ γούναθ' ἱκάνω, τὰ σὰ γοῦνα ἱκόμεθα (because the ἱκέτης *clasped* or *touched* the knees of him from whom he sought protection), Od. 3, 92; 5, 449, etc.: also *to come to ask for help*, Il. 18, 406; but also in hostile sense, ἐς χεῖρας ἱκέσθαι, Il. 10, 448: and in various metaphors, as ἵκ. ἥβην, Il. 24, 728; ἥβης μέτρον, Il. 11, 225, Od. 11, 317; γήραος οὐδόν, Od. 15, 246; ὀλέθρου πείρατα, Il. 6, 143; τέλος μύθων, Il. 9, 56.—2. οὐρανὸν or ἐς οὐρανὸν ἵκειν, ἱκάνειν, *to go up, reach to* heaven, e. g. of κνίση, καπνός, but also of fixed objects, e. g. a towering rock, Od. 12, 73: then in genl. of any thing that spreads far and wide, esp. light and sound, αἴγλη, σέλας, and ἀϋτή, ὀρυμαγδός, κλέος, ἀγγελίη: metaph., ὕβρις τε βίη τε σιδήρεον οὐρανὸν ἵκει, violence and force are *reaching* even to heaven, i. e. reaching their height, Od. 15, 329.—3. of ships, Od. 9, 128; 12, 66: of treasures, κτήματα ἵκει Φρυγίην, *are brought* thither, Il. 18, 292; ὅ, τι χεῖρας ἵκοιτο, whatever *came* to hand, Od. 12, 331; φλὲψ αὐχέν' ἱκάνει, it *reaches* to the neck, Il. 13, 547; χαλκὸς ἵκετο χρόα, Il. 11, 352, etc.—4. of circumstances, conditions, χρειὼ ἵκει με, necessity *is upon* me; also absol. sine acc., needs *must*, Il. 10, 142; ὕπνος, γῆρας, μόρος ἱκάνει με, *come upon* or *over* me: θέσφατα ἱκάνει με, they *strike* me, i. e. *are fulfilled upon* me, Od. 9, 507: esp. of thoughts, feelings, etc. which *come upon, seize, possess* one, πένθος, etc., ἱκάνει με, φρένας καὶ θυμόν, με φρῐ́νας, very freq. in Hom., more rare c. dat. pers., as Od. 20, 228. Sometimes Hom. adds a part., ἱκάνω φεύγων, etc., *to come* in flight, etc., also c. adj., ὑπότροπος, Il. 6, 501, etc. [ῑ usu. in ἵκω, in Hom., and so Aesch. Fr. 5; but ῐ always in ἱκάνω, unless with augm.: so ῐ in ἱκνέομαι, except by augm. in aor. indicat. ἱκόμην, which however Hom. freq. leaves out: acc. to Böckh v. l. Pind. P. 2, 36, ι might be short even in ἵκω, cf. also Donalds. ad l.]

Ἶλᾱ, ἡ, Dor. for ἴλη. [ῑ]

†Ἶλα, ἡ, *Ila*, a harbour of Persia, Arr. Ind. 38, 2.

Ἰλᾰδόν, adv. (ἴλη) *in troops, in bodies*, Lat. *turmatim*, Il. 2, 93, Hdt. 1, 172 (where it is εἰλαδόν): in genl. *in abundance, in a mass*, Hes. Op. 285, cf. Buttm. Lexil. v. εἰλεῖν 21. [ῑ]

Ἱλάειρα, ας, ἡ, *the moon*, Emped. (Prob. from ἱλαρός.) [ῑλᾰ]

†Ἱλάειρα, ας, ἡ, *Hilaīra*, a daughter of Apollo, Paus.—2. a daughter of Leucippus and Philodice, Apollod. 3, 10.

Ἵλαθι, v. ἵλημι.

Ἵλαμαι, rare collat. form of ἱλάομαι, ἱλάσκομαι, H. Hom. 20, 5, cf. ἵλημι. [ῑλᾰ]

Ἱλάομαι, Ep. for ἱλάσκομαι, Il. 2, 550, Ap. Rh. 2, 847 [ῑλᾱ-]: Att. ἱλέομαι, Aesch. Supp. 117, 128; also ἱλεόομαι.

ἽΛΑΟΣ, ον, Hom., and Pind., as also in lyric passages of Trag.: but Att. ἵλεως, ων, as also in Hdt. 6, 91: nom. pl. ἵλεῳ, neut. ἵλεα (Plat. Phaed. 95 A): *soothed, appeased*, Lat. *pacatus*, hence of gods, *propitious, gracious*, Il. 1, 583; and so usu. in Att., as Soph. O. C. 44, Plat. Legg. 712 B; of men, *kind, kindly, mild, gentle*, Il. 9, 639, etc.; also *cheerful, gay*, like ἱλαρός (which is post-Hom.), H. Hom. Cer. 204, Plat. Symp. 206 D. [ῑ always Ep. and Att.: sometimes even ᾱ, prob. on the analogy of λεώς λᾱός, Μενέλεως Μενέλᾱος.]

Ἱλᾰρία, ας, ἡ, (ἱλαρός)=ἱλαρότης, Luc. [ῐ]

Ἱλάρια, ων, τά, sub. ἱερά, *a festival of mirth, revel*, Lat. *hilaria*, celebrated at Rome as soon as the vernal Equinox was past: from

Ἱλᾰρός, ά, όν, (ἵλαος) *cheerful, gay, joyous*, Lat. *hilaris*, Ar. Ran. 455, Xen., etc. Adv. -ρῶς, Xen. Apol. 33. [ῐ] Hence

Ἱλᾰρότης, ητος, ἡ, *cheerfulness, gaiety*, Lat. *hilaritas*, Plut. [ῐ]

Ἱλᾰροτρᾰγῳδία, ας, ἡ, (ἱλαρός, τραγῳδία) *a tragedy travestied*, invented by Rhinthon. [ῐλ]

Ἱλᾰρόω, ῶ, LXX., and ἱλᾰρύνω, (ἱλαρός) *to make cheerful, exhilarate*. [ῐ]

Ἰλάρχης, ου, ὁ, (ἴλη, ἄρχω) *the commander of a troop of horse*, Lat. *alae equitum praefectus*, Polyb. [ῑ] Hence

Ἰλαρχία, ας, ἡ, *the office* or *rank of* ἰλάρχης.

†Ἴλαρχος, ου, ὁ, *Ilarchus*, an ephor in Sparta, Xen. Hell. 2, 3, 10.

Ἱλᾰρῳδία, ας, ἡ, *the art* or *song of a* ἱλαρῳδός, Aristox. ap. Ath. 621 C. [ῐ]

Ἱλᾰρῳδός, οῦ, ὁ, (ἱλαρός, ᾠδή) *the singer of joyous* (not 'comic') *songs*, described fully by Aristocl. ap. Ath. 621 C. [ῐ]

†Ἴλας, α, ὁ, *Ilas*, ἀλείπτης of Agesidamus, Pind. O. 10, 21, Dor.=Ἰόλαος.

†Ἰλάσαρος, ου, ὁ, *Ilasarus*, a king of Arabia, Strab.

†Ἱλάσθητι, aor. imp. pass., v. ἱλάσκομαι III.

Ἱλάσιμος, ον, *propitiatory*, Byz. [ῑλᾰ]: from

Ἱλάσκομαι, rarely ἱλάομαι, q. v.: fut. ἱλάσομαι [ᾰ], Ep. ἱλάσσομαι, Dor. ἱλάξομαι: as mid. but without act., (ἵλαος). *To appease, soothe*, in Hom. always of gods, ἱλ. θεόν, Ἑκάεργον, ἱλάσκεσθαι, *to make* him *propitious to one, reconcile one's self* to him, win his favour; ταύροις, μολπῇ, *by* sacrifices, *by* song, Il. 1, 472, cf. 2, 550: with part., ἱλάσκομαι πέμπων τινί τι, *by* presenting, Pind. O. 7, 15: also of men whom one has injured and wishes to conciliate, esp. by paying divine honours after death, Hdt. 5, 47: but also simply, *to conciliate*, τινὰ χρήμασι, Id. 8, 112.—II. in N. T., *to expiate*, ἁμαρτίαν.—III. in N. T. also, we have an aor. imperat. pass., ἱλάσθητι, *be gracious*: in which sense Hom. uses the act. forms, ἱλήκω, ἵλημι, qq. v. [ῑ regularly: yet ῐ Il. 1, 100, 147, cf. H. Hom. Cer. 204.] Hence

Ἵλασμα, ατος, τό, *a propitiation* [ῑ]: and

Ἱλασμός, οῦ, ὁ, *a means of appeasing*, Plut.: *a propitiation, sacrifice*, N.T. [ῑ]

Ἱλαστήριος, α, ον, *propitiatory*; esp.—II. as subst. ἱλαστήριον, ου, τό, *an expiatory sacrifice, propitiation*, N. T.—2. sub. ἐπίθεμα, *the mercy-seat*, covering of the ark in the Holy of Holies, LXX.

Ἱλάω, ἱλέομαι, ἱλεόομαι, v. ἱλάομαι and ἱλάσκομαι. [ῑ]

Ἰλεός, ὁ,=εἰλεός I., and II. [ῑ]

Ἵλεος, ον, poet., and ἵλεως, ων, Att. for ἵλαος. [ῑ]

†Ἰλεργέται, ῶν, οἱ, Strab., and Ἰλέργητες, ων, οἱ, Polyb. *the Ilergĕtae*, a people of Spain near the Iberus.

†Ἴλερδα, ης, ἡ, *Ilerda*, now *Lerida*, a city of Spain on the Sicoris, Strab.

†Ἰλεύς, έως, ὁ, poet. for Ὀϊλεύς, Hes. Fr. 3.

Ἱλέως, adv. from ἵλεος. [ῑ]

Ἴλη or εἴλη, ης, ἡ, the latter in Hdt., the former usu. in Att., (ἴλλω, εἴλω) *a crowd, band, troop* of men, Hdt. 1, 73, 202: esp. *a party* at a feast, Pind. N. 5, 70: also, ἴλη λεόντων, Eur. Alc. 581.—2. as a military term, *a troop of horse*, Lat *turma, ala*, strictly of 64 men; κατ' ἴλας,=ἰλαδόν, Xen. An. 1, 2, 16: in genl. *a troop of soldiers*, Soph. Aj. 1407.—3. at Sparta, *a certain division* of the youths, Xen. Lac. 2, 11, cf. Müller Dor. 4, 5, 2. (For deriv. v. εἴλω fin.)

Ἰληδόν, adv.=ἰλαδόν, Q. Sm. [ῑ]

Ἵληθι, imperat. from ἵλημι.

Ἱλήκω, (ἵλαος) *to be gracious, propitious*, of a god, Od. 21, 365, in subjunct. ἱλήκῃσι: elsewh. only in optat. ἱλήκοιμι. [ῑ]

Ἵλημι,=foreg., but perh. used only in imperat. ἵληθι, in prayers, *be gracious!* Od. 3, 380; 16, 184; later ἵλαθι Theocr. 15, 143, and Anth. [ῑλᾰ]

†Ἰλιάδας, *α*, *ὁ*, Dor. for Ὀϊλιάδης, *ου*, *son of Oïleus*, Pind. O. 9, 120 Böckh (167); cf. Donaldson New Crat. p. 210.

†Ἰλιάδης, *ου*, *ὁ*, *a Trojan*, Eur. Andr. 1022. [ῐλ]

†Ἰλιᾰκός, *ή*, *όν*, *Trojan*, *πόλεμος*, Strab.

Ἰλιάς, *άδος*, *ἡ*, pecul. fem. of Ἰλιακός, *Trojan*, Hdt., and Trag.—II. as subst.—1. Ἰλιάς, sub. *γῆ*, *the Trojan land*, *Troy*, Hdt.—2. sub. *γυνή*, *a Trojan woman*, *αἱ* Ἰλιάδες, Eur. Andr. 302.—3. Ἰλιάς, sub. *ποίησις*, *the Iliad*, of Homer: Proverb. Ἰλιὰς *κακῶν*, *an Iliad*, i. e. an endless string, of woes, Dem. 387, 12. [–⏑⏑]

Ἰλιγγιάω, *ῶ*, *to have a dizziness in the head*, Ar. Ach. 581, 1218: *to lose one's head*, as when one looks down from a height, Plat. Theaet. 175 D; as when drunk, Id. Phaed. 79 C. [ῑλ]: from

Ἴλιγγος, *ου*, *ὁ*, (*ἴλλω*, *εἴλω*) *a spinning round*, esp. *a swimming* or *dizziness* in the head, Lat. *vertigo*, *a swoon*, Plat. Rep. 407 C.—2. *a whirlwind*, etc., Ap. Rh. [ῑ]

Ἴλιγξ, *ιγγος*, *ἡ*, *a whirling*, *whirlpool*, Diod.—2. *agitation*, *perplexity* of mind, Luc., v. foreg. [ῑλ]

†Ἰλίεια, *ων*, *τά*, *the Iliēa*, *Trojan festival*, Ath. 351 A.

†Ἰλιεύς, *έως*, *ὁ*, *an inhab. of Ilium*; *οἱ* Ἰλιεῖς, *the Trojans*, Strab.

†Ἰλιόθεν, adv., *from Troy*, Hom.

†Ἰλιόθι, adv., *at Troy*, Hom. v. sub. Ἴλιος.

†Ἰλιοκολώνη, *ης*, *ἡ*, *Iliocŏlōne*, a city of Pariana, Strab.

†Ἴλιον, *ου*, *τό*, v. Ἴλιος.

†Ἰλιονεύς, *έως* Ep. and Ion. *ῆος*, *ὁ*, *Ilioneus*, son of Phorbas, a Trojan, Il. 14, 489.

Ἰλιοῤῥαίστης, *ου*, *ὁ*, (Ἴλιος, *ῥαίω*) *the destroyer of Troy*, Anth.

Ἴλιος, *ου*, *ἡ*, *Ilios*, *the city of Ilus*, *Ilium*, *Troy*, Hom.; seldom in other poets: Ἴλιον, *τό*, only in Il. 15, 71: common in prose: hence the advs., Ἰλιόθεν, *from Troy*, Hom.: Ἰλιόθι, *at Troy*, always in the phrase, Ἰλιόθι *πρό*, Id.: also, *κατὰ* Ἰλιόφι, Il. 21, 295. [ῑλ]

†Ἴλιπα, *ἡ*, *Ilipa*, a city of Spain, on the Baetis, Strab.

†Ἰλισσός, *οῦ*, *ὁ*, *the Ilissus*, a river of Attica, flowing from Hymettus, Hdt. 7, 189: in Paus. Εἰλισσός, 1, 19, 5. [ῑ]

Ἰλλαίνω, (*ἰλλός*) *to look awry*, *squint*, *ὀφθαλμὸς ἰλλαίνων*, Hipp.

Ἰλλάς, *άδος*, *ἡ*, (*ἴλλω*, *εἴλω*) *a rope*, *cord*, *band*, Il. 13, 572, in plur.; cf. Buttm. Lexil. v. *εἰλεῖν* 14: also *ἐλλάς*.—II. *a gregarious* kind of *thrush*, Arist. H. A.

Ἰλλίζω, f. *-ίσω*, (*ἰλλός*) *to look awry*, *look askance*, *leer*, cf. *ἰλλωπέω*.

Ἰλλίς, *ίδος*, *ἡ*, fem. of *ἰλλός*.

Ἰλλός, *οῦ*, *ὁ*, (*ἴλλω*) *squinting*, *ἰλλὸς γεγενῆσθαι*, to get a squint, Ar. Thesm. 846: acc. to Moer., Att. for *στραβός*, Lat. *strabo*.

Ἴλλος, *ου*, *ὁ*, *the eye* in Ion. dialect, acc. to Poll. 2, 54: no doubt from *ἴλλω*, *εἴλω*, Lat. *volvo*, hence *δενδίλλω*.

†Ἰλλυρία, *ας*, *ἡ*, sub. *γῆ*, *Illyria*.

†Ἰλλῠρικός, *ή*, *όν*, *of* or *belonging to Illyria*, *Illyrian*, *ὄρη*, *ἔθνη*, Strab.: *ποταμός*, Ap. Rh.: as subst. Ἰλλυρικόν, *οῦ*, *τό*, *Illyricum*, a country of Europe lying along the eastern shore of the Adriatic from Macedonia to Noricum, Hdt. 6, 7.

†Ἰλλύριοι, *ῶν*, *οἱ*, *the Illyrians*, *inhab. of Illyria*, Hdt. 1, 196; Ar. Av. 1521.

†Ἰλλυρίς, *ίδος*, *ἡ*, fem. adj. *Illyrian*, *αἶα*, Dion. P., also without *αἶα*, *Illyria* = Ἰλλυρικόν.

†Ἰλλυριός, *οῦ*, *ὁ*, *Illyrius*, son of Cadmus and Harmonia, after whom Illyria was said to be named, Apollod.—II. *an Illyrian*, Hdt.

ἼΛΛΩ, v. sub *εἴλω*.—II. esp. of the eyes, *to squint*, *look askance*; though this signf. is perh. only found in the compds. and derivs., *ἰλλός*, *-αίνω*, etc.

Ἰλλώδης, *ες*, (*ἰλλός*, *εἶδος*) *squinting*, *distorted*, *ὄμματα*, Hipp.

Ἰλλωπέω, *ῶ*, *ἰλλωπίζω*, *ἰλλώπτω*, =*ἰλλίζω*, *to squint*: *to be short-sighted*. (Acc. to some from *ἴλλω* and *ὤψ*, better simply from *ἰλλός*, Lob. Phryn. 607.)

Ἴλλωσις, *εως*, *ἡ*, (*ἴλλω*) *a distortion*, esp. of the eye, Hipp.

†Ἶλος, *ου*, *ὁ*, *Ilus*, son of Dardanus and Batea, ruler of Dardania, Il. 11, 166; Apollod.—2. son of Tros, founder of Ilium, Il. 20, 252, Pind. N. 7, 44. 3. son of Mermerus in Ephyra, Od. 1, 259.

†Ἰλούργεια, *ας*, *ἡ*, *Ilurgīa*, a city of Spain, Polyb.

Ἰλυόεις, *εσσα*, *εν*, (*ἰλύς*) *muddy*, *slimy*, Ap. Rh.: in genl. *impure*. [ῑ]

Ἰλῡός, *ὁ*, =*εἰλεός* II., *a lurking-hole*, *den*, *lair*, Call. Jov. 25: also *ἰλεός*. [ῑ]

ἸΛΥ´Σ, *ύος*, *ἡ*, *mud*, *slime*, *dirt*, Il. 21, 318, Hdt. 2, 7: sometimes for *πηλός* (q. v.), *dregs*, *sediment*, Hipp.; of wine, Arist. Gen. An.: so opp. to loam, clay. (Prob. from *εἰλύω*, *ἴλλω*. [––, gen. *ῡος*, Hom., later *ῠ* Leon. T. 39.]

Ἰλυσπάομαι, =*εἰλυσπάομαι*, *to crawl* or *wriggle* like a worm, Plat. Tim. 92 A.

Ἰλύσπασις, *εως*, *ἡ*, *wriggling motion*, as of leeches, Arist. H. A.

Ἰλύσπωμα, *ατος*, *τό*, *a wriggling movement*.

Ἰλύω, (*ἰλύς*) *to cover with slime* or *dirt*.—II. =*εἰλύω*. [ῑλῡ]

Ἰλυώδης, *ες*, =*ἰλυόεις*, Gal. [ῑλῡ]

†Ἰμαϊκόν *ὄρος*, *τό*, =Ἴμαον, Arr. Ind. 6, 4.

Ἱμαῖος, *α*, *ον*, (*ἱμάω*) *of*, *connected with drawing water*, *ἱμαῖα μέλη*, songs *of the draw-well*, Call. Fr. 42, v. Ilgen Praef. Scol. n. 5; so, *ἱμονιοστρόφου μέλη*, songs *of the water-drawer*, Ar. Ran. 1297. [ῑ]

†Ἱμαῖος, *ου*, *ὁ*, *Imaeus*, a Persian, Aesch. Pers. 31.

Ἱμαλιά, *ᾶς*, *ἡ*, *abundance of meal*: in genl. *plenty*.

Ἱμάλιος, *α*, *ον*, *plentiful*.

Ἱμαλίς, *ίδος*, *ἡ*, a Syracusan epith. of Ceres, Polemo ap. Ath. 109 A.—II. *a song sung at the mill*. Dor. word.

Ἱμαντάριον, *ου*, *τό*, dim. from *ἱμάς*, naval term.

Ἱμαντελικτεύς, *έως*, *ὁ*, (*ἱμάς*, *ἑλίσσω*) *a twister of ropes*: metaph. *a puzzling*, *knotty sophist*, Democr. ap. Plut. 2, 614 E.

Ἱμαντίδιον, *ου*, *τό*, dim. from *ἱμάς*.

Ἱμάντῐνος, *η*, *ον*, (*ἱμάς*) *of leathern thongs*, Hdt. 4, 189. [ῑμ]

Ἱμάντιον, *ου*, *τό*, dim. from *ἱμάς*.

Ἱμαντόδεσμος, *ου*, *ὁ*, (*ἱμάς*, *δεσμός*) *a leathern band*.

Ἱμαντοπέδη, *ης*, *ἡ*, (*ἱμάς*, *πέδη*) *a leathern band*: metaph. *the feeler of the polypus*, Anth.

Ἱμαντόπους, *ποδος*, *ὁ*, (*ἱμάς*, *πούς*) like Lat. *loripes*, *crookshanked*: esp.—1. name of a tribe of Aethiopians, Plin. 5, 8.—2. *a kind of water-bird*, Opp. Ixeut. 2.

Ἱμαντόω, *ῶ*, (*ἱμάς*) *to bind with thongs*.

Ἱμαντώδης, *ες*, (*ἱμάς*, *εἶδος*) *leather-like*, Plat.

Ἱμάντωμα, *ατος*, *τό*, *a band*, *tie*.

Ἱμάντωσις, *εως*, *ἡ*, (*ἱμαντόω*) *a binding with thongs*.—II. *a piece of timber used instead of a bond-stone*, in building, LXX.

Ἱμαοιδός, *οῦ*, *ὁ*, (*ἱμαῖος*, *ἀείδω*) *one who sings the ἱμαῖος*.

†Ἴμαον, *ου*, *τό*, also wr. Ἰμαῖον, *ὄρος*, and in Ptol. Ἴμαος, *Mt. Imaus*, an extensive range of mountains in Asia, branching off to the east now *the Altai*, and south-east now *Mustag*, Strab.

Ἱμάς, *άντος*, others *ᾶντος*, *ὁ*, Ep. dat. pl. *ἱμάντεσσι*: *a leathern strap* or *thong*, Il. 10, 262, etc.: in various usages, as in plur., *the straps*, *harness* of a chariot, Lat. *lora*, Il. 8, 544: *a rein*, Il. 23, 324, etc.: *the thong* or *lash* of a whip, Il. 23, 363: in plur. also, *the caestus* of boxers, being straps put round the hand, Il. 23, 684, in later times loaded with studs, etc., and then called *μύρμηκες*: *the chin-strap* of the helmet, Il. 3, 371: the magic *girdle* of Venus, Lat. *caestus*, Il. 14, 214, 219: in Od. *a latchet* or *thong*, by which the bolt was shot home into the socket, and which was then fastened to the *κορώνη*, v. Nitzsch Od. 1, 442, cf. 4, 802; 21, 46: post-Hom. also *the rope of a draw-well*, elsewh. *ἱμονιά*: *a shoe-latchet*, N. T. Proverb., *ἱ. κύνειός ἐστι*, he's as tough as a piece of dogskin, Ar. Vesp. 231. (The root is rather to be found in the Sanscr. *si* (to bind), than in *ἵημι*, acc. to Pott Et. Forsch. 2, 174, cf. Old-Sax. *simo*, a bond: hence also *ἱμάσσω*, *ἱμάσθλη*, and with *ἱ-* omitted, *μάστιξ*.) [⏑–, but ῑ, Il. 8, 544; 10, 475; 23, 363, Od. 21, 46: in deriv. and compds. always ῐ.]

Ἱμάσθλη, *ης*, *ἡ*, (*ἱμάς*, *ἱμάσσω*) *the thong* or *lash* of a whip, in genl. *a whip*, Hom.: later, *any thong*, Opp. [ῐ]

Ἱμάσσω, fut. *ἱμάσω* [ᾰ], (*ἱμάς*) *to flog*, *scourge*, *ἵππους*, etc., Hom.: *πληγαῖς ἱμ. τινά*, Il. 15, 17; *χειρί*, H. Hom. Ap. 340: metaph., *ἱμ. γαῖαν*, *to smite* it with lightnings, Il. 2, 782. [ῐ]

Ἱμᾰτηγός, *όν*, (*ἱμάτιον*, *εἷμα*, *ἄγω*) *loaded with apparel*, *ναῦς*, Theophr. [ῑ]

Ἱμᾰτιδάριον, *ου*, *τό*, dim. from *ἱμάτιον*, Ar. Fr. 64. [ῑμ–δᾰ]

Ἱμᾰτίδιον, *ου*, *τό*, dim. from *ἱμάτιον*, Ar. Plut. 985. [ῑ–ῐ]

Ἱμᾰτίζω, f. *-ίσω*, (*ἱμάτιον*) *to clothe*, N. T. [ῑμ]

Ἱμᾰτιοθήκη, *ης*, *ἡ*, (*ἱμάτιον*, *θήκη*) *a clothes-chest*, *wardrobe*. [ῑμ]

Ἱμᾰτιοκάπηλος, *ου*, *ὁ*, (*ἱμάτιον*, *κάπηλος*) *a clothes-seller*, Luc. [ῑμ–κᾰ]

Ἱμᾰτιοκλέπτης, *ου*, *ὁ*, (*ἱμάτιον*, *κλέπτω*) *one who steals clothes*, like *λωποδύτης*, Diog. L. [ῑ]

Ἱμᾰτιομίσθης, *ου*, *ὁ*. (*ἱμάτιον*, *μισθός*) *one who lets out dresses*.

Ἱμᾰτιομισθωτής, *οῦ*, *ὁ*, (*ἱμάτιον*, *μισθόω*)=foreg.

Ἱμάτιον, *ου*, *τό*, in form as if dim. from *ἷμα* (i. e. *εἷμα*), *a piece of dress*: esp. *an outer garment*, *a cloak*, *mantle* worn above the *χιτών*, Homer's *χλαῖνα*, Hdt. 2, 47, Epich. p. 88; it was, in fact, a square piece of cloth thrown over the left, and brought round over or under the right shoulder, Müller Archäol. d. Kunst § 337; cf. also *χλανίς*, *τρίβων*: *τὰ ἱμάτια*, in genl. *clothes*, Hdt. 1, 9: *ἐν ἱματίοις*, of civilians, *in the robe of peace*, Lat. *togati*, Plut. Camil. 10.—II. in genl. *a cloth*, Hdt. 4, 23. [ῑμᾰ]

Ἱμᾰτιοπώλης, *ου*, *ὁ*, (*ἱμάτιον*, *πωλέω*) *a dealer in clothes*, Criti. 54. [ῑμ]

Ἱμᾰτιοπῶλις, *ιδος*, *ἡ*, fem. of foreg. *ἱμ. ἀγορά*, *the slop-market*. [ῑμ]

Ἱματιουργικός, *ή*, *όν*, *of*, *skilled in making clothes*: *ἡ -κή*, sub. *τέχνη*, *the* *tailor's art*, Plat. Polit. 280 A, ubi olim ἱματουργική: from

Ἱματιουργός, όν, (ἱμάτιον, *ἔργω) *making clothes:* as subst. *a tailor.*

Ἱμᾰτιοφῠλᾰκέω, ῶ, *to take care of clothes*, Luc. [ῑμ]: and

Ἱμᾰτιοφῠλάκιον, ου, τό, *a clothes-chest, wardrobe:* from

Ἱμᾰτιοφύλαξ, ᾰκος, ὁ, ἡ, (ἱμάτιον, φύλαξ) *one who has charge of the wardrobe.* [ῑμ–ῠ]

Ἱμᾰτισμός, οῦ, ὁ, (ἱματίζω) *clothing, apparel*, Polyb.

Ἱματουργικός, -ουργός, v. ἱματιουργ.

Ἱμάω, ῶ, Att. inf. ἱμῆν, (ἱμάς) *to draw up with a strap* or *cord*, esp. water from a well, Ath.: also *to draw, suck out*, γάλα, Arist. H. A. [ῐ]

†Ἰμβρᾰσίδης, ου, ὁ, *son of Imbrasus*, i. e. Piroüs, Il. 4, 520.

†Ἰμβράσιος, α, ον, *of* or *belonging to Imbrasus*, Ap. Rh. 2, 866: pecul. fem. Ἰμβρασίς, Nic. Alex. 150: from

†Ἴμβρασος, ου, ὁ, *the Imbrăsus*, a river of the island Samos, earlier Parthenius, Strab.

†Ἴμβριος, ου, ὁ, *Imbrius*, son of Mentor of Pedasus in Caria, an ally of the Trojans, Il, 13, 171, 197.—II. adj. *of Imbrus, Imbrian.*

†Ἴμβρος, ου, ὁ, *Imbrus*, son of Aegyptus and Caliandis, Apollod.—II. ἡ, an island on the coast of Thrace, with a city of same name, celebrated for its worship of the Cabiri; now *Imbro*, Il. 13, 33; 21, 43; Hdt. 5, 26; 6, 41.

Ἱμείρω, Aeol. ἱμέῤῥω, Sapph. 1, 27, (ἵμερος) *to long, yearn for* or *after, desire*, τινός, Od. 10, 431, 555, Hes. Sc. 31, Ar. Nub. 435; but c. acc., Soph. O. T. 59; c. inf., *to long* or *wish to* do, Solon 5, 7; also absol., Soph. El. 1053. More freq. in same signf. ἱμείρομαι, as dep. c. aor. mid. (Il. 14, 163), and pass. ἱμέρθην (Hdt. 7, 44); c. gen., Od. 1, 41; c. inf., Hdt. l. c.; esp. of sexual desire, Il. 14, 163, etc. Very rare in Att. (v. ll. cc.); though Plat. Crat. 418 C has it in part., just like ἀσμένοις γίγνεται αὐτοῖς. [ῑ]

Ἴμεν, 1 plur. pres. from εἶμι.

Ἴμεν, Ep. inf. from εἶμι for ἰέναι, freq. in Hom. [ῐ]

Ἴμεναι, Ep. inf. from εἶμι for ἰέναι, Hom. [ῐ]

Ἱμέρα, ἡ, old collat. form of ἡμέρα, acc. to Plat. Crat. 418 C, D.

†Ἱμέρα, ας, ἡ, *Himĕra*, a city of Sicily on the Himeras, a colony of the Zancleans, Pind. O. 12, 2; Hdt. 6, 24; 7, 165; Thuc. 6, 5.

†Ἱμεραῖον, ου, τό, *Himeraeum*, a place in Thrace near Amphipolis, Thuc. 7, 9.

†Ἱμεραῖος, α, ον, *of* or *belonging to Himera, Himeraean*, Polyb.: pecul. fem. Ἱμερίς, ίδος.

†Ἱμεραῖος, ου, ὁ, *Himeraeus*, brother of Demetrius Phalereus, Ath. 542 E. —II. *an inhab. of Himera*, v. foreg.

†Ἱμέρας, α, ὁ, *the Himĕras*, the name of two rivers of Sicily which rise in Mt. Nebrodes, the one running north, now *Fiume Grande*, Pind. P. 1, 153; Theocr. 5, 124; Polyb. 7, 4, 2; the other south, now *Fiume Salso.*

†Ἱμέριος, ου, ὁ, *Himerius*, an Athenian against whom one of the orations of Dinarchus was directed, Dion. H.

Ἱμεροδερκής, ές, (ἵμερος, δέρκομαι) *looking sweet* or *longingly*, Anth.

Ἱμερόεις, εσσα, εν, (ἵμερος) *exciting love* or *desire, lovely, delightsome*, in Hom. always of things, ἔργα γάμοιο, Il. 5, 429, etc.; of the song and the dance, Od. 1, 141; 18, 193: so ἱμερόεν κιθαρίζειν, Il. 18, 570: also, πᾶσιν δ' ἱμ. ὑπέδυ γόος, Od. 10, 398, cf. sub v. ἵμερος. [ῑ]

Ἱμεροθᾱλής, ές, (ἵμερος, θάλλω) Dor. for ἱμεροθηλής, *sweetly growing* or *blooming*, ἔαρ, Anth. [ῑ]

Ἱμερόνους, ουν, (ἵμερος, νοῦς) *lovely of soul*, Orph. [ῑ]

Ἱμερόομαι, as pass., of a female, *to have sexual intercourse with*, τινός, Hipp. [ῑ]

Ἵμερος, ου, ὁ, *a longing, yearning after* a person or thing, Lat. *desiderium*, τινός, Hom.: absol., usu. *love, desire*, as Il. 3, 446; hence, φιλότης καὶ ἵμερος joined, Il. 14, 198: and so in Pind., and Trag., much like ἔρως, though usu. a mere animal passion, Lat. *cupido*, cf. Luc. Dear. Judic. 15, who distinguishes ἔρως, ἵμερος, πόθος: the phrase γόου ἵμερος, freq. in Hom., *the yearning* after tears, i. e. the yearning of the soul to disburden itself in grief (see Genesis 43, 30); hence even c. gen. objecti, πατρὸς ὑφ' ἵμερον ὦρσε γόοιο, *a yearning* to weep *for* his father, Od. 4, 113: in Hdt. usu., ἵμερον ἔχειν=ἱμείρεσθαι, c. inf., 5, 106, etc.; cf. sub v. ἐνστάζω. [ῑ]

Ἱμερόφωνος, ον, (ἵμερος, φωνή) *of lovely voice* or *song*, ἀηδών, Sapph. 36, and so W. Dind. Alcm. 12, for ἱερ. [ῑ]

Ἱμέῤῥω, Aeol. for ἱμείρω, Sapph. 1, 27. [ῑ]

Ἱμερτός, ή, όν, (ἱμείρω) *longed for, much desired, lovely*, epith. of a river, Il. 2, 751; and so of places, Solon 5, 52; 16, 1; ἱμ. λέχος, Pind. P. 3, 177; ἱμ. ἡλικίη, *dear* life, Simon. 96, 2. Only poet. [ῑ]

Ἱμερώδης, ες, (ἵμερος, εἶδος)=ἱμερόεις, Callistr.

†Ἱμεύσιμος, ου, ὁ, *Imeusimus*, son of Icarius and Periboea, Apollod.

Ἱμέω,=ἱμάω, dub.

Ἱμητήριον, ου, τό, (ἱμάω) *a rope to draw water.* [ῐ]

Ἱμητός, ή, όν, (ἱμάω) *drawn out as from a well.* [ῐ]

†Ἱμίλκων, ωνος, ὁ, *Himilco*, a Carthaginian, Polyb. 1, 42, 12.

†Ἱμμάρᾱδος, ου, ὁ, *Immarādus*, son of Eumolpus, Paus.

Ἴμμεναι, poet. for ἴμεναι, ἰέναι, inf. from εἶμι, Il. 20, 365.

Ἱμονιά, ᾶς, ἡ, (not ἱμονία), (ἱμάς) *the rope of a draw-well*, in genl. *a rope*, Alex. Pann. 3: ἱμονιάν, absol., *a rope's length*, i. e. as long as a bucket takes to go down and come up a well, Ar. Eccl. 351. [ῐ]

Ἱμονιοστρόφος, ον, (ἱμονιά, στρέφω) *drawing water at a well*, cf. sub ἱμαῖος. [ῐ]

Ἶν, dat. of the old pers. pron. ἵ, ἵς, q. v.

Ἰν, Cretic for ἐν, cf. Lat. *in, intus.*

Ἶν, ὁ,=ἴς, Lat. *vis*, very dub.

Ἵνᾰ, A. as conjunction;—*that, in order that*—I. like all *final* conjunctions—1. *with subjunct. mood after tenses of present time*, as Od. 2, 307, Il, 1, 203. Its supposed Ep. use with the indic. in such cases, for the subjunct., is founded only on passages where the long vowel of the subj. mood has been shortened metri grat. e. g. εἴδομεν for εἴδωμεν, Il. 1, 363, παύσομεν for παύσωμεν, Il. 21, 314, etc.—2. *with optat. after tenses of past time*, Il. 5, 2, etc.: also after a pres. where the *purpose* or *intention* is spoken of rather than the *fact* asserted, Seidl. Eur. El. 59, Herm. Soph. El. 57.—3. but *with the past tenses of the indicat.*, to imply a consequence which is *now* impossible, Monk Hipp. 643, v. Kühner Gr. § 778. (The strict rules of these constructions are freq. violated by later and lax writers, v. Herm. Orph. p. 812.)—II. ἵνα μή, *that not, lest*, Lat. *ut ne:* in same constructions as ἵνα, Hom.—2. acc. to Hdn., ἵνα μή is put for ἐὰν μή in Il. 7, 353: but the verse is prob. spurious, v. Heyne T. 5, p. 369. However, the use of ἵνα for ἐάν seems established by evidence of Gramm.; but perh. rather from its adverbial force, as *ubi* and *si* in Lat. Hence ἵνα is kept in Dinarch. even by Bekk.—III. with other particles, ἵνα δή, Il. 7, 26, ἵνα περ, Il. 24, 382, and Att.: ἵνα τί; sub. γένηται, *to what end?* either absol. as a question, e. g. Ar. Eccl. 719, or with a verb following, e. g. Ar. Pac. 409.—B. as adv.—I. of place—1. of rest in a place, *in what place, where*, oft. in Hom., and Att.: also like other advs. of place, c. gen. loci, ἵνα γῆς, χώρας, etc., Lat. *ubi terrarum*, Valck. Hdt. 2, 133, etc.; οὐχ ὁρᾷς, ἵν' εἶ κακοῦ; in what a depth of woe thou art, Soph. Aj. 386, cf. O. T. 367, cf. Jelf Gr. Gr. § 813.—2. of motion to a place, *to what place, whither*, Od. 4, 821; 6, 55, also in Soph. O. T. 1311: yet ἵνα in this signf., seems only to be used in exclamations.—II. of time, *when*, as some take Od. 6, 27, cf. Schäf. Soph. O. C. 621, Tr. 1157; but Döderl. Soph. O. C. 621 is right in referring these places to the signf. of place, cf. Nitzsch Od. 4, 821. (From the old person. pron. ἵ or ἵ: as the conj. ἵνα answers to the conj. ὅπως, so the adv. ἵνα to the advs. ὅπου, ὅποι, ὁπόταν, Lat *ubi, quo, quando.*) [ῐ]

Ἰναία, ἡ,=ἶς.

†Ἰνάρως, ω, ὁ, *Inarus*, son of Psammitichus, a king of Aegypt, Hdt. 3, 12; Thuc. 1, 104.

†Ἰνάχειος, α, ον, *of* or *belonging to Inachus*, κόρη, *daughter of Inachus*, i. e. Io, Aesch. Pr. 590, σπέρμα, Id. 705.

†Ἰναχίδης, ου, ὁ, *son of Inachus;* in pl. οἱ Ἰναχ., *the descendants of Inachus*, i. e. the Argives, Eur. I. A. 1088.

†Ἰνάχιος, α, ον, *of* or *belonging to Inachus, Inachian*, Callim.

†Ἰνᾰχίς, ίδος, ἡ, *daughter of Inachus*, i. e. Io, Mosch. 2, 44.

†Ἰναχιώνη, ης, ἡ,=foreg., Callim. Dian. 254

†Ἴνᾰχος, ου, ὁ, *Inachus*, son of Oceanus and Tethys, a river god, founder of Argos, father of Phoroneus and Io, Aesch. Pr.; Apollod.—II. a river of Argolis, flowing into the Argolicus Sinus, now *Xeria*, Eur. El. 1.—2. a river of Acarnania, falling into the Ambracian gulf, or, acc. to another account, into the Achelous, Strab.

Ἰνάω,=ἰνέω.

-ίνδα, adverbial termin. of words signifying a game or sport, hence usu. joined to παίζειν, Poll. 9, 110, A. B p. 1353.

†Ἰνδάθυρσις, ιος, ὁ, *Indathyrsis*, a Scythian, Arr. Ind. 5, 6.

Ἰνδάλλομαι, dep., only used in pres. and impf., (εἶδος, εἰδάλιμος, εἰδάλλομαι) *to appear*, esp. *to appear like*, ὥςτε μοι ἀθάνατος ἰνδάλλεται εἰςοράασθαι, Od. 3, 246: also c. dupl. dat., ἰνδάλλετο σφίσι Πηλείωνι, he *seemed* to them *like* the son of P., Il. 17, 213: absol. *to appear, seem*, Il. 23, 460; and so, ὥς μοι ἰνδάλλεται ἦτορ, as my memory *seems*, i. e. as the matter seems in my memory, Od. 19, 224 Ep. word, also used by Ar. Vesp. 188, Plat. Theaet. 189 E. Hence

Ἴνδαλμα, ατος, τό, *a form, appearance*, Lat. *species*, Ael. Hence

Ἰνδαλματίζομαι,=ἰνδάλλομαι, Liban.

Ἰνδαλμός, οῦ, ὁ,=ἴνδαλμα, name

of a poem by Timon of Phlius, Diog. L. 9, 65, 105.

†Ἰνδία, ας, ἡ, *India*, Luc. cf. Ἰνδικός.

†Ἰνδικῆται, ῶν, οἱ, *the Indicetae*, a people of Hispania Tarraconensis, Strab.

Ἰνδικοπλευστής, οῦ, ὁ, (Ἰνδικός, πλέω) *the Indian-voyager*, name of Cosmas.

Ἰνδικός, ή, όν, *Indian*, Soph. Ant. 1038: ἡ Ἰνδικὴ χώρη, Hdt. 3, 98; without χώρη, 3, 106; usu. form: *India*.—II. τὸ Ἰνδικόν, sub. φάρμακον, *a* kind of *pepper*, Hipp.—2. *a dark-blue dye, indigo*, Diosc.

Ἰνδιστί, *in the Indian language*, Ctes. ap. Phot.

†Ἰνδογενής, ές, (Ἰνδός, *γένω) *Indian-born, born in India*, Joseph.

Ἰνδολέτης, ου, ὁ, (Ἰνδός, ὄλλυμι) *the Indian-killer*, epith. of Bacchus, Anth.

†Ἰνδοπάτρης, ου, ὁ, *Indopatres*, masc. pr. n., Luc.

Ἰνδός, οῦ, ὁ, *an Indian*, first in Hdt. 3, 97, etc.: οἱ Ἰνδοί, esp. of the drivers of elephants, Polyb.—II. as adj. = Ἰνδικός, *Indian*, Anth.—III. *the Indus*, a large river of India, Hdt. 4, 44.

Ἰνδοφόνος, ον, ὁ, = Ἰνδολέτης, Nonn.

Ἰνδῷος, α, ον, = Ἰνδικός, Anth.

ἸΝΕ΄Ω, also ἰνάω, *to empty*, Hipp. Ion. word, connected with Lat. *inanis*, [ῑ?] Hence

Ἰνηθμός, οῦ, ὁ, *an emptying, purging*, Hipp.: and

Ἴνησις, εως, ἡ, = foreg., Erotian.

†Ἴνησσα, ης, ἡ, *Inessa*, a small town of Sicily at foot of Mount Aetna, the later Αἴτνη, Thuc. 3, 104: hence

†Ἰνησσαῖος, α, ον, *of Inessa*, Thuc. 6, 94.

Ἰνίον, ου, τό, (ἴς) *the sinews between the occiput and the back*: in genl. *the back of the head, nape of the neck*, Il. 5, 73; 14, 495. [ῑν]

Ἶνις, ὁ, *a son, child*, Aesch. Eum. 323, and Eur.: also ἡ ἶνις, *a daughter*, Eur. I. A. 119. Only poet. (Prob. from ἴς.)

†Ἴννα, ης, ἡ, *Inna*, a fountain in Thrace, Ath. 45 C.

Ἴννος, ἴννος, ου, and ἰννός, οῦ, ὁ, = γίννος, q. v.

*Ἴννυμι, v. in compd. καθίννυμι.

Ἰνοειδής, ές, (ἴς, εἶδος) = ἰνώδης. [ῑ]

†Ἴνσομβρες, ων, οἱ, and Ἴνσομβροι, = sq., Plut. Marcell. 4, 6.

†Ἴνσουβροι, ων, οἱ, *the Insŭbres*, a Gallic people, in Upper Italy on the Po, Strab.

†Ἰνταφέρνης, ους, ὁ, *Intaphernes*, a distinguished Persian, Hdt. 3, 70.

†Ἰντεμέλιοι, ων, οἱ, *the Intemĕlii*, a race of the Ligurians, Strab.

†Ἰντέραμνα, ης, ἡ, *Interamna*, now *Terni*, a city of Umbria, Strab.

†Ἰντεράμνιον, ου, τό, *Interamnium*, now *Terano*, a city of Latium, Strab.

†Ἰντερκατία, ας, ἡ, *Intercatia*, a city of Spain, Strab.

†Ἰντεροκρέα, ας, ἡ, *Interocrea*, a city of the Sabines, Strab.

†Ἰνυκῖνος, η, ον, *of Inychus, Inychian*, Plat. Hipp. Maj. 283 C: from

†Ἴνυκος, ου, ἡ, *Inychus*, a small town in south of Sicily, now *Calta Bellota*, Hdt. 6, 24.

Ἰνώ, όος contr. οῦς, ἡ, *Ino*, daughter of Cadmus, mother of Learchus and Melicertes, and afterwards worshipped as a sea-goddess by the name of Leucothea, Od. 5, 333, and Hes. Th. 976: Proverb., Ἰνοῦς ἄχη, Zenob. (ap. Paroemiogr.) 4, 38.

Ἰνώδης, ες, (ἴς, εἶδος) *sinewy, fibrous*, Xen. Cyn. 4, 1, and Arist. [ῑ]

†Ἰνωπός, οῦ, ὁ, *Inōpus*, a fountain and stream in the island Delos, H. Hom. Ap. 18; Callim. H. Dian. 171: styled Αἰγύπτιος from its rising and subsiding like the Nile, Anth., Strab. [ῑ]

Ἴξ or ἴξ, ἡ, gen. ἰκός, *a worm* or *grub that destroys the vine-buds*, prob. a collat. form of ἴψ, Alcm. 124. [where Welcker ἶκα, for ι is long.]

Ἰξάλη, ῆς, ἡ, (not ἰξάλη) *a goat's skin*, Hipp.: esp. used as a stage dress for satyric dramas; others corruptly ἰζάνη, Poll.: cf. ἀλωπεκῆ, λεοντῆ, etc.: from

Ἴξᾰλος, ον, epith. of the wild goat or chamois, ἰξάλου αἰγὸς ἀγρίου, Il. 4, 105; explained as = πηδητικός, ὁρμητικός, *bounding, darting, springing*, and usu. derived from ἀΐσσω, as if ἀΐξαλος, cf. αἴξ, αἰγός.

Ἰξευτήρ, ῆρος, ὁ, = sq.

Ἰξευτήριος, ον, *belonging to fowling; like birdlime*, Lat. *viscatus*, as epith. of Τύχη, Plut. 2, 281 E.

Ἰξευτής, οῦ, ὁ, (ἰξεύω) *a fowler, bird-catcher*, ἰξευτὰς κῶρος, Bion. 2, 1. Hence

Ἰξευτικός, ή, όν, = ἰξευτήριος.

Ἰξεύτρια, ας, ἡ, fem. from ἰξευτήρ, as epith. of Τύχη, Plut. 2, 321 F, cf. ἰξευτήριος.

Ἰξεύω, (ἰξός) *to catch birds by birdlime*: in genl. *to catch*.

Ἰξία, ας, ἡ, Lat. *viscum*, = ἰξός, Theophr.—II. the plant χαμαιλέων, esp. *the white*, Diosc.—III. = κιρσός, Hipp.

Ἰξίας, ου, ὁ, *a poisonous plant*, perh. = ἰξία II., Diosc.

Ἰξῐβόρος, ον, = ἰξοβόρος.

Ἰξίνη, ης, ἡ, *a plant of the thistle kind*, from which mastich was made, Theophr. [ῑν]

Ἰξιόεις, εσσα, εν, *made, prepared from the plant ἰξία*, Nic.

Ἰξιόνιος, α, ον, *of* or *belonging to Ixion*, Il. 14, 317.

Ἶξις or ἴξις, εως, ἡ, (ἵκω) *a going, line of motion*, Hipp.; esp. in phrase καθ' ἴξιν, *in a straight line*.

Ἰξιφάγος, ον, = ἰξοφάγος.

Ἰξίων, ονος, ὁ, *Ixīon*, a mythical king of Thessaly: his name prob. = ἱκέτης, for he was the first homicide (Pind. P. 2, 59), and therefore *the first suppliant*, v. Welcker Aesch. Trilog. p. 547, Müller Eum. § 53. [ῑῑ]

Ἰξοβολέω, ῶ, *to be an ἰξοβόλος, to catch birds with lime-twigs*, Anth.: from

Ἰξοβόλος, ον, (ἰξός, βάλλω) *setting lime-twigs*: as subst. *a fowler*.

Ἰξοβόρος, ον, (ἰξός, βορά, βιβρώσκω) *eating misseltoe-berries*: hence—II. as subst., *the missel-thrush*, Arist. H. A.

Ἰξοεργός, οῦ, ὁ, (ἰξός, *ἔργω) *one who uses birdlime, a fowler*, Anth.

Ἴξομαι, fut. of ἱκνέομαι, Hom.

Ἶξον, ες, ε, Ep. aor. of ἵκω, Hom.

ἸΞΟ΄Σ, οῦ, ὁ, Lat. *viscum, misseltoe*, a parasitic plant, also ἰξία.—II. *the misseltoe berry*.—III. *the birdlime* prepared from the last, Lat. *viscus*, Eur. Cycl. 433: hence—2. metaph. *a close, miserly fellow*, Ar. Fr. 620, v. Lob. Phryn. 399. (Akin to κισσός, perh. from ἴσχω, *the grasper, holder*.)

Ἰξοφάγος, ον, (ἰξός, φαγεῖν) = ἰξοβόρος, Arist. ap. Ath. 65 A. [ᾰ]

Ἰξοφορεύς, έως, ὁ, = sq., Anth.

Ἰξοφόρος, ον, (ἰξός, φέρω) *having misseltoe growing on it*, δρῦς, Soph. Fr. 354: *limed*, δόναξ, Opp.

Ἰξῡόθεν, adv., *from the loins*, Arat.: from

Ἰξύς, ύος, ἡ, *the waist* or *small of the back*, περὶ δὲ ζώνην βάλετ' ἰξυῖ (poet. contr. dat. for ἰξύϊ), Od. 5, 231; 10, 544, of women's girdles: but in Hipp. the plur. ἰξύες, *loins*, v. Foës. Oecon. (Prob. akin to ἰσχύς, like ἰσχίον, cf. Cic. *latera et vires*.) [ῡ in nom. and acc. sing.; ῠ in trisyll. cases.]

Ἰξώδης, ες, (ἰξός, εἶδος) *like birdlime, sticky, clammy*, Hipp.—II. metaph. *stingy*, Luc. cf. γλοιός.

Ἰοβάκχεια, ων, τά, *a festival in honour of Bacchus*, ap. (Dem.) 1371, 24: from

Ἰόβακχος, ου, ὁ, *Bacchus invoked with the cry of ἰώ*, Anth.—2. *a hymn beginning with ἰὼ Βάκχε*, cf. Archil. ap. Heph. p. 94. [ῐ]

†Ἰόβας, α, ὁ, and Ἰούβας, *Iuba*, king of Numidia; name also of a son of same, Plut. Caes. 55; Rom. 14; Strab.

†Ἰοβάτης, ου, ὁ, *Jobates*, king of Lycia, Apollod.

Ἰοβᾰφής, ές, (ἴον, βάπτω) *violet-coloured*, Democr. ap. Ath. 525 C: *dark*, Ath. [ῐ]

†Ἰόβης, ὁ, *Iobes*, son of Hercules and Certhe, Apollod.

Ἰοβλέφᾰρος, ον, (ἴον, βλέφαρον) *dark-eyed, black-eyed*, Pind. Fr. 113. [ῐ]

Ἰοβολέω, ῶ, *to shoot arrows, dart*, Ap. Rh.—II. *to emit poison*, Geop. [ῑ]: from

Ἰοβόλος, ον, (ἰός, βάλλω) *shooting, darting*.—II. *venomous*, Arist. H. A. [ῑ]

Ἰοβόρος, ον, (ἰός, βορά, βιβρώσκω) *poison-eating*. [ῑ]

Ἰοβόστρῠχος, ον, (ἴον, βόστρυχος) *dark-haired*, Pind. O. 6, 50, I. 7, 33. [ῐ]

Ἰόγληνος, η, ον, (ἴον, γλήνη) *with dark eyeballs*; in genl. *dark-eyed*. [ῐ]

Ἰόδετος, ον, (ἴον, δέω) *violet-twined*, στέφανοι, Pind. Fr. 45. [ῐ]

Ἰοδνεφής, ές, (ἴον, νέφος, δνόφος) *violet-dark*, in genl. *dark, black*, εἶρος, Od. [ῐ]

Ἰοδόκη, ης, ἡ, *a quiver*, Ap. Rh. [ῑ]: strictly fem. from

Ἰοδόκος, ον, (ἰός, δέχομαι) *holding, containing arrows*, φαρέτρη, Od. 21, 12.—II. *containing poison*, ὀδόντες ἰοδ., poison-fangs, Nic. [ῑ]

Ἰοειδής, ές, (ἴον, εἶδος) *violet-coloured, dark*, in Hom. always of the sea, whether calm, Il. 11, 298, etc., or stormy, Od. 11, 107; κρήνη, Hes. Th. 3: in later Ep. also metaph., ἰο. λοιγός, κέντρον, Nic. [ῐ]

Ἰόεις, εσσα, εν, (ἴον) *violet-coloured, dark*, σίδηρος, Il. 23, 850, (acc. to others from ἰός, either *rusty*, liable to rust, or *good for arrows*: but ῐ must come from ἴον, not from ἰος, cf. ἰόμωρος: moreover, Nic. has ἰ. θάλασσα, Al. 171.)

†Ἰόεσσα, ης, ἡ, *Ioëssa*, fem. pr. n., Luc.

Ἰόζωνος, ον, (ἴον, ζώνη) *with purple girdle*, ap. Hesych. [ῐ]

Ἰοθαλλής or -θᾱλής, ές, (ἴον, θάλλω) *blooming with violets*, Philox. ap. Ath. 409 E. [ῐ]

†Ἰοκάστη, ης, ἡ, (in Hom. Ἐπικάστη) *Iocasta*, daughter of Menoeceus, sister of Creon, mother and wife of Oedipus, Trag.

†Ἰόκαστος, ου, ὁ, *Iocastus*, son of Aeolus, Callim.

Ἰόκολπος, ον, = ἰόζωνος, Alcae. 15. [ῐ]

†Ἰολαεῖς, έων, οἱ, *the Iolaës*, mountaineers in Sardinia, Strab.: from

†Ἰολάϊα, ων, τά, *Iolaïa*, a place in Sardinia, Paus.

†Ἰολᾱΐδας, ου, ὁ, prop. *son of Iolaus*; as pr. n., *Iolaidas*, a general of the Thebans at Mantinea, Ael.

†Ἰολᾶος, ου, ὁ, Dor. Ἰόλας, Pind.,

Att. Ἰόλεως, Eur. Heracl. 478, *Iolaüs*, son of Iphicles and Automedusa, the companion of Hercules, Hes. Th. 317; Pind. N. 3, 62.—2. a commander of the Macedonians, Thuc. 1, 62.—3. a cup-bearer of Alexander, Plut. Alex. 74, 77. In Arr. An. 7, 27, 2, Ἰόλλας.

†Ἰόλη, ης, ἡ, *Iŏle*, daughter of king Eurytus of Oechalia in Euboea, beloved by Hercules, and afterwards wife of Hyllus, Soph. Trach.

†Ἰόλλας, ὁ,=Ἰόλαος 3.—2. brother of Cassander of Macedon, Diod. S.

Ἰολόχευτος, ον, (ἰός, λοχεύω) *born of venom*, [ῑ]

Ἴομεν, Ep. for ἴωμεν, 1 pl. subj. pres. from εἶμι, *let us go*, Hom. [ῐ, but sometimes ῑ in arsis in Hom.]

Ἰομῐγής, ές, (ἰός, μίγνυμι) *mixed with poison, poisoned*, Anth. [ῑ]

Ἰόμωρος, ον, in plur. ἰόμωροι, Il. 4, 242; 14, 479, as epith. of the Argives, acc. to some from ἰός, *fighting with arrows*, as opp. to ἐγχεσίμωρος; but ῐ, whereas ῑ in all compds. of ἰός. Others from ἰέναι ἐπὶ τὴν μόρον, *rushing on their fate*. Others from ἴα, *a voice*, and μῶρος, μῶλος or μόρος, all in signf. of *men of big words, braggarts*, which would suit Il. 14, 479 very well. But the best deriv. is from ἴον and μόρος, *men of the destiny of a violet*, i. e. *shortlived*, or still better, *violet-*, i. e. *dark-fated*, cf. ἰοειδής fin.

ἼΟΝ, ου, τό, *the violet*, Od. 5, 72: cf. λευκόϊον. There seems however to be some doubt of its identity: for in Od. it is mentioned as a marsh-plant; moreover, the ἴον λευκόν or *leucoïum, snow-flake*, is of the *narcissus* kind, and the ἴον κρόκεον prob. is *the narcissus*, v. Schneid. Ind. Theophr., H. P. 5, 144, 147, and cf. σίον. (Orig. no doubt it was Ϝίον, Lat. *vio-la*.) [ῐον, cf. ἰός fin.]

Ἰόνη, ης, ἡ, *Ione*, a Nereid, Apollod.

Ἰονθάς, άδος, ἡ, *shaggy, hairy*, epith. of the wild-goat, Od. 14, 50 [ῐ]: from

Ἴονθος, ου, ὁ, *the root of a hair, young shooting hair*.—II. *an eruption on the face, which often accompanies the first growth of the beard*, etc., Hipp.; hence also called ἀκμαί. (Prob. akin to ἀνθέω.) [ῐ]

Ἰόνιος, α, ον, (Ἰώ) *of, concerning Io*; esp. ὁ Ἰόν. κόλπος or πόντος, τὸ Ἰόνιον πέλαγος, *the Ionian sea*, the sea between Epirus and Italy, at the mouth of the Adriatic sea, across which she was said to have swum, Hdt. 6, 127, etc., cf. omnino Aesch. Pr. 837, etc. [Ῑ]

Ἰόντων, Att. 3 pl. imper. of εἶμι for ἴτωσαν, Thuc., Xen.

†Ἰόπη and Ἰόππη, ης, ἡ, *Joppa*, now *Jaffa*, a city of Judaea on the Mediterranean, Strab.; Dion. P.—II. *Iopa*, daughter of Iphicles, wife of Theseus, Plut. Thes. 29.

Ἰοπλόκᾰμος, ον, (ἴον, πλόκαμος) *with violet-locks, dark-haired*, Pind. P. 1, 1. [ῐ]

Ἰοπλόκος, ον, (ἴον, πλέκω) *weaving violets*, Alcae. 42: but—II. proparox. ἰόπλοκος, ον, pass., *woven with violets*. [ῐ]

†Ἰόρας, ου, ὁ, *Iura*, a mountain of Gaul, Strab.

†Ἰορδάνης, ου, ὁ, *the Jordan*, the chief river of Palestine, Strab., N. T.: Ἰόρδανος in Paus.—Adj. Ἰορδάνειος, and -δάνιος, α, ον, *of the Jordan*.

Ἴορκος, ου, ὁ, (δόρξ, δορκάς) *an animal of the deer kind*, Opp.

Ἰός, οῦ, ὁ, (A) also with heterog. plur. τὰ ἰά, Il. 20, 68: *an arrow*, Hom., and Trag. (Prob. from ἰέναι, *i-re*, to go, like Sanscr. *ishu*, from *ish*, Pott Etym. Forsch. 1, 269, cf. ἰότης.) [ῑ, whereas ῐ in ἴον a violet.]

Ἰός, οῦ, ὁ, (B) *rust*, Theogn. 451, esp. that of iron or brass, *verdigris*, Lat. *aerugo*, Plat. Rep. 609 A. [ῑ]

Ἰός, οῦ, ὁ, (C) *poison*, esp. of serpents, Aesch. Ag. 834, and Eur.: hence Pind. O. 6, 79 calls honey ἰὸς ἀμεμφὴς, μελισσᾶν. [ῑ]

Ἴος, ἴα, Ep. for εἷς, μία, v. ἴα, besides fem. only the dat. neut. ἰῷ for ἑνί occurs, ἤματι, Il. 6, 422. [ῐ]

†Ἴος, ου, ἡ, *Ios*, now *Nio*, one of the Sporades, where Homer was said to be interred, Strab.

Ἰόστεπτος, ον, (ἴον, στέφω)=sq. [ῐ]

Ἰοστέφᾰνος, ον, (ἴον, στέφανος) *violet-crowned*, epith. of Venus, H. Hom. 5, 18, and others: esp. of Athens and the Athenians, Ar. Eq. 1323, Ach. 637. [ῐ]

Ἰότης, ητος, ἡ, *will, resolve, inclination*, in Hom. almost always in dat., as, θεῶν ἰότητι, *by the will* or *hest* of the gods; just like ἕκητι, Il. 19, 9, Od. 7, 214, etc.; more rarely of men, μητρὸς ἰότητι, *at* her *will* or *hest*, Il. 18, 396, cf. Od. 11, 384; 18, 234, Il. 5, 874: in acc. only in Il. 15, 41, δι' ἐμὴν ἰότητα for ἐμῇ ἰότητι. Hesych. explains it by βουλήσει, αἰτίᾳ, ὀργῇ, χάριτι. (Prob. the same as Sanscr. *ishta*, from *ish* (cupere), cf. ἰός (A), and Pott Etym. Forsch. 1, 269.)

Ἰοτόκος, ον, (ἰός C, τίκτω) *producing poison, venomous*, Opp. [ῑ]

Ἰοτῠπής, ές, (ἰός, τύπτω) *struck by an arrow*, or *by poison*, Anth. [ῑ]

Ἰοῦ, a wild cry of woe, *a howl*, Lat. *heu!* Trag., usu. twice repeated: seldom, like ἰώ, a cry of joy, Ar. Eq. 1096; or of surprise, Aesch. Ag. 25, cf. Heind. Plat. Gorg. 499 B. The usu. accent ἰού, Dind. Ar. Pac. 345: Suid. says that ἰού ἰού is of woe, ἰοῦ ἰοῦ of joy. [ῐ]

†Ἰουγούρθας, α, ὁ, *Jugurtha*, king of Numidia, Strab.

†Ἰουδαία, ας, ἡ, *Judaea*, a region in Syria, Strab. In the time of David that part of Palestine occupied by Judah and Benjamin; after the division, Judah, Benjamin, and part of Dan and Simeon: afterwards, the southern part of Palestine: finally after the exile, all Palestine, N. T.—2. collect.=*the inhab. of Judaea*, N. T. Matth. 3, 5. Hence

†Ἰουδαΐζω, *to imitate, conform to the manners of the Jews*, N. T., Plut. Cic. 7.

†Ἰουδαϊκός, ή, όν, *of* or *belonging to Judaea, Jewish*, Strab.: N. T. Adv. -κῶς, Ἰουδ. ζῆν, *to live after the manner of the Jews*, N. T.

†Ἰουδαῖος, α, ον, *Jewish*, Strab., N. T.: as subst. ὁ Ἰουδαῖος, *a Jew*, N. T.: in pl. οἱ Ἰουδαῖοι, *the Jews*, also *the rulers of the Jews, the Sanhedrim*, N. T. Joh. 1, 19, etc.

†Ἰουδαϊσμός, οῦ, ὁ, (Ἰουδαΐζω) *the being a Jew, Judaism, the Jewish religion*, etc., N. T.

†Ἰουδαϊστί, adv., *in the Jewish language*, LXX.

†Ἰούδας, α, ὁ, *Judas, Judah*, son of Jacob, founder of the tribe of Judah, N. T.: metaph. *the tribe of Judah, the kingdom of Judah*, Id.—2. (Iscariot) one of the apostles, the betrayer of Christ, Id.—Others of this name occur in N. T.

†Ἰουλία, ας, ἡ, *Julia*, Rom. fem. pr. n., N. T.

†Ἰουλία Ἴοζα, ἡ, *Julia Traducta*, now *Tarifa*, a city Hispania Baetica, Strab.

Ἰουλίζω, f. -ίσω, (ἴουλος) *to become downy* or *hairy*, Tryph. [ῐ]

†Ἰουλιόπολις, εως, ἡ, *Juliopolis*, the earlier *Gordium* in Phrygia, Strab.

†Ἰούλιος, ου, ὁ, *Julius*, masc. pr. n., Ar. Eq. 407, esp. as Rom.

Ἰουλίς, ίδος, ἡ, *a* kind of *red fish*, Arist. H. A. [ῐ]

†Ἰουλίς, ίδος, ἡ, *Iulis*, capital of the island of Ceos, Strab.: ὁ Ἰουλιήτης, *an inhab. of Iulis*, applied to Simonides who was born there, Ael. V. H.

Ἰουλόπεζος, ον, (ἴουλος, πέζα) *footed like the centipede*, i. e. *many-footed, many-oared*, of a ship, Lyc., cf. ἴουλος IV. [ῐ]

Ἴουλος, ου, ὁ, *down, the first growth of the beard*, usu. in plur., ἴουλοι ὑπὸ κροτάφοισιν, the cheek hair, whiskers, opp. to γένυς, Od. 11, 319.—II. *a corn-sheaf*, also οὖλος, whence Ceres is said to have the epith. Οὐλώ, Ἰουλώ: hence ἴουλος, *a song in her honour*, v. Spanh. ad Call. H. Cer. init., Inscr.—III. *the male flower of monoecious plants*.—IV. an insect, *the scolopendra* or *centipede*, distinct from the ὀνίσκος, ὄνος πολύπους. (From οὖλος.) [ῐ]

†Ἴουλος, ου, ὁ, *Iulus*, an early king of Latium, Strab.

Ἰουλώ, οῦς, ἡ, (ἴουλος II.) epith. of Ceres, *the goddess of sheaves*, v. foreg. [ῐ]

Ἰουλώδης, ες, (ἴουλος IV., εἶδος) *scolopendra-like*, Arist. Part. An. [ῐ]

†Ἰουνίας, α, ὁ, *Junias*, masc. pr. n., N. T.

†Ἰοῦστος, ου, ὁ, *Justus*, a Roman cognomen, N. T.

Ἰόφ, exclamation of aversion, *bah! faugh!* [ῐ]

Ἰοφόρος, ον, (ἰός C, φέρω) *poisoned, poisonous*, Opp. [ῑ]

†Ἰοφῶν, ῶντος, ὁ, *Iophon*, son of Sophocles, Ar. Ran. 73.—Others in Dion. H.; etc.

Ἰοχέαιρα, ας, ἡ, (ἰός A, χαίρω) *she who delights in arrows, the arrow-queen*; or perh. (from χέω, like signf. II.) *pouring, showering arrows*, freq. epith of Diana in Hom., Il. 5, 53: also as subst., Ἰοχέαιρα, Il. 21, 480, Od. 11, 198.—II. (ἰός C), *poisonous*, of serpents, Nic. [ῑ as in ἰός: yet ῐ in Pind. P. 2, 16.]

†Ἴοψ, οπος, ὁ, *Iops*, a Spartan hero, Paus.

Ἰόω, (ἰός B), *to rust, cover with rust*; pass. *to become* or *be rusty*, Arist. Color. [ῑ]

Ἰπνεύω, (ἰπνός) *to dry, roast in the oven*.

Ἴπνη, ης, ἡ, a bird of *the woodpecker* kind, also ἴππα and πιπώ.

Ἴπνιος, α, ον, (ἰπνός) *of, belonging to the oven*.—II. *of the dung-hill*, Call. Fr. 216.

Ἰπνίτης, ου, ὁ, (ἰπνός) *baked* or *dressed in the oven*, ἄρτος, Hipp.

†Ἴπνοι, ων, οἱ, *Ipni*, prop. *ovens*, v. ἰπνός, a rugged place at foot of Mt. Pelion, Hdt. 7, 188; in Strab. Ἰπνοῦς, οῦντος.

Ἰπνοκᾰής, ές, (ἰπνός, καίω) *baked in the oven*, Luc.

Ἰπνολέβης, ητος, ὁ, *a boiler, caldron*, Luc.

Ἰπνολεβήτιον, ου, τό, dim. from foreg.

Ἴπνον, ου, τό, *a marsh-plant*, Theophr., acc. to Sprengel *Hippuris vulgaris*.

Ἰπνοπλάθης, or -πλάθος, ου, ὁ, (ἰπνός, πλάσσω) *one who bakes* or *works in an oven* or *furnace, a potter*, etc., Plat. Theaet. 147 A, where ἰπνοπλάστης is a v. l.: analogy seems to require either -πλάθος or -πλάστης, cf. κοροπλάθος.

Ἰπνοπλάστης, ου, ὁ, (ἰπνός, πλάσσω) v. foreg.

Ἰπνοποιός, όν, (ἰπνός, ποιέω) *working in an oven, a potter, maker of casts*, Luc.

Ἰπνός, οῦ, ὁ, *an oven* or *furnace*, Lat. *furnus*, Hdt. 5, 92, 7: esp. for heating water for the bath, Ar. Vesp. 139, Av. 436.—II. *the place of the oven*, i. e. *the kitchen*, Lat. *culina*, Ar. Vesp. 837.—III. *a lantern*, Ar. Pac. 841, Plut. 815, elsewh. φανός.—IV.=κοπρών, *a dunghill* or *privy*, Ar. Fr. 132. (Prob. from ἴπτομαι.)

†Ἶπνος, ου, ὁ, *Ipnus*, a place in Locris; hence οἱ Ἰπνεῖς, *the inhab. of Ipnus*, Thuc. 3, 101.

†Ἰπνοῦς, οῦντος, ὁ, v. Ἶπνοι.

Ἰποκτόνος, ον, (ἴψ, κτείνω) *killing the worms* or *grubs in vines*, Strab. [ῐ]

Ἶπος, ὁ, sometimes ἡ, (ἴπτομαι) strictly in a mouse-trap, *the piece of wood that falls and catches* the mouse; in genl. *a mouse-trap*. Usu.—II. *any burden, heavy pressure, press*: esp. a *fuller's press*, Archil. 117: and metaph. Pind. O. 4, 11, calls Aetna ἶπος ἀνεμόεσσα, *the weight that holds Typhoeus down*, cf. sq. Hence

Ἰπόω, ῶ, *to press down*: pass. *to be pressed* or *weighed down*, ῥίζαισιν Αἰτναίαις ὕπο, of Typhoeus, Aesch. Pr. 365, cf. foreg.: metaph. εἰςφοραῖς ἰπούμενος, Ar. Eq. 924. [ῑ]

Ἵππα, ἡ, v. ἴπνη.

†Ἱππαγόρας, α, ὁ, *Hippagŏras*, masc. pr. n., Ath. 630 A.

Ἱππαγρέται, ῶν, οἱ, (ἱππεύς, ἀγείρω) three officers at Lacedaemon, *who chose* 300, the flower of the ἔφηβοι, *to serve as a body-guard for the kings under the name of* ἱππεῖς (cf. ἱππεύς II. 2), Xen. Hell. 3, 3, 9.

Ἵππαγρος, ου, ὁ,=ἵππος ἄγριος, *a wild horse*, Opp.

Ἱππᾰγωγός, όν, (ἵππος, ἄγω) *carrying horses*; esp. of ships used as *cavalry-transports*, ναῦς, πλοῖα, Hdt. 6, 48, 95, Thuc., etc.; also αἱ ἱππαγωγοί (sub. ναῦς), Ar. Eq. 599, Dem. 46, 5.

Ἱππάετος, ου, ὁ, (ἵππος, ἀετός) *a horse-eagle, gryphon*. [ᾱ]

Ἱππάζομαι, fut. -άσομαι, Dep. mid., (ἵππος) *to drive* or *guide a horse, to drive a chariot*, Il. 23, 426; later, *to ride*, Hdt. 4, 110, 114, etc. Pass. of a horse, *to be driven* or *ridden*, Plat. Ion 540 D; also *to be broke in for riding*, Xen. Eq. 3, 1; 11, 7.

†Ἱππαῖος, ου, ὁ, *Hippaeus*, masc. pr. n., Anth.

Ἱππαιχμία, ας, ἡ, *a cavalry-action*: from

Ἵππαιχμος, ον, (ἵππος, αἰχμή) *fighting on horseback, equestrian*, Pind. N. 1, 25.

Ἱππάκη, ης, ἡ, *the* (Scythian) *mare's milk-cheese*, Hipp., and Aesch. Fr. 189. —II. *a leguminous plant*, dub. In Gramm. also ἱππάκης. [ᾰ]

Ἱππακοντιστής, οῦ, ὁ, *a horse-lancer*, Arr.

†Ἱππακρίτης, ου, ὁ, *an inhab. of Hippacra*, a town of Libya, Polyb.

Ἱππᾰλεκτρῠών, όνος, ὁ, (ἵππος, ἀλεκτρυών) *a horse-cock* (we say *cock-horse*), *gryphon, fabulous animal*, Aesch. ap. Ar. Ran. 937.

Ἱππᾰλέος, α, ον, poet. for ἱππικός, Opp.

Ἱππᾰλίδας, ου, ὁ, poet. lengthd. form for ἱππεύς, Theocr. 24, 127, like δραπετίδας for δραπέτης, Schäf. Mosch 1, 3. [ῐ]

†Ἱππάλκιμος, ου, ὁ, *Hippalcimus*, son of Boeotus, Diod. S.

†Ἵππαλμος, ου, ὁ, *Hippalmus*, father of Peneleus, Apollod.

†Ἵππανα, ων, τά, *Hippana*, a city of Sicily near Panormus, Polyb.

Ἱππάνθρωπος, ου, ὁ, (ἵππος, ἄνθρωπος) *a centaur*.

Ἱππᾰπαί, formed after the seaman's cry ῥυππαπαί in Ar. Eq. 602, as if the *horses* were plying the oars.

Ἱππάρδιον, ου, τό, (ἵππος, πάρδος) *the camelopard, giraffe*, Arist. H. A.

†Ἱππαρέτη, ης, ἡ, *Hippărĕte*, daughter of Callias, wife of Alcibiades, Plut. Alc. 8.

†Ἱππαρῖνος, ου, ὁ, *Hipparīnus*, father of Dion of Syracuse, Ael. V. H.—2. son of the elder Dionysius of Syracuse, Arist. Pol., etc.

Ἱππάριον, ου, τό, dim. from ἵππος, *a little horse, pony*, Xen. Cyr. 1, 4, 19. [ᾰ]

†Ἵππᾰρις, ιος, ὁ, *the Hipparis*, now *Carina*, a river of Sicily near Camarina, Pind. O. 5, 27.

†Ἱππαρμόδωρος, ου, ὁ, *Hipparmŏdōrus*, masc. pr. n., Lys.

Ἱππαρμοστής, οῦ, ὁ, (ἵππος, ἁρμοστής) Laced. for ἵππαρχος, *a commander of cavalry*, Xen. Hell. 4, 4, 10.

†Ἱππάρχειος, α, ον, *of* or *belonging to Hipparchus*, Plat. Hipparch.

Ἱππαρχέω, ῶ, *to be a* ἵππαρχος, *command the cavalry*, c. gen., Hdt. 9, 20, 69.

Ἱππάρχης, ου, ὁ, (ἵππος, ἄρχω) *a commander of cavalry*, Dion. H. Hence

Ἱππαρχία, ας, ἡ, *the office, rank of* ἵππαρχος, Xen. Ath. 1, 3.—II. *a squadron of horse, such as he commands*, Polyb.

†Ἱππαρχία, ας, ἡ, *Hipparchia*, wife of Crates, Diog. L.

Ἱππαρχικός, ή, όν, *of, fit for, belonging to a* ἵππαρχος or *the* ἱππαρχία: ἱππ. ἐστι, it is *part of his duty*, Xen. Hipparch. 5, 1.

Ἵππαρχος, ου, ὁ, (ἵππος, ἄρχω) and ἱππάρχης, *ruling the horse*, epith. of Neptune, Pind. P. 4, 79, cf. ἵππιος.—II. *a general of cavalry*, Hdt. 7, 154: at Athens two were elected, Ar. Av. 799, cf. Dem. 47, 11: Xen. wrote a treatise on his duties.

†Ἵππαρχος, ου, ὁ, *Hipparchus*, son of Pisistratus of Athens, slain by Harmodius and Aristogiton, Hdt. 5, 55.—2. an Athenian from whom one of Plato's dialogues was named, Plat. —3. a tyrant of Eretria, Dem. 125, 27; 324, 16.—4. an actor, Dem. 1353, 15.—5. a celebrated astronomer of Nicaea in Bithynia, Strab.—Others in Plut., etc.

Ἱππάς, άδος, ἡ, strictly pecul. fem. of ἱππικός, ἱππὰς στολή, *a riding-dress*, Hdt. 1, 80.—II. as subst.—1. sub. τάξις, *the class of knights* (ἱππεῖς), hence, ὡς (or εἰς) ἱππάδα τελεῖν, to belong to this class, Isae. 67, 23.—2. =ἡ ἵππος, *cavalry*, Opp.

Ἱππᾰσία, ας, ἡ, (ἱππάζομαι) *riding, horse-exercise*, Ar. Ach. 1165: ἱππ. ποιεῖσθαι,=ἱππάζεσθαι, *to take a ride*, Xen.—2. *chariot-driving*, Luc.—II. *the cavalry*.

†Ἱππασίδης, ου, ὁ, *son of Hippasus*, i. e. Charops, Il. 11, 426; Socus, Id. 11, 427; Hypsenor, Id. 13, 411; Apisaon, 17, 348.

Ἱππάσιμος, η, ον, (ἱππάζομαι) *fit, convenient for riding* or *the use of cavalry*, the character of a country, Hdt. 5, 63; opp. to ἄνιππος, Hdt. 2, 108: metaph. τοῖς κόλαξιν ἑαυτὸν ἀνειμένως ἱππάσιμον, giving himself *to be ridden*, i. e. *governed* by flatterers, Plut. Alex. 23. [ᾰ]

†Ἱππασῖνοι, ων, οἱ, *the Hippasīni*, a people of Dalmatia, App.

†Ἱππάσιοι, ων, οἱ, *the Hippasii*, a people of India, Strab.

Ἵππασμα, ατος, τό, *a ride*.

†Ἵππασος, ου, ὁ, *Hippasus*, father of the Argonaut Actor, Apollod.—2. a Trojan, Il. 11, 450; another, father of Hypsenor, 13, 411; another, father of Apisaon, 17, 347.—Others in Paus., etc.

Ἱππαστήρ, ῆρος, ὁ, Anth., and

Ἱππαστής, οῦ, ὁ, (ἱππάζομαι)=ἱππευτής.—II. as adj., *fit for riding*, Xen Eq. 10, 17.

Ἱππαστί, adv. *like a horseman*.

Ἱππαστός, ή, όν, (ἱππάζομαι) *that can be ridden*, Arist. H. A.

Ἱππάστριαι κάμηλοι, αἱ, *dromedaries*, Plut. Eumen. 15.

Ἱππάφεσις, εως, ἡ, (ἵππος, ἀφίημι) *the starting-post in a race-course*, Lat. *carceres*, Polyb. [ᾰ]

†Ἱππάφεσις, εως, ἡ, *Hippaphĕsis*, fem. pr. n., Lys. ap. Ath. 586 E.

Ἱππεία, ας, ἡ, (ἱππεύω) *the riding* or *driving* of horses, *horsemanship*, esp. *racing*, Soph. El. 505; and in plur., Eur. H. F. 374.—II. *cavalry*, Xen. An. 5, 6, 8.—III. *the breed and training of horses*, Strab., cf. πωλεία.

Ἵππειος, α, ον, (ἵππος) *of, belonging to a horse*, ζυγόν, φάτνη, ὁπλή, etc., Il.; κάπαι, Od. 4, 40: ἱππ. λόφος, *the horse-hair* crest, Il. 15, 537: also in Att. poets, though ἵππιος is more freq.; as, in prose, ἱππικός.

Ἱππελάτειρα, ας, fem. from sq., Orph. [ᾰ]

Ἱππελᾰτήρ, ῆρος, ὁ, and

Ἱππελάτης, ου, ὁ, (ἵππος, ἐλαύνω) *a driver, rider of horses*, Opp. [ᾰ]

Ἱππέλᾰφος, ου, ὁ, (ἵππος, ἔλαφος) *the horse-deer*, like *the nilghau?* Arist. H. A.

Ἱππεραστής, οῦ, ὁ, (ἵππος, ἐράω) *a lover of horses*, Ael.

Ἵππερος, ου, ὁ, *a horse-fever*, formed after ἴκτερος, ὕδερος, etc., with a pun on ἔρος (the old form for ἔρως), Ar. Nub. 74.

Ἵππευμα, ατος, τό, (ἱππεύω) *a ride, expedition on horseback* or *in a chariot*, Eur. I. T. 1428, and ap. Ar. Thesm. 1066.

Ἱππεύς, έως Ion. ῆος, ὁ, (ἵππος) *a horseman*, Hom. (but only in Il.) as opp. to πεζός, Il. 2, 810, and always of a *driver of horses, charioteer*, or *of the hero who fights from a car* (Il. 12, 66, etc., cf. ἱππότης); or *of one who drives in a chariot-race*, Il. 23, 262: of *a horseman*, i. e. *rider*, first in Hdt. 3, 88, and Att.—II. in political sense,—1. acc. to Solon's constitution at Athens the ἱππεῖς, Att. ἱππῆς, *horsemen* or *knights*, were the 2d class: they were required to possess 300 medimni, a charger, and a hackney for their groom (ἱπποκόμος), and in war formed the Athen. cavalry, Ar. Eq. passim, cf. Böckh P. E. 2, 262, Thirlw. Hist. of Gr. 2, p. 37.—2. at Sparta 300 chosen men, who formed *the king's body guard*, but *were not* (or had ceased to be) *horsemen*, Hdt. 8, 124, cf. 1, 67, and Müller Dor. 3, 12, § 5 sq., also cf. ἱππαγρέται.—III. *a nimble* kind of *crab*, Arist. H. A.—IV. *a* kind of *comet*, Plin.

†Ἱππεύς, έως, ὁ, *Hippeus*, son of Hercules, Apollod.—2. a commander of the Samians, Xen. Hell. 1, 6, 29.

Ἱππευτήρ, ῆρος, ὁ,=sq., Anth.

Ἱππευτής, οῦ, ὁ, *a rider, horseman*, Pind. P. 9, 217, and Eur.: from

Ἱππεύω, *to be a* ἱππεύς, *be a horseman, rider, to ride*, Hdt. 1, 136, etc.; also, ἐπ' ὄνου, Luc. Hdt. also uses mid. in same signf., 1, 27, 79. Me taph. of the wind, ζεφύρου πνοαῖς ἱππεύσαντος, Lat. *equitare*, Eur. Phoen. 212, cf. Hor. Carm. 4, 4, 44.—II. *to be a horse-soldier* or *trooper, serve in the cavalry*, Xen. Hell. 3, 1, 4.—III. of a horse, as we say "the horse *rides* (i. e. carries his rider) well," Xen. Eq. 1, 6; 10, 3. In same signf. also in mid. ἱππεύεσθαι, Hdt.

†Ἵππη, ης, ἡ, *Hippe*, fem. pr. n., Ath. 583 A.

Ἱππηγέτης, ου, ὁ, (ἵππος, ἡγέομαι) *guider, driver of horses*, epith. of Neptune, Lyc.

Ἱππηγός, όν, (ἵππος, ἄγω)=ἱππαγωγός. Diod.

Ἱππηδόν, adv. *like a horse*, Aesch. Theb. 328.—II. *as on horseback, like a horseman*, Ar. Pac. 81.

Ἱππηλάσιον, ου, τό, *the driving, riding of horses*, strictly neut. from sq.

Ἱππηλάσιος, α, ον, (ἵππος, ἐλαύνω) like ἱππήλατος, *fit for riding* or *driving*, ἱππ. ὁδός, *a chariot* road, Il. 7, 340. [ᾰ]

Ἱππηλάτα, ὁ, Ep. form for ἱππηλάτης, freq. in Hom. [ᾰᾰ]

Ἱππηλᾰτέω, ῶ, *to ride* or *drive*, Ar. Av. 1443: from

Ἱππηλάτης, ου, ὁ, (ἵππος, ἐλαύνω) *a driver of horses, one who fights from a chariot*, Hom. (always in Ep. form ἱππηλάτα, and only in nom.), as an epith. of honour, like our *knight*, Germ. *Ritter*, etc., cf. ἱππότης. [ᾰ]

Ἱππήλᾰτος, ον, (ἵππος, ἐλαύνω) *fit for horsemanship* or *driving*, νῆσος, Od. 4, 607; 13, 242; in prose ἱππάσιμος.

Ἱππημολγία, ας, ἡ, *a milking of mares*, Scymn.: from

Ἱππημολγοί, ῶν, οἱ, (ἵππος, ἀμέλγω) *the mare-milkers*, a Scythian or Tartar tribe, Il. 13, 5: hence, as adj., *milking mares*, Hes. Fr. 17.

Ἱππιάζω, f. -άσω, *to behave like Hippias, ape Hippias*, Philostr.: v. Ἱππίας 2.

Ἱππιάναξ, ακτος, *king, chief of horsemen*, Aesch. Pers. 997.

†Ἱππίας, ου, Ion. Ἱππίης, εω, ὁ, *Hippias*, son of Pisistratus, driven from Athens; aided the Persian army in its invasion of Greece, Hdt. 1, 61; 6, 123.—2. a celebrated sophist of Elis, who taught at Athens, a contemporary of Socrates, Plat. Hipp.—Many others of this name in Lys. 134, 38; Dem. 929, 18; 1351, 5; Xen. Hell. 7, 4, 15; etc.

Ἱππῑατρία, ας, ἡ, *veterinary surgery, farriery*: from

Ἱππίατρος, ου, ὁ, (ἵππος, ἰατρός) *a veterinary surgeon, farrier*. [ῑ]

Ἱππίδιον, ου, τό, dim. from ἵππος, *a pony*, later than ἱππάριον.—II. *a* kind of *fish*, Epich. p. 42.

Ἱππικός, ή, όν, (ἵππος) *of, belonging to a horse*, ἀγὼν ἱππ., *a horse* or *chariot* race, Hdt. 1, 167, etc.; and freq. in Att., cf. ἵππειος, fin.—II. *of, belonging to riding* or *horsemen, equestrian*, Xen. Hell. 5, 3, 20: *skilled in riding*, opp. to ἄφιππος, Plat. Prot. 350 A.—2. ἡ -κή, sub. τέχνη, *horsemanship, riding*, Ar. Nub. 27, etc.; Xen. wrote a treatise on it: so too, τὰ ἱππικά, Plat. Alc. 1, 124 E, and Polyb.—III. τὸ ἱππικόν, *the cavalry*, Hdt. 7, 87, Xen., etc.—2. also *a course* or *space of four stadia*, Plut. Sol. 23.—IV. adv. -κῶς, *like a horseman*: superl. -κώτατα, *with best horsemanship*, Xen. Oec. 21, 7.

Ἵππιος, α, ον, also ος, ον Böckh v. l. Pind. O. 1, 101, (ἵππος)=ἵππειος, *of, belonging to a horse, rider, riding*, Pind. P. 2, 22, and Trag.: esp. of Neptune, Aesch. Theb. 130, Ar. Eq. 551, etc.; of Minerva, Pind. O. 13, 115, Soph. O. C. 1070.

Ἱππιοχαίτης, ου, ὁ, (ἵππιος, χαίτη) *shaggy with horse-hair*, λόφος, Il. 6, 469.

Ἱππιοχάρμης, ου, ὁ, (ἵππιος, χάρμη) *one who fights from a chariot*, Il. 24, 257, Od. 11, 259: later, *a horseman*, Aesch. Pers. 29.

Ἱππίσκος, ου, ὁ, dim. from ἵππος, name of a play by Alexis.

†Ἱππίτας, α, ὁ, *Hippitas*, a friend of Cleomenes, Polyb. 5, 37, 8: in Plut. Ἱππότης.

Ἱπποβάμων, ον, gen. ονος, (ἵππος, βαίνω) *going on horseback, equestrian*, Aesch. Pr. 805, and Soph.: κάμηλος ἱππ., *trotting like a horse*, Aesch. Supp. 284: hence—2. metaph., ῥήματα ἱππ., *high-trotting* words, *bombast*, Ar. Ran. 821, like Lat. *equestris oratio*. [ᾱ]

Ἱπποβάτης, ου, ὁ, (ἵππος, βαίνω) *a horseman*, Aesch. Pers. 26.—II. ἱπποβ. ἵππος, ὄνος, *a stallion* horse or ass, Strab., like ἱπποβήτης. [ᾰ]

Ἱππόβῑνος, ου, ὁ, (ἵππος, βινέω) comic distortion of the pr. n. Ἱππόνικος,=ἱππόπορνος, Ar. Ran. 429.

Ἱπποβοσκός, όν, (ἵππος, βόσκω) *feeding horses*, Ael.

Ἱπποβότης, ου, ὁ, (ἵππος, βόσκω) *a feeder of horses*, in the Euboean Chalcis of a class,=ἱππεῖς, like Lat. *equites, the knights, nobles*, Wess. Hdt. 5, 77; 6, 100, cf. ἱππεύς II.

Ἱππόβοτος, ον, (ἵππος, βόσκω) *fed on by horses, good for their grazing, rich in cattle*, Hom.; esp. as epith. of Argos, from the rich meadows of Lerna.

Ἱπποβουκόλος, ου, ὁ, (ἵππος, βουκόλος) *a horse-herd, horsekeeper*, Soph. Fr. 891, yet cf. Valck. Phoen. 28.

Ἱππόβροτος, ον, like ἱππάνθρωπος, Lyc.

Ἱππόβρωτος, ον, (ἵππος, βιβρώσκω) *eaten by horses*.

Ἱππογέρᾰνοι, ων, οἱ, (ἵππος, γέρανος) *crane-cavalry*, Luc.

Ἱππόγλωσσος, ον, (ἵππος, γλῶσσα) *with, like a horse's tongue*.

Ἱππογνώμων, ον, gen. ονος, (ἵππος, γνώμη) *a judge of a horse*: hence in genl. *knowing, skilful in*, τινός, Aesch. Fr. 224, cf. προβατογνώμων.—II.=μεγαλογνώμων.

Ἱππόγῡποι, ων, οἱ, (ἵππος, γύψ) *vulture-cavalry*, Luc.

†Ἱπποδάμας, αντος, ὁ, (ἵππος, δαμάω) *Hippodămas*, son of the Achelοüs, Apollod.—2. son of Priam, Id.—3. a Trojan, in Il. 20, 401.

Ἱπποδᾰμαστής, οῦ, ὁ,=ἱππόδαμος.

†Ἱπποδάμεια, ας, ἡ, (ἱππόδαμος) *Hippodămīa*, daughter of Adrastus, wife of Pirithous, Il. 2, 742.—2. daughter of Oenomaus of Elis, wife of Pelops, Pind. O. 1, 113; Eur. I. T. 825.—3. daughter of Anchises, wife of Alcathous, Il. 13, 429.—4. wife of Amyntor, Il. 9, 448.—5. acc. to Schol. ad Il. 1, 184, prop. name of Βρισηΐς.—6. a handmaid of Penelope, Od. 18, 182.—7. a daughter of Danaus, Apollod. [ᾰμ]

†Ἱπποδάμειος, ον, Xen. Hell. 2, 4, 11, and Ἱπποδάμιος, α, ον, Andoc., *of* or *belonging to Hippodamus* (3).

†Ἱπποδάμιον, ου, τό, *Hippodamium*, a spot in the grove of Jupiter at Olympia, so named from Ἱπποδάμεια (2), Paus.

Ἱππόδᾰμος, ον, (ἵππος, δαμάω) *tamer of horses*, Hom., epith. of heroes, esp. Nestor, cf. ἱππότης: of the Trojans in general, Il. 4, 352, etc.; and, in Hes. Fr. 22, of the Gerenians. Hence

†Ἱππόδᾰμος, ου, ὁ, *Hippŏdămus*, a Trojan, Il. 11, 335.—2. a magistrate at Sicyon, Xen. Hell. 7, 1, 45.—3. a celebrated architect of Miletus, in the time of Pericles, son of Euryphon, Arist. Pol.—4. a philosopher of Thurii, Stob.—5. an Athenian Archon, Diod. S.

Ἱπποδάσεια, as fem. without any masc. -δασυς in use, v. Lob. Phryn 538; in Hom. always epith. of κόρυς, *thick with horse-hair, with bushy horse-hair crest*. [ᾰ]

Ἱππόδεσμα, ων, τά, (ἵππος, δέω) *horse-bands, reins*, prob. only in Eur. Hipp. 1225.

Ἱπποδέτης, ου, ὁ, (ἵππος, δέω) *a rein to lead* or *tie up a horse*, Soph. Aj. 241: esp. as epith. of Hercules at Thebes and Onchestus, Paus.

Ἱπποδιώκτης, ου, ὁ, Dor. -τας, (ἵππος, διώκω)=ἱππηλάτης, *a driver* or *rider of steeds*, Theocr. 14, 12.

†Ἱπποδόκη, ης, ἡ, *Hippodŏce*, a daughter of Danaus, Apollod. 2, 1, 4,

Ἱπποδοομία, ας, ἡ, (ἱππόδρομος) *a horse-race* or *chariot-race*, Pind. P. 4, 119: ἱππ. ποιεῖν, Thuc. 3, 104: later of the sham-fight (described by Virgil, Aen. 5, 545, sq.), Plut.

Ἱπποδρόμιον, ου, τό,=ἱππόδρομος, *the course*: strictly neut. from sq.

Ἱπποδρόμιος, ον, *of, belonging to the horse-race*, μήν, Böckh Inscr. 2, p. 735.—II. epith. of Neptune, like ἵππιος, Pind. I. 1, 78: from

Ἱππόδρομος, ου, ὁ, (ἵππος, δραμεῖν, δρόμος) *a race-course for horses* and *chariots*, Il. 23, 330, Plat., etc.: on the Olympic course, v. Paus. 6, 20.—II. *the race itself*.

Ἱπποδρόμος, ου, ὁ, (ἵππος, δραμεῖν) *a horse-courser, light-horseman*, Hdt. 7, 158, cf. Schäf. Greg. Cor. 31, 870.

†Ἱππόδρομος, ου, ὁ, *Hippodrŏmus*, a son of Hercules and Anthippe, Apollod. 2, 7, 8.

†Ἱππόζῠγος, ου, ὁ, *Hippozy̆gus*, son of Hercules and Hippocrate, Apollod. 2, 7, 8.

Ἱπποζώνη, ης, ἡ, *a brood-mare*, ap. Hesych.—II. *the part just behind a horse's fore-legs*, Hippiatr.

†Ἱπποθάλης, ους, ὁ, *Hippothăles*, masc. pr. n., an Athenian, Plat. Lys. 203 A.

Ἱππόθεν, adv. (ἵππος) *forth from the horse*, esp. the Trojan horse, Od. 8, 515, etc.

Ἱπποθήλης, ου, ὁ, (ἵππος, θηλάζω) *an ass which has been suckled by a mare*: such were kept for the stud, acc. to Arist. H. A. 6, 23, ult.

†Ἱπποθόη, ης, ἡ, *Hippothoë*, a Nereid, Hes. Th. 251.—Others in Apollod.

Ἱππόθοος, ον, (ἵππος, θοός) *swift-riding*: in Il. only as prop. n.: v. sq.

†Ἱππόθοος, ου, ὁ, *Hippothŏus*, son of Lethus of Larissa in Troas, Il. 2, 840; 17, 217.—2. a son of Priam, Il. 24, 251.—Others in Apollod., etc.

Ἱπποθόρος, ου, ὁ, (ἵππος, θόρνυμι) *covering mares*, esp. of a he-ass for breeding mules.—II. as adj. ἱπποθόρος νόμος, a tune *played to a mare, while she was being covered*, Plut.

†Ἱπποθόων ωντος, ὁ, *Hippothŏon*, an Athenian hero, son of Neptune and Alope; from him the tribe Ἱπποθοωντίς derived its name, Dem. 1398, 27.

†Ἱπποθοωντίς, ίδος, ἡ, the tribe *Hippothoöntis*, in Attica, v. foreg.

Ἱπποθῠτέω, ῶ, (ἵππος, θύω) *to offer horses*, τινί, Strab.

†Ἱπποΐατρος, ου, ὁ,=ἱππίατρος, Anth.: Böckh Inscr. 2, p. 49.

Ἵπποιϊν, Ep. dual from ἵππος, for ἵπποιν, Hom.

Ἱπποκάμπη, ης, ἡ, also -καμπος, ου, ὁ ,(ἵππος, κάμπτω) *a monster, with a horse's body and fish's tail*, on which the sea-gods rode, Philostr.—II. *a small sea-animal*, used in medicine, Gal. cf. κάμπος.

Ἱπποκάμπειον, ου, τό, dim. from ἱπποκάμπη, prob. l., Epich. ap. Hdn. μον. λέξ., p. 10.—II. a kind of *earring*.

Ἱππόκαμπος, ου, ὁ, v. ἱπποκάμπη.

Ἱπποκάνθᾰρος, ου, ὁ, (ἵππος, κάνθαρος) *a horse-beetle*, comic word in Ar. Pac. 181.

Ἱπποκέλευθος, ον, (ἵππος, κέλευθος) *travelling by means of horses*, hence *a driver of horses, charioteer*, Il. 16, 126, 584, 839, as epith. of Patroclus, opp. to πεζός, like ἱππεύς, ἱππότης, ἱππηλάτης: others write ἱπποκελευστής, *urger of horses*.

Ἱπποκένταυρος, ου, ὁ, (ἵππος, κένταυρος) *a horse-centaur, half-horse half-man*, opp. to ἰχθυοκένταυρος, q. v., Plat. Phaedr. 229 D, Xen. Cyr. 4, 3, 17: later in genl. of *any fabulous monster*: ἡ ἱπποκ. Luc.: v. Κένταυρος II.

†Ἱπποκλέας, ου, ὁ, *Hippocleas*, a Thessalian, son of Phricias, Pind. P. 10, 8, sqq., 88.

Ἱπποκλείδης, ου, ὁ, (ἵππος, κλείω) *pudendum muliebre*, Ar. Fr. 621.

†Ἱπποκλείδης, ου, ὁ, *Hippoclīdes*, an Athenian, son of Tisander, Hdt. 6, 126, 129.

†Ἱπποκλέης contd. -κλῆς, gen. έους, ὁ, *Hippocles*, an Athenian naval commander, Thuc. 8, 13.—Others in Ath., Strab., etc.

†Ἵπποκλος, ου, ὁ, *Hippoclus*, a tyrant of Lampsacus to whom Hippias gave his daughter in marriage, Hdt. 4, 138; Thuc. 6, 59.

Ἱπποκομέω, ῶ, *to keep* or *groom horses*, like ἱπποτροφέω, hence ἱ. κάνθᾰρον, *to groom one's beetle*, Ar. Pac. 74: from

Ἱπποκόμος, ον, (ἵππος, κομέω) *keeping* or *grooming horses*.—II. as subst. *a groom*, esp. *one who attended the ἱππεύς in war*, Hdt. 3, 85, etc.

Ἱππόκομος, ον, (ἵππος, κόμη) *horse-haired, decked with horse-hair*, as epith. of κόρυς and τρυφάλεια, like ἱππόδασυς, Il. 12, 339, etc.: never in Od.

Ἱπποκορυστής, οῦ, ὁ, (ἵππος, κορύσσω) *equipping, arming horses*, or as pass. *equipt, furnished with horses*, which latter is supported by the analogy of χαλκοκορυστής; hence, ἀνέρες ἱπποκορυσταί, Il. 2, 1, etc.; esp. as epith. of the Paeonians, Il. 16, 287; 21, 205:—others write ἱπποκόρυστος, ον, (κόρυς) *with horse-haired helmets*.

†Ἱπποκορύστης, ου, ὁ, *Hippocorystes*, masc. pr. n., Apollod.

†Ἱπποκόρωνα, *Hippocorōna*, a place in Adramyttene, Strab.

†Ἱπποκορώνιον, ου, τό, *Hippocoronium*, a place in Crete, Strab.

†Ἱπποκόων, ωντος, ὁ, *Hippocŏōn*, a Thracian, an attendant of Rhesus, Il. 10, 518.—2. son of Oebalus, and Batea, brother of Tyndareus, Hdt. 5, 60; Apollod.—II. a river of Sicily, Theocr. 10, 16.

†Ἱπποκράτεια, ων, τά, *the Hippocratea*, an Arcadian festival, Dion. H.

†Ἱπποκράτειος, ον, *of* or *belonging to Hippocrates*, Gal.—Adv. -είως, *after the manner of Hippocrates*.

Ἱπποκρατέω, ῶ, (ἵππος, κρατέω) *to be superior in horse*, Polyb.: pass. *to be inferior in horse*, Thuc. 6, 71.

†Ἱπποκράτης, ους, ὁ, (ἵππος, κράτος) *Hippocrătes*, father of Pisistratus the tyrant of Athens, Hdt. 1, 59.—2. son of the Athenian Megacles, Id. 6, 131.—3. a tyrant of Gela in Sicily, Id. 6, 23; 7, 154.—4. the celebrated physician, born in Cos, practised at Athens during the plague? Plat. Prot. 311 B.—5. son of Ariphron, a commander of the Athenians, Thuc. 4, 66.—6. a commander of the Spartans in Chalcedon, Thuc. 8, 35; Xen. Hell. 1, 1, 23; 3, 5.—Others in Ar. Nub. 1001, Dem. 1380, 22; etc.

Ἱπποκρᾰτία, ας, ἡ, (ἱπποκρατέω) *superiority in horse: victory in a skirmish of horse*, Xen. Cyr. 1, 4, 24.

†Ἱπποκρατίδης, ου Ion. εω, ὁ, *Hippocrătides*, son of Leotychides, of the royal line of the Eurypontidae, Hdt. 8, 131.

Ἱππόκρημνος, ον, (ἵππος, κρημνός) *tremendously steep* or *rough*, ἱππ. ῥῆμα, *a neck-breaking* word, Ar. Ran. 929, cf. ἱπποβάμων.

†Ἱπποκρήνη, ἡ, v. Ἱππουκρήνη.

†Ἱππόκριτος, ου, ὁ, *Hippocrĭtus*, masc. pr. n., Polyb. 30, 7, 10.

Ἱπποκροτέομαι, dep., *to sound with the trampling of horses*, Synes.: from

Ἱππόκροτος, ον, (ἵππος, κροτέω) *trampled on by horses, sounding with the trampling of horses*, ὁδός, Pind. P. 5, 123, γυμνάσια, Eur. Hipp. 229.

Ἱππολάπαθον, ου, τό, (ἵππος, λάπαθον) *horse-sorrel*, a large kind, *rumex hydrolapathum*, Diosc. [ᾰ]

Ἱππολείχην, ηνος, ὁ, (ἵππος, λειχήν) *a* sort of *moss* or *lichen*, used in farriery.

Ἱππολεχής, ές, (ἵππος, λέχος) *having given birth to a horse*, Orac. ap. Paus. 8, 42, 4.

†Ἱππόλεω ἄκρη, ἡ, *promontory of Hippolaus*, in European Sarmatia between the Borysthenes and Hypanis, now *Stanislaus-cap*, Hdt. 4, 53: v. Bähr in ind.

Ἱππολοφία, ας, ἡ, *a horse's mane*: from

Ἱππόλοφος, ον, (ἵππος, λόφος) *with a horse-hair crest*, κόρυς, Anth.

†Ἱππολοχίδας, and -δης, ου, ὁ, *Hippolochidas*, masc. pr. n., Thuc. 4, 78; Isae. Prop. patron. from

†Ἱππόλοχος, ου, ὁ, *Hippolŏchus*, son of Bellerophon, Il. 6, 119; 12, 309.—2. son of Antimachus, a Trojan, Il. 11, 122.—3. one of the thirty tyrants, Xen. Hell. 2, 3, 2.—Others in Polyb.; Ath.; etc.

†Ἱππολύτειος, ον, *of* or *belonging to Hippolytus*, Luc.

†Ἱππολύτη, ης, ἡ, *Hippolўte*, wife of Acastus king of Iolcos, Pind. N. 4, 92; cf. 5, 49 (in Apollod. Ἀστυδάμεια).—2. daughter of Mars, queen of the Amazons, Ap. Rh. 2, 968; acc. to Eur. mother of Hippolytus.

†Ἱππόλῠτος, ου, ὁ, *Hippolўtus*, a giant, slain by Mercury, Apollod.—2. a son of Aegyptus, Id.—3. son of Theseus and Hippolyte (2), Eur. Hipp.

Ἱππομανές, τό, v. ἱππομανής IV.

Ἱππομᾰνέω, ῶ, *to be a-horsing*, as mares, Arist. H. A.: hence in genl. *to be lustful*, Ib.—II. metaph. *to be mad after horses, madly fond of them*, Synes.: from

Ἱππομᾰνής, ές, (ἵππος, μαίνομαι) *mad after horses*: esp. of mares, and so in genl. *lustful*, cf. ἵππος IV.: and so, λειμὼν ἱππ., Soph. Aj. 143, is prob. merely *a luxuriant* meadow, v. Lob. ad l.; though others take it as ἐφ' ὃν οἱ ἵπποι μαίνονται:—hence—II. as subst., ἱππομανές, έος, τό, an Arcadian plant, *of which horses are madly fond*, or *which makes them mad*, Theocr. 2, 48.—2. *a small black fleshy substance on the forehead of a new-born foal*, supposed to be usu. eaten off by the dam, and eagerly sought to be used as a φίλτρον, Arist. H. A. 8, 24, 9, cf. Virg. Aen. 4, 516.—3. *a humour let drop by a mare a-horsing*, used for like purposes, Arist. Ib. 6, 18, Voss Virg. G 3, 280. Hence

Ἱππομᾰνία, ας, ἡ, *a mad love for horses, for racing*, etc., Luc.

Ἱππομάραθρον, ου, τό, *horse-fennel*, a large kind, in Theophr. ἵππειον μ., v. ἵππος VI.

Ἱππομᾰχέω, ῶ, *to fight on horseback*, Thuc. 4, 124: and

Ἱππομᾰχία, ας, ἡ, *a horse-fight, skirmish of horse*, Thuc. 4, 72: from

Ἱππομάχος, ον, (ἵππος, μάχομαι) *fighting on horseback, a trooper*, Böckh Inscr. 2, p. 38: Luc. Macrob. [ᾰ]

†Ἱππόμᾰχος, ου, ὁ, *Hippomăchus*, a Trojan, Il. 12, 189.—2. a seer of Leucadia, Hdt. 9, 38.—3. one of the thirty tyrants in Athens, Xen. Hell. 2, 3, 2.—Others in Paus.; etc.

†Ἱππομέδουσα, ης, ἡ, *Hippomedūsa*, a daughter of Danaus, Apollod.: fem. from

†Ἱππομέδων, οντος, ὁ, *Hippomĕdon*, son of Aristomachus, (acc. to Soph. of Talaus) one of the 'Seven against Thebes,' Aesch. Theb. 488; Soph. O. C. 1317.—2. son of Agesilaus, Polyb.

†Ἱππομένης, ους, ὁ, *Hippomĕnes*, father of Megareus, king of Onchestus, Apollod.—2. grandson of foreg., conquered Atalanta in running, and obtained her hand in marriage, Theocr. 3, 40, cf. Apollod. 3, 9, 2.—3. one of the ten-year archons, a Codrid, Nic. Damasc.

Ἱππόμητις, ὁ, ἡ, (ἵππος, μῆτις) *skilled in horses* or *in riding*, Pind.

Ἱππομῐγής, ές, (ἵππος, μίγνυμι) *partly a horse, half-horse half-man*, Ael.

Ἱππομολγία, -μολγός,=ἱππημ.

Ἱππόμορφος, ον, (ἵππος, μορφή) *horse-shaped, horse-like*, Plat. Phaedr 253 C.

Ἱππομύρμηξ, ηκος, ὁ, (ἵππος, μύρμηξ) *a horse-ant*, Arist. H. A.: v. Luc. V. H. 1, 12, 16.

†Ἱππόνῑκος, ου, ὁ, *Hipponīcus*, son of Callias, a rich Athenian, Hdt. 6, 121.—2. grandson of foreg., son of Callias, a commander of the Athenians at Tanagra, Thuc. 3, 91.—3. a commander of Philip of Macedon, Dem. 125, 24.

†Ἱππονόη, ης, ἡ, *Hipponŏë*, a Nereid, Hes. Th. 251.

†Ἱππονοΐδας, α, ὁ, *Hipponŏïdas*, a leader of the Lacedaemonians, Thuc. 5, 71.

Ἱππονομεύς, έως, ὁ, (ἵππος, νέμω) *a horse-keeper*.

†Ἱππονόμη, ης, ἡ, *Hipponŏme*, daughter of Menoeceus, Apollod.

Ἱππονόμος, ον, (ἵππος, νέμω) *keeping horses*.

†Ἱππόνοος, ου, ὁ, *Hipponŏus*, a son of Priam, Apollod.—2. father of Capaneus and Periboea, Id.—3. a Grecian hero before Troy, Il. 11, 303.

Ἱππονώμας, ου, ὁ, (ἵππος, νωμάω) *guiding, driving horses*, Eur. Hipp. 1399, Ar. Nub. 571, and so Pors. in Soph. Aj. 231, ubi Herm. ἱππονώμους.

Ἱππόομαι, v. ἱππόω.

Ἱπποπέδη, ης, ἡ, (ἵππος, πέδη) *a horse-fetter*.—II. *a* kind of *curve*, Procl.

Ἱπποπῆραι, ῶν, αἱ, (ἵππος, πήρα) *saddle-bags*, Seneca.

†Ἱππόποδες, ων, οἱ, (ἵππος, πούς) *the Hippopŏdes, (horse-footed)*, a people of European Sarmatia, Dion. P.

Ἱπποποίητος, ον, (ἵππος, ποιέω *made* or *caused by a horse*, κήρ, Anth.

Ἱπποπόλος, ον, (ἵππος, πολέω *busied with horses, a rider* or *driver o* *horses*, epith. of the Thracians, Il. 13, 4; 14, 227.

Ἱππόπορνος, ου, ὁ, ἡ, (ἵππος, πόρνος) *an excessive prostitute*; Alciphr., cf. Ἱππόβινος and ἵππος VI.

Ἱπποπότᾰμος, ου, ὁ, (ἵππος, ποταμός) *the river-horse* of Aegypt, *hippopotamus*, Strab.: in Hdt. 2, 71, and Arist. H. A., ἵππος ποτάμιος.

Ἱπποπώλης, ου, ὁ, (ἵππος, πωλέω) *a horsedealer.*

ἽΠΠΟΣ, *ου, ὁ, a horse, ἡ, a mare*, first in Hom.: he uses both genders, but most freq. fem.; for, as the ancients did not cut their horses, the mare was most used: to mark the gender strongly, he says in full, θήλεες ἵ., Il. 5, 269, or ἵ. θήλειαι, Il. 11, 681, and ἄρσενες ἵ., Od. 13, 81:—the plur. ἵπποι in Hom. is *the pair of horses in the chariot*, and hence also *the chariot* itself, e. g. ἀφ' ἵππων, *from the chariot*, Il. 5, 13; so, καθ' ἵππων ἅλλεσθαι, ἐξ ἵππων βῆσαι, Il.; ἵππων ἐπιβησόμενος, in intent to mount *his chariot*, Il. 5, 46:—opp. to πεζοί, Od. 14, 267, cf. 9, 49; ἵπποι τε καὶ ἀνέρες, Il. 2, 554; λαός τε καὶ ἵπποι, 18, 153:—in all such cases heroes *in their chariots* are meant, opp. to those on foot with their shields; for horsemen or cavalry are never spoken of by Hom.: later, ἵπποι καὶ πεζοί, horse and foot.—II. ἡ ἵππος, *the horse*, Lat. *equitatus*, first in Hdt., and very freq. in Att.; always in sing., even with numerals, e. g. χιλίη ἵππος, as we say '*a thousand* horse,' etc., Hdt. 7, 41: ἵππος τρισμυρία, Aesch. Pers. 315: ἡ διακοσία ἵππος, Thuc. 1, 61.—III. *a sea-fish*, Antim. Fr. 18: but, ἵππος ποτάμιος, *the hippopotamus*, Hdt. 2, 71.—IV. *a lewd woman*, Ael.: also for *pudenda muliebria* or *virilia.*—V. *a complaint of the eyes*, such that they are always winking, Hipp. ap. Gal.—VI. in compos., it expressed *any thing large* or *coarse*, as in our *horse-chestnut*, *horselaugh*, v. ἱππόκρημνος, -μάραθρον, -σέλινον, -τυφία, -πορνος, cf. βου-. (Through the dialectic form ἴκκος we trace its identity with Sanscr. *açva*, Lat. *equus*; the Pers. *esp* also is between both; Pott Etym. Forsch. 2, 256.)

†Ἵππος, *ου, ὁ, Hippus*, a river of Colchis, a tributary of the Phasis, Strab.

Ἱπποσέλῑνον, *ου, τό*, (ἵππος, σέλινον) *horse-parsley*, a large kind, Theophr.; hence, γελᾶν ἱπποσέλινα, Pherecr. Pers. 2.

†Ἱπποσθένης, *ους, ὁ, Hipposthĕnes*, a Spartan, the first victor in the wrestling of boys, Ol. 37, Paus.—2. an envoy of Hieronymus of Syracuse, Polyb.

Ἱπποσόας, *ου, ὁ*, (ἵππος, σεύω) *driver of horses*, Pind. P. 2, 119, I. 5, 40.

Ἱπποσόος, *α, ον*, (ἵππος, σεύω)= foreg., Pind. O. 3, 47, in fem. form.

Ἱπποστᾰσία, *ας, ἡ*, App.; and

Ἱπποστάσιον, *ου, το*,=sq., Lys. ap. Poll. 9, 50.

Ἱππόστᾰσις, *εως, ἡ*, (ἵππος, ἵσταμαι) *a stable*, Polyb.: hence metaph., Ἀελίου κνεφαία ἱππόστασις, the dark *stable* of the sun, i. e. *the west*, Eur. Alc. 594; but conversely, Ἕω φαεννὰν ἡλίου θ' ἱπποστάσεις, of *the east*, Id. Phaeth. 1.

†Ἱππόστρατος, *ου, ὁ, Hippostrătus*, masc. pr. n., Apollod.; Arr.; etc.

Ἱπποσύνη, *ης, ἡ*, (ἵππος) *the art of driving and using the war-chariot*, in genl. *driving*, Il. 4, 303; also in plur., Il. 16, 776, Od. 24, 40: later, *riding*—II.=ἵππος II., *the horse* of an army, Orac. ap. Hdt. 7, 141 [ῠ]: hence

Ἱππόσῠνος, *η, ον*,=ἱππικός, Eur. Or. 1389, though Pors. seems to make ἱπποσύνα Dor. gen. from a nom. ἱπποσύνης.

Ἱππότᾰ, *ὁ*, Ep. form for ἱππότης, oft. in Il.

†Ἱπποτάδης, *ου, ὁ, son* or *descendant of Hippotes*, i. e. Aeolus, Od. 10, 2.

Ἱπποτέκτων, *ονος, ὁ*, (ἵππος, τέκτων) *the maker of the Trojan horse*, Lyc.

Ἱππότης, *ου, ὁ*, (ἵππος) *a driver* or *rider of horses, a horseman, knight*, Hdt. 7, 55, etc., and Att.; Hom. always uses Ep. form ἱππότα as epith. of heroes, esp. of Nestor:—also as adj., λεὼς ἱππότης, *the horse, horsemen*, Aesch. Theb. 80, Soph. O. C. 899.

†Ἱππότης, *ου, ὁ, Hippŏtes*, father of Aeolus, Ap. Rh. 4, 778: v. Ἱπποτάδης.—2. son of Phylas, Apollod.

Ἱππότιγρις, *ιδος, ὁ*, (ἵππος, τίγρις) *a large* kind of *tiger*, Dio C.

Ἱππότῑλος, *ου, ὁ*, (ἵππος, τιλάω) *diarrhoea of horses.*

Ἱππότις, *ιδος*, fem. of ἱππότης, Tryph.

†Ἱπποτίων, *ωνος, ὁ, Hippotion*, a Phrygian, Il. 13, 792: 14, 514.

Ἱπποτοξότης, *ου, ὁ*, (ἵππος, τοξότης) *a mounted bowman, horse-archer*, as the Persians, Hdt. 9, 49; of the Scythians, Id. 4, 46; the Getae, Thuc. 2, 96: seemingly also *a kind of light-horse* among the Greeks, v. Ar. Av. 1179.

Ἱπποτρᾰγέλᾰφος, *ου, ὁ*, (ἵππος, τράγος, ἔλαφος) *a horse-goat-stag*, a fabulous monster, Ath. 497 F.

Ἱπποτροφεῖον, *ου, τό, a place for breeding* or *keeping horses, a stable*, Strab.: from

Ἱπποτροφέω, *ῶ*, f. *-ήσω*, perf. ἱπποτετρόφηκα, Lycurg., (ἵππος, τρέφω) *to breed* or *keep horses.*—II. *to use as fodder*, ἱππ. πόαν, Diosc.

Ἱπποτροφία, *ας, ἡ*, (ἱπποτρόφος) *a breeding* or *keeping of horses*, esp. for racing, Simon. 147; ἱπποτροφίας νομίζειν, Pind. I. 2, 55, cf. Thuc. 6, 12: also for the service of the state, Heind. Plat. Lys. 205 C.

Ἱπποτροφικός, *ή, όν, of, belonging to a* ἱπποτρόφος: hence, ἡ -κή, sub. τέχνη,=ἱπποτροφία, Clem. Al.

Ἱπποτρόφιον, *ου, τό*, = ἱπποτροφεῖον.

Ἱπποτρόφος, *ον*, (ἵππος, τρέφω) *horse-feeding, abounding in horses*, Hes. Op. 505: of persons, *breeding and keeping race-horses*, Pind. I. 4, 23, Dem. 331, 18.

Ἱπποτῡφία, *ας, ἡ*, (ἵππος, τῦφος) *horse-pride*, i. e. *excessive pride* or *conceit*, Luc.

Ἱππουκρήνη, *ης, ἡ*, (ἵππος, κρήνη) *Hippocrene, the horse's well* on Helicon, sacred to the Muses, said to have sprung out where the hoof of Pegasus struck the earth, Hes. Th. 6.

Ἱππούραιον, *ου, τό*,=ἵππουρις, *a horse-tail*, Arat.

Ἱππουρεύς, *έως, ὁ*,=ἵππουρος II. 1, Hices. ap. Ath. 304 C.

Ἵππουρις, *ιδος, ἡ*, (ἵππος, οὐρά) as adj. fem., *horse-tailed, decked with a horse-tail*, freq. in Hom. (esp. Il.) as epith. of κόρυς, κυνέη and τρυφάλεια, but only in nom. and acc. ἵππουριν.—II. as subst., *a horse-tail*, Ael.: hence—2. a water-plant, *mare's-tail, equisetum*, Diosc.—3. *a complaint in the groin*, caused by constant riding, Hipp., but dub.

†Ἱππουρίς, *ίδος, ἡ, Hippūris*, now *Hermonisi*, one of the Sporades near Thera, Ap. Rh. 4, 1712.

Ἵππουρος, *ου*, (ἵππος, οὐρά) *horse-tailed.*—II. as subst. ὁ ἵππ.—1. a sea-fish, *hippurus*, Epich. p. 35.—2. *the squirrel*, elsewh. σκίουρος.—3. *a* kind of *insect with a bushy tail.*

Ἱπποφᾰές, *έος* or *έως, τό, an unknown plant*, Hipp.

Ἱππόφαιστον, *ου, τό, an unknown plant*, Diosc.

Ἱππόφεως, *ω, ὁ*, Gal.,=ἱπποφαές.

Ἱππόφλομος, *ου, ὁ, a* large kind of *mullein*, or *verbascum*, Plin.

Ἱπποφοβάς, *άδος, ἡ*, (ἵππος, φοβέω) *fear of horses*, name of a fabulous plant, Plin.

Ἱπποφορβεύς, *έως, ὁ*,=ἱπποφορβός.

Ἱπποφορβία, *ας, ἡ*,=ἱπποτροφία, Plat. Polit. 299 D.

Ἱπποφόρβιον, *ου, τό*, = ἱπποτροφεῖον, *a stable*, Eur. El. 623.—II. *a troop of horses*, Hdt. 4, 110, Xen. Hell. 4, 6, 6.

Ἱπποφορβός, *όν*, (ἵππος, φέρβω)= ἱπποτρόφος, *a horse-keeper*, Plat. Polit. 261 D: αὐλὸς ἱππ., a flute *used by* ἱπποφορβοί.

Ἱπποχάρμης, *ου, ὁ*, (ἵππος, χάρμη) =ἱππιοχάρμης, Pind.

Ἱππόω, *ῶ*, f. *-ώσω*, (ἵππος) *to make into a horse*: pass. *to have the conception* or *impression of a horse*, opp. to really seeing one, Plut. 2, 1120 D.

†Ἵππυλλος, *ου, ὁ, Hippyllus*, masc. pr. n., an Athenian, Ar. Vesp. 1301.

†Ἵππυς, *υος, ὁ, Hippys*, a historian of Rhegium; in Ath. 31 B. Ἱππίας.

†Ἱππώ, *οῦς, ἡ, Hippo*, a daughter of Oceanus, Hes. Th. 351.—2. an Amazon, Callim. Dian. 239.—3. daughter of Scedasus, Paus.

Ἱππώδης, *ες*, (ἵππος, εἶδος) *horse-like*, Xen. Eq. 1, 11.

Ἱππών, *ῶνος, ὁ, a place for horses*; and so—1. *a stable*, Xen. Eq. 4, 1.—II. *a posting-house, station*, Id. Cyr. 8, 6, 17.

†Ἵππων, *ωνος, ὁ, Hippon*, a philosopher of Melos, Arist.—2. a physician, Plut.—II. *Hippo*, a city of Africa west of Utica, Strab.—2. a city of Numidia, Ἱππὼν ὁ βασιλικός, *Hippo Regius*, near mod. *Bona*, Id.

Ἵππωνα, *ἡ, the horse-goddess*, Lat. *Epona*, Orell. Inscr. Lat. n. 1792–94, also *Equeias*; cf. Juv. 8, 157.

†Ἱππῶναξ, *ακτος, ὁ, Hippōnax*, a lyric poet, of Ephesus, a writer of iambics, Ar. Ran. 661.—Others in Plut., etc.

Ἱππωνεία, *ας, ἡ, a buying of horses*, Xen. Hipparch. 1, 12; and

Ἱππωνέω, *ῶ, to buy horses*, Xen Hipparch. 1, 14, Eq. 11, 13: from

Ἱππώνης, *ου, ὁ*, (ἵππος, ὠνέομαι) *a buyer of horses.* Hence

Ἱππωνία, *ἡ*,=ἱππωνεία.

†Ἱππωνιάτης, *ου, ὁ*, κόλπος, Lat. *Vibonensis Sinus, gulf of Hipponium*, now *di St. Eufemia*, a gulf of Bruttium, Strab. [ᾱ] From

†Ἱππώνιον, *ου, τό, Hipponium*, afterwards *Vibo Valentia*, now *Monte Leone*, a town of Bruttium, Strab.: οἱ Ἱππωνιᾶται, *the inhab. of Hipponium*, Diod. S.

†Ἱππώνιος, *α, ον, of* or *belonging to Hipponium*, Lyc.—2. *of* or *belonging to Hippon*, Ath. 654 A.

Ἵπταμαι, fut. πτήσομαι: aor. ἔπτην and ἐπτάμην, dep. mid. c. aor. 2 act., *to fly*, Att. form of πέτομαι, q. v., and freq. in Luc., and later writers, v. Lob. Phryn. 325.

Ἴπτομαι, f. ἴψομαι, dep. mid.:—*to press hard, press down, afflict, distress*, usu. in metaph. signf., μέγα ἴψαο λαὸν Ἀχαιῶν, heavily *hast thou pressed upon* them, Il. 1, 454; 16, 237: so too, τάχα ἴψεται υἷας Ἀχαιῶν, Il. 2, 193: in genl. *to hurt, harm*, like βλάπτω, Theocr. 30, 19.—Act. ἴπτω seems not to be used by any good author. (From the root ἶπος, ἰπόω, hence ἐνίπτω, ἐνιπή, q. v.)

Ἰπύα, ἡ,=σιπύα, Lob. Phryn. 301.

Ἴπωσις, εως, ἡ, (ἰπόω) *a pressing hard* or *tight*, Hipp. [ῐ]

Ἱρά, τά, Ion. and Ep. for ἱερά, Hom. [ῑ]

Ἱραί, ἱραι or ἶραι, ῶν, αἱ, v. l., Il. 18, 531, for εἶραι, v. εἴρη. [ῑ]

Ἴραξ, ᾱκος, ὁ, contr. for ἱέραξ. [ῑ]

Ἱράομαι, Ion. for ἱεράομαι. [ῑ]

†Ἴρᾰσα, ων, τά, *Irăsa*, a beautiful region of Africa, south of Cyrene, Hdt. 4, 158: acc. to Pind. also a city of the same, 9, 185.

Ἱρέα, ας, ἡ, Dor. for ἱέρεια, *a priestess*, Böckh Pind. P. 4, 5, nisi scribend. ἱρία from ἱερία. [ῑ]

Ἱρέη, ἱρείη, ἱρηΐη, ἡ, Ion. for ἱέρεια: all three in Hdt.

Ἴρερος, ὁ, v. l. for εἴρερος. [ῑ]

Ἱρεύς, ῆος, ὁ, Ion. and Ep. for ἱερεύς, Hom. [ῑ]

Ἱρεύω, Ion. and Ep. for ἱερεύω, Od. 17, 181, etc. [ῑ]

†Ἱρή, ῆς, ἡ, better Ἴρη, *Irē*, a city of Messenia, Il. 9, 150: acc. to Paus. the later Ἀβία; acc. to Strab.=Εἶρα.

Ἱρηΐη, ης, ἡ, Ion. for ἱέρεια, Hdt. 2, 53.

Ἱρήϊον, ου, τό, Ion. for ἱερεῖον.

Ἰρήν, ένος, ὁ, Ion. for εἰρήν, Hdt. 9, 85.

Ἴρηξ, ηκος, ὁ, Ion. and Ep. for ἱέραξ, Hom., and Hes. [ῑ]

Ἰρία, ἡ, v. ἱρέα.

Ἰρίνεος, έα, εον,=ἴρινος, Nic.

Ἰρῐνόμικτος, ον, (ἴρινος, μίγνυμι) *mixed with iris-oil*, Philox. ap. Ath. 490 C. [ῐρ]

Ἴρῐνος, η, ον, (ἶρις III.) *made from the iris*, μύρον, Alex. Εἰσοικ. 1. [ῑ]

†Ἶρις, ιος and ιδος, ὁ, *the Iris*, a river of Pontus emptying into the Euxine near Amisus, now *the Tokatlu*, Xen. An. 5, 6, 9: Ap. Rh. 2, 965.

Ἶρις, ιδος, ἡ, acc. Ἶριν, voc. Ἶρι:—*Iris*, the messenger of the gods among themselves, Il. 8, 398, or more freq. from gods to men, Il. 2, 786, etc.; but conversely in Il. 23, 198, she is the carrier of Achilles' wishes: she is the helper and attendant of Venus in Il. 5, 353, 368: her epithets all point to swiftness, ταχεῖα, ἀελλόπος, ποδήνεμος, πόδας ὠκέα, χρυσόπτερος: in Od. she is never named, Mercury being there the sole messenger of the gods: Hes., Th. 780, calls her daughter of Thaumas and Electra: later the attendant and messenger of Juno. (Usu. deriv. from ἐρῶ, εἴρω, *the speaker, announcer*, cf. Ἶρος: Herm. derives it from εἴρω, *sero*, as if *Sertia*.) Hence

Ἶρις, ιδος, also ιος and εως, late, ἡ: acc. ἶριν as well as ἴριδα: *the rainbow*, in Hom., as in Old Test. a sign to men (τέρας μερόπων ἀνθρώπων), Il. 11, 27; also impersonated as messenger between God and man, v. foreg.; in Il. l. c. serpents are ἴρισσιν ἐοικότες, from the play of colours in their skin.—II. any *bright-coloured circle* surrounding another body, as the iris of the eye, Gal.—III. the plant *iris, a kind of lily* with an aromatic root, from which the ἴρινον μύρον was made, Theophr.:—in this signf. some of the ancients wrote it oxyt. ἰρίς, ἰδος, Eust. 391, 33. [ῑ]

Ἰριώδης, ες, (ἶρις, εἶδος) *like the rainbow*, Arist. Meteor. [ῐρ]

Ἰρο-, Ion. and Ep. contr. for ἱερο-. [hence ῑ.]

Ἱροδρόμος, ον, ὁ, (ἱρο-, δραμεῖν) poet. for ἱεροδρ., *running in the sacred races*, Anth. [ῑ]

Ἱρόν, οῦ, τό, Ion. for ἱερόν. [ῑ]

Ἱροργίη, ης, ἡ, Ion. for ἱερουργία, Hdt. 5, 83, ubi al. ἱρουργίη.

Ἱρός, ή, όν, Ion. and Ep. for ἱερός, Hom.; and so in all compds. [ῑ]

Ἶρος, ου, ὁ, *Irus*, a name given by the suitors to the Ithacan beggar Arnaeus, Od. 18, 5 sq.; prob. from Ἶρις, *the messenger, servant*: hence later as appellat., *an Irus*, i. e. *a beggar*.—2. father of Eurytion, Ap. Rh. 1, 72.—II. in Lyc. 905, a city of Thessaly.

Ἱροφάντης, ὁ, Ion. for ἱεροφ. [ῑ]

†Ἱρπηνοί, and Ἱρπῖνοι, ῶν, οἱ, *the Hirpīni*, a people of Italy, Strab.

†Ἴῤῥα, ας, ἡ, *Irrha*, daughter of Arrhabeus, Strab.

Ἱρωστί, adv., Ion. for ἱερωστί, *in sacred fashion*, Anacr. 118.

Ἱρωσύνη, ης, ἡ, Ion. for ἱερωσύνη, *priesthood*, Hdt. 4, 161.

Ἴς or ἵς, old demonstr. pron. *he* or *she*, hence Lat. *is*, v. sub ἵ.

ἼΣ, ἡ, gen. ἰνός, acc. ἶνα, nom. pl. ἶνες, dat. ἴνεσι:—*strength, force, nerve*, Lat. *vis*, oft. in Hom., with strengthening epithets:—very freq. in periphr. like βίη, etc., esp. ἱερὴ ἲς Τηλεμάχοιο, *the strong Telemachus*, Od.; so, κρατερὴ ἲς Ὀδυσῆος, Il. 23, 720; and in twofold periphr. ἲς βίης Ἡρακληείης, Hes. Th. 332: so too, ἲς ἀνέμοιο freq. in Hom., ἲς ποταμοῖο, Il. 21, 356.—II. *the seat of strength* or *force, a sinew, muscle*, esp. of the strong sinews of the neck, and so *the neck*, Il. 17, 522, hence ἰνίον:—elsewh. Hom. uses in this signf. only plur. ἶνες, Il. 23, 191, Od. 11, 219; he also has νεῦρα, Il. 16, 316; and this became the usu. phrase.—III. in Hipp., and Arist. ἶνες are *the fibrous vessels* in the muscles, Lat. *fibrae*; also *the fibrin* in blood, dub.: in Theophr. also *the vessels* or *fibres of plants*. (Orig. it had the digamma, Ϝίς, as in Lat. *vis*, and so prob. it is akin to βίος, *vivere*: also to ἶνις, ἰσχύς.) [ῑ always.]

†Ἴς, ἡ, *Is*, a town of Babylonia, on the Euphrates, Hdt. 1, 179: near it a river of same name, a tributary of the Euphrates, famed for asphaltum.—In Lyc. also a river of Italy, 724.

Ἶσα, ἴσα, neut. plur. of ἶσος, ἴσος, q. v., used as adv., Hom.

†Ἰσαάκ, indecl. and Ἴσακος, ου, Joseph., ὁ, *Isaac*, masc. pr. n., son of Abraham. N. T.

Ἰσάγγελος, ον, (ἴσος, ἄγγελος) *like an angel*, N. T.

†Ἰσαγόρας, ου, ὁ, *Isagŏras*, an Athenian archon Ol. 68, 1: son of Tisander, a leader of the aristocrats in Athens, Hdt. 5, 66, 69, sqq.

†Ἰσάδας, α, ὁ, *Isadas*, a Spartan, Plut. Ages. 34.

Ἰσάδελφος, ον, (ἴσος, ἀδελφός) *like a brother*, Eur. Or. 1015. [ᾰ]

Ἰσάζω, f. -άσω, (ἴσος) *to make equal*, Il. 12, 435. Mid. *to make* or *hold equal* to another, c. dat., ἰσάσκετο Λητοῖ, Il. 24, 607.—II. intr. *to be equal*, Plat. Legg. 773 A. [ῑ in Hom.; ῐ Att., and in later Ep., as Nic.]

Ἰσαῖος, αία, αῖον, poet. for ἴσος, Call. Jov. 63. [ῑ]

†Ἰσαῖος, ου, ὁ, *Isaeus*, a celebrated orator at Athens, teacher of Demosthenes, Plut., etc.

Ἰσαίω, poet. for ἰσάζω, Nic. [ῑ]

Ἰσάκῐς, adv. from ἴσος, *the same number of times, as many times*, Plat. Rep. 546 C, etc. [ῐσᾰ]

Ἴσᾱμι, Dor. for ἴσημι, q. v.

Ἰσάμιλλος, ον, (ἴσος, ἅμιλλα) *equal in the race*, ἰσάμιλλα δραμεῖν τινί, Anth.: in genl. *equal*. [ᾰ]

Ἴσαν, *they went*, 3 plur. impf. Ep. of εἶμι, oft. in Hom.—II. *they knew*, 3 plur. plqpf. Ep. of οἶδα, Il. 18, 405 Od. 4, 772. [ῐ]

Ἴσανδρος, ον, (ἴσος, ἀνήρ) *like a man*.

†Ἴσανδρος, ου, ὁ, *Isandrus*, son of Bellerophon, Il. 6, 197, 203.

Ἰσάνεμος, ον, (ἴσος, ἄνεμος) *swift as the wind*, Eur. I. A. 206. [ᾰ]

†Ἰσάνθης, ους, ὁ, *Isanthes*, a Thracian king, Ath. 536 D.

†Ἰσάνωρ, ορος, ὁ, *Isānor*, a Spartan ephor, Xen. Hell. 2, 3, 10.

Ἰσάξιος, ον, (ἴσος, ἄξιος) *of equal worth*, Eccl.

†Ἴσαρ, αρος, and Ἰσάρας, ὁ, *the Isar*, now *Isère*, a tributary of the Rhone in Gallia Lugdunensis, Strab.

Ἰσάργυρος, ον, (ἴσος, ἄργυρος) *like silver, worth its weight in silver*, Aesch. Ag. 959, Achae. ap. Ath. 689 B.

Ἰσάριθμος, ον, (ἴσος, ἀριθμός) *equal in number*, τινί, Plat. Tim. 41 D. [ᾰ]

†Ἴσαρος, ου, ὁ, *the Isarus*, now *Isar*, a tributary of the Ister in Vindelicia, Strab.

Ἰσάρτητος, ον, (ἴσος, ἀρτάω) *in equipoise*, Philo.

†Ἰσαρχίδας, ου, ὁ, *Isarchidas*, a leader of the Corinthians, Thuc. 1, 29: prop. *son of Isarchus*, from

†Ἴσαρχος, ου, ὁ, *Isarchus*, father of foreg., Thuc. 1, 29.—Others in Diod. S., Ath., etc.

Ἴσασι, 3 plur. from οἶδα, Hom. [ῐσᾱ]

Ἰσάσκετο, [ῑ] Ep. for ἰσάζετο, 3 sing. impf. mid. from ἰσάζω, Il. 24, 607.

Ἰσάστερος, ον, (ἴσος, ἀστήρ) *like a star, bright as a star*, LXX.

†Ἰσασχάρ, indecl., and Ἰσαχάρης, ου, Joseph., ὁ, *Isaschar* or *Isachar*, pr. n., one of the sons of Jacob; met. *the tribe of Isaschar*, N. T.

Ἰσάτις, ιδος, ἡ, a plant producing a dark dye, *woad*, Lat. *isatis tinctoria*, Hipp. Hence

Ἰσατώδης, ες, (ἰσάτις, εἶδος) *like woad*, Hipp.

Ἰσαύδης, ες, (ἴσος, αὐδή) *speaking* or *sounding like*.

†Ἴσαυρα, ων, τά, *Isaura*, a city of Isauria, Strab.

†Ἰσαυρία, ας, ἡ, *Isauria*, a region of Asia Minor between Cilicia and Lycaonia, usu. considered a part of Pisidia, Strab.: also ἡ Ἰσαυρική, Id.: Ἰσαυρέων πόλις, in Diod. S.=Ἴσαυρα: οἱ Ἴσαυροι, *the Isaurians*.

Ἰσαυροφόνος, ον, (Ἴσαυροι, *φένω) *Isaurian-slaying*, Anth. P. 9, 656, 19.

Ἰσᾰχῶς, adv. (ἴσος) *in the same number of ways, in as many ways as*, ἰσ. τινί, Arist. Eth. N. [ῑ]

†Ἰσέας, ου, ὁ, *Iseas*, a tyrant of Cerynea, Polyb.

Ἴσειον, ου, τό, *a temple of Isis* Plut. [ῑ]

Ἴσεια, ων, τά, *a feast of Isis*, Diod [ῑ]

Ἰσεννύω, (ἴσος, ἕνος) *to be of the same age*, v. l., Hipp.

Ἰσηγορέω, ῶ, usu. in mid. -έομαι, (ἴσος, ἀγορεύω) *to speak like*, esp. *with the same freedom as* another, LXX. Hence

Ἰσηγορία, ας, ἡ, *equal freedom of speech, opinion*, etc., Hdt. 5, 78: hence at Athens in genl., like ἰσονομία, *equality*, ἰσ. καὶ ἐλευθερία, Dem. 555, 16.

Ἰσήλῐκος, η, ον,=sq., Math. Vett.

Ἰσῆλιξ, ικος, ὁ, ἡ, (ἴσος, ἧλιξ) *of the same age with*, τινί, Xen. Symp. 8 1.—II. *of the same stature or size*.

Ἰσημερία, ας, ἡ, (ἴσος, ἡμέρα) *the equinox*, ἰσ. ἐαρινή and φθινοπωρινή, Arist. H. A., μετοπωρινή, Plut. Hence

’Ισημερινός, ή, όν, *equinoctial*, πυρὸς ἰσ., wheat sown at that time, Theophr.: ὁ ἰσ. κύκλος, *the equinoctial line* or *equator*, Plut.

’Ισημέριος, ία, ιον, *lasting an equal time*, Soph. Fr. 692.

’Ισήμερος, ον, (ἴσος, ἡμέρα)=ἰσημερινός, Theophr.

Ἴσημι, *I know:* but of the pres., we only find Dor. form ἴσᾱμι in Pind., and Theocr., 2 sing. ἴσης, 3 sing. ἴσᾱτι, 1 pl. ἴσᾰμεν, Pind. N. 7, 21, part. ἴσας, Pind. P. 3, 52. For other forms which seem to belong to this, v. ἴσμεν, ἴδμεν, ἴσασι, ἴσθι, ἴσαν, v. sub *εἴδω B. [ῐ]

’Ισήρετμος, ον, (ἴσος, ἐρετμός) *with as many oars as*, ἰσ. τινι, Eur. I. A. 242.

’Ισήρης, ες, (ἴσος, ἄρω) *equally fitted:* hence in genl.=ἴσος, ἰσ. ψῆφοι, Eur. I. T. 1472.

’Ισήριθμος, ον, poet. for ἰσάριθμος, Lyc.

Ἴσθι, *know*, imperat. of οἶδα, Od., freq. Att. in elliptic form εὖ ἴσθ’ ὅτι, *be assured of it, certainly;* εὖ ἴσθι also is often found as a mere parenthesis. –II. ἴσθι, *be*, imperat. of εἰμί, Eur. Or. 1327: Hdt. 1, 118 has compd. πάρισθι.

Ἴσθμια, ων, τά, v. ’Ισθμιον III. Hence

’Ισθμιάζω, f. -άσω, *to attend the Isthmian games.*

’Ισθμιακός, ή, όν, = ’Ισθμικός, Strab.: † τὸ ἰσθμιακόν, a species of *garland* so called, Ar. ap. Ath. 677 B, Fr. 414.

’Ισθμιάς, άδος, pecul. fem. of foreg., Pind. I. 8, 5: hence αἱ ’Ισθμιάδες= τὰ Ἴσθμια, Pind. O. 13, 46: †’Ισθμιάδες σπονδαί, *Isthmian truces*, i. e. truces which continue as long as the games were celebrating, Thuc. 8, 9: ἡ ’Ισθμιάς, *an Isthmiad*, i. e. a space of three years, the interval between two successive celebrations, Apollod. —II. *Isthmias*, fem. pr. n., Dem. 1351, 16.

’Ισθμιαστής, οῦ, ὁ, (’Ισθμιάζω) *a spectator at the Isthmian games.*

’Ισθμικός, ή, όν, (’Ισθμός) *of, belonging to the Isthmus, Isthmian*, Paus.

Ἴσθμιον, ου, τό, (ἰσθμός) *any thing belonging to the neck* or *throat*, esp. *a necklace*, Od. 18, 300: also a kind of *crown* or *wreath*, cf. Ar. Fr. 414 and ἰσθμιακόν.—II. *the neck of a wine-jar:* in genl. *any narrow passage:* also *a big-bellied bottle with a long narrow neck*, Panofka in Nieb. Rhein. Mus. 2, 3, p. 451.—III. τὰ Ἴσθμια, sub. ἱερά, *the Isthmian games*, holden on the Isthmus of Corinth, Ar. Pac. 879; for the time of year when they were held, v. Arnold Thuc. 8, 9. (Strictly neut. from ἴσθμιος.)

’Ισθμιονίκης, ου, ὁ, (Ἴσθμια, νῑκάω) *a conqueror in the Isthmian games.*

†’Ισθμιόνῑκος, ου, ὁ, *Isthmionīcus*, an Athenian, Thuc. 5, 19.

Ἴσθμιος, α, ον, also ος, ον, Eur. Troad. 1098, *of* or *belonging to the Isthmus, Isthmian*, Pind. O. 13, 4, Soph., etc.: cf. ἴσθμιον.

†Ἴσθμιος, ου, ὁ, *Isthmius*, son of Temenus, Paus. 4, 3, 8: also son of Glaucus, Id.

’Ισθμοειδής, ές, (ἰσθμός, εἶδος) *like an Isthmus.*

’Ισθμόθεν, adv., *from the Isthmus*, Anth.

’Ισθμόθι, adv., *on the Isthmus*, Anth.

’Ισθμοῖ, adv., *on the Isthmus:* also, ἐν ’Ι., Simon. 67, 4, cf. Jac. A. P. p. 837.

’Ισθμός, οῦ, ὁ, *a neck, any narrow passage* or *entrance*, Plat. Tim. 69 E: hence metaph., βίου βραχὺν ἰσθμόν, Soph. Fr. 146:—2. *a neck of land* between two seas, *an isthmus*, e. g. ὁ ἰ. τῆς Χερσονήσου, Hdt. 6, 36: esp. as prop. n. *the Isthmus* of Corinth, as fem. in Pind. O. 8, 64, Hdt. 8, 40, etc. The dat. ’Ισθμῷ is used as adv., as well as ’Ισθμοῖ (i. e. ’Ισθμῶι), Thuc. 5, 18, cf. Πυθοῖ, ’Ολυμπίασι. In Dion. P. 20, also *a long narrow ridge*, with the sea only on one side. (From εἶμι, ἴθμα, as δυσμή, δυθμή from δύω.)

’Ισθμώδης, ες,=’Ισθμοειδής, Thuc. 7, 26.

Ἶσι, poet. for ἴασι, 3 plur. from εἶμι, *to go*, Theogn. 716, acc. to Brunck, but v. Buttm. Ausf. Gr. 2, p. 429.

’Ισῐᾰκός, ή, όν, *of* or *belonging to Isis*, and as subst. ὁ ’Ι., *a priest of Isis*, Diosc. [ῑ]

’Ισιάς, άδος, ἡ, fem. of foreg., Jac. A. P. p. 96. [ῑσ]

†’Ισίας, ου, ὁ, *Isias*, an ephor in Sparta, Xen. Hell. 2, 3, 10.

†’Ισίδωρος, ου, ὁ, *Isidōrus*, ὁ Χαρακηνός, a historian of Charax in Babylonia, Luc.—Others in Diog. L., etc.

’Ισίκιον, ου, τό, or ἰσῖκος, ου, ὁ, *a dish of meat minced very small*, formed from Lat. *insicium*, Jac. A. P. 11, 212. [ῑσῐ]

†’Ισιόνδα, ἡ, *Isionda*, a city of Pisidia; οἱ ’Ισιονδεῖς, *the inhab. of Isionda*, Polyb.

†Ἴσιος, ου, ὁ, *Isius*, appell. of Alexander, an Aetolian leader, Polyb.

Ἶσις, ἡ, gen. Ἴσιδος, Ion. Ἴσιος, dat. Ἴσῑ, acc. Ἶσιν, *Isis*, sister and wife of Osiris, an Aegypt. goddess, answering to the Greek Demeter (Ceres), acc. to Hdt. 2, 59, 156: by later wr. the same as Io, Apollod.· sometimes wrongly written paroxyt. Ἴσις.

Ἴσκαι, ῶν, αἱ, *fungus which grows on trees.*

†’Ισκαριώτης, ου, ὁ, *Iscariotes, Cariothensis*, i. e. *of Kerioth*, a town of Judah, N. T.

Ἴσκε, *he spake*, v. sub ἴσκω III.

Ἴσκλος, ου, ὁ,=ὕσκλος.

Ἴσκω, *to make like*, τινί τι, e. g. φωνὴν ἀλόχοις (for φωνὴν φωνῇ ἀλόχων), *she made* her voice *like* (the voice of) their wives, Od. 4, 279; ἴσκε ψεύδεα πολλὰ λέγων ἐτύμοισιν ὁμοῖα, speaking many lies *she made* them like truths, i. e. seemed to speak truth, Od. 19, 203.—II. *to make like in one's own mind*, i. e. *to hold* or *think like*, ἐμὲ σοὶ ἴσκοντες, *thinking* me *like*, i. e. taking me for, you, Il. 16, 41; so too σὲ τῷ ἴσκοντες, Il. 11, 799: absol., ἴσκεν ἕκαστος ἀνήρ, every one *raised a likeness* or *image* in his mind, i. e. *fancied, supposed*, Od. 22, 31: cf. ἴσος, and the collat. form ἐΐσκω from ἐΐσος. —III. ἴσκε, ἴσκεν,=ἔλεγεν, *he spake, said it*, Ap. Rh., Theocr., Lyc., and later poets. In Hom. this sense was once given to two of the places quoted above, Od. 19, 203: 22, 31; but the Schol. and Eust. long ago declared against this, explaining the former place by εἴκαζεν, and holding the latter to be interpolated: many modern critics have adopted these views; so that the later poets seem to have introduced this usage by a misinterpretation of the Homer. passages: Buttm. Catal. in voc., Lexil. voc. 6, would read ἴσπεν as an old impf. of εἰπεῖν.

Ἶσμα, ατος, τό, (ἵζω) *that which is set* or *established, a foundation, seat*, Lyc.

†’Ισμάνδης, ου, ὁ, *Ismandes*, the Aegyptian name of Memnon, Strab.

†’Ισμαρικός, ή, όν, *of* or *belonging to Ismarus* (II.), οἶνος, Archil. ap. Ath. 30 F.

†’Ισμαρίς, ίδος, ἡ, pecul. fem. to foreg. sub. λίμνη, *lake of Ismarus*, near Maronea, Hdt. 7, 109.

†Ἴσμαρος, ου, ὁ, *Ismărus*, son of Astacus, a Theban, Apollod.—2. =’Ιμμάραδος, q. v.—II. ἡ, a city of the Cicones in Thrace, Od. 9, 39, 198.

Ἴσμεν, 1 plur. of οἶδα, for which Hom. always uses ἴδμεν.

†’Ισμήνη, ης, ἡ, *Ismēnē*, daughter of the Asopus, wife of Argus, mother of Io, Apollod.—2. daughter of Oedipus and Jocasta, Soph. Ant.; Eur. Phoen.

†’Ισμηνία, ας, ἡ, *Ismenia*, a Theban female, Ar. Lys. 697.

†’Ισμηνίας, ου, ὁ, *Ismenias*, a celebrated flute player of Thisbe in Boeotia, Plut.; Ael. V. H.—2. a Theban, at the head of the democratic party, Xen. Hell. 3, 5, 1; 5, 2, 25.—3. in Ar. name of a slave, Ach. 861, v. ’Ισμήνιχος.—Others in Plut., Ael., etc.

†’Ισμήνιος, α, ον, *of* or *belonging to the Ismenus, Ismenian*, appell. of Apollo who had a temple by the river Ismenus, Hdt. 1, 52: 5, 59; ’Ισμήνιον, τό, a hill near Thebes with a temple of the Ismenian Apollo, Pind. P. 11, 10.

†’Ισμηνίς, ίδος, ἡ, pecul. fem. to foreg., Paus.

†’Ισμήνιχος, ου, ὁ, *Ismenichus*, a Theban, Ar. Ach. 954, and now read by Dind. in 861 instead of ’Ισμηνίας, Steph. Thes. s. v.

†’Ισμηνοδώρα, ας, ἡ, *Ismenŏdōra*, fem. pr. n., Luc.: prop. fem. from

†’Ισμηνόδωρος, ου, ὁ, (’Ισμηνός, δῶρον) *Ismenŏdōrus*, a Theban, Luc.

†’Ισμηνός, ου, ὁ, *Ismēnus*, a son of Apollo, Paus.—2. son of Aethra, Eur. Supp. 61.—3. son of Amphion and Niobe, Apollod.—4. son of the Asopus, god of the Boeotian stream Ismenus, Id.—II. *the Ismenus*, a small stream flowing near Thebes, Pind. N. 9, 53; 11, 46; Trag.

’Ισοβᾰθής, ές, (ἴσος, βάθος) *of equal depth.*

’Ισοβᾰρής, ές, (ἴσος, βάρος) *of equal weight*, Luc.

’Ισοβᾰσῐλεύς, έως, ὁ, ἡ, (ἴσος, βασιλεύς) *equal to a king*, Plut.

’Ισόβοιος, ον, (ἴσος, βοῦς) *worth an ox.*

’Ισόγαιος, ον, Att. ἰσόγεως, Theophr., (ἴσος, γῆ, γαῖα) *like the land.*

’Ισογενής, ές, (ἴσος, γένος) *equal in kind*, Eccl.

’Ισόγεως, ων, gen. ω, v. ἰσόγαιος.

’Ισογλώχῑν, ῖνος, ὁ, ἡ, (ἴσος, γλωχίν) *equiangular*, Nonn.

’Ισογονία, ας, ἡ, (ἴσος, γόνος) *equality of kind*, Plat.

’Ισόγρᾰφος or ἰσογράφος, ον, (ἴσος, γράφω) *writing like*, c. dat., ἰσ. τέττιξιν, *whose writings are as musical*, of Plato, Timon ap. Diog. L. 3, 7.

’Ισογώνιος, ον, (ἴσος, γωνία) *equiangular*, Arist. Metaph.

’Ισοδαίμων, ον, gen. ονος, (ἴσος, δαίμων) *godlike*, Aesch. Pers. 633.—II. *equal in fortune* or *happiness*, ἰσ. βασιλεῦσι, Pind. N. 4, 136.

’Ισοδαίτης, ου, ὁ, (ἴσος, δαίω) *dividing equally, giving to all alike*, epith. of Bacchus and Pluto, Plut.

’Ισόδενδρος, ον, (ἴσος, δένδρον) *like a tree*, Pind. Fr. 146.

’Ισοδίαιτος, ον, (ἴσος, δίαιτα) *living alike, on equal footing*, πρός τινα, Thuc. 1, 6. [δῐ]

†’Ισοδίκη, ης, ἡ, *Isodĭce*, fem. pr. n., Plut. Cim. 4.

’Ισόδομος, ον, (ἴσος, δέμω) *built alike*: esp. in architecture, *built in equal courses*, opp. to ψευδισόδομος, Plin., and Vitruv.

’Ισόδουλος, ον, (ἴσος, δοῦλος) *like a slave*.

’Ισοδρομέω, ῶ, *to run equally with, keep up with*, τινί, Arist. H. A.: from

’Ισοδρόμος, ον, (ἴσος, τρέχω, δέδρομα) *running equally, keeping up with*, τινί, Plat. Tim. 38 D, τινός, Arist. Mund.

’Ισοδῠνᾰμέω, ῶ, *to have equal force* or *power*, πρός τι, Polyb.: and

’Ισοδῠνᾰμία, ας, ἡ, *equal force* or *power*, Tim. Locr. 95 B.: from

’Ισοδύνᾰμος, ον, (ἴσος, δύναμις) *equal in force* or *power*, τινί. Adv. -μως. [ῡ]

’Ισοελκής, ές, (ἴσος, ἕλκω) *equal in weight*, Nic.

’Ισοεπίπεδος, (ἴσος, ἐπίπεδος) *equal in plane surface*, Iambl.

’Ισοέτηρος, ον, (ἴσος, ἔτος) *equal in years*, Nonn.

’Ισοέτης, ες,=foreg.—II. τὸ ἰσ., *an annual plant*, Plin.

’Ισοευρής, ές, (ἴσος, εὖρος) *equal in breadth*.

’Ισοζῠγέω, ῶ, *to make equal in weight*, Nic.: from

’Ισοζῠγής, ές, (ἴσος, ζυγός) *equally paired*: *evenly balanced*: in genl. *equable, equal*, Nonn.

’Ισόζῠγος, ον, and ἰσόζυξ, gen. ῠγος, ὁ, ἡ,=foreg. Nonn.

’Ισόθεος, ον, (ἴσος, θεός) *equal to the gods, godlike*, freq. in Hom. as epith. of distinguished heroes; and in Trag. esp. of kings, Pors. ap. Blomf. Aesch. Pers. 81. Hence

’Ισοθεόω, ῶ, *to make equal to the gods*, Aesop.

’Ισόθροος, ον, (ἴσος, θρόος) *sounding like*, ’Ηχώ, Nonn.

’Ισόθυμος, ον, (ἴσος, θυμός) *equal in spirit*.

’Ισοκατάληκτος, ον, (ἴσος, καταλήγω) *ending alike*, Gramm.

’Ισοκέλευθος, ον, (ἴσος, κέλευθος) *walking alike, keeping up with*, Nonn.

’Ισοκέφᾰλος, ον, (ἴσος, κεφαλή) *like-headed*, dub. l., Ibyc. 27.

’Ισοκίνδῡνος, ον, *equal in danger*.—II. *equal to the danger* or *risk, a match for it*, Thuc. 6, 34.

’Ισοκιννάμωμος, ον, (ἴσος, κιννάμωμον) *like cinnamon*, Plin. [ᾰ]

’Ισοκλεής, ές, (ἴσος, κλέος) *equal in glory*, Eccl.

’Ισόκληρος, ον, (ἴσος, κλῆρος) *equal in lot, condition* or *property*, Plut.

’Ισοκλῑνής, ές, (ἴσος, κλίνω) *inclining equally, evenly balanced*, Arist. Mund.

’Ισόκοιλος, ον, (ἴσος, κοῖλος) *equally hollow throughout*, αὐλός, Plut.

’Ισοκόρῡφος, ον, (ἴσος, κορυφή) *equally high* or *eminent*, Dion. H.

’Ισοκρᾱής, ές, (ἴσος, κεράννυμι) *equally mixed*, prob. l., Hipp.

’Ισόκραιρος, ον, (ἴσος, κραῖρα) *with equal horns*, Nonn.

’Ισοκράτεια, ας, ἡ, *equal might* or *power* [ᾰ]; and

’Ισοκρᾰτέω, ῶ, *to have equal power, be equivalent*, Sext. Emp.: from

’Ισοκρᾰτής, ές, (ἴσος, κράτος) *of equal might* or *power, possessing equal rights with* others, τινί, Hdt. 4, 26: in genl. *equal*, Arist. Probl. Adv. -τῶς.

†’Ισοκράτης, ους, ὁ, *Isocrătes*, a leader of the Corinthians, Thuc. 2, 83.—2. the celebrated orator at Athens, pupil of Gorgias, Plut., etc.: adj.

’Ισοκράτειος, ον, and ’Ισοκρατικός, ή, όν, *of* or *belonging to Isocrates*, Dion. H.

’Ισοκρᾰτία, ας, ἡ,=ἰσοκράτεια, Tim. Locr. 95 C.—II. in Hdt. 5, 92, 1,=ἰσονομία, *equality of power and rights*, opp. to τυραννίς.

’Ισόκρῑθος, ον, (ἴσος, κριθή) *equal to barley in price*, Polyb.

’Ισόκτῐτος, ον, (ἴσος, κτίζω) *made alike*.

’Ισόκυκλος, ον, (ἴσος, κύκλος) *equally round*, Philox. ap. Ath. 147 A, in loco corrupto.

’Ισοκωλία, ας, ἡ, *equality of limbs* or *parts*: from

’Ισόκωλος, ον, (ἴσος, κῶλον) *of equal limbs* or *parts*: τὸ ἰσ., *a sentence consisting of equal clauses*, Dem. Phal.

’Ισολεξία, ας, ἡ, (ἴσος, λέξις) *likeness of words*, Gramm.

’Ισολεχής, ές, (ἴσος, λέχος) *with the same bed*.

’Ισολογία, ας, ἡ, (ἴσος, λόγος)= ἰσηγορία, Polyb.

†’Ισόλοχος, ου, ὁ, *Isolŏchus*, father of Pythodorus, an Athenian, Thuc. 3, 115: Plat. Alc. 1, 119 A.

’Ισολύμπιος, ον, (ἴσος, ’Ολυμπος) *like the gods*, Philo.—II. *like the Olympic games*, Inscr.

’Ισόλῠρος, ον, (ἴσος, λύρα) *like the lyre*.

’Ισόμᾰλος, ον, (ἴσος, ὁμαλός) *equally level, nearly equal*, φάλαγξ, Xen. Ages. 2, 9, where Dind. Steph. Thes. would read ἰσόπαλος.

†’Ισόμαντος, ου, ὁ, *Isomantus*, a river of Boeotia, Plut. Lys. 29.

’Ισόμᾰχος, ον, (ἴσος, μάχομαι) *equal in the fight*, Dion. H.

†’Ισομβρες, ων, οἱ,= ’Ινσουβροι, Polyb. 7, 17, 4.

’Ισομεγέθης, ες, (ἴσος, μέγεθος) *equal in size*, Xen. Cyn. 5, 29. Adv. -θῶς.

’Ισομερής, ές,=ἰσόμοιρος, Ath.

’Ισομέτρητος, ον, (ἴσος, μετρέω) *of equal measure* or *size*, Plat. Phaedr. 235 D.

’Ισομετρία, ας, ἡ, *equality of measure*, Plut.: from

’Ισόμετρος, ον, (ἴσος, μέτρον)=ἰσομέτρητος, Ephipp. Ναυαγ. 1. Adv. -τρως.

’Ισομέτωπος, ον, (ἴσος, μέτωπον) *with an equal forehead* or *front*, Xen. Hell. 4, 5, 16.

’Ισομήκης, ες, (ἴσος, μῆκος) *equal in length* or *height*, Plat. Rep. 546 C.

’Ισομήτωρ, ορος, ὁ, ἡ, (ἴσος, μήτηρ) *like one's mother*, Theocr. 8, 14.

’Ισομοιρέω, ῶ, (ἰσόμοιρος) *to have an equal share*, Xen. Cyr. 2, 2, 17, Diog. L. 8, 26; *to go shares in* a thing *with* another, τινὸς πρός τινα, Thuc. 6, 16, cf. Isocr. 90 A.

’Ισομοιρής, ές,=ἰσόμοιρος.

’Ισομοιρία, ας, ἡ, Ion. -ίη, *a sharing equally, equal share* or *communion*, τινός, Hipp., and Thuc. 7, 75: from

’Ισόμοιρος, ον, (ἴσος, μοῖρα) *having an equal share of* a thing, πάντων, Xen. Cyr. 4, 6, 12, etc.: hence γῆς ἰσόμοιρος ἀήρ, earth's *equal partner* air, i. e. dividing space with the earth so that their whole surfaces are in contact, Soph. El. 87, cf. Hes. Th. 126: also in genl. *equal, like*: hence φάος σκότῳ ἰσόμοιρος, light *that's just like* darkness, a day of perpetual darkness, Aesch. Cho. 319. Adv. -ρως.

’Ισόμορος, ον, (ἴσος, μόρος) *of like fortune*, Il. 15, 209: in genl. *like*, Anth.

’Ισόνειρος, ον, (ἴσος, ὄνειρος) *dream-like, empty*, Aesch. Pr. 550.

’Ισόνεκυς, υος, ὁ, ἡ, (ἴσος, νέκυς) *dying by the same death*, Eur. Or. 200.

’Ισονομέομαι, as pass. *to have equal rights*, μετά τινος, Thuc. 6, 38. Hence

’Ισονομία, ας, ἡ, *an equal distribution, equilibrium*, Epicur. ap. Cic. N. D. 1, 19.—II. esp. *equality of rights*, in genl. *the equality of* a Greek democracy, Hdt. 3, 80, 142; ἰσ. ποιεῖν, to establish democracy, Id. 5, 37, cf. Thuc. 4, 78, in full, ἰσ. πολιτική, Id. 3, 82.

’Ισονομικός, ή, όν, *of, belonging to* ἰσονομία, ἰσ. ἀνήρ, *a democrat*, Plat. Rep. 561 E. Adv. -κῶς.

’Ισόνομος, ον, (ἴσος, νέμω) *equally distributed*.—II. esp. *having equal rights, free*, Scol. Gr. 10, Ilgen.

†’Ισόνομος, ου, ὁ, *Isonŏmus*, masc. pr. n., an Athenian, Andoc. 3, 17.

’Ισόπαις, παιδος, ὁ, ἡ, (ἴσος, παῖς) *like a child*, Aesch. Ag. 74.

’Ισοπάλαιστος, ον, *equal to a* παλαιστή, *a span long*, Anth. [ᾰ]

’Ισοπᾰλέω, ῶ, *to be a match for*: from

’Ισοπᾰλής, ές, (ἴσος, πάλη) *equal in the struggle, well-matched*, Hdt. 1, 82; 5, 49: hence in genl. *equal*, Parmenid. ap. Plat. Soph. 244 E, Thuc. 2, 39: ἰσ. πλήθει τισί, Id. 4, 94. Adv. -λῶς.

’Ισόπᾰλος, ον,=foreg., prob. l., Xen. Ages. 2, 9, for ἰσόμαλος.

’Ισοπᾰχής, ές, (ἴσος, πάχος) *equal in thickness*, Arist. H. A.

’Ισόπεδον, ου, τό, *level ground, a flat*, first in Il. 13, 142: strictly neut from

’Ισόπεδος, ον, (ἴσος, πέδον) *of even surface, level, flat*, τῇ ἄλλῃ γῇ, *even with it*, Hdt. 4, 201.

’Ισοπέλεθρος, ον, (ἴσος, πέλεθρον) *of the same number of* πλέθρα.

’Ισοπενθής, ές, (ἴσος, πένθος) *in equal distress*.

’Ισοπεριμέτρητος, ον, (ἴσος, περιμετρέω)=sq.

’Ισοπερίμετρος, ον, (ἴσος, περίμετρος) *of equal perimeter*, late.

’Ισόπετρος, ον, (ἴσος, πέτρα) *like a rock*.

’Ισόπηχυς, υ, (ἴσος, πῆχυς) *of the same number of cubits*, Opp.

’Ισοπλᾰτής, ές, (ἴσος, πλάτος) *equal in breadth*, Archimel. ap. Ath. 209 C: ἰσ. τῷ τείχει, Thuc. 3, 21.

’Ισόπλᾰτος, ον,=ἰσοπλατής, dub. in Ath.

’Ισοπλάτων, ωνος, ὁ, (ἴσος, Πλάτων) *another Plato*, Anth. [ᾰ]

’Ισόπλευρος, ον, (ἴσος, πλευρά) *equilateral*, Plat. Tim. 54 E.

’Ισοπληθής, ές, (ἴσος, πλῆθος) *equal in number* or *quantity*, Hipp.; c. dat., Thuc. 6, 37.

’Ισοπολῑτεία, ας, ἡ, *equality of civic rights*; esp. *a treaty between two states for a mutual participation of such rights*, v. Niebuhr Rom. H. 2, at n. 101: from

’Ισοπολίτης, ου, ὁ, (ἴσος, πολίτης) *a citizen with equal rights*: esp. *having the same rights as a Roman citizen*: hence πόλις ἰσοπολῖτις, *a city with the jus civitatis*, App. [λῑ]

’Ισοπραξία, ας, ἡ, *a faring equally, like condition*.

’Ισοπολῖτις, ιδος, ἡ, πόλις, v. ἰσοπολίτης.

’Ισόπρεσβυς, υ, (ἴσος, πρέσβυς) *like an old man*, Aesch. Ag. 78.

’Ισόπτερος, ον, (ἴσος, πτερόν) *swift as flight*.

’Ισόπτωτος, ον, (ἴσος, πτῶσις) *with like cases*, Gramm.

’Ισόπυρον, ου, τό, *a plant*, perh. a kind of *corydalis*, Sprengel Diosc. 4, 121.

’Ισοῤῥεπής, ές,=ἰσόῤῥοπος, Nic.

’Ισοῤῥοπέω, ῶ, (ἰσόῤῥοπος) *to be equally balanced, be in equipoise*, Plat. Legg. 733 D, 794 E. Hence

’Ισοῤῥόπησις, εως, ἡ,=sq.

Ἰσοῤῥοπία, ας, ἡ, *equipoise, equilibrium*, Plat. Phaed. 109 A: from

Ἰσόῤῥοπος, ον, (ἴσος, ῥοπή) *equally balanced*, Aesch. Pers. 346: ἰσ. τινί, *in equipoise with* a thing, Hipp.: so too ἰσ. τινός, Thuc. 2, 42: freq. metaph., ἰσ. ἀγών, Eur. Supp. 706; μάχη, Thuc. 1, 105: hence *equal in weight size, strength*, etc., τινί, Hdt. 5, 91: in genl. *equal*, like ἴσος. Adv. -πως, Hipp.

ἼΣΟΣ, ἴση, ἶσον, Att. usu. ἴσος, ἴση, ἴσον, Ep. also ἐΐσος: *equal to, the same as*, in appearance, size, strength or number, Hom.; also sometimes = ὅμοιος, *like*, Il. 11, 297. Construction: usu. c. dat.; yet oft. used absol., e. g. ἶσον θυμὸν ἔχειν, to have (or be of) *like* mind, Il. 13, 704; 17, 720; post-Hom. c. gen. pro dat., but this always rare, Thom. M. p. 649, Valck. Hipp. 302, Herm. Soph. Ant. 485, cf. ὅμοιος and Lat. *similis*: also post-Hom. with a conj., ἴσον ἐμοί for ἴσον ὥςπερ ἐγώ, Soph. El. 532, ἴσον ὡς..., or ἅτε..., Eur., ἴσον ὅσονπερ ὑμῖν, Ar. Eccl. 173, ἴσον or ἴσα καί..., Soph. O. T. 1187: the word is freq. repeated to denote equal relations, ἴσα πρὸς ἴσα, measure for measure, Wess. Hdt. 1, 2; so, ἴσοι πρὸς ἴσοις, Soph. Ant. 142: ἴσος ἴσῳ, strictly of wine, ἴσος οἶνος ἴσῳ ὕδατι μεμιγμένος: hence in genl. of any thing moderate, *fair, reasonable*, Interpp. ad Ar. Ach. 362: note further an elliptic mode of speaking pecul. to the Greeks, where the real object of comparison is omitted and the subject or person possessing it substituted, as οὐ μὲν σοί ποτε ἶσον ἔχω γέρας (for γέρας τῷ σῷ γέραϊ ἶσον), Il. 1, 163; κόμαι Χαρίτεσσιν ὁμοῖαι (for κόμαι κόμαις Χαρίτων ὁμοῖαι), Il. 17, 51: so too in later authors, and not rare in prose, v. Schäf. Mel. 57, 134, Dion. Comp. 170.—II. *equally divided* or distributed, ἴση μοῖρα, Il. 9, 318; also ἴση alone (sub. μοῖρα), Od. 9, 42, cf. ἐΐσος I., and ὅμοιος: τὸ ἴσον and τὰ ἴσα, *an equal share, fair measure*, e. g. τῶν ἴσων τυγχάνειν τινί, *to have an equal share with* another, Xen. Cyr. 2, 2, 20; εἰς τὸ ἴσον ἀφικέσθαι τινὶ τῇ ἱππικῇ, to be *as far* advanced in riding *as* another, Ib. 1, 4, 5; προςτυχεῖν τῶν ἴσων, to obtain *fair terms*, Soph. Phil. 552; ἴσος ἀνήρ, *an upright* man, Ib. 685, cf. Erf. O. T. 673.—2. esp. at Athens, of *the equal division of all civic rights*, hence πολιτεία ἐν τοῖς ἴσοις καὶ ὁμοίοις, an absolute democracy, Xen. Hell. 7, 1, 1: τὸ ἴσον, *equality*, Valck. Phoen. 541; also ἡ ἴση καὶ ὁμοία (sub. πολιτεία), Thuc. 4, 105; but ἡ ἴση, sub. τιμωρία, punishment *equal to the offence, adequate* punishment, Soph. O. T. 810; ἴσαι, sub. ψῆφοι, votes *equally divided*, Ar. Ran. 685.—III. of place, *even, level, flat*, Lat. *aequus*, εἰς τὸ ἴσον καταβαίνειν, of an army, Lat. *in aequum descendere*, Xen. An. 4, 6, 18; but, ἐν ἴσῳ προςιέναι, to advance *with equal step*, Ib. 1, 8, 11; εἰς τὸ ἴσον καθίστασθαί τινι, to meet any one *on fair ground*, Id. Cyr. 1, 6, 28: δι' ἴσου, at an *equal* distance.—IV. adv. ἴσως, v. sub voc.:—but there are many other adverbial forms, esp. the neut. sing. and pl. from Hom. downwds., ἶσον Κηρί, *even as* Death, Il. 3, 454; ἶσον ἐμοὶ βασίλευε, be king *like* me, Il. 9, 616; more freq. ἴσα, Il. 5, 71, Od. 1, 432, etc.; so too in Att., except that with them ἴσα in genl. means *equally*, ἴσως, *perhaps*, v. sub ἴσως also ἴσα καί..., *like as, as if*, Lat. *aeque ac*, Soph. O. T. 1187; so, ἐν ἴσῳ καὶ εἰ..., Thuc. 2, 60: κατὰ ἶσα, ἐπὶ ἶσα, Il. 11, 336; 12, 436, of an undecided battle, for which Hdt. 1, 74 says, ἐπὶ ἴσης διαφέρειν τὸν πόλεμον: also ἐξ ἴσου, Hdt. 7, 135, Soph., etc.; so too ἐξ ἴσης, Plat., ἐπ' ἴσον, Dem. — V. Att. comp. ἰσαίτερος, Thuc. 8, 89. [ῑ always in Hom., ῐ once in Hes. Op. 750, though the reading is dub., and in Theogn. 678; and so always in Pind., and usu. in Att., but ῑ Aesch. Fr. 200, unless this be dub.: ῐ in Alex. poets, and later: in *some Homer. epithets*, e. g. ἰσόθεος, the Trag. sometimes use ῑ, v. Aesch. Pers. 80, Soph. Ant. 836, Pors. Or. 9.]

†Ἶσος, ου, ὁ, *Isus*, a Trojan, son of Priam, Il. 11, 101.—II. ἡ, a small town of Boeotia near Anthedon, Strab.

Ἰσοσθένεια, ας, ἡ, *equal force*, Diog. L.: and

Ἰσοσθενέω, ῶ, f. -ήσω, *to be in equal force*, Gal.: from

Ἰσοσθενής, ές, (ἴσος, σθένος) *equal in force*, τινί, Democr., τινός, Opp. Adv. -νῶς.

Ἰσοσθενία, ας, ἡ, = ἰσοσθένεια, Clem. Al.

Ἰσοσκελής, ές, (ἴσος, σκέλος) *with equal legs*, hence, ἰσ. τρίγωνον, *with two sides equal*, Plat. Tim. 54 A; hence of numbers, *that can be divided into two equal parts, even*, (e. g. 6, = 3 + 3) opp. to σκαληνός (e. g. 7, = 4 + 3), Id. Euthyphr. 12 D. Hence

Ἰσοσκελία, ας, ἡ, *a having two sides equal*, Procl.

Ἰσόσπριος, ον, (ἴσος, ὄσπριον) *bean-like*: ὄνος ἰσ., an insect *that rolls itself up like a bean*, called also ἴουλος, Soph. Fr. 334.

Ἰσοστάδην, adv., (ἴσος, ἵστημι) *equally matched*. [ᾰ]

Ἰσοσταθμέω, ῶ, *to be equal in weight*: from

Ἰσόσταθμος, ον, (ἴσος, σταθμός) *equal in weight, evenly balanced*, Gal.

Ἰσοστάσιος, ον, (ἴσος, στάσις) = foreg., hence in genl. *equivalent, worth as much as*, τινί, Hipp. [ᾰ]

Ἰσοστᾰτέω, ῶ, = ἰσοσταθμέω, Clem. Al.

Ἰσόστοιχος, ον, (ἴσος, στοῖχος) *equal in rows*, and so = ἀντίστοιχος: also *with even, regular rows*.

Ἰσόστροφος, ον, (ἴσος, στρέφω) *equally twisted, even*, χορδή, Iambl.—II. (ἴσος, στροφή) *of equal strophes*.

Ἰσοσυλλᾰβέω, ῶ, *to have the same number of syllables*; and

Ἰσοσυλλᾰβία, ας, ἡ, *equality of syllables*; from

Ἰσοσύλλᾰβος, ον, (ἴσος, συλλαβή) *having the same number of syllables*, Plut. Adv. -βως.

Ἰσόσχημος, ον, (ἴσος, σχῆμα) *formed alike*.

Ἰσοσώματος, ον, (ἴσος, σῶμα) *of a like body*.

Ἰσοταλαντέω, ῶ, *to be of like weight*: from

Ἰσοτάλαντος, ον, (ἴσος, τάλαντον) *of like weight, equally balanced*.

Ἰσοτᾰχέω, ῶ, *to go equally swiftly with*, τινί, Philo.

Ἰσοτᾰχής, ές, (ἴσος, τάχος) *equally swift*, Polyb. Adv. -χῶς, Id.

Ἰσοτέλεια, ας, ἡ, *the condition of an* ἰσοτελής, *equality in tax and tribute*, Xen. Hell. 2, 4, 25, cf. ἰσοτελής fin.

Ἰσοτέλεστος, ον, (ἴσος, τελέω) in Soph. O. C. 1220 (e conj. Herm.) Death is called ἐπίκουρος ἰσ., man's only helper = παιάν, *that comes at last to all alike*;—v. Dind. who now joins Ἄϊδος with μοῖρα = θανάτου μοῖρα in Aesch. Pers. 917. Ellendt keeps the old reading οὐδ' ἔπι κόρος, though against the metre, v. Lex. Soph. in voc.

Ἰσοτελής, ές, (ἴσος, τέλος) *paying alike*, esp. *bearing like burthens*: at Athens the ἰσοτελεῖς were a favoured class of μέτοικοι, who enjoyed all civic rights except those of a political nature; they ranked after the πρόξενοι, and needed no προστάτης, paid no μετοίκιον, and in return for these privileges, were subject to the same burthens as the citizens, Böckh P. E. 2, 316, sq.: however they were not put on the list of citizens, nor enrolled as members of a demos or phylé; on the *general* relation of ἰσοτέλεια, v. Niebuhr Rom. Hist. 2, after n. 101.

Ἰσοτενής, ές, (ἴσος, τείνω) *equally stretched*, Anth.

Ἰσότης, ητος, ἡ, (ἴσος) *equality* of all kinds, *numerical, physical, moral*, etc., Plat.: *fairness, impartiality*, Polyb.

Ἰσοτῑμία, ας, ἡ, (ἰσότιμος) *equality of honour* or *privilege*, Luc.

†Ἰσοτῑμίδης, ου, ὁ, *Isotīmĭdes*, masc. pr. n., Andoc. 2, 10.

Ἰσότῑμος, ον, (ἴσος, τιμή) *held in equal honour: having the same privileges*, Plut. Adv. -μως.

Ἰσότοιχος, ον, (ἴσος, τοῖχος) *with equal walls*.

Ἰσότονος, ον, (ἴσος, τείνω) *equally strained* or *stretched*, Anth.—II. *with the same accent*. Adv. -νως.

Ἰσοτράπεζος, ον, (ἴσος, τράπεζα) *equal to the table*, i. e. *large enough to fill it*, κάκκαβος, Antiph. Paras. 1. [ᾰ]

Ἰσοτρῑβής, ές, (ἴσος, τρίβω) c. gen. σελμάτων ἰσοτριβής (e conj. Pauw. pro ἱστοτρ.) *pressing* the benches, *sleeping* on them *like others*.

Ἰσότῠπος, ον, (ἴσος, τύπος) *shaped alike*.

Ἰσοτύραννος, ον, (ἴσος, τύραννος) *like a despotism, absolute*, Arist. Pol. [ῠ]

Ἰσουργέω, ῶ, *to do like things*; from

Ἰσουργός, όν, (ἴσος, *ἔργω) *doing like things*.

Ἰσοϋψής, ές, (ἴσος, ὕψος) *equally high*, τινί, *with*, Polyb. 8, 6, 4.

Ἰσοφᾰνής, ές, (ἴσος, φαίνομαι) *appearing like*, Nonn.

Ἰσοφᾰρίζω, (ἴσος, φέρω, and so for ἰσοφερίζω) *to make one's self equal, to match one's self with, vie with*, τινί, Il. 6, 101; also c. acc. rei, ἰσ. τινί ἔργα, *to vie with* one in accomplishments, Il. 9, 390: hence in genl. *to be equal to*, τινί, Il. 21, 194, Hes. Op. 488.—II. trans. *to make equal*, Nic.; cf. ἀντιφερίζω.

Ἰσόφθογγος, ον, (ἴσος, φθόγγος) *sounding equally*.

Ἰσοφόρος, ον, (ἴσος, φέρω) *bearing* or *drawing equal weights, equal in strength*, βόες ἰσοφόροι, Od. 18, 373; οἶνος ἰσ., wine *that will bear mixing, strong* wine.

Ἰσοφῠής, ές, (ἴσος, φυή) *of the same nature* or *substance*, Arist. H. A. Adv. -ῶς.

Ἰσοχειλής, ές, (ἴσος, χεῖλος) *level with the tip, edge* or *brim*, hence, τοῖς κρατῆρσι κριθαὶ ἰσοχειλεῖς, malt *up to the brim* of the vessels, Xen. An. 4, 5, 26.

Ἰσόχειλος, ον, = foreg.

Ἰσόχνοος, ον, (ἴσος, χνόος) *equally woolly with*, τινί, Anth.

Ἰσόχορδος, ον, (ἴσος, χορδή) *with like* or *the same strings*.

Ἰσοχρονέω, ῶ, *to be as old as*, τινί, Luc.—II. in Gramm., *to have the same number of times*; and

Ἰσοχρόνιος, ον, = sq., Theoph. Adv. -ίως: from

Ἰσόχρονος, ον, (ἴσος, χρόνος) *equal in age* or *time*, Theophr.—II. in Gramm., *consisting of the same number of times*

ἰσόχροος, ον, contr. -χρους, ουν, (ἴσος, χρόα) *like-coloured.*

'Ισόχρῡσος, ον, (ἴσος, χρυσός) *like gold, worth its weight in gold*, Archipp. Incert. 8.

'Ισοψηφία, ας, ἡ, *equality of votes*, Dion. H.—II. *equal right to vote, equal franchise*, Plut.: from

'Ισόψηφος, ον, (ἴσος, ψῆφος) *having an equal number of votes, about whom the votes are divided*, Aesch. Eum. 741; also δίκη ἰσ., Ib. 795.—II. *having an equal vote with* others, *equal in authority*, Thuc. 3, 79, Plat. Legg. 692 A: hence of whole states, *equal in franchise*, and in genl. *free, independent*, πόλις ἰσ., Eur. Supp. 353.—III. ἰσόψηφα, *verba vel carmina, quorum litterae ratione valoris numeralis unum efficiunt eundemque numerum.*

'Ισοψυχία, ας, ἡ, *equanimity*: from

'Ισόψῠχος, ον, (ἴσος, ψυχή) *of equal spirit* or *soul*: hence κράτος ἰσ., Aesch. Ag. 1470. Adv. -χως.

'Ισόω, ῶ, f. -ώσω, (ἴσος) *to make equal*, τινί τι, hence in Soph. El. 686, ἰσ. τῇ φύσει τὰ τέρματα, to have made the winning-post *even with* the starting-post, i. e. to have run the whole course. Mid. ὄνυχας χεῖράς τε ἰσώσαντο, they made their nails and hands *alike*, i. e. used them in like manner, Hes. Sc. 263. Pass. *to be, become like* or *equal to*, τινὶ ἐν ἄλγεσι, Od. 7, 212, though in mid. form ἰσώσαιντο. [ῑ Ep.]

†'Ισπαλις, ιος, ἡ, *Hispalis*, a city of Hispania Baetica, now *Seville*, Strab.

†'Ισπανία, ας, ἡ, *Hispania*, the modern Spain and Portugal, Strab., usu. 'Ιβηρια.

†'Ισραήλ, indecl.; 'Ισράηλος, ου, Joseph., ὁ, *Israël*, a name given to the patriarch Jacob, LXX.—2. met. *the house, descendants of Israel, the Israelites*, N. T. Hence

†'Ισραηλίτης, ου, ὁ, *an Israelite*, N. T.: in pl. οἱ 'Ισραηλῖται, ῶν, *the Israelites*, LXX.

'Ισσα, an exclamation of spiteful triumph over another's distress, Plat. (Com.) Lai. 4, cf. Mein. Menand. p. 563. (Prob. onomatop., cf. σίττα.)

†'Ισσα, ης, ἡ, *Issa*, ancient name of the island Lesbos, Strab., cf. Lyc. 219.—2. an island of the Adriatic on the Illyrian coast near Pharia, now *Lissa*, Ap. Rh. 4, 565. Hence

†'Ισσαῖος, and 'Ισσιος, ον, *of* or *belonging to Issa* (2), *Issian*, Polyb.; Strab.

†'Ισσηδόνες, ων, οἱ, *the Issĕdŏnes*, a people of Asia, north of the Araxes, opposite the Massagetae, Hdt. 1, 201; 4, 26: from

†'Ισσηδών, όνος, ἡ, *Issĕdon*, a city of Asiatic Scythia; also, a city of Serica, Ptol.

†'Ισσικός, ή, όν, *of Issus*; esp. ὁ 'Ισσ. κόλπος, ἡ 'Ισσικὴ θάλαττα, and τὸ 'Ισσ. πέλαγος, *the gulf of Issus*, Strab.: now *gulf of Iskenderoon*. From

†'Ισσός, οῦ, ἡ, *Issus*, a city of Cilicia on the sea, near the mouth of the Pyramus, Strab.; Arr. An. 2, 7, 1: also in pl. οἱ 'Ισσοί, ῶν, Xen. An. 1, 2, 24.

†'Ισσώριον, ου, τό, *Issorium*, a mountain of Laconia, Plut. Ages. 32: from it Diana was named 'Ισσωρία, Paus.

†'Ιστάνης, ὁ, *Histanes*, son of Oxyartes, v. l. 'Ιτάκης, Arr. An. 7, 6, 4.

'Ιστάνω, a rare collat. form of ἵστημι, only used by later writers.

'Ιστάριον, ου, τό, dim. from ἱστός, Menand. p. 54.

'Ιστάω, rare collat. form of ἵστημι, in 3 sing. ἱστᾷ, Hdt. 4, 103.

'Ιστε, 2 plur. from οἶδα.

'Ιστέος, α, ον, verb. adj. of οἶδα, *to be known*, Ath. 699 E.—2. ἰστέον, *one must know* or *see*, Plat. Symp. 217 C.

'Ιστεών, ῶνος, ὁ, = ἱστών.

'Ιστημι (lengthd. and redupl. from root ΣΤΑ–, which appears in the deriv. tenses, etc., v. sub fin.): impf. ἵστην, 3 sing. Ep. ἵστασκε, Od. 19, 574: fut. στήσω: aor. 1 ἔστησα with 3 plur. Ep. ἔστᾰσαν for ἔστησαν, like ἔπρεσε for ἔπρησε, Il. 12, 55, 56, etc., (to be carefully distinguished from 3 plur. plqpf. ἕστασαν): perf. ἕστηκα: plqpf. ἑστήκειν and Att. sometimes with strengthd. augm. εἱστήκειν: from Hom. downwds. the syncop. dual and plur. forms of perf. are very freq., ἕστᾰτον, ἕστᾰμεν, ἕστᾰτε, or in Il. 4, 243, 246, ἕστητε, ἑστᾶσι, subj. ἑστῶ, opt. ἑσταίην, imperat. ἕστᾰθι, inf. ἑστάναι, for which Hom. has Ep. forms ἑστάμεν and ἑστάμεναι [ᾰ], part. ἑστώς, ἑστῶσα, ἑστώς, though the neut. ἑστός is prob. the better form, as is silently acknowledged by Herm. Soph. O. T. 632, and Bekk. has adopted it in Plat., cf. Dind. Ar. Eq. 564, but ἑστώς is defended by Alb. Hesych. 1, p. 503 (v. also τεθνεώς), gen. ἑστῶτος, Ion. ἑστεώς, ῶτος, of which Hom. does not use nom., but gen. ἑστᾰότος, acc. ἑστᾰότα, nom. plur. ἑστᾰότες, as if from ἑσταώς: so also in plqpf. dual ἕστᾰτον, ἑστάτην, plur. ἕστᾰμεν, ἕστᾰτε, ἕστᾰσαν, v. Spitzn. Excurs. V. ad Il.: aor. 2 ἔστην with Ep. collat. form στάσκον, ες, ε, Il. 3, 217, with 3 pl. ἔστησαν, or more freq. in Hom. ἔσταν, στάν [ᾰ]: of subj. στῶ he has 2 and 3 sing. στήῃς, στήῃ for στῇς, στῇ, also 1 pl. στέωμεν (as dissyll.) and στείομεν for στῶμεν: lastly inf. στήμεναι for στῆναι.—Pass. ἵστᾰμαι, impf. ἱστάμην: fut. στᾰθήσομαι: aor. ἐστάθην [ᾰ]: perf. ἕστᾰμαι: plqpf. ἑστάμην: fut. mid. στήσομαι: aor. 1 ἐστησάμην: fut. 3 ἑστήξω in older Att., and ἑστήξομαι in later, Elmsl. Ach. 597, cf. τεθνήξω, τεθνήξομαι from θνήσκω: fut. and aor. 1 mid. are as early as Hom.; fut. 3 is later: no aor. 2 ἐστάμην ever occurs: στεῦμαι, q. v., is a defect. Ep. collat. form: adj. verb. στᾰτός.

The tenses of ἵστημι are divided into trans. and intrans.—A. transit. *to make to stand, set, place*, in pres., impf., fut. and aor. 1 of act., with aor. 1 of mid.—B. intrans. *to stand*, in aor. 2, perf., and plqpf. of act. ἕστηκα and ἑστήκειν with pres. and impf. signf., pres. and impf. pass. c. fut. mid., and later c. fut. 3, also aor. ἐστάθην first in Sapph. 56. But the pres., impf., and fut. mid. have both intr. signf. *to set one's self*, and trans. *to set.*

A. transit. *to make to stand, set*, Hom.; *to set* men *in order* or *array*, Il. 2, 525; 4, 298, etc.—II. *to make to stand still, stop, check, arrest* in its course, in Hom. esp. νέας, ἵππους, ἡμιόνους, λαόν; so too, μύλην, *to stop* the mill, Od. 20, 111: sometimes Hom. omits acc. νέας, ἵππους, etc., e. g. Od. 7, 4; 19, 188, where στῆσαι seemingly takes intr. signf. of στῆναι, *to stand still, stop*, whence even Damm Lex. p. 2246 wrongly concluded that aor. 1 was sometimes intr.; cf. ἐλαύνω I. 2: later in genl. *to make fast, fix*, e. g., ἱστάναι τὰ ὄμματα.—III. *to set up, set upright*, ἔγχος, Il. 15, 126; ἱστ. ἔγχος πρὸς κίονα, *to lean* it *up* against the pillar, Od. 1, 127: *to set up, raise*, in Hom. usu., ἱστ. ἱστόν, *to set up* the loom for weaving, but also *to raise* the mast in a ship, in the former case usu. in aor. 1 mid., of the mast in aor. 1 act. and mid.; ὀρθὸν οὖς ἱστάναι, *to prick up* the ear, Soph. El. 27: κρητῆρας στήσασθαι, *to set up* bowls, as a sign of feasting, Od. 2, 431; τινί, in honour of some one, Il. 6, 528: later, esp. in aor. 1 mid., *to raise* buildings, statues, trophies, etc., ἱστ. ἀνδριάντα, Hdt. 2, 110, τροπαῖον, Soph. Tr. 1102, μνημεῖον, Ar. Eq. 269, etc.; hence in Att., ἱστάναι τινὰ χαλκοῦν, *to set up* a person in brass, raise a brazen statue to him, Dem. 493, 17; and so in aor. 2, λίθινος ἔστη, *he had* a marble statue of him *set up*, Hdt. 2, 141.—2. *to raise, rouse, stir up*, κονίης ὁμίχλην, Il. 13, 336; κῦμα, 21, 313, νεφέλας, Od. 12, 405; metaph., ἱστ. φυλόπιδα, *to begin* the fray, Od. 11, 314, like intr. φύλοπις ἕστηκε, the fray *begins*, Il. 18, 172: also in aor. mid., στήσασθαι μάχην, Od. 9, 54, πολέμους, Hdt. 7, 9, 2: so too, ἱστάναι βοήν, Aesch. Cho. 885, κραυγήν, Eur. Or. 1529: also of passions and states of mind, ἔριν στῆσαι, *to raise, begin* a quarrel, Od. 16, 292; so too μῆνιν, ἐλπίδας στῆσαι, etc., Erf. O. T. 692.—3. *to set up, appoint*, τινὰ βασιλέα, Hdt. 1, 97: and so freq. ἱστάναι χορούς, παννυχίδας, *to establish, institute* them, Id. 3, 48, so στήσασθαι νόμους, Id. 2, 35.—IV. *to place in the balance, weigh*, Il. 19, 247; 22, 350; τι πρός τι, to weigh one thing against another, Hdt. 2, 65.

B. in intrans. tenses, *to stand, be set* or *placed*, freq. in Hom., e. g. of men standing in opposite ranks, ἀντίοι or ἐναντίοι ἔσταν, Il.: proverb. of critical circumstances, ἐπὶ ξυροῦ ἵσταται ἀκμῆς, Il. 10, 173: oft. merely a stronger form of εἶναι, *to be there, to be, exist*, as Od. 7, 89; so too ἑστάτω for ἔστω, Soph. Aj. 1084: Att. also c. adv., *to be in a* certain *state* or *condition*, ἵνα ξυμφορᾶς or χρείας ἕσταμεν, in what case or need *we are*, Soph. Tr. 1145, O. T. 1442; later also, ἀδίκως, ὀρθῶς, εὐλαβῶς ἵστασθαι, *to behave* wrongly, etc., Polyb.—2. *to set one's self towards, go to*, c. acc. loci, πέτραν, Eur. Supp. 987: so, στῆναι ἐς..., Hdt. 9, 21.—3. *to lie, be situated*, κατὰ βορέαν, Thuc. 6, 104.—II. *to stand still, stop, halt*, Il. 11, 348, Od. 6, 211; esp. freq. in aor. 1 mid.; also *to remain fast, be fixed*, δοῦρα ἐν γαίῃ. Il. 11, 574; also, ὀφθαλμοὶ ἕστασαν, Od. 19, 211: in genl. *to stop, cease, be still*, Il. 5, 485; c. part., οὐ στήσεται ἀδικῶν (Dem.) 134, 4: metaph. in part., ἑστηκώς, *fixed, firm, constant* Polyb.—III. *to be set up* or *upright*. *stand up, rise up*, ἵστανται κρημνοί, Il. 12, 55; ὀρθαὶ τρίχες, Il. 24, 359: also, ἵσταται κονίη, Il. 2, 151, κῦμα, 21, 240; of a horse, ἵστασθαι ὀρθός, to rear up, Hdt. 5, 111.—2. in genl., *to arise, begin*, νεῖκος, φύλοπις ἵσταται, Il. 13, 333; 18, 171, cf. A. III: esp. in marking time, ἔαρος νέον ἱσταμένοιο, as spring *was* just *beginning*, Od. 19, 519; ἕβδομος ἑστήκει μείς, the seventh month *began*, Il. 19, 117; and, τοῦ μὲν φθίνοντος μηνός, τοῦ δ' ἱσταμένοιο, as one month ends and the next *begins*, Od. 14, 162, cf. Hes. Op. 778, where, as in Hom., the month is plainly divided into *two* parts μὴν ἱστάμενος and φθίνων: but in Att. calendar it fell into *three* decads, μὴν ἱστάμενος, μεσῶν and φθίνων, first in Hdt. 6, 57, 106.—3. *to be appointed*, ἵππαρχος σταθείς, Hdt. 7, 105; στῆναι ἐς ἀρχήν, Id. 3, 80. The root *sta-* becomes trans. in the pres.

by redupl., like *si-sto* in Lat.: cf. Sanscr. *ti shtâmi* from *stâ*, Pott Et. Forsch. 2, p. 691.)

†Ἱστιαία, Ἱστιαεῖς, Ἱστιαῖοι, Ἱστιαιῆτις, and Ἱστιαιῶτις, Ion. for Ἑστιαία, etc.

†Ἱστιαία, ας, ἡ, *Histiaea*, an Attic deme of the tribe Aegeïs; οἱ Ἱστιαιεῖς, *the inhab. of Histiaea*, Strab. Hence

†Ἱστιαιόθεν, *from Histiaea*, Dem.

†Ἱστιαῖος, ου, ὁ, *Histiaeus*, son of Lysagoras, tyrant of Miletus, Hdt. 4, 137; 6, 30.—2. son of Tymnes, tyrant of Termerus in Caria, Hdt. 5, 37.—Others in Hdt. 8, 85; Luc., etc.

Ἱστιάτωρ, ορος, ὁ, strictly Ion. for ἑστιάτωρ, at Ephesus *the chief offerer*, Lat. *epulo, rex sacrorum.* [ᾱ]

Ἱστίη, ης, ἡ, Ion. for ἑστία, q. v., Od.; sometimes also written ἱστίη.—II. Ἱστίη, ἡ, Ion. for Ἑστία, Hes.

Ἱστιητήριον, and in Hdt. 4, 35, ἱστιητόριον, ου, τό, Ion. for ἑστιατ.

Ἱστιοδρομέω, ῶ, (ἱστίον, δραμεῖν) *to run under full sail*, Hipp.

Ἱστίον, ου, τό, dim. from ἱστός in form only: *any web, cloth*, or *sheet*, in Hom. *a sail*, Il. 1, 481: he usu. has the plur. τὰ ἱστία, *the sails* of a ship with verbs πεταννύναι, ἀναπεταννύναι, ἐντίθεσθαι, ἀνερύειν, to spread or hoist *sail*, also ἕλκειν, Od. 2, 426; and στέλλειν, μηρύεσθαι, καθελεῖν, to lower or furl *sail*: this signf. prevailed also in Att., ἄκροισι χρῆσθαι ἱστίοις, to keep *the sails* reefed, Ar. Ran. 1000. [τῐ] Hence

Ἱστιοποιέω, ῶ, *to furnish with sails*, ναῦν, Strab.

Ἱστιοῤῥάφος, ον, (ἱστίον, ῥάπτω) *sail-patching*, hence metaph. *a meddling, tricky, cheating fellow*, Ar. Thesm. 935. [ᾰ]

Ἱστιοφόρος, ον, (ἱστίον, φέρω) *carrying sails*, ναῦς, Anth.

Ἱστοβοεύς, έως Ion. ῆος, ὁ, (ἱστός, βοεύς) *the plough tree* or *pole*, Hes. Op. 433. Proverb., ἱστοβοῆϊ γέροντι νέαν ποτίβαλλε κορώνην, he put a new tip on the old plough, of an old man marrying a young wife.

Ἱστοβόη, ης, ἡ,=foreg., dub. in Anth.

Ἱστοδόκη, ης, ἡ, (ἱστός, δέχομαι) *the mast-hold*, a piece of wood standing up from the stern, on which the mast rested when let down, Il. 1, 434, ubi v. Schol.

Ἱστοθήκη, ης, ἡ, (ἱστός, τίθημι)=foreg.

†Ἱστοί, ῶν, οἱ, *Histi*, a harbour in the island of Icaria, Strab.

Ἱστοκεραία, ας, ἡ, *a sail-yard*, Orph.

Ἱστοπέδη, ης, ἡ, *a piece of wood* set in the keel *to which the mast was bound*, or *a hole* in the keel *for fixing the mast in*, Od. 12, 51, 162.

Ἱστοπονία, ας, ἡ, *weaving*, Clem. Al.: from

Ἱστοπόνος, ον, (ἱστός, πονέω) *working at the loom, weaving*, Anth.

Ἱστόπους, ποδος, ὁ, esp. in plur., ἱστόποδες,=κελέοντες, *the long beams of the loom*, between which the web was stretched, Anth.

Ἱστορέω, ῶ, f. -ήσω, (ἵστωρ) *to learn* or *know by inquiry*, and so in genl. *to know*, Aesch. Eum. 455: *to ask, inquire of, question*, freq. in Hdt., who in 1, 24, uses mid. ἱστορέεσθαι for act.: c. acc. pers., *to ask, inquire of* a person, Hdt. 2, 19; but also, ἱστ. τι, *to inquire about* something; Ib. 2, 113; hence *to examine, survey*, Strab.—II. *to give a written account of what one has learnt, to relate as fact*, opp. to πλάττειν, Plut.—III. *to vouch, give one's word for the truth of* a thing, c. dat. Hence

Ἱστόρημα, ατος, τό, *that which is known by inquiry, a subject for inquiry, question*, Anacreont.—II. *a narrative*, Dion. H.

Ἱστορία, ας, ἡ, *a learning* or *knowing by inquiry*, hence *the knowledge so obtained, information*, Hdt. 1, 1: *an inquiry, examination*, Hdt.; ἱστ. περί τινος, Plat. Phaed. 96 A; whence also Arist. named his treatise on animals, ἱστ. περὶ τὰ ζῷα.—II. *a setting forth of one's inquiries* or *knowledge, a written account of them, a narrative, history*, Polyb.; strictly, acc. to Verr. Flaccus, *an account of things seen by one's self*, Lat. *rerum cognitio praesentium.* Hence

Ἱστορικός, ή, όν, *belonging to knowledge* or *inquiry*, Plat. Soph. 267 E.—II. *belonging to history, historical*, Plut.: ὁ ἱστ., as subst., *a historian*, Plut. Adv. -κῶς, Arist. Gen. An.

Ἱστοριογραφέω, ῶ, *to write history*, Dion. H.

Ἱστοριογραφικός, ή, όν,=ἱστορικός II.: from

Ἱστοριογράφος, ου, ὁ, (ἱστορία, γράφω) *a writer of history, historian*, Polyb. [ᾰ]

Ἱστόριον, ου, τό, (ἵστωρ) *a fact learnt by inquiry*: hence *a positive fact, authentic proof*, Hipp.

Ἱστοριοσυγγρᾰφεύς, έως, ὁ,=ἱστοριογράφος, Luc.

Ἱστορίς, ίδος, ἡ,=ἱστορία II., Paus.

†Ἱστορίς, ίδος, ἡ, *Histŏris*, daughter of Tiresias, Paus.

Ἱστός, οῦ, ὁ, (ἵστημι) *a ship's mast*, ἱστὸν στῆσαι, στήσασθαι, ἐντίθεσθαι, *to set up the mast*, Hom.: in genl. *a rod* or *pole*, ἱστὸς χάλκεος, Hdt. 8, 122.—II. *the bar* or *beam* of the loom, which *stood upright*, instead of lying horizontal as in our looms: and so in genl. *the loom*, Hom., mostly in Od.; hence ἱστὸν στήσασθαι, *to set up the beam*, and so *begin a web*, Hes. Op. 777; ἱστὸν ἐποίχεσθαι, *to go about the beam*, and so *to weave*, Il. 1, 31: later, when the horizontal loom was come in, this kind was called ἱστὸς ὄρθιος: the vertical loom is still used in India for tapestry, as also at the Gobelins manufactory. Hence—2. *the warp that was fixed to the beam*; and so *the web*, oft. in Hom., esp. in Od., usu. in phrase, ἱστὸν ὑφαίνειν, so too Il. 3, 125: Theocr. also has ἱστὸν καθελεῖν, to take down *the web* when finished: ἱστὸς ἀρχόμενος, *the web* bēgun: in Polyb., ἱστὸς πρὸς ἐκτομὴν ὤν *the whole web* or *piece* ready for cutting out. Hence στήμων, the warp: for the several parts v. sub μίτος, καῖρος, κανών, ἀντίον, ἄγνυθες.—3. *a spider's web*, Bacchyl. Fr. 12.—4. *a honey-comb*, Arist. H. A.—III. *the shin-bone, leg*, Opp. Hence

Ἱστότονος, ον, (ἱστός, τείνω) *stretched on the web-beam*, πηνίσματα, Ar. Ran. 1315.

Ἱστουργεῖον, ου, τό,=ἱστών: from

Ἱστουργέω, ῶ, f. -ήσω, *to work at the loom, weave*, Soph. O. C. 340. Hence

Ἱστουργία, ας, ἡ, *weaving*, Plat. Symp. 197 A; and

Ἱστουργικός, ή, όν, *of, belonging to weaving*: ἡ ἱστ. (sub. τέχνη)=foreg. Adv. -κῶς: from

Ἱστουργός, όν, (ἱστός, *ἔργω) *working at the loom*: as subst., ὁ or ἡ ἱστ., *a weaver*, Joseph.

†Ἰστρία, ας, ἡ, *Istria*, a country lying on the Adriatic, west of Liburnia and Illyria, Strab.: οἱ Ἴστροι and Ἴστριοι, *the inhab. of Istria*, Id.

†Ἴστριος, α, ον, *of* or *belonging to the Ister*; ἡ Ἰστρία γαῖα, the country around the Ister, Pind. O. 3, 46. From

†Ἴστρος, ου, ὁ, *the Ister, Danube*, in Germ. *Donau* (the name *Ister* applied by the Romans only to the eastern part from the junction of Savus to the mouth), one of the largest rivers of Europe, falls into the Euxine, Hes. Th. 339; Hdt. 2, 23, Pind. O. 3, 25.—2. ἡ, *Istrus*, also Ἰστρία, a city of Lower Moesia at the mouth of the Danube, Hdt. 2, 33; in Strab. also Ἰστρόπολις.—II. son of Aegyptus, Apollod.—2. a historian of Cyrene, pupil of Callimachus, Plut.; Ath.

Ἴστω, 3 sing. imperat. of οἶδα, Hom., esp. in protestations; cf. ἴττω.

Ἱστών, ῶνος, ὁ, (ἱστός) a weaver's room, Lat. *textrina*, Varro; also ἱστεών.

†Ἰστώνη, ης, ἡ, *Istōne*, a mountain in the island of Corcyra, Thuc. 3, 85; 4, 46.

Ἴστωρ, or ἵστωρ as in Hes. Op. 790, ορος, ὁ, ἡ, (εἰδέναι) *knowing, acquainted with, skilled in*, c. gen., ᾠδῆς, H. Hom. 32, 2: as subst., *one who knows law and right, a judge*, Il. 18, 501; 23, 486; *a witness*, Aristid.—II.=ἱστορικός II., Clem. Al.

†Ἰσχαγόρας, α, ὁ, *Ischagŏras*, a commander of the Lacedaemonians, Thuc. 4, 132; 5, 19.

Ἰσχάδιον, ου, τό, dim. from ἰσχάς, Ar. Plut. 798. [ᾰ]

Ἰσχᾰδοκάρῠον, ου, τό, (ἰσχάς, κάρυον) *a mixture of figs and almonds*, Aristid., who also has it in plur [ᾰ]

Ἰσχᾰδοπώλης, ου, ὁ, (ἰσχάς, πωλέω) *a dealer in figs*, Pherecr. Agath. 3.

Ἰσχᾰδόπωλις, ιδος, fem. from foreg., Ar. Lys. 564.

Ἰσχαδοφάγος, ον, *eating figs.*

Ἰσχᾰδώνης, ου, ὁ, (ἰσχάς, ὠνέομαι) *a buyer of figs*, Pherecr. Agath. 4.

Ἴσχαιμος, ον, (ἴσχω, αἷμα) *quenching blood*: τὸ ἴσχ., *a styptic*, Luc.

Ἰσχαίνω, poet. for ἰσχάνω, ἴσχω, *to check, refrain, assuage*, Eur. Or. 292, acc. to Pors. softened for ἰσχναίνω, as if *to reduce* a swelling by emollients, cf. Aesch. Pr. 380.

Ἰσχᾰλέος, α, ον, poet. for ἰσχνός, *dry, dried*, κρόμυον, Od. 19, 233.

Ἰσχᾰνάω, Ep. lengthd. collat. form from ἴσχω, *to hold, hold back, check, hinder*, Il. 5, 89, Od. 15, 346. Pass. *to hold back, check one's self*, Il. 12, 38: hence *to loiter, tarry*, Il. 19, 234, Od. 7, 161.—II. intrans. *to hold on by, cling to* a thing, and so *to long after, desire eagerly*, c. gen., ἰσχανάαν δρόμου, φιλότητος, Il. 23, 300, Od. 8, 288; also c. inf., μυῖα ἰσχανάᾳ δακέειν, Il. 17. 572, cf. ἔχομαι and ἀντέχομαι. (The glosses of Hesych. recognise a form ἰχανάω.)

†Ἴσχανδρος, ου, ὁ, *Ischandrus*, a player at Athens, Dem. 344, 7.

Ἰσχάνω, poet.=ἰσχανάω, *to check, hinder*, Il. 14, 387; 17, 747, Od. 19, 42; c. gen. *to keep back from* a thing. Hes. Op. 493. [ᾰ]

Ἰσχάς άδος, ἡ, (ἰσχνός) *a dried fig*, Ar. Eq. 755.—2. the plant *spurge* so called from the shape of its root, Theophr.—II. (ἴσχω) *that which holds, an anchor*, Soph. Fr. 699.

†Ἰσχάς, άδος, ἡ, *Ischas*, fem. pr. n., Ath. 587 E.

†Ἰσχένοος, ου, ὁ, *Ischenŏus*, father of Pytheas, Hdt. 7, 181.

†Ἰσχέπολις, ιδος, ὁ, *Ischepŏlis*, son of Alcathous, Paus.

Ἰσχιᾰδικός, ή, όν, (ἰσχίον) *subject to pains in the loins*, ἰσχ. φθίσις, Hipp.

—II. *good for such pains*, *φύλλα*, Diosc.

Ἰσχιάζω, (*ἰσχίον*) *to stretch the legs far apart, stride*, and in genl. *to part*, Gal., in Pass.

Ἰσχιᾰκός, *ή, όν,=ἰσχιαδικός*, Theophr.

Ἰσχιάς, *άδος, ἡ*, sub. *νόσος*, *pain in the loins*, Hipp.—II. *a* kind of *thorn*, Gal.: from

Ἰσχίον, *ου, τό*, strictly *the κοτύλη* or *socket in which the thigh-joint* (*μηρός*) *turns, the hip-joint*, Il. 5, 305.—II. usu. *the hips* or *loins*, esp. the upper part, Il. 11, 339, Od. 17, 234; also freq. in plur., as Il. 8, 340, Hdt. 6, 75. (Prob. from *ἰσχύς, ἴς*; akin to *ἰξύς*.) Hence

Ἰσχιοῤῥωγικός, *ή, όν*, (*ἰσχίον, ῥώξ*) *with broken loins*, in genl. *lame, limping*, hence in prosody, *στίχος ἰσχ.*, an iambic line that has spondees against rule in the 2d, 4th, or 6th places, cf. *χωλίαμβος*.

Ἰσχναίνω, (*ἰσχνός*) *to make thin, shrivelled, withered, lean, dry*, Hdt. 3, 24; and pass. *to become so*: metaph., *σφριγῶντα θυμὸν ἰσχναίνειν*, *to weaken, reduce*, Aesch. Pr. 380, where *ἰσχαίνῃ* is a v. l., cf. Pors. Or. 292.

Ἰσχνᾰλέος, *α, ον*, later form of *ἰσχαλέος*.

Ἴσχνανσις, *εως, ἡ*, (*ἰσχναίνω*) *a making thin* or *lean*.

Ἰσχναντέον, verb. adjective from *ἰσχναίνω*, *one must reduce*, Arist. Probl.?

Ἰσχναντικός, *ή, όν*, (*ἰσχναίνω*) *fit for reducing*, Arist. Probl.

Ἰσχνᾰσία, *ας, ἡ*, *thinness, leanness*, Arist. Metaph.

Ἰσχνασμός, *οῦ, ὁ,=ἴσχνανσις*, Hipp.

Ἰσχνοεπέω, *ῶ*, (*ἰσχνός, ἔπος*) *to dispute subtlely*, Eccl.

Ἰσχνοκῠλᾰμώδης, *ες*, (*ἰσχνός, κάλαμος, εἶδος*) *with a dry reed*.

Ἰσχνολέσχης, *ου, ὁ*, *a subtle disputer*.

Ἰσχνολογέω, *ῶ,=ἰσχνοεπέω*, Eccl.: and

Ἰσχνολογία, *ας, ἡ*, *subtle disputation*: from

Ἰσχνολόγος, *ον*, (*ἰσχνός, λέγω*) *disputing subtlely*, Eccl.

Ἰσχνομῡθέω, *ῶ*, (*ἰσχνός, μῦθος*)= *ἰσχνολογέω*. Hence

Ἰσχνομῡθία, *ας, ἡ,=ἰσχνολογία*, Eccl.

Ἰσχνοπάρῃος, *ον*, (*ἰσχνός, πᾰρειά*) *with lean, withered cheeks*, *γραῦς*, Epigr. ap. Chandl. Inscr. [ᾰ]

Ἰσχνοποιός, *όν*, (*ἰσχνός, ποιέω*) *making lean*.

Ἰσχνός, *ή, όν*, *thin, lean, withered, meagre, haggard*, Ar. Plut. 561: *light, small*, Hipp.—II. metaph. of style, *thin, dry, simple, plain, exact*, opp. to *ὑψηλός* and *μεγαλοπρεπής*, *ἰσχ. χαρακτήρ*, the Lat. *tenue dicendi genus*, Dem. Phal.: freq. in adv., *ἰσχνῶς εἰπεῖν*, to speak *plainly, drily*, Polyb.; also *ἰσχνῶς ἰδεῖν*, Lycurg. 157, fin. (No doubt from *ἴσχω, ἰσχάνω*, and so strictly for *ἰσχανός*, *compressed, squeezed up, shrivelled*: hence *ἰσχναίνω, ἰσχναλέος, ἰσχύς*.)

Ἰσχνοσκελής, *ές*, (*ἰσχνός, σκέλος*) *thin-legged*, Diog. L.

Ἰσχνότης, *ητος, ἡ*, (*ἰσχνός*) *thinness, leanness*, Arist. H. A.—II. of style, *plainness, exactness*, Lat. *tenuitas*, Dion. H., cf. *ἰσχνός* II.

Ἰσχνουργής, *ές*, (*ἰσχνός, *ἔργω*) *finely wrought*.

Ἰσχνοφωνία, *ας, ἡ*, *thinness, weakness of voice*.—II. *stuttering, stammering*, Hipp., cf. sq. II: from

Ἰσχνόφωνος, *ον*, (*ἰσχνός, φωνή*) *thin* or *weak voiced*, opp. to *μεγαλόφωνος, λαμπρόφωνος*, Hipp.—II. *checking one's voice, stuttering, stammering*, *ἰσχ. ὅτι ἴσχονται τοῦ φωνεῖν*, Arist. Probl.: first in Hdt. 4, 155, where however is a v. l. *ἰσχοφ.*, v. Schweigh. ad. l.

Ἰσχνόω, *ῶ*, (*ἰσχνός*)=*ἰσχναίνω*, Arist. Probl.

†Ἰσχόλᾱος, *ου, ὁ*, *Ischolāus*, a Spartan, Xen. Hell. 6, 5, 24.

†Ἰσχόμαχος, *ου, ὁ*, *Ischomăchus*, masc. pr. n., Andoc.; Lys.; etc.

Ἰσχομένως, adv. part. pres. pass. from *ἴσχω*, *with checks* or *hindrances*, Plat. Crat. 415 C.

†Ἰσχόπολις, *εως, ἡ*, *Ischŏpolis*, a city of Pontus, Strab.

Ἰσχουρέω, *ῶ*, (*ἴσχω, οὖρον*) *to suffer from retention of urine*. Hence

Ἰσχουρία, *ας, ἡ*, *retention of urine*, Gal.

Ἰσχόφωνος, *ον*, (*ἴσχω, φωνή*) v. *ἰσχνοφ.* II.

Ἰσχῡρῐείω, desiderat. from sq., *to long to affirm*, Gal.

Ἰσχῡρίζομαι, f. *-ίσομαι* Att. *-ῐοῦμαι*: aor. *ἰσχῡρῐσάμην*, dep. mid.: *to use one's whole force, contend stiffly* or *stoutly*, *εἴς τινα*, against one, Arist. Eth. N.: *to persist, continue obstinately* doing..., c. part., Thuc. 7, 49: esp. by word of mouth, *to affirm, maintain stiffly, obstinately*, *τι*, Thuc. 3, 44; also, *ἰσχ. ὅτι..., ὡς...*, Thuc. 4, 23; 6, 55, Plat. Theaet. 172 B; *περί τινος*, Plat. Soph. 249 C.—II. *to put firm trust in* a thing, *hold fast by* it, c. dat. *τῷ σώματι*, Plat. Gorg. 489 C.—B. as pass. *to be strengthened, gain greater force*, Xen. Cyr. 6, 4, 18.

Ἰσχῡρικός, *ή, όν*, *like an ἰσχυρός, strong, stout*, Plat. Theaet. 169 B, and so Meineke reads in Alex. Προσκεδ. 1, for *ἰσχυρίσκος*.

Ἰσχῡριστέον, verb. adj. from *ἰσχυρίζομαι*, *one must maintain stoutly*, Plat. Rep. 533 A.

Ἰσχῡρογνωμοσύνη, *ης, ἡ*, *obstinacy*, Joseph.: from

Ἰσχῡρογνώμων, *ον*, gen. *ονος*, (*ἰσχυρός, γνώμη*) *stiff in mind, obstinate*, Diog. L. 2, 24.

Ἰσχῡρόδετος, *ον*, (*ἰσχυρός, δέω*) *fast bound*.

Ἰσχυροθώραξ, *ᾱκος, ὁ, ἡ*, (*ἰσχυρός, θώραξ*) *with a strong breastplate*.

Ἰσχυροκάρδιος, *ον*, (*ἰσχυρός, καρδία*) *stout-hearted*.

Ἰσχῡροπᾰθέω, *ῶ,=δεινοπαθέω*.

Ἰσχῡροποιέω, *ῶ*, *to make strong, confirm*, like *ἰσχυρόω*, Polyb.: from

Ἰσχῡροποιός, *όν*, (*ἰσχυρός, ποιέω*) *confirming*.

Ἰσχῡροπότης, *ου, ὁ*, (*ἰρχυρός, πίνω*) *a hard drinker*.

Ἰσχῡροπράγμων, *ον*, gen. *ονος*, (*ἰσχυρός, πρᾶγμα*) *doing mighty deeds*.

Ἰσχῡρόῤῥιζος, *ον*, (*ἰσχυρός, ῥίζα*) *with a strong root*.

Ἰσχῡρός, *ά, όν*, (*ἰσχύω*) *strong, mighty, powerful*, opp. to *ἀσθενής*, of persons and things, first in Alcae. 1, and then freq. in Hdt., and Att.—2. *firm, lasting*, *φιλία*, Plat. Phaedr. 233 C.—3. *hard*, *χθών*, Aesch. Pers. 310: and of food, *indigestible*, Hipp.—4. *obstinate, severe, great*, *σιτοδεία, ψῦχος*, Hdt. 1, 94; 4, 29; *νόσημα*, Hipp.: *βήξ*, Thuc. 2, 49: *κατὰ ἰσχυρόν*, *by violence, force*, opp. to *δόλῳ*, Hdt. 4, 201; 9, 2.—II. adv. *-ρῶς*, *strongly, very much, exceedingly*, Hdt. 4, 108; *ἔθνος ἰσχ. μέγα*, Ib. 183, *διῶρυξ ἰσχ. βαθεῖα*, Xen An. 1, 7, 15; *ἰσχ. ἥδεσθαι, ἀνιᾶσθαι, φοβεῖσθαι*, Id.: in answers, *ἰσχυρότατά γε*, *most certainly*, Lat. *maxime vero*, Id. Oec. 1, 15. Hence

Ἰσχυροσώματος, *ον*, (*ἰσχυρός, σῶμα*) *strong-bodied*.

Ἰσχυρότης, *ητος, ἡ*, *strength, might*, Dion. H.

Ἰσχυρόφρων, *ονος, ὁ, ἡ*, (*ἰσχυρός, φρήν*) *strong-minded*, Dio C.

Ἰσχυρόφωνος, *ον*, (*ἰσχυρός, φωνή*) *strong-voiced*.

Ἰσχυρόχρως, *ωτος, ὁ, ἡ,=ἰσχυροσώματος*.

Ἰσχῡρόψῡχος, *ον*, (*ἰσχυρός, ψυχή*) *strong-souled*.

Ἰσχῡρόω, *ῶ*, f. *-ώσω*, (*ἰσχυρός*) *to make strong, strengthen*, Joseph.

Ἰσχύς, *ύος, ἡ*, (*ἴς, ἴσχω*) *strength, force, might*, esp. of body, Hes. Th. 146, 823: but also in genl. *might, power*, Trag.; Plat. joins *ῥώμη καὶ ἰσχ.*, Symp. 190 B: *κατ' ἰσχύν*, *perforce*, opp. to *δόλῳ*, Aesch. Pr. 212; also, *πρὸς ἰσχύος κράτος*, Soph. Phil. 594; *ὑπὸ τῆς ἰσχύος*, Epicr. Antil. 2, 10.—2. esp. *a force of* soldiers, Xen. Cyr. 1, 4, 19. [ῠ in genit. etc.; in nom. and acc. sing. ῠ in Pind. N. 11, 41, but always ῡ in Att., e. g. Aesch. Theb. 1074, Cho. 721, Soph. Aj. 118.]

†Ἴσχυς, *υος, ὁ*, *Ischys*, son of Elatus, lover of Coronis, H. Hom. Ap. 210; Pind. P. 3, 55.

Ἴσχυσις, *εως, ἡ*, (*ἰσχύω*) *power*, Philo.

Ἰσχῡτήριος, *α, ον*, *strengthening*, *φάρμακα*, Hipp.

Ἰσχύω, f. *-ύσω*, (*ἰσχύς*) *to be strong, mighty, powerful*, Trag.: *to have one's full powers, be in health*, Xen. Cyr. 6, 1, 24: *μεῖζον, πλέον ἰσχ.*, Eur., etc.: *ἰσχ. τινὶ πρός τινα*, Thuc. 3, 46; *ὅθεν ἰσχ.*, Id. 1, 143: *ἰσχ. πρός τινα*, *to have power* or *influence* with one, Plut. [ῡ always, cf. Ar. Vesp. 357, Av. 488, 1607; except in Anth., sometimes ῠ in pres. and impf.]

Ἴσχω, a form of *ἔχω*, only found in pres. and impf. *ἴσχον*, at first with limited signf., *to hold, check, bridle*, oft. in Hom.; *ἴσχ. τινὰ μή...*, Hdt. 1, 158; also intr. *to stop*, and of ships to lie at anchor, Thuc. 2, 91; but for intr. signf. the mid. is more freq., *to hold one's self in, stop*, Hom., esp. in exclam., *ἴσχεο*, *hold! be still!* also *to be silent*, Od. 11, 251; c. gen., *ἴσχεσθαί τινος*, *to desist from* a thing, Od. 18, 347; but *ἴσχετο ἐν τούτῳ*, impers. here *it stopped, remained* as it was, Xen. An. 6, 3, 9.—II. later it is sometimes used in genl. like *ἔχω*, *to hold* or *have in possession*, Hdt. 3, 39; *to have to wife*, Id. 5, 92, 2: of women, *to be pregnant*, Hipp., also *to have a child*, Hdt. 5, 41: also intr. *to be*, *εὖ, ἀσθενῶς ἴσχειν*, Plat., etc.

Ἰσωνία, *ας, ἡ*, (*ἴσος, ὠνή*) *sameness of price; a fair price*, Ar. Pac. 1227.

Ἰσωνῠμία, *ας, ἡ*, *sameness of name*.

Ἰσώνῠμος, *ον*, (*ἴσος, ὄνομα*) *bearing the same name*, *καλεῖν τινα ἰσ.*, Pind. O. 9, 96.

Ἴσως, adv. from *ἴσος*, *in like manner, equally*, Plat. Legg. 805 A, etc.: more rarely=*ὁμοίως*.—II. *fairly, equitably*, *ἴσως καὶ καλῶς*, Dem. 59, 19.—III. *according to appearances, probably, perhaps*, Hdt. 6, 124, and Trag.: in Att. oft. joined with *ἄν* or *τάχ' ἄν*, c. opt., e. g. Soph. Aj. 691; and acc. to MSS. in Aesch. Supp. 727, Eur. I. T. 1055, c. opt. pro *ἄν*, but this is dub., v. Ellendt Lex. Soph. v. *ἴσως*, fin.: *ἴσως μέν...ἴσως δέ...*, perhaps so or so, Xen. Cyr. 4, 3, 2: *ἴσως* repeated, Ar. Nub. 1320.—IV. with numerals, *about*, Ar. Plut. 1058.

Ἴσωσις, *εως, ἡ*, (*ἰσόω*) *a making equal, comparison*.

†Ἰταβέλιος, *ου, ὁ*, *Itabelius*, a leader

of the Persians in Comania, Xen. An. 7, 8, 15: v. l. Ἰταβέλίσις and Ἰταμέλισις.

†Ἰταβύριον, *ου, τό, Itabyrium, Mt. Tabor*, a mountain of Galilee, Joseph.: in Polyb. Ἀταβύριον.

†Ἰταλία, *ας, ἡ, Italia, Italy*, Hdt. 1, 23; Thuc. 6, 2; etc. [⏑ ⏑ ⏑ –; *ῑτ.* in arsis in Call. Dian. 58, and later poets.] Hence

Ἰταλιάζω, f. *-άσω, to live in Italy.*

Ἰταλίδης, *ου, ὁ*, poet. for *Ἰταλιώτης*, Anth.

†Ἰτάλικα, *ης, ἡ, Italica*, a city of Hispania Baetica on the Baetis, now prob. *Sevilla la Vieja*, Strab.

†Ἰταλική, *ῆς, ἡ, Italica*, the name given by the allies to *Corfinium* their capital in the social war, Strab. From

†Ἰταλικός, *ή, όν, of* or *belonging to Italy, Italian*, Plat. Legg. 659 B: *τὰ Ἰταλικά, Italian affairs, history*, Polyb.

Ἰταλίς, *ίδος*, pecul. poet. fem. of Ἰταλός, Anth.

Ἰταλιώτης, *ου, ὁ*, fem. Ἰταλιῶτις, *ιδος, an Italiote, one of the Greek inhabitants of Italy*,† in genl. *Italian, νῆες*, Thuc. 8, 91; *πόλεις*, Strab.; etc. Hence

†Ἰταλιωτικός, *ή, όν, Italiotic, Italian, Latin*, Luc. Hist. scrib. 15.

†Ἰταλόθεν, adv., *from Italy*, Or. Sib.

†Ἰτᾰλός, *οῦ, ὁ, Italus*, an early king of the Pelasgi, Siculi, or Oenotri, from whom Italy was said to have derived its name, Thuc. 6, 2.—II. adj. *Italian*†; subst. *ὁ* Ἰταλός, *an Italian*. [*ῐ* naturally, but long metri grat., Jac. A. P. 505; as also in Ἰταλίς, Ἰταλία.]

Ἰτᾰλός, *οῦ, ὁ*, Lat. *vitulus*, whence Italy is said to be called. [*ῐ*]

†Ἰταμάνης, *ους, ὁ, Itamanes*, a Persian, Thuc. 3, 34, v. l. Ἰταμένης.

Ἰτᾰμεύομαι, dep. mid.:—*to be an ἰταμός*. [*ῐ*]

Ἰτᾰμία, *ας, ἡ,=ἰταμότης*, LXX. [*ῐ*]: from

Ἰτᾰμός, *ή, όν, (εἶμι, ἴτης) headlong, hasty, eager*, Ar. Ran. 1292: *bold, impudent, ready for any thing*, usu. in bad sense, like Lat. *audax*, Dem. 777, 3; *ἰτ. πρός τι*. Plut. Adv. *-μῶς*, Alex. Κνίδ. 1. [*ῐ*] Hence

Ἰτᾰμότης, *ητος, ἡ, headlong boldness*, Lat. *audacia*, Plat. Polit. 311 A. [*ῐ*]

†Ἴτανος, *ου, ἡ, Itanus*, a city of Crete, Hdt. 4, 151.

ἸΤΕ'Α, *ας, ἡ*, Ion. *ἰτέη* and *ἰτείη, a willow*, Lat. *salix*, Il. 21, 350; cf. *ὠλεσίκαρπος*.—II. *a wicker shield*, covered with gypsum, ox-hide or copper, *a target*, Eur. Heracl. 376, etc. (Orig. with digamma, *Ϝιτέα*, which appears in our *with, withy*, Lat. *vitex*, etc.; cf. also *οἰσύα*; v. Pott Etym. Forsch. 1, 120.) [*ῑ*] Hence

Ἰτέϊνος, *η, ον, of, belonging to willow, ἰτ. ῥάβδος*, Hdt. 4, 67; *made of willow, wicker, ἰτ. σάκεα*, Theocr. 16, 79. [*ῑτ*]

Ἰτέον, verb. adj. from *εἶμι, one must go*, Plat. Rep. 394 D.

Ἰτεών, *ῶνος, ὁ, (ἰτέα) a willow-ground.* [*ῑ*]

Ἴτηλος, *η, ον*, acc. to Hesych.= *ἔμμονος, οὐκ ἐξίτηλος*, in Aesch. Fr. 34, but v. Herm. Opusc. 2. p. 64.

Ἴτην, 3 dual impf. Ep. of *εἶμι*, Hom. [*ῐ*]

Ἴτης, *ου, ὁ, (εἶμι) = ἰταμός*, Ar. Nub. 445, and Plat. [*ῐ*]

Ἰτητέον,*=ἰτέον*, Ar. Nub. 131. [*ῐ*]

Ἰτητικός, *ή, όν,=ἰταμός, πρὸς κίνδυνον*, Arist. Eth. N. [*ῐ*]

Ἰτθέλη, *ης, ἡ*, Ion. for *διφθέρα*.

†Ἴτιον, *ου, τό, Portus Itius*, a promontory and harbour of Belgic Gaul, now *Witsand*, Strab.

Ἴτον, *ου, τό, a* kind of *mushroom*, Theophr.

Ἰτός, *ή, όν, (εἶμι) passable*, Leon. Tar.

†Ἰτουραία, *ας, ἡ, Ituraea*, a region of eastern Palestine, N. T.: *οἱ Ἰτουραῖοι, ων, the Ituraeans*, a Syrian race, famous robbers, Strab.

Ἰτρίνεος, *έα, εον, like ἴτρια*, Anth.: from

Ἴτρια or *ἰτρία, ων, τά, a* kind of *cake*, made (acc. to Ath.) of sesame and honey, Anacr. 16, ubi. v. Bergk:—the accent is dub., Elmsl. Ach. 1092.

Ἰτριοπώλης, *ου, ὁ, (ἴτρια, πωλέω) a dealer in ἴτρια.*

Ἴττω, Boeot. for *ἴστω*, 3 sing. imperat. of *οἶδα*, esp. in phrase *ἴττω Ζεύς*, Jupiter *be witness!* Valck. Phoen. 1671, Heind. Plat. Phaed. 62 A; also, *ἴττω Ἡρακλῆς*, Ar. Ach. 860.

†Ἰτύκη, *ης, ἡ*, the Lat. *Utica*, a celebrated city of Africa, northwest of Carthage, Polyb.; Strab.: adj. Ἰτυκαῖος, *α, ον, of Utica*, Polyb.

†Ἴτῠλος, *ου, ὁ, Itylus*, son of Zethus and Aëdon, Od. 19, 522,=Ἴτυς.

†Ἰτῠμονεύς, *έως* Ion. *ῆος, ὁ, Itymŏneus*, son of Hyperochus of Elis, Il. 11, 672.—Others in Ap. Rh.; etc.

Ἴτῠς, *υος, ἡ, the edge* or *rim of a round body*, in Hom. (only in Il.) always *the felly* of wheels, Il. 4, 486; 5, 724:—*the outer edge* of the shield, Hes. Sc. 314, Hdt. 7, 89: and so *the round shield* itself, Eur. Ion 210, Tro. 1197: *ἴτυς βλεφάρων, the arch* of the eye-brows: also *a rib*, Galen. (Acc. to some from *ἰέναι, that which goes round*; but prob. connected with *ἰτέα*.) [*ῐ*]

Ἴτυς, *υος, ὁ, Itys*, son of Tereus and Procne, Aesch. Ag. 1144; Soph.; etc., also in trisyll. form Ἴτῠλος, q. v.; Od. 19, 522. [Usu. ⏑⏑, Blomf. Aesch. Ag. 1113; but in dactylic metres also *ῡ*, Soph. El. 148, Dind., Ar. Av. 212.]

Ἴτω, 3 sing. imperat. from *εἶμι, let him* or *it go*, Hom. Att. used almost *=ἔστω, let it proceed! go on!* Soph. Phil. 120, Elmsl. Med. 780. [*ῐ*]

†Ἴτων, *ωνος, ἡ, Iton*, a city of Thessalian Phthiotis near Larissa, containing a temple of Minerva, Il. 2, 696: in Strab. also Ἴτωνος, *ου, ὁ*.

Ἰτωνία, *ας, ἡ*, or *-ιάς, ιάδος, ἡ*, or Ἰτωνίς, *ίδος, ἡ, Itonian, a name of Minerva*, Polyb. 4, 25, 2; Call. Cer. 75; Plut. Pyrrh. 26: prop. fem. from

†Ἰτώνιος, *α, ον, of* or *belonging to Iton, Itonian*, Plut. *Ἰτωνίαι πύλαι, the Itonian gate*, one of the gates of Athens; Plat. Axioch. 365 A.; v. Leake Topog. Ath. 371.

†Ἰτώνη, *ης, ἡ, Itōne*, a city of Lower Italy; hence *ὁ Ἰτωνεύς, έως, an inhab. of Itone*, Thuc. 5, 5.

†Ἴτωνος, *ου, ὁ, Itōnus*, son of Amphictyon, Paus.

Ἰυγγοδρομέω, *ῶ,=βοηδρομέω, βοηθέω.*

Ἰυγή, *ῆς, ἡ,= ἰυγμός, a howling, shrieking, yelling*, as of men in pain, Orac. ap. Hdt. 9, 43, Soph. Phil. 752; *the hissing of snakes*, etc., Nic., and Opp. (Prob. from an interjection, v. sub *ἰύζω*.) [*ῑῡ* Ep., *ῐῡ* Att., Soph. l. c.]

Ἰυγμός, *οῦ, ὁ, (ἰύζω) a shouting, shout of joy*, Il. 18, 572: also *a cry of pain, scream, shriek*, Aesch. Cho. 26, cf. *ἰυγή*. [*ῑ*]

Ἴυγξ, *ἴυγγος*, also *ἰυγξ, ἡ, (ἰύζω) the wryneck*, Lat. *iynx torquilla*, so called from its cry: the ancient wizards and witches used to bind it to a wheel which they turned round, believing that they drew along with it and charmed men's souls; it was esp. used to recover unfaithful lovers: hence—II. *the magic wheel* itself, *ἕλκειν ἴυγγα ἐπί τινι, to set* it *going against* some one, Xen. Mem. 3, 11, 17, ubi v. Schneid.: cf. Theocr. 2, 17. —III. metaph. *a love-charm, witchery, strong desire*, Pind. N. 4, 56, Ar. Lys. 1110. [*ῑ* Ep. and Pind.; *ῐ* Att. e. g. Ar. l. c.]

Ἰύζω, fut. *ἰύξω, to shout, holla*, Il. 17, 66, Od. 15, 162, in both places of people shouting to scare away a wild animal: later *to cry out in joy*, or more freq. *in pain, to howl, shriek, yell*, Pind. P. 4, 422, Aesch. Pers. 280, etc. (From an interject. sound, like *ἰή, ἰού, ἰώ*, whence also subst. *ἰά, ἰή*, the voice.) [*ῑ*, Ep., and Pind.: *ῐ* Att., e. g. Soph. Tr. 787.]

Ἰυκτήρ, *ῆρος, ὁ*, and

Ἰυκτής, *οῦ, ὁ, (ἰύζω) one who shouts* or *cries*: also *a singer, whistler, piper*, Theocr. 8, 30, in poet. form *ἰυκτά*. [*ῑ*]

†Ἰῦρκαι, *ῶν, οἱ, the Iyrcae*, a Scythian people in Asiatic Sarmatia, Hdt. 4, 22.

†Ἰφεύς, *έως* Ep. *ῆος, ὁ, Ipheus*, a Lycian, Il. 16, 417. [*ῑ*]

†Ἰφθίμη, *ης, ἡ, Iphthīme*, a sister of Penelope, Od. 4, 797. [*ῑ*] from

Ἴφθῑμος, *η, ον*, also *ος, ον:—strong, mighty*, oft. in Hom., usu. as epith. of heroes; esp. of bodily strength, Il. 3, 336; 18, 204, etc.; epith. of a strong stream, Il. 17, 749:—also in a genl. signf., of women, *goodly, ἰφθ. βασίλεια, παράκοιτις, ἄλοχος*, etc.:—Hom. uses it *η, ον*, of persons; but he says *ἴφθιμοι ψυχαί, κεφαλαί*. (Prob. directly from *ἶφι*, so that *-θιμος* is a mere termin.)

ἾΦΙ, Ep. adv., *strongly, mightily, with might, force* or *power*; oft. in Hom., but only with four verbs, viz. *ἶφι ἀνάσσειν*, to rule *by might*; *ἶφι μάχεσθαι*, to fight *valiantly*: *ἶφι δαμῆναι*, to be tamed *by force*; and so, *ἶφι κτάμενος*, Il. 3, 375.—Freq. in compos. in prop. names, e. g. Ἰφιάνασσα, Ἰφιγένεια. (In Hom. it has the digamma *Ϝῖφι*, and so prob. is an old poet. dat. from *ἴς*: acc. to others neut. from an old adj. *ἶφις*.)

†Ἰφιάδης, *ου, ὁ, Iphiădes*, masc. pr. n., Dem. 679, 18; etc.

†Ἰφιάνασσα, *ης, ἡ, (ἶφι, ἄνασσα) Iphianassa*,=Trag. Iphigenia, Schol. Il. 9, 145: distinct from her, Soph. El. 157.—2. daughter of Aetolus, wife of Endymion, Apollod.—3. a Nereid, Luc. [*ῑφ.*]

†Ἰφιάνειρα, *ας, ἡ, (ἶφι, ἀνήρ) Iphianīra*, daughter of Megapenthes, Diod. S.

†Ἰφιάς, *άδος, ἡ, Iphias*, fem. pr. n., Ap. Rh. 1, 312.

Ἰφῐγένειᾰ, *ας, ἡ, (ἶφι, *γένω) Iphigenīa*, daughter of Agamemnon† and Clytaemnestra, ordered to be sacrificed to Diana at Aulis, but preserved and carried away by that goddess to be her priestess in the Tauric Chersonese, Hdt. 4, 104; Aesch. Ag. 1526; Pind. P. 11, 35.† Trag. for Homer's Ἰφιάνασσα, q. v. [*ῑφ*: once *-νείᾱ*, Aesch. Ag. 1526, cf. Dind. Ar. Fr. p. 51.]

Ἰφῐγένητος, *ον, (ἶφι, γενέσθαι) produced by might, πῦρ*, Orph. [*ῑφ*]

†Ἰφιγόνη, *ης, ἡ, Iphigŏne*,=Ἰφιγένεια, Eur. El. 1023.

†Ἰφιδάμας, *αντος, ὁ, (ἶφι, δαμάω) Iphidamas*, son of Antenor, Il. 11, 221.

†Ἰφικλείδης, *ου, ὁ, son of Iphicles*, i. e. Iolaus, Pind. P. 11, 91; Hes. Sc. 111.

†'Ιφικλέης, contd. 'Ιφικλῆς, έους, ὁ, *Iphicles*, son of Amphitryon, brother of Hercules, Hes. Sc. 54; Pind. P. 9, 155; I. 1, 40, gen. 'Ιφικλέος.

†'Ιφικλήειος, η, ον, *of* or *belonging to Iphiclus* (2), Od. 11, 289.

†'Ιφικλος, ου, ὁ, *Iphiclus*, = 'Ιφικλέης, Apollod.—2. son of Phylacus and Cleomene, of Phylace in Thessaly, an Argonaut, Il. 2, 705; 13, 698.—3. son of Thestius, an Argonaut and one of the Calydonian hunters, Ap. Rh. 1, 201.—4. son of Cephalus, Paus.

†'Ιφικράτης, ους, ὁ, (ἶφι, κρατέω) *Iphicrătes*, a commander of the Athenians, Xen. Hell. 4, 5, 13.

'Ιφικρατίδες, ων, αἱ, *a* kind of *shoes*, called from foreg., Diod. 15, 44. [ῐφ]

†'Ιφιμέδεια, ας, ἡ, *Iphimedīa*, daughter of Triops, wife of Aloeus, mother by Neptune of Otus and Ephialtes, Od. 11, 304.

†'Ιφιμέδουσα, ης, ἡ, (ἶφι, μέδουσα) *Iphimedūsa*, a daughter of Danaus, Apollod.

†'Ιφιμέδων, οντος, ὁ, (ἶφι, μέδων) *Iphimĕdon*, son of Eurystheus, Apollod.

†'Ιφινόη, ης, ἡ, *Iphinŏe*, fem. pr. n., Apollod.; Paus.; etc.: fem. from

†'Ιφίνοος, ου, ὁ, (ἶφι, νόος) *Iphinŏus*, son of Dexius, a Greek, Il. 7, 14.

"Ιφιος, α, ον, (ἶφι) *strong, mighty*, Ep. adj., oft. in Hom., but only in phrase, ἴφια μῆλα, *large, goodly* sheep. [ῑφ]

†"Ιφις, ιος, ὁ, acc. "Ιφεα, *Iphis*, a Trojan, Il. 16, 417: cf. Buttm. Ausf. Gr. § 51, Anm. 1.—2. son of Alector, father of Euadne, Eur. Supp. 986: father of Eteoclus, Paus., Apollod.—II. gen. ιος and ιδος, ἡ, daughter of Enyeus, slave of Patroclus, Il. 9, 667.—2. daughter of Thespius, Apollod.

†'Ιφιτίδης, ου, ὁ, *son of Iphitus*, i. e. Archeptolemus, Il. 8, 128.

†'Ιφιτίων, ωνος, ὁ, *Iphition*, son of Otrynteus of Hyde, an ally of the Trojans, Il. 20, 382.

†"Ιφιτος, ου, ὁ, *Iphitus*, son of Eurytus of Oechalia, brother of Iole, an Argonaut, Od. 21, 14; Soph.; etc.—2. son of Naubolus of Phocis, an Argonaut, Il. 2, 518.—3. son of Haemon, king in Elis who again restored the Olympian games, Paus. 5, 4, 5; etc.: or acc. to Strab. founded them.

"Ιφυον, ου, τό, a kind of *pot-herb*, Ar. Thesm. 910. [ῑ]

'Ιχθύα, ας, ἡ, Ion. ἰχθύη, (ἰχθύς) *the dried, rough skin of the fish* ῥίνη, like our *shagreen*, Hipp.

'Ιχθῡάζω, f. -άσω, = ἰχθυάω, Anth.

'Ιχθῠάριον, ου, τό, dim. from ἰχθύς, *a little fish*. [ᾰ]

†'Ιχθύας, ου, ὁ, *Ichthyas*, a Megarian philosopher, Ath. 335 A.

'Ιχθῠάω, ῶ, f. -άσω, (ἰχθύς) *to fish, angle*, Od. 12, 95; Ep. impf. ἰχθυάασκον, Od. 4, 368: also in mid., Lyc.

'Ιχθυβολεύς, έως, ὁ, = ἰχθυβόλος, Nic.

'Ιχθυβολέω, ῶ, *to strike fish, harpoon them*, Anth.

'Ιχθυβόλος, ον, (ἰχθύς, βάλλω) *striking fish*, ἰχθ. μηχάνη, of the trident, Aesch. Theb. 133: ὁ ἰχθ., *a harpooner*, Leon. Tar. Hence

†'Ιχθυβόλος, ου, ὁ, *Ichthybŏlus*, masc. pr. n., Ath. 173 A.

'Ιχθυβόρος, ον, (ἰχθύς, βορά, βιβρώσκω) *fish-eating*, Leon. Tar.

'Ιχθύβοτος, ον, (ἰχθύς, βόσκω) *fed on by fish*, Opp. H. 2, 1.

'Ιχθυγόνος, ον, (ἰχθύς, *γένω) *producing fish*.

'Ιχθύδιον, ου, τό, dim. from ἰχθύς, *a little fish*, Ar. Fr. 344, 8. [Acc. to Dawes Misc. p. 214, ῠ, but so only in Archestr. ap. Ath. 311 C, elsewh. always ῡ, Meineke Menand. p. 160.]

'Ιχθυδόκος, ον, (ἰχθύς, δέχομαι) *holding fish*, σπυρίς Leon. Tar.

'Ιχθύη, ης, ἡ, Ion. for ἰχθύα.

'Ιχθυήματα, ων, τά, (ἰχθύα) *fish-scales*: hence *any small substances, filings*, Hipp.

'Ιχθυηρός, ά, όν, (ἰχθύς) *of, belonging to fish, fishy*, i. e. *foul*, πινακίσκοι Ar. Plut. 813, Fr. 449.

'Ιχθυΐα, ας, ἡ, (ἰχθύς) *fishing*, Procl.

'Ιχθυϊκός, ή, όν, LXX, and ἰχθυϊνός, ή, όν, Ael., = ἰχθυηρός.

'Ιχθύκεντρον, ου, τό, (ἰχθύς, κέντρον) *a fish-goad*, i. e. *a trident, harpoon*, Paus.

'Ιχθυμέδων, οντος, ὁ, *king of fish*.

'Ιχθυνόμος, ον, (ἰχθύς, νέμω) *ruling fish*, Opp.

'Ιχθυοβολεύς, ἰχθυοβολέω, ἰχθυοβόλος, = ἰχθυβ.

'Ιχθυόβρωτος, ον, (ἰχθύς, βιβρώσκω) *fed on by fish*, Plut.

'Ιχθυοειδής, ές, (ἰχθύς, εἶδος) *fish-shaped, fish-like*, Hdt. 7, 61.

'Ιχθυόεις, εσσα, εν, (ἰχθύς) *full of fish, fishy*, Hom., esp. as epith. of πόντος, also ἰχθυόεντα κέλευθα, i. e. the sea, Od. 3, 177.—II. *consisting of fish*, βόλος ἰχθ., Anth.

'Ιχθυοθήρας, ου, ὁ, (ἰχθύς, θηράω) *a fisherman*.

'Ιχθυοθηρευτής, οῦ, ὁ, (ἰχθύς, θηρεύω) = foreg.

†'Ιχθυοθηρητήρ, ῆρος, ὁ, = ἰχθυοθήρας, Anth. P. 7, 702.

'Ιχθυοθηρία, ας, ἡ, (ἰχθυοθήρας) *fishing*.

'Ιχθυοθηρικός, ή, όν, *of, belonging to fishing*: ἡ ἰχθ., sub. τέχνη, = foreg.

'Ιχθυόθηρον, ου, τό, or -ρος, ου, ὁ, = κυκλάμινος, a plant *used for taking fish*, Diosc.

'Ιχθυοκένταυρος, ου, ὁ, ἡ, (ἰχθύς, κένταυρος) *a fish-centaur, half-man and half-fish*.

'Ιχθυόκεντρον, ου, τό, = ἰχθύκεντρον.

'Ιχθυόκολλα, ης, ἡ, (ἰχθύς, κόλλα) *a slimy* kind of *fish*, Plin.; or *the slime from the belly of that fish*, Diosc.

'Ιχθυοληϊστήρ, ῆρος, ὁ, (ἰχθύς, ληστής) *a stealer of fish*, Leon. Tar. 91, where MSS. ἰχθυσιληϊστήρ, which is defended by Lob. Phryn. 687.

'Ιχθυολκός, οῦ, ὁ, (ἰχθύς, ἕλκω) *an angler*.

'Ιχθυολογέω, ῶ, (ἰχθύς, λέγω) *to speak, treat of fish*.

'Ιχθυολύμης, ου, ὁ, (ἰχθύς, λύμη) *the plague of fish*, comic epith. of a fish-eater, Ar. Pac. 814, Horace's *pernicies macelli*. [λῡ]

'Ιχθυόμαντις, εως, ὁ, (ἰχθύς, μάντις) *one who prophecies by means of fish*, Ath.

'Ιχθυοπώλαινα, fem. of ἰχθυοπώλης, Pherecr. Ipn. 1.

'Ιχθυοπωλεῖον, ου, τό, *the fish-market*, Plut.: from

'Ιχθυοπώλης, ου, ὁ, (ἰχθύς, πωλέω) *a fishmonger*, Antiph. Μισοπ. 1, 10. Hence

'Ιχθυοπωλία, ας, ἡ, *fishmongering*, Ath.: and

'Ιχθυοπώλιον, ου, τό, = ἰχθυοπωλεῖον.

'Ιχθυόπωλις, ιδος, fem. of ἰχθυοπώλης, sub. ἀγορά, = ἰχθυοπωλεῖον, Plut.

'Ιχθυόῤῥοος, ον, contr. -ῥους, ουν, (ἰχθύς, ῥέω) *running with fish, full of fish*, ποταμός, Timocl. Icar. 1.

'Ιχθυοτροφεῖον, ου, τό, *a stew, fish-pond*, Moschio ap. Ath. 208 A: and

'Ιχθυοτροφικός, ή, όν, *fit for, delighting in keeping fish*: from

'Ιχθυοτρόφος, ον, (ἰχθύς, τρέφω) *feeding* or *keeping fish*: *full of fish, fishy*, Plut.

'Ιχθυουλκός, οῦ, ὁ, = ἰχθυολκός.

'Ιχθυοφᾰγέω, ῶ, *to live on fish*, Arist. H. A.: and

'Ιχθυοφᾰγία, ας, ἡ, *a living on fish*: from

'Ιχθυοφάγος, ον, (ἰχθύς, φαγεῖν) *eating fish*, οἱ 'Ι. ἄνδρες, *the Ichthyophagi, the Fish-eaters*, a tribe of Africa on the Sinus Arabicus south-east of Syene, Hdt. 3, 19.—2. a tribe in Gedrosia on the Erythraeum Mare, Strab. [ᾰ]

'Ιχθυοφορέω, ῶ, *to produce fish*: from

'Ιχθυοφόρος, ον, (ἰχθύς, φέρω) *producing fish*.

'Ιχθυπᾰγής, ές, (ἰχθύς, πήγνυμι) *piercing fish*, ἄγκιστρον, Anth.

'Ιχθύς, ύος, ὁ, *a fish*, Hom., etc.: metaph. of *stupid fellows*, Plut. 2, 975 B.—II. in Att. plur. οἱ ἰχθύες, *the fish-market*, Ar. Vesp. 789, Antiph. Κνοισθ. 2. For acc. ἰχθύν later is found ἰχθύα: the nom. and acc. pl. ἰχθύες, ἰχθύας, are contr. into ἰχθῦς, as early as Od. [nom. sing. ἰχθύς, with ῡ Il. 21, 127; acc. sing. ἰχθύν with ῠ only in Pind.: short in genit. and in all compds.]

†'Ιχθύς, ύος, ὁ, *Ichthys* (promontorium), a promontory of Elis between Pheia and Chelonatas, now prob. *Catacolo*, Thuc. 2, 25; Xen. Hell. 6, 2, 31.—II. masc. pr. n., ap. Ath. 346 E.

'Ιχθυσιληϊστήρ, ῆρος, ὁ, v. ἰχθυοληϊστήρ.

'Ιχθυτόκος, ον, (ἰχθύς, τεκεῖν) *producing fish*, Nonn.

'Ιχθυφάγος, ον, (ἰχθύς, φαγεῖν) = ἰχθυοφάγος, Anth. [ᾰ]

'Ιχθυφόνος, ον, (ἰχθύς, *φένω) *killing fish*, Opp.

'Ιχθυώδης, ες, (ἰχθύς, εἶδος) = ἰχθυοειδής, Hdt. 7, 109. Adv. -δῶς, Arist. H. A.

†'Ιχθύων, ονος, ὁ, *Ichthyon*, masc. pr. n., Ath. 335 A.

"Ιχμα, ατος, τό, = ἴθμα, Hesych.

†"Ιχναι, ῶν, αἱ, *Ichnae*, a city of Macedonia in Bottiaea, at the mouth of the Ludias, Hdt. 7, 123.—2. a city of Thessalian Phthiotis, where Themis was especially revered, Strab.: adj. 'Ιχναῖος, α, ον, *of Ichnae, Ichnaean*, v. sub sq.—3. a town of Mesopotamia, Plut. Crass. 25.

'Ιχναῖος, αία, αῖον, (ἴχνος) *tracking, following on the track*, epith. of Themis and Nemesis, H. Hom. Ap. 94: yet the ancients derived it from Ichnae in Thessaly, where was a temple of Themis, Jac. Anth. 2, 2, p. 79.

'Ιχνάομαι, dep. mid. = ἰχνεύω, Plut.

'Ιχνεία, ας, ἡ, (ἰχνεύω) *a tracking, casting about for the scent*, of hounds, Xen. Cyn. 3, 7.

'Ιχνελάτης, ου, ὁ, = ἰχνηλάτης, Anth. [ᾰ]

"Ιχνευμα, ατος, τό, *a track*.

'Ιχνεύμων, ονος, ὁ, (ἰχνεύω) strictly *the tracker*, hence—1. *an Aegypt. animal of the weasel-kind, which hunts out* crocodile's eggs, Nic.—2. *a wasp, that hunts* spiders, Arist. H. A.

"Ιχνευσις, εως, ἡ, (ἰχνεύω) *a tracking*, Xen. Cyn. 3, 4.

'Ιχνεύτειρα, ας, ἡ, Welcker Syll. n. 32, 9, fem. of ἰχνευτήρ.

'Ιχνευτέος, έα, έον, verb. adj. from ἰχνεύω, *to be tracked* or *searched out*, Philostr.

'Ιχνευτήρ, ῆρος, ὁ, = sq., Opp.

'Ιχνευτής, οῦ, ὁ, *a tracker, hunter*, ἰχν. κύων, *a hound that hunts by nose*: 'Ιχνευταί was the title of a satyric play of Soph.—II. =ἰχνεύμων 1, *the ichneumon*, Hdt. 2, 67; and

Ἰχνευτικός, ή, όν, *good at tracking*, κύων, Epict.: from

Ἰχνεύω, f. -εύσω, (ἴχνος) *to track, trace, hunt after, seek out*, Soph., etc.; ἰχν. θῆρας κυσί, Eur. Cycl. 130; cf. Plat. Legg. 654 E: in Pind. P. 8, 48, Böckh now reads ἰχνέων metri grat., but Hermann's οἰχνέων is prob. best.

Ἰχνέω, v. foreg.

Ἰχνηλᾰσία, ας, ἡ, *a following on the track*, better form of ἰχνηλατία, Lob. Phryn. 507: and

Ἰχνηλᾰτέω, ῶ, *to follow on the track, seek out*, Philo: from

Ἰχνηλάτης, ου, ὁ, (ἴχνος, ἐλαύνω) *one who follows on the track, a tracker, seeker*, Plut. [ᾰ] Hence

Ἰχνηλάτησις, εως, ἡ, *a following on the track.*

Ἰχνηλᾰτία, ας, ἡ, v. ἰχνηλασία.

Ἴχνιον, ου, τό, dim. from ἴχνος only in form, *a track, trace, footstep*, Hom.; μετ' ἴχνιά τινος βαίνειν, to follow on one's *track*, Od. 5, 193, also κατ' ἴχνιά τινος, Ap. Rh.

Ἰχνοβάτης, ου, ὁ, (ἴχνος, βαίνω) *going on the track.* [ᾰ]

Ἰχνογρᾰφία, ας, ἡ, (ἴχνος, γράφω) *a tracing* or *sketching out*, Vitruv.

Ἰχνοπέδη, ης, ἡ, (ἴχνος, πέδη) *a* kind of *fetter* or *trap*, Anth.

Ἴχνος, εος, τό, *a track, footstep*, Od. 17, 317, Hes. Op. 678: hence metaph. *a track, step, trace, mark*, ἴχνος κακῶν, λόγων, Trag., etc.: ἴχνη ὑποδημάτων, shoe-soles, Hipp., hence, ἴ. ποδὸς τιθέναι, Lat. *vestigium ponere*, Eur. Or. 140, 234, Phoen. 104. (From ἵκω, ἱκνέομαι, as ἴθμα from εἶμι.)

Ἰχνοσκοπέω, ῶ, (ἴχνος, σκοπέω) *to look at the track* or *traces*, Aesch. Cho. 228. Hence

Ἰχνοσκοπία, ας, ἡ, *a looking at the tracks*, Plut.

†Ἰχνοῦσα, ης, ἡ, *Ichnūsa*, earlier name of Sardinia, Paus.

Ἰχώρ, ῶρος, ὁ, *ichor*, the etherial juice, *not blood*, that flows in the veins of gods, Il. 5, 340: irreg. Ep. acc. ἰχῶ for ἰχῶρα, only Il. 5, 416, like γέλω for γέλωτα, and ἱδρῶ for ἱδρῶτα.—II. *the watery part of the blood* or *of milk*, Arist. H. A.; *lymph*, Lat. *serum*; but also of *corrupted* or *impure juices, discharge, matter*, Lat. *pus*, Hipp. [ῑ] Hence

Ἰχωροειδής, ές, (ἰχώρ, εἶδος) *like ichor* or *serous matter*, Hipp. [ῑ]

Ἰχωῤῥοέω, ῶ, (ἰχώρ, ῥέω) *to run with ichor* or *serous matter*, Hipp. [ῑ]

Ἰχωρώδης, ες,=ἰχωροειδής, Hipp. [ῑ]

Ἴψ, ὁ, gen. ἰπός, nom. pl. ἶπες, (ἴπτομαι) *a worm that eats horn and wood*, Od. 21, 395; also *that eats the vine-buds*, Theophr.: also=ἴξ. [ῑ in all cases.]

Ἴψαο, 2 sing. aor. 1 from ἴπτομαι, Il.

Ἶψος, ου, or ἰψός, οῦ, ὁ, *the cork-tree*, Theophr.; acc. to others, *ivy*, and so prob. akin to κισσός.

†Ἶψος, ου, ἡ, *Ipsus*, a city of Phrygia, App.; in Arr. Ἰψός, An. 7, 18, 5.

Ἴω, subj. from εἶμι, Hom.

Ιῶ, contr. for ἰάου, imper. of ἰάομαι, Hdt. 3, 53.

Ἰώ, *io! O!* an exclamation, esp. of joy, as in Lat. *io triumphe!* Trag.; but in Att. drama also very freq. of fear, sorrow, etc., *oh!*—II. sometimes merely a call, *ho! holla!* [ῐ; yet sometimes ῑ, Seidl. Dochm. p. 277.]

Ἰώ, ἰών, usu. ἰώγα, Ar. Ach. 898, and ἰώνγα, Boeot. for ἐγώ, ἐγών, ἔγωγε.

Ἰώ, Ἰοῦς, ἡ, *Io*, daughter of Inachus, changed into a heifer, under which form she wandered to Aegypt, and was there worshipped as Isis, Hdt. 1, 1; Aesch. Pr., etc.—II. a name of *the moon* at Argos. [ῑ]

†Ἰωάθαμ, indecl and Ἰώθαμος, ου, Joseph., ὁ, *Jotham*, a king of Judah, N. T.

†Ἰωάννα, ης, ἡ, *Johanna*, Hebr. fem. pr. n., N. T.

†Ἰωαννᾶς, ᾶ, ὁ, *Johannas*, Hebr. masc. pr. n., N. T.

†Ἰωάννης, ου, ὁ, *Johannes, John*, surnamed *the Baptist*, the forerunner of Christ, N. T. Matth. 3, 1, etc.—2. the apostle, son of Zebedee and Salome, N. T.—Others in N. T., etc.

†Ἰώβ, ὁ, indecl. *Job*, masc. pr. n., LXX.

†Ἰωβάρης, ου, ὁ, *Iobares*, a river of India, Arr. Ind. 8, 5.

Ἰωγή, ῆς, ἡ, poet. word like σκέπας, *shelter*, Βορέω ὑπ' ἰωγῇ, under *shelter* from the north-wind, Od. 14, 533, cf. ἐπιωγαί. [ῐ]

Ἰώδης, ες, (ἴον, εἶδος) *violet-like, smelling like violets*, Diosc. [ῐ]

Ἰώδης, ες, (ἰός, εἶδος) *rust-like, rust-coloured*, Diosc.—II. *acrid*, Hipp.: *poisonous*, Ath. [ῑ]

Ἰωή, ῆς, ἡ, (ἰά, ἰώ) *any loud sound*, as the cry or shout of men, Il. 10, 139; *the sound* of the lyre, Od. 17, 261; *the roaring* or *whistling* of the wind, Il. 4, 276; *the sound* of footsteps, Hes. Th. 682. Ep. word, used also by Soph. Phil. 216. Cf. sq. and ἰωχμός.

†Ἰωήλ, indecl. ὁ, *Joel*, a Hebrew prophet, LXX.

Ἰῶκα, v. sq.

Ἰωκή, ῆς, ἡ, *the battle-din*, or *the rout, pursuit*, Il. 5, 521: Ἰωκή is personified along with Ἔρις and Ἀλκή, Il. 5, 740: there is also a metaplast. acc. ἰῶκα for ἰωκήν, as if from ἰώξ, Il. 11, 601. (Usu. like ἰωχμός and ἴωξις, deriv. from δίω, διώκω, cf. παλίωξις, προΐωξις: others from the interject. ἰώ. [ῑ]

†Ἰώλκιος, ου, ὁ, *Iolcius*, an Athenian, Thuc. 5. 19.

†Ἰώλκιος, α, ον, *of Iolcos, Iolcian*, γῆ, χθών, Eur. Med. 7, 551: fem. also Ἰωλκίς, Ap. Rh. 1, 572: from

†Ἰωλκός, οῦ, Ep. Ἰαωλκός, Dor. Ἰαλκός, ἡ, *Iolcos*, a city of Thessaly in Magnesia, on the Pagasaeus Sinus, the gathering-place of the Argonauts, Hes. Th. 997; Pind. P. 4; Ap. Rh. 1, 906, etc.

Ἰών, ἰώνγα, v. ἰώ, ἰών.

Ἴων, ωνος, ὁ, *Ion*, the son of Xuthus or Apollo and Creusa, from whom sprung the Ionian race, Eur. Ion; Hdt. 7, 94: hence οἱ Ἴωνες, *the Ionians*, v. Ἴωνες.—2. a tragic poet of Chios, Ar. Pac. 835.—3. a rhapsodist of Ephesus after whom was named the *Ion* of Plat.—II. a river of Epirus, Strab. [ῐ]

†Ἰωνᾶν, indecl. ὁ, *Ionan*, masc. pr. n., N. T.

†Ἰωνᾶς, ᾶ, ὁ, *Jonas*. a Hebrew prophet, LXX.—2. father of Peter the apostle, N. T.

†Ἴωνες, ων, οἱ, contd. from Ἰάονες, *the Ionians*, one of the four main races of the Greeks, from Ἴων I. 1; in the historic period esp. the inhab. of the Ionian colonies in Asia Minor, Hdt. 1, 147; v. Clinton H. F. 1, p. 53, sq.

Ἰωνιά, ᾶς, ἡ, also ἰωνία, (ἴον) *a violet-bed*, Ar. Pac. 577. [ῐ]

†Ἰωνία, ας, ἡ, *Ionia*, the country of the Ionians, esp. the region on the coast of Asia Minor between Caria and Aeolis, Hdt. 1, 142, 169; Aesch. Pers. 771; Thuc. 1, 2, etc.: acc. to Strab. this name was also applied to Achaia, and to Attica from the Ionians dwelling therein.

†Ἰωνίας, ου, ὁ, *Ionias*, masc. pr. n., Andoc.

†Ἰωνιάς, άδος, ἡ, fem. adj. *Ionian*, νύμφαι, Ath. 681 D.

Ἰωνίζω, f. -ίσω, *to speak Ionic; to live in the Ionian fashion*, i. e. *effeminately.*

Ἰωνικός, ή, όν, *Ionic, Ionian*,† and so *effeminate*, Ar. Pac. 46; Ath. 620 C; etc.† Adv. -κῶς, *in the Ionic fashion*, i. e. *softly, effeminately*, Ar. Thesm. 163.

Ἰωνίς, ίδος, pecul. fem. of foreg., *Ionian.*—II. as subst.—1. (sub. γυνή) *an Ionian woman.*—2. (sub. γῆ) *Ionia.*

Ἰωνίσκος, ου, ὁ, *a sea-fish*, Archestr. ap. Ath. 328 C, elsewh. χρύσοφρυς.

Ἰωνιστί, adv. (Ἰωνίζω) *in Ionic*, like Ἰαστί.

Ἰωνοκάμπτης, ου, ὁ, (Ἴωνες, κάμπτω) *one who sings with soft Ionic modulations*, Plut., cf. ᾀσματοκάμπτης.

Ἰωνόκυσος, ου, ὁ, *a debauchee*, Cratin. Incert. 68, cf. κυσολάκων.

†Ἰωνόπολις, εως, ἡ, *Ionŏpŏlis*, a city of Paphlagonia, Luc.

Ἴωξις, εως, ἡ,=ἰωκή.

†Ἴωξος, ου, ὁ, *Ioxus*, son of Melanippus, grandson of Theseus, Plut. Thes. 8.

†Ἰωράμ, indcl., Ἰώραμος, ου, Joseph. ὁ, *Joram*, son of Josaphat, N. T.

†Ἰωρείμ, ὁ, *Iorim*, masc. pr. n., N. T.

Ἰωρός, οῦ, ὁ, (ὤρα) *a keeper, watchman*, hence proverb., ἐντός or ἐκτός ἰωροῦ εἶναι, to be in or out of safety.

†Ἰωσαφάτ, indecl.; Ἰωσάφατος, ου, ὁ, *Josaphat*, a king of Judah, LXX.

†Ἰώσηπος, ὁ, v. Ἰωσήφ.

†Ἰωσῆς, -σῆ, or -σή, ὁ, *Joses* or *Jose*, masc. pr. n., N.T.

†Ἰωσήφ, indecl., Ἰώσηπος, ου, Joseph., ὁ, *Joseph*, Hebr. masc. pr. n., son of Jacob and Rachel, LXX.: met. *the descendants of Joseph*, of *the tribe of Ephraim*, N. T.—2. name of three of the ancestors of Christ, Id.—3. husband of Mary mother of Christ, Id.—4. of Arimathaea, who entombed the body of our Saviour, Id.—5. one of the followers of Christ, who is called Barsabas and Justus, Id.

†Ἰωσίας, ου, ὁ, *Josias*, a king of Judah, LXX.; N. T.

Ἰῶτα, v. sub ι:†from its size, met. of any thing very small, *an iota, a jot*, N. T. Hence

Ἰωτακίζω, f. -ίσω, *to lay too much stress upon the* ι, e. g. *to say Troiia, Maiia*, Spald. Quinctil. 1, 5, 32. Hence

Ἰωτακισμός, οῦ, ὁ, *the above fault in pronunciation.*

†Ἰωτάπατα, ων, τά, *Iotapata*, a city of Syria, in Joseph. Ἰωταπάτη, ἡ.

†Ἰωτάπη, ης, ἡ, *Iotape*, daughter of Artavasdes, Dio C.

Ἰωτίζω and ἰωτογρᾰφέω, ῶ, (ἰῶτα, γράφω) *to write with an iota.*

Ἰωχμός, οῦ, ὁ,=ἰωκή, Il. 8, 89, 158, in phrase, ἀν' ἰωχμόν, in *chase*; Hes. Th. 683. [ῑ]

Ἴωψ, ωπος, ὁ, *an unknown fish* Dorio ap. Ath. 300 F.

K

K, κ, κάππα, τό, indecl., tenth letter in Gr. alphabet: as numeral κ′=20, but ͵κ=20,000.—I. κ is near akin to γ and χ, differing only by a harder pronunciation; hence the older Att.

changed χνόος into κνόος, γνάπτω into κνάπτω, βέγχω into βέγκω: so the Ion. χιτών into κιθών, δέχομαι into δέκομαι, etc.; so from γόνυ came our *knee*; cf. Lob. Phryn. 173, 307.—II. the change of κ into β is more rare, as in τήκω, Lat. *tabeo*: it sometimes also interchanged with π, esp. in Ion., as κου, κοτε, κως, etc., for που, ποτε, πως, etc.: cf. also ἵππος sub fin.—III. also akin to Teutonic *h*, e. g. καρδία, *heart*, κάρ, *hair*, καρπός, *harvest*, κῆρυξ, *herald*, καλάμη, Germ. *Halm*, etc., v. Buttm. Lexil. voc. κουρίδιος 4, note.—IV. γ before κ (as also before γ, χ, ξ), is pronounced like our *ng*. Cf. κόππα.

Κᾱ, Dor. for the Ion. κε,=the Att. ἄν, as γα, Dor. for γε, oft. in Theocr. [On the ᾱ v. Elmsl. Ach. 806.]

†Κάανθος, ου, ὁ, *Caanthus*, son of Oceanus, Paus.

Κάβαισος, ου, ὁ, (κάβος) *a gluttonous fellow*, Cratin. Malth. 7.

†Κάβαλες, ων, οἱ, *the Cabales*, a Libyan nation, Hdt. 4, 171, v. l. Βύκαλες.

†Καβαλίς, ίδος, ἡ, *Cabalis*, a small district between Lycia and Pamphylia, with a city of the same name, Strab.: οἱ Καβάλιοι, and Καβηλέες, *the inhab. of Cabalis*, Hdt. 5, 90; 7, 77.

Κᾰβάλλης, ου, ὁ, *a horse, nag*, like Lat. *caballus*, Germ. *Gaul*, Plut.

†Καβαλλιών, *Caballion*, a city of the Celtae on the Druentias, Strab.

†Καβαλοῦσα, ης, ἡ, *Cabalūsa*, a fictitious island, Luc.

Καββαίνων, poet. for καταβ.: Alcm. Fr. 34, has even κᾰβαίνων.

Κάββᾰλε, poet., Ep. for κατέβαλε aor. 2 of καταβάλλω, Hom.

Καββᾰλικός, ή, όν, (καταβάλλω) for καταβαλικός, *good at throwing, a good wrestler*, Plut.: ἡ -κή, sub. τέχνη, *the art of throwing* or *wrestling*, Galen. Lacon. word.

Καββάς, poet. for καταβάς part. aor. 2 from καταβαίνω, Pind.

†Κάβειρα, ων, τά, *Cabīra*, a city on the Euxine the later *Diospolis* or *Sebaste*, Strab.—II. Καβείρα, ας, ἡ, *Cabira*, mother of the Cabiri by Vulcan, Strab.

Κᾰβειραῖος, αία, αῖον, (Κάβειροι) *Cabīric*.

Κᾰβειριάζομαι, f. -άσομαι, dep. mid.: *to hold the Cabīric orgies*.

Κᾰβειριάς, άδος, pecul. fem. of Καβειραῖος.

Κᾰβειρικός, ή, όν, (Κάβειρος) *Cabīric*.

†Καβείριον, ου, τό, *the Cabīrium, temple of the Cabīri*, Paus. 9, 26, 1.

Κᾰβειρίς, ίδος pecul. fem. of Καβειρικός.

Κάβειροι, ων, οἱ, *the Cabīri*, divinities worshipped by the Pelasgians in Lemnos and Samothrace, whose very ancient and mysterious service spread over all Greece, and was found even in Aegypt: they were represented as dwarfs with large genitals, and were called sons of Vulcan, as being masters in the art of working metals, Hdt. 2, 51; 3, 37: the origin and progress of the Cabiric worship has been closely examined of late, esp. by Lob. Aglaoph. p. 1202 sq., Welcker Aeschyl. Trilogie, etc.

†Κάβειρος, ου, ὁ, *Mt. Cabīrus*, in Berecyntia in Greater Phrygia, from which the Cabiri were said to be named, Strab.

Κάβηξ, ηκος, ὁ, worse form for καυηξ.

†Καβησόθεν, adv. *from Cabēsus*, a city on the Hellespont, or in Lycia, Il. 13, 363.

Κάβος, ου, ὁ, *a corn-measure, answering to the Greek* χοῖνιξ. (Prob. from Hebrew *Kab*.)

†Καβύλη, ης, ἡ, *Kabyle*, a city of Thrace, Dem. 100, 22.

†Καβυλλῖνον, ου, τό, *Cabillonum*, a city of the Aedui in Gallia Lugdunensis, now *Chalons sur Saone*, Strab.

Κάγ, Ep. for κατά before γ, κὰγ γόνυ for κατὰ γόνυ, Il. 20, 458; also, κὰγ γόνων, Sapph. 25: but very rare.

Καγγαίνω, καγκαίνω, v. κάγκω.

Καγκᾰλέος, α, ον, and κανγκᾰνέος, α, ον, v. κάγκανος.

Κάγκαμον, ου, τό, *an Arabian gum* used for fumigating, Diosc.

Καγκανέος, α, ον, v. sq.

Κάγκᾰνος, ον, (καίω) *fit for burning, dry*, ξύλα κάγκανα, Il. 21, 364, Od. 18, 308; κάγκανα κᾶλα, H. Hom. Merc. 112: καγκανέος and καγκαλέος are later and less certain forms: κάγκανος itself remained a rare poet. word, v. sq.

*Κάγκω, *to parch, dry*: this word with its collat. forms καγκαίνω and καγγαίνω seems to have been coined by Gramm. as root of κάγκανος and πολυκαγκής, which may come directly from καίω, as δανός and δαλός from δαίω.

Καγχάζω, fut. -άσω Dor. -αξῶ, v. sub καχάζω. Hence

Καγχᾰλάω, ῶ, *to laugh aloud, exult*, Hom.: also *to laugh scornfully, mock*, Il. 10, 565: later c. dat., *to be glad at* a thing.

Καγχάς, ᾶντος, ὁ, *the laugher, merry-andrew*, a comic person on the Dorian stage, Lat. *cachinno*, Müller Dor. 4, 7, 3, cf. also χαρῖνος.

Καγχασμός, οῦ, ὁ, (καγχάζω) *loud laughter*, Clem. Al., v. καχασμός.

Καγχαστής, οῦ, ὁ, *a loud, rude laugher*. Hence

Καγχαστικός, ή, όν, *disposed to loud, rude laughing*.

Καγχλάζω,=καγχάζω, Ath.

Κάγχρυ, υος, τό,=κάγχρυς, Diosc.

Καγχρῠδίας, ου, ὁ, (κάγχρυς) *of toasted barley*, Poll.—2. *a kind of wheat*, v. l. for καχρ. in Theophr.

Καγχρύδιον, ου, τό, usu. in plur., *the chaff* (ἄχυρα) or *husks of toasted barley* (κάγχρυς), Arist. Probl. [ῠ]

Καγχρῠόεις, εσσα, εν, *belonging to* κάγχρυς, *like it*: from

Κάγχρῠς, υος, ἡ, *roasted barley*, from which pearl-barley (ἄλφιτα, Lat. *polenta*), and barley-water were made.—II. *a husk upon the catkens* (amenta) of *nut-trees* and other monoecious trees.—III. *the capsule of rosemary* and like plants, Theophr., and Plin.

Καγχρῠφόρος, ον, (κάγχρυς, φέρω) *bearing capsules*, like rosemary.

Καγχρυώδης, ες, (κάγχμυς, εἶδος) *like* κάγχρυς II.

Κἀγώ, contr. from καὶ ἐγώ, first in Il. 21, 108; most. freq. in Att. [ᾱ]

Κάδ, Ep. for κατά before δ, very freq. in Hom., but only before δέ, κὰδ δέ, and only when κάδ is used as an adv.: but Hes. Op. 334, has also κὰδ δύναμιν: the writing καδδέ, καδδύναμιν, as one word, is wrong.

Καδδᾱλέομαι, Dor. for καταδηλέομαι.

Καδδίζω, (κάδδος, κάδος) *to choose* or *reject by vote*, hence perf. pass. κεκαδδίσθαι, κεκαδδιχθαι, κεκαδδεῖσθαι. Lacon. word.

Κάδδιον, ου, τό,=κάδιον, esp. Lacon.

Κάδδῖχος, ου, ὁ, (κάδδος) *a corn-measure holding four* χοίνικες.

Κάδδος, ου, ὁ,=κάδος, *a vessel for collecting votes in*. Lacon. form.

Καδδρᾰθέτην, Ep. for κατεδραθέτην, 3 dual aor. 2 act. from καταδαρθάνω, Od. 15, 494.

Καδδύναμιν, v. κάδ sub fin.

Καδδῦσαι, Ep. for καταδῦσαι, nom. plur. fem. part. aor. 2 act. from καταδύω, Il. 19, 25.

†Κάδηνα, ων, τά, *Cadēna*, a strong city of Cappadocia, Strab.

Κάδιον, ου, τό, dim. from κάδος, LXX. [ᾰ]

Καδίσκιον, ου, τό, dim. from sq., Nicoch. Gal. 1.

Καδίσκος, ου, ὁ, dim. from κάδος, Cratin. Pyt. 16: esp. *the balloting-urn*, Ar. Vesp. 853, and Oratt.

Καδμεία, ας, ἡ, also καδμία, *cadmia, calamine*, Diosc.

Καδμεῖος, α, ον, Ep. and Ion. Καδμήϊος, η, ον, *Cadmēan*, Hes. Th. 940: οἱ Καδμεῖοι, *the Cadmëans* or ancient inhabitants of Thebes, Hom., and Hes.: in genl. *the Thebans*, Trag.: ἡ Καδμεία, *the citadel of Thebes*, Xen. Hell. 6, 3, 11. Proverb. Καδμεία νίκη, a victory won by one's own destruction, a dear-bought victory (from the story of Polynices and Eteocles), Valck. Hdt. 1, 166.

Καδμείων, ωνος, ὁ, *a descendant of Cadmus, Theban*, Il. 4, 385, in plur. Καδμείωνες.

†Καδμειώνη, ης, ἡ, *daughter of Cadmus*, i. e., Semele, Anth.

Καδμήϊος, η, ον, Ep. and Ion. for Καδμεῖος.

Καδμηΐς, ΐδος, pecul. fem. of Καδμεῖος, Semele, H. Hom. 6, 57, Autonoë, Callim.; ἡ Κ. γαῖα, i. e. *Thebes*, Hes. Op. 161.

Καδμία, ας, ἡ,=καδμεία.

†Καδμογενής, ές, (Κάδμος, *γένω) *sprung, descended from Cadmus*, Soph. Tr. 116.

Κάδμος, ου, ὁ, *Cadmus*, Od. 5, 334; and Hes. Th. 937; son of the Phoenician king Agenor, brother of Europa, founder of Thebes in Boeotia about 1550 B. C.: he is said to have brought from Phoenicia the old Greek alphabet of sixteen letters, hence called Καδμήϊα γράμματα (Hdt. 5, 58, 59), which was afterwards increased by the eight (so called) Ionic, η, ω, θ, φ, χ, ζ, ξ, ψ, cf. Wolf Proleg. p. LII., sq.—2. son of Scythes, a ruler in Cos, Hdt. 7, 164.—3. a historian of Miletus, son of Pandion, the elder; another, the younger, son of Archelaus, Strab.: cf. Suid. s. v.—II. a mountain and river near Laodicea in Greater Phrygia; the Mt. is now *Babadagh*, Strab.

†Κάδοι, ων, οἱ, *Cadi*, a city of Phrygia on the borders of Lydia, Strab.

Κᾰδοποιός, όν, (κάδος, ποιέω) *making pails* or *vessels*.

Κάδος, ου, ὁ, or κάδδος, *a pail, jar, cask, vessel for water* or *wine*, Lat. *cadus*, Anacr. 16, Hdt. 3, 20, Soph. Fr. 479: all in first form, but the other afterwards prevailed.—II. *an urn* or *box for collecting the votes*, like καδίσκος, Lat. *situla*, Ar. Av. 1032. (Ion. word from ΧΑΩ, χανδάνω, ἔχαδον, *to hold, contain*.) [ᾰ]

†Κᾶδος, τό, Dor. for κῆδος.

†Καδουΐδας, α, ὁ, *Caduīdas*, brother of the Scythian Anacharsis, Diog. L.

Κάδουλοι or Κάδωλοι, ων, οἱ, *boys used in the worship of the Cabiri*, compared by Dion. Hal. to the Rom. *Camilli*.

†Καδοῦρκοι, ων, οἱ, *the Cadurci*, a Celtic race in Aquitania, Strab.

†Καδούσιοι, ων, οἱ, *the Cadūsii*, a nation of Asia, dwelling on the south-west of the Caspian between the

Araxes and Mardus, Xen. Cyr. 5, 2, 25, sq.

Καδύτας, ου, ὁ, *a parasitic plant, dodder*, Lat. *cuscuta*, Theophr.

†Κάδῡτις, ιος, ἡ, *Cadȳtis*, a city of Palestine, Hdt. 2, 159; 3, 5; acc. to most interpp. *Jerusalem*, it being a corruption of the Hebr. *Kedoschah*, i. e. *sacred city*, which is its pres. Arabic name, *El Kods*; others make it=*Gath* or Gaza: v. Bähr Exc. XI., vol. I.

Κάδωλοι, οἱ, v. Κάδουλοι.

Κάειρα, ας, ἡ, fem. from Κάρ, *a Carian woman*, Il. 4, 142.—II. adj. fem. for Καρική, e. g. Κάειρα ἐσθής, Hdt. 5, 88.

Κᾰείς, part. aor. 2 pass. from *κάω, καίω*.

Κᾰήμεναι, Ep. for *καῆναι*, inf. aor. 2 pass. of *κάω, καίω*, Il. 23, 198, 210.

Καθά, adv. used for *καθ' ἅ, according as, just as, as*, Polyb.: more usu. *καθάπερ*, also *καθό*, and *καθώς*, q. v.

Καθαγιάζω,=sq., very dub.

Καθᾰγίζω, f. *-ίσω*, (*κατά, ἁγίζω*) *to devote, dedicate*, esp. *by burnt sacrifice, τινί τι*, Hdt. 1, 86: hence—II. *to burn as a sacrifice, burn as incense*, Hdt. 1, 183; 7, 167: also *to burn a dead body*, Plut.; and so in genl., *to bury* the dead, *ἣν κύνες καθήγισαν*, whom dogs *have buried*, i. e. eaten up, Soph. Ant. 1081, ubi libri *καθήγνισαν*, but Schol. interprets it *μετὰ ἅγους ἐκόμισαν*, while Dind. ap. Stephan. follows Wunder, in supposing vv. 1079–1082 spurious.—III.=*καθαγνίζω* I., dub. Hence

Καθᾰγισμός, οῦ, ὁ, *a devoting, dedication.*—II. *a burning*, esp. *of a sacrifice* or *dead body*, hence in genl. *funeral rites*, Luc.

Καθαγνίζω, f. *-ίσω*, (*κατά, ἁγνίζω*) *to make pure, cleanse, hallow*, Eur. Or. 40.—II. *to offer as an expiatory sacrifice, καθ. πέλανον ἐπὶ πυρί*, Id. Ion 707: hence absol. *to make offerings, τινί*, Luc.: on Soph. Ant. 1081, v. *καθαγίζω* II.

†Κάθαια, *Cathaea*, a city and territory of India, Strab.: hence

†Καθαῖος, *α, ον, of Cathaea, Cathaean; οἱ* Καθαῖοι, *the Cathaeans*, Arr. An. 5, 22, 1, sq.

Καθαιμακτός, *όν, bloodstained, bloody*, Eur. Or. 1358: from

Καθαιμάσσω, f. *-ξω*, (*κατά, αἱμάσσω*) *to make bloody, stain with blood*, Aesch. Eum. 450.

Καθαιμᾰτόω, *ῶ*, = foreg., Eur. Phoen. 1161, Ar. Thesm. 695.

Κάθαιμος, *ον*, (*κατά, αἷμα*) *bloody.*

Καθαίρεσις, *εως, ἡ*, (*καθαιρέω*) *a putting down, destroying, killing, slaying*, Stesich. ap. Suid.: *a pulling down, razing*, Thuc. 5, 42, Isocr. 153 B.—2. in Medic., *a bringing down superfluous flesh, lowering*, Hipp., v. Foës. Oecon. —3. *a deposal from office.*

Καθαιρετέον, verb. adj. from *καθαιρέω. one must take down, reduce, destroy*, Thuc. 1, 121.—2. *καθαιρετέος, έα, έον, to be put down* or *destroyed*, Thuc. 1, 118.

Καθαιρέτης, *ου, ὁ*, (*καθαιρέω*) *a putter down, destroyer, overthrower, πολεμίων*, Thuc. 4, 83. Hence

Καθαιρετικός, *ή, όν, fit for putting down: καθ. φάρμακα, lowering* medicines, Gal. Adv. *-κῶς.*

Καθαιρέω, *ῶ*, Ion. *καταιρέω*: fut. *-ήσω*: fut. 2 *καθελῶ*: aor. 2 *καθεῖλον*, inf. *καθελεῖν*, (*κατά, αἱρέω*) *to take down, ἱστία*, Od. 9, 149; *ὄσσε, ὀφθαλμοὺς καθελεῖν, to close* the eyes of the dead, Il. 11, 453, Od. 24, 296, for which Hom. says also *κατ' ὀφθαλμοὺς ἑλέειν*: *to bring down, καθ. σελήνην*, Lat. *coelo deducere lunam*, Ar. Nub. 750: in genl. *to take down* any thing *suspended*: hence in mid., *καθαιρεῖσθαι τὰ τόξα, to take down one's* bow, Hdt. 3, 78.—2. *to take down by force, tear* or *pull down, overpower, slay, kill*, Od. 2, 100; 3, 238, etc.: in genl. *to overturn, destroy, raze*, Thuc. 5, 40, and Plat.: also in a milder sense, *to put down, lower, humble, reduce, καθ.* Κῦρον καὶ τὴν Πέρσεων *δύναμιν*, Hdt. 1, 71, cf. 95, etc.: esp. *to depose, dethrone*, Id. 1, 124, etc.: *to cancel, rescind, ψήφισμα*, Thuc. 1, 140: as law term, *to condemn*, Musgr. Soph. Ant. 281; *ἡ καθαιροῦσα ψῆφος*, a verdict of *guilty*, Lys. 133, 12.—3. *to fetch down as a reward* or *prize, καθαιρεῖν ἀγῶνα* or *ἀγώνισμα*, Plut.; hence metaph., *καταιρέεσθαι μεγάλα πράγματα, to achieve, accomplish* great feats, Hdt. 7, 50, 2, cf. Eur. Supp. 749.—4. more rarely like simple, *αἱρεῖν, to take and carry off, seize*, Hdt. 6, 41, cf. 5, 36.

Κᾰθαίρω, fut. *κᾰθᾰρῶ*: aor. 1 *ἐκάθηρα*, later *-ᾱρα*, inf. *-ᾶραι*, Lob. Phryn. 25 (*καθαρός*). *To make pure* or *clean*,. *cleanse, clean, purge, χρόα, κρητῆρας, θρόνους*, etc., Hom.; opp. to *ἐναίρειν*, to dirty, soil, Od. 19, 263: but also,—2. *to cleanse away, wash off* or *away, λύματα, αἷμα*, Il. 14, 171, Od. 6, 93; also *καθ. γαῖαν, to purge* the land of monsters, Soph. Tr. 1061. Pass., esp. medic., *to be purged* by medicine, Hipp.: hence *καθαίρομαι γῆρας, I am purged of* old age, Aesch. Fr. 39.—II. in religious sense, *to cleanse, purify, θεείῳ καθῆραι, to purify* by fumigating with sulphur, Il. 16, 228; *καθ. τινὰ φόνου, to purify* him *from* blood, Hdt. 1, 44; but in pass. c. acc., *καθαρθῆναι φόνον*, 1, 43. Mid. *to have one's self purified*, Plat. Phaed. 114 C; also, *καθήρασθαι στόμα, to keep one's tongue* pure, Aesch. Fr. 365: metaph. in Theocr. 5, 119,=*μαστιγόω*, like our vulgar phrase *to rub* one *down*, cf. *σποδέω*.—2. c. acc. rei, *to cleanse away, atone for, expiate, φόνον*, Aesch. Cho. 74.

Καθάλλομαι, fut. *-αλοῦμαι*, (*κατά, ἅλλομαι*) dep. mid.: *to spring, leap down*, Xen. Eq. 3, 7: metaph. of a storm, *to rush down*, Il, 11, 298.

Καθαλμής, *ές*, (*κατά, ἅλμη*) *salt, saltish.*

Κάθᾰλος, *ον*, (*κατά, ἅλς*) *very salt, salt*, Diphil. ap. Ath. 132 E.

Καθᾰμαξεύω, (*κατά, ἁμαξεύω*) *to wear with wheels*: hence strictly of a road *worn with wheels*; and then like Lat. *tritus, καθημαξευμένος, η, ον, hackneyed, stale, γύναιον καθ.*, a common prostitute, Ael.; *τὰ καθ.*, (sub. *σκώμματα*) *stale jests*, Lat. *convicia de plaustro*, Dion. H., v. *πομπεύω.*

Κάθαμμα, *ατος, τό*, (*καθάπτω*) *any thing tied, a knot, καθ. λύειν λόγου*, to loose a knotty point, Eur. Hipp. 671.

Καθαμμίζω, f. *-ίσω*, (*κατά, ἄμμος*) *to sand over*, Arist. H. A. 9, 37, 5.

Καθανύω, Att. for *κατανύω*, v. l. in Soph. El. 1451.

Καθάπαν, adv. for *καθ' ἅπαν, on the whole*, Lat. *in universum.*

Καθάπαξ, (*κατά, ἅπαξ*) adv. *once for all*, Od. 21, 349: in genl. *altogether*, Dem. 377, 7; *οὐδὲ καθάπαξ*, not even *once*, Polyb.

Καθάπερ, adv.=*καθά* with enclit. *περ, even as, just as, like as*, freq. in Hdt. (in Ion. form *κατάπερ*), and Att. Sometimes still further lengthd. by *εἰ* and *ἂν εἰ, καθαπερεί, καθαπερανεί, like as if, just as if*, Plat. Phileb. 59 E, Legg. 684 C.

Καθαπλόω, ῶ, (*κατά, ἁπλόω*) *to unfold, let flow*, Aristaen.

Καθαπτικός, *ή, όν, laying hold of, attacking, offensive*; from

Καθαπτός, *ή, όν*, or *κάθαπτος, tied* or *fastened on: καθ. δοραῖς, bound with, clad in* skins, Eur. Hyps. 1, cf. Ar. Ran. 1212: from

Καθάπτω, late act. of *καθάπτομαι*, (*κατά, ἅπτω*) *to tie, fasten* or *fit on, put upon, τινί τι*, Soph. Tr. 1051; *τι ἐπί τι*, Xen. Cyn. 6, 9: also in pass., *βρόχῳ καθημμένος*, Soph. Ant. 1222 —II. rare as *καθάπτομαι, to lay hold of, τινός*, N. T.

B. *καθάπτομαι*, fut. *-ψομαι*, dep mid.: *to lay hold of*, in Hom. always *καθάπτεσθαί τινα ἐπέεσσι, to fasten upon, accost, address* one with words, mostly *μαλακοῖς* or *μειλιχίοις ἐπέεσσι*; but also, *καθ. ἀντιβίοις* or *χαλεποῖς ἐπέεσσι, to assail, attack* with harsh and angry words, Od. 20, 323, Hes. Op. 330: also simply, *καθάπτεσθαί τινα, to address, accost* one, Od. 20, 22: and so absol., Il. 16, 421, Od. 2, 39.—II. post-Hom. usu. in the bad signf. c. gen. pers., *to assail, attack, upbraid* one, Thuc. 6, 16: also, *καθ. τινὸς μάστιγι, to attack* him with a scourge.—2. in Hdt. 6, 68; 8, 65, *to appeal to one as witness*, Lat. *antestari*.—3. *to lay hold of* a thing, *apprehend, perceive* it, *ψόφου*, Hipp. Cf. *καθάπτω.*

Κᾰθάρειος, *ον*, = *καθάριος*. Adv. *-ως*, Eubul. *Τιτθ*. 1.

Κᾰθᾰρειότης, *ητος, ἡ*,=*καθαριότης.*

Κᾰθᾰρευτέον, *one must keep clean, τινός*, from a thing, Luc.; verb. adj. from

Κᾰθᾰρεύω, (*καθαρός*) *to be clean* or *pure*, Plat. Phaed. 58 B: *καθ. τινός, to be clean* or *free from* a thing, esp. from guilt in the eyes of God, Heind. Plat. l. c.; and so, *ἀπό τινος*, Ib. 67 A: also, *καθ. τινί, to be clean in* a thing, Ar. Ran. 355; *ἔν τινι*, Plut.; *περί τι*, Polyb.—II. in Gramm. *to be pure*, as words which have one vowel before another.

Κᾰθᾰριεύω, *to be καθάριος*, dub., v. Valck. Xen. Mem. 2, 1, 22, Stallb. Plat. Phaed. 58 B.

Κᾰθᾰρίζω, fut. *-ίσω* Att. *-ῐῶ*, later form for *καθαίρω, to cleanse*, N. T.

Κᾰθάριος, *ον*, (*καθαρός*) *cleanly, neat, nice*, Lat. *mundus*, of persons, Posidon. ap. Ath. 550 A; of things, Menand. p. 175: *καθ. βίος*, opp. to *πολυτελής*, Ath.: of words, *pure.* Adv. *-ίως*, Amphis Philet. 1. [ᾰ] Hence

Κᾰθᾰριότης, *ητος, ἡ, cleanliness, neatness*, Lat. *munditiae*, Hdt. 2, 37, Xen. Mem. 2, 1, 22: *purity*, Arist. Eth. N.

Κᾰθᾰρισμός, *οῦ, ὁ*, (*καθαρίζω*)=*καθαρμός*, Luc.

Κᾰθᾰριστήριον, *ου, τό, a place for purifying.*

Κάθαρμα, *ατος, τό*, (*καθαίρω*) *that which is thrown away in cleansing*, usu. in plur. *off-scourings, scum, defilement*, Aesch. Cho. 98: hence—II. metaph. *a worthless fellow, scum of the earth, outcast*, Lat. *purgamentum*, Ar. Plut. 454, Eupol. Dem. 15.—III.=*καθαρμός.*—IV. in Ar. Ach. 44, *ἐντὸς καθάρματος*, within *the purified ground*, cf. Dict. Antiqq. p. 385.

Καθαρμόζω, (*κατά, ἁρμόζω*) *to join* or *fit to, τινί τι*, Eur. Hipp. 771; *τι ὑπό τινι*, Id. Bacch. 929.

Κᾰθαρμός, *οῦ, ὁ*, (*καθαίρω*) *a cleansing, νῖψαι καθαρμῷ*, Soph. O. T. 1228. —2. *an atonement, expiation, an expiatory sacrifice, καθαρμὸν τῆς χώρης ποιεῖσθαί τινα*, to take him in atonement for his country, Hdt. 7, 197; *υύ-*

σος ἐλαθῇ ἐν καθαρμοῖς, like *ἄγος ἐλαύνειν*, Aesch. Cho. 968: also applied to the lowest step in the Eleusinian mysteries.—3. *καθαρμοί, songs of purification* by Empedocles, Ath. 620 D.—II. also metaph. like *κάθαρμα* II., Plut.

Καθαρολογέω, ῶ, (*καθαρός, λέγω*) *to speak purely.*

Κᾰθᾰροποιέω, ῶ, *to purify.*

ΚᾸΘᾸΡΟ΄Σ, *ά, όν, clean, pure, spotless, unsoiled, εἵματα*, Hom. (only in Od.), etc.: opp. to *ῥυπαρός, πινώδης*.—II. *clear, open, free*, esp. *ἐν καθαρῷ* (sub. *τόπῳ*), in *a clear, open* space, in Il. esp. of a space *clear from dead bodies; ἐν καθαρῷ βῆναι*, to leave the way clear, Soph. O. C. 1575; *ἐν κ. οἰκεῖν*, to live *in the open air*, Plat. Rep. 520 D; *διὰ καθαροῦ ῥέειν*, of a river whose course is clear and open, Hdt. 1, 202: *ἐν καθαρῷ ἡλίῳ*, in the *open* sun, opp. to *σκιᾷ*, Plat. Phaedr. 239 C: opp. to *πλήρης, μεστός*.—III. in moral sense, *clean-handed, pure, clean from guilt* or *defilement, κ. χεῖρας*, Hdt. 1, 35: also c. gen., *clear, free from..*, Hdt. 2, 38; esp. *κ. ἀδικίας, κακῶν*, etc., Horace's *sceleris purus*, Plat., etc.: *καθαραὶ ἡμέραι*, Lat. *dies fasti*, Id. Legg. 800 D: but in Hom., *κ. θάνατος*, an *honourable* death, by the sword, not the halter, Od. 22, 462: opp. to *μυσαρός*.—IV. *pure, unmixed, bright, clear*, esp. of water, Hdt. 4, 53, and Att.; *φέγγος*, Pind. P. 9, 159: hence *genuine, true, καθαρόν, a real, genuine* saying, Ar. Vesp. 1015; *κ. Τίμων, a very* Timon, Ar. Av.: also of language, *pure, unadulterated*, Dion. H.—V. in genl. *without blemish in its kind, spotless, faultless, ὁ. κ. στρατός*, also *τὸ καθαρὸν τοῦ στρατοῦ, the sound portion* of the army, Hdt. 1, 211; 4, 135; *καθαραὶ ψῆφοι, a clear, complete* reckoning, i. e. *without any remainder*, Dem. 303, 22: *κ. δοῦλος*, a slave *perfect in his part*, expl. by *ἀπηκριβωμένος*, Antiph. Ἀγροῖκ. 10.—B. Adv. *-ρῶς, ἁγνῶς καὶ καθαρῶς*, H. Hom. Ap. 121, Hes. Op. 335; *καθαρῶς γεγονέναι*, to be of *pure* blood, Hdt. 1, 147.—2. *with clean hands, purely, honestly*, Dem. 127, 5.—3. *clearly, plainly, λέγειν*, Ar. Vesp. 631.—4. *entirely*, Dio C. (With the root *καθ-* cf. Sanscr. *çudh* (purificari), Lat. *cast-us*, Germ. *keusch*. Buttm. Lexil. v. *ἀνήνοθεν* 10, connects also *κεδνός*, cf. *ψαθαρός, ψεδνός*.) Hence

Κᾰθᾰρότης, *ητος, ἡ, cleanness, purity*, esp. in moral sense, Plat. Legg. 778 C.—II. *clearness, brightness*, opp to mistiness, Hipp.

Κᾰθᾰρουργικός, *ή, όν, made pure, sifted*, Geop.: from

Κᾰθᾰρουργός, *όν*, (*καθαρός*, *ἔργω) *making pure.*

Καθαρπάζω, fut. Att. *-άσω*, usu. *-άξω*, (*κατά, ἁρπάζω*) *to tear* or *snatch down*, Eur. Andr. 813.

Κᾰθάρσιος, *ον*, (*καθαίρω*) act. *cleansing, purifying*, esp. from guilt or defilement, *atoning, expiatory*, Trag.; c. gen., *καθ. φόνου*, Aesch. Eum. 578.—II. as subst.,—1. *τὸ καθάρσιον*, sub. *ἱερόν, an expiatory sacrifice*, also *the victim*, Eur. I. T. 1225: hence *purification, expiation*, Hdt. 1, 35.—2. sub. *φάρμακον, opening medicine, a purge*, Medic.

Κάθαρσις, *εως, ἡ*, (*καθαίρω*) *a cleansing, purification, mode of purification*, Hdt. 1, 35.—II. Medic., *a clearing off of humours, purging*, Hipp. [ᾰ]

Καθαρτέον, verb. adj. from *καθαίρω*, *one must clean* or *clear*

Καθαρτήρ, *ῆρος, ὁ, = καθαρτής*, Plut. Hence

Κᾰθαρτήριος, *ον*,=*καθαρτικός, expiatory*, Dion. H.

Κᾰθαρτής, *οῦ, ὁ*, (*καθαίρω*) *a cleanser, purifier*, esp. from guilt, defilement, etc., Hipp., and Soph. El. 70.

Κᾰθαρτικός, *ή, όν*, (*καθαίρω*) *of, fit for cleansing* or *purifying; ἡ -κή*, sub. *τέχνη*, Plat. Soph. 231 B: but esp. as medic. term, *purgative*, Hipp.: but also=*καθάρσιος*, Arist. Pol.

Κᾰθᾰρύλλος, *ον*, dim. from *καθαρός, cleanly, pure, unmixed*, Plat. (Com.) Νύξ 1. Adv. *-λλως*, Cratin. Del. 7.

Καθαρώδης, *ες*, (*καθαρός, εἶδος*) *clean, clear, ὄμμα*, Hipp.

Καθαναίνω, Att. for *καταναίνω*.

Καθαυτό, for *καθ' αὑτό, of itself, by itself, absolutely.*

Καθαυτόν, or better divisim *καθ' αὑτόν, by one's self, alone, singly.*—II. *of one's self, voluntarily.*

Καθέδρα, *ας, ἡ, a seat, κ. τοῦ λαγῶ*, a hare's *seat* or *form*, Xen. Cyn. 4, 4: esp. *a bench for rowers, a professor's chair* or *pulpit*: also *a privy.*—2. *the sitting part, posteriors*, Hipp.—II. *a sitting, the state, posture of sitting*, Plut.: hence *a sitting still, lounging, delaying, ἐν τῇ καθέδρᾳ ἔχειν τινά*, to keep him idle, Thuc. 2, 18.

Καθέζομαι, fut. *-εδοῦμαι*, also *-εδήσομαι*, Diog. L., dep. mid., of which Buttm. Catal., v. *ἵζω*, doubts the use of pres. in early Greek, but v. Od. 10, 378, Eur. Heracl. 33, Lys. 133, 11: cf. *κάθημαι*: *to set one's self down, sit down*, Hom.; *to hold a sitting* or *meeting*, Od. 1, 372: *to sit, sit still*, with collat. notion of rest, Od. 10, 378; and so *to lounge, loiter, linger*, Od. 6, 295: *to sit* as suppliants, Eur. Heracl. 33: *to sit down in a country, encamp*, Thuc. 2, 18, etc. Καθέζω is never found, the deficient transit. tenses being supplied by *καθίζω, καθιδρύω, καθεῖσα.*

Καθέηκα, Ep. and Ion. for *καθῆκα*, aor. 1 from *καθίημι*, Il.

Καθείατο, Ep. for *ἐκάθηντο*, 3 plur. impf. from *κάθημαι*, Il.

Καθείμαρμαι, *to be ordained by fate*; esp. to one's misfortune, Epict.: part., *καθειμαρμένος, η, ον, ordained by fate*, Plut.

Καθειμένως, adv. part. perf. pass. of *καθίημι, remissly, languidly.*

Καθειργνῡμι, Att. for *κατειργνῡμι*, aor. 1 *-εῖρξα, to shut in* or *up, enclose, confine, imprison*, first in Hippon. Fr. 13.

Καθείργω, Att. for *κατείργω*,= foreg. Hence

Κάθειρξις, *εως, ἡ*, Att. for *κάτειρξις, a shutting in, enclosing, confining*, Plut.

Καθεῖς, for *καθ' εἷς*, also *εἷς καθεῖς, one by one, one after another*, N. T.: this anomalous phrase for *εἷς καθ' ἕνα*, was prob. formed backwards from the neut. *ἓν καθέν.*

Καθεῖσα, aor. 1 from a pres. *καθέζω*, which is not used, (*κατά, εἷσα*) *I made to sit down, set* or *put down, τινὰ ἐπὶ θρόνου*, Il. 18, 389; in genl. *I made to sit still, lounge, loiter, tarry*, Il. 5, 36; *σκοπὸν καθεῖσε, he set* a spy, Od. 4, 524; *ἀνδριάντα κ.*, Pind. P. 5, 55: also in mid., *καθεσσάμην*, Anacr. Ep. 10. (The deficient tenses are supplied by *καθιδρύω*.)

Καθέκαστα, for *καθ' ἕκ.*, as adv., *τὰ καθ., each particular*, Strab.

Καθεκάστην, as adv., used for *καθ' ἑκάστην ἡμέραν, day by day, daily.*

Καθεκούσιος, *ον*,=*ἑκούσιος*, LXX.

Καθεκτέον, verb. adj. from *κατέχω, one must keep*, Plut.

Καθέκτης, *ου, ὁ*, (*κατέχω*) *a trap-door.*

Καθεκτικός, *ή, όν, holding, containing, τινός*, Arist. H. A.: *holding in, retentive*, Medic.: from

Καθεκτός, *ή, όν*, (*κατέχω*) *held back, to be held back* or *checked*, Plut. Adv *-τῶς*, Philostr.

Καθελεῖν, inf. aor. 2 act. *καθεῖλον* of *καθαιρέω*.

Καθελίσσω, (*κατά, ἑλίσσω*) *to wrap, wrap round, τινί τι*, Hdt. 7, 181; also in Ion. plqpf. pass. *κατειλίχατο* for *καθειλιγμένοι ἦσαν*, Ib. 76.

Καθελκόω, ῶ, (*κατά, ἑλκόω*) *to make sore, ulcerate*, Hipp., in pass.

Καθελκυσμός, *οῦ, ὁ, a drawing down, launching*, Moschio ap. Ath. 207 A; from

Καθελκύω, v. sub *καθέλκω*. [On quantity, v. *ἑλκύω*.]

Καθέλκω, f. *-ξω*, (*κατά, ἕλκω*) *to draw down*, esp. *καθ. τὰς ναῦς, to draw down* the ships *to* the sea, *launch* them, Lat. *deducere naves*, Ar. Ach. 544; so too *νῆας καθελκύσαι*, Hdt. 7, 100, Thuc. 2, 93.

Κάθεμα, *ατος, τό*, or *κάθημα*, (*καθίημι*) *something let down* or *suspended*, e. g. *a necklace, collar*, etc., Antiph. Incert. 78: also *καθετήρ*.

Καθέννῡμι, *to clothe*, v. *καταέννυμι*.

Καθεξῆς, adv., the more usu. *ἐφεξῆς*, Plut.: also poet., *καθεξείης*, Opp., in tmesis.

Κάθεξις, *εως, ἡ*, (*κατέχω*) *a holding, keeping hold of, preservation, τῆς ἀρχῆς*, Thuc. 3, 47: *a holding in, τοῦ πνεύματος*, Arist. de Somn. 2, 17.

Καθέξω, fut. of *κατέχω*, as early as Hom.

Κάθερμα, *ατος, τό*,=*ἕρμα* III., Anacr 19.

Καθερπύζω, f. *-ύσω*, (*κατά, ἑρπύζω*)=sq., *to creep down, ἐς...*, Ar. Ran. 485.

Καθέρπω, (*κατά, ἕρπω*) *to creep, steal down*, Soph. Fr. 110: metaph. of the first down, *to steal over the cheek*, Xen. Symp. 4, 23, cf. Asclepiad. Ep. 1.

Καθές, imperat. aor. 2 from *καθίημι.*

†Καθεσθήσομαι, fut. pass. from *καθέζομαι*, non-Att.

Κάθεσις, *εως, ἡ*, (*καθίημι*) *a putting down into*, Arist. Meteor.: esp. *a bringing of plays upon the stage*, Scholl.—II. (*καθέζομαι*) *a sitting down, seat, dwelling.*

Καθεστηκότως, adv. part. perf. act. from *καθίστημι, fixedly, steadily, calmly*, Arist. Pol. 8, 5, 22.

Καθεστηκώς, *υῖα, ός*, part. perf. from *καθίστημι.*

Καθεστήξω, fut. 3 from *καθίστημι*, with intr. signf.

Καθεστῶτα, *ων, τά*, syncop. neut. plur. part. perf. from *καθίστημι*, q. v.

Καθέτη, *ἡ*, v. *κάθετος*.

Καθετήρ, *ῆρος, ὁ*, (*καθίημι*) *any thing let down* or *put in*, esp.—1. *a plug of lint, pessary, to put into a wound*, Hipp.—2. *a surgical instrument for* emptying the bladder, Gal.—3. *a fishing-line*, Artemid.—4.=*κάθεμα*, Clem. Al. Hence

Καθετηρισμός, *οῦ, ὁ, a putting in of the καθετήρ.*

Καθέτης, *ου, ὁ*,=sq. I. 2.

Κάθετος, *ον*, (*καθίημι*) *let down, put down* or *in*: as subst.—I. *ἡ κάθετος*, sub. *γραμμή, a perpendicular line*, Procl.: hence also—2. *a mason's level* or *plumbline*, Vitruv.—3. *perpendicular height*, Strab.—4. *a fishing-line*, Opp.—5. sub. *θύρα, a trap-door.*—II. *ὁ κάθετος*, sub. *ἀμνός* or *βοῦς, an animal let down into the sea* as an offering to Neptune, Lys. ap. Harp. in voc.

Καθευδητέον, *one must sleep*, Plat. Phaedr. 259 D.: verb. adj. from

Καθεύδω, impf. Hom. καθεῦδον, Att. καθηῦδον, and ἐκάθευδον: fut. καθευδήσω, perf. καθεύδηκα, late, *to sleep, slumber*, Od. 6, 1, Hdt. 2, 95; in genl. *to lie down to sleep, lie*, esp. *to lie a-bed*, Il. 1, 611, Od. 4, 304, etc.; ἐν φιλότητι καθεύδειν, Od. 8, 313: κ. μετά τινος, Plat. Symp. 219 D: metaph. *to rest, be at rest, still, quiet*, καθ. χερί, Aesch. Ag. 1357: acc. to Schleusn., in N. T., *of the sleep of death*, like κοιμᾶσθαι, but all the instances prove the reverse, except 1 Thess. 5, 10, where there is a verbal reference to its usu. signf. in v. 6.

Καθεύρεμα, ατος, τό, (καθευρίσκω) *an invention*, LXX.

Καθευρεσιλογέω, ῶ, (καθευρίσκω, λόγος) *to have a fertile invention, speak fluently*, Polyb. Exc. Vat. p. 397.

Καθευρίσκω, f. -ρήσω, (κατά, εὑρίσκω) *to find, discover*, Soph. Ant. 395, in pass.

Κάθεφθος, ον, (καθέψω) *boiled down, well-boiled*, Achae. ap. Ath. 368 A: κ. χρυσός, *refined* gold.

Καθεψής, ές,=foreg., Nic.

Καθέψησις, εως, ἡ, (καθέψω) *a boiling down*, Hipp.

Καθεψιάομαι, f. -ήσομαι, (κατά, ἑψιάομαι) dep. mid.: *to mock at*, Lat. *illudere*, τινός, Od. 19, 372.

Καθέψω, fut. -ψήσω, (κατά, ἕψω) *to boil down, boil well, boil away, digest*, Ar. Vesp. 795.—II. metaph. *to soften, temper*, joined with πραΰνειν, Xen. Eq. 9, 6, cf. πέσσω IV.

Κάθῃ, Att. for κάθησαι, 2 sing. pres. from κάθημαι.

Καθηγεμονικός, ή, όν=ἡγεμονικός: from

Καθηγεμών, όνος, ὁ, ἡ,=ἡγεμών, *a leader*, esp. *a guide*, Hdt. 7, 128; καθ. ὁδοῦ, Polyb.

Καθηγέομαι, f. -ήσομαι, (κατά, ἡγέομαι) dep. mid. *to go before, lead, be guide*, τινὶ εἰς τόπον, Hdt. 4, 125; also, καθ. τινὶ ὁδόν, 9, 104; also c. part., Hdt. 7, 8, 1: hence *to go before and teach* a thing, Lat. *praeire verbis*, χρηστήριον, Hdt. 2, 56; also, καθ. λόγου, *to begin* the discourse, Plat. Symp. 199 C; *to be the first to do, to establish, ordain*, τι, Hdt. 2, 49; in genl. *to show, point out the way*, Wess. Hdt. 7, 183: *to be teacher of any one*, τινός, Strab.: construct. much like that of the simple verb. Hence

Καθηγήτειρα, ας, ἡ, Orph.: fem. from sq.

Καθηγητήρ, ῆρος, ὁ, and

Καθηγητής, οῦ, ὁ,=καθηγεμών, *a leader, guide, teacher*, Plut.

Καθηδύνω, (κατά, ἡδύνω) *to sweeten much, make too sweet*, Ath.: in genl. *to sweeten, please*. [ῡ]

Καθηδυπάθεια, ας, ἡ, *a luxurious life*: from

Καθηδῠπᾰθέω, ῶ, (κατά, ἡδυπαθέω) *to squander, lavish in luxury* and *pleasures*, c. acc., Xen. An. 1, 3, 3.

†Καθήκει, impers. v. sub καθήκω II.

Καθῆκον, οντος, τό, v. sub καθήκω II.

Καθηκόντως, adv. part. pres. from sq.: v. sq., fin.

Καθήκω, f. -ξω, (κατά, ἥκω) *to come* or *go down, go down to fight, attack*, Aesch. Cho. 455.—2. *to come down to, come* or *reach to*, εἰς or ἐπί τι, e. g. ἐπὶ θάλασσαν, Hdt. 2, 32: *to come to* any one, καθῆκεν ἐς ἡμᾶς ὁ λόγος, the turn of speaking *came to* us, Aeschin. 31, 27: of time, ὁ χρόνος κ., the time *is come*, Arist. H. A.: ἡ ἑορτὴ κ. ἐς τὴν ἡμέραν, the festival *falls* or *happens on* the day, Plut.—II. *to suffice, be enough for* a thing, τινί; hence *to be meet, fit, proper*, ὁ καθήκων χρόνος, Soph. O. T. 75: αἱ καθήκουσαι ἡμέραι, *the regular*, proper days, (Dem.) 1372, 8: also impers., καθήκει μοι, *it belongs to* me, *beseems* or *behoves* me: hence in part., τὸ καθῆκον, οντος, and τὰ καθήκοντα, *that which is meet, fit* or *proper, one's due, duty*, Xen. Cyr. 1, 2, 5; and esp. as a technical term of the Stoic philos., Cic. Off. 1, 3: but in Hdt. 1, 97; 5, 49, τὰ καθήκοντα=τὰ καθεστῶτα, *the present state of things, circumstances*. Adv. part. pres. καθηκόντως, *meetly, properly*, Polyb.

Καθηλιάζω, (κατά, ἡλιάζω) *to bring the sun in upon, to illuminate*, Luc.

Καθηλόω, ῶ, (κατά, ἡλόω) *to nail on* or *to*, τι πρός τι, Plut.: pass. *to be nailed with*, σανίσι, Polyb. Hence

Καθήλωσις, εως, ἡ, *a nailing on* or *to*: and

Καθηλωτής, οῦ, ὁ, *one who nails on* or *to*: and

Καθηλωτός, όν, *nailed*.

Κάθημαι, inf. καθῆσθαι, impf. ἐκαθήμην, (κατά, ἧμαι) *to sit still, sit enthroned*, as if perf. pass. of καθέζομαι, *to be seated*, and so *to sit, sit down*, Hom., cf. Ruhnk. Ep. Cr. p. 159; strictly, of judges, *to take their seats in court, be seated*, Ar. Nub. 208, v. Wolf Dem. 507, 25, cf. Thuc. 5, 85: in genl. *to sit still, tarry, abide, sojourn, dwell*: also with bad signf., *to sit, lie idle, sit doing nothing*, Hdt. 3, 134; *to lead a sedentary, effeminate*, unwarlike life, Valck. Hdt. 2, 86: but also of an army, *to lie in a place, encamp*, Thuc.: *to lie in wait, lie in ambush*: of districts and countries, *to lie, lie low*, Lat. *subsidere*, Eur. Cresph. 1, v. Jac. A.P. p. 561. Construct., καθῆσθαι ἔν τινι, παρά τινι, ἐπί τινι or τινός, Hom., and Eur.; also κ. ἐκ δίφροιο, Od. 21, 420, cf. ἐκ I. 3: but also c. acc. cognato, καθ. ἕδραν, Eur. Heracl. 55. More freq. in Att. than the simple ἧμαι.

Καθημαξευμένως, adv. part. perf. pass. from καθαμαξεύω, *worn like a road*, hence *in a stale, hackneyed way*, v. καθαμαξεύω.

Καθημέραν, adv. better divisim, *καθ' ἡμέραν, daily*.

Καθημερεία, ας, ἡ, *the passing of the day, daily business*, Polyb.: from

Καθημερεύω, (κατά, ἡμερεύω) *to pass the day*.

Καθημερινός, ή, όν, a later form for sq., Theophr., v. Lob. Phryn. 53, who however confounds it with μεθημερινός.

Καθημέριος, α, ον, also ος, ον, *happening every day* (καθ' ἡμέραν), *daily*, κ. μοῖρα, Soph. El. 1414.

Καθημερόβῐος, ον, *living only for the day*, Lat. *qui in diem vivit*.

Κᾰθῆραι, inf., καθήρας, part. aor. 1 from καθαίρω, Hom.

Καθησῠχάζω, f. -άσω, strengthd. form of ἡσυχάζω, Polyb.

Καθίγνῡμι, v. καθίννυμι.

Κάθιδρος, ον,=καθίδρως, LXX.

Καθιδρόω, ῶ, *to throw into a violent sweat*.

Καθίδρῡμα, τό,=ἵδρυμα.

Καθίδρῡσις, εως, ἡ,=ἵδρυσις.

Καθιδρύω, (κατά, ἱδρύω) *to set down, make to sit down*, Od. 20, 257: *to establish, restore, heal*, Hipp.; but also *to consecrate, dedicate*, Eur., who uses aor. 1 mid. (I. T. 1481), and pf. pass. in act. signf. (Cycl. 318): καθ. βίον, *to make* one *pass* his life, *settle* him *in* a place, Id. Bacch. 1339; hence in pass. *to sit down, settle*, Ar. Av. 45. [On quantity v. ἱδρύω.]

Καθίδρως, ωτος, ὁ, ἡ, (κατά, ἱδρώς) *sweating much, tired*.

Καθίεμαι, pass. from καθίημι.

Καθῐερεύω, (κατά, ἱερεύω) *to sacrifice, slaughter*, Arist. Eth. N.

Καθῐερουργέω, ῶ,=foreg., Diod.

Καθῐερόω, ῶ, (κατά, ἱερόω) *to dedicate, devote, hallow*, Hdt. 1, 92; ἑαυτὸν ὑπέρ τινος, Plut.: v. Lob. Phryn. 192. Hence

Καθῐέρωσις, εως, ἡ, *a dedication*, Dio C.

Καθιερωτέος, έα, έον, verb. adj. from καθιερόω, *to be dedicated*, Plat. Legg. 809 B.

Καθιζάνω, (κατά, ἱζάνω) *to seat one's self, sit down*, θῶκόνδε, Od. 5, 3; also, ἐς θρόνους, Aesch. Eum. 29; ἐπί τι, Isocr. 13 B: cf. καθίζω.

Καθίζησις, εως, ἡ, *a sitting*: from

Καθίζω, impf. καθῖζον or κάθιζον, as Wolf writes it, and no doubt rightly, if ἐκάθιζον (which is used in Od. 16, 408) be allowed as the orig. form; Buttm. however is against this, Ausf. Gr. § 86, Anm. 2, cf. Lexil. voc. ἀνήνοθεν 12: fut. καθίσω, Dor. καθίξω, Att. καθιῶ: aor. 1 ἐκάθῖσα, but also καθῖσα, Ar. Ran. 911, and Thuc. 6, 66: Ep. part. καθίσσας, Hom.; cf. also καθεῖσα (κατά, ἵζω). *To set down, make to sit down*, oft. in Hom.: later, κ. στρατόν, *to encamp*, Eur. Heracl. 664, Thuc. 4, 90: ἀγορὰς κ., *to make* an assembly *be seated*, i. e. *hold, open* one, Od. 2, 69; and so later, κ. δικαστήριον, *to hold* a court, Ar. Vesp. 305; but, κ. τινὶ δικαστήν, *to appoint* a judge to try a person, Plat. Legg. 873 E; and so in genl. *to appoint, constitute*.—2. *to place* or *settle* in a place, τινὰ εἰς δόμον, Eur. Ion 1541.—3. *to put into a state* or *condition, make, render* one *so and so*, e. g. κλαίοντά τινα κ., *to set* him *down* to weep, *make* him weep, Plat. Ion 535 E; but also, κλαίειν τινὰ κ., Xen. Cyr. 2, 2, 14.—II. intr. *to sit down, be seated, sit*, oft. in Hom.: esp. *to sit at meals*, Lat. *discumbere*, Xen. Cyr. 8, 4, 2; *to sit as judge*, Plat. Legg. 659 B: *to sit down in a country, encamp*, ἐς χωρίον, Thuc. 4, 93: also *to settle, sink in*, Plat. Phaedr. 254 B: of ships, *to run aground*, Polyb. Later also in mid., Valck. Hdt. 8, 71: κ. ἐπί τινι, Hom., ἐπί τι, Ar. Ran. 197, ἔν τινι, Hdt. 5, 25, *to sit on* a thing; but also c. acc., καθ. τρίποδα, Eur. El. 980, βωμόν, Id. H. F. 48, as we say *to sit* a horse.

B. the pass or mid. is also freq. in this intr. signf., first in Il. 19, 50, in tmesis.

Καθίημι, fut. καθήσω: aor. 1 καθῆκα, Ep. καθέηκα (κατά, ἵημι). *To send down, let down, let fall*, Il. 8, 134, in tmesis; οἶνον λαυκανίης καθέηκα, *I have sent* the wine *down* my throat, Il. 24, 642; but, καθίετε ἵππους ἐν δίναις, *sink* them in the stream, as an offering to the river-god, Il. 21, 132: so, κ. ἄγκυραν, Hdt. 7, 36; κ. καταπειρητηρίην, *to let down* a sounding-line, Hdt. 2, 28; and absol., καθιέναι, *to reach by sounding, to sound*, Plat. Phaed. 112 E; hence metaph. *to put forward by way of trial, to attempt*, καθ. πρόφασιν, Ar. Vesp. 174; κ. πεῖραν, to make an attempt, Ael.: κ. κόμας, *to let* one's hair *flow loose*, Eur.; but κ. πώγωνα, *to let* one's beard *grow*, Dio C.: κ. γόνυ εἰς γαῖαν, to kneel down, Eur. Hec. 561: also *to lead down* from the hill to the plain, and in pass. *to march down*, Aesch. Theb. 79, with v. l. μεθ.: also in pass. *to reach* or *stretch down seawards*, ὄρεα πρὸς τὴν θάλατταν καθ., Plat. Criti.

118 A; so too, καθεῖτο τὰ τείχη, *were carried down to the water*, Thuc. 4, 103, cf. 5, 52: so, καθεῖναι σπονδάς, Eur. I. A. 60.—III. κ. ἅρματα εἰς ἀγῶνα, ἅμιλλαν, etc., *to send down into the place of contest*, Lat. *demittere ad certamen* (cf. *descendere in campum, arenam*), and so absol., Thuc. 6, 16, Isocr. 353 D; hence also seemingly intr., *to come down upon, attack*, Ar. Eq. 430: mid. *to prepare for attack, put one's self in motion against* any one, ἐπί τινα, Hdt. 1, 138, cf. Lob. Phryn. 398. [On quantity v. ἵημι.]

Καθικετεύω, strenghd. for ἱκετεύω, *to entreat earnestly*, τί τινος, Eur. Hel. 1024: but c. dat. pers., Hdt. 6, 68: also in mid., Eur. Or. 324.

Καθικμαίνω,=κατικμαίνω.

Καθικνέομαι, fut. -ίξομαι, aor. -ῑκόμην, (κατά, ἱκνέομαι) dep. mid.: *to come down, come to, reach to*: hence *to reach, touch*, esp. *to touch painfully*, πένθος καθίκετό με, sorrow touched me sore, Od. 1, 342; μάλα πώς με καθίκεο θυμὸν ἐνιπῇ, thou *hast touched* me *nearly*, Il. 14, 104, where the acc. is to be explained from the *motion towards*, not from a transit. force of the word, cf. Soph. O. T. 809: in prose the gen. was more freq. καθικνεῖσθαί τινος ῥάβδῳ, σκύτει, κονδύλῳ, etc., like καθάπτομαι, *to touch, strike, smite* one with a rod, etc., Plut.; also καθ. τῆς ἐπιβολῆς, *to reach, gain one's purpose*, Polyb.

Καθῑλᾰρύνω, strengthd. form of ἱλαρύνω. [ῡ]

Καθιμάω, ῶ, (κατά, ἱμάω) *to let down by a rope*, Ar. Vesp. 379, 396. [ῑ] Hence

Καθίμησις, εως, ἡ, *a letting down by a rope*, Plut.

Καθῑμονεύω,=καθιμάω.

Καθίννῡμι, mid. καθίννῠμαι, also written καθίγνῡμι, καθίγνῠμαι=καθίζω, καθίζομαι, Hipp. The simpl. ἵννυμι only in Gramm.

Καθιππάζομαι, f. -άσομαι, (κατά, ἱππάζομαι) dep. mid.: trans. *to ride down, ride over, overrun with horse*, καθ. τὴν χώρην, Hdt. 9, 14: hence in genl., *to trample down, trample under foot*, like λὰξ πατεῖν, Aesch. Eum. 150, 731, 779: later c. gen., κ. φιλοσοφίας, Diog. L.—II. *to ride up and down, ride*, Macho ap. Ath. 581 D, sensu obscoeno.

Καθίππευσις, εως, ἡ, *a riding down upon* or *against*, Dion. H.: from

Καθιππεύω, (κατά, ἱππεύω)=καθίππαζομαι, *to ride down, trample under foot*, Ἀργείων στρατόν, Eur. Phoen. 732. Pass. οἱ ποταμοὶ καθιππεύονται, the frozen rivers *are ridden upon*, Hdn.

Καθιπποκρᾰτέω, ῶ, f. -ήσω, and

Καθιππομᾰχέω, ῶ, f. -ήσω, *to conquer with horse*.

Καθιπποτροφέω, ῶ, f. -ήσω, (κατά, ἱπποτροφέω) *to spend* or *squander in keeping horses*, Isae. 55, 22.

Καθίπταμαι, v. καταπέτομαι.

Κάθῐσις, εως, ἡ, (καθίζω) *a sitting, lying*, Plut.

Κάθισμα, ατος, τό, *a seat*, Diosc.

Καθιστάνω, later and worse form for sq.

Καθίστημι (κατά, ἵστημι). — A. trans. tenses, pres., impf., fut. καταστήσω, and aor. 1: also pres., impf., fut., and aor. 2 mid: imperat. pres. καθίστα, Il. 9, 202, and καθίστη for καθίσταθι. *To set, put down*, κρητῆρα, Il.: so Πύλονδε καταστῆσαί τινα, *to bring one down* to Pylos, Od. 13, 274, κ. τινὰ ἐς Νάξον, Hdt. 1, 64; and so κ. νῆα, *to bring* a ship *to land, put in*, Od. 12, 185: and κ. δίφρον, *to stay* or *stop it*, Soph. El. 710.—2. *to settle, ordain, appoint, establish, confirm*, κ. τινὰ τύραννον, Hdt. 5, 92, 1, cf. 94; κ. νομοθέτας, δικαστάς, etc. Xen.; esp. of political constitutions, κ. πολιτείαν, ὀλιγαρχίαν, etc., like Lat. *ordinare, constituere rempublicam*, Wolf Dem. 460, 15; in genl. *to set in order, arrange*, τὰ πράγματα, Isocr.: also *to restore*, Eur. Alc. 362: in this sense freq. also in mid., esp. aor. 1, Aesch. Eum. 706, Ar. Vesp. 502; strictly *to appoint for one's self, choose*, e. g. a leader, Xen. An. 3, 1, 39.—3. esp. *to bring into a certain state*, κ. σῶμα, to prepare the body for medicine, Hipp.: freq. κ. τινὰ εἴς τι, e. g. ἐς ἀπόνοιαν, Thuc. 1, 82, ὀνείδη, Isocr. 134 C; *to bring to power* or *dignity*, Plat. Rep. 569 A: also sometimes c. inf.: in genl. *to make* or *render so and so*, κ. ἐμαυτὸν ψευδῆ, Soph. Ant. 657, κ. τι φανερόν, Thuc. 2, 42; and c. part., κλαίοντα καθιστάναι τινά, *to bring* one to tears, Eur. Andr. 635.

B. in pass. and intr. tenses, i. e. aor. 2, perf., and plqpf., of act.: intr. *to be placed, set, set one's self down, settle*, ἐς τόπον, Hdt. 3, 131.—2. intr. *to be settled, established*, or *appointed*, Hdt., etc.—3. in a physical sense, *to settle, deposit a sediment*, Hipp.—4. also *to stand quiet* or *calm*, e. g. of water, πνεῦμα καθεστηκός, a calm, Ar. Ran. 1003; ὁ θόρυβος κατέστη, Hdt. 3, 80: metaph. of persons, *to become calm and composed*, Soph. Aj. 306; καταστάς, *composedly*, Blomf. Aesch. Pers. 300. —5. *to be in a certain state*, εὖ καταστῆναι, to come to a good issue, Hdt. 7. 132. etc.—6. *to be usual* or *customary*; and in genl. *to be* or *become*, Hdt. 1, 94; 2, 84, Soph. O. T. 703: hence καθεστηκώς, Ion. κατεστεώς, *existing, established, ordinary*, Hdt. 1, 65; 3, 89; ἡλικία καθεστηκυῖα, Cicero's *constans aetas, middle* age, Thuc. 2, 36: τὰ καθεστῶτα, *the present state, existing laws, customs, usages*, esp. *the established construction* of a state, Wolf Dem. 462, 3. Adv. -κότως, q. v.

Καθιστήριον, ου, τό, (καθίζω) *a seat.*

Καθιστορέω, ῶ, strengthd. for ἱστορέω.

Καθό, adv. in use for καθ' ὅ,=καθά, *in so far as, according as*, Arist. Metaph.: *so that*, Plat. Soph. 267 D.

Καθοδηγέω, ῶ, f. -ήσω, (καθοδηγός) *to lead, show the way*, Plut.

Καθοδήγησις, εως, ἡ, Clem. Al., and

Καθοδηγία, ας, ἡ, Strab., *a leading, guidance*: from

Καθοδηγός, οῦ, ὁ, (κατά, ὁδηγός) *a leader, guide, shower*, Orph.

Κάθοδος, ου, ἡ, (κατά, ὁδός) *a going down, descent*, Plut.—II. *a coming back, return*, esp. of an exile (φυγάς) to his country, Hdt. 1, 60, 61, etc., freq. in Thuc., and Xen.

Καθολικός, ή, όν, (κάθολος) *general, universal*, Polyb.: *unchanging, perpetual*, νόμοι, Philo: *catholic*, Eccl. Adv. -κῶς, Polyb.

Καθολκεύς, έως, ὁ, (καθέλκω) *one that draws down.*—2. *a kind of bandage*, Gal.

Καθολκή, ῆς, ἡ, (καθέλκω) *a drawing down*, esp. of ships to sea.

Καθολκός, όν, (καθέλκω) *drawing down*: ὁ καθ.=καθολκεύς, Gal.: v. Lob. Phryn. 316.

Καθόλου, as adv., *on the whole, in general, generally*, for καθ' ὅλου, Xen.; ἡ κ. ἀπόδειξις, *a universal* proof, opp. to ἡ κατὰ μέρος, Arist. Org.: ἡ τῶν κ. πράγματων σύνταξις, *universal* history, Polyb.

Καθομᾰλίζω, f. -ίσω, (κατά, ὁμαλίζω) *to make quite level* or *even*; metaph. *to soften, refine, civilize*, Plut.

Καθομηρίζω, f. -ίσω, (κατά, Ὁμηρίζω) *to describe after the manner of Homer*, Aristaen.

Καθομῑλέω, ῶ, f. -ήσω, (κατά, ὁμιλέω) *to engage, conciliate by daily intercourse, to suit one's self to, court*, τινά, Arist. Pol. Pass. *to be used in daily intercourse, to pass into a proverb*, Diosc. Hence part. perf. καθωμιλημένος, *every day, common, current*, ἡ καθ. δόξα περί τινος, Polyb.

Καθομολογέω, ῶ, f. -ήσω, (κατά, ὁμολογέω) *to confess, allow*, esp. *wrongly*, Plat. Crito 49 C.—II. *to promise, engage, vow*, Luc.: *to betroth*, Plut., in pf. pass. c. signf. act.

Κάθομον, κάθομα, late words=ὁμοίως.

Καθοπλίζω, f. -ίσω, (κατά, ὁπλίζω) *to equip, fit out, arm*, Herm. Soph. El. 1074, Aeschin. 75, 33. Hence

Καθόπλῐσις, εως, ἡ, *an arming, mode of arming*, Polyb.

Καθοπλισμός, οῦ, ὁ,=foreg., Polyb.

Καθορᾱτικός, ή, όν, *able to see into*: hence *keen-sighted*: from

Καθοράω, ῶ, fut. κατόψομαι: aor. κατεῖδον, inf. κατῐδεῖν: perf. καθεώρᾱκα (κατά, ὁράω). *To look down*, ἔκ τινος, Il. 7, 21; 11, 337, ἐπί τινος, Hdt. 7, 44.—II. transit. *to look down upon*, in which signf. Hom. uses only mid., as, καθορώμενος αἶαν, Il. 13, 4; hereto is referred also Il. 24, 291, Τροίην κατὰ πᾶσαν ὁρᾶται (for καθορᾶται): not found in Od.: but Hdt. has also the act., 7, 194, 208.—2. in genl. *to view, see*, Hdt. 9, 59: and then *to perceive, observe*, Pind. P. 9, 87; καθορᾶν τι ἔν τινι, *to perceive* or *observe* something therein, Plat. Legg. 905 B: in Ar. Eq. 803 σοῦ is not gen. after καθορᾶν, but joined with ἃ πανουργεῖς, as if it were τὴν πανουργίαν σου: also κ. εἰ..., *to look and see* whether..., Hdt. 2, 38.

Καθορίζω, f. -ίσω Att. -ῐῶ, (κατα, ὁρίζω) *to bound, define.* Hence

Καθοριστικός, ή, όν, *bounding, defining, determining*, Clem. Al.

Καθορμάω, ῶ, f. -ήσω,=ὁρμάω, Anth.

Καθορμίζω, f. -ίσω Att. -ῐῶ, (κατά, ὁρμίζω) *to bring* a ship *into harbour, bring to anchor*: and hence in pass., c. aor. mid, *to come into harbour, put in*, ἐς τόπον, Thuc. 3, 32, etc.—2. in genl. *to bring, plunge in* or *into*, σαυτὸν ἐς πημονάς, Aesch. Pr. 965.

Καθόρμιον, ου, τό,=ὅρμος, *a neck lace*, LXX.

Καθοσιόω, ῶ, like καθιερεύω, *to offer, sacrifice*, Ar. Plut. 661, in pass.; also in mid., Eur. I. T. 1320.—2. *to consecrate, hallow*, Plut. Hence

Καθοσίωσις, εως, ἡ, *a dedication, hallowing*, Eccl.

Καθόσον, used adv. for καθ' ὅσον, *in so far as, inasmuch as.*

Καθότι, used adv. for καθ' ὅ τι, *how, in what manner*, Thuc. 1, 82, etc.: *so far as*, Polyb.: but better written divisim.

Καθοῦ, for καθέσο, imperat. aor. 2 mid. from καθίημι.

Καθυβρίζω, f. -ίσω, (κατά, ὑβρίζω) *to treat despitefully, to insult, affront wantonly*, usu. c. acc., as Soph. El 522, etc.; but also c. gen., Soph. O. C. 960, Phil. 1364; and, rarely, c. dat., Soph. Aj. 153.—II. absol. *to wax wanton*, Soph. O. C. 1535. Hence

Καθυβριστέον, verb. adj., *one must insult wantonly*, Clem. Al.

Καθῠγίᾰσις, εως, ἡ, *a cure.* [ῠ]

Καθυγραίνω, (*κατά, ὑγραίνω*) *to wet, moisten, wet through*, Theophr. Hence

Καθυγρασμός, οῦ, ὁ, *a wetting through.*

Κάθυγρος, ον, (*κατά, ὑγρός*) *very wet* or *moist*, Theophr.

Κάθυδρος, ον, (*κατά, ὕδωρ*) *very watery, full of water, κάθυδρος κρατήρ*, a cup *of water*, periphr. for *water* itself, Soph. O. C. 158.

Καθῠλακτέω, ῶ, f. *-ήσω*, (*κατά, ὑλακτέω*) *to bark at, εἴς τίνα*, Plut.: also *τινός*.

Καθῡλίζω, f. *-ίσω*, (*κατά, ὑλίζω*) *to strain* or *filter*, Ath.

†Κάθυλκοι, *ων, οἱ, the Cathylci*, a German people, Strab.

Καθῡλομᾰνέω, ῶ, f. *-ήσω*, (*κατά, ὑλομανέω*) *to shoot into too luxuriant foliage, run all to wood*, Hipp.

Καθυμνέω, ῶ, f. *-ήσω*, (*κατά, ὑμνέω*) *to sing of much* or *constantly*, Cleanth. 6.

Καθυπάρχω, strengthd. for *ὑπάρχω*, Plut.

Καθυπείκω, strengthd. for *ὑπείκω.*

Καθυπεμφαίνω, = *ὑπεμφαίνω, to indicate slightly.*

Καθυπενδίδωμι, strengthened for *ὑπενδίδωμι.*

Καθυπερᾰκοντίζω, f. *-ίσω*, strengthened for *ὑπερακοντίζω*, Ar. Av. 825.

Καθυπερέχω, f. *-ξω*, strengthd. for *ὑπερέχω*, Polyb.

Καθυπερηφᾰνεύομαι, dep., strengthened for *ὑπερηφανέω.*

Καθύπερθε, and before a vowel *καθύπερθεν*, adv., (*κατά, ὕπερθε*) *from above, down from above*, Il. 3, 337, Od. 12, 442; c. gen., Od. 8, 279.—2. *over, on the top* or *upper side, above*, oft. in Hom.; *Φρυγίη καθύπερθε, upper* Phrygia, Il. 24, 545; also c. gen., *καθύπερθε Χίου, above* Chios, i. e. *north of* it, Od. 3, 170: opp. to *ὑπένερθε*, Od. 10, 353; hence, *τὰ κ., the upper country*, i. e. further inland, Hdt. 2, 5, etc.: also *καθύπερθε γενέσθαι τινός*, to get *the upper hand of* one, strictly of a wrestler who falls atop of his opponent, Hdt. 8, 60, 3; 8, 136: also, *κ. ἤ...*, Id. 8, 75.—II. of time, *before*, c. gen., Hdt. 5, 28, cf. *ἄνω.*

Καθυπερτερέω, ῶ, f. *-ήσω*, = *ὑπερτερέω.* Hence

Καθυπερτέρησις, εως, ἡ, = *ὑπερτέρησις.*

Καθυπέρτερος, α, ον, compar. from *καθύπερθε, upper, higher, above:* of persons, *having the upper hand, κ. πολέμῳ*, Hdt. 1, 65, 67: superl. *καθυπέρτατος, η, ον, highest, uppermost*, Lat. *supremus*, Hdt. 4, 199.

Καθυπηρετέω, ῶ, f. *-ήσω*, strengthd. for *ὑπηρετέω.*

Καθυπισχνέομαι, strengthened for *ὑπισχνέομαι*, Luc.

Καθυπνής, ές, = *κάθυπνος*, Nic.

Καθύπνιος, ον, (*κατά, ὕπνος*) *happening in sleep*, Oenom. ap. Euseb.

Κάθυπνος, ον, (*κατά, ὕπνος*) *fast asleep, sleepy, apt to sleep*, Arist. Probl. Hence

Καθυπνόω, ῶ, f. *-ώσω, to be fast* or *sound asleep, fall asleep*, Hdt. 7, 12, 15: also in mid. Hdt. 7, 14. Hence

Καθύπνωσις, εως, ἡ, *a falling asleep*, Arist. Probl.

Καθυποβάλλω, (*κατά, ὑποβάλλω*) *to subject, subdue.*—2. = *ὑποβ.*

Καθυπογράφω, f. *-ψω*, strengthd. for *ὑπογράφω.*

Καθυποδείκνυμι, *-δέχομαι, -δυμι*, strengthd. for *ὑποδ.*

Καθυποκλέπτω, f. *-ψω*, strengthd. for *ὑποκλ.*

Καθυποκρίνομαι, (*κατά, ὑποκρίνω*) dep. mid.: *to deceive* one *by dramatic arts*, or *by assuming a mask, τινά*, Dem. 449, 16, cf. *καταυλέω, κατορχέομαι.*—II. *καθυποκρίνεσθαι εἶναί τινα* or *τι, to pretend to be other than* one is, *personate* some person or thing, Luc. [ῑ]

Καθυποπίπτω, strengthd. for *ὑποπίπτω*, Long.

Καθυποπτεύω, = *ὑποπτεύω, to suspect*, Arist. Rhet. Al.

Καθυποσαίνω, *-στῐβίζω, -στρέφω*, strengthd. for *ὑποσ.*

Καθυποτάσσω, Att. *-ττω*, (*κατά, ὑποτάσσω*) *to make quite subject*, Clem. Al.

Καθυποτοπέομαι, *-τρέχω*, strengthened for *ὑποτ.*

Καθυπουργέω, ῶ, f. *-ήσω*, strengthd. for *ὑπουργέω.*

Καθυποψῐθῠρίζω, f. *-ίσω*, = *ὑποψιθυρίζω, to whisper to in secret.*

Καθυστερέω, ῶ, (*κατά, ὑστερέω*) *to come far behind* another, *τινός*, Hipp.; hence *to be inferior to* another, *τινός*, Strab.: also absol. *to be behindhand, come too late*, Polyb.

Καθυστερίζω, f. *-ίσω*, = foreg., LXX.

Καθύφεσις, εως, ἡ, *submission:* esp. *false submission, collusion* with the adversary, Lat *praevaricatio:* from

Καθυφίημι, fut. *-φήσω*, (*κατά, ὑφίημι*) *to slacken, let loose, let go*, hence *to give up, betray, τινί τι*, Dem. 343, 3: in a lawsuit, *καθ. τὸν ἀγῶνα, to conduct* the contest *treacherously*, be in collusion with the adversary, Lat. *praevaricari*, Dem. 262, 12; 563, 19: also intr. *to slacken one's exertions* in a thing, *to fall back* from it, c. gen., Luc. Mid., *καθυφίεσθαί τινι, to give way, give in, yield to* any one, Xen. Hell. 2, 4, 23; *καθυφίεσθαι ἔν τινι, to slacken* in a thing, e. g. *ἐν μάχαις.*

Καθυφίστημι, strengthd. for *ὑφίστημι.*

Καθωραΐζομαι, = *ὡραΐζομαι.*

Καθωρισμένως, adv. part. pf. pass. from *καθορίζω, definitely*, Clem. Al.

Καθώς, adv., = *καθά*, Hdt. 9, 82, acc. to MSS.; but the word seems later, and is at least never used by good Att. authors, Lob. Phryn. 426.

ΚΑΙ΄, conjunct., *and, also*, Hom. Its great variety of usage has been very scantily explained, so that what follows is little more than a first sketch.—I. joining words and sentences, like Lat. *et*, while enclit. *τε* answers to Lat. *que:* by anacoluth. it joins a partic. and finite verb, Il. 22, 247, *ὣς φαμένη, καὶ ἡγήσατο*, for *ὣς ἔφη, καὶ ἡγήσατο*, where others wrongly suppose a pleonasm of *καί*, Thiersch Gr. Gr. § 297, 5; while Döderlein takes *καί* for *also* in all these cases, Lect. Hom. 2, p. 9, 10: anacoluth. also in apodosis, after relative particles of time in protasis, e. g. Hdt. 1, 79: when in prose two words or clauses are to be closely combined, *τε καί* and *τε...καί* are oft. used, as, *ἄρκτοι τε καὶ λέοντες*, bears and lions, *both as creatures of one kind*, ravenous beasts; *θαυμάζονται, ὡς σοφοί τε καὶ εὐτυχεῖς γεγενημένοι*, they are admired *both* as wise and fortunate, i. e. as wise, and therefore as fortunate: but in Hom. when these two conjunctions come together, *καί* belongs wholly to the word following, being not the copulative *and*, but the emphatic *also*, Il. 4, 160; 21, 262; and the same holds of *ἠδὲ καί, and also*, Od. 1, 240, and *καί τε*, Il. 1, 521, etc., which is simply Ep., also repeated *καί τε..., καί τε...*, Od. 14, 465; in the last case *τε* does not combine, like *καί* but merely adds. Herm. on Elmsl. Eur. Med. p. 360: also Att. in one sentence, *καί...τε, and...also*, Poppo Xen. Cyr. 1, 4, 17, Herm. üb. Böckh's Behandl. Griech. Inschr. But the common repetition *καί...καί, both...and, as well...as also, partly...partly*, Lat. *et...et* or *cum...tum*, is unknown to the Ep.: they use instead, *τε...τε.*—II. *also*, not merely joining words or sentences, but also emphatically distinguishing a single word or clause, which notion we express sometimes by *also*, sometimes by *even*, sometimes by the pron. *self*, as, Il. 5, 685, *ἔπειτά με καὶ λίποι αἰών*, then let life *also* forsake me, i. e. life as well as all other goods; so too, *τάχα κεν καὶ ἀναίτιον αἰτιόῳτο* he would charge the innocent *also, even* the innocent, Il. 11, 654, etc., cf. 4, 161. This usage is also very freq. in prose, esp. in antithesis, as *οὐ μόνον...ἀλλὰ καί, not only...but also:* the Att. however even in strong emphasis omit *καί* after *ἀλλά*, Wolf Dem. 467, 17: so Lat. *non modo* or *non solum,...sed*, for *sed etiam*, v. on Tac. Germ. 10, 15.—2. with participles or adjectives in this same emphat. signf., *καί* often forms an antithesis to the chief verb, and may be rendered by *though, although, albeit*, as, *Ἕκτορα, καὶ μεμαῶτα, μάχης σχήσεσθαι ὀΐω*, strictly, Hector, *even* raging, will I keep away, i. e. *how much soever* he rage or *although* he rage, Il. 9, 655; so, *τί σὺ ταῦτα, καὶ ἐσθλὸς ἐών, ἀγορεύεις;* how canst thou say this *how* brave *soever* thou be, or *although* thou be brave, Il. 16, 627, cf. 13, 787, Od. 2, 343, Valck. Phoen. 277; and *φεύγουσι καὶ πολλοὶ ὄντες*, they fly, *although* they are many: in all these cases *καίπερ* might be used, but this need not make us say that *καί* is put for *καίπερ*, for *καί* does not quit its fundamental signf.; in Xen. An. 1, 6, 1, *καὶ πρόσθεν πολεμήσας, καίπερ* could not stand. In Att. it really passes into the signf. of *καίτοι*, when it begins a parenthet. sentence, Wolf Lept. 463, 9.—3. in genl. as a particle increasing or diminishing the force of words and clauses,—a. increasing, esp. with a compar., as, *θεὸς καὶ ἀμείνονας ἵππους δωρήσαιτο*, Il. 10, 556; so, *δόμεναι καὶ μεῖζον ἄεθλον*, Il. 23, 551, cf. 19, 200; 23, 386; in which cases strictly *ἄλλος* is omitted, so that in full it would be *ἄλλους καὶ ἀμείνονας ἵππους, ἄλλο καὶ μεῖζον ἄεθλον*, etc.: also with a superl., *καὶ μάλιστα*, Lat. *vel maxime*, Xen. This *increasing* use of *καί* which may usu. be rendered *and indeed, and that*, etc., is also very freq. in prose; it answers to the Lat. *et is, isque, idemque*, and is very oft. used in this way before *οὗτος*, Hdt. 1, 147; 6, 11; most freq. with neut. pl. *καὶ ταῦτα, and that, and indeed, and besides, especially*, Wolf Dem. 466, 20: also *καί* sometimes combines a part with its whole in order to give it a strong emphasis, as, *θεοὶ καὶ Ζεύς*, the gods *and above all* Jupiter, *θεοὶ καὶ Ποσειδῶν*, Aesch. Pers. 750, etc.: closely connected with this is the freq. Att. phrase *πολλοὶ καὶ ἄλλοι*, usu. taken as pleonast. *many others*, but which is really the same as *ἄλλοί καὶ πολλοί, others and they many*, so that here *καί* has a limiting or explaining force, and is quite necessary: so also in other cases the thing as limited or explained is put first, *βῆ πρὸς δῶμα Διὸς καὶ μακρὸν Ὄλυμπον*, he went to Olympus *and even* to the house of Jupiter, Il. 5, 398; whereas in strict logical order it follows, as *πρὸς μακρὸν ὄρος καὶ Κύνθιον ὄχθον*, H. Hom. Ap. 17, cf. Aesch. Ag. 63, Soph. Tr. 1277: the foll. forms are very common, *τινὲς καὶ ἄλλοι, τινὲς καὶ συχνοί, τινὲς καὶ πολλοί*, also in sing. *τις καὶ ἄλλος*, Heind. Plat. Phaed. 58 D, 66 A: for *ἄλλως τε καί...*, v. sub *ἄλλως*.—b. diminishing, *ἱέμενος, καὶ καπνὸν ἀποθρώσκοντα νοῆσαι*, he longs to see *even* the smoke rising, *were it but* the smoke, Od. 1, 58; so too, *οἷς ἡδὺ καὶ λέγειν*, with whom 'tis sweet *even* to speak, *only* to speak, Ar. Nub. 528, a rare usage.—III. at the beginning of a speech, *καί* must refer to something gone before, which it takes up and pursues; not as Hom., with whom the discourse is usu. taken up by *καὶ λίην*, as *καὶ λίην σ' ἔτι νῦν γε σαώσομεν* (for *σαώσομέν σ' ἔτι νῦν γε καὶ λίην σε σαώσομεν*), we will save thee, *and that* completely, Il. 19, 408; so also Od. 1, 46; 3, 203: cf. supr. II. 3, a: yet Homer uses it also esp. in phrase *καὶ τότε, καὶ τότε δή, καὶ τότ' ἔπειτα*, at the beginning of a narrative, where the time is more strongly marked than by *τότε* alone, Il. 1, 92, Od. 2, 108, etc.: in genl. very freq. in transitions, as in Oratt., *καί μοι λέγε..., καί μοι ἀνάγνωθι...*, *and now* tell me, etc.: but sometimes like *ἀλλά*, it also introduces a formal objection, Soph. Aj. 462: esp. in form *καὶ πῶς*, q. v.—IV. in a question, *καί* imparts some indefiniteness, admitting a number of possibilities, which we can only express by pronunciation, as, *ἦ καί μοι νεμεσήσεαι;* wilt thou be *angry* at me? Od. 1, 389: it also strengthens the question, Pors. Phoen. 1373.—V. after *ὅμοιος, ἴσος, ὁ αὐτός, καί* stands for *ὡς* or *ὥςπερ*, as *γνώμῃσι ἐχρέοντο ὁμοίῃσι καὶ σύ*, they had the same opinion *as* you, Valck. Hdt. 7, 50, 2, where strictly it should be, *ἐκεῖνοι καὶ σὺ ἐχρ. ὁμοίῃσι γνώμῃσι*.—2. likewise used with adverbs of time, where however on account of the different notions, *τε* is usually added, as, *νῦν τε καὶ πάλαι, νῦν τε καὶ τότε, ἀεί τε καὶ τότε*, for *ὥςπερ πάλαι, ὥςπερ τότε*, now *as* heretofore, now *as* at that time, Schäf. Soph. Ant. 181, Heind. Plat. Soph. 236 D, cf. Catull. 12, 17: here *καί* marks perfect agreement between the present and past, so that *now* and *at that time* appear as one.—3. also before verbs, where *ὅτε*, etc., might stand, as, *ἦν ἦμαρ δεύτερον...καί κατηγόμην*, it was the second day...*and* I came to land (i. e. *when* I came), Soph. Phil. 355: and with *τε* going before, *παρέρχονταί τε μέσαι νύκτες καὶ ψύχεται τὸ ὕδωρ* (for *ὅτε*), Hdt. 4, 181, cf. 3, 108; 4, 139.—VI. in Att., freq. after *τις* and the relat. pron., to connect the thoughts more closely, where to us *καί* easily appears pleonastic without being so, Steph. Dial. Att. p. 33, Wolf Dem. 461, 2: v. Pors. ad Eur. Phoen. 1373: Schaef. ad Dem. l. c.—VII. when *καί* joins an affirm. clause with a negat. one, esp. in the phrase *κοὐ*, also *καὶ ἥκιστα*, etc., it seems to take the signf. of an adversative particle, as if it were *ἀλλ' οὐ* or *οὐ δέ*, but the opposition strictly lies in the negation, *ὡς τι δράσων εἶρπε κοὐ θανούμενος*, Soph. Tr. 160: it also carries on the negat. to a second member of a sentence, and so stands for *οὔτε*, Jac. A. P. p. 697.—VIII. in loose definitions of number, *about*, *καὶ ἐς ἑβδομήκοντα, αὐξανόμενος γίνεται καὶ ἐς ἑπτακαίδεκα πήχεας*, Hdt. 2, 60, 68.—IX. as to its *position*, *καί*, *and*, is sometimes poet. put after another word, as, *ἔγνωκα, τοῖςδε κοὐδὲν ἀντειπεῖν ἔχω* for *καὶ τοῖςδε οὐδέν*, Aesch. Pr. 51: so Lat. *et*.—2. *καί*, *also*, sometimes goes between a prep. and its case, *ἐν καὶ θαλάσσᾳ*, Pind. O. 2, 51.—3. as *καί* always belongs to what *follows*, it is very seldom put at the end of a verse, but it is so Soph. Phil. 312, Ar. Vesp. 1193.—The compds. and combinations of *καί*, as *καὶ γάρ, καί γε, καὶ εἰ*, etc., are placed in alphabet. order.

Καιάδας, *ου* Dor. *α, ὁ, a gulf in the earth*, or *underground cavern* at Sparta, into which state-criminals or their corpses were thrown, like the Athen. *βάραθρον*, Thuc. 1, 134: also written *κεάδας, καιάτας, καιέτας*, Buttm. Lexil. v. *κητώεσσα* 4. (Akin to *κῶς* and sq.)

Καῖαρ, *ατος, τό, a gulf* or *chasm in the earth*.—II. *the hollow of a sling*, in which the stone lies, also *κύαρ*. (Cf. Buttm. Lexil. v. *κητώεσσα* v. foreg.)

†Καϊάττας, *ου, ὁ, κόλπος*, *Sinus Caïetanus, gulf of Caïeta*, now *Gaëta*, in Italy, Strab.

†Καϊάφας, *α, ὁ, Caiaphas*, a Jewish high priest, mainly instrumental in effecting the death of Christ, N. T.; Joseph.

Καὶ γάρ, *for truly*, to confirm a prop. which of itself even is tolerably certain, Il. 3, 188, Od. 18, 261; which notion is strengthd. by *καὶ γὰρ δή*, *for of a surety*, Il. 16, 810: also simply poet., *καὶ γάρ ῥα*, Il. 1, 113; and in Att., *καὶ γὰρ καί, καὶ γὰρ οὖν, καὶ γάρ τοι*, Lat. *etenim profecto*.

Καί...γε, *and indeed*, Lat. *et...quidem*, to introduce an emphatic addition, *καὶ λίην κεῖνός γε ἐοικότι κεῖται ὀλέθρῳ* (for *κεῖνος ἐοικότι κεῖται ὀλέθρῳ, καὶ λίην γε*), Od. 1, 46; unless with Wunder, Advv. in Soph. Phil. p. 46, *γε* be better referred to *κεῖνος*, and Aegisthus thereby opposed to Ulysses, cf. Od. 11, 181; 15, 155, Il. 1, 553, and so like *καί* followed by *ἀλλά*, *for indeed*, Od. 9, 357.—II. in Att., also to imply condition or limitation. Γε is always separated from *καί* by one or more words.

Καὶ δέ, *and yet, but also*, Il. 14, 364, Od. 12, 116, cf. Jac. A. P. p. 217; also, *καὶ δέ τε*, Il. 20, 28, and *καὶ δέ νυ*, Il. 22, 420. The Att. put one or more words between *καί* and *δέ*, Herm. Vig. n. 345; so Lat. *et...autem*, Schäf. Long. p. 350. Its usage in Trag. is denied by Pors. Or. 614, but v. Wellauer Aesch. Pr. 975, Seidl. Eur. El. 1112.

Καὶ δὲ καί, like foreg., *and also*.

Καὶ δή, *and even, also even*, Il. 1, 161, which Att. also express by *καὶ δὴ καί* and *καὶ δὴ οὖν*, *and indeed also, and certainly also*.—II. *and indeed, certainly*, allowing or conceding, Il. 15, 251: hence used by the Att. in strong affirmation, esp. in answers, *yes indeed, by all means*, Lat. *et certe, et vero*.—III. like *καὶ ἤδη* for *εὐθύς*, *even now, just now*, with pres. and fut., Wolf Lept. p. 285, Herm. Vig. n. 301, Id. ad Soph. Aj. 49.—IV. *supposing* or *granting it to be the case*, Lat. *fac, fac ita esse*, Valck. Hdt. 7, 184, Pors. Med. 1115, cf. Herm. Vig. n. 331.—V. *καὶ...δή*, *and indeed*, with one or more words between, freq. in Att.—VI. *καὶ δὴ καί*, *and therefore, and so*, also at the beginning of a second clause, when the first begins with *καί*, Lat. *quum..., tum etiam*, Hdt. 5, 28, etc., cf. Wolf. Lept. p. 212; and after *τε*, Plat. Rep. 618 A: so also freq. after *ἄλλος*, Hdt. 1, 1, cf. Schäf. Dion. Comp. p. 386: in the same sense Hdt. 5, 67, makes *καὶ δὴ πρός* follow *ἄλλος*.

Καὶ εἰ, *even if, although, supposing that*, where it is left uncertain whether the thing assumed really exists or not, with the same moods as *εἰ*, Il. 4, 347; 13, 316, etc.; whereas with *εἰ καί*, the thing is supposed as existing, cf. Stallb. Plat. Gorg. 509 A.

Καιετάεις, *εσσα, εν*, (*καῖαρ, καιάδας*) *full of gulfs* or *caverns*, *Λακεδαίμονα καιετάεσσαν* was read by Zenodotus in Od. 4, 1, where Aristarch. gave *κητώεσσαν*, as we now read, Buttm. Lexil.

†Καιήτη, *ης, ἡ, Caïeta*, now *Gaëta*, a city of Latium in Italy, Strab.

Καί κε, *καί κεν*, Ep. for *καὶ ἄν, κἄν*, Hom.

Καικίας, *ου, ὁ, the north-east wind*, Ar. Eq. 437.

†Καικίλιος, *ου, ὁ*, the Rom. *Caecilius*, Anth.

†Καϊκινος, *ου, ὁ, the Caecinus*, a river of lower Italy near Locri, now the *Ancinale?* Thuc. 3, 103, v. l. Καικῖνος, and in Ael. V. H. [ῑ]

†Κάϊκος, *ου, ὁ, the Caïcus*, a river of Mysia falling into the sea opposite Lesbos, Hes. Th. 343; Hdt. 2, 47.—II. masc. pr. n., Theocr.

†Καΐκου πεδίον, *ου, τό, the plain of Caïcus*, in Mysia along the *Caïcus*, now prob. *Krimakli*, Hdt. 7, 28.

†Καίκουβον, *ου, τό, Caecubum*, (Caecubus ager) a marshy plain of Latium, famed for its wine, Strab.: hence *ὁ Καίκουβος οἶνος*.

Καὶ μάλα, *καὶ μάλα γε*, *aye and very much*.

Καὶ μέν, with an answering *δέ*, *and in truth*, Il. 9, 632: usu. with one or more words between.—II. in Att., *καὶ μὲν δή, καὶ μὲν δὴ καί*, *moreover besides*.

Καὶ μήν, *and verily, and certainly, certainly too*, with collat. notion of confirmation or asseveration, Lat. *et vero, et sane*, Od. 11, 582, 593, cf. L. Dind. and Bornem. Xen. Conviv. 4, 15: in Att. Dram., oft. to call attention to the approach of a new person, *and see, but see*, e. g. Eur. El. 339.—II. introducing a proof of the contrary, *but, but now, yet, however*, Lat. *atqui*, Herm. Vig. n. 332.—III. *καὶ μὴν καί*, *and what is still more*, Lat. *quin*, v. Jelf Gr. Gr. § 728 c.

†Κάϊν, indecl., and Κάϊς, *ιος*, Joseph., *ὁ, Cain*, first-born son of Adam, N. T.

†Καϊνάν, indecl., *ὁ, Caïnan*, masc. pr. n., LXX.; N. T.

†Καιναί, *ῶν, αἱ, Caenae*, a city of Mesopotamia on the Tigris, now *Senn*, Xen. An. 2, 4, 28.

†Καινείδης, *ου, ὁ, son of Caeneus*, i. e. Coronus, Il. 2, 746: and in Hdt. 5, 92, 2, v. l. Καινίδης. From

†Καινεύς, *έως* Ep. and Ion. *ῆος, ὁ, Caeneus*, son of Elatus, king of the Lapithae, Il. 1, 264; Hes. Sc. 179.—2. son of Coronus, an Argonaut, Apollod.

†Καινὴ πόλις, *ἡ*, (*new city*) *Caenepolis*, later name of Taenarum, Καινήπολις, Paus.—2. *Carthago Nova*, Polyb. 2, 13, 1.

Καινίζω, f. *-ίσω* Att. *-ιῶ*. (*καινός*) *to make new*: most examples must be translated by resolving *καινίζω* into *ποιέω, ἔχω καινόν*, etc., as, *καί τι καινίζει στέγη*, the house *has something new* or *strange about* it, Soph

Tr. 867: but καίνισον ζυγόν, *bear* thy *new* yoke, *hansel* it, Aesch. Ag. 1071; ἀμφίβληστρον ᾧ σ' ἐκαίνισαν, the net in which *they treated* you *so strangely* (not perh. without a play upon καίνω), Id. Cho. 492: κ. εὐχάς, *to offer strange, new-fangled prayers*, Eur. Tro. 889, which others take as=καινόω II, *to dedicate, offer*: πρῶτον ταῦρον ἐκαίνισεν, first *hansel'd* the bull (of Perillus), Call. Fr. 119.

†Καινίνη, ης, ἡ, *Caenīna*, a city of the Sabines; οἱ Καινινῆται, *the inhab. of Caenina*, Plut.

Καινισμός, οῦ, ὁ, (καινίζω) *innovation*.

Καινιστής, οῦ, ὁ, *an innovator*.

Καινογρᾰφής, ές, (καινός, γράφω) *written in a new style*, Philic. ap. Hephaest. p. 53.

Καινοειδής, ές, (καινός, εἶδος) *in a new form*.

†Καινοί, ῶν, οἱ, *the Caeni*, a Thracian people, Strab.

Καινόλεκτος, ον, (καινός, λέγω) *new-fangled*.

Καινολογία, ας, ἡ, *new, strange language*, Polyb.: from

Καινολόγος, ον, (καινός, λέγω) *using new phrases*.

Καινοπᾰθέω, ῶ, as ξενοπαθέω and δεινοπαθέω, *to suffer something new* or *unheard of*, Plut.: from

Καινοπᾰθής, ές, (καινός, πάσχω) *new-suffered, never before suffered*, hence *unheard of*, πήματα καινοπαθῆ, Soph. Tr. 1277.

Καινοπηγής, ές, (καινός, πήγνυμι) *newly fastened together, new-made*, Aesch. Theb. 642.

Καινοπήμων, ον, gen. ονος, (καινός, πῆμα) *newly, lately suffering, new to misery*, δμωΐδες, Aesch. Theb. 363.

Καινοποιέω, ῶ, (καινός, ποιέω) *to make new, renew*, Polyb.: *to invent anew, give new life to*, κ. ἐλπίδας, Id.: pass. τί καινοποιηθὲν λέγεις; what new phrases art thou using? Soph. Tr. 873. Hence

Καινοποιητής, οῦ, ὁ, *a renewer, inventor*, esp. *of new enjoyments* or *pleasures*, Xen. Cyr. 8, 8, 16.

Καινοποιΐα, ας, ἡ, *a renewing: a complete change*, Polyb.: from

Καινοποιός, όν, (καινός, ποιέω) *making new, changing*.

Καινοπρᾱγέω, ῶ, (καινός, πράσσω, πρᾶγος) *to do new* or *strange things*. Hence

Καινοπράγημα, ατος, τό, *an innovation*: and

Καινοπρᾱγία, ας, ἡ, *innovation: a desire for innovation*, Diod.

Καινοπρέπεια, ας, ἡ, *a new* or *strange look, newness, novelty*: from

Καινοπρεπής, ές, (καινός, πρέπω) *looking new, novel.*—II. of persons, *like a novice*, Plut. Adv. -πῶς, *in a new-fangled manner*, Arist. Metaph., in comp. -πεστέρως.

ΚΑΙΝΟ´Σ, ή, όν, *new, fresh*, Lat. *recens*, first in Hdt. 9, 26, καινὰ καὶ παλαιά, and then freq. in Trag., as, κ. πέπλωμα, Soph. Tr. 613; ἐκ καινῆς (sub. ἀρχῆς), *anew, afresh*, Lat. *de novo*, Thuc. 3, 92.—II. esp. *newly invented, strange, unusual*, καινοὶ θεοί, *strange* gods, Plat. Euthyphr. 3 B; κ. καὶ ἄτοπα, Id. Rep. 405 D: καινὰ πράγματα, *innovations*, οὐδὲν καινότερον εἰςέφερε τῶν ἄλλων, he introduced *nothing of a more novel nature* than others, Xen. Mem. 1, 1, 3. Hence τὸ καινὸν τοῦ πολέμου, the unforeseen turn which war often takes, Thuc. 3, 30. Adv. -νῶς, Plat. Phaedr. 267 B, etc. (Acc. to Buttm., Lexil. v. ἀνήνοθεν 10, akin to καθαρός.)

Καινόσπουδος, ον, (καινός, σπουδή) *fond of novelty*: τὸ κ., *fondness for novelty*, Longin.

Καινοσχημάτιστος, ον, (καινός, σχηματίζω) and

Καινοσχήμων, ον, gen. ονος, (καινός, σχῆμα) *newly* or *strangely formed*. [ᾰ]

Καινότᾰφος, ον, σχῆμα κ. for καινὸν σχῆμα τάφου, Anth.

Καινότης, ητος, ἡ, (καινός) *newness, freshness*, Philostr.: *novelty*, λόγου, Thuc. 3, 38.

Καινοτομέω, ῶ, (καινοτόμος) strictly *to cut fresh into*, esp. in mining *to open a new vein*, Xen. Vect. 4, 27, sq.—II. usu. metaph. *to begin something new, institute anew*, τελετάς τινι, Ar. Vesp. 876: *to change, make changes* or *innovations*, esp. in the state, Ar. Eccl. 584; so, κ. τι νέον, Plat. Legg. 797 B; also, κ. περί τι, Id. Euthyphr. 3 B: also to make changes in the language, Gramm. Hence

Καινοτόμημα, ατος, τό, *something begun new, an innovation*.

Καινοτομία, ας, ἡ, *a beginning something new: innovating*, ὀνομάτων, Plat. Legg. 715 C; πολιτείας, Polyb.—II. =καινότης, Id.

Καινοτόμος, ον, (καινός, τέμνω) *beginning something new, innovating*, but—II. proparoxyt., καινότομος, ον, pass., *new begun*, τὸ κ., *freshness, novelty*, Arist. Pol. Adv. -μως.

Καινοτροπία, ας, ἡ, *strangeness*: from

Καινότροπος, ον, (καινός, τρόπος) *new-fashioned, strange, unusual*.

Καινουργέω, ῶ, (καινουργός) *to make new.*—II. usu. *to begin something new, innovate, change*, κ. λόγον, *to speak new, strange* words, Eur. I. A. 2, 838; usu. in bad signf., Xen. Hell. 6, 2, 16. Hence

Καινούργημα, ατος, τό, *an innovation*.

Καινουργής, ές,=καινουργός.

Καινούργησις, εως, ἡ, and

Καινουργία, ας, ἡ, *a making new, changing, innovation*, Isocr. 125 C.

Καινουργίζω,=καινουργέω. Hence

Καινουργισμός, οῦ, ὁ,=καινουργία.

Καινουργιστός, ή, όν, *made new, renovated*.

Καινουργός, όν, (καινός, *ἔργω) *making new, changing*: τὸ κ., *a novelty, new invention*, Luc.

Καινοφᾰνής, ές, (καινός, φαίνομαι) *appearing new*.

Καινόφῐλος, ον, (καινός, φιλέω) *fond of any thing new: often changing one's friends*.

Καινοφρᾰδής, ές, (καινός, φράζω) *new-fangled*.

Καινοφωνέω, ῶ, (καινός, φωνή) *to use new words*.

Καινοφωνία, ας, ἡ, *novelty of a word* or *phrase*: from

Καινόφωνος, ον, (καινός, φωνή) *new-sounding*, of words *new-fangled*.

Καινόω, ῶ, (καινός) *to make new, change, innovate*, Thuc. 1, 71. Pass. *to become fond of novelty* or *innovation*, καινοῦσθαι τὰς διανοίας, *to have their* minds *revolutionised*, Thuc. 3, 82.—II. *to consecrate, dedicate*, Hdt. 2, 100.

Καί νύ κε, *and now perhaps...*, c. indic. et εἰ μή, in apodosis, *and now so and so might be*, unless..., Il. 3, 373, Od. 24, 50; also καί νύ κε δή, Il. 17, 530. Also with εἰ for εἰ μή, in apodosis, Od. 11, 317, and ἀλλά, Od. 11, 630.—II. καί νύ κεν, c. opt. without apodosis. *and now perhaps* one might..., Od. 14, 325.

ΚΑΙ´ΝΥΜΑΙ, dep. without fut. and aor.: *to surpass, excel*, c. acc. pers. et inf. modi, ἐκαίνυτο φῦλ' ἀνθρώπων κυβερνῆσαι, *he surpassed* mankind in steering, Od. 3, 282; also c. dat. rei, τινά τινι, Hes. Sc. 4. But much more usu. in pf. and plqpf. κέκασμαι, ἐκεκάσμην, Dor. κέκαδμαι, c. pres. et impf. signf., which are usu. derived from a root ΚΑ´ΖΩ, κεκάσθαι τινά τινι, *to excel* one *in* a thing, Il. 2, 530, Od. 19, 395, etc.: c. inf. pro dat., only in Od. 2, 158.—II. κέκασμαι is not seldom used c. dat. rei sine acc. pers., and then answers to our intr. *to excel in* a thing, Il. 4, 339, etc., Od. 9, 509, etc.: also *to be excellent among* others, Od. 4, 725, μετὰ δμωῇσι, Od. 19, 82; πάντας ἐπ' ἀνθρώπους, Il. 24, 535: hence later also *to be distinguished, adorned with* a thing, τινί, Hes. Th. 929, Pind. O. 1, 42. Sometimes with mere inf., *to be skilled* or *able* to do. Ap. Rh. (Though so like καίνω in form, it seems rather to belong to a root ΚΑΖ-, which appears in the pf. and plqpf. κέκασμαι, etc.)

Καὶ νῦν, *and now, even now*, Hom., usu. when he wishes to subjoin an example to something expressed generally, e. g. Il. 1, 109, Od. 1, 35; καὶ νῦν ἤτοι, Od. 4, 151.

†Καῖνυς, υος, ἡ, also wr. Καινύς, sub. ἄκρα, *Caenys*, a promontory of Bruttium opposite Messana in Sicily Strab.

ΚΑΙ´ΝΩ, fut. κᾰνῶ: aor. 2 ἔκᾰνον, inf. κᾰνεῖν, pf. κέκονα, Soph. Fr. 896; collat. form from κταίνω or κτείνω. *to kill, slay*, poet., esp. in Trag., but also used by Xen. Cyr. 4, 2, 24; and the compd. κατακαίνω, not seldom in prose. (v. κτείνω, sub fin.)

†Καίνων, ωνος, ὁ, *Caenon*, a dog's name, Xen. Cyn. 7, 5.

Καίνωσις, εως, ἡ, (καινόω) *innovation*, Philo.

Καίπερ, *although, albeit*, oft. in Hom.; who, as other poets, usu. inserts a word between: esp. freq. c. part., as καὶ αὐτῇ περ νοεούσῃ, καὶ ἀχνύμενός περ ἑταίρου, καὶ κήδεά περ πεπαθυίῃ, etc.; also c. adv., καὶ ὀψέ περ, καὶ μάλα περ, like Lat. *quo te cunque*, etc. Unseparated in Hom. prob. only in Od. 7, 224: in prose never separated: καίπερ, answered by ὅμως, Aesch. Theb. 712, also ὅμως καίπερ, Lycurg.

†Καιπίων, ωνος, ὁ, the Rom. *Caepio*.

Καὶ πῶς; *and how? but how?* i. e. *impossible!* freq. in Att. Dram. as a question of astonishment, v. Pors. Phoen. 1373.

Καί ῥα, Ep., to make an easy transition, *and then, and so*, Il. 1, 360, 569, etc.

†Καίρᾱτος, ου, ὁ, *the Caerātus*, a river of Crete, flowing by Cnosus, Call. H. Dian. 44.—2. an early name of the city Cnosus, Strab.

†Καιρέα, ας, ἡ, *Caere*, a city of Etruria, Strab.: adj. Καιρετανός, ή, όν, *of Caere*, οἱ Καιρετανοί, *the Caerītes*, Id.

Καιρικός, ή, όν, (καιρός) *of, belonging to time, temporal*.

Καίριμος, η, ον,=καίριος, dub.

Καιριολεκτέω, ῶ, (καίριος, λεκτός λέγω) *to use a word in season*.

Καίριος, α, ον, Att. also ος, ον, Luc., (καιρός): strictly *happening at the right time, in season, seasonable, fitting*, λέγειν τὰ καίρια, Trag.: hence—II. of place, *happening at the right place*, hitting the right spot, esp. of wounds, *deadly, fatal, mortal*, also of the parts of the body where the wounds are mortal, *vital*: cf. καιρός, sub fin.: Hom. has it (only in Il.) always of place and in neut. καίριον, *a vital part*, Il. 8, 84, 326; ἐν καιρίῳ and κατὰ καίριον, Il. 4, 185; 11, 439; καιρία, with or without πληγή, *a mortal wound*, Hdt., and Trag.; καιρίῃ τετύφθαι, Hdt. 3, 64; πέπληγμαι καιρίαν, Aesch. Ag. 1343; καιρίας πληγῆς τυχεῖν, Ib. 1265; so too, καίρια νοσήματα, τραύματα, Hipp.: and in genl. τὰ καίρια, *casualties, accidents*, Thuc. 4, 10.—III. in genl. *chief, principal*, Theophr. Adv. -ρίως, *seasonably*, Aesch. Ag. 1372; *mortally*, Ib. 1344. Hom. never uses the subst. καιρός, nor the adj. in its primary sense.

Καιρομᾰνέω, ῶ, (καιρός, μαίνομαι) dub. in Bianor, Ep. 4, 4, εἰς τέχνην ὄρνιν ἐκαιρομάνεις, *thou inspiredst* it *seasonably* for thy art, where prob. should be read ἐκαιρονόμεις, *thou didst guide* it *seasonably* to thy art.

Καιρός, οῦ, ὁ, strictly *the right measure, the right proportion* (Lat. *modus*), of one thing to another, *measure, proportion, fitness*, hence proverb., καιρὸς δ' ἐπὶ πᾶσιν ἄριστος, Hes. Op. 692, Theogn. 401; καιροῦ πέρα, beyond *measure, unduly*, Aesch. Pr. 507; μείζων τοῦ καιροῦ γαστήρ, Xen. Symp. 2, 19; ὑπερβάλλων τὸν καιρόν, Plut., etc.—II. esp. *fit measure of time, the right point of time, fit, proper time, the season* of action, Lat. *opportunitas*, Pind., and Trag.: more fully, κ. χρόνου, Soph. El. 1292: hence in genl. *propriety, fitness*, and so *advantage, profit*, ἐπὶ σῷ καιρῷ, Soph. Phil. 151; καιροὶ σωμάτων, *the best times, best season* or *prime* of a man's body, Arist. Pol. 7, 16, 11; cf. ἀκμή: μετὰ μεγίστων καιρῶν, *most critically* for good or ill, Thuc. 1, 33.—2. *time appointed, a fixed, particular time*, e. g. κ. χειμῶνος, the winter-*season*, Plat. Legg. 709 C.—3. in plur. οἱ καιροί, Lat. *tempora, the times*, or *circumstances of the times, state of affairs*, mostly in bad sense, Cicero's *gravissima tempora*, Xen. Hell. 6, 5, 33; also in sing., Xen. An. 3, 1, 44; ἔσχατος κ., extreme *danger*, Plut.—4. special phrases: καιρός, c. inf., *it is time* to be about something, Hdt. 8, 144; freq. with preps., πρὸς καιρόν, Soph. Aj. 38, also absol., καιρόν, Soph. Aj. 34, 1316, *at the right* or *proper time, in season*, Lat. *opportune*; so, καιρὸν γὰρ οὐδέν' ἤλθες, Eur. Hel. 479, cf. Med. 128, Wolf. Lept. p. 308; so too, ἐν καιρῷ, ἐς καιρόν, κατὰ καιρόν, Hdt. 1, 30: ἐν καιρῷ τινι εἶναι, or γίγνεσθαι, to assist any one *at the right time*, hence in genl. to help, be useful to him, Hdt. 1, 206; so, ἐς καιρόν ἐστί μοι, c. inf., Id. 4, 139; and so, ὥς οἱ κατὰ καιρὸν ἦν, Id. 1, 30; but ἀπό, ἐκτός or ἄνευ καιροῦ, and παρὰ καιρόν, *out of season*, at an ill time, Lat. *alieno tempore*, Plat. Polit. 277 A, Plut., etc.: καιρὸν ἔχειν =καίριον εἶναι, Thuc. 1, 42: ἐπὶ καιροῦ, on the spur of the moment, Lat. *ex tempore*, e. g. ἐπὶ κ. λέγειν: κατὰ καιρὸν μέν, κατὰ καιρὸν δέ, *sometimes so, sometimes so*..., Plut.—III. of place, *the right point, right spot*, Thuc. 4, 54, 90: also *a vital part* of the body, like τὸ καίριον, hence, ἐς καιρὸν τυπῆναι, Eur. Andr. 1120. (Perh. from same root as κάρη, κάρα, as we say *the head and front, chief thing*, cf. καίριος, Lat. *capitalis*: and so *tempora*, the temples, corresponds to Gr. τὰ καίρια, vital parts, where wounds are mortal.)

Καῖρος, also καίρως, ὁ, usu. in plur. *threads, slips* or *thrums on the beam of the loom*, by which the threads of the warp are fastened, Lat. *licia*, Tibull. 1, 7, 85: the verb. is καιρόω; the act of fastening, καίρωσις, ἡ; the thing so fastened, καίρωμα, τό; hence Callim. called a *female weaver* καιρωστίς, or καιρωστρίς, cf. Lob. Phryn. 257. (καῖρος is usu. taken to be a neut., but v. Hesych. 2, p. 110.) Hence

Καιροσέων, a gen. plur. in the line, Od. 7, 107, καιροσέων ὀθονέων ἀπολείβεται ὑγρὸν ἔλαιον, from *the close-woven, close-warped* linen trickles off the liquid oil, i. e. the linen is so close that oil does not ooze through, but runs off: it is said to be gen. plur. from καιρόεις for καιροεσσῶν: some of the ancients seem to have read κροσσωτῶν.

Καιροσκοπέω, ῶ, *to watch for the right season.*

Καιροσπάθητος, ον, (καῖρος, σπαθάω) *woven on the loom-threads, close-woven*, Hermipp. ap. Suid. voc. ἐνθέων.

Καιροτηρέω, ῶ, (καιρός, τηρέω) *to observe the right time*, κ. μεταβολάς, *to observe the seasons* of change, Diod.

Καιροφῠλᾰκέω, ῶ, (καιρός, φυλακή) *to watch for the right time*, τὴν πόλιν, Lat. *tempora urbis observare*, Dem. 678, 17; τὴν χρῆσιν, Arist. Pol.

Καιροφῠλακτέω, ῶ, later form for foreg., Lob. Phryn. 575.

Καιρόω, ῶ, (καῖρος) *to fasten the loom-threads*, and so *to weave closely*. Hence

Καίρωμα, ατος, τό, *a closely woven web.*

Καίρωσις, εως, ἡ, *a close interweaving of a web.*

Καιρωστίς, ίδος, ἡ, or καιρωστρίς, ίδος, ἡ, *a female weaver*, Call., cf. Lob. Phryn. p. 257.

†Καῖσαρ, αρος, ὁ, *Caesar*, at first prop. n., Julius and Augustus; later, imperial title, *the Caesar*.

†Καισαραυγούστα, ἡ, *Caesaraugusta*, a city of Spain on the Iberus, now *Saragossa*, Strab.

†Καισάρεια, ας, ἡ, *Caesarēa*, name of several cities,—1. in Palestine on the coast, north of Joppa, N. T.—2. *Philippi* or *Paneas*, in Palestine at the foot of Mt. Panius near the sources of the Jordan, now *Belinas*, Id.—3. a city of Mauretania, Strab.—Others in Steph. Byz.: and

†Καισάρειον, ου, τό, and Καισάριον, *Caesarēum*, or *temple of Caesar*, Strab.: from

†Καισάρειος, ον, *of* or *belonging to Caesar*, Dio. C.

Καισᾰρεύω, (Καῖσαρ) *to play the Caesar* or *emperor*, Dio. C.

†Καισήνα, ἡ, *Caesēna*, a city of Cisalpine Gaul, Strab.

Καιτάεις, contr. for καιετάεις, Buttm. Lexil. v. κητώεσσα.

Καὶ ταῦτα, *and that, and besides, especially, chiefly*, v. καί II. 3, a: but καὶ ταῦτα μὲν δὴ ταῦτα, concludes a narrative, *so then was it*, Lat. *haec hactenus*.

Καί τε, v. καί I. 2.

Καί τοι, also καίτοι, as a single word, *and yet, yet*, Hom., who also puts one or more words between: the same notion strengthd. in καί τοί γε, and καί τοί γε μήν, Herm. Vig. n. 333; so, καίτοι περ, Hdt. 8, 53.—II. absol. like Lat. *quamquam*, referring to something foregone, *although*, Eur. Cycl. 480, cf. ad Tacit. Germ. 18.

Καὶ τότε, v. καί V. 2.

KAΊΩ, Att. κάω [ᾱ] impf. ἔκαιον, Att. ἔκᾱον: fut. καύσω post-Hom.; aor. 1. pass. ἐκαύθην post-Hom.: aor. 2 ἐκάην [ᾰ] Hom. The Ep. have a double aor. 1 act. and mid. ἔκηα, ἐκηάμην and ἔκεια, ἐκειάμην, of which Hom. has a 1 pl. subj. κήομεν, Il. 7 377, 396, and many parts of both forms with regular aor. inflexions, v. Spitzn Excurs. xv ad Il.; Att. Poets have also a shortd. form ἔκεα part. κέα Soph. El. 757 (where before Herm the Ep. κείας stood), Ar. Pac. 1133 verb. Adj. καυτός, καυστός, καυστέος Also the Ep. impf. ἔκηον has already been changed by Wolf, Od. 9, 553 into ἔκαιον.—I. *to burn, light, kindle, set on fire*, πῦρ, πυρά, Hom.—II. *to burn, burn up*, μηρά, μηρία, ὀστέα, νεκρούς, δένδρεα, ὕλην, etc., Hom. *to burn, scorch*, of the sun, Hdt. 3, 104.—III. metaph. like Lat. *urere, to burn, parch* or *wither up*, esp. of frost, *to pinch, nip*, Valck. Adon. p. 224 C, cf. Virg. G. 1, 93.

B. mid. *to kindle fires for one's self*, Hom. C. Pass. *to be lighted* or *burnt, to take fire, be set on fire, burn, be in flames* or *on fire*, Hom., etc.: metaph. *to be inflamed with passion*, Pind. P. 4, 389, Ar. Lys. 8: καίεσθαί τινος, sub. ἔρωτι, *to burn* with love *for* one, Hermesian. 5, 37, v. Ruhnk. Ep. Cr. p. 291. (The Sanscr. Root is *çush*, to be dry, cf. fut. καύσ-ω: hence *çushka*, Lat. *siccus*.)

Κάκ, for κάτ, abbrev. κατά before κ, in Hom. usu. κὰκ κεφαλῆς, and κὰκ κεφαλήν, also besides κὰκ κόρυθα, Il. 11, 351, and κὰκ κορυφήν, Il. 8, 83, cf. κάγ and κάδ.

Κάκ, contr. by crasis from καὶ ἐκ, Hes. Th. 447, esp. in Att. [ᾱ]

Κακάβη, ης, ἡ, κάκαβος, ου, ἡ, κακάβιον, τό,=κακκ.

Κᾰκαγγελέω, ῶ, (κακάγγελος) *to bring evil tidings*, Trag. ap. Dem. 315, 23: opp. to εὐαγγελέω.

Κᾰκαγγελία, ας, ἡ, *ill tidings, evil report, calumny*, v. l. for καταγγ. in Hipp.: from

Κᾰκάγγελος, ον, (κακὰ ἀγγέλλων) *bringing ill tidings*, γλῶσσα κακ., Aesch. Ag. 636.

Κᾰκάγγελτος, ον, (κακὰ ἀγγέλλω) *of, belonging to ill tidings*, κ. ἄχη, *the sorrow of ill tidings*, Soph. Ant. 1286.

Κακάγορος, Dor. for κακήγορος, Pind.

Κάκαλα, τά, Aesch. Fr. 152, which Hesych. and Phot. explain by τείχη.

Κακαλία, ας, ἡ, *a plant*, perh. *coltsfoot*, Lat. *tussilago*, Diosc.

Κακανδρία, ας, ἡ, (κακός, ἀνήρ) *unmanliness*, Soph. Aj. 1014.

Κακανέω, ῶ, in Plut. 2, 235 F, κ. ψυχάς, *to sharpen, excite* them, where prob. should be read κατακονᾶν.

Κᾰκανθήεις, εσσα, εν, (κακός, ἄνθος) *with noxious, poisonous blossom.*

Κᾰκάω, dub. for κακκάω.

†Κἀκεῖνος, by crasis for καὶ ἐκεῖνος.

Κᾰκελπιστέω, ῶ, (κακός, ἐλπίζω) *to have ill hopes, fear something evil*, Epict.

Κᾰκέμφᾰτος, ον, (κακός, ἔμφατος) *ill-sounding*; hence esp. of words, *used in a low, improper*, or *equivocal sense*, v. Quinct. Instit. Rhet. 8, 3, 44.—II. *of ill-repute.* Adv. -τως.

Κᾰκεντρέχεια, ας, ἡ, *cunning, craft*, Polyb.: from

Κᾰκεντρεχής, ές, (κακός, ἐντρεχής) *nimble in evil, cunning, crafty, wily*, Epich. p. 124. Adv. -κῶς.

Κᾰκεργᾰσία, ας, ἡ, (κακός, ἐργάζομαι) *bad working*, dub in Theophr. for κατ.

Κᾰκεργέτης, ου, ὁ, (κακός, *ἔργω) *an evil-doer*: hence fem.

Κακεργέτις, ιδος, ἡ, Themist.

Κακεστώ, οῦς, ἡ, (κακός, εἰμί) *ill being*, opp. to εὐεστώ.

Κᾰκέσχᾰτος, ον, (κακός, ἔσχατος) *extremely bad.*

Κάκη, ης, ἡ, (κακός) *badness of disposition, bad conduct, baseness*, Eur. Hipp. 1335, Ar. Av. 541, and Plat.: esp. *cowardice*, ἄψυχος κ., Aesch. Theb. 192, and so in Eur. [ᾰ]

Κᾰκηγορέω, ῶ, (κακήγορος) *to speak ill of, abuse, slander*, τινά, Plat. Legg. 934 E; πρός τινα, Pseudo-Phocyl. 213.

Κᾰκηγορία, ας, ἡ, (κακήγορος) *evil speaking, abuse, slander*, Pind. P. 2, 97: κ. τινός, *abuse of* one, Plat. Phaedr. 243 A: esp. κακηγορίας δίκη, an action *for defamation*, Dem. 524, 22, cf. Att. Process, p. 481, sqq. Hence

Κᾰκηγορίου δίκη,=foreg., ap. Dem. 544, 18: not used in nom.

Κᾰκήγορος, ον, (κακὰ ἀγορεύω) *speaking evil, abusive, slanderous*, Pind. O. 1, 85, and Plat. Irreg. comp. κακηγορίστερος, Pherecr. Crap. 16, Superl. -ρίστατος, Ecphant. Incert. 4. Adv. -ρως.

Κᾰκήθης, ες, poet. for κακοήθης, Hipp.

Κᾰκηπελέω, ῶ, (κακός, πέλομαι) *to be bad* or *ill, be badly off*, only used in part. κακηπελέων, which Nicand. formed after the Hom. ὀλιγηπελέων. Hence

Κᾰκηπελία, ας, ἡ, *a being ill*, Nic.: opp. to εὐηπελία.

Κάκης, ὁ, *an Aegyptian bread*, dub. in Strab.

Κᾰκία, ας, ἡ, (κακός) *moral badness, vice, depravity*, Plat.: *faultiness, wickedness, baseness*, like the Homer. κακότης, Lat. *malitia*, Soph. O. T. 512, and freq. in Plat.: esp.—*cowardice, faint-heartedness*, Thuc. 2, 87, Plat. Crito 45 E.—II. hence *ill-repute, disgrace, dishonour*, Thuc. 3, 58.—III. *a bad case, misfortune.*

Κᾰκιζότεχνος, ον, (κακίζω, τέχνη) *finding fault with works of art, never satisfied with them*, epith. of Callimachus, an artist known for the painful laboriousness of his finishing, Siebelis Paus. 1, 26, 7, cf. Plin. H. N. 34, 19; but MSS. have κατατηξίτεχνος or κατατηξότεχνος, of which the former would seem genuine, i. e. *one who melts, dilutes* or *enfeebles art*, cf. Dion. H. T. 6, p. 1114 Reiske, H. Sillig Catal. Artif. p. 128.

Κᾰκίζω, f. -ίσω, (κακός) *to make bad*, i. e. *to blame, reproach, accuse*, Hdt. 3, 145; but pass. *to make one's self bad*, i. e. *behave badly, basely* or *cowardly, play the coward*, Il. 24, 214; and so Eur. Med. 1246 has aor. pass. και μὴ κακισθῇς: Thuc. however has κακίζεσθαι τύχῃ, *to be worsted* by fortune *alone*, 5, 75.

Κᾰκῑότερος, irr. compar. of κακός for κακίων, Strato.

Κᾰκισμός, οῦ, ὁ, (κακίζω) *blame, reproach*, Strab.

Κάκιστος, η, ον, irr. superl. of κακός, Hom. [ᾰ]

Κᾰκίων, ον, gen. ονος, irr. compar. of κακός, Hom. [ῐ in Hom. and Ep., ῑ in Att. poets, ῑ or ῐ in later poets metri grat.]

Κακκάβη, ης, ἡ, *a partridge*, elsewhere πέρδιξ, so called from its voice, v. sq., Ath.: the Sanscr. *kukubha* is said by Wilson to be *the pheasant*; but also—II. *a three-legged pan*, Ar. Fr. 26, etc., cf. κάκκαβος. [ᾰβ] Hence

Κακκᾰβίζω, f. -ίσω, *to cackle*, of the cry of partridges and some other birds, Arist. H. A.; also κακκάζω, cf. κικκαβίζω.

Κακκάβιον, ου, τό, dim. from κακκάβη, Eubul. Ion 1. [ᾰβ]

Κακκᾰβίς, ῖδος, ἡ, collat form of κακκάβη, *a hen partridge*, Alcm. 22.

Κάκκᾰβος, ου, ὁ, or ἡ, like κακκάβη II. *a* kind of *pot*, Antiph. Parasit. 1, (ubi v. Mein.): not approved by the Atticists, Lob. Phryn. 427.

Κακκάζω, f. -άσω, v. κακκαβίζω.

Κακκάω, ῶ, *cacare*, Ar. Nub. 1384.

Κακκεῖαι, Ep. inf. aor. 1 act. for κατακεῖαι, from κατακαίω, Od. 11, 74.

Κακκείοντες, Ep. part. for κατακείοντες, from κατακείω, Hom.

Κακκεφᾰλῆς, worse form for κὰκ κεφαλῆς, Ep. for κατὰ κεφαλῆς.

Κάκκη, ης, ἡ, *human ordure*, Ar. Pac. 162.

Κακκῆαι, v. l. for κακκεῖαι, q. v.

Κακκόρυθα, κακκορυφήν, worse form for κὰκ κορ., Ep. for κατὰ κορ.

Κακκρύπτω, Ep. for κατακρ., Hes. Op. 469.

Κακκῠνηγέτις, ιδος, ἡ, for κατακ., read by Wellauer in Aesch. Eum. 231, where Herm. has corrected κάκκυνηγετῶ.

Κακο- in compos. began very early to be used,=the simple adj., e. g. κακοΐλιος,=κακὴ Ἴλιος, as was the opposite καλλι- in Καλλικολώνη, etc. So Hom. uses Δύςπαρις, ἄϊρος. The usage was afterwards extended, cf. αἰνοπατήρ, κακόνυμφος, etc.

Κᾰκοανάστροφος, (κακός, ἀναστρέφω) *of bad conversation*: opp. to εὐανάστροφος.

Κᾰκοβάκχευτος, ον,=κακῶς βακχεύων.

Κᾰκόβῐος, ον, (κακός, βίος) *living badly, living a hard life*, Hdt. 4, 95, Xen. Cyr. 7, 5, 67.

Κᾰκοβλαστέω, ῶ, *to bud, sprout badly* or *with difficulty*, Theophr.: from

Κᾰκοβλαστής, ές, (κακός, βλαστάνω) *budding, sprouting badly* or *with difficulty*, Theophr.

Κᾰκόβλαστος, ον,=foreg.

Κᾰκόβλητος, ον, (κακός, βάλλω) *badly thrown, missed.*

Κακοβόρος, ον, (κακός, βορά) *eating bad food*, Ael.

Κᾰκοβουλεύομαι, as mid., *to be a* κακόβουλος, *act unwisely* or *imprudently*, Eur. Ion 877, but v. Lob. Phryn. 624.

Κᾰκοβουλία, ας, ἡ, *ill-advisedness, unwiseness*, Joseph.: from

Κᾰκόβουλος, ον, (κακός, βουλή) *ill-advised, unwise, foolish*, Eur. Bacch. 399, Ar. Eq. 1055. Adv. -λως. Hence

Κᾰκοβουλοσύνη, ης, ἡ, poet. for κακοβουλία, Or. Sib.

Κᾰκόγαμβρος, ον, (κακός, γαμβρός) γόος, *for her wretched brother-in-law*, Eur. Rhes. 260.

Κᾰκογᾰμίου δίκη, ἡ, *an action for forming an unlawful* or *improper marriage*, Plut.

Κᾰκόγᾰμος, ον, (κακός, γαμέω) *ill-married.*

Κᾰκογείτων, ον, gen. ονος, (κακός, γείτων) *a bad neighbour*: in Soph. Phil. 692, usu. joined with στόνος, *of ill neighbourhood*, i. e. which are ill companions to the groaner himself; but Lessing, Laok. IV. 2, takes it separately, *a neighbour in ill*, Welcker, *a neighbour of low estate*, opp. to ἀγαθῶν παιδός below, cf. Donaldson N. Crat. p. 402.

Κᾰκογένειος, ον, (κακός, γένειον) *with a bad, thin beard.*

Κᾰκογενής, ές, (κακός, γένος) *ill-born, low-born*, Dio C.: opp. to εὐγενής.

Κᾰκογλωσσία, ας, ἡ, *ill-tonguedness, slanderousness*: from

Κᾰκόγλωσσος, ον, (κακός, γλῶσσα) *ill-tongued, foul-mouthed, slanderous.*—II. *betokening ill, lamentable*, βοή, Eur Hec. 661.

Κᾰκογνωμονέω, ῶ, *to be ill-disposed*: and

Κᾰκογνωμοσύνη, ης, ἡ, *an ill-disposition*, Aesop.: from

Κᾰκογνώμων, ον, gen. ονος, (κακός, γνώμη) *ill-disposed.* — II. *ill-advised*, Dio C.

Κᾰκόγονος, ον, (κακός, *γένω) *born to ill.*

Κᾰκογύναιος, ον, (κακός, γυνή) *bringing ills to women.* [ῠ]

Κᾰκοδαιμονάω, ῶ, (κακοδαίμων) *to be tormented by an evil genius, be like one possessed*, Ar. Plut. 372, Xen. Mem. 2, 1, 5, cf. sq. II, and Lob. Phryn. 79.

Κᾰκοδαιμονέω, ῶ, (κακοδαίμων) *to be unhappy* or *unfortunate*, Xen. Hiero 2, 4.—II. in Dem. 93, 24,=foreg., acc. to MSS., and so Bekk.: Wolf and Schäf. read κακοδαιμονῶσι.

Κᾰκοδαιμονία, ας, ἡ, (κακοδαίμων) *unhappiness, misfortune*, Hdt. 1, 87, Xen. Mem. 1, 6, 3, etc.—II. *a being possessed by a demon, raving madness*, Ar. Plut. 501, Xen. Mem. 2, 3, 19.

Κᾰκοδαιμονίζω, f. -ίσω, Att. ῐῶ, *to deem unhappy*, Strab.: opp. to εὐδαιμονίζω.

Κᾰκοδαιμονικός, ή, όν, *bringing misfortune*, Diog. L. 7, 104.

Κᾰκοδαιμονιστέον, verb. adj. from κακοδαιμονίζω, *one must deem unhappy*, Philo.

Κᾰκοδαιμονίστης, ου, ὁ, (κακοδαιμονίζω) *one who summons evil genii*, or *blasphemously puts himself under their protection*, in genl. *an abandoned character*, Lys. ap. Ath. 551 F: cf. ἀγαθοδαιμ.

†Κακοδαιμόνως, adv. v. sub κακοδαίμων.

Κᾰκοδαιμοσύνη, ης, ἡ,=κακοδαιμονία I, ap. Stob.—II.=κακοδαιμονία II, Ael.: from

Κᾰκοδαίμων, ον, gen. ονος, (κακός δαίμων) *having an evil genius*, i. e. *ill starred, unhappy, wretched*, Eur. Hipp 1362, and freq. in comics: also in moral sense, *wretched*, like τλήμων, Erf. Soph. O. T. 1168. Adv. -μόνως, Luc. —II. as subst. *an evil genius*, Ar. Eq. 112.

Κᾰκοδάκρῡτος, ον, (κακός, δακρύω) *miserably bewailed.*

Κᾰκόδερμος, ον, (κακός, δέρμα) *with a bad skin.*

Κᾰκοδῐδασκᾰλέω, ῶ, (κακός, διδάσκαλος) *to instruct in evil*, Sext. Emp.

Κᾰκοδῐκία, ας, ἡ, (κακός, δίκη) *bad* or *unjust judgment*, Plat. Legg. 938 B.

Κάκοδμος, ον, (κακός, ὀδμή) Ion. for κάκοσμος, Hipp. [ᾰ]

Κᾰκοδόκιμος, ον, *disapproved*, dub. l. Epict. p. 22.

Κᾰκοδοξέω, ῶ, *to be in bad repute*, Xen.: and

Κᾰκοδοξία, ας, ἡ, *bad repute, infamy*, Xen. Apol. 31, Plat. Rep. 361 C.—2. *a bad, perverted opinion*: from

Κᾰκόδοξος, ον, (κακός, δόξα) *in ill repute*, i. e.—I. *without fame, unknown*, Theogn. 195.—II. *infamous*, Xen Ages. 4, 1.

Κᾰκόδουλος, ου, ὁ, (κακός, δοῦλος) *a bad slave*, Cratin. Thratt. 7.

Κᾰκοδρομία, ας, ἡ, (κακός, δρόμος) *a bad passage*, Anth.

Κᾰκόδωρος, ον, (κακός, δῶρον) *with ill* or *unfortunate gifts.*

Κᾰκοειδής, ές, (κακός, εἶδος) *ill-looking, ugly*, Dio C.

Κᾰκοειμονία, ας, ἡ, *bad clothing*. from

Κᾰκοείμων, ον, gen. ονος, (κακός εἶμα) *ill clad*, πτωχοί, Od. 18, 41.

Κᾰκοελκής, ές, (κακός, ἕλκος) *badly festering.*

Κακόεκτος, ον, dub. for *καχέκτης.*

Κακοεξία, ας, ἡ, (κακός, ἔχω)=*καχεξία*, LXX.

Κᾰκοέπεια, ας, ἡ, (κακός, ἔπος) *faulty language*, opp. to *εὐέπεια*, Gramm.—II. *bad language, blasphemy*, Eccl.

Κᾰκοεργᾰσία, ας, ἡ,=*κακεργασία.*

Κᾰκοεργέω, ῶ,=*κακουργέω*, poet.

Κᾰκοεργής, ές,=*κακοεργός*, poet.

Κᾰκοεργία, ας, ἡ, poet. for *κακουργία, ill-doing*, opp. to *εὐεργεσίη*, Od. 22, 374 [where ι is used long]: from

Κᾰκοεργός, όν, (κακὰ *ἔργω) *doing ill, an ill-doer*, Pseudo-Phocyl. 125: *κ. γαστήρ*, the belly *that treats the hungry ill*, i. e. *troublesome, vexatious*, like Lat. *fames improba*, Od. 18, 54, cf. *κακοῦργος.*

Κᾰκοζηλία, ας, ἡ, *a bad, unhappy imitation*, Polyb.: esp. of stlye, *the imitation of bad authors* or *bad phraseology, affectation*, Luc.: opp. to *εὐζηλία*: from

Κᾰκόζηλος, ον, (κακός, ζῆλος) *imitating badly* or *unhappily*: esp. of style, *affected*, *τὸ κακ.*=*κακοζηλία*, Dem. Phal.: opp. to *εὔζηλος.* Adv. *-λως*, Gal.

Κᾰκοζοΐα, ας, ἡ, poet. for sq., Sapph. 139.

Κᾰκοζωΐα, ας, ἡ, *a poor, unhappy life*: from

Κᾰκόζωος, ον, (κακός, ζωή) *living unhappily.*

Κᾰκοήθεια, ας, ἡ, (κακοήθης) *badness of disposition, maliciousness, malice*, Plat. Rep. 348 D, Isocr. Antid. § 303; more fully, *κακοηθίη γνώμης*, Democr. ap. Stob. p. 132, 44.—II. *bad manners* or *habits*, Xen. Cyn. 13, 16.

Κᾰκοήθευμα, ατος, τό, *a malicious deed*, Plut.: from

Κᾰκοηθεύομαι, Dep., *to be ill-disposed, malicious*: from

Κᾰκοήθης, ες, (κακός, ἦθος) *of ill habits, ill-disposed, malicious, wicked*, Ar. Thesm. 422, Dem. 228, 27: *τὸ κακόηθες, an ill habit, itch for doing a thing*, Lat. *scribendi κ.*, Juvenal.: also of sores, *malignant*, Hipp. v. Foës. Oecon.: opp. to *εὐήθης.* Adv. *-θῶς*, Plut.

Κᾰκοηθία, ας, ἡ, v. *κακοήθεια.*

Κᾰκοηθίζομαι, Dep.=*κακοηθεύμαι*, Epict.—II. trans. *to disparage, degrade*, Stob. Ecl. 2, p. 40.

Κακοήτωρ, ορος, ὁ, ἡ, *evil-hearted*, Or. Sib.

Κᾰκοηχής, ές, and *κᾰκόηχος, ον*, (κακός, ἦχος) *ill-sounding, dissonant.*

Κᾰκοθαλπής, ές, (κακός, θάλπω) *warming badly.*

Κᾰκοθᾰνᾰσία, ας, ἡ, *a bad, horrible death*: from

Κᾰκοθάνᾰτος, ον, (κακός, θάνατος) *dying badly* or *miserably*, Plut.

Κᾰκοθέλεια, ας, ἡ,=*κακοθελία.*

Κᾰκοθελής, ές, (κακός, θέλω) *ill-willed, ill-disposed, averse*, Lat. *malevolus.* Adv. *-λῶς.* Hence

Κᾰκοθελία, ας, ἡ, *ill-will, malevolence*, dub.

Κᾰκόθεος, ον, (κακός, θεός) *having bad gods.*—II. *evil towards the gods, impious.*

Κᾰκοθερᾰπεία, ας, ἡ, *a bad cure*, Hipp.

Κᾰκοθημοσύνη, ης, ἡ, *disorder, disorderliness, carelessness*, Hes. Op. 470. Opp. to *εὐθημοσύνη*: from

Κᾰκοθήμων, ον, gen. ονος, (κακός, τίθημι) *ill set* or *placed, ill ordered, disorderly, careless.*—II. of persons, *in a bad state*: opp. to *εὐθήμων.*

Κᾰκοθηνέω, ῶ, *to be in a bad state, be weakly, barren, poor*, Arist. H. A., v. *εὐθηνέω.*

Κᾰκόθροος, ον, contr. *-θρους, ουν*, (κακός, θρόος) *speaking ill, λόγος κακ., slanderous* words, Soph. Aj. 138.

Κᾰκοθῡμία, ας, ἡ, *bad disposition, malevolence, malice*, Plut.: opp. to *εὐθυμία*: from

Κᾰκόθῡμος, ον, (κακός, θυμός) *ill-disposed, malicious*: opp. to *εὔθυμος.*

. Κᾰκόθῠτος, ον, (κακὰ θύω) *offering bad sacrifices*, Theophr.

Κᾰκοΐλιος, ον, ἡ, (κακός, Ἴλιος) *evil* or *unhappy Ilium*, Κ. *οὐκ ὀνομαστή*, Od. 19, 260, 597, cf. *κακο-* [ῐλ]

Κᾰκοκαρπία, ας, ἡ, *unfruitfulness*, Theophr.: from

Κᾰκόκαρπος, ον, (κακός, καρπός) *unfruitful.*

Κᾰκοκέλᾰδος, ον, (κακός, κέλαδος) *ill-sounding, dissonant.*

Κᾰκοκέρδεια, ας, ἡ, *bad, base gain*: *base love of gain*, Theogn. 225: from

Κᾰκοκερδής, ές, (κακός, κέρδος) *making base gain.*

Κᾰκοκλεής, ές, (κακός, κλέος) *ill-famed.*

Κᾰκόκνᾱμος, ον, Dor. for sq.

Κακόκνημος, ον, (κακός, κνήμη) *weak-legged, thin-legged*, Call. ap. A. B. 1188.

Κᾰκοκοίμητος, ον, (κακός, κοιμάομαι) *sleeping ill.*

Κᾰκοκρῐσία, ας, ἡ, *a bad judgment*, Anth.: from

Κᾰκόκρῐτος, ον, (κακός, κρίνω)=*δύςκριτος*, Gal.

Κᾰκοκτέριστος, ον, (κακός, κτερίζω) *meanly buried, unburied.*

Κᾰκόλεκτρος, ον, (κακός, λέκτρον)=*κακόγαμος*, Opp.

Κᾰκολῑμένιστος, ον,=sq.

Κᾰκολίμενος, ον, (κακός, λιμήν) *with a bad harbour.* [ῐ]

Κᾰκολογέω, ῶ, (κακολόγος) *to speak ill*, i. e. *to revile, abuse*, Lat. *maledicere*, Plut. Hence

Κᾰκολογία, ας, ἡ, *evil-speaking, reviling, abuse*, Hdt. 7, 237.

Κᾰκολογικός, ή, όν, *disposed to evil-speaking, slanderous*: from

Κᾰκολόγος, ον, (κακός, λέγω) *evil-speaking, slanderous, abusive*, Pind. P. 11, 44, *τινός*, Arist. Eth. N.

Κᾰκομᾰθής, ές, (κακός, μανθάνω) *learning ill, unlearned*, Anaxandr. Achill. 1.

Κᾰκόμαντις, εως, ὁ, ἡ, (κακός, μάντις) *a prophet of ill* or *evil*, Aesch. Theb. 724.

Κᾰκομᾰχέω, ῶ, (κακός, μάχη) *to behave ill in fight, to be base* or *treacherous in fight*, Plut.

Κᾰκομέλετος, ον, in Aesch. Pers. 936, *κακ. ἰά*, as usu. explained, *an ill-sounding* voice or cry, i. e. a dirge: but the word cannot be formed analogously from *μέλος*, or, indeed, from anything else.

Κᾰκομετρέω, ῶ, (κακόμετρος) *to give bad measure*, Luc. Hence

Κᾰκομέτρητος, ον, *ill-measured, unmetrical.*

Κᾰκομετρία, ας, ἡ, *a bad measure, false metre*: from

Κᾰκόμετρος, ον, (κακός, μέτρον)=*κακομέτρητος*, Plut.—II. act. *giving bad measure.*

Κᾰκομηδής, ές, (κακός, μῆδος) *contriving ill, cunning, crafty, deceitful*, H. Hom. Merc. 389.

Κᾰκομήτης, ου, ὁ, Eur. Or. 1403; and *κᾰκόμητις, ιος, ὁ, ἡ*, (κακός, μῆτις)=foreg. Hence

Κᾰκομητίη, ης, ἡ, *cunning.*

Κᾰκομήτωρ, ορος, ὁ, ἡ, (κακός, μήτηρ) *mother of ill*, nisi leg. *κακομήστωρ*=*κακομήτης.*

Κᾰκομηχανάομαι, dep.,=sq., Plut. and Clem. Al.: but the form is against analogy, and in Plut. is a v. l. *κακομηχ.*, v. Lob. Phryn. 626

Κᾰκομηχᾰνέω, ῶ, (κακομήχανος) *to practise bad* or *base arts, περὶ τοὺς φίλους*, Polyb.

Κᾰκομηχᾰνία, ας, ἡ, *a practising of base arts, ingenious mischief*, Luc Adv. *-νως.* From

Κᾰκομήχᾰνος, ον, (κακός, μηχανή) *contriving evil, mischief-plotting*, in genl *mischievous, malicious*, Il. 6, 344, Od. 16, 418.

Κᾰκομιλία, ας, ἡ, for *καχομ.*, *bad intercourse* or *society*, dub. v. Lob. Phryn. 677, who would write *κακοομιλία.*

Κᾰκομίμητος, ον, (κακός, μιμέομαι) *imitating ill.* Adv. *-τως*, Arist. Poet. [ῐ]

Κᾰκόμισθος, ον, *ill rewarded.*

Κᾰκομοιρία, ας, ἡ, *an unhappy fate.* Hence

Κᾰκομοίριος, ον,=sq.

Κᾰκόμοιρος, ον, (κακός, μοῖρα) *of evil lot* or *fate, unhappy*, Anth.

Κᾰκόμορος, ον,=foreg.

Κᾰκομορφία, ας, ἡ, *an ill shape, ugliness*: from

Κᾰκόμορφος, ον, (κακός, μορφή) *ill-shapen, misshapen, ugly*, Anth.

Κᾰκομουσία, ας, ἡ, *bad* or *corrupt music*, Plut.: from

Κᾰκόμουσος, ον, (κακός, Μοῦσα) *unmusical.*

Κᾰκόμοχθος, ον, (κακός, μόχθος) *labouring ill* or *fruitlessly*, LXX.

Κᾰκονοέω, ῶ, *to be κακόνοος* or *ill-disposed, bear malice*, Lys. 182, 18; opp. to *εὐνοέω.*

Κᾰκόνοια, ας, ἡ, (κακόνοος) *ill disposition* towards others, *dislike, ill-will*, Lys. 165, 33; opp. *to εὔνοια*

Κᾰκονομέομαι, as pass., *to be hardly governed*, Ocell. Luc.

Κᾰκονομία, ας, ἡ, *a bad system of laws and government, a bad constitution*, Xen. Ath. 1, 8; opp. to *εὐνομία*: from

Κᾰκόνομος, ον, (κακός, νόμος) *with bad laws, with a bad constitution, ill-governed*, Hdt. 1, 65; opp. to *εὔνομος.*

Κᾰκόνοος, ον, contr. *-νους, ουν*, Att plur. *κακόνοι*, (κακός, νόος νοῦς) *ill disposed, disaffected*, Ar. Pac. 496, *τῇ πόλει*, Thuc. 6, 24; *bearing malice against* one, *τινί*, Xen. An. 2, 5, 16, and 27; opp. to *εὔνους*: superl. *-νούστατος*, Lys. 110, 38, Dem. 623, 4.—Adv. *-νόως*, Att. *-νως*, but rare, Lob Phryn. 141.

Κᾰκονύμφευτος, ον, (κακός, νυμφεύω)=sq.

Κᾰκόνυμφος, ον, (κακός, νύμφη) *ill-married*, *κ. ὄνασις*, inauspicious wedlock, Eur. Hipp. 758.—II. as subst. *ὁ κ.*, *an ill* or *unhappy bridegroom*, Eur Med. 206, 990, cf. sub *κακο-.*

Κακόνωτος, ον, (κακός, νῶτον) *with a foul back*, of fish, Antiph. Κουρ 2, 7.

Κᾰκοξεινία, ας, ἡ, Ion. for *κακοξενία*: from

Κᾰκόξεινος, ον, Ion. for *κακόξενος*, the irreg. Ep. compar. *κακοξεινώτερος*, Od. 20, 376.

Κᾰκοξενία, ας, ἡ, *inhospitality*, Charond. ap. Stob. 289, 40: from

Κᾰκόξενος, ον, Ion. *-ξεινος, ον*, (κακός, ξένος) *having ill guests, unfortunate in guests*, Od. 20, 376: but usu. —II. *unfriendly to strangers* or *guests, inhospitable, κ. δόμοι*, Eur. Alc. 558, v. l. for *ἐχθρόξενος.*

Κᾰκοξύνετος, ον, (κακός, ξύνετος) *ill-wise, wise for evil*, opp. to *ἀξύνετος*, Thuc. 6, 76. [ῡ]

Κᾰκοοινία, ας, ἡ, (κακός, οἶνος) *bad quality of wine*, opp. to εὐοινία.

Κᾰκοπάθεια, ας, ἡ, (κακοπαθής) *suffering of ill, distress*, Thuc. 7, 77, Isocr. 127 C. [ᾰ]

Κᾰκοπᾰθέω, ῶ, *to suffer ill, suffer*, Xen. Mem. 2, 1, 17: κ. τινί, *to suffer by* or *from* a thing, *be distressed by* it, Thuc. 4, 29; and ὑπό τινος, Id. 2, 41; but also, κ. σώματι, *to suffer in* body, Isocr. 24 A: from

Κᾰκοπᾰθής, ές, (κακός, πάθος, πάσχω) *suffering ill, distressed*, Philo. Adv. -θῶς, *miserably*, Arist. Pol. Hence

Κακοπαθητικός, ή, όν, *exposed to distress, unfortunate*, Arist. Eth. E.

Κᾰκόπᾰθος, ον,=κακοπαθής: also *laborious, toilsome*, Posidon. ap. Ath. 233 E.

Κᾰκοπάρθενος, ον, ἡ, (κακός, παρθένος) *an evil* or *unlucky maiden*, Mel. 124, cf. sub κακο-.—II. ὁ, ἡ, *unbecoming a maid.*

†Κακόπαρις, ὁ, v. l. in Thuc. 7, 80 for Κακύπαρις, q. v.

Κᾰκόπατρις, ιδος, ὁ, ἡ, (κακός, πατήρ) *having a mean, low born father*, Theogn. 193, Alcae. 5, opp. to εὔπατρις.

Κᾰκοπετής, ές, (κακός, πέτομαι) *flying badly*, Arist. H. A.

Κᾰκόπηρος, ον, (κακός, πήρα) *with a bad knapsack* or *scrip.*

Κᾰκοπῐνής, ές, (κακός, πίνος) *most foul and filthy*, Soph. Aj. 381, cf. Ath. 565 E.

Κᾰκοπιστία, ας, ἡ, *faithlessness:* from

Κᾰκόπιστος, ον, (κακός, πιστός) *faithless.*

Κᾰκόπλαστος, ον, (κακός, πλάσσω) *ill-formed, ill-conceived* or *contrived.*

Κᾰκοπλοέω, ῶ, *to sail badly*, Strab.: from

Κᾰκόπλοος, ον, contr. -πλους, ουν, (κακός, πλέω) *sailing badly.*

Κᾰκοπλώω, Ion. and poet. for κακοπλοέω.

Κᾰκόπνοος, ον, Att. -πνους, ουν, (κακός, πνοή) *breathing ill* or *with difficulty.*

Κᾰκοποιέω, ῶ, (κακοποιός) *to do ill, play the knave*, Aesch. Fr. 102, περί τι, Ar. Pac. 731: *to manage one's affairs ill*, Xen. Oec. 3, 11.—II. trans., *to make bad, spoil, waste, lay waste, pillage*, τὴν βασιλέως χώραν, Xen. Mem. 3, 5, 26. Hence

Κακοποίησις, εως, ἡ,=κακοποιΐα, LXX.

Κᾰκοποιητικός, ή, όν, *inclined to do ill* or *spoil.*

Κᾰκοποιΐα, ας, ἡ, *a doing harm, hurt, damage*, Isocr. 7 C, 257 E: from

Κᾰκοποιός, όν, (κακὰ ποιέω) *doing bad, doing harm* or *damage, mischievous, hurtful*, ὄνειδος, Pind. N. 8, 56.

Κᾰκόπολῑτεία, ας, ἡ, *bad government* or *constitution*, Polyb.

Κᾰκοπονητικός, ή, όν, (κακός, πονέω) *unfit for toil*, Arist. Pol.

Κᾰκόποτμος, ον, (κακός, πότμος) *ill-fated, ill-starred*, Aesch. Ag. 1136, Eur. Hel. 694.

Κᾰκόπους, ὁ, ἡ, -πουν, τό, gen. -πόδος, (κακός, πούς) *with bad, weak feet, weak in the feet*, ἵππος, Xen. Mem. 3, 3, 4, Eq. 1, 2.

Κᾰκοπρᾱγέω, ῶ, f. -ήσω, (κακοπραγής) *to be ill off, fare badly*, esp. *to fail in an enterprise*, Thuc. 4, 55. Hence

Κᾰκοπράγημα, ατος, τό, *ill-success.*—II. *ill-doing.* [πρᾱ]

Κᾰκοπρᾱγής, ές, (κακός, πρᾶγος) *unlucky.*—II. *doing ill.* Hence

Κᾰκοπρᾱγία, ας, ἡ, *ill-success, ill-luck, failure*, Thuc. 2, 60, Arist. Pol., etc —II. *ill-doing: a misdeed*, Joseph.

Κᾰκοπραγμονέω, ῶ, *to do ill, intend ill, be ill-disposed*, Polyb.

Κακοπραγμοσύνη, ης, ἡ, *evil-doing*, Dem. 800, 17: from

Κᾰκοπράγμων, ον, gen. ονος, (κακός, πρᾶγμα, πράσσω) *doing evil, wicked, mischievous*, Xen. Hell. 5, 2, 36, Isocr. Adv. -μόνως.

Κᾰκοπρόςωπος, ον, (κακός, πρόςωπον) *ugly-faced, ugly*, Posidipp. ap. A. B. 104, 19.

Κᾰκόπτερος, ον, (κακός, πτερόν) *with bad, weak wings*, Arist. H. A.—II. *ill-omened, ill-starred*, Anth.

Κακοῤῥαφέω, ῶ, *to contrive evil;* and

Κᾰκοῤῥᾰφία, ας, ἡ, *a contriving of ill, love of mischief, mischievousness*, Il. 15, 16, Od. 2, 236: also *ill contrivance, unskilfulness*, Od. 12, 26: from

Κᾰκοῤῥάφος, ον, (κακός, ῥάπτω) *contriving evil, mischievous.* [ᾰ]

Κᾰκοῤῥέκτειρα, ας, ἡ, Or. Sib.; fem. of

Κᾰκοῤῥέκτης, ου, ὁ, (κακός, ῥέζω) *an evil-doer*, Ap. Rh.

Κᾰκοῤῥημοσύνη, ης, ἡ, *evil-speaking: bad, foul language*, Polyb.: from

Κᾰκοῤῥήμων, ον, (κακός, ῥῆμα) *evil-speaking*, τὸ κ.,=foreg., Archil. ap. Suid.—II. *telling of ill, ill-omened*, Aesch. Ag. 1155.

Κᾰκοῤῥοθέω, ῶ, (κακός, ῥόθος)= κακολογέω, *to speak evil:* but usu. c. acc., *to speak evil of, abuse, revile*, Eur. Hipp. 340, Ar. Ach. 576. Hence

Κᾰκόῤῥογχος, ον, (κακός, ῥέγχω) *making ugly noises*, prob. l. Epict. for κακόρυγχ.

Κᾰκοῤῥόθησις, ἡ,=κακολογία.

Κακόῤῥυθμος, ον, (κακός, ῥυθμός) *in bad time, ill-modulated*, Joseph.

Κᾰκοῤῥύπᾰρος, ον, *very filthy.* [ῠ]

ΚΑ˘ΚΟ´Σ, ή, όν, *bad, evil.*—I. of outward condition, *bad in its kind, bad, worthless, useless*, in Hom. esp. κακὰ εἵματα, *bad, sorry* garments: *ugly, hideous*, Il. 10, 316, opp. to καλός; of persons—1. *bad at one's trade, sorry, useless*, but without moral reference, e. g. κ. νομῆες, Od. 17, 246; κ. ἀλήτης, *a bad* beggar, Od. 17, 578, cf. Od. 8, 214; 17, 217: esp. however of warriors, and men in genl.=δειλός, *cowardly, faint-hearted, feeble*, very oft. in Hom., who also joins it with ἄναλκις and ἀνήνωρ.—2. *bad by birth, low, mean, vile*, Od. 4, 64, Lat. *malus* or *vitiosus*, opp. to ἀγαθός, in Hom. also to ἐσθλός, Od. 6, 187; v. ἀγαθός I.—3. in *moral* relation, *bad, evil, ill-disposed*, esp. *base, wicked, mischievous*, etc., Hes. Op. 238, and Trag.—II. of outward things, circumstances, etc. taken in relation to man, Hom.; κ. γίγνεσθαι περί τινα, to act *badly* towards one: hence both act. *bad, evil, mischievous;* and pass. *unhappy, wretched, pitiful*, very freq. in Hom. with δαίμων, θάνατος, νόσος: χόλος, ἔρις: πόλεμος, ἔπος, ἔργον: ἦμαρ, ἄνεμος, etc.: esp. of omens and the like, *unlucky, ill-boding*, Lat. *infaustus, male ominatus*, in Hom. with ὄρνις, ὄναρ, σῆμα: also of words, *evil, abusive, foul*, κ. λόγοι, Soph. Ant. 259, Tr. 461.—B. τὸ κακόν and τὰ κακά, as subst. *evil, ill, mischief*, also *woe, distress, loss, ruin*, Hom., etc.: also, *bodily ills, diseases, wounds.*—2. also in a moral sense, *evil, vice, badness, wickedness*, τὰ κακά, *cowardice*, Xen. An. 3, 1, 25: esp., κακόν τι ἔρδειν or ῥέζειν τινά, to do *evil* or *ill* to any one, Il. 2, 195; 3, 351, etc.; also τινί, Od. 14, 289: so in prose, κακόν τι ποιεῖν τινα, more rarely τινί: to suffer *evil* from one, κακὸν πάσχειν ὑπό τινος.—C. adv. κακῶς, Hom., etc.:—Att. phrases, κακῶς ποιεῖν τινα *to treat* one *ill, ill-use, maltreat, misuse*, κακῶς ποιεῖν τι, *to hurt, harm, damage* a thing, but κακῶς ποιεῖν τινά τι, *to do* one *any evil* or *harm*, κακῶς ποιεῖν, absol., *to be* or *fare ill, be in bad case*, more usu. κακῶς πράττειν, more rarely κακῶς πάσχειν. The Att. are fond of joining the adv. and adj., κακὸς κακῶς, κακὰ κακῶς, etc., Bergl. Ar. Eq. 2, 189, 190, Eur. Cycl. 268: superl. κάκιστα, Ar. Ran. 1456. D. degrees of comparison:—I. reg. compar. κακώτερος, Hom.: superl. κακώτατος, post-Hom.: never found in prose.—2. irreg. compar. κακίων, ον, sup. κάκιστος, η, ον, Hom., and Att.; ὦ κάκιστε, thou *most worthless!* τὸ κάκιστόν τινος or ἔν τινι, *the worst, the refuse* of a thing. Compar. χερειότερος only in Strato, 6, 6, cf. Jac. A. P. p. 733. Also χείρων, χείριστος and ἥσσων, ἥκιστος are used as compar. and superl. of κακός. E. in compos. it sometimes, like Lat. *male*, expresses a fault in the excess of a property, and so stands for ἄγαν, Lat. *nimis:* usu. however it denotes simply that a thing, which could also be good, is bad, and so is nearly=δυς-, giving a collat. notion of *hurtful, unlucky*, as κακόσινος: but oft. also it denotes merely that a thing exists in too small measure or proportion, as κακόπιστος.

Κᾰκόσημος, ον, (κακός, σῆμα) *ill omened.*

Κᾰκόσινος, ον, (κακός, σίνομαι) *very hurtful*, Hipp.

Κᾰκοσῑτία, ας, ἡ, *want of appetite:* from

Κᾰκόσῑτος, ον, (κακός, σῖτος) *eating badly, having no appetite*, Eubul. Ganym. 1.—II. *eating badly*, i. e. *fastidious*, Plat. Rep. 475 C.

Κᾰκοσκελής, ές, (κακός, σκέλος) *with bad, weak legs*, ἵππος, Xen. Mem. 3, 3, 4.

Κᾰκοσκηνής, ές, (κακός, σκῆνος) *of a bad, mean body*, Anth.

Κᾰκοσμία, ας, ἡ, *a bad smell, stink.* from

Κάκοσμος, ον, (κακός, ὀσμή) *ill smelling, stinking*, Aesch. Fr. 166, Soph. Fr. 147.

Κᾰκόσπερμος, ον, (κακός, σπέρμα) *with bad seed*, Theophr.

Κᾰκόσπλαγχνος, ον, (κακός, σπλάγχνον) *faint-hearted, cowardly*, Aesch. Theb. 237.

Κᾰκοσπορία, ας, ἡ, (κακός, σπείρω) *a bad sowing* or *crop*, Anth.

Κᾰκοσσόμενος, f. l. Il. 1, 105, for κάκ', i. e. κακῶς ὀσσόμενος, from ὄσσομαι, *grim-looking*, v. Lob. Phryn. 560.

Κᾰκοστᾰθέω, ῶ, *to stand ill, be unsteady* or *in bad case*, Nic.: from

Κᾰκοστᾰθής, ές, (κακός, ἵσταμαι) *standing badly, unsteady*, opp. to εὐσταθής.

Κᾰκοστένακτος, ον, (κακός, στενάζω) *sighing much.*

Κᾰκοστομᾰχέω, ῶ, f. -ήσω, *to have a bad, weak stomach*, Sext. Emp.: from

Κᾰκοστόμᾰχος, ον, (κακός, στόμαχος) *with a bad, weak stomach, fastidious*, Epict.—II. act. *weakening th stomach, unwholesome*, Heracl. ap. Ath 120 C; opp. to εὐστόμ.

Κᾰκοστομέω, ῶ, *to have a bad mouth*. c. acc., *to speak evil of* one, *abuse* him Soph. El. 597: and

Κᾰκοστομία, ας, ἡ, *foul-mouthedness, abuse:* from

Κᾰκόστομος, ον, (κακός, στόμα) *evil-speaking, foul-mouthed.*

Κᾰκόστρωτος, ον, (κακός, στρώννυμαι) *ill spread* or *strewed*, i. e. *rugged*, Aesch. Ag. 556.

†Κακοσύμβουλος, ον, (κακός, σύμβουλος) *advising badly, giving bad counsel*, Joseph.

Κᾰκοσύνετὸς, ον, v. sub κακοξύνετος.

Κᾰκοσυνθεσία, ας, ἡ, *a bad composition*: in Hesych. and other Gramm. as expl. of κακοῤῥαφία: from

Κᾰκοσύνθετος, ον, (κακός, συντίθημι) *ill put together, badly composed*, ἔπη, Luc.—II. *ill-joined, ill-contrived.* Adv. -τως.

Κακοσφυξία, ας, ἡ, (κακός, σφύζω) *a bad pulse*, Gal.

Κᾰκοσχήμων, ον, gen. ονος, (κακός, σχῆμα) *of a bad mien* or *air, unbecoming, unseemly.* Adv. -μόνως, Plat. Legg. 728 B.

Κᾰκοσχολεύομαι, dep.,=sq.

Κᾰκοσχολέω, ῶ, f. -ήσω, *to use one's leisure ill*: and

Κᾰκοσχολία, ας, ἡ, *a bad use of one's leisure, idle sports* or *jesting*, Plut.: from

Κᾰκόσχολος, ον, (κακός, σχολή) *using one's leisure ill*, Epict.—2. *inactive, idle*, Anth.—II. act., κ. πνοαί, winds *that wear men out in idleness*, Aesch. Ag. 194, Jac. A. P. p. 73. Adv. -λως.

Κᾰκοτεκνία, ας, ἡ, opp. to εὐτεκνία, *the having bad children.*

Κᾰκοτελεύτητος, ον, (κακός, τελευτάω) *ending ill.*

Κᾰκοτέρμων, ον, gen. ονος, (κακός, τέρμα) *ending ill* or *with difficulty.*

Κᾰκοτεχνέω, ῶ, (κακότεχνος) *to use bad, base arts, play tricks, act basely* or *meanly* towards one, εἴς τινα, Hdt. 6, 74: περί τι, (Dem.) 1136, 24; and absol., Id. 942, 26: esp. *to bear false testimony.*—2. *to be over-much wrought and refined*, Clem. Al.—II. transit. *to mislead by evil arts*, Aristaen. Hence

†Κακοτέχνημα, ατος, τό, = κακοτεχνία, Eccl.

Κᾰκοτεχνής, ές,=κακότεχνος.

Κᾰκοτεχνία, ας, ἡ, ((κακότεχνος) *bad art*: esp. *bad* or *base arts, evil practices*, etc., esp. as law-term, *forgery, falsification, false evidence* and the like, usu. in plur., κακοτεχνιῶν δικάζεσθαι, Plat. Legg. 936 D, cf. (Dem.) 1201, 7; also in sing.—II. *corruption of art, over-great refinement*, Dem. Phal.

Κᾰκοτεχνίζω, f. -ίσω, = κακοτεχνέω) Alcae. (Com.) Ganym. 7.

Κᾰκοτεχνίου δίκη,=κακοτεχνιῶν, Lys. ap. Pol. 8, 37: not used in nom.

Κᾰκότεχνος, ον, (κακός, τέχνη) *using bad arts* or *evil practices, artful, wily*, δόλος, Il. 15. 14.—II. *without art, awkward.* Adv. -νως. Att. irreg. compar. -χνέστερος, as from -χνής, but in superl. again -χνότατος.

Κᾰκότης, ητος, ἡ, (κακός) *badness, unfitness for a thing, uselessness*, hence of men and esp. warriors, *cowardice*, Il. 2, 368, Od. 24, 455.—II. *moral badness, vice, wickedness, worthlessness, baseness*, Il. 3, 366, Hdt. 2, 124, etc.—III. usu. *evil, woe, distress, loss, suffering*, oft. in Hom., and in Hdt. 2, 128; esp. *loss in battle*, Il. 11, 382; 12, 332, Hdt. 8, 109.

Κακοτράχηλος, ον, (κακός, τράχηλος) *with a bad, weak neck.*

Κᾰκοτροπεύομαι, dep.,=sq., πρός τινα, Polyb.

Κᾰκοτροπέω, ῶ, f. -ήσω, (κακότροπος) *to act badly, deal perversely*, Hipp.

Κᾰκοτροπία, ας, ἡ, *bad habits, mischievousness, maliciousness*, in genl. *wickedness*, Thuc. 3, 83: from

Κᾰκότροπος, ον, (κακός, τρόπος) *mischievous, malignant*, Dio C. Adv. -πως.

Κᾰκοτροφέω, ῶ, *to nourish badly.*—II. intr. *to have bad food, live badly*: so also in pass., hence part. aor. 1 act. κακοτροφήσας and aor. 1 pass. κακοτροφηθείς, in same sense, both in Theophr.: and

Κᾰκοτροφία, ας, ἡ, *bad food*, Theophr.: from

Κᾰκότροφος, ον, (κακός, τρέφω) *ill-fed.*

Κᾰκοτῠχέω, ῶ, *to be unfortunate*, Thuc. 2, 60: from

Κᾰκοτῠχής, ές, (κακός, τύχη) *unfortunate*, Eur. Med. 1274, Hipp. 669. Hence

Κᾰκοτῠχία, ας, ἡ, *misfortune.*

Κακόϋπνος, ον, *sleeping ill.*

Κᾰκοϋπονόητος, ον, (κακός, ὑπονοέω) *bad to guess.*

Κᾰκουργέω, ῶ, f. -ήσω, (κακοῦργος) *to do evil* or *mischief*, Plat., and Xen.; περί τινα, Plat. Rep. 416 C; but more usu. c. acc., *to do evil* or *mischief to* one, *to hurt, harm*, Aesch. Fr. 243; esp. *to ravage* a country, κ. τὴν Εὔβοιαν, Thuc. 2, 32, cf. 3, 1; Plat. Rep. 416 A has ἐπιχειρεῖν τινι κακουργεῖν, but there the dat. *may* follow ἐπιχ.: in disputation, *to contend with captious artifices*, Wolf. Dem. 491, 16. Hence

Κᾰκούργημα, ατος, τό, *an ill deed, misdeed*, esp. *a knavish trick, fraud*, Plat. Rep. 426 E, etc.

Κᾰκουργία, ας, ἡ, *the character and conduct of a* κακοῦργος, *ill-doing, wickedness, villany*, Thuc. 1, 37.—II. *hurtfulness*, Diosc.

Κακουργικός, ή, όν, *like a* κακοῦργος, *knavish*, Arist. Rhet.: from

Κᾰκοῦργος, ον, (κακὰ *ἔργω) *doing ill, mischievous, knavish, villanous, deceitful*: *an evil-doer, bad fellow, knave*, κ. κλῶπες, Hdt. 1, 41; κ. ἀνήρ, Soph. Aj. 1043: *an offender, criminal* in the eye of the law, Thuc. 1, 134, cf. Att. Process p. 76.—II. *doing harm to* any one, *hurtful*, c. gen. κ. εἶναί τινος, *to hurt* any one, Xen. Mem. 1, 5, 3. Adv. -γως, Plut.

Κᾰκουχέω, ῶ, (κακός, ἔχω) *to treat ill, wrong, hurt, injure*, τινά, Teles ap. Stob. p. 522, 18. Pass., *to be in a bad case, despair*, c. inf., Plut. Hence

Κᾰκουχία, ας, ἡ, *ill-treatment, ill-conduct*, Plat. Rep. 615 B: κ. χθονός, *maltreatment, devastation* of it, Aesch. Theb. 668.—II. *the bad state caused thereby, disease, faintness*: *wretchedness, misfortune*, Polyb.

Κᾰκόφᾰτις, ιδος, ἡ, *sounding ill, ill-omened*, βοά, Aesch.: from

Κᾰκόφατος, ον, (κακός, φημί) *ill-sounding, of an offensive* or *unseemly import*, like κακέμφατος, q. v.: τὸ κ., *an ill sound, word of bad import, word of offence*, Quintil.

Κᾰκοφημία, ας, ἡ, *bad fame*—II. act. *slander*, Ael.: from

Κᾰκόφημος, ον, (κακός, φήμη) *of bad omen*: *of evil report.*—II. act. *bringing into bad fame, defamatory*, Joseph. Adv. -μως.

Κᾰκόφθαρτος, ον, (κακός, φθείρω) *very corrupt.*

Κᾰκοφθορεύς, έως, ὁ, poet. for sq., Nic.

Κᾰκοφθόρος, ον, (κακός, φθείρω) *very destructive, deadly*, Nic.

Κᾰκόφλοιος, ον, (κακός, φλοιός) *with bad, stinking rind* or *bark*, Nic.

Κᾰκοφρᾰδής, ές, (κακός, φράζομαι) *bad in counsel, thoughtless, foolish*, Il. 23, 483: neut. κακόφραδες, as adv. *foolishly*, Euphor. Fr. 50. Only poet Hence

Κᾰκοφρᾰδία, ας, ἡ, *badness of design* or *purpose, inconsiderateness, carelessness*, H. Hom. Cer. 227, in plur.

Κᾰκοφραδμοσύνη, ης, ἡ,=foreg., Demon. ap. Stob. p. 437, 3: from

Κᾰκοφράδμων, ον, gen. ονος,=κακοφραδής: also κακοφράσμων, which Meineke would read e Cod. Harl. in Theocr. 4, 22, for κακοχράσμων.

Κᾰκόφραστος, ον,=κακοφραδής.

Κᾰκοφρονέω, ῶ, *to be* κακόφρων, *to bear ill-will* or *malice*, Aesch. Ag. 1174.—II. *to be foolish*: opp. to εὐφρονέω.

Κᾰκοφροσύνη, ης, ἡ, *the disposition of a* κακόφρων, *malice*, LXX; *folly*, Opp.: from

Κᾰκόφρων, ον, gen. ονος, (κακός, φρήν) *evil-minded, malicious, wicked*, Pind. Fr. 230: κ. μέριμνα, *distracting* care, Aesch. Ag. 100.—II. *imprudent, thoughtless, heedless*, Soph. Ant. 1104, Eur. Or. 824. Adv. -όνως.

Κᾰκοφῠής, ές, (κακός, φυή) *of bad nature, of bad natural qualities*, Plat. Rep. 410 A.—II. (κακός, φύω) *producing badly* or *with difficulty*: *growing ill*, Theophr. Hence

Κᾰκοφῠΐα, ας, ἡ, *a bad nature, bad natural qualities*, Def. Plat. 416 D.

Κᾰκοφωνία, ας, ἡ, *a bad* or *unpleasant sound, harshness of sound*, Strab.: from

Κᾰκόφωνος, ον, (κακός, φωνή) *with a bad voice.*—II. *with a harsh, unpleasant tone, ill-sounding*, Dion. H.

Κᾰκόχαρτος, ον, (κακός, χαίρω) *rejoicing in the ills of others, malicious*, Hes. Op. 28, 194.—II. *at which bad men rejoice.*

Κᾰκοχράσμων, ον, gen. ονος,=sq., dub. in Theocr., v. κακοφράδμων.

Κᾰκοχρήμων, ον, gen. ονος, (κακός, χρῆμα) *in bad case, poor.*

Κᾰκοχροέω, ῶ, *to be of a bad colour*, Diosc.: and

Κᾰκόχροια, ας, ἡ, *a bad colour*, Gal.: from

Κᾰκόχροος, ον, contr. -χρους, ουν, (κακός, χρόα) *of a bad colour* or *complexion*, e. g. *sallow, pale*, etc., Hipp.

Κᾰκόχῡλος, ον, (κακός, χυλός) *with bad juice* or *flavour*, μῆλα, Diphil. (Siphn.) ap. Ath. 80 E.

Κᾰκοχῡμία, ας, ἡ, *badness of the juices*, Gal.: from

Κᾰκόχῡμος, ον, (κακός, χυμός) *with bad juices* or *flavour.*—II. act. *generating bad juices*, Ath.

Κᾰκόψογος, ον, (κακός, ψέγω) *malignantly blaming*, Theogn. 287.

Κᾰκοψῡχία, ας, ἡ, *faint-heartedness, meanness of spirit*, Plat. Legg. 791 C; opp. to εὐψυχία: from

Κᾰκόψῡχος, ον, (κακός, ψυχή) *cowardly, faint-hearted, mean-spirited*; opp to εὔψυχος.

Κᾰκόω, ῶ, f. -ώσω, (κακός) *to treat badly, use ill, maltreat, afflict, hurt*, Hom., always of persons: later also of things, *to harm, destroy, corrupt*, Hdt. 2, 133. Pass. *to be ill-treated, distressed*, or *destroyed, to suffer*, Od. 4, 754; also, κεκακωμένος ἅλμῃ, *disfigured* by brine, Od. 6, 137.

Κακτάμεναι, Ep. for κατακτάμεναι, κατακτάναι, inf. aor. 2 of κατακτείνω, Hes. Sc. 453.

Κάκτᾰνε, Ep. for κατάκτανε, imperat. aor. 2 of κατακτείνω, Il. 6, 164; but also for κατέκτανε 3 sing. ind aor. 2.

Κάκτεινε, Ep. 3 sing. impf. from κατακτείνω, for κατέκτεινε.

Κάκτος, ου, ἡ, a prickly plant, *the artichoke* (acc. to H. Stephan.), The ophr.—II. κάκτος, ου, ὁ, *the edible leaves* of this plant, Ath.

Κᾰκύνω,=κακόω, *to make bad, corrupt, spoil*, Theophr. Pass. *to become bad, behave badly, act basely*, Eur. Hec. 251; esp. of soldiers, *to be mutinous*, Xen. Cyr. 6, 3, 27.—II.=κακίζω, *to revile, reproach, abuse.*

†Κακύπαρις, εως, ὁ, *the Cacyparis*, a river of Sicily near Syracuse, now *Casibili*, Thuc. 7, 80; v. l. Κακύπαρις.

Κακχάζω,=καχάζω.

Κακχεῦαι, Ep. for καταχεῦαι, inf. aor. 1 from καταχέω.

Κᾰκώδης, ες, (κακός, ὄζω) *ill-smelling, stinking*, Hipp. Hence

Κᾰκωδία, ας, ἡ, *a bad smell, stink, stench.*

Κᾰκώλεθρος, ον, (κακός, ὄλεθρος) *very destructive.*

Κακωνυμέω, ῶ, *to call by an ill name:* from

Κᾰκώνῠμος, ον, (κακός, ὄνομα)= δυςώνυμος.

Κάκωσις, εως, ἡ, (κακόω) *ill-treatment, abuse: a wasting, distressing, harassing*, Thuc. 7, 4, 82: of wives, parents, heiresses, etc., κακώσεως δίκη, an action *for ill-usage*, Oratt. ap. Harpocr., v. Att. Process p. 287 sq.: *damage, misfortune*, Thuc. 2, 43. [ᾰ]

Κακωτικός, ή, όν, (κακόω) *inclined to treat ill, hurtful, noxious*, τινός.

Καλαβίδια, ων, τά, a Laconian festival, celebrated with peculiar dances in honour of Diana, Paus.: from

Καλαβίς or Καλλαβίς, ίδος, ἡ, a Laconian dance, sacred to Diana, but at Athens a wanton dance, hence Καλλαβίδας βαίνειν, to tread a measure in this dance, Eupol. Col. 17. Hence

Καλαβόομαι, f. -ώσομαι, *to dance this dance.*

†Καλαβρία, ας, ἡ, *Calabria*, a district of southern Italy from Tarentum to the Iapygian promontory, Strab.

Κᾰλαβρίζω, κᾰλαβρισμός, v. κολαβρ.

†Καλαβρίς, ίδος, ἡ, fem. adj. *Calabrian*, ἡ Κ. γαῖα,=Καλαβρία, Dion. P.

†Καλαβροί, ῶν, οἱ, *the Calabri, inhab. of Calabria*, Strab.

Καλάβροψ, ἡ, later form for καλαῦροψ.

Κᾰλᾰβώτης, ου, ὁ,=ἀσκαλαβώτης, LXX.

Κᾰλᾰθηφόρος, ον, (κάλαθος, φέρω) *basket-carrying*; οἱ Καλ., name of a play of Eubul.

Κᾰλάθιον, ου, τό, and κᾰλᾰθίς, ίδος, ἡ,=sq.

Κᾰλᾰθίσκος, ου. ὁ, dim. from κάλαθος, Ar. Thesm. 822, Lys. 535.—II. *a* kind *of dance*, Apolloph. ap. Ath. 467 F: v. sq.

Καλαθισμός, οῦ, ὁ,=foreg. II, Ath. 629 F, and perh. this should be read in 467 F.

Κᾰλᾰθοειδής, ές, (κάλαθος, εἶδος) *basket-formed, like a basket*, Cleomed. Adv. -δῶς.

Κᾰλᾰθοποιός, όν, (κάλαθος, ποιέω) *making baskets.*

Κάλᾰθος, ου, ὁ, *a basket*, esp. *a wicker hand-basket*, Lat. *calathus*, Ar. Av. 1325.—II. *a cooling-vessel, cooler*, usu. ψυκτήρ: also a kind of *cup*, Virg. Ecl. 5, 71.—III. *a mould for casting iron.*—IV. *the solid part in the capital of a column*, round which the leaves, volutes, etc. are put, Callix. ap. Ath. 206 B. (Perh. akin to κλάδος, and the same as Lat. *corbis*, Pott Etym. Forsch. 2, 275.) [ᾰ]

†Καλαίδης, ου, ὁ, *Calaedes*, masc. pr. n., ap. Ath. 342 C, where Meineke proposes Καλλιάδης.

†Κάλαιθις, ιδος, ἡ, *Calaethis*, name of a female slave, Theocr. 5, 15.

Κᾰλάϊνος, η, ον, also καλλάϊνος, *made* or *consisting of the* κάλαϊς.—II. *coloured like the* κάλαϊς, *shifting between blue and green*, of changeful hue, κ. πτέρυγξ, Mel. 123.

Κάλαϊς, ὁ, also κάλλαϊς, a precious stone of a greenish blue, perh. *a topaz* or *chrysolite*, Plin., v. Salmas. in Solin. p. 713. [ᾰ]

†Κάλαϊς, ιδος, ὁ, *Calaïs*, son of Boreas and Orithyia, v. Ζήτης, Pind. P. 4, 324.

†Καλακτή, ῆς, ἡ, contd. from Καλή ἀκτή.

Κᾰλᾰμάγρωστις, εως, ἡ, (κάλαμος, ἄγρωστις) *reed-grass*, Diosc.

Κᾰλᾰμᾰδίας, ου, ὁ, (κάλαμος) *full of reeds* or *rushes.*

†Καλάμαι, ῶν, αἱ, *Calamae*, a town of Messenia, Polyb.

Κᾰλᾰμαῖος, αία, αῖον, (καλάμη) *belonging to the stalk, living among cornstalks.*—II. ἡ καλαμαία, a kind of *grasshopper*, prob. the same as the μάντις, Lat. *mantis oratoria*, or *religiosa*, Theocr. 10, 18.

Κᾰλᾰμάομαι, dep., (καλάμη) *to gather stalks* or *ears of corn:* in genl. *to glean*, LXX; hence metaph., καλ. τὴν Ἀσίαν, *to glean what is left from* Asia, opp. to θερίζειν, Plut. 2, 182 A.

Κᾰλᾰμάριον, ου, τό, (κάλαμος) *a reed-case, pen-case.* [ᾰ]

Κᾰλᾰμαύλης, ου, ὁ, (κάλαμος, αὐλέω) *one who plays upon a pipe of reeds*, Ath. 176 D.

Κᾰλᾰμαυλήτης, ου, ὁ, = foreg., Hedyl. ap. Ath. l. c.

Κᾰλᾰμεύς, έως, ὁ, *an angler*, Pancrat. ap. Ath. 305 C.

Κᾰλᾰμευτής, οῦ, ὁ, *a reaper, mower*, Theocr. 5, 111. II.=foreg., Anth.; as if from καλαμεύω, which however is not used.

Κᾰλᾰμεών, ῶνος, ὁ,=καλαμών.

ΚᾸΛΆΜΗ, ης, ἡ, *a stalk*, esp. *the stalk of reed* or *corn*, Lat. *calamus stipula*, Il. 19, 222; κ. πυρῶν, *wheat-straw*, Hdt. 4, 33. Proverb. of a greedy farmer, ἐπὶ καλάμῃ ἀροῦν, to till land *for stalks only*, i. e. to exhaust it by continual crops, till at last it produces only stalks, Lys. ap. Suid. v. ἐπὶ καλάμῃ.—II. *the stalk with the ears cut off, stubble*, in genl. *the residue, remnant*, hence metaph. of an old man, καλάμην γέ σ' ὀΐομαι εἰςορόωντα γιγνώσκειν, thou may'st still, I ween, perceive the stubble (i. e. the residue) of former strength, Od. 14, 214, cf. Arist. Rhet. 3, 10; so Orac. ap. Polyaen. 6, 53, Ῥήσου καλάμη, *the remains* of Rhesus, i. e. his corpse: ἀπὸ τῆς καλάμης τεκμαίρεσθαι, to judge from *the remains*, Luc. Alex. 5. —III.=λινοκαλάμη, Call. Fr. (cf. sub κάλαμος.) [ᾰ] Hence

Καλαμηδόν, adv., *like a reed, shivered like a broken reed*; hence a kind of fracture was so called, Medic.

Κᾰλᾰμητομία, ας, ἡ, *a cutting of stalks, reaping:* Anth.: from

Κᾰλᾰμητόμος, ον, (καλάμη, τέμνω) *cutting stalks, reaping*, Ap. Rh.

Κᾰλᾰμήτρια, ας, ἡ, (καλαμάομαι) *a gatherer of stalks, gleaner*, Plut.

Κᾰλᾰμητρίς, ίδος, ἡ,=foreg.

Κᾰλᾰμηφάγος, ον, (καλάμη, φαγεῖν) *devouring stalks*, i. e. *mowing* or *cutting them*, δρέπανον, Anth. [ᾰ]

Κᾰλᾰμηφορέω, ῶ, *to carry straws.*—II. *to bring a corn-token* (Lat. *tessera*) in order to get corn upon it, Themist., v. κάλαμος IV: from

Κᾰλᾰμηφόρος, ον, (κάλαμος, φέρω) *carrying reeds* or *canes*, Xen. Hell. 2, 1, 2, ubi olim καλαμοφ.

Κᾰλᾰμίζω, f. -ίσω, (κάλαμος) *to pipe on a reed*, Ath.

Κᾰλᾰμίνθη, ης, ἡ, Ar. Eccl. 648; and

Καλάμινθος, ου, ἡ, (καλός, μίνθα, *mentha*) *mint*, Nic.

Κᾰλᾰμινθώδης, ες, (καλάμινθος, εἶδος) *like mint, full of it.*

Κᾰλᾰμίνθιος, ου, ὁ, *Minty*, comic name of a frog, Batr. 227.

Κᾰλάμῐνος, η, ον, (κάλαμος) *made of reed* or *cane*, πλοῖα, Hdt. 3, 98, οἰκία, 5, 101, ὀϊστοί, τόξα, 7, 61, 65.

Κᾰλάμιον, ου, τό, dim. from καλάμη and κάλαμος.

Κᾰλᾰμίς, ῖδος, ἡ, (κάλαμος) *a reed fishing-rod*, Lat. *arundo piscatoria.*—II. *a stick used in bird-catching with bird-lime.*—III. *a reed-bed*, Lat. *arundinetum:* also *a bed made of reeds.*—IV. *a case for a writing reed, pen-case*, Lat. *calamarium:* also *a writing-reed, pen.* —V. *a tooth-pick*, Diosc.—VI. *a curling-iron*, because it was hollow and shaped like a reed: also *an instrument for dressing the hair* of women, *a comb* or *hair-pin*—VII. in pl. καλαμῖδες, *reeds* or *straw* put in layers to strengthen buildings.—VIII.=ἡ καλαμαία.

†Κάλαμις, ιδος, ὁ, *Calamis*, a celebrated statuary, Strab.

Κᾰλᾰμίσκος, ου, ὁ, dim. from καλάμη and κάλαμος, Ar. Ach. 1034.

Κᾰλᾰμίτης, ου, ὁ,=καλαμαῖος: fem., κᾰλᾰμῖτις, ιδος,=καλαμαία: also *a* kind of *locust*, Leon. Tar. 65.

†Καλαμίτης, ου, ὁ, an Attic hero,= Ἥρως ἰατρός, Dem. 419, 22, acc. to Schol. appell. of Aristomachus.

Κᾰλᾰμοβόας, ου, ὁ, (κάλαμος, βοάω) *noisy with the reed* or *pen*, nickname of Antipater, who dared not argue with Carneades except with the pen, Plut. 2, 514 D.

Κᾰλᾰμογλῠφέω, ῶ, *to cut reeds* or *pens:* from

Κᾰλᾰμογλύφος, ον, (κάλαμος, γλύφω) *cutting reeds* or *pens.* [ῠ]

Κᾰλᾰμογρᾰφία, ας, ἡ, (κάλαμος, γράφω) *a writing with a reed* or *pen.*

Κᾰλᾰμοδύτης, ου, ὁ, (κάλαμος, δύω) a kind of bird, perh. *the reed-sparrow*, Ael. [ῡ]

Κᾰλᾰμοειδής, ές, (κάλαμος, εἶδος) *like a reed.*

Κᾰλᾰμόεις, εσσα, εν, (κάλαμος) *of reed*, κ. ἰαχά, the sound *as of a reed*, Eur. I. A. 1038.

†Κάλαμοι, ων, οἱ, *Calămi*, a place in the island Samos, Hdt. 9, 96; Ath. 572 F.

Κᾰλᾰμοκόπιον, ου, τό, (κάλαμος, κόπτω) *a reed-bed for cutting.*

ΚΆΛᾸΜΟΣ, ου, ὁ, Lat. *calamus, a reed* or *cane*, of which some kinds are so large that one joint makes a boat, Hdt. 3, 98, whence Virgil's *fluvialis arundo:* on the different kinds v. Theophr. H. Pl. 4, 11, 10: hence, acc. to its chief uses,—1. *a reed-arrow*, for which not the hollow reed but that filled with pith was used: hence this was called κάλαμος ναστός and μεστοκάλαμος, also τοξικός and βελίτης, and from its native country Κρητικός, *calamus Gnossius*, Horat., cf. καλάμινος.—2. *a reed-pipe, reed-flute*, Eur. El. 702 I. T. 1126: also *the bridge of the lyre*, Soph. Fr. 34.—3. *a writing-reed*, which was long used as a pen; hence in genl. *a pen.*—4. also sometimes *a fishing-rod*, Plat. (Com.) αἱ ἀφ' ἱερ. 3, Theocr. 21, 43.—5. *a measuring rod:* hence a definite measure,=$6\frac{2}{3}$ πήχεις.—6. *a surgeon's probe.*

—II.=καλάμη, *the hollow stalk of grain*, like a reed, also *its straw*, used esp. for thatching, hence in genl. *thatch.*—III. any plant which is neither shrub nor bush (ὕλη), nor tree (δένδρον), Xen. An. 1, 5, 1.—IV. in the 4th century A. D. *a token*, by which corn was obtained, Lat. *tessera*, cf. καλαμηφοοέω. (Cf. Lat. *culmus*, Germ. *Halm*, etc., and even Arab. *kelem*, Pott Et. Forsch. 1, 119.) [ᾰ]

Κᾰλᾰμοστεφής, ές, (κάλαμος, στέφω) *crowned, covered with reed*, Batr. 127.

Κᾰλᾰμοτύπος, ον, (κάλαμος, τύπτω) *catching with reeds*, i. e. *with lime-twigs*. [ῠ]

Κᾰλᾰμοφθέγγης, ου, ὁ, (κάλαμος, φθέγγομαι) *sounding on a reed* or *pipe*.

Κᾰλᾰμόφθογγος, ον, (κάλαμος, φθέγγομαι)=foreg.—II. *played* or *blown on a reed*, Ar. Ran. 230.

Κᾰλᾰμοφόρος, ον, cf. καλαμηφ.

Κᾰλᾰμόφυλλος, ον, (κάλαμος, φύλλον) *reed-leafed*, Theophr.

Κᾰλᾰμόω, ῶ, (κάλαμος) *to bind a fractured bone with a splint of reed*, Gal.—II. pass. καλαμοῦσθαι, *to grow into stalk*, Theophr.

Κᾰλᾰμώδης, ες, (κάλαμος, εἶδος) *like reed, reedy, full of reeds*, Arist. H. A.

Κᾰλᾰμών, ῶνος, ὁ, *a reed-bed*, also καλαμεών, Lob. Phryn. 167.

Κᾰλᾰμωτή, ῆς, ἡ, *a fence* or *edging of reed*.

Κᾰλάνδαι, ῶν, αἱ, the Roman *Calendae*, Dion. Hal., and Plut.

Κάλανδρα, ας, ἡ, also κάλανδρος, ου, ὁ, a kind of *lark*, Opp.

Καλάνι, for καλή, barbarism in Ar. Av. 1678.

†Κάλανος, ου, ὁ, *Calanus*, a Brahmin, Strab., Arr. An. 7, 2, 4: in Plut. Alex. 65, Καλανός:—Another in Arr. An. 3, 5, 6.

†Καλαντίαι, οἱ,=Καλατίαι, Hdt. 3, 97.

Κᾰλᾰπόδιον, τό, κᾰλάπους,=καλοπ.

†Κάλας, α, ὁ, *Calas*, son of Harpalus, Arr. An. 1, 14, 4.

†Καλασάρνα, *Calasarna*, a spot in Lucania, Strab.

Καλάσιρις, ιος, ἡ, *a long Aegyptian garment* edged at bottom with tassels or fringe, Hdt. 2, 81; also *a Persian garment* of like kind, Ath.—II. in pl. Καλασίριες, οἱ, a portion of the Aegyptian warrior caste, Hdt. 2, 164.

†Καλατία, ας, ἡ, *Calatia*, a town of Campania, Strab.

†Καλατίαι, ῶν, οἱ, *the Calatiae*, an Indian race, Hdt. 3, 38.

†Καλαύρεια, ας, ἡ,=sq., Ap. Rh. 3, 1243.

Καλαυρία, ας, ἡ, *Calauria*, now *Poro*, an island before Troezene, Dem. 1188, 7; hence Καλαυρῖτις λιθάργυρος, a sort of litharge of silver, prob. obtained from thence, Diosc.—II. collat. form of Καλαβρία, *Calabria*.

Κᾰλαυρόπιον, ου, τό, dim. from sq., Artemid.

Κᾰλαῦροψ, οπος, ἡ, *a shepherd's staff* or *crook* often thrown so as to drive back the cattle to the herd, Il. 23, 845: later also written καλάβροψ.

†Κάλβις, ὁ, *the Calbis*, a river of Lycia, Strab.

Κᾰλέεσκον, ες, ε, iterat. impf. from καλέω, Il.; mid. καλέσκετο, Il. 15, 338.

Κάλεσις, εως, ἡ, *a class*, Dion. Hal., v. κλῆσις III. [ᾰ]

Κᾰλεσίχορος, ον, poet. καλεσσ., (καλέω, χορός) *calling forth the dance, calling to the dance*, Βρόμιος, Orph.

†Κάλετοι, ων, οἱ, *the Caletes*, a people of Belgic Gaul, Strab.

ΚΑ˘ΛΕ´Ω, ῶ: fut. καλέσω, mid. καλέσομαι, Ep. and poet. καλέσσω, καλέσσομαι, Att. καλῶ and mid. καλοῦμαι: aor. 1 ἐκάλεσα, poet. καλέσσα, mid. ἐκαλεσάμην, poet. καλεσσάμην: perf. κέκληκα, pf. pass. κέκλημαι, opt. κεκλήμην: aor. pass. ἐκλήθην: fut. pass. κληθήσομαι: fut. 3 κεκλήσομαι. Ion. and Hom. impf. καλέεσκον.—I. *to call*, Hom., etc.: of many, *to call together, call, summon*, καλεῖν εἰς ἀγορήν, etc., also ἀγορήνδε, θάλαμόνδε, θάνατόνδε, Hom.; and so c. acc. only, κεκλήατο, (for -ηντο) βουλήν, *they had been summoned* to the council, Il. 10, 195: c. inf., *to call on, summon to do* a thing, κ. συμμητιάασθαι, Il. 10, 197. Hom. freq. has also aor. mid. καλέσασθαί τινι, *to call to one's self*, Il. 1, 54, 270, etc.—Pass. *to be called by fate, be appointed, destined* or *chosen*, only Od. 6, 244. In various special relations:—1. *to call to one's house* or *to a repast, to invite*, Od. 10, 231; 11, 187, but never in Il.; later often with a word added, ἐπὶ δεῖπνον, Hdt. 9, 16, Lat. *vocare ad coenam.*—2. *to call on, invoke*, τοὺς θεούς, Hdt. 1, 44, and Trag.: as was esp. done in sacrifices, Schol. Ar. Ran. 479.—3. as law-term, of the judge, καλεῖν εἰς τὸ δικαστήριον, *to cite, summon* before the court, Dem. 406, 27, etc.; hence also simply καλεῖν, Id. 407, 5, Ar. Vesp. 851, etc.: also καλεῖν τὴν δίκην, *to call on* the case: but of the plaintiff, in mid., καλεῖσθαί τινα, *to sue* at law, *bring before the court*, Lat. *vocare in jus*, Ar. Nub. 1221, Vesp. 1416, v. Att. Process p. 576.—II. *to call by name, call* or *address by name*, hence in genl. *to name*, Hom., καλεῖν τινα ἐπώνυμον and ἐπίκλησιν, *to call* by surname, or merely *to call* by name, Hom., v. sub ἐπίκλησις, ἐπώνυμος: also c. dupl. acc., τινά τι καλεῖν, Il. 5, 306; and ὄνομ', ὅ,ττι σε κεῖθι κάλεον, the name, by which *they called* thee, Od. 8, 550, cf. Pind. O. 6, 94, and so in Att.; also, καλεῖν τινά τινι, *to call* one *by* a name, Eur. Hec. 1271; but, κ. τινά τινος or τινί, *to call* one *after* another, Pind. P. 3, 119, O. 7, 140: Att. also in mid., καλεῖσθαι, *to call by name, address*, Aesch. Cho. 201, Eum. 508, cf. Herm. Soph. Phil. 228. Pass. *to be named, receive a name*, and in pf. pass., *to have been named, bear a name*, hence *to be called*, often in Hom.; Att. ὁ καλούμενος, *the so called*, ὁ κ. θάνατος, Plat. Phaed. 86 D: in poets the pass. has freq. the signf. *to be*, because one is named according to what one *is* or *seems to be*, Il. 4, 61, Od. 7, 313, and elsewh.: σὴ κεκλημένη ἦν, she would have been thy daughter and so called, H. Hom. Ap. 324; so πατρὸς κεκλῆσθαι, Pind. P. 3, 119, Soph. El. 366.—III. of things, *to require, demand*. (Prob. akin to κλύω, q. v.: no doubt to κέλ-ομαι, old Lat. *cal-are*, and its frequent. *clamare*, our *call*, also to κλέος, κλείω, *clarus*, and prob. to Germ. *hell*, cf. Pott Et. Forsch. 1, 214.)

Κάλη, κᾱλήτης, Dor. and Att. for κηλ., Lob. Phryn. 639. [ᾱ]

†Καλὴ ἀκτή, ἡ, *the beautiful shore*, also wr. Καλάκτη, *Calacta*, a tract along the Sicilian coast east of Himera, with a town of same name, Hdt. 6, 22; Ath. 272 F.: adj. Καλακτῖνος, η, ον, *of Calacta*, Diod. S.

Κᾰλήμεναι, poet. for καλεῖν, inf. pres. act. of καλέω, Il. 10, 125.

Κᾰλήμερος, ον, (καλός, ἡμέρα) *with fair* or *fortunate days*. Anth. P. 9, 508.

Κάλημι, Aeol. for καλέω, Sapph. 1, 16; also written κάλημμι, but not so well.

†Καληνός, ή, όν, *of* or *belonging to Cales*, in Campania, *Calenian*, Polyb.

†Κάληξ, ηκος, ὁ, corrupt reading in Thuc. for sq.

†Κάλης, ητος, ὁ, *the Cales*, a river of Bithynia, falling into the Euxine east of the Sangarius, Arr.: acc. Κάληκα in Thuc. 4, 75 for Κάλητα.—II. a haven on this river, Arr.

†Καλήσιος, ου, ὁ, *Calesius*, masc. pr. n., Il. 6, 18.

Κᾱλήτης, ου, ὁ, Dor. and Att. for κηλήτης.

†Καλητορίδης, ου, ὁ, *son of Calētor*, i. e. Aphareus, Il. 13, 541.

Κᾰλήτωρ, ορος, ὁ (καλέω) *a crier*, Lat. *calator*, Il. 24, 577. Hence

†Καλήτωρ, ορος, ὁ, *Calētor*, son of Clytius, a relative of Priam, Il. 15, 419.—2. a Greek, v. Καλητορίδης.

Κᾰλιά, ᾶς, ἡ, Ion. καλιή, ῆς, *a wooden house, cabin, cot*, Hes. Op. 501: esp. *a barn, granary*, Id. 299, 305: in genl. *a dwelling, abode*; a bird's *nest*, Theocr. 29, 12, Pseudo-Phocyl. 79: also *a wooden enclosure* containing the image of a god, Jac. A. P. p. 868. [usu. ῑ, yet in Theocr. and Pseudo-Phocyl. ῐ.] (Prob. from κᾶλον, notwithstanding the ᾰ.)

†Καλιάνδη, ης, ἡ, *Caliande*, a nymph, Apollod.; Heyne reads Καλιάδνη.

Καλιάς, άδος, ἡ,=καλιά, esp. *a chapel*, Plut.

Καλίδιον, ου, τό, dim. from καλιά, Eupol. Autol. 5.

Καλίκιοι, ων, οἱ the Lat. *calcei*, Polyb.

†Καλίκοινοι, ων, οἱ, *the Calicoeni*, an Illyrian people, Polyb. 5, 108, 8.

Κᾰλινδέω, ῶ, *to roll*: usu. in Pass κᾰλινδέομαι, c. fut. mid. -ήσομαι also ἀλινδέομαι,=κυλινδέομαι, from which it differs only in sound: *to roll, roll about, lie rolling* or *wallowing*, ἐν τῇσι στοιῇσι, Hdt. 3, 52, cf. Thuc. 2, 52; metaph. *to be continually busy with* a thing, *pass one's time in* a thing, Lat. *versari in aliqua re*, ἔν τινι, Xen. Cyr. 1, 4, 5, ubi alii κυλινδ.; περί τι, Isocr. 295 B: also, κ. ἐπὶ τοῦ βήματος, Lat. *in foro versari*, Id. 98 C (ubi Bekk. κυλ.), cf. Buttm. Lexil. v. κυλινδεῖν. Hence

Κᾰλινδήθρα, ας, ἡ,=ἀλινδήθρα, *a place for horses to roll after exercise*, cf. ἐξαλίω, Ael.

Κᾰλίνδησις, εως, ἡ,=κυλίνδησις, esp. *a throw of dice*, Alciphr.

Κᾱλῐνός, ή, όν, or κάλινος, (κᾶλον) *wooden*, Lyc.

Κάλιος, ου, or καλιός, οῦ, ὁ, *a cabin, cot*, Epich. p. 19: also *a chapel*, Dion. H.—II.=δεσμωτήριον, κύφων, *a prison*.

Καλιστρέω, ῶ, f. -ήσω, Ep. strengthd. for καλέω, Call. Dian. 67, Cer. 97.

Καλλαβίς, ίδος, ἡ, v. Καλαβίς.

Κάλλαια, ων, τά, *a cock's wattles*, Lat. *palea*, Ar. Eq. 497: also *a cock's comb*, Arist. H. A.: and *the tail-feathers*, Ael. Dionys. (prob. so called from their changeful hues, cf. καλλάϊνος.)

†Καλλᾱῖκοί, ῶν, οἱ, *the Gallaeci*, a people in N. W. of Hispania, Strab.

Καλλάϊνος, κάλλαϊς, v. καλ-.

†Κάλλαισχρος, ου, ὁ, *Callaeschrus*, an Athenian, father of Critias, Plat. Charm. 153 C.—2. son of Diotimus, sent as one of the envoys to the Thebans to induce them to join the Athenians against Philip, Dem. 291, 8: 565, 13.—3. an individual against

whom Dinarchus delivered an oration, Dion. H.

Καλλαίφης, Aeol. for καταλάπτεις, v. Neue Sapph. 15.

Καλλᾰρίας, ου, ὁ, *a* kind of *cod-fish*, also γαλλαρίας, Opp.

†Κάλλαρος, ου, ὁ, *Callarus*, name of a slave, Dem. 1280, 20.

†Κάλλας, αντος, ὁ, *the Callas*, a river of Euboea, Strab.—II. *Callas*, masc. pr. n., Diod. S.

†Καλλάτηβος, ου, ἡ, *Callatēbus*, a city of Lydia on the Cogamus, Hdt. 7, 31, now, *Alla-Schehr*, acc. to Bähr Hdt. 3, p. 822.

†Κάλλατις, ἡ, *Callatis*, a city of Lower Moesia on the Euxine, Strab.: adj. Καλλατιανός, ή, όν, *of Callatis, Callatian*, Arr. An. 6, 23, 9.

Κάλλεα, τά, contr. κάλλη,=κάλλαια.

Καλλείπω, Ep. for καταλείπω, Hom.

Καλλι-, the first part of the word in many compds., in which the notion of *beautiful* is added to the chief or simple notion; καλο- is much less freq., and later: cf. ὑψι-.—2. καλλι- is sometimes like a mere adj. with its subst., as καλλίπαις=καλὴ παίς, cf. κακο-.

†Καλλιάδης, ου, ὁ, *Calliădes*, an Athenian archon Ol. 75, 1, Hdt. 8. 51; Thuc. 1, 61.—Others in Plat. Alc. 1, 119 A. (prop *son of Callias*).

†Καλλιάναξ, ακτος, ὁ, *Calliănax*, a Rhodian, father of Eucles, Pind. O. 7, 171.

†Καλλιάνασσα, ης, ἡ, *Callianassa*, a Nereid, Il. 18, 46.

†Καλλιάνειρα, ας, ἡ, *Calliamīra*, a Nereid, Il. 18, 44.

†Καλλίαρος, ου, ἡ, *Calliarus*, a city of Locris, Il. 2, 531.

†Καλλίαρχος, ου, ὁ, *Calliarchus*, an Athenian archon Ol. 119, 4, Dion. H.

Καλλίας, ου, ὁ, *an ape*, elsewh. πίθηκος: esp. at Athens, *a tame ape*, Dinarch. ap. Suid.

Καλλιάς, άδος, ἡ, a synonym for the plant στρύχνος, *Physalis Alkekengi*, Sprengel Diosc. 4, 72.

†Καλλίας, ου, Ion. Καλλίης, εω, ὁ, *Callias*, son of the Heraclid Temenus, Apollod. 2, 8, 5. — 2. Athenian archons Ol. 81, 1, Diod. S. 11, 84; Ol. 92, 1, Id. 13, 34; Ol. 93, 3, Id. 13. 80; Ol. 100, 4, Id. 15, 28.—3. father of Hipponicus, opponent of Pisistratus, Hdt. 6, 121.—4. son of Hipponicus, grandson of foreg., famed for his wealth, Id. 7, 151.—5. grandson of foreg., brother-in-law of Alcibiades, fond of the company of sophists, and of dissolute habits, Ar. Ran. 428, Plat. freq.—cf. respecting this family Böckh P. E. 2, p. 242, sqq.—6. son of Calliades, an Athenian commander, Thuc. 1, 61.—7. of Aegina, famed for his victories at the Pythian games, Pind. N. 6, 63.—8. an Elean soothsayer, who aided the Crotoniats against the Sybarites, Hdt. 5, 44, sq. —9. son of Hyperechides, Thuc. 6, 55.—10. a Euboean, son of Mnesarchus, tyrant of Chalcis, Aeschin. 65, 38.—Others in Dem. 265, 6; 272, 5; Xen.; etc.

Καλλιαστράγαλος, ον, (καλλι-, ἀστράγαλος) *with a fine ankle*, Arist. H. A.

†Καλλίβιος, ου, ὁ, *Callibius*, the Spartan harmost at Athens under the thirty tyrants, Xen. Hell. 2, 3, 13.—2. a leader of the democratic party at Tegea, Id. 6, 5, 6.

Καλλιβλέφαρος, ον, (καλλι-, βλέφαρον) *with beautiful eye-lids, beautiful eyed*, Eur. Ion 189.—II. τὸ κ., sub. φάρμακον, *a dye for the eyelids and eyelashes*, Plin.

Καλλιβόας, ου, ὁ, (καλλι-, βοή) *beautifully sounding*, αὐλός, Simon. 115.

Καλλίβοτος, ον, (καλλι-, βόσκω) *with fine pastures*, Nonn.

Καλλίβοτρυς, υ, gen. υος, (καλλι-, βότρυς) *beautifully clustering*, νάρκισσος, Soph. O. C. 682.

Καλλίβωλος, ον, (καλλι-, βῶλος) *with a fine, rich soil*, Eur. Or. 1382.

Καλλιγάληνος, ον, (καλλι-, γαλήνη) *beautiful and still*, πρόςωπον, Eur. Tro. 837. [γᾰ]

Καλλίγαμος, ον, (καλλι-, γάμος) *happy in marriage*, λέκτρα, Anth.

†Καλλίγειτος, ου, ὁ, *Calligītus*, masc. pr. n., a Megarian, Thuc. 8, 6.

†Καλλιγείτων, ονος, ὁ, *Calligīton*, of Byzantium, Polyb. 4, 52, 4.

Καλλιγένεθλος, ον, (καλλι-, γενέθλη) *beautifully formed*, Poet. de Vir. hab. 104.—II. act. *having a fair offspring*, Corinn. ap. Schol. Il. 2, 498.

Καλλιγένεια, ας, ἡ, *the bearer of a fair offspring, mother of glorious things*, the name by which Ceres or the Earth was invoked in the Thesmophoria, Ar. Thesm. 299: acc. to others a priestess of Ceres, Apollod. Fr. p. 1057, Heyn.—II. also pecul. fem. of καλλιγενής.

Καλλιγένεια, ων, τά, *the festival of Ceres*, Alciphr., v. foreg.

Καλλιγενής, ές, (καλλι-, *γένω) *of noble birth*.

Καλλιγέφῡρος, ον, (καλλι-, γέφυρα) *with beautiful bridges*, Eur. Rhes. 349.

Καλλίγλουτος, ον,=καλλίπυγος, Nic. ap. Clem. Al.

Καλλίγονος, ον, (καλλι-, *γένω) *of noble race*.

Καλλιγρᾰφέω, ῶ, f. -ήσω, *to write elegantly*, Diog. L.: also *to paint beautifully*, but v. Lob. Phryn. 122: and

Καλλιγρᾰφία, ας, ἡ, *beautiful writing* or *painting*, Plut.: from

Καλλιγράφος, ον, (καλλι-, γράφω) *writing* or *painting beautifully*, esp. *copying books beautifully*. [ᾰ]

(Καλλιγύναιξ), gen. αικος, ὁ, ἡ, (καλλι-, γυνή) *with beautiful women* or *maidens, abounding with such*, as epith. of Sparta: Hom. uses only the acc. καλλιγύναικα; Sapph. 135 has the gen., and Pind. P. 9, 131 the dat.: the nom. seems never to have been used, Lob. Phryn. 659: the word is poet. [ῠ]

Καλλίδενδρος, ον, (καλλι-, δένδρον) *with fine trees*, Polyb.

†Καλλιδημίδης, ου, ὁ, *Callidemides*, Athenian archon Ol. 105, 1, Diog. L.; in Diod. S. Καλλιμήδης.—2. a masc. pr. n., in Luc.

†Καλλίδης, ου, ὁ, *Callides*, an Athenian, Andoc. 16, 39: Καλλιάδης, Reiske.

†Καλλιδίκη, ης, ἡ, *Callidĭce*, a daughter of Danaus, Apollod.—2. a daughter of Celeus in Eleusis, H. Hom. Cer. 109.

Καλλῐδίνης, ου, ὁ, (καλλι-, δίνη) *the beautifully eddying* or *flowing*, Πηνειός, Eur. H. F. 368. [δῑ]

Καλλίδιφρος, ον, (καλλι-, δίφρος) *with beautiful chariot*, Ἀθηναία, Eur. Hec. 467.

Καλλιδόναξ, ακος, ὁ, ἡ, *with beautiful reeds*, Εὐρώτας, Eur. Hel. 493.

†Καλλίδρομον, ου, τό, *Mons Callidrŏmus*, a mountain near Thermopylæ, the highest summit of Oeta, Strab. p. 428; Plut. Cat. Maj. 13: also Καλλίδρομος.

Καλλιέθειρα, ας, ἡ, Nonn.: pecul. fem. of

Καλλιέθειρος, ον, (καλλι-, ἔθειρα) *with beautiful hair*, Orph.

Καλλιέλαιος, ον, (καλλι-, ἔλαιον) *rich in fine oil*: hence, ὁ κ., *the garden olive*, opp. to ἀγριέλαιος, Arist. Plant.

Καλλιέπεια, ας, ἡ, (καλλιεπής) *beautiful language*.

Καλλιεπέω, ῶ, f. -ήσω, *to speak beautifully, speak in high-flown phrases*, κ. ὡς . . , Thuc. 6, 83, in mid.: κεκαλλιεπημένοι λόγοι, *high-wrought* speeches, Plat. Apol. 17 B: from

Καλλιεπής, ές, (καλλι-, ἔπος) *beautifully speaking, elegant*, Ar. Thesm. 49, of Agatho.

Καλλιεργέω, ῶ, *to work beautifully*: from

Καλλίεργος, ον, (καλλι-, *ἔργω) *beautifully wrought*, Plat. ap. Philon.

Καλλῐερέω, ῶ, f. -ήσω, (καλλι-, ἱερόν) *to have favourable signs in a sacrifice, to obtain good omens* for an undertaking, Lat. *litare, perlitare*, of the person, Plat. (Com.) Ζεὺς κακ. 4: and c. inf., οὐ γὰρ ἐκαλλιέρεε διαβαίνειν, as he *did* not *obtain good omens* for crossing, Hdt. 6, 76, and so in mid., Hdt. 7, 113, Xen. An. 5, 4, 22: but also—2. of the offering, *to give good omens, be favourable*, καλλιερῆσαι θυομένοισι οὐκ ἐδύνατο (sc. τὰ ἱερά) the sacrifices would not *give good omens*, were constantly unfavourable, Hdt 7, 134, opp. to which in 9, 36 he has καλὰ ἐγίνετο τὰ ἱρά; in full, καλλιερησάντων τῶν ἱερῶν, when the sacrifices were all favourable, Lat. *litato, perlitato*: also in Pass., Hdt. 9, 19, Xen. Hell. 3, 1, 17. Hence

Καλλῐέρημα, ατος, τό, *an auspicious sacrifice*.

Καλλιζῠγής, ές, (καλλι-, ζεύγνυμι) *beautifully-yoked*, Eur. Andr. 278.

Καλλίζωνος, ον, (καλλι-, ζώνη) *with beautiful girdles*, epith. of women, Il. 7, 139, Od. 23, 147.

Καλλιθέμεθλος, ον, (καλλι-, θέμεθλον) *with beautiful foundations*, dub.

†Καλλιθόη, ης, ἡ, *Callithoë*, a daughter of Celeus in Eleusis, H. Hom. Cer. 110.

Καλλίθριξ, τρῐχος, ὁ, ἡ, (καλλι-, θρίξ) *with beautiful hair*, Hom.; epith. of horses, Il. 5, 323, Od. 3, 475, etc.: also of sheep, *with fine wool*, Od. 9, 336.

Καλλιθῠτέω, ῶ, *to offer a beautiful sacrifice; to offer in an auspicious sacrifice*, c. acc., κάπρον, Anth.: from

Καλλίθῠτος, ον, (καλλι-, θύω) *with beautiful sacrifices*, βωμὸς κ., *an altar on which beautiful sacrifices are offered.*

Καλλικαρπέω, ῶ, *to bear beautiful fruit*, Theophr.: and

Καλλικαρπία, ας, ἡ, *beauty* or *goodness of fruits*, Theophr.: from

Καλλίκαρπος, ον, (καλλι-, καρπός) *with beautiful fruit, rich in fine fruit*, Σικελία, Aesch. Pr. 369, *μίλαξ*, Eur. Bacch. 108.

Καλλικέλᾰδος, ον, (καλλι-, κέλαδος) *beautifully sounding*.

Καλλικέρως, ωτος, ὁ, ἡ, (καλλι-, κέρας) *with beautiful horns*, Gal.

†Καλλικλῆς, έους, ὁ, *Callicles*, an Aeginetan, uncle of Timesarchus, Pind. N. 4, 130.—2. son of Epitrephes, of Thria, Dem. 1221, 10.—3. an Athenian of the borough of Acharnae, Plat. Gorg. 495 D.

Καλλίκοκκος, ον, (καλλι-, κόκκος) *with beautiful kernels* or *grains*, Theophr.

Καλλικολώνη, ης, ἡ, *Fair-hill*, a district near Troy, Il. 20, 53, 151: from

Καλλικόλωνος, ον, (καλλί-, κολώνη) *with a fair hill*, Demetr. Sceps.

Καλλικόμης, ὁ, ἡ, Dor. -μας,=sq. Eur. I. A. 1080.

Καλλίκομος, ον, (καλλι-, κόμη)

beautiful-haired, epith. of women, Il. 9, 449, Od. 15, 58.

Καλλικοττᾰβέω, ῶ,=καλῶς κοτταβίζω, *to play well, win at the cottabus*, Soph. Fr. 482.

Καλλίκρεας, gen. -κρέως, τό, (καλλι-, κρέας) *beautiful, savoury flesh*.

†Καλλικρᾰ́της, ους, ὁ, *Callicrătes*, a Spartan, famed for his beauty, slain at Plataea, Hdt. 9, 72.—2. a naval commander of the Corinthians, Thuc. 1, 29.—3. son of Euphemus, an Athenian, Dem. 611, 25.—4. brother of Callicles, Id. 1272, 10.—5. an Achaean leader who betrayed the interests of his country to the Romans, Polyb.—Others in Ath.; Plut., etc.

†Καλλικρατίδας, ου, ὁ, *Callicratidas*, a Spartan naval commander, Xen. Hell. 1, 6, 1.

Καλλικρήδεμνος, ον, (καλλι- κρήδεμνον) *with beautiful fillets* or *hair-bands*, ἄλοχος, Od. 4, 623.

Καλλίκρηνος, ον, Dor. -κρᾱνος, (καλλι-, κρήνη) *with a beautiful spring*, Pind. Fr. 211.

†Καλλικρήτη, ης, ἡ, better Καλλικρίτη, *Callicrētē*, a nymph, daughter of Cyane, Plat. Theag. 125 D.

†Καλλίκριτος, ου, ὁ, *Callicrĭtus*, a Boeotian, Polyb. 23, 2, 8.

Καλλίκρουνος, ον,=καλλίκρηνος.

†Καλλικτήρ, ῆρος, ὁ, *Callicter*, a poet of the Anthology.

Καλλίκτιτος, ον, (καλλι-, κτίζω) *beautifully built*, Nonn.

Καλλιλαμπέτης, ου, ὁ, (καλλι-, λάμπω) *beautifully shining*, Ἥλιος, Anacr. 25.

Καλλιλεκτέω, ῶ, (καλλι-, λέγω) *to speak elegantly*, Sext. Emp. Hence

Καλλιλεξία, ας, ἡ, *elegant language*.

Καλλιλογέω, ῶ, (καλλι-, λέγω) *to say, express* a thing *elegantly*, Dion. H. Mid. *to conceal* a bad meaning *under fair words*, Luc. Hence

Καλλιλογία, ας, ἡ, *elegant language, eloquence*, Dion. H.

†Καλλιμάχειος, ὁ, ἡ, *of* or *belonging to Callimachus*; *a follower* or *pupil of Callimachus*, Ath. 272 B..

†Καλλίμαχος, ον, (καλλι-, μάχομαι) *fairly, bravely fighting* Liban.: hence

†Καλλίμαχος, ου, ὁ, *Callimăchus*, an Athenian archon, Diod. S.—2. an Athenian polemarch, who gave the casting vote in favour of joining battle at Marathon, when the generals were equally divided, Hdt. 6, 109, sq.—3. an Arcadian, a lochagus in the army of the ten thousand, Xen. An. 4, 1, 27, etc.—4. a celebrated grammarian and poet of Cyrene, educated at Alexandrea, where he afterwards taught, Strab.—Others in Ath: etc.

†Καλλιμέδων, οντος, ὁ, *Callimĕdon*, an orator at Athens, a partisan of king Philip, Ath. 100 C, D.

†Καλλιμήδης, ους, ὁ, v. Καλλιδημίδης.

Καλλίμηρος, ον, (καλλι-, μηρός, *with beautiful hips*, or *thighs*.

Καλλίμορφος, ον, (καλλι-, μορφή) *beautifully shaped* or *formed*, Eur. Andr. 1155, H. F. 925.

†Καλλίμορφος, ου, ὁ, *Callimorphus*, a surgeon and historian, Luc.

Κάλλῐμος, ον, poet. for καλός, *beautiful*, Od.; δῶρα, Od. 4, 130, οὖρος, Od. 11, 640, χρόα, ὄπα κάλλιμον, Od. 11, 529.

Καλλίνᾱος, ον, (καλλι-, νάω) *beautifully flowing*, Κηφισός, Eur. Med. 835, cf. Alc. 589

†Καλλίνης, ου, ὁ, *Callines*, masc. pr. n., Arr. An. 7, 11, 9.

Καλλίνικος, ον, (καλλι-, νίκη) *with a glorious victory, gloriously triumphant*, first in Archil. 60; c. gen. τῶν ἐχθρῶν, *over* one's enemies, Eur. Med. 765, cf. Plat. Alc. 2, 151 C: esp. as epith. of Apollo, Müller Archäol. d. Kunst, § 361: also, of Hercules, Apollod.: later of heroes, as Seleucus *Callinicus*, Polyb.—II. *adorning* or *ennobling victory*, κ. στέφανος, Eur. I. T. 12; ὕμνος, Pind. N. 4, 26; τὸ καλλίνικον, *the glory of victory*, Pind. N. 3, 31: cf. τήνελλα.

†Καλλίνῑκος, ου, ὁ, *Callinīcus*, father of Pythocritus, Paus.

†Καλλῖνος, ου, ὁ, *Callīnus*, an elegiac poet of Ephesus, Strab.—2. a commander of cavalry, Arr. An. 7, 11, 6.

†Καλλιξένα, ας, ἡ, *Callixĕna*, fem. pr. n., Ath. 435 A.: from

†Καλλίξενος, ου, ὁ, *Callixĕnus*, an Athenian demagogue, who proposed the decree by which the death of the generals at Arginusae was brought about, Xen. Hell. 1, 7, 8, sqq.—2. a Rhodian, who wrote concerning Alexandrea, Ath, 196 sq.; 387 D., etc.

Καλλιοινία, ας, ἡ, (καλλι-, οἶνος) *goodness* or *plenty of wine*.

Καλλιον, neut. from καλλίων, compar. of καλός, used also as adv., *more beautiful, glorious* or *excellent, finer*, Hom.; in Att. also καλλιόνως, Plat. Theaet. 169 E.

†Κάλλιον, ου τό, *Callium*, a city of Aetolia, beneath Mt. Corax, Paus.: called Καλλίπολις in Polyb. 20, 11, 11; ὁ Καλλιεύς, έως, *an inhab. of Callium*, οἱ Καλλιεῖς, Att. -λιῆς, Thuc. 3, 96.

Καλλιόπη, ης, ἡ, (καλλι-, ὄψ) *Calliŏpe*, strictly *the beautiful voiced*, the first of the nine Muses, presided over Epic poetry; she was the mother of Orpheus and Linus, Hes. Th. 79, H. Hom. 31, 2: also Καλλιόπεια, Anth.

Καλλίουλος, ου, ὁ, like ἴουλος, a song of praise to Ceres.

Καλλιόω, ῶ, (καλλίων) *to make more beautiful, beautify*, LXX.

Καλλιπαιδία, ας, ἡ, *the having beautiful children*: from

Καλλίπαις, παιδος, ὁ, ἡ, (καλλι-, παῖς) *with beautiful children, blessed with fair children*, Aesch. Ag. 762; κ. στέφανος=στέφανος καλῶν παίδων, Eur. H. F. 839.—II. *a beautiful child*, Eur. Or. 964, cf. sub κακο-.

Καλλιπᾰ́ρειος, ον, later form for sq., Anth. [ᾰ]

Καλλιπᾰ́ρηος, ον, (καλλι-, παρειά) *beautiful-cheeked*, freq. in Hom., as epith. of beautiful women. [ᾰ]

Καλλιπάρθενος, ον, (καλλι-, παρθένος) *with beautiful maidens* or *nymphs*, Eur. Hel. 1; δέρη κ. the necks *of beauteous maidens*, Id. I. A. 1574.—2. later καλλ., ἡ, as subst.,=καλὴ παρθένος, Lob. Phryn. p. 600.

Κάλλῐπε, Ep. for κατέλιπε, 3 sing. ind. aor. 2 from καταλείπω, Hom.; inf. καλλιπέειν, Od. 16, 296.

Καλλιπέδῑλος, ον, (καλλι-, πέδιλον) *with beautiful sandals* or *shoes*, H. Hom. Merc. 57: only poet.

Καλλίπεπλος, ον, (καλλι-, πέπλος) *with beautiful robe* or *veil*, in genl. *beautifully clad*, epith. of women, Pind. P. 3, 43.

Καλλιπέταλον, ου, τό, (καλλι-, πέταλον) *the beautiful-leafed plant*, name of *the cinque-foil*, Diosc.

Καλλιπέτηλος, ον, (καλλι-, πέτηλον) *with beautiful leaves* or *petals*, Anth.

Καλλίπηχυς, υ, gen. εως, (καλλι-, πῆχυς) *with beautiful elbow*, κ. βραχίων, Eur. Tro. 1194.

†Καλλιπίδαι, οἱ, better Καλλιππίδαι, q. v.

Καλλιπλόκᾰμος, ον, (καλλι-, πλόκαμος) *with beautiful locks*, epith. of women, Hom.

Καλλίπλουτος, ον, (καλλι-, πλοῦτος) *adorned with riches*, πόλις, Pind. O. 13, 159.

Καλλίπνοος, ον, contr. -πνους, ουν, (καλλι-, πνέω) *beautifully breathing*, αὐλός, Telest. ap. Ath. 617 B.

Καλλίπολις, εως, ἡ, (καλλι- πόλις) *beautiful city*, Plat. Rep. 527 C: hence

†Καλλίπολις, εως, ἡ, *Callipŏlis*, a city on the eastern coast of Sicily, near Aetna, Hdt. 7, 154.—2. a city on the Thracian Chersonese, opposite Lampsacus, Strab.—3. in Aetolia, v. Κάλλιον, Polyb. Hence

†Καλλιπολίτης, ου, ὁ, *an inhab. of Callipolis*; οἱ Καλλιπολῖται, Hdt. 7, 154.

Κάλλῐπον, Ep. for κατέλιπον, aor. 2 of καταλείπω, Hom.

Καλλίπονος, ον, (καλλι-, πόνος) *beautifully wrought*, Anth.

Καλλιπότᾰμος, ον, (καλλι-, ποταμός) *of beautiful rivers*, Eur. Phoen. 645.

†Καλλίππη, ης, ἡ, *Callippe*, fem. pr. n., Isae. 57, 26.

†Καλλιππίδαι, ῶν, οἱ, *the Callippidae*, a Scythian people in European Sarmatia, around the Hypanis, Hdt. 4, 17.

†Καλλιππίδης, ου, ὁ, *Callippides*, an Athenian masc. pr. n., Ar. Nub. 64.—2. father of Callicles and Callicrates, Dem. 1272, 18.—3. a celebrated tragic actor, Plut.—Others in Ath.; etc.

†Κάλλιππος, ου, ὁ, *Callippus*, an Athenian, against whom Dem. delivered an oration.—2. of the borough of Paeania, proposed a decree injurious to the Athenians, for which he was prosecuted, Dem. 87, 9; cf. 76, 4.—3. brother of the one who delivered the oration against Olympiodorus, Id. 1173, 4.—4. a disciple of Plato, murdered Dion and made himself master for a time of Syracuse, Plut. Dion 28 sqq.—5. an astronomer of Cyzicus, Arist.—Others in Paus., etc.

Καλλιπρεπής, ές, (καλλι-, πρέπω) *of beautiful appearance*.

Καλλιπρόβᾰτος, ον, (καλλι-, πρόβατον) *with beautiful sheep*.

Καλλιπρόςωπος, ον, (καλλι-, πρόςωπον) *with a beautiful face*, Philox. ap. Ath. 564 E.

Καλλίπρωρος, ον, (καλλι-, πρῴρα) *with beautiful prow*, of ships, Eur. Med. 1335: metaph. of men, *with beautiful face, beautiful*, Aesch. Theb. 533, Ag. 235.

Καλλίπῡγος, ον, (καλλι-, πυγή) *with beautiful* πυγή, Cercid. ap. Ath. 554 D: a famous statue of Venus, now at Naples, was esp. so called, Müller Archäol. d. Kunst § 377, 2.

Καλλίπῠλος, ον, (καλλι-, πύλη) *with beautiful gates*, Θήβη, Anth.

Καλλίπυργος, ον, (καλλι-, πύργος) *with beautiful towers*, ἄστυ, Eur. Bacch 1202: *high-towering, lofty*, σοφία, Ar. Nub. 1024.

Καλλιπύργωτος, ον, (καλλι-, πυργόω)=foreg., πόλις, Eur. Bacch. 19.

Καλλίπωλος, ον, (καλλι-, πῶλος) *with beautiful steeds*, Pind. O. 14, 2.

Καλλιρέεθρος, ον, (καλλι-, ῥέεθρον) *beautifully flowing*, κρήνη, Od. 10, 107.

Καλλίροος, ον, (καλλι-, ῥέω) poet. for καλλίῤῥοος, q. v., Od. 5, 441: also in fem. Καλλιρόη, as name of one of the Oceanides, H. Hom. Cer. 419, Hes. Th. 288.

Καλλίῤῥαβδος, ον, *with beautiful wand*.

Καλλιῤῥημονέω, ῶ, *to speak beautifully.*

Καλλιῤῥημοσύνη, ης, ἡ, *beautiful speaking, elegant language,* Dion. H.: from

Καλλιῤῥήμων, ον, gen. ονος, (καλλι-, ῥῆμα) *beautifully speaking, elegant,* λέξις, Dion. H.

†Καλλιῤῥόη, ης, ἡ, *Callirrhoē,* (also wr. Καλλιρόη) a daughter of Oceanus and Tethys, wife of Chrysaor, mother of Geryon and Echidna, Hes. Th. 351, Apollod.—2. daughter of the Scamander, wife of Tros, Apollod. 3, 12, 2.—3. daughter of the Acheloüs, wife of Alcmaeon, Id. 3, 7, 5.—II. a spring at Athens, v. sub Καλλίῤῥοος.

Καλλίῤῥοος, ον, contr. -ῥους, ουν, (καλλι-, ῥέω) *beautifully flowing,* ὕδωρ, κρουνός, Il. 2, 752; 12, 33: metaph. of the flute, κ. πνοαί, Pind. O. 6, 143: ἡ Καλλιῤῥόη, *Callirrhoë,* a famous spring at Athens, later Ἐννεάκρουνος, (but now again Καλλιῤῥόη) Thuc. 2, 15.

Καλλισθενής, ές, (καλλι-, σθένος) *adorned with strength,* poet.

†Καλλισθένης, ους, ὁ, *Callisthĕnes,* an orator at Athens, son of Eteonicus, a friend of Demosthenes, Dem. 238, 5.—2. a Sphettian, Id. 541, 6.—3. an Olynthian, a relative and pupil of Aristotle, Arr. An. 4, 10, 1; Plut.—Others in Plut.; etc.

Καλλιστάδιος, ον, (καλλι-, στάδιον) *with a fine race-course,* Eur. I. T. 437. [ᾰ]

Καλλιστεῖον, ου, τό, (καλλιστεύω) *the prize of beauty,* Eur.: also *the prize of moral beauty* or *virtue:* τὰ κ. *a contest of beauty:* but also in genl.=ἀριστεῖα, *the meed of valour,* Soph. Aj. 435.

Καλλίστερνος, ον, (καλλι-, στέρνον) *beautiful-breasted,* Nonn.

Καλλίστευμα, ατος, τό, *the prime of beauty,* Eur. Or. 1639: *the first-fruits of beauty,* or *the most beautiful,* Id. Phoen. 215: from

Καλλιστεύω, (κάλλιστος) *to be the most beautiful, be considered so,* Hdt. 8, 124; c. gen. *to be the most beautiful among* others, *surpass* them *in beauty,* Hdt. 6, 61; 7, 180: also in mid., Eur. Hipp. 1009, ubi v. Valck.

Καλλιστέφᾰνος, ον, (καλλι-, στέφανος) *beautifully crowned,* epith. of Ceres, H. Hom. Cer. 252, 296: of cities, *crowned with beauteous towers.*—II. κ. ἐλαία, the wild olive-tree at Olympia, *from which the crowns of victory were taken,* Paus.

†Καλλίστη, ης, ἡ, *Calliste,* strictly *most beautiful,* one of the Sporades insulae, later Thera, Hdt. 4, 147; Pind. P. 4, 459.—II. appel. of Diana, Paus.

†Καλλίστιον, ου, ἡ, *Callistium,* fem. pr. n., Ath. 486 A.

†Κάλλιστόνῑκος, ου, ὁ, *Callistonīcus,* a Theban statuary, Paus.

Κάλλιστος, η, ον, superl. of καλός, Hom.

†Καλλιστράτη, ης, ἡ, *Callistrate,* fem. pr. n., Ath. 220, F.

†Καλλιστρατίδας, ου, ὁ, *Callistratidas,* a Spartan, Arr. An. 3, 24, 7.

†Καλλίστρατος, ου, ὁ, *Callistratus,* an Athenian of the tribe Leontis, Xen. Hell. 2, 4, 27.—2. son of Callicrates, of Aphidna, an Athenian orator and commander in conjunction with Iphicrates, Id. 6, 2, 39; Dem. 301, 18; etc.—3. son of Empedus, commander of a body of Athenian cavalry under Nicias in Sicily, Paus.—4. an Elean, sent as ambassador to Antiochus the Great, Polyb.—Others in Plut.; etc.

Καλλιστρούθιος, ου, ὁ, ἡ, name of a kind of *fig,* Ath.

Καλλιστώ, οῦς, ἡ, *a name of Diana,* like καλλίστη, Paus.: also as fem. pr. n., *Callisto,* a daughter of Lycaon, mother of Arcas, changed into a she bear, Eur. Hel. 375, v. Müller Proleg. zu einer wiss. Mythol. p. 75.—Others in Ath.; etc.

Καλλίσφῠρος, ον, (καλλι-, σφυρόν) *beautiful-ankled,* hence in genl. *with beautiful feet,* epith. of women, Hom., and Hes.

Καλλιτεκνία, ας, ἡ, *the beauty of children,* Orph.: from

Καλλίτεκνος, ον, (καλλι-, τέκνον) *with beautiful children.*

†Καλλιτέλης, ους, ὁ, *Callitĕles,* masc. pr. n., Anth.

Καλλιτεχνέω, ῶ, *to work beautifully:* from

Καλλιτέχνης, ου, ὁ, *a beautiful artist,* Anacreont.

Καλλιτεχνία, ας, ἡ, *beauty of art* or *workmanship,* Plut.: from

Καλλίτεχνος, ον, (καλλι-, τέχνη) *making beautiful works of art,* Strab.

Καλλιτόκεια, ας, ἡ, pecul. poet. fem. of sq.

Καλλιτόκος, ον, (καλλι-, τίκτω) *having beautiful children,* like καλλίτεκνος, Christod. Ecphr. 132.

Καλλίτοξος, ον, (καλλι-, τόξον) *with beautiful bow,* Eur. Phoen. 1162.

Καλλιτράπεζος, ον, (καλλι-, τράπεζα) *with beautiful, well-spread table,* Callias ap. Ath. 524 F. [ᾰ]

Καλλίτρῐχον, ου, τό,=καλλίφυλλον, Diosc.

Καλλίτρῐχος, ον, later form for καλλίθριξ, Opp.

Κάλλιφ' for κάλλιπε, i. e. κατέλιπε, Il.

†Καλλιφάνης, ους, ὁ, *Calliphănes,* masc. pr. n., Ath. 4 C.

Καλλιφεγγής, ές, (καλλι-, φέγγος) *beautifully shining,* ἡλίου σέλας, Ἕως, Eur. Tro. 860, Hipp. 455.

Καλλίφθογγος, ον, (καλλι-, φθέγγομαι) *beautifully sounding,* κιθάρα, ᾠδή, Eur. H. F. 350, Ion 169.

Καλλίφλοξ, φλογος, ὁ, ἡ, (καλλι-, φλόξ) *beautifully blazing,* πέλανον, Eur. Ion 706.

Καλλιφῠής, ές, (καλλι-, φυή) *of beautiful growth* or *shape,* Nonn.

Καλλίφυλλον, ου, τό, *maiden-hair,* a plant, Hipp.: also καλλίτριχον and ἀδίαντον: from

Καλλίφυλλος, ον, (καλλι-, φύλλον) *with beautiful leaves,* Anacreont.

Καλλιφύτευτος, ον, (καλλι-, φυτεύω) *beautifully planted.* [ῠ]

Καλλιφύτος, ον, (καλλι-, φύω)= foreg., Nonn. [ῠ]

†Καλλιφῶν, ῶντος, ὁ, *Calliphon,* a painter of Samos, Paus.

Καλλιφωνέω, ῶ, *to pronounce elegantly:* and

Καλλιφωνία, ας, ἡ, *beauty of sound* or *pronunciation,* Dion. H.: from

Καλλίφωνος, ον, (καλλι-, φωνή) *having a fine voice,* ὑποκριταί, Plat. Legg. 817 C.

Καλλίχειρ, χειρος, ὁ, ἡ, (καλλι-, χείρ) *with beautiful hands,* ὠλέναι, Chaerem. ap. Ath. 608 B.

Καλλιχέλωνος, ον, (καλλι-, χελώνη) *with a beautiful tortoise,* ὀβολός, Eupol. Hel. 4, cf. χελώμη VI., and Müller, Aegin. p. 95.

Κάλλιχθῠς, υος, ὁ, (καλλι-, ἰχθύς) *the beauty-fish,* a sea-fish,=ἀνθιάς acc. to Ath., but distinguished from it by Opp.

Καλλίχοιρος, ον, (καλλι-, χοῖρος) *with fine pigs,* ὗς, Arist. H. A.

Καλλίχορος, ον, (καλλι-, χορός) *with beautiful dancing-places,* epith. of large cities or fair countries, Od. 11, 581, Pind. P. 12, 45, Simon. 48, cf. εὐρύχορος.—II. *of, belonging to beautiful dances,* στέφανοι, ἀοιδαί, Eur. Phoen. 787, Cresphont. 15, 7: hence, ὁ Κ., and Καλλίχοροι παγαί, *Callichorus,* a sacred spring near Eleusis, *the fount of goodly dances,* H. Hom. Cer. 273; Eur. Ion 1075.

†Καλλίχορος, ου, ὁ, *the Callichŏrus,* a river of Paphlagonia near Heraclea, Ap. Rh. 2, 904.—2. v. foreg. II.

Καλλίων, ον, gen. ονος, compar. of καλός, Hom.

Καλλιώνῠμος, ον, (καλλι-, ὄνομα) *with a beautiful name:* also as subst ὁ κ., *a* kind of *fish,* Hipp.

Καλλονή, ῆς, ἡ, (κάλλος) *beauty,* Hdt. 3, 106; 7, 36, Eur., and Plat.: rarer collat. form of sq.

Κάλλος, εος Att. ους, τό, (καλός) *beauty,* Hom., both of men and women: post-Hom., also of animals and things: in Od. 18, 192, κάλλεϊ μέν οἱ πρῶτα προςώπατα καλὰ κάθηρεν ἀμβροσίῳ, οἵῳ Κυθέρεια χρίεται, Minerva made Penelope's face bright with ambrosial beauty, such as Cythereia anoints herself withal,—where the verb χρίεται has led even Voss to take κάλλος for a sweet unguent, H. Hom. Cer. 277; but Hom. regards beauty as something substantial or external, which the gods could put on or take off at will: so κάλλεϊ τε στίλβων καὶ εἵμασι, Il. 3, 392, cf. Od. 6, 237; cf. ὕπουλος.—II. *a beauty,* i. e. *a beautiful thing,* of a woman, Luc., as Terent., Eun. 2, 3, 70, says *forma* for *formosa puella:* also in plur. κάλλεα, κάλλη, *beauties, beautiful things,* as garments and stuffs, Aesch. Ag. 923, cf. Hesych. in v.; κάλλεα κηροῦ, *beautiful works* of wax, i. e. honeycombs, Mel.; and so, κάλλη ἱερῶν, Dem. 35, 15: cf. κάλλαια.

Καλλοσύνη, ης, ἡ, poet. for κάλλος, Eur. Or. 1388, Hel. 383.

†Καλλύδιον, ου, τό, *Callydium,* a fortress of Phrygia, Strab.

Καλλυντήρ, ῆρος, ὁ, (καλλύνω) *one that beautifies, adorns.* Hence

Καλλυντήριος, ον, *belonging to beautifying, adorning,* τὰ Καλλ., a festival on the 19th Thargelion, *when the statue of Minerva Polias was fresh adorned,* cf. Πλυντήρια.

Καλλυντής, οῦ, ὁ,=καλλυντήρ.

Κάλλυντρον, ου, τό, *any implement for beautifying* or *cleaning,* esp. *a broom, brush,* Plut.—II. *an ornament.*—III. *a shrub,* elsewh. κήρινθος, Arist. H. A.: from

Καλλύνω, (καλός) *to beautify, adorn, dress, trim, clean,* esp. *to sweep, brush,* Arist. Probl.: metaph. *to gloss, colour over,* Soph. Ant. 496. Mid. *to adorn one's self, to pride one's self in* a thing, foll. by εἰ..., Plat. Apol. 20 C, cf. καλλωπίζω.

†Κάλλων, ωνος, ὁ, *Callon,* a statuary of Aegina, Paus. 2, 35, 5.—Others in Id. 5, 25, 4; etc.

†Καλλωνῖτις, ιδος, ἡ, *Callonītis,* a region of Media, Polyb.

Καλλωπίζω, f. -ίσω, (κάλλος, ὤψ) strictly *to make the face beautiful*· hence *to give a fair appearance to* a thing, *beautify,* Plat. Crat. 408 B, cf. 409 C. Mid. *to adorn one's self, make one's self fine,* Plat. Symp. 174 A: but usu. metaph., *to pride one's self, boast, glory in* a thing, τινί or ἐπί τινι, Plat. Phaedr. 252 A, Rep. 405 B; also, καλλ. ὡς..., Id. Crito 52 C; and absol., *to make a display, show off,* Id. Prot. 333 D, Xen. Eq. 10, 5. Hence

Καλλώπισμα, ατος, τό, *ornament, embellishment*, Plat. Gorg. 492 C: *an ornament of speech*, Dion. H.

Καλλωπισμός, οῦ, ὁ, *an adorning one's self, making a display*, Plat. Phaed. 64 D: *a showing off.*—II. also =foreg., Hipp.

Καλλωπιστέος, έα, έον, verb. adj. from καλλωπίζω, *to be adorned*, Clem. Al.

Καλλωπιστής, οῦ, ὁ, (καλλωπίζω) *one who adorns himself much, a fine-dresser*, opp. to φιλόκαλος, Isocr. 7 D. Hence

Καλλωπιστικός, ή, όν,=καλλυντήριος, Epict.

Καλλωπίστρια, ας, ἡ, fem. of καλλωπιστής, Plut.

Κᾱλωβάμων, ον, gen. ονος [βᾱ], and καλοβάτης, ου, ὁ, [βᾰ], (κᾶλον, βαίνω) *going on stilts*, Lat. *grallator*.

Κᾰλόγηρυς, υος, ὁ, ἡ, *with a fine voice*.

Κᾰλογνώμων, ον, gen. ονος, (καλός, γνώμη) *noble-minded*.

Καλοδιδάσκαλος, ου, ὁ, (καλός, διδάσκαλος) *a teacher of virtue*, N. T.

Καλοείμων, ονος, ὁ, ἡ, (καλός, εἷμα) *finely clad*.

Καλοήθεια, ας, ἡ, *a good disposition*: from

Κᾰλοήθης, ες, (καλός, ἦθος) *well-disposed* opp. to κακοήθης, M. Anton.

Κᾰλόθριξ, τριχος, ὁ, ἡ,=καλλίθριξ.

†Καλοὶ Λιμένες, οἱ, *the Fair Havens*, a harbour on the southern shore of Crete, west of Lebena, now *Calolimene*, N. T.

Κᾰλοιώνιστος, ον, (καλός, οἰωνίζομαι) *of good omen*.

Κᾰλοκᾰγᾰθία, ας, ἡ, *the character and conduct of a* καλοκἀγαθός, *uprightness, honourableness*, καλ. ἀσκεῖν, Ar. Fr. 1.

Κᾰλοκᾰγᾰθικός, ή, όν, *belonging to, becoming a* καλοκἀγαθός, *honourable*, Polyb.: also=sq., Plut. Adv. -κῶς, Plut.

Κᾰλοκᾰγᾰθός, όν, i. e. καλὸς κἀγαθός, *beautiful and good*: a name first used of *the nobles* or *gentlemen*, Lat. *optimates*, like the old French *prudhommes*, Germ. *güte Männer*, etc., Welcker praef. Theogn. p. xliii.: and later, as in Arist. Mag. M., applied to a perfect man, a man as he should be, ὁ τελειῶς σπουδαῖος. In early Greek, as first in Hdt. 1, 30, it is always written divisim καλὸς καὶ ἀγαθός, nay Lob. Phryn. 603 suspects the form καλοκἀγαθός altogether, and rightly remarks, that, if it is used, it should be written proparox. καλοκάγαθος.

Καλοκαιρία, ας, ἡ, *a happy state of affairs*.

Κᾱλοκοπέω, ῶ, (κᾶλον, κόπτω) *to cut wood*.

Κᾰλολογία, ας, ἡ,= καλλιλογία, dub.

Καλομήχανος, ον, (καλός, μηχάνη) *contriving well*.

Κᾰλόμορφος, ον,=καλλίμορφος.

Κᾱλον, ου, τό, *wood*, esp. *dry wood, fire-wood*, or *seasoned wood* for joiner's work, H. Hom. Merc. 112, Hes. Op. 425; usu. in plur.: adj. καλινός. Cf. also κῆλον. (From καίω, κάω, strictly *the combustible*, as if καίελον, like δαλός, from δαίω.)

†Καλὸν ἀκρωτήριον, τό, (*the beautiful promontory*) a promontory of Zeugitana, near Carthage, Polyb. 3, 22, 5.

†Καλονίκη, ης, ἡ, *Calonīce*, fem. pr. n., Ar. Lys. 6 [ῑ]

†Καλὸν στόμα, τό, (*the beautiful mouth*) the southern mouth of the Danube, Ap. Rh. 4, 306.

Καλόπᾰρις, *beautiful Paris*, quoted from Alcae., cf. sub κακο-.

Κᾱλοπέδῑλα, ων, τά, (κᾶλον, πέδιλον) strictly *wooden shoes*, being prob. *a piece of wood tied to a cow's legs* to keep her still while milking, Theocr. 25, 103.

Κᾱλοπόδιον, ου, τό, dim. from καλόπους, Gal.

Κᾰλοποιέω, ῶ, *to do good*, LXX.: from

Κᾰλοποιός, όν, (καλός, ποιέω) *doing good*.

Κᾱλόπους, -ποδος, ὁ, (κᾶλον, πούς) *a wooden foot, shoemaker's last*, Plat. Symp. 191 A; also καλάπους.

Κᾰλόπους, ὁ, ἡ, -πουν, τό, gen. -ποδος, (καλός, πούς) *with beautiful feet*.

Κᾰλοῤῥημοσύνη, ης, ἡ,=καλλιῤῥημοσύνη.

ΚΑΛΟ΄Σ, ή, όν, *beautiful*, from Hom. downds. a very freq. word, of the outward form of all visible things; hence strictly *beautiful to behold*, καλὸς δέμας, *beautiful* of form, Hom.; and so in prose, κ. τὸ εἶδος: not rarely c. inf., κ. εἰςοράασθαι, etc., Hom. When Hom. uses it of men, he oft. joins it with μέγας, but otherwise has it as epith. of parts of the body, clothes, arms, places, etc.: it may often also be rendered by *fair, lovely, graceful, delightful*, etc.: in Att. ὁ καλός very freq. subjoined to the name of a person, Ἀλκιβιάδης ὁ κ., Σαπφὼ ἡ καλή, Plat.; hence esp. lovers used to write the name of those they loved on walls, trees, etc., ὁ δεῖνα καλός, ἡ δ. καλή, v. Interpp. ad Ar. Ach. 194, Vesp. 98, Creuzer Plotin. Pulchr. p. 97: ἡ Καλή or Καλλίστη was also a name of Diana, cf. Καλλιστώ: τὸ καλόν, like κάλλος, *beauty*, Eur.: hence, τὰ ἐν ἀνθρώποις καλά, worldly beauties; and esp. in Att., τὰ καλά are *the enjoyments and elegancies of life*, v. Schneid. Xen. Cyr. 7, 2, 13: hence καλὰ πάσχειν, like εὖ πάσχειν, to be well off.—II. *serving a good end* or *purpose, fair, good*, κ. λιμήν, Od. 6,263: later also ironically, e. g. Soph. O. C. 1003: freq. also Att., esp. in foll. phrases: ἐν καλῷ, sub. τόπῳ or χρόνῳ, *in good* time or place, well, Xen.; also c. gen., ἐν καλῷ τινος, *good for* or *towards* something, Xen. Hell. 6, 2, 9; so too, καλὸν εἴς τι, Xen., πρός τι, Plat.; also in same signf., εἰς καλόν and εἰς κάλλιστον, Soph. O. T. 78, Plat. Euthyd. 275 B; and later τὸ καλόν as adv.=καλῶς, Theocr. 3, 3, Call. Ep. 56: cf. infr. IV.—2. of sacrifices, *good, auspicious*, ἱερά, Aesch.; hence the phrase in sacrifices, τὰ τοῦ θεοῦ καλά, all sacred duties *are rightly performed*, Ar. Pac. 868.—III. of man's inward nature, *morally beautiful, right, noble*, Hom., only in neut. καλόν and οὐ καλόν ἐστι, it is or is not *right and proper*: later of all high qualities, hence τὸ καλόν, *moral beauty, virtue*, Cicero's *honestum*; hence proverb., τὸ καλὸν φίλον, first in Theogn. 17: also τὰ καλά and τὰ καλὰ ἔργα, *noble* deeds, opp. to τὸ αἰσχρόν, τὰ αἰσχρά: but τὰ καλά τινος, one's *advantages*. Cf. καλοκἀγαθός.—B. Adv. καλῶς, *beautifully*: but usu. in moral signf., *well, rightly*, Od. 2, 63; elsewh. Hom. uses καλόν and καλά as adv., esp. in phrase καλὸν ἀείδειν: very freq. Att. in many phrases, as,—1. κ. ἔχειν or πράττειν, like εὖ, to be *in good case*, be *well off*, Trag.; also c. gen., κ. ἔχειν τινός, to be *well off for* a thing, like εὖ ἔχειν τινός, Hipp.; so, καλῶς τινος κεῖσθαι, Thuc. 1, 36: κ. ἔχει, it is good, c. inf., Xen.—2. καλῶς=πάνυ, *right well, altogether*, κ. εὐδαίμων, Aesch. Fr. 280: κ. ἔξοιδα, Soph. O. C. 269.—3. κ. ἀκούειν, to be well spoken of, Lat. *bene audire*, Plut.—4. κ. ποιεῖς, c. part., you do well in..., Xen.—5. in answers to approve the words of the former speaker, *well said!* Lat. *euge*, Ar. Ran. 888: but also to decline an offer courteously or ironically, *thank you!* like Lat. *benigne*, usu. in superl., κάλλιστα, Ar. Ran. 508, v. Bentl. Terent. Heaut. 3, 2, 7, Horat. Ep. 1, 7, 16, and 62: also, πάνυ καλῶς, ἀμέλει καλῶς, v. Interpp. ad Ar. Ran. 511, 515: εὖ καὶ καλῶς are oft. joined: freq. also καλὴ καλῶς, Ar. Ach. 253, etc., Lat. *bella belle*.—C. degrees of compar.; comp. καλλίων, ον, Hom., who oft. joins it with ἀμείνων and μείζων: superl. κάλλιστος, η, ον, Hom.: in Thuc. 4, 118 a comp. καλλιώτερος, was once read but v. Lob. Phryn. 136, who will allow it only in very late writers.—D for compds. v. sub καλλι-. (Acc. to Döderl. Lat. Synon. 3, p. 97, akin to καινός, as Lat. *recens* to *candidus*.) [ᾱ in Ep. and old Iamb. poets, but ᾰ in Hes. Op. 63, Th. 585; in Pind., and Att. always ᾰ, except a few Trag. passages, as Aesch. Fr. 308, v. Herm. Soph. Phil. 1287; in Eleg. Epigr. and Bucol. poets ᾱ̆, as the verse requires, but in thesis usu. ᾰ, Jac. A. P. p. 761. Always ᾰ in the few compds. of καλός.]

Κάλος, ου, ὁ, usu. Att. κάλως, ω, ὁ, q. v. [ᾰ]

Κᾰλοστρόφος, ὁ, v. sub καλωστρ.

Καλοσύμβουλος, ον, (καλός, σύμβουλος) *giving good counsel*, Procl.

Καλότης, ητος, ἡ,=κάλλος, *beauty*, Chrysipp. ap. Plut. 2, 441 B; a rare word, v. Lob. Phryn. 350.

Καλοτίθηνος, ον, (καλός, τιθήνη) *well-reared*.

Καλότροφος, ον, (καλός, τρέφω)= foreg.

Κᾱλοτύπος, ου, ὁ, (κᾶλον, τύπτω) *the woodpecker*, ap. Hesych. [ῠ]

Καλοῦφαντος, ον, (καλός, ὑφαίνω) *beautifully woven*.

Κᾱλοφόρος, ον, (κᾶλον, φέρω) *a wood-carrier*, one of a soldier's attendants, Lat. *calo*, Dosiad. ap. Ath. 143 B.

Κᾰλόφρων, ον, gen. ονος, (καλός, φρήν)=καλογνώμων.

Καλόψυχος, ον, (καλός, ψυχή)= εὔψυχος.

Καλπάζω, f. -άσω, (κάλπη) of a horse, *to trot* or prob. *gallop*.

†Κάλπας, ου, ὁ, *the Calpas*, a river of Bithynia west of the Sangarius, Strab.: also Κάλπη, hence Κάλπης λιμήν, *the port of Calpe* near the river C. new *Kirpe*, Xen. An. 5, 10, 13; 6, 1, 2.

Κάλπᾰσος, ἡ, v. κάρπασος.

Κάλπη, ης, ἡ, *a trot, amble*, or (ad verbum) *gallop*: hence δρόμος κάλπης, a race in the Olympic games, wherein the rider when near the goal sprang off horseback and ran alongside, Paus.—II. =κάλπις, *a pitcher*, Hdn.

†Κάλπη, ης, ἡ, *Calpe*, one of the Pillars of Hercules, a mountain of Spain, with a city of same name, now *Gibraltar*, Strab.

Κάλπιον, τό, dim. from sq., Pamphil. ap. Ath. 475 C.

Κάλπις, ιδος, ἡ, acc. κάλπιν, Od. 7, 20, κάλπιδα, Pind. O. 6, 68, *a vessel for drawing water, a pitcher*, Od. l. c., H. Hom. Cer. 107: *a drinking cup*: *an urn for drawing lots*, or *collecting votes*, Jac. A. P. p. 309: also *a cinerary urn*. Later form κάλπη, ἡ.—II. *a racing-mare*, ap. Hesych., v. κάλπη. (Usu. taken quasi καλύπη, from καλύπτω; but very dub.)

Κάλπος, ὁ,= foreg., dub.

Κάλτιος, *ου, ὁ, a Roman shoe*, Sicil. form of Lat. *calceus*, also *καλίκιος* and *καλτίκιος*: the proper Greek word for this shoe was *ὑπόδημα κοῖλον*.

Κᾰλύβη, *ης, ἡ*, (*καλύπτω*) *a hut, cabin, cell*, Lat. *tugurium*, Hdt. 5, 16, Thuc. 1, 133, [ῠ]

†Καλύβη, *ης, ἡ, Calўbe*, a nymph, mother of Bucolion, Apollod.—II. a city of Thrace, Strab.

Κᾰλύβιον, *ου, τό*, dim. from foreg., Plut.

Κᾰλῠβίτης, *ου, ὁ*, (*καλύβη*) *living in a hut*, Strab.

Κᾰλῠβοποιέομαι, as mid.: *to make one's self huts* or *cabins*, Strab.

Κάλυβος, *ὁ*, = *καλύβη*, Hesych.

†Κάλυδναι *νῆσοι, αἱ, the Calydnae* (*islands*), two small islands on the coast of Troas, between Tenedos and Lectum, Strab., Qu. Sm. 12, 453: Tenedos itself was earlier *Κάλυδνα*.—2. a group of islands near Cos, belonging to the Sporades, of which the largest was called *Κάλυδνα*, afterwards *Κάλυμνα*, Il. 2, 677; cf. Strab. 489, etc.; some expl. it as the name of one island; the ancients themselves were in doubt respecting its application.

†Καλύδνιοι, *ων, οἱ, the Calydnians, inhab. of the Calydnae* (2), Hdt. 7, 99.

†Καλῠδών, *ῶνος, ὁ, Calydon*, son of Aetolus and Pronoë, Apollod.

†Καλῠδών, *ῶνος, ἡ, Calydon*, an ancient city of Aetolia on the Evenus, famed for the hunt of the boar in its vicinity, Il. 2, 640; Thuc. 3, 102: also *the territory of Calydon*, Il. 13, 208. Hence

†Καλυδώνιος, *α, ον, of Calydon, Calydonian, κάπρος*, Callim. Dian. 218: *οἱ Καλ., the Calydonians*, Xen. Hell. 4, 6, 1.

†Καλύκαδνος, *ου, ὁ, Calycadnus*, a river of Cilicia Trachēa, Strab.

Καλυκάνθεμον, *ου, τό, a* kind of *honeysuckle, lonicera periclymenum*, or *caprifolium*, Diosc.

†Καλύκη, *ης, ἡ, Calyce*, fem. pr. n., Ar. Lys. 322.—Others in Apollod.; etc.

Καλύκιον, *ου, τό*, dim. from *κάλυξ*.

Κᾰλῠκοστέφᾰνος, *ον*, (*κάλυξ, στέφανος*) *crowned with flower-buds*, Anth.

Κᾰλῠκώδης, *ες*, (*κάλυξ, εἶδος*) *like a budding flower*, Theophr.

Κᾰλῠκῶπις, *ιδος, ἡ*, (*κάλυξ, ὤψ*) *like a budding flower in face*, i. e. *gentle, retiring*, or *blushing, roseate*, H. Hom. Cer. 8, 420, Ven. 285.

Κάλυμμα, *ατος, τό*, (*καλύπτω*) *a covering*: esp.—1. *a head-covering* of women, *a hood* or *veil*, hiding all the face, except the eyes and falling upon the shoulders; *κ. κυάνεον*, a dark veil worn as mourning instead of the *κρήδεμνον*, Il. 24, 93, H. Hom. Cer. 42; also worn esp. by brides, Aesch. Ag. 1178, cf. *καλύπτρα*.—2. *a round fishing-net* shaped like a sack, Opp. —3. *the eye-lid*.—4. *the shell of fruit*. —5. *a grave, tomb*. [ᾰ]

Κᾰλυμμάτιον, *ου, τό*, dim. from *κάλυμμα*, esp. *a* sort of *tile*, Ar. Fr. 54, v. Müller, Archäol. d. Kunst, § 283.

†Κάλυμνα, *ἡ, Calymna*, one of the Sporades insulae near Cos, v. *Κάλυδναι* 2; hence *ὁ Καλύμνιος, an inhab. of Calymna*, Ath. 474 C: cf. Strab. p. 489.

†Κάλυνδα, *ἡ, Calynda*, a city of Caria, Strab.: hence *ὁ Καλυνδεύς, έως, an inhab. of Calynda*, Hdt. 8, 87: hence

†Καλυνδικός, *ή, όν, of* or *belonging to Calynda*, Hdt. 1, 172.

Κάλυξ, *ῠκος, ἡ*, (*καλύπτω*) strictly *any covering, husk, shell*, esp. *the cup* or *calyx of a flower, a flower-bud*, poet. usu. *a rose-bud*, H. Hom. Cer. 427; *κάλυκος ἐν λοχεύμασι*, at the time when *the ear* is filling, Aesch. Ag. 1392, cf. Soph. O. T. 25: metaph., *κ. ἥβης*, Ar. Fr. 74.—II. in Il. 18, 401, *κάλυκες*, are *women's ornaments*, of which no more is known than that they were of metal and the work of Vulcan, perh. *earrings shaped like a flower-cup* or *bud*, also in H. Hom. Ven. 87, 164. [ᾰ]

Κάλυξις, *εως, ἡ*, = foreg. in Hesych.

Κᾰλύπτειρα, *ας, ἡ*, like *καλύπτρα, a veil*, Anth.: strictly fem. from sq.

Κᾰλυπτήρ, *ῆρος, ὁ*, (*καλύπτω*) *a covering, sheath*, Arist. Probl.: also *a tile*, Dion. H. Hence

Καλυπτηρίζω, *to cover with tiles*, Inscr.

Κᾰλυπτήριον, *ου, τό, a covering*.

Κᾰλυπτός, *ή, όν*, verb. adj. *covered*, Soph. Fr. 479, Ar. Thesm. 890.—II. (from *καλύπτω* II.) *wrapped* or *folded round something* else, Lat. *circumdatus*, Soph. Ant. 1011, where Br. wrongly takes it in act. signf., *covering*.

Κᾰλύπτρα, *ας, ἡ*, Ion. *-πτρη, a covering*, esp. *a woman's veil*, Il. 22, 406, Od. 5, 232, cf. *κάλυμμα* and *κρήδεμνον*: metaph., *δνοφερὰ κ.*, the dark *shroud* of night, Aesch. Cho. 811. —2. any *cover*, of a quiver, Hdt. 4, 64.

Καλύπτω, f. *-ύψω*,—I. *to cover with* a thing, *παρδαλέῃ μετάφρενον εὐρὺ κάλυψεν*, Il. 10, 29; *νυκτὶ καλύψας*, Il. 5, 23; and then simply *to cover*, as, *τέλος θανάτοιο, γαῖα ἐκάλυψέ νιν*, Hom.; *πέτρον χεὶρ ἐκάλυψεν*, his hand *grasped* a stone, Il. 16, 735; *τὸν δὲ σκότος ὄσσε κάλυψεν*, Il., etc.; and metaph., *ἄχεος νεφέλη ἐκάλυψέ νιν*, cf. Il. 11, 249. Mid. *to cover one's self, ὀθόνῃσιν*, Il. 3, 141; and absol., Od. 10, 53: so too in pass., *ἀσπίδι, ἐν χλαίνῃ κεκαλυμμένος*, Il.—2. *to cover with dishonour, throw a cloud over, σὺ μὴ κάλυπτε τὰς εὐδαίμονας ἔργοις Ἀθήνας ἀνοσίοις*, Soph. O. C. 282.— 3. *to cover, conceal*, Soph. Ant. 1254, Eur. Hipp. 712.—II. *to put over as a covering, put over* or *around*, Lat. *circumdare, πρόσθε δέ οἱ πέπλοιο πτύγμ' ἐκάλυψεν*, Il. 5, 316; so, *ἄσιν οἱ καλύψω, I will* put mud *over* him, Il. 21, 321; so too, *σάκος ἀμφί τινι* and *πρόσθε τινὸς κ.*, Il. 17, 132; 22, 313. (The root is ΚΑΛΥΒ– or ΚΑΛΥΠ–, which appears in *καλύβη, κελύφη, -φος, κοῖλος*, and perh. *γύλιος*, Lat. *oc-cul-ere, clam, clupeus*: also to *κλέπτω*, Lat. *clepere*: ΚΡΥΒ–, *κρύπτω* (q. v.) is merely a different form of the root, and *κεύθω*, is akin, acc. to Pott. Et. Forsch. 1, p. 27.)

Κᾰλυψώ, *όος* contr. *οῦς, ἡ, Calypso*, a nymph, daughter of Atlas, acc. to Od. 1, 52, who lived in the island Ogygia, and detained Ulysses on his way back from Troy, freq. in Od.: acc. to Hes. Th. 359 daughter of Oceanus and Tethys. (So called perh. because *she hid, ἐκάλυψε*, Ulysses.)

Καλχαίνω, (*κάλχη*) strictly *to make purple*, and so Nic. Ther. 641, has it in pass., *to be purple*: hence—II. *to make dark and troublous* like a stormy sea: and metaph. *to turn over in one's mind*, like Lat. *volvere, volutare, to search out, κ. ἔπος*, Soph. Ant. 20: absol. *to be in doubt, trouble* or *alarm, ἀμφί τινι*, Eur. Heracl. 40; also c. inf., *to long, desire*, Lyc. 1457, cf. *πορφύρω*.

Κάλχας, *αντος, ὁ, Calchas*, son of Thestor, the Greek Seer at Troy, Il. (No doubt from same root as foreg., and so strictly *the Searcher*.)

ΚΑ'ΛΧΗ, *ης, ἡ*, also *χάλκη, the murex, purple limpet*, elsewh. *πορφύρα*, Nic.—II, *purple dye*, Strab.—III. *a* kind of *shell* or *volute* on the capital of some columns, Böckh Inscr.—IV. *a* kind of *herb*, also *of purple colour*, Alcm. 30. (Akin to Lat. *cochlea*, prob. also to *concha*, Sanscr. *çankha*.)

†Καλχηδόνιος = Χαλκηδόνιος.

†Καλχηδών, *όνος, ἡ*, = Χαλκηδών.

Καλχίς, *ἡ*, = *χαλκίς*, dub.

Κᾰλώδιον, *ου, τό*, dim. from *καλως, a small cord* or *rope*, Ar. Vesp 379.

Κᾰλωπός, *ή, όν*, (*καλός, ὤψ*) *with beautiful face*.

Καλῶς, adv. from *καλός*, q. v.

ΚΑ'ΛΩΣ, *ὁ*, gen. *κάλω*, acc. *κάλων*, Ep. and Ion. *κάλος, ου, ὁ*, Od. 5, 260, and Hdt.; but Ap. Rh. has also a pl. *κάλωες*: *a rope*, esp. *a ship's rope, sail-rope*, Od. l. c., and Hdt.; *κ. ἱστίων*, Hdt. 2, 36; also *a cable, πρυμνήτης κ.*, Eur. Med. 770; *ἀπὸ κάλω πλεῖν*, to have the ship towed, elsewh. *ῥυμουλκεῖν*, Thuc. 4, 25: *κάλων κατεῖναι*, to let down *a sounding line*, Hdt. 2, 28: hence proverb., *πάντα κάλων ἐξιάσι*, they go all lengths, strain every nerve, Eur. Med. 278; so too, *πάντα κ. ἐκτείνειν*, Plat. Prot. 338 A, *κινεῖν*, Luc., cf. Valck. Diatr. p. 233, Küster Ar. Eq. 766.

Κᾰλωστρόφος, *ον*, (*κάλως, στρέφω*) *twisting, ὁ κ., a rope-maker*, Plut.

Κάμ, Ep. shortd. form for *κατά*, before *μ, κὰμ μέν*, Od. 20, 2, Hes. Op. 437, *κὰμ μέσσον*, Il. 11, 172.

Κᾰμάκῐνος, *ον*, (*κάμαξ*) *made from a pole*, or perhaps *from the reed κάμαξ* (v. *κάμαξ* III), hence *brittle, δόρυ κ.*, Xen. Eq. 12, 12.

Κᾰμάκιον, *ου, τό*, dim. from sq.

ΚΑ'ΜΑΞ, *ᾰκος, ἡ*, also *ὁ, any long piece of wood, a pole, stake*, esp. *a vine-prop*, Il. 18, 563, Hes. Sc. 298: also— II. *the shaft of a spear*, Aesch. Ag. 66, connected with which prob. is the signf. in Hesych., *a reed* or *cane*.—III. *οἱ κάμακες, a palisade*, Lat. *vallus*, elsewh. *χάραξ*, Joseph. Acc. to E. M. it was masc. only in signf. III., but cf. Jac. A. P. p. 155. (Hence *καμάσσω*.) [κᾰ]

Καμάρα, *ας, ἡ*, Lat. *camera, any thing with a vaulted roof* or *arched covering, a covered carriage*, Hdt. 1, 199; *a covered boat* or *barge*, Strab.: *a tester-bed*, etc.: as medic. term, also the *hollow of the ear*. [μᾰ] Hence

Κᾰμᾰρεύω, *to heap one upon another like a vault*, dub.

†Καμάρῑνα, *ας, ἡ, Camarīna*, a daughter of Oceanus, Pind. O. 5, 9: from whom was said to be derived the name of—II. a city on the southern coast of Sicily, a colony of Syracuse, now *Camarana*, Hdt. 7, 154; Pind. O. 4, 21: near this was a lake of same name emitting pestilential vapors, forbidden by the oracle to be drained, hence prov. *τὴν Καμ. ἀκίνητον ἐᾶν*, Luc.; cf. Virg. Aen. 3, 700, sq. Hence

†Καμαριναῖος, *α, ον, of* or *belonging to Camarina*, Hdt. 7, 156.

†Καμαρῖνον, *ου, τό, Camerīnum*, in Umbria, Strab.

Κᾰμάριον, *ου, τό*, dim. from *καμάρα*. [ᾰ]

Κᾰμᾰροειδής, *ές*, (*καμάρα, εἶδος*) *like a vault, vaulted*.

Κάμαρος, *ου, ὁ*, v. *κάμμαρος*.

Κᾰμᾰρόω, *ῶ*, f. *-ώσω*, (*καμάρα*) *to vault* or *arch over*, Böckh. Inscr. 1, p. 573. Hence

Κᾰμάρωμα, *ατος, τό, that which is vaulted, a vault, arch*, Strab. [ᾰ]

Κᾰμάρωσις, εως, ἡ, (καμαρόω) *a vaulting, arching over.* [ᾰ]

Κᾰμᾰρωτός, ή, όν, verb. adj. from καμαρόω, *vaulted, arched,* Ath.

Κᾰμᾰσῆνες, (or κᾰμᾰσῖνες?) ων, οἱ, *a kind of fish;* but used by Emped. 235, 285, for *fish* in genl.

Κᾰμάσσω, *to shake, brandish,* from κάμαξ II, as δονέω from δόναξ. Hesych. also hints at the forms καμάζω, and καμασσύω.

Κᾰμᾰτηδόν, adv. (κάματος) *laboriously.*

Κᾰμᾰτηρός, ά, όν, *toilsome, troublesome, wearisome,* γῆρας, H. Hom. Ven. 247.—II. pass. *bowed down with toil, broken down, worn out,* Hdt. 4, 135, of sick persons, whom he had just before called ἀσθενεῖς: from

Κάμᾰτος, ου, ὁ, (κάμνω) *toil, trouble, hardship, distress,* Hom., Pind., etc.—2. *weariness, weakness,* freq. in Hom.—II. *that which is earned by toil, hardly* or *painfully earned,* ἡμέτερος κάματος, our hard-won earnings, Od. 14, 417, cf. Hes. Th. 599.—2. *that which is made by labour,* τόρνου κ., *a thing wrought by the* lathe, Aesch. Fr. 54: like πόνος, and Lat. *labor.* [κᾰ] Hence

Κᾰμᾰτόω, ῶ,=κάμνω, κοπιάω.

Κᾰμᾰτώδης, ες, (κάματος, εἶδος) *toilsome, wearisome, weariful,* θέρος, Hes. Op. 582; πλαγαί, μέριμναι, Pind. N. 3, 28, Fr. 239.

Καμβαίνω, Ep. for καταβαίνω, Bion 4, 9, where βαμβαίνω is now read: this like all the other words in which κατά before β is changed into καμ is very dub.: it should be καββαίνω, etc.

†Κάμβαλα, ων, τά, *Cambala,* a city of Greater Armenia, Strab.

†Καμβαύλης, ου, ὁ, *Cambaules,* a leader of the Gauls, Paus.

†Κάμβης, ητος, ὁ, Ael. V. H., Κάμβλης, ὁ, Ath. *Cambes* or *Cambles,* a king of the Lydians.

†Καμβῦλος, ου, ὁ, *Cambȳlus,* masc. pr. n., Polyb.

†Καμβυσηνή, ῆς, ἡ, *Cambysēnē,* a district of Greater Armenia between the Araxes and Cyrus, Strab.

†Καμβύσης, ου Ion. εω, ὁ, *Cambȳses,* a Persian, father of Cyrus the Great, Hdt. 1, 46.—2. son and successor of the elder Cyrus on the Persian throne, Hdt. 2, 1, etc.: respecting an earlier Cambyses, v. Bähr Hdt. 7, 11.

Κάμε, Ep. for ἔκαμε, 3 sing. aor. 2 of κάμνω, Hom.

†Κάμέ by crasis for καὶ ἐμέ.

†Καμειραῖος, α, ον, *of Camirus;* ὁ Καμαιρεύς, έως, *an inhab. of Camirus,* Strab.: from sq. II.

†Κάμειρος, ου, ὁ, *Camīrus,* son of Cercaphus, grandson of Helius, Pind. O. 7, 135: by him was said to be founded—II. ἡ, a city in the island Rhodes, now *Camiro,* Il. 2, 656; Hdt. 1, 144.

Καμεῖται, 3 sing. fut. of κάμνω, Il. 2, 389.

Κᾰμήλειος, εία, ειον, (κάμηλος) *of* or *belonging to a camel.*

Κᾰμηλέμπορος, ου, ὁ, (κάμηλος, ἔμπορος) *one who travels* or *carries his wares on a camel,* of merchants, Strab.

Κᾰμηληλᾰσία, ας, ἡ, *a driving of camels* or *riding on them:* from

Κᾰμηληλάτης, ου, ὁ, (κάμηλος, ἐλάτης, ἐλαύνω) *a camel-driver, camel-rider.* [ᾰ]

Κᾰμηλίζω, f. -ίσω, *to be like a camel* Heliod.

Κᾰμηλίτης, ου, ὁ,=καμηληλάτης, Arist. H. A.

Κᾰμηλοβάτης, ου, ὁ, (κᾰμηλος, βαίνω) *a camel-rider,* Clem. Al.

Κᾰμηλοβοσκός, όν, (κάμηλος, βόσκω) *feeding, keeping camels,* Strab.

Κᾰμηλοκόμος, ον, (κάμηλος, κομέω) *keeping camels.*

Καμηλοπάρδᾰλις, εως, ἡ, (κάμηλος, πάρδαλις) *a camelopard, giraff,* Agatharch. ap. Phot. 455, 4.

Καμηλοπόδιον, ου, τό, (κάμηλος, πούς)=πράσιον, *a* kind of *horehound,* Diosc.

Κάμηλος, ου, ὁ and ἡ, *a camel,* first in Hdt.; but also ἡ κ., like ἡ ἵππος, *the camels in an army,* as one might say *the camelry,* Hdt. 1, 80, v. also—II. κάμιλος. (Found in all the Semitic languages, v. Gesen. Lex. Hebr. voc. *Gâmal.*) [ᾰ]

Κᾰμηλοτροφέω, ῶ, (κάμηλος, τρέφω) *to feed, keep camels,* Diod.

Κᾰμηλωτή, ῆς, ἡ, sub. δορά, *a camel's skin,* or *garment of camel's skin,* like μηλωτή.

†Καμῑκός, οῦ, ἡ, and Καμικοί, ῶν, οἱ, *Camīcus,* a city of Sicily near Agrigentum, Hdt. 7, 170; Strab.

†Κάμιλλος, ου, ὁ, the Lat. *Camillus,* Polyb.—2. son of Vulcan and Cabira, father of the Cabiri, Strab. p. 472; acc. to others one of the Cabiri.

Κάμῑλος, ου, ὁ, acc. to Suid., and Schol. Ar. Vesp. 1030, *a rope:* but prob. invented merely to explain away the well-known passage in the N. T., *for a camel to go through the eye of a needle,* etc., where *a rope* might seem to us a more prob. image than a *camel:* but the Arabs have a proverb, *like an elephant going through a needle's eye;* and *to swallow a camel* occurs in N. T.; so that this is needless.

Κᾰμῑναῖος, α, ον,=καμινιαῖος.

Κᾰμῑνεία, ας, ἡ, (καμινεύω) *work performed by means of a furnace,* Theophr.

Κᾰμῑνεύς, έως, ὁ, (καμινεύω) *one who works at a furnace,* esp. *a worker in metal, a smith* or *potter,* Diod.

Κᾰμῑνευτήρ, ῆρος, ὁ,=foreg., αὐλὸς κ., the pipe *of a smith's bellows,* Anth.

Κᾰμῑνευτής, οῦ, ὁ,=καμινεύς, Luc.

Κᾰμῑνευτρία, ας, ἡ, fem. of καμινευτήρ.

Κᾰμῑνεύω, (κάμινος) *to melt, burn, bake in a furnace,* Theophr.

Κᾰμῑνία, ας, ἡ,=καμινεία.

Κᾰμῑνῐαῖος, αία, αῖον, *of, belonging to a furnace,* LXX.

Κᾰμίνιον, ου, τό, dim. from κάμινος. [μῐ]

Κᾰμῑνίτης, ου, ὁ, ἄρτος, *bread baked in an oven,* Diosc. [νῑ]

Κᾰμῑνόθεν, adv., *from a furnace,* Nic.

Κᾰμῑνοκαύστης, ου, ὁ, (κάμινος, καίω) *one who heats a furnace* or *oven:* pecul. fem. καμινοκαύστρια.

Κάμῑνος, ου, ἡ, *an oven, a furnace* or *kiln,* for melting metals, for baking, burning earthenware, etc., Ep. Hom. 14: never *a fire* or *stove for heating rooms,* for the ancients did not know the use of these. (Perh. from καίω, κάω, though ᾰ: Lat. *caminus,* chimney.) [ᾰ] Hence

Κᾰμῑνώ, οῦς, ἡ, γρηῢς κ., an old *furnace-woman,* Od. 18, 27, acc. to some, an old woman *who worked at a furnace,* others, *one who heated it,* others, in genl., an old woman *covered with dirt and soot:* prob. it was proverb. for an impudent, noisy fellow.

Κᾰμῑνώδης, ες, (κάμινος, εἶδος) *like an oven* or *furnace, sooty,* Strab.

†Κάμισα, ων, τά, *Camisa,* a fortress of Pontus, Strab.: from it the territory was called Καμισηνή, Id.

Κάμμα, ατος, τό, (κάπτω) *a baked pie* or *cake which was supped up with* καμματίδες, Ath. 141 A.

†Κάμμα, ἡ, *Camma,* fem. pr. n., Plut.

Κάμμᾰρος, ου, ὁ, *a kind of crab, lobster* or *shrimp,* also written κάμαρος and κάμμορος, Epich. p. 32; Maced. κομμάραι and κομάραι, Lat. *cammarus, gammarus,* cf. also κύραβος, σκύραβος.

Καμματίδες, ων, αἱ, *the bay leaves in the baked dish* κάμμα, Ath. 141 A.

Καμμέν, wrong way of writing κὰμ μέν, Ep. for κὰτ μέν, i. e. κατὰ μέν, hence κὰμ μὲν ἄροτρον ἄξειαν, for κατάξειαν μὲν ἄροτρον, Hes. Op. 437, v. κάμ.

Κάμμες, Aeol. and Dor. for καὶ ἄμμες, i. e. καὶ ἡμεῖς.

†Κάμμης, ου, ὁ, *Cammes,* a tyrant of Mytilene, Dem. 1019, 19.

†Καμμίξας, Ep. for καταμίξας, part. aor. 1 from καταμίγνυμι, v. l. Il. 24, 529, ubi Wolf κ' ἀμμίξας, for ἀναμίξας, from ἀναμίγνυμι.

Καμμονίη, ης, ἡ, Ep. for καταμονή, *staunchness in battle, the fruits of such conduct,* Il. 22, 257; 23, 661.

Κάμμορος, ον, Ep. for κατάμορος, *subject to destiny,* i. e. *ill-fated, ill-starred,* Od. 2, 351; 5, 160, etc., always of men: never in Il.—II. τὸ κάμμορον, *a cooling medicine,* perh. *hemlock-juice,* κώνειον, Hipp.: also=ἀκόνιτον, Nic.—III. κάμμορος, ὁ,=κάμμαρος.

Καμμύω, Ep. and poet. for καταμύω, in Att. only used by Xen. Cyr. 8, 3, 28, (where Poppo καταμ.) and Alex. Incert. 71; v. Phryn. 339.

Κάμνω, lengthd. from root KAM-, which appears in the other tenses: fut. κᾰμοῦμαι, 2 sing. καμεῖ, Soph. Tr. 1215: aor. ἔκᾰμον, inf. καμεῖν, Ep. subj. redupl. κεκάμω, κεκάμησι, κεκάμωσι, Hom.: aor. mid. ἐκᾰμόμην: perf. κέκμηκα, which Hom. mostly uses in Ep. part. κεκμηώς, κεκμηῶτι, κεκμηῶτα, but also acc. pl. κεκμηότας.—I. intr. *to work one's self weary, tire one's self, be weary, tired* or *worn out,* Hom.; κάμνειν γυῖα, χεῖρας, *to be tired* or *distressed in* limb, hand, etc., Hom.; κ. τοὺς ὀφθαλμούς, Hdt. 2, 111: also very freq. c. part., κάμνει πολεμίζων, ἐλαύνων, ἐρεθίζων, δακρυχέουσα, θέουσα, *one is weary* of fighting, rowing, etc., Hom.; and in prose with collat. notion of annoyance or vexation, μὴ κάμῃς ποιῶν or λέγων, never *be tired* of doing or saying, i. e. do not cease to do or say, Plat.; so also poet., μὴ κάμῃς λέγων, Eur. I. A. 1143.—2. *to feel trouble* or *distress,* οὐκ ἔκαμον τανύων, *I found* no *trouble* in bending the bow, i. e. did it without trouble, Od. 21, 426.—3. *to give over fighting* with another, *be worsted* or *beaten,* Pind. P. 1, 151, 156.—4. *to be sick* or *ill, suffer under illness,* and in genl. *to be afflicted, distressed, harassed,* c. gen., κάμνειν νόσου, Soph. Phil. 282; c. dat., κ. προτέρᾳ πάθᾳ, Pind. P. 8, 68, cf. Hdt. 1, 118; c. acc. κ. νόσον, Eur. Heracl. 990; also, κ. ἔν τινι, Id. Hec. 306.—5. οἱ καμόντες, and Ep. κεκμηότες, or more freq. κεκμηῶτες, *the dead,* those who have done their work, Lat. *defuncti,* Hom., in Att., οἱ κεκμηκότες, e. g. Aesch Supp. 158, but also in prose, as Thuc. 3, 59, Plat. Legg. 718 A: acc. to Buttm. Lexil., v. καμόντες, it is rather *the weary* or *weak,* euphem. for θανόντες, τεθνηκότες, cf. ἀμενηνός; and so οἱ κάμνοντες, the sick, Hdt. 1, 197: but in Eur. Tro. 96, κεκμηκότες, are *the spirits of the dead,* Lat. *dii manes* of the Romans. The perf. is always intr.—II. transit. *to work* or *execute with* *toil and trouble, to work hard at*, esp. of working in metal, Hom.; also κάμε τεύχων, Il. 2, 101; 8, 195.—2. *to work out, earn, win* or *gain by toil*, in which signf. Hom. has aor. mid., *to earn, win for one's self*, Il. 18, 341; νῆσον ἐκάμοντο, *they worked, tilled* the island *for themselves*, Od. 9, 130.—3. *to effect with labour.*

†Κἀμοί, by crasis for καὶ ἐμοί.

†Καμοῦν, τό, *Camun*, a city of Syria, Polyb. 5, 70, 12.

†Καμοῦνοι, ων, οἱ, *the Camūni*, a Rhaetian tribe, Strab.

Καμπᾰλέος, α, ον, (καμπή)=καμπτός.

†Καμπᾱνία, ας, ἡ, *Campania*, a province of lower Italy on the west coast, between Latium and Lucania, Strab.

†Καμπᾱνικός, ή, όν, *of* or *belonging to Campania, Campanian*, Strab.

†Καμπᾱνίς, ίδος, ἡ, pecul. fem. to foreg., Dion. H.

†Καμπᾱνοί, ῶν, οἱ, *the Campanians*, Strab.

Καμπεσίγουνος, ον, (κάμπτω, γόνυ) *bending the knees*, cf. καμψίπους.

Καμπεσίγυιος, ον, (κάμπτω, γυῖον) *bending the limbs*, παίγνια κ., *puppets*, Orph.

ΚΑΜΠΗ΄, ῆς, ἡ, *a bending, winding*, as of a river, Hdt. 1, 185.—II. *the turning* in a *race-course, turning-post*, Lat. *flexus curriculi*, Ar. Pac. 904: hence metaph., μῦθον ἐς καμπὴν ἄγειν, to bring a speech to *its middle* or *turning point*, Eur. El. 659, cf. κάμπτω II, καμπτήρ II.—III. in music, of *turns, tricks, sudden changes*, καμπὰς κάμπτειν, Ar. Nub. 969, cf. κατακάμπειν: also in rhetoric, *the turn of a sentence*, Dem. Phal.—IV. *the bend of a limb, joint*, Arist. H. A.: v. κάμπτω.

Κάμπη, ης, ἡ, paroxyt., *a caterpillar*, so called because *it bends itself* up to move, Hipp., cf foreg.—II. also *a fabulous Indian monster*, Diod., cf. ἱππόκαμπος.

Κάμπιμος, η, ον, (καμπή) *bent, turning*, δρόμος, Eur. I. T. 81: in Gramm. also κάμπιος and κάμπειος.

†Καμπόδουνον, ου, τό, *Campodūnum*, a city of Vindelicia, Strab.

†Κάμπος, εος, τό, *a sea-monster*, Lyc.

Καμπτήρ, ῆρος, ὁ, (κάμπτω) *a bend, an angle*, Xen. Cyr. 7, 1, 6: esp.—II. *the turning-point in a race-course*, like καμπή II, Arist. Rhet.: metaph., κ. βίου, *the turn* of life, Herod. ap. Stob. p. 591, 34; but, κ. πύματος, life's *last turn* or *course*, Mel. 129; cf. κάμπτω II.

Καμπτικός, ή, όν, *readily bending, flexible*, κ. κίνησις, *a bending movement*, Arist.

Καμπτός, ή, όν, (κάμπτω) *to be bent, flexible*, Arist. Meteor.

Κάμπτρα, ἡ, v. κάμψα.

Κάμπτω, lengthened from root ΚΑΜΠ–, which appears in καμπ-ή: fut. κάμψω. *To bend, crook, curve*, Il. 4, 486; 24, 274: esp., γόνυ and γούνατα κ., *to bend* the knees so as to sit down and rest, hence in genl. *to rest* from toil, Il. 7, 118; 19, 72: also, κ. γούνατα χεῖράς τε, *he bent* his arms and legs, i. e. *he let* them *rest* from toil, Od. 5, 453; so too, κ. κῶλα, Soph. O. C. 19, and then κάμπτειν alone, *to sit down, rest*, Ib. 85: γόνυ κ., *to bend* the knee in prayer, N. T. Pass. *to bend one's self, turn*, Theophr.—II. *to bend, turn* or *guide* a horse, etc., *round* a post, etc.: then freq. absol., *to turn round* a point or post, esp. κ. ἄκρην, *to turn, double* a headland, where ναῦν must be supplied, Hdt. 7, 122; also κ. περὶ ἄκραν, Ar. Ach. 96: also κ. κόλπον, *to wind round* the bay, Hdt. 7, 58: hence metaph. (from the double race-course, δίαυλος, with a *turning-post*, καμπτήρ, at the end), κάμπτειν βίον, *to turn the middle point* of life, i. e. to draw near to its close, Soph. O. C. 91; also, κ. βίου τέλος, Eur. Hipp. 87.—III. in music, *make a sudden turn* or *change*, v. καμπή III.—IV. metaph. like Lat. *flectere, inflectere*, κάμπτειν τινά, *to bend* one, i. e. *to move by intreaties, change in purpose, soften*, in genl. also *to bend, humble*, Pind. P. 2, 94; and so in Pass., Aesch. Pr. 306. (Akin to γνάμπτω, γαμψός.)

Καμπῠλαύχην, ενος, ὁ, ἡ, *crook-necked.*

Καμπῠλέω, Ion. for κάμπτω, dub.

Καμπύλη, ης, ἡ, *a crooked staff*, v. καμπύλος II.

Καμπῠλίζω, f. -ίσω,=sq.

Καμπύλλω, Ion. for κάμπτω, *to bend, crook*, Hipp., in Pass.

Καμπῠλόγραμμος, ον, (καμπύλος, γραμμή) *consisting of crooked lines* or *strokes.*

Καμπῠλοειδής, ές, (καμπύλος, εἶδος) *appearing crooked.*

Καμπῠλόεις, εσσα, εν, poet. for καμπύλος.

Καμπῠλόπρυμνος, ον, (καμπύλος, πρύμνα) *with a crooked stern.*

Καμπῠλόῤῥῑν, ῖνος, ὁ, ἡ, and -ῤῥῖνος, ον, (καμπύλος, ῥίς) *crook-nosed.*

Καμπύλος, η, ον, (κάμπτω) *bent, crooked, curved*, esp. as epith. of a bow, κ. τόξα, Hom.: meatph., κ. μέλος, an ode *of varied metre*, Simon. 43 Schneidewin.—II. ἡ καμπύλη, sub. βακτηρία, *a crooked staff, crook*, Lat. *lituus.* [ῠ] Hence

†Καμπύλος, ου, ὁ, *Campylus*, a river of Aetolia, Diod. S.

Καμπῠλότης, ητος, ἡ, (καμπύλος) *crookedness, curvature*, Arist. Categ.

†Καμπύλοχος, ον, (καμπύλος, ὄχος) *with, of bent wheels*, κερκίσι καμπυλόχοισι (Lob. for -λόχρωσι)=ἀρότροις, Orph. ap. Clem. Al.

Κάμψα, ης, ἡ, also written κάψα and κάμπτρα, *a wicker basket*; in genl. *a case, casket*, Lat. *capsa.* Not from κάμπτω, but from κάπτω, *to contain*, cf. Lat. *capio, cavo.*)

†Κάμψα, ηγς, ἡ, *Campsa*, a city of Macedonia on the Thermaïcus Sinus, Hdt. 7, 123.

Καμψάκης, ου, ὁ, also καψάκης, (κάπτω)=foreg., κ. ἐλαίου, LXX.: also *a liquid measure*=4 *sextarii.*

Καμψιδίαυλος, ον, (κάμπτω, δίαυλος) *turning the post and running the whole* δίαυλος, in genl. *running quickly up and down*, hence metaph. of a harp-player, χεὶρ κ., Telest. ap. Ath. 637 A.

Καμψικίζω, f. -ίσω, *to speak broken language*, usu. βαρβαρίζω, ap. Hesych.

Καμψίον, ου, τό, dim. from κάμψα.

Καμψίουρος, ον, (κάμπτω, οὐρά) *bending the tail*, esp. epith. of the squirrel, σκίουρος, q. v.

Καμψίπους, ὁ, ἡ, -πουν, τό, gen. -ποδος, (κάμπτω, πούς) *bending the foot* or *knee*, and so *throwing one to the ground*, or, as others, *rapid, overtaking*, κ. Ἐρινύς, Aesch. Theb. 791.

Κάμψις, εως ἡ, (κάμπτω) *a bending, winding, curving*, Plat. Tim. 74 A, Arist., etc.

Καμψόδῠνος, ον, (κάμπτω, ὀδύνη) *bent with pain.*

Καμψός, ή, όν, (κάμπτω) *crooked, bent*, like γαμψός.

Κάμων, ωνος,=σκαμωνία, poet. [ᾰ]

†Κᾰμών, 2 aor. part. from κάμνω.

Κἄν, (not κἄν)—I. for καὶ ἄν, Hes. Op. 355, and freq. in Att.—2. in Att. κἄν is sometimes used before εἰ ellipt., so that a verb used in the preceding clause must be supplied, as in Plat. Legg. 646 B, πῶς δ' οὐκ ἀκουσόμεθα; κἂν [ἀκούσαιμεν], εἰ μηδενὸς ἄλλου χάριν, ἀλλὰ τοῦ θαυμαστοῦ, for κἂν εἰ must not be taken together, cf. Heind. Plat. Soph. 247 E.—II. for καὶ ἐάν, *and if*, Ar. Ach. 957, 1021; *even if, although*, with the same moods as ἐάν.—2. κἄν.., κἄν.., or κἂν μέν.., ἢν δέ.., whether.., or.., Lat. *sive.., sive...*—III. for καὶ ἐν, *and in*, it should be written κἀν, without accent. [ᾱ]

Κάν, i. e. κατά shortd. before ν, κὰν νόμον, for κὰτ νόμον, κατὰ νόμον, Pind. O. 8, 103.

†Κανᾶ, ἡ, *Cana*, a village of Galilee near Capernaum, N. T.

Κᾰνάβευμα, ατος, τό, *a model*, v. κάναβος II. [ᾰ]

Κᾰνάβῐνος, η, ον, *belonging to a model* or *sketch*, hence κηρὸς κ., *wax for modelling*, σῶμα κ., a body *so lean as to be a mere skeleton.* [ᾰ] From

Κάνᾰβος, ου, ὁ, *the wooden figure round which artists moulded* wax, clay or plaster, etc., *a skeleton-figure*, hence —I. *a model, sketch, rough draught* for sculptors and painters to work by, elsewh. πρόπλασμα, cf. Müller Archäol. d. Kunst, § 305, 7. (Hence, they say, comes *canvass*, French *canevas.*)—II. *an anatomical delineation* of the human frame, displaying the veins, etc., Arist. H. A. 3, 5, 3, Gen. An. 2, 6, 18.—III. metaph., *a lean person*, as we say, *a skeleton*, Stratt. Cin. 3. (Prob. from κάννα.) [κᾰ]

Κάναθρον, ου, τό, or κάνναθρον, (κάνη) *the seat* or *body of a cane* or *wicker carriage*, and so *a carriage of this kind*, Ovid's *plaustrum in quo scirpea matta*, Xen. Ag. 8, 7. and Plut.

†Κάναι, ῶν, αἱ, *Canae*, a city on the coast of Asia Minor in Aeolis, Strab.

†Κανάκη, ης, ἡ, *Canace*, daughter of Aeolus, Callim. H. Cer. 100.

†Κανανίτης, ου, ὁ, (Hebr.)=Ζηλωτής, appell. of Simon, N. T.

ΚΑΝΑ΄ΣΣΩ, f. -ξω, *to make a sharp, gurgling sound with water*, as in the throat or in pouring into a vessel: prob. only found in compds. δια-, ἐγ-, ἐκ- κανάσσω, and these do not seem to be used in the pres.: hence καναχή, -έω, -ίζω, etc.

†Καναστραῖος, α Ion. η, ον, *of* or *belonging to Canastrum, Canastraean*, Lyc.; as subst. τὸ Καν.=Κάναστρον, q. v.

Κάναστρον, ου, τό, (κάνη)=κάνεον, *a wicker basket*, Lat. *canistrum.*—II. *an earthen vessel, dish*, elsewh. τρύβλιον, Ep. Hom. 14, 3 (where Wolf writes parox. κανάστρα), Nicoph. Incert. 2.

†Κάναστρον, ου, τό, *Canastrum*, a promontory of the peninsula Pallene at the entrance of the Toronaïcus Sinus, now *Paillari* or *Canistro*, Strab.: τὸ Καναστραῖον sub. ἀκρωτήριον, Thuc. 4, 110: ἡ Καναστραίη ἄκρη, Hdt. 7, 123.

Κᾰνᾰχέω, ῶ, f. -ήσω, *to ring, clash*, as metal does, Od. 19, 469; also *to plash*, like water, Cratin. Pyt. 7.—II. trans. *to make to ring* or *sound*, κ. μέλος, Ap. Rh.: from

Κᾰνᾰχή, ῆς, ἡ, (κανάσσω) *a sharp sound*, esp. *the ring* or *clash* of metal, Il. 16, 105, Soph. Ant. 130; *the tramp* of mules, Od. 6, 82; κ. ὀδόντων, *the gnashing* of teeth, Il. 19, 365, Hes. Sc. 164, in plur. Ib. 160; καναχαὶ αὐλῶν, *the sound* of flutes, Pind. P. 10, 60, cf. Soph. Tr. 642. Hence

Κᾰνᾰχηδά, adv. *with a sharp, ringing noise*, Hes. Th. 367, Pind. N. 8, 25. [δᾰ]

Κᾰνᾰχηδόν, adv.=foreg., Dion. P.

Κᾰνᾰχήπους, ὁ, ἡ, -πουν, τό, gen. ποδος, (καναχή, πούς) *with sounding feet*, epith. of the horse, Lat. *sonipes*, Hes. ap. Plut. 2, 154 A.

Κᾰνᾰχής, ές, (κανάσσω) *making a sharp, ringing noise:* of the falling of water, *plashing*, κ. δάκρυ, Aesch. Cho. 152.

Κᾰνᾰχίζω, f. -ίσω,=καναχέω, Il. 12, 36, Od. 10, 399, Hes. Sc. 373.

Κᾰνᾰχός, ή, όν,=καναχής, *noisy*, κ. βάτραχοι, Nic.

†Κάναχος, ου, ὁ, *Canăchus*, a statuary of Sicyon, a pupil of Polycletus, Paus. 2, 10, 5.

†Κανδαῖος, ου, ὁ,=Κανδάων, Lyc.

†Κανδάκη, ης, ἡ, *Candace*, an Aethiopian queen; it was a name common to all the queens of Aethiopia, N. T.

†Κάνδασα, ων, τά, *Candasa*, a city of Caria, Polyb.

†Κανδαύλης, ου Ion. εω, ὁ, *Candaules*, son of Myrsus, king of Lydia, Hdt. 1, 7, sqq.—2. another, Id. 7, 98.

†Κανδαουία, ας, ἡ, *Candavia*, a mountainous region of Illyria, Strab.

Κάνδαυλος ου, ὁ, also κάνδῠλος, ὁ, and κανδύλη, ἡ, a kind of *Lydian dish*, of which there were several varieties, Comici ap. Ath. 516 D, sq.

†Κανδάων, ονος, ὁ, appell. of Mars, Lyc.

Κανδύκη, ης, ἡ,=κάνδυς.

Κανδύλη, ης, ἡ, and

Κάνδῠλος, ου, ὁ, v. κάνδαυλος.

Κάνδυς, υος, ὁ, *a Median doublet* or *upper garment with sleeves*, Xen. Cyr. 1, 3, 2, An. 1, 5, 8, v. Müller Archäol. d. Kunst § 246, 5: in Gramm. also κανδύκη or rather καυνάκη.

Κανδύταλις, ιδος, ἡ, also κανδυτάλη, κανδυτάνη, κανδυτάνις, *a clothes press*, Hesych.

Κάνειον, ου, τό, Ion. for sq., Od. 10, 355.—II. *the lid of a vessel*, Hipp. [ᾰ]

Κάνεον, ου, τό, more rarely κάνειον, q. v., Att. contr. κανοῦν, (κάνη) strictly *a basket of reed* or *cane:* then *any vessel in which any thing was served, a bread-basket, dish*, Lat. *canistrum*, Hom.; made of bronze, Il. 11, 630, of gold, Od. 10, 355; also earthenware: it was used for carrying the sacred barley, *οὐλαί*, at sacrifices, Od. 3, 442. [ᾰ]

Κάνη, ἡ, a rarer form for κάννα. [ᾰ]

†Κάνη, ης, ἡ, *Canē*, a promontory on the southern coast of Aeolis, opposite Lesbos, Strab.: also τὸ Κάνης ὄρος, Hdt. 7, 42.

†Κάνηθος, ου, ὁ, *Canēthus*, son of Lycaon of Arcadia, Apollod.—2. son of Abas of Euboea, Ap. Rh. 1, 78: after him a mountain in Euboea was named, Strab.: in Plut., father of Sciron, Thes. 25.

Κάνης, ητος, ἡ, (κάνη) *a mat of reeds*, such as the Athen. women took with them when they went out.—II. =κάνεον, Crates Her. 5.

Κᾰνήτιον, ου, τό, dim. from κάνης.

Κᾰνηφορέω, ῶ, *to be κανηφόρος, to carry the sacred basket in procession*, Ar. Lys. 646, 1194, v. κανηφόρος.

Κᾰνηφορία, ας, ἡ, *the office* or *duty of a κανηφόρος*, Plat. Hipparch. 229 C. From

Κᾰνηφόρος, ον, (κάνη, φέρω) *carrying a basket.*—II. usu. ἡ κ., *the Basket-bearer*, at Athens a maiden who carried on her head a basket containing the sacred things in processions at the feasts of Ceres, Bacchus and Minerva, Ar. Ach. 242, 260: she was to be above 10 years old, wore her hair powdered and carried a string of dried figs in her hand, and had a parasol held over her: this office, which was highly honourable, was called κανηφορία, and the verb κανηφορεῖν. Female figures of this kind, supporting a basket on their head with both hands, were freq. subjects for works of art: the most celebrated were the Canephoroe of Polycletus and Scopas, cf. Müller Archäol. d. Kunst § 422, 7.

Κανθάρεως, ὁ, name of a kind of *vine* from which was made οἶνος κανθαρίτης, Theophr., where there is a v. l. κανθάρεος.

Κανθαρίζω, f. -ίσω,=τανθαρύζω, *to tremble*, Gramm.

Κανθάριον, ου, τό, dim. from κάνθαρος II., *a small drinking-cup*, Plut.

Κανθάριος, ου, ὁ,=κανθάρεος, dub.

†Κανθάριος, ἡ, ἄκρα, *the prom. of Cantharus*, in Samos, Strab.

Κανθᾰρίς, ίδος, ἡ, name of several kinds of *beetle*, esp.—1. *the Spanish fly*, Lat. *cantharis*, Hipp.—2. *a beetle hurtful to corn*, Plat. (Com.) Ἑορτ. 2. —II. *a* kind of *fish*, Numen. ap. Ath. 326 F.

Κανθαρίτης, ου, ὁ, (οἶνος) *wine made from the vine κανθάρεως*, Plin. [ῐ]

Κάνθᾰρος, ου, ὁ, Lat. *cantharus, a* kind of *beetle*, worshipped in Aegypt, Ar. Pac. 81, ubi v. Schol.—II. *a sort* of *drinking-cup*, also in Lat. *cantharus*, Phryn. Κωμ. 1, cf. ap. Ath. 473 sq.—III. *a* kind of *Naxian boat*, Ar. Pac. 143, cf. Meineke Menand. 122, v. κάραβος III.—IV. *a sea fish*, also in Lat. *cantharus*, Arist. H. A.—V. *a mark* or *knot* on the tongue of the Aegyptian god Apis, Hdt. 3, 28.—VI. *a* kind of *woman's ornament*, Antiph. Boeot. 4: prob. a gem, like the *scarabaei* so common among the ancient Aegyptians, Müller Archäol. d. Kunst § 230.

†Κάνθαρος, ου, ὁ, *Cantharus*, an Attic hero, from whom one of the smaller bays of the Piraeus was said to be named, ὁ Κανθάρου λιμήν, Ar. Pac. 145.—2. a statuary of Sicyon, Paus. —Others in Ath., etc.

Κανθαρώλεθρος, ὁ, (κάνθαρος, ὄλεθρος) *death-to-beetles*, as a mountainous part of Thrace near Olynthus was called, Arist. Mirab.

Κανθήλια, ων, τά, (κάνθος) Lat. *clitellae, a pack-saddle* for loading beasts of burden, also *the large paniers* hanging at the sides of a pack-saddle, Ar. Vesp. 169: hence *any large baskets, tubs*, etc., for carrying grapes at the vintage, etc.—II. *the wooden frame that rises in a curve at a ship's stern*, Hesych.

Κανθήλιος, ου, ὁ, (κάνθος) *a large sort of ass* for carrying burdens, *a pack-ass*, Lat. *cantherius*, Ar. Lys. 290; also as adj. with ὄνος, Plat. Symp. 221 E, cf. Ruhnk. Xen. Mem. 1, 2, 37.—II. metaph. *an ass, blockhead*, Lysipp. ap. Dicaearch.

Κανθίαι, ῶν, αἱ,=κανθήλια, Artemid.

Κανθίς, ίδος, ἡ, *a small she-ass*, Hesych.: dim. from

Κάνθος, ου, ὁ, *an ass, a pack-ass.*

Κάνθος, ου, ὁ, *the corner of the eye, the apple of the eye*, Moschio ap. Stob. p. 561, 43.—II. *the felly of a wheel*, Lat. *canthus*, Persius.

†Κάνθος, ου, ὁ, *Canthus*, son of Canethus (2), an Argonaut, Ap. Rh. 1, 77.

Κανθύλη, ης, ἡ, *a swelling*, Aesch. Fr. 202.

Κάνθων, ωνος, ὁ, (κάνθος)=κανθήλιος, *a pack-ass*, Ar. Vesp. 179: hence Trygaeus, in Ar. Pac. 82, calls his beetle κάνθων, with a play on κάνθαρος.

Κᾰνίας, ου, ὁ,=κάνεον, Hesych.

Κᾰνίσκιον, ου, τό, dim. from κάνεον, Ar. Fr. 208, Crates ap. Poll. 10, 90

ΚΑ΄ΝΝΑ, ης, ἡ, also κάννη, strictly *a reed* or *cane*, Lat. *canna:* usu. *any thing made therefrom*, esp.—1. *a reed mat*, Lat. *cannea storea*, Ar. Vesp. 394 —2. *a reed fence* round statues, shops tents and the sides of ships, elsewh γέῤῥα, δέῤῥεις, περιφράγματα.

†Κάννα, ης, ἡ, and Κάνναι, ῶν, αἱ, *Cannae*, a town of Apulia, where Hannibal defeated the Romans, Polyb. 3, 107, 2; etc.

Κανναβίζω, *to smoke with hemp:* pass. *to take a vapour-bath by means of* κάνναβις, q. v., ap. Hesych.

Καννάβῖνος, η, ον, *hempen, made of hemp*, Lat. *cannabinus*, Anth. [ᾰ]: from

Κάννᾰβις, ἡ, gen. ιος, Hdt. 4, 74, but acc. ιδα, Ibid.: later also gen. εως, (κάννα) *hemp*, Lat. *cannabis*, Hdt. —II. *any thing made of it, tow.*—2. *a hempen garment*, Lat. *stuppa.* (Germ. *Hanf*, our *hemp*, is the same word, and so in the Slavonic languages, Pott Et. Forsch. 1, p. 110, Winning's Compar. Philology, p. 58.)

Κάνναβος, ου, ἡ,=foreg.

Κάνναθρον, ου, τό,=κάναθρον.

Καννεύσας, Ep. for κατανεύσας, v. l. Od. 15, 464, received into the text by Wolf.

Κάννη, ἡ,=κάννα.

Καννητοποιός, όν, (κάνης, ποιέω) *making mats of reeds*, Hippon. 104.

Καννόμον, worse way of writing κὰν νόμον, i. e. κατὰ νόμον, Pind.

†Κάννωνος, ου, ὁ, *Cannōnus*, an Athenian statesman, Ar. Eccl. 1089; Xen. Hell. 1, 7, 21.

Καννωτός, ή, όν, (κάννα) *made of reed*, also κανωτός.

Κᾰνονίας, ου, ὁ, ἄνθρωπος κ., *one as straight as a κανών, a straight, slight, well-made man*, Lat. *ad amussim factus*, Hipp.

Κᾰνονίζω, f. -ίσω, (κανών) *to make, form by rule, to measure* or *judge by rule, to rule* or *establish*, Arist. Eth. N.—II. in Gramm. *to range under a rule:* hence in pass., κανονίζεται, *it follows the rule.*—III. in Eccl., *to receive into the canon of Scripture.*

Κᾰνονικός, ή, όν, (κανών) *made by rule, regular*, esp. in Gramm.—II. in music, κ. τέχνη, *theoretical* music, in which the notes of the scale are measured acc. to the different ἁρμονίαι: also *prosody.*—III. in Eccl., *canonical, regular.* Adv. -κῶς.

Κᾰνόνιον, ου, τό, dim. from κανών.

Κᾰνονίς, ῖδος, ἡ, acc. to Suid.= ἐργαλεῖον καλλιγραφικόν, prob. *a ruler*, Anth.

Κᾰνόνισμα, ατος, τό, poet. for κανών, *a rule.*—II.=foreg., Anth.

Κᾰνονισμός, οῦ, ὁ, *a building by rule.*—II. part of a building, perh. *the frieze*, Maneth. 1, 299; 4, 151.

Κανονιστέον, verb. adj. from κανονίζω, *one must regulate* or *rule*, Luc.

Κανονιστής, οῦ, ὁ, *a giver of rules.*

†Κανός, οῦ, ὁ, *Canus*, a flute player, Plut.

Κᾰνοῦν, τό, Att. contr. from κάνεον.

Κάνυστρον, ου, τό, = *κανίσκιον*, dim. from κανίας, Lat. *canistrum.*

Κᾰνεῖν, inf. aor. 2 of καίνω.

†Κανταβρία, ας, ἡ, *Cantabria, the country of the Cantabri* in Hispania Tarraconensis, Strab.: and

†Κανταβρῐκός, ή, όν, *Cantabrian*, Strab.: also Καντάβριος: from

†Κάνταβροι, ων, οἱ, *the Cantabri*, a powerful nation in north of Hispania, Strab.

†Καντάβαρις, ιος, ὁ, *Cantabaris*, a Persian, Ath. 416 B.

†Κάντιον, ου, τό, (ἀκρωτήριον) *Cantium Promontorium*, the eastern point of Britain now *North Foreland*, Strab.

†Καννυσῖνος, η, ον, *of Canusium*, Ath. 97 E. From

†Κανύσιον, ου, τό, *Canusium*, a city of Daunia in Italy, Strab.

Κᾰνῶ, fut. of καίνω.

†Κανωβικός, ή, όν, *of* or *belonging to Canobus*; στόμα, Hdt. 2, 15, 113, etc., διώρυξ, Strab.

†Κανωβίς, ίδος, ἡ, pecul. fem. to foreg., ἀκτή, Plut. Sol. 26.

†Κανωβίτης, ου, ὁ, and Κανωβεύς, έως, ὁ, *an inhab. of Canobus*, Paus.; former also adj.=Κανωβικός, Anth.: from

Κάνωβος, ου, ὁ, also Κάνωπος, ου, ὁ, *Canobus*, a town in Lower Aegypt, near one of the mouths of the Nile (which received its name from it), notorious for its luxury, Aesch. Pr. 846; Hdt. 2, 97; etc.: hence Κανωβίζω, *to live like a Canobian, live luxuriously*, and Κανωβισμός, οῦ, ὁ, *luxurious living*, Strab.

Κᾰνών, όνος, ὁ, (κάνη, κάννα) *any straight rod* or *pole*, esp. to keep a thing upright or straight, to regulate and order it: hence—1. in Il. 8, 193; 13, 407, κανόνες are *parts of the shield*, either *the diagonal rods* round the ends of which ran the rim, or *two cross rods* at top and bottom to which the holding-strap (τελαμών) was fixed, instead of the later ὄχανον or handle.—2. *a rod* or *bar used in weaving*, acc. to some the *breast-beam*, acc. to others, *the shuttle* or *quill* for unrolling the yarn, Il. 23, 761, Ar. Thesm. 822.—3. *any rod used for measuring, a carpenter's rule*, also *a rule for finding vertical* or *horizontal* position, *a plumb-line* or *level*, v. Valck. Hipp. p. 218 sq.—4. *the beam* or *tongue of the balance*, Anth.—5. *a curtain-rod*, Chares ap. Ath. 538 D.—6. κανόνες were *the keys* or *stops of the flute*, A. P. 9, 365.—II. metaph. like Lat. *regula* and *norma*, *any thing that serves to fix, regulate, determine* other things, *a rule*, Lat. *norma*, Eur. Hec. 602, El. 52: so the Δορυφόρος of Polycletus was called κανών, as *a rule* or *model* of beautiful proportion, v. Müller Archäol. d. Kunst § 120, 4: so too in music the monochord was called, as *the basis* of all the musical intervals: also in Gramm. and Rhet., κανόνες were *general rules* or *principles*: and in chronology, κανόνες χρονικοί were *chief epochs* or *eras*, which served to determine all intermediate dates, Dion. H.—2. esp. in Alexandr. Gramm., collections of the old Greek authors were called κανόνες, as being *models* of excellence, *classics*, Ruhnk. Hist. Crit. Orat. Graec. p. xciv., cf. Quinctil. Inst. Rhet. 10, 1, 54, 59: and so in Eccl., the books received by the Church as the rule of faith and practice, *the canonical* scriptures.

Κάνωπον, ου, τό, *the elder-flower*, Lat. *sambucus*.

Κάνωπος, ου, ὁ, v. Κάνωβος.

Κᾰνωτός, ή, όν, v. καννωτός.

Κἀξ, contr. from καὶ ἐξ.

†Καούαροι, ων, οἱ, *the Cabares*, a people in Gallia Narbonensis, Strab.

Κάπ, shortd. Ep. for κατὰ π., κὰπ πεδίον, Il. 6, 201, and before φ, κὰπ φάλαρα, Il. 16, 106.

Κᾰπάναξ, ᾱκος, ὁ, (καπάνη) *the wood at the sides of a chariot-seat.* [πᾰ]

†Καπανεύς, έως Ep. and Ion. ῆος, ὁ, *Capaneus*, son of Hipponous, father of Sthenelus, one of the Seven against Thebes, Il. 2, 564; Aesch., etc.

Κᾰπάνη, ης, ἡ, (κάπη) strictly *a crib* or *manger*: also *a Thessalian chariot*, for ἀπήνη, Xenarch. Σκύθ. 2: and *the cross piece in a chariot-seat*, Poll.—II. *a felt helmet*, ap. Hesych.. [πᾱ]

†Καπανηϊάδης, ου, ὁ, *son of Capaneus*, i. e. Sthenelus, Il. 5, 109.

†Καπανήϊος, ὁ, *of Capaneus*, υἱός,=foreg., Il. 4, 367.

Κᾰπᾱνικός, ή, όν, (καπάνη) *belonging to a Thessalian chariot*: hence metaph. *splendid, stately*, δεῖπνα, Ar. Fr. 413.

†Καπάτων, ωνος, ὁ, *Capaton*, a Locrian, Thuc. 3, 103.

†Καπέδουνον, ου, τό, *Capedūnum*, a city of Illyria, Strab.

Κᾰπειτα, contr. from καὶ ἔπειτα, *and then*, i. e. *and secondly, and further.*

†Καπερναούμ, ἡ, and Καφαρναούμ, ἡ, *Capernaum*, a flourishing city of Galilee, N. T.

Καπέτις, ιδος, ἡ,=χοῖνιξ, Polyaen., cf. καπίθη.

Κάπετος, ου, ἡ, (σκάπτω, for σκάπετος) *a ditch, trench*, Il. 15, 356; *a vault, grave*, Il. 24, 797; in genl. *a hollow, hole*, Il. 18, 564, also in Soph. Aj. 1403: in Hipp., *a hole* to receive a bolt, Foës. Oecon.

†Καπετώλιον, Καπετωλίς, v. Καπιτώλιον, etc.

ΚΑ΄ΠΗ, ης, ἡ, *a crib* for the food of cattle, *manger*, Il. 8, 434, Od. 4, 40, both times in dat. plur. κάπησι: κάπηθεν, *away from the crib*, Lyc. (v. sub κάπτω.) [ᾰ]

Κᾰπηλεία, ας, ἡ, (καπηλεύω) *retail trade*, esp. *a dealing in provisions, tavern-keeping*, Plat. Legg. 849 D.

Κᾰπηλεῖον, ου, τό, *the shop of a* κάπηλος, esp. *a tavern*, Lat. *caupona*, Ar. Eccl. 154, Isocr. 149 D.

Κᾰπηλευτής, οῦ, ὁ, (καπηλεύω)=κάπηλος. Hence

Κᾰπολευτικός, ή, όν,=καπηλικός, Plat. Legg. 842 D.

Κᾰπηλεύω, *to be a* κάπηλος, or *retail dealer, drive a petty trade, sell by retail*, absol. Hdt. 1, 155; 2, 35: c. acc., κ. πράγματα, Id. 3, 89: hence metaph., κ. τὰ μαθήματα, *to sell* learning *by retail, higgle in* philosophy, Plat. Prot. 313 D; and so in Aesch. Theb. 545, κ. μάχην, *to make a trade* of war, *play petty tricks* in war, Ennius' *bellum cauponari*: also *to adulterate*, as tavern-keepers do wines, N. T.: *to give out as genuine, palm off*, like Lat. *venditare*, Valck. Hipp. 952.

Κᾰπηλικός, ή, όν, *belonging to a* κάπηλος, *like one*, and so *tricky, knavish*: ἡ -κή, sub. τέχνη,=καπηλεία, Plat. Soph. 223 D. Adv. -κῶς, hence κ. ἔχειν, to play *roguish tricks*, play *the knave*, Ar. Plut. 1063.

Κᾰπήλιον, ου, τό,=καπηλεῖον.

Κάπηλις, ιδος, ἡ, also -λίς, ίδος, fem. of κάπηλος, Lat. *copa*, Ar. Thesm. 347, Plut. 435. [κᾰ]

Κᾰπηλοδύτης, ου, ὁ, (κάπηλος, δύω) *a tavern-lounger*.

Κάπηλος, ου, ὁ, (κάπτω, κάπη) strictly *one who sells provisions*: then *any retail dealer, petty tradesman, huckster, higgler*, Lat. *caupo, propola*, Hdt. 1, 94, etc.; opp. to ἔμπορος, the wholesale-dealer, importer, Lat. *mercator*, Xen. Cyr. 4, 5, 42: esp. *a tavern-keeper, publican*: freq. in compds., βιβλιο-, ἱματιο-, σιτοκάπηλος.—II. from the popular character of κάπηλοι, *a cheat, rogue, knave*: hence—2 as adj. ος, ον, *cheating, knavish*, κ. τεχνήματα, Aesch. Fr. 328. [ᾰ]

Κᾰπητόν, οῦ, τό, (κάπη) *fodder*, in later Lat. *capitum*.

Κἀπί, contr. from καὶ ἐπί.

Κάπια, ων, τά, *onions*, Lat. *caepa*, Hesych.

Καπίθη, ης, ἡ, (κάπτω) a measure containing two χοίνικες, esp. in Persia, Xen. An. 1, 5, 6. (Perh. akin to κάπτω, *to contain*, like *capis* from *capio*, cf. καπέτις.

†Καπιτώλιον, ου, τό, *the Capitolium, Capitol*, in Rome, Polyb.; also Καπετώλιον. Hence

†Καπιτώλιος, α, ον, and Καπετ., *of* or *belonging to the Capitol, Capitoline*, Polyb.; Dion. H.: and

†Καπιτωλίς, ίδος, ἡ, pecul. fem, to foreg., in Anth. Καπετωλίς.

Καπνείω, poet. for καπνίζω, *to turn into smoke, burn*, Nic.

Καπνέλαιον, ου, τό, *an oily resin* flowing naturally from trees, Gal.

Κάπνεος or -νεως, ἡ,=κάπνιος, Arist. Gen. An., and Theophr.

Κάπνη, ἡ,=καπνοδόχη, Ar. Vesp. 143.

Καπνηλός, όν, *smoky, tasting* or *smelling of smoke*, Nic.

Καπνίας, ου, ὁ, (καπνός) *smoky, full of smoke.*—II. κ. οἶνος, ὁ, a wine *that had a smoky taste* from having been long hung up in smoke: hence old wine, Lat. *vinum fumosum*: or, better perh., wine *made from the vine* κάπνεος, Pherecr. Pers. 1, 6, etc., v. Näke Choeril. p. 52.

Καπνιάω, ῶ, *to smoke*, e. g. κ. σμῆνος, *to smoke* a bee-hive, Ap. Rh.

Καπνίζω, f. -ίσω Att. -ῐῶ, (καπνός) *to make smoke*: and so *to make* or *light a fire*, Il. 2, 399.—II. *to smoke, blacken with smoke*, Dem. 1257, 15, Sopat. ap. Ath. 160 F: pass. καπνίζομαι, *to be affected by smoke, suffer from it*, Arist. Probl.

Καπνίον, ου, τό, dim. from καπνός.

Καπνικός, ή, όν, *smoky*.

Κάπνιος, ου, ἡ, also ἡ καπνία ας, c. aut sine ἄμπελος, a kind of *vine with smoke-coloured grapes*, v. κάπνεος and καπνίας.—II. ἡ κ., a plant, *fumitory*, Lat. *fumaria*, Diosc.

Κάπνῐσις, εως, ἡ, (καπνίζω) *a smoking*, Anth.

Κάπνισμα, ατος, τό, *an offering of smoke*, i. e. *incense*.

Καπνιστέον, verb. adj. from καπνίζω, *one must smoke*.

Καπνιστός, ή, όν, (καπνίζω) *smoked*, Ath. 153 C.—2. *made fragrant*, Aët.

Καπνίτης, ὁ,=κάπνιος II, Diosc.

Καπνοβότης, ὁ, (καπνός, βόσκω) or καπνοπάτης, (πάομαι) *one who lives on smoke*, dub. in Strab. for -βάτης. [ᾰ]

Καπνοδόκη, ης, ἡ,=καπνοδόχη, Ion. and Att., Hdt. 4, 103; 8, 137, cf. Lob. Phryn. 307.

Καπνοδοχεῖον, ου, τό,=sq.

Καπνοδόχη, ης, ἡ, (καπνός, δέχομαι) strictly *a smoke-receiver*: *a hole in the ceiling* or *roof for the smoke to pass through*, Hdt. 8, 137.

Καπνοδόχος, ον, (καπνός, δέχομαι) *receiving smoke*.

Καπνοειδής, ές, (καπνός, εἶδος) *like smoke, smoke-coloured*, Ael.

Καπνοπάτης, ου, ὁ, v. καπνοβότης.

Καπνοποιός, όν, (καπνός, ποιέω) *making smoke, smoky*.

ΚΑΠΝΟ΄Σ, οῦ, ὁ, *smoke, vapour*, Hom.: metaph. καπνοῦ σκιά, Soph. Ant. 1170, for things worth nothing, cf. Ar. Nub. 320, Plat. Rep. 581 D. (In the Lat. form *vap-or*, κ is dropt, and *υ* appears; both of which are found in some Slavonic languages, Pott Et. Forsch. 2, 205.)

Καπνοσφράντης, ου, ὁ, (καπνός, ὀσφραίνομαι) *one who snuffs up smoke*, epith. of a miser, Alciphr.

Καπνοφόρος, ον, (καπνός, φέρω) *causing smoke*.

Καπνόω, ῶ, (καπνός) *to turn into smoke, burn*: pass. *to be burnt to ashes*, Pind. P. 5, 111, Eur. Tro. 8.

Καπνώδης, ες, (καπνός, εἶδος) *like smoke, smoky*, Theophr.: in genl. *dark, dusky*, Luc. Adv. -δῶς.

†**Κᾶπος**, ου, ὁ, Dor. for κῆπος.

Κάπος, ὁ, Aeol. κάπυς, *breath*, only in Gramm.

Κάππα, τό, v. sub K.

Καππᾰδόκης, ου, ὁ, *a Cappadocian*, Hdt. 5, 49; 7, 72; usu. later Καππάδοξ, οκος, ὁ, Xen.; etc.

†**Καππαδοκία**, ας, ἡ, *Cappadocia*, a country of Asia Minor between Pontus and Cilicia, Strab.

Καππαδοκίζω, *to favour the Cappadocians*, App.—II. *to play the Cappadocian*, i. e. *play the coward* or *knave*, Anth., in pass.: and

†**Καππαδοκῐκός**, ή, όν, *Cappadocian*, Dio C.: and

†**Καππαδόκισσα**, ης, ἡ, fem. to Καππαδόκης, Strab.: from

Καππάδοξ, οκος, ὁ, later usu. form for Καππαδόκης,† *a Cappadocian*.—II. *the Cappadox*, a tributary of the Halys, on the borders of Cappadocia and Galatia, Luc. [πᾰ]

Καππάριον, ου, τό, dim. from sq., Poet. ap. Plut. 2, 668 A.

Κάππᾰρις, εως, ἡ, *the caper plant*: also its fruit, *the caper*, Lat. *capparis*, Antiph. Bomb. 3. (But the Sanscr. *caphâri* is our *ginger*, Pott Etym. Forsch. 2, p. 423.)

Κάππεσον, ες, ε, Ep. for κατέπ., aor. 2 act. of καταπίπτω, Hom.

Καπποφόρος, ον, (κάππα, φέρω) of a horse, *marked with a κάππα*, cf. κοππατίας; some read κοππαφόρος, Luc.

Καππῠρίζω, for καταπυρίζω, *to catch, take fire*, only in Theocr. 2, 24, where indeed Valck. would read καππυρὸς εὖσα instead of καππυρίσασα, but without sufficient grounds.

Καππώτας, α, ὁ, v. λεύς.

Καπρᾶ, ᾶς, ἡ, contr. for καπρέα, *lewdness*, Hesych., cf. Bach Philet. 32.

Κάπραινα, ης, ἡ, fem. of κάπρος, *a wild sow*.—II. metaph. *a lewd woman*, Phryn. (Com.) Μοῦσ. 3.

Καπράω, ῶ, (κάπρος) strictly of sows, *to want the boar*, Lat. *subare*: hence in genl. *to be lewd* or *lecherous*, Ar. Plut. 1024; also καπριάω, καπρίζω, καπρώζω.

Καπρεά, ᾶς, ἡ, or better καπριά, ᾶς, ἡ, *the ovary of a sow* or *camel*, which may be cut out to prevent their breeding, Arist. H. A.

†**Καπρέαι**, ῶν, αἱ, or Καπρίαι, *Capreae*, now *Capri*, an island on the coast of Campania, Strab.

Κάπρειος, α, ον, (κάπρος) *belonging to or like a wild boar*, Lat. *aprinus*, Nonn.

Καπριά, ἡ, v. καπρεά.

†**Καπρία**, ας, ἡ, *Capria*, a lake of Pamphylia, Strab.

Καπριάω, ῶ, and καπρίζω,=καπράω, Arist. H. A.

Κάπριος, ου, ὁ, poet. for κάπρος, *a wild boar*, Il. 11, 414; 12, 42; also, σῦς κάπριος, Il. 11, 293: 17, 282.—II. as adj. κάπριος, ον,=κάπρειος, *like a wild boar*, καπρίους ἔχειν τὰς πρωρας, Hdt. 3, 59.

Καπρίσκος, ου, ὁ, dim. from κάπρος: hence=sq. II, Crobyl. ap. Ath. 107 F.

ΚΑ´ΠΡΟΣ, ου, ὁ, *the boar*, esp. the wild boar, Hom., who also has σῦς κάπρος.—II. *a sea-fish* that makes a grunting noise, Philem. p. 384.—III. Lat. *membrum virile?* (Cf. Lat. *caper*, Germ. *Eber*; though the Lat. *caper* is *a goat*, both perh. so called from the notion of καπράω, which is commonly attributed to both.)

†**Κάπρος**, ου, ὁ, *the Caprus*, a tributary of the Maeander in Greater Phrygia, Strab.—2. a river of Assyria, the lesser *Zab*, Id.—II. the harbour of Stagira in the peninsula Chalcidice, and a small island in front of it, Strab.

Καπροφάγος, ον, (κάπρος, φαγεῖν) *eating boar's flesh*, epith. of Diana, Hesych.

Καπροφόνος, ον, (κάπρος, φονεύω) *killing wild boars*, κύων, Anth.

Καπρώζω,=καπράω, Scler. ap. Ath. 402 B.

Καπτήρ, ῆρος, ὁ, in Theophr., *an earthen tube*: but prob. a mistake for καλυπτήρ.

Κάπτω, (lengthd. from root ΚΑΠ-, which appears in κάπη, Lat. *capio*) fut. κάψω, *to eat quick, swallow* or *gulp down*, of solids, Ar. Av. 245; and of liquids, Xenarch. Porph. 3: for its expressing still greater greediness than φαγεῖν, cf. Ar. Pac. 7. (Cf. also Germ. *schnappen, happen*, our *snap*.)

†**Καπύαι**, αἱ,=Καφύαι, Strab.

†**Καπυανοί**, ῶν, οἱ,=Καπυηνοί, Polyb.

†**Καπύη**, ης, ἡ, the city *Capua* in Campania, Polyb. 2, 17, 1.

†**Καπυηνοί**, ῶν, οἱ, *the inhab. of Capua, the Capuans*, Polyb. 9, 5, 6; also Καπυήσιοι, οἱ, Id. 7, 1, 1.

Κᾰπύρια, ων, τά, and

Κᾰπυρίδια, ων, τά, a kind of *cakes*, Ath.

Κᾰπῠρίζω, f. -ίσω, (καπυρός) *to breathe dry, warm air*: in genl. *to enjoy one's self, live luxuriously*, Strab. Hence

Κᾰπῠριστής, οῦ, ὁ, *a debauchee*, Strab.

Κᾰπῠρός, ά, όν, *dried by the air, dry, dried*, κ. κρέα, Antiph. Parasit. 2; ἄλευρον καὶ ἄλφιτον κ., Arist. Probl.—2. act. *drying, parching*, κ. νόσος, *a parching, burning* sickness, of love, Theocr. 2, 85.—II. metaph. of sound, καπυρὸν γελᾶν, to laugh *loud*, Anth., etc.: so also poets are described as having κ. στόμα, a loud, clear-sounding song, Theocr. 7, 37; Mosch. 3, 94: κ. συρίζειν, to play *clearly* on the Syrinx, Luc.; ᾠδαὶ κ., *rude* comic songs, opp. to ἐσπουδασμέναι; cf. κραμβαλέος. (Not for κατάπυρος, but from κάπω, καπύω, from the drying effects of wind, like αὖος from *ἄω, ἄημι, but cf. Herm. de Emend. Gr. Gr. p. 59.) Hence

Κᾰπῠρόω, ῶ, *to dry, parch*: pass. *to become dry* or *parched*, Strab.

Καπυρώδης, ες, (καπυρός, εἶδος) *of a dry nature, dry*, Phot.

Κάπυς, Aeol. for κάπος.

†**Κάπυς**, υος, ὁ, *Capys*, son of Assaracus, father of Anchises, Il. 20, 239.

Κᾰπύω, f. -ύσω, (κάπω) *to breathe*, ἀπὸ δὲ ψυχὴν ἐκάπυσσεν, she *gasped* away her soul, Il. 22, 467, (where however it is not meant of *expiring*, but of the death *ruckle* in the throat, like Lat. *animam agebat*, cf. Q. Sm. 6, 523); a rare poet. word, perh. akin to καπνός, *vapour*, cf. κεκαφηώς, κάπος. [υ in all tenses.]

Καπφάλαρα, worse form for κὰπ φάλαρα for κατὰ φ., only Il. 16, 106

Κάπων, ωνος, ὁ, *a capon*, Lat. *capo*.

Κάρ, for κατά before ῥ, κὰρ ῥόον, Il. 12, 33, κάρ ῥα, Il. 20, 421.

ΚΑ´Ρ, seemingly an old word=θρίξ, *the hair of the head*, akin to κάρα, hence Il. 9, 378, τίω δέ μιν ἐν κᾱρὸς αἴσῃ, I value him not at *a hair's worth*. Deriv. uncertain, but prob. from same root with ἀκαρής, so that ἐν καρὸς αἴσῃ answers to the Lat. *nec hili*: some ancients made it Dor. for κηρός, I esteem (i. e. hate) him as *death*, like ἶσον ἀπήχθετο κηρὶ μελαίνῃ, Il. 3, 454; others wrote ἐν Καρὸς αἴσῃ, I hold him as *a Carian*, i. e. *lightly*: but this refers to a later proverb (cf. sq.), and in both these cases, it would have ᾱ.—II. also for κάρα, κάρη, *head*, in phrases ἐπὶ κάρ, *head*-long, like κατώκαρα, Il. 16, 392; and ἀνὰ κάρ *upwards*, Hipp. But these are now usu. written ἐπικάρ, ἀνακάρ.

Κάρ, ὁ, gen. Κᾱρός, plur. Κᾶρες, *a Carian*, Il. 2, 867; in later times despised as mercenaries, Valck. Hdt. 5, 66, Hemst. Ar. Plut. Arg. p. 6, sq.: hence proverb., ἐν Καρὶ or ἐν τῷ Καρὶ κινδυνεύειν, to make the risk *on a Carian*, Lat. *experimentum facere in corpore vili*, Musgr. Eur. Cycl. 647; cf. Schol. Plat. Laches 187 B; so too δεῖ ἐν Καρὶ τὴν πεῖραν γίγνεσθαι, Polyb. 10, 32, 11; hence in full, ἐν τῷ Καρὶ καὶ οὐκ ἐν τοῖς ἑαυτῶν σώμασι κινδυνεύειν, Aristid. 1, p. 163, but the same proverb meant also to undertake a risk with the help of others, Ruhnk. Praef. Hesych. 2. p. 7, Cic. Flacc. 27. [ᾰ only in very late writers, Jac. A. P. p. 441.] Fem. Κάειρα [ᾰ].

†**Κάρ**, gen. Κᾱρός, ὁ, *Car*, son of Phoroneus, brother of Mysus and Lydus, from whom Caria was said to be named, Hdt. 1, 171.

ΚΑ´ΡΑ¯, τό, Ion., and in Hom. κάρη [ᾰ], indecl.: *the head*, of men and animals, oft. in Hom., only in nom. or acc. sing.: *the face*, Soph. O. C. 285, El. 1310: also in genl. *the head, top* of anything, e. g. a mountain, Hes. Th. 42; of a tree, Soph. Fr. 24; *the edge* or *brim* of a cup, Soph. O. C. 473, Eubul. Κυβ. 1, 6; but rare in such signfs.: in Att. poets it serves, like κεφαλή and Lat. *caput*, as periphr. for *a person*, Οἰδίπου, Ἰοκάστης κάρα for Οἰδίπους, Ἰοκάστη, etc. Later writers supplied the defect. cases, as if κάρη were of decl. 1, viz., κάρης, κάρῃ, κάρην, Theogn. 1018, Mosch. 4, 74, cf. Valck. Fr. Callim. p. 130; so too we have κάρᾳ as dat. of κάρα in Soph. O. C. 564, Ant. 1272, but that is neut., not fem.: acc. κάραν, Aesop. 94, Schneid. cf. Mehlhorn Anacr. 50, 9: lastly in H. Hom. Cer. 12, we find the regul. contr. Ep. nom. plur. κάρᾱ (for κάρη in Il. 10, 259, and κάρα, in Soph. Ant. 291, need not be taken as plur.) The Ep. gen. and dat. κάρητος, κάρητι [ᾰ], Il. 15, 75, Od. 6, 230, must be taken as supplementary to κάρη, and from these again came the fuller forms κᾰρήατος, κᾰρήατι, plur. κᾰρήατα, Il.; for there is no need to assume a nom. κάρηαρ, κάρητος being formed by anal. from κάρη as σώματος from σῶμα, μέλιτος from μέλι, etc. add to these the cases formed from *κράς, κράας, qq. v. and cf. the lengthd. form κάρηνον. (Prob. akin to Sanscr. *çiras, cirsha*, cf. κόρση: also prob. to κάρ, *hair*, as also to *cerebrum*, Germ

Gehirn, as also to κέρας, *cornu*, *horn*, and to κόρυς.)

Κᾱράβιον, ου, τό, dim. from κάραβος in all signfs. [ρᾰ]

Κᾱρᾰβίς, ίδος, ἡ,=κάραβος: esp. *a kind of crab*, Gal.

Κᾱρᾰβοειδής, ές, (κάραβος, εἶδος) *like a κάραβος*, Arist. Part. An.

Κᾱρᾰβοπρόςωπος, ον, (κάραβος, πρόςωπον) *with the face of a κάραβος*, Luc.

ΚᾹΡᾸΒΟΣ, ου, ὁ, *a kind of beetle, the stag-beetle*, Lat. *scarab-aeus*, also καράμβιος and κεράμβυξ.—II. a prickly kind of *crab*, Lat. *carabus*, *locusta*, Epich. p. 27, Ar. Fr. 302, etc.—III. a kind of *light ship*, still called κάραβι, cf. κέρκουρος, κάνθαρος. (Cf. our *crab*, Germ. *krebs*, Lat. *scarabaeus*; also Grem. *krabbeln*, *to crawl*: in Sanscr. *çarabha* is *a locust*. [κᾱ]

Κᾱραβώδης, ες,=καραβοειδής, *like a κάραβος*, Arist. H. A.

Κᾰρᾱδοκέω, ῶ, (κάρα, δοκεύω) strictly, *to watch with outstretched head, watch eagerly* or *anxiously*, τι, Hdt. 7, 163, 168, cf. 8, 67; also κ. εἴς τινα, *to look eagerly at one*, Ar. Eq. 663. Hence

Κᾰρᾱδοκία, ας, ἡ, *eager expectation*, v. l. N. T.

Κᾰραιβαράω, ῶ,=καρηβαρέω, dub.

Καρακάλλιον, also καράκαλλον, ου, τό, *a hood*, Lat. *caracalla*, *cucullus*.

†Κάραλις, ἡ, *Caralis*, a city of Sardinia, now *Cagliari*, Strab. with v. l. Κάλαρις.

†Κάραμβις, εως and ιδος, ἡ, *Carambis*, a promontory of Paphlagonia, Strab.; Ap. Rh. 2, 361.

†Κάρανα, ων, τά, *Carana*, a city of Galatia, Strab.

Κᾰρᾱνιστήρ, ῆρος, ὁ, (κάρα) *touching the head, beheading*, κ. δίκη, Aesch. Eum. 177.

Κᾰρᾱνιστής, οῦ, ὁ, (κάρα)=foreg., κ. μόρος, Eur. Rhes. 817.

†Καρανῖτις, ιδος, ἡ, fem. adj. from Κάρανα, *of* or *belonging to Carana*, χώρα, Strab.

Κάρᾱνον, ου, τό, Dor. and Att. for κάρηνον.

Κάρᾱνος, ου, ὁ, *a head, chieftain, chief*, Xen. Hell. 1, 4, 3. (Akin to κάρα, as κάρηνον to κάρη) [κᾰ] Hence

†Κάρᾱνος, ου, ὁ, Ion. Κάρηνος, *Carānus*, a Heraclid of Argos, founder of the Macedonian kingdom, Plut.—2. a Lacedaemonian, Hdt. 7, 173.—3. one of the commanders of Alexander, Arr. An. 3, 28, 2.

Κᾰρᾱνόω, ῶ, (κάρανος) like κεφαλαιόω, *to accomplish, achieve*, Aesch. Cho. 528, 705.

Κᾰρᾱτομέω, ῶ, *to cut off the head, behead*, Eur. Rhes. 586: hence

Καρᾱτόμησις, εως, ἡ, and κᾰρᾱτομία, ας, ἡ, *a beheading*.

Κᾰράτομος, ον, (κάρα, τέμνω) *beheaded*, Γοργών, Eur. Alc. 1118: κ. ἐρημία νεανίδω, i. e. their slaughter, Id. Tro. 564.—2. *cut off from the head*, κ. χλιδαί, one's *shorn* locks, Soph. El. 52.—II. parox. καρατόμος, ον, act., *beheading*, c. gen. κ. Ἑλλάδος, Lyc. [ρᾱ]

Καρβάζω, and

Καρβαΐζω,=βαρβαρίζω, Hesych.

Καρβάν, ᾶνος, ὁ, ἡ,=κάρβανος, καρβᾶνα αὐδήν, dub. in Aesch. Supp. 118.

Καρβᾱνίζω,=βαρβαρίζω, Hesych.: from

Κάρβᾱνος, ον,=βάρβαρος, *outlandish, foreign*, Aesch. Supp. 129, Ag. 1061.

Κάρβᾰσα, ων, τά, *linen sails, canvass*, Lat. *carbasa* v. κάρπασος.

Καρβάτιναι, ῶν, αἱ, also καρπάτιναι, *shoes of undressed leather, brogues*, Xen. An. 4, 5, 14, and Lat. *crepidæ carbatinæ* of Catull.: strictly fem. from

Καρβάτινος, ίνη, ινον, *made of undressed leather*. [ῐ]

Καρβᾰτιών, ῶνος, ὁ, *an engine for throwing missiles*, Math. Vett.

†Καρβίλιος, ου, ὁ, the Lat. *Carvilius*, Plut.

†Κάρβινα, ἡ, *Carbina*, a small town of Apulia; hence οἱ Καρβινᾶται, *the inhab. of Carbina*, Ath. 522 E.

†Κάρβων, ωνος, ὁ, the Lat. *Carbo*, Strab.

†Κάρδακες, ων, οἱ, v. sub Κάρδαξ.

Καρδᾰμάλη, ης, ἡ, also καρδαμύλη or παρδαμάλη, a kind of Persian *loaf* or *cake made of κάρδαμον*, Ath.

Καρδᾰμίζω, f. -ίσω, (κάρδαμον) *to be like cress*, hence metaph., like κάρδαμον βλέπειν, *to look sharp* or *stinging*, but τί καρδαμίζεις; Why *chatter so much about cresses* (i. e. about nothing)? Ar. Thesm. 617.

Καρδᾰμίνη, ἡ,=sq., Diosc.

Καρδᾰμίς, ίδος, ἡ, (κάρδαμον) *a cress-like herb*, also ἰβηρίς, λεπίδιον or σισύμβριον, Plut.

Καρδᾰμογλύφος, ον, (γλύφω) *cress-scraping*. [ῠ]

Κάρδᾰμον, ου, τό, a kind of *cress*, Lat. *nasturtium*, both *the herb*, and *the seed*, which was bruised and eaten like our mustard, esp. by the Persians, Xen. Cyr. 1, 2, 8: used also in plur.: metaph., κ. βλέπειν, to look cress, i. e. to look sharp and stinging, Ar. Vesp. 455, cf. ναπὺ, δριμὺ βλέπειν.

Καρδαμόσπορον, ου, τό, (κάρδαμον, σπείρω) *cress-seed*, Galen.

†Καρδᾰμύλη, ης, ἡ, *Cardamўle*, a city of Messenia, under Agamemnon, assigned to Laconia by Augustus, now *Scardamoula*, Il. 9, 150; Hdt. 8, 73; Strab.—2. a town in Chios on N. E. coast, (or a small island near), Thuc. 8, 24. [ῠ]

Καρδαμύσσω,=σκαρδαμύσσω.

Καρδάμωμον, ου, τό, *the spice cardamom*, Lat. *cardamomum*, Theophr. [δᾰ]

Κάρδαξ, ακος, ο, usu. in plur., *foreign mercenaries* among the Persians, †Arr. An. 2, 8, 6; cf. Polyb. 5, 79, 11†; cf. Κάρ.

ΚΑΡΔΙ΄Α, ας, ἡ, poet. κρᾰδία, Ion. καρδίη and in Hom. usu. κρᾰδίη, καρδίη being found only in the line Il. 2, 452, though this is twice repeated.—I. *the heart*, as the seat of life, Il. 13, 282, 442: hence—II. metaph. like Lat. *cor* and our *heart*, as the seat of feeling, passion, impulse, etc., esp. of anger, Il. 9, 646; of courage, Il. 1, 225; 2, 452, etc.; of joy and sorrow, Il. 1, 395, Od. 4, 548, etc.: also the seat of thought, like θυμός, *the mind*, Il. 21, 441; hence Hom. often joins κραδίη καὶ θυμός, and so, καρδία ψυχή τε, Eur. Alc. 837: ἀπὸ καρδίας λέγειν, like Lat. *ex animo*, to speak *freely*, Eur. I. A. 475. Cf. the equiv. ἦτορ.—III. *the cardiac extremity of the stomach*: in genl. *the stomach*, Thuc. 2, 49: hence—2. in genl. *any vessel* or *hollow*, κ. τῆς κλεψύδρας, Arist. Probl.—IV. *the heart in wood*, *pith*, Theophr.: also ἐγκάρδιον. (Cf. Sanscr. *hrid*, (κραδία) Lat. *cor*, *cordis*, Germ. *herz*, our *heart*, etc.: κέαρ, κῆρ is a shortd. form.) [sometimes used as a dissyll., Aesch. Sept. 288, Supp. 71, cf. Herm. El. Doctr. Metr. p. 54.]

†Καρδία, ας, ἡ, Ion. Καρδίη, *Cardia*, a city in the Thracian Chersonese, Hdt. 6, 33; 9, 115.

Καρδιακός, ή, όν, (καρδία) *belonging to the heart, hearty*. — II. = καρδιαλγής, Diosc. Adv. -κῶς, Sext. Emp.

Καρδιαλγέω, ῶ, *to have the heart-burn* or *the stomach-ache*, Hipp.: from

Καρδιαλγής, ές, (καρδία, ἄλγος) *having the heart-burn* or *the stomach-ache*, Gal. Hence

Καρδιαλγία, ας, ἡ, *the heart-burn* or *the stomach-ache*. Hence

Καρδιαλγικός, ή, όν, *belonging to*, *accompanied by*, or *causing a stomach-ache*, Hipp. Adv. -κῶς.

†Καρδιᾱνός, ή, όν, Ion. Καρδιηνός, (Καρδία) *of* or *belonging to Cardia*, *Cardian*, Xen.; Dem.; etc.: ἡ Καρδιανῶν πόλις,=Καρδία, Dem. 105, 16.

Καρδιᾶτις, ιδος, ἡ, a Pythagorean name for the number *five*.

Καρδιάω, ῶ,=καρδιαλγέω, Nic.

Καρδιοβολέομαι, as pass., *to be stricken in heart, to be very sad*, Hesych. from

Καρδιοβόλος, ον, (καρδία, βάλλω) *striking the heart*.—2. medic., *operating upon the heart* or *stomach*, e. g. βρώματα, Aretae.

Καρδιογνώστης, ου, ὁ, (καρδία, γιγνώσκω) *Knower of hearts*, N. T.

Καρδιόδηκτος ον, (καρδία, δάκνω) *gnawing* or *grieving the heart*, κράτος, Aesch. Ag. 1471.

Καρδιοειδής, ές, (καρδία, εἶδος) *like the heart*.

Καρδιοκολάπτης, ου, ὁ, (καρδία, κολάπτω) *one who pierces the heart*.

Καρδιόπληκτος, ον, (καρδία, πλήσσω) *heart-stricken, panic-struck*.

Καρδιοπονέω, ῶ, *to suffer at heart*, esp. from fear, Eccl.: from

Καρδιόπονος, ου, ὁ, (καρδία, πόνος) *pain at heart*, Galen.

Καρδιουλκέω, ῶ, (καρδία, ἕλκω) *to draw the heart out of the victim* at a sacrifice, Luc. Hence

Καρδιουλκία, ας, ἡ, *the act of καρδιουλκεῖν*, Clem. Al.

Καρδιουργέω, ῶ,=καρδιουλκέω.

Καρδιοφαγέω, ῶ, *to eat the heart*: from

Καρδιοφάγος, ον, (καρδία, φαγεῖν) *eating the heart*.

Καρδιοφύλαξ, ᾰκος, ὁ, (καρδία, φύλαξ) *a breast-plate*, Polyb. [ῠ]

Καρδιόω, ῶ, *to strike to the heart*, LXX.

Καρδιωγμός, οῦ, ὁ,=καρδιαλγία, Hipp.

Καρδίωξις, εως, ἡ,=foreg.: from

Καρδιώσσω, Att. -ττω,=καρδιαλγέω, *to have the stomach-ache*, Hipp. and prob. l. Ar. Fr. 329: in Dor. Greek=βουλιμιᾶν.

Καρδοπεῖον, ου, τό, *the cover of a kneading-trough*, κάρδοπος.—II.=πανσικάπη, *a muzzle*, Ar. Fr. 286.

†Καρδοπίων, ωνος, ὁ, *Cardopion*, masc. pr. n., Ar. Vesp. 1178.

Καρδοπογλύφος, ον, (κάρδοπος, γλύφω) *hollowing out kneading-troughs* or other *wood-utensils*, Crates Γείτ 3. [ῠ]

Κάρδοπος, ου, ἡ, *a kneading-trough*, or in genl. *any wooden trough*, Ep. Hom. 15, 6; equiv. to μάκτρα, Ar. Ran. 1159.

Κάρδος, ου, ἡ, the Lat. *carduus*, *a thistle*, Ath.

†Καρδούχιος, α, ον, *of the Carduchi*, *Carduchian*, Xen.: from

Καρδοῦχοι, ων, οἱ, *the Carduchi*, a race of mountaineers on the left bank of the Tigris on the borders of Armenia and Assyria, the modern *Kurds*, Xen. An. 3, 5, 15.

†Κάρδυς, υος, ὁ, *Cardys*, father of Clymenus, Paus.

Κάρειον, ου, τό, poet. for *κάρα, κάρη*, dub. in Nic.

†Καρεῶτις, ιδος, ἡ, *Careōtis*, name of a fabulous fountain, Luc.

Κάρη, τό, Ion. and Hom. for *κάρα*, q. v., *the head*, Il. [ᾰ]

* Κάρηαρ, a nom., assumed for the Ep. forms *καρήατος, καρήατι, καρήατα*, but needlessly, cf. *κάρα*.

Κᾰρηβάρεια, ας, ἡ, *heaviness in the head, head-ache*, Hipp.: also *καρηβαρία* and *καρηβάρησις*: from

Κᾰρηβᾰρέω, ῶ, f. -ήσω, *to be heavy in the head, have a bad head-ache*: hence *to hang the head*, also, *τὴν κεφαλὴν κ.*, Arist. Part. An.: Att. *-ρύω*, Theophr. Odor. 46, cf. *καρηβαριάω*: from

Κᾰρηβᾰρής, ές, (*κάρη, βαρύς*) *heavy in the head*, Synes. Hence

Κᾰρηβάρησις, εως, ἡ, and *κᾰρηβᾰρία, ας, ἡ,* = *καρηβάρεια*.

Κᾰρηβᾰριάω, ῶ, = *καρηβαρέω*, Ar. Fr. 625, where Lob. Phryn. 80 reads *καρηβαρῶν*.

Κᾰρηβᾰρικός, ή, όν, (*καρηβαρής*) *heavy in the head.*—II. *causing head-ache, οἶνος*, Hipp.

Κᾰρηβᾰρίτης, ου, ὁ, *making the head heavy, οἶνος*.

Κᾰρηκομόωντες, οἱ, (*κάρη, κομάω*) *with hair on the head, long-haired*, freq. in Hom. as epith. of the Achaians, who let all their hair grow, opp. to the Abantes, who wore theirs only at the back of the head, and so were called *ὄπιθεν κομόωντες*. (There is no *verb καρηκομάω* in use to this part.: so perh. it should be written divisim *κάρη κομόωντες*, cf. *κομάω*.)

Κᾰρῆναι, inf. aor. 2 pass. from *κείρω*.)

†Καρηνῖτις, ιδος, ἡ, prob. = Καρανῖτις, Strab.

Κάρηνον, ου, τό, in Hom. always in plur. *κάρηνα*, (*κάρη*) *the head*, Hom., who also uses it periphrast. *ἀνδρῶν κάρηνα*, for *ἄνδρες*, Il. 11, 500; and so, *νεκύων κάρηνα*, Od. 10, 521, *βοῶν κάρηνα*, as we say, so many *head* of cattle, Il. 23, 260.—II. metaph. *a mountain-top, peak*, Hom., esp. in plur., *Οὐλύμποιο κάρηνα*: also of a town, *the highest part*, i. e. *its fortress*, or *citadel*, Il. 2, 117; 9, 24, elsewh. *ἀκρόπολις*. [ᾰ]

†Καρησηνή, ῆς, ἡ, (*χώρα*) *the territory of Caresus*, Strab.: from sq. 2.

†Κάρησος, ου, ὁ, *the Carēsus*, a branch of the Aesepus, in Mysia, Il. 12, 20.—2. ἡ, a city on this river, in ruins before the time of Strabo, Strab. p. 602.

Κάρητος, κάρητι, gen. and dat. of *κάρη*, Hom., v. *κάρα*.

†Καρθαία, ας, ἡ, *Carthaea*, a city on the west coast of the island Ceos, Strab.: ὁ Καρθαιεύς, *an inhab. of Carthaea*, Polyb.

†Καρθάλων, ωνος, ὁ, *Carthalon*, a Carthaginian commander, Polyb.

†Κᾱρία, ας, ἡ, *Caria*, a country in the south-west of Asia Minor between Lydia and Phrygia, Hdt. 1, 142; etc.

Κᾱρῑδάριον, ου, τό, dim. from *καρίς*, Anaxandr. Lycurg. 1, ubi v. Meineke.

Κᾱρίδιον, ου, τό, dim. from *καρίς*, Arist. H. A. [ρῐ]

Κᾱριδόω, ῶ, f. -ώσω, (*καρίς*) *to wriggle, twist about like a shrimp*, Anaxandr. Pandar. 1. [ῑ prob. in l. c., but uncertain.]

Καρίεντο, barbarism in Ar. Thesm. 1210, for *χαρίεν*.

Καρίσο, barbarism in Ar. Thesm. 1195, for *χαρίσω*.

Κᾱρίζω, f. -ίσω, (Κάρ) *to act* or *speak like a Carian*, Strab.

Κᾱρικοεργής, ές, (Καρικός, *ἔργω) *of Carian work*, Anacr. 91, ubi Bergk Καριευργέος.

Κᾱρικός, ή, όν, *Carian, ἔθνος*, Hdt. 1, 171; etc.: said by Hesych. to be used for *εὐτελής, common, worthless, κ. τράγοι*, Soph. Fr. 485.—II. *τὸ Καρικόν*, a kind of *salve*, Hipp.—III. *Καρικὴ μοῦσα, ἡ*, a kind of *funeral song, a wail* or *dirge*, Plat. Legg. 800 E; and so, K. *αὐλήματα*, Ar. Ran. 1302, v. Francke Callin. p. 124, and cf. sq.

Κᾱρίνη, ης, ἡ, *a Carian woman*, but usu. *a woman hired to sing Carian dirges*, like Lat. *praefica*, Meineke Menand. p. 91, cf. foreg. III.—II. *Carine*, a town of Mysia, near Atarneus, Hdt. 7, 42. [ῑ]

Κάριος, α, ον, = Καρικός, Hdt. 1, 171. [ᾱ]

Καρίς (for gen. v. sub fin.), ἡ, Dor. also *κουρίς* or *κωρίς, a kind of small lobster*, prob. *a shrimp* or *prawn*, Lat. *squilla*, first in Anan. 1, and freq. in Comici ap. Ath. [ᾰ always: ῐ in Anan. l. c., Ar. Vesp. 1522, Cratin. Incert. 26, Eupol. Aeg. 3, Dem. 21: but later ῑ, gen. *ῖδος*, Araros, Alexis, Eubul., etc. ap. Ath. 105 sq.: cf. Spitzn. Vers. Heroic. p. 49, Lob. Phryn. 171.]

Κᾱριστί, adv., (Καρίζω) *in Carian fashion* or *language*, Strab.

Κᾱρίων, ωνος, ὁ, (dim. from Κάρ) strictly *a little Carian soldier*: then usu. the name of slaves in comedy, *Carion*, e. g. in Ar. Plut., and Plaut. Mil. Glor.

†Κάρκαβος, ου, ὁ, *Carcabus*, son of Triopas, Il. 4, 88.

†Καρκαθιόκερτα, ων, τά, *Carcathiocerta*, the capital city of Sophene in Greater Armenia, Strab.

Καρκαίρω, *to ring* or *quake*, of the effect produced by the trampling of men and horses, like Lat. *tremere*, *κάρκαιρε γαῖα πόδεσσι ὀρνυμένων*, Il. 20, 157.

Κάρκαρον, ου, τό, *a prison*, Lat. *carcer*, Diod. ap. Phot. 38, 33.

†Καρκασός, οῦ, ὁ, v. l. for Κάϊκος, Xen. An. 7, 8, 18.

Καρκῐνάς, άδος, ἡ, dim. from *κάρκινος*, Opp.

Καρκῐνευτής, οῦ, ὁ, *a crab-catcher*.

Καρκίνηθρον, ου, τό, *a plant, polygonum aviculare*, Diosc.

Καρκίνιον, ου, τό, dim. from *καρκίνος*, Dorion ap. Ath. 300 F.

†Καρκινίτης, ου, ὁ, *of* (the race of) *Carcinus, son of Carcinus*, with allusion to *καρκίνος, a crab*, Ar. Vesp. 1505, cf. 1507.—II. ὁ Καρκ. *κόλπος, the Carcinītic gulf*, a gulf of European Sarmatia, Strab.

†Καρκινῖτις, ιδος, ἡ, (*πόλις*) the city *Carcine* in the Tauric Chersonesus, Hdt. 4, 55.

Καρκῐνοβάτης, ου, ὁ, (*καρκίνος, βαίνω*) *walking like a crab*, Aristonym. Ἡλ. 1, where however the metre requires *καρκινοβαίτης* or *-βήτης*, Meineke Menand. p. 183. [ᾰ]

Καρκινοειδής, ές, (*καρκίνος, εἶδος*) *crab-shaped, like a crab*, Arist. Part. An.

ΚΑΡΚΙ'ΝΟΣ, ου, ὁ, with heterog. pl., *τὰ καρκίνα* in Phanias Ep. 3, 5: *a crab*, Lat. *cancer*: hence proverb., *οὔποτε ποιήσεις τὸν καρκίνον ὀρθὰ βαδίζειν*, Ar. Pac. 1083.—II. *the Crab* or *Cancer*, as a sign in the zodiac, Arat.—III. *an eating sore* or *ulcer, a cancer*, Hipp., v. Foës. Oecon.: elsewhere *καρκίνωμα*.—IV. *a pair of tongs*, Anth. P. 6, 92; used as an instrument of torture, Diod. 20, 71:—metaph. in Eur. Cycl. 609.—V. a kind of *shoe*, Pherecr. Incert. 75: also a kind of *bandage*, Gal. [*Always* ῐ: cf. E. M. p. 488, 4: yet some Gramm. as e. g. Arcad. de Acc. p. 65, 16, strangely write *καρκῖνος*.]

†Καρκίνος, ου, ὁ, *Carcīnus*, son of Xenotimus, leader of the Athenians, Thuc. 2, 23.—2. a tragic poet in the time of Aristophanes, Ar. Pac. 781, Nub. 1261.—3. another tragic poet, prob. grandson of foreg., v. Meineke 1, p. 505 sqq.

Καρκῐνόχειρες, ων, (*καρκίνος, χείρ*) *with crab's-claws for hands*, Luc.

Καρκῐνόω, ῶ, f. -ώσω, (*καρκίνος*) *to make like a crab* or *lobster*, hence *to crook, κ. τοὺς δακτύλους*, Antiph. Ἀφρ. γον. 1, 15, v. Meineke Com. Fr. 2, p. 180: pass. esp. of roots, *to become tangled*, Theophr.—II. *to cause the disease cancer*: pass. *to suffer from it*, Hipp.

Καρκῐνώδης, ες, = *καρκινοειδής*, Arist. Part. An.—II. *cancerous*, Diosc.

Καρκίνωμα, ατος, τό, (*καρκινόω*) = *καρκίνος* III., Hipp. [ῐ]

†Καρμάλας, ὁ, *the Carmalas*, a river of Cataonia, Strab.

†Καρμᾱνία, ας, ἡ, *Carmania*, a province of Persia on the Indian sea, Strab.

†Καρμάνιος, α, ον, *Carmanian*; οἱ Καρμάνιοι and Καρμανοί, *the Carmanians*, Strab.; Dion. P.

†Καρμανίτης, ου, ὁ, fem. Καρμανίς, ίδος, = foreg., Strab.; Dion. P.

†Καρμέντις, ιος, ἡ, *Carmenta*, mother of Euander, Strab.

†Κάρμηλος, ου, ὁ, *Mt. Carmel* in Judaea, Strab.

†Καρμυλησσός, and *-ησός, οῦ, ἡ*, *Carmylessus*, a city of Lycia, Strab.

†Κάρμων, ωνος, ἡ, *Carmon*, a city of Hispania Baetica, now *Carmona*, Strab.

†Κάρνα, ων, τά, *Carna*, a city of Arabia Felix, Strab.

Καρναβάδιον, ου, τό, = *κάρος, cumin*.

†Καρνάσιον, ου, τό, *Carnasium*, the earlier Oechalia, Paus.

†Καρνεάδης, ου, ὁ, *Carneădes*, a philosopher of Cyrene, founder of the New Academy, Luc.—2. an elegiac poet, Diog. L.

Κάρνεια, τά, Pind. P. 5, 106, also Κάρνεα, τά, Theocr. 5, 83, *the Carnea, a festival held in honour of Apollo* Κάρνειος by the Dorians of Peloponnesus, esp. by the Spartans, during nine days of the Att. month Metageitnion, our August, called by them Καρνεῖος *μήν*, Eur. Alc. 449, Thuc. 5, 54; so that it fell in with the Olymp. games, Hdt. 7, 206: the conquerors in the national games then performed were called Καρνεονῖκαι, Müller Dor. 1, 7, § 2: prop. neut. from

†Καρνεῖος, ου, ὁ, and Καρνήϊος, *Carnēan*, an appell. of Apollo among the Dorians from Κάρνος, Schol. ad Theocr. 5, 83; Callim. H. Ap. 71.—II. *Carnēus*, a cynic philosopher of Megara, Ath. 156 E.

†Κάρνιον, ου, τό, *a temple of the Carnean Apollo*, Polyb. 5, 19, 4.

†Καρνίτης, ου, ὁ, *of Carnē*, a city of Phoenicia, Lyc. [ῑ]

†Καρνίων, ωνος, ὁ, *the Carnion*, a branch of the Alpheus, Call. H. Jov. 24.

†Κάρνοι, ων, οἱ, *the Carni*, a people of Cisalpine Gaul, Strab.

Κάρνον, ου, τό, and *κάρνυξ, ὁ, the Gallic trumpet*, Lat. *cornu*, Diod.

†Κάρνος, ου, ὁ, *Carnus*, son of Jupiter and Europa, favourite of Apollo; or an Acarnanian soothsayer, slain by Hippotes, who to atone for his death

instituted the Κάρνεια, Paus. 3, 13, 3: v. Müller Dor. 1, 3, § 8.

Κάροινον, ου, τό, *a sweet wine boiled down*, Lat. *caroenum* or *carenum*, also καρύϊνον and κάρυνον.

Κάρον, τό, also κάρος, εος, τό, *cumin*, Lat. *careum*, Ital. *caro*, French *carvi*, Diosc. [ᾰ]

Κάρος, τό, *deep, heavy sleep, lethargy*, Galen., like καταφορά: also *dizziness*, Arist. Probl. [ᾰ]

†Κάρουρα, ων, τά, *Carūra*, a city on the borders of Phrygia and Caria, Strab.

Κᾰρόω, ῶ, f. -ώσω, (κάρος) *to plunge into deep, heavy sleep, to stupify, make dizzy*, of wine, Anaxandr. Ἄγροικ. 2. Pass. *to be torpid, feel heavy in the head*, Arist. H. A.

†Καρπάθιος, α, ον, *Carpathian*, τὸ Καρ. πέλαγος, so called from sq., Strab.

Κάρπᾰθος, ου, ἡ, *Carpăthus*, an island between Crete and Rhodes (now *Scarpanto*), for which Hom., Il. 2, 676, writes Κράπαθος metri grat.: the usu. form first in H. Hom. Ap. 43.

Καρπαία, ας, ἡ, *a mimic dance* of the Thessalians, in which a peasant scuffles with a cattle-stealer, Xen. An. 6, 1, 7.

Καρπάλῐμος, ον, (from ἁρπάζω, cf. Lat. *carpo*) *tearing, swift*, Lat. *rapidus*, epith. of the feet, Il. 16, 342, 809; but Hom. much more freq. has the adv. καρπαλίμως, *with tearing speed, rapidly*, Il. 1, 359, etc. [πᾰ]

†Καρπασία, ας, ἡ, *Carpasia*, a city in the island Cyprus, with a port, now *Carpas*, Strab.—2. as adj. in pl. αἱ Καρπασίαι νῆσοι, *the Carpasiae insulae*, a group of small islands near Carpasia, Id.

Καρπάσῐνος, η, ον, *made of* κάρπασος, Strab. [πᾰ]

Κάρπᾰσος, ου, ἡ, with heterog. pl. τὰ κάρβασα, Jac. A. P. p. 557: *a fine flax* grown in Spain, Lat. *carbasus*, Dion. H. (but the name is derived from the Sanscr. *karpâsa*, i. e. cotton.) —II. *a plant with a poisonous juice*, Diosc.; also κάλπασος, cf. ὀποκάρπασον.

Καρπεία, ας, ἡ, (καρπεύω) *a making use of, use*: in genl. *produce*, Böckh Inscr. 2, p. 363, 5.

Καρπεῖον, ου, τό, = καρπός, Nic.

Κάρπευμα, ατος, τό, *fruit*, Sosib. 17, Heeren: from

Καρπεύω, (καρπός) *to make use of, enjoy*, χώραν, Hyperid. ap. Poll. 7, 149.

†Καρπήσιοι, ων, οἱ, *the Carpesii*, an Iberian tribe in Hispania Tarraconensis, Polyb. 3, 14, 2: also called Καρπητανοί, Id. 10, 7, 5.

Καρπήσιον, ου, τό, and καρπησία, ας, ἡ, *an aromatic wood*, chiefly brought from Asia, Galen.

†Καρπητανία, ας, ἡ, *the country of the Carpetani* or *Carpesii*, Strab.: from

†Καρπητανοί, ῶν, οἱ, = Καρπήσιοι, Polyb.

Καρπία, ας, ἡ, = καρπεία, Polyb.

Καρπίζω, f. -ίσω (A), (καρπός) *to pluck* or *gather fruit*, Diosc. Mid. *to enjoy the fruits of, make use of*, like καρποῦσθαι, Theopomp. ap. Ath. 261 A; but also, καρπίζεσθαι γῆν, *to exhaust* the soil, Theophr.—II. *to make fruitful, fertilize*, Eur. Bacch. 406, Hel. 1328.

Καρπίζω, f. -ίσω, (B), *to enfranchise a slave by touching him with the* καρπίς, Lat. *vindicare in libertatem.*

Κάρπιμος, η, ον, (καρπός) *bearing fruit, fruitful*, Aesch. Pr. 455, and Eur.: esp. of trees, opp. to ἄκαρπος: hence metaph. of rich men, Ar. Eq. 326.

Καρπίς, ίδος, ἡ, (καρφίς, καρφός) the *vindicta* or *festuca* of the Romans, *the rod with which the praetor enfranchised a slave.*

†Κάρπις, ιος, ὁ, *the Carpis*, a river flowing through the northern districts of the Umbri into the Ister, Hdt. 4, 49: v. Niebuhr, Rom. Hist. 1, p. 144.

Καρπισμός, οῦ, ὁ, (A) (καρπίζω) *a gathering of fruit, reaping the fruit*, hence, κ. τῆς γῆς, *a reaping too much fruit from, exhausting* the soil, Theophr.

Καρπισμός, οῦ, ὁ, (B) *the enfranchisement of a slave by touching him with the* καρπίς, Lat. *emancipatio*, Clem. Al.

Καρπιστεία, ας, ἡ, = foreg.: from

Καρπιστής, οῦ, ὁ, (καρπίς) *one who emancipates* a slave, Lat. *vindex*, for καρφιστής, Epict.

Καρποβάλσᾰμον, ου, τό, *the fruit of the balsam*, Diosc.

Καρποβρῑθής, ές, (καρπός, βρίθω) *loaded with fruit.*

Καρπόβρωτος, ον, (καρπός, βιβρώσκω) *with eatable fruit*, ξύλον, LXX.

Καρπογένεθλος, ον, (καρπός, γενέθλη) = καρπογόνος, Anth.

Καρπογονέω, ῶ, *to bear fruit*, Theophr.: and

Καρπογονία, ας, ἡ, *a bearing of fruit, fruitfulness*, Theophr.: from

Καρπογόνος, ον, (καρπός, *γένω) *bearing fruit*, Diosc.

Καρπόδεσμα, ων, τά, (καρπός B, δεσμός) *chains for the arms, armlets*, Luc. Hence

Καρποδέσμιος, ον, *wearing armlets.*

Καρποδότειρα, ας, ἡ, fem. as if from καρποδοτήρ, *giver of fruit*, Orph.

Καρποδοτέω, ῶ, *to give fruit*, Synes.: from

Καρποδότης, ου, ὁ, (καρπός, δίδωμι) *a bringer of fruit.*

Καρπολογέω, ῶ, *to gather fruit*, cf. καρφολ.: and

Καρπολογία, ας, ἡ, *a gathering of fruit*: from

Καρπολόγος, ον, (καρπός λέγω) *gathering fruit*, Polyaen.

Καρπομᾰνής, ές, (καρπός, μαίνομαι) *running wildly to fruit, bearing luxuriantly*, like ὑλομανής, cf. Ellendt Lex. Soph.

Καρποποιός, όν, (καρπός, ποιέω) *making* or *bearing fruit*, epith. of Ceres, Eur. Rhes. 964.

ΚΑΡΠΟ΄Σ, οῦ, ὁ, (A), *fruit*, usu. of trees, but also of the earth, though the latter is called in full καρπὸς ἀρούρης by Hom. (who always uses sing.), and κ. Δήμητρος by Hdt. 1, 193, etc.; but, κ. ἀρούρης also of wine, Il. 3, 246: the plur. οἱ καρποί, usu. of *the fruits of the earth, corn*, but, ξυλινοὶ καὶ σιτικοὶ κ., tree-fruit and corn, Strab. In genl. *any produce*, hence—1. *the fruit of the body, children*, Ruhnk. H. Hom. Cer. 23.—2. *of the mind*, as Pind. O. 7, 15, calls poetry κ. φρενῶν.—3. in genl. *the fruits, result, profit of* a thing, Hdt.; κ. ἐπέων, etc., Pind.; εἰ καρπὸς ἔσται θεσφάτοις, if the oracles shall bear fruit, i. e. be fulfilled, Aesch. Theb. 618: ἥβας κ., *the first beard*, Pind. O. 6, 97, but also *maidenhood*, Id. P. 9, 193: κ. μήλων, wool, Opp. (Perh. from same root as κάρφω, κάρφος, and so strictly *that which is dry* and so *ripe*.)

ΚΑΡΠΟ΄Σ, οῦ, ὁ (B), *the joint of the arm and hand* (ὠλένη and παλάμη), *the wrist*, Lat. *carpus*, Hom. (cf. κάρφω sub fin.)

Καρποσπόρος, ον, (καρπός, σπείρω) *sowing fruit.*

Καρποτελής, ές, (καρπός, τελέω) *bringing fruit to perfection, ripening it*: in genl. *fruitful*, Aesch. Supp. 689.

Καρποτόκεια, ας, ἡ, pecul. poet. fem. from καρποτόκος, Nonn.

Καρποτοκέω, ῶ, *to bear fruit*, Theophr.: and

Καρποτοκία, ας, ἡ, *a bearing of fruit*, Theophr.: from

Καρποτόκος, ον, (καρπός, τίκτω) *bearing fruit*, Anth.

Καρποτρόφος, ον, (καρπός, τρέφω) *rearing* or *ripening fruit*, Orph., and Lyc.: in Eur. Ion 475, κουρότροφοι is a prob. emend.

Καρποφαγέω, ῶ, *to live on fruit*, Arist. H. A.: from

Καρποφάγος, ον, (καρπός, φᾰγεῖν) *eating, living on fruit*, Arist. Pol.

Καρποφθόρος, ον, (καρπός, φθείρω) *spoiling fruit*, Anth.

Καρποφορέω, ῶ, (καρποφόρος) *to bear fruit*, Xen. Vect. 1, 3: hence

Καρποφόρημα, ατος, τό, *fruit borne*, Long.

Καρποφορία, ας, ἡ, *a bearing of fruit, fruitfulness*, Philo: from

Καρποφόρος, ον, (καρπός, φέρω) *bearing fruit, fruitful*, first in Hdt. 1, 193; 2, 156, and Pind.

Καρποφῠέω, ῶ, (καρπός, φύω) *to produce fruit*, Theophr.

Καρποφύλαξ, ᾰκος, ὁ, (καρπός, φύλαξ) *a watcher of fruit*, Anth. [ῠ]

Καρπόω, ῶ, f. -ώσω, (καρπός) *to make* or *bear fruit*: metaph., ὕβρις ἐκάρπωσε στάχυν ἄτης, Aesch. Pers. 821, cf. Theb. 601, where ἐκκαρπίζεσθαι is used in the same way: later *to bring* or *offer fruit*, LXX. More freq. in mid. καρπόομαι, *to get fruits from, reap the fruits of, enjoy* a thing, c. acc. rei, ἀρούρας, Hdt. 2, 168, χθόνα, Aesch. Pr. 851; cf. Valck. Hipp. 431, 1423, Wolf Lept. p. 289; without acc. exp. Xen. Mem. 1, 1, 8; metaph., καρποῦσθαι βαθεῖαν ἄλοκα διὰ φρενός, Aesch. Theb. 593; but, καρποῦσθαί τι, also *to use* it *up, exhaust* it, Dem. 419, 19: also in bad sense, καρποῦσθαι λύπας, Hipp., ἁμαρτίαν, Aesch., ὀνείδη, Plat., etc., like ἀπολαύω. Pass. *to come to* or *ripen into fruit.*

Καρπύκη, ης, ἡ, *an Indian plant*, Clitoph. ap. Stob. p. 541, 35.

(Κάρπω), v. κάρφω.

†Καρπώ, οῦς, ἡ, *Carpo*, one of the Hours, Paus. 9, 35, 2.

Καρπώδης, ες, (καρπός, εἶδος) *fruitful, useful.*

Κάρπωμα, ατος, τό, (καρπόω) *fruit*, esp. *ripe fruit*, Aesch. Supp. 1001: *produce, profit.*—II. *an offering*, LXX., cf. κάρπωσις II.

Καρπώσιμος, ον, *yielding fruits, profitable*, Ath.: from

Κάρπωσις, εως, ἡ, (καρπόω) *use* or *profit*, Xen. Cyr. 4, 5, 16.—II. *the offering of fruits on the altar*; in genl. *offering* or *sacrificing*, LXX., cf. κάρπωμα II.

Καρπωτός, όν, (καρπός B) *reaching to the wrist*, κ. χιτών, a coat *with sleeves down to the wrist*, LXX., cf χειριδωτός.

†Κάῤῥαι, ῶν, αἱ, *Carrhae*, a city of Mesopotamia not far from Edessa, now *Harran*, Strab. Hence

†Καῤῥαῖος, α, ον, and Καῤῥηνός, ή, όν, *of Carrhae, Carrhaean*, Ath. 252 D.

Καῤῥέζουσα, Ep. for καταῤῥέζουσα, Il. 5, 424, v. καταῤῥέζω.

Κάῤῥον, ου, τό, *a car* or *chariot*, LXX.

Κάῤῥων, ον, gen. ονος, *stronger.*

better, Epich. p. 95, Alcm. 83; Dor. compar. for Ion. *κρέσσων*, Att. *κρείσσων*, coming from *κάρτα*, *κρατύς*, with superl. *κάρτιστος*.

†**Κάῤῥωτος**, *ου*, *ὁ*, *Carrhōtus*, a Cyrenean, who gained the prize in a chariot race in the Pythian games, Pind. P. 5, 34.

†**Καρσεῖς**, *έων*, *οἱ*, *Carses*, a place in Mysia, Polyb.

†**Καρσέολοι**, *ων*, *οἱ*, *Carseŏli*, now *Carsoli*, a city of Latium, Strab.

* **Κάρσιος**, *α*, *ον*, *crosswise*, Gramm., only used in compds. *ἐγκάρσιος* and *ἐπικάρσιος*.

Κάρσις, *εως*, *ἡ*, (*κείρω*) *a shearing, clipping*, Theophr.

†**Κάρσουλοι**, *ων*, *οἱ*, *Carsulae*, a city of Umbria, now *Casigliano*, Strab. 227.

Κάρτᾰ, adv. (*κάρτος*) *very, very much*, Lat. *valde*. chiefly Ion., but not rare in Trag.: strengthd. *καὶ τὸ κάρτα*, *very much indeed*, in Hdt.; *the very truth, really and truly*, Hdt. 1, 191; 6, 52: freq. also *καὶ κάρτα* in strong affirm., *sure enough, really and truly*, e. g. Soph. O. C. 65, Eur. Hipp. 90. To *κάρτα* belong *κάῤῥων* and *κάρτιστος*.

†**Κάρτα**, *Carta*, a city of Hyrcania, Strab.

†**Καρτάζωνον**, *ου*, *τό*, an Indian animal, *μονοκέρως*, Ael. N. A. 16, 20.

Καρτάζω and *καρταίνω*,=*καρτύνω*, Hesych.

Καρταίπους, *ὁ*, *ἡ*, *-πουν*, *τό*, gen. *-ποδος*,=*κραταίπους*, q. v., Pind.

Καρταλάμιον, *ου*, *τό*, dim. from *κάρταλος*.

†**Καρταλίας**, *ου*, *ὁ*, *Cartalias*, a city of Hispania near Saguntum, Strab.

Κάρταλλος, *ου*, *ὁ*, and

Κάρταλος, *ου*, *ὁ*, *a basket with a pointed bottom*, LXX.

Καρτεραίχμης, *-αύχην*,=*κρατερ*.

Καρτερέω, *ῶ*, f. *-ήσω*, (*καρτερός*) *to be steadfast* or *patient*, Soph. Phil. 1274, etc.: *κ. ἐλπίδι τινός*, Thuc. 2, 44.—2. c. acc. *to bear, endure manfully, to be patient under*, e. g. *δεινά*, Soph. Aj. 650.—3. c. praep., *κ. πρός τι*, *to hold up against* a thing, e. g. *πρὸς ἡδονὰς καὶ λύπας*, Plat. Rep. 556 B; so too, *ἐπί τινι*, Isocr. 125 D: but, *κ. ἔν τινι*, *to be patient* or *temperate in* a thing, Plat. Legg. 635 C; and, *κ. ὑπό τινος*, *to refrain* there*from*, Ael.—4. c. part., *to persevere in* doing, e. g. *κ. ἀναλίσκων φρονίμως*, Plat. Lach. 192 E, *ἀκούων*, Aeschin. 88, 19. Hence

Καρτέρημα, *ατος*, *τό*, *an act of patience, endurance*, Plat. Meno 88 C.

Καρτέρησις, *εως*, *ἡ*, *a bearing patiently, steadfastness, patience*, Plat., etc.

Καρτερία, *ας*, *ἡ*,=foreg., Plat., and Xen. Hence

Καρτεριάζομαι, f. *-άσομαι*, Lacon. *-ιάδδομαι*, dep. mid., *to be steadfast* or *patient*.

Καρτερικός, *ή*, *όν*, *belonging to endurance* or *patience, capable thereof, enduring, steadfast, patient*, Plat., etc.; *κ. πρός*, Xen. Mem. 1, 2, 1: opp. to *μαλακός*, Arist. Eth. N., cf. Xen. id., 1, 2, 2. Adv. *-κῶς*, Arist. Eth. N.

Καρτεροβρόντης, *ου*, *ὁ*, (*καρτερός*, *βροντή*) *thundering mightily*, Pind. Fr. 127, 2.

Καρτερόθῡμος, *ον*, (*καρτερός*, *θυμός*) *strong-hearted*, Hom., as epith. of Hercules, Achilles, etc.: also of Ἔρις, Hes. Th. 225: in genl. *strong, mighty*, Hes. Th. 378, 476.

Καρτεροπλήξ, *ῆγος*, *ὁ*, *ἡ*, (*καρτερός*, *πλήσσω*) *striking fiercely*, Diod.

Καρτερός, *ά*, *όν*, (*κάρτος*)=*κρατερός*, *strong* or *staunch, brave, bold*, Hom., c. inf. Il. 13, 483; also *ἐν πολέμῳ*, Il. 9, 53: in Hom. usu. of persons, but also *κ. ἔργα*, deeds *of might* or *force*, Il. 5, 872; *κ. ὅρκος*, Il. 19, 108: *κ. ἕλκος*, Il. 16, 517: so too, *κ. μάχη*, Hdt. 1, 76; hence of any thing great or vast, e. g. *κ. λίθος*, Pind. O. 1, 92.—2. esp. of places, *strong, steep, defensible*, freq. in Thuc.—3. later usu. c. gen., *possessed of* a thing, *lord* or *master of* it, like *κύριός τινος*, Archil. 85, Theocr. 15, 94; but also absol. in same sense, *master of one's self* or *one's passions*; hence *steadfast, patient*, *πρός τι*, Xen. Cyr. 1, 6, 25; also *obstinate*, Plat. Phaed. 77 A. Adv. *-ρῶς*, *strongly*, etc., hence, *κ. ὑπνοῦσθαι*, to sleep *sound*, Hdt. 3, 69: *κατὰ τὸ καρτερόν* is also used as adv. like *πρὸς βίαν*, Hdt. 1, 212, Aesch. Pr. 212, etc. The usu. compar. and superl. are *κρείσσων* and *κράτιστος*, qq. v.: but the regul. forms *καρτερώτερος*, *-τατος*, occur now and then in Att., Aesch. Theb. 517, Soph. Aj. 669, Plat. Phaed. l. c.

Καρτερούντως, Adv. part. pres. from *καρτερέω*, *strongly, patiently*, Plat. Rep. 399 B.

Καρτερόχειρ, *χειρος*, *ὁ*, *ἡ*, (*καρτερός*, *χείρ*) *strong-handed*, epith. of Mars, H. Hom. 7, 3.

Καρτερόω, *ῶ*, *to strengthen*, Hermes ap. Stob. Ecl. 1, p. 1086.

Καρτερῶνυξ, *ῠχος*, *ὁ*, *ἡ*, and *καρτερώνῠχος*, *ον*,=*κρατερ*.

Κάρτιστος, *η*, *ον*, Ep. for *κράτιστος*, q. v., Hom.

Καρτός, *ή*, *όν*, (*κείρω*) *chopped, sliced*, *κ. κρόμμυον*, Lat. *sectile porrum*, Galen.: hence *τὸ καρτόν*, absol., in Geop.

Κάρτος, *εος*, *τό*, Ep. and Ion. for *κράτος*, q. v., *strength, vigour, courage*, Hom., and Hdt. Hence

Καρτύνω, Ep. for *κρατύνω*, *to strengthen, make strong*, Phanocl. ap. Stob. p. 399, 53: Hom uses only aor. mid. in phrase, *ἐκαρτύναντο φάλαγγας*, *they strengthened* or *reinforced their* ranks, Il. 11, 215; 12, 415; so too *χεῖρας ἐκαρτύναντο*, *they strengthened* or *armed* their hands, Theocr. 22, 80.

Κᾰρύα, *ας*, *ἡ*, *the walnut tree*, the fruit of which is *κάρυον*, Soph. Fr. 892.

†**Καρύαι**, *ῶν*, *αἱ*, *Caryae*, a town of Laconia, near the frontiers of Arcadia, containing a temple of Diana, Thuc. 5, 55; Xen. Hell. 7, 1, 28: hence Καρυάτης, *ου*, *ὁ*, *an inhab. of Caryae*, Paus.

†**Καρύανδα**, *ἡ*, *Caryanda*, an island on the coast of Caria, with a city of same name, Strab.: *ὁ* Καρυανδεύς, *an inhab. of Caryanda*, Hdt. 4, 44.

Κᾰρῠάριον, *ου*, *τό*, dim. from *καρύα*.

Κᾰρυάτῐδες, *ων*, *αἱ*, (Καρύαι) *the women of Caryae*; esp. *the priestesses of Diana there*, Meineke Euphor. p. 94.—II. in architect., *Caryatides* are *female figures used as bearing-shafts*, Vitruv. 1, 1, cf. Muller Archäol. d. Kunst, § 279, Museum Crit. 2, p. 400, and v. sub Ἄτλαντες, Τελάμωνες. [ᾱ] Hence

Κᾰρῠᾱτίζω, f. *-ίσω*, *to dance the Caryatic dance at the festival of Diana in Caryae.*

Κᾰρῠᾱτίζω, f. *-ίσω*, (*κάρυον*) *to play with nuts.*

Κᾰρύδιον, *ου*, *τό*, dim. from *καρύα* and *κάρυον*, *a small nut-tree* or *nut*.

Κᾰρυηδόν (*κάρυον*) *like a nut*, hence *κ. κάταγμα*, a fracture *like a broken nut*, Galen.

Κᾰρῠηρός, *ά*, *όν*, (*κάρυον*) *of* or *belonging to a nut, nut-like*, Theophr.

Καρύινον, *τό*, v. *κάροινον*.

Κᾰρύῑνος, *η*, *ον*,=*καρυηρός*, Theophr.

Κᾰρῠΐσκος, *ου*, *ὁ*, dim. from *καρύα* and *κάρυον*.—II. *a drinking-cup*, LXX.

Καρυΐτης, *ου*, *ὁ*, (*κάρυον*) *bearing fruit like a nut*, *τιθύμαλλος κ.*, Euphorbia Myrsinites, Diosc. [ῑ]

Κᾰρῡκάζω,=*καρυκεύω*.

Κᾰρῡκεία, *ας*, *ἡ*, (*καρυκεύω*) *a cooking with the sauce καρύκη*: hence in genl. *rich cookery, a rich dish*, like sq., Ath.

Κᾰρύκευμα, *ατος*, *τό*, *a rich, savoury dish* [ῡ]: from

Κᾰρῡκεύτης, *ου*, *ὁ*, *a cook who makes the sauce*, *καρύκη*, Clem. Al.

Κᾰρῡκεύω, *to cook with the sauce καρύκη*: in genl. *to dress with rich savoury sauce*, Alex. Ὁμοία 1: *ἐς ταὐτὸν κ.* *to make up into one sauce*, Menand. p. 179: hence metaph., *to dress up* a story, *season* it *well*, Plut.: from

Κᾰρύκη, *ης*, *ἡ*, *a sauce* invented by the Lydians, *composed of blood and rich spices*, Ath.: hence *any rich savoury sauce* or *dish dressed therewith*, Plut. [ῡ] Hence

Κᾰρύκινος, *η*, *ον*, *of the colour of καρύκη, blood-red, dark-red*, Xen. Cyr. 8, 3, 3. [ῡ]

Κᾰρῡκοειδής, *ές*, (*καρύκη*, *εἶδος*)= foreg., Hipp.

Κᾰρῡκοποιέω, *ῶ*, *to make a καρύκη* or *rich savoury sauce*, Ar. Eq. 343: from

Κᾰρῡκοποιός, *όν*, (*καρύκη*, *ποιέω*) *making a καρύκη*, Achae. ap. Ath. 173 D.

Κάρυξ, Dor. for *κῆρυξ*.

Κᾰρῠοβᾰφής, *ές*, (*κάρυον*, *βάπτω*) *stained with walnut-juice.*

Κᾰρῠοκατάκτης, *ου*, *ὁ*, (*κάρυον*, *κατάγνυμι*) *a nutcracker*, Pamphil. ap. Ath. 53 B: hence *the nut-hatch*, a bird.

ΚΑ´ΡΥΟΝ, *ου*, *τό*, any kind of *nut*, distinguished into various kinds, as, *κ. βασιλικόν* or *Περσικόν*, *the walnut*, Diosc., also called simply *κάρυον*, by Epich., etc., v. Ath. 52 A: *κ. Εὐβοϊκόν*, *the chestnut*, Theophr., cf. *κάστανα*: *κ. Ποντικόν* or *λεπτόν*, *the filbert*, Diosc.—II. *the stone*, in stone-fruit: *the kernel* in a pine-cone, Diosc. —III. in mechanics, *a* kind of *pulley*, in which a rope moved round a sheaf or nut. [*κᾰρῠ-*]

Κᾰρῠοναύτης, *ου*, *ὁ*, (*κάρυον*, *ναύτης*) *one who sails in a nut*, Luc.

Κᾰρῠόφυλλον, *ου*, *τό*, (*κάρυον*, *φύλλον*) strictly *nut-leaf*, an Indian plant, *the clove-tree*, Lat. *caryophyllum.*

Κᾰρῠόχρους, *ουν*, (*κάρυον*, *χρόα*) *nut-brown.*

Καρύσσω, Dor. for *κηρύσσω*, Simon.

†**Καρύστιος**, *ου*, *ὁ*, *Carystius*, a Greek grammarian of Pergamus, Ath. 640 F.

†**Καρύστιος**, *α*, *ον*, *of Carystus* (1), *Carystian*, *δειράς*, Eur. I. T. 1451; *οἱ* Καρύστιοι, *the Carystians*, Hdt. 8, 112; Ar. Lys. 1058.—2. *of Carystus* (2), *οἶνος*, Strab. From

†**Κάρυστος**, *ου*, *ἡ*, *Carystus*, a city on the southern coast of Euboea at foot of Mt. Oche, now *Carysto* or *Castel Rosso*, Il. 2, 539; Hdt. 4, 33; 6, 99.—2. a town of Laconia, famed for its wine, Alcm. ap. Strab. p. 446.

Κᾰρῠώδης, *ες*, (*κάρυον*, *εἶδος*) *like a walnut*, Theophr.

Κᾰρῠωτικός, *ή*, *όν*,=*καρυωτός*.

Κᾰρῠῶτις, *ιδος*, *ἡ*, a kind of *date shaped like a walnut*, Lat. *caryotis*, Diosc.: also

Καρῠωτὸς φοίνιξ, *ὁ*, *palmula caryota*, Galen.

Καρφᾰλέος, *α*, *ον*, (*κάρφω*) *dry, parched, thirsty*, Od. 5, 369, Il. 21, 541: of sound, *καρφαλέον ἀσπὶς ἄυσε*, the shield rung *dry*, i. e. *hollow*, Il. 13, 409 —II. act. *drying, parching*, *πῦρ*, Nic

Καρφᾱμάτιον, ου, τό, (*κάρφος, ἀμάω*) *an instrument for reaping* or *collecting the dry* or *ripe ears of corn*, Lat. *merga*, Hesych.

Καρφεῖον, ου, τό, dim. from *κάρφη*.—II. in plur.=*καρπός*, Nic. Al. 118.

Κάρφη, ης, ἡ, =*κάρφος: hay*, Xen. An. 1, 5, 10. Hence

Καρφηρός, ά, όν, (*κάρφος*) *of dry straw*, Eur. Ion 172: also *καρφυρός*.

Καρφίον, ου, τό, dim. from *κάρφος*, Galen.

Καρφίς, ίδος, ἡ,=*καρπίς*.

Καρφίτης, ου, ὁ, (*κάρφος*) *built of dry straws, θάλαμος κ.*, a nest, Anth.

Καρφοειδής, ές, (*κάρφη, εἶδος*) *like a κάρφη*.

Καρφολογέω, ῶ, (*κάρφος, λέγω*) to gather *chips* or *dry twigs, κ. τὰ δένδρα, to pick* such *off* the trees, Theophr.: also *to pick bits of straw, wool*, etc. off a person's coat, Id. Char. 2. Hence

Καρφολογία, ας, ἡ, *a gathering of straws, dry twigs*, etc.. Galen.

Κάρφος, εος, τό, (*κάρφω*) *any small dry body*, esp. *a dry stalk*, Lat. *palea, festuca, stipula*, and so Hdt. 3, 111, calls *the dry sticks* of cinnamon *κάρφεα* (which word bears a curious likeness to its Arabic name *kerfat, kirfah*, cf. Steph. Byz. v. Ἀ*βασηνοί*): also *dry twigs, straws, bits of wool*, such as birds make their nests of, Ar. Av. 642, cf. Aesch. Fr. 19; in plur. usu. like *φορυτός, husks, chaff, rubbish*, Lat. *quisquiliae*.—II. *καρπίς, ἡ*, q. v.—III. *a small piece of wood* on which the watch-word was written, Polyb.—IV.=*καρπός, ripe fruit*, Nic. (Prob. *καρπός* and *κάρφος* both come from the same root, for *καρπός* itself is strictly *ripe* fruit or grain, cf. *κάρφω*.) Hence

Καρφόω, ῶ, and *καρφύνω*,=*κάρφω*.

†Καρφυλλίδης, *ου, ὁ, Carphyllides*, a poet of the Anthology.

Καρφῠρός, *ά, όν*,=*καρφηρός*, dub.

ΚΑ´ΡΦΩ, fut. *κάρψω*, a poet. verb. used by Hom. only in the phrase, *κάρφειν χρόα καλὸν, to make* the fair skin *withered* and *wrinkled*, Od. 13, 398, 430; so too, *ἠέλιος χρόα κάρφει*, Hes. Op. 573: hence in genl. *to make to wither*, and in pass. *to wither*, Archil. 27; so too in Euphor., Ap. Rh., and Nic.: metaph. in Hes. Op. 7, *Ζεὺς ἀγήνορα κάρφει*, Jupiter *blasts* the proud of heart. (Prob. from same root as *ἁρπάζω, ἅρπη*, and Lat. *carpere, rapere*, radic. signf. being *to draw up*, like Lat. *contrahere*; and so to *wither, dry*, which appears distinctly in *κάρφος*, and more remotely in *καρπός*. Hence too Passow would also explain *καρπός, wrist* as connecting the *seizing* or *grasping* part with the arm, Lat. *carpus*, cf. *carpo*: akin to *κάρφω* is *μάρπτω*, and also *κείρω*. The form *κάρπω* is not in use.)

Καρφώδης, *ες*,=*καρφοειδής*.

Καρχᾰλέος, *α, ον*, (*κάρχαρος*) *rough, sharp, δίψῃ καρχαλέοι, rough in the throat* with thirst, Il. 21, 541, Virgil's *siti asper*, with v. l. *καρφαλέοι*.—II. *rough, fierce*, Lat. *asper, κ. κύνες*, Ap. Rh, *λύκοι*, Tryphiod., but with v. l. *καρχάρεος*.

Καρχᾰρέος, *α, ον*, v. foreg. sub fin.

Καρχᾰρίας, *ου, ὁ, a* kind of *shark*, so called from its *sharp* teeth, Sophron ap. Ath. 306 D, Plat. (Com.) Phaon. 1, 13.

Καρχᾰρόδους, *όδοντος, ὁ, ἡ*, (*κάρχαρος, ὀδούς*) *with sharp* or *jagged teeth, κύνες*, Il. 10, 360; 13, 198; *ἅρπη*, Hes. Th. 180: in Arist. Part. An. opp. to *χαυλιόδους*.

Καρχᾰρόδων, *οντος, ὁ, ἡ*,=foreg., Theocr. 24, 85.

Κάρχᾰρος, *ον*, strictly *sharp-pointed* or *jagged*: esp. *with sharp* or *jagged teeth, κύνες*, Lyc.: in genl. *rough, sharp, pointed*, like *τραχύς*, and Lat. *asper*: hence metaph. of criticism, Luc. (Prob. akin to *χαράσσω*.)

Καρχηδονιάζω, f. *-άσω, to side with the Carthaginians*, Plut. Marcell. 20, ubi Schäf. *καρχηδονίζω*: and

†Καρχηδονιᾰκός, *ή, όν*, and *-δονικός, ή, όν, of* or *belonging to Carthage, Carthaginian*, Strab.: Diod. S.: and

†Καρχηδόνιος, *α, ον*,=foreg., *ἡ* Καρχηδονία *γῆ, the Carthaginian territory*, Strab.; *οἱ* Καρχηδόνιοι, *the Carthaginians*, Hdt. 3, 19; etc.: from

Καρχηδών, *όνος, ἡ, Carthage*† in Africa, opposite Rome, and long the rival of that city, Hdt. 3, 19; etc.—2. K. *ἡ νέα, Carthago Nova, New Carthage*, now *Carthagena*, founded by the Carthag. on southern coast of Hispania Tarraconensis, Strab.†–II. a sort of precious stone, *a carbuncle*.

Καρχήσιον, *ου, τό, a drinking-cup*, narrower in the middle than the top and bottom, Sapph. 70, as Virg. uses the plur. *carchesia*: cf. Müller Archäol. d. Kunst § 299 A.—II. *the mast-head of a ship*, through which the halyards worked, usu. in plur. as Eur. Hec. 1261, cf. sq.—III. *the upright beam of a crane*, Schneid. Vitruv. 10, 5.

Καρχήσιος, *ου, ὁ*, usu. in plur. *οἱ καρχήσιοι, the halyards of a ship*.—2. *surgical bandages*, Galen.

†Κάρχοι, *ων, οἱ, the Carchi*, inhabiting Mt. Zagrus in Media, Polyb.

Κᾰρώδης, *ες*, (*κάρος, εἶδος*) *drowsy, heavy*, Hipp.

Κάρωσις, *εως, ἡ*, (*καρόω*) *heaviness in the head, drowsiness*, Hipp. [ᾰ] Hence

Κᾰρωτίδες, *ων, αἱ, the carotids*, the two great arteries of the neck, Arist. H. A.

Κᾰρωτικός, *ή, όν*, (*καρόω*) *stupifying, soporific*, Galen.—II. *καρωτικαὶ ἀρτηρίαι*,=*καρωτίδες*.

Κᾰρωτόν, *οῦ, τό, a carrot*, Ath.

Κἀς, contr. for *καὶ εἰς* or *καὶ ἐς*, e. g. Ar. Ach. 184: no contr. form *κἐς* occurs.

Κᾰσαλβάζω, (*κασάλβη*) *to behave like a prostitute*: hence—II. trans., *κ. τοὺς στρατηγούς, to abuse* them *in strumpet fashion*, Ar. Eq. 355.

Κᾰσαλβάς, *άδος, ἡ*,=sq., Ar. Eccl. 1106, Fr. 402.

Κᾰσάλβη, *ης, ἡ, a courtesan, whore, strumpet*: kindred forms are *κασωρίς, κάσσα*. Hence

Κᾰσάλβιον, *ου, τό*=*κασαύριον*.

†Κάσαμβος, *ου, ὁ, Casambus*, son of Aristocrates of Aegina, Hdt. 6, 73.

Κάσαμον, *ου, τό*,=*κυκλάμινος*, Medic.

Κάσας, *ου, ὁ*, also written *κασᾶς* or *κασῆς, a horse's caparison* or *housing, a carpet* or *skin to sit upon*, Xen. Cyr. 8, 3, 6, prob. akin to *κῶς, κῶας*, whence *καττύς, κάττυμα, κάσσυμα*.

Κασαύρα, *ας, ἡ*, and *κασαυράς, άδος, ἡ*,=*κασάλβη*. Hence

Κασαυρεῖον, *ου, τό, κασαύριον, ου, τό, κασαυρίς, ίδος. ἡ*, v. sub *κασωρ*.

†Κασθαναία, *ας, ἡ, Casthanaea*, a city of Magnesia in Thessaly, v. l. Κασταναία, Hdt. 7, 183, 188.

Κᾰσία, *ας, ἡ*, Ion. *κασίη, cassia*, a spice of the nature of cinnamon, but of inferior quality, brought from Arabia acc. to Hdt. 2, 86; 3, 110. It is sometimes written, as with us, *κάσσια*, cf. *κασσίζω*; but the Lat. *casia*, and *κασιόπνους*, q. v., used by poets, require ᾰ, and therefore a single *σ*.

†Κασιανά, also Κασσ., and Κοσ., *ῶν, τά, Casiana*, a city of Syria, Strab.

Κᾰσιγνήτη, *ης, ἡ, a sister*, Hom.; fem. from *κασίγνητος*.

Κᾰσιγνητικός, *ή, όν, brotherly* or *sisterly*: from

Κᾰσίγνητος, *ου, ὁ*, (*κάσις, γεννάω*) *a brother*.—II. in genl. *a blood-relation*, esp. *a nephew* or *niece*, Il. 15, 545; 16, 456.—III. as adj., *κασίγνητος, η, ον, brotherly, sisterly*, Soph. Ant. 899, and so Il. 9, 567 may be taken: metaph., *συκῇ ἀμπέλου κασιγνήτη*, Hippon. 19, cf. *κάσις, ἀδελφός*.

†Κασιλῖνον, *ου, τό, Casilīnum*, a city of Campania, Strab.

†Κάσῖνον, *ου, τό, Casīnum*, a city of Latium, Strab.

†Κάσῖνος, *ου, ὁ, Casīnus*, a river of Latium, Strab.

†Κάσιον, *ου, τό, Casium*, a town at the base of Mt. Casius in Aegypt, Strab.

†Κάσιον ὄρος, *τό, Mt. Casius*, a mountain in Lower Aegypt on the borders of Syria, now *El Kas*, Hdt. 2, 6; 3, 5.—2. a mountain of Syria near Antiochia, Strab.

Κᾰσιόπνους, *ουν*, gen. *ου*, (*κασία, πνέω*) *breathing* or *smelling of cassia*, Antiph. Aphrodis. 1, 14.

†Κάσιος, *ου, ὁ, Casius*, masc. pr. n., Ath. 593 F.—2. adj., appell. of Jupiter from Mt. Casius (1), Strab.

ΚΑ´ΣΙΣ, *ιος, ὁ* or *ἡ, a brother* or *sister*, esp. in Trag.: vocat. *κάσι*, Soph. O. C. 1440.—II. like *κασίγνητος*, in genl. *a blood-relation*, esp. *a nephew* or *niece*: metaph., *λιγνὺς πυρὸς κ., κόνις πηλοῦ κ.*, Aesch. Theb. 494, Ag. 495.—III. in Sparta, *a boy of the same class* in gymnastic exercises, *ἀγέλη* or *βούα*. [ᾰ]

†Κασιῶτις, *ιδος, ἡ*, fem. adj. from Κάσιον, *of Casius, ἡ* K. *πέτρα*,=Κάσιον *ὄρος* (1), Dion. P.

†Κασμένη, *ης, ἡ*, Hdt. pl. Κασμέναι, *ῶν, αἱ*, Thuc. 6, 5, *Casmĕnae*, a city of Sicily, Hdt. 7, 155.

†Κάσος, *ου, ἡ, Casus*, one of the Cyclades insulae, Il. 2, 676; adj. Κάσιος, *α, ον, of Casus, Casian*, Strab.

†Κασπάτυρος, *ου, ἡ*, a city of India on the right bank of the Indus, Hdt. 3, 102; 4, 44; now acc. to Ritter *Kaschmyr*.

†Κάσπειρος, *ου, ἡ, Caspīrus* a city of the Parthians on the borders of India: whence Reiz reads Κάσπειροι in Hdt. in place of Κάσπιοι, 7, 67.

†Κασπιακός, *ή, όν, Caspian*, Luc.

†Κασπιάς, *άδος, ἡ*, fem. adj.=foreg., Dion. P.

†Κάσπιοι, *ων, οἱ, the Caspii*, dwellers on the coast of the Caspian, Hdt. 7, 67; cf. sub Κάσπειρος.

†Κάσπιος, *α, ον, Caspian; ἡ* Κασπία *θάλασσα*, Hdt. 4, 40; *ἡ* Κασπία, Strab.; and *τὸ* Κάσπιον *πέλαγος*, Id., *the Caspian Sea*, esp. *the western part*, in opp. to the Hyrcanian Sea, which was applied to the eastern part: *αἱ* Κάσπιαι *πύλαι, the Caspian gates* or *pass*, a mountain pass between Media and Hyrcania. Polyb. 5, 44, 5; Strab.; *τὸ* Κάσπιον *ὄρος, Montes Caspii, the Caspian mountains*, a branch of Mt. Caucasus between Parthia and Media, Strab. [ῑ when final syllable is long in Ep., Ap. Rh. 3, 859.]

†Κασπίς, *ίδος, ἡ*, pecul. fem. to foreg., Dion. P.

Κάσσα, *ἡ*,=*κασάλβη*, Lyc. 131.

†Κασσανδάνη, *ης, ἡ, Cassandane*, wife of Cyrus, mother of Cambyses, Hdt. 2, 1; 3, 2.

†Κασσάνδρα, *ας, ἡ, Cassandra*, daughter of Priam and Hecuba, received from Apollo the gift of prophecy, Il. 13, 366; Od. 11, 421, etc.

†Κασσάνδρεια, or Κασανδ., ας, ἡ, *Cassandrēa*, a city of Macedonia in the peninsula Pallene, the earlier Potidaea, so called from its being rebuilt by Cassander, Strab.; hence ὁ Κασσανδρεύς, *an inhab. of Cassandrēa*, Ath.

†Κάσσανδρος, ου, ὁ, *Cassander*, an ally of the Trojans, Q. Sm. 8, 81.—2. son of Antipater, king of Macedon, Polyb.; Arr.—Others in Polyb., etc.

Κασσία, ας, ἡ, v. sub κασία.

†Κασσιέπεια, ας, ἡ, *Cassiepēa*, daughter of Arabus, wife of Cepheus, Apollod.; Luc.

Κασσίζω, f. -ίσω, (κασσία) *to look, taste* or *smell like cassia*, Diosc.

†Κασσιόδωρος, ου, ὁ, *Cassiodōrus*, masc. pr. n., Anth.—A late writer.

†Κασσιόπη, ης, ἡ, *Cassiope*,=Κασσιέπεια, Anth.

†Κάσσιος, ου, ὁ, the Roman *Cassius*, Plut.

Κασσῐτερίδες, ων, αἱ, *the Cassiterides* or *tin-islands*, (v. sub κασσίτερος), Hdt. 3, 115, cf. Strab. p. 120, 129, etc.

Κασσῐτέρῐνος, η, ον, Att. κασσ., *made of* κασσίτερος or *tin*, Plut.

Κασσῐτεροποιός, οῦ, ὁ, (κασσίτερος, ποιέω) =κασσιτερουργός, *a tinman*.

Κασσίτερος, ὁ, Att. καττίτερος, *tin*. Freq. in Il. (though never in Od.), usu. as an ornament of armour, e. g. Il. 11, 25, etc.; or of chariots, as Il. 23, 503; it was usu. melted and cast upon the harder bronze, hence, χεῦμα κασσιτέροιο, a plating of *tin*, Il. 23, 561; but was also worked with the hammer, as in Il. 20, 271, where we have a shield of five layers (πτύχες), which the smith had forged or beaten (ἤλασε). Sometimes also greaves (κνημῖδες) were of tin, as Il. 21, 592, and in Il. 18, 613, of ἑανὸς κασσίτερος, cf. ἑανός: but as our tin seems too weak for defensive armour, some have supposed Homer's κασσίτερος not to be common tin, Lat. *plumbum album*, but rather *a compound of tin and other metals*, like our *pewter*, and Lat. *stannum*: however it is better with Arist., to take the greaves not as actually *of tin*, but *tinned, plated with tin*: cf. χρύσεος. (The Sanscr. name is *kastîra*, from *kâsh*, (lucere); and as much tin is found in the islands on the coast of India, it is supposed that the Phoenicians first got the name with the metal from thence, and afterwards gave the name of κασσιτερίδες to Cornwall and the Scilly Islands, when they began to bring tin from them, Lassen in Ritter's Erdkunde 5, p. 439: the Arab. name is *kasdir*, prob. from the same source.) [ῐ]

Κασσῐτερουργός, οῦ, ὁ, (κασσίτερος, *ἔργω) *a tinman*.

Κασσῐτερόω, ῶ, f. -ώσω, (κασσίτερος) *to cover with* κασσίτερος, *to tin*, Diosc.

Κάσσῡμα, ατος, τό, Att. κάττ., *any thing stitched of leather*, esp. *the sole stitched under a shoe* or *sandal*: and in genl. *a leather sole* or *shoe*, Hipp., and Ar., cf. Schol. Ach. 300.—II. metaph. *a cunning trick*, Lat. *sutela dolorum, machinatio*, cf. sq. II: from

Κασσύω, Att. καττύω, *to stitch, sew together like a shoemaker*, Plat. Euthyd. 294 B; and so in mid., Pherecr. Incert. 75.—II. metaph. like ῥάπτειν, *to stitch up a plot, intrigue*, like Lat. *dolos suere*, Ar. Eq. 314, with esp. reference to Cleon the *tanner*. (Prob. from κατά and root ΣΥ-, Lat. *suere*, our *sew*.)

†Κασσώπη, ης, ἡ, *Cassope*, a city in the territory of the Molossi, ὁ Κασσωπαῖος, a *Cassopaean*, Strab., who places the town in Thesprotia and calls it Κασσώπη λιμήν.

Κασσωρεῖον, ου, τό, and κασσωρίς, ίδος, ἡ,=κασωρίς, Lyc.

†Καστάβαλα, ων, τά, *Castabala*, a city of Cappadocia, Strab.

†Κασταλία, ας, ἡ, *Castalia*, a fountain on Mt. Parnassus, Hdt. 8, 39; Soph.; etc. Hence

†Κασταλίς, ίδος, ἡ, fem. adj. *Castalian*, Νύμφαι, of the Muses, Theocr. 7, 148.

†Κασταλών, ῶνος, ἡ, *Castulo*, a city of Hispania Baetica, capital of the Oretani, Polyb. 10, 38, 7; Strab.; v. l. Κλαστών and Κασταών.

Κάστᾰνα, ων, τά, *chestnuts*, Mnesith. ap. Ath. 54 B: also called κάρυα Κασταναῖα or Κασταναϊκά, Theophr., and in Nic. κάστηνα κ., from Κάστανα, ἡ, a city of Pontus, called also Κασθαναία: the sing. τὸ κάστανον, etc. is rare.

†Κασταναία, ἡ, v. l. for Κασθαναία, q. v. Hdt. 7, 183.

Καστᾰνεών, ῶνος, ὁ, (κάστανα) *a chestnut grove*.

†Καστιάνειρα, ας, ἡ, *Castianīra*, mother by Priam of Gorgythion, Il. 8, 305.

†Κᾰ́στιν, Att. contr. for καὶ ἔστιν, Ar. Nub. 97.

†Κάστνιος, ον, *Castnian*: an appell. of Venus from Mt. Castnius in Pamphylia, Lyc.

Κᾄστόν, Att. contr. for καὶ ἐστόν, Ar. Av. 326.

Καστόρειος, ον, (Κάστωρ) *of, belonging to Castor*: κ. νόμος, a warlike air for the flute, mostly used in Sparta, accompanying the ἐμβατήρια, Bockh Expl. Pind. P. 2, 57, sq., Id. Metr. Pind. p. 276.

Καστόρειος, ον, (κάστωρ)=καστόριος.

Καστορίδες, αἱ, a famous Laconian breed of *hounds*, said to be first reared by Castor: also καστόριαι κύνες, Xen. Cyn. 3, 1, and in Nic.—II. a kind of sea-beast, *sea-calves* or *seals*, LXX.

Καστορίζω, f. -ίσω, *to be like castor*, Diosc.: from

Καστόριον, ου, τό, *castor*, Lat. *castoreum*, or (in plur.) *castorea*, a liquid found near the hinder parts of the beaver, in two bags, but not (as was believed) in the scrotum, Hipp., etc.: strictly neut. from

Καστόριος, α, ον, (Κάστωρ)=Καστόρειος, Od.—2. cf. καστορίδες I.—II. (κάστωρ) *of* or *belonging to the beaver*, Hipp.

†Καστορίς, ίδος, ἡ, fem. adj. *Castorean*, Paus.

†Καστορίων, ωνος, ὁ, *Castorion*, a poet of Soli, Ath. 454 F.

Καστορνῦσα, Ep. for καταστορνῦσα, part. fem. pres. from καταστόρνυμι, Od. 17, 32.

†Καστωλός, οῦ, ἡ, *Castōlus*, a town of Lydia, Steph. Byz., in Xen. Καστωλοῦ πεδίον, Hell. 1, 4, 3, a gathering place for the troops of the satrap of Lydia, Id. An. 1, 1, 2.

Κάστωρ, ορος, ὁ, *Castor*, son of Jupiter, or Tyndareus, and Leda, brother of Pollux, Hom.—2. a leader of the Gauls, son-in-law of Deiotarus, Strab.; the father of Deiotarus also bore this name, Id.—3. a writer of Rhodes, Plut.

Κάστωρ, ορος, ὁ, *the beaver*, Hdt. 4, 109.

†Κασύστης, ου, ὁ, *Casystes*, a port of the Ionian Erythrae, Strab.

Κασύτας, ου, ὁ, also καδύτας, *a Syrian plant*.

Κάσχεθε, Ep. for κατέσχεθε, κατέσχε, lengthd. 3 pers. sing. aor. 2 of κατέχω, Il. 11, 702.

Κᾰσωρεύω, *to whore*, Lyc.: and

Κᾰσώριον, ου, τό, *a brothel, stews*, Ar. Eq. 1285, with v. l. κασαύριοισι: from

Κᾰσωρίς, ίδος, ἡ, (κάσσα)=κασάλβη, Lyc. 1385.

Κᾰσωρῖτις, ιδος, ἡ,=κασάλβη, Hippon. 81.

KATA', prep. c. gen., vel. acc.: (never c. dat., though some attribute this usage to poets, as in Od. 10, 238; 2, 425; 15, 290, κατὰ συφεοῖσιν ἐέργνυ, κατὰ δὲ προτόνοισιν ἔδησαν, which is merely tmesis for συφεοῖς κατεέργνυ, προτόνοις κατέδησαν.) Radic. signf. *down* or *downwards*: a poet. form καταί is mentioned only by Apoll. Dysc., though it is found in some poet. compds. with βαίνω, as καταιβάτης. [⏑ ⏑]

A. c. GENIT.—I. denoting *motion from above, down from*, Hom., esp. in phrases βῆ δὲ κατ' Οὐλύμποιο καρήνων, κατ' Ἰδαίων ὀρέων, κατὰ πέτρης, καθ' ἵππων, also δάκρυα κατὰ βλεφάρων ῥέε: so too κατ' ἄκρης, *down from the top*, i. e. *from top to bottom, utterly*, Il. 13, 772; others, as Schweigh. Hdt. 6, 18, take it to mean, *from the citadel downwards*, i. e. *entirely*, but v. Od. 5, 313, cf. κατάκρας and κρῆθεν.—II. denoting *motion to below*,—1. simply *down upon, down into*, in Hom. esp. of the dying, κατ' ὀφθαλμῶν κέχυτ' ἀχλύς, a cloud settled *upon* the eyes: so too κατ' ὀφθαλμῶν χέεν ἀχλύν, κατ' ὀφθαλμῶν νὺξ ἐκάλυψε, also κατὰ χθονὸς ὄμματα πῆξαι, to fix the eyes *upon* the ground: of a dart, κατὰ γαίης ᾤχετο, it went *down into* the ground: so of a departed soul, ψυχὴ κατὰ χθονὸς ᾤχετο, Il. 23, 100, cf. Soph. Ant. 24: hence, ὁ κατὰ γῆς, one dead and buried, Xen Cyr. 4, 6, 5: κατὰ χειρὸς ὕδωρ, water (to pour) *upon* the hands, Ar. Vesp. 1216; hence, κατὰ χ. διδόναι (sub. ὕδωρ), Apollod. 2, 7, 6, cf. ἐπισπένδω.—2. later in gen., *towards* a point, like ἐπί and πρός, c. gen., τοξεύειν κατά τινος, κατὰ σκοποῦ, etc., to shoot *at* (because the arrow falls *down upon* its mark): also, παίειν κατά τινος, to strike *at* one, etc.: εὔχεσθαι or ὀμόσαι κατά τινος, to vow or swear *upon* a thing (because one holds out the hand *over* it), Thuc. 5, 47; but also to make a vow *towards* something, i. e. make a vow of offering it, Interpp. Ar. Eq. 660.—3. metaph. *upon, in respect of, concerning*, Lat. *de*, σκοπεῖν κατά τινος, Plat. Phaed. 70 D; ἔπαινος κατά τινος, praise *bestowed upon* one, Aeschin. 22, 31: but usu. in bad sense, εἰπεῖν κατά τινος, to speak *about* one, esp. to his prejudice, and so ψεύδεσθαι κατά τινος, Xen. Apol. 13: λόγος κατά τινος, Lat. oratio *in* aliquem, but πρός τινα, Lat. *adversus* aliquem, Wolf Lept. p. clii: hence the corresponding compds. κατηγορεῖν, καταλέγειν, etc., are used c. gen. pers.—III. periphr. for an adv., esp. in καθ' ὅλου and κατὰ παντός, for ὅλως and πάντως, *in general, altogether*.

B. c. ACCUS.—I. of motion *downwards*, κατὰ ῥόον, *down with* the stream, opp. to ἀνὰ ῥόον, Hdt. 2, 96, cf. κάτω and ἄνω.—2. of motion or extension *on, over, throughout* a space, to a point, *on, in, among, at, about, over*, etc., very freq. indeed in Hom. e. g. κατὰ γαῖαν, κέλευθον, πόντον, ὕλην, πτόλιν, οἶκον, ὅμιλον, esp. στρατόν, νῆας, κλισίας, usu. in sign throughout, *all along*, *κατὰ τὴν πόλιν*, *all through* the city, etc.: so in describing the exact spot of a wound, *βάλλειν, νύσσειν, οὐτᾶν κατὰ στῆθος, γαστέρα*, etc., *in, on* the breast: also *βάλλειν κατ’ ἀσπίδα, ζωστῆρα*, etc., *βέλος κατὰ καίριον ἦλθεν*, struck *upon* a mortal part, Il. 11, 439. Also very freq. in Hom., *κατὰ θυμόν, in* heart or soul, also *κατὰ φρένα καὶ κατὰ θυμόν* (cf. however signf. IV.); in prose *κατὰ νοῦν*. Even in these local signfs. the signf. *downwards* is more or less traceable.—3. in genl. of place indefinitely, of *a space* in which no point is esp. marked out, *οἱ κατά τινα*, those who are *with* or *about* him, where *τεταγμένοι* is usu. supplied: *κατὰ γῆν καὶ κατὰ θάλατταν, by* land and sea: *τὰ κατὰ τὸν οὐρανόν*, celestial phenomena.—II. *distributively*, of a whole divided into parts, *κατὰ φῦλα, κατὰ φρήτρας, by* tribes and clans, Il. 2, 362: *κατὰ σφέας, by* themselves, separately, Il. 2, 366; and so in prose, *καθ’ ἑαυτόν, καθ’ αὑτούς*, Thuc. 1, 138, cf. Wessel. Diod. 13, 72; *κατ’ ἄνδρα*, man by man, singly, Hdt. 6, 79.—2. so of parts of time, *κατ’ ἐνιαυτόν*, year *by* year, *κατὰ μῆνα καθ’ ἡμέραν*, Herm. Vig. n. 402.—3. of numbers, *κατὰ τρεῖς, by* threes, *καθ’ ἕνα*, one at a time, Hdt. 7, 104, *κατ’ ὀλίγους*, Wess. Hdt. 8, 113; and so with neut. adj., *κατὰ μικρόν, ὀλίγον*, little *by* little, gradually, etc.—III. of direction towards an object, purpose, esp. freq. n Hom. *πλεῖν κατὰ πρῆξιν, on* business, *for*, or *after* a matter, Od. 3, 72; 9, 253; *πλάζεσθαι κατὰ ληΐδα*, to rove *in search of* booty, Od. 3, 106; *κατὰ χρέος ἐλθεῖν*, to come *after*, to seek a response, Od. 11, 479, etc.; like *ἐπί* and *μετά*, c. acc., Wess. Hdt. 2, 152; 8, 30, etc.—IV. of fitness, suitableness, conformity to a thing (as if attaining and reaching the object aimed at, and so arising from signf. III.), *according, agreeable, answering to, κατὰ θυμόν*, very freq. in Hom.; so, *καθ’ ἡμέτερον νόον, after* our liking, Il. 9, 108, *κατὰ μοῖραν*, as is meet and right, freq. in Hom.; also in phrases *κατ’ αἶσαν* and *κατὰ κόσμον*, opp. to *παρὰ μοῖραν, παρ’ αἶσαν*. Also, *τὰ κατά τινα*, what belongs to, beseems one; *κατ’ ἄνθρωπον, according to* the standard of a man, v. signf. IX.: *κατὰ φύσιν*, naturally; *κατὰ τύχην*, by chance; *κατὰ δύναμιν*, to the best of one's power; *κατὰ τὴν τέχνην*, skilfully; *κατὰ τρόπον λέγειν*, to speak to the purpose; *κατ’ εὔνοιαν*, of good will, *κατὰ τὴν ξυμμαχίαν, τὰ συγκείμενα, according to* the terms agreed upon, *κατὰ θεόν*, Lat. *non sine numine*, Valck. Hdt. 3, 153: freq. *in relation to, concerning, τὰ κατὰ πόλεμον*, all *that belongs to* war, military matters, *τὰ κατὰ τὴν πόλιν*, public affairs, political relations: *τὸ καθ’ ὑμᾶς*, as far as concerns you, Hdt. 7, 158; *κατὰ τοῦτο, according to* this way, in this view, *κατὰ ταὐτά, in* the same *way, καθ’ ὅτι*, so far as: hence—V. of likeness, correspondence of fashion or manner, *κατὰ λοπὸν κρομύοιο, like* the coat of a leek, Od. 19, 233; *κατὰ Μιθραδάτην, answering to the description of* him, Hdt. 1, 121; *οὐ κατὰ σέ*, none *of your sort*, Chionid. Her. 1; *κατὰ πνιγέα, very like* an oven, Ar. Av. 1001.—VI. of loosely stated numbers, *nearly, about, κατὰ ἑξηκόσια ἔτεα*, 600 years *more or less*, Hdt. 2, 145, etc.: hence also, *κατ’ οὐδέν*, next to nothing, Hdt. 2, 101.—VII. of periods of time, *throughout, during, for*, less definite than *ἐπί*, c. gen., *κατὰ τὸν πόλεμον, during* or *in the course of* the war, Hdt. 7, 137; *κατὰ Ἄμασιν, about the time* of Amasis, Id. 2, 134; also, *κατὰ τὸν κατὰ Κροῖσον χρόνον*, 1, 67: *οἱ καθ’ ἡμᾶς* or *ἑαυτούς*, our, their contemporaries, Xen.; *οἱ κατὰ τὸν Πλάτωνα*, etc., cf. Schäf. Dion. Comp. Verb. p. 264.—VIII. with an abstract subst. used in periphr. for adverbs, as *καθ’ ἡσυχίην, κατὰ τάχος*, etc., for *ἡσύχως, ταχέως*, Hdt. 1, 9, 124; 7, 178.—IX. the compar. is followed by *ἢ κατά...*, when the *qualities* of things, not themselves, are compared, Lat. *quam pro*, e. g. *μεῖζον ἢ κατ’ ἄνθρωπον*, greater than *is suited to* man, above human nature or powers, esp. freq. in Plat., Wess. Hdt. 8, 38; *μείζω ἢ κατὰ δάκρυα*, too great to weep for, Thuc. 7, 75; *βαθύτερα ἢ κατὰ Θρήϊκας*, deeper than was common among the Thracians, Hdt. 4, 95; *μείζω ἢ κατ’ ἐμὲ καὶ σὲ ἐξευρεῖν*, too great for me or you to find out; *ἢ πρός...*, and *ἢ ὡς*, c. inf., are used in the same way, cf. *ὡς* B. I. 3.

C. POSITION: *κατά* may follow both its cases, but is then written with anastr. *κάτα*.

D. absol. AS ADV. in all the above signfs., esp. like *κάτω, downwards, from above, down*, freq. in Hom.: often we cannot render it by an adv., and must then attach it to the verb: when used as an adv. after its verb, it is written with anastr. *κάτα*, e. g. Il. 17, 91, Od. 9, 6.

E. *κατά* IN COMPOS.—I. *downwards, down*, as in *καταβαίνω, καταβάλλω, κατάκειμαι*.—II. *down upon*, and so in genl. *over against, in answer to*, Lat. *ob*, as in *κατᾴδω, occino, καταβληχάομαι, καταβοάω*: hence—III. *against*, in hostile sense, like A. II. 2, as in *καταγιγνώσκω, κατακρίνω*, more rarely with a subst., as *καταδίκη*.—IV. oft. only to strengthen the notion of the simple word, as in *κατακόπτω, καταφαγεῖν, κατακτείνω*, etc.; also with substs. and adjs., as *κατάδηλος*.—V. sometimes to give a trans. force to an intr. verb, like our *be-*, as *καταθρηνέω*, to *be*wail.

F. *κατά*, as a prep. was sometimes shortened, esp. in old Ep. poetry, into *κάγ, κάκ, κάμ, κάν, κάπ, κάρ, κάτ*, before, *γ, κ, μ, ν, π* or *φ, ῥ, τ* or *θ* respectively; see these forms in their own places. In these cases some join the prep. with the following word, as *καγγόνυ, καδδέ, κακκεφαλῆς, καππεδίον, καπφάλαρα, κάῤῥα, καττάδε, καττόν*, etc., cf. Buttm. Ausf. Gr. § 117, Anm. 4, n. In compd. verbs, *κατά* sometimes changes into *καβ, καλ, καρ, κατ*, before *β, λ, ρ, θ* respectively, as *κάββαλε, κάτθανε, κάλλιπε, καῤῥέζουσα*: before *στ* and *σχ* the second syll. disappears in *καστορνῦσα, κάσχεθε*. However these are all rare cases, mostly in Hom.

Κατά, Ion. for *καθ’ ἅ*, Hdt., cf. Koen Greg. p. 400, Struve Quaest. Herodot. 1, p. 34.

Κᾆτα, contr. from *καὶ εἶτα, and then, and afterwards*, usu. to strengthen the interrog. sense of *εἶτα*.

Κατάβα, for *κατάβηθι*, imperat. aor. 2 from *καταβαίνω*, Ar. Ran. 35.

Καταβάδην, adv. (*καταβαίνω*), *going down; below, down-stairs*, or *with the feet down*, opp. to *ἀναβάδην*, Ar. Ach. 411, ubi v. Schol. [*βᾰ*]

Καταβαθμός, οῦ, ὁ, *a descending, descent:* hence the *Catabathmus*, (now *Akabet-assalom*) name *of the steep slope* which separates Aegypt and Libya, Aesch. Pr. 811, in Att. form *Καταβασμός*: from

Καταβαίνω, fut. *-βήσομαι*: pf. *-βέβηκα*: aor. *κατέβην*, hence *καταβείομεν*, Ep. subj. for *καταβῶμεν*, Il. 10, 97; *κατάβᾰ*, Att. imperat. for *κατάβηθι*, Ar. Ran. 35: aor. mid. *κατεβησάμην*, of which Hom. uses *κατεβήσατο*, as well as the Ep. and Ion. *κατεβήσετο*, imperat. *καταβήσεο*, Il. (*κατά, βαίνω*) *To step down, go* or *come down*, Lat. *descendere*, opp. to *ἀναβαίνω*, Hom. Construction: in full, *κ. ἔκ* or *ἀπό τινος, to go down from...*, and *εἴς τι, to* a place: but also in the former case c. gen. only, as, *κ. δίφρου, πόλιος*, Il. 5, 109; 24, 329; and in the latter, c. acc. only, as, *θάλαμον κατεβήσατο*, Od. 2, 337: also c. acc. in quite a diff. sense, as, *κλίμακα κατεβήσατο* (as we say), *to come down, descend* the ladder, Od. 1, 330; again, *κατέβαινε ὑπερώϊα, she came down (from)* the upper-chamber, Od. 18, 206; 23, 85; and *ξεστὸν ἐφόλκαιον καταβάς*, Od. 14, 350.—II. with pecul. reference to the relative position of two places,—1. *to go down from the inland parts to the sea*, Hdt. 1, 94, etc.—2. *to go down into the arena, to fight, wrestle, race*, etc., *κ. ἐπ’ ἄεθλα*, Hdt. 5, 22; and absol., like Lat. *in certamen descendere*, Soph. Tr. 504, Xen. An. 4, 8, 27: cf. *καθίημι*.—3. of an orator, *to come down from the tribune*, rarely with *ἀπὸ τοῦ βήματος* added, Wolf Lept. p. 500.—III. metaph.,—1. *καταβαίνειν εἴς τι, to come to* a thing *in the course of speaking*, Hdt. 1, 116; but more usu. c. part., *κατέβαινεν αὖτις παραιτεόμενος*, Hdt. 1, 90, cf. 1, 118; 9, 94.—2. *κ. εἴς τι, to come to* the *same* point, *agree in* a thing, as, *κ. εἰς χρόνους, to agree* in age, Arist. Pol.—3. *to let one's self down, be lessened, fall*.—B. transit. *to make to go down, to lower*, Pind. P. 8, 111.—C. very rarely also in pass. *ἵππος καταβαίνεται*, the horse *is dismounted from*, Xen. Eq. 11, 7.

Καταβακχεύω, (*κατά, βακχεύω*) *to fill with Bacchic frenzy*: usu. *καταβακχεύομαι*, as pass. like sq.: but also as a dep.: only in late writers.

Καταβακχιόομαι, as pass., (*κατά, Βακχιόω*) *to be full of Bacchic frenzy*, *κ. δρυὸς κλάδοις*, to wear oaken wreaths and rave with Bacchic rage, Eur. Bacch. 109.

Καταβάλλω, fut. *-βᾰλῶ*: aor. *κατέβᾰλον*, 3 sing. in Hom. *κάββαλε*. (*κατά, βάλλω*) *To throw down, cast down, overthrow, lay low*, Hom., Hdt., etc.; metaph., *κ. ἐς τὸ μηδέν*, Hdt. 9, 79: *to let fall, drop down*, Il. 5, 343; 8, 249: hence of a fawning dog, *οὔατα κάββαλεν*, Od. 17, 302; also *τὰς ὀφρῦς καταβάλλειν*, Eur. Cycl. 167; cf. *ὀφρύς*; but, *πρῶτον ἴουλον ἀπὸ κροτάφων καταβάλλειν, to have* the first young hair *falling from* his temples, Theocr. 15, 85: also simply *to lay* or *put down*, Lat. *deponere*, Il. 9, 206, Ar. Ach. 165.—2. *to strike down*, esp. with darts, and so *to kill, slay*, Hdt. 4, 64, etc.—3. *to bring, carry down*, esp. *to the sea-coast, κ. σιτία*, Hdt. 7, 25, where others take it *to lay in stores* or *depots*.—4. *to put down, pay down, yield* or *pay*, Hdt. 2, 149: hence also *to pay off, pay, discharge*, Lat. *persolvere*, Plat. Legg. 932 D, Dem. 727, 4, cf. *καταβολή* 2.—5. *to put down into a place and leave there, τινὰ εἰς ἑρκτήν*, Hdt. 4, 146: hence also, *κ. σπέρμα, to put in* seed, cf. *καταβλητέον*: so too Schweigh., Hdt. 1, 122, explains *κ. φάτιν*, by *spargere rumorem*, but it is rather *to found, give rise to* a report, like *καταβάλλομαι*, cf. Eur. H. F. 1261.—6. *to cast off, reject*, Lat. *projicere: καταβεβλημένοι, abandoned fellows*, Lat. *homines projectae audaciae*, Isocr. 234 B; and so, *τὰ καταβεβλημένα παιδεύματα, common* education, Arist. Pol.: adv. *καταβεβλημένως, contemptibly*, Isocr. Antid. § 326.—B. mid. *to lay down as a foundation, ground, found, begin*, Eur. Hel. 164, Plat. Legg. 803 A.

Καταβαπτίζω, fut. *-ίσω* Att. *-ῐῶ*, (*κατά, βαπτίζω*) *to dip* or *plunge in, drown*, Alciphr. Pass. *to be drowned.* Hence

Καταβαπτιστής, *οῦ, ὁ, one who dips* or *drowns.*

Καταβάπτω, f. *-ψω*, (*κατά, βάπτω*) *to dip down* or *into, εἴς τι*, Luc.: also *to dye*, hence *καταβεβαμμένος, dyed, coloured*, Medic.

Καταβαρέω, *ῶ*, f. *-ήσω, to weigh down, overload*, Luc.: from

Καταβᾰρής, *ές*, (*κατά, βάρος*) *very heavy*, dub. and prob. always to be altered into *κατάβαρυς*, Lob. Phryn. 540.

Καταβάρησις, *εως, ἡ*, (*καταβαρέω*) *a weighing down.*

Καταβᾰρύνω, *=καταβαρέω*, Theophr.

Κατάβᾰρυς, *υ*, v. sub *καταβαρής.*

Καταβᾰσᾰνίζω, f. *-ίσω*, strengthd. for *βασανίζω*, Hipp.

Καταβάσιον, *ου, τό*, *=κατάβασις, a way that leads downwards, the entrance to an underground cave*, Suid.

Καταβάσιος, *ου, ὁ, Ζεύς*, *=καταιβάτης*, dub.

Κατάβᾰσις, *εως, ἡ*, (*καταβαίνω*) *a going down, descending*, opp. to *ἀνάβασις.*—2. *a way down, a descent*, Hdt. 1, 186; 7, 223: *the entrance to a cave*, Id: 2, 122.

Καταβασκαίνω, f. *-ᾰνῶ*, strengthd. for *βασκαίνω*, Plut.

Καταβασμός, *οῦ, ὁ*, cf. *καταβαθμός.*

Καταβᾰτέον, verb. adj. from *καταβαίνω, one must descend*, Plat. Rep. 520 C.

Καταβᾰτεύω, *to tread* or *walk upon.*

Καταβάτης, *ου, ὁ*, (*καταβαίνω*) *a chariot-fighter who dismounts* and fights on foot, Plat. Criti. 119 B.—II. *=καταιβάτης.* [ᾰ]

Καταβατικός, *ή, όν, inclined to go down.* Adv. *-κῶς.*

Καταβᾰτός, *ή, όν, descending, steep.*

Καταβαΰζω, f. *-ξω*, (*κατά, βαΰζω*) *to bark at, τινός*, Auth.

Καταβαυκαλάω, *ῶ*, (*κατά, βαυκαλάω*) *to sing* or *lull to sleep*, Ael. Hence

Καταβαυκάλησις, *εως, ἡ, a singing* or *lulling to sleep*, Ath.

Καταβαυκᾰλίζω, f. *-ίσω*, *=καταβαυκαλάω.*—II. (*κατά, βαύκαλις*) *to gulp down*, Sopat. ap. Ath. 784 B.

Καταβδελύσσομαι, dep., strengthd. for *βδελύσσομαι, to detest utterly.*

Καταβεβαιόομαι, (*κατά, βεβαιόω*) dep., *to affirm*, Plut. Hence

Καταβεβαίωσις, *εως, ἡ, affirmation*, Plut.

Καταβεβλᾱκευμένως, v. l. for *κατεβλ.*, q. v., in Ar. Plut. 325.

Καταβεβλημένως, v. *καταβάλλω*, sub fin.

Καταβείομεν, Ep. for *καταβῶμεν*, 1 pl. subj. aor. 2 of *καταβαίνω*, Il. 10, 97.

Καταβελής, *ές*, (*κατά, βέλος*) *stricken by many arrows*, Dion. H.

Καταβῆναι, Ep. *καταβήμεναι*, inf. aor. 2 of *καταβαίνω*, Hom.

Καταβήσεο, 2 sing. imperat. aor. mid. from *καταβαίνω*, Il.

Καταβήσομαι, fut. of *καταβαίνω*, Il.

Καταβιάζω, (*κατά, βιάζω*) *to force*, Philo: more freq. as dep., *καταβιάζομαι*, pass., *to treat with violence*, Plut.: and intr. *to become violent*, Hipp. p. 303, 46.

Καταβῐβάζω, f. *-άσω*, (*κατά, βιβάζω*) *to make to go down, put* or *bring down*, Hdt. 1, 86; 8, 119: metaph. *to bring down, lower, κ. τινὰ ἀπὸ αὐχημάτων*, Dion. H. Hence

Καταβῐβασμός, *οῦ, ὁ, a bringing* or *letting down, lowering.*

Καταβῐβαστέος, *έα, έον*, verb. adj. of *καταβιβάζω, to be brought down*, Plat. Rep. 539 E.

Καταβιβρώσκω, fut. *-βρώσω*: aor. *κατέβρων*, (*κατά, βιβρώσκω*) *to eat up, devour*, H. Hom. Ap. 127, Hdt. 3, 16. (the aor. *καταβρώξειε* in Dion. P. 604, must be altered to *καταβρόξειε*, q. v.)

Καταβῑνέω, *ῶ*, f. *-ήσω*, *=βινέω*, Ar. Thesm. 1215, dub.

Καταβῐόω, *ῶ*, f. *-ώσομαι*: aor. *κατεβίων*, Plat. Prot. 355 A, also *κατεβίωσα*, Polyb., and Plut.: (*κατά, βιόω*) *to bring life to an end, pass life.* Hence

Καταβίωσις, *εως, ἡ, a passing life, living*, Diod. [ῐ]

Καταβλᾱκεύω, (*κατά, βλακεύω*) *to neglect, treat carelessly, τι*, Hipp. Pass. *to be careless* or *slothful.*

Καταβλάπτω, f. *-βλάψω*, (*κατά, βλάπτω*) *to hurt, damage*, H. Hom. Merc. 93.

Καταβλέπω, f. *-βλέψω*, (*κατά, βλέπω*) *to look down at, look into, examine*, Plut.

Κατάβλημα, *ατος, τό*, (*καταβάλλω*) *any thing thrown, let, put down*; esp. *a curtain, the drop-scene* of a theatre.—2. *a basement.*—II. *that which is put upon* or *over, a covering*, Galen.

Καταβλής, *ῆτος, ὁ*, (*καταβάλλω*) *=ἐπιβλής, a bolt.*

Καταβλητέον, verb. adj. from *καταβάλλω, one must put down* or *into, σπέρμα*, Plat. Theaet. 149 E.

Καταβλητικός, *ή, όν*, (*καταβάλλω*) *belonging to, fit for throwing down, overthrowing*, Xen. Eq. 8, 11; c. gen., Dion. H.

Καταβληχάομαι, f. *-ήσομαι*, dep. mid.: strengthened for *βληχάομαι*, Theocr. 5, 42.

Καταβλώσκω, fut. *-μολοῦμαι*, aor. *κατέμολον*, poet. for *κατέρχομαι, to go down* or *through, pass through, ἄστυ*, Od. 16, 466.

Καταβοάω, *ῶ*, fut. *-βοήσομαι*, Ion. *-βώσομαι*, (*κατά, βοάω*) *to cry down, cry out* or *inveigh against, τινός*, Hdt. 6, 85, Thuc. 1, 67: also *to outcry, silence, τινά*, Ar. Ach. 711, Eq. 286, cf. *κατακράζω.*—II. *to implore by crying, τινός*, Plut. Hence

Καταβοή, *ῆς, ἡ, a cry* or *outcry against* any one, c. gen. pers., Thuc. 1, 73; 8, 85.

Καταβόησις, *εως, ἡ, a crying out against*, Plut.

Καταβολεύς, *έως, ὁ, a founder.*—II. *one who pays*: from

Καταβολή, *ῆς, ἡ*, (*καταβάλλω*) *a throwing down*: hence—1. *a laying down: a foundation, ground, beginning*, hence, *ἐκ καταβολῆς, from the foundations, anew, afresh*, Lat. *denuo*, Polyb.—2. *a paying down*, esp. by instalments, *καταβάλλειν τὰς κ.*, Dem. 1353, 22: hence—3. *a periodical attack of illness, a fit*, Lat. *accessio*, Plat. Gorg. 519 A, Dem. 118, 20: and so in genl. *any disease*, e. g. *a cataract* in the eye, Plut. Timol. 37. On the form *κατηβολή*, which Hipp. is said to use in this signf., and Eur. Temen. 22 in signf. 2, v. Lob. Phryn. 699.

Καταβόλος, *ου, ὁ*, (*καταβάλλω*) *a place for putting any thing in*: hence—I. *a stew-pond, oyster-bank*, Xenocr.—II. *a naval station, roadstead*, Gramm.

Καταβομβέω, *ῶ*, *to hum* or *murmur loudly.*

†**Καταβορβορόω**, *ῶ*, (*κατά, βορβορόω*) *to soil with mud.* Hence

Καταβορβόρωσις, *εως, ἡ, a soiling with mud*, or *wallowing in it*, Plut.

Καταβόρειος, *ον*, (*κατά, Βορέας*)*=* sq., Theophr.

Κατάβοῤῥος, *ον, protected towards the north*, hence *facing the south*, opp. to *πρόςβοῤῥος*, Plat. Criti. 118 B, ubi v. Stallb.

Καταβόσκω, fut. *-βοσκήσω*, (*κατά, βόσκω*) *to feed flocks upon* a place, c. acc. loci, Theocr. 15, 126. Mid. *to feed upon*, of the flock, Lat. *depasci*: in genl. *to devour, consume*, of a pestilence, Call. Dian. 125.

Καταβόστρῠχος, *ον*, (*κατά, βόστρυχος*) *with long flowing locks, νεανίας*, Eur. Phoen. 146. Hence

Καταβοστρῠχόω, *ῶ*, *to furnish with long flowing locks.*

Καταβουκολέω, *ῶ*, *to lead astray, beguile*, Themist.

Καταβρᾰβεύω, (*κατά, βραβεύω*) *to give judgment against* one as *βραβεύς*, and so *to deprive* one *of the prize*, prob. with collat. notion of cheating, hence in pass. *to have an unfair decision given against* one, *ὑπό τινος*, Dem. 544, fin.

Καταβρᾰχύ, adv. for *κατὰ βραχύ, little by little, gradually.* Also *καταβραχύς*, Lob. Phryn. 540.

Καταβρενθύομαι, dep., only used in pres. and impf., strengthd. for *βρενθύομαι.* [ῡ]

Καταβρέχω, f. *-βρέξω*, (*κατά, βρέχω*) *to wet through, drench, soak*, Ar. Nub. 267: metaph., *μέλιτι καταβρέχειν*, like *εὐλογίαις ῥαίνειν*, Pind. O. 10, 119; *καύχημα σιγᾷ κ., to steep* boasting in silence, i. e. to be silent instead of boasting, Pind. I. 5, 65; so, *σιγᾷ βρέχεσθαι* for *to be silent*, Id. Fr. 269.

Καταβρίζω, f. *-βρίξω*, (*κατά, βρίζω*) *to fall asleep.*

Καταβρίθω, f. *-βρίσω*, (*κατά, βρίθω*) *to weigh* or *press down*: metaph. *to outweigh, surpass, τινὰ ὄλβῳ*, Theocr. 17, 95. Perf. *καταβέβρῑθα, to be heavily laden, weighed down by* a thing *τινί*, Hes. Op. 236, also intr. in pres Theocr. 7, 146. [ῑ]

Καταβροντάω, *ῶ*, f. *-ήσω*, (*κατά βροντάω*) *to thunder at, τινά*, Longin

Καταβρόξειε, 3 sing. opt. aor. 1 act of an obsol. pres. *καταβρόχω* (akin to *βιβρώσκω*), *to gulp* or *swallow down, φάρμακον*, Od. 4, 222, where however the Schol. connects it with *καταβρέχω*: so also *ἀναβρόξειε*, Od. 12, 240. The corrupt forms *καταβρώξειε* in Dion. P., and *-βρώξασαι* in Ap. Rh. 2, 271, which some have wrongly referred to *καταβιβρώσκω*, must be corrected, cf. Buttm. Catal. voc. *βιβρώσκω*: part. aor. *καταβρόξας* occurs in Ap. Rh., and there is a part. aor. pass. *καταβροχθείς* in Lyc.

Καταβροχή, *ῆς, ἡ*, (*καταβρέχω*) *a soaking, softening*, Galen.

Καταβροχθίζω, f. *-ίσω*, (*κατά, βροχθίζω*) *to gulp* or *swallow down*, Hipp., and Ar. Av. 503, v. foreg. Hence

Καταβροχθισμός, *οῦ, ὁ, a gulping down*, Clem. Al.

(**Καταβρόχω**), v. *καταβρόξειε.*

Καταβρύκω, f. *-ξω*, (*κατά, βρύκω*) *to bite in pieces, eat up*, Hippon. 26.

Καταβρῡχάομαι, dep. c. fut. mid. *-ήσομαι*, et aor. pass., (*κατά, βρυχάομαι*) *to roar at, roar loudly.*

Καταβρύχω, f. -ξω,=foreg., dub. l. in Anth. for καταβρύκω. [ῡ]

Καταβρύω, (κατά, βρύω) *to be overgrown*, κισσῷ, Eubul. Κυβ. 1, ubi Meineke post Pors. κάρα βρύουσαν, coll. Soph. O. C. 474.

Κατάβρωμα, ατος, τό, (καταβιβρώσκω) *that which is eaten, food*, LXX.

†Καταβρώξας in Ap. Rh. wh. Buttm. corrects -βρόξας, Catal. p. 41, v. sub καταβρόξειε.

Καταβρώξειε, v. sub καταβρόξειε.

Κατάβρωσις, εως, ἡ, (καταβιβρώσκω) *an eating up, devouring*, LXX.

Καταβρώσω, fut. of καταβιβρώσκω.

Καταβῠθίζω, f. -ίσω, (κατά, βυθίζω) *to plunge under water, make to sink*, Hipp.: hence

Καταβῠθισμός, οῦ, ὁ, *a making to sink.*

Καταβυρσόω, ῶ, (κατά, βυρσόω) *to cover quite with hides*, Thuc. 7, 65: *to sew up in a skin*, Plut. Cleom. 38.

Κατάγαιος, ον,=κατάγειος, Hdt. 2, 150, etc.—II. *on the ground*, κ. στρουθοί, birds that *run on the ground* instead of flying, *ostriches*, Bähr Hdt. 4, 175.

Καταγᾰνόω, ῶ, strengthd. for γανόω, Clem. Al.

Κατᾰγᾰπάω, ῶ, f. -ήσω, strengthd. for ἀγαπάω, Epicur. ap. Diog. L. 10, 94, 116, cf. Schäf. Plut. 5, p. 28.

Καταγαργᾰλίζω, f. -ίσω, strengthd. for γαργαλίζω.

Καταγγελεύς, έως, ὁ, = κατάγγελος, N. T.

Καταγγελία, ας, ἡ, *an announcement, proclamation*, Plut.—II. *an accusation:* from

Καταγγέλλω, f. -ελῶ, (κατά, ἀγγέλλω) *to announce, proclaim, declare*, κ. πόλεμον, *to declare* war, Lys. 174, 28: κ. ἀγῶνα, Lat. *litem intendere*, Luc.: *to tell, disclose, betray*, τινί τι, Xen. An. 2, 5, 38, cf. καταγγελτός.

Κατάγγελος, ου, ὁ, ἡ, (κατά, ἄγγελος) *a messenger, proclaimer*, Plut. Hence

Καταγγελτικός, ή, όν, *announcing*, c. gen. rei, Heliod.

Κατάγγελτος, ον, (καταγγέλλω) *announced, betrayed*, κ. γίγνεσθαι, Thuc. 7, 48.

Καταγγίζω, f. -ίσω, (κατά, ἄγγος) *to put into a vessel*, Diosc.

Κατάγειος, ον, (κατά, γέα, γῆ) *in* or *under the earth, underground*, οἴκησις, Plat., and Xen.: also κατάγαιος, q. v., cf. Lob. Phryn. 297.

Καταγέλα, ἡ, (κατά, γαλάω) comic name of a supposed town, with a play on the Sicil. Gela, Γέλα καὶ Καταγέλα, Ar. Ach. 606.

Καταγελαστικῶς, *scoffingly.*

Καταγέλαστος, ον, *to be ridiculed, ridiculous, absurd*, Ar. Nub. 849, Plat., etc.: κ. τινί, *ridiculous* in another's eyes, Hdt. 8, 100. Adv. -τως, Plat. Legg. 781 C: superl. -τότατα, Id. Soph. 252 B: from

Καταγελάω, ῶ, f. -άσομαι and -άσω, (κατά, γέλαω) *to laugh down, jeer* or *mock at*, c. gen., Hdt. 5, 68, Ar. Ach. 1081, and Plat.: but in Hdt. also c. dat., e. g. 3, 37, 38, cf. Schweigh. ad 7, 9: also absol. *to laugh scornfully, mock*, Eur. I. A. 372.

Κατάγελως, ωτος, ὁ, (κατά, γέλως) *mockery*, Aesch. Ag. 1264; κ. πλατύς, sheer *mockery*, Ar. Ach. 1126; ὁ κατάγελως τῆς πράξεως, the absurdity of the matter, Stallb. Plat. Crito 45 E.

Καταγεμίζω, f. -σω, (κατά, γεμίζω) *to load heavily*, Dio C.

Καταγέμω, strengthd. for γέμω, only used in pres. and impf., *to be very full of, overloaded with*, τινός, Polyb.

Καταγεύομαι, (κατά, γεύω) dep., *to taste carefully, examine*, τινός, Chirurgg. Vett.

Καταγεωργέω, ῶ, (κατά, γεωργέω) *to bring into tillage*, Strab.

Καταγεωτής, οῦ, ὁ, (κατά, γέα) *one who puts under-ground, a grave-digger*, ap. Hesych.

†Καταγῆναι, 2 aor. inf. pass. of κατάγνυμι.

Καταγήραιος, ον, = κατάγηρως, dub.

Καταγηράσκω,=sq., *to grow old*, Od. 19, 360.

Καταγηράω, ῶ, fut. -άσομαι, (κατά, γηράω) *to grow old*, Hdt. 2, 146; 6, 72: *to grow old* or *pass one's old age among*, τισί, Od. 9, 510.

Κατάγηρως, ων, gen. ω, (κατά, γῆρας) *grown old: very old.*

Καταγῐγαρτίζω, f. -ίσω, (κατά, γίγαρτον) *to take out the kernel:* in Ar. Ach. 275, metaph. for *stuprare.*

Καταγίγνομαι, older and Att. form for which the later καταγίνομαι [ῐ], (κατά, γίγνομαι) *to stay, abide*, ἔν τινι τόπῳ, ap. Dem. 521, fin.: also *to busy one's self in* or *about* a thing, ἔν τινι, Polyb., περί τινος, Galen., περί τι, Epict.—II. *to go* or *come, come down to*, εἰς τόπον, Plut.

Καταγιγνώσκω, older and Att. form for which the later καταγῑνώσκω, (κατά, γιγνώσκω) *to remark, find out, discover*, esp. *to remark* something *against one* or *to one's prejudice*, e. g. τοῦ γέροντος τοὺς τρόπους, Ar. Eq. 46: hence—2. *to give judgment against* a person: in genl. *to be of opinion, judge*, but always with the notion of unfavourable judgment, κ. κατά τινος, Hdt. 6, 97: hence—3. *to judge* something *of* a person, *lay* something *to his charge*, usu. c. gen. pers. et acc. rei, as, κ. τινὸς ἀνανδρίην, *to lay a charge* of cowardice *against* him, *accuse* him *of* it, Hipp. 293, 30; so, κ. τινὸς κακίαν, ἀδικίαν, ψυχρότητα, etc., Plat., and Oratt.; but also reversely c. acc. pers. et gen. rei, κ. τινὰ φόνου, *to accuse* him *of* murder, Lys. 94, 32; more rarely, τινά τι, Lob. Aj. p. 341, and τινά τινι, Lob. Phryn. 475: also c. gen. pers. et inf., κ. ἑαυτοῦ ποιεῖν τι, *to charge* one *with doing*, Lys. 158, 26, κ. ἑαυτοῦ μὴ περιέσεσθαι, Thuc. 3, 45; and so in pass., καταγνωσθεὶς πρήσσειν, *being thought to be* doing, Hdt. 6, 2: so too, κ. τινὸς ὅτι or ὥς ἐστι, Plat. Meno 76 C, Crat. 440 C: lastly c. gen. pers. only, *to accuse* any one, Id. Demod. 382 E.—4. *to give as judgment* or *sentence against* a person, also c. gen. pers. et acc. rei, usu., κ. τινὸς θάνατον, *to pass sentence* of death on one, Lat. *aliquem mortis damnare*, Thuc. 6, 60; so κ. τινὸς φυγήν, Lys. 143, 19: pass., θάνατός τινος κατέγνωστο, Antipho 137, 34: also c. acc. rei only, κ. δίκην, *to adjudge* or *decide* a suit, Aesch. Eum. 573. Cf. κατακρίνω, καταδικάζω.

Κατᾰγίζω, f. -ίσω, Ion. for καθαγίζω, Hdt. 1. 86.

Κατᾰγῑνέω, Ion. for κατάγω, *to bring, lead, carry down*, Od. 10, 104: *to bring back*, Hdt. 6, 75.

Καταγίνομαι, -γῑνώσκω, later forms for καταγιγ. [ῑ]

Καταγλᾰΐζω, f. -ίσω, strengthd. form of ἀγλαΐζω, Anth.

Καταγλισχραίνω, f. -ᾰνῶ, strengthened form of γλισχραίνω, Hipp.: from

Κατάγλισχρος, ον, (κατά, γλίσχρος) *very glutinous*, Alex. Trall.

Καταγλῠκαίνω, f. -ᾰνῶ, (κατά, γλυκαίνω) *to make very sweet*, esp. *to make sweet sounds*, Chionid. Ptoch. 1, in aor. mid.

Καταγλῠφή, ῆς, ἡ, (κατά, γλύφω) *an incision, hollow*, Hipp.

Καταγλωσσαλγέω, ῶ, strengthd. for γλωσσαλγέω.

Καταγλωττίζω, f. -ίσω Att. -ῐῶ (κατά, γλωττίζω) *to bill, kiss wantonly by joining mouths and tongues;* hence, μέλος κατεγλωττισμένον, *a wanton, lascivious* song, Ar. Thesm. 131, where others take it to be a song, *composed of rare and far-fetched words* (γλῶσσα V.), cf. κατάγλωσσος.—II. *to use the tongue* or *speak against* another, ψευδῆ κ. τινός, Ar. Ach. 380.—III. κ. τινά, *to talk* one *down, talk* him *dumb*, Ar. Eq. 352, where irreg. perf. pass. κατεγλωττισμένος is used, as also in Thesm. l. c. Hence

Καταγλώττισμα, ατος, τό, *a billing kiss*, Ar. Nub. 51, v. foreg.—II. *the use of rare, far-fetched words*, v. γλῶσσα V.

Καταγλωττισμός, οῦ, ὁ,=foreg.

Κατάγλωττος, ον, (κατά, γλῶσσα) *talkative.*—II. ποιήματα κ., poems written *in rare* or *far-fetched language*, like Euphorion's, v. Meineke Euphor. p. 47.

Κάταγμα, ατος, τό (A), (κατάγω) *wool drawn* or *spun out, worsted*, elsewhere μήρυμα, Lat. *tractum laneum*, Plat. Polit. 282 E: in genl. *a piece of wool*, Soph. Tr. 695.

Κάταγμα, ατος, τό (B), (κατάγνυμι) Ion. κάτηγμα, *a breakage, fracture*, Hipp., v. Foës. Oecon. Hence

†Καταγματικός, ή, όν, *of, belonging to a fracture*, Gal.

Καταγνάπτω, f. -ψω, (κατά, γνάπτω) *to scratch in pieces.*

Καταγνάφω,=καταγνάπτω, Valck. et Schweigh. Hdt. 3, 108, cf. καταγράφω, fin.

Κατάγνῡμι, later Att. καταγνύω fut. κατάξω, also, κατεάξω by way of distinction from the fut. of κατάγω: aor. κατέαξα, part. κατεάξας, and in Hes. Op. 664, 691 here old Ep. form κανάξαις is 2 sing. opt. for κατϝάξαις (for ἄγνυμι orig. had the digamma), cf. εὔαδον sub ἁνδάνω: perf. κατέᾱγα, Ion. κατέηγα in pass. signf.: aor. pass. κατεάγην [ᾱ] (κατά, ἄγνυμι). *To break in pieces, shatter*, Il. 13, 257, Od. 9, 283, both times in aor.: *to break, weaken, enervate*, Xen. Oec. 6, 5; esp. in pf. part. κατεαγώς, like Lat. *fractus*, Dion. H.—II. in pass. and pf. act., *to be broken*, Hdt. 7, 224; esp., κατεαγέναι or καταγῆναι τὴν κεφαλήν, *to have* the head *broken*, Ar. Plut. 545, Lys. 99, 43, etc.; so too, κατεαγέναι τὰ ὦτα, Plat. Gorg. 515 E, of pugilists, cf. Winckelm. 5, 5, § 30, sq.: but also c. gen., κ. τῆς κεφαλῆς, Ar. Ach. 1166, Vesp. 1428, Eupol. Incert. 30, Plat. Gorg. 469 D, where Elmsl. Ach. l. c. would supply ὀστοῦν, but cf. Jelf Gr. Gr. § 522, 3.

Καταγνῡπόω, ῶ, *to weaken*, cf. καταγρυπόω, and v. γνυπετός.

Κατάγνωσις, εως, ἡ, (καταγιγνώσκω) *a thinking ill* of a person or thing, *low opinion*, κ. ἀσθενείας τινός, *opinion of* one's *weakness*, Thuc. 3, 16: *blame, censure*, Polyb.—II. *judgment given against* a person, *condemnation*, Thuc. 3, 82.

†Καταγνωστέον, verb. adj. from καταγιγνώσκω, *one must decide against, condemn*, Luc.

Καταγνωστός, όν, (καταγιγνώσκω) *condemned: damnable.*

Καταγογγύζω, f. -ύσω, (κατά, γογγύζω) *to murmur at* or *against* one, Lat. *obmurmurare*, τινός, LXX.

Καταγοητεύω, (κατά, γοητεύω) *to enchant, bewitch*, in genl. *to cheat* or *blind by trickery*, τινά, Xen. Cyr. 8, 1, 40, An. 5, 7, 9.

Κατάγομος, ον, (καταγέμω) *deep laden, heavy laden*, Polyb.

Καταγομφόω, ῶ, *to nail fast.*

Κατᾰγοράζω, f. -άσω, (κατά, ἀγοράζω) *to buy with borrowed money*, φορτία, Dem. 908, fin. Hence

Κατᾰγορασμός, οῦ, ὁ, *a buying*, esp. *with borrowed money*, Diod.

Κατᾰγόρευσις, εως, ἡ,=κατηγορία: in genl. *a declaration*, Plut.; and

Καταγορευτικός, ή, όν, *declaratory*, Diog. L. 7, 70: from

Κατᾰγορεύω, (κατά, ἀγορεύω) *to denounce, give information of* a thing, τινί τι, Ar. Pac. 107, Vesp. 932.—II. =κατηγορέω, *to accuse*, τινός, Ael.

Καταγραπτέον, verb. adj. from καταγράφω, *one must describe*, Strab.

Καταγραπτός, ον, (καταγράφω) *drawn* or *painted on, variegated*, Geop.

Καταγρᾰφή, ῆς, ἡ, (καταγράφω) *a drawing, drawing out, delineation*, Diod.; esp. *a drawing of maps*, Ptolem.—2. *a marking out*, Lat. *designatio*, Dion. H.—II. like ἀπογραφή, *a writing in full, a list, register*, Plut.: esp.—2. *a levy* or *roll of soldiers*, Polyb.

Κατάγρᾰφος, ον, = κατάγραπτος, Luc.

Καταγράφω, f. -ψω, (κατά, γράφω) *to draw, paint, delineate*, Pausan.: *to describe*, Dion. P.—2. *to paint over*, Luc.—II. *to write down*, Eur. Alc. 969: *to enter, register, enroll*, esp. as a soldier, Polyb.—2. *to assign by a legal writing* or *conveyance*, Lat. *mancipare*, Plut.: hence in genl. *to assign, ascribe*, τινί τι, Ael.—III. *to mark* or *scratch*, τοῖς ὄνυξι, Ael. V. H. 10, 3, et sic vulgo Hdt. 3, 108, ubi Schweigh. ex uno cod. καταγνάφων.

Καταγρέω, (κατά, ἀγρέω) *to catch, overtake*, Sapph. 40.

Καταγρῡπόω, ῶ, *to curl the nose.* Hence αὐστηρὸν καὶ κατεγρυπωμένον, *severe, scornful*, Plut. 2, 753 C, like Horace's *nasus aduncus*: Schneid. however reads κατεγνυπωμένον, cf. κατεγνυπωμένως.

Καταγυιόω, ῶ, strengthd. for γυιόω, Hipp.

Καταγυμνάζω, fut. -άσω, (κατά, γυμνάζω) *to exercise very much, accustom by exercise*, Luc.—II. *to squander in gymnastic exercises and the games*, ap. Hesych.

Καταγυμνόω, ῶ, (κατά, γυμνόω) *to strip quite naked*, Aristaen.

Καταγύναιος, ον, and καταγύνης, ου, ὁ,=sq.

Κατάγυνος, ον, (κατά, γυνή) *much given to women*, Arist. Mirab. 88, ubi olim καταγύναικας.

Κατάγχω, f. -άγξω, (κατά, ἄγχω) *to strangle*: met. *to extort money from*, Plut.

Κατάγω, f. -ξω: aor. κατήγᾰγον, (κατά, ἄγω) *to lead, take* or *carry down*, Lat. *deducere*, Hom., esp. *into the nether-world*, as Od. 24, 100: in genl. *to lead, carry to a place*, Il. 6, 53, Od. 20, 163, where the prep. loses its force, though in all such cases a relation of *higher* and *lower* is implied: hence esp.—1. *to bring down to the sea-coast*, Il. 5, 26; 21, 32.—2. *to bring down from the high seas to land*, ναῦν, to bring a ship into port, Lat. *subducere navem in portum*, Hdt. 8, 4; esp. for purposes of exacting toll or plundering, Dem. 63, 19: in this signf. Hom. uses only pass. κατάγεσθαι, *to come to land, land*, opp. to ἀνάγεσθαι, of seamen as well as ships, Od. 3, 10, 178: also νηὶ κατάγεσθαι, Od. 10, 140, Hdt. 4, 43; hence later, κατάγεσθαι παρά τινι, *to turn in and lodge in* a person's house, Lat. *deversari apud aliquem*, Eupol. Incert. 62, Dem. 1242, 14; also, εἰς οἰκίαν τινός, Id. 1190, 25.—3. *to draw down* or *out, spin*, Lat. *deducere filum*, Plat. Soph. 226 B: hence κάταγμα, *a woollen thread.*—4. κ. θρίαμβον, like Lat. *deducere triumphum*, Polyb.—5. *to derive* or *trace from certain ancestry*, Plut.—II. *to bring back*, Lat. *reducere*, esp. from banishment, *to recal*, Hdt. 1, 60: hence in genl. *to restore*, Id. 5, 92, 1. [ᾰγ] Hence

Κατᾰγωγή, ῆς, ἡ, *a leading, taking* or *carrying down*: intrans. *a coming down*, in genl. *arrival.*—2. *a putting a ship into harbour, landing*, Thuc. 6, 42: also *a landing place*: hence in genl. *a resting place, inn, port*, Lat. *statio*, like καταγώγιον, Hdt. 1, 181; 5, 52.—II. *a tracing down from ancestry*, γένους κ., *a genealogy*, Plut.—III. *a bringing back*, esp. from banishment, *restoration*, Polyb.: also intrans. *return.*—2. *a drawing back* or *straining*, esp. of a bow, catapult, etc., Math. Vett.

Καταγωγεῖον, ου, τό,=sq., Antiph. Aphrodis. 2, 5.

Κατᾰγώγιον, ου, τό, *a place to lodge in, resting-place, inn*, Thuc. 3, 68, Plat. Phaedr. 259 A.—II. τὰ καταγώγια, *the festival of the return*, opp. to ἀναγώγια.

Κατᾰγωγίς, ίδος, ἡ, *a rope for putting down* or *drawing*: esp. the string of a bow, catapult, etc., Math. Vett.: from

Κατᾰγωγός, όν, (κατάγω) *bringing down*, metaph. *lowering, degrading*, Iambl.—II. *fit for ships to come into, affording refuge*, of a harbour.

Κατᾰγωνίζομαι, fut. -ίσομαι Att. -ῐοῦμαι, (κατά, ἀγωνίζομαι) dep. mid.: *to struggle against, prevail against, conquer*, τινά, Polyb. Hence

Κατᾰγώνισις, εως, ἡ, *a struggling against, conquest.*

Κατᾰγωνισμός, οῦ, ὁ,=foreg.

Καταδαίνυμαι, f. -δαίσομαι, (κατά, δαίνυμαι) dep. mid.: *to devour, consume*, τινά, Phryn. (Trag.) ap. Paus. 10, 31, 2.

Καταδαίω, fut. -δάσομαι, (κατά, δαίω B) *to divide*, esp. *into small pieces, tear and devour*, κατὰ πάντα δάσονται, Il. 22, 354.—II. *to assign*, Tab. Heracl.

Καταδάκνω, fut. -δήξομαι, (κατά, δάκνω) *to bite in pieces*, Batr. 45.

Καταδακρυχέων, ουσα, a wrong way of writing κατὰ δάκρυ χέων, followed by Heyne in Il.

Καταδακρύω, (κατά, δακρύω) *to bewail*, τι, Xen. Cyr. 5, 4, 31: also absol. *to weep bitterly*, Eur. Hel. 673.—II. *to make weep, move to tears*, App. [On the quantity v. δακρύω.]

Καταδακτῠλίζω, f. -ίσω, (κατά, δακτυλίζω, like σκιμαλίζω, *to feel with the finger*: and so sensu obsc.=παιδεραστέω. Hence

Καταδακτῠλικός, ή, όν, *of* or *belonging to* καταδακτυλίζειν, *prone thereto.*

Καταδᾰμάζω, f. -άσω, (κατά, δαμάζω) *to tame, subdue utterly*, Thuc. 7, 81, in aor. mid. καταδαμάσασθαι.

Καταδάμναμαι,=foreg., H. Hom. Merc. 137.

Καταδάνειος, ον, (κατά δάνειον) *in debt*, Diod. [ᾰ]

Καταδᾰπᾰνάω, ῶ, f. -ήσω, (κατά, δαπανάω) *to spend, squander, lavish*, χρήματα, Hdt. 5, 34; κ. εἴς τι, *to spend upon* a thing, Xen. Cyr. 6, 2, 30: in genl. *to waste away, consume*, as hunger, Sotad. ap. Stob. p. 528, 21.

Καταδᾰπάνη, ης, ἡ, *expense, waste.*

Καταδάπτω, f. -δάψω, (κατά, δάπτω) *to tear in pieces, devour*, Il. 22, 339, Od. 3, 259: metaph., καταδάπτεται ἦτορ, Od. 16, 92, like δαίεται ἦτορ.

Καταδαρδάπτω, lengthd. for foreg.

Καταδαρθάνω, fut. -δαρθήσομαι: aor. κατέδαρθον, poet. by metath. κατέδρᾰθον, Hom., which. aor. in later writers takes a pass. form κατεδάρθην, hence κατέδαρθεν 3 pl. in Ap Rh. 2, 1227, καταδαρθέντα, Ar. Plut. 300, where however Pors. καταδαρθόντα: pf. καταδεδάρθηκα, Plat. (κατά, δαρθάνω.) *To sleep soundly, fall asleep*, Od. 5, 471, etc: of sexual intercourse, Od. 8, 296: καδδραθέτην for κατεδραθέτην, Od. 15, 494, καταδραθῶ, subj. aor. pass. Od. 5, 471, Hom. elsewh. prefers. aor. act.

Καταδεής, ές, (καταδέω, -δεήσω) *wanting, failing in* something, *lacking of*, τινός, Hdt. 2, 121, 2; hence of persons, *poor, needy*, Plat. Legg. 719 E, Dem. 141, 1: but usu. in compar., καταδεέστερος, *weaker inferior*, Isocr. 16 B, etc. Adv. -δεῶς, Isocr., comp. -εεστέρως, κ. ἔχειν περί τι, *to be very ill off* in a thing, Dem. 1182, fin.

Καταδεῖ, impers., *there is wanting*, v. καταδέω.

Καταδείδω, f. -δείσομαι, (κατά, δείδω) *to fear very much*, τι, Ar. Pac. 759, and Thuc.—II. *to put into great fear, scare*, only in Phalaris.

Καταδείκνῡμι and -νύω, f. -δείξω, Ion. aor. κατέδεξα, (κατά, δείκνυμι) *to show clearly, make known, publish*, τι, Hdt. 1, 163, also c. inf. *to show how to do*, Hdt. 1, 171, cf. Ar. Ran. 1032, where both constructions are joined: *to establish, prove*, c. part. Hdt. 7, 215.

Καταδειλιάω, ῶ, f. -άσω [ᾱ], (κατά, δειλιάω) *to show signs of fear* or *cowardice*, Xen. An. 7, 6, 22

Καταδειπνέω, ῶ, f. -ήσω, (κατά, δειπνέω) *to dine off, eat up*, c. acc., Plut.

Κατάδειπνον, ου, τό,=δεῖπνον.

Κατάδενδρος, ον, (κατά, δένδρον) *abounding in trees, woody*, Nymphod. ap. Ath. 265 D.

Καταδέομαι, f. -δεήσομαι, (κατά, δέομαι) dep. pass. c. fut. mid., *to want* or *need very much*, hence *to entreat earnestly*, Lat. *deprecari*, c. gen. pers., Plat. Apol. 33 E, cf. καταδέω, -δεήσω.

Καταδέρκομαι, (κατά, δέρκω) dep. pass., *to look* or *gaze down*, H. Hom. Cer. 70: trans. *to look down upon, watch from above*, Od. 11, 16: poet. for καθοράω.

Κατάδεσις, εως, ἡ, (καταδέω) *a binding fast*, Plut.—II. *a binding by magic knots*, Plat. Legg. 933 A, cf. κατάδεσμος.

Καταδεσμεύω, (κατά, δεσμεύω) *to bind fast, bind up*, as a wound, LXX.

Καταδεσμέω, ῶ,=foreg.

Κατάδεσμος, ου, ὁ, (κατά, δεσμός) *a tie, band*, Theopomp. (Com.) Παῖδ. 2.—II. *a magic tie* or *knot, a bewitching thereby*, Plat. Rep. 364 C, ubi v Stallb., cf. κατάδεσις, καταδέω.

Κατάδετος, ον, (καταδέω) *tied, bound.*

Καταδεύω, (κατά, δεύω) *to wet much*, Hes. Op. 554; *to drench, soak with* a thing, χιτῶνα οἴνου, Il. 9, 490.—II. *to let get wet*, Hes. Op. 544.

Καταδέχομαι, (κατά, δέχομαι) dep. mid.: *to receive, take*, esp. of food, πόμα, Hipp., τροφήν, Plat. Tim. 84 B.—2. *to receive back*, esp. from banishment, Oratt., as Lys. 104, 22, Andoc. 23, 42.—3. *to take upon one's self, undertake*, Luc.—4. *to allow, suffer*

Καταδέω, (A), f. -δήσω, (κατά, δέω) *to bind on* or *to, bind fast, bind*, Hom.

ἐν δεσμῷ καταδῆσαι, Od. 15, 443: esp. *to put in bonds, imprison*, Hdt. 3, 143; and κ. τὴν ἐπὶ θανάτῳ (sub. δέσιν) Id. 5, 72: hence—2. metaph. *to convict and condemn of* a crime, c. inf., κ. τινὰ φῶρα εἶναι, Valck. Hdt. 2. 174; and so in 4, 68 opp. to ἀπολύω.—II. *to tie down, shut up, close, stop, check*, ἀνέμων κέλευθα, Od. 5, 383; 10, 20; so too, ἐμοὶ κατέδησε κέλευθα, Od. 7, 272, cf. 14, 61.—III. *to bewitch by magic knots*, Dinarch. ap. Harpocr., cf. Wyttenb. Plut. 2, 378 F.

Καταδέω, (B), f. -δεήσω, (κατά, δέω) *to want, lack, need:* usu. for καταδεής εἰμι, c. gen., *to be wanting* or *lacking in* a thing, esp. of numbers, as ἡ ὁδὸς καταδέει πεντεκαίδεκα σταδίων ὡς μὴ εἶναι πεντακοσίων, Hdt. 2, 7, cf. 134; 9, 30: in 8, 82, κατέδει is usu. taken impers., δύο νηῶν κ. εἰς τὸν ἀριθμόν, *there was a lack of* two ships, but τὸ ναυτικόν may easily be supplied with Schweigh. Cf. καταδέομαι.

†Καταδεῶς, adv. v. sub καταδεής.

Καταδηϊόω, ῶ, contr. -δῃόω, ῶ, *to ravage, waste*, Dion. H.

Καταδηλέομαι, (κατά, δηλέομαι) dep. mid.: *to injure, violate*, Böckh Inscr. I. p. 26, in Dor. form καδδᾱλέομαι.

Κατάδηλος, ον, (κατά, δῆλος) *very plain, quite evident* or *manifest*, κ. γιγνεσθαι, to become so, Hdt. 1, 5; κατάδηλον ποιεῖν, to make so, 3, 88. Adv. -λως.

Καταδημᾰγωγέω, ῶ, fut. -ήσω, *to conquer in the arts of a demagogue*, Plut.: also simply as strengthd. for δημαγωγέω, Id.

Καταδημοβορέω, ῶ, f. -ήσω, (κατά, δημοβόρος) *to consume publicly*, Il. 18, 301.

Καταδημοκοπέω, ῶ, fut. -ήσω, strengthd. form of δημοκοπέω, App.

Καταδῃόω, ῶ, contr. for καταδηϊόω.

Καταδηριάομαι, dep. strengthd. for δηριάομαι, Il. 16, 96, ubi nunc divisim κάτα δ.

Καταδιαιρέω, ῶ, f. -ήσω, (κατά, διαιρέω) *to distribute*, Dion. H. Mid. *to distribute among themselves*, Polyb.

Καταδῐαιτάω, ῶ, (κατά, διαιτάω II) *to decide as* διαιτητής *against* one, *give arbitration against*, opp. to ἀποδ., κ. δίκην τινός, Dem. 542, 6; 1013, 21: mid., *to be the cause of an arbitration being given against one*, Lys. 172, 38, cf. Reiske Dem. 1013, 23, and καταδικάζω.

Καταδιαλλάσσω, Att. -ττω, fut. -άξω, (κατά, διά, ἀλλάσσω) *to reconcile again*, Ar. Vesp. 1284.

Καταδιασπλεκόω, ῶ, strengthd. for σπλεκόω.

Καταδιαφθείρω, strengthened for διαφθείρω, Eupol. Autol. 10.

Καταδιαχέω, (κατά, διαχέω) *to diffuse completely*, Arist. Spirit.

Καταδίδωμι, f. -δώσω, (κατά, δίδωμι) *to give away, give*, Dion. H.—II. seemingly intrans., sub. ἑαυτόν, of rivers, *to flow into*, Hdt. 4, 85, cf. ἐκδίδωμι.

Καταδιΐστημι, strengthd. for διΐστημι.

Καταδῐκάζω, f. -άσω, (κατά, δικάζω) *to give judgment against* a person, *pass sentence upon* him, and absol., *to condemn:*—Construction: c. gen. pers. et acc. rei, κ. τινὸς θάνατον, Hdt. 1, 45; so too κ. τινὸς ζημίαν, δίκην, Lex ap. Dem. 733, 5: later also in pass., καταδικασθῆναι θανάτῳ or θάνατον, *to be condemned* to death, Lob. Phryn. 475. Cf. καταγιγνώσκω, κατακρίνω. In mid., *to have sentence given against* another, *procure* his *condemnation*, τινός, Lys. 167, 41; so, καταδικάζεσθαι δίκην τινός, Thuc. 5, 49, Dem. 571, 21, cf. καταδιαιτάω. Pass., καταδεδικασμένος, *one who has judgment given against him*, Isae. 82, 18. Hence

Καταδικαστέον, verb. adj., *one must condemn*, Clem. Al.

Καταδῐκαστής, οῦ, ὁ, *he who gives judgment against* one, Iambl.

Καταδίκη, ης, ἡ, (κατά, δίκη) *judgment given against one, condemnation, sentence*, Epich. p. 98: esp. *a fine*, Thuc. 5, 49, 50, and Dem. [ῐ] Hence

Κατάδῐκος, ον, *having judgment given against* one, *found guilty, condemned*, c. gen., e. g. φυγῆς, θανάτου, to banishment, death, Diod.

Καταδιφθερόω, ῶ, (κατά, διφθερόω) *to cover over with skins*, Plut.

Καταδιψάω, ῶ, f. -ήσω, *to make thirsty.*

Καταδῐώκω, f. -ξω, (κατά, διώκω) *to follow hard upon, pursue close*, Thuc. 1, 49, etc.

Καταδοκέω, ῶ, f. -δόξω, (κατά, δοκέω) *to think against* one, i. e. *suspect* him, but also in genl. *to think, suppose*, like καταφρονέω, κ. τινὰ ποιεῖν or εἶναι, *to suspect* one *of doing* or *being* so and so, Hdt. 3, 27; 6, 16: and so in 1, 22, 111; 3, 69, etc., an inf. is easily supplied from the context: the acc. pers. becomes a dat. in 9, 99, ubi v. Schweigh.: the pass. is also used c. inf., καταδοχθεὶς εἶναι, Antipho 116, 32.

Κατᾱδολεσχέω, ῶ, f. -ήσω, (κατά, ἀδολεσχέω) *to chatter at* one, *weary* one *by chattering*, τινός, Plut.

Καταδοξάζω, fut. -άσω,=καταδοκέω, Xen. An. 7, 7, 30.

Καταδουλεύομαι, and -δουλίζομαι, dep., *to reduce to slavery.*

Καταδουλισμός, οῦ, ὁ,=καταδούλωσις.

Καταδουλόω, ῶ, (κατά, δουλόω) *to enslave, reduce to slavery*, Hdt. 6, 109, etc.: also as dep. c. fut. et aor. mid., et perf. pass., Hdt. 7, 51, Xen., etc.—II. *to enslave in mind, break in spirit*, καταδουλώσασθαι τὴν γνώμην, Hipp., and Isocr. 270 C. Hence

Καταδούλωσις, εως, ἡ, *enslavement*, Thuc. 3, 10.

Καταδουπέω, ῶ, f. -ήσω, (κατά, δουπέω) *to fall with a loud heavy sound*, Anth.

Κατάδουποι, ων, οἱ, *the Cataracts* of the Nile, also the parts of Aethiopia in which they are, Hdt. 2, 17, called by Cicero *Catadupa* as neut. pl. (Usu. derived from foreg.; but it is curious that Καπάδουπα was also the name of an Indian town, Arr. Ind. 4, and *Katadvîpa* in Sanscr. means a *flood of rain.*)

Καταδοχή, ῆς, ἡ, (καταδέχομαι) *a receiving, allowing, admitting*, Plat. Legg. 867 E.—II. *a place for receiving, receptacle*, Gal.

Καταδρᾰθῶ, subj. aor. 2 of καταδαρθάνω, Od. 5, 471.

Καταδρᾰμεῖν, inf. aor. 2 of κατατρέχω.

Καταδράσσομαι, fut. -δράξομαι, (κατά, δράσσομαι) as mid., *to lay fast hold of*, c. gen., Diosc.

Καταδρέπω, f. -δρέψω, (κατά, δρέπω) *to pluck* or *strip off*, φύλλα, Hdt. 8, 115.

Καταδρομή, ῆς, ἡ, (κατατρέχω) *a running at* or *over, an inroad*, Thuc. 1, 142, etc.—2. metaph., *an attack with words, an invective*, Polyb., and Dion. H., cf. Ernesti Lex. Rhetor., and καταθέω.—II. *a hidden way* or *lurking place*, Ael. Hence

Κατάδρομος, ον, *overrun, wasted as by an inroad*, μέλαθρα κ. πυρί, Eur. Tro. 1300.—II. as subst., ὁ κ., *a course, lists for exercising in*, Sueton.

Κατάδρυμμα, ατος, τό, (καταδρύπτω) *a tearing* or *rending*, Eur. Supp. 52.

Κατάδρυμος, ον, (κατά, δρυμός) *very woody*, Strab. [ῡ˘]

Καταδρύπτω, f. -δρύψω, (κατά, δρύπτω) *to tear in peices, rend*; hence in mid., κατὰ δ' ἐδρύπτοντο παρειάς, *they tore their* cheeks, Hes. Sc. 243, Jac. A. P. p. 62.

Καταδρῠφάσσω, f. -άξω, *to hedge* or *fence in*, Lyc.

Καταδῠναστεία, ας, ἡ, *the exercise of power against* one, *oppression*, LXX.: from

Καταδῠναστεύω, (κατά, δυναστεύω) *to exercise power against* one, *overpower, oppress*, τινά, Xen. Symp 5, 8, τινός, Diod.

Καταδύνω,=καταδύω in intrans. signf., H. Hom. Merc. 237, freq. in prose.

Κατάδῠσις, εως, ἡ, (καταδύω) *a going down, descent*, Luc.: of the stars, *a setting.*—II. *a hiding-place, hole*, Ath.

Καταδυςωπέω, ῶ, strengthd. for δυςωπέω, *to make to blush, put to the blush*, esp. by earnest entreaty, τινά, Luc.

Καταδύω, also -δύνω: fut. -δύσω: aor. 1 κατέδυσα; aor. 2 κατέδῡν, (κατά, δύω).—I. intrans., in which signf. the act. pres. καταδύνω, or the mid. καταδύομαι, with the aor. 2, perf., plqpf. act. is used, *to go under, sink, set*, esp. of the sun, Hom., always in aor. 2 act., ἠέλιος κατέδυ, ἐς ἠέλιον καταδύντα, ἅμ' ἠελίῳ καταδύντι, later also ἠέλιος καταδῡόμενος, H. Hom. Merc. 197; of ships, Thuc. 7, 34, etc., cf. infr. II.—2. in genl. *to go under* or *into*, usu. with a collat. notion of secrecy, *to steal* or *creep into*, but also *to get deep into, get into the throng* or *thick of a thing*, Lat. *subire*, in Hom. always c. acc. usu. ὅμιλον καταδῦναι, more rarely in aor. mid., καταδύσασθαι ὅμιλον, Il. 10, 517, καταδύσεο μῶλον Ἄρηος, Il. 18, 134; so too δόμον, πόλιν, μάχην καταδῦναι, καταδῦσαι, Hom.; τεύχεα καταδῦναι, *to put on* armour, Il. 6, 504. Od. 12, 228, and καταδύσασθαι, Il. 7, 103; σπάργαν' ἔσω κατέδυνε, H. Hom. Merc. 237; and once, καταδυσόμεθ' εἰς Ἀΐδαο δόμους, *we will go down* into..., Od. 10, 174: so, καταδύνειν ἐς ὕλην, Hdt. 9, 37, κατὰ τῆς γῆς, Id. 4, 132.—3. esp. *to keep hidden, lie hid*, esp. in perf. καταδέδυκα, Plat., and Xen.—II. trans., in which signf. the pres. καταδύω, fut., and aor. 1 are used, *to make to sink*, Lat. *mergere, submergere*, esp. κ. ναῦν, *to sink* or rather *disable* a ship, v. esp. Hdt. 8, 90, Thuc. 1, 50: metaph. κ. τινὰ τῷ ἄχει, Xen. Cyr. 6, 1, 37. [On the quantity, v. δύω: ῡ always in Hom.]

Κατᾴδω, fut. -ᾴσω usu. -ᾴσομαι, Ion. κατᾰείδω, (κατά, ᾄδω) *to sing to*, Lat. *occinere*, and so,—1. *to charm* or *appease by singing*, and absol. *to sing a spell* or *incantation* (ἐπῳδή) *to* another, τινί, Valck. Hdt. 7, 191, cf. Eur. I. T. 1337.—2. κ. δεῖπνον, *to enliven* a repast *by song*, Ael.—II. *to deafen by singing*, Luc.

Καταδωροδοκέω, ῶ, f. -ήσω, (κατά, δωροδοκέω) *to take presents* or *bribes*, Ar. Vesp. 1036, Lys. 178, 6; so too as dep. mid., Ar. Ran. 361.

Καταείδω, Ion. for κατᾴδω.

Καταειμένος, η, ον, part. perf. pass. of *καταέννυμι, καθέννυμι, clothed, clad, covered*, Od.—II. part. perf. pass. of *καθίημι, let down, hanging down.*

Καταείνῠον, Ep. imp. from *καταέννυμι*, Il. 23, 135.

Καταείσατο, Ep. for *καθείσατο*, 3 sing. aor. 1 mid. from *καθέζω*, Il. 11, 358.

Καταέννῡμι, poet. for *καθέννυμι*: impf. *καταείνυον*, Il. 23, 135, as if from a pres. *εἰνῡμι* or *εἰνύω*, which occurs in the inf. *ἐπειινύσθαι* in Hdt. *To clothe, cover, θριξὶ νέκυν κ.*, Il. l. c. pass., *ὄρος καταειμένον ὕλῃ*, Od. 13, 351; 19, 431.

Καταζαίνω, (*κατά, ἀζαίνω*) *to make quite dry, parch quite up*, Od. 11, 587, in Ep. aor. *καταζήνασκε.*

Καταζάω, inf. *καταζῆν*, (*κατά, ζάω*) *to live one's life out*, Eur. Ion 56.

Καταζεύγνῡμι and *-νύω*, f. *-ζεύξω*, (*κατά, ζεύγνυμι*) *to tie, yoke together, yoke*, Pind. P. 2, 21: in genl. *to bind fast*, pass. *to be so bound, be straitened, ὑπ' ἀνάγκης*, Hdt. 8, 22, cf. Plat. Legg. 753 E: *to be confined, imprisoned*, Soph. Ant. 947.—II. intr. *to fix one's quarters*, opp. to *ἀναζεύγνυμι*; and so *to rest, encamp*, Polyb.

Καταζευγοτροφέω, ῶ, f. *-ήσω*, (*κατά, ζευγοτροφέω*) *to squander money on teams of chariot horses*, Isae. 55, 23.

Κατάζευξις, εως, ἡ, (*καταζεύγνυμι*) *a yoking together*, Plut.—II. opp. to *ἀνάζευξις, a resting, encamping*, Id.

Καταζήνασκε, poet. lengthd. aor. from *καταζαίνω*, Od.

Καταζυγίς, ἡ,=*κατάζευξις.*

Καταζωγρᾰφέω, ῶ, f. *-ήσω, to portray.*

Καταζωμεύω, *to sup up.*

Καταζώννῡμι and *-νύω*, f. *-ζώσω*, (*κατά, ζώννυμι*) *to gird fast*: pass. and mid. *to gird one's self* or *for one's self*, Eur. Bacch. 698. Hence

Καταζώστης, ου, ὁ, *a girth, strap.*

Καταθᾰλαττόω, ῶ, *to throw into the sea.*

Καταθάλπω, f. *-ψω*, strengthd. for *θάλπω*, Diog. L. 7, 152.

Καταθαμβέομαι, (*κατά, θαμβέω*) dep. pass., *to be astonished* or *astounded at. τι*. Plut.

Καταθᾰνεῖν, inf. aor. 2 act. of *καταθνήσκω.*

Καταθάπτω, f. *-ψω*, (*κατά, θάπτω*) *to bury*, Il. 19, 228; 24, 611.

Καταθαρσέω, ῶ, new Att. *-θαῤῥέω, to be bold, behave boldly against* one, *τινός*, Strab.—II. *to rely upon, trust in, τινί*, Polyb.

Καταθαρσύνω, (*κατά, θαρσύνω*) *to embolden, encourage against, πρός τι*, Plut.: in pass.=foreg., Luc.

Καταθεάομαι, f. *-άσομαι* [ᾱσ], (*κατά, θεάομαι*) dep. mid., *to look down: to look down upon, watch from above*, Xen. An. 6, 5, 30; *εἴς τι*, Ib. 1, 8, 14.—II. in genl. *to contemplate*, Philo.

Καταθεῖο, 2 sing. opt. aor. 2 mid. of *κατατίθημι*, Hes.

Καταθείομαι, Ep. for *-θέωμαι, -θῶμαι*, subj. aor. 2 mid. of *κατατιθημι*, Hom.

Καταθείομεν, Ep. for *-θέωμεν, -θῶμεν*, plur. subj. aor. 2 of *κατατίθημι*, Od.

Καταθέλγω, f. *-ξω*, (*κατά, θέλγω*) *to soften* or *soothe completely*, esp. *to subdue by spells* or *enchantments*, Od. 10, 213. Hence

Κατάθελξις, εως, ἡ, *enchantment*, Luc.

Κατάθεμα, ατος, τό, *an accursed thing*, like *ἀνάθεμα*, and

Καταθεματίζω, *to curse*, like *ἀναθεματίζω*, as the critical edd. of N. T. read in Apocal. 22, 3, Matth. 26, 74, for *καταναθεμ.*

Κατάθεος, ον, (*κατά, θεός*) *godly, pious*, Philo.

Καταθερᾰπεύω, strengthd. for *θεραπεύω.*

Καταθέρω, strengthd. for *θέρω.*

Καταθέσιον, ου, τό, (*κατατίθημι*) *a place for depositing*: also=sq., very late

Κατάθεσις, εως, ἡ, (*κατατίθημι*) *a putting down upon*: hence—1. *a paying down, discharging.*—2. *a putting in* or *planting*, Diod.—3. *a laying down* or *affirming, an affirmation*: also *a deposition* or *confession.*

Καταθέω, f. *-θεύσομαι*, (*κατά, θέω*) *to run down, ἀπὸ λόφων*, Thuc. 3, 97: of ships, *to run* or *put into port*, e. g. *εἰς Πειραιᾶ*, Xen. Hell. 1, 1, 35.—II. *to make inroads, εἰς πόλεις*, Ib. 5, 2, 43: but also c. acc., *κ. χώραν, overrun, plunder by inroads*, Thuc. 7, 27: hence—2. metaph. *to attack in argument*, (as we say) *to run down, τινά*, Plat. Theaet. 171 C: cf. *καταδρομή.*

Καταθεωρέω, ῶ, f. *-ήσω*, (*κατά, θεωρέω*) *to view* or *contemplate from above*, Plat. Gorg. 465 D.

Καταθήγω, f. *-ξω*, (*κατά, θήγω*) *to sharpen, whet*, Anth.

Καταθήκη, ης, ἡ, (*κατατίθημι*) *that which is laid down, a deposit*, like *παρακαταθήκη*, Isocr. 364 B.

Καταθηλύνω, (*κατά, θηλύνω*) *to make womanish*, Luc.: in genl. *to soften*, Hipp.

***Καταθήπω**, obsol. pres. of *κατατέθηπα*, q. v.

Καταθλάω, f. *-άσω* [ᾰσ], (*κατά, θλάω*) *to crush, break in pieces*, Clem. Al.

Καταθλέω, ῶ, f. *-ήσω*, (*κατά, ἀθλέω*) *to overcome in contest*, Plut.—II. *to exercise one's self very much*, Id.

Καταθλίβω, f. *-ψω*, (*κατά, θλίβω*) *to press down, crush, oppress*, Plut. [ῑ] Hence

Κατάθλιψις, εως, ἡ, *a pressing down, oppression.*

Καταθνήσκω, fut. *-θᾰνοῦμαι*: aor. *κατέθᾰνον*, Ep. *κάτθᾰνον*: pf. *-τέθνηκα*, part. *-τεθνηκώς*, in Hom. always *-τεθνηώς, ῶτος*, inf. *-τεθνάναι*, Ep. *τεθνάμεν*, Il. (*κατά, θνήσκω*). *To die away, be dying*, Il. 22, 355: in aor. and perf. *to be dead*, Hom., most freq. in part. plur. *κατατεθνηῶτες*, as subst., *the dead*, but also *νεκρούς* and *νέκυας κατατεθνηῶτας*: the word is freq. in Trag., but only in syncop. fut. *κατθανεῖσθαι*, and unaugm. moods of aor. *κατθανεῖν.*

Καταθνητός, ή, όν, *mortal*, Hom.: the fem. only in H. Ven. 39, 50.

Καταθοινάω, ῶ, f. *-ήσω*, also *-άσω*, (*κατά, θοινάω*) *to feast upon, devour*, c. acc., Aesop. [ᾱσω]

Καταθολόω, ῶ, (*κατά, θολόω*) *to make very dark* or *muddy, defile*, Anaxag.

Καταθορεῖν, inf. aor. 2 act. from *καταθρώσκω.*

Καταθορῠβέω, ῶ, f. *-ήσω*, (*κατά, θορυβέω*) *to cry down, stop* a speaker *by noise*, Plat. Prot. 319 C, in pass.: in genl. *to disturb* or *annoy much*, Numen. ap. Euseb. Praep. 14, 6.

Καταθρᾰσύνω, another form of *καταθαρσύνω.*

Κατάθραυστος, ον, *broken in pieces*, Diosc.: from

Καταθραύω, (*κατά, θραύω*) *to break in pieces, shatter*, Plat. Polit. 265 D.

Καταθρέω, ῶ, f. *-ήσω*, (*κατά, ἀθρέω*) *to look down on from above*, c. acc., like *καθοράω.*

Καταθρηνέω, ῶ, f. *-ήσω*, (*κατά, θρηνέω*) *to bewail, lament, mourn*, Eur. El. 1326; c. acc., Diod.

Καταθροέω, ῶ, f. *-ήσω*,=*καταθορυβέω.*

Καταθρυλλέω or better *-θρῡλέω*, ῶ, f. *-ήσω*,=*καταθορυβέω.*

Κατάθρυπτος, ον, *very mincing* or *effeminate*, Eubul. Sphing. 2: from

Καταθρύπτω, f. *-ψω*, (*κατά, θρύπτω*) *to mince up, crumble, break in pieces, soften*, Nic.

Καταθρώσκω, fut. *-θοροῦμαι*: aor. 2 *κατέθορον*, inf. *-θορεῖν*, (*κατά, θρώσκω*) *to leap down*, Il. 4, 79, in tmesis: c. acc., *κ. τὴν αἱμασίην, to leap down* (*from*) the wall, Hdt. 6, 134, cf. *καταβαίνω*; but also, *κ. ἀπὸ ἵππου*, Id. 3, 86.

Καταθῡμέω, ῶ, f. *-ήσω*, strengthd. for *ἀθυμέω, to be quite cast down, to lose all heart*, Xen. Hell. 3, 2, 7.

Καταθύμιος, ον, also *ίη, ιον*, Hdt. 5, 39, (*κατά, θυμός*) *in* or *upon the mind, at heart*, usu. with *εἶναι*, as *μηδέ τί τοι θάνατος καταθύμιος ἔστω*, let not death sit heavy on thy heart, Il. 10, 383, cf. 17, 201, Od. 22, 392.—II. *according to one's mind, welcome, acceptable*, Theogn. 617, 1082, Hdt. l. c. Adv. *-ίως*. [ῡ]

Καταθῡμοβορέω, ῶ, fut. *-ήσω*, strengthd. for *θυμοβορέω, ζωὴν κ.*, Pythag. ap. Vit. Hom.

Καταθύω, (*κατά, θύω*) *to sacrifice*, Hdt. 8, 19: in genl. *to offer, dedicate, τὴν δεκάτην*, Xen. An. 5, 3, 13.—II. mid. *καταθύεσθαί τινα, to overpower, compel to love by magic sacrifices*, Theocr. 2, 3. [On quantity v. *θύω.*]

Καταθωρᾱκίζω, f. *-ίσω*, strengthd. for *θωρακίζω, to cover with a coat of mail, arm at all points*, Xen. Cyr. 6, 2, 17.

Καταί, rare poet. form for *κατά*, Apoll. Dysc. Synt., p. 309, 28.

Καταιβᾰσία, ας, ἡ, poet. for *κατάβασις*, Q. Sm.—II. in plur. *καταιβασίαι, descending lightnings* or *meteors*, Wyttenb. Plut. 2, 555 A, cf. *καταιβάτης.*

Καταιβάσιος, ον, poet. for *καταβάσιος, descending, darting*, epith. of Apollo.

Καταίβᾰσις, εως, ἡ, poet. for *κατάβασις*, Anth.

Καταιβάτης, ου, ὁ, poet. for *καταβάτης*, (*καταβαίνω*) *one who comes down* or *descends*, esp. epith. of Jupiter as *descending in thunder and lightning*, Jupiter Elicius of the Romans, Ar. Pac. 42: also of the thunder-bolt, Aesch. Pr. 359.—2. epith. of Mercury, who *led souls down* to the nether world, Schol. Ar. Pac. 649.—3. as epith. of Ἀχέρων, *that to which one descends, downward*, Eur. Bacch. 1360, cf. sq., and *καταίβατος*. [ᾰ]

Καταιβάτις, ιδος, ἡ, fem. from foreg., Lyc.—2. with *κέλευθος* or *οἶμος a steep, downward path*, Ap. Rh.—II. act. *that brings down, κ. σελήνης, that brings down* the moon by spells, Sosiphan. ap. Schol. Ap. Rh. 3, 553 [ᾰ]

Καταιβᾰτός, ή, όν, poet. for *καταβατός, descended, by which one descends, θύραι καταιβαταὶ ἀνθρώποισι*, gates by which men descend, Od. 13, 110.

Καταῑγδην, adv. (*καταΐσσω*) *rushing violently against, τινί*, Ap. Rh. 1, 64.

Καταιγιδώδης, ες, (*καταιγίς, ίδος*) *like a storm, tempestuous.*

Καταιγίζω, f. *-ίσω, to rush down like a storm, κ. βρόμος, a rushing, roaring sound*, Aesch. Fr. 181: in genl. *to be* or *become violent*, of pain and sickness, Hipp. Pass. *to be tempest-tost*, Aretae., cf. ἐπαιγίζω: from

Καταιγίς, ίδος, ἡ, (κατά, αἰγίς II) *a sudden squall* or *gust of wind descending from above, a hurricane*, Arist. Mund. 4.—II. metaph. *a storm of passion.*

Καταιγισμός, οῦ, ὁ,=foreg.: so Epicur. called the sensual desires ap. Ath. 546 E.

Καταιδέομαι, f. -έσομαι, (κατά, αἰδέομαι) dep. c. fut. mid. et aor. pass., *to feel shame* or *reverence before* another, *to reverence*, c. acc., Hdt. 3, 72, Soph. O. T. 654, etc.: also c. inf. *to be ashamed to do* a thing, Eur. Heracl. 1027. Later writers, as Heliod., use the act. καταιδέω, *to put to shame.*

Καταιθᾰλόω, ῶ, (κατά, αἰθαλόω) *to burn to ashes*, Aesch. Fr. 148, cf. Ar. Av. 1242, 1248: metaph., *to burn, inflame*, Schol. Ib. 1261.

Καταιθύσσω, f. -ξω, strengthd. for αἰθύσσω, with collat. notion of *downwards*, πλόκαμοι νῶτον καταίθυσσον, rich locks *floated down* his back, Pind. P. 4, 147, Κάστωρ καταιθύσσει ἑστίαν, Castor *sheds his lustre upon* the house, Ib. 5, 13.

Καταίθω, (κατά, αἴθω) *to burn quite away, burn to ashes*, τι, Aesch. Cho. 606: metaph. *to kindle, rouse*, Lyc. 249.

Καταικίζω, f. -ίσω, (κατά, αἰκίζω) *to wound severely: ill treat*, τεύχεα κατῄκισται, the arms are *disfigured* by smoke and soot, Od. 16, 290; 19, 9: Eur. also has mid. fut.

Καταίνεσις, εως, ἡ, *agreement*, esp. *a betrothal*, Plut.: from

Καταινέω, ῶ, f. -έσω poet. -ήσω, (κατά, αἰνέω) *to agree to* a thing, *approve of* it, opp. to ἀναίνομαι, c. acc. rei, Hdt. 4, 80; 6, 62; also κ. (τι) ἐπί τινι, *to agree to* a thing on certain conditions, Id. 3, 53: but more usu. c. inf., *to agree to* do, Pind. P. 4, 395, Soph. O. C. 1633: also, κ. τινὰ βασιλέα εἶναι, *to agree that* he should be king, Hdt. 1, 98; so, κ τινὰ ταγόν, (sub. εἶναι) Anth.—II. *to grant, promise*, τινί τι, Soph. O. C. 432, with v. l.: esp. *to promise in marriage, betroth*, τινί τινα, Eur. I. A. 695.

Κατάϊξ, or as others καταῖξ, ῖκος, ἡ,=καταιγίς, Ap. Rh., and Call.

Καταιονάω, ῶ, f. -ήσω, (κατά, αἰονάω) *to pour upon* or *over, steep, foment*, also καταιονέω, Luc. Hence

Καταιόνημα, ατος, τό, *that which is poured upon, a fomentation*, Ael.

Καταιόνησις, εως, ἡ, (καταιονάω) *a pouring upon* or *over, fomentation*, Galen.

Καταιρέω, Ion. for καθαιρέω, Hdt.

Καταίρω, fut. -ᾰρῶ, (κατά, αἴρω) *to take* or *put down*, like κατάγω: but only used seemingly intrans., esp. sub. ναῦν, *to put into port, put in*, εἰς τόπον, Thuc. 8, 39: *to go down to* a place, *light upon* it, of birds, Ar. Av. 1288; in genl. *to go* or *come to* a place, esp. *to rest there*, Plat. Hipp. Maj. 281 A.

Καταισθάνομαι, f. καταισθήσομαι, dep. mid., strengthd. for αἰσθάνομαι, Soph. O. T. 422.

Καταίσιμος, ον,=αἴσιμος.

Καταισιμόω, ῶ, (κατά, αἶσα) *to use up, consume utterly*, Eubul. Auge 1; κ. πῶμα, *to drink* it *off*, Epinic. ap. Ath. 432 C: cf. ἀναισιμόω, for the simple αἰσιμόω does not occur in use.

Καταίσιος, ον,=αἴσιος, *righteous*, Aesch. Ag. 1598.

Καταΐσσω, f. -ΐξω, (κατά, ἀΐσσω) *to rush down from*, Ap. Rh.—II. trans. *to rush* or *dart through*, φρὴν κόσμον καταΐσσουσα, Emped. 299.

Καταισχυμμός, οῦ, ὁ, *a shaming, disgrace*, Clem. Al.: and

Καταισχυντήρ, ῆρος, ὁ, *a shamer, disgracer*, δόμων, Aesch. Ag. 1363: from

Καταισχύνω, (κατά, αἰσχύνω) *to shame, disgrace, dishonour*, πατέρων γένος, Od. 24, 508, δαῖτα, Od. 16, 293, cf. Hdt. 7, 53: κ. χρέος, *to prove* a debt *disgraceful*, Pind. O. 10, 10: esp. *to dishonour* a woman, *deflower*, Lys. 96, 15, cf. Dem. 1125, 12.—II. mid. *to feel shame before* another, c. acc., Soph. O. T. 1424, Phil. 1382.

Καταΐσχω, poet. for κατίσχω, κατέχω, Od. 9, 122.

Καταιτιάομαι, f. -άσομαι [ᾱ], (κατά, αἰτιάομαι) dep. mid.: *to accuse, arraign, blame, reproach*, c. acc. pers., Hdt. 6, 14, Dem. 553, 7; c. acc. rei, *to lay* something *to one's charge, impute*, κ. ἀμαθίαν, Thuc. 3, 42. The part. aor. 1 pass. καταιτιαθείς, is used in pass. signf., *an accused person, defendant*, Thuc. 6, 60. Xen. Hell. 1, 1, 32. Hence

Καταιτίᾱσις, εως, ἡ, *accusation*, Plut.

Καταῖτυξ, ῠγος, ἡ, *a low helmet* or *skull-cap* of neat's leather, without φάλος or λόφος, Il. 10, 258. (From κάτω and τεύχω, as if κάτω-τευκτή?)

Καταιχμάζω, f. -άσω, (κατά, αἰχμάζω) *to strike* or *cut down.*

Καταιωρέομαι, as pass. (κατά, αἰωρέω) *to hang down*, θύσανοι κατῃωρεῦντο, Hes. Sc. 225.

Κατακαγχάζω, f. -άσω, (κατά, καγχάζω) *to laugh loud at*, τινός, Anth.

Κατακαῆμεν, Dor. and Lacon. for κατακαῆναι, inf. aor. 2 pass. from κατακαίω.

Κατακαιάθω, poet. for κατακαίω, dub.

Κατακαιέμεν, Ep. for κατακαίειν, inf. pres. act. from κατακαίω, v. l. Il. 7, 408.

Κατακαίνω,=κατακτείνω, freq. in Xen., in aor. 2 κατέκανον, v. L. Dind. Xen. An. 1, 6, 2.

Κατακαίριος, ον,=καίριος, v. l. Il. 11, 439.

Κατακαίω, Att. -κάω [ᾱ], fut. -καύσω: Ep. aor. 1 κατέκηα, with inf. κακκεῖαι, Od. 11, 74: aor. pass. κατεκαύθην and κατεκάην, both in Hdt., the former is said to be the Att. form; cf. καίω (κατά, καίω): *to burn, burn down*, in Hom. esp. of burning sacrifices and dead bodies, so too in Hdt. etc.: but, κατὰ πῦρ ἐκάη, the fire *had burnt down* or *out*, Il. 9, 212.

Κατακᾰλέω, ῶ, f. -έσω, (κατά, καλέω) *to call down, summon, invite*, Thuc. 1, 24.—II. *to call upon, invoke*, τοὺς θεούς, v. l. Isocr. 218 C, in aor. mid.—III. *to call back, recall*, Oenom. ap. Euseb.

Κατακαλλύνω, strengthd. for καλλύνω, *to embellish, adorn.*

Κατακάλυμμα, ατος, τό, *a covering, veil*, LXX. [ᾰ]: from

Κατακᾰλύπτω, f. -ψω, (κατά, καλύπτω) *to cover up*, freq. in Hom., in tmesis, Hdt. 2, 47: pass. and mid. *to veil one's self*, Hdt. 1, 119; 6, 67. Hence

Κατακάλυψις, εως, ἡ, *a covering* or *hiding*, Galen. [ᾰ]

Κατακάμπτω, f. -κάμψω, (κατά, κάμπτω) *to bend down*, in genl. *to bend* or *turn*, κ. στροφάς, Ar. Thesm. 68: *to bend, stoop*, Plat. Tim. 71 C.—II. *to vault* or *arch over*, Strab., in plur.—III. metaph. *to bend by entreaty*, Aeschin. 26, 33: but in Eur. Tro. 1252, κ. ἐλπίδας, *to bend down, overthrow* hopes, acc. to Lob. for κατέγναψε, but Pors. κατέκναψε, cf. κνάπτω, fin.

Κατάκαμψις, εως, ἡ, *a bending down, bending*, Strab.

Κατακᾰπηλεύω, *to behave like a* κάπηλος.

Κατακάρδιος, ον, (κατά, καοδία) *against* or *to the heart*, πληγή, Hdn.

Κατακάρπιον, ου, τό,=περικάρπιον, Theophr.

Κατάκαρπος, ον, (κατά, καρπός) *fruitful.* Adv. -πως, *abundantly*, LXX. Hence

Κατακαρπόω, ῶ, *to burn sacrifices*, esp. *of fruits:* hence

Κατακάρπωσις, εως, ἡ, *the burning of offerings: the ashes of a burnt sacrifice*, LXX.

Κατακάρφω, (κατά, κάρφω) *to dry quite up:* pass. *to wither, fall into the sere*, Aesch. Ag. 80.

Κατάκασσα, ἡ,=κάσσα.

Κατάκαυμα, ατος, τό, (κατακαιω, *that which is burnt, a burn, blister from burning*, Hipp.—II. *a burning*, LXX. Hence

Κατακαυματόω, ῶ, *to set on fire, burn.*

Κατάκαυσις, εως, ἡ, (κατακαίω) *a burning*, Galen.

Κατακαύτης, ου, ὁ, *one who burns*, Plut.

Κατακαυχάομαι, f. -ήσομαι, (κατά, καυχάομαι) dep. mid.: *to boast against* one, *exult over* him, τινά, N. T.: absol. *to exult*, LXX.

Κατακεάζω, f. -άσω, and in Ael., κατακεαίνω,=κεάζω.

Κατακεῖαι, Ep. inf. aor. 1 act. of κατακαίω, Od. 10, 533; 11, 46.

Κατακειέμεν, Ep. for -καίειν, Il. 7, 408, where however Wolf -κηέμεν, others -καιέμεν, Buttm. Catal. voc. καίω.

Κατάκειμαι, dep., c. fut. -κείσομαι, besides which only pres. and impf. are used. *To lie, lie down, lie flat* or *prostrate*, Hom.: *to lie hid*, Od. 19, 439: *to lie stored up, be kept ready*, Lat. *reponi*, Hes. Op. 362, cf. Ar. Eccl. 514: later also—2. *to lie sick*, Hdt. 7, 229, cf. Ar. Plut. 742.—3. *to recline at meals*, Lat. *accumbere*, Plat. Symp. 185 D, etc.—4. τὸ κατακείμενον, *that which lies below*, i. e. *on the sea-coast.*

Κατακείομεν, Ep. for -καίομεν, Il. 7, 333, cf. κατακείεμεν.

Κατακείρω, f. -κερῶ, (κατά, κείρω) strictly *to shear off, clip*, Plut.: but—II. in Hom. only metaph. *to cut down, waste*, βίοτον, οἶκον, μῆλα, Od. 4, 686; 22, 36; 23, 356.

Κατακείω, desiderat. of κατάκειμαι, *to wish to lie down*, Hom. κακκείοντες, Ep. part. of κατακ., Hom.

†Κατακεκαυμένη, ης, ἡ, (χώρα), *Catacecaumĕne*, i. e. *the burnt* country, a district of Mysia, or Maeonia, famed for its wine, Strab.: hence

†Κατακεκαυμενίτης, ου, ὁ, *of Catacecaumene*, οἶνος, Strab. [ῑ]

Κατακεκράκτης, ου, ὁ, (κατακράζω) *one who cries down, a bawler*, Ar. Eq. 303, acc. to Herm. and Dind.

Κατακελευσμός, οῦ, ὁ, *a calling to one, encouraging:* from

Κατακελεύω, (κατά, κελεύω) *to command*, Ar. Av. 1273: *to call to* one, esp. of the κελευστής, *to give the time in rowing*, Ar. Ran. 208.

Κατακενόω, ῶ, strengthd. for κενόω, LXX.

Κατακεντάννυμι, rarer form for sq., Luc.

Κατακεντέω, ῶ, f. -ήσω, (κατά, κεντέω) *to pierce through, sting severely*, Plat. Tim. 76 B: later also κατακεντάω, and -τάννυμι. Hence

Κατακέντημα, ατος, τό, *that which*

is pierced, a puncture, point, Plat. Tim. 76 B.

Κατακεντίζω, f. -ίσω, *to slay with a spear*, Ael.

Κατακεντρόω, ῶ, *to furnish with spikes*, Diod.

Κατακεράννῡμι, f. -άσω, (κατά, κεράννυμι) *to mix, temper*, Plut. Hence

Κατακέρασις, εως, ἡ, *a mixing up, admixture*, Arist. Gen. An.

Κατακεραστικός, ή, όν, *qualified for mixing, easily mixing*, Galen.

Κατακεραυνοβολέω, ῶ, (βάλλω)=sq.

Κατακεραυνόω, ῶ, (κατά, κεραυνόω) *to strike down by thunder*, Luc.

Κατακερδαίνω, f. -ᾰνῶ, also -ήσω, (κατά, κερδαίνω) *to make gain of* a thing *wrongly*, Xen. Oec. 4, 7.

Κατακερματίζω, f. -ίσω Att. -ῐῶ, (κατά, κερματίζω) *to make into κέρματα*, esp. *to change into small coin*: in genl. *to divide into small parts*, Plat. Rep. 395 B.—II. metaph. *to fritter away*, Plut. Pass. *to melt away*, Hipp. Hence

Κατακερματισμός, οῦ, ὁ, *a dividing into small parts.*

Κατακερτομέω, ῶ, (κατά, κερτομέω) *to scold, rail violently*, Hdt. 1, 129.—II. *to mock at*, τινά, Id. 2, 135; later also τινός.

Κατακέφῠλα, adv. for κατὰ κεφαλῆς, *head downwards, upside down.*

Κατακηέμεν, Ep. inf. pres. of κατακαίω, Il. 7, 408.

Κατακηλέω, ῶ, f. -ήσω, (κατά, κηλέω) *to enchant*, Plat. Crat. 403 D: in genl. *to charm* or *soothe down*, Soph. Tr. 1003. Hence

Κατακηλητικός, ή, όν, *belonging to* or *fit for enchanting*, c. gen., Ael.

Κατακήομεν, Ep. for κατακήωμεν, 1 plur. subj. aor. 1 of κατακαίω, Il. 7, 333.

Κατακηρόω, ῶ, (κατά, κηρόω) *to cover over with wax*, Hdt. 1, 140.

Κατακηρύσσω, Att. -ττω, f. -ύξω, (κατά, κηρύσσω) *to proclaim* or *command by herald*, Xen. An. 2, 2, 20: also *to summon by herald.*

Κατακῑνέω, ῶ, f. -ήσω, strengthd. for κινέω. Hence

Κατακίνησις, εως, ἡ, strengthd. for κίνησις. [κῑ]

Κατακιρνάω and -κίρνημι, poet. for κατακεράννυμι, Longin.

Κατακισσηρίζω, f. -ίσω, (κατά, κισσηρίζω) *to rub smooth with pumice-stone*, Ath.

Κατάκισσος, ον, (κατά, κισσός) *ivy-wreathed*, Anacreont.

Κατακκίζομαι, f. -ίσομαι, dep. mid., strengthd. for ἀκκίζομαι.

Κατακλάζω, f. -ξω, Dor. for κατακληΐω, κατακλείω: *to shut up*: in aor. mid. κατακλάξασθαι, *to shut up* the bride *with one's self* in the bridal chamber, Theocr. 18, 5; and prob. κατακλάχθης, should be read in 7, 84 for κατεκλάσθης, *thou wast shut up*, v. Valck. ad l.

Κατακλαίω, Att. -κλάω [ᾱ], fut. -κλαύσομαι, (κατά, κλαίω) *to bewail, lament*, Eur. El. 113; and so in mid., Ib. 156.—II. c. gen. pers. *to lament before* another, Epict.

Κατάκλᾰσις, εως, ἡ, (κατακλάω) *a breaking in pieces, a fracture*, Hipp.: hence also in Medic., *distortion caused by some fracture*, Id.—II. *the breaking and scattering of light* or *sound*, opp. to ἀνάκλασις (reflexion), Arist. Probl.

Κατάκλασμα, ατος, τό, *a breakage.*

Κατάκλαυσις, εως, ἡ, (κατακλαίω) *a bewailing.*

Κατακλάω, f. -άσω [ᾰ], (κατά, κλάω) *to break down, break short, snap*, Il. 13, 608; 20, 227.—II. metaph. *to break, move*, of sorrow, Plat. Phaed. 117 D, ubi olim κατέκλαυσε; and so freq. in Od. in aor. pass., κατεκλάσθη μοι φίλον ἦτορ; also of fear, as ἡμῖν κατεκλάσθη φίλον ἦτορ δεισάντων, Od. 9, 256, like Lat. *frangi.*—2. later *to break in strength, weaken*, of the effects of fever, Hipp.; also, κ. πῶμα, *to make* good drink *weak*, Eur. Cycl. 677.—II. *to break, scatter*, of light, etc., opp. to ἀνακλάω, Plut.

Κατακλάω, Att. for κατακλαίω. [ᾰ]

Κατάκλειμμα, ατος, τό, (κατακλείω) *that which serves to enclose, a bond, band*, Galen.

Κατακλείς, εῖδος, ἡ, Ion. and Ep. -κληΐς: *a thing for shutting* or *fastening doors*, distinguished from the bolt (μοχλός) and bolt-pin (βάλανος), Ar. Vesp. 154.—II. *the hole of a buckle.*—III. *the cartilage joining the collar-bone to the breast*, hence also *the throat*, cf. κατακληΐς.—IV. *a clause*, Cic. Att. 2, 3; 9, 18.

Κατάκλεισις, εως, ἡ, (κατακλείω) *a shutting up* or *closing*, Galen.

Κατάκλειστος, ον, *shut up, kept close shut up*, esp. of women, Callim. Fr. 118: from

Κατακλείω, Ion. -κληΐω, f. -είσω, in Eupol. a fut. -κλιῶ, Χρυσ. Γεν. 19, v. Buttm. Catal. p. 149 (κατά, κλείω) *to shut up, shut fast, close*, Hdt. 1, 191.—2. *to shut in, inclose*, Hdt. 2, 86: esp. *to shut up* in a fortress, *blockade*, κ. εἰς τόπον, *to drive into* a place *and shut up* there, Thuc. 1, 109, cf. Xen. Cyr. 4, 1, 18: νόμῳ κ., *to confine* or *compel* by law, c. inf., Andoc. 24, 19, Antiph.—II. metaph. *to close* a speech, *conclude*, Dion. H. Cf. κατακλάζω.

Κατακληΐω, Ion. for foreg., Hdt.

Κατακληΐς, ῖδος, ἡ, Ion. for κατακλείς, in Call. Dian. 82 prob. *a quiver.*

Κατακληροδοτέω, ῶ, f. -ήσω, (κατά, κληροδοτέω) *to distribute by lot*, LXX.

Κατακληρονομέω, ῶ, f. -ήσω, (κατά, κληρονομέω) *to inherit, obtain by inheritance*, LXX.—II. *to make one's heir, make possessor of* a thing, Ib.—III.=foreg., *to distribute by lot*, Ib.

Κατακληρουχέω, ῶ, f. -ήσω, (κατά, κληρουχέω) *to receive as one's portion*, esp. of a conquered country, *to divide among themselves, portion out*, κ. γῆν, Polyb.—II. *to assign* to another *as his portion, give to inherit*, LXX, and N. T., τινί τι, Diod.

Κατακληρόω, ῶ, (κατά, κληρόω) *to portion out*, like foreg., Diod. Mid. *to receive as one's portion, obtain*, Plut.: also *to choose for one's self, choose*, LXX.

Κατακλησία, ας, ἡ, and

Κατάκλησις, εως, ἡ, (κατακαλέω) *a summoning of the non-resident citizens.*—II. *a recalling.*

Κατάκλητος, ον, (κατακαλέω) *summoned.*

Κατάκλῐμα, ατος, τό, (κατακλίνω) *a place for lying down, a couch*, Joseph.

†Κατακλῐνῆναι, -κλινείς 2 aor. inf. and part. pass. from κατακλίνω, Plat., Ar.

Κατακλῑνής, ές, (κατακλίνω) *lying down, stretched at length*, Polyb.: also *bed-ridden.*—II. *sloping, steep*, Anth.

Κατακλινοβᾰτης, ές, (κατά, κλίνη, βαίνω) *lying abed, bed-ridden*, or *making one lie abed*; epith. of the gout, Luc.

Κατακλίνω, f. -κλῐνῶ, (κατά, κλίνω) *to make to lie down, lay down*, ἐπὶ γαίῃ, Od. 10, 165: *to make to lie* or *sit upon* a couch, esp. at table, Hdt. 1, 126; also *to lay* the sick *on couches* in the temples, esp. in that of Aesculapius, that they might sleep there and so be cured, Ar. Plut. 411, Vesp. 123, cf. ἐγκοιμάομαι. Pass. *to lie down*, esp. at table, Ar. Eq. 98, etc., also in mid., Plut. 2, 149 F.—II. *to lay prostrate, overthrow*, Theogn. 1183.—III. *to make to slope*: pass. *to slope*, Ap. Rh. [ῑ] Hence

Κατάκλῐσις, εως, ἡ, *a lying down*, esp. at table, *a sitting at meat*, Plat., etc.: hence, ἡ κ. τοῦ γάμου, the celebration or consummation of the marriage, Wess. Hdt. 6, 129.

Κατάκλιτον, ου, τό, *a couch.*

†Κατακλιῶ, rare fut. of κατακλείω Eupol.

Κατακλῠδωνίζω, f. -ίσω, (κατά, κλυδωνίζομαι) *to deluge.*

Κατακλύζω, f. -ύσω [ῠ], (κατά, κλύζω) *to dash over, deluge, flood*, c. acc., Hdt. 2, 13, Pind. O. 9, 76: *to fill full of water, to deluge, flood* or *fill overfull with*, τινί τι, Cratin. Pytin. 7.—II. *to wash down* or *away*, Pind. O. 10, 15, Thuc. 3, 89: also *to wash out*, κ. ἴχνη, Xen. Cyn. 5, 4. Hence

Κατάκλῠσις, εως, ἡ, *a deluging*; esp. *a purging* of the *stomach*, Hipp.

Κατάκλυσμα, ατος, τό,=κλυστήρ, *a purge* or *clyster*, Hipp.

Κατακλυσμός, οῦ, ὁ, *a deluge, flood*, Plat. Legg. 677 A.—II. also=κατάκλυσις.

Κατάκλυστρον, ου, τό, Lat. *compluvium, a place for collecting rain-water.*

Κατακλῶθες, ων, αἱ, (κατακλώθω) strictly *women who draw down thread* from the distaff, *spinners*, a name of the goddesses of Fate, Μοῖραι, Lat. *Parcae*, only in Od. 7, 197, πείσεται, ἅσσα οἱ Αἶσα Κατακλῶθές τε βαρεῖαι γεινομένῳ νήσαντο λίνῳ, cf. Κλωθώ.

Κατακλώθω, (κατά, κλώθω) *to spin out*, esp. of the Μοῖραι, Lyc., cf. foreg.

Κατακνάω, also -κναίω, (κατά, κνάω) *to scrape* or *grate down*: in genl. *to cut to bits, cut up*, Lat. *concidere*, like κατατέμνω, Ar. Vesp. 965. Pass. *to itch.* Cf. sq., and κατακνίζω.

Κατακνήθω,=foreg., Ar. Eq. 771.

Κατακνῑδεύω, (κατά, κνίδη) *to itch as if from the sting of nettles*, dub.

Κατακνίζω, f. -ίσω, (κατά, κνίζω) *to chop, hack in pieces*: metaph. *to pull to pieces, carp at*, Lat. *vellicare*, Isocr. 236 C.—II. *to make to itch, tickle*: pass. *to itch, be prurient*, Ar. Plut. 973. Hence

Κατακνισμός, οῦ, ὁ,=κνισμός.

Κατακνώσσω, (κατά, κνώσσω) *to sleep, fall asleep*, Ap. Rh.

Κατακοιμάω, ῶ, f. -ήσω, (κατά, κοιμάω) like κατακοιμίζω, *to put to sleep, send to bed*, Hdt. 8, 134, with v. l. κατεκοίμισε, but cf. Soph. O. T. 1222. In Hom. only aor. in pass. κατακοιμηθῆναι, *to go to sleep, fall asleep, sleep*, Il.; also of sexual intercourse, Il. 2, 355: so too in Hdt.—II. *to sleep through, sleep out*, κ. τὴν φυλακήν, *to sleep out* the watch, i. e. sleep all the time of one's watch, Hdt. 9, 93 (with v. l. κατακοιμίσαντα); and so in Xen. Mem. 2, 1, 30, κ. τὴν ἡμέραν. Hence

Κατακοιμητής, οῦ, ὁ,=κατακοιμιστής, dub.; and

Κατακοιμητικός, ή, όν, *belonging to* or *fit for lulling to sleep.*

Κατακοιμίζω, f. -ίσω, (κατά, κοιμίζω)=κατακοιμάω in both signfs., for which it is a constant v. l., cf. Plat. Legg. 790 D, Xen. Mem. 2, 1, 30: metaph. *to lull suspicion to sleep*, Plut. Hence

Κατακοιμιστής, οῦ, ὁ, *one who puts to bed, a chamberlain*, Diod., cf. κοιτωνίτης.

Κατακοινόω, ῶ, v. l. for sq.

Κατακοινωνέω, ῶ, (κατά, κοινω

νέω) *to make one a partaker, give one a share*, Dem. 889, 6 ; κ. τὰ τῆς πόλεως, *to share* the public property *among themselves*, Aeschin. 63, 9.

Κατακοιρανέω, ῶ, f. -ήσω, (κατά, κοιρανέω) *to manage as lord and master, lord it over, govern :* in Hom. the best Edd. divisim κατὰ κ., cf. κοιρανέω.

Κατάκοιτος, ον, (κατά, κοίτη) *in bed*, hence *at rest, quiet*, Ibyc. 1.

Κατακολλάω, ῶ, f. -ήσω, (κατά, κολλάω) *to glue* or *fasten upon, inlay*, Callix. ap. Ath. 205 B.

Κατάκολλος, ον, (κατά, κόλλα) *mixed with glue.*

Κατακολλῠβίζω, f. -ίσω, (κατά, κόλλυβος)=κατακερματίζω.

Κατακολουθέω, ῶ, f. -ήσω, (κατά, ἀκολουθέω) *to follow after, follow*, c. dat., Polyb. : *to obey*, Plut. Hence

Κατακολουθητέον, adj. verb., *one must follow*, Clem. Al.

Κατακολούω, strengthd. for κολούω, LXX.

Κατακολπίζω, f. -ίσω, (κατά, κολπίζω) *to run into a bay* or *gulf*, κ. εἰς Αἴγιναν, Thuc. 8, 92. Hence

Κατακόλπισις, εως, ἡ, *a putting into a bay.*

Κατακολυμβάω, ῶ, f. -ήσω, (κατά, κολυμβάω) *to dive down*, Arist. H. A. Hence

Κατακολυμβητής, οῦ, ὁ, *a diver*, Arist. H. A.

Κατακομάω, ῶ, f. -ήσω, (κατάκομος) *to have* or *cherish long hair.*—II. Met., act. *to cover, clothe with vegetation*, τὴν γῆν, Byz.

Κατακομῐδή, ῆς, ἡ, *a bringing down*, esp. *down to the sea-shore*, hence *exportation*, opp. to ἀντίληψις, importation, Thuc. 1, 120 : from

Κατακομίζω, f. -ίσω Att. -ῐῶ, (κατά, κομίζω) *to bring down*, esp. *from the inland*, Thuc. 6, 88 : but also *to bring to land*, like κατάγω, Dem. 1291, 10.—2. *to bring into a place of refuge*, κ. γυναῖκας ἐκ τῶν ἀγρῶν, Dem. 379, 26. —II. *to bring back :* mid. *to come back, return*, Hdn.

Κατάκομος, ον, (κατά, κόμη) *with long falling hair*, Eur. Bacch. 1186 : also *of thick foliage*, Synes. ; *with long thick grass*, Byz.

†Κατακομπέω, ῶ, strengthd. for κομπέω, Euseb.

Κατακομψεύομαι, dep. (κατά, κομψεύομαι) *to speak elegantly* or *boastfully.*

Κατᾰκονά, ᾶς, ἡ,=διαφθορά, *destruction*, κ. ἀβίοτος βίου, Eur. Hipp. 821, where others (with Schol.) read κατακονᾷ, from κατακονάω, *to destroy, ruin*, or, strictly, *to rub off* or *away*, as is done in whetting steel, for the root can be no other than ἀκονάω.

Κατακονδῠλίζω, f. -ίσω, strengthd. for κονδυλίζω, Aeschin. 84, 22.

Κατακοντίζω, f. -ίσω Att. -ῐῶ, (κατά, ἀκοντίζω) *to strike down with darts*, Hdt. 9, 17.

Κατακοπή, ῆς, ἡ, (κατακόπτω) *a cutting down*, Theophr. : *a cutting in pieces.*

Κατάκοπος, ον, *cut up.* Hence *much tired, very weary*, Dion. H., cf. κόπος : from

Κατακόπτω, f. -ψω : pass. fut. 3 κατακεκόψομαι in Xen. An. 1, 5, 16 (κατά, κόπτω). *To cut down*, Theophr. : *to cut in pieces, cut up*, Hdt. 2, 42, etc. : hence *to kill, slay*, Id. 1, 207, and Att.—II. *to strike* or *coin money*, Hdt. 3, 96, cf. Xen. Hell. 1, 5, 3.—III. mid. *to beat one's self, mourn*, Lat. *plangere : to pity, mourn*, because in doing so people beat their breasts.

Κατακορέννῡμι, and -νύω, fut. -κορέσω, (κατά, κορέννυμι) *to satiate.* Hence

Κατακορής, ές, *satiated, quite full :* hence of colours, *full, dark*, Lat. *saturatus*, Plat. Tim. 68 C, Theophr. Color. 25.—II. *filled with one thing*, opp. to *mixed*, hence *unmixed, sheer*, like ἄκρατος, and metaph. *excessive, violent*, βήξ, ἐρύθημα, ῥύσις, etc. Hipp., v. Foës. Oecon.—II. act. *very satiating*, and so *disgusting, excessive, immoderate, troublesome*, παῤῥησία, Plat. Phaedr. 240 E. Adv. -ρέως, Hipp. : also neut. κατακορές, as adv.

Κατακορμίζω, f. -ίσω, *to cut wood into logs* or *pieces.*

Κατάκορος, ον,=κατακορής, Plut. Adv. -ρως, *to satiety, to excess*, ap. Dem. 289, 16.

Κατακοσμέω, ῶ, f. -ήσω, (κατά, κοσμέω) *to arrange, order, set in order*, δόμον, Od. 22, 440, in mid. ; κ. ὀϊστὸν ἐπὶ νευρῇ, to fit the arrow on the string, Il. 4, 118 : hence in genl. *to fit out, furnish, adorn*, τινά τινι, one *with* a thing, Ar. Vesp. 1473 : κατακοσμούμενος εἴς τι, all ready for a thing, Plat. Polit. 273 A.—II. *to calm* or *silence.* Hence

Κατακόσμησις, εως, ἡ, *an arranging, ordering, order*, Plat. Polit. 271 E.

†Κατάκοσμος, ον, *in order ; adorned*, θρόνοι, App.

Κατακοττᾰβίζω, f. -ίσω, τινός, *to play the* κότταβος at a banquet *in honour of a guest*, giving his name at the same time, like our drinking of healths, Ar. Fr. 207.

Κατάκουσις, εως, ἡ, *a hearing*, Arr. [ᾰ] ; and

Κατακουστής, οῦ, ὁ, *a listener :* from

Κατᾰκούω, f. -σομαι, (κατά, ἀκούω) *to hear and obey, be subject* to any one, τινί, Hdt. 3, 88, also τινός, Dem. 15, 29 : cf. κατήκοος.—II. *to listen* or *hearken secretly to* any one, and in genl. *to listen, hearken* or *give ear to* one, τινός, Plat. Prot. 314 C ; in genl. *to hear*, Thuc. 3, 22.

Κατακράζω, fut. -κεκράξομαι, (κατά, κράζω) *to cry down, outdo in crying*, τινά, Ar. Eq. 287.

Κατάκρας, Ion. κατάκρης, adv. for κατ' ἄκρας, Ion. κατ' ἄκρης, (as it is always now written in Hom.) *from above, from top to bottom*, i. e. *utterly*, v. ἄκρα and κατά I. 1. Cf. κατάκρηθεν.

Κατάκρᾱσις, εως, ἡ,=κατακέρασις, Plut.

Κατακρᾰτέω, ῶ, f. -ήσω, (κατά, κρατέω) *to prevail over, subdue, conquer, overpower, master*, c. gen., Polyb., etc. ; but also c. acc., Plat. Legg. 789 D ; absol. in Hdt. 7, 168 : also *to win, possess*, τι.—II. intr. *to prevail, become current*, Hdt. 7, 129. Hence

Κατακράτησις, εως, ἡ, *a subduing*, [ᾰ] : and

Κατακρᾰτητικός, ή, όν, *able to subdue* or *check*, τινός.

Κατακράτος, adv. for κατὰ κράτος, *by fire, by storm.*

Κατακραυγάζω, f. -άσω, = κατακράζω.

Κατακρέμαμαι, as pass., *to hang down*, Hdt. 4, 72, Cratin. Plut. 1 : v. sq.

Κατακρεμάννυμι, also -νύω, fut. -κρεμάσω, (κατά, κρεμάννυμι) *to hang to* or *upon, hang up*, Hdt. 2, 121, 3 : in H. Hom. 27, 16, it is used in a mid. signf., κατακρεμάσασα τόξα, *having hung* the bow *on herself.* Pass. *to hang down*, Theophr., cf. foreg. Hence

Κατακρέμαστος, ον, *hung up, hanging*, Theophr.

Κατακρεουργέω, ῶ, f. -ήσω, (κατά, κρεουργέω) *to hew* or *hack in pieces*, strictly *as a butcher does* meat, Hdt. 7, 181, cf. Xanth. p. 185.

Κατάκρηθεν or κατακρῆθεν, adv. *from top to bottom, from the top* or *head*, Od. 11, 588, H. Hom. Cer. 182, Hes. Th. 574. Metaph. *from head to foot, entirely, utterly*, Τρῶας κ. λάβε πένθος, Il. 16, 548 : like κατ' ἄκρης, cf. ἄκρα and κατά I. 1. (Usu. taken for κατ' ἄκρηθεν=κατ' ἄκρης : but more prob. for κατὰ κρῆθεν, which is found in Hes. Sc. 7, with ἀπό, as an old Ep. gen. of *κράς, *head ;* and Voss. H. Hom. Cer. 182, would write it divisim. As for the sense, the deriv. is indifferent.)

Κατακρημνάμαι, as pass.,=κατακρέμαμαι, *to hang suspended*, Hipp., and Ar. Nub. 377.

Κατακρημάομαι, as pass.,=foreg., H. Hom. 6, 39.

Κατακρημνίζω, f. -ίσω, (κατά, κρημνίζω) *to throw down a precipice, throw headlong down*, Xen. Hell. 2, 1, 31. Pass. *to be so thrown*, Id. Cyr. 8, 3, 41. Hence

Κατακρημνιστής, οῦ, ὁ, *one who throws headlong down.*

Κατάκρημνος, ον, (κατά, κρημνός) *steep and rugged*, Batr. 154.

Κατάκρης, adv. Ion. for κατάκρας, q. v.

Κατακρῑβόω, ῶ, strengthd. for ἀκριβόω.

Κατάκρῐμα, ατος, τό, *condemnation, sentence*, Dion. H. : from

Κατακρίνω, f. -κρῐνῶ, (κατά, κρίνω) *to give judgment against, condemn, sentence*, strictly like καταγιγνώσκω, τί τινος, as, κ. θάνατόν τινος, Isocr. 11 C ; but also c. dat. pers., κ. θάνατόν τινι, Hdt. 2, 133, cf. 7, 146 ; and c. inf. pro acc. rei, Hdt. 6, 85 : also c. acc. pers. Luc. : hence in pass. c. inf. *to be condemned to* be or do, Pind. Fr. 116. Hence

Κατακρίσιμος, ον, *condemned :* οἱ κ., *convicts*, Arr. [ῐ]

Κατάκρῐσις, εως, ἡ, *condemnation*, LXX.

Κατάκρῐτος, ον, *condemned, sentenced*, Diod.

Κατακροαίνω, *to trample on.*

Κατακροάομαι, f. -άσομαι [ᾱ], dep. mid., strengthd. for ἀκροάομαι, to listen to, τί τινος, Eupol. Prosp. 4.

Κατακροτᾰλίζω, f. -ίσω, (κατά, κροταλίζω) *to make a loud rattling noise*, Call. Dian. 247.

Κατακροτέω, ῶ, f. -ήσω, (κατά, κροτέω) *to strike hard : to applaud loudly*, LXX.

Κατάκροτος, ον, (κατά, κρότος) *noisy*, Heliod.

Κατακρουνίζω, f. -ίσω, (κατά, κρουνίζω) *to make to trickle* or *drop down*, Archestr. ap. Ath. 320 B : pass. *to drop* or *trickle*, Diog. L.

Κατάκρουσις, εως, ἡ, (κατακρούω) *a knocking down :* also *a falling, tottering*, Arist. Probl.

Κατακρουστικός, ή, όν, *belonging to, fitted for knocking* or *keeping down*, hence, κ. οἶνος, a wine *which counteracts* the heat of another, Arist. Prob. 3, 18 : from

Κατακρούω, (κατά, κρούω) *to knock, beat down, beat :* esp.—1. *to strike with a knife* or *lancet*, hence *to open a sore, lance*, Hipp.—2. *to beat, tinkle copper pans*, etc., in order to entice bees. Plat. Legg. 843 E.

Κατακρύπτω, f. -ψω, (κατά, κρύπτω) *to hide, hide away, keep hidden*, Hom. ; Hes. has syncop. part. κακκρύπτων, Op. 469.—II. intr. *to hide* *one's self*, Od. 7, 205: metaph. *to dissemble*, Od. 4, 247. Hence

Κατακρῠφή, ῆς, ἡ,=κατάκρυψις: metaph. *a subterfuge*, Soph. O. C. 218.

Κατακρύφω,=κατακρύπτω, Q. Sm.

Κατάκρυψις, εως, ἡ, *a hiding*: metaph. *dissimulation*.

Κατακρώζω, f. -κρώξω, (κατά, κρώζω) *to croak at*, like ravens and jackdaws, c. acc., Ar. Eq. 1020.

Κατακτάμεν and -κτάμεναι, Ep. inf. aor. 2 act. of κατακτείνω, Il.

†Κατακτανέω, Ep. fut. from κατακτείνω.

Κατακτάομαι, fut. -κτήσομαι, (κατά, κτάομαι) dep. mid., *to get for one's self entirely* or *certainly*, in genl. *to get*, and in past tenses, *to have*, Soph. Aj. 768, 1256, and Plat.—II. metaph. *to win over to one's self*, τινά, Ael.

Κατακτάς, Ep. part. aor. 2 act. of κατακτείνω, Hom.: pass. κατακτάμενος, Od.

Κατακτεᾰτίζω, f. -ίσω, strengthd. for κτεατίζω: mid. = κατακτάομαι, Ap. Rh.

Κατακτείνω, fut. -κτενῶ, Ion. -κτᾰνῶ, and in Hom. -κτᾰνέω: aor. κατέκτεινα and κατέκτανον, poet. κατέκταν, ας, α, inf. κατακτάμεν and κατακτάμεναι, part. κατακτάς: aor. pass. κατεκτάθην, poet. κατεκτάμην, part. κατακτάμενος, Od.: κάκτανε, Ep. imperat. aor. 2 act. for κατάκτανε, Il. 6, 164: (Hom. uses all the aor. forms, as his verse requires.) perf. κατέκτονα, Aesch. Eum. 587. *To kill, slay, murder*, freq. in Hom., and Trag., also in Hdt. 2, 75.

Κατακτενίζω, f. -ίσω, (κατά, κτενίζω) *to comb* or *dress carefully*, Duris ap. Ath. 525 E. Hence

Κατακτενισμός, οῦ, ὁ, *careful combing*.

Κατάκτενος, ον, (κατά, κτείς) *carefully combed* or *dressed*.

Κατάκτης, ου, ὁ, (κατάγνυμι) *a breaker*.—II. (κατάγω), *a conductor*: fem. κατάκτρια.

Κατάκτησις, εως, ἡ, (κατακτάομαι) *a getting, getting possession of*, τινός Polyb.

Κατακτός, ή, όν, (κατάγνυμι) *easily broken, frail*, Arist. Meteor.—II. (κατάγω) *to be sunk, let down*, esp. of one kind of κότταβος, Pherecr. Ipn. 9, cf. Ath. 667 E.

Κατάκτρια, ας, ἡ, fem. of κατάκτης in both signfs.

Κατακτῠπέω, ῶ, f. -ήσω, (κατά, κτυπέω) *to make a loud noise, roar, bluster*.

Κατακῠβεύω, (κατά, κυβεύω) *to lose in dicing, gamble away*, Lys. 142, 16: in Pass. *to be gambled away*, Aeschin. 13, 34.

Κατακῠβιστάω, ῶ, f. -ήσω, (κατά, κυβιστάω) *to turn head over heels, throw a summerset*, Ael.

Κατακυδρόω, ῶ, strengthd. for κυδρόω.

Κατακῠκάω, ῶ, f. -ήσω, (κατά, κυκάω) *to melt and mix*, Hipp.

Κατακυκλόω, ῶ, *to encompass*, LXX: also in mid., Plut.

Κατακῠλινδέω, ῶ, f. -ήσω, Dio C; and κατακυλίνδω,=sq.

Κατακῠλίω, f. -ίσω, (κατά, κυλίω) *to roll down*, Dion. H.: pass. *to be rolled* or *thrown down* or *off*, Hdt. 1, 84; 5, 16. [ῑ]

Κατακῠμᾰτόω, ῶ, *to cover with waves*.

Κατακυμβᾰλίζω, f. -ίσω, (κατά, κυμβαλίζω) *to delight* or *stun by playing cymbals*, cf. καταυλέω.

Κατακυπτάζω, f. -άσω, frequentat. from κατακύπτω, Sophron ap. Schol. Ar. Ach. 263.

Κατακύπτω, f. -ψω, (κατά, κύπτω) *to bend down, stoop*, Il. 16, 611; 17, 527: later esp. *to bend down, so as to look* or *peep into* a thing, Luc.

Κατακῡριεύω, strengthd. for κυριεύω, LXX.

Κατακῡρόω, ῶ, (κατά, κυρόω) *to confirm, ratify*, Soph. Ant. 936: esp. *to confirm* a purchase at an auction, *to knock down to* one, Joseph.: but κατακυρωθείς, c. gen.,=κατακριθείς, *condemned to* something, Eur. Or. 1013.

Κατακυρτόω, ῶ, strengthd. for κυρτόω.

Κατακωκύω, *to bewail*.

Κατακωλύω, (κατά, κωλύω) *to hinder from* doing, c. acc. et inf., Simon. 117; *to detain, keep back*, τινά, Dem. 1248, 1: also in pass., c. gen. rei, Id. 896, 20. [On the quantity v. κωλύω.]

Κατακωμάζω, f. -άσω, (κατά, κωμάζω) *to burst riotously in upon*, like εἰςκωμάζω, κ. δώματι, Eur. Phoen. 352.

Κατακωχή, ῆς, ἡ, (κατέχω, κατοχή) *a keeping hold of, seizing*: but usu.—II. pass. *a being seized* or *possessed*, esp. by divine inspiration, as we say *possession*, Plat. Ion 536 C, Phaedr. 245 A, ubi nunc Att. κατοκωχή, cf. ἀνακωχή. Hence

Κατακώχιμος, ον, *capable of being held, seized* or *possessed*, esp. by a feeling or passion, ὑπό τινος, Arist. Pol., ἔκ τιγος, Id. Eth. N., τινί, Id. H. A.: hence *susceptible, inclined*, πρός τι, Id. Pol.—II. *held in pledge*, prob. l., Isae. Menecl. § 35, Bekk., ubi olim κατόχιμον.

Κατάλαβρος, ον, strengthd. for λαβρός, Eupol. Χρυσ. 9.

Καταλαγνεύω, *to be very lewd*.

Καταλαγχάνω, (κατά, λαγχάνω) *to hold possession of*, τι, Ael.

Καταλαζονεύομαι, (κατά, ἀλαζονεύομαι) dep. mid,: *to boast* or *brag largely*, περί τινος, Isocr. 311 B: πρός τινα, Dem. 569, 9; κ. τινός, *to boast against one*, LXX.

Καταλᾰλέω, ῶ, (κατά, λαλέω) *to babble* or *blab*, τινί τι, Ar. Ran. 752.—II. *to talk down, talk* or *rail at, slander*, τινά, Polyb., τινός, Diod., κατά τινος, LXX.: and

Καταλᾰλιά, ᾶς, ἡ, *evil report, slander*, N. T.: from

Κατάλᾰλος, ον, *slanderous*, N. T.

Καταλαμβάνω, f. -λήψομαι Ion. -λάμψομαι, (κατά, λαμβάνω) *to seize upon, take possession of, lay hold of*, Lat. *occupare*, Hdt. 5, 71, etc.: in mid. *to seize for one's self*, Hdt. 6, 39; esp. *to pre-occupy*, Ib. 55.—II. *to grasp, seize* or *catch hold of*, esp.—1. *to hold down, in* or *back, keep down* or *under, check*, Wess. Hdt. 1, 46: ἑαυτόν, Hdt. 3, 36: hence also *to put an end to, stop*, κ. διαφοράς, Valck. Hdt. 7, 9, 2, cf. 3, 128.—2. *to bind*; and metaph., κ. ὁρκίοις, Lat. *jurejurando adstringere, obligare, to bind by oath*, Hdt. 9, 106; so, κ. νόμοις καὶ ἔθεσι, Arist. Pol.: σπονδὰς εὗρον κατειλημμένας, they found the treaty *concluded*, Thuc. 5, 21.—3. *to find guilty, convict, condemn*, Antipho 120, 26, opp. to ἀπολύειν, Id. 129, 5.—III. *to catch, overtake, come up with*, Hdt. 1, 63, etc.: hence *to surprise, detect*, and in genl. *to find*, κ. τινὰ ζῶντα, Hdt. 3, 10, cf. Thuc. 8, 63, 65, Eur. Cycl. 260: hence—2. of events, *to come upon, befal, happen to* one, Hdt. 2, 66; 3, 42, etc.: esp. impers., καταλαμβάνει τινά, *it happens* to one, c. inf., τοῦτον κατέλαβε κεῖσθαι, Hdt. 2, 152, cf. 3, 65, 118, etc., like the Att. συμβαίνει μοι: also absol. *to happen*, τὰ καταλαβόντα =τὰ συμβάντα, *what had happened, the circumstances*, Hdt. 9, 49, cf. Thuc. 2, 54; 4, 31.—3. καταλαμβάνει τὴν πόλιν, *it concerns* the state, Wyttenb. Ep. Cr. p. 201.—The perf. pass. is also used in act. signf. in Diod. 17, 85. Hence

Καταλαμπτέος, έα, έον, verb. adj., Ion. for καταληπτέος, *to be checked* or *stopped*, Hdt. 3, 127.

Καταλάμπω, f. -λάμψω, (κατά, λάμπω) *to light, shine upon*, τινός, Plat. Rep. 508 D; also τι, Plut.: absol. *to shine*, Seidl. Eur. El. 581, which is the usu. signf. of pass. καταλάμπομαι, e. g. Eur. Tro. 1070, Ion 87. Hence

Κατάλαμψις, εως, ἡ, *a reflection*, Iambl.

Κατάλαψις, εως, ἡ, Dor. for κατάληψις.

Καταλγέω, ῶ, f. -ήσω, (κατά, ἀλγέω) *to suffer very much, feel sore pain*, Soph. Phil. 368; also in Polyb.

Καταλγύνω, *to grieve* or *pain very much*.

Καταλεαίνω, (κατά, λεαίνω) *to make quite smooth, rub smooth*, Clem. Al.

Κατάλεγμα, ατος, τό, *a mourning-song, dirge*, Eccl.

Καταλέγω, f. -λέξω: aor. pass. κατελέχθην, or more usu. in Att. κατελέγην, Piers. Moer. p. 207, sq. *To lay down, put to bed*, only in the oldest poets, freq. in Hom.: mostly in mid., *to lie down, go to bed*, in genl. *to lie, sleep*, with aor. 1 κατελεξάμην: Hom. more freq. uses in this signf. κατελέκτο, 3 sing. of syncop. aor. κατελέγμην, part. καταλέγμενος, Od., inf. καταλέχθαι, Od.—II. *to pick out, choose* out of many, τῶν χρησμῶν, Hdt. 7, 6: hence—2. esp. *to choose* as soldiers, *levy, enlist, enrol*, κ. στρατιώτας, ὁπλίτας, first in Ar. Ach. 1065, Lys. 394; c. inf., κ. τινὰ ἱπποτροφεῖν, Xen. Hell. 3, 4, 15: also in mid., Thuc. 7, 31: cf. κατάλογος.—III. *to tell, count up, recount, go over at length and in order*, freq. in Hom., always in fut. or aor. 1 act. κατέλεξα, freq. with εὖ and ἀτρεκέως· also καταλέξει τινά, *will recount about* one, Od. 4, 832: *to go over his pedigree*, like γενεαλογέω, Hdt. 6, 53.—2. *to count, reckon* so and so, Xen. An. 2, 6, 27, Plat., etc.—This is the usu. signf. in Att.: cf. λέγω.

Καταλείβω, f. -ψω, (κατά, λείβω) *to pour down, let drop*, absol. *to shed tears*, Eur. Andr. 131, like κατατήκω. Mid. and pass. *to pour itself down, run* or *drop down*, Il. 18, 109, Hes. Th. 786.

Κατάλειμμα, ατος, τό, (καταλείπω) *a remnant, the remains*, Galen.

Καταλειπτέον, verb. adj. from καταλείπω, *one must leave behind*, Clem. Al.

Κατάλειπτος, ον, (καταλείφω) *anointed*, τινί, *with* a thing, Ar. Eq. 1332. [ᾰ]

Κατάλειπτος, ον, *left behind*: from

Καταλείπω, f. -ψω: also Ep. syncop. καλλείπω, f. καλλείψω, aor. κάλλιπον, all in Hom. (κατά, λείπω.) *To leave behind*, and so—I. *to leave as an heritage*, esp. of persons dying or going into a far country, Il. 10, 238; 14, 89, and in Att.: in mid. *to leave behind one*, Hdt. 3, 34.—II. *to forsake, abandon*, esp. of fugitives, Hom., πολλοὺς καταλείψομεν, *we shall leave* many *upon the field*, Il. 12, 226; also c. inf., κ. ἕλωρ καὶ κύρμα γενέσθαι, Od. 3, 271; hence *to leave, give up to* another, τινί τι, Il. 2, 160, Od. 3, 271.—III. *to leave remaining*, and so *to suffer, allow*, like λείπω and ἐάω, c. inf., Xen. Mem. 3, 2, 4: mid., καταλείπεσθαι ἑαυτῷ, *to reserve for* one's self, Ib. 1, 1, 8.

Καταλειτουργέω, ῶ, f. -ήσω, *to spend all one's substance in bearing the* *public burdens* (λειτουργίαι), Dem. 956, 20.

Κατᾱλείφω, f. -ψω, (κατά, ἀλείφω) *to smear or rub on*, τι, Arist. H. A.—II. *to besmear, rub with*, τινί, Ael.

Κατάλειψις, εως, ἡ, (καταλείπω) *a leaving behind*, Plat. Phaedr. 257 E. —II.=κατάλειμμα, LXX.

Καταλεκτέον, verb. adj. from καταλέγω, *one must choose* or *count*, Eupol. Ant. 3, in plur.—II. καταλεκτέος, έα, έον, *to be chosen*, Plat. Legg. 968 C.

Κατάλεξις, εως, ἡ, *a choosing, levying*, App.

Καταλεπτολογέω, ῶ, f. -ήσω, *to refine away to nothing by subtle talk*, κ. πνευμόνων πολὺν πόνον, Ar. Ran. 828.

Καταλεπτύνω, (κατά, λεπτύνω) *to make very thin*, Hipp.

Καταλευκαίνω, *to make quite white, whitewash.*

Καταλευκόω, ῶ,=foreg.

Καταλεύσιμος, ον, *worthy to be stoned*, Lycurg. ap. Suid., etc.: from

Καταλεύω, (κατά, λεύω) *to stone to death*, Hdt. 1, 167, etc.—II. in Hesych., *to condemn to work in mines.*

Κατᾰλέω, ῶ, f. -έσω, (κατά, ἀλέω) *to grind down, grind to powder*, κατὰ πυρὸν ἄλεσσαν, Od. 20, 109, Hdt. 4, 172.

Καταλήγω, f. -ξω, (κατά, λήγω) *to leave off, end, stop*, Aesch. Ag. 1479: *to leave off* or *stop at* a point, ποῖ καταλήξει μένος ἄτης; Id. Cho. 1075; also κ. ἐν . . Plut., εἰς or ἐπί . . Diod., περί . . Plut.—II. transit. *to make an end of, finish*, Diod. 14, 84.

Καταλήθομαι, (κατά, λήθομαι) dep. mid., *to forget utterly*, τινός, Il. 22, 389.

Καταληΐζομαι, f. -ΐσομαι, dep. mid., *to plunder.*

Καταληκτικός, ή, όν, (καταλήγω) *leaving off, stopping*: τὸ κ. was *a verse that had its last foot incomplete*, cf. βραχυκατάληκτος and ὑπερκατάληκτος. Adv. -κῶς, *so as to want something more, niggardly*, M. Anton.

Κατάληξις, εως, ἡ, (καταλήγω) *an ending, close*, Long.: esp. *the last syllable* of a verse, Dion. H.

Καταληπτέος, έα, έον, verb. adj. from καταλαμβάνω, *to be seized* or *occupied*, Plut.: Ion. καταλαμπτέος, q. v.

Καταληπτικός, ή, όν, *belonging to, fitted for grasping* or *checking, able to keep down*, c. gen., Ar. Eq. 1380.—2. of the mind, *comprehensive, perceptive*, κ. φαντασία, freq. in later philosoph. writers, as Plut., Diog. L., etc. Adv. -κῶς, *comprehensively*, Clem. Al.—II. *liable to* κατάληψις, *cataleptic*, Medic.: from

Καταληπτός, ή, όν, verb. adj. from καταλαμβάνω, *to be grasped* or *seized, within reach*, Thuc. 3, 11.—2. *to be comprehended* or *understood, comprehensible*, Cic. Q. Acad. 1, 11, 41.—II. trans. *seizing, falling suddenly upon, of the nature of catalepsy*, Hipp.: hence, πένθος θεόθεν καταληπτόν, grief *that falls on us* from the gods. Eur. Hipp. 1347.

Καταληρέω, ῶ, f. -ήσω, (κατά, ληρέω) *to chatter away, lose by idle talking*, τι, Eubul. Cerc. I.—II. *to chatter at* one, *overpower* one *with talk*, τινός, Julian.

Καταλήψιμος, ον, *to be seized and condemned*, opp. to ἀπολύσιμος, Antiphon 129, 4: from

Κατάληψις, εως, ἡ, (καταλαμβάνω) *a grasping, seizing, gaining, winning*, ἐν καταλήψει εἶναι, to be within *reach*, Thuc. 3, 33; κ. χωρίων, *a taking possession* of places or countries, Plat. Gorg. 455 B, Rep. 526 D. —2. in Stoic philosophy, *comprehension, perception*, Lat. *comprehensio*, Cic. Fin. 3, 5,—II. *a seizing, attacking, assaulting*, Ar. Nub. 318, cf. καταληπτικός: esp.—2. *a sudden attack of sickness, catalepsy*, v. Foës. Oecon. Hipp.

Καταλῐθάζω, f. -άσω,=καταλιθόω.

Καταλῐθοβολέω, ῶ, f. -ήσω, (κατά, λιθοβολέω) *to throw stones at, stone*, LXX.

Κατάλῐθος, ον, (κατά, λίθος) *full of stones, set with precious stones*, LXX.

Καταλῐθόω, ῶ, (κατά, λιθόω) *to stone to death*, Pausan.

Καταλιμπάνω,=καταλείπω, Hipp.; Antiph. Anteia 2.

Καταλῐπαίνω, f. -ᾰνῶ, *to make very fat.*

Καταλῑπᾰρέω, ῶ, f. -ήσω, (κατά, λιπαρέω) *to entreat earnestly*, Luc.

Καταλιχμάομαι, dep., *to lick up*, Sext. Emp.

Καταλιχνεύω, *to spend in eating.*

Καταλλάγδην, adv. (καταλλάσσω) *reciprocally.*

Καταλλᾰγή, ῆς, ἡ, (καταλλάσσω) *exchange*, esp. of money, Arist. Oecon.: also *the profits of the money-changer*, Dem. 1216, 18, Diphil. ap. Ath. 225 B.—II. *a change from enmity to friendship, reconciliation*, Aesch. Theb, 767, Dem. 10, 15, in plur.; also, κ. πολέμου, Ar. Av. 1588, cf. διαλλαγή.

Καταλλακτήριος, ία, ιον, *given in exchange.*—II. *reconciling*, Philo.

Καταλλάκτης, ου, ὁ, (καταλλάσσω) *a money-changer.*—II. *a reconciler, a mediator*, Joseph. Hence

Καταλλακτικός, ή, όν, *belonging to* or *fitted for reconciling: easily reconciled, placable*, Arist. Rhet.

Καταλλάσσω, Att. -ττω, f. -άξω, (κατά, ἀλλάσσω) *to change, exchange, give in exchange*, τι πρός τι, one thing for another, mostly in mid., e. g. Plat. Phaed. 69 A; in mid. also *to change money*, Matreas ap. Ath. 19 D, with a play on signf. II: also *to change* or *give away*, Dinarch. 111, 8, in mid.: κ. τὸν βίον, to leave life, Ael.—II. *to change* a person *from enmity to friendship, reconcile*, Hdt. 5, 29, 95: also in mid., καταλλάσσεσθαι τὴν ἔχθρην τινί, *to make up one's* enmities with any one, Hdt. 1, 61, cf. 7, 145. Pass. c. aor. κατηλλάχθην or κατηλλάγην, (the former preferred by Trag., the latter in prose), *to become reconciled*, πρός τινα or τινί, e. g. Eur. I. A. 1157; so, θεοῖς καταλλάττεσθαι χόλον, Soph. Aj. 744, cf. διαλλάσσω.

Κατάλληλος, ον, (κατά, ἀλλήλων) *set over against one another, correlative*: hence *correspondent, suitable*, Dion. H.; opp. to παράλληλος. Adv. -λως, also κατάλληλα, Polyb. Hence

Καταλληλότης, ητος, ἡ, *a correspondency, suitableness.*

Κατᾰλοάω, ῶ, f. -ήσω, (κατά, ἀλοάω) *to crush in pieces, make an end of*, c. acc., Xen. Cyr. 7, 1, 31, Eubul. Αὐγ. 1, 5.

Καταλογάδην, adv. (κατά, λόγος) *by way of conversation, in prose*, δ. συγγράφειν, διηγεῖσθαι, Plat. Symp. 177 B, Lys. 204 D. [ᾰ]

Καταλογεύς, έως, ὁ, (καταλέγω V) *one who chooses and enrols* citizens *for public service*, Lys. 159, 9.

Κατᾰλογέω, ῶ, v. sub κατηλογέω.

Καταλογή, ῆς, ἡ, (καταλέγω V) *a choosing and enrolling in classes*, Polyb.

Καταλογία, ας, ἡ, v. l. for καταλόχεια.

Καταλογίζομαι, fut. -ίσομαι Att. -ῐοῦμαι, (κατά, λογίζομαι) dep. mid.: *to count up, reckon, consider*, Xen. An. 5, 6, 16: κ. τι πρός τινα, *to reckon, impute* it to him, Dem. 78 7.—II. *to count* or *reckon among*, Lat. *annumerare*, ἔν τισι, Xen. Mem. 2, 2, 1.—III. *to recount in order*, App. Hence

Κᾰταλογισμός, οῦ, ὁ, *a counting up, reckoning, recounting*, LXX.

Κατάλογος, ου, ὁ, (καταλέγω) *a counting up, enrollment*; esp. *the list of persons appointed to bear some public burden*, as *to serve in the army*, hence, οἱ ἐκ καταλόγου, those *on the list for service*, Thuc. 6, 43; 7, 16; also, οἱ ἐν καταλόγῳ, Xen. Hell. 2, 4, 9; οἱ ὑπὲρ τὸν κ., *the superannuated*, Lat. *emeriti*, Dem. 167, 17: καταλόγους ποιεῖσθαι, to make up *the lists for service*, Lat. *delictum habere*, Thuc. 6, 26.

Κατᾰλοιάω, ῶ, f. -ήσω,=καταλοάω.

Κατάλοιπος, ον, (κατά, λοιπός) *left remaining*, Plat. Tim. 39 E, Arist., etc.

Κατᾰλοκίζω, f. -ίσω, (κατά, ἀλοκίζω) *to cut into furrows*, Eur. Supp. 826, in tmesis.

Καταλούω, strengthd. for λούω. Mid. *to spend in bathing*, κ. τὸν βίον, Ar. Nub. 838.

Καταλοφάδια, adv. (κατά, λόφος) =κατὰ λόφον, *on the neck*, Od. 10, 169. [τᾱ and ῑ in Od. metri grat. cf. συβόσιον.]

Καταλόχεια, ας, ἡ,=λόχος, LXX.

Καταλοχίζω, f. -ίσω, (κατά, λόχος) *to distribute into* or *assemble in* λόχοι; in genl. *to distribute*, εἰς τάξεις, Diod.

Καταλοχισμός, οῦ, ὁ, *distribution into* λόχοι, Luc.: *an enlisting: the list of* λόχοι.

Κατάλοχος, ου, ὁ,=λόχος, very dub., v. Poppo Thuc. Th. 1, 1, p. 244.

Κατάλσης, ες, (κατά, ἄλσος) *full of woods, woody*, Strab.

Καταλῠγίζω, f. -ίσω,=λυγίζω.

Καταλῠκουργίζω, f. -ίσω, (κατά, Λουκοῦργος) *to press the laws of Lycurgus against* one, τινός, Alciphr.

Κατάλῠμα, ατος, τό, (καταλύω) *an inn, lodging*, Polyb.

Καταλῡμαίνομαι, dep. mid.: *to ravage, destroy*, Xen. Oec. 2, 13.

Καταλύμανσις, εως, ἡ, *a ravaging.* [ῡ]

Καταλύσιμος, ον, *to be dissolved* or *done away*, Soph. El. 1246. [ῠ]

Κατάλῠσις, εως, ἡ, (καταλύω) *a dissolving, putting down*, esp. of governments, e. g. τυράννων, Thuc. 1, 18, πολιτείας, Plat. Legg. 864 D: κ. στρατιᾶς, *a disbanding* it, Xen. Cyr. 6, 1, 13; so, κ. τριήρους, *the breaking up* of a ship's crew, Dem. 1209, 24: κ. πολέμου, *an ending* of war, *pacification*, Thuc. 8, 18: so, κ. βίου, συμποσίου, etc., *an ending, finishing* it, Xen. Apol. 30, Symp. 9, 7.—II. *an unyoking one's horses* or *ending one's journey resting, lodging*, Eur. El. 393: also—2.=κατάλυμα, *a resting-place, inn* Plat. Prot. 315 D, cf. καταλύω II.

Καταλυσσάω, ῶ, f. -ήσω, *to rag against* one.

Καταλυτέον, verb. adj. from καταλύω, *one must put down*, Diod.

Καταλῠτήριον, ου, τό,=κατάλυμ

Καταλῠτής, οῦ, ὁ, *a destroyer*: b —II. καταλύτης, ου, ὁ, paroxyt., *lodger, stranger*, Polyb.: from

Καταλύω f. -λύσω, (κατά, λύω) *put down, make an end of, destroy*, π λίων κάρηνα, Il. 2, 117; 9, 24: es *to put down* a form of government, ἀρχήν, βασιληΐην, ἰσοκρατίας, H 1, 53, 54; 5, 92, 1; and so freq. Att., κ. τύραννον, δῆμον, etc.; als κ. τινὰ τῆς ἀρχῆς, *to put one out of* h command, Xen. Cyr. 8, 5, 24; and so in pass., *καταλύεσθαι τῆς ἀρχῆς*, Hdt. 1, 104; and *ἡ ἀρχὴ καταλύεται, is brought to an end, overthrown*, Xen. Cyr. 1, 6, 9, where fut. mid. in pass. signf.: also *to dissolve, dismiss, disband, βουλήν, στρατηγούς, στόλον*, Hdt. 5, 72; 6, 43; 7, 16, 2: *κ. βίοτον*, or *βίον, to end* life, *die*, Eur. Supp. 1004, Xen. Apol. 7.—2. esp. freq., *κ. πόλεμον, to end* a war, make peace, Thuc. 7, 31: hence in mid., *καταλύεσθαί τινι, to come to terms with* one, *make peace with* him, Hdt. 9, 11, Thuc. 1, 81, etc.; so also in act. (sub. *τὴν ἔχθραν* or *τὸν πόλεμον*), Thuc. 5, 23; 8, 58, and Xen.: also simply intrans. *to make an end, cease*, Dem. 893, 23.—II. *to unloose, unyoke, ἵππους*, Od. 4, 28: hence the common intrans. signf. *to halt, rest*, Xen. An. 1, 8, 1, *to turn in to lodge with one, παρά τινα*, Thuc. 1, 136, *παρά τινι*, Dem. 252, 24: cf. *κατάλυσις, κατάλυμα*.

Καταλωβάω, ῶ, f. *-ήσω*, (*κατά, λωβάω*) *to mutilate*.

Καταλωφάω, ῶ, f. *-ήσω*, (*κατά, λωφάω*) *to leave off, rest from* a thing, c. gen., Od. 9, 460, in tmesis.—II. transit. *to make to cease, give rest from* a thing, *ἔκ τινος*, Ap. Rh., in Ep. impf. *κατελώφεεν*.

Καταμάγειον, *ου, τό*, (*καταμάσσω*) *a cloth for wiping*, Artemid. [ᾰ]

Καταμᾰγεύω, (*κατά, μαγεύω*) *to bewitch*, Luc.

Καταμάθησις, *εως, ἡ*, (*καταμανθάνω*) *a learning thoroughly, understanding*, Plotin. [ᾰ]

Καταμαθητέον, verb. adj. of *καταμανθάνω, one must learn thoroughly, observe closely*, Hipp.

Καταμᾰθητικός, *ή, όν, apt at learning*.

Καταμαίνομαι, as pass., *to be mad or do mad acts against, τινός*, Philo.

Καταμᾰκᾰρίζω, f. *-ίσω*,=*μακαρίζω*.

Καταμάκτης, *ου, ὁ*, (*καταμάσσω*) *one who wipes off*.

Καταμαλᾰκίζω, f. *-ίσω* Att. *-ῐῶ*, (*κατά, μαλακίζω*) *to make soft* or *effeminate*: pass., *to be* or *become so*, Xen. Oec. 11, 12.

Καταμᾰλάσσω, Att. *-ττω*, f. *-άξω*, (*κατά, μαλάσσω*) *to soften much*, Luc.: metaph. *to appease*, Luc.

Καταμαλθᾰκίζω, f. *-ίσω*,=*καταμαλακίζω*, Ep. Plat. 329 B.

Καταμαλθάσσω, f. *-άξω*,=*καταμαλάσσω*.

Καταμανθάνω, fut. *-μᾰθήσομαι*, (*κατά, μανθάνω*) *to learn* or *observe well*, Hdt. 7, 146: *to perceive*, Id. 4, 164: *to learn thoroughly, understand, know*, Plat., and Xen.

Καταμαντεύομαι, (*κατά, μαντεύομαι*) dep. mid.: *to foretell against* or *about* one, *τινός*, Ath., *τινί*, App.—II. *to divine, guess, τὰ μέλλοντα*, Arist. Rhet.

Καταμαξεύω, f. *-σω*, (*κατά, ἁμαξεύω*) *to wear with chariot wheels*: hence, *κατημαξευμένος, worn, trite*, Artemid.

Καταμᾰραίνω, f. *-ᾰνῶ*, (*κατά, μαραίνω*) *to make to wither up*. Pass. *to wither, waste*, or *die away*, Hipp.

Καταμαργάω, ῶ, Ion. *-μαργέω, ῶ*, f. *-ήσω*, (*κατά, μαργάω*) *to be quite mad, to rave, φθόνῳ*, Hdt. 8, 125.

Καταμάρπτω, f. *-μάρψω*, (*κατά, μάρπτω*) *to grasp, catch hold of, τινά*, Il. 6, 364; esp. to catch a runaway, Il. 5, 65; 16, 598; also in Pind.

Καταμαρτῠρέω, ῶ, f. *-ήσω*, (*κατά, μαρτυρέω*) *to bear witness against* one, *τινός* and *κατά τινος*, Lys. 132, 23, Dem. 836, 25: also c. inf., *κ. τινὸς δῶρα λαβεῖν*, Dem. 377, 25. Pass. *to have evidence given against* one, Dem. 860, 26: *to be convicted*, Aeschin. 13, 3.

Καταμᾰσάομαι, and *-μασσάομαι*, f. *-ήσομαι*, (*κατά, μασάομαι*) dep. mid.: *to chew away, eat up*, Hipp.

Καταμάσσω, f. *-μάξω*, (*κατά, μάσσω*) *to wipe off*.

Καταμαστεύω, strengthd. for *μαστεύω*.

Καταμαστίζω, *to scourge again*.

Καταμᾰτεύομαι, *-ματτεύομαι, -μάττομαι*, dep. (*κατά, ματέω, μάσσω*) *to feel and search out, probe*.

Καταμάχομαι, f. *-μᾰχοῦμαι*, (*κατά, μάχομαι*) dep. mid.: *to subdue by fighting, conquer*, Diod. [ᾰ]

Καταμάω, ῶ, f. *-ήσω*, (*κατά, ἀμάω*) used by Hom. only once in mid., *to pile up* (strictly what has been cut), *heap up, κόπρον κατᾰμήσατο*, Il. 24, 165, and so in Joseph.: but Soph. has the act., v. sub *ἀμάω* 2. [On the quantity v. *ἀμάω*.]

Καταμβλᾰκεύω, (*κατά, ἀμβλακεῖν*) *to neglect*.

Καταμβλύνω, (*κατά, ἀμβλύνω*) *to blunt* or *dull*, Soph, O. T. 688.

Καταμβλυόω, ῶ,=foreg., Diphil. ap. Ath. 133 F.

Καταμεγᾰλοφρονέω, ῶ, f. *-ήσω*, (*κατά, μεγαλοφρονέω*) *to look down upon and despise*, c. gen., Clem. Al.: absol. *to be high-minded*, Id.

Καταμεγαλύνομαι, as pass., *to exalt one's self against, τινός*, Eccl.

Καταμεθύσκω, f. *-μεθύσω*, [ῠ] (*κατά, μεθύσκω*) *to make drunk with sheer wine*, Hdt. 1, 106: pass. *to get drunk*, Polyb.

Καταμεθύω, (*κατά, μεθύω*) *to get drunk*, c. gen.: *to rave madly against*, Philo.

Κατᾰμείβομαι, (*κατά, ἀμείβω*) as mid.: *to answer*.

Καταμειδιάω, ῶ, f. *-άσω* [ᾱσ] (*κατά, μειδιάω*) *to laugh at*, c. gen., Joseph.

Καταμειλίσσομαι, Att. *-ττομαι*, f. *-ξομαι*, (*κατα, μειλίσσομαι*) dep. mid.: *to soften, appease*, Joseph.

Καταμελεϊστί, (*κατά, μελεϊστί*) adv., *limb by limb, limb-meal*, Arat. 624. [τᾱ metri grat.: *τῐ*]

Καταμελετάω, ῶ, f. *-ήσω*, (*κατά, μελετάω*) *to train, practise, exercise*, Plat. Phil. 55 E, Legg. 649 C.

Καταμελέω, ῶ, f. *-ήσω*, (*κατά, ἀμελέω*) *to give no heed to, take no care of*, c. gen., Xen. Oec. 4, 7: absob. *to be heedless*, Soph. Aj. 45.

Καταμελῐτόω, ῶ, (*κατά, μελιτόω*) *to spread over with honey, honey over*, metaph. of the nightingale's voice, Ar. Av. 224.

Καταμέλλω, f. *-μελλήσω*, (*κατά, μέλλω*) *to hesitate, be backward to* do a thing, esp. to fight, Lat. *detrectare pugnam*, Polyb.

Κατάμεμπτος, *ον, blamed by all, abhorred, γῆρας*, Soph. O. C. 1235: neut. pl. as adv., *blameable*, Ib. 1695: from

Καταμέμφομαι, f. *-ψομαι*, (*κατά, μέμφομαι*) dep. mid. c. aor. mid. et pass.: *to blame, attack, accuse*, c. acc., Pind. N. 11, 40: and so usu. in Att. prose, cf. Thuc. 7, 77; and c. gen. in Plut., and later writers. Hence

Κατάμεμψις, *εως, ἡ, a blaming, finding fault, accusing*, c. gen., Thuc. 7. 75: *οὐκ ἔχει τινὶ κατάμεμψιν*, it leaves him no *ground for finding fault*, Id. 2, 41.

Καταμένω, (*κατά, μένω*) *to stay behind, stay*, Hdt. 2, 103, 121, 4, etc.: *to remain fixed, continue* in a state, *ἐν...*, Xen. Cyr. 2, 1, 18.—II. *to abide, live*.

Κατᾱμέργω, f. *-ξω*, strengthd. for *ἀμέργω*.

Καταμερίζω, f. *-ίσω* Att. *-ῐῶ*, (*κατά, μερίζω*) *to cut in pieces: distribute, τινί τι*, Xen. An. 7, 5, 4. Hence

Καταμέρῐσις, *εως, ἡ, distribution*, Epicur. ap. Diog. L. 10, 106.

Καταμερισμός, *οῦ, ὁ*,=foreg., LXX.

Καταμέρος, adv. for *κατὰ μέρος, in parts* or *pieces*.

Καταμέστιος, *ον*, poet. for *μεστός, quite full*, Nic.

Κατάμεστος, *ον*, strengthd. for *μεστός*.

Καταμεστόω, ῶ, f. *-ώσω*, (*κατά, μεστόω*) *to fill quite full of* a thing, *τινός*, Pherecr., v. Meineke Com. Fr. 2, p. 332.

Καταμετρέω, ῶ, f. *-ήσω*, (*κατά, μετρέω*) *to measure out to, τινί τι*, Hdt. 3, 91, Xen. Oec. 4, 21: also *to measure out, measure*, Plut., so also Polyb. in mid. Hence

Καταμέτρημα, *ατος, τό*,=sq., Epicur. ap. Diog. L. 10, 59: and

Καταμέτρησις, *εως, ἡ, a measuring out*, Polyb.

Καταμήκης, *ες, very long*, v. l. Hdt. 4, 72.

Καταμηκύνω, (*κατά, μηκύνω*) *to lengthen out*, Galen.

Καταμηλόω, ῶ, *to put in the probe* to sound wounds, *to probe*: hence metaph., *κημὸν κ., to put* the ballot-box *like a probe* down another's throat, i. e. *make* him *disgorge* what he has stolen, Ar. Eq. 1150.

Καταμήνιος, *ον*, (*κατά, μήν*) *monthly: τὰ καταμ., the menstruation of women*, like *ἐπιμήνια*, Hipp.

Καταμηνιώδης, *ες*, (*καταμήνιος, εἶδος*) *like* or *belonging to menstruation, menstruous*, Arist. Gen. An. 2, 8, 14.

Καταμήνῡσις, *εως, ἡ, an information, exposition*: from

Καταμηνύω, f. *-ύσω*, (*κατά, μηνύω*) *to inform against*: in genl. *to point out, make known*, c. acc., Hdt. 6, 29; 7, 30; also c. gen. like *καταμαρτυρέω*, Lys. 134, 17, Xen. Hell. 3, 3, 2, cf. Valck. Diatr. p. 291. [ῠ in pres., ῡ in fut.]

Καταμηχανάομαι, dep. mid.; *to plan and execute*, Plotin.

Καταμῐαίνω, f. *-ᾰνῶ*, (*κατά, μιαίνω*) *to taint, defile, ψεύδεσι γένναν*, Pind. P. 4, 178. Pass. *καταμιαίνομαι, to be dirty*, esp. *to wear unwashen, squalid garments* as a sign of grief, *wear mourning*, Lat. *squalere, in squalore esse*, Hdt. 6, 58.

Καταμίγνῡμι, f. *-μίξω*, (*κατά, μίγνυμι*) *to mix, mix up*, Ar. Lys. 580: *κ. εἴς τι* or *εἴς τινας, to mix up with* a thing or *among* others, Ar. Nub. 230, Dem. 789, 19.

Καταμῑμέομαι, f. *-ήσομαι*, (*κατα, μιμέομαι*) dep. mid.: *to parody*, Dion. H.

Καταμιμνήσκομαι,=*μιμνήσκομαι*, LXX.

Κατάμιξις, *εως, ἡ*, (*καταμίγνυμι*) *a mixing, mixture*, Diosc.

Καταμίσγω,=*καταμίγνυμι*, H. Hom. 18, 26, in mid.

Καταμισθοδοτέω, ῶ, f. *-ήσω*, (*κατά, μισθοδοτέω*) *to corrupt by giving high pay*, Dion. H.

Καταμισθοφορέω, ῶ, f. *-ήσω*, (*κατά, μισθοφορέω*) *to spend in paying δικασταί*, etc., Ar. Eq. 1352, ubi v. Schol.

Καταμνημονεύω, (*κατά, μνημονεύω*) *to call to mind*, Plut.

Καταμνηστεύομαι, as mid., (*κατά, μνηστεύω*) *to betroth*.

Καταμολίσκω,=*καταβλώσκω*.

Καταμολύνω, *to defile*.

Κατάμομφος, *ον*, (*κατά, μομφή*) *faulty*, Aesch. Ag. 145.

Καταμόνᾱς, adv. *alone, apart*, better divisim *κατὰ μ.*

Καταμονή, ῆς, ἡ, (καταμένω) *a staying*, Polyb.: *perseverance.*

Καταμονίη, ης, ἡ,=foreg., only found in poet. form καμμονίη, q. v.

Καταμονομᾰχέω, ῶ, f. -ήσω, (κατά, μονομαχέω) *to conquer in single combat*, τινά, Plut.

Κατάμονος, ον, (καταμένω) *lasting, continuing*, Polyb.

Καταμόσχευσις, εως, ἡ, *propagation by suckers:* from

Καταμοσχεύω, (κατά, μοσχεύω) *to propagate by suckers.*

Καταμουσόω, ῶ, *to embellish.*

Κατάμπελος, ον, (κατά, ἄμπελος) *planted with vines, producing wine*, χώρα, Strab.

Καταμπέχω, (κατά, ἀμπέχω) *to encompass, cover*, Antiph. Ἀγροῖκ. 1, 4.

Καταμπίσχω,=foreg., κ. τινὰ χθονί, Eur. Hel. 853.

Καταμῡθολογέω, ῶ, fut. -ήσω, (κατά, μυθολογέω) *to amuse with fables*, τινά, Philostr., cf. καταυλέω.

Καταμυκτηρίζω, f. -ίσω, *to mock with upturned nose.*

Κατᾰμύνομαι, (κατά, ἀμύνομαι) as mid., *to avenge one's self*, Ael.

Καταμῠρίζω, f. -ίσω, *to anoint.*

Κατάμῠσις, εως, ἡ, (καταμύω) *a closing one's eyes*, Plut.

Κατᾰμύσσω, Att. -ττω, f. -ξω, (κατά, ἀμύσσω) *to tear, scratch:* hence in mid., καταμύξατο χεῖρα, *she scratched her* hand, Il. 5, 425, cf. Hdt. 4, 71.

Καταμυττωτεύω, (κατά, μυττωτεύω) *to chop up, make mincemeat of*, Ar. Pac. 247.

Καταμύω, f. -ύσω, (κατά, μύω) *to shut* or *close the eyes*, in full κ. βλέφαρα, Xen. Cyn. 5, 11, and so later freq. with ὄμματα or ὀφθαλμούς: but usu. absol. *to nod, drop asleep, doze*, first in Batr. 192 (in poet. aor. καμμῦσαι); then in Hipp., and Ar.: also *to die*, Luc. [ῠ by nature in all tenses: ῡ metri grat. in pres., Hedyl. ap. Ath. 345 A; and in aor. Batr. 139: cf. μύω.]

Καταμφιέννῡμι, f. -αμφιέσω, Att. -ῐῶ,=ἀμφιέννυμι, *to put on, put around*, τινί τι, Joseph.

Καταμωκάομαι, f. -ήσομαι, (κατά, μωκάω) dep. mid., *to mock at*, c. gen. Arr., c. acc. Clem. Al.

Καταμωκεύω,=foreg.

Καταμώκησις, εως, ἡ, (καταμωκάομαι) *mockery*, Ath.

Καταμωλύνω, (κατά, μωλύνω) *to calm by degrees, alleviate*, Hipp.

Καταμωλωπίζω, f. -ίσω, *to cover with weals* or *stripes.*

Καταμωμέομαι, f. -ήσομαι, dep. mid.: *to blame very much.*

Καταμωραίνω, f. -ᾰνῶ, (κατά, μωραίνω) *to waste through folly*, Antiph. Incert. 71.

Κατᾰναγκάζω, f. -άσω, (κατά, ἀναγκάζω) *to force down*, esp. of dislocated limbs, *to force* them *into their place*, Hipp.—II. *to overpower by force, constrain, confine*, κ. τινὰ δεσμοῖς, Eur. Bacch. 643: in genl. *to coerce*, εἰς ξυμμαχίαν, Thuc. 4, 77. Hence

Κατᾰνάγκᾰσις, εως, ἡ, *a setting dislocated limbs*, Hipp.

Κατᾰνάγκη, ης, ἡ, *force:* ἐρωτικαὶ κ., potions that compel to love, Synes. —II. *a plant* from which such was made, Diosc.

Κατανάθεμα, ατος, τό, (κατά, ἀνάθεμα) *a curse*, N. T. Hence

Καταναθεμᾰτίζω, f. -ίσω, *to curse*, N. T.

Καταναιδεύομαι, (κατά, ἀναιδεύομαι) dep. mid.: *to behave impudently to* one, τινός.

†Καταναῖος, α, ον, *of Catana, Catanian*. Thuc. 3, 116; Arist.; etc.; as subst. ἡ Καταναία, sub. χώρα, *the territory of Catana*, Strab.

Καταναισῐμόω, ῶ, (κατά, ἀναισιμόω) *to use quite up*, Hipp.

Καταναισχυντέω, ῶ, f. -ήσω,=καταναιδεύομαι.

Καταναίω, (κατά, ναίω) *to make to dwell, settle*, only used in aor. κατένασσα, κ. ἐς πείρατα γαίης, Hes. Op. 167; also, κ. ὑπὸ χθονός, Id. Th. 620; c. dat. loci, Ib. 329: so too in aor. mid., κατενασσάμην, Aesch. Eum. 929. Pass., *to take up one's abode, dwell*, also only in aor. κατενάσθην, Eur. Phoen. 207, Ar. Vesp. 662: Ap. Rh. 2, 520 has aor. mid. in pass. signf.

Καταναλείχω, strengthd. for ἀναλείχω, LXX.

Κατανᾱλίσκω, f. -λώσω, (κατά, ἀναλίσκω) *to use up, spend, lavish*, εἴς τι, *upon* a thing, Isocr. 5 D, and so Plat. Phaed. 72 D, in pass.; also, τινί, Diod. Hence

†Κατανάλωσις, εως, ἡ, *an expending, consumption*, Plut. 2, p. 678 F.

Καταναρκάομαι, as pass., (κατά, ναρκάω) *to grow quite stiff*, Hipp.—II. act. καταναρκάω, *to be slothful towards* or *press heavily upon* another, τινός only in N. T.

Καταναскύλλω, (κατά, ἀνά, σκύλλω) *to trouble* or *annoy much*, dub. l., Aesop.

Κατανάσσω, f. -νάξω, (κατά, νάσσω) *to stamp* or *beat down firmly*, τὴν γῆν, Hdt. 7, 36.

Καταναυμᾰχέω, ῶ, fut. -ήσω, (κατά, ναυμαχέω) *to conquer in a sea-fight, beat at sea*, c. acc., Xen. Hell. 7, 1, 10. Pass. *to be so conquered*, Isocr. 254 C.

Κατανδρίζομαι, f. -ίσομαι, (κατά, ἀνδρίζω) dep. mid., *to prevail against*, τινός.

Κατανδρολογία, ας, ἡ, i. e. συλλογὴ κατ' ἄνδρα, *an enlisting man by man*, LXX.

Κατανεᾱνιεύομαι, dep. mid.,=νεανιεύομαι.

Κατανείσσομαι, worse form for κατανίσσομαι.

Κατανεμέσησις, εως, ἡ,=νεμέσησις, Clem. Al.

Κατᾰνεμόω, ῶ, (κατά, ἀνεμόω) *to blow through.*

Κατανέμω, f. -νεμῶ, (κατά, νέμω) *to distribute, allot*, esp *as pasture land*, κ. χώρην τισί, Hdt. 2, 109: also, κ. τοὺς δήμους ἐς τὰς δέκα φυλάς, *to distribute* them into or among the twelve tribes, Id 5, 69, cf. Dem. 1380, fin.; hence also of a single person, κ. τινὰ εἰς τὴν τάξιν, *to assign* or *appoint* him to his post, Aeschin. 22, 18. Mid. *to divide among themselves*, Thuc. 2, 17: hence *to take possession of*, esp. with cattle, *to feed* or *graze land*, Lat. *depasci*, Isocr. 298 A, so also in act., βοσκήμασι κ., Dem. 278, 22, metaph. *to feed on, devour*, of a sore, Plut.

Κατανέομαι, contr. -νεῦμαι, (κατά, νέομαι) dep.: *to come, go down, from*, Nonn.

Κατάνευρος, ον, (κατά, νεῦρον) *full of nerves* or *sinews*, Hippiatr.

Κατανεύσιμος, ον, *to be granted;* and

Κατάνευσις, εως, ἡ, *a nodding to, assent:* from

Κατανεύω, f. -νεύσομαι, Il. 1, 524 and Plat: Ep. aor. part. καννεύσας, Od. 15, 463 (κατά, νεύω). *To nod*, esp. *to nod assent, agree, allow, promise*, opp. to ἀπονεύω, τινί τι, Il. 8, 175, also c. inf. fut., Il. 10, 393; 13, 368; later c. inf. aor., Ar. Thesm. 1020, Bion 5, 9: in Hom. usu., ὑπέσχετο καὶ κατένευσεν, he promised and *confirmed* his promise *by a nod*, esp. of Jupiter; so ὑπέστην καὶ κ., Il. 4, 267: in genl. *to make a sign by nodding the head*, Od. 15, 464; in full, κεφαλῇ or κρατὶ κατανεύειν, Hom., χαίταις κ., Pind. N. 1, 18.—II. trans., κ. κεφαλήν, *to bow* the head, only in Poll. [κατᾱνεύων once, metri grat., viz. Od. 9, 490.]

Κατανεφόω, ῶ, (κατά, νεφόω) *to overcloud*, Plut. Timol. 27.

Κατανέω, Ion. -νήω, f. -νήσω, (κατά, νέω) *to heap* or *pile up*, Hdt. 6, 97.

Κατάνη, ης, ἡ,=τυροκνηστις, Sicil. word ap. Plut.

†Κατάνη, ης, ἡ, *Catana*, a city of Sicily, on the eastern coast, at the foot of Mt. Aetna, now *Catania*, Thuc. 6, 3; Xen. Hell. 2, 3, 5.

†Κατάνης, ου, ὁ, *Catanes*, king of the Paraetaeeni, Arr. An. 4, 22.

Κατανῆσαι, inf. aor. 1 from κατανέω.

Κατανήχομαι, f. -ξομαι, (κατά, νήχομαι) dep. mid.: *to swim down stream.*

Κατανήω, Ion. for κατανέω.

Κατανθίζω, fut. -ίσω, strengthd. for ἀνθίζω, *to adorn with flowers:* in genl. *to make bright coloured, enrich, adorn*, Diod.

Κατανθρᾰκίζω, f. -ίσω,=sq. Anth.

Κατανθρᾰκόω, ῶ, f. -κώσομαι in Aesch. Fr. 265 (κατά, ἀνθρακόω) *to turn into coal, burn to cinders*, l. c. Pass. *to be so burnt*, Soph. El. 58, Eur. Cycl. 663.

Κατανίζω, f. -ψω, (κατά, νίζω) *to water, wet*, τινί τι, Hipp.

Κατανῑκάω, ῶ, fut. -ήσω, strengthd. for νικάω, *to conquer utterly*, Soph. Fr. 105.

Κατάνιμμα, ατος, τό, (κατανίζω) *water for washing in*, Ath.

Κατανίπτης, ου, ὁ, *one who washes*, esp. at Athens *he who washed the peplos of Athena Polias*, cf. πλυντήριος. From

Κατανίπτω,=κατανίζω: also *to wash away, carry off by a draught*, Hipp.

Κατανίσσομαι, (κατά, νίσσομαι) dep.: *to go* or *come down from*, c. gen., Ap. Rh.—II. *to go through*, c. acc., Hermesian. 5, 65: cf. κατανείσσομαι.

Κατανίσταμαι, as mid, with the act. forms, aor. κατανέστην: pf. κατανέστηκα, (κατά, ἀνά, ἵσταμαι) *to rise up against, oppose*, c. gen., Polyb.

Κατανίφω, (κατά, νίφω) *to snow upon*, κατένιψε χιόνι τὴν Θρᾴκην (sub. ὁ θεός) Ar. Ach. 138: metaph. *to sprinkle as with snow*, Luc.—II. absol. *to snow*, usu. impers., κατανίφει, *it snows*, Ar. Nub. 965. [ῐ]

Κατανοέω, ῶ, f. -ήσω, (κατά, νοέω) *to remark, observe, perceive*, Hdt. 2, 28: *to understand, learn, know*, Ib. 93, Thuc. 1, 138: esp., κατ. τι ὅτι ἐστι, freq. in Plat.; also c. part., Thuc. 2, 3.—II. intr. *to be in one's right mind, in one's senses*, like καταφρονέω, Hipp, v. Foës. Oecon. Hence

Κατανόημα, ατος, τό, *that which is remarked: a remark, perception*, Plat. Epin. 987 D: *a device, contrivance*, Arist. Pol.: and

Κατανόησις, εως, ἡ, *a remarking, observing, learning*, Plat. Tim. 82 C, Criti. 107 D.

Κατανοητέον, verb. adj. from κατανοέω, *one must remark, observe, learn*, Plat. Polit. 305 C.

Κατανοητικός, ή, όν, (κατανοέω) *observant, intelligent.*

Κατάνομαι, as pass., (κατά, ἄνω) hence, πολλὰ κατάνεται, much *is being used up* or *wasted*, Od. 2, 58; 17 537. The act is supplied by κατανύω.

Καταvομιστεύω, (κατά, νομιστεύω) *to turn into money*, Joseph.

Κατανομοθετέω, ῶ, f. -ήσω, (κατά, νομοθετέω) *to lay down laws, make laws*, Plat. Legg. 861 B.

Κατάνομος, ον, (κατά, νόμος) *agreeable to the law, lawful*, Inscr.

Κάτανος, ου, ὁ, *a flat dish*, Lat. *catinus*.

Κατανοστέω, ῶ, f. -ήσω, (κατά, νοστέω) *to return from banishment*, Polyb.

Κατανοσφίζομαι, f. -ίσομαι Att. -ἴοῦμαι, (κατά, νοσφίζομαι) as mid.: *to take away for one's self, embezzle*, Dion. H.

Κατανοτιαῖος, α, ον, (κατά, νότος) *looking southward*, Inscr.

Κατανοτίζω, f. -ίσω Att. -ἴῶ, (κατά, νοτίζω) *to bedew*, Eur. I. T. 833, in tmesis.

Κατανουθετέω, ῶ, f. -ήσω, strengthened for *νουθετέω*.

Κάταντα, adv. of *κατάντης*, *downwards*, in the famous line, πολλὰ δ' ἄναντα, κάταντα, πάραντά τε, δόχμιά τ' ἦλθον, Il. 23, 116.

Καταντάω, ῶ, f. -ήσω, (κατά, ἀντάω) *to come, arrive*: in a speech or narrative, *to tend to* or *end in* a certain end or result, εἰς or ἐπί τι, Polyb.: hence in genl. *to come to an end*, or *result, happen, take place*, Lat. *evadere*, Id.—II. *to come back, return*, Id.—III. trans. *to make to come back, throw back*, LXX. Hence

Κατάντημα, ατος, τό, *an end, result, goal*: in genl. *an event*.

Κατάντην, adv.,= κάταντα, Themist.

Κατάντης, ες, (κατά, ἄντα) *downward, steep*, Hipp., and Ar. Ran. 127. —II. metaph. like Lat. *pronus, inclined*, Eur. Rhes. 318, πρός τι, Plut.

Κατάντηστιν, adv., (κατά, ἀντάω) *over against, opposite*, Od. 20, 387, ubi al. κατ' ἄντηστιν.

Καταντία, ας, ἡ, (κατάντης) *a sloping* or *hanging downwards*, Hipp.

Καταντιβολέω, ῶ, f. -ήσω, strengthened for ἀντιβολέω, Ar. Fr. 523.

Καταντικρύ, (κατά, ἀντικρῦ) *straight down from*, c. gen., κ. τέγεος πέσε, Od. 10, 559; 11, 64, where ῦ in arsis.—II. Att. *over against, right opposite*, c. gen., Xen. Hell. 4, 8, 5.—2. absol. *outright, downright*, Thuc. 7, 57. Cf. Lob. Phryn. 444. [On quantity v. ἀντικρύ.]

Καταντίος, α, ον,= ἐναντίος, *over against, opposite*, hence adv., *καταντίον*, c. gen., Hdt. 6, 103, 118; also c. dat., 7, 33: absol. in Soph. Ant. 512: also *καταντία*, Opp.

Καταντιπέρας, (κατά, ἀντιπέρας) adv.,= καταντικρύ.—II. c. gen., Xen. An. 1, 1, 9.

Καταντιπνέω, f. -πνεύσω,= ἀντιπνέω.

Καταντλέω, ῶ, f. -ήσω, (κατά, ἀντλέω) *to pour upon* or *over*, hence metaph. *to pour a flood of words over* one, τινός, Ar. Vesp. 483; so too, κ. λόγον or γέλωτά τινος, Plat. Rep. 344 D, 536 B.—II. in Medic., *to bathe* or *steep*, esp. with hot fomentations, *to steep, foment*, κ. τι ὕδατι, Diosc. Hence

Κατάντλημα, ατος, τό, *a fomentation*, Diosc., and

Κατάντλησις, εως, ἡ, *a bathing, fomentation*.

Καταντλητέον, verb. adj. from καταντλέω, *one must bathe* or *foment*.

Κάταντλος, ον,= ὑπέραντλος.

Καταντῠγώδης, ες, (κατά, ἄντυξ, εἶδος) *shaped like an ἄντυξ, rounded, round*.

Κατανυκτικός, ή, όν, (κατανύσσω) *pricking at heart*: and

Κατάνυξις, εως, ἡ, *a pricking*, esp. *at heart*, N. T.: from

Κατανύσσω, Att. -ττω, f. -ξω, (κατά, νύσσω) *to prick*, Lat. *compungere*: hence metaph. in pass. *to be pricked at heart, have compunctious visitings*, LXX.

Κατανυστάζω, f. -άσω and -άξω, (κατά, νυστάζω) *to nod and fall asleep, go to sleep*, Alex. Incert. 22.—II. trans. *to lull asleep*, Ael.

Κατᾰνύτω,= sq., ὁδόν, Xen. Cyr. 8, 6, 17.

Κατᾰνύω, Att. -ύτω, f. -ύσω, *to bring to an end, finish*: esp.—1. with ὁδόν or some noun of distance, *to accomplish* a certain distance, Hdt. 4, 86; 8, 98: hence, the acc. being omitted, seemingly intr. *to arrive at* a place, εἰς τόπον, Wessel. Hdt. 6, 140, cf. Xen. Hell. 5, 4, 20: also c. gen., φίλης προξένου κατήνυσαν, *they have come to, met with* a kind hostess (where δόμον may be supplied), Soph. El. 1451; but in κατανύσαι φρενῶν, Eur. Hipp. 365, the orig. construction seems quite lost sight of.—2. *to accomplish, perpetrate*, Eur. El. 1163; hence κ. αἷμα, *to murder*, Id. Or. 89. Cf. κατάνομαι.

Κατανωτιαῖος, αία, αῖον, (κατά, νῶτος) *on* or *behind the back*.

Κατανωτίζομαι, fut. -ίσομαι, dep. mid., (κατά, νωτίζω) *to carry on one's back*, Luc.—II. *to put behind one's back, reject*. Hence

Κατανωτιστής, οῦ, ὁ, *one who despises*, Dicaearch. p. 15.

Καταξαίνω, (κατά, ξαίνω) *to card* or *comb well*, κ. ἔρια, Hipp.: also, πέτρας or λίθους κ., *to work* stone *for use*, Diod.: hence—2. *to tear in pieces, beat to a mummy, crush and destroy*, κ. τινὰ πέτροις, βολαῖς, Soph. Aj. 728, Eur. Phoen. 1145; so κ. τινὰ εἰς φοινικίδα, *to stone him* to red rags, Ar. Ach. 320. —3. *to rub, wear* or *waste away*, Lat. *atterere*, Aesch. Ag. 197: so in pass., κατεξάνθην πόνοις, Eur. Hipp. 274, δακρύοις, Tro. 509. Hence

Κατάξανσις, εως, ἡ, *a tearing in pieces*.

Καταξενόω, ῶ, f. -ώσω, (κατά, ξενόω) *to receive as a guest, entertain*, Aesch. Cho. 706.

Καταξέω, f. -έσω, (κατά, ξέω) *to rub* or *polish away, polish*, Plut.—II.= καταξαίνω 2.

Καταξηραίνω, f. -ᾰνῶ, (κατά, ξηραίνω) *to dry up*, Plat. Tim. 76 A.

Κατάξηρος, ον, (κατά, ξηρός) *very dry, withered*, Arist. de Anim.

Καταξιοπιστεύομαι, dep., (κατά, ἀξιόπιστος) *to demand implicit belief to the prejudice of* one, c. gen., Polyb. 12, 17, 1, cf. Lob. Phryn. 567.

Κατάξιος, ον, strengthd. for ἄξιος, *quite* or *very worthy of*, c. gen., Soph. Phil. 1009. Adv. -ίως, Id. El. 800: also neut. plur. as adv. in Anth. Hence

Καταξιόω, ῶ, *to deem worthy, esteem, honour*, τινά, Aesch. Theb. 667, in aor. mid.: c. gen. rei, *to deem worthy of* a thing, Polyb., also c. acc. pers. et. inf. Dem. 1383, 11.—II. *to bid*, like κελεύω, πολλὰ χαίρειν ξυμφοραῖς καταξιῶ, Aesch. Ag. 572.—2. *to resolve* or *determine* a thing, Soph. Phil. 1095.

Κάταξις, εως, ἡ, (κατάγνυμι) Ion. κάτηξις, *a shivering*, Hipp.

Καταξίωσις, εως, ἡ, (καταξιόω) *a deeming worthy*; *esteem* or *respect for* one, τινός, Polyb.

Καταξυράω, ῶ, f. -ήσω, (κατά, ξυράω) *to shave close*, Ctesias ap. Ath. 529 A.

Κατάξῠσις, εως, ἡ, (καταξύω *a scraping off*.

Κᾰταξυσμός, οῦ, ὁ, *a scraping, cutting, scratching, carving*: *artificial carving*: from

Καταξύω, f. -ύσω [ῡ], (κατά, ξύω) *to scrape*, Theophr.: *to scratch* or *mark*, Luc.—II. *to polish* or *carve*, like καταξέω.

†Κατάονες, ων, οἱ, *the Cataonians*, Strab.

†Καταονία, ας, ἡ, *Cataonia*, a region of southern Cappadocia, between the ranges Antitaurus and Amanus, Strab.

Κατᾱ́ορος, ον, Dor. for κατήορος.

Καταπᾰγῐδεύω, (κατά, παγίς) *to encompass with nets*.

Καταπᾰγίως, adv., (κατά, πάγιος) *firmly, constantly*, πόλιν κ. οἰκεῖν, Isocr. Antid. § 167.

Καταπαιδεραστέω, ῶ, *to spend in παιδεραστία*, Isae. 82, 22, cf. καταπορνεύω.

Καταπαίζω, f. -παίξομαι and -παιξοῦμαι, (κατά, παίζω) *to jest upon, mock at* one, c. gen., Ar. Fr. 212.

Καταπαίω, (κατά, παίω) *to strike hard*.

Καταπακτός, ή, όν, (καταπήγνυμι) only found in the phrase, καταπακτὴ θύρα, a door *shutting downwards*, a *trap*door, Hdt. 5, 16, like καταπηκτή.

Καταπαλαιόομαι, (κατά, παλαιόω) as Pass. *to grow very old*, Galen.

Καταπᾰλαίω, (κατά, παλαίω) *to throw in wrestling*, Ar. Ach. 710: in genl. *to overthrow*, Eur. I. A. 1013, and Plat.

Καταπάλλω, (κατά, πάλλω) *to shake down*. Pass. *to swing one's self*, i. e. *vault* or *leap down*, οὐρανοῦ ἐκ κατέπαλτο, Il. 19, 351, Ep. syncop. aor. for κατεπάλλετο: for, if this form be given to κατεφάλλομαι, it should be written properisp. κατεπᾶλτο, cf. ἀνέπαλτο.

Καταπαννῠχίζω, (κατά, παννυχίζω) *to pass the night*, Alciphron: also as dep. καταπαννυχίζομαι.

Καταπᾰνουργεύομαι, (κατά, πανουργεύομαι) as dep. mid., *to act villanously towards* one, ἐπί τινα, LXX. —II. *to outdo in villany*.

Κατάπαρσις, εως, ἡ, (καταπείρω) *a piercing, boring*.

Κατάπασμα, ατος, τό, *any thing that can be strewn, powder*: from

Καταπάσσω, Att. -ττω, fut. -άσω, *to besprinkle, bespatter with* a thing, c. acc. pers. et gen. rei, Ar. Eq. 99: τι κατά τινος, Id. Nub. 177.—II. later c. acc. rei, *to strew* or *sprinkle over*, ἄλευρα, Arist. H. A. Hence

Κατάπαστος, ον, *besprinkled with a thing*, e. g. στεφάνοις, Ar. Eq. 502: *embroidered*, Ib. 968.

Καταπᾰτᾰγέω, ῶ, f. -ήσω, strengthened for παταγέω.

Καταπᾰτέω, ῶ, f. -ήσω, (κατά, πατέω) *to tread* or *trample down, tread* or *trample under foot*, Hdt. 7, 173, 223; κ. ὑσὶ τὸ σπέρμα κ., *to trample down* the seed (i. e. have it trampled down) by swine, Id. 2, 14.—2. metaph. *to trample on, spurn*, Il. 4, 157 (in tmesis), Plat. Gorg. 484 A, etc. Hence

Καταπάτημα, ατος, τό, *that which is trampled on*: *an object of contempt*, LXX. [ᾰ]

Καταπάτησις, εως, ἡ, (καταπατέω) *a trampling on*, LXX. [ᾰ]

Κατάπαυμα, ατος, τό, (καταπαύω) *rest from* a thing, c. gen. γόου, Il. 17, 38: absol. *rest*, LXX.

Καταπαύσιμος, ον,= καταπαυστικός.

Κατάπαυσις, εως, ἡ, (καταπαύω) *a putting to rest, putting down, deposing*, τυράννων, βασιληΐης, Hdt. 5, 38; 6, 67.—II. *a resting, calm*, Theophr. Hence

Καταπαυστικός, ή, όν, *putting to rest, calming.*

Καταπαύω, poet. *καππαύω*, Pind. N. 9, 35, (*κατά, παύω*) *to put* or *lay to rest, calm, assuage, χόλον θεῶν*, Od. 4, 583, *μηνιθμόν*, Il. 16, 62, *πόλεμον*, Il. 7, 36, *ἔγχος κατέπαυσέ σε*, Il. 16, 618. —2. esp. *to make one stop from* a thing, *hinder* or *check from...*, c. acc. pers. et gen. rei, *τινὰ ἀφροσυνάων, ἀγηνορίης ἀλεγεινῆς*, Il. 22, 457, Od. 24, 457: and c. acc. only, *to stop, hinder, keep in check*, Od. 2, 168, Il. 15, 105: later also, like *καταλύω, to put down, depose* one *from power, κ. τινὰ ἀρχῆς, βασιληΐης*, Hdt. 4, 1; 6, 64: but also, *κ. ἀρχήν, τύραννον*, etc., Id. 1, 86; 5, 38. Pass. and mid. *to leave off, cease, rest.* The act. is also used in this intrans. signf., Eur. Hec. 918, and in Diod.

†Καταπεδάω, ῶ, f. *-ήσω*, (*κατά, πεδάω*) *to chain, bind down* or *fast*, Mosch. 2, 4, in tmesis, cf. Il. 19, 94; v. *πεδάω.*

Καταπειθής, ές, *obedieut, τινί*, Philo: from

Καταπείθω, f. *-πείσω*, (*κατά, πείθω*) *to persuade.* Pass. c. fut. mid., *to let one's self be persuaded:* hence *to believe*, also *to obey.*

Κατᾰπειλέω, ῶ, f. *-ήσω*, strengthd. for *ἀπειλέω, κ. ἔπη, to use threatening* words, Soph. O. C. 659.

Κατάπειρα, ας, ἡ, (*κατά, πεῖρα*) *an experiment.*

Καταπειράζω, f. *-άσω*, (*κατά, πειράζω*) *to make trial of, make an attempt on*, c. acc., Lys. 186, 29; c. gen., Polyb.: *to prove severely, harass*, Diod. Hence

Καταπειρασμός, οῦ, ὁ, *an attempt, trial, attack*, Diosc.

Καταπειρᾱτηρία, ας, ἡ, Ion. *-ρητηρίη, a sounding-line*, Hdt. 2, 5, cf. *βολίς.*

Καταπείρω, f. *-περῶ*, (*κατά, πείρω*) *to pierce, spit.*

†Καταπελεμίζω, f. *-ίξω*, (*κατά, πελεμίζω*) *to shake* or *swing violently*, Ap. Rh. 2, 92 in tmesis.

Καταπελμᾰτόω, ῶ, (*κατά, πέλμα*) *to cobble, patch*, LXX.

Καταπελτάζω, f. *-άσομαι* in Ar. Ach. 160 (*κατά, πελτάζω*): *to overrun with light-armed troops* (*πελτασταί*), hence *καταπελτάσονται Βοιωτίαν*, Ar. l. c.

Καταπελτᾰφέτης, ου, ὁ, (*καταπέλτης, ἀφίημι*) *one who shoots the bolt from a catapult.*

Καταπέλτης, ου, ὁ, (perh. from *καταπάλλω*) *a war-engine for throwing bolts* or *darts*, a kind of *huge cross-bow*, Lat. *catapulta*, first in Mnesim. Philipp. 1, 9, Arist. Eth. N.—II. *an instrument of torture*, Diod., and LXX. Hence

Καταπελτικός, ή, όν, *of* or *belonging to a catapult, βέλος*, Strab.—II. *τὰ καταπελτικά*, sub. *ὄργανα,=οἱ καταπέλται.*

Καταπέμπω, f. *-ψω*, (*κατά, πέμπω*) *to send down, εἰς ἔρεβος*, Hes. Th. 515: esp. from the inland to the sea-coast, Xen. Hell. 5, 1, 30, An. 1, 9, 7: also simply, *=πέμπω*, Dem. 162, 11.

Καταπενθέω, ῶ, f. *-ήσω*, (*κατά, πενθέω*) *to mourn for, bewail*, LXX.

Καταπεπαίνω, strengthd. for *πεπαίνω*, Philo.

†Καταπέπορδα perf. act. from *καταπέρδω.*

Καταπεπτηυῖα, Ep, fem. part. perf. of *καταπτήσσω*, q. v.

Καταπέπτω, later collat. form of *καταπέσσω.*

Καταπεπῠκασμένως, adv. part. perf. pass. of *καταπυκάζω, slyly.*

Κατάπερ, Ion. for *καθάπερ*, Hdt.

Καταπεραιόω, ῶ, (*κατά, περαιόω*) *to cross over: to conclude, end.* Hence

Καταπεραίωσις, εως, ἡ, *a crossing: an ending*, Eust.

Καταπέρδω, usu. in mid. *-πέρδομαι:* aor. *κατέπαρδον:* pf. *καταπέπορδα*, (*κατά, πέρδω*) *to break wind at* one, esp. in sign of contempt, c. gen., Ar. Vesp. 618, Plut. 618, Horace's *oppedere alicui.*

Καταπερίειμι, strengthd. for *περίειμι, to be far above*, Polyb.

Καταπερίξῠσις, εως, ἡ, = *περίξυσις, a scarifying.*

Καταπερονάω, ῶ, f. *-ήσω*, (*κατά, περονάω*) *to buckle* or *clasp tight*, Polyb.

Καταπερπερεύομαι, = *περπερεύομαι.*

Καταπέσσω, Att. *-πέττω*, fut. *-πέψω*, (*κατά, πέσσω*) *to boil down* or *digest thoroughly:* metaph. *to digest, keep under, κ. χόλον*, Il. 1, 81; *κ. ὄλβον*, i. e. *to bear* great fortune *meekly*, Pind. O. 1, 87.

Καταπετάννῡμι, also *-νύω*, fut. *-πετάσω*, (*κατά, πετάννυμι*) *to spread out over*, Il. 8, 441, in tmesis.—II. *to spread, cover*, or *hang with, τινί τι*, Ar. Vesp. 132, Plut. 731.

Καταπετάομαι,=*καταπέτομαι*, Hdt. 3, 111, in Ion. part. *καταπετεώμενος.*

Καταπέτασμα, ατος, τό, (*καταπετάννυμι*) *a curtain, veil*, N. T.

Καταπέτομαι, fut. *-πτήσομαι*, aor. *κατεπτάμην*, (*κατά, πέτομαι*, q. v.), *to fly down*, Ar. Vesp. 16, Av. 791, etc.

Κἀταπετροκοπέω, ῶ, f. *-ήσω*, (*κατά, πετροκοπέω*) *to dash in pieces against rocks*, Diod.

Καταπετρόω, ῶ, (*κατά, πετρόω*) *to stone to death*, Xen. An. 1, 3, 2.—II. *to throw down from a rock*, Strab.

Καταπέττω, Att. for *καταπέσσω*, q. v.

Καταπέφνων, part. of aor. *κατέπεφνον* q. v., though with accent as if pres., Il. 17, 539.

Καταπεφρονηκότως, adv. part. perf. from *καταφρονέω, contemptuously*, Dem. 219, 25.

Καταπεφρονημένως, adv. part. perf. pass. from *καταφρονέω, despisedly.*

Καταπήγνῡμι and *-νύω*, fut. *-πήξω*, (*κατά, πήγνυμι*) *to stick fast in the ground, plant firmly, τι ἐπὶ χθονί*, Il. 6, 213, cf. 7, 441, Hdt. 4, 72. Pass. c. pf. et plqpf. 2 act., *to stand fast* or *firm in, ἰὸς ἐν γαίῃ κατέπηκτο*, Il. 11, 378; *στήλη καταπεπηγυῖα*, Hdt. 7, 30: later also *to become congealed, freeze*, Arist. H. A.

Καταπηδάω, ῶ, f. *-ήσω*, (*κατά, πηδάω*) *to leap down from, ἵππου*, Xen. Cyr. 7, 1, 38.

Καταπημαίνω, (*κατά, πημαίνω*) *to hurt* or *damage much.*

Καταπήξ, ῆγος, or *κατάπηξ, ηγος*, ὁ, v. Lob. Paralip. p. 279, (*καταπήγνυμι*) *a post fixed in the ground, a pale*, Joseph.—II. *a graft*, Geop.

Κατάπηρος, ον, (*κατά, πηρός*) *mutilated.*

Καταπῑαίνω, (*κατά, πιαίνω*) *to make fat, fatten*, Plat. Legg. 807 A.

Καταπῐέζω, f. *-έσω*, (*κατά, πιέζω*) *to press* or *keep down.* Hence

Καταπίεσις, εως, ἡ, *a pressing* or *keeping down, τοῦ ψύχους*, Theophr. [ῐ]

Καταπῐθᾰνεύομαι, (*κατά, πιθανεύομαι*) dep., *to use persuasive* or *probable arguments*, Sext. Emp.

Καταπικραίνω, strengthd. for *πικραίνω.*

Κατάπικρος, ον, (*κατά, πικρος*) *very sharp* or *bitter*, LXX.

Καταπῑλέω, ῶ, fut. *-ήσω*, (*κατά, πιλέω*) *to wrap up in felt:* in genl. *to wrap close up*, Alciphr.

Κἀταπιμελής, ές,=sq., Xenocr. 75

Καταπίμελος, ον, (*κατά, πιμελής*) *very fat*, Galen. [ῐ]

Καταπίμπλημι, fut. *-πλήσω*, (*κατά πίμπλημι*) *to fill up, fill*, Lync. ap Ath. 132 B. Pass. *to be filled with, full of* a thing, c. gen., Plat. Rep 496 D; also c. dat., Antiph. Paras 5, 4.

Καταπίμπρημι, fut. *-πρήσω*, (*κατά πίμπρημι*) *to burn up, burn to ashes* Polyb.

Καταπίνω, fut. *-πίομαι*, Ar. Eq. 693: poet. aor. *κάππιον* (*κατά, πίνω*). *To drink, gulp* or *swallow down*, distinguished from *καταφαγεῖν*, by Aeschin. 13, 39 as the stronger word, first in Hes. Th. 459, 467, Hdt. 2, 68; esp. of the sea, Theogn. 680.—2. metaph., *κ. Εὐριπίδην, to drink in* Euripides, i. e. *imbibe* his spirit, Ar. Ach. 484.—3. also metaph. *to swallow up, use up, consume*, Ar. Vesp. 1147: but also *to spend* or *waste in tippling*, Valck. Hipp. 626, Jac. A. P. 62. [*ῑνω, ῐομαι*, cf. *πίνω.*]

Καταπίπλημι, poet. for *καταπίμπλημι.*

Καταπιπράσκω, (*κατά, πιπράσκω*) *to sell, καταπραθέν*, Luc. Chronos. 16.

Καταπίπρημι, poet. for *καταπίμπρημι.*

Καταπίπτω, fut. *-πεσοῦμαι:* aor. *κατέπεσον*, poet. *κάππεσον*, pf. *-πέπτωκα* (*κατά, πίπτω*). *To fall* or *drop down, ἐν κονίῃσι, ἐπὶ γαίῃ, ἅλι*, Il. 12, 23; 16, 311, Od. 5, 374, etc., but in Hom. always in poet. aor., later usu. *κ. εἴς τι: παραὶ ποσὶ κάππεσε θυμός*, their spirit *fell*, Il. 15, 280, later *καταπ. τῷ θυμῷ*, like Lat. *concidere animo: καταπ. εἴς τι, to fall down into...*, Eur. Cycl. 671; hence, *κ. εἰς ἀπιστίαν*, Plat. Phaed. 88 D. [ῑ by nature.]

Καταπισσόω, Att. *-ττόω*, ῶ, (*κατά, πισσόω*) *to cover with pitch, pitch over*, as was done to wine-jars to keep out the air, Cratin. Pyt. 17, Ar. Eccl. 1109.—2. *to cover with pitch* so as to pull out the hair, hence *to take a pull at, annoy, attack*, Lat. *vellicare*, Ib. 829. —B. pass. *to be pitched over* and then burnt, Plat. Gorg. 473: perh. like the Latin *tunica molesta*, cf. Routh ad l. (quoted also by Stallbaum.)

Καταπιστεύω, †(*κατά, πιστεύω*) *to entrust to, τινί τι*, late.—2. *to confide in*, c. dat., Polyb. 2, 3, 3: absol., Plut. Lys. 8.

Καταπιστόω, ῶ, (*κατά, πιστόω*) *to warrant.* Mid. *to become security, ὑπέρ τινος πρός τινα*, for one to another, Plut. Cleom. 21. Hence

Καταπίστωσις, εως, ἡ, *a giving of security, an assurance*, Plut.

Καταπιττόω, ῶ, v. *καταπισσόω.* Hence

Καταπίττωμα, ατος, τό, *that which is covered with pitch.*

Καταπλᾰγής, ές, (*καταπλήσσομαι*) *panic-struck, scared*, Polyb. Hence

Κἀταπλᾰγία, ας, ἡ, *panic fear.*

Κατάπλᾰσις, εως, ἡ, (*καταπλάσσω*) *a plastering*, Hipp.

Κατάπλασμα, ατος, τό, *that which is spread* or *smeared, a plaster, poultice, ointment*, Ar. Fr. 309, 12: from

Καταπλάσσω, Att. *-ττω*, f. *-άσω* [ᾰ], (*κατά, πλάσσω*) *to spread over, plaster*, with, *τινί τι*, Hdt. 2, 70: mid., *καταπλάσσεσθαι τὴν κεφαλήν, to plaster one's own* head, Id. 2, 85, cf. 4, 75: esp. as medic. term, *to apply as a plaster* or *poultice*, Diosc. Hence

Καταπλαστέον, verb. adj. *one must plaster;* and

Καταπλάστης, ου, ὁ, *one who plasters* or *anoints*, Philo.

Καταπλαστός, ή, όν, (καταπλάσσω) *spread* or *plastered over*, κ. φάρμακον, a plaster or poultice, Ar. Plut. 717, opp. to χριστὸν φ., a salve or ointment, v. Schol. ad l., and cf. πιστός.—II. *made up, forged, false*, Menand. p. 119.

Καταπλαστύς, ύος, ἡ, Ion. for κατάπλασμα, Hdt. 4, 75.

Καταπλέκω, f. -ξω, (κατά, πλέκω) *to entwine, plait*, Hdt. 3, 98: hence metaph. *to implicate*, κ. τινὰ προδοσίᾳ, Hdt. 8, 128.—II. *to twist completely*, and so in genl. *to bring to an end, finish*, κ. τὴν ζόην, τὴν ῥῆσιν, Id. 4, 205; 8, 83, cf. διαπλέκω.

Καταπλεονεκτέω, ῶ, *to have the advantage over*, c. gen., Hipp.

Κατάπλεος, ον, also α, ον, Att. -πλεως, ων, gen. ω, (κατά, πλέος) *quite full*, τινος, of a thing, Plut.: hence *fouled, stained with* a thing, Xen. Cyr. 8, 3, 30.

Καταπλέω, f. -πλεύσομαι, Ion. -πλώω, (κατά, πλέω) *to sail down*, hence—1. *to sail from the high sea to shore, put into port, put in*, Od. 9, 142, Hdt. 1, 2, etc.—2. *to sail down stream*, c. acc., κ. τὸν Εὐφρήτην, Hdt. 1, 185; absol., Id. 7, 137.—II. *to sail back*, Id. 1, 165; 3, 45, etc.

Κατάπλεως, ων, gen. ω, Att. for κατάπλεος, Xen.

Καταπληγής, ές, = καταπλαγής, Clem. Al.

Καταπληγμός, οῦ, ὁ,=κατάπληξις, LXX.

Καταπληκτικός, ή, όν, (καταπλήσσω) *belonging to* or *fitted for striking with amazement, striking, wondrous*, εὐπρόσωπος καὶ κ., Macho ap. Ath. 578 C: *terrible*, Polyb.; but expressly opp. to φοβερός, in Muson. ap. Stob. p. 326, 43. Adv. -κῶς, Polyb.

Κατάπληκτος, ον, *striking, wondrous*, Diod.

Καταπλήξ, ῆγος, ὁ, ἡ, (καταπλήσσω) *subject to sudden fear, fearful, timid*, Lys. 107, 34, and Arist. Eth. N.

Κατάπληξις, εως, ἡ, *amazement, consternation*, Thuc. 7, 42: κ. ὀμμάτων, *stupor*, Hipp.

†Καταπληρόω, ῶ, (κατά, πληρόω) *to fill quite full*, Eccl.

Καταπλήσσω, Att. -ττω, f. -ξω, (κατά, πλήσσω) strictly *to strike down:* usu. metaph. *to strike with amazement, amaze, astound*, the act. first in Xen. Pass. καταπλήσσεσθαι, *to be panic-stricken, be amazed, astounded*, κατεπλήγη φίλον ἦτορ, Il. 3, 31; in which signf. the Att. mostly used the aor. κατεπλάγην [ᾰ]: κ. τινί, *at* a thing, Thuc. 1, 81, but also τι, Isocr. 415 E, etc., cf. Eupol. Κολακ. 1, 10. The part. perf. act. καταπεπληγώς, is also used intrans. by late writers, as Dion. H., and App.

Καταπλίσσω, f. -ξω, (κατά, πλίσσω) *to throw* an antagonist by twisting one's legs in his. Pass. *to be so thrown*, so too in fut. mid. καταπλιγήσει, *you'll be thrown*, as Dind. corrects the dub. l., Ar. Fr. 1, from Hesych.

Καταπλοκή, ῆς, ἡ, (καταπλέκω) *an entwining, connexion, complication*, Plat. Tim. 76 D.—II. in music, *the connexion of notes descending in regular succession*, opp. to ἀναπλοκή.

Κατάπλοος, ου, ὁ, contr. -πλους, (καταπλέω) *a sailing down to land, a putting ashore, putting in*, Thuc. 4, 10.—2. *a landing-place.*—II. *a sailing back, return*, Xen. Hell. 1, 4, 11.

Καταπλουτέω, ῶ, f. -ήσω, (κατά, πλουτέω) *to be very rich in* a thing, c. acc. rei.

Καταπλουτίζω, fut. -ίσω Att. -ῐῶ, (κατά, πλουτίζω) *to make very rich, enrich*, Hdt. 6, 132.

Καταπλουτομᾰχέω, ῶ, f. -ήσω, (κατά, πλοῦτος, μάχομαι) *to conquer by money*, Diod.

Κατάπλῠμα, ατος, τό,=κατάπλυσις: from

Καταπλύνω, (κατά, πλύνω) *to bathe with water, drench*, Ar. Fr. 546: metaph., τὸ πρᾶγμα καταπέπλυται, the affair is *washed out*, i. e. *forgotten*, Aeschin. 79, 19. Hence

Κατάπλῠσις, εως, ἡ, *a bathing in water, drenching*, Xen. Eq. 5, 9.

Καταπλώω, poet. and Ion. for καταπλέω, freq. in Hdt.

Καταπνείω, poet. for καταπνέω, H. Hom. Cer. 239.

Καταπνέω, f. -πνεύσω, (κατά, πνέω) *to breathe upon* or *over*, τινός τι, as, κ. ἵμερον ἡμῶν, *to breathe* desire *upon* us, Ar. Lys. 552; but c. dat., κ. τόπον εὐωδίᾳ, *to fill* the place with fragrance, Heliod.: in Eur. Med. 839 c. dupl. acc., κ. αὔρας χώραν, nisi leg. χώρας.—2. *to inspire*, Aesch. Ag. 105, cf. Eur. Rhes. 387.—II. *to breathe, blow upon, strike*, καταπνεῖ νέμεσίς τινι, Plat. (Com.) Pha. 1, 14.

Καταπνίγω, f. -πνιξοῦμαι, (κατά, πνίγω) *to choke, smother*, Arist. H. A. [ῑ] Hence

Κατάπνιξις, εως, ἡ, *a choking* or *smothering*, Arist. Probl.

Καταπνοή, ῆς, ἡ, (καταπνέω) *a breathing* or *blowing*, Pind. P. 5, 162.

Κατάπνοος, ον, contr. -πνους, ουν, *breathed* or *blown upon.*

Καταπόδα, also καταπόδας, adv. for κατὰ πόδα, κατὰ πόδας, *quickly, straightway*, like the French *sur les pas*, Hdt. 5, 98, but now usu. written divisim.

Καταποικίλλω, (κατά, ποικίλλω) *to make variegated, deck with divers colours, diversify*, Plat. Tim. 85 A; and in pass., Id. Euthyphr. 6 C.

Καταπολαύω, (κατά, ἀπολαύω) *to enjoy too much, abuse.*

Καταπολεμέω, ῶ, f. -ήσω, (κατά, πολεμέω) *to war down*, i. e. *overcome, subdue*, Lat. *debellare*, τινά, Thuc. 2, 7, Xen. Hell. 7, 1, 10, etc. Hence

Καταπολέμησις, εως, ἡ, *an overthrowing, subduing.*

Καταπολιορκέω, ῶ, f. -ήσω,=πολιορκέω.

Καταπολῑτεύομαι, dep., (κατά, πολιτεύω) *to subdue* or *reduce by policy*, τινά, Dem. 442, 21, and Plut.

Καταπολύ, adv. for κατὰ πολύ, *by a great deal, very much.*

Καταπομπεύω, (κατά, πομπεύω) *to scoff at, insult*, c. gen., Luc.; cf. πομπεύω.

Καταπονέω, ῶ, f. -ήσω, (κατά, πονέω) *to tire, weaken by toil* or *suffering*, in genl. *to overpower, subdue after a hard struggle*, Menand. p. 250, and Polyb. Hence

Καταπόνησις, εως, ἡ, *a tiring out: weariness, weakness.*

Κατάπονος, ον, (κατά, πονέω) *tired, wearied*, Plut.

Καταποντίζω f. -ίσω Att. -ῐῶ, (κατά, ποντίζω) *to throw into the sea, plunge* or *drown therein*, τινά, Lys. 142, 16, Dem. 677, 6. Hence

Καταποντισμός, οῦ, ὁ, *a drowning in the sea*, Isocr. 257 E.

Καταποντιστέον, verb. adj. from καταποντίζω, *one must drown in the sea*, Clem. Al.

Καταποντιστής, οῦ, ὁ, (καταποντίζω) *one who throws into the sea*, esp. of pirates, λῃσταὶ καὶ κ., Isocr. 280 A, Dem., etc.

Καταποντόω, ῶ, = καταποντίζω, Hdt. 1, 165; also, κ. ἐς τὴν θάλασσαν, 3, 30.

Καταποπέρδομαι, in mid., like καταπέρδω, Lat. *oppedere.*

Καταπορεύομαι, (κατά, πορεύομαι) dep. c. fut. mid., *to go* or *come down:* usu. *to come back*, esp. from banishment, like κατέρχομαι, Polyb.

Καταπορέω, ῶ, f. -ήσω, (κατά, ἀπορέω) *to treat wrongly* from awkwardness or ignorance, Hipp.

Καταπορθέω, ῶ, f. -ήσω, (κατά, πορθέω) *to ravage utterly.*

Καταπόρνευσις, εως, ἡ, *a prostituting*, Plut.: from

Καταπορνεύω, (κατά, πορνεύω) *to make a courtesan of, to prostitute*, κ. τὰ τέκνα, Hdt. 1, 94.—II. *to violate, ravish*, Plut.—III. *to squander on courtesans*, Dio C.—IV. metaph. *to pander to.*

Καταπορνοκοπέω, ῶ, f. -ήσω, (κατά, πορνοκόπος) *to squander upon courtesans.*

Καταπορσύνω, f. -ῠνῶ, strengthd for πορσύνω, dub. l. in Xen.

Κατάποσις, εως, ἡ, (καταπίνω) *a gulping down, swallowing*, Plat. Tim. 80 A, Arist., etc.—II. *the swallow, gullet*, Diosc.

Καταπότης, ου, ὁ, *a glutton.*

Καταπότιον, ου, τό,=sq., Theophr.

Κατάποτον, ου, τό, *that which can be gulped down* or *swallowed, a draught* or *pill*, Hipp.: strictly neut. from

Κατάποτος, ον, (καταπίνω) *to be drunk* or *swallowed.* Hence

Καταπότρα, ας, ἡ, *the lower end of the gullet, the orifice of the stomach*, Paul. Aeg.

Καταπραγμᾰτεύομαι, (κατά, πραγματεύομαι) dep., *to employ means against*, τινός.

Καταπρακτικός, ή, όν, (καταπράσσω) *fitted for accomplishing*, c. gen., Muson. ap. Stob. p. 338, 34.

Καταπρᾱνής, ές, Dor. for καταπρηνής.

Κατάπραξις, εως, ἡ, *fulfilment*, Clem. Al.: from

Καταπράσσω, Att. -ττω, f. -άξω, (κατά, πράσσω) *to accomplish, achieve*, Xen., Isocr., etc. Mid. *to achieve for one's self*, Xen. An. 7, 7, 27. [πρᾱ by nature.]

Καταπράϋνσις, εως, ἡ, *a softening down*, [πρᾱ]: from

Καταπρᾱΰνω, (κατά, πραΰνω) *to soften down, appease, propitiate*, Plat. Euthyd. 288 B, Isocr., etc.

Κατάπρεμνος, ον, (κατά, πρέμνον) *with many stems* or *branches.*

Καταπρεσβεύω, (κατά, πρεσβεύω) *to undertake an embassy against* another, c. gen., Strab.

Καταπρηνής, ές, Dor. -πρᾱνής (κατά, πρηνής) *with the fore part downwards, down-turned*, in Hom. always as epith. of χείρ, of the open hand *moved downwards* or *laid flat upon* a thing, Il. 15, 114; 16, 792, Od. 19, 467.—II. *sloping downwards, steep.* Hence

Καταπρηνίζω, f. -ίσω, *to throw headlong down*, Nic.

Καταπρηνόω, ῶ, = foreg., Leon. Tar. 74.

Καταπρηΰνω, Ion. and Ep. for καταπραΰνω, Ap. Rh. 1, 265.

Καταπρίω, (κατά, πρίω) *to saw through, saw up*, Hdt. 7, 36: in genl. *to cut* or *bite in pieces*, Theocr. 10, 55. [ῑ

Καταπροβάλλω, (κατά, προβάλλω) *to throw forwards down, prostrate*, Galen.

Καταπροδίδωμι, strengthened for προδίδωμι, *to betray, leave in the lurch*, Hdt. 7, 157: so too in Ar. Vesp. 1044, and Thuc.

Καταπροΐημι, strengthd. for προΐημι: usu. in mid., *to throw quite away, throw away*, Polyb. [On the quantity v. ἵημι.]

Καταπροΐξομαι, Att. -προίξομαι, a solitary fut. (for the pres. and aor. are only found in very late writers, as Themist.) (κατά, προΐξ). Strictly *to do for nothing*, i. e. *do scot-free, with impunity*, always used with a negat., and in bad sense:—1. absol., οὐ καταπροΐξεσθαι ἔφη, he said *they should* not *get off free*, Hdt. 3, 36: so too in common Att. dialogue, οὔτοι καταπροίξει, you shan't *get off*,=οὐ προῖκα ποιήσας ἔσῃ.—2. also freq. c. part. aor., οὐ λωβησάμενος ἐμὲ καταπροΐξεται, *he shall* not *escape for having* thus insulted me, Hdt. 3, 156; οὐ καταπροΐξονται ἀποστάντες, 5, 105, cf. 7, 17, Ar. Eq. 435, Vesp. 1396: also c. part. pres., οὐ κ. τοῦτο δρῶν, *thou shalt* not *escape for doing* this, Ar. Vesp. 1366, cf. Thesm. 566.—3. much more rarely c. gen. pers., ἐμεῦ δ' ἐκεῖνος οὐ καταπροΐξεται, *he shall* not *escape* for this despite done *to me*, Archil. 28, cf. Ar. Nub. 1240.—The word is of Ion. origin, and first occurs in Archil., and Hdt.: the Att. only used in familiar dialogue, Valck. Hdt. 3, 36, Lob. Phryn. 169.

Καταπρολείπω, fut -ψω, (κατά, προλείπω) *to forsake utterly*, Ap. Rh.

Καταπρονομεύω, (κατά, προνομεύω) *to carry off captive* or *as booty*, LXX.

Καταπροτείνομαι, (κατά, προτείνω) dep., *to hold out as a pretence*, τι, Galen.

Καταπροτερέω, ῶ, f. -ήσω, (κατά, προτερέω) *to be before, get the better of* another, c. gen., Diod.: in pass. *to be beaten*, τινί, *in* a thing, Polyb.

Καταπροχέω, f. -χεύσω, (κατά, προχέω) *to pour down*, κ. δάκρυα παρειῶν *to pour* tears *down* or *over* one's cheeks, Ap. Rh.

Κατάπρωκτος, ον,=κατάπυγος, Ar. Eccl. 364, cf. Reisig Conj. 1, p. xi.

Καταπτᾰκών, όντος, ὁ, part. aor. 2 from καταπτήσσω, q. v.

Κατάπτερος, ον, (κατά, πτερόν) *winged*, Aesch. Pr. 798, Eur. Or. 176. Hence

Καταπτερόω, ῶ, *to furnish with wings*.

Καταπτήσομαι, fut. of καταπέτομαι.

Καταπτήσσω, fut. -πτήξω: poet. aor. 2 κατάπτην, 3 dual. καταπτήτην, Il. 8, 136: a poet. part. aor. καταπτᾰκών also occurs in Aesch. Eum. 252: pf. κατέπτηκα and κατέπτηχα, Ep. part. καταπεπτηώς, v. infr. *To stoop, crouch* or *cower down*, Il. 8, 136, Od. 8, 190; λίμῳ καταπεπτηυῖα, Hes. Sc. 265, which others refer to καταπίπτω, but cf. προσπτήσσω.

†**Καταπτήτην**, 3 dual 2 aor. of καταπτήσσω, Il.

Καταπτίσσω, f. -ίσω, [ῐ] (κατά, πτίσσω) *to grind to powder*, Plut.

Καταπτοέω, ῶ, f. -ήσω, (κατά, πτοέω) *to frighten*, Geop.

Κατάπτομαι, Ion. for καθάπτομαι, Hdt.

Κατάπτυστος, ον, also η, ον Anacr. 120, (καταπτύω) *spat upon, to be spat upon*, hence *abominable*, first in Anacr. l. c., then in Aesch. Eum. 68, etc.: also in prose, as Dem. 236, 22, etc. Adv. -τως.

Καταπτῠχής, ές, (κατά, πτυχή) *full of folds, with ample folds*, Theocr. 15, 34.

Καταπτύω, f. -ύσω, (κατά, πτύω) *to spit upon* or *at*, esp. as a mark of abhorrence or contempt, Ar. Ran. 1179, absol.; but usu. c. gen., as Dem. 295, 8. [ῠω, ῡσω]

Κατάπτωμα, ατος, τό, (καταπίπτω) *a ruin*, LXX.

Κατάπτωσις, εως, ἡ, (καταπίπτω) *a falling down, a fall*, LXX.

Καταπτώσσω, (κατά, πτώσσω) *to stoop, crouch* or *cower down* from fear, like καταπτήσσω, Il. 4, 224, 340, etc.

Κατάπτωτος, ον, (καταπίπτω) *fallen down, ruined*.

Καταπτωχεύω, (κατά, πτωχεύω) *to reduce to beggary, beggar*, Plut. Pass. *to be* or *become beggared*, τύχαι κατεπτωχευμέναι, beggary, Dion. H.

Καταπῡγέω, ῶ,=sq., dub.

Καταπῡγίζω, f. -ίσω, *to be* or *act like a* καταπύγων.

Κατάπῡγος, ον, v. sub καταπύγων. Hence

Καταπῡγοσύνη, ης, ἡ, *unnatural lust*, in genl. *lewdness*, Cratin. Drap. 4, Ar. Nub. 1023.

Καταπῡγόσῡνος, η, ον,=sq., Cratin. Chir. 4, but v. Meineke.

Καταπύγων, ονος, ὁ, ἡ, neut. -πῡγον, and poet. -γών, ῶνος, ὁ, (κατά, πυγή):—*given to unnatural lust*, in genl. *lewd*, first in Sophron, then in Ar. Eq. 639, Thesm. 200. The oblique cases with the short vowel ονος, etc., are held to be the right forms, Lob. Phryn. 195.—Irreg. compar. -γωνέστερος, Ar. Lys. 776; ap. Ath. 281 E, and in Sophron καταπυγότερος, as if from κατάπυγος, cf. ἐπιλήσμων.

Καταπύθω, f. -ύσω, (κατά, πύθω) *to make rotten, corrupt*, H. Hom. Ap. 371. Pass. *to become rotten, rot*, Il. 23, 328. [ῡ]

Καταπῠκάζω, f. -άσω, (κατά, πυκάζω) *to cover over, deck richly*.

Κατάπυκνος, ον, strengthd. for πυκνός, *very thick*, Theocr. Ep. 1, 1: as medic. term, *very costive*, Hipp. Hence

Καταπυκνόω, ῶ, *to make very thick, fill* or *stud thickly with* a thing, τινί, Polyb.—II. *to pile up, get together*, e. g. money, Damox. ap. Ath. 102 A.—III. *to make close, full* or *perfect*, Epicur. ap. Diog. L. 10, 142. Hence

Καταπύκνωσις, εως, ἡ, *a making full* or *perfect*, Alciphr.

Καταπυκτεύω, (κατά, πυκτεύω) *to conquer in boxing*.

Καταπῠρίζω, (κατά, πῦρ) *to light, kindle*: Theocr. 2, 24 has poet. part. aor. καππυρίσασα, in intrans. signf., wherefor Valck. would read κάππυρος εὖσα, v. sq.

Κατάπῠρος, ον, poet. κάππυρος, (κατά, πῦρ) *on fire, blazing*, v. foreg.

Καταπυρπολέω, ῶ, f. -ήσω, (κατά, πυρπολέω) *to burn quite up, waste with fire*, Ar. Thesm. 243.

Κατάπυῤῥος, ον, (κατά, πυῤῥός) *very red, deep red*, Diosc.

Καταπῡτίσκω, *to squirt away*.

Καταπώγων, ον, gen. ωνος, (κατά, πώγων) *with a long beard, bearded*, Diod.

Καταπωλέω, ῶ, f. -ήσω, (κατά, πωλέω) *to sell*, Clem. Al.

Καταπωμάζω, (κατά, πωμάζω) *to shut close up*, Math. Vett.

Κατάρα, ας, ἡ, Ion. -ρη, *a curse*, κατάρην ποιεῖσθαί τινι, to lay *a curse* upon one, Hdt. 1 165; διδόναι τινὰ κατάρᾳ, Eur. El. 1324. [⏑⏑–, Aesch. Theb. 725, etc.]

Καταραιρημένος, Ion. part. perf. pass. from καθαιρέω, for καθῃρημένος, Hdt.

Καταράκτης, ου, ὁ,=καταῤῥάκτης.

Κατᾰρακτικός, ή, όν, (καταράσσω) *striking against*. Adv. -κῶς, *like a cataract*.

Καταράομαι, f. -άσομαι, Ion. -ήσομαι, (κατά, ἀράομαι) dep. mid. *to call down upon* one, esp. evil, κ. ἄλγεά τινι, Od. 19, 330, c. acc. rei only, πολλὰ κατηρᾶτο, *he called down* much evil, *uttered* many *curses*, Il. 9, 454; so too c. inf., καταρῶνται δ' ἀπολέσθαι, *they pray* that he may perish, Theogn. 277: but c. dat. pers. only, *to curse* one, Hdt. 4, 184, Ar. Ran. 746; and so in N. T. c. acc. pers.—In LXX. we find an aor. pass. κατηράθην [ᾱ], in pass. signf.; and so also part. aor mid. κατηράμενος, *accursed*, LXX, and N. T. [ᾱρ Hom., ᾰρ Att.] Hence

Καταράσιμος, ον, *accursed*. [ρᾱ]

Κατάρασις, εως, ἡ, *a cursing*, LXX.

Κατᾰράσσω, Att. -ττω, f. -ξω, (κατά, ἀράσσω) *to dash down, break in pieces*, Hippon. 23: *to drive headlong*, ἐς τόπον, Hdt. 9, 69.—II. intrans. *to fall down, fall headlong*, Clearch. ap. Ath. 393 B, and Polyb.

Κατάρᾱτος, ον, (καταράομαι) *accursed, abominable*, first in Soph. O. T. 1345. [Ep. ⏑–––⏑, Att. ⏑⏑––⏑, Herm. Soph. l. c., Seidl. Dochm. p. 71.]

Κατάρβῠλος, ον, (κατά, ἀρβύλη) *reaching down to the shoes*, like ποδήρης, χλαῖνα κ., Soph. Fr. 559.

Καταργέω, ῶ, f. -ήσω, (κατά, ἀργέω) *to leave unemployed* or *idle*, κ. χέρας, Eur. Phoen. 753: κ. τοὺς καιρούς, *to miss* the opportunities, Polyb.: κ. τὴν γῆν, *to make* the ground *barren*, N. T.—II. *to make useless, void, abolish*, N. T.: hence also *to set free*, τινὰ ἀπό τινος, N. T.

Καταργίζω, f. -ίσω, (κατά, ἀργός) *to make to tarry*, οὐ καταργίζει πόδα, Aesch. Theb. 374, as Herm. would read for the unmeaning οὐκ ἀπαρτίζει πόδα.

Κάταργμα, ατος, τό, (κατάρχομαι) only used in plur., τὰ κατάργματα, *that wherewith the sacrifice was begun and the victim hallowed*, prob. the οὐλοχύται, Eur. I. T. 244: cf. κατάρχομαι I. 2.—II. *the purifications made by such offerings*, Plut. Thes. 21.

Κατάργῠρος, ον, (κατά, ἄργυρος) *covered with silver*, Callix. ap. Ath. 199 D. Hence

Καταργῠρόω, ῶ, *to cover with silver, silver over*, Hdt. 1, 98.—II. *to buy* or *bribe with silver*, Soph. Ant. 1077.

Κατάρδευτος, ον, *wetted, drenched*: from

Καταρδεύω, = κατάρδω, *to wet, drench*.

Κατάρδω, (κατά, ἄρδω) *to wet, drench, water*, κ. τὴν γῆν, Antiph. Thamyr. 1: metaph.=Lat. *imbuere*, esp. *to besprinkle with praise*, Ar. Ach. 658.

Καταρέζω,=καταῤῥέζω.

Κατᾱρέομαι or καταρέωμαι, Ion. for καταράομαι, Hdt. 2, 39.

Κατάρης ἄνεμος, ὁ, a wind *rushing from above*, Alcae. et Sapph. ap. Eustath. 603, 35. (Prob. from καταῤῥήγνυμι: others write κατάρτης from καταίρω.)

Καταρθρόω, ῶ, (κατά ἀρθρόω) *to joint*.

Καταρῑγηλός, ή, όν, (κατά, ῥιγέω) *making* one *shudder, horrible*, opp. to φίλος, Od. 14, 226. [where we have [κᾰτᾱ- in arsis.]

Κατᾰριθμέω, ῶ, f. -ήσω, (κατά, ἀριθμέω) *to count* or *reckon among*, μετά τινων, Eur. Tro. 872, ἔν τισι, Plat. Polit. 266 A: *to count up*, Plat. Symp. 215 A; and so mid., Id. Phil. 27 B, etc. Hence

Κατᾰρίθμησις, εως, ἡ, *a computation*, M. Anton.: and

Καταριθμητέον, verb. adj., *one must count among* or *up*, Philo.

Καταρίπτω,=καταῤῥίπτω.

Κατᾰριστάω, ῶ, f. -ήσω, (κατά, ἀριστάω) *to spend* or *squander in breakfasts*: in genl. *to squander away*, Antipho ap. Ath. 423 A.

Κατᾰριστεύω, strengthd. for ἀριστεύω.

Καταρκέω, ῶ, f. -ήσω, strengthd. for ἀρκέω, *to be fully sufficient*, Hdt. 1, 32.

Καταρκτικός, ή, όν, (κατάρχω) *belonging to* or *fitted for beginning, primary*, Plut.

Καταρμόζω, Ion. for καθαρ., Hdt.

Καταρνέομαι, dep. c. fut. mid. and aor. pass., strengthd. for ἀρνέομαι, *to deny stoutly*, foll. by μή, c. inf., Soph. Ant. 442.

Κατᾰρόω, ῶ, fut. καταρόσω, (κατά, ἀρόω) *to plough up, till*, τὴν γῆν, Ar. Av. 582.—II. metaph. *to generate*.

Καταῤῥᾰγή, ῆς, ἡ, (καταῤῥήγνυμι) *a rent: a tearing*, πέπλων, Lyc.

Καταῤῥᾳθῡμέω, ῶ, f. -ήσω, (κατά, ῥᾳθυμέω) *to lose, miss from carelessness* or *idleness*, Xen. Hell. 6, 2, 39, Dem. 765, 13: hence pass., τὰ κατεῤῥᾳθυμημένα, *things thoughtlessly lost* or *thrown away*, Dem. 42, 14.—II. intr. *to be very careless* or *idle*, καταῤῥᾳθυμήσαντες ὑστερίζουσι, they stay behind *through carelessness*, Xen. Mem. 3, 5, 13.

Καταῤῥαίνω, (κατά, ῥαίνω) *to besprinkle, bedrop, wet*, Diod.

Καταῤῥᾰκόω, ῶ, (κατά, ῥακόω) *to tatter, tear into shreds* or *tatters*: part. pf. pass., κατεῤῥακωμένος, *in rags* or *tatters*, Soph. Tr. 1103.

Καταῤῥακτήρ, ῆρος, ὁ, *a render, tearer, destroyer*, Lyc.

Καταῤῥάκτης, ου, (καταῤῥήγνυμι) strictly as adj., *broken, rushing down*, κ. ὁδός, *broken* or *steep* ground, Soph. O. C. 1590; κ. ὄμβρος, Strab.—II. usu. as subst., ὁ κ., *a broken fall of water, a waterfall*, Lat. *cataracta*, first in Strab. †ὁ μέγας and ὁ μικρός, name of two waterfalls in the Nile on the borders of Aethiopia†; though Hdt. 7, 26 has Καταῤῥήκτης, *the Catarrhactes*, as the name of a river in Phrygia.—2. *a sort of trap-door*, Plut., called by Livy *porta cataracta* (cf. sq., and καταπακτός); but in Dion. H., *the bolt* of such a door: in canals, *a sluice*.—3. *a bird of prey*, so called from *rushing down upon* its prey, Soph. Fr. 344, 641.

Καταῤῥακτός, ή, όν,=foreg., κ. θύρα, *a trap-door*, Plut.

Καταῤῥαντίζω, f. -ίσω,=καταῤῥαίνω, Joseph.

Καταῤῥάπτω, f. -ψω, (κατά, ῥάπτω) *to stitch up, to cover over*, τινί, with a thing, Hdt. 2, 96: metaph. *to plot, devise, compass*, κ. μόρον τινί, Aesch. Eum. 26, cf. ῥάπτω. Hence

Καταῤῥᾰφή, ῆς, ἡ, *a seam, suture*, Medic.: and

Κατάῤῥᾰφος, ον, *sewn together, patched*, Luc.

Καταῤῥαψῳδέω, ῶ, f. -ήσω, (κατά, ῥαψῳδέω) *to chatter, prattle, spout like a* ῥαψῳδός, *talk loud and long*.

Καταῤῥέζω, f. -ξω, (κατά, ῥέζω) *to make lie down*, esp. *to pat with the hand*, as one does a dog to make him *lie down*, hence in genl., *to stroke, fondle*, like Lat. *mulcere*, in Hom. usu. χειρί δέ μιν κατέρεξε: also καῤῥέζουσα, Ep. for καταῤῥέζουσα, Il. 5, 424.

Καταῤῥεμβεύω, (κατά, ῥεμβεύω) *to lead astray*, LXX.

Καταῤῥεπής, ές, *sloped downwards*: from

Καταῤῥέπω, f. -ψω, (κατά, ῥέπω) *to sink down, hang downwards* or *to one side*, Hipp.—II. trans. *to make to fall down, push down*, Soph. Ant. 1158, cf. ἐπιῤῥέπω.

Καταῤῥέω, f. -ῥεύσομαι and -ῥυήσομαι; pf. -ἐῤῥύηκα. *To flow down*, Il. 4, 149; 5, 870, and oft. in tmesis: c. dat., κ. τινί, *to run down* or *drop with* a thing, e. g. φόνῳ, Eur. Tro. 16: metaph. *to rush down*, Ar. Ach. 26.—2. *to fall* or *slip down*, Ar. Pac. 146; esp. in part. aor. pass. καταῤῥυείς, *fallen*, Ib. 71.—3. *to fall away, come to naught*, περὶ αὐτῷ κ., Dem. 21, 4.—4. κ. εἴς τινα, *to come to, fall to the lot of*, Theocr. 1, 5, Bion 1, 55.—II. trans. *to overflow, wet, drench*; usu. in pass. *to be wet* or *dripping with* a thing, τινί, Plut., and Luc.

Καταῤῥήγνῡμι, f. -ῥήξω, (κατά, ῥήγνυμι) *to break down*, κ. γέφυραν, Hdt. 4, 201: so in pass., κρημνοὶ καταῤῥηγνύμενοι, Id. 7, 23; but, καταῤῥήγνυσθαι ἐπὶ γῆν, *to be thrown down and broken*, Id. 3, 111.—2. *to tear in pieces, rend*, hence, in mid. καταῤῥήξαντο τοὺς κιθῶνας, *they rent their* coats, Id. 8, 99.—3. in Soph. Ant. 675, τροπὰς καταῤῥήγνυσι (sc. ἡ ἀναρχία), *breaks up* armies *and turns them to* flight.—B. pass., esp. in aor. κατεῤῥάγην [ᾰ], *to fall* or *rush down*, of storms, waterfalls, etc.: and so *to break* or *burst out*, χειμὼν κατεῤῥάγη, Hdt. 1, 87; so of tears, Eur. Alc. 1068; and so, πόλεμος κ., Ar. Eq. 644, cf. Ach. 528.—2. as medic. term, *to have a violent discharge, suffer from diarrhoea*, Hipp.; also of tumors, *to break* or *burst*, Id.: v. Foës. Oecon. Hence

Καταῤῥηκτικός, ή, όν, *belonging to* or *fitted for breaking*: as medic. term, *promoting discharge, purgative*, Hipp., cf. foreg. fin.

Κατάῤῥηξις, εως, ἡ, (καταῤῥήγνυμι) *a breaking down*: *a falling* or *rushing down*, esp. as medic. term, κ. τῆς κοιλίης, *a violent diarrhoea*, Hipp., v. καταῤῥήγνυμι fin.

Κατάῤῥησις, εως, ἡ, (καταῤῥηθῆναι, κατειπεῖν) *an accusation*.

Καταῤῥήσσω,=καταῤῥήγνυμι.

Καταῤῥητορεύω, *to talk down, overcome by rhetoric* or *by speaking*, τινά, Plut.—II. *to declaim against*, τινός.

Καταῤῥῑγέω, ῶ, f. -ήσω, (κατά, ῥιγέω) *to shudder at*, c. inf., Ap. Rh.

Κατάῤῥιζος, ον, (κατά, ῥίζα) *having roots, planted*, Theophr. Hence

Καταῤῥιζόω, ῶ, *to make rooted, plant firmly*, Plat. Tim. 73 B, 76 C.

Καταῤῥικνόω, ῶ, (κατά, ῥικνόω) *to make shrivel up*: pass. *to shrivel* or *wither up*.

Καταῤῥινάω or -έω, ῶ, (κατά, ῥινέω, ῥίνη) *to file down, polish, refine*: metaph., κατεῤῥινημένον τι λέγειν, Ar. Ran. 901; so too of men, εὖ κατεῤῥινημένους, well-*practised*, well-*trained*, Aesch. Supp. 747, nisi leg. -ουμένους, from sq.

Καταῤῥῑνόω, ῶ, (κατά, ῥινός) *to cover* or *furnish with a shield*, ap. Hesych., v. foreg.

Καταῤῥιπτάζω, f. -άσω, and καταῤῥιπτέω, ῶ, f. -ήσω,=sq.

Καταῤῥίπτω, (κατά, ῥίπτω) *to throw down, overthrow*, Aesch. Ag. 884.—2. *to despise*, Diod. 3, 15.—3. *to depress*, Luc. Hist. Scrib. 7.

Κατάῤῥις, -ῥινος, ὁ, ἡ, (κατά, ῥίν) *with a hanging* or *curved nose*.

Καταῤῥοή, ῆς, ἡ, also καταῤῥοια, ας, (καταῤῥέω) *a flowing down*, Aesop.—II.=κατάῤῥοος II., Plut.

Καταῤῥοιζέω, ῶ, f. -ήσω, *to throw hurtling down*, Nonn.

Καταῤῥοΐζομαι, f. -ῑσομαι, dep. mid. (κατάῤῥοος) *to have a catarrh*, Diosc

Καταῤῥοϊκός, ή, όν, *belonging to catarrh*, Hipp.: and

Καταῤῥοϊτικός, ή, όν,=foreg.: from

Κατάῤῥοος, ον, contr. -ῥους, ουν, (καταῤῥέω) *a flowing down*, Philostr.—II. as subst., ὁ κ., *a running down, a settling of morbid matter* in some particular part: esp. a running from the head, *a catarrh, rheum*, Hipp., cf. Foës. Oecon.: when the running is at the nose, it was called κόρυζα: when it goes to the throat and occasions hoarseness, βράγχος: when the uvula is inflamed, σταφυλή: when the glands of the throat swell, ἀντιάδες.

Καταῤῥοπία, ας, ἡ, *inclination* or *tendency downwards*, Hipp.: from

Κατάῤῥοπος, ον, (καταῤῥέπω) *inclining downwards*, Hipp.: hence *decreasing, slackening*, Galen.

Καταῤῥοφάνω, and -έω, ῶ, *to gulp* or *swallow down*, Hipp.

Καταῤῥοώδης, ες, (κατάῤῥοος, εἶδος) *like a catarrh, subject thereto*, Hipp.

Καταῤῥῠῆναι, inf. aor. 2 pass. of καταῤῥέω.

Καταῤῥῠής, ές, (καταῤῥέω) *flowing down, falling away*, Soph. Ant. 1010.

Καταῤῥυθμίζω, f. -ίσω, (κατά, ῥυθμίζω) *to bring into a suitable form, bring into rhythm, harmony*, or *order*, Longin.

Κατάῤῥυθμος, ον, (κατά, ῥυθμός) *very symmetrical* or *rhythmical*, Longin.

Καταῤῥῠπαίνω, (κατά, ῥυπαίνω) *to dirt, defile*, Isocr. 245 D, and Plat.

Καταῤῥῠπόω, ῶ,=foreg.

Κατάῤῥῠτος, ον, (καταῤῥέω) *bathed from above, overflowed, watered*, κῆπος, Eur. El. 777; also, κ. χιόνι, Id. Andr. 215.—II. *carried down by water*: hence *formed by depositions from water, alluvial*, of the Delta, Hdt. 2, 15.

Καταῤῥωδέω, ῶ, f. -ήσω, Ion. for κατοῤῥωδέω, *to fear, dread*. c. acc., Hdt. 1, 34, 80, etc.; also, ὑπέρ τινος, 7, 178; absol. 8, 75.

Καταῤῥώξ, ῶγος, ὁ, ἡ, (καταῤῥήγνυμι) *jagged, steep*, like ἀπόῤῥωξ, κ. πέτραι, Soph. Phil. 937.

Κάταρσις, εως, ἡ, (καταίρω) *an arrival, landing*: *a landing-place*, Thuc. 4, 26.

Καταρτάω, ῶ, f. -ήσω, (κατά, ἀρτάω) *to hang over* or *upon*: *to fasten*, or *adjust fitly*: hence χρῆμα κατηρτημένον, *a well-adjusted* or *convenient* thing, Hdt. 3, 80; so too, κατηρτημένον λέγειν, *to speak sensibly*, Hipp. 399, 7, cf. p. 984 F: but in Hdt. 9, 66, κατηρτισμένος now stands, and so Dind. would read with Stephens in the other places: cf. καταρτίζω and καταρτύω. Hence

Κατάρτησις, εως, ἡ, *a hanging upon*, dub.

Καταρτία, ας, ἡ=κατάρτιον.

Καταρτίζω, f. -ίσω, (κατά, ἀρτίζω) *to adjust* or *put in order again, restore*, ἐς τωὐτό, Hdt. 5, 106: *to settle by acting as mediator, reform*, Id. 5, 28, cf. καταρτιστήρ: *to repair, refit*, ναῦς, Polyb.: *to set* a broken bone, Medic.—II. in genl. *to prepare, train*, or *furnish thoroughly*, N. T. Cf. καταρτύω.

Κατάρτιον, ου, τό, *a mast*, Clem. Al.

Καταρτῐσις, εως, ἡ, (καταρτίζω) *an* *adjusting, restoring: a preparing, training*, Plut.

Καταρτισμός, οῦ, ὁ,=κατάρτισις, esp. *the setting* of a bone, Galen.

Καταρτιστήρ, ῆρος, ὁ, (καταρτίζω) *one who adjusts:* esp. *a mediator, reformer*, Hdt. 4, 161; 5, 28.

Κατάρτῠσις, εως, ἡ, *a preparing, training*, Plut.: from

Καταρτύω, f. -ύσω, (κατά, ἀρτύω) *to prepare, dress*, strictly of food: in genl. *to arrange, adjust, put in order, finish, complete*, Soph. O. C. 71: freq. in pass., *to be prepared, arranged, trained, furnished, ready*, καταρτύεται νόος ἀνδρός, Solon 14, 11: ἵππον χαλινῷ καταρτυθείς, a horse *broken in* or *trained* by the bit, Soph. Ant. 478.—III. κατηρτυκώς, part. perf. act. with intrans. signf., *brought to order, thoroughly furnished, complete*, used of horses which have lost their foals-teeth and are full-grown, Hesych., and A. B.: hence metaph. of men, *having finished all*, Aesch. Eum. 473: also c. gen., κ. πόνων, *having come to an end* of the toils (of training), Eur. Aeol. 19. [ῠ]

Κατάρυτος, ον,=κατάῤῥυτος, Eur. Tro. 1067.

Καταρχαιρεσιάζω, f. -άσω, (κατά, ἀρχαιρεσιάζω) *to beat in an election*, esp. by unfair means, τινά, Plut.

Καταρχάς, adv. for κατ' ἀρχάς, *in the beginning, at the first*, also τὸ καταρχάς, Dem.

Καταρχή, ῆς, ἡ, *a beginning*, Polyb. —II. in plur. *firstlings, first-fruits, the offering thereof*.

Κατάρχω, f. -ξω, (κατά, ἄρχω) *to make beginning* of a thing, c. gen., e. g. τῆς μάχης, Aesch. Pers. 351; ὁδοῦ κάταρχε, *lead* the way, Soph. O. C. 1019; so too in mid., Eur. Phoen. 540: also c. acc., *to begin* a thing, κ. τὸν λόγον, Plat. Euthyd. 283 E; and so in mid., c. acc., Eur. Or. 960: c. part., Xen. Cyr. 1, 4, 4: absol., Plat. Symp. 177 E, and in mid., Eur. H. F. 750.—2. in mid. esp. κατάρχομαι, in religious signf., *to begin the sacrificial ceremonies*, Νέστωρ χέρνιβά τ' οὐλοχύτας τε κατήρχετο, Nestor *began* (the sacrifice) *with* the washing of hands and sprinkling the barley on the victim's head, Od. 3, 445 (nowhere else in Hom.): later, c. gen., κ. τοῦ ἱερείου, strictly, *to make a beginning of* the victim, i. e. *consecrate* him *for sacrifice* by cutting off the hair of his forehead, Hdt. 2, 45, Ar. Av. 959, cf. Eur. Alc. 74, El. 800: hence *to sacrifice, slay*, like Lat. *immolare*, Eur. El. 1222, and simply *to strike* (as if to slay), Plut.; so too, σκυτάλην λαβών μου κατήρξατο, he took a stick *and began the sacrifice with* me, Luc. Somn. 3.—3. *to lead the choral dance in honour of* any one, hence *to celebrate, honour*, c. acc. Eur. Andr. 1199: cf. Valck. Phoen. 543, 576.—II. *to rule, govern*, c. gen., Alciphr.; c. acc., Diod.

Κατάσαρκος, ον, (κατά, σάρξ) *very fleshy, plump, fat*, Alciphr. Hence

Κατασαρκόω, ῶ, *to make fleshy* or *fleshly, bury in flesh*, Eccl.

Κατασαρόω, ῶ, (κατά, σαρόω) *to sweep down* or *away*, Euseb.

Κατασάττω, f. -ξω, (κατά, σάττω) *to press* or *stamp tight down*, Theophr.

Κατασβέννῡμι, also -νυω, f. -σβέσω, (κατά, σβέννυμι) *to put out, quench*, Lat. *extinguere*, πῦρ, Il. 21, 381; metaph., κ. θάλασσαν, *to dry up* the sea, Aesch. Ag. 958; κ. βοήν, ἔριν, *to quash, put down* noise and strife, Soph. Aj. 1149, O. C. 422, cf. Critias 9, 40. Pass. c. aor. act. κατέσβην, and pf. κατέσβηκα, *to go out, be quenched*, Hdt. 4, 5, Aesch. Ag. 888. Hence

Κατάσβεσις, εως, ἡ, *a putting out*, Dio C.

Κατασβολόω, ῶ, (κατά, ἀσβολόω) *to turn to ashes:* metaph. *to destroy.*

Κατάσεισις, εως, ἡ, *a shaking violently, concussion*, Hipp.: from

Κατασείω, f. -σείσω, pf. -σέσεικα, Philem. p. 388 (κατά, σείω). *To shake down, throw down*, Thuc. 2, 76: metaph. *to make* one *drunk*, Menand. p. 4, ubi v. Meineke, cf. Casaub. Athen. 431 C: κατασείειν τινὶ (sc. τὴν χεῖρα), *to shake the hand at* any one, *beckon* to him as a sign for silence, Xen. Cyr. 5, 4, 4: also κ. τῇ χειρί, *to beckon with* the hand, Polyb.

†Κατασέσηπα, perf. act. intr. from κατασήπω, Ar. Plut. 1035.

Κατασεύομαι, as pass., (κατά, σεύω) *to rush down* or *back into*, c. acc., κῦμα κατέσσυτο ῥέεθρα, Il. 21, 382: absol. *to rush down*, Q. Sm.

Κατασήθω, (κατά, σήθω) *to strain through a sieve*, Hipp.

Κατασημαίνω, f. -ᾰνῶ, (κατά, σημαίνω) *to mark, sign and seal*, Lat. *obsignare*, Plat. Legg. 756 E, 937 B, in pass. Mid. *to seal up*, so as to preserve, Ar. Fr. 95, and Plat. Hence

Κατασημαντικός, ή, όν, *marking distinctly*, Longin.

Κατασήπω, (κατά, σήπω) *to make rotten, let rot*, Xen. Cyr. 8, 2, 22. Pass. c. pf. act. κατασέσηπα, *to grow rotten, rot away*, Il. 19, 27 (in tmesis), Ar. Plut. 1035, and Plat.

Κατασθενέω, ῶ, f. -ήσω, (κατά, ἀσθενέω) *to weaken*, Anth.

Κατασθμαίνω, (κατά, ἀσθμαίνω) *to pant or struggle against*, ἵππος κατασθμαίνων χαλινῶν, Aesch. Theb. 393.

Κατασῑγάζω, f. -άσω, (κατά, σιγάζω) *to make silent, calm*, Arist. H. A. Hence

Κατασιγαστέος, έα, έον, verb. adj., *to be silenced*, Clem. Al.

Κατασῑγάω, ῶ, f. -ήσω, (κατά, σιγάω) *to become silent*, Plat. Phaed. 107 A.—II.=foreg.

Κατασῐδηρόω, ῶ, (κατά, σιδηρόω) *to plate* or *strengthen with iron*, Diod.

Κατασῐκελίζω, (κατά, Σικελός) τυρόν, *to Sicelise* the cheese (in allusion to the peculations of Laches in Sicily), Ar. Vesp. 911.

Κατασιλλαίνω, (κατά, σιλλαίνω) *to mock at*, Hipp.

Κατάσῑμος, ον,=σιμός.

Κατασινάζω,=sq., v. sub σινάζω.

Κατασίνομαι, dep.: *to hurt much.* [ῑ]

Κατασῑτέομαι, f. -ήσομαι, (κατά, σιτέω) dep. mid., *to eat up, feed on*, c. acc., Hdt. 1, 216.

Κατασῐωπάω, ῶ, f. -ήσω, (κατά, σιωπάω) *to be silent about* a thing, περί τινος (cf. σιωπητέον), πρός τι, Dem. 1035, 7: but also c. acc. rei, *to keep silent, pass over*, hence pass., *to be past over*, Isocr. 45 E.—II. trans., *to make silent, silence*, c. acc. pers., Xen. Hell. 5, 4, 7; so to in mid., Ib. 2, 4, 20, and Polyb. Hence

Κατασιωπητέον, verb. adj., *one must be silent*, περί τινος, Isocr. 252 D.

Κατασκαίρω, (κατά, σκαίρω) *to bound up and down*, Opp.

Κατασκάπτω, (κατά, σκάπτω) *to dig under*, c. acc., Theophr.—II. esp. *to dig down, ruin, destroy utterly*, οἰκία, ἄστυ, Hdt. 6, 72; 7, 156; so too freq. in Att., as Aesch. Ag. 525, Soph. O. C. 1421.

Κατασκᾰρῑφάω, ῶ, f. -ήσω, (κατά, σκαριφάομαι) *to tear*, τινί τι, Ath.

Κατασκᾰφή, ῆς, ἡ, (κατασκάπτω) *a digging under* or *down: a razing to the ground, ruining*, Trag.—II. in plur. *burial*, Aesch. Theb. 1008: also *a grave*, Soph. Ant. 920.

Κατασκᾰφής, ές, (κατασκάπτω) *dug under* or *down:* κ. οἴκησις, i. e. the grave, Soph. Ant. 891.

Κατασκεδάννῡμι and -νύω, fut. -σκεδάσω, (κατά, σκεδάννυμι) *to strew scatter, pour upon* or *over*, Lat. *offundere*, τι κατά τινος, Ar. Av. 536, also τί τινος, which is the usu. construct. as κ. ἀμίδας τινός, *to empty* pots *upon* one, Dem. 1257, 17, cf. Antiph. Alipt 1: freq. metaph., κατασκ. ὕβριν τινός, *to pour* abuse *upon* one, Plut., cf. καταντλέω, and Piers. Moer. p. 216 κ. φήμην τινός, *to spread* a report *against* one, Plat. Apol. 18 C, cf. Lys. 118, 14: also in mid., Xen. An. 7, 3 32.—II. *to disperse, rout:* also *to refute*

Κατασκελετεύω, (κατά, σκελετεύω, *to make quite dry, reduce to a skeleton* pass., *to become so*, Isocr. Antid. § 287.

Κατασκελετέω, ῶ,=foreg.

Κατασκελής, ές, *dry, thin*, of a writer's style, Dion. H.: from

Κατασκέλλω, (κατά, σκέλλω) *to make quite dry, dry up*, like κατασκελετεύω: pass. *to be* or *become quite dry, to wither* or *pine away*, Aesch. Pr. 480; so too perf. act. κατέσκληκα, intr. in Galen., and Philostr.

Κατασκεπάζω, (κατά, σκεπάζω) *to cover up*, Joseph.

Κατασκέπτομαι, a late form,=κατασκοπέω, q. v.

Κατασκέπω,=κατασκεπάζω, Anth.

Κατασκευάζω, f. -άσω, (κατά, σκευάζω) *to prepare, furnish, adorn fully* with a thing, τινί, Hdt. 2, 44; 8, 33: *to equip again*, Id. 2, 121, 4.—2. *to get ready, make, build*, γέφυραν, Id. 1, 186: mid. *to build one's self a house, and settle in it*, opp. to ἀνασκευάζομαι, Thuc. 2, 17, cf. κατασκευή:—hence in various relations, κ. δημοκρατίαν, Xen. Hell. 2, 3, 36, συμπόσιον, Plat. Rep. 363 C:—in pass. *to be furnished, provided* with a thing, οἷς ἡ χώρα κ., Thuc. 6, 91:—also *to put* a person or thing *in a certain state, make it so and so*, esp. with a notion of doing it by fraud, κ. διαθήκην ψευδῆ, Dem. 1051, 12; κ. τινὰ πάροινον, *to represent* him *as* drunken, Id. 1261, 23: of arguments, *to support* or *prove* by argument, opp. to ἀναιρεῖν, Arist. Rhet.: *to construct, invent*, e. g. κατασκ. πρόφασιν.—B. mid., κατασκευάζομαι, *to prepare one's self, be ready for* doing, followed by ὡς and partic. fut., Xen. An. 3, 2, 24, cf. ὡς C. I. 1.

Κατασκευᾰσείω, desiderat. of κατασκευάζω, *to wish to arrange* or *make*, dub. l., Xen. Hell. 2, 3, 36: v. foreg.

Κατασκεύασμα, ατος, τό, (κατασκευάζω) *that which is prepared* or *made*, esp. *a building, dwelling* or *a part thereof*, Polyb.: in plur. *engines of war*, Id.: in genl. *any work*, Diod.—II. *a contrivance, device, invention*, Arist. Pol.

Κατασκευασμός, οῦ, ὁ,=foreg., esp. *a contrivance*, Dem. 705, 3.

Κατασκευαστέον, verb. adj., *one must prepare, make*, etc., Plat. Legg. 964 D.

Κατασκευαστής, οῦ, ὁ, (κατασκευάζω) *one who prepares, makes*, etc. Hence

Κατασκευαστικός, ή, όν, *fitted for, preparing, making* or *establishing*, c. gen., Arist. Virt.: in logic, *constructive*, opp. to destructive (ἀνασκευαστικός), Id. Org. Adv. -κῶς, Id.

Κατασκευαστός, ή, όν, (κατασκευάζω) *prepared* or *made by art, artificial*

Dion. H.: *set up for the nonce, suborned*, Arist. Oecon. Adv. -ῶς.

Κατασκευή, ῆς, ἡ, *any artificial preparation* or *equipment, furniture*, Lat. *apparatus*: in genl. *any kind of furniture that is fixed* or *lasting*, opp. to what is moveable or temporary (παρασκευή), hence *a building*, Thuc. 1, 10, ubi v. Arnold: but also like παρασκευή, for *any furniture*, as *the baggage* of an army, Hdt. 9, 82, cf. Thuc. 6, 46: metaph., κ. τοῦ πολέμου, Thuc. 8, 5.—II. *the state, condition, constitution* of a thing, βίου, Eur. Supp. 214; ψυχῆς, σώματος, Plat.—III. *a preparing, making*, esp. the *composition* of a book, Polyb.: *arrangement, order, skill*, Id.—2. in logic, *constructive reasoning*, opp. to destructive (ἀνασκευή), Dion. H.

Κατάσκεψις, εως, ἡ, (κατασκέπτομαι) *a viewing carefully, examination*, Strab.

Κατασκέω, ῶ, f. -ήσω, (κατά, ἀσκέω) *to practise very much*: part. pf. pass. κατησκημένος, *regular* or *ascetic*, Plut.

Κατασκηνάω, ῶ, f. -ήσω,=sq., hence aor. κατεσκήνησα in Xen. An. 3, 4, 32, etc.: also in mid., Plat. Rep. 614 E.

Κατασκηνόω, ῶ, (κατά, σκηνόω) *to pitch one's camp* or *tent, take up one's quarters, encamp*, εἰς τόπον or ἐν τόπῳ, Xen. Cyr. 4, 5, 39; 6, 2, 2: in genl. *to rest, settle*, N. T. Hence

Κατασκήνωμα, ατος, τό, *a covering, veil*, Aesch. Cho. 999.

Κατασκήνωσις, εως, ἡ, *a pitching of tents, encamping, taking up one's quarters*, καλεῖν τινα ἐπὶ κατασκήνωσιν, Polyb.: hence—2.† *a place in which one takes up quarters*; of birds, *a nest*, N. T.

Κατασκήπτω, f. -ψω, (κατά, σκήπτω) *to throw one's self upon, rush down* or *fall upon*, usu. like ἀποσκήπτω, of lightning, storms, etc., κ. εἰς τόπον, Hdt. 8, 65: also of wrath, sudden sickness, etc.; ἡ μῆνις κατέσκηψε τινί or εἴς τινα, Hdt. 7, 134, 137; whether also c. acc., κ. τινά, *to fall upon, attack*, is dub., v. Elmsl. Med. 93.—II. λιταῖς κ., *to storm* or *importune* with prayers, Soph. O. C. 1011, like ἐπισκήπτω.—III. absol. *to break out, go forth*, App.: κ. εἰς τέλος, *to come to an issue*, Dion. H. Hence

Κατάσκηψις, εως, ἡ, *a sudden attack*, esp. of *sickness*, Diosc.

Κατασκῐάζω, f. -άσω, (κατά, σκιάζω) *to overshadow, cover*, κατὰ δ' ἐσκίασαν βελέεσσι Τιτῆνας, Hes. Th. 716; hence, κόνει κατασκιάζειν τινά, *to bury* one, Soph. O. C. 406, cf. Eur. Ion 1142.

Κατασκῐάω, poet. for κατασκιάζω, Od. 12, 436.

Κατασκίδναμαι, poet. as pass. of κατασκεδάννυμι, q. v.

Κατάσκῐος, ον, (κατά, σκιά) *shaded, shady, covered with* something, τινί, Hes. Op. 511, Hdt. 2, 138: later also τινός, Anth., cf. Schäf. Mel. p. 138.—II. trans. *overshadowing*, Aesch. Theb. 384, Ar. Ach. 965.

Κατασκιῤῥόω, ῶ, (κατά, σκιῤῥόω) *to make hard* or *dry*: pass. *to become so*, LXX.

Κατασκιρτάω, ῶ, f. -ήσω, (κατά, σκιρτάω) *to leap down from*, τοῦ βήματος, Plut.—II. *to jump upon*, hence *to insult*, Lat. *insultare*, τινός.

Κατάσκληρος, (κατά, σκληρός) *very hard*, Philo. Hence

Κατασκληρύνω, (κατά, σκληρύνω) *to make very hard*: pass. *to become so*, Theophr.

Κατασκόπευσις, εως, ἡ, *a viewing, exploring*: from

Κατασκοπεύω,=sq., LXX.

Κατασκοπέω, ῶ, f. -σκέψομαι: aor. -εσκεψάμην, (κατά, σκοπέω) *to view closely, spy out*, Eur. Hel. 1607: *to reconnoitre*, Xen. Cyr. 7, 1, 39: also in mid., Id. Mem. 2, 1, 22.

Κατασκοπή, ῆς, ἡ, *a viewing closely, spying*, πέμπειν τινὰ εἰς κατασκοπήν, Soph. Phil. 45, ἐπὶ κατασκοπῇ, Xen. Cyr. 6, 2, 9.

Κατασκόπησις, εως, ἡ,=foreg.

Κατασκοπία, ας, ἡ, pecul. fem. of κατάσκοπος, epithet of Venus, Paus. 2, 32, 3.

Κατασκοπικός, ή, όν, *fitted for spying*, ναῦς κ., Lat. *navis speculatoria, a look-out* ship: from

Κατάσκοπος, ον, *viewing closely, spying, exploring*: usu. as subst., *a scout, spy*, Hdt. 1, 100, etc.

Κατασκορπίζω, f. -ίσω, (κατά, σκορπίζω) *to scatter abroad*, Diod.

Κατασκοτίζω, f. -σω, (κατά, σκοτίζω) *to veil in darkness*, Galen.

Κατασκυθρωπάζω, f. -άσω, (κατά, σκυθρωπάζω) *to look stern and sour*, LXX.

Κατασκυθρωπάω, ῶ, f. -ήσω,=foreg.

Κατασκῡλεύω, (κατά, σκυλεύω) *to take as booty*.

Κατασκύλλω, (κατά, σκύλλω) *to tear in pieces*, Clem. Al.

Κατασκώπτω, fut. -σκώψομαι, *to make jokes upon*, τινά, Hdt. 2, 173; usu. in bad sense, *to jeer* or *mock*, Id. 3, 37, 151.

Κατασμικρίζω, f. -ίσω,=κατασμικρύνω.

Κατασμικρολογέω, ῶ, (κατά, σμικρολογέω) *to speak disparagingly of, to accuse as niggardly*, τὴν φύσιν, Democr. ap. Hipp. p. 1281, 45.

Κατασμικρύνω, f. -ῠνῶ, (κατά, σμικρύνω) *to lessen, abridge*, Luc. Pass., *to become less*.

Κατάσμυρνος, ον, (κατά, σμύρνα) *smelling of myrrh*, Diosc.

Κατασμύχω, (κατά, σμύχω) *to burn with a slow fire, burn up*, κατά τε σμύξαι πυρὶ νῆας, Il. 9, 649 (653); so metaph. of love, Theocr. 3, 17, who also has pass. *to smoulder away*, 8, 90. [ῡ]

Κατασμώχω, (κατά, σμώχω) *to rub in pieces, bruise*, Nic.

Κατασοβαρεύομαι, (κατά, σοβαρεύομαι) dep.: *to behave haughtily towards* one, τινός, Diog. L.

Κοτασοβέω, ῶ, f. -ήσω, (κατά, σοβέω) *to scare* or *drive down*.

Κατασοφίζομαι, f. -ίσομαι, (κατά, σοφίζω) dep. mid.: *to conquer by sophisms* or *fallacies, to outwit*, c. acc., Luc.: but also as pass., *to be outwitted*, Plut. Hence

Κατασοφισμός, οῦ, ὁ, *an outwitting*.

Κατασοφιστεύω,=κατασοφίζομαι.

Κατασπάζομαι, f. -άσομαι, (κατά, ἀσπάζομαι) dep. mid., *to embrace*, esp. *to kiss*, c. acc., Plut. Coriol. 9, Anton. 85.

Κατασπᾰθάω, ῶ, f. -ήσω, (κατά, σπαθάω) *to squander away*.

Κατασπᾰράσσω, Att. -ττω, f. -ξω, (κατά, σπαράσσω) *to tear down, pull to pieces*, Ar. Eq. 729.

†Κατασπαργανόω, ῶ, (κατά, σπαργανόω) *to wrap up in swaddling clothes*, Philo.

Κατάσπᾰσις, εως, ἡ, (κατασπάω) *a pulling* or *drawing down*, Arist. Meteor. 2, 9, 10.

Κατάσπασμα, ατος, τό, (κατασπάω) *that which is pulled down*: in Theophr. H. P. 4, 11, 5, it prob. means *an opening* in the mouth-piece of a flute, opp. to σύμμυσις, v. Schneid.—II. *a part*, Joseph.

Κατασπασμός, οῦ, ὁ,=κατάσπασις, Plut.—II. metaph. *depression of spirits*, Id.

Κατασπαστικός, ή, όν, (κατασπάω) *fitted for drawing down* or *forth*, c. gen., Diosc.

Κατασπᾰτᾰλάω, ῶ, f. -ήσω, *to live wantonly, to revel, wanton*, LXX.

Κατασπάω, ῶ, f. -άσω, (κατά, σπάω) *to draw* or *pull down*, Soph. Fr. 783; κατασπᾶν τινα τῶν τριχῶν, *to drag* one *down by* the hair, Ar. Lys. 725: κ. τὰς νῆας, *to haul* ships *down to the sea, set* them *afloat*, Hdt. 1, 164; 7, 193; κ. σημεῖα, *to pull them down* (in token of defeat), Thuc. 1, 63.—II. *to draw down* or *forth, procure*, Hipp.—III. *to quaff* or *swallow down*, Ar. Eq. 718.—IV. *to shorten in pronunciation*, Lat. *corripere*.

Κατασπειράω, ῶ, f. -άσω, *to fold* or *wind together*, φῶς κατεσπειραμένον, Diog. L. 10, 101, is said to signify light *produced*.

Κατασπείρω, (κατά, σπείρω) *to sow, plant thickly*, Soph. Aj. 1005: metaph. *to beget*, Eur. H. F. 469.—II. *to bestrew, besprinkle*, Anth.

Κατάσπεισις, εως, ἡ, *a pouring out*, esp. of a drink-offering, *a bathing, besprinkling with holy water*, Plut.—II. in genl. *consecration*, hence of the *devotion* of the Keltic *Soldurii*, Plut. Sertor. 14, cf. sq., fin.: from

Κατασπένδω, f. -σπείσω, (κατά, σπένδω) *to pour as a drink-offering*, Lat. *libare*, κ. χοάς, Eur. Or. 1187, absol. *to pour drink-offerings*, Hdt. 2, 151: in genl. *to pour upon* one, τι κατά τινος, Ar. Eq. 1094.—II. *to consecrate by pouring wine*, etc. *upon* one, hence in genl. *to consecrate, dedicate*, τινί τι, Polyb.—2. *to honour with drink-offerings* or *oblations*, Eur. Or. 1239; more rarely κ. τινά, *to inter* one *with tears*, Anth.—2. κ. ἑαυτόν, *to devote one's self*, like the Keltic *Soldurii*, Strab. p. 165, cf. κατάσπεισις.

Κατασπέρχω, f. -ξω, (κατά, σπέρχω) *to urge, drive on*, τινά τινι, one *with* a thing, Ar. Ach. 1188, Thuc. 4, 126.

Κατασπεύδω, f. -σω, (κατά, σπεύδω) *to press, urge* or *hasten on*, Aeschin. 63, 18.—II. intr. *to make haste, hasten*, LXX. Hence

Κατάσπευσις, εως, ἡ, *haste*.

Κατασπιλάζω, f. -άσω, (κατά, σπῖλος) *to spot, stain*.—II. *to come down suddenly upon*, as a ship on a sunken rock (σπιλάς).

Κατασπλεκόω, ῶ,=σπλεκόω.

Κατασποδέω, ῶ, f. -ήσω, (κατά, σποδέω) *to throw down, strike down*, Aesch. Theb. 809, Ar. Thesm. 560.

Κατασπορά, ᾶς, ἡ, (κατασπείρω) *a sowing*.

Κατασπουδάζομαι, dep. c. aor. et perf. pass.: *to be earnest* or *serious about* a thing: and absol. *to be very earnest* or *serious*, Hdt. 2, 173, κατεσπουδασμένος ἀνήρ, Ib. 174.

Κατασσεύομαι, poet. for κατασεύομαι, Nonn.

Κατάσσυτος, ον, (κατασεύομαι) *rushing down*, Nonn.

Κατάσσω, later form for κατάγνυμι, q. v., esp. freq. in Artemid.

Κατασταγμός, οῦ, ὁ, *a dropping* or *running down*: from

Καταστάζω, f. -ξω, (κατά, στάζω) *to let fall in drops upon, pour upon*, κ. δάκρυά τινος, Eur. Hec. 760, H. F. 934: in genl., *to let drop* or *fall, shed*, Aesch. Fr. 329: also of a garment, Soph. Fr. 342, cf. χέω.—II. intr. *to drop down, drip, trickle*, Eur. I. T. 72: c. dat. et acc., νόσῳ κ. πόδα, *to have* one's foot *running* with a sore, Soph. Phil. 7; κ. ἀφρῷ, *to run down with* foam, Eur. Supp. 587.—2. *to drop upon, bedew, wet*, Soph. Phil. 823, Eur. Hec. 241.

Καταστᾰθμεύω, (κατά, σταθμεύω) *to put into a stable* or *stall*, Strab.

Καταστάθμησις, εως, ἡ, (κατά, στάθμη) *an examining by rule*, Epicur.

Καταστᾰθμίζω, f. -ίσω, (κατά, σταθμίζω) *to measure out by weight.* Hence

Καταστᾰθμισμός, οῦ, ὁ, *a weighing out*, Diosc.

Καταστῠλάω, ῶ, = καταστάζω I. Nonn.

Καταστᾰλτικός, ή, όν, (καταστέλλω) *fitted for driving back* or *checking*, κ. φάρμακα, Galen.

Καταστᾰμνίζω, f. -ίσω, (κατά, σταμνός) *to draw off wine into a smaller vessel* (σταμνός), *to rack off* or *bottle* it, οἶνος κατεσταμνισμένος, wine *in bottle*, Theophr.; λάγυνοι κατεσταμνισμένοι, bottles of wine, Nicostr. Hecat. 1.

Κατάσταξις, εως, ἡ, (καταστάζω) *a dropping down* or *dripping*, Galen.

Καταστᾰσιάζω, f. -άσω, (κατά, στασιάζω) *to form a counter-party in the state*, Plut.—II. c. acc., *to disturb, annoy* or *conquer by forming a counter-party*, Diod. Pass. *to be beaten by party* or *faction*, Xen. Hell. 1, 6, 4, and Dem. Hence

Καταστᾰσιαστικός, ή, όν, *factious*, Heliod.

Κατάστᾰσις, εως, ἡ, (καθίστημι) trans. *a placing, settling, appointing, ordaining*, δαιμόνων κ., Eur. Phoen. 1266: *an appointment, institution*, χορῶν, Aesch. Ag. 23.—2. esp. *the appointment* of magistrates, κ. ἀρχόντων, δικαστῶν, etc., Plat.: hence at Athens, *the allowance made* to a citizen *on his appointment* to the cavalry, Eupol. Phil. 4, Lys. 146, 10, cf. Böckh P. E. 1, p. 334.—3. *a bringing* of ambassadors *before* the senate or assembly, *an introduction, presentation, audience*, Hdt. 3, 46; 8, 141.—4. *a putting down, soothing, calming*, κ. ὀργῆς, Arist. Rhet.—5. in rhetoric, *a setting forth* one's cause *so as to dispose* the audience towards one, Ernesti Lex. Rhet.—II. intrans. *a standing fixed* or *firm, a being settled* or *steady*, Soph. Aj. 1247: *a condition, constitution*, πόλιος, Hdt. 5, 92, 2, ἀνθρώπου, 8, 83; esp. *the constitution of* a state, Id. 2, 173: κ. τῶν ὡρέων, *the state* of the seasons, Hipp.: in genl. *the nature* or *character* of a thing, Id., cf. Foës. Oecon. Hence ἐν καταστάσει νυκτός, in the night-time, Eur. Rhes. 111.

Καταστᾰτέον, verb. adj. of καθίστημι, *one must appoint*, τινά, Plat. Rep. 414 A, Xen. Cyr. 8, 1, 10.

Καταστάτης, ου, ὁ, (καθίστημι) *one who settles* or *establishes, a restorer*, Soph. El. 72. [ᾰ] Hence

Καταστᾰτικός, ή, όν, *fitted for settling, calming, soothing*, Plut.

Καταστεγάζω, f. -άσω, (κατά, στεγάζω) *to cover over*, τινί, *with* a thing, Hdt. 4, 71. Hence

Καταστέγασμα, ατος, τό, *that which is put on to cover, a covering*, Hdt. 2, 155.

Κατάστεγνος, ον, (κατά, στεγνός) *close covered.* Hence

Καταστεγνόω, ῶ, *to cover close*, Geop.

Κατάστεγος, ον, (κατά, στέγη) *covered in, roofed*, αὐλαὶ κατάστεγοι, Hdt. 2, 148, though Schweigh. takes them to be courts *covered* or *surrounded* by a peristyle, v. Interpp.; opp. to ὕπαιθρος, Plat. Euthyd. 273 A.

Καταστείβω, f. -ψω, (κατά, στείβω) *to tread on*, κ. πέδον, Soph. O. C. 467.

Καταστείχω, f. -ξω, (κατά, στείχω) = κατέρχομαι, Nonn.

Καταστέλλω, fut. -στελῶ, (κατά, στέλλω) *to put in order, arrange*: hence *to fit out, clothe, dress*, Ar. Thesm. 256.—II. *to put down, lower*, Dion. H.—2. *to check, restrain, calm, soothe*, Eur. I. A. 934, and freq. in Plut. and authors of his time: ὁ κατεσταλμένος, *a man of calmness and moderation*, Epict.

Καταστενάζω, f. -άξω, = sq.: pass., *to be full of sighing*, Alciphr.

Καταστένω, (κατά, στένω) *to sigh over* or *lament* one, τινά, Soph. O. C. 1440, etc.—II. *to sigh for* or *about* one, τινός, Eur. Andr. 443; also, ὑπέρ τινος, Id. I. A. 470.

Καταστεπτέον, verb. adj. from καταστέφω, *one must crown*, Clem. Al.

Καταστερίζω, f. -ίσω, (κατά, ἀστερίζω) *to place among the stars*, Dion. H.—II. *to adorn with stars.* Hence

Καταστέρῐσις, εως, ἡ, = sq.; and

Καταστερισμός, οῦ, ὁ, *a placing among the stars*: καταστερισμοί, name of a treatise of Eratosthenes giving the legends of the different constellations.

Κατάστερος, ον, (κατά, ἀστήρ) *set with stars, starry.* Hence

Καταστερόω, ῶ, = καταστερίζω.

Καταστεφᾰνόω, ῶ, (κατά, στεφανόω) *to crown*, Diod.

Καταστεφής, ές, *crowned, covered*, Soph. Tr. 178: esp. of the suppliant branch, *wreathed* (with wool), Eur. Supp. 259: from

Καταστέφω, f. -ψω, (κατά, στέφω) *to wreathe, crown*, c. acc., Eur. Heracl. 125, etc.

Καταστηλῑτεύω, (κατά, στηλιτεύω) *to make* one *infamous by putting up* his *name in public*, Luc.

Καταστηλογρᾰφέω, ῶ, f. -ήσω, = στηλογραφέω.

Καταστηλόω, ῶ, (κατά, στηλόω) *to mark with* στῆλαι, Polyb.

Κατάστημα, ατος, τό, (καθίστημι) *a state, situation, condition, constitution, quality*, e. g. of the body, the air, Diosc., v. Schäf. Mel. p. 39, and cf. κατάστασις. Hence

Καταστηματικός, ή, όν, *settled, established*: *steady, sedate*, Plut.

Κατάστημος, ον, (κατά, στήμων) *having many warp-threads.*

Καταστηρίζω, f. -ίσω, (κατά, στηρίζω) transit. *to support, prop*, ἐπί τινι, Eur. Thes. 7, in pass.—II. intr., κ. εἰς τόπον, *to fall into* a place *and settle* there, of diseases, Hipp.

Καταστῐγής, ές, = κατάστικτος.

Καταστίζω, f. -ξω, (κατά, στίζω) *to cover with punctures* or *spots.* Pass., *to be marked* or *spotted*, Arist. H. A.: metaph. *to be spotted and stained*, Philostr. Hence

Κατάστικτος, ον, *covered with punctures* or *spots, spotted, speckled, brindled*, κυών, Soph. Fr. 16, δορά, Eur. Bacch. 697.

Καταστίλβω, f. -ψω, (κατά, στίλβω) *to beam brightly*, H. Hom. 7, 10.

Καταστοιχειόω, ῶ, = sq., hence τύπος καταστοιχειωμένος, *an elementary* plan or design, Epicur. ap. Diog. L. 10, 35.

Καταστοιχίζω, f. -ίσω, (κατά, στοιχίζω) *to instruct in the rudiments*, Chrysipp. ap. Plut. 2, 1036 A.

Καταστολή, ῆς, ἡ, (καταστέλλω) *a putting in order, dressing*: hence *dress*, N. T.—II. *a letting* or *putting down, a checking*: hence *steadiness, quietness*, Hipp.: *moderation*, e. g. τῆς περιβολῆς, in dress, Plut.

Καταστολίζω, f. -ίσω, (κατά, στολίζω) *to clothe, dress*, Plut.

Καταστομίζω, f. -ίσω, = ἐπιστομίζω, Plut. Aristid. 4, but dub., cf. Schäf. T. 5, p. 36.

Καταστομίς, ίδος, ἡ, (κατά, στόμα) *the mouthpiece of a flute.*

Καταστονᾰχέω, ῶ, f. -ήσω, *to sigh over, bewail*, c. acc., Anth.

Καταστονᾰχίζω, f. -ίσω, = foreg.

Καταστορέννῡμι and -νύω, fut. -στορέσω, (κατά, στορέννυμι) *to spread, cover with* a thing, τινά τινι, e. g. Ἕκτορα λάεσσι κατεστόρεσαν, Il. 24, 798, cf. Od. 17, 32.—II. *to spread, strew on the ground*: *to throw down, overthrow, lay low*, Hdt. 8, 53; 9, 69: καταστ. κύματα, *to smoothe* the waves, like Lat. *sternere aequor*, Anth., so too metaph., κ. τὴν ἀνωμαλίαν, Plut., τὸν θυμόν, Ael.

†Καταστορεσθῆναι, aor. inf. pass. from foreg., Hipp.

†Καταστόρεσις, εως, ἡ, *a throwing, laying down*, Geop.

Καταστόρνῡμι, = καταστορέννυμι, κώεα καστορνῦσα (Ep. fem. part. pres. for καταστορνῦσα), *spreading* fleeces, Od. 17, 32.

Καταστοχάζομαι, f. -άσομαι, (κατά, στοχάζομαι) dep. mid.: *to aim at*, c. gen.: *to hit, guess*, c. acc., Polyb., and Diod. Hence

Καταστοχασμός, οῦ, ὁ, *a guessing, conjecture*, Diod.; and

Καταστοχαστής, οῦ, ὁ, *one who guesses.* Hence

Καταστοχαστικός, ή, όν, *good at guessing, able to guess*, c. gen., Clem. Al.

Καταστραγγίζω, fut. -ίσω or -ιῶ, *to let drop down*, LXX.

Καταστράπτω, f. -ψω, (κατά, ἀστράπτω) *to hurl down lightning, flash lightning*, κατὰ τόπον, upon a place, Soph. Tr. 437: absol., καταστράπτει, *it lightens*, Plut.—II. trans. c. acc., *to strike with lightning, dazzle*, Plut.

Καταστρᾰτεύομαι, (κατά, στρατεύω) dep.: *to take the field against* one, *make war upon*, τινός, Clem. Al.—II. *to overrun* a country *in war*, c. acc., κ. γῆν, etc.

Καταστρᾰτηγέω, ῶ, f. -ήσω, (κατά, στρατηγέω) *to overcome by generalship* or *stratagem*, τινά, Polyb.: in genl. *to outwit*, Dion. H.

Καταστρᾰτοπεδεία, ας, ἡ, *the pitching a camp*: *living in camps*, Phylarch. ap. Ath. 539 C: from

Καταστρᾰτοπεδεύω, (κατά, στρατοπεδεύω) *to put into cantonments, encamp*, τινάς, Xen. Cyr. 7, 2, 8: also *to station* a fleet, Id. Hell. 6, 2, 7. Mid. *to take up one's quarters, encamp*, Id. An. 3, 4, 18, etc.

Καταστρεβλόω, ῶ, (κατά, στρεβλόω) *to torture greatly, put to severest tortures*, Plut.

Καταστρέφω, f. -ψω, (κατά, στρέφω) *to turn up and down, trample on*, H. Hom. Ap. 73; esp. *to turn the soil*, Lat. *aratro vertere*, Xen. Oec. 17, 10.—II. *to upset, overturn*, κ. πόλιν, Ar. Eq. 275: mid. *to subject to one's self, to subdue, conquer*, Hdt. 1, 6, 64, 71, etc., who also uses aor. and perf. in pass. signf., e. g. 1, 68, 130: so too in pass. c. inf., κατέστραμμαι ἀκούειν, *I am compelled* to hear, Aesch. Ag. 956.—III. *to turn back, bring back*, εἴς τι, Aeschin. 33, 18.—IV. *to turn suddenly round*, and so *bring to an end, end*, Dinarch. 94, 23: κ. τὴν βίβλον, τοὺς λόγους, Polyb., in full. κ. λόγων τελευτήν, Aesch. Pers. 787: hence absol. seemingly intrans., *to come to an end, end, close*, and so in mid., Eur

Hipp. 477: esp. *to end life, die*, freq. in Plut.; κ. εἴς τι, *to end in* something, Plut.—V. *to turn* or *twist strongly*, hence metaph., λέξις κατεστραμμένη, *a close periodic* style, opp. to a loose running style (λ. εἰρομένη), Arist. Rhet.: so too, καταστρέφειν τὴν σύνταξιν, esp. of inversions.

Καταστρηνιάω, ῶ, (κατά, στρηνιάω) *to behave insolently towards*, τινός, N. T.

Καταστροφή, ῆς, ἡ, (καταστρέφω) *a turning up and down: an overthrowing*, θεσμίων, Aesch. Eum. 490.—2. *a subduing, subjugation, reduction*, Hdt. 1, 6, 92, etc.—II. *a sudden turn: an end, close*, κ. τοῦ βίου, i. e. death, Soph. O. C. 103; also without τοῦ βίου, Thuc. 2, 42.—2. esp. in the drama *the catastrophe* or *turn* of the plot, Polyb.—III. in Aesch. Supp. 442 for ἐπιστροφή, *a place to which one must turn, a resting place*.

Καταστροφικῶς, adv. from καταστρέφω, *in the manner of a turn* or *conclusion*, esp. *in the manner of a dramatic catastrophe*, Ath. 453 C.

Κατάστρωμα, ατος, τό, *that which is spread upon* or *over*: esp. in a ship, *the hatches* or *deck*, Hdt. 8, 118, 119; in Thuc. 1, 14, καταστρώματα διὰ πάσης, sc. νεώς: from

Καταστρώννῡμι and -νύω, f. -στρώσω,=καταστορέννυμι, Xen. Cyr. 3, 3, 64. Hence

Κατάστρωσις, εως, ἡ, *a spreading* or *strewing over*.

Καταστῠγέω, ῶ, f. -ήσω, aor. κατέστῠγον, (κατά, στυγέω) intr. *to be horror-struck* at a thing. Il. 17, 694: c. acc. rei, *shudder at, abhor, abominate*, κατὰ δ' ἔστυγον αὐτήν, Od. 19, 113.—II. aor. 1 κατέστυξα or κατεστύγησα, trans., *to make abominable*.

Καταστυγνάζω, f. -άσω, *to be of sad countenance*: from

Κατάστυγνος, ον, (κατά, στυγνός) *of sad countenance*, Ath. 585 D. Hence

Καταστυγνόω, ῶ, *to afflict much*.

Καταστύφελος, ον, (κατά, στυφελός) *very hard* or *rugged*, πέτρη, χῶρος, H. Hom. Merc. 124, Hes. Th. 806. (ῠ)

Κατάστυφλος, ον,=foreg.

Καταστύφω, f. -ψω, (κατά, στύφω) *to make sour* or *bitter*: τὸ κατεστυμμένον, *sourness, harshness*, Plut. Cat. Min. 46. [ῡ]

Καταστωμύλλω, (κατά, στωμύλλω) *to have a glib tongue*: prob. only found in part. pf. pass. c. act. signf., κατεστωμυλμένος, *a chattering fellow*, Ar. Ran. 1160

Κατασυβωτέω, ῶ, f. -ήσω, (κατά, συβωτέω) *to fatten like a pig*, τὴν ψυχήν, Plut.

Κατασυλλογίζομαι, f. -ίσομαι, (κατά, συλλογίζομαι) Dep. mid., *to argue by syllogism against* one, Arist. Org.

Κατασῡρίττω, f. -ξω, (κατά, συρίττω) *to whistle* or *hiss at*, τινός.

Κατασύρω, (κατά, σύρω) *to drag down* or *away*: *to pull down and carry off*, hence *to ravage and plunder* a country, Lat. *diripere*, Hdt. 5, 81; 6, 33. Pass. *to rush down*, esp. of rivers, Dion. P. [ῡ]

Κατασφᾰγή, ῆς, ἡ, *a slaughtering* or *killing*: from

Κατασφάζω, f. -ξω, also -σφάττω, (κατά, σφάζω) *to slaughter, murder*, Hdt. 6, 23, Trag., etc. Hence

Κατασφακτικός, ή, όν, *murderous*.

Κατασφᾱλίζω, f. -ίσω, (κατά, ἀσφαλίζω) *to make firm* or *sure, bind fast*, LXX.

Κατασφάττω,=κατασφάζω.

Κατασφενδονάω, ῶ, f. -ήσω (κατά, σφενδονάω) *to overthrow with a sling*, c. acc.

Κατασφηκόω, ῶ, (κατά, σφηκόω) *to nail on, nail fast, fasten*, Tryphiod.

Κατασφηνόω, ῶ, (κατά, σφηνόω) *to wedge tight, bind tight*, Hipp.

Κατασφίγγω, f. -γξω, (κατά, σφίγγω) *to lace tight*, Plut.

Κατασφρᾱγίζω, f. -ίσω, (κατά, σφραγίζω) *to seal up*, mostly used in part. pf. pass., κατεσφραγισμένος, *sealed up, secured*, first in Emped. ap. Stob. Ecl. 2, 384, then in Aesch. Supp. 947.

Κατασχάζω, f. -άσω, (κατά, σχάζω) *to slit* or *cut open*, Theophr.: esp. with a lancet, *to lance, blood*, Galen, etc. Hence

Κατάσχασις, εως, ἡ, *the opening a vein, blooding*.

Κατάσχασμα, ατος, τό, *a slit* or *cut*: also=sq., Diosc.

Κατασχασμός, οῦ, ὁ, *a slitting* or *cutting open*, esp. with a lancet, hence *a lancing, blooding*, Galen.

Κατασχαστέον, verb. adj. from κατασχάζω, *one must slit open* or *lance*, Diosc.

Κατασχάω, f. -άσω,=κατασχάζω, Hipp.

Κατασχεδιάζω, f. -άσω, (κατά, σχεδιάζω) *to talk off hand against*, τινός, Joseph.

*Κατασχέθω, assumed as pres., but prob. all its supposed forms belong to aor. 2 κατέσχεθον=κατέσχον (v. *σχέθω) *to hold back*, Θορικόνδε κατέσχεθον, *they held on towards* Thoricus, H. Hom. Cer. 126, κάσχεθε, Ep. for κατέσχεθε, Il. 11, 702.

Κατασχεῖν, inf. aor. 2 act. of κατέχω.

Κατάσχεσις, εως, ἡ, (κατέχω) *a holding back, hindering*.—II. *a holding fast, possession*, LXX.

Κατασχετλιάζω, f. -άσω, (κατά, σχετλιάζω) *to be very wroth*, Joseph.

Κατάσχετος, ον, (κατέχω) poet. for κάτοχος, *held back, kept back*, κατάσχετόν τι καλύπτειν, Soph. Ant. 1253.—II. *held fast, possessed*, κ. δαιμονίῳ πνεύματι, Dion. H., κ. ἐκ Νυμφῶν, Paus.

Κατασχημᾰτίζω, fut. -ίσω Att. -ιῶ, (κατά, σχηματίζω) *to dress up, invest with* a certain form or appearance, Isocr. 226 A.

Κατασχημονέω, ῶ, f. -ήσω, (κατά, ἀσχημονέω) *to treat indecently*, Alex. ap. Phot. 513, 2: *to act indecently towards*, τινός.

Κατασχίζω, f. -ίσω, (κατά, σχίζω) *to split, cleave asunder*, or *in pieces*, Ar. Vesp. 239; and so in mid., Id. Ran. 403: but, κατασχ. τὰς πύλας, τὰς θύρας, *to burst* the gates or doors *open*, Xen. An. 7, 1, 16, Dem. 540, 2. Hence

Κατάσχῐσις, εως, ἡ, *a splitting up*, Galen.: and

Κατάσχισμα, ατος, τό, *a piece split off, a splinter*: and

Κατάσχιστος, ον, *split up*.

Κατασχολάζω, f. -άσω, (κατά, σχολάζω) *to pass the time in idleness, to loiter, tarry*, c. acc., χρόνον τι κ., *to tarry somewhat too long*, Soph. Phil. 127: but, κατεσχόλαζε τῆς Γναθαινίου λέγων for ἐσχόλαζε λέγων κατὰ τῆς Γν., Macho ap. Ath. 581 D, acc. to Schweigh.

Κατασχολέομαι, (κατά, ἀσχολέω) *to be busy* or *engaged*, περί τι, Plut.

Κατασωρεύω, (κατά, σωρεύω) *to heap on* or *up*.

Κατασωτεύομαι, dep., (κατά, ἀσωτεύω) *to squander away*, Plut.

Κατασώχω, (κατά, σώχω) *to rub in pieces, bruise* or *pound*, Hdt. 4, 75.

Καταταινιόω, ῶ, f. -ώσω, (κατά, ταινιόω) *to bind with a ταινία* or *band*, ap. Suid.

Κατατακερός, όν, (κατά, τακερός) *softened much*, Galen.

Κατατακτέον, verb. adj. from κατατάσσω, *one must set*, Artemid.

Κατατάμνω, Ion. and Dor. for κατατέμνω.

Κατατᾰνύω, f. -ύσω=κατατείνω, H. Hom. Bacch. 34, in Ep. form καττάνυσαν. [ῠ]

Κατάταξις, εως, ἡ, (κατατάσσω) *an ordering, arranging*, Epict.: *a digesting*, Clem. Al.

Κατατᾰράσσω, Att. -ττω, f. -άξω, (κατά, ταράσσω) *to disturb very much, disorder*.

Καταταρτᾰρόω, ῶ, (κατά, ταρταρόω) *to hurl down to Tartarus*, Sext. Emp.

Κατάτᾰσις, εως, ἡ, (κατατείνω) *a straining, stretching*, esp. *for the purpose of setting* broken or dislocated bones, Foës. Oecon. Hipp.: also *for the purpose of torturing*, Dion. H.—2. *violent exertion, straining*, prob. l. Plat. Legg. 796 A.—II. intrans. *downward tendency, depression*, Id. Tim. 58 E.

Κατατάσσω, Att. -ττω, f. -ξω, (κατά, τάσσω) *to draw up in order, arrange*, στρατιάν, Xen. Cyr. 3, 3, 11: *to put in its proper place, classify, range under* or *refer to a class*, εἰς τάξιν, Plat. Legg. 945 A, εἰς φυλήν, Lys. 137, 19.—2. *to appoint*, ἐπί τι, to do a thing, Dem. 773, 17; κ. τινὰ εἰς τόπον, *to appoint* one to go to a place, Polyb.—II. mid., κατατάξασθαί τινι ὑπέρ τινος, *to make arrangements* with one about a thing, Dem. 1327, 6.

Κατατᾰχέω, ῶ, f. -ήσω, (κατά, τάχος) *to outstrip, overtake, anticipate*, c. acc. Polyb.; also c. part., Id.: absol. *to be first, arrive first*, Id.

Κατατέγγω, f. -ξω, (κατά, τέγγω) *to wet through, soak, soften*, Hipp.

Κατατεθαῤῥηκότως, adv. part. perf. act. from καταθαῤῥέω, *boldly, confidently*, Polyb.

Κατατέθηπα, perf. c. pres. signf., *to be astonished at, admire*, aor. κατέτᾰφον: no other tenses occur.

Κατατεθνεώς, ῶτος,=sq.

Κατατεθνηώς, ῶτος, Hom. part. perf. of καταθνήσκω.

Κατατείνω, fut. -τενῶ, pf. -τέτᾰκα, (κατά, τείνω) *to stretch* or *draw tight*, κ. χαλινούς, Hdt. 4, 72, cf. Il. 3, 261 (where it occurs in tmesis): hence—1. *to stretch for the purpose of setting* a bone, Hipp., cf. Foës. Oecon.: or *for torture*, Dem. 1172, 14, in Pass.—2. *to hold in, check, curb*, Plut.—3. *to stretch on the ground, lay low, throw down*, κ. τινὰ εἰς γῆν, Plat. Tim. 58 E.—4. metaph. *to strain, force*, τὴν ἀλήθειαν, Eur. I. A. 336; hence λόγοι κατατεινόμενοι, words *of hot contention*, Id. Hec. 132: also *to strain* or *exert*, κ. τὴν ῥώμην ὅλην, Polyb., cf. infr. II. 2.—II. seemingly intrans. *to stretch* or *strain one's self*, hence—1. *to stretch* or *extend towards*, Lat. *tendere*, κ. ἐκ τόπου εἰς τόπον, Hdt. 4, 3, κ. πρὸς ἑσπέρην ἐπὶ Ἀγγίτην, *it stretches* westward up to A., Id. 7, 113: also *to go hastily, go on*, like Lat. *contendere iter*, Plut.—2. *to strain* or *exert one's self, strive earnestly, be earnest* or *vehement*, Plat.: κατατείνας ἐρῶ, I will speak *with all possible attention*, Id. Rep. 358 D, cf. 367 B. The pass. is used in both these signfs., cf. I. 4.

Κατατειχογραφέω, ῶ, v. κατατοιχ.

†Κατατελευτάω, ῶ, strengthd. for τελευτάω, Arist. Part. An. 3, 9, 5.

Κατατεμᾰχίζω, f. -ίσω Att. -ιῶ, *to cut in pieces*.

Κατατέμνω, fut. -τεμῶ, aor. κατέτᾰμον, (κατά, τέμνω) *to cut in pieces, cut up, divide*, κρέα, Hdt. 4, 26: κ. χώρην ἐς διώρυχας, *to cut* it *up* into ditches or canals, Id. 1, 193, cf. 2, 8; but also c. acc. only without ἐς, ἡ πόλις κατατέτμηται τὰς ὁδοὺς ἰθείας, 1, 180; so κ. τινὰ καττύματα, *to cut* him into strips, Ar. Ach. 301, κατατμηθείην λέπαδνα, Eq. 768: *to cut in pieces, kill*, like Lat. *occidere*, Plat. Rep. 488 B: τὰ κατατετμημένα, *places where mines have already been worked*, opp. to τὰ ἄτμητα, Xen. Vect. 4, 27, cf. καινοτομέω.

†Κατατέρπω, strengthd. for τέρπω, LXX.

†Κατατεταγμένως, adv. part. perf. pass. from κατατάσσω, *in regular order*, Diod. S.

Κατατετραίνω, Att. for κατατιτράω.

Κατατεύχω, fut. -ξω, (κατά, τεύχω) *to make, render*, Q. Sm.

Κατατεφρόω, ῶ, (κατά, τεφρόω) *to cover quite with ashes*, Arist. Meteor.

Κατατεχνέω, ῶ, *to frame artificially*, Philo.

Κατατεχνικῶς, (κατά, τεχνικός) *very artificially*, dub. l. Plut.

Κατατεχνολογέω, ῶ, f. -ήσω, *to handle by the rules of art.*

Κατάτεχνος, ον, (κατά, τέχνη) *too artificial* or *elaborate*, epith. of Callimachus the sculptor, Vitruv. 4, 1, 10; but cf. κακιζότεχνος.

Κατατήκω, f. -ξω, (κατά, τήκω) *to melt* or *thaw away*, Εὖρος κατέτηξεν χιόνα, Od. 19, 206, χιὼν κατατήκεται, Ib. 205: in genl. *to dissolve, sap, make liquid and soft*, Hdt. 2, 87: metaph., κ. τέχνην εἴς τι, *to waste* art and skill upon a thing, Dion. H. Pass. c. perf. act. κατατέτηκα, *to melt* or *be melting away*, κατατήκομαι ἦτορ, my heart *is melting away*, Od. 19, 136; so, ὑπ' ἄλγους κατατέτηκα, Ar. Plut. 1034; ἔρωτι κατατήκεσθαι, Xen. Symp. 8, 3; also, κατατήκεσθαι ἔρωτά τινος, Theocr. 14, 26.

Κατατηξίτεχνος, ον, v. κακιζότεχνος.

Κατατίθημι, f. -θήσω: Hom. freq. uses the Ep. aor. forms κάτθεμεν, κάτθετε, κάτθεσαν, κατθέμεν, κατθέμεθα, κατθέσθην, κατθέμενοι, for κατέθεμεν, etc.: καταθείομεν, subj. aor. for καταθῶμεν, Od. καταθείομαι, subj. aor. mid. for καταθῶμαι, Hom. (κατά, τίθημι). *To place, put*, or *lay down*, foll. by various preps., as ἐπί, κατά, ἔκ τινος, ἔν, ἐπί, παρά, ὑπό τινι, εἴς and ὑπό τι, all in Hom., oft. with collat. notion of *laying by, preserving*, cf. Hdt. 5, 92, 7, though this signf. is most freq. in mid.: κ. ἄεθλον, *to put down, propose* a prize, Od. 19, 572; κ. τινὰ εἰς Ἰθάκην, *to put* one *on land* at Ithaca, Od. 16, 230.—II. *to put down* as payment, *pay*, Hdt. 9, 120, and freq. in Att. com., and prose: hence in genl. *to pay, perform* what one has promised, Pind. N. 7, 112, Soph. O. C. 227.—III. κ. τισί τι ἐς μέσον, *to communicate* a thing to others, *give them a common share of* it, Hdt. 3, 80; 7, 164; so, κ. τισί τι κοινόν, Plat. Rep. 369 E.—IV. *to make, render*, Pind. P. 5, 120.—B. mid. *to lay down from one's self, put down* or *off, lay aside*, esp. one's arms, Lat. *deponere*, Hom.: hence in genl. *to put away, get rid of*, θυμόν, Ar. Av. 401, πόλεμον, Thuc. 1, 121: of the dead, *to bury*, Od. 24, 190.—2. *to lay down for one's self, to lay by* or *away*, ἐπὶ δόρπῳ, against supper, Od. 18, 45: esp. of money, treasures, provisions, etc., *to lay them up in store*, Lat. *reponere*, Hes. Op. 599, Hdt. 1, 202, and freq. in Xen.: metaph., κατατίθεσθαι κλέος, *to lay up a store of* glory, Hdt. 7, 220; and very freq., χάριτα or χάριν κατατίθεσθαί τινι, *to lay up a store of* gratitude, gain, thanks or favor, Valck. Hdt. 6, 41: hence, κ. χάριν τινί, Lat. *collocare gratiam apud aliquem*, Antipho 136, 27, Xen., etc.; so ἔχθραν καταθέσθαι πρός τινα, Lys. 192, 35: but, κ. ὀργὴν εἴς τινα, *to pour forth* one's fury *upon* some one, Xen. Cyn. 10, 8.—3. *to lay up in memory*, or *as a memorial*, Plat. Theaet. 209 C: hence, κ. εἰς μνήμην, to record, register, Id. Legg. 858 D.—II. in genl. *to place* or *set* in a certain position, Soph. O. C. 1216.—III. *to lay* or *put aside, have done with*, Plat. Prot. 348 A: so, κατατίθεσθαί τινα ἐν ἀμελείᾳ, *to treat* one *negligently*, Xen. Mem. 1, 4, 15.—The word is freq. in Hom., and in common Att., but in Trag. very rare.

Κατατῑλάω, ῶ, (κατά, τιλάω) *to empty one's self over, befoul*, Lat. *concacare*, c. gen., Ar. Av. 1054, Ran. 1366.

Κατατίλλω, fut. -τιλῶ, (κατά, τίλλω) *to pluck* or *pull to pieces*, Hipp.—II. *to pluck quite out*, LXX.

Κατατιτράω, ῶ, f. -τρήσω, Att. -τετραίνω, (κατά, τιτράω) *to bore* or *pierce through*, Plat. Tim. 70 C, in pass.

Κατατιτρώσκω, f. -τρώσω, (κατά, τιτρώσκω) *to cover with wounds, wound mortally*, Xen. An. 3, 4, 26.

Κατατῐτύσκομαι, dep., *to aim at*, τινός.

Κατατοιχογρᾰφέω, ῶ, f. -ήσω, (κατά, τοιχογραφέω) *to write upon a wall*, κ. τί τινος, *to write up libels against* a person, Strab.: the form κατατειχογραφέω is dub.

Κατατοκίζω, f. -ίσω, (κατά, τοκίζω) *to beggar by usurious interest.* Pass. *to be thus beggared*, Arist. Pol.

Κατατολμάω, ῶ, f. -ήσω, (κατά, τολμάω) *to behave boldly* or *audaciously towards* one, c. gen., Polyb.: κ. τοῦ καλῶς ἔχοντος, *to presume beyond* propriety, Id. 40, 6, 9.—II. strengthd. for τολμάω, c. inf., LXX.

Κατατομή, ῆς, ἡ, (κατατέμνω) *a cutting into: a cut, notch, groove, channel*, Theophr.—II. *part of a theatre.*—III. = καταγραφή, *a profile*, Hesych.—IV. *a cutting in the flesh, concision*, used of the mere outward circumcision of the Jews, as opp. to that of the heart, N. T. Ep. Philipp. 3, 2.

Κατάτονος, ον, (κατατείνω) *stretching down: depressed*, i. e. less high than broad, opp. to ἀνάτονος, Vitruv. 10, 15.

Κατατοξεύω, (κατά, τοξεύω) *to strike down* with arrows, *shoot dead*, τινά, Hdt. 3, 36; κ. τινά τινι, *to shoot, kill* one *with*, Ar. Nub. 944.

Κατατρᾰγεῖν, inf. aor. 2 act. of κατατρώγω.

Κατατρᾰγῳδέω, ῶ, (κατά, τραγῳδέω) *to describe tragically, exaggerate*, Ach. Tat.

Κατατραυματίζω, Ion. -τρωματίζω, f. -ίσω Att. -ῐῶ, (κατά, τραυματίζω) *to cover with wounds*, Hdt. 7, 212, Thuc. 7, 80: also of ships, *to disable utterly*, Thuc. 7, 41.

Κατατρέπω, f. -ψω, (κατά, τρέπω) *to turn quite round*, esp. *to put to flight*, Lat. *convertere in fugam*, also in mid.

Κατατρέχω, f. -δρᾰμοῦμαι, aor. κατέδρᾰμον, (κατά, τρέχω) *to run down*, Hdt. 7, 192; also κ. κάτω, Id. 3, 156: of a ship, *to run into port*, Polyb.—II. transit., *to run down at, assail, attack*, τινά, Plat. Legg. 806 C: more freq. τινός, *to inveigh against*, Ath. 220 C; also, κ. κατά τινος, Schäf. Dion. Comp. p. 401.—III. *to overrun, harass* or *lay waste*, χώραν, Thuc. 2, 94, etc.

Κατάτρησις, εως, ἡ, (κατατιτράω) *a boring through: a hole, aperture*, Epicur. ap. Plut. 2, 890 C.

Κατατρῐᾱκοντουτίζω, f. -ίσω, (κατά, τριακοντούτης) comic word in Ar. Eq. 1391, alluding to the σπονδαὶ τριακοντουτίδες, which the poet had personified upon the stage as courtesans, with an obscene pun upon ἀκοντίζω, i. e. περαίνω.

Κατατρῐβή, ῆς, ἡ, *a rubbing in, painting, rouging*, Clem. Al.: from

Κατατρίβω, f. -ψω, (κατά, τρίβω) *to rub down* or *away*, hence—1. of clothes, *to wear out*, Theogn. 55, and Plat. Phaed. 87 C, E.—2. of persons, *to wear quite out, weary, tire, exhaust*, Lat. *conterere*, τινά, Thuc. 8, 46, Xen. Mem. 1, 2, 37: in Pass. *to be quite worn out*, c. part., Ar. Pac. 355, ὑπό τινος, Xen. Hell. 5, 4, 60.—3. of time, *to wear it away, get rid of it*, ἡμέραν κ., Lat. *diem terere*, Aeschin. 30, 6; so in mid., βίον κ., Plat. Rep. 405 B. Pass. esp. perf., *to wear away one's life, live one's whole time*, Ar. Fr. 4, Xen. Mem. 3, 4, 1. [ῑ]

Κατατρίζω, f. -ίξω, strengthd. for τρίζω, Batr. 88.

Κατατρίχιος, ον, (κατά, θρίξ) *as fine as a hair*, Hesych. [ῐ]

Κατάτριψις, εως, ἡ, (κατατρίβω) *a being worn out, languor*, Hipp.

Κατατροπόομαι, dep., *to put to flight*, like κατατρέπω, Aesop.; also in Act., Id.

Κατάτροπος, ον, (κατατρέπω) *steep*, dub. in Hesych.

Κατατροχάζω, f. -άσω, = κατατρέχω, Anth.

Κατατρῠγάω, ῶ, f. -ήσω, (κατά, τρυγάω) *to reap* or *gather in.*

Κατατρύζω, f. -ύσω, (κατά, τρύζω) *to chatter against*, τινός, Anth.

Κατατρῡπάω, ῶ, f. -ήσω, (κατά, τρυπάω) *to bore through.*

Κατατρῠφάω, ῶ, f. -ήσω, (κατά, τρυφάω) *to revel* or *luxuriate in* a thing, c. gen.

Κατατρύχω, f. -τρύξω, (κατά, τρύχω) *to rub down* or *away, wear out, weary, exhaust*, like κατατρίβω, λαοὺς δώροις καὶ ἐδωδῇ, Il. 17, 225, so also Od. 15, 309, Eur. Med. 1100. [ῡ]

Κατατρύω, (κατά, τρύω) = foreg., Nic., in aor. mid.: in Xen. Cyr. 5, 4, 6, perf. pass. κατατετρῦσθαι, e. conj. Stephani.

Κατατρώγω, fut. -τρώξομαι, aor. 2 κατέτρᾰγον, but also aor. 1 κατατρώξαντες, Timon. Fr. 7 (κατά, τρώγω) *to gnaw in pieces, eat up*, Cratin. Odyss. 5.

Κατατρωματίζω, Ion. for κατατραυμ., Hdt.

Κατατυγχάνω, fut. -τεύξομαι, (κατά, τυγχάνω) *to hit one's mark, reach, gain*, τινός, Demad. 179, 12: absol. *to be lucky* or *successful*, Dem. 288, 2.

Κατατυμβοχοέω, ῶ, *to heap a funeral mound over, bury*, Valck. Adon. p. 324.

Κατατύπτω, strengthd. for τύπτω. mid. *to beat one's self, beat one's breast*, Poet. ap. Hephaest. p. 59.

Κατατῠραννεύω, (κατά, τυραννεύω) *to be tyrant over*, τίνος, Strab.: absol. *to be tyrannical*, LXX.

Κατάτῡρος, ον, (κατά, τυρός) *covered with cheese*, Archestr. ap. Ath. 399 E.

Κατατυφλόω, ῶ, *to make quite blind.*

Κατατωθάζω, f. -άσω, = τωθάζω, c. gen., Heliod.

Καταυαίνω, (κατά, αὐαίνω) *to dry* or *wither up*, Archil. 42.

Καταυγάζω, f. -άσω, (κατά, αὐγάζω) *to shine upon, to light, illume,* c. acc., Heliod.—II. intr. and pass., *to shine brightly,* Id.—III. mid. *to gaze at, see,* Anth. Hence

Καταυγασμός, οῦ, ὁ, *a lighting, shining brightly,* Plut.

Καταυγάστειρα, ας, ἡ, as if fem. of καταυγαστήρ, *the illuminator,* epith. of the moon, Orph.

Καταυδάω, ῶ, (κατά, αὐδάω) f. -ήσω, poet. for κατειπεῖν, *to speak loud, declare,* Soph. Ant. 86. Hence

Καταύδησις, εως, ἡ, *loud speaking* or *shouting,* Hipp.

Καταυθᾰδιάζομαι, f. -άσομαι,=sq.

Καταυθᾰδίζομαι, f. -ίσομαι, (κατά, αὐθαδίζομαι) dep. mid., *to be self-willed, to act* or *speak obstinately against* one, τινός: but v. Lob. Phryn. 67.

Καταῦθι, adv. *on the spot,* for καταύτοθι, f. l. for κατ᾽ αὖθι, Od. 10, 567; 21, 55.

Καταυλᾰκίζω, f. -ίσω, *to plough with furrows.*

Καταυλέω, ῶ, f. -ήσω, (κατά, αὐλέω) *to play upon the flute to one,* τινός, Plat. Legg. 790 E: also c. gen. loci, *to play through* a place, *make* it *sound with flute-playing,* Ath. 624 B. Pass. καταυλεῖσθαι, of persons, *to have the flute played to one, delight one's self therewith,* Plat. Rep. 561 C: of places, *to resound with flute-playing,* νῆσος κατηυλεῖτο, Plut.—II. c. acc. pers., *to overpower by flute-playing:* hence in genl. *to overpower, silence, strike dumb,* κ. τινὰ φόβῳ, Eur. H. F. 871, cf. Suid. in voc.

Καταύλησις, εως, ἡ, *a playing upon the flute, skill therein,* Theophr.

Καταυλίζομαι, dep. c. fut. mid., et aor. pass. κατηυλίσθην: aor. mid. later, as in Plut. (κατά, αὐλίζομαι). *To take up one's quarters, encamp, settle,* Hippon. Fr. 37, Soph. Phil. 30, etc.

Καταύστηρος, ον, (κατά, αὐστηρός) *very harsh, sour, morose,* Epict.

Καταυτίχα, prob. should be read κατ᾽ αὐτίκα, in Theocr. 3, 21, v. Wüstem.

Καταυτόθι, adv. *on the spot,* for κατ᾽ αὐτόθι, Il. 21, 201, v. Spitzn. Il. 10, 273.

Καταυχένιος, α, ον, also ος, ον, (κατά, αὐχήν) *on* or *over the neck,* πλόκαμοι, Anth.

Καταυχέω, ῶ, f. -ήσω, (κατά, αὐχέω) *to exult much,* τινί, *in* a thing, Aesch. Pers. 352.

Κάταυχμος, ον, (κατά, αὐχμός) *very dry, parched,* late.

Καταύω, (κατά, αὔω) *to dry up by fire, waste away;* in genl. *to destroy,* τὰν Μῶσαν, Alcm. 120.

Καταφᾰγᾶς, οῦ and ᾶ, ὁ, also -φαγάς, άδος, ὁ, ἡ, (καταφαγεῖν) *a devourer, glutton,* Aesch. Fr. 341, and Menand. p. 151: but v. Lob. Phryn. 433, sq.

Καταφᾰγεῖν, inf. aor. 2 act of κατεσθίω, *to devour, eat up,* Il. 2, 317 (in tmesis), Epich. p. 22, Hdt. 2, 141, etc.: hence—2. *to spend, consume in eating,* Od. 3, 315 (in tmesis), Aeschin. 13, 38.—3. in genl. *to consume,* LXX.

Καταφαίνομαι, as pass., (κατά, φαίνω) *to become visible, appear,* H. Hom. Ap. 431; and c. inf., ὡς καταφαίνεταί μοι εἶναι, Hdt. 1, 58, etc.—2. *to be clear* or *plain,* Hdt. 3, 69; 7, 51.

Καταφάνεια, ας, ἡ, *clearness, transparency,* Plut.: *manifestness,* Id.: from

Καταφᾰνής, ές, (καταφαίνομαι) *clearly seen, exposed to sight,* ἐν καταφανεῖ, Xen. Cyr. 3, 3, 28, etc.—2. *manifest, clear,* καταφανὲς ποιεῖν or ποιεῖσθαί τι, Hdt. 2, 120, Xen. Cyr. 1, 6, 14, etc.: so, κ. ἐστι, γέγονε, Plat. Legg. 812 A, Theaet. 186 E. Adv. -νῶς, Ar. Eq. 943.

Καταφαντάζω, f. -άσω, *to exhibit, represent.*

Κατάφαντος, ον, also oxyt. -τός, όν, (κατάφημι) *to be affirmed.*

Καταφαρμᾰκεύω, (κατά, φαρμακεύω) *to anoint with drugs* or *charms:* hence—1. *to charm, bewitch,* Plat. Phaedr. 242 E.—2. *to poison,* Plut.—3. *to paint,* Luc.

Καταφαρμάσσω, fut. -ξω, (κατά, φαρμάσσω)=foreg., Hdt. 2, 181, in tmesis.

Κατάφᾰσις, εως, ἡ, (κατάφημι) *affirmation, assent,* Arist. Interpr. 5.

Καταφάσκω,=κατάφημι, Philo.

Καταφᾰτίζω, f. -ίσω, (κατά, φατίζω) *to protest, promise,* Plut.

Καταφᾰτικός, ή, όν, (κατάφημι) *affirmative.* Adv. -κῶς.

Καταφαυλίζω, f. -ίσω, (κατά, φαυλίζω) *to depreciate,* Plut.

Καταφέρεια, ας, ἡ, *steepness:* metaph. *proneness.*

Καταφερής, ές, (καταφέρομαι) *going down, sloping,* Lat. *declivis,* of ground, Xen. Cyn. 10, 9: εὖτε ἂν κ. γίγνηται ὁ ἥλιος, when the sun is *near setting,* Wess. Hdt. 2, 63.—II. *inclined,* like Lat. *proclivis, pronus,* esp. to sensual pleasures, πρὸς οἶνον, τἀφροδίσια, Plut.: cf. κατάφορος, κατωφερής.

Καταφέρω, f. κατοίσω, and mid. κατοίσομαι (κατά, φέρω). *To bear, bring down,* ἄχος με κατοίσεται Ἄϊδος εἴσω, grief *will bring* me *down* to the grave, Il. 22, 425 (the only example in Hom.)—2. *to pull down, demolish, overthrow,* Polyb.—3. *to pay down, discharge,* like καταβάλλω and κατατίθημι, Polyb.—4. *to carry, refer* a cause, ἀπό τινος ἐφ᾽ ἕτερον, v. l. Dem. 545, 9.—5. *to strike against,* τί τινος, Hemst. Luc. Tim. 40.—6. καταφέρειν, and in mid. καταφέρεσθαί, τινός τι, *to reproach, charge* one *with* a thing.—B. pass. *to be brought down,* as by a river, Hdt. 1, 93: *to move downwards,* esp. with violence, *to flow down,* of humours, Hipp.—2. *to tumble down, come to ruin,* Plut.—3. *to be weighed down,* ὕπνῳ, Hipp.: and so absol. *to be lethargic, drop asleep,* Arist. Gen. An.: of the sun, *to set,* Theophr.—II. *to be carried, driven to* a place, of ships, χειμῶνι ἐς τόπον, Thuc. 1, 137, etc.—2. metaph. *to be brought to light, to hit on as if by accident,* ἐπὶ γνώμην, Polyb.

Καταφεύγω, f. -ξομαι, (κατά, φεύγω) *to flee down* or *to, for refuge, betake one's self,* εἰς τόπον, Hdt. 1, 145; 2, 113, etc.; so εἴς τινά, Id. 4, 23; ἐπί τινα, Plut.; πρός τι., Plat. Phaedr. 244 E: c. acc., βωμὸν κ., Eur. I. A. 911: more rarely κ. ἐν..., *to take refuge in,* Plat. Soph. 260 C: κ. εἰς λόγους, *to have recourse* to them, Plat. Phaed. 99 E. Hence

Καταφευκτέον, verb. adj., *one must betake one's self,* ἐπί τινα, Luc.: and

Κατάφευξις, εως, ἡ, *a flight for refuge,* κ. ποιεῖσθαι ἔς τι, Thuc. 7, 41: *a place of refuge,* Id. 7, 38.

Κατάφημι, (κατά, φημί) *to say yes, affirm, agree with,* τῶν μεμφομένων, Soph. O. T. 505: opp. to ἀπόφημι, Arist. Metaph.

Καταφημίζω, f. -ξω, (κατά, φημίζω) *to spread a report abroad, announce,* κατεφάμιξέ μιν καλεῖσθαι, Pind. O. 6, 93: καταπεφήμισται, *it is rumoured,* Polyb.—II. *to call publicly* or *commonly,* τινά τι, Valck. Hdt. 4, 86.—2. *to name after* a god, *dedicate* to him, Polyb. 5, 10, 8 (ubi Ernesti et Schweigh. κατεπιφημ.)

Κατάφημος, ον, (κατά, φήμη) *infamous.*

Καταφθάνω, (κατά, φθάνω) *to fall upon unawares,* ἐπί τινα, LXX.

Καταφθᾰτοῦμαι, (κατά, φθατέω) *to forestall others by seizing upon, take first possession of, occupy,* γῆν, Aesch. Eum. 398, cf. Müller, § 42.

Καταφθείρω, fut. -φθερῶ, (κατά, φθείρω) *to destroy, bring to nothing,* Aesch. Pers. 345: καταφθαρείς, *in sorry plight,* Epich. p. 15.

Καταφθῐνύθω,=καταφθίω, H. Hom. Cer. 354. [ῠ]

Καταφθίνω,=sq. II., Pind. I. 8, 102, Hdt. 2, 123, and Att. poets, but not in the best Att. prose. [ῐ Ep., ῑ Att.]

Καταφθίω, f. -ίσω; aor. -ισα, and late -ίνησα, Plut.; pf. act. κατεφθίνηκα, pass. κατέφθιμαι: plqpf. κατεφθίμην, which is also sync. aor., and as such is found in Hom. in part. καταφθίμενος, and inf. καταφθίσθαι: v. sub fin. (κατά, φθίω)—I. trans. *to ruin, destroy, bring to nought, kill,* Od. 5, 341.—II. intrans. and in pass. *to be ruined, waste* or *pine away, perish:* in this signf. Hom. has only the sync. aor., ἤϊα κατεφθίτο, the provisions *were consumed,* Od. 4, 363; ὡς καταφθίσθαι ὤφελες, O that thou *hadst perished,* Od. 2, 183: usu. in part. *perished, dead,* νεκύεσσι καταφθιμένοισιν ἀνάσσειν, Od. 11, 491; in Aesch. Pers. 377, φέγγος κατέφθιτο, the sun's light *was gone.*—The pres. καταφθίω is only Homer.: the fut. καταφθίσω, and aor. κατέφθισα, are never intrans. [ῐ in pres., ῑ in fut. ῐ aor. 1 in Trag.: ῐ always in pass.]

Καταφθορά, ᾶς, ἡ, (καταφθείρω) *destruction, ruin, death,* Eur. Ion 1236: act. *a destroying, annihilation,* Polyb.: metaph. *confusion, perturbation,* φρενῶν, Aesch. Cho. 211.

Καταφίημι, (κατά, ἀφίημι) *to let slip down,* τὸ δόρυ διὰ χειρός, v. l. Plat. Lach. 183 E.

Καταφῐλέω, ῶ, f. -ήσω, (κατά, φιλέω) *to kiss very tenderly, caress,* Xen. Cyr. 6, 4, 10; 7, 5, 32. Hence

Καταφίλημα, ατος, τό, *a kiss, caress,* Philo.

Καταφῐλοσοφέω, ῶ, f. -ήσω, (κατά, φιλοσοφέω) *to reason against,* τινός, Ael.

Καταφλέγω, f. -ξω, (κατά, φλέγω) *to burn down, consume,* πυρί, Il. 22, 512, Hes. Sc. 18. Pass. *to burn, consume away.* Hence

Κατάφλεκτος, ον, *burnt,* Heliod.

Καταφλεξίπολις, ὁ, ἡ (καταφλέγω, πόλις) *inflamer of cities,* of a courtesan, Anth.

Κατάφλεξις, εως, ἡ, (καταφλέγω) *a burning,* Luc.

Καταφλῠᾱρέω, ῶ, f. -ήσω, (κατά, φλυαρέω) *to chatter* one *to death, weary* or *annoy* him *with chattering,* τινός, Strab.

Καταφοβέω, ῶ, (κατά, φοβέω) *to strike with fear,* Thuc. 7, 21. Pass. c. fut. mid., *to be afraid of,* τι, Ar. Ran. 1109.

Κατάφοβος, ον, (κατά, φόβος) *fearful, afraid of,* τινά or τι, freq. in Polyb.; κ. ἢν μή..., Id.

Καταφοινίσσω, f. -ίξω, *to make very red.*

Καταφοιτάω, ῶ, Ion. -φοιτέω, f. -ήσω, (κατά, φοιτάω) *to come down,* as from mountains to prey, Hdt. 7, 125.

Καταφονεύω, (κατά, φονεύω) *to slaughter, slay,* Hdt. 1, 106, 165, etc.

Καταφορά, ᾶς, ἡ, (καταφέρω) *a bringing down*, esp. *a downward stroke*, freq. in Polyb.; ἐκ καταφορᾶς, Lat. *caesim*, opp. to *punctim*, as our *cut* to *thrust*, Id.—II. (from pass.) *a falling, rushing down*, ὄμβρων, Plat. Ax. 370 C: *a sinking*, κ. ἡλίου, *sunset*, Polyb.—2. *an oppression, lethargic attack*, Hipp., v. καταφέρω B. I. 3.

Καταφορέω, ῶ, f. -ήσω, (κατά, φορέω)=καταφέρω, *to carry down*, esp. of a river, *to carry down with the stream*, Hdt. 5, 101; and pass. *to be so carried down*, Id. 3, 106.

Καταφορικός, ή, όν, *with a καταφορά, violent*, λόγος κ., *an invective*, Rhet.—II. *lethargic*. Adv. -κῶς.

Κατάφορος, ον, (καταφέρω)=the usu. καταφερής, Plut.—II. *in violent commotion, tempestuous*, cf. Lob. Phryn. 439.

Καταφορτίζω, f. -ίσω, (κατά, φορτίζω) *to load, charge, freight*, Joseph.

Καταφορτικός, ή, όν, *burdensome*.

Κατάφορτος, ον, (κατά, φόρτος) *laden with*, τινός, Joseph.

Κατάφραγμα, ατος, τό, (καταφράσσω) *a shelter* or *bulwark*.

Καταφράζομαι, (κατά, φράζω) dep. c. fut. mid. et aor. pass.:—*to consider, think upon, weigh*, Hes. Op. 246; *to remark, observe*, Hdt. 4, 76.

Καταφράκτης, ου, ὁ, (καταφράσσω) *a coat of mail*.

Κατάφρακτος, ον, *covered, shut up*, ἐν δεσμῷ, Soph. Ant. 958 (acc. to Dind., in form κατάφαρκτος): hence *clad in full armour, mailed*, ἵππος, Polyb.: from

Καταφράσσω, Att. -ττω, fut. -ξω, (κατά, φράσσω) *to cover, shelter; to clothe in full armour*, Plut., in pass.

Καταφρονέω, ῶ, f. -ήσω, (κατά, φρονέω) strictly *to think down upon*, i. e. *look down upon, think slightly of, disdain, despise*, τινά, Hdt. 8, 10, Thuc. 6, 34: but usu. c. gen., Hdt. 4, 134, Plat., etc.; κ. τοῦ κινδύνου, Plat. Apol. 28 C: *to scorn, have nothing to do with*, Xen. Cyn. 2, 1, Plat. Rep. 556 D, etc.—II. *to fix one's thoughts upon, think of*; also *to aim at*, Lat. *affectare*, c. acc. rei, Schweigh. Hdt. 1, 59; 8, 10.—2. absol. *to come to one's senses, recover them*, Lat. *resipiscere*, Hipp.—3. in genl., *to think, suppose*, Hdt. 1, 66; but esp. *to think arrogantly, to presume*, Thuc. 3, 83: cf. καταδοκέω and κατανοέω. Hence

Καταφρόνημα, ατος, τό, *contempt* of others, μὴ φρόνημα μόνον, ἀλλὰ καταφρ., not only spirit, but *a spirit of disdain*, Thuc. 2, 62: and

Καταφρόνησις, εως, ἡ,=foreg., in good sense, opp. to αὔχημα, Thuc. 2, 62: *overweening self-confidence, presumption*, Id. 1, 122.

†Καταφρονητέον, verb. adj. from καταφρονέω, *one must despise*, c. gen., Ath. 625 D.

Καταφρονητής, οῦ, ὁ, (καταφρονέω) *a despiser*, Plut.

Καταφρονητικός, ή, όν, (καταφρονέω) *given to despise, contemptuous, disdainful*, Arist. Eth. N. Adv. -κῶς, Xen. Hell. 4, 1, 17.

Κατάφρονις, εως, ἡ,=καταφρόνησις.

Καταφροντίζω, f. -ίσω Att. -ιῶ, (κατά, φροντίζω) *to think, study* a thing *away*, Ar. Nub. 857.—II. *to take care, think of*, Polyb.

Καταφρύαγμα, ατος, τό, *haughtiness*: from

Καταφρῠάττομαι, f. -άξομαι, (κατά, φρυάττομαι) dep. mid., strictly *to snort at*, of a spirited horse; hence—II. metaph. of men, *to behave insolently, be overweening towards one*, M. Anton.

Καταφρύγω, f. -ξω, (κατά, φρύγω) *to burn away, to ashes*, Ar. Nub. 396. [ῡ]

Καταφρύσσω, Att. -ττω,=foreg., late.

Καταφυγγάνω,=καταφεύγω, Hdt. 6, 16.

Καταφῠγή, ῆς, ἡ, (καταφεύγω) *a refuge, place of refuge*, Hdt. 7, 46: c. gen., κ. σωτηρίας, a safe retreat, Eur. Or. 724; but more usu. κ. τινός, *refuge from* a thing, κακῶν, Ib. 448.

Καταφύγιον, ου, τό, dim. from foreg.

Καταφῠλᾰδόν, adv. (κατά, φυλή, φῦλα) for κατὰ φυλάς, *in tribes, by clans*, Il. 2, 668.

Καταφῠλάσσω, Att. -ττω, f. -ξω, (κατά, φυλάσσω) *to watch, guard well*, Ar. Eccl. 482.

Καταφυλλοροέω, ῶ, f. -ήσω, (κατά, φυλλοροέω) *to shed the leaves*: hence metaph., *to decay*, τιμὰ κατεφυλλορόησε, Pind. O. 12, 22.

Κατάφυλλος, ον, (κατά, φύλλον) *leafy*, Strattis Incert. 1, 1.

Καταφύξιμος, ον, (καταφεύγω) *which one can fly to* or *take refuge in*, Plut.

Καταφῡσάω, ῶ, f. -ήσω, (κατά, φυσάω) *to blow upon*, τινά τινι, Arist. H. A.

Καταφύτευσις, εως, ἡ, *a planting*, LXX. [ῠ]: from

Καταφῠτεύω, (κατά, φυτεύω) *to plant*, Plut.

Κατάφῠτος, ον, (κατά, φυτόν) *completely planted, full of plants* or *trees*, Polyb., τινί, Luc.

Καταφῠτουργέω, ῶ, f. -ήσω, *to implant in, infuse into*, τί τινι.

Καταφωνέω, ῶ, fut. -ήσω, (κατά, φωνέω) *to sound, resound through, fill with one's voice*, like κατᾴδω. Hence

Καταφώνησις, εως, ἡ, *a filling with the voice*.

Καταφωράω, ῶ, f. -άσω [ᾱσ], (κατά, φωράω) *to catch in a theft*: in genl., *to catch in the act, detect*, ἐπιβουλεύοντας, Thuc. 1, 82, cf. 8, 87: in genl. *to discover*, c. part., ψυχὴν κ. οὖσαν, Xen. Cyr. 8, 7, 17.

Κατάφωρος, ον, (κατά, φώρ) *detected, convicted*, Plut.—II. *manifest*.

Καταφωτίζω, f. -ίσω, (κατά, φωτίζω) *to illuminate, light up*, Anth.

Καταχαίνω, f. -χᾰνοῦμαι, *to laugh loud at*, τινός.

Καταχαίρω, (κατά, χαίρω) *to exult over* one, Hdt. 1, 129; 7, 239.

Καταχᾰλαζάω, ῶ, f. -ήσω, (κατά, χαλαζάω) *to hail down on* one, hence, κ. λίθους τινός, *to shower* them *down on* him *like hail*, Luc.

Καταχᾰλάω, ῶ, f. -άσω, (κατά, χαλάω) *to let down*, LXX.

Καταχᾰλκεύω, (κατά, χαλκεύω) *to work brass*: in genl. *to work up* any metal, dub. in Plut.

Κατάχαλκος, ον, (κατά, χαλκός) *overlaid with brass* or *copper*, ἰτέα, Eur. Heracl. 367; κ. πεδίον, the plain *gleaming with armour*, Id. Phoen. 109; δράκων κ., a serpent *lapt in mail*, i. e. scales, Eur. I. T. 1246. Hence

Καταχαλκόω, ῶ, *to cover with brass, brass over*, Hdt 6, 50: κ. τόπον θυρίσι, *to block up with brasen doors*, Heracl. Pont. ap. Ath. 521 F.

Καταχᾰρίζομαι, f. -ίσομαι, (κατά, χαρίζομαι) dep. mid.: *to make one a present of* a thing, Dion. H.: but usu. *to do* or *give up* a thing *out of courtesy*, τι, Lys. 179, 7, Aeschin. 61, 8: hence, κ. τὰ δίκαια, *to give* judgment *by private interest*, Plat. Apol. 35 C; so χ. τινί τι, Plut.: in genl. *to flatter, curry favour*, Plat. Gorg. 513 D. Hence

Καταχᾰριστικός, ή, όν, *munificent*.

Καταχᾰρῐτόω, ῶ,=χαριτόω.

Κατάχαρμα, ατος, τό, (καταχαίρω) *a thing to exult over, a mockery*, Lat. *ludibrium*, ἐχθροῖς, Theogn. 1103.

Καταχάσκω, (κατά, χάσκω) *to gape for* a thing, Lat. *inhiare*, τινός.

Καταχασμάω, ῶ, fut. -ήσω, also in mid.,=καταχαίνω.—II. *to split, burst open*, Theophr. Hence

Καταχάσμησις, εως, ἡ,=καταχήνη, q. v.

Καταχέζω, f. -έσω, (κατά, χέζω) *to befoul*, Lat. *concacare*, τινός, Ar. Nub. 173.

Καταχειρίζομαι, fut. -ίσομαι, (κατά, χειρίζω) dep. mid., *to make away with, slay*, Dio C.

Καταχείριος, ον, (κατά, χείρ) *fitting the hand*, Ap. Rh.

Καταχειροτονέω, ῶ, f. -ήσω, (κατά, χειροτονέω) *to vote by show of hands against* one (as esp. in the Athen. ἐκκλησία): in genl. *to vote against* or *in condemnation of*, τινός, Dem. 515, 3; also, κ. θάνατόν τινος, *to pass a vote of* death *against* him, Id. 350, 27. Hence

Καταχειροτονία, ας, ἡ, *condemnation* esp. *by show of hands*, Dem. 516, 8.

Καταχεύω, aor. 1 κατέχευα, Ep. for sq., Hom.

Καταχέω, fut. -χεύσω: aor. 1 κατέχεα, Ep. κατέχευα, the only tense used by Hom., except (in Od. 12, 411) the Ep. aor. sync. pass. κατέχυντο (κατά, χέω). *To pour down, shed upon* or *over, pour in*, esp. of liquids, ἔλαιόν τινι χαιτῶν καταχεῦαι, Il. 23, 282: in genl. *to shower down*, usu. with a notion of abundance, κ. χιόνα, νιφάδας, ψιάδας, Od. 19, 206, Il. 12, 158; 16, 459: *to throw down, cast down*, τι εἴς τι, Il. 6, 134, Od. 12, 411: *to let fall upon, spread over*, κ. ἀχλύν, ὁμίχλην τινί, Od. 7, 42, Il. 3, 10: κ. πέπλον ἐπ' οὔδει, *to let* the robe *fall waving* on the pavement, Il. 5, 734: κ. χάριν τινι, *to shed* grace or beauty *over...*, oft. in Od.; so, κ. πλοῦτόν τινί, Il. 2, 670; 8, 385; κ. ἐλεγχείην τινί, Il. 23, 408, Od. 14, 38: but the post-Hom. construct. was usu. κ. τί τινος, as in Hdt. 4, 62, Ar. Eq. 1091; metaph., ἵππερον μου κατέχεεν τῶν χρημάτων, Id. Nub. 74, etc.; also, κ. τι κατά τινος, Plat. Rep. 398 A.—2. *to melt*, χρυσὸν ἐς πίθους, Hdt. 3, 96, cf. infr.—B. mid. *to let flow down*, esp. χαίτην.—2. *to have melted down*, χρυσὸν καταχέασθαι, Hdt. 1, 50.

Καταχήνη, ης, ἡ, (καταχαίνω) *derision, mockery*, Ar. Vesp. 575, Eccl. 631.

Καταχηρεύω, (κατά, χηρεύω) τὸν βίον, *to live a widowed, bereaved life*, Dem. 852, 15.

Κατᾱχής, ές, Dor. for κατηχής, *loud sounding*.

Καταχθέω, ῶ, f. -ήσω, *to trouble, afflict*, Joseph.: from

Καταχθής, ές, (κατά, ἄχθος) *loaded with*, τινός, Arat.: in genl. *heavy*, Nic.

Κατάχθομαι, (κατά, ἄχθομαι) as pass., *to be sore vexed*, dub. in Hdt. 2, 175.

Καταχθόνιος, ον, (κατά, χθών) *subterranean*, Ζεὺς καταχθ., i. e. Pluto, Il. 9, 457.—II. *earthly, terrestrial*.

Καταχλαινόω, ῶ, (κατά, χλαινόω) *to clothe with a χλαῖνα*: in genl. *to clothe, dress*.

Καταχλευάζω, f. -άσω, (κατά, χλευάζω) *to laugh at, mock*, Dion. H.

Καταχλῐδάω, ῶ, Ion. -δέω, f. -ήσω, κατά, χλιδάω) *to be utterly effeminate*, Hipp.: c. gen. *to display pomp* or *luxury by way of insult over*, τινός, Posidon. ap. Ath. 212 C.

Κατάχλοος, ον, (κατά, χλόη) *very green*, dub. in Hipp.

Κατάχολος, ον, (κατά, χολή) *very bilious*, Hipp.

Καταχορδεύω, (κατά, χορδεύω) *to chop, mince up as for a sausage*, καταχ. τὴν γαστέρα, Hdt. 6, 75.

Καταχορδέω, ῶ, f. -ήσω, (κατά, χορδή) dub. l. for foreg.

Καταχόρευσις, εως, ἡ, *a dance of triumph*: from

Καταχορεύω, (κατά, χορεύω) *to dance, leap over, or down*, τινός, Ael.: *to exult over* a thing: cf. κατορχέομαι.

Καταχορηγέω, ῶ, f. -ήσω, (κατά, χορηγέω) *to lavish, squander as* χορηγός or *in the* χορηγία, Lys. 155, 33: in genl. *to spend lavishly, squander*, τι εἴς τι, Plut.: cf. καταλειτουργέω.

Κατάχρᾳ, v. καταχράομαι, sub fin.

Καταχραίνομαι, mid. (κατά, χραίνω) *to stain* or *sprinkle*, γάλακτι, with milk, A. P. 7, 657.

Καταχράομαι, f. -χρήσομαι, (κατά, χράομαι) dep. mid., *to make use of, apply*, τινὶ εἰς..., ἐπί..., or πρός τι, Plat. Legg. 700 B, Rep. 520 A, Crat. 426 E; part. pf. pass., κατακεχρημένος ἐν συμποσίοις, *used habitually, fashionable there*, Amphis Dith. 2: but—II. esp. *to do what one likes with* a person or thing, *exercise absolute power over*, Aeschin. 17, 19: and so—1. *to use to the uttermost, use up, consume*, of money, c. acc., Lys. 153, 46: *to lay out, apply* money τι εἴς τι, Dem. 1186, 3.—2. *to misuse, misapply, abuse*, Dem. 430, 10; τινί, 1195, 1; also c. acc., κ. σχολήν, Dionys. (Com.) Ὁμων. 2; cf. καταχρηστικός.—3. of persons, *to make away with, destroy, kill*, Hdt. 1, 82, etc. In this signf. we find aor. pass. καταχρησθῆναι, Hdt. 9, 120: Isocr. 55 D, has perf. κατακεχρῆσθαι, *to be spent, consumed*.—B. the act. καταχράω is prob. only in Hdt., and there only in 3 sing., κατάχρᾳ, καταχρήσει, κατέχρα, *it is enough, it suffices*, κ. τινί, c. inf., Hdt. 4, 118; κ. τινὶ εἰ..., 1, 164: but also with a nom., ἀντὶ λόφου ἡ λοφιὴ κατέχρα, the mane *sufficed, served* as a crest, Hdt. 7, 70: cf. χρή and ἀποχράω.

†Καταχρειόω, ῶ, f. -ώσω, (κατά, ἀχρειόω) *to make useless*, Anth. P. 9, 203, in pass.

Καταχρέμπτομαι, (κατά, χρέμπτομαι) dep. mid. *to spit upon* or *at*, in sign of contempt, τινός, Ar. Pac. 815.

Κατάχρεος, ον, Att. κατάχρεως, ων, (κατά, χρέος) of persons, *involved in debt*, Polyb.: of things, *pledged, mortgaged*.

Κατάχρησις, εως, ἡ, (καταχράομαι) *full use*: but usu.—II. *a misuse, misapplication*, esp. of a word, cf. καταχράομαι II. 2.

Καταχρηστέον, verb. adj. from καταχράομαι, *one must use* or *abuse*, Luc

Καταχρηστικός, ή, όν, (καταχράομαι) *misusing*; esp. *misapplying* a phrase: also—II. pass., of a phrase, *misapplied, used in a wrong sense*. Adv. -κῶς, Gramm.

Κατάχρῑσις, εως, ἡ, (καταχρίω) *a rubbing in, anointing*.

Κατάχρισμα, ατος, τό, (καταχρίω) *that which is rubbed on, salve, ointment*, Diosc.

Κατάχριστος, ον, *rubbed on*: from

Καταχρίω, f. -ίσω, (κατά, χρίω) *to rub on*, like an ointment, Arist. H. A. [ῑ]

Κατάχρῡσος, ον, (κατά, χρυσός) *gilded, overlaid with gold-leaf*, Plut.: whereas ἐπίχρυσος is *plated with gold*, and περίχρυσος *set in gold*.—2. metaph. of persons, *gilded*, Diphil. ap. Ath. 422 B. Hence

Καταχρῡσόω, ῶ, *to gild*, Hdt. 2, 129; 4, 26, etc.

Καταχρώζω, also -χρώννῡμι and -νύω, f. -χρώσω, (κατά, χρώζω) *to colour, paint*: also *to soil, tarnish*, Eur. Hec. 911.

Καταχύδην, (κατά, χύδην) adv., *pouring down*, i. e. *profusely*, πίνειν, Anacr. 90. [ῠ]

Κατάχῠμα, ατος, τό, (καταχέω) *that which is poured on* or *over*: cf. κατάχυσμα.

Κατάχῠσις, εως, ἡ, (καταχέω) *a pouring on* or *over, watering, besprinkling*, LXX.—II. *a vase for pouring*.

Κατάχυσμα, ατος, τό, *that which is poured on* or *over, sauce*, Ar. Av. 535, 1637: καταχύσματα were esp. *nuts, figs*, etc., Lat. *bellaria*, which used to be showered over a bride (Theopomp. (Com.) Ἡδυχ. 3), or even on a new slave (Ar. Plut. 768, Dem. 1123, fin.) on entering the house, by way of welcome, cf. Schol. Ar. l. c.; so *sparge, marite, nuces*, Virg. Ecl. 8, 30. Hence

Καταχυσμάτιον, ου, τό, dim. from foreg.; esp. *a sauce to be poured over* a dish, Pherecr. Metall. 1, 11.

Κατάχυτλον, ου, τό, *a watering pot, a sort of portable shower-bath*, cf. Eupol. Χρυσ. 13, ubi v. Meineke.

Καταχυτρίζω, f. -ίσω,=ἐγχυτρίζω II., Ar. Fr. 626.

Καταχωλεύω, (κατά, χωλεύω) *to lame*.—II. intr. *to be lame, halt, limp*.

Κατάχωλος, ον, (κατά, χωλός) *lame*, Alcae. (Com.) Gan. 1.

Καταχωνεύω, (κατά, χωνεύω) *to melt down*, Dem. 617, 23.

Καταχώννῡμι, also -νύω, fut. -χώσω, (κατά, χώννυμι) *to cover with a heap* or *mound, bury*, Hdt. 4, 173, κ. τινὰ λίθοις, Ar. Ach. 295; metaph., λόγοις, Plat. Gorg. 512 C, cf. Theaet. 177 C.

Καταχωρέω, ῶ, f. -ήσω, (κατά, χωρέω) *to yield, give up*, τινί τινος, Diog. L. 5, 71, τινί τι, Plut., but dub.

Καταχωρίζω, f. -ίσω Att. -ῐῶ, (κατά, χωρίζω) *to set, place in, bring to a place* or *spot*, freq. in Xen., as An. 6, 5, 10, Cyr. 2, 2, 8.—II. metaph. *to enter in a register*, LXX.; in genl. *to insert*, Dion. H.

Κατάχωσις, εως, ἡ, (καταχώννυμι) *a covering up, burying*.

Καταψακάζω, Att. for καταψεκ. q. v.

Καταψάλλω, (κατά, ψάλλω) *to play to on the cithara*. Pass., *to be played to, enjoy music*, Plut.: *to resound with music*, Id.: cf. καταυλέω.

Καταψάω, f. -ψήσω, (κατά, ψάω) *to stroke with the hand, to stroke, pat*, like the Homer. καταῤῥέζω, Hdt. 6, 61, Ar. Pac. 75, Xen. Apol. 28: cf. also καταψήχω.—II. *to strike level* or *even*, of a measure, dub. in Poll. 4, 170.

Καταψεκάζω, f. -άσω, Att. καταψακ., (κατά, ψεκάζω) *to drop down, bedew*, Aesch. Ag. 561.

Καταψελλίζω, f. -ίσω,=ψελλίζω, Philostr.

Καταψεύδομαι, f. -σομαι, (κατά, ψεύδομαι) dep. mid. *to feign, invent*, τι, Dem. 229, 2: κ. τινός, *to tell lies against* one, Ar. Pac. 533; τί τινος, Plat. Rep. 391 D etc.: *to say falsely, pretend*, ὡς..., Eur. Bacch. 334.—II. perf. in pass. signf., Dion. H.; and aor. 1, Philostr.

Καταψευδομαρτῠρέω, ῶ, f. -ήσω, (κατά, ψευδομαρτυρέω) *to bear false witness against*, τινός, Xen. Apol. 24: in pass., Dem. 559, 14.

Κατάψευσις, εως, ἡ, (καταψεύδομαι) *a lie, false account*, Strab.

Κατάψευσμα, ατος, τό, (καταψεύδομαι) *that which is forged*, esp. *falsely told against one, a calumny*.

Καταψευσμός, οῦ, ὁ,=κατάψευσις.

Κατάψευστος, ον, (καταψεύδομαι) *feigned, fabulous*, θηρία κ., Hdt. 4, 191, acc. to Reiz and Schäf.

Καταψηφίζομαι, fut. -ίσομαι, (κατά, ψηφίζομαι) as mid., *to vote against* or *in condemnation of*, τινός, Plat. Apol. 41 D; κ. τινὸς θάνατον, *to pass a vote* of death *against* him, Lys. 129, 32.—II. so in act., Dion. H. Hence as pass. *to be condemned*, Lys. 140, 36: also, δίκη κατεψηφισμένη τινός, Thuc. 2, 53. Hence

Καταψήφῐσις, εως, ἡ, Antipho 112, 2: and καταψήφισμα, ατος, τό, =sq.: and

Καταψηφισμός, οῦ, ὁ, *condemnation, sentence*.

†Καταψηφιστέον, verb. adj. from καταψηφίζομαι, *one must pass a vote* or *decree against*, c. gen., Xen. Hell. 2, 4, 9.

Καταψήχω, f. -ψήξω, (κατά, ψήχω) *to scrape, rub, grate down*, Nic.: in pass. *to crumble away*, Soph. Tr. 698.—II. metaph. *to stroke down, pat*, ἵππους, Eur. Hipp. 110, cf. καταψάω, καταῤῥέζω.

Καταψῐθῠρίζω, f. -ίσω, (κατά, ψιθυρίζω) *to whisper against* one, *backbite* him, τινὸς πρός τινα, Plut.

Καταψῑλόω, ῶ, (κατά, ψιλόω) *to strip quite bare*.

Καταψοφέω, ῶ, f. -ήσω, (κατά, ψοφέω) *to make* a place *resound* or *echo with*, τινί, Clem. Al., cf. καταφωνέω.

Καταψυκτικός, ή, όν, (καταψύχω) *fit for cooling, refreshing*, Arist. Resp.

Κατάψυκτος, ον, (καταψύχω) *cooled* or *chilled*.

Κατάψυξις, εως, ἡ, *a cooling, chill*, Hipp.

Κατάψυχρος, ον, (κατά, ψυχρός) *very cold*, Diosc.

Καταψύχω, f. -ξω, (κατά, ψύχω) *to cool, refresh, chill*, Theophr. Pass. *to be chilled* or *cold*, Arist. Rhet.—II. *to dry up, parch*, Plut. [ῡ]

Κατάωρος, ον, strengthd. for ἄωρος, v. l. Eur. Tro. 1090.

Κατέᾱγα, perf. 2, κατεάγην [ᾰ] aor. 2 pass., and κατέαξα aor. 1 act. of κατάγνυμι, q. v.

Κατεάσσω, late collat. form from κατάσσω, Fab. Aesop.

†Κατέαται Ion. 3 pl. for κάθηνται.

Κατεβλᾱκευμένως, adv. part. perf. pass. from καταβλᾱκεύω, *slothfully, tardily*, Ar. Plut. 325.

Κατεγγῠάω, ῶ, f. -ήσω, (κατά, ἐγγυάω) *to pledge, betroth*, παῖδά τινι, Eur. Or. 1675.—II. as Att. law-term, *to make responsible, compel to give security*, τινὰ πρὸς τῷ πολεμάρχῳ, Dem. 890, 9, cf. Plat. Legg. 871 E: κ. τινὰ πρὸς εἴκοσι τάλαντα, *to make* him *give security* in 20 talents, Polyb. Pass. *to give, find security* or *bail*, c. acc. cognato, ἐγγύην κ., Plat. Legg. 872 B.—2. in genl. *to bind, subject*, τινά τινι, Thales ap. Stob. p. 421, 48.—3. in pass. *to take upon one's self, undertake*, τι, Polyb. Hence

Κατεγγύη, ης, ἡ, *bail, security given*, Dem. 788, 18: [ῠ] and

Κατεγγῠητικά, ῶν, τά, *the betrothing, spousals.*

†Κατεγήρα aor. of καταγηράσκω, Hdt. 6, 72, v. Buttm. Catal. p. 52.

Κατεγκᾰλέω, ῶ, f. -έσω, *to charge, accuse.*

Κατέγκλημα, ατος, τό, (κατεγκαλέω) *an accusation.*

Κατεγκονέω, ῶ, f. -ήσω, *to be in great haste.*

†Κατεγλωττισμένος, part. pf. pass. from καταγλωττίζω.

Κατεγχέω, f. -χεύσω, (κατά, ἐγχέω) *to pour into*, v. l. Hdt. 3, 96.

Κατεγχλῐδάω, ῶ, f. -ήσω, (κατά, ἐγχλιδάω) *to behave coldly* or *haughtily*, τινί, Ath.

Κατεδᾰφίζω, fut. -ίσω Att. -ῐῶ, *to dash to earth.*

†Κατέδραθεν for -δράθησαν 3 pl. aor. pass. of καταδαρθάνω, Ap. Rh.

Κατέδω, fut. κατέδομαι, Il. 22, 89, and Ar.; pf. κατεδήδοκα, Ar. Pac. 388 etc. (cf. Moer. p. 221), also κατέδηδα, Il. 17, 542, in tmesis; pf. pass. κατήδεσμαι, Plat. (κατά, ἔδω). *To eat up, devour*, Hom., strictly only of beasts: but metaph., οἶκον, βίοτον, κτῆσιν κατέδειν, *to eat up* house, goods, etc., freq. in Od.; also, ὃν θυμὸν κατέδειν, *to eat* one's heart for grief, Il. 6, 202.

Κατεηγώς, Ion. part. perf. 2 of κατάγνυμι, for κατεαγώς.

Κατεθίζω, f. -ίσω, (κατά, ἐθίζω) *to make customary*, τινί τι, Polyb.

Κατείβω, poet. for καταλείβω, *to let flow down, shed*, δάκρυ, Od. 21, 86. Mid. *to flow apace*, esp. of tears, Hom.: metaph., αἰὼν κατείβετο, life *was ebbing, passing away*, Od. 5, 152.—II. trans. *to flood, overflow*, metaph., ἔρως κατείβων καρδίαν, Alcm. Fr. 26: hence in pass., *to be overflowed*, Ap. Rh. 3, 290.

Κατειδέναι, inf. from κάτοιδα, q. v.

Κατεῖδον, inf. κατιδεῖν, part. κατιδών, aor. 2 with no pres. in use, καθοράω being used instead, *to look down upon, regard*, Il. 4, 508 (in tmesis), Aesch., etc. So too, aor. 2 mid. κατειδόμην, inf. κατιδέσθαι, τι, Hdt. 4, 179, Soph., etc.; also, κατιδέσθαι ἔς τι, Hdt. 5, 35. Cf. κάτοιδα.

Κοτείδωλος, ον, (κατά, εἴδωλον) *full of idols, given to idolatry*, πόλις, N. T.

Κατεικάζω, f. -άσω, (κατά, εἰκάζω) strictly, *to liken to:* pass. *to be, become like*, τινί τι, to one in a thing, Soph. O. C. 338.—II. usu. *to guess, surmise*, Hdt. 6, 112, and Hipp.: esp. *to suspect* evil, Hdt. 9, 109.

Κατεικής, ές,=ἐπιεικής.

Κατειλέω, ῶ, f. -ήσω, (κατά, εἰλέω) *to crowd, press together, coop up*, ἐς τὸ τεῖχος, ἐς τὸ ἄστυ, Hdt. 1, 80, 176, etc. Pass. *to be cooped up*, Id. 5, 119, etc.—II. *to wind, wrap up*, Luc., etc.

Κατείλημμαι, perf. pass. of καταλαμβάνω.

Κατείλησις, εως, ἡ, (κατειλέω) *a crowding, pressing together, compression*, Epicur. ap. Diog. L. 10, 101.

Κατειλίσσω, Ion. for καθελίσσω, Hdt. 2, 86; 7, 181; hence κατειλίχατο, Ion. 3 plur. plqpf. pass. for κατειλιγμένοι ἦσαν, Hdt. 7, 76.

Κατείλλω,=κατειλέω.

Κατειλυσπάομαι, (κατά, εἰλυσπάομαι) as pass., used only in pres. and impf., *to wriggle, crawl down*, Ar. Lys. 722.

Κατειλύω, (κατά, εἰλύω) *to cover, wrap round, hide*, Il, 21, 318, in tmesis; cf. Hdt. 2, 8. [On quantity, v. εἰλύω.]

Κατείλω,=κατειλέω.

Κάτειμι, (κατά, εἶμι) *to go down, descend, come down*, Hom.: esp. *to go down* to the grave, to Hades, Il.: *to go down* to the sea, Od. 15, 505: but of a ship, *to sail down from* the high sea to land, Od. 16, 472: of a river, *to flow down*, Il. 11, 492: of a wind, *to come sweeping down*, Thuc. 2, 25:—hence metaph., ὀνείδεα κατιόντα, Hdt. 7, 160; ἅμα ταῖς πολιαῖς κατιούσαις, Ar. Eq. 520, v. sub πολιός.—II. *to come back, return*, Od. 13, 267: later also of exiles, *to return home*, Hdt. 1, 62; 5, 62, etc.: in genl. *to return home*, Id. 4, 3.

Κατεῖναι, Ion. inf. aor. 2 of καθίημι for καθεῖναι.

Κατείνῡμι, Ion. for καθέννυμι.

Κατεῖπα, aor. 1,=sq., *to tell*, Hdt. 1, 20, in inf.

Κατεῖπον, inf. κατειπεῖν, (κατά, εἶπον) *to speak against*, τινός: hence, *to accuse, charge*, Eur. Hel. 888, Ar. Pac. 377, etc.; κ. τινὸς πρός τινα, Plat. Theaet. 149 A.—II. *to speak out, straight-forward, tell*, τινί τι, Ar. Vesp. 54: *to confess*, τινί τι, Eur. Med. 589. —2. *to tell, to inform of*, τι, Ar. Vesp. 283, cf. κατεῖπα.

Κατειργαθόμην, an aor. mid. of κατείργω, Aesch. Eum. 566.

Κατείργνῡμι, Hdt. 5, 69, and -νύω, =sq.

Κατείργω, f. -ξω, (κατά, εἴργω) *to drive in* or *into, shut in, coop* or *block up*, ἐς τὰς νέας, Hdt. 5, 63.—II. in genl. *to press hard, reduce to straits*, Hdt. 6, 102: Ion. κατέργω. Hence

Κάτειρξις, εως, ἡ, *a shutting in, blocking up.*

Κατειρύω, Ion. for κατερύω, Hdt. 8, 96.

Κατειρωνεύομαι, (κατά, εἰρωνεύομαι) dep. mid., *to use irony towards, banter*, τινός, Plut.—II. *to conceal, dissemble*, τι, Id.

Κατειςάγω, f. -άξω, (κατά, εἰςάγω) *to bring in, betray to one's own loss*, μωρίαν, Anth. [ᾰ]

†Κατεκλάξατο, Theocr. 18, 5, v. sub κατακλείω.

Κατεκλύω, f. -λύσω, (κατά, ἐκλύω) *to dissolve, disable, ruin utterly*, Polyb.

Κατεκπλύνω, strengthd. for ἐκπλύνω.

Κατέκτᾰθεν, Aeol. and Ep. for κατεκτάθησαν, 3 pl. aor. 1 pass. of κατακτείνω, Il.

Κατεκτελέω, ῶ,=ἐκτελέω, Welcker Syll. 9, 12.

Κατεκφεύγω, f. -ξομαι, *to fly away, escape.*

Κατέλαιος, ον, (κατά, ἔλαιον) *oily*, Archestr. ap. Ath. 399 E.

Κατελαύνω, fut. -λάσω Att. -λῶ, (κατά, ἐλαύνω) *to drive into, drive down;* hence *to master.*—2. sensu obscoeno, =Lat. *subagitare*, τινός or τινά, Ar. Pac. 711, Eccl. 1082.—II. seemingly intr. *to ride down*, sub. ἅρμα, ἵππον: and hence in genl., *to attack*, like Lat. *invehi in aliquem.*

Κατελέγχω, f. -γξω, (κατά, ἐλέγχω,) *to convict of falsehood: to belie*, σὲ δὲ μή τι νόον κατελεγχέτω εἶδος, Hes. Op. 712, cf. Tyrt. 1, 9: *to disgrace*, Pind. P. 8, 50.

Κατελεέω, ῶ, strengthd. for ἐλεέω, *to have compassion* upon, τινά or τι, Plat. Rep. 415 C, Lys. 103, 26.

Κατέλευσις, εως, ἡ, *a coming down, descent*, Clem. Al.: from

Κατελεύσομαι, fut. of κατέρχομαι, Od. 1, 303.

Κατελθεῖν, Ep. κατελθέμεν, inf. aor. 2 of κατέρχομαι, Hom.

Κατελίσσω, Ion. for καθελίσσω, Hdt.

Κατελκύω, Ion. for καθελκύω.

Κατελπίζω, f. -ίσω, (κατά, ἐλπίζω) *to hope confidently* or *presumptuously* c. inf. fut., Hdt. 8, 136. Hence

Κατελπισμός, οῦ, ὁ, *a confident hope*, Polyb.

Κατεμβλέπω, f. -ψω, strengthd. for ἐμβλέπω, Philo.

Κάτεμεν, Ion. 1 plur. aor. 2 act. of καθίημι, Od. 9, 72, where Wolf however has the usu. form κάθεμεν.

Κατεμέω, ῶ, f. -έσω, (κατά, ἐμέω) *to spew* or *spit upon*, τινός, Ar. Fr. 207

Κατεμμᾰτέω, ῶ,=ἐμματέω, ἐμματεύω, Nic.

Κατεμπάζω, f. -άσω, (κατά, ἐμπάζομαι)=καταλαμβάνω, Nic.

Κατεμπεδόω, ῶ, strengthd. for ἐμπεδόω.

Κατεμπίπρημι, (κατά, ἐμπίπρημι) *to burn down, burn to nought*, dub. l., Eur. H. F. 1151.

Κατεμπρήθω, f. -σω, strengthd. for ἐμπρήθω.

Κατεναίρομαι, (κατά, ἐναίρω) dep., *to kill, slay, murder*, κατενήρατο χαλκῷ, Od. 11, 519. Later in act. κατεναίρω, f. -ᾰρῶ, aor. κατήνᾰρον occurs Soph. Ant. 871, Call. Apol. 100.

Κατέναντα, Cydias ap. Plat. Charm. 155 D, Q. Sm., κατεναντι, LXX., and κατενάντια, Adv.,=sq

Κατεναντίον, adv., *over against, opposite, before*, τινί, Il. 21. 567, τινός, Hes. Sc. 73, Hdt. 3, 144: strictly neut. from

Κετεναντίος, α, ον, (κατά, ἐναντίος) *over against, before.*

Κατενᾰρίζω, f. -ξω, strengthd. for ἐναρίζω, *to kill*, Soph. Aj. 26.

†Κατένασθεν for -νάσθησαν, 3 pl. aor. pass. of καταναίω, Ar. Vesp. 662.

Κατένασσε, Ep. 3 sing. aor. 1 of καταναίω, Hes.

Κατενδεής, ές,=ἐνδεής.

Κατένεγξις or κατένεξις, εως, ἡ, (καταφέρω, κατενεγκεῖν)=καταφορά.

Κατενεχῠράζω, f. -άσω, *to pledge, pawn.* Hence

Κατενεχυρασμός, οῦ, ὁ, *a pledging.*

Κατενήνοθε, *it was upon, lay upon stuck upon* or *to*, occurs only in Hes. Sc. 269, κόνις κατενήνοθεν ὤμους; and as plur. in H. Hom. Cer. 280, κόμαι κατενήνοθεν ὤμους, where the sing. form is well explained by Francke. In form it is perf. or plqpf., in signf. pres. or impf. Cf. ἐπενήνοθε and παρενήνοθε. No simple ἐνήνοθε occurs.

Κατενθῆν, Dor. for κατελθεῖν, inf aor. 2 of κατέρχομαι, Theocr. 17, 48

Κατενιαύσιος, ον, ὁ, (κατά, ἐνιαυτός) strictly *the man of the year*, title of an annual magistrate at Gela in Sicily.

†Κατεννεῖς, έων, οἱ, *the Catennes*, a people of Pisidia, Strab.

Κατεντείνομαι, strengthd. for ἐντείνομαι.

Κατεντευκτής, οῦ, ὁ, (κατεντυγχάνω) *an accuser*, LXX.

Κατεντρῠφάω, ῶ, f. -ήσω, strengthd. for ἐντρυφάω.

Κατεντυγχάνω, fut. -τεύξομαι, (κατά, ἐντυγχάνω) *to complain of another, plead against, accuse*, τινός, Eccl.

Κατεντύνω, (κατά, ἐντύνω) *to prepare against.*

Κατενῶπα, adv., (κατά, ἐνωπή) *right before the face*, i. e. *right over against, right opposite*, c. gen., Il. 15, 320. Hom. uses also ἐνωπῇ and ἐνωπαδίως: al. proparox. κατένωπα; †Lob. after Aristarch. wr. κατ' ἐνῶπα, deriving it from an obsol. nom. ἐνώψ, Paral. p. 169.

Κατενώπιον, adv.,=foreg.; †*in the presence of*, N. T.

Κατεξανάστᾰσις, εως, ἡ, (κατεξανίσταμαι) *a rising against, resistance*, Longin. Hence

Κατεξαναστᾰτικός, ή, όν, *fit for resisting, opposed to*, τινός, M. Anton.

Κατεξανίσταμαι, as pass. c. aor. 2 act. κατεξανέστην, (κατά, ἐξανίστημι) *to rise up against, struggle against*, τινός, Diod.: κατεξαναστῆναι τοῦ μέλλοντος, *to be on one's guard against* what may happen, Polyb.

Κατεξενωμένος, ὁ, *received as a guest*, part. perf. pass. from καταξενόω, Aesch. Cho. 706.

Κατεξερύω, ῶ, f. -ύσω, strengthd. for ἐξερύω, *to void excrement against* or *on*, Epict. [ῡσω]

Κατεξετάζω, f. -άσω, strengthd. for ἐξετάζω.

Κατεξευμαρίζω, f. -ίσω, strengthd. for ἐξευμαρίζω.

Κατεξουσιάζω, f. -άσω, *to use power* or *authority over*, τινός, N. T. Hence

Κατεξουσιαστικός, ή, όν, *of, belonging to authority*, μέθοδος, Clem. Al.

Κατεπαγγελία, ας, ἡ, *a promise*: from

Κατεπαγγέλλομαι, (κατά, ἐπαγγέλλω) as mid., *to make a contract* or *engagement*, τινί, with one, Dem. 885, 12, πρός τινα, c. partic., Aeschin. 24, 37, cf. Id. [illegible], 35.

Κατεπάγω, f. -άξω, (κατά, ἐπάγω) *to bring down upon, bring* one thing *quickly upon* or *after* another, Ar. Eq. 25: *to bring upon, inflict*, τιμωρίαν τινί, Plut. [ᾰ]

Κατεπάδω, (κατά, ἐπάδω) *to sing, chant to* or *over* one, τινός.—II. *to tame, subdue by song* or *enchantment*, Plat. Gorg. 483 E.

Κατεπαίρομαι, as pass., (κατά, ἐπαίρω) *to be arrogant towards*, τινός.

Κατεπάλληλος, ον, = ἐπάλληλος.

Κατεπάλμενος, Ep. syncop. part. aor. 2 of κατεφάλλομαι, Il.

Κατέπαλτο, Ep syncop. 3 sing. aor. pass. of καταπάλλω, Il.

Κατεπεγείρω, (κατά, ἐπεγείρω) *to stir up, excite against* one.

Κατεπείγω, f. -ξω, (κατά, ἐπείγω) *to press down, oppress*, Il. 23, 623, in tmesis: *to urge, impel*, Hdt. 8, 126: *to hasten, urge on*, Thuc. 1, 61, τὰ κατεπείγοντα, *urgent necessity*, cf. Xen. Mem. 2, 1, 2. Mid. κατεπείγεσθαί τινος, *to be anxious, long for* it, Polyb. —II. intr. *to hasten, make haste*, Xen. Hell. 4, 2, 18. Hence

Κατέπειξις, εως, ἡ, *violent exertion*, φωνῆς, Diog. L. 7, 113.

†Κατεπερωτάω, ῶ, strengthd. for ἐπερωτάω, Aesop. 22, De F.

Κατεπιβαίνω, (κατά, ἐπιβαίνω) *to get upon, ascend*.

Κατεπιδεικνῦμαι, as mid., (κατά, ἐπιδείκνυμι) *to show off before* another.

Κατεπιθλίβω, f. -ψω, *to press hard*. [ῑ]

Κατεπιθύμιος, ον, (κατά, ἐπιθυμέω) *desirable*. [ῡ]

Κατεπίθῡμος, ον, (κατά, ἐπιθυμέω) *covetous* or *lustful*, LXX.

Κατεπίκειμαι, as pass., *to lie, rest upon*.

Κατεπικλύζω, f. -ύσω, *to inundate*.

Κατεπιλαμβάνω, (κατά, ἐπιλαμβάνω) *to seize*: in mid. *to embrace*, LXX.

Κατεπιορκέω, ῶ, f. -ήσω, (κατά, ἐπιορκέω) *to effect, gain by perjury*, πρᾶγμα, Dem. 1269, 24, in fut. mid.

Κατεπισκήπτω, f. -ψω, (κατά, ἐπισκήπτω) *to commission, enjoin*, τινί τι.

Κατεπιτήδευμα, ατος, τό, *a far-fetched expression*, dub. in Longin.: from

Κατεπιτηδεύω, (κατά, ἐπιτηδεύω) *to finish* a thing *too carefully, make it too elaborate*, esp. of style, Dion. H.

Κατεπιτίθημι, fut. -θήσω, *to impose*, mid. *to set upon, attack*.

Κατεπιφημίζω, f. -ίσω, cf. καταφημίζω 2.

Κατεπιχειρέω, ῶ, f. -ήσω, *to lay hands upon, attack*, τινός.

Κατεπιχέω, f. -χεύσω, *to pour out* or *scatter over*, τινί.

Κατεπιχρώννῡμι, fut. -χρώσω, *to paint over*.

†Κατεπλήγην, 2 aor. pass. from καταπλήσσω, Il. 3, 31.

†Κατέπτηχα and -πτηκα, perf. act. from καταπτήσσω.

Κατεράω, ῶ, f. -άσω [ᾰ], (κατά, *ἐράω) *to pour out, pour off*, Strab.

Κατεργάζομαι, dep. c. fut. mid. -άσομαι, pf. pass. κατείργασμαι, (κατά, ἐργάζομαι). *To effect, accomplish, achieve*, Hdt. 5, 24, 78.—2. like Lat. *conficere, to make an end of, destroy, kill*, Hdt. 1, 24, Soph. Tr. 1094, and Eur.; also, κ. μόρον, Soph. Ant. 57: hence *to overpower, conquer*, Hdt. 6, 2; 8, 100, etc.—3. in good sense, *to prevail over, persuade, influence*, Hdt. 7, 6, cf. Xen. Mem. 2, 3, 16.—II *to work down, bruise, grind, prepare for eating*, etc., Diod.: so of chewing, Lat. *concoquere*, Arist. H. A.: hence, κ. μέλι, *to make* honey, Hdt. 4, 194: also *to manufacture, work in*, ἐλέφαντα καὶ σίδηρον, Dem. 816, 19.—III. of things, *to earn, gain by labour, to acquire*, Hdt. 3, 65: absol. *to go to work*, ποσὶ καὶ στόματι, Id. 5, 111. The aor. 1 pass., κατεργασθῆναι, *to be overcome, gained, prevailed upon*, in pass. signf., is in Hdt. 9, 108: also pf. κατέργασμαι, *to be done, achieved*, Id. 1, 123, etc. Hence

Κατεργᾰσία, ας, ἡ, *a working down*, esp. of food, *chewing*, or more freq. *digestion*, Arist. Part. An.: in genl. *a stewing, boiling*, Mnesith. ap. Ath. 59 B.—2. *a working, ploughing*, etc., of land, Theophr.

Κατεργαστέον, verb. adj. from κατεργάζομαι, *one must accomplish, work*, etc.

Κατεργαστικός, ή, όν, (κατεργάζομαι) *of, fit for accomplishing*.—II. *likely to wear out, consume*, Hipp.

Κατέργαστος, ον, (κατεργάζομαι) *elaborate*.

Κάτεργος, ον, (κατά, *ἔργω) *worked, cultivated*, χώρα, Theophr.

Κατέργω, Ion. for κατείργω, Hdt.

Κατερεθίζω, f. -ίσω, strengthd. for ἐρεθίζω.

Κατερείδω, f. -σω, (κατά, ἐρείδω) *to set, fix against*.—II. intr. *to set one's self against, oppose*; hence *to burst forth*, as a storm.

Κατερεικτός, όν, or -ερικτός, όν, *bruised, ground*, of pulse, Ar. Ran. 505: from

Κατερείκω, (κατά, ἐρείκω) *to tear, rend* garments, in token of sorrow; usu. in mid. *to rend one's* garments, Sapph. 128, Hdt. 3, 66, cf. καταρρήγνυμι.—II. *to bruise, grind to pieces* in a mill, cf. foreg.—III. metaph. κ. θυμόν, *to fritter* it *away, smooth* it *down*, Ar. Vesp. 647.

Κατερειπόω, ῶ, late and rare form for sq., Diod.

Κατερείπω, f. -ψω, (κατά, ἐρείπω) *to throw, cast down*, Orac. ap. Hdt. 7, 140, in tmesis: *to demolish, lay waste*, Eur. Hec. 477.—II. intr. in aor. 2 κατήρῐπον and pf. 2 κατερήρῑπα, *to fall down, fall in*, Il. 5, 92; 14, 55, Buttm. Ausf. Gr. § 113, Anm. 3 and 4

Κατερεύγω, f. -ξω, (κατά, ἐρεύγομαι) *to spit, belch at* or *upon*, τινός, Vesp. 1151.

Κατερεφής, ές, for κατηρεφής, dub.

Κατερέφω, f. -ψω, (κατά, ἐρέφω) *to cover, roof*, Plut. Mid. *to roof over for one's self, one's own*, Ar. Vesp. 1294.

Κατερέω, Ion. for κατερῶ, serving as fut. of the aor. κατεῖπον, *to speak against* any one, *accuse* him, c. gen.: also c. acc.; hence *to denounce, impeach before one*, τινά πρός τινα, Hdt. 3, 71; more rarely τινά τινι.—2. *to say plainly, speak out*, Hdt. 5, 92, 7; so too in pass., κατειρήσεται, *it shall be declared*, Id. 6, 69. To this also belongs pf. κατείρηκα.

†Κατερημόω, ῶ, f. -ώσω, (κατά, ἐρημόω) *to deprive, strip entirely*, Aesop 23 De F.

†Κατερήρειπτο, 3 sing. plqpf. pass for κατηρήριπτο of κατερείπω, Hdn.

Κατερήρῖπε, intr. 3 sing. perf. 2 of κατερείπω, q. v.

Κατερητύω, f. -ύσω, (κατά, ἐρητύω) *to keep, detain, keep fast*, Il. 9, 465, Od. 9, 31; 19, 545. [ῠω, ῡσω, cf. ἐρητύω.]

Κατερῑθεύομαι, dep. (κατά, ἐριθεύω) *to overcome by chicanery*.

Κατερικτός, όν, v. sub κατέρεικτος.

Κατέρνης, ες, (κατά, ἔρνος) *with luxuriant branches*.

Κατερυθραίνω, *to dye red*.

Κατερυθριάω, ῶ, f. -άσω, (κατά, ἐρυθριάω) *to blush deeply*, Heliod.

Κατερῡκάνω, poet. for κατερύκω, Il. 24, 218. [ᾰ]

Κατερύκω, f. -ξω, aor. κατερύκᾰκον, *to stop, hold back*, Hom. [ῡ]

Κατερύω, f. -ύσω, (κατά, ἐρύω) *to draw* or *haul down*: in Od. always of ships, *to draw down to the water, launch*, Lat *deducere naves*. [On the quantity, v. ἐρύω.]

Κατέρχομαι, dep., fut. κατελεύσομαι: aor. κατήλῠθον, or usu. κατῆλθον, inf. κατελθεῖν, *to go down*, Lat. *descendere*, in Hom. esp. *to go down to the grave*; also from high land to the coast: c. gen., also ἐξ... or κατά... c. gen., *down from* a place, Il. 20, 125; 6, 109, 128: of things, *to fall down*, Od. 9, 484, 541: of a river, *to flow down*, κατέρχεται ὁ Νεῖλος πληθύων, Hdt. 2, 19.—II. *to come back, return, come home*, Od. 11, 188: later esp. *to return from exile*, first in Hdt. 4, 4; 5, 30, etc.; cf. Ar. Ran. 1165 sq., and κάτειμι.—III. metaph. *to come to, touch on* a point, in speaking.

Κατερῶ, v. sub κατερέω.

Κἀτέρωτα, Aeol. crasis for καὶ ἐτέρωθε, acc. to gramm. = καὶ ἄλλοτε, *at other times too*, Sappho 1, 5, cf. Schäf. Dion. Comp. p. 349.

Κατεσθίω, f. κατέδομαι, aor. κατέφαγον, perf. κατεδήδοκα, *to eat up, devour*, Hom., always of animals of prey, as Il. 2, 314; 21, 24; later in genl. *to eat up*, Hdt. 3, 16, 38, etc.: ὠμὸν κατεσθίειν τινά, Xen. An. 4, 8, 14: cf. καταφαγεῖν.—†2. *to bite*, τὸ οὖς, Philostr.—3. met. in genl. *to consume squander*, τὰ ὄντα, Dem. 992, 25, τὴν πατρῴαν οὐσίαν, Ath. 404 C.

Κατέσθω, poet. for foreg.

Κατεσκε[illegible], aor. of κατασ[illegible]πέω, q. v.

Κατέσκληκα, intr. pf. of κατασκέλλω, *to be dried* or *parched up*.

Κατεσπευσμένως, adv. part. perf. pass. from κατασπεύδω, *hastily, speedily*, Diosc.

Κατεσπουδασμένως, adv. part. perf. pass. from κατασπουδάζω, *carefully, zealously*.

Κατέσσῠτο, Ep. 3 sing. aor. syncop. pass. of κατασεύομαι, Il.

Κατεστάθ[illegible], Aeol. and Ep. for [illegible] τεστάθησαν, 3 pl. aor. 1 pass. from καθίστημι, Hes. Th. 674.

Κατεστεώς, Ion. part. perf. of καθίστημι, for καθεστώς, καθεστηκώς.

Κατεστραμμένως, adv. part. perf. pass. from καταστρέφω, *reversely.*

Κατεστράφατο, Ion. for κατεστραμμένοι ἦσαν, 3 plur. plqpf. pass. from καταστρέφω.

Κατεσχἄρόω, ῶ, *to cover with a scab* or *scar.*

†Κατεσχόμην, aor. 2 mid. of κατέχω.

Κάτευγμα, ατος, τό, (κατεύχομαι) *a vow, wish,* Aesch. Cho. 218: esp. *an imprecation, curse,* Id. Theb. 709, Eur. Hipp. 1170.—II. *a votive offering,* Soph. O. T. 920.

Κατευδαιμονίζω, f. -ίσω Att. -ῐῶ, strengthd. for εὐδαιμονίζω, Joseph.

Κατευδοκέω, ῶ, f. -ήσω, *to approve much of,* c. dat.

Κατευδοκῐμέω, ῶ, f. -ήσω, (κατά, εὐδοκιμέομαι) *to surpass in reputation,* τινάς, Diod.

Κατεύδω, for καθεύδω, barbarism in Ar. Thesm. 1193.

Κατευημερέω, ῶ, f. -ήσω, (κατά, εὐημερέω) *to gain more praise,* etc., than another, c. gen.: absol. *to be thought most of,* παρά τινι, Aeschin. 40, 7.

Κατευθικτέω, ῶ, f. -ήσω, (κατά, εὔθικτος) *to hit the mark, succeed,* LXX.

Κατευθύ, adv. *straight forward,* κ. ὁρᾶν, Xen. Symp. 5, 5; also κατευθύς.

Κατευθυντήρ, ῆρος, ὁ,=sq., Clem. Al.

Κατευθυντής, οῦ, ὁ, (κατευθύνω) *a corrector, amender.* Hence

Κατευθυντηρία, ας, ἡ,=στάθμη. *a plumb line,* as if fem. from κατευθυντήριος, *directing straight.*

Κατευθύνω, (κατά, εὐθύνω) *to make straight, set right,* Plat. Legg. 847 A: κ. τινός, *to demand* an account from one, Ib. 945 A.—2. intr. *to go straight for, aim straight at:* metaph. *to go right.*

Κατευθύς, adv.=κατευθύ.

Κατευθυσμός, οῦ, ὁ, *a direction,* εἴς τι, Clem. Al.

Κατευκαιρέω, ῶ, f. -ήσω, (κατά, εὐκαιρέω) *to find a good opportunity,* κατευκαίρησας ἀπάγει, Polyb. 12, 4, 13.

Κατευκηλέω, ῶ, f. -ήσω, (κατά, εὔκηλος) *to calm, quiet,* Ap. Rh.

Κατευκτικός, ή, όν, *wishing: imprecating.* Adv. -κῶς: from

Κάτευκτος, ον, (κατεύχομαι) *wished: imprecated.*

Κατευλογέω, ῶ, f. -ήσω, strengthd. for εὐλογέω, *to laud, praise much,* Plut.

Κατευμᾰρίζω, f. -ίσω, strengthened for εὐμαρίζω.

Κατευμεγεθέω, ῶ, f. -ήσω, (κατά, εὐμεγέθης) *to be stouter, more powerful,* τινός, Eccl.

Κατευνάζω, fut. -άσω, (κατά, εὐνάζω) *to lay down,* esp. *put to bed, lull to sleep,* of the sun setting, Soph. Tr. 95: of death, Id. Ant. 833: in Eur. Rhes. 614, *to assign* one *quarters:* metaph. *to quiet, calm,* πόντον, Ap. Rh. Pass. *to lie down, lie down to sleep,* Il. 3, 448: *to be calm* or *quieted,* Plut. Hence

Κατευνασμός, οῦ, ὁ, *a putting to bed, lulling to sleep,* Plut.

Κατευναστήρ, ῆρος, ὁ, *a chamberlain.*

Κατευναστήριος, ον,=κατευναστικός.—II. τὸ κατευναστήριον, *a bedchamber.*

Κατευναστής, οῦ, ὁ, (κατευνάζω) *one who conducts to bed* or *to repose,* Plut.: *a chamberlain,* Id.

Κατευναστικός, ή, όν, (κατευνάζω) *lulling to sleep,* κ. λόγος, *an epithalamium.*

Κατευνάστρια, ας, ἡ, pecul. fem. of κατευναστής.

Κατευνάω, ῶ, f. -ήσω, (κατά, εὐνάω) *to put to sleep,* Il. 14, 245, 248: in genl. =κατευνάζω. Pass. *to lie down, fall asleep,* Od. 4, 414, 421. Hence

Κατευνήτειρα, ας, ἡ, fem. of sq.

Κατευνητής, οῦ, ὁ,=κατευναστής.

Κατευοδόω, ῶ, strengthd. for εὐοδόω.—II. intr. and in pass.=εὐοδέω, LXX. Hence

Κατευόδωσις, εως, ἡ, *good success.*

Κατευορκέω, ῶ, f. -ήσω, (κατά, εὐορκέω) *to swear truly and solemnly by* a god, etc., Arist. Rhet.

Κατευπᾰθέω, ῶ, fut. -ήσω, *to waste in dissipation.*

Κατευπορέω, ῶ, f. -ήσω, (κατά, εὐπορέω) *to have sufficient means against* one, Diod.

Κατευστοχέω, ῶ, f. -ήσω, strengthd. for εὐστοχέω, *to hit, be successful in* a thing, τινός, Diod.

Κατευτελίζω, f. -ίσω, strengthd for εὐτελίζω, Plut.

Κατευτονέω, ῶ, f. -ήσω, strengthd. for εὐτονέω.

Κατευτρεπίζω, f. -ίσω, (κατά, εὐτρεπίζω) *to get ready, set in order,* Ar. Eccl. 510.

Κατευτῠχέω, ῶ, f. -ήσω, (κατά, εὐτυχέω) *to be successful, prosper,* Arist. Eth. Eud.: in a thing or against any one, τινός.

Κατευφημέω, ῶ, f. -ήσω, (κατά, εὐφημέω) *to applaud, extol,* τινά, Plut.

Κατευφραίνω, f. -ᾰνῶ, strengthd. for εὐφραίνω, *to gladden, delight much,* τινά, Luc.

Κατευχειρίζω, f. -ίσω, (κατά, εὐχειρία)=εὐμαρίζω, κατευμαρίζω.

Κατευχή, ῆς, ἡ, *a wish, prayer, vow,* Aesch. Cho. 477.

Κατεύχομαι, f. -ξομαι, (κατά, εὔχομαι) dep. mid., *to pray earnestly,* εὖ γενέσθαι τινί, Hdt. 1, 132; c. acc. et inf., Aesch. Eum. 922: *to pray to* one, τινί, Id. Cho. 88: absol. *to make a vow, pray,* Hdt. 2, 40; 4, 70, etc.—2. *to wish, pray for evil on* one, τί τινι, Aesch. Theb. 633, τινός, Plat. Rep. 393 A, cf. Valck. Phoen. 70.—3. *to wish, pray for* one, τινί τι, Eur. I. A. 1186.—II. *to boast,* c. inf., Theocr. 1, 97.

Κατευωχέομαι, (κατά, εὐωχέω) as pass., *to feast, enjoy one's self,* Hdt. 1, 216; 3, 99: later in act. *to feast, entertain,* τινά τινι, Clem. Al.

Κατεφάλλομαι, (κατά, ἐφάλλομαι) *to spring down upon, rush upon,* κατεπάλμενος, part. aor. 2 syncop. Il. 11, 94: cf. καταπάλλω.

†Κατεφθίνηκα, perf. act. of καταφθίω, Plut.

Κάτεφθος, ον, dub. l. for κάθεφθος.

Κατεφίστημι, (κατά, ἐφίστημι) *to set up against* one. Pass. c. aor. 2, perf., et plqpf. act., *to rise up against,* N. T.

Κατεχθραίνω, *to hate bitterly.*

Κατεχμάζω, f. -άσω, *to hold fast, keep back.*

Κατέχω, fut. καθέξω and κατασχήσω, aor. κάτεσχον, (κατά, ἔχω)—I. transit. *to hold, keep back, withhold,* Il. 15, 186, Od. 3, 284, etc.: *to check, restrain, command,* κ. δάκρυ, Aesch. Ag. 204, διάνοιαν, Thuc. 1, 130, γέλωτα, Xen., etc.: κ. τινὰ ἐπὶ δυςκλείᾳ, *to overpower, weigh down...,* Soph. Aj. 142.—2. *to hinder, stop,* Hom.: so in pass., ἠέρι κατέχοντο, Il. 17, 368, 644: so, κ. μή, c. inf., Thuc. 1, 17.—II. *to have in possession, possess,* Hom., Hdt., etc.: *to occupy, dwell in,* Trag.: c. acc. loci, of tutelary gods, Xen. Cyr. 2, 1, 1; hence, κ. στρατόπεδον δυςφημίαις, *to fill* it with his afflicting cries, Soph. Phil. 10; so in pass., κατέχεσθαι κλαυθμῷ, Hdt. 1, 111: *to be possessed,* i. e., *inspired,* Plat. Ion 533 E, etc.: hence—2. *to possess, occupy,* so as *to cover,* freq. in Hom., νὺξ κατέχ' οὐρανόν, *closed in upon* it, Od. 13, 269: and in pass., οὐρανὸς νεφέεσσι κατείχετο, Od. 9, 145, cf. Il. 3, 419: also in mid., πρόςωπα κατέσχετο, Od. 19, 361: esp. of covering with earth, of a tomb, Il. 3, 243, Od. 11, 301, etc.: hence, πρὶν καί τινα γαῖα καθέξει, sooner shall earth *cover* many a one, Il. 16, 629, Od. 13, 427, etc., cf. Orac. ap. Hdt. 1, 67: in genl. *to hide, keep concealed.*—3. *to have in one's power, seize,* Hdt. 5, 72, etc.—B. intrans. *to hold, stop, cease,* e. g. of the wind, Ar. Pac. 944.—2. *to come from the high sea to shore, land, touch,* where ναῦν is usu. supplied, ἐς τόπον, Hdt. 7, 188, cf. 8, 40: but. c. acc. loci, Eur. Hel. 1206, Cycl. 223.—3. *to turn out, come to pass, happen:* εὖ κατασχήσει, Soph. El. 503; τὰ κατέχοντα πρήγματα, circumstances *that have occurred,* Hdt. 6, 40: hence also—4. *to hold on, last, persevere in,* sometimes c. part., κατέχει διώκων, he leaves not the pursuit, cf. Schweigh. Hdt. 6, 41.—5. *to prevail,* so, ὁ λόγος κατέχει, the report *prevails, is rife,* Thuc. 1, 10; in genl. *to prevail, be frequent,* Id. 3, 89: in genl. *to have the upper hand,* Theogn. 262.—C. mid. *to keep back for one's self, embezzle,* τὰ χρήματα, Hdt. 7, 164: simply *to bind,* ὁρκίοισι, Hdt. 1, 29.—2. *to hold, contain,* Polyb. 9, 21, 7.—3. *to cover* or *protect one's self, keep one's self concealed.*

†Κατέψηκται, 3 sing. perf. pass. from καταψήχω, Soph.

Κατέψησις, κατέψω, dub. for καθέψ.

Κατηβολέω, ῶ, f. -ήσω, *to have a sudden paroxysm,* Hipp. ap. Gal.; *to swoon,* Nic.: from

Κατηβολή, ῆς, ἡ, and κατηβολίς, ίδος, ἡ,=καταβολή 3, *an attack* or *paroxysm of fever, swoon.*

Κατηγεμών, κατηγέομαι, etc., Ion. for καθηγ., Hdt.

Κατηγορέω, ῶ, (κατά, ἀγορεύω) *to speak against,* esp. before judges, *to accuse,* τινός, Hdt. 8, 60, etc.; more rarely κατά τινος, Xen. Hell. 1, 7, 9.—2. κ. τί τινος, *to lay* a thing *to* one's *charge, accuse* him *of* it, Hdt. 2, 113, Soph. O. T. 514, etc., τινὸς περί τινος, Thuc. 8, 85; but also c. dupl. gen. pers. et rei, Dem. 515, ult.: c. acc. rei only, *to bring an accusation,* Eur. Heracl. 418. Pass., κατηγορεῖταί τι τινός, *a charge is brought against* him, Hdt. 7, 205, cf. Arnold Thuc. 1, 95.—3. absol. *to be an accuser, appear as prosecutor,* Ar. Vesp. 840, etc.—4. in genl. *to signify, indicate, prove,* c. acc. rei, τι, Xen. Cyr. 1, 4, 3: c. gen. pers., κ., *to tell of..,* Aesch. Ag. 271; κ. ὡς.., Hdt. 3, 115, cf. 4, 189; ὅτι.., Plat. Phaed. 73 B.—II. in logic, *to say positively, affirm, predicate* of a person or thing, τί τινος, freq. in Arist Org. Hence

Κατηγόρημα, ατος, τό, *an accusation, charge: a subject of accusation,* Dem. 314, 21.—II. in logic, *a predicate, property asserted of* a thing, Arist Metaph.: and

Κατηγορητέον, verb. adj., *one must accuse,* τινός, Isocr. 27 A.—II. *one must assert,* Plat. Theaet. 167 A

Κατηγορία, ας, ἡ, *an accusation, charge*, Hdt. 6, 50, cf. Thuc. 1, 69; κ. τινός, *a charge against* one, Xen. Hell. 2, 1, 31, κατά τινός, Isocr. 112 A.—II. in logic, *a category, predicament, head of predicables*, of which Arist., Top. 1, 9, 1, makes ten.

Κατηγορικός, ή, όν, *inclined to accusation*: ὁ κ., *a common informer*, Plut.—II. *categorical*,=καταφατικός, Arist. Org. Adv. -κῶς, Joseph.: from

Κατήγορος, ου, ὁ, ἡ, (κατηγορέω) *an accuser*, Hdt. 3, 71 :†also *an exponent, betrayer*, Aesch. Theb. 439, Xen. Oec. 20, 15.†–II. *a traitor*, Lyc.

Κατήκοος, ον, (κατακούω) *listening to*, λόγων, Plat. Ax. 365 B: as subst. *a listener, spy*, Hdt. 1, 100.—II. *hearkening* or *obeying*, Soph. Ant. 642, τινός, Plat. Rep. 499 B: as subst. *a subject*, τινός or τινί, Hdt. 1, 72, 141.—III. *hearing, giving ear to*, εὐχωλῇσι, Anth.

Κατήκω, Ion. for καθήκω, Hdt.

Κατῆλιψ, ῐφος, ἡ, *the upper story* of a house, Ar. Ran. 566; where others take it for *a stair-case* or *ladder* (as it seems to be in Luc. Lexiph. 8), others for *the roof*. (Though the form refers us to ἧλιψ, *a shoe*, this deriv. is hard to explain.)

Κατηλογέω, ῶ, f. -ήσω, *to make of small account, slight, despise*, c. gen. pers., Hdt. 1, 84; c. acc. rei, Id. 1, 144; 3, 121: the regul. form καταλογέω does not seem to occur.

Κάτηλῠς, υδος, ὁ, ἡ, (κατέρχομαι, -ελεύσομαι) *downward*. Hence

Κατηλῠσία, ας, ἡ, Ap. Rh., and κατήλῠσις, εως, ἡ, *a going down, way down, descent*, Anth.—II. *a return*, Diod.

Κάτημαι, Ion. for κάθημαι, Hdt.

Κατῆμαρ, adv., *day by day*; but better divisim κατ' ἦμαρ.

Κατημελημένως, adv. part. perf. pass. from καταμελέω, *negligently*.

Κατημύω, f. -ύσω, (κατά, ἠμύω) *to sink, droop* or *drop down*, Ap. Rh. [On quantity v. ἠμύω.]

Κατηναγκασμένως, adv. part. perf. pass. from καταναγκάζω, *of necessity*, Diod.

Κατήνεμος, ον, (κατά, ἄνεμος) *towards the wind, exposed to the wind*, Theophr., cf. κατάβορρος.

Κάτηξις, εως, ἡ, Ion. for κάταξις, *a breaking in pieces*.—II. for κάθηξις, *return*, dub.

Κατήορος or κατῄορος, ον, Dor. -άορος, (κατά, αἰωρέω) *hanging down*, Ap. Rh.: in Eur. Tro. 1090 of children, prob. *hanging on their mother's neck*, v. Herm. ad l.

Κατηπειγμένως, adv. part. perf. pass. from κατεπείγω, *hastily, speedily*.

Κατηπιάω, ῶ, f. -άσω, (κατά, ἠπιάω) *to soothe, assuage, allay*, ὀδύναι κατηπιόωντο, Il. 5, 417. [ᾱσω]

Κατηρεμίζω, f. -ίσω, (κατά, ἠρεμίζω) *to calm, appease*, Xen. An. 7, 1, 22.

Κατηρεφής, ές, (κατά, ἐρέφω) *covered over, vaulted, overhanging*, σπέος, Od. 13, 349, σηκοί, Il. 18, 589, σίμβλα, Hes. Th. 594; μέγα κῦμα κατηρεφές, a huge *overhanging* wave, Od. 5, 367, like κῦμα κυρτόν: c. dat., δάφνῃσι κατηρεφές, *shaded by, embowered in* them, Od. 9, 183, cf. Hes. Th. 778: κ. πόδα τιθέναι, to keep the foot *covered*, of one who sits or rests, opp. to ὀρθὸν πόδα τ., Aesch. Eum. 294.—2. later also c. gen., Schäf. Mel. p. 137: hence of a table *covered with*, i. e. *loaded with, full of*, παντοίων ἀγαθῶν, Anacr. 136.

Κατήρης, ες, (κατά, *ἄρω ?) *fitted out, furnished* with a thing, χλανιδίοις, Eur. Supp. 110, ὀσμῇ, Id. El. 498: of ships, *furnished with oars*, πλοῖον, Hdt. 8, 21, but cf. Herm. Eur. I. T. 1362.

Κατήριπε, 3 sing. aor. 2 of κατερείπω, Il. 5, 92.

Κατήφεια, ας, ἡ, Ion. and Hom. κατηφείη, (κατηφής) strictly, *a casting the eyes downwards*: hence in genl. *dejection, sorrow, shame*, Il. 3, 51; joined with ὄνειδος, Il. 16, 498; 17, 556.

Κατηφέω, ῶ, f. -ήσω, *to be downcast*: *to be mute* with sorrow or shame, Il. 22, 293, Od. 16, 342: from

Κατηφής, ές, strictly, *with downcast eyes*, hence in genl. *downcast, mute*, Od. 24, 432. (Prob. from κατά and φάος, like κατωπός, κατωπιάω.) Hence

Κατηφία, ας, ἡ, Ion. κατηφίη,=κατήφεια. Hence

Κατηφιάω, ῶ, f. -άσω,=κατηφέω, Ap. Rh. [ᾱσω]

Κατηφών, όνος, ὁ, *one who causes sorrow* or *shame*: Priam calls his sons κατηφόνες, *dedecora*, Il. 24, 253; though some falsely explain it by ἀναίσχυντοι.

Κατηχέω, ῶ, f. -ήσω, (κατά, ἠχέω) *to sound around, resound*, Philostr.—II. *to sound* a thing *in one's ears, impress it* upon one *by word of mouth*, Luc.: in pass. *to be informed of* a thing, περί τινος, Plut.—2. esp. in N. T., and Eccl., *to teach* one *by word of mouth, teach* him *the elements of religion*, τινά, also τινά τι: whence pass. *to be instructed in, acquainted with*, τι or περί τινος, all in N. T.: οἱ κατηχούμενοι, in Eccl., *new converts under instruction* before baptism.

Κατηχής, ές, (κατά. ἦχος) *sounding, resounding*, ὕδωρ, Theocr. 1, 7.

Κατήχησις, εως, ἡ, (κατηχέω) *instruction by word of mouth, education*, Hipp.: esp. in Eccl. *the elementary religious teaching of converts* before baptism.

Κατηχητής, οῦ, ὁ, (κατηχέω) *an instructor, teacher*, according to the ancient way of teaching, where the teacher dictated and the pupil repeated, *a catechist*, Eccl.

Κατήχητος, ον, *instructed*.

Κατηχίζω, f. -ίσω,=κατηχέω II. Hence

Κατηχιστής, οῦ, ὁ,=κατηχητής. Hence

Κατηχιστικός, ή, όν, *belonging to, adapted for instruction*.

Κάτθᾰνε, Ep. for κατέθανε, 3 sing. aor. 2 of καταθνήσκω, Il., and in Att. poets, Eur. Cycl. 201.

Κατθάψαι, Ep. for καταθάψαι, inf. aor. 1 act. of καταθάπτω, Il.

Κατθέμεν, κάτθεμεν, κάτθετε, κάτθεσαν, κατθέμεθα, κατθέσθην, κατθέμενοι, Ep. for καταθεῖναι, inf. aor. 2 act., κατέθεμεν, 1 plur. aor. 2 act. of κατατίθημι, etc., Hom.

Κάτθεο, Ep. for κατάθου, imperat. aor. 2 mid. of κατατίθημι.

Κατῐάπτω, f. -ψω, (κατά, ἰάπτω) *to harm, hurt*, Hom. in tmesis, κατὰ χρόα καλὸν ἰάπτειν, v. sub ἰάπτω.

Κατίᾱσι, 3 plur. pres. act. from κάτειμι, εἶμι.

Κατιᾶσι, Ion. for καθιᾶσι, 3 plur. pres. act. from καθίημι.

Κατῐδεῖν, inf. aor. 2 κατεῖδον of καθοράω.

Κατῐδέσθαι, inf. aor. 2 mid. from κατειδόμην of καθοράω.

Κατίζω, Ion. for καθίζω.

Κατίημι, Ion. for καθίημι, Hdt.

Κατῑθύνω, Ion. and Ep. for κατευθύνω, κ. τὸν πλόον, Hdt. 2, 96.

Κατιθύς, adv. for κατ' ἰθύ, *over against, opposite*, c. gen., Q. Sm.

Κατῐκετεύω, Ion. for καθικετεύω, Hdt.

Κατικμάζω, f. -άσω,=sq., Nic.

Κατικμαίνω, (κατά, ἰκμαίνω) *to moisten, bedew, wet*, Lyc.

Κατιλλαίνω, *to look askance at*, cf. κατιλλώπτω.

Κατιλλαντής, οῦ, ὁ, (κατιλλαίνω) *one who looks askance*.

Κατίλλω,=κατείλω.

Κατιλλώπτω, (κατά, ἰλλώπτω) *to look askance at, leer upon*, τινί, Philemon p. 407, ubi v. Meineke.—2. *to sneer at*, cf. ἐγκατίλλ.

Κατῑλύω, f. -ύσω, (κατά, ἰλύω) *to fill with mud* or *dirt*, Xen. Oec. 17, 13. [ῡ]

Κατίμεν, Ep. inf. pres. act. from κάτειμι for κατιέναι, Il. 14, 457. [ῐ]

Κατῑόω, ῶ, (κατά, ἰόω) *to rust, cover with rust*. Pass. *to become rusty, be tarnished*, Diosc.

Κατιππάζομαι, κατῑρόω, κατίστημι, Ion. for καθ.

Κάτισθι, imperat. of κάτοιδα, Soph.

Κατισχναίνω, (κατά, ἰσχναίνω) *to make to pine, to emaciate, waste, wear out*, Aesch. Pr. 269, Eum. 138, written sometimes κατισχαίνω.

Κάτισχνος, ον, (κατά, ἰσχνός) *very lean, emaciated*, Plut. Hence

Κατισχνόω, ῶ,=κατισχναίνω, Joseph.

Κατισχύω, f. -ύσω, (κατά, ἰσχύω) *to have power over, overpower, do violence to*, τινά, Diod., τινός, N. T. Pass. *to be worsted, beaten*, Diod.—2. absol., *to have the upper hand, succeed, prevail*, Polyb.: *to be prevalent*, Theophr.—II. intr., *to come to one's full strength, grow up*, Soph. O. C. 346. [Usu. ῡ, but v. sub ἰσχύω.]

Κατίσχω, (κατά, ἴσχω) collat. form of κατέχω, *to hold back, hold fast*, Lat. *detinere*, Il. 23, 321, Hdt. 2, 115. Mid. *to keep by one*, Il. 2, 233.—II. *to possess, occupy*, οὐ ποίμνῃσιν καταΐσχεται, Od. 9, 122.—III. *to guide, steer* for a place, νῆα ἐς πατρίδα γαῖαν, Od. 11, 456, and freq. in Hdt.—IV. intr., σέλος κατίσχει ἐξ οὐρανοῦ, the light *comes down* from heaven, Hdt. 3, 28.

Κατῐτήριος, α, ον, (κάτειμι) *of, belonging to a descent* or *return*, esp. τὰ κ., sub. ἱερά.

Κατιχνηλᾰτέω, ῶ, f. -ήσω, *to trace, track*.

†**Κατόαροι**, ων, οἱ, *the Catoari*, a Scythian tribe, Hdt. 4, 6.

Κάτοδος, ου, ἡ, Ion. for κάθοδος, Hdt.

Κατοδῠνάω, ῶ, f. -ήσω, (κατά, ὀδυνάω) *to grieve, afflict* one *much*. Pass. *to be grievously afflicted*, both in LXX.

Κατοδύρομαι, (κατά, ὀδύρομαι) dep. mid., *to bewail, deplore bitterly*, Plat. Ax. 367 D. [ῡ]

Κατόζω, fut. -ζήσω, (κατά, ὄζω) *to make to stink*.

Κατοιάδες, ων, αἱ, (κατά, ὄϊς) αἶγες κ., goats *that lead the sheep* in the flocks, Paus. 9, 13, 2.

Κάτοιδα, inf. κατειδέναι, perf. with no pres. in use, *to know well, certainly*, Soph. Ant. 1064, cf. κατεῖδον.

Κατοίησις, εως, ἡ, (κατοίομαι) *self-conceit*, Plut.

Κατοικάς, άδος, ἡ, pecul. poet. fem. of κατοικίδιος.

Κατοικεσία, ας, ἡ, = κατοίκησις, LXX.

Κατοικέσια, ίων, τά, sub. ἱερά, *the anniversary, festival of a settlement* or *colony*: from

Κατοικέω, ῶ, f. -ήσω, (κατά, οἰκέω)

to dwell in, inhabit, esp. *to have settled, be planted in a new* place, τόπον, Hdt. 7, 164, etc. Pass. *to be dwelt in, inhabited*, opp. to κατοικίζομαι, to be just founded, Arist. Pol. 2, 7, 3: *to be placed, situated*, and so of persons, much like act., *to be settled, dwell*, Hdt. 1, 96, ἐν τόπῳ, Id. 2, 102, and Thuc.—2. of a state, *to be administered, governed*, καλῶς, Soph. O. C. 1004, etc.—II. intrans.=pass., πόλεις κατοικοῦσαι ἐν πέδίῳ, Plat. Legg. 677 C, 682 C. Hence

Κατοίκησις, εως, ἡ, *a dwelling, habitation, abode*, Thuc. 2, 15, etc.

Κατοικητήρ, ῆρος, ὁ, *an inhabitant.* Hence

Κατοικητήριος, α, ον, *fit for inhabiting; τὸ κατοικητήριον* (sub. χωρίον), *a dwelling place, abode*, N. T.

Κατοικία, ας, ἡ, *a dwelling*, Polyb.: *a farm, village*, Id.—2. *a settlement, colony*, Strab.: also *the foundation of a colony*, Plut.

Κατοικίδιος, ον, also α, ον, (κατά, οἰκία) *living about a house:* in genl. *domestic*, Hipp.

Κατοικίζω, fut. -ίσω Att. -ῐῶ, (κατά οἰκίζω) *to bring, remove into a dwelling*, κ. τινὰ εἰς τόπον, Hdt. 2, 154; also in pregnant constr., κ. τινὰ ἐν τόπῳ, *to settle* or *plant* one *in...*, Soph. Ant. 1069; hence metaph., ἐλπίδας ἔν τινι κ., *to plant* them *in* his mind, Aesch. Pr. 250.—II. *to bring home and re-establish there, restore to one's country*, cf. κατέρχομαι, Aesch. Eum. 756.—III. c. acc. loci, *to colonise, people* a place, Hdt. 5, 76, Aesch. Pr. 725, and freq. in Att.—B. pass. of persons, *to be placed, settled*, ἐν τόπῳ, Hdt. 2, 154; 9, 106; ἐς τόπον, Thuc. 2, 102, etc.:—the aor. mid. is also used in same signf., Isocr. 389 B, C.—II. of places, *to have colonies planted there*, Thuc. 1, 12: *to be inhabited, founded, established*, Isocr. 192 D.

Κατοικίς, ίδος, ἡ, pecul. poet. fem. of κατοικίδιος, Nic.

Κατοίκῐσις, εως, ἡ, (κατοικίζω) *a peopling, planting with inhabitants*, esp. *with colonists, colonisation*, Thuc. 6, 77, and Plat.

Κατοικισμός, οῦ, ὁ,=foreg., Plat. Legg. 683 A.

Κατοικιστής, οῦ, ὁ, (κατοικίζω) *the founder of a town*, esp. *of a colony.*

Κατοικοδομέω, ῶ, f. -ήσω, (κατά, οἰκοδομέω) *to build upon* or *in* a place, τι, Xen. Rep. Ath. 3, 4.—II. *to build away*, i. e. *to squander in building*, Schäf. Appar. Dem. 4, 607, Id. Plut. 4, 327.—III. *to build up, block up by building*, Isae. 73, 34.

Κατοικονομέω, ῶ, f. -ήσω, (κατά, οἰκονομέω,) *to distribute, arrange economically*, Plut.

Κάτοικος, ον, (κατά, οἶκος) *dwelling in, inhabiting:* as subst. *an inhabitant*, Arist. Oec.:—on Aesch. Ag. 1285, v. Dind. ad. l.

Κατοικοφθορέω, ῶ, f. -ήσω, (κατά, οἰκοφθορέω) *to spoil* one *of house and home, ruin*, τὴν πόλιν, Plut.

Κατοικτείρω, (κατά, οἰκτείρω) *to pity, have compassion on*, τινά, Soph. O. T. 13.—II. intr. *to feel, show pity* or *compassion*, Hdt. 7, 46.

Κατοικτίζω, f. -ίσω, (κατά, οἰκτίζω) =foreg., *to pity, have compassion on*, c. acc., Aesch. Eum. 121. Mid. c. aor. pass., *to pity one's self*, hence *to wail, deplore*, Hdt. 3, 156: c. acc. rei, Aesch. Pers. 1062. Hence

Κατοίκτῐσις, εως, ἡ, *a pitying, compassion*, Xen. Cyr. 6, 1, 47.

Κατοιμώζω, fut. -ώξομαι, (κατά, οἰμώζω) *to bewail, lament*, Eur. Andr. 1159.

Κάτοινος, ον, (κατά, οἶνος) *drunken with wine*, Eur. Ion 553. Hence

Κατοινόω, ῶ, *to make drunk.* Pass. *to be drunk*, Plat. Legg. 815 C.

Κατοίομαι, (κατά, οἴομαι) *to be conceited of one's self*, LXX.

Κατοίσεται, 3 sing. fut. of καταφέρω, Il. 22, 425.

Κατοίχομαι, fut. -χήσομαι, (κατά, οἴχομαι) Dep. mid., *to go down*, hence οἱ κατοιχόμενοι, *the departed, dead*, Dem. 1073, 1.

Κατοιωνίζομαι, f. -ίσομαι Att. ῐοῦμαι, (κατά, οἰωνίζομαι) Dep. mid., *to have an omen, to augur.*

Κατοκλάζω,=ὀκλάζω, Opp.: also in mid., Strab.

Κατοκνέω, ῶ, f. -ήσω, (κατά, ὀκνέω) *to shrink from doing* a thing, *neglect, omit* it, Aesch. Pr. 67, etc.

Κατοκωχή, ῆς, ἡ,=κατοχή III., κ. ἀπὸ Μουσῶν, *possession, inspiration by the Muses*, Plat. Phaedr. 245 A, cf. sub ἀνακωχή.

Κατολῐγωρέω, ῶ, f. -ήσω, (κατά, ὀλιγωρέω) *to neglect utterly*, τινός, Lys. 115, 30.

Κατολισθαίνω or -θάνω, f. -σθήσω, (κατά, ὀλισθαίνω) *to slide, slip, sink down* or *into*, Ap. Rh.

†Κατόλλῡμι, (κατά, ὄλλυμι) *to destroy utterly.* Pass. c. perf. act. intr., *to perish utterly*, in tmesis, Aesch. Pers. 670.

Κατολολύζω, f. -ύξω, (κατά, ὀλολύζω) *to shout* or *shriek over, wish woe to*, Aesch. Ag. 1118.

Κατολοφύρομαι, (κατά, ὀλοφύρομαι) dep. mid., *to bemoan, bewail, lament*, c. acc., Eur. Or. 339. [ῡ]

Κατομβρέω, ῶ, f. -ήσω, (κατά, ὀμβρέω) *to rain upon: drench*, Anth. Hence

Κατομβρία, ας, ἡ, *a flood.*

Κατομβρίζω, f. -ίσω,=κατομβρέω,

Κάτομβρος, ον, (κατά, ὄμβρος) *wet with rain, drenched*, Theophr.

Κατόμνῡμι and -νύω: also in mid. κατόμνῠμαι, fut. -ομοῦμαι, aor. -ώμοσα, (κατά, ὄμνυμι). *To swear to, confirm by oath*, τινί τι, Ar. Av. 444: c. inf., *to swear that...*, Dem. 995, 24.—2. κ. τῶν θεῶν, τῆς κεφαλῆς, *to swear by...:* but also c. acc., *to call to witness*, swear by, τὴν ἐμὴν ψυχήν, Eur. Or. 1517, κ. τὼ θεώ, Lat. *jurare deos*, Ar. Eccl. 158.—II. c. gen., *to take an oath against, accuse on oath*, Hdt. 6, 65, in mid.

Κατομφάλιος, ον, (κατά, ὀμφαλός) *from the navel*, Nic. [ᾰ]

Κατονειδίζω, fut. -ίσω,=ὀνειδίζω, Dion. H. Hence

Κατονειδιστήρ, ῆρος, ὁ,=ὀνειδιστήρ.

Κατονίνημι, fut. -νήσω, (κατά, ὀνίνημι) *to be of use, profit.* Mid. *to have the use of, enjoy*, τινός, Ar. Eccl. 917.

Κατονομάζω, fut.-άσω, (κατά, ὀνομάζω) *to name*, Theophr.—II. *to promise, betroth, devote*, Polyb.

Κατόνομαι, (κατά, ὄνομαι) dep., *to blame, slight*, c. acc., Hdt. 2, 136, 172.

Κατονόμαξις, εως, ἡ, Dor. for sq., Archimed.

Κατονομᾰσία, ας, ἡ, (κατονομάζω) *a name, denomination*, Strab.

Κάτοξος, ον, (κατά, ὄξος) *steeped in vinegar, sour, harsh*, Posidipp. ap. Ath. 662 A, cf. κάθαλος.

Κατοξύνω, (κατά, ὀξύνω) *to make very sharp.*—II. *to make very swift, hasten*, Artemon ap. Ath. 637 E.

Κάτοξυς, εια, υ, strengthd. for ὀξύς, *very sharp, piercing*, of sound, Ar. Vesp. 471; of disease, *acute*, Hipp.

Κατοπάζω, f. -άσω, (κατά, ὀπάζω) *to follow, pursue, come upon suddenly*, Hes. Op. 322.

Κατόπιν, adv.=sq., first in Theogn. 280, then in Att., as Xen. Cyr. 1, 4, 21: c. gen., Ar. Eq. 625, Plat. Prot. 316 A.

Κατόπισθε and before a vowel κατόπισθεν, adv. of place, *behind, after, in the rear*, Il. 23, 505, Od. 22, 92; c. gen., Od. 12, 148.—II. of time, *hereafter, afterwards, henceforth*, Od. 22, 40; 24, 546. Cf. foreg. (The root of κατόπιν, μετόπιν, ἀνόπιν, is ὄπις or 'ΕΠ- in ἕπομαι, *to follow*, hence κατ' ὄπιν, *afterwards;* as *secundum*,=*pone, post*, from *sequi.*)

Κατοπτάω, ῶ, f. -ήσω, (κατά, ὀπτάω) *to roast very much*, Archestr. ap. Ath. 320 B.

Κατόπτευσις, εως, ἡ, *a spying out, observation;* and

Κατοπτευτήριος, ον, *belonging to, fit for spying* or *looking out*, τόπος, Strab.: from

Κατοπτεύω, (κατά, ὀπτεύω) *to spy out, espy*, Soph. Phil. 124, Aj. 829: *to reconnoitre*, Polyb.

Κατοπτήρ, ῆρος, ὁ, *a spy, scout*, Aesch. Theb. 36.—II. *a surgical instrument*, Lat. *speculum*. Hipp. Hence

Κατοπτήριος, ον,=κατοπτευτήριος.

Κατόπτης, ου, ὁ,=κατοπτήρ 1, H. Hom. Merc. 372.

Κατόπτησις, εως, ἡ, (κατοπτάω) *much baking* or *cooking.*

Κατοπτίλλεταί μοι,=δοκεῖ μοι, from the Dor. ὀπτίλος, Koen Greg. p. 248.

Κάτοπτος, ον, (κατά, ὄψομαι) *to be seen, visible, conspicuous*, Thuc. 8, 104: c. gen. *to be seen from, in view of*, πορθμοῦ κάτοπτον πρῶνα, Aesch. Ag. 307, ubi v. Blomf., and Dind.—II. in signf. *much roasted*, from κατοπτάω, dub. in Diosc.

Κατοπτρίζω, f. -ίσω Att. -ῐῶ, (κάτοπτρον) *to show in* or *as in a mirror*, Plut.—B. mid. *to look into a mirror, behold one's self in it*, Ath.: but—2. in 2 Cor. 3, 18, *to give back, reflect* light, as by a mirror.

Κατοπτρικός, ή, όν, (κάτοπτρον) *of* or *concerning a mirror*, Plut., ἡ -κή, sub. τέχνη or ἐπιστήμη, *catoptrics, the science of the reflection of light.* Adv. -κῶς, Plut.

Κάτοπτρις, ἡ,=κάτοπτρον, poet.

Κατοπτροειδής, ές, (κάτοπτρον, εἶδος) *like a mirror*, prob. in Plut.

Κάτοπτρον, ου, τό, (κάτοπτος) *a mirror*, Epich. p. 87; in classical times of polished metal, cf. κάτοπτρον εἴδους χαλκός, Aesch. Fr. 274; the Corinthian were the best:—metaph. of false, plausible appearances, ὁμιλίας κ., Aesch. Ag. 839.

Κατοράω, Ion. for καθοράω, Hdt.

Κατοργᾰνίζω, f. -ίσω, (κατά, ὄργανον) κ. τῆς ἐρημίας, *to fill the* solitude *with music*, Anth.

Κατοργάω, ῶ, strengthd. for ὀργάω.

Κατοργιάζω, f. -άσω, (κατά, ὀργιάζω) *to initiate in orgies* or *mysteries, prepare for them*, Plut.

Κατορθόω, ῶ, (κατά, ὀρθόω) *to set upright, erect*, δέμας, Eur. Hipp. 1445: metaph., opp. to σφάλλω, *to keep straight, set right*, Soph. El. 416: *to direct* or *manage well*, φρένα, Soph. O. C. 1487; *to accomplish successfully, bring to a successful issue*, Plat. Meno 99 C: in genl., κ. τι, *to be right in* a thing, Eur. Hel. 1067. Pass. *to succeed, prosper*, Hdt. 1, 120, Eur. Hipp. 680: *to be well, accurately finished*, Strab.: *to be rightly fixed*, δρᾶν κατώρθωσαι φρενί, *thou hast well purposed* to do, Aesch. Cho. 512.—II. intr. *to be upright*, or *in good case, to go on prosperously, succeed*, Thuc 6, 12, and freq. in Isocr. Hence

Κατόρθωμα, *ατος, τό, that which is done rightly*: as philos. term, *a right action*, Lat. *recte factum*, Cic. Fin. 3, 7.—2. *that which is brought to a successful issue*, Strab., and freq. later, v. Lob. Phryn. 251: and

Κατόρθωσις, *εως, ἡ, a making, setting straight* or *right*: esp.—1. *successful accomplishment* of a thing, in genl. *success*, Arist. Rhet.—2. *a setting right, correction*, LXX.—3. as philos. term, *right action*, Lat. *recta affectio*, Cic. Fin. 3, 14.

Κατορθωτικός, *ή, όν, fit, able for affecting* or *acting rightly*, opp. to *ἁμαρτητικός*, Arist. Eth. N.

†**Κατόριγες**, *ων, οἱ, the Caturiges*, a Gallic tribe among the Alps, Strab.

Κατορούω, (*κατά, ὀρούω*) *to rush downwards*, H. Hom. Cer. 342.

Κατοροφόω, *ῶ, to roof in.*

Κατοῤῥωδέω, *ῶ*, f. *-ήσω*, Ion. *καταῤῥ.*, (*κατά, ὀῤῥωδέω*) *to fear, dread*, c. acc., Hdt. 1, 34.—II. absol. *to be afraid, in fear*, Id. 6, 9.

Κατορυκτός, *ή, όν*, (*κατορύσσω*) *buried, covered with earth.*

Κατόρυξις, *εως, ἡ, a burying, covering with earth*, Theophr.

Κατορύσσω, Att. *-ττω*, f. *-ξω*, fut. pass. *-ρῠχήσομαι*, Ar. Av. 394, cf. Lob. Phryn. 318 (*κατά, ὀρύσσω.*) *To bury*, Hdt. 2, 41, *ζώοντας*, Id. 3, 35: in genl. *to bury, hide in the ground*, Ar. Plut. 238, Plat. Euthyd. 288 E; in full, *κ. κατὰ γῆς*, Hdt. 8, 36: metaph. *to make away with, destroy, ruin utterly*, Pherecr. (?) Chir. 1, 19 (v. Meineke p. 334.) Hence

Κατορῠχή, *ῆς, ἡ,=κατόρυξις.*

Κατορφνάω, *ῶ*, f. *-ήσω*, (*κατά, ὄρφνη*) *to darken.*

Κατορχέομαι, fut. *-ήσομαι*, (*κατά, ὀρχέομαι*) dep. mid., *to dance in triumph over* one, hence like Lat. *insultare, to treat despitefully, insult, τινά*, Hdt. 3, 151.—II. *to subdue, win, charm by dancing*, Luc.—III. intr. *to dance vehemently*, Strab.

Κατόσσομαι, (*κατά, ὄσσομαι*) dep., used only in pres. and impf., *to contemplate, behold*, Anth.

Κατότι, adv. Ion. for *καθότι, καθ' ὅ τι*, Hdt.

Κατουδαῖος, *ον*, (*κατά, οὖδας*) *under the earth*, H. Hom. Merc. 112: *κ. γίγας*, of Briareus, Call. Del. 142.

Κατουλάς, *άδος, ἡ, νύξ κ., shrouding* night, Soph. Fr. 383, Ap. Rh. 4, 1695. (From *κατά* and *εἴλω, ἴλλω*, like *ἐξούλη*, so that it is quite needless to correct it into *κατειλάς*, or to derive *κατουλάς* from *οὖλος, ὅλος*, *complete* night.)

Κατουλόω, *ῶ*, (*κατά, οὐλόω*) *to make to cicatrise*, Diod. Pass., *to cicatrise, heal over*, Anth. Hence

Κατούλωσις, *εως, ἡ, a cicatrising*, Diosc.: and

Κατουλωτικός, *ή, όν, healing over.*

Κατουρᾰνόθεν, adv., better divisim *κατ' οὐρανόθεν.*

Κατουρέω, *ῶ*, f. *-ήσω*, (*κατά, οὐρέω*) *to make water upon, τινός*, Ar. Eccl. 832: absol. *to make water*, Arist. H. A.

Κατουρίζω, f. *-ίσω*, (*κατά, οὐρίζω*) *to waft with a fair wind*: but in Soph. Tr. 827, intr. *to come safe to port, come to a happy issue.*

Κατουρόω, *ῶ*, (*κατά, οὐρόω*) *to sail with a fair wind*, Polyb.: also in mid., Luc.

Κατουτάω, *ῶ*, f. *-ήσω,=οὐτάω*, Q. Sm.

Κατοφείλω,*=ὀφείλω.*

Κατοφρυάομαι, f. *-ήσομαι*,=sq.

Κατοφρυόομαι, (*κατά, ὀφρυόομαι*) as dep., *to lift the eyebrows scornfully, λόγοι κατωφρυωμένοι, supercilious* words, Luc.—II. as pass. *to have eyebrows.*

Κατοχεύς, *έως, ὁ*, (*κατά, ὀχεύς*) *a holder*, esp. *κ. πυλάων, a bolt*, Call. Apoll. 6.

Κατοχεύω, (*κατά, ὀχεύω*) *to have* a she-animal *covered*, LXX.

Κατοχή, *ῆς, ἡ*, (*κατέχω*) *a holding fast, detention*, Hdt. 5, 35.—II. *possession*, Ict.—2. *possession by a spirit, inspiration*, Plut.: hence—3. in medic. writers, *stupor with stiffness, catalepsy*: cf. *κάτοχος.*

Κατόχῐμος, *ον,=κάτοχος, possessed*: esp. *frantic*, Luc.

Κατόχιον, *ου, τό, a means of holding, a retention*, Diosc.

Κατοχμάζω, f. *-άσω*, strengthd. for *ὀχμάζω, to bind fast*, Opp.

Κάτοχος, *ον*, (*κατέχω*) *holding fast, tenacious*, esp. of the memory: *firm, tight, δεσμοί*, Plut.—II. pass., *held fast, overpowered, overcome, τινί*, Aesch. Pers. 223, Soph. Tr. 978: *subject, Ἄρει κ. γένος*, Eur. Hec. 1090, esp.—2. *possessed, inspired, frantic*, Plut.—3. medic. *seized by catalepsy*; and as subst., *ἡ κάτοχος, catalepsy*, cf. *κατοχή.*—B. adv. *-χως* in signf. I, Hermipp. Dem. 8: in signf. II. 3, Hipp.

Κατόψιος, *ον*, (*κατά, ὄψις*) *visible, before the eyes*, Ap. Rh.—II. *in sight, opposite, τινός*, Eur. Hipp. 30.

Κάτοψις, *εως, ἡ*, (*κατά, ὄψις*) *a sight, view*, Epicur.

Κατόψομαι, fut. of *καθοράω*, with aor. *κατεῖδον*, q. v.

Κατοψοφᾰγέω, *ῶ*, f. *-ήσω*, (*κατά, ὀψοφαγέω*) *to waste in eating, in luxury*, Aeschin. 13, 34, in pass. Hence

Κατοψοφᾰγία, *ας, ἡ, ruinous gluttony* or *luxury.*

Κατρεύς, *έως, ὁ, an Indian kind of peacock*, Strab.

†**Κατρεύς**, *έως, ὁ, Catreus*, son of Minos and Creta, Apollod.

†**Κατταβανία**, *ας, ἡ, Cattabania*, a region of Arabia Felix, Strab.; *ὁ Κατταβανεύς, έως, an inhab. of Cattabania*, Id.

Καττάδε, Dor. for *κατὰ τάδε*, Thuc. 5, 77.

Καττάνῠσαν, Ep. for *κατετάνυσαν* 3 plur. aor. 1 act. from *καταταννύω*, H. Hom. 6, 34.

Καττίτερος, *ὁ*, Att. for *κασσίτερος, tin.*

Κάττῡμα, *ατος, τό*, Att. for *κάσσυμα*, Ar., etc.

Καττύς, *ύος, ἡ*, Att. for *κασσύς, a piece of leather.* [ῡ]

Καττύω, Att. for *κασσύω.* [ῡ]

Κατύπερθε, *κατυπέρτερος*, Ion. for *καθύπ.*, Hdt.

Κατυπνόω, Ion. for *καθυπνόω*, Hdt.

Κάτω, adv. (*κατά*) *down, downwards*, Il. 17, 136, Od. 23, 91: in this signf. rare in prose, and not till Dem., v. Schäf. Appar. 4, p. 503.—II. *beneath, below, underneath*, Hes. Th. 303, opp. to *ἄνω*, in prose the usu. signf.:—*οἱ κάτω*,—1. *those in the nether world, the dead*, Soph. Aj. 865, etc.:—2. *dwellers on the coast* or *in the plain*, Thuc. 1, 120, etc., cf. Hdt. 1, 183: hence *κάτω πορεύεσθαι*, to go *down* to the sea: *ἄνω καὶ κάτω*, or *ἄνω κάτω, topsy-turvy, upside down*, freq. in Ar., etc.: of rank, *subordinate, inferior.*—3. of time, *afterwards, later*, Ael.—III. c. gen. *under, below*, Aesch. Ag. 871: *down from*, Eur. Cycl. 448.—Compar. *κατωτέρω*, with adj. *-ώτερος.* Superl. *κατωτάτω*, with adj. *-ώτατος*, v. sub vocc.

Κατωβλέπων, *οντος, ὁ*, (*κατά, βλέπω*) also *κατωβλέπον, οντος, τό*, and *κατῶβλεψ, επος, ὁ*, Lat. *catoblepas, a down-looker*, name of an African animal of the buffalo kind, v. Ael. H. A. 7, 5, Plin. 8, 32, Alex. Mynd. ap. Ath. 221 B.

Κατώγειος, *ον*, Att. *κατώγεως, ων*, gen. *ω,=κατάγειος*, q. v.

Κατωδῠνάω, *ῶ*, for *κατοδυνάω*, dub.

Κατώδῠνος, *ον*, (*κατά, ὀδύνη*) *in great pain* or *affliction*, LXX.

Κάτωθε, before a vowel *-θεν*, adv. (*κάτω*) *from below, up from below*, Aesch. Pers. 697, etc.—II. *below, beneath*, Eur. Alc. 424, etc., cf. Lob. Phryn. 128.

Κατωθέω, *ῶ*, fut. *-ώσω*, (*κατά, ὠθέω*) *to push, fling down*, Il. 16, 410, in tmesis.

Κᾰτωκάρα, (*κάτω, κάρα*) adv., *head downwards*, Ar. Ach. 945: *heels over head*, Id. Pac. 153, but Dind. reads *κάτω κ.* divisim.

Κατωμάδιος, *α, ον*, (*κατά, ὦμος*) *from the shoulder, δίσκος κ.*, a quoit *thrown down from the shoulder*, i. e. from the hand held upwards just above the shoulder (as in our northern game of 'putting the stane'), Il. 23, 431, cf. *κατωμαδόν.*—II. *worn* or *borne on the shoulder*, Call. Cer. 45. [ᾰ]

Κατωμᾰδίς, adv.=sq.

Κατωμᾰδόν, adv. (*κατά, ὦμος*) *from the shoulders, κ. ἐλαύνειν*, in Il. 15, 352; 23, 500, to flog *with the arm drawn back from the shoulder*, as wheel-horses are whipped; others, to flog *on the shoulder*, but cf. *κατωμάδιος.*—II. *on* or *hanging from the shoulders*, Ap. Rh.

Κατωμίζω, f. *-ίσω*, (*κατά, ὠμίζω*) *to place the shoulder under* any one, *raise* him *up thereby*: *to set* (a limb) *in this manner.* Hence

Κατωμισμός, *οῦ, ὁ, the setting of a limb, by raising it with the shoulder*; and

Κατωμιστής, *οῦ, ὁ, ἵππος κ.*, a kicking horse *that throws its rider over its shoulders.*

Κάτωμος, *ον*, (*κατά, ὦμος*) *low in the shoulder* or *fore-quarter.*

Κατωμοσία, *ας, ἡ*, (*κατόμνυμι*) *an oath against* one, *accusation on oath*, Hdt. 6, 65.

Κατωμοτικός, *ή, όν, belonging to an affirmative oath*: as *νή* is an *ἐπίῤῥημα κατωμ.*, opp. to *μά*, which is an *ἐπίῤῥημα ἀπωμοτικόν* or *negative* particle of swearing. Adv. *-κῶς*: from

Κατώμοτος, *ον*, (*κατόμνυμι*) *confirming by an oath, affirming, ὅρκος κ.*, Harpocr.

†**Κάτων**, *ωνος, ὁ*, the Roman *Cato*, Plut.

Κατωνάκη, *ης, ἡ*, (*κάτω, νάκος*) *a coarse frock with a border of sheepskin*, (*νάκος*), worn by slaves and country labourers, Ar. Lys. 1151, Eccl. 724. [νᾰ]

Κατωνάκης, *ου, ὁ*,=foreg.

Κατωνᾰκοφόρος, *ον*, (*κατωνάκη, φέρω*) *wearing* the *κατωνάκη*, name of slaves at Sicyon, Theopomp. ap. Ath. 271 D.

Κατωπιάω, *ῶ*, f. *-άσω, to cast the eyes down*: in genl. *to be downcast, sad*, Arist. H. A., cf. *κατηφέω*: from

Κατωπός, *όν*, (*κατά, ὤψ*) *with downcast looks*, cf. *κατηφής.*

Κάτωρ, *ορος, ὁ*, in H. Hom. 6, 55, *δῖε κάτωρ*, an unknown or corrupt word: no prob. explanation has been given of it: the Cod. Mosq. has *δῖ' ἑκάτωρ.*

Κατωρᾰΐζομαι, Ion. for *καθωραΐζομαι.*

Κατωρής, *ές*, also *κατωρίς,=κάτω ῥέπων*, Hesych.—II. *κατωρίδε δύω* in an Inscr. seems to mean two *bands* or *ribands hanging from* the crown of a statue, Böckh Inscr. 1, p. 235.

Κατώρῠγος, ον,=κατώρυχος, dub.

Κατῶρυξ, ῠχος, ὁ, ἡ, (κατορύσσω) *dug in, sunk, laid* or *imbedded* in the earth, so, κατωρυχέεσσι λίθοισι, Od. 6, 267; 9, 185, as if from κατωρυχής.—II. *buried, concealed in the ground,* hence *under ground,* in pits or caves, κατώρυχες ἔναιον, Aesch. Pr. 452.—III. as subst., ἡ κατῶρυξ, *a pit, cavern,* Soph. Ant. 774.—2. *a diver,* Lat. *mergus.*

Κατωρύομαι, fut. -ύσομαι, (κατά, ὠρύομαι) dep. mid. *to howl much,* Apollod. [ῡ]

Κατωρῠχής, ές, and κατώρῠχος, ον, Arat.,=κατῶρυξ.

Κατώτατος, η, ον, *the lowest,* Hdt. 7, 23; adj. from

Κατωτάτω, adv. superl. from κάτω, *at the lowest part,* τὰ κ., Hdt. 2, 125.

Κατωτερικός, ή, όν, *carrying downwards,* of medicines, *purgative,* Hipp.

Κατώτερος, α, ον, *lower,* Hipp. etc.: of time, *later, younger,* Call. Cer. 130: from

Κατωτέρω, adv. compar. from κάτω, *lower, further downwards,* Ar. Ran. 70; c. gen., Hdt. 8, 132. Hence

Κατωτέρωθεν, *from a lower part, greater depth,* Theophr.

Κατωτίς, ίδος, ἡ, (κατά, οὖς) *a cowl* or *hood which goes over the ears,* dub. l. for κατωμίς, q. v.

Κατωφᾰγᾶς, οῦ or ᾶ, ὁ, (κάτω, φαγεῖν) *with the head always down close to the ground eating, gluttonous,* seems to be the name of a bird in Ar. Av. 288: καταφαγᾶς is also found in Menand. p. 151, but the Gramm. reject it, v. Lob. Phryn. 433.

Κατωφελής, ές, (κατά, ὄφελος) *very useful,* dub. in Theophr.

Κατωφέρεια, ας, ἡ, *a sloping situation, declivity:* metaph. *propensity,* dub. for καταφ., *proneness, inclination:* from

Κατωφερής, ές, (κάτω, φέρομαι)= κάτω φερόμενος, *hanging downwards, sunk,* Xen. Cyn. 5, 30.—II. metaph. *prone to,* esp. *to evil,* almost always with v. l. καταφερής, which is usu. preferred. Adv. -ρῶς.

Κατώφορος, ον, (κάτω, φέρομαι) *moving down* or *downwards.*

Κατωχάνης, ου, ὁ, *the handle* or *holder of a borer,* Hesych.

Κατωχριάω, ῶ, f. -άσω, in Anth. κατωχράω, ῶ, (κατά, ὠχριάω) *to turn very pale.*

Καύαξ, ᾱκος, ὁ, Ion. καύηξ, ηκος, Antim. Fr. 57, in Od. κήξ, later also καύης, Hippon. Fr. 5, and κάβηξ, Lat. *ceyx* and *gavia,* a greedy kind of *sea-gull.*

Καυάξαις, in Hes. Opp. 664, 691, Ep. 2 sing. opt. aor. 1 act. of κατάγνυμι, q. v.

†Καύαρος, ου, ὁ, *Cauarus,* a Gallic king, Polyb. 8, 24.

Καύδιον, ου, τό, *Caudium,* a city of Samnium, Strab.; adj. Καυδῖνος, ον, *of Caudium, Caudine,* Polyb.

†Καυή, ῆς, ἡ, *Caue,* a town of Mysia, Xen. Hell. 4, 1, 20.

Καυθμός, οῦ, ὁ, (καίω) *a burning, scorching,* esp. a disease in trees, produced by keen winds, Theophr.

Καυκαλίας, ου, ὁ, *a kind of bird,* Hesych.

Καυκᾰλίς, ίδος, ἡ, *an umbelliferous herb,* Theophr.: in our Flora, *Caucalis* is *Bur-parsley.*—II. =βαύκαλις.

†Καύκασα, ων, τά, *Caucasa,* a harbor in Chios, Hdt. 5, 33.

†Καυκάσιος, α, ον, *of* or *belonging to Caucasus, Caucasian,* τὸ Κ. ὄρος, Hdt. 1, 104; τὰ Κ. ὄρη, Strab.=sq.: from

†Καύκᾰσος, ου, ὁ, Hdt. 1, 203, and usu.; also Καύκασις, ιος, Id. 3, 97; τὸ Καύκασον, Arr.; *Mt. Caucăsus,* a range of mountains between the Euxine and Caspian seas.—2. Paropamisus was also so called by the soldiers of Alexander, Arr. An. 5, 5, 3.

Καυκίδες, v. l. for βαυκίδες.

Καυκίζομαι, f. -ίσομαι, v. l. for βαυκίζω.

†Καῦκοι, ων, οἱ, *the Cauci,* a German tribe, Strab.

Καῦκος, ὁ,=καυκαλίς.

†Καύκων, ωνος, ὁ, *Caucon,* son of Lycaon, Apollod. 3, 8, 1.—2. son of Celaenus, Paus. 4, 1, 5.—II. *a Cauconian,* v. sq.—III. a river of Elis, a tributary of the Teutheas, Strab., also called Καυκώνη, Id.

†Καύκωνες, ων, οἱ, *the Caucōnes,* a people of Bithynia, on the borders of Paphlagonia, Il. 10, 429.—2. an early tribe of Elis at one time possessing most of the province, of same origin with foreg., Od. 3, 366; Hdt. 1, 147. Hence

†Καυκωνία, ας, ἡ, *Cauconia, the territory of the Caucones,* in Elis, Strab.; and

†Καυκωνιάτης, ου, and -νίτης, ου, ὁ, *a Cauconian,* Strab. [ᾱτ and ῑτ.]

Καυληδόν, adv. (καυλός) *like a stalk:* surgical name of a peculiar kind of fracture, Gal., cf. ῥαφανηδόν and σικυηδόν.

Καυλίας, ου, ὁ, *made from a stalk,* Theophr.

Καυλίζω, f. -ίσω, (καυλός) *to form stalks:* pass. *to have a stalk* or *shaft,* of a spear, Ar. Fr. 357: cf. ἀποκαυλίζω.

Καυλικός, ή, όν, *like a stalk,* Theophr.

†Καυλίνης, ου, ὁ, *a species of* κωβιός prob. from feeding on καυλίον II., Ath. 355 C. [ῐ]

Καύλινος, η, ον, *made of a stalk* or *stick,* Luc. V. H. 1, 16.

Καυλίον, ου, τό, dim. from καυλός, Diosc.—II. *a sea-weed,* Arist. H. A.

Καυλίσκος, ου, ὁ, dim. from καυλός, Diod.

†Καυλομύκητες, ων, οἱ, (καυλός, μύκης) *the Stalk-mushrooms,* name of a people formed by Luc., from their using *mushroom*-shields, and spears of *stalks* of asparagus, V. H. 1, 16.

Καυλοπώλης, ου, ὁ, (καυλός, πωλέω) *a green-grocer.*

ΚΑΥΛΟ΄Σ, οῦ, ὁ, *a stalk, stem,* Epich. p. 102: *a handle, shaft;* in Il. always *the spear-shaft,* as Il. 13, 162, 608, etc., except in Il. 16, 338, *the hilt* of a sword; not found in Od.: also, καυλὸς πτεροῦ, the *quill* part, Plat. Phaedr. 251 B.—II. *a vegetable of the cabbage kind,* in genl. *any esculent sprout,* Lat. *caulis,* our *cole, kail, cauliflower,* Alex. Leb. 2.—III. =πόσθη, Nic. Hence

Καυλώδης, ες, (καυλός, εἶδος) *like a stalk, running to stem,* Theophr.

†Καυλωνία, ας, ἡ, *Caulōnia,* a Grecian colony on the west coast of Bruttium, Polyb. 10, 1, 4; Strab., who also mentions a city of this name in Sicily. Hence

†Καυλωνιάτης, ου, ὁ, *an inhab. of Caulonia, a Cauloniat,* Polyb. 2, 39, 6: fem. Καυλωνιᾶτις, ιδος, sub. γῆ, *the territory of Caulonia,* Thuc. 7, 25.

Καυλωτός, ή, όν, (καυλόω) *stalked, with a stalk* or *stem,* Eudem. ap. Ath. 371 A.

Καῦμα, ατος, τό, (καίω) *a burning, glow,* esp. *the burning heat of the sun,* Il. 5, 865. Hes. Op. 413: sometimes in plur., Hdt. 3, 104, Xen. Cyn. 5, 9, Soph. O. C. 350, etc.: also of frost, Luc.—II. *feverish heat,* Thuc. 2, 49: hence *a burning fever,* Hipp.—III. metaph. of love, Anth. Hence

Καυμᾰτηρός, ά, όν, *hot, glowing,* Strab.

Καυμᾱτίζω, fut. -ίσω, (καῦμα) *to scorch, parch up, wither by heat,* N. T.: hence of a fever, Plut., in pass.; cf. Lat. *aestuare.*

Καυμᾰτόω, ῶ,=foreg.

Καυμᾰτώδης, ες, (καῦμα, εἶδος)= καυματηρός, *burning, scorching,* Arist. Meteor.—2. *feverish,* Hipp.

Καυνάκη, ης, ἡ, also καυνάκης, ου, ὁ, *a Persian fur-garment,* Ar. Vesp. 1137. (Prob. of no Greek root.) [ᾰ]

Καυνάκης, ου, ὁ,=foreg.

Καυνιάζω, f. -άσω, (καῦνος) *to cast lots,* cf. διακαυνιάζω.

†Καυνικός, ή, όν, *of* or *belonging to the Caunii, Caunian,* Hdt. 1, 173.

†Καύνιος, α, ον, *Caunian;* οἱ Καύνιοι, *the Caunians,* inhab. of Καῦνος, Hdt. 1, 176.—II. *Caunian, of Caunus,* Κ. ἔρως, of improper, unlawful love, from Caunus beloved by his sister Byblis, who when she did not obtain her desire hung herself, Arist. Rhet. 2, 25, 4; cf. Gaisf. Paroem. B. 569.

Καῦνος, ου, ὁ,=κλῆρος, *a lot,* very rare word, Cratin. Pyt. 20, ubi v. Meineke.

†Καῦνος, ου, ἡ, *Caunus,* a city of Caria, now *Kaiguez,* Hdt. 1, 176.

Καυρός, ά, όν,=κακός, Soph. Fr. 895.

Καυσᾰλίς, ίδος, ὁ, (καίω) *a blister, burn.*

Καύσησις, εως, ἡ, (καίω) *a burning, scorching,* dub. in Theophr.

Καυσθμός, οῦ, ὁ, for καυθμός, dub.

Καυσία, ας, ἡ, broad-brimmed Macedonian hat, *to keep off the heat of the sun* (καῦσις), Menand. p. 116.

Καύσῐμος, ον, (καίω) *fit for burning, combustible,* Xen. An. 6, 3, 19; κ. ξύλα, Lat. *cremia,* Alex. Incert. 73: from

Καῦσις, εως, ἡ, (καίω) *a burning,* τῶν ἱρῶν, Hdt. 2, 40: *burning heat,* Plat. Theaet. 156 B.—II. *a varnishing and polishing with hot wax,* Vitruv. 7, 9. Hence

Καυσόομαι, as pass., like καυματίζομαι, *to be on fire, intensely hot,* N. T. —II. *to be in a state of fever.*

Καῦσος, ου, ὁ,=καῦμα, *a burning, burning heat,* Diosc.: in this signf. also τὸ καῦσος.—II. *a burning fever,* Hipp.—III. *a burnt soil,* earth resembling ashes.—IV. *a kind of serpent;* elsewh. διψάς, from the heat and thirst which its bite caused. Nic.

Καυστειρός, ά, όν, (καίω,) *burning, hot, raging,* but only in gen. καυστειρῆς μάχης, Il. 4, 342; 12, 316.

Καυστέον, verb. adj. from καίω, *one must burn.*

Καυστήρ, ῆρος, ὁ,=καυτήρ. Hence

Καυστηριάζω, f. -άσω,=καυτηριάζω. Strab.

Καυστήριον, ου, τό,=καυτήριον, Luc.

Καυστηρός, ά, όν, = καυστειρός, Nic.

Καύστης, ου, ὁ, *one that burns.*

Καυστικός, ή, όν, *burning: corrosive, caustic,* Arist. Part. An.—2. of persons, *suffering much from fever,* Hipp. Adv. -κῶς.

Καυστός, ή, όν, (καίω) *burnt, combustible,* Arist. Part. An.

Καύστρα, ας, ἡ, *a place where corpses are burnt,* Lat. *ustrina, bustum,* Strab.

†Καΰστρινος, η, ον and -ιανός, ή, όν, *Caÿstrian,* Strab.: from

†Καΰστριος, ου, ὁ, Il. 2, 461, Hdt. 5, 100; Κάϋστρος, ου, Strab., etc.,

the Caÿstrius or *Caÿstrus*, a river of Lydia flowing into the sea near Ephesus, now *Kutchuck Mendere*; hence τὸ Καΰστρου πεδίον, *the plain of Caÿstrus*, lying along its banks, Strab.; acc. to Xen. Cyr. 2, 1, 5, a gathering place for the Persian army. Different from this is the Καΰστρου πεδίον in Xen. An. 1, 2, 11, which is prob. the later Κέ̂στρος, q. v. Hence

†Καΰστριος, *α, ον*, *of Caÿstrus, Caÿstrian*, τὸ Κ. πεδίον, Ar. Ach. 68.

†Καϋστρόβιος, *ου, ὁ*, *Caÿstrobius*, father of Aristeas of Proconnesus, Hdt. 4, 13.

†Κάϋστρος, *ου, ὁ*,=Καΰστριος.

Καύσω, fut. of *καίω*.

Καυσώδης, *ες*, (*καῦσις, εἶδος*)=*καυματώδης*, in signf. 1, Theophr.: in signf. 2, Hipp.

Καύσωμα, *ατος, τό*,=*καῦμα, καῦσος*, *a burning: burning heat*, Gal.

Καύσων, *ωνος, ὁ*,=foreg., N. T.—II. *a scorching wind*, LXX.

Καυτήρ, *ῆρος, ὁ*, *a burner*, Pind. P. 1, 185.—II. like *καυτήριον*, *a branding iron*, Hipp.

Καυτηριάζω, f. *-άσω*, *to sear with red-hot iron, cauterise*, Hipp.: from

Καυτήριον, *ου, τό*, *a branding iron*, Eur. Phoenix 8: metaph., Diod.—II. *a burnt mark, brand*: strictly neut. from

Καυτήριος, *α, ον*,=*καυστικός*.

Καύτης, *ου, ὁ*,=*καύστης, καυτήρ*, Anth.

Καυτικός and *καυτός*,=*καυστ.*

Καυχάομαι, fut. *-ήσομαι*, dep. mid., *to boast, vaunt one's self*, Pind. O. 9, 58; c. inf. aor., Hdt. 7, 39. (Akin to *αὐχέω, εὔχομαι, εὐχετάομαι.*) Hence

Καυχάς, *άδος, ἡ*, *a female boaster*.

Καύχη, *ης, ἡ*,=*καύχησις*, *a boasting, vaunting*, Pind. N. 9, 15.

Καύχημα, *ατος, τό*, *a vaunt, boast*, Pind. I. 5, 65: *a subject of boasting*, N. T. Hence

Καυχημᾰτίας, *ου, ὁ*, *a boaster, braggart*.

Καύχησις, *εως, ἡ*, (*καυχάομαι*) *a boasting, reason to boast*, N. T.

Καυχητής, *οῦ, ὁ*, *a boaster*.

†Κάφαυρος, *ου, ὁ*, *Caphaurus*, son of Amphithemis and Tritonis, Ap. Rh. 4, 1490.

†Καφήρειος, *α* poet. *η, ον*, also *ος, ον*, Eur. Tro. 90, *of* or *belonging to Caphereus, Caphērēan*, *ἄκραι*, Eur. l. c., *πέτρη*, Anth.

†Καφηρεύς, *έως, ὁ*, *Caphēreus*, the southern promontory of Euboea on which the Grecian fleet was wrecked when returning from Troy, now *Capo d'Oro*, Hdt. 8, 7.

†Καφηρίς, *ίδος, ἡ*, pecul. fem. to Καφήρειος, *πέτραι*, Eur. Hel. 1129.

†Κᾱφησίας, *ου, ὁ*, *Caphēsias*, a flute player, Ath. 629 A.

†Κᾱφισός, *οῦ*, Dor. for Κηφισός, and so compds.

†Κάφισος, *ου, ὁ*, *Caphisus*, masc. pr. n., Plut.

Καφουρά, *ᾶς, ἡ*, Arabic name of *camphor*.

†Καφύαι, *ῶν, αἱ*, *Caphyae*, a town of Arcadia, Polyb. 4, 11, 13: hence Καφυεύς, *έως, ὁ*, and Καφυάτης, *ου*, *an inhab. of Caphyae*, Strab.; Paus.

Καφώρη, *ης, ἡ*, *a she-fox*, also *σκαφώρη*, Schneid. Ael. H. A. 7, 47.

Κᾰχάζω, f. *-άσω*, like *καγχαλάω*, *to laugh loud*, Lat. *cachinnari*, Ar. Eccl. 849, Theocr. 5, 142: *to laugh scornfully, mock*, Soph. Aj. 199: the MSS. give *καγχάζω*, but v. sq. (The root is prob. **χάω, χαίνω*, unless it be rather formed by onomatop. like *χλάζω, καχλάζω.*)

Κᾰχασμός, *οῦ, ὁ*, = *καγχασμός*, Ar. Nub. 1073, acc. to Rav. MS.

Κᾰχεκτέω, *ῶ*, f. *-ήσω*, *to be in a bad habit of body, be unwell*, Polyb.—II. *κ. ψυχῇ*, *to be ill-disposed, disaffected*, Id.: and

Κᾰχέκτημα, *ατος, τό*, *a bad state* or *habit*: from

Κᾰχέκτης, *ου, ὁ*, (*κακός, ἔχω, ἕξω*) *in a bad state of health* or *habit of body*, Diosc.: in genl. *ill-conditioned, disaffected*, Polyb.

Κάχεκτος, *ον*,=foreg., dub.

Καχελκής, *ές*, gen. *έος*, (*κακός, ἕλκος*) *with bad ulcers*.

Κᾰχεξία, *ας, ἡ*, (*καχέκτης*) *a bad habit of body*, Plat. Gorg. 450 A: in genl. *a bad disposition, ill condition*, Diphil. ap. Ath. 254 E.

Κᾰχεταιρεία, *ας, ἡ*, (*κακός, ἑταῖρος*) *ill company*, Theogn. 1171.

Κᾰχήμερος, *ον*, (*κακός, ἡμέρα*) *living bad days, wretched*.

Καχλάζω, f. *-άσω*, redupl. from *χλάζω*, *to dash, plash, patter*, Pind. O. 7, 3: esp. of waves, rain, pouring wine, etc., Valck. Hipp. 1210, where it has an acc. *ἀφρόν*; cf. *κανάσσω* and *παφλάζω*: metaph. of exhuberant eloquence, Dion. H. Hence

Κάχλασμα, *ατος, τό*, *the plashing, dashing of waves*, etc.

Καχλασμός, *οῦ, ὁ*,=foreg.

Κάχληξ, *ηκος, ὁ*, *a pebble* in the beds of rivers, etc., Strab.: hence collectively, *gravel, shingle*, Thuc. 4, 26: *κάχλιξ* is sometimes found. (Prob. akin to *χάλιξ, calx, calculus.*)

Κᾰχορμῐσία, *ας, ἡ*, (*κακός, ὅρμισις*) *an unlucky mooring, detention in harbour*, Jacobs Del. Epigr. 11, 59, 6.

Καχρῠδίας, *ου, ὁ*, (*κάχρυς*)=*καγχρυδίας*, Theophr.

Καχρύδιον, *ου, τό*, dim. from *κάχρυς*, Arist. Probl.

Καχρῠόεις, *εσσα, εν*,=*καγχρυόεις*, like *κάχρυς*, Nic.

Κάχρῠς, *ῠος, ἡ*,=*κάγχρυς*, *parched barley*, Cratin. Incert. 139, Ar. Vesp. 1306, Nub. 1358: hence of various seeds, Theophr.

Καχρῠφόρος, *ον*, Nic., and

Καχρῠώδης, *ες*, Theophr.,=*καγχρ.*

Κᾰχυπονόητος, *ον*, (*κακός, ὑπονοέω*)=sq., dub. in Plat. ap. Poll. 2, 57.

Κᾰχύποπτος, *ον*, (*κακός, ὕποπτος*) *suspecting evil, always suspicious*, Ar. Fr. 627, Plat. Rep. 409 C, Arist. Rhet. 2, 13, 3.

Καχυπότοπος, *ον*,=foreg., Plat. Phaedr. 240 E, Bekker.

Κάψα, *ἡ*, *a box, chest, case*.

Καψάκης, *ου, ὁ*,=foreg., LXX.

Καψάκιον, *ου, τό*, dim. from *κάψα*.

Καψιδρώτιον, *ου, τό*, (*κάπτω, ἱδρώς*) Lat. *sudarium, a napkin*, Com. ap. Poll. 7, 71: also *an upper garment*.

Καψικίδαλος, *ον*,=*ἐγκαψικίδαλος*, Hesych.

Κάψις, *εως, ἡ*, (*κάπτω*) *a swallowing, gulping down hastily*, Arist. H. A.

Κάω, [ᾱ] Att. for *καίω*, i. e. *κάϜω*, *to burn*, q. v.; not *κᾴω*, Piers. Moer. p. 231.

Κε, and before a vowel *κεν*, Ep. and Ion. for *ἄν* (q. v.), Hom., who sometimes uses metri grat. the prose *ἄν*, and sometimes joins *ἄν κε*, as later Ep. do *κεν ἄν*: oft. also joined with conjunctions *αἰ, εἰ, ἐπεί, ὅτε, ὁπότε*, like *ἄν*:—*κε* is always enclit.: Dor. *κᾱ*: cf. *γε*, Dor. *γα*.—Herm., H. Hom. Merc. 288, attempts to distinguish betw. *ἄν* and *κε*; and their different etymology is discussed by Kühner Gr. Gr. § 453: yet it is dub. whether a different deriv. can be assigned to words so exactly one in signf.: Rost considers them identical, as **ἵω* and *κίω*.

Κεάδας, *ὁ*,=*καιάδας*, v. *κεάζω*.

†Κεάδης, *ου* Ep. *αο*, *son of Ceas*, i. e. Troezenus, Il. 2, 847.

Κεάζω, f. *-άσω*, (*κέω, κείω*) *to split, cleave*, strictly wood, Hom.: also of lightning, *to shiver, shatter*, Od. 5, 132; 7, 250: *κεφαλὴ ἐκεάσθη*, his head *was cloven*, Il. 16, 412, etc.: in genl. *to sever, separate*: hence, *to pound, rub to pieces*, Nic. Only poet. (Hence *κέαρνον, σκέπαρνον, κέασμα, κεδάζω, σκεδάζω*: acc. to Buttm. Lexil. v. *ἀκέων*, akin to *χάω, χάσκω.*) [*ᾰσω*]

Κεαίνω, rarer poet. form for foreg.

Κεάνωθος, *ου, ὁ*, *a kind of thistle*, Theophr.

Κέᾰρ, *ᾰρος, τό*, Lat. *cor, the heart*, in Hom. always contr. *κῆρ*, q. v.: hence *the soul, mind*, etc., Hom., etc.

Κέαρνον, *ου, τό*, (*κεάζω*) *a carpenter's axe*, also *σκέπαρνον*.

Κέασμα, *ατος, τό*, (*κεάζω*) *a chip*, like *κλάσμα*.

Κέᾰται, *κέᾰτο*, 3 pl. pres. and impf. from *κεῖμαι* for *κεῖνται, ἔκειντο*, Hom., esp. in Il.: also in later Ion.

†Κέβης, *ητος, ὁ*, *Cebes*, a pupil of Socrates, of Thebes, Plat. Phaed., Xen. Mem. 1, 2, 48.

Κέβλη, *ης*, or *κεβλή, ῆς, ἡ*, an Alexandr. or Maced. contraction for *κεφαλή*, *the head*; Alexandr. also *κεβαλή*.

Κεβλήγονος, *ον*, (*κέβλη, γονή*) *having its seed in its head*: of the poppy, Nic.

Κεβλήπῡρις, (*κέβλη, πῦρ*) *the redcap*, a bird in Ar. Av. 303.

†Κεβρήν, *ῆνος, ὁ*, *Cebren*, father of Asterope, Apollod.—II. a river of Troas, named after foreg., also an Aeolian city of same name, Dem. 671, 9, Xen. Hell. 3, 1, 17; and so elsewh. instead of Κέβρην. Hence

†Κεβρήνιος, *α, ον*, *of Cebren, Cebrenian*, *ἄνδρες*, Hom. Ep. 10, 4, Κεβ. *πεδιάς*, Strab.; *-ιος, ου, -ιεύς, ιέως*, and *-ός, οῦ, ὁ*, *an inhab. of Cebren*, Id.

†Κεβρηνίς, *ίδος, ἡ*, pecul. fem. to foreg., *Νύμφη*.

†Κεβριόνης, *ου, ὁ*, *Cebriones*, son of Priam, charioteer of Hector, Il. 8, 318.

†Κέβρος, *ου, ὁ*, *Cebrus*, a Trojan, Qu. Sm. 10, 86.

Κεγχρᾰλέτης, *ου, ὁ*, (*κέγχρος, ἀλέω*) *grinding, bruising millet*.

Κεγχρᾰμιδώδης, *ες*, (*κεγχραμίς, εἶδος*) *like the κεγχραμίς*, Theophr.

Κεγχρᾰμίς, *ίδος, ἡ*,=*κέγχρος* II., *one of the small grains in a fig*, Hipp.: also *an olive-kernel*.

†Κεγχρειά, *ᾶς, ἡ*, Κεγχρειαί and *-χρεαί, ῶν, αἱ*, *Cenchrea* or *Cenchreae*, the eastern port of Corinth, on the Sinus Saronicus, still called *Kenchres*, Thuc. 4, 42; 8, 10; less correctly accented parox.—2. Κεγχρεαί, *αἱ*, a village of Argolis on the borders of Arcadia, Strab.—3. Κέγχρεια, v. l. for Κερχνεία, Aesch. Pr. 676.

Κεγχρείοισι, poet. lengthd. dat. for *κέγχροις*, Arat.

Κεγχρεών, *ῶνος, ὁ*, (*κέγχρος*) *a place where metal is granulated*, ap. Dem. 974, 16: cf. Lob. Phryn. 167.

Κεγχριαῖος, *αία, αῖον*, (*κέγχρος*) *of the size* or *shape of a grain of millet*, Luc.

Κεγχρίας, *ου, ὁ*, *like a grain of millet*: esp.—1. *ἕρπης, an eruption on the skin*, Medic.—2. =*κεγχριδίας*.

†Κεγχρίας, *ου, ὁ*, *Cenchrias*, son of Neptune, Paus., who also has *-χρειός*.

Κεγχρῐδίας, *ου, ὁ*,=*κεγχρίας* 1, *a*

kind of serpent, with spots like *κέγχροι*, Diosc.

Κεγχρίνης, *ου, ὁ*,=foreg., Nic.

Κέγχρῐνος, *η, ον*, (*κέγχρος*) *made of millet*, Diosc.: hence, *ἡ κεγχρίνη, millet pottage:* also *κερχίνή*.

†Κέγχριος, *ου, ὁ, the Cenchrius*, a river near Ephesus, Strab.

Κεγχρίς, *ίδος, ἡ, a small bird, feeding on millet.—2. a small, speckled hawk*, Arist. H. A., v. *κέρχνη*.—3. = *κεγχρίας* 2, *a kind of serpent.*

Κεγχρίτης, *ου, ὁ*, fem. *-ῖτις, ιδος, like millet, full of small grains*, e. g. *ἰσχάς*, Anth.

Κεγχροβόλος, *ον*, (*κέγχρος, βάλλω*) *throwing, scattering millet*, Luc.

Κεγχροειδής, *ές*, (*κέγχρος, εἶδος*) *like millet*, Hipp.

Κέγχρος, *ου, ὁ* and *ἡ, millet*, usu. in plur., Hes. Sc. 398, Hdt. 1, 193; 3, 100: *any little grain*, so Hdt. 2, 93, of *the spawn of fish:* cf. *κέρχνος*.

Κεγχροφόρος, *ον*, (*κέγχρος, φέρω*) *bearing millet*, Strab.

Κεγχρώδης, *ες*,=*κεγχροειδής, like millet*, Hipp.

Κεγχρώματα, *ων, τά, things of the size of millet-grains*, in Eur. Phoen. 1386, prob. *eyelet-holes* in the rim of the shield, through which a soldier could view his enemy without exposing his person.

Κέγχρων, *ονος, ὁ, a local wind* on the river Phasis, Hipp.

Κεδάζω and *κεδάννῡμι*, f. *κεδάσω*, poet. for *σκεδάννυμι. To scatter, disperse, burst in sunder*, Hom., who however does not use the pres.; usu., *ἐκέδασσε φάλαγγας*, he *broke through* the close array, Il. 17, 285; so, *κεδασθείσης ὑσμίνης*, when the battle *was broken up* into a multitude of single combats, Il. 15, 328; 16, 306: more rarely of things, *to cleave asunder, break in pieces, χείμαῤῥος ἐκέδασσε γεφύρας*, Il. 5, 88. [*ᾰσω*]

Κεδαίω, later poet. form for *κεδάζω*, Ap. Rh.

Κεδάννῡμι, v. sub *κεδάζω*.

†Κεδασθείς, aor. part. pass. of *κεδάννυμι*.

Κέδματα, *ων, τά, certain chronic affections of the joints*, Hipp.

Κεδμᾰτώδης, *ες*, (*εἶδος*) *like κέδματα*, Hipp. ap. Erot.

Κεδνός, *ή, όν*, (prob. from *κήδομαι, κῆδος*) act. *careful, diligent, discreet, trusty*, oft. in Hom., always of persons in charge of something; neut. only in phrase, *κέδν' εἰδυῖα*, knowing *her duties*, Od. 1, 428, etc.—II. pass. *cared for, valued, cherished, dear, οἵ οἱ κεδνότατοι καὶ φίλτατοι ἦσαν*, Il. 9, 586; so too, *ὅς μοι κήδιστος, κεδνότατός τε*, Od. 10, 225: all the other Homer. passages are better taken in the act. signf.—2. from Pind. downwards freq. poet. in pass. signf., of things, *valued, prized:* of tidings, *joyful:* in genl. opp. to *κακός*. (Acc. to Buttm. Lexil. v. *ἀνήνοθε* 10, akin to *καθαρός*, as *ψεδνός* to *ψαθαρός*.)

†Κεδρέαι and Κεδραῖαι, *ῶν, αἱ, Cedreae*, a city of Caria on the Sinus Ceramicus, Xen. Hell. 2, 1, 15.

†Κεδρεᾶτις, *ιδος, ἡ*, appell. of Diana in Orchemenus, Paus.

†Κεδρείπολις, *ιος, ἡ, Cedrēpolis*, a city of Thrace, Arist. H. A. 9, 36.

Κεδρέλαιον, *ου, τό*, (*κέδρος, ἔλαιον*) *oil of cedar.*—II. *a liquid pitch*, Plin., etc.

Κεδρελάτη, *ἡ*, (*κεδρός, ἐλάτη*) *cedar-fir, a large kind of cedar*, Plin. [*ᾰ*]

Κεδρία, *ας, ἡ*, (*κέδρος*) *resin* or *pitch from the cedar-tree*, Diosc.

Κεδρίνεος, *α, ον*, poet. for sq., Nic. [*ῐ*]

Κέδρῐνος, *η, ον*, (*κέδρος*) *made of cedar*, e. g. *θάλαμος*, Il. 24, 192: *made from cedar*, e. g. *ἔλαιον*, Hipp.

Κέδριον, *ου, τό, oil of cedar*, like *κεδρέλαιον*.

Κεδρίς, *ίδος, ἡ, the cone of the cedar-tree*, Hipp.: also *a juniper-berry*, Ar. Thesm. 486.

Κεδρίτης, *ου, ὁ, οἶνος, wine flavoured with κέδρον*, Diosc. [*ῑ*]

Κέδρον, *ου, τό, the fruit of the cedar.*

Κέδροπα, *τά*, Ion. for *χέδροπα*.

†Κεδρόπολις, v. l. for Κεδρείπολις.

ΚΕ΄ΔΡΟΣ, *ου, ἡ, the cedar-tree*, the wood of which was burnt for a perfume, Od. 5, 60, cf. *θύον*.—II. *a kind of juniper-tree*, Theophr.—III. *any thing made of cedar-wood: a cedar-coffin*, Eur. Alc. 365: *a cedar-box*, for a bee-hive, Theocr. 7, 81. Hence

Κεδρόω, *ῶ, to anoint, embalm with κεδρία*, Posidon. ap. Strab.

Κέδρωστις, *εως, ἡ*,=*λευκάμπελος, bryony*, Diosc.

Κεδρωτός, *ή, όν*, (*κεδρόω*) *anointed with κεδρία.*—II. *made of* or *inlaid with cedar-wood*, Eur. Or. 1371.

Κέεσθαι, *κέεται*, Ion. for *κεῖσθαι, κεῖται*, from *κεῖμαι*.

Κειάμενος, Ep. part. aor. 1 mid. of *καίω* for *καυσάμενος*, Od.

Κείαντες, Ep. plur. aor. 1 act. of *καίω* for *καύσαντες*, Od.

Κειᾰται, *κειᾰτο*, Ep. and Ion. 3 plur. for *κέαται, κέατο*, i. e. *κεῖνται, ἔκειντο*, Hom.

Κεῖθεν, adv. Ion. and Ep. for *ἐκεῖθεν, thence*, Hom.

Κεῖθι, adv. Ion. and Ep. for *ἐκεῖθι, there, at that place*, Hom.—2. =*κεῖσε, thither*, Hes. Fr. 39, cf. Jac. A. P. p. 49.

ΚΕΙ͂ΜΑΙ, *κεῖσαι, κεῖται*, Ion. *κέεται*, Hdt.: 3 pl. *κεῖνται*, for which Hom. and Ion. *κείᾰται* and *κέᾰται*, the latter only in Hom. and later Ionic, also *κέονται*, Hom.: so 3 pl. impf., from *ἐκείμην, ἔκειντο*, Hom. and Ion. *κείᾰτο* and *κέᾰτο*, and frequentat. *κέσκετο*, Od. 21, 41, inf. pres. *κεῖσθαι*, Ion. *κέεσθαι*, Hipp., part. *κείμενος:* subj. *κέωμαι, κέῃ;* in 3 sing., Wolf, Il. 19, 32, Od. 2, 102, writes *κῆται*, while Buttm. prefers retaining *κεῖται* as old subj. form; opt. *κεοίμην*, imperat. *κεῖσο, κείσθω*, etc. That *κεῖαι* also occurred in Ep. for *κεῖσαι* is shown by H. Hom. Merc. 254. Fut. *κείσομαι*.—Desiderat. *κείω*, q. v.—Radic. signf.: *to lie*, of persons or things: very freq. in genl. *to lie* or *be in* or *at* a place: but this only when *continuance* is implied.—1. *to lie asleep, repose*, from Hom. downwds., very freq.—2. *to lie idle* or *at ease, be inactive*, freq. in Il.: also *to lie quiet* or *still, rest;* hence, *κακὸν κείμενον, abated, assuaged* evil, Soph. O. C. 510.—3. *to lie in weakness, infirmity, old age*, etc., *to be sick* or *wounded*, Hom.—4. *to lie dead, be a corpse*, like Lat. *jacere*, very freq. in Hom.: hence later of things, *to be destroyed, lie in ruins*, etc., opp. to *ἵσταμαι*, Lyc. 252, and Anth.—5. but of a corpse, *to lie unburied*, Il. 19, 32; sometimes with *ἄθαπτος* and *ἀκηδής* added: but also *to lie* in the grave, Hdt. 1, 67.—6. *to lie uncared for, neglected*, Il. 5, 685, Od. 17, 296, etc.—7. *to lie, be plunged in affliction*, esp. of *lasting* sorrows, Od. 1, 46, etc.—II. of places, *to lie, be situated*, freq. in Od.; also, *ἐν τῇ γῇ κείμενά ἐστι τὰ Σοῦσα* (for *κεῖται*), Hdt. 5, 49.—2. of things, *to be in* or *at a place, δίφρος, θρῆνυς κεῖται*, Od. 17, 331, 410, *εὐνή*, Od. 16, 35, cf. 8, 277, etc.: esp. *to be permanently* anywhere, *κέσκετο μνῆμα*, Od. 21, 41, where the frequentat. form strengthens this signf.—III. in genl. *to be in a position, be laid* or *put, stand:* even of a lyre *hanging by* the wall, Od. 8, 255, and of Ulysses *hanging under* the ram's belly, Od. 9, 434.—IV. *to be laid up, be in store*, of goods, property, etc., *κτήματα, κειμήλια κεῖται ἐν δόμοις*, freq. in Hom.: *κείμενα, deposits*, i. e. money, Hdt. 6, 86, 1: also of things dedicated to a god, *ἀνάθημα*, etc., Hdt. 1, 51, 52, etc., cf. Thuc. 1, 129.—V. *to be fixed, settled, laid down, κεῖται ἄεθλον*, Il. 23, 273: later esp. *κεῖται νόμος*, the law *is fixed, laid down*, Eur. Hec. 292, and freq. in Att.; so, *κεῖται ζημία*, Thuc. 3, 45, *θάνατος*, Eur. Ion 756; and *κεῖται ὄνομα*, the name *is given* once for all, Valck. Hdt. 7, 200; and so *κεῖσθαι* without *ὄνομα*, Plat. Cratyl. 392 D.—VI. metaph., *πένθος ἐνὶ φρεσὶ κεῖται*, implying a continual weight, Od. 24, 423.—2. freq. in Hom., *ταῦτα θεῶν ἐν γούνασι κεῖται*, i. e. are yet in the power of the gods, to give or not.—3. simply *to be, εὔστομα κείσθω*, Hdt. 2, 171: *῾Ελλήνων κείσομαι ἐν στόμασι*, my name will be a household word among them, Anth.—4. *κεῖσθαι ἔν τινι, to rest entirely, be dependent on him*, Soph. O. C. 248. Hom. usu. has with *κεῖμαι* the preps. *ἐν, ἐπί, παρά, πρός, ὑπό τινι*, also *ἐπί τινος:* rarely *κεῖσθαι τόπον* without a prep., Soph. Phil. 145, being a sort of acc. of cogn. signf., as if for *κεῖσθαι κοίτην;* so, *κεῖσθαι θέσιν*, Thuc. 1, 37: later we have *κεῖσθαι εἴς τι* in pregnant signf., Eur. I. T. 620, and Anth.

Κειμηλιάρχης, *ου, ὁ*, (*κειμήλιον, ἄρχω*) *a treasurer* or *storekeeper*, late.

Κειμηλιάρχιον, *ου, τό, a treasure* or *storehouse*, late: from

Κειμηλίαρχος, *ου, ὁ*,=*κειμηλιάρχης*.

Κειμήλιον, *ου, τό*, (*κεῖμαι*) *any thing stored up as valuable property, a treasure* or *precious thing*, in Hom. esp. of precious or finely wrought metals, Il. 6, 47; 23, 618, Od. 4, 613: opp. to live chattels (*πρόβασις*), Od. 2, 75, cf. 4, 600: *δῶρον, ὅ σοι κειμήλιον ἔσται*, a gift for *a valued memorial*, Od. 1, 312, etc.; also in Hdt. 3, 41, in plur. It seems never to have been used of *real* property. Strictly neut. from

Κειμήλιος, *ον*, (*κεῖμαι*) *treasured up, preserved as something precious*, Plat. Legg. 931 A. Hence

Κειμηλιόω, *ῶ, to treasure up:* and

Κειμηλίωσις, *εως, ἡ, a treasuring up.*

Κεῖνος, *κείνη, κεῖνο*, Ion. and poet. for *ἐκεῖνος, that, he, she, it*, in Hom. the more freq. form; *κείνῃ, on that road*, where *ὁδῷ* is supplied, Od. 13, 111: also *in that way* or *manner.* Sometimes *κεῖνος* occurs also in Att. poets, and even in prose, v. Soph. Aj. 220, Elmsl. Med. 88, Lob. Phryn. 7, etc.—II. in Crete *κεῖνος* was used in speaking of one's love, prob. like Shakspeare's "inexpressive *she.*"

Κεινός, *ή, όν*, Ion. and poet. for *κενός, empty*, once in Hom. Il. 4, 181: also in Hdt., v. Wess. ad 7, 131. Hence

Κεινόω, Ion. for *κενόω, to empty out*, Nic.

Κείνως, adv. Ion. for *ἐκείνως, in that way*, Hdt. 1, 120.

†Κεῖος, *ου, ὁ*, Ion. Κήϊος, *an inhab. of Ceos.*

Κεῖπος, ου, ὁ, *a kind of ape*, also κῆπος.

Κειρία, ας, ἡ, *a bandage, roller*, esp. to wrap infants in, *a swathing-band*, elsewh. σπάργανον.—II. *the cord* or *girth of a bedstead*, Lat. *instita*, Ar. Av. 816, cf. κηρία. Others write καιρία, as if from ὁ καῖρος.

†Κειριάδαι, ῶν, οἱ, *Cīriadae*, an Attic demus of the tribe Hippothöontis; hence ὁ Κειριάδης, *of Ciriadae*, Dem. 1358, 22, 24.

Κεῖρις, εως, ἡ, *a ravenous sea-fowl*, Lat. *ciris*, whose fabulous history is given in a little poem ascribed to Virgil.

Κειρύλος, ου, ὁ, in Ar. Av. 299, comic word for κηρύλος, *a king-fisher*, with a play upon κείρω.

ΚΕΙ΄ΡΩ, fut. κερῶ, Aeol. and Ep. κέρσω: aor. ἔκερσα: perf. pass. κέκαρμαι: aor. pass. ἐκάρην. [ᾰ] Hom. uses inf. fut. κερέειν, aor. act. ἔκερσα, aor. mid. κείρασθαι. *To shear, cut* the hair *short*, κόμην κ. τινά, Il. 23, 146: κείρ. ἐν χροΐ, to shave close, Hdt. 4, 175. Esp. in mid. *to cut off one's own* hair, κόμην, χαίτας κείρεσθαι, Od. 4, 198, Il. 23, 46; also, κείρεσθαι κουρὴν τῶν τριχῶν, Hdt. 3, 8, cf. περιτρόχαλα: in Pass., κεκάρθαι τὰς κεφαλάς, *to have* their heads *shorn*, esp. as a mark of grief, Id, 2, 36, cf. Eur. Or. 458, and κουρά. Acc. to Phryn. p. 319, κείρασθαι was usu. of men, καρῆναι of sheep, etc. (ἐπ' ὀΐων καὶ ἐπὶ ἀτίμου κουρᾶς.)—2. *to cut* or *hew off*, δοῦρ' ἐλάτης, Il. 24, 450.—3. *to ravage, waste* a country, esp. *by cutting down* all the fruit-trees, etc., Hdt. 4, 127; 6, 75, 99, etc.: hence—II. in genl. *to destroy, consume*, and so—1. *to devour*, Lat. *depasci*, esp. of beasts, λήϊον, δημόν, Il. 11, 560; 21, 204, γῦπε ἧπαρ ἔκειρον, Od. 11, 578, with an acc. pers. added: singularly, κ. φόνον,=φονεύειν, Soph. Aj. 55.—2. κ. κτήματα, *to eat up, waste* them, Od. 2, 312; 22, 369, etc.: also without κτήματα, Od. 1, 378; 2, 143.—3. *to cut off, bring to nothing*, μάχης ἐπὶ μήδεα κ., like Lat. *praecidere*, Il. 15, 467; 16, 120.—4. in genl. *to cut short, lessen*, e. g. δόξαν τινὸς κ. *to detract from it*, Anth. (Akin to ξυρέω, Germ. *scheeren*, our *shear*.)

Κεἰς, contr. for καὶ εἰς, Trag., cf. κὠς.

Κεῖσε, adv., Ion. and Ep. for ἐκεῖσε, *thither*, Hom., who has not the common form.—II.=ἐκεῖ, *there*, Ap. Rh. 1, 1224.

Κείω, Ep. desiderat. from κεῖμαι, *to wish to lie down* or *sleep*, Hom., freq. in part., βῆ κείων, he went *to bed*, etc.: also of lying with another, Od. 8, 315: also κέω, κέομαι.

Κείω, *to cleave*, radic. form of the usu. κεάζω, only in Od. 14, 425.

Κείω, poet. collat. form from καίω, dub.

Κεκᾰδήσομαι, Ep. fut. of κήδομαι, Il. 8, 353.

Κεκᾰδήσω, Ep. fut. of κήδω, c. transit. signf., Od. 21, 153, 170.

Κέκαδμαι, Dor. perf. of καίνυμαι, for κέκασμαι.

Κεκάδοντο, Ep. 3 pl. aor. of χάζομαι, Il. 15, 574. [ᾰ]

Κεκᾰδών, Ep. part. aor. of κήδω, or (acc. to others) of χάζομαι, Il. 11, 334.

†Κέκαλος, ου, ὁ, *Cecalus*, masc. pr. n., a Megarian, Thuc. 4, 119.

Κεκάμω, κεκάμωσι, Ep. redupl. subj. aor. 2 of κάμνω, Il. 1, 168; 7, 5. [ᾰ]

Κεκαρμένος, part. perf. pass. from κείρω.

Κέκασμαι, ἐκεκάσμην, Dor. κέκαδμαι, -δμην, pf. and plqpf. pass: without any pres. κάζω in use: v. sub καίνυμαι, to which it belongs.

Κεκᾰφηώς, part. perf. from *καφέω, akin to κάπτω and καπύω, *to gasp for breath*; only in phrase, κεκαφηότα θυμόν, *gasping forth* one's soul, i. e. gasping for breath, Il. 5. 698, Od. 5, 468; cf. καπύω.

Κεκεύθει, 3 sing. plqpf. act from κεύθω, Simon. 98.

†Κέκηδα, 2 perf. act. intr. from κήδω, Tyrt. 3, 28.

Κεκινδῡνευμένως, adv. part. perf. pass. from κινδυνεύω, *hazardously*.

Κεκλασμένως, adv. part. perf. pass. from κλάω, *broken in pieces*.

†Κεκλέαται Ion. and κεκλήαται Ep. for κέκληνται, 3 pl. perf. pass. of καλέω, Hdt. 2, 164, Ap. Rh. 1, 1128.

Κέκλετο, Ep. 3 sing. aor. of κέλομαι, Hom.

Κεκλήᾰτο, Ion. and Ep. 3 plur. plqpf. pass. of καλέω, for ἐκέκληντο, Il. 10, 195.

Κέκληγα, part. κεκληγώς, perf. 2 of κλάζω, Hom., who also uses a second part. κεκλήγοντες, as if from a pres. κεκλήγω.

Κέκλημαι, inf. κεκλῆσθαι, part. κεκλημένος, perf. pass. of καλέω, Hom.

Κεκλίᾰται, Ion. and Ep. 3 plur. perf. pass. for κέκλινται, and κεκλιμένος, part. perf. pass. of κλίνω, Hom. [ῐ]

Κέκλῐτο, Ep. 3 sing plqpf. pass. of κλίνω, Hom.

Κεκλόμενος, poet. part. aor. of κέλομαι, *calling out to* one, *to exhort* or *encourage*, in Il. c. dat.; but in H. Hom. Cer. 21, c. acc., *calling on* one, *calling* him for help; so too in Aesch. Supp. 41, Soph. O. T. 159. (The pres. forms κέκλομαι, κέκλω or κεκλέω are mere barbarisms.)

Κέκλῠθι, κέκλῠτε, imperat. aor. 2 of κλύω, poet. for κλῦθι, κλῦτε, Hom.

Κέκμηκα, perf. 1 act. of κάμνω, Il. Hence

Κεκμηκότως, adv. part. perf. act. from κάμνω, *laboriously*.

Κεκμηώς, ότος and ῶτος, Ep. part. perf. act. of κάμνω, for κεκμηκώς, Hom.

Κεκολασμένως, adv. part. perf. pass. from κολάζω, *tamely, orderly*, Ael.

Κεκονῑμένος, part. perf. pass. κεκόνῑτο, 3 sing. plqpf. from κονίω, Il.

Κεκοπώς, part. perf. act. from κόπτω, Hom.

Κεκόρημαι, indic., κεκορημένος, part. perf. pass. Ion. of κορέννυμι, Hom.

Κεκορηώς, ότος, Ep. and Ion. part. perf. act. of κορέννυμι, whence dual κεκορηότε, Od. 18, 372.

Κεκορυθμένος, Ion. and Ep. part. perf. pass. from κορύσσω for κεκορυσμένος, Hom.

Κεκοσμημένως, adv. perf. pass. part. from κοσμέω, *moderately, decently*, Ael.

Κεκοτηώς, ότος, Ep. part. perf. act. from κοτέω, Hom.

Κεκράανται, κεκράαντο, Ep. 3 sing. perf. and plqpf. pass. of κραίνω, κραιαίνω, Od. [κρᾱ]

Κέκρᾱγα, perf. 2 of κράζω. Hence

Κέκραγμα, ατος, τό, (κράζω) *a croaking*, in genl. *a crying, shouting*, Ar. Pac. 637.

Κεκραγμός, οῦ, ὁ,=foreg., Eur. I. A. 1357, and Plut.

Κέκρᾰκα for κεκέρακα, perf. act. from κεράννυμι.

Κεκράκτης, ου, ὁ, (κράζω) *a crier, bawler*, Ar. Eq. 137.

Κεκρᾱμένως, adv. part. perf. pass. of κεκράννυμι, *temperately, moderately*, Plut.

Κέκραξ, ὁ,=κεκράκτης, ap. Dracon.

Κεκραξιδάμας, αντος, ὁ, (κράζω, κέκραγα, δαμάω) coined by Ar. Vesp. 596, as epith. of Cleon, prob. formed after Ἀλκιδάμας, *he who conquers all in bawling, the roaring boy*.

Κεκρατημένως, adv. part. perf. pass. from κρατέω, *firmly, positively*, Sext. Emp.

Κέκραχθι, Att. imperat. perf. of κράζω, Arr.

Κέκρῑγα, perf. 2 of κρίζω.

Κεκρῐμένος, part. perf. pass. of κρίνω, Hom. Hence

Κεκρῐμένως, adv. part. perf. pass., *apart, distinctly*.—II. *with discrimination, accurately*, Plut.

†Κεκροπία, ας, ἡ, *Cecrŏpia*, the citadel of Athens founded by Cecrops, Eur. Supp. 658, etc. cf. Strab. p. 397; in genl. in poets=Athens, Κεκροπίηθεν, *from Athens*, Callim. H. Dian. 225, Ap. Rh. 1, 95.

†Κεκροπίδαι, ῶν, οἱ, *the descendants of Cecrops*, i. e. *the Athenians*, Hdt. 8, 44; the sing. occurs Ar. Eq. 1055, and freq. in Anth.

†Κεκρόπιος, α, ον, *of* or *belonging to Cecrops, Cecropian*; in genl. *Athenian*, esp. ἡ Κεκροπία χθών, *the land of Cecrops*, Attica, Eur. Hipp. 34; οἱ Κεκ. =*the Athenians*, Anth.

†Κεκροπίς, ίδος, ἡ, pecul. fem. to foreg., αἶα, Anth.

Κεκροτημένως, adv. part. perf. pass. from κροτέω, *hammered together*.—II. metaph. *elaborately*, of style, Dion. H.

†Κέκροψ, οπος, ὁ, *Cecrops*, an Aegyptian leader who settled in Attica and founded the Acropolis, Apollod. 3, 14, 1.—2. son of Erechtheus, grandson of Pandion, king of Attica, Id. 3, 15, 5, etc.

Κεκρυμμένος, part. perf. pass. of κρύπτω, Od.: hence κεκρυμμένως, adv., *secretly*.

†Κεκρυφάλεια, ας, ἡ, *Cecryphalēa*, a small island in the Saronic gulf, Thuc. 1, 105.

Κεκρῠφᾰλοπλόκος, ον, (κεκρύφαλος, πλέκω) *weaving, netting* κεκρύφαλοι, v. sq., Critias 59.

Κεκρύφᾰλος, ου, ὁ, (κρύπτω) *a woman's head-dress* made of net, to confine the hair, esp. when within doors, Lat. *reticulum*, Il. 22, 469, Ar. Thesm. 138, cf. Foës. Oec. Hipp.: such are still worn in Italy and Spain: quite distinct from ἄμπυξ and ἀναδέσμη.—II. *the second stomach* of ruminating animals, from its netlike structure, called also in French *le bonnet*, Arist. H. A.—III. *the pouch* or *belly of a hunting-net*, Xen. Cyn. 6, 7.—IV. *part of the headstall of a bridle*, Xen. Eq. 6, 8. [ῠ in Anth, but ῡ in Ar. l. c., Antiph. Citharist. 1.]

Κεκρύφαται, Ion. and Ep. 3 plur. perf. pass. from κρύπτω, Hes.

†Κέκρυφες, ων, οἱ, *the Cecryphes*, a people named in Orph. Arg. 1060.

Κεκτῆσθαι, inf. perf. of κτάομαι, Hes.

Κεκύθωσι, Ep. redupl. 3 plur. subj. aor. 2 from κεύθω, Od. 6, 303. [ῠ]

Κελᾰδεινός, ή, όν, (κέλαδος) *sounding, noisy*, Ζέφυρος, Il. 23, 208: elsewhere in Homer always epith. of Diana, from the noise of the chase: also Κελαδεινή alone as n. pr., Il. 21, 511: Pind. has Dor. form κελάδεννος, *of a loud, clear voice*, P. 9, 158, cf. 3, 200: also, κ. ὕβρις, *noisy* insult, Id. I. 4, 14

Κελάδεννος, α, ον, cf. foreg.

Κελᾰδέω, ῶ, f. -ήσω, also -ήσομαι, Pind. O. 10, 96. (κέλαδος) *to sound as* *rushing water*, of the *din* of a crowd, Il. 8, 542; 23, 869.—2. *to utter a cry* or *sound*, Aesch. Cho. 610: c. acc. cognato, κ. φθόγγον, βοάν, παιᾶνα, Eur. El. 716, Ion 93, H. F. 694.—II. trans. *to sing of, celebrate loudly*, τινά, Pind. O. 2, 3, P. 2, 115, etc.: *to call to, invoke*, Eur. I. T. 1093. Only poet.; v. also κελάδω. Hence

Κελάδημα, ατος, τό, *a loud noise, din, sound*, Ζεφύρου, Eur. Phoen. 213, ποταμῶν, Ar. Nub. 283.

Κελᾰδητής, οῦ, ὁ, fem. -ῆτις, ιδος, *loud sounding*, esp. *vocal*, γλῶσσα, Pind. N. 4, 140.

Κελᾰδόδρομος, ον, (κέλαδος, δραμεῖν) *rushing along with a shout, amid the noise of the chase*, epith of Diana, Orph., cf. κελαδεινός.

Κέλαδος, ου, ὁ, *a noise*, esp. *as of rushing waters*; in genl. *a din, the noise of battle*, etc., Il. 9, 547: *the sound of music*, Eur. I. T. 1129, Cycl. 487. Only poet. (Cf. κέλομαι and κελαρύζω, also καλέω and κέλλω.)

†Κέλαδος, ου, ὁ, *Celadus*, a town of Arcadia, Paus. 8, 38, 9: in Theocr. Κελάδων, 17, 92; cf. Call. H. Dian. 107.

Κελάδω, orig. form of κελαδέω, (κέλαδος) *to sound loud*, esp. of water, Il. 18, 576; 21, 16: of Zephyr, Od. 2, 421. Hom. uses only part. pres. κελάδων, οντος, and so later Ep. [ᾰ]

†Κελάδων, οντος, ὁ, *the Celadon* (*the roaring*), a tributary of the Alpheus in Elis, Il. 7, 134.—2. v. sub Κέλαδος.

†Κελαιναί, ῶν, αἱ, *Celaenae*, a city of Phrygia on the Maeander, near mod. *Deenaïr*, Hdt. 7, 26, Xen. An. 1, 2, 7; on the hill Κελαιναί, Strab., who also mentions another place of this name in Troas, p. 603.

Κελαινεγχής, ές, (κελαινός, ἔγχος) *with black*, i. e. *dark, bloody spear*, Pind. N. 10, 158.

†Κελαινεύς, έως, ὁ, *Celaeneus*, son of Electryon and Anaxo, Apollod.

Κελαινεφής, ές, (κελαινός, νέφος) *black with clouds*, in Hom. usu. as epith. of Jupiter, *shrouded in dark clouds, cloud-wrapt*, cf. νεφεληγερετής; in Od. 13, 147, he is addressed simply by the name κελαινεφές: then in genl. *dark-coloured, black*, αἷμα, Il. 4, 140, Od. 11, 36: πεδίον κ., *black, rich* soil, Pind. P. 4, 93: cf. ἰοδνεφής. (No doubt syncop. for κελαινονεφής, though other derivs. have been suggested, v. Eust. Il. 122, 12.)

†Κελαινή, ῆς, ἡ, *Celaene*, daughter of Proetus, Ael.

Κελαινιάω, ῶ. (κελαινός) *to be black*, Opp., in Ep. part. κελαινιόων.

Κελαινόβρωτος, ον, (κελαινός, βιβρώσκω) *black and gnawed*, of Prometheus' liver, Aesch. Pr. 1025.

Κελαινόῤῥῖνος, ον, (κελαινός, ῥινός) *with a black skin* or *hide*, Opp.: in Soph. Fr. 27, we have the metaphast. plur. κελαινόρῖνες.

Κελαινός, ή, όν, poet. for μέλας (μέλαινα), *black, dark*, oft. in Hom., esp. as epith. of αἷμα, also of νύξ, κῦμα, λαῖλαψ, χθών, etc.: later esp. of things on which the sun does not shine, esp. of the nether world, *dark, murky*, Aesch. Pr. 434, so too of the Ἐρίνυες, Id. Ag. 463. (κμέλας is assumed as the common radic. form of κελαινός and μέλας, v. Buttm. Lexil. in voc.) Hence

†Κελαινός, οῦ, ὁ, *Celaenus*, son of Neptune and Celaeno, Strab.—2. son of Phlyus, Paus. 4, 1, 5.

Κελαινότης, ητος, ἡ, *blackness*.

Κελαινοφᾰής, ές, (κελαινός, φάος) *dark-shining*, ὄρφνα κ., *murky* twilight, Ar. Ran. 1331.

Κελαινόφρων, ον, gen. ονος, (κελαινός, φρήν) *black-hearted*, Aesch. Eum. 459.

Κελαινοχρώς, ῶτος, ὁ, ἡ, (κελαινός, χρώς) *black-coloured*, Anth.

†Κελαινώ, οῦς, ἡ, *Celaeno*, daughter of Danaus, Strab.—2. daughter of Atlas, Apollod. 3, 10, 1.—3. daughter of Hyamus, Paus. 10, 6, 3.

Κελαινώπης, ου, ὁ, Dor. -ώπᾱς, ὁ, fem. -ῶπις, ιδος, Pind. P. 1, 13, (κελαινός, ὤψ) *of black, dark aspect, gloomy, terrible*, θυμός, Soph. Aj. 954.

Κελαινώψ, ῶπος, ὁ, ἡ=foreg., Pind. P. 4, 377, poet.

Κελάρυζα, ης, ἡ, κ. κορώνη, *the croaking* crow, Ap. Rh., cf. λακέρυζα. [ᾰ]: from

Κελᾰρύζω, Dor. -σδω=κελαδέω, *to sound* like *running* water, *to babble, murmur*, Il. 21, 261, of blood rushing from a wound, Il. 11, 813, cf. Od. 5, 323. (Akin to κέλαδος, κελαδέω.) Hence

Κελάρυξις, εως, ἡ, κελάρυσμα, ατος, τό, Opp., and κελαρυσμός, ὁ, Clem. Al., *a rushing sound*, as of water: in genl. *noise, din*. [ᾰ]

†Κελεαί, ῶν, αἱ, *Celeae*, a town of Phliasia, Paus. 2, 12, 4.

†Κελέας, ου, ὁ, Ion. Κελέης, *Celeas*, masc. pr. n., a Spartan, Hdt. 5, 46.

Κελέβειον, ου, τό, Ion. κελεβήϊον, dim. from sq., Antim. Fr. 13.

Κελέβη, ης, ἡ, *a drinking vessel*, Anacr. 40, etc.: in genl. *a vase* or *pail*. (Usu. deriv. from χέειν λοιβήν: but prob. from same root as κύπελλον.)

Κελεβήϊον, ου, τό, Ion. for κελέβειον, q. v.

†Κελένδερις, εως, ἡ, *Celenderis*, a seaport town of Cilicia, Strab.—2. harbour of Troezene, Paus.

Κελέοντες, ων, οἱ, (κᾶλον, κῆλον) *the beams in the upright loom* of the ancients, between which the web was stretched, also ἱστόποδες, Theocr. 18, 34.

Κελεός, οῦ, ἡ, *a bird*, perh. *the woodpecker*, Arist. H. A.

†Κελεός, οῦ, ὁ, *Celeus*, an early hero of Eleusis, father of Triptolemus, H. Hom. Cer. 146, Ar. Ach. 55.

Κελεύθειος, α, ον, (κέλευθος) *belonging to a road*, like ἐνόδιος, cf. Paus. 3, 12, 4.

Κελευθείω, *to travel*. Hence

Κελευθήτης, ου, ὁ, *a traveller*, Leon. Tar. 60.

Κελευθιάω, ῶ, v. κελευτιάω.

Κελευθοποιός, όν, (κέλευθος, ποιέω) *making, clearing a road*, like ὁδοποιός, Aesch. Eum. 13.

Κελευθοπόρος, ου, ὁ, *a traveller*, like ὁδοιπόρος, Anth.

Κέλευθος, ου, ἡ, with poet. heterog. plur. τὰ κέλευθα, *a road, way, path, track*, either by land or water, Hom., freq. in phrases ὑγρὰ and ἰχθυόεντα κέλευθα of the sea; also, ἀνέμων κέλευθα, Od. 5, 383; 10, 20: κέλευθοι νυκτός τε καὶ ἤματος, *the ways* of night and day, i. e. night and day, Od. 10, 86.—II. *a going* or *travelling, journey, voyage*, by land or water, Hom.; esp. *a coming on, arrival, advancing*, Il. 11, 504.—III. *a way of going, walk, gait* Eur. Rhes. 212, cf. Id. Tro. 888.—IV. metaph. *a way* or *walk* of life, θεῶν κέλευθοι, Il. 3, 406, cf. Aesch. Cho. 350: also *a way* of doing. . . , Pind. I. 4, 1 (3, 19), cf. οἶμος. Only poet. (Acc. to some from κέλλω, κελεύω: but more naturally from *ἐλεύθω, as Buttm. Hence

Κελεύθω, *to travel*, dub., v. κλεύθω.

Κέλευμα, ατος, τό,=κέλευσμα, q. v., Sophron ap. Ath. 87 A.

Κέλευσις, εως, ἡ, (κελεύω) *an ordering, commanding*.—II.=sq., Plut.

Κέλευσμα or κέλευμα, ατος, τό, (κελεύω) *an order, command, behest*, esp. *the word of command* in war, Hdt. 4, 141; 7, 16: also esp. *the call* of the κελευστής, which gave the time to the rowers, Blomf. Aesch. Pers. 403: hence ἀφ' ἑνὸς κελεύσματος, all at once, Thuc. 2, 92, cf. Sophr. ap. Ath. 87 A; ἀπὸ or ἐκ κελεύματος, at the word of command, Aesch. Pers. 397, Eubul. Damal. 1. (On the forms κέλευμα and κέλευσμα, v. Lob. Aj. p. 323).

Κελευσμός, οῦ, ὁ, *an order, command*, Eur. I. A. 1130, etc.

Κελευσμοσύνη, ης, ἡ, Ion. for κελευσμός, κέλευσμα, Hdt. 1, 157.

†Κελευστάνωρ, ορος, ὁ, *Celeustanor*, a son of Hercules, Apollod. 2, 7, 8.

Κελευστής, οῦ, ὁ, (κελεύω) *a commander*, esp. on board ship, *the man who* by his voice or by signs *gives the time to the rowers*, Ar. Ach. 554, Thuc. 2, 84, cf. Blomf. Aesch. Pers. 403.

Κέλευστιάω, ῶ, dub. l. for κελευτιάω.

Κελευστικός, ή, όν, *belonging to a* κελευστής, *commanding, hortatory*; ἡ -κή, sub. τέχνη, Plat. Polit. 260 D.

Κελευστός, ή, όν, (κελεύω) *ordered, commanded*, Luc.

Κελεύστωρ, ορος, ὁ,=κελευστής.

Κελευτιάω, ῶ, frequentat. from κελεύω, as πνευστιάω from πνέω, *to be continually urging on and commanding*, Αἴαντε κελευτιόωντε, κελευτιόων Γαιήοχος, Il. 12, 265; 13, 125, where others κελευστιόων, others κελευθιόων, *going*.

†Κελεύτωρ, ορος, ὁ, *Celeutor*, son of Agrius, Apollod. 1, 8, 6.

Κελεύω, f. -σω: on pf. pass. κεκέλευσμαι or -λευμαι, v. Lob. Aj. p. 323, (κέλλω). Strictly *to urge* or *drive on*, Lat. *incitare*, μάστιγι κελεύειν, Il. 23, 642: hence *to urge, exhort, bid, command, order*, very freq. from Hom. downwds.: usu. of persons in authority, but also freq. of friendly exhortations: more rare of inferiors, *to urge, intreat, beseech*, Od. 10, 17, 345, Il. 24, 599, Hdt. 1, 116; so κέλομαι, Od. 11, 71: esp. *to call and so give time* to the rowers, Ath., cf. κελευστής.—Construct.—I. usu. c. acc. pers. foll. by inf., *to order* one to do, as, κ. σε ἐς πληθὺν ἰέναι, Il. 17, 30, cf. 11, 781, etc. (which was afterwards taken as acc. c. inf., *to order that* . . , as in κέλομαι, Lat. *jubeo*.)—2. c. acc. pers. et rei, κ. τινά τι, i. e. *to order* one (to do) a thing, Il. 4, 286; 20, 87.—3. c. acc. pers. only, *to urge on, command* him, Od. 9, 278; 11, 507: hence κ. τινὰ ἐπί . . (as we say) *to order* one against or to . . , Xen. Hell. 2, 3, 20 and 53.—II. c. dat. pers. foll. by inf., *to call to, order* one to do, Il. 2, 50, Od. 2, 6, etc.—2. c. dat. pers. only, *to call to, command* him, Il. 2, 151, etc.—III. absol., esp. in Homeric phrase, ὡς σὺ κελεύεις: so, πολλὰ κελεύων, Hdt. 6, 36.—IV. c. inf. only, and so in Att., κ. μὴ ποιεῖν, to forbid to do: pers. also added τινά or τινί.—V. in Dem. 48, 14, κ. τι παρά τινος, *to require* it from him.

Κελέων, ὁ, obsol. sing. of κελέοντες.

Κέλης, ητος, ὁ, (κέλλω) *a courser, race-horse*, Pind., but κέλης ἵππος, Od. 5, 371. (From the Aeol. κέληρ comes Lat. *celer, celeres*; and Festus derives the Lat. *celsus* for *eques* from κέλης, Koen. Greg. p. 306, sq.)—II. *a fast-sailing yacht* with one bank of oars, *a light vessel*, Lat. *celes, celox*, Hdt. 8, 94.—III. *pudenda muliebria*, Eustath.

Κελήσομαι, fut. of κέλομαι, Od.

Κεληιτιάζω, f. -άσω,=sq., Hesych.

Κελητίζω, f. -ίσω, (κέλης) *to ride a race-horse*; in genl. *to ride*, ἵπποισι κελητίζειν, Il. 15, 679: esp. of a race where one man rode two or more horses, leaping from one to the other.—II. *sensu obscoeno*, Ar. Vesp. 501, etc., cf. Ruhnk. Rut. Lup. 260.

Κελήτιον, ου, τό, dim. from κέλης, Thuc. 4, 120.

†Κελία, ας, ἡ, *Celia*, a place in Apulia, Strab.

†Κελκαία, ας, ἡ, an appell. of Diana at Athens, Arr. An. 7, 19, 3.

†Κέλλιον, ου, τό, ὄρος, *Mons Caelius*, in Rome, Strab.

ΚΕ΄ΛΛΩ, f. κέλσω: aor. ἔκελσα, transit. *to urge, drive on*, the Lat. *cello* (*percello*), and *pello*: Hom. has it only in Od., always in aor., and in phrase νῆα κέλσαι, *to run* a ship to land, *put her in*, Lat. *appellere*, sometimes with ἐν ψαμάθοισι added, Od. 9, 546; 12, 5; sometimes absol., Od. 10, 511; 11, 20: also in Att.: so too, κ. πλάταν, Aesch. Ag. 696.—II. intrans. *to move, go*, esp. of ships, *to land, put to shore* or *into harbour*, so, κελσάσῃσι νηυσί, Od. 9, 149: κ. ἐπὶ, πρὸς γῆν, Aesch. Eum. 10, Soph. Tr. 804; also, κ. γαῖαν, Aesch. Supp. 16. (To this root belong also ὀκέλλω, κέλης, κελεύω, κέλομαι, perh. καλέω, v. κέλομαι II.)

†Κέλμις, ὁ, *Celmis*, one of the Dactyli Idaei, Strab.

Κέλομαι, f. κελήσομαι, aor. κεκλόμην and ἐκεκλόμην, in Hom. esp. 3 sing. κέκλετο, part. κεκλόμενος, (κέλλω). Poet. for κελεύω, *to set in motion, urge on, exhort, command*, oft. in Hom.: curiously, ἰαίνετο κηρός, ἐπεὶ κέλετο μεγάλη ἲς, the wax melted, since mighty force *constrained* it, Od. 12, 175. Construct. like κελεύω, c. dat. vel acc. pers., with an inf. expressed or omitted, etc.; Hom. usu. adds the dat. to the aor. in signf. *to call, call to* or *on*.—II. κέλομαι sometimes adds to the signf. of κελεύω that of καλέω: hence—1. *to call, call to*, Ἥφαιστον, Il. 18, 391, cf. ἐπικέλομαι.—2. *to call by name*, hence *to name*, Pind. I. 6, 78.

Κέλσαι, inf. aor. from κέλλω, Od. 10, 511.

†Κέλσος, ου, ὁ, *Celsus*, a friend of Lucian, to whom he dedicated his life of Alexander the magician, Luc. Alex. 1, etc.

†Κέλται, ῶν, οἱ, later for Κέλτοι, Strab.

†Κελτίβηρες, ων, οἱ, (Κελτοί, Ἴβηρες) *the Celtiberi*, a Spanish tribe, Strab.; ἡ Κελτιβηρία, *the country of the Celtib.*, Polyb.

†Κελτικός, ή, όν, *of* or *belonging to the Celts, Celtic*; ἡ Κελτική, *the country of the Celtae, Celtica*, Arist. H. A. 8, 28; in Strab. also=*Gallia*, ἡ ὑπὲρ τῶν Ἄλπεων, *transalpina*; ἡ ἐντὸς Ἄλπεων, *cisalpina*, Id.

†Κελτίς, ίδος, ἡ, pecul. fem. to foreg., χιών, Anth.

Κελτιστί, adv. *in Celtic, in the language* or *after the manner of the Celts*, Luc. Alex. 51. From

Κελτοί, ῶν, οἱ, *the Celtae, Celts*, Hdt. 2, 33: later also Κέλται; v. Strab. p. 33, 176.

†Κελτολίγυες, ων, οἱ, (Κελτοί, Λίγυες) *the Celto-ligurians*, Strab.

†Κελτοσκύθαι, ῶν, οἱ, *the Celto-Scythae*, a genl. appell. of the northern tribes of Asia, Strab. p. 507.

†Κέλτρος, ου, ὁ, appell. of the river Ister, Lyc. 189.

Κελύφανον, ου, τό, (γλύφω)=κελύφη, Lyc., and Luc. [ῡ]

Κελῡφᾰνώδης, ες, (κελύφανον, εἶδος) *like a shell* or *husk*, Theophr.

Κελύφη, ης, ἡ, (γλύφω) dub. l. for κέλυφος in Theophr. [ῡ]

Κελύφῐνος, ίνη, ινον, *of shells, pods*, or *husks*. [ῡ]

Κελύφιον, ου, τό, dim. from sq., Arist. H. A. [ῡ]

Κέλῡφος, εος, τό, *a husk, rind, pod, shell*, Arist. Gen. An.: metaph. of old dicasts, ἀντωμοσιῶν κελύφη, mere affidavit *husks*, Ar. Vesp. 545: also of testaceous animals.—II. *an old skiff boat*, Anth. P. 9, 242. (Cf. καλύπτω, κρύπτω.) Hence

Κελῡφώδης, ες,=κελυφανώδης.

†Κέλωνες, ων, οἱ, *Celōnes*, a people of Asia, Diod. S.

Κέλωρ, ωρος, ὁ, *son*, a rare poet. word in Eur. Andr. 1033, and Lyc. 495, etc.

Κεμᾰδοσσόος, ον, (κεμάς, σεύω) *chasing the deer*, Nonn.: from

Κεμάς, άδος, ἡ, an unknown kind of *deer*, Il. 10, 361.

Κέμμα, ατος, τό, (κεῖμαι) *the lair* of a beast, dub. in Emped. ap. Plut. 2, 917 D.

Κεμμάς, άδος, ἡ, poet. for κεμάς, Q. Sm.

†Κέμμενον, ου, τό, ὄρος, the range of *Mt. Cebenna* in Gaul, now *Cevennes*, Strab.

Κέμφος, or κέμπφος, ου, ὁ,=κέπφος.

Κέν, before a vowel for κε, q. v. Hom.

Κεναγγέω, ῶ, f. -ήσω, Ion. κενεαγγέω, q. v.: from

Κεναγγής, ές, (κενός, ἄγγος) *emptying vessels*, hence *breeding famine, hungry*, ἄπλοια, Aesch. Ag. 188. Hence

Κεναγγία, ας, ἡ, *emptiness of vessels*; esp. *hunger*, Plat. (Com.) Symm. 10; κ. ἄγειν, to fast, Ar. (?) ap. Meinek. ibid.: also Ion. κενεαγγείη, q. v.

Κενᾱγορία, ας, ἡ, (κενός, ἀγορεύω) *empty talk, prating*, poet. κενεαγ., ap. Plat. Rep. 607 B.

Κενανδρία, ας, ἡ, *lack of men, dispeopled state*, Aesch. Pers. 730: from

Κένανδρος, ον, (κενός, ἀνήρ) *empty of men, dispeopled*, Aesch. Pers. 119, Soph. O. C. 917.

Κεναυχής, ές, v. the poet. κενεαυχής.

Κένδῡλα, ων, τά, also κένδῡλα, ἡ, and κενδύλη, ἡ, dub. l. for σχένδυλα.

Κενεαγγέω, ῶ, (κενεός, ἄγγος) *to have empty vessels*; esp. in Hipp., *to have the vessels of the body empty, to be fasting, to hunger, be exhausted*. Hence

Καναγγείη, or rather -ίη, ης, ἡ, Ion. for κεναγγία, *hunger, exhaustion*, Hipp.

Κενεαγγητέον, verb. adj. from κενεαγγέω, *one must leave the vessels empty*, Aretae.

Κενεαγγικός, ή, όν, *having the vessels empty*, esp. Medic., *with those of the body empty, exhausted*, Hipp. Adv. -κῶς, Id.

Κενεᾱγορία, ας, ἡ, v. κεναγορία.

Κενεαυχής, ές, (κενός, αὐχή) *vain boasting, braggart*, Il. 8, 230.

Κενέβρειος, ον,=νεκριμαῖος, *dead*, esp. of dead cattle: esp. in plur., τὰ κενέβρεια.—1. *carrion, dog's-meat*, Ar. Av. 538.—2. *the dog's-meat market*, Erotian.

Κενεγκράνιος, ον, (κενός, ἐν, κρανίον) *brainless*. [ᾱ]

Κενεμβᾰτέω, ῶ, f. -ήσω, (κενός, ἐμβάτης) *to step into a hole, stumble*, Plut., and Luc.: in Medic. of the probe, *to reach a cavity*. Hence

Κενεμβάτησις, εως, ἡ, in Medic., *the reaching a cavity* with the probe. [ᾰ]

Κενεός, ή, όν, Ion. for κενός, q. v., *empty*, Hom., and sometimes in Att. Hence

Κενεότης, ητος, ἡ,=κενότης, Hipp.

Κενεόφρων, ον, gen. ονος, (κενεός, φρήν) *empty-minded*, Theogn. 233.

Κενεών, ῶνος, ὁ, (κενός) *the hollow between the ribs and the hip, the flank*, elsewh. λαγόνες or λαπάρα, Hom.—II. *any hollow space*, e. g. of a cave, Nonn.: in genl. *space*, Anth.

Κενήριον, ου, τό, *an empty monument, cenotaph*, Euphor. 81.

Κενοβουλία, ας, ἡ, (κενός, βουλή) *vain counsel*.

Κενογάμιον, ου, τό, (κενός, γάμος) *an empty, unreal marriage*, coined after κενοτάφιον by Ach. Tat. [ᾰ]

Κενοδοντίς, ίδος, fem. of κενόδους, Anth.

Κενοδοξέω, ῶ, f. -ήσω, *to be vain, puffed up*: and

Κενοδοξία, ας, ἡ, *vanity, conceit*, Polyb.: from

Κενόδοξος, ον, (κενός, δόξα) *vain, conceited*, Polyb. Adv. -ως.

Κενόδους, οντος, ὁ, ἡ, *toothless*.

Κενοδρομέω, ῶ, f. -ήσω, (κενός, δρόμος) *to run alone, be without attendants*.

Κενοκοπέω, ῶ, f. -ήσω, (κενός, κόπτω) *to labour in vain, waste one's pains*, Chrysipp. ap. Plut. 2, 1037 A.

Κενόκρᾱνος, ον, (κενός, κρᾶνον) *empty-headed*, Orac. Sibyll.

Κενολογέω, ῶ, f. -ήσω, *to talk emptily*, Eupol. Incert. 98: and

Κενολογία, ας, ἡ, *empty, idle talk*, Plut.: from

Κενολόγος, ον, (κενός, λέγω) *talking emptily, prating*.

†Κενομᾱνοί, ῶν, οἱ, *the Cenomāni*, a people of Gallia Transpadana, Polyb. 2, 24, 7, who also writes Γονομ.

Κενοπάθεια, ας, ἡ, *empty, unreal sensation*, Sext. Emp. [ᾰ]: from

Κενοπᾰθέω, ῶ, f. -ήσω, (κενός, πάθος) *to have empty unreal sensations*, to which no object corresponds, Sext. Emp. Hence

Κενοπάθημα, ατος, τό, *an empty unreal sensation*, Sext. Emp. [ᾰ]

Κενοῤῥημοσύνη, ης, ἡ, (ῥῆμα)=κενολογία.

ΚΕΝΟ΄Σ, ή, όν: poet. κενεός, εά, εόν, (as always in Hom. except Od. 22, 249, where he has κενός, and Il. 3, 376; 4, 181, where κεινός): Ion. κεινός, ή, όν, Hdt., and also in Pind.:—*empty*, opp. to πλέως, πλήρης, Hom.—2. *empty*, hence, *empty-handed*, Il. 2, 298, Od. 15, 214: κενεὰς χεῖρας ἔχοντες, Od. 10, 42: τὸ κενόν, *the void of space*, Lat. *vacuum, inane*, Democr. ap. Plut.—II. in genl. *empty, fruitless, vain*, like μάταιος, εὔγματα, Od. 22, 249, γνώμη, ἐλπίς, etc., Pind., and Att.: κενεά, *in vain*, Pind. O. 10, 112; so, εἰς κενόν, Diod.; ἡ διὰ κενῆς ἐπανάσεισις, *empty* flourishing of arms, Thuc. 4, 126.—III. *exhausted*, ὑπ' ἄσθματος, Aesch. Pers. 484.—IV. c gen., *void, destitute, bereft*, φρενῶν, Soph. Ant. 754, δακρύων, Eur. Hec. 230: hence absol., *bereaved* of her young, λέαινα, Soph. Aj. 986.—Adv. κενῶς, Plut.—Compar. and superl., acc. to Gramm., κενότερος, κενότατος, yet the regul. κενώτερος, κενώτατος also occur, cf. Buttm. Ausf. Gr. § 65, Anm. 4, Heind. Plat. Phaedo 111 D, etc., cf. στενός.

Κενοσοφία, ας, ἡ, *vain, pretended wisdom*: from

Κενόσοφος, ον, *frivolously wise*, cf. ματαιόσοφος.

Κενοσπουδέω, ῶ, f. -ήσω, *to pursue frivolities*, M. Anton.: and

Κενοσπουδία, ας, ἡ, *pursuit of frivolities*, Dion. H.: from

Κενόσπουδος, ον, (κενός, σπουδή) *zealous after frivolities*; τὰ κ., matters of mere curiosity, Cic. Att. 9, 1. Adv. -δως, Plut.

Κενοτᾰφέω, ῶ, f. -ήσω, (κενός, τάφος) *to raise an empty tomb*, i. e. *monument to any one's memory in a place where he was not buried*, τινά, Eur. Hel. 1060, cf. 1057: metaph., τὸν βίον, Plut. Hence

Κενοτάφιον, ου, τό, *an empty tomb, cenotaph*, Xen. An. 6, 4, 9. [ᾰ]

Κενότης, ητος, ἡ, (κενός) *emptiness, vanity*, Plat. Rep. 585 B.

Κενοφροσύνη, ης, ἡ, *emptiness of mind*, Timon. Phli. 3, 2: from

Κενόφρων, ον, gen. ονος, (κενός, φρήν) *empty-minded: vain, ineffectual*, βουλεύματα, Aesch. Pr. 762.

Κενοφωνέω, ῶ, f. -ήσω, *to speak idly*: and

Κενοφωνία, ας, ἡ, *vain talk, babbling*, N. T.: from

Κενόφωνος, ον, (κενός, φωνή) *empty sounding, prating.*

Κενόω, ῶ, (κενός) *to empty out, drain*, πόλιν ἀνδρῶν κ., Aesch. Supp. 660: *to make* a place *empty by leaving it, desert* it, βωμόν, Eur. Andr. 1138. Pass., *to be emptied of...*, c. gen., Hdt. 4, 123: *to be left empty, deserted*, Thuc. 2, 51, cf. Soph. O. T. 29.—2. *to become vain, of none effect*, N. T.

Κένσαι, Ep. inf. aor. 1 act. of κεντέω, as if from *κέντω, Il. 23, 337.—II. also imperat. aor. 1 mid. of κεντέω.

Κέντᾱσε, Dor. 3 sing. aor. 1 from κεντέω for ἐκέντησε.

Κενταύρειον, ου, τό,=κενταύριον, Diosc.

Κενταύρειος, εία, ειον, *Centaurian, of, belonging to, befitting Centaurs*, γένος, Eur. I. A. 706.

Κενταυρίδης, ου, ὁ, *of*, or *descended from Centaurs*: hence ἵππος Κ., a *Thessalian* horse, Luc. adv. Indoct. 5.

Κενταυρικός, ή, όν, *like Centaurs*, hence *savage, gross, rude*, and so adv. -κῶς, Ar. Ran. 38.

Κενταύριον, or κενταύρειον, ου, τό, also ἡ κενταυρίς, Theophr., and ἡ κενταυρίη, Hipp., *the plant Centaury.*

Κενταυρίς, ίδος, ἡ, fem. of Κένταυρος, Philostr.; also fem. adj. Nonn.—2. v. foreg.

Κενταυρίσκος, ου, ὁ, dim. from Κένταυρος, *a little Centaur.*

Κενταυροκτόνος, ον, (Κένταυρος, κτείνω) *slaying Centaurs*, Lyc.

Κενταυρομᾰχία, ας, ἡ, (Κένταυρος, μάχη) *a battle of Centaurs*, Plut.

Κενταυροπληθής, ές, (Κένταυρος, πλῆθος) *full of Centaurs*, Eur. H. F. 1273.

Κένταυρος, ου, ὁ, *a Centaur*: they were a savage race, dwelling between Pelion and Ossa in Thessaly, extirpated in a war with their neighbours the Lapithae, Il 11, 832, Od. 21, 295, sq., Hes. Sc. 184, cf. Φήρ.—II. later, from Pind. P. 2, 82, sq., they were believed to be monsters of double shape, *half-man and half-horse*: hence also ἱπποκένταυρος, cf. Voss Myth. Br. 2, p. 265, sq.: usu. said to have been sons of Ixion and Nephele the Cloud.)—III. also=παιδεραστής, from the brutal sensuality ascribed to the Centaurs; hence too—2. *the pudenda*, Theopomp. (Com.) Incert. 14. (Prob. from κεντέω, ταῦρος, either from bull-fights, ταυροκαθαψία, or from their being mounted herdsmen.)

Κεντάω, ῶ, dub. for sq.

Κεντέω, ῶ, f. -ήσω, Ep. inf. aor. 1 κένσαι as if from *κέντω, Il. 23, 337, *to prick, goad, sting*, esp. in order to drive on, hence *to spur on, spur*, Il. l. c., v. κέντρον.—2. in genl. *to prick, wound*, Pind. P. 1, 55, etc.: *to stab, pierce*, Soph., and Eur.—3. *to torture, torment*, Xen. An. 3, 1, 29, Hell. 3, 3, 11. (Root κεντ-, as in κέντ-ρον, κόντ-ος, cf. *κέντ-ω.) Hence

Κέντημα, ατος, τό, *a sting, goad*: hence *the point* of a weapon, Polyb.—II. *the sting, wound* inflicted thereby, Aesch. Fr. 155.

†Κεντήνιος, ου, ὁ, the Roman *Centenius*, Polyb.

Κέντησις, εως, ἡ, *a pricking, goading*, etc.

Κεντητήρ, ῆρος, ὁ, *one who goads* or *spurs.* Hence

Κεντητήριος, ον, *of, belonging to, fitted for piercing, goading*, etc.: τὸ κ., like κέντρον, *a goad, piercer, awl.*

Κεντητικός, ή, όν, *prickly*, Theophr.

Κεντητός, ή, όν, (κεντέω) *pricked.*—II. *embroidered*, Epict.

Κέντο, Dor. for κέλετο, cf. γέντο, ἦνθον, Alcm. 117.

†Κεντόριπα, ων, τά, in Ptol. Κεντούριπαι, αἱ, *Centuripae*, a city of Sicily near Aetna, Thuc. 6, 94: hence

†Κεντόριπες, ων, οἱ, *the inhab. of Centuripae*, Thuc. 7, 22; in Diod. S. Κεντοριπῖνοι, οἱ, 19, 103.

Κεντόω, ῶ, rare collat. form from κεντέω, Hdt. 3, 16.

Κεντρήεις, εσσα, εν, (κέντρον) *pointed, sharp, prickly*, Nic.

Κεντρηνεκής, ές, (κέντρον, ἠνεκής) *spurred* or *goaded on*, ἵπποι, Il. 5, 752; 8, 396.

Κεντρίζω, f. -ίσω,=κεντέω, *to prick, goad, spur*, Xen. Eq. 11, 6: metaph. of desire, Id. Symp. 8, 24.

Κεντρίνης, ου, ὁ, (κεντέω) *a prickly kind of shark*, Arist. ap. Ath.—II. a kind of *beetle* or *wasp*, Theophr. [ῑ]

Κέντριον, ου τό, dim. from κέντρον: in genl. *a prick, goad, sting.*

Κεντριόω, ῶ, (κέντριον) *to prick, spur.*

Κεντρίς, ίδος, ἡ,=κέντρον.—II.=διψάς, Ael.

Κεντρίσκος, ου, ὁ, a kind of *fish*, dub. in Theophr., perh. for κεστρῖνος, κεστρινίσκος.

Κεντρίτης, ου, ὁ,=κεντρίνης, Ael.

†Κεντρίτης, ου, ὁ, *the Centrītes*, a river forming the boundary between Armenia and the Carduchi, now the *Buhtan-chaï*, Xen. An. 4, 3, 1. [ῑ]

Κεντροβᾰρής, ές, (κέντρον II, βάρος) *gravitating towards the centre*: hence τὰ κεντροβαρικά, a treatise of Archimedes *on finding the centre of gravity* in bodies.

Κεντροδήλητος, ον, (κέντρον, δηλέω) *goaded*: but—2. act. *goading, stinging*, ὀδύναι, Aesch. Supp. 563.

Κεντρομᾰνής, ές, (κέντρον, μαίνομαι) *madly spurring*, Jac. A. P. p. 789.

Κεντρομυρσίνη, ης, ἡ, *the prickly myrtle*, Theophr.

Κέντρον, ου, τό, (κεντέω) *a point, prickle, spike, sting, any thing piercing*: hence esp.—1. *a horse* or *ox-goad*, Lat. *stimulus*, Il. 23, 387, 430: later *a spur*: but usu. post-Hom., *a goad for driving oxen*, in Hom. βουπλήξ: proverb., πρὸς κέντρα λακτίζειν, v. sub λακτίζω.—2. *an instrument of torture*, Hdt. 3, 130.—3. *a nail, rivet*, for joining iron.—4. *a thorn.*—5.=πόσθη, Sotad. ap. Ath. 621 A.—6. metaph. *a spur, incentive*, Soph. Phil. 1039: also of pointed language, that tells upon the hearer, as of Pericles, κέντρον ἐγκατέλειπε τοῖς ἀκροωμένοις, Eupol. Dem. 6.—II. *the point*, round which a circle is described, *centre*, Plat. Rep. 436 D.—III. *a kernel* or *hard knot* in wood or stone, Theophr.

Κεντροπᾰγής, ές, (κέντρον, πήγνυμι) *deeply pricking* or *goading.*

Κεντροτῠπής, ές, (κέντρον, τύπτω) *struck by a goad* or *spur*, Anth.

Κεντροτύπος, ον, (κέντρον, τύπτω) act. *hitting, striking with a goad* or *spur*. but—II. proparox. κεντρότυπος,=μαστιγίας. [ῠ]

Κεντροφόρος, ον, (κέντρον, φέρω) *with a goad* or *sting*, Opp.

Κεντρόω, ῶ, (κέντρον) *to make pointed, arm with sharp points*: in pass. *to have a spur* or *sting*, Plat. Rep. 552 D.—II. *to put* or *find in the centre*, late.

Κεντρώδης, ες, (κέντρον, εἶδος) *pointed, prickly.*

Κέντρων, ωνος, ὁ, *one that bears the marks of the* κέντρον, and so *a spur-galled jade*, or *a rogue that has been put to the torture*, so in Ar. Nub. 450, cf. μαστιγίας, βάραθρος.—II. later, *a collection of scraps stitched together, patchwork*, Diod.: esp. metaph. *a copy of verses made up of scraps from other authors*, Lat. *cento*: hence ὁμηροκέντρωνες and ὁμερόκεντρα, poems made up of fragments from Hom.: so we have them from Virgil by *Proba Falconia* and *Ausonius.*

†Κέντρωνες, ων, οἱ, *the Centrōnes*, a Gallic Alpine tribe, Strab.

Κέντρωσις, εως, ἡ, (κεντρόω) *a goading, spurring on.*—II. *a central position.*

Κεντρωτός, ή, όν, (κεντρόω) *pricked, pierced*, Plut.—II. *furnished with a sting*, Arist. H. A.: *spiked*, Strab.

Κεντυρίων, ωνος, ὁ, the Lat. *Centurio*, N. T.

*Κέντω, obsol. root of κεντέω, whence the Ep. inf. κένσαι for κεντῆσαι is usu. derived.

Κέντωρ, ορος, ὁ, (κεντέω) *a goader, driver*, ἵππων, Il. 4, 391; 5, 102.

Κένωμα, ατος, τό, (κενόω) *an empty space, interval*, Polyb.—II. *a husk.*—III. medic. *an evacuation*, Plut.

†Κενῶς, adv. v. sub κενός.

Κένωσις, εως, ἡ, (κενόω) *an emptying, evacuation*, Plat. Rep. 585 A.

Κενωτικός, ή, όν, (κενόω) *of, for emptying*, τινός, Ael.: esp. medic. *evacuating.*

Κέομαι, Ep. and Ion. collat. form from κεῖμαι, whence Hdt. has 3 sing. κέεται, Hom. 3. pl. κέονται, Hipp. inf. κέεσθαι. The first person is not in use.

Κεπφαττελεβώδης, ες, (εἶδος) Archestr. ap. Ath. 163 D, acc. to Bentl., from κέπφος and ἀττέλεβος,=κεπφώδης.

Κεπφόομαι, as pass., *to be easily cajoled* or *deceived*, like the κέπφος, LXX, Cic. Att. 13, 40.

Κέπφος, ου, ὁ, *a light sea-bird of the petrel kind*: hence—II. metaph. *a feather-brained simpleton, a booby, noddy*, Ar. Plut. 912, etc. (Acc. to Schol. Ar. akin to κοῦφος or κωφός.) Hence

Κεπφώδης, ες, (κέπφος, εἶδος) *like a* κέπφος: hence *silly.*

Κερᾰβάτης, ου, ὁ,=κεροβάτης. [ᾰ]

Κερᾰελκής, ές, (κέρας, ἕλκω) *drawing with the horns*, as a steer in the yoke, Call. Dian. 179.

Κεραία, ας, ἡ, (κέρας) *a horn*, Nic.—II. *any thing like a horn, growing* or *projecting like one*: esp.—1. *a yard-arm*, cf. Lat. *cornua antennarum*, Aesch. Eum. 556, etc.: hence in genl. *a projecting beam*, e. g. of a crane, etc., v. Thuc. 2, 76.—2. *the antennae of the crab*, etc., Arist. H. A.—3. *the horns* of the moon, Arat.—4. *a horn* or *promontory of land*, Anth.—5. *a branch, branching stake of wood*, Polyb.—6. *any little projection* or *mark at the top* of a thing, Plut.: esp. *an accentual mark* or *sign in* writing, *apex*, '*a tittle*,' N. T.: hence *διὰ πάσης κεραίας διῆκον*, of a character showing itself in every letter, Dion. H.: also *an abbreviation in short-hand writing*, Plut.—7. *the leg, point of a pair of compasses*, Sext. Emp.—III. *any thing made of horn*, e. g. *a bow*, Anth.

Κερᾰΐζω, f. -ΐσω, *to destroy utterly, lay waste, ravage, πόλιν, σταθμοὺς ἀνθρώπων*, etc., Hom., and Hdt.—II. of persons, *to kill, slaughter*, Τρῶας, Il. 2, 861, cf. 21, 129, Hdt. 7, 125: *to sink* ships, Hdt. 8, 86, 91: *κ. τινὰ ἐκ τόπου, to make away with, carry off*, Id. 1, 159. (Acc. to some from *κέρας*, others from *κείρω*.)

Κεραίνω, v. l. for *κεραίω*, Il. 9, 203.

Κεραιοῦχος, *ον*, (*κεραία, ἔχω*) *holding the sail-yard*.

Κεραίρω, v. l. for *κεραίω*, Il. 9, 203.

Κερᾰΐς, ΐδος, *ἡ*, (*κέρας*) *a worm that eats horn*, once read in Od. 21, 395.

Κερᾱΐς, ΐδος, *ἡ*, (*κέρας*) *a sheep when its horns are grown*, Lyc.

Κερᾰϊσμός, *οῦ, ὁ*, (*κεραΐζω*) *destruction, devastation*, Dion. H.

Κερᾰϊστής, *οῦ, ὁ*, (*κεραΐζω*) *a ravager, robber*, H. Hom. Merc. 336.

Κεραῖτις, *ιδος, ἡ, a herb*, said to be *fenugreek*, also *βούκερας* and *τῆλις*.

Κεραίω, Ep. for *κεράω*, the radic. form of *κεράννυμι, to mix, ζωρότερον κέραιε, mix* the wine stronger, Il. 9, 203: prob. not found elsewh.; and here some read *κέραινε* and *κέραιρε*.

Κεραλκής, *ές*, (*κέρας, ἀλκή*) *stout of horn*.

Κερᾰμαῖος, *αία, αῖον*, (*κέραμος*)=*κεράμειος, κεράμεος*, dub. in Polyb.

Κεράμβηλον, *ου, τό, a scare-crow* in a garden: acc. to Hesych. strictly a kind of *beetle* fixed on fig-trees to drive away gnats; cf. *κεράμβυξ*.

Κεράμβηλος, *ου, ὁ*,=sq.

Κεράμβυξ, *υκος, ὁ, a kind of horned beetle, cerambyx*, which feeds on dead wood; our musk-beetle is of this kind. (Prob. from *κάραβος*, with allusion to *κέρας*.)

Κερᾰμεία, *ας, ἡ*, (*κεραμεύω*) *pottery, the potter's art* or *craft*, Plat. Gorg. 514 E.—II. *potter's ware, earthenware*, Eratosth. ap. Ath. 482 B.

Κερᾰμεικός, *ή, όν, earthen*, like *κεράμειος: ὁ κ., a potter, τροχὸς τῶν κεραμεικῶν*, dub. l. in Xen. Symp. 7, 2, cf. Lob. Phryn. 147.

Κερᾰμεικός, *οῦ, ὁ, the Potters' Quarter*: in Athens two places were called *Ceramīcus*, one within and the other without the Dipylon or Thriasian Gates, Thuc. 6, 57, v. Schol. Ar. Ran. 1125, Eq. 769, Av. 395, Dict. Antiqq. voc. *λαμπαδηφορία*, fin. p. 566.—II. *κόλπος*, v. sub Κέραμος.

Κερᾰμεῖον, Ion. *-ήϊον, ου, τό, a potter's workshop*, Aeschin. 70, 22.

Κεράμειος, *α, ον*, Ion. *ήϊος, ΐη, ιον*, (*κέραμος*) *of clay, earthenware*, Ep. Hom. 14, 14, and Plut.

†Κεράμειος, *α, ον, ὁ* Κ. *κόλπος*, v. sub Κέραμος.

†Κεραμεῖς, *έων, οἱ, Cerămeis*, an Attic demus of the tribe Acamantis; hence *ὁ ἐκ* Κεραμέων, *of the deme Cerameis*, Plat. Prot. 315 D.

Κεράμεος, *ον*, = *κεράμειος*, Plat. Lys. 219 E.

Κερᾰμεοῦς, *οῦν*, better form for *κεράμειος*, Lob. Phryn. 147.

Κερᾰμεύς, *έως, ὁ*, (*κέραμος*) *a potter*, Il. 18, 601, cf. Ep. Hom. 14. Proverb., *ὡς κεραμεὺς κεραμεῖ κοτέει* from Hes. Op. 25, etc.; also, *κεραμέως πλοῦτος*, of any thing frail and uncertain.

Κερᾰμευτής, *οῦ, ὁ*,=foreg., very late.

Κερᾰμευτικός, *ή, όν, of, belonging to a potter*, Diod.: *ἡ -κή*, sub. *τέχνη, the potter's art, pottery*, Luc.

Κερᾰμεύω, (*κέραμος*) *to be a potter, work in earthenware; κ. κανθάρους, to make earthenware* cups, Epigen. Hero. 1: in Ar. Eccl. 253, *πόλιν εὖ καὶ καλῶς κεραμεύει*, (as we say) he *tinkers* the state, of the demagogue Cephalus, whose father was a potter.

Κερᾰμήϊος, *η, ον*, Ion. and Ep. for *κεράμειος*.

Κερᾰμηΐς, *ΐδος*, pecul. Ep. fem. of *κεράμειος*.

Κερᾰμῐδόω, *ῶ*, (*κεραμίς*) *to cover with tiles*.—II. in war, *to make a roof of shields, as if of tiles*, to protect the soldiers; the Roman *testudo*.

Κερᾰμῐκός, *ή, όν*,=*κεράμειος, γῆ κ., potter's* earth, Hipp.: *ἡ -κή*, sub. *τέχνη, the potter's art, pottery*, Plat. Polit. 288 A.

†Κεραμικός, *ή, όν, ὁ* Κ. *κόλπος*, v. sub Κέραμος.

Κεράμῐνος, *η, ον*,=*κεράμειος, of earthenware* or *clay*, Hdt. 3, 96; 4, 70.

Κεράμιον, *ου, τό, an earthenware vessel, a pot, jar*, Lat. *testa*, Hdt. 3, 6, Xen. An. 6, 1, 15: strictly dim. from *κέραμος*, or neut. from sq.

Κεράμιος, *ία, ιον*,=*κεράμειος*, dub. in Xen. An. 3, 4, 7.

Κερᾰμίς, *ΐδος, ἡ*, Att. *ίδος* [ῐ], (*κέραμος*) *a roof-tile*, Ar. Vesp. 206, Thuc. 3, 22, etc.: also *a tiled roof*.—II.=*κεράμιον, an earthen vessel* or *utensil*, Ath.—III. as adj. *κ. γῆ, potter's earth, clay*, Plat. Criti. 111 D; also, *ἡ κ.*, sub. *γῆ*, Id. Legg. 844 B.

Κερᾰμίτης, *ου, ὁ*, fem. *-ῖτις, ιδος, belonging to a κέραμος, κεραμῖτις γῆ, potter's earth, clay*, Hipp., like *κεραμίς*, for which Clem. Al. says *παρθένιος γῆ*.

Κέρᾰμον, *ου, τό*,=*κεράμιον: τὰ κ., vessels used at table*, of whatever material, *plate*, dub. in Ptolem. ap. Ath. 229 D.

Κερᾰμοποιός, *όν*, (*κέραμος, ποιέω*) *making earthenware: ὁ κ., a potter*.

Κερᾰμοπωλεῖον, *ου, τό, the pottery market*, Dinarch. ap. Poll. 7, 161: from

Κερᾰμοπωλέω, *ῶ*, f. *-ήσω, to sell earthenware*, Alex. Incert. 60: from

Κερᾰμοπώλης, *ου, ὁ*, (*κέραμος, πωλέω*) *a seller of pottery*.

Κέρᾰμος, *ου, ὁ, potter's earth, potter's clay*, Plat. Tim. 60 D.—II. *any thing made of this earth*, as—1. *any earthen vessel, a pot, jar* or *jug*, for wine, etc., Il. 9, 469, Hdt. 3, 96: also in collective sense, *earthenware, pottery*, Id. 3, 6; 5, 88.—III. *a tile*, and in collective sense, *the tiles*, Ar. Nub. 1127, Thuc. 2, 4, etc.: hence *a tile-roof*, Ar. Fr. 129.—IV. *a prison, dungeon*, said to be a Cyprian usage: hence, *χαλκέῳ ἐν κεράμῳ*, Il. 5, 387; unless this is a later notion, instead of translating it *under roof of brass*, i. e. impenetrable; cf. however *χήραμος*. (Acc. to some from *κεράννυμι*, others from ἜΡΑ, *terra*: if signf. IV. is established, it would seem akin to *γέργυρα, κάρκαρον, carcer*.)

†Κέραμος, *ου, ἡ, Cerămus*, a town on the coast of Caria, Strab.; whence *ὁ κόλπος* Κεραμεικός, *the sinus Ceramīcus*, was named, now *bay of Stanco*, Hdt. 1, 174; also Κεράμειος and Κεραμικὸς *κ.*, Xen. Hell. 1, 4, 8; 2, 1, 15.

Κερᾰμουργός, *όν*, (*κέραμος, *ἔργω*) =*κεραμοποιός*.

Κερᾰμόω, *ῶ*, (*κέραμος*) *to cover, roof with tiles*, Arist. Phys. 7, 3, 6.

†Κεραμών, *ῶνος, ὁ*, (*κέραμος*) *a heap of earthen vessels*, Ar. Lys. 200.

†Κεράμων, *ωνος, ὁ, Cerămon*, an Athenian, Xen. Mem. 2, 7, 3.

†Κεραμῶν *ἀγορά, ἡ, Ceramorum forum, the market-place of the Ceramians*, a town on the borders of Mysia and Phrygia, Xen. An. 1, 2, 10.

Κερᾰμωτός, *ή, όν*, (*κεραμόω*) *covered with tiles, tiled*, esp. *τὸ κ.*, Polyb., or *κεραμωτὴ στέγη*, Strab., *a tiled roof*.

Κεράννῡμι, and *-νύω*, Alcae. (Com.) Ἱερ. 2: fut. *κεράσω* Att. *κερῶ*: aor. *ἐκέρᾰσα*, aor. mid. *ἐκερᾰσάμην* [σᾰ], hence Ep. also *κεράσσω, ἐκέρασσα*, but syncop. aor. mid. *ἐκρᾱσάμην*: perf. act. *κέκρᾱκα*, perf. pass. *κέκρᾱμαι*: aor. pass. *ἐκράθην* [ᾱ]: later also *κεκέρασμαι* and *ἐκεράσθην*, Lob. Phryn. 582. Of these tenses Hom. uses only the aor. act. nd mid. (not syncop.), usu. with *σσ*: also in Il. 4, 260, subj. pres. *κέρωνται*, as if from *κέραμαι*; also the collat. form *κεραίω*, Il. 9, 203: and more freq. *κεράω*: lastly in compos. with *ἐπί* the inf. aor. 1 act. *κρῆσαι*. Cf. also *κιρνάω, κίρνημι*. *To mix, mingle*, (diff. from *μίγνυμι*, v. sub *κρᾶσις*), from Hom. downwds. mostly of diluting the strong syrup-like wine of the Greeks (and Romans), and so preparing it for the table, as Od. 5, 93; 24, 364; but more freq. in Hom. in mid., e. g. *οἶνον ἐν κρητῆρσι κέρωνται, they mix their* wine in bowls, Il. 4, 260, cf. Od. 3, 332; also, *κρητῆρα κεράσασθαι, to mix one's self* a bowl (as we say of punch), Od. 3, 393; 18, 423; so too, *κύλιξ ἴσον ἴσῳ κεκραμένη*, a cup *mixed* half and half, Ar. Plut. 1132.—2. *to temper* or *cool by mixing*, as hot water for the bath, Od. 10, 362.—3. metaph. *to blend together, temper, regulate*, Lat. *temperare*, of climates, *ὧραι μάλιστα κεκραμέναι*, Hdt. 3, 106, cf. Xen. Cyn. 5, 5: of tempers of mind, *ἤθει γεννικῷ, πραεῖ κεκραμένος*, Plat. Phaedr. 279 A, Legg. 930 A.—II. in genl. *to mix, compound*, Lat. *attemperare, ἔκ τινος*, of a thing, Plat. Rep. 501 B.—III. in Pind., *οὐ γῆρας κέκραται γενεᾷ*, no old age *is mingled* with the race, i. e. it knows not old age, P. 10, 65, cf. O. 10, 123.

Κέραξ, *ακος, ὁ*,=*κέρας*, Hesych.

Κερᾰοξόος, *ον*, (*κέρας, ξέω*) *polishing, working in horn*; esp. *making it into bows*, etc., *κ. τέκτων*, Il. 4, 110.

Κερᾰός, *ά, όν*, and later *ός, όν*, (*κέρας*) *horned, ἔλαφος*, Il. 3, 24, *ἄρνες*, Od. 4, 85.—II. *of horn, made of horn*, Call. Apoll. 63.

Κεραοῦχος, *ον*, (*κέρας, ἔχω*)=*κεροῦχος*, Anth.

Κέρας, *τό*, gen. *κέρατος*, Ep. *ραος*, contr. *ρως*, so dat. *κέρατι, κέραϊ, κέρᾳ*, dual *κέραε, κέρᾱ*, and *κεράοιν, κερῷν*, plur. nom. *κέραα, κέρᾱ*, gen. *κεράων, κερῶν*, dat. *κέρασι*, Ep. *κεράεσσι*. The Ion. decl. is *κέρας, κέρεος, κέρεϊ*. [The regul. quantity of the gen. is *κερᾱτος*, etc., Herm. Soph. Tr. 516; though Hom. has *κερᾰσι*. Arat. 174 has a lengthd. form *κεράατος*, and Nic. Th. 291 *κεράατα*, prob. formed after the Homer. *κράατα*: the other irreg. form *κέρᾱα*, in Orph. Lith. 238, is now corrected into *κέρᾱτα*. Hom. has the contr. dat. sing. *κέρᾳ*, nom. pl. *κέρα*, but only before a vowel.]—I. *the horn of an animal*, in Hom. usu. of oxen.—II. *horn*, as a material for working, Od. 19, 563.

where we find horn doors, through which the *true* dreams came, cf. Plat. Charm. 173 A (and prob. there is a play between κέρας, κραίνειν, as between ἐλέφας, ἐλεφαίρειν).—III. *any thing made of horn ;* esp. *a bow*, Il. 11, 385 : later esp.—1. of musical instruments, *a horn for blowing*, e. g. the Phrygian flute, Lat. *cornu*, either from its shape or because it was tipped with horn at the end, to deepen its tone, Luc., cf. Poll. 4, 74 sq. : also *the bridge of a lyre*, Soph. Fr. 232.—2. *a drinking-horn*, Xen. An. 7, 2, 23, or *a metal goblet in the shape of a horn*, ἀργυρήλατα κ., Aesch. Fr. 170, etc., cf. Ath. p. 476.—IV. *a horn, guard* or *pipe* at the end of a fishing line, to prevent the fish from biting it, Il. 24, 81, Od. 12, 253.—V. *an arm* or *branch of a river*, κέρας Ὠκεανοῦ, Hes. Th. 789, Νείλου, Pind. Fr. 215, Μενδήσιον κέρας, Thuc. 1, 110 ; whence perh. later, river-gods were represented with bull's horns, unless this involve the same notion as that of the horn of plenty, Ἀμαλθείας κέρας.—VI. *the wing of an army* or *fleet*, Hdt. 6, 8 ; 9, 26, etc. : κατὰ κέρας προςβάλλειν, to attack *in flank*, Thuc. and Polyb. : ἐπὶ κέρας ἄγειν, to lead (men or ships) *towards the wing*, i. e. *in column*, not with a broad front, Lat. *agmine longo*, Interpp. ad Hdt. 6, 12 ; in Att., ἐπὶ κέρως, Thuc. 2, 90 ; 6, 32, and Xen. ; so too, κατὰ κέρας, Xen. An. 4, 6, 6. —VII. *the sailyard* of a ship, more usu. κεραία, Mel.—VIII. *any projection* or *elevation*, e. g. *a mountain-peak*, Xen. An. 5, 6, 7 ; like the Swiss Schreck*horn*, Finsteraar*horn*, etc.—IX.=πόσθη, Archil. 112.—X. κέρατα ποιεῖν τινι, *to give* him *horns, cuckold* him, proverb. in Artemid. ; whence κερατίας, κερατᾶς.—XI.=κερατίνη, Sext. Emp., Luc. (The Lat. *cornu*, our *horn :* also found in Hebr. *keren :* akin to κάρα, q. v. sub fin. On the compds. of κέρας, v. Lob. Phryn. 672.)

Κεράς, άδος, ἡ, poet. fem. of κεραός, *horned.*

Κεράς, adv., (κεράννυμι) *mixed*, dub., v. Lob. Paral. p. 223.

†Κέρας, ατος, τό, *Ceras*, prop. *the Horn*, a promontory near Byzantium, Polyb. 4, 43, 7.—2. in pl. τὰ Κέρᾱτα, *the Horns*, two mountains between Megaris and Attica, Diod. S. 13, 65, Plut. Thesm. 13.

Κεραςβόλος, ον, (κέρας, βάλλω) strictly, *throwing, tossing with the horn ;* and pass., *falling on the horn :* hence, ὄσπρια κ., pulse *that does not soften in boiling*, from an old belief that such pulse had fallen on the horns of the oxen in sowing, Theophr.—II. metaph. *a harsh, inflexible* person, Plat. Legg. 853 D.

Κερᾰσέα, and κερᾰσία, ας, ἡ,=κερασός, *the cherry-tree.*

Κεράσιον, ου, τό, *the fruit of the* κερασός, *a cherry*, Diph. Siphn. ap. Ath. 51 A : also *the tree*, Diosc.

Κέρασμα, ατος, τό, (κεράννυμι) *something mixed, a mixture ;* esp. *a mixed drink, potion*, like κυκεών, Hipp.

Κέρᾰσος, ου, ὁ, later also ἡ, *the cherry-tree*, Theophr. (Buttm. compares Lat. *cornus*, which is to *cornu*, as κέρασος to κέρας.)

†Κερασούντιος, α, ον, *of Cerăsus, Cerasuntian*, Xen. An. 5, 7, 13 : from

†Κερασοῦς, οῦντος, ἡ, *Cerasus*, a colony of the Sinopians in Pontus, Xen. An. 5, 3, 2.

Κεράστης, ου, ὁ, -τις, ἡ, Aesch. Pr. 674, (κέρας) *horned.*—II. as subst. ὁ κεράστης, *a horned serpent*, Nic. : also *an insect which destroys figs*, Theophr.

Κεραστής, οῦ, ὁ, fem. -τίς, ίδος, ἡ, (κεράννυμι) *one that mixes, a mixer*, Orph.

Κεράστις, ἡ, fem. from κεράστης.

Κεραστίς, ίδος, ἡ, fem. from κεραστής.

Κεραστός, ή, όν, (κεράννυμι) *mixed, mingled*, Anth.

Κεραςφορέω, ῶ, *to have horns*, Philostr. : from

Κεραςφόρος, ον, (κέρας, φέρω)= κερατοφόρος, Eur. Phoen. 248.

Κερατάρχης, ου, ὁ, (κέρας, ἄρχω) *the commander of a body of* 32 *elephants*, Ael. Hence

Κεραταρχία, ας, ἡ, *the office of a* κεράταρχης.

Κερατᾶς, ᾶ, ὁ, *a cuckold*, v. κέρας, Byzant. word.

Κερατaύλης, ου, ὁ, (κέρας, αὐλέω) *a horn-blower.*

Κερατέα, ας, ἡ, also κερατεία and -ία, *the carob* or *locust tree* (Arab. *kharoob*) : its fruit was κεράτιον, called also *St. John's bread*, from a notion that it was his fruit in the wilderness.

Κερατεία, ας, ἡ,=foreg., Plin.

Κερατηφόρος, ον,=κεραςφόρος.

Κερατία, ας, ἡ,=κερατέα, Strab.

Κερατίας, ου, ὁ, *one that is horned*, Diod.—II. cf. κέρας X.

Κερατίζω, f. -ίσω, (κέρας) *to butt with the horns*, Philo.

Κερατίνη, ης, ἡ, *the fallacy called the Horns*, Quint. Inst. 1, 10, 6, cf. Diog. L. 7, 187, cf. κέρας XI. : strictly fem. from κεράτινος.

Κερατίνης, ου, ὁ,=foreg., Diog. L. 2, 108.

Κεράτῐνος, η, ον, (κέρας) *of horn, made of horn*, Xen. An. 6, 1, 4, Plat. (Com.) Ζεὺς κακ. 8.

Κεράτιον, ου, τό, dim. from κέρας, *a little horn*, Arist. H. A.—II. *the fruit of the* κερατέα, q. v., Diosc. : hence—III. like Lat. *siliqua, a weight*, the *carat*,$=\frac{1}{6}$ of *a scruple*,$=\frac{1}{1728}$ of a pound, Rom. :$=2\frac{2}{3}$ χαλκοῖ,$=\frac{1}{3}$ of an obol, Greek ; v. Böckh, Metrol. Unters. § XI.—IV. a plant called also τῆλις, *foenum Graecum, fenugreek*, Columella.

Κερατίς, ίδος, ἡ,=κερατίνη, Diog. L. 7, 44, 82.

Κερατιστής, οῦ, ὁ, (κερατίζω) *one that butts*, LXX.

Κερατίτης, ου, ὁ, -ῖτις, ιδος, ἡ, (κέρας) *horned :* hence *of the horned poppy*, Theophr.

Κερατογλύφος, ον, (κέρας, γλύφω) *cutting or working in horn.* [ῠ]

Κερατοειδής, ές, (κέρας, εἶδος) *like horn*, esp. Medic. of *the cornea* in the eye.—II. *sounding like a horn*, Schäf. Dion. Comp. p. 170.

Κερατοξόος, ον,=κεραοξόος, Nonn.

Κερατοποιός, όν, (κέρας, ποιέω)= κεραοξόος.

Κερατόπους, ὁ, ἡ, -πουν, τό, gen. -ποδος, (κέρας, πούς) *horn-footed, hoofed.*

Κερατουργός, όν, (*ἔργω)=κερατοξόος.

Κερατοφορέω, ῶ, *to have horns*, Arist. Part. An. : from

Κερατοφόρος, ον, (κέρας, φέρω) *having horns, horned*, Arist. H. A.

Κερατοφῠέω, ῶ, *to produce* or *grow horns :* from

Κερατοφῠής, ές, (κέρας, φύω) *producing* or *growing horns, horned*, Ath.

Κερατόφωνος, ον, (κέρας, φωνέω) *sounding from* or *like a horn*, Telest. ap. Ath. 637 A.

Κερατόω, ῶ, (κέρας) *to harden into horn*, Ael.

Κερατώδης, ες, = κερατοειδής, Arist. H. A.

Κερατών, ῶνος, ὁ, βωμὸς κ., an altar *of horn*, in the isle of Delos, Plut.

Κερατωνία, ας, ἡ,=κερατέα, Theophr.

Κερατῶπις, ιδος, ἡ, (κέρας, ὤψ) *horned-looking*, of the moon, late.

Κεραύλης, ου, ὁ, = κερατaύλης, Luc.

Κεραύνειος, ον, (κεραυνός) *of the thunderbolt ;* esp. *wielding it*, Ζεύς, Anth. : v. κεραύνιος.

Κεραυνίας, ου, ὁ, *stricken by thunder.*

Κεραύνιον, ου, τό, a kind of *truffle* (ὕδνον), said to grow after a thunder-storm.—II. *a marginal mark*, Diog. L. 3, 66.

Κεραύνιος, α, ον, also ος, ον, Aesch. Theb. 430, (κεραυνός) *of a thunderbolt*, βολή, φλόξ, etc., Trag. : hence —2. *stricken by the thunderbolt*, Soph. Ant. 1139, Eur. Bacch. 6 : esp., τὰ Κεραύνια, the 'thunder-splitten peaks,' of several mountain ridges, †*the Ceraunian Mts.* in Epirus, v. Ἀκροκεραύνια, Ap. Rh. 4, 520, Strab. —2. the northeastern part of Caucasus near the Caspian, Strab.

Κεραυνοβλής, ῆτος, ὁ, ἡ, Theophr.: and

Κεραυνόβλητος, ον, (κεραυνός, βάλλω) *struck by a thunderbolt* or *lightning :* hence—II. metaph. like Lat. *attonitus, astounded.*

Κεραυνοβολέω, ῶ, f. -ήσω, *to hurl the thunderbolt*, Mel. : *to strike therewith*, τινά, Anth. : and

Κεραυνοβολία, ας, ἡ, *a hurling of thunderbolts : a thunder-storm*, Strab. : from

Κεραυνοβόλος, ον, (κεραυνός, βάλλω) *hurling the thunderbolt*, of Bacchus, Eur. Bacch. 598 : but—II. proparox. κεραυνόβολος, ον, pass. *thunder-stricken*, Diod.

Κεραυνοβρόντης, ου, ὁ, (κεραυνός, βροντάω) *the lightener and thunderer*, Ar. Pac. 376 : like βροντησικέραυνος.

Κεραυνομάχης, ου, ὁ, (κεραυνός, μάχομαι) *fighting with, wielding the thunderbolt*, Mel. [ᾰ]

Κεραυνοπλήξ, ῆγος, ὁ, ἡ, (κεραυνός, πλήσσω) *thunder* or *lightning-struck*, Alcae. (Com.) Gan. 1.

ΚΕΡΑΥΝΟ'Σ, οῦ, ὁ, *the thunder bolt, thunder and lightning*, Lat. *fulmen*, as we oft. use *thunder*, Hom. : but *thunder* by itself was βροντή, Lat. *tonitru*, and *the flash of lightning* ἀστεροπή, στεροπή, Lat. *fulgur*, cf. Herm. Opusc. 4, p. 268 : in full, βέλος κεραυνοῦ, Soph. Tr. 1088 ; in plur., κεραυνοί, *thunderbolts*, Hdt. 8, 37. From Hom. downwds. the weapon of Jupiter, v. also Hes. Th. 690, 854 ; acc. to a later legend forged by the Cy clopes, first in Hes. Th. 141.

Κεραυνοσκοπεῖον, ου, τό, (κεραυνός, σκοπέω) strictly *a place where thunder is observed.*—II. *a machine for making thunder* on the stage, Poll. 4, 127, etc.

Κεραυνοσκοπία, ας, ἡ, (κεραυνός, σκοπέω) *the observation of thunder and lightning, divination by them*, Diod.

Κεραυνοῦχος, ον, (κεραυνός, ἔχω) *wielding the thunderbolt*, Ζεύς, Philo.

Κεραυνοφᾰής, ές, (κεραυνός, φάος) *flashing like the thunderbolt*, Eur. Tro. 1103.

Κεραυνοφόρος, ον, (κεραυνός, φέρω) *wielding the thunderbolt*, Plut.

Κεραυνόω, ῶ, (κεραυνός) *to strike with a thunderbolt*, Hdt. 7, 105 : hence metaph., = καταδικάζειν, Artemid Hence

Κεραύνωσις, εως, ἡ, *a striking with a thunderbolt*, Strab.

†Κεραύσιος, ου, ὁ, *Mt. Ceraustus*, a mountain of Arcadia, Paus. 8, 41, 3.

Κεράω, Ep. radic. form of *κεράννυμι*, q. v.

Κεράω, ῶ, (*κέρας*) *to take post on the wing* or *flank*, Polyb. 18, 7, 9.

†Κεράων, ωνος, ὁ, *Ceraon*, a hero, honoured by the cooks, in Sparta, Ath. 39 C, 173 F.

Κεραώψ, ῶπος, ὁ, ἡ, (*κέρας, ὤψ*) *horned-looking*, of the moon.

Κερβέριοι, ων, οἱ, coined by Ar. Ran. 187, as name of a tribe, with a pun on Κέρβερος.

Κέρβερος, ου, ὁ, *Cerberus*, the dog which guards the gate of the nether world, acc. to Hes. Th. 311, the fifty-headed son of Typhaon and Echidna: alluded to in Od. 11, 623, and Il. 8, 368, but without name or description: later regarded as three-headed, Apollod. 2, 5, 12.

†Κερβήσιοι, ων, οἱ, *the Cerbēsii*, an ancient Phrygian race extinct in Strabo's time, p. 580: hence

†Κερβήσιος, α, ον, *of the Cerbesii, Cerbesian*, *μέλος*, Alcm. 63.

Κερβολέω, ῶ, f. -*ήσω*, also *σκερβολέω*,=*κερτομέω*.

Κερδαίνω, fut. *κερδᾰνῶ*: inf. aor. *κερδᾶναι*, Ion. *κερδῆναι*, Ep. Hom. 14, 6: un-Att. fut. *κερδήσω*, Ion. also *κερδήσομαι*, Hdt. 3, 72; and inf. aor. *κερδῆσαι* (*κέρδος*). *To gain, derive profit* or *advantage from*, *κακὰ κ.*, *to make* unfair *gains*, Hes. Op. 350: most freq. of all, *κ. ἔκ* or *ἀπό τινος*, Hdt. 4, 152, Xen. Mem. 2, 9, 4: c. part., *to gain by* doing..., Eur. Hel. 1051; so too c. dat. et part., *Μεγάροισι κερδανέομεν περιεοῦσι*, *we shall gain* by Megara's preservation, Hdt. 8, 60, 3: absol. *to gain profit* or *advantage*, Hdt. 8, 5, Soph. Fr. 26, 325, etc.: c. acc. cognato, *κέρδος κερδ.*, Id. O. T. 889: *to traffic, make merchandise*, Id. Ant. 1037.—II. like *ἀπολαύω, καρπόομαι*, *to gain* a loss, i. e. *reap* disadvantage from a thing, as, *διπλᾶ δάκρυα κ.*, Virgil's *renovare dolorem*, Eur. Hec. 518, cf. Arist. Eth. 5, 4.

Κερδᾰλέη, ης, ἡ, contr. *κερδᾰλῆ, ῆς*; *the wily one*, and so like *κερδώ*, *a fox*, cf. Plat. Rep. 365 C, Heusing. Cic. Off. 1, 13, 10.—II. *a fox's skin*, sub. *δορά*: strictly fem. from

Κερδᾰλέος, έα, έον, (*κέρδος*) of persons, *looking sharp after one's interest, crafty, cunning*, or in good sense, *shrewd*, Od. 13, 291; so, *κ. νόημα, βουλή, μῦθος*, Hom.—2. of things, *gainful, profitable*, Hdt. 9, 7, 1, Ar. Av. 594, etc. Adv. -*λέως*, *to one's advantage*, opp. to *δικαίως*, Thuc. 3, 56. Hence

Κερδᾰλεότης, ητος, ἡ, *craftiness, cunning, shrewdness*.

Κερδᾰλεόφρων, ον, gen. ονος, (*κερδαλέος, φρήν*) *crafty-minded, cunning*; or *selfish*, Il. 1, 149, etc.

Κερδαντέον, verb. adj. from *κερδαίνω*, *one must make money*, M. Anton.

Κερδαντήρ, ῆρος, ὁ, (*κερδαίνω*) *a miser*.

Κερδαντός, ή, όν, (*κερδαίνω*) *that ought to be gained*: *τὰ κερδαντὰ κερδαίνειν*, to make fair gains, Diog. L. 1, 97.

Κερδάριον, ου, τό, dim. from *κέρδος*.

Κερδέμπορος, ου, ὁ, (*κέρδος, ἔμπορος*) epith. of Mercury, as *presiding over gain in traffic*, Orph.

Κερδητικός, ή, όν, *greedy of gain*, Lat. *lucrosus*.

Κερδία, ας, ἡ, (*κέρδος*)=*φιλοκερδία*, only in Gramm.

†Κερδίμμας, ὁ, *Cerdimmas*, masc. pr. n., Arr. An. 2, 13, 7.

Κέρδιστος, η, ον, superl. of *κερδίων* (with no positive in use), formed from *κέρδος*, *the most cunning* or *crafty*, Il. 6, 153.—II. *the most profitable*, Aesch. Pr. 385.

Κερδίων, ον, gen. *ονος*, compar. (with no positive in use), formed from *κέρδος*, *more profitable*, in genl. *better*: Hom. has only neut., in phrase *ἐμοὶ δέ κε κέρδιον εἴη*, or *καί κεν πολὺ κέρδιον ἦεν*.

ΚΕ΄ΡΔΟΣ, *εος, τό, gain, profit, advantage*, Hom., etc.; *ἐν κέρδει τι ποιεῖσθαι*, cf. Hor., *lucro apponere*, Hdt. 6, 13; so, *κέρδος ἡγεῖσθαι*, Eur. Med. 454, *νομίζειν*, Thuc. 7, 68; *κέρδη πονηρά*, ill-gotten gain, cf. Soph. Ant. 326, Arist. Eth. 5, 4.—II. *a gainful, shrewd scheme* or *device, plan*, Hom., usu. in plur.: hence *craft, cunning*, *κέρδεα εἰδέναι* and *ἐπίστασθαι*, to be versed *in crafty schemes, shrewd turns*, Hom.; *κακὰ κέρδεα βουλεύειν*, 'to mean mischief,' Od. 23, 217.—III. *desire of gain*, Pind. P. 3, 95.

Κερδοσυλλέκτης, ου, ὁ, (*κέρδος, συλλέγω*) *a scraper together of gain*.

Κερδοσύνη, ης, ἡ, (*κέρδος*) like *κερδαλεότης, cunning, craft, shrewdness*: Hom. uses only the dat. *κερδοσύνῃ*, as adv. *cunningly, shrewdly*. [ῠ]

Κερδοφόρος, ον, (*κέρδος, φέρω*) *bringing gain*, Artemid.

†Κερδύλιον, ου, τό, *Cerdylium*, an elevated spot near Amphipolis in Thrace, Thuc. 5, 6.

Κερδύφιον, ου, τό, dim. from *κέρδος*.

Κερδώ, όος contr. *οῦς, ἡ*, (*κέρδος*) name of *a fox*, Ar. Eq. 1068, cf. *κερδαλέη*.—II. =*γαλέη, γαλῆ*, *a weasel*, Artemid.

Κέρδων, ωνος, ὁ name of a slave in Dem. 1252, 27: hence the Lat. *cerdo*, *a handicraftsman*.

Κερδῷος, α, ον, (*κέρδος*) *bringing* or *dispensing gain*, epith. of Apollo, Lyc., of Mercury, Luc.—II. (*κερδώ*) *of, like a fox*.

Κέρεα, τά, Ion. for *κέραα, κέρατα*, from *κέρας*. Hence

Κερεαλκής, ές, poet. for *κεραλκής*, *stout in the horns*, *ταῦρος*, Call. Dian. 179, and Ap. Rh.

†Κερεαταί, ῶν, αἱ, *Cereatae*, a city of Latium, Strab.

Κερέειν, Ion. inf. fut. of *κείρω*, for *κερεῖν*, Il. 23, 146.

†Κερησσός, οῦ, ὁ, *Ceressus*, a fortress near Thespiae in Boeotia, Paus. 9, 14, 2, sq.

†Κέρθη, ης, ἡ, *Certhe*, daughter of Thespius, Apollod. 2, 7, 8.

Κέρθιος, ου, ὁ, *a little bird, a tree-creeper*, Arist. H. A., Lat *certhia*.

†Κερκάσωρος, ου, πόλις, ἡ, *Cercasōrŏpolis*, a city of Aegypt on the west bank of the Nile above the Delta; its site now occupied by *Eksas* or *Aksas*, Hdt. 2, 17, 97: in Strab. Κερκέσουρα, p. 806.

†Κερκαφίδαι, ῶν, οἱ, *the descendants of Cercaphus*, i. e. the Rhodians, Anth.: from

†Κέρκαφος, ου, ὁ, *Cercăphus*, son of Helius, progenitor of the Rhodians, Strab., who mentions another, son of Aeolus.—II. a mountain near Colophon, Nic. Th. 218.

†Κερκέστης, ου, ὁ, *Cercestes*, son of Aegyptus, Apollod.

†Κερκέται, ῶν, οἱ, *the Cercĕtae*, an Asiatic people in Sarmatia, Strab.; also Κερκεταῖοι, Hellan., and in Dion. P. Κερκέτιοι.

†Κερκετικός, ή, όν, *of the Cercetae, Cercetian*, Orph. Arg. 1044.

Κερκέτης, ου, ὁ,=*δελφίς* II., esp. used as *an anchor*.

†Κερκηΐς, ίδος, ἡ, *Cerceïs*, an ocean nymph, Hes. Th. 355.

†Κερκιδᾶς, ᾶ, ὁ, *Cercidas*, an Arcadian, a partisan of Philip of Macedon, Dem. 324.—2. a poet and lawgiver of Megalopolis in Arcadia, Polyb. 2, 44, 17, etc.

Κερκίδιον, ου, τό, dim. from *κερκίς*. [ῐ]

Κερκῐδοποιϊκή, ῆς, ἡ, sub. *τέχνη*, *the art of the κερκιδοποιός*, Arist. Pol. 1, 8, 1.

Κερκῐδοποιός, όν, (*κερκίς, ποιέω*) *making shuttles*.

Κερκίζω, f. -*ίσω*, (*κερκίς*) *to make the web close with the κερκίς*, Plat. Crat. 387 E.

†Κερκίνη, ης, ἡ, *Cercine*, a mountain on the confines of the Sinti and Paeones, Thuc. 2, 98.

†Κερκινῖτις, ιδος, ἡ, *λίμνη*, *lake Cercinītis*, in Macedonia on the borders of the Edoni, Arr. An. 1, 11, 5.

†Κέρκιννα, ης, ἡ, *Cercinna*, an island with a city of same name at the entrance of the Syrtis Minor, Strab.; Plut. Mar. 40: in Polyb. *ἡ τῶν Κερκινητῶν πόλις*, 3, 96, 12: also Κέρκινα.

†Κερκιννῖτις, ιδος, ἡ, *Cercinnītis*, a smaller island near foreg., Strab.

Κερκίς, ίδος, ἡ, in the upright loom of the ancients,=the later *σπάθη*, *a staff* or *rod* with which the web was struck to make it thick and close, Il. 22, 448; made of gold in Od. 5, 62: later in the horizontal loom, *the weaver's stay* or *comb*: but usu. *the shuttle containing the spindle* or *spool*, Lat. *radius, pecten textorius*, Soph. Ant. 976, etc.—II. *any taper rod, of wood, ivory*, etc; as—1. *a beam* or *pole* of a plough? Orph. ap. Clem. Al. cf. *καμπύλοχος*, and Lob. Aglaoph. p. 838.—2. *a skewer* for fastening.—3. *the reed, quill*, etc., with which stringed instruments were struck, Lat. *plectrum*.—4. in genl. *a peg, pin*, Lat. *paxillus*: *a hair-pin* or *comb*, Ap. Rh. 3, 46.—5. *a measuring-rod*, Lat. *radius mathematicus*, Anth.—6. *the small bone of the shin* or *forearm*, Lat. *radius*, Plut. Alex. 45: acc. to Herophilus, also *the shin* 7. *the prickle* of the electric ray.—III. *a wedge-shaped division of the seats in the theatre*, Lat. *cuneus*, Alex. Gynaecoc. 1.—IV. *a kind of poplar, the trembling aspen*, from the *rustling* of its leaves, Arist. H. A. 8, 5, 8. (Prob. from *κέρκω, κρέκω*, cf. Ar. Ran. 1349.)

Κέρκῐσις, εως, ἡ, (*κερκίζω*) *the striking of the web with the κερκίς*: in genl. *weaving*, Arist. Phys. 7, 2, 4. Hence

Κερκιστική, ῆς, ἡ, sub. *τέχνη*, *the art of weaving*, Plat. Polit. 282 B.

Κερκίων, ἡ, *an unknown bird*, also *κερκόρωνος*, Ael.

Κερκολύρα, ας, ἡ, said to be for *κρεκολύρα*, quasi *κρέκουσα λύρα*, in Alcm. 104.

Κερκοπίθηκος, ου, ἡ, (*κέρκος, πίθηκος*) *a long-tailed ape*, Strab. [ῐ]

Κερκόρωνος, ου, ὁ, v. *κερκίων*.

ΚΕ΄ΡΚΟΣ, *ου, ἡ, a tail*, as of a dog, Ar. Eq. 1031; *κ. λαγώ*, a hare's *scut*, Ib. 909: hence—II. *membrum virile*, Lat. *cauda*, Ar. Thesm. 239.—2. *a little animal that injures the vine*.

Κέρκουρος or *κερκοῦρος*, ου, ὁ, *a light vessel, boat*, esp. of the Cyprians Hdt. 7, 97, cf. Plin. 7, 57.—II. *a sea fish*, Opp. (In signf. I. some Gramm. write *κέρκυρος* by way of deriving it from Κέρκυρα.)

Κερκοφόρος, ον, (κέρκος, φέρω) *having a tail, tailed*, Arist. H. A.

†Κέρκῡρα, ας, ἡ, *Corcȳra*, daughter of the Asopus and Methone, Ap. Rh. 4, 568.—II. the island *Corcyra*, now *Corfu*, west of Greece in the Ionian sea, the ancient *Scheria*, containing a city of same name, Hdt. 3, 49, etc.: hence

†Κερκυραϊκός, ή, όν, *of* or *belonging to Corcyra*, τὰ Κερκυραϊκά, affairs *relating to Corcyra*, Thuc. 1, 118; and

†Κερκυραῖος, α, ον, *of Corcyra, Corcyrean*, Hdt., etc.; in Alcm. also Κέρκῡρ, ῡρος, ὁ.

†Κερκυών, όνος, ὁ, *Cercyon*, son of Neptune or Vulcan, a famous robber of Elis, slain by Theseus, Plut. Thes. 11.—2. son of Agamedes, Paus.

Κέρκω, rarer collat. form for κρέκω.

Κερκώπειος, ον, *befitting a κέρκωψ*, i. e. *crafty, tricksy.*

Κερκώπη, ἡ, a kind of *cicada*, from its *long tail*, Ar. Fr. 146.

†Κερκώπη, ης, ἡ, *Cercope*, fem. pr. n., Ath. 587 E.

Κερκωπίζω, f. -ίσω, (κέρκωψ II) *to play the ape.*

Κέρκωσις, εως, ἡ, *an excrescence on the clitoris.*

Κέρκωψ, ωπος, ὁ, (κέρκος), in pl. Κέρκωπες, *the Cercopes* were fabled to be a mischievous monkey-like race of men, whose connexion with Hercules furnished subjects for ludicrous poetry and art: seemingly at first placed near Thermopylae, ἕδραι Κερκώπων, Hdt. 7, 216: but in the poem Κέρκωπες, ascribed to Hom., they were in Oechalia; acc. to others in Lydia, see Müll. Dor. 2, 12, § 10, and his references: hence—2. metaph. *a mischievous fellow, jackanapes*, Aeschin. 33, 24.—II. *a long-tailed ape* or *monkey*, cf. τίτυρος.—III.=κερκώπη.

Κέρκωψ, ωπως, ὁ, *Cercops*, a poet of Miletus, Ath. 503 D.

Κέρμα, ατος, τό, (κείρω) *any thing cut up into small parts, a morsel*: esp. *of small coin, small change*, usu. in pl., Ar. Plut. 379; in sing., Amphis. Ampel. 3. Hence

Κερματίζω, f. -ίσω, (κέρμα) *to mince into small pieces*, Achae. ap. Ath. 368 A, etc.; metaph., κ. τὴν ἀρετήν, Plat. Meno 79 A.—II. *to coin into small money*, Anth.—2. *to change large coin for small.*

Κερμάτιον, ου, τό, dim. from κέρμα, Philippid. ap. Poll. 9, 88.

Κερματιστής, οῦ, ὁ, (κερματίζω) *a money-changer*, N. T.

Κερμοδότης, ου, ὁ, (κέρμα, δίδωμι) =foreg., Nonn.

†Κερναῖοι, ων, οἱ, *the Cernaei, inhab. of Cerne*, Palaeph.; from

†Κέρνη, ης, ἡ, *Cerne*, an island on the west coast of Africa, Dion. P.: in Lyc. νῆσος Κερνεᾶτις, 1084: its existence denied by Strab. p. 47.

Κέρνον, ου, τό, also κέρνος, ου, ὁ, and κέρνος, εος, τό, *a large earthen dish* made with wells or hollows in the bottom, in which various fruits were offered in the rites of the Corybantes, Müller Archäol. d. Kunst § 300: borne by a priest or priestess called κερνοφόρος, Nic.—II. τὰ κέρνα, also αἱ κέρναι, *projections of the vertebrae.*

Κερνοφορέω, ῶ, f. -ήσω, *to carry the κέρνον*; from

Κερνοφόρος, ον, (κέρνον, φέρω) v. κέρνον.

Κεροβάτης, ου, ὁ, (κέρας, βαίνω) *horn-footed* or *hoofed*, epith. of Pan, Ar. Ran. 230: acc. to Reisig. Comm. Crit. Soph. O. C. 709, *he that goes* (or *is*) *horned*. others *he that walks the mountain-peaks*, v. κέρας VIII. [ᾰ]

Κεροβόας, ου, ὁ, (κέρας, βοάω) *horn-sounding*, of a flute tipped with horn, Anth.

Κερόδετος, ον, (κέρας, δέω) *bound with, made of horn*, τόξον, Eur. Rhes. 33.

Κεροειδής, ές, (κέρας, εἶδος) *horn-like, horn-shaped*, Nic.

Κερόεις, όεσσα contr. οῦσσα, όεν, (κέρας) *horned*, Anacr. 49, Soph. Fr. 110: κερόεις ὄχος, a carriage *drawn by horned cattle*, Call. Dian. 113.—II. *horn-like, of horn.*

Κεροίαξ, ᾱκος, ὁ, (κέρας, οἴαξ) in a ship, *a rope belonging to the sail-yards*, Luc.

Κεροπλάστης, ου, ὁ, (κέρας, πλάσσω) *arranging the hair in plaits* or *queues, a hair-dresser*, prob. l. Archil. 77, v. Schol. Il. 24, 81.

Κερόστρωτος, ον, (κέρας, στρώννυμι) *inlaid with horn*, Vitruv.

Κεροτῠπέω, ῶ, f. -ήσω, (κέρας, τύπτω) *to butt with the horn*; in genl. *to smite* or *dash about*; of ships in a storm, Aesch. Ag. 655, in pass.

Κερουλκίς, ίδος, pecul. fem. of sq.

Κερουλκός, ή, όν, (κέρας, ἕλκω) *drawing by the horns*, v. κεραελκής.—II. *drawing a bow of horn*, Soph. Fr. 738: also—2. pass. of the bow itself, τόξα κ., Eur. Or. 268.—III. κ. κάλως, *a rope for hauling the sailyard*, acc. to others κεροῦχος.

Κερουτιάω, ῶ, strictly of horned animals, *to toss the horns* or *head*, like Lat. *cornua tollere*: metaph of persons, *to hold the head high, give one's self airs*, Ar. Eq. 1344.

Κερουχίς, ίδος, pecul. fem. of sq., Theocr 5, 145.

Κεροῦχος, ον, (κέρας, ἔχω) *having horns, horned.*—II.=κεραιοῦχος, sub. κάλως, *a rope fastened to the sailyard*, δελφινοφόρος κ., Pherecr. Agr. 6.

Κεροφόρος, ον, (κέρας, φέρω)=κερασφόρος, *horned*, Eur. Bacch. 691.

Κερόχρῡσος, ον, (κέρας, χρυσός) *golden-horned*, Or. Sib.

Κερόω, ῶ, (κέρας) *to bend like a horn.*

†Κεῤῥητανοί, ῶν, οἱ, *the Cerretani*, a Spanish tribe at the base of the Pyrenees, Strab.

Κέρσας, Ep. part. aor. 1 of κείρω, Il. 24, 450.

Κέρσε, Ep. for ἔκερσε, 3 sing. aor. 1 of κείρω, Il.

Κέρσιμος, ον, (κείρω) strictly *that may be shorn*: τὸ κέρσιμον, is said to have been *the horn on a fishing-line*, which Hom. calls κέρας βοός.

†Κερσοβλέπτης, ου, ὁ, *Cersobleptes*, a Thracian prince, a friend to the Athenians, Dem. 133, 160, etc.

†Κέρσος, ου, ὁ, *the Cersus*, a river of Cilicia flowing between the Cilician and Syrian gates, now the *Merkez-sû*, Xen. An. 1, 4, 4; with v. l. Κύρσος.

†Κέρσω, fut. act. of κείρω, Mosch. 2, 32.

Κερτομέω, ῶ, f. -ήσω, (κέρτομος) *to taunt, mock* or *sneer at*, c. acc., τινά, Od. 16, 87; 18, 350: *to sneer, scoff*, Od. 8, 153, Il. 16, 261: usu. κ. ἐπέεσσι, also κερτομέων ἀγορεύεις, Il. 2, 256, cf. Od. 13, 326: παραιβόλα κερτομέουσι, H. Hom. Merc. 56. Hence

Κερτόμησις, εως, ἡ, *jeering, mockery*, Soph. Phil. 1236.

Κερτομία, ας, ἡ,=foreg., Hom. always in plur., Il. 20, 202, 433, Od. 20, 263.

Κερτόμιος, ον,=sq., Hom., only in neut. pl., κερτομίοις ἐπέεσσι προςαυδᾶν, πειρηθῆναι, etc.; also simply, κερτομίοις προςαυδᾶν, Il. 1, 539, Od. 9, 474, as if τὰ κερτόμια, were a subst.

Κέρτομος, ον, (κέαρ, τέμνω) strictly *heart-cutting*, like δακέθυμος, hence esp. *stinging*, κέρτομα βάζειν, Hes. Op. 786 (cf. κερτομίοις προςαυδᾶν); χοροὶ κ., Hdt. 5, 83, cf. τωθασμός.—II. *mocking, delusive, cheating*, H. Hom. Merc. 338, κ. χαρά, Eur. Alc. 1125.

†Κερτόνιον, ου, τό, in MSS. also Κερτώνιον and Κερτωνός, *Certōnium*, a city of Mysia on the coast, now prob. *Kellés-limán*, Xen. An. 7, 8, 8.

†Κερύνεια, ας, ἡ, and Κερυνία, *Cerynēa*, a city on a hill of same name in Achaia near Helice, Polyb. 2, 41; Strab. etc.; hence

†Κερύνειος, ον, *of Cerynea, Cerynēan*, πάγος, Callim. Dian. 109.

†Κερυνεύς, έως, ὁ, *an inhab. of Cerynea*, Polyb.

†Κερυνίτης, ου, ὁ, fem. -ῖτις, ιδος, *of Cerynea*, Paus.; Apollod.

†Κερύνης, ου, ὁ, *Cerynes*, son of Temenus, Paus.

Κερχᾰλέος, α, ον, (κέρχω) *dry, rough, hoarse*, Hipp.: from

Κερχάω, ῶ,=κέρχω, Hipp.

Κερχίνη, ης, ἡ,=κεγχρίνη, *a millet-pudding*, v. κέγχρινος.

Κερχνᾰλέος, α, ον,=κερχαλέος.

Κερχνασμός, οῦ, ὁ, = κέρχνος: from

Κερχνάω or κερχνέω, ῶ,=κέρχω.

†Κέρχνεια, ας, ἡ, *Cerchnēa* or *Cenchrēa*, a fountain near Lerna, Aesch. Pr. 676: v. l. Κέγχρεια.

Κέρχνη, ης, ἡ, *a* kind of *hawk*, so called from its hoarse voice, said to be *the kestrel*, Lat. *falco tinnunculus*: also κερχνηΐς and κερχνής, ἡ, or κεγχρηΐς, ἡ.

Κερχνηΐς, ΐδος, ἡ, and κερχνής, ῆδος, ἡ, collat. forms for foreg., Dind. Ar. Av. 304, 589.

†Κερχνίς, ίδος, ἡ, quasi Κεγχρίς, *of* or *relating to* the harbor *Cenchreae*, of Corinth, Call. Del. 271.

Κέρχνος, ου, ὁ, (κέρχω) *dryness, roughness of the throat, hoarseness*, Medic.—II. by metaph.=κέγχρος.

Κερχνόω, ῶ, and κέρχνω,=κέρχω, Hipp. Hence

Κερχνώδης, ες, (κέρχνος, εἶδος) *dry, rough, hoarse*, Hipp.

Κέρχνωμα, ατος, τό, in Hesych. prob. a v. l. for κέγχρωμα, q. v.

Κερχνωτός, ή, όν, (κερχνόω) *roughened.*—2. *made hoarse.*

ΚΕ´ΡΧΩ, transit. *to dry, make rough* or *hoarse.*—II. intrans. and in pass., *to be dry, rough* or *hoarse*, of the voice. Hence the collat. forms κερχάω, κέρχνω, κερχνάω, κερχνέω, κερχνόω: the Lat. *tinnio, strido*, expresses the same sound. Hence

Κερχώδης, ες,=κερχαλέος, *rough, hoarse.*

Κερῶ, fut. from κείρω.—II. fut. Att. of κεράννυμι.

Κερῳδός, οῦ, ὁ, (κέρας, ᾠδή) *a horn-blower*, Lat. *cornicen.*

Κερωνέα, ας, ἡ, Ion for κερατέα. κερατωνία.

Κέρωνται, Ep. as 3 plur. subj. pres. pass. of κεράννυμι, as if from κέραμαι, only Il. 4, 260.

Κερῶνυξ, ῠχος, ὁ, ἡ, (κέρας, ὄνυξ) *with horn hoofs*, Dion. P.

Κέρως, ων, contr. for κεραός, dub.

†Κερωσός or -ρωσσός, οῦ, ἡ, *Cerō sus*, an island in the Ionian sea near Melite, Ap. Rh. 4, 573.

Κερωτῠπέω, ῶ,=κεροτυπέω, dub.

Κές, v. sub κάς.

†Κεσβέδιον, ου, τό, *Cesbedium*, a

temple of Jupiter, near Selga in Pisidia, Polyb. 5, 76, 2.

Κέσκετο, Ion. 3 sing. impf. for ἔκειτο from κέομαι, i. e. κεῖμαι, only Od. 21, 41.

Κεσκίον or κέσκεον, ου, τό, *tow, the refuse of flax*, Herod. ap. Stob. p. 253, 27, Hesych.

Κεστός, ή, όν, (κεντέω, κένσαι) *stitched, embroidered*, κεστὸς ἱμάς, of Venus's charmed girdle, Il. 14, 214, cf. πολύκεστος: hence—II. later as subst. *a girdle, belt*, Lat. *cestus*, but esp. the girdle of Venus, v. Heyne Il. T. 6, p. 568, 620.

Κέστρα, ας, ἡ, (κεντέω, κένσαι) *a tool* or *weapon, a pickaxe, poleaxe* with a broad head, Soph. Fr. 21, elsewh. κροταφίς, κέστρον.—II. *a fish* held in esteem among the Greeks, doubtful whether *a pike* or *a conger*, Epich. p. 36, Ar. Nub. 339.

Κεστραῖος, ου, ὁ,=κεστρεύς, q. v.

Κεστρέα, ας, ἡ,=κέστρα II.

Κεστρεύς, έως, ὁ, *a sea-fish*, so named from its shape, Lat. *mugil*: called also νῆστις, *the faster*, because believed to be empty whenever caught, Comici ap. Ath. 307 C, sq.: whence κεστρεύς was a nickname of a starveling, Ib. Hence

Κεστρεύω, *to be hungry, starving.*

†Κεστρίνη, ης, ἡ, *Cestrīne*, a district of Thesprotian Epirus, Thuc. 1, 46, so called from Κεστρῖνος, q. v.

Κεστρινίσκος, ου, ὁ, dim. from sq., Clearch. ap. Ath. 332 C.

Κεστρῖνος, ὁ, = κεστρεύς, Anaxandr. Od. 2.

†Κεστρῖνος, ου, ὁ, *Cestrīnus*, son of Helenus and Andromache, king of Epirus, Paus. 1, 11, 1.

Κεστρίτης, ου, ὁ, οἶνος κ., wine *flavoured with* κέστρον, Diosc.

Κέστρον, ου, τό, an aromatic plant, Lat. *betonica officinalis*, Diosc.—II. (κεντέω) *a pointed iron instrument*, esp. *a stile, graver*, Lat. *cestrum*, Plin.

Κέστρος, ου, ὁ, (κεντέω) *a sharpness, roughness* on *the tongue*.—II. = κεστροσφενδόνη, Suid.

Κέστρος, εος, τό, *a fish*, prob.=κεστρεύς.

†Κέστρος, ου, ἡ, *Cestrus*, a town of Pamphylia, Strab.—II. ὁ, masc. pr. n., Qu. Sm. 8, 293.

Κεστροσφενδόνη, ης, ἡ, *an engine for slinging stones*, invented in the war with Perses, Polyb., and Liv.

Κεστρόω, ῶ, (κέστρον II.) *to point*: *to scratch with a graver*, etc. Hence

Κέστρωσις, εως, ἡ, *engraving, etching*, Plin.

Κεστρωτός, ή, όν, (κεστρόω) *pointed*: κ. ξύλον, a stake *with the point hardened in the fire.*

Κευθάνω, poet. for κεύθω, Il. 3, 453.

Κεῦθμα, ατος, τό,=κευθμών, Theogn. 243.

Κευθμός, οῦ, ὁ,=sq., Il. 13, 28.

Κευθμών, ῶνος, ὁ, (κεύθω) *any secret place, hole, hiding-place, cave, den*, Od. 13, 367: esp. *the lair* of a beast, πυκινοὶ κευθμῶνες, of swine, Od. 10, 283.—2. of the nether world, Ταρτάρου κ., *the vault* of T., Aesch. Pr. 220, νεκρῶν, Eur. Hec. 1.—II. in Aesch. Eum. 805 = ἄδυτον, *the most holy place, sanctuary.*

Κεῦθος, εος, τό, (κεύθω)=foreg., usu. κεύθεα γαίης, *the depths* of the earth, Il. 22, 482, Od. 24, 204, Hes., Pind., etc.

ΚΕΥ΄ΘΩ, fut. κεύσω: perf. κέκευθα: aor. 2 ἔκῠθον, Ep. redupl. subj. κεκύθω, Od. 6, 303. *To cover quite up, bury, hide, conceal*, Hom. Pass. *to lie hidden*, 'Αιδι κευθέσθαι, *to lie hid* in the nether-world, i. e. to be in the grave, Il. 23, 244.—II. esp. *to keep hidden* or *secret, conceal*, Hom., who has κ. νόῳ, νοήμασι, θυμῷ or ἐνὶ φρεσίν: οὐκέτι κεύθετε θυμῷ βρωτὺν οὐδὲ ποτῆτα, no more can ye *disguise* your eating and drinking, Od. 18, 406.—III. c. dupl. acc., κεύθειν τινά τι, *to keep* a thing *concealed, secret from* one, Od. 3, 187.—IV. the perf. is used as pres., *to keep concealed, secret*, Il. 22, 118: the plqpf. as impf. Od. 9, 348.—B. in trag. also sometimes intrans., *to be concealed, lie hidden*, Soph. O. T. 968, etc., esp in perf., Aesch. Pers. 649, Soph. Ant. 911, El. 868. The word is only poet. On its difference from κρύπτω, cf. sub κρύπτω. (Akin to κύω, κυέω.)

†Κεφαλαί, ῶν, αἱ, *the Heads*, headland at the entrance of the Greater Syrtis, Strab.

Κεφᾰλαία, ας, ἡ, (κεφαλή) *an inveterate kind of headache*, Aretae.

Κεφάλαιον, ου, τό, v. sq.

Κεφάλαιος, αία, αιον, (κεφαλή) *of, concerning, belonging to the head*: usu. metaph. like Lat. *capitalis, principal, chief*: τὸ κεφάλιον as subst., *the chief* or *main point, sum of a matter*, Plat. Legg. 643 C: and so in various relations, as in money matters, *the capital, principal*, opp. to interest or income, Id. Legg. 742 C, etc.: τὰ κεφάλαια τῶν μαθημάτων, *the heads* of the sciences, said of philosophers, Luc.—2. *a summary* of the chief heads, *the sum of the matter*, Thuc. 4, 50, Plat. Gorg. 453 A, etc.; so, κ. τῶν εἰρημένων, Isocr. 39 D, cf. 113 B: hence, ἐν κεφαλαίῳ εἰπεῖν, to speak *summarily*, Xen. Cyr. 6, 3, 18, cf. Thuc. 6, 87; esp. in *recapitulating* an argument, etc., *summing up*, Plat. Tim. 26 C: also in rhet., *a head, topic, common place* of argument, Dion. H.—3. in genl. *the crown, completion* of a thing, κ. ἐπιτιθέναι ἐπί τινι, Lat. *fastigium imponere rei*, Dem. 520, 27: hence just=κεφαλή, κ. ῥαφανῖδος, Ar. Nub. 981; γλαυκινιδίου, Amphis Philet. 1.—4. later, *a division of a book, chapter*, Lat. *caput*, Eccl.—II. ῥῆμα κεφάλαιον, Ar. Ran. 854, seems to allude to κεφαλίτης λίθος, perh. also with the notion of breaking his *head*. Hence

Κεφᾰλαιόω, ῶ, *to bring under heads, sum up, state briefly* or *summarily*, Thuc. 6, 91, etc.: also in mid., Plat. Rep. 576 B.—II. in N. T.=κεφαλίζω, *to smite on the head, slay.*

Κεφᾰλαιώδης, ες, (κεφάλαιον, εἶδος) *principal, most important, chief*, Luc.: *summary*. Adv. -δῶς, *summarily, briefly*, like ἐν κεφαλαίῳ, Arist. Rhet. 3, 14, 8.

Κεφᾰλαίωμα, ατος, τό, (κεφαλαιόω) *the whole sum, sum total*, Hdt. 3, 159.

Κεφᾰλαίωσις, εως, ἡ, (κεφαλαιόω) *a summing up, comprehensive consideration* of various things, Gramm.

Κεφᾰλαλγέω, ῶ, f. -ήσω, *to suffer from headache*, Diosc.: from

Κεφᾰλαλγής, ές, (κεφαλή, ἄλγος) *suffering from headache*, Plut.—II. act. *causing headache*, Xen. An. 2, 3, 15. Hence

Κεφᾰλαλγία, ας, ἡ, *headache*, Aretae., Plut.

Κεφᾰλαλγικός, ή, όν,=κεφαλαλγής, both act. and pass., Gal.

Κεφᾰλαλγός, όν, = κεφαλαλγής, dub. in Plut.

Κεφᾰλαργής, ές, and κεφαλαργία, ας, ἡ, later forms for κεφαλαλγής, κεφαλαλγία, Luc., cf. Schäf. Greg. p. 158.

Κεφαλή, ῆς, ἡ, *the head*, of man or beast, Hom., etc.: ἐς πόδας ἐκ κεφαλῆς, *from head to foot*, Il.: κατὰ κεφαλῆς, in Hom. κὰκ κεφαλῆς, *down from the head*; later also *heels over head*, topsy-turvy: ἐπὶ κεφαλήν, *head foremost*, hence, ἐπὶ κ. κατορύσσειν, to bury *head downwards*, Hdt. 3, 35; ἐπὶ κ. ὠθέεσθαι, to rush *headlong*, Hdt. 7, 136, ubi v. Valck.; hence of utter ruin, Lob. Phryn. 440, Stallb. Plat. Rep. 553 B.—2. *the head*, as the noblest part, periphr. for the whole person, Od. 1, 343, Il. 11, 55, etc.; so, οὐδενὸς ἐμψύχου κεφαλῆς γεύονται, Hdt. 2, 39: esp. in the salutation, φίλη, ἠθείη κεφαλή, Il. 8, 281; 23, 94: also in prose, like Lat. *carum caput*: also in bad signf., ὦ κακαὶ κεφαλαί, Hdt. 3, 29: μιαρὰ κεφαλή, Ar. Ach. 285, Dem., etc.—3. also in various phrases for *the life*, κεφαλῇ περιδείδια, Il. 17, 242, ἀπέτισαν σὺν σφῇσιν κεφαλῇσι, Il. 4 162, παρθέμενοι κεφαλάς, setting *their lives* on the cast, Od. 2, 237, for which we have in 3, 74, ψυχάς: also in imprecations, εἰς κεφαλὴν τρέποιτ' ἐμοί, on my head be it! Ar. Ach. 833; so, εἰς κ. alone, Ar. Plut. 526: so too, τινὶ ἐπὶ κεφαλὴν ἀναθεῖναί τι, Dem. 323, fin., cf. ἀναμάσσω.—II. *the upper end, extreme* of a thing, Hipp., etc.—2. in plur. *the head* or *source* of a river, Hdt. 4, 91.—III. κ. περίθετος, *a wig* or *headdress*, Ar. Thesm. 258.—IV. metaph. *the chief, head* in a thing, κεφαλὴν ἔχειν, Arist. Eth. N.—2. *the chief point, sum, conclusion*,=κεφάλαιον, Plat. Gorg. 505 D. (There are dialect. forms κέβλη κεβαλή, cf. Sanscr. *kapâla*, Lat. *caput*, Goth. *haubith*, Germ. *haupt* and *kopf*, our *hood, head*, as in *man-hood, God-head*. On the root, v. sub κύβη.)

†Κεφαλή, ῆς, ἡ, *Cephăle*, a deme of the tribe Acamantis, hence adv. Κεφαλῆσιν, *in Cephale*, Ar. Av. 476.

Κεφᾰληγερέτης, ου, ὁ, (κεφαλή, ἀγείρω) *head-collector*, comic epith. of Pericles, formed after the Homeric νεφεληγερέτης, from the peaked shape of his skull, Cratin. Chir. 3.

Κεφᾰληδόν, adv. *like a head*, dub. in Opp.

†Κεφαλῆσιν, v. sub Κεφαλή.

Κεφᾰλῆφι, Ep. gen., and κεφαλῆφι, Ep. dat. of κεφαλή, Hom.

Κεφᾰλίζω, f. -ίσω, (κεφαλή) *to strike on the head*, Lob. Phryn. 95: hence in genl. *to kill.*

Κεφᾰλικός, ή, όν, (κεφαλή) *of, for the head*, of medicines, Diosc.: esp. *threatening, costing the head* or *life, capital*, late. Adv. -κῶς, hence κ. κολάζειν, to punish *capitally*, Hdn.

Κεφᾰλίνη, ης, ἡ, *the head* or *root of the tongue, supposed* to be the seat of taste, hence also called γεῦσις, Poll. 2, 107. [ῑ]

Κεφᾰλῖνος, ου, ὁ, *a sea-fish*,=βλεψίας, Dorio ap. Ath. 306 F.

Κεφάλιον, ου, τό, dim. from κεφαλή, Diosc. [ᾰ]

Κεφᾰλίς, ίδος, ἡ, dim. from κεφαλή, *a little head*, Lat. *capitulum*, σκορόδου, Luc.—II. *the head, upper part* of any thing.—III. *a head, chapter, division*, βιβλίου, N. T.—IV. *part of a shoe*, Arist. Rhet.—V. =κεροίαξ, Polyaen.

Κεφᾰλισμός, οῦ, ὁ, *the multiplication table of single numbers from one to ten*, Arist. Org.; as if from κεφαλίζω, cf συγκεφαλειόω and συγκορυφόω.

Κεφᾰλίτης, ου, ὁ, λίθος, κ., *a chief corner stone*, Lob. Phryn. 700.

†Κεφαλίων, ωνος, ὁ, *Cephalion*, of Gergithus, a historian, Strab. p. 589.

Κεφᾰλιῶται, ῶν, οἱ, *the principal men, chieftains.*

Κεφαλλήν, ῆνος, ὁ, *a Cephallenian, islander of Cephallenia*, Soph. Phil. 791; †Hom. uses only pl. *οἱ* Κεφαλλῆνες, ων, *the Cephallenians*, the subjects of Ulysses, who inhabited, besides the island Cephallenia, Ithaca, Zacynthus, and a part of Acarnania, Il. 2, 631; Od. 20, 210; etc., cf. Strab. p. 452: hence

Κεφαλληνία, ας, ἡ, *Cephallenia*, the Homeric *Same*, now *Cefalonia*, an island in the Ionian sea, Hdt. 9, 28. Hence

†Κεφαλληνιᾰκός, ή, όν, *of Cephallenia, Cephallenian*, πορθμός, Strab.

†Κεφαλληνίς, ίδος, ἡ, pecul. fem. to foreg., Ael. H. N. 3, 32.

Κεφᾰλοβᾰρής, ές, (κεφαλή, βάρος) *with heavy head* or *top*, Theophr.—II. act. *loading the head.*

Κεφᾰλοδέσμιον, ου, τό, dim. from sq.

Κεφᾰλόδεσμος, ου, ὁ, *a band for the head, fillet*, Gramm.

Κεφᾰλοειδής, ές, (κεφαλή, εἶδος) *shaped like a head*, Hipp.

Κεφᾰλόθλαστος, ον, (κεφαλή, θλάω) *bruised in the head*, τὸ κεφαλόθλαστον, *a contusion of the head*, Theophr.

†Κεφαλοίδιον, ου, τό, the fortress *Cephaledium* in Sicily, Strab.

Κεφᾰλοκρούστης, ου, ὁ, (κεφαλή, κρούω) *piercing, assaulting the head:* epith. of a kind of *phalangium*, elsew. κρανοκολάπτης.

Κεφᾰλόμακτρον, ου, τό, *a napkin for the head.*

Κεφᾰλόῤῥιζος, ον, (κεφαλή, ῥίζα) *with a head-like*, i. e. *a bulbous* or *lumpy root.*

Κέφαλος, ου, ὁ, *a large-headed sea-fish*, supposed to be a kind of *mullet*, Lat. *cephalus, capito*, Arist. H. A., cf. Ath. 307 B, sq.

†Κέφαλος, ου, ὁ, *Cephălus*, son of Mercury and Herse, acc. to Hes. Th. 986 father of Phaëthon by Eos (Aurora), and, acc. to Apollod., of Tithonus.—2. son of Deioneus, husband of Procris, after whom the Cephallenians were said to be named, Call. Dian. 209, etc.—3. a Rhetorician of Syracuse, who came to Athens, in the time of Pericles, father of Lysias, Plat. Rep. 327, sq.—4. an Athenian, Ar. Eccl. 248.

Κεφᾰλοτομέω, ῶ, f. -ήσω, *to cut off the head*, less Att. than καρατ., Theophr. ap. A. B.: from

Κεφᾰλοτόμος, ον, (κεφαλή, τέμνω) *cutting off the head*, Strab.

Κεφᾰλοτρύπᾰνον, ου, τό, (κεφαλή, τρυπάω) *a trepan*, Galen. [ῡ]

Κεφαλώδης, ες, = κεφαλοειδής, *like a head*, Theophr.

†Κεφάλων, ωνος, ὁ, *Cephalon*, masc. pr. n., Polyb. 8, 14, 5.

Κεφᾰλωτός, ή, όν, *with a head, headed*, esp. of plants *with a clustering head*, as garlic, etc., Diosc.

Κεχᾰλασμένως, adv. part. perf. pass. from χαλάω, *slackly, loosely*, Galen.

Κέχανδα, perf. of χανδάνω, whence part. acc. κεχανδότα, Od. 4, 96, 3 sing. plqpf. Ep. κεχάνδει, Il. 24, 192.

Κεχάρηκα, perf. act. of χαίρω.

Κεχάρημαι, perf. pass. of χαίρω, part. -ημένος, H. Hom. 6, 10.

Κεχᾰρησέμεν, Ep. inf. fut. act. of χαίρω, Il. 15, 98.

Κεχᾰρήσεται, Ep. 3 sing. fut. mid. of χαίρω, Od. 23, 266.

Κεχάρητο, κεχάρηντο, Ep. 3 sing. and plur. plqpf. pass. from χαίρω, Hes. Sc. 65, H. Hom. Cer. 458.

Κεχᾰρηώς, Ep. part. perf. act. from χαίρω, Il. 7, 312.

Κεχᾰρισμένος, η, ον, part. perf. of χαρίζομαι, *agreeable, winning, charming*, Hom., whence in Att. the adv. κεχαρισμένως, Ar., and Plut.: superl. adv. -νώτατα, Xen. Hipparch. 1, 1.

Κεχᾰρῐτωμένος, part. perf. pass. from χαριτόω, N. T. Adv. κεχαριτωμένως, *agreeably, welcome.*

Κεχᾰροίατο, Ep. 3 plur. opt. aor. 2 mid. of χαίρω, for κεχάροιντο, Il. 1, 256.

Κεχάροντο, Ep. 3 plur. aor. 2 mid. of χαίρω, Hom.

Κέχηνα, perf. 2 of χαίνω. Hence

Κεχηναῖοι, ων, οἱ, comic word, derived from κέχηνα, χαίνω, for Ἀθηναῖοι, *Gapenians* for *Athenians*, Ar. Eq. 1262, cf. χήν.

Κεχηνότως, adv. part. perf. of χαίνω, *gaping, open-mouthed.*

Κεχηνώς, part. perf. of χαίνω, Il. 16, 409.

Κεχλᾱδώς, part. perf. 2 of χλάζω, Pind. Ol. 9, 3: in Pyth. 4, 318, besides there is the anomal. acc. plur. κεχλάδοντας. [ᾱ]

Κεχλίαγκα, perf. from χλιαίνω.

Κεχλῐδώς, part. perf. from χλίω.

Κεχολωμένος, part. perf. pass. from χολόω, Hom.

Κεχολώσομαι, fut. 3 mid. from χολόω, Hom.

Κεχρημένος, part. perf. from χράομαι, Hom.

Κέχῠμαι, perf. pass. of χέω, Hom.

Κεχῠμένως, adv. part. perf. pass. of χέω, *profusely*, Lat. *effuse*, Alciphr.

Κέχῠτο, κέχυντο, 3 plqpf. pass. Ep. of χέω, Hom.

Κεχωρίδαται, Ion. 3 plur. perf. pass. from χωρίζω, Hdt.

Κέω, Ep. collat. form of κείω, desiderat. of κεῖμαι, only Od. 7, 342, ὄρσο κέων, get thee to bed, to sleep.

Κέω, collat. form from κείω, κεάζω, *to cleave*, dub.

Κέω, collat. form from καίω, very dub.

†Κέως, ω, ἡ, Ion. Κέος, Hdt. 8, 76, *Ceos*, one of the Cyclades insulae, opposite the promontory Sunium, Hdt. l. c.: *inhab.* Κεῖος, Ion. Κήϊος, ὁ.

Κῇ, Ion. for πῇ or ποῖ: but κη enclit. for πού, Hdt.

Κῆαι, Ep. inf. aor. 1 of καίω, Od. 15, 97; but κήαι 3 sing. opt. aor. 1 of καίω, Il. 21, 336.

Κηάμενος, Ep. part. aor. 1 mid. of καίω, Il. 9, 234.

Κῆβος, ου, ὁ, *a long-tailed kind of monkey*, Arist. H. A.: the name is now given to the American species, *Sapajous:* al. κῆπος, Plin. *cephus.*

†Κήγλουσα, ης, ἡ, *Ceglūsa*, mother of Asopus, Paus. 2, 12, 4.

Κῆγχος or κῆχος, said by Gramm. to be an Ion. interrog. particle added to ποῖ or ποῦ, = ποῦ or ποῖ γῆς, cf. Ar. Fr. 527, Pherecr. Incert. 33, where however Meineke maintains that ποῖ κῆχος; is merely *quo tandem?* (quoting Moer. p. 227), κῆχος; ἀντὶ τοῦ δή;—v. ll. cc., et cf. Bernhardy Eratosth. p. 227, sq.

Κἠγώ or κἠγών, Dor. for κἀγώ, i. e. καὶ ἐγώ, Theocr.

†Κηδαδάτας, ὁ, v. l. for Κιγδαγάτας, q. v.

†Κηδαί, ῶν, αἱ, *Cēdae*, an Attic deme of the tribe Erechtheïs.

Κηδαίνω, rare collat. form of κήδω.

†Κηδαλίων, ωνος, ὁ, *Cedalion*, a servant of Vulcan, Luc.; title of a satyric drama of Sophocles.

Κηδεία, ας, ἡ, (κῆδος) *care*, esp. taken of the dead, Eur. Supp. 134: hence *funeral, burial*, Ap. Rh.—II. *affinity, connection by marriage.*

Κήδειος, ον, (κῆδος) *cared for, dear, beloved*, with a notion of near kindred, Il. 19, 294.—II. *of, belonging to a funeral* or *tomb, mourning, sepulchral*, χοαί, Aesch. Cho. 87, cf. 227.

Κηδεμονεύς, έως, ὁ, = κηδεμών, Ap. Rh. 1, 271.

Κηδεμονία, ας, ἡ, (κηδεμών) *care, solicitude*, Plat. Rep. 463 D.

Κηδεμονικός, ή, όν, *of, befitting a* κηδεμών, *provident, careful, watchful*, Polyb.: τὸ κ., = foreg., Id. Adv. -κῶς, Id.: from

Κηδεμών, όνος, ὁ, (κηδέω) *one that has charge of* a person or thing, *a protector, guardian:* in Il. always of attending to the dead, 23, 163, 674 (not found in Od.): also of a female in Soph. Ant. 549.—II. *a connection by marriage*, cf. κηδεστής: never of blood-relations, Valck. Phoen. 431.

Κήδεος, ον, = κήδειος, like κήλεος and κήλειος, only in Il. 23, 160, οἷσι κήδεός ἐστι νέκυς, *to whom the charge of burying him belongs:* others (in same signf.) make it gen. from κῆδος: others make the adj. oxyt., κηδεός.

Κήδεσκον, κηδέσκετο, Ion. lengthd. impf. of κήδω, Od.

Κηδεστής, οῦ, ὁ, (κηδέω) *one that takes charge*, esp. of burying the dead.—II. *a connection by marriage*, Xen. Mem. 1, 1, 8, esp. *a son in law*, Antiphon 142, 43, etc.: also *a brother in law*, *a.* a sister's husband, Lys. 208, 6; Isae. 59, 8; *b.* a wife's brother, Eur. Hec. 834, Dem. 867, 12: *a father in law*, Id. 954, 7; cf. κηδεμών. Hence

Κηδεστία, ας, ἡ, *connexion by marriage, affinity*, Xen. Hell. 2, 4, 21. Hence

Κηδεστικός, ή, όν, *of, belonging to affinity.*

Κηδέστρια, ας, ἡ, fem. of κηδεστής, as if from κηδεστήρ, *a female connexion by marriage*, Euseb.

Κηδέστωρ, ορος, ὁ, = κηδεμών.

Κήδευμα, ατος, τό, (κηδεύω) = κῆδος, esp. *affinity, connexion, alliance by marriage*, Eur. Med. 76.—2. poet. for κηδεστής, *one who is so connected*, Soph. O. T. 85.

Κηδευτής, οῦ, ὁ, = κηδεστής, κηδεμών, Arist. Probl.: from

Κηδεύω, (κῆδος) *to take charge of, attend to, tend*, Soph. O. T. 1323, O. C. 750; πόλιν, Soph. Fr. 606, Eur. I. T. 1213.—2. esp. *to attend to* a corpse, *take charge of the burial*, Soph. El. 1141, in pass.—II. *to contract affinity, ally one's self in marriage*, κ. καθ' ἑαυτόν, Aesch. Pr. 890; c. acc., κ. λέχος, *to marry*, Soph. Tr. 1227: usu. c. dat., *to ally one's self with...*, Eur. Hipp. 634: in pass. *to be so connected*, Id. Phoen. 347.—2. κ. τινὶ θυγατέρα, *to give* her *in marriage*, Joseph.

Κηδέω, ῶ, f. -ήσω, = κήδω, *to grieve, trouble*, Il. 24, 240.—II. = κηδεύω II.

Κήδιστος, η, ον, superl. formed from κῆδος, *most worthy of our care, dearest, most beloved*, with φίλτατος, Il. 9, 642, with κεδνότατος, Od. 10, 225.—II. in Od. 8, 583, κήδιστοι are *those nearest allied by marriage.*—Compar. κηδίων, ον, gen. ονος, post-Hom.

Κήδομαι, v. κήδω.

Κῆδος, εος, τό, (κήδω) *care, concern*, c. gen., τῶν ἄλλων οὐ κῆδος, Od. 22, 254: hence—II. *trouble, sorrow, mourning*, Hom.; distinguished from ἄχος, Od. 4, 108.—2. esp. *mourning for one dead*, Il. 4, 270; 5, 156, etc.: hence *a funeral, burial*, Eur. Alc. 828; ἐς τὸ κ. ἰέναι, to attend the funeral, Hdt. 6, 58.—3. *affliction, trouble, di* *tress*, Hom., esp. in plur.—III. *an object of care, a care*, Aesch. Ag. 699, with a play on the next signf.—B. *connexion by marriage*, Lat. *affinitas*, Hdt. 7, 189, and Trag.; and so some explain Il. 13, 464, but cf. Il. 15, 245; 16, 516.

Κηδοσύνη, ης, ἡ. *affliction, trouble*, Ap. Rh.

Κηδόσυνος, ον, *anxious*; in genl.= *κήδειος*, Eur. Or. 1017.

ΚΗ΄ΔΩ, fut. *κηδήσω*, *to make anxious*: hence *to trouble, annoy, distress, vex*, Hom. most. freq. of outward troubles, always c. acc., *χειμὼν μῆλα κήδει*, Il. 17, 550, cf. 5, 404, Od. 9, 402, etc. The fut. *κεκᾰδήσω*, which Buttm. refers to *χάζομαι*, might better be assigned to *κήδω*, *πολλοὺς τόδε τόξον κεκαδήσει θυμοῦ καὶ ψυχῆς*, many will this arrow *trouble for* their life, i. e. will *deprive* them of it, Od. 21, 153, 170: cf. the part. aor. *θυμοῦ καὶ ψυχῆς κεκᾰδών*, Il. 11, 334.—B. pass., c. fut. *κεκαδήσομαι* (Il. 8, 353), and pf. 2 act. *κέκηδα* with pres. signf., *to be troubled, distressed, annoyed*: part., *κηδόμενος, ένη, ενον*, *distressed, in trouble*, Hom.: c. gen., *to be anxious* or *concerned for.... have a care for*, Hom., Hdt., etc.; *οὐκέτι Δαναῶν κεκαδησόμεθα*, Il. 8, 353; *κ. μὴ ἀπόλωνται*, Hdt. 7, 220.

Κἤδωκε, Dor. for *καὶ ἔδωκε*.

†Κήδων, ωνος, ὁ, *Cedon*, an Athenian, Diod. S. 15, 34.

Κῆεν, Ep. 3 sing. aor. 1 act. of *καίω*, Il. 21, 349.

Κηθάριον, ον, τό,=*κηθίς*, Ar. Vesp. 674.

Κηθίδιον, ον, τό, and in Hermipp. The. 6 *κήθιον, ου, τό*,=*κηθίς* II.

Κηθίς, ίδος, ἡ, in Poll. said to be *a vessel into which the ψῆφοι* were cast in voting, cf. *κημός*.—II. *a dice-box*, Ath., cf. *κήθιον*, elsewh. *φιμός*. (Acc. to Ath. from **χάω, χαδεῖν, χανδάνω*.

†Κήϊος, η, ον, Ion. for Κεῖος, *α, ον*, *of Ceos*, ὁ K., *an inhab. of Ceos*, Hdt. 5, 102.

Κἠκ, Dor. for *κἀκ*, i. e. *καὶ ἐκ*.

Κἦκα, Dor. for *καὶ αἶκα*.

Κηκάζω, f. -άσω,=*κακίζω*, *to abuse, revile*, Lyc.: from

Κηκάς, άδος, ἡ, said to be an Ion. word from *κακός*, *mischievous, hurtful*, Nic.: metaph. *abusive*, *γλῶσσα*, Call. Fr. 253.

Κηκασμός, οῦ, ὁ, (*κηκάζω*) *abuse, insult*, Lyc.

†Κηκείδης, ου, ὁ, *Cecīdes*, an early dithyrambic poet of Hermione, Ar. Nub. 985.

Κηκίβᾰλος, ου, ὁ, *a kind of shell-fish*, Epich. p. 22.

Κηκίδιον, ου, τό, dim. from *κηκίς* II., *a small gall-nut*. [*κῑ*]

Κηκῑδοφόρος, ον, (*κηκίς, φέρω*) *bearing gall-nuts*: from

ΚΗΚΙ΄Σ, ῖδος, ἡ, *any thing gushing* or *bubbling forth*, esp. of fat or juices drawn forth by fire, *κηκὶς πισσήρης φλογός*, Aesch. Cho. 268; *κ. φόνου*, bubbling blood, Ib. 1012; cf. Soph. Ant. 1008: hence in genl. *juice*, *κηκὶς πορφύρας*, Aesch. Ag. 959. (cf. sub *κίκυς*.)—II. *a gall-nut*, because produced by the sap oozing from punctures made by insects, Dem. 816, 20. [*ῑ*] Hence

Κηκίω, (*κηκίς*) *to gush forth, bubble up*, *θάλασσα κήκιε πολλὴ ἂν στόμα*, much brine *gushed* up his mouth. Od. 5, 455; also, *κ. ἔκ τινος*, Soph. Phil. 784; and in mid., *αἱμάδα κηκιομέναν ἑλκέων*, Ib. 696: c. acc. cognato, *to bubble with, send forth*, *ἀΰτμήν*, Ap. Rh. [*ῑ* Ep.; but *ῐ* Att., cf. Soph. ll. cc.]

Κηλαίνω, collat. form from *κηλέω*, *to soothe, appease, assuage*.

Κήλας, ὁ, an Indian bird, mentioned by Aelian, thought by some to be a kind of *bittern* or *curlew*.

Κηλύς, ύδος, ἡ, *νεφέλη*, *a cloud that denotes wind, not rain*, Theophr.—B. *κηλὰς αἶξ*, ἡ, a she-goat *with a star on its forehead*, cf. *κνηκίς*.

Κήλαστρα, ας, ἡ, also *κήλαστρος, ου, ἡ*, and *κήλαστρον, ου, τό*, an evergreen tree, Lat. *celastrus*, Theophr.

Κήλειος, ον, Ion. for sq., q. v.

Κήλεος, ον, (*καίω*) *burning, blazing*, oft. in Hom., always in phrase *πυρὶ κηλέῳ*, and, except in Il. 8, 217, always ending the verse, so that *κηλέῳ* must be pronounced as dissyll.: collat. form *κήλειος* only in Il. 15, 744, cf. *κήδεος* and *κήδειος*. Hesych. also *κηλιός*, *combustible, dry*.

Κηλέστης, ου, ὁ, *a soother, charmer*; hence *a beguiler*: from

ΚΗΛΕ΄Ω, ῶ, f. *-ήσω*, *to charm, bewitch, win over*, esp. by music, Lat. *mulcere*, *κόρην ὕμνοισι*, Eur. Alc. 359, cf. Plat. Lys. 206 B: *to charm* serpents, etc., Plat. Rep. 358 B: in genl. *to coax, beguile*, Achae. ap. Ath. 641 D; of bribery, Theopomp. (Com.) Med. 1: *to seduce*, Aeschin. 27, 13, in pass. (Perh. akin to *ἕκηλος*.)

Κήλη, ης, ἡ, Att. *κύλη*, *a tumour*: also *hernia*, Lat. *ramex*.

Κηληδόνες, ων, αἱ, (*κηλέω*) *the Charmers*, mystical songstresses, like the Sirens, but harmless, Pind. Fr. 25; in Philostr. Ἴυγγες.

Κηληθμός, οῦ, ὁ, (*κηλέω*) *rapture, enchantment*, esp. in listening to sweet sounds, Od. 11, 334; 13, 2.

Κήληθρον, ου, τό,=*κήλημα*.

Κηλήκτας or *κηλίκτας, α, ὁ*, (*κηλέω*) Lacon.=*κηλέστης*. Plut. 2, 220, F.

Κήλημα, ατος, τό, *a magic charm, spell*, Ibyc. 2, Eur. Tro. 893.

Κήλησις, εως, ἡ, (*κηλέω*) *an enchanting, charming*, esp. to heal, *ἐχέων καὶ νόσων*, Plat. Euthyd. 290 A: *delight, enjoyment, delusion*, esp, *by hearing* sweet sounds, Stoici ap. Plut.

Κηλητήρ, ῆρος, ὁ, fem. *-τειρα*,= *κηλητής*. Hence

Κηλητήριος, α, ον, better *ος, ον*, *charming, bewitching; appeasing*, *χοαί*, Eur. Hec. 535: *τὸ κ.*=*κήλητρον*.

Κηλητής, οῦ, ὁ, (*κηλέω*) *a charmer*, Timon ap. Diog. L. 8, 67.

Κηλήτης, ου, ὁ, Att. *κᾱλ.*, (*κήλη*) *one who is ruptured*, Strab.

Κηλητικός, ή, όν, (*κηλέω*) *charming, delighting*, Ath.

Κήλητρον, ου, τό, *a charm, spell*, Hesych.

Κηλήτωρ, ορος, ὁ,=*κηλητής*.

Κηλῑδόω, ῶ, (*κηλίς*) *to stain, soil*, Arist. Insomn.: metaph. *to dishonour, disgrace*, Eur. H. F. 1318. Hence

Κηλῑδωτός, ή, όν, *stained, soiled*.

Κηλιός, όν, v. sub *κήλεος*.

Κηλίς, ῖδος, ἡ, *a stain, spot; defilement*, e. g. of blood, etc., Trag.: metaph. *a blot, blemish, disgrace*, Soph. O. T. 1384; also, *κ. συμφορᾶς*, Ib. 833. (Usu. deriv. from *καίω*.) [*ῑ*]

Κῆλον, τό, Att. *κᾶλον*, *the wooden shaft* of an arrow, like *καυλός*, hence *an arrow*, as we say *a shaft*, usu. in plur. *κῆλα*, Il. 1, 53, 383; 12, 280: in Hom. always of a god's arrows, e. g. of Apollo, i. e. pestilence, or of Jupiter, i. e. tempest, and so in Hes. Th. 708, of thunder: metaph., *κῆλα φόρμιγγος*, Pind. P. 1, 21. (Perh. akin to *καυλός* and *ξύλον*. †prob. better with Passow from *καίω*, cf. *κήλεος*, and the similar use of *brand* in Eng. even of metal weapons.)

Κηλόνειον and *κηλόνιον, ου, τό*,= *κηλώνειον, κηλώνιον*.

Κηλοτομία, ας, ἡ, *the operation for a hernia*: from

Κηλοτόμος, ον, (*κήλη, τέμνω*) *operating for a hernia*, Medic.

†Κηλοῦσα, ης, ἡ. *Celūsa*, a mountain of Sicyon, Xen. Hell. 4, 7, 7: cf. Κολλωσσα.

Κηλόω, ῶ, (*καίω, κήλεος*) *to burn, burn away*, Hesych.

Κηλόω, ῶ, collat. form of *κηλέω*, q. v.

Κήλων, ωνος, ὁ, (*κῆλον*) *a swipe, machine for drawing water from* a well, Lat. *tolleno*, also *κηλώνειον*.—II. *a he-ass*: and so metaph. *a lecherous fellow*, cf. Archil. 96.

Κηλώνειον, Ion. *-ήϊον, ου, τό*,= *κήλων* I, Hdt. 1, 193: from

Κηλωνεύω, *to raise as by a κήλων*, Math. Vett.

Κηλωνήϊον, ου, τό, Ion. for *κηλώνειον*.

Κηλώνιον, ου, τό, v. l. for *κηλώνειον*.

Κηλωστά, ῶν, τά, *stews, brothels*, Lyc.: written also *κηλωτά*.

Κἠμαυτόν, Dor. for *καὶ ἐμαυτόν*

Κἠμέ, Dor. for *καὶ ἐμέ*.

Κημός, οῦ, ὁ, *a muzzle*, put on a lewd horse, to prevent it biting, Xen. Eq 5, 3.—II. *a wicker vessel like an eel-basket*, for fishing, *a weel*, Lat. *nassa*, Soph. Fr. 438.—2. *a funnel-shaped top* to the voting-urn (*κάδος*) in the Athen. law-courts, strictly *of wicker*-work, through which the ballots (*ψῆφοι*) were dropt, also *κηθίς, κήθιον, κηθάριον*, Ar. Eq. 1150, et ibi Schol., v. Scott on the Athen. Ballot, pp. 8, 10. —III. *a female ornament*. (Perh. akin to *χάω, χανδάνω*.)

Κῆμος, ου, ἡ, a plant, the *λεοντοπόδιον* of Diosc.

Κημόω, ῶ, (*κημός*) *to muzzle* a horse, Xen. Eq. 5, 3. Hence

Κήμωσις, εως, ἡ, *a muzzling*.

Κἠν, Dor. for *κἀν*, i. e. *καὶ ἐν*, but *κἦν* for *καὶ ἄν*.

†Κηναῖον, ου, τό, *Cenaeum*, north-west promontory of Euboea, opposite Thermopylae, H. Hom. Ap. 219; *ἄκρον* K., Soph. Tr. 753; Thuc. 3, 93, etc.; it is now *Lithada*.

†Κηναῖος, α, ον, *of Cenaeum, Cenaean*, Ζεύς, so called from a temple of his on this promontory, Soph. Tr. 238.

Κῆνος, Aeol. for *κεῖνος, ἐκεῖνος*, Sapph. 2, 1.: Dor. *τῆνος*.

Κῆνσος, ου, ὁ, Lat. *census, a tax*, N. T.

ΚΗ΄Ξ, ἡ, gen. *κηκός*, *a sea-gull, sea-mew*, Od. 15, 479, elsewh. *κήϋξ* and *καύηξ*, whence some write *κηῦξ* monosyll. in Od.

Κήομεν, Ep. 1 plur. subj. aor. 1 act. of *καίω*, for *κήωμεν*, Il. 7, 377, 396.

Κηπαῖος, αία, αῖον, (*κῆπος*) *of, from a garden, growing* or *reared in one*, Diosc.—II. *ἡ κηπαία*, sub. *θύρα*, *a garden-door, back-door*, Hermipp. Moer. 2, cf. Dem. 1155, 13.—2. also *a salad herb*, Diosc.

Κἦπε, Dor. for *καὶ εἶπε*.

Κἠπεί, κἤπειτα, Dor. for *κἀπεί, κἄπειτα*. i. e. *καὶ ἐπ*.

Κηπεία, ας, ἡ, (*κηπεύω*) *the tending of plants in a garden*, horticulture, Plat. Legg. 845 D.

Κήπευμα, ατος, τό, (*κηπεύω*) *that which is reared in a garden, a garden-herb* or *flower*, Ar. Av. 1100, cf Herm. Opusc. 1, p. 58.

Κηπεύς, έως, ὁ, (*κηπεύω*) *a gardener*, Philyll. Pol. 5.

Κηπεύσιμος, ον, (*κηπεύω*) *cultivated in a garden*, opp. to wild, of plants

Κηπευτής, οῦ, ὁ,=κηπεύς.

Κηπευτός, ή, όν, *cultivated, grown in a garden*, Diosc.: from

Κηπεύω, (κῆπος) *to cultivate, rear in a garden*, Theophr., in pass.: metaph., *to tend, cherish*, Eur. Hĭpp. 78, Tro. 1175.

Κἠπί, Dor. for κὠπί, i. e. καὶ ἐπί.

Κηπίδες, ων, αἱ, (κῆπος) Νύμφαι κ., *garden-Nymphs.*

Κηπίδιον, ου, τό, dim. from κῆπος, Plut.

Κηπίον, ου, τό, dim. from κῆπος, Thuc. 2, 62.—II. also=κῆπος II., Luc. Others, not so well, proparox, κήπιον.

†Κῆπις, ιδος, ὁ, *Cepis*, an Athenian, father of Adimantus, Plat. Protag. 315 E.

†Κηπίων, ωνος, ὁ, *Cepion*, a flute player, a pupil of Terpander, Plut.

†Κῆποι, ων, οἱ, *Cēpi*, (*the Gardens*) a city on the Cimmerian Bosporus, also, an island in the Maeotis, Strab. p. 495: οἱ ὠνομασμένοι Κῆποι, Aeschin. 78, 18.

Κηποκόμας, ου, ὁ, (κῆπος, κομέω) *one who has his hair cut in the fashion called* κῆπος, comic word in Eustath.

Κηποκόμος, ου, ἡ, (κῆπος, κομέω) *a gardener.*

Κηπολόγος, ον, (κῆπος, λέγω) *speaking, teaching in a garden*, epith. of the Epicureans.

Κηποποιΐα, ας, ἡ, (κῆπος, ποιέω) *the making of a garden.*

ΚΗ͂ΠΟΣ, ου, ὁ, *a garden, orchard*, or *plantation*, Hom., etc.; κ. πολυδένδρεος, Od. 4, 737: hence of any rich, highly cultivated region, as Cyrene is called Ἀφροδίτης κ., Pind. P. 5, 31, Libya Διὸς κ., Ib. 9, 91, etc.: also of *the enclosure* for the Olympic games, Pind. O. 3, 43: οἱ ἀπὸ τῶν κήπων, the scholars of Epicurus, because he taught in a garden, Jac. A. P. p. 205: οἱ Ἀδώνιδος κῆποι, lettuce and other quick growing plants in pots, hence proverb. for anything pretty, but fleeting and unreal, v. Interprr. ad Plat. Phaedr. 276 B, Theocr. 15, 113.—II. *a fashion of cropping the hair*, v. μάχαιρα I. 2, and μοιχός II.—III. *pudenda muliebria*, Diog. L. 2, 116.—IV. v. l. for κῆβος, q. v.

Κηποτάφιον, ου, τό, (κῆπος, τάφος, θάπτω) *a tomb in a garden*, Van Goens de Cepotaphiis 1763, Uhden in Wolf's Mus. 1, 3, p. 351.

Κηποτύραννος, ου, ὁ, (κῆπος, τύραννος) *tyrant of the garden*, epith. of the Epicurean philosopher Apollodorus, Diog. L. 10, 25.

Κηπουργία, ας, ἡ, (κῆπος, *ἔργω) *gardening.* Hence

Κηπουργικός, ή, όν, *belonging to garden-work.*

Κηπουρέω, ῶ, f. -ήσω, (κηπουρός) *to practise gardening.*

Κηπουρία, ας, ἡ, (κηπουρός) *gardening.*

Κηπουρικός, ή, όν, *belonging to gardening* or *to a gardener*, νόμιμον, Plat. Minos 317 B: from

Κηπουρός, οῦ, ὁ, (κῆπος, οὖρος) *a keeper of a garden*, ὄφις, Euphor. 111: in genl. *a gardener*, name of a play of Antiph.; also κηπωρός, Archipp. Incert. 2.

Κηποφύλαξ, ακος, ὁ, (κῆπος, φύλαξ) *watch of the garden*, of Priapus, Inscr.

Κηπωρός, -ωρέω, -ωρία, -ωρικός, (ὤρα)=κηπουρ.

ΚΉΡ, ἡ, gen. Κηρός, acc. Κῆρα, *the goddess of death*, also *goddess of fate*, esp. as bringing violent death, often in Hom., who sometimes has also the plur. Κῆρες: her usu. epithets are μέλαινα, ὀλοή, κακή: also Κήρ or Κῆρες θανάτοιο: associated with Ἔρις and Κυδοιμός as haunting battle-fields, like the northern *Valkyriur*, clad in robes red with blood, Il. 18, 535. A man who was to die a violent death, had a peculiar Κήρ assigned to him from his birth, Il. 23, 79. Jupiter puts those of Achilles and Hector into the scales, when it is to be decided whether is to die first, Il. 22, 210: nay, Achilles had two Κῆρες, between which he was allowed to choose, Il. 9, 411: here it passes into the more genl. signf. of *fate, death*, and so we have Κῆρες μυρίαι, Il. 12, 326, Κῆρες Ἀχαιῶν, Τρώων, Il. 8, 73. In Hes. Th. 217, 220, they are avenging deities.—2. later more generally, *goddess of mischief* or *evil*, without necessarily implying death.—Κήρ may be compared with Ἄτη and Ἐρινύς, but not with Αἶσα, Μοῖρα, or the Roman *Parcae*, as these do not bring misfortune only.—II. as appellat. *the fate of death, death* itself, esp. when *violent*: in Hom. acc. to Wolf's Ed. only once, Il. 1, 228, τὸ δέ τοι κὴρ εἴδεται εἶναι, *that seems to thee to be death*: yet even in such common passages, as φόνον καὶ Κῆρα φέρειν, θάνατον καὶ Κῆρα φυγεῖν, the appellat. signf. appears, which later became more prominent, *fate, destiny, doom*, esp. *an evil fate*, Plat. Legg. 937 D: hence *disease*, Soph. Phil. 42: and even *moral evil*, e. g. κὴρ οὐ καλή, an unseemly *disgrace*, Soph. Tr. 454.

ΚΗ͂Ρ, gen. κῆρος, τό, contr. from κέαρ, (which form first occurs in Pind. and Trag., for Hom. always uses κῆρ):—*the heart*, Lat. *cor*, Hom.; κῆρ ἐνὶ στήθεσσι, freq. in Hom.; also κῆρ ἐν θυμῷ, Il. 6, 523, and φρεσὶν ᾗσιν, Od. 18, 344:—for λάσιον κῆρ v. sub λάσιος:—he makes it the seat of the will, μετὰ σὸν καὶ ἐμὸν κῆρ, Il. 15, 52; and esp. of the passions, and affections, e. g. joy, Il. 22, 504, cf. 19, 319, of sorrow, esp. in phrase ἀχνύμενος κῆρ: less freq. of the understanding, as in phrase, πολλὰ δέ οἱ κῆρ ὥρμαινε, Od. 7, 82; 18, 344; so too when joined with νόος, Il. 15, 52: when used of a lion, Il. 12, 45, it is not so much physically as metaph. The dat. κῆρι is in Hom. freq. used as adv., like κηρόθι, *with all the heart, heartily*, Il. 9, 117; mostly however strengthd., πέρι κῆρι, from or in one's very heart, Il. 4, 46, Od. 5, 36, etc., where πέρι is an adv., and must not be mistaken for a preposition.

Κηραίνω, (κήρ) *to harm, hurt, destroy*, Aesch. Supp. 999.—II. (κῆρ) intransit. *to be alarmed, disquieted, anxious*, Eur. H. F. 518: τι, *at* a thing, Id. Hipp. 223.—2. *to pine away, die for*, Lat. *deperire*, περί τινα, Philo.

Κηρᾰμύντης, ου, ὁ, (κήρ, ἀμύνω) *averter of evil*, Lyc.

Κηράνθεμον, ου, τό,= κήρινθος, Diosc.

Κηρᾰφίς, ίδος, ἡ,=κάραβος, καραβίς, *a* kind of *locust*, in Nic.

Κηρᾰχάτης, ου, ὁ, (κηρός, ἀχάτης) *a waxen agate*, Plin.: so called from its color. [χᾱ]

Κηρέλαιον, ου, τό, (κηρός, ἔλαιον) *wax oil*, a kind of salve, Medic.

Κηρεμβροχή, ῆς, ἡ, (κηρός, ἐμβρέχω) *a fomentation with melted wax*, Medic.

Κηρέσιος, ον, (κήρ) *deadly, pernicious.*

Κηρεσιφόρος, ον, (κήρ, φέρω) *death-bringing.*

Κηρεσσιφόρητος, ον, (Κήρ, φορέω) *brought, urged on by the* Κῆρες, κύνες, Il. 8, 527.

†Κηρεύς, έως, ὁ, *the Cereus*, a river of Euboea, Strab.

Κηρία, ας, ἡ, v. l. for κειρία, q. v.

Κηριάζω, f. -άσω, (κηρίον) *to look like a honeycomb*, Arist. H. A.

†Κήριλλοι, ων, οἱ, *Cerilli*, a town of Bruttium, Strab.

Κηρίνη, ης, ἡ,=κηρίων II.

Κήρινθον, ου, τό, *a flower*, dub. in Theophr.

Κήρινθος, ου, ὁ, *bee-bread*, also ἐριθάκη, Arist. H. A.

†Κήρινθος, ου, ἡ, *Cerinthus*, a city in the northeast of Euboea, Il. 2, 538, near Ἑστιαία.

Κήρῐνος, η, ον, (κηρός) *of wax, waxen*, Plat. Theaet. 197 D: γυναῖκες κήριναι, *painted* women, because their cosmetics were made up with wax, Philostr.—II. metaph. *pliable as wax*, Plat. Legg. 633 D, cf. Hor. *cereus in vitium flecti.*—2. also *wax-coloured, pallid.*

Κηριοκλέπτης, ου, ὁ, (κηρίον, κλέπτω) *stealer of honeycombs*, title of Theocritus' 19th Idyll.

Κηρίον, ου, τό, (κηρός) *a cake of bees' wax; a honeycomb*, Lat. *favus*, H. Hom. Merc. 559, Hes. Th. 597: usu. in plur., Hdt. 5, 114; also, κ. σφηκῶν, Id. 2, 92: also *honey*, Hippon. 26.—II. *a cutaneous disease*, Lat. *favus*, also μελικηρίς, Diosc., Gal., etc.: the ἀχώρ was of the same kind but less virulent.

Κηριοποιός, όν, (κηρίον, ποιέω) *making cakes of wax*, Arist. H. A.

Κηριόομαι, Dep., *to hurt, injure*, v. κηρόω, from κήρ.

Κηρίς, ίδος, ἡ,=κιῤῥίς, ap. Ath.

Κηρίτης, ου, ὁ, λίθος, strictly *wax stone*, precious stone in Plin.

Κηριτρεφής, ές, (κήρ, τρέφω) *born to death* or *misery, mortal*, Hes. Op. 416.

Κηριώδης, ες, (κηρίον, εἶδος) *like wax, wax-coloured*, Theophr.

Κηρίων, ωνος, ὁ, (κήρ) *a wax-light, waxen-torch*, Plut.—II. *a whip*, Hesych.

Κηρογονία, ας, ἡ, (κηρός, γονή) *the production, formation of wax* or *honey-cells*, Joseph.

Κηρογρᾰφέω, ῶ, (κηρογράφος) *to paint with wax*, Ath.

Κηρογρᾰφία, ας, ἡ, *painting with wax*, as was the method in encaustic painting, Ath., cf. Plin. 35, 39, Müller Archäol. d. Kunst, § 320, 4: from

Κηρογράφος, ον, (κηρός, γράφω) *painting in wax*: but—II. proparox., κηρόγρᾰφος, ον, pass., *painted in wax.* [ᾰ]

Κηροδέτης, ου, ὁ, Dor. κηροδέτας, =sq., Eur. I. T. 1125, Seidl.

Κηρόδετος, ον, (κηρός, δέω) *bound, joined with wax*, v. foreg.

Κηροδομέω, ῶ, f. -ήσω, (κηρός, δομέω) *to build in* or *with wax*, of bees, Pseudo-Phocyl. 162.

Κηροειδής, ές, (κηρός, εἶδος) *like wax, waxen*, Plat. Tim. 61 C: *wax-coloured*, Ath.—2. metaph. *yielding, pliable*, Philo.

Κηρόθεν, adv., (κῆρ) *from the heart.*

Κηρόθῐ, adv., (κῆρ) *in* or *at the heart, with all the heart, heartily*, Hom., who always joins κηρόθι μᾶλλον, and that with the verbs φιλεῖν, ἀπέχθεσθαι, χώσασθαι, χολώσασθαι, cf. Herm. H. Hom. Cer. 362.

Κηροπᾰγής, ές, (κηρός, πήγνυμι) *fastened with wax*, Anth.

Κηρόπισσος, ου, ὁ, (κηρός, πίσσα) *wax-pitch, an unguent of wax and pitch*, Hipp., cf. πισσόκηρος.

Κηροπλαστέω, ῶ, f. -ήσω, *to form,*

mould of or *as of wax*, Hipp., κ. ἔρωτα, *to mould* him *in wax*, Eubul. Camp. 3. —2. *to make wax-cells*, Diod.: from

Κηροπλάστης, ου, ὁ, (κηρός, πλάσσω) *a modeller in wax*; in genl. *a modeller*, Plat. Tim. 74 C. Hence

Κηροπλαστικός, ή, όν, *of, belonging to modelling in wax.*

Κηρόπλαστος, ον, (κηρός, πλάσσω) *moulded of wax, waxen*, Soph. Fr. 464: *joined with wax*, δόναξ, Aesch. Pr. 574.

Κηροποιέω, ῶ, f. -ήσω, *to make wax.*

Κηροπώλης, ου, ὁ, (κηρός, πωλέω) *a wax-chandler.*

Κηρός, οῦ, ὁ, *wax*, Lat. *cera*, Od. 12, 48, 173, 175.—II. in plur. κηροί, *wax-tapers*, Heliod.

Κηροτέχνης, ου, ὁ, (κηρός, τέχνη) *a modeller in wax*, Anacreont.

Κηροτρεφής, ές,=κηριτρεφής, very dub.

Κηροτρόφος, ον (A), (κήρ, τρέφω) *nourishing, bringing death, deadly*, Nic.

Κηροτρόφος, ον (B), (κηρός, τρέφω) *growing wax, waxy*, Anth.

Κηρουλκός, όν, (κήρ, ἕλκω) *bringing destruction*, Lyc.

Κηροφορέω, ῶ, f. -ήσω, (κηρός, φέρω) *to produce wax.*

Κηροχίτων, ωνος, ὁ, ἡ, (κηρός, χιτών) *clad* or *covered with wax*, Anth. [ῐ]

Κηρόχρως, ωτος, ὁ, ἡ, (κηρός, χρώς) *wax-coloured*, Chaerem. ap. Ath. 608 D.

Κηροχῠτέω, ῶ, f. -ήσω, *to melt wax*: *to mould as in melted wax*, Ar. Thesm. 56: from

Κηρόχῠτος, ον, (κηρός, χέω) *moulded, formed of melted wax*, Castor. ap. Ath. 455 A.

Κηρόω, ῶ (A), (κηρός) *to wax over*, Long.—II. *to form of wax.*

Κηρόω, ῶ (B), (κήρ) *to hurt, harm*, also κηριόομαι, Gramm.

Κήρυγμα, ατος, τό, (κηρύσσω) *that which is cried by a herald* or *crier, a proclamation, public notice*, κ. ποιεῖσθαι, Hdt. 3, 52; 5, 92, 7, etc.; ἐκ κηρύγματος, by *proclamation*, Id. 6, 78.

Κήρυγμός, οῦ, ὁ,=κήρῡξις.

Κηρύκαινα, ης, ἡ, fem. from κήρυξ, *a female herald* or *crier*, Ar. Eccl. 713. [ῡ]

Κηρῡκεία, ας, ἡ, Ion. κηρυκηΐη, (κηρυκεύω) *the office of a herald* or *crier*. —II. in Eccl. *preaching.*

Κηρῡκειοειδής, ές, (κηρύκειον, εἶδος) *shaped like a herald's staff.*

Κηρύκειον, ου, τό, Ion. -ήϊον, *the fee, pay of a herald.*—II. *a herald's wand*, such as Mercury bears on old works of art, usu. with two serpents wound round it, Lat. *caduceus*, Hdt. 9, 100, Thuc. 1, 53.—III. *the stone* whence the herald made his proclamations, v. λίθος. [ῡ] Strictly neut. from

Κηρύκειος, εία, ειον, (κήρυξ) *of, belonging to a herald*, Soph. Fr. 897. [ῡ]

Κηρύκευμα, ατος, τό, (κηρυκεύω) *a herald's proclamation, message*, Aesch. Theb. 651. [ῡ]

Κηρύκευσις, εως, ἡ,=κηουκεία; [ῡ] and

Κηρῡκευτικός, ή, όν, *belonging to proclamations*, etc.: from

Κηρῡκεύω, (κήρυξ) *to be a herald* or *crier, fulfil the office of one*, Plat. Legg. 941 A: hence—II. trans. *to proclaim, give notice of*, τινί τι, Aesch. Supp. 221.

Κηρῡκηΐη, -κήϊον, τό, Ion. for -κεία, -κειον, Hdt.

†Κηρῡκίδης, ου, ὁ, *Cerycides*, prop patron., as masc. pr. n., Archil. 39, 1.

Κηρῡκικός, ή, όν, (κήρυξ) *of, belonging to heralds* or *criers*, φῦλον, Plat. Polit. 260 D.

Κηρύκῐνος, η, ον,=foreg.

Κηρύκιον, ου, τό,=κηρύκειον, Ar. Fr. 429.—2. τὰ κηρ., *tokens of suppliants*, Dinarch. 92, 28.—II. *a shell-fish*, cf. κήρυξ II.—III. *a collyrium for the eyes*. [ῡ, yet twice in Anth. ῠ, v. Jac. A. P. p. 680.] Hence

Κηρῡκιοφόρος, ον, (κηρύκιον, φέρω) *bearing a herald's staff.*

Κηρῡκώδης, ες, (κήρυξ II, εἶδος) *like the shell-fish* κήρυξ, Arist. H. A.

Κηρύλος, ου, ὁ, Att. κειρύλος, *a sea-bird*, acc. to some *the male halcyon*, Alcm. 12, Arist. H. A. [ῠ]

Κήρυξ, ῡκος, ὁ, (κηρύσσω) *a herald, pursuivant* or *marshal*, in genl. *a public messenger*, partaking of the character of *an ambassador*, an honourable office in early times, Lat. *praeco, caduceator, legatus*, Hom.: they summoned the assembly, Il. 2, 50, 97, Od. 2, 6, etc.; and kept order in it, Il. 2, 280; 18, 503: they separated combatants, Il. 7, 274, sq.: they had esp. charge of the arrangements at sacrifices and festivals, and even private entertainments, Il. 3, 245 sq., Od. 20, 276. As *public* officers they are called δημιοεργοί, Od. 19, 135: their insignia were staves or wands, σκῆπτρα, Il. 18, 505, Od. 2, 37, etc. From the heroic times their office was sacred and their persons inviolable, as being under the immediate protection of Jupiter, hence in Il., θεῖοι, Διῒ φίλοι, Διὸς ἄγγελοι ἠδὲ καὶ ἀνδρῶν: hence they were employed in messages, etc., esp. between enemies, Il. 9, 170; 24, 149, etc. Mercury was κήρυξ of the gods, Hes. Op. 80, Th. 939. In later times their functions remained much the same; but they are messengers between nations at war, Schol. Thuc. 1, 29. The fem. ἡ κήρυξ in Pind. N. 8, 1, Nonn. 4, 11, elsewh. κηρύκαινα.—II. a kind of *shell-fish*, with a wreathed shell which might be used as a sort of trumpet, Arist. H. A.—III. metaph. of the cock, Ar. Eccl. 30.—IV. in Eccl. *a preacher*. [ῡ always: though some Gramm. call ῠ in nom., and write it κῆρυξ, v. Herm. Soph. O. T. 746.]

†Κήρυξ, υκος, ὁ, *Ceryx*, son of Mercury, Paus. 1, 38, 3, from whom a priestly family in Athens were called Κήρυκες, cf. Thuc. 8, 53.

Κήρυξις, εως, ἡ, *a proclaiming, proclamation*, Dio C: *a preaching*, Clem. Al.: from

Κηρύσσω, Att. -ττω, fut. -ξω, (κήρυξ) *to be, officiate as a herald*, κηρύσσων γήρασκε, Il. 17, 325: *to call, make proclamation as a herald*, Il. 2, 438, Od. 2, 8, also c. acc., λαὸν ἀγορήνδε κ., Il. 2, 51, Od. 2, 7, πόλεμόνδε, Il. 2, 443: κηρύσσειν τινά, *to summon* one to a place, Ar. Ach. 748.—2. freq. impers., κηρύσσει (sc. ὁ κήρυξ), *proclamation is made, it is proclaimed by voice of herald*, Poppo Xen. An. 3, 4, 36.—II. later in genl. *to proclaim, announce*, Trag.: *to extol, magnify*, Eur. Tro. 223.—2. esp. *to proclaim, advertise* for sale, Hdt. 6, 121, in pass.: κ. ἀποικίαν, to invite people to join as settlers, Thuc. 1, 27.—3. *to call on, invoke*, Aesch. Cho. init.; κ. θεούς, Eur. Hec. 148.—III. in Eccl. *to preach, teach publicly.* (Prob. akin to γηρύω, γῆρυς.)

Κήρωμα, ατος, τό, (κηρόω) *any thing made of wax* or *waxed over*; esp. —1. *a waxed tablet* for writing, v. Hdt. 7, 239.—2.=κηρωτόν, *a wax-salve, cerate*, Hipp.—3. *an unguent used by wrestlers* in later times, Plut., cf. πισσόκηρος: hence—4. *the wrestling ground*, Plin. Hence

Κηρωματικός, ή, όν, *anointed with* κήρωμα, Juvenal.

Κηρωματιστής, οῦ, ὁ, *one who anoints with* κήρωμα, cf. ἀλείπτης, as if from κηρωματίζω.

Κηρών, ῶνος, ὁ, (κηρός) *a bee-hive* or *honey-comb*, Gramm.

Κήρωσις, εως, ἡ, (κηρόω) *the formation* or *materials of wax*, Arist. H. A.

Κηρωτοειδής, ές, (κηρωτόν, εἶδος) *like a cerate*, Medic.

Κηρωτός, ή, όν, (κηρόω) *mixed, covered with wax*: τὸ κηρωτόν,=κήρωμα 2: and ἡ κηρωτή, *a cerate* or *salve*, used both medically, Hipp., and as a cosmetic, Ar. Fr. 309.

Κῄς, Dor. for καὶ εἰς.

Κήτα, ἡ,=καλαμίνθη, Hesych.

Κῆται, 3 sing. subj. from κεῖμαι, for κέηται, Il. 19, 32, Od. 2, 102, acc. to Wolf; Buttm. prefers κεῖται, v. κεῖμαι.

Κητεία, ας, ἡ, *the fishery of large fish*, esp. *the thunny*, Ath.: *the place where it is carried on*, Strab. (as if from κητεύω.)

†Κήτειοι, ων, οἱ, ἑταῖροι, *the Ceteans*, a Mysian race near Pergamus, of whom nothing definite is known, Od. 11, 521, v. Nitzsch ad l.: acc. to Aristarch.=μεγάλοι: from

Κήτειος, εία, ειον, (κῆτος) *belonging to sea monsters*, νῶτα, Mosch.

†Κήτειος, ου, ὁ, *the Cetēus*, a river of Mysia, flowing into the Caïcus, Strab.

†Κητεύς, έως, ὁ, *Ceteus*, father of Callisto, Apollod. 3, 8, 2.

Κήτημα, ατος, τό, *salted thunny*,= ὠμοτάριχον, Diph. Siphn. ap. Ath 121 B.

Κητία, ας, ἡ,=κητεία.

Κητόδορπος, ον, (κῆτος, δόρπον) συμφορά, *a being food for fishes, being lost at sea*, Lyc.

Κητοθηρεῖον, ου, τό, *a magazine of implements for the fishery of large fish*, Ael.

Κῆτος, εος, τό, *any sea-monster* or *huge fish*, Hom., and Hdt. 4, 53 (ubi al. κτήνεα): in Od. 4, 446, 452,=φώκη, *a seal, sea-calf*: later esp. of whales, sharks, thunnies; cf. Lat. *cete.*—II. *a constellation*, Arat. 354, Cicero's *pistrix*. (In compos. it seems to have had the signf. of *gulf, depth, abyss*, which acc. to Buttm. Lexil. v. κητώεσσα, etc., is the orig. signf., from *χάω, χάσκω, χαίνω, χανδάνω, cf. κητώεις and κύτος, μεγακήτης.)

Κητοτρόφος, ον, (κῆτος, τρέφω) *nourishing sea-monsters.*

Κητοφάγος, ον, (κῆτος, φᾰγεῖν) *eating sea-monsters*, Orac. ap. Paus.

Κητοφόνος, ον, (κῆτος, *φένω) *killing sea-monsters*, Anth.

Κητόομαι, as pass., (κῆτος) *to grow to a sea-monster*, Ael.

†Κητώ, οῦς, ἡ, *Ceto*, daughter of Pontus and Gaea, wife of Phorcys, Hes. Th. 270, 333, Apollod. 1, 2, 6, who also mentions a Nereid of that name.

Κητώδης, ες, (κῆτος, εἶδος) of fish, *cetaceous*, Arist. H. A.: also *monstrous*, Diod.

Κητώεις, εσσα, εν, only found as Homer. epith. of Lacedaemon, κοίλη Λακεδαίμων κητώεσσα, Il. 2, 581, Od. 4, 1: acc. to some from κῆτος in usu. signf. *vast, spacious*: acc. to others κῆτος is here=καιάρ, *a gulf, depth, abyss*, so that κητώεις is for καιετάεις, denoting the *sunken situation* of Lacedaemon between the Mounts

Taÿgetus and Parthenius, to which the epith. κοίλη certainly refers, so Nitzsch Od. l. c.: but Buttm. Lexil. in voce, explains it *full of hollows*, taking it of the region, not of the city.

Κητῷος, ῴα, ῷον,=κήτειος, Diosc.

Κηὐ, contr. by crasis from καὶ εὐ.

Κήϋξ, ϋκος [ῡ], ὁ, *a greedy sea-bird*, cf. κήξ and καύηξ, and sq. 2.

†Κήϋξ, ῡκος, ὁ, *Ceÿx*, an early king of Trachis, Hes. Sc. 354, 476.—2. son of Lucifer, husband of Alcyone, Apollod. 1, 7, 4†:—on the story of Ceÿx and Alcyone, v. Ovid. Met. 11, 272, sq.; cf. foreg.

Κἦφᾰ, Dor. for καὶ ἔφη, Theocr.

†Κηφᾶς, ᾶ, ὁ, *Cephas*, (=πέτρος) masc. pr. n., N. T.

†Κηφεύς, έως, ὁ, *Cepheus*, son of Lycurgus, king of Tegea, one of the Calydonian hunters, Apollod. 2, 7, 3; acc. to Ap. Rh. an Argonaut, brother of Lycurgus, 1, 166; cf. Apollod. 1, 9, 16.—2. son of Belus, husband of Cassiope, king of the Aethiopians, Hdt. 7, 61; Ar. Thesm. 1056.

†Κηφηΐς, ίδος, ἡ, fem. adj. from foreg. (2), *of Cepheus*, γαῖα, i. e. Aethiopia, Nic. Al. 100: cf. Lyc. 834.

ΚΗΦΗ΄Ν, ῆνος, ὁ, *a drone-bee*, Lat. *fucus*; hence freq. metaph. *a drone, a lazy greedy fellow*, who will do nothing for his bread, Hes. Op. 302, Th. 595, Plat. Rep. 552 C: in Plut. of literary plagiarists. From their having no stings, they were called κόλουροι or κόθουροι, *dock-tails*.—II. also metaph. of *old birds with the pen-feathers gone*, Eur. Bacch. 1364 (ubi v. Elmsl.), Tro. 191.

Κηφῆνες, ων, οἱ, *Cephēnes*, old name of the Persians, Hdt. 7, 61.

Κηφήνιον, ου, τό, dim. from κηφήν, *a small drone, drone-grub*, Arist. H. A.

Κηφηνώδης, ες, (κηφήν, εἶδος) *like a drone*, Plat. Rep. 554 B.

Κἤφθᾱ or κἤφθη, Dor. for καὶ ἧφθη from ἅπτομαι, Theocr.

†Κηφίσανδρος, ου, ὁ, *Cephīsander*, an Athenian masc. pr. n., Isae. 36, 42. [ῑ]

†Κηφῖσιά, ᾶς, ἡ, *Cephīsia*, one of the old twelve Cecropian cities of Attica, Strab. p. 397: afterwards a deme of the tribe Erechtheïs: hence adv. Κηφισιᾶσιν, *in Cephisia*, Aeschin. 14, 26; Κηφισίαθεν, *from Ceph.*, Alciphr.

†Κηφῖσιάδης, ου, ὁ, *Cephisiades*, masc., pr. n., of Scyrus, Dem. 1236, 21.

†Κηφῖσιεύς, έως, ὁ, *an inhab. of Cephisia, a Cephisian*, Plat. Apol. 33 E.

†Κηφίσιος, α, ον, *of the Cephisus*, Pind. O. 4, 1.

†Κηφίσιος, ου, ὁ, *Cephisius*, masc. pr. n., an Athenian, Lys. 106, fin.—2. an accuser of Andocides, Andoc. 5, 28.

†Κηφισόδημος, ου, ὁ, *Cephisodemus*, masc. pr. n., Ar. Ach. 705.

†Κηφῖσόδοτος, ου, ὁ, *Cephisodŏtus*, an Athenian archon Ol. 105, 3, Diod. S. 16, 6.—2. an Athenian commander, Xen. Hell. 2, 1, 16.—3. an Athenian orator, sent as ambassador to Sparta, Xen. Hell. 6, 3, 2.—Others in Dem.; etc.

†Κηφισόδωρος, ου, ὁ, *Cephisodōrus*, an Athenian archon Ol. 114, 2, Diod. S. 18, 2: another, Dem. 927, 23.—2. a lochagus in the army of the ten thousand, Xen. An. 4, 2, 13.—3. a poet of the old comedy, Meineke 1, p. 267.—Others in Ath.; etc.

†Κηφισοκλῆς, έους, ὁ, *Cephisocles*, an Athenian against whom Dinarchus delivered a speech, Dion. H. Din. 12.—Others in Paus.; Ath.; etc.

Κηφῖσός, οῦ, ὁ, *the Cephisus*, a river in Boeotia, Il. 2, 522; hence the pecul. fem. λίμνη Κηφισίς, Il. 5, 709, H. Hom. Ap. 280.—II. later, the more famous river of Athens, Soph. O. C. 687; etc.: also a river in Argolis, etc.—The writing Κηφισσός, Κηφισσίς, is not so good, Jac. A. P. p. 886.

†Κηφῖσοφῶν, ῶντος, ὁ, *Cephīsophon*, an Athenian, envoy to Sparta, Xen. Hell. 2, 4, 36.—2. of Rhamnus, sent as ambassador to Philip, Dem. 235, 18.—3. another, of Anaphlystus, sent on an embassy to Philip, Id. 250, 15.—Others in Dem. 1107, 8, etc.—5. a friend of Euripides, chief actor in his dramas, Ar. Ran. 944.

Κῆχος, v. κῆγχος.

Κηώδης, ες, *smelling as of burning incense*; in genl. *sweet-scented*, κόλπος, Il. 6, 483. (Usu. deriv. from κάω, καίω, and ὄζω, but both the synon. form κηώεις, and the analogous θυώδης make it prob. that there was an old subst. κῆος=θύος, which was to καίω, as in Lat. *fragro* to *flagro*.)

Κηώεις, εσσα, εν,=κηώδης, *fragrant*, in Hom. always epith. of θάλαμος: v. foreg.

Κῐάθω, Att. lengthd. for κίω, *to go*. [ᾰ]

†Κιανός and Κιανίς, v. Κίος.

Κίβδη, ης, ἡ, v. sub κίβδηλος.

Κιβδηλεία, ας, ἡ, *adulteration, fraud*, Plat. Legg. 916 D; and

Κιβδήλευμα, ατος, τό, *an adulteration, fraud*, Plat. Legg. 917 E: from

Κιβδηλεύω, (κίβδηλος) *to adulterate*, esp. gold, Ar. Ran. 721, or merchandise, Plat. Legg. 917 B.—II. metaph., εὖ κιβδ. τι, *to trick* it *out* to tempt one, Eur. Bacch. 475.

Κιβδηλία, ας, ἡ, (κίβδηλος) strictly *alloy, dross, base metal*: metaph. *fraud, dishonesty*, Hipp., and Ar. Av. 158. Hence

Κιβδηλιάω, ῶ, f. -άσω, strictly *to look like adulterated gold*: hence usu. metaph. *to look bilious, have the jaundice*, Arist. Probl.

Κιβδηλίς, ίδος, ἡ, v. sub κίβδηλος.

Κίβδηλος, ον, *adulterated, spurious, base*, χρυσὸς καὶ ἄργυρος, Theogn. 119; and so in genl. of money, or goods.—II. metaph.—1. of men in moral signf., *base, false*, Theogn. 117, 959.—2. *base-born, bastard*,=νόθος.—3. in genl. *tricksy, deceitful, ambiguous*. Theogn. 123, esp. of oracles, Hdt. 1, 66, 75; 5, 91: τὸ σὰν κίβδαλον, i. e. *pronounced with a false sound*, Pind. Fr. 47, ubi v. Donalds. (Acc. to most Gramm. from κίβδος, κίβδη or κιβδηλίς, ἡ, *dross* or *alloy of gold*: hence they derive κίβδης,=πανοῦργος, *a clipper of money*, and κιβδολοί, κιβδωλοί or κιβδόνες,=μεταλλεῖς, *miners*.)

ΚΙ΄ΒΔΟΣ, ἡ, v. foreg.

Κίβῐσις, ἡ, *a pocket, pouch, knapsack*, Hes. Sc. 224. (Said to be Cyprian for πήρα, akin to κύμβη, κιβωτός, Germ. *Kiepe, Kufe, Koffer, Kober*, Lat. *corbis, cophinus*: we find κίβησις, κίβυσις, κύβισις, κύβεσις, κυβησία and κίββα also written.) [κῐ]

†Κίβισσος, ου, ὁ, *Cibissus*, son of Thales, Diog. L. 1, 26.

†Κιβύρα, ας, ἡ, *Cibyra*,—1. ἡ μεγάλη, a city of greater Phrygia on the confines of Caria, Strab. p. 630.—2. ἡ μικρά, a city of Pamphylia, Id. p. 667. Hence

†Κιβυράτης, ου, ὁ, fem. -ρᾶτις, ιδος, *of Cibyra, Cibyraean*; οἱ Κιβ., *the Cibyraeans*, ἡ Κιβυρᾶτις, *territory of Cibyra*, Strab.

Κῐβώριον, ου, τό, *the seed vessel of the* Aegyptian κολοκασία, a kind of Nymphaea, containing the κύαμος Αἰγυπτιακός, Nic.—II. *a cup*, either from the material or the shape, Ath.

Κῑβωτάριον, ου, τό, and, in Ar. Plut. 711, κῑβώτιον, τό, dim. from κιβωτός.

Κῑβωτοποιός, όν, (κιβωτός, ποιέω) *making boxes, chests*, Plut.

Κῑβωτός, οῦ, ἡ, *a wooden box, chest, coffer*.—II. appell. of Apamea in Phrygia, Strab.—2. a harbour near Alexandrea, Id. [ῑ Ar. Eq. 1000, Vesp. 1056: ῐ first in Greg. Naz.]

†Κιγδαγάτας, ου, ὁ, *Cigdagatas*, a Persian, Aesch. Pers. 998, v. l. Κηδαδάτας.

Κίγκαλος, ου, ὁ, v. sub κίγκλος.

†Κίγκιος, ου, ὁ, the Rom. *Cincius*, Anth.

Κιγκλίζω, f. -ίσω, (κίγκλος) *to wag*, esp. *the tail*, as the bird κίγκλος does: hence metaph. *to change constantly*, οὐ χρὴ κιγκλίζειν ἀγαθὸν βίον, Theogn. 303; opp. to ἀτρεμίζω.

Κιγκλίς, ίδος, ἡ, the Lat. *cancelli, a lattice*, or *latticed doors*: esp. at Athens *the railing* or *bar* enclosing the δικαστήρια or βουλευτήριον, Ar. Eq. 641, Vesp. 124, like δρύφακτος.—II. metaph., κιγκλίδες διαλεκτικαί, logical *quibbles*, behind which one ensconces one's self, Julian., cf. Hemst. Poll. 8, 124.

Κίγκλῐσις, εως, ἡ. (κιγκλίζω) *any quick, frequently repeated motion*, Hipp.

Κιγκλισμός, οῦ, ὁ,=foreg., Hipp.

Κίγκλος, ου, ὁ, *a water-bird*, a kind of *wagtail*, Antol. Tymp. 8, Anaxandr. Prot. 1, 65, cf. Arist. H. A. 9, 12, 1. Proverb., κίγκλου πτωχότερος, because it was supposed that the κίγκλος had no nest of its own, Menand. p. 76. Also κίγκαλος. Prob. κίλλουρος and σεισοπυγίς are the same bird; the root being κίλλω.

Κιγχάνω [ᾰ], Att. for κιχάνω [ᾱ], Herm. Soph. O. C. 1450, Monk Hipp. 1442.

†Κιδαλία, ας, ἡ, *Cidalia*, a fountain, Pind. Fr. 136.

Κίδαλον, ου, τό, *an onion*.

†Κιδαρία, ας, ἡ, *Cidaria*, appell. of Ceres, Paus. 8, 15, 3.

Κίδᾰρις, εως, ἡ, *a Persian head-dress*, prob. the same as the royal τιάρα or κυρβασία, differing from the common τιάρα in having an upright peak, Philo; also written κίταρις, Plut.—II. *an Arcadian dance*. [κῐ]

Κῐδᾰφεύω, (κίδαφος) *to be sly, wily*.

Κῐδάφη, ης, ἡ, *a fox*, strictly fem. from κίδᾰφος.

Κιδάφιος, ον,=sq.

Κίδᾰφος, η, ον, *sly, artful, shrewd*, Hesych.: hence, ἡ κιδάφη, *a fox*, like κερδαλέη. (We find κινδάφη, κινδάφιος, κιναφεύω and σκίνδαφος also written. Akin to κίναδος.) [ῐ]

†Κιδῆνας, α, ὁ, *Cidēnas*, a Chaldaean, Strab.

Κίδναμαι, as pass. of the obsol. act. κίδνημι, poet. for σκεδάννυμαι, *to be spread abroad, diffused* or *scattered, to extend*, esp. of the dawning day, ὑπεὶρ ἅλα, πᾶσαν ἐπ' αἶαν κίδναται Ἠώς, Il. 8, 1; 23, 227. (κίδναμαι is to σκίδναμαι, as κεδάζω to σκεδάζω.)

Κίδνη, ης, ἡ, *roasted barley*, Hesych

Κιδνός, ή, όν, said to be synonym. with ἄκιδνος, *weak, faint*, but only in Hesych.

†Κιθαιρών, ῶνος, ὁ, *Cithaeron*, a mountain of Boeotia, on the confines of Attica, sacred to the Muses, now *Elatea*, from the forests of fir near its summit, Hdt. 9, 25; Aesch. Ag 298. Hence

†Κιθαιρώνειος, ον, *of Cithaeron*, λέπας Κ.=foreg. Eur. Bacch. 1045: and

†Κιθαιρώνιος, ον,=foreg., ἠχώ, Ar. Thesm. 996.

†Κιθαιρωνίς, ίδος, ἡ, pecul. fem. to foreg., Hdt. 9, 38.

ΚΙ῎ΘΑ΄ΡΑ, ας, ἡ, the Lat. *cithara*, (whence our *guitar*), a kind of *lyre* or *lute*, much like the φόρμιγξ (cf. κιθαρίζω), H. Hom. Merc. 510, 515; but in Il., and Od. always κίθαρις: also κιθάρη, Hdt. 1, 24.—II.=κιθαρος, *the chest, cavity of the breast*, like χέλυς.—III. *a rib.* [θᾰ]

Κῐθᾰράοιδος, ον, ὁ, poet. resolved form from κιθαρῳδός, whence in Ar. Vesp. 1318, the superl. κιθαραοιδότατος. [ᾰ]

Κῐθᾰρίζω, f. -ίσω, (κίθαρις) *to play the cithara*, φόρμιγγι κιθαρίζειν, Il. 18, 570, Hes. Sc. 202; so too, λύρᾳ κιθ., H. Hom. Merc. 423, Xen. Symp. 3, 1, cf. Oec. 2, 13; so that the difference of the κιθάρα, λύρα and φόρμιγξ cannot be great, though the invention of the first was attributed to Mercury, of the second to Apollo. Pass. of music, *to be played on the cithara*, Plut.: of persons, *to be played to.*

Κίθᾰρις, ιος, ὁ, acc. κίθαριν,=κιθάρα, Hom., who never uses the latter form: also for *music, harping*, Il. 3, 54; 13, 731, Od. 8, 248, elsewh. κιθαριστύς: cf. κιθαρίζω. [ῐ]

Κῐθάρῐσις, εως, ἡ, (κιθαρίζω) *playing on the cithara*, Plat. Prot. 325 E. [ᾰ]

Κῐθάρισμα, ατος, τό, (κιθαρίζω) *that which is played on the cithara, a piece of music for it*, Plat. Prot. 326 B. [ᾰ]

Κῐθᾰρισμός, οῦ, ὁ,=κιθάρισις, Call. Del. 312.

Κιθαριστέον, verb. adj. from κιθαρίζω, *one must play on the cithara*, Plat. Sis. 389 C.

. Κῐθᾰριστήριος, ία, ιον,=κιθαριστικός, v. ap. Ath. 634 E.

Κῐθᾰριστής, οῦ, ὁ, (κιθαρίζω) *a player on the cithara*, H. Hom. 24, 3, Hes. Th. 95. Later, the κιθαριστής merely played, while the κιθαρῳδός accompanied his own singing: but Aristoxen. says that they only differed in the instruments they used, the κιθαριστής using the λύρα, the κιθαρῳδός the κιθάρα. Hence

Κῐθᾰριστικός, ή, όν, *belonging to a* κιθαριστής, or *his art*: ἡ -κή, sub. τέχνη, *the art* or *skill of a* κιθαριστής, Plat. Gorg. 501 E. Adv. -κῶς, Plut.

Κῐθᾰρίστρια, ας, ἡ, name of a play of Anaxandrides: and

Κῐθᾰριστρίς, ίδος, ἡ, Anth., fem. of κιθαριστής, q. v.

Κῐθᾰριστύς, ύος, ἡ, *a playing the cithara, the art of playing it*, Il. 2, 600. Ion. word.

Κίθᾰρος, ου, ὁ,=θώραξ II., Hipp.; cf. χέλυς.—II. *a kind of turbot*, sacred to Apollo, Epich. p. 34, Arist. H. A., etc. [ῐ]

Κῐθᾰρῳδέω, ῶ, f. -ήσω, (κιθαρῳδός) *to play and sing to the cithara*, Plat. Gorg. 502 A. Hence

Κῐθᾰρῴδησις, εως, ἡ, *a singing to the cithara*, Dio C.

Κῐθᾰρῳδία, ας, ἡ,=foreg., Plat. Legg. 700 D. Hence

Κῐθᾰρῳδικός, ή, όν, *of, belonging to harp-playing*, Ar. Ran. 1282: ἡ -κή, sub. τέχνη,=κιθαρῳδία, Plat. Gorg. 502 A: from

Κῐθᾰρῳδός, οῦ, ὁ, (κιθάρα, ἀοιδός, ᾠδός) *one who plays and sings to the cithara, a harper*, Hdt. 1, 23; cf. κιθαριστής.

Κῐθών, ῶνος, ὁ, Ion. for χιτών, Hdt.

Κίκαμα, ων, τά, *a kind of vegetable*, Nic. [ῐ]

Κῐκαμία, ων, τά,=foreg.

Κῐκεῖν, inf. of a rare poet. aor. ἔκικον, v. under κίκω. Cic.

†Κικέρων, ωνος, ὁ, Greek form for Lat. *Cicero*, Plut.

Κῖκι, εως, τό, *the castor-berry, berry of the palma-christi* or κρότων (q. v.), Hdt. 2, 94, where however it is paroxyt. κίκι; so Plat. Tim. 60 A.

Κίκιννος, ου, ὁ, *curled hair, a ringlet of hair*, Lat. *cincinnus*, Ar. Vesp. 1069, also written κίκῖνος. [κῐκ-]

Κίκῐνος, η, ον, (κῖκι) *made of the palma-christi* or *its fruit*, Diosc. [ῑκ]

Κικκᾰβαῦ, onomatop., a cry in imitation of the screech owl's note, *toowhit, toowhoo*, Ar. Av. 261: from

Κικκάβη, ης, ἡ, *a screech-owl*, Schol. Ar., cf. κακκάβη. [ᾰ] Hence

Κικκᾰβίζω, f. -ίσω, or κικκᾰβάζω, *to cry* or *shriek like a screech-owl*, Lat. *tutubare*, v. l. Ar. Lys. 761.

Κίκκος, ου, ὁ, *the fruit-husk, shell*, the Lat. *ciccus* in the proverb, *ciccum non interduim.*

Κικλήσκω, Ion. for καλέω, *to call, invite*, Hom.: hence *to call on, invoke, implore*, Il. 9, 569.—II. *to accost, address*, Il. 23, 221.—III. *to name, call by name*, Hom.: also, ἐκλήδην, ἐπίκλησιν κ., Il. 7, 139; 9, 11: used only in pres. and impf.

†Κίκονες, ων, οἱ, *the Cicŏnes, Ciconians*, a Thracian race on the coast of the Aegean west of the Hebrus, Il. 2, 846; Od. 9, 39.

Κικράω, Dor. for κεράννυμι, κιρνάω, also κίκρημι.

Κικυμίς, ίδος, ἡ, Call. Fr. 318: and

Κίκυμος, ου, ὁ, also κικυβος,=κικκάβη, *a screech-owl*, Lat. *cicuma.* Hence

Κικυμώττω, *to be purblind like an owl*, also ἀμβλυώττω.

†Κικύνηθος, ου, ἡ, *Cicynēthus*, an island on the Thessalian coast, Strab.

†Κίκυννα, ἡ, *Cicynna*, an Attic deme; hence οἱ Κικυννεῖς Att. -νῆς, *the inhab. of* the deme *Cicynna*, Ar. Nub. 210. Hence

†Κικυννόθεν, adv. *from Cicynna*, Ar. Nub. 134: and

†Κικυννοῖ, *in, at Cicynna*, Lys. 148, 34; 149, 1.

ΚΙ΄ΚΥΣ, ἡ, *strength, vigour*, old and rare poet. word, οὐ γάρ οἱ ἔτ' ἦν ἶς ἔμπεδος, οὐδέ τι κίκυς, Od. 11, 393, and so H. Hom. Ven. 238: others wrote in Od. κηκίς or κηκύς, and explained it by ἰκμάς, *juice.* [– –]

*ΚΙ΄ΚΩ, a verb only found in the rare poet. aor. ἔκῐκον, inf. κῐκεῖν, and the Dor. aor. 1 ἔκιξα, mid. ἐκιξάμην, *to make to go, bring, move, toss*, akin to κίω, as transit. to it, and to δικεῖν, Jac. A. P. p. 829. Others make the pres. κίχω.

†Κιλβιανὸν, οῦ, πεδίον, τό, *the Cilbianian plain*, at the foot of Tmolus in Lydia, Strab. p. 629.

†Κίλῐκες, ων, οἱ, v. Κίλιξ. [ῐλ]

†Κιλικία, ας, ἡ, *Cilicia*, a country of Asia Minor, bordering on Syria on the east, and bounded by Pamphylia on the west, divided into ἡ ὀρεινή, Hdt. 2, 34 or ἡ τραχεῖα, Strab. p. 533, in the west, and ἡ πεδιάς, Strab. p. 668, in the east.

Κῐλῐκίζω, f. -ίσω, also in mid. Κιλικίζομαι, (Κίλιξ) *to play the Cilician*, i. e. to be cruel and treacherous like the Cilicians.

Κιλίκιον, ου, τό, *a coarse cloth*, Lat. *cilicium*, strictly of Cilician goat's hair.

†Κιλίκιος, α, ον, *Cilician*, Aesch. Pr. 351; αἱ Κιλίκιαι πύλαι, Strab. p. 537=αἱ πύλαι τῆς Κιλικίας in Xen. An. 1, 4, 4; proverb. Κιλ. ὄλεθρος from the cruel and piratical character of the Cilicians, Paroem. Zen. 4, 53.

Κῐλῐκισμός, οῦ, ὁ, (Κιλικίζω) *Cilician behaviour*, i. e. *drunken butchery*, Theopomp. ap. Phot.

Κίλιξ, ῐκος, ὁ, *a Cilician*, usu. in plur. οἱ Κίλικες, *the Cilicians*, Il.† 6, 397, said to have derived their name from Κίλιξ brother of Cadmus, Hdt. 7, 91.—2. adj. *Cilician*, φύλακας, Xen. An. 1, 2, 12. [ῐ]

Κίλισσα, ης, ἡ, *a Cilician woman*, Aesch. Cho. 732: in Xen. An. 1, 2, 12, *the Cilician woman* par excellence, i. e. *the Cilician queen.*—2. as adj., pecul. fem. of Κιλίκιος,ναῦς, Hdt. 8, 14. [ῐ]

†Κίλλα, ης, ἡ, *Cilla*, daughter of Laomedon, Apollod.—II. a city of Troas, sacred to Apollo, Il. 1, 38, Hdt. 1, 149: hence

†Κιλλαῖος, ον, *of Cilla, Cillaean*, epith. of Apollo, from his temple in Cilla, Strab. p. 612. Κιλλαῖον, τό, *Mt. Cyllaeus*, in Troas. Id.

Κιλλακτήρ, ῆρος, ὁ, (κίλλος, ἄγω) *an ass-driver*, Poll.

†Κιλλάνιον, ου, πεδίον, τό, *the Cillanian plain* in Phrygia, Strab.

†Κίλλας, ου, ὁ, *Cillas*, charioteer of Pelops, Paus. 5, 10, 7.

Κίλλης, ου, ὁ, = κίλλος, *an ass*, Hesych.

†Κίλλης, ου, ὁ, *Cilles*, a commander of Ptolemy, Plut. Demetr. 6.

Κιλλίβας, αντος, ὁ, *a trestle* or *stand* for any thing, esp. for a shield, κιλλίβαντες ἀσπίδος, Ar. Ach. 1122: also of *a table*: and of *a warlike engine*; and esp. *a painter's easel*, Müller Archäol. d. Kunst, § 319, 4. (From κίλλος, *ass*, and βαίνω: ὄνος was used in the same way, and our *easel* is merely the Germ. *esel*, though our general word is *horse*, and so the Germans use *Bock*.)

Κιλλικύριοι, οἱ,=Κυλλύριοι, cf. Ruhnk. Tim.

†Κιλλικῶν, ῶντος, ὁ, *Cillicon*, a Milesian who betrayed his native city to the Prienians, whence his name passed into a prov., Ar. Pac. 363.

Κίλλιξ, ικος, ὁ, (κυλλός) *an ox with crooked horns*, Hesych.

Κίλλιος, α, ον, *of, like an ass*, esp. *ass-colored*, late: from

Κίλλος, ου, ὁ, *an ass*, Dor. word, written also κίλλης: κίλλαι, *dice made of ass's bone*, Lat. *tali*, Hesych. (Perh. from *κίλλω.)

Κιλλός, ή, όν,=κίλλιος.

Κίλλουρος, ου, ὁ, (κίλλω, οὐρά) *a wagtail*, or some such bird, cf. κίγκλος and σεισοπυγίς.

†Κιλλουτά, *Cilluta*, an island in the Indian Sea, Arr. An. 6, 19; cf. Plut. Alex. 66.

Κιλλύριοι, also Κιλλίριοι, οἱ, v. Κυλλύριοι.

*Κίλλω, old word synon. with κέλλω and ἴλλω, whence Lat. *cello, percello*, only found in a few compds., Valck. Hdt. 7, 155.

†Κίμαρος, ου, ὁ, *Cimarus*, the north west promontory of Crete, Strab.

Κιμβάζω, fut. -άσω,=ὀκλάζω, *to cower down*: hence *to be sluggish*, Lat. *desidere*, also ὀκιμβάζω and σκιμβάζω.

Κιμβεία, ας, ἡ, *stinginess*, Arist. Virt. et Vit., cf. κιμβικεία and κιμβία.

Κιμβερικόν, οῦ, τό, sub. ἱμάτιον, *a woman's garment*, Ar. Lys. 45, 52, dub., for κιμμερ., is a v. l., and so Dind. would now read.

Κιμβέριον, ου, τό,=v. l. for foreg.

Κιμβικεία or κιμβικία, ας, ἡ, *niggardness*; and

Κιμβικεύομαι, dep., *to be niggardly*: from

ΚΙ΄ΜΒΙΞ, ικος, ὁ, *a niggard, miser in little things*, Arist. Eth. N. 4, 1, 39: metaph. of an author, *fond of petty details*, μικρολόγος, Ath. 303 E.

†Κίμβροι, ων, οἱ, *the Cimbri*, a German tribe of northern Europe, Strab.

†Κιμινία, ας, λίμνη, ἡ, *the 'Ciminius Lacus'* in Etruria, Strab.

†Κιμμερικός, ή, όν, *of the Cimmerii, Cimmerian*, ἰσθμός, Aesch. Pr. 730, κόλπος, Strab., at the mouth of the Palus Maeotis: from

Κιμμέριοι, ων, οἱ, *the Cimmerians*, acc. to the legend, dwelling by the ocean in perpetual darkness, Od. 11, 14: by the ancients placed sometimes in Italy, sometimes in Spain; by Strab. regarded as Grecian appell. of the Κίμβροι: later, a people about the Palus Maeotis, Callin. 2, Hdt. 1, 15; 4, 12. (Prob. the same word as *Cimbri, Cymry, Cumbri.*) Hence

†Κιμμέριος, α, ον, *Cimmerian*, τὰ Κ. τείχη, *the Cimmerian fortress*=Κιμμερικόν in Strab., a town at the outlet of the Maeotis, Hdt. 4, 12: τὰ Κ. Πορθμήϊα, *the Cimmerian ferry*, a harbor on the Bosporus Cim., Ib.: Βόςπορος Κ., v. sub Βόςπορος.

†Κιμμερίς, ίδος, ἡ, pecul. fem. to Κιμμέριος, Apollod.

†Κίμμεροι, οἱ,=Κιμμέριοι, Lyc.

†Κίμψος, ου, ἡ, *Cimpsus*, a town of Lydia, Lyc.

Κῐμωλία, ας, ἡ, with or without γῆ, *Cimolian earth*, a kind of white clay, like *fuller's earth*, from Cimolus v. sq., which contained natron, and so served for soap for the baths and barbers' shops of Athens, Ar. Ran. 713.

†Κίμωλος, ου, ἡ, *Cimolus*, one of the Cyclades, now *Argentiera* or *Kimoli*, Strab. v. foreg.

†Κίμων, ωνος, ὁ, *Cimon*, father of the celebrated Miltiades, Hdt. 6, 39. —2. son of Miltiades, grandson of foreg., Id. 7, 107.—3. a celebrated painter of Cleonae, Anth. Hence

†Κιμώνειος, ον, *of* or *belonging to Cimon*, Plut. Cim. 4, 19.

Κινάβαρι, εως or εος, τό,=κιννάβαρι.

Κῐνάβρα, ας, ἡ, *the rank smell of a he-goat*: hence also of men, Lat. *hircus alarum*, Luc.: hence

Κῐναβράω, ῶ, *to stink as goats*, Ar. Plut. 294.

Κᾰνάβρευμα, ατος, τό,=κινάβρα.

Κῐνᾰδεύς, έως, ὁ, cf. κίναδος, sub fin.

Κῐνάδιον, ου, τό, dim. from sq.

Κίνᾰδος, εος, τό, Sicil. word, *a fox*: hence metaph. of *a shifty, wily fellow*, ἐπίτριπτον κ., like παιπάλημα, Soph. Aj. 103, cf. Ar. Nub. 448, Dem. 307, 23: in genl. like Lat. *bellua, a monster*, Democr. ap. Stob. p. 279, 4, cf. κνώδαλον, κινώπετον. There is a vocat. κίναδε in Theocr. 5, 25, as if from ὁ κίναδος, ὦ κίναδ', εὖ τάδε γ' ἔσσεται, but here ὦ κιναδεῦ should be read. [κῐ-, v. κῑνέω, sub fin.]

†Κίναδος, ου, ὁ, *Cinadus*, pilot of Menelaus, Paus.

†Κινάδων, ωνος, ὁ, *Cinadon*, a Spartan leader of a conspiracy against the ephors and nobles, Xen. Hell. 3, 3, 3.

Κῐνάθισμα, ατος, τό, esp. *rustling motion, rustling*, Aesch. Pr. 124. (From κιναθίζω, which Hesych. explains by μινυρίζειν, i. e. κῐνυρίζειν; he also adds κινεῖν, q. v. sub. fin.) [νᾰ]

Κῐναιδεία, ας, ἡ, *unnatural lust*, Aeschin. 18, 29: from

Κῐναιδεύομαι,=κιναιδίζομαι.

Κῐναιδία, ας, ἡ,=κιναιδεία, Aeschin. 41, 13.

Κῐναιδίζομαι, f. -ίσομαι, dep. mid, *to be a* κίναιδος. Hence

Κῐναίδισμα, ατος, τό, *unnatural lewdness.*

Κῐναιδογράφος, ον, (κίναιδος, γράφω) *writing of obscene things*, A. B.

Κῐναιδολογέω, ῶ, f. -ήσω, *to talk* or *write of obscene things*, Strab.: from

Κῐναιδολόγος, ον, (κίναιδος, λέγω) *speaking* or *writing of obscene things*, Diog. L.: esp. *writing obscene books*, Ath.

Κίναιδος, ου, ὁ, *a sodomite, catamite*, Lat. *cinaedus, pathicus*, like καταπύγων: in genl. *a lewd fellow, lecher*, Plat. Gorg. 494 E.—II. *a sea-fish*, Opp. (Commonly referred to κῑνέω =βινέω: v. κινέω, sub fin.)

Κῐναιδώδης, ες, (κίναιδος, εἶδος) *like a* κίναιδος.

†Κιναίθιον, ου, τό, *Cinaethium*, a town of Messenia, Strab.

Κίνᾰμον and κῐνάμωμον, ου, τό,=κινν.

Κῐνάρα, ας, ἡ, *a kind of artichoke*, Lat. *cinara*, Diosc. [νᾰ]

Κῐνᾰρηφάγος, ον, (κινάρα, φᾰγεῖν) *eating artichokes*, Juba ap. Ath. 343 F.

Κινᾰχύρα, ας, ἡ, (κινέω, ἄχῡρον) *a kind of bag* or *sieve* for bolting flour, Ar. Eccl. 730.

Κίνδαλος, ου, ὁ, v. κύνδαλος.

Κίνδαξ, ακος, ὁ, ἡ,=σκίναξ.

Κινδαψός, ὁ,=σκινδαψός, q. v.

†Κινδυάς, άδος, ἡ, *Cindyan*, appell. of Diana, Polyb. 16, 12, 3; from

†Κινδύη, ης, ἡ, *Cindya*, a place in Caria, Strab.: ὁ Κινδυεύς, έως, *a Cindyan*, Hdt. 5, 118.

Κίνδυν, υνος, ὁ, old collat. form of κίνδυνος, Alcae., et Sapph. ap. A. B., cf. Lob. Paral. 170.

Κινδύνευμα, ατος, τό, (κινδυνεύω) *a risk, hazard, bold enterprise*, Soph. O. C. 564, Eur. I. T. 1001, etc.: hence *an experiment.* [ῡ]

Κινδῡνευτέον, verb. adj. from κινδυνεύω, *one must venture, hazard*, ἔν τινι, Eur. Supp. 572.

Κινδῡνευτής, οῦ, ὁ, (κινδυνεύω) *a daring, venturesome person*, Thuc. 1, 70.

Κινδῡνευτικός, ή, όν, *daring, venturous, rash*, Arist. Rhet.: from

Κινδῡνεύω, *to be daring, venture into* or *face danger, run a risk*, κ. σώματι, ψυχῇ, Hdt. 2, 120; 7, 209; κ. πάσῃ τῇ Ἑλλάδι, *to run a risk with* all Greece, i. e. endanger all G., Id. 8, 60, 1: κ. πρός τινα, Hdt. 4, 11, and Xen.: κ. περί τινος, Hdt. 8, 74; ὑπέρ τινος, Lys. 198, 6: c. inf., *to run the risk of...*, Hdt. 6, 9; 8, 65, 97, etc.—2. absol. *to make a venture, do a daring thing*, Id. 3, 69, Thuc. 1, 20; also *to be in danger*, Arist. Eth. N.—3. also c. acc. of the danger, *to dare, venture, hazard*, κ. κινδύνευμα, Plat. Rep. 451 A, μάχην, Aeschin. 50, 40, κ. ψευδομαρτυρίαν, *to hazard* a prosecution for perjury, Dem. 1033, 1.—II. as *the running a risk* implies a *probable chance* of success, κινδυνεύω, c. inf., is used to express *that which seems likely, though uncertain*, as, κινδυνεύουσι οἱ ἄνθρωποι οὗτοι γόητες εἶναι, *they run a risk of being reputed* conjurors, Hdt. 4, 105; κινδυνεύσεις ἐπιδεῖξαι χρηστὸς εἶναι, *you will have the chance of* showing your worth, Xen. Mem. 2, 3, 17: also κινδυνεύει, as impers., *it may be, probably*, Plat. Phaedr. 262 C, etc. And hence freq. used to modify an assertion, merely out of courtesy when no real doubt is implied, e. g κινδυνεύει ἀναμφιλογώτατον ἀγαθὸν εἶναι, Xen. Mem. 4, 2, 34.—III. in pass. *to be hazarded, exposed to danger* ἔν τινι, Thuc. 2, 35; μεταβολὴ κινδυνεύεται, *there is a risk of* change Thuc. 2, 43: τὰ κινδυνευθέντα=κινδυνεύματα, Lys. 195, 34: from

Κίνδῡνος, ου, ὁ, *a danger, risk, hazard, venture*, i. e. *hazardous experiment* Lat. *periculum*, Ar. Nub. 955: also in the abstract, *hazard, risk*, Theogn 585, 637: and so of any particular kind of it, freq. in all authors after him. (Hom. and Hes. have no words of this family.) Hence the phrases κίνδυνον ἀναῤῥίπτειν, to run a risk, metaph. from the dice (cf. ἀναῤῥίπτω II), Hdt. 7, 50, cf. Elmsl. Heracl. 149; also, κινδύνους ἀναλαβέσθαι, ὑποδύεσθαι, Hdt. 3, 69, αἵρεσθαι, Eur. Heracl. 504, ἐγχειρίζεσθαι, Thuc. 5, 108, etc., ὑπομεῖναι, Xen. Cyr. 1, 2, 1, etc.: ἐς κ. καταστῆσαί τινα, Thuc. 5, 99; κινδύνῳ βάλλειν τινά, Aesch. Theb. 1048: κίνδυνός (ἐστι), c. inf., or μή and subj. or opt., *there is danger* that or lest..., *it is to be feared* that or lest... (Perh. from κινέω, orig. of throwing the dice.) Hence

Κινδῡνώδης, ες, (κίνδυνος, εἶδος) *dangerous, perilous, hazardous*, Polyb. Adv. -δῶς, Dion. H.

†Κίνδων, ωνος, ὁ, *Cindon*, masc. pr. n., Ath. 345 C.

Κῑνέω, ῶ, f. -ήσω, (κίω) strictly *to set a-going*, Od. 24, 5: hence in genl. *to move, set in motion, stir, urge on*, Hom., both of persons and things. Later variously,—1. *to move, remove* a thing from its place, ἀνδριάντα, Hdt. 1, 183: *to meddle with*, esp. things sacred, τὰ ἀκίνητα, Id. 6, 134, cf. Soph. O. C. 1526, Ant. 1061; so, κ. χρήματα, Thuc. 1, 143: hence *to change, innovate*, τὰ νόμαια, Hdt. 3, 80.—2. *to set a going, begin*, κινεῖν γέλωτα, φθέγματα, etc., v. Soph. El. 18: in genl. *to cause, be the author* or *contriver of* a thing.—3. also *to stir up, arouse, exasperate* evils, Soph. Tr. 974; *to move to anger, taunt, abuse*, Id. Ant. 413: *to provoke*, τινά, Dem. 537, fin.; etc.—4. κ. πᾶν χρῆμα, to turn every stone, try every way, Hdt. 5, 96: hence *to search, inquire into*, Plat. Theaet. 163 A.—B. pass. c. fut. mid. κινήσομαι, and sometimes fut. pass. κινηθήσομαι, Plat. Rep. 545 D, aor. ἐκινήθην (cf. κίνυμαι), *to be put in motion, to go*, Il. 1, 47: hence in genl. *to be moved, be in motion, move, stir*, κινήθη ἀγορή, ἐκίνηθεν φάλαγγες, Il.; of an earthquake, ἐκινήθη Δῆλος, Hdt. 6, 98.—II.=βινέω, esp. in Ar., hence οἱ κινούμενοι=κίναιδοι, v. ad Ar. Nub. 1102. Cf. κίνυμαι, κινύσσω. [κῑ-: yet. ῐ in κίναδος, κίναιδος, κινάθισμα, κινώπετον, etc., unless indeed this proves that these words are not derived from κινέω.]

†Κινέας, Ion. έης, ου, ὁ, *Cineas*, a Thessalian prince, of Conion, Hdt. 5, 63.—2. another Thessalian, a traitor, Dem. 324, 8.—3. the friend of king Pyrrhus, Plut. Pyrrh.

Κῑνηθμός, οῦ ὁ,=κίνησις, *motion*, Pind. P. 4, 370.

Κίνηθρον, ου, τό,=κίνητρον. [ῑ]

Κίνημα, ατος, τό, *a motion, movement given to a thing*, Arist. Mund.: *an emotion, impulse*, Plut.: esp. *a political movement*, Polyb. [ῑ]

†Κῑνησίας, ου, ὁ, *Cinesias*, a dithyrambic poet of Athens, Ar. Ran. 153, etc.—II. a title of a comedy of Strattis, Ath. 551 D.

Κίνησις, *εως, ἡ*, (*κινέω*) *a moving* or *being moved:* hence *motion*, as opp. to repose, Plat. Soph. 250 A, etc.: *a dance*, Alcm. 127.—II. *an excitement, emotion: a movement, disturbance*, Thuc. 3, 75: of the Peloponn. war, Id. 1, 1: hence *a change, revolution, πολιτειῶν*, Arist. Pol. [ῐ]

Κῑνησῐφόρος, *ον*, (*κίνησις, φέρω*) *causing motion*, Orph.

Κῑνησίφυλλος, *ον*, (*κίνησις φύλλον*) *leaf-moving.*

Κῑνησίχθων, *ον*, gen. *ονος*, *earth-shaking.*

Κῑνητέος, *a, ον*, verb. adj. from *κινέω*, *to be moved* or *excited*, Plat. Erast. 134 A.—II. *κινητέον*, *one must stir up, call into play*, Plat Rep. 373 A.

Κῑνητήρ, *ῆρος, ὁ*,=*κινητής*, H. Hom. 21, 2. Hence

Κῑνητήριος, *a, ον*,=*κινητικός, θυμοῦ*, Aesch. Supp. 448, cf. 307.

Κῑνητής, *οῦ, ὁ*, (*κινέω*) *one that sets a-going, an author, ἐπῶν*, Ar. Nub. 1397.

Κῑνητιάω, *ῶ*, f. *-άσω*,=*βινητιάω*, Plat. (Com.) Pha. 2, 21.

Κῑνητικός, *ή, όν*, (*κινέω*) *of, fit for moving, putting in motion*, Xen. Oec. 10, 12, *τινός*, Arist. H. A.: *moving, stirring up, exciting.*—II. (from pass.) *moveable*, Plut.: *turbulent*, Polyb.

Κῑνητός, *ή, όν*, (*κινέω*) *moved, moveable*, Plat. Tim. 58 D.

Κῑνητρον, *ου, τό*, contr. for *κινητήριον*, *a thing for stirring.* [ῑ]

Κίννα, *ἡ*, *a Cilician kind of grass*, Diosc.

Κιννάβᾰρι, *εως* also *εος, τό*, Att. *τιγγάβαρι*, *cinnabar, vermilion*, i. e. *the bisulphuret of mercury*, being the principal ore of mercury, Theophr.—2. *the color vermilion*, Plin.—II. a vegetable dye, *dragon's blood*, Ael.; also *αἷμα δράκοντος* or *κιννάβαρι Ἰνδικόν*, or simply *Indicum*. [νᾰ] Hence

Κιννᾰβᾰρίζω, f. *-ίσω*, *to have the color of κιννάβαρι*, Diosc.

Κιννᾰβάρινος, *η, ον*, *of* or *like vermilion, vermilion-colored*, Arist. H. A.

Κιννᾰβάριος, *ον*,=foreg.

Κιννάβαρις, *ὁ*,=*κιννάβαρι*, Anaxandr. Zogr. 2.

Κιννάβευμα, *ατος, τό*, *a knavish trick.*

Κίννᾰβος, *ὁ*, dub. l. for *κάνναβος* I.

Κιννᾰμολόγος, *ου, ὁ*, (*κίνναμον, λέγω*) *the cinnamon-gatherer*, name of an Indian bird, said to build its nest of cinnamon-twigs, Plin., called also *κιννάμωμος*, cf. Hdt. 3, 111.

Κίννᾰμον, *ου, τό*, later form for *κιννάμωμον*, Plin.

Κιννᾰμωμίζω, f. *-ίσω*, *to be like κιννάμωμον*, Diosc.

Κιννᾰμώμινος, *η, ον*, *made, prepared from* or *with cinnamon*, Antiph. Anteia 2: from

Κιννάμωμον, *ου, τό*, *cinnamon*, Hdt. 3, 111, who says that the Greeks took from the Phoenicians this name for *τὰ κάρφεα* (v *κάρφος*): it came to them through the Arabians, being the *laurus cinnamomum* of Ceylon: there is an inferior and very different article, *κασία*, the bark of the *laurus cassia*, of Malabar. Later also written *κίννᾰμον*. (That the word came from Phoenicia is confirmed by the Hebr. *kinnâmôn*.) Hence

Κιννάμωμος, *ου, ὁ*,=*κινναμολόγος*, Arist. H. A. [ᾰ]

Κιννᾰμωμοφόρος, *ον*, (*κιννάμωμον, φέρω*) *bearing cinnamon*, Strab.

Κίνυγμα, *ατος, τό*, (*κινύσσομαι*) *any thing moved about, a floating* or *hovering body, αἰθέριον κ.*, an *airy phantom*, Aesch. Pr. 157, cf. *αἰώρημα*. A dub. collat. form is *κήνυγμα*. [ῐ]

Κίνῠμαι, poet. esp. Ep. pass. from an obsol. act. *κίνυμι*,=*κινέομαι*, *to go, move*, Hom., esp. in Il., usu. *ἐς πόλεμον κίνυντο φάλαγγες*, they *marched...*: also, *ἔλαιον κινύμενον*, oil *shaken, jolted about*, Il. 14, 173. Hom. uses only pres and impf., with aor. *κινηθῆναι* from *κινέομαι*: [κῐ]

Κῐνύρα, *ας, ἡ*, *an Asiatic instrument with ten strings*, played with the hand, LXX; or with a plectrum, Joseph. (Merely the Hebr. word *kinnûr*, which was onomatop.; cf. *κινυρός*, Germ. *knarren*, etc.) [ῠ]

†**Κινύρας**, Ion. *-ρης, ου* poet. and Ion. *εω* and *ηο, ὁ*, *Cinyras*, an ancient king of Cyprus, Il. 11, 20, Pind., etc.—2. a tyrant of Byblus in the time of Pompey, Strab.—3. a Cilician, Anth.

Κῐνύρομαι, dep., used only in pres. and impf., *to utter a plaintive sound, lament, wail*, Ar. Eq. 11.—II. trans. *to lament, bewail, bemoan, τινά*, Call. Apoll. 20.—III. c. acc. cognato, *χαλινοὶ κινύρονται φόνον*, the bridles *ring* or *clash murderously*, Aesch. Theb. 123, cf. *βλέπειν φόνον, Ἄρη*, etc. [ῡ]: from

Κῐνῠρός, *ά, όν*, *wailing, plaintive*, Il. 17, 5, v. *κινύρα, μινυρός.*

Κῑνύσσω, rare collat. form from *κινέω:* in pass. *to waver, be swayed back and forwards*, Aesch. Cho. 196.

†**Κίνυψ**, *υπος, ὁ*, and **Κίνυφος**, *ου*, *the Cinyps*, a river of Africa between the two Syrtes, Hdt. 4, 175; 5, 42—2. the territory on both banks of the river was also so named, Id. 4, 198.

Κῑνώ, *οῦς, ἡ*, Dor. for *κίνησις.*

†**Κίνωλις**, *ἡ*, *Cinōlis*, a small town of Paphlagonia, Strab.

Κῐνώπετον, *ου, τό*, *a venomous*, or at least *deadly beast*, esp. *a serpent*, Call. Jov. 25, Nic., cf. sq. (Said, notwithstanding the ῐ, to come from *κινέω*, as *ἑρπετόν* from *ἕρπω:* akin to *κνώψ* and *κνώδαλον*, q. cf.)

Κῐνωπηστής, *οῦ, ὁ*,=*κινώπετον*, like *ἑρπηστής* for *ἑρπετόν*, Nic. Ther. 141, v. Lob. Paralip. 449.

Κιξαλλεία or *-λία, ας, ἡ*, *highway robbery:* and

Κιξαλλεύω, *to commit highway robbery*, Böckh Inscr. 2, p. 629.

Κιξάλλης, *ου, ὁ*, *a highway robber*, Ion. word: sometimes written also *κιξάλης* and *κισσάλης* or *κιττάλης*. (Prob. deriv. from *κιχεῖν*.)

Κῑόκρᾱνον, *ου, τό*,=*κιονόκρανον*, Xen Hell. 4, 4, 5, ubi v. L. Dind.

Κῑονηδόν, adv. (*κίων*) *like a pillar.*

Κῑονικός, *ή, όν*, (*κίων*) *of, belonging to a pillar.*—II. (*κιονίς* II) *with a diseased uvula*, Gal.

Κῑόνιον, *ου, τό*, dim. from *κίων*, *a small pillar.*—II. *the little central column* in a snail's shell, Diosc.

Κῑονίς, *ίδος, ἡ*, dim. from *κίων*, *a small pillar.*—II. the *uvula*, Lat. *columella, uva*, Medic.

Κῑονίσκος, *ου, ὁ*, dim. from *κίων*, *a small pillar*, Joseph.

Κῑονοειδής, *ές*, (*εἶδος*) *like a pillar.*

Κῑονόκρᾱνον, *ου, τό*, (*κίων, κρανίον*) *the capital of a column*, Strab., and v. l. in Xen., v. *κιόκρανον.*

Κῑονοφορέω, *ῶ*, *to bear pillars:* from

Κῑονοφόρος, *ον*, (*κίων, φέρω*) *pillar-bearing.*

†**Κῖος**, *ου, ὁ*, *Cius*, a branch of the Ister in lower Moesia, Hdt. 4, 49; v. l. *Σκῖος.*—II. a companion of Hercules, Strab.—III. adj. v. sub sq.

†**Κίος**, *ου, ἡ*, *Cius*, a city of Bithynia on the Propontis, Hdt. 5, 122; later *Προυσιάς*, Strab.: adj. *ὁ Κιανὸς κόλπος*, *the gulf of Cius; οἱ Κιανοί, ῶν*, *the inhab. of Cius*, Polyb. 17, 3, 12· Ap. Rh. 1, 1354: fem. *Κιανίς, ίδος*, Ap. Rh. 1, 1177; also *Κῖος* or *Κεῖος*, *inhab. of Cius.*—II. *the Cius*, a river flowing by this city, Ap. Rh. 1, 1178.

Κιρκαία, *ας, ἡ*, *an uncertain plant*, v. Sprengel Diosc. 3, 124: *κιρκαία ῥίζα*, used as a charm.

†**Κιρκαῖον**, *ου, τό*, (*Κίρκη*) *Circaeum promontorium*, in Latium, with a town and port of same name, Strab.: *οἱ Κιρκαιῖται, ῶν*, *the inhab. of Circaeum*, Polyb. 3, 22, 11—2. *Κ. πεδίον*, *the Circaean plain*, in Colchis on the Phasis, Ap. Rh. 2, 400.

Κίρκη, *ης, ἡ*, *an unknown bird*, Ael.

Κίρκη, *ης, ἡ*, *Circe*, an enchantress, Od. 10, 136, sq., dwelling in the ocean-island *Aeaea*, in later writers, in Colchis, daughter of Helius and Perse, or acc. to Hes. Th. 957, Perseïs:—strictly fem. from *κίρκος.*

Κιρκήλᾰτος, *ον*, (*κίρκος, ἐλαύνω*) *chased by a hawk, ἀηδών*, Aesch. Supp. 62.

Κιρκήσια, *ων, τά*, sub. *ἀγωνίσματα*, *ludi Circenses*, Epict.

Κίρκῐνος, *ὁ*, (*κίρκος* III) *a circle*, Lat. *circinus*, also *καρκίνος.*

ΚΙ΄ΡΚΟΣ, *ου, ὁ*, a kind of *hawk* or *falcon*, which flies in *wheels* or *circles*, Il. 17, 757; 22, 139: as omens were drawn from its flight, it was sacred to Apollo, Od. 15, 526: also *ἴρηξ κίρκος* (where *κίρκος* defines the particular kind of *ἴρηξ*, like *βοῦς ταῦρος*, etc.), Od. 13, 87.—II. a kind of *wolf.*—III. *a circle, ring*, but usu. in form *κρίκος* (q. v.), Lat. *circulus, circinus:* hence—2. the Rom. *circus*, Polyb. Hence

Κιρκόω, *ῶ*, Lat. *circino*, *to hoop in* or *round, bind, secure with rings*, Aesch. Pr. 74: cf. *κρικόω.*

Κιρνάω, *ῶ* and *-νημι*, collat., esp. poet., forms from *κεράννυμι*, *to mix*, esp. wine with water: Hom. has them only in Od., *οἶνον ἐκίρνα*, 7, 182; 10, 356; 13, 53: also from *κίρνημι*, 3 sing. impf. *κίρνη οἶνον*, 14, 78; 16, 52, part. *κιρνὰς οἶνον*, 16, 14.

†**Κιροάδας**, *ου, ὁ*, *Ciroadas*, king of the Odrysians, Anth.

†**Κίῤῥα**, *ας, ἡ*, *Cirrha*, a city of Phocis on the Crissaean gulf, Pind. P. 3, 133: hence

†**Κίῤῥᾱθεν**, adv. *from Cirrha*, Pind. P. 8, 26; and

†**Κιῤῥαῖος**, *a, ον*, *of Cirrha, Cirrhaean; οἱ Κιῤῥαῖοι*, *the Cirrhaeans*, Aeschin. 68, 43; *ἡ Κιῤῥαία χώρα*, *the Cirrhaean territory*, Dem. 277, 6.

Κιῤῥάς, *άδος, ἡ*, pecul. poet. fem. of *κιῤῥός.*

Κιῤῥίς, *ίδος, ἡ*, *a sea-fish*, elsewh. *κηρίς*. Opp.

Κιῤῥοειδής, *ές*, (*κιῤῥός, εἶδος*) *of a yellowish, wan look*, Diosc.

Κιῤῥός, *ά, όν*, *tawny, orange-tawny*, between *πυῤῥός* and *ξανθός, οἶνος*, Hipp.

Κίρσιον, *ου, τό*, a kind of *thistle*, said to heal the *κιρσός*, Diosc.

Κιρσοειδής, *ές*, (*κιρσός, εἶδος*) *varicose*, of veins, Hipp.

Κιρσοκήλη, *ης, ἡ*, (*κιρσός, κήλη*) *an enlargement of the spermatic vessels* Medic.

Κιρσός, *οῦ, ὁ*, *enlargement of a blood-vessel, varicocele*, Lat. *varix*, esp. in the hips, legs and the belly, Att. *κρισσός*, Dor. *κριξός:* the same as *ἴξια* 3. Hence

Κιρσώδης, *ες*,=*κιρσοειδής*, Hipp.

†**Κίρτα**, *ἡ*, *Cirta*, a town of Africa, Polyb. 37, 3, 10.

†**Κίρφις**, *εως, ἡ*, *Cirphis*, a town of Phocis on a hill of same name Strab

†Κίρων, ωνος, ὁ, *Ciron*, masc. pr. n., Isae. 68, 35 sqq.

ΚΙ´Σ, ὁ, gen. κιός, acc. κίν, *a worm in wood*, or acc. to some *in corn, the weevil*, Lat. *curculio*, Sapph. ap. Schol. Pind. P. 4, 408. The Gramm. make κίς *a wood-worm*, σῆς, the worm or moth in wool. [ῑ in nom. and acc.: whence Lob. Paral. 84, sq., prefers the accent κῖν, κῖες.]

†Κίσαμος, ου, ἡ, *Cisamus*, a seaport town of Crete, Strab.

Κίσηρις, εως, ἡ, *the pumice-stone*, Lat. *pumex*, Ar. Fr. 309, 4, cf. Alex. Leb. 5, 9: also written κίσσηρις. (Prob. from κίς, as if *worm-eaten, porous.*) [ῐ]

Κίσθᾰρος, ου, ὁ, and κίσθος, ου, ὁ, =κίστος, Theophr.

†Κισθήνη, ης, ἡ, *Cisthēnē*, a city of Aeolis in Asia Minor, Strab.—2. an island on the coast of Lycia, Id.—3. in Isocr. 72 D, acc. to Harpocr., a mountain of Thrace. To the plains near this mountain some refer the Γοργόνεια πεδία Κισθήνης in Aesch. Pr. 793, while others place them in Libya: cf. Bergk, Comoed. Att. p. 44.

ΚΙ´ΣΣΑ˘, ἡ, Att. κίττᾰ, *a chattering, mimicking and greedy bird*, like *the jay, pica glandaria*, Plin., *corvus caryocatactes*, Linn. (not to be confounded with the magpie, *pica varia*), Ar. Av. 302, etc.—II. *the longing of pregnant women, a false appetite, craving for strange food*, Medic. Hence

Κισσᾰβίζω, f. -ίσω, Att. κιτταβίζω, *to scream like a jay.*

†Κισσαία, ας, ἡ, (κισσός) appell. of Minerva in Epidaurus, Paus. 2, 29, 1.

†Κισσαίθα, ας, ἡ, *Cissaetha*, fem. pr. n., Theocr. 1, 151.

Κισσάλης, ου, ὁ,=κιξάλλης.

Κισσάμπελος, ου, ἡ,=sq.

Κισσάνθεμον, ου, τό, *a plant*, more usu. ἐλξίνη, Diosc.: also a kind of κυκλάμινον is called both κισσάνθεμον and κισσόφυλλον, from the look of the leaves.

Κίσσᾰρος, ου, ὁ,=κισσός, Hipp.

Κισσάω, ῶ, f. -ήσω, Att. κιττάω, (κίσσα II) *to long, crave for strange food, etc., as pregnant women*, Arist. H. A.: in genl. *to long for, yearn after*, τινός, Ar. Pac. 497; c. inf., Vesp. 349.

Κισσεύς, έως, ὁ, (κισσός) *ivy-wreathed*, appell. of Apollo, and of Bacchus.

†Κισσεύς, έως, ὁ, *Cisseus*, son of Aegyptus, Apollod.—2. a king of Thrace, father of Hecuba, Eur. Hec. 3: cf. Κισσῆς.

Κισσήεις, εσσα, εν, (κισσός)=κίσσινος, Nic.

†Κισσηΐς, ίδος, ἡ, *daughter of Cisses*, i. e. Theano, Il. 6, 299.—2. *daughter of Cisseus*, i. e. Hecuba, Anth.

Κισσηρεφής, ές, (κισσός, ἐρέφω) *ivy-clad.*

Κισσήρης, ες, (κισσός) *ivy-clad*, ὄχθαι, Soph. Ant. 1132.

Κισσηρίζω, f. -ίσω, *to polish with pumice-stone:* from

Κίσσηρις, εως, ἡ,=κίσηρις, q. v., Theophr.

Κισσηροειδής, ές, (κίσσηρις, εἶδος) *like pumice-stone*, Theophr. Adv. -δῶς, Diog. Apoll. ap. Stob. Ecl. 1, 508.

Κισσηρώδης, ες,=foreg., Diod.

†Κισσῆς, οῦ, acc. to Schol. from Κισσέας, ου, ὁ, *Cisses*, a king of Thrace, father of Theano, Il. 11, 223.

Κισσητός, ή, όν,=κισσωτός, dub.

†Κισσία, ας, ἡ, *Cissia*, a region of Susiana on the river Choaspes, Hdt. 5, 49, 52.—II. mother of Memnon, Aesch. Cho. 424.

†Κισσίδας, ου, ὁ, *Cissidas*, a Syracusan, Xen. Hell. 7, 1, 28.

Κισσινοβᾰφής, ές, (κίσσινος, βάπτω) *ivy-coloured*, v. l. Xen. Cyr. 8, 3, 13.

Κίσσῐνος, η, ον, (κισσός) *of ivy*, freq. in Eur. Bacch.

†Κίσσινος, η, ον, *of Cissia, Cissian*, πόλισμα, i. e. Susa, Aesch. Pers. 120.

Κισσίον, ου, τό, dim. from κισσός, synonym. of the *asclepias*, Diosc. 2, 196.

†Κίσσιος, α, ον, *of Cissia, Cissian*; οἱ Κίσσιοι, *the Cissians*, Hdt. 3, 91, etc.: αἱ Κίσσιαι πύλαι, *the Cissian gate*, of Babylon, Hdt. 3, 158.

Κισσόβρῠος, ον, (κισσός, βρύω) *luxuriant with ivy*, Orph.

Κισσοδέτᾱς, ου, ὁ, Dor. for -δέτης, (κισσός, δέω) *bound, crowned with ivy*, epith. of Bacchus, Pind. Fr. 45, 9, ubi al. -δετος, al. -δότας. The Bresl. MS. has κισσοδαής, ές, but cf. κηροδέτης.

Κισσόδετος, ον, (κισσός, δέω) *bound with ivy*, cf. foreg.

Κισσοειδής, ές, (κισσός, εἶδος) *like ivy*, Diosc. Adv. -δῶς.

Κισσοκόμης, ου, ὁ, (κισσός, κόμη) *ivy-tressed, crowned with ivy*, Διόνυσος, H. Hom. 25, 1.

Κισσόπλεκτος, ον, (κισσός, πλέκω) *ivy-twined*; hence *Bacchic*, μέλεα κ., *dithyrambs*, Antiph. Tritag. 1, conj. Meinek.; the MSS. have κισσόπληκτα, which is explained *ivy-* (i. e. *thyrsus-*) *struck, frenzied.*

ΚΙΣΣΟ´Σ, οῦ, ὁ, Att. κιττός, *ivy*, Lat. *hedera*, of three kinds, two *climbing*, μέλας, H. Hom. 6, 40, and λευκός; and one creeping, ἕλιξ, Theophr.: the fruit forms a cluster, κόρυμβος: it was sacred to Bacchus, hence freq. as the crown of Bacchanals, and also of poets, Jac. A. P. p. 584. (Akin to ἰξός.)

†Κίσσος, ου, ὁ, *Cissus*, masc. pr. n., Plut. Alex. 41.—II. Κισσός, οῦ, ἡ, a city of Macedonia, by which Thessalonica was subsequently augmented, Strab.: also a mountain near the city, Nic. Th. 804.

Κισσοστέφᾰνος, ον, and

Κισσοστεφής, ές, Anacreont., (κισσός, στέφανος, στέφω) *ivy-wreathed.*

†Κισσοῦσα, ης, ἡ, or more correctly -σοῦσσα, *Cissussa*, a fountain in Boeotia near Thebes, Plut. Lys. 28.

Κισσοφάγος, ον, (κισσός, φᾰγεῖν) *ivy-eating*, Long.

Κισσοφορέω, ῶ, f. -ήσω, Att. κιττ., *to wear, be adorned with ivy*, like the Bacchanals, Plut.: from

Κισσοφόρος, ον, (κισσός, φέρω) *wearing, adorned with ivy, Bacchic*, Simon. 72: *luxuriant with ivy*, νάπη, Eur. Tro. 1066.

Κισσόφυλλον, ου, τό,=κισσάμπελος, q. v.

Κισσοχαίτης, ου, ὁ, (κισσός, χαίτη) *ivy-tressed*, i. e. *ivy-crowned*, Pratin. ap. Ath. 617 F, Ecphant. Incert. 2.

Κισοχᾰρής, ές, (κισσός, χαίρω) *delighting in ivy*, Orph.

Κισσοχίτων, ωνος, ὁ, ἡ, (κισσός, χιτών) *ivy-clad*, Orph. [ῐ]

Κισσόω, ῶ, Att. κιττ., (κισσός) *to wreathe with ivy*, Eur. Bacch. 205.

Κισσύβιον, ου, τό, *a rustic drinking-cup* or *vessel*, esp. of wood, Od. 9, 346; 14, 78: usu. with one handle, Kiessling Theocr. 1, 27.—2. *a milk-pail.* (Strictly of *ivy wood*, κισσός, of which in Eur. Cycl. 390, we find a bowl three cubits wide, and four deep,—the Greek κισσός, esp. in poetry, growing larger than ours.) [ῠ]

Κισσώδης, ες, (κισσός, εἶδος) *ivy-like*, as κισσοειδής.—II. (κίσσα II) *longing like pregnant women*, Diosc.

Κισσωτός, ή, όν, (κισσόω) *decked* or *wreathed with ivy*, Anth.

ΚΙ´ΣΤΗ, ης, ἡ, *a box, chest*, Lat. *cista*, Od. 6, 76, esp. freq. in Ar., v. Elmsl. Ach. 1099. Hence

Κιστηφόρος, ον,=κιστοφόρος, poet.

Κιστίς, ίδος, ἡ, *a little chest*, Ar. Ach. 1137; formed from κίστη, this termination being added to parody ἀσπίς in the line before.

ΚΙ´ΣΤΟΣ, ου, ὁ, *a shrub*, Lat. *cistus*, Diosc. Hence

Κιστοφάγος, ον, (κίστος, φᾰγεῖν) *cistus-eating.*

Κιστοφόρος, ον, (κίστη, φέρω) *carrying chests.*—II. as subst. ὁ κιστοφόρος, *a coin, the impress of which was a box*, worth about three drachms.

Κίταρις, εως, ἡ,=κίδαρις, q. v.

†Κίτιον, ου, τό, *Citium*, a city and port of Cyprus, now *Chiti*, Thuc. 1, 112: hence ὁ Κιτιεύς, έως, *an inhab. of Citium*, Diog. L.

Κιτρέα or κιτρία, ας, ἡ, *the citron tree.*

Κιτρῐνοειδής, ές, (κίτρινος, εἶδος) *of a citron colour.*

Κίτρῐνος, η, ον, (κίτρον) *of citron*, esp. *citron yellow.*

Κίτριον, ου, τό,=κιτρέα, *the citron-tree.*—II.=κίτρον, *citron.*—III. *the bark of the citron tree.*

Κίτρον, ου, τό, *the fruit of the* κιτρέα, *citron*, also μῆλον Μηδικόν, and κιτρόμηλον, Lob. Phryn. 469.

†Κίτρον, ου, τό, *Citrum*, a city of Macedonia, later name of Pydna, Strab.

Κιτρόφυλλον, ου, τό, *a citron leaf.*

Κιτρόφῠτον, ου, τό *the citron-tree.*

Κίττα, κιττᾰβίζω, Att. for κισσ.

Κιττάριον, ου, τό,=κυττάριον.

Κιττάω, κιττός, ὁ, Att. for κισσ.

†Κίττος, ου, ὁ, *Cittus*, an Athenian banker, Dem. 908, 23.

Κῐτών, ῶνος, ὁ, Ion and Dor. esp. Sicil. for χιτών, Koen Gregor. p. 341.

Κιχάνω, a pres. used in indicat. only, the other moods following a collat. form κίχημι, Homeric subj. κιχείω, opt. κιχείην, inf. κιχῆναι, Ep. κιχήμεναι, part. κιχείς, and mid. κιχήμενος: so too impf. ἐκίχην, of which Hom. has 1 pl. and 2 dual, ἐκίχημεν and κιχήτην, and besides, in Od. 24, 284, 2 sing. ἐκίχεις, like ἐτίθουν, ἐτίθεις, but without any pres. κιχέω: fut. κιχήσομαι: aor. ἔκιχον, sine augm. κίχον, opt. κίχοιμι, part. κιχών: aor. mid. ἐκιχησάμην: all the mid. forms c. act. signf. *To reach, hit* or *light upon, meet with, find*, freq. in Hom., e. g. ποσὶ κιχάνειν, *to come up to* in the race, Il. 6, 228; 21, 605; δουρὶ κ., *to reach* with the spear, Il. 10, 370: in genl. *to assault* an enemy, as, κ. ἄστυ, *to take* it, Il. 21, 128; τέλος πολέμοιο κ., *to arrive at* it, Il. 3, 291: sometimes of things, βέλος κιχήμενον, *that hits its mark*, Il. 5, 187; and so, τέλος θανάτοιο κιχήμενον, Il. 11, 451. In Hom. always c. acc.; later sometimes c. gen., cf. τυγχάνω, Jac. A. P. p. 189. The Att. form is κιγχάνω, q. v. [κῐχᾱνω, κιγχᾰνω.]

Κῐχήλη, ης, ἡ, Dor. for κίχλη, Epich. p. 102, Ar. Nub. 339.

*Κίχημι, v. sub κιχάνω.

Κίχησις, εως, ἡ, (κῐχάνω) *a reaching, attaining.*

Κίχητος, εος, τό, *an incense-vessel*, Cyprian word. (Akin to κηθίς.)

Κίχλη, ης, ἡ, a bird like our *thrush* or *fieldfare*, Lat. *turdus*, Od. 22, 468.—II. *a sea-fish*, so called from its colour, Epich. p. 33, Antim. Fr. 18.

Κιχλίζω, f. -ίσω, *to titter, giggle*, Ar. Nub. 983, Fr. 313, where however others make it—II. *to eat κίχλαι*, in genl. *to live luxuriously*.

Κιχλίον, ου, τό, dim. from κίχλη.

Κιχλίσκω, rarer collat. form of κιχλίζω.

Κιχλισμός, οῦ, ὁ, (κιχλίζω) *a tittering, giggling*.—II. *the eating of κίχλαι, dainty living*, v. l. Ar. Nub. 1073.

†**Κίχοι**, 3 sing. 2 aor. opt. of κιχάνω, Tyrt. 6, 6.

Κίχορα, ων, τά, Nic.; also κιχόρεια, and in Ar. Fr. 281, κιχορία, *succory*. [κῐ]

Κίχρημι, fut. χρήσω: aor. ἔχρησα:—also, but not Att., κιχράω, (χράω) *to lend*, τινί τι, Hdt. 3, 58. Mid. κίχρᾰμαι, fut. χρήσομαι: aor. ἐχρησάμην, *to have lent to one, to borrow*, cf. χράω.

†**Κίχυρος**, ου, ἡ, *Cichyrus*, a city of Thesprotia, later name of Ephyra, Strab. p. 324.

Κῑχώρη, ης, ἡ, Theophr., and κῑχώριον, τό, Diosc., collat. forms of κιχόρια.

Κῑχωριώδης, ες, (κιχώριον, εἶδος) *like succory, of that species*.

***ΚΙ'Ω**, *to go*, the pres. not used in indicat., but freq. in Hom., etc., in opt. κίοιμι, part. κιών, κιοῦσα, (which is not aor., but with same accent as ἰών), also impf. ἔκιον, sine augm. κίον: found in no other tenses. Κίω seems to belong to *ἴω, the root of εἶμι, and from it come κιάθω, κινέω, and the Lat. *cio, cieo*. *To go*, in Hom. usu. in strict signf., of men, etc.; but of ships, Il. 2, 509.—2. *to go away*, Hom.—Only poet. [ῐ]

ΚΙ'ΩΝ, *ονος*, ὁ, Ion. and Att. ἡ, in Od. (not in Il.) mostly fem., yet masc. in Od. 8, 66, 473; 19, 38; and so usu. in Att., while Hdt. has it fem., 1, 92, and so Pind.:—*a pillar*, Lat. *columna*, in Hom. usu. of the pillars of the roof in a large hall, Od. 19, 38; people often sit against them, as in Od. 6, 307; 8, 66; a man leans his spear against one, hangs up his bow on another, Od. 1, 127, H. Ap. 8: later used as a flogging-post, Aeschin. 9, 11: in Od. 1, 53, of the pillars by which Atlas keeps heaven and earth asunder; so later of mount Atlas, Hdt. 4, 184, cf. Hes. Th. 779: κίων, later freq. metaph. of all *high mountains*, as in Pind. N. 3, 36, of the Pillars of Hercules, cf. Ἡράκλειος.—II. =στήλη, *a grave-stone*, Lat. *cippus*, Leon. Tar.—III. *the uvula*, Lat. *columella*, Hipp.—IV. *a column-like meteoric appearance*, Plut. 2, 893 B.—V. *the division of the nostrils, cartilage of the nose*. [ῑ]

†**Κίων**, ὁ, *Cion*, a flute player, Ath. 624 B.

Κλαγγάζω, collat. form from κλάζω, *to resound*, esp. *to scream, cry*, of cranes, Lat. *clangere*.

Κλαγγαίνω, or -γάνω, collat. form from κλάζω, esp. of hounds, *to give tongue*, Aesch. Eum. 131, Xen. Cyn. 6, 23; and of the scream of birds, Soph. Fr. 782, where κλαγγάνω *must* be read.

Κλαγγέω,=κλάζω, of hounds, *to give tongue*, Theocr. Ep. 6.

Κλαγγή, ῆς, ἡ, (κλάζω) *a clang*, in Hom. of *the twang* of the bow as the arrow is discharged, Il. 1, 49; of *the scream* of birds, Il. 3, 3, Od. 11, 605, cf. Il. 2, 100; of *the grunting* of swine, Od. 14, 412: later of *the barking* or *baying* of dogs, Xen. Cyn. 4, 5, etc.; of musical sounds, as of instruments, Telest. ap. Ath. 637 A; of song, Soph. Tr. 208, cf. Aesch. Ag. 1152. Cf. κλάζω throughout, and also κλαγγώδης. (With κλαγγή, κλάζω, cf. our *clang, clank, clash*, Lat. *clangere*.) Hence

Κλαγγηδόν, adv., *with a clang, noise, din*, Il. 2, 463.

Κλαγγόν, adv.=foreg., Babr., but read by Jac. A. P. p. 149 κλαγκτόν.

Κλαγγώδης, ες, (κλαγγή, εἶδος) *uttering a tone that rises from flat to sharp*, as in vomiting, Hipp. 208 B: of the voice, *hoarse, rough*, Id., cf. Foës. Oecon.

Κλᾰγερός, ά, όν, (κλάζω, κλαγεῖν) *screaming*, of cranes, Anth.

Κλαγκτός, ή, όν, (κλάζω)=foreg., Antiph. Incert. 7.

Κλάδα, metapl. acc. sing. of κλάδος, with metapl. acc. pl. κλάδας, Nic.

†**Κλάδαος**, ου, ὁ, *Cladaus*, a river of Elis near Olympia, Xen. Hell. 7, 4, 29: in Paus. 5, 7, 1, Κλάδεος.

Κλᾰδᾰρόμμᾰτος, ον, (κλαδαρός, ὄμμα) *with swimming languishing eyes*, cf. *patranti fractus ocello* in Persius.

Κλᾰδᾰρόρυγχος, ου, ὁ, (κλαδαρός, ῥύγχος) *clapper-bill*, a name of the τρόχιλος, cf. κλαδάω.

Κλᾰδᾰρός, ά, όν, (κλάω) *broken, easily broken, frail*, Leon. Tar.—II. metaph., *languishing*, Clem. Al.: cf. κλαδαρόμματος.

Κλάδας, metaplast. acc. pl. of κλάδος.

Κλᾱ̣́δας, Dor. acc. pl. of κλείς for κλεῖδας.

Κλᾰδάσσω,=sq.: hence *αἷμα κλαδασσόμενον*, blood *violently driven, circulating*, Emped. 270.

Κλᾰδάω, ῶ, *to shake*.—II. (κλάδος) =κλαδεύω.

Κλᾰδεία, ας, ἡ=sq.

Κλάδευσις, εως, ἡ, (κλαδεύω) *a cutting, lopping, pruning*, esp. of the vine, [ᾰ]

Κλαδευτέον, verb. adj. from κλαδεύω, *one must prune*.

Κλᾰδευτήρ, ῆρος, ὁ, *a pruner*: and

Κλᾰδευτήριον, ου, τό, *a pruning-knife* or *hook*; from

Κλᾰδεύω, (κλάδος) *to lop, prune*, esp. vines.

Κλᾰδεών, ῶνος, ὁ,=κλάδος, Orph.

Κλᾰδί, metaplast. dat. of κλάδος, Scol. ap. Ar. Lys. 632.

Κλᾱ̣δί, Dor. dat. of κλείς for κλειδί.

Κλᾰδίον, ου, τό, dim. from κλάδος, Leon. Tar.

Κλᾰδίσκος, ου, ὁ, dim. from sq., Anacreont.

Κλάδος, ου, ὁ, (κλάω) *a young slip* or *shoot* of a tree, such as is broken off for grafting, Theophr.: in genl. *a young branch, shoot*, esp. an olive branch which was wound round with wool and presented by suppliants, Hdt. 7, 19, and Trag., cf. ὑψιγέννητος. We also find in poets a metapl dat. sing. κλαδί, acc. κλάδα, dat. plur. κλάδεσι, κλαδέεσσι, acc. plur. κλάδας, as if from a nom. ΚΛΑΣ. [ᾰ]

Κλᾱ̣δοῦχος, ου, ὁ, Dor. for κληδοῦχος.

Κλαδόω,=κλαδεύω, Arr., v. Lob. Phryn. 172.

Κλᾰδώδης, ες, (εἶδος) *with many κλάδοι*.

Κλᾰδών, όνος, ὁ,=κλάδος, Hesych.: strictly a dim.

†**Κλάδων**, ωνος, ὁ, *Cladon*, masc. pr. n., Qu. Sm. 2, 365.

†**Κλαζομεναί**, ῶν, αἱ, *Clazomĕnae*, a city on the Ionian coast of Asia Minor on the gulf of Smyrna; afterwards built on a small island which was joined to the main land by Alexander; its ruins are near *Vourla*, Hdt. 1, 142, Xen. Hell. 5, 1, 31, etc. hence

†**Κλαζομένιος**, α, ον, *of Clazomenae Clazomenian*; οἱ Κ., *the inhab. of Clazomenae*, Hdt. 1, 51.

ΚΛΑ'ΖΩ, fut. κλάγξω: aor. 1 ἔκλαγξα: perf. c. pres. signf. κέκλαγγα and κέκληγα; poet. aor. 2 ἔκλᾰγον, inf. κλαγεῖν; Dor. aor. 1 ἔκλαξα. Hom. uses pres., aor. 1, and perf. κέκληγα, part. κεκληγώς, ότος, and also poet. κεκλήγων, οντος, as if from a new pres. κεκλήγω: the aor. 2 ἔκλαγε in H. Hom. 18, 14. *To clash, clang, make a loud noise* or *din*, in Hom. of birds, *to scream*, Il. 10, 276: 17, 756, etc.; esp. of cranes, as in Hes. Op. 447; hence also of dogs, *to bark* or *bay*, Od. 14, 30, cf. Jac. A. P. p. 563; of arrows in the quiver, *to clash, rattle*, Il. 1, 46; of the wind, *to rush, rustle*, Od. 12, 408: of men, oft. c. acc. cognato, *to shout aloud, ring forth*, κλ. Ἄρη, Aesch. Ag. 48, γόον, Id. Pers. 948, etc.; but it is never used of articulate speech; so too Ζεὺς ἔκλαγξε βροντάν, Pind. P. 4, 41, cf. Aesch. Theb. 386: rarely of musical sounds, as in H. Hom. 18, 14. (The root ΚΛΑΖ- is found only in pres. and impf., the other tenses coming from a root ΚΛΑΓ-, ΚΛΑΓΓ-, whence also κλαγγή: cf. our *clash, clang*, and see κλαγγή throughout.)

Κλᾱ̣́ζω, fut. κλᾱ̣ξῶ, Dor. for κληΐω, κλείω, *to shut*.

Κλᾱΐς, gen. κλᾱῖδος, ἡ, Dor for κληΐς, κλείς, Lat. *clavis*.

Κλαῖστρον, ου, τό, Dor. for κλεῖθρον, also κλαΐστρον, Pind.

ΚΛΑΙ'Ω, Att. κλάω, [ᾱ, but not ᾳ]. fut. κλαύσομαι, and, esp. Dor., κλαυσοῦμαι, used also by Ar. Pac. 1081, metri grat.: more rarely κλαιήσω and Att. κλᾱήσω, Dem. 440, 17; 980, 24; aor. ἔκλαυσα: perf. κέκλαυμαι, and κέκλαυσμαι, Jac. A. P. p. 285. Hom. uses esp. pres. and impf., but also fut. κλαύσομαι and aor.—I. intr. *to weep, lament, wail*, oft. in Hom. of any loud expression of pain or sorrow, esp. for the dead, also in Att. prose: αὐτὸν κλαίοντα ἀφήσω, I shall send him home *weeping*, i. e. *well beaten*, Il. 2, 263: hence arose the very freq. Att. phrase, κλαύσεται, *he shall weep*, i. e. *he shall repent it, he shall suffer for it*, Eur. Cycl. 554, Ar. Vesp. 1327, etc.; so too, κλαίων, *at your peril, to your sorrow*, Soph. O. T. 401, 1152, etc.; κλάειν σε ποιήσω and κλάειν σε λέγω, Lat. *plorare te jubeo*, Hdt. 4, 127, etc., opp. to χαίρειν σοι λέγω.—II. transit. *to bewail, lament, mourn*, esp. the dead, τινά not rare in Hom., τι, Ar. Vesp. 584.—B. The mid. κλαίομαι is rare in old authors, yet occurs in Aesch. Theb. 920, Ag. 1096.—C. pass. *to be mourned* or *lamented*, ἀνδρὸς εὖ κεκλαυμένου, Aesch. Cho. 687: but also, κεκλαυμένος, *bathed in tears, all tears*, Ib. 458, 731, Soph. O. T. 1490.

Κλαιωμῑλία, ας, ἡ, (κλαίω, ὁμιλία) *fellowship in tears*, Anth. P. 9, 573.

Κλαμβός, ή, όν, *mutilated*, late word, prob. from κλάω, to break.

Κλανίον or κλάνιον, ου, τό, *a bracelet*, Gramm.

†**Κλάνις**, εως, ὁ, *the Clanis*, the earlier name of the Liris in Latium, Strab.—2. a river of Noricum falling into the Ister, Id.

Κλάξ, ᾱκός, ἡ, Dor. for κλείς, *a key* Theocr. 15, 33.

Κλᾱ̣ξῶ, fut. of Dor. κλᾱ̣́ζω for κληΐω κλείω, *to shut*.

Κλάπαι, ῶν, αἱ, in Dio C.,=Lat *clavae*.

Κλᾰπείς, κλᾰπῆναι, part. and inf. aor. 2 pass. of κλέπτω.

Κλᾱρίον, ου, τό, Dor. for κληρίον, in plur., *bonds for debt*, Plut.

Κλάριος, ον, (κλῆρος) Dor. for κλήριος (which is not found), *distributing by lot*, in Aesch. Supp. 360, epith. of Jupiter, cf. Paus. 8, 53, 9.

†Κλάριος, α, ον, *of Clarus, Clarian*, ὁ, appell. of Apollo from Κλάρος, Callim. Ap. 70.—II. *the Clarius*, a river of Cyprus, Plut. Sol. 26.

Κλᾶρος, κλᾱρόω, κλᾱρονομέω, Dor. for κληρ.

†Κλάρος, ου, ἡ, *Clarus*, a city on the Ionian coast of Asia Minor, near Colophon, now *Zille*, famed for the worship of Apollo, H. Hom. Ap. 40; his temple at this place, τὸ Κλάριον ἱερόν, Plut. Pomp. 24.

Κλᾱρῶται, ῶν, οἱ, (κλῆρος) *serfs* in Crete, *ascripti glebae*, like the Helots at Sparta, Ruhnk. Tim.

Κλᾰσαυχενεύομαι, as pass., *to go with one's neck twisted*, i. e. *with an affected air*, esp. of Alcibiades, Archipp. Incert. 3, cf. Müller Archäol. d. Kunst § 331, 2.

Κλᾰσῐβῶλαξ, ᾰκος, ὁ, ἡ, (κλάω, βῶλαξ) *breaking clods*, Anth.

Κλάσις, εως, ἡ, (κλάω) *a breaking, fracture*, Plat. Tim. 43 D: *a breaking off*, esp., κλ. ἀμπέλων, *the pruning* or *plucking the leaves* of a vine, Theophr.—II. in Philo of *the modulation* of the voice. [ᾰ]

Κλάσμα, ατος, τό, (κλάω) *that which is broken off, a fragment, morsel*, N. T., and Anth.

Κλαστάζω, f. -άσω,=κλάω, esp. *to prune a vine*, Lat. *pampinare*: metaph. *to bring down, humble*, Ar. Eq. 166.

Κλαστήρ, ῆρος, ὁ, *a vine pruner*. Hence

Κλαστήριον, ου, τό, sub. δρέπανον, *a knife* or *bill for pruning vines*.

Κλάστης, ου, ὁ,=κλαστήρ.

†Κλαστίδιον, ου, τό, *Clastidium*, a city of Gallia Cisalpina, Polyb. 2, 34, 5.

Κλαστός, ή, όν, (κλάω) *broken, broken in pieces*, Anth.

†Κλαυδία, ας, ἡ, the Rom. *Claudia*, Plut.

†Κλαυδιᾱνός, οῦ, ὁ, the Rom. *Claudianus*.

†Κλαύδιος, ου, ὁ, the Rom. *Claudius*, Polyb.

Κλαυθμονή, ῆς, ἡ, (κλαίω) v. l. for κλαυμονή.

Κλαυθμός, οῦ, ὁ, (κλαίω) *a weeping, wailing*, Hom., esp. in Od., Hdt. 3, 14, and Att.

Κλαυθμῠριάω, ῶ,=sq.

Κλαυθμῠρίζω, f. -ίσω, (κλαίω) *to weep, cry, pule*, like little children, Plut. More usu. in mid., Plat. Ax. 366 D. Hence

Κλαυθμῠρισμός, οῦ, ὁ, *a weeping, puling, crying like a child*, Plut.

Κλαυθμώδης, ες, (κλαυθμός, εἶδος) *like weeping* or *sobbing, broken as if by sobbing*, ἀναπνοή, Hipp.

Κλαυθμών, ῶνος, ὁ, (κλαίω) *the place of weeping*, LXX.

Κλαῦμα, ατος, τό, (κλαίω) *a weeping, wailing*, Aesch. Pers. 705, and Soph.: hence—II. *a trouble, misfortune*, Ar. Pac. 249: κλαύμαθ' ὑπάρξει τινί,=κλαύσεται, Soph. Ant. 932.

Κλαυμονή, ῆς, ἡ,=foreg., *a weeping, wailing*, Plat. Legg, 792 A, with v. l. κλαυθμονή.

Κλαυμυρίζομαι, dub. for κλαυθμυρίζομαι.

Κλαύσᾰρα, crasis for κλαύσει ἄρα, Dind. Ar. Pac. 532, cf. Plut. 876. [σᾱ]

Κλαῦσε, Ep. for ἔκλαυσε, 3 sing. aor. 1 act. of κλαίω, part. κλαύσας, Hom.

Κλαυσείω, desiderat. from κλαίω, *to wish to weep*, Synes.

Κλαυσιάω, ῶ, (κλαῦσις) *to wish to whine* or *weep*: hence in Ar. Plut. 1099, τὸ θύριον φθεγγόμενον ἄλλως κλαυσιᾷ, the door *shall suffer* (like κλαύσεται) for creaking without cause.

Κλαυσίγελως, ωτος and ω, ὁ, (κλαίω, γέλως) *smiles mixed with tears*, κλ. εἶχε πάντας, Xen. Hell. 7, 2, 9, cf. Il. 6, 484. [ῐ]

Κλαυσίθῠρος, ον, (κλαίω, θύρα) *wailing at the door, complaining of its being shut*, esp. epith. of a serenade. [ῐ]

Κλαυσίμᾰχος, ον, (κλαίω, μάχη) found with βουλόμαχος in Ar. Pac. 1293, as parody on the name of *Lamachus*; prob. *that will come to a bad end in battle*. [ῐ]

Κλαύσιμος, η, ον, *plaintive*: from

Κλαῦσις, εως, ἡ, (κλαίω) *a weeping*.

Κλαύσομαι, fut. of κλαίω, Il.

Κλαυσοῦμαι, Dor. fut. of κλαίω, for foreg.

Κλαυστήρ, ῆρος, ὁ, *a weeper*.

Κλαυστικός, ή, όν, *given to mourning*. Adv. -κῶς.

Κλαυστός or κλαυτός, ή, όν, v. Ellendt Lex. Soph. voc. πάγκλαυτος, (κλαίω) *wept, bewailed*: *to be bewailed, mournful*, Aesch., etc.

†Κλαυτινάτιοι, ων, οἱ, *the Clautinatii*, parent race of the Vindelicii, Strab.

ΚΛΑ´Ω, fut. κλάσω [ᾰ], Ep. κλάσσω: aor. 1 ἔκλᾰσα: part. aor. 2 κλάς, as if from κλῆμι: aor. 1 pass. ἐκλάσθην: perf. pass. κέκλασμαι. *To break, break off* or *in pieces*, Hom.; esp. of plants, *to prune*, Theophr., cf. κλαδεύω. Metaph. *to weaken, enervate*, κεκλασμένη φωνή, Hipp., cf. κλαδαρός.

Κλάω, Att. for κλαίω, *to weep*, as κάω, for καίω. [ᾱ, but not ᾳ.]

†Κλεαγόρας, ου, ὁ, *Cleagŏras*, a painter of Phlius, Xen. An. 7, 8, 1.—Others in Aeschin., etc.

†Κλεάδης, ου Ion. εω, ὁ, *Cleades*, a Plataean, Hdt. 9, 85; v. l. Ἀλεάδης.

†Κλεαίνετος, ου, ὁ, *Cleaenĕtus*, an Athenian, father of Cleon, Thuc. 3, 36; Ar. Eq. 574.—2. a Grecian officer in the army of the ten thousand, Xen. An. 5, 1, 17.—3. a tragic poet, Alexis ap. Ath. 55 C.—4. a chorus-master in Aeschin. 14, 9.

Κλεαινός, ή, όν,=κλεινός, Hesych.

†Κλεανακτίδαι, ῶν, οἱ, *the Cleanactidae, descendants of Cleanax*, a Lesbian family, Strab.

†Κλεάναξ, ακτος, ὁ, *Cleanax*, masc. pr. n., in Dem. 1223, fin.

†Κλεανδρίδας, α, ὁ, *Cleandridas*, a Spartan, Thuc. 6, 93.

†Κλέανδρος, ου, ὁ, *Cleandrus, Cleander*, a tyrant of Gela, Hdt. 7, 154; Γελῶος, Arist. Pol. 5, 10, 4; brother of Hippocrates, whose son was also named Κλέανδρος, Hdt. 7, 155.—2. an Arcadian soothsayer, Hdt. 6, 83.—3. an Aeginetan, son of Telesarchus, Pind. I. 8.—4. a Spartan, governor in Byzantium, Xen. An. 6, 2, 18, Hell. 7, 1, 45.—5. an actor, Dem. 1304, 8.—Others in Paus., etc.

†Κλεάνθης, ους, ὁ, *Cleanthes*, a Stoic philosopher of Assus, Strab.—2. a painter of Corinth, Ath. 346 C.—Others in Ath., etc.

†Κλεανθίς, ίδος, ἡ, *Cleanthis*, fem. pr. n., Luc. Conv. 16.

†Κλεάνωρ, ορος, ὁ, *Cleānor*, a commander of the Greeks from the Arcadian Orchomenus, Xen. An. 3, 1, 47—2. an Athenian, Ath. 577 C. [ᾱν]

†Κλεάρετος, ου, ὁ, *Clearĕtus*, a lochagus in the army of the ten thousand, Xen. An. 5, 7, 14.

†Κλεαρίδας, α, ὁ, *Clearidas*, a Laconian, Thuc. 4, 132.

†Κλεαρίστη, ης, ἡ, *Clearistе*, fem. pr. n., Theocr. 2, 74: from

†Κλεάριστος, ου, ὁ, *Clearistus*, masc. pr. n., Theogn. 511.

†Κλέαρχος, ου, ὁ, *Clearchus*, a Lacedaemonian, commander of the Greeks in the expedition of Cyrus against his brother, Thuc. 8, 8, 39, Xen. An. 1. 1, 9, etc.; his assassination, Xen. An. 2, 5, 31–2.—2. a tyrant of Heraclea in Pontus, Dem. 482, 27, cf. Diod. S. 15, 81; 16, 36.—3. ὁ Σολεύς, a pupil of Aristotle, a voluminous writer, Ath. freq.—Others in Paus., etc.

Κλέβδην, Dor. κλέβδᾱν, adv., (κλέπτω) *by stealth*, Lat. *clam*.

†Κλέεια, ας, ἡ, *Cleēa*, a nymph, Hes. Fr. 60, 2.

Κλεεννός, ή, όν, poet. for κλεινός, *famous*, Simon., and Pind.

†Κλέη, ης, ἡ, *Cleē*, fem. pr. n., Anth.

Κλεηδών, όνος, ἡ, Ion. and Ep. for κληδών, q. v., *a report, saying*: in Od. *a word of omen, presage*, Od. 18, 117; 20, 120, cf. φήμη: also κληηδών in Od. (not found in Il.)

Κλεῖα, poet. contr. from κλεέα, nom. and acc. plur. from κλέος, Hes.

†Κλειγένης, ους, ὁ, *Clīgĕnes*, masc. pr. n., Ar. Ran. 709.—2. of Acanthus, sent as ambassador to Sparta, Xen. Hell. 5, 2, 11.

†Κλεῖδες, Ion. Κληῖδες, ων, αἱ, *the Keys*, two small islands at the north east extremity of Cyprus, by a promontory of the same name now *Sant' Andrea*, Hdt. 5, 108; Strab. p. 682.

†Κλειδημίδης, ου, ὁ, prop. *son of Clidemus, Clīdemides*, masc. pr. n., Ar. Ran. 791, acc. to Schol. an actor of Sophocles'.

†Κλείδημος, ου, ὁ, *Clīdemus*, an Athenian, author of an Ἀτθίς, Ath. 235 A, etc.—Others in Arist., etc.

†Κλείδικος, ου, ὁ, *Clīdĭcus*, an Athenian, Dem. 1311, fin.—2. son of Alsimides, an Archon, Paus.

Κλειδίον, ου, τό, dim. from κλείς, *a little key*, Ar. Thesm. 421, Fr. 120.—II. *the collar bone, clavicle*.

Κλειδοποιός, όν, (κλείς, ποιέω) *making keys*.

Κλειδουχέω, ῶ, Att. κληδ., *to hold the keys, have a charge*, and hence κλ. θεᾶς, *to be* her *priestess*, Eur. I. T. 1463.—2. in pass. *to be watched, harassed*, τινί, Id. H. F. 1288: from

Κλειδοῦχος, ον, (κλείς, ἔχω) Att. κληδ., *holding the keys*, and so *having charge* or *custody of*, θαλάμων, Eur. Hipp. 541: κλ. Ἥρας, her *priestess*, Aesch. Supp. 291: of a goddess, *tutelary, guardian* of a place, Ar. Thesm 1142.

Κλειδοφύλαξ, ᾰκος, ὁ, ἡ,=foreg., Luc. [ῠ]

Κλειδόω, ῶ, (κλείς) *to shut, lock up*. Hence

Κλείδωμα, ατος, τό, and κλείδωσις, εως, ἡ, *a fastening*.

Κλεΐζω, fut. κλεΐσω, Dor. κλεΐξω. Ion. κληΐζω, fut. κληΐσω, etc.: Att. κλῄζω, f. κλῄσω, etc. (κλέος, κλείω). *To tell of, celebrate*, Pind. O. 1, 176, κλῄσωμεν Ἄρτεμιν, Eur. I. A. 1522.—II. *to mention, tell, report*, τι, Hipp.: hence, in pass. *to be told*, φάτις ἐκλῄζετο, Aesch. Ag. 631; c. part., θανὼν κλῄζεται, *he is said* to be dead, Eur. Hel. 132, cf. 721, 927.—III =καλέω.

to call, τινὰ σωτῆρα, Soph. O. T. 48; cf. 733, etc.

Κλειθρία, ας, ἡ, *a keyhole*: or, acc. to others, in genl. *a cleft, chink*, Pherecyd. ap. Diog. L. 1, 122.

Κλειθρίδιον, ου, τό, dim. from foreg.

Κλειθριώδης, ες, (κλειθρία, εἶδος) *full of chinks*.

Κλεῖθρον, ου, τό, Att. κλῇθρον, (κλείω) *a lock, bolt* or *bar* for closing a door, Trag.—II. *the entrance of the windpipe*, Hipp.

†Κλειναγόρας, ου, ὁ, *Clīnagoras*, priest of the Amphitryons at Delphi, Dem. 278, 18.

†Κλειναρέτη, ης, ἡ, *Clīnarĕte*, fem. pr. n., Ar. Eccl. 41.

†Κλεινιάδης, ου, ὁ, *son of Clīnias*, Anth.

†Κλεινίας, ου, ὁ, Ion. -ης, εω, *Clīnias*, an Athenian masc. pr. n., father of Alcibiades, Hdt. 8, 17, Ar. Ach. 716.—2. brother of Alcibiades, Plat. Protag. 320 A.—3. son of Axiochus, cousin of foreg., Plat. Euthyd. 273 A.—4. father of Cleopompus, Thuc. 2, 26.—5. son of Clidicus, Dem. 1311, fin.—6. of Cnosus in Crete, Plat. Legg. Hence

†Κλεινίειος, ου, ὁ, son *of Clinias*, i. e. Alcibiades, Plat. Gorg. 482 A.

†Κλείνιος, ου, ὁ, *Clīnius*, a Coan, Diod. S.

†Κλεινόδημος, ου, ὁ, *Clinodemus*, an actor, Plut.

†Κλεινόμαχος, ου, ὁ, *Clīnomachus*, an ephorus in Sparta, Xen. Hell. 2, 3, 10.—Others in Dem., etc.

Κλεινός, ή, όν, (κλείω) *famous, renowned, illustrious*, Solon 23, 3, freq. epith. of cities, esp. Athens and Thebes, Valck. Phoen. 1746; also of men, Trag., who also have it ironical, ὁ κλεινός, as Soph. El. 300. Rare in prose, as Plat. Soph. 243 A.—II. in Crete=τὰ παιδικά, like the Att. καλός, and Dor. ἀΐτης. Cf. κλεαινός, κλεεννός.

†Κλεινώ, οῦς, ἡ, *Clīno*, fem. pr. n., Anth.

Κλεῖξαι, Dor. inf. aor. 1 act. of κλεΐζω.

†Κλειοπάτρη, ης, ἡ,=Κλεοπάτρα, Ap. Rh. 2, 239.

Κλεῖος, τό, poet. for κλέος, hence pl. κλεῖα, Hes. Th. 100.

†Κλεϊππίδης, ου, ὁ, *Cleïppides*, son of Dinius, an Athenian naval commander, Thuc. 3, 3; in Diod. S. Κλεινιππ., 12, 55.

Κλείς, ἡ, gen. κλειδός, acc. κλεῖδα, Att. κλεῖν, pl. κλεῖδες, κλεῖδας, contr. κλεῖς: Ion. κληΐς, gen. κληῖδος, acc. κληῖδα, etc. (Hom. uses only the Ion. form): old Att. κλῄς, gen. κληδός, in which form however it is always imparisyll. (κλείω). Strictly, *that which serves for shutting and closing up*, hence *a key, a bolt, a latch*: in Hom.,—1. *a key*, by which the bolt (ὀχεύς) was shot home or drawn back *from the outside*; it is made of brass with ivory handle, in Od. 21, 6: but if the door was to be fastened *on the inside*, there was a thong (ἱμάς) by which the bolt was secured to the κορώνη, q. v.: ἐν δὲ κληῖδ' ἧκε, Od. 21, 47; θύρετρα κληῖδι πλήσσειν, Od. 21, 50, cf. 47.—2. *a bar* or *bolt*, in Il. usu. a large bar of wood (εἰλάτινος), drawn across folding doors, and so called ἐπιβλής, Il. 24, 453, cf. Il. 12, 456; 14, 168: but in Od. a smaller *bolt*, drawn or undrawn by a thong, Od. 4, 802, 838: hence, ἐπιτείνειν κληῖδα ἱμάντι, Od. 1, 442, θύρας κληῖδι κληῖσσαι, Od. 21, 241: hence —3. metaph., κλῃς ἐπὶ γλώσσῃ, of silence, Aesch. Fr. 293, cf. Soph. O. C. 1052; so, καθαρὰν ἀνοῖξαι κλῇδα φρενῶν, Eur. Med. 661; κλῇδας ἔχειν or φυλάττειν, like κληδουχεῖν, to watch, preside over, γάμου, Ar. Thesm. 976.—II. *the hook* or *tongue* of a clasp, Od. 18, 294.—III. *the collar-bone*, Lat. *jugulum*, also σφαγή, later λάκκος, freq. in Il. (never in Od.) as if from *locking* the neck and breast *together*, κληῒς ἀποέργει αὐχένα τε στῆθός τε, Il. 8, 325; in plur. ἡ κληῖδες ἀπ' ὤμων αὐχέν' ἔχουσιν, Il. 22, 324; and so usu. in Att. κλεῖδες or κλῇδες, though Soph. Tr. 1035, has it in sing. —2. in Att. esp. of this part of the thunny, which was a dainty, Aristopho Pir. 1.—IV. *a rowing bench* in a ship, freq. in Od., always in plur., usu. ἐπὶ κληῖσι or ἐπὶ κληΐδεσσι καθίζειν; in Il. only 16, 170.—V. *a narrow strait* or *pass*, such as we call *the key* of a country, Κληῖδες τῆς Κύπρου, Hdt. 5, 108, cf. Eur. Med. 213. [ῑ in κληΐς.]

Κλεῖς, contr. nom. and acc. for κλεῖδες, κλεῖδας, from κλείς.

†Κλεισθένης, ους, ὁ, *Clisthĕnes*, a tyrant of Sicyon in the time of Solon, Hdt. 5, 65; 6, 126.—2. an Athenian, son of Megacles and Agariste the daughter of foreg., the celebrated leader of the Alcmaeonidae, Hdt. 5, 66; 6, 131.—3. an Athenian often ridiculed by Aristophanes, Ar. Ach. 118, Nub. 355, etc.—4. a person against whom Dinarchus spoke, Dion. H.

Κλεισιάς, κλείσιον, v. sub κλισιάς, κλίσιον.

†Κλεισιδίκη, ης, ἡ, *Clīsidicē*, a daughter of Celeus in Eleusis, H. Hom. Cer. 109.

†Κλεισιθήρα, ας, ἡ, *Clisithēra*, a daughter of Idomeneus, Lyc.

Κλεῖσις, εως, ἡ, (κλείω) v. sub κλῆσις.

Κλείσουρα, ας, ἡ, (κλείω) *custody*, Lat. *clausura*, late word.

†Κλείσοφος, ου, ὁ, *Clīsŏphus*, of Selybria, a parasite, Ath. 248 E.

Κλειστός, ή, όν, (κλείω) *shut, closed up*, Strab.: cf. κληϊστός.

Κλεῖστρον, ου, τό, (κλείω) *a bolt, bar*, etc., Lat. *claustrum*, Luc.

Κλεισώρεια, ας, ἡ, (κλείω, ὄρος) *a mountain-key*, i. e. *a pass* in a range of mountains: acc. to others=κλείσουρα, late word.

†Κλειταγόρα, ας, ἡ, *Clitagŏra*, a poetess, doubtful of what country, Ar. Lys. 1237.

†Κλειταρέτη, ης, ἡ, *Clitarĕte*, fem. pr. n., Isae. 41, 8.

†Κλείταρχος, ου, ὁ, *Clitarchus*, a tyrant of Eretria in Euboea, Dem. 125, fin.; 248, 16; etc.—2. son of Dinon, a historian of Alexander the great, Ath. 148 D, 586 D.

†Κλειτέλης, ους, ὁ, *Clītĕles*, a Corinthian, Xen. Hell. 6, 5, 37.

†Κλείτη, ης, or -τή, ῆς, ἡ, *Clītē*, one of the Danaides, Apollod.—2. daughter of Merops, Ap. Rh. 1, 976.—3. Dor. Κλείτα, a female slave, Theocr. 18, 2.

†Κλειτόδικος, ου, ὁ, *Clītodīcus*, an Athenian, Lys.

†Κλειτομάχη, ης, ἡ, *Clitomăche*, fem. pr. n., Dem. 1083, 13.

†Κλειτόμαχος, ου, ὁ, *Clītomăchus*, a Theban, victor in the Olympic games, Pind. P. 8, 51.—2. an ambassador of the Athenians to the states of Peloponnesus to excite them against Philip, Dem. 129, 19.—3. a Carthaginian, a philosopher of the new academy, Ath. 402 C.—Others in Anth., etc.

†Κλειτορία, ας, ἡ, *Clitŏria*, wife of Cimon, Plut. Cim. 16, v. l. Κλιτορία.

Κλειτοριάζω, f. -άσω, and κλειτορίζω, f. -ίσω, *to touch the* κλειτορίς.

†Κλειτόριος, ον, *of Clitor* (III.); οἱ Κλειτόριοι, *the inhab. of Clitor*, Polyb. 2, 55, 9; ἡ Κλειτορία, *the territory of Cl.*, Id. 4, 10, 6.

Κλειτορίς, ίδος, ἡ, *the clitoris, in pudendis muliebribus.*

Κλειτός, ή, όν, (κλείω) *renowned, famous*, ἐπίκουροι, freq. in Il., βασιλῆες, Od. 6, 54: hence of things, *splendid, excellent*, κλειτὴ ἑκατόμβη, often in Il.; epith. of a city, Il. 17, 307. On the accent. of its compds. v. Buttm. Lexil. v. κλειτός 9, and cf. κλυτός.

Κλεῖτος, τό, poet. for κλιτύς, Alcm.

†Κλεῖτος, ου, ὁ, *Clītus*, son of Aegyptus, Apollod.—2. a Trojan, son of Pisenor, Il. 15, 445.—3. son of Mantius, Od. 15, 249.—4. the celebrated general of Alexander, surnamed ὁ μέλας, Plut. Alex. 16; Diod. S. 17, 21. —5. another surnamed ὁ λευκός, Ath. 539 C.—Others in Arr., etc.

†Κλειτοφῶν, ῶντος, ὁ, *Clitophon*, an Athenian, Ar. Ran. 967.—2. son of Aristonymus, pupil of Thrasymachus Plat. Rep. 340 A.

†Κλειτώ, οῦς, ἡ, *Clito*, daughter of Euenor and Leucippe, Plat. Criti. 113 D.

†Κλείτων, ωνος, ὁ, *Clīton*, a statuary in Athens, Xen. Mem. 3, 10, 6.

†Κλειτώνῠμος, ου, ὁ, *Clitonȳmus*, masc. pr. n., Anth.

†Κλείτωρ, ορος, ὁ, *Clītor*, son of the Arcadian Lycaon, Apollod.—2. son of Azan, king of Arcadia, Paus. 8, 4, 4.—II. a river of Arcadia, flowing into the Erymanthus, Paus. 8, 21, 1.—III. a city of Arcadia on this river, Pind. N. 10, 87, Strab. p. 388.

ΚΛΕΙ'Ω (A), f. κλείσω: perf. pass. κέκλεισμαι and κέκλειμαι: aor. pass. ἐκλείσθην. Ion. and Ep. pres. κληΐω, f. κληΐσω, Ep. aor. κλήϊσα, inf. κληῗσαι (so that there is no need to read κλήϊσσα, κληΐσσαι, as some do in Hom.), —this fut. and aor. are by Passow wrongly referred to a pres. κληΐζω: hence Att. κλῄω, κλῄσω, etc.: Dor. fut. κλᾳξῶ, Theocr. 6, 32. *To shut, shut up, close*, Hom. only in Od.; κλ. θύρας, ὀχῆας, Od. 21, 387; 24, 166, and so freq. in Att. Pass. *to be shut up*, Hdt. 2, 121, 2: also *to be confined*, χέρας βρόχοισι κεκλῃμένα, Eur. Andr. 503; and metaph., ὅρκοις κεκλῄμεθα, Id. Hel. 977, cf. ἐκκλείω.

Κλείω (B), poet. for κλέω, (κλέος) *to tell of, make famous, celebrate, glorify*, Od. 1, 338, etc., Hes. Op. 1, Th. 105. From the form κλέω Hom. uses only pass. κλέομαι, q. v.—II. simply =καλέω, *to call, name*, Ap. Rh., etc.

Κλειώ, οῦς, ἡ, *Kleio, Clio*, one of the Muses, strictly *the proclaimer*, Hes. Th. 77, Pind. N. 3, 145: later esp. the Muse of Epic Poetry and History.—2. fem. pr. n., Ath. 345 A.

Κλέμμα, ατος, τό, (κλέπτω) *a thing stolen: a theft*, Eur. Hec. 618: hence —2. in genl. *a trick, secret device, a stratagem in war*, Thuc. 5, 9.—3. *a stolen amour.* Hence

Κλεμμάδιος, α, ον,=κλοπαῖος, κλοπιμαῖος, *stolen*, Lat. *furtivus*, v. l. Plat. Legg. 955 B. [ᾰ]

Κλεμμᾰδόν, adv., *by stealth*, dub.

Κλεμμᾰτικός, ή, όν, (κλέμμα *thievish, cunning.*

Κλεμμᾰτιστής, οῦ, ὁ, as if from κλεμματίζω, *a thievish fellow.*

Κλέμμυς, υος, ἡ,=χέλυς, *a tortoise.*

†Κλέοβις, ιος, ὁ, *Cleobis*, son of Cydippe, an Argive, Hdt. 1, 31.

†Κλεόβοια, ας, ἡ, *Cleoboea*, daughter of Thestius, Apollod.

†Κλεοβούλη, ης, ἡ, *Cleobūle*, mother of Demosthenes, Dem. 812, 3.

†Κλεοβουλίνη, ης, ἡ, *Cleobūlīne*, prop. *daughter of Cleobulus*, of Lindus, a poetess, Diog. L. 1, 89, Ath. 448 B.—2. title of a comedy of Alexis, Meineke 1, p. 390, and in pl. of one of Cratinus, Id. 2, 67.

†Κλεόβουλος, ου, ὁ, *Cleobūlus*, a Trojan, Il. 16, 320.—2. of Lindus, son of Euagoras, one of the seven wise men of Greece, Plat. Prot. 343 A.—3. one of the Ephori at Sparta, Thuc. 5, 36.

†Κλεογένης, ους, ὁ, *Cleogĕnes*, an Athenian, ap. Andoc. 13, 1.

†Κλεόδαιος, ου, ὁ, *Cleodaeus*, son of Hyllus, grandson of Hercules, Hdt. 6, 52; 7, 204: in Ael. also Κλεύδας, α, 12, 31.

†Κλεόδᾱμος, ου, ὁ, *Cleodāmus*, masc. pr. n., Bion 6, 11. Dor. for

†Κλεόδημος, ου, ὁ, *Cleodēmus*, masc. pr. n., Anth.

†Κλεοδίκη, ης, ἡ, *Cleodĭce*, fem. pr. n., Paus.

†Κλεοδόξη, ης, ἡ, *Cleodoxe*, a daughter of Niobe, Apollod. 3, 5, 6.

†Κλεοδώρα, ας, ἡ, *Cleodōra*, a Danaïd, Apollod. 2, 1, 5.—2. a nymph, Paus.

†Κλεοίτας, α, ὁ, *Cleoetas*, a statuary, Paus. 1, 24, 3.

†Κλεόκριτος, ου, ὁ, *Cleocritus*, an Athenian, archon Ol. 91, 4, Diod. S. 13, 9.—2. son of Buselus, Dem. 1055, 26.—3. a herald employed at the celebration of the mysteries, noted for his corpulency, Ar. Ran. 1437, Av. 876, Xen. Hell. 2, 4, 20.

†Κλεόλᾱος, ου, ὁ, *Cleolāus*, a son of Hercules, Apollod.—Others in Paus., Anth., etc.

†Κλεόλας, ὁ, (a form of foreg.) *Cleolas*, masc. pr. n., Paus., etc.

ΚΛΕ΄ΟΜΑΙ, pass. from obsol. act. κλέω, *to become famous*; in impf. *to be so*, Od. 13, 299; ἔκλεο, Ep. sync. 2 sing. impf. for ἐκλέεο, Il. 24, 202; κλέεσθαι φόρμιγγι, *to be celebrated* in lyric strains, Pind. I. 5, 33.

†Κλεόμαντις, εως, ὁ, *Cleomantis*, a Laconian, Plut. Alex. 50.

†Κλεόμᾰχος, ου, ὁ, *Cleomăchus*, a tragic poet derided by Cratin. ap. Ath. 638 F.—2. a poet of Magnesia, from whom the μέτρον Κλεομάχειον was named, Strab.; Hephaest.

†Κλεόμβροτος, ου, ὁ, *Cleombrotus*, son of Anaxandrides, brother of Leonidas, and father of Pausanias, Hdt. 4, 81; 8, 71; Thuc.; etc.—2. son of Pausanias (23d Agid), Xen. Hell. 5, 4, 14.—3. an academic philosopher of Ambracia, Luc. Philop. 1: also, a pupil of Socrates, Plat. Phaed. 59 E.

†Κλεομέδων, οντος, ὁ, *Cleomedon*, son of the famous Cleon, Dem. 1016, 3.—2. father of Cleaenetus, Plut. Demetr. 24.—3. a person against whom Dinarchus spoke, Dion. H., and Isaeus also.

†Κλεομένης, ους, ὁ, *Cleomĕnes*, Spartan royal name, 1. son of Anaxandrides (17th Agid), Hdt. 3, 148; 5, 41.—2. son of Cleombrotus, brother of Agesipolis (25th Agid), Polyb. 4, 35, 10; Diod. S.—3. son of Cleomenes (31st Agid), Plut. Cleom.—Other persons of this name occur in Plut., Symp.; Arr. An. 3, 5, 4; etc. Hence

†Κλεομενικός, ή, όν, *of Cleomenes*, πόλεμος, Polyb. 2, 56; and

†Κλεομενιστής, οῦ, ὁ, *a follower* or *partisan of Cleomenes*, Polyb. 2, 53, 2.

†Κλεομήδης, ους, ὁ, *Cleomēdes*, an Athenian, son of Lycomedes, a commander in the Peloponnesian war, Thuc. 5, 84; also one of the thirty tyrants, Xen. Hell. 2, 3, 3.—Others in Paus., etc.

†Κλέομμις, ὁ, *Cleommis*, masc. pr. n., Isocr.

†Κλεονίκη, ης, ἡ, *Cleonīce*, fem. pr. n., of Byzantium, Plut. Cim. 6.—2. wife of Cnopus in Erythrae, Ath. 259 B. [ῑ]

†Κλεόνῑκος, ου, ὁ, *Cleonīcus*, masc. pr. n., Ath. 698 A; etc.

†Κλεόξενος, ου, ὁ, *Cleoxĕnus*, masc. pr. n., Polyb. 10, 45, 6.

†Κλεοπᾶς, ᾶ, ὁ, or Κλεόπας, *Cleopas*, masc. pr. n., N. T.

†Κλεοπάτρα, ας, ἡ, poet. Κλειοπάτρη, ης, *Cleopatra*, daughter of Boreas, Apollod.—2. daughter of Tros and Callirrhoe, Id.—3. one of the Danaides, Id.—4. daughter of Idas, wife of Meleager, Il. 9, 556.—5. wife of Perdiccas king of Macedonia, Plat. Gorg. 471 C.—6. daughter of Ptolemy Auletes, the celebrated queen of Aegypt, Plut. Anton., etc. Hence

†Κλεοπατρίς, ίδος, ἡ, *Cleopatris*, a city of Aegypt, Strab.

†Κλεόπατρος, ου, ὁ, *Cleopatrus*, masc. pr. n., Plut. Arat. 40.

†Κλεόπομπος, ου, ὁ, *Cleopompus*, father of Parnassus, Paus. 10, 6, 1.—2. son of Clinias, a commander of the Athenians, Thuc. 2, 26, 58.

†Κλεοπτόλεμος, ου, ὁ, *Cleoptolĕmus*, masc. pr. n., Polyb. 20, 8, 3.

†Κλεόρα, ας, ἡ, *Cleŏra*, wife of Agesilaus, Plut. Ages. 19.

Κλέος, τό, *a rumour, report*, Lat. *fama*, oft. in Hom.: σὸν κλέος, *news* of thee, Od. 13, 415; so c. gen., κλέος Ἀχαιῶν, *the report* of their coming, Il. 11, 227, cf. 2, 325; 13, 364: *a mere report*, opp. to certainty, ἡμεῖς δὲ κλέος οἷον ἀκούομεν, οὐδέ τι ἴδμεν, Il. 2, 486.—II. *good report, fame, glory*, also like Lat. *fama*, very freq. in Hom. usu. κλέος ἐσθλόν, εὐρύ, μέγα, but also absol. Il. 4, 197; 7, 91, etc.: in bad signf. not until Pind. N. 8, 62, who has δύςφημον κλέος, ill *repute*; so, αἰσχρὸν κλ., Eur. Hel. 135: κλέος εἶναί τινι, Il. 22, 514: of great fame Hom. says κλέος οὐρανὸν ἵκει, κλέος οὐρανὸν εὐρὺν ἱκάνει, Od. 8, 74; 9, 20, etc. In plur. κλέα ἀνδρῶν ἀείδειν and ἀκούειν, almost like αἶνος, to sing *the lays* of their achievements, Il. 9, 189, 524, Od. 8, 73: for which Hes. Th. 100 has also κλεῖα, as if from κλεῖος: κλέος ἀρέσθαι, to win *honour*, Il. 5, 3; κλ. καταθέσθαι, to lay up store of *glory*, Hdt. 7, 220; κλ. ἔχειν περί τινος, Thuc. 1, 25.—No cases except the nom. acc. sing. and plur. seem to occur.

†Κλεοσθένης, ους, ὁ, *Cleosthenes*, an ephor in Sparta, Xen. Hell. 2, 3, 10.—2. a tyrant of Sicyon, Ath. 628 C.—Others in Anth., etc.

†Κλεόστρατος, ου, ὁ, *Cleostrătus*, an Argive ambassador, Xen. Hell. 1, 3, 13.—2. an astronomer of Tenedos, Ath. 278 B.

†Κλεότῑμος, ου, ὁ, *Cleotīmus*, an Elean, a traitor, Dem. 324, 11.

†Κλεοφάνης, ους, ὁ, *Cleophănes*, a rhetorician of Myrlea in Bithynia, Strab. p. 566; Plut. Phoc. 13.

†Κλεοφάντις, ιδος, ἡ, *Cleophantis*, fem. pr. n., Anth.

†Κλεόφαντος, ου, ὁ, *Cleophantus*, son of Themistocles, Plat. Meno 93 D.—2. a Theban, Ath. 22 C.

†Κλεοφίλη, ης, ἡ, *Cleophile*, wife of the Arcadian Lycurgus, Apollod.

†Κλεοφῶν, ῶντος, ὁ, *Cleophon*, a commander of the Athenians, Xen. Hell. 1, 7, 35, Ar. Ran. 678.—2. a tragic poet, Arist. Poet. 2.

†Κλεοχάρεια, ας, ἡ, *Cleocharēa*, a nymph, Apollod.

†Κλεοχάρης, ους, ὁ, *Cleochăres*, of Chalcis, Aeschin. 44, 2.—2. a rhetorician of Myrlea, Diog. L. 4, 41.

ΚΛΕ΄ΠΟΣ, εος, τό=κλέμμα, Solon ap. Poll. 8, 34. (Cf. κλέπτω.)

Κλεπτέλεγχος, ον, (κλέπτης, ἐλέγχω) *detecting, convicting a thief*, λίθος Diosc. 5, 161.

Κλεπτέον, verb. adj. from κλέπτω, *one must conceal*, Soph. Phil. 57.

Κλεπτήρ, ῆρος, ὁ, rarer form for

Κλέπτης, ου, ὁ, (κλέπτω) *a thief*, Il. 3, 11: in genl. *an underhand, deceitful dealer*, Soph. Aj. 1135.

Κλεπτίδης, ου, ὁ, com. word formed like a patronym. from κλέπτης, *child of a thief*, Pherecr. Incert. 79, cf. κλωπίδης.

Κλεπτικός, ή, όν, (κλέπτω) *thievish, belonging to* or *prone to stealing*: ἡ κλεπτική (sub. τέχνη) *thieving*, Plat. Rep. 334 B. Adv. -κῶς.

Κλέπτις, ιδος, ἡ, fem. of κλέπτης, *a she-thief*, Alciphr.

Κλεπτίστατος, η, ον, Att. superl. formed from κλέπτης, *the most arrant thief*, Ar. Plut. 27, Eupol. Incert. 114.

Κλεπτός, ή, όν, (κλέπτω) *thievish*, Ar. Vesp. 933; κλεπτὸν βλέπειν, to have a gallows-look, Ib. 900. (Others write κλέπτον, as if pres. part. neut. from κλέπτω, v. Mehlhorn Anacreont. p. 239.)

Κλεπτοσύνη, ης, ἡ, *thievishness, knavery, wiliness*, Od. 19, 396.

Κλέπτρια, ας, ἡ, fem. from κλεπτήρ, *a female thief*, Sotad. Ἐγκλ. 2.

Κλέπτω, (v. sub fin.): fut. -ψω, or more usu. f. mid. κλέψομαι: perf. κέκλοφα, perf. pass. κέκλεμμαι, Att. also κέκλαμμαι: aor. 1 pass. ἐκλέφθην: aor. 2 pass. ἐκλάπην, inf. κλαπῆναι, part. κλαπείς. [ᾰ]. *To steal, filch*, c. acc., Il., and Hes. (in whose time it, like piracy, was not discreditable, being ascribed to heroes and even gods, as Mercury); κλ. τι παρά τινος, Hdt. 1, 186: of women, *to carry off, elope with*, Pind. P. 4, 445; κλ. τοὺς μηνύοντας, *to spirit away* the deponents, Antipho 133, fin.: κλέπτειν γάμον δώροις, Theocr. 22, 151.—II. *to cozen, cheat, beguile*, πάρφασις ἔκλεψε νόον, Il. 14, 217, Hes. Th. 613; and so Trag.: absol., μὴ κλέπτε νόῳ, Il. 1, 132: hence *to mislead, seduce*: so —III. like κρύπτω, *to conceal, keep secret*, Pind. O. 6, 60, P. 4, 171, Soph. Phil. 57: *to disguise*, τοῖς ὀνόμασι κλ. τὰ πράγματα, Aeschin. 73, fin.—IV. in genl. *to do* a thing *secretly, artfully* or *treacherously*, κλ. κακά, Soph. Aj. 1137; κλ. μύθους, to whisper malicious rumours, Ib. 189: so c. part., κλέπτων ποιεῖ, he does it *secretly*: also, προβαίνει τὸ πρόσω κλεπτόμενος, he goes on *blindfold*, Hdt. 7, 49, 2. (The root is ΚΛΕΠ–. ΚΛΑΠ–, which appears in κλέπος, aor. pass. κλαπ-ῆναι, Lat. *clep-ere*: prob. akin to κρύπτω, καλύπτω, Lob. Phryn. 317.)

Κλέτας, τό, prob.=κλίτυς, Lyc.

†Κλεύας, in Strab. p. 582 Κλεύης, ου, ὁ, *Cleuas*, son of Dorus.

†Κλεύβοτος, ου, ὁ, Dor.=Κλεόβοτος, masc. pr. n., Anth.

†Κλεύδᾱμος, ου, ὁ, Dor.=Κλεοδ., *Cleodāmus*, father of Asopichus, Pind. O. 14, 31.

Κλεύθω, for κελεύθω, read by some old Gramm., Il. 23, 244.

†Κλεύμβροτος, ου, ὁ, Dor.=Κλεόμβροτος, Anth.

Κλεύνῑκος, *ου*, *ὁ*, Dor.=Κλεόν., *Cleonīcus*, Theocr. 14, 13.

Κλεψίαμβος, *ου*, *ὁ*, a kind of *musical instrument*, Phillis ap. Ath. 636 B. [ῐ]

Κλεψιγᾰμέω, *ῶ*, f. *-ήσω*, *to intrigue adulterously*: and

Κλεψιγᾰμία, *ας*, *ἡ*, *illicit love*: from

Κλεψίγᾰμος, *ου*, (*κλέπτω*, *γάμος*) *seeking stolen love*. [ῐ]

Κλεψίμαιος, *α*, *ον*,=*κλοπιμαῖος*, *stolen*, LXX.

Κλεψίνοος, *ον*, contr. *-νους*, *ουν*, (*κλέπτω*, *νόος*) *beguiling the mind*, Nonn. [ῐ]

Κλεψίνυμφος, *ον*, (*κλέπτω*, *νύμφη*) =*κλεψίγαμος*, Lyc. [ῐ]

Κλεψῐποτέω, *ῶ*, *to drink unfairly*, Gramm.: from

Κλεψῐπότης, *ου*, *ὁ*, (*κλέπτω*, *πίνω*) *an unfair drinker*, Gramm.

Κλεψίῤῥῠτος, *ον*, (*κλέπτω*, *ῥέω*) *secretly-flowing*, Hesych.; name of a stream at Athens, *which flowed some distance under ground*.

Κλεψιτόκος, *ον*, (*κλέπτω*, *τεκεῖν*) *bringing forth secretly*, Opp. [ῐ]

Κλεψίφρων, *ον*, gen. *ονος*, (*κλέπτω*, *φρήν*) *deceiving*, *dissembling*, H. Hom. Merc. 413, cf. *κλεψίνοος*.

Κλεψίχωλος, *ον*, (*κλέπτω*, *χωλός*) *disguising lameness*, Luc. [ῐ]

Κλεψύδρα, *ας*, *ἡ*, (*κλέπτω*, *ὕδωρ*) *a water-clock*, made somewhat like our *sand-glasses*, with a narrow orifice through which the water trickled slowly: esp. used to time speeches in law-courts, Ar. Av. 1695, etc.—II. *Clepsydra*, name of an ebbing well at Athens, Schol. Ar. Vesp. 858, Lys. 912; and another at Ithome, Paus. 4, 31, called also *ἐμπεδώ*, *ἡ*.

Κλέω, (*κλέος*) v. sub *κλείω*, *κλέομαι*.

†**Κλεώ**, *οῦς*, *ἡ*, poet.=Κλειώ, fem. pr. n., Anth.

†**Κλέων**, *ωνος*, *ὁ*, *Cleon*, an Athen. pr. n.; son of Cleaenetus, a demagogue and commander in the Peloponnesian war, Thuc. 3, 36; 4, 21; often derided by Aristophanes and other comic poets.—2. son of Cleomedon, grandson of foreg., Dem. 1010, 2.—3. son of Thudippus, Isae. 74, 34.—Others not Athen.—4. a tyrant of Sicyon, Paus. 2, 8, 1.—5. a rhetorician of Halicarnassus, Plut. Lys. 25.—Others in Strab., etc.

†**Κλεωναί**, *ῶν*, *αἱ*, *Cleōnae*, a town of Argolis near Nemea and Mt. Tretus, now *Courtese*, Il. 2, 570; Pind. O. 10, 37.—2. a city near Mt. Athos on the Singiticus Sinus, Hdt. 7, 22, Thuc. 4, 109.—3. a town of Phocis near Hyampolis, Plut.

†**Κλεωναῖος**, *α*, *ον*, *of* or *belonging to Cleonae* (1), *Cleonaean*, *ἀγὼν Κλ.*,=*Νεμεαῖος*, Pind N. 4, 27; *οἱ Κλεωναῖοι*, *the inhab. of Cleonae*, Thuc. 5, 67.—II. *ὁ*, *Cleonaeus*, masc. pr. n., Polyb. 16, 9, 1.

†**Κλεώνη**, *ης*, *ἡ*, *Cleone*, daughter of the Asopus, from whom Cleonae was said to be named, Paus. 2, 15, 1.

†**Κλεώνης**, *ου*, *ὁ*, *Cleones*, son of Pelops, Paus. 2, 15, 1.

†**Κλεωνίδης**, *ου*, *ὁ*, *Cleonides*, masc. pr. n., Plut. Demetr. 15.

†**Κλεωνίκη**, *ης*, *ἡ*,=Κλεονίκη, Anth. [ῑ]

†**Κλεωνῠμίδης**, *ου*, *ὁ*, *son*, *descendant of Cleonymus*, Pind. I. 4, 6.

†**Κλεώνυμος**, *ου*, *ὁ*, *Cleonȳmus*, a Theban, victor in the Isthmian games, Pind I. 3, 23.—2. a Spartan, son of Sphodrias, Xen. Hell. 5, 4, 25.—3. a Laconian mentioned in Id. An. 4, 1, 18.—4. an Athenian often derided by Aristophanes, Ach. 88, etc.—Others in Thuc. 4, 132, Plut., etc.

Κλῇδες, Att. nom. plur. from *κλῄς* for *κλεῖδες*.

Κλήδην, adv. (*καλέω*) *by name*, Il. 9, 11, also *ὀνομακλήδην*.

Κληδονίζω, f. *-ίσω*, (*κληδών*) *to give a sign* or *omen*: hence in mid. *to accept* a thing *as an omen*, LXX. Hence

Κληδόνισμα, *ατος*, *τό*, *a sign* or *omen*, Luc.: and

Κληδονισμός, *οῦ*, *ὁ*, *the observing of a sign* or *omen*, esp. from a voice or sound: hence *a presage*.

Κληδουχέω, *-δοῦχος*, Att. for *κλειδ.*, q. v.

Κληδών, (not *κληδών*) *όνος*, *ἡ*, Ion. and Ep. *κλεηδών*, Ep. also *κληηδών*, (*κλέομαι*) *an omen*, *presage contained in a word* or *sound*, Lat. *omen*, like *φήμη*, Od. 18, 117; 20, 120 (in Ion. form *κλεηδών*, Hdt. 5, 72.—II. like *κλέος*, *a rumour*, *tidings*, *report*, *κληηδὼν πατρός*, *news* of my father, Od. 4, 317; absol., Hdt. 9, 101, and Trag.: hence also *κλ. καλή*, *good report*, Soph. O. C. 258.—III. *a calling*, *invocation*, Aesch. Ag. 228, Eum. 418.

Κλῄζω, f. *-σω*,=*κληΐζω*, *κλεΐζω*, *κλείω*, *to make famous*, *to celebrate*, H. Hom. 31, 18.—II. *to name*, *call*, Soph. O. T. 48.

Κληηδών, *όνος*, *ἡ*, Ep. for *κληδών*, Od. 4, 317.

Κλήθρα, *ας*, *ἡ*, Ion. *κλήθρη*, *the alder*, Lat. *alnus*, Od. 5, 64, 239. (Perh. from *κλείω*, *to close*, because of its thick foliage, cf. Plin. 16, 38.)

Κλῆθρον, *ου*, *τό*, Att. from the Ion. *κλήϊθρον*,=*κλεῖθρον*, q. v.

Κλῆθρος, *ου*, *ἡ*,=*κλήθρα*, Theophr.

Κληῗδες, *ων*, *αἱ*, Ion.=Κλεῖδες.

Κληΐζω, f. *-ΐσω*, Ion. for *κλεΐζω*, q. v.

Κληΐθρη, *ης*, *ἡ*, Ion. for *κλειθρία*, q. v.

Κλήϊθρον, *ου*, *τό*, Ion. for *κλῆθρον*, *κλεῖθρον*, H. Hom. Merc. 146.

Κληῗς, *ῗδος*, *ἡ*, Ion. for *κλείς*, the only Homer. form.

Κληΐσκω,=*κλεΐζω*, *κληΐζω*, *to call*, Hipp.

Κληϊστός, *ή*, *όν*, (*κλῄω*, *κλείω*) Ion. for *κλειστός*, *shut*, *that can be shut up*, Od. 2, 344.

Κληϊστός, *ή*, *όν*, (*κληΐζω*, *κλέος*)=*κλειτός*.

Κληΐω, f. *-ΐσω*, Ion. for *κλείω* (A).

Κλῆμα, *ατος*, *τό*, (*κλάω*)=*κλάδος* and *κλών*, *a shoot* or *twig* broken off to be grafted on another tree, *a slip*, *cutting*, Xen. Oec. 19, 8: esp. *a vine-twig*, Lat. *palmes*, Ar. Eccl. 1031:—*the vine-switch* of the Roman centurions, Lat. *vitis*, Plut. Hence

Κλημάτῐνος, *η*, *ον*, *made of vine-twigs*, Diosc. [ᾰ]

Κλημάτιον, *ου*, *τό*, dim. from *κλῆμα*, Theophr. [ᾰ]

Κλημᾰτίς, *ίδος*, *ἡ*, dim. from *κλῆμα*: in plur. *brush-wood*, *fagot-wood*, Ar. Thesm. 740, Thuc. 7, 53.—II. a creeping plant with long lithe branches, *clematis*, Diosc., etc.

Κλημᾰτίτης, *ου*, *ὁ*, fem. *-ῖτις*, *ιδος*, *like* or *with shoots*.—II. as subst. *ἡ κληματῖτις*,=foreg. II., Diosc.

Κλημᾰτόεις, *εσσα*, *εν*, (*κλῆμα*) *like vine-twigs*.

Κληματόομαι, as Pass., (*κλῆμα*) *to shoot into long branches*, *luxuriate*, esp. of unpruned vines, Soph. Fr. 239, cf. Theophr. C. Pl. 2, 10, 3.

Κλημᾰτώδης, *ες*, (*κλῆμα*, *εἶδος*) *like tendrils* or *vine shoots*, Diosc.

†**Κλήμης**, *εντος*, *ὁ*, the Rom. *Clemens*, masc. pr. n., N. T.

†**Κληνώ**, *οῦς*, *ἡ*, *Cleno*, fem. pr. n.,=Κλεινώ, Anth.

Κληρικός, *ή*, *όν*, (*κλῆρος*) *of*, *belonging to an inheritance*.—II. *belonging to the clergy*, *clerical*, Eccl.

Κληρίον, *ου*, *τό*, dim. from *κλῆρος*, and almost = to it.—II. Dor. *τὰ κλᾱρία*, *bonds*, *notes for debt*, Plut.

Κληροδοσία, *ας*, *ἡ*, *distribution by lot*: *an inheritance*, Diod.: and

Κληροδοτέω, *ῶ*, f. *-ήσω*, *to give*, *distribute by lot*, *assign*, LXX.: from

Κληροδότης, *ου*, *ὁ*, (*κλῆρος*, *δίδωμι*) *one who distributes by lot*, or *who bequeaths an inheritance*, Eccl.

Κληρονομέω, *ῶ*, f. *-ήσω*, *to be κληρονόμος*, *to get*, *obtain by lot*: in genl. *to receive a share*, esp. *of an inheritance*, *to inherit*, c. gen. rei, Isae. 47, 11, Dem. 444, 13, etc.; also c. acc. rei, Lycurg. 159, 4: later, *κλ. τινά*, *to be heir to* one, Plut., and *τινός*, Luc.; *τινά τινός*, Dio C., v. Lob. Phryn. 129.—2. in genl. *to acquire*, *obtain*, *δόξαν*, Polyb.—II. *to leave an heir behind* one, *κλ. υἱόν*, LXX. Hence

Κληρονόμημα, *ατος*, *τό*, *an inheritance*, Luc.

Κληρονομία, *ας*, *ἡ*, (*κληρονομέω* 2) *an inheritance*, Isocr. 393 A: in genl., *κλ. λαμβάνειν τινός*, *to get possession of* it, Arist. Eth. N. Hence

Κληρονομιαῖος, *αία*, *αῖον*, *of*, *concerning an inheritance*.

Κληρονομικός, *ή*, *όν*,=foreg.: *hereditary*.

Κληρονόμος, *ον*, (*κλῆρος*, *νέμομαι*) *receiving*, *having a portion*; esp. of an *inheritance*: as subst., *an heir*, c. gen. pers., Plat. Legg. 923 E; c. gen. rei, Isocr. 386 B:—*κληρόνομον καθιστάναι τινά*, to make him *heir*, Dem. 603, fin., *γράφειν τινά*, Anth.

Κληροπᾰλής, *ές*, (*κλῆρος*, *πάλλω*) *distributed by shaking the lots*, H. Hom. Merc. 129.

Κλῆρος, *ου*, *ὁ*, Dor. *κλᾶρος*, *a lot*, Hom.: (perh. from *κλάω*, because twigs, potsherds, or other *κλάσματα* were used for the purpose.) In Hom. each marks his own lot, and they are thrown into a helmet (later there was a vase on purpose, *κληρωτρίς*), and shaken: the first which came out was the winning lot, Il. 7, 175: hence, *κλήρους ἐμβάλλεσθαι*, *ἐν κυνέῃ πάλλειν*, Il. 3, 316; 23, 352; *ἐπὶ κλήρους ἐβάλοντο*, Od. 14, 209; *κλήρῳ πεπαλάχθαι*, Od. 9, 331; *ἐξέθορε κλῆρος*, Il. 7, 182; *κλήρῳ λαχεῖν*, Il. **24, 400**, Hdt. 3, 83; *κλήροις θεοπροπέων*, *divinans per sortes*, Pind. P. 4. 338, cf. Wess. Hdt. 4, 67, Tacit. Germ. 10. Later, dice were called *κλῆροι*, because used to decide any thing doubtful: hence—2. *a casting lots*, *drawing lots*, *κλ. τίθεσθαι*, Eur. I. A. 1198.—II. *that which is assigned by lot*, *an allotment*, *portion*, esp. of land: *an inheritance*, *estate*, *property*, Il. 15, 498, Od. 14, 64, Hes. Op. 37, 343: and freq. in Att. orators: in genl. *lands*, *οἱ κλ. τῶν Συρίων*, Hdt. 1, 76, cf. 9, 94.—III. in Eccl. *the clergy*, as opp. to *the laity*, cf. Num. 18, 20, Deut. 18, 2.—IV. *a mischievous insect in bee-hives*, also *πυραύστης*, Arist. H. A. 8, 27, 2, etc.—Cf. *μοῖρα* VI.

Κληρουχέω, *ῶ*, fut. *-ήσω*, *to be a κληροῦχος*, *to obtain*, *possess by allotment*, *to have allotted to one*, esp. of conquered lands divided among the conquerors, Hdt. 6, 100.—II. *to divide* lands *in this way*, Diod. Cf. *κληρουχία*.

Κληρούχημα, *ατος*, *τό*, *a portion*, *allotment of land*, App.

Κληρουχία, *ας*, *ἡ*, *the allotment*, (i. e. *apportionment by lot*) *of land in a foreign country among the citizens*: also *the body of citizens among whom it is divided*, *κλ. ἐκπέμπειν*, Isocr. 63 A. cf. Thuc. 3, 50. An Athenian κληρουχία differed from a colony, in that the κληροῦχοι were still citizens of the mother-country, with full privileges, instead of forming an independent state. Indeed sometimes (as in the case of Chalcis and Lesbos, Hdt. 6, 100, Thuc. l. c.) many stayed at home, leaving their κλῆροι to the old proprietors as tenants. Cf. Böckh P. E. 2, 168–180, Thirlw. Hist. Gr. 3, p. 56. They may be compared to the Rom. *coloniae*, which indeed is translated by this word in Plut. Hence

Κληρουχικός, ή, όν, *of* or *belonging to a* κληρουχία, γῆ, Ar. Nub. 203.

Κληροῦχος, ον, (κλῆρος, ἔχω) *holding, possessed of a* κλῆρος or *allotment of land ;* esp. *of land in a foreign country portioned out among the citizens of Athens ;* as subst. *a settler*, (v. κληρουχία), Hdt. 5, 77, Thuc. 3, 50, etc., Lat. *agripeta*, Cic. Nat. D. 1, 26: hence—2. metaph., πολλῶν ἐτῶν κληροῦχος, with old age for her lot, Soph. Aj. 508.

Κληρόω, ῶ, (κλῆρος) *to choose by lot*, τινά, Hdt. 1, 94, Isocr. 144 A, etc. : in genl. *to choose*, Arist. Rhet. 2, 20, 4: of the lot, *to fall on*, οὓς ἐκλήρωσεν πάλος, Eur. Ion 416. Pass. *to be chosen by lot*, κληροῦσθαι τῶν ἀρχόντων, Lys. 169, 24. Mid. *to cast lots for* a thing, absol., Aesch. Theb. 55, τινός, Dem. 1318, 16: c. acc., *to have allotted one, obtain by lot*, Eur. Tro. 29, Aeschin. 26, 36: in genl. *to obtain, possess*, Hipp.—II. in genl. *to allot, assign*, τινί τι, Pind. O. 8, 19, Thuc. 6, 41. Pass., κληροῦσθαι δούλῃ, *to have* slavery *for one's lot*, Eur. Hec. 102.—III. in Eccl. *to make a clergyman of, ordain*, τινά. Hence

Κλήρωσις, εως, ἡ, *a choosing by lot*, τινός, Plat. Legg. 956 E: metaph. of a dilemma, choice of evils, Eur. Andr. 384.

Κληρωτήριον, ου, τό, at Athens *a place in the theatre, where the magistrates and dicasts* (οἱ κληρωτοί) *sat*, Eubul. Olb. 1, 5.—II. =κληρωτίς, Ar. Eccl. 682, cf. Fr. 194.—III. *the place where elections by lot were held*, Plut.

Κληρωτής, οῦ, ὁ, (κληρόω) *one who casts lots.*

Κληρωτί, adv. *by lot*, LXX.

Κληρωτικός, ή, όν, *of, belonging to, for casting lots.*

Κληρωτός, ή, όν, (κληρόω) *appointed by lot*, esp. of magistrates, dicasts, etc., usu. opp. to αἱρετός, κεχειροτονημένος (elected), Plat. Legg. 759 B, Isocr. 265 A. Adv. -τῶς.

Κληρωτρίς, ίδος, ἡ, *a vase for casting lots in*, esp. at elections.

Κλῄς, ῃδός, ἡ, Att. for κλείς, q. v.

Κλῆσις, εως, ἡ, (καλέω) *a calling :* esp.—1. *a calling into court, legal summons*, Ar. Nub. 1189, cf. καλέω, κλητεύω, κλητήρ: hence *an indictment*, Xen. Hell. 1, 7, 13.—2. *a calling, invitation to a feast*, Xen. Symp. 1, 7, εἰς τὸ πρυτανεῖον, Dem. 351, 2.—3. *a name, appellation*, Plat. Polit. 262 D. —II. in Dion. H., κλήσεις and καλέσεις are the Rom. *classes*, which word he derives therefrom!

Κλῇσις, εως, ἡ, (κλῄω, κλείω) *a shutting up, closing*, λιμένων, Thuc. 2, 94, cf. 7, 70.

Κλῄσω, fut. from κλῄω or κλῄζω.

†Κλησώ, οῦς, ἡ, *Cleso*, daughter of Cleson, Paus. 1, 42, 7.

†Κλήσων, ωνος, ὁ, *Cleson*, son of Lelex, Paus. 1, 39, 6.

†Κλήτα, ἡ, *Cleta*, fem. pr. n., Paus. 3, 18, 6.

Κλητέος, έα, έον, verb. adj. of καλέω, *to be called, named*, Plat. Rep. 341 D.—II. κλητέον, *one must call*, Ib. 470 D.

Κλήτευσις, εως, ἡ, v. sq.

Κλητεύω, (καλέω, κλητός) *to cite, summon* into court, Dem. 277, 14: esp. *to cite* a reluctant witness under penalty (cf. our subpoena), Dem. 890, 17, Att. Process p. 672, also ἐκκλητεύω.—II. *to be a witness, give evidence*, Ar. Nub. 1218; τινί, Id. Vesp. 1413, v. sq. II.

Κλητήρ, ῆρος, ὁ, (καλέω) *one who calls, a sompnour, summoner*, Ar. Av. 147: in genl.=κήρυξ, Aesch. Supp. 622: metaph., κλ. Ἐρινύος, Id. Theb. 574.—II. *a witness, bystander, called to prove that this legal summons has been served* (cf. Horace's 'licet *antestari*'), Ar. Vesp. 189, 1408 (in which places it is oft. interpr. *an ass*, and Passow connects it with *clitellae!* but the Schol. rightly explains as a joke παρὰ προσδοκίαν), cf. Dem. 542, 19, and κλῆσις.

Κλητικός, ή, όν, *of, belonging to calling* or *naming :* ἡ -κή, sub. πτῶσις, Lat. *casus vocativus*, Gramm.

†Κλῆτις, ιος, ὁ, *Cletis*, masc. pr. n., Polyb. 25, 2, 15.

Κλητός, ή, όν, (καλέω) *called, invited*, hence *welcome*, Od. 17, 386: *called out, chosen*, Il. 9, 165.

Κλήτωρ, ορος, ὁ, (καλέω)=κλητήρ.

Κλῄω, contr. for κληΐω, κλείω (A).

Κλῑβᾰνίτης, ου, ὁ, κλῑβᾰνοειδής, ές, κλίβᾰνος, ὁ, v. sub κριβαν-.

Κλῐδόν, adv. (κλίνω) dub. l. for ἐγκλιδόν.

Κλίμα, ατος, τό, (κλίνω) *an inclination, slope*, esp. of ground, Lat. *clivus*, Polyb.—II. *the supposed slope* of the earth from the equator towards the pole: hence—2. *a region* or *zone* of the earth, *parallel of latitude, clime*, Vitruv. 1, 1.—3. *the weather, etc. dependent on this position, climate.* [ῐ]

Κλῑμάζω, fut. -άσω, dub. l. for κλιμακίζω.

Κλῑμάκειον, ου, τό,=κλιμάκιον II., *the round of a ladder.*

Κλῑμᾰκηδόν, adv. (κλῖμαξ) *like a ladder* or *stairs.*

Κλῑμᾰκηφόρος, ον, poet. for κλιμακοφόρος.

Κλιμακίδιον, ου, τό,=κλιμάκιον, Amips. Conn. 6.

Κλῑμᾰκῐδόν, adv.=κλιμακηδόν.

Κλῑμᾰκίζω, f. -ίσω, *to use the wrestler's trick called* κλῖμαξ (v. sub voc. III.), Poll.: hence—II. metaph. *to pervert, distort*, τοὺς νόμους, Dinarch. ap. Suid.

Κλιμάκιον, ου, τό, dim. from κλῖμαξ, *a small stair* or *ladder*, Ar. Pac. 69.—2. *the round of a ladder*, Hipp.; also κλιμάκειον.

Κλῑμᾰκίς, ίδος, ἡ, dim. from κλῖμαξ, *a small ladder, stair* or *set of steps.* —2. *a woman who makes a step-ladder of herself*, by letting persons step on her back to mount a carriage, Plut. 2, 50 E, Ath. 256 D.

Κλῑμᾰκίσκος, ου, ὁ, dim. from κλῖμαξ.

Κλῑμᾰκισμός, οῦ, ὁ, (κλιμακίζω) *a trick of boxers* or *wrestlers*, Hesych., cf. κλῖμαξ III.

Κλῑμᾰκόεις, εσσα, εν, (κλῖμαξ) *with a staircase* or *ladder, with steps*, Nonn., and v. l. Il. 2, 729.

Κλῑμᾰκοφόρος, ον, poet. also κλιμακηφόρος, (κλῖμαξ, φέρω) *bearing a ladder*, Polyb.—2. *bearing a corpse on a bier*, v. κλῖμαξ VI.

Κλῑμακτήρ, ῆρος, ὁ, (κλῖμαξ) *the step of a staircase, round of a ladder*, Hipp., and Eur. Hel. 1570.—II. metaph. *a dangerous pause* or *stop in a man's life, a climacteric*, generally determined by multiples of 7, as 35, 49, 63, esp. the last, Gell. 3, 10; 15, 7. Hence

Κλῑμακτηρικός, ή, όν, *belonging to a stair* or *ladder*, κλ. ἐνιαυτός, *climacterical year.*

Κλῑμᾰκώδης, ές, (κλῖμαξ, εἶδος) *like a ladder* or *stairs, terrassed*, Strab.

Κλῑμᾰκωτός, ή, όν, as from κλιμακόω, *made like a ladder* or *stairs, terrassed*, Polyb.

Κλῖμαξ, ᾰκος, ἡ, (κλίνω) *a ladder* or *staircase*, because of its *leaning aslant*, Od. 1, 330; 10, 558, etc.: *a scaling-ladder*, Aesch. Theb. 466, etc. *a ship's ladder*, elsewh. ἀποβάθρα, Eur. I. T. 1382; κλ. ἑλικτή, a winding-stair: κλ. στυππίνη, a rope-ladder.—II. *an instrument like a ladder*, on which persons to be tortured were tied, Ar. Ran. 618.—III. in Soph. Tr. 521, κλίμακες ἀμφίπλεκτοι, is used of a certain *wrestler's trick*, variously explained, v. Herm.—IV. in rhetoric, *a climax*, i. e. a gradual ascent from weaker expressions to stronger, Lat. *gradatio*, as in Dem. 288, 9 sq., and in Cicer. *abiit evasit erupit*, cf. Cic. de Orat. 3, 54.—V. *part of a chariot*, viz. blocks of wood placed above the axle, and narrowing like steps, Arr., cf. Poll. 1, 253.—VI. *a bier.* Hence

Κλῖμαξ, ακος, ἡ, *Climax*, the western extremity of Taurus in Lycia, Strab. p. 666.—2. a mountain in Coele-Syria, extending to the Phoenician coast near Byblus, Id. p. 755. —3. a mountain in Arcadia, Paus. 8, 6, 4.

Κλῑμᾰτίας, ου, ὁ, σεισμός, a kind of *earthquake*, = ἐπικλίντης, Amm. Marcell.

Κλῑνάριον, ου, τό, dim. from κλίνη, *a small bed*, Ar. Fr. 33.

Κλίνειος, α, ον, *of* or *belonging to a bed*, Dem. 816, 19. [ῑ]

Κλίνη, ης, ἡ, (κλίνω) *that on which one lies, a couch, bed*, oft. in Hdt., and Att.; κλίνην στρωννύναι, to make up *a bed*, Hdt. 6, 139: also used as *a bier*, Plat. Legg. 947 B, D: ἱερὰ κλίνη, the *lectisternium* or *pulvinar Deorum* of the Romans. The κλῖναι were often richly adorned with gold and silver, Hdt. 1, 50; 9, 82; with ivory legs, Plat. (Com.) Incert. 8, etc. Cf. Dict. Antiqq. voc. *lectus.* [ῑ]

Κλῑνήρης, ες, (κλίνη, ἄρω) *bed-ridden, in bed*, Lat. *lecto affixus*, Plut.

Κλῑνηφόρος, ον, (κλίνη, φέρω) *carrying a bed.*

Κλίνθη, Ep. and poet. 3 sing. aor. 1 pass. from κλίνω, for ἐκλίνθη, Il. inf. κλινθῆναι, Il. part. κλινθείς.

Κλῑνίδιον, ου, τό, dim. from κλίνη.

Κλῑνικός, ή, όν, (κλίνη) *of* or *belonging to a bed :* as subst., ὁ κλινικός, a physician *that visits his patients in their beds*, Anth.: ἡ κλινική, sub. τέχνη, *his art* or *method*, Plin.

Κλῑνίς, ίδος, ἡ, dim. from κλίνη,= κλινίδιον, Ar. Thesm. 261.

Κλῑνοκοσμέω, ῶ, f. -ήσω, *to arrange beds* or *couches :* metaph. *to be always talking of such things*, Polyb. 12, 24, 3.

Κλῑνοπάλη, ης, ἡ, (κλίνη, πάλη) *a bed-wrestling*, Sueton. [ᾰ]

Κλῑνοπετής, ές, (κλίνη, πίπτω) *bed-ridden*, Xen. Hell. 5, 4, 58.

Κλῑνοπηγία, ας, ἡ, (κλινοπηγός) *a making of beds*, Theophr.

Κλῑνοπήγιον, ου, τό, *a place where beds are made :* from

Κλῑνοπηγός, ή, όν, (κλίνη, πήγνυμι) *making beds*, Inscr.

Κλῑνοπόδιον, ου, τό, an umbellife

rous plant, the tufts of which *are like the knobs at the feet of a bed*, *pulegium montanum*, Galen, and Plin.

Κλῖνοποιϊκός, *ή, όν*, *belonging to the making of beds*: *ἡ -κή*, sub. *τέχνη*, *the art of making beds*: from

Κλῖνοποιός, *όν*, (*κλίνη*, *ποιέω*) *making beds*, *bedsteads*, etc., Plat. Rep. 596 E, etc.

Κλῖνόπους, *ποδος, ὁ*, *the foot of a bed.*

Κλῖνουργός, *όν*, (*κλίνη*, **ἔργω*)=*κλινοποιός*, Plat. Rep. 597 A.

Κλῖνοφόρος, *ον*,=*κλινηφόρος*.

Κλῖνοχᾰρής, *ές*, (*κλίνη*, *χαίρω*) *fond of bed*, Luc.

Κλιντήρ, *ῆρος, ὁ*, (*κλίνω*) *a couch*, *easy chair*, Od. 18, 190, Theocr. 2, 86, etc.

Κλιντήριον, *ου, τό*, dim. from *κλιντήρ*, Ar. Fr. 342.

ΚΛΙ´ΝΩ [ῑ]: fut. *κλῐνῶ*: aor. *ἔκλῖνα*, mid. *ἐκλῖνάμην*, pass. *ἐκλίνθην* and *ἐκλίθην* [ῐ], both in Hom., yet *ἐκλίνθην* is exclusive Ep. and poet.: much more rare in aor. 2 pass., and prob. only in compds. like *κατακλῐνῆναι*, Ar., and Plat., *ξυγκατακλῐνείς*, Ar. Ach. 981, (cf. infr. IV.): pf. pass. *κέκλῐμαι*.—Radic. signf., *to make bend* or *bow*, *make slope* or *slant*, Lat. *inclinare*, *κλ. τάλαντα*, *to make* the scales *slant*, i. e. *incline* or *turn* the scale, Il. 19, 223; hence, also, *κλ. Τρῶας*, *'Αχαίους κλ.*, *to make* them *bend*, *give way*, *turn* them *to flight*, Il. 5, 37, Od. 9, 59; so, *μάχην κλ.*, Lat. *inclinare aciem*, Il. 14, 510: so, metaph., *ἡμέρα κλίνει κἀνάγει πάλιν ἅπαντα τἀνθρώπεια*, Soph. Aj. 131.—II. *to make* one thing *slant* or *slope* against another, *lean*, *prop* or *rest* it against, *τι πρός τι*, Il. 23, 171, 510, *ἔς τι*, Eur. Or. 227; also *τινί τι*, *σάκε' ὤμοισι κλίναντες*, i. e. raising their shields so that the upper rim rested on their shoulders, Il. 11, 592.—III. *to turn aside*, *κλ. ἅρματα πρὸς ἐνώπια*, Il. 8, 435, cf. Soph. O. C. 193: so, *ὄσσε πάλιν κλ.*, *to turn* back the eyes, Il. 3, 427.—IV. *to make* another *recline* or *sit down*, esp. at meals, Hdt. 9, 16, where others take it intrans., and Dind. reads *κλινῆναι* as aor. 2 pass.—V. in Gramm. *to inflect* nouns and verbs, *decline* or *conjugate*, cf. *κλίσις* V.

B. pass. *to be bent*, *ἂψ ἐκλίθη*, of a spear's point, Od. 19, 470: *to bend aside*, *bow down*, esp. so as to shun a blow, Il. 7, 254: of battle, *to turn*, *ἐκλίνθη δὲ μάχη*, Hes. Th. 711: so too intr. in act., Polyb.—II. *to lean*, *rest*, *stay one's self* upon or against a thing, c. dat., *ἀσπίσι κεκλιμέναι*, Il. 3, 135, cf. 22, 3; *κλισμῷ κεκλ.*, Od. 17, 29: also in mid., *κλινάμενος σταθμῷ*, Od. 17, 340: also, *ἔς τι*, Hdt. 4, 73.—III. *to lie down*, Il. 10, 350, etc.; esp. at meals, Lat. *discumbere*, Hdt. 1, 211: *παραὶ λεχέεσσι κλιθῆναι*, *to lie* beside the bride, Od. 18, 213: of things, *to lie*, Il. 10, 472, Od. 11, 194: *to lie hid*, Il. 5, 356.—2. of places, *to be sloping*, *λίμνη*, *ἁλὶ κεκλιμένη*, *sloping towards* the lake, the sea, Od. 4, 608; 13, 235: hence of persons, i. e. their places of abode, *'Ορέσβιος λίμνῃ κεκλιμένος Κηφισίδι*, Il. 5, 709; *ῥηγμῖνι θαλάσσης κεκλίαται* (Ep. for *κέκλινται*), Il. 16, 68, cf. 15, 740: later, *τόποι κεκλιμένοι πρὸς ἀνατολάς*, *εἰς τὰς ἄρκτους*, etc., Polyb.—IV. *to wonder from the right course*, *ναῦς κεκλιμένη*, Theogn. 854.—C. mid. *to decline*, *κλιναμένης μεσημβρίης*, Hdt. 3, 114., cf. *ἀποκλίνω*: and so later intr. in act., *ὁ ἥλιος κλίνει*, *ἡ ἡμέρα κλίνει*, the sun, the day *declines*, Polyb., and N. T.—D. intr. in act., like Lat. *vergere*, v. supr. B. I fin., and C: *κλίνειν ἐπὶ τὸ χεῖρον*, *to fall away*, *decline*, *decay*, Xen. Mem. 3, 5, 13, and so absol., Polyb. (Hence *κλισία*, *κλιτύς*, cf. Lat. *clino*, *acclino*, *inclino*, *clivus*, etc.)

†Κλίνων, *ωνος, ὁ*, *Clinon*, a Grecian commander in Carthage, Diod. S. 20, 38.

Κλῐσία, *ας, ἡ*, Ion. *κλῐσίη*, *ης*, (*κλίνω*) *a place for lying down* or *reclining*: hence—I. *a hut* or *any slight building*, used as a temporary dwelling-place: in Hom. these *κλισίαι* are of two kinds,—1. for use in time of peace, *the huts*, *cots* in which herdsmen passed the night, sought shelter against rough weather, and kept their stores; the usu. signf. in Od., but in Il. only once, 18, 589. Since such a hut had several compartments, the plur. was somtimes used of one, Od. 16, 1, (though even here Wolf has the sing.)—2. for use in war, *huts* or *cots*, such as besiegers lived in during long sieges; the usu. signf. in Il., seldom in Od.: sometimes also in plur. instead of sing., Il. 15, 478; 23, 254: these war-cabins corresponded in their use to our linen tents, but it appears from Il. 24, 448 sq. that they were of wood; hence, *κλ. εὔτυκτος*, Il. 10, 566, and *εὔπηκτος*, Il. 9, 663: hence also an army on breaking up did not strike the *κλισίαι* and take them away, but burnt them on the spot, Od. 8, 501: the *κλισίαι* all together formed *a camp*. Post-Hom., the word *σκηνή* came up instead, and *κλισία* remained in use only with the poets.—II. *any thing for lying down* or *sitting upon*: esp.—1. *a couch*, *easy chair*, Od. 4, 123; decorated with gold and ivory, Od. 19, 55: more usu. *κλισμός*.—2. *a couch for reclining on at table*, *seat with cushions*, Pind. P. 4, 237, also *a place on such couch*, *κλ. ἄτιμος*, Plut.—3. *a bed*, *nuptial bed*, Eur. Alc. 994, I. T. 857.—III. *a company* of people *sitting at meals*, N. T.—IV. *a reclining* or *lying*, Plut.

Κλῐσιάς, *άδος, ἡ*, (*κλίνω*) usu. in plur. *κλισιάδες*, *ων*, *αἱ*, *folding doors* or *gates*, Philo, Plut., etc.: hence metaph. *an entrance*, *way in*, Hdt. 9, 9. But Dind. would always write *κλεισιάδες* from *κλείω*, cf. *κλίσιον* fin.

Κλῐσίηθεν, adv., (*κλισία*) *out of* or *from a cot* or *hut*, Il. 1, 391, etc., cf. *κλισία* I. 2.

Κλῐσίηνδε, adv., *into* or *to a cot* or *hut*, Il. 1, 185, cf. *κλισία* I. 2.

Κλίσιον, *ου, τό*, *the yard and outbuildings round a κλισία* or *herdsman's cot* (cf. *κλισία* I. 1), Od. 24, 208, where however Dind would read *κλισιών*, *ῶνος, ὁ*. [*κλῐ*]—II. in Att. *a mean house*, *hut*, *hovel*, opp. to a regular dwelling-house, Lys. 121, 35: *a house of ill fame*, Dem. 270, 10. [*κλῑ-*, acc. to Draco 57, 19, cf. Antiph. Acestr. 2, so that in Att., Dind. (ap. Steph. Thesaur.) would write *κλεισίον* from *κλείω*, and this is a common v. l., cf. *κλισιάς*.]

Κλίσις, *εως, ἡ*, (*κλίνω*) *a bending*, *inclination*, Plut.: *decline*, *sinking* of the sun, Dion. P.—II. *a lying down*, *lying*, Eur. Tro. 113.—III. *a turning aside*, *wheeling* right or left, of soldiers, Polyb.—IV.=*κλίμα* II., *a region*, *clime*, Dion. P.—V. in Gramm., *the inflexion* of nouns and verbs, *declension* or *conjugation*. [*κλῐ*]

Κλισμός, *οῦ, ὁ*, (*κλίνω*) *a couch*, *easy-chair*, like *κλισία* II. 1, oft. in Hom.; adorned with gold, Il. 8, 436 sometimes tapestried, Il. 9, 200; sometimes with a footstool (*θρῆνυς*), Od. 4, 136.

†Κλίτερνα, *ης, ἡ*, *Cliterna*, a city of the Aequi, Strab.

Κλῐτικός, *ή, όν*, (*κλίνω*) *belonging to the gramm. inflexion* of a word, E M. p. 295, 14.

Κλῐτός, *ή, όν*, (*κλίνω*) *sloping*, *shelving*, dub.

Κλίτος, *τό*,=*κλιτύς*, Lyc.—II.=*κλίμα* II., *a clime*, Anth.—2. in genl. *the lower part*, *further end* of a place, LXX. Late word. [ῐ]

Κλῖτος, *εος, τό*, (*κλίνω*)=*κλιτύς*, Ap. Rh. 1, 599.

Κλῐτύς, *ύος, ἡ*, acc. pl. *κλιτῦς*, Il. 16, 390, (*κλίνω*) *a sloping place*, *slope*, *declivity*, *hill*, Lat. *clivus*, Il. l. c., Od. 5, 470. [ῐ always: ῡ in acc. *κλιτῦν* in Od. l. c., in arsis; but never so in Att., Schäf. Mel. p. 73, Monk Eur Hipp. 227.]

†Κλίτων, *ωνος, ὁ*, *Cliton*, masc. pr. n., (Eur.) Epist. 1.

†Κλοίλιος, *ου, ὁ*, the Rom. *Cloelius*, Plut.

Κλοιός, *οῦ, ὁ*, with heterog. plur. *τὰ κλοιά* besides the usu. *οἱ κλοιοί*, Att. *κλῳός*, (*κλείω*):—*a collar for a dog*, Eupol. Κολ. 1, 16: esp. *a large wooden collar*, put on mischievous dogs, Ar. Vesp. 897, Xen. Hell. 2, 4, 41: hence also a sort of *pillory*, Ib. 3, 3, 11, cf. Eur. Cycl. 235: also by way of ornament, *χρύσεος κλ.*, Ib. 184: cf. *κύφων*. Hence

Κλοιόω, *ῶ*, *to put on a collar.*

Κλοῖστρον or *κλῷστρον*, *ου, τό*,=*κλεῖστρον*, Hesych.: hence our *cloister*.

Κλοιώτης, *ου, ὁ*, (*κλοιόω*) *one who has a collar on*, and so=*δεσμώτης*, ap. Hesych.: also *κλοιωτός*.

†Κλονᾶς *ᾶ, ὁ*, *Clonas*, a composer of flute music, Plut.

Κλονέω, *ῶ*, f. *-ήσω*, (*κλόνος*) *to move violently*, in Il. (never in Od.) usu. *to drive* an enemy *in confusion* before one, Il. 22, 188; and more definitely, *πρὸ ἕθεν κλονέειν φάλαγγας*, Il. 5, 96; absol., Il. 11, 496, 526: so of cattle chased by a lion, Il. 15, 324; of clouds driven by the wind, Il. 23, 213; and of fire rolled along by it, Il. 20, 492: later in genl. *to confound*, *agitate*, *distract*, Soph. O. C. 1241, 1244. Pass. *to flee in confusion*, *be routed*, Il. 3, 93; 4, 302, etc.; but in Hes. Sc. 317, *πὰρ δ' ἰχθύες ἐκλονέοντο*, beside the fishes *tumbled*; so of bees, *to swarm*, Ap. Rh. Only poet. Hence

Κλόνησις, *εως, ἡ*, *commotion*, *agitation*, like *κλόνος*, Hipp.

†Κλονίη, *ης, ἡ*, *Clonia*, a nymph, Apollod.—2. an Amazon, Qu. Sm. 1, 42.

†Κλονίος, *ου, ὁ*, *Clonius*, son of Alector, leader of the Boeotians before Troy, Il. 2, 495.—2. son of Priam, Apollod.

Κλόνις, *ιος, ἡ*, *the bone at the end of the spine*, *the os sacrum*, Antim. 59: cf. Lat. *clunis*.

Κλονοκάρδιος, *ον*, (*κλονέω*, *καρδία*) *heart-moving*, Orph. Hymn. 19, 8.

ΚΛΟ´ΝΟΣ, *ου, ὁ*, *any violent confused motion*, in Il. always *the throng and press of battle*, in Il. (never in Od.) esp. of persons fleeing in confusion, *the battle-rout*, *κατὰ κλόνον*, Il. 16, 331, 713, 729: *κλόνος ἐγχειάων*, *the throng* of spears, Il. 5, 167; 20, 319 later in genl. *tumult*, *throng*, Ar. Nub 387: still later *an earthquake*. Cf *κλονέω*.

Κλονώδης, ες, (κλόνος, εἶδος) *tumultuous*, Galen.

Κλοπαῖος, αία, αῖον, (κλώψ) *stolen*, πῦρ, Aesch. Pr. 110, cf. Eur. Alc. 1035: also *stolen, secret*, Plat. Legg. 934 C.

Κλοπεία, v. sub κλωπεία.

Κλοπεῖον, ου, τό, *any thing stolen*, Max. Tyr.

Κλοπεύς, έως, ὁ,=κλώψ, *a thief, stealer*, Soph. Phil. 77: in genl. *a secret doer, perpetrator*, Id. Ant. 493.

Κλοπεύω, v. sub κλωπεύω.

Κλοπή, ῆς, ἡ, (κλέπτω) *theft*, Aesch. Ag. 403, and Eur.; opp. to the bolder ἁρπαγή or *robbery*, Plat. Legg. 941 B.—2. of authors, *plagiarism*, Philostr.—II. *a secret act* or *transaction, fraud*, Eur. H. F. 100, Aeschin. 35, 25; κλοπῇ, *by stealth* or *fraud*, Soph. Phil. 1025: ποδοῖν κλοπὰν ἀρέσθαι, i. e. to steal away, Id. Aj. 245.

Κλοπία, ας, ἡ,=κλοπή.

Κλοπικός, v. sub κλωπικός.

Κλοπῐμαῖος, αία, αῖον,=sq., Luc. Adv. -ως.

Κλόπιμος, η, ον, *thievish*, Ps.-Phoc. 143.—2. *stolen*, Id. 127, Gaisf. Adv. -μως.

Κλόπιος, α, ον, (κλώψ) *thievish, artful*, μῦθοι, Od. 13, 295.

Κλοπός, οῦ, ὁ,=κλοπεύς, κλώψ, *a thief*, H. Hom. Merc. 276.

Κλοποφορέω, ῶ, f. -ήσω, (κλοπή, φέρω) *to steal from, rob*, LXX. Hence

Κλοποφόρημα, ατος, τό, *a theft*.

Κλοτοπεύω, only in Il. 19, 149, οὐ γὰρ χρὴ κλοτοπεύειν, 'tis not good *to deal subtly, to spin out time by false pretences*: seemingly a lengthd. poet. form of κλέπτω, κλωπεύω.

†Κλουνία, ας, ἡ, *Clūnia*, a city of Hispania Tarraconensis, Dio C.

†Κλούσιον, ου, τό, *Clūsium*, a city of Etruria, Polyb. 2, 25, 1: *οἱ* Κλουσῖνοι, *the inhab. of Clusium*, and ἡ Κλουσίνη, [ῑ] *the territory of Cl.*, Strab.

†Κλούσιος, ου, ὁ, *Clusius*, a river of Gallia Transpadana, Polyb.

Κλύβᾰτις, ἡ, a plant, also ἑλξίνη. [ῠ]

Κλύδα, metaph. acc. of κλύδων, as if from κλύς, Nic.

Κλῠδάζομαι, f. -άσομαι,=κλυδωνίζομαι. Hence

Κλῠδασμός, οῦ, ὁ, *a surging, dashing of waves*, Strab.

Κλῠδάττομαι,=κλυδωνίζομαι, Diog. L. 5, 66.

Κλύδιος, α, ον, *surging, dashing*, Gramm. [ῠ] From

Κλύδων, ωνος, ὁ, (κλύζω) *a wave, billow, surge*, Od. 12, 421, and Att. poets.—II. metaph., κλ. κακῶν, *a flood* of ills, Aesch. Pers. 599; so, κλ. ξυμφορᾶς, ἔριδος, Eur.: also, κλ. ἔφιππος, a flood of horsemen, Soph. El. 733; so, κλ. πολέμιος, Eur. Ion 60: κλ. καὶ μανία, Dem. 442, 18. Not oft. in prose. [ῠ] Hence

Κλῠδωνίζομαι, as pass., *to be tossed by the waves*, N. T.

Κλῠδώνιον, ου, τό, dim. from κλύδων, *a little wave, ripple*, Eur. Hec. 48: in genl. *a wave*, Aesch. Theb. 795: as collective noun, *a surging sea*, Thuc. 2, 84.

ΚΛΥ´ΖΩ, fut. κλύσω [ῠ], *to wash, dash, dash against*, esp. of the waves, H. Hom. Ap. 75. Pass. of the sea, *to be agitated with waves, be* or *become stormy, dash high*, ἐκλύσθη θάλασσα, Il. 14, 392, Od. 9, 484, 541, cf. Hes. Sc. 209; and so the act. is found intr., κύματα κλύζεσκον ἐπ' ἠϊόνος, the waves *dashed* against the shore, Il. 23, 61, Aesch. Ag. 1182.—II. *to wash off* or *away*, χολὴν κλύζουσι φαρμάκω, Soph. Fr. 733: hence metaph., θάλασσα κλύζει πάντα τἀνθρώπων κακά, Eur. I. T. 1193.—2. *to wash out*, τὸ ἔκπωμα, Xen. Cyr. 1, 3, 9, οἴνῳ, with wine, Arist. H. A.: esp. with a clyster, *to drench*, Anth.—3. εἰς ὦτα κλ., *to put water* into the ears *and so cleanse* them, Eur. Hipp. 654.—4. in Theocr. 1, 27, κισσύβιον κεκλυσμένον καρῷ, *washed over* or *rubbed* with wax. (The word is prob. onomatop., the root being ΚΛΥΖ–, or ΚΛΥΔ–, as in κλύδων: cf. Sanscr. *klid, madescere.*)

Κλῦθι, 2 sing. imperat. aor. of κλύω, Hom.

†Κλυμένη, ης, ἡ, *Clymĕne*, daughter of Oceanus and Tethys, Hes. Th. 351, wife of Japetus, Id. 508.—2. a Nereid, Il. 18, 47.—3. an attendant of Helen, Il. 3, 144.—4. a daughter of Minyas, mother of Atalanta, Apollod. 3, 9, 2.—5. daughter of Catreus, mother of Palamedes, Id. 3, 1, 2.—6. daughter of Iphis, mother of Iphiclus, Od. 11, 326.—7. mother of Homer, acc. to Paus. 10, 24, 2.

Κλύμενον, ου, τό, a plant, Lat. *clymenon.*

Κλύμενος, η, ον, (κλύω)=κλυτός, *renowned, famous*, Antim. 65, Theocr. 14, 26: mostly as prop. n., Κλύμενος, of the god of the nether world, Anth.: though Κλύμενος and Κλυμένη, qq. v., occur even in Hom. and Hes. as pr. names. [ῠ]

†Κλύμενος, ου, ὁ, *Clymĕnus*, king of the Minyan Orchomenus, Pind. O. 4, 31, Paus. 9, 37, 1; father of Eurydice the wife of Nestor, Od. 3, 452.—2. son of Oeneus and Althaea, Apollod. 1, 8, 1.—3. son of Phoroneus, Paus. 2, 55, 4.—4. son of Cardys, Id. 5, 8, 1.

Κλύσις, εως, ἡ, (κλύζω) *a washing out*, esp. by a clyster, *a drench*, Hipp. [ῠ]

Κλύσμα, ατος, τό, (κλύζω) *a liquid used for washing out*: esp. *a clyster* or *drench*, Hdt. 2, 77, 87.—II. *a place washed by the waves, the sea-beach*, Plut., and Luc. Hence

Κλυσμάτιον, ου, τό, dim. from κλύσμα: *a clyster*, Hipp.

Κλυσμός, οῦ, ὁ, (κλύζω) *a washing out*, esp. *by a clyster.*

Κλυστήρ, ῆρος, ὁ, (κλύζω) *a clyster*, Nic.; also ἔνεμα.—II. *a clyster-pipe, syringe*, Hdt. 2, 87.

Κλυστήριον, ου, τό, dim. from κλυστήρ.

†Κλυσώνῠμος, ου, ὁ, *Clysōnўmus*, son of Amphidamas, Apollod. 3, 12, 8, cf. Il. 23, 88.

†Κλυταιμνήστρα, ας, ἡ, *Clytaemnestra*, daughter of Tyndarus and Leda, wife of Agamemnon, Il. 1, 113; Od. 11, 439; Trag.—2. appell. of the comic poet Nicostratus, Diog. L. 4, 18.

Κλῦτε, 2 plur. imperat. aor. act. from κλύω, Hom.

†Κλυτία, ας, Ion. η, ης, ἡ, *Clytia*, daughter of Oceanus and Tethys, Hes. Th. 352.—2. mother of king Chalcon in Cos, Theocr. 7, 5.—3. daughter of Pandareus, Paus. 10, 30, 2.

†Κλυτιάδης, ου, ὁ, *son* or *descendant of Clytius, οἱ* Κλ., *the Clytiadae*, a celebrated priestly family in Elis, Hdt. 9, 33, in sing.: v. Bähr ad l.—In Hom. Κλυτίδης, Il. 11, 302, Od. 15, 540.

†Κλυτίδης,=foreg., i. e., Piraeus, Hom.

†Κλυτίος, ου, ὁ, *Clytius*, a Trojan elder son of Laomedon, father of Caletor, Il. 3, 147; 20, 238.—2. son of Alcmaeon, father of Piraeus, Od. 16 327.—3. son of Eurytus of Euboea, an Argonaut, Ap. Rh. 1, 86.—4. a giant, Apollod.

†Κλυτίππη, ης, ἡ, *Clytippe*, daughter of Thespius, Apollod.

Κλῠτόβουλος, ον, (κλυτός, βουλή) *famous in counsel*, of Mercury, Opp.

Κλῠτόδενδρος, ον, (κλυτός, δένδρον) *famous for trees*, Πιερίη, Anth.

†Κλυτοδώρα, ας, ἡ, *Clytodōra*, daughter of Laomedon, Dion. H.

Κλυτοεργός, όν, (κλυτός, *ἔργω) *famous for work*, and so like κλυτοτέχνης, epith. of Vulcan, Od. 8, 345.

Κλῠτόκαρπος, ον, (κλυτός, καρπός) *famous for fruit, glorious with fruit*, κλ. στέφανος, Pind. N. 4, 124.

Κλῠτόμαντις, εως, ὁ, (κλυτός, μαντις) *a famous seer*, Pind. Fr. 60.

†Κλυτομήδης, ους, ὁ, *Clytomēdes*, son of Enops, Il. 23, 634.

Κλῠτομήτης, ου, ὁ,=κλυτόμητις, poet.

Κλῠτόμητις, ι, gen. ιος, (κλυτός, μῆτις) *famous for skill*, epith. of Vulcan, H. Hom. 19, 1.

Κλῠτόμοχθος, ον, (κλυτός, μόχθος) *famous for toils*, Anth.

†Κλυτόνηος, ου, ὁ, *Clytonēus*, son of Alcinous, Od. 7, 119.—2. son of Naubolus, Ap. Rh. 1, 134.

Κλῠτόπαις, παιδος, ὁ, ἡ, (κλυτός, παῖς) *with famous children*, Anth.

Κλῠτόπωλος, ον, (κλυτός, πῶλος) *famous for horses* or *for horsemanship*, in Il. always epith. of Aïdoneus, 5, 654; 11, 445; 16, 625: of the country Dardania, Fr. Hom. 38.

Κλῠτός, ή, όν, but in Il. 2, 742 Od. 5, 422 also ός, όν, (κλύω): strictly *heard, audible*: but usu. *heard of*, i. e. *famous, renowned*, and so *noble, splendid*, in Hom. freq. epith. of Gods and Heroes; also of men collectively, *noble*, as opp. to lower animals, κλυτὰ φῦλ' ἀνθρώπων, Il. 14, 361, κλυτὰ ἔθνεα νεκρῶν, Od. 10, 526: oft. also, ὄνομα κλυτόν, *a glorious* name, (but in Od. 9, 364, acc. to ancient Interprr., ὄνομα κλυτόν is the name *by which one is called, one's own* name): of cities, κλυτὸν Ἄργος, Il. 24, 437.—2. then also of things, like κλειτός, *noble, splendid, beauteous*, ἄλσος, Od. 6, 321; δώματα, Il. 2, 854, etc.; λιμήν, Od. 10, 87; 15, 472, κλυτὰ μῆλα, Od. 9, 308, (in these two last instances some take it to be *noisy*, comparing κλ. ὄρνις=ἀλεκτρυών, in Hesych., but wrongly): Hom. uses it esp. of the works of human skill, as of weapons and garments, κλυτὰ ἔργα, εἵματα, τεύχεα: freq. also in Pind., and sometimes in Att. poets, and in gen. only poet. On the accent of the compounds v. Buttm. Lexil. voc. κλειτός, addend.—The only diff. of κλειτός and κλυτός in Hom. seems to be one of quantity, Ib. sub voc.

†Κλύτος, ου, ὁ, *Clytus*, a Milesian, pupil of Aristotle, Ath. 540 C.

†Κλυτοσθένης, ους, ὁ, *Clytosthĕnes*, masc. pr. n., Anth.

Κλυτοτέρμων, ονος, ὁ, ἡ, (κλυτός, τέρμα) *famous for its end.*

Κλῠτοτέχνης, ου, ὁ, (κλυτός, τέχνη) *famous for his art, renowned artist*, like κλυτοεργός, in Hom. always epith of Vulcan.

Κλῠτότοξος, ον, (κλυτός, τόξον) *famous for the bow, renowned archer*, in Hom. always epith. of Apollo.

Κλυτοφεγγής, ές, (κλυτός, φέγγος) *brightly-beaming.*

Κλῠτόφημος, ον, (κλυτός, φήμη) *illustrious by fame*, Orph.

ΚΛΥ´Ω: impf. ἔκλυον with aor signf.: imperat. sing. and plur. κλῦθι, κλῦτε, Hom., who has it with Ep.

redupl. κέκλῠθι, κέκλῠτε. *To hear*, Hom., etc. Construct. strictly c. gen. pers. et acc. rei, like ἀκούω, but rarely found in full: c. gen. pers., Il. 15, 300, etc., in which case a part. is usu. added, οὐκ ἔκλυον αὐδήσαντος, Il. 10, 47, Od. 4, 505; c. acc. rei, Od. 14, 89, etc.; also c. gen. rei, Od. 4, 767; etc.: the imperat. is esp. used in prayers, *give ear to* me, *hear* me, κλῦθί μευ, Ἀργυρότοξε, κέκλυτέ μευ, πάντες τε θεοὶ πᾶσαί τε θέαιναι,—where μοι is sometimes found as a v. l., and we find it—2. really c. dat., *to give ear to, listen to, comply with*, Hes. Th. 474, Theogn. 13, Solon 5, 2: but also c. gen., *to obey*, Soph. Aj. 1352, O. C. 740.—3. *to hear, learn by hearing*, ἔκ τινος, Od. 19, 93: in pres. sometimes with pf. signf., *to have heard, know*, Soph. Tr. 422, 425.—4. in genl. *to perceive* not merely by the hearing, Od. 6, 185; so, κλῦθι ἰδὼν ἀίων τε, Hes. Op. 9, cf. ἀΐω, ἐπαΐω.—II. post-Hom. *to hear one's self called, be called* so and so, κακῶς κλ., Soph. Tr. 721, πρός τινος, Id. El. 524; δικαίως κλ., Aesch. Pr. 868; μῶρος κλ., Soph. Tr. 414, c. ἀκούω III.—Only poetic. (Cf. Sanscr. *çru*, Lat. *cluo*, *aus-cul-to*: hence κλυτός, q. v., Lat. *cliens*, etc., cf. Winning Compar. Philology p. 65, 6.—κλύω and κλέω, like κλυτός and κλειτός, differ only in form: the latter *to spread* a report, the former *to hear* it.) [ῡ only in the imperat. κλῦθι and κλῦτε.]

Κλωβίον, ου, τό, dim. from κλωβός, *a small cage*.

Κλωβός, οῦ, ὁ, *a cage, bird cage*, Anth.

Κλωγμός, οῦ, ὁ, (κλώζω, κλώσσω) *the clucking* of hens, Plut.: hence—2. *the clucking sound by which we urge on a horse*, Xen. Eq. 9, 10: as also *a clucking sound by which Greek audiences expressed disapprobation*, Harpocr.

†Κλωδία, ας, ἡ, *Clodia*, Rom. fem. pr. n., Plut.

†Κλώδιος, ου, ὁ, the Rom. name *Clodius*, Plut.

Κλώδωνες, ων, αἱ, Maced. name of female Bacchanals, Plut. Alex. 1: also Μιμαλλόνες.

ΚΛΩ´ΖΩ, f. κλώξω, like Lat. *glocire, of the sound made by jackdaws*, as κρώζω of crows, Clem. Al.: cf. κλώσσω.—II. *to make a similar sound in token of disapprobation*, Philo, cf. κλωγμός.

Κλῶθες, ων, αἱ, = Κατακλῶθες, only in Gramm.

ΚΛΩ´ΘΩ, fut. κλώσω, *to twist by spinning, spin*, λίνον, Hdt. 5, 12: also of the Goddesses of fate, the Μοῖραι, or Lat. *Parcae, to spin* a man his thread of life or of fate, κλ. τινὶ τὰ οἰκεῖα, Arist. Mund., cf. sq. (Cf. our *clue* or *clew*.) Hence

Κλωθώ, οῦς, ἡ, Lat. *Clotho*, strictly *Spinster*, one of the three Μοῖραι or Parcae, who spins the thread of life, Hes. Th. 218, 905, Sc. 258, cf. Plat. Rep. 617 C.

Κλωμακόεις, εσσα, εν, *stony, rocky*, Il. 2, 729: from

Κλῶμαξ, ᾰκος, ὁ, also κρῶμαξ, *a heap of stones, rocky place*, akin to Lat. *glomus, globus, grumus*, our *clump, lump*, Buttm. Lexil. v. εἰλεῖν 12.

Κλών, gen. κλωνός, ὁ, (κλάω)=κλάδος, *a young shoot, sprout, twig*, Lat. *surculus*, Xen. Cyn. 10, 7.

Κλωνάξ, ακος, ὁ, dim. from κλών.

†Κλωνάριον, ου, τό, dim. from κλών; ἡ fem. pr. n., *Clonarium*, Luc

Κλωνίζω, f. -ίσω, (κλών)=κλαδεύω, *to strip off young shoots*.

Κλωνίον, ου, τό, dim. from κλών.

Κλῳομάστιξ, ῑγος, ὁ, ἡ, *one who is flogged with a collar on*.

Κλῳός, ὁ, Att. for κλοιός.

Κλωπάομαι, fut. -ήσομαι, (κλώψ) dep. mid., poet. for κλέπτω, *to steal, do by stealth*: the act. occurs in compd. διακλωπάω.

Κλωπεία, ας, ἡ,=κλοπεία: from

Κλωπεύω,=κλοπεύω, *to steal*, Xen. Rep. Lac. 2, 7, ubi al. κλοπ.

Κλωπηδίς, adv. like κλοπιμαίως, *stealthily*, A. B.

Κλωπήϊος, η, ον, Ion. and poet. for κλοπαῖος.

†Κλωπίδαι, ῶν, οἱ, a comic appell. of the inhab. of a deme Κλωπία (from κλώψ, *a thief*), instead of Κρωπίδαι from Κρωπία, the '*Filchingtonians*,' Ar. Eq. 79.

Κλωπικός, ή, όν, (κλώψ) *thievish, stealthy*, Eur. Rhes. 205, 512: τὸ κλωπικόν *thievishness*, Plat. Crat. 408 A, ubi Bekk. κλοπικός.

Κλωποπάτωρ, ορος, ὁ, ἡ, (κλώψ, πατήρ) *of* or *from a thievish* or *unknown father*, Anth. [ᾰ]

Κλῶσις, εως, ἡ, (κλώθω) *a spinning*.—II. also=κλῶσμα, Lyc.

Κλώσκω,=κλώθω, Hesych.

Κλῶσμα, ατος, τό, (κλώθω) *that which is spun, a thread, clew*, Paus.

Κλωσμάτιον, ου, τό, dim. from κλῶσμα, *a small thread*.

Κλωσμός, οῦ, ὁ,=κλωγμός II: from

ΚΛΩ´ΣΣΩ, *to cluck* like a hen, Suid., cf. κλώζω.

Κλωστήρ, ῆρος, ὁ, (κλώθω)=sq.: hence *a spindle*, Ap. Rh.—II. like κλῶσμα, *a thread, yarn, line*, λίνου κλ., of a fishing-line, Aesch. Cho. 507, cf. Ar. Ran. 1349.

Κλωστής, οῦ, ὁ, *a spinner*.

Κλωστός, ή, όν, (κλώθω) *spun, twisted*, Eur. Tro. 537.

Κλώψ, ὁ, gen. κλωπός, (κλέπτω) *a thief*, Lat. *fur*, Hdt. 1, 41; 2, 150, Eur., etc.: cf. κλώπικος, κλωπεύω, κλωπεία.

Κμέλεθρον, ου, τό, acc. to a rarer dialect=μέλαθρον, as is remarked by the Gramm. Pamphilos ap. E. M., cf. Buttm. Lexil. v. κελαινός 7.

Κμητός, ή, όν, (κάμνω, κέκμηκα) *wrought*, ap. Hesych., elsewh. only in compds. πολύκμητος, etc.

†Κναγεύς, έως, ὁ, *Cnageus*, masc. pr. n., Paus. 3, 17, 4, where also Κναγία is appell. of Diana.

Κνᾰδάλλω,=κνάω, κναίω, κνήθω, *to scratch*, ap. Hesych.: cf. ψάω, like ψαθάλλω.

Κναίω,=Att. κνάω, q. v., like καίω, κλαίω for Att. κάω, κλάω: mostly only in compds. ἀποκναίω, διακναίω.

†Κνακάδιον, ου, τό, *Cnacadium*, a mountain of Laconia, Paus. 3, 24, 6.

†Κνάκαλος, ου, ὁ, *Mt. Cnacalus*, in Arcadia, Paus. 8, 22, 3, from which Diana was called Κνακαλησία.

†Κνακεᾶτις, ιδος, ἡ, appell. of Diana at Tegea, Paus. 8, 53.

Κνᾱκίας, ὁ, κνᾱκός, ὁ, κνάκων, ὁ, Dor. for κνηκ.

†Κνακιών, ῶνος, ὁ, *Cnacion*, a river of Laconia, joining the Eurotas below Sparta, Plut. Lyc. 6.

Κνᾱμός, ὁ, Dor. for κνημός.

Κνάμπτω, old Att. for γνάμπτω, q. v.

Κνάπτω, like ξέω and ξαίνω, (κνάω) *to scratch* or *scrape*: esp. *to tease, card* or *comb* wool, *to dress* or *full* cloth, etc. (which was done either with a prickly plant, the teasel, or with a comb,) cf. κναφεύω, ἀνακνάπτω: hence—II. metaph. *to mangle, tear*, μάστιγι, Cratin. Incert. 116: pass., ἁλὶ κναπτόμενοι, of bodies *mangled* against sharp rocks, Aesch. Pers. 576; so, ἐκνάπτετ' αἰεί, of Hector's body trailing behind the chariot, Soph. Aj. 1031.—Acc. to the Gramm., κνάπτω, etc. were the forms used by the *old* Att. writers, and γνάπτω, etc. by the *later*: v. Brunck and Dobree ad Ar. Plut. 166, Dind. in Steph. Thes. Hence

Κνάπτωρ, ορος, ὁ, poet. for κναφεύς,

Κνάσω, κνᾶσαι, Dor. for κνήσω, κνῆσαι, fut. and inf. aor. from κνάω.

†Κναῦσον, ου, τό, *Cnausum*, a small town of Arcadia, Paus. 8, 27, 3.

Κνάφαλλον, ου, τό, (κνάπτω) *wool scratched* or *torn off* in fulling cloth: in genl. *wool, flock*, for stuffing cushions or pillows with, Cratin. Malth. 3, ubi v. Meineke: more freq. in form κνέφαλλον, Ar. Fr. 84, Plat. (Com.) Peisand. 4, Theopomp. (Com.) Pantal. 2; cf. τύλη III. [ᾰ]

Κνᾰφεῖον, Ion. -ήϊον, ου, τό, (κνάπτω) *a fuller's shop*, Hdt. 4, 14.

Κνᾰφεύς, έως, ὁ, *a fuller*, Lat. *fullo*, i. e. *a cloth-carder* or *dresser, clothes cleaner*, Hdt, 4, 14, Ar. Vesp. 1128, Xen., etc.: they used λίτρον, κονία, γῆ Κιμωλία, etc. with the carding comb. On the form κναφ-, γναφ-, v κνάπτω, fin. Hence

Κνᾰφευτικός, ή, όν, *belonging to a fuller*, ἡ -κή, sub. τέχνη, *a fuller's art* or *trade*, Plat. Polit. 282 A, cf. Soph. 227 A.

Κνᾰφεύω,=κνάπτω, *to full, card* or *clean cloth*, Ar. Plut. 166, cf. κνάπτω, fin.

Κνᾰφέω, ῶ, f. -ήσω,=κναφεύω.

Κνᾰφήϊον, ου, τό, Ion. for κναφεῖον. Hdt.

Κνᾰφικός, ή, όν,=κναφευτικός.

Κνάφος, ου, ὁ, (κνάω) *the prickly teasel*, Lat. *spina fullonica*, a plant used by fullers to card or clean cloth: hence also *a carding-comb*, also used as an instrument of torture, ἐπὶ κνάφου ἕλκειν τινά, Hdt. 1, 92, ubi v Wessel. [ᾰ]

Κνάψις, εως, ἡ, (κνάπτω) *a carding* or *dressing* of cloth.

ΚΝΑ´Ω, inf. κνᾶν, but in the stricter Att. κνῆν, like σμῆν and ψῆν: fut. κνήσω: aor. 1 ἔκνησα: but of aor. 2 ἔκνην, as if from κνῆμι, we find only the 3 sing. κνῆ in Il. 11, 639. *To scrape* or *grate*, Lat. *radere*, αἴγειον κνῆ τυρόν, Il. l. c., and Hipp.: *to scrape off*, κηρόν, Hdt. 7, 239, cf. ἐκκνάω: metaph. *to destroy*.—II. *to scratch*, Lat. *scabere*, τῇ χειρί, Hipp. Mid. *to scratch one's self*, Plut.: κνᾶσθαι τὴν πλευράν, *to scratch one's* side, Gal.—III. *to tickle, make itch*, Plat. Symp. 185 E. Pass. *to itch*, Id. Gorg. 494 C. Mid., κνᾶσθαι τὰ ὦτα, *to tickle one's* ears, Luc. (From the root κνάω come κναίω, κνήθω, κνίζω, κνύω. κνάπτω, κναδάλλω, etc.) [ᾱ]

Κνεφάζω, f. -άσω, (κνέφας) *to cloud over*, Aesch. Ag. 134.

Κνεφαῖος, αία, αῖον, also ος, ον, Ar. Ran. 1350 (κνέφας):—*dark*, Ταρτάρου βάθη, Aesch. Pr. 1029, cf. Eur. Alc. 593.—2. *in the dark*, κνεφαῖος ἐλθών, having come *in the dark*, i. e. *at nightfall*, Hippon. 37; but also *early in the morning*, κν. ἀνεφάνη, Ar. Vesp. 124, v. Ran. l. c., cf. κνέφας, also σκοταῖος. Adv. -ως.

Κνέφαλλον, ου, τό, v. sub κνάφαλλον.

Κνέφᾰς, ᾰος, τό, in Att. in gen. κνέφους, later also κνέφατος, Att.; dat. κνέφᾳ, Ep. always κνέφᾰι, in Anth. also κνέφει, Crinag. 38, 6—

darkness, Hom., with whom it always denotes the *dark* or *gloom that comes on next after sunset, evening, dusk*, κνέφας ἱερόν, ἱερὴ νύξ, Il. 11, 194, 209, and so Xen.: later also *the morning twilight* or *dawn*, Lat. *crepusculum, diluculum*, πρῴ πάνυ τοῦ κνέφους, Ar. Eccl. 291, ἅμα κνέφα, *at dawn*, Xen. Hell. 7, 1, 15; cf. κνεφαῖος. (From νέφος, akin to γνόφος and δνόφος, cf. Buttm. Lexil. v. κελαινός fin.)

Κνέωρον, ου, τό, and κνέωρος, ου, ὁ, (from κνάω?) *a kind of nettle.*

Κνῆ, 3 sing. aor. 2 as if from κνῆμι, or impf. of κνάω, with irreg. contr. from κνάε, only in Il. 11, 639.

Κνηθιάω, ῶ, f. -άσω,=κνηστιάω, κνησείω.

Κνηθμός, οῦ, ὁ, *an itching*, Nic.

Κνήθω, fut. κνήσω, (κνάω) *to scratch*: mid. *to scratch one's self*, Arist. H. A. —II. *to tickle*: pass. *to itch*, N. T.—III. metaph. *to provoke*: pass. *to be provoked* or *irritated*, Arist. Probl.—κνάω is used in the best Att., Moeris p. 234.

Κνηκέλαιον, ου, τό, (κνῆκος, ἔλαιον) *oil of carthamus*, Diosc.

Κνηκίας, ου, ὁ, Dor. κνᾱκίας, (κνῆκος)=κνήκων, cf. κνηκός fin.

Κνήκινος, η, ον, *of* or *from the* κνῆκος.

Κνηκίς, ῖδος, ἡ, *a pale spot*, esp. in the heavens, *a pale dim cloud*: *a pale-coloured antelope*, Hesych. [ῑ]

Κνηκοειδής, ές, (κνῆκος, εἶδος) *like* κνῆκος.

Κνηκόπῡρος, ον, (κνηκός, πυρός) *yellowish like wheat*, or κνηκόπυῤῥος, ον, *yellowish-red*, Sopat. ap. Ath. 649 A.

ΚΝΗ͂ΚΟΣ, ου, ἡ, Lat. *cnecus*, a plant of the *thistle* kind, *carthamus tinctorius*, the leaves of which were used like rennet, to curdle the milk in making cheese, Anaxandr. Prot. 1, 55, and Theophr. Hence

ΚΝΗΚΟ΄Σ, ή, όν, Dor. κνᾱκός, *pale yellow, whitish yellow*, like the κνῆκος-flower, of the colour of the goat, Theocr. 7, 16, and Anth.: hence the goat is called κνάκων, Theocr. 3, 5; and the wolf κνηκίας, Babrius.

Κνηκώδης, ες,=κνηκοειδής, Theophr.

Κνήκων, ωνος, ὁ, Dor. κνάκων, v. sub κνηκός.

Κνῆμα, ατος, τό, (κνάω) *that which is rubbed off*, in plur. *scrapings, filings*, Hipp.

Κνημαῖος, αία, αῖον, (κνήμη) *belonging to the calf* or *leg*, Hipp.

Κνήμαργος, ον, (κνήμη, ἀργός) *white-legged*, Theocr. 25, 127.

ΚΝΗ΄ΜΗ, ης, ἡ, *the part of the leg between the knee and ankle, the leg*, Lat. *tibia, crus*, opp. to the thigh, (μηρός), Il. 4, 147, Od. 8, 135; on which the greaves or boots were worn, cf. κνημίς, ἐΰκνημις, and Hdt. 6, 125; 7, 75: in medic. writers it was confined to the larger bones, the smaller being called περόνη, cf. also ἀντικνήμιον. —II. *the spoke* of a wheel, cf. κνημίς II. —III. *the pieces of wood* on which the body of a chariot rests, cf. sq.—IV. *the leg of a stool.*

Κνημία, ας, ἡ,=κνήμη III, Lys. ap. Poll. 10, 157.

Κνημιαῖος, αία, αῖον,= κνημαῖος, Hipp.

Κνημῑδοφόρος, ον, (κνημίς, φέρω) *wearing greaves* or *leg-armour*, Hdt. 7, 92.

Κνημῑδωτός, ή, όν, as from κνημιδόω, *furnished with greaves.*

Κνημίς, ῖδος, ἡ, (κνήμη) *a greave, leggin*, reaching from knee to ankle, κνημῖδας μὲν πρῶτα περὶ κνήμησιν ἔθηκε, Il. 3, 330: the κνημῖδες consisted of two halves and were fastened with silver clasps or buckles (ἐπισφύρια): oft. in Il., where also the Achaeans are esp. called ἐϋκνήμιδες: they appear to have been of tin or tinned over, Il. 18, 613; 21, 592, also of ὀρείχαλκος, Hes. Sc. 122. In Od. 24, 229 however βόειαι κνημῖδες are a kind of *boots* which Laertes put on for agricultural labour, to protect his legs. Polyb. 11, 9, 4 tells us that the κνημῖδες were worn with ὑποδήματα and κρηπῖδες. Cf. Dict. Antiqq. voc. *ocrea.*—II. *the spoke of a wheel*, Lys. ap. Poll. 7, 115. [ῑ: yet we also find κνᾱμῐδες Alcaeus 1, 4, cf. κρηπίς.]

†Κνημίς, ῖδος, ἡ, *Mt. Cnēmis*, a mountain of Locris, on which lay the city *αἱ* Κνημῖδες, and from which a portion of the Locri were styled Ἐπικνημίδιοι, Strab.

Κνημοπᾰχής, ές, (κνήμη, πάχος) *thick in the leg*, Theophr.

Κνημός, οῦ, ὁ, *a woody mountain-pass*, in Hom. only in plur., in Il. always of the *woody passes* of Ida, just like the Lat. *saltus.* As πούς and πρόπους are used of the lowest parts of a mountain, so κνημός (from κνήμη) seems to be used of the parts just above them.

†Κνῆμος, ου, ὁ, *Cnemus*, a Spartan, Thuc. 2, 80.

Κνημώδης, ες, (κνήμη, εἶδος) *well-legged.*

†Κνήμων, ωνος, ὁ, *Cnemon*, masc. pr. n., Luc.

Κνησιάω, ῶ, f. -άσω, desiderat. of κνάω, *to wish to scratch, to feel an itching*, Ar. Eccl. 919, Plat. Gorg. 494 E: the form κνηστιάω is rejected by Dind.

Κνῆσις, εως, ἡ, (κνάω) *a scratching, scraping, rubbing* or *scraping off.*—2. *an itching, tickling.*

Κνησίχρῡσος, ον, (κνάω, χρύσος) *scraping* or *gnawing gold.*

Κνῆσμα, ατος, τό, (κνάω)=κνίσμα, Xen. Symp. 4, 28.—2. *a curry-comb.*

Κνησμονή, ῆς, ἡ,=κνησμός.

Κνησμός, οῦ, ὁ, (κνάω 2) *a gentle scratching, tickling*: also metaph. *a tickling, titillation, incentive, excitement.* Hence

Κνησμώδης, ες, (κνησμός, εἶδος) *affected with itching* or *tickling*: *exciting an itching, inciting.* Adv. -δῶς.

Κνηστήρ, ῆρος, ὁ,=κνῆστις, *a scraping-knife.*

Κνηστήριον, ου, τό, dim. from κνηστήρ.

Κνηστιάω, ῶ,=κνησιάω (q. v.), Clem. Al.

Κνῆστις, εως and ιος, ἡ, (κνάω) *a knife for scraping*, e. g. cheese, Il. 11, 640 (in contr. dat. κνήστῑ): elsewh. τυρόκνηστις.—II.=κνησμός, *an itching, tickling*, Opp.

Κνηστίς, ίδος, ἡ, in Plut. Anton. 86, seems to be a *pin* with which Cleopatra's hair was fastened up, made hollow (κοίλη) to conceal poison in, called βελόνη by Xiphilin.

Κνηστός, ή, όν, (κνάω) *scraped* or *rasped*, κνηστὸς ἄρτος, like our French rolls, Ath. 111 D.

Κνῆστρον, ου, τό,=κνῆστις I, *a knife for scraping*, Hipp.—II.=κνέωρον, *a* kind of *nettle*, Id., v. Foës. Oecon. Hipp.

Κνήφη, ης, ἡ, (κνάω) *an itching, the itch*, LXX.

Κνίδᾰ, metaph. acc. of κνίδη, as if from *κνίς, Opp. [ῐ]

Κνῑδάω, ῶ, f. -ήσω, (κνίδη) *to whip with nettles.*

Κνῐδέλαιον, ου, τό, *oil from the seed of the* κόκκος Κνίδιος, Diosc., cf. θυμέλαια and Κνίδιος II.

Κνίδη, ης, ἡ, (κνίζω) *a nettle*, Lat. *urtica*, Theocr. 7, 110, and Anth.—II. a sea-animal of the mollusk kind, *which*, if touched, *stings like a nettle*, Lat. *urtica marina*, a kind of *sea-anemone*, Arist. H. A.; also called ἀκαλήφη by Ath.

Κνίδιος, ία, ιον, (Κνίδος) *Cnidian, of* or *from Cnidus*, †οἶνος, Ath. 33 E: οἱ Κνίδιοι, *the Cnidians*, Hdt. 3, 138: ἡ Κνιδία, *the territory of Cnidus*, and so, the peninsula on which Cnidus was situated, Hdt. 1, 174; Strab. p. 488.†–II. Κνίδιος κόκκος, ὁ, *a berry of the shrub* θυμέλαια, used as a purgative, Eubul. Incert. 15. b., cf. Foës. Oecon. Hipp. [ῐ]

†Κνιδόθεν, adv., *from Cnidus*, Luc. Lexiph. 7.

Κνῐδόκοκκος, ὁ,=Κνίδιος II.

†Κνίδος, ου, ἡ, *Cnidus*, a city of Caria on a peninsula near the Triopium promontorium, H. Hom. Ap. 43, Hdt. 1, 144; etc.

Κνιδόσπερμον, τό, (κνίδη, σπέρμα) *nettle-seed*, Gal.

Κνίδωσις, εως, ἡ, (as if from κνιδόω) *an itching*, esp. such as is caused by a nettle, Hipp.

Κνίζα, ης, ἡ, Ion. κνίζη,=κνίδη, Anacr. 87: from

Κνίζω: fut. κνίσω [ῐ], Dor. κνιξῶ. *To scrape* or *grate*, like κνάω, Theophr., but rare in Att. in this signf.—II. *to make to itch*: hence metaph. of feelings, esp. love, *to tease, chafe, nettle*, Hdt. 6, 62, Eur. Med. 555, 568; also, κόρος κνίζει, Pind. P. 8, 44; of grief, Soph. O. T. 786; in genl. of anxiety, Hdt. 7, 10, 5 and 12, Pind., etc. Pass., *to be so teased, chafed* or *nettled*, Eur. Andr. 209; τινός, *for love of* a person, Theocr. 5, 122. (From root κνάω, cf. κνήθω: hence also κνίψ, κνιπός, σκνιπός.)

Κνῑπεία, ας, ἡ, (κνιπός) *niggardliness, penury.*

Κνῑπία, ας, ἡ,=foreg.

Κνῑπολόγος, ου, ὁ, (κνίψ, λέγω) a bird, *a* kind of *woodpecker* that seeks κνῖπες or insects, Arist. H. A.

Κνῑπόομαι, as pass., (κνιπός) *to be inflamed*, of the eyes: of fruits, *to be mildewed*, ap. Hesych.

Κνῑπός, όν, *niggardly, miserly*, Anth. (No doubt from κνίζω, *to scrape*, and so strictly *a scraping fellow, skinflint*, cf. κυμινοπρίστης. Synonym. forms coming from κνιπός are κνιφός, σκνιπός, σκνιφός, also Γνίφων, the usu. pr. n. of old misers in the new Att. Comedy. Cf. our *nip, snip.*) Hence

Κνῑπότης, ητος, ἡ, *itching* or *inflammation* of the eyes, Hipp.

ΚΝΙ͂ΣΑ, ης, ἡ, Ep. κνίση, Lat. *nidor, the steam and odour of fat* which exhales from meat roasting, esp. *the smell* or *savour of a victim, steam of a burnt sacrifice*, which ascends up to heaven as a grateful gift to the gods, oft in Hom., v. esp. Il. 1, 317; 8, 549; and cf. Ar. Av. 193, 1517.—II. *the fat caul* in which the flesh of the victim was wrapped and burnt, *the fat* itself, also δημός, Il. 1, 460, Od. 18, 45.—Κνῖσα, Ion. κνίση, is the more correct form for the common κνίσσα, κνίσση, Draco p. 21, 4, Eustath. 1766, 30; accordingly Dind. and Spitzn. have restored κνίση, κνισήεις, etc. in Hom., cf. Elmsl. Ar. Ach. 1045, Dind. Pac. 1050. Hence

Κνῑσάεις, εσσα, εν, Dor. for κνισήεις. [ᾱ]

Κνῑσᾰλέος, α, ον, (κνῖσα) *filled with the steam of fat sacrifice*, emitting the like.

Κνῑσᾶντι, Dor. dat. for κνισάεντι from κνισάεις, κνισήεις.

Κνῑσάριον, ου, τό, dim. from κνῖσα.

Κνῑσάω, ῶ, f. -ήσω, (κνῖσα) *to fill with* κνῖσα, *fill with the steam* or *smell of burnt sacrifice*, κν. βωμούς, Eur. Alc. 1156; κν. τὰς ἀγυιάς, Ar. Eq. 1320, Av. 1233.—II. intr. *to make the steam of sacrifice*, κν. βωμοῖσι, Orac. ap. Dem. 531, 5; κν. παρὰ τοὺς βωμούς, Luc.

Κνισάδω, Dor. for κνίζω.

Κνῑσήεις, εσσα, εν, (κνῖσα) *full of the steam of burnt sacrifice, steamy*, δώματα, Od. 10, 10; Dor. κνισάεις, Pind. O. 7, 145.

Κνῑσηρός, ά, όν,=foreg., Achae. ap. Ath. 368 A.

Κνίσμα, ατος, τό, (κνίζω) *that which is scraped off*, in plur. *scrapings*, Plat. Hipp. Maj. 304 A.—II.=sq.: *an itching*, Anth.

Κνισμός, οῦ, ὁ, (κνίζω) *an itching of the skin, tickling*: metaph. of love and like feelings, Soph. Fr. 482, Ar. Plut. 974.

Κνισμώδης, ες, (κνισμός, εἶδος) dub. for κνησμώδης.

Κνῑσοδῐώκτης, ου, ὁ, (κνῖσα, διώκω) *hunting after the smell of roast meat*, name of a mouse in Batrach. 235.

Κνῑσοκόλαξ, ᾰκος, ὁ, (κνῖσα, κόλαξ) *a dinner-parasite*, Asius ap. Ath. 125 D.

Κνῑσολοιχία, ας, ἡ, *fondness for roast meat*, Sophil. ap. Ath. 386 F: from

Κνῑσολοιχός, όν, (κνῖσα, λείχω) *a licker of fat* or *roast meat, dainty fellow*, Antiph. Bombyl. 2, Amphis Gunaec. 2.

Κνῖσος, τό, rare form for κνῖσα.

Κνισός, όν,=κνισήεις, *fat*.—II.=λίχνος, *dainty*.

Κνῑσοτηρητής, οῦ, ὁ, (κνῖσα, τηρέω) =κνισοδιώκτης.

Κνῑσόω, ῶ,=κνισάω, Matro ap. Ath. 136 C.—II. *to burn* and *spoil* meat, Luc.

Κνίσσα, κνισσάεις, etc. v. sub κνῖσα, κνισάεις, etc., with single σ.

Κνιστός, ή, όν, (κνίζω) *scraped, rasped*, Ar. ap. Ath. 373 A.

Κνῑσώδης, ες, (κνῖσα, εἶδος) *steaming like roasted meat, fatty*, Gal.

Κνῑσωτός, ή, όν, (κνισόω) *steaming like a burnt sacrifice, fat and steamy*, Aesch. Cho. 485.

Κνιφός, ή, όν,=κνιπός, σκνιφός. Hence

Κνῑφότης, ητος, ἡ,=κνιπότης, σκνιφότης.

Κνίψ, ὁ, also ἡ, gen. κνῖπός, nom. pl. κνῖπες, (κνίζω):—a small kind of *emmet*, which gnaws (κνίζει) figs, Ar. Av. 590.—II. κνῖπες, several kinds of insects, esp. such as live in wood, Theophr., cf. κνιπολόγος.—The fem. ἡ, κνίψ occurs sometimes, Lob. Phryn. 400: the gen. is only found in Gramm.: v. also σκνίψ.

Κνοή, ἡ, Ion. for χνόη.

Κνόη, ης, ἡ, (κνάω) *the creaking of an axle*: also *of shoes, the sound of footsteps*, Aesch. Fr. 221.

†**Κνοῖθος**, ου, ὁ, *Cnoethus*, an Aeginetan, Hdt. 6, 88.

Κνόος, ὁ, contr. κνοῦς, also χνόος, (κνάω)=κνόη and χνόος.

†**Κνοῦφις**, ιδος, ὁ, *Cnūphis*, a deity of the Aegyptians, Strab.

Κνόω,=κνάω, Hesych.

Κνῦ, usu. οὐδὲ κνῦ, not *a jot*, not *a whit*: hence κνύζω, κνυζάω, like γρύζω from γρῦ, ap. Hesych.

Κνύζα, ης, ἡ, (κνύω, κνάω) *an itching*, *the itch*.

Κνύζᾱ, ἡ, poet. contr. for κόνυζα, Theocr. 4, 25; 7, 68.

Κνυζάομαι, Soph. O. C. 1571, and **κνυζέομαι**, Ar. Vesp. 977, dep., *to whine, whimper*, strictly of a fawning dog, and then of children, cf. Theocr. 2, 109, and κνυζηθμός. The act. κνυζάω, -έω, only in Gramm. (Cf. κνῦ: nothing to do with κύων.) Hence

Κνυζηθμός, οῦ, ὁ, *a whining, whimpering*, strictly of dogs, opp. to barking or snarling, κύνες τε ἴδον καὶ οὐχ ὑλάοντο, κνυζηθμῷ δ' ἑτέρωσε διὰ σταθμοῖο φόβηθεν, Od. 16, 163.—II. *roaring, bellowing*, of a lion, Ap. Rh.

Κνύζημα, τό,=κνυζηθμός, of infants, Hdt. 2, 2.

Κνυζόω, ῶ, only in Od. 13, 401, κνυζώσω δέ τοι ὄσσε, πάρος περικαλλέ' ἐόντε, and 13, 433, κνύζωσεν δέ οἱ ὄσσε, *to disfigure* the eyes, *make* them *dim and dark*. (Acc. to Gramm. from a root κνυζός, *dim, dark*: but this adj. seems to be an invention of theirs: prob. better from κνύος, and so strictly *to make scabby*, Valck. Adon. p. 381.)

Κνύζομαι, rare collat. form of κνυζάομαι, Dion. H.: so too act. κνύζω, ap. Suid.

Κνύζω,=κνύω, κνάω.

Κνῦμα, ατος, τό, (κνύω) *a scratching*: κν. τῶν δακτύλων, of a person feeling for the door-handle in the dark, Ar. Eccl. 36, with v. l. κνίσμα.

Κνύος, τό, *the itch, scurvy*, Lat. *scabies*, Hes. Fr. 5, 1. [ῠ]: from

Κνύω, f. -ύσω, (κνάω) *to scratch, touch gently*, κνύειν τὴν θύραν, Ar. Thesm. 481, cf. κνῦμα. [ῡ]

Κνωδᾰκίζω, f. -ίσω, (κνώδαξ) *to hang* a body *on pins* or *pivots*, so that it turns as on an axis. Math. Vett.

Κνωδάκιον, ου, τό, dim. from κνώδαξ, Math. Vett. [ᾰ]

Κνώδᾰλον, ου, τό, *any wild, dangerous animal*, from a lion to a serpent or worms, *a monster*, Od. 17, 317, Hes. Th. 582; of beasts opp. to man, Aesch. Cho, 601; of birds and beasts, Id. Supp. 1000; of men, Id. Pr. 462; of an ass, Pind. P. 10, 56; of a gnat, Mel. 93, 2: later esp. of reptiles, as in Nic. and Plat. Ax. 365 C: of men, as a term of reproach, *brutes, beasts*, Cratin. Χειρ. 8, cf. Ar. Lys. 477.—In H. Hom. Merc. 188, should prob. be read νωχαλόν with Herm. (Perh., like κινώπετον, immediately from κινέω, for κινώδαλον.)

Κνώδαξ, ᾱκος, ὁ, (ὀδούς) *a peg, pin*, in plur. *pins* or *pivots* on which a body turns as on an axis, Sext. Emp., and Math. Vett.

Κνώδων, οντος, ὁ, (ὀδούς) in plur. κνώδοντες, *two projecting teeth* on the blade of a hunting spear, Xen. Cyn. 10, 3 and 16: hence ξίφους διπλοῖ κνώδοντες, prob. of a two-edged sword, Soph. Ant. 1233; and so in sing. *a sword*, Ib. 1025.

†**Κνωπίας**, ου, ὁ, *Cnopias*, masc. pr. n., Polyb. 5, 63, 12.

Κνωπόμορφος, ον, (κνώψ, μορφή) *shaped like a beast*, Lyc.

†**Κνωπός**, οῦ, ὁ, or Κνῶπος, *Cnopus*, son of Codrus, king of Erythrae, Strab. p. 633.—II. a river of Boeotia, Nic. Th. 889, whence Κνωπία, a town in the Theban territory, Strab. p. 404.

†**Κνώσιος**, α, ον, *Cnosian, of Cnosus* or *Gnossus*; also in genl. *Cretan*, ὀρχήματα, Soph. Aj. 699; ταῦρος, Eur. H. F. 1327: οἱ Κνώσιοι, *the Cnosians*, Plat. Legg. 629 C.

†**Κνωσίων**, ωνος, ὁ, *Cnosion*, a youth beloved by Demosthenes, Aeschin. 48, 10; Ath. 593 A.

†**Κνωσόθεν**, adv. *from Cnosus*, Ap. Rh. 4, 434.

†**Κνωσός**, less correctly Κνωσσός, οῦ, ἡ, *Cnosus*, ancient capital of Crete, on the Caeratus, which was also its earlier name; its ruins are now on the site called *Long Candia*, Il. 2, 646; Od. 19, 178.

ΚΝΩ'ΣΣΩ, *to nod, slumber, sleep*, Od. 4, 809, Pind. O. 13, 100.

Κνώψ, ὁ and ἡ, gen. κνωπός, shortened for κινώπετον, Nic.

Κοάλεμος, ου, ὁ, *a stupid fellow, booby*, Ar. Eq. 198; addressed as a god or demon, Ib. 221: Miltiades the grandfather of Cimon had this nickname, Plut. Cim. 4. (Usu. deriv. from κοάω, κοέω, νοέω, and ἀλεός, ἠλεός.) [ᾱ]

Κοάξ, comic word formed to imitate the croaking of frogs, βρεκεκέξ κοάξ κοάξ, Ar. Ran. 209, etc.

Κοάω, v. κοέω.

Κοβᾱλεία, ας, ἡ, *impudent knavery*.

Κοβᾱλεύω, *to play the* κόβαλος.

Κοβᾱλία, ας, ἡ,=κοβαλεία.

Κοβᾱλίκευμα, ατος, τό, *a knavish trick*, Ar. Eq. 332: from

Κοβᾱλῐκεύω,=κοβαλεύω.

Κόβᾱλος, ου, ὁ, *a cunning, impudent rogue, an arrant knave*, joined by Ar. with πανοῦργος, Eq. 450, with μόθων, Plut. 279: Κόβαλοι were also a set of *mischievous goblins*, invoked by rogues, Id. Eq. 635: as adj. κόβαλα, *knavish tricks, rogueries*, Ib. 417, Ran. 104.

Κόβειρος, ὁ,=κόβαλος, Hesych.

†**Κοβρῆναι**, ῶν, αἱ, *Cobrēnae*, a place in Media near Mount Zagrus, Polyb. 5, 44, 7.

†**Κόβων**, ωνος, ὁ, *Cobon*, a Delphian, Hdt. 6, 66.

†**Κογκολίτανος**, ου, ὁ, *Concolitanus*, a king of the Gaesati, Polyb. 2, 22, 2.

Κόγξ, the sound made by the voting-pebble as it fell into the urn (κάδος), Hesych.: on κόγξ ὄμπαξ, v Lob. Aglaoph. 775, sq.

Κογχάριον, ου, τό, dim. from κόγχη, Diosc.

†**Κογχεία**, ας, ἡ, *Conchēa*, a river of Corcyra, Lyc. 869.

ΚΟ'ΓΧΗ, ης, ἡ, *a muscle* or *cockle*, Lat. *concha*, Ar. Fr. 49, Xen. An. 5, 3, 8; the same as χήμη, but more usu. in Att.: also *a muscle-shell*. Proverb., κόγχην διελεῖν, to open a muscle, of any easy task, Teleclid. Ἡσιοδ. 2.—II. as a muscle-shell was used to hold water, etc., hence *a small measure*, esp. for liquids, Pherecr. Tyrann. 1, 3, and Hipp.: *any muscle-shaped* vessel, Id.—III. *any shell-like bone* or *cavity* in the body, as—1. *the hollow of the ear*.—2. *the socket of the eye*.—3. *the knee-pan*, Poll.—IV. *the case round a seal* attached to diplomas or documents, Ar. Vesp. 585: hence ἀνακογχυλιάζω, to unseal. Cf. also κόγχος. (κόγχη, κόγχος, κογχύλη, Sanscr. *çankha*, Lat. *concha*, cf. also κόχλος, *cochlea*, κάλχη, etc.)

Κογχίον, ου, τό, dim. from κόγχη, Antiph. Γαμ. 1.

Κογχίτης, ου, ὁ, λίθος κ., *shelly marble*, esp. found near Megara, Paus. 1, 44, 6, cf. Müller Archäol. d. Kunst § 268, 1, cf. κογχυλίας, -ιάτης.

Κογχοειδής, ές, (κόγχη, εἶδος) *of the muscle kind*, Strab.

Κογχοθήρας, ου, ὁ, (κόγχη, θηράω) *a muscle-catcher*, Epich. p. 22.

Κόγχος, ου, ὁ, also ἡ,=κόγχη I, Aesch. Fr. 22, Epich. p. 22.—II.=κόγχη II., Diosc.—III.=κόγχη III.: also *the upper part of the skull*, Lyc.—IV. the *conchis* of the Romans, *lentils boiled with the pods*, a sort of *thick pea-soup*, Timo ap. Ath. 159 F

Κογχύλη, ης, ἡ,=κόγχη: esp. *the* Lat. *murex*, Philo. [ῠ]

Κογχῠλίας, ου, ὁ, with and without λίθος,=κογχίτης, κογχυλιάτης, Ar. Fr. 240.

Κογχῠλιάτης, ου, ὁ, =κογχίτης, κογχυλίας, Xen. An. 3, 4, 10.

Κογχῠλιευτής, οῦ, ὁ, *one who catches κογχύλια.*

Κογχύλιον, ου, τό, (κογχύλη) *a muscle* or *cockle:* also its *shell*, in genl. *a bivalve-shell*, Hdt. 2, 12: esp.—II. *the purple-fish*, Lat. *murex*, Arist. H. A.—2. *the purple color prepared therefrom*, Diosc.—3. *wool dyed with purple*, Gal. [ῠ]

Κογχῠλιώδης, ες, (κογχύλιον, εἶδος) *like a bivalve-shell*, κ. λίθοι, fossil-shells, Xanth. p. 162.

Κογχῠλιωτός, ή, όν, (κογχύλιον II.) *dyed with purple.*

Κογχώδης, ες,=κογχοειδής.

†Κοδδίνου πέτρα, ἡ, *the rock of Coddinus*, a projecting point of Sipylus near Magnesia, Paus. 3, 22, 4.

Κοδομεῖον, ου, τό, *a vessel for roasting barley in:* from

Κοδομεύς, έως, ὁ, *one who roasts barley.*

Κοδομευτήρ, ῆρος, ὁ,= κοδομεύς: fem. κοδομεύτρια, ἡ: from

Κοδομεύω, *to roast barley.*

Κοδομή, ῆς, ἡ, *a woman who roasts barley.*

Κοδράντης, ου, ὁ, the Lat. *quadrans*,=½ *of an as*, N. T.

†Κόδρᾱτος, ου, ὁ, and Κουάδρᾱτος, the Rom. *Quadrātus*, Hdn.

†Κοδρίδης, ου, ὁ, *son* or *descendant of Codrus*, Ael. V. H. 5, 13: from

†Κόδρος, ου, ὁ, *Codrus*, son of Melanthus, the last king of Athens, Hdt. 1, 147; 5, 65.—2. the founder of Miletus, Id. 9, 97.

Κοδύμᾱλον, ου, τό, acc. to some *a quince*, acc. to others *a medlar*, Alcman 85.

ΚΟΕ´Ω, Ion. for νοέω, contr. κοῶ, *to mark, perceive, hear*, very rare old form in Epich. p. 15; still more rarely κοάω, mostly found in compds., as in ἀμνοκῶν, εὐρυκόωσα, qq. v.; and in pr. names, like Δηϊκόων, Δημοκόων, Ἱπποκόων, Λαοκόων, Εὐρυκόωσα, Λαοκόωσα; κοάλεμος, also belongs hereto.—Prob. κοέω, is the root of ἀκούω, ἀκοή. On the formation of the word cf. Buttm. Lexil. v. κελαινός 6.

Κοθᾰρός, Dor. for καθαρός, Tab. Heracl.

Κόθεν, Ion. for πόθεν, Hdt.

Κόθορνος, ου, ὁ, Lat. *cothurnus, a buskin* or *high boot*, covering the whole foot and reaching to the middle of the leg, laced in front, and with very thick soles, Hdt. 1, 155; 6, 125. cf. ἐμβάτης and ἐνδρομίς.—2. the κόθορνος was esp. worn by tragic actors in heroic characters, whether male or female, its high heels serving to heighten the whole figure: thus it became the emblem of tragedy: v. Horat. Carm. 2, 1, 12; 1 Sat. 5, 64, A. P. 80, 280; as the *soccus* of comedy.—3. since the buskins might be worn on either feet, ὁ Κόθορνος was a nickname for Theramenes, because of his changeable time-serving politics, Xen. Hell. 2, 3, 31.

Κοθουρίς, ίδος, or κοθοῦρις, ιδος, ἡ,=κολουρίς, q. v.

Κόθουρος, ον, in Hes. Op. 302, epith. of drones (from οὐρά), *docktailed*, i. e. *without a sting*, and so= κόλουρος.

Κοθώ, οῦς, ἡ,=βλάβη, ap. Hesych.

†Κοθωκίδαι, ῶν, αἱ, *Cothocidae*, an Attic deme belonging to the tribe Oeneïs, hence

†Κοθωκίδης, ου, ὁ, *an inhab. of Cothocidae*, Dem. 1369, 16; ὁ ἐκ Κωθωκιδῶν, Ar. Thesm. 620.

ΚΟΙ´, onomatop., to express the *grunting* of young pigs, Ar. Ach. 780.

†Κοιαντίς, ίδος, ἡ, *daughter of Coeus*, i. e. Latona, Orph.

Κοΐζω, f. -ίσω, (κοΐ) *to cry κοΐ, to grunt like a young pig*, Ar. Ach. 746.

Κοίῃ, Ion. for ποίᾳ, dat. sing. from ποῖος, Ion. κοῖος, used as adv. *how? in what manner? in what respect?* Hdt.

†Κοιηΐς, ίδος, ἡ,= Κοιαντίς, Call. Del. 150.

Κοίημα, τό,=κύημα.

Κοίης, ου, ὁ, a priest in the mysteries of Samothrace, ap. Hesych., who also has κοιάομαι, as dep., *to initiate.*

Κοΐκινος, η, ον, (κοΐξ) *made of palm-leaves*, Strab.

†Κοικόα, ας, ἡ, *Coecoa*, fem. pr. n., Ath. 380 E.

Κοικύλλω, *to look gaping about*, Ar. Thesm. 852.

†Κοῖλα, ων, τά, prop. *hollow places*, —1. τῆς Εὐβοίας, the coast country between the promontories Caphareus and Chersonesus, Hdt. 8, 13, cf. 6, 100.—2. τῆς Χίης χώρας, a valley in Chios, Id. 6, 26.—3. Ναυπακτίας, another near Naupactus, Polyb. 5, 103, 4.

Κοιλαίνω, fut. -ᾰνῶ, aor. ἐκοίληνα, inf. κοιλῆναι, Att. ἐκοίλᾱνα, inf. κοιλᾶναι, perf. pass. κεκοίλασμαι, (κοῖλος). *To make hollow, hollow out*, Hdt. 2, 73; κοιλαίνειν χῶμα, i. e. to dig a grave, Theocr. 23, 43. Pass. *to be* or *become hollow*, Hipp.—II. *to make empty, make poor*, like κενόω, Lyc. 772. Hence

Κοιλαῖος, αία, αῖον,=κοῖλος, Gal.

Κοίλανσις, εως, ἡ, *a hollowing.*

Κοιλάς, άδος, ἡ, as subst., *a hollow valley*, Diod.—II. as adj. pecul. fem. of κοῖλος, *hollow*, Pseudo-Phocyl. 161.

Κοίλασμα ατος, τό, (κοιλαίνω) *a hollow*, Math. Vett.

Κοιλέμβολον, ου, τό, (κοῖλος, ἔμβολον) *a hollow wedge*, name of an order of battle, ap. Suid., cf. ἔμβολος 3.

Κοίλη, ης, ἡ, *a hollow*, strictly fem. from κοῖλος, hence as name of a δῆμος, in Attica, belonging to the tribe Hippothoontis, *Coele*, Hdt. 6, 103.

†Κοίλη Συρία, ἡ, *Coele-Syria*, i. e. *hollow Syria*, a valley between Libanus and Antilibanus, Polyb. 1, 3, 1: later Κοιλοσυρία, and *inhab.*, Κοιλόσυροι, Strab.

Κοιλία, ας, ἡ, (κοῖλος) the whole *hollow of the belly, the belly*, Lat. *venter*, Hdt. 2, 87, and Hipp.: in Arist. Part. An., ἡ κ. ἡ ἄνω καὶ ἡ κάτω, *the stomach* and *the belly:* κ. κενή,=κενεών, Schw. Hdt. 2, 40.—2. *the contents of the belly, the guts, bowels*, Hdt. 2, 86, 92: *the tripe and puddings*, Ar. Eq. 160, Plut. 1169.—II. *any hollow, a ventricle, chamber*, as, κ. ἐγκεφάλου, καρδίας, etc., Medic. Hence

Κοιλιακός, ή, όν, *suffering in the bowels*, Galen, etc.

Κοιλίδιον, ου, τό, dim. from κοιλία.

Κοιλιοδαίμων, ονος, ὁ, and ἡ, (κοιλία, δαίμων) *one who makes a god of his belly, a belly-god*, Ath., cf. σοροδαίμων.

Κοιλιόδεσμος, ου, ὁ, *a belly-band.*

Κοιλιόδουλος, ον, *a slave to his belly.*

Κοιλιολῠσία, ας, ἡ, (κοιλία, λύω) *looseness of the bowels*, περὶ κοιλιολυσίαν γίνεσθαι, to take opening medicine, Cic. Att. 10, 13.

Κοιλιολῠτικός, ή, όν, *opening the bowels.*

Κοιλιοπώλης, ου, ὁ, (κοιλία, πωλέω) *a tripe* or *black pudding seller*, Ar. Eq. 200.

†Κοίλιος, ου, ὁ, the Rom. *Coelius*, Plut.

Κοιλιούχιον, ου, τό, (κοιλία, ἔχω) *a money-chest*, dub.

Κοιλιοφορέω, ῶ, f. -ήσω, (κοιλία, φέρω) *to be pregnant*, Lat. *uterum ferre.*

Κοιλίσκος, ου, ὁ, (κοῖλος) *a knife hollow* or hollowed out in front (?) for surgical uses, also ἐκκοπεὺς κοῖλος.

Κοιλισκωτός, οῦ, ὁ,=κοιλίσκος.

Κοιλιώδης, ες, (κοιλία, εἶδος) *like a belly*, Arist. Part. An.

Κοιλίωσις, εως, ἡ, as if from κοιλιόω, *a hollow, the belly.*

Κοιλογάστωρ, ορος, ὁ, ἡ, (κοῖλος, γαστήρ) *hollow-bellied:* hence *hungry*, of wolves, Aesch. Theb. 1035: also of a shield, Ib. 496.

Κοιλοκρότᾰφος, ον, (κοῖλος, κρόταφος) *with hollow temples*, Aretae.

Κοιλόπεδος, ον, (κοῖλος, πέδον) *lying in a hollow*, Pind. P. 5, 50.

Κόϊλος, η, ον, poet. for sq., Bergk Anacr. p. 93.

ΚΟΙ˜ΛΟΣ, η, ον, *hollow, hollowed*, Hom., who has it mostly as epith. of ships, κοῖλαι νῆες; and so the Trojan horse is called κ. δόρυ, Od. 8, 507, (later, κοίλη ναῦς was *the hollow* or *hold* of the ship, Hdt. 8, 119, and Xen.; and κοίλη alone, Theocr. 22, 12): often with collat. notion of *roomy* (as perh. when applied to ships), κ. σπέος, λόχος, Od.: in genl. of places, *lying in a hollow* or *vale*, esp. κοίλη Λακεδαίμων, Od. 4, 1, κ. Θεσσαλία, Hdt. 7, 129, κ. Ἄργος, Soph. O. C. 378, cf. κητώεις: so, κ. λιμήν, of a harbour lying between high cliffs, Od. 10, 92; κ. ὁδός, *a deep hollow* way, Il. 13, 419:—later, κ. ποταμός, a river *nearly empty* of water, Thuc. 7, 84, (Virgil *cava flumina crescunt*); but, κ. θάλασσα, ἅλς, the sea *full of hollows*, i. e. *with a heavy swell* on, Polyb., and Ap. Rh.:—τὸ κοῖλον, *a hollow place, hollow*, ἐν κοίλῳ λιμένος, Thuc. 7, 52, v. infr. III:—κοῖλος χρυσός, ἄργυρος, gold and silver *made into hollow vessels*, i. e. plate, Arist. Oec., and Luc.:—κοίλη φλέψ, *the vena cava*, Arist. H. A., cf. Eur. Ion 1011.—II. also of the voice, *hollow*, κόχλον ἑλὼν μυκάσατο κοῖλον, Theocr. 22, 75, though here κοῖλον may agree with κόχλον, cf. Wüstemann ad l., and κοιλόστομος.—III. esp. τὸ κοῖλον, *the hollow of the eyes*, Foës. Oecon. Hipp.—2. *the hollow of the foot*, Hipp.: hence proverb., τὸ κοῖλον τοῦ ποδὸς δεῖξαι (as we say), to show a clean pair of heels, ap. Hesych.—3. *the hollow of the side, the flank*, like κενεών, Arist. Part. An.—The irreg. superl. κοιλαίτατος is quoted by Schol. Ar. Pac. 199. (Germ. *hohl*, our *hollow;* whence Lat. *coelum*, though now oft. written *caelum:* also akin to κυλλός.)

Κοιλοσταθμέω, ῶ, *to make with vaulted roof*, LXX.: from

Κοιλόσταθμος, ον, (κοῖλος, σταθμός) *with vaulted roof, vaulted*, LXX.

Κοιλοστομία, ας, ἡ, *hollowness of voice*, Quintil.: from

Κοιλόστομος, ον, (κοῖλος, στόμα) *hollow-voiced.*

Κοιλοσώματος, ον, (κοῖλος, σῶμα) *hollow-bodied*, Antiph. Aphrodis. 1, 2.

Κοιλότης, ητος, ἡ, (κοῖλος) *hollowness: a hollow*, Arist. H. A.

Κοιλοφθαλμιάω, ῶ, f. -άσω, *to have hollow-sunken eyes*, Galen.

Κοιλόφθαλμος, ον, (κοῖλος, ὀφθαλ

μός) *hollow-eyed*, Cratin. Incert. 107, Xen. Eq. 1, 9.

Κοιλοφυής, ές, (κοῖλος, φύω) *hollow by nature, hollow*, Opp.

Κοιλόφυλλος, ον, (κοῖλος, φύλλον) *hollow-leaved*, Theophr.

Κοιλόφωνος, ον, (κοῖλος, φωνή) *hollow-voiced.*

Κοιλοχείλης, ες, (κοῖλος, χεῖλος) *hollow-brimmed*, Anth.

Κοιλόω, ῶ, (κοῖλος) *to hollow, hollow out*, Diosc.

Κοιλώδης, ες, (κοῖλος, εἶδος) *like hollows.*

Κοίλωμα, ατος, τό, (κοιλόω) *a hollow, deep place*, Polyb.

Κοιλῶνυξ, ῠχος, ὁ, ἡ, (κοῖλος, ὄνυξ) *hollow-hoofed*, ἵπποι, Stesich. 84.

Κοιλώπης, ου, ὁ, fem. κοιλῶπις, ιδος, ἡ,=sq., Nic. and Anth.

Κοιλωπός, όν (κοῖλος, ὤψ) *hollow to look at: hollow*, Eur. I. T. 263.

†**Κοίλωσσα**, ης, ἡ, *Coelossa*, a mountain pass of Sicyonia, Xen. Hell. 4, 7, 7, v. l. Κήλωσσα or Κηλοῦσα.

Κοιμάω, ῶ, Ion. κοιμέω, fut. -ήσω, *to lull* or *hush to sleep, put to sleep*, κοιμᾶν βλέφαρα, ὄσσε, Il. 14, 236; κοιμῆσαί τινα ὕπνῳ, Od. 12, 372, Aesch. Theb. 3: hence also *to put to bed*, Od. 3, 397, also of the hind, Od. 4, 336; 17, 127.—2. in genl. *to lull, hush to rest, still, calm*, ἀνέμους, κύματα, Il. 12, 281, Od. 12, 169; φλόγα, Aesch. Ag. 597: also *to soothe, assuage*, ὀδύνας, Il. 16, 524; ἕλκος Soph. Phil. 650; also of passion, κ. μένος, Aesch. Eum. 832; πόθον, Jac. A. P. p. 101.—B. pass. c. fut. mid., aor. mid. et pass., but the latter always in prose. *To fall asleep, go to bed, lie abed*, often in Hom. (who uses aor. κοιμήσασθαι as well as κοιμηθῆναι): also of animals, *to lie down*, Od. 14, 411: κοιμηθεῖσα τινι, as in Hom. εὐνηθεῖσά τινι, Hes. Th. 213; so, κ. παρά τινι, Hdt. 3, 68, ξύν τινι, Eur. Andr. 390: but, κοιμήσατο χάλκεον ὕπνον, *he slept an iron sleep*, i. e. the sleep of death, Il. 11, 241: hence—2. in genl. *to fall asleep, die*, Soph. El. 509, and freq. in late Gr. as N. T., cf. καθεύδω, κοιμίζω. (Akin to κεῖμαι, κῶμα, Lat. *cumbo, cubo.*)

Κοιμέω, Ion. for κοιμάω, Hdt. 2, 95.

Κοίμημα, ατος, τό, (κοιμάω) *sleep*: also=συγκοίμημα, whence, κοιμήματα αὐτογέννητα, *intercourse* of the mother with her own child, Soph. Ant. 864.

Κοίμησις, εως, ἡ, (κοιμάω) *a sleeping, lying*. Plat. Symp. 183 A.—II. *death*, LXX, etc.

Κοιμητήριον, ου, τό, *a sleeping-room*, Dosid. ap. Ath. 143 C.—II. *a burial-place*, our *cemetery*, late.

Κοιμητικῶς, adv. *sleepily*, κ. ἔχω, ap. E. M.

Κοιμίζω, f. -ίσω Att. -ιῶ, post-Hom.=κοιμάω, *to put to sleep*, κ. ὄμματα, Eur. Rhes. 825.—2. metaph. *to lay to rest, put out* fire, κ. λύχνον, Nicoph. Pand. 7: *to quench* pride, μεγαληγορίαν, Eur. Phoen. 185: *to appease, still, assuage*, Plat. Legg. 873 A.—3. esp. *to put to sleep*, i. e. to the sleep of death, Soph. Aj. 832, and Eur.: also, κοιμίσασθαί τινα ἐς Ἀίδου, Eur. Tro. 589. That κοιμίζω must formerly have been read in Hom. is evident from Eust. Od. p. 1171, 6. Hence

Κοιμιστής, οῦ, ὁ, *putting to sleep*, Anth.

Κοινᾱν, ᾶνος, ὁ, Dor. for κοινών, κοινωνός, Pind. P. 3, 28 (50), Böckh, cf. ξυνάν.

Κοινᾱνέω, Dor. for κοινωνέω, Thuc. 5, 79, cf. foreg.

Κοινᾱσομαι, Dor. for κοινώσομαι, fut. of κοινόω, Pind.

Κοινάω, ῶ,=κοινόω, ὁδὸν νυκτὶ κ., *to communicate* a journey to night, i. e. journey under cover of night, Pind. P. 4, 204.

Κοινεῖον and κοινίον, ου, τό, (κοινός) *a common place*, esp. *a tavern, brothel*: late word.

Κοινεών, ῶνος, ὁ,=κοινωνός, very dub., v. Herm. Eur. H. F. 340.

Κοινῇ, dat. fem. from κοινός, q. v. B. 2, used as adv.

Κοινηλογέομαι,=κοινολογέομαι.

Κοινισμός, οῦ, ὁ, as if from κοινίζω, *a mixing of different dialects*, Quintil.

Κοινοβῐακός, ή, όν, (κοινόβιος) *belonging to a common* or *monastic life*, late.

Κοινοβῐάρχης, ου, ὁ, (κοινόβιος, ἄρχω) *the head of a convent*, late.

Κοινόβῐος, ον, (κοινός, βίος) *living in communion with others*, Iambl.: hence, τὸ κοινόβιον, *a life in common*: later, *a convent*, Lat. *coenobium.*

Κοινοβλᾰβής, ές, (κοινός, βλάπτω) *damaging in common*, opp. to κοινωφελής.

Κοινοβουλευτικός, ή, όν, (κοινός, βουλεύομαι) *belonging to a deliberation in common*, Hippod. ap. Stob. p. 248, 39.

Κοινοβουλέω, ῶ, *to deliberate in common*, Xen. Rep. Lac. 13, 1: from

Κοινοβούλης, ου, ὁ, (κοινός, βουλή) *a common-counsellor, senator*: hence

Κοινοβουλία, ας, ἡ, *a common council.*

Κοινοβούλιον, ου, τό, =foreg., Polyb. and Strab.

Κοινοβωμία, ας, ἡ, (κοινός, βωμός) *communion of altar*, of gods who are worshipped at one common altar, ἀνάκτων τῶνδε κοινοβωμίαν σέβεσθε, Aesch. Supp. 222, cf. ἀγώνιος.

Κοινογάμια, ων, τά, (κοινός, γάμος) *community of marriage*, esp. of different ranks or tribes among one another, Lat. *connubia*, opp. to ἰδιογάμια, Ath. [ᾰ]

Κοινογενής, ές, (κοινός, γένος) *sprung from the intercourse of two different species*, opp. to ἰδιογενής, Plat. Polit. 265 E, cf. sq.

Κοινογονία, ας, ἡ, (κοινός, γόνος) *the common procreation of two different species*, like the horse and ass, opp. to ἰδιογονία, Plat. Polit. 265 D.

Κοινοδήμιον, ου, τό, (κοινός, δῆμος) *a common assembly of the people.*

Κοινοδίκαιον, ου, τό, *a common council* or *court*, Polyb. 23, 15, 4: from

Κοινόδῐκος, ον, (κοινός, δίκη) *enjoying a common right.*

Κοινοεργός, όν, (κοινός, *ἔργω) *working in common.*

Κοινοθῡλᾰκέω, ῶ, (κοινός, θύλακος) *to have a common purse*, Ar. Fr. 631.

Κοινολᾱΐτης, ου, ὁ, (κοινός, λαός) *one of the common people*, late.

Κοινολεκτέω, ῶ, (κοινός, λέγω) *to speak the language of common life*, Gramm. Hence

Κοινολέκτως, adv., *in the language of common life*, Gramm.

Κοινόλεκτρος, ον, (κοινός, λέκτρον) *having a common bed, a bed-fellow, consort*, Aesch. Ag. 1441.

Κοινολεχής, ές, (κοινός, λέχος)=κοινόλεκτρος:=μοιχός, *an adulterer*, Soph. El. 97.

Κοινολογέομαι, dep. c. fut. mid., aor. mid. et pass., (κοινός, λόγος). *To commune* or *take common counsel with*, τινί, Hdt. 6, 23, also, πρός τινα, Thuc. 7, 86: also, κ. πρὸς τὸ οὖς τινι, Luc.—Besides aor. mid. the aor. pass. κοινολογηθῆναι, is freq. in Polyb. Hence

Κοινολογία, ας, ἡ, *a consultation*, Hipp., and Polyb.

Κοινολογίζομαι, f. -ίσομαι,=κοινολογέομαι, LXX.

Κοινονοημοσύνη, ης, ἡ, (κοινός, νοήμων) *community of sentiment*. esp. among citizens, Lat. *communitas, civilitas*, M. Anton.

Κοινοπᾰθής, ές, (κοινός, πάθος, παθεῖν) *suffering in common with* others, *sociable*, opp. to ἰδιοπαθής, Dion. H.

Κοινόπλοος, ον, contr. -πλους, ουν, (κοινός, πλέω) *sailing in common*, ναὸς κ. ὁμιλία, i. e. ship-mates, Soph. Aj. 872.

Κοινοποιέω, ῶ, f. -ήσω, (κοινός, ποιέω) *to make common*, and so in mid., Clem. Al.

Κοινόπους, ὁ, ἡ, -πουν, τό, gen -ποδος, (κοινός, πούς) strictly *of a common foot*, hence *coming together*, κ. παρουσία, i. e. the arrival of persons all together, Soph. El. 1104.

Κοινοπρᾱγέω, ῶ, f. -ήσω, (κοινός, πράσσω) *to act in common with* any one, *have dealings with*, τινί, Polyb. 4, 23, 8. Hence

Κοινοπρᾱγία, ας, ἡ, *an acting in common, a conspiracy*, Polyb. 5, 95, 2.

Κοινός, ή, όν, in Soph. Tr. 207, also ός, όν, *common, shared in common*, first in Hes. Op. 721, then freq. from Pind. and Hdt. downwds.: κ. τινι, *common to* or *with* another, Aesch. Ag. 523, etc.; also, κ. τινος, Pind. N. 1, 48, Aesch Pr. 1092, etc. Proverb., κοινὰ τὰ τῶν φίλων, Eur. Or. 735, cf. Suid in v.; κοινὸς Ἑρμῆς, v. Ἑρμῆς II. 2.—II. esp. in social and political relations, *common to all the people, public*, τὸ κ. ἀγαθόν, the *common weal*, Thuc. 5, 37; κοινῷ λόγῳ, στόλῳ, Hdt. 1, 141, 170; etc.:—hence—2. τὸ κοινόν, *the state*, Lat. *respublica*, τὸ κ. τῶν Σπαρτιητέων, τῶν Ἰώνων, Hdt. 1, 67; 5, 109, etc.; ἀπὸ τοῦ κοινοῦ, *by public authority*, Id. 5, 85; 8, 135: but also, τὸ κ., *the public treasury*, Id. 7, 144, Thuc. 1, 80, Arist. Pol. 2, 9, 36: τὰ κοινά, *public affairs*, προςιέναι πρὸς τὰ κ., Aeschin. 23, 37: but also *the public money*, Ar. Plut. 569, and Dem.: in Hdt. 3, 156, τὰ κοινά, are *the public authorities, magistrates.* Cf. infr. B. 2.—III. of disposition, *lending a ready ear to all, impartial*, Thuc. 3, 53: *affable*, Xen. Cyn. 13, 9, cf. κοινότης II.—2. κοινότεραι τύχαι, *more impartial*, i. e. *equal* chances, Thuc. 5, 102.—IV. *connected by common origin, kindred*, esp. of brothers and sisters, Soph. O. T. 261, O. C 535, Ant. 202.—V. in Gramm.—1. of the quantity of certain syllables, *common*, Schäf. Dion. Comp. p. 174, cf. ἐπίκοινος.—2. of the dialect *generally used*, as opp. to Attic, Doric, etc.—VI. in N. T. of forbidden meats, etc., *common, profane.*—B. adv. κοινῶς, *in common, jointly*, Eur. Ion 1462, Thuc., etc.—2. also fem. dat. κοινῇ, *in common*, esp. *by common consent*, Hdt. 1, 148; 3, 79, etc.—3. so too, κατὰ κοινόν, opp. to κατ' ἰδίαν, Polyb. (The root is σύν or rather ξύν, ξῡνός being merely a collat. form, Buttm. Lexil. v. κελαινός 3.)

†**Κοῖνος**, ου, ὁ, *Coenus*, a general of Alexander the great, Arr. An. 1, 14, 3.

Κοινότης, ητος, ἡ, (κοινός) *a sharing in common, community*, Plat. Theaet. 208 D: κ. φωνῆς, a common language, i. e. not peculiar or dialectic, Isocr. Antid. § 316, cf. Xen

Rep. Ath. 2, 8.—II. *affability*, Xen. Hell. 1, 1, 30, cf. *κοινός* III.

Κοινότοκος, *ον*, (*κοινός*, *τίκτω*, *τεκεῖν*) *of* or *from common parents*, Soph. El. 858.

Κοινοτροφικός, *ή*, *όν*, (*κοινός*, *τρέφω*) *belonging to a common nurture*: *ἡ -κή*, sub. *τέχνη* or *ἐπιστήμη*, *common nurture* or *education*, Plat. Polit. 261 E, 264 B, etc.

Κοινοφᾰγία, *ας*, *ἡ*, (*κοινός*, *φαγεῖν*) *an eating of what is common* or *profane*, Joseph.

Κοινοφιλής, *ές*, (*κοινός*, *φιλέω*) *loving in common*, *κ. διάνοια*, Aesch. Eum. 985, e conj. Schütz.

Κοινόφρων, *ον*, gen. *ονος*, (*κοινός*, *φρήν*) *like-minded*, *τινί*, with another, Eur. I. T. 1008, Ion 577.

Κοινοχρησία, *ας*, *ἡ*, or *-τία*, *ας*, *ἡ*, *common use* or *usefulness*.

Κοινόω, *ῶ*, (*κοινός*) *to make common*, *communicate*, *impart* a thing to another, i. e.—1. for the purpose of having his advice, *κ. τινί τι*, Aesch. Cho. 717, Eur., etc.; also, *τι ἔς τινα*, Eur. I. A. 44: and *κ. τινί*, alone, Aesch. Supp. 369, cf. Arnold Thuc. 8, 48.—2. for the purpose of making him a sharer, Thuc. 1, 39, Plat. Legg. 889 D; so in mid., Pind. N. 3, 19, Isae. 89, 25.—3. in N. T. *to defile*, *pollute*.—B. mid. *to take counsel*, *consult*; *κ. ὅπως*..., Aesch. Ag. 1347.—2. *to be partaker*, *τινός*, of a thing, Eur. Phoen. 1709; *τινί*, with one, Id. Andr. 933: also c. acc. rei, *to take part* or *share in*, *κοινοῦσθαι τὰς ξυμφοράς*, Eur. Ion 608, cf. 858; so, *κοινοῦσθαι τὸν στόλον*, Thuc. 8, 8, *τὸν λόγον*, Plat. Lach. 196 C.—C. pass. *to hold communion with* another, *τινί*, esp. of sexual intercourse, Eur. Andr. 38, 217, cf. Plat. Legg. 673 D; so, *πρός τινα*, Ib. 930 C: also *κοινωθεὶς ξανθῷ χρώματι*, i. e. tinged with yellow, Id. Tim. 59 B.

†**Κόϊντος**, *ου*, *ὁ*, the Rom. *Quintus*.

†**Κοίνυρα**, *ων*, *τά*, *Coenyra*, a town of the island Thasus facing Samothrace, Hdt. 6, 47.

Κοίνωμα, *ατος*, *τό*, (*κοινόω* C) *intercourse*, esp. sexual, Plut. 2, 338 A.

Κοινωμάτιον, *ου*, *τό*, dim. from *κοίνωμα*, *that which binds*, *a band*, like *ἐφηλίς*, Math. Vett.

Κοινών, *ῶνος*, *ὁ*, Dor. *κοινᾶν*, *ᾶνος*, *ὁ*, (v. Böckh v. l. Pind. P. 3, 28),=*κοινωνός*, which is much more freq., Pind. l. c., Xen. Cyr. 7, 5, 35; 8, 1, 16, cf. *ξυνών*, *ξυνήων*.

Κοινωνέω, *ῶ*, f. *-ήσω*, Plat. Rep. 540 C, (*κοινωνός*) *to have* a thing *in common*, *have a share*, *τινός*, *of* a thing, *τινί*, *with* another, Aesch. Theb. 1033, etc., v. esp. Dem. 789, 2: *to take part in*, *κ. πόνων καὶ κινδύνων ἀλλήλοις*, Plat. Legg. 686 A: freq. also with one or other of these cases omitted, *κ. τινός*, *to take part in* a thing, Soph. Tr. 546, etc.; *κ. τινί*, *to go shares with*, *have dealings with* a man, Plat. Legg. 844 C: also *κ. τινὶ περί τι*, Id. Crito 49 D; c. acc. cognato, *κ. κοινωνίαν τινί*, Id. Legg. 881 E: rarely c. acc. rei, *κ. φόνον τινί*, *to commit* murder *in common with* him, Eur. El. 1048.—II. esp. of sexual intercourse, *κ. γυναικί*, Luc. Hence

Κοινώνημα, *ατος*, *τό*, *that which is communicated*, esp. in pl., *κοινωνήματα*, *communications*, *dealings between man and man*, Plat. Rep. 333 A, Legg. 738 A.

Κοινώνησις, *εως*, *ἡ*, (*κοινωνέω*) *a community*, *παίδων*, Plat. Polit. 310 B.

Κοινωνητέον, verb. adj. from *κοινωνέω*, *one must impart*, *give a share of*, *τινός τινι*, Plat. Rep. 403 B.

Κοινωνητικός, *ή*, *όν*, v. l. for *κοινωνικός*.

Κοινωνία, *ας*, *ἡ*, (*κοινωνέω*) *communion*, *community*, *intercourse*, *μαλθακὰ κ.*, Pind. P. 1, 189, and so in Trag.: *τίς θαλάσσης βουκόλοις κ.;* what have herdsmen to do with the sea? Eur. I. T. 254; also, *τίς δαὶ κατόπτρου καὶ ξίφους κ.;* i. e. what have women to do with the arms of men? Ar. Thesm. 140: *κ. πρός τινα*, Plat. Symp. 188 C.—II. esp. *sexual intercourse*, Eur. Bacch. 1277, Plat. Rep. 466 C. Hence

Κοινωνικός, *ή*, *όν*, *belonging to*, *fitted for* or *inclined to communion*, *communicative*, *social*, *sociable*, Arist. Rhet. and Pol. Adv. *-κῶς*: hence, *κ. χρῆσθαι τοῖς εὐτυχήμασι*, to suffer others to partake in one's good fortune, Polyb. 18, 31, 7.

Κοινωνοποιέω, *ῶ*, f. *-ήσω*, (*κοινωνός*, *ποιέω*)=*κοινωνέω*.

Κοινωνός, *οῦ*, *ὁ*, also *ἡ*, (*κοινός*) *a companion*, *partner*, *τινός*, *of* or *in* a thing, Aesch. Ag. 1037, etc.; *τινί*, *with* another, Xen. Mem. 2, 6, 24: absol. *a partner*, *fellow*, name of a play of Philemon.—II. as adj.=*κοινός*, Eur. I. T. 1173.

Κοινωφέλεια, *ας*, *ἡ*, *common utility*, Diod.: from

Κοινωφελής, *ές*, (*κοινός*, *ὄφελος*) *of common use* or *utility*, Gal. Hence

Κοινωφελία, *ας*, *ἡ*,=*κοινωφέλεια*.

Κοινωφέλιμος, *ον*,=*κοινωφελής*.

Κόϊξ, *ϊκος*, *ὁ*, in Theophr. also *ἡ*, *the coïx*, an Aegyptian kind of palm, Theophr.; from its leaves matting, baskets, etc. were plaited: hence—2. *a palm-leaf basket*, Pherecr. Coriann. 12, Antiph. Bomb. 1. Another form, not Att., was *κόϊς*, Epich. p. 64.

Κοιογένεια, *ας*, *ἡ*, *daughter of Coeus*, i. e. Latona, Ap. Rh. 2, 710: pecul. fem. of **Κοιογενής**, *ὁ*, *ἡ*, Pind. Fr. 58, 7: cf. H. Hom. Ap. 62, Hes. Th. 404, sqq.

Κοῖος, *κοίη*, *κοῖον*, Ion. for. *ποῖος*, *ποία*, *ποῖον*, oft. in Hdt.

Κοῖος, *ὁ*, Maced. for *ἀριθμός*.

†**Κοῖος**, *ου*, *ὁ*, *Coeus*, son of Uranus and Gaea, father of Latona, Hes. Th. 134, 404.—II. a river of Messenia, Paus. 4, 33, 6.

Κοιράνειος, *εία*, *ειον*, Ion. *-ηος*, (*κοίρανος*) *belonging to a master* or *ruler*, *κ. κράτος*, *sovereign* power, like *κοιρανία*, Melinno ap. Stob. p. 87, 24. [ᾰ]

Κοιρᾰνέω, *ῶ*, f. *-ήσω*, (*κοίρανος*) *to be lord* or *master*, *rule*, *command*.—1. of the supreme command in war, Il. 2, 207; 4, 250, etc.—2. of the rightful authority of a king in time of peace, Il. 12, 318, Od. 1, 247.—3. of the unjust power assumed by the suitors in the house of Ulysses, oft. in Od.—Hom. always used it absol., as in Il. 2, 207, or with *κατά* and acc., *πόλεμον κάτα*, *Λυκίην κάτα*, *'Ιθάκην κάτα*, *μέγαρον κάτα*: c. gen., *to be lord of*, like *κρατέω*, etc., Hes. Th. 331, Aesch. Pers. 214; c. dat., like *ἀνάσσω*, Aesch. Pr. 49; c. acc., *to lead*, *arrange*, Pind. O. 14, 12. Only poet. Hence

Κοιρανῆος, Dor. for *κοιράνειος*.

Κοιρᾰνία, *ας*, *ἡ*, Ion. *κοιρανίη*, *sovereignty*, *sway*, Dion. P.

†**Κοιρανίδας**, *ου* Dor. *α*, *ὁ*, *son of Coeranus*, i. e. Polyïdus, Pind. O. 13, 105.

Κοιρᾰνίδης, *ου*, *ὁ*,=*κοίρανος*, Soph. Ant. 940. [νῐ]

Κοιρᾰνικός, *ή*, *όν*, *proper for a sovereign*, Opp.: from

Κοίρᾰνος, *ου*, *ὁ*, *a ruler*, *leader*, *commander*—1. in war, Il.; joined with *ἡγεμών*, Il. 2, 487; *κοίρανε λαῶν*, Il. 7, 234, etc.—2. in peace, *a lawful sovereign*, joined with *βασιλεύς*, Il. 2, 204.—3. in genl. *a lord*, *master*, Od. 18, 106: sometimes also in Trag., but only in poet.: rare in fem. *ἡ κοίρανος*, Ebert Diss. Sicul. p. 62. (From *κῦρος*, like *κοινός* from *ξυνός*, akin to *κάρα*, *κάρανος*, as also to *τύραννος*.)

†**Κοίρανος**, *ου*, *ὁ*, *Coerănus*, a Lycian, slain by Ulysses before Troy, Il. 5, 677.—2. companion of Meriones, 17, 611.—3. father of Polyïdus, a seer of Corinth, Soph. Fr. 462.—4. son of Abas, Paus. 1, 43, 5.—5. a Milesian, Ath. 606 D.—6. a cavalry officer of Alexander the great, Arr. An. 3, 12, 4.—7. another, of Berrhoea, Id. 3, 6, 4.—8. a Smyrnaean, Polyb. 18, 35, 2.

†**Κοιρατάδης**, *ου*, *ὁ*, *Coeratades*, prop. *son of Coeratas*, masc. pr. n., Xen. An. 7, 1, 33. In Hell. 1, 3, 13, *-ρατάδας*.

Κόϊς, *ὁ*, v. sub *κόϊξ*.

†**Κοισύρα**, *ας*, *ἡ*, *Coesȳra*, wife of Alcmaeon, or of Pisistratus; her name became a common term for a gay, luxurious female, Ar. Nub. 801, cf. *ἐγκοισυρόω*.

Κοισῡρόομαι, v. *ἐγκοισυρόω*.

Κοιτάζω, fut. *-άσω* Dor. *-αξῶ*, (*κοίτη*) *to put to bed*. Mid., with Dor. aor. *κοιταξάμην* (Pind. O, 13, 107), *to go to bed*, *sleep*.

†**Κοῖται**, *ῶν*, *οἱ*, *the Coetae*, a people of Pontus, prob. corrupted from *Τάοχοι*, L. Dind. Xen. An. 7, 8, 25.

Κοιταῖος, *αία*, *αῖον*, (*κοίτη*) *lying in bed*, *abed*, *asleep*, *κ. γίγνεσθαι ἐν τῇ χώρᾳ*, to pass the night in the country, Dem. 238, 6; *κ. ἔρχεται*, he comes *at bed-time*, Polyb.—II. as subst., *τὸ κοιταῖον*,=*κοίτη*. *τὰ κοιταῖα ἐπισπένδειν*, *the lair* of a wild beast, Plut.—2. *to take the last cup before going to bed*, Heliod.

Κοιτᾰσία, *ας*, *ἡ*, (*κοιτάζομαι*) *cohabitation*, LXX.

Κοιταστέος, *έα*, *έον*, verb. adj. from *κοιτάζω*, *to be put to bed*, Arr.

Κοίτη, *ης*, *ἡ*, *a place to lie down in*, *bed*, *couch*, only once in Hom. Od. 19, 341 (and there with v. l. *οἴκῳ*), Hdt., etc.: esp. *the marriage-bed*, Aesch. Supp. 804, Eur. Med. 151, etc.: hence, *κοίτην ἔχειν τινί*, to be wedded to a man, N. T.—2. *the lair of* a wild beast, *nest* of a bird, etc., Eur. Ion 155.—II. *sleep*, esp. of the act of *going to bed*, *τῆς κοίτης ὥρη*, bed-time, Hdt. 1, 10; 5, 20; *τραπέζῃ καὶ κοίτῃ δέκεσθαι*, to entertain 'at bed and board,' Ibid.—2. as acc. cognat., *κεῖσθαι κοίταν*, Aesch. Ag. 1494.—III. *a chest*, *box*, or *case*, Meineke Menand. p. 50, cf. *κοιτίς*. (From *κεῖμαι*, cf. supr. II. 2; akin to *κοιμάω*.)

Κοιτίδιον, *ου*, *τό*, dim. from *κοιτίς*.

Κοιτίς, *ίδος*, *ἡ*, dim. from *κοίτη*, *a small chest*, *box*, or *case*, Luc. Some write it *κοῖτις*.

Κοῖτος, *ου*, *ὁ*,=*κοίτη*: esp. *a going to bed*, Od. 19, 510: *a sleeping*, *sleep*, Od. 19, 515, Hes. Op. 572, *κοῖτον ποιεῖσθαι*, to go to *bed*, Hdt. 7, 17; so, *ἐς κοῖτον παρεῖναι*, Id. 1, 9 (where some take it=*κοιτών* wrongly). Hence

Κοιτών, *ῶνος*, *ὁ*, (*κοίτη*) *a sleep-room*, *bed-chamber*, Ar. Fr. 113, etc., ap. Lob. Phryn. 252; though it is rejected by the Atticists, who prefer *δωμάτιον*, cf. Schol. Ar. Lys. 160.

Κοιτώνιον, *ου*, *τό*, dim. from *κοιτών*.

Κοιτωνίσκος, *ου*, *ὁ*, dim. from *κοιτών*, Artemid.

Κοιτωνίτης, *ου*, *ὁ*, *a waiting-man*, *valet*, later word from Galen's time.

Κοιτωνοφύλαξ, *ᾰκος*, *ὁ*, (*κοιτών*, *φύλαξ*) *guardian of the bed-chamber*. [ῠ]

†Κοκινθος, ου, ὁ, v. Κόκυνθος.

Κοκκάλια, ων, τά, a kind of *land-snail* with a shell, Arist. H. A., where usu. *κωκάλια* is falsely written.

†Κοκκαλίνη, ης, ἡ, *Coccalina*, fem. pr. n., Dem. 1357, 1.

Κόκκᾰλος, ου, ὁ, (κόκκος) *the kernel of the στρόβιλος*, or *nux pinea*, Hipp., etc., cf. Lob. Phryn. 397.

†Κοκκήϊος, ου, ὁ, the Rom. *Cocceïus*, Strab.

Κοκκίζω, f. -ίσω, (κόκκος) *to pick out the kernel*, Ar. Fr. 506.

Κοκκῐνοβᾰφής, ές, (κόκκινος, βάπτω) *dyed scarlet*, Callix. ap. Ath. 196 B.

Κόκκῐνος, η, ον, (κόκκος) *scarlet*, Lat. *coccineus*, Plut.

Κοκκίον, ου, τό, dim. from *κόκκος*.

Κοκκοβαφής, ές,=*κοκκινοβαφής*, *dyed scarlet*, Theophr.

Κοκκοθραύστης, ου, ὁ, (κόκκος, θραύω) *kernel-breaker*, name of a bird, ap. Hesych.: from

ΚΟ΄ΚΚΟΣ, ου, ὁ, *a kernel*, as of a pomegranate, H. Hom. Cer. 373, 412, Hdt. 4, 143: cf. Κνίδιος.—II. *a berry*: esp. *the kermes-berry*, used to dye scarlet, Lat. *coccus tinctorius*, Theophr.: hence, ἡ *κόκκος*, *the scarlet oak*, on which these berries grow, also *πρῖνος* and *ὕσγη*.—III. *the resinous cone* of several trees, e. g. of the black poplar, also *μίσχος*.—IV. *a pill*.—V. in Strat. *the testicles*, like *κοκκωτή* and *ἐρέβινθος*.

Κόκκῡ, *a cry* or *call* to a person, explained by *ταχύ*, *κόκκυ*, *πεδίονδε*, *now quick* to the field, Ar. Av. 507; *κόκκυ*, *μεθεῖτε*, *now then*, let go, Ran. 1384:—strictly the cry of a cuckoo.

Κοκκύαι, οἱ, v. sub *κοκύαι*.

Κοκκυγέα, ας, ἡ, a tree used for dying red, with its fruit sheathed in wool, perh. a species of *sumach* or the *rhus cotinus Linn.*, Theophr. Hence

Κοκκύγινος, η, ον, *purple-red*.

†Κοκκύγιον ὄρος, τό, *Cuckoo-mountain*, appell. of Thornax in Argolis, from Jupiter's change into the cuckoo there, Paus. 2, 36, 2; cf. Schol. Theocr. 15, 68.

Κοκκύζω, Dor. *κοκκύσδω*: f. *-ύσω*: pf. *κεκόκκῡκα*, Ar. Eccl. 31, (*κόκκυξ*) *to cry cuckoo*, Hes. Op. 488; but also of the cock, *to crow*, Plat. (Com.) Incert. 20, Theocr. 7, 124, cf. Poll. 5, 89: hence—II. *to cry like a cuckoo* or *cock*, *give a signal by such cry*, Ar. Ran. 1380, Eccl. 31: on Strattis ap. Ath. 30 F, cf. Meineke Com. Fr. 2, p. 788.

Κοπκυμηλέα, ας, ἡ,=*κοκκύμηλος*, *a plum-tree*, Araros Incert. 1, and Theophr.

Κοκκύμηλον, ου, τό, (κόκκυξ, μῆλον) *a plum*, strictly *cuckoo-apple*, Hippon. 47, cf. Ath. 49 D, sq. Hence

Κοκκύμηλος, ου, ἡ, *a plum-tree*. Hence

Κοκκυμηλών, ῶνος, ὁ, *a plum-orchard*.

Κόκκυξ, ῡγος, ὁ, (κόκκυ) *a cuckoo*, from its cry, Hes. Op. 484, so Lat. *cuculus* from *cucu*: it was sacred to Juno and sat on her sceptre, Paus. 2, 17, 4: in Ar. Ach. 598, *ἐχειροτόνησαν μ'—κόκκυγές γε τρεῖς*, prob. a joke *παρὰ προσδοκίαν*, though the Schol. gives various interprr.—II. a sea-fish, *the piper*, said to make a sound like *cuckoo*, Arist. H. A.—III. =*ὄλυνθος*, Lat. *grossus*, a fig that ripens early, Nic.—IV. *the os coccygis*, Galen. (Sanscr. *kôkila*, Lat. *cŭculus*, etc., v. Pott Et. Forsch. 1, 84.) [ῡ strictly, though Draco 28, 2 assumes ῠ.]

Κοκκύσδω, Dor. for *κοκκύζω*, Theocr. 7, 124.

Κοκκυσμός, οῦ, ὁ, (κοκκύζω) *a crying cuckoo* or *crowing*: also the sound of a very high voice, Musici Vett., ubi al. *κοκυισμός*.

Κοκκυστής, οῦ, ὁ, (κοκκύζω) *a crower*, *crier*, Timo Phli. ap. Diog. L. 9, 6.

Κόκκων, ωνος, ὁ, *a pomegranate-seed*, Solon 30, 8.—II. =*κόκκος Κνίδιος*, *a purgative-berry*.—III. *a misletoe-berry*.

†Κοκκωνᾶς, ᾶ, ὁ, *Cocconas*, masc. pr. n., Luc. Alex. 6.

Κοκκωτή, ἡ,=*κόκκος* V.

Κοκύαι or *κοκκύαι*, ῶν, οἱ, *ancestors*, rare word, prob. from *κυέω*, Euphor. 156.

†Κοκυλῖται, ῶν, οἱ, *the Cocylītae*, *inhab. of Cocylium*, a town of Aeolis, Xen. Hell. 3, 1, 16.

†Κόκυνθος, ου, ὁ, *Cocynthum promontorium*, on the eastern coast of Bruttium, Polyb. 2, 14, 5: also *Κόκινθος*.

Κολᾰβέω, ῶ, f. *-ήσω*,=*ἐγκοληβάζω*, only in Suid.

Κόλᾰβος, ου, ὁ,=*κόλλαβος*.

Κολαβρεύομαι,=*κολαβρίζω*.

Κολαβρίζω, f. *-ίσω*, (κόλαβρος) *to dance a sort of armed dance*: in LXX., *to despise*, *mock*, *deride*. Cf. Jacobson Patres Apost. 1, p. 135. Hence

Κολαβρισμός, οῦ, ὁ, *a sort of armed dance*.

Κόλαβρος, ου, ὁ, a sort of *song to which the κολαβρισμός, was danced*, Ath.—II. *a young pig*, acc. to Suid.

Κολάζω, fut. *κολάσομαι*, rarely *κολάσω* (Xen. Rep. Ath. 1, 9); contr. 3 sing. *κολᾷ*, Ar. Eq. 456, part. mid. *κολώμενος*, Ar. Vesp. 244, Buttm. Ausf. Gr. § 95 Anm. 14, n. No doubt akin to *κολούω* (which is only poet.), and so strictly *to curtail*, *dock*, *prune*, *τὰ δένδρα*, Theophr.: but usu. like Lat. *castigare*, *to keep within bounds*, *hold in check*, *bridle*, *check*, *λόγοις*, Soph. Aj. 1160: then *to chastise*, *correct*, *punish*, *τινά*, Eur. Bacch. 1323, Ar. Nub. 7, etc.: *κ. τινά τι*, *to punish* one *for* a thing, Soph. Aj. 1108: c. dat. modi, *κ. τινὰ πληγαῖς*, *τιμωρίαις*, Plat. Legg. 784 D, Isocr. 13 A. The mid. is also sometimes used=act., Schneid. Xen. Cyr. 1, 2, 7, Stallb. Plat. Prot. 324 C. Pass. *to be punished*, etc., Xen., etc.

Κολαινίς, ίδος, ἡ, an obscure epith. of Diana, Ar. Av. 874, Metag. Aur. 4.

Κολᾰκεία, ας, ἡ, (κολακεύω) *a flattering*, *stooping to the taste and whims of others*, *flattery*, *fawning*, Plat. Gorg. 466 A, etc.

Κολάκευμα, ατος, τό, *a piece of flattery*, Xen. Oec. 13, 12. [ᾰ]

Κολᾰκευτέος, έα, έον, verb. adj. from *κολακεύω*, *to be flattered*, Luc.—II. *κολακευτέον*, *one must flatter*.

Κολᾰκευτής, οῦ, ὁ,=*κόλαξ*. Hence

Κολακευτικός, ή, όν, (κολακεύω) *belonging to a flatterer*, *flattering*, *fawning*, Luc.: ἡ *-κή*, sub. *τέχνη*,=*κολακεία*, Plat. Gorg. 464 C. Adv. *-κῶς*.

Κολᾰκεύω, (κόλαξ) *to flatter*, *fawn on*, *τινά*, Ar. Fr. 360, Plat., etc. Pass. *to be flattered*, *be open to flattery*, Dem. 98, 14, etc.

Κολᾰκία, ας, ἡ,=*κολακεία*. Hence

Κολᾰκικός, ή, όν,=*κολακευτικός*, *flattering*, Plat. Gorg. 522 D: ἡ *-κή*, sub. *τέχνη*,=*κολακεία*, Id. Soph. 222 E. Adv. *-κῶς*.

Κολᾰκίς, ίδος, ἡ, fem. of *κόλαξ*, *a female flatterer*, and so=*κλιμακίς* II., Plut.

Κολᾰκώνῠμος, ον, ὁ, (κόλαξ, ὄνομα) *parasite-named*, a comic distortion of the name Cleonymus, Ar. Vesp. 592.

ΚΟ΄ΛΑΞ, ᾰκος, ὁ, *a flatterer*, *fawner*, Arist. Eth. 2, 7; 4, 6;†in Ar. Vesp. 45, used by the lisping Alcibiades for *κόραξ*.†—II. in Hellenic Gr.=the Att. *γόης*, Piers. Moer. p. 113.

†Κολάξαϊς, ὁ, *Colaxaïs*, a Scythian, Hdt. 4, 5, 7.

†Κόλαπις, ὁ, *the Colapis*, a river of Pannonia, Strab. p. 207.

Κολαπτήρ, ῆρος, ὁ, *a chisel*, Plut. and Luc.: from

Κολάπτω, f. *-ψω*, *to hew* or *cut by striking*, esp. of a stone-mason, *to hew*, *chisel*, Valck. Hdt. 8, 22: of birds, *to peck* with the bill, *κ. ὦτα*, Anaxil. (Lyr.) ap. Ath. 548 C, cf. *δρυοκολάπτης*. (Akin to *γλάφω*, *γλύφω*, etc., but prob. not to *κόπτω*.)

Κόλᾰσις, εως, ἡ, (κολάζω) *a pruning*, *δένδρων*, Theophr.: hence *a checking*, *punishing*, *chastisement*, *correction*, *punishment*, Plat., and Arist.

Κόλασμα, ατος, τό, (κολάζω) *chastisement*, *punishment*, Xen. Cyr. 3, 1, 23.

Κολασμός, οῦ, ὁ,=*κόλασις*, Plut.

†Κολασσαί, αἱ, v. Κολοσσαί.

Κολάστειρα, ας, ἡ, fem. from *κολαστήρ*, Anth.

Κολαστέος, έα, έον, verb. adj. from *κολάζω*, *to be chastised*, *punished*, Plat. Gorg. 527 B.—II. *κολαστέον*, *one must punish*, Ib. 492 D.

Κολαστήρ, ῆρος, ὁ,=*κολαστής*. Hence

Κολαστήριος, ον, (κολαστήρ)=*κολαστικός*.—II. as subst., *τὸ κολαστήριον*, etc., *a place of chastisement*, *a prison*, Synes.—2. *an instrument of correction* or *torture*, Plut.—3. in genl. =*κόλασμα*, *κόλασις*, Xen. Mem. 1, 4, 1.

Κολαστής, οῦ, ὁ, (κολάζω) *a chastiser*, *punisher*, *τῶν ὑπερκόπων φρονημάτων*, Aesch. Pers. 827; and so in Soph., Eur., etc.

Κολαστικός, ή, όν, *fitted for chastising*, *punishing*, Plat. Soph. 229 A.

Κολάστρια, ας, ἡ, fem. from *κολαστήρ*.

Κολᾰφίζω, f. *-ίσω* Att. *-ῐῶ*, (κόλαφος) *give* one *a box on the ear*, *buffet*, *cuff*, *τινά*, N. T. Hence

Κολάφισμα, ατος, τό, *a box on the ear*, *cuff*. [ᾰ]

Κόλᾰφος, ου, ὁ, (κολάπτω) *a box on the ear*, *cuff*, Epich. p. 1: *κόλαφος* was in strict Att. *κόνδυλος*.

†Κόλδουοι, ων, οἱ, *the Coldui*, a people dwelling in the Hercynian forest, Strab. p. 290.

Κολεάζω, f. *-άσω*, (κολεός) *to sheathe*, *thrust into the sheath* or *scabbard*, ap. Hesych. Hence

Κολεασμός, οῦ, ὁ, *a sheathing*, Ib.

Κολέκανος or *κολόκανος*, ου, ὁ, *a long*, *lank*, *lean person*, Ib.

Κολεκτρυών or *κολοκτρυών*, όνος, ὁ, v. l. for *ἱππαλεκτρυών* in Ar. Ran. 932.

Κολεόν, οῦ, τό, Ion. *κουλεόν*,=*κολεός*, Il. 11, 30.

Κολεόπτερος, ον, (κολεός, πτερόν) *sheath-winged*: insects of the beetle kind were esp. called *κολεόπτεροι* or *κολεόπτερα*, as having soft wings under a hard sheath, Arist. H. A.

Κολεός, οῦ, ὁ, Ion. *κουλεός*, *a sheath*, *scabbard* of a sword, Lat. *culeus*, Homer uses both forms, but in Att. it must always be *κολεός*: Hom. also has *κουλεόν*, Il. 1, 220; 11, 30, Od. 11, 98: we find a sheath of silver, Il. 11, 30; adorned with ivory, Od. 8, 404.—II. in Hipp. *the sheath or covering of the heart*;†in Arist. of the *sheath* of insects' wings, H, A. 4, 7.† (Prob. akin to *κοῖλος*.)

Κολερός, ά, όν, (*κόλος, ἔριον*) *short-woolled*, *ὄϊες*, Arist. H. A. 8, 10.

Κολετράω, ῶ, f. -ήσω, *to trample on*, *τινά*, Ar. Nub. 552. (Of doubtful origin.)

Κοληβάζω,=*ἐγκοληβάζω*, only in Hesych.

Κολίας, ου, ὁ, *a kind of thunny-fish*, Ar. Fr. 365, Arist. H. A.

Κόλιξ, ῐκος, ὁ, dub. for *κόλλιξ*.

Κολιός, οῦ, ὁ, *a* kind of *wood-pecker*, Arist. H. A., with vv. ll. *κολεός, κελεός*.

Κόλλα, Ion. *κόλλη, ης, ἡ*, *glue*, Lat. *gluten*, Hdt. 2, 86.

Κολλᾰβίζω, f. -ίσω, (*κόλαφος*) to play a game, in which one holds the other's eyes, while another gives him a box on the ear, and bids him guess which hand he has been struck with. Hence

Κολλᾰβισμός, οῦ, ὁ, *the above game*.

Κόλλᾰβος, ου, ὁ,=*κόλλοψ*.—II. a kind of *wheaten cake*, named from its shape, Ar. Ran. 507, Pac. 1196.

†Κολλατία, ας, ἡ, *Collatia*, a city of Latium, Strab.

†Κολλατῖνος, ου, ὁ, the Rom. name *Collatinus*, Plut. Poplic. 1.

Κολλάω, ῶ, (*κόλλα*) *to glue, cement*, *τὶ περί τι, πρός τι*, Plat. Tim. 75 D, 82 D.—2. *to join* one metal to another, esp. by damascene work, *to inlay*, Pind. N. 7, 115: also, *κ. σίδηρον*, *to weld* or perh. *to inlay, damask* it, Plut.—II. in genl. *to join fast together, unite*, *τινί τι*, Emped. 25. Pass. *to cling close*, *τινί*, also *πρός τινι*, Aesch. Ag. 1566.—III. *to put together, build*, Pind. O. 5, 29.

Κολλεψός, οῦ, ὁ, (*κόλλα, ἕψω*) *a glue-boiler*.

Κολλήεις, εσσα, εν, (*κόλλα*) *glued together, close-joined*, *ξυστά*, Il. 15, 389, cf. 677; *ἅρματα*, Hes. Sc. 309. Only poet.

Κόλλημα, ατος, τό, (*κολλάω*) *that which is glued* or *joined together*, Antiph. Myl. 1.

Κόλλησις, εως, ἡ, (*κολλάω*) *a gluing, gluing together*, Theophr.: *κ. σιδήρου*, *a welding* of iron, Hdt. 1, 25, though this seems to be too simple a process to be described as a late invention, and so some take it to be *the art of inlaying* or *damasking* iron, cf. *κολλάω*, and Bähr ad l.—II. in genl. *a fixing tight, close fastening*, Hipp.

Κολλητής, οῦ, ὁ, (*κολλάω*) *one who glues* or *fastens*. Hence

Κολλητικός, ή, όν, (*κολλάω*) *fitted for gluing* or *combining*, Plut.: *κ. τραυμάτων*, *making* wounds *close*, Gal.

Κολλητός, ή, όν, (*κολλάω*) *glued together, cemented, closely joined, well-fastened*, in Hom. epith. of *δίφρος, ἅρματα, σανίδες, ξυστόν*, like *εὐποίητος, εὔπηκτος*: in Hdt. 1, 25, *ὑποκρητηρίδιον κολλητόν* is a frame or saucer *inlaid* or *damasked* prob. with iron, cf. *κόλλησις*.

Κολλίζω, f. -ίσω, later form for *κολλάω*.

Κολλίκιος, α, ον, *of the nature* or *form of a κόλλιξ*. [λῐ]

Κολλικοφάγος, ον, (*κόλλιξ, φαγεῖν*) *eating κόλλικες, roll-eater*, epith. of the Boeotians, Ar. Ach. 872.

†Κολλίνα πύλη, ἡ, the *Porta Collina* at Rome, Strab. p. 228.

Κόλλιξ, ικος, ὁ, *a roll of coarse bread*, Hippon. 20, Ephipp. Artem. 1. [ῐ in genit., ll c.; in Ar. Ran. 576, which is usu. quoted in support of ῑ, *χόλῑκας* is now read.]

Κολλομελέω, ῶ, f. -ήσω, (*κόλλα, μέλος*) *to patch verses together*, com. word in Ar. Thesm. 54.

Κολλοπεύω, *to be a κόλλοψ*, Plat. (Com.) Incert. 3.

Κολλοπίζω, f. -ίσω, (*κόλλοψ* I.) *to tighten with screws*.

Κολλοποδῐώκτης, ου, ὁ, (*κόλλοψ* II. 2, *διώκω*) Com. name for a gross debauchee, ap. Eust. 1915, 16.

Κολλοπόω, ῶ, *to glue together*, because glue was boiled out of *κόλλοψ* (signf. II.), Achae. ap. Hesych.

Κολλοπώλης, ου, ὁ, (*κόλλα, πωλέω*) *a dealer in glue*.

Κολλούριον, ου, τό, v. sub *κολλύριον*.

Κόλλουρος, ου, ὁ, *an unknown fish*, Anth.

Κόλλοψ, οπος, ὁ, *the peg* or *screw* of a lyre, by which the strings are tightened, Od. 21, 407, cf. Plat. Rep. 531 B: metaph., *κόλλοπα ὀργῆς ἀνεῖναι*, Ar. Vesp. 574.—2. *a handle*, by which a wheel turned.—II. *the thick skin on the upper part of the neck* of oxen, Lat. *callosum*, Ar. Fr. 526; and of swine, Lat. *glandium*, Ib. 421: hence—2. *a youth who has become worn and callous by premature excesses*, Lat. *cinaedus*, Eubul. Antiop. 3.

Κολλῠβάτεια, ας, ἡ, *a plant*, Nic., ubi al. *κουλιβ.*: also *κλύβατις* and *ἑλξίνη*. [βᾰ]

Κολλῠβιστής, οῦ, ὁ, (*κόλλυβος*) *a money-changer*, like *τραπεζίτης*, Lys. ap. Poll., and N. T. Hence

Κολλῠβιστικός, ή, όν, *belonging to a money-changer* or *his business*.

Κόλλῠβος, ου, ὁ, *a small coin*, Ar. Pac. 1200.—2. in plur. also, *τὰ κόλλυβα*, *small round cakes*, Ar. Plut. 768, cf. Poll. 9, 72.—II. *the rate of exchange* in changing foreign for home money, fixed by the changer, *κολλυβιστής*, Cic. 2 Act. in Verr. 3, 78, Att. 12, 6.—III. *a small gold weight*, Theophr. (The word is said to be Phoenician: Riemer takes it to be akin to *κολοβός*, comparing *κέρμα* from *κείρω*.)

Κολλύρα, ας, ἡ, prob. much the same as *κόλλιξ*, Ar. Pac. 123, Fr. 363. [ῡ] Hence

Κολλῡρίζω, f. -ίσω, *to bake κολλύραι*, LXX., in mid.

Κολλύριον, ου, τό, dim. from *κολλύρα*, *eye-salve*, Lat. *collyrium*, in earlier writers, as Hipp., usu. *κολλούριον*: it was made in small cakes of a certain form (*κολλῦραι*): also in genl. *a salve*.—II. *a fine clay, in which a seal can be impressed*. [ῡ]

Κολλῡρίς, ίδος, ἡ, dim. from *κολλύρα*, LXX.

Κολλῡρίτης, ου, ὁ, sub. *ἄρτος*,=*κολλύρα, κόλλιξ*.

Κολλῡρίων, ὁ, also *κορυλλίων*, *a bird of prey*, Arist. H. A.

Κολλώδης, ες, (*κόλλα, εἶδος*) *like glue, viscous*, Plat. Crat. 427 B.

Κολοβή, ῆς, ἡ,=sq., Artemid.

Κολόβιον, ου, τό, *an under-garment*, with its sleeves *curtailed* (v. *κολοβός*), i. e. reaching only half down to the elbow, or entirely without sleeves.

Κολοβίων, ωνος, ὁ,=*κολόβιον*.

Κολοβοανθέω, ῶ, f. -ήσω, *to be κολοβοανθής*, Theophr.: from

Κολοβοανθής. ές, (*κολοβός, ἄνθος*) *bearing stunted flowers*, i. e. *hapeleonaceous flowers*, like our pease, etc., Theophr.

Κολοβοκέρᾰτος, ον, (*κολοβός, κέρας*) *with stunted horns, short-horned*.

Κολοβόκερκος, ον, *with a docked tail, stump-tailed*.

Κολοβομάχη, ης, ἡ, for *κολοβὸς* or *κόλος μάχη*, *the interrupted battle*, as the Gramm. called Il. 8. [ᾰ]

Κολοβόπους, ὁ, ἡ, -πουν, τό, gen. -ποδος, *with maimed feet*.

Κολοβόῤῥῑν and -ῥῖς, ῖνος, ὁ, ἡ, (*κολοβός, ῥίν, ῥίς*) *stump-nosed*, LXX.

Κολοβός, όν, (*κόλος*) *docked, clipped, stunted, curtal*, Lat. *curtus*, esp. of animals, *short-horned, short-eared*, etc., Arist. H. A.: *maimed, mutilated*, Xen. Cyr. 1, 4, 11; and c. gen., *κολοβὸς χειρῶν*, like Lat. *truncus pedum*, Anth.: of a cup, *broken, chipped*, Theopomp. ap. Ath. 230 F: in genl. *short, small*, *τεῖχος*, App.

Κολοβόστᾰχυς, υ, gen. υος, *with stunted ears*.

Κολοβότης, ητος, ἡ, (*κολοβός*) *stuntedness*, Plut.: *κ. πνεύματος*, *shortness* of breath in speaking, Id. Dem. 6.

Κολοβοτράχηλος, ον, *stump-necked*. [ᾰ]

Κολοβοῦρος, ον, (*κολοβός, οὐρά*) *stump-tailed*, Hesych.

Κολοβόω, ῶ, (*κολοβός*) *to dock, curtail, shorten*, N. T. Pass. *to be stunted, stumpy, short, imperfect*, Arist. H. A. Hence

Κολόβωμα, ατος, τό, *a mutilation, imperfection*, Arist. Metaph.

Κολόβωσις, εως, ἡ, *mutilation*, Arist. Incess. Anim.

Κολοβωτής, οῦ, ὁ, (*κολοβόω*) *a mutilator*: esp. *one who clips his words* in speaking.

†Κολόη, ης, ἡ, *Coloë*, a lake in Lydia, near Sardis, Strab. p. 626; hence Diana was called Κολοηνή.

Κολοιάρχος, ου, ὁ, (*κολοιός, ἄρχω*) *a leader of jackdaws*, or *the jackdaw-general*, Ar. Av. 1212.

Κολοιάω, ῶ, f. -άσω, (*κολοιός*) *to scream like a jackdaw*.

Κολοιός, οῦ, ὁ, *a jackdaw*, Lat. *graculus*, Il. 16, 583; 17, 755, where in both instances the jackdaws are mentioned along with starlings (*ψᾶρες*) as noisy flocking birds. Proverbs: *κολοιὸς ποτὶ κολοιόν*, 'birds of a feather flock together,' Arist. Eth. N.; *κολοιὸς ἀλλοτρίοις πτεροῖς ἀγάλλεται*, Luc.; *κολοιῶν φωναί*, of impudent noisy talkers, Polyb. (Akin to *κολῳός, κολῳάω*, q. v.)

Κολοιτέα, ας, ἡ, also *κολοιτία, κοιλωτέα*, or *κολουτέα*, *a tree that bears pods*, Theophr.

Κολοιώδης, ες, (*κολοιός, εἶδος*) *jackdaw-like*, i. e. *flocking and noisy*, Plut.

Κολοκάνος, ὁ, v. *κολέκανος*.

Κολοκᾱσία, ας, ἡ, Diosc., or *κολοκάσιον, ου, τό*, Nic. [ᾱ], *the colocasia* or *Aegyptian bean*, a beautiful plant resembling the water-lily, bearing large rose-red flowers, found in the marshy parts of Aegypt: its beans, roots, and even its stalks were esteemed a savoury food; and its large leaves made into drinking-cups (*κιβώρια*), Voss. Virg. Ecl. 4. 20.

Κολοκορδόκολα, ων, τά, Com. word for *κόλον* and *χορδή*, *the bowels*, only in Philodem. Ep. 29, 2, Jac. A. P. p. 654.

Κολοκτρύων, ὁ, v. *κολεκτρυών*.

Κολόκῡμα, ατος, τό, *a large heavy wave* before it breaks (*κόλον κῦμα* acc. to gramm.), esp. *the heavy swell* that announces a storm at hand, Ar. Eq. 692, where it is used of the swelling threats of Cleon: others make it another form of *σκώληξ*, cf. *σκώληξ* III.

Κολοκύνθη or *κολοκύντη, ης, ἡ*, Hipp., Ar., etc., the latter being called the Att. form, Lob. Phryn. 437; later also *κολόκυνθα*, Diosc.:—*the round gourd* or *pumpkin*, Lat. *cucurbita*, the long one being called *σικύα*

Proverb. of health from its fresh juicy nature, κολοκύντας ὑγιέστερον, Epich. p. 101; as a lily was of death, ἢ κρίνον ἢ κολ., Diphil. ap. Paroemiogr.:—on λημᾶς κολοκύνταις, v. sub λημάω. Hence

Κολοκυνθιάς, άδος, ἡ, *food prepared from pumpkins*, Anth.

Κολοκύνθινος, ίνη, ινον, *made from pumpkins*, Luc.

Κολοκυνθίς, ίδος, ἡ, *the plant colocynth* and *its fruit*, Galen.

Κολόκυνθος and κολόκυντος, ου, ὁ, = κολόκυνθα, κολοκύντη, Jac. A. P. p. 587, Lob. Phryn. 437.

Κολοκύντη, ης, ἡ, v. sub κολοκύνθη.

Κολοκύντιον, ου, τό, dim. from κολοκύντη, Phryn. (Com.) Incert. 7.

Κόλον, ου, τό, *food, meat, fodder*, whence Eust. derives ἄκολος and κόλαξ.—II. = κῶλον, Ar. Eq. 455, Nic. Ther. 260.

†Κολόντας, ου, ὁ, *Colontas*, an Argive, Paus. 2, 35, 4.

ΚΟ´ΛΟΣ, ον, *docked, clipped, stunted*, Lat. *curtus*, κόλον δόρυ, a *broken* spear, Il. 16, 117: later esp. of oxen, goats, etc., *stump-horned* or *hornless*, like κολοβός, Hdt. 4, 29, Theocr. 8, 51, etc.: κ. μάχη = κολοβομάχη. (Hence κολοβός, κολούω, κολάζω: akin to κυλλός.)

†Κολοσσαεύς, έως, ὁ, *an inhab. of Colossae, a Colossian*, N. T.: from

†Κολοσσαί, ῶν, αἱ, *Colossae*, a city of Greater Phrygia on the Lycus, (succeeded by a later town *Chonae*, at a short distance from its site, now *Khonas*) Hdt. 7, 30; Xen. An. 1, 2, 6; also written less correctly Κολασσαί.

Κολοσσηνός, ή, όν, *of Colossae, Colossian*, Strab. p. 578: *Colossian-dyed*, ἔρια, Strab. (What this meant is unknown.)

Κολοσσιαῖος, αία, αῖον, never κολασσαῖος, Lob. Phryn. 542, (κολοσσός) *colossal*, Diod., etc.

Κολοσσικός, ή, όν, = foreg., Diod.

Κολοσσοβάμων, ον, gen. ονος, (κολοσσός, βαίνω) *with colossal stride*, Lyc. [ᾱ]

Κολοσσοποιός, όν, (κολοσσός, ποιέω) *making colossal statues*.

Κολοσσός, οῦ, ὁ, *a colossus, gigantic statue*, Hdt. 2, 130, 149, etc.; seemingly also *a statue* without reference to size, Aesch. Ag. 416 (the only place it is found in good Att. writers). The most famous colossus was that of Apollo at Rhodes seventy cubits high, made in the time of Demetrius Poliorcetes, cf. Dict. Antiqq. (The origin unknown.)

Κολοσσουργία, ας, ἡ, (κολοσσός, *ἔργω) *the making of a colossus*, Strab.

Κολοσυρτός, οῦ, ὁ, *noise, din*, or *a noisy crowd*, of men and dogs, Il. 12, 147; 13, 472, cf. Hes. Th. 880, Ar. Plut. 536. Only poet. (From κέλλω acc. to Döderl. Lat. Synonym. 2, p. 94, 4: prob. akin to κολῳός.)

†Κολοττιαῖος, ον, = Κολοσσιαῖος, Diod. S. 11, 72.

Κολουραῖος, αία, αῖον, = κόλουρος, κ. πέτρα, *a steep, abrupt* rock, Call. Fr. 66.

Κολουρίς, ίδος, ἡ, (κόλος, οὐρά) *dock-tailed*, Timocr. ap. Plut. Themist. 21: from

Κόλουρος, ον, (κόλος, οὐρά) *dock-tailed*, κ. ὄρνις, a bird that has lost its tail from age, Plut., cf. κόθουρος and κηφήν: in genl. *docked, truncated*, Math. Vett.—II. αἱ κόλουροι, sub. γραμμαί, *the colures*, two circles passing through the equinoctial and solstitial points, intersecting at the poles, Procl.

Κολουροειδῶς, adv. (κόλουρος, εἶδος) *crossing like the colures*, of the teeth of elephants crossing each other obliquely.

Κολούρωσις, εως, ἡ, as if from κολουρόω, = κόλουσις.

Κόλουσις, εως, ἡ, (κολούω) *a docking, clipping, cutting short*, Arist. Pol., and Theophr.

Κόλουσμα, ατος, τό, (κολούω) *that which is docked, clipped*, etc.

Κολουτέα, ἡ, v. l. for κολοιτέα.

Κολούω, fut. -ούσω, pass. perf. κεκόλουμαι and κεκόλουσμαι, aor. ἐκολούθην and ἐκολούσθην, (κόλος). *To dock, clip, curtail, cut short*, ἀστάχυας, Hdt. 5, 92, 6, cf. Eur. Eurysth. 2; βότρυς, Theophr.: but in Hom., who first uses it, always in metaph. signf., ἔπος μεσσηγὺ κολούειν, *to cut short* a word in the middle, Lat. *praecidere*, i. e. leave it unfinished, opp. to τελεῖν, Il. 20, 370; δῶρα κολούειν, *to abridge, curtail* gifts, Od. 11, 340; ἕο δ' αὐτοῦ πάντα κολούει, *he perils* or *destroys* all his own welfare, Od. 8, 211: also like κολάζω, which is akin to it and more freq. in prose, *to check, restrain, put down*, τὰ ὑπερέχοντα, Hdt. 7, 10, 5, δῆμον, Eur. Alcm. 4, Plat. Prot. 343 C. Pass. *to be cut short* or *abridged*, Aesch. Pers. 1035; τινός, *of* a thing, Thuc. 7, 66. (κολούω is acc. to Döderl. the same with κρούω, as φυλάσσω with φράσσω, καλύπτω with κρύπτω.)

Κολοφών, ῶνος, ὁ, *a summit, top, pinnacle*; hence κολοφῶνα ἐπιθεῖναι, like θριγκὸν ἐπ., to put the finishing stroke, Heind. Euthyd. 301 E, cf. κορυφή 4, and κορωνίς II. 2: in Plut. *a* sort of *ball* for playing with.

†Κολοφών, ῶνος, ἡ, *Colophon*, one of the twelve Ionian cities on the coast of Asia Minor, Mimn. 9, 3, Hdt. 1, 142, Thuc. 3, 36. Hence

†Κολοφωνιακός, ή, όν, *of Colophon*, τὰ Κολ...κά, *writings relating to Colophon*, Ath. 569 D.

Κολοφώνιος, α, ον, *Colophonian, of* or *from Colophon*, Hdt. 1, 150, hence as subst., ἡ Κολοφωνία, sub. ῥητίνη, *Colophonium, resin*, Galen; and τὰ Κολοφώνια, sub. ὑποδήματα, a kind of shoes, Hesych.

†Κολοφωνίων λιμήν, ὁ, *harbour of the Colophonians*, in Chalcidice near Torone, Thuc. 5, 2: but v. Bloomf. ad loc.

Κολπίας, ου, ὁ, (κόλπος) *bosoming, swelling in folds*, κ. πέπλος, Aesch. Pers. 1060.

Κολπίζω, f. -ίσω, (κόλπος) *to form into a bosom* or *fold*.

Κολπίτης, ου, ὁ, *dwelling on a κόλπος* or *bay*, Philostr.

Κολποειδής, ές, (κόλπος, εἶδος) *like a κόλπος* or *bay*, Ael. Adv. -δῶς, Strab.

ΚΟ´ΛΠΟΣ, ου, ὁ, *the bosom, lap*, in Hom. esp. ἐπὶ κόλπον ἔχειν, κόλπῳ δέξασθαι and ὑποδέξασθαι, as an expression of maternal love: ἱμάντα κόλπῳ ἐγκαταθεῖναι, to put a girdle on the bosom, Il. 14, 219, 223: later also *the mother's womb*.—II. *a bosom-like fold of a garment, the fold* or *swell formed by a loose garment*, esp. as it fell over the girdle, oft. in plur., as Il. 9, 570; 22, 80: this fold sometimes served for a pocket, as we find it in Od. 15, 469.—III. *any bosom-like hollow*, as—1. θαλάσσης, ἁλὸς κόλπον ὑποδῦναι, to go under *the lap* of ocean, i. e. *the deep hollow* between the waves, or *the cavernous depths* of the sea, Il. 18, 140; 21, 125; also in plur., κόλπους ἁλός, Od. 5, 52.—2. *a bay* or *creek* of the sea, Il. 2, 560, and so more freq. later, Hdt. 4, 99; 7, 58, 198, etc.—3. also *a deep retired vale*, Jac. A. P. p. 231.—4. *a fistulous ulcer* which spreads under the skin, Galen.—It corresponds to the Lat. *sinus*. (Modern Gr. κόλφος, whence Ital. *golfo*, our *gulf*: prob. also akin to Lat. *glob-us*, Pott Et. Forsch. 2, 206.) Hence

Κολπόω, ῶ, *to form into a bosom* or *swell*, esp. *to make* a sail *belly* or *swell*, Lat. *sinuare*, Luc. Pass. *to bosom* or *swell out*, Arist. H. A.: *to curve like a bay*, Polyb.

Κολπώδης, ες, (κόλπος, εἶδος) *like a bosom, embosomed, embayed*, Eur. I. A. 120, etc.: *winding, sinuous*, παράπλους, Polyb.—II. metaph. of discourse, *loose, diffuse*, Dion. H.

Κόλπωμα, ατος, τό, (κολπόω) *a folded, swelling garment*.

Κόλπωσις, εως, ἡ, (κολπόω) *the forming into a bosom, swell* or *fold*, κ. πτερῶν, *the swelling* of wings by the wind, Hdn.

Κολπωτός, ή, όν, (κολπόω) *formed into bosoms* or *folds, folded*, χιτών, Plut.

Κολύβδαινα, ης, ἡ, *a* kind of *crab*, Epich. p. 27.

Κολύβριον, ου, τό, another form of μολόβριον, q. v.

Κόλυθρον, ου, τό, also κόλυτρον, *a ripe fig*, Ath.

Κόλυθρος, ου, ὁ, *the testicle*, Arist. Probl. 16, 4.

Κολυμβάς, άδος, ἡ, = κολυμβίς, dub.—II. κ. ἐλαία, an olive swimming in brine, Lob. Phryn. 118.

Κολύμβατος, ἡ, v. l. for κολύμφατος.

Κολυμβάω, ῶ, f. -ήσω, *to dive*, Plat. Lach. 193 C; κ. εἰς φρέαρ, Id. Prot. 350 A, cf. sq.: *to jump into the sea and swim*, N. T.

Κολυμβήθρα, ας, ἡ, *a place for diving, a swimming-bath*, Plat. Rep. 453 D; κολυμβᾶν εἰς κολυμβήθραι μύρου, Alex. Incert. 28.

Κολύμβησις, εως, ἡ, (κολυμβάω) *diving, swimming*, Arr.

Κολυμβητήρ, ῆρος, ὁ, = sq., Aescl Supp. 408.

Κολυμβητής, οῦ, ὁ, (κολυμβάω) *diver, swimmer*, Thuc. 4, 26.

Κολυμβητικός, ή, όν, (κολυμβάω *belonging to, fitted for diving*: ἡ -κή, sub. τέχνη, *the art of diving*, Plat. Soph. 220 A.

Κολυμβίς, ίδος, ἡ, a sea-bird, *a diver*, Ar. Av. 304, Arist. H. A.

Κόλυμβος, ου, ὁ, *a diver, swimmer*, = κολυμβίς, Ar. Ach. 876.—II. = κολύμβησις, Paus. 2, 35, 1; Anth. P 9, 82.

Κολύμφατος, ἡ, or -βατος, a plant, which indicates moist ground, Theophr.

Κολυτέα, ας, ἡ, cf. κολοιτέα.

Κόλυτρον, ου, τό, v. κόλυθρον.

†Κολυττός, (also wr. Κολλυττός and Κολλυτός) οῦ, ὁ, *Colyttus*, an Attic deme of the tribe Aegeïs. Hence

†Κολυττεύς, έως, ὁ, *an inhab. of Colyttus*, one *of the deme Colyttus*, Xen. Hell. 5, 1, 26.

†Κολχηΐς, ίδος, ἡ, = Κολχίς II. 2, Nic. Al. 249.

Κολχικόν, οῦ, τό, a plant with a poisonous bulbous root, *meadow-saffron, colchicum*, Nic., and Diosc.; cf. ἐφήμερον II.

†Κολχικός, ή, όν, *of the Colchians, Colchian*, Hdt. 2, 105.

†Κολχίς, ίδος, ἡ, pecul. fem. to

foreg., *Colchian*, K. αἶα, Hdt. 1, 2.—II. as subst.—1. ἡ Κολχίς, *the land of the Colchians*, *Colchis*, Hdt. 1, 104, also ἡ Κόλχων αἶα, Eur. Med. 2.—2. *the Colchian female*, Eur. Med. 132, i. e. Medea.

†Κόλχοι, ων, οἱ, *the Colchians*, a people of Asia dwelling at the east of the Euxine, around the Phasis, said to derive their origin from the Aegyptians, Hdt. 2, 104; 4, 37; Xen. An. 4, 8, 8: in allusion to this descent called Κελαίνωπες, in Pind. P. 4, 377.

†Κόλχος, ὁ, ἡ, as adj. *Colchian*, στόλος, Ap. Rh. 4, 485, ἡ Κ. = Κολχίς II. 2.

Κόλχος, ου, ὁ, later and rare form for κόχλος, Jac. A. P. p. 592, 842.

Κολῳάω, ῶ, f. -ήσω, (κολῳός) *to cry, shout, bawl, scold*, Il. 2, 212; Ion. κολῳέω, Antim. 27. (Not the same as κολοιάω, v. κολῳός.)

†Κολωναί, ῶν, αἱ, *Colonae*, a city of Troas, Xen. Hell. 3, 1, 13, in Thuc. 1, 131, called αἱ Τρωϊάδες; Strab. mentions another in Asia Minor near Lampsacus, p. 589; and three others in Thessaly, Phocis, and Erythraea, otherwise unknown.

ΚΟΛΩ΄ΝΗ, ης, ἡ, *a hill, mound*, Il. 2, 811; 11, 757: esp. *a sepulchral mound, barrow*, Lat. *tumulus*, Soph. El. 894: cf. κολωνός. (Cf. Lat. *collis, culmen*, our *cairn*, etc., Pott Et. Forsch. 1, 227.)

Κολωνία, ας, ἡ, (κολώνη) *a grave*, as the Eleans called it, ap. Hesych.

†Κολωνία, ας, ἡ, the Lat. *Colonia*, applied to many towns in which colonies had been established by the Romans, as Philippi, N. T. Act. 16, 12.

†Κολωνίδες, ων, αἱ, *Colonides*, a city of Messenia, founded by Attic colonists, Paus. 4, 34, 8.

Κολωνοειδής, ές, (κολώνη, εἶδος) *like a hill* or *barrow*, Schol. Ap. Rh.

Κολωνός, οῦ, ὁ, = κολώνη, *a hill*, H. Hom. Cer. 273, 299, Hes. Fr. 19, 1, Hdt. 4, 181, etc.: κ. λίθων, *a heap* of stones, Id. 4, 92.—II. *Colonus*, a deme of Attica lying on and round a hill, famous for a temple of Neptune, a grove of the Furies and the tomb of Oedipus, and immortalised by Sophocles, who was a native of it, in his Oedipus Coloneus: hence Κολωνεύς, έως, Κολωνίτης and Κολωνιάτης, ὁ, *one of the deme Colonus*.

Κολῳός, οῦ, ὁ, *a brawling, wrangling*, κολῳὸν ἐλαύνειν, Il. 1, 575. Only poet. (Hence κολῳάω, akin to κολοιός, κολοιάω, and κολοσυρτός: the common root of all these words is, acc. to Buttm. Lexil. in voc., καλέω, κέλομαι.)

†Κολώτης, ου, ὁ, *Colōtes*, a statuary of Paros, Paus. 5, 20, 2.—2. an Epicurean philosopher against whom Plutarch wrote, Diog. L. 10.

Κόμαιθος, ον, (κόμη, αἴθω) *with fiery hair*, Lyc. 934.

†Κομαιθώ, οῦς, ἡ, *Comaetho*, daughter of Pterelaus, Apollod. 2, 4, 3.

†Κόμᾱνα, ων, τά, *Comāna*, a city in the Cappadocian district Cataonia, now *Al-Bostan*, Strab. p. 535.—2. τὰ Ποντικά, in Pontus, near the source of the Iris, Id. p. 557.—In both were temples of *Comana* the Syrian goddess = Ἐνυώ.

†Κομᾱνία, ας, ἡ, *Comania*, a fortress of Mysia, prob. near Pergamus, Xen. An. 7, 8, 15.

†Κομανός, οῦ, ὁ, *Comānus*, a minister of Ptolemy Physcon, Polyb. 28, 16, 1.

Κομαρίς, ίδος, ἡ, a kind of fish, Epich. p. 36.

Κόμᾰρον, ου, τό, *the fruit of the tree* κόμαρος.

Κόμᾰρος, ου, ὁ, and ἡ, *the strawberry-tree, arbutus*, Ar. Av. 620, Amphis Incert. 6: its fruit being κόμαρον and μιμαίκυλον: the wild and smaller kind with inferior fruit was ἀνδράχνη.

†Κόμαρος, ου, ὁ, *Comarus*, a harbour of Epirus near Actium, Strab. p. 324.

Κομᾰροφάγος, ον, (κόμᾰρος, φαγεῖν) *eating the fruit of the arbutus*, Ar. Av. 240. [ᾰ]

†Κομάτας, (Dor. = Κομήτης) ὁ, *Comatas*, name of a shepherd, Theocr. 5, 4.

Κομάω, ῶ, fut. -ήσω, (κόμη) *to let the hair grow long, wear long hair*, Ἄβαντες ὄπιθεν κομόωντες, Il. 2, 542, ἐθείρῃσιν κομόωντε, Il. 8, 42; 13, 24; also, κ. τὴν κεφαλήν, Hdt. 4, 168, cf. 180, 191: as long hair was considered an especial ornament (cf. Hdt. 1, 82), κομᾶν was used as we say *to plume one's self*, i. e. *to be proud, haughty, give one's self airs*, like Lat. *cristam tollere*, as, οὗτος ἐκόμησε ἐπὶ τυραννίδι, *he aimed at* the monarchy, Hdt. 5, 71, cf. Ar. Vesp. 1317; so, κ. ἐπὶ κάλλει, *to plume one's self* on one's beauty, Plut. Caes. 45.—Originally the Greeks in genl. seem to have worn their hair long, whence καρηκομόωντες Ἀχαιοί, in Hom. At Sparta it continued the custom for all the citizens to wear long hair. But at Athens it was worn only by youths until the 18th year: they then entered the age of ἔφηβοι, were enrolled in the list of citizens, etc. (cf. φρατρία); and to wear long hair after this time was considered as a sign of pride and foppishness, except among the Ἱππεῖς, cf. Ar. Eq. 580: but, although Athen. adults wore the hair short, they retained the phrase μὴ κομᾶν or κείρασθαι as a sign of mourning, cf. Eur. Alc. 818, Plat. Phaed. 89 C, etc.—II. also of horses, χρυσέῃσιν ἐθείρῃσιν κομόωντε, Il. 13, 24.—III. metaph. of trees, plants, etc., οὖθαρ ἀρούρης μέλλεν ἄφαρ ταναοῖσι κομήσειν ἀσταχύεσσι, soon were the fields *to wave* with long ears, H. Hom. Cer. 454; so, αἴγειρος φύλλοισι κομόωσα, Ap. Rh., etc.—IV. ἀστὴρ κομόων, = κομήτης, Arat.

†Κομβάβος, ου, ὁ, *Combabus*, a friend of Seleucus Nicator, Luc. D. Syr. 19.

Κομβίον, ου, τό, dim. from κόμβος.

Κομβολύτης, ου, ὁ, (κόμβος, λύω) *a cut-purse*. [ῡ]

Κόμβος, ου, ὁ, *a strip of cloth*. (Hence ἐγκομβόομαι, ἐγκόμβωμα and ἐπικόμβιον, q. v.)

ΚΟΜΕ΄Ω, ῶ, f. -ήσω, *to take care of, attend to, tend*, in Il. always of horses, so too H. Hom. Ap. 236; and of a dog, κύνα κομεῖν, Hes. Op. 602: but in Od. always of men, *to attend to, furnish* with necessaries, and of children, *to attend to, rear, bring up*, joined with ἀτιτάλλω, Od. 11, 250. Only poet. (Hence κομίζω, κομψός, κοσμέω, κόσμος, and Lat. *comere, comptus*, but no root ΚΟ΄ΜΩ occurs. It seems akin to κόμη, κομάω.)

Κομέω, Ion. for κομάω.

ΚΟ΄ΜΗ, ης, ἡ, *the hair, hair of the head*, Lat. *coma*, Hom.; more rarely in plur., like Od. 6, 231; κόμαι Χαρίτεσσιν ὁμοῖαι, for κόμαις Χαρίτων ὁμοῖαι, Il. 17, 51; τίλλειν κόμην, *to tear* the hair, Il. 22, 406; κείρασθαι κόμην, *to have one's* hair cut, Od. 4, 198, usu. in sign of mourning, cf. κομάω I. fin.; so, κόμην κείρειν τινί, *to cut off* one's hair *in honour of* any one, as an offering to the dead, Il. 23, 146, cf. 151, 152: κόμην τρέφειν, to let the hair grow long, Hdt. 1, 82; so, κ. ἔχειν, Ar. Av. 911, cf. κομάω: of the beard, Epict.—II. metaph. like *coma, the foliage, leaves* of trees, Od. 23, 195, so of grass, Theophr., etc.—III. *the luminous tail of a comet*.

Κομητᾰμῡνίας, ου, ὁ, (κομάω, Ἀμυνίας) comic alteration of the name *Amynias*, as it were, *Pride-amynias*, Ar. Vesp. 466.

†Κομητᾶς, ᾶ, ὁ, *Comētas*, a poet of the Anthology.

†Κομήτης, ου, ὁ, *Comētes*, father of the Argonaut Asterius, Ap. Rh. 1, 35.—Others in Paus. etc.

Κομήτης, ου, ὁ, (κομάω) *wearing long hair, long-haired*, Orac. ap. Hdt. 6, 19, Ar. Nub. 348: ἰὸς κομήτης, *a feathered* arrow, Soph. Tr. 567; *covered with* leaves, grass or flowers, θύρσος κίσσῳ κομήτης, Eur. Bacch. 1055.—II. κομήτης, with or without ἀστήρ, *a comet*, Arist. Meteor.

†Κομηών, ῶνος, ὁ, *Comēon*, a Rhodian ruler, ap. Ath. 444 D.

Κομῐδή, ῆς, ἡ, (κομίζω) *attendance, attention, care*, Hom.: in Il. like κομέω always of attention to horses, Il. 8, 186; 23, 411, in Od. of attention to men; also *the management, care* of a garden, Od. 24, 245, 247: from this signf. we have the dat. κομιδῇ used as adv., v. sq.—II. *a bringing* or *carrying, conveyance, supplies, stock of provisions procured*, Od. 8, 232: esp. *a procuring of supplies, importation*, Thuc. 6, 21, Isocr. 224 B, etc.: *a gathering in* of harvest, καρπῶν κ., Xen. Cyr. 5, 4, 25.—2. (from mid.) *a carrying away for one's self, a rescue, recovery*, τινός, of a person or thing, Hdt. 9, 73.—3. (from pass.) *a going* or *coming*, Hdt. 6, 95: esp. *a return, means of getting back*, Id. 4, 134; 7, 170, 229, etc.

Κομῐδῇ, dat. from κομιδή, used as adv., by others written κομιδῆ, *with care, carefully, exactly, just*, ἐστὶ κ. μεσημβρία, Ar. Fr. 125: hence like πάνυ, *wholly, entirely, altogether*, Plat., etc.: *very much, absolutely, quite*, κ. ἀτέχνως, Plat. Gorg. 501 A, μειρακύλλιον ὢν κ., Dem. 539, 23: hence in answers, κομιδῇ μὲν οὖν, *just so*, aye *and more than that*, Ar. Plut. 833, Plat. Theaet. 155 A.

Κομίζω: f. -ίσω Att. -ῐῶ, mid. -ῐοῦμαι, (κομέω). *To take care of, provide for, supply with necessaries, entertain*, τινά, oft. in Hom., though rare in Att., as Aesch. Cho. 262, 344: also in mid., κομίζεσθαί τινα, *to receive* him *hospitably at one's house*, Il. 8, 284, Od. 14, 316: but in οὔτι κομιζόμενός γε θάμιζεν it is pass., not often was he *attended to*, Od. 8, 451.—2. of things, *to take care of, mind, attend to, do*, esp., τὰ σ' αὐτῆς ἔργα κόμιζε, *mind, attend to* thine own affairs, Hom.: κτήματα κομίζειν, *to manage* property, Od. 23, 355: in mid., ἔργα Δημήτερος κομίζεσθαι, *to attend* to the labour of *one's* land, Hes. Op. 391; so, Δημήτερος ἱερὸν ἀκτὴν μέτρῳ εὖ κομίσασθαι ἐν ἄγγεσιν, Hes. Op. 598.—II. *to take up and carry away*, esp. in order to keep or save it, νεκρὸν κ., *to lift up and carry away* a corpse, to save it from the enemy, Il. 13, 196: hence also, νεκρὸν κομίζειν, *to carry out, bury* the dead, like ἐκφέρειν, Soph. Aj. 1397, Isae. 71, 13: κόμισαί με, *carry, convey* me *away, carry* me *to a place of* safety, Il. 5, 359; χλαῖναν ἐκόμισσε κῆρυξ, the herald *lifted up* the mantle, that it might not be lost, Il. 2, 183; so too, *τρυφάλειαν ἐκόμισσαν ἑταῖροι*, Il. 3, 378:—in mid., *Σίντιες ἐκομίσαντο πεσόντα*, the Sintians *raised* him *up* and *took care of* him *among themselves*, Il. 1, 594.—2. *to carry off* or *away*, *ἄκοντα κόμισε χροΐ*, i. e. carried it off sticking in him, Il. 14, 456, cf. 463; so in mid., *ἔγχος ἐν χροΐ κομίζεσθαι*, Il. 22, 286: hence esp. *to carry off as a prize, as booty*, Il. 2, 875; 11, 738: hence later freq. in mid., *to get, gain, receive*, Lat. *sibi acquirere*, Orac. ap. Hdt. 1, 67, Ar. Vesp. 690, etc., cf. Valck. Hipp. 431.—3. in genl. *to carry, convey, bear*, Il. 23, 699, Od. 13, 68, Hdt., etc.—4. *to bring to*, Soph. Aj. 530, Plat. Rep. 370 E: *to gather in* corn, *καρπὸν κ.*, Hdt. 2, 14: *to import*, *εἰς τοὺς Ἕλληνας*, Isocr. 227 A, etc.: and so in mid., Hdt. 6, 118, etc.—5. *to take, conduct, escort, lead*, Soph. Phil. 841, Plat., etc.; *κ. ναῦς*, Thuc. 2, 85, etc.: mid. *to bring with one, bring along*, Plat.—6. *to get back, rescue, save*, *τινά*, Pind.; *τινὰ ἐκ θανάτου*, Id. P. 3, 97: simply *to bring back*, also *πάλιν κ.*, Plat. Phaed. 107 E.—Mid. *to get back, recover*, *τὸν παῖδα*, Eur. Bacch. 1225, *τοὺς νεκρούς*, Thuc. 6, 103.—7. *to receive, entertain*, Thuc. 3, 65; and so in mid., *κ. τινὰ εἰς τὴν οἰκίαν*, Andoc. 16, 37.—B. pass. *to be carried* or *brought, bring one's self*, i. e. *to go, come, journey, travel*, by land or sea, Hdt. 5, 43, Aesch. Ag. 1035, etc.: *to betake one's self*, *παρά τινα*, Hdt. 1, 73.—2. esp. *to come* or *go back, return*, oft. in Hdt., Xen., etc.: in this signf. Hdt. uses also aor. mid., 6, 118.

Κόμιον, ου, τό, (*κόμη*) dim. of *κόμη*, Epict.—II. *the scalp with the hair*, cf. Wess. Hdt. 4, 64; also *προκόμιον*.

Κομιστέος, έα, έον, verb. adj. from *κομίζω*, *to be taken care of, to be gathered in*, Aesch. Theb. 600.—II. *κομιστέον*, *one must bring*, Plat. Rep. 413 D.

Κομιστή, ῆς, ἡ,=*κομιδή* I., Hesych.

Κομιστήρ, ῆρος, ὁ,=sq., Eur. Hec. 222.

Κομιστής, οῦ, ὁ, (*κομίζω*) *one who takes care of*, *κ. νεκρῶν*, *one who buries* the dead, Eur. Supp. 25.—II. *a bringer, conductor*, Id. Andr. 1268.

Κομιστικός, ή, όν, (*κομίζω*) *fit for taking care of*, etc., *κ. φάρμακα*, *reviving, strengthening* medicines, Hipp.—II. *fit for carrying*, *κ. πλοῖα*, transports, Hyperid. ap. Harp.

Κομιστός, ή, όν, (*κομίζω*) *taken care of*.—II. *brought*, Joseph.

Κομίστρια, ας, ἡ, fem. from *κομιστήρ*, *a waiting-woman*.

Κόμιστρον, ου, τό, (*κομίζω*) *the hire of a carrier*: in plur. *pay for preservation, reward for saving*, like *σῶστρα*, *ψυχῆς κόμιστρα*, Aesch. Ag. 965, cf. Eur. H. F. 1387, v. *κομίζω* II. 6.

Κόμμα, ατος, τό, (*κόπτω*) *that which is struck, hewn, cut*, esp.—1. *the stamp, impression of a coin*, Lat. *nota*, Ar. Ran. 726; hence proverb., *πονηροῦ κόμματος*, of bad *stamp*, false die, Ar. Plut. 862: in genl. *coin*, Id. Ran. 890.—II. *a section: the member of a sentence, clause, comma*, Cic. Orat. 62: elsewh. *κῶλον*.—III. *the refuse of corn* in thrashing, *chaff*, Dinarch. ap. Harp.

†Κομμαγηνή, ῆς, ἡ, *Commagēnē*, a part of Syria, bordering on Cappadocia, Strab. p. 521, 746: Κομμαγηνοί, ῶν, οἱ, *the inhab. of Commagene*, Id.

Κομμᾰτίας, ου, ὁ, *one who speaks in short clauses*, Philostr., cf. *κόμμα* II.

Κομμᾰτικός, ή, όν, (*κόμμα* II.) *consisting of single* or *short clauses*. Adv. -*κῶς*.—II. *κομματικά*, sub. *μέλη*, choral songs *of the nature of κομμοί* (cf. *κομμός* II.), Gramm.

Κομμάτιον, ου, τό, dim. from *κόμμα*, *a small section, segment, piece*, esp. of a sentence, Dion. H.: *a passage quoted* from a poem, Eupol. Incert. 31.

Κόμμῐ, τό, *gum*, Lat. *gummi* and *commis*, Hdt. 2, 86, 96, and Hipp., where the word is indecl. *τοῦ κόμμι, τῷ κόμμι*; *τοῦ κόμμεως* or *κόμμιδος*, Lob. Phryn. 288.

Κομμίδιον, ου, τό, dim. from *κόμμι*, Galen.

Κομμῐδώδης, ες, (*κόμμι, εἶδος*) *like gum, gummy*, Theophr.

Κομμίζω, f. -*ίσω*, *to look like gum*, Diosc.

Κομμιώδης, ες,=*κομμιδώδης*, Arist. H. A.

Κόμμοδος, ου, ὁ, the Roman *Commŏdus*, Hdn.

Κομμός, οῦ, ὁ, (*κόπτω*) *a striking*: esp. like Lat. *planctus* (from *plango*), *a beating of the head and breasts in lamentation*, hence *a wail, dirge*, Aesch. Cho. 423, cf. Eur. Tro. 789, and *κόπτω* fin.—II. esp. in the Att. drama, *a song sung alternately by an actor and the chorus*, usu. *a mournful dirge*, called also *κομματικὸν μέλος*, Herm. Arist. Poet. 12, 3, 9, Elem. Metr. p. 733.

Κομμός, οῦ, ὁ, (*κομέω*) *care bestowed on dress, dress, decoration*.

Κομμόω, ῶ, *to dress up, decorate*, Themist. Hence

Κομμώ, οῦς, ἡ,=*κομμώτρια*.

Κόμμωμα, ατος, τό, (*κομμόω*) *artificial dress, decoration*, Luc.

Κόμμωσις, εως, ἡ, (*κομμόω*) *a dressing up, decoration*.

Κομμωτήρ, ῆρος, ὁ, and *κομμωτής*, οῦ, ὁ, (*κομμόω*) *one who dresses up, a decorator*, Plut., and Luc. Hence

Κομμωτίζω, fut. -*ίσω*, = *κομμόω*, Synes., in mid.

Κομμωτικός, ή, όν, *belonging to dressing up* or *decorating*: *ἡ -κή*, sub. *τέχνη*, *the art of dressing up, decoration*, Plat. Gorg. 463 B, 465 B. Adv. -*κῶς*.

Κομμώτρια, ας, ἡ, fem. from *κομμωτήρ, κομμωτής*, *a female who dresses up* or *decorates, a tirewoman, waiting-maid*, Ar. Eccl. 737, Plat. Rep. 373 C.

Κομμώτριον, ου, τό, *a comb* or *some instrument for dressing women*, Ar. Fr. 309, 18.

Κομοτροφέω, ῶ, f. -*ήσω*, (*κόμη, τρέφω*) *to let the hair grow*, Lat. *comam alere*, Strab.

Κομόωντες, Ep. part. pres. from *κομάω* for *κομῶντες*, Il.

Κομπάζω, f. -*άσω*, (*κόμπος*)=*κομπέω*, *to vaunt, boast, brag*, Aesch. Ag. 1671, etc.: *κ. ἐπί τινι*, *to speak big against...*, Id. Theb. 480: c. acc., *κ. λόγον*, *to speak big* words, Id. Ag. 1400, etc.; *κ. τέχνην*, *to boast* one's art, Soph. El. 1500: c. inf., *to boast that...*, Aesch. Ag. 1130.—The pass. is also found in same signf. ?, Aesch. Theb. 500, Eur. Alc. 497, H. F. 64.

Κομπασεύς, ὁ, comic word, *one of the borough* Κόμπος, as if *a Bragsman*, Ar. Av. 1126.

†Κομπάσιον, ου, τό, *Compasium*, a place in Arcadia, Polyb. 23, 1, 1.

Κόμπασμα, ατος, τό, (*κομπάζω*) *a boast*: usu. in plur. *boasts, braggart words*, Aesch. Pr. 361, Theb. 794.

Κομπασμός, οῦ, ὁ, = *κόμπασμα*, Plut.

Κομπαστής, οῦ, ὁ, (*κομπάζω*) *a boaster, braggart*, Plut. Hence

Κομπαστικός, ή, όν, *boastful, braggart*. Adv -*κῶς*.

Κομπέω, ῶ, f. -*ήσω*, (*κόμπος*) *to ring, clash*, *κόμπει χαλκός*, Il. 12, 151, cf. *κόμπος*: hence—II. usu. metaph. *to utter high-sounding words, speak big, boast, brag, vaunt*, Hdt. 5, 41, and Trag.: also c. acc., *κ. γάμους*, Aesch. Pr. 947; cf. inf., Eur. El. 815, cf. *κομπάζω*. Pass. *to be boasted of*, Thuc. 6, 17. Hence

Κομπηρός, ά, όν, *boastful*.

Κομπισμός, οῦ, ὁ, *quavering* or *shaking* on an instrument; with the voice, it was called *μελισμός*; both together, *τερετισμός*.

Κομπολᾱκέω, ῶ, f. -*ήσω*, (*κόμπος, λακέω*) *to talk big, be an empty braggart*, Ar. Ran. 961. Hence

Κομπολᾱκύθης, ου, ὁ, *big-boaster*, Ar. Ach. 589, 1182, with a play on *Lamachus*. [ῠ]

Κομποῤῥήμων, ον, gen. *ονος*, (*κόμπος, ῥῆμα*) *speaking boastfully*.

ΚΟ΄ΜΠΟΣ, *ου, ὁ, a noise, din, clash*, esp. such as is caused by the collision of two hard bodies, as of a boar's tusks when he whets them, Il. 11, 417; 12, 149: *the stamping* of dancers' feet, Od. 8, 380; *the ringing* of metal, Eur. Rhes. 384; cf. *κομπέω*.—II. usu. metaph. *high-sounding words, big and boastful speech*, also *λόγου* or *λόγων*, Thuc. 2, 40: hence *a boasting, boast, empty vaunt*, Hdt. 7, 103, Trag., etc.: rarely in good sense, as Pind. I. 1, 60; 5, 30.

Κομπός, οῦ, ὁ,=*κομπαστής*, *a boaster*, Eur. Phoen. 600.

Κομποφᾰκελοῤῥήμων, ον, gen. *ονος*, (*κόμπος, φάκελος, ῥῆμα*) *pomp-bundle-worded*, derisive epith. of Aeschylus in Ar. Ran. 839, because of his long compound words.

Κομπόω, ῶ,=*κομπέω*, Dio C., in pass.

Κομπώδης, ες, (*κόμπος, εἶδος*) *boastful, vain-glorious*, *κομπωδεστέρα προσποίησις*, Thuc. 2, 62: *τὸ κομπῶδες*, *boastfulness*, Id. 5, 68. Adv. -*δῶς*.

†Κόμψατος, ου, ὁ, *the Compsatus*, a river of Thrace, flowing into the lake Bistonis, Hdt. 7, 109.

Κομψεία, ας, ἡ, (*κομψεύω*) *elegance, refinement*, esp. of language: in bad sense, *daintiness, prettiness*, Plat. Phaed. 101 C.

Κόμψευμα, ατος, τό, (*κομψεύω*) *a piece of elegance* or *wit, dantiness, prettiness*, Arist. Meteor.

Κομψευρῑπικῶς, adv. *with Euripides-prettinesses* (as if it were -*ευριπιδικῶς* (*κομψός, Εὐριπίδης*), which was the old reading), Ar. Eq. 18.

Κομψευτός, ή, όν,=*κομψός*, Philo: from

Κομψεύω, (*κομψός*) *to make elegant, dainty*, etc., *κόμψευε τὴν δόξαν*, *refine on* your suspicion, *reason subtly* on it, like Lat. *argutari*, Soph. Ant. 324. Mid. *to speak elegantly, refine overmuch*, Plat. Rep. 436 D, 489 C. Pass. *to be κομψός, play the κομψός*, and so *to be refined* or *dainty*, Eur. I. A. 333: of words, *to be prettily said*, Plat. Phaedr. 227 C: of things, *to be fine, nice*, Id. Phil. 56 B. Cf. Ruhnk. Tim.

Κομψοεπής, ές, (*κομψός, ἔπος*) *fine spoken*, usu. in bad sense.

Κομψολογέω, ῶ, *to speak fine*; and

Κομψολογία, ας, ἡ, *fine speaking*: from

Κομψολόγος, ον, (*κομψός, λέγω*)=*κομψοεπής*.

Κομψοπρεπής, ές, (*κομψός, πρέπω*) *of dainty form, dainty seeming*, Ar. Nub. 1030.

Κομψός, ή, όν, (*κομέω*) *well-dressed, tired, decked*, Lat. *comptus*, hence, *a pretty fellow*, Lat. *bellus homo*, Ar

Vesp. 1317, Alex. Polycl. 1: hence—2. of words and actions, *elegant, pretty, dainty, clever, witty*, Ar. Nub. 649, Plat. Gorg. 493 A, Rep. 376 A: esp. in a sneering sense, of Sophists *who refine overmuch*, persons who are *studied and affected* in all they say and do, opp. to what is simple and natural, *σοφίσματα*, Eur. Antiop. 25, and freq. in Plat., as Gorg. 521 E, etc.:—*τὸ κομψόν*,=*κομψότης*, Arist. Pol. —3. of things, *pretty, elegant*, Plat. Phaedr. 230 C.—Adv. *κομψῶς*, *elegantly, prettily, daintily*, Ar. Ach. 1016, etc.; superl. *-ότατα*, Id. Lys. 89: in N. T., *κομψότερον ἔχειν*, *to be better* in health. Hence

Κομψότης, *ητος, ἡ*,=*κομψεία*, *elegance, refinement, prettiness, daintiness*, esp. of language, Ep. Plat. 358 C, and Plut.

Κονᾰβέω, *ῶ*, f. *-ήσω*, (*κόναβος*) *to resound, ring*, esp. of metallic bodies, Il. 15, 648; 21, 593; of the ground under men's feet, Hes. Th. 840: *to re-echo*, *κονάβησαν νῆες, δῶμα*, Il. 2, 334, Od. 17, 542. Only poet. Hence

Κονᾰβηδόν, adv. *with a noise, clash, din*, Anth.

Κονᾰβίζω, f. *-ίσω*,=*κοναβέω*, *χαλκὸς σμερδαλέον κονάβιζε*, Il. 13, 498; 21, 255: so *χθών*..., Il. 2, 466. Only poet.

Κόνᾰβος, *ου, ὁ*, *a resounding, ringing, clashing*, *κόναβος ἀνδρῶν τ' ὀλλυμένων, νηῶν θ' ἅμα ἀγνυμενάων*, Od. 10, 122, cf. Hes. Th. 709; *κ. χαλκοδέτων σακέων*, Aesch. Theb. 160. Only poet. (Acc. to Buttm. from *κόμπος, κόπτω*.)

†**Κοναλλίς**, *ίδος, ἡ*, *Conallis*, fem. pr. n., Ath. 567.

Κόνᾰρος, *ου, ὁ*, *an evergreen tree* of the *thorn* kind, like the *κήλαστρος*, or *παλίουρος*: also *κόνναρος*.

Κόνδαξ, *ᾱκος, ὁ*, is said to have been the same game which is described under *κυνδαλισμός*.—II. metaph., *κόνδακα παίζειν*, of sexual intercourse, Anth., ubi al. *κόντακα, κύνδακα*.

Κονδῖτος, *ου, ὁ*, *οἶνος κ.*, the Lat. *vinum conditum*, Geop.

Κόνδῠ, *υος, τό*, *a drinking vessel*, Hipparch. ap. Ath. 478 A: said to be a Persian word.

†**Κονδυλέα**, *ας, ἡ*, *Condylea*, a place in Arcadia, with a temple of Diana, who was hence called Κονδυλεᾶτις, Paus. 8, 23, 6.

Κονδύλη, *ης, ἡ*,=*κορδύλη*, (from *κόνδυλος?*)

Κονδῠλίζω, f. *-ίσω*, (*κόνδυλος*) *to strike with the fist*, Hyperid. ap. Poll. 8, 76. Mid. *to beat one's self*, Diog. L.

Κονδύλιον, *ου, τό*, dim. from *κόνδυλος*, v. l. in Axionic. Chalc. 1.

Κονδῠλισμός, *οῦ, ὁ*, (*κονδυλίζω*) *a striking with the fist*, Artemid.: in genl. *ill-treatment*.

Κονδῠλόομαι, as pass., (*κόνδυλος* IV.) *to swell, swell up*.

Κόνδῠλος, *ου, ὁ*, *the knob formed* by *a bent joint, knuckle*, esp. of the hand, Arist. H. A.: hence in plur. *the knuckles, fist*, Ar. Eq. 1236, Vesp. 254; and so in sing., Ib. 1503: *δοῦναι κόνδυλόν τινι, κόνδυλον ἐντρίβειν*, Plut.; also, *κονδύλῳ καθικέσθαι τινά*, Id.: *κονδύλοις πατάξαι* was opp. to *ἐπὶ κόρρης* (a slap in the face), Dem. 537, fin.; cf. *κόρση*, and also *κόλαφος*.—II. in genl. *the knuckle of any joint*, as of the arm, Hipp.—III. any *hard, bony knob*, like *κονδύλωμα*, Id. (The root acc. to Hesych., is *κόνδος*,=*κεραία, ἀστράγαλος*, *a head, knob*.)

Κονδῠλώδης, *ες*, (*κόνδυλος, εἶδος*) *like a knuckle, knobby*, Hipp.

Κονδύλωμα, *ατος, τό*, (*κονδυλόομαι*) *a knob, callous lump*, Hipp.

Κονδύλωσις, *εως, ἡ*,=foreg., Hipp. [ῠ]

Κόνειον, *ου, τό*,=*κώνειον*, *hemlock*, also *κόνιον*, Jac. A. P. p. LI.

Κονέω, *ῶ*, f. *-ήσω*, (*κόνις*) *to raise dust*, esp. by swift running: hence in genl. *to hasten, make haste*, Jac. A. P. p. 791: more usu. in compd. *ἐγκονέω*: but that *διακονέω* is from quite another root is shown under *διάκονος*.

Κονή, *ῆς, ἡ*, (*κένω, κείνω, καίνω*) *murder*, ap. Hesych.; elsewh. only in compd. *κατακονιά*.

†**Κονθυλεύς**, *έως, ὁ*, one *of the deme Conthyle* (Κονθύλη), a deme belonging to the tribe Pandionis, Ar. Vesp. 233.

Κονία, *ας, ἡ*, Ion. and Ep. *κονίη*, (*κόνις*) *dust*, esp. as stirred up by men's feet, *ποδῶν ὑπένερθε κονίη ἵστατ' ἀειρομένη*, Il. 2, 150, *ὑπὸ δέ σφισιν ὦρτο κονίη*, 11, 151: in Hom. also freq. in plur., *κονίαι*, like Lat. *arenae*, consisting of many grains, esp. *πίπτειν ἐν κονίῃσι, κάππεσεν* and *ἤριπεν ἐν κονίῃσι*, to fall in the *dust*, fall and lie there, Hom., who in descriptions of battles oft. joins *αἵματι καὶ κονίῃσι*: cf. *ἀκονιτί*.—2. *dust* or *sand*, Il. 21, 271.—II. *ashes*, also in plur. like Lat. *cineres*, Od. 7, 153, 160. —III. *a fine powder*, sprinkled over wrestlers' bodies after being oiled, to make them more easily grasped by the opponent: this powder was also used in the bath as *lye*, and prob. was a kind of *potash* or *alkali powder that served as soap*, *λούειν ἄνευ κονίας*, Ar. Lys. 470 (where there is a play on *ἀκονιτί*), cf. Ar. Ran. 713, Plat. Rep. 430 B.—IV. *lime-powder* used as *a plaster* or *stucco*. [ῑ in Hom., except in arsis at the end of a verse, v. ll. supr. cc.: in Att. also usu. ῐ, but in an iambic passage, Ar. Ach. 18, ῑ.]

Κονίᾱμα, *ατος, τό*, (*κονιάω*) *stucco*, Lat. *opus albarium*, Arist. Gen. An.: *petty repairs, white-washing*, Dem. 175, 4. [ῐ]

Κονίᾱσις, *εως, ἡ*, (*κονιάω*) *a plastering*.

Κονῐᾱτής, *οῦ, ὁ*, *a plasterer*, name of a play of Amphis.

Κονῐᾱτός, *ή, όν*, *plastered, stuccoed*, Xen. An. 4, 2, 22: from

Κονιάω, *ῶ*, (*κονία*) *to plaster with lime, to plaster, stucco*, Lat. *dealbare*, Dem. 36, 16; 689, 24, etc.: *τάφοι κεκονιαμένοι*, *plastered, whited* sepulchres, N. T.: hence—2. metaph., *κ. τὸ πρόςωπον*, *to paint, disguise* it, Philostr.

Κονιβᾰτία, *ας, ἡ*, (*κόνις, βαίνω*) *a walking in dust*, Hipp., with vv. ll. *κονιοβατία, κοινοβατία, σχοινοβατία*, cf. Lob. Phryn. 521.

Κονίζω, fut. *-ίσω* Att. *-ῐῶ*, perf. pass. *κεκόνισμαι*, (*κόνις*)=the older *κονίω*, q. v.

Κόνικλος, *ου, ὁ*, v. l. for *κύνικλος*.

Κονίλη, *ης, ἡ*, a plant of the *origanum* kind, *cunile*, Diosc. [ῑ]

†**Κόνιον**, v. *κόνειον*.

†**Κόνιον**, *ου, τό*, *Conium*, a city of Phrygia; hence ὁ Κονιαῖος, *an inhab. of Conium*, Hdt. 5, 63.

Κονιόπους, (*κόνις, πούς*) and *κονιορτόπους, -ποδος, ὁ, ἡ*, (*κονιορτός, πούς*)=*κονίπους*.

Κονιορτός, *οῦ, ὁ*, (*κόνις, ὄρνυμι*) *dust raised* or *stirred up, a cloud of dust*, Hdt. 8, 65, Plat. Rep. 496 D: *κ. ὕλης κεκαυμένης*, *a cloud* of wood-ashes, Thuc. 4, 34.—II. metaph. *a sordid, dirty fellow*, Anaxandr. 'Οδυσσ. 2, 6, Aristophon Pythag. 1, 8, Dem. 547, fin. Hence

Κονιορτόω, *ῶ*, *to cover with dust*, Theophr.

Κονιορτώδης, *ες*, (*κονιορτός, εἶδος*) *like raised dust, dusty*, Arist. H. A.

Κόνιος, *α, ον*, (*κόνις*) *dusty*, *χέρσος*, Pind. N. 9, 102: epith. of *Ζεύς*, act., as Paus.

Κονίπους, *-ποδος, ὁ, ἡ*, (*κόνιος, πούς*) *dusty-foot*: among the Epidaurians *κονίποδες* was a name given to the serfs, Thirlw. Hist. of Gr. 1, p. 417: our old courts of *pie-poudre* are supposed to derive their name from a similar word.—II. a kind of *shoe covering only a small part of the foot*, Ar. Eccl. 848, cf. Suid., and Poll. 7, 86. [ῑ]

Κονίππω,=*κονιόω*.

ΚΟ΄ΝΙΣ, *ιος* Att. *εως, ἡ*: dat. *κόνῑ* for *κόνιϊ*, Il. 24, 18, Od. 11, 191:=*κονία*, which is more usu. in prose, *dust*, Hom., etc.; as an emblem of a countless multitude, *τόσα, ὅσα ψάμαθός τε κόνις τε*, Il. 9, 385: also *the dust of ashes, ashes*, Hom.—II. *the powder with which wrestlers were* sprinkled after being oiled, Ath.: hence metaph. of toil, *ἡμῖν μία κόνις*, Luc., cf. *ἀκονιτί*.—III. *lye*, Plut. (The Lat. *cinis*: the root seems to be *καίω, κάω*.) [ῑ, Aesch. Pr. 1085, Supp. 180, 783, Bentl. Phalar. p. 135.]

Κόνις, *ῐδος, ἡ*, usu. in pl. *κόνιδες*, *the eggs of lice, fleas, and bugs, nits*, Lat. *lendes*, Arist. H. A.

Κονῑσαλέος, *α, ον*, *dusty*, Antim. 75, Euphor. 19: from

Κονίσᾰλος, *ου, ὁ*, [ῑ] not so well *κονίσσ.*, (*κόνις*) *dust, a cloud of dust*, Il. 3, 13; 5, 503; 22, 401.—II. the mixed *dust, oil and sweat* on wrestlers, Galen.—III. a demon of the class of Priapus, Schol. Ar. Lys. 981, Plat. (Com.) Pha. 2, 13.

†**Κονίσκοι**, *ων, οἱ*, *the Conisci*, a Cantabrian race in Hispania, Strab. p. 162.

Κονιστήριον, *ου, τό*,=*κονίστρα*.

Κονιστικός, *ή, όν*, *ὄρνιθες κ.*, *birds that like to roll in the dust*, Arist. H. A.

Κονίστρα, *ας, ἡ*, (*κονίζω, κονίω*) *place covered with dust* or *fine sand*, hence like *ἁλινδήθρα*, *a rolling place*, such as birds make in the dust, Arist. H. A.—2. *the arena in the wrestling school*, Plut.: also *the area of a theatre*.

†**Κονίστωρσις**, *εως, ἡ*, *Conistorsis*, a city of Baetica, Strab., v. l. Κονίστωργις.

Κονίω, fut. *-ίσω* [ῑ]: perf. pass. *κεκόνῑμαι*: but later Att. fut. *κονιῶ*, as if from *κονίζω*, (*κόνις*). *To make dusty, fill with dust*, *κ. πεδίον*, of persons in hasty flight, Il. 14, 145, cf. Aesch. Pers. 163; so pass., *κεκονιμένος*, i. e. in the greatest haste, Ar. Eccl. 291; and so in mid., *κόνισαι λαβών*, *make haste and* take, Ar. Eccl. 1177, cf. infr. II.—2. *to cover with dust, bedust*, *χαίτας*, Il. 21, 407; and so in pass., *φεῦγον κεκονιμένοι*, *all dusty* fled they, Ib. 541, Virgil's *pulverulenta fuga dant terga*; *κεκόνιτο κάρη*, Il. 22, 405: in genl. *to sprinkle, cover* as with dust; *κισσὸς ἑλιχρύσῳ κεκονιμένος*, Theocr. 1, 30. Pass. *to roll in the dust*, like birds, horses, etc., Ath., cf. *κονίστρα*.—II. intr. *to raise dust, make haste, speed*, Hom., but only in the phrase, *κονίοντες πεδίοιο*, *dusting* or *running over* the plain, in Il. always of horses, 13, 820; 23, 372, 449; of men racing, Od. 8, 122: cf. Aesch. Theb. 60. [ῑ except in Att. fut *κονιῶ*.]

Κόννᾰρος, *ὁ*, v. *κόναρος*.

†**Κοννᾶς**, *ᾶ, ὁ*,=Κόννος, Ar. Eq. 534.

Κοννέω, contr. *κοννῶ*,=**γνοέω*,

γιγνώσκω, as *ken* = *know*, Aesch. Supp. 174: also κονέω, Hesych.

†Κοννίδας, ὁ, (prop. *son of Connus*) *Connidas*, teacher of Theseus, Plut. Thes. 4.

Κόννος, ου, ὁ, *a kind of trinket*, Polyb. 10, 18, 6 (ubi al. κόνος.)—2. *the beard*, Luc.

Κόννος, ου, ὁ, *Connus*, as pr. n. the music-master of Socrates, Plat. Euthyd. 272 C.: proverb., Κόννου ψῆφος, i. e. something worthless, nothing, Ar. Vesp. 675.

†Κονουέναι, ῶν, οἱ, *Convĕnae*, a Gallic race at the base of the Pyrenees, Strab. p. 190.

†Κοντάδεσδος, ου, ὁ, *Contadesdus*, a Thracian stream flowing into the Agrianes, Hdt. 4, 90.

Κόνταξ, ᾱκος, ὁ, v. κόνδαξ.

Κοντάριον, ου, τό, dim. from κοντός.

Κοντοβολέω, ῶ, f. -ήσω, (κοντός, βάλλω) *to strike with a pole*, Strab.

Κοντοπαίκτης, ου, ὁ, (κοντός, παίζω) *one who dances with balancing poles*, Jac. Anth. 2, 3, p. 190.

†Κοντοπορία, ας, ἡ, (more correctly -πορεία) *Contoporia*, the road from Cleonae to Corinth, Polyb. 16, 16, 4.

Κοντός, οῦ, ὁ, (κεντέω) *a pole*, Lat. *contus*, esp. *a punting-pole*, Od. 9, 487, Eur. Alc. 254, etc.—2. *the shaft of a pike*, Luc.—3. =πόσθη. Hence

Κοντοφόρος, ον, (κοντός, φέρω) *carrying a pole* or *pike*, Luc.

Κόντωσις, εως, ἡ, (as if from κοντόω) *fishing with a pole*, Ael.

Κοντωτός, ή, όν, (κοντός) *furnished with a pole*, πλοῖον κοντωτόν, a barge or punt, Diod., and App.

Κόνυζα, ης, ἡ, a strong-smelling plant of the *endive* kind, *fleabane, inula*, Arist. H. A., and Theophr.; in Theocr. 4, 25; 7, 68, contr. κνύζα: there were two sorts, ἄρρην and θήλεια. Hence

Κονυζήεις, εσσα, εν, *like fleabane*, Nic.

Κονυζίτης, ου, ὁ, οἶνος, wine *flavoured with fleabane*, Diosc.

†Κόνων, ωνος, ὁ, *Conon*, an Athenian archon Ol. 79, 3, Diod. S. 11, 74.—2. a general of the Athenians, son of Timotheus, Thuc. 7, 31.—Other Athenians in Dem. 1168, 12; etc.—3. an artist, from whom the adj. Κονώνιος, *of Conon*, ap. Ath. 486 C.

Κοόρτις, ιος, ἡ, the Roman *cohors*, Polyb. 11, 23, 1; 11, 33, 1.

Κοπάζω, f. -άσω, (κόπος) *to grow tired* or *weary*: in genl. *to abate, lull*, ἄνεμος ἐκόπασε, Hdt. 7, 191; κοπάσαντος τοῦ καύματος, Schäf. Long. p. 334: of a sick man, *to rest*, Hipp.

Κόπαιον, ου, τό, (κόπτω) *a piece*, Alciphr.

Κοπᾰνίζω, f. -ίσω, (κόπανον) *to bray, pound*, Galen. Hence

Κοπᾰνιστήριον, ου, τό, *a vessel for braying, a mortar*.

Κοπανιστός, ή, όν, (as if from κοπανίζω) *pounded*, Galen.

Κόπᾰνον, ου, τό, (κόπτω) like κοπανιστήριον, *an instrument for braying, a pestle*: in Aesch. Cho. 860,=κοπίς, *an axe*.

Κοπάριον, ου, τό, *a small surgical knife*.

Κοπάς, άδος, ἡ, (κόπτω) *pruned, lopped*, Theophr.

Κοπετός, οῦ, ὁ, (κόπτομαι)=κομμός, *wailing*, Eupol. ap. Bekk. ad E. M. p. 776.

Κοπεύς, έως, ὁ, (κόπτω) *a chisel*, Diod., and Luc.

Κοπή, ῆς, ἡ, (κόπτω) *a striking, stroke*,=κόμμα, Arist. Mund.—2. *a cutting in pieces, slaughter*, N. T.: cf. σκοπή.

Κόπηθρον, ου, τό, *a wild vegetable.*

Κοπία, ας, ἡ,=κόπος, *weariness*: *rest from toil*. Hence

Κοπιάζω, f. -άσω,=κοπάζω, κοπιάω.

Κοπιᾰρός, ά, όν, (κοπιάω) *wearying, harassing*, Arist. Probl.

Κοπιάτης, ου, ὁ, *a grave-digger.*

Κοπιάω, ῶ, (κόπος) *to be tired, grow weary*, Ar. Thesm. 795, Fr. 302; κ. τὰ σκέλη, Alex. Merop. 1: κ. ὑπὸ ἀγαθῶν, *to be weary of, sink under* good things, Ar. Av. 734.—II. *to work hard, toil*, N. T. Cf. κοπάζω.

Κοπίζω, f. -ίσω, (κόπις, ὁ) *to talk idly, lie*, ap. Hesych.

Κοπίζω, f. -ίσω, *to celebrate the* κοπίς (cf. κοπίς, ἡ, II.), Ath.

Κόπις, εως, ὁ, *a prater, liar, wrangler*, Eur. Hec. 133, and Lyc. (Prob. from κόπτω, cf. δημοκόπος.)

Κοπίς, ίδος, ἡ, (κόπτω) *a chopper, cleaver, kitchen-knife*, Ar. Fr. 184, etc.: *a broad curved knife*, somewhat like our *bill*, used by the Thessalians, Eur. El. 837; and by the eastern nations, Xen. Cyr. 2, 1, 9; 6, 2, 10, cf. σάγαρις:—also, κ. μάχαιρα, Eur. Cycl. 241. Dem. used to call Phocion ἡ τῶν ἐμῶν λόγων κόπις, Plut. Phoc. 5.—2. *the sting of a scorpion*, Nic.—II. among the Lacedemonians *a feast given on certain festivals to strangers*, Cratin. Plut. 1, Eupol. Εἱλωτ. 1.

Κοπιώδης, ες, (εἶδος) dub. for κοπώδης.

Κόπος, ου, ὁ, (κόπτω) *a striking, beating*: hence *toil and trouble, suffering*, ἀνδροδάϊκτος κόπος, Aesch. ap. Ar. Ran. 1264; *the pain* of a disease, Soph. Phil. 880: *toil, weariness*, Eur., etc.: esp. freq. in plur., like πόνοι, μόχθοι, Plat., etc. Hence

Κοπόω, ῶ, *to weary*: pass.=κοπιάω, Batr. 190.

Κόππα, τό, a letter of the ancient Greek alphabet, which was not received into the Samo-Athenian (Kappa being there used for koppa also); its sign ϙ is preserved on coins of Corinth and its colonies, esp. Syracuse and Crotona: in the alphabet, *koppa* stood between π and ρ, so that it answers to the Phenician (Hebrew) *koph* ק, and the Lat. *q*, both in form and signification: it was always retained as a numeral=90, as π=80, ρ=100, cf. σταῦ, σάμπι. Hence

Κοππᾰτίας, ου, ὁ, ἵππος, *a horse branded with the letter koppa* (ϙ) as a mark, Ar. Nub. 23, with a play on κόπτω: it is said to have signified *Corinth*, where there was a fine breed of horses, mythically carried back to Pegasus. Cf. σαμφόρας.

†Κοππᾰφόρος, ον, (κόππα, φέρω) *bearing the* (mark of the) *koppa*, v. foreg., Luc. adv. Indoct. 5.

Κοπρᾰγωγέω, ῶ, f. -ήσω, *to carry dung*, Ar. Lys. 1174: from

Κοπρᾰγωγός, όν, (κόπρος, ἄγω) *carrying dung*, γαστήρ, Plat. (Com.) Incert. 54; κ. ῥιπίς, Crates Hero. 6.

Κοπρᾰνον, οῦ, τό, (κόπρος) *a stool, excrement*, Hipp.

†Κοπράτας, and -της, ου, ὁ, *the Coprātas*, a river of Susiana, flowing into the Pasitigris, Strab. p. 729, Diod. S. 19, 18.

Κοπρεαῖος, ου, ὁ, a quasi prop. n., formed from κόπρος, *Dungy*, Ar. Eccl. 317.

Κόπρειος, α, ον, v. sub κόπριος.

†Κοπρεύς, έως, ὁ, *Copreus*, son of Pelops, herald of Eurystheus, Il. 15, 639.

Κοπρεύω,=κοπρίζω.

Κοπρέω, ῶ, f. -ήσω, v. sub κοπρίζω.

Κοπρία, ας, ἡ, *a dung-hill*, Stratt. Phil. 2, and Strab.

†Κοπρία, ας, ἡ, *Copria*, a part of the northeastern coast of Sicily, near Tauromenium, Strab. p. 268.

Κοπρίας, ου, ὁ, (κόπρος) usu. in plur. οἱ κοπρίαι, *stinking, dirty fellows, nasty, low buffoons*, a word first used under the Rom. emperors, Lat. *copriae*, Dio C., and Sueton.

Κοπρίζω, f. -ίσω Ep. -ίσσω usu. Att. -ῐῶ, *to dung, manure*, τέμενος μέγα κοπρίσσοντες, Od. 17, 299, ubi olim κοπρήσοντες.

Κοπριήμετος, ον, (κόπριον, ἐμέω) *vomiting excrement*, Hipp.

Κοπρικός, ή, όν, (κόπρος) *full of dung, filthy*.

Κόπρινος, η, ον,=κοπρικός.

Κόπριος, α, ον, also κόπρειος, κοπρικός and κόπρινος (κόπρος) *full of dung, filthy*; hence, ἀνὴρ κόπρειος, *a stinkard*, Ar. Eq. 899, prob. with a play on Κόπρος, the name of an Attic δῆμος, cf. Böckh Inscr. 1, p. 216.—II. as subst., τὸ κόπριον,=κόπρος, Strab., and Plut.

Κόπρῐσις, εως, ἡ, (κοπρίζω) *a dunging, manuring*, Theophr.

Κοπρισμός, οῦ, ὁ,=foreg., Theophr.

Κοπριώδης, ες, (κοπρία, εἶδος) v. l. for κοπρώδης.

Κοπριών, ῶνος, ὁ, (κόπρος) *a dung-beetle*, Hipp.

Κοπροβολεῖον, ου, τό, (κόπρος, βάλλω) *a place to which dung and filth are thrown, a dunghill.*

Κοπροδοχεῖον, ου, τό, (κόπρος, δέχομαι) *a receptacle for dung and filth.*

Κοπροθέσιον, ου, τό, (κόπρος, τίθημι) *a place where dung is put.*

Κοπρολογέω, ῶ, f. -ήσω, *to collect dung* or *manure*, Ar. ap. Poll. 7, 134: from

Κοπρολόγος, ον, (κόπρος, λέγω) *collecting dung* or *manure, a dung-gatherer*, Ar. Pac. 9: hence *a dirty fellow*, Id. Vesp. 1184, cf. κόπριος, κοπρίας

ΚΟ΄ΠΡΟΣ, ου, ἡ, *dung, the excrement* of men and cattle, Hom., etc.: esp. *dung used for husbandry, manure*, Od. 9, 329; 17, 297, 306.—II. in genl. *filth, dirt*, Il. 22, 414; 24, 164, 640.—III. *a farm-yard, cattle-stall*, Il. 18, 575, Od. 10, 411: in which last signf. some Gramm. wrote it oxyt. κοπρός. Later auth. said also ὁ κόπρος, Schäf. Long. p. 392, and τὸ κόπρον, Lob. Phryn. 760.

Κοπροφᾰγέω, ῶ, f. -ήσω, (κόπρος, φαγεῖν) *to eat dung.*

Κοπροφορέω, ῶ, f. -ήσω, *to carry dung*: *to cover with dung* or *dirt*, τινά, Ar. Eq. 295: from

Κοπροφόρος, ον, (κόπρος, φέρω) *carrying dung*, κόφινος κ., *a dung-basket*, Xen. Mem. 3, 8, 6.

Κοπρόω, ῶ, (κόπρος)=κοπρίζω, *to dung, manure*, Epict.

Κοπρώδης, ες, (κόπρος, εἶδος)=κοπριώδης, *like dung*, Hipp.: in genl. *dirty, impure*, Plat. Theaet. 194 E.

Κοπρών, ῶνος, ὁ, *a place for dung, privy, necessary*, Ar. Thesm. 485, Dem 785, 13.

Κοπρώνης, ου, ὁ, (κόπρος, ὠνέομαι) *a farmer of dung*, i. e. *one who contracts to remove dung from the streets.*

Κοπρώνῠμος, ον, (κόπρος, ὄνομα) *dung-named*, nickname of the Byzantine emperor Constantine V.

Κόπρωσις, εως, ἡ, (κοπρόω) *a dunging, manuring*, Theophr.

Κοπτάριον, ου, τό, dim. from sq. Diosc.

Κοπτή, ῆς, ἡ, v. sub κοπτός.

Κόπτη, ης, ἡ, (κόπτω) *chives*, Ath.

Κοπτόν, οῦ, τό, (κοπτός)=κοπτή.

Κοπτοπλᾰκοῦς, οῦντος, ὁ,=κοπτή, Ath.

Κοπτός, ή, όν, (κόπτω) *struck, beaten, bruised, pounded*, ἰσχάς, Cratin. Incert. 112, τυρός, Antiph. Cycl. 2, 8.—II. esp. κοπτὴ σησαμίς, a cake of *pounded* sesame, Artemid.: hence κοπτή alone in same signf., Sopat. ap. Ath. 649 A.—2. also *a bruised medicine*, Galen.

Κοπτός, οῦ, ἡ, *Coptus*, a city of Aegypt near the Nile, Strab. p. 781.

Κόπτω, lengthd. from root ΚΟΠ–, which appears in the deriv. tenses and κόπος: fut. κόψω, Hom.: part. perf. κεκοπώς: aor. 2 pass. ἐκόπην. *To strike, smite, cut*, from Hom. downwards in various relations—1. *to strike*, in hostile sense, esp. of pugilists, Od. 18, 335; c. dupl. acc., παρήϊον κ. τινά, Il. 23, 690.—2. *to strike, hit, wound*, like Lat. *ferire*, Od. 8, 528, Il. 12, 204: metaph., ῥήμασι κ., *to wound* with reproachful words.—3. *to knock down, slay*, Il. 17, 521, Od. 14, 425: but only of cattle, when not stabbed with a knife, but knocked down with a mallet, in Hom.—4. *to cut off, chop off*, χεῖρας καὶ πόδας, κεφαλὴν ἀπὸ δειρῆς, Il. 13, 203, Od. 22, 477: later esp., δένδρα κ., *to cut down, fell* trees, Xen. Hell. 5, 2, 39, 43; also κ. τὴν χώραν, like κείρειν, τέμνειν, to cut down the trees in it, *to lay it waste*, Ib. 3, 2, 26; 4, 6, 5: in genl. *to break* or *cut up*, Hdt. 2, 172: hence *to damage, hurt*, esp. of ships in pass., *to be disabled*, Thuc. 8, 13: metaph., φρενῶν κεκομμένος, like νόου βεβλαμμένος, Aesch. Ag. 479.—5. *to strike* a horse to make him go faster, κ. ἵππους τόξῳ, Il. 10, 513: so Neptune the two Ajaxes, ἀμφοτέρω κεκοπὼς πλῆσεν μένεος, Il. 13, 60.—6. *to hammer, forge*, κ. δεσμούς, Il. 18, 379, Od. 8, 274, like ἐλαύνω III. 1: also *to stamp* metal, i. e. *coin* money, Lat *percutere nummos*, Hdt. 3, 56: so too in mid. *to coin one's self* money, κόπτεσθαι ἄργυρον, Hdt. 1, 94, νόμισμα, Id. 4, 166:—hence κόμμα.—7. *to knock* or *rap at*, κ. τὴν θύραν, Lat. *pulsare*, like ἀράσσω, of one without who wishes to get in, Ar. Plut. 1097, Xen., etc., cf. Lob. Phryn. 177.—8. *to cut small, chop up*, Hdt. 4, 71; 6, 113: also *to beat, bruise, pound*.—9. of birds, *to peck at, strike with the beak*, and so *to pierce, perforate*, Arist. H. A.; so too of insects, hence in pass., of corn, *to be worm-eaten*, Theophr.: *to shake violently, fatigue* by beating and jolting, ὁ ἵππος κ. τὸν ἀναβάτην, the horse wearies the rider by his rough paces, Xen. Eq. 1, 4, cf. 8, 7: *to tire* the ears, *stun, deafen*, Dem. 1439, 17: κ. ἐρωτήμασι, *to weary* by questions, like Lat. *obtundere*, Piers. Moer. p. 74: pass., *to be weary, be worn out*, Dem. 22, 22: hence κόπος.—B. mid. κόπτομαι, *to beat* or *strike one's self*, esp. one's breast or head through grief, just like Lat. *plangere*, κόπτεσθαι κεφαλήν, Il. 22, 33, μέτωπα, Hdt. 6, 58; cf. 2, 61: κόπτεσθαί τινα, *to mourn for, bewail* any one, Lat. *plangere aliquem*, Eur. Tro. 623, Ar. Lys. 396, cf. τύπτω II: hence, κομμός, κοπετός. (With root ΚΟΠ–, cf. French *couper*, Germ. *kappen*, our *chop, cut*, etc., Pott Et. Forsch. 1, 140.)

Κοπώδης, ες, (κόπος, εἶδος) *wearying*, πυρετοί, Hipp.: *causing pain*, Alex Pythag. 1.

Κόπωσις, εως, ἡ, (κοπόω) *weariness, faintness*, LXX.

†Κόρα, ας, ἡ, *Cora*, a city of the Volsci in Latium, Strab. p. 237.

†Κόραγος, ου, ὁ, *Coragus*, masc. pr. n., Diod. S.

Κορᾰκεύομαι,=κοράττω, Hesych.

Κορᾰκεύς, έως, ὁ, *a kind of fish*, prob.=κορακῖνος, Hesych.

†Κορακήσιον, ου, τό, *Coracēsium*, a fortress in Cilicia, Strab. p. 667, Plut. Pomp. 28.

Κορᾰκίας, ου, ὁ, (κόραξ) *like a raven* or *crow*, κ. κολοιός, a raven-daw, Arist. H. A.

Κορᾰκῑνίδιον, ου, τό, dim. from κορακῖνος, Pherecr. Epil. 2.

Κοράκῐνος, ίνη, ινον, (κόραξ) *of* or *like a raven, raven-black*, Vitruv. [ᾰ]

Κορᾰκῖνος, ου, ὁ, (κόραξ) *a young raven*, Ar. Eq. 1053.—II. *a fish*, Epich., etc., ap. Ath. 308, sq.; esp. found in the Nile, Strab., and Plin.; acc. to Opp., so called *from its black colour*.

Κοράκιον, ου, τό, dim. from κόραξ.—II. a plant, elsewh. ἱεράκιον, Arist. Mirab. [ᾰ]

†Κοράκιον, ου, τό, *Coracium*, a mountain between Colophon and Lebedus, Strab. p. 643.

Κορᾰκοειδής, ές, (κόραξ, εἶδος) *like a raven, of raven kind*, Arist. H. A.: so too κορᾰκώδης, ες, Id. Gen. An.

Κόρακος, ου, ὁ, v. l. for κόραξος.—II. Speusipp. ap. Ath. 105 B, ubi leg. κάραβος, q. v. II.

Κοραλλίζω, f. -ίσω, *to be coral red*: from

Κοράλλιον, ου, τό, Diosc., Ep. and Ion. κουράλιον, Dion. P., Sicil. κωράλιον, *coral*, esp. *red coral*.

Κοραλλιοπλάστης, ου, ὁ, (κοράλλιον, πλάσσω) *one who makes small images of coral*.

†Κόραλλοι, ων, οἱ, *the Coralli*, a Thracian tribe dwelling near Mt. Haemus, Strab. p. 318.

Κόραξ, ᾰκος, ὁ, *a raven* or *crow*, first in Theogn. 833, Pind. O. 2, 157, Hdt. 4, 15. Proverb., λευκοὶ κόρακες, like 'black swans,' Anth.: πάντα τάδ' ἐν κοράκεσσι καὶ ἐν φθορᾷ, Theogn. l. c.; so too esp. in imprecations, ἐς κόρακας, go and be hanged! Ar. Vesp. 982; βάλλ' ἐς κόρακας, hang him! hang it! Ib. 133, cf. 123, Vesp. 51; so ἀπόφερ' ἐς κ., Pac. 1221; οὐκ ἐς κ. ἐῤῥήσετε, Ib. 500; ἐς, not εἰς, is always used in these phrases; cf. ἀποφθείρω, μακαρία. This phrase is usu. compared to the Lat. *abi in crucem malam et pasce corvos*, yet prob. refers not so much to the *gallows*, as to being *left unburied*, the greatest dishonour among the Greeks, cf. Il. 1, 4, etc.—II. *any thing hooked* or *pointed like a raven's beak*, as—1. *an engine for grappling ships*, described at length by Polyb. 1, 22.—2. *a hooked handle of a door*, like κορώνη, Anth.—3. *an instrument of torture*, Luc.—4. *a cock's bill*, Hesych. (Akin no doubt to the onomatop. words κράζω, κρώζω, our *croak*, Sanscr. *kruç*, cf. Lat. *corvus, cornix, grac-ulus*, Germ. *krähe*, our *crow*, etc.: the root also involves the notion of *curved*, cf. κορώνη, κορωνίς, Lat. *curvus* (*corvus*), *cornu*, etc.)

†Κόραξ, ακος, ὁ, *Corax*, son of Arethusa in Ithaca; from him was named ἡ Κόρακος πέτρα, *the rock of Corax* still called *Koraka*, near the fountain Arethusa in southern part of Ithaca, Od. 13, 407; by some made a part of Neritus.—2. a king of the Sicyonians, Paus. 2, 5, 8.—Others in Strab., etc.

†Κοραξοί, ῶν, οἱ, *the Coraxi*, a people of western Caucasus, Strab. p. 578; in Colchis, Arist. Meteor. 1, 13.

Κοραξός, ή, όν, *like a raven, raven-black*, Plut.

Κόραξος or κοραξός, ὁ, *an unknown fish*.

Κορᾱσίδιον, ου, τό,=sq., Arr. Epict.

Κοράσιον, ου, τό, dim. from κόρη, *a little girl, maiden*, a word only used in familiar discourse, like κορίδιον, except in later Greek, as LXX., N. T., etc., Lob. Phryn. 74. [ᾱ, Plat. Epigr. 30.]

Κορᾱσιώδης, ες, (κοράσιον, εἶδος) *of* or *like a little girl, girlish*, Plut.

†Κορασσίαι, ῶν, αἱ, *Corassiae*, small islands of the Icarian sea, Strab.

Κοράττω, *to implore incessantly*, Hesych., who also has κορακεύομαι. (Prob. from the ceaseless croaking of ravens.)

Κόραννα, ἡ, a barbarism for κόρη, Ar. Av. 1678.

†Κορβᾶν, indecl., Κορβανᾶς, ᾶ, ὁ, Hebr. *Corban*,—1. *a gift* devoted to God, N. T. Marc. 7, 11.—2. *the sacred treasury*, in the court of the women, =γαζοφυλάκιον, Id. Matth. 27, 16.

†Κορβίλων, ωνος, ἡ, *Corbilo*, a city of Gallia Aquitanica, Strab.

Κορδᾱκίζω, f. -ίσω, *to dance the* κόρδαξ.

Κορδᾱκικός, ή, όν, *belonging to, like the dance* κόρδαξ, hence of metrical sound, *tripping, running*, ῥυθμός, Arist. Rhet. 3, 8, 4, cf. Cicer. Brut. 56, § 188.

Κορδάκισμα, ατος, τό,=sq. [ᾱ]

Κορδᾱκισμός, οῦ, ὁ, (κορδακίζω) *the dancing of the* κόρδαξ, Dem. 23, 13, Nicophon Incert. 5.

Κόρδαξ, ᾱκος, ὁ, *the cordax*, a dance strictly belonging to the old comedy, κόρδακα ἑλκύσαι, to dance it, Ar. Nub. 540; its motions were unseemly and indecent, and to dance it off the stage was considered a sign of drunkenness or total immorality, Dem. 23, 13, Theophr. Char. 7 (6), 1, cf Interpp. ad Ar. l. c., Müller Eumen. 923.

Κορδίνημα, ατος, τό,=σκορδίνημα.

†Κόρδυβα, ης, ἡ, *Corduba*, now *Cordova*, a city of Hispania Baetica, Strab. p. 160.

Κορδῠβαλλῶδες πέδον, τό, Luc. Tragop. 223, is said to be for κορδυλοβαλλῶδες (κορδύλη, βάλλω) *a beaten* floor.

Κορδύλη, ης, ἡ, *a club, cudgel*: also like τύλη, *a bump, swelling*, Lat. *tuber, tumour*.—II. *a covering for the head, head-dress*, in Cyprian: hence prob. ἐγκεκορδυλημένος, *wrapt* or *rolled up*, Ar. Nub. 10.—III.=σκορδύλη, Strab.

Κορδῠ́λος, ου, ὁ,=σκορδύλος, *a water-lizard*, Arist. H. A. [ῠ]

†Κορέ, ὁ, indecl. (and Κορῆς, οῦ, ὁ, Joseph.) *Core*, Hebrew masc. pr. n., N. T.

Κορέει, Ion. for κορεῖ, 3 sing. fut. Att. of κορέννυμι for κορέσει, Il. 8, 379; 17, 241, cf. 13, 831.

†Κορέθων, οντος, ὁ, *Corĕthon*, son of Lycaon, Apollod.

Κορεία, ας, ἡ, (κορέννυμι) *satiety*.

Κορεία, ας, ἡ, (κορέω) *a sweeping, brushing, cleaning, wiping*.

Κορεία, ας, ἡ, (κόρη, κορεύομαι) *maidenhood*, Lat. *virginitas*, Anth., and Lyc.

Κόρειος, εία, ειον, (κόρη) *of, belonging to a maiden*: hence—II. τὰ Κόρεια, sub. ἱερά, *the festival of Cora* (Proserpina), Hesych.—2. τὸ Κ., *her temple*, Inscr.

Κορέννῡμι, lengthd. from root ΚΟΡ–, which appears in κόρος: fut. κορέσω, Ion. κορέω, Il.: aor. ἐκόρεσα, mid. ἐκορεσάμην, pass. ἐκορέσθην: perf. pass. κεκόρεσμαι, Ion. κεκόρημαι, Od.: part. perf. act. with pass. signf., κεκορηώς, ότος, Od. 18, 372

To sate, satisfy, fill one *with* a thing, c. dat. rei, *κορέει κύνας ἠδ' οἰωνοὺς δημῷ καὶ σάρκεσσι*, Il. 13, 831; also c. gen. rei, Soph. Phil. 1156. Pass. and mid., *to be sated* or *glutted with* a thing, *have one's fill of* a thing, c. gen., as *οἴνου, ἐδωδῆς, σίτου, δαιτός*, etc., Hom.: metaph., *φυλόπιδος κορέσασθαι*, Il. 13, 635; *κεκορήμεθ' ἀέθλων*, Od. 23, 350; more freq. c. part., *κλαίουσα κορέσσατο*, i. e. *she had her fill* of weeping, Od. 4, 541; and so, *κλαίων ἐκορέσθην* and *κορεσσώμεθα κλαίοντες*, Od. 20, 59, Il. 22, 427, etc.; so too, *ἐκορέσσατο χεῖρας τάμνων*, Il. 11, 87; *οὔπω κεκόρησθε ἐελμένοι*, Il. 18, 287: rare in pass. c. dat. rei, *ὕβρι κεκορημένος*, Hdt. 3, 80, *μολπῇ*, Ap. Rh. Mostly poet.

Κορέσκω, poet. for *κορέννυμι*, Nic., cf. *κορίσκω*.

†Κόρεσος, *ου, ὁ, Corĕsus*, masc. pr. n., Paus. 7, 21, 1.

Κορεστός, *ή, όν*, (*κορέννυμι*) *sated; to be sated.*

Κόρευμα, *ατος, τό*,=*κορεία*, Eur. Alc. 178, in plur.: from

Κορευομαι, fut. *κορευθήσομαι*, as pass., (*κόρη*), *to be a maid, grow up to maidenhood*, Eur. Alc. 312.—II. *to be deflowered*, cf. Buttm. Schol. Od. 11, 289; but *διακορεύομαι* is more usu.

ΚΟΡΕ΄Ω, *ῶ*, f. *-ήσω, to sweep, brush, clean, δῶμα*, Od. 20, 149, *τὴν αὐλήν*, Eupol. Κολ. 9: *κ. τὴν Ἑλλάδα, to sweep* Greece *clean*, empty her of people, Ar. Pac. 59. (Hence *κόρος* (C), *αἰγικορεύς, νεωκόρος, σηκοκόρος*, but there is no root ΚΟ΄ΡΩ: cf. Lat. *colo, curo.*)

Κορέω, Ion. fut. of *κορέννυμι*: the *pres. κορέω* is very dub.

Κόρη, *ης, ἡ*, (not *κόρα*, even in Att.); Ion. *κούρη*, as always in Hom.; in the Att. form first in the susp. line, H. Hom. Cer. 439; Dor. *κώρα*, Theocr. 6, 36:—fem. from *κόρος, κοῦρος, a maiden, maid, girl*, Lat. *puella*, freq. in Hom., etc.; later also of unmarried females in general, as of the Eumenides, Aesch. Eum. 68, the Fates, Plat. Rep. 617 D, etc.. and sometimes of a newly-married woman, young wife, like Lat. *puella*, as of Briseïs, Il. 1, 98, cf. Schäf. Soph. Tr. 1221, and *παρθένος*.—2. metaph. of newly launched ships, Lyc. 24.—3. with the gen. of a pr. name added, *a daughter*, Νύμφαι κοῦραι Διός, Il. 6, 420, etc., cf. *θυγάτηρ*.—II. *a puppet, doll*, Lat. *pupa*, Plat. Phaedr. 230 B.—III. *the pupil* of the eye, Lat. *pupa, pupula, pupilla*, because a little image appears therein, Soph. Fr. 634, and freq. in Eur.:—the change of signf. in *γλήνη* is exactly the converse of this.—IV. *a long sleeve* reaching over the hand, Xen. Hell. 2, 1, 8, cf. Cyr. 8, 3, 10, 13.—V. *the Attic drachma*, because it bore a head of Minerva, Poll. 9, 74.—VI. *κόραι* was the proper Greek word for Καρυατίδες, Müller Archäol. d. Kunst § 279.

B. Κόρη, Ion. Κούρη, *ἡ*, the name under which Proserpina was worshipped in Attica, *the Daughter*, viz. of Ceres, hence *τῇ Μητρὶ καὶ τῇ Κούρῃ*, Hdt. 8, 65, Κόρη Δήμητρος, Eur. Alc. 858, Supp. 34; but in Att. usu. Κόρη alone, as Ar. Vesp. 1438, Xen. Hell. 6, 3, 6.

Κόρη, *ης, ἡ*, (*κορέννυμι*) *satiety, surfeit*, acc. to Stallb. Plat. Rep. 404 D, but dub.

Κόρηθρον, *ου, τό*, (*κορέω*) *a besom, broom*, Luc., cf. also *κόρος* (C).

Κόρημα, *ατος, τό*, (*κορέω*) *sweepings, refuse*. Ar. Fr. 408.—II. *a broom, besom*, Ar. Pac. 59, Eupol. Κολ. 9.

†Κορησσία, *ας, ἡ, Coressia*, a city on the west coast of the island Ceos, Strab. p. 486.

†Κορησσός, *οῦ, ὁ, Mt. Coressus*, a mountain near Ephesus, Hdt. 5, 100.

Κορθύλη, *ης, ἡ*,=*κόρθυς*.

Κορθύλος, *ου, ὁ*, (*κόρθυς*) *a bird with a crest*, also *βασιλίσκος*.

Κορθύνω,=*κορθύω*, Hes. Th. 853. [ῡ]

Κόρθῠς, *υος, ἡ*, like *κόρυς, a rising, heap*: in Theocr. 10, 47, *κόρθυος ἁ τομά*, the swathe of mown grass or corn.

Κορθύω or *-ύνω*, (*κόρθυς*) *to lift up, raise*, hence metaph., *Ζεὺς κόρθυνεν ἑὸν μένος*, he *raised high* his wrath, Hes. Th. 853. Pass. *κῦμα κορθύεται*, the wave *waxes high, rears its crest*, Il. 9, 7. [ῠω, ῡνω]

†Κορία, *ας, ἡ, Coria*, appell. of Minerva in Arcadia, Paus. 8, 21, 4.—2. of Diana, Callim. Dian. 234.

Κορίαννον, *ου, τό*, also *κορίᾰνον, coriander*, the plant or seed, esp. in plur., Anacr. 138, Ar. Eq. 676. [*κορίαννον* is used as trisyll. in Ar. l. c.]

†Κοριαννώ, *οῦς, ἡ, Corianno*, fem. pr. n., Ath. 567 C.

Κορίδιον, *ου, τό*, dim. from *κόρη*, v. sub *κοράσιον*.

Κορίζομαι, f. *-ίσομαι*, (*κόρη, κόριον*) dep. mid., *to do like a little girl*, i. e. *to fondle, caress, coax*, Ar. Nub. 68: in this signf. *ὑποκορίζομαι* is more freq.: cf. also *κουρίζω*.

Κορῐκός, *ή, όν*, (*κόρη*)=*παρθενικός*. Adv. *-κῶς, like a girl, girlishly*, Philo.

Κορινθιάζομαι, fut. *-άσομαι*, dep. mid., *to practise whoredom* because Corinth was famous for its courtesans, Ar. Fr. 133.

†Κορινθιακός, *ή, όν*, = Κορίνθιος, *κόλπος, the gulf of Corinth*, now *gulf of Lepanto*, north of Achaia, Xen. Hell. 6, 2, 9: *τὰ Κορινθιακά, writings relating to C.*, Paus.

Κορινθιάς, *άδος, ἡ*, pecul. fem. to *Κορίνθιος*.

†Κορινθικός, *ή, όν*,=sq., Anth.

Κορίνθιος, *ία, ιον, Corinthian*, Hdt. 5, 87; †Soph. O. R. 794: *οἱ Κορίνθιοι, the Corinthians*, Hdt. 5, 92: *ἡ Κορινθία* sub. *χώρα, the territory of Corinth, Corinthia*, Xen. Hell. 4, 4, 5; 4, 8, 8.—Adv. *-ως, in Corinthian fashion*, Joseph.

Κορινθιουργής, *ές*, (Κόρινθος, *ἔργω) *of Corinthian workmanship, of Corinthian brass*, Strab.

Κορινθόθι, adv. *at Corinth*, Il. 13, 664: and

†Κορινθόνδε, *to Corinth*, Luc. Hermot. 28: from

†Κόρινθος, *ου, ἡ*, usu., also *ὁ, Corinth*, the city and country, situated at the entrance of the Isthmus connecting the Peloponnesus with the main land, the ancient Ephyra, first in Il., *ἀφνειὸς* K., Il. 2, 570; 6, 152; so, *εὐδαίμων* K., Hdt. 3, 52: it had harbours on both the Corinthian and Saronic gulfs, and hence called *διθάλασσος* (*ἀμφιθάλασσος*), Horace's *bimaris Corinthi*, N. T.†Proverb., *Διὸς* Κόρινθος, of frequent repetition, first in Pind. N. 7, 155, cf. Schol. Ar. Ran. 442, Eccl. 823.

†Κόρινθος, *ου, ὁ, Corinthus*, son of Jupiter, claimed by the Corinthians as their progenitor, Paus. 2, 1, 1.

†Κόριννα, *ης, ἡ, Corinna*, a poetess of Tanagra in Boeotia.

Κοριοειδής, *ές*, (*κόριον, εἶδος*) *like a little girl*, dub. l. Epich. p. 27.—2. *like coriander*, Diosc.

Κόριον, *ου, τό*, dim. from *κόρη, a little girl*, Theocr. 11, 60: Dor. *κώριον, τό*, Ar. Ach. 731.

Κόριον, *ου, τό*, like *κορίαννον, coriander*, Dion., and Nic.

†Κόριος, *ου, ὁ*, the Rom. name *Curius*, Polyb.

ΚΟ΄ΡῘΣ, *ιος* Att. *εως, ὁ, a bug*, plur. *οἱ κόρεις*, Ar. Nub. 634: later also *ἡ κόρις*, gen. *ιδος*, Lob. Phryn 308.—II. a kind of *St. John's wort*, Diosc.

Κορίσκη, *ης, ἡ*, dim. from *κόρη*, Plat. (Com.) Lac. 1, 12.

Κορίσκιον, *ου, τό*, dim. from *κόρη*.

†Κορίσκος, *ου, ὁ, Coriscus*, a Socratic philosopher of Scepsis, Strab.

Κορίσκω, dub. for *κορέσκω*, Hipp.

Κοριώδης, *ες*, (*κόριον, εἶδος*) *like a girl.*

Κόρκορος, *ου, ὁ*, also *κόρχορος*, a vegetable growing wild in the Peloponnesus, said to be a kind of *pimpernel*, Ar. Vesp. 239.

Κορκορῠγέω, *ῶ*, f. *-ήσω*, like *βορβορύζω, to rumble*, of the hollow noise made by the bowels when empty, cf. *διακορκορυγέω*. Hence

Κορκορῠγή, *ῆς, ἡ, the rumbling* of the empty bowels: in genl. *any hollow noise, din, tumult*, Aesch. Theb. 345, Ar. Pac. 991, in plur.; and in sing., Ar. Lys. 491.

Κορκορυγμός, *οῦ, ὁ*,=foreg., Luc.

†Κορκύνη, *ης, ἡ, Corcyna*, nurse of Ariadne, Plut. Thes. 20.

†Κόρκῡρα, *ἡ*, later form for Κέρκυρα, q. v.—2. *ἡ μέλαινα*, an island of the Adriatic on the Illyrian coast, Strab. p. 124.

Κόρμα, *τό*,=*κοῦρμι*, q. v.

Κορμάζω, fut. *-άσω*, (*κορμός*) *to cut into logs* or *pieces*, Dion. H.

Κορμηδόν, adv. (*κορμός*) *like logs*, Heliod.

Κορμός, *οῦ, ὁ*, (*κείρω*) *the trunk* of a tree (with the boughs cut off), Od. 23, 196, Eur. Hec. 575, etc.: *a log*, Hdt. 7, 36: *κ. ναυτικοί*, i. e. oars, Eur. Hel. 1601. (The Aeol. form *κορπός* connects it with Lat. *corpus*, i. e. *truncus corporis.*)

†Κόρμος, *ου, ὁ, Cormus*, masc. pr. n., Timocl. ap. Ath. 240 E.

†Κορνηλία, *ας, ἡ*, the Rom. fem. pr. n., *Cornelia*, Plut.

†Κορνήλιος, *ου, ὁ, Cornelius*, the Rom. name, Polyb., etc.

Κορνοπίων, *ωνος, ὁ*, epith. of Hercules, *scarer of locusts*, Strab.: from

Κόρνωψ or *κόρνοψ, οπος, ὁ, a* kind of *locust*, usu. *πάρνωψ*.

†Κορογκάνιος, *ου, ὁ*, the Rom. name *Coruncanius*, Polyb.

†Κόροιβος, *ου, ὁ, Coroebus*, a Phrygian, son of Mygdon, Eur. Rhes. 539.—2. an Elean, a victor in the Olympic games, from whose victory the Olympiads are reckoned, Strab. p. 355.—3. an Athenian archon Ol. 118, 3, Diod. S. 20, 73.—4. an Argive, Paus. 1, 43, 7.—5. a Plataean, Thuc. 3, 22.

Κόροιφος, *ον*, (*κόρη, οἰφάω*) *defiling maidens.*

Κοροκόσμιον, *ου, τό*, (*κόρη, κόσμος*) *a girl's toy* or *ornament*, A. B.

Κοροκότας, *ου* or *α, ὁ*,=*κροκότας*, Dio C.

†Κόροντα, *ων, τά, Coronta*, a city of Acarnania, at the mouth of the Acheloüs, Thuc. 2, 102.

†Κοροπασσός, *οῦ, Coropassus*, a village of Lycaonia, Strab.

†Κορόπη, *ης, ἡ, Corope*, a city of Thessaly: adj. Κοροπαῖος, as appell. of Apollo, v. l. Nic. Th. 614.

Κορόπλᾱθος, *ον*, Att. form for sq.,

Isocr. 310 B, and name of a play by Antiphanes.

Κοροπλάστης, ου, ὁ, (κόρη, πλάσσω) *a modeller of little images, image-maker.*

ΚΟ΄ΡΟΣ, ου, ὁ, (cf. κορέννυμι) *a being* or *becoming satisfied, one's fill, satiety*, Lat. *satietas*, κ. φυλόπιδος, γόου, Il. 19, 221, Od. 4, 103; πάντων κ. ἐστί, one may have *too much* of every thing, Il. 13, 636; so, κ. ἔχειν τινός, to have enough of a thing, Eur. Alc. 185, Phoen. 1751; τινὸς ἐς κόρον ἐλαύνειν, Tyrt. 2, 10; ἰέναι, Philox. ap. Ath. 147 E: hence freq. in bad sense, *satiety, surfeit*, freq. joined with ὕβρις by the poets, sometimes as producing, sometimes as produced by it, τίκτοι τοι κόρος ὕβριν, Theogn. 153, ὕβριν κόρου ματέρα, Pind. O. 13, 12, κόρον ὕβριος υἱον, Bacis ap. Hdt. 8, 77, cf. Donaldson New Cratyl. p. 413: hence—II. *insolence, petulance*, Pind., and Trag.; πρὸς κόρον, *insolently*, Aesch. Ag. 382.

Κόρος, ου, ὁ, Ion. κοῦρος, as always in Hom.; Dor. κῶρος, *a boy, lad, youth*, oft. in Hom.; from early childhood (nay even before birth, Il. 6, 59), up to the military age; hence Il. 9, 86; 12, 196, and elsewh., κοῦροῖ are *the soldiers*, so too κοῦροι Ἀχαιῶν, Il.; still more freq. in Hom. *the servants* waiting at sacrifices and feasts, like the Lat. *pueri:* at Sparta the ἱππεῖς were called κόροι, as the Roman *equites* were *pueri*, Ruhnk. Tim.—2. with genit. of prop. names, *a son*, Hom., cf. fem. κόρη.—II. *a shoot, sprout, scion* of a tree, like μόσχος, Lysipp. Incert. 3: hence perh. *a broom of young twigs*, Hesych., (though *this* may be derived from κορέω). (Usu. referred to κείρω, and so strictly *one who is just beginning to shave*, or *one who cuts his hair on arriving at the age of youth;* but v. Donald. Dict. Antiqq. p. 295.)

Κόρος, ου, ὁ, the Hebrew *cor*, a measure containing, acc. to Joseph. Ant. 15, 9, 2, ten Attic medimni, N. T.

†Κόρος, ου, ὁ, *the Corus*, a river of Persis, Dion. P.: v. Κύρος.

†Κόῤῥαγον, ου, τό, *Corragum*, a fortress of Macedonia, Aeschin.

Κόῤῥη, new Att. for κόρση.

†Κορσεία, ας, ἡ, *Corsia*, a city of Boeotia, on the borders of Locris, Paus. 9, 24, 5; in Dem. Κορσιαί.

Κορσεῖον, ου, τό, also κόρσεον, Nic., or κόρσιον,=κόρση.

Κόρση, ης, ἡ, in new Att. κόῤῥη, Dor. κόῤῥα, *the side of the forehead, temple*, and in plur. *temples*, Il. 4, 502; 5, 584: ἐπὶ κόῤῥης πατάσσειν, to slap in the face, Dem. 562, 9, cf. κόνδυλος; so too, πὺξ ἐπὶ κόῤῥας ἤλασα, Theocr. 14, 34; also, κατὰ κόῤῥης παίειν, Luc.—II. *the hair on the temples, the side hair*, which first turns grey, Aesch. Cho. 282.—III. poet. *the head*, Nic. (Akin to κάρα, q. v. etc.; prob. also to κρόταφος.)

Κόρσης, ου, ὁ, (κείρω) *one who cuts his hair, wears it short*, Chrysipp. ap. Ath. 565 A.

†Κόρσικα, ης, ἡ, *Corsica*, the Rom. name for Κύρνος, Strab. p. 224: in Paus. Κορσική.

Κόρσιον, ου, τό, (κόρση) *the bulbous root of the Aegyptian lotus*, Theophr.: also κόρσεον, Diod.; and κορσίπιον, Hesych.

Κορσόω, ῶ, (κόρση) *to shear, shave the head.* Hence

Κορσωτεύς, έως, ὁ, *a shaver, barber*, Char. L. ap. Ath. 520 E.

†Κορσωτή, ῆς, ἡ, *Corsote*, a desolate city of Mesopotamia, Xen. An. 1, 5, 4.

Κορσωτήρ, ῆρος, ὁ,=-σωτεύς. Hence

Κορσωτήριον, ου, τό, *a barber's shop*, Char. L. ap. Ath. 520 E.

†Κόρτωνα, ης, ἡ, *Cortona*, a city of Etruria, Plut.

Κορῠβάντειος, α, ον, (Κορύβας) *Corybantian*, Anth. P.: τὸ Κ., *a temple of the Corybantes*, Strab.

Κορῠβαντιασμός, οῦ, ὁ, *the Corybantic frenzy*, Dion. H.: from

Κορῠβαντιάω, ῶ, f. -άσω, *to celebrate the rites of the Corybantes:* hence *to be* or *become a Corybas, be filled with Corybantic frenzy*, Ar. Vesp. 8, Plat. Symp. 215 E, Ion 534 A, etc.

Κορῠβαντίζω, f. -ίσω, *to purify* or *consecrate by Corybantic rites*, Ar. Vesp. 119.

Κορῠβαντικός, ή, όν, *Corybantic*, Plut.

†Κορυβάντιος, α, ον, τὸ Κ., v. sub Κορυβάντειος.

Κορῠβαντίς, ίδος, ἡ, pecul. fem. of Κορύβας, Nonn.

Κορῠβαντισμός, οῦ, ὁ, (Κορυβαντίζω) *initiation among the Corybantes.*—II. *purification by their rites.*

Κορῠβαντώδης, ες, (Κορύβας, εἶδος) *Corybant-like, wild, frantic*, Luc.

Κορύβᾱς, αντος, ὁ, *a Corybant, priest of Rhea* or *Cybele in Phrygia*, usu. in plur., οἱ Κορύβαντες, associated with the Κούρητες and Τελχῖνες by Strabo: since their rites were accompanied by wild music, dancing, etc., hence Κορύβας was taken to be *a frantic*, esp. *a drunken person*, Posidipp. ap. Ath. 377 B. Fem. Κορυβαντίς, ίδος, ἡ, Nonn. (Acc. to some, like Κούρητες from κόρος, κοῦρος, others from κόρυς, from which Eur. Bacch. 123, calls them τρικόρυθες.) For a full account, v. Lob. Aglaoph. p. 1135, sq. [ῠ] In mythol. from

†Κορύβας, αντος, ὁ, *Corybas*, son of Cybele and Iasion, acc. to Strab. p. 472, a Rhodian, founder of Hierapatne in Crete. Acc. to Apollod. 1, 3, 4, son of Apollo and the Muse Thalia; acc. to others son of Saturn or Jupiter and Calliope, Eur. Bacch. 113: Strab. p. 466.

Κορυδαλλή, ἡ, -αλλίς, ίδος, ἡ, -αλλός, ὁ and ἡ,=κόρυδος, etc.

†Κορύδαλλος, ου, ὁ, *Corydallus*, masc. pr. n., Hdt. 7, 214.—II. a deme of the tribe Hippothoöntis; hence Κορυδαλλεύς, *an inhab of Cor.*, Strab.

Κόρῠδος, ου, ὁ, Plat. (Com.) Incert. 31, and κορῠδός οῦ, ἡ, Ar. Av. 472, (κόρυς) *the crested* or *tufted lark*, Lat. *alauda cristata:* we have also the forms κορυδάλλη, ἡ, Epich. p. 3, κορυδαλλίς, κορυδαλλός, Theocr. 7, 23; 10, 50; not so well written with a single λ, cf. Lob. Phryn. 338.

†Κόρυδος, ου, ὁ, *Corydus*, name of a parasite in the later Comedy, Ath. 241 C.

†Κορύδων, ωνος, ὁ, *Corydon*, a shepherd's name, Theocr. 4, 1.

Κόρυζα, ης, ἡ, *an illness arising from cold in the head* (κόῤῥη, κόρυς), hence *a running at the nose, defluxion*, Lat. *pituita*, Hipp., cf. κατάῤῥοος: and, from its deadening effect on the faculties, hence—II. metaph. *drivelling, stupidity*, like Lat. *pituita*, Luc., cf. Casaub. Pers. 2, 57, v. βλέννα, βλέννος. Hence

Κορυζάω, ῶ, f. -ήσω, *to have a cold* or *catarrh*, Plat. Rep. 343 A.—II. metaph. *to drivel, be dull-witted*, Polyb. 38, 4.

†Κορυζώδης, ες, (κόρυζα, εἶδος) *suffering from* κόρυζα, Hipp.

Κορυθάϊξ, ϊκος, (κόρυς, ἀΐσσω) *helmet-shaking*, i. e. *with waving plume*, πτολεμιστής, Il. 20, 38. [ᾱ]

Κορῠθαιόλος, ον, not κορυθαίολος, Heyne Il. 18, 21, (κόρυς, αἰόλλω) *moving the helmet quickly*, i. e. *with glancing helm*, freq. in Il. as epith. of Hector, as an active restless warrior; once only of Mars, 22, 132.

†Κορυθαλία, ας, ἡ, an appell. of Diana, Ath. 139 B.

†Κορυθεῖς, έων, οἱ, *Corythes*, a deme of Tegea, Paus. 8, 45, 1: from

†Κόρυθος, ου, ὁ, *Corythus*, an Arcadian, of Tegea, Apollod. 3, 9, 1.

Κυρύθιον, ου, τό, dim. from κόρυς. [ῠ]

Κόρῠθος, ου, ὁ, (κόρυς) *a crested* τροχίλος, ap. Hesych., cf. κορυδός.

†Κορύλας, ου, ὁ, *Corylas*, a satrap of Paphlagonia, Xen. An. 5, 5, 12.

Κορυμβάς, άδος, ἡ, (κόρυς) *a string running round a net to draw it up like a purse*, ap. Hesych.

Κορύμβη, ης, ἡ, cf. κόρυμβος II.

Κορυμβήθρα, ας, ἡ, and in Nic. ap. Ath. 683 C -βηλός, οῦ, ὁ,=sq.

Κορυμβίας, ου, ὁ, (κόρυμβος) *ivy*, from its *clustered* flowers and fruit, Theophr.

Κορυμβοειδής, ές, (κόρυμβος, εἶδος) *like the peaked stern* of a ship, Diosc.

Κόρυμβος, ου, ὁ, with heterog. plur τὰ κόρυμβα, as well as the regul. form οἱ κόρυμβοι, (κόρυς, κορυφή):—*the uppermost point, head, top, peak*, as of a mountain, Hdt. 7, 218, Aesch. Pers. 659:—in Hom. only once, ἄκρα κόρυμβα νηῶν, Il. 9, 241, *the high curved poops* of ships, much like ἀφλαστα, Lat. *aplustria*, cf. Hesych., and Blomf. Aesch. Pers. 417: they were usu. adorned with figures, from which each ship took its name, cf. κορώνη.—II.=κρωβύλος, at least κορύμβη is so used, Asius 2, 6.—III. *the cluster, bunch of the ivy flower* or *fruit:* in genl. *a cluster, bunch of fruit* or *flowers*, Mosch. 3, 4.

Κορυμβοφόρος, ον, (κόρυμβος, φέρω) *cluster-bearing*, κισσός, Long.

Κορυμβόω, ῶ, *to make into a* κόρυμβος.

Κορυμβώδης, ες,= κορυμβοειδής Diosc.

Κορυνάω, ῶ, fut. -ήσω, (κορύνη II) *to put forth club-like sprouts* or *buds*, Theophr. [ῠ, except in later authors.]

Κορύνη, ης, ἡ, (κόρυς) *a club*, esp. shod with iron for fighting, *a mace*, κ. σιδηρείη, Il. 7, 141, 143, ξύλων κορύναι, Hdt. 1, 59: also *a shepherd's staff*, Theocr. 7, 19. Cf. Ruhnk. Tim.—II. in plants, *a club-like bud* or *shoot*, Theophr.—III.=πόσθη, Nic. [ῠ, except in Eur. Supp. 715, and late poets, cf. Heinr. Hes. Sc. 289.]

Κορύνησις, εως, ἡ, (κορυνάω) *the putting forth of clubbed sprouts* or *buds*, Theophr.

Κορῠνήτης, ου, ὁ, (κορυνάω) *a club-bearer, one who fights with a club* or *mace*, Il. 7, 9, 138.

Κορῠνηφόρος, ον, (κορύνη, φέρω) *club-bearing:* οἱ κ. *club-bearers*, the body-guard of Pisistratus, instead of the usual δορυφόροι, Hdt. 1, 59, Plut. Solon 30.—II. *the peasants* of Sicyon, also called κατωνακοφόροι, Poll. 3, 83, cf. Thirlw. Hist. of Gr. 1, p. 424: Müller, Dor. 3, 4, § 2.

Κορυνθος, ου, ὁ, appell. of Apollo Paus. 4, 34, 7, for which Κορυδός.

Κορυνιάω, ῶ,=κορυνάω, hence, κορῡνιόωντα, πέτηλα, *sprouting* leaves, Hes. Sc. 289, ubi al. κορυνιόεντα, al κορωνιόωντα.

Κορυνιόεις, εσσα, εν, (κορύνη) *club-like*, v. foreg. [ῡ]

Κορυνίτης, ου, ὁ, dub. l. for κορυνήτης, q. v.

Κορυνώδης, ες, (κορύνη, εἶδος)= κορυνιόεις, Theophr. [ῠ]

Κορυπτιάω, ῶ, f. -άσω, = κορύπτω.

Κορυπτίλος, ου, ὁ, *one that butts with the head*, Theocr. 5, 147, ubi al. κορυττίλος [ῐ]: from

Κορύπτω, f. -ψω, like κυρίσσω, (which is a v. l. in l. c.), *to butt with the head*, Theocr. 3, 5. (Akin to κορύσσω): from

Κόρῠς, ῠθος, ἡ: acc. κόρῠθα and κόρῠν, both in Hom.; *a helmet, helm*, oft. in Hom. (esp. in Il.) and usu. of *brass*, χαλκείη, χαλκήρης, and so distinguished from the leathern κυνέη (but this does not always hold good, cf. sub κυνέη); with cheek-pieces, χαλκοπάρῃος; usu. also with a crest of horse-hair, λόφος, hence ἵππουρις, ἱππόκομος, ἱπποδάσεια, and sometimes adorned with φάλοι, cf. φάλος, ἀμφίφαλος, τετράφαλος.—II. *the head*, Eur. Bacch. 1185.—III.=its derivative κόρυδος, κορυδαλός, *the crested lark*. (Akin no doubt to κάρα, κέρας, Lat. *cornu*, etc.)

†Κόρυς, υος, ὁ, *Corys*, a river of Arabia, emptying into the Erythraeum Mare, Hdt. 3, 9.

Κορύσσω, fut. κορύξω: aor. mid. ἐκορυσσάμην. in Hipp. ἐκορυξάμην, part. κορυσσάμενος, Il. 19, 397: perf. pass. κεκόρυθμαι, part. κεκορυθμένος, oft. in Hom. Strictly, *to helm, furnish with a helmet*, hence,—1. in genl. *to fit out, equip*, πόλεμον, Il. 2, 273, κλόνον ἀνδρῶν, Hes. Sc. 148, μάχην, 198.—Hom. mostly uses the pass. and mid. *to equip, arm one's self, be equipped*: hence also *to do battle, fight*: also, more fully, τεύχεσι or χαλκῷ κορύσσεσθαι; most freq. in part. perf., χαλκῷ κεκορυθμένος: in Il. also of things, δοῦρε κεκορυθμένα χαλκῷ, *headed with* brass, Il. 3. 18; 11, 43; so without χαλκῷ, Il. 16, 802.—2. in genl. *to furnish, provide*, βίον, ἔργον κορύσσειν, Pind. P. 8, 106; I. 8, 115. —II. *to make crested, raise to a head*, κῦμα ῥόοιο, *to make* it *swell*, Il. 21, 306; (and so πόλεμον, κλόνον and μάχην κορύσσειν might be understood.) Pass. *to rise up, crest itself, come to a head*, κῦμα κορύσσεται, Il. 4, 424, cf. κορθύω κορθύνω.—III. *to raise the head threateningly, to butt with the horns*, Hipp., esp. in Att. in form κορύττω. (Akin to κυρίσσω, κορύπτω, cf. Lat. *corusco*.) Hence

Κορυστής, οῦ, ὁ, *a helmed man*: hence *an armed warrior, man-at-arms*, Il.; usu. ἀνὴρ κορυστής, Il. 4, 457; 8, 256, cf. ἱπποκορυστης and χαλκοκορυστής.

Κορυστός, ή, όν, (κορύσσω II) *raised up, heaped up*, esp. of full measure, Böckh Inscr. 1, p. 165, opp. to ψηκτός.

Κορυττίλος, ου, ὁ, v. κορυπτίλος. [ῐ]

Κορῠφᾱγενής, ές, (κορυφή, *γένω) *head-born, sprung from the head*, epith. of Minerva. Plut.

Κορῠφαία, ας, ἡ, (κορυφή) *the head-stall of a bridle*, Xen. Eq. 3, 2.

†Κορυφαίνα, ης, ἡ, = ἵππουρος, Dorion ap. Ath. 304 C.

Κορῠφαῖον, ου, τό, *the upper rim of a hunting-net*, strictly neut. from κορυφαῖος, Xen. Cyn. 10, 2.

†Κορυφαῖον, ου, τό, *Mt. Coryphaeus*, a mountain of Syria near Seleucia, Polyb. 5, 59, 4.

Κορῠφαῖος, αία, αῖον, (κορυφή) *standing at the highest point* or *head, at the top*; ὁ κ., *the head man, leader, chief*, Hdt. 3, 82, 159: esp. in the Att. Drama *the leader of the chorus*, Dem. 533, 25, cf. Ar. Plut. 953.—II. epith. of Jupiter, the Roman *Jupiter Capitolinus*, Paus. 2, 4, 5.—In Plut., Luc., etc., we have a superl. κορυφαιότατος, Lob. Phryn. 69.

†Κορυφαντίς, ίδος, ἡ, *Coryphantis*, a city of the Mytilenaeans on the Aeolian coast, Strab. p. 607.

Κορῠφάς, άδος, ἡ, *the edge of the navel*, Hipp. ap. Gal., dub.

†Κορυφάσιον, ου, τό, *Coryphasium*, a promontory of Messenia near Pylos, Strab. p. 339, with a fortress on the same, now *Navarino*, Thuc. 4, 3; Xen. Hell. 1, 2, 18, to this the Pylians moved after the destruction of their town; some however make it same as Pylos.—Diana was styled from a temple of hers at this place Κορυφασία, Anth.

Κορῠφή, ῆς, ἡ, (κόρυς) *the head, top, highest point*: hence—1. *the crown, top of the head* of a horse, Il. 8, 83; of a man, H. Hom. Ap. 309, Hdt. 4, 187, and Att.—2. in Hom. mostly *the top* or *peak* of a mountain, usu. ὄρεος κορυφή or κορυφαί, or with a pr. n., Ὀλύμπου, Πηλίου, Ἴδης κ.; so too in Pind., Hdt., and Att.; cf. κάρηνον. —3. *the vertex* of a triangle, Polyb.—4. metaph. *the chief* or *highest point, end*, Lat. *summa*, λόγων, Pind. O. 7, 125, cf. Plat. Crat. 415 A; *the highest excellence, the choicest, best*, ἀέθλων, κτεάνων, etc.; but, λόγων κ. in Pind. O. 7, 125 seems to be their *true sense*, cf. κορυφαὶ μύθων, Emped. 32: τὴν κ. ἐπιτιθέναι, to put *the finishing touch* to a thing, Plut., cf. κολοφών. Hence

†Κορυφήνδε, adv. *to the summit, summit-ward*, Orph.

Κορῠφιστήρ, ῆρος, ὁ,=sq.

Κορυφιστής, οῦ, ὁ, *a fillet* or *diadem*, esp. as a woman's head-dress; also the border of the cap, cf. κεκρύφαλος. —II. prob.=κορυφαία.

Κόρῠφος, ου, ὁ, *a small bird*.

Κορῠφόω, ῶ, f. -ώσω, (κορυφή) *to bring to a head, make peaked*. Pass., κῦμα κορυφοῦται, *rises to a crest*, Il. 4, 426: metaph., τὸ ἔσχατον κορυφοῦται βασιλεῦσι. kings *are on the highest pinnacle*, Pind. O. 1, 182.—II. *to sum up, bring under one head*, Anth.: *to bring to an end, finish*, Plut.

Κορῠφώδης, ες, (κορυφή, εἶδος) *peaked, pointed*, Hipp.

Κορύφωσις, εως, ἡ, (κορυφόω) *a bringing to a point*.—II. *a summing up, bringing under one head*. [ῠ]

†Κορφίνιον, ου, τό, *Corfinium*, the capital city of the Peligni in Italy, Strab. p. 238.

Κόρχορος, ου, ὁ,=κόρκορος, Nic.

†Κορώβιος, ου, ὁ, *Corobius*, a Cretan, Hdt. 4, 151.

†Κορωναῖος, α, ον, *of Coronēa*, οἱ Κορωναῖοι, *the Coroneans*, Hdt. 5, 97.

Κορωνεκάβη, ης, ἡ, Comic word in Anth., *an old woman, as old as a crow* (900 years) *and Hecuba*; cf. τετρακόρωνος. [ᾰ]

Κορώνεως, ω, ἡ, (κορώνη) συκῆ κ., a fig *of a raven-gray colour*, Ar. Pac. 628.

†Κορώνεια, ας, ἡ, *Coronēa*, a city of Boeotia near lake Copaïs; its ruins are near *Korunies*, Il. 2, 503, Thuc. 1, 113.—2. a city of Phthiotis in Thessaly, Strab. p. 434.

†Κορωνειακός, ή, όν, *of Coronea* (1), Strab.

†Κορώνειος, α, ον, and Κορώνιος,= Κορωναῖος, Strab. p. 411.

Κορώνη, ης, ἡ, (κορωνός) in Od. 12, 418; 14, 308, etc., τανύγλωσσος κ., a kind of *sea-fowl, sea-crow*, cf. Ovid. *spatiosus guttura mergus*; in Od. 5, 66, called expressly κ. εἰνάλιαι.—2. *a crow*, Lat. *cornix*, Hes. Op. 745, Archil. 44, etc.: but prob. *the jack-daw*, for Hes. calls it λακέρυζα κ., expressly distinguishing it from κόραξ.—II. *any thing hooked* or *curved*, like a crow's bill: esp.—1. *the handle on a door*, by which it was shut, Od. 1, 441; 7, 90; 21, 46, sometimes of silver, sometimes gilded: later also, like κόραξ, *a knocker*.—2. *the tip of a bow*, on which the bow-string was hooked, usu. of metal, χρυσέη, Il. 4, 111, cf. Od. 21, 138, 165.—3. *the curved stern of a ship*, esp. *the crown, ornamental top of* it, Arat., cf. κορωνίς.—4. *the tip of the plough-beam*, upon which the yoke is hooked or tied; cf. ἱστοβοεύς II.—5. *the apophysis* of a bone, to which the tendon is fixed, Hipp.—6. in genl. *the end, tip, point* of a thing, Artemid. (Cf. κόραξ fin.)

†Κορώνη, ης, ἡ, *Corone*, a city of Messenia near Asine, Strab. p. 360: οἱ Κορωνεῖς, *the inhab. of C.*, Id. p 411.—II. fem. appell., Ath. 583 E.

Κορωνίας, ου, ὁ, Ion. -ίης, ἵππος κ., *a high-crested, spirited* steed, prob. l. for κορωνίτης in Simon. 220.

Κορωνιάω, ῶ, f. -άσω, (κορώνη II) *to form a* κορώνη, *to bend, curve*, κορωνιόωντα πέτηλα *bent* leaves, v. l. in Hes. Sc. 289, for κορυνιόωντα: of a horse, *to arch the neck, go proudly*, Anth. (Akin to κορύσσω, κορύπτω, κορυπτιάω, κερουτιάω.)

Κορωνῐδεύς, έως, ὁ, (κορώνη) *a young crow*, like ἀηδονιδεύς, λαγιδεύς, etc., Cratin. Pyl. 10.

Κορωνίζω, f. -ίσω, i. e. τῇ κορώνῃ ἀγείρω, *to gather, collect with* or *for the crow*, said of strollers who went about with a crow singing begging songs (εἰρεσιῶναι); these were called κορωνισταί and we have a specimen of their κορωνίσματα in Ath. 359, sq.: cf. χελιδονίζω, and v. Fauriel, Chants de la Grèce Moderne, 1, p. cix.

Κορώνιος, ον, (κορωνός) *with crumpled horns*.

Κορωνίς, ίδος, ἡ, (κορωνός, κορώνη) as adj., *crooked-beaked*, hence in genl. *crooked, curved, bent*, in Hom. always of ships, παρὰ νηυσὶ κορωνίσι, from the outline of the prow and stern, esp. the latter, cf. κορώνη II. 3. —2. of kine, *with crumpled horns*, Theocr. 25, 151, like ἕλιξ.—II. as subst., *any thing curved, bent*; esp.—1. *a wreath* or *garland*, Lat. *corona*, Stesich. 46.—2. *a curved line* or *stroke, flourish with the pen* at the end of a book or chapter, scene of a play, etc., Martial., Plut.: hence in genl. *the extreme, top* of a thing, Heliod.: *the end, completion*, ἐπιθεῖναι κορωνίδα, Luc., cf. κορυφή 3, and κολοφών.—3. in Gramm. *the mark of crasis* or *apostrophe* (') was called κορωνίς, as in τοὔνομα, θοἰμάτιον, οὑμός, etc.—4. in architecture, *the topmost member* of a building, our *cornice*.

†Κορωνίς, ίδος, ἡ, *Corōnis*, daughter of Phlegyas, sister of Ixion, mother by Apollo of Aesculapius, H. Hom. 16, 2: (acc. Κορωνίδα, Paus. 2, 11, 7, Κορωνίν, or Κόρωνιν, Hes. ap. Schol. Pind. P. 3, 14.)

Κορώνισμα, ατος, τό, and κορωνιστής, οῦ, ὁ, v. sub κορωνίζω.

Κορωνοβόλος, ον, (κορώνη, βάλλω) *shooting crows*: τὸ κ., *a sling* or *other piece for crow-shooting*, etc., Anth.

Κορωνοπόδιον, ου, τό, dim. from sq.

Κορωνόπους, ποδος, ὁ, (κορώνη, πούς) *crow-foot*, acc. to Sprengel *Plan* *tago Coronopus* or *Buck's-horn Plantain*, Theophr.

Κορωνός, *ή*, *όν*, *curved*, *bent*, esp. *with crumpled horns*, *βοῦς*, Archil. Fr. 40, cf. *κορωνίς* I. 2, and *ἕλιξ*: but the E. M. explains it by *γαῦρος*, *ὑψαύχην*, cf. *κορωνιάω* II. Hence *κορωνίς*, *κορώνη*, cf. *κόραξ* fin.

†Κόρωνος, *ου*, *ὁ*, *Corōnus*, son of Caeneus, king of the Lapithae in Gyrton, an Argonaut, Il. 2, 746, Ap. Rh. 1, 57: Κορωνός, Soph. Fr. 345.

†Κόσας, *ὁ*, *the Cosas*, a river of Latium, Strab. p. 237.

Κοσκῐνεύω, (*κόσκινον*) *to sift*, Democr. ap. Sext. Emp.

Κοσκῐνηδόν, adv., *like*, *as in a sieve*, Luc.

†Κοσκινία, *ας*, *ἡ*, *Coscinia*, a town of Caria, Strab.

Κοσκῐνίζω, fut. *-ίσω*,=*κοσκινεύω*, Diosc.

Κοσκίνιον, *ου*, *τό*, dim. from *κόσκινον*, Ath. [ῐ]

Κοσκῐνόγῡρος, *ὁ*,=*τηλία*.

Κοσκῐνοειδής, *ές*, (*κόσκινον*, *εἶδος*) *like a sieve.*

Κοσκῐνομαντεία, *ας*, and *-τική*, *ῆς*, *ἡ*, *divination by the sieve*: from

Κοσκῐνόμαντις, *ιος* Att. *εως*, *ὁ*, and *ἡ*, (*κόσκινον*, *μάντις*) *a diviner by a sieve*, Philippid. ap. Poll. 7, 188, Theocr. 3, 31.

Κόσκῐνον, *ου*, *τό*, *a sieve*, Ar. Nub. 373, Plat. Rep. 363 D.

Κοσκῐνοποιός, *όν*, (*κόσκινον*, *ποιέω*) *making sieves*, Philyll. Pol. 5.

Κοσκῐνοπώλης, *ου*, *ὁ*, (*κόσκινον*, *πωλέω*) *a dealer in sieves*, Nicoph. Cheir. 1.

Κοσκυλμάτια, *ων*, *τά*, *parings*, *shreds of leather*; in Ar. Eq. 49, metaph. of the scraps of flattery of the tanner Cleon. (Lennep derives it from *σκύλλω*: the Lat. *cusculium*, *quisquilium*, *quisquiliae*, seems to have the same origin.)

†Κόσκυνθος, *ου*, *ὁ*, *the Coscynthus*, a river of Euboea, Lyc. 1035.

Κοσμᾱγός, *οῦ*, *ὁ*, (*κόσμος*, *ἡγέομαι*) *Ruler of the world*, Creuz. Plotin. de Pulchr. p. 171.

Κοσμάριον, *ου*, *τό*, dim. from *κόσμος*, *a small ornament*, Ath.

Κοσμέω, *ῶ*, f. *-ήσω*, (*κόσμος*) *to order*, *arrange*, Hom.: esp. (as always in Il.) *to set* an army *in array*, *marshal* it; and so in Od., of the chase, *διὰ δὲ τρίχα κοσμηθέντες*, Od. 9, 157: *κοσμῆσαι ἵππους τε καὶ ἀνέρας*, Il. 2, 554: also in mid., *κοσμησάμενος πολιήτας*, *having arrayed his* men, Il. 2, 806: but *δόρπον κοσμεῖν*, *to arrange*, *prepare* a repast, Od. 7, 13; so, *κ. ἀοιδήν*, H. Hom. 6, 59, *ἔργα*, Hes. Op. 304.—II. *to order*, *rule*, *govern*, Hdt. 1, 59, Soph. Aj. 1103; hence, *τὰ κοσμούμενα*, *commands*, *laws*, Id. Ant. 677.—2. in Crete, *to be Cosmos*, *rule as such* (v. *κόσμος* IV.), Arist. Pol.—III. *to deck*, *adorn*, *dress*, esp. of women, H. Hom. Ven. 65, H. Hom. 5, 11, 12, Hes. Op. 72, Th. 573; *κ. πανοπλίῃ*, Id. 4, 180; and so often mid., *κοσμέεσθαι τὰς κεφαλάς*, *to adorn their* heads, Id. 7, 209: hence—2. of persons, *to adorn*, *be an honour to*, *πόλιν*, Theogn. 941, cf. Eur. Mel. 4, Thuc. 2, 42.—IV. in pass., *to be assigned* or *ascribed to*, *belong to*, just like *τελέειν εἰς..*, *ἐς Πέρσας ἐκεκοσμέατο*, Hdt. 6, 41, cf. 3, 91.

Κόσμηθεν, for *ἐκοσμήθησαν*, Aeol. 3 plur. aor. 1 pass. from *κοσμέω*, Il. 3, 1.

Κόσμημα, *ατος*, *τό*, (*κοσμέω*) *an ornament*, *decoration*, esp. in dress, Plat. Legg. 956 A.

Κόσμησις, *εως*, *ἡ*, (*κοσμέω*) *an ordering*, *adorning*, Plat. Gorg. 504 D, Criti. 117 B.

Κοσμήτειρα, *ας*, *ἡ*, fem. from sq.: esp. *a female magistrate* at Ephesus, Inscr.

Κοσμητήρ, *ῆρος*, *ὁ*,=sq., Epigr. ap. Aeschin. 80, 22.

Κοσμητής, *οῦ*, *ὁ*, (*κοσμέω*) *an orderer*, *arranger*, esp. of an army, Aeschin. 80, 24.—2. *an adorner*, Xen. Cyr. 8, 8, 20.—3. *a governor*: esp. at Athens, *a magistrate in charge of the Gymnasia*, Inscr., and Teles ap. Stob. p. 535, 21. Hence

Κοσμητικός, *ή*, *όν*, *skilled in decorating*; *ἡ -κή*, sub. *τέχνη*, *the art of dress and ornament*, Plat. Soph. 277 A.

Κοσμητός, *ή*, *όν*, (*κοσμέω*) *well arranged*, *regular*, Od. 7, 127.

Κοσμήτρια, *ας*, *ἡ*, like *κοσμήτειρα*, fem. from *κοσμητήρ*.

Κόσμητρον, *ου*, *τό*, *an instrument for cleaning*, *brush*, *broom*, etc.

Κοσμήτωρ, *ορος*, *ὁ*, poet. for *κοσμητής*, *one who marshals an army*, *a commander*, *leader*; in Hom. always *κ. λαῶν*, Il. 1, 16, etc., Od. 18, 152.

Κοσμιαῖος, *αία*, *αῖον*, (*κόσμος* V.) *of the size of the universe*, Democr. ap. Stob. Ecl. 1, 348.

Κοσμικός, *ή*, *όν*, (*κόσμος* V.) *of*, *in*, *belonging to the world* or *universe*, Arist. Phys.—II. *of this world*, *earthly*, N. T.: hence *worldly*, *evil*, *ἐπιθυμίαι*, Ib.—2. *secular*, *lay*, Eccl.

Κόσμιον, *ου*, *τό*, dim. from *κόσμος*, *a small ornament*, Diod.

Κόσμιος, *ία*, *ιον*, also *ος*, *ον*, (*κόσμος*) *well-ordered*, *moderate*, *δαπάνη*, Plat. Rep. 560 D: of persons, *orderly*, *well-behaved*, *discreet*, Ar. Plut. 89, Plat., etc.; *κ. ἐν διαίτῃ*, Plat. Rep. 408 A: *modest*, Xen. Mem. 3, 11, 14: *τὸ κ.*, *decorum*, Soph. El. 872, Plat. Legg. 802 E. So too adv. *-ίως*, *regularly*, *decently*, Ar. Plut. 709, 978, and freq. in Plat.—II. in Plut., *ὁ κόσμιος*, =*κοσμικός*, *κοσμοπολίτης*. Hence

Κοσμιότης, *ητος*, *ἡ*, *the character* or *conduct of the κόσμιος*, *propriety*, *decorum*, *orderly behaviour*, Ar. Plut. 564.

Κοσμογένεια, *ας*, *ἡ*, Clem. Al.: and

Κοσμογενία, *ας*, *ἡ*, very dub.,=sq.

Κοσμογονία, *ας*, *ἡ*, (*κόσμος* V., **γένω*) *the creation*, *origin of the world*, name of a work of Parmenides, Plut. 2, 756 E.

Κοσμογρᾰφία, *ας*, *ἡ*, *a description of the world*, Clem. Al.: from

Κοσμογράφος, *ον*, (*κόσμος* V., *γράφω*) *describing the world.* [ᾰ]

Κοσμοδιοικητικός, *ή*, *όν*, (*κόσμος* V., *διοικέω*) *governing the world*, Stob.

Κοσμοκόμης, *ου*, *ὁ*, (*κοσμέω*, *κόμη*) *dressing the hair*, *κτείς*, Anth.

Κοσμοκράτωρ, *ορος*, *ὁ*, (*κόσμος* V., *κρατέω*) *lord of the world*, Orph.: in Eccl. of *evil spirits*, from Epist. Ephes. 6, 12. [ᾰ]

Κοσμολέτης, *ου*, *ὁ*, (*κόσμος* V., *ὄλλυμι*) *destroyer of the world.*

Κοσμολογικός, *ή*, *όν*, (*κόσμος* V., *λόγος*) *of*, *concerning the philosophy of the world*, i. e. *physics.*

Κοσμομᾰνής, *ές*, (*κόσμος* V., *μαίνομαι*) *raging through the world*, Or. Sib.

Κοσμοπλαστέω, *ῶ*, *to form*, *create the world*, Philo: from

Κοσμοπλάστης, *ου*, *ὁ*, (*κόσμος* V., *πλάσσω*) *framer of the world*, Philo.

Κοσμοπλόκος, *ον*, (*κόσμος*, *πλέκω*) *holding together the world*, Anth.

Κοσμοποιέω, *ῶ*, f. *-ήσω*, (*κοσμοποιός*) *to make*, *create the world*, Plut. —2. *to make a system*, *theory of the world*, Arist. Coel.: *κ. τοὺς ἀστερας*, *to assert* them *to be worlds*, Plut. Hence

Κοσμοποιητής, *οῦ*, *ὁ*, *creator of the world*, Herm. ap. Stob. Ecl. 1, 976.

Κοσμοποιΐα, *ας*, *ἡ*, *the creation*, LXX.—2. *a theory* or *system of the creation*, Emped. ap. Arist. Phys.: from

Κοσμοποιός, *όν*, (*κόσμος* V., *ποιέω*) *making*, *creating the world*, Parmenid. ap. Plut. 2, 884 E.

Κοσμόπολις, *ὁ*, a magistrate among the Locrians, Polyb. 12, 16, 9, Böckh Inscr. 2, p. 428; cf. *κόσμος*.

Κοσμοπολίτης, *ου*, *ὁ*, (*κόσμος* V., *πολίτης*) *a citizen of the world*, Diog. L. [ῑ]

Κοσμοπρεπής, *ές*, (*κόσμος* V., *πρέπω*) *suitable for the universe*, Stob.

Κόσμος, *ου*, *ὁ*, (prob. from *κομέω*) *order*, *κόσμῳ καθίζειν*, to sit *in order*, Od. 13, 77: esp. *κατὰ κόσμον*, *in order*, *duly*, in Hom. usu. strengthd., *εὖ κατὰ κόσμον*, opp. to *οὐ κατὰ κόσμον*, *μὰψ ἄταρ οὐ κατὰ κόσμον*; later opp. to *παρὰ κόσμον*: so in Hdt., *οὐδενὶ κόσμῳ*, in no sort of order, 9, 59; esp., *φεύγειν*, *ἀπιέναι οὐδενὶ κόσμῳ*, 3, 13; 8, 60, 3, etc.; so too, *οὐδένα κόσμον*, Id. 9, 69; opp. to *σὺν κόσμῳ*, 8, 86: hence—2. *good order*, *good behaviour*, *decency*, Aesch. Ag. 521; opp. to *ἀκοσμία*, Soph. Fr. 726.—3. *a set form* or *order*, Hdt. 1, 99: of states, *order*, *government*, Thuc. 4, 76, etc.; esp. of the Spartan constitution, Hdt. 1, 65, cf. Clearch. ap. Ath. 681 C.—4. in genl. *the mode* or *fashion* of a thing, Hdt. 3, 22.—II. *an ornament*, *decoration*, *dress*, esp. of women, Lat. *mundus muliebris*, Il. 14, 187, Hes. Op. 76; of a horse, Il. 4, 145; of men, first in Hdt. 5, 92, 7, etc.; and in plur., *ornaments*, Aesch. Ag. 1271.—III. metaph. *an honour*, *credit*, Pind. O. 11, 13, N. 2, 12: *κόσμον φέρει τινί*, it does one credit, Hdt. 8, 60, 142, cf. Ar. Nub. 914.—IV. *a ruler*, *regulator*, title of the chief magistrate in Crete, Arist. Pol., v. Müller Dor. 3, 8; cf. *κοσμέω* II., *κοσμητής* 3, and *κοσμήτειρα*.—V. *the world* or *universe*, from its perfect *arrangement*, opp. to the *indigesta moles* of chaos; hence *of the different members of the universe*, *the heavenly bodies*, *earth*, etc.: and later *the inhabitants of earth*, *mankind*, cf. Lat. *mundus*: on the history of this *Pythagorean* usage, v. Bentl. Phalar. p. 351, Näke Opusc. pp. 16–26.

Κοσμοσάνδᾰλον, *ου*, *τό*, Dor. name of *the flower ὑάκινθος*, Cratin. Malth. 1.

Κοσμοτρόφος, *ον*, (*κόσμος* V., *τρέφω*) *nurturing*, *feeding the world.*

Κοσμουργέω, *ῶ*, f. *-ήσω*, *to create the world*: and

Κοσμουργία, *ας*, *ἡ*, *the creation*. from

Κοσμουργός, *οῦ*, *ὁ*, (*κόσμος* V., **ἔργω*) *creator of the world*, Iambl.

Κοσμοφθόρος, *ον*, (*κόσμος* V., *φθείρω*) *destroying the world*, Anth.

Κοσμώ, *οῦς*, *ἡ*, *a priestess of Minerva* at Athens.

Κόσος, *κόση*, *κόσον*, Ion. and Aeol. for *πόσος*, as *κότε*, *κω*, *κῶς*, *κοῦ* for *πότε*, *πω*, *πῶς*, *ποῦ*, so *ὁκόσος*, *ὁκότερος*, *ὅκως*, *ὁκότε*, *κοῖος*: for *ὁπόσος*, *ὁπότερος*, *ὅπως*, *ὁπότε*, *ποῖοι*. Cf. *πόσος* sub fin.

†Κόσσα, *ης*, *ἡ*, and Κόσσαι, *αἱ*, *Cossa*, a city of Etruria, Strab. p. 222.

Κόσσᾰβος, *ου*, *ὁ*, Ion. and old Att. for *κότταβος*.

†Κοσσαῖος, *α*, *ον*, *Cossaean*, Strab.: *ἡ Κοσσαία*, *Cossaea*, a district of Persis, extending to the Caucasian pass-

es, Strab. οἱ Κοσσαῖοι, *the Cossaeans*, Arr. An. 7, 15, 1 ; in the vicinity of Mt. Zagrus, Polyb. 5, 44, 7.

Κοσσίζομαι, fut. -ίσομαι, (κόσσος) dep. mid., *to box a person's ears*, late.

†**Κοσσινίτης**, ου, ὁ, *the Cossinites*, a river of Thrace, Ael. H. A. 15, 25.

†**Κοσσόανος**, ου, ὁ, *the Cossoanus*, a river of India, Arr. Ind. 4, 3.

Κόσσος, ου, ὁ, *a box on the ear, cuff*, Lat. *alapa :* hence the comic names of Parasites Κοσσοτρύπεζος and Ἑτοιμόκοσσος, Bast. Ep. Cr. p. 181. (Prob. from κόπτω.)

†**Κόσσουρα**, ας, ἡ, *Cossūra*, a small island between Sicily and Africa, now *Pantalarea*, Strab. p. 277 : in Polyb. Κόσσυρος, 3, 96, 13.

Κοσσύμβη, ης, ἡ, v. κοσύμβη.

Κοσσῠφίζω, f. -ίσω, *to sing, whistle like a blackbird :* from

Κόσσῠφος, ου, ὁ, Att. κόττῠφος, also κόψῐχος, a singing bird like our *blackbird*, Arist. H. A.—II. also *a sea-fish*, so called from its colour, μελάγχρως κ., Numen. ap. Ath. 305 C.—III. *a peculiar breed of poultry* at Tanagra, Paus. 9, 22, 4.

Κοσταί or κόσται, ῶν, αἱ,=ἀκοστή, *barley*, ap. Hesych.

Κόστος, ου, ὁ, *costus, an aromatic root*, Theophr.

Κοσύμβη or κοσσύμβη, ης, ἡ, also κόσυμβος, ου, ὁ, (κόρυμβος, κορυφή) *an extremity* or *edge :* esp.—1. =Att. κρωβύλος, dub.—2. *a border of a garment*, LXX.—3. *a brace for fastening the* ἐξωμίς.—4. *a shaggy shepherd's coat.*

Κόσυμβος, ου, ὁ, v. foreg. Hence

Κοσυμβόω, ῶ, (κοσύμβη 2) *to put fringes on* a garment. Hence

Κοσυμβωτός, ή, όν, *tasseled, fringed*, LXX.

Κοταίνω, collat. form for κοτέω, Aesch. Theb. 485.

Κότε and κοτέ, Ion. for πότε and ποτέ.

Κοτεινός, ή, όν, (κοτέω)=κοτήεις, Böckh Pind. N. 7, 61.

Κότερον, κότερα, Ion. for πότερον, πότερα, Hdt.

Κοτέω, ῶ, and in mid. κοτέομαι, both used alike, v. infr., (κότος). *To bear* one *a grudge, be angry at* him, oft. in Hom. c. dat. pers., and sometimes c. gen rei, ἀπάτης κοτέων..., *angry at* the trick, Il. 4, 168 ; also, κοτεσσαμένη τόγε θυμῷ, οὕνεκα..., Il. 14, 191 : *to be envious, jealous of* one, *envy* him, c. dat. pers., in the proverb, κεραμεὺς κεραμεῖ κοτέει καὶ τέκτονι τέκτων, Hes. Op. 25. Besides the pres. act., Hom. has imperf. mid. κοτέοντο, Il. 2, 223, fut. κοτέσσεται, Il. 5, 747, etc. ; most freq., aor. κοτέσσατο, part. κοτεσσάμενος, -μένη ; also part. perf. κεκοτηώς, only in phrase κεκοτηότι θυμῷ: an aor. act. only in H. Hom. Cer. 255, part. κοτέσασα. Only poet., mostly Ep.

Κοτήεις, εσσα, εν, (κοτέω) *angry, wrathful, jealous*, θεός, Il. 5, 191. Only Ep.

†**Κοτιάειον**, ου, τό, *Cotiaēum*, a city of Phrygia, on the river Thymbris, Strab. : freq. written Κοτυάειον.

Κοτίζω, fut. -ίσω, collat. form of κοτέω.

Κοτῑνάς, άδος, ἡ, (κότινος) ἐλαία κ., *an olive-tree grafted upon a wild olive.*—II. *the fruit* or *berry of the wild olive-tree*, Hipp.

Κοτῑνηφόρος, ον, (κότινος, φέρω) *producing wild olive-trees*, Mosch. 7, 2.

Κότῑνον, ου, τό,=sq.

Κότῑνος, ου, ὁ, and ἡ, *the wild olive-tree*, Lat. *oleaster*, Ar. Av. 621 : from it the crowns at the Olympic games were made, Ar. Plut. 586, 592 (where Pors. κοτινῷ, as if from an adj. κοτινοῦς), cf. A. P. 9, 357 : also ἀγριελαία. Hence

Κοτῑνοτρώγος, ον, (κότινος, τρώγω, τρῠγεῖν) *eating the wild olive*, Ar. Av. 243.

†**Κοτινοῦσα**, ἡ, *Cotinusa*, the earlier name of Gadira in Spain, Dion. P.

Κοτίς, ίδος, ἡ, dub. collat. form from κόττα.

Κότορνος, ου, ὁ, v. l. in Hdt. 6, 125, as Ion. form for κόθορνος.

ΚΟ'ΤΟΣ, ου, ὁ, *a grudge, rancour, ill-will*, Il. 1, 82 ; but also, like χόλος, *anger, wrath*, Hom., and freq. in Aesch., but never in Soph. or Eur. : in Hom. oft. c. dat. pers., κότον τινὶ ἐντίθεσθαι θυμῷ, Od. 11, 102 : later also *envy, jealousy.* Only poet. (Akin to χώομαι, χόλος : hence κοτέω, ἔγκοτος, ζάκοτος, παλίγκοτος.)

†**Κοτουάντιοι**, ων, οἱ, *the Cotuantii*, a people of Rhoetia, Strab. p. 206.

Κόττα, and in Hipp. κόττη, ης, ἡ, also κόττος, ου, ὁ, and κοττίς, ίδος, ἡ, Dor., *the head*, esp. *the cerebellum.* (Akin to κόρση, κόῤῥη, Dor. κόῤῥα, Syrac. κοδδά. Hence πρόκοττα, a mode of wearing the hair *short at the back, but long in front*, Poll. 2, 29 : also κοτύλη, κώδεια, κωδία : also the Lat. surname of the Aurelii, *Cotta.* Cf. also κόττος.)

Κοττᾰβεῖον, ου, τό, *the metal basin for the game of cottabus ;* also—2. *the cup to throw from*, v. Eubul. Beller. 1. —II. *the prize of the game*, Plat. (Com.) Ζεὺς Κακ. 1, 7.

Κοττᾰβίζω, f. -ίσω Att. -ῐῶ, (κότταβος) *to play at the cottabus*, Ar. Pac. 343, Plat. (Com.) Ζεὺς κακ. 2, Antiph. Ἀφρ. Γον. 1.

Κοττᾰβικός, ή, όν, (κότταβος) *of, belonging to, used in the cottabus*, Hermipp. Moer. 2.

Κοττάβιον, ου, τό, (κότταβος)= κοτταβεῖον II., Callipp. ap. Ath. 668 C, dub. [ᾰ]

Κοττᾰβίς, ίδος, pecul. fem. of κοτταβικός : esp. κ. κύλιξ,=κοτταβεῖον I. 2, Ath.

Κοττάβῐσις, εως, ἡ, (κοτταβίζω) *a playing at the cottabus*, Plut. [τᾰ]

Κοττᾰβισμός, οῦ, ὁ,=foreg.—2. *a kind of shower-bath*, Medic.

Κόττᾰβος, Ion. and older Att. κόσσαβος, (as should be read in Aesch. Fr. 165, cf. Eur. Plisth. 6), ου, ὁ, *the cottabus*, a Sicilian game (Anacr. 52, Critias 1, 1), much in vogue at the drinking-parties of young men at Athens. The simplest mode was when each threw the wine left in his cup, so as to strike smartly in a metal basin, at the same time invoking his mistress' name ; if all fell in the basin, and the sound was clear, it was a sign he stood well with her ; cf. Call. Fr. 102. *The wine thus thrown* was called λάταγες or λαταγή (v. λάταξ), and also like the game itself, κότταβος (Eur. l. c., Ar. Nub. 1073, etc.) : *the basin*, κοτταβεῖον, λαταγεῖον, etc., also called κότταβος by Cratin. Nem. 6, Critias l. c. The action of throwing (ἀποκοτταβίζειν) is prettily described by Antiph. Ἀφρ. Γον. 1, ubi v. Mein. ; cf. ἀγκύλη, et Bacchyl. ibi cit.—The game soon became more complicated, and was played in various ways. Sometimes a number of little cups (ὀξύβαφα) were set floating, and he who threw his κότταβος so as to upset the greatest number in a given number of throws, won the prize (κοτταβεῖον), Cratin. Nem. 6, cf. Juven. 3, 102. Sometimes the wine was thrown upon a scale (πλάστιγξ) suspended over a little image (μάνης, Antiph. l. c., γέρων, Eur. Oen. 9), placed in water ; here the κότταβος was to be thrown, so as to make the scale descend the head of the image. For fuller accounts v. Ath. 666, sq. (cf. 479), Suid. voc. κοτταβίζω, Groddeck Antiq. Versuche, 1, p. 163, sq., Beck Comm. Soc. Philol. Lips. 1, 1, p. 100. (The deriv. is rather dub. ; referred by Passow to κόπτω, κόσσος, while he quotes another form ὄττᾰβος, as akin to ὄτοβος, ὀτοβέω.)

Κοττάνη, ης, ἡ, *an instrument used in fishing*, Ael.

Κόττᾰνον, ου, τό, *a small* kind of *fig*, Ath. ; so *cottanum* in Martial and Juven.

Κοττάριον, ου, τό, dim. from κόττη

Κόττη, ης, ἡ, v. sub κόττα.

†**Κοττίνα**, ας, ἡ, *Cottina*, fem. pr. n. Ath. 574 C.

†**Κόττιος**, ου, ὁ, *Cottius*, an Alpine chieftain, Strab. p. 178.

Κόττις, ἡ,=κόττη, κόττα, Dor.

Κόττος, ου, ὁ,=κόττα.—II. a river-fish, *the bull's head, miller's thumb*, Lat. *cottus gobio.* (From κόττη, κόττις.)

†**Κόττος**, ου, ὁ, *Cottus*, son of Uranus and Gaea, one of the Hundred handed, Hes. Th. 149.

†**Κοττυφίων**, ωνος, ὁ, *Cottyphion*, masc. pr. n., formed from sq., Luc. V. H. 1, 29.

Κόττῠφος, ου, ὁ, Att. for κόσσυφος.

†**Κόττυφος**, ου, ὁ, *Cottyphus*, of Pharsalus, a leader in the sacred war, Aeschin. 71, 7 ; Dem. 277, 23.

†**Κοτύλαιον** ὄρος, τό, *Mt. Cotylaeus*, a mountain of Euboea, Aeschin. 66, 8

Κοτύλη, ης, ἡ, *any thing hollow*, esp. *a hollow vessel, small cup*, Il. 22, 494, Od. 15, 312 :—also =κοτύλων, Dion. H.—2. in Att. *a liquid measure*, (sometimes also used for *solids*), containing 6 κύαθοι or ¼ a ξέστης, i. e. about ½ *a pint*, Hipp., and Ar. Plut. 436 : cf. μέδιμνος.—II. *the cup, socket of a joint*, esp. *the socket of the hip-bone*, Il. 5, 306, sq., Hipp. 410, 54.—III. *the hollow, palm of the hand, hollow of the foot.*—IV. in Aesch. Fr. 54, χαλκόδετοι κοτύλαι=τύμπανα. (The deriv. fluctuates between κόττα and κοῖλος.) [ῠ]

Κοτυληδονώδης, ες, (κοτυληδών, εἶδος) *like, of the nature of a* κοτυληδών, Medic.

Κοτῠληδών, όνος, ἡ, *any cup-shaped hollow* or *cavity ;* esp.—1. in plur. *the suckers on the feelers of the polypus*, Od. 5, 433, in Ep. dat. κοτυληδονόφιν : hence *the feelers* or *arms* themselves, elsewh. πλεκτάναι, Arist. H. A.—II. in plur. also *certain vessels at the mouth of the uterus* of some animals, Foës. Oecon. Hipp.—III. =κοτύλη II., Ar. Vesp. 1495.—IV. *the hollow of a cup*, Nic. : hence,=κοτύλων.—V. *a plant*, prob. *Cotyledon umbilicus*, our *Navelwort*, Diosc.

Κοτῠλήρῠτος, ον, (κοτύλη, ἀρύω) *that can be drawn in cups*, hence *flowing copiously*, αἷμα, Il. 23, 34 : cf. εὐήρυτος.

Κοτῠλιαῖος, αία, αῖον, *holding a* κοτύλη, Antig. Car. ap. Ath. 420 A.

Κοτῠλίζω, f. -ίσω, *to sell by the* κοτύλη, cf. Ar. Fr. 555 : hence *to sell by retail ;* in genl. *to distribute in small portions.*

Κοτυλίς, ίδος, ἡ, Hipp., -ίσκη, ης, ἡ, Pherecr. Cor. 3, -ίσκιον, ου, τό, Ar. Ach. 459, and -ίσκος, ου, ὁ, diminutives from κοτύλη.

Κοτῠλοειδής, ές, (κοτύλη, εἶδος) *shaped like a* κοτύλη, Hipp.

Κότῠλος, ου, ὁ,=κοτύλη, Ep. Hom. 14, 3, Plat. Ζεὺς κακ. 1.

†Κότυλος, ου, ὁ, *Cotylus*, the highest point of Mt. Ida in Troas, Strab. p. 602.

Κοτῠλώδης, ες, (εἶδος) *like a* κοτύλη, Ath.

Κοτύλων, ωνος, ὁ, (κοτύλη) *Cotylo, nickname of a toper* (of Varius), Plut. Anton. 18. [ῠ]

†Κοτύρτα, ἡ, *Cotyrta*, a small town of Laconia, near Taenarus, Thuc. 4, 56, ubi v. l. Κορτύρα.

†Κότυς, υος, ὁ, *Cotys*, father of Asias, Hdt. 4, 45.—2. a king of Paphlagonia, Xen. Hell. 4, 1, 13.—3. a king of Thrace, in alliance with the Athenians against Philip, Dem. 623, etc.—Cf. Κοτυττώ.

†Κοτυτταρίς, ίδος, ἡ, *Cotyttaris*, fem. pr. n., Theocr. 6, 40.

†Κοτυττώ or Κοτυτώ, οῦς, ἡ, *Cotytto*, goddess of licentiousness, especially worshipped in Corinth. In Strab. p. 470, Κότυς, υος, ἡ, *Cotys*, a goddess of the Edoni, whose festival Κοτύττια was celebrated also in other parts of Greece.

†Κοτύωρα, ων, τά, *Cotyōra*, a city in the territory of the Tibareni, a colony of Sinope, Xen. An. 5, 5, 3: in Strab. Κοτύωρον, p. 548. Hence

†Κοτυωρῖται, ῶν, οἱ, *the inhab. of Cotyora, Cotyorītae*, Xen. An. 5, 5, 6.

Κοὐ, contr. by crasis for καὶ οὐ, first in H. Hom. Cer. 227.

Κοῦ and κου, Ion. for ποῦ and που.

†Κούαρτος, ου, ὁ, *Quartus*, Rom. masc. pr. n., N. T.

†Κούϊνδα, *Cuïnda*, a fortress of Cilicia, Plut. Eum. 13.

†Κουῖντα, ἡ, the Rom. fem. pr. n., *Quinta*, Anth.

†Κουϊρῖνος, ου, ὁ, the Rom. name *Quirinus*, Strab.: ὁ Κουϊρῖνος λόφος, *collis Quirinalis*, Id. p. 234.

Κοὐκέτι, by crasis for καὶ οὐκέτι, first in Theogn.

Κοῦκι, εος, τό, *the cocoa-palm*, and *its fruit*, Plin. Hence

Κουκίμηλον, ου, τό, (κοῦκι, μῆλον II.) *the cocoa-nut.*

Κούκινος, η, ον, (κοῦκι) *made from the cocoa-palm.*

Κουκιοφόρος, ον, (κοῦκι, φέρω) *bearing cocoa-nuts*, Theophr.

Κουκκούμιον, ου, τό, the Lat. *cucuma*, Arr.

†Κούκουλον, ου, τό, *Cuculum*, a city of Latium, Strab.

Κουκούφα, ἡ, *a bird*, acc. to some *the stork*, others *the hoopoe.*

Κουλεόν, οῦ, τό,=κουλεός, q. v., Il. 11, 30.

Κουλεόπτερος, ον, Ion. for κολεόπτερος.

Κουλεός, οῦ, ὁ, Ion. for κολεός, *the sheath, scabbard of a sword*, Hom., cf. κουλεόν.

†Κουλουπηνή, ῆς, ἡ, *Culupēnē*, a district of Pontus, Strab.

†Κοῦμι, *arise*, a Hebrew word in N. T. Marc. 5, 41.

†Κούνεος, ου, ὁ, (the Lat. *cuneus*, a wedge) *the Cuneus* or *Wedge*, the southern part of Lusitania, so called from its shape, Strab. p. 137.

Κούνικλος, ου, ὁ, v. l. for κύνικλος: in Galen also κουνίκουλος.

Κουρά, ᾶς, ἡ, (κείρω) *a shearing, cropping* of the hair or beard, Soph. Tr. 587, and Eur.: κείρεσθαι κουρήν, Hdt. 3, 8: esp. as a sign of mourning, κ. πενθίμῳ, Eur. Alc. 512, cf. Or. 458, Hel. 1060.—2. in genl. *a cropping*, e. g. of grass, Arist. Part. An.—II. *that which is shorn, a lock cut off*, Aesch. Cho. 226. (On the connexion with ξύρω, ξυρόν, v. Buttm. Lexil. v. κελαινός 3.)

Κουράλιον, ου, τό, poet. for κοράλλιον, *coral*, Orph.—II. dim. from κούρη. [ᾰ]

†Κουράλιος, ου, ὁ, *the Curalius*, a river of Thessaly, which empties into the Peneus, Strab. p. 411.—2. a river of Boeotia near Coronea, Callim. Lav. Pall. 64: Dor. Κωράλιος, Alcae. ap. Strab. p. 411.

Κουραφροδίτη, ἡ, (κούρη, Ἀφροδίτη) *the virgin Aphrodite* (*Venus*), Procl.

Κουρεακός, ή, όν, (κουρεύς) *barber-like*, i. e. *gossiping*, Polyb.

Κουρεῖον, ου, τό, (κουρά) *a barber's* or *hair-dresser's shop*, Ar. Plut. 338, Plat. (Com.) Soph. 2; the great lounging-place at Athens:—εἰς κ., 'to my barber's bill,' Lys. 905, 6.—II. κούρειον, proparox., *the sheep* or *lamb offered and feasted on by the phratores at the feast* κουρεῶτις, v. Soph. Fr. 132, Isae. 58, 30.

Κουρείω,=κουριάω, dub. l. in Alciph.

Κουρεύς, έως, ὁ, (κείρω) *a barber, hair-cutter*, Lat. *tonsor*, Plat. Rep. 373 C: his implements are described by Phanias Epigr. 6.—II. metaph. *a gossiping fellow, chatterbox*, Dorv. Charit. p. 529? Heind. Hor. Sat. 1, 7, 3.—III. *a bird*, said to chirp with a sound *as of clipping.*

Κουρευτής, οῦ, ὁ,=foreg.

Κουρευτικός, ή, όν, *of, belonging to a barber*, Diog. L.

Κουρεύτρια, ας, ἡ, fem. of κουρεύς, κουρευτής, Plut.

Κουρεύω, (κουρεύς)=κείρω, *to be a barber, shaver.*

Κουρεῶτις, ιδος, ἡ, ἡμέρα κ., also ἑορτή, the third day of the festival Ἀπατούρια, on which the sons of Athenian citizens were introduced, at three or four years of age, among the φράτορες, and their names entered in their register, κοινὸν γραμματεῖον, which was thenceforth the proof of their citizenship, cf. Isae. 70, 43, Herm. Pol. Ant. § 100, sq., and μειαγωγέω, μεῖον. (Acc. to some from κόρος, κοῦρος, others from κείρω, κουρά, because the child's hair is said to have been cut on that day.)

Κούρη, ης, ἡ, Ion. for κόρη, as always in Hom.: in Od. 18, 279, it stands for νύμφη, *a bride.* But κουρή, Ion. for κουρά.

Κουρήϊος, ΐη, ϊον, Ion. for κόρειος, *youthful*, H. Hom. Cer. 108.

†Κουρής, ῆτος, ὁ, *a Cretan*, Strab., Plut. Sol. 12; v. Κουρῆτες.

Κουρήσιμος, ον,=κούριμος.

Κούρητες, ων, οἱ, (κόρος, κοῦρος) *young men*, esp. *young warriors*, κούρητες Παναχαιῶν, Ἀχαιῶν, Il. 19, 193, 248.

Κουρῆτες, ων, οἱ, *the Curetes*, oldest inhabitants of Pleuron in Aetolia, Il. 9, 529, 549, etc.—II. *a Cretan tribe*, connected with peculiar religious rites, compared by Dion. H., Antiqq. 2, 71, with those of the Roman Salii; v. Lob. Aglaoph. p. 1111.—III. a tribe of Curetes also in Euboea, Strab. Hence

†Κουρητικός, ή, όν, *of* or *belonging to the Curetes*, ἡ Κ. γῆ, *the land of the Curetes*, around Pleuron, Strab.: also called Κουρῆτις, Apollod. 1, 7, 6.

Κουρητισμός, οῦ, ὁ, Greek name in Dion. H. for *the Salian rites.*

Κουρίας, ου, ὁ, (κουρά) *one who wears his hair short*, Luc.

†Κουριάτιος, ου, ὁ, the Rom. name *Curiatius*, Plut.

Κουριάω, ῶ, f. -άσω, (κουρά) *to wear rough, untrimmed hair*, Luc.—2. of hair, *to need clipping, grow long*, Id.

Κουρίδιος, α, ον, (κοῦρος, κούρη) *wedded*, oft. in Hom., usu. as epith. of πόσις, ἀνήρ, ἄλοχος or γυνή; also even as subst., κουρίδιος φίλος, the beloved *husband*, Od. 15, 22: hence esp. of *a lawful, wedded wife*, as opp. to a concubine (παλλακίς), Hdt. 1, 135; 5, 18, and so in Il. 19, 298 Briseïs says, Patroclus had promised to make her Achilles' κουριδίη ἄλοχος, whereas she *was* only his concubine; and so Agamemnon loved Chryseïs (his concubine) more than his κ. ἄλοχος, Il. 1, 114; so too, κ. λέχος, the bed *of lawful marriage*, Il. 15, 40; and in Od. 19, 580; 21, 78, Penelope calls her *husband's* house κ. δῶμα:—later, *nuptial, bridal*, Anth., as κούρη occurs even in Od. for νύμφη. The word is Ion. and poet. (The inadequate explan. *youthful*, hence *wedded in youth*, is refuted by Buttm. Lexil. in voc., but the deriv. from κοῦρος, κούρη, seems certain; and the connexion of notions is prob. that between *youth* or *puberty*, and *marriage.* Buttm. hints at a connexion with κύριος, κοίρανος, and Germ. *heurath, heirath*, cf. ἄλοχος δέσποινα, Od. 3, 403; and Döderlein Lectt. Hom. 3, p. 9 carries out a similar notion.)

Κουρίζω, f. -ίσω, (κόρος, κοῦρος) intr. *to be young, in the bloom of youth*, Od. 22, 185.—2. *to behave as a youth*, Ap. Rh.—3. *to grow to manhood*, Opp.—II. transit. *to bring up from boyhood*, ἄνδρας, *to bring* them *up* to manhood, Hes. Th. 347.

Κουρίζω, f. -ίσω, (κείρω, κουρά) *to prune constantly, keep trimmed*, hence in pass., κυπάρισσος κουριζομένη, Lat. *caedua cyparissus*, Theophr.

Κουρικός, ή, όν, (κουρά) *for shaving*, μάχαιρα, Plut.

Κούριμος, η, ον, also ος, ον, Agatho ap. Ath. 528 D, (κουρά) *of, for cutting hair* or *shaving*, σίδηρος, Eur. Or. 966.—II. pass. *shorn* or *shaven, cut, cropt*, χαίτη, Aesch. Cho. 180, κρᾶτα, Eur. Tro. 279.—III. as subst., ἡ κούριμος, *a tragic mask* for mourners, *with the hair cut close.*

Κουρίξ, adv. (κουρά) *by the hair*, κουρὶξ ἐρύειν, Od. 22, 188, cf. κατὰ κόρρης.

Κουρίον, ου, τό,= κούρειον II., Isae. 58, 30, Bekk.

†Κούριον, ου, τό, *Curium*, a city on the southern coast of Cyprus, Strab.: hence Κουριεύς, έως, ὁ, *an inhab. of C.*, Hdt. 4, 153: fem. adj. Κουριάς, *of Curium*, Strab.

Κούριος, ον, *youthful*, read by Eustath. in an interpolated verse after Il. 13, 433: also in Orac. ap. Paus. 9, 14, 3.

Κουρίς, ίδος, ἡ, (κουρά) *a razor, shears.*—II. = κομμώτρια, name of plays of Alexis and Amphis.—III. = καρίς, Epich. p. 12.

Κοῦρμι, τό, also κόρμα, *a kind of beer, an Aegyptian, Spanish, and British drink*, Diosc., and Plin.: cf. ζῦθος.

Κουροβόρος, ον, (κοῦρος, βιβρώσκω) *devouring children*, κ. πάχνη, the blood *of eaten children* (those of Thyestes), Aesch. Ag. 1512.

Κουρογονία, ας, ἡ, (κοῦρος, γονή *begetting of boys*, opp. to θηλυγονία, Hipp.

Κουροθάλεια, ας, ἡ, pecul. fem. of sq.

Κουροθᾰλής, ές, acc. to some from κοῦρος and θάλλω,=κουροτρόφος; others from κουρά and θάλλω, *thriving luxuriantly by lopping* or *cutting.*

Κουροκτόνος, ον, (κοῦρος, κτείνω) *killing children* or *sons.*

Κοῦρος, ου, ὁ, Ion. for κόρος, *a boy, youth*, Hom., who uses only this form; v. κόρος and κόρη: cf. κουρότερος, and κουρίδιος fin.

Κουροσύνη, ης, ἡ, *youth, youthful prime*: hence *mirthfulness*, Theocr. 24, 57: strictly fem. from

Κουρόσῡνος, η, ον, (κοῦρος) *youthful*, θρίξ, A. P. 6, 156, with a play on κούριμος, *shorn.*—II. τὰ κουρόσυνα, sub. ἱερά, the *festival on the day* κουρεῶτις, q. v.

Κουρότερος, α, ον, compar. from κοῦρος (cf. βασιλεύς, -λεύτερος), *younger, more youthful*, Il. 4, 316, Od. 21, 310, Hes. Op. 445: later also as a positive, Ap. Rh.: perh., indeed, it is always so, cf. ἀγρότερος.

Κουροτοκέω, ῶ, f. -ήσω, *to bear children*, esp. boys, Hipp.: from

Κουροτόκος, ον, (κοῦρος, τίκτω) *bearing children*, esp. *boys*, Eur. Supp. 957.

Κουροτροφέω, ῶ, f. -ήσω, *to nurse, rear a child*, esp. *a boy*, κ. τὸν Δία, Strab.: from

Κουροτρόφος, ον, (κοῦρος, τρέφω) *rearing children*, esp. *boys*: so Od. 9, 27, Ithaca is called ἀγαθὴ κ., good *nursing-mother*, prob. from the stout hardy race of its sons, cf. Pind. Fr. 228; also γῆ, Ar. Thesm. 299.

Κουρόφιλος, ον, (κοῦρος, φιλέω) *loving children* or *boys.*

†Κούρτιος, ου, ὁ, the Rom. name *Curtius*, Plut.

Κουστωδία, ας, ἡ, the Lat. *custodia*, N. T.

†Κουφαγόρας, ου Ion. εω, ὁ, *Cuphagŏras*, masc. pr. n., Hdt. 6, 117.

Κουφίζω, f. -ίσω Att. -ῐῶ, (κοῦφος) intr. *to be light*, Hes. Op. 461, Soph. Phil. 735, Eur. Hel. 1555.—II. trans. *to lighten*: and so *to lift up, raise*, Soph. Ant. 43: κ. ἅλμα, *to make a light* leap, Soph. Aj. 1287.—2. metaph. *to lighten, assuage, relieve*, ἀλγηδόνας, Eur. Oenom. 5, ἔρωτα, Theocr. 23, 9; τινά τινος, one *of* a load, Eur. Hel. 40. Pass. *to be relieved*, ὀδύνης, Hipp.—2. *to be elate*, Polyb. Hence

Κούφῐσις, εως, ἡ, *a lightening, relief, alleviation*, Thuc. 7, 75.

Κούφισμα, ατος, τό, (κουφίζω) *that which is lifted up.*—2.=κούφισις, *relief*, Eur. Phoen. 848.

Κουφισμός, οῦ, ὁ,=κούφισις, Plut.

Κουφιστήρ, ῆρος, ὁ, *one who lightens* or *relieves.*

Κουφιστικός, ή, όν, (κουφίζω) *lightening*, Arist. Coel.

Κουφοδοξία, ας, ἡ, (κοῦφος, δόξα) *vain conceit.*

Κουφολογέω, ῶ, f. -ήσω, *to talk lightly*, App.: and

Κουφολογία, ας, ἡ, *light, vain talking*, Thuc. 4, 28: from

Κουφολόγος, ον, (κοῦφος, λέγω) *talking lightly.*

Κουφόνοια, ας, ἡ, *levity, fickleness*: from

Κουφόνοος, ον, contr. νους, ουν, (κοῦφος, νοῦς) *light-minded, frivolous*: τὸ κ.,=foreg.: there is also a plur. κουφόνοες, Lob. Phryn. 453. Adv. -νόως, contr. -νως.

Κουφόπτερος, ον, (κοῦφος, πτερόν) *light-winged*, αὖραι, Orph.

ΚΟΥ˘ΦΟΣ, η, ον, *light, nimble*, κοῦφα ποσὶ προβιβάς, *stepping lightly* on, Il. 13, 158, cf. Hes. Sc. 323; so, κ. ἅλμα, a *light* leap, Eur. El. 439, etc.:—elsewh. Hom. has only the compar.: metaph. *easy*, Aesch. Theb. 260: so of government, *light, easy*, Isocr. 199 B.—2. *empty, vain*, σκιά, Soph. Aj. 126, ἐλπίς, Thuc. 2, 51, λόγοι, Plat., etc.: *frivolous, idle*, φρήν, Pind. O. 8, 80, ἀφροσύναι, Soph. O. C. 1230: κ. πρᾶγμα, *a trifle*, Plat. Legg. 935 A.—3. *light*, in point of weight, κ. στρατιά, *light* troops, Plut.; κοῦφά σοι χθὼν ἐπάνωθε πέσοι, may earth lie *lightly* on thee, Eur. Alc. 462; κ. πνεύματα, *light* airs, Soph. Aj. 558.—B. adv. -φως, *lightly*, Aesch. Pr. 701: κούφως ἐσκευασμένοι, of soldiers, Thuc. 4, 33, ὡπλισμένοι, Xen., etc.—2. κουφότερον μετεφώνεε, he spoke *more lightly*, i. e. with lighter heart, Od. 8, 201: also κούφως φέρειν, opp. to δεινῶς φέρειν, Eur. Med. 449, 1018; ὡς κουφότατα φέρειν, Hdt. 1, 35.

Κουφοτέρως, adv. comp. from foreg.

Κουφότης, ητος, ἡ, (κοῦφος) *lightness*, Plat. Tim. 65 E, Legg. 625 D.—2. *relief*, μόχθων, Eur. Andromed. 25.

Κουφοφορέομαι, as pass., c. fut. mid. -ήσομαι, (κοῦφος, φέρομαι) *to be borne aloft, rise by one's own lightness*, Sext. Emp.

Κοφῐνοποιός, όν, (κόφινος, ποιέω) *making baskets.*

Κόφῐνος, ου, ὁ, *a basket*, acc. to Gramm., less. Att. than ἄρριχος, but cf. Ar. Av. 1310, Plat. (Com.) Ἑορτ. 16, Xen. Mem. 3, 8, 6.—II. *a Boeotian measure, containing three* χόες, Strattis Cin. 1. [ῐ once in Nonn.] Hence

Κοφῐνόω, ῶ, *to put a basket over* one: in Boeotia a way of exposing insolvent debtors, Nic. Dam. ap. Stob. p. 293, 16.

Κοφῐνώδης, ες, (κόφινος, εἶδος) *like a basket.*

Κοχλάζω, κόχλασμα, f. l. for καχλ.

Κοχλαχώδης, ες, (κόχλαξ, εἶδος) *stony, gravelly*, Theophr.

Κόχλαξ, ακος, ὁ,=κάχληξ, Diosc.

Κοχλιάριον, ου, τό, *a spoon*, Lat. *cochleare*, from κόχλος, Diosc.: usu. λιστρίον, Lob. Phryn. 321.

Κοχλίας, ου, ὁ, (κόχλος) *a snail with a spiral shell*, Lat. *cochlea*, Achae. ap. Ath. 63 B, Amphis Dexid. 1.—II. *any thing twisted spirally*; hence *a screw*, also ἕλιξ: esp. a spiral engine for raising water, *the screw of Archimedes*, Strab., cf. Ath. 208 F.—2. *a spiral stair*, Strab.

Κοχλίδιον, ου, τό, dim. from κόχλος, *a small snail.*—II. *a spiral staircase.*

Κοχλιοειδής, ές, (κοχλίον II., εἶδος) *spiral.*

Κοχλίον, ου, τό, dim. from κόχλος, *a small snail*, Batr. 165.—II. *any thing spiral*, like κοχλίας II. [ῑ metri grat. in Batr.]

Κοχλίς, ίδος, ἡ,=foreg.

†Κοχλίς, ίδος, ἡ, *Cochlis*, fem. pr. n., Luc.

Κοχλιώδης, ες,=κοχλιοειδής.

Κοχλιωρύχον, ου, τό,=κοχλιάριον.

ΚΟ˘ΧΛΟΣ, ου, ὁ, later also ἡ, Jac. A. P. p. 842, *a shell-fish with a spiral shell*, sometimes used as a trumpet, like Lat. *concha*, Eur. I. T. 303, Theocr. 22, 75; also used sometimes *of bivalve shell-fish*, like our *cockle*: also κόλχος. (Akin to κάλχη, κόγχος.)

Κόχος, ου, ὁ, *a copious stream*: and κόχυ, adv.=χύδην, v. sq.

Κοχῠδέω, ῶ, f. -ήσω, *to flow, stream forth copiously*, Pherecr. Pers. 1, 4: Hesych. derives it from an adv. κόχυ, =χύδην, *copiously*; a subst. κόχος is quoted in Schol. Theocr. 2, 107. (Reduplicated from χέω, χύδην, cf. μορμύρω, ποιφύσσω.)

Κοχύω, v. l. for foreg., Theocr. 2, 107.

Κοχώνη, ης, ἡ, *the part between the pudenda and the anus*, Hipp., and Ar. Fr. 406; and so τὰ κοχώνα in Ar. Eq 424, is dual, not a neut. pl. Cf. Foës. Oecon. Hipp. (Akin to κόκκυξ, Lat. *coxa, coxendix.*)

Κόψῐμος, ου, ἡ,=κότινος, dub. in Theophr.

Κόψῐχος, ου, ὁ, Att. for κόσσυφος, *a blackbird*, Ar. Av. 806.

†Κόων, ωντος, ὁ, *Coön*, son of Antenor, Il. 19, 53.

†Κόωνδε, adv. *to Cos*, Il. 14, 255: from

†Κόως, ἡ, Ep.=Κῶς.

Κράατος, κράατι, κράατα, lengthd. forms of κρᾶτος, etc., from κάρα, *a head*: for no nom. κρᾶας, τό, occurs.

Κραβάτιον, ου, τό, dim. from sq.

Κράβατος or κράββατος, ου, ὁ, *a couch*, Maced. word in N. T., Sturz. Dial. Maced. p. 175,=Att. σκίμπους: used however by Crito and Rhinthon ap. Poll. 10, 35. [Lat. *grăbātus*, Lucil., and Martial.]

Κράβυζος, ου, ὁ, *a* kind of *shell-fish*, Epich. p. 22.

†Κράγασος, ου, ὁ, *Cragasus*, masc. pr. n., Paus. 10, 14, 2.

Κραγγάνομαι, dep. mid., (κράζω) *to cry aloud*, read by Lob. Phryn. 337, in Hdt. 1, 111, for κραυγάνομαι.

Κράγγη, ης, ἡ,=κίσσα.

Κραγγών, ῶνος, ἡ, a kind of καρίς, Arist. H. A.

Κρᾱγέτης, ου, ὁ, (κράζω)=κράκτης, *a screamer, chatterer*, κολοιός, Pind. N. 3, 143.

Κρᾰγόν, adv. (κράζω) *with loud cries*, κραγὸν κεκράξεται, Ar. Eq. 487; acc. to others, part. neut. aor. 2 of κράζω, as adv.

†Κράγος, ου, ὁ, *Cragus*, a city of Lycia on a hill of the same name, Strab. p. 665.—2. a mountain of Cilicia, Id. p. 669.

Κρᾰδαίνω, like κραδάω, *to swing, wave, brandish*, ἔγχος, Eur. H. F. 1003, λόφους, Ar. Ach. 965: *to shake*, χθόνα, Aesch. Pr. 1047: Hom. has it only in part. pass. αἰχμὴ κραδαινομένη, the spear *quivering* (when it sticks in the ground, etc.), Il. 13, 504; 16, 614.

Κράδᾰλος, ου, ὁ, (κράδη I.) *a fig-tree branch.* [ᾰ]

Κρᾰδᾰλός, ή, όν, (κραδάω, κραδαίνω) *quivering*, cf. ῥαδαλός.

Κράδανσις, εως, ἡ, (κραδάω) *a brandishing: a quaking*, of the earth, Epicur. ap. Diog. L. 10, 105. [ᾰ]

Κρᾰδασμός, οῦ, ὁ, *a vibration.*

ΚΡΑ˘ΔΑ΄Ω, ῶ, like κραδαίνω, *to wave, brandish, shake*, ἔγχος, δόρυ κραδάων, Il. 7, 213; 13, 583.—II. of trees, *to suffer from the* κράδος or *blight*, Theophr.

†Κραδεύας, ου, ὁ, *Cradeuas*, a king in India, Arr. Ind. 8, 2.

Κραδεύω,=κραδάω, Hesych.

Κράδη, ης, ἡ, (κραδάω) *the quivering twig at the end of a branch*, esp. of fig-trees, ἐν κράδῃ ἀκροτάτῃ, Hes. Op. 679: in genl. *a branch*, esp. *of a fig-tree*, Hipp., and so perh. Eur. Scir. 3: hence for *a whole tree*, esp. *a fig-tree*, Ar. Pac. 627, ubi v. Schol.—II. *a blight* or *blast in trees*, v. κράδος.—III. a *scenic contrivance* for exhibiting actors in comedy hovering in the air, like the μηχανή in tragedy, Poll. 4, 129. [ᾰ]

Κρᾰδηφορία, ας, ἡ, (κράδη, φέρω)

a bearing of fig-tree branches at a festival, Plut., cf. θαλλοφόρος.

Κρᾰδία, ας, ἡ, Dor. for κραδίη, καρδία.

Κρᾰδίας, ου, ὁ, Ion. κρᾰδίης, (κράδη) τυρὸς κρ., *cheese curdled with fig-juice.*—II. κρ. νόμος, *an old air on the flute*, acc. to Hesych. played while the καθαρμοί or φαρμακοί *were whipt with fig branches*; cf. however Francke Callin. p. 129.

Κραδίη, ης, ἡ, Ion. and Ep. for καρδία.

Κρᾰδοπώλης, ου, ὁ, (κράδη, πωλέω) *one who sells fig-branches.*

Κράδος, ου, ὁ, also ἡ κράδη, *a blight, distemper in fig-trees*, etc., which withers and blackens the boughs, Theophr.—II. = κράδη I., *a twig*, Diosc. [ᾰ]

Κρᾰδοφάγος, ον, (κράδη, φᾰγεῖν) *eating the branches* or *leaves of the fig-tree*: hence ὁ κρ., *a rustic.*

ΚΡΑ´ΖΩ, fut. κεκράξομαι: aor. ἔκρᾰγον, Lob. Phryn. 337: most usu. in perf. c. pres. signf. (for the pres. is very rare), κέκρᾱγα, 1 pl. κέκραγμεν, imperat. κέκραχθι, part. κεκρᾱγώς, inf. κεκρᾱγέναι. *To croak*, strictly of the raven (cf. κρώζω), Theophr.; of frogs, Ar. Ran. 258: in genl. *to scream, screech, cry*, Aesch. Pr. 742, Ar. Plut. 722, etc.; μέλος κεκρ., Aesch. Fr. 265: κεκραγέναι πρός τινα, *to call to...*, Ar. Ran. 982: c. acc. rei, *to call, clamour for* a thing, Id. Vesp. 103. (The root, strictly, is ΚΡΑΓ–, whence also κραυγή, κραυγάζω, onomatop. like κρώζω, κλάζω, Sanscr. *kruç*, Germ. *krächsen*, etc.) [In late writers sometimes κέκρᾰγα, v. Jac. A. P. p. 71.]

†Κραθία, ας, ἡ, appell. of Minerva from her temple on the Crathis near Sybaris, Hdt. 5, 45, conject. for Κραστή.

†Κρᾶθις, ιδος and ιος, ὁ, *the Crathis*, a river of Achaia, rising in Mt. Crathis, now *the Acratha*, Hdt. 1, 145; Paus. 7, 25, 11.—2. a river near Sybaris in Italy named after the Achaian stream, now *Crati*, Eur. Tr. 228; Theocr. 5, 16; cf. Hdt. 5, 45.

†Κραιαίνω Ep. lengthd. form for κραίνω, Hom.

ΚΡΑΙ´ΝΩ, fut. κρᾰνῶ, Ep. inf. fut. mid. c. pass. signf. κρᾰνέεσθαι, Il.: aor. ἔκρηνα, imperat. κρῆνον, Od., inf. κρῆναι, Od., aor. pass. ἐκράνθην, Pind. But Hom. mostly uses the Ep. lengthd. form κραιαίνω for κραίνω, impf. ἐκραίαινεν, Il., aor. imperat. κρήηνον, Il., κρηήνατε, Od., inf. κρηῆναι, Il., 3 perf. pass. κεκράανται, and plqpf. κεκράαντο, Od. [ᾱ] (From κάρα, κάρη, κάρηνον, akin to κρέων, κρέουσα, κρείων, κρείσσων.) *To accomplish, bring to pass, fulfil*, νοῆσαι and κρῆναι, *to conceive* and *accomplish*, Od. 5, 170: ἔπος κραίνειν τινί, *to fulfil* one's word or wish, Od. 20, 115: ἐφετμάς, Pind. O. 3, 19; ἔτυμα κραίνειν, of dreams, *to accomplish*, i. e. *bring to pass* what is dreamt, Od. 19, 567: so too freq. in Trag., esp. of fate, as Aesch. Pr. 512, Eur. El. 1248. Pass. *to be accomplished, brought to pass*, etc., οὔ μοι δοκέει τῇδέ γ' ὁδῷ κρανέεσθαι, methinks that nothing *will be accomplished* by this journey, Il. 9, 626; so too in Trag.: κέκρανται ψῆφος, the vote *hath been determined*, Aesch. Supp. 943, cf. Eum. 347; κρανθεῖσα ψῆφος, the *prevailing* vote, Eur. Hec. 219, etc.: in Hom. also of a silver cup, χρυσῷ ἐπὶ χείλεα κεκράανται, the edges *are finished off* with gold, Od 4, 132, 616; 15, 116. The words in H. Hom Merc. 427, κραίνων ἀθανάτους τε θεοὺς καὶ γαῖαν ἐρεμνήν, ὡς ἐγένοντο (where κραίνων is usu. explained by τιμῶν, and Herm. would read κλείων) prob. mean *finishing the* (*tale of*) the gods and earth, how they were made.—II. intr. *to be chief, prince, have the power of deciding and acting, to reign*, Od. 8, 391: and post-Hom. c. gen., *to reign over, govern*, τοῦ στρατοῦ, τῆς χώρας, Soph. Aj. 1050, O. C. 296; in later Ep. also c. dat.: c. acc. cognato, κρ. σκῆπτρα, *to sway* the staff of rule, Soph. O. C. 449.—III. intr. also *to come to an end, result* in a thing, like τελευτάω, Hipp., and Aesch. Cho. 1075. Mostly poet. (The root = Sanscr. *kri* facere, Lat. *cre-are*, etc.)

Κραιπᾰλάω, ῶ, *to be drunken, to suffer from* κραιπάλη (q. v.), Plat. Symp. 176 D, and Comici ap. Ath. 34 C, sq.: from

Κραιπάλη, ης, ἡ, *a drunken fit, debauch*; esp. in its consequences, *the next day's sickness and headache*, Lat. *crapula*, Hipp.; ἐκ κραιπάλης, after such a fit, Ar. Ach. 277. (Prob. from the root of *carpo, rapio*, ἁρπάζω, for ἁρπάλη or ῥαπάλη, *a seizure, attack* of sickness, etc.) [πᾰ]

Κραιπᾰλίζω, f. -ίσω, = κραιπαλάω.

Κραιπᾰλόβοσκος, ον, (κραιπάλη, βόσκω) δίψα κρ. thirst *which draws on drunkenness*, Sopat. ap. Ath. 784 B.

Κραιπᾰλόκωμος, ον, (κραιπάλη, κῶμος) *rambling about in drunken revelry*, Ar. Ran. 217.

Κραιπᾰλώδης, ες, (κραιπάλη, εἶδος) *given to drunkenness*, Plut.

Κραιπνός, ή, όν, (from root ἁρπ-άζω, Lat. *carpo, rapio*) *snatching away, tearing, sweeping, rushing*, like Lat. *rapidus* (from *rapio*), Βορέης, θύελλαι, Od. 5, 385; 6, 171: hence—II. *swift, rapid*, Il. 16, 671, 681: most freq. in Hom. as epith. of the feet.—III. metaph., *hasty, hot*, κραιπνότερος νόος (viz. of a youth), Il. 23, 590. As adv., besides κραιπνῶς, Hom. uses the neut. pl. κραιπνά, κραιπνῶς θέομεν, προσεβήσατο,—κραιπνὰ διώκειν, προβιβάς. Only poet.

Κραιπνόσσῡτος, ον, (κραιπνός, σεύομαι) *swift-rushing*, Aesch. Pr. 279.

Κραιπνοσύνη, ης, ἡ, *swiftness.*

Κραιπνοφόρος, ον, (κραιπνός, φέρω) *swift-bearing*, αὖραι, Aesch. Pr. 132.

Κραῖρα, ας, ἡ, (κέρας, κεραία) *the top, head*; only in Gramm., but cf. εὔκραιρος, etc.

Κρακτικός, ή, όν, (κράζω) *clamorous*, Luc.

Κράκτρια, ας, ἡ, pecul. fem. of κεκράκτης.

Κρᾶμα, ατος, τό, (κεράννυμι) *that which is mixed, a mixture*, Tim. Locr. 95 E: esp.—2. *mixed, tempered wine*, Plut.—3. *a mixed metal*, like bronze, Strab., elsewh. κρατέρωμα: *a mixture of warmth and cold, temperature.*

Κραμβᾰλέος, α, ον, (κράμβος) *dried, parched, roasted*, or the like, Ath. 376 C, cf. κράμβος. Hence

Κραμβᾰλιάζω, f. -άσω, *to laugh loud.*

Κραμβᾰλιαστύς, ύος, ἡ, *loud laughter.*

Κραμβᾰλίζω, f. -ίσω, = κραμβαλιάζω.

Κραμβεῖον, ου, τό, = κραμβίον II., Hipp.

ΚΡΑ´ΜΒΗ, ης, ἡ, *cabbage, cole*, Lat. *crambe*, Hippon. 21. Hence

Κραμβήεις, εσσα, εν, *like a cabbage*, Nic.

Κραμβίδιον, ου, τό, dim. from κράμβη, Antiph. Ἄγροικ. 10.

Κραμβίον, ου, τό, dim. from κράμβη, *a decoction of cabbage* or (acc. to others) *of hemlock.*

Κραμβίς, ίδος, ἡ, (κράμβη) *a cabbage caterpillar*, Ael.

ΚΡΑ´ΜΒΟΣ, η, ον, *dry, parched, shrivelled.*—2. metaph. *clear, ringing shrill, loud*, κρ. γέλως, ap. Hesych., who explains it by καπυρός (q. v. II.); so too, κραμβότατον στόμα, like καπυρὸν στόμα, Ar. Eq. 539.—II. as subst. κράμβος, ὁ, *a blight in fruit*, esp. in grapes, *when they shrivel* before they are ripe, Theophr. (Akin to κραῦρος, καπυρός.)

†Κράμβουσα, ης, ἡ, *Crambūsa*, a city of Lycia, Strab. p. 666.—2. an island of Cilicia near Corycus, Id. p. 670.

Κραμβοφάγος, ον, (κράμκη, φᾰγεῖν) *Cabbage-eater*, name of a frog in Batr. 221.

†Κραναά, ᾶς, ἡ, and Κρανααί, ῶν, αἱ, epith. of Athens, v. sub κραναός.

†Κρανάη, ης, ἡ, *Cranaë*, daughter of king Cranaüs, Apollod. 3, 14, 5.—II. an island to which Paris first brought Helen, Il. 3, 445; either acc. to Eur. Hel. 1674 and Strab. p. 399 the island named after her on the coast of Attica, *Helena*, or acc. to Paus. 3, 22, 1, in the Laconian gulf, near Gythion, perhaps *Cythera.*

Κρᾰνᾰήπεδος, ον, (κραναός, πέδον) *with hard, rocky soil*, H. Hom. Ap. 72.

†Κραναΐδαι, ῶν, οἱ, *the descendants of Cranaüs*, i. e. the Athenians.

Κρανάϊνος, η, ον, = κρανέϊν., dub. in Hipp., Lob. Phryn. 262.

†Κραναῖοι, ων, οἱ, *the inhab. of Attica*, Bacchyl. v. sub κραναός.

†Κραναίχμη, ης, ἡ, *Cranaechme*, daughter of Cranaüs, Apollod. 3, 14, 5.

ΚΡΑ˘ΝΑ˘Ο´Σ, ή, όν, *hard, rugged, rocky*, of the face of a country, in Hom. always of Ithaca (for in Il. 3, 445 it is no adj., but pr. n. of an island, v. Κρανάη), Il. 3, 201, and freq. in Od.; in Pind. usu. of Athens (O. 7, 151, etc.), which Ar. calls simply αἱ Κρανααί (Av. 123), and ἡ Κραναά (Lys. 481): hence οἱ Κραναοί, *the people of Attica*, Hdt. 8, 44, ubi v. Valck., and cf. Clinton F. H. 1, 57, sq.: also, κρ. ἀκαλῆφαι, *sharp nettles*, Ar. Fr. 473. Only poet.

†Κραναός, οῦ, ὁ, *Cranaüs*, an ancient king of Attica, successor of Cecrops, Aesch. Eum. 1011.—2. Athen. masc. pr. n., Isae.

†Κρανάσπης, ου, ὁ, *Cranaspes*, a Persian, Hdt. 3, 126, v. l. Κρανάπης.

Κρᾰνέα, ἡ, v. sub. κράνεια.

Κρανέεσθαι, Ep. inf. fut. mid., c. signf. pass., from κραίνω, Il.

Κράνειᾰ, ας, ἡ, Ion. κρανείη, ης, (κράνον) *the cornel-tree*, Lat. *cornus*, τανύφλοιος, Il. 16, 767; its fruit used to feed swine, Od. 10, 242: its tough and springy wood was used for spear-shafts and bows, cf. κρανεΐνος, and in Anth. κράνεια itself is *a spear.* Also κρᾰνέα or -ία, ἡ, Hipp., and Theophr. [κρᾰ]

Κρανέϊνος, η, ον, (κράνον) *made of cornel wood*, ἀκόντιον, H. Hom. Merc. 460, τόξα, Hdt. 7, 92, παλτόν, Xen., cf. Virgil's *spicula cornea.*

Κράνειος, α, ον, (κράνον) = foreg., Ael. [ᾰ]

Κράνη or κράνα, ἡ, Dor. for κρήνη. [ᾰ]

Κρᾰνία, ας, ἡ, = κράνεια, Hipp.

Κράνινος, η, ον, = κρανέϊνος, Paus. [ᾰ]

†Κράνιοι, ων, οἱ, *Cranii*, a city in the island Cephallenia, Thuc. 5, 35: also οἱ Κράνιοι, *the inhab. of Cranii* Id.

Κρᾱνιόλειος, ον, (κρανίον, λεῖος) *bald-crowned, bald-headed*, A. B.

Κρᾱνίον, ου, τό, *the skull*, used of a horse in Il. 8, 84; of men, Pind. I. 4, 92, Plat., etc. (Akin to κάρα, κάρηνον.)

†Κράνιον, ου, τό, *Cranium*, a cypress grove at Corinth with a gymnasium, Xen. Hell. 4, 4, 4: also Κράνειον, Plut. Alex. 14.

†Κραννών, and Κρανών, ῶνος, ἡ, *Crannon*, a city of Thessalian Pelasgiotis, Strab. p. 441, who regards it as the ancient Ephyra. Hence

†Κραννώνιος, *a, ον, of Crannon, οἱ* Κραννώνιοι, *the Crannonians*, Hdt. 6, 127, Thuc. 2, 22.

Κρᾱνοκολάπτον, ου, τό, (κρανίον, κολάπτω) *a poisonous phalangium*, Diosc.

Κρᾱνοκρούστης, ου, ὁ, (κρούω)= foreg.

ΚΡΑ΄ΝΟΝ, *ου, τό*,=*κρανεία*, Lat. *cornus*, Theophr. (Prob. akin to κραναός, from its hard wood.) [ᾰ]

Κρανοποιέω, ῶ, f. *-ήσω, to make helmets*: in Ar. Ran. 1018 used of one who *talks big and warlike*: from

Κρανοποιός, όν, (κράνος, ποιέω) *making helmets*: as subst., ὁ κρ., *a helmet maker*, Ar. Pac. 1255.

Κράνος, εος, τό, *a helmet*, Hdt. 1, 171; 4, 180, etc., and oft. in Xen.—II. in genl. *a cover, covering*. (Akin to κάρα, κρανίον.)

Κράνος, ου, ἡ, later form for κράνον, κράνεια, Geop. [ᾰ]

Κρανουργία, ας, ἡ, *a making of helmets*: from

Κρανουργός, όν, (κράνος, *ἔργω) *making helmets.*

Κράντειρα, ας, ἡ, fem. from sq., Anth.

Κραντήρ, ῆρος, ὁ, (κραίνω) *one that accomplishes.*—II. κραντῆρες, Lat. *genuini, the wisdom-teeth*, which come last and *complete the set*, Arist. H. A.: in genl. *teeth*, Nic. Hence

Κράντης, ου, ὁ,=κραντήρ I., Lyc.

†Κραντώ, οῦς, ἡ, *Cranto*, a Nereid, Hes. Th. 243.

Κράντωρ, ορος, ὁ, *a ruler, sovereign*, Eur. Andr. 508.

†Κράντωρ, ορος, ὁ, *Crantor*, of Soli, a pupil of Xenocrates, Diog. L. 4, 24.

†Κράπαθος, ου, ἡ, Ep. metath. for Κάρπαθος, Il. 2, 676.

Κρᾰπᾰτᾰλός or κραπάταλος, ου, ὁ, *a* worthless kind of *fish*.—II. name of a play of Pherecrates, in which he says that the κραπάταλος is used as money in Hades,=δραχμή, Meineke Com. Fragm. 1, p. 84, sq.—III.=μωρός, Hesych.

Κράρα, ἡ,=κραῦρα, dub.

ΚΡΑ΄Σ, ὁ, of this poet. collat. form of κάρα, the nom. τὸ κράς occurs only in Gramm., v. Cramer. Anecd. 3, 385; also gen. τῆς κρατός in Eur. El. 140: Hom. has gen. κρᾱτός, dat. κρᾱτί, acc. κρᾶτα, Od. 8, 92; gen. plur. κράτων, Od. 22, 309, dat. κρᾱσίν and κράτεσφι, Il. 10, 152, 156; and we have acc. κρᾶτας, Eur. Phoen. 1149, H. F. 526:—but Soph. has τὸ κρᾶτα as nom. and acc. neut., Phil. 1001, 1457, O. T. 263. In Hom. also we have a lengthd. gen. and dat., κράατος, κράατι, pl. nom. κράατα [all, –⏑⏑], but no nom. κρᾶας is found. *The head*: also metaph., *a head, top, peak*, ὑπὸ κρατὸς Οὐλύμποιο, Il. 20, 5, and ἐπὶ κρατὸς λιμένος, at *the upper part* of it, Od. 9, 140; 13, 102: plur. for sing., ὑπὸ κράτεσφι, under his head, Il. 10, 156. Poet.

Κρᾶς, τό, Dor. for κρῆς, contr. from κρέας, *flesh, meat.*

Κρασβόλος, ον, syncop. from κερασβόλος, q. v.

Κρᾶσις, εως, ἡ, (κεράννυμι) *a mixing* of two things, so that they are quite blended and form a compound, as wine and water; whereas μῖξις is a mere mixing so that they can be separated again, as of two sorts of grain; (or, we might say, κρᾶσις is *chemical*, μῖξις *mechanical mixture*): hence of *a mixed cup of wine*, Aesch. Fr. 49; *the compounding* of drugs, etc., Id. Pr. 482; *the temperature* of the air, *climate*, Lat. *temperies*, Eur. Phäeth. 5, cf. Plat. Phaed. 111 B: in genl. *close union, composition*, Plat. Phaed. 59 A, Rep. 441 E, etc.—2. in Gramm., *crasis*, when the vowels of two syllables melt into one, e.g. τοὔλαιον, τοὔνομα for τὸ ἔλαιον, τὸ ὄνομα, ἁνήρ for ὁ ἀνήρ.

Κρασπεδίτης, ου, ὁ, *the last, hindmost in a chorus*, opp. to κορυφαῖος, Plut.: [ῑ] from

Κράσπεδον, ου, τό, *the edge, border, margin, hem* of a thing, esp. of cloth, ἄκροισι λαίφους κρασπέδοις, with every stitch of sail set, Eur. Med. 524: metaph. *the edge* of a country, Soph. Fr. 536; *the skirts* of an army, Eur. Supp. 661, etc. (Acc. to Passow, from κρόσσος, κρόσσαι: but Döderl., better, refers it to κρηπίς, κρηπίδιον.) Hence

Κρασπεδόω, ῶ, *to surround with a border* or *hem*, Eur. Ion 1423, in pass.

†Κράσσος, ου, ὁ, the Rom. *Crassus*, Plut.

Κράσσων, ον, as if from κράτος, Dor. for κρέσσων, κρείσσων.

Κραστήριον, ου, τό, *a rack, manger*: and

Κραστίζω, f. *-ίσω*,=γραστίζω: from

Κράστις, εως, ἡ,=γράστις, q. v., *grass, green fodder*, esp. for horses, Ar. Fr. 632: others write κρᾶστις properisp.

†Κράστις, ὁ, and Κραστίη, ἡ, in Hdt. 4, 45, for which Wess. reads Κρᾶθις and Κραθίη, qq. v.

Κρᾶτα, τό, *the head*: v. sub κράς.

Κρᾱτᾰβόλος, όν, (κράς, βάλλω) *striking the head*, v. l. for κραταιβόλος.

†Κραταίας, ὁ, *Crataeas*, masc. pr. n., Arist. Pol. 5, 8, 11.

Κρᾰταιβόλος, ον, acc. to some poet. for κραταβόλος; but rather (from κραταιός, βάλλω, cf. κραταιγύαλος, κραταίλεως, κραταίπους) *hurled with violence*, Eur. Bacch. 1096.

Κραταιγός, οῦ, or κράταιγος, ου, ὁ, a kind of *flowering thorn*, of which our *hawthorn* is a species, Theophr.

Κρᾰταιγύᾰλος, ον, (κραταιός, γύαλον) *having strong* γύαλα, *strongly arched*, in genl. *strong, stout*, θώρηκες, Il. 19, 361.

Κραταιγών, όνος, ὁ,=κραταιγός.

Κρᾰταιΐς, ἡ, (κράτος) only in Od. 11, 597, of the stone of Sisyphus, when he had rolled it up the hill, τότ' ἀποστρέψασκε κραταιΐς αὖτις, then did *mighty weight* or *resistless force* turn it back again: a very doubtful word; for Aristarch. and others took it as adv.=κραταιῶς (making ἀποστρέψασκε intrans.), it rolled *violently* back; others make it a pr. n., v. signf. II; and some write κραταῖ' ἴς for κραταιΐ, but v. Lob. Paralip. 198.—II. Κρᾰταιΐς, as pr. n. *Crataeïs, the mighty* one, name of the mother of the sea-monster Scylla, Od. 12, 124.

Κρᾰταίλεως, ων, gen. ω, (κραταιός, λεῖος, λᾶας) *of hard stones, rocky*, χθών, Aesch. Ag. 666, πέδον, Eur. El. 534.

†Κραταιμένης, ους, ὁ, *Crataemĕnes*, a Chalcidian who founded Zancle, Thuc. 6, 4.

Κραταιόγονος, ὁ,=κραταιγός, Plin.

Κρᾰταιός, ά, όν, (κράτος) poet. for the usu. κρατερός, *mighty, strong*, Hom., in Il. usu. epith. of Μοῖρα, *stern, resistless* fate: sometimes also in Pind., and Trag. Adv. *-ῶς*, Philo. Hence

Κρᾰταιότης, ητος, ἡ,=κράτος, Philo.

Κραταιόω, ῶ, later and worse form for κρατύνω, N. T.

Κρᾰταίπεδος, ον, (κραταιός, πέδον) *with solid, hard ground* or *soil*, οὖδας, Od. 23, 46.

†Κραταίπῑλος, ὁ, ἡ, ὁ ἰσχυρὸν πίλιον ἔχων, *strong, coarse-haired*, Aesch. Fr. 423.

Κρᾰταίπους, ὁ, ἡ, *-πουν, τό*, gen. *-ποδος*, (κραταιός, πούς) *stout-footed*, ἡμίονοι, Ep. Hom. 15, 9; also καρταίπους, Pind. O. 13, 114.

Κρᾰταίρῑνος, ον, (κραταιός, ῥινός) *with stout shell* or *skin*, χελώνη, Orac. ap. Hdt. 1, 47.

Κρᾰταίωμα, ατος, τό, (κραταιόω) *that which is firm* or *fast*: *firmness, strength*, LXX.

Κρᾰταίωσις, εως, ἡ,=foreg., LXX.

Κρατάνιον, ου, τό, *a* kind of *cup*, Polemo ap. Ath. 480 A.

†Κρατέας, ου, ὁ, *Crateas*, a physician, Anth.—2. *-τεᾶς, ὁ*, a Macedonian in Arr. Ind. 18, 6; v. l. in Plut. Κρατεύας.

Κρᾰτεραίχμης, ου, ὁ, (κρατερός, αἰχμή) *mighty with the spear, warlike*, also καρτ., Pind. I. 6, 55.

Κρᾰτεραύχην, ενος, ὁ, ἡ, (κρατερός, αὐχήν) *strong-necked*, also καρτ., Hipp.

†Κρατέρεια, ων, τά, *Craterēa*, a small island near Smyrna, Thuc. 8, 101.

Κρᾰτερός, ά, όν, (κράτος, κρατέω) poet. καρτερός, *strong, stout, mighty, valiant*, in Hom. usu. of *bodily* strength; but in Il. 21, 566, prob. with collat. notion of *hard-hearted, harsh*, also epith. of war, battle, and weapons· so, χῶρος κρ., *hard, solid* ground, H Hom. Merc. 354: also of divers passions, *strong, vehement, mighty*, λύσσα, ἔρις, πένθος, ἄλγεα, etc., Hom.; and very freq., κρ. ἀνάγκη, *hard, stern* necessity, Hom.: κρ. ἔργα, *violent* deeds, Il. 1, 25; κρ. μῦθος, a *harsh, rough* speech, Ib. 326, etc. Cf. καρτερός, κραταιός, κρατύς.—Adv. *-ρῶς, strongly*, esp., κρ. ἀγορεύειν and ἀποειπεῖν, to speak out *sternly, roughly*, Il.; κρ. ἑστάμεναι, to stand *fast* or *firm*, Il.; κρ. καταβάλλειν, to dash *violently* to the earth, Od.

†Κράτερος, ου, and *-ρός, οῦ, ὁ, Cratĕrus*, one of the generals of Alexander the Great, Arr. An. 7, 12, 3.

Κρᾰτερόφρων, ον, gen. ονος, (κρατερός, φρήν) *stout-hearted, dauntless*, in Hom. epith. of Hercules, the Dioscuri, etc.; of the lion, Il. 10, 184: sometimes with collat. notion of *stubborn, hard-hearted.*

Κρᾰτερόχειρ, χειρος, ὁ, ἡ, (κρατερός, χείρ) *stout of hand*, Anth.

Κρᾰτερόω, ῶ,=κρατύνω, dub.

Κρᾰτερώδους, οντος, ὁ, ἡ, (κρατερός, ὀδούς) *strong-toothed*, dub.

Κρᾰτέρωμα, ατος, τό, *a mixture of copper and tin, a kind of bronze*, also κρᾶμα.

Κρᾰτερῶνυξ, ῠχος, ὁ, ἡ, (κρατερός, ὄνυξ) *strong-hoofed, solid-hoofed*, ἵπποι, ἡμίονοι, Hom.: *strong-clawed*, λύκοι, λέοντες, Od. 10, 218.

Κράτεσφι, Ep. dat. of κράς, Il. 10, 156 [ᾰ]

Κρᾰτευταί, ῶν, *οἱ, the forked stand* or *frame on which a spit turns*, Il. 9, 214.

Κρᾰτευτήρια, ων, τά,=foreg.

Κρατέω, ῶ, f. -ήσω, (κράτος) *to be strong, mighty, powerful*: hence—I. *to rule, hold sway*, absol. Od. 13, 275, etc.; οἱ κρατοῦντες, the rulers, Trag.; and so, τὸ κρατοῦν, Eur. Andr. 133.—2. in poets, c. dat., *to rule among*.., νεκύεσσι, Od. 11, 485, ἀνδράσι καὶ θεοῖσι, Od. 16, 265; also κρ. Φθίᾳ, *to rule in* Phthia, Pind. N. 4, 81; ἐν χθονί, Eur. El. 4: cf. ἀνάσσω.—3. c. gen., *to be lord of, ruler over*, Ἀργείων, πάντων κρατέειν, Il. 1, 79, 288, and so freq. later, esp., κρ. ἑαυτοῦ, κρ. τῶν ἡδονῶν, Plat. etc.: hence *to conquer, subdue*, Aesch. Theb. 750, etc.: κρατεῖν τοῦ μὴ πείθεσθαι τοῖς νόμοις, *to be above* obedience.., Xen. Lac. 4, 6: hence again—4. absol. *to conquer, prevail, get the upper hand*, πολλῷ ἐκράτησαν, Hdt. 5, 77, etc.: κρ. γνώμῃ, Id. 9, 42: *to be in the right*, ὁ μὴ πειθόμενος κρατεῖ, Plat. Phaedr. 272 B; *to be the best*, Critias 1, 7: so of reports, etc., *to prevail, become current*, φάτις κρ., Aesch. Supp. 293, Soph. Aj. 978; νόμιμα κρ., Thuc. 6, 5.—II. *to become master of, get possession of*, τῆς ἀρχῆς, τῶν νεκρῶν, Hdt. 1, 92; 4, 111: hence *to lay hold of*, τῆς χειρός, N. T.; also τινὰ τῆς χειρός, one by the hand, Ib.—III. c. acc. pers. *to prevail against, master, subdue*, Aesch. Supp. 761, Eur. Alc. 490, Ar. Nub. 1346: so, κρ. μάχῃ τινά, Thuc. 6, 2: also *to surpass, outdo, exceed*, Pind. P. 4, 436, Xen. Heir. 11, 15.—IV. c. acc. rei, *to hold fast, seize, win and keep*, esp. by force, θρόνους, Soph. O. C. 1381, cf. Valck. Phoen. 594: *to hold in the hand, hold*, σκῆπτρον, Plut.: but—2. c. acc. cognato, *to win, gain*, ἀγῶνα, Dem. 520, fin., though the dat. modi is more freq., cf. supr. III.—V. *to order, command*, Aesch. Ag. 10: pass. *to obey*, τινί, Ar. Av. 755.—VI. in Eccl., the Christians were called οἱ κρατοῦντες, Wytt. Ep. Cr. p. 252; prob. from 2 Thess. 2, 15, etc. Hence

Κράτημα, ατος, τό, *a support, stay*, Medic. [ᾰ]

Κρᾱτήρ, ῆρος, ὁ, Ion. and Hom. κρητήρ (κεράννυμι) *a mixing-vessel*, esp. *a large bowl, in which* (acc. to the custom of the ancients) *the wine* for a meal *was mixed with water*, and from which the cups were filled, oft. in Hom.: hence κρητῆρα κεράσασθαι, Od. 7, 179; 13, 50, etc.; elsewh. οἶνον or οἶνον καὶ ὕδωρ κρητῆρι or ἐν κρητῆρι μίσγειν, κεράσαι, etc., (as we say) *to mix a bowl* (of punch), Hom.; also, κρητῆρας πίνειν (as we say) *to drink a bottle* of wine, Il. 8, 232: κρητῆρα ἐλεύθερον στήσασθαι, give a bowl of wine to be drunk in honour of the deliverance, Il. 6, 528, cf. Od. 2, 431; on the phrase κρητῆρα ἐπιστέψασθαι ποτοῖο, v. sub ἐπιστέφω.—The κρατήρ stood upon a tripod in the great hall, on the left of the entrance, Od. 22, 341, etc.: usu. of silver, sometimes with a brim of gold, Od. 4, 615; sometimes all gilt, Il. 23, 219:—v. plura in Dict. Antiqq.—II. *any cup-shaped hollow, a basin* in a rock, Soph. O. C. 1593: esp. *the mouth* of a volcano, *crater*, Arist. Mund.

†Κρᾱτήρ, ῆρος, ὁ, *Sinus Crater*, a gulf of Campania between prom. Misenum and Minervae, Strab. p. 243.

Κρᾱτηρία, ας, ἡ,=foreg.

Κρᾱτηρίζω, f. -ίσω, (κρατήρ) *to drink out of the* κρατήρ, i. e. *to drink immoderately*, as we might say, *to drink from the bottle* instead of the glass, Sophron. ap. Ath. 504 B, Dem. 313, 16.

Κρατηρίδιον, ου, τό, Joseph., and κρᾱτήριον, ου, τό, Hipp., dim. from κρατήρ.

†Κράτης, ητος, ὁ, *Crates*, an Athenian, a poet of the old comedy, Meineke 1, p. 58; 2, p. 233.—2. a Theban, a cynic, a pupil of Diogenes of Sinope, Diog. L. 4, 85.—3. a grammarian of Mallos in Cilicia, Strab. Others in Plut., etc.

†Κρατησίκλεια, ας, ἡ, *Cratesiclēa*, Spartan fem. pr. n., Plut. Cleom. 38.

†Κρατησικλῆς, έους, ὁ, *Cratesicles*, Spartan masc. pr. n., Thuc. 4, H.

Κρᾰτησίμᾰχος, ον, (κρατέω, μάχη) *victorious in the fight*, Pind. P. 9, 149.

Κρᾰτησίπους, ὁ, ἡ -πουν, τό, gen. -ποδος, (κρατέω, πούς) *victorious in the foot-race*, Pind. P. 10, 25. [ῐ]

†Κρατησιππίδας, α, ὁ, *Cratesippidas*, a Spartan naval commander, Xen. Hell. 1, 1, 32.

Κρᾰτήσιππος, ον, (κρατέω, ἵππος) *victorious in the race*, ἅρμα, Pind. N. 9, 8.

Κράτησις, εως, ἡ, (κρατέω) *power, dominion*, Joseph.—II. *possession*. [ᾰ]

†Κρατήτειος, ον, *of Crates* (3), Strab.

Κρᾰτητικός, ή, όν, (κράτησις) *of, fit for, inclined to holding* or *attaining*, τινός, Def. Plat. 414 A.

Κρᾱτί, dat. sing. of κράς, q. v.

†Κρατίδας, α, ὁ, *Cratidas*, masc. pr. n., Theocr. 5, 90.

†Κρατιεύς, έως, ὁ, *Cratieus*, father of Anaxibia, Apollod.

†Κρατῖνος, ου, ὁ, *Cratīnus*, a poet of the old comedy, Meineke 1, p. 34; 2, p. 15—2. ὁ νεώτερος, a poet of the middle comedy, Id. 1, p. 411.—3. an Athenian commander in Euboea, Dem. 558, 6.—4. a statuary of Sparta, Paus. 6, 9, 4.—Others in Paus.; Ath.; etc.

†Κράτιππος, ου, ὁ, *Cratippus*, a historian, who continued the history of Thucydides, Dion. H.—2. a peripatetic philosopher of Mytilene, Ael. V. H. 7, 21.—3. another of Tralles, Strab. p. 649.

†Κρατισθένης, ους, ὁ, *Cratisthĕnes*, masc. pr. n., Ath. 19 E.

Κρᾰτιστεύω, (κράτιστος) *to be mightiest, best, most excellent*, κατ' ὄμμα, Soph. Tr. 101: *to gain the upper hand, surpass*, τινί, in a thing, Xen. Mem. 1, 4, 14: c. gen. pers. πάντων, Andoc. 25, 37, τῶν ἡλικιωτῶν κρ., *to be first of* them, Isocr. 193 C; τινὸς περί τι, Xen. Cyr. 1, 5, 1.

Κρᾰτιστίνδην, adv. *by choosing the best*.

†Κρατίστολος, ου, ὁ, *Cratistŏlus*, masc. pr. n., Plat.

Κράτιστος, η, ον, Ep. κάρτ. as always in Hom., an isolated superl. from κρατύς, (κράτος) *the strongest, mightiest*, Il.; καρτίστη μάχη, *the fiercest* fight, Il. 6, 185.—2. in genl. *best, most excellent*, Pind., and Att.; c. inf., *best at* doing, Thuc. 2, 81, and Plat.: so of things, φυγέειν κάρτιστον, to flee were *best*, Od. 12, 120, and so freq. in Att.: ἀπὸ τοῦ κρατίστου, *in good earnest, seriously*, Polyb. The compar. in use is κρείσσων, q. v. [ᾰ]

Κρᾱτοβρώς, ῶτος, ὁ, ἡ, (κράς, βιβρώσκω) *a devourer of heads* or *brains*, Lyc.

Κρᾱτογενής, ές, (κράς, *γένω) *head-born*, epith. of Minerva, late.

ΚΡΆΤΟΣ, poet. κάρτος, εος, τό (both in Hom.), *strength, might*, in Hom. esp. of *bodily strength*, as opp. to δόλος, Il. 7, 142; also of things, as of iron, *strength*, Od. 9, 393: hence later, πόλιν ἑλεῖν κατὰ κράτος, to take it *by open force, by storm*, Thuc 8, 100, etc.; so too ἀνὰ κράτος, Xen. An. 1, 8, 1, cf. ἀνά C. IV: but also κατὰ κράτος simply, with *all one's might*, with *might and main*, πολεμεῖν, Plat., φεύγειν, Xen. etc.: in plur. κράτη, like ὕβρεις, *deeds of violence*, Soph. Ant. 485.—II. in genl. *might, power*, τοῦ γὰρ κράτος ἐστὶν ἐν οἴκῳ, Od. 1, 359; cf. Il. 12, 214: hence post-Hom., *rule, sway, authority, sovereignty*, Hdt. 1, 129, etc.; c. gen. *power over*, κρ. ἔχειν τῶν Περσῶν, Id. 3, 69; so κρ. θαλάσσης, Thuc. 1, 143.—III. *mastery, victory*, freq. in Hom., as Il. 6, 387, Od. 21, 280; so, κρ. πολέμου καὶ νίκη, Dem. 381, 12. (Prob. akin to Germ. *hart*, our *hard*.) [ᾰ]

Κρᾱτός, gen. sing. from κράς, q. v., Hom.

†Κρατύλος, ου, ὁ, *Cratylus*, a pupil of Heraclitus, teacher of Plato, who has named one of his dialogues after him.

Κρᾰτυντήρ, ῆρος, ὁ, (κρατύνω) *one who prevails*. Hence

Κρᾰτυντήριος, α, ον, *strengthening, making firm*, Hipp.

Κρᾰτυντικός, ή, όν,=foreg., Diosc.: from

Κρᾰτύνω, Ep. καρτύνω, (κρατύς) *to strengthen, confirm*, κρ. ἑαυτόν, Hdt. 1, 98, 100, Thuc., etc.: Hom. has only mid. καρτύνομαι in same signf., Il. 11, 215; 12, 415; so too Thuc. 4, 52, 114:—Pass. *to become strong, be confirmed and strengthened*, Hdt. 1, 13, and Hipp.—2. *to harden*, opp. to ἁπαλύνω τοὺς πόδας, Xen. Lac. 2, 3.—II.=κρατέω, *to rule, govern*, c. gen., Soph. O. T. 14, Eur. Bacch. 660: more rare c. acc., Aesch. Pers. 930, Supp. 699; absol., Id. Pr. 404.—2. *to become master, get possession of*, τινός, Soph. Phil. 1161: *to conquer*, Ib. 1059.

Κρᾰτύς, ὁ, (κράτος) like κρατερός, *strong, mighty*, in Hom. always as epith. of Mercury, and only in nom., *the mighty one*, as Il. 16, 181, Od. 5, 49. [ῠ]

Κρᾰτυσμός, οῦ, ὁ, (κρατύνω) *strength, firmness*, Hipp.

†Κράτων, ωνος, ὁ, *Craton*, masc. pr. n., Plut.

Κραυγάζω, fut. -άσω, (κραυγή)= κράζω, *to cry, screech*, Lob. Phryn. 337.

Κραυγάνομαι, dep.,=foreg., v. sub κραγγάνομαι.

Κραυγᾰσίδης, ου, ὁ, as if a patronym. from κραύγασος, *croaker*, name of a frog in Batr. 246.

Κραυγασμός, οῦ, ὁ, (κραυγάζω) *a crying, screaming, clamour*, Diphil. ap. A. B. 101.

Κραύγᾰσος, ου, ὁ, *a crier*, Lob. Phryn. 338, 436.

Κραυγαστής, οῦ, ὁ, *a crier*: hence

Κραυγαστικός, ή, όν, *crying, vociferous*. Adv. -κῶς.

Κραυγάστρια, ας, ἡ, fem. of κραυγαστής.

Κραυγή, ῆς, ἡ, (akin to κράζω) *a crying, screaming, shouting*, Lat. *clamor*, Eur. Or. 1529, and freq. in Att.

Κραυγίας, ου, ὁ, ἵππος κρ., a horse *that takes fright at a cry*.

†Κραῦγις, ιδος, ὁ, *Craugis*, of Megalopolis, father of Philopoemen, Paus 8, 49.

Κραυγός, οῦ, ὁ, or κραυγών, ῶνος. ὁ, *a woodpecker*.

†Κραυξίδας, ὁ, *Crauxidas*, masc. pr. n., Paus. 5, 8, 8.

Κραῦρα, ας, ἡ, *a disease in cattle swine*, etc.; from κραῦρος. Hence

Κραυράω, ῶ, *to be ill of the* κραῦρα, Arist. H. A.

Κραῦρος, α, ον, *hard, dry, brittle,* Plat. Tim. 60 C; opp. to μαλακός, Arist. Part. An. 2, 9, 13; but to θερμός, Eubul. Amalth. 1.—II. ὁ κρ., as subst.,=κραῦρα, Arist. H. A. Hence

Κραυρότης, ητος, ἡ, *hardness, dryness, brittleness,* Theophr.: opp. to γλισχρότης.

Κραυρόω, ῶ, (κραῦρος) *to make hard, dry, harsh,* Philo.

*Κράω, =γράω, *to eat,* only in Gramm., as root of κράστις and κρέας, Heyne Il. T. 8, p. 117.

Κρεάγρα, ας, ἡ, (κρέας, ἀγρέω) *a flesh-hook,* to take meat out of the pot: in genl. *a hook,* to seize, drag by, Lat. *harpago,* Ar. Eq. 772, Vesp. 1155.

Κρεάγρευτος, ον, (κρέας, ἀγρεύω) *tearing off the flesh,* Lyc.

Κρεαγρίς, ίδος, ἡ,=κρεάγρα, dim. only in form, Anth.

Κρεάδιον, ου, τό, dim. from κρέας, *a morsel, slice of flesh,* Ar. Plut. 227, Xen. Cyr. 1, 4, 13. [ᾱ]

Κρεᾱδοτέω, ῶ, (κρέας, δίδωμι) collat. form of κρεωδοτέω.

Κρεᾱνομέω, ῶ, f. -ήσω, *to distribute flesh,* esp. *to divide the flesh* of a victim among the guests, Isae. 78. 17: in genl. *to divide, cut piece-meal,* Diod. Mid. *to divide among themselves,* Theocr. 26, 24, ubi al. divisim κρέα νομ.; and

Κρεᾱνομία, ας, ἡ, *a distribution of the flesh of a victim among the guests,* Lat. *visceratio,* Luc.: from

Κρεᾱνόμος, ον, (κρέας, νέμω) *distributing the flesh of victims:* as subst., ὁ κρ., in genl. *a carver,* Eur. Cycl. 245.

ΚΡΕ΄ΑΣ, τό, Att. κρέως, Dor. κρῆς (q. v.): in plur. oft. τὰ κρέατα, but in Hom. more freq. nom. and acc. plur. κρέᾰ. Att. gen. κρεῶν also in Od. 15, 98, but more freq. in Hom. κρειῶν; dat. κρέασι, Il., κρέεσσι, Orac. ap. Hdt. 1, 47: in sing. Hom. has only acc. κρέας:—*flesh, a piece of meat,* Od. 8, 477: in plur. usu. *dressed meat,* and in genl. *meat,* oft. in Hom., etc.; κρέα ἑφθά, Hdt. 3, 23; κρ. ὀρνίθεια, Ar. Nub. 339, etc.—2. *a carcase,* hence *a body, person,* Soph. Fr. 650 (from a satyric piece): and so in addresses, like κεφαλή, etc., ὦ δεξιώτατον κρέας, Ar. Eq. 421, cf. 955. Proverb., τὸν περὶ κρεῶν τρέχεις, as we say, 'to save one's bacon;' and so prob. should be explained Ar. Ran. 191, τὸν περὶ κρεῶν νεναυμάχηκε, but v. Schol. (Sanscr. *kravya;* the Lat. *caro* by transpos., as in *cerno,* κρίνω.) [On κρέᾰ, v. Elmsl. Ach. 1049.]

Κρεγμός, οῦ, ὁ, (κρέκω) *a striking so as to make a sound:* esp.—2. *the sound of stringed instruments,* Epich. p. 62.

Κρεηδόκος, ον,=κρειοδόκος.

Κρεηφᾰγέειν, -φᾰγία, -φᾰγός, Ion. for κρεωφ.

Κρειοδόκος, ον, (κρέας, δέχομαι) *containing flesh,* Anth.

†Κρείοισα, ἡ, Dor.=Κρέουσα, Pind.

Κρεῖον, ου, τό, (κρέας) *a meat-tray, dresser,* Il. 9, 206; not, as others take it, *a flesh-pot.*—II. in Euphor. 133, = κρ[illegible].

†Κρεῖον, ὄρος, τό, = Κρεόπωλον, Callim. Lavacr. Pall. 41.

†Κρειοντιάδης, ου, ὁ, Ep.=Κρεοντιάδης, Il. 19, 240.

†Κρειοντιάς, άδος, ἡ,=sq., Anth.

†Κρειοντίς, ίδος, ἡ, poet. for Κρεοντίς, *daughter of Creon,* i. e. Megara, Pind. I. 4, 108.

†Κρεῖος, ου, ὁ, *Crius,* son of Uranus and Gaea, Hes. Th. 134, 375.

Κρειοφάγος, ον, (κρέας, φᾰγεῖν) *carnivorous,* Nic.

Κρεΐσκος, ου, ὁ, dim. from κρέας, *a small piece of meat,* Alex. Poner. 4.

Κρεισσότεκνος, ον, (κρείσσων, τέκνον) *dearer than children,* very dub. word in Aesch. Theb. 784.

Κρείσσων, ον, gen. ονος, as always in Ep. and old Att.: later Att. κρείττων, ον: later Ion. κρέσσων, ον: Dor. κάῤῥων, ον:—*stronger, mightier: braver, better,* esp. in battle, Hom.; sometimes c. inf., Il. 21, 486: οἱ κρείσσονες, one's *betters,* Eur. Or. 710, cf. Thuc. 1, 8; so, τὰ κρείσσω, Eur. Ion 973, τὸ κρ., Plat. Soph. 216 B; τὰ ὑπάρχοντα ἡμῖν κρείσσονα καταπροδοῦναι, to throw away our *advantages,* Thuc. 4, 10: κρ. λογός, cf. ἥσσων:—κρ. ἔστι, c. part., as κρ. γὰρ ἦσθα μηκέτ' ὢν ἢ ζῶν τυφλός, thou wert *better* not alive, than living blind, Soph. O. T. 1368, cf. Lob. Aj. 622 (635).—II. *too great for, surpassing, beyond,* ὕψος κρ. ἐκπηδήματος, Aesch. Ag. 1376: of evil deeds, κρείσσον' ἀγχόνης, *too bad for* hanging, Soph. O. T. 1374; κρ. θαύματος, κρ. ἢ λέξαι λόγῳ, Eur.; κρ. δικαίου, *above* being ruled by it, Thuc. 3, 84, cf. 83.—III. *having power over, master of,* esp. of desires and passions, κρ. γαστρός, Xen. Cyr. 4, 2, 25; κρ. χρημάτων, Thuc. 2, 60. In genl. opp. to ἥσσων.—Adv. κρεισσόνως, Att. κρειττόνως.—IV. in Att. Prose freq. in moral signf., *better, more excellent,* e. g. ὁ κρείσσων λόγος, Ar. Nub. 113, etc. (κρείσσων is usu. called irreg. compar. of ἀγαθός: but κρατύς from κράτος, must be reckoned as the root, as if the compar. were κραίσσων, the superl. κράτιστος being regul.: akin also to κρείων, κρείουσα.)

Κρειττόομαι, as pass. of the vine, *to be diseased, have excrescences,* Theophr. Hence

Κρείττωσις, εως, ἡ, *a disease of the vine, when excrescences grow on it,* Theophr.

Κρείων, οντος, ὁ, fem. κρείουσα, ἡ, *a ruler, lord, master,* Hom., usu. of kings and chiefs; but also of the gods, as Jupiter and Neptune, cf. εὐρυκρείων. But in Od. 4, 22, Eteoneus, a *servant* of Menelaus is called κρείων, either as being *chief of the domestics,* or in genl. signf. of ἥρως, *a noble, honourable man:* the fem. κρείουσα, in Hom. only once, Il. 22, 48, κρείουσα γυναικῶν, of a concubine of Priam, where also it is a general title of honour. (The root prob. is κράς, κραίνω, κρείσσων: of the same signf. as the pr. names Κρέων, Κρέουσα, cf. κρέων. - No verb κρέω or κρείω occurs.)

†Κρείων, οντος, ὁ,=Κρέων, Il. 9, 84.

Κρειῶν, Ep. gen. plur. from κρέας for κρεῶν, oft. in Hom.

Κρεκάδια, ων, τά, (κρέκω) *a kind of tapestry,* Ar. Vesp. 1215.

Κρεκτός, ή, όν, (κρέκω) *struck so as to sound,* esp. of stringed instruments; in genl. *played, sung,* Aesch. Cho. 822.

ΚΡΕ΄ΚΩ, *to strike, beat,* esp. strings or threads:—1. *to strike, beat* the web with the κερκίς, in genl. *to weave,* ἱστόν, Sapph. 32, πέπλον, Eur. El. 542.—2. *to strike, touch* a stringed instrument with the plectrum, Dion. H.: in genl. *to play on* any instrument, αὐλόν, Ar. Av. 682: hence, βοὴν κρ., Ib. 772, ὕμνον, Telest. ap. Ath. 626 A: more rarely c. dat. κρέκειν δόνακι, Anyte Epigr. 8, cf. Tibull. 1, 1, 4. (Hence κρέξ, κρεγμός, κερκίς.)

Κρεμάθρα, ας, ἡ, (κρεμάννυμι) *a net* or *basket to hang things up in* hence in Ar. Nub. 218, *a basket* in which Socrates appears suspended, in caricature of the Tragic machines for exhibiting deities, etc., in the air also κρεμάστρα.

Κρέμᾰμαι, shortd. pass. pres. of sq., q. v.

Κρεμάννῡμι, rarely -νύω: fut. κρεμάσω [ᾰ], Att. κρεμῶ, ᾷς, ᾷ, Ep. lengthd. κρεμόω, Il. 7, 83: aor. 1 ἐκρέμᾰσα. Pass. pres. κρεμάννυμαι aor. ἐκρεμάσθην: fut. κρεμασθήσομαι:—to this must be joined the shortd. pass. form κρέμᾰμαι, subj κρέμωμαι, opt. κρεμαίμην and κρεμοίμην: aor. ἐκρεμᾰσάμην: fut. κρεμήσομαι. Cf. also κρημνάω, κρήμναμαι. The radic form ΚΡΕΜΑ΄Ω, is not found in early Greek.—I. *to hang, hang up, let hang down,* ἀπό or ἔκ τινος, σειρὴν ἐξ οὐρανοῦ, Il. 8, 19; ἀπὸ κάλω, Ar. Ran. 121: κρ. πρὸς ναόν, *to hang up* as an offering on the temple-wall, Il. 7, 83: κρ. τινά τινος, *to hang* one *up by* a thing, Ar. Plut. 312: κρεμάσαι τὴν ἀσπίδα, i. e. to have done with war, Ar. Ach. 58: so in mid., πηδάλιον κρεμάσασθαι, *to hang up one's* rudder, i. e. give up the sea, Hes. Op. 627.—II. metaph. *to keep in suspense,* Lat. *suspensum tenere,* cf. αἰωρέω 2.—B. pass. *to be hung up, suspended,* Xen. Eq. 10, 9: so more usu in form κρέμαμαι, as, ἐκρέμω (2 sing. aor.), *thou hangedst, hoveredst,* Il. 15, 18, 21; and so Hdt. 1, 34, 66, etc.—2. *to be hung,* of persons, Aristophon Pythag. 3, 10.—3. metaph. *to be in suspense,* Arist. Rhet. 3, 14, 6, cf. Ar. Nub. 229. Hence

Κρέμᾰσις, εως, ἡ, *a hanging, hanging up.*

Κρέμασμα, ατος, τό,=sq.

Κρεμασμός, οῦ, ὁ, *a hanging, suspension,* Hipp.

†Κρεμαστή, ῆς, ἡ, (κρεμαστός) *Cremaste,* an appell. of Larissa in Phthiotis from its steepness.—2. a place near Abydos on the coast of Asia Minor, Xen. Hell. 4, 8, 37.

Κρεμαστήρ, ῆρος, ὁ, (κρεμάννυμι) *a suspender:* οἱ κρεμαστῆρες, *the muscles by which the testicles are suspended,* Celsus. Hence

Κρεμαστήριος, ον,=κρεμαστός

Κρεμαστής, οῦ, ὁ,=κρεμαστήρ.

Κρεμαστός, ή, όν, (κρεμάννυμι) *hung up, hung, hanging,* Soph. O. T. 1263, and Eur: also κρ. αὐχένος, *hung by* the neck, Id. Ant. 1221: c. gen., *hung from* or *on* a thing, παραστάδος, Eur. Andr. 1122.

Κρεμάστρα, ας, ἡ, = κρεμάθρα, Arist. Rhet. 3, 11, 5.—II. *the stalk by which a flower hangs,* Theophr.

Κρεμάω, v. sub κρεμάννυμι.

Κρεμβᾰλῐάζω, f. -άσω, (κρέμβαλον) *to rattle, beat time with castanets, shells* or *the like,* Hermipp. The. 5, cf. Ar Ran. 1305: hence

Κρεμβᾰλῐαστύς, ύος, ἡ, *a rattling as with castanets,* to give the time in dancing, H. Hom. Ap. 162, ubi olim -αστής, οῦ, ὁ.

Κρεμβᾰλίζω, f. -ίσω, v. l. for κρεμβαλιάζω, Hermipp. The. 5.

Κρέμβᾰλα, ων, τά, *rattling instruments to beat time with in dancing,* like our *castanets,* Ath. 636 C, cf. κρόταλον. (The root prob. occurs in Lat *crep-are.*)

Κρεμνάω, ῶ, collat. form of κρημνάω, very dub.

Κρεμόω, Ep. for κρεμῶ, κρεμάσω, fut. of κρεμάννυμι, Il. 7, 83.

Κρέμυς, υος, ἡ, for χρέμυς, *a fish,* Arist. ap. Ath. 305 D.

Κρεμῶ, Att. fut. of κρεμάννυμι.

†Κρεμώνη, ης, ἡ, and Κρεμών, ῶνος, *Cremōna*, a city of Gallia Cisalpina, Strab. p. 216, 247.

Κρέξ, ἡ, gen κρεκός, Lat. *crex*, (κρέκω) *a bird with a sharp notched bill* (Ar. Av. 1138), and long legs (Arist. Part. An. 4, 12, 34); to which, in size, Hdt. compares the *ibis*, 2, 76: which description does not quite suit the *crex rallus*, Linn., our *rail*, though its cry is well expressed by the name (which like κρέκω is onomatop.) It was thought 'a word of fear' to the newly married, Euphor. 4.

†Κρέξος, ου, ὁ, *Crexus*, a poet, Plut.

Κρεόβοτος, ον, (κρέας, βόσκω) *fed on flesh*, prob. l., Aesch. Supp. 287, for κρεόβροτος.

Κρεόδειρα, ας, ἡ, (κρέας, δείρω, δέρω) *a flaying-knife*.

Κρεοδόχος, ον,=κρειοδόκος, Heyne Il. 9, 206.

Κρεοκάκκăβος, ου, ὁ, (κρέας, κακκάβη II.) *a mess of hashed meat*, etc., Ath. 384 D.

Κρεοκοπέω, ῶ, Att. for κρεωκοπέω, Pors. Hec. praef. p. viii., Blomf. Aesch. Pers. 469.

Κρεονομία, ας, ἡ,=κρεωνομία.

†Κρεοντιάδης, ου, ὁ, *son of Creon*, i.e. Lycomedes, in Ep. form Κρειοντ., Il. 19, 240.—2. *descendant of Creon*, son of Hercules and Megara daughter of Creon, Apollod. 2, 4, 11.

†Κρεοντίδας, α, ὁ, Dor.=foreg., Pind. N. 6, 69.

Κρεοπώλης, ου, ὁ, *a seller of flesh, butcher*, Macho ap. Ath. 580 C, cf. A. P. 11, 212.

†Κρεόπωλον, ου, τό, *Mt. Creopōlus*, in Argolis near Argos, Strab. p. 389, called in Callim. Κρεῖον, q. v.

Κρεοσαπέντων, f. l. Plut. 2, 995 C, where κατασαπ. is conjectured.

Κρεοσκευασία, ας, ἡ, *a dressing of meat*, dub. in Ath. 550 D.

Κρεοστάθμη, ης, ἡ, (κρέας, στάθμη) *a butcher's scales* or *stilyard*, Ar. Fr. 633.

Κρεουργέω, ῶ, fut. -ήσω, *to cut up meat like a butcher* (κρεουργός), *to butcher*, Luc.—II. intrans. *to be a butcher*. Hence

Κρεουργηδόν, adv., *like a butcher*: κρ. διασπᾶν, to tear all *in pieces*, Hdt. 3, 13.

Κρεουργία, ας, ἡ, *a cutting up* like a butcher (κρεουργός), *butchering*, κρ. Πέλοπος, Luc.

Κρεουργικός, ή, όν, *of, belonging to a butcher* or *his trade*: from

Κρεουργός, όν, (κρέας, *ἔργω) *working*, i. e. *cutting up meat*: ὁ κρ., as subst., *a butcher* or *a carver*: κρεουργὸν ἦμαρ, a day *of slaughter and feasting*, Aesch. Ag. 1592.

†Κρέουσα, ης, ἡ, *Creüsa*, daughter of Erechtheus, wife of Xuthus, Eur. Ion 11.—2. daughter of Priam and Hecuba, wife of Aeneas, Apollod. 3, 12, 3.—3. daughter of Creon king of Corinth, married to Jason, Schol. Eur. Med. 19: called also Γλαύκη, q. v. 3.—4. a nymph, mother of Hypseus, Pind. P. 9, 30.—5. in Strab.= Κρεῦσις.

Κρεοφαγέω, ῶ, *to eat flesh*, Diod., in mid.; and

Κρεοφαγία, ας, ἡ, *an eating of flesh*, Hipp.: from

Κρεοφάγος, ον, (κρέας, φăγεῖν) *eating flesh, carnivorous*, Hdt. 4, 186.

Κρέσσων, ον, gen. ονος, later Ion. for κρείσσων, also usu. form in Pind.

†Κρεσφόντης, ου, ὁ, *Cresphontes*, son of Aristomachus, the Heraclid, who obtained the sway of Messenia, Plat. Legg. 683 B.

†Κρεύγας, α, ὁ, *Creugas*, masc. pr. n., Paus. 8, 40, 3.

Κρεΰλλιον, ου, τό, dim. from κρέας, *a small piece of meat*.

†Κρεῦσις, ιος and ιδος, ἡ, *Creusis*, a city on the eastern coast of Boeotia, harbour of Thespiae, now prob. *Livadostro*, Xen. Hell. 5, 4, 16: also wr. Κρέουσα and Κρεουσία, Strab.

Κρεωβορέω, ῶ, f. -ήσω, *to eat flesh*: and

Κρεωβορία, ας, ἡ, *the eating of flesh*: from

Κρεωβόρος, ον, (κρέας, βιβρώσκω) *eating flesh, animal food*.

Κρεωδαισία, ας, ἡ, *a distribution of flesh*, Plut.: from

Κρεωδαίτης, ου, ὁ, (κρέας, δαίω II.) *a distributer of flesh*, esp. *a carver* at a public meal, Plut.

Κρεωδαῖτις, ιδος, ἡ, fem. of foreg., cf. Poll. 6, 34.

Κρεώδης, ες, (κρέας, εἶδος) *of* or *like flesh, fleshy*, Arist. H. A.

Κρεωδοσία, ας, ἡ, *a distribution of meat*, esp. at a sacrifice, Lat *visceratio*, Plut.: and

Κρεωδοτέω, ῶ, f. -ήσω, *to give meat*, Eccl.: from

Κρεωδότης, ου, ὁ, (κρέας, δίδωμι) *a giver, distributer of meat*.

Κρεωδόχος, ον, (κρέας, δέχομαι)= κρειοδόκος.

Κρεωθήκη, ης, ἡ, *a place for keeping meat, a larder*.

Κρεωκάκκăβος, ου, ὁ,=κρεοκάκκαβος.

Κρεωκοπέω, ῶ, f. -ήσω, *to cut up flesh*: from

Κρεωκόπος, ον, (κρέας, κόπτω) *cutting up flesh*.

Κρέων, οντος,=the Homeric κρείων (q. v.), Pind. P. 8, 143, N. 3, 17; 7, 66, Aesch. Supp. 574.

Κρεῶν, gen. plur. from κρέας, Od. 15, 98.

†Κρέων, οντος, ὁ, *Creon*, a king of Corinth, father-in-law of Jason, Eur. Med. 19.—2. son of Menoeceus, brother of Jocasta, king of Thebes, Od. 11, 269; Trag.—3. father of Lycomedes, Il. 9, 84.—4. son of Hercules and a daughter of Thespius, Apollod.—5. father of Scopas, ruler of Thessalian Cranon, Plat. Protag. 339 B.

†Κρεῶνδαι, ῶν, οἱ, Boeot. for Κρεοντίδαι, *descendants of Creon* who ruled in Thessaly, Theocr. 16, 39.

†Κρεώνιον, ου, τό, *Creonium*, a place in Dassaretis, Polyb. 5, 108, 8.

Κρεωνομέω, ῶ, f. -ήσω, (κρέας, νέμω) *to distribute flesh*. Hence

Κρεωνομία, ας, ἡ, *a distribution of flesh*, v. citata sub κρεοκοπέω.

Κρεωπωλεῖον, ου, τό,= κρεωπώλιον: from

Κρεωπωλέω, ῶ, f. -ήσω, *to sell, deal in butcher-meat*: from

Κρεωπώλης, ου, ὁ,=κρεοπ., q. v. hence

Κρεωπωλικός, ή, όν, *of* or *belonging to a butcher*, τράπεζα, Plut.

Κρεωπώλιον, ου, τό, *the flesh-market, shambles*, Diod.

Κρεωστάθμη, ης, ἡ, v. κρεοστ.

Κρεωφăγέω, ῶ, -φαγία, Plut., -φάγος, Arist. Part. An.,=κρεοφαγ.

†Κρεώφῡλος, ου, ὁ, *Creophȳlus*, an old poet of Chios, acc. to Plat. Rep. 600 C, a friend of Homer; cf. Plut. Lyc. 4. Acc. to Strab. p. 638, of Samos, teacher of Homer.

Κρήγŭος, ον, *good, useful* or *agreeable*, οὐ πώποτέ μοι τὸ κρήγυον εἶπας, Il. 1, 106.—II. *true, real*, Theocr 20, 19. (An old and poet. word, used now and then in prose, as Hipp. 121 G, Plat. Alc. 1, 111 E: sometimes wrongly written κρήγιος. Cf. Buttm. Lexil. in v. Origin uncertain.)

Κρήδεμνον, ου, τό, (κράς, δέω δέμα) a sort of *head-dress*, in Hom. esp. of women of rank, and usu. married: it hung down on both sides, so that at pleasure it might be drawn quite over the face (somewhat like a *mantilla?*), ἄντα παρειάων σχομένη λιπαρὰ κρήδεμνα, Od. 1, 334, cf. Il. 14, 184: in Od. 6, 100, however, the waiting-women of Nausicaa wore the κρήδεμνον: in Od. 5, 346, the sea-goddess Ino gives her κρήδεμνον to Ulysses to swim with. In Eur. also worn by young maidens.—II. metaph. usu. in plur., *the battlements* which *top and crown* a city's walls, Τροίης ἱερὰ κρήδεμνα, Il. 16, 100, Od. 13, 388, cf. H. Hom. Cer. 151; also in sing., Θήβης κρήδεμνον, Hes. Sc. 105.—III. *the lid* of a vessel, as a wine-jar, Od. 3, 392.

Κρηῆναι, inf. aor. 1 act. from κραιαίνω, Il. 9, 101.

Κρήηνον, imperat. aor. 1 act. from κραιαίνω Il. 1, 41.

†Κρηθεΐδας, α, Dor. for -θείδης, ου, ὁ, *son of Cretheus*, i. e. Neleus, Pind. P. 4, 272: Aeson, Ap. Rh. 3, 357.

†Κρηθεΐς, ΐδος, ἡ, *daughter of Cretheus*, i. e. Hippolyte, Pind. N. 5, 49.

Κρῆθεν, adv., (κράς) *from the head downwards, from above*, ἀπὸ κρῆθεν, Hes. Sc. 7, cf. κατακρῆθεν.

†Κρηθεύς, έως, ὁ, *Cretheus*, son of Aeolus, founder of Iolcos, father of Aeson and Pheres, Od. 11, 237. Apollod.

Κρῆθμον, ου, τό, also κρίθμον, *sampire*, a herb, Hipp., etc.

†Κρηθίς, ίδος, ἡ, *Crethis*, fem. pr. n., Anth.

†Κρήθων, ωνος, ὁ, *Crethon*, son of Diocles in Pherae, Il. 5, 542.

†Κρήμνα, ης, ἡ, *Cremna*, a mountain fortress of Pisidia, Strab.

Κρημνάω, ῶ, Ion. -νέω, f. -ήσω, also κρήμνημι,=κρεμάννυμι, *to let down from a height, cast down*, κρημνὰς ἄγκυραν, Pind. P. 4, 43. Pass., κρήμναμαι, *to hang, be suspended*, Eur. El. 1217: *to float in air*, νεφέλαι, Aesch. Theb. 229.

Κρημνηγορέω, ῶ, f. -ήσω, (κρημνός, ἀγορεύω) *to speak rugged words*: cf. κρημνοποιός, κρημνοκομπέω.

Κρήμνημι, v. κρημνάω.

Κρημνίζω, f. -ίσω, (κρημνός)=κρημνάω.—II. usu. *to hurl down headlong*, Plut. Hence

Κρήμνĭσις, εως, ἡ, *a hurling down headlong*.

Κρημνοβăτέω, ῶ, f. -ήσω, *to haunt, frequent precipices*, Strab.: from

Κρημνοβάτης, ου, ὁ, (κρημνός, βαίνω) *one who climbs steep places*: hence—2. *a mountebank, rope-dancer*. [ă]

Κρημνόθεν, adv., (κρημνός) *down from a height*, Orph.

†Κρημνοί, ῶν, οἱ, (κρημνός) *the precipices, Cremni*, a city of the Scythians at the entrance of the Tanaïs into the Maeotis, Hdt. 4, 20.

Κρημνοκομπέω, ῶ, f. -ήσω,=κρημνηγορέω.

Κρημνοποιός, όν, (κρημνός, ποιέω) *speaking precipices*, i. e. *using big, rugged words*, of Aeschylus, Ar. Nub. 1367.

Κρημνός, οῦ, ὁ, (κρεμάννυμι) *an overhanging steep, crag, cliff, precipice* (cf. Virgil's *scopulis pendentibus*), Hdt. 4, 103, and Att.: in Hom. (only Il.) freq. of the *steep bank* of a river, *edge* of a trench, etc., 12, 54; 21, 175, 234 etc.: hence—2. in plur., *the edges* of a wound, Hipp. 418, 44.

Κρημνώδης, ες, (κρημνός, εἶδος) *precipitous, steep*, Thuc. 7, 84.

Κρημνώρεια, ας, ἡ, (κρημνός, ὄρος) *a steep mountain ridge:* formed like ἀκρώρεια.

Κρῆναι, inf. aor. 1 act. from κραίνω, Hom.

†Κρῆναι, ῶν, αἱ, (κρήνη) *the Fountains*, a place near Argos in Acarnania, Thuc. 3, 150.

†Κρηναῖαι πύλαι, αἱ, *the Crenēan gate, the gate of the fountain*, in Thebes, so called from the fountain Dirce, Eur. Phoen. 1123: also αἱ Κρηνίδες πύλαι, Apollod. 3, 6, 6.

Κρηναῖος, αία, αῖον, (κρήνη) *of, from a spring* or *fountain*, κρ. ὕδωρ, *spring* water, Hdt. 4, 181, and Trag.: Νύμφαι κρηναῖαι, Od. 17, 240, Aesch. Fr. 159.—II. as subst., ἡ κρηναία, Ep. for sq., dub. in Ap. Rh.: from

Κρήνη, ης, ἡ, Dor. κράνα,=κρουνός (q. v.), *a well, spring*, Lat. *fons*, Hom., Hdt. 4, 120, and Att.: also in plur., like πηγαί, for *water*, Soph. O. C, 686, Ant. 844.—II. in genl. *a source, fountain-head.* (From same root as κρουνός; perh. κάρα, κάρηνον, Lat. *caput aquae*, or perh. from ῥέω.) Hence

Κρήνηθεν, adv., *from a well* or *spring*, Anth.

Κρήνηνδε, adv., *to a well* or *spring*, Od. 20, 154.

Κρηνιάς, άδος, ἡ, pecul. fem. of κρηναῖος, *of, belonging to a well* or *spring:* Κρᾱνιάδες, (Dor.) *spring-Nymphs*, Theocr. 1, 22; so too Κρᾱνίδες, Mosch. 3, 29.

†Κρηνίδες, ων, αἱ, *Crenides*, a city of Thrace, the later Philippi, Strab. p. 331.—2. a city of Bithynia, Arr.—II. v. sub Κρηναῖαι πύλαι.

Κρηνίς, ῖδος, ἡ, dim. from κρήνη, Pind. Fr. 136, Eur. Hipp. 208. [ῑ, Draco p. 23, 14.]

Κρηνίς, ίδος, ἡ,=κρηνιάς. [ĭ]

Κρηνίτης, ου, ὁ, fem. -ῖτις, ιδος, *belonging to*, esp. *growing near a spring*, βοτάνη, Hipp.

Κρῆνον, imperat. aor. 1 act. from κραίνω, Od. 20, 115.

Κρηνοῦχος, ον, (κρήνη, ἔχω) *ruling over springs*, epith. of Neptune.

Κρηνοφύλαξ, ᾰκος, ὁ and ἡ, (κρήνη, φυλάσσω) *a guardian of wells* or *springs*, at Athens a public office. [ῠ]

Κρηπῑδοποιός, όν, (κρηπίς, ποιέω) *making boots.*

Κρηπῑδοπώλης, ου, ὁ, (κρηπίς, πωλέω) *a seller of boots.*

Κρηπῑδόω, ῶ, f. -ώσω, (κρηπίς) *to furnish with boots.* Pass. *to be booted*, Plut.—II. metaph. *to furnish with a foundation, found*, Dio C. Hence

Κρηπίδωμα, ατος, τό, *a foundation, ground-work*, Diod. [ῑ]

ΚΡΗΠΙ´Σ, ῖδος, ἡ, *a* kind of *man's boot* (reaching high up, acc. to Lex. Rhet. p. 273, 18), Xen. Eq. 12, 10; distinguished from mere ὑποδήματα, or shoes, Ath. 539 C, 621 B: in Theocr. 15, 6, κρηπῖδες, *soldiers' boots*, i. e. *soldiers* themselves.—II. in genl. *a groundwork, foundation, basement* of a building, esp. of a temple or altar, Hdt. 1, 93, Soph. Tr. 993, Eur. Ion 38: hence metaph., βάλλεσθαι κρηπῖδα σοφῶν ἐπέων, Pind. P. 4, 245, cf. 7, 3: ἡ ἐγκράτεια ἀρετῆς κρηπίς, Xen. Mem. 1, 5, 4; also, οὐδέπω κρηπὶς κακῶν ὕπεστι, we have not yet got to the *base* or *bottom* of misery, Aesch. Pers. 815.—2. also *the walled edge* of a river, *a quay* (which resembles the basement of an altar, etc.), Lat. *crepido*, Hdt. 1, 185; 2, 170: in genl. *an edge.* [ῑ in gen., κρηπῖδος, etc., as in Lat. *crepīdo:* yet we have κρηπίδα [ĭ] in Pind. Fr. 196, as in Lat. *crepĭda:* cf. κνημίς.]

Κρής, ὁ, gen. Κρητός, usu. in plur. Κρῆτες, gen. Κρητῶν, *a Cretan*, Hom.; fem. Κρῆσσα: adj. Κρήσιος, ία, ιον, Soph., and Eur.; or more usu. Κρητικός, ή, όν, *Cretan.*

Κρῆς, Dor. for κρέας, Ar. Ach. 795, and Theocr.

Κρῆσαι, inf. aor. 1 act. of κεράννυμι, for κεράσαι, Hom.

Κρησέρα, ας, ἡ, *a flour-sieve, bolting-sieve*, Ar. Eccl. 991, cf. Galen. Lex. Hippocr.

Κρησέριον, ου, τό, dim. from foreg.

Κρησερίτης, ου, ὁ, ἄρτος κρ., bread *made of sifted flour*, Diphil. ap. Ath. 111 E.

†Κρήσκης, ηντος, ὁ, the Lat. *Crescens*, masc. pr. n., N. T.

†Κρῆσσα, v. sub Κρής.

†Κρηστών, ῶνος, ἡ, *Creston*, an old Pelasgian city of Thrace, Hdt. 1, 57; cf. Thuc. 4, 109: οἱ Κρηστωνιῆται, *the Crestonians*, Hdt. 1, 57, οἱ Κρηστωνιαῖοι, 7, 124: also as adj. Κρηστωνιαῖος, η, ον, *Crestonian;* ἡ Κ., sc. γῆ, *the territory of C.*, Id. 7, 127; also called Κρηστωνία, and lying between the Strymon and Axius, Thuc. 2, 99.

†Κρηστωνικός, ή, όν,=Κρηστωνιαῖος, v. sub foreg., Hdt. 8, 116.

Κρησφύγετον, ου, τό, (φεύγω) *a place of refuge, retreat, resort*, Hdt. 5, 124; 9, 15, 96 acc. to old Gramm., orig. *a refuge from the Cretan* (Κρής) *Minos.* [ῠ]

Κρηтᾱγενής, ές, (Κρήτη, *γένω) *born in Crete*, epith. of Jupiter.

†Κρηταιεύς, ὁ, poet.=Κρής, Callim. Dian. 265. Adj. *Cretan*, Ap. Rh.

†Κρηταῖος, α, ον, *Cretan*, Callim.

Κρήτη, ης, ἡ, *the island Creta, Crete*, now *Candia*, Hom., who in Od. 14, 199; 16, 62, uses also the plur. Κρῆται.—II. daughter of Asterion, wife of the elder Minos, Apollod. 3, 1, 2.—2. daughter of Deucalion, Id. 3, 3, 1.

Κρήτηθεν, adv. *from Crete*, Hom.

Κρήτηνδε, adv. *to Crete*, Hom.

†Κρητηνία, ας, ἡ, *Cretenia*, a place in Rhodes, named after the *Cretan* Althamenes, Apollod. 3, 2, 4.

Κρητήρ, ῆρος, ὁ, Ion., and Ep. for κρατήρ, the only form in Hom.

Κρητίζω, f. -ίσω, (Κρής) *to act, behave like a Cretan*, i. e. *to lie*, Plut., cf. Call. Jov. 8, N. T. Ep. Tit. 1, 12.

Κρητικός, ή, όν, *Cretan, of the island of Crete*, Ar., etc.: τό Κρ. πέλαγος, *the Cretan sea*, a part of the Aegean north of Crete, Thuc. 4, 53. Adv. -κῶς, *in Cretan fashion*, Ar. Eccl. 1165.—II. τὸ κρ., sub. ἱμάτιον, a garment *of Cretan fashion*, Ar. Thesm. 730: ἡ κρ., sub. βοτάνη, a name of the plant *dittany*, Diosc.—III. ὁ Κρητικός, a metrical foot, e. g. Ἀντῐφῶν, called also (from its quantity) ἀμφίμακρος.

†Κρητίνης, εω, ὁ, *Cretines*, father of Anaxilaus tyrant of Rhegium in Italy, Hdt. 7, 165.

Κρητισμός, οῦ, ὁ, (Κρητίζω) *Cretan behaviour*, i. e. *lying*, Plut.

Κρηφᾰγεῖν, contr. for κρεηφαγεῖν.

Κρῖ, τό, Ep. shorter form for κριθή, *barley*, oft. in Hom., but only as nom. and acc.

Κρῑᾱνός, ή, όν, (κριός) *born under the sign of the ram;* like σκορπιανός, ταυριανός, etc.

†Κρίασος, ου, ὁ, *Criasus*, son of Argus, king of Argos, Apollod. 2, 1, 2

Κρῑβάνη, ης, ἡ, (κρίβᾰνος) *a kind of cake*, Alcm. ap. Ath. 646 A.

Κρῑβᾰνίτης, ου, ὁ, *baked under a pot* (κρίβανος), Epich. p. 37, Ar. Ach. 87: esp. sub. ἄρτος, *a loaf so baked*, Ib. 1123.

Κριβανοειδής, ές, Att. for κλιβ., *shaped like a κρίβανος*, Diosc.

Κρίβᾰνον, ου, τό,=sq., Pherecr. Incert. 80. [ῑ]

ΚΡΙ´ΒΑ˘ΝΟΣ, ου, ὁ, Att. for κλίβανος, Lob. Phryn. 179, *a covered earthen vessel, a pot* or *pan*, wider at top than at bottom, wherein bread was baked by putting hot embers round it, which produced a more equable heat than in the regular oven (ἰπνός), Hdt. 2, 92 (in form κλιβ.), Ar. Vesp. 1153: hence—II. *a hollow, cavern in a rock*, Ael. [ῑ] Hence

Κρῑβᾰνωτός, ή, όν, *baked* in a κρίβανος: hence, ὁ κριβανωτός, sub. ἄρτος, Alcm. Fr. 18, Ar. Plut. 765, ubi al. κριβανίτης.

Κρῐγή, ῆς, ἡ, (κρίζω) *a creaking;* and so=τριγμός, *a shrieking*, νεκρῶν, Hippon. Fr. 39.

Κριγμός, οῦ, ὁ,=foreg.

Κρίδδω, Boeot. for κρίζω,=γελάω, Strattis Phoen. 3, 7.

Κρῐδόν, adv., (κρίνω) *with choice* or *judgment*, perh. only f. l. for ἐκκρῐδόν in Tryph. 224.

ΚΡΙ´ΖΩ, perf. κέκρῑγα: aor. ἔκρῐγον, *to creak*, Lat. *stridere*, κρίκε (or κρίγε) ζυγόν, Il. 16, 470 (which however Lob. Paralip. 408, connects with κρέκω): *to screech, squeak*, etc., like τρίζω, cf. κριγή, κρίδδω. (Onomatop. like τρίζω: akin to κράζω and κρώζω.)

Κρῑηδόν, adv. (κριός) *like a ram*, Ar. Lys. 309.

Κρῑθαία, ας, ἡ, (κριθή) *a preparation of barley, pottage:* Ep. Hom. 15, 7.

Κρῑθάλευρον, ου, τό, *barley-meal*, Synes.

Κρῑθάμῐνος, η, ον,=κρίθινος, formed like πυράμινος. [ᾰ]

Κρῑθᾰνίας, ου, ὁ, *like barley:* κρ. πυρός, a kind of *wheat like barley*, Theophr.

Κρῑθάριον, ου, τό, dim. from κριθή *a small barley-corn.*

Κρῑθάω, ῶ, f. -ήσω, *to be over-fed with barley, to wax wanton*, κριθῶν πῶλος, Aesch. Ag. 1641, cf. ἀκοστάω and v. Lob. Phryn. 80.

Κρῐθείς, εῖσα, έν, part. aor. 1 pass from κρίνω.

Κρίθεν, Aeol. for ἐκρίθησαν, 3 plur aor. 1 pass. from κρίνω. [ĭ]

†Κριθεύς, έως, ὁ, *Critheus*, masc. pr n., Plut.

Κρῑθή, ῆς, ἡ, usu. in plur. αἱ κριθαί, *barley*, Hom., only in plur.: οἶνος ἐκ κριθέων, a kind of *beer*, Hdt 2, 77: κριθαὶ πεφρυγμέναι=κάχρυς Thuc. 6, 22, cf. Moeris p. 213.—II. *a small sore, pustule, on the eyelid, a stye* Hipp.—III. *a barley-corn, the smallest weight, a grain*, Theophr.—IV. = πόσθη, Ar. Pac. 965, cf. κόκκος. (Acc. to Buttm. akin to κρύος, ὀκρυόεις, like *hordeum* to *horreo, horridus*, from *the beard* in barley.)

Κρῑθίᾱσις, εως, ἡ, *a disease of horses, indigestion*, caused by feeding them *with barley* (as always among the ancients) when too hot, etc., Lat. *hordeatio*, Xen. Eq. 4, 2: from

Κρῑθῐάω, ῶ, f. -άσω, (κριθή) of a horse, *to eat his barley too greedily*, esp. *when heated*, and so *to suffer from κριθίασις.*—II. metaph. *to grow wanton*, Cleanth. ap. Stob.: cf. Buttm. Lexil. v. ἀκοστήσας.

Κρῑθίδιον, ου, τό, dim. from κριθή, *a little barley-corn*, Hipp.

Κρῑθίζω, f. -ίσω, *to feed with barley* Babrius 76, 2.

Κρίθῐνος, η, ον, *made of, from barley*, Hippon. Fr. 20: *prepared from barley*, κρ. οἶνος, *beer*, Ath. 447 A. [ρῑ]

Κρῑθίον, ου, τό, dim. from κριθή.

Κρίθμον, ου, τό,=κρῆθμον, Diosc.

Κρῑθολόγος, ον, (κριθή, λέγω) *gathering barley*: hence among the Opuntii, *a magistrate who kept the barley for sacrifices*, Plut.

Κρῑθομαντεία, ας, ἡ, *divination by barley*: from

Κρῑθόμαντις, εως, ὁ, ἡ, (κριθή, μάντις) *a diviner by barley*, Clem. Al.

Κρῑθοπώλης, ου, ὁ, (κριθή, πωλέω) *a dealer in barley.*

Κρῑθοτράγος, ον, (κριθή, τρώγω, τρᾰγεῖν) *eating barley*, Ar. Av. 231.

Κρῑθοφᾰγία, ας, ἡ, *the eating of barley, barley-diet*, a punishment in the Roman army, Polyb. 6, 38, 4: from

Κρῑθοφάγος, ον, (κριθή, φᾰγεῖν) *living on barley.*

Κρῑθοφόρος, ον, (κριθή, φέρω) *bearing, fertile in barley*, Theophr.

Κρῑθοφῠλᾰκία, ας, ἡ, *the office of* κριθοφύλαξ, *inspection of barley.*

Κρῑθοφύλαξ, ᾰκος, ὁ, (κριθή, φυλάσσω) at Athens *a superintendent of the exportation of barley*, like σιτοφύλαξ, Wolf Lept. p. 254. [ῠ]

Κρῑθώδης, ες, (κριθή, εἶδος) *like barley: made of it*, Nonn.

†Κριθώτη, ης, ἡ, *Crithōte*, a city of the Thracian Chersonesus, the later Καλλίπολις, Dem. 672, 20; etc.—2. a promontory of Acarnania near Alyzia, Strab.

Κρίκε, for ἔκρῐκε, 3 sing. aor. 2 of κρίζω, Il. 16, 470: where others κρίγε.

Κρῐκηλᾰσία, ας, ἡ, (κρίκος, ἐλαύνω) *the trundling of hoops*, a child's game, Winckelm. Monum. Ined. 4, p. 257.

Κρῐκίον, ου, τό, dim. from κρίκος, also κρικέλλιον, κρικίλλιον and κρικύλλιον.

Κρῐκοειδής, ές, (κρίκος, εἶδος) *ring-shaped, annular*, Plut.

ΚΡΙ´ΚΟΣ, ου, ὁ,=κίρκος, *a ring, circle*; in Il. 24, 272, on a horse's breast-band, to fasten it to the peg at the fore-end of the carriage-pole (ἕστωρ): also at the corner of sails, Hdt. 2, 36. Hence

Κρῐκόω, ῶ, *to make into a ring.*—II. *to inclose, secure with* or *in a ring*: κεκρίκωνται τὸ χεῖλος χαλκῷ, *they have a ring passed through* the lip, Strabo, but dub.

Κρίκω, said to be=κρίζω, Heyne Il. 16, 470.

Κρῐκωτός, ή, όν, (κρικόω) *ringed, made of rings*, Caryst. ap. Ath. 548 F: κρ. σφαῖρα, an *armillary sphere*, Math. Vett.

Κρίμα, ατος, τό, (κρίνω) *a decision, decree, judgment*, Polyb.: *condemnation, sentence*, N. T.—2. *a matter for judgment, question for consideration*, Aesch. Supp. 397; hence *an accusation, charge*, Lat. *crimen.* [ῐ by analogy, yet in Aesch. l. c. we have κρῖμα, and so, acc. to Herm., in Pind. P. 4, 451.]

†Κρίμῑσα (also wr. Κρίμισσα), ἡ, *Crimisa*, a promontory of Bruttium with a fortress erected by Philoctetes, Strab.

†Κριμῑσός, οῦ, ὁ, *the Crīmīsus*, a river of Sicily, Ael. V. H. 2, 33.

Κριμνᾰτίας, ου, ὁ, dub. in Archestr. ap. Ath. 112 B: and

Κριμνίτης, ου, ὁ, ἄρτος κρ., bread *made of* κρίμνον, *coarse bread*, Ath.

Κρίμνον, ου, τό, acc. to Damm κρῖμνον, *barley, spelt, and wheat coarsely ground*, Hipp.—II. κρίμνα χειρῶν, *bread-crumbs*, etc., for cleaning the hands at meals, like ἀπομαγδαλιά, Lyc. (Perh. akin to κρῖ, κριθή.)

Κριμνώδης, ες, (κρίμνον, εἶδος) *like coarse meal*, κατανίφει κριμνώδη, it snows *thick as meal*, Ar. Nub. 965.

†Κριναγόρας, ου, ὁ, *Crinagoras*, an epigrammatic poet of Mytilene, Strab. p. 617.

Κρῐνάνθεμον, ου, τό, (κρίνον, ἄνθος) a synonym. for the *hemerocallis*, Diosc.

Κρίνινος, η, ον, (κρίνον) *made of lilies*, Polyb. [κρῐ]

†Κρίνιππος, ου, ὁ, *Crinippus*, father of Terillus tyrant in Himera, Hdt. 7, 165.—2. a Syracusan commander, Xen. Hell. 6, 2, 36.

Κρίνον, ου, τό, *a lily of any kind*, whereas λείριον is *the white lily*, cf. Theophr. H. P. 6, 6, 3: in plur. we have the heterocl. form κρίνεα, Hdt. 2, 92, dat. κρίνεσι, Cratin. Malth. 1, Ar. Nub. 911, etc.: but no nom. sing., τὸ κρῖνος occurs. [ῐ]

ΚΡΙ´ΝΩ, [ῑ] fut. κρῐνῶ: aor. ἔκρῑνα: perf. κέκρῐκα, perf. pass. κέκρῐμαι: aor. mid. ἐκρῑνάμην, aor. pass. ἐκρίθην [ῐ], and in Hom. (only poet.) part. κρινθείς, Il. 13, 129, Od. 8, 48. (Hence metath. Lat. *cerno.*) *To separate, part, put asunder*, Il. 2, 362; 5, 501, etc.: hence also *to order, arrange*, Il. 2, 446.—2. *to inquire, search into, investigate*, Soph. Aj. 586, etc.—II. *to distinguish between good and bad*, i. e. *to pick out*, oft. in Hom.; also in mid., *to pick out for one's self, choose*, κρίνασθαι ἀρίστους, Il. 9, 521, etc.:—in Hom. κεκριμένος and κρινθείς are always *chosen, picked out*; except in Il. 14, 19, οὖρος κεκριμένος, *a decided* or *strong* breeze, cf. infr.: hence—2. in genl. *to choose, prefer*, ἄφθονον ὄλβον, Aesch. Ag. 471, cf. Ar. Eccl. 1155.—3. *to decide* a contest, e. g. for a prize, Soph. Aj. 443, Ar. Ran. 873; also, κρ. τὰς θεάς, to decide their contest, i. e. *judge* them, Eur. I. A. 72: esp.—4. *to decide disputes*, νείκεα κρ., Od. 12, 440; νεῖκος πολέμου κρ., Od. 18, 264: c. acc. cognato, σκολιὰς θέμιστας κρ., *to judge* crooked judgments, i. e. to judge unjustly, Il. 16, 387. Pass. and mid. κρίνομαι, *to be at variance, contend, fight*, in Hom. usu., mid., κρίνασθαι Ἄρηϊ, Il. 2, 385, etc.: so, ὁπότε μνηστῆρσι καὶ ἡμῖν μένος κρίνηται Ἄρηος, when the struggle comes to be fought out, Od. 16, 269, cf. Hes. Th. 882; κρίνεσθαί τινί τινος, *to dispute with* one *for* a thing, Eur. Med. 609; in genl. *to dispute, quarrel*, Hdt. 3, 120, Ar. Nub. 66.—5. *to judge of, estimate*, Soph. O. T. 34, Eur., Thuc., etc.; so in pass., ἴσον παρ' ἐμοὶ κέκριται, Hdt. 7, 16, 1: hence *to expound, interpret* in a particular way, ταύτῃ ἔκριναν τὸ ἐνύπνιον, Hdt. 1, 120, cf. Aesch. Pr. 485, etc.: and so in mid., ἐκρίνατ' ὀνείρους, Il. 5, 150.—6. c. inf. *to judge, pronounce that* a thing is, Hdt. 1, 30, 214.—III. *to bring to trial, accuse*, like κατηγορεῖν, Lycurg. 147, 43, cf. Dem. 230, 7. Pass. *to be brought to trial, be accused, tried*, κρ. κρίσιν θανάτου, Dem. 535, 10; also (sub. κρίσιν), θανάτου, Thuc. 3, 57: c. gen. criminis, Lycurg. 164, 6; περί τινος, Isocr., and Dem.; ὁ κεκριμένος, Lat. *reus*, Aeschin. 49, 30: hence—IV. *to pass sentence upon, to condemn*, like κατακρίνω, Erf. Soph. Tr. 727. Pass. *to be judged, condemned*, N. T. (Sanscr. *krî*, to separate, Lat. *cerno, crimen.*)

†Κρινώ, οῦς, ἡ, *Crino*, wife of Danaus, Apollod.—2. daughter of Antenor, Paus. 10, 27, 4

Κρῐνών, ῶνος, ὁ,=sq.

Κρῐνωνιά, ᾶς, ἡ, *a bed of lilies*, cf. ἰωνιά and ῥοδωνιά, Theophr.

Κριξός, οῦ, ὁ, Dor. for κρισσός, κιρσός.

Κρῑοβόλος, ον, (κριός, βάλλω) *ram-slaying*, κρ. τελετή, a sacrifice in honour of Atys, Anth., cf. ταυροβόλος.

Κρῑοδόκη, ης, ἡ,=sq.

Κρῑοδόχη, ης, ἡ, (κριός, δέχομαι) *the frame of a battering ram.*

Κρῑοειδής, ές, (κριός, εἶδος) *like a ram.*

Κρῑοκέφᾰλος, ον, (κριός, κεφαλή) *ram-headed.*

Κρῑοκοπέω, ῶ, f. -ήσω, (κριός, κόπτω) *to batter with a battering ram*, Polyb.

Κρῑομᾰχέω, ῶ, fut. -ήσω, (κριός, μάχη) *to fight like a ram.*—II. *to fight with a battering ram.* Hence

Κρῑομᾰχία, ας, ἡ, *a battle of rams*, dub.

Κρῑόμορφος, ον, (κριός, μορφή) *ram-formed.*

Κρῑόμυξος, ον, (κριός, μύξα) *like a drivelling ram, sheepish*, Cercidas ap. Galen.

Κρῑοπρόςωπος, ον, (κριός, πρόςωπον) *with the face* or *fore-part of a ram*, Luc.

Κρῑόπρωρος, ον, (κριός, πρώρα)=foreg.

Κρῑός, οῦ, ὁ, *a ram*, Od. 9, 461, Hdt. etc.: proverbial of an ungrateful son, Eupol. Dem. 10.—2. *a battering ram.* Lat. *aries*, because it butted like a ram, Xen. Cyr. 7, 4, 1.—II. a huge *sea-monster*, Ael., and Plin.—III. a kind of *muscle.*—IV. a kind of *sweet vetch*, Diosc.—V. *the volute* on the Ionic capital, *like a ram's horn.* (Prob. from κέρας, κεραός, *horned.*)

†Κρῖος, ου, ὁ,=Κρεῖος, Apollod.—2. an Aeginetan, son of Polycritus, Hdt. 6, 50; 8, 92.—3. a ruler in Euboea, Paus. 10, 6, 6.—Others in Paus., etc

Κρῑόστᾰσις, εως, ἡ, (κριός, ἵστημι) *the stand for a battering ram.*

†Κριοῦ μέτωπον, τό, (*Ram's head*) *Criû-metopon*, a promontory on the south-west coast of Crete, Strab.—2. a promontory of the Tauric Chersonesus, now *Ajadag*, Id.

Κρῑοφάγος, ον, (κριός, φᾰγεῖν) *devouring rams.*

Κρῑοφόρος, ον, (κριός, φέρω) *carrying battering rams*, Diod.

Κρῖσα, ης, ἡ, *Crisa*, a city in Phocis, not far from Delphi, later harbour of Delphi, now *Crisso*, Il. 2, 520, and H. Ap.: others, not so well, Κρίσσα. Hence

†Κρισαῖος, ον, *of Crisa, Crisaean*, Hdt. 8, 32: ὁ Κ. κόλπος, the *gulf of Crisa*, a part of the gulf of Corinth, now *gulf of Salona*, Strab. p. 336; also in wider signf. the whole Corinthian gulf called τό Κρισαῖον πέλαγος, Id.

†Κρισίη, ης, ἡ, *Crisia*, daughter of Oceanus and Tethys, Hes. Th. 359.

Κρίσῐμος, ον, (κρίσις) *deciding, decisive*, esp. κρ. ἡμέρα, *the crisis* of a disease, Hipp.: τὸ κρ., *a critical point*, Id.: in genl.=κριτικός. Adv. -μως. [ῐ]

ΚΡΙ´ΣΙΣ, εως, ἡ, (κρίνω) *a separating, putting asunder*: hence *a choosing.*—2. *a deciding, determining, judging, judgment*, Aesch. Ag. 1288: *a judgment, sentence*, Hdt. 8, 69, Pind. O. 3, 37, Plat., etc.: κρ. τινός, *judgment on* or *respecting* a thing, Plat. Rep. 620 B; κρίσιν ποιεῖσθαι περί τινος, Isocr. 48 D: κατὰ κρίσιν, with judgment, *advisedly*, Polyb.—II. *judgment, a trial*, Thuc. 1, 34, 131: also *an accusation*, dub.—2. *a dispute, quarrel*, Hdt. 5, 5; 7, 26.—III. *the event, issue* of a thing, κρίσιν ἔχειν, to be decided, of a war, Thuc. 1, 23.—2. of a disease, *the crisis, turning point*, Hipp.: also *a fresh access*, of fever, etc., v. Foës. Oecon. [κρῐ]

†Κρῖσος, ου, ὁ, *Crisus*, son of Phocus, Paus. 2, 29, 4.

†Κρισπῖνος, ου, ὁ, *Crispinus*, Rom. masc. pr. n., Anth.

†Κρίσπος, ου, ὁ, *Crispus*, Rom. masc. pr. n., Anth., N. T.

Κρισσός, οῦ, ὁ, Att. for κιρσός.

Κρισσώδης, ες, Att. for κιρσώδης.

†Κρίσων, ωνος, ὁ, *Crison*, of Himera, an Olympic victor, Plat. Prot. 335 E.

†Κρίταλλα, ων, τά, or Κρίταλλοι, ων, οἱ, *Critalla* or *Critalli*, a city of Cappadocia on the river Halys, Hdt. 7, 26.

†Κριτάσιρος, ου, ὁ, *Critasirus*, a chief of the Boii, Strab.

Κριτέον, verb. adj. of κρίνω, *one must decide* or *judge*, Hipp., and Plat. Gorg. 523 D.

Κρῐτήριον, ου, τό, (κριτής) *a means for judging* or *trying, a criterion, test*, of the organs of sense, Plut.: esp. *a faculty of judging*, Plat. Theaet. 178 B.—2. *a court of judgment, tribunal*, Plat. Legg. 767 B.

Κρῐτής, οῦ, ὁ, (κρίνω) *a decider, judge, umpire*, Hdt. 3, 160, and Att.: on the distinction between κριτής and δικαστής, v. sub δικαστής*:* at Athens esp. of the judges in the poetic contests, Ar. Nub. 1115, etc.—2. κρ. ἐνυπνίων, *an interpreter* of dreams, Aesch. Pers. 226, cf. κρίνω II. 5.

†Κριτίας, ου, ὁ, *Critias*, son of Dropides, a contemporary of Solon, Plat. Tim. 25 A.—2. son of Callaeschrus, grand-uncle of Plato, one of the thirty tyrants, Xen. Hell. 2, 4, 19; Plat. Criti.—Others in Paus.; Ael.; etc.

Κρῐτῐκός, ή, όν, (κριτής) *of, belonging to, fit for trying, examining, judging, critical*, ἡ -κή, sc. τέχνη; so, ἡ κρ. δύναμις, Luc.—2. as subst., *a critic*, esp. in language, Lat. *criticus*, Plat. Ax. 366 E, and freq. in Gramm. Adv. -κῶς.

Κρῐτίς, ίδος, fem. of κριτής, *a female judge*, late word.

†Κριτόβουλος, ου, ὁ, *Critobūlus*, son of Crito, a pupil of Socrates, Plat. Phaed.—2. a Toronean, Hdt. 8, 127, another, 2, 181.—Others in Arr.; etc.

†Κριτόδημος, ου, ὁ, *Critodēmus*, a physician of Cos, Arr. An. 6, 11, 1.—2. an Athenian, of Alopece, Lys. 151, 23.—Others in Paus.; etc.

†Κριτολαΐδας, α, ὁ, *Critolāïdas*, a Spartan, Plut. Sol. 10: prop. patron. from

†Κριτόλαος, ου, ὁ, *Critolaus*, a peripatetic philosopher of Phaselis in Lydia, Ael. V. H. 3, 17.—2. a leader of the Achaians, Paus. 2, 1, 2.—Others in Paus.; etc.

Κρῐτός, ή, όν, verb. adj. of κρίνω, *separated*, esp. *picked out, chosen*, Il. 7, 434, Od. 8, 258: hence *chosen, choice*, i. e. *excellent*, Pind. P. 4, 89, etc.

†Κριτύλλα, ης, ἡ, *Critylla*, Athen. fem. pr. n., Ar. Lys. 323.

†Κρίτων, ωνος, ὁ, *Crito*, an Athenian, the friend of Socrates, Plat. Crit.; Xen. Mem., freq.—Others in Aeschin.; etc.

†Κριωεύς, έως, ὁ, *an inhab. of Crioa*, a deme of the tribe Antiochis, Dem. 1042, 6.

Κροαίνω, poet. = κρούω, esp. of a horse, *to stamp, strike with the hoof*, *θέει πεδίοιο κροαίνων*, Il. 6, 507.

†Κρόβυζοι, ων, οἱ, *the Crobuzi*, a Thracian tribe, Hdt. 4, 49, acc. to Strab. in lower Moesia, p. 318.

†Κροῖσμος, ου, ὁ, *Croesmus*, a Trojan, Il. 15, 523.

†Κροῖσος, ου, ὁ, *Croesus*, son of Alyattes, king of Lydia, Hdt. 1, 86, etc.

Κρόκα, metaplast. acc. sing. of κρόκη, q. v.

Κροκάλη, ης, ἡ,=κρόκη II.: hence in plur. *the sea-shore, beach*, Eur. I. A. 211, Euphor. Ep. 1. [ᾰ]

†Κροκάλη, ης, ἡ, *Crocale*, fem. pr. n., Luc.

Κροκᾰλός, ή, όν, *pebbly, gravelly*, dub., v. Jac. A. P. p. 288.

Κρόκεος, ον, (κρόκος) *saffron-coloured*, Pind. P. 4, 412: acc. to others, (from κρόκη) *woven*.

Κρόκες, αἱ, metaplast. nom. plur. of κρόκη, q. v.

Κρόκη, ης, ἡ, with a heterog. acc. κρόκα (Hes. Op. 536), nom. pl. κρόκες (Anth.), as if from a nom. *κρόξ (κρέκω):—*the loose thread of the woof, which is passed by the shuttle* (κερκίς), hence *the woof* or *weft*, Lat. *subtemen*, Hdt. 2, 35; opp. to στήμων, the *warp*, Hes. l. c., Plat. Polit. 283 A, Crat. 388 B: in genl. *a thread*, Hipp.: in plur. *wool*, Soph. O. C. 474: κρόκης χόλιξ, cloth with curly knap, (like our duffel?), Ar. Vesp. 1144.—II. *a rounded* or *rolled stone, pebble* on the sea-shore, Arist. Mechan.: hence in plur. *the sea-shore*, Lyc.

Κροκήϊος, ΐη, ϊον, poet. for κρόκεος, *saffron-coloured*, ἄνθος, H. Hom. Cer. 178.

Κροκίας, ου, ὁ, (κρόκος) λίθος κρ., *saffron-coloured stone*, Plut., and Plin.

Κροκῐδίζω, f. -ίσω, and -δισμός, οῦ, ὁ,=κροκυδ., susp.

Κροκίζω, f. -ίσω, (κρόκος) *to be like saffron*, Diosc.

Κροκίζω, f. -ίσω, (κρόκη) *to weave*, dub.

Κρόκινος, η, ον, (κρόκος) *from* or *of saffron*, μύρον, Diosc., ἄνθος, Theophr.

†Κρόκιον πεδίον, τό, *Crocius campus*, a plain in Thessalian Phthiotis, on the river Amphrysus, Strab.

Κρόκιος, α, ον, (κρόκος) *saffron-coloured*.

Κροκίς, ίδος, ἡ, better κροκύς, q. v.

Κροκισμός, οῦ, ὁ, (κροκίζω) *a weaving, web*.

Κροκόβαπτος, ον, (κρόκος, βάπτω) *saffron-dyed, saffron-coloured*, Aesch. Pers. 66.

Κροκοβᾰφής, ές,=foreg.: but κρ. σταγών, in Aesch. Ag. 1121, is the *ruddy* life-blood: for though the *crocus-dye* (saffron) is yellow, its flower is purple (*puniceus*, Ovid., *rubens*, Virg.): others refer it by a strong image to the *paleness* of dying men, v. Blomf. ad l. Hence

Κροκοβᾰφία, ας, ἡ, *a dyeing with saffron*, Philostr.

Κροκοδειλέα, or -λεία, ας, ἡ, *the dung of the* κροκόδειλος χερσαῖος, used as an eye-salve, Plin. 28, 8, cf. Hor. Epod. 12, 11.

Κροκοδειλιάς, άδος, ἡ,=κροκοδείλιον.

Κροκοδείλινος, η, ον, *of a crocodile*: κροκοδείλινος λόγος or κροκοδειλίνη, ἡ,=κροκόδειλος II., Clem. Al.

Κροκοδείλιον, ου, τό, a plant, so named from the *rough skin* of its stalk, Diosc.

Κροκοδειλίτης, ου, ὁ,=κροκόδειλος, signf. II.

Κροκόδειλος, ου, ὁ, *a lizard*, strictly an Ion. word, Hdt. 2, 69: κρ. χερσαῖος, Id. 4, 192.—2. esp. used of *the crocodile, alligator* of the Nile: in full, ὁ κρ. ὁ ποτάμιος, called by the natives χάμψα, Hdt. 2, 68: found also in the Indus, Id. 4, 44: it grows to the length of seventeen cubits, Arist. H. A. 5, 33, 5.—II. *name of a fallacy of the Sophists*, v. Luc. Vit. Auct. 22; also κροκοδειλίτης, κροκοδείλινος λόγος, and κροκοδειλίνη, like κερατίνη, Menag. Diog. L. 2, 108, Spald. Quintil. 1, 10, 5.

†Κροκοδείλων πόλις, ἡ, (*city of crocodiles*) *Crocodilopolis*, in middle Aegypt, in the neighbourhood of the labyrinth on lake Moeris, Hdt. 2, 148.—2. a city of this name in Judea mentioned by Strab. p. 758; who also says that Ἀρσινόη was earlier so called, p. 811.

Κροκοειδής, ές, (κρόκος, εἶδος) *like saffron, saffron-coloured*.

Κροκοείμων, ον, gen. ονος, (κρόκος, εἷμα) *saffron-clad*.

Κροκόεις, εσσα, εν, (κρόκος) *saffron-coloured*, Eur. Phoen. 1491.—II. ὁ κροκόεις, as subst. (sub. χιτών, or πέπλος),=κροκωτός II., *a dress-robe of saffron*, κρ. ἐνέδυσεν, Ar. Thesm. 1044.

Κροκόμαγμα, ατος, τό, (κρόκος, μάσσω) *the residuum* from which the *saffron-oil has been expressed*, Diosc.

Κροκονητική, ῆς, ἡ, sub. τέχνη, (κρόκη, νέω, νήθω) *the art of spinning the loose thread of the woof*, opp. to στημονητική, Plat. Polit. 282 E.

Κροκόπεπλος, ον, (κρόκος, πέπλος) *saffron-veiled*, usu. epith. of Aurora, Il. 8, 1, etc., cf. Hes. Th. 273, 358.

ΚΡΟ'ΚΟΣ, ου, ὁ, *the crocus*, Il. 14, 348, Soph. O. C. 685: hence *saffron* (which is made from its stamens), v. βαφή*:* also ἡ κρ., Strab.—II. κρ. ᾠοῦ, *the yellow*, i. e. *yolk* of an egg, Medic.

Κροκόττας, ου, ὁ, also κροκούτας, an Indian wild beast, Lat. *crocotta, crocuta*, prob. *the hyena*, Bähr Ctes. p. 343.

Κροκόω, ῶ, (κρόκος) *to sprinkle, dye with saffron*, Epigr. ap. Ath. 39 C.—B. (κρόκη) *to wrap with* κρόκαι.

Κροκῠδίζω, f. -ίσω, (κροκύς) *to pick loose flocks off a garment*, cf. κροκύς: in genl. *to pick off*, κρ. κάταγμα, Philyll. Incert. 4: esp. in Medic. of persons in delirium, *to twitch the blankets*, etc. Hence

Κροκῠδισμός, οῦ, ὁ, *a picking off, twitching at the flocks of wool*, etc., of delirious people, Medic.

Κροκῠλεγμός, οῦ, ὁ, (κροκύς, λέγω) =foreg.—II. metaph. *a dealing in trifles, trifling*.

†Κροκύλεια, ων, τά, *Croculēa*, a town or district of Ithaca, Il. 2, 633, placed however by Strab. p. 452 in Acarnania.

†Κροκύλιον, ου, τό, *Crocylium*, a city of Aetolia, Thuc. 3, 96.

†Κρόκυλος, ου, ὁ, *Crocylus*, name of a shepherd, Theocr. 5, 11. [ῠ]

Κροκύς, ύδος, ἡ, (κρόκη) *the flock, nap*, on the loose-spun *woollen woof*, or in genl. on woollen cloth, Hdt. 3, 8: hence in genl. *a piece* or *knot of wool*, etc., Lat. *lacinia*, κροκύδας ἀφελεῖν, Theophr. Char. 2: also κροκίς, Jac. A. P. p. 596. [ῠ]

Κοκρύφαντος, ου, ὁ, (κρόκη, ὑφαίνω) *woven*: as subst.=κεκρύφαλος. [ῠ]

Κροκώδης, ες, A. (κρόκος, εἶδος) *like* κρόκος or *saffron, saffron-coloured*, Diosc.—B. (κρόκη, εἶδος) *like the* κρόκη, thread of the woof, Plat. Polit. 309 B.

†Κρόκων, ωνος, ὁ, *Crocon*, father of Meganira, Apollod. 3, 9, 1.—2. an Eretrian, Paus. 6, 14, 4.

Κροκωτίδιον, ου, τό, dim. from κροκωτός, Ar. Lys. 47.

Κροκώτινος, η, ον,=κροκωτός

Κροκώτιον, ου, τό, dim. from κροκωτός.

Κροκωτόν, οῦ, τό, v. sq.

Κροκωτός, ή, όν, (κροκόω) *saffron-dyed* or *coloured*, Pind. N. 1, 58.—II. as subst. ὁ κροκωτός, (sub. χιτών or πέπλος) *a saffron-coloured robe for state occasions*, esp. for the festivals of Bacchus, Cratin. Dionys. 1, Ar. Ran. 46, etc., cf. Ruhnk. Vell. Pat. 2, 82, 4.

Κροκωτοφορέω, ῶ, f. -ήσω, *to wear the* κροκωτός, Ar. Lys. 219: from

Κροκωτοφόρος, ον, (κροκωτός, φέρω) *wearing the* κροκωτός, Plut.

Κρομμῠογήτειον, ου, τό, *onion-leek*, perh. our *chives*, Theophr.

Κρόμμῠον, ου, τό, v. sub κρόμυον.

Κρομμῠοξῠρεγμία, ας, ἡ, *a belch of onions and crudities*, Ar. Pac. 529, where Dind. prefers κρομμυοξερυγμία.

Κρομμῠοπώλης, ου, ὁ,=κρομυοπώλης.

†**Κρομμύου ἄκρα**, ἡ, *Cape Crommyum*, the northern point of Cyprus, now *Cormachiti*, Strab. p. 682.

†**Κρομμύων**, ωνος, ὁ, *Crommyon*, a city of Megaris on the borders of Corinthia, later reckoned in Corinthia, now prob. *Canetta*, Thuc. 4, 42. Hence

†**Κρομμυώνιος**, α, ον, *of Crommyon*, σῦς, Plut. Thes. 9; ἡ Κρομμυωνία, *the territory of Crommyon*, Strab.

Κρομμυώδης, ες, (κρόμμυον, εἶδος) *onion-like*, Diosc.

Κρομῠόεις, εσσα, εν, (κρόμυον) *abounding in onions*: poet. contr. fem. Κρομυοῦσσα, *the onion* island.

ΚΡΟ´ΜΥ˘ΟΝ, ου, τό, *an onion*, Il. 11, 630, Od. 19, 233: later usu. κρόμμυον, Hdt. 2, 125; 4, 17, and freq. in Ar.: cf. σκόροδον.

Κρομῠοπώλης, ου, ὁ, (κρόμυον, πωλέω) *a dealer in onions*.

Κρομῠών, ῶνος, ὁ, *an onion-bed*.

Κρόνια, ων, τά, v. Κρόνιος.

Κρονιάς, άδος, ἡ, *Cronian, Saturnian*: Κρ. ἡμέραι, *the Saturnalia*, Plut. Cic. 18.

Κρονίδης, ου, ὁ, patronym. from Κρόνος, *son of Cronus* (*Saturn*), i. e. Jupiter, oft. in Hom., who joins Ζεὺς Κρονίδης; Lacon. Κρονίδαρ: cf. Κρονίων, Κρόνος.

Κρονικός, ή, όν,=Κρόνιος: in contemptuous sense *old fashioned, gone by, out of date*, Ar. Plut. 581, Plat. Lys. 205 C, cf. also ἀρχαϊκός and ἀρχαῖος 2.

†**Κρόνιον**, ου, τό, *temple of Cronus* (*Saturn*) in Gades, Strab. p. 169.—II. ὄρος, *Mt. Cronius* (*hill of Saturn*), a mountain of Elis near Olympia, with a temple of Κρόνος, Paus. 5, 21, 2; in Pind. Κρόνιος λόφος, O. 5, 40, πάγος, 10, 59.

Κρόνιος, α, ον, (Κρόνος) *Cronian, Saturnian, pertaining to Cronus* or *Saturn, sacred to him*; †ὁ Κρόνιος, *son of Saturn*, i. e. Jupiter, Pind. O. 2, 22, Neptune, Id. 6, 49; ὁ Κρόνιος Ὠκεανός, *Oceanus Saturnus, the Frozen Ocean*, Dion. P.; but ἡ Κρονίη ἅλς, the Adriatic, Ap. Rh. 4, 509†: τὰ Κρόνια, ων, sub. ἱερά, festival of Saturn celebrated at Athens on the twelfth of the month Hecatombaeon, which was once called μὴν Κρόνιος: afterwards Κρόνια were the Roman *Saturnalia*: hence—II. in Att.=Κρονικός, Κρονίων ὄζειν (as we might say) to smell of the dark ages, Ar. Nub. 398.

†**Κρόνιος**, ου, ὁ, *Cronius*, a suitor of Hippodamia, Paus. 6, 21, 11.

Κρόνιππος, ου, ὁ, (Κρόνος, ἵππος) *an old fool, old dotard*, Ar. Nub. 1070.

Κρονίων, ωνος, ὁ, patronym. from Κρόνος, *son of Cronus* (*Saturn*), i. e. *Jupiter*, oft. in Hom., also Ζεὺς Κρονίων: the gen. Κρονίονος occurs only Il. 14, 247, Od. 11, 620. [ῑ in nom. Κρονίων and the rarer gen. Κρονίονος: in other cases ῐ; and so Tyrt. 5, 1, uses even the nom]

Κρονόληρος, ου, ὁ, (Κρόνος, ληρέω) *an old twaddler, driveller*, Plut.

Κρόνος, ου, ὁ, *Cronus*, Lat. *Saturnus*, son of Uranus and Gaea, Hes. Th. 137: husband of Rhea, father of Jupiter, before whom he reigned in heaven until his sons banished him to Tartarus, Il. 8, 479; 14, 203: his time was the golden age, Hes. Op. 111. Later the name was interpreted as=χρόνος.—II. from the association of his name with *primitive, bygone days*, Κρόνος was a nickname at Athens for *a superannuated old dotard, old fool*, freq. in Ar., e. g. Nub. 929, Vesp. 1480, Plat. Euthyd. 287 B; cf. Κρονικός, Κρόνιππος, also v. Ἰάπετος.

Κρονότεκνος, ου, ὁ, *father of Cronus*, Orph.

Κρόσσαι, ῶν, αἱ, *battlements* on walls, behind which stood the warriors who defended them, elsewh. ἐπάλξεις, Il, 12, 258, 444 (certainly not scaling-ladders): prob. κρόσσαι may apply to a wall which runs up the edge of a hill, *so that the battlements rise successively one above another, like steps*: for in Hdt. 2, 125, the word is applied to the *courses* or *steps* in which the pyramids rose from bottom to top, and he himself explains it by βωμίδες, ἀναβαθμοί, cf. also πρόκροσσος. In Hdt. some prefer the Ion. form κρῶσσαι. (Acc. to most Gramm., like κροσσοί, from κοῤῥη, κόρση.)

†**Κροσσαίη**, ης, ἡ, *Crossaea*, a Macedonian district in the west of Chalcidice, on the Thermaïcus sinus, Hdt. 7, 123.

Κροσσοί, ῶν, οἱ,=θύσανοι, *a tassel, fringe*. Hence

Κροσσόω, ῶ, *to edge* with *tassels, fringe*. Hence

Κροσσωτός, ή, όν, *tasselled, fringed*, Lyc. 1102.

Κρόσφος, ου, ὁ,=γρόσφος.

Κροταίνω, poet. collat. form for κροτέω, Opp.

Κροτάλια, ων, τά, (κρόταλον) *earrings with several pendants of pearl*, which *rattled* against each other, Plin.

Κροτᾰλίζω, f. -ίσω, (κρόταλον) strictly *to use* κρόταλα or *castanets*, Hdt. 2, 60: in genl. *to make to rattle*, ἵπποι ὄχεα κροτάλιζον, Il. 11, 160, cf. κροτέω, in Il. 15, 453.—II. later, like κροτέω, *to applaud*, Ath. 395 A, 503 F, etc. Hence

Κροτάλισμα, ατος, τό, *a rattling sound, applause*. [ᾰ]

Κροτᾰλισμός, οῦ, ὁ, (κροταλίζω)= foreg.

Κρόταλον, ου, τό, (κρότος, κροτέω) *a rattle*, whether of split reed, pottery, or metal, a sort of *castanet*, H. Hom. 13, 3, Hdt. 2, 60, Eur. Cycl. 205, etc.—II. metaph. *a rattling fellow, a thorough rattle*, Ar. Nub. 260, 448: also as adj., οἶδ' ἄνδρα κρόταλον, Eur. Cycl. 104, cf. κώδων I. 2.

†**Κρόταλος**, ου, ὁ, *Crotalus*, one of the suitors of Hippodamia, Paus. 6, 21, 10.

†**Κροτανοί**, ῶν, οἱ, *the Crotani*, a portion of the Pitanatae, Paus. 3, 14. 2.

Κροτᾰφίς, ίδος, ἡ, (κροτέω) *a pointed hammer*, also κέστρα.

Κροτᾰφίτης, ου, ὁ, μῦς, *the temporal muscle*, Medic.: from

Κρότᾰφος, ου, ὁ, (κροτέω) *the temple of the head*, Il, 4, 502; 20, 397: usu. in plur. *the temples*, Lat. *tempora*, freq. in Hom.—2. metaph. *the brow* of a mountain, Aesch. Pr. 721: *the head, knob* of a hammer.—3. σχῆμα κατὰ κρόταφον, a figure *in profile*, opp. to κατὰ πλάτος.

Κροτέω, ῶ, f. -ήσω, (κρότος, κρούω) *to make to rattle*, of horses, ὄχεα κροτέοντες, *rattling* them *along*, Il. 15, 453, H. Hom. Ap. 234, cf. κροταλίζω, Il. 11, 160.—II. *to knock, strike, smite*, λέβητας, Hdt. 6, 58, γῆν θύρσῳ, Eur. Bacch. 188: esp.—2. *to strike* in sign of applause, *to strike together*, κροτεῖν τὰς χεῖρας, τὼ χεῖρε, *to clap* the hands, Hdt. 2, 60, Xen. Cyr. 8, 4, 12: hence absol. *to clap, to applaud*, Xen. Symp. 9, 4; and c. acc., κρ. τινά, Diog. L. Pass. *to be applauded, to succeed*, Arist. Poet.—3. of a smith, *to hammer* or *weld together*, like συγκροτέω: in genl. *to work with the hammer, forge*, hence pass. *to be* so *wrought*, κεκρότηται χρυσέα κρηπίς, Pind. Fr. 206; and metaph., ἐξ ἀπάτας κεκροταμένος, (as we might say) one mass of forgery, Theocr. 15, 49: εὐθὺς τὸ πρᾶγμα κροτείσθω, 'strike while the iron is hot.'—B. intr. in act. *to rattle, make a clatter*, τοῖς ὀστράκοις, Ar. Ran. 1306: *to chatter, prate*, Lat. *crepare*, Plat. Ax. 369 D: in genl. *to sound*. Hence

Κρότημα, ατος, τό,=κρότος.—II. metaph. of men,=κρόταλον II., nickname of Ulysses in Soph. Fr. 784, and Eur. Rhes. 499.

Κρότησις, εως, ἡ, (κροτέω) *a striking, smiting*, esp. κρ. χειρῶν, as a sign of grief, Plat. Ax. 365 A.

Κροτησμός, οῦ, ὁ,=κρότος, ἀσπὶς πυκνοῦ κροτησμοῦ τυγχάνουσα, Aesch. Theb. 561.

Κροτητός, ή, όν, verb. adj. from κροτέω, *stricken, smitten, sounding with blows*, κάρα, Aesch. Cho. 428: hence 2. κρ. ἅρματα, chariots *rattled, whirled along*, Soph. El. 714; cf. ὄχεα κροτέοντες, Il. 15, 453.—3. *played on stringed instruments* with the plectrum, etc., μέλη, Soph. Fr. 227.—II. *applauded*.

Κροτοθόρῠβος, ου, ὁ, (κρότος, θόρυβος) *loud applause*, Epicur. ap. Diog. L. 10, 5.

Κρότος, ου, ὁ, (κρούω) *any striking* or *sound produced by striking*: κρ. ποδῶν, the beat of the feet in dancing, Eur. Heracl. 783, Tro. 546; κρ. χειρῶν, *a clapping* of hands, Ar. Ran. 157, and so absol., Plat. Lach. 184 A, Dem. 519 D: in genl. *a loud rattling* or *noise*.

Κροτών, ῶνος, ὁ, also parox. κρότων, ωνος, *a dog-louse, tick*, Lat. *ricinus*, Arist. H. A., in Od. κυνοραιστής.—II. *the palma-Christi*, or *thorn bearing the castor-berry* (from the likeness of this to *a tick*), whence is produced *croton* and *castor oil*, Hipp., cf. κῖκι, σιλλικύπριον.

†**Κρότων**, ωνος, ἡ, *Croton, Crotona*, a city of Bruttium on the river Aesarus, a colony of the Achaei, now *Cotrone*, Hdt. 3, 131, Strab. p. 260.

Κροτώνη, ης, ἡ,=γόγγρος II., *an excrescence, knot on trees*, esp. *on the olive*, Theophr.

†**Κροτωνιάτης** Ion. -ιήτης, ου, ὁ, and fem. -ιᾶτις, Ion. -ιῆτις, ιδος, *of Crotona, Crotoniat*, Hdt., etc.

Κροτωνοειδής, ές, (κροτών, εἶδος) *like the* κροτών, Hipp.

†**Κροτωπιάδης**, ου, ὁ, *son* or *descend-*

ant of Crotopus, i. e. Linus, Callim. Fr. 315.

†Κρότωπος, ου, ὁ, *Crotŏpus*, son of Agenor, king of Argos, Paus. 1, 43, 7.

Κροῦμα, ατος, τό, (κρούω) *a beat, stroke*, Ar. Eccl. 257, sensu obscoeno.—2. esp. *a sound produced by striking*, e. g. *by playing on stringed instruments* with the plectrum, *a note*, Hipp., and Ar. Thesm. 120; κρούματα σαπρά, Theopomp. (Com.) Siren. 2: *an air, piece of music played on the lyre*, etc., Plat. Min. 317 D: in genl. of *any piece of instrumental music*, even for wind instruments, Plut. Hence

Κρουματικός, ή, όν, *of, belonging to striking* or *playing an instrument*: κρ. μουσική, *instrumental* music: διάλεκτος κρ., expression *in playing*, Plut.: λέξις κρ., a sound, note *of instrumental music*, i. e. an *inarticulate* sound without sense, Polyb. 3, 36, 3, cf. N. T. 1 Ep. Cor. 14, 9.

Κρουμάτιον, ου, τό, dim. from κροῦμα.

Κρουματοποιός, οῦ, ὁ, (κροῦμα, ποιέω) *a musician*, Macho ap. Ath. 337 C.

Κρουναῖος, αία, αῖον, (κρουνός) *from* or *of a spring*, κρ. ὕδωρ, *spring*-water, Arist. Meteor.

Κρουνεῖον, ου, τό, a kind of *drinking-vessel*, Epigen. Mnem. 1.

Κρουνηδόν, adv. (κρουνός) *like a spring, gushing out*, Philo.

Κρουνία, ας, ἡ,=κρουνεῖον.

Κρουνίζω, f. -ίσω, (κρουνός) *to run like a spring*, of the drinking-vessel called ῥυτόν (q. v.), Epinic. ap. Ath. 497 A.

Κρουνίσκος, ου, ὁ, dim. from κρουνός III., *a small cock* or *tap*.

Κρούνισμα, ατος, τό, *a gush* or *stream of any thing*, Anth.

Κρουνισμάτιον, ου, τό, dim. from foreg.

Κρουνίτης, ου, ὁ, fem. -ῖτις, ιδος, =κρουναῖος, Orph.

†Κρουνοί, ῶν, οἱ, (*the springs*) *Cruni*, a fountain district near the river Chalcis, in Elis, Od. 15, 295, H. Hom. Ap. 423, cf. Strab. p. 343.—2. in Paus., a fountain of Arcadia, 8, 35, 8.—II. a city of Moesia on the Pontus, the later Dionysopolis, Strab. p. 319.

ΚΡΟΥΝΟ΄Σ, οῦ, ὁ, *a spring, well-head*, whence the πηγαί issue, Il. 22, 147, v. πηγή, and so Il. 4, 454 (where it seems needless to interpret it of *the basin* or *bed of a torrent*): in plur. also *streams*, κρουνοὶ κρηναίου ποτοῦ, Soph. Tr. 14; and so κρουνοὶ Ἡφαίστου, of streams of lava from Aetna, Pind. P. 1, 48: *a torrent of words*, Ar. Ran. 1005.—2. *a water course*, Strab. (Prob. akin to κρήνη, q. v.) Hence

Κρουνοχυτρολήραιος, ου, ὁ, (κρουνός, χύτρα, λῆρος) comic word in Ar. Eq. 89, *a pourer forth of weak, washy twaddle*, with collat. notion of *a water-drinker*.

Κρούνωμα, ατος, τό, as if from κρουνόω,=κρουνός, Emped. 28.

Κρούπᾰλα, ων, τά, Soph. Fr. 43, and κρουπάνα,=sq.

Κρουπέζαι, αἱ, in Lat. *scrupeda* and *sculponea, high wooden shoes*, worn mostly in Boeotia: used for treading the olives: and worn on the stage by the fluteplayers, to beat the time, cf. Meineke Com. Fragm. 1. p. 336.—II.= κρόταλον. Also κρουπάλα, κρούπανα, and κρούπετα, τά. (Prob. from κρούω.)

Κρουπέζιον, ου, τό, dim. from κρουπέζα.

Κρουπεζοφόρος, ον, (κρούπεζαι, φέρω) *wearing wooden shoes*, of the Boeotians, Cratin. Incert. 153.

Κρουπεζόομαι, as pass. *to have wooden shoes on.*

Κρούπετα, τά,=κρούπεζαι, q. v.

Κρουσιδημέω, ῶ, f. -ήσω, (κρούω, δῆμος) in Ar. Eq. 859, a parody on κρουσιμετρέω, *to play upon the people, delude* them.

Κρουσίθῡρος, ον, (κρούω, θύρα) *knocking at the door*, τὸ κρ. (sub. μέλος), *a serenade*, Trypho ap. Ath. 618 C.

Κρουσιλύρης, ου, ὁ, (κρούω, λύρα) *striking the lyre*, Orph. [ῠ]

Κρουσιμετρέω, ῶ, f. -ήσω, (κρούω II., μέτρον) *to cheat in measuring* corn, *by striking off* that which lies at the top; so, σταθμὸν μὴ κρούειν, Pseudo-Phocyl. 13, and παρακρούομαι. Hence

Κρουσιμέτρης, ου, ὁ, *a false measurer*; in genl. *a cheat.*

Κροῦσις, εως, ἡ, (κρούω) *a striking, smiting*; esp.—1. *a tapping, ringing* of earthen vessels, to see whether they are sound: and hence, in genl. *a trying, examining.*—2. *a striking, playing on a stringed instrument*, then in genl. *instrumental music*, Polyb.; παρὰ τὴν κροῦσιν λέγειν, of the recitative, ᾄδειν, of the air, *to the accompaniment of instrumental music*, Plut. 2, 1141 A; κροῦσις ὑπὸ τὴν ᾠδήν, *a full instrumental accompaniment*, Ibid.—3. of a rhetorician, *the power of striking, astounding, and so captivating his hearers*, prob. playing into the signf. of *hoaxing, cheating them* (cf. κρουσιμετρέω), Ar. Nub. 318.

Κροῦσμα, κρουσματικός=κρουμ.

Κρουστέον, verb. adj. from κρούω, *one must knock at*, θύραν, Ar. Eccl. 989.

Κρουστικός, ή, όν, *fit for striking*, as of sounds striking the ears, ὄργανα, Arist. Probl.—II. metaph. of a rhetorician or sophist, *striking, astonishing, making a forcible impression on his hearers*, Ar. Eq. 1379: τὸ κρ., *striking eloquence*, Luc.

ΚΡΟΥ΄Ω, (akin to κρότος, κροτέω). *To knock, strike, smite* one thing *with* another, τινί τι, Soph. Fr. 938, Eur., etc.: also *to strike* one against another, *strike together*, κρ. χεῖρας, *to clap* the hands, Eur. Supp. 720, so ὅπλα, Thuc. 3, 22: κρ. τὸ ἔδαφος ποδί, Plut. Caes. 33, and so κρ. πόδα, i. e. κρ. γῆν ποδί, in dancing, Eur. El. 180: c. prep. *to strike* or *dash against*, κρ. τι πρός τι, Xen. An. 4, 5, 18: esp. πρός τι κέραμον κρούειν, *to strike* an earthen vessel, to try whether it rings sound or not: hence—2. Met., in genl. *to examine, try, prove*, Plat. Hipp. Maj. 301 B.—3. *to strike* a stringed instrument with a plectrum, Anth.: and so in genl. *to play* any instrument, e. g. αὐλὸν κρούειν, Jac. A. P. p. 664.—4. κρούειν τὴν θύραν, *to knock at* the door *on the outside*, Ar. Eccl. 317, Plat. Prot. 310 B, etc., but κόπτειν is said to be better, Lob. Phryn. 177, cf. also πατάσσω.—II. κρ. σταθμόν = κρουσιμετρεῖν, Pseudo-Phoc. 13, cf. Soph. Fr. 927: hence in genl. *to cheat.*—III. later, sensu obscoeno, like κινέω: and so κρούειν πέπλον, like Lat. *tunicam tundere* or *pertundere*, Eur. Cycl. 328.—B. mid. κρούεσθαι πρύμναν, like ἀνακρούεσθαι (v. ἀνακρούω), Thuc. 1, 51; 3, 78.

†Κρουσίς, ίδος, ἡ, *Crusis*, a district of Macedonia on the Thermaïcus sinus, Thuc. 2, 79.

†Κρουστομερία, ας, ἡ, *Crustumerium*, a city of the Sabines, Dion. H.: hence Κρουστομερῖνος, ὁ, *an inhab. of Cr.*, Id.

Κρυβάζω,=κρύπτω.

Κρύβδᾰ, adv. (κρύπτω)=sq., c. gen. *without the knowledge of*, κρύβδα Διός, Lat. *clam Jove*, Il. 18, 168, cf. Aesch. Cho. 177.

Κρύβδην, Dor. -δαν, adv. (κρύπτω) *secretly*, Od. 11, 455; 16, 153, Plat., etc.; also like foreg., c. gen., Pind. P. 3, 25.

Κρύβηλος, ον, *hidden*, Hesych. [ῠ]

Κρῠβήτης, ου, ὁ, *one who is hidden in the earth*, i. e. *dead.*

Κρύβω, radic. form of κρύπτω, but found only in late writers, cf. Lob. Phryn. 317.

Κρῠερός, ά, όν, (κρύος) *icy, chill, chilling*, in Hom. usu. epith. of γόος, also of φόβος, Il. 13, 48; of Hades, Hes. Op. 152; τάφος, Anth.:—but in the strict sense, Ar. Av. 951, 955. Adv. -ρῶς.

Κρῡμᾰλέος, α, ον, (κρυμός) *icy, chilly*, Heraclid. Pont.

Κρῡμοπᾰγής, ές, (κρυμός, πήγνυμι) *stiff and stark with cold*, Orph.—II. act. *stiffening, freezing.*

Κρῡμός, οῦ, ὁ, (κρύος) *chilliness, cold, frost*, Hdt. 4, 8, 28, Soph., etc.—II. *a chill in the body, feverish cold.*

Κρῡμοχᾰρής, ές, (κρυμός, χαίρω) *delighting in cold* or *frost*, Orph.

Κρῡμώδης, ες, (κρυμός, εἶδος) *icy-cold*, Hipp.: *frozen, icy*, Anth.

Κρῠόεις, εσσα, εν,= κρυερός, *icy-cold, chilling*, φόβος, Il. 9, 2, ἰωκή, Il. 5, 740: from

ΚΡΥ΄ΟΣ, τό, *icy cold, chilliness, frost*, Hes. Op. 492.—II. metaph. *an inward chill, shudder*, Aesch. Eum. 161. (Hence κρυόεις, κρυερός, κρυσταίνω, κρύσταλλος and κρυμός [ῡ]: the same root appears in Lat. *cruor, grumus*, our *gore*, with a notion of the *curdling, congealing* effects of cold.) [ῠ]

Κρυπτάδιος, α, ον, and in Aesch. Cho. 946, ος, ον, (κρύπτω) *secret, hidden, clandestine*, φιλότης, Il. 6, 161: as adv. κρυπτάδια, Il. 1, 542: later also κρυπταδίῃ. [ᾰ]

Κρυπτάζω, f. -άσω, collat. form from κρύπτω.

Κρύπτασκε, Ep. lengthd. 3 sing. impf. from κρύπτω, Il. 8, 272.

Κρυπτεία, ας, ἡ, (κρυπτεύω) *a secret commission*: at Sparta a duty or discipline of the young men, who for a certain time prowled about, watching the country, and enduring all sorts of hardships: intended to season them against fatigue, and (unless they are much belied) to reduce the number of the Helots by assassination; v. however Plat. Legg. 633 B, and Müller Dor. 3, 3, § 4.

Κρυπτέον, verb. adj. of κρύπτω, *one must conceal*, Soph. Ant. 273.

Κρυπτεύω, *to conceal, hide*, Eur. Bacch. 888.—II. intrans. *to hide one's self, lie concealed*, Xen. Cyr. 4, 5, 5.—III. in pass. κρυπτεύομαι, *to have snares laid for* one, Eur. Hel. 541.

Κρύπτη, ης, or κρυπτή, ῆς, ἡ, (orig. fem. from κρυπτός) *a covered place, vault, crypt*, Juven. 5, 106, and Ath.

Κρυπτήριος, α, ον, *convenient for concealing*, Orac. ap. Paus.: τὸ κρυπτήριον, *a lurking-place*, or *a dungeon.*

Κρυπτία, ας, ἡ,=κρυπτεία.

Κρυπτικός, ή, όν, (κρύπτω) *fit for, good at hiding* or *concealing*. Adv. -κῶς, *underhand, cunningly*, Arist. Org.

Κρυπτός, ή, όν, verb. adj. of κρύπτω, *hidden, private*, κληΐς, Il. 14, 168; *hidden, concealed, secret*, Hdt. 3, 146, and freq. in Att., as κρ. λόγος, Aesch. Cho. 773; κρ. ἥβη, of one reared up in secret, Soph. El. 159: τὸ κρ. τῆς πολιτείας, Thuc. 5, 68. Adv. -τῶς.

ΚΡΥ΄ΠΤΩ, lengthd. from root ΚΡΥΠ-, ΚΡΥΒ-: fut. κρύψω: Ep impf. κρύπτασκε, Il. 8, 272: perf. pass. κέκρυμμαι, Od.: aor. 1 pass. ἐκρύφθην, Il.: aor. 2 pass. ἐκρύβην [ῠ], also a part. aor. pass. κρῠφείς, Herm. Soph. Aj. 1124. *To hide, conceal, cloak*, oft. with collat. notion of protection, Hom.: *to hide beneath the earth*, Hes. Op. 137, 139; in full γῇ, χθονί, τάφῳ κρ., Hdt. 1, 216, Soph. O. C. 1546, Ant. 196.—II. metaph. *to conceal, keep secret* or *in silence*, like σιγάω, σιωπάω, Od. 4, 350; 11, 443; τί τινα, something from one, μή με κρύψῃς τοῦτο, Aesch. Pr. 625, cf. Eur. Hec. 570, Lys. 210, 21, etc.—III. like ἀμαυρόω, *to darken, make obscure.*—B. intr. *to be concealed*, Soph. El. 826, cf. κεύθω V.—Καλύπτω is simply *to cover over*, κεύθω, *to cover up* so that no trace of it can be seen, κρύπτω, *to keep covered*, esp. for purposes of concealment. (On the root v. καλύπτω fin.)

Κρυσταίνω, (κρύος) *to congeal, freeze with cold*, Lat. *glacio*. Pass. *to be congealed, freeze*, Nic.

Κρυσταλλίζω, f. -ίσω, (κρύσταλλος) *to shine like crystal*, N. T.

Κρυστάλλῐνος, η, ον, (κρύσταλλος) *of crystal, crystalline*, Anth.

Κρυσταλλοειδής, ές, (κρύσταλλος, εἶδος) *like ice*, Strab.: *like crystal*, Medic. Adv. -δῶς, Plut.

Κρυσταλλόπηκτος, ον, (κρύσταλλος, πήγνυμι) *congealed to ice, frozen*, Eur. Rhes. 441.

Κρυσταλλοπήξ, ῆγος, ὁ, ἡ, (κρύσταλλος, πήγνυμι) = foreg., Aesch. Pers. 501.

Κρύσταλλος, ου, ὁ, (κρύος, κρυσταίνω) *clear ice, ice*, Lat. *glacies*, Il. 22, 152, Od. 14, 447, Hdt. 4, 28, and Att.: hence—2. in Opp. also=νάρκη, *extreme chill, numbness, torpor.*—II. ὁ and ἡ, *crystal, rock-crystal*, Lat. *crystallum*, Dion. P., and Anth.

Κρυσταλλοφᾰνής, ές, (κρύσταλλος, φαίνομαι) *of the look* or *transparency of crystal*, Strab.

Κρυσταλλόομαι, as pass., *to be frozen*, Philo.

Κρυσταλλώδης, ες,=κρυσταλλοειδής, Dio C.

Κρύφᾰ, adv., (κρύπτω)=κρύβδα, c. gen. Thuc. 1, 101.

Κρῠφᾶ, adv., Dor. for κρυφῇ, Böckh v. l. Pind. O. 1, 116; 3, 22.

Κρῠφάδις, adv.=κρύφα, A. B.

Κρῠφαῖος, αία, αῖον, and in Luc. ος, ον.=κρύφιος, Trag., as Aesch. Cho. 81, Soph. Aj. 899. Adv. -ως, Aesch. Pers. 370.

Κρῠφανδόν, adv.=sq., formed like ἀναφανδόν.

Κρῠφῇ, adv. (κρύπτω) like κρύφα, *secretly, in secret*, Soph. Ant. 85, and Xen.: Dor. κρυφᾶ, q. v.

Κρῠφηδόν, adv.=foreg., opp. to ἀμφαδόν, Od. 14, 330; 19, 299.

Κρῠφίμαῖος, αία, αῖον, and κρύφιμος, ον,=sq.

Κρύφιος, α, ον, also ος, ον, Eur. I. T. 1321, etc., *secret, hidden, clandestine*, Hes. Op. 791, Soph., etc. Adv. -ως. [ῠ] Hence

Κρῠφιότης, ητος, ἡ, *secresy, obscurity.*

Κρῠφόνους, ουν,=κρυψίνους.

Κρῠφός, οῦ, ὁ,=κρυφιότης, Pind. O. 2, 177.—II. *a lurking-place*, LXX.—III.=κρύψις.

Κρύφω, impf. ἔκρῠφε, late collat. form from κρύβω, κρύπτω, Q. Sm., cf. Lob. Phryn. 318. [ῠ]

Κρυψίγονος, ον, (κρύπτω, γόνος) *secretly born*, Orph.

Κρυψίδρομος, ον, (κρύπτω, δρόμος) *running secretly*, dub. in Orph.; ubi al. κρυψίδομος, *dwelling in secret places.*

Κρυψιμέτωπος, ον, (κρύπτω, μέτωπον) *hiding the forehead*, Luc.

Κρυψίνοος, ον, contr. -νους, ουν, (κρύπτω, νόος) *hiding one's thoughts, cunning, crafty, reserved*, Xen. Cyr. 1, 6, 19; 8, 2, 1. Adv. -νως.

Κρύψις, εως, ἡ, (κρύπτω) *a hiding, concealment*, κρύπτεσθαι κρύψιν, Eur. Bacch. 953: *the art* or *means of concealing*: esp. *of arguing so as to keep one's drift concealed from the opponent*, Arist. Rhet.

Κρυψίχολος, ον, *concealing, dissembling one's anger.*

Κρύψορχις, εως, ὁ, *with hidden testicles*, Medic.

Κρῠώδης, ες, (κρύος, εἶδος) *icy, chill*, Plut.

Κρῠωτήριον, ου, τό,=ψυκτήρ, cf. Ruhnk. Tim. sub hac v.

†Κρωβίαλος, ου, ἡ, *Crobialus*, a city of Paphlagonia near Cromna, Ap. Rh. 2, 944.

†Κρωβύλη, ης, ἡ, *Crobyle*, a town of Thrace, Dem. 159, 10.

Κρωβύλος or κρώβυλος, ου, ὁ, like κόρυμβος, *a roll of hair, knotted on the crown of the head*, in the time of Thucyd. (1, 6) worn at Athens by elderly persons: a similar coiffure of young girls was called κόρυμβος, Winckelm. Gesch. der Kunst, 5, 1, 14, Vorläufige Abhandl. 4, 66, with the notes.—II. *of hair* on a helmet, Xen. An. 5, 4, 13. [ῠ]

†Κρώβυλος, or -βύλος, ου, ὁ, *Crobylus*, nickname of Hegesippus, brother of the orator Hegesander, in Aeschin. 9, 35; 10, 31.—2. a poet of the new comedy, Meineke 1, p. 490.—3. a Corinthian, Plut. Alex. 22.

Κρωβῠλώδης, ες, (κρωβύλος, εἶδος) *like the* κρωβύλος.

Κρωγμός, οῦ, ὁ, (κρώζω) *the croaking* or *cawing of a crow*, Lat. *crocitatio*: also *of a chough*, Anth.

ΚΡΩ'ΖΩ, f. κρώξω, *to cry like a crow, caw*, Lat. *crocitare*, Hes. Op. 745, Ar. Av. 2; the raven's note being expressed by κράζειν.—II. of men, *to croak out*, τι, Ar. Plut. 369, Lys. 506. (Onomatop., like κράζω, κλάζω, κλώζω: cf. κόραξ fin.)

†Κρώκελα, ων, τά, *Crocēla*, an island in the Indian sea, Arr. Ind. 21, 7.

Κρωμᾰκίσκος, ου, ὁ, dub. word in Antiph. Philetaer. 1.

Κρωμᾱκόεις, εσσα, εν, (κρώμαξ) *stony, rugged.*

Κρωμᾱκωτός, ή, όν,=foreg.

Κρώμαξ, ᾱκος, ὁ, *a heap of rocks* or *stones*, for κλώμαξ. [v. Draco p. 18. 24.]

†Κρῶμνα, ης, ἡ, *Cromna*, a fortress of Paphlagonia, Il. 2, 855, belonging to Amastris; or, acc. to Steph. Byz. later the same with the latter; the site is still *Cromena.*

†Κρῶμνοι, ων, οἱ, *Cromni*, a strong town of Arcadia, Xen. Hell. 7, 4, 21; in Paus. called Κρῶμοι, 8, 3, 4.

†Κρῶμος, ου, ὁ, *Cromus*, son of Neptune, Paus. 2, 1, 3.—2. son of Lycaon, Id. 8, 3, 4.

†Κρωπεία, Κρωπία, or -ιά, Κρωπιάς, and Κρῶπαι, *Cropia*, an Attic deme of the tribe Leontis, διὰ Κρωπείας, Thuc. 2, 19.

Κρώπιον, ου, τό, dim. from sq., Pherecyd. ap. Poll. 10, 128.

Κρῶπος, ου, ὁ, *a scythe* or *bill-hook.*

Κρῶσσαι, αἱ, Ion. for κρόσσαι, v. l. in Hdt. 2, 125.

Κρωσσίον, ου, τό, dim. from sq., Anth.

ΚΡΩΣΣΟ'Σ, οῦ, ὁ, *a water-pail, pitcher, jar*, Aesch. Fr. 91, Soph. O. C. 478, and Eur.—2. *a cinerary urn* Mosch. 4, 34. (Akin to our *cruse, crock, crockery*, Germ. *Krug.*)

†Κρῶφι, τό, *Crophi*, a mountain in Upper Aegypt between Elephantine and Syene, Hdt. 2, 28

Κτά, for ἔκτα, Ep. 3 sing. aor. 2 act. of κτείνω.

Κταίνω, Dor. for κτείνω in Alcae. 111.

Κτάμεν,=sq. [ᾰ]

Κτάμεναι, Ep. inf. aor. 2 act. of κτείνω, Hom. [ᾰ]

Κτάμενος, Ep. part. aor. 2 mid. c. pass. signf., of κτείνω, Hom. [ᾰ]

Κτάνε, for ἔκτανε, 3 sing. aor. 2 act. from κτείνω, Hom. [ᾰ]

Κτάνθεν, Aeol. and Ep. for ἐκτάνθησαν, 3 plur. aor. 1 pass. of κτείνω.

ΚΤΑ'ΟΜΑΙ, Ion. κτέομαι, dep. mid.: fut. κτήσομαι: aor. ἐκτησάμην: perf. κέκτημαι, Hes. Op. 435, Ion. ἔκτημαι, Il. 9, 402 (cf. Schw. Lex. Hdt.), so too Aesch. Pr. 795, and sometimes in Plat.; opt. κεκτῴμην. *To procure for one's self, get, gain*, Lat. *acquirere*, τι, Hom.: κτήσασθαι βίον ἀπό τινος, *to get one's* living from a thing, Hdt. 8, 106: also *to bring* evil *upon one's self, incur* it, ὀργὴν θεᾶς, Soph. Aj. 777, ξυμφοράς, Eur. Or. 543: δυςσέβειαν κτ., *to get* a name for impiety, Soph. Ant. 924; cf. ῥᾳθυμία.—2. *to procure* or *get* for another, κτᾶσθαί τινί τι, Od. 20, 265, Aesch. Pers. 755, Xen. Oec. 15, 1.—II. perf. *to have acquired* or *got*, i. e. *to possess, have, hold*, ἐκτῆσθαι, Il. 9, 402, Hdt. 1, 155, etc.; and Att.: so too in aor., κτήσασθαι, Id. 1, 153: κεκτῆσθαι is, however, distinguished from ἔχειν by Plat. Theaet. 199 A: ὁ κεκτημένος, *an owner, master* (esp. of slaves), used quite like a subst., ὁ ἐμοῦ κ., Soph. Phil. 778; ἡ ἐμὴ κεκτημένη, my mistress, Ar. Eccl. 1126.

B. κτάομαι as pass. *to be gotten*, ἃ ἐκτήθη, Thuc. 1, 123; 2, 36: *to be obtained as property*, as a slave, δουλόσυνος κτηθεῖσα, Eur. Hec. 449:—but so mostly in late authors, Schäf. Schol. Par. Ap. Rh. 1, 695.

Κτέᾰνον, ου, τό, (κτάομαι)=κτῆμα, but usu. in plur. *possessions, property*, Hes. Op. 313, Pind. O. 3, 75, etc., and Trag.: esp. *of property in cattle*, cf. κτῆνος.

Κτέᾰρ, ᾰτος, τό,=foreg., oft. in Hom., but only in dat. pl. κτεάτεσσι, Il. 23, 829, Od. 14, 115, and Pind.; only once in Trag., viz. Eur. Philoct. 4: the sing. only in late poets, Lob. Paral. 176.

Κτεάτειρα, ας, ἡ, fem. from sq., μεγάλων κόσμων κτεάτειρα, *thou that hast put us in possession of..*, Aesch. Ag. 356. [ᾰ]

Κτεάτηρ, ηρος, ὁ, (κτέαρ) *one that gets: a possessor, master.* [ᾰ]

Κτεᾰτίζω, f. -ίσω, (κτέαρ) *to get, gain, win*, Il. 16, 57, Od. 2, 102. Hence

Κτεᾰτιστός, ή, όν, *gotten, won*, ἄργυρος, Anth.

†Κτέατος, ου, ὁ, *Cteatus*, son of Actor and Molione, father of Amphimachus, Il. 2, 855; 11, 708.

Κτείνω, lengthd. from root ΚΤΕΝ-, ΚΤΑΝ-: f. κτενῶ, Ion. κτᾰνῶ, but in Hom. always κτενέω. έεις, έει, etc., part. κτανέοντα only in Il. 18, 309: aor. 1 ἔκτεινα, Hom.: aor. 2 ἔκτᾰνον, Hom.: perf. ἔκτονα, pass. ἔκτᾰμαι, post Hom.; still later, the non-Att. perf. ἔκτᾰκα, and ἐκτόνηκα. The following are purely poet., chiefly Ep., and freq. in Hom., 3 sing. and plur. aor. syncop. ἔκτᾰ and ἔκτᾰν, inf. κτάμεν, κτάμεναι [ᾰ], for κτάναι.

part. κτάς, also in Att.: subj. κτέω for κτῶ, hence κτέωμεν, Od. 22, 216: and the aor. mid. c. pass. signf. ἐκτάμην, inf. κτάσθαι, Il. 15, 558, part. κτάμενος, as if from ΚΤΑ΄Ω: Hom. has also 3 plur. ἔκτᾰθεν, Aeol. for ἐκτάθησαν, as if from ἐκτάθην, Il. 11, 691, Od. 4, 537; but never the form ἐκτάνθην, of which part. κτανθείς occurs in Anth.: κτείνωμι, Ep. subj. pres. Od. 19, 490.—Cf. also κτίννυμι. *To kill, slay*, usu. of men, from Hom. downwds.; more rarely of slaying an animal, as in Il. 15, 587, Od. 12, 379; 19, 543: also of the mere intention, *to wish to kill*, Od. 9, 408, Schäf. Soph. O. C. 993, Aj. 1126. (Akin to καίνω, καίνυμαι: Sanscr. *kshi*, to destroy.)

ΚΤΕΙ΄Σ, ὁ, gen. κτενός, *a comb*, Anth.: from the disposition of the teeth of a comb are derived the following signfs.—1. *the comb* or *reed in a horizontal loom*, through which the threads of the warp pass, Lat. *pecten* and *radius*.—2. *a rake, harrow*, Anth. —3 *the fingers*, wh. branch off from the hand, Aesch. Ag. 1594.—4. *pudenda muliebria*, Lat. *pecten*, Call. Fr. 308.—5. κτένες, *the four cutting-teeth* or *incisors*.—6. *a cockle, scallop*, Archipp. 'Ιχθ. 5, Anaxandr. Prot. 1, 61; cf. κτηδών. Hence

Κτενίζω, f. -ίσω, *to comb*: in mid., κτενίζεσθαι κόμας, *to comb one's* hair, Hdt. 7, 208, πλοκάμους, Asius 2, 1: *to curry* horses, ψήκτραισιν, Eur. Hipp. 1174.

Κτενίον, ου, τό, dim. from κτείς, *a small comb*, Luc.—2. τὰ κτ., *the notches to receive the strings of the lyre.*

Κτενισμός, οῦ, ὁ, (κτενίζω) *a combing*, Eur. El. 529.

Κτενιστής, οῦ, ὁ, *a hair-dresser.*

Κτενοειδής, ές, (κτείς, εἶδος) *like a comb*.—2. *like a cockle*, etc.

Κτενοπώλης, ου, ὁ, (κτείς, πωλέω) *a dealer in combs.*

†Κτενοῦς, οῦντος, ὁ, *Ctenus*, a port in the Thracian Chersonese, Strab. p. 308.

Κτενώδης, ες,=κτενοειδής 2, Xanthus p. 162.

Κτενωτός, ή, όν, *combed*: of clothes, *fulled*, Böckh Inscr. 1, p. 248.

Κτέομαι, Ion. for κτάομαι, Hdt. 8, 112.

Κτέρας, ατος, τό,=κτέαρ, κτέανον, κτῆμα, *a possession*, Il. 10, 216; 24, 235.

Κτέρεα, τά, (no nom. κτέρος, τό, in use,) strictly=κτέανα, κτήματα, *possessions, property*: but appropriated to *things bestowed on the dead* at burial, *favourite pieces of property placed on the pile and burnt with him*: in Hom. in genl. *funeral honours, obsequies*, usu. κτέρεα κτερεΐζειν, like Lat. *parentalia parentare*, Od. 1, 291; 2, 222, Il. 24, 38, etc.; also, κτερέων λαχεῖν, Od. 5, 311; later dat. pl. κτερέεσσι, Ap. Rh., and Mosch.

Κτερεΐζω, f. -ΐξω, lengthd. for κτερίζω,—1. c. acc. pers. κτερεΐζειν τινά, *to bury* him *with due honours*, Il. 23, 646; 24, 657.—2. c. acc. rei, κτέρεα κτ., cf. foreg.: cf. also sq.

Κτερίζω, fut. κτεριῶ, aor. ἐκτέρῐσα, (κτέρεα). Orig.=κτεατίζω, but appropriated to the burial of the dead.—1. c. acc. pers., κτερίζειν τινά, *to bury* the dead *with due honours*, Il. 11, 455; 18, 334; 22, 336, in all three places in fut.—2. c. acc. rei, *to offer due honours* to the dead, κτέρεα κτερίσαιεν and κτερίσειεν, Lat. *justa facere, exequias facere*, Il. 24, 38, Od. 3, 285: cf. foreg., and v. κτέρεα.

Κτερίσματα, ων, τά, (κτερίζω)=κτέρεα, and like it only used in plur., Soph. O. C. 1410, and Eur. Tro. 1249.

Κτεριστής, οῦ, ὁ, *an undertaker*, Lat. *libitinarius.*

*Κτέρος, τό, v. sub κτέρεα.

Κτέω, Ep. subj. aor. 2 act. of κτείνω, for κτῶ, hence κτέωμεν, Od. 22, 216.

Κτηδών, όνος, ἡ, (κτείς) *a comb*.—II. *a trident*.—III. κτηδόνες τοῦ ξύλου, *the fibres* of wood, from their running in parallel lines, like the teeth of a comb, Math. Vett., cf. εὐκτήδων: also of *the fibres of the body*, Hipp.—IV. *a layer, stratum* of slate, etc., Diosc.

Κτῆμα, ατος, τό, (κτάομαι) *any thing gotten, a possession*, Od. 15, 19: elsewh. in Hom. always in plur., κτήματα, like κτέανα, *possessions*, etc.: his κτήματα (esp. in Il.) are mostly κειμήλια, *treasures, jewels*, etc., stored up at home, δόμοις ἐν κτήματα κεῖται, Il. 9. 382, Od. 4, 127: but in Od. freq. *all kinds of property*, and so usu. in Att.: esp. of a slave, κτῆμά τινος, Eur. Med. 49, cf. Xen. Oec. 1, 5, Vect. 4, 42: sometimes, κτήματα καὶ χρήματα, i. e. *property in kind*, and money, Plat. Legg. 728 E, cf. Lob. Paral. 58; sometimes opp. to ἄγρος, *personal* (as opp. to real) *property*, Isae. 55, 24.—II. in genl. *a thing*, like χρῆμα, Soph. O. T. 549. Hence

Κτηματικός, ή, όν, *possessed of wealth, opulent*, Polyb., and Plut.

Κτημάτιον, ου, τό, dim. from κτῆμα, Alciphr.

Κτηματίτης, ου, ὁ,=κτηματικός, Lycurg. ap. Suid.

Κτηνηδόν, adv. (κτῆνος) *after the manner of cattle, like beasts*, Hdt. 4, 180.

Κτηνίατρος, ου, ὁ, (κτῆνος, ἰατρός) *a cattle-doctor.*

Κτηνοβάτης, ου, ὁ, (κτῆνος, βαίνω II. 3) *one who is guilty of unnatural practices with animals.* [ᾰ]

Κτηνόομαι, as pass., (κτῆνος) *to become brutish.*

Κτηνοπρεπής, ές, (κτῆνος, πρέπω) *brutish.*

Κτῆνος, εος, τό, (κτάομαι)=κτῆμα, but, like it and κτέανα, almost always in plur., *property* in general, Aesch. Ag. 129; but τὰ κτήνεα, contr. κτήνη, usu. *property in herds* or *flocks*, hence *cattle*, H. Hom. 30, 10, Hdt. 1, 50; 2, 41, and Att.: rarely in sing. *a single beast*, as *an ox* or *sheep*, Hdt. 1, 132.

Κτηνοστάσιον, ου, τό, (κτῆνος, ἵστημι) *a cattle-stall.* [ᾰ]

Κτηνοτροφεῖον, ου, τό, = foreg.: from

Κτηνοτροφέω, ῶ, f. -ήσω, *to feed cattle*, Philo; and

Κτηνοτροφία, ας. ἡ, *a feeding, keeping of cattle*, Dion. H.; from

Κτηνοτρόφος, ον, (κτῆνος, τρέφω) *feeding* or *keeping cattle*, Diod.

Κτηνώδης, ες, (κτῆνος, εἶδος) *brutish*, LXX. Adv. -δως, Ib.: hence

Κτηνωδία, ας, ἡ, *brutishness.*

Κτησείδιον, ου, τό,=κτησίδιον.

†Κτησίας, ου, ὁ, *Ctesias*, a celebrated historian of Cnidus, physician of Artaxerxes Mnemon, Xen. An. 1, 8, 26. —2. an Athenian masc. pr. n., Dem. 1258, 24; Ar. Ach. 839.

Κτησίβιος, ον, (κτάομαι, βίος) *possessing property.* [ῐ]

†Κτησίβιος, ου, ὁ, *Ctesibius*, an Athenian, son of Diodorus, Dem. 1310, 17. —2. a celebrated mathematician of Alexandrea, Ath. 174 E.

Κτησίδιον, ου, τό, dim. from κτῆσις, *a small property.*

†Κτησικλῆς, έους, ὁ, *Ctesicles*, an Athenian masc. pr. n., Dem. 572, 26; Xen. Hell. 6, 2, 10; etc.—2. a historian, Ath. 272 B.—3. a statuary, Id. 606 A.

†Κτήσιον, ου, τό, *Ctesium*, a port in the island Scyrus, Plut. Cim. 8.

Κτήσιος, ία, ιον, also ος, ον, (κτῆσις) *belonging to property*, χρήματα κτ., *property*, Aesch. Ag. 1009; so, κτ. βοτόν, a sheep *of one's own herd*, Soph. Tr. 690.—II. *belonging to one's own house, domestic*, Lat. *penetralis*: hence κτήσιοι θεοί, *household* gods, like Lat. *Penates*, so Ζεὺς κτήσιος,=ἑρκεῖος, Aesch. Supp. 445, cf. Ag. 1038, Ath. 473 B: but, Κύπρις κτησία as protectress of courtesans, Leon. Tar. 5.

†Κτήσιος, ου, ὁ, *Ctesius*, son of Ormenus, father of Eumaeus, Od, 15, 414.

Κτήσιππος, ον, (κτάομαι, ἵππος) *possessing horses*; as n. pr. in Od.: v. sq.

†Κτήσιππος, ου, ὁ, *Ctesippus*, son of Polytherses, a suitor of Penelope, Od. 20, 288.—2. son of Hercules and Astydamia, Paus. 2, 19, 1.—3. an Athenian, a pupil of Socrates, Plat. Phaed. 59 B.—4. son of Glauconides, Dem. 1352, 26.—5. son of Chabrias, defended by Demosthenes, Id. 451.—6. son of Crito, a pupil of Socrates, Diog. L. 2, 121.

Κτῆσις, εως, ἡ, (κτάομαι) *an acquiring, getting, possession*, κτῆσίν τινος ποιεῖσθαι, ἔχειν, Thuc. 1, 8; 4, 105: but—II. usu. as collective,=κτήματα, *possessions, property*, Il. 5, 158, Od. 14, 62: also in plur., Hdt. 4, 114.

†Κτῆσις, ὁ,=Κτησίας, Isae. 47, 17.

†Κτησιφῶν, ῶντος, ὁ, *Ctesiphon*, an Athenian, son of Leosthenes, prosecuted by Aeschines for having proposed that Dem. be honoured with a golden crown, Aeschin., Dem.—2. a poet, Ath. 697 C.—II. ἡ, a city of Assyria on the right bank of the Tigris, Strab. p. 743.

†Κτήσων, ωνος, ὁ, *Cteson*, an Athenian, Dem. 1361, 21.

Κτητέον, verb. adj. of κτάομαι, *one must get*, Plat. Rep. 373 A.

Κτητικός, ή, όν, (κτάομαι) *acquisitive, skilled in getting*, τῶν οὐκ ὄντων, Isocr. 283 C: absol. *industrious*, Strab.: ἡ -κή (sub. τέχνη), *the art of* getting property, Plat. Soph. 219 C, Arist. Pol.—II. in Gramm. *possessive*. Adv. -κῶς.

Κτητός, ή, όν, verb. adj. of κτάομαι, *that may be gotten* or *gained as property*, Il. 9, 407, Eur. Hipp. 1295, etc.—II. *acquired, gained, possessed*, Plat. Legg. 841 E: hence κτητή, *a female slave*, opp. to γαμετή, Hes. Op. 404.

Κτήτωρ, ορος, ὁ, (κτάομαι) *a possessor, owner*, Diod.

Κτίδεος, έα, εον, (κτίς)=ἰκτίδεος, *of a weasel* or *marten*, esp. *of its skin*, κτιδέη κυνέη, Il, 10, 335, 458. [ῐ]

ΚΤΙ΄ΖΩ, f. -ίσω, *to people* a country, *build houses and cities* in it, κτίσσε δὲ Δαρδανίην, Il. 20, 216; so, κτ. χώρην, νῆσον, Hdt. 1, 149; 3, 49.—2. of a city, *to found, plant, build* it, Od. 11, 263, Hdt. 1, 167, 168, etc. Pass., *to be founded*, etc., Id.; μήτε ἄστεα μήτε τείχεα ἐκτισμένα, no *fixed* cities or walls, Id. 4, 46.—3. κτ. ἑορτήν, *to found, establish* it, Pind. O. 6, 116; κτ. ἥρων, *to establish* his worship, Hdt. 1, 167.—II. *to produce, bring into being*, κτ. γόνῳ τινά, Aesch. Supp. 171.—2. in genl. *to make* so and so, κτ. φρένα ἔνθεον, κτ. τινὰ ἐλεύθερον, etc., Trag.—III. *to do, perpetrate* a deed, Soph. Tr. 898. (Akin prob. to κτίλος.)

Κτῐλεύω, *to make tame, tame*, Pind. Fr. 262, in pass.: from

Κτίλος, *ον*, *gentle, tame*, like *ἥμερος, τιθασός*, Hes. Fr. 63, Emped. 229; *κτίλα ὠά*, said to be *hatched* eggs, Nic.: *ἱερεὺς κτίλος Ἀφροδίτας*, Venus's *cherished* priest, Pind. P. 2, 31.—II. as subst., *κτίλος, ὁ, a ram*, Il. 3, 196; 13, 492. (Perh. akin to *κτίζω*.) [ῐ]

Κτῐλόω, *ῶ*, *to tame, make tractable, to win the affections of..., ἐκτιλώσαντο τὰς λοιπὰς τῶν Ἀμαζόνων*, Hdt. 4, 113.

†**Κτιμένη**, *ης, ἡ, Ctimene*, sister of Ulysses, Od. 15, 362.—II. a city of the Dolopians in Thessaly, Ap. Rh. 1, 68.

Κτίμενος, *η, ον*, Ep. part. of *κτίζω*, as if from an indic. **κτίω, built, founded*: Homer has only the compd. *ἐϋκτίμενος*. [ῐ]

†**Κτίμενος**, *ου, ὁ, Ctimenus*, masc. pr. n., Paus. 9, 31, 6.

Κτίννῡμι or *κτίνῡμι* [ῑ], also *-ννύω*, collat. forms from *κτείνω*.

Κτίς, *ἡ*,=*ἰκτίς, a weasel, marten*; hence *κτίδεος*.

Κτίσις, *εως, ἡ*, (*κτίζω*) *a founding, settling, foundation, ἀποικιῶν*, Isocr. 272 E, *πόλεων*, Polyb.—2. in genl. *a making, creating*; esp. *the creation* of the universe, N. T.—II. hence, *that which was created, the universe, creation*, N. T.—2. *a created thing, creature*, Ib. [ῐ]

Κτίσμα, *ατος, τό*, (*κτίζω*) *a place founded* or *colonised, τινός, by* a person, Strab.—II.=foreg. II. 2, N. T.

Κτισματολατρεία, *ας, ἡ, creature worship*, Eccl.: and

Κτισματολατρέω, *ῶ*, f. *-ήσω*, *to worship created things*, Eccl.: from

Κτισματολάτρης, *ου, ὁ*, (*κτίσμα, λατρεύω*) *a worshipper of created things*, Eccl.

Κτιστήρ, *ῆρος, ὁ*,=sq.

Κτιστής, *ου, ὁ*, (*κτίζω*) *a founder, settler, establisher*, Lat. *conditor*, Luc.

Κτιστός, *ή, όν*, verb. adj. of *κτίζω*, *founded; created*, Eccl.

Κτιστύς, *ύος, ἡ*, Ion. for *κτίσις*, in Hdt. 9, 97, ubi al. *κτίσις*.

Κτίστωρ, *ορος, ὁ*,=*κτιστής*, Eur. Ion 74.

Κτίτης, *ου, ὁ*,=*κτιστής*: in genl. *an inhabitant*, Eur. Or. 1637. [ῐ]

Κτῠπέω, *ῶ*, f. *-ήσω*: aor. 2 *ἔκτῠπον*, (*κτύπος*). *To crash*, as trees falling, Il. 23, 119; of rocks falling, Soph. Tr. 787; of a rushing torrent, Il. 13, 140; but most freq. of a crash of thunder, *Ζεὺς ἔκτυπε*, Il. 8, 75, Od. 21, 413, etc.; so, *ἔκτυπεν αἰθήρ*, Soph. O. C. 1456: in genl. *to ring, resound*, of horses galloping, Hes. Sc. 61, where *χθόνα* should be joined with *νύσσοντες*, not with *ἔκτυπον*: of the sea, Plat. Rep. 396 B: in genl. *to make a noise*.—2. c. acc. cognato, *φόβον κτυπεῖν*, like *κλάζειν Ἄρη*, etc., *to strike* terror by *noise*, Eur. Rhes. 308.—B. pass. in same signf., *to ring, resound*, Ar. Plut. 758, Thesm. 995. Hence

Κτύπημα, *ατος, τό*,=*κτύπος*: *κτ. χειρός*, Eur. Andr. 1212, v. *κτύπος* fin. [ῠ]

Κτῠπία, *ας, ἡ*,=*κτύπημα*, Hesych.

Κτῠπία, *ων, τά, a bell in the bridal chamber*, Hesych.

Κτύπος, *ου, ὁ*, (*τύπτω*) *any loud noise*, as *a crash* of thunder, *κτ. θεῶν*, Il. 20, 66; of the trampling of feet, Il. 12, 338, cf. Od. 21, 237; *the clash* of arms, Aesch. etc.: *χειρῶν στέρνων κτ.*, of the noise made by mourners, Aesch. Cho. 23, Eur. Supp. 87. [ῠ]

'Κτώ, for *ὀκτώ*, an affected, mincing way of speaking, Amphis Plan. 1.

Κῠάθειον, *ου, τό*, like *κυάθιον*, dim. from *κύαθος*, Nic.

Κῠᾰθίζω, f. *-ίσω*, (*κύαθος*) *to drink, tipple*, Diphil. ap. Stob. p. 558, 54.—II. *κ. ταῖς ναυσὶν ἐκ θαλάττης, to draw water* from the sea with the ships (*as with cyathi* from a bowl), of the engines of Archimedes lifting the Roman ships out of the water, Polyb. 8, 8, 6.

Κῠάθιον, *ου, τό*, dim. from *κύαθος*, *a small cup*, v. l., Pherecr. Ler. 6.

Κῠᾰθίς, *ίδος, ἡ*, Sophron ap. Ath. 480 B, and *-ίσκος, ου, ὁ*,=foreg.

Κύᾰθος, *ου, ὁ, a cup*, for drawing wine out of the *κρατήρ* or bowl, Anacr. 62, 5, Comici ap. Ath. 424 A. —II. *an Atttic measure holding two κόγχαι* or *four μύστρα, about* $\frac{1}{12}$ *of a pint*.—III. *a cupping-glass, brass cups* having been orig. so used, Ar. Pac. 542: hence proverb., *κυάθους αἰτήσεις τάχα*, you'll need cupping shortly (from being so soundly beaten), Ar. Lys. 444, cf. Pac. 542.—IV. *the hollow of the hand*. (From *κύαρ, κύω, κυέω, κύτος*, v. *κύβη*: the radic. signf. being *a hollow*.)

†**Κύαθος**, *ου, ὁ, Cyathus*, son of Oeneus, a cup-bearer, Paus. 2, 13, 8.

Κῠᾰθότης, *ητος, ἡ*, a word coined by Plato from *κύαθος*, to express *the abstract nature of a cup, cuphood*, Diog. L. 6, 53.

Κῠᾰθώδης, *ες*, (*κύαθος, εἶδος*) *like a cup*, Ath.

Κῠαίνω,=*κυέω*, Hesych.

Κῠάμειος, *λίθος, ὁ*, (*κύαμος*) *a precious stone like a bean*, Plin.

Κῠᾰμευτός, *ή, όν*, (*κυαμεύω*) *chosen by beans*, i. e. *by lot*, Xen. Mem. 1, 2, 9, and Plut.

Κῠᾰμεύω, (*κύαμος*) *to choose by beans* or *lot*, (never *to choose by ballot*). Pass., *to be so elected*, as the *βουλή* at Athens, freq. in Inscrr., v. Böckh. 1, p. 121, etc.

Κῠᾰμιαῖος, *αία, αῖον*, (*κύαμος*) *of the size of a bean*, Luc.

Κῠᾰμίζω, f. *-ίσω*, *to be ripe for marriage*, of a girl, Ar. Fr. 500: v. *κύαμος* V.

Κῠᾰμῖνος, *ίνη, ινον*, (*κύαμος*) *made of beans, ἔτνος*, Henioch. Troch. 1.

Κῠάμιον, *ου, τό*, dim. from *κύαμος*, *a small bean*, late.

Κῠᾰμιστός, *ή, όν*,=*κυαμευτός*, dub. in Plut.

†**Κυαμίτης**, *ου, ὁ, Cyamites*, an Attic hero, Paus. 1, 37, 4.

Κῠᾰμόβολος, *ον*, (*κύαμος, βάλλω*) *chosen by beans*, i. e. *by lot, κ. δικαστής*, Soph. Fr. 271.

ΚΥ´Α¯ΜΟΣ, *ου, ὁ, a bean, κύαμοι μελανόχροες*, Il. 13, 589: also of the plant, Theophr.—II. *the lot* by which public officers were elected at Athens, esp. *ὁ κυάμῳ λαχών*, an officer chosen by lot,=*κληρωτός*, Hdt. 6, 109, Ar. Av. 1022, cf. Thuc. 8, 66: on the Pythagorean abomination for beans, v. Plut. 2, 12 E.—III. from the shape, *a testicle*, Emped. ap. Gell. 4, 11.—IV. *a small measure of the size of a bean*.—V. *the swelling of the breasts of girls as they grow to muturity*: cf. *κυαμίζω*.

†**Κυαμόσωρος**, *ου, ὁ, Cyamosōrus*, a river of Sicily in eastern part, Polyb. 1, 9, 4.

Κῠᾰμοτρώξ, *ῶγος, ὁ*, (*κύαμος, τρώγω*) *bean-eater*, Ar. Eq. 41, alluding to the political use of beans at Athens, v. *κύαμος* II.

Κῠᾰμοφᾰγία, *ας, ἡ*, (*κύαμος, φαγεῖν*) *eating of beans, a bean-diet*, Luc.

Κῠᾰμών, *ῶνος, ὁ*, (*κύαμος*) *a bean-field, bed of beans*, Theophr.

Κῠᾰναιγίς, *ίδος, ἡ*, (*κυάνεος, αἰγίς*) *with dark, terrible Aegis*, epith. of Minerva, Pind. O. 13, 100.

Κῠᾰνάμπυξ, *ῠκος, ὁ, ἡ*, (*κύανος, ἄμπυξ*) *with dark-blue* or *dark ἄμπυξ, Θήβη*, Pind. Fr. 5, 3, *Δῆλος*, Theocr. 17, 67.

Κῠᾰναυγέτις, *ιδος*, pecul. fem. of sq., Orph.

Κῠᾰναυγής, *ές*, (*κύανος, αὐγή*) *dark gleaming, ὀφρύες*, Eur. Alc. 262; of dithyrambs, Ar. Av. 1389.

Κῠᾰναῦλαξ, *ᾰκος, ὁ, ἡ, dark-furrowed, of a dark soil*, ap. Heliod.

Κῠάνεαι, *αἱ*, sc. *νῆσοι* or *πέτραι*, *the dark Rocks, Cyaneae insulae*, two small islands at the entrance of the Euxine, Hdt, 4, 85, and Strab.; also *κ. Συμπληγάδες*, Eur. Med. 2, etc., cf. *Συμπληγάδες* and *Πλαγκταί*. [ᾰ]

Κῠάνειος, *εία, ειον*, poet. for *κυάνεος*. [ᾰ]

Κῠᾰνέμβολος, *ον*,=*κυανόπρωρος*, Eur. El. 436, etc.

Κυάνεος, *έα, εον*, (*κύανος*) strictly *dark-blue, glossy-blue*, of the swallow in Simon. 118; of the halcyon, Arist. H. A. 9, 14, 1; of the *deep* sea, Simon. 9, 3, Eur. I. T. 7, cf. *κυανοειδής*: hence in genl. *dark*, in Hom. esp. of clouds, Il. 5, 345, etc.; of the eyebrows of Jupiter, Il. 17, 209; the hair of Ulysses, Od. 16, 176; of the colour of Africans, Hes. Op. 525: *κυανέη κάπετος, a deep dark* trench, Il. 18, 564, cf. Pind. O. 6, 69: *κυάνεαι φάλαγγες, dark* masses, as any crowded throng looks from a distance, Il 4, 282; so, *κυάνεον Τρώων νέφος*, Il. 16, 66: *Κῆρες κυάνεαι*, Hes. Sc. 249 [ῠ, only ῡ metri grat., in Ep.]

Κυᾰνέω, *ῶ*, fut. *-ήσω, to look dark-blue, look dark*, formed like *μελανέω*, Dion. P. [*κῡ-*, metri grat.]

†**Κυανή**, *ῆς, ἡ, Cyane*, a Sicilian nymph, playmate of Proserpina, changed into the fountain *Κυανή* near Syracuse, Ael. V. H. 2, 33.—2. daughter of Liparus, wife of Aeolus, Plat. Theag. 125 B.

Κῠᾰνίζω, f. *-ίσω*,=*κυανέω*, Diosc.

†**Κυάνιππος**, *ου, ὁ, Cyanippus*, son of Aegialeus, Paus. 2, 18, 4.—2. son of Adrastus, Apollod.

Κῠᾰνίτης, *ου, ὁ*, fem. *-ῖτις, ιδος*, (*κύανος*) *dark-blue*, like *κύανος*, Hipp.

Κῠᾰνοβενθής, *ές*, (*κύανος, βένθος*) *with dark-blue depths*, strictly of the sea, then ludicrously of a cup, Ar. Fr. 209.

Κῠᾰνοβλέφᾰρος, *ον*, (*κύανος, βλέφαρον* I.) *dark-eyed*, Anth.

Κῠᾰνοειδής, *ές*, (*κύανος, εἶδος*) *dark-blue, deep-blue*, of deep water, Eur. Hel. 179, cf. Arist. Gen. An. 5, 1, 23.

Κῠᾰνόθριξ, *τρῐχος, ὁ, ἡ*, (*κύανος, θρίξ*) *dark-haired*, Orph.

Κυᾰνοκευθής, *ές*, (*κεῦθος*)=*κυανοβενθής*. [*κῡ-*, metri grat.]

Κῠᾰνοκρήδεμνος, *ον*, *with dark-blue κρήδεμνον*, Q. Sm.

Κυᾰνόπεζα, *ης, ἡ*, (*κύανος, πέζα, πούς*) *with feet of κύανος, τράπεζα*, Il. 11, 629. [*κῡ-*, metri grat.]

Κυᾰνόπεπλος, *ον*, (*κύανος, πέπλος*) *dark-veiled*, epith. of Ceres mourning for her daughter, H. Hom. Cer. 320, 361, etc. [*κῡ-*, metri grat.]

Κῠᾰνοπλόκᾰμος, *ον, dark-tressed, dark-haired*, Q. Sm.

†**Κυανοπρώϊρα**, poet. for sq., Simonid. 216.

Κῠᾰνοπρώρειος, *ον*,=sq., Od. 3, 299.

Κυᾰνόπρωρος, *ον*, (*κύανος, πρῴρα*) *with dark-blue prow, dark-prowed*, of ships, Od. 9, 482. [*κῡ-*, metri grat.]

Κῠᾰνόπτερος, *ον*, (*κύανος*, *πτερόν*) strictly *with blue-black feathers*, like the raven: in genl. *dark-winged*, *τέττιξ*, Hes. Sc. 393.

ΚΥ´ΑΝΟΣ, *ου*, *ὁ*, *cyanos*, *a dark-blue substance*, used in the Heroic age to adorn works in metal, esp. weapons and armour; so on Agamemnon's breastplate there were *δέκα οἶμοι μέλανος κυάνοιο*, and a boss of the same in the centre, Il. 11, 24, 35; and in Hercules' shield (*πτυχες κυάνου*), Hes. Sc. 143: and in Od. 7, 87, the *θριγκὸς κυάνοιο* is a cornice or frieze of this substance. Its *colour* was no doubt *a dark-blue*, cf. *κυάνεος*, *κυανοχαίτης*, etc.: *what* it was is very doubtful: some think it was *blue steel*, but in the Homeric times, they had little skill in working *iron*, cf. *σίδηρος*, *χαλκός*: perh. it was *blue carbonate of copper*, or (it may be) *lapis lazuli*, as it is in Theophr. de Lapid.; he distinguishes two kinds, *dark* and *light* (*ἄῤῥην* and *θῆλυς*), § 31; compares it to the darker *blue* sapphire, § 37; says it was mixed with *χρυσόκολλα*, § 40; and that there was an artificial kind made in Aegypt, § 55.—II. *the blue corn-flower*, in this signf. usu. *ἡ κύανος*, Mel. 1, 40.—III. *a rock-bird*, so called from its colour, Arist. H. A. 9, 21.—IV. *a blue dye* or *lacquer*, Paus. 5, 11, 12.—B. as adj.=*κυάνεος*, dub. in Nic. [ῠ; but in compds. freq. ῡ, metri grat., as *κῡᾰνŏχαίτης*.]

Κῠᾰνοστόλος, *ον*, (*κύανος*, *στολή*) *dark-robed*, Bion 1, 4.

Κῠᾰνόφρυς, *υ*, gen. *υος*, (*κύανος*, *ὀφρύς*) *dark-browed*, Theocr. 3, 18; 17, 53.

Κῡᾰνοχαίτης, *ου*, *ὁ*, (*κύανος*, *χαίτη*) *dark-haired*, in Hom. usu. epith. of Neptune, who in Il. 20, 144, Od. 9, 536, is called simply *Κυανοχαίτης*: only in Il. 20, 224, of a horse, *dark-maned*: in H. Hom. Cer. 348, of Hades; cf. *μελαγχαίτας*. [κῡ-, metri grat.]

Κῠᾰνόχροος, *ον*, Eur. Hel. 1502, -*χρως*, *ωτος*, *ὁ*, *ἡ*, Eur. Phoen. 308, and -*χρωτος*, *ον*, Orph., (*κύανος*, *χρόα*, *χρώς*) *dark-looking*.

Κῠᾰνώπης, *ου*, *ὁ*, (*κύανος*, *ὤψ*) *dark-eyed*, Opp.: pecul. fem. -*ῶπις*, *ιδος*, epith. of Amphitrite, Od. 12, 60, cf. Hes. Sc. 356.

Κῠᾰνωπός, *όν*, (*κύανος*, *ὤψ*) *dark-looking*, Trag. ap. Stob. p. 403, 3.

Κῠάνωσις, *εως*, *ἡ*, as if from *κυανόω*, *a dark-blue colour*, Plut.

†**Κυαξάρης**, *ους* Ion. *εω*, *ὁ*, *Cyaxares*, son of Phraortes, king of Media, father of Astyages, Hdt. 1, 46: acc. to Xen. Cyr., son and successor of Astyages.

Κύᾰρ, *ᾰτος*, *ὁ*, (*κύω*) *a hole*, e. g. *the eye* of a needle, etc., Hipp. (Akin to *καίαρ*.) [ῠ]

Κῠβάζω, (*κυβή*, *κύπτω*, *κυπτάζω*) *to set* a thing *on its head*, *turn upside down*, Gramm.

Κύβας, *ου*, *ὁ*, *a coffin*, v. *κυβή*.

Κύββα, *ἡ*,=*κύμβη*, Hesych.

Κύβδᾱ, adv. (*κύπτω*) *with the head forwards*, *stooping*, *overhanging*, Archil. 26, sensu obscoeno.

Κύβεθρον, *ου*, *τό*,=*κυψέλη* III., Hesych.

Κῠβεία, *ας*, *ἡ*, (*κυβεύω*) *dice-playing*, *dicing*, Plat. Phaedr. 274 D, Xen., etc.

Κῠβείας, *ου*, *ὁ*, a kind of *πηλαμύς*, Opp.: also *κύβιον*.

Κῠβεῖον, *ου*, *τό*, (*κυβεύω*) *a gaming-house*, Aeschin. 8, 22.

†**Κύβελα**, *ων*, *τά*, *Cybela*, a mountain of Phrygia, near Celaenae, Apollod. 3, 5, 1, whence Cybele was said to be named, Strab. p. 567.

Κῠβέλη, *ης*, *ἡ*, *Cybĕle*, a Phrygian goddess, first worshipped at Pessinus; later, not only throughout Asia Minor, but Greece, where her rites coalesced with the worship of Rhea (first in Eur. Bacch. 79, Ar. Av. 877); and (from A. U. C. 547) also at Rome, under the name of *the Idaean Mother*: her priests, from Attis downwards, made themselves eunuchs: they were called *Γάλλοι* from the Phrygian river *Gallus*, as *Κυβέλη* from *Κύβελα*, v. foreg. The name is also written *Κυβήβη*, Hdt. 5, 102; and Bentl. Lucan. 1, 600, will allow these two forms only, viz., *Κῠβέλη*, *Cybĕle*, when the penult. was required short; *Κυβήβη*, *Cybēbe*, when long; rejecting *Κυβήλη*, and *Cybēle* or *Cybelle*, cf. Virg. Aen. 10, 220, Propert. 3, 15, 35, Drakenb. Sil. 17, 8.

Κῠβερνάω, *ῶ*, fut. -*ήσω*, Lat. *gubernare*, *to steer*, *νῆα*, Od. 3, 283: also, *κ. ἅρματα*, Plat. Theag. 123 C; absol. Xen. Mem. 1, 1, 9: metaph. *to guide*, *govern*, Pind. P. 5, 164, Plat., etc.; but the orig. is seldom lost sight of, cf. esp. Ar. Eq. 544. Hence

Κῠβερνήσια, *ων*, *τά*, *a festival* at Athens *in memory of the steersman* of Theseus, Plut.

Κῠβέρνησις, *εως*, *ἡ*, Dor. -*ᾱσις*, (*κυβερνάω*) *a steering*, *pilotage*, Plat. Rep. 488 B: in genl. *a guiding*, *directing*, *government*, *πολίων*, Pind. P. 10, 112.

Κῠβερνήτειρα, *ας*, *ἡ*, fem. from *κυβερνητήρ*, Anth.

Κυβερνητέον, verb. adj. from *κυβερνάω*, *one must direct*, Plat. Sisyph. 389 D.

Κῠβερνητήρ, *ῆρος*, *ὁ*, rarer form for *κυβερνήτης*, Od. 8, 557: †as adj., Nonn. 25, 189.

Κῠβερνητήριος, *ία*, *ιον*,=*κυβερνητικός*, Orac. ap. Plut. Sol. 14.

Κῠβερνήτης, *ου*, *ὁ*, (*κυβερνάω*) *a steersman*, *pilot*, Lat. *gubernator*, Il. 19, 43, Od. 9, 78, Hdt. 2, 164, etc.: in genl. *a guide*, *governor*, Eur. Supp. 880. Hence

Κῠβερνητικός, *ή*, *όν*, (*κυβερνάω*) *of*, *belonging to*, *good at steering*, *guiding* or *governing*, Plat. Rep. 488 D, E: *ἡ -κή* (sub. *τέχνη*) *the pilot's art*, Id. Gorg. 511 D, etc.

†**Κυβέρνισκος**, *ου*, *ὁ*, *Cyberniscus*, a Lycian, admiral of the Persian fleet, Hdt. 7, 98.

Κῠβερνισμός, *οῦ*, *ὁ*,=*κυβέρνησις*.

Κύβετρον, *ου*, *τό*,=*κύβεθρον*, Hesych.

Κῠβευτήρ, *ῆρος*, *ὁ*,=*κυβευτής*. Hence

Κῠβευτήριος, *ία*, *ιον*,=*κυβευτικός*: esp. in neut., *τὸ κυβευτήριον*, *a gambling-house*, Plut.

Κῠβευτής, *οῦ*, *ὁ*, (*κυβεύω*) *a dice-player*, *gambler*, Soph. Fr. 686: *οἱ Κ.*, name of a play by Antiphanes. Hence

Κῠβευτικός, *ή*, *όν*, *of*, *belonging to*, *skilled in dice-playing*, Plat. Rep. 374 C. Adv. -*κῶς*.

Κῠβεύω, (*κύβος*) *to play at dice*, Cratin. Pyt. 13, Ar. Eccl. 672: hence *to run a risk* or *hazard*, *περί τινος*, Xen. Hell. 6, 3, 16; *περί τινι*, Plat. Prot. 314 A.—II. trans. *to set upon a throw*, *hazard* a thing, A. P. 12, 47; so *Ἄρην κ.*, *to hazard*, *venture on* war, Eur. Rhes. 446; cf. *κινδυνεύω*.

ΚΥ´ΒΗ, *ῆς*, *ἡ*, *the head*: only found in Gramm., as E. M., to serve as root for *κυβητιάω*, *κυβιστάω*, *κύβηβος*, *κύμβαχος*: akin also to *κεφαλή*, Germ. *Kopf*, *Koppe*, *Kuppe*, etc.: and perh. to *κύπτω*, though here the *υ* is long by nature.

Κῠβήβη, *ης*, *ἡ*,=*Κυβέλη*, q. v.

Κύβηβος, *ον*, (*κυβή*) *stooping*, *bowing with the head*.—II. *Κύβηβος*, *ὁ*, *a minister of Cybele*: in genl. *one ecstatic* or *frantic*, Simon. ap. Phot., Cratin. Θρᾳττ. 9.

Κῠβήλη, *ης*, *ἡ*,=*Κυβέλη*, q. v., dub.

Κῠβηλίζω, f. -*ίσω*, *to strike with an axe*: from

Κύβηλις, *ιος* or *ιδος*, *ἡ*, *an axe*, *cleaver*, Anaxipp. ap. Ath. 169 C.—II. =*τυρόκνηστις*, Cratin. Incert. 62; cf. *ἀγερσικύβηλις*. [ῠ]

Κῠβηλιστής, *οῦ*, *ὁ*, *a minister of Cybele*, such as went about begging for the goddess, cf. *μητραγύρτης*.—II. in genl. *a vagabond*, Gramm.

Κυβήνη, *ης*, *ἡ*,=*γλαύξ*, Hesych.

Κύβησις, and *κύβισις*, *ἡ*, v. l. for *κίβισις*.

Κῠβίζω, f. -*ίσω*, (*κύβος*) *to make into a cube*, Plut. Pass. *to be raised to the cube*, of numbers, Math. Vett.

Κῠβικός, *ή*, *όν*, (*κύβος*) *cubic*, Plat. Tim. 55 D.—2. of numbers, *raised to the cube*, Arist. Probl. Adv. -*κῶς*, Plut.

Κύβιον, *ου*, *τό*, *the flesh of the πηλαμύς*, *salted in square pieces*, *κύβοι*.—II. *the πηλαμύς* itself *when at a particular age*, Hices. et Posidipp. ap. Ath. 118 B, also *κυβείας*. [ῠ]

Κῠβιοσάκτης, *ου*, *ὁ*, (*κύβιον*, *σάττω*)=*ταριχέμπορος*, *a dealer in salt fish*, nickname of the thirteenth Ptolemy, Strab.

†**Κύβισθος**, *ου*, *ὁ*, *Cybisthus*, nephew of Thales, Plut. Sol. 7.

Κῠβιστάω, *ῶ*, f. -*ήσω*, (*κυβή*, *κύπτω*) *to throw one's self* or *pitch headmost*, *tumble headlong*, *ἐξ ἵππων*, Il. 16, 745, 749: *to plunge headlong into water*, *dive*, *κατὰ καλὰ ῥέεθρα*, Il. 21, 354:—later of professional tumblers, employed to enliven banquets, etc., *to tumble*, *turn heels over head*, Plat. Symp. p. 190 A; the most approved method was to throw a summerset over swords fixed upright, *κ. εἰς ξίφη*, *εἰς μαχαίρας*, Xen. Symp. 2, 11, Plat. Euthyd. 294 E. Hence

Κῠβίστημα, *ατος*, *τό*, *a summerset*, Luc.; also=sq.

Κῠβίστησις, *εως*, *ἡ*, (*κυβιστάω*) *the throwing a summerset*, *playing mountebank's tricks*, Luc. Gymn. 16.

Κῠβιστητήρ, *ῆρος*, *ὁ*, (*κυβιστάω*) *one who throws himself on his head*, *throws a summerset*, *a mountebank*, *tumbler*, Il. 18, 605, Od. 4, 18, cf. *κυβιστάω*: esp. *a diver*, Il. 16, 750.—2. *a sea-fish*, Opp.—II. later as adj., *tumbling*, Wern. Tryph. 192.

Κῠβιστίνδα, *παίζειν*, (*κυβιστάω*) *to play at throwing summersets*.

†**Κύβιστρα**, *ων*, *τά*, *Cybistra*, a city of Cataonia near Tyana, Strab. p. 535.

Κῠβιτίζω, f. -*ίσω*, *to shove*, *push with the elbow*, Epich. p. 108.

Κύβῐτον, *ου*, *τό*, more usu. *ὠλέκρανον*, *the elbow*, Lat. *cubitus*, Epich. p. 108, Hipp. [ῠ]

Κῠβοειδής, *ές*, (*κύβος*, *εἶδος*) *like a cube*, *cubical*, Strab.

ΚΥ´ΒΟΣ, *ου*, *ὁ*. Lat. *cubus*, *a solid square*, *a cube*, Plat., etc.: esp.—II. *a cubical die*, marked on all six sides, for the game of dice, thus differing from the *ἀστράγαλος*, which was marked only on four sides (the other two being rounded), usu. in plur., Hdt. 1, 94, Soph. Fr. 380, etc.; the Greeks threw with *three* dice, cf. infr. —2. proverb., *ἀεὶ γὰρ εὖ πίπτουσιν οἱ Διὸς κύβοι*, i. e. God's work is no mere chance, Soph. Fr. 763: *κρίνειν τι ἐν κύβοις*, to decide it by the dice, by chance, Aesch. Theb. 414; later in sing., so *ῥίπτειν* or *ἀναῤῥίπτειν* *κύβον*, to cast the die, i. e. to risk, hazard, Anth., and Plut., cf. Valck. Phoen. 1235: *ἔσχατον κύβον ἀφιέναι*, to try one's luck for the last time Plut. Coriol. 3.—2. also of the single *pips on the dice*, *βέβληκ' Ἀχιλλεὺς δύο κύβω καὶ τέσσαρα*, he has thrown two aces and a four, Eur. Tel. 3; *τρὶς ἓξ βαλεῖν*, three sixes, Aesch. Ag. 33, ubi v. Blomf.—II. *any cube, cubic number*, i. e. a number multiplied twice into itself, as 27 is the cube of 3, Plat. Rep. 528 B.—III. *a vertebre*, like *ἀστράγαλος*, Arr. ap. Poll. 2, 180.

Κύβωλον, *ου, τό*,=*κύβιτον*, Poll.

Κύγχρᾰμος, *ου, ὁ, a bird that migrates with quails*, prob. *a kind of ortolan*, Arist. H. A.; also written *κέγχραμος, κέγχραμις, κέχραμος, κέκρανος, κιγκράμας, κύγχρανος*.

Κῡδάζω, also *-άσσω*, Att. *-άττω*, (*κῦδος*) *to revile, abuse, τινά*, Epich. p. 3; so too as dep. mid., Epich. p. 115. But in pass. *to be mocked, insulted* by one, Aesch. Fr. 86, Soph. Aj. 722. Only poet. (*κῦδος*, like Lat. *fama* and *ὄνειδος*, denotes *good* and *evil report*, but of the verbs, this is used always in bad, *κυδαίνω* almost always in good sense.)

†Κυδαθηναιεύς, *έως, ὁ, a Cydathenēan, an inhabitant of Cydathenaeum*, (a deme of the tribe Pandionis, the name of which deme as of many others not in use but formed by the Gramm. backward from the gentile name) Dem. 1397, 4; comic appell. in Ar., *κύων* Κυδ., of Cleon, Vesp. 895.

Κῡδαίνω, f. *-ᾰνῶ*, (*κῦδος*) *to honor, do honor to, exalt, ennoble, glorify, praise*, etc., *τινά*, Hom., esp. in Il., synon. with *τιμᾶν*, Il. 15, 612; opp. to *κακῶσαι*, Od. 16, 212: of the external figure of a man, *Αἰνείαν ἀκέοντό τε κύδαινόν τε*, they healed and *glorified* him, by restoring strength and beauty, Il. 5, 448.—II. *to delight, gladden by marks of honour, κύδαινε θυμὸν ἄνακτος*, Od. 14, 438.—III. seldom in bad sense (cf. foreg., fin.), *to flatter, fawn upon*, Hes. Op. 38. Only poet.—Cf. *κυδάνω, κυδιάω, κυδρόω*.

Κυδάλιμος, *ον*, (*κῦδος*) *glorious, renowned, famous, noble*, freq. Homer. epith. of heroes and of whole nations, as in Il. 6, 184, 204: also, *κυδάλιμον κῆρ, noble, honourable* heart, Il. 10, 16: 18, 33: Od. 21, 247: of the heart of the lion, Il. 12, 45. Ep. word. Cf. *κύδιμος, κύδιστος, κυδρός, κυδνός*. [ᾰ]

Κύδαλος, v. *κύδαρος*.

†Κυδαντίδαι, *ῶν, οἱ, Cydantidae*, a deme of the tribe Aegeïs.

Κῡδάνω,=*κυδαίνω, to honour, hold in honour, τινά*, Il. 14, 73.—II. intr.=*κυδιάω, to vaunt aloud, boast, μέγ' ἐκύδανον, οὕνεκα…*, Il. 20, 42. [ᾰ]

Κύδαρος, *ου, ὁ*, also *κύδαλος, a* kind of *small ship*, Antiph. Incert. 89.

Κῡδάσσω, Att. *κῡδάττω*, v. *κυδάζω*.

Κῡδάω,=*κυδιάω* and *κυδαίνω*, dub.

Κῡδέστερος, *α, ον*, irreg. compar. of *κυδάλιμος* in Polyb. 3, 96, 7, *more glorious, more honoured*, as if from *κυδής*, cf. *ἐρικυδής*.

Κῡδήεις, *εσσα, εν*, (*κῦδος*) *glorious, noble, δῶρα*, Anth.

Κῡδιάνειρα, *ας, ἡ*, (*κῦδος, ἀνήρ*) like *ἀντιάνειρα, βωτιάνειρα*, etc., as if from a masc. in *-άνωρ*, *glorifying* or *ennobling men, bringing them glory* or *renown*, in Il., usu. epith. of *μάχη*: once of the *ἀγορή*, Il. 1, 490.—II. pass. *glorified by men, famous for men, Σπάρτη*, Damaget. Ep. 3. Ep. word. —The *-ρᾰ* shows that there is no masc. in *ος*. [ᾰν]

†Κῡδίας, *ου, ὁ, Cydias*, masc. pr. n., Arist. Rhet. 2, 6; etc.

Κῡδῐάω, *ῶ*, (*κῦδος*) *to vaunt, pride one's self*, Lat. *gloriari*: hence *to go proudly along, exult*, in Il. always in Ep. part. *κυδιόων*, Il. 21, 519, H. Hom. Cer. 170; of a horse, Il. 6, 509; 15, 266; *κυδιόων ὅτι…*, Il. 2, 579: *to be proud of* a thing, *τινί*, Hes. Sc. 27. Ep. word.

†Κῡδιμάχη, *ης, ἡ, Cydimache*, fem. pr. n., Luc.

†Κυδίμαχος, *ου, ὁ, Cydimachus*, Athenian masc. pr. n., Dinarch. 106, 7. —2. a tyrant of Caria, Luc.

Κύδῐμος, *ον*,=*κυδάλιμος*, not in Il., or Od., but ten times in H. Hom. Merc. as epith. of Mercury. [ῡ]

†Κυδίππη, *ης, ἡ, Cydippe*, wife of Acontius, Callim. Fr. 101.—2. wife of Anaxilaus, Hdt. 7, 165.—Others in Strab.; etc.

Κύδιστος, *η, ον*, superl. of *κυδρός* (formed from *κῦδος*, as *αἴσχιστος*, from *αἶσχος*), *most glorious, most honoured, noblest*, in Hom. usu. epith. of Jupiter and Agamemnon, as the first of gods and men respectively: also of Minerva, Il. 4, 515: in genl. *the greatest, κύδιστ' ἀχέων*, Aesch. Supp. 14. In Att. also a compar. *κῡδίων, ον*, gen. *ονος, τί κύδιόν μοι ζῆν*; what boots it me to live? Eur. Alc. 960, cf. Andr. 639.—In E. M. we find also *κῡδότερος* and *κῡδότατος*. [ῡ]

Κῡδίων, *ον*, gen. *ονος*, v. foreg.

Κυδνός, *ή, όν*,=*κυδρός*, q. v., epith. of Dice, Hes. Op. 255, cf. Ruhnk. Ep. Cr. p. 83.

†Κύδνος, *ου, ὁ, the Cydnus*, a river of Cilicia, flowing through Tarsus, now the *Tersoos*, Xen. An. 1, 2, 24.

Κῠδοιδοπάω, *ῶ*, f. *-ήσω*, (*κυδοιμός*) *to make a hubbub*, Ar. Pac. 1152, Nub. 616.

Κῠδοιμέω, *ῶ*, fut. *-ήσω*, (*κυδοιμός*) *to make an uproar, spread confusion and alarm*, Il. 11, 324.—II. trans. *to throw into confusion and alarm, τινά*, Il. 15, 136: in genl. *to war against* one.

Κῠδοιμός, *οῦ, ὁ, uproar, confusion*, Il. 18, 218: also Κυδοιμός, personified, as companion of Ἐνυώ and Ἔρις, Il. 5, 593; 18, 535: in Theocr. *ὀρνίχων κυδοιμοί, cock-fights*, 22, 72.

Κυδοιμοτόκος, *ον*, (*κυδοιμός, τεκεῖν*) *parent of confusion*, Greg. Naz.

ΚΥ͂ΔΟΣ, *εος, τό, glory, fame, renown, praise*, esp. *in war*, oft. in Hom. (esp. in Il.), joined with *τιμή*, Il. 16, 84; 17, 251: he usu. says, *κῦδος ἀρέσθαι*, to win *glory*: of Jupiter, *κύδεϊ γαίων*, Il. 1, 405, etc.: of a single person, as Ulysses, *μέγα κῦδος Ἀχαιῶν, the glory, pride* of the Achaians, like Lat. *decus*, Od. 12, 184; and of Nestor, Il. 14, 42.—2. *glory and success* together, cf. Nitzsch Od. 3, 57; in Trag. only used by Aesch.—II. in bad signf., *evil report, disgrace, shame*, only in Gramm., but cf. *ὄνειδος*, and Lat. *fama*, v. *κυδάζω*: acc. to E. M., in this signf. it was *ὁ κῦδος*. Only poet.

Κῡδότερος, *κῡδότατος*, v. *κύδιστος*.

†Κύδραι, *ῶν, αἱ, Cydrae*, a city of Chaonia in Epirus, Strab.

†Κύδραρα, *ων, τά, Cydrara*, a city of Phrygia on the confines of Lydia, Hdt. 7, 30.

†Κυδρῆλος, *ου, ὁ, Cydrelus*, a son of Codrus, founder of Myus, Strab. p. 633.

Κυδρός, *ά, όν*, (*κῦδος*)=*κυδάλιμος, glorious, illustrious, noble*, in Hom. always in fem., as epith. of goddesses: also of women, Od. 15, 26: the masc. first in H. Hom. Merc. 461: of a horse, *proud, stately*, Xen. Eq. 10, 16; *κυδρότερον πίνειν*, to drink *more lustily*, Ion ap. Ath. 463 C. Poet. word, of which *κυδνός* is a v. l., though this form is very dub.

Κυδρόω, *ῶ, to honour, glorify*. Pass. *κυδροῦμαι*,=*κυδιάω, to pride one's self, bear one's self proudly, strut, show off*, Ael., etc.

†Κύδων, *ωνος, ὁ, Cydon*, son of Apollo and Acacallis; from him acc. to Steph. Byz. *Cydonia* in Crete was named: in Paus. 8, 33, 4, son of Mercury and Acacallis.—2. a Byzantian, Xen. Hell. 1, 3, 18.—II. adj. *Cydonian.*

Κῠδωνέα, *ας, ἡ*, and Κῠδωνία, *ας, ἡ, a quince-tree.*

†Κύδωνες, *ων, οἱ, the Cydonians*, an early race in the northwest of Crete, called by Strab. p. 475 indigenous, Od. 3, 292; 19, 176.

Κῠδωνία, *ας, ἡ*, also Κύδων, †*Cydonia*, a city in the northwest of Crete; its ruins are on the site *Jerami*, Hdt. 3, 44. Hence

†Κυδωνιάς, *άδος, ἡ, Cydonian*, epith. of Diana, Orph.

Κῠδωνιάτης, *ου, ὁ, an inhabitant of Cydonia*, Polyb. 4, 55, 4.

Κῠδωνιάω, *ῶ*, (Κυδώνιος) *to swell like a quince*, Lat. *sororiare, μαζὸς Κυδωνιᾷ*, Leon. Tar. 41, cf. sq., and *μῆλον* B.

Κυδωνικός, *ή, όν*,=sq., *ἀνήρ*, Theocr. 7, 12, ubi al Κυδώνιος.

Κῠδώνιος, *ία, ιον*, (Κύδων) *Cydonian: μῆλον* K., *a quince*, cf. *μῆλον* B.—II. metaph. *swelling like a quince*, hence *round and plump*, of a girl's breasts, Ar. Ach. 1199, cf. foreg.

Κῠδωνίς, *ίδος, ἡ*, fem. to foreg.

Κῠδωνίτης, *ου, ὁ, οἶνος* Κυδ., *quince*-wine.

Κῠέω, *ῶ*, f. *-ήσω*, older form for *κύω*, aor. *ἐκύησα*. *To bear in the womb, to have conceived, to be big* or *pregnant with* a child, Lat. *gestare*, c. acc., *ἐκύει φίλον υἱόν* Il. 19, 117; *βρέφος ἡμίονον κυέουσα*, Il. 23, 266; so too, Plat. Symp. 203 C, 206 D:—Pass., *τὸ κυούμενον, that which is in the womb, the foetus*, Plat. Legg. 789 A, Arist., etc.:—Mid. *to bring forth, ἐκυήσατο*, Opp. Cyn. 3, 22.—2. absol. *to be big* or *pregnant, to conceive*, like *κυΐσκομαι*, Hdt. 5, 41; *κ. ἐξ ἀνδρός*, Id. 6, 68. Cf. *κύω*, fin.

†Κυζικηνικός, *ή, όν* =sq., Ar. Pac 1176.

Κυζῐκηνός, *ή, όν, of* or *from Cyzicus, Cyzicenian*, Hdt.: *ὁ Κυζικηνός*, a gold coin, cf. sub. *στατήρ*.

†Κύζικος, *ου, ὁ, Cyzicus*, son of Aenus and Aenete, king of the Doliones, after whom the island (sq.) was named, Ap. Rh. 1, 949.

†Κύζικος, *ου, ἡ, Cyzicus*, an island in the Propontis, on the coast of Mysia, connected by two bridges with the main land, and on this account often considered as a peninsula, Strab. p. 575.—2. on it was a celebrated city of same name with a good harbour, earlier called Ἀρκτόννησος, Hdt. 4, 14.

Κύημα, *ατος, τό*, (*κυέω*) *that which is conceived, an embryo, foetus*, Plat. Rep. 461 C, and Arist.; also *κῦμα*. [ῠ]

Κύησις, *εως, ἡ*, (*κυέω*) *conception* or *gestation, pregnancy*, Plat. Polit. 274 A, Menex. 238 A. [ῠ]

Κῠητήριος, *α, ον, aiding the delivery*, Hipp.

Κῠητικός, *ή, όν*, (*κυέω*) *belonging to conception, aiding it*, Clem. Al.

Κύθε, Ep. 3 sing. aor. 2 from *κεύ-*

θω, Od. 3, 16 [ῠ], subj. κεκύθωσι, c. Ep. redupl., Od. 6, 303. There is no pres. κύθω.

Κύθειρα, ας, ἡ, later form for Κυθέρεια, Opp., v. Jac. A. P. p. 606. [ῠ]

Κῠθέρεια, ας, ἡ, *Cytherēa*, surname of Venus, Od. 8, 288; 18, 193. from the city Κύθηρα, in Crete, or the island Κύθηρα (q. v.), Κυπρογενὴς Κυθέρεια joined, H. Hom. 9, 1; Κυθέθεια Ἀφροδίτη, Musae. 37.

†Κυθερη, ης, ἡ, =foreg., Luc. Conv. 41.

Κύθηρα, ων, τά, *Cythēra*, an island on the south of Laconia, now *Cerigo*, Il. 15, 432, and Hes. Th. 192: v. sub Κυθέρεια.†–2. the chief city of the island, Thuc. 4, 54; Strab. p. 363.—3. a city of Cyprus, Schol. Hes. Th. 192.

†Κύθηράδε, adv. *to Cythērus*, irreg. for Κυθηρόνδε, as if from Κύθηρα, Dem. 1041, 12.

Κῠθήρη, ης, ἡ, = Κυθέρεια, Plat. Epigr. 29 Bgk.

†Κυθήριος, α, ον, *Cytherian*, *of Cythera*, Il. 10, 268; Hdt.; etc.: ἡ Κυθηρία, sc. γῆ,=Κύθηρα, Xen. Hell. 4, 8, 7: Κυθηρίη, Hdt. 1, 82.

†Κυθήριος, ου, ὁ, *the Cytherius*, a river of Elis Pisatis, Strab.; in Paus. Κύθηρος.

Κυθηροδίκης, ου, ὁ, (Κύθηρα, δίκη) *a Spartan magistrate sent annually to govern the island of Cythera*, Κυθ. ἀρχη. Thuc. 4, 53.

Κῠθηρόθεν, adv. (Κύθηρα) *from Cythera*, Il. 15, 438.

†Κύθηρος, ου, ὁ, or -ρον, ου, τό, *Cythērus*, one of the twelve ancient cities of Attica; subsequently a deme of the tribe Pandionis, Strab. p. 397.

†Κύθνιος, α, ον, *of Cythnus*, *Cythnian*; οἱ Κύθνιοι, Hdt. 7, 91; from

†Κύθνος, ου, ἡ, *Cythnus*, one of the Cyclades, now *Thermia*, Strab. p. 485.

Κύθος, τό,=κεῦθος.

Κύθρα, -θρινος, -θρόγαυλος, -θρος, Ion. for χύτρ-.

†Κύϊζα, τά, *Cyïza*, a place in India, Arr. Ind. 27, 6.

Κῠΐσκω, (κύω, κυέω) *to make pregnant*, *impregnate*, of the male, Galen. Pass. κυΐσκομαι, of the female,=κύω, *to conceive*, *become pregnant* or *with young*, Hdt. 2, 93; 4, 30: also of plants, Theophr.—2. also intrans.,= pass., Philostr.

Κῠκᾰνάω, ῶ, poet. strengthd. collat. form from sq., Ar. Thesm. 852.

ΚΥ˘ΚΑ´Ω, ῶ, f. -ήσω, *to stir up* and *mix*, *mix up*, Il. 5, 903; τινί, with a thing, Il. 11, 638, τυρὸν οἴνῳ, Od. 10, 235, cf. Ar. Vesp. 1515.—II. like ταράσσω, Lat. *miscere* and *turbare*, *to stir up*, and so, κ. τὸν βόρβορον, *to stir up* the mud, Ar. Eq. 866: hence *to throw into confusion* or *disorder*, *confound*, Aesch. Pr. 994; κ. τὴν βουλήν, Ar. Eq. 363: in this signf. Hom. only has the pass., *to be confounded*, *panic-stricken*, etc., τὼ δὲ κυκηθήτην, Il. 11, 129; so, κυκήθησαν δέ οἱ ἵπποι, Il. 20, 489; of the tumult of waves, κῦμα κυκώμενον, Il. 21, 235, Od. 12, 238, etc.: later of *mental disquiet*, κήδεσι κυκώμενος, Archil. 14. Hence

Κῠκεία, ας, ἡ, *a mixing up*, *confusion*.

Κῠκειῶ, Ep. acc. for κυκεῶνα, from sq., Il.

Κῠκεών, ῶνος, ὁ, acc. κυκεῶνα, and shortd. κυκεῶ, as always in Od., and H. Hom. Cer., but in Il. always Ep. acc. κυκειῶ (κυκάω): *a mixture*, esp. *a mixed drink*, *refreshing draught*, *potion*, made of barley-meal, grated cheese and Pramnian wine, Il. 11, 624, 641; to which Circe adds honey, Od. 10, 234, 316, and when it is ready, puts in magical drugs: its consistency was that of a thick soup, as may be inferred from its being called σῖτος in Od., and ποτόν in Il.: in H. Hom. Cer. 208, the κυκεών, given to Ceres is of ἄλφιτα, water, and γλήχων. Later, various ingredients were used, esp. for medical use, and various names were given to the κυκεών, v. Foës. Oecon. Hipp. The Lat. name was *cinnus*, Arnob.

†Κύκη, ης, ἡ, *Cyce*, fem. pr. n., Anacr. 19, 13.

Κῠκήθρα, ας, ἡ, (κυκάω)=ταραχή, *a mixture*, *medley*.

Κύκηθρον, ου, τό, (κυκάω) *a ladle for stirring*: hence metaph. *a turbulent fellow*, *agitator*, Ar. Pac. 654. [ῠ]

Κύκημα, ατος, τό,=τάραχος, κυκήθρα. [ῠ]

†Κυκήσιον, ου, τό, *Cycesium*, a city of Elis Pisatis, Strab. p. 356.

Κύκησις, εως, ἡ, (κυκάω) *a stirring up*, *mixing in confusion*, Plat. Tim. 68 A. [ῠ]

Κῠκησίτεφρος, ον, (κυκάω, τέφρα) *mixed up with ashes*, κονία, Ar. Ran. 710.

Κῠκητής, οῦ, ὁ, (κυκάω) *a stirrer*, *agitator*.

†Κυκλάδες, ων, αἱ, (κυκλάς) with and without νῆσοι, *the Cyclades*, islands in the Aegean sea, which lie in a *circle* round Delos, Hdt. 5, 30.

Κυκλάζω, f. -άσω, (κύκλος) *to go round about*, *surround*.

Κυκλαίνω, (κύκλος) *to make round*.

Κυκλάμῖνος, ου, ἡ, Theocr. 5, 123, Theophr., κυκλάμῖνον, τό, also κυκλαμίς, ἡ, Orph., *cyclamen*, *sow-bread*, a tuberous-rooted plant, with a fragrant flower used for garlands.

Κυκλάς, άδος, ἡ, (κύκλος) *round*, *circular*, *lying around*, κ. νησαίας πόλεις, Eur. Ion 1583: hence, αἱ Κυκλάδες, q. v., Isocr. 68 D, cf. Strab. p. 485: also κυκλάς, ἡ, (sub. ἐσθής) *a woman's garment with a border all round it*, Propert. 4, 7, 36.—II. of time, *coming in a circle*, *revolving*, ὥρα, Eur. Alc. 449.

†Κυκλεύς, έως, ὁ, *Cycleus*, father of the poet Arion, Anth.

Κυκλεύω, (κύκλος) *to make a circle*, *go round*, *traverse*, Strab.—II. *to circumvent*, *to surround*. App.

Κυκλέω, ῶ, f. -ήσω, *to move round and round*, *wheel along*, in Hom. only once, κυκλήσομεν ἐνθάδε νεκροὺς βουσὶ καὶ ἡμιόνοισι, Il. 7, 332, and v. Pors. Or. 624: usu.—2. *to move round* or *in a circle*, *bring round*, βάσιν, πόδα κ., *to walk round and round*, for the purpose of watching, etc., Soph. Aj. 19, Eur. Or. 624; so, κ. πρόσωπον, ὄμμα, to look round, look about, Eur. Phoen. 364, Ar. Thesm. 958.—B. pass. *to surround*, *encircle*, τινά, Hdt. 8, 16, Soph. Aj. 353.—2. *to go round and round*, *to revolve*, Id. Fr. 713, τὴν αὐτὴν φορὰν κ., Plat. Rep. 617 A.—3. metaph. of sayings, etc., *to be current*, *pass from mouth to mouth*, Plut.—C. also intr. in act.,=pass.—2. *to revolve*, *come round and round*, νύκτες, ἡμέραι τε κυκλοῦσι, Soph. El. 1365, Tr. 130. Cf. κυκλόω.

Κυκληδόν, (κύκλος) adv., *in a circle*, Posidon. ap. Ath. 212 F.

Κύκλησις, εως, ἡ, (κυκλέω) *a round*, *circuit*, *revolution*.

†Κυκλιάδας, ου, ὁ, *Cycliadas*, masc. pr. n., Polyb. 17, 1, 2.

Κυκλιάς, άδος, ὁ, ἡ, (κύκλος) *circular*, *round*, τυροὶ κυκλιάδες, cf. Jac. A. P. p. 201.

Κυκλικός, ή, όν, (κύκλος) *circular*, *in a circle*, κίνησις, Plut. Adv. -κῶς. —II. those Epic poets were called κυκλικοί, whose writings collectively formed a *cycle* or series of mythic and heroic story down to the death of Ulysses, v. Welcker, Epischer Cyclus (Bonn, 1835); Muller Gr. Literat. 1, ch. 6; Düntzer Fragm. d. Ep. Poësie (Koln 1840): the chief ancient authority is Proclus' Chrestomatheia. Adv. -κῶς, Arist. Coel.

Κυκλιοδῐδάσκᾰλος, ου, ὁ, (κύκλιος II., διδάσκω) *a teacher of the cyclic chorus*, i. e. *a dithyrambic poet*, v. sq., Ar. Av. 1403.

Κύκλιος, ία, ιον, also ος, ον, (κύκλος) *round*, *circular*, ἀσπίς, Archestr. ap. Ath. 320 B:—the neut. τὸ κύκλιον, as subst.=κύκλος, Eur. I. A. 1056.—II. κύκλιοι χοροί, οἱ, *circular*, *cyclic choruses*, strictly of any which danced (and sang) in a ring round an altar in honour of the god: but usu. appropriated to those of Bacchus, *dithyrambic choruses*, opp. to the dramatic, which was arranged in a square (τετράγωνος), freq. in Ar., as Nub. 333, Ran. 366: hence κ. μέλη, *dithyrambs*, Ar. Av. 918.

Κυκλίσκος, ου, ὁ, Dim. from κύκλος, Diosc.

Κυκλοβορέω, ῶ, *to roar like the torrent Cycloborus*, Ar. Ach. 381: from

Κυκλοβόρος, ου, ὁ, *a mountain-torrent* in Attica, Ar. Eq. 137. (Prob. from κύκλος, βιβρώσκω, *devouring* all *round*.)

Κυκλογρᾰφέω, ῶ, f. -ήσω, *to write about and about* a thing, *to use periphrasis*, Dion. H.: from

Κυκλογράφος, ον, (κύκλος, γράφω) *writing on a certain circle* of subjects, esp. of a cyclic poet., v. κυκλικός II. [ᾰ]

Κυκλοδίωκτος, ον, (κύκλος, διώκω) *driven round in a circle*, Anth. [ῐ]

Κυκλοειδής, ές, (κύκλος, εἶδος) *circular*, Plut. Adv. -δῶς.

Κυκλόεις, εσσα, εν, poet. for κυκλικός, *circular*, Soph. O. T. 161.

Κυκλοέλικτος, ον, (κύκλος, ἑλίσσω) *revolving in a circle*, Orph.

Κυκλόθεν, adv. (κύκλος) *from the circumference*, *from all sides*, *all around*, Lys. 110, 41, Lob. Phryn. 9.

Κυκλομόλιβδος, ου, ὁ, *a round lead-pencil*, Anth.

Κυκλοπαιδία, ας, ἡ,=ἐγκυκλοπαιδία, dub.

Κυκλοποιέω, ῶ, f. -ήσω, (κύκλος, ποιέω) *to make into* or *like a circle*. Mid. *to form into*, *stand in a circle*, dub. in Xen. Cyr. 7, 1, 40.

Κυκλοπορεία, ας, ἡ, *a going round*, *circuitous way*, Strab.: from

Κυκλοπορέω, ῶ, fut. -ήσω, (κύκλος, πόρος) *to go by a circuitous way*, Strab.

ΚΥ´ΚΛΟΣ, ου, ὁ, also with heterog. plur. τὰ κύκλα, Il. (cf. infr. II. 1):—*a ring*, *circle*, *round*, δόλιος κύκλος, of the *circle* which hunters draw round their game, Od. 4. 792: esp. *the rim* of a round shield, Il. 11, 33, etc.: κύκλῳ, *in a circle* or *ring*, *round about*, κύκλῳ ἁπάντῃ, Od. 8, 278; usu. with verbs compd. of περί, as, περιστῆναι, περιϊέναι, etc., Hdt. 1, 180, Aesch. Fr. 395, Plat., etc.; so κύκλῳ περί τι, round about it, Hdt. 1, 43; but we also have κύκλῳ, c. acc., as if for περί, κύκλῳ σῆμα, Id. 4, 72; also c. gen., κ. τοῦ στρατοπέδου, Xen. Cyr. 4, 5, 5: so too, ἐν κύκλῳ, *around*, *on* or *from all sides*, Soph. Aj. 723, etc.—II. *any circular body*, esp. —1. *a wheel*, Il. 23, 340, in which signf. the heterog. plur. κύκλα, is mostly used, Il. 5, 722; 18, 375.—2. a *place of assembly*, the ἀγορά, called ἱερὸς κ., in Il. 18, 504; so, ἀγορᾶς κ., Eur. Or. 919, Thuc. 3, 74: also *an amphitheatre*, Dio C.—3. like Lat. *corona, a crowd of people standing round, a ring* or *circle of people*, Eur. Andr. 1089: *a place in the ἀγορά where domestic utensils were sold*, Alex. Calas. 1, cf. Bentley's Correspondence, p. 223, sq.—4. *the vault* of the sky, κ. οὐρανοῦ, Hdt. 1, 131, and so κ. alone, Soph. Phil. 815, Ar. Av. 1715: so, νυκτὸς κ., Soph. Aj. 672: *the moon's disk*, with or without σελήνης, Hdt. 6, 106: also the *sun's disk*, Trag.—5. *the circle* or *wall round* a city, esp. round Athens, Hdt. 1, 98, Thuc. 2, 13, etc.—6. *a round dish, plate: a round shield*, Trag.—7. in pl. *the balls of the eye*, Soph. O. T. 1270.—8. κύκλοι προςώπου, *the cheeks*, Hipp.—III. *any circular motion, movement in a circle, orbit* of the heavenly bodies, *revolution* of the seasons, Eur. Or. 1645, Hel. 112: hence too, κ. τῶν ἀνθρωπηΐων πρηγμάτων, Hdt. 1, 207.—2. in Logic, *the fallacy* of arguing in a circle.—3. in Rhet. *a rounded period*, Dion. H.—IV. *the Epic Cycle*, cf. κυκλικός II.—V. *a sphere, globe*, in Plat. Legg. 898 A, where it is fem., if the reading be right. (Κύκλος seems to be redupl. from κυλλός. Root ΚΥΛ–, in κυλ-ίνδω, Pott. Et. Forsch. 1, 265.)

Κυκλόσε, adv. (κύκλος) *in* or *into a circle, around*, Il. 4, 212; 17, 392.

Κυκλοσοβέω, ῶ, f. -ήσω, (κύκλος, σοβέω) *to drive round in a circle, whirl round*, πόδα, Ar. Vesp. 1523, e conj. Dind.

Κυκλοτερής, ές, (κύκλος, τείρω) *turned round, rounded, circular*, Od. 17, 209, Hes. Th. 145, Sc. 208; also in Hdt., and Att.; κ. μέγα τόξον ἔτεινεν, he bent it *into a circle*, Il. 4, 124. Adv. -ρῶς, Plut. Cf. κυκλόω.

Κυκλοφορέομαι, (κύκλος, φορέω) as pass., *to move in a circle*, Arist. Mund.: hence

Κυκλοφορητικός, ή, όν, *moving in a circle, circular*, κίνησις, Plut. Adv. -κῶς: and

Κυκλοφόρητος, ον, *moved in a circle.*

Κυκλοφορία, ας, ἡ, *a circular motion, revolution*, Arist. Phys. 8, 9, 1.

Κυκλοφορικός, ή, όν,=κυκλοφορητικός. Adv. -κῶς, Plut.

Κυκλοφόρος, ον, (κύκλος, φέρω) *moving in a circle.*

Κυκλόω, ῶ, (κύκλος) *to encircle, surround*, Eur. I. A. 775, and Polyb: but—2. in earlier writers this sense of Act. occurs only in mid., κυκλώσασθαί τινας, *to surround* them, Hdt. 3, 157; 9, 18; and so Thuc., Xen., etc.: yet we have the pass., *to be surrounded*, Thuc. 7, 81; and that joined with the mid., εἰ οἱ κυκλούμενοι κυκλωθεῖεν, Xen. Cyr. 6, 3, 20.—II. *to lead in a circle, drive round and round, whirl round*, Eur. Cycl. 462: pass. δίναις κυκλούμενον κέαρ, Aesch. Ag. 997.—III. *to form into a circle*, κ. τόξα, Mel. 79, cf. κυκλοτερής: pass. *to form a circle, be bent round*, Eur. Bacch. 1066; also of a fleet *wheeling into a crescent* shape, Hdt. 8, 76. Cf. κυκλέω.

Κυκλώδης, ες, (κύκλος, εἶδος)=κυκλοειδής, *circular.*

Κύκλωθεν, adv. later form for κυκλόθεν, Lob. Phryn. 9.

Κύκλωμα, ατος, τό, (κυκλόω) *that which is rounded into a circle*, as—1. *a wheel*, Eur. Phoen. 1185.—2. βυσσότονον κ., *a drum*, Id. Bacch. 124.

†Κύκλων, ωνος, ὁ, *Cyclon*, an Argive, v. l. Xen. Hell. 3, 5, 1; cf. Κύλων.

†Κυκλωπεία, ας, ἡ, *the Cyclopēa*, or *Cyclopey*, appell. of 9th book of the Odyssey, Philostr.: from

Κυκλώπειος, εία, ειον, also ος, ον, also Κυκλώπιος, ία, ιον, (Κύκλωψ) *Cyclopēan, of, belonging to, befitting the Cyclōpes*, esp. of the architecture so called (also called Πελασγικός), in which signf. it is oft. applied to Mycenae, as Eur. El. 1158, H. F. 15, I. A. 265, cf. Müller Archäol. d. Kunst § 45.—II. proverb., κ. βίος, a wild savage life, Strab., cf. sq.

Κυκλωπικός, ή, όν,=foreg. Adv. -κῶς, Κ. ζῆν, to live a savage lawless life, Arist. Eth. N., cf. Od. 9, 106, sq., and foreg.

Κυκλώπιον, ου, τό, (κύκλος, ὤψ) *the white round the ball of the eye*, Arist. H. A.—II. Κυκλώπιον, τό, as dim. from Κύκλωψ, Eur. Cycl. 266.

Κυκλώπιος, ία, ιον, also ος, ον,= Κυκλώπειος; † ἡ Κυκλωπία γᾶ, of the territory of Argos and Mycenae, Eur. Or. 965†: pecul. fem. Κυκλωπίς, ίδος, Id. I. T. 845.

Κύκλωσις, εως, ἡ, (κυκλόω) *a surrounding, enclosing*, esp. in a battle, Xen.: πρὶν καὶ τὴν πλέονα κύκλωσιν σφῶν προςμῖξαι, before the larger body that were endeavouring to surround them came up, Thuc. 4, 128.

Κυκλωτός, ή, όν, (κυκλόω) *rounded, round*, Aesch. Theb. 540.

Κύκλωψ, ωπος, ὁ, (κύκλος, ὤψ) *a Cyclops*, strictly *the round-eyed* (cf. infr. II.),—Κύκλωπες δ' ὄνομ' ἦσαν ἐπώνυμον, οὕνεκ' ἄρα σφέων κυκλοτερὴς ὀφθαλμὸς ἕεις ἐνέκειτο μετώπῳ, Hes. Th. 144. The Cyclopes are first mentioned in Od. as a savage race of one-eyed giants, dwelling on the coast of Sicily, Od. 9, 106, sq., 399, sq.; prob. the rude Aborigines, from whom the later *Leontini* were said to have sprung. The sing. in Od. is always used of *Polyphemus*, son of Thoösa, 1, 69, 71; in Hes. Th. 140, we find only three Cyclopes, *Brontes, Steropes* and *Arges*, sons of Uranus and Gaea, who forged the thunderbolts for Jupiter: afterwds. the caverns of Aetna were called their smithy; and all smiths were reckoned as their descendants. Cf. Κυκλώπειος, -ικός.—II. κύκλωψ, ωπος, ὁ, ἡ, as adj. *round-eyed*, in genl. *round*, σελήνη, Parmenid. ap. Clem. Al. p. 732; and in Emped. 284 we have the irreg. form κύκλοπα.

Κύκνειος, εία, ειον, also ος, ον, LXX., (κύκνος) *of, belonging to a swan*: τὸ κ. (sub. ᾆσμα or μέλος), *a swan's dying song*, Polyb.†—II. *of* or *belonging to Cycnus*, μάχη, Pind. O. 10, 20.

Κυκνίας, ἀετός, ὁ, *a* kind of *eagle, white as a swan*, Paus.

Κυκνίτης, ου, ὁ, fem. -ῖτις, ιδος, =κύκνειος, βοή, Soph. Fr. 457.

Κυκνόθρεπτος, ον, (κύκνος, τρέφω) *nurtured, reared by swans.*

Κυκνοκάνθἄρος, ου, ὁ, *a kind of ship, between the κύκνος and the κάνθαρος*, or *having a swan and beetle for its sign*, Nicostr. Diab. 1, cf. κύκνος III.

Κυκνόμορφος, ον, (κύκνος, μορφή) *swan-shaped*, or perh. *white as a swan*, Aesch. Pr. 795.

ΚΥ´ΚΝΟΣ, ου, ὁ, *a swan*, Lat. *cycnus*, Il. 2, 460; 15, 692.—II. metaph. from the legends of the swan's (dying) song (cf. Hes. Sc. 316, Aesch. Ag. 1444, and esp. Plat. Phaed. 85 B), *a poet*, Leon. Tar. 80, cf. Hor. Od. 2, 20.—III. *a kind of ship*, from the figure head, or perhaps from the curve of the prow, like a swan's neck, Nicostr. Diab. 1.

†Κύκνος, ου, ὁ, *Cycnus*, son of Mars and Pelopia, slain by Hercules, Hes. Sc. 57.—2. son of Mars and Pyrene, Apollod.—3. son of Neptune and Calyce, king of Tenedos, Pind. O. 2, 147.

Κύκνοψις, εως, ὁ, ἡ, (κύκνος, ὄψις) *like a swan*, Anth.

Κύλα, ων, τά, *the parts under the eyes*, Hesych.: also κυλάδες, αἱ, Eustath.: or, acc. to Poll. 2, 66, *the lower eye-lids*, ἐπικυλίδες, being *the upper*, cf. κυλίδες. (Hence κυλοιδιάω: cf. Lat. *cilium*.) [ῠ as in Lat. *cilium*, v. κυλοιδιάω; so that it was merely the resemblance of signf. that led some to write it κοῖλα.]

†Κυλάβαρις, ιδος, ἡ, v. l. for Κυλάραβις or Κυλλ-, q. v.

†Κυλάβρας, ου, ὁ, *Cylabras*, a hero honoured in Phaselis, ap. Ath. 297 F.

†Κυλαράβης, ου, ὁ, *Cylarabes*, son of Sthenelus, king of Argos, Paus. 2, 18, 5: hence

†Κυλάραβις, ιδος, ἡ, or Κυλλ-, *Cylarabis*, a gymnasium in Argos, so named from foreg., Plut. Cleom. 26; Paus. 2, 22, 8.

Κῠλίδες, αἱ,=ἐπικυλ., Poll.;—is it not rather=τὰ κύλα?

Κῠλῐκεῖον, ου, τό, (κύλιξ) *a sideboard, beaufet, stand for drinking-vessels*, Ar. Fr. 159.—II. *a carousal*, Cratin. Jun. Cheir. 1.

Κῠλίκειος, ον, (κύλιξ) *of, belonging to a cup*, or *drinking party.*

Κῠλῐκηγορέω, ῶ, *to talk over one's cups*, Pratin. ap. Ath. 461 E, cf. 480 B: from

Κῠλῐκηγόρος, ον, (κύλιξ, ἀγορεύω) *one who talks over his cups.*

Κῠλῐκήρῠτος, ον, (κύλιξ, ἀρύω) *drawn in cups*, i. e. *abundant.*

Κῠλίκιον, ου, τό, Theophr., κῠλῐκίς, ίδος, ἡ, Ath., and κῠλίκνη, ἡ, dim. from κύλιξ, *a small cup.*

Κῠλῐκοφόρος, ον, (κύλιξ, φέρω) *carrying cups*, Heliod.

†Κυλικρᾶνες, ων, οἱ, *the Cylicranes*, a people from Lydia, who settled near Mt. Oeta, Ath. 461 E: from Κύλιξ.

Κῠλῐκώδης, ες, (κύλιξ, εἶδος) *like a cup.*

Κῠλινδέω, ῶ, lengthd. and usu. Att. pres. for κυλίνδω, q. v., first in Ar. Av. 502.

Κῠλινδήθρα, ας, ἡ, = ἀλινδήθρα, q. v., and ἐξαλίω.

Κῠλίνδησις, εως, ἡ, (κυλινδέω) *a rolling, wallowing*, ἔν τινι, Plut.—II. metaph. *exercise, practise, skill*, ἐν λόγοις, Plat. Soph. 268 A: cf. Lat. *versari.*

Κῠλινδρικός, ή, όν, (κύλινδρος) *cylindrical*, Math. Vett. Adv. -κῶς, Plut.

Κῠλινδροειδής, ές, (κύλινδρος, εἶδος) *like a cylinder, cylindrical*, Plut. Adv. -δῶς.

Κύλινδρος, ου, ὁ, (κῠλίνδω) *a roller, cylinder*, Ap. Rh.: *a roll of a book, volume*, Diog. L. Hence

Κῠλινδρόω, ῶ, *to roll, level with a roller*, Theophr.

Κῠλινδρώδης, ες,=κυλινδροειδής, Theophr.

Κῠλινδρωτός, ή, όν, (κυλινδρόω) *levelled with a roller*, Nic. ap. Ath. 369 B.

Κῠλίνδω, fut. κυλίσω [ῑ]: aor. ἐκύλῖσα, inf. κυλῖσαι, aor. pass. ἐκυλίσθην: older form of the later κυλινδέω, (v. sub fin.) *To roll, roll on* or *along*, κῦμα κυλίνδει ὀστέα, Od. 1, 162, cf. 14, 315; Βορέης μέγα κῦμα κυλίνδων, Od. 5, 296 (and so in pass., κῦμα κυλίνδεταί τινι, Il. 11, 307), metaph., *πῆμα κυλίνδειν τινί, to roll* a calamity upon one, Il. 17, 688, (and so in pass., *νῶϊν τόδε πῆμα κυλίνδεται*, Il. 11, 347, cf. Od. 2, 163; 8, 81).—B. pass. *κυλίνδομαι, to be rolled, roll along, roll*, oft. in Hom. (cf. supr.); as, *κυλίνδετο λᾶας ἀναιδής*, Od. 11, 598, cf. Il. 13, 142; 14, 411; *κυλίνδεσθαι κατὰ κόπρον, to roll* or *wallow* in the dirt (in sign of grief), Il. 22, 414; so *κυλίνδεσθαι* alone, Od. 4, 541; 10, 499: later also *to be tost from man to man*, i. e. *be much talked of*, like Lat. *jactari*, Ar. Vesp. 492: also of persons, *to wander about*, like *καλινδέομαι*, Plat. Theaet. 172 C (but with v. l. *καλ.*). Hom. has only the form *κυλίνδω*, and of it the pres. and impf. (except in Il. 17, 99, where he has aor. *κυλίσθη*): so too always in Pind., and Trag.; *κυλινδέω* first in Ar. Av. 502 (though he also has the older form), and so usu. in Att. prose. Later also we find a pres. *κυλίω, κυλίομαι*, as in Arist. Pol. 6, 4, 13, cf. Buttm. Lexil. (Akin to *καλινδέω, ἀλινδέω*; and so prob. from root *εἰλ–έω, εἰλύω, volvo*: cf. *κύκλος*.)

Κύλιξ, ῐκος, ἡ, *a cup, drinking-cup*, Phocyl. 7, Sapph. 5, Plat., etc.: *ἐπὶ κύλικι λέγειν*,=*κυλικηγορεῖν*, Plat. Symp. 214 A, cf. *ἐπικυλίκειος*. (Prob. from same root as *κῠλίνδω, κύλινδρος*, from their round shape: for the ῠ is against any connection with *κύω* or *κοῖλος*.) [ῠ]

†Κύλιξ, ικος, ὁ, *Cylix*, a Lydian, a companion of Hercules, Ath. 461 F.

Κύλισις, εως, ἡ, (*κῠλίνδω*) *a rolling*, esp. of athletes in the dust after anointing, Arist. Metaph., cf. *κυλιστικός*.

Κῠλίσκη, ης, ἡ, worse form for *κυλίχνη*, Br. Ar. Ach. 457.

Κῠλίσκιον, ου, τό, dim. from *κυλίσκη*, dub.

Κύλισμα, ατος, τό, (*κυλίνδω*) *a roll*: also=*κυλίστρα*, N. T.

Κῠλιστικός, ή, όν, (*κυλίνδω*) *belonging to, practised in rolling*: as subst., *ὁ κυλιστικός*, a wrestler, who struggled on *while rolling in the dust*, Schol. Pind. I. 4, 81.

Κῠλιστός, ή, όν, verb. adj. of *κυλίνδω, rolled*, or *fit for rolling*: *twined in a circle*: epith. of a kind of garland, Comici ap. Ath. 678.

Κῠλίστρα, ἡ,=*καλινδήθρα*.

Κῠλίχνη, ης, ἡ, (*κύλιξ*) *a small cup*, Alcae. 31: also *a dish for food*, Ar. Fr. 423.

Κῠλίχνιον, ου, τό, *a little cup* or *box*, Ar. Eq. 906.

Κῠλιχνίς, ίδος, ἡ,=foreg., Hipp., and Achae. ap. Ath. 480 F.

Κῠλίω, later collat. form for *κυλίνδω*, q. v. [ῑ, Jac. A. P. p. 139.]

Κυλλαίνω,= *κυλλόω*, Soph. Fr. 619.

†Κυλλάνα, ας, ἡ, and Κυλλάνιος, Dor. for Κυλλήνη, etc.

Κύλλαστις, ιος, ὁ, Ion. *κύλληστις*, *Aegyptian bread made from ὀλύρα*, Hdt. 2, 77.

Κυλλή, ῆς, ἡ,=*κύλιξ, a cup*, Mimnerm. 9, 6 (Bach).—II. *any hollow*: *the palm of the hand*, Ar. Eq. 1083, cf. *κυλλός*.

†Κυλλήν, ῆνος, ὁ, *Cyllen*, son of Elatus, Paus. 8, 4, 4.

Κυλλήνη, ης, ἡ, *Cyllēnē*,†the loftiest mountain of the Peloponnesus, in Arcadia on the borders of Achaia, sacred to Mercury who was born on it, and whose temple crowned the summit, now *Zyria*, Il. 2, 603; H. Hom. Merc. 2.—II. the haven of the Eleans, between Araxus and Chelonatas, Thuc. 1, 30; Xen. Hell. 3, 2, 27.—2. a small town on the Aeolian coast of Asia Minor near Cyme, Xen. Cyr. 7, 1, 45.—III. a nymph, wife of Pelargus, Pherecyd. ap. Dion. Hal. 1, 13. Hence

†Κυλλήνιος, *α, ον, of Cyllene, Cyllenian*, Il. 15, 518; *ἡ Κυλληνία δειράς, the Cyllenian range* or *mount*, Soph. Aj. 695, as Κυλλήνιος *πάγος*, Callim. Del. 272: esp. *ὁ* Κυλλήνιος, epith. of Mercury, Il. 24, 1; H. Hom. Merc. 304.

†Κυλλήνιος, *ου, ὁ, Cyllenius*, a poet of the Anthology.

†Κυλληνίς, *ίδος, ἡ*, pecul. fem. to Κυλλήνιος, Orph.

Κυλλοίπους, *ὁ, ἡ, -πουν, τό*, gen. *-ποδος*,=*κυλλόπους*, Nic.

Κυλλοπόδης, *ου, ὁ*,=sq.

Κυλλοποδίων, *ονος, ὁ*, (*κυλλός, πούς*) *crook-footed, halting*, epith. of Vulcan, Il. 18, 371, etc., voc. *Κυλλοπόδῑον*, Il. 21, 331. [ῑ]

Κυλλόπους, *ὁ, ἡ, -πουν, τό*, gen. *-ποδος*, (*κυλλός, πούς*) *crook-footed*, Aristod. ap. Ath. 338 A.

Κυλλός, *ή, όν, crooked*, esp. *bent inwards*: freq. of arms and legs crippled by disease, and so *maimed, halt*, like *χωλός*, Hipp., etc., v. Foës. Oecon.—II. but in Ar. Eq. 1083, *κυλλὴ χείρ* is (not without a pun) *a crooked hand*, i. e. *with* the fingers *crooked up* like a beggar's, *to catch an alms*, cf. Schol. ad. l. (*κυλλός*, sometimes written *κυλός*, is prob. akin to *κοῦλος*, from the root *κύω*.) Hence

Κυλλόω, *ῶ, to bend, curve*: esp. *to crook, cripple*, Hipp.

Κυλλύριοι, *οἱ*, also *Κιλλύριοι* or *Κιλλίριοι, a class of slaves* at Syracuse, Hdt. 7, 155; another form is *Κιλλικύριοι*, q. v.

Κύλλωμα, *ατος, τό*, (*κυλλόω*) *a crooked* or *crippled part*, Medic.

Κύλλωσις, *εως, ἡ*, (*κυλλόω*) *a crooking, laming, crippling*, Hipp.

Κῠλοιδιάω, *ῶ*, (*κύλα, οἰδάω*) *to have a swelling below the eye*, from blows, Ar. Lys. 472: or from sleepless nights, as unhappy lovers, Theocr. 1, 38; sf. Ruhnk. Tim. [v. *κύλα* fin.]

Κύλον, *ου, τό*, v. *κύλα*.

Κυλός, *ή, όν*, v. *κυλλός*.

†Κύλων, *ωνος, ὁ, Cylon*, a distinguished Athenian, victor at the Olympic games, Ol. 35, attempted to make himself master of Athens, but was slain, Hdt. 5, 71; Thuc. 1, 126.—2. an Argive, v. *Κύκλων*, Paus. 3, 9, 8.—Others in Paus.; etc. Hence

†Κυλώνειος, *ον, of Cylon*, (1), *ἄγος*, Plut. Sol. 12.

Κῦμα, *ατος, τό*, (*κύω*) *any thing swoln* (like a pregnant female): hence—I. *the swell* of the sea, *a wave, billow*, of rivers as well as the sea, *the dashing of waves, breakers*, Hom., etc., but not freq. in prose: of the sea Hom. usu. says *μέγα κῦμα* or *κύματα μακρά*: collectively, *ὡς τὸ κ. ἔστρωτο*, when *the waves* abated, Hdt. 7, 193: in Trag. freq. metaph. of the waves of adversity, etc.: *κ. ἄτης, κακῶν, συμφορᾶς*, etc.: *κ. μάχης*, Tyrt. 3, 22: also of a flood of men, Aesch. Theb. 64. Proverb., *πρὸς κῦμα λακτίζειν*, Eur. I. T. 1396; *μάτην με κῦμ' ὅπως παρηγορῶν*, Aesch. Pr. 1001.—2. *a waved moulding, cyma* (*recta* or *reversa*), *Λέσβιον κ.*, Aesch. Fr. 70, cf. *κυμάτιον* III.—III. like *κύημα, the foetus in the womb, embryo*, Aesch. Eum. 659; also of the earth, Id. Cho. 128: cf. Jac. A. P. p. 169.—2. *the young sprout of a cabbage*, Lat. *cyma*.

†Κυμαίθα, *ας, ἡ, Cymaetha*, name of a cow, also wr. *Κιναίθα*, Theocr. 4, 46.

Κῡμαίνω, f. *-ᾰνῶ*, (*κῦμα*) *to swell, rise in waves*, *πόντος κυμαίνων*, the *billowy* sea, Il. 14, 229, Od. 4, 425: of a pot, *to boil*, Poet. ap. Suid.—2. of any waving motion, *κ. τῇ πορείᾳ*, of caterpillars, Arist. H. A.: so of a line of soldiers, Plut.—III. metaph. of restless passion, *to boil up, swell*, *κυμαίνοντ' ἔπη*, Aesch. Theb. 443; *ἥβας ἄνθος κυμαίνει*, Pind. P. 4, 282.—IV. transit. *to set in violent commotion, make restless*. Pass. *κυμαίνεσθαί τινι*, *to be agitated* with it, *πόθῳ*, Pind. Fr. 88, 3.

†Κῡμαῖος, *α, ον, of* or *belonging to Cyme, Cymēan*, *ὁ* Κ. *κόλπος, the Cymean gulf*,—1. on the coast of Asia Minor by Cyme in Aeolis, and—2. the Lat. *Sinus Cumanus*, by Cumae in Campania, Strab.: *ἡ Κυμαία, the Cymean territory*, of Cyme in Aeolis, Id. p. 626.

Κῡμάκτῠπος, *ον*,=*κυματόκτυπος* nisi legend. *κυμόκτυπος*, Lob. Phryn. 668.

Κύμανσις, *εως, ἡ*, (*κυμαίνω*) *a waving, undulation*, Arist. Incess. An. 9, 9.

Κῡμάς, *άδος, ἡ*, (*κύω, κῦμα* III.) *a pregnant woman*.

Κῡμᾰτηρός, *ά, όν*, (*κῦμα*)=sq.

Κῡμᾰτίας, *ου, ὁ*, Ion. *-ίης, full of waves, surging, billowy*, *ποταμός*, Hdt. 2, 111, *πόρος*, Aesch. Supp. 545: in genl. *stormy*.—2. act. *causing waves, stormy*, *ἄνεμος*, Hdt. 8, 118.

Κυμᾰτίζω, f. *-ίσω*, (*κῦμα*) *to stir, agitate*, as a wave: pass. *to be agitated by the waves*, Arist. H. A.

Κῡμάτιον, *ου, τό*, dim. from *κῦμα*, *a small wave*.—2.=*κῦμα* I. 2, Böckh Inscr. 1, p. 284.

Κῡμᾰτοᾱγής, *ές*, (*κῦμα, ἄγνυμι*) *dashing, breaking like waves, stormy*, *ἆται*, Soph. O. C. 1243.

Κῡμᾰτοβόλος, *ον*, (*κῦμα, βάλλω*) *throwing up waves*.

Κῡμᾰτόδρομος, *ον*, (*κῦμα, δραμεῖν, τρέχω*) *running over the waves*.

Κῡμᾰτοειδής, *ές*, (*κῦμα, εἶδος*) *like waves*: in genl. *stormy*, *ἄνεμος*, Arist. Probl.

Κῡμᾰτόεις, *εσσα, εν*, poet. for *κυματίας*, Anth.

Κυμᾰτόκτῠπος, *ον*, (*κῦμα, κτυπέω*) *resounding with waves*.

Κῡμᾰτολήγη, *ης, ἡ*, (*κῦμα, λήγω*) *Wave-stiller*, a Nereid, Hes. Th. 253.

Κῡμᾰτοπλήξ, *ῆγος, ὁ, ἡ*, (*κῦμα, πλήσσω*) *wave-beaten*, *ἀκτή*, Soph. O. C. 1241: *tossed to and fro by the waves*, of a fish, Hipp.

Κῡμᾰτοτρόφος, *ον*, (*κῦμα, τρέφω*) *nourishing waves*, epith. of the sea.

Κῡμᾰτοφθόρος, *ον*, (*κῦμα, φθείρω*) *plundering by sea*, *ἁλιαίετος*, dub. in Eur. Polyid. 1.

Κῡμᾰτόω, *ῶ*,= *κυματίζω*, Plut.: pass. *to swell*, of the sea, *ἡ θάλασσα κυματωθεῖσα*, Thuc. 3, 89.

Κῡμᾰτωγή, *ῆς, ἡ*, (*κῦμα, ἄγνυμι*) *a place where the waves break, beach*, Hdt 4, 196; 9, 100.

Κῡμᾰτώδης, *ες*,=*κυματοειδής*.

Κῡμάτωσις, *εως, ἡ*, (*κυματόω*) *a surging*: *the beach where the waves break*, Strab. p. 53.

Κυμβᾰλίζω, f. *-ίσω*, (*κύμβαλον*) *to play the cymbals*, Luc.: hence

Κυμβᾰλισμός, *οῦ, ὁ, a playing on the cymbals*, Alciphr.; and

Κυμβᾰλιστής, *οῦ, ὁ, a player upon the cymbals*, Dio C.

Κυμβᾰλίστρια, *ας, ἡ*, pecul. fem. of foreg.

Κύμβᾰλον, *ου, τό*, (*κύμβος*) *a cymbal*, Lat. *cymbalum, musical instrument* *like a hollow basin*, two of which were struck together, Pind. Fr. 48, cf. τύμπανον.

Κύμβᾰχος, ον, (κυβή, κύμβη, κύπτω, κυβιστάω) *head-foremost*, Lat. *pronus*, ἔκπεσε δίφρου κ. ἐν κονίῃσι, Il. 5, 586.—II. ὁ κ., as subst. *the crown* or *top of a helmet*, in which the plume is *placed*, κόρυθος ἱπποδασείης κ. ἀκρότατος, Il. 15, 536.

Κυμβεῖον, ου, τό,=κυμβίον, Diog. L. 3, 42.

Κύμβη, ης, ἡ, *a hollow, the bottom of a vessel;* esp.—1. *a drinking-vessel, cup, bowl*, cf. κύββα, κύπελλον, κῠφος, etc.—II. *a boat*, Lat. *cymba*, Soph. Fr. 129.—III. *a knapsack, wallet*, like κίβῃβα.—IV. *a* kind of *bird*, perh. *a tumbler*-pigeon (cf. κύμβαχος), Emped. 226.

Κυμβίον, ου, τό, dim. from foreg., esp. *a small cup*, Lat. *cymbium*, Comici ap. Ath. 481, sq., Dem. 565, fin.

Κύμβος, ου, ὁ,=κύμβη, *any hollow:* esp. *a hollow vessel, cup, basin*, Nic. Ther. 526: Nic. also has a heterocl. dat. κύμβεϊ or κύμβεσι, as if from κύμβος, εος, τό, Al. 129.

†Κύμη, ης, ἡ, Dor. Κύμα, *Cyme*, the greatest of the Aeolian cities on the coast of Asia Minor, Hes. Op. 634, Strab. p. 550, etc.—2. the city *Cumae* in Campania, Strab. p. 243, called ἡ Χαλκιδική from Chalcis, Thuc. 6, 4. [ῡ]

†Κυμινάνθη, ης, ἡ, *Cyminanthe*, fem. pr. n., Ath. 173 A.

Κύμινδις, ὁ, (and acc. to some ἡ, but dub.) Ion. name of the bird χαλκίς, which Plin. calls *nocturnus accipiter, the night-hawk, night-jar*, which χαλκίδα κικλήσκουσι θεοί, ἄνδρες δὲ κύμινδιν, Il. 14, 291. [ῠ]

Κῠμῑνεύω, (κύμινον) *to strew with cummin*, Luc.

Κῠμίνινος, ίνη, ινον, *of cummin.* [μῑ]

Κῠμῑνοδόκος, ου, ὁ, (κύμινον, δέχομαι) *a box for cummin*, to be placed on the table like a salt-cellar, Nicochar. Gal. 1.

Κῠμῑνοθήκη, ης, ἡ, (κύμινον, τίθημι)=foreg., Apollodor. ap. Poll. 10, 93.

Κῠμῑνοκίμβιξ, ικος, ὁ, = κυμινοπρίστης.

Κύμῑνον, ου, τό, *cummin*, Lat. *cuminum*, Theophr., etc.

Κῠμῑνοπρίστης, ου, ὁ, (κύμινον, πρίω) *a cummin-splitter*, i. e. *a skinflint, niggard*, Arist. Eth. N.: as adj., κ. ὁ τρόπος ἐστί σου, Alex. Φιλοκαλ. 1, cf. sq., and Theocr. 10, 55.

Κῠμῑνοπριστοκαρδᾰμογλύφος, ον, (foreg., and καρδαμογλύφος) *a cummin-splitting-cress-scraper*, strengthd. for foreg., Ar. Vesp. 1357. [ῠ]

Κῠμῑνότρῐβος, ον, (κύμινον, τρίβω) *rubbed with cummin to flavour it*, κ. ἅλς, Lat. *sal cyminatus*, Archestr. ap. Ath. 320 B.

Κῠμῑνώδης, ες, (κύμινον, εἶδος) *like cummin*, Theophr.

Κῡμοδέγμων, ον, gen. ονος, (κῦμα, δέχομαι) *receiving, meeting the waves*, ἀκτή, Eur. Hipp. 1173.

Κῡμοδόκη, ης, ἡ, *Cymodoce, Wave-receiver*, a Nereid, Il. 18, 39.

Κῡμοθᾰλής, ές, (κῦμα, θάλλω, θαλεῖν) *abounding with waves*, epith. of Neptune, Orph.

Κῡμοθόη, ης, ἡ, (κῦμα, θοός) *Cymothoë, Wave-swift*, a Nereid, Il. 18, 41, Hes.

Κῡμόκτῠπος, ον, = κυματόκτυπος, Simmias.

Κῡμοπόλεια, ας, ἡ, (κῦμα, πολέω) *Cymopolīa, Wave-walker*, a daughter of Neptune, Hes. Th. 819.

Κῡμοτόμος, ον, (κῦμα, τέμνω, ταμεῖν) *cleaving the waves:* ὁ κυμοτόμος, *a triangular breakwater, pier.*

Κῡμώ, οῦς, ἡ, *Cymo*, strictly *Wavy*, a Nereid, Hes. Th. 255.

†Κύνα, ης, ἡ, *Cyna*, daughter of Philip of Macedon, wife of Amyntas, Arr. An. 1, 5, 4: also wr. Κύννα, v. Ath. 155 A.

Κῠνᾱγέσιον, ου, τό, Dor. for κυνηγέσιον.

Κῠνᾱγός, όν, Dor. for κυνηγός, *dog-leading:* hence *a hunter, huntsman;* the Dor. form being always used in Att. poets, like λοχαγός, etc., Pors. Or. 26, Lob. Phryn. 429: κυναγὲ παρσένε, of Diana, *huntress*-maid, Ar. Lys. 1272: fem. κυνηγίς, ίδος, *a huntress*, name of a comedy by Philetaerus.

Κῠνάγχη, ης, ἡ, (κύων, ἄγχω) strictly *a dog-throttling:* hence *Cynanche, a* bad kind of *sore throat;* also κύναγχος and συνάγχη: cf. ὑάγχη.—2. *a dog's collar*, for κλοιὸς κυνοῦχος, Rhian. Epigr. 8, ubi al. κυνακτής. Hence

Κυνάγχης, ου, ὁ, *a dog-throttler*, epith. of Mercury, Hippon. 18.

Κῠναγχικός, ή, όν, *suffering from cynanche.*

Κύναγχος, ου, ὁ,=κυνάγχη.

Κῠνᾰγωγός, οῦ, ὁ, (κύων, ἄγω) *a leader of dogs, hunstman*, like κυναγός, Xen. Cyn. 9, 2.

†Κυναίγειρος, ου, ὁ, *Cynaegīrus*, an Athenian, son of Euphorion, brother of the poet Aeschylus, Hdt. 6, 114; also Κυνέγειρος, Anth.

†Κύναιθα, ης, ἡ, *Cynaetha*, name of a shepherdess, Theocr. 5, 102.—II. a city of Arcadia on the Erymanthus, Strab. p. 388. Hence

†Κυναιθεῖς, έων, Ath. 626 E, and Κυναιθαιεῖς, έων, Polyb. 4, 16, 11, οἱ, *the inhab. of Cynaetha, Cynaetheans.*

†Κύναιθος, ου, ὁ, *Cynaethus*, son of Lycaon of Arcadia, Apollod.—2. a rhapsodist of Chios, Schol. Pind. N. 2, 1.—3. another, Luc.

Κῠνάκανθα and -θη, ης, ἡ, also κῠνάκανθος, ου, ὁ, *dog-thorn*, perh. our *dog-rose*, κυνόςβατος, Arist. H. A.

Κῠνακτής, οῦ, ὁ, (κύων, ἄγω) *a dog-leash*, v. κυνάγχη II.

Κῠναλώπηξ, εκος, ἡ, (κύων, ἀλώπηξ) *a fox-dog, mongrel between dog and fox*, like the Lacon. ἀλωπεκίδες, Ar. Lys. 957.—II. nickname of Cleon, Ar. Eq. 1067, etc.: applied by Lucian to the Cynics.

†Κυνάμολγοι, ων, οἱ, *the Dog-milkers*, an Aethiopian tribe, Strab. p. 771.

Κῠνάμυια, ας, ἡ, (κύων, μυῖα) *dog-fly*, i. e. *shameless-fly*, abusive epithet of impudent women, Il. 21, 394, 421: others write κυνόμυια, which is used in prose, Lob. Phryn. 689. [νᾰ]

†Κυνάνη, ης, ἡ,=Κύνα, Arr.

Κῠνάνθρωπος, ὁ and ἡ, (κύων, ἄνθρωπος) *a dog-man*, cf. λυκάνθρωπος.

Κυνάρα, ας, ἡ, and κύναρος ἄκανθα, ἡ, either=κυνόςβατος, or=κινάρα, Soph. Fr. 318, 643, v. ap. Ath. 70 A.

†Κυνάρητος, ου, ὁ, *Cynarētus*, son of Codrus, founder of Myus, acc. to Paus. 7, 2, 10.

Κῠνάριον, ου, τό, dim. from κύων, *a little dog*, Plat. Euthyd. 298 D, Xen., etc.; also κυνίδιον, cf. Lob. Phryn. 180. [ᾰ]

Κῠνάς, άδος, pecul. poet. fem. of κύνεος, *of a dog*, Lat. *caninus*, ἡμέραι κυνάδες, *the dog-days*, Plut., v. κύων V.—II. usu. as subst.—1. sub. θρίξ, *dog's hair*, of a bad fleece, Theocr. 15, 19.—2.=κυνάρα.—3.=ἀπομαγδαλία, q. v., Polemo ap. Ath. 409 D.—4.= κύων IX., Gramm.

Κύναστρον, ου, τό, and -στρος, ου ὁ, (κύων, ἄστρον) *the dog-star*, late.

Κῠνάω, ῶ, f. -ήσω, (κύων) *to be a heat*, of bitches.—II.=κυνίζω, *to play the Cynic*, Luc.

Κυνδάλη, ης, ἡ,=κύνδαλος, Hesych

Κυνδᾰλισμός, οῦ, ὁ, (κύνδαλος) *a boy's game*, somewhat like our *peg-top*, Poll. 9, 120.

Κυνδᾰλοπαίκτης, ου, ὁ, (κύνδαλος, παίζω) *a player at* κυνδαλισμός.

Κύνδᾰλος, ου, ὁ, *a peg, wooden pin.*

†Κυνέας, ου Ion. εω, ὁ, *Cyneas*, Hdt. 6, 101; prob. l. Κινέας.

Κῠνέη, ης, Att. contr. κυνῆ, ῆς, (orig. fem. from κύνεος, sub. δορά) *a dog's skin;* but as this was used for making soldiers' caps, κυνέη is always in Hom. and Hes. *a leather cap* or *bonnet*, not necessarily of dog's skin, for we find κ. ταυρείη, κτιδέη, Il. 10, 258, 335; nay even κυνέη πάγχαλκος, Od. 18, 378, though strictly the κυνέη was opp. to the regular helmet, cf. Il. 10, 258, where it is called καταῖτυξ, and described as ἄφαλος τε καὶ ἄλλοφος: later however it was taken for *a helmet* in genl., cf. Hdt. 2, 151, with 7, 77, and Soph. Aj. 1287: but in Hom., when it is called χαλκήρης, χαλκοπάρηος, εὔχαλκος, χρυσείη, it is of leather, only guarded or decorated with metal. It was however always a *soldier's* cap, except in Od 24, 231, where κυνέη αἰγείη, is *a peasant's cap*, called by Hes. Op. 548, πῖλος ἀσκητός: it answered in genl. to the Lat. *galea, galerus:* later freq. *a bonnet, broad-brimmed Thessalian* hat (πέτασος), Soph. O. C. 314.—The κυνέη Ἄϊδος, worn by Minerva in Il. 5, 845, made her invisible, like the *Tarnkappe* of the Nibelungen Lied, cf. Heinr. Hes. Sc. 227.

Κύνειος, α, ον, also ος, ον, (κύων) *of, belonging to a dog*, ἱμάς, Ar. Vesp. 231; κ. θάνατος, a *dog's* death, Ib. 898.

Κύνεος, έα, εον, (κύων)=foreg.: hence metaph. *shameless, unabashed*, Il. 9, 373.

ΚΥ῎ΝΕ΄Ω, ῶ, fut. κῠνήσομαι (Eur. Cycl. 172) or κύσω, Ep. κύσσω: aor. ἔκῠσα, Ep. κύσα or κύσσα. *To kiss*, oft. in Hom. (esp. in Od.; though he only uses impf. and aor.), Trag., etc.: κ. ἀλλήλους, of doves, *to bill*, Arist. H. A.—2. sometimes,=προςκυνέω, Eur. l. c., A. P. 6, 283. [ῠ]

Κῠνῆ, ῆς, ἡ, Att. contr. for κυνέη, q. v.

Κῠνηγεσία, ας, ἡ, (κυνηγέτης) later form for sq. in signf. II., Plut.

Κῠνηγέσιον, ου, τό, *a hunting-establishment, huntsmen and hounds, a pack of hounds*, Hdt. 1, 36, Xen. Cyn. 10, 4: also *a pack of wolves hunting together*, opp. to μονοπεῖραι, Arist. H. A.—II. *a hunt, chase*, freq. in Xen.; κ. περί τινα, *a hunt* after him, metaph. in Plat. Prot. init.—III. *a hunting-ground*, Xen. Cyn. 6, 4, 26; 7, 10.—IV. *that which is taken in hunting, the game*, Xen. Cyn. 6, 12.

Κῠνηγετέω, ῶ, f. -ήσω, *to hunt*, Ar. Eq. 1382, Xen., etc.: in genl. *to chase, pursue*, Soph. Aj. 5; *to persecute, harass*, Aesch. Pr. 573: from

Κῠνηγέτης, ου, ὁ, Dor. κυνᾱγ., (κύων, ἡγέομαι) *a hunter, huntsman*, Od. 9, 120, Pind. N. 6, 26, and Att.: fem. κυνηγέτις, ιδος, *a huntress*, Anth. Hence

Κῠνηγετικός, ή, όν, *hunting, of, belonging to, inclined to the chase*, Plat. Euthyphr. 13 A: ἡ -κή (sub. τέχνη).

Ibid.: ὁ κυνηγετικός (λόγος), name of Xenophon's work on hunting; so, τὰ -κά, of Oppian's poem.

Κῠνηγέτις, ιδος, ἡ, fem. of κυνηγέτης, q. v.

Κῠνηγέω, ῶ, f. -ήσω, (κυνηγός) *to hunt, chase*, later form of κυνηγετέω, Arist. H. A., v. Lob. Phryn. 432.

Κῠνηγία, ας, ἡ, *a hunt, chase, hunting*, Soph. Aj. 37, in Dor. form κυνᾱγ.

Κῠνήγιον, ου, τό, later form for κυνηγέσιον, Polyb.

Κῠνηγίς and κῠνηγός, όν, v. sub κυναγός.

Κῠνηδόν, adv., (κύων) *like a dog, greedily*, Soph. Fr. 646, Ar. Nub. 491.

Κῠνηλᾰσία, ας, ἡ, *a hunting with dogs*, Call. Dian. 217: from

Κῠνηλᾰτέω, ῶ, (κύων, ἐλαύνω) *to follow the hounds*, Euphor. 63.

Κῠνήποδες, οἱ, (κύων, πούς) prob. *the fetlocks* of a horse, Xen. Eq. 1, 4, 15, cf. κύων VIII.

†Κύνης, ητος, ὁ, *Cynes*, an Acarnanian, son of Theolytus, Thuc. 2, 102.

†Κυνήσιοι, ων, οἱ,=sq., Hdt. 2, 33.

†Κύνητες, ων, οἱ, *the Cynētes*, acc. to Hdt. a people of Hispania on the Anas, 4, 49.

Κῠνητίνδᾰ, adv., (κυνέω) παιδιὰ κ., *a game of kissing*, Crates Παιδ. 2.

†Κυνθιάς, άδος, ἡ, pecul. fem. to sq., Callim. Apoll. 61.

†Κύνθιος, α, ον, *of* or *belonging to Cynthus*; oft. in poets for *Delian*; ἡ Κυνθία πέτρα or Κύνθιος ὄχθος=Κύνθος, H. Hom. Apoll. 17, etc.; ἡ Κ. σκοπή, Lyc. 574: ὁ Κύνθιος, appell. of Apollo, Call. Del. 10: from

Κύνθος, ου, ὁ, *Cynthus*, a mountain in Delos, birth-place of Apollo and Diana, now *Monte Cintio*, H. Hom. Ap. 26.

Κῠνία, ἡ,=κυνοκράμβη, Diosc.

†Κυνία, ας, ἡ, sc. λίμνη, *Cynia*, a lake of Aetolia flowing into the sea near Oeniadae, Strab. p. 459.

Κυνίας, ου, ὁ, (κύων) like κυνέη, *a dogskin cap*.

Κῠνίδιον, ου, τό, dim. from κύων, *a little dog*, Ar. Ach. 542. [νῐ]

Κῠνίζω, f. -ίσω, *to play the dog*.—II. esp. metaph. *to live, behave like a Cynic, profess their sect*, Diog. L.

Κύνικλος, ου, ὁ, *a rabbit*, Lat. *cuniculus*, Polyb.: also written κόνικλος or κούνικλος. [ῠ ?]

Κῠνῐκός, ή, όν, (κύων) *dog-like*, Lat. *caninus*, Plut.: κ. σπασμός, a spasmodic distortion of the mouth, so called from a dog's grin.—II. *cynical*, ὁ Κυνικός, *a Cynic*, as the follower of the philosopher Antisthenes was called; but whether from the gymnasium (Κυνόσαργες) where he taught or from their coarse, filthy mode of life, is doubtful, Diog. L. 6, 13: however the term was soon *applied* to them in the latter sense, cf. κύων II. fin.

†Κυνίσκα, ἡ, *Cynisca*, daughter of the Spartan king Archidamus, the first female who was victorious at the Olympic games, Paus. 3, 8, 1; 6, 1, 6; cf. Plut. Agesil. 20.—2. sister of Agesilaus, Xen. Agesil. 9, 6.—3. a Sicilian female, Theocr. 14, 8.

Κῠνίσκη, ης, ἡ, *a bitch-puppy*, Ar. Ran. 1360; and

Κῠνίσκος, ου, ὁ, *a young dog*: as a name of Zeuxidamus in Hdt. 6, 71:—metaph. *a little Cynic*, Luc.—II. *a dog-fish*.

†Κυνίσκος, ου, ὁ, *Cyniscus*, a Spartan, Xen. An. 7, 1, 13: acc. to Hdt. 6, 71, also appell. of the Spartan king Zeuxidamus.—2. a Mantinean, a victor at Olympia, Paus. 6, 4, 11.

Κυνισμός, οῦ, ὁ, (κυνίζω II.) *Cynical philosophy* or *conduct*, Diog. L.

Κῠνιστί, adv., (κύων) *like a dog*, Posidon. ap. Ath. 152 F.

†Κύννα, ης, ἡ, *Cynna*, fem. pr. n., Ar. Eq. 765.

†Κυννάνη, ης, ἡ,=Κυνάνη, Ath. 560 F.

Κῠνοβάμων, ον, gen. ονος,=sq. [ᾱ]

Κῠνοβάτης, ου, ὁ, (κύων, βαίνω) ἵππος, a horse *with a fault in the fetlocks*, Hippiatr., cf. κύων VIII. [ᾰ]

Κῠνοβλώψ, ῶπος, ὁ, ἡ, (κύων, βλέπω) *with a dog's look*.

Κῠνόβρωτος, ον, (κύων, βιβρώσκω) *devoured by dogs*, Diog. L.

Κῠνογᾰμία, ας, ἡ, or κυνογάμια, ων, τά, (κύων, γάμος) *a dog-wedding*: said by the Cynic Crates of his own, Jac. A. P. p. 319.

Κυνόγλωσσος, ον, (κύων, γλῶσσα) *dog-tongued*, Epich. p. 27.—II. τὸ κυν., *hound's tongue*, a plant, *Cyn. officinale*, Diosc.

Κῠνογνώμων, ον, (κύων, γνώμη) *doggishly disposed, impudent*.

Κυνοδέσμη, ης, ἡ, and κῠνοδέσμιον, ου, τό, (κύων VII., δεσμός) the *Comoedi fibula* of Juvenal.

Κῠνόδεσμος, ου, ὁ, (κύων, δεσμός) *a dog-leash*, Long.

Κῠνόδηκτος, ον, (κύων, δάκνω) *bitten by a dog*, Arist. H. A.

Κῠνόδους, δοντος, ὁ, (κύων, ὀδούς) *the canine tooth*, between the grinders and incisors in each jaw, Hipp.: in Epich. p. 9, κυνόδων.

Κῠνοδρομέω, ῶ, f. -ήσω, (κύων, δραμεῖν) *to run*, i. e. *chase with dogs*, Xen. Cyn. 6, 17, sq.: metaph. *to hunt after*, τινά, Id. Symp. 4, 63. Hence

Κῠνοδρομία, ας, ἡ, *a chasing with dogs*, Hipp.

Κυνόδων, οντος, ὁ, v. sub κυνόδους.

Κῠνοειδής, ές, (κύων, εἶδος) *like a dog*, Lat. *caninus*, Arist. H. A.

Κῠνόζολον, ου, τό, (κύων, ὄζω) *a plant*, so called from its smell, Plin., *chamaelio niger*, acc. to Sprengel.

Κῠνοθαρσής, ές, (κύων, θαῤῥέω) *impudent as a dog*, Theocr. 15, 53.

Κῠνοθρᾰσής, ές,=foreg., Aesch. Supp. 758.

Κῠνοκάρδᾰμον, ου, τό, a kind of *nasturtium*, Diosc.

Κῠνόκαυμα, ατος, τό, *the heat of the dog-days*, Lob. Phryn. 304.

Κῠνοκεφᾰλαιον, or -φάλιον, ου, τό, acc. to some, *the anemone*. [ᾰ]

Κῠνοκέφᾰλος, ον, (κύων, κεφαλή) *dog-headed*, esp. as name of a people, οἱ Κ., *the Cynocephali*, on coast of Aethiopia, Hdt. 4, 191, Strab. p. 774.—2. *the dog-headed ape*, Plat. Theaet. 161 C, cf. Ar. Eq. 416. [where ᾱ; it should prob. be written κυνοκεφάλλῳ, v. Dind., cf. τετρακέφαλος, τρικέφαλος.]

Κῠνοκλόπος, ον, (κύων, κλέπτω) *dog-stealing*, Ar. Ran. 605.

Κῠνοκομέω, ῶ, f. -ήσω, *to keep dogs*.

Κῠνοκοπέω, ῶ, f. -ήσω, (κύων, κόπτω) *to beat like a dog*, Ar. Eq. 289.

Κῠνοκράμβη, ης, ἡ, (κύων, κράμβη) *dog-cabbage*, Diosc.

Κῠνοκτονία, ας, ἡ, *a killing of dogs*: from

Κῠνοκτόνος, ον, (κύων, κτείνω) *killing dogs*; τὸ κ., *the aconite*, Diosc.

Κῠνολέσχης, ου, ὁ, (κύων, λέσχη) *an obscene talker*, dub., v. Lob. Phryn. 184.

Κῠνολογέω, ῶ, f. -ήσω, (κύων, λέγω) *to talk, treat of the dogstar*, Ath.

Κῠνόλῠκος, ου, ὁ, *a dog-wolf*, name of the hyena, Ctesias.

Κῠνόλυσσος, ον, (κύων, λύσσα) *mad from the bite of a mad dog*, Medic.

Κῠνόμᾱλον, ου, τό, Dor. for κυνόμηλον, Hesych.

Κῠνομᾰχέω, ῶ, f. -ήσω, (κύων, μάχομαι) *to fight with dogs*.

Κῠνόμηλον, ου, τό,=κοκκύμηλον.

Κῠνόμορον, ου, τό, *the fruit of the* κυνόσβατος, dub.

Κῠνόμορφος, ον, (κύων, μορφή) *dog-shaped*.

Κῠνόμυια, ας, ἡ, more usu. prose form for κυνάμυια, q. v.

Κῠνόπληκτος, ον, (κύων, πλήσσω) *wounded by a dog*, Diosc.

Κῠνόπρηστις, ιδος, ἡ, (κύων, πρήθω) a venomous insect, *whose sting makes dogs swell up* and die, cf. βούπρηστις.

Κῠνοπρόσωπος, ον, (κύων, πρόσωπον) *dog-faced*, Luc.

Κῠνοραιστής, οῦ, ὁ, (κύων, ῥαίω) *a dog-flea, tick*, Lat. *ricinus*, Od. 17, 300, also κρότων.

Κῠνόροδον, ου, τό, (κύων, ῥόδον) *the dog-rose*, not quite the same with κυνόσβατος, Theophr.

Κῠνοῤῥαϊστής, οῦ, ὁ,=κυνοραιστής.

Κῠνόῤῥοδον, ου, τό,=κυνόροδον, Hipp.

†Κυνόρτας, ου, ὁ, Dor. -ορτης, *Cynortes*, a king of Sparta, Apollod.

†Κυνόρτιον, ου, τό, *Cynortium*, a mountain of Argolis near Epidamnus with a temple of Apollo, Paus. 2, 27, 7.

†Κῦνος, ου, ὁ, *Cynus*, father of Larymna, Paus. 9, 23, 7.—II. ἡ, a city of Locris on a promontory of same name, port of Opus, opposite Aedepsus, Il. 2, 531; Strab. p. 425.

Κῠνόσαργες, εος, τό, (κύων, ἀργός) *Cynosarges*, a gymnasium outside the city of Athens, on a hill of same name, sacred to Hercules, for the use of those who were not of pure Athenian blood, Hdt. 5, 63; 6, 116; cf. Dem. 691, 18, and v. Κυνικός II.

Κῠνόσβᾰτον, ου, τό, *the fruit of the* κυνόσβατος.

Κῠνόσβᾰτος, ου, ἡ, (κύων, βάτος) *a dog-thorn, kind of wild-rose*, Lat. *rubus caninus*, Theophr., cf. κυνόροδον.

†Κυνὸς κεφαλαί, αἱ, *Cynoscephalae* (*dog's heads*), small eminences at a spot near Scotussa in Thessaly, Strab. p. 441, famed for the victory of the Romans over Philip II. of Macedonia.—2. a hill in Boeotia between Thebes and Thespiae, Xen. Hell. 5, 4, 15.

Κῠνόσουρα, ας, ἡ, (κύων, οὐρά) *a dog's tail*: esp. *the Cynosure*, name of the constellation *Ursa Minor*, Eratosth. †—II. *Cynosura*, a promontory of Attica near Marathon.—2. another opposite Salamis, on an island near the coast, Bähr Hdt. 8, 76.

Κῠνόσουρα ὠά, τά, *addled eggs*, also οὔρινα, ζεφύρια, ὑπηνέμια, Arist. H. A. 6, 2: cf. οὔριος III.

Κῠνοσουρίς, ίδος, ἡ, *name of a breed of Spartan hounds*, from the Laced. tribe so called.—II.=κυνόσουρα.

Κῠνοσπάρακτος, ον, (κύων, σπᾰράσσω) *torn by dogs*, Soph. Ant. 1198.

Κῠνοσπάς, άδος, ὁ, ἡ, (κύων, σπάω) =foreg.

†Κυνὸς πόλις, ἡ, *Cynospolis*, (*dog's city*), a town of the Aegyptian Delta, Strab. p. 802.

†Κυνὸς σῆμα, τό, *Cynossēma*, (*dog's tomb*) the eastern point of the Thracian Chersonese opposite Ilium, where Hecuba, changed into a dog, was buried, now occupied by the Turkish fortress of the Dardanelles called *Kelidil-bahar*, Eur. Hec. 1273, Thuc. 8, 104, 105: in Diod. S. also τὸ Ἑκάβης μνημεῖον.—2. a promontory of Caria, end of Mt. Phoenix, now cape *Aloupo* or *Volpe*, Strab. p. 656.—3. a town on coast of Marmarica, Id. p. 799.

Κῠνοσσόος, ον, (κύων, σεύω) *cheering on the hounds*, Ath. 160 B.

Κῠνοσφᾰγής, ές, (κύων, σφάττω) *worshipped with sacrifices of dogs*, Lyc.

Κῠνοτροφικός, ή, όν, (κύων, τρέφω) *of, belonging to the feeding* or *keeping of dogs* : ἡ -κή, sub. τέχνη, Clem. Al.

Κῠνοῦλκος, ον, (κύων, ἕλκω) *leading dogs, accompanied by them.*

†Κύνουλκος, ου, ὁ, *Cynulcus*, masc. pr. n., Ath. 347 E.

Κύνουρα, ων, τά, *sea-cliffs*, dub. in Lyc.

†Κυνουρία, ας, ἡ, *Cynuria*, a district on borders of Argolis and Laconia, Hdt. 1, 81, Thuc. 4, 56. Hence

†Κυνούριος, α, ον, *of Cynuria, Cynurian ;* οἱ Κυνούριοι, or -ρεῖς, *inhab. of Cyn.*, Paus. 3, 2, 2 : acc. to Hdt. 8, 73, the Κυνούριοι were the aborigines of Argolis, of Ionic stem.

†Κύνουρος, ου, ὁ, *Cynūrus*, son of Perseus, Paus.

Κυνοῦχος, ου, ὁ, (κύων, ἔχω) *a dog-holder, dog-leash*, Anth.—II. *a dog-skin sack*, used in hunting, Xen. Cyn. 2, 9.

Κῠνοφᾰγέω, ῶ, f. -ήσω, (κύων, φαγεῖν) *to eat dog's flesh*, Sext. Emp.

Κῠνοφθαλμίζομαι, dep., (κύων, ὀφθαλμός) *to be dog-eyed, look impudent.*

Κῠνοφόντις ἑορτή, ἡ, (κύων, *φένω, φονεύω) a festival, *in which dogs were killed*, Ath. 99 E.

Κῠνόφρων, ον, gen. ονος, (κύων, φρήν) *dog-like*, i. e. *shameless of soul*, Aesch. Cho. 622.

Κύντερος, α, ον, compar. adj. formed from κύων, strictly *more of a dog, more dog-like*, i. e. *more shameless*, Il. 8, 483 : in genl. *bolder, more audacious, more dreadful*, Od, 7, 216 ; 11, 427 ; 20, 18 : superl. κύντατος, η, ον, Il. 10, 503, H. Hom. Cer. 307 : in Il. and Od. we find only the neut. Cf. κύων II.

Κῠνῠλαγμός, οῦ, ὁ, (κύων, ὑλαγμός) *the howling of dogs*, Stesich. 66.

Κυνώ, οῦς, ἡ, (translation of the Median name Σπακώ) prop. *a she-dog*, as pr. n., *Cyno*, wife of the herdsman of Astyages, reared the elder Cyrus, Hdt. 1, 110.

Κῠνώδης, ες,=κυνοειδής, *dog-like*, Arist. Gen. An.

†Κυνῶν πολις, ἡ, (prop. *dogs' city*) *Cynopolis*, ἡ μεγάλη, a city of Aegypt in which the dog-headed Anubis was worshipped, Strab. p. 812 : its territory Κυνοπολιτικὸς νομός, Id.

Κῠνώπης, ου, ὁ, (κύων. ὤψ) *the dog-eyed*, i. e. *shameless one*, Il. 1, 159, cf. κύων II. : like κυνὸς ὄμματ' ἔχων in Il. 1, 225. Hence

Κῠνῶπις, ιδος, ἡ, fem. from foreg., *the dog-eyed*, i. e. *shameless woman*, Il. 3, 180, Od. 4, 145 ; 8, 319 : hence also *terrible-eyed, horrid*, Eur. Or. 260, El. 1252.

Κύνωψ, ωπος, ὁ, *a* kind of *grass*, Theophr.

Κῠογάστωρ, ορος, ὁ, ἡ, (κύω, γαστήρ) *with capacious belly.*

Κύος, εος, τό, (κύω)=κύημα. [ῠ]

Κῠοτοκία, ας, ἡ, (κύος, τίκτω) *childbirth.*

Κῠοτροφία, ας, ἡ, (κύος, τρέφω) *the nourishment of the foetus*, Hipp.

Κῠοφορέω, ῶ, f. -ήσω, *to be with young, pregnant*, Hipp. : and

Κῠοφορία, ας, ἡ, *pregnancy*, Clem. Al. : from

Κῠοφόρος, ον, (κύος, φέρω) *pregnant.*

Κύπαιρος, Dor. for κύπειρος, Alcman 29.

Κυπαιρίσκος, ου, ὁ, Dor. for κυπειρ., dim. from foreg., Alcm. 34.

†Κυπαρισσήεις, εντος, ἡ, *Cyparisseïs*, a city of Nestor in Triphylian Elis, Il. 2, 593, acc. to Strab. in Macistia or in Messenia, p. 348.—2. ὁ, a river of Messenia near foreg., Id. p. 349.

†Κυπαρισσία, ας, ἡ, *Cyparissia*, later name of foreg. city in Triph. Elis, Strab. p. 348.—2. a city on a prom. of same name on the west coast of Messenia, Id. p. 349, 359 : in Paus. 8, 8, 1, αἱ Κυπαρισσιαί.—3. a city of Laconia on a peninsula near Asopus, Id. p. 363.

Κῠπᾰρίσσῖνος, η, ον, Att. -ίττῖνος, (κυπάρισσος) *made of cypress wood*, Od. 17, 340, Pind., etc.

Κῠπᾰρισσόροφος, ον, (κυπάρισσος, ὄροφος) *cieled with cypress-wood*, θάλαμοι, Mnesim. Hipp. 1, 1.

Κῠπάρισσος, ου, ἡ, Att. -ιττος, *cypress*, Lat. *cupressus sempervirens*, κ. εὐώδης, Od. 5, 64 ; ἐλαφρά, Pind. Fr. 126 ; ῥαδινά, Theocr. Ep. 11, 45. [ᾰρ]

†Κυπάρισσος, ου, ἡ, *Cyparissus*, a small city near Delphi, Il. 2, 519 ; acc. to Paus. 10, 36, 1, the later Anticyra.

Κῠπᾰρισσών, ῶνος, ὁ, *a cypress grove*, Strab.

Κῠπάς, άδος, ἡ,=sq., Lyc.

Κύπασσις, ιδος, ὁ and ἡ, (κύπη) *a short man's frock*, like χιτών, called also κύπαττις in Alcae. 1, cf. Müller Archäol. d. Kunst, § 337, 3 : also attributed to women, Ar. Fr. 438, Leon. Tar. 2 ; and to the Persians, Hecatae. ap. Harp. [κῠ]

Κῠπασσίσκος, ου, ὁ, dim. from foreg., Hippon. 10.

Κῠπειρίζω, f. -ίσω, *to be like* κύπειρος, Diosc.

Κῠπειρίς, ίδος, ἡ, *a kind of* κύπειρος, Nic.

Κύπειρον, ου, τό, a sweet-smelling marsh-plant, perh. *galingal*, used to feed horses, Il. 21, 351, Od. 4, 603 : cf. sq. [κῠ]

Κύπειρος, ου, ὁ, a marsh-plant, prob.=foreg., H. Hom. Merc. 107 ; cf. also κύπερος. [ῠ]

Κῠπελλίς, ίδος, ἡ, (κύπη)=κύπελλον.

Κῠπελλομάχος, ον, (κύπελλον, μάχομαι) *fighting over cups*, or *at which they fight with cups*, εἰλαπίνη, Anth.

Κύπελλον, ου, τό, *a big-bellied drinking vessel, a beaker, goblet, cup*, oft. in Hom.,=δέπας and σκύφος : made of metal, hence in Hom. usu. χρύσεια κύπελλα ; cf. ἀμφικύπελλος. (Strictly dim. from κύπη, cf. κύμβη, κύββα, κῦφος, σκύφος.) [ῠ]

Κῠπελλοφόρος, ον, (κύπελλον, φέρω) *carrying cups.*

Κῠπελλοχάρων, ον, (κύπελλον, χαίρω) *delighting in cups*, Eustath.

Κύπερος, ὁ, prob. Ion. for κύπειρος, Hdt. 4, 71, who describes it as an aromatic plant, used by the Scythians for embalming.

Κύπη, ἡ,=γύπη, *a hole, hollow :* also *a kind of ship ;* v. κυβή.

Κῡπόω, rare collat. form from κύπτω, Lyc. 1442 : ἀνακυπόω is more usu.

†Κύπρα, ας, ἡ, *Cypra*, appell. of Juno among the Tyrrhenians, Strab. p. 241, whence was named τὸ τῆς Κύπρας ἱερόν, Id.

†Κυπρία,=Κυπρίς, Pind. ; also=Κύπρος, Strab.

Κυπριάζω, f. -άσω,=κυπρίζω.

†Κυπριακός, ή, όν, *of* or *belonging to Cyprus*, Diod. S. 14, 110.

Κυπρίδιος, ία, ιον, (Κύπρις) *belonging to Cypris*, i. e. *lovely, tender*, Anth. [ῐδ]

Κυπρίζω, f. -ίσω, (κύπρις III.) *to bloom*, esp. of the olive and vine LXX., cf. κυπρισμός.

Κύπρῖνον, ου, τό, sub. ἔλαιον or μύρον, *oil* or *unguent made from the flower of the tree* κύπρος, Diosc.

Κυπρῖνος, ου, ὁ, *a* kind of *carp*, Arist. H. A.

Κύπριος, ία, ιον, *of Cyprus, Cyprian*, Aesch. Pers. 891, Hdt. 3, 19, etc. : λίθος Κ., a kind of precious stone, Achae. ap. Ath. 689 B ; prob. *the smaragdus*, Theophr. Lap. 25, 35, Plin. H. N. 37, 17 :—τὰ Κύπρια, sc. ἔπη, an Epic poem introductory to the Il., beginning with the wedding of Peleus and Thetis, Arist. Poet.

Κύπρις, ῐδος, ἡ, *Cypris*, a name of *Venus*, from the island where she was first and most worshipped, Il., where both Κύπριν and Κύπριδα occur in acc., Il. 5, 330, 458 ; later gen. Κύπριος, Jac. A. P. p. li. : joined with Ἀφροδίτη, H. Hom. Ven. 2.—2. metaph. of a beautiful girl, *a Venus*, dub. in Opp.—II. as appellat., *love*,=ἔρως, Eur. Bacch. 773, Κύπριν ὑφαρπάζειν, Ar. Eccl. 722.—III. *the bloom of the olive* and *vine :* in genl. *a blossom.* [ῠ by nature ; in Ep. usu. ῡ by position.]

Κυπρισμός, οῦ, ὁ, (κυπρίζω) *bloom*, esp. of the olive and vine, LXX.

Κυπρογενέα, ας, ἡ, Ep. for sq., used as a choriambus, Hes. Th. 199.

Κυπρογένεια, ας, ἡ, *the Cyprus born*, epith. of Venus, Pind. P. 4, 384 : pecul. fem. from sq.

Κυπρογενής, ές, (Κύπρος, *γένω) *Cyprus-born*, epith. of Venus, H. Hom. 9, Solon 2, 1.

†Κυπρόθεμις, ιδος, ὁ, *Cyprothemis*, made tyrant of Samos by Tigranes, viceroy of the Persian king, Dem. 193, 4.

Κυπρόθεν, adv., *from Cyprus*, Anth.

Κύρονδε, adv., *to Cyprus*, Il. 11, 21.

Κύπρος, ου, ἡ, *Cyprus*, a Greek island on the S. coast of Asia Minor, Hom. (esp. in Od.), etc. :—the Romans got the best *copper* from it, Lat. *cyprium* (Plin. 34, 2), Germ. *Kupfer*, etc.—II. *a tree growing in Cyprus*, Lat. *cyprus* (the flower of which yielded the ἔλαιον κύπρινον), Hebr. *gopher* (Gen. 6, 14), now *Lawsonia alba*, Sprengel Diosc. 1, 124.—III. *a measure of corn*, holding two *modii*, Alcae 96, cf. ἡμίκυπρον.

Κυπτάζω, f. -άσω, frequent. from κύπτω : *to keep stooping :* hence *to go poking about, potter about* a thing, Sophron ap. Schol. Ar. Lys. 17, Ar. Nub. 509, περί τι, Id. Pac. 731, cf Plat. Rep. 469 D.

Κυπτός, ή, όν, (κύπτω) *bent forwards, stooping, crooked*, v. l. in Aesch. Cho. 773.

Κύπτω, lengthd. from root ΚΥ-Φ- : fut. κύψω : pf. κέκῡφα. *To bend forward, stoop*, Il. 4, 468, Od. 11, 585, etc., oft. with εἰς τὴν γῆν added, Hdt. 3, 14, Ar. Fr. 349 ; so, κ. κάτω, Ar. Vesp. 279 : *to bow down* under a burden, Dem. 332, 12 : *to hang down the head* from shame, Ar. Eq. 1354 ; of several persons,=συγκύπτω, Epicr. ap. Ath. 59 E ; κέρεα κεκυφότα ἐς τὸ ἔμπροσθεν, of oxen, Hdt. 4, 183 : freq. in part. with another verb, θέειν κύψας, to put down the head and run, Ar. Ran. 1091 ; κύψας ἐσθίει, to eat *stooping*, i. e. greedily, Ar. Pac. 33.—II. transit. *to bend* a thing *forwards, tilt*, later. (Cf. κυβή : hence κύβδα, κῡφός, the collat. form κυπόω, and frequent., κυβάζω and κυπτάζω : akin to *cubo, cumbo, incumbo.*)

†Κῦρα, ων, τά, *Cyra*, a city of Sogdiana on the Iaxartes, so named from its builder the elder Cyrus, Strab. p.

517; in Arr. Κύρου πόλις or Κυρόπολις.

†**Κυράνα**, ἡ, Dor.=Κυρήνη, Pind.

†**Κυρακτική**, ῆς, ἡ, or Κυρικτική, comm. Κηρυκτική, *Cyractice*, an island in the Adriatic near Illyria, Strab.

†**Κύραυνις**, ιος, ἡ, *Cyraunis*, a small island of Africa, inhabited by the giants, Hdt. 4, 195.

Κυρβαίη μάζα, ἡ, dub. l. in Ep. Hom. 15, 6, al. κυρκαίη from κυρκανάω, or γυραίη from γῦρις, or τυρβαίη from τύρβη, etc.: *a kind of paste* or *porridge*.

Κύρβας, αντος, ὁ, rare shortened form from Κορύβας, †Callim. Jov. 46.

Κυρβᾰσία, ας, ἡ, *a Persian bonnet* or *hat*, with a peaked crown, prob. much like the τιάρα (q. v.), Hdt. 7, 64. The king alone wore it upright, v. Ar. Av. 487 (where he compares a cock's comb to it), et Schol. ad l., and see the Pompeian mosaic of the battle of Issus in the Museo Borbonico at Naples.

Κύρβᾰσις, εως, ἡ,=foreg.

Κυρβεις, εων, αἱ, Ar. Nub. 448, etc., οἱ, Cratin. Incert. 139: at Athens *triangular-pyramidical tablets*, at first prob. of stone, but. usu. of painted wood, turning round on a pivot, having the few earliest laws written on the three sides, Cratin. l. c., Lys. 184, 38, cf. Ar. Av. 1354: acc. to some these contained *the religious*, ἄξονες the *civil law*: others make the κύρβεις three-sided, the ἄξονες four-sided, without difference of contents; Schol. Ap. Rh. 4, 280, Ruhnk. Tim. Later, of all *pillars* or *tablets with inscriptions*; also of the pillars of Hercules, Jac. A. P. p. 48. The sing. κύρβις is used metaph. of the Spartan scytale in Achae. ap. Ath. 451 D: also in Ar. Nub. 448, of *a pettifogging lawyer*, Lat. *leguleius*, as if *a walking statute-book*. (κύρβεις comes from root κόρυς, κόρυμβος, κορυφή.)

Κῡρεία, ας, ἡ, (as if from κυρεύω) *dominion, power, rule*, LXX., v. κῦρος.

†**Κύρειος**, α, ον, *of* or *belonging to Cyrus*; τὸ Κύρειον στρατόπεδον, Xen. An. 1, 10, 1; τὸ Κ. στράτευμα, referring to the Greeks who accompanied the younger Cyrus, Id. Hell. 3, 2, 18.

Κῠρέω, ῶ, and ΚΥΡΩ (v. sub voc.): impf. ἐκύρουν [ῠ] and ἔκῡρον, hence 3 sing. κῦρε, Il. 23, 821, H. Hom. Cer. 189: fut. κῠρήσω and κύρσω: aor. ἐκύρησα [ῠ], inf. κῠρῆσαι, Ep. Hom. 6, 6, part. κῠρήσας, Hes. Op. 753; also ἔκυρσα, part. κύρσας, Il. 3, 23, Hes. Sc. 426, inf. κύρσαι, Hes. Op. 689 (not so well κῦρσαι, cf. κύρμα fin.): pres. mid. κύρομαι [ῡ], quite =κυρέω, Il. 24, 530. The pres. act. κύρω, q. v., is much more rare.—I. trans. *to hit, light upon, reach, attain*: —1. c. dat., *to light upon accidentally, meet with* a person or thing, *fall in with*, ἄλλοτε μέν τε κακῷ ὅγε κύρεται, ἄλλοτε δ' ἐσθλῷ, Il. 24, 530; so, πήματι κύρσαι, Hes. Op. 689; and in Hes. Sc. 426, λέων σώματι κύρσας. —2. c. ἐπί et dat., ἐπ' αὐχένι κῦρε δουρὸς ἀκωκῇ, *he tried to reach, hit, get at* his neck with it, Il. 23, 821, where it is used of the *intention, aim*: but, λέων ἐπὶ σώματι κύρσας, Il. 3, 23, is just like σώματι κύρσας quoted above; so too, ἱεροῖσιν ἐπ' αἰθομένοισι κυρήσας, Hes. Op. 753: and so with ἐν, Soph. Aj. 314.—3. c. gen., *to reach to, as far as* a thing, μελάθρου κῦρε κάρη, H. Hom. Cer. 189: hence *to arrive at, become possessed of*, αἰδοίων βροτῶν, Ep. Hom. 6, 6, σωτηρίας, Aesch. Pers. 797.—4. c. acc. *to reach, obtain*, Aesch. Cho. 714; *to find* by chance, Eur. Hec. 698.—II. intrans. *to happen, come to pass, turn out*, Trag., as καλῶς, εὖ κυρεῖ, Aesch. Theb. 23, Soph. El. 799.—2. absol. *to be right, hit the exact truth*, with part., τόδ' ἂν λέγων κυρήσαις, Aesch. Supp. 589, cf. Soph. El. 663.—3. as auxil. verb, like τυγχάνω, c. partic., *to turn out* to be so and so, *prove* so, Trag., as, σεσωσμένος κυρεῖ, Aesch. Pers. 503; κυρεῖ ὤν, Eur. Alc. 954 (cf. τυγχάνω fin.): reversely, ἦν κυρῶν, Soph. Phil. 371, cf. 544: also absol., just=εἶναι, ἐκτὸς αἰτίας κυρεῖς (sc. ὤν), Aesch. Pr. 330; ποῦ γῆς κυρεῖ (sc. ὤν); Soph. Aj. 984, cf. Eur. Phoen. 1067.—In signf. II. the word is strictly only poet., τυγχάνω being the word used in prose: but it is used in signf. 3 by Hipp. 831 H, and in later prose. [Soph. O. C. 1159 has ἔκῡρον; elsewh. in Att. only κῠρέω seems to be used; cf. however Herm. Soph. Aj. 307.]

†**Κύρη**, ης, ἡ, *Cyre*, a fountain in Africa sacred to Apollo, where afterwards Cyrene was built, Call. Apoll. 87; in Hdt. 4, 158 it is called κρήνη Ἀπόλλωνος, cf. Pind. P. 4, 524.

Κῠρηβάζω, f. -άσω, *to butt with the horns*, like goats or rams, Cratin. Incert. 69; in genl. *to strike*, τὸ σκέλος κ., Ar. Eq. 273, where it is metaph. Cf. κυρίσσω. Hence

Κῠρηβᾰσία, ας, ἡ, *a butting*, as of horned animals: in genl. *a fighting*.

Κῠρηβάτης, ου, ὁ, *a fighter, quarreller*. [ᾰ]

Κῠρήβια, ων, τά, *chaff, husks, bran*, Cratin. Incert. 27, Ar. Eq. 254.

Κῠρηβιοπώλης, ου, ὁ, (κυρήβια, πωλέω) *a seller of bran*, etc.

Κύρηβος, ου, ὁ,=κυρηβάτης.

Κύρημα, ατος, τό, (κυρέω)=κύρμα, *that which one lights upon, a windfall*. [ῠ]

†**Κυρηναία**, ας, ἡ, *the territory of Cyrene, Cyrenaïca*, a region of Africa on the coast extending from Marmarica to the greater Syrtis, Arist. H. A. 5, 30, 4: in Hdt. 4, 199, ἡ Κυρηναίη χώρη.

Κῡρηναϊκός, ή, όν, *Cyrenaic*: esp. οἱ Κυρηναϊκοί, *the disciples* of Aristippus *of Cyrene*, Strab., v. Diog. L. 2, 85.

Κυρηναῖος, α, ον, *of Cyrene*, Hdt. 4, 199; οἱ Κυρηναῖοι, *the Cyrenēans*, Id. 3, 13: from

Κυρήνη, ης, ἡ, *Cyrenē*, mother of Aristaeus by Apollo, Pind. P. 9, 32, from whom the Greek colony in Africa received its name.—2. a nymph, mother of the Thracian Diomede, Apollod. 2, 5, 8.—3. a courtesan in Athens, Ar. Thesm. 98.—II. the chief city of Cyrenaïca in Africa founded by a Greek colony under Battus of Thera, Hdt. 4, 164, Pind. P. 4, 2. [Usu. ῡ, but ῠ in Hes. Fr. 35, 2, Call. Apoll. 72, 93, Catull. 7, 4.]

Κῡρία, ας, ἡ, *the mistress*, v. κύριος II. fin.

Κῡριακός, ή, όν, (κύριος) *of, belonging to, concerning a lord* or *master*; esp. *belonging to the LORD (CHRIST)*: hence ἡ κυριακή, sub. ἡμέρα, *the Lord's day, dies dominica*, N. T.: τὸ κυριακόν, *the Lord's house*, Eccl., whence our *kyrke, church*.

Κῡρίευσις, εως, ἡ, (κυριεύω) *possession*, as of property.

Κῡριεύω, (κύριος) *to be lord, master* of a thing, τινός, Xen. Mem. 2, 6, 22: *to have legal jurisdiction*, μέχρι τινός, Lex ap. Aeschin. 5, 36: *to gain possession of, seize*, τινός, Polyb.

Κῡρίζω, f. -ίσω,=κυρίσσω.

Κυρίλλιον, ου, τό, *a narrow-necked bottle* or *jug*, also βομβύλιος.

Κῡρίνιος, ου, ὁ, the Rom. name *Quirinus*, Strab. p. 569; and Κυρῖνος, Plut. Rom. 28; in Anth. Κυρίνος with ῐ.

Κύριξις, εως, ἡ, (κυρίσσω) *a butting, fighting with horns*, Ael. [ῡ]

Κῡριοκτονέω, ῶ, in Eccl. *to kill the LORD*: and

Κῡριοκτονία, ας, ἡ, in Eccl. *the killing of the LORD*: from

Κῡριοκτόνος, ον, (κύριος, κτείνω) in Eccl. *killing the LORD*.

Κῡριολεκτέω, ῶ, f. -ήσω, (κύριος, λέγω) *to speak literally*, i. e. *without metaphor*, opp. to τροπολογέω: also *to use a word as a proper name*, Gramm. —II. Eccl., *to call by the title of LORD*. Hence

Κῡριολεκτικῶς or -λεκτῶς, adv., *speaking literally*: and

Κῡριολεξία, ας, ἡ, *the use of literal expression*, as opp. to *figurative*.

Κῡριολογέω,=-λεκτέω: κυριολογία, ἡ,=-λεξία, Longin.

Κῡριολογικός, ή, όν, *speaking* or *describing literally*: in Clem. Al. of that kind of hieroglyphics which consists of simple pictures of the things meant, opp. to συμβολικός, Strom. p. 657.

Κύριος, ία, ιον, also ος, ον, Eur. Heracl. 143, (κῦρος).—1. of men, *ruling, governing, having power* or *authority* over a person or thing, *lord* or *master of*, c. gen., Pind. P. 2, 106, Trag., etc.: κύριός ἐστί τινος, he has power over a thing, i. e. it is in his power, Lat. *penes eum est*, Thuc. 4, 20, etc.; as, κ. ἦν τοῦ μὴ μεθυσθῆναι, Arist. Eth. N. 3, 5, 8: κύριός εἰμι, c. inf., *I have the right, am entitled to do...*, Aesch. Ag. 104; cf. δίκαιος C. —II. of things, etc., *decisive, positive, valid, on which all depends*, δίκαι, Eur. Heracl. l. c.: *critical*, e. g. κ. μήν, the month of a woman's delivery, Pind. O. 6, 52.—2. *authorised, ratified*, νόμοι, δόγματα, etc., Dem. 700, 8, etc.; κύριον ποιεῖσθαι, *ratum facere*, Id. 998, fin.: κ. ἔστω, *ratum sit*, Id.—3. of times, *fixed, appointed*, ἡ κυρίη ἡμέρη, or τῶν ἡμερέων, *the fixed, fore-ordained day*, Hdt. 5, 50; 6, 129; so, τὸ κύριον, *the appointed* time, Aesch. Ag. 766: esp. at Athens, κυρία ἐκκλησία, an *ordinary fixed* assembly, opp. to σύγκλητος ἐκκλησία (one specially summoned), Ar. Ach. 19; so ἡ κυρία, sub. ἐκκλησία or ἡμέρα, the regular day for it.—III. *principal, chief*, Plat. Symp. 218 D, etc.—2. esp. of language, *proper, strict, literal*, Lat. *proprius*, opp. to *figurative*, Arist. Rhet.:—later κ. ὄνομα, *a proper name*, Hdn. Adv. κυρίως, v. sub voc.—B. as subst., ὁ κύριος, *a lord, master*, τινός, epith. of gods, Pind. P. 2, 106, Aesch. Ag. 878: *an owner, possessor, lord, master*, Trag.: esp. ὁ κ. τῶν δωμάτων, etc., or ὁ κ. alone, *the head* of a family, *master* of a house, cf. κοῦρος, κουρίδιος; he was κύριος of wife and children, δεσπότης of slaves, cf. Schol. Ar. Eq. 965: hence also *a guardian*, Isae. 59, 26, Dem., etc.:—later, it was a title of address, like French *sire*, our *sir*, Germ. *Herr*. So, as fem., κυρία, ἡ, *mistress*, esp. *mistress* or *lady of the house*, Lat. *domina*, Plut.—2. in LXX., ὁ Κύριος,=Hebr. *Jehovah*: and in N. T. esp. of CHRIST. (Akin to κυρέω, κοίρανος, τύραννος.) [ῡ] Hence

Κῡριότης, ητος, ἡ, *power, rule, dominion*, N. T.

†Κύρις, εως, ἡ, Strab. p. 228, and Κύρεις, αἱ, Dion. H. 2, 48, *Cures*, a town of the Sabines.

Κῠρίσσω, Att. -ττω, fut. -ίξω, (κόρυς) *to butt, fight with the horns*, like rams, Plat. Gorg. 516 A: metaph. of floating corpses knocking against the shore, κ. ἰσχυρὰν χθόνα, Aesch. Pers. 310.

†Κυρίτης, ου, ὁ, *an inhab. of Cures*, Strab. p. 230; οἱ Κυρῖται, *the Quirites*, i. e. Romans, Id. p. 228.

Κῡριωνῠμέω, ῶ, f. -ήσω, *to call by a proper name*: and

Κῡριωνῠμία, ας, ἡ, *a proper name*: from

Κῡριώνῠμος, ον, (κύριος, ὄνομα) *having a proper name*. Adv. -μως.

Κῡρίως, adv. from κύριος, *like a lord* or *master, authoritatively*, κ. ἔχειν, to be fixed, hold good, Aesch. Ag. 178.—2. *rightfully, fitly, by law*, κ. αἰτεῖσθαι, Soph. Phil. 63, δοῦναι, Dem. 954, 20.—3. in genl. *correctly, exactly*, Plat. Parm. 136 C: *accurately, literally*, Polyb.

Κυρκαίη, ης, ἡ, v. κυρβαίη.

Κυρκᾰνάω, ῶ, rare for κυκανάω, Hipp., and Ar. Thesm. 429.

Κύρμα, ατος, τό, not so well κῦρμα, Lob. Paral. 414, (κύρω, κυρέω, κύρσαι) *that which one meets with, lights upon, finds*, i. e. *a booty, prey, spoil*, c. dat., ἀνδράσι δυςμενέεσσιν ἕλωρ καὶ κύρμα, Il. 5, 488; κύρμα κυσί, οἰωνοῖς, θήρεσσι, ἰχθύσι, Hom.—2. hence in Ar. Av. 430, of *a swindler, sharper*.

†Κύρμασα, ων, τά, *Cyrmasa*, a small town of Pisidia, Polyb. 22, 19, 1.

†Κύρνιος, α, ον, *of Cyrnus, of Corsica, Corsican*, Hdt., etc.: from

†Κύρνος, ου, ἡ, *Cyrnus*, the Greek name of the island *Corsica* in the Tyrrhenian sea, Hdt. 1, 165, Strab. p. 223.—2. a town of Euboea, in the vicinity of Carystus, Hdt. 9, 105.

†Κύρνος, ου, ὁ, *Cyrnus*, son of Hercules, from whom the island (foreg.) received its name, Hdt. 1, 167.

†Κυρόπολις, ἡ, = Κῦρα, Arr. An. 4, 2.

Κῦρος, εος, τό, (akin to κάρη, κόῤῥη, κόρυς) *supreme power, authority, influence*, Aesch. Supp. 391; also, τῶν πραγμάτων τὸ κ., Hdt. 6, 109.—II. *validity, security, certainty*. ἔχειν κῦρος, Soph. O. C. 1780, cf. El. 919; and so freq. in Plat.

†Κῦρος, ου, ὁ, *Cyrus*, ὁ παλαιός or πρότερος, the elder, son of Cambyses, founder of the Persian empire, Hdt., Thuc., etc.—2. ὁ νεώτερος, the younger, son of Darius and Parysatis, famed for the expedition he undertook against his brother Artaxerxes, Xen. An.—II. *the Cyrus*, a river of Albania and Iberia on the borders of Armenia, emptying into the Caspian, Strab. p. 500.—2. another in Persis, Id. p. 729.

†Κύρου πεδίον, τό, *plain of Cyrus*, in Lydia near Sardis, Strab. p. 626.

Κῡρόω, ῶ, (κῦρος) *to make valid, sure, firm*, Lat. *ratum facere*, φάτιν, Aesch. Pers. 227: *to settle, finish, accomplish, perform*, Hdt. 6, 86, 2, etc.: *to confirm, ratify*, Thuc. 8, 69: *to decide*, Aesch. Eum. 639. Pass., ἐκεκύρωτο συμβάλλειν, *it has been decided* to fight, Hdt. 6, 110, cf. 130: also *to be ratified*, Id. 8, 56. Plat. has the mid., αἱ λόγῳ τὸ πᾶν κυρούμεναι τέχναι, arts *that accomplish* their object by speech alone, Gorg. 451 B.

†Κυῤῥήστης, ου, ὁ, *an inhab. of Cyrrhus*, Polyb. 5, 50, 7.

†Κυῤῥηστική, ῆς, ἡ, *Cyrrhestice*, a district of Syria along the Amanus, Strab. p. 751.

†Κύῤῥος, ου, ὁ, *Cyrrhus*, a city of Macedonia, Thuc. 2, 100.—2. a city of Syria in Κυῤῥηστική, with a temple of Minerva, Strab.

Κύρσαι, inf., and κύρσας, part. aor. of κυρέω.

Κυρσάνιος, ου, ὁ, Lacon. for νεανίας, *a youth, young man*, Ar. Lys. 983, 1248. (Perh. from κόρος, κοῦρος, as νεανίας from νέος.)

†Κυρσίλος, ου, ὁ, *Cyrsilus*, an Athenian stoned to death for advising submission to the Persians, Dem. 296, 9.—2. a companion and historian of Alexander the great, Strab. p. 530.

Κύρσω, fut. of κύρω, κυρέω.

Κυρταύχην, ενος, ὁ, ἡ, (κυρτός, αὐχήν) *with a crooked neck*, Pacuvius' *incurvicervicus*.

Κυρτεία, ας, ἡ, *fishing with the* κύρτη, Ael.

Κυρτεύς, έως, ὁ, *one that fishes with the* κύρτη.

Κυρτευτής, οῦ, ὁ,=foreg., Anth.

Κύρτη, ης, ἡ, like κύρτος, ὁ, *a fishing basket, weel*, Lat. *nassa*, Hdt. 1, 191.

Κυρτία, ας, ἡ. (κύρτος) *wicker-work, a wicker shield*, Diod.

Κυρτιάω, ῶ, (κυρτός) *to be crooked* or *bent*.

Κυρτίδιον, ου, τό, and κυρτίς, ίδος, ἡ, dim. from κύρτος, Diosc.

†Κύρτιοι, ων, οἱ, *the Cyrtii*, a mountain tribe of Media, Polyb. 5, 52, 5.

Κυρτοειδής, ές, (κυρτός, εἶδος) *curved, crooked-looking*.

Κύρτος, ου, ὁ,=κύρτη, Sapph. 139, Plat. Soph. 220 C; etc.

ΚΥΡΤΌΣ, ή, όν, *curved, bent, arched*, κῦμα, κύματα, Il. 4, 426; 13, 799; ὤμω κυρτώ, *round* shoulders. i. e. *humped*, Il. 2, 218; κ. τροχός, Eur. Bacch. 1066:—esp. in Mathem., *convex*, opp. to κοῖλος (concave), Arist. Eth. N. (Akin to Lat. *curvus*, our *curb*, etc.) Hence

Κυρτότης, ητος, ἡ, *a bending, arching*, Arist. Meteor.: of the shoulders, Plut.: in Mathem., *convexity*, opp. to κοιλότης, Arist. Meteor.

Κυρτόω, ῶ, (κυρτός,) *to curve, bend, arch*, κυρτῶν νῶτα ταῦρος, of a bull going to run, Eur. Hel. 1558: pass., κῦμα κυρτωθέν, a high swelling wave (before it breaks), Od. 11, 244. Hence

Κύρτωμα, ατος, τό, *curvature, convexity*: *a hump, tumour*, Hipp.: as military term, *a half-moon*, Polyb.

Κυρτών, ῶνος, ὁ, *a hunch-back*, Crates ap. Diog. L. 6, 92.

†Κύρτωνες, ων, οἱ, *Cyrtones*, a small town of Boeotia on lake Copaïs, Paus. 9, 24, 4.

†Κυρτώνιον, ου, τό, *Cyrtonium*, a town of Etruria, Polyb. 3, 82, 9.

†Κυρωνίδης, ου, ὁ, *Cyronides*, masc. pr. n., Isae.

Κύρτωσις, εως, ἡ, (κυρτόω) *a crooking, curving*; esp. *a making* or *being hump-backed*: also=κύρτωμα.

ΚΥ΄ΡΩ, fut. κύρσω, radic. form of κυρέω, in pres. act. very rare and only poet., Aesch. Eum. 395, Herm. Soph. Aj. 307, Valck. Hippol. 744: impf. ἔκῦρον, Soph. O. C. 1159; κῦρε, Il. 23, 821. In mid. as dep. κύρεται, Il. 24, 530. [ῡ]

Κύρωσις, εως, ἡ, (κυρόω) *a ratification*, Thuc. 6, 103: hence *execution, accomplishment*, Plat. Gorg. 450 B: in genl. = κῦρος. Said to be strictly Sicilian, κῦρος being genuine Att. [ῡ]

Κῡρωτήρ, ῆρος, ὁ, *one who has the* κῦρος, *a sovereign*.

Κῡρωτικός, ή, όν, *confirming, establishing*.

Κύσθος, ου, ὁ, *any hollow*: esp. *pudenda muliebria*, Ar. Ran. 430, etc.: also *the anus*. (From κύω, κυσός, q. v.)

Κυσοδόχη, ης, ἡ, a sort of *stocks*, Alciphr., cf. κύφων 2.

Κυσολάκων, ωνος, ὁ,=παιδεραστής, from the Spartans being accused of the practice.

Κυσολαμπίς, ίδος, ἡ,=πυγολαμπίς

Κυσολέσχης, ου, ὁ, (κυσός, λέσχη) *an obscene talker*.

Κυσοχήνη, ης, ἡ,=κυσοδόχη.

Κυσός, οῦ, ὁ,= κύσθος, Hesych (From κύω: root of κύσθος, κύστη κύστις, κύτος, κυσσός, κύσσαρος.)

Κύσσα, ας, ε, Ep. aor. 1 of κυνέω so κύσσαι, Ep. inf. aor. 1, for ἔκῠσα, κύσαι, Od.

Κυσσᾰμένη, less correct form of κῡσαμένη, Ep. fem. part. aor. 1 mid. from κύω, Hes.

Κύσσαρος, ου, ὁ,= κύσθος, κύσος, *the anus*, Hipp.; cf. κύτταρος.

Κυσσός, οῦ, ὁ,=κυσός, κύσθος.

Κύστη, ἡ, (κύσθος)=κύστις.

Κύστιγξ, ιγγος, ἡ, dim. from κύστις, Hipp.

Κύστιον, ου, τό, (κύστη) *a plant which bears its fruit in a bladder*, perh Lat. *vesicalis*, a kind of στρύχνος.

Κύστις, εως and ιος, ἡ, like κύστη, *the bladder*, Il. 5, 67; 13, 652: in genl. *a bag, pouch*, Ar. Fr. 425. (From κύω, to hold.)

†Κυταία, or Κύτ., ας, ἡ, *Cytaea*, a town of Colchis on the Phasis, where Medea was born, Steph. Byz.: hence Κυταιεύς, έως, ὁ, *a Cytaean*, appell. of Aeëtes, Ap. Rh. 2, 403, or Κυταῖος, 2, 1094: fem. Κυταϊκή, ῆς, of Medea, Lyc. 174: Κυτηϊάς, Euphor.; Κυταιΐς, ίδος, γαῖα, of Colchis, Ap. Rh. 4, 511; or Κυτηΐς, Orph.

Κύταρος, ὁ, v. κύτταρος.

†Κυτίνιον, ου, τό, *Cytinium*, the largest city of the Dorian Tetrapolis, at the base of Parnassus, Thuc. 1, 107.

Κύτινος, ου, ὁ, *the calyx of the pomegranate*, Theophr. [ῠ]

Κῠτῐνώδης, ες, (κύτινος, εἶδος) *like a* κύτινος, Theophr.

Κῠτίς, ίδος, ἡ, *a small chest, trunk, box*. (From κύτος, κύω.)

Κῠτῐσηνόμος, ον, (κύτισος, νέμομαι) *eating cytisus*, Nic.

Κύτῐσος, ου, ὁ, *cytisus, a shrubby* kind of *clover, Medicago Arborea*, Hipp., and Cratin. Malth. 1. [ῠ]

†Κυτίσσωρος, ου, ὁ, *Cytissorus*, son of Phrixus, and Chalciope, Hdt. 7, 197; Ephorus ap. Strab. p. 544, calls him Κύτωρος, as founder of the city Cytorus.

Κῠτογάστωρ, ορος, ὁ, ἡ, (κύτος, γαστήρ)=κυογάστωρ, Leon. Tar. 14.

Κύτος, εος, τό, (from κύω, to hold, contain) *a hollow*, κ. κύκλου, of a shield, Aesch. Theb. 495: of a ship, *the hold*, Polyb.: hence *any vessel, a vase, jar, pot, urn*, Aesch. Ag. 322, 816, etc.—2. *a vessel, cavity of the body*, like ἀγγεῖον, κ. κεφαλῆς, Plat. Tim. 45 A; esp. *the trunk*, Arist. H. A.—3. hence *an outer covering*, of the skin of the hippopotamus, Diod.; *the skin*, Lat. *cutis*, Lyc. (Hence ἐγκυτί, σκύτος.) [κῠ]

Κύτρα, κύτρος, Ion. for χύτρ.

Κυττάριον, ου, τό, dim. from κύτταρος, Arist. Gen. An. 4, 4, 6.

Κύττᾰρον, ου, τό,=sq. 3, Ar. Thesm. 516.

Κύττᾰρος, ου, ὁ, (κύτος) *any hollow*

cavity, e. g. κ. οὐρανοῦ, *the vault* of heaven, Lat. *cavum coeli*, Ar. Pac. 199: esp.—1. *the cell of a honeycomb*, Ar. Vesp. 1111.—2. *the cup* of an acorn, and in genl. *the cup* or *pericarpium* in plants, Theophr.: hence—3. *a pine-cone*, cf. κύτταρον.

Κῡτώδης, ες, (κύτος, εἶδος) *hollow, capacious.*

†**Κύτωρος**, ου, ὁ, *Cytorus*, v. Κυτίσσωρος.—II. ἡ, a city of Paphlagonia near Amastris, possessing a harbour, Il. 2, 853.

Κῡφᾰγωγέω, ῶ, *to carry the neck curved downwards*, of a horse: from

Κῡφᾰγωγός, οῦ, ὁ, (κυφός, ἄγω) ἵππος, a horse *that goes with the neck arched and head low*, Xen. Eq. 7, 10.

Κῡφᾰλέος, α, ον, poet. for κυφός, Anth.

†**Κύφαντα**, ων, τά, *Cyphanta*, a port of Laconia near Prasiae, Polyb. 4, 36, 5.

Κύφελλον, ου, τό, (akin to κύπελλον, κυψέλη) only in plur., and in Alexandr. poets,—1. *the hollows of the ears* Lyc. 1402.—2. *clouds of empty mist*, Call. Fr. 300; whence in Lyc. 1426, κ. ἰῶν, *clouds* of arrows. [κῡ]

Κῦφι, εος and εως, τό, *an Aegyptian medicine*, compounded of several stimulating drugs, Diosc.

Κῡφοειδής, ές, (εἶδος) *of the nature* or *quality of* κῦφι.

Κῡφόνωτος, ον, (κῦφος, νῶτος) *crook-backed*, Antiph. Philoth. 1, 18.

Κῡφός, ή, όν, (κύπτω, κέκῡφα) *bent, bowed forwards, stooping*, γήραϊ κυφὸς ἔην καὶ μυρία ᾔδη, Od. 2, 16; so κ. ἀνήρ, κ. πρεσβύτης, Ar. Ach. 703, Plut. 266. Hence

Κῦφος, εος, τό, *a crookedness*, esp. *a hump, hunch*, Hipp.—II. *a hollow vessel*, very dub.

†**Κύφος**, ου, ἡ, *Cyphus*, a city of Thessaly in Perrhaebia, Il. 2, 748; acc. to Strab. p. 441 on a mountain of same name.

Κυφότης, ητος, ἡ, (κυφός) *a being bent* or *hump-backed*, Hipp.

Κῡφόω, ῶ, (κυφός) *to bend, crook forwards.* Pass. *to have a humped back*, Hipp. Hence

Κύφωμα, ατος, τό, *a hump on the back*, etc., Hipp. [ῡ]

Κύφων, ωνος, ὁ, (κυφός) *a crooked piece of wood*, esp. *the bent yoke of the plough*, Theogn. 1201.—II. *a sort of pillory in which slaves or criminals were fastened by the neck*, Cratin. Nem. 8, Ar. Plut. 476; hence—2. *one who has had his neck in the pillory, a knave*, Lat. *furcifer*, Archil. 101. [ῡ] Hence

Κῡφωνισμός, ὁ, (as if from κυφωνίζω) *punishment by the* κύφων.

Κύφωσις, εως, ἡ, (κυφόω) *a bowing, curving*, esp. *of the spine, a being hump-backed*, Hipp. [ῡ]

Κύχραμος, and κύχρανος, ὁ, v. l. for κυγχραμος.

†**Κυχρεία**, ας, ἡ, *Cychrēa*, appell. of Salamis from the old king Κυχρεύς, Strab. p. 393, prop. fem. from

†**Κυχρεῖος**, α, ον, *of* or *belonging to Cychreus*, αἱ Κυχρεῖαι ἀκταί, *the shores of Salamis*, Aesch. Pr. 551: v. foreg.

†**Κυχρείδης** ὄφις, *the dragon of Cychreus*, Hes. ap. Strab. p. 393.

†**Κυχρεύς**, έως, ὁ, *Cychreus*, son of Neptune and Salamis, an ancient king of the island Salamis, Apollod. 3, 12, 7, Plut. Thes. 10; etc.

†**Κύψελα**, ων, τά, *Cypsela*, a fortified place in Arcadia, on the borders of Laconia, Thuc. 5, 33.—2. a city of Thrace on the Hebrus, Strab. p. 322.

Κυψέλη, ἡ, (κύπη, γύπη) *any hollow vessel: a chest, box* (whence Cypselus was called), Hdt. 5, 92, 4; 92, 5, cf. Pausan. 5, 17, 5.—II. *a bee-hive*, Plut.; cf. κύτταρος 1. Cf. Lat. *capsa, capsilla, capsula.*

†**Κυψελίδης**, ου, ὁ, *son of Cypselus*, Hdt., esp. Κυψελίδαι, οἱ, *the descendants of Cypselus*, a celebrated family in Corinth, Plat. Phaed. 233 B.

Κυψελλίζω, corrupt word in Theogn. 894.

Κυψέλιον, ου, τό, and κυψελίς, ίδος, ἡ, dims. from κυψέλη, both in Arist. H. A.

Κυψελόβυστος, ον, (κυψέλη, βύω) *stopped up with wax and filth*, ὦτα, Luc.

Κύψελος, ου, ὁ, a bird, *the sand-marten*, Arist. H. A.

†**Κύψελος**, ου, ὁ, *Cypselus*, son of Aegyptus, king of Arcadia, Paus. 8, 5, 6.—2. son of Eëtion, tyrant of Corinth, father of Periander, Hdt. 5, 92: he derived his name from *a box* (κυψέλη) in which his mother Labda concealed him when a child from the Bacchiadae, Paus. 5, 17, 5.—3. father of Miltiades of Athens, Hdt. 6, 34; in Ael. called Κύψελλος, V. H. 12, 45.

ΚΥ'Ω, strictly *to hold, contain*: esp. like κυέω, of females, *to be big with young, be pregnant*, τι, with young (cf. κυέω). Pass. *to be borne in the womb*, of the foetus, Arist. Probl.—2. absol. *to be big with young, be pregnant, conceive*, Orac. ap. Hdt. 5, 92, 2, Theogn. 39, Xen., etc.; metaph. *to be in labour of a thought*, Xen. Cyr. 5, 4, 35. Cf. κυέω throughout.—B. in aor. act. ἔκῡσα, transit., of the male, *to impregnate*, metaph. ὄμβρος ἔκυσε γαῖαν, Aesch. Fr. 38: hence again in aor. mid. ἐκῡσάμην,=the act., *to conceive*, ὃν τέκε κυσαμένη (as in Hom. ὑποκυσσαμένη), Hes. Th. 125, cf. 405. This aor. was written κυσσαμένη, even by Wolf; but Herm. and Dind. have struck out one σ, the υ being long. (The forms κυέω and κύω seem to be used quite indifferently, as may be seen by reference to the words, cf. Lob. Paral. 556, Dind. ap. Steph. Thes.: the distinction of Herm., Opusc. 2, p. 335, that κύω is trans. *to impregnate*, κυέω, intr. *to conceive*, seems to apply only to the aorists ἔκυσα, ἐκύησα. Hence κῦμα, κύημα, κύησις.)

ΚΥ'ΩΝ, ὁ and ἡ, both in Hom., the masc. more freq.: gen. κυνός: dat. κυνί: acc. κύνα: voc. κύον, later also κύων, Bast App. Ep. Cr. p. 15. Plur. nom. κύνες: gen. κυνῶν: dat. κυσί, Ep. κύνεσσι, Il.: acc. κύνας. *A dog* or *bitch*, Hom., etc.; κύνες τραπεζῆες, *house-dogs*, that fed while their master was at table, Il. 22, 69, etc.: also of shepherds' dogs, Hom.; but he has it most usu. of hounds, in full κύνες θηρευταί or θηρευτῆρες, Il. 11, 325, etc.; some of which oft. followed his men of rank, as Telemachus goes with two to the council, Od. 2, 11, cf. 17, 62: they devoured the dead when left unburied, which was deemed a great calamity, cf. Il. 1, 4; 24, 409, etc.: later, when of *hounds*, usu. in fem., as in Xen. Cyn.: the Laconian breed was famous, Soph. Aj. 8; and later the Molossian. Proverb., κύων ἐπὶ φάτνης, 'a dog in a manger,' and many others:—νὴ or μὰ τὸν κύνα, was the favorite oath of Socrates, Plat. Apol. 21 E, Gorg. 482 B; but also without special reference to him in Ar. Vesp. 83.—II. *a dog, bitch*, as *a word of reproach*, freq. in Hom., esp. applied to women, to denote *shamelessness* or *audacity*, but less coarse than among us; for Helen calls herself so, Il. 6, 344, 356; Iris Minerva, Il. 8, 423; and Juno Diana, Il. 21, 481, cf. Od. 18, 338; 19, 91, etc.:—of men it rather implies *rashness, recklessness, fury*, Il. 8, 298, 527, Od. 17, 248; but also *impudence*, as in κυνώπης, κύντερος, qq. v.—The bad character of the dog is general in eastern countries, where they are oft. the only scavengers; but the story of old Argus shows that Hom. well knew the dog's virtues, Od. 17, 291, sq.—At Athens a nickname of the Cynics, Diog. L. 6, 19 and 60.—III. the Trag. oft. apply the term to the *servants, agents* or *watchers* of the gods, as the eagle is Διὸς πτηνὸς κύων, Aesch. Pr. 1022, cf. Ag. 136: the griffins also are Ζηνὸς κύνες, Id. Pr 803; and so Alexis ludicrously calls *sparks* 'Ηφαίστου κύνες, Miles. 1, 16; also of a faithful wife, Aesch. Ag. 607, cf. Ar. Eq. 1023.—IV. *a sea-dog*, Od. 12, 96.—2. *a sea-fish*, perh. *the sword-fish*, Cratin. Plut. 3; for it is called ξιφίας κ., by Anaxipp. ap. Ael. N. A. 13, 4.—3. also=μυῖα.—V. *the dog-star*, in full *the dog of Orion*, Il. 22, 29, placed among the stars along with its master; also σείριος.—VI. *the worst throw* at dice, Lat. *damnosi canes, canicula.*—VII. the *frenum praeputii.*—VIII. *the fetlock joint of a horse*, also κυνήποδες, cf. κυνοβάτης.—IX. *a* kind of *nail* or *stud*, also κυνύς—(Sanscr. *çvan*, in obl. cases *çun-*, cf. κύων, κυνός, *canis, chien*, and by an other change from κύων, *hund, hound.* In Zend *çvan* became *çpa* (σπάκα, Hdt. 1, 110), Russian *sabak.*) [ῠ]

Κω, for πω, oft. in Hdt.

Κῶας, τό, in Hom. both in sing and irreg. plur. τὰ κώεα, dat. κώεσι, later contr. κῶς (q. v.), *a soft, woolly fleece*, in Hom. (who has it freq. in Od., in Il. only 9, 661) used to cover chairs, stools and beds; prob. in Hom always *a sheep's fleece, and skin*, Od. 20, 3, 142, which, in Od. 1, 443, is called οἰὸς ἄωτον. Later esp. of *the golden fleece*, which Jason fetched from Colchis, Hdt. 7, 193, Theocr. 13, 16. Cf. κώδιον. (Prob. from κεῖμαι, κοιμάω, cf. κῶος, ὁ: but Hemsterh. from ὄϊς, Att. οἶς, Aeol. ὦς and digamm. κῶς.)

†**Κωβίαλον**, ου, τό, *Cobialum*, a town of Paphlagonia, acc. to Strab. p. 545, v. l. for Αἰγιαλός, Il. 2, 855.

Κωβίδιον, ου, τό, dim. from sq., Anaxandr. Lyc. 1, Sotad. 'Εγκλει. 1, 22. [βῐ]

Κωβιός, οῦ, ὁ, a kind of *fish, gobio*, to which the *gudgeon* and tench belong, Epich. p. 35, Simon. 201, etc.

Κωβίτης, ου, ὁ, fem. -ῖτις, ιδος like a κωβιός, Arist. H. A.

Κωβιώδης, ες, (κωβιός, εἶδος) *of the nature of, like a* κωβιός, Plut.

†**Κῶβος**, ου, ὁ, *Cobus*, masc. pr. n., Strab.

†**Κωγαίωνον**, ου, τό, *Cogaeonum*, a sacred mountain among the Getae, in southeastern Dacia, on a river of same name, Strab. p. 298.

†**Κώδαλος**, ου, ὁ, *Codalus*, a flute player, Hippon. 77.

Κωδάριον, τό, dim. from κώδιον, Ar. Ran. 1203. [ᾰ]

Κώδεια, ας, ἡ, (κόττα) *the head*, Il. 14, 499: esp. of plants, as *the poppy, garlic*, Nic.

Κώδη, ης, ἡ, A. B.; κωδία, ἡ, Ar. Fr. 166=foreg., *a poppy-head.*

Κώδιξ, ἡ,=κώδεια.

Κώδιο, barbarism for sq., in Ar. Thesm. 1180.

Κώδιον, *ου, τό*, dim. of *κῶας, a heepskin, a fleece*, used esp. to sleep upon or under, Ar. Ran. 1478, etc.

Κωδιοφόρος, *ου, (κώδιον, φέρω) clad in sheepskin*, Strab.

Κωδύα, *ας, ἡ*, also *κώδυον, ου, τό*, =*κώδεια*, Lob. Phryn. 302.

ΚΩ΄ΔΩΝ, *ωνος, ὁ*, and Att. *ἡ, a bell:* small ones were oft. attached to a war-horse's head-gear, Aesch. Theb. 386, 399: in fortified towns an officer went round at night with a bell to challenge the sentries, and see that they were awake, hence *τοῦ κώδωνος παρενεχθέντος*, as the bell *went round*, Thuc. 4, 135, cf. Schol. Ar. Av. 843, Lys. 486, and *κωδωνοφορέω*.—2. esp. *an alarm bell*, or *crier's bell*, hence, *διαπράσσεσθαί τι ὡς κώδωνα ἐξαψάμενος*, 'to be one's own trumpeter,' Dem. 797, 12: hence also *a noisy fellow*, Ar. Pac. 1078; cf. *κρόταλον*.—II. *the lower end, wide part of a trumpet:* hence *the trumpet* itself, Soph. Aj. 17.—III.=*κώδεια.* Hence

Κωδωνίζω, f. *-ίσω, to try, prove by ringing*, of earthenware, metal, etc.: of money, Ar. Ran. 723, cf. 79, Anaxandr. Herc. 1.—II. *to prove by the sound of a bell*, cf. *κώδων* I.

Κωδωνόκροτος, *ου, (κώδων, κροτέω) tinkling, ringing, jingling*, as with bells, *σάκος*, Soph. Fr. 738, cf. Aesch. Theb. 386; *κ. κόμποι*, Eur. Rhes. 384.

Κωδωνοφᾰλᾰρόπωλος, *ου, (κώδων, φάλαρα, πῶλος) with bells on his horse's trappings, with jingling harness*, coined by Ar. Ran. 963, as a parody on Aeschylus, v. *κώδων* init.

Κωδωνοφορέω, *ῶ*, f. *-ήσω, to carry bells:* esp. *to carry the bell round, to visit the sentinels*, Ar. Av. 842 (cf. *κώδων*): so in pass., *ἅπαντα κωδωνοφορεῖται*, everywhere the watch is set and the bell goes round, Ib. 1160.—II. Strab., of a king, *to be attended by men with bells:* from

Κωδωνοφόρος, *ου, (κώδων, φέρω) carrying a bell.*

Κώεα, *κώεσι*, Ep. nom. acc. and dat. plur. of *κῶας*, Hom.

†Κώης, *ου* Ion. *εω, ὁ, Coës*, son of Erxandrus, tyrant in Mytilene in the time of Darius Hystaspis, Hdt. 4, 97.

Κωθάριον, *ου, τό*, dim. from *κῶθος*, Anaxandr. Lyc. 1.

Κῶθος, *ου, ὁ*, Sicil. name of *the κωβιός*, Numen. ap. Ath. 309 C.

Κώθων, *ωνος, ὁ, a Laconian earthen drinking-vessel*, used esp. by soldiers, Ar. Eq. 600, Xen. Cyr. 1, 2, 8; and by the Athen. seamen, perh. as standing on a broad bottom (like the *sessilis obba* of Pers. 5, 148), Ar. Pac. 1094: in genl. *a cup, goblet*, Comici ap. Ath. 483 B, sq., et ibi Casaub. —II. *a drinking-bout, carousal*, Macho ap. Ath. 583 B.—III.=*κῶθος*, v. ap. Ath. 309 C. (Prob. akin to *κόττα, κυβή, κύπη*.)

†Κώθων, *ωνος, ὁ, Cothon*, a small island near Carthage, with a harbour for war-vessels, Strab. p. 832.—II. masc. pr. n., son of Calligiton, a Byzantian, Polyb. 4, 52, 4.

Κωθωνίζω, f. *-ίσω, (κώθων) to tope, tipple:* pass. *to be drunken*, Eubul. Incert. 5.

Κωθωνίη, *ης, ἡ*,=*κώθων* II., *a tippling*, Ion., Aretae.

Κωθώνιον, *ου, τό*, dim. from *κώθων.*

Κωθωνισμός, *οῦ, ὁ, (κωθωνίζω) tippling*, Arist. Probl. 1, 39, 2.

Κωθωνιστήριον, *ου, τό, a banquetting house*, Diod.

Κωθωνόχειλος, *ον, (κώθων, χεῖλος) with the lip* or *rim of a κώθων, κύλιξ*, Eubul. Κυβ. 1, ubi v. Meineke.

†Κωΐλη, *ης, ἡ*, poet. for *κοίλη*, of *the cup* of the sun, Mimn. 12, 6 Bgk. (Gaisf. *κοίλη*, 8, 6.)

Κώϊος, *ΐα, ϊον*, contr. Κῷος, q. v.

†Κώκαλος, *ου, ὁ, Cocalus*, a king of Camicus in Sicily, Diod. S. 4, 77; etc.

Κώκῡμα, *ατος, τό, (κωκύω) a shriek, wail*, usu. in plur., Trag.

Κωκῡτός, *οῦ, ὁ, (κωκύω) a shrieking, wailing*, Il. 22, 409, 447, and Trag.: hence—II. Κωκῡτός, *ὁ, Cocytus*, one of the rivers of hell, Od. 10, 514.—2. a river of Thesprotia, emptying into the Acheron, from its gloomy scenery converted into foreg., Paus. 1, 17, 5: from

ΚΩΚΥ΄Ω, f. *-ύσω, to shriek, cry, wail:* Hom., who usu. adds an adv., *κ. λίγα, ὀξύ, μάλα, μέγα;* also in Trag.; but in prose not till late. (Prob. onomatop.: cf. Sanscr., *çôka*, grief, *çutsh* to be sad.) [*ῠ* in Hom. before a vowel, e. g. in pres., and impf.: always *ῡ* before a conson.: sometimes later, *ῡ* before a vowel, e. g. Bion 1, 23; Spitzn. Vers. Her. p. 256.]

Κωλαγρετέω, *ῶ*, f. *-ήσω, to be a κωλαγρέτης*, Ruhnk. Tim.

Κωλαγρέτης, or *-ακρέτης, ου, ὁ, the collector of the pieces at a sacrifice*, name of an ancient magistracy at Athens, originally entrusted with the general charge of the finances, which was transferred to the Apodectae by Clisthenes: from his time they only had charge of the public table in the Prytaneum, until Pericles assigned to them the payment of the dicasts (*κωλακρέτου γάλα*, Ar. Vesp. 724, cf. 693): v. Böckh P. E. 1, 232; 2, 84, Ruhnk. Tim. (Said to be derived from their having the hides and feet of the victims as a perquisite, *ἐκ τοῦ ἀγείρειν τὰς κωλᾶς*.)

†Κωλαῖος, *ου, ὁ, Colaeus*, a pilot of Samos, Hdt. 4, 152.—II. Κωλαιός, *ὁ, τόπος*, in Megalopolis, Polyb. 2, 55, 5.

Κωλάριον, *ου, τό*, dim. from *κῶλον.*

Κωλεά, *ἡ*, also *κωλέα, κωλιά* or *κωλία*, v. the contr. *κωλῆ.*

Κωλεός, *οῦ, ὁ*,=foreg., Epich. p. 48, 56.

Κωλῆ, *ῆς, ἡ*, contr. from *κωλεά* or *κωλέα, (κῶλον) the thigh-bone with the flesh on it, hind-quarter*, esp. of a swine, the ham, Ar. Fr. 5, Plat. (Com.) Gryp. 3, Xen. Cyn. 5, 30: synon. forms are *κωλεός, κωλία, κωλήν:* and *κώληψ* is akin.—II. *membrum virile*, Ar. Nub. 1018.

Κωλήν, *ῆνος, ὁ*,=*κωλῆ*, Eur. Scir. 4.

Κωλήπιον, *ου, τό*, and *κωλήφιον, τό*, dim. from sq.

Κώληψ, *ηπος, ἡ, (κῶλον, κωλῆ) the hollow* or *bend of the knees*, Il. 23, 726, also *ἰγνύα.*

Κωλιά, *ᾶς, ἡ*, also written *κωλία*,=*κωλῆ.*

Κωλιάς, *άδος, ἡ, ἠϊών*, Hdt. 8, 96; *ἄκρα*, Paus. 1, 1, 5, also sub. *ἄκρα, Colias*, a promontory of Attica, near Phalerus, now the same or *Trispyrgi:* with a temple of Venus there; she was invoked by courtesans by the name of *Colias*, v. Ar. Nub. 52, Lys. 2.—2. *an annual festival of Ceres, held there.*—3. *potter's clay* of high repute, *dug at the same place*, Plut.

Κωλῐκεύομαι, as pass., *to suffer from colic:*—from

Κωλῐκός, *ή, όν, (κῶλον II.) suffering in the colon, having the colic*, Diosc.: *ἡ κ. διάθεσις, the colic, from its being seated in the colon* and parts adjacent: *κ. φάρμακα*, remedies *for it*, Medic.

†Κωλίς, *ἡ, νῆσος, αἶα*, an Indian island, Dion. P. v. l. Κωλιάς.

Κωλοβαθρίζω, f. *-ίσω, to go on stilts*, and

Κωλοβαθριστής, *οῦ, ὁ, one that goes on stilts:* from

Κωλόβαθρον, *ου, τό, (κῶλον, βαίνω) a stilt;* like *καλόβαθρον.*

Κωλοειδής, *ές, (κῶλον, εἶδος) in limbs* or *members.* Adv. *-δῶς.*

Κῶλον, *ου, τό, a limb, member* of a body, esp. of the legs or feet, Aesch. Pr. 323, Soph. O. C. 19, etc.; *χεῖρες καὶ κῶλα*, Eur. Phoen. 1185.—II. in genl. *a member* of any thing, as—1. *a member* of a building, as *the side* or *front*, of a square or triangular building, Buttm. Soph. Phil. 42; Hdt. 2, 126, 134; 4, 62, cf. *μονόκωλος*.—2. *one limb* or *half of the course* (*δίαυλος*) in racing, Aesch. Ag. 344.—3. *one of the thongs* of a sling, Polyb. 27, 9, 5. —4. *a member* or *clause of a sentence*, Lat. *membrum*, Arist. Rhet.—III. *the colon, part of the great intestines*, extending from the *coecum* to the *rectum:* but in this signf. more correctly written *κόλον.* (Acc. to Döderl. Lat. Synon. 4, p. 152, from the root *κέλλω*, akin to *σκέλος* and *κολοσσός:* but in signf. III., it seems akin to *κοιλία*.)

Κωλοτομέω, *ῶ*, f. *-ήσω, (κῶλον, τέμνω) to cut off, mutilate limbs:* in genl. *to mutilate, mow down*, Poet. ap. Plut. 2, 377 E.

Κώλῡμα, *ατος, τό, (κωλύω) a hinderance*, Lat. *impedimentum*, Eur. Ion 862, Thuc. 5, 30: c. inf., *a hinderance to doing* a thing, *κ. προςθεῖναι τὴν πύλην*, Thuc. 4, 67; so too, *κ. μή*, c. inf.; Id. 1, 16.—II. *a defence against* a thing, *σβεστήρια κωλ., precautions* against fire, Thuc. 7, 53.

Κωλῡμάτιον, *ου, τό*, dim. from *κώλυμα*.—2. as military term,=*χελωνάριον.*

Κωλύμη, *ης, ἡ*,=*κώλυμα*, Thuc. 1 92; 4, 63. [*ῡ*]

Κωλῡσᾰνέμας, *ου, ὁ*, or *κωλῡσάνεμος, ον, (κωλύω, ἄνεμος) checking th winds*, epith. of Empedocles, (wh played the part of the Lapland witches), Diog. L. 8, 60.

Κωλῡσίδειπνος, *ον, (κωλύω, δεῖπνον) interrupting the banquet*, Plut 2, 726 A, prob. from some poet.

Κωλῡσίδρομος, *η, ον, (κωλύω, δρόμος) checking the course*, Luc. Tragod 198.

Κωλῡσιεργέω, *ῶ*, f. *-ήσω, (κωλύω, ἔργον) to prevent* one *from doing* a thing, Polyb.: also *κωλῡσιουργέω*, Philo, Lob. Phryn. 667. Hence

Κωλῡσιεργία, *ας, ἡ, a hinderance to work.*

Κωλῡσιουργέω, *ῶ*, f. *-ήσω*, v. *κωλυσιεργέω.*

Κώλῡσις, *εως, ἡ, (κωλύω) a hindering, hinderance*, Plat. Soph. 220 C.

Κωλῡτέον, verb. adj. from *κωλύω, one must hinder*, Xen. Hier. 8, 9.

Κωλῡτήρ, *ῆρος, ὁ, (κωλύω)*=*κωλυτής*, Iambl. Hence

Κωλῡτήριος, *ία, ιον, hindering, preventive*, Dion. H.

Κωλῡτής, *οῦ, ὁ, a hinderer, τινός*, Thuc. 3, 23, and Plat.

Κωλῡτικός, *ή, όν, (κωλύω)* like *κωλυτήριος, hindering, preventive, τινός, of* a thing, Arist. Rhet., Xen. Mem. 4, 5, 7.

Κωλῡτός, *ή, όν*, verb. adj., *hindered, to be hindered*, Epict.: from

Κωλύω, f. *-ύσω, (κόλος)* strictly= *κολούω, to cut short:* hence, *to let,* *hinder, check, stop, prevent, forbid.* Construct.—1. c. inf., *to hinder* one *from* doing, *forbid to* do, Hdt. 2, 20, Pind. P. 4, 57, and freq. in Att. from Soph. downwds.; so too, *κ. τινὰ τὸ δρᾶν*, Soph. Phil. 1241, v. Heind. Plat. Soph. 242 A; so also, *κ. μή*, c. inf., Eur. Phoen. 1268, Thuc., etc.—2. c. gen. rei, *κ. τινά τινος*, *to let* or *hinder* one *from* a thing, Xen. Hell. 3, 2, 21; also, *κ. τινὰ ἀπό τινος*, Id. Cyr. 3, 3, 51.—3. c. acc. rei, *to hinder, prevent*, Eur. I. A. 1390, etc.—4. absol., esp. in part., *ὁ κωλύσων*, *one to hinder*, Soph. Ant. 261: *τὸ κωλῦον*, *a hinderance*,=*κώλυμα*, Xen. An. 4, 5, 20.—4. esp. in 3 pers., *οὐδὲν κωλύει*, there is nothing to hinder, Hdt. 7, 149, Plat., etc.; *τί κωλύει;* what hinders? Plut.—B. pass. *to be hindered*, of persons and things, Thuc., etc.; c. inf., gen., etc., as in act.—C. Thuc. also, 1, 144, has *κωλύει*, intr.,=*κωλύεται*, Dionys. de Thucyd. Idiom. c 7. [*ῡ; but ῠ* sometimes before a vowel, as in pres. and impf., v. Pind. P. 4, 57, Ar. Eccl. 862.]

Κωλώτης, ου, ὁ, (κῶλον)=ἀσκαλαβώτης, Babrius Fr. 7 Lewis.

Κωλωτοειδής, ές, and -ώδης, ες, (κωλώτης, εἶδος) *like a κωλώτης, variegated, spotted*, Hipp.

Κῶμα, ατος, τό, (κεῖμαι, κοιμάω) *a deep, sound sleep*, Lat. *sopor*, esp. in Ep., *μαλακὸν κῶμα*, Il. 14, 359, Od. 18, 201: *κακὸν κῶμα*, Hes. Th. 798; also in Sapph. 4; *ὕπνου κ.*, Theocr. Ep. 3, 6.—2. later *a lethargy*, Hipp.: also *a trance* without sleep, Id.; cf. Foës. Oecon., and v. *κάρος*.

Κωμάζω, fut. -άσω Dor. -αξῶ (κῶμος). *To indulge in jovial festivity, revel, go revelling about* with dancing and singing, *make merry*, *ὑπ' αὐλοῦ κ.*, Hes. Sc. 281: *μετ' αὐλητῆρος κ.*, Theogn. 1061, cf. Soph. Fr. 703: esp. freq. in Pind.—2. in Pind. usu. *to celebrate a κῶμος* in honour of the victor at the games, *to join in these festivities* (cf. *κῶμος*), Pind. O. 9, 6, etc.; also c. acc. cognato, *ἑορτὰν κ.*, Id. N. 11, 36, cf. Eur. H. F. 180: c. dat. pers., *to approach with a κῶμος, hold it for* him, *in* his *honour*, Pind. I. 7, 27; and so in mid., Id. P. 9, 157: c. acc. pers., *to honour* or *celebrate* him *in* or *with the κῶμος*, Id. N. 2, 38; 10, 64; and so in mid., Id. I. 4, 124; cf. *χορεύω*.—3. in genl. *to visit, break in upon in the manner of revellers*, *ἐπὶ γυναῖκας*, Isae. 39, 24; esp. of lovers visiting their mistresses, and perh. in a softer sense, *to serenade* them, Alcae. 40; *κ. ποτὶ Ἀμαρυλλίδα*, Theocr. 3, 1: then in genl., *to burst in*, *κ. εἰς τόπον*, Anth.; of evil, *ἄτη ἐς πόλιν ἐκώμασεν*, Wernicke Tryph. 314.

Κωμαίνω, f. -ᾰνῶ, (κῶμα) *to nod, be drowsy*, Hipp.

Κώμακον, ου, τό, a spicy plant, perh. *the nutmeg*, Theophr.

Κώμαξ, ακος, ὁ, (κωμάζω) *a debauchee.*

Κωμάρχης, ου, ὁ, (κώμη, ἄρχω) *the head of a village, village magistrate* or *bailiff*, Xen. An. 4, 5, 10.

†Κωμαρχίδης, ου, ὁ, *Comarchides*, masc. pr. n., Ar. Pac. 1142.

Κώμαρχος, ὁ,=foreg.

Κωμάσδω, Dor. for κωμάζω.

Κωμᾰσία, ας, ἡ, (κωμάζω) *a festive procession of the images of the gods* in Aegypt, Clem. Al.

Κωμαστής, οῦ, ὁ, (κωμάζω) *a reveller, one who takes part in a κῶμος* (v. sub *κωμάζω, κῶμος*), Plat. Symp. 212 C: name of plays by Epicharmus and many others.—2. epith. of Bacchus, *the jolly* god, Ar. Nub. 606.

Κωμαστικός, ή, όν, *of, belonging to a κωμαστής, κωμάζειν*, or *κῶμος, ᾠδή*, Ael. Adv. -κῶς.

Κωμάστωρ, ορος, ὁ, poet. for κωμαστής.

Κωματώδης, ες, (κῶμα, εἶδος) *in a deep sleep*, Hipp.

†Κώμβρεια, ας, ἡ, *Combrĕa*, a city of Macedonia in the district Crossaea, Hdt. 7, 123.

Κώμη, ης, ἡ,=Lat. *vicus, an unwalled village*, or *country-town*, opp. to a fortified city; strictly a Dor. word =the Att. *δῆμος* (Arist. Poet. 3, 6), first used in Hes. Sc. 18, Hdt. 5, 98: *κατὰ κώμας οἰκεῖσθαι, οἰκισθῆναι*, to live or be built in villages (not in walled towns), Thuc. 1, 5, 10, cf. Xen. Hell. 5, 2, 5, sq.—II. of a city, like Lat. *vicus, a quarter, ward, inhabited by* a certain number of citizens. (Prob. from *κεῖμαι, κοιμάω:* cf. Lithuan. *kiemas*, a village, *kaimynas*, a neighbour, Pott Et. Forsch. 1, 204.) Hence

Κωμηδόν, adv., *in villages*, Lat. *vicatim.*

Κωμήτης, ου, ὁ, (κώμη) *a villager, countryman*, opp. to a townsman, Plat. Legg. 763 A, Xen. An. 4, 5, 24.—II. in a city, *one of the same quarter*, exactly Lat. *vicinus*, Ar. Nub. 965: more loosely, *Φεραίας χθονὸς κωμῆται*, Eur. Alc. 476.

Κωμητικός, ή, όν, *belonging to a κωμήτης, suitable for him.*

Κωμῆτις, ιδος, fem. from κωμήτης, Ar. Lys. 5, Fr. 265.

Κωμήτωρ, ωρος, ὁ, poet. for κωμήτης.

†Κωμίας, ου, ὁ, *Comias*, Athen. masc. pr. n., Ar. Vesp. 230.—2. an Athenian archon Ol. 55, 1, Plut. Sol. 32.

Κωμίδιον, ου, τό, dim. from κώμη.

Κωμῐκεύομαι, dep., *to speak like a comic poet*, Luc.: from

Κωμῐκός, ή, όν, (κῶμος) *of, belonging to comedy*, Lat. *comicus*, Luc.: in good Att., *κωμῳδικός* was more usu. —2. *ὁ κωμικός, a comedian, comic actor* (Alex. Isost. 1, 13) or *poet* (Polyb., and Plut.). Adv. -κῶς, Philo.

Κώμιον, ου, τό, dim. from κώμη, Strab.

†Κωμισηνή, ῆς, ἡ, *Comisene*, a district of Parthia on the confines of Hyrcania, Strab. p. 514; also, a district of Armenia, usu. Καμισηνή, v. sub. *Κάμισα.*

Κῶμο, for *κῶμος*, barbarism in Ar. Thesm. 1176.

Κωμογραμμᾰτεύς, έως, ὁ, *the clerk, agent of a κώμη*, Joseph.

Κωμοδρομέω, ῶ, f. -ήσω, (κῶμος, δραμεῖν)=κωμάζω.

†Κῶμον, ου, τό, *Comum*, a town of Italy at south end of Lacus Larius, now *Como*, Strab. p. 192.

Κωμόπολις, εως, ἡ, (κώμη, πόλις) *a village-town*, i. e. *a straggling, unfortified town*, Strab.

Κῶμος, ου, ὁ, *a jovial festivity*, with music and dancing, *a revel, carousal, merry-making*, Lat. *comessatio*, *ἐς δαῖτα θάλειαν καὶ χορὸν ἱμερόεντα καὶ ἐς φιλοκυδέα κῶμον*, H. Hom. Merc. 481, and so Theogn. 827, 934, Hdt. 1, 21, Pind., Eur., etc.: these entertainments usu. ended in the party parading the streets crowned, and with torches (Ar. Plut. 1040), singing, dancing, and playing all kinds of frolics (cf. *κωμάζω*): in time, public *κῶμοι* were set on foot in honour of several gods, esp. Bacchus, and also in honour of the victors at the games; these were *festal processions*, of a more regular and orderly kind, partaking of the nature of a *chorus*; most of Pindar's extant odes were written to be sung at *κῶμοι* of this last kind, cf. O. 4, 15; P. 5, 28.—II. *the band of revellers, the jovial troop* who paraded the streets as above described, Eur. Bacch. 1168, etc.: hence metaph. *κ. Ἐρινύων*, Aesch. Ag. 1189; of an army, Eur. Phoen. 791, Supp. 390, etc.—III. *the ode sung* at one of these festive processions, Pind. P. 8, 29, 99, etc. (Usu. deriv. from *κώμη*.)

Κωμόω, ῶ, (κῶμα) *to lull, hush to sleep.* Prob. only used in pass., *κωμοῦσθαι, to fall into a deep* or *sickly sleep*, whence *κεκωμωμένος* in Hipp. ap. Gal.

Κωμύδριον, ου, τό, dim. from κώμη.

Κώμῡς, ῡθος, ἡ, *a bundle, sheaf*, of hay, etc., Lat. *manipulus*, Cratin. Incert. 157.—II.=*κορυδαλός*.—III. *ὁ κώμυς, a marshy place* where reeds grow very thick and with tangled roots, Theophr. H. P. 4, 11, 1.

Κωμῳδέω, ῶ, f. -ήσω, (κωμῳδός) *to represent in a comedy*, Ar. Ach. 655: hence *to ridicule, take off*, Ar. Plut. 557, Plat. Rep. 452 D; and in pass. *to be so satirised*, etc., Ar. Vesp. 1026. Hence

Κωμῴδημα, ατος, τό, *a comic saying, gibe*, Plat. Legg. 816 D.

Κωμῳδία, ας, ἡ, *a comedy*, Ar. Ach. 378, Nub. 522: hence in genl. *a mirthful spectacle*, *βίου τραγῳδία καὶ κ.*, Plat. Phil. 50 B. (Two derivs. are suggested: one from *κῶμος, ᾠδή*, acc. to its character, esp. as there was a lyric comedy, cf. Müller Dor. 4, 7, § 1: the other from *κώμη*, as if *the village song*, Bentley's Phalaris p. 337 sq.; Arist. Poet. 5 mentions the latter as connected with the Dorian claim to the invention of comedy, because *κώμη* was their word = the Att. *δῆμος*.) On the three periods of Attic comedy, v. esp. Meineke Hist. Comicorum.

Κωμῳδιακός, ή, όν,=sq., dub.

Κωμῳδικός, ή, όν, *of, belonging to comedy, comic*, freq. in Ar.

Κωμῳδιογράφος, ου, ὁ, (κωμῳδία, γράφω) *a comic writer*, Polyb. [ᾰ]

Κωμῳδιοποιός, οῦ, ὁ, (κωμῳδία, ποιέω)=κωμῳδοποιός.

Κωμῳδόγελως, ωτος, ὁ,=κωμῳδός, Anth.

Κωμῳδογράφος, ου, ὁ,=κωμῳδιογράφος, Anth. [ᾰ]

Κωμῳδοδῐδασκᾰλία, ας, ἡ, *the teaching and rehearsing a comedy with the actors*: in genl. *the comic poet's art*, Ar. Eq. 516: from

Κωμῳδοδῐδάσκᾰλος, ου, ὁ, (κωμῳδός, διδάσκαλος) *a comic poet*, because he had the charge of teaching and training the actors, chorus, etc., Ar. Eq. 507, v. *διδάσκω* II.

Κωμῳδολοιχέω, ῶ, f. -ήσω, (κωμῳδός, λείχω) *to play the parasite and buffoon*, *περί τινα*, Ar. Vesp. 1318.

Κωμῳδοποιητής, οῦ, ὁ,=κωμῳδοποιός, Ar. Pac. 734.

Κωμῳδοποιΐα, ας, ἡ, *a making of comedies*, Plut.: from

Κωμῳδοποιός, οῦ, ὁ, (κωμῳδία, ποιέω) *a maker of comedies, comic poet*, freq. in Plat., as Apol. 18 D, Rep. 606 C.

Κωμῳδός, οῦ, ὁ, (κῶμος or κώμη, ἀείδω) *a comedian*, i. e.—1. *a comic actor*, Lys. 162, 2, etc.—2. *a comic poet*, Plat. Rep. 395 B, Legg. 935 D. Adv. -δῶς, Ael.

Κωμῳδοτρᾰγῳδία, ας, ἡ, *a serio-comedy*, name of a play of Anaxandrides, v. Meineke Histor. Com. p 247.

†Κωνάρας, α, ὁ, *Conăras*, name of a herdsman, Theocr. 5, 102.

Κωνάριον, ου, τό, dim. from κῶνος, *a small cone.*—II. *the pineal gland in the brain*, from its shape.

Κωνάω, ῶ, f. -ήσω, (κῶνος II. 3) *to drive round* or *spin a top:* in genl. *to carry round*, Ar. Fr. 439.—II. (κῶνος II. 1) *to pitch, cover with pitch*, cf. περικωνέω.

Κωνειάζομαι, prob. as pass., (κώνειον) *to be dosed with hemlock*, Menand. p. 102.

Κώνειον, ου, τό, *hemlock*, Lat. *cicuta*, Hipp., and Theophr.—II. *hemlock-juice*, a poison by which criminals were put to death at Athens, Ar. Ran. 124, Plat., etc.

Κώνη, ης, ἡ,=κῶνος II. 3, prob. l. Emped. 24, v. Sturz ad l.

Κώνησις, εως, ἡ, (κωνάω II.) *a pitching, daubing with pitch.*

Κωνίας, ου, ὁ, (κῶνος II. 1) οἶνος, *pitched wine*, Galen.

Κωνίζω, f. -ίσω, (κῶνος II. 1) *to pitch, cover with pitch*, dub.

Κωνικός, ή, όν, (κῶνος) *cone-shaped, conical*, Plut. Adv. -κῶς.

Κωνίον, ου, τό, or κώνιον, Jac. A. P. p. 52, dim. from κῶνος, *a small cone*, Posidon. ap. Ath. 649 D: κωνία μαστῶν, Anth.

Κωνίς, ίδος, ἡ, (κῶνος) *a conical water-vessel.*

Κώνῐσις, εως, ἡ, (κωνίζω)=κώνησις.

Κωνίτης, ου, ὁ, fem. -ῖτις, ιδος, (κῶνος II. 1) *extracted from pine-cones*, πίσσα, Rhian.

†Κωνκορδία, ας, ἡ, *Concordia*, a small town of the Veneti in Gallia Transpadana, Strab. p. 214.

Κωνοειδής, ές, (κῶνος, εἶδος) *conical*, Diog. L. Adv. -δῶς, Plut.

Κῶνος, ου, ὁ, *a cone*, Lat. *conus, meta*, Arist. Probl.: hence—II. *a pine-cone*, also στρόβιλος, Vit. Hom., Theophr., etc.: hence κωνάω, κωνίζω, etc.—2. *the cone, peak* of a helmet, Leon. Tar.—3.=βέμβιξ, *a spinning-top*, from its shape. (The Sanscr. root is, *ço*, to bring to a point; cf. Lat. *cuneus, cacumen;* Pott Et. Forsch. 1, 231.)

Κωνοτομέω, ῶ, f. -ήσω, (κῶνος, τέμνω) *to make a conic section*, Mathem.

Κωνοφόρος, ον, (κῶνος, φέρω) *bearing cones*, as pines, etc., Theophr.: also of the thyrsus, Anth.

†Κωνσεντία, ας, ἡ, *Consentia*, a town of the Bruttii in lower Italy, Strab. p. 256.

†Κωνσταντῖνος, ου, ὁ, the Roman name *Constantinus*, Anth.

†Κωνσταντίνου πόλις, ἡ, *Constantinople*, Steph. Byz.

†Κωνώπα, and -ώπη, ης, ἡ, *Conope*, a town of Aetolia, incorporated into the city *Arsinoe*, there erected by Arsinoe queen of Ptolemy Philadelphus, Strab. p. 460; Polyb. 5, 6, 6.

Κωνωπεῖον, ου, τό, (κώνωψ) *an Aegyptian bed* or *couch with mosquito-curtains*, LXX.

Κωνωπεών, ῶνος, ὁ,=foreg., Anth.

Κωνώπιον, ου, τό, dim. from κώνωψ.

†Κωνώπιον, ου, ἡ, *Conopium*, name of a maiden, Anth.

Κωνωποειδής, ές, (κώνωψ, εἶδος) *like a gnat*, Theophr.

Κωνωποθήρας, ου, ὁ, (θηράω) *a gnat-catcher, fly-catcher.*

Κωνωπώδης, ες,=κωνωποειδής.

Κώνωψ, ωπος, ὁ, *a gnat*, Lat. *culex*, Hdt. 2, 95, Aesch. Ag. 892, etc.: a larger kind was called ἐμπίς.

Κῶος, ου, ὁ, usu. in plur. οἱ κῶοι, *caves, dens* (akin to κῶς, κῶας, or to κεῖμαι, κοιμάω,), only in Gramm.

Κῷος, ῴα, ῷον, *of, from the island* Κῶς, *Coan*, Hdt. 7, 64, etc.—II. ὁ Κῷος, usu. written Κῶος, sub. βόλος, *the highest throw with the* ἀστράγαλοι, *counting six*, with the *convex* side uppermost, opp. to Χῖος, with the concave side uppermost, *counting one:* hence the proverbs, Κῷος πρὸς Χῖον, and Χῖος παραστὰς Κῷον οὐκ ἐᾷ λέγειν, Strattis Lemn. 3; and so prob. Ar. Ran. 970, οὐ Κῶος ἀλλὰ Χῖος.—II. Arist. H. A. has χῖος and κῷος of the ἀστράγαλοι of the ankle.

†Κῶπαι, ῶν, αἱ, *Copae*, an old city on the north side of lake Copaïs in Boeotia, Il. 2, 502. Hence

†Κωπαιεύς, έως, ὁ, *an inhab. of Copae*, Thuc. 4, 93.

Κώπαιον, ου, τό, (κώπη) *the upper end of an oar.*

†Κωπαῖος, α, ον, *of* or *belonging to Copae, Copaean*, ἐγχέλεις, Archestr. ap. Ath. 298 F.

†Κωπαΐς, ίδος, ἡ, pecul. fem. to foreg., Ar. Ach. 880; also contd. Κωπᾷδες, αἱ, sc. ἐγχέλεις, Ar. Pac. 1005: esp. ἡ Κωπαῒς λίμνη, *lake Copaïs* in Boeotia, the largest lake of Greece, famed for its eels, now *Topolias*, Strab. p. 406.

Κωπαιώδης, ες, (κώπαιον, εἶδος) *oar-shaped.*

Κωπεύς, έως, ὁ, *a piece of wood fit for making into an oar, a spar for an oar*, Valck. Hdt. 5, 23, Br. Ar. Ach. 552.

†Κωπεύς, έως, ὁ, *Copeus*, father of Glaucus, Ath. 296 B.

Κωπεύω, (κώπη) *to propel with oars;* also *to furnish, fit out with oars*, βᾶριν, Anth.—II. κεκώπευται στρατός, it *has the sword drawn* (cf. κώπη 2), ap. Hesych.

Κωπέω, ῶ, f. -ήσω,=κωπεύω.

Κωπεών, ῶνος, ὁ,=κωπεύς.

Κώπη, ης, ἡ, (from ΚΑΠ-, κάπτω, *capio*, like λαβή from λαμβάνω) *any handle:* esp.—1. *the handle of an oar*, Od. 9, 489; 10, 129 (never in Il.): hence *the oar* itself, freq. in Att.; ἐφ' ἕνδεκα κώπαις πέμπειν, a proverb of dub. origin, meaning 'to escort with all the honours,' Ar. Eq. 546, cf. Suid. voc. ἐφ' ἕνδεκα: cf. ἐμβάλλω, ἐλαύνω I. 2, ἀναφέρω II.—2. *of a sword, the hilt*, Lat. *manubrium, capulus*, Il. 1, 219, Od. 8, 403; 11, 531, in Hom. always of silver.—3. *of a key*, of ivory in Od. 21, 7.—4. *of a torch*, Eur. Cycl. 484.—5. *of a hand-mill*, and so *the mill* itself, Diod.—6. *of a whip.* Hence

Κωπήεις, εσσα, εν, *with a hilt* or *handle*, ξίφος, Il. 15, 713, etc.

Κωπηλᾰσία, ας, ἡ, *a rowing;* and

Κωπηλᾰτέω, ῶ, f. -ήσω, *to row*, Polyb.: metaph. *of any similar motion back and forwards*, Eur. Cycl. 461: from

Κωπηλάτης, ου, ὁ, (κώπη, ἐλαύνω) *a rower*, Polyb. [ᾰ]

Κωπήρης, ες, (κώπη, *ἄρω?) *furnished with oars*, Aesch. Pers. 416.—II. *holding the oar*, χείρ, Eur. Tro. 161.

Κωπητήρ, ῆρος, ὁ, (κώπη) usu. in plur. κωπητῆρες, *the row-locks of a ship.*

†Κωπιαί, ῶν, αἱ, *Copiae*, later name of the Italian *Thurii*, Strab. p. 264.

Κωπίον, ου, τό, dim. from κώπη, *a small oar*, Ar. Ran. 269.

Κωπωτήρ, ῆρος, ὁ,=κωπητήρ.

Κώρα, ἡ, v. κῶρος.

Κωράλιον, ου, τό, v. κοράλλιον, also κωράλλιον, *coral.*

†Κωράλιος, ου, ὁ, v. Κουράλιος.

†Κώραλις, ιος, ἡ, *Coralis*, a lake in Lycaonia, Strab. p. 568.

Κωραλλεύς, έως, ὁ, *a coral-fisher.*

Κώριον, ου, τό, Dor. for κούριον, κόριον, Ar. Ach. 731.

Κωρίς, ίδος, ἡ, Sicil. for καρίς.

Κῶρος, ου, ὁ, and κώρα, ας, ἡ, Dor. for κοῦρος, κούρη, i. e. κόρος, κόρη.

Κωρῠκαῖος, ου, ὁ, and Κωρῠκῐώτης, ου, ὁ, *an inhabitant of Corycus;* acc. to Ephorus, they were infamous as spies on all ships that landed there; hence *a spy, listener, traitor*, cf. Steph. Byz. v. Κώρυκος.

†Κωρυκία, ας, ἡ, *Corycia*, a nymph, daughter of the river-god Plistus, Paus. 10, 6, 5.

Κωρῠκίδιον, and κωρύκιον, ου, τό, dim. from κώρυκος. [ῠ]

†Κωρύκιος, α, ον, *of* or *belonging to Corycus, Corycian*, αἱ Κωρύκιαι Νύμφαι, Ap. Rh. 2, 711: ὁ Κ. κρόκος, Id. 3, 855:—esp. τὸ Κωρύκιον ἄντρον, *the Corycian cave* or *grot*, in Mt. Parnassus above Delphi, Hdt. 8, 36; sacred to Pan and the Corycian nymphs, Strab. p. 417.—2. a cave or deep rock-encircled valley in Cilicia, famed for its saffron, the fabled abode of the giant Typhoeus, Strab. p. 627, 671; cf. Pind. P. 1, 31–3; Aesch. Pr. 351 sqq.

Κωρῠκίς, ίδος, ἡ, dim. from κώρυκος, Epich. p. 64, Ar. Fr. 368.—II. *a bladder-like excrescence produced on the leaves of elms and maple-trees* by the puncture of an insect, Theophr.

Κωρῠκιώτης, ου, ὁ, v. Κωρυκαῖος.

Κωρῠκομᾰχία, ας, ἡ, (κώρυκος, μάχομαι) v. sq., signf. II.

Κώρῠκος, ου, ὁ, like θύλακος, *a leathern sack* or *wallet for provisions*, Od. 5, 267; 9, 213: acc. to Hesych., also *a leathern quiver*, like γωρυτός.—II. in the gymnasium, *a large leathern sack hung up, filled with fig-grains* (κεγχραμίδες), *flour* or *sand, for the athletes to swing to and fro* by blows, not altogether unlike *the quintain*, Poet. ap. Arist. Rhet. 3, 11, 13: the game itself was called κωρυκομαχία, ἡ.—III. *a kind of muscle*, Macedon.

Κώρῠκος, ου, ὁ, *Corycus*, a promontory and town of Cilicia, now *Korghoz*, H. Hom. Ap. 39, with a famous cavern, v. Κωρύκιος 2: cf. Κωρυκαῖος: another Κωρύκιον ἄντρον was not far from Delphi, Hdt. 8, 36.†–2. a city of Lycia, Strab. p. 667 [in Dion. P. 865 Κωρῡκος].—3. northwest promontory of Crete, Strab. p. 363.—4. a mountain on the Ionian coast of Lydia, to which some refer Κωρυκαῖος, and H. Hom. Ap. 39, and Thuc. 8, 14.

Κωρυκώδης, ες, (κώρυκος, εἶδος) *like a sack* or *bag*, Theophr.

Κῶς, ἡ, gen. Κῶ, dat. Κῷ, acc. Κῶ and Κῶν, the island *Cos*, in the Aegean sea, opposite Caria, with a city of same name; in Hom. always in Ep. form Κόως, except in Il. 2, 677, where we find the common acc. Κῶν.†–Adv. Κόωνδε, *to Cos*, Il. 14, 255.

Κῶς, τό, contr. for κῶας, Nicoch. Lemn. 3.—II. at Corinth, *a public prison*, cf. καιάδας, καῖαρ.

Κῶς, Ion. for πῶς: but enclit. κώς Ion. for πώς, oft. in Hdt.

†Κωσάμ, ὁ, indecl. *Kosam*, masc. pr n., N. T.

Κώτᾰλις, ἡ, = λάκτις, *a pestle* (Perh. from κόπτω.)

†Κώτεις, εων, αἱ, *Cotes*, the western promontory of Mauretania, Strab. p 825.

Κωτῖλάς, άδος, ἡ, pecul. poet. fem. of κωτίλος, *the twitterer*, Boeot. name for the swallow, Strattis Phoen. 3 cf Anacr. 99.

Κωτῐλία, ας, ἡ, (*κωτίλος*) *chattering, tattling*, esp., *flattery*.

†Κωτίλιαι, *ῶν, αἱ, Cotiliae*, a city of the Sabines, Strab. p. 228.

†Κωτίλιον, *ου, τό, Mt. Cotilius* in Arcadia, Paus. 8, 41, 7.

ΚΩΤΙ´ΛΛΩ, *to prattle, chatter, chat*, Lat. *garrire*, usu. with collat. notion of *coaxing, wheedling, αἱμύλα κωτίλλειν*, Hes. Op. 372: so, *μαλθακὰ κ.*, Theogn. 850.—II. transit. c. acc. pers. *to chatter to, talk over, beguile with fair words, εὖ κώτιλλε τὸν ἐχθρόν*, Theogn. 363; so, *μή κώτιλλέ με, tease* me not *by prating*, Soph. Ant. 756. (Cf. Sanscr. *kath*, Lat. *dicere*, Engl. *quote, quoth, chat, chatter*, Gothic *quitha*, Pott Et. Forsch. 1, 241.)

†Κώτιλον, *ου, τό, Cotilum*, the territory around or a place near Mt. Cotilius, Paus. 8, 41, 10.

Κωτίλος, *ίλη, ίλον*, (*κωτίλλω*) *chattering, prattling*, Theogn. 295: of a swallow, *twittering*, Anacr. 99, cf. *κωτιλάς: coaxing, wheedling*, Anth.: metaph., *ὄμμα κ.*, like Lat. *oculi arguti, loquaces, obtundens*. [ῐ]

†Κωφαῖος, *ου, ὁ, Cophaeus*, an Indian, Arr. An. 4, 28, 6.

Κωφάω, ῶ, f. *-άσω*, (*κωφός*) *to make dumb, to silence*, Opp. Pass. *to become* or *grow dumb*, Clearch. ap. Ath. 516 B.—II. *to deafen*. Pass. *to become so*. —III. in genl. *to dull, blunt, injure*: cf. Pors. Or. 1279.

Κωφεύω, (*κωφός*) *to be dumb* or *silent*, LXX.: also *to be deaf*, or in genl. *insensible*.

Κωφέω, ῶ,=*κωφάω* III., *to mutilate*, prob. l., Soph. Fr. 223.

†Κωφήν, *ῆνος, ὁ, Cophen*, a tributary of the Indus in India, Strab. 697, Arr. —II. an Indian masc. pr. n., Arr. An. 2, 15, 1.

Κώφησις, *εως, ἡ*, (*κωφέω*) *a dulling, blunting*: in genl. *a mutilation*.

Κωφίας, *ου, ὁ, the deaf adder*, Ael.

Κωφός, *ή, όν*, (*κόπτω*, cf. Lat. *tusus*) radic. signf. *blunt, obtuse, κωφὸν βέλος, the blunt, dull* shaft, Il. 11, 390, opp. to *ὀξὺ βέλος*.—II. metaph.—1. *blunted* or *lamed in the tongue*, i. e. *dumb*, Lat. *mutus, κωφὸν κῦμα*, a *noiseless* wave or swell, Il. 14, 16: so too, *κωφὸς λιμήν, still, peaceful*, Xen. Hell. 2, 4, 31; *κωφὴ γαῖα, the dumb, senseless* earth (cf. *bruta tellus*), of a corpse, Il. 24, 54: of men, *dumb, mute, speechless*, Hdt. 1, 34, for which (in 1, 85) he has *ἄφωνος*: of solid earth, which sounds *dull* when struck, opp. to the ringing of a hollow body, Hdt. 4, 200: also *having ceased to sound, forgotten, κωφὰ ἔπη*, Soph. O. T. 290, unless we take this for *unmeaning, senseless*, as it were *inarticulate*.—This is the earlier signf., Valck. Ammon. p. 133. —2. later, esp. Att., *dull of hearing, deaf*, Lat. *surdus*, first in H. Hom. Merc. 92, Hdt. 1, 38 (cf. 34), Aesch. Theb. 184, etc.: c. gen., *κωφὴ ἀκοῆς αἴσθησις*, Antiph. Sapph. 1, 5; *Ἑλλάδος φωνᾶς κωφός*, deaf of one's Greek ear, i. e. ignorant of Greek, Fragm. Pythag.—3. *dull of mind, stupid* Lat. *fatuus*, Pind. P. 9, 151, Soph. Aj. 911, Plat., etc.: so, *κωφὴ διήγησις*, an *unmeaning* account, Polyb. cf. I. fin., and *τυφλός*.—4. metaph. *idle, empty, good for nothing*, in which signf. *κωφός* plays into *κοῦφος*.

†Κωφὸς λιμήν, *ὁ, the harbour Cophus*, of Torone, on the Toronaïcus sinus in Pallene, Strab. p. 330.

Κωφότης, *ητος, ἡ*, (*κωφός*) *deafness, dumbness*, Dem. 411, 26: in genl. *obtuseness, torpor*, Arist. H. A.—II. *stupidity*.

Κωφόω, ῶ, (*κωφός*)=*κωφάω*, LXX., etc.: hence

Κώφωσις, *εως, ἡ, dumbness*.—II. *deafness*, Hipp.—III. *dullness*, whether of the senses or mind.

Κᾤχετο, by crasis for *καὶ ᾤχετο*, impf. from *οἴχομαι*.

Κωχεύω, (*ὀκωχεύω, ὀκωχή, ὀχεύω, ὀχέω, ἔχω*) *to lift, raise up*; the simple only in Soph. Fr. 303: of the compds. the most common is *ἀνακωχεύω*, q. v.

Κώψ, ὁ, gen. *κωπός*,=*σκώψ, a kind of owl*, perh. *a screech-owl*, Eust.

Κὤψον, contr. for *καὶ ὄψον*, Ar. Vesp. 302.

Λ

Λ, λ, *λάμβδα*, also *λάβδα, τό*, indecl., eleventh letter of the Gr. alphabet: as a numeral λʹ=30, but ͵λ=30,000. From *λάμβδα*, as the strongest of the linguals, were formed many verbs with the notion of *licking, lapping*, esp. *λάπτω*, Lat. *lambo*, also *λείχω, lingo*.—An over partiality for the use of λ was expressed by *λαμβδακίζω, λαβδακίζω, λαμβδακισμός, λαβδακισμός*: these words were also used to express a faulty pronunciation of this letter, as when the tongue is pressed against the palate, and produces the *ll* of the Spanish, e. g. *llamare*, almost like *lyamare*. The Lacedaemonians bore Λ upon their shields, as the Sicyonians Σ, the Messenians M, Eupol. Incert. 37, Theopomp. (Com.) Incert. 16.

Changes of λ, esp. in the dialects: —I. Dor. into ν, as *ἦνθον φίντατος* for *ἦλθον φίλτατος*, Schäf. Greg. 197, 354: Att. prefers λ, e. g. *λίτρον πλεύμων* for *νίτρον πνεύμων*, Lob. Phryn. 305, cf. *λύγη* and *νύξ*.—II. esp. in Ion., λ beginning a word is dropt, as *εἴβω* for *λείβω, ἴγδη* for *λίγδος*, Greg. 446; so *αἰψηρός ἀλαλή ἀφύσσω ἄχνη* for *λαιψηρός* etc.—III. Ep. poets double λ metri grat., esp. after augment, as *ἔλλαβε, ἐλλιτάνευε*, and in compds., where the latter member begins with λ, as in *τρίλλιστος, ἀπολλήξεις*, etc. — IV. Att. sometimes into ρ, as *κρίβανος* for *κλίβανος*, Lob. Phryn. 179, 652: so *γλώσσαργος* for *γλώσσαλγος, ναύκραρος* for *ναύκληρος*, ΚΟΡΩ for ΚΟΛΩ, whence Lat. *curo, colo*.—V. Aeol. sometimes changed δ into λ, as Lat. *lacryma* was formed from *δάκρυον*, and *λάσιος* seems to have been orig. the same as *δασύς*: so Lat. *oder* for *olor*, cf. *oleo, olfacio*, etc. —VI. in some words γ and λ are interchanged, e. g. *γήϊον* and *λήϊον, μόγις* and *μόλις*.—VII. ν before λ regularly becomes λ, as in *συλλαμβάνω, παλίλλογος, ἐλλείπω*, etc.

ΛΑ¯–, insep. prefix with *intensive* force (like *λαι-* and *λι-, δα-* and *ζα-*), though found in very few words, e. g. in *λάμαχος, very* warlike, *λακαταπύγων, λακατάρατος*.

ΛΑ¯ΑΣ, ὁ, gen. *λᾶος*, dat. *λᾶϊ*, acc. *λᾶαν*, gen. plur. *λάων*, dat. *λάεσι*, Ep. *λάεσσι*, all which forms occur in Hom., except *λάεσι*: in Att. also contr. *ὁ λᾶς*, acc. *τὸν λᾶν*, but acc. *λᾶα*, Call. Fr. 104: a gen. *λάου*, Soph. O. C. 196, as if *λάας* was of first decl.: Nic. also has *ἡ λᾶας* like *ἡ λίθος*.—I. usu. *a stone, piece of rock*, Hom., who usu. has it, esp. in Il., of stones thrown by warriors.—II. *a rock, crag*, Od. 13, 163. (Cf. *λᾶϊγξ*, Lat. *lapis*, and *λαία, λεύς*, v. also *λαός* sub fin.)

†Λάας, *ἡ*, v. *Λᾶς*.

†Λάβανα, *ων, τά, Labana*, a mineral spring in Latium near Eretum, Strab. p. 238.

†Λάβαξ, *ὁ, Labax*, masc. pr. n., Paus. 6, 3, 4.

Λᾰβάργῠρος, *ον*, (*λαβεῖν, ἄργυρος*) *taking money, doing something* for money, Timon ap. Ath. 406 E.

†Λάβας, *α, ὁ, Labas*, a Sicilian, Theocr. 14, 24.

Λάβδα, *τό*, indecl. = *λάμβδα*, Ar. Eccl. 920.

†Λάβδα, *ης, ἡ, Labda*, daughter of Amphion, wife of Eëtion, mother of Cypselus, Hdt. 5, 92.

Λαβδακίζω, *-ίσω*, and *λαβδακισμός, οῦ, ὁ*,=*λαμβδ.*, v. sub λ, init.

†Λαβδάκειος, *α, ον, of Labdacus*, Soph. O. T. 267.

†Λαβδακίδης, *ου, ὁ, son of Labdacus; οἱ Λαβδακίδαι, the descendants of Labdacus*, Pind. I. 3, 26, Soph.

†Λάβδακος, *ου, ὁ, Labdacus*, an ancient king of Thebes, son of Polydorus, Soph. O. T. 224.

†Λάβδαλον, *ου, τό, Labdalum*, a fortress on the highest point of Epipolae at Syracuse, Thuc. 6, 97.

Λαβδοειδής, *ές*,=*λαμβδ.*, Poll.

Λάβδωμα, *ατος, τό*, (as if from *λαβδόω*) *a figure like that of* Λ.

Λᾰβεῖν, inf. aor. of *λαμβάνω*, Ep. and Ion. *λαβέειν*, Hdt.; also *λᾰβέν*, Dor. for *λαβεῖν*: but *λάβεν*, poet. for *ἔλαβεν*, Hom.

Λάβεσκον, Ep. and Ion. for *ἔλαβον*, aor. 2 act. of *λαμβάνω*, Hes., Hdt.

†Λαβέων, *ωνος, ὁ*, the Rom. name *Labeo*, Plut.

Λᾰβή, *ῆς, ἡ*, (*λαβεῖν*) *the part intended for grasping, a handle, haft, sword-hilt*, Alcae. 67, and Att.: *λαβὴν δοῦναι, ἐνδοῦναι*, pugil. term, to give one *a grip, a hold*, hence metaph., to give one *a handle, something to lay hold of*, Lat. *ansam praebere*, Ar. Eq. 841, 847; so, *λ. παρέχειν*, Plat. Rep. 544 B.—II. the act of *grasping, a taking, acceptance, λ. ἀργύρου*, Aesch. Supp. 935. —2. *an attack*, as of sickness, like *λῆψις*, Hipp.: also *a reproof, censure*, Ael.

Λαβῆν, Dor. for *λαβεῖν*.

†Λάβης, *ητος, ὁ*, (*λαμβάνω*) *κύων, the dog Labes*, comic distortion of the name of Laches from his having *received* bribes of the Sicilians, Ar. Vesp. 836.

Λάβησι, Ep. for *λάβῃ*, 3 subj. aor of *λαμβάνω*, Od.

Λᾰβίδιον, *ου, τό*, dim. from *λαβίς*, Diosc. [ῐ]

†Λαβιῆνος, *ου, ὁ*, the Roman name *Labienus*, Strab. p. 600.

†Λαβικόν, *οῦ, τό, Labici* or *Lavici*, a city of Latium in Italy, Strab. p. 230.

†Λαβικᾱνός, *ή, όν, of Labici, Labican*, Strab.; *ὁ Λ.*, Dion. H.

†Λαβινία, *ας, ἡ*, the Rom. fem. name *Lavinia*, Plut. Rom. 2.

†Λαβίνιον, *ου, τό, Lavinium*, a city of Latium in Italy; *ὁ Λαβινιάτης, an inhab. of L.*, Dion. H.

Λάβιον, *ου, τό*, dim. from *λαβή*, Strab. [ᾰ]

Λᾰβίς, *ίδος, ἡ, a holder*, and so—1. *a pair of pincers, a forceps*, Hipp.—2. *a buckle, clasp*, Polyb.

†Λάβος, *ου, ὁ, Labus*, a mountain, Polyb. 10, 29, 3.

†Λαβότας, *ὁ, the Labotas*, a river of Syria, Strab. p. 751.

Λάβρα, *ἡ*, worse form of *λαύρα*.

Λαβρᾰγορέω, *ῶ*, f. *-ήσω*,=*λαβροστομέω*: from

Λαβρᾰγόρης, ου, ὁ, Att. -ρας, (λάβρος, ἀγορεύω) *a bold, rash talker, braggart*, Il. 23, 479.

Λαβράζω,=λαβρεύομαι, Lyc.

Λαβράκιον, ου, τό, dim. from λάβραξ, Antiph. Philotis 1, 2. [ρᾱ]

Λαβράκτης, ου, ὁ,=λαβραγόρης, Pratin. ap. Ath. 624 F.

†Λάβρανδα, ων, τά, *Labranda*, a town of Caria, in the vicinity of which was a temple of Jupiter, who was hence called Λαβρανδηνός, (or Λαβρανδεύς, Ael. H. A. 12, 30), Hdt. 5, 119, Strab. p. 659.

Λάβραξ, ᾰκος, ὁ, (λάβρος) *the sea-wolf*, a ravenous sea-fish, Epich. p. 31, Comici ap. Ath. p. 311.

Λαβρεία, ας, ἡ,=λαβροστομία: from

Λαβρεύομαι, (λάβρος) dep. mid., *to talk boldly, rashly, to brag*, Il. 23, 474, μύθοις λαβρεύεσθαι, Ib. 478: just like λαβράζω, λαβροστομέω, λαβραγορέω.

Λαβρηγορέω, ῶ,=λαβραγορέω.

Λαβροπόδης, ου, ὁ, (λάβρος, πούς) *strong* or *swift-footed, rushing*, χείμαῤῥος, Anth., like λαβρόσσυτος.

Λαβροποτέω, ῶ, *to drink hard*, Anth.: from

Λαβροπότης, ου, ὁ, (λάβρος, πίνω) *a hard drinker*.

Λάβρος, ον, (prob. from ΛΑΒ–, λαμβάνω, like κραιπνός, *rapidus*, from ἁρπάζω, *rapio*), *furious, boisterous, blustering*, Ζέφυρος, κῦμα, ποταμός, Il. οὖρος, Od.; and so of heavy rains, ὅτε λαβρότατον χέει ὕδωρ Ζεύς, Il. 16, 385; σέλας, καπνός, λίθος, Pind., πῦρ, Eur.: — hence it seems to have been orig. used only of inanimate nature, but—2. later freq. of man, *hasty, boisterous, hot, rash*, esp. in talking, Theogn. 634, Pind. O. 2, 156; λ. στρατός, *a boisterous, unruly* crowd, Pind. P. 2, 160; then, *gluttonous, greedy*, λάβρως διαρταμᾶν, Aesch. Pr. 1022,—in all which senses the notion of *ungovernable, led by blind natural impulse* still prevails, cf. all the derivs. from λαβραγορέω to λαβρόω.—3. of animals, etc., *violent, fierce, savage*: but also *furiously swift, fast and furious*, ἵπποι λάβρως φέρουσιν ἄνδρα, Theogn. 982, a signf. not foreign to the Homer. passages, which perh. lies in the orig. sense, cf. λαβροπόδης, λαβρόσσυτος. The word is strictly poetic, except in Ion. and very late prose. Adv. -βρως, Theogn., l. c., Aesch., etc. [λᾰ-, Eur. Orest. 697, H. F. 861.] Hence

Λαβροσία, ας, ἡ,=λαβροσύνη.

Λαβρόσσῠτος, ον, v. λαβρόσυτος.

Λαβροστομέω, ῶ, *to talk boldly, rashly*, Aesch. Pr. 327: and

Λαβροστομία, ας, ἡ, *bold, rash talking*: from

Λαβρόστομος, ον, (λάβρος, στόμα) *talking boldly and rashly*.

Λαβροσύνη, ης, ἡ, (λάβρος) *boisterousness, violence, greediness*, Leon. Tar.; also in plur., Tryph.

Λαβρόσυτος, ον, (λάβρος, σεύω) *rushing furiously*, Aesch. Pr. 601.

Λαβρότης, ητος, ἡ,=λαβροσύνη.

Λαβροφᾰγέω, ῶ, (λάβρος, φαγεῖν) *to eat greedily*.

Λαβρόω, ῶ, (λάβρος)=λαβροφαγέω, Lyc.

Λάβρυς, ἡ,=πέλεκυς. Lydian word, Plut. 2, 302 A.

Λαβρύσσω,=λαβρεύομαι.

Λαβρώνιος, ου, ὁ, a large wide *cup with handles*, and so prob. from λαβή, Comici ap. Ath. 484 C, sq.: the forms ἡ λαβρωνία and τὸ λαβρώνιον also occur, Meineke Menand. p. 14.

Λάβυζος, ου, ἡ, an unknown *spice-plant*.

†Λαβύνητος, ου, ὁ, *Labynetus*, a king of Babylonia, Hdt. 1, 74, prob. same as Nebuchadnezar.—2. a king of Assyria, Id. 1, 188.

Λᾰβῠρίνθειος, ον,=λαβυρινθώδης: from

Λᾰβύρινθος, ου, ὁ, *a labyrinth*, a large building formed of numerous halls, with passages winding and crossing each other, first in Hdt. 2, 148, of the one constructed by Psammetichus on lake Moeris in Middle Aegypt, containing 3000 rooms: the most famous was that of Crete near Cnosus, built by Daedalus, Callim. Del. 311: hence—2. metaph. of *an obscure poem*, such as that of Lycophron, Anth.; of an eccentric man, Luc., etc.—II. *any wreathed* or *coiled up body*, εἰνάλιος λαβ., the twisted *sea-snail*, Anth.: ἐκ σχοίνων λαβ., *a bow-net* of rushes, Theocr. 21, 11, cf. Creuz. Melet. 1, p. 85. (Akin to λαύρα.) [ῠ]

Λᾰβῠρινθώδης, ες, (λαβύρινθος, εἶδος) *like a labyrinth, full of labyrinths*, Arist. H. A.; λ. ἐρώτησις, Luc.

Λάβω, subj. aor. of λαμβάνω. [ᾰ]

Λᾰβών, οῦσα, όν, part. aor. of λαμβάνω.

†Λαβώτας, α, ὁ, Ion. Λεωβώτης, *Labōtas*, a Spartan governor, Xen. Hell. 1, 2, 18.—2. son of Echestratus, Paus. 3, 2, 3.

Λᾰγᾰνίζω, (λάγανον) *to make like cake*, i. e. *to incrust, cover slightly*, Hipp. 308, 14, nisi legend. λαγαρίζω, vel λαγγάζω, v. Foës. Oec.

Λᾰγάνιον, ου, τό, dim. from λάγᾰνον, Chrysipp. ap. Ath. 648 A.

Λάγᾰνον, ου, τό, a kind of *thin broad cake*, of meal and oil, like ἴτριον, Matro ap. Ath. 656 F.—II. *one slice of* a thicker cake, Lat. *tracta*. [ᾰ]

†Λαγαρία, ας, ἡ, *Lagaria*, a town of Lucania, a colony of the Phocians, Strab. p. 263.

Λᾰγᾰρίζω, (λαγαρός) *to make slack, hollow* or *sunken*. Mid. *to become so*, esp. *to become hollow in the flanks* from eating little, Ar. Vesp. 674 (where the Rav. MS. λαγαρύζομαι, but v. Meineke Fragm. Com. 2, p. 313); the Schol. interprets it *to eat cake*, as if it were λαγανίζομαι.

†Λαγαριτανός, όν, *of Lagaria*, οἶνος, Strab.

Λᾰγᾰροειδής, ές, (εἶδος) *like a λαγαρός*. Adv. -δῶς.

Λᾰγᾰρόκυκλος, ον, (λαγαρός, κύκλος) *somewhat convex*.

Λᾰγᾰρός, ά, όν, *slack, hollow, sunken*, of an animal's flanks, Xen. Cyn. 4, 1: of a road, Ib. 6, 5.—II. *pliant*, λ. σκελοῖν, Ar. Eccl. 1167; αὐχήν, Id. Eq. 1, 8.—III. στίχος λαγαρός, a *halting* verse, with a short syllable for a long one in the middle, like Il. 2, 731, cf. Aesch. Fr. 308, Draco p. 7, 15. (λαγαρός is akin to λαπαρός, as λαγών to λαπάρα (=κενεών): whether λαγαρόν was used for λάγανον is dub.) Hence

Λᾰγᾰρότης, ητος, ἡ, *slackness, hollowness*.

Λᾰγᾰρόω, ῶ, (λαγαρός)=λαγαρίζω. Pass. ποταμὸς λαγαρούμενος, a stream *in the act of thawing*, Anth.

Λᾰγᾰρύζομαι, v. sub λαγαρίζομαι.

Λαγγάζω, *to loiter, to slacken, give up*, like ἐνδίδωμι, Lat. *langueo*, Antiph. Ἀντερ. 1; cf. λαγανίζω. (Kindred forms are λαγγάω, λαγγανίζω, λαγγανόομαι, λαγγέω, λαγγαρέω, λαγγεύω: Aesch. also had λογγάζω, so that it is plainly akin to Lat. *longus*, our *long*, Germ. *lang, langsam*: hence λαγγών, λαγγώδης.)

Λαγγανίζω, *to blow softly*; and so =foreg., Foës. Oecon. Hipp.

Λάγγαρος, ου, ὁ, *Langarus*, a king of the Agrianes, Arr. An. 1, 5, 2.

Λαγγώδης, ες, (εἶδος) *loitering*.

Λαγγών, ῶνος, ὁ, *a loiterer*.

Λάγδην, adv. (λάζω, λακτίζω)=λάξ, Soph. Fr. 606.

Λάγειος, ον, also α, ον, (λαγός, λαγώς) *of* or *from a hare*. [ᾰ]

Λᾱγέτης, ου, ὁ, (λαός, ἀγέω) Dor. λᾱγέτας, α, ὁ, *leader of the people*, Pind. O. 1, 144, etc.

Λάγηνος, ου, ἡ, *a flagon*, Lat. *lagena, lagoena*, Plut., and Anth.; also λάγυνος. [ᾰ]

Λαγηνοφόρια, ων, τά, (λάγηνος, φέρω) *the flagon-bearing*, a festival at Alexandrea, Plut.

†Λαγιάδας, α, ὁ, Dor. for Λαγιάδης, *son of Lagus*, i. e. Ptolemy, Theocr. 17, 14, Meineke for Λαγίδας.

Λᾰγῐδεύς, έως, ὁ, (λαγώς) *a leveret*, like λυκιδεύς from λύκος, etc., Plut. —II. *a rabbit*, Strab.

Λαγίδιον, ου, τό, like λαγίον, dim. from λαγώς, M. Anton. [ῐ]

†Λάγινα, ων, τά, *Lagina*, a city of Caria, with a temple of Hecate, Strab. p. 600.

Λάγῐνος, η, ον,=λάγειος, *of* or *from a hare*, γέννα, Aesch. [ᾰ]

Λᾰγίον, ου, τό, dim. from λαγώς, *a leveret*: also written λάγιον, Xen. Cyn. 5, 13.

†Λάγιος, ου, ὁ, *Lagius*, masc. pr. n., Polyb. 40, 5.

†Λαγίσκιον, ου, ἡ, *Lagiscium*, fem. pr. n., Anaxandr. ap. Ath. 570 D.

Λαγκία, ας, ἡ, Gr. form of Lat. *lancea*, Diod.

†Λαγκόσαργοι, ων, οἱ, a German tribe, corrupted from *Langobardi*, Strab. p. 290.

†Λαγκεία, ας, ἡ, *Lancēa*, a fountain of Laconia, Paus. 3, 21, 2.

Λαγνεία, ας, ἡ, *coition, venery*, Hipp., and Arist. H. A.: *lust*, Xen. Mem. 1, 6, 8.—II. *human seed*, Arist. ib.: and

Λάγνευμα, ατος, τό, *coition*, Hipp.: from

Λαγνεύω, (λάγνος) *to have sexual intercourse*, usu. of the man, Lat. *semen emittere*, Hipp.: in pass. of the woman, Id. 1149 C.

Λάγνης, ου, ὁ,=λάγνος, Lob. Phryn. 184.

Λαγνῐκός, ή, όν,=sq.

ΛΑ΄ΓΝΟΣ, ον, *lewd, lustful*, Critias 35, Arist. H. A.: usu. of the man, μάχλος, of the woman, Lob. Phryn. 184. Irreg. compar. λαγνίστερος, superl. -ίστατος, Arist. H. A. 6, 22, 2.

Λᾰγοδαίτης, ου, ὁ, (λαγός, δαίω) *hare-devourer*, Aesch. Ag. 123.

Λᾰγοθήρας, ου, ὁ, (λαγός, θηράω) *a hare-hunter*, Leon. Tar. 17.

Λᾰγοθηράω, or better -ρέω, ῶ, *to hunt hares*, Ar. Lys. 789.

Λᾰγοκτονέω, ῶ, *to kill hares*, Anth.: from

Λᾰγοκτόνος, ον, (λαγός, κτείνω) *killing hares*.

Λᾰγοκύμῑνον, ου, τό, a kind of *cummin*. [ῠ]

ΛᾸΓΟ΄Σ, οῦ, ὁ, collat. form of λαγώς, q. v., Valck. Hdt. 3, 108: said to be Ion., but also in Epich. p. 33, Soph. Fr. 113, cf. Lob. Phryn. 186.

†Λάγος, ου, ὁ, *Lagus*, a Macedonian, father of Ptolemy king of Aegypt, Arr., etc.

Λᾰγοσφᾰγία, ας, ἡ, (λαγός, σφαγή) *a killing of hares*, Anth., with v. l. λαγωσφ.

Λᾰγοτροφεῖον, *ου, τό*, (*λαγός, τρέφω*) *a place to keep hares*, Lat. *leporarium.*

†**Λάγουσα**, *ης, ἡ*, *Lagusa*, an island near Crete, Strab.

Λαγύνιον, *ου, τό*, dim. from *λάγυνος*, Diphil. ap. Ath. 499 E. [ῡ]

Λᾰγῡνίς, *ίδος, ἡ*, dim. from *λάγυνος*.

Λᾰγῡνίων, *ωνος, ὁ*, nick-name of a parasite, *Hardbottle*, Ath. 584 F: from

Λάγυνος, *ου, ὁ*, later also *ἡ*, Anth., =*λάγηνος*, Comici ap. Ath. 499 B, sq. (Prob. akin to *λαγών*.) [Usu. ῡ, later also ῠ, Jac. A. P. p. LXXIX. 705.]

Λᾰγῡνοφόρια, *τά*, =*λαγηνοφόρια*, Eratosth. ap. Ath. 276 B.

Λαγχάνω, lengthd. from root ΛΑΧ-: fut. *λήξομαι*, Ion. *λάξομαι*, Hdt. 7, 144 (whence *λάξις*): aor. *ἔλᾰχον*, Hom. *ἔλλαχον* (whence *λάχος, λάχεσις*): pf. *εἴληχα*, poet. and Ion. *λέλογχα*, Od.—Hom. uses the impf. and aor. most freq.—I. *to obtain by lot, fate*, or *the will of the gods*: and as this directs all things, in genl. *to obtain, get possession of*, c. acc., freq. from Hom. downwards; also c. inf., Il. 15, 190, etc.: more definitely, *κλήρῳ λαχεῖν*, Il. 23, 862, *πάλῳ λαχεῖν*, Hdt. 4, 94: *κλήρῳ λαχεῖν*, c. inf., Il. 24, 400; *πάλον λαχεῖν*, Aesch. Theb. 376, or absol. *λαχεῖν*, *to have* a post *assigned* one by lot, Ib. 423.—2. *to have assigned to one as one's own portion, to have for one's share*, esp. of the gods, Κὴρ *λάχε γεινόμενον*, *had* him *given over to* her, *placed in* her *power*, Il. 23, 79; *ἔλαχον πολιὴν ἅλα ναιέμεν*, *I had* the sea *assigned* me for a dwelling, Il. 15, 190 (where the inf. depends on *ἔλαχον* as well as the acc., cf. Pind. O. 1, 84): hence *to protect, guard, be the tutelary deity of* a place, e. g. of Pan, *πάντα λόφον λέλογχε*, H. Hom. 18, 6, v. Valck. Hdt. 7, 53: in this signf. usu. in perf. with reference to the allotment of the world among the younger gods, when Saturn was dethroned, so that *λέλογχα* has *both* a pres. and a perf. signf.: so also of men, *to obtain for one's share*, esp. in an even distribution, Hdt. 7, 144.—3. later freq. to obtain *by inheritance, succeed to*, Xen. Symp. 4, 35, cf. *κληρόομαι*.—4. in prose, *to obtain an office by lot*, opp. to *χειροτονηθῆναι*, to be elected, *ἀρχὴν λ.*, Ar. Av. 1111: also c. inf., *to have the lot* or *luck to be...*, e. g. c. inf. *ὁ λαχὼν πολεμαρχέειν*, *he who had the lot* to be polemarch, Hdt. 6, 109; *οἱ λαχόντες βουλεύειν*, *they who had the lot* to be members of the council, Dem. 1346, 2; also, *οἱ λ. βουλευταί* (sub. *εἶναι*), and so *λαχὼν βασιλεύς, ἐπιμελητής*, etc., much like Lat. *designatus*, Oratt.: and so absol. *οἱ λαχόντες*, those on whom the lot fell, Plat. Legg. 765 C; cf. *κύαμος* II.—5. as Att. law-term, *λαγχάνειν δίκην τινί*, to sue one at law, Lat. *intendere litem alicui, to obtain leave to bring* a suit, prob. because the archon decided the order of hearing by lot, freq. in Oratt., cf. Att. Process p. 596; hence, *λαγχάνειν τοῦ κλήρου* (sc. *δίκην* or *λῆξιν*), *to sue* for one's inheritance, Dem. 1173, 3, in full, Isae. 68, 44: but also *λ. τινός*, to *undertake an action for* another, *in* his *behalf*, Andoc. 16, 7, 21.—II. *to receive, become possessed of* a thing, c. gen., Hom., only in Il. 24, 76, and Od. 5, 311, so Theogn. 914, Pind. I. 8 (7), 137, Fr. 45, 6; but rare in Att., as Soph. O. C. 450.—III. *to put one in possession of* a thing, only in Il., in redupl. subj. aor. *λελάχητε, λελάχωσι*, as *λ. τινὰ πυρός*, *to grant* one *the privilege* of funeral rites, Il. 7, 80, etc.: cf. *λανθάνω* III.—IV. intr. *to fall to one's lot* or *share*, *ἐς ἑκάστην ἐννέα λάγχανον αἶγες*, nine goats *were allotted* to each, Od. 9, 160: *to be assigned by lot*, Od. 9, 334, cf. Il. 10, 430; 23, 354.

Λᾰγωβολεῖον, *ου, τό*, (*λαγώς, βάλλω*) *a place for catching hares.*

Λᾰγωβολία, *ας, ἡ*, (*λαγωβόλος*) *hare-shooting*, Call. Dian. 2.

Λᾰγωβόλον, *ου, τό*, *a staff* or *stick for flinging at hares*, also used as *a shepherd's staff* or *crook*, Lat. *pedum*, Theocr. 4, 49; 7, 128; cf. Müller Archäol. d. Kunst § 387, 2: strictly neut. from

Λᾰγωβόλος, *ον*, (*λαγώς, βάλλω*) *hitting, killing hares.*

Λᾰγωδάριον, *ου, τό*, dim. from *λαγώς*. [ᾰρ]

Λᾰγωδίας, *ου, ὁ*, (*λαγώς*) a bird *with rough feet like the hare's*, a sort of *bustard*, Alex. Mynd. ap. Ath. 390 F, also *ὦτος*.

Λᾰγῴδιον, *ου, τό*, dim. from *λαγώς*, Ar. Ach. 520.

Λᾰγώειος, *εία, ειον*, (*λαγώς*) *of* or *belonging to a hare*, Opp.

Λᾰγών, *όνος, ἡ*, also *ὁ*, (**λάω*, *to hold*) *any empty space, a cave, cleft, gulf*, Plut.—II. like *κενεών* and the Homeric *λαπάρα*, *the hollow part below the ribs, the flank*, Hipp. 543, 45, Ar. Vesp. 1193: but usu. in plur. *λαγόνες*, *the flanks, loins*, Lat. *ilia*, Eur. I. T. 298, Ar. Ran. 662: also of animals, Eur. El. 826, Xen. Cyn. 5, 10.—III. like *κενεών* and *γαστήρ*, *the hollow* of a goblet, etc., Eubul. Camp. 2.

Λᾰγωοβόλος, *ον*, =*λαγωβόλος, γύρος*, Leon. Tar.

ΛΑ˘ΓΩΟ´Σ, *οῦ, ὁ*, Ep. for *λαγώς, λαγός*, *a hare*, the only form in Hom., and freq. in later prose from Arist. downwds., Lob. Phryn. 186.—II. *a sea-fish*, Hippon. 106?

Λᾰγῷος, *ῴα, ῷον*, contr. for *λαγώειος*, *κρέα*, Ar. Ach. 1110; hence, *τὰ λαγῷα*, sub. *κρέατα*, *hare's flesh, roast hare*, and in genl. *dainties*, freq. in Ar., as, *ζῆν ἐν πᾶσι λαγῴοις*, Ar. Vesp. 709.

Λᾰγωοφόνος, *ον*, poet. for *λαγωφόνος*, Opp.

Λαγώπους, *ποδος, ὁ, ἡ*, (*λαγώς, πούς*) *rough-footed, like a hare.*—II. a bird, perh. *the ptarmigan*, Plin. 10, 68, cf. *λαγώς* II.—III. a downy plant, *hare's-foot trefoil, Trifolium arvense*, Diosc.

Λᾰγώπῡρος, *ου, ὁ*, (*λαγώς, πυρός*) *hare's wheat*, a plant, Hipp.

Λᾰγώς, *ὁ*, gen. *λαγώ*, acc. *λαγών* and *λαγώ*, Lob. Phryn. 186: Ep. nom. *λᾰγωός, οῦ*: in Hdt. and also Att. *λαγός*, q. v.: acc. to Arcad., the Att. wrote it *λαγῶς*.—I. *a hare*, Hdt., Aesch., etc.: proverb. of cowards, Posidipp. ap. Ath. 376 F; and so, *λαγὼ βίον ζῆν*, to lead a hare's life, Dem. 314, 24.—II. a bird, *with rough feathered feet*, mentioned with the swallow, Artemid., cf. *λαγωδίας* and *λαγώπους*.—III. *a kind of fish*, Epich. p. 33, Ameips. Spend. 2, in form *λαγός*. Hence

Λᾰγωσφᾰγία, *ας, ἡ*, v. sub. *λαγοσφαγία*.

Λᾰγωτροφεῖον, *ου, τό*, =*λαγοτροφεῖον*.

Λαγωτροφέω, *ῶ*, (*τρέφω*) *to feed* or *keep hares.*

Λᾰγωφᾰγία, *ας, ἡ*, (*φαγεῖν*) *a feeding on hares.*

Λᾰγωφθαλμία, *ας, ἡ*, a disease *in which the upper eye-lid does not cover the eye*: from

Λᾰγώφθαλμος, *ον*, (*λαγώς, ὀφθαλμός*) *having prominent eyes like the hare, unable to close the eye*, Cels., v. Foës. Oecon. Hipp.

Λᾰγωφόνος, *ον*, (*λαγώς, φονεύω*) *killing hares*, epith. of the black eagle, Arist. H. A.

Λᾰγώχειλος, *ον*, (*λαγώς, χεῖλος*) *having a hare-lip*, Gal.

Λάδανον, *ου, τό*, *ladanum*, a kind of resin or gum, also *λήδανον* (q. v.) and this, acc. to Hdt. 3, 112, was the Greek name for the Arabian *λάδανον*. [ᾰ]

†**Λάδας**, *α, ὁ*, *Ladas*, masc. pr. n., Paus.

†**Λάδη**, *ης, ἡ*, *Ladē*, a small island on the coast of Ionia near Miletus, now joined to the mainland, Hdt. 6, 7.

†**Λᾱδίκη**, *ης, ἡ*, Dor. for *Λαοδίκη*, *Laodice*, daughter of Battus, wife of Amasis, Hdt. 2, 181.

†**Λᾱδόκεια**, *τά*, =*Λαοδόκιον*, Polyb. 2, 51.

Λάδοκος, *ου, ὁ*, *Ladocus*, son of Echemus, Paus. 8, 44, 1.

†**Λάδων**, *ωνος, ὁ*, *Ladon*, the dragon that guarded the apples of the Hesperides, Ap. Rh. 4, 1396: cf. Schol. ad l.—II. a river of Arcadia, tributary of the Alpheus, Hes. Th. 344.—2. a small stream of Elis joining the Peneus, Paus. 6, 22, 3.—3. the earlier name of the Ismenus in Boeotia, Id. 9, 10, 5. [ᾱ]

†**Λᾱέρκης**, *ους, ὁ*, *Lāerces*, father of Alcimedon, a Myrmidon chief, Il. 16, 197.—2. a Pylian goldsmith, Od. 3, 425.

†**Λᾱέρτης**, *ου* Ep. *αο, ὁ*, *Laërtes*, only son of Arcesius, father of Ulysses, king of Ithaca, the government of which he gave his son and then lived in retirement, Od. 16, 118, etc. Hence

†**Λᾱερτιάδης**, *ου* Ep. *αο, ὁ*, *son of Laërtes*, i. e. Ulysses, Il. 3, 200, etc.

†**Λαέρτιος**, *ου, ὁ*, Eur. Hec. 402, contd. *Λάρτιος*, Soph. Phil. 401, =*Λαέρτης*.

†**Λάζαρος**, *ου, ὁ*, *Lazarus*, masc. pr. n., N. T.

Λαζίνης, *ου, ὁ*, *a bird*, elsewh. *χαράδριος*.—II. *a fish*, elsewh. *μαζίνας* and *μάζινος*.

†**Λαζοί**, *ῶν, οἱ*, *the Lazi*, a people of Colchis, Arr., Luc.

Λάζομαι, dep., poet. and Ion. for *λαμβάνω*, *to take, seize, grasp*, *ἔγχος, μάστιγα, ἡνία*, Il.; *λ. τινὰ ἀγκάς*, to take one in her arms, Il. 5, 371; but, *ὀδὰξ λαζοίατο* (for *λάζοιντο*) *γαῖαν*, *may they bite* the dust, Il. 2, 418; metaph., *μῦθον πάλιν λάζεσθαι*, to take back, retract one's words, Il. 4, 357, Od. 13, 254. Besides *λαζοίατο* quoted above, Hom. only uses 3 impf. *λάζετο*: Dor. imperat. *λάσδεο*, Theocr. 8, 84: the fut. *λάξομαι*, Hdt. 7, 144, *to receive*, does not belong to this verb, but to *λαγχάνω*, q. v. The collat. form *λάζῠμαι*, is synon., *ἐλάζυτο Ἑρμῆν ἐπὶ βουσίν*, *he caught* Mercury at the cattle, i. e. stealing them, H. Hom. Merc. 316; *ὀδύνη με λάζυται*, pain *seizes* me:—sometimes also in Att., Eur. Bacch. 503, Med. 956, H. F. 943, Ar. Lys. 209, and *ἀντελάζυτο*, Eur. Med. 1213, ubi v. Pors. The act. forms *λάζω* and *λάζυω* occur in no good writer. (From ΛΑΒ-, *λαμβάνω*, cf. [illegible].)

Λάζυμαι, collat. form of *λάζομαι*, q. v.

Λάζω, =*λακτίζω*, hence metaph.

also = ὑβρίζω, but prob. only in Gramm. As act. of λάζομαι it seems barbarous.

Λάθα, ας, ἡ, Dor. for λήθη.

Λᾱθάνεμος, ον, (λήθη, ἄνεμος) Dor. for ληθάν., *escaping wind, calm, still*, ὥρα, Simon. 18. [ᾰν]

Λάθαργος, ου, ὁ, *a bit of leather*, Nic. [λᾱ]

Λᾰθέμεν, Ep. for λαθεῖν, inf. aor. of λανθάνω.

Λαθήβης, ου, ὁ, (λαθέσθαι, ἥβη) *having forgotten youth, old.*

Λᾰθητικός, ή, όν, (λαθεῖν) *of* or *belonging to hiding: likely to escape notice*, Arist. Rhet. 1, 12, 5.

Λᾰθῐκηδής, ές, (λαθεῖν, κῆδος) *banishing care*, epith. of the mother's breast, Il. 22, 83: οἶνος, Alcae. Fr. 31.

Λαθίνοστος, ον, *forgetful of return.*

Λαθῐπήμων, ον, gen. ονος, (λαθεῖν, πῆμα) *banishing sorrow*, like λαθικηδής, prob. l. Orph.

Λαθίποινος, ον, (λήθη, ποινή) *forgetful of vengeance.*

Λᾱθίπονος, ον, (λήθη, πόνος) *forgetful of sorrow, grief, distress*, Soph. Aj. 711; βίοτος ὀδυνᾶν λ., a life *forgetting*, i. e. *free from* pain, Id. Tr. 1021.

Λᾰθίφθογγος, ον, (λαθεῖν, φθογγή) *robbing of voice, striking dumb*, epith. of death, Hes. Sc. 131.

Λᾰθιφροσύνη, ης, ἡ, *forgetfulness, heedlessness*, Ap. Rh., in plur.

Λαθίφρων, ον, gen. ονος, (λαθεῖν, φρήν) *forgetful, heedless.*

Λᾶθος, εος, τό, Dor. for λῆθος = λήθη, Theocr.

Λᾱθοσύνη, ης, ἡ, = ληθοσύνη, *forgetfulness:* from

Λᾱθόσυνος, η, ον, = ληθόσυνος, *forgetting: causing forgetfulness.*

Λάθρα, and λάθρᾳ, v. sub λάθρη. Hence

Λαθραῖος, αία, αῖον, also ος, ον, *secret, hidden, concealed*, πημονή, etc., Soph., and Eur.: ἄτη λ., a plague *that creeps on unseen*, Aesch. Ag. 1230; λ. ἀσκεῖν κακά, to practice *secret* frauds, Soph. Tr. 384; λ. θάνατος, Andoc. 31, 2; Κύπρις, Eubul. Nann. 1, 8. Adv. -ως, Aesch., etc.: superl. λαθραιότατα, Antipho 114, 26. Hence

Λαθραιότης, ητος, ἡ, *secresy, concealment.*

Λάθρη, adv., Ep. and Ion. for λάθρα, (ΛΑΘ–, λανθάνω), *secretly, by stealth*, Hom., esp. of secret love: c. gen., λάθρῃ τινός, *unknown to* one, *without* one's *knowledge*, Il., Hdt., and Att.: *treacherously*, λάθρῃ κτείναντές με, Od. 17, 80: *imperceptibly, gradually*, Il. 19, 165: in Hom. Cer. 241 we have a form λάθρᾰ, and in Att. λάθρᾱ, Soph. O. T. 386, 787, and Eur.: of these λάθρᾰ would seem to be neut. pl. from λαθρός, and λάθρᾱ, dat. fem. sing., whence many edd., as Dind. in Trag., Bekker in Plat., now write it λάθρᾳ: and on the same principle we should write λάθρῃ, in Hom., v. Ellendt Lex. Soph.

Λᾰθρηδόν, Anth., and λαθρηδά, adv. = λάθρη.

†Λαθρία, ας, ἡ, *Lathria*, daughter of Thersander, Paus. 3, 16, 6.

Λαθρίδιος, ία, ιον, poet. for λάθριος. Adv. -ως, Anth. [ῐ]

Λαθρῑμαῖος, αία, αῖον, = sq.

Λάθριος, ον, (λάθρα) = λαθραῖος, *stealthy, stolen*, Menand. p. 193, Call., and Anth. Adv. -ως.

Λαθροβόλος, ον, (λάθρα, βάλλω) *hitting secretly*, δόναξ, Anth.

Λαθρογαμία, ας, ἡ, (λάθρα, γάμος) *a secret marriage*, Eccl.

Λαθροδάκνης, ου, ὁ, (λάθρα, δάκνω) *biting secretly* or *maliciously*, κορεύς, Anth.: also λαθροδήκτης, ου, ὁ.

Λαθρόνυμφος, ἡ, (λάθρα, νύμφη) *secretly married*, Lyc.

Λαθρόπους, ὁ, ἡ, -πουν, τό, gen. -ποδος, *stealthy-paced*, Anth.

Λαθροφαγέω, ῶ, *to eat secretly*, Metagen. Phil. 4: from

Λαθροφάγος, ον, (λάθρα, φᾰγεῖν) *eating secretly.*

Λαθροφονευτής, οῦ, ὁ, (λάθρα, φονεύω) *a secret murderer*, Eccl.

Λαθυρίς, ίδος, ἡ, a plant, *lathyris*, Diosc.

Λάθῠρος, ου, ὁ, a kind of *pulse, vetchling*, Anaxandr. Prot. 1, 43, and Theophr. [ᾰ]

Λάθω, 1 subj., and λᾰθών, part., aor. of λανθάνω. [ᾰ]

Λαι-, insep. prefix, with intens. signf. like λα- and λι-, but like them found only in a few compds., as λαίμαργος, acc. to old Gramm., λαίσκαπρος, λαίσπαις, λαισποδίας, λαιψηρός.

Λαιά, ᾶς, ἡ, usu. in plur. λαιαί, *stones*, used as weights to keep the threads of the warp straight in the upright loom, Arist. Gen. An. 1, 4, 6; 5, 7, 18:—also written λεία, λέα, which would make the word belong to λεῖος, smooth, whereas, λαία clearly points to λᾶας.

†Λαιαῖοι, ων, οἱ, *the Laeaei*, a people of Macedonia on the Strymon, Thuc. 2, 96.

†Λαιανδρίς, ίδος, ἡ, (prop. fem. patron.) *Laeandris*, wife of the Spartan Anaxander, Paus. 3, 14, 4.

†Λαίας, ου, ὁ, *Laeas*, son of Hyraeus, Paus. 3, 15, 8.—2. Λαΐας, ὁ, *Laïas*, a king in Elis, Paus. 5, 4, 5.

†Λαιβῖνος, ου, ὁ, the Rom. *Laevīnus*, Plut.

Λᾱϊβολέω, ῶ, (λᾶας, βάλλω) *to throw stones at, pelt.* Hence

Λᾱϊβολία, ας, ἡ, *a pelting with stones.*

Λᾱϊγξ, ῖγγος, ἡ, Dim. from λᾶας, *a small stone, pebble*, Od. 5, 433, though Ap. Rh. calls it βαρεῖα. (Hence Lat. *lapis.*)

Λαίδιος, ον, = λαιός.

Λαῖδος, τό, = λῆδος, *a light thin garment.*

Λαιδρός, ά, όν, *bold, forward, impudent*, Nic.

†Λᾱΐειος, α, ον, *of* or *relating to Laïus*, Soph. O. T. 451.

Λαίθαργος, ον, of a dog *that bites secretly*; also λάθαργος, Soph. Fr. 902, Ar. Eq. 1068.

Λαικάζω, *to wench*, Ar. Eq. 167, Thesm. 57. (Perh. from ληκώ, if not like λαικάτη, from λαός, Lat. *pudicitiam publicare.*)

Λαικάς, άδος, ἡ, *a harlot*, Aristaen.

Λαικαστήρ, ῆρος, ὁ, = sq.

Λαικαστής, οῦ, ὁ, (λαικάζω) *a wencher*, Ar. Ach. 79.

Λαικάστρια, ας, ἡ, fem. from λαικαστήρ, *a harlot*, Ar. Ach. 529.

Λαικάτη, ης, ἡ, (λαός) a Doric word for Att. ἐκκλησία, Inscr.

Λαικάω, ῶ, = λαικάζω, Hesych.

Λᾱϊκός, ή, όν, (λαός) *of, from, belonging to the people*: in Eccl. *a laic, layman*, opp. to a priest. Hence

Λᾱϊκόω, ῶ, *to make common, desecrate*, Eccl.

Λαιλαπέω, ῶ, f. -ήσω, and λαιλαπίζω, (λαῖλαψ) *to agitate by storms.*

Λαιλαπώδης, ες, (λαῖλαψ, εἶδος) *stormy*, λ. ὕδωρ, *rain*-water, Hipp.

Λαῖλαψ, απος, ἡ, *a hurricane with clouds and thick darkness*, hence in Hom. usu. κελαινή, ἐρεμνὴ λ.: acc. to Arist. Mund. a whirlwind *sweeping upwards* (as some explain Il. 11, 306, Ζέφυρος βαθείῃ λαίλαπι τύπτων), esp. *a storm at sea, hurricane*, λαίλαπα τείνει Ζεύς, Il. 16, 365: Hom. sometimes joins ἄνεμος σὺν λ., Βορέης λαίλαπι, Ζέφυρος λαίλαπι or σὺν λ. θύων.

†Λαίλιος, ου, ὁ, the Roman *Laelius*, Plut.

Λαῖμα, ατος, τό, in Ar. Av. 1563, seemingly as a play upon the words λῆμα, αἷμα, and λαιμός.

Λαιμάζω, = λαιμάσσω.

Λαιμαργέω, ῶ, *to be greedy* or *gluttonous*; and

Λαιμαργία, ας, ἡ, *gluttony*, Plat. Rep. 619 B, Legg. 888 A: from

Λαίμαργος, ον, *greedy, gluttonous*, Theophr.: hence—II. *talkative*, like γλώσσαργος, γλώσσαλγος. (Acc. to Gramm. from λαι- and μάργος, but perh. more correctly from λαιμός and ἀργός, and so strictly *active with the throat.*)

Λαιμάσσω, Att. -ττω, (λαιμός) *to swallow greedily, devour*: intr. *to be greedy* or *hungry*, Ar. Eccl. 1178.

Λαιμάω, ῶ, = foreg.

Λαιμητόμος, ον, and λαιμήτομος, ον, for λαιμοτ-, Anth.

Λαιμία, ας, ἡ, (λαιμός) *gluttony*, very dub.

Λαιμίζω, (λαιμός) *to cut the throat, slaughter*, τινά, Lyc.

Λαιμοδακής, ές, (λαιμός, δάκνω) *throat-biting*, Anth.

Λαιμοπέδη, ης, ἡ, (λαιμός, πέδη) *a dog-collar*, Leon. Tar.—II. *a springe for catching birds*, Anth.

Λαιμόρῠτος, ον, (λαιμός, ῥέω) *gushing from the throat*, σφαγή, Eur. Hel. 355: also λαιμόῤῥυτος.

Λαιμός, οῦ, ὁ, *the throat, gullet* Hom., always of men; later of animals, Eur. Supp. 1201, Ar. Av. 1560: also in plur., Eur. Ion 1065, Phoen. 1092. (Akin to λάμος: thought to be ΛΑΒ–, λαμβάνω.)

Λαιμός, όν, = λαμυρός III., Meineke Menand. p. 41, 455.

Λαιμότμητος, ον, = λαιμοτόμητος, κάρα, Eur. Phoen. 455: λ. ἄχεα, *cut-throat* woes, Ar. Thesm. 1054.

Λαιμοτομέω, ῶ, (λαιμός, τέμνω) *to cut the throat*, λ. τινά, *to slay*, Plut. Hence

Λαιμοτόμητος, ον, *with the throat cut*, rejected by Pors. Hec. 207, defended by Lob. Phryn. 588.

Λαιμοτόμος, ον, (λαιμός, τέμνω) *throat-cutting*, Eur. El. 459, I. T. 444. —II. proparox. λαιμότομος, ον, *with the throat cut, severed by the throat*, Id. Ion 1055, I. A. 776.

Λαιμώσσω, Att. -ττω, = λαιμάσσω Hippon.

Λαῖνα, ἡ, = χλαῖνα, Lat. *laena*, like λιαρός for χλιαρός, Strab.

Λᾱΐνεος, έα, εον, = λάϊνος, Il. 22, 154, Eur., etc. [ῐ]

†Λαίνιλλα, ης, ἡ, *Laenilla*, fem. pr. n., Ael. V. H. 7, 15.

Λάϊνος, η, ον, (λᾶας) *of stone, stony*, like λίθινος, Hom.: λάϊνον ἕσσο χιτῶνα, thou hadst had a coat *of stone*, i. e. thou hadst been stoned, Il. 3, 57; others, and perh. better, take it simply, thou hadst been buried in tomb of stone, cf. λ. τάφος, Soph. O. C. 1596, λ. μνῆμα, Eur. El. 328.

Λάϊνος, γῆ, *cultivated land*, Hesych.: from

Λαῖον, ου, τό, Dor. for λήϊον, q. v. —II. = δρέπανον, *a sickle.*

Λάϊος, ου, ὁ, a bird of the *thrush* kind, Arist. H. A.

Λαιός, ά, όν, *left*, λαιᾶς χειρός, on the left, Aesch. Pr. 714: *left-handed, awkward*, Lat. *laevus*, cf. σκαιός.

†*Λάϊος, ου, ὁ*, ***Lāïus***, son of Labdacus, father of Oedipus, king of Thebes, Soph.; etc. [ᾱ]

†*Λαΐους*, or better *Λαΐνους, ὁ*, ***Laïnus***, a ship owner of Chios, Strab. p. 645.

Λαιοτομέω, ῶ, (λαῖον, τέμνω) to plough land, Theocr. 10, 3.

†*Λᾱΐς, ίδος, ἡ*, ***Lāïs***, name of two celebrated courtesans of Corinth, the elder, born at Hybbara in Cilicia; the younger at Corinth, Ar. Plut. 179; Ael. V. H. 10, 2; etc.

Λαισαιοφόρος, ον, (φέρω) bearing a λαισήιον.

Λαισήϊον, ου, τό, a kind of *shield*, always distinct from *ἀσπίς*, and prob. lighter, hence *πτερόεντα*, Il. 5, 453; 12, 426: acc. to Hdt. 7, 91, they were covered with raw hides, and used by the Cilicians instead of the common *ἀσπίδες*: cf. Müller Archäol. d. Kunst § 342, 6. (This account favours the deriv. from *λάσιος*: but is more prob. from *λαιός, the left-hand armour.*)

Λαίσκαπρος, ον, (λαι-, κάπρος) very lewd or *lustful.*

Λαίσπαις, ὁ, (λαι-, παῖς)=βούπαις.

Λαισποδίας, ου, ὁ, (λαι-, σποδέω) one who is very lewd or *lustful*: as prop. n. in Ar. Av. 1569, with a play on *λαιός, πούς*, ***Laespodias***, an Athenian general, Thuc. 6, 105.

†*Λαιστρῡγόνιος, α, ον, of the Laestrygones, Laestrygonian*, Od. 23, 318; from

†*Λαιστρῡγών, όνος, ὁ, a Laestrygonian*, usu. in pl. *οἱ Λαιστρυγόνες, the Laestrygonians*, an ancient giant race, Od. 10, 119, by some placed in Sicily, Thuc. 6, 2; others again assign them to the western coast of Italy below Formiae.

Λαῖτμα, τό, the deep sea, the profound, Hom. esp. Od., usu. *λ. θαλάσσης*, or *λαῖτμα* alone; also, *ἁλὸς μέγα λ.*, Il. 19, 267. (Prob. akin to *λαιμός, λάμος*, with *τ* inserted, hence=*βάθος, βένθος*.)

Λάϊτος, ον, contr. *λαῖτος*, Ion. *λήϊτος*, also *λέϊτος* and *λῆτος*, (*λαός*) *of* or *belonging to the people, public*, v. *λήιτον.* [ᾰ]

Λαιφάζω,=λάπτω, λαφύσσω, Nic.

Λαίφη, ης, ἡ, rare collat. form of sq., Call. Fr. 245.

Λαῖφος, (τό) a shabby, tattered garment, Od. 13, 399; 20, 206: hence in genl. *a robe, garment*: and like *φᾶρος, cloth*, esp. *sail-cloth, a sail*, Trag. (Akin to *λῶπος, λώπη*.)

Λαιψηρόδρομος, ον, (λαιψηρός, δραμεῖν) swift-running, Eur. I. A. 207.

Λαιψηρός, ά, όν, light, Hom., esp. in phrase *λαιψηρὰ γούνατα*: of persons, *light-footed, swift*, Il. 21, 264; so of darts, Ib. 278: also in Pind., and Eur. Adv. *-ρῶς.* (No doubt from *λαι-* and *ψαίρω*: *αἶψα* from *αἰψηρός*, cf. Λ, init.)

Λᾰκάζω,=λακέω, λάσκω, to shout, howl, Aesch. Theb. 186, Suppl. 872.

Λᾰκάθη, ης, ἡ, a kind of tree, prob. a kind of *elm*, Theophr. [κᾰ]

Λάκαινα, ης, ἡ, fem. of *Λάκων*, Lat. *Lacaena, Laconian, χώρα*, Hdt. 7, 235, and Eur.: also *Λάκαινα* alone, Xen. Hel. 7, 1, 29.—2. more usu. with or without *γυνή* or *κόρα*, *a Laconian woman*, Theogn. 96, etc.—3. sub. *κύλιξ, Laconian cup*, Ar. Fr. 3, cf. Lob. Phryn. 341. [Λᾰ]

Λᾰκάνη, ης, ἡ, Dor. for *λεκάνη.*

Λακάρη and *λακάρτη, ης, ἡ,=λακάθη.*

Λᾱκαταπύγων, ον,=καταπύγων, with intens. prefix *λα-*, Ar. Ach. 664, ubi olim *λακοκαταπύγων*, contra metrum [ῡ]

Λᾱκᾰτάρᾱτος, ον, = κατάρατος, with intens. prefix *λα-*. [τᾰ]

Λάκαφθον, ου, τό, an aromatic bark, an ingredient of the Aegypt. *κῦφι*, Paul. Aeg.: perh. same as *νάρκαφθον.*

Λάκε, 3 aor. 2 Ep. of *λάσκω*, Il. [ᾰ]

Λᾰκεδαιμονιάζω,=Λακωνίζω, Ar. Fr. 68: and

†*Λακεδαιμόνιος, ου, ὁ, Lacedaemonius*, an Athenian, son of Cimon, Thuc. 1, 45.—Others in Dem. 1301, 16, etc.—II. adj. *ος, α, ον, Lacedaemonian; οἱ Λακ.*, Xen. Hell. 6, 4, 14: *Λακεδαιμονία, Lacedaemonia*, only in late wr.: from

Λᾰκεδαίμων, ονος, ἡ, Lacedaemon, the capital of Laconia, also *Laconia* itself, Hom., and Hdt.—II. *ὁ, Lacedaemon*, son of Jupiter and the nymph Taÿgete, Paus. 3, 1, 2; from him the city was fabled to be named, Apollod. 3, 10, 3.

Λακεδών, ἡ, (λακέω) a voice, saying, doctrine, Timon ap. Sext. Emp. p. 721.

Λᾰκεῖν, inf. aor. 2 of *λάσκω.*

†*Λακέρεια, ας, ἡ, Lacerēa*, a city of Thessaly in Magnesia, on the lake Boebeïs, Pind. P. 3, 59.

Λᾰκερολογία, ἡ, talkativeness: from

Λᾰκερός, ά, όν, (λακεῖν) noisy, talkative.—II. *torn, tattered, ragged*, Lat. *lacer.* — III. in genl. *useless, bad.* Hence

Λᾰκέρυζα, ης, ἡ, one that screams or *cries*, *λ. κορώνη*, a *cawing* crow, Hes. Op. 745; *λ. κύων*, a *yelping, barking* dog, Inc. ap. Plat. Rep. 607 B:—also by metaph. *κελάρυζα.* The masc. *λακέρυζος*, is not found till later, Jac. A. P. 530. Hence

Λᾰκερύζω, to make a noise, also in mid. (By metath. *κελαρύζω*, akin to *κέλαδος, κελαδέω*.)

†*Λακεστάδης, ου, ὁ, Lacestades*, son of Hippolytus, Paus. 2, 6, 7.

Λᾰκέω, Dor. for *ληκέω*, Theocr., cf. *λάσκω.*

†*Λακητήρ, ῆρος, ὁ, Laceter*, a promontory of the island Cos, Strab. p. 657.

†*Λακιάδαι, ῶν, οἱ, Laciădae*, an Attic deme of the tribe Aeneis; hence *ὁ Λακιάδης, a citizen of Laciadae*, Dem.

†*Λακίδης, ου, ὁ, Lacides*, son of Medon, Paus. 2, 19, 2.

Λακῐδόω, ῶ, (λακίς)=λακίζω, Diod.

Λακίζω, (λακίς) to tear, rend, Lyc. —II.=*θωπεύω*, Hesych.

†*Λακίνιον, ου, τό, Lacinium*, a promontory of Bruttium, with a celebrated temple of Juno (Lacinia), Theocr. 4, 33.

†*Λακινιάς, άδος, ἡ*, fem. adj. *Lacinian*, epith. of Juno, Dion. P. [ῑν]

†*Λάκιος, ου, ὁ, Lacius*, masc. pr. n., Ath. 297 F.

Λακίς, ίδος, ἡ, a rent, rending, Alcae. 2, Aesch., etc.: oft. in plur., *λακίδες ἐσθημάτων, ὑφασμάτων*, Aesch. Cho. 28, Pers. 835; but *λακίδες πέπλων, rags, tatters*, Ar. Ach. 423, cf. *λάσκω.* (Akin to *ῥάκος*, v. Müll. Dor. 2, 2, § 7, n.)

Λάκισμα, ατος, τό, (λακίζω) that which is torn, in plur. *tatters*, Eur. Tro. 497. [ᾰ]

Λᾰκιστός, ή, όν, (λακίζω) torn, rent, split, Antiph. Paed. 1: *μόρος λ.*, death *by rending*, Luc.

Λακκαῖος, αία, αῖον, (λάκκος) from the cistern, ὕδωρ λ., Anaxil. Aul. 1.

Λακκόπεδον, ου, τό, the scrotum.

Λακκόπλουτος, ου, ὁ, (λάκκος, πλοῦτος) pit-wealth, comic nickname of Callias, who was said to have found a treasure *that had been thrown into a well* during the Persian war, Plut. Aristid. 5.

Λακκοποιός, όν, (λάκκος, ποιέω) making wells or *cisterns.*

Λακκοπρωκτία, ας, ἡ, lewdness, Eupol. Incert. 2, 4: from

Λακκόπρωκτος, ον, (λάκκος, πρωκτός) loose-breeched, like *εὐρύπρωκτος*, and so *a lewd person*, esp. *an adulterer*, Ar. Nub. 1330, cf. *ῥαφανιδόω.*

Λακκόπῡγος, ον, (λάκκος, πυγή)= foreg., v. *λακ-.*

ΛΑ´ΚΚΟΣ, *ου, ὁ*, also *λάκος, any hollow, a hole, pit*, Hdt. 4, 195: esp. *a cistern, tank*, Ar. Eccl. 154, Alex. Pann. 3, 9: also like *βόθρος* and *σιρός, a pit* for wine, oil, grain, etc., *a cellar*, Xen. An. 4, 2, 22: in Hdt. 7, 119, *a pond* on which water-fowl were kept, Lat. *vivarium.* (The Lat. *LACUS, lacuna.*)

Λακκοσχέας, ου, ὁ, (λάκκος, ὀσχέα) with a hanging scrotum, Luc. Lexiph. 12.

Λακκώδης, ες, (λάκκος, εἶδος) like or *fit for pits*, Geop.

†*Λάκμων, ωνος, ὁ*, Hdt. 9, 92, and *Λάκμος, ου, ὁ*, Strab. p. 271, *Lacmon* or *Lacmus*, the northern part of Pindus, between Thessaly and Macedonia.

Λακόπῡγος, ον,=λακκόπυγος, Anth.

Λάκος, ὁ,=λάκκος.

Λάκος, ὁ, (λᾰκεῖν) noise, esp. *by tearing.*

ΛΑ´ΚΟΣ, *τό,=λακίς*, q. v. [ᾰ]

Λακπᾰτέω, ῶ, for *λὰξ πατέω, to trample on*, Pherecr. Petal. 6: hence

Λακπάτητος, ον, trampled on, trodden down, Soph. Ant. 1275, ubi Br. *λαξπάτητον*, cf. Lob. Phryn. 414, and *λεωπάτητος.* [πᾰ]

†*Λᾱκράτης, ους, ὁ, Lacrates*, a Spartan, victor at the Olympic games, Xen. Hell. 2, 4, 33.—2. a leader of the Aetolians, Paus. 10, 20, 4.—3. a son of Pyrrhus, Id. 6, 19, 8.

†*Λακρατίδας, α, ὁ, Lacratidas*, a Spartan ephor, Plut. Lys. 30: Dor. form of sq.

†*Λᾱκρατίδης, ου, ὁ*, (prop. patron. from *Λακράτης*) *Lacratides*, an early Athenian archon, Ar. Ach. 220.—2. a presiding priest at Eleusis, Isae. 64, 18.

†*Λᾱκρίνης, ὁ, Lacrines*, a Spartan ambassador, Hdt. 1, 152.

†*Λάκριτος, ου, ὁ, Lacritus*, a sophist of Phaselis in Asia, a pupil of Isocrates, against whom one of the orations of Dem. is directed.

Λακτίζω, f. *-ίσω*, pf. *λελάκτικα*, Ar. Nub. 136, (*λάξ*) *to kick with the heel* or *foot, stamp* or *trample on*, oft. c. acc. *λ. ποσὶ γαῖαν*, Od. 18, 99, *φλὸξ αἰθέρα λακτίζοισα καπνῷ*, flames *lashing* heaven with smoke, Pind. I. 4, 113; *κραδία φόβῳ φρένα λακτίζει*, my heart *knocks against* my breast for fear, Aesch. Pr. 881; *λακτ. τὸν πεσόντα, to trample on* the fallen, Id. Ag. 885; so *λ. βωμὸν εἰς ἀφάνειαν, to trample on* the altar so as utterly to destroy it, Ib. 383, cf. Eur. Rhes. 411: hence in pass., *ὑπὸ ἵππου λακτισθείς*, Xen. An. 3, 2, 18.—2. absol. *to kick, λ. πρὸς κέντρα, to kick* against the pricks, Pind. P. 2, 174, Aesch. Ag. 1624, cf. Pr. 323, etc.; so, *πρὸς κῦμα λ.*, Eur. I. T. 1396:—also *to struggle convulsively, quiver, throb*, Od. 22, 88; and so of a child in the womb, Ar. Thesm. 509. Hence

Λακτικός, ή, όν, of or *belonging to kicking; ἡ λακτική*, sub. *τέχνη, kicking* in wrestling, as opp. to *πυκτική*, Oenom.

Λάκτις, ιος, ἡ, (λάξ, λακτίζω) *a pestle*, Call. Fr. 178, and Nic.

Λάκτισμα, ατος, τό, (λακτίζω) *a kick*, whether given or received: *a kicking over, trampling on*, δείπνου, Aesch. Ag. 1601.

Λακτισμός, οῦ, ὁ, (λακτίζω) *a kicking*.

Λακτιστής, οῦ, ὁ, (λακτίζω) *one who kicks* or *tramples*, ἵπποι λ., *kicking* horses, Xen. Mem. 3, 3, 4; λ. ληνοῦ, *a treader* of grapes, Anth. Hence

Λακτιστικός, ή, όν, *addicted to kicking* or *stamping*.

†Λᾱκύδης, ου, ὁ, *Lacȳdes*, an Academic of Cyrene, Anth.; Diog. L. 4, 8. [ῡ]

Λάκων, ωνος, ὁ, *a Laconian* or *Lacedaemonian*, and as adj. *Laconian*. Pind., etc.: cf. Lob. Phryn. 341: pecul. fem. Λάκαινα, q. v.—II. pr. n., *Lacon*, a Plataean, Thuc. 3, 53.—2. name of a slave in Theocr. 5, 5. [Λᾰ] Hence

Λᾰκωνίζω, *to imitate Lacedaemonian manners, dress*, etc., Plat. Prot. 342 B sq., Xen. Hell. 4, 8, 18: hence *to speak laconically*, Plut.—II. *to be in the Lacedaemonian interest, to Laconize*, Xen. Hell. 4, 4, 2, Isocr., etc.—III.= παιδεραστέω, with which the Laced. were reproached, Ar. Fr. 322, Eupol. Incert. 2; v. also κυσολάκων. Hence

Λᾰκωνικός, ή, όν, *Laconian*; οἱ Λακ.=Λάκωνες, Ar. Nub. 186: esp. —I. ἡ Λακωνική, sub. γῆ, *Laconia*, Thuc., etc.—2. sub. κρηπίς, a kind of *man's shoe*, Ar. Vesp. 1158.—II. τὸ Λακωνικὸν κλειδίον, a kind of *key*, Ar. Thesm. 423, v. Salmas. Solin. p. 650 sq.—III. τὸ Λακ., *Laconian steel*, famous for its temper.

Λᾰκωνίς, ίδος, pecul. fem. of foreg., usu. sub. γυνή, *a Laconian woman*: also sub. γῆ, *the Laconian land*, in full Λακωνὶς γαῖα, H. Hom. Ap. 410.

Λᾰκωνισμός, οῦ, ὁ, (Λακωνίζω) *the imitation of Lacedaemonian manners, dress*, etc., esp. of their pointed way of talking, Cic. Fam. 11, 25, 2.—II. *a being in the Lacedaemonian interest, Laconism*, a grave crime at Athens, Xen. Hell. 4, 4, 15.

Λᾰκωνιστής, οῦ, ὁ, (Λακωνίζω) *one who imitates* or *takes part with the Lacedaemonians*, Xen. Hell. 1, 1, 32.

Λᾰκωνομᾰνέω, ῶ, (Λάκων, μαίνομαι) *to be mad after the Lacedaemonians, to have a Laconomania*, Ar. Av. 1281.

Λᾰλᾰγέω, ῶ, f. -ήσω, *to prattle, babble*, Pind. O. 9, 60: of birds and grasshoppers, *to chirrup, chirp*, Theocr. 5, 48; 7, 139; cf. λαλέω: from

Λᾰλᾰγή, ῆς, ἡ, (λάλαξ) *prattle, babbling*, Opp.

Λαλάγημα, ατος, τό,=foreg., Anth. [ᾰ]

Λᾰλᾰγήτης, ου, ὁ, *a prattler, babbler*.

Λᾰλάζω,=λαλαγέω, *to babble, murmur*, of water, Anacr. 90.

ΛΑ´ΛΑΞ, ᾰγος, ὁ, *a prattler, babbler, croaker*: esp. of the green frog, elsewhere κέρβερος, Hesych., cf. βάβαξ. Cf. λαλέω. [λᾰ]

ΛΑ˘ΛΕ´Ω, ῶ, f. -ήσω, *to talk, chatter, babble*, Soph. Fr. 667, Ar., etc.; ἕπου καὶ μὴ λάλει, Ar. Eccl. 1058, cf. Vesp. 1135: λ. τινι, *to talk* to one, λαλῶν ἐν ὁδοῖς σεαυτῷ, Ar. Eq. 348: —opp. to λέγειν, as, λαλεῖν ἄριστος ἀδυνατώτατος λέγειν, Eupol. Dem. 8: and so in genl. *to talk, say*, Soph. Phil. 110. Strictly *to make a babbling, prattling sound*, as monkeys and dogs, λαλοῦσι μὲν οὗτοι, φράζουσι δὲ οὔ, they *utter sounds* indeed, but *speak* not, Plut. 2, 909 A: hence also of birds, locusts, *to twitter, chirp*, Mosch. 3, 113, Theocr. 5, 34: of musical sounds, ἐν αὐλῷ λαλεῖν, Theocr. 20, 29; also c. acc. cognato, μάγαδιν λαλεῖν, *to sound* the magadis, Anaxandr. Ὁπλομ. 1. (To λαλέω belong λάλος, λαλιά, λάλη, λάλαξ, λαλαγή, λαλαγέω, also ἀλαλή, ἀλαλαγή, ἀλαλάζω: cf. Lat. *lallare*, Germ. *lallen*, our *lull, lullaby*: the whole seem to be onomatop.) Hence

Λάλη, ης, ἡ,=λαλιά, prob. l. Luc. Hence

Λάληθρος, ον, (λαλέω) *talkative*, Lyc. [ᾰ]

Λάλημα, ατος, τό, (λαλέω) *talk, prattle*, Eur. Andr. 937, Eubul. Titan. 1, Mosch. 1, 8.–II.=λαλητής, *a prater, chatter-box*, Soph. Ant. 320. [ᾰ]

Λάλησις, εως, ἡ,=λαλιά.

Λᾰλητέος, α, ον, verb. adj. from λαλέω, *to be talked of*.—2. *vocal*, Anth.

Λᾰλητής, οῦ, ὁ, *a talker, prater*. Hence

Λᾰλητικός, ή, όν, (λαλέω) *given to babbling*, Ar. Eq. 1381.

Λᾰλητός, ή, όν, (λαλέω) *endued with speech*.—II. *talked of*, LXX.

Λάλητρίς, ίδος, ἡ, fem. of λαλητής, Anth.

Λᾰλῐά, ᾶς, ἡ, (λαλέω) *talking, babbling, gossip*, λαλιὰν ἀσκῆσαι, ἐπιτηδεῦσαι, Ar. Nub. 931, Ran. 1069: *talkativeness*, Theophr. Char. 8 (7).—2. *common talk, report*, Polyb.—3. in good sense, *a discussion*, Id.—II. *a form of speech, dialect*, N. T.

Λάλιος, ία, ιον, poet. for λάλος, Mel. 94.

Λάλλαι, ῶν, αἱ, *pebbles*, from their *prattling* in the stream, Theocr. 22, 39.

Λαλοβαρυπαραμελορυθμοβάτης, ὁ, *a harsh, heavy, discordant talker*, comic word in Pratin. ap. Ath. 617 E.

Λᾰλόεις, εσσα, εν, poet. for sq.

Λάλος, ον, (λαλέω) *talkative, babbling*, Epich. p. 86, Eur. Supp. 462, Ar., etc.: λάλοι πτέρυγες, Mel.: τὸ λ.,=λαλιά, Plut.—Irr. compar. λαλίστερος, Ar. Ran. 91, superl. λαλίστατος, Eur. Cycl. 315. [λᾰ]

†Λάλος, ου, ὁ, *Lalus*, masc. pr. n,, Q. Sm. 11, 90.

Λᾶμα, τό, Dor. for λῆμα, dub., v. Jac. A. P. p. 134.

Λαμαχίππιον, ου, τό, burlesque word, *little jockey Lamachus*, in Ar. Ach. 1206: from

†Λάμαχος, ου, ὁ, *Lamachus*, an Athenian, son of Xenophanes, a commander in the Peloponnesian war, Thuc. 6, 8, etc.; Aristoph. is fond of punning on his name, v. foreg.—2. of Myrina, writer of an eulogium on Alexander, Plut. Dem. 9. From

Λάμᾰχος, ον, *very warlike*, a well-known Athen. name, v. foreg. (Usu. from λᾱ-, μάχη:—yet the deriv. from λαός, μάχη, like λαγέτης, *champion of the people*, deserves attention.)

Λάμβα, ἡ, a large *sea-fish*, usu. λαμία.—II.=λάμος, *a chasm*.

Λαμβάνω, lengthd. from root ΛΑΒ-: fut. λήψομαι, Ion. λάμψομαι, as in Hdt., Dor. λαψοῦμαι and λαψεῦμαι: perf. εἴληφα, Ion. λελάβηκα also in Hdt.: perf. pass. εἴλημμαι, rarely λέλημμαι, as Aesch. Ag. 876, Eur. Ion 1113, Cycl. 433; Ion. λέλαμμαι: aor. ἔλᾰβον, Ep. ἔλλαβον, imperat. λᾰβέ, part. λαβών, οῦσα, όν, inf. λαβεῖν, Ep. and. Ion. λάβεσκον, Hes., and Hdt.: aor. mid. ἐλᾰβόμην: aor. pass. ἐλήφθην, Ion. ἐλάμφθην, Hdt.—Of these tenses Hom. uses only aor. act., and twice in Od. aor. mid., viz. ἐλλάβετο, 5, 325, λελαβέσθαι, 4, 388.—The orig. signf. of the word is twofold; one *to take*, the other *to receive*.

A. *to take, take hold of, grasp, seize*, oft. with χειρί or χερσί, e. g. χειρὶ χεῖρας λαβεῖν, Il. 21, 286; and metaph. φρενὶ, νόῳ λαβεῖν, *to apprehend*, Hdt. 3, 41; 9, 10: when this action refers only to *a part*, this part is put in genit., while the *whole* remains in acc., e. g. τὴν πτέρυγος λάβεν, *caught* her *by* the wing, Il. 2, 316: hence, the acc. of *the whole* being left out, λαμβάνω takes genit. of *part* only, as γούνων, ποδῶν, Hom.; ἀγκὰς λαβέτην ἀλλήλων, they took hold of one another with their arms, Il. 23, 711, and so in mid., Hdt. 4, 64; 9, 76: but mid. more usu. means *to seize and keep hold of*, also c. gen., σχεδίης, Od. 5, 325, which usage is freq. Att. in signf. *to get hold of, make one's own*, Heind. Plat. Protag. 347 E: metaph., λαβέσθαι τῶν ὀρῶν, *to take* to the hills, *gain* them, Thuc. 3, 24: cf. ἅπτομαι. —Λαμβάνω was soon transferred from *bodily* seizure to—1. *passions, impulses*, etc., as μένος, φόβος, ἄλγος ἔλλαβε θυμόν—τρόμος, κάματος, λάβε γυῖα, Hom., et c. dupl. acc., Ruhnk. Ep. Crit. p. 212: later esp. of sicknesses, ὁ πυρετὸς λ. Hipp.—2. *possession, inspiration* by a god, Hdt. 4, 79, also esp. in pass., λαμβάνεσθαι θεῷ: so, ὅταν ἄτη λάβῃ ἄνδρα, Il. 24, 480.—II. *to catch, come upon, overtake*, as an enemy, Il. 5, 159; so in mid., Od. 4, 388: also of things, *to take away, carry off*, Od. 9, 41: hence—2. Att. *to meet with, find*, Herm. Soph. O. T. 1342, though usu. in bad sense, *to catch, find out, detect*, as early as Hdt. 2, 89; ἐπ' αὐτοφώρῳ λ., Ar. Plut. 455: oft. c. part., λ. τινὰ ψευδόμενον, Stallb. Plat. Gorg. 473 B, Rep. 389 D.—3. in mid. c. gen., χαλεπῶς λαμβάνεσθαί τινος, *to lay* rough *hands on* one, *deal* hardly *with* him, Hdt. 2, 121, 4.—III. *to take in, receive hospitably, entertain*, like δέχομαι, Od. 7, 255; more fully, ἐς κλισίην λ., Il. 11, 842: but this is rare.—IV. *to gain, win*, κλέος λαβεῖν, Od. 1, 298: hence later, *to get by purchase, buy*.—V. in Hdt. 7, 42, τὴν Ἴδην λαβὼν ἐς ἀριστερὴν χέρα, *taking* or *keeping* Ida to your left (like ἔχων four lines above): so λ. κατὰ νώτου, *to take* in rear, i. e. be behind, Id. 1, 75; cf. ἀπείργω.—VI. λαμβάνειν τινὰ πίστι καὶ ὁρκίοισι, *to bind* one by pledge and oath, Hdt. 3, 74: so also καταλαβεῖν in 9, 106.—VII. metaph. like δέχομαι, *to take* a thing, *ill, well*, etc., sometimes in mid. c. gen., also πρὸς ὀργὴν λ., Lat. *accipere in malam partem*, or more usu. πρὸς ὀργῆς, etc., also c. dat. ὀργῇ and ἐν ὀργῇ, Lob. Phryn. 10.—2. *to take*, i. e. *understand* a thing so and so, e. g. a passage of an author, Lat. *accipere*, Hdt. 7, 142, cf. Stallb. Plat. Rep. 402 A: hence in genl. *to take a thing as true, to hold* or *believe* it.

B. *to have given one, receive, get*, τέρψιν, etc., freq. in Hdt., and Att.: in mid. *to get to wife*, Hdt. 9, 108.—2. of a woman, *to conceive*, more fully ἐν γαστρὶ λ., cf. ἔχω II. 4.—3. δίκην λαβεῖν, *to receive*, i. e. *suffer punishment*, as we say *to catch it*, Lat. *dare poenas*, Hdt. 1, 115, also τὴν ἀξίαν λ., *to get* his deserts, 7, 39: but also *to inflict punishment*, Lat. *sumere poenas*, Isocr., etc., v. Elmsl. Heracl. 852: for δοῦναι καὶ λ. δίκας v. sub δίκη.—II. the part. λαβών is often, esp. in Att., seemingly pleon., but in fact it adds to the dramatic effect of a description, as λαβὼν κύσε χεῖρα, *took and* kissed, Od. 24, 398, cf. Il. 21, 36, Valck. Phoen. 481, and v. ἔχω IV. fin. (To the same root belong *λάζυμαι, λάζομαι*, and also **λαύω, ἀπο-λαύω*.)

Λάμβδα, τό, indecl.: hence *λαμβδᾰκίζω, λαμβδᾰκισμός*, v. sub *λ*.

Λαμβδοειδής, ές, (*λάμβδα, εἶδος*) *formed like a* Λ, *ῥαφὴ λ.* the *suture* in the skull, between the occiput and sinciput; also *λαβδοειδής*.

†Λαμέδων, οντος, ὁ, *Lamedon*, son of Coronus, king of Sicyon, Paus. 2, 5, 8.

†Λάμεχ, indecl. (and *Λάμεχος, ου*, Joseph.), ὁ, *Lamech*, Hebr. masc. pr. n., N. T.

†Λαμητικὸς κόλπος, ὁ, *Lametinus sinus*, a gulf at the mouth of the Lametes, near Crotona in Italy, Arist. Pol. 7, 9, 2.

Λαμιᾰ, ας, ἡ, or better *Λάμιᾰ*, Spitzn. Vers. H. p. 30, Meineke Menand. p. 145, (*λάμος*) *a fabulous monster said to feed on man's flesh*, a bugbear to children, Ar. Vesp. 1177, etc.:† in Myth. a daughter of Belus, changed by Juno into the foreg. monster, because she was beloved by Jupiter.†—II. *a fish of prey*, prob. a kind of *shark*, also *λάμνα* and *λάμβα*, of the order *σελάχη*, Arist. H. A. 5, 5, 3.

Λαμία, ας, ἡ, *Lamia*, fem. pr. n., v. sub foreg. I.—2. daughter of Neptune, Paus. 10, 12, 1.—3. a celebrated flute player and courtesan at Athens, favourite of Demetrius Poliorcetes, Ath. 615 A.—II. of cities; a city of Thessaly, on the Acheloüs, near its entrance into the Maliacus sinus, Strab. p. 433.

Λάμια, τά, (*λάμος*) *gulfs, chasms.*

†Λαμιακός, ή, όν, *of Lamia* (in Thessaly) *Lamian*, *πόλεμος*, Diod. S.

†Λαμίας, ου, ὁ, *Lamias*, masc. pr. n., formed with allusion to *Λάμια*, Ar. Eccl. 77.

†Λάμις, ὁ, *Lamis*, a Megarian, leader of a colony to Sicily, Thuc. 6, 4.

†Λαμίσκος, ου, ὁ, *Lamiscus*, a Pythagorean philosopher of Samos, Diog. L. 3, 22.

Λάμνα, ἡ, Ion. *λάμνη*,=*λαμία* II, Opp.

†Λᾶμνος, etc., Dor. for *Λῆμνος*, Pind.

Λαμόπτης, ου, ὁ, (*λήμη, ὄψομαι*) *blear-eyed.*

Λάμος, ου, ὁ, *an abyss, gulf, cavern*, hence Lat. *lama*, i. e. *vorago*. (Akin to *λαιμός, λαμυρός*.) [*λᾰ*]

†Λάμος, ου, ὁ, *Lamus*, son of Neptune, king of the Laestrygonians, Od. 10, 81.—II. a city of Cilicia on a river of same name, Strab. p. 671.—III. a river of Boeotia, Paus. 9, 31, 7.

Λαμπᾰδαρχία, ας, ἡ, (*λαμπάς, ἄρχω*) *the superintendence of the λαμπαδηδρομία*, a branch of the Gymnasiarchia, Arist. Pol. 5, 8, 20

Λαμπᾰδεύω, *to make into a λαμπάς*, Diod.—II. mid.=*λαμπαδίζω*, Ael.

Λαμπᾰδηδρομία, ας, ἡ, (*λαμπάς, δραμεῖν, δρόμος*) *the torch-race*, an Athenian ceremony at the festivals of the fire-gods Prometheus, Vulcan and Minerva, in which the runners carried lighted torches sheltered by shields, from the joint altar of these gods in the outer Ceramicus to the Acropolis, Schol. Ar. Ran. 131; after the Persian war Pan received a like honour, Hdt. 6. 105; and still later Diana, when horses were first used, Plat. Rep. 328 A:—the race was oft. called simply *λαμπάς*, q. v. Cf. Dict. Antiqq.

Λαμπᾰδηφορέω, ῶ, *to bear a torch*: *to run the torch-race*; and

Λαμπᾰδηφορία, ας, ἡ, *a carrying of torches*, and so=*λαμπαδηδρομια*, Hdt. 8, 98: from

Λαμπᾰδηφόρος, ον, (*λαμπάς, φέρω*) *torch-bearing*: *ὁ λ., a torch-bearer*, Aesch. Ag. 312.

Λαμπᾰδίας, ου, ὁ, (*λαμπάς*) *a torch-bearer*.—II. *a kind of comet*.—III. the star *Aldebaran*, Ptolem.

Λαμπᾰδίζω, *to run the torch-race.*

Λαμπᾰδικός, ή, όν, (*λαμπάς*) *belonging to torches*: esp. *δρόμος λ.*, the torch-race.

Λαμπᾰδιοδρομέω, ῶ,=*λαμπαδίζω*.

Λαμπᾰδιον, ου, τό, dim. from *λαμπάς*, *a small torch*, Plat. Rep. 328 A.—II. *a bandage* for wounds, Ar. Ach. 1177.—2. *a band* for the hair, used by the Theban women, Dicaearch. p. 16 Huds. [*πᾰ*]

Λαμπᾰδιστής, οῦ, ὁ, (*λαμπαδίζω*)=*λαμπαδίας*, *a torch-bearer*.—II. *λ. ἀγών*=*λαμπαδηφορία*.

Λαμπᾰδοδρομία, ας, ἡ,=*λαμπαδηδρομία*, also *λαμπαδοδρόμια, τά*.

Λαμπᾰδοδρομικός, ή, όν, *belonging to the torch-race*, *λ. ἀγών*,=*λαμπαδηφορία*.

Λαμπᾰδόεις, εσσα, εν, (*λαμπάς*) *torch-bearing*, Orph.

Λαμπᾰδουχέω, ῶ, *to hold* or *carry a torch*: and

Λαμπᾰδουχία, ας, ἡ, *torch-carrying*, Lyc.: from

Λαμπᾰδοῦχος, ον, (*λαμπάς, ἔχω*) *torch-carrying, bright-beaming*, *ἡμέρα*, Eur. I. A. 1506: *λ. ἀγών*=*λαμπαδηφορία*, q. v.

Λαμπαδοφορέω, ῶ,= *λαμπαδηφορέω*, Aristid. Hence

Λαμπᾰδοφορία, ας, ἡ,=*λαμπαδηφορία*, Plut.

Λαμπάζω, poet. for *λάμπω*, late word.

Λαμπάς, άδος, ἡ, (*λάμπω*) *a torch*, Hdt., Trag., etc.: later perh. also *a light, lantern, lamp*: metaph. of the sun, Soph. Ant. 879, and Eur.; of lightning, Eur. Bacch. 244.—2. *the torch-race*, like *λαμπαδηδρομία*, Hdt. 6, 105, Schneid. Xen. Vect. 4, 52; esp. *ἱερὰ λαμπάς*, Ar. Ran. 1525, Thesm. 102; *λαμπάδα δραμεῖν*, to run the race, Ar. Vesp. 1203; *λαμπάδι νικᾶν*, to win it, Andoc. 34, 29, cf. *γυμνασιαρχέω*: metaph. of life, *λ. ζωῆς*, Anth., cf. Plat. Rep. init., Lucret. 2, 78.—3.=*λαμπηδών*.—4. *a military engine*.—II. as adj., pecul. poet. fem of *λαμπρός*, *bright, gleaming with torches*, *λ. ἀκτή*, Soph. O. C. 1049.

†Λάμπεια, ας, ἡ, *Lampēa*, a mountain of Arcadia on confines of Elis, a part of Erymanthus, Ap. Rh. 1, 127; Strab. p. 341.

Λάμπεσκε, Ion. impf. from *λάμπω*.

Λαμπετάω, ῶ, poet. for *λάμπω*, *to shine*, Hom., but only in Ep. part. *λαμπετόων*, and in the phrase *ὄσσε δέ οἱ πυρὶ λαμπετόωντι ἐΐκτην*, Il. 1, 104, Od. 4, 662, so too Hes. Sc. 390: Hes. has also *ἄστρα λαμπετόωντα*, Th. 110, but he too uses no other part of the verb.

†Λαμπέτεια, ας, ἡ, the Italian city *Lampetia* in Bruttium, Polyb.

Λαμπέτης, ου, ὁ, *the lustrous one*: fem. *λαμπέτις, ιδος*, Luc.

†Λαμπετίδης, ου, ὁ, *son of Lampus*, i. e. Dolops, Il. 15, 526.

†Λαμπετίη, ης, ἡ, (*λάμπω*) *Lampetia*, daughter of Helius and the nymph Neaera, prop. *the shining one*, Od. 12, 132; etc.

Λάμπη, ης, ἡ, *the scum, impurity* which gathers on wine, vinegar, etc. left to stand, Diosc. 5, 87, Plut. 2, 1073 A:—in Aesch. Eum. 387, Dind. now writes *λάπα*; v. *λάπη*.—II. very dub. in signf. of *light*, though maintained by Lob. Paral. 340.

†Λάμπη, ης, ἡ, *Lampe*, a town of Crete: hence *Λαμπαῖος*, *of Lampe, a Lampaean*, Polyb.

Λαμπηδών, όνος, ἡ, (*λάμπω*) *a shining, lustre*, *ὀφθαλμῶν*, Diod.

Λαμπήνη, ης, ἡ, *a covered chariot*, Soph. Fr. 392. (Prob. from *ἀπήνη*, with λ prefixed, cf. Λ. II.) Hence

Λαμπηνικός, ή, όν, *belonging to* or *like a λαμπήνη*, LXX.

Λαμπηρός, ά, όν, (*λάμπη*) *covered with scum, slimy*, Galen.

†Λαμπιδώ, οῦς, ἡ, *Lampido*, wife of king Archidamus II of Sparta, Plat. Alc. 1, 124 C.

†Λάμπις, ιδος, ὁ, *Lampis*, a wealthy ship-owner, Dem. 690, fin.—2. a Lacedaemonian, first victor in the pentathlon Ol. 18, Paus. 5, 8, 7.—Others in Paus., etc.

†Λαμπιτώ, οῦς, ἡ, *Lampito*, Spartan fem. pr. n., Hdt. 6, 71.—2. a courtesan of Samos, Ath. 593 E.

†Λάμπιχος, ου, ὁ, *Lampichus*, a tyrant of Gela in Sicily, Luc.

Λάμπος, ου, ὁ, (*λάμπω*) †*Lampus*, son of Laomedon king of Troy, Il. 15, 527.—2. son of Aegyptus, Apollod.—Others in Paus., etc.†—II. one of the horses of Eos, *Bright*, Od. 23, 246: the other was *Φαέθων*.—2.† one of Hector's horses, Il. 8, 185.

Λαμπουρίς, ίδος, ἡ, (*λάμπω, οὐρά*) *a fox*, Aesch. Fr. 386.—II. *the glow-worm*, also *λαμπυρίς, πυγολαμπίς*, q. v.

Λάμπουρος, ον, (*λάμπω, οὐρά*) *with a bright tail*; in Theocr. 8, 65, as a dog's name, *Firetail.*

Λαμπραυγής, ές, (*λαμπρός, αὐγή*) *lustrous*; pecul. fem. *λαμπραυγέτις*.

Λαμπρειμονέω, ῶ, *to wear white* or *splendid garments*: and

Λαμπρειμονία, ας, ἡ, *a wearing white* or *splendid garments*: from

Λαμπρείμων, ονος, ὁ, ἡ, (*λαμπρός, εἷμα*) *clothed in splendid robes*, Hipp.

†Λαμπριάδας, α, ὁ, *Lampriadas*, masc. pr. n., Theocr. 4, 21.

†Λαμπρίας, ου, ὁ, *Lamprias*, masc. pr. n., brother of Plutarch, Plut. Symp.—Others in Luc., etc.

Λαμπρόβιος, ον, *living splendidly.*

Λαμπροείμων, ονος, ὁ, ἡ,=*λαμπρείμων*.

Λαμπρόζωνος, ον, (*λαμπρός, ζώνη*) *with a bright zone.*

†Λαμπροκλῆς, έους, ὁ, *Lamprocles*, the eldest son of Socrates, Xen. Mem. 2, 2.—2. a musician and dithyrambic poet, Ath. 491 C.

Λαμπρολογέω, ῶ, (*λαμπρός, λέγω*) *to speak brilliantly* or *of brilliant things.*

†Λαμπρόμαχος, ου, ὁ, *Lampromachus*, of Opus, a victor in the Isthmian games, Pind. O. 9, 125.

Λαμπρόπους, ὁ, ἡ, -πουν, τό, gen. -ποδος, *bright* or *beautiful footed.*

Λαμπρός, ά, όν, (*λάμπω*) *bright, brilliant, radiant*, in Hom. (esp. in Il.) usu. of the heavenly bodies or metals, also of colors, and freq. in all writers: *λ. ὕδωρ*, *clear, limpid* water, Eur. Aesch. Eum. 695; so, *λ. αἰθήρ*, Eur. Med. 829: *λαμπρὸν ἐκλάμπειν*, Id. Dan. 3, 5.—2. of the voice, *clear, sonorous, distinct*, like Lat. *clarus*, Plat. Phil. 51 D; so, *λαμπρὰ κηρύσσειν*, Eur. Heracl. 864 cf. *σομφός*.—3. *λ. ἄνεμος*, *a fresh, keen* wind, Hdt. 2, 96, cf. Aesch. Ag. 1180, and Bergl. Ar. Eq. 430, 760.—II. metaph. *evident, clear, manifest*, *μαρτύρια*, Aesch. Eum. 797, cf. Soph. Tr. 1174: *ἴχνη*, Xen. Cyn. 5, 5.—2. of men, *well-known, illustrious* by deeds, station, etc., *ἐν Ἀθήνῃσι, ἐν πολέμοισι*, Hdt. 6, 125: 7, 154: hence *magnificent, munificent*, like Lat. *splendidus*, *clarus*, Dem. 564, 11: then in genl. *splendid*, κατασκευή, Xen. Symp. 1, 4; etc. Adv. -πρῶς, Aesch., etc. Hence

†Λάμπρος, ου, ὁ, *Lamprus*, a teacher of music at Athens in the time of Socrates, Plat. Menex. 236 A: in Ath. 20 F, said also to be the instructor of Sophocles.—2. a grammarian, Arist. Mag. Mor. 2, 7.

Λαμπρότης, ητος, ἡ, (λαμπρός) *brilliancy, splendour*, Xen. An. 1, 2, 18.—2. *clearness, distinctness*, φωνῆς, Plut. —II. metaph. *distinction, splendour*, Hdt. 2, 101: also in plur., *distinctions*, Thuc. 4, 62: ἔν τινος λαμπρότητι, *in distinction* for a thing, Id. 6, 61.—2. *munificence, liberality*, Dem. 565, 22.—3. *grandeur of* language, Plut.: λ. ψυχῆς, *magnanimity*, Polyb. Adv. -ρῶς, Aesch., etc.

Λαμπρότοξος, ον, (λαμπρός, τόξον) *with radiant bow.*

Λαμωροφαής, ές, (λαμπρός, φάος) *bright-beaming*, Orph.

Λαμπρόφθαλμος, ον, *bright-eyed.*

Λαμπροφορέω, ῶ, *to wear bright robes*· and

Λαμπροφορία, ας, ἡ, *a wearing of bright robes*: from

Λαμπροφόρος, ον, (λαμπρός, φέρω) *wearing bright robes.*

Λαμπροφωνέω, ῶ, *to have a clear, loud voice*; and

Λαμπροφωνία, ας, ἡ, *clearness* or *loudness of voice*, Hdt. 6, 60: from

Λαμπρόφωνος, ον, (λαμπρός, φωνή) *clear, loud of voice*, Hipp.

Λαμπρόψῡχος, ον, (λαμπρός, ψυχή) *high-minded.*

Λαμπρυντής, οῦ, ὁ, (λαμπρύνω) *making bright, brilliant, famous, clear*, —II. (from mid.) *bearing one's self proudly*, ἵππος λ., Diog. L. Hence

Λαμπρυντικός, ή, όν, *fit for making bright* and *clean*, Diosc.

Λαμπρύνω, (λαμπρός) *to make bright* or *brilliant*, Xen. Eq. 10, 1.—B. mid. *to make one's self splendid, pride one's self on* a thing, τινί, Eur. El. 966: *to distinguish one's self in* .. τινί, Thuc. 6, 16, ἔν τινι, Ar. Eq. 556.—C. pass. *to be made bright, to shine*, Xen. Lac. 11, 3: λαμπρύνεσθαι ὄμμασιν, to become clear-sighted, Aesch. Eum. 104, κόρας, Soph. Fr. 634.—2. *to be* or *become clear, evident, notorious*, ψόγος λαμπρύνεται, Eur. El. 1039. Hence

Λάμπρυσμα, ατος, τό, *that whereby a thing is made bright, an ornament, dress.*—II. *a bright body.*

Λαμπτήρ, ῆρος, ὁ, (λάμπω) *a light*, Aesch. Ag. 22: orig. *a stand* or *grate* for pine and other wood used for lighting rooms, Od. 18, 307 sq., 343; afterwards *a torch, lamp*, v. Lob. Soph. Aj. 285, Blomf. Aesch. Ag. 21, and cf. λαμπάς.

Λαμπτηροκλέπτης, ου, ὁ, (λαμπτήρ, κλέπτω) *a torch-stealer*, Lyc.

Λαμπτηρουχία, ας, ἡ, (λαμπτήρ, ἔχω) *a holding of torches*, λαμπτηρουχίαι, *the beacon-watches*, Aesch. Ag. 890, cf. φρυκτωρία.

Λαμπτηροφόρος, ον, (λαμπτήρ, φέρω) *carrying lights, torches* or *lanterns.*

†Λαμπτραί, ῶν, αἱ, *Lamptrae*, an Attic deme of the tribe Erechtheïs; hence Λαμπτρεύς, έως, ὁ, *an inhab. of Lamptrae*, Dem. 1236, 15; better than Λαμπρεύς.

Λαμπτρίς, pecul. fem. of λαμπέτης.

Λαμπῡρίζω, *to shine like a glow-worm*, Theophr.: from

Λαμπῡρίς, ίδος, ἡ, (λάμπω)=λαμπουρίς II., Arist. Part. An.

†Λαμπυρίς, ίδος, ἡ, *Lampuris*, fem. pr. n. Ath. 583 E.

ΛΑ'ΜΠΩ, f. -ψω, and -ψομαι: pf. λέλαμπα. *To give light, shine, beam, be bright, brilliant, radiant*, Hom. (esp. in Il.), of fire, metal, the eyes.—2. of sound, *to be clear, ring loud and clear*, Soph. O. T. 186, 473, cf. λαμπρός 2.—3. metaph. *to shine forth, to be famous* or *conspicuous*, λάμπει κλέος, ἀρετή, Pind. O. 1, 36, I. 1, 30; so δίκη λάμπει, Aesch. Ag. 774.—II. transit. *to make to shine, light up*, Eur. Hel. 1131: hence—2. in pass. like the intr. act., *to shine*, etc., Hom., Hes., Eur., etc.: in pass. Hom. always uses the part. —The word is mostly poet., though Xen. has the pass. twice.

Λαμπώδης, ες, (λάμπη, εἶδος)=λαμπηρός.

†Λάμπων, ωνος, ὁ, *Lampon*, son of Laomedon, Apollod. 3, 12, 3, in Hom. Λάμπος.—2. an Aeginetan, father of the Olympian victor Pytheas, Hdt. 9, 77; son of Cleonicus, Pind. I. 6, 23; v. Donalds. Introd. to N. 5.—3. an Athenian, Hdt. 9, 21; a priest and seer, Thuc. 5, 19; often ridiculed by the Comic poets, Ath. 344 E.—Others in Hdt.; etc.

†Λαμπωνία, ας, ἡ, *Lamponia*, a city of Troas near Antandros, Strab. p. 610.

†Λάμπωνιον, ου, τό,=foreg., Hdt. 5, 26.

†Λαμπώνιος, ου, ὁ, *Lamponius*, masc. pr. n., Plut. Lys. et Sulla 4.

†Λαμύνθιος, ου, ὁ, *Lamynthius*, an erotic, lyric poet of Miletus, Ath. 597 A.

Λᾰμῠρία, ας, ἡ, (λαμυρός III) *boldness, audacity, impudence*, Wyttenb. Plut. 66 C.

Λαμυρίς, ἡ,=λωγάνιον.

Λᾰμῠρός, ά, όν, also proparox. λάμυρος, (λάμος, λαιμός, λάβρος) *full of abysses, yawning, profound*, Lat. *voraginosus*, e. g. θάλασσα, ὕλη: hence —II. *gluttonous, greedy*, Epicr. Dyspr. 1, so ὀδόντες, Theocr. 25, 234.—III. metaph. *bold, wanton, impudent*, λαμυρὸν λέγειν, Xen. Symp. 8, 24, and so oft. in Plut.: esp. of women, *coquettish*, ὄμμα, Mel. 76: later quite in a good sense, *piquant, arch*, like ἐπίχαρις, Lob. Phryn. 291, 760, cf. Horace's *grata protervitas*. Adv. -ρῶς, compar. -ότερον, Xen. Symp. 8, 24.

Λαμφθῆναι, Ion. inf. aor. pass. of λαμβάνω, Hdt.

†Λάμφιλος, ου, ὁ, *Lamphilus*, a Spartan, Thuc. 5, 19, with v. l. Λάφιλος.

†Λαμψακηνός, ή, όν, *of Lampsacus, Lampsacene*; ὁ Λ., *an inhab. of Lampsacus*, Strab. p. 589 sqq.; ἡ Λαμψακηνή, *the territory of L.*, Id.: from

†Λάμψακος, ου, ἡ, *Lampsacus*, a city of Mysia on the Hellespont, the earlier Pityusa, a colony of the Milesians; its ruins near modern *Lamsaki*, Hdt. 5, 117, etc.

Λαμψάνη, ης, ἡ,=λάψανη.

Λάμψις, ἡ, (λάμπω) *a shining* or *beaming, splendour.*

Λάμψομαι, Ion. fut. of λαμβάνω, for λήψομαι, Hdt.

†Λάνασσα, ης, ἡ, *Lanassa*, daughter of Agathocles of Syracuse, Plut. Pyrrh. 9.

Λανθᾰνόντως, adv. part. pres. from λανθάνω, *secretly, by stealth.*

Λανθάνω, lengthd. from root ΛΑΘ-: fut. λήσω, Dor. λᾱσῶ: aor. ἔλᾰθον, inf. λαθεῖν (for aor. 1 ἔλησα, ἐλησάμην is only found in the Hom. ἐπέλησε, and in late Ep., Lob. Phryn. 719): perf. λέληθα. Mid. λανθάνομαι: fut. λήσομαι, Dor. λᾱσεῦμαι: aor. ἐλᾰθόμην, and in a pass. form ἐλήσθην, Theocr.: perf. λέλησμαι, Ion. and Hom. λέλασμαι, part. λελασμένος, etc. Together with λανθάνω an old pres. λήθω, λήθομαι is in use, rare in Att., but very freq. in Hom.; while of λανθάνω he has impf. act. thrice, impf. mid. once, but most freq. aor. act. and mid., oft. with Ep. redupl. λελάθῃ, λελαθέσθαι.—I. *to escape notice, to be unknown, unseen, unnoticed*, but usu. joined with a negat.: —Construct.,—1. c. acc. pers. only, *to escape* his notice, Lat. *latere aliquem*, oft. in Hom., as λάθεν Ἕκτορα, Il. 22, 277; so too Pind. O. 6, 69, etc.:—but—2. most freq. c. part., as ἄλλον τινὰ λήθω μαρνάμενος, *I am unseen by* others while fighting, i. e. I fight *unseen by* them, Il. 13, 273, cf. Od. 19, 88, etc., so Hdt. 8, 25; and so freq. in Att., when we should translate the part. by a verb, and express λανθάνω by an adverb, *unawares, without seeing* or *knowing, unseen, unknown*: and this either c. acc., μὴ λάθῃ με προςπεσών, lest he come on *without my seeing*, Soph. Phil. 46, as in Hom.; or without case, μὴ διαφθαρεὶς λάθῃ, lest he perish *without himself knowing it*, Ib. 506; more fully, ἕως σαυτὸν λάθῃς διαῤῥαγείς, Ar. Pac. 32: sometimes however this construct. is reversed, and λαθών is put in the part., as in our idiom, ἀπὸ τείχεος ἅλτο λαθών, Il. 12, 390: cf. φθάνω, and Jelf Gr. Gr. § 694, 3.—3. rarely c. inf., as Pind. P. 5, 30.—4. followed by a relat., οὔ με λήθεις ὅττι θεῶν τίς σ' ἦγε, 'tis not unknown to me that some god led thee, Il. 24, 563, and more freq. in Att.; also λήσειν οἷα ἐμηχανῶ, Hdt. 8, 106.—II. mid., *to forget, lose, let slip*, τινός, Hom., esp. ἀλκῆς λαθέσθαι, opp. to μνήσασθαι, Il.: also *to forget purposely, to pass over*, ἢ λάθετ' ἢ οὐκ ἐνόησεν, either *he chose to forget it* or..., Il. 9, 537, cf. Aesch. Ag. 39, and v. ἐπιλήθομαι. It is dub. whether the acc. was ever so used with mid., v. Erf. Soph. O. T. 898.—III. like ληθάνω, *to make one forget*, τινά τινος, only Il. 15, 60, in redupl. aor. act. λελάθῃ: in mid. this aor. keeps the usu. signf. Cf. λαγχάνω III.

†Λᾱνίκη, ης, ἡ, *Lanīcē*, sister of Clitus, nurse of Alexander the Great, Arr. An. 4, 9, 4; Ath. 129 A.

†Λανούβιον, ου, τό, *Lanuvium*, a city of Latium, Strab. p. 239.

ΛΑ'Ξ, adv., *with the heel, stamping on* or *spurning with the foot*, Hom. who usu. joins it with ἐμβῆναι, προςβῆναι, and ἐνθορεῖν; so too, λὰξ πατεῖσθαι, to be trodden *under foot*, Aesch. Eum. 110, cf. Cho. 644: also, λὰξ ποδὶ κινήσας, Il. 10, 158, Od. 15, 45. (From λάξ come λάζω and λακτίζω, cf. Lat. *calx*:—the relation is just reversed in γαλακ-, *lac.*)

Λάξευσις, εως, ἡ, (λαξεύω) *a cutting of stone*, Diod.

Λαξευτήρ, ῆρος, ὁ, *a stone-hewer.* Hence

Λαξευτήριον, ου, τό, *a stone-cutter's tool, a chisel*, LXX.

Λαξευτής, οῦ, ὁ,=λαξευτήρ.

Λαξευτός, ή, όν, *hewn in stone*, LXX: from

Λαξεύω, (λᾶς, ξέω) *to cut stones*, LXX: *to hew in stone.*

Λάξις, not λᾶξις, ιος, ἡ, (λαγχάνω, λάξομαι) like λάχεσις, *that which is assigned by lot*, esp. *an allotment of land*, Hdt. 4, 21.

Λᾶξις, ιος, ἡ, Dor. for λῆξις, *cessation.*

Λάξομαι, Ion. for λήξομαι, fut. of λαγχάνω, Hdt.

Λαξπάτητος, ον, v. *λακπάτητος.*

Λᾱοβότειρα, ἡ, fem. from sq., Orph.

Λᾱοβοτήρ, ῆρος, ὁ, (*λαός, βόσκω*) *feeder of the people.*

Λαοβότος, ον, (*λαός, βόσκω*)=*λαοτρόφος.*

†*Λᾱόγονος, ου, ὁ, Laogŏnus,* son of Onetor, a Trojan, Il. 16, 604.—2. another Trojan; son of Bias, Il. 20, 460.

†*Λᾱογόρας, ου, ὁ, Laogoras,* a king of the Dryopes, Apollod. 2, 7, 7.

†*Λᾱογορη, ης, ἡ, Laogorē,* daughter of Cinyras, Apollod. 3, 14, 3.

Λᾱοδάμᾱς, αντος, ὁ, (*λαός, δαμάω*) *tamer of men, man-destroying,* Ἄρης, Aesch. Theb. 343. [δᾰ] Hence

†*Λαοδάμας, αντος, ὁ,* Att. *Λεωδάμας, Laodamas,* son of Antenor, a Trojan, Il. 15, 116.—2. son of king Alcinoüs, a Phaeacian, Od. 7. 170.—3. son of Eteocles, a king of Thebes, Hdt. 5, 61.—4. a tyrant of Phocaea in Ionia, Id. 4, 138. Hence

†*Λαοδάμεια, ας, ἡ, Laodamīa,* daughter of Bellerophontes, mother of Sarpedon by Jupiter, Il. 6, 198.—2. daughter of Acastus, wife of Protesilaus, Luc.—3. daughter of Amyclus, Paus. 10, 9, 5.

†*Λᾱοδίκεια, ας, ἡ, Laodicēa,* a city of Greater Phrygia on the river Lycus, now *Eski-hissar,* Strab. p. 578.—2. a city of Syria on the sea, Id. p. 749, in Dion. P. *Λαοδίκη.*—3. a city of Coele-Syria at the base of Mt. Libanus, Id. p. 755.—4. a city of Media, founded by the Macedonians, Id. p. 524.—5. *ἡ κατακεκαυμένη,* a city of Lycaonia, Id. p. 663. Hence

†*Λαοδικεύς, έως, ὁ, an inhab. of Laodicea* (1), *οἱ Λαοδικεῖς, the Laodicēans,* N. T.; of others also, Strab.

†*Λαοδίκιον, ου, τό, Laodicium,* a place in Arcadia on the road from Megalopolis to Tegea, Thuc. 4, 134, vv. ll. *Λαοδόκιον, Λαδίκεια,* in Paus. 8, 44, and Polyb. 2, 51, *Λαδόκεια, τά.*

†*Λᾱοδίκη, ης, ἡ, Laodicē,* a nymph, mother of Agis and Niobe by Phoroneus, Apollod. 2, 1, 1.—2. daughter of king Priam, wife of Helicaon, Il. 3, 124.—3. daughter of Agamemnon, Il. 9, 143, in Trag., called *Electra.*—4. a Hyperborean female, Hdt. 4, 33.—5. daughter of Antiochus Soter, from whom Laodicea (1) was named,—Others in Paus.; etc.

Λᾱόδῐκος, ον, (*λαός, δίκη*) *tried by the people,* Socrat. ap. Diog. L.

Λᾱοδογμᾰτικός, ή, όν, (*λαός, δόγμα*) *suited to public opinion,* Polyb.

†*Λᾱόδοκος, ου, ὁ, Laodocus,* a Trojan, son of Antenor, Il. 4, 87: acc. to Apollod., also a son of Priam.—2. a Greek, companion of Antilochus, Il. 17, 699.—3. son of Apollo and Phthia, Apollod. 1, 7, 6.—Others in Orph.; etc.

Λᾱοηγησία, ας, ἡ, (*λαός, ἡγέομαι*) *the leading of the people.*

†*Λᾱοθόη, ης, ἡ, Laothoē,* daughter of Altes, bore to Priam Lycaon, Il. 21, 85.—2. mother of Echion and Erytus, Orph. Arg. 13.

†*Λαοθόης, ου, ὁ, Laothoës,* a son of Hercules, Apollod. 2, 7, 8.

Λᾱοκᾰτάρᾱτος, ον, (*λαός, καταράομαι*) *accursed by the people.* [ᾱρ]

†*Λαοκόων, όοντος* and *όωντος, ὁ, Laocoon,* son of Porthaon, brother of Oeneus, an Argonaut, Ap. Rh. 1, 191.—2. a priest of Neptune at Troy, Qu. Sm. 12, 448: Hence fem.

†*Λαοκόωσα, ἡ, Laocoōsa,* mother of Lynceus and Idas, Theocr. 22, 206: in Apollod. called Ἀρήνη, 3, 10, 3.

Λᾱοκρᾰτέομαι, as pass. (*λαός, κρατέω*)=*δημοκρατέομαι.* Hence

Λᾱοκρᾰτία, ας, ἡ,=*δημοκρατία.*

†*Λᾱομέδεια, ας, ἡ, Laomedēa,* daughter of Nereus and Doris, Hes. Th. 257.

†*Λᾱομεδοντιάδης, ου, ὁ, son of Laomedon,* i. e. Priam, Il. 3, 250: and

†*Λᾱομεδόντιος, α, ον, of* or *belonging to Laomedon,* Pind. I. 5, 27; Eur. Tro. 822: from

†*Λᾱομέδων, οντος, ὁ, Lāŏmĕdon,* son of Ilus, father of Priam, king of Troy, Il. 21, 443.—2. son of Hercules and Meline, Apollod. 2, 7, 8.—3. a governor of Alexander's in Syria, Arr. An. 3, 6, 5.—Others in Plut.; etc.: from

Λᾱομέδων, οντος, ὁ, (*λαός, μέδων*) *ruler of the people:* mostly as prop. n.: v. foreg.

†*Λαομένης, ους, ὁ, Laomĕnes,* a son of Hercules, Apollod. 2, 7, 8: v. l. *Λανομένης.*

†*Λᾱονίκη, ης, ἡ, Laonīce,* wife of Lebedus, Paus. 9, 39, 1.

†*Λᾱονόμη, ης, ἡ, Laonome,* mother of Amphitryon, Paus. 8, 14, 2.

Λᾱοξοϊκός, ή, όν, belonging to a λαοξόος: from

Λᾱοξόος, ον, (*λᾶας, ξέω*) *stone-cutting: ὁ λ., a sculptor,* Anth.

Λᾱοπᾰθής, ές, (*λαός, παθεῖν*) *suffered by all the people,* Aesch. Pers. 945.

Λᾱοπλάνος, ου, ὁ, (*λαός, πλᾰνάω*) *a misleader of the people,* Joseph.

Λᾱοπόρος, ον, (*λαός, πορεύω*) *serving as a passage for the people, man-conveying, λ. μηχάνη,* a bridge, Aesch. Pers. 113.

ΛΑ˘Ο´Σ, *οῦ, ὁ,* Ion. *ληός,* Hdt. 5, 42, Att. *λεώς,* also in Hdt.:—*the people* at large, not like *δῆμος,* a body politic, yet more honourable than *ὅμαδος,* as is proved by being opp. to it in Il. 7, 306, Hom., etc.—I. in Hom. (esp. Il.) and Hes., *λαός* or *λαοί* usu. means *the soldiery, troops,* both of the whole army and smaller divisions, e. g. Il. 7, 434; periphr. *ἔθνος, στρατός, στίχες λαῶν,* Il.; mostly including both foot and horse, as Il. 2, 809: but sometimes *λαός* denotes *the foot* as opp. to the horse, Il. 7, 342; also *a land-army* opp. to a fleet, Il. 9, 424: also *the common men* opp. to their leaders, Il. 2, 365, etc.—II. in Od. *λαοί,* more rarely *λαός,* almost always means *men,* in genl. *people,* esp. as *subjects* of a prince: in which sense *λαοί* sometimes occurs in Il., e. g. Il. 17, 226, *the citizens* opp. to *soldiers;* cf. Il. 11, 676; 17, 390.—III. *λαοί, the people,* as united under one collective name, *οὔνομα λαῶν,* their name as a nation, Od. 6, 194; so in sing. first in Pind. (The resemblance between *λαός, people* and *λᾶας, stone,* is referred by Pind. O. 9, 66, sqq., to the legend of Deucalion.)

Λᾶος, ου, ὁ,=*λᾶας,* quoted by Arcad. 37, 2, from Soph.

Λᾶος, irreg. gen. from *λᾶας,* Hom.

†*Λᾷος, ὁ,*=*Λάϊος,* Pind.

†*Λᾶος, ου, ἡ, Laüs,* a city of Lucania, on a river of same name, a colony of Sybaris, now prob. *Scalea,* Hdt. 6, 21; Strab. p. 253, where the gulf by Lucania is also so called.

Λᾱοσεβής, ές, (*λαός, σέβομαι*) *revered by the people,* Pind. P. 5, 129.

Λᾱοσσόος, ον, (*λαός, σεύω*) *rousing* or *stirring the nations,* epith. of the war deities Mars, Eris, Il.; of Minerva, Apollo, Od. 22, 210, Il. 20, 79; also of men, as Amphiaräus, Od. 15, 244, cf. *ἱπποσσόος.*—II. (*λαός, σώζω*) *preserving nations,* only in Nonn.

Λᾱοτέκτων, ονος, ὁ, (*λᾶας, τέκτων*) *a mason, stone-worker,* Anth.

Λᾱοτίνακτος, ον, (*λᾶας, τινάσσω*) *stirred by a stone, ὕδωρ,* Anth. [ῐ]

Λᾱοτόμος, ον, (*λᾶας, τέμνω*)=*λατόμος.*

Λᾱοτόρος, ον, (*λᾶας, τορέω*) *piercing stones.*

Λᾱοτρόφος, ον, (*λαός, τρέφω*) *nourishing* or *tending the people, πόλις,* Pind. O. 5, 9: so, *τιμὴ λ.,* an honour or office *useful to the people,* Ib. 6, 102.

Λᾱοτύπος, ον, (*λᾶας, τύπτω*) *cutting stones,* Anth.: as subst. *a stone-cutter, stone-mason,* like *λατύπος,* Anth. [ῠ]

†*Λαουϊνία, ας, ἡ,*=*Λαβινία,* Strab. p. 229.

†*Λαουϊνιασηνή, ῆς, ἡ, Laviniasēnē,* a district of Cappadocia, Strab. p. 540.

†*Λαουΐνιον, ου, τό, Lavinium,* a city of Latium, Strab p. 230.

Λᾱοφθόρος, ον, (*λαός, φθείρω*) *ruining the people, destructive,* c. gen., Theogn. 779.

Λᾱοφόνος, ον, (*λαός, φονεύω*) *slaying the people,* Theocr. 17, 53.

†*Λαοφόντη, ης, ἡ, Laophonte,* daughter of Pleuron, Apollod. 1, 7, 7.

Λᾱοφόρος, ον, Att. *λεωφόρος,* (*λαός, φέρω*) *bearing people, λ. ὁδός,* a road, highway, Il. 15, 682.

†*Λᾱοφῶν, ῶντος, ὁ, Laophon,* masc. pr. n., Thuc. 8, 6.

Λάπαγμα, ατος, τό, (*λᾰπάζω*) *that which is evacuated.*

Λᾰπαγμός, οῦ, ὁ, an evacuation.

Λᾰπαδνός, όν, prob. l. for *λέπαδνον* in Aesch. Eum. 562,=*ἀλαπαδνός, weak, powerless,* as *λαπάζω*=*ἀλαπάζω,* v. Herm. Opusc. 6, P. 2, p. 84, sq.

Λᾰπάζω, f. *-ξω,*=*ἀλαπάζω, to empty out, plunder, ἄστυ,* Aesch. Theb. 47, 531; also, *to carry off, κτήνη,* Id. Ag. 130.—2. esp. *κοιλίαν, γαστέρα λ., to open the bowels, purge:* pass. *to have the bowels open,* v. Foës. Oecon. Hipp., and cf. *λαπάσσω.* (Akin to *λάζομαι, λάπτω, λαφύσσω, λάφυρον,* also to *λαγών, λαγαρός, λαπάρα.*) Hence

Λάπᾰθον, ου, τό, a kind of *lapathum* or *sorrel, which acts as an aperient,* Lat. *rumex,* Theophr.—II.=sq. [λᾰ]

Λάπᾰθος, ου, ὁ, (*λᾰπάζω*) *a pit, hole,* esp. *a pitfall for wild beasts.*

†*Λάπαθος, ου, ἡ, Lapathus,* a city with a port in the island of Cyprus, Strab. p. 682.

Λᾰπακτικός, ή, όν, (*λαπάζω*) *good for purging,* Xenocr.

Λάπαξις, ἡ, (*λᾰπάζω*) *an emptying out; a having the bowels open,* Arist. Probl.

Λᾰπάρᾱ, ας, ἡ, Ep. and Ion. *λαπάρη, ης, the soft part of the body* betw. the ribs and hips, *the flank, loins,* Lat. *ilia,* often in Il., also in Hdt. 2, 86, and Hipp., v. Foës. Oecon.; cf. *κενεών,* and the post-Hom. *λαγών.* [πᾰ] Strictly fem. from *λαπαρός.*

Λαπαροκήλη, ης, ἡ, a lateral hernia, Medic.

Λᾰπᾰρός, ά, όν, (*λάπτω, λαπάζω*) like *λαγαρός, slack, loose,* esp. of the bowels, Hipp., v. Foës. Oecon.; *λ. γενέσθαι,* to have the bowels open, Arist. Probl. Hence

Λᾰπᾰρότης, ητος, ἡ, softness, looseness, esp. of the bowels, Hipp.

Λᾰπάσσω,=*λαπάζω,* Hipp.: Att. *λαπάττω,* Arist. Probl.

†*Λᾰπέρσαι, ῶν, οἱ, the Lapersae,* appell. of the Dioscuri, from *Lapersa,* a mountain of Laconia, Soph. Fr. 339: derived by Strab. from their *destroying* the town *Las* (*Λᾶς, πέρθω*), p. 364, but against this is the quantity and compos. v. Lob. Paral. p. 78, n. 12

ΛΑ´ΠΗ, *ης, ἡ,* esp. *phlegm,* Lat. *pituita,* Hipp.: metaph., *ἀνηλίῳ λάπᾳ* Aesch. Eum. 387 (as Dind. now reads metri grat., for λάμπᾳ), in sunless *filth* or *damp*, of the nether world, cf. Homer's δόμον εὐρώεντα, Virgil's *loca senta situ* :—λάμπη is merely another form, (cf. λαμπήνη, ἀπήνή,) though used in a special signf. :—λέμφος also is akin to it. [ᾰ]

Λᾰπῆναι, inf. aor. 2 pass. from λάπτω.

Λᾰπίζω, *to whistle*, Soph. Fr. 903: *to swagger, rodomontade*, Cic. Att. 9, 13, 4, with v. l. σαλπίζω, v. Ernesti Ind. Graec.: from

Λᾰπίθαι, ῶν, οἱ, the *Lapithae*, a wild Thessalian people in the heroic age, dwelling around the Peneus, conquerers of the Centaurs, Hom.: said to derive their name from their progenitor Λαπίθης, a son of Apollo, Diod. S. 4, 69. Hence later, *swaggerers, bullies*, cf. λαπιστής. [ῐ]

†Λάπιθον, ου, τό, ὄρος, *Lapithum*, a mountain of Arcadia, Paus. 5, 5, 8.

Λάπισμα, ατος, τό, (λᾰπίζω) *swaggering, boasting*, Cic. Att. 9, 13, 4.

Λᾰπιστής, οῦ, ὁ, (λαπίζω) like Λαπίθης, *a swaggerer, bully*: also λᾰπικτής, like σαλπικτής for σαλπιστής.

Λαπτικός, ή, όν, (λάπτω, λαπάζω) *fit for purging, purgative*.

Λάπτω, lengthd. from root ΛΑΠ-: f. -ψω, perf. λέλᾰφα:—*to LAP with the tongue*, like dogs, cats, etc., Lat. *lambo*, of wolves, λάψοντες γλώσσῃσιν ὕδωρ, Il. 16, 161: later in genl. *to drink*, esp. *to drink greedily, drain, suck*, αἷμα, Ar. Fr. 492. (Hence λαπάζω, λαπάσσω, λαφύσσω, λαπαρός.)

Λᾰπώδης, ες, (λάπη, εἶδος) like λαμπώδης, *like* or *full of phlegm*.

†Λάρανδα, ων, τά, *Laranda*, a city of Lycaonia, Strab. p. 569.

†Λάρας, αντος, ὁ, *Lars* Porsenna, Plut. Popl. 16.

Λάρβᾰσον, ου, τό,=στίμμι, Diosc.

†Λαρεντία, ας, ἡ, the Rom. *Laurentia*, Plut.

†Λαρήνσιος, ου, ὁ, the Rom. *Laurentius*, Ath.

Λάριμνον or λάριμον, ου, τό, an Indian *frankincense*, Strab.

Λᾱρῑνεύω, (λαρινός) *to fatten, feed*. Mid. *to grow fat*, Sophron ap. Ath. 376 B: from

Λᾱρῑνός, ή, όν, (λαρός) *fatted, fat*, βοῦς, Ar. Pac. 925: hence metaph., λ. ἔπος, Id. Av. 465.

Λᾱρῐνός, οῦ, ὁ, a kind of *sea-fish*, Opp.

ΛΑ΄ΡΙΞ, ῐκος, ὁ and ἡ, *the larch-tree*. [*lărices*, Lucan 9, 920.]

†Λάριος λίμνη, ἡ, *lacus Larius*, now *Lago di Como* in Gallia Transpadana, Strab. p. 192.

Λᾰρίς, ίδος, ἡ,=λάρος, Leon. Tar. 74, 5.

†Λάρις, ιος, ὁ, *the Laris*, a river of Lucania, Lyc. 725.

Λάρῑσα, ης, ἡ, Ion. Λήρ., *Larissa*, a name of many old Greek cities, always marking a Pelasgic origin, Il., Hdt., etc.: seventeen of the name are enumerated by Clinton F. H. 1, p. 25 n. †—1. a city of Thessaly in Pelasgiotis, on the Peneus, Thuc. 2, 22; etc.—2. ἡ Κρεμαστή, also ἡ Πελασγία, in Phthiotis on the sinus Maliacus, Strab. p. 435, 440.—3. in Thessaly on Mt. Ossa, Ib.—4. in Troas, on the coast near Hamaxitus, Thuc. 8, 101; by Steph. Byz. considered the Homer. L.—5. ἡ Φρικωνίς, on the Aeolian coast of Asia Minor, near Cyme, by Strab. called the *Larissa* of Homer, Il. 2, 841; in Hdt. Λήρισαι, 1, 149: Xen. Cyr. 7, 1, 45, calls it Αἰγυπτία, because Cyrus gave it to the Aegyptians who joined him.—6. a city of Assyria on the Tigris, Xen. An. 3, 4, 7.—7. in Lydia, not far from Tralles, Strab. p. 440.—8. another in Thessaly on the confines of Macedonia.—9. a city of Crete joined with Hierapytna, Strab. p. 440.—10. another in Crete, same as Gortys, Steph. Byz.—11. a city of Attica, Strab. p. 440.—12. a citadel of Argos, with a temple of Jupiter, Ib., cf. p. 370.—13. a village of the Ephesian territory in the Caÿstrian plain, from which Jupiter was named Λαρισηνός and Λαρίσιος, Id. p. 620, cf. p. 440.—14. a city on confines of Elis and Achaia, Theopomp. ap. Strab. p. 440; cf. Λάρισος.—15. in the territory of Mytilene in Lesbos the Λαρισαῖαι πέτραι, Strab. ib.—16. a city near the summits of Haemus, Ib.—17. a city of Campania in Italy, Dion. H.—II. also fem. pr. n., daughter of the Pelasgian prince Piasus, Strab. p. 621: in Paus. 2, 24, 1, daughter of Pelasgus. †(Usu. written with σσ, but v. Dind. ap. Steph. Thesaur.) [Λᾱ]

Λᾱρῑσαῖος, αία, αῖον, *Larissaean, from Larissa*; αἱ Λαρ. πέτραι, v. foreg. 15.—II. as subst. ὁ Λ. seems to be *a kind of kettle invented* or *made at Larissa*, Arist. Pol., cf. Τανάγρα and Ταναγρίς.

†Λαρῑσηνός, οῦ, ὁ, appell. of Jupiter, v. sub Λάρισα 13, Strab.

†Λαρίσιος, α, ον,=Λαρισαῖος, Strab.

Λαρῑσοποιός, οῦ, ὁ, for Λαρισαιοποιός, (Λαρισαῖος II., ποιέω) *a maker of such kettles*, Arist. Pol.

†Λάρισος, ου, ὁ, *the Larisus*, a river on the confines of Elis and Achaia, Xen. Hell. 3, 2, 23.

†Λάριχος, ου, ὁ, *Larichus*, of Mytilene, father of Erigyus and Laomedon 3. Arr. An. 3, 6, 5.—2. of Mytilene, brother of Sappho, Ath. 424 F.

Λαρκᾰγωγός, οῦ, ὁ, (λάρκος, ἄγω) *a coal-basket carrier*, ὄνος, Eur. Autol. 2.

†Λάρκας, α, ὁ, *Larcas*, masc. pr. n., Ath. 360 F.

Λαρκίδιον, ου, τό, dim. from λάρκος, Ar. Ach. 340. [κῐ]

ΛΑ΄ΡΚΟΣ, ου, ὁ, *a basket*, esp. for charcoal, *a coal-basket*, Ar. Ach. 333.

Λαρκοφορέω, ῶ, (λάρκος, φέρω) *to carry a* λάρκος, Dio C.

Λαρνᾰκόγυιος, ον, (λάρναξ, γυῖον) doubtful epith. of Pan, apparently from a dull pun on χηλή and χηλός, Theocr. Fistula.

Λαρνᾰκοφθόρος, ον, (λάρναξ, φθείρω) *killing in a box* or *chest*, Lyc.

Λαρνᾰκόφορος, ον, (λάρναξ, φέρω) *borne* or *carried away in a chest*.

ΛΑ΄ΡΝΑΞ, ᾰκος, ἡ, and in late poets ὁ, Jac. A. P. p. 295, *a coffer, box, chest*, e. g. for keeping household store, Il. 18, 413, Hdt. 3, 123: *a cinerary urn*, Il. 24, 795: a *box* or *ark*, in wh. children were exposed, Simon. 7, 1.

Λαροειδής, ές, (λάρος, εἶδος) *like a sea-mew*. [v. λάρος.]

†Λάρολον, ου, τό, *Larolum*, a city of Umbria, Strab. p. 227.

ΛΑ΄ΡΟΣ, ου, ὁ, a ravenous sea-bird, perh. the *gull* or *the cormorant*, λάρος ὄρνις, Od. 5, 51; said of Cleon, Ar. Nub. 591, cf. Eq. 956. [ᾰ in Od. and Ar. ll. c., but ᾱ in Ar. Av. 567.]

ΛΑΡΟ΄Σ, ά, όν, *pleasant, nice, dainty, sweet*, in Hom. always of taste, as δεῖπνον, δόρπον, Il. 19, 316, Od. 12, 283; λαρόν οἱ αἷμ' ἀνθρώπου, *sweet* to it (the gnat) is the blood of man, Il. 17, 572:—irreg. Ep. superl. λαρώτατος, Od. 2, 350, formed metri grat. like κακοξεινώτερος and ὀϊζυρώτατος: but Comp. λαρότερον, as adv., Simon. 51, 10. [ᾱ]

†Λάρος, ου, ὁ, the Etrurian name *Lars*, Dion. H. 5, 21; cf. Λάρας.

†Λαρτιάδης, ου, ὁ,=Λαερτιάδης, Anth.

†Λάρτιος, ου, ὁ,=Λαέρτιος, Soph. Aj. 1.

†Λαρτολαιῆται, ῶν, οἱ, *the Lartolaeētae*, a people of Iberia, Strab. p. 159.

Λᾰρυγγάς, οῦ, ὁ, (λάρυγξ) *a crier* or *bawler*.

Λᾰρυγγιάω, ῶ,(λάρυγξ)=sq., βραγχὰ λ., *to scream* hoarsely, Anth.

Λᾰρυγγίζω, Att. fut. -ιῶ, (λάρυγξ) *to shout with all one's might, bellow*, Dem. 323, 1.—II. trans. *to outdo in shouting*, τινά, Ar. Eq. 358, though some interpret this *to throttle*, v. Plut. Nic. 4. Hence

Λᾰρυγγισμός, οῦ, ὁ, *a shouting with all one's might*, Plut.

Λᾰρυγγοτομέω, ῶ, (λάρυγξ, τέμνω) *to cut open the windpipe*. Hence

Λᾰρυγγοτομία, ας, ἡ, *a cutting open the windpipe*.

Λᾰρυγγόφωνος, ον, (λάρυγξ, φωνή) *sounding from the throat, vocal*, Sopat. ap. Ath. 175 C.

ΛΑ΄ΡΥΓΞ, υγγος, rarely ῠγος, ὁ, *the larynx* or *upper part of the windpipe*, Arist. H. A: also *the swallow, gullet, throat*, Eur. Cycl. 157; for the *gullet* and *windpipe* are constantly confounded, and the *throat* is used for both, cf. φάρυγξ.

†Λάρυμνα, ης, ἡ, *Larymna*, a city of Boeotia, at the mouth of the Cephisus, Strab. p. 405.—2. ἡ ἄνω, in Locris, Id. p. 406.

Λᾰρύνω, *to coo* like a dove.

†Λαρύσιον ὄρος, τό, *Larysium*, a mountain of Laconia sacred to Bacchus, Paus. 3, 22, 2.

Λᾶς, λᾶος, ὁ, *a stone*, Att. contr. for λᾶας, q. v.

†Λᾶς, αος, ἡ, Ep. Λάας, *Las*, an ancient city of Laconia on the sinus Laconicus, Il. 2, 585; Thuc. 8, 91; here was the tomb of the hero Λᾶς slain by Achilles, Paus. 3, 24, 10.

†Λασαία, ας, ἡ, *Lasaea*, a city of the island Crete, only in N. T. Act. 27, 8.

ΛΑ΄ΣΑ˘ΝΟΝ, ου, τό, *a trivet* or *stand for a pot, a kitchen utensil, gridiron*, Ar. Pac. 893, ubi Schol.; elsewhere χυτρόπους.—II. *a nightstool*, Lat. *lasanum*, Cratin. Drap. 8, Pherecr. Crapat. Eupol. Pol. 31, v. sq. [λᾰ]

Λᾰσανοφόρος, ον, (λάσανον, φέρω) *carrying a nightstool*: ὁ λ., the slave who was charged therewith, Plut., cf. Hor. Sat. 1, 6, 109.

Λάσδεο, Dor. for λάζου, imperat. from λάζομαι, Theocr.

Λᾱσεῦμαι, Dor. fut. mid. of λανθάνω, Theocr.

Λασθαίνω, (λάσθη) *to mock, insult*.

†Λασθένης, ους, ὁ, *Lasthĕnes*, a Theban, Aesch. Theb. 620.—2. an Olynthian, who betrayed the city to Philip, Dem. 99, 22; 128, 8; etc.: cf. Εὐθυκράτης.

†Λασθενία, ας, ἡ, *Lasthenia*, a courtesan of Mantinea, favourite of Speusippus, Ath. 546 D: a pupil of Plato, Diog. L. 3, 46.

ΛΑ΄ΣΘΗ, ης, ἡ, *mockery, insult*, Ion. for χλεύη, Hdt. 6, 67.

Λασθῆμεν, Dor. for λησθῆναι, inf. aor. pass. of λανθάνω, Theocr.

Λᾰσιαύχην, ενος, (λάσιος, αὐχήν) *with rough, shaggy neck*, epith. of the bull, H. Hom. Merc. 224; of the bear, H. Hom. 6, 46: also with a neut., λα *σιαύχενος ἄντρου*, v. l. Theocr. Ep. 5, 5.

Λᾰσίμηλον, ου, τό, (λάσιος, μῆλον) *a downy apple*, prob. l. Antig. Car. ap. Ath. 82 B, v. *λασιόμαλον*.

Λᾰσιόθριξ, τρῐχος, ὁ, ἡ, (λάσιος, θρίξ) *shaggy*, Theocr.

Λᾰσιόκνημος, ον, (λάσιος, κνήμη) *hairy-legged*, Opp.

Λᾰσιόκωφος, ον, (λάσιος, κωφός) *deaf from hair growing in the ears*.

Λᾰσιόμᾱλον, ου, τό, (λάσιος, μῆλον) *a downy apple*, like the peach.

Λάσιον, ου, τό, *a rough cloth*, Sapph. 31, in poet. form *λάσσιον*.

Λάσιος, ία, ιον, Att. usu. ος, ον, *hairy, rough, shaggy, woolly*, of sheep, Il. 24, 125, Od. 9, 433: also of heroes, *λάσια στήθεα*, Il. 1, 189, *λάσιον κῆρ*, Il. 2, 851; 16, 554, for a hairy, shagged breast in the heroic age was a mark of strength: afterwards a hairy breast was looked upon rather as a sign of shrewdness and cunning, as, conversely, *mens vulsa* in Martial is used for a weak mind, cf. *πυκινός, πυκνός*.—II. in genl. like *δασύς, bushy, rough, χώριον*, Xen. Cyr. 1, 4, 16, cf. Plat. Crat. 420 D. Adv. *-ίως*. (*λάσιος* seems to differ from *δασύς, δάσος* only in dialect, λ and δ being often exchanged, cf. Λ. V. Prob. also akin to *λαῖνα, χλαῖνα*, Lat. *lana* and *laena*.) [ᾰ]

†Λάσιος, ου, ὁ, *Lasius*, a suitor of Hippodamia, Paus. 6, 21, 10.

Λασιόστερνος, ον, (λάσιος, στέρνον) *hairy-breasted*, Anth.

Λασιότρῐχος, ον,=*λασιόθριξ*, Opp.

Λασιόφρυς, υ, gen. υος, *with bushy eyebrows*.

Λασιών, ῶνος, ὁ, (λάσιος II.) *a thicket*.

†Λασίων, ωνος, ὁ, *Lasion*, a strong city of Elis on the border of Arcadia, Xen. Hell. 3, 2, 30: hence

†Λασιώνιος, α, ον, *of Lasion, Lasionian, οἱ Λ.*, Xen. Hell. 4, 2, 16, with v. l. *Λασιωνεῖς*.

Λασκάζω,=*λάσκω*.

Λάσκω, lengthd. from root ΛΑ˘Κ–, as appears in aor. 2, *λακίς*, etc.: fut. *λᾱκήσω*, but also *-ήσομαι*, Ar. Pac. 381: aor. 1 *ἐλάκησα* [λᾱ, but Att. also λᾰ, cf. Elmsl. Med. 147]: aor. 2 *ἔλᾰκον*, inf. *λᾰκεῖν*, Ib.: aor. 2 mid. *ἐλᾰκόμην*, Ep. redupl. 3 plur. *λελάκοντο*, H. Hom. Merc. 145 [ᾰ]: perf. *λέλᾱκα*, Ep. and Ion. *λέληκα*, Il., but part. fem. *λελᾰκυῖα*, Od.—*To sound, ring, rattle, crash*.—I. of things which *ring* when struck, *λάκε χαλκὸς νυσσομένων ξίφεσίν τε καὶ ἔγχεσι*, Il. 14, 25, *λάκε δ' ἀσπίς*, Il. 20, 277; of axles, *to creak*, Aesch. Theb. 153: but, *λάκε δ' ὀστέα*, the bones *cracked, broke with a crash*, Il. 13, 616, cf. Hes. Th. 694: it only occurs in this signf. in aor. 2 act.—II. of animals, *to shriek, scream*, of the falcon, Il. 22, 141, of the nightingale in the falcon's talons, Hes. Op. 205; also of dogs, *to howl, bay*, Od. 12, 85: in this signf. the perf. prevails in Ep., the aor. mid. only occurs H. Hom. Merc. 145, *κύνες λελάκοντο*.—III. of men, *to speak*, esp. *to speak aloud, proclaim*, Trag.: hence esp. of oracles, Soph. Tr. 82, Ar. Plut. 39: also *to sing*, *πρὸς αὐλόν*, Eur. Ion 776:—in this signf. only Att., esp. Trag., and in all tenses. (Hence *ληκέω, λακέω, λακάζω, λασκάζω, λακερός, λακέρυζα*.)

†Λασόνιοι, ων, οἱ, *the Lasonii*, a people of Asia Minor on the river Halys between the Mariandyni and the Amazons, Hdt. 3, 90, cf. 7, 77.

†Λᾶσος, ου, ὁ, *Lasus*, son of Charbinus, a poet of Hermione in Argolis, Hdt. 7, 6.

Λάσταυρος, ου, ὁ, (λάσιος, ταῦρος) =*δασύπρωκτος*, epith. of a *κίναιδος*, Theopomp. ap. Polyb. 8, 11, 6, cf. A. P. 12, 41.

†Λαστρατίδας, α, ὁ, *Lastratidas*, an Elean, Paus. 6, 6, 3.

Λάστρις, ὁ,=foreg., E. M.

†Λασύρτας, ου, ὁ, *Lasyrtas*, a citizen of Lasion, Ath. 44 F.

Λᾱσῶ, Dor. for *λήσω*, fut. of *λανθάνω*.

Λᾰτᾰγεῖον, ου, τό, *the vessel into which the λάταξ falls*.

Λᾰτᾰγέω, ῶ, f. *-ήσω*, (λάταξ) *to throw the λάταγες, λ. κοττάβους*, Luc.—II. of the *λάταγες, to make a splash*, cf. *πλαταγέω*. Hence

Λᾰτᾰγή, ῆς, ἡ, *the throwing of the λάταγες*, or *the splash made by it*: also, =*λάταξ*, Dicaearch. ap. Ath. 666 B.

†Λαταγή, ῆς, ἡ, *Latage*, a city of India, Ael. H. A. 16, 10.

Λάταξ, ᾰγος, ἡ, in plur. *λάταγες, the few drops of wine in the bottom of the cup which were thrown into a basin with a splash*, Alcae. 35, Criti. 1, 2: in sing. also *the splash* itself, which lovers regarded as a sort of omen, and so= *κότταβος*, Soph. Fr. 257, cf. *τόξον*, and *λαταγέω*. (Akin to *λατύσσω, πλαταγέω*, and Lat. *latex*.)—II. *a water quadruped*, like a beaver or otter, Arist. H. A. [λᾰ]

†Λατίνη, ης, ἡ, *Latium*, in Italy, Strab. p. 229.

†Λατῑνιάς, άδος, ἡ, *a Latin female*, Anth.

†Λατῑνίς, ίδος, ἡ,=foreg., Anth.

†Λατῖνος, ου, ὁ, *Latinus*, son of Ulysses and Circe, Hes. Th. 1013.—2. a king of the aborigines in Italy, Strab. p. 229.—II. *a Latin*, Polyb., Strab., freq.; also adj. *Λατῖνος, η, ον, Latin*, Id.

†Λάτιον, ου, τό, *Latium*, Hdn.

†Λατμικὸς κόλπος, ὁ, *gulf of Latmus*, in Caria, Strab. p. 635: from

†Λάτμος, ου, ὁ, *Latmus*, a mountain of Caria, Strab.: also, Heraclea in Caria, previously bore this name, Alcm.

Λατογενής, ές, (Λητώ, *γένω) *born of Latona*, Eur. Ion 465.

†Λατοΐδης, ὁ, and Λατώ, ἡ, Dor. for Λητ.

Λᾱτομεῖον, ου, τό, *a stone quarry*: from

Λᾱτομέω, ῶ, (λᾶς, τέμνω) *to quarry* or *hew stones*, LXX. Hence

Λᾱτόμημα, ατος, τό, *stone cut from a quarry*, Diod.; and

Λᾱτόμητος, ον, or η, ον, Lob. Paral. 460, *hewn in stone, hewn out of a rock*, Strab., and LXX.

Λᾱτομία, ας, ἡ,=*λατομεῖον*, Anth. Hence

Λᾱτομικός, ή, όν, *of a quarry, fit for quarrying stones*, Diod.

Λᾱτόμιον, ου, τό,=*λατομεῖον*.—II. *a tomb hewn in a rock*: from

Λᾱτόμος, ον, (λᾶς, τέμνω) *cutting* or *hewing stones*: as subst. *ὁ λατόμος, a quarry-man, stone-cutter*, LXX.: also *an instrument used in quarrying*, Lat. *acisculus*.

†Λατόπολις, εως, ἡ, (λάτος, πόλις) *Latopolis*, a city of Upper Aegypt, so called from worship of sq., Strab. p. 817.

Λάτος, ου, ὁ, *a fish of the Nile*, Lat. *latus*, Archestr. ap. Ath. 311 E.

Λατρεία, ας, ἡ, (λατρεύω) *the state of a hired workman, service, servitude*, Trag., as Aesch. Pr. 966.—2. esp., *λ. τοῦ θεοῦ, divine worship*, Plat. Apol. 23 B, *θεῶν*, Id. Phaedr. 244 E.

Λάτρευμα, ατος, τό, *a serving for hire, πόνων λατρεύματα*, painful *service*, Soph. Tr. 357.—2. esp. *service paid to the gods, worship*, Eur. I. T. 1275.—II.=*λάτρις, a slave*, Id. Tro. 1106.

Λατρεύς, έως, ὁ, *a workman for hire, servant, slave*, Lyc.

Λατρευτής, οῦ, ὁ,=*λατρεύς*: from

Λατρεύω, (λάτρις) *to work for hire* or *pay*, Solon 5, 48: esp. *to serve in war as a mercenary*, hence Lat. *latrocinari*.—2. *λ. τινί, to be subject to, be bound* or *enslaved to*, Soph. Tr. 35, Eur., etc.: hence metaph., *λατρ. πέτρᾳ*, of Prometheus, Aesch. Pr. 968: *μόχθοις*, Soph. O. C. 105:—but also c. acc. pers., like *θεραπεύω, to serve*, Eur. El. 131, I. T. 1115; c. acc. cognato, *λ. πόνον*, Id. Ion 129: hence—2. *to serve* the gods *with prayers and sacrifices, λ. Φοίβῳ*, Eur. Ion 152.

Λάτρης, ου, ὁ,=*λάτρις*, v. sub *λάτρον*.

Λάτριος, ία, ιον, *of a servant* or *service, μισθός*, Pind. O. 10, 34; and in Pind. N. 4, 89 *λατρίαν* is the prob. l. from

Λάτρις, ιος, ὁ, *a workman for hire, hired servant*, Lat. *latro*, Theogn. 302, 486: in genl. *a servant, slave*, Soph. Tr. 70, of the gods, as Mercury calls himself, Eur. Ion 4: also *ἡ λάτρις, a maidservant, handmaid*, esp. of the gods, Eur. Tro. 450: from

ΛΑ'ΤΡΟΝ, ου, τό, *pay, hire, λάτρων ἄτερθε*, without *rent* or *acknowledgment*, Aesch. Supp. 1011, cf. Call. Fr. 238, et ibi Ruhnk.

†Λάτταβος, ου, ὁ, *Lattabus*, masc. pr. n., Polyb. 9, 34, 11.

†Λάτυμνος, ου, ὁ, *Latymnus*, a mountain of Bruttium near Crotona, Theocr. 4, 19.

Λᾱτῡπέω, ῶ, *to cut, hew stones*.—II. *to build of stone*, Lyc.; and

Λᾱτύπη, ης, ἡ, *the chips of stone in hewing*, like *σκῦρον*, Strab. p. 808.—II. *gypsum, lime*, Plut. [ῠ]: from

Λᾱτύπος, ον, (λᾶς, τύπτω)=*λατόμος, λαοτύπος*, as subst. *a stone-cutter, mason*, Hipp., and Soph. Fr. 477. [ῠ]

Λᾰτύσσω, (λάταξ) *to clap, strike*, Opp., in mid.

†Λατωρεία, ας, ἡ, *Latorēa*, an Amazon, after whom a town near Ephesus was named, Ath. 31 E.

Λαυκᾰνίη, ης, ἡ, = *λαιμός, the throat*, Il. 22, 325, with v. l. *λευκανίη*, which form prevails in later Ep., v. Spitzn. ad l.

ΛΑΥ'ΡΑ, ας, ἡ, Ep. and Ion. *λαύρη, an alley, lane, narrow passage between houses*, Od. 22, 128, 137, Hdt. 1, 180, cf. Dissen Pind. P. 8, 86: also *a pass between rocks, ravine, defile: an avenue*, Theocr. Ep. 4, 1.—II. *a sewer, drain, privy*, Ar. Pac. 99, 158.—III. *a cloister* or *enclosure of a monastery*, Eccl.—Written wrongly in later authors *λάβρα*. (Akin to *λαβύρινθος*.)

†Λαυρέας, ου, ὁ, *Laureas*, an epigrammatic poet of the Anthology.

†Λαύρεντον, ου, τό, *Laurentum*, a city of Latium, Strab. p. 229.

†Λαύριον, and Λαύρειον, ου, τό, *Laurion*, a mountain of Attica near the promontory Sunium, famed for its silver mines, Hdt. 7, 144; Thuc. 2, 55: v. Append. Böckh P. E.

†Λαυριωτικός, ή, όν, *of Laurion, ἡ πρόσοδος*, Plut. Them. 4: *αἱ γλαῦκες Λαυριωτικαί, Laurian owls*, com. appell. of Athenian silver coins, Ar. Av. 1106; v. Append. Böckh P. E. § 6.

Λαῦρος, later and worse form for *λάβρος*.

Λαυροστάται, οἱ, (λαύρα, στῆναι) *the choreutae who stood in the middle*, usu. the bad ones, Cratin. Incert. 71, cf. Müller Eumen. § 12

*ΛΑΥ´Ω, the simple of ἀπολαύω, not found in use.

†Λᾱφάης, ους, ὁ, *Laphaës*, a tyrant of Argos, Paus. 2, 21, 8.—2. a statuary of Phlius, Id. 2, 10, 1.

†Λᾱφάνης, ους, ὁ, *Laphanes*, son of Euphorion, an Arcadian, Hdt. 6, 127.—2. son of Lasthenes, Anth.

†Λάφιλος, ου, ὁ, v. l. for Λάμφιλος.

Λαφρία, ας, ἡ, epith. of Minerva and Diana, perp. from λάφυρον, *the Forager*, Lyc. 356.

†Λάφριος, ου, ὁ, *Laphrius*, son of Castalius, Paus. 7, 18, 9; in Lyc. 835 an appell. of Mercury, v. foreg.

Λάφυγμα, ατος, τό,=sq., Welcker Syll. 54, 13.

Λᾰφυγμός, οῦ, ὁ, *greediness in eating, gluttony*, Ar. Nub. 52: cf. λαφύσσω.

Λᾰφύκτης, ου, ὁ, (λαφύσσω) *a gourmand*, Arist. Eth. Eud.

Λάφυξις, ἡ,=λαφυγμός.

Λάφῡρα, ων, τά, *spoils* taken in war, Lat. *spolia*, Trag., and Xen. Hell. 5, 1, 24:—later in sing., λάφυρον, Polyb.; esp., ἐπικηρύττειν τινὶ λάφυρον, to give public authority for plundering a people, Polyb. 4, 26, 7; cf. ὅσιον and σύλη. (Akin to λάπτω, λαπάζω, λαφύσσω, ἀφύσσω.)

Λᾰφῡρᾰγωγέω, ῶ, *to make booty* or *spoil of*, ἀρετήν, Plut.—II. *to plunder*, πόλιν, Apollod.; and

Λᾰφῡρᾰγωγία, ας, ἡ, *a carrying off booty*: from

Λᾰφῡρᾰγωγός, όν, (λάφυρα, ἄγω) *carrying off booty.*

Λαφῡρέω, ῶ, (λάφυρα) *to plunder*, LXX.

Λᾰφῡροπωλεία, ας, ἡ, *a selling of booty*; and

Λᾰφῡροπωλεῖον, ου, τό, *a place where booty is sold*, Polyb.: also λᾰφῡροπώλιον, Strab.: from

Λᾰφῡροπωλέω, ῶ, (λάφυρα, πωλέω) *to sell booty: to sell as booty*, Xen. An. 6, 6, 38. Hence

Λᾰφῡροπώλης, ου, ὁ, *a seller of booty, one who has bought up booty to retail*, Lat. *sector*, Xen. An. 7, 7, 56, Polyb., etc.

Λᾰφύσσω, Att. -ττω, fut. -ξω, *to swallow up greedily, eat up, devour*, in Il. always of the lion, αἷμα καὶ ἔγκατα λ.: of men, *to eat gluttonously, gorge*, Lat. *helluari*, both of eating and drinking, λαφύσσεται λαφυγμόν, Eupol. Col. 12: in genl. *to eat up, exhaust*, just like the kindred form ἀφύσσω. (From λάπτω, λαπάζω.)

†Λαφύστιον, ου, τό, *Mt. Laphystius*, near Coronea in Boeotia, containing a temple of Jupiter, said to be hence called Λαφύστιος, Hdt. 7, 197; Paus. 9, 34, 4: but v. sq.

Λᾰφύστιος, ία, ιον, (λαφύσσω) *gluttonous*, Anth.: epith. of Jupiter among the Minyae, Hdt. 7, 197, v. Müller Eumen. § 55.—II. pass. *devoured*, Lyc.

ΛΑΧΑΙ´ΝΩ, f. -ᾰνῶ, *to dig, delve, trench, turn up*, Mosch. 4, 96, and Ap. Rh.: Hom. has only the compd. ἀμφιλαχαίνω. [Λᾰ]

Λᾰχᾰνάριον, ου, τό, dim. from λάχανον. [ᾰ]

Λᾰχᾰνεία, ας, ἡ, *the culture of potherbs*, LXX.—II.=λαχανισμός, Joseph.: and

Λᾰχάνευμα, ατος, τό,=λάχανον. [ᾰ]: from

Λᾰχᾰνεύω, (λάχανον) *to plant with vegetables*, Strab., in pass.: *to use as potherbs*, Diosc., in pass. Mid. *to gather herbs*, Luc.

Λᾰχᾰνηλόγος, ον, (λάχανον, λέγω) *gathering vegetables*, Leon. Tar.

Λᾰχᾰνηρός, ά, όν, (λάχανον) *of the nature of vegetables*, Theophr.

Λᾰχᾰνήτης, ου, ὁ, (λάχανον) *a vessel* or *dish for vegetables.*

Λᾰχᾰνηφόρος, ον, (λάχανον, φέρω) *bearing vegetables.*

Λᾰχᾰνιά, ᾶς, ἡ, *a kitchen-garden*, like πρασιά.

Λᾰχᾰνίδιον, ου, τό, dim. from λάχανον.

Λᾰχᾰνίζομαι, dep. mid., *to gather vegetables.*—II.=*betizo*, i. e. *langueo*, Suet.

Λᾰχᾰνικός, ή, όν, = λαχανηρός, Theophr.

Λᾰχάνιον, ου, τό, dim. from λάχανον, Diog. L. [ᾰ]

Λᾰχάνιος, α, ον,=λαχανηρός, γῆ λ., *garden*-ground. [ᾰ]

Λᾰχᾰνισμός, οῦ, ὁ, (λαχανίζομαι) *a cutting* or *gathering of vegetables*, Thuc. 3, 111.

Λᾰχᾰνίτης, ου, ὁ, *a vegetable gardener.*

Λᾰχᾰνοειδής, ές, (λάχανον, εἶδος) *of the nature of vegetables.*

Λᾰχᾰνοθήκη, ης, ἡ, (λάχανον, θήκη) *a dish* or *pot for vegetables*, Alex. Magn. ap. Ath. 784 B.

Λάχᾰνον, ου, τό, (λᾰχαίνω) usu. in plur., *garden-herbs*, opp. to wild plants, *potherbs, vegetables, greens*, Lat. *olus, olera*, Ar. Plut. 298, etc.: τὰ λάχανα, *the vegetable-market, the green-market*, Ar. Lys. 557, Alex. Demetr. 1, 8; cf. ἰχθύς II.

Λᾰχᾰνόπτερος, ου, ὁ, (λάχανον, πτερόν) *vegetable-winged*, comic word in Luc.

Λᾰχᾰνοπωλεῖον, ου, τό, *the vegetable market*: from

Λᾰχᾰνοπωλέω, ῶ, (λάχανον, πωλέω) *to sell vegetables.* Hence

Λᾰχᾰνοπώλης, ου, ὁ, *one who sells vegetables, a green-grocer.*

Λᾰχᾰνοπωλήτρια, ας, ἡ, pecul. fem. of foreg., *a woman who deals in vegetables*, Ar. Thesm. 387.

Λᾰχᾰνοπώλιον, ου, τό,=λαχανοπωλεῖον.

Λᾰχᾰνόπωλις, ιδος, ἡ, fem. of λαχανοπώλης, Ar. Vesp. 497.

Λᾰχᾰνοφᾰγία, ας, ἡ, (λάχανον, φαγεῖν) *vegetable diet*, Hipp.

Λᾰχᾰνώδης, ες, = λαχανοειδής, Diosc.

†Λᾱχάρης, ους, ὁ, *Lachāres*, a tyrant at Athens (Ol. 120), Plut. Epicur. 6; Paus. 1, 25, 7.

†Λάχαρτος, ου, ὁ, *Lachartus*, masc. pr. n., Plut. Cim. 17. [ᾱχ]

Λάχε, Ep. 3 sing. aor. of λαγχάνω for ἔλαχε, Il.

Λάχεια, ἡ, νῆσος, ἀκτή, Od. 9, 116; 10, 509: acc. to some from λαχαίνω, an island or coast *with good soil, that can be easily dug*, as opp. to rocky or stony: acc. to others for ἐλάχεια, fem. from ἐλαχύς, *little, small, low*, and some even read νῆσος ἔπειτ' ἐλάχεια, and ἔνθ' ἀκτή τ' ἐλάχεια. [λᾰ]

Λᾰχεῖν, inf. aor. of λαγχάνω.

Λάχεσις, εως Ion. ιος, ἡ, (λᾰχεῖν, λάχος) *Lachesis*, one of the three Fates, strictly *the disposer of lots*, Hes. Th. 218, Sc. 258.—II. as appellat., *lot, destiny, fate*, Bacis ap. Hdt. 9, 43: *distribution*, Plut. [ᾰ]

Λᾰχή, ῆς, ἡ,=λάχος and λάχεσις II.

Λάχη, ης, ἡ, (λαχαίνω) *a digging*, λάχαι σιδαρόπλακτοι, digging with *stroke of spade* (perh. with a play on λαχεῖν, λάχος), Aesch. Theb. 914.

†Λάχης, ητος, ὁ, *Laches*, an Athenian, son of Melampus, a commander in the Peloponnesian war, Thuc., Ar., freq.—2. a grandson of foreg., son of Melampus, Dem.—. an Athenian archon Ol. 95, 1, Diod. S. 14, 35.

Λαχμός, οῦ, ὁ, (λαχεῖν)=λάχος, λάχεσις II.

Λαχμός, οῦ, ὁ, (λάζω, λάγδην)=λακτισμός, Antimach. 64.

Λαχναῖος, αία, αῖον, *woolly, hairy, downy*, Anth.: from

ΛΑ´ΧΝΗ, ης, ἡ, *soft, woolly hair, down*, as of the first beard, Od. 11, 320; of the *thin hair* on Thersites' head, ψεδνὴ δ' ἐπενήνοθε λ., Il. 2, 219; of the *soft nap* on cloth, Il. 10, 134: not till later *sheep's-wool*, Hes. Op. 511, Soph. Tr. 690, for which λάχνος is used in Od.—II. metaph. like κόμη, *leafage*, App. (The same as ἄχνη, akin to χλαῖνα, χλανίς, Lat. *laena, lana.*) Hence

Λαχνήεις, εσσα, εν, *woolly, hairy, shaggy*, Φῆρες, Il. 2, 743, στήθεα, 18, 415, δέρμα συός, Il. 9, 548; λ. ὄροφος, *a downy, soft* sedge, Il. 24, 451.

Λαχνόγυιος, ον. (λάχνος, γυῖον) *with hairy, shaggy limbs*, θῆρες, Eur. Hel. 378.

Λάχνος, ου, ὁ,=λάχνη, *wool*, Od. 9, 445. Hence

Λαχνόω, ῶ, *to make hairy.* Pass. *to grow hairy* or *downy*, of a youth's chin, Solon 14, 6.

Λαχνώδης, ες,=λαχνήεις: οὖδας χλόης λαχνῶδες, the ground *downy with* grass, Eur. Cycl. 541.

Λάχνωσις, εως, ἡ, (λαχνόω) *a covering with hair*, Philo.

Λᾰχοίην, Att. for λάχοιμι, opt. aor. of λαγχάνω.

ΛΑ´ΧΟΣ, τό, (λᾰχεῖν, λαγχάνω) *lot, fate, destiny*, Theogn. 592, Pind., and Trag.—II. *the portion obtained by lot, luck*, or *inheritance*, in genl. *a lot, share, portion*, Aesch. Eum. 334, 347, 400, etc., also in Xen. An. 5, 3, 9; τρίτατον λάχος νυκτός, Mosch. 2, 2:—ὁ λάχος only occurs in Pseudo-Soph. [ᾰ]

Λᾰχών, part. aor. of λαγχάνω.

Λαψάνη, ης, ἡ, also λαμψάνη, *an eatable herb*, Diosc.

Λαψεῦμαι and λαψοῦμαι, Dor. for λήψομαι, fut. of λαμβάνω.

Λάψις, εως, ἡ, (λάπτω) *a lapping*, Arist. H. A.

ΛΑ´Ω,=βλέπω, *to see, behold, look at*; old Ep. word which only occurs in three Homeric passages, κύων ἔχε ποικίλον ἐλλόν, ἀσπαίροντα λάων, a dog held a fawn, *gazing on* it as it struggled, Od. 19, 228;—ὁ μὲν λάε νεβρὸν ἀπάγχων, he *looked upon* the fawn as he was throttling it, Ib. 230;—αἰετὸς ὀξὺ λάων, the keen-*seeing* eagle, H. Hom. Merc. 360. Also in later Ep. the word here and there occurs in this signf. (It is the root of γλαύσσω, γλαυκός, γλαύξ, γλήνη, γλῆνος, λάμπω, λεύσσω, λευκός, Lat. *lux, luceo*, etc., and of ἀλαός with *a* priv.) [ᾰ]

*ΛΑ´Ω, an old pres., now found only in the Doric λῶ, λῇς, λῇ, q. v., *I wish* or *will*; the root however of a numerous family of words, which all involve the notion of *eager desire*, of *yearning* or *striving after*, as if the intensive syllables λα-, λαι-, λι-, had taken a *Verbal* form in ΛΑ´Ω, of which also λιλαίομαι, λελιημένος, seem to be remains: while λα- takes an *Adj.* form in λάβρος, λαρός, and a *Subst.* in λάρος, and λι- again appears in the *Adv.* λίαν.—The signf. of *capio, to take, hold*, is very dub.

Λᾱώδης, ες, (λαός, εἶδος) *of* or *belonging to the people, fit for the people. popular*, Lat. *popularis*, Plut. Crass. 3

Λέα, ἡ, v. sub λαία.

†Λεαγρος, ου, ὁ, *Leagrus*, son of Glaucon, an Athenian commander, Hdt. 9, 75; Thuc. 1, 51.

†Λεάδης, ὁ, *Leades*, a Theban, son of Astacus, Apollod. 3, 6, 8.

Λέαινα, ης, ἡ, fem. from λέων, *a lioness*, Hdt. 3, 108.—II. σχῆμά τι συνουσίας, Ar. Lys. 231.

†Λέαινα, ης, ἡ, *Leaena*, a courtesan, beloved of Aristogiton, Paus. 1, 23, 2: cf. Ath. 596 E, who cites a later one of same name, 577 C.

Λεαίνω, fut. λεᾰνῶ, aor. ἐλέηνα: Ep. λειαίνω, fut. λειᾰνέω, the only form in Hom., (λεῖος). *To smooth, polish*, of a worker in horn, Il. 4, 111; λ. κέλευθον, *to smooth* or *prepare* the way, Il. 15, 261, cf. Od. 8, 260: hence esp. *to shave the beard*, Theopomp. ap. Ath. 518 A.—II. *to rub smooth, powder, pound in a mortar*, Lat. *levigare*, Hdt. 1, 200: in genl. *to destroy, extirpate*, Hdt. 4, 122.—III. *to smooth down* or *away*, τὰς ῥυτίδας, Plat. Symp. 191 A:—metaph. *to smooth* or *soften down*, τὸν λόγον τινός, Hdt. 8, 142; τὴν κατάποσιν, *to tickle* the palate, Muson. ap. Stob. p. 167, 1.

†Λεάνδρειος, α, ον, *of Leander*, Anth.: from

†Λέανδρος, ου, ὁ, poet. Λείανδρος, *Leander*, a youth of Abydos, whose love for Hero is sung by Musaeus.

†Λεάνειρα, ας, ἡ, *Leanira*, mother of Elatus and Aphides, Apollod. 3, 9, 1.

†Λέανσις, εως, ἡ, (λεαίνω) *the act of smoothing, polishing*, Clem. Al.: al. λείανσις.

Λεάντειρα, ας, ἡ, fem. of sq., Anth.

Λεαντήρ, ῆρος, ὁ, (λεαίνω) *one that polishes, pounds.*

Λεαντικός, ή, όν, (λεαίνω) *good for polishing, pounding*, etc., Arist. Probl. Adv. -ῶς.

†Λέαρχος, ου, ὁ, *Learchus*, son of Athamas and Ino, Apollod.—2. brother of king Arcesilaus II. of Cyrene, Hdt. 4, 160: in Plut. Λάαρχος.—3. an Athenian, son of Callimachus, Thuc. 2, 67.—4. a statuary of Rhegium, Paus. 3, 17, 6.

†Λεβάδεια, ας, ἡ, also Λεβαδία, *Lebadēa*, a city of Boeotia at the base of Helicon, containing an oracle of Trophonius; now *Libadia*, Hdt. 8, 134.

†Λέβαδος, ου, ὁ, *Lebadus*, an Athenian, from whom foreg. was said to be named, Paus. 9, 39, 1.

†Λεβαίη, ης, ἡ, *Lebaea*, an ancient city of Macedonia, Hdt. 8, 137.

†Λεβέδιος, α, ον, *of Lebedus, Lebedian*, οἱ Λεβ., Strab.: from

†Λέβεδος, ου, ἡ, *Lebedus*, a city on the Ionian coast of Asia Minor; its ruins now *Ecclesia* or *Xingi*, Hdt. 1, 142.

†Λεβέκιοι, ων, οἱ, *the Lebecii*, a people of Helvetia, Polyb. 2, 17, 4.

†Λεβήν, ῆνος, ἡ, and Λεβήνα, *Leben*, a seaport of Crete, haven of Gortyna, Strab. p. 487.

Λεβηρίς, ίδος, ἡ, (λέπω) *the skin, slough*, of serpents, etc., Ar. Fr. 102; *the husk* of fruit.—II. *a rabbit*, if λεπορίς, q. v., be not better.

Λέβης, ητος, ὁ, (λείβω) *a kettle, caldron*, prob. with three feet (but different from, and prob. smaller than τρίπους), of bronze or copper (χαλκός), sometimes of costly workmanship, and so in the heroic age used for honorary gifts or prizes, freq. in Hom., esp. in Il.—II. in Od. mostly *the basin* in which the purifying water (χέρνιψ), was handed to the guests before meals, made of silver, Od. 1, 137, etc.; but Od. 19, 386, *a pan* for washing the feet.—III. among the Spartans a sort of τύμπανον or *basin*, which was struck by women at the funerals of the kings, Hdt. 6, 58.—IV. *a cinerary urn*, Aesch. Ag. 444.—V. *a vase* on the roof of the temple of Jupiter at Olympia, Pausan. 5, 10, 4, and at Delos, Call. Del. 286.

Λεβητάριον, ου, τό, dim. from foreg., Ath.

Λεβητίζω, (λέβης) *to put into, to boil in a caldron*, Lyc.

Λεβήτιον, ου, τό, dim. from λέβης, Ath.

Λεβητοειδής, ές, (λέβης, εἶδος) *like a kettle* or *basin.*

Λεβητοχάρης, ου, ὁ,=sq.

Λεβητοχάρων, ὁ, (λέβης, χαίρω) *pot-friend*, Cercid. ap. Ath. 347 D. [ᾰ]

Λεβητώδης, ες,=λεβητοειδής, Ath.

Λεβιανός, οῦ, ὁ,=sq.

Λεβίας, ου, ὁ, a kind of *fish*, Lat. *lebias*, Ar. Fr. 365.

Λέβινθος, ου, ὁ,=ἐρέβινθος.

†Λέβινθος, ου, ἡ, *Lebinthus*, one of the Sporades, Strab. p. 487.

Λέγαι, nom. plur. from λέγος or λέγης, γυναῖκες λ., *lewd* women, *chamberers*, Archil. 95. (Akin. to λέχος, λαγνός.)

Λεγεών, ῶνος, ὁ, the Lat. *legio*, N. T.; †Plut. Rom. 13.

Λέγνη, ης, ἡ,=sq.

Λέγνον, ου, τό, *a hem, border*, esp. *the coloured hem* of a garment parallel to the ὤα or selvage, in genl. *the extremity, edge*, Hipp. ap. Gal. Hence

Λεγνόω, ῶ, *to furnish with a coloured hem* or *border.*

Λεγνώδης, ες,=λεγνωτός.

Λεγνωτός, ή, όν, (λεγνόω) *with a coloured hem* or *border*, Call. Dian. 12.

ΛΕΓΩ, f. λέξω, aor. ἔλεξα, pf. εἴλοχα, in comp., see usage under foll. heads, orig. signf. *to LAY*, Germ. *LEGEN*; and in pass. *to LIE*, Germ. *LIEGEN*:—hence all the other signfs. may be derived, so that it is needless, as Buttm. Lexil. in v. does, to assume a separate root *λέχω, for this signf.—I. *to lay asleep, lull to sleep, put to bed*, λέξον με, Il. 24, 635; λ. νόον Διός, Il. 14, 252. Pass. or mid. *to lie down*, Hom.; λέξεται ὕπνῳ, will lie asleep, Il. 4, 131, λέξομαι εἰς εὐνήν, Od. 17, 102.—This signf. is only in the earliest poets, nor is the pres. ever so used: we have in Hom. of the act., aor. imperat. λέξον; of the pass. or mid. f. λέξομαι, aor. 1 ἐλεξάμην, also some forms from a syncop. aor. ἐλέγμην, viz. 3 sing. λέκτο, in Od., imperat. λέξο and λέξεο, in Il. and Od. (Hence λέχος, λέκτρον, Lat. *lectus*, also λεχώ, λοχεία, λόχος, ἄλοχος.)—II. like Lat. *LEGO, to lay in order, arrange*, and so *to gather, pick up*, Lat. *lego* and *colligo*, λ. ὀστέα, Hom.; λ. αἱμασιάς, in Od. 18, 359, acc. to the Schol., *to pick out* stones for building, cf. λογάδην, λογάς, but v. sub. αἱμασιά. Mid. *to gather for one's self*, ξύλα, Il. 8, 507: hence *to choose, pick out*, ἄνδρας ἀρίστους, Od. 24, 108, κούρους, Il. 21, 27: absol. in syncop. aor., ἐγὼ πέμπτος μετὰ τοῖσιν ἐλέγμην, after these *I chose myself* the fifth, i. e. offered to go with the other four, Od. 9, 335; or it may mean, *I reckoned myself*..., v. infr. III. Pass. pres. *to be chosen*, Il. 13, 276.—In this signf. the Att. use the perf. εἴλοχα, pass. εἴλεγμαι, aor. pass. ἐλέγην, but only in compds., cf. ἐκλέγω, καταλέγω, συλλέγω: the simple εἰλεγμένος, *chosen*, as v. l. Eur. Tro. 296, Dem. 873, 33.—III. *to lay among*, and so *to count, tell* or *reckon up*, ἐν δ' ἡμέας λέγε κήτεσιν, he counted us among the seals, Od. 4, 452. Mid. aor. syncop., λέκτο δ' ἀριθμόν, *he told over* the number, Od. 4, 451: so, λέξατο πάντας, Pind. P. 4, 336. Pass., μετὰ τοῖσιν ἐλέχθην, *I was counted* among these, Il. 3, 188, cf. supr. II. Hence—IV. *to recount, tell, relate*, τι, Hom. and Att., τινί τι, to tell something to one, Ib.: hence *to speak, say, utter*, in Hom. only once in act., Ἀγαμέμνονι λ. ὀνείδεα, *to utter* reproaches *to* or *against* him, Il. 2, 222: λέγε εἴ τι θέλεις, λέγε εἴ τι λέγεις, εἰπὲ ὅτι καὶ λέγεις, etc., if you have aught to say, say on, Valck. Hdt. 8, 58: mostly of men, less usu. of oracles, *to say, declare*, Hdt. 8, 136. Hom. also has the mid., once or twice, *to say over to one's self, say over*, Il. 13, 275, 292, Od. 3, 240. Hdt. and the Att. used the word chiefly in this signf., of all kinds of *oral* communications, of which some few instances follow:—1. λέγειν τινά τι, to *say something* of another, esp., κακὰ λ. τινά, to speak ill of him, abuse, revile him, Hdt. 8, 61, etc.; also, εὖ or κακῶς λ. τινά, Soph. El. 524, 1028, whereas the Latins say *maledicere alicui*.—2. λ. κατά τινος, *to accuse* one, λ. ὑπέρ τινος, *to defend* him, Xen. Hell. 1, 5, 2; 1, 7, 16.—3. λ. τινὰ ποιεῖν τι, *to tell, bid, command* one to do, like κελεύω, Soph. Phil. 101.—4. λ. τι, *to say something*, i. e. *to speak to the point* or *purpose*, Soph. O. T. 1475, Xen., etc.; opp. to λ. οὐδέν, *to say what is nothing, say nothing to the point* or *purpose*, Ar. Eq. 334: but λ. οὐδέν, also, *to say what is not, to lie*, Ar. Av. 66: also καλῶς, ὀρθῶς λ., *to be right*, Valck.-Hipp. 715.—5. pleon., ἔφη λέγων, ἔλεγε φάς, etc., oft. in Hdt., as also in Att., Lob. Aj. 756.—6. as the beginning of letters or documents, Ἄμασις Πολυκράτεϊ ὧδε λέγει..., Μαρδόνιος τάδε λέγει..., etc., Hdt. 3, 40; 8, 140: τὰ γράμματα λέγει τάδε, Id. 1, 124, etc.—7. like Lat. *dicere, to speak of, mean, refer to*, Hdt. 7, 144; so freq. in Trag., as εἴσω κομίζου σύ, Κασάνδραν λέγω you, I mean Cassandra, Aesch. Ag. 1035; ποταμός, Ἀχελῷον λέγω, Soph. Tr. 9, cf. Valck. Phoen. 994.—8. pass. λέγεται, like Lat. *dicitur, it is said, on dit*, λέγεται αὐτοὺς εἶναι..., Hdt. 8, 119; but also, λέγονται εἶναι, Xen. Cyr. 1, 2, 1: τὸ λεγόμενον, absol., *as it is said, as the saying goes*, Lat. *quod perhibent*, Thuc. 7, 68, cf. Stallb. Plat. Symp. 217 E: ὁ λεγόμενος, *the so-called*..., as οἱ λ. αὐτόνομοι εἶναι, Xen. Hell. 6, 3, 8.—In this signf. λέγω has no perf. act.: the perf. pass. is λέλεγμαι (not εἴλεγμαι, cf. supr. II): aor. pass. ἐλέχθην; the fut. λέξομαι has, esp. in Trag., a passive force, Pors. Hec. 293, Schäf. Soph. O. C. 1186, and so is used for λεχθήσομαι: also λελέξομαι, Plat.—V. the usu. signf. of Lat. *LEGO, to read*, only occurs in Greek in the compd. ἐπιλέγομαι, Hdt.

†Λέδων, οντος, ἡ, *Ledon*, a city of Phocis, Paus. 10, 2, 2; named after an autochthon Λέδων, Id. 10, 33, 1.

Λεηλᾰσία, ας, ἡ, *a making of booty, robbery*, Xen. Hier. 1, 36: and

Λεηλᾰτέω, ῶ, *to drive away booty*, esp. *cattle, to make booty*, Soph. Aj. 343, and freq. in Xen.: hence c. acc. loci, *to plunder, despoil*, πεδίον, πόλιν, Hdt. 2, 152; 5, 101: from

Λεηλάτης, ου, ὁ, *a plunderer.*

Λεηλάτησις, εως, ἡ, (λεηλατέω) = λεηλασία, Arr. Tact.

Λεηλᾰτικός, ή, όν, *able* or *disposed to plunder.*

†Λεητανοί, ων, *οἱ, the Leëtani*, a people of Iberia, Strab. p. 159.

ΛΕΙ´Α, ας, ἡ, Ion. ληΐη, ης, *booty, plunder*, freq. in Hdt.: esp. of cattle, opp. to ἄνθρωποι, Thuc. 2, 94, and so in plur., Soph. Aj. 26: hence in genl. *pillageable property*, Thuc. 8, 3, Xen. Hell. 1, 3, 2: τοὺς λοιποὺς ληΐην θέσθαι, to give them up to plunder, Hdt. 4, 202: λείαν ποιεῖσθαι χώραν, =λεηλατεῖν χώραν, Thuc. 8, 41: ἐπὶ λείαν ἰέναι, etc., Xen. An. 5, 1, 8, etc.: so in plur.: κατὰ τὰς ἰδίας λείας, Id. Hell. 1, 2, 5:—proverb. Μυσῶν λεία, of any thing that may be plundered with impunity, Dem. 248, 23, Arist. Rhet. 1, 12, 20. Cf. ληΐς, which is the form used by Hom. and Hes.

Λεία, ἡ, v. sub λαία.

†Λειαγόρη, ης, ἡ, *Leiagora*, daughter of Nereus and Doris, Hes. Th. 257.

Λειαίνω, fut. λειᾰνῶ, Ep. λειᾰνέω, (λεῖος) Ion. and Ep. for λεαίνω, q. v. Hom uses this form only.

†Λείανσις, ἡ, v. λέανσις.

Λειάντειρα, ας, ἡ, and λειαντήρ, ῆρος, Ion. for λεάντειρα, etc.

Λειαυστηρός, όν, (λεῖος, αὐστηρός) *sweetish-sour.*

†Λειβήθριος, α, ον, *of Libethrum, Libethrian; οἱ Λειβ., the Libethrians*, regarded as rude and unpolished; hence prov. ἀμουσότερος τῶν Λειβηθρίων, Paroem. Zenob. 1, 79.

†Λειβηθρίς, ίδος, ἡ, pecul. fem. to foreg., *αἱ Λειβηθρίδες*, appell. of the Muses, Strab. p. 410.

Λείβηθρον, ου, τό, (λείβω) *a canal: a wet country, meadow*, like λειμών.—II. also Λείβηθρα, ων, τά, and Λίβηθρα, τά, *Libethrum* or *Libethra*, a city and mountain district of Thrace inhabited by Orpheus, sacred to the Muses, Strab.† p. 410; Paus. 9, 30, 9, etc.—2. a mountain of Boeotia, near Coronea, containing a grotto of the Muses, Paus. 9, 34, 4.

ΛΕΙ´ΒΩ, f. -ψω, *to pour, pour forth*, usu. like σπένδω, in a religious sense, οἶνον λείβειν, Hom.; also, μέθυ λ., to make a libation of wine, Od. 12, 362; οἶνον Ἀθήνῃ λ., Il. 10, 579; also λείβειν (without οἴνου), Il. 24, 285, esp. with a dat. of the gods to whom the libation is made, λείβειν Διΐ, θεοῖς, Il. 6, 266, Od. 2, 432. (Hence λοιβή, and Lat. *libare, libatio.*)—II. Hom. also uses it like εἴβω, *to let flow, shed*, though only in phrase δάκρυα λ., Od. 5, 84; 16, 214; so too in Trag. Mid. *to flow, run, trickle*, Hes. Sc. 390: λείβεσθαι δακρύοις *to melt into* tears, Eur. Andr. 532: hence *to melt* or *pine away*, Ar. Eq. 327. Pass. *to be watered, moistened, bedewed*, Anth. (Hence λείβεθρον, λιβάς, λίμνη, λειμών.)

†Λείγηρ, ηρος, ὁ, *the Liger*, now *Loire*, a river of Gallia Celtica, Strab. p. 191.

Λειεντερέω, ῶ, *to have* λειεντερία.

Λειεντερία, ἡ, (λεῖος, ἔντερον) *the passing one's food without digesting it*, Hipp.

Λειεντεριώδης, ες, (λειεντερία, εἶδος) *like* or *afflicted with* λειεντερία, Hipp.

Λειεῦμαι, Dor. for λειοῦμαι, pres. pass. from λειόω.

Λείζομαι, Ion. and poet. for ληΐζομαι, q. v.

Λείηναν, Ep. 3 pl. aor. from λειαίνω, Od.

Λεικνάριον, ου, τό, dim from λεῖκνον, also λικνάριον.

Λεικνίζω, *to cleanse by winnowing: to swing, to rock:* from

Λεῖκνον, ου, τό, also λίκνον and λικμός, *a winnowing-fan*, Lat. *vannus.* II. *a cradle*, from its likeness to *a fan* in form and motion.

Λειμᾰκίς, ίδος, ἡ, νύμφη, *a meadow-nymph*, from λεῖμαξ, λειμών.

Λειμᾰκώδης, ες, (λεῖμαξ, εἶδος) *like meadows, grassy, moist*, Hipp.

Λεῖμαξ, ᾰκος, ὁ, perh. also ἡ,=λειμών, Eur. Phoen. 1571, Bacch. 867: *a garden*, Pherecr. Metall. 2: hence is formed comp. adj. λειμακέστερος, for -κωδέστερος, Hipp. 289, 25, but v. Lob. Paral. 288.

Λείμαξ, ᾱκος, ὁ and ἡ, a kind of *shell-less snail*, cf. σέσιλος.

Λειμάς, άδος, ἡ,=λειμών.

Λεῖμμα, ατος, τό, (λείπω) *a remnant, remains*, Hdt. 1, 119.—II. in music,=δίεσις III., Plat.

Λειμόδωρον, ου, τό, *a weed*, perh. the same as ὀροβάγχη, Theophr.

Λειμών, ῶνος, ὁ, (λείβω) *any moist* or *grassy place, a meadow, holm, pasture*, Hom., etc.: metaph., λ. ποταμίων ποτῶν, the smooth river-water, Soph. Fr. 587, like Lat. *Neptunia prata*, of the sea: metaph. also, πλούτου καὶ νεότητος λειμῶνες, Plat. Soph. 222 A.—II. like κῆπος, *pudenda muliebria*, Eur. Cycl. 171.—III. later freq. metaph. for *any bright, flowery surface, a blooming face, garment, peacock's tail*, etc., Jac. Ach. Tat. 478, 486. (Prob. from λείβω, as σεμνός from σέβω cf. λίμνη, λιμήν, Pott Et. Forsch. 1, p. 208.)

†Λειμών, ῶνος, ὁ, *Līmon*, son of Tegeates, Paus. 8, 53, 2.—II. a place near Nysa, Strab. p. 650.

Λειμωνήρης, ες, (λειμών, ἄρω) *belonging to a meadow.*

Λειμωνιάς, άδος, poet. fem. of λειμώνιος, νύμφη λ.=λειμακίς, *a meadow-nymph*, Soph. Phil. 1454.

Λειμωνιάτης, ου, ὁ, fem. -ᾶτις, ιδος, λίθος, a stone *of a grass-green colour*, Plin.

Λειμώνιον, ου, τό, *a plant, limonium*, Diosc.: strictly neut. from

Λειμώνιος, ία, ιον, (λειμών) *of, belonging to a meadow*, Lat. *pratensis*, δρόσοι, Aesch. Ag. 560, φύλλα, Theocr. 18, 39.

Λειμωνίς, ίδος, poet. fem. of λειμώνιος, Dion. P. 756.

Λειμωνίτης, ου, ὁ, fem. -ῖτις, ιδος, =λειμώνιος.

Λειμωνοειδής, ές, (λειμών, εἶδος) *like meadows, grassy and flowery*, Cebes.

Λειμωνόθεν, (λειμών) adv. *from a meadow*, Il. 24, 451; also λειμωνόθε, Theocr. 7, 80.

Λειόβᾰτος, ον, (λεῖος, βαίνω) *going smoothly: smooth.*

Λειόβατος, ου, ὁ, (λεῖος, βάτος) a fish, *the ray*, Plat. (Com.) Soph. 4, Arist. H. A. 2, 15, 12.

Λειογένειος, ον, (λεῖος, γένειον) *smooth-chinned, beardless*, Hdt. 5, 20.

Λειόγλωσσος, ον, (λεῖος, γλῶσσα) *smooth-tongued, flattering.*

Λειοθαλάσσιος, α, ον, (λεῖος, θάλασσα) name of a kind of *raphanis*, Theophr.

Λειοκάρηνος, ον, (λεῖος, κάρηνον) *smooth* or *bald-headed.*

Λειόκαυλος, ον, (λεῖος, καυλός) *smooth-stalked*, Theophr.

Λειοκῡμονέω, ῶ, *to be upon a smooth sea:* from

Λειοκύμων, ον, gen. ονος, (λεῖος, κῦμα) *having low waves*, θάλαττα λ., a *calm smooth* sea, Luc. [ῡ]

Λειόμῑτος, ον, (λεῖος, μίτος) *smoothing the threads of the warp*, κάμαξ, Anth.

Λειοντῆ, ῆς, ἡ, poet. for λεοντη, *a lion's skin*, Anth. Plan. 185.

Λειοντομάχης, ου, ὁ, (λέων, μάχη, poet. for λεοντομ., *a lion-fighter*, Theocr. Epigr. 20, 2. [ᾰ]

Λειοντοπάλης, ου, ὁ, (λέων, πάλη) poet. for λεοντοπ., *wrestler with a lion*, Anth. [ᾰ]

Λειοποιέω, ῶ, (λεῖος) *to smooth, pound fine*, Geop.

Λειόπους, ὁ, ἡ, -πουν, τό, gen. -ποδος, *smooth-footed.*

ΛΕΙ῀ΟΣ, λεία, λεῖον, later also ος, ον, the Lat. *LAEVIS, smooth, level, even:* Hom. and Hes. use it esp. of level places or countries, πεδίον, χῶρος, ἱππόδρομος, ὁδός, ἄροσις; so, χωρίον λ., Hdt. 7, 9, 2: c. gen., χῶρος λεῖος πετράων, *smooth*, i. e. *free from* rocks, Od. 5, 443: also, λ. θάλασσα, a smooth sea, Hdt. 2, 117; λ. πνεῦμα, a *gentle* breeze, Ar. Ran. 1001, cf. Lob. Aj. 673.—II. later *smooth to the touch, polished, slippery*, ἔγχελυς, Ar. Fr. 25, cf. Foës. Oecon. Hipp.—2. *with a smooth chin, beardless*, Theocr. 5, 90: *bald*, Lat. *laevis*, Ruhnk. Ep. Cr. p. 66.—2. metaph. λ. μῦθοι, *smooth, soft* words, Aesch. Pr. 647; also, λεία φώνη, Plat. Tim. 67 B; λ. ἦθος, ἡδοναί, Id. Crat. 406 A, Phil. 51 D. Adv. -ως. (It prob. once had the digamma λεῖϜος, cf. Lat. *laevis*, and λευρός: hence λειαίνω, λεαίνω, λισσός, λίστρον.)

Λεῖος, ου, ὁ, *a smooth-skinned* sort of *shark.*

Λειόστρᾰκος, ον, (λεῖος, ὄστρακον) *smooth-shelled*, Arist. H. A. 4, 4, 6.

Λειόστρεια, ων, τά, (λεῖος, ὄστρεον) a sort of *smooth-shelled* fish.

Λειότης, ητος, ἡ, (λεῖος) *smoothness*, σπλάγχνων, Aesch. Pr. 493: κατόπτρων, Xen. Eq. 10, 6.

Λειοτρῑβέω, ῶ, *to rub smooth, pound*, Gal., but v. Lob. Phryn. 572: from

Λειοτρῑβής, ές, (λεῖος, τρίβω) *rubbed smooth, pounded*, Diosc.

Λειοτρῐχέω, ῶ,=sq., Arist. H. A.

Λειοτρῐχιάω, ῶ, (λεῖος, θρίξ) *to have smooth hair*, Sophron. ap. Ath. 106 E.

Λειουργέω, ῶ, (λεῖος, *ἔργω) *to make smooth.*

Λείουσι, poet. for λέουσι, dat. plur. from λέων, Il. 5, 782.

Λειόφλοιος, ον, (λεῖος, φλοιός) *smooth-barked*, Theophr.

Λειόφυλλος, ον, (λεῖος, φύλλον) *smooth-leaved.*

Λειόχρως, ωτος, (λεῖος, χρώς) *smooth-skinned*, Ath.

Λειόω, ῶ, (λεῖος) *to smooth, make even* or *bald.*—II. *to rub to pieces, pound.*

Λειπανδρέω, and other compds. of λειπ-, from λείπω, should be written λῐπ-, as λῐπανδρέω, v. Cramer Anecd. 2, 239, Dind. in Steph. Thesaur.

†Λειπεφίλη, ης, ἡ, *Lipephilē*, daughter of Iolaus, Paus. 9, 40, 6.

†Λειπόξαϊς, ιος, ὁ, *Līpoxaïs*, son of the Scythian king Targitaus, progenitor of the Auchatae, Hdt. 4, 6.

Λειπτέον, verb. adj. from λείπω, *one must leave*, Eur. H. F. 1385, and Plat.

Λειπυρία, ας, ἡ, Ion. -ίη, ἡ,=sq., Hipp.

Λειπῠρίας, ὁ, with or without πυρετός, (λείπω, πῦρ) a malignant *intermittent* fever, for λειποπυρίας, Hipp. Hence

Λειπῠρικός, ή, όν, *subject to* λειπυρία, Hipp.

Λειπῠριώδης, ες, (λειπυρία, εἶδος) *like* or *suffering from* λειπυρία, Hipp.

ΛΕΙ´ΠΩ, f. -ψω: aor. act. ἔλῐπον, inf. λῐπεῖν, mid. ἐλῐπόμην, (for the aor. 1 ἔλειψα only occurs in late authors, Lob. Phryn. 713, sq.): perf. act. λέλοιπα, pass. λέλειμμαι, part. λελειμμένος, plqpf. ἐλελείμμην, in Hom. usu. without augm.: fut. pass. λελείψομαι, Il. 24, 742: aor. pass. ἐλείφθην:—all which tenses, except aor. 1 act. and pass., are used by Hom.—I. trans. *to leave, let go, release, let alone*, of dying persons *to leave behind*, in all these signfs. freq. in Hom.: τί τινι, *to leave behind to* one, *leave as a legacy*, Trag.—2. *to desert in danger, leave in the lurch*, Il. 16, 368, etc.; so, λίπον ἰοὶ ἄνακτα, they *failed* him, Od. 22, 119, Lat. *deficiebant eum sagittae*, cf. infr. II.—3. λ. φάος ἠελίοιο, to die, Hom.: also conversely, θυμός, ψυχή, αἰὼν λείπει με, also ἔλιπ' ὀστέα θυμός, Hom.—B. pass. *to be left, left behind*, etc., therefore *to stay, remain*, λείπεται, *it remains* to do so and so, Plat.: *to be left above, remain over*, hence *to survive*, Hom., who uses also κατόπισθε and μετόπισθε λείπεσθαι; σιτία τινι λείπεται, Hdt. 9, 45.—2. esp. *to be left behind in a race*, Hom., c. gen. pers., Il. 23, 523; λελειμμένος οἰῶν, *lingering behind* them, Od. 9, 448; so also, ἐς δίσκουρα λέλειπτο, Il. 23, 523: but, λείπεσθαι ἀπό τινος, *to remain afar* or *aloof* from one, Il, 9, 437, 445: so too in Hdt., λ. βασιλῆος or ἀπὸ βασιλῆος, *to be left behind by, desert* the king, Hdt. 8, 113: 9, 66: absol. *to stay behind*, Id. 9, 56.—3. in genl. *to remain behind, come short of..., be inferior, worse, weaker* or *less than...*, and so c. gen. like ἐλαττοῦσθαι, ἡττᾶσθαι, ὑστερεῖσθαί τινος, because the verb has a compar. sense, freq. in Hdt.; also, λείπεσθαί τινος ἔς τι or ἔν τινι, Hdt. 1, 99; 7, 81, cf. Aesch. Pers. 344: λέλειψαι τῶν ἐμῶν βουλευμάτων, *you come short of, understand not* my plans, Eur. Or. 1085: absol. in part., ἄνδρες λελειμμένοι, *inferior* men, Aesch. Fr. 36.—4. *to be wanting* or *lacking*, τινός, of a thing, Soph. Tr. 937, El. 474: ἔν τινι, in a thing, Id. O. C. 495: cf. infr. II.—C. mid. c. acc., *to leave behind one on dying, leave a memorial to posterity*, μνημόσυνα λιπέσθαι, Hdt. 6, 109, and freq. in Hdt., mostly in aor. 2.—II. intr. *to be gone, to depart, disappear*, in Hom. only in perf., ψυχή, πάντα λέλοιπε, life, everything *is gone*, Od. 14, 134, 213; where however the ellipsis may be ψυχὴ λέλοιπε τὰ ὀστέα, πάντα λέλοιπέ με, and on this construct., explained above I. 2, is prob. founded the intr. usage freq. in Att. in all tenses, *to fail, be wanting, cease, be missing*, as in pres., Soph. O. T. 1232: in aor. 2, Id. El. 514; in fut., Eur. Hel. 1157; perf., Id. H. F. 133; cf. ἐλλείπω: the Lat. *deficere* is exactly similar. (From the aor. λιπεῖν, came a post-Hom. collat. form λιμπάνω: from λέλοιπα comes λοιπός.)

Λειπώδῖν, ῖνος, ὁ, ἡ, in Suid. sine interpr., perh. *beyond bearing children.*

Λείρῖνος, ίνη, ινον, (λείριον) *made of, like lilies*, Theophr.

Λειριοειδής, ές, (λείριον, εἶδος) *like the lily* or *lilies.*

Λειριόεις, εσσα, εν, (λείριον) strictly *of* or *belonging to a lily, of its nature* or *colour*: but as early as Hom. metaph., χρὼς λειριόεις, *lily* skin, Il. 13, 830: metaph. of the cicadae, ὄψ λειριόεσσα, their *delicate* voice, Il. 3, 152: and so of the Muses, Hes. Th. 41.

ΛΕΙ΄ΡΙΟΝ, ου, τό, *a lily*, esp. *the white one*, H. Hom. Cer. 427; also, λείριον ἄνθεμον, Pind. N. 7, 116: cf. κρίνον. (λείριον was the Lat. *lilium*, cf. Λ. IV.)—2. =νάρκισσος, cf. Theophr. H. P. 6, 6, 9.—3. in genl. *a flower, blossom*, Nic.

Λειριοπολφανεμώνη, ης, ἡ, (λείριον, πόλφος, ἀνεμώνη) a kind of *omelet made with lilies*, etc., Pherecr. Pers. 1, 8.

Λείριος, ον,=λειριόεις, Ap. Rh. 4, 903.

†Λεῖρις, ιος, ὁ, *the Līris*, now *Garigliano*, the earlier boundary between Latium and Campania, Strab. p. 233.

Λειριώδης, ες, = λειριοειδής, Theophr.

Λειρός, ά, όν, *thin, pale*, Hesych.—II. λειρός, ὁ, *a leveret*, Id.

Λεῖς, collat. form of λίς, Lob. Paral. 85.

Λεϊστός, ή, όν, (λεΐζομαι) Ion. and poet. for ληϊστός, Il. 9, 408.

Λέϊτος, ον, and λεῖτος, also λήϊτος, λῆτος, and λάϊτος, λαῖτος, ον, (λαός, λεώς) *of, belonging to the people*, Lat. *publicus, popularis*, old and esp. Ion. forms for Att. δημόσιος, but seldom used, cf. Piers. Moer. p. 252 sq., Valck. Hdt. 7, 197. Hence

Λειτουργέω, ῶ, (λειτουργός) *to perform public duties*, in genl. *to serve the people* or *state*, τῇ πόλει, Xen. Mem. 2, 7, 6: *to exert* one's self *for the public good*, περί τι, πρός τι, Arist. Pol.: in Com. also of *public* prostitutes.—II. esp. at Athens, *to serve expensive public offices at one's own cost*, freq. in Oratt.; λ. ὑπέρ τινος, to serve these offices for another, Isae. 62, 39; cf. λειτουργία.—III. *to minister* as a priest, N. T., and Eccl. Hence

Λειτούργημα, ατος, τό, *the performance of a* λειτουργία, Plut. Ages. 36.

Λειτουργησία, ας, ἡ,=sq., Philostr.

Λειτουργία, ας, ἡ, (λειτουργέω) *a public service*, esp. at Athens *a burdensome public office* or *duty*, which the richer citizens discharged at their own expense, usu. in rotation, but also voluntarily or by appointment: the ordinary ones (ἐγκύκλιοι) at Athens were the γυμνασιαρχία, the χορηγίαι, and the ἑστίασεις, with the minor one of the ἀρχιθεωρία: the extraordinary were destined for the exigencies of the state, e. g. the τριηραρχία, and the εἰςφορά: on the λειτουργίαι, v. Böckh P. E. 2, 199 sq., Herm. Pol. Ant. § 161 sq., cf. λειτουργός.—II. *any service, work of a public* kind, hence ὁ ἐπὶ λειτουργιῶν, in an army, *the officer who superintended the workmen*, carpenters, etc., Polyb.—III. in LXX., *the worship, public service of God*: hence, Eccl. *public worship* in genl., but more particularly *the Eucharist.*

Λειτουργικός, ή, όν, *of, belonging to a* λειτουργία or λειτουργός, LXX.: from

Λειτουργός, όν, (λέϊτος, λεῖτος, *ἔργω) like δημιουργός, *performing public duties*, or *works of public use, useful to the public*: ὁ λ., in genl. *a workman, handicraftsman*, Polyb.—II. esp. at Athens, *a citizen who undertook a* λειτουργία, q. v., cf. Böckh P. E. 2, 199 sq.—III. *a priest, minister of God*, N. T.

Λειφαιμέω, ῶ, *to be wanting in blood, to grow pale*, Arist. Probl.: from

Λείφαιμος, ον, (λείπω, αἷμα) *wanting blood, growing pale*, Gal.: λίφαιμος, -έω would be more correct, cf. λειπανδρέω.

Λειχάζω, = λείχω, *to lick*: also sensu obscoeno= Lat. *fello.*

†Λείχας, ὁ, v. Λίχας.

ΛΕΙΧΗ΄Ν, ῆνος, ὁ, *a tree-moss, lichen*, that on the olive being ψώρα, *scabies*, but Theophr. uses λειχήν of the *olive*, and ψώρα of the *fig*: also a kind of liver-wort that grows on damp rocks.—II. hence *a lichen-like eruption* on the skin of animals, esp on the chin, *mentagra*, as in men *th ring-worm, rush, scurvy*, Aesch. Cho 281, in horses, *a tetter, scab*, Diosc.: also of the ground, *a blight, canker* Aesch. Eum. 785: also written λιχήν not so well, v. Dind. Aesch. Il. c Hence

Λειχηνιάω, ῶ, *to have the* λειχήν, of trees, Theophr.

Λειχηνώδης, ες, (λειχήν, εἶδος) *like the* λειχήν, Hipp.

ΛΕΙ΄ΧΩ, f. -ξω, *to lick*: also *to lick up*, Hdt. 4, 23, Aesch. Eum. 106, cf ἄδην:—the irreg. part. perf. λελειχμότες, in Hes. Th. 826, is used in the signf. of λιχμάομαι (q. v.). (λείχω is the Lat. *lingo*, our *lick*, etc. hence λιχμάω, λιχμάζω, λίχνος, *ligurio.*)

Λειψανδρία, ας, ἡ, (λεῖψις) = λιπανδρία.

Λειψᾰνηλόγος, ον, (λείψανον, λεγω) *gathering remnants*, Anth.

Λείψᾰνον, ου, τό, (λείπω) *a piece left, wreck*, Eur. Med. 1387; metaph. of men, Id. El. 554, Tro. 711; and so oft. in plur., *remains, remnants*, Lat. *reliquiae*, θανόντος λείψανα, Soph. El. 1113, cf. Plat. Phaed. 86 C; but, ἀγαθῶν ἀνδρῶν λ. are *their deeds, good name*, etc., Eur. Andr. 774.

Λεῖψις, εως, ἡ, (λείπω) *a leaving, deserting, omitting.*—II. *a coming to an end, failing, want.*

Λειψῐφᾰής, ές, (λεῖψις, φάος) *with decreasing light, waning*, μήνη, also λειψίφωτος.

Λειψόθριξ, τρῐχος, ὁ, ἡ, (λείπω, θρίξ) *having lost his hair*, Ael.

Λειψοσέληνος, ον, (λεῖψις, σελήνη) *in the moon's first* or *last quarter*, Lat. *silente luna*, when she is hidden.

Λειψυδρέω, ῶ, *to want water, to dry up*; and

Λειψυδρία, ας, ἡ, *want of water*, Polyb.; and

Λειψύδριον, ου, τό, *Lipsydrium, a waterless district* near mount Parnes in Attica, Hdt. 5, 62, Ilgen. Scol. 24: some read λιψύδριον: from

Λείψυδρος, ον, (λείπω, ὕδωρ) *lacking water, waterless.*

Λειώδης, ες,=λεῖος, *smooth, even.*

†Λειώδης, ους, ὁ, *Līodes*, son of Oenops, a suitor of Penelope, Od. 21 144.

†Λειώκριτος, ου, ὁ, *Līocritus*, son of Arisbas, a companion of Lycomedes before Troy, Il. 17, 344.—2. son of Euenor, a suitor of Penelope, Od. 2, 242.

Λείωμα, ατος, τό, (λειόω) *that which has been smoothed* or *pounded*: λείωμα ἄκρατον, ὑδαρές, etc., a colour made *by rubbing* κυανός down, Theophr.

Λείων, ὁ, poet. for λέων, hence Ep. dat. λείουσι, Il.

Λείωσις, ἡ, (λειόω) *a smoothing, polishing, pounding.*

Λεκᾰνάριον, ου, τό, dim. from sq.

Λεκάνη, ης, ἡ, Dor. λακάνη, (λέκος) *a dish, pot, pan*, Ar. Nub. 907, Vesp. 600, etc. [ᾰ] Hence

Λεκᾰνίς, ίδος, ἡ, Luc., also λεκάνιον, ου, τό, Ar. Ach. 1110, λεκανίσκη, ης, ἡ, Ar. Fr. 637, and λεκᾰνίδιον, ου, τό, dim. from λεκάνη, *a little dish* or *pan.* [ᾰ]

Λεκανομαντεία, ας, ἡ, *divination by means of a dish*: from

Λεκανόμαντις, εως, ὁ and ἡ, (λεκάνη, μάντις) *a dish-diviner*, Strab. p. 762.

Λεκᾰνοσκοπία, ας ἡ, (λεκάνη, σκοπέω) *the inspecting of a dish*, in order to divine.

Λεκάριον, ου, τό, dim. from λέκος, *a little dish*, Poll.

Λεκῐθίτης, ου, ὁ, (λέκιθος) ἄρτος, a sort of *bread made either with the yolk of eggs* or *of pulse*, Seleuc. ap. Ath. 114 B.

Λεκῐθοπώλης, ου, ὁ, fem. -πωλις, (λέκιθος, πωλέω) *a pulse-porridge seller*, Ar. Plut. 427.

Λέκῐθος, ου, ὁ, *pulse-porridge*, esp. of ἄρακος, *pease-soup*, Lat. *lomentum*, Pherecr. Aut. 4.

Λέκῐθος, ου, ἡ, *the yolk of an egg*, Hipp., Arist. H. A., etc.

Λεκῐθώδης, ες, (ἡ λέκιθος, εἶδος) *like the yolk of an egg, yolk-coloured*, Hipp., and Theophr.

Λεκίς, ίδος, ἡ, Epich. p. 37, λεκίσκος, ου, ὁ, and λεκίσκιον, ου, τό, Hipp., dim. from λέκος, *a small dish* or *plate*.

ΛΕ΄ΚΟΣ, εος, τό, and λεκός, οῦ, ὁ, *a dish, plate, pot, pan*, Hippon. 43. (Hence λεκάνη, akin to λήκυθος and λάγυνος.)

Λέκροι, οἱ,=λίκροι, q. v.

Λεκτέος, a, ον, verb. adj. from λέγω, *to be said* or *spoken*, Plat. Rep. 378 A.—II. λεκτέον, *one must say* or *speak*, τι, Ib. 392 A.

Λέκτης, ου, ὁ, (λέγω IV.) *a speaker*. Hence

Λεκτικός, ή, όν, *good at speaking, able to speak*, περί τι, Xen. Mem. 4, 3, 1, Cyr. 5, 5, 46: ἡ -κή sub. τέχνη, the art of speaking, Plat. Polit. 304 D.—II. *suited for speaking*, λόγοι λ., *common, familiar* discourse, Dem. 1401, 20; ῥυθμός, Arist. Rhet. 3, 8, 4.

Λέκτο, 3 sing. aor. syncop. mid. of λέγω, Od.

†Λέκτον, ου, τό, *Lectum*, a promontory of Troas, the southern point of Mt. Ida, now *Cape Baba*, Il. 14, 183, Hdt. 9, 114.

Λεκτός, ή, όν, (λέγω II.) *gathered, chosen, picked out*, Hes. Fr. 11, 3, and Trag.—II. (λέγω IV.) *uttered, spoken, said*, Soph. Phil. 633: *capable of being spoken, to be spoken*, κακὸν οὐ λεκτόν, Eur. Hipp. 875: τὰ λεκτά, *things having only a nominal existence*, as time and space, *abstractions*, Stoical term in Plut. 2, 1116 B.

Λέκτριος, ον, (λέκτρον) *bed-ridden*.

Λεκτρίτης, ου, ὁ, (θρόνος) *a recumbent chair* or *couch*.

Λέκτρον, ου, τό, (λέγω I.) like λέχος, *a couch, bed*, Lat. *lectus*, Hom. (esp. in Od.), λέκτρονδε, *to bed*, Od. 8, 292: also in plur., Od.—II. later, usu. in plur., the *marriage bed*, Pind., and Trag.; also λέκτρων εὐναί, Aesch. Pers. 543: hence *marriage*, γῆμαι λέκτρα τινός, to wed one, Eur. Med. 594: λέκτρα προδοῦναι, αἰσχύνειν, etc., Eur., who uses the word very frequently. Cf. λέχος.

Λεκτροχᾰρής, ές, (λέκτρον, χαίρω) *enjoying the marriage bed*, Orph.

Λελᾰβέσθαι, Ep. inf. aor. mid. by redupl., from λαμβάνω, Od. 4, 388.

Λελάθη, Ep. 3 aor. act. by redupl., from λανθάνω, Il. 15, 60: so also from aor. mid., λελάθοντο, λελᾰθέσθω, λελᾰθέσθαι, Il., Hes. Th. 471: ὅπως λελάθοιτο τεκοῦσα παῖδα, in act. signf., cf. λανθάνω III.

Λέλᾱκα, perf. of λάσκω.

Λελάκοντο, Ep. redupl. 3 pl. aor. 2 mid. of λάσκω, H. Hom. Merc. 145. [ᾰ]

Λελᾰκυῖα, Ep. fem. part. perf. of λάσκω, Od. 12, 85.

Λέλασμαι, perf. pass. of λανθάνω, Att.

Λελάχητε, λελάχωσι, Ep. redupl. 2 and 3 pl. aor., from λαγχάνω, in trans. signf., cf. λαγχάνω III.

†Λελεγεῖος, a, ον, Ion. and Ep. Λελεγήϊος, η, ον, *of the Leleges, Lelegēan*.

†Λέλεγες, ων, οἱ, *the Lelĕges*, an ancient race dwelling in Caria, who at a later period spread as far as Troy, if not a branch of, at least of same origin with the Thracians, Il. 10, 429, Hdt. 1, 171.

†Λελέγιος, a, ον, *of the Leleges, Legian*, Strab. p. 321.

Λέλειμμαι, perf. pass. from λείπω: part. λελειμμένος, Hom.

Λελειχμότες, nom. plur., irreg. part. perf. of λείχω, q. v.

†Λέλεξ, εγος, ὁ, *Lelex*, an Autochthon, first king of Lacedaemon, Apollod. 3, 10, 3; from him the Λέλεγες were said to be named, Paus. 3, 1, 1.

†Λελεύκασμαι, pf. pass. of λευκαίνω, Diphil. (Siphn.) ap. Ath. 54 B.

Λέληθα, perf. of. λανθάνω.

Λεληθότως, adv. part. perf. of λανθάνω, like λάθρα, *secretly, unobserved*, Plat. Ax. 365 C.

Λέληκα, Ion. and Ep. perf. of λάσκω, Hes. Op. 205: part. λεληκώς, Il. 22, 141.

Λέλημμαι, rare poet. perf. pass. of λαμβάνω, for εἴλημμαι, Aesch., and Eur.

Λέλησμαι, Ion. and Ep. perf. pass. of λανθάνω, part. λελησμένος, Hom.

Λελίημαι, old Ep. perf., *to strive eagerly, long for, hasten*: Hom. uses only the part. λελῐημένος, and that only in Il., like an adj. in signf. of *zealous, hasty, eager*: also c. gen., *eager for* a thing, Ap. Rh. 1, 1164; who also has 3 plqpf. with inf. λελίητο αὐδῆσαι, 3, 1158. (Prob. for λελίλημαι, λελιλημένος from λιλαίομαι: v. sub *λάω.) [ῐ]

Λελιμμένος, part. perf. pass. from λίπτω, Aesch.

Λέλογα, perf. of λέγω, Gramm.

Λελογισμένως, adv. part. perf. pass. from λογίζομαι, *deliberately, advisedly*, Hdt. 3, 104, Eur. I. A. 1021.

Λέλογχα, perf. of λαγχάνω, Od. 11, 304, Hes. Th. 203.

Λέλοιπα, perf. from λείπω, Hom.

Λελουμένος, part. perf. pass. from λούω, Il. 5, 6.

Λελύμασμαι, perf. pass. from λυμαίνομαι. [ῡ]

Λελῠμένως, adv. part. perf. pass. from λύω, *loosely, slackly, slowly*, Hipp.

Λέλυνται, λέλυντο for ἐλέλυντο, 3 pl. perf. and plqpf. pass. from λύω, Hom.

Λελῦτο, Ep. for λελύοιτο, 3 sing. opt. perf. pass. of λύω, Od. 18, 238.

†Λεμάνη, ης, ἡ, *Lacus Lemānus*, now *lake of Geneva*, in Helvetia, Strab. p. 186. [ᾱ]

Λεμβάδιον, ου, τό, dim. from λέμβος. [ᾰ]

Λέμβαρχος, ου, ὁ, (λέμβος, ἄρχω) *the commander of a* λέμβος.

ΛΕ΄ΜΒΟΣ, ου, ὁ, *a small boat with a sharp prow*, Dem. 883, 28; used esp. by the Illyrians, v. Schweigh. Ind. Polyb.: a ship's *cock-boat*, hence metaph. in Anaxandr. 'Οδυσσ. 2, 7.

Λεμβώδης, ες, (λέμβος, εἶδος) *shaped like a* λέμβος, Arist. Inc. An. 10, 9.

Λέμμα, ατος, τό, (λέπω) *that which is peeled off, peel, husk, skin, scale*, etc., Hipp., and Ar. Av. 674.

Λέμνα, ἡ, *a water-plant, Lemna palustris*, Theophr.

†Λεμοβίκες, ων, οἱ, and Λεμοουίκες, *the Lemovices*, a people of Aquitanic Gaul, Strab. p. 190.

Λέμφος, ου, ὁ,=κόρυζα, μύξα.—II. adj., *snotty: drivelling*, Menand. p. 172. (Akin to λάμπη, λάπη.)

Λεμφώδης, ες, (λέμφος, εἶδος) *drivelling*.

Λέντιον, ου, τό, also λίντιον, the Lat. *linteum*, Arr. Peripl.

Λεξείδιον, ου, τό, dim. from λέξις.

Λεξείω, desiderat. from λέγω, *to wish to say*.

Λέξεο, Ep. imperat. aor. syncop. mid. from λέγω I., Hom.; cf. λέξο.

Λεξίδιον, ου, τό, dim. from λέξις [ῐ]

Λεξῐθήρας, ου, ὁ, (λέξις, θηράω) *a word-hunter*. Hence

Λεξῐθηρέω, ῶ, *to hunt after words, catch at words*, Gell. Hence

Λεξῐθηρία, ας, ἡ, *a hunting after words*, Clem. Al.

Λεξῐκογράφος, ου, ὁ, ἡ, (λεξικόν, γράφω) *a lexicographer*. [ᾰ]

Λεξικός, ή, όν, (λέξις) *of, belonging to words*: τὸ λεξικόν, sub. βιβλίον, *a lexicon* or *dictionary*, Gramm.—II. ὁ λεξικός,=λεξικογράφος.

Λέξις, εως, ἡ, (λέγω) *a speaking, speech*, Plat.: λ. ἢ πρᾶξις, *saying* or doing, Id. Rep. 396 C.—2. *a way of speaking, diction, style*, Μούσης λ., poetical style, Id. Legg. 795 E, cf. Arist. Rhet. 3, 9, 8, sqq., and Poet.—II. *a single word* or *phrase*, Polyb.—III. Gramm.,=γλῶσσα V., *an old rare foreign word*, that must be explained by a *common word*, (γλώσσημα): hence λέξεις is the older term for *a glossary, lexicon*.

†Λεξιφάνης, ους, ὁ, (λέξις, φαίνω) *Lexiphanes*, a poet of the new comedy, Meineke 1, p. 493: v. Luc. Lexiph.

Λέξο, like λέξεο, Ep. imperat. aor. syncop. mid. from λέγω, *to lie down*, Il. 24, 650, Od. 10, 320; so also ὄρσο and ὄρσεο.

†Λεόννατος, ου, ὁ, *Leonnatus*, son of Anteas, a general of Alexander the great, Arr. An. 6, 28, 4.

†Λεονόριος, ου, ὁ, *Leonorius*, a leader of the Gauls in their expedition into Asia, Strab. p. 566.

Λεοντάγχωνος, ον, (λέων, ἄγχω) *lion-strangling*, dub. l. Call. Epigr. 35, ubi Bast λεοντόχλαινος.

†Λεοντάρνη, ης, ἡ, *Leontarne*, a place in Boeotia, Lyc. 645.

Λεοντέη, ης, ἡ, contr. λεοντῆ sub. δορά, *a lion's skin*, fem. of λεόντεος, Hdt. 7, 69.

Λεόντειος, εία, ειον, also ος, ον, (λέων) *of a lion*, δορά, Aesch. Fr. 101: *lion-like*, δύναμις, Epich. p. 106.

Λεόντεος, έα, εον,=foreg.

†Λεοντεύς, έως Ep. and Ion. ῆος, ὁ, *Leonteus*, son of Coronus, a Grecian hero before Troy, Il. 2, 745.—2. a pupil of Epicurus, of Lampsacus, Strab. p. 589.—3. a tragic actor of Argos, Ath. 343 E.

Λεοντηδόν, adv., *like a lion*, LXX.

†Λεοντιάδης, ου Ion. εω, ὁ, *Leontiades*, son of Eurymachus, leader of the Thebans at Thermopylae, Hdt. 7, 205, Thuc. 2, 2.—2. a polemarch at Thebes, who betrayed the citadel to Phoebidas, Xen. Hell. 5, 2.

Λεοντιαῖος, αία, αῖον, *as great as a lion*.

†Λεοντίδας, a, ὁ, *Leontidas*, a Spartan, Plut. Agesil. 24.

†Λεοντίνη, ης, ἡ, *the territory of the Leontini*, Thuc. 5, 4, Strab. p. 272. [ῑ]

†Λεοντῖνοι, ων, οἱ, *Leontini*, a city in the east of Sicily, Thuc. 6, 3, Strab. p. 272: in Ptol. Λεόντιον. Hence

†Λεοντῖνος, η, ον, *of Leontini, Leontine; οἱ Λεοντῖνοι, the inhab. of Leontini, the Leontines*, Hdt. 7, 154.

Λεοντῐδεύς, έως, ὁ, dim. from λέων, *a young lion*, Ael. N. A. 4, 47.

Λεοντική, ῆς, ἡ, *the plant κακαλία*, Diosc.

†Λεόντιον, ου, ἡ, *Leontium*, a courtesan of Athens, beloved by Epicurus, Plut. Epicur. 16.—II. τό, a city of Achaia, near Aegina, Polyb. 2, 41, 8. —3. v. Λεοντῖνοι.

Λεόντιος, ία, ιον,=λεόντειος.

†Λεόντιος, ου, ὁ, *Leontius*, an Athenian, son of Aglaion, Plat. Rep. 439 E.—2. a poet of the Anthology.

†Λεοντίς, ίδος, ἡ, φυλή, *the tribe Leontis*, in Attica, which derived its name from the old hero Leos, Xen. Hell. 2, 4, 26.

Λεοντίσκος, ου, ὁ, dim. from λέων.

†Λεοντίσκος, ου, ὁ, *Leontiscus*, a son of Ptolemy (son of Lagus) and Thaïs, Ath. 576 E.—Others in Paus.; etc.

†Λεόντιχος, ου, ὁ, *Leontichus*, an Athen. masc. pr. n., Xen. Hell. 5, 1, 26.

Λεοντοβάμων, ονος, ὁ, (λέων, βαίνω) σκύφη λ., a vase *resting on a lion* or *lion's feet*, Aesch. Fr. 210. [ᾱ]

Λεοντοβότος, ον, (λέων, βόσκω) *feeding* or *fed on by lions*, Strab.

Λεοντοδάμας, αντος, ὁ, (λέων, δαμάω) *a lion-tamer*, κύων, Pind. Fr. 53. [δᾰμᾱς]

Λεοντοδερής, ές, (λέων, δέρος) *like a lion's skin, tawny*, Orph., where Lob. Paral. 226 suspects λεοντοδόρην.

Λεοντόδιφρος, ον, (λέων, δίφρος) *in a chariot drawn by lions*, Anth.

Λεοντοειδής, ές, (λέων, εἶδος) *lionlike*, Ael.

Λεοντόθῡμος, ον, *lion-hearted*.

Λεοντοκέφᾰλος, ον, (λέων, κεφαλή) *lion-headed*, Luc.

Λεοντοκόμος, ον, (λέων, κομέω) *that tends* or *rears lions*, Opp.

Λεοντομάχος, ον, (λέων, μάχομαι) *fighting with a lion*.

†Λεοντομένης, ους, ὁ, *Leontomenes*, son of Tisamenus, Paus. 7, 6, 2.

Λεοντομῐγής, ές, (λέων, μίγνυμι) *produced between a lion and another animal: half lion, half something else*.

Λεοντόπαρδος, ου, ὁ, *a leopard*, also λεόπαρδος.

Λεοντοπέτᾰλον, ου, τό, a plant, *Leontice leontopetalum*, Diosc.

Λεοντοπίθηκος, ου, ὁ, *a lion-ape*. [ῐ]

Λεοντοπόδιον, ου, τό, *lion's foot*, a plant, Diosc.

†Λεοντόπολις, εως, ἡ, (prop. *Lion's city*) *Leontopolis*, a city of the Aegyptian Delta, so called from its worship of the lion, Strab. p. 802: ὁ Λεοντοπολίτης, *an inhab. of L.*, Ib.

Λεοντόπους, ὁ, ἡ, -πουν, τό, gen. -ποδος, (λέων, πούς) *lion-footed*, Eur. Oed. 1.

Λεοντοπρόσωπος, ον, (λέων, πρόσωπον) *lion-faced*.

†Λέοντος κώμη, ἡ, *Lion's village*, a town of Phrygia, Ath. 43 B.

Λεοντοτροφία, ας, ἡ, (λέων, τρέφω) *a rearing* or *breeding of lions*, Ael.

Λεοντοῦχος, ον, (λέων, ἔχω) *having* or *keeping lions*.

Λεοντοφόνος, ον, (λέων, φονεύω) *killing lions*, Anth.: τὸ λ., a Syrian animal *that poisons lions*, Arist. Mirab.

Λεοντοφόρος, ον, (λέων, φέρω) *bearing a lion* or *the figure of one*, Luc.

Λεοντοφυής, ές, (λέων, φυή) *of lion nature*, Eur. Bacch. 1196.

Λεοντόχλαινος, ον, (λέων, χλαῖνα) *clad in a lion's skin*, Anth.

Λεοντόχορτος, η, ον, (λέων, χόρτος) Lob. Paral. 466, *eaten by a lion*, βούβαλις, Aesch. Fr. 304.

Λεοντόψῡχος, ον, (λέων, ψυχή) *lion-hearted*.

Λεοντώδης, ες,=λεοντοειδής, Plat. Adv. -δῶς.

†Λεόντων πόλις, ἡ, *Lions' city*, in Phrygia, Strab. p. 756.

Λεόπαρδος, ου, ὁ, (λέων, πάρδος) *a leopard*, also λεοντόπαρδος.

Λεουργός, όν, = λεωργός, Lob. Phryn. 89.

Λεπᾰδεύομαι, (λεπάς) *to fish for limpets*.

Λεπαδνιστήρ, ῆρος, ὁ, *the end of the λέπαδνον*.

Λέπαδνον, ου, τό, *a broad leather strap*, fastening the yoke under the neck, and passing between the fore-legs to join the girth (μασχαλιστήρ), Lat. *antilena*, oft. in plur. as Il. 5, 730; 19, 393: metaph., ἀνάγκης δῦναι λέπαδνον, Aesch. Ag. 217:—on Eum. 562, v. sub λάπαδνος.—A later form was λέπαμνον.

Λεπᾰδοτεμᾰχοσελᾰχογᾰλεοκρᾱνιολειψᾰνοδρῑμῠποτριμμᾰτοσιλφῐοπᾰρᾰομελῖτοκᾰτᾰκεχῡμενοκιχλεπῐκοσσῠφοφαττοπεριστερᾰλεκτρῠονοπτεγκεφᾰλοκιγκλοπελειολᾰγωοσῑραιοβᾰφητρᾰγᾰνοπτερύγων, com. word used by Ar. Eccl. 1169. the name of a dish compounded of all kinds of dainties, fish, flesh, and fowl.

Λεπαῖος, αία, αῖον, (λέπας) *of a scaur* or *cliff*, ὀφρύη, Eur. Heracl. 394: *rocky, rugged*, χθών, νάπη, Id. Hipp. 1248, I. T. 324.

Λέπαμνον, ου, τό, later form of λέπαδνον.

Λέπαργος, ον, (λέπος, ἀργός) *with white skin* or *feathers*, κίρκος, Aesch. Fr. 291, 5, of a sheep or goat, Theocr. 4, 45: ὁ λ., of an ass, Nic. Th. 349.

Λέπας, τό, (λέπω) *a bare rock, scaur*, Simon. 88, 1, Aesch. Ag. 298, and Eur.

Λεπάς, άδος, ἡ, *a limpet*, Lat. *patella*, from its clinging to the rock (λέπας), Epich. p. 22, Ar. Vesp. 105, Pl. 1096.

Λεπαστή, ῆς, ἡ or λεπάστη, Ath. 484 F, (λεπάς) *a limpet-shaped drinking-cup*, Ar. Pac. 916, Comici ap. Ath. l. c.

Λεπαστίς, ἡ,=foreg., Lob. Phryn. 256.

Λέπαστρον, ου, τό, (λεπάς) *an instrument for catching limpets*.

Λεπίδιον, ου, τό, (λεπίς) *a small scale, scurf*.—II. a Syrian plant, used in cases of scurvy, *Lepidium*, Diosc. [ῐ]

Λεπῐδοειδής, ές, (λεπίς, εἶδος) *like scales, scaly*.

†Λέπιδος, ου, ὁ, the Lat. *Lepidus*, Polyb.

Λεπῐδόχαλκος, ὁ, dub. for λεπὶς χαλκοῦ, v. sub λεπίς.

Λεπῐδόω, ῶ, (λεπίς) *to make scaly, cover with scales*, Sext. Emp., in pass. —II. *to turn into scales*: pass., τὰ ὀστέα λεπιδοῦται, the bones *scale off*, Hipp. Hence

Λεπῐδωτός, ή, όν, *scaly, covered with scales*, of the crocodile, Hdt. 2, 68; of fish, Arist. H. A.:—λ. θώρηξ, scale-armour, Hdt. 9, 22.—II. ὁ λ., a fish of the Nile *with large scales*, Hdt. 2, 72. —2. *a* kind of *gem*, Orph.

Λεπίζω, (λέπος) *to peel, take off the husk, skin* or *bark*, Antiph. Philoth. 1, 10, and Theophr., in pass.

Λέπιον, ου, τό, dim. from λεπίς, *a small scale, thin rind, scurf*.

Λεπίς, ίδος, ἡ, (λέπος) *a scale, rind, husk*, λ. ᾠοῦ, an egg-*shell*, Ar. Pac. 198:—usu. *a scale*, or collectively *scales*, as of fish, Hdt. 7, 61:—λεπὶς χαλκοῦ, σιδήρου, *the flakes* that fly from copper, iron, etc., in hammering, Lat. *squama aeris, ferri*, v. Foës. Oecon. Hipp.: λεπὶς πρίονος, saw-*dust*: —also λεπίς, sub. χιόνος, *a snow-flake*, Theophr.

Λέπισμα, ατος, τό, (λεπίζω) *that which is peeled off, a husk, scale*, like λεπίς, Diosc.

Λέπορις, ὁ, Aeol. for *a hare*, (cf. ἔλαφος, ἐλαφρός, Lat. *lepus*), Varro.

Λέπος, τό, (λέπω) *bark* or *rind, a husk, scale*, Alex. Incert. 9.

Λέπρα, ας, ἡ, Ion. λέπρη, (λεπρός) *the leprosy, which makes the skin scaly*, Hdt. 1, 138, and Hipp., v. Foës. Oecon.

Λεπράς, άδος, ἡ, poet. fem. of λεπρός, *rough*, λεπρὰς πέτρα, Theocr. 1, 40: also ἡ λ., *a rock*, Opp.

Λεπράω, ῶ, (λέπρα) *to have* or *catch the leprosy*, of men, Hipp.; also used of trees, *to have the scab*, Theophr.; and of mothery wine, Ar. Fr. 511.

†Λεπρέα, ας, ἡ, *Leprea*, daughter of Pyrgeus, Paus. 5, 5, 5.

†Λεπρέας, ὁ,=Λέπρεος, Ael. V. H. 1, 24.

†Λεπρεάτης, ου, ὁ, fem. -ᾶτις, ιδος, *an inhab. of Lepreum*, Ion. οἱ Λεπρεῆται, Hdt. 9, 28: ἡ Λεπρεᾶτις, *the territory of L.*, Strab. p. 345: and

†Λεπρεᾱτικός, ή, όν, *of Lepreum, Leprean*, Strab.: from

†Λέπρεον, ου, τό, poet. also Λέπρειον, *Lepreum*, a city of Triphylian Elis; its ruins near *Strobitzi*, Hdt. 4, 148; Thuc. 5, 31; etc.: in Ar. Av. 149, ὁ Λέπρεος.

†Λέπρεος, ου, ὁ, v. sub Λέπρεον.—II. *Lepreus*, son of Pyrgeus, founder of Lepreum, acc. to Paus. 5, 5, 4.

†Λεπρεύς, έως, ὁ, *Lepreus*, son of Caucon and Astydamia, Ath. 412 A.

Λεπριάω, ῶ,=λεπράω, Lob. Phryn. 80.

Λεπρικός, ή, όν, (λέπρα) *good for the leprosy*, φάρμακα, Diosc.

Λεπρός, ά, όν, (for λεπερός, from λέπος) *scaly, scabby, rough*, opp. to λεῖος, Hipp., and Theophr.: hence *leprous, mangy*, Ar. Ach. 723. Hence

Λεπρόω, ῶ, *to make rough, scaly*. Pass. *to become so*, LXX.

Λεπρύνω,=λεπρόω, Nic.

Λεπρώδης, ες, (λεπρός, εἶδος) *like a leper, leprous*, Ael.

Λεπτᾰκῖνός, ή, όν, poet. for sq., Anth.

Λεπτᾰλέος, έα, έον, (λεπτός) *thin, weak, fine, delicate*, φωνή, Il. 18, 571; φᾶρος, χίτων, Ap. Rh.; σῦριγξ Callim., etc.

Λεπτεπίλεπτος, ον, (λεπτός, ἐπί, λεπτός) *thin-upon-thin*, i. e. *superlatively thin*, A. P. 11, 110, cf. φαυλεπίφαυλος, παππεπίπαππος.

Λεπτηγορέω, ῶ, (ἀγορεύω)=λεπτολογέω.

Λεπτηκής, ές, (λεπτός, ἀκή) *fine-pointed, delicate*.

†Λεπτίνης, ου, ὁ, *Leptines*, an Athenian, against whom Demosthenes delivered a speech, Dem. adv. Lept.—2. a brother of Dionysius of Syracuse, Ael. V. H.

†Λεπτινίσκος, ου, ὁ, *Leptiniscus*, title of a comedy of Antiphanes, Ath. 641 F.

Λεπτίς, ίδος, ἡ, κριθή, a kind of *fine barley*, Anth.; also λεπτῖτις κριθή, Geop.

†Λέπτις, εως, ἡ, *Leptis*, ἡ μεγάλη also called Νεάπολις, a city of Africa

on the coast near the greater Syrtis, now *Lebida*, Strab. p. 835.—2. ἡ μικρά, on coast of Byzacium, south of Hadrumetum, now *Lempta*, Ptol.

Λεπτοβᾰθής, ές, (λεπτός, βάθος) *shallow*, v. l. Aesch. Supp. 3.

Λεπτόβλαστος, ον, (λεπτός, βλαστός) *with feeble shoots* or *buds*, Theophr.

Λεπτοβόης, ου, ὁ, (λεπτός, βοή) *with a weak* or *delicate voice.*

Λεπτόβυρσος, ον, (λεπτός, βύρσα) *thin-skinned.*

Λεπτόγαιος, ον, or λεπτόγειος, ον, Theophr., etc., and λεπτόγεως, ων, Thuc. 1, 2, (λεπτός, γαῖα, γῆ) *of a thin* or *poor soil.*

Λεπτόγαστρος, ον, (λεπτός, γαστήρ) *with a small belly*, Hipp. 1133 C.

Λεπτογνώμων, ον, gen. ονος, (λεπτός, γνώμη) *subtle in mind*, Luc.

Λεπτόγραμμος, ον, (λεπτός, γραμμή) *written fine, small* or *neat*, Luc.

Λεπτόγραφος, ον, (λεπτός, γράφω) *written small* or *neat*, Luc. [ᾰ]

Λεπτοδέρμᾰτος, ον,=λεπτόδερμος.

Λεπτοδερμία, ας, ἡ, *thinness* or *fineness of skin*, Theophr.: from

Λεπτόδερμος, ον, (λεπτός, δέρμα) *with a thin* or *fine skin*, Hipp.

Λεπτόδομος, ον, (λεπτός, δέμω) *thinly* or *lightly built*, in genl. *slight*, πεῖσμα, Aesch. Pers. 112.

Λεπτοεπέω, ῶ, (εἰπεῖν)=λεπτολογέω.

Λεπτόθριξ, τρῐχος, ὁ, ἡ, (λεπτός, θρίξ) *with thin, fine hair.*

Λεπτόθριος, ον, (λεπτός, θρῖον) *with thin, fine leaves.* [ῑ, but ῐ in Nic. metri grat., cf. θρῖον.]

Λεπτόϊνος, ον, (λεπτός, ῗς IV) *with thin, fine fibres*, Theophr. [ῑ]

Λεπτοκάλαμος, ον, (λεπτός, κάλαμος) *with thin, fine stalks*, Theophr. [ᾰ]

Λεπτόκαρπος, ον, (λεπτός, καρπός) *with small, delicate fruit*, Diosc.

Λεπτοκάρῠον, ου, τό, (λεπτός, κάρυον) strictly *a nut with a thin shell: a hazel-nut*, Diosc.

Λεπτόκαρφος, ον, (λεπτός, κάρφος) *with a thin, light stem*, Diosc.

Λεπτόκαυλος, ον, (λεπτός, καυλός) *with thin, fine stalk*, etc.

Λεπτόκνημος, ον, (λεπτός, κνήμη) *spindle-shanked.*

Λεπτοκοπέω, ῶ, (λεπτός, κόπτω) *to chop fine* or *small*, Diosc.

Λεπτολογέω, ῶ, (λεπτολόγος) *to speak subtly, to chop logic, quibble*, Ar. Nub. 320; so too as Dep. λεπτολογέομαι, Luc., etc. Hence

Λεπτολόγημα, ατος, τό, *a subtle discourse.*

Λεπτολογία, ας, ἡ, *subtle discourse, quibbling*, Hermipp. Dem. 4: from

Λεπτολόγος, ον, (λεπτός, λέγω) *speaking subtly, subtle*, φρένες, Ar. Ran. 876, Luc., etc.

Λεπτομέρεια, ας, ἡ, *a consisting of small particles*, Tim. Locr. 98 E, and Plut.: from

Λεπτομερής, ές, (λεπτός, μέρος) *composed of small particles*, as water and fire, opp. to ἁδρός, Tim. Locr. 100 E, Arist. Coel.—II. *treated of in detail* or *minutely*, Ptolem. Adv. -ρῶς.

Λεπτομεριμνία, ας, ἡ, *attention to trifles*: from

Λεπτομέριμνος, ον, (λεπτός, μέριμνα) *taken up with trifles.*

Λεπτόμητις, εως, *of subtle plans.*

Λεπτόμῐτος, ον, (λεπτός, μίτος) *of fine threads*, φᾶρος, Eur. Andr. 831.

Λεπτομῡθέω, ῶ, (μῦθος)=λεπτολογέω.

Λεπτόν, οῦ, τό, sub. ἔντερον, *the small gut*, Foës. Oecon. Hipp.—II. sub. νόμισμα, *a very small coin*, about a †half-cent, N. T.

Λεπτόνευρος, ον, (λεπτός, νεῦρον) *with thin sinews.*

Λεπτόνητος, ον, (λεπτός, νέω) *fine-spun*, v. l. for sq.

Λεπτόπηνος, ον, (λεπτός, πηνίον) *of fine threads* or *fabric*, ὕφος, Eubul. Nann. 1, 5.

Λεπτοποιέω, ῶ, (λεπτός, ποιέω) *to make thin* or *fine*, Diosc.

Λεπτόπους, ὁ, ἡ, -πουν, τό, gen. -ποδος, (λεπτός, πούς) *with small, delicate feet.*

Λεπτόπῡγος, όν, (λεπτός, πυγή) *with small buttocks.*

Λεπτόρριζος, ον, (λεπτός, ῥίζα) *with thin, delicate root.*

Λεπτόρρῠτος, ον, (λεπτός, ῥέω) *thinly-flowing*, Hipp. 1279, 58.

Λεπτός, ή, όν, (λέπω, cf. λίσπος) strictly, *peeled off, stripped, husked, thrashed out*, Il. 20, 497: in genl. *thin, fine, tender, delicate*, freq. in Hom., who usu. applies it to garments; also, λεπτότατος χαλκός, Il. 20, 275; of the human figure usu. in bad sense, *thin, lean, meagre*, Hes. Op. 495; so, λ. στῆθος, Ar. Nub. 1017; τράχηλος, Xen. Cyn. 5, 30; λ. ὑπὸ μεριμνῶν, Plat. Amat. 134 B; rarely in good sense, *taper, slender.*—II. *strait, narrow*, εἰςίθμη, Od. 6, 264, like στενός: in genl. *small, weak, impotent*, λεπτὴ μῆτις, Il. 10, 226; 23, 590:—τὰ λεπτὰ τῶν προβάτων, *small* cattle, i. e. *sheep and goats*, Hdt. 8, 137; λ. πλοῖα, *small* craft, Id. 7, 36.—III. *light, thin, consisting of fine particles*, κονίη, Il. 23, 506, κόνις, Soph. Ant. 256; and so freq. in Hipp., v. Foës. Oecon.—IV. *light, slight*, ῥιπαὶ κώνωπος, *slight* buzzing, Aesch. Ag. 892; πνοαί, *light* breezes, Eur. I. A. 813; λεπταῖς ἐπὶ ῥοπαῖσι, on *slight* turns of fortune, Soph. Fr. 499.—V. metaph., *fine, subtle, refined*, νοῦς, Eur. Med. 529, λ. σοφισταί, λῆροι, Ar. Av. 318, Nub. 359, cf. λεπτολόγος:—so too adv. -τῶς, λ. μεριμνᾶν, Plat. Rep. 607 C: also κατὰ λεπτόν, *subtlely, in detail*, Cic. Att. 2, 18, 2.—2. *of fine feelings, sensitive*, Schäf. Dion. Comp. p. 246. Opp. to παχύς.—3. rarely of the voice, *fine, delicate*, Ar. Av. 235, cf. λεπτάλεος.—4. of smell, Plat. Tim. 66 E. —An irreg. comp. λεπτίστερος is given by Phot.—Cf. λεπτόν.

Λεπτόσαρκος, ον, (λεπτός, σάρξ) *spare of flesh, lean*, Geop.

Λεπτοσκελής, ές, (λεπτός, σκέλος) *thin-shanked*, Arist. H. A.

Λεπτοσπάθητος, ον, (λεπτός, σπαθάω) *fine-woven*, Soph. Fr. 430. [ᾰ]

Λεπτόσπερμος, ον, (λεπτός, σπέρμα) *with thin seed.*

Λεπτόστομος, ον, (λεπτός, στόμα) *with a small mouth*, Arist. ap. Ath. 88 B

Λεπτοσύνη, ης, ἡ,=λεπτότης, Anth.

Λεπτοσύνθετος, ον, (λεπτός, συντίθημι) *of fine texture*, καλύμματα, Antiph. Aphrod. 1, 10.

Λεπτοσχῐδής, ές, (λεπτός, σχίζω) *with narrow slit*: hence αἱ λεπτοσχιδεῖς, a kind of *sandals* or *shoes*, Cephisod. Troph. 2.

Λεπτόσωμος, ον, (λεπτός, σῶμα) *with a thin* or *taper body.*

Λεπτότης, ητος, ἡ, (λεπτός) *thinness, fineness, delicacy, leanness*, opp. to πάχος, Plat. Rep. 523 E: *weakness* of body, Id. Legg. 646 B.—II. metaph. *subtlety*, Ar. Nub. 153.

Λεπτοτομέω, ῶ, (λεπτός, τέμνω) *to cut small, mince*, Strab.

Λεπτοτράχηλος, ον, (λεπτός, τράχηλος) *thin* or *fine necked*, Alex. Mynd. ap. Ath. 392 C. [ᾰ]

Λεπτότρητος, ον, (λεπτός, τιτράω) *with small holes*, Galen.

Λεπτότρῐχος, ον,=λεπτόθριξ, Arist. H. A.

Λεπτουργέω, ῶ, *to do fine work*, esp. of joiners and turners, Plut.: hence =λεπτολογέω, Eur. Hipp. 923, Plat. Polit. 262 B, 294 D: and

Λεπτουργής, ές, *finely worked*, ἔσθος, H. Hom. 31, 14: and

Λεπτουργία, ας, ἡ, *fine workmanship*, esp. in wood, *tabernacle-work*, Joseph.: from

Λεπτουργός, όν, (λεπτός, *ἔργω) *producing fine work*, esp. in wood, Diod.

Λεπτοϋφής, ές, (λεπτός, ὑφαίνω) *finely woven*, Luc. [ῠ]

Λεπτοφᾰής, ές, (λεπτός, φάος) *feebly shining*, Nonn.

Λεπτόφλοιος, ον, (λεπτός, φλοιός) *with thin, fine bark*, Theophr.

Λεπτοφῠής, ές, (λεπτός, φυή) *of thin* or *delicate nature, delicately made.*

Λεπτόφυλλος, ον, (λεπτός, φύλλον) *with thin leaves*, Theophr.

Λεπτοφωνία, ας, ἡ, *a small weak voice*: from

Λεπτόφωνος, ον, (λεπτός, φωνή) *with a small weak voice*, Arist. H. A.

Λεπτοχειλής, ές, (λεπτός, χεῖλος) *thin-lipped*, Arist. H. A.

Λεπτόχρως, ωτος, ὁ, ἡ, (λεπτός, χρώς) *with a fine, delicate skin* or *body*, Eur. ap. Cic. Fam. 16, 8, cf. Valck. Diatr. p. 34.

Λεπτόχῡλος, ον, (λεπτός, χυλός) *with thin, fine* or *little juice*, Theophr.

Λεπτοψάμαθος, ον, (λεπτός, ψάμαθος) *with fine, light sand*, prob. l. Aesch. Supp. 3.

Λεπτόω, ῶ, (λεπτός)=λεπτύνω, dub.

Λέπτυνσις, ιος, ἡ, *a making thin, an attenuating*, Hipp.: and

Λεπτυντικός, ή, όν, *making thin*, Ath.: from

Λεπτύνω, (λεπτός) *to make thin*, Arist. H. A.: *to make small, to thrash*, Anth.:—*to digest food*, Plut. B. pass. *to grow lean*, Hipp., and Xen. Symp. 2, 17. Hence

Λεπτυσμός, οῦ, ὁ,=λέπτυνσις.

Λεπύριον, ου, τό, dim. from λέπυρον, *a small husk, thin peel*, etc., Hipp. [πῡ, Theocr. 5, 95.] Hence

Λεπῡριόω, ῶ, like λεπυρόω, *to strip off the husk, to peel.*

Λεπῡριώδης, ες, (λεπύριον, εἶδος) *like husks, consisting of coats* or *layers*, like the onion, Arist. H. A.

Λέπῡρον, ου, τό, (λέπος) *a rind, shell, husk*, Batr. 131.

Λεπῠρός, ά, όν, (λέπος) *with, in a husk, rind*, etc., Nic. Th. 803.

Λεπῡρόω, ῶ, (λέπυρον)=λεπυριόω.

Λεπῡρώδης, ες,=λεπυριώδης, ῥίζα, Theophr.

Λεπύχᾰνον, ου, τό, (λέπυρον) *a husk, shell, scale*, esp. one of the coats of an onion, Lat. *tunica cepae*, Theopomp. (Com.) Od. 2. [ῡ]

ΛΕ΄ΠΩ, fut. -ψω, *to strip off the rind* or *husk, to peel* or *bark*, Il. 1, 236; cf. ἐκλέπω.—II. metaph. in com. poets, *to hide*, i. e. *thrash*, Plat. (Com.) αἱ ἀφ' ἱερ. 5, cf. Ruhnk. Ep. Cr. p. 208, and δέρω II. Pass.=ἀποτυλοῦν, sensu obscoeno, Mein. ad. Mnesim. Hippotr. 1, 18. (Hence λέπος, λεπίς, λέπυρον, λεπτός, λόπος, λοπίς, λοβός, λῶπος.)

Λεπώδης, ες, (λέπος, εἶδος) *like husks*, etc.: also=λεπυρός.

Λέρνα, ης, ἡ, and Λέρνη, *Lerna*, a marsh in Argolis, the mythol. abode of the Hydra, Aesch. Pr. 652: proverb. ap. Hesych., Λέρνα κακῶν, an abyss of ill, like Ἰλιὰς κακῶν: so Cratin.

Incert. 73, called the theatre *Λέρνα θεατῶν*.†–Strab. p. 368 mentions a river of same name flowing through the marsh: also a town near the same, Plut.: in Paus. 2, 36, 7, a grove adorned with temples. Hence

†*Λερναῖος, α, ον, of Lerna, Lernaean*, Hes. Th. 314.

†*Λέρνος, ου, ὁ, Lernus*, masc. pr. n., Qu. Sm. 1, 228.

†*Λέρος, ου, ἡ, Leros*, one of the Sporades, retains its name, Hdt. 5, 125; Thuc. 8, 27; *οἱ Λέριοι, the inhab. of Leros*, Anth.

Λεσβιάζω, (*Λέσβος*) *to do like the Lesbian women*, Lat. *fellare*, Ar. Ran. 1308.

Λεσβιάς, άδος, ἡ, a Lesbian woman, Lat. *fellatrix*, Anth.

Λεσβίζω,= *Λεσβιάζω*, Ar. Vesp. 1346.

Λέσβιος, ία, ιον, (*Λέσβος*) *Lesbian, of Lesbos: οἱ Λέσβιοι, the Lesbians*, Hdt., freq.; proverb., *μετὰ Λέσβιον ᾠδόν*, of those who are judged second best, v. Meineke Com. Fragm. 2, p. 159:—*λέσβιον κῦμα* or *κυμάτιον* (cf. *κῦμα* I. 2), Aesch. Fr. 70, 2, Vitruv. 4, 6, 2; so, *Λεσβία οἰκοδομή*, Arist. Eth. N. 5, 10, 7.—II. *τὸ Λέσβιον*, of a ship,=*δευτέρα τρόπις*.—2. *a drinking-cup*, Ath.

†*Λεσβίς, ίδος, ἡ*, fem. adj.; *Lesbian, a Lesbian female*; Il. 9, 129.

†*Λεσβόθεμις, ιδος, ὁ, Lesbothemis*, a statuary of Lesbos, Ath. 635 A.

†*Λεσβόθεν*, adv., *from Lesbos*, Il. 9, 664.

†*Λεσβοκλῆς, έους, ὁ, Lesbocles*, a rhetorician of Mytilene, Strab. p. 617.

†*Λέσβος, ου, ἡ, Lesbos*, an island of the Aegean sea, on the coast of Mysia, now *Metelin*, Il. 24, 544.

†*Λεσβῶναξ, ακτος, ὁ, Lesbonax*, son of Potamon, a sophist of Mytilene, Luc. Salt. 69.

Λεσπίς, ίδος, ἡ,=*ἐλεσπίς*, Alex. word.

Λεσχάζω, (*λέσχη*) *to prate, chatter*, Theogn. 613.

Λεσχαίνω,=foreg., Perict. ap. Stob. p. 488, 54.

Λεσχαῖος, αία, αῖον, of or *belonging to the λέσχη*, hence *chattering, talkative.*

Λέσχη, ης, ἡ, (*λέγω*) *a place where people assembled for conversation*, a favourite resort for idlers and beggars, where some spent the night, Od. 18, 329: *a low* sort *of inn* or *lodging-house*, Hes. Op. 491, 499: *any lounge*, like the *scholae porticuum* of the Romans; also *a council-chamber, club-room*, esp. at Sparta, Cratin. Plut. 1, 3, cf. Paus. 3, 14, 2, Müller. Dor. 4, 9, § 1.—II. *talking, gossip, μακραὶ λ.*, Eur. Hipp. 384, cf. I. A. 1001.—2. in good sense, *conversation, discussion, λέσχης γενομένης*, Hdt. 9, 71; *ἀπικέσθαι ἐς λέσχην*, =*ἐς λόγους*, Hdt. 2, 32; so, *πρὸς ἐμὴν λέσχην*, to conversation with me, Soph. O. C. 167: also *a deliberation, session of the council*, Soph. Ant. 160:—in Aesch. Eum. 366, *Ζεὺς ἀπηξιώσατο ὡς λέσχας*, deemed them unfit for his *society*, or his *council-hall.* The word is strictly Ion.; hence *ἀδολεσχέω.*

Λέσχημα, ατος, τό, idle talk, Hipp.

Λεσχηνεία, ας, ἡ, (*λεσχηνεύω*) *gossip*, Plat. Ax. 369 D.

Λεσχηνευτής, οῦ, ὁ, a gossip, chatterer, Ath.: from

Λεσχηνεύω, (*λέσχη*) *to chat, talk with, τινί*, App.; also in mid.: Hdt. has the compds. *περιλεσχήνευτος, προλεσχηνεύω.*

Λεσχηνεύτης, ου, ὁ,=*λεσχηνευτής.*

Λεσχηνόριος, ου, ὁ, (as if from *λεσχήνωρ*, not from *λεσχαίνω*, Lob. Paral. 218) epith. of Apollo, as *guardian of the assemblies in the λέσχαι*, Plut. 2, 385 C.

Λεσχηνώτης, ου, ὁ, (*λεσχαίνω*)=*λεσχηνευτής*:—*a scholar, pupil*, Diog. L.

Λεσχηρέω, ῶ,=*λεσχάζω.*

Λέσχης, ου, ὁ, (*λέσχη*) *a talker*, Timo ap. Diog. L. 9, 40.

†*Λέσχης, ου, ὁ, Lesches*, a cyclic poet of Mytilene, author of the *μικρὰ Ἰλιάς*, Paus. 10, 25, 5, who gives in gen. *Λέσχεως.*

Λεσχομάχη, ης, ἡ,=*λογομαχία*, Timon. Fr. 4, very dub.

†*Λετρεύς, έως, ὁ, Letreus*, a son of Pelops, after whom the foll. city was said to be named, Paus. 6, 22, 8.

†*Λετρῖνοι, ων, οἱ, Letrīni*, a city in northern Elis, Xen. Hell. 3, 2, 25; in Lyc. 54, *Λέτρινα*: adj. *Λετριναῖος, α, ον, of Letrini, Letrinaean*, Paus; etc.

†*Λευγαία, ας, ἡ*, sc. *ἴλη, the Leugaean*, name of a troop in Alexander's army, Arr. An. 2, 9, 3.

Λευγᾰλέος, έα, έον, (*λοιγός, λοίγιος, λυγρός*, Lat. *lugeo, luctus*).—1. of persons, *in sad* or *sorry plight, wretched, helpless, πτωχός*, Od. 16, 273, etc.; *λευγαλέοι ἐσόμεσθα*, Od. 2, 61: so too, *λευγαλέως χωρεῖν*, to come *ill* off, Il. 13, 723.—2. of events, feelings, etc., *sad, gloomy, dismal, mournful*, esp. *λ. θάνατος, a wretched, untimely* death, Il. 21, 288, and freq. in Od.; so *λ. κήδεα, ἄλγεα*, Od. 15, 359; 20, 203; *πόλεμος, δαΐς*, Il. 13, 97; 14, 387; *λ. φρένες, ἔπεα*, Il. 9, 119; 20, 109; *λ. ἤθεα*, Hes. Op. 523:—the word is rare in later poets, as *λ. κόρος*, Theogn. 1176, cf. *λυγρός*, fin.:—in Soph. ap. E. M. (Fr. 904) *μύρον λ.* is explained by *ὑγρόν*, or in Phot. by *διάβροχον.*

†*Λευΐ*, and *Λευΐς, ὁ, Levi*, Hebr. masc. pr. n., a son of the patriarch Jacob, LXX.; N. T.—2. otherwise Matthew, a tax-gatherer, called to be an apostle, N. T. Marc. 2, 14; cf. Matth. 10, 3.—Others in N. T. Hence

†*Λευΐτης, ου, ὁ, a descendant of Levi* (1), *a Levite*, LXX.; N. T.; hence

†*Λευῖτικός, ή, όν, of* or *pertaining to the Levites, Levitical*, N. T.

Λευκά, ῶν, τά, strictly neut. pl. from *λευκός*.—I. the *menstrua alba* of women, opp. to *ἐρυθρά*, Hipp.—II. *a thin fine shoe*, Alex. Tar. 4.

†*Λευκά, τά, ὄρη, the White mountains*, on the western side of Crete, Strab. p. 475.—II. *Leuca*, a city of Calabria, Id. p. 281.

†*Λευκαδία, ας, ἡ*,=*Λευκάς*, Thuc. 3, 94.

†*Λευκάδιος, ου, ὁ, Leucadius*, son of Icarius, brother of Penelope, Strab. p. 452.—II. *-ιος, α, ον, of Leucas, Leucadian*, Hdt. 8, 45.

†*Λευκαὶ στῆλαι, αἱ, the white Pillars*, a tract in greater Phrygia on the Marsyas, Hdt. 5, 118.

†*Λεῦκαι, ῶν, αἱ, Leucae*, a city of Ionia near Smyrna, Strab. p. 646.—2. a place in Peloponnesus, under control of the Argives, Polyb. 4, 36, 5.—3. *Λευκαί*, a place on mount Ida.

Λευκαία, or *λευκέα, ας, ἡ*, a kind of *strong hemp* used for cordage or tackling, prob. the Spanish *spartum*, Moschion ap. Ath. 206 F.

Λευκαῖναι, ῶν, αἱ, chestnuts from Λευκαί, v. *Λεῦκαι* 3, Gal.

Λευκαίνω, (*λευκός*) *to make white, whiten, λεύκαινον ὕδωρ ἐλάτῃσι*, Od. 12, 172; so, *λ. ἅλα ῥοθίοις, λ. ῥόθια*, Eur. Cycl. 17, I. T. 1387.—2. *to make bright* or *light, ἠὼς λευκαίνει φῶς*, morn *brightens up* her light, Id. I. A. 156.—II. intr. *to grow white*, Nic. Al. 170.

Λευκάκανθα, ης, ἡ, (*λευκός, ἄκανθα*) *the white thorn*, Theophr.

Λευκάλφῐτος, ον, (*λευκός, ἄλφιτα*) *rich in pearl-barley*, Sopat. ap. Ath. 160 B.

Λευκάμπυξ, ῠκος, ὁ, ἡ, (*λευκός, ἄμπυξ*) *with white head-band*, Opp.

Λευκάνθεμον, ου, τό, (*λευκός, ἄνθεμον*) strictly *white flower*, from *ἄνθεμον*, like *χρυσάνθεμον*, name for several plants of the camomile tribe, Diosc.

Λευκανθής, ές, (*λευκός, ἀνθέω*) *white blossoming*, hence *white, λ. σώματα, pale, bleached* bodies, Pind. N. 9, 55; *λευκανθὲς κάρα*, a *snow-white* head, Soph. O. T. 742. Hence

Λευκανθίζω, to have white blossoms, in genl. *to be white*, Hdt 8, 27:—also in pass., LXX.

Λευκᾰνία, ας, or *λευκᾰνίη, ης, ἡ*, Ion. for *λαυκανία*, q. v.; *λευκανίηνδε*, Ap. Rh.; *-ίηθεν*, Opp.

†*Λευκᾱνία, ας, ἡ, Lucania*, a province of southern Italy, Strab. p. 252.

†*Λευκᾱνοί, ῶν, οἱ, the Lucanians, inhab. of Lucania*, Isocr. 168.

Λεύκανσις, ἡ, (*λευκαίνω*) opp. to *μέλανσις, a whitening*, or *a growing white*, Arist. Ausc. Phys. 5, 1, 5.

Λευκαντής, οῦ, ὁ, (*λευκαίνω*) *one that makes* or *paints white.*

Λευκαντικός, ή, όν, (*λευκαίνω*) *fit for whitening.* Adv. *-κῶς*, Sext. Emp.

Λευκάργιλλος and *λευκάργῑλος, ον*, (*λευκός, ἄργιλλος*) *of* or *with white clay*, Strab.—II. as subst., *ἡ λ.*, *white clay*, Plin.

Λευκάς, άδος, poet. fem. of *λευκός* for *λευκή, πέτρα λ.*, Eur. Cycl. 166: hence sq.—II. a plant, Diosc.

†*Λευκάς, άδος, ἡ, πέτρη*, Od. 24, 11, in Thuc. 3, 94, *Λευκαδία, Leucas*, (*the white rock*) a rock on coast of Epirus, Od., the later promontory or peninsula *Leucadia* on the coast of Acarnania, subsequently separated from the main land, now *Santa Maura*, cf. Strab. p. 59, 450.

†*Λευκασία, ας, ἡ, the Leucasia*, a river of Messenia, Paus. 4, 33, 3.

†*Λευκάσιον, ου, τό, Leucasium*, a town of Messenia, Paus. 8, 25, 2.

Λευκασμός, ὁ,=*λεύκανσις.*

Λεύκασπις, ῐδος, ὁ, ἡ, (*λευκός, ἀσπίς*) *white-shielded*, Il. 22, 294: in Trag. the Argives only are *λευκάσπιδες*, Aesch. Theb. 90, cf. Soph. Ant. 106, Eur. Phoen. 1099, not because they wore *plain* shields without any device (which were common to all Greece, v. Stanl. Aesch. l. c.), but no doubt because white was the Argive colour (as it is the Austrian).

†*Λεύκασπις, ιδος, ἡ, Leucaspis*, a port in Marmarica, Strab. p. 799. II. masc. pr. n., Anacr. 5, 3.

†*Λευκάτας, α, ὁ, Leucātas*, a promontory on southwest of Leucadia, now *Cape Dukato*, Strab. p. 452; famed as the lover's leap, Id. p. 461.

Λευκαυγής, ές, (*λευκός, αὐγή*) *white-gleaming*, of a fish, Antiph. Philoth. 1, 20.

Λευκᾰχάτης, ου, ὁ, (*λευκός, ἀχάτης*) *the white agate*, Plin. [*χᾱ*]

Λευκέα, ας, ἡ, v. *λευκαία.*

Λευκερῑνέος, Att. *-έως, ἡ*, a kind of *fig-tree*, prob. *bearing white fruit*, Ath. 76 C: as adj., *λευκ. ἰσχάδες*, Hermipp. ibid.

Λευκέρυθρος, ον, (*λευκός, ἐρυθρός*) *whitish red, χροιά*, Arist. Physiogn.

Λευκερώδιος, ου, ὁ, (*λευκός, ἐρωδιός*) *the white heron, the spoon-bill*, Arist. H. A.

Λεύκη, ης, ἡ, the white leprosy, Hdt. 1, 138, and Hipp., v. Foës. Oecon.—II. *the white poplar*, Lat. *populus alba* used for chaplets, Ar. Nub. 1007, Dem. 313, 24.—III. a place at Athens where the taxes were let out to the farmers of the revenue, prob. so called from *a poplar* in the place, Andoc. 17, 24, cf. Böckh P. E. 2, 26.—IV. *the white spot* on the nails.

†Λευκή, ῆς, ἡ, *Leucē*, an island in the Euxine at the mouths of the Ister, sacred to Achilles, Strab. p. 125, cf. Pind. N. 4, 49.—2. a plain in Laconia, Strab. p. 363, in Polyb. 5, 19, 8, Λεῦκαι. Cf. Λεῦκαι.—II. Λ. ἀκτή, ἡ, (*the white shore*) a town and roadstead in Thrace on the Propontis, Hdt. 7, 25.—2. the southern point of Euboea, Strab. p. 399.—3. a promontory of Africa, Id. p. 799, subsequently Λαοδίκεια.—III. κώμη, (*White-ville*) a town of the Nabataei on the Arabian gulf, Strab. p. 780.

Λευκηπᾰτίας or *λευχηπᾰτίας, ου, ὁ*, (*λευκός, ἧπαρ*) *white-livered*, i. e. *cowardly*, A. B.

Λευκήπειρος, *ον*, (*λευκός, ἤπειρος*) *with white soil*, Geop.

Λευκήρετμος, *ον*, (*λευκός, ἐρετμός*) *with white* or *foaming oars*, Ἄρης, Pseud-Eur. I. A. 283.

Λευκήρης, *ες*, (*λευκός, ἄρω*) *with white ties* or *fastenings*: in genl. *white*, θρίξ, Aesch. Pers. 1056.

†Λευκίμμη, *ης, ἡ*, *Leucimme*, the southern promontory of the island Corcyra, Thuc. 1, 30, v. l.—*κίμνη*.

Λεύκῑνος, *ίνη, ινον*, (*λεύκη*) *of white poplar*, στέφανος, Arist. Oec.

†Λεύκιος, *ου, ὁ*, the Rom. name *Lucius*, Polyb. 1, 52, 5.

†Λευκίππη, *ης, ἡ*, *Leucippe*, daughter of Oceanus. H. Hom. Cer. 418.—2. wife of Ilus, mother of Laomedon.—3. wife of Euenor in Plato's Atlantis, Criti. 113 C.—4. daughter of Minyas in Orchomenus, Ael. V. H. 3, 42.

Λευκιππίδες, *ων, αἱ*, *daughters of Leucippus*, nymphs worshipped at Sparta, κόραι Λ., Eur. Hel. 1466, cf. Siebel. Paus. 3, 13, 7: from

†Λεύκιππος, *ου, ὁ*, *Leucippus*, son of Perieres and Gorgophone, brother of Tyndareus, Apollod. 3, 10, 3.—2. a son of Hercules, Id. 2, 7, 8.—3. son of Oenomaus in Elis, H. Hom. Ap. 212.—4. an Elean or Abderite, pupil of Zeno, Diog. L.—Others in Strab.; etc. From

Λεύκιππος, *ον*, (*λευκός, ἵππος*) *riding a white horse*, Ibyc. 27, esp. like λευκόπωλοι, epith. of the Dioscuri, Valck. Phoen. 609, and of men of rank, Böckh Pind. P. 4, 117 (207): also λ. ἀγυιαί, *full of white horses*, Pind P. 9, 146.

Λευκίσκος, *ου, ὁ*, (*λευκός*) a fish, *the white mullet*, Hices. ap. Ath. 306 E.

Λευκίτης, *ου, ὁ*, fem. -*ῖτις, ιδος*,= λευκός, Theocr. 5, 147.

Λευκοβᾰφής, *ές* (*λευκός, βάπτω*) *dyed white*.

Λευκοβρᾰχίων, *ον*, gen. *ονος*, (*λευκός, βραχίων*) *with white arms* or *shoulders*. [ῑ]

Λευκόγαιος, *ον*, *λευκόγεως, ων*, Strab., or *λευκόγειος, ον*, Theophr., (*λευκός, γαῖα, γῆ*) *of* or *with white earth*.

Λευκογρᾰφέω, *ῶ*, (*λευκός, γράφω*) *to paint white, to shade in*, like σκιαγραφέω, Arist. Poet. 6, 20.

Λευκογρᾰφίς, *ίδος, ἡ*, *a kind of clay for painting white*, Plin.

Λευκοδέρμᾰτος, *ον*, (*λευκός, δέρμα*) *with a white skin* or *fur*.

Λευκοδίφθερος, *ον*, (*λευκός, διφθέρα*) *with a white skin*.

Λευκόδους, *δοντος, ὁ, ἡ*, (*λευκός, ὀδούς*) *white-toothed*.

Λευκοέρυθρος, *ον*,= λευκέρυθρος.

Λευκοθέα, *ας, ἡ*, (*λευκός, θεά, the white goddess, Leucothea*; under this name Ino was worshipped as a propitious sea-goddess, Od. 5, 334.

†Λευκοθέα (*θέα*)=*λευκῶν ὅρασις*, cf. *μελανθέα*, Plut. 2, 440 F.

Λευκόθριξ, *τρῐχος, ὁ, ἡ*, (*λευκός, θρίξ*) *white-haired, white*, πλόκαμοι, Eur. Bacch. 112, κριός, Ar. Av. 971, ἵπποι, Call. Cer. 120.

Λευκοθώραξ, *ᾱκος, ὁ, ἡ*, (*λευκός, θώραξ*) *with white cuirass*, Xen. An. 1, 8, 9.

†Λεῦκοι, *ων, οἱ*, *the Leuci*, a people of Belgic Gaul, Strab. p. 193.

Λευκόϊνος, *η, ον*, *made of λευκόϊον*. [ῐ]

Λευκόϊον, *ου, τό*, for *λευκὸν ἴον*, *the white violet*, Hipp., v. Foës. Oecon.—II. *a bulbous plant* (our *leucoïum* is the *snow-flake*), joined with the *narcissus* and *lily* in A. P. 5, 144, 147; cf. *ἴον*. [ῐ]

Λευκόκαρπος, *ον*, (*λευκός, καρπός*) *yielding white fruit*, Theophr.

Λευκόκαυλος, *ον*, (*λευκός, καυλός*) *white-stalked*, Theophr.

Λευκοκέρᾱτες, *οἱ*, (*λευκός, κέρας*) *white-horned*, Lob. Phryn. 658.

Λευκοκέφᾰλος, *ον*, (*λευκός, κεφαλή*) *white-headed*.

Λευκόκηρος, *ον*, *made of white wax*.

†Λευκοκόμας, *ὁ*, *Leucocomas*, masc. pr. n., Strab. p. 478.

Λευκόκομος, *ον*, (*λευκός, κόμη*) *white-haired: white-leaved*, Plin.

Λευκοκράμβη, *ης, ἡ*, (*λευκός, κράμβη*) *white cabbage*, Geop.

Λευκοκύμων, *ον*, gen. *ονος*, (*λευκός, κῦμα*) *white with waves, surging*, ἠόνες, Eur. Or. 993. [ῡ]

Λευκόλῐθος, *ον*, (*λευκός, λίθος*) *of white stone* or *marble*, στήλη, Böckh Inscr. 2. p. 126: τὰ λ., *white marble*, Strab.

Λευκολῑνής, *ές*, *made of white flax*, Böckh Inscr. 1, p. 246: from

Λευκόλῑνον, *ου, τό*, (*λευκός, λίνον*) *white flax* for ropes and rigging, used esp. by the Phoenicians, Hdt. 7, 25.

†Λεύκολλα, *ης, ἡ*, *Leucolla*, a port in the island of Cyprus, Strab. p. 682.

†Λεύκολλος, *ου, ὁ*, the Rom. name *Lucullus*, Plut.

Λευκολόφας, *ου, ὁ*,=*λευκόλοφος*, Eur. Phoen. 119.†—II. as pr. n., in Ar. Eccl. 647, Ran. 1513, the usu. soubriquet of sq.

†Λευκολοφίδης, *ου, ὁ*, (prop. patronym. from sq.) *Leucolophides*, an Athenian, father of Adimantus, Xen. Hell. 1, 4, 21; Plat. Protag. 315 A.

Λευκόλοφος, *ον*, (*λευκός, λόφος*) *white-crested*, Ar. Ran. 1016.

†Λευκόλοφος, *ου, ὁ*, *Leucolophus*, an Athenian, Isae. de Menecl. 3.

Λευκομαινίς, *ίδος, ἡ*, *the white μαινίς*, Polioch. ap. Ath. 313 C.

Λευκόμαλλος, *ον*, (*λευκός, μαλλός*) *with white wool*.

Λευκομέλᾱς, *αινα, αν*, (*λευκός, μέλας*) *whitish black, black and white*.—II. as subst.,=*Λιβόνοτος*, Genelli in Wolf's Anal. 4, p. 478.

Λευκομέτωπος, *ον*, (*λευκός, μέτωπον*) *with a white forehead*.

Λευκομφάλιος, *ον*, (*λευκός, ὀμφαλός*) *with a white navel*, of fig-trees with a white stem, Theophr. [ᾰ]

Λευκόν, *οῦ, τό*, *the white of an egg*, Arist. Gen. An.—2. *the white of the eye*.

†Λευκονοεύς, *έως, ὁ*, *a citizen of Leuconoë*, a deme of the tribe Leontis in Attica, Dem.

†Λευκὸν ὄρος, *τό*,=*Λευκὰ ὄρη*, Callim. H. Dian. 42.

Λευκόνοτος, *ου, ὁ*, (*λευκός, νότος*) *the south wind which cleared the weather*, Lat. *albus Notus*, the usual *νότος* bringing clouds and rain, Hipp.

†Λευκὸν πεδίον, *τό*, *White-Plain*, a district in Caria, Paus. 4, 35, 11.

†Λευκὸν τεῖχος, *τό*, *White-wall*, a quarter of Memphis, containing the residence of the queen, Hdt. 3, 91; Thuc. 1, 104.

Λευκοόπωρος, *ον*, (*λευκός, ὀπώρα*) *white with autumn fruits*, Leon. Tar. 45.

Λευκοπάρειος, *ον*, Ion. -*πάρηος*, (*λευκός, παρειά*) *fair-cheeked*, Mel. 83. [ᾰ]

Λευκοπάρῠφος, *ον*, (*λευκός, παρυφή*) *with a white border to one's robe*, Plut.

Λευκόπεπλος, *ον*, (*λευκός, πέπλος*) *white-robed*, Corinn. ap. Heph. p. 107: ἡμέρα λ., Lat. *dies albo notandus*, Hippon. Fr. 17.

Λευκοπέτᾰλος, *ον*, (*λευκός, πέταλον*) *with white leaves* or *layers*, name of a gem in Plin.

†Λευκοπέτρα, *ας, ἡ*, *Leucopetra*, (*white-rock*) the southern promontory of Bruttium, Strab. p. 259; in Thuc. πέτρα τῆς Ῥηγίνης.

Λευκοπέτρα, *ας, ἡ*,=sq., Polyb.?

Λευκόπετρον, *ου, τό*, (*λευκός, πέτρα*) *a white rock*, Polyb.

Λευκόπηχυς, *υ*, gen. *εως*, (*λευκός, πῆχυς*) *white-armed*, Eur. Phoen. 1351, Bacch. 1206.

Λευκόπλευρος, *ον*, (*λευκός, πλευρά*) *with white sides*.

Λευκοπληθής, *ές*, (*λευκός, πλῆθος*) *filled with white, full of white persons*, ἐκκλησία, Ar. Eccl. 387.

Λευκοποίκῐλος, *ον*, *motley-white*.

Λευκοποιός, *όν*, (*λευκός, ποιέω*) *that makes white*.

Λευκόπους, *ὁ, ἡ*, -*πουν, τό*, gen. -*ποδος*, (*λευκός, πούς*) *white-footed: bare-footed*, Βάκχαι, Eur. Cycl. 72, cf. ad. Ar. Lys. 665.

Λευκοπρεπής, *ές*, (*λευκός, πρέπω*) *white-looking, white*, v. Dind. Aesch. Theb. 90.

Λευκόπρωκτος, *ον*, (*λευκός, πρωκτός*) *with a white πρωκτός*, a play on the words *εὐρύπρωκτος* and *λεύκη* II, conveying a notion of cowardice, Callias Ped. 1, cf. *μελάμπυγος*.

Λευκόπτερος, *ον*, (*λευκός, πτερόν*) *white-winged, white*, νιφάς, Aesch. Pr. 993, ἡμέρα, Eur. Tro. 848.

Λευκοπτέρυξ, *ῠγος, ὁ, ἡ*, (*λευκός, πτέρυξ*)=foreg., prob. l. Ion ap. Schol. Ar. Pac. 835.

Λευκόπῡγος, *ον*, (*λευκός, πυγή*)= *λευκόπρωκτος*, q. v.

Λευκόπῡρος, *ου, ὁ*, *fine wheat*, Philo.

Λευκόπυῤῥος, *ον*, (*λευκός, πυῤῥός*) *pale-red*, τριχώματα, Arist. Color.

Λευκόπωλος, *ον*, (*λευκός, πῶλος*) *with white horses*, ἡμέρα, Aesch. Pers. 386, Soph. Aj. 673: esp. as epith. of the Dioscuri, like *λεύκιππος*, Pind. P. 1, 127.

Λευκόπωρος, *ον*,=*λευκοόπωρος*.

Λευκόροδον, *ου, τό*, *the white rose*.

Λευκός, *ή, όν*, *light, bright, brilliant, clear*, αἴγλη, Od. 6, 45; λ. λέβης, Il. 23, 268: hence also of water, *bright* λ. ὕδωρ, Hom.; λ. γαλήνη, a *glassy* calm, Od. 10, 94.—2. metaph. *clear, plain, distinct*, of authors, Jac. Phil. Thess. 44; while Lycophr. is called *ater, the obscure*, by Stat. Sylv. 5, 3, 157. Hence came—II. the usu. sense of colour, *white*, very freq. in Hom., but like all Greek names of colours very indefinite, from the pure *white of snow* (Il. 10, 437), to the *gray of dust* (Il. 5, 503); also of *gray* hair, λ. κάρα, Tyrt. 1, 23, γῆρας, Soph. Aj. 625:—often of the human skin, *white, fair*, Il. 11, 573, Od. 23, 240:—in Hom. as a sign of youth and beauty but later *white* was a mark of effemi nacy, like *ἐσκιατραφημένος*, *blanched, white, pale,* not bronzed by the sun and air, hence *pale, wan, weakly, cowardly,* Ar. Thesm. 191, Eccl. 428, and Xen., cf. *λευκόπρωκτος, λευκόχρως*:—*λευκαὶ φρένες* in Pind. P. 4, 194 is expl. by the ancients *μαινόμεναι*, *passionate, covetous*, and so Böckh; Dissen interprets it *pale with envy, envious*:—proverb., *λευκὸν εἰδέναι*, to know black from white, Ar. Eq. 1279.—2. *λ. χρυσός*, *pale*, i. e. alloyed gold, opp. to *ἄπεφθος*, Hdt. 1, 50.—3. of men's limbs, sometimes, *naked, bare*, Schäf. Dion. Comp. p. 133, cf. *λευκόπους* and *λευκόω* II.—4. as white in opp. to black is a sign of joy, *fair, happy, joyful, gay*, hence *λευκὸν ἦμαρ*, Aesch. Pers. 301, *λευκὴ ἡμέρα*, Soph. Fr. 10, like Lat. *candidus dies*, a *lucky* day, Meineke Menand. p. 107, Catull. 8, 3.—5. of sound, *clear*, like *λαμπρός*, Lat. *candidus*, Arist. Top. 1, 15, 13, cf. Suid. in v.: and *σομφός* II.—*Μέλας* is opp. to *λευκός*, in all its signfs.—Cf. *ἡ λευκή, τὸ λευκόν, τὰ λευκά*. Adv. *-κῶς*, Philostr. (The root is **λάω*, to see, *λεύσσω, λύκη*, Lat. *luceo, lux*, Sanscr. *lôk*, to look or see.)

†*Λεῦκος, ου, ὁ*, *Leucus*, a companion of Ulysses before Troy, Il. 4, 491.—2. a tyrant in Crete, Lyc. 1218.—II. a river of Macedonia, Plut.

Λευκόσαρκος, ον, (*λευκός, σάρξ*) *with white flesh*, Xenocr.

Λευκοστεφής, ές, (*λευκός, στέφω*) *white-wreathed*, of suppliant boughs, Aesch. Supp. 191, 333.

Λευκόστικτος, ον, (*λευκός, στίζω*) *flecked with white*, *δάμαλις*, Aesch. Supp. 351: *grizzled*, *θρίξ*, Eur. I. A. 222.

Λευκόστολος, ον, (*λευκός, στόλη*) *white-robed*, Clem. Al.

†*Λευκόσυροι, ων, οἱ*, *the Leuco-Syri*, or *white Syrians*, in Pontus, from Cappadocia, so called to distinguish them from their more swarthy countrymen in Syria, Strab. p. 542, sqq.

Λευκόσφῦρος, ον, (*λευκός. σφυρόν*) *white-ancled*, in genl. *white-footed*, Theocr. 17, 32.

Λευκοσώμᾰτος, ον, (*λευκός, σῶμα*) *with a white body*, Antiph. Omph. 1.

Λευκότης, ητος ἡ, (*λευκός*) *whiteness*, Plat. Theaet. 156 D, etc.

Λευκοτρῐχέω, ῶ, *to have white hair*, Strab.: from

Λευκότρῐχος, ον,=*λευκόθριξ*, Strab. p. 784.

Λευκότροφος, ον, (*λευκός, τρέφω*) *white-growing*, *μύρτα*, Ar. Av. 1100.

Λευκουργέω, ῶ, (*λευκός, ἔργον*) *to make white*, Bockh Inscr. 2, p. 502.

Λεύκουρος, ον, (*λευκός, οὐρά*) *white-tailed.*

Λευκοϋφής, ές, (*λευκός, ὑφαίνω*) *of a white web.* [ῠ]

Λευκοφᾱής, ές, (*λευκός, φάος*) *bright-beaming*: *bright white*, *ψάμαθος*, Eur. I. A. 1054.

Λευκόφαιος, ον, (*λευκός, φαιός*) *gray, ash-coloured*, Ath.

Λευκοφᾱνής, ές, (*λευκός, φαίνομαι*) *appearing bright* or *white.*

Λευκόφθαλμος, ον, *white-eyed.*

Λευκοφλεγμᾰτία, ας, ἡ, (*λευκός, φλέγμα*) also *λευκὸν φλέγμα*, *the beginning of the dropsy*, or *chlorosis*, Foës. Oec. Hipp.: from

Λευκοφλεγμᾰτίας, ου, ὁ,=*λευκοφλεγματώδης*, Hipp.

Λευκοφλεγματιάω, ῶ, *to have the chlorosis*, Hipp. 194 G: from

Λευκοφλέγματος, ον, (*λευκός, φλέγμα* II) *suffering from white phlegm*, Hipp. 1133 B.

Λευκοφλεγμᾰτώδης, ες, (*λευκόν, φλέγμα, εἶδος*) *like* or *affected with chlorosis*, Hipp. 1121 H.

Λευκόφλοιος, ον, (*λευκός, φλοιός*) *with white bark*, Posid. ap. Ath. 649 D.

Λευκοφορέω, ῶ, *to wear white garments*: from

Λευκοφορινόχροος, ον, *white-skin-coloured*, Philox. ap. Ath. 147 D.

Λευκοφόρος, ον, (*λευκός, φέρω*) *white-robed*, Anth.

Λεύκοφρυς, υ, gen. *υος,* (*λευκός, ὀφρύς*) *white-browed*, Orac. ap. Hdt. 3, 57: hence

†*Λευκόφρυς, υος, ἡ*, *Leucophrys*, earlier name of the island Tenedos, Strab. p. 604.—2. a city on the Maeander near Magnesia, Xen. Hell. 3, 2, 19, with a famous temple of Diana, who was hence called *Λευκοφρύνη*, Strab. p. 647.

Λευκοχίτων, ωνος, ὁ, ἡ, (*λευκός, χιτών*) *white-coated*, *ἤπατα*, Batr. 37. [ῐ]

Λευκοχροέω, ῶ, *to be λευκόχροος*, Hipp.

Λευκόχροια, ας, ἡ, *the colour white*, Plut.

Λευκόχροος, ον, contr. *-χρους, ουν,* (*λευκός, χρόα*) *white-coloured*, Eur. Phoen. 322.

Λευκόχρῡσος, ον, (*λευκός, χρυσός*) *of a pale gold colour*, Plin.

Λευκοχρώματος, ον,=sq., Phint. ap. Stob. p. 444, 58.

Λευκόχρως, ωτος, ὁ, ἡ, (*λευκός, χρώς*) *white-skinned, colourless*, Alex. Isostas. 1, 18, Theocr. Epigr. 2, 1.

Λευκόψᾱρος, ον, *whitish-gray.*

Λευκόω, ῶ, (*λευκός*) *to whiten*, *λευκωθεὶς κάρα μύρτοις*, Pind. I. 4 (3), 117: *to paint white, plaster*, *τοῖχος λελευκωμένος*, Plat. Legg. 785 A: *γραμματεῖον λελ.*=*λεύκωμα* I, Dem. 1132, 8. Mid., *λευκοῦσθαι ὅπλα*, *to whiten their* shields, Xen. Hell. 2, 4, 25, cf. 7, 5, 20.—II. *λ. πόδα*, *to bare* the foot, Anth.; cf. *λευκός* II. 3.

†*Λεῦκτρα, ων, τά*, *Leuctra*, a town of Boeotia, famed for the victory of Epaminondas over the Spartans, now still *Lefka*, Xen. Hell. 6, 4, 4; Strab. p. 414.—2. a city of Laconia on the borders of Messenia, or rather of Messenia, to whom it was awarded by Philip as umpire, Paus. 3, 21, 7; in Strab. p. 360, also *Λεῦκτρον*.—3. a city of Arcadia at the foot of Mt. Lycaeus, near Laconia, Thuc. 5, 54; Xen. Hell. 6, 5, 24; in Paus. 8, 27, 4, *Λεῦκτρον*. Hence

†*Λευκτρικός, ή, όν*, *of Leuctra*, *τὰ Λευκτρικά*, *the battle of Leuctra*, Polyb. 2, 41, 7.

†*Λεῦκτρον, ου, τό*, *Leuctrum*, a town of Achaia near Rhypae, Strab. p. 387: cf. also *Λεῦκτρα*.

Λευκώλενος, ον, (*λευκός. ὠλένη*) *white-armed*, epith. of Juno, Hom.

Λεύκωμα, ατος, τό, (*λευκόω*) *any thing whitened*: esp. *a tablet covered with gypsum* to write public notices on, a list, Lat. *album*, *ἐς λεύκωμα γράφειν, ἀναγρ.*, Lys. 114, 40, et ap. Dem. 707, 12.—II. *the white of an egg*, Diosc.—III. *a white spot in the eye*, caused by a thickening of the cornea, *a cataract*, Arist. Physiogn. 6, 49, cf. *γλαύκωμα*. Hence

Λευκωματίζω, *to afflict with a cataract.*

Λευκωματώδης, ες, (*λεύκωμα, εἶδος*) *like* or *affected with a cataract.*

Λευκών, ῶνος, ὁ, (*λεύκη* I) *a grove of white poplars.*

†*Λεύκων, ωνος, ὁ*, *Leucon*, son of Athamas and Themisto, Apollod. 1, 9, 2.—2. a king of Bosporus, Dem. 466, 12.—3. a poet of the old comedy, Meineke 1, p. 217.—II. a place in Cyrenaïca near Barca, Hdt. 4, 160

†*Λευκώνη, ης, ἡ*, *Leucone*, fem. pr n., Paus. 8, 44, 7.

†*Λευκώνης, ου, ὁ*, *Leucones*, a son of Hercules, Apollod. 2, 7, 8.

†*Λευκωνίδαι, ῶν, οἱ*, *the descendants of Leucon* (2), *Leuconidae*, Ael. V. H. 6, 13.

†*Λευκωνίδης, ου, ὁ*, *Leuconides*, an Athenian, Aeschin. 16, 17.

†*Λευκώνιον, ου, τό*, *Leuconium*, a city of Chios, Thuc. 8, 24, in Polyaen. *Λευκωνία*.

†*Λευκωπεύς, έως, ὁ*, *Leucopeus*, son of Porthaon and Eurydice, Apollod. 1, 7, 10.

Λευκώπης, ου, ὁ, fem. *-ῶπις, ιδος,* (*λευκός, ὤψ*) *white to look at.*

Λευκωσία, ας, ἡ, *Leucosia*, one of the Sirens, Lyc. 723.—II. an island near Paestum, named after the Siren, Strab. p. 252.

Λεύκωσις, εως, ἡ, (*λευκόω*) *a whitening* or *plastering*, also=*λεύκωμα* III.

Λευρός, ά, όν, (*λεῖος*) *smooth, level, even*, *λευρῷ ἐνὶ χώρῳ*, Od. 7, 123, Orac. ap. Hdt. 1, 67, Aesch. and Eur.—II. *smooth, polished*, *ξίφος*, Pind. N. 7, 39.—III. metaph. *plain, simple*, *σωφροσύνη*, ap. Hesych.—The word is strictly Ion.

Λεύς, καππώτας, (Dor. for *λᾶας καταπαύτης*), *a stone for resting*, prob. l. Paus. 3, 22, 1.

Λεύσῐμος, ον, (*λεύς, λεύω*) *stoning*, *χεὶρ λ.*, Eur. Or. 863: but mostly, *λ. θῦμα*, death *by stoning*, Aesch. Ag. 1118, *ἄλγος, θάνατος*, etc., Eur.; so, *λ. δοῦναι δίκην*, Eur. Or. 614: *λ. ἀραί*, curses *that will end in stoning*, Aesch. Ag. 1616.

Λευσμός, οῦ, ὁ, (*λεύς, λεύω*) *a stoning*, Aesch. Eum. 189.

Λεύσσω, by good authors only used in pres. and impf.; the f. *λεύσω*, aor. *ἔλευσα* being very late, if not barbarous, Reisig. Crit. ad Soph. O. C. 120. *To look* or *gaze upon, see, behold*, c. acc., Hom., as Il. 1, 120, and freq. in Trag.—2. absol. *to look*, *λ. ἐπὶ πόντον, ἐς γαῖαν*, Il. 5, 771, Od. 9, 166 *εἰς ὕδωρ, εἰς χέρας*, Soph. Phil. 716, Eur. Phoen. 596: *ὁ μὴ λεύσσων*, like *ὁ μὴ βλέπων*, he that lives no more, Soph. Tr. 829; so, *εἰ λεύσσει φάος*, Id. Phoen. 1084, cf. Tro. 269:—c. acc. cognato, *λ. δέργμα*, Aesch. Pers. 81.—The word is only poet. (On the root v. sub *λευκός*.)

Λευστήρ, ῆρος, ὁ, (*λεύς, λεύω*) *one who stones, a stoner*, Eur. Tro. 1039; and so of a bloody tyrant, as Schweigh. interprets Hdt. 5, 67, after Hesych., cf. Ael. N. A. 5, 15, where however Suid. takes it pass. *worthy to be stoned, a scoundrel*:—as adj., *λευστὴρ μόρος*, death *by stoning*, Aesch. Theb. 199.

Λευστός, ή, όν, (*λεύω*) *stoned, to be stoned.*

Λευστός, ή, όν, (*λεύσσω*) *seen, visible.*

†*Λεύσων, ωνος, ὁ*, *Leuson* (*see-well*) a dog's name, Xen. Cyn. 7, 5.

†*Λευταρνία, ας, ἡ*, *Leutarnia*, a city of Campania, Lyc. 978, in Strab. *Λευτερνία*, the coast so called, from *Λευτέρνιοι*, the giants in Phlegra driven out by Hercules, p. 281.

†*Λευτυχίδης, ὁ,* Ion. for *Λεωτυχίδης*.

Λευχειμονέω, ῶ, *to be clad in white*, Plat. Rep. 617 C: from

Λευχείμων, ονος, ὁ, ἡ, (*λευκός, εἷμα*) *clad in white*, Phint. ap. Stob. p. 444, 53.

Λευχηπᾰτίας, ου, ὁ,=*λευκηπατίας.*

Λεύω, (*λεύς*) *to stone*, Thuc. 5, 60; *λ. πέτροις*, Eur. El. 328, *λευσθῆναι πέτροις*, Soph. O. C. 435.

†*Λέχαιον, ου, τό*, *Lechaeum*, one of the harbours of Corinth, on the Corinthian gulf, Xen. Ages. 2, 17: hence

†Λεχαῖος, α, ον, *of Lechaeum, Lechaean;* ὁ Λ., as appell. of Neptune, Call. Del. 271.

Λεχαῖος, αία, αῖον, (λέχος) *belonging to, fit for a couch*, Ap. Rh. 1, 1182.—II. *a bed, in bed*, λ. τέκνα, *nestlings*, young birds, Aesch. Theb. 292, e. conj. Lachmanni.

Λεχεποίη, ης, ἡ, (λέχος, ποία) *grown with grass fit to make a bed*, i. e. *grassy, meadowy*, epith. of the towns Pteleos, Teumesos, and Onchestos, Il. 2, 697: λεχεποίης, ου, ὁ, of the river Asopus, from its grassy banks, Il. 4, 383, Orac. ap. Hdt. 9, 43.—Hom. has both forms in sing. only.

Λεχήρης, ες, (λέχος, ἄρω) *fastened to the bed, bed-ridden*, like κλινήρης, Eur. Phoen. 1541.

Λεχήρια, τά,=ἐνήλατα.

†Λέχης, ὁ, *Leches*, son of Neptune and Pirene, Paus. 2, 2, 3.

Λέχος, εος, τό, (λέγω I) *a couch, bed*, Hom., etc.; freq. in plur. esp. for a *bedstead.*—2. a kind of *state-bed* on which a corpse was laid out and borne, oft. in Hom.—II. *the marriage-bed*, Hom.: hence *love, the pleasures of love*, which sense in Hom. and Hes. is esp. discernible in euphemisms, λέχος πορσύνειν, ἀντιᾶν, εἰςαναβαίνειν: in same signf. λέχος and εὐνή are joined, Od. 3, 403.—2. *a marriage*, Trag.: also *a spouse*, Eur. El. 936; and so in plur., Ib. 481, v. Seidl. Dochm. p. 24, cf. λέκτρον.

Λέχοςδε, adv., *to bed*, Il. 3, 447, Od. 23, 294.

Λέχριος, ία, ιον, *slanting, slantwise, crosswise*, Lat. *obliquus*, usu. with a verb, λ. ὀκλάζειν, Soph. O. C. 195, cf. Eur. Hec. 1026, Med. 1168: from

Λέχρῐς, adv. *slantwise, crosswise*, Lat. *oblique*, Ap. Rh.; cf. λικριφίς. (Prob. referable to λέγω I: hence come λέχριος, λικριφίς λικροί, Lat. *liquus, liquis, obliquus, oblicus.*)

Λεχώ, όος contr. οῦς, ἡ, (λέχος) *a woman in child-bed*, Eur. El. 652, 654, 1108, Ar. Eccl. 530.

Λεχωϊάς, άδος, ἡ,=λεχώ, Nonn.

Λεχώϊος, ον, (λεχώ) *of* or *belonging to child-bed*, λοετρά, Ap. Rh. 2, 1014: δῶρα λεχ., presents *made at the birth*, Anth.

Λεχωῗς, ῗδος, ἡ,=λεχώ, Callim. Dian. 127.

†Λεψιεύς, έως, and Λέψιος, ου, ὁ, appell. of Apollo, Lyc. 1454, 1207.

†Λεω-, names thus commencing are Ionic and Attic forms for Λαο- from λεώς, λαός, *people.*

Λεώβατος, ον, (λεώς, βαίνω) *trodden by the people:* ἡ λ.. sub. ὁδός, *a highway*

†Λεωβώτης, ὁ, Ion.=Λαβώτας, Hdt. 1, 65.

†Λεωγόρας, ου, ὁ, *Leogŏras*, father of the orator Andocides, Thuc. 1, 51.—2. another Athenian, Ar. Nub. 109.

†Λεώγορος, ου, ὁ, *Leogŏrus*, a king of the Samians, Paus. 7, 4, 2.

†Λεωδάμας, αντος, ὁ, *Leodamas*, of Acharnae, an Athenian orator, Dem. 501, 23.—2. an Athenian naval commander, Id. 249, 14.

Λεώδης, ες, (λεώς, εἶδος) *popular, common.*

†Λεώδοκος, ου, ὁ, *Leodocus*, son of Bias and Pero, an Argonaut, Ap. Rh. 1, 119.

†Λεωκήδης, ους, ὁ, *Leocēdes*, son of the tyrant Phidon in Argos, Hdt. 6, 127.

†Λεωκόραι, ῶν, αἱ, (Λέως, κόραι) *daughters of Leos*, who devoted themselves for the safety of their country, Dem. 1398, 5: they were three in number, Phasithea, Theope, and Eubūle, Suid.

Λεωκόριον, ου, τό, *the temple of the daughters of Leos*, in the inner Ceramicus, Thuc. 1, 20.

Λεωκόρητος, ον, (λεώς, κορέω) *driven out with the whole people*, v. ἐκκορέω; cf. λεώλεθρος.

†Λεωκράτης, ους, ὁ, *Leocrates*, a general of the Athenians, son of Stroebus, Thuc. 1, 105.—2. son-in-law of the Thriasian Polyeuctus, Dem. 1028, 20.

†Λεώκριτος, ου, ὁ, *Leocritus*, son of Polydamas, Paus. 10, 27, 1.—2. an Athenian, son of Protarchus, Id. 1, 26, 2.

†Λεωκύδης, ους, ὁ, *Leocydes*, a commander of Megalopolis, Paus. 10, 27, 1.

Λεωλεθρία, ας, ἡ, *utter ruin:* from

Λεώλεθρος, ον, (λεώς, ὄλεθρος) *destroyed* or *ruined together with the whole people, utterly ruined*, cf. adv. λέως.

Λεωλογέω, ῶ, (λεώς, λέγω) *to collect people*, Näke Choeril. p. 229.

ΛΕ´ΩΝ, οντος, ὁ, Ep. dat. pl. λείουσι, Il. 5, 782, etc., Lat. *LEO, a lion*, Hom., etc., cf. λῖς: metaph. of Diana, Ζεύς σε λέοντα γυναιξὶ θῆκε, Jupiter made thee *a lion* toward women (because she was supposed to cause their sudden death), Il. 21, 483; also of brave men, Ar. Pac. 1189, etc.—2.=λεοντῆ, *a lion's skin*, Luc.; cf. ἀλώπηξ.—II. a kind of *crab*, Diphil. Siphn. ap. Ath. 106 C.—III. *a large fish*, one of the κήτη.—IV. λέοντες were men dedicated to the service of Mithras, v. ὕαινα III. (Acc. to Lucas, Quaest. Lexilog. § 6, from λάω to see, as δράκων from δέρκομαι, δρακεῖν.)

†Λέων, οντος, ὁ, *Leon*, son of Lycaon in Arcadia, Apollod. 3, 8, 1.—2. son of Eurycratidas, king of Sparta (14th Agid), Hdt. 1, 65.—3. a Spartan, founder of Heraclea, Thuc. 3, 92.—4. another Spartan, Id. 5, 44.—5. a Spartan ephor, Xen. Hell. 2, 3, 10.—6. a general of the Athenians, of Salamis, Thuc. 8, 23.—7. another Athenian, Id. 5, 19; Xen.; etc.—Others in Paus.; etc.—II. a town of Sicily on the sea near Syracuse, Thuc. 6, 97.

†Λεωνίδας, α and ου, ὁ, Ion. Λεωνίδης, *Leonidas*, the celebrated king of Sparta, who resisted Xerxes and fell so nobly at Thermopylae, Hdt. 7, 204.—Others in Ath.; etc.

†Λεώνῠμος, ου, ὁ, *Leonymus*, a Crotoniat, Paus. 3, 19, 11.

Λεωπάτητος, ον, (λεώς, πατέω) *trodden by the people*, or (from adv. λέως) *crushed in pieces*, v. l. in Soph. Ant. 1275, defended by Herm.

Λεωπέτρα or λειοπέτρα, ας, ἡ, for λεία πέτρα, Diod.

Λεωπετρία, ας, ἡ,=foreg., LXX.

†Λεωπρέπης, ους, ὁ, *Leoprepes*, father of the poet Simonides of Ceos, Hdt. 7, 228.—2. a Spartan, Id. 6, 85.

Λεωργός, όν, (adv. λέως, *ἔργω) *one who will do any thing at all, audacious*, Xen. Mem. 1, 3, 9; ὁ λ., *a knave, villain*, Aesch. Pr. 5; ἔργα λ., Archil. 17;—Herm. Soph. Ant. 1261 compares ῥᾳδιοῦργος, cf. λεωπάτητος, λιτοῦργος. The interpret. of those who derive it from λεώς, *people*, seems very forced.

Λεώς, ώ, ὁ, Att. for λαός, *people*, Soph., etc., also in Hdt. 2, 129:—also in plur., Soph. Aj. 1100; and so, ἀκούετε λεῴ, hear *O people*,—the usual beginning of Athen. proclamations, like our *O yes! O yes!* Ar. Pac. 551, Av. 448, cf. Bentl. Phal. p. 203.

Λέως, adv., Ion. for λίαν, *entirely, wholly, at all*, Archil. 104. (The old Gramm. explain it as shortd. for τελέως, Ap. Dysc. de Pronom. p. 334: but Herm. Soph. Ant. 1261, perh. better, takes it as an adv. from λεῖος, *smoothly*, Germ. *glatt weg* much like the vulgarism *slick away*, cf. λεωργός.)

†Λέως, ω, ὁ, *Leos*, an Athenian hero, who in time of a pestilence offered his three daughters for the welfare of the state, Paus. 1, 5, 2; Plut. Thes. 13; from him the tribe Λεοντίς was named: cf. Λεωκόραι.

†Λεωσθένης, ους, ὁ, *Leosthenes*, a general of the Athenians in the Lamian war, Luc. Dem. Enc. 14.

†Λεώστρατος, ου, ὁ, *Leostrătus*, an Athenian, archon Ol. 27, 1, Dion. H. 3, 1.—2. an Eleusinian, Dem. 1083, 8.

Λεωσφέτερος, ον, (λεώς, σφέτερος) only in Hdt. 9, 33, λεωσφέτερον ἐποιήσαντο Τισαμενόν, they made him *one of themselves, their fellow-citizen:* the emendat. λεὼ σφ. is needless.

†Λεωτροφίδης, ου, ὁ, *Leotrophides*, an Athenian, a lyric poet, Ar. Av. 1406.

†Λεωτυχίδης, ου, ὁ, Dor. -χίδας, *Leotychidas*, son of Ariston, king of Sparta (17th Eurypontid), Thuc. 1, 89.—2. son of king Agis, Xen. Agesil. 1, 5.

Λεωφόρος, ον, (λεώς, φέρω) *bearing people*, Anacr. 142; αἱ μάλιστα λ. πύλαι, the gates *of greatest thoroughfare*, Hdt. 1, 187; ἡ λ., sub. ὁδός, *a thoroughfare*, Plat. Legg. 763 C.

†Λεώφρων, ονος, ὁ, *Leophron*, a victor at Olympia, Ath. 3 E.

†Λεωχάρης, ους, ὁ, *Leochăres*, an Athenian against whom Dem. spoke, v. p. 1080 sqq.—2. a statuary, Paus. 1, 3, 4.

Λήβολος, ον, (λᾶς, βάλλω) *pelted with stones, stoned.*

Λῆγαι, ῶν, αἱ, *the Legae*, a people of Scythia, Strab. p. 503.

ΛΗ´ΓΩ, f. -ξω, *to LAY*, i. e. *to allay, still, appease, stay*, like παύω, esp. λήγειν μένος, *to stay* one's anger, Il. 13, 424: c. gen. λήγειν χεῖρας φόνοιο, *to stay* one's hands *from* murder, Od. 22, 63.—II. more freq. intr., *to leave off, cease, stop, end*, ἐν σοὶ μὲν λήξω σέο δ' ἄρξομαι, Il. 9, 97, cf. Hes. Th. 48: also λήγ. ἔς τι, *to end in..*, Hdt. 4, 39: freq. c. gen., *to stop* or *cease from* a thing, χόλοιο, φόνοιο, ἔριδος, ἀπατῶν, πόνου, χοροῦ, Hom.; λ. ἀοιδῆς, Hes. Th. 48, which Hom. expresses by the part. λήξειεν ἀείδων, Il. 9, 191, Od. 8, 87; cf. παύομαι: both constructions are freq. in Att. (It was orig. the same as λέγω in signf. I., *to lay.*)

†Λήδα, ας, ἡ, Ep. Λήδη, *Leda*, daughter of Thestius, wife of Tyndareus, mother of Helen, Clytaemnestra, and the Dioscuri, Od. 11, 298; Apollod. 3, 10.

Λήδᾰνον, ου, τό, or λάδανον, q. v., *the gum of the* λῆδον.

Ληδάριον, ου, τό, dim. of λῆδος, Ar. Av. 715 [ᾰ].

Λήδιον or ληδίον, ου, τό, dim. of λῆδος, Philostr.

Λῆδον, ου, τό, an oriental shrub, on the leaves of which the gum λήδανον or λάδανον is found, *Cistus Creticus*, as Theocr. 21, 10; v. sub δέλεαρ, in plur. Diosc.

Λῆδος, εος, τό, (acc. to Damm from λεῖος) *a thin, light cloth, a light summer dress*, Alcman: we also find λῆδος, λήδιον, etc., without an ι subscr.; but λῇδος is better by reason of the deriv., and the collat. forms λαῖδος, ληῗδιον, ληϊδάριον.

Λήζομαι, v. ληῗζομαι.

†Ληθαῖον, ου, τό, πεδίον, *the Lethaean plain*, near Lebadea in Boeotia, Theogn. 1216.

Λήθαιος or ληθαῖος, αία, αῖον, (λήθη) *of, belonging to forgetfulness, oblivious*, Call. Del. 234.—II. *of* or *from Lethe, Lethēan*, ἄκατος, Anth.; but v. λήθη II.

†Ληθαῖος, ου, ὁ, *the Lethaeus*, a river of Crete near Gortyna, Strab. p. 478.—2. a tributary of the Maeander flowing by Magnesia, Anacr. 1, 4.—3. a river of Thessaly, Strab. p. 647.

Ληθάνεμος, ον, v. λαθάνεμος. [ᾰ]

Ληθάνω, (λήθη) *to make one forget* a thing, τινά τινος, Od. 7, 21; cf. λανθάνω III.

Ληθαργέω, ῶ, *to forget:* v. sq.

Ληθαργία, ας, ἡ, (λήθαργος II.) *drowsiness, lethargy.* Hence

Ληθαργίζω, *to be drowsy* or *lethargic.*—II. transit. *to make forgotten*, Böckh Schol. Pind. N. 6, 30. Pass. *to be forgotten.*

Ληθαργικός, ή, όν, *drowsy*, Anth.: from

Λήθαργος, ον, (λήθη) *forgetting*, c. gen., Mel. 55: absol. *forgetful, lethargic:* later word for ἐπιλήσμων, Phryn. 416.—II. as subst., ὁ λήθαργος, *lethargy*, Hipp., v. Foës. Oecon.—Also written λαίθαργος.

Ληθεδᾰνός, ή, όν, *causing forgetfulness*, like ἐπίληθος, Luc.

Ληθεδών, όνος, ἡ, poet. for λήθη, Anth.

Λήθη, ης, ἡ, Dor. λάθα, (λῆθος, λήθομαι) *a forgetting, forgetfulness*, Lat. *oblivio*, Il. 2, 33, personified in Hes. Th. 227: λήθην τινὸς ποιεῖσθαι, to make a thing forgotten, Hdt. 1, 127; εἰς λήθην ἐμβάλλειν τινά, Aeschin. 83, 21; λήθην ἐμποιεῖν, Isocr. 2 D; λήθη λαμβάνει, ἔχει τινά, Thuc. 2, 49,·Dem. 320, 5: etc.—II. *Lethe*, the river of oblivion in the lower world, called by the old writers ὁ τῆς λήθης ποταμός, Casaub. Strab. p. 153.

Ληθήμων, ον, gen. ονος,=λήθαργος.

Ληθικός, ή, όν, *forgetful*:—II. act. *causing forgetfulness.*

Λήθιος, ον, = ληθικός.—II. = λαθραῖος, *secret.*

Ληθομέριμνος, ον, (λήθομαι, μέριμνα) *laying all cares asleep*, νύξ, Orph.

Λῆθος, τό, Dor. λᾶθος, (λήθομαι)= λήθη, Theocr. 23, 24.

†Λῆθος. ου, ὁ, *Lethus*, son of Teutamus, a king of the Pelasgi in Larissa, Il. 2, 843.

Ληθοσύνη, ης, ἡ,=λήθη.

Ληθότης, ητος, ἡ,=λήθη.

ΛΗ΄ΘΩ, mid. λήθομαι, collat. form of λανθάνω, λανθάνομαι, freq. in Hom. and Hes., but rare in Att. writers, though found in Aesch. Ag. 39; and so two or three times in Soph.: for the fut. λήσω, etc., v. sub λανθάνω.

Ληθώδης, ες, (λήθη, εἶδος) *forgetful.*

†Λήθων, ωνος, ὁ, *Lethon*, a river of Africa, Ath. 71 B.

Ληϊάνειρα, ας, ἡ, (ληΐς, ἀνήρ) *making men her prey*, epith. of Venus. [ᾰ]

Ληϊάς, άδος, pecul. poet. fem. of ληΐδιος, *taken prisoner, captive*, Il. 20, 193. [ῐ]

Ληϊβότειρα, ας, ἡ, *corn-consuming, crop-destroying*, σῦς, Od. 18, 29: fem. from

Ληϊβοτήρ, ῆρος, ὁ, and ληϊβοτής, οῦ, ὁ, (λήϊον, βόσκω) *consuming* or *destroying crops.* [ῐ]

Ληϊδάριον, ου, τό, poet. for ληδάριον.

Ληΐδιον, ου, τό, poet. for λήδιον, dim. of λῆδος, τό.

Ληΐδιος, ία, ιον, (ληΐς) *taken as booty, captive*, Anth.

Ληΐζομαι, f. -ΐσομαι: Att. aor. ἐλῃσάμην, Eur. Tro. 866, dep. mid. (ληΐς) *to seize as booty, to carry off as prey*, either men or things, Il. 18, 28, Od. 1, 398, Hdt., etc.; λ. ἐκ δόμων, Eur. l. c.: hence in genl. *to get by force, gain, get*, Hes. Op. 320, 700, Simon. 224.—II. *to plunder, ravage, spoil* a country, Hdt. 4, 112, Thuc. 1, 5, etc.—The act. ληΐζω occurs in Thuc. 4, 41, with the mid. as a v. l., but Eur. has the pf. λέλῃσμαι several times in pass. signf., *to be carried off*, as Hel. 475, Med. 256, Tro. 373.

Ληΐη, ης, ἡ, Ion. for λεία, freq. in Hdt.

Ληϊνόμος, ον, (λήϊον, νέμω) *dwelling in the country*, Anth.

ΛΗ΄Ι˘ΟΝ, ου, τό, *a crop, the crop standing on the land*, Il., Hes. Sc. 288, Hdt., etc.: in later poets also *land with its crop, a field*, Theocr. 10, 42, in Dor. form λαῖον. [ῐ]

Ληΐς, ΐδος, ἡ, Ion. and Ep. for λεία, *booty, spoil*, usu. of cattle, Hom., v. esp. Il. 11, 676:—hence—2. without any notion of plunder, *a herd* or *flock, cattle, stock*, Hes. Th. 444, and so more freq. in Theocr., cf. Jac. A. P. p. 330.—3. in Aesch. Theb. 331,= αἰχμαλωσία, for αἰχμάλωτοι, v. Dind. ad l. [ῐ]

†Ληΐς, ίδος, ἡ, *Leïs*, daughter of Orus, Paus. 2, 30, 5.

Ληϊστήρ, ῆρος, ὁ, (ληΐζομαι)= Att. λῃστήρ, Od. 3, 73, etc.

Ληϊστής, οῦ, ὁ,=Att. λῃστής, H. Hom. 6, 7, Hdt. 6, 17.

Ληϊστία, ας, ἡ,=λῃστεία.

Ληϊστός, ή, όν, (ληΐζομαι) *carried off as booty, to be so carried off, to be seized by force*, Il. 9, 406; also in Ep. form λεϊστός, Ib. 408.

Ληϊστύς, ύος, ἡ, *a making of booty, plundering*, Hdt. 5, 6.

Ληΐστωρ, ορος, ὁ,=ληϊστήρ.

Ληΐτις, ιδος, ἡ, (ληΐς) *she who makes* or *dispenses booty*, epith. of Minerva, Il. 10, 460: elsewh. ἀγελείη.—II. pass.=ληϊάς.

Ληϊτούρχης, ου, ὁ,=λήταρχος.

Λήϊτον, ου, τό, *the town-hall* or *council-room*, as the Achaians called it, Hdt. 7, 197, ubi v. Bähr; being the same as the Athen. πρυτανεῖον: strictly neut. from

Λήϊτος, η, ον, contr. λῆτος, (λεώς, λαός) *of, belonging to the people, public:* ἡ ληΐτη, sub. ἱέρεια, *a public priestess*, Hesych.; cf. λέϊτος. [ῐ]

†Λήϊτος, ου, ὁ, *Leitus*, son of Alectryon, leader of the Boeotians before Troy, Il. 2, 494. In Apollod. 1, 9, 16, also an Argonaut.

Ληϊτουργέω, -ουργός, old and almost obsol. forms for λειτ.

Ληκαλέος, έα, έον, *lewd*, Luc.

Ληκέω, Dor. λᾱκέω, *to sound*, Theocr. 2, 24: cf. λάσκω.

Ληκέω, = λαικάζω. Pass. of the woman, Ar. Thesm. 494, Pherecr. Incert. 44.

Λήκημα, ατος, τό, (ληκέω) *wenching*, Epicur.

Ληκίνδα, (ληκέω or λακέω) παίζεν λ., *to beat time, tattoo*, Luc.

Ληκτήριος, ία, ιον, (λήγω) *soon ending*, Lyc. [ᾰ]

Ληκῠθίζω, metaph. from λήκυθος I. 2, *to adorn rhetorically*, θέσεις ληκυθίζειν, *to amplify* common places, Strab. p. 609.—II. intr. *to speak* or *write bombast*, Horace's *ampullari.*

Ληκύθιον, ου, τό, dim. from λήκυθος, *a small oil flask*, Ar. Ran. 1208, etc.—II. a name for the Trochaic dimeter catal., prob. with some reference to the passage of Aristoph., v. Müller Eum. § 23, n. [ῠ]

Ληκῠθισμός, οῦ, ὁ, (ληκυθίζω II.) *a speaking* or *chanting with sonorous voice.*

Ληκυθιστής, οῦ, ὁ, (ληκυθίζω II.) *one that speaks with a sonorous voice.*

†Ληκυθίων, ωνος, ὁ, *Lecythion*, name of a slave, Luc. Fug. 32.

Ληκυθοποιός, όν (λήκυθος, ποιέω) *a maker of oil flasks*, Strab.

Ληκῠθοπώλης, ου, ὁ, (λήκυθος, πωλέω) *a seller of oil-flasks.*

Λήκῠθος, ου, ἡ, *an oil-flask, oil-bottle*, in Od. 6, 79, 215, of gold: *a casket for unguents, cosmetics*, etc., Lat *arcula pigmentorum*, cf. Bergk Ar. Daetal. 29 (ap. Meinek. Com. Fr. 2, p. 1043): hence—2. in plur. like Lat. *ampullae, rhetorical figures, tropes*, and the like, *big words*, Cic. Att. 1, 14, 3.—II. *the projecting cartilage on the gullet, Adam's apple*, elsewh. βρόχθος, Lat. *gurgulio.* (λήκυθος seems to be allied to λάγυνος.)

†Λήκυθος, ου, ἡ, *Lecythus*, a fortress of Macedonia near Torone, Thuc. 4, 113.

Ληκῠθουργός, όν, (λήκυθος, *ἔργω) *making oil-flasks*, Plut.

Ληκώ, οῦς, ἡ, *membrum virile*, whence ληκέω, λαικάζω.

†Λήλαντον πεδίον, τό, *Lelantum*, a place on the west of Euboea near Eretria, along the river Λήλαντος, with warm springs and iron and copper mines, H. Hom. Ap. 220; Theogn. 888; Λαλάντιον πεδίον, Callim

Λῆμα, ατος, τό, (*λάω to wish, λῶ *will, desire, resolve, purpose*, Pind. P 3, 43, and freq. in Trag.: in genl *temper of mind, spirit*, whether—1. good, as *courage*, Pind. N. 1, 87, Aesch. Theb. 448; or—2. bad, as *insolence, pride, arrogance*, Soph. O. C. 877, 960.—Poet. word, but also in Ion. prose, as Hdt. 5, 72, etc. in good sense.

Λημᾰλέος, έα, έον, (λήμη) *bleared*, of the eyes, Lat. *lippus*, Luc.

Λημᾰτίας, ου, ὁ, (λῆμα) *spirited, resolute*, v. sq.

Λημᾰτιάω, ῶ, (λῆμα) *to be spirited, resolute*, Ar. Ran. 494, with v. l. λῃματίας.

Λημᾰτόω, ῶ, (λῆμα) *to fill with courage.*

Λημάω, ῶ, (λήμη) *to be bleared*, of the eyes, Hipp. 101 G: *to be blear-eyed* or *purblind*, λ. τὰς φρένας, Ar. Plut. 581: λημᾶν κολοκύνταις, to have one's eyes running pumpkins (like Shakspere's 'high-gravel-blind'), Ar. Nub. 327, Luc. Timo 2: v. also χύτρα I., 3, cf. γλαμάω.

Λήμη, ης, ἡ, also γλήμη and γλάμη, Lat. *gramia, a humour that gathers in the corners of the eye, gum, rheum*, Hipp. 37, 19; hence, αἱ λῆμαι, *sore eyes*, Ar. Lys. 301, ubi v. Schol.:—metaph., λῆμαι Κρονικαί, old prejudices *that dim the mind's eye*, Ar. Plut. 581.

Λῆμμα, ατος, τό, (λαμβάνω, εἴλημμαι) *anything taken* or *received*, as *income, revenue*, etc., Antiph. Sapph. 1, 9, λῆμμα καὶ ἀνάλωμα, *receipts* and *payments*, Lys. 905, 1, Plat. Legg. 920 C: in genl. *gain, profit*, Lat. *lucrum*, Soph. Ant. 313, and freq. in Dem., oft. in plur.: παντὸς ἥττων λήμματος, unable to resist any temptation *of gain*, Dem. 450, 9; λήμματα λαβεῖν, λημμάτων μετέχειν, Id.—II. in logic, *an assumption* or *premise taken for granted*, Cicero's *sumptio*, λῆμμα τιθέναι, Arist. Org.—III. *a title summary of contents*, Lat. *lemma*, Martial. 11, 2:—also *the contents, matter* Dion. H. Hence

Λημμᾰτικός, ή, όν, *quick at seizing opportunity*, Hipp.

Λημμάτιον, ου, τό, dim. from λῆμμα. [ᾰ]

Λημμᾰτισμός, οῦ, ὁ, (λῆμμα) *acquisition, gain*, as if from λημματίζω.

†Λημνιάς, άδος, ἡ, pecul. fem. to sq., Pind. O. 4, 32, in Dor. form

Λήμνιος, ία, ιον, *Lemnian*, οἱ Λήμνιοι,† *the Lemnians*, Aesch. Philoct. Fr. 229: τὰ Λήμνια ἔργα, *the Lemnian deeds* (of wickedness), the murder of the men by the Lemnian women, Hdt. 6, 138; v. also sub Λῆμνος.

Λημνίσκος, ου, ὁ, (λῆνος) *a woollen fillet, band*, or *bandage*, Lat. *taenia, infula*, Polyb., Plut. etc.

†Λημνόθεν, adv., *from Lemnos*, Pind. P. 1, 100, in Dor. form: from

Λῆμνος, ου, ἡ, Dor. Λᾶμνος, *Lemnos*, an island in the Aegean sea, now *Stalimene*, sacred to Vulcan, on account of its volcanic fires, Hom.: hence Λήμνιον πῦρ became proverbial, Soph. Phil. 800, Ar. Lys. 299. On the Λήμνια κακά, another proverb from the wickedness of certain Lemnian women, see Interpp. Aesch. Cho. 631: cf; Λήμνιος.

Λημώδης, ες, (λήμη, εἶδος) *full of rheum* or *like it*.

Λῆν, inf. of λῶ.

Λῆναι, αἱ, or oxyt. Ληναί, Jac. A. P. p. 875, (ληνός) *Bacchanals*, Strab.

Λήναια, τά, v. sub Ληναῖος.

Ληναΐζω, (Λήναια) *to keep the feast of Bacchus*, Plut.

Ληνᾰϊκός, ή, όν, (Λήναια) *belonging to, played* or *sung at the* Λήναια, Posidipp. ap. Ath. 414 E, and Plut.

Λήναιον, ου, τό, v. sub. sq.

Ληναῖος, αία, αῖον, (ληνός) *belonging to the wine-press*: esp.—1. Ληναῖος, epith. of Bacchus as *god of the wine-press*.—2. Λήναια, ων, τά, sub. ἱερά, *the Lenaea*, an Athenian festival held in the month Ληναιών (i. e. Gamelion) in honour of Bacchus, at which there were dramatic contests, esp. of the comic poets, Ar. Ach. 1155: they differed both from the Anthesteria, and the lesser or rural Dionysia, v. sub Διονύσια, and cf. infr.—3. Λήναιον, ου, τό, *the Lenaeum*, or place at Athens where the Lenaea were held, not far from the Limnae (cf. Λίμναι), or a part of the same: hence ὁ ἐπὶ Ληναίῳ ἀγών, the Lenaean dramatic contest, opp. to τὰ κατ' ἄστυ, Ar. Ach. 504, cf. Plat. Prot. 327 D, Dem. 517, 26.

Ληνᾱΐτης, ου, ὁ,=Ληναϊκός, Ar. Eq. 547.

†Ληναιτόκυστος, ου, ἡ, *Lenaetocystus*, name of a courtesan, Ath. 583 E.

Ληναιών, ῶνος, ὁ, Ion. name of the Att. month Γαμηλιών, in which the Athen. Lenaea were held (v. sub Διονύσια), the latter part of Jan. and former of Feb., Hes. Op. 502: the fifth month with the Asiat. Greeks, the seventh of the Att. year.

Ληνεών, ῶνος, ὁ, *the place of the* ληνός, Geop.

Ληνίς, ίδος, ἡ, *a Bacchante*.

Ληνοβᾰτέω, ῶ, *to tread the wine-press*: from

Ληνοβάτης, ου, ὁ, (ληνός, βαίνω) *one who treads the wine-vat*. [ᾰ]

ΛΗΝΟ´Σ, οῦ, ἡ, also ὁ, Dor. λᾱνός, like the Lat. *lacus* and *alveus*, *any thing shaped like a tub, trough*, or *chest*, esp.—1. *a wine-press, wine-vat* in which the grapes are pressed, Theocr. 7, 25; 25, 28: hence also *the vintage*.—2. *a trough*, esp. for watering cattle, *a watering-place* for them, H. Hom. Merc. 104.—3. *a kneading-trough*, Menand. p. 46.—4. *the socket into which the mast fitted*, elsewh. ἱστοπέδη, Ath. 474 F. —5. *a coffin*, Pherecr. Agr. 11, cf. Bentl. Corresp. p. 287.

Λῆνος, εος, τό, Dor. λᾶνος, Lat. *lana, wool*, Aesch. Eum. 44: in plur. like ἔρια, *any thing woollen*, Ap. Rh.

Ληξιαρχικός, ή, όν, *belonging to the* ληξίαρχος: τὸ ληξιαρχικὸν γραμματεῖον, *the register* of each Athen. deme, in which the names of its members were inscribed on their coming of age, and of which the δήμαρχος had charge, Isae. 66, 14, Dem. 1091, 9, etc., cf. Schömann Comit. Ath. p. 379: from

Ληξίαρχος, ου, ὁ, the officer at Athens who entered young citizens on the list of their deme when they came of age.

Ληξιπύρετος, ον, (λῆξις, λήγω, πυρετός) *allaying fever*; also ληξοπύρετος, Gal., cf. Lob. Phryn. 771. [ῠ]

Λῆξις, εως, ἡ, (λαγχάνω, λήξομαι) *a drawing of lots, lot: appointment by lot, a portion so obtained*, Plat. Criti. 109 C, 113 B, Call. Jov. 80.—II. as law-term, λ. δίκης or λ. alone, *a written complaint lodged with the Archon, as the first step in private actions*, nearly=ἔγκλημα, Plat. Rep. 425 D, etc., cf. λαγχάνειν I. 4: but—2. λῆξις τοῦ κλήρου, was *an application to the archon to be put in legal possession of one's property*, Isae. 38, 8, cf. Att. Process, p. 462, 594, sqq.

Λῆξις, εως, ἡ, (λήγω) *a cessation, end*, Aesch. Eum. 505.

†Ληξόβιοι, ων, οἱ, or Ληξουΐοι, *the Lexovii*, a Gallic tribe, Strab. p. 189.

Ληός, ὁ, rarer Ion. form for λαός, which however occurs in Hdt. 5, 42.

†Ληπόντιοι, ων, οἱ, *the Lepontii*, an Alpine tribe in Southern Rhaetia, Strab. p. 204.

Ληπτέον, verb. adj. from λαμβάνω, *one must take hold*, Ar. Eq. 603: *one must accept, undertake, must assume* in arguing, etc., Plat.

Λήπτης, ου, ὁ, (λαμβάνω, λήψομαι) *one who accepts*: hence

Ληπτικός, ή, όν, *disposed to take* or *accept*, Arist. Eth. N.

Ληπτός, ή, όν, (λαμβάνω, λήψομαι) *taken, to be taken*, esp. by the mind, *comprehensible*, Plat. Rep. 529 D.—II. =ἐπίληπτος, Arist. Probl.

Ληραίνω,=ληρέω, Plut.

Ληρέω, (λῆρος) *to be foolish* or *silly, speak* or *act foolishly*, Soph. Tr. 435, freq. in Ar. and Plat.; λῆρον ληρεῖν, Ar. Plut. 517: on ληρεῖς ἔχων, v. ἔχω IV. 8, and cf. συνθιασωτής. Hence

Λήρημα, ατος, τό, *silly discourse* or *conduct*, Plat. Gorg. 486 C.

Λήρησις, ἡ, *a speaking foolishly*, λ. τοῦ γήραος, *dotage*, Aretae.

†Λήρισσα, ἡ, Ion.=Λάρισσα.

Ληρολόγος, ον, (λῆρος, λέγω) *talking nonsense*.

ΛΗ῀ΡΟΣ, ου, ὁ, *idle talk, trifling, nonsense*, Ibyc. 42, and freq. in Ar., esp. in the sense of *humbug, trumpery*, as λ. τραγικός, Ran. 1005, cf. ληρέω: also in plur., like Lat. *nugae*, λῆροι λεπτότατοι, of sophists, Id. Nub. 359, cf. Plut. 589; so in Plat., λῆροι καὶ παιδιαί, λῆροι καὶ φλυαρίαι, cf. Dem. 36, 18: as an exclamation, λῆρος, *humbug!* Ar. Plut. 23.—II. *a trifling talker, frivolous man*, Lat. *nugator*.—III. ληρός, *a trifling gold ornament* worn by women, Lat. *leria*, Anth. 6, 292.

Ληρωδέω, ῶ, *to talk frivolously*, Lat. *nugari*: from

Ληρώδης, ες, (λῆρος, εἶδος) *talkative, frivolous, silly*, Plat. Theaet. 174 D. Adv. -δῶς, Hipp. Hence

Ληρωδία, ας, ἡ, *frivolous talk, nonsense*.

†Λήρων, ωνος, ἡ, *Lero*, an island on the coast of Gallia Narbonensis, Strab. p. 185.

Λησίμβροτος, ον, (λήθω, βροτός) *taking men unawares, a cheat, thief*, H. Hom. Merc. 339.

Λῆσις, ἡ, (λήθω)=λῆστις, Critias 2, 12.

Λῆσις, ἡ, (*λάω, to wish, λῶ) *will, choice*.

Λησμοσύνη, ης, ἡ,=λήθη, *forgetfulness*, κακῶν, Hes. Th. 55: from

Λήσμων, ον, gen. ονος, (λήθω) *forgetting, unmindful*.

†Λῆσσα, ης, ἡ, *Lessa*, a town near Epidaurus, Paus. 2, 25, 10.

†Ληστάδαι, ῶν, οἱ, *Lestadae*, a town in the island Naxus, Arist. ap. Ath. 348 B.

Λῃστάρχης, ου, ὁ, (λῃστής, ἄρχω) *a captain of robbers*, Plut. Crass. 22.

Λῄσταρχος, ου, ὁ,=foreg., Polyaen.

Λῃστεία, ας, ἡ, (λῃστεύω) *a robber's life* or *vocation, robbery, piracy*, Lat. *latrocinium*, Thuc. 1, 5, Xen., etc.

Λῄστειρα, pecul. fem. from λῃστής, λ. ναῦς, Ael.

Λῃστεύω, (λῃστής) *to be a robber* or *pirate*: c. acc. *to despoil, plunder, sack*, Thuc. 1, 4, etc.: *to carry on a piratical* war, Lat. *latrocinari*, Dem. 46, 14.

Λῃστήριον, ου, τό, *a band of robbers*, Xen. Hell. 5, 4, 42, Aeschin. 27, 8.

Λῃστής, οῦ, ὁ, Ion. ληϊστής, Dor. λᾳστής, in Hom. ληϊστήρ, (ληΐς, ληΐζομαι) *a robber, plunderer*, Soph. O. T. 535, Eur., etc.: esp. *a pirate*, later πειρατής, Thuc. 1, 5, etc.; ληϊστὴς κατεστήσατο Καρχηδονίων, he began a course of piracies on them, Hdt. 6, 17.

Λῃστικός, ή, όν, (λῃστής) *inclined to rob, piratical*, Thuc. 6, 104: ἡ -κή, =λῃστεία, Plat. Soph. 222 C: so, τὸ λῃστικόν, *piracy*, Thuc. 1, 4, also *a band of robbers*, App. Adv. -κῶς, *in the manner of robbers* or *pirates*, Comp. -κώτερον, Thuc. 1, 10. Cf. λῃστρικός.

Λῆστις, εως, ἡ, (λήθω)=λήθη, *a forgetting*, λῆστιν ἴσχειν τι, to forget a thing, Schäf. Soph. O. C. 584.

Λῳστοδίωκτος, ον, (λῃστής, διώκω) *chased by robbers*.

Λῃστοδόχος, ον, (λῃστής, δέχομαι) *receiving pirates*.

Λῃστοκτόνος, ον, (λῃστής, κτείνω) *slaying robbers*.—II. proparox. λῃστόκτονος, ον, pass. *slain by robbers*.

Λῃστός, ή, όν, contr. for ληϊστός.

Λῃστοτροφέω, ῶ, (λῃστής, τρέφω) *to maintain by robbing*.

Λῃστρικός, ή, όν,=λῃστικός, q. v., *piratical*, but esp. of ships, τριακόντορος, Thuc. 4, 9: τὸ λῃστρικόν, *a pirate-vessel*, Simon. 61:—later however just=λῃστικός, cf. Lob. Phryn. 242. Adv. -κῶς.

Λῃστρίς, ίδος, ἡ, pecul. fem. of foreg., ναῦς λ., *a pirate-vessel*, Dem. 1237, 10, and Plut.

Λήσω, λήσομαι, fut. act. and mid. of λανθάνω, Hom.

Λήταρχος, ου, ὁ, (λῆτος, ἄρχω) *a public priest*, Lyc.

Λήτειρα, ας, ἡ, *a public priestess*, Call. Fr. 123: from

Λητήρ, ῆρος, ὁ, (λῆτος) *a public priest*.

Λητογένεια, ας, ἡ, *born of Leto* (*Latona*), of Diana; pecul. fem. of

Λητογενής, ές, Dor. Λᾱτ., (Λητώ, *γένω) *born of Latona*, of Apollo and Diana, Eur. Ion 465.

Λητοΐδης, ου, ὁ, *son of Latona*, i. e. Apollo, H. Hom. Merc. 253, etc., Hes. Sc. 479. Dor. also Λᾱτοΐδας, Pind. P. 1, 23. [ῐ]

Λῇτος, η, ον, contr. for λήϊτος, q. v.

Λητουργέω, ῶ, -ουργός, acc. to some, Att. forms of λειτ. λειτουργός.

Λητώ, όος contr. οῦς, ἡ, Dor. Λατώ, *Leto*, Lat. *Latona*, mother of Apollo and Diana, Hom.; daughter of Coeus and Phoebe, Hes. Th. 406, 918, who besides nom. and acc. Λητώ only uses the contr. gen. Λητοῦς, dat. Λητοῖ: vocat. Λητοῖ, H. Hom. Ap. 14, 62. Hence

†Λητωιάς, άδος, ἡ,=Λητωΐς, Callim. Dian. 83.

†Λητώϊος, α, ον, v. Λητῷος.

†Λητωΐς, ίδος, ἡ, Dor. Λατωΐς, *daughter of Latona*, i. e. Diana, Ap. Rh. 2, 938; etc.

†Λητῷος, α, ον, contd. from Λητώϊος, Dor. Λατῷος, *of* or *belonging to Latona*, Aesch. Fr. 158: τὸ Λητῷον, *the temple of Latona*, in Delos, Ath. 614 B; in Lycia, ap. Strab. p. 665.

Ληχμός, οῦ, ὁ, Aeol. for λῆξις, from λήγω, Antim. 62.

Λῆψις, εως, ἡ, (λαμβάνω, λήψομαι) *a taking, seizing, catching*, Thuc. 5, 110, 114, etc.—2. *an accepting, receiving, getting*, λ. ὧν ἐρᾷ καθ' ἡμέραν, Soph. Fr. 326; opp. to ἀπόδοσις, Plat. Rep. 332 A: in plur. *receipts, income*, Ib. 343 D.—II. like λαβή III., πυρετοῦ, *an attack* of fever, Hipp., cf. Foës. Oecon.—III. in a problem, *the assumption*, Lat. *sumptio*, Plut. 2, 579 C, etc.: cf. λῆμμα.

Ληψολιγόμισθος, ον, (λῆψις, ὀλίγος, μισθός) τέχνη λ., the art of *taking low pay*, Ephipp. Nauag. 1, 4; but Meineke ληψιλογόμισθος, *receiving pay for words*.

ΛΙ˘–, insep. prefix with intens. force, like λα- and λαι-, appearing as an adv. in λίαν (of which it is wrongly said to be a shortd. form), and as verb in λιλαίομαι, λίπτω, λίσσομαι: λι- also remains in some few compds., as in λιανθής, if the reading is right. Acc. to Strab., p. 364, Epich. used λί for λίαν.

Λι or λῖ, τό, v. λίς II.

ΛΙ˘Α΄ΖΟΜΑΙ, aor. ἐλῐάσθην, as pass.: an Ep. word of dub. origin,=κλίνω, *to bend, incline*, and so—I. *to bend sidewards, go aside*, usu. of men, ἐκ ποταμοῖο, ἀπὸ πυρκαϊῆς λιασθείς, Od. 5, 462, Il. 23, 231, also strengthd. νόσφι λιασθείς, Il. 1, 349; ὕπαιθα λιάσθη, he *cowered* beneath, Il. 15, 520; δεῦρο λιάσθης, hither hast thou *retired*, Il. 22, 12; ἐλιάσθην πρός σε, *I have come away* to thee, Eur. Hec. 100, ubi v. Herm.: also of the waves, ἀμφὶ δ' ἄρα σφι λιάζετο κῦμα, all round them the waves *retired*, Il. 24, 96: hence simply *to withdraw, vanish*, of a vision, Od. 4, 838.—II. more rarely *to bend downwards, to slip down, fall, sink*, λιαζόμενος προτὶ γαίῃ, Il. 20, 420; and Ib. 418, λιασθείς, *having fallen*: so, πτερὰ πυκνὰ λίασθεν (for ἐλιάσθησαν) the dying bird's thick wings *dropped*, Il. 23, 879, where Aristarch. is said to have read λίασσεν, *it dropped* its wings, though the act. is not used elsewh. (Hence ἀλίαστος, *unbending*. λιάζομαι is in no way akin to λίαν, as the notion of *force* or *haste* is foreign to the word, v. Buttm. Lex. in v.)

Λίαν, Ion. and Hom. λίην, adv. (λι-):—*very, exceedingly*, Hom., who uses it just like the later ἄγαν. λίην *μέγα*, λίην τόσον, Od., etc.: absol. *very much, exceeding, overmuch*, Od. 14, 282; καὶ λίην, freq. in Hom., is only a strengthd. form, and, for the sake of greater emphasis, always begins the sentence or verse, even though it apply to a part only, e. g. in Od. 1, 46, καὶ λίην κεῖνός γε ἐοικότι κεῖται ὀλέθρῳ, stands for κεῖνος κεῖται ὀλέθρῳ, καὶ λίην γε ἐοικότι, he lies in death, and that *too well* deserved: λίην πιστεύειν, like κάρτα π., to believe *implicitly*, Hdt. 4, 96: with superl. βέλτιστα, Aeschin. Socr. 2, 5. In Att. it freq. stands between art. and noun, ἡ λίαν φιλότης, his too great love, Aesch. Pr. 123: ὁ λ. κακός, Soph. Fr. 583; τὸ λίαν, *excess*, Plat. Crat. 415 C. [In Hom. ῑ in arsis, but usu. ῐ in thesis, except in phrase καὶ λίην, which has always ῑ, Od. 8, 231: in later Ep. and Att. ῑ˘, Pors. Praef. Hec. xvi., Elmsl. Med. 899: ᾰ always.]

Λῐανθής, ές, (λι-, ἀνθέω) *very blooming*, dub. l., Orph.

Λῐᾰρός, ά, όν,=χλιαρός, like λαῖνα=χλαῖνα, *warm, lukewarm*, αἷμα, ὕδωρ, Hom.: οὖρος λ., *a warm soft* wind, Od. 5, 268: in genl. *soft, mild, gentle*, ὕπνος λιαρός, Il. 14, 164.

Λίασμα, ατος, τό,=χλίασμα, dub. [ῐ]

Λίβα, irr. acc. of λιβάς, Aesch. Fr. 49, 65.

Λῐβάδιον, ου, τό, (λιβάς) *water*, Strab., and Plut.—II. later, *a wet place*. [βᾰ]

Λῐβάζω, f. -σω, (λιβάς)=λείβω, *to let fall in drops*: mid. *to run out in drops, trickle*, Anth. P. 9, 258.

Λῐβᾰνίδιον, ου, τό, dim from λίβανος, Menand. p. 92.

Λῐβᾰνίζω, (λίβανος) *to smell like frankincense*, Diosc.

Λῐβᾰνικός, ή, όν, (λίβανος) *of* or *belonging to frankincense*.

Λῐβάνῐνος, η, ον, (λίβανος) *made of frankincense*. [ᾰ]

†Λιβάνιος, ου, ὁ, *Libanius*, a celebrated rhetorician, late.

†Λιβανῖτις, ιδος, ἡ, *of Libanus*, epith. of Venus, worshipped on Libanus, Luc. adv. Indoct. 3.

Λιβανοειδής, ές, = λιβανώδης, Diosc.

Λῐβᾰνόμαντις, εως, ὁ, also ἡ, (λίβανος, μάντις) *one that divines from the smoke of frankincense*, v. Lob. Aglaoph. 263.

Λιβανοπώλης, ου, ὁ, (λίβανος, πωλέω)=λιβανωτοπώλης, Lob. Phryn. 188.

Λίβανος, ου, ὁ, *the frankincense tree*, producing λιβανωτός, Hdt. 4, 75.—II.=λιβανωτός, in which sense Pind. Fr. 87, 2, Eur. Bacch. 144 and late authors use ἡ λίβανος, Lob. Phryn. 187. (The word is prob. Asiatic.) [λῐβᾰ-]

†Λίβανος, ου, ὁ, *Mt. Libanus*, a range of mountains in southern Syria, Strab. p. 754.

Λῐβᾰνοφόρος, ον, (λίβανος, φέρω) *bearing frankincense*, Ath. 517 B.

Λῐβᾰνόχροος, ον, contr. -χρους, ουν, (λίβανος, χρόα) *fraankincense-coloured*, Strab.

Λιβανόω, ῶ, (λίβανος) *to fumigate with frankincense*, LXX.

Λῐβᾰνώδης, ες, (λίβανος, εἶδος) *frankincense-like*, Philostr.

Λῐβᾰνωτίζω, (λιβανωτός) *to fumigate with frankincense*, Strab.—II. *to be like frankincense*, Diosc.

Λῐβᾰνώτῐνος, η, ον, (λιβανωτός) *prepared with frankincense*, Ath. 689 B.

Λῐβᾰνώτιον, ου, τό, dim. from λιβανωτός.

Λιβανωτίς, ίδος, ἡ, *rosemary*, Diosc.: but λιβανωτὶς καγκρυφόρος or καγχρυόεσσα, an umbelliferous plant, Nic. Th. 850:—both so called from smell.

Λῐβᾰνωτοπωλέω, ῶ, *to deal in frankincense*, Ar. Fr. 638: from

Λῐβᾰνωτοπώλης, ου, ὁ, (λιβανωτός, πωλέω) *a dealer in frankincense*, Cratin. (Jun.) Gig. 1.

Λῐβᾰνωτός, οῦ, ὁ, also ἡ, Phryn. 187, *frankincense, the gum of the tree* λίβανος, used to burn at sacrifices, Hdt. 1, 183; 2, 40, etc.; called, when in small pieces, χόνδρος λιβανωτοῦ, Lat. *gruma, grana thuris*; when pounded, μάννα λιβανωτοῦ, Lat. *mica thuris*.—II. *the frankincense market*, Eupol. Incert. 5.—III. *a censer*, N. T.

Λῐβᾰνωτοφόρος, ον, (λιβανωτός, φέρω) *bearing frankincense*, Hdt. 2, 8: ἡ λ., (sub. χώρα), Strab. p. 774.

Λῐβᾰνωτρίς, ίδος, ἡ, *a censer*, Lat. *thuribulum*, Plut., cf. Lob. Phryn. 255.

Λῐβάς, άδος, ἡ, irreg. acc. λίβα, q. v. (λείβω) *any thing that drops* or *trickles*, esp. *a spring*, Soph. Phil. 1215, Eur. Andr. 116, 534; *the fount* or *stream* of a river, Soph. Phil. 1215: in plur. *water* in genl. Aesch. Pers. 613; δακρύων λιβάδες, *streams* of tears, Eur. I. T. 1106.

Λίβερτος, ου, ὁ, the Lat. *libertus, a freedman*, Polyb.

†Λίβηθρα, τά, v. Λείβηθρα, Paus.

Λίβηθρον, ου, τό,=λείβηθρον. [ῐ]

Λῐβηρός, ά, όν,=λιβρός, E. M.

†Λίβης, ὁ, *Libes*, the high priest of the Catti, Strab. p. 292.

†Λιβία, ας, ἡ, the Rom. fem. pr. n., *Livia*, Dio C.

†Λίβιος, ου, ὁ, the Rom. n. *Livius*, Strab.

Λῐβόνοτος, ου, ὁ, (Λίψ, Νότος) *Libonotus, a wind between south and south-west*, Arist. Mund.; also Λιβοφοίνιξ or λευκόνοτος.

Λίβος, εος, τό,=λιβάς, Aesch. Ag. 1428; Cho. 448, in pl. *tears*.—II. the Lat. *libum*, Chrysipp. ap. Ath. 647 D.

Λῐβοφοίνιξ, ῑκος, ὁ,=Λιβόνοτος, Arist. Mund.—† II. Λιβοφοίνικες, οἱ, f. l. in Strab. p. 835, for Λιβυφοίνικες: v. Λιβυφοίνιξ.

Λιβρός, ά, όν, (λείβω) *dripping, wet*, Anth.; also λιβηρός.—II. *gloomy, dark*, prob. taken from the clouds that threaten rain; also λιμβρός, like θιβρός θιμβρός, ὄβριμος ὄμβριμος.

Λιβύη, ης, ἡ, *Libya, the north part of Africa* west of Aegypt, extending to the ocean, first in Od. 4, 85.† In subsequent writers, in part the north coast of Africa between Aegypt and the Syrtes, in part all *Africa*, Hdt. 2, 16: cf. Strab. p. 103, 130, etc. [ῐ] Hence

†Λιβύηθεν, Dor. -ύαθε, *from Libya*, Theocr. 1, 24.

†Λιβυκός, ή, όν, *Libyan, African*; τὸ Λιβ. χωρίον, *the Libyan territory*, between Aegypt and Marmarica, Hdt.:—τὸ Λ. πέλαγος, *the Libyan sea*, between Africa and Crete, Strab.: τὸ Λ. ὄρος, separating Aegypt from Libya, Hdt. 2, 124.

Λιβυός, οῦ, ὁ, a kind of *bird*, Arist H. A. 9, 1, 16.

†Λιβυρνικός, ή, όν, *of* or *belonging to the Liburni, Liburnian*, Strab.: v. sq.

Λῐβυρνίς, ίδος, ἡ, pecul. fem. to foreg., Dion. P.—II. as subst., a light, swift-sailing vessel, like a *galley* or *felucca*, Lat. *Liburna*, Plut. Ant. 67; also Λιβυρνικόν (sc. πλοῖον), Id. Cat Maj. 54.

†Λιβυρνός, οῦ, ὁ, *a Liburnian*; οἱ Λιβυρνοί, *the Liburni*, a people on the coast of Illyria, Strab.—2. as adj.=Λιβυρνικός, Luc. Amor. 6.

†Λίβυς, υος, ὁ, *Libys*, a Spartan, rother of the celebrated Lysander, Xen. Hell. 2, 4, 28.

Λίβῠς, ῠος, ὁ, *a Libyan*; in pl. *οἱ Λίβυες, the Libyans*, from Pind., downwds.—2. also as adj.=Λιβυκός, Eur. Alc. 346.—II. *a harmless* kind of *serpent*, Nic.—III. *a black pitcher*, placed upon the grave of those who had died unmarried, Hesych.; cf. λουτροφόρος II. [ῐ] Hence

Λίβυσσα, ης, ἡ, *a Libyan woman*: also as adj.=Λιβυκή, Soph. Fr. 16.—II. †*Libyssa*, a city of Bithynia containing the tomb of Hannibal, Plut. [ῐ]

†Λιβυστικός, ή, όν, = Λιβυκός, Aesch. Eum. 292.

†Λιβυστίς, ίδος, ἡ,=Λιβυκή, Ap. Rh. 4, 1753.

Λῐβῠφοίνιξ, ῑκος, ὁ, (Λίβυς, Φοίνιξ) *a Libyo-Phoenician*, i. e. *a Carthaginian*, Polyb. 3, 33, 15, etc.

†Λίβων, ωνος, ὁ, *Libon*, an architect of Elis, Paus. 5, 10, 3.

ΛΙ´ΓΑ˘, adv. of λιγύς for λιγέα, like ὦκα for ὠκέα, *loud, clearly, thrilling*, Hom., mostly in phrase, λίγα κωκύειν, also with ἀείδειν, Od. 10, 254. [ῐ]

Λῐγαίνω, (λιγύς) *to cry out with a clear loud voice*, of heralds, Il. 11, 685: *to shriek, scream*, Aesch. Theb. 873: also of musical sounds, φόρμιγγι λ., to play upon the harp, Ap. Rh., σύριγγι, Mel. 110: also c. acc. cognato, μέλος λ., Bion 15, 1, cf. Mosch. 3, 127: also in mid., Arat. Poet. word.

†Λίγγονες, ων, οἱ, *the Lingŏnes*, in Gallia Lugdunensis, Strab. p. 186: in Polyb. 2, 17, 7, Λίγγωνες.

Λιγγούριον, ου, τό,=λυγκούριον.

Λίγγω, only found in aor. 1, λίγξε βιός, the bow *twanged*, Il. 4, 125 (from λίγα, λιγύς): cf. λίζω.

Λίγδα, ἡ,=λίγδος, ἴγδη, *a mortar.*

Λίγδην, adv. (λίζω, λείχω) *just scraping, grazing*, Lat. *strictim*, βάλε χεῖρα λίγδην, he grazed the hand, Od. 22, 278.

Λίγδος, ου, ὁ,=θυεία, *a mortar*, Nic. Th. 589, cf. Soph. Fr. 33.—II. *a clay mould*, like χοάνη, χόανος, χῶνος.

†Λίγεια, ας, ἡ, (λιγύς) *Ligēa*, (*clear-voiced*) one of the Sirens, Arist.

Λίγειος, εία, ειον, later form of λιγύς, Heliod. [ῐ]

Λῐγέως, adv. from λιγύς, Hom.

Λῐγήϊος, ΐα, ϊον, Ion. for λίγειος, dub.

Λιγνῠόεις, εσσα, εν, (λιγνύς) *smoky, sooty*, Ap. Rh. 2, 133.

ΛΙΓΝΥ´Σ, ύος, ἡ, *a smoking, thick smoke mixed with flame*, Aesch. Theb. 494, Ar. Av. 1241, Lys. 319, etc.; στέροψ λιγνύς, Soph. Ant. 1127; and so λιγνὺς πρόςεδρος, Trach. 794, seems rightly explained by Ellendt, *the smoke* round the altar, though others take it metaph. *the darkness of death* around him; cf. αἴθαλος. [Strictly ῡ, but in Soph. Ant. l. c. ῠ.]

Λιγνῠώδης, ες, (λιγνύς, εἶδος) *smoky, sooty, dark-coloured*, Hipp.

Λίγξ, ίγγος, ἡ,=Λίξος, Artemid. ap. Strab. p. 825.

Λιγούρα, Aeol. fem. of λιγυρός, Corinna ap Apoll. de Pronom. 924 B.

Λιγουροκώτιλος, η, ον, (λιγυρός, κωτίλλω) *clear and plaintive*, ἐνόπη, Corinna ap. Hephaest. p. 107, Gaisf.

†Λιγυαστάδης, ου, ὁ, (λιγύς) *Ligyastades*, appell. of Mimnermus, applied by Solon, 1, 3 (22, 3, Bgk.), emend. for λιγέως τάδε, v. Müller Lit. Gr. 1, p. 115.

Λῐγῠηχής, ές, (λιγύς, ἠχή) *clear-sounding*, κιθάρη, Anth. P. 9, 308.

Λῐγύθροος, ον, contr. -θρους, ουν, (λιγύς, θρόος)=foreg., Dion. P. 574.

Λῐγύκροτος, ον, *loud rattling.*

Λῐγύμολπος, ον, (λιγύς, μολπή) *clear-singing*, Νύμφαι, H. Hom. 18, 19.

Λῐγύμῡθος, ον, (λιγύς, μῦθος) *clear-speaking*, Anth.

Λῐγύπνείων, οντος, (λιγύς, πνέω) *shrill-blowing, whistling*, λιγυπνείοντες ἀῆται, Od. 4, 567. (Only used as masc. partic.)

Λῐγύπνοιος, ον, (λιγύς, πνοίη)=foreg., H. Hom. Ap. 28.

Λῐγύπνοος, ον, contr. -πνους, ουν, (λιγύς, πνέω)=λιγυπνείων, Coluth. —II. *strong-smelling*, Or. Sib.

Λῐγυπτερόφωνος, ον, (λιγύς, πτερόν, φωνή) *whizzing with the wings*, Or. Sib.

Λῐγυπτέρῠγος, ον, (λιγύς, πτέρυξ) *chirping with the wings*, epith. of the Cicada, Mel. 112.

Λῐγῠρίζω, (λιγυρός) *to speak, sing loud* or *clear*, ᾠδήν, Luc. Lexiph. 2.

Λιγύριον, ου, τό,=λυγκούριον, dub.

Λῐγῠρόθροος, ον, contr. -θρους, ουν, =λιγύθροος, Or. Sib.

Λῐγῠρόπνοος, ον, contr. -πνους, ουν, =λιγύπνοος.

Λῐγῠρός, ά, όν, Aeol. fem. λιγούρα, q. v.; *clear whistling, shrill*, of any *sharp, piercing* sound, in Hom. of the wind, Il. 13, 590; of a whip, 11, 532; so, ἀκόνη λ., Pind. O. 6, 140; λιγ. ἄχεα, griefs *which vent themselves in loud wailings*, Eur. Med. 205: also like λιγύς, of *a clear sweet* sound, as of the Sirens, λιγ. θέλγουσιν ἀοιδῇ, Od. 12, 44; a bird's note, Il. 14, 290, etc.: poet. word, used also by Plat., λιγυρὸν ὑπηχεῖν, of grasshoppers, Phaedr. 230 C.—II. *pliant, flexible*, of dogs' tails, Xen. Cyn. 4, 1.—Adv. -ῶς, Theocr. 8, 71.

†Λιγύρων, ωνος, ὁ, *Ligyron*, acc. to Apollod. 3, 15, 5, the earlier name of Achilles.

ΛΙΓΥ´Σ, λιγεῖα, or rather λίγεια, λιγύ, of any *sharp, piercing* sound, *clear, whistling, shrill*, of the wind, Il. 14, 17, etc.: but more usu. of *a clear, sweet* sound, clear-toned, λίγεια φόρμιγξ, Od. 8, 67, etc.: esp. of the voice, *clear-voiced*, Μοῦσα λίγεια, Od. 24, 62, and so constantly in Il., as epith. of Nestor, λιγὺς ἀγορητής: so too in adv., λιγέως ἀγορεύειν, Il. 3, 214: freq. also, λιγέως κλαίειν, to wail *shrilly*, Il. 19, 5, etc.; so too Aesch. always has it of sad sounds, λ. κωκύματα, etc.; and of the nightingale, Aesch. Ag. 1146, cf. Soph. O. C. 671; λ. λωτός, Eur. Heracl. 892. Poet. word, used also by Plat. Phaedr. 237 A: cf. λιγυρός.

Λιγύς, ύος, ὁ, ἡ, *a Ligurian*, Aesch. Fr. 182: †οἱ Λιγύες, *the Ligurians*, in Gallia Cisalpina, Strab.

†Λιγυστιάς, άδος, ἡ, = Λιγυστίς, Dion. P. 76.

Λῐγυστικός, ή, όν, *Ligurian, from Liguria*; ἡ Λιγυστική, *Liguria*, Strab. p. 218: τὸ λ., an umbelliferous plant, Lat. *ligusticum, lovage*, Diosc.

†Λιγυστῖνός, οῦ, ὁ, *a Ligurian*, Polyb. 1, 67, 7.

†Λιγυστίς, ίδος, ἡ, pecul. fem. to Λιγυστικός, Ap. Rh. 4, 553.

Λῐγύφθογγος, ον, (λιγύς, φθογγή) *clear-voiced*, in Hom. always epith. of heralds, Il. 2, 442, etc.; in Ar. Av. 1381 of the nightingale.

Λῐγῠφωνέω, ῶ, *to sound clear* or *loud*: from

Λῐγύφωνος, ον, (λιγύς, φωνή) *clear* or *loud-voiced, screaming*, ἅρπη, Il. 19, 350, cf. H. Hom. Merc. 478, etc.

†Λίδη, ης, ἡ, *Lide*, a mountain of Caria, Hdt. 1, 175.

ΛΙ´ΖΩ, f. -ξω, akin to λείχω, *to graze, scratch, wound slightly*: hence in Hom. λίγδην and ἐπιλίγδην: the verb is only found in later auth. The signf. *to whistle, whizz*, has been assigned to it, as if it was the root of λιγύς, λιγυρός, λίγα, as well as the Hom. λίγξε: but the roots seem to be distinct.

Λίην, adv., Ion. and Hom. for λίαν. [ῑ, cf. λίαν.]

Λῖθ', v. ΛΙ̃Σ.

Λῐθᾰγωγός, όν, (λίθος, ἄγω) *bringing stones.*

Λῐθάζω, (λίθος) *to fling stones*, Arist. Probl.; ἐπί τι, Strab. p. 705: *to throw like stones*, τι, App.—2. *to stone*, τινά, LXX.

Λίθαξ, ᾰκος, ὁ, ἡ, (λίθος) *stony, rocky, hard*, Od. 5, 415.—II. λ., ἡ, as subst., dim. from λίθος, *a small stone* or *rock*, Arat., etc., [ῐ]

Λῐθαργύρεος, έα, εον,=sq., Stesich. 47.

Λῐθαργύρινος, ίνη, ινον, *made of* or *like* λιθάργυρος, Arist. Soph. El.: from

Λῐθάργῠρος, ου, ἡ, (λίθος, ἄργυρος) *litharge*, Lat. *spuma argenti*, strictly the vitrified lead collected in the process of separating lead from silver, Diosc.: hence *a compound metal of lead and silver*, Id.—II. as adj.=λιθαργύριος, Achae. ap. Ath. 451 D.

Λῐθᾰρίδιον, ου, τό,=sq. [ῐ]

Λῐθάριον, ου, τό, dim from λίθος, *a pebble: a precious stone*, Theophr. [ᾰ]

Λῐθάς, άδος, ὁ,=λίθος, *a stone*, Od. 14, 36; 23, 193, in Ep. dat. λιθάδεσσι. *a shower of stones*, Aesch. Theb. 158.

Λῐθασμός, οῦ, ὁ, (λιθάζω) *stoning.*

Λῐθαστής, οῦ, ὁ, (λιθάζω) *one who stones.* Hence

Λῐθαστικός, ή, όν, *belonging to stoning.*

Λῐθάω, ῶ, v. sub λιθιάω.

Λῐθεία, ας, ἡ, *a* sort of *stone* or *marble*: *stone for building*, Polyb., and Strab.—II. *a precious stone*, Strab.

Λίθειος, εία, ειον, also ος, ον,=λίθινος, *of stone.* [ῐ]

Λίθεος, έα, εον, (λίθος)=λίθινος, *made of stone*, Il. 23, 202. [ῐ]

Λῐθηλογής, ές, (λίθος, λέγω) *built of stones*, Anth.

Λῐθία, ας, ἡ, freq. v. l. for λιθεία II.

Λῐθῐαῖος, αία, αῖον, *stony*, dub. l., Anth.

Λῐθῐακός, ή, όν,=λιθικός.

Λῐθίασις, εως, ἡ, *the disease of the stone*, Hipp.—II. *a callosity within the eyelid*, Aët.: from

Λῐθῐάω, ῶ, (λίθος) *to suffer from the stone*, Hipp.; and Plat. Legg. 916 A, where prob. should be read λιθάω, Lob. Phryn. 80.

Λῐθίδιον, ου, τό, dim. from λίθος, Plat. Phaed. 110 D: esp. of *calculi* in the bladder, Hipp. 215 F.

Λῐθίζω, (λίθος) *to look like a stone.*

Λῐθικός, ή, όν, (λίθος) *of* or *belonging to stones*: τὰ λιθικά, sub. βιβλία, *a treatise upon precious stones*, such as the poem attributed to Orph.

Λίθινος, ίνη, ινον, also ος, ον, Jac. A. P. p. 622, (λίθος) *made of stone*, Ibyc. 32, Pind., etc.: στῆναι λίθινος, of a statue, Hdt. 2, 141, (cf. ἵστημι A. III. Adv. -νως, *like stone*, λ. βλέπειν πρός τινα, Xen. Symp. 4, 24.

Λῐθίον, ου, τό, dim. from λίθος, Paus. 2, 25, 8.

Λῐθίς, ίδος, ἡ, like λιθίδιον, dim. from λίθος.

Λῐθόβλητος, ον, (λίθος, βάλλω) *stone-throwing, pelting*, εὐστοχία, Anth. —II. *set with stones*, Id.

Λῐθοβολέω, ῶ, (λιθοβόλος) *to pelt with stones, stone*, LXX: later also λιθοβολεύω.

Λῐθοβολία, ας, ἡ, (λιθοβόλος) *a throwing of stones, a stoning*, Diod.

Λῐθοβολήσιμος, ον, and λῐθοβόλητος, ον,=λιθόβολος.

Λῐθοβολισμός, οῦ, ὁ,=λιθοβολία.

Λῐθοβόλος, ον, (λίθος, βάλλω) *throwing stones, pelting with stones: οἱ λιθοβόλοι, stone-throwers, light troops*, Thuc. 6, 69, ubi v. Interpp.; so, γυμνῆτες λιθ., Plat. Criti. 119 B.—2. ὁ λιθοβ. or τὸ λιθ., *an engine for hurling stones*, Polyb., 8, 7, 2.—II. proparox. λιθόβολος, ον, pass., *struck with stones, stoned*, Eur. Phoen. 1069: v. Valck.

Λιθόγληνος, ον, (λίθος, γλήνη) *stony-eyed*, Nonn.

Λῐθογλύπτης, ου, ὁ, (λίθος, γλύφω) *a stone-cutter*.

Λῐθογλῠφής, ές, (λίθος, γλύφω) *graven in stone*, Nonn.

Λῐθογλῠφία, ας, ἡ, *a cutting in stone*.

Λῐθογλύφος, ον, (λίθος, γλύφω) *carving stone, graving in stone: ὁ λ., a sculptor*, Luc. Somn. 18. [ῠ]

Λῐθογνωμικός, ή, όν, (λιθός, γνώμη) *skilful in stones*: τὸ λιθογνωμικόν, sub. βιβλίον, *a book on the knowledge of stones*.

Λῐθογνώμων, ον, gen. ονος, (λίθος, γνώμη)=foreg., Julian.

Λιθογόνος, ον, (λίθος, *γένω) *producing stone*, Diosc.

Λῐθόδενδρον, ου, τό, (λίθος, δένδρον) *a tree-shaped coral*, Diosc.

Λῐθοδερκής, ές, (λίθος, δέρκομαι) *looking one to stone, petrifying with a glance*, Γοργώ, Anth.

Λῐθόδερμος, ον, (λίθος, δέρμα) *with strong skin* or *shell*.

Λῐθοδικτέω, ῶ, (λίθος δικεῖν) *to throw stones: pelt*.

Λῐθόδμητος, ον, (λίθος, δέμω) *built of stone*, Anth. 9, 570.

Λῐθοδόμητος, ον, (λίθος, δομέω)=foreg., Joseph.

Λῐθοδόμος, ον, (λίθος, δέμω) *building with stone*: τέκτονες καὶ λιθοδόμοι, joiners and *masons*. Xen. Cyr. 3, 2, 11, cf. λιθολόγος.

Λῐθοειδής, ές, (λίθος, εἶδος) *like stone*. Plat. Tim. 74 A.

Λῐθοεργής, ές,=sq., Opp. C. 3, 222.

Λῐθοεργός, όν, (λίθος, *ἔργω) *turning to stone*, Anth. P. 6, 126.

Λῐθοκάρδιος, ον, (λίθος, καρδία) *stony-hearted*.

Λῐθοκέφᾰλος, ον, (λίθος, κεφαλή) prob. *with a stone in its head*, κρέμυς, Arist. ap. Ath. 305 D, ubi v. Casaub.

Λῐθοκόλλα, ἡ, (λίθος, κόλλα) *cement*. Diosc.

Λῐθοκόλλητος, ον, (λίθος, κολλάω) *inlaid* or *set with precious stones*, χιτών, Callix. ap. Ath. 200 B; περιτραχήλιον, Plut. Alex. 32; etc.; τὸ λιθοκόλλητον, *inlaid work, mosaic*, Strab. p. 778, cf. Theophr. Lap. 35:—metaph. χάλυβος λ. στόμιον, a bit of steel *set with stones* (to make it sharper), Soph. Tr. 1261.

Λῐθόκολλος, ον, (λίθος, κόλλα)=foreg., Böckh Inscr. 2, p. 551.

Λῐθοκοπία, ας, ἡ, *stone-cutting*; and

Λῐθοκοπική, ῆς, ἡ, sub. τέχνη, *the art of stone-cutting*: from

Λῐθοκόπος, ον, (λίθος, κόπτω) *cutting stones: ὁ λ., a stone-cutter*, Dem. 1159, 9.

Λῐθοκρήδεμνος, ον, (λίθος, κρήδεμνον) *with crown of stone*, Coluth.

Λιθοκτονία, ας, ἡ, (λίθος, κτείνω) *death by stoning*, Anth. P. 9, 157.

Λῐθολευστέω, ῶ, *to pelt with stones*: from

Λῐθόλευστος, ον, ὁ, (λίθος, λεύω) *stoned*, λ. Ἄρης, death *by stoning*, Soph. Aj. 254.—2. *deserving to be stoned*, Call. Epigr. 42, 5.

Λῐθολογέω, ῶ, (λιθολόγος) *to pick out stones for building*: hence

Λῐθολόγημα, ατος, τό, *a stone building*, Xen. Cyr. 6, 3, 25.

Λῐθολογία, ας, ἡ, *a gathering of stones, building*, Piers. Moer. p. 53: from

Λιθολόγος, ον, (λίθος, λέγω) *laying stones together* or *picking out stones for building*, not shaped or hewn (as in the old Cyclopean walls), cf. λογάς, λογάδην: hence in genl.=λιθοδόμος, Plat. Legg. 858 B; λιθολόγοι καὶ τέκτονες, *masons* and joiners, Thuc. 6, 44, Xen. Hell. 4, 4, 18.

Λῐθόξεστος, ον, (λίθος, ξέω) *cut in stone*.

Λῐθοξόᾰνος, ον, (λίθος, ξόανον) *adorned with statues*, Nonn. †D. 4, 273.

Λῐθοξοεῖον, ου, τό, *the workshop of a* λιθοξόος.

Λῐθοξοϊκός, ή, όν, *belonging to, good for stone-cutting*: from

Λῐθοξόος, ον, (λίθος, ξέω) *cutting* or *polishing stone: ὁ λ., a stone* or *marble mason*, Luc. Somn. 9, ubi v. Hemst.

Λῐθοποιέω, ῶ, *to turn to stone*: from

Λῐθοποιός, όν, (λίθος, ποιέω) *turning to stone*, Luc. Imag. 1.

Λῐθοπρίστης, ου, ὁ, (λίθος, πρίω) *sawing stone* or *marble*.

Λῐθόρρῑνος, ον, (λίθος, ῥινός) *with stony skin*, χελώνη, H. Hom. Merc. 48, Emped. 238.

ΛΙ΄ΘΟΣ, *ου, ὁ, a stone*, freq. in Hom.: esp. the stone thrown by the Homer. warriors, also *a stone-quoit*, Od. 8, 190: also in genl. *stone*, opp. to wood etc.: Il. 4, 510; λίθον τινὰ ποιῆσαι or θεῖναι, to turn into stone, petrify, Il. 24, 611, Od. 13, 156: freq. as emblem of hard-heartedness. Od. 23, 103; also of stupidity, λίθοι, *blocks, stones*, Ar. Nub. 1202. Proverb., λίθον ἕψειν, to lose one's labour, Ar. Vesp. 280; πάντα λίθον κινεῖν, to leave no stone unturned, Paroem. p. 363, v. Elmsl. Heracl. 1002; λίθου βίος, Plat. Gorg. 494 A, B.—II. ἡ λίθος, in Hom. twice, Il. 12, 287, Od. 19, 494, just like masc.: but later this was usu. of *some special stone*, as the magnet, called Μαγνῆτις λ., by Eur. Oen. 5, Λυδία λ. by Soph. Fr. 886, Ἡρακλεία λ. by Plat. Ion 533 D: also of a *touch-stone*, Plat. Gorg. 486 D: ἡ διαφανὴς λίθος, *a piece of crystal* used for a burning-glass, Ar. Nub. 767: χυτὴ λίθος was perh. a kind of *glass*, and so an older name for ὕαλος, Epinic. ap. Ath. 432 C, the same thing as the ἀρτήματα λίθινα χυτά in Hdt. 2, 69. Acc. to the Gramm. *a precious stone* was always ἡ λ., but the rule is far from absolute; indeed the fem. is chiefly poet., Jac. A. P. p. 137, and Hdt. 2, 44 uses the masc. of an emerald: in masc. also of *marble*, Πάριος λ., Pind. N. 4, 130, cf. κογκυλίας, -άτης.—III. at Athens λίθος was a name for various *blocks of stone used for rostra* or *tribunes*; as the Bema of the Pnyx, Ar. Ach. 683, Pac. 680: another in the ἀγορά used by the κήρυκες, Plut. Solon 8: also an altar in the ἀγορά, at which the Thesmothetae took their oaths, v. Interpp. ad Dem. 1265, 6, Plut. Solon 25: cf. λιθωμότης.—IV. *the stone* or *piece on a draught-board*, Theocr. 6, 18.—V. *a stone in the bladder, calculus*, Foës. Oecon. Hipp. [ῑ]

Λῐθοσόος, ον, poet. λιθοσσόος, (λίθος, σεύω) *driving off* or *away with stones*, Nonn.

Λῐθοσπᾰδής, ές, (λίθος, σπάω) ἁρμὸς λ., a chasm *made by tearing out a piece of rock*, Soph. Ant. 1216.

Λῐθόσπερμον, ου, τό, (λίθος, σπέρμα) a plant, *gromwell*, Diosc.

Λῐθοσσόος, ον, poet. for λιθοσόος.

Λῐθοστεγής, ές, (λίθος, στέγω) *covered with stones*.

Λῐθόστρωτος, ον, (λίθος, στρώννυμι) *paved with stones*, Soph. Ant. 1204; *inlaid with stones*, τὸ λ., *a mosaic* or *tesselated pavement*, N. T.

Λῐθοτομεῖον, ου, τό,=λιθοτομία.

Λῐθοτομέομαι, † (λιθοτόμος) as pass., *to be cut, hewn out of stone*, Luc. Jup. Trag. 10.†—2. *to be cut for the stone*, Medic.

Λῐθοτομία, ας, ἡ, *a cutting of stones, stone-work*, Theophr.—II.=λαοτομία, *a quarry*, usu. in plur. αἱ λ., *the quarries*, as Hdt. 2, 8, Thuc. 7, 86, 87.—III. *a cutting for the stone, lithotomy*, Medic.: and

Λῐθοτομικός, ή, όν, *of* or *belonging to the cutting of stones*: ἡ λιθοτομική, *the art of stone-cutting*: from

Λῐθοτόμος, ον, (λίθος, τέμνω) *cutting stones: ὁ λ., a worker in stone*, v. l. for λιθοδόμος in Xen.—II. *cutting for the stone*: but—III. proparox. λιθότομος, ον, pass. *cut* or *hewn in stone*.

Λῐθοτράχηλος, ον, (λίθος, τράχηλος) *with a stone neck*. [ᾰ]

Λῐθοτρῐβικός, ή, όν, (λίθος, τρίβω) *belonging to stone polishing*: ἡ -κή, *the art of polishing*, Lys. Fr. 40.

Λῐθουλκέω, ῶ, *to draw* or *quarry stones*: from

Λῐθουλκός, όν, (λίθος, ἕλκω) *quarrying stones*.—II. ὁ λ., *an instrument for extracting the stone*, Medic.

Λιθουργεῖον, ου, τό, *the shop of a* λιθουργός, Isae. 55, 27.

Λῐθουργέω, ῶ, *to be a* λιθουργός, *to work in stone, hew*, λίθον, LXX.—II. *to turn into stone, petrify*, like λιθόω, Anth. P. 3, 11.

Λῐθουργής, ές, (λίθος, ἔργον) *worked in stone*.

Λῐθουργία, ας, ἡ, *a working at* or *in stone*, Diod.; and

Λῐθουργικός, ή, όν, *of* or *belonging to a* λιθουργός: ἡ λιθουργική (sub. τέχνη) *his art*, Lys. Fr. 40: and

Λῐθουργός, όν, (λίθος, *ἔργω) *working in stone: ὁ λ., a stone-mason*, Thuc. 4, 69; 5, 82; also *a sculptor*, Arist. Eth. N.: σιδήρια λιθουργά, a stone mason's tools, Thuc. 4, 4.

Λῐθουρία, ας, ἡ, (λίθος, οὐρέω) *a passing of gravel with the urine*.

Λῐθοφορέω, ῶ, *to carry stones*, Thuc. 6, 98: from

Λῐθοφόρος, ον, (λίθος, φέρω) *carrying stones*, Callix. ap. Ath. 208 D: ὁ λ.=λιθοβόλος, Polyb. 4, 56, 3.

Λῐθόψωκτος, ον, (λίθος, ψώχω) *rubbing* or *polishing stones*.

Λῐθόω, ῶ, (λίθος) *to turn into stone*: pass. *to be petrified*, Arist. Part. An.

†Λίθρος, ου, ὁ, *Lithrus*, a mountain of Pontus, Strab. p. 556.

Λῐθώδης, ες, like λιθοειδής, *like stone, stony*, γῆ, Hdt. 4, 23, ὁδός, Xen. Eq. 4, 4: metaph., λ. κέαρ, Plat. Theaet. 194 E. Hence

Λῐθωδία, ας, ἡ, *stone-like hardness*.

Λῐθωμότης, ου, ὁ, (λίθος, ὄμνυμι) *one that took an oath at the λίθος* or *tribune*, v. λίθος III.

Λῐθωπής, ές, (λίθος, ὤψ) *looking like stone*, Tryphiod. 68: fem. λιθῶπις, ιδος, Nonn.† D. 11, 512. †

Λίθωσις, εως, ἡ, (λιθόω) *a turning into stone, petrifying*, Plut. 2, 953 E.

†Λικάττιοι, ων, οἱ, *the Licates*, a race of the Vindelicians, Strab. p. 206.

Λικμαῖος, αία, αῖον, (λικμάω) *presiding over winnowing*, epith. of Ceres, Anth. P. 6, 98.

Λικμάς, άδος, ἡ, *a winnowing-fan*,=θρῖναξ: from

Λικμάω, ῶ, (λικμός) *to part the grain*

from the chaff, to winnow, sift, Il. 5, 500; σῖτον λ., Xen. Oec. 18, 6. καρπὸν ...λ., Bacchyl. 46 (Bgk.) Hence

Λικμητήρ, ῆρος, ὁ, *a winnower* of corn, Il. 13, 590. Hence

Λικμητήριον, ου, τό, *a winnowing fan* or *shovel.*

Λικμητηρίς, ίδος, ἡ,=foreg.

Λικμητής, οῦ, ὁ,=λικμητήρ, Anth. Hence

Λικμητικός, ή, όν, *belonging to winnowing.*

Λικμητός, οῦ, ὁ, *winnowing*, Anth. P. 6, 225.

Λικμήτωρ, ορος, ὁ,=λικμητήρ, LXX.

ΛΙΚΜΟ´Σ, οῦ, ὁ,=λίκνον, q. v., *a winnowing fan* or *shovel*, LXX.

Λικμοφόρος, ον,=λικνοφόρος.

Λικνάριον, ου, τό, dim. from λίκνον.

Λικνίζω, (λίκνον)=λικμάω, also λεικνίζω.

Λικνίτης, ου, ὁ, epith. of Bacchus, Plut., v. λικνοφόρος.

Λικνοειδής, ές, (λίκνον, εἶδος) *shaped like a fan.*

ΛΙ´ΚΝΟΝ, ου, τό, like λικμός, *a wicker fan* or *shovel* for throwing the corn against the wind to winnow it, *a winnowing-fan*, Lat. *vannus.*—II. esp. *a fan shaped basket* carried on the head at the feast of Bacchus, containing the sacrificial utensils and first fruits, Soph. Fr. 724, Virgil's *mystica vannus Iacchi*, cf. λικνοφόρος.—III. *a cradle*, prob. of wicker-work, H. Hom. Merc. 21, 150, etc. [ι prob. common, though some write it λεῖκνον, v. Ellendt Lex. Soph.]

Λικνοστεφέω, ῶ, *to carry the sacred* λίκνον *as a crown*: from

Λικνοστεφής, ές, (λίκνον, στέφω) *crowned with the sacred* λίκνον.

Λικνοφορέω, ῶ, *to carry the sacred* λίκνον: from

Λικνοφόρος, ον, (λίκνον, φέρω) *carrying the sacred* λίκνον *in procession*, Dem. 313, 28, Call. Cer. 126: this was done chiefly at the feasts of Bacchus, whence Bacchus was called λικνίτης.

Λῑκρῐφίς, adv., *crosswise, sideways*, λικριφὶς ἀΐξας, Il. 14, 463. (From λέχρις, λέχριος, cf. λίζω, λίγδην, Lat. *liquus, liquis, obliquus, oblicus.*) [φῐς]

Λικροί, οἱ, also λέκροι, *the slanting antlers* of the stag.

Λίκτης, ου, ὁ, (λείχω) *one that licks.*

†Λίκυμνα, ἡ, *Licymna*, the citadel of Tiryns, so called from

†Λικύμνιος, ου, ὁ, *Licymnius*, son of Electryon and Midea, Il. 2, 663.—2. a rhetorician of Sicily, instructor of Polus, Plat. Phaedr. 276 C.—3. a lyric poet of Chios, Ath. 564 C.

†Λίλαια, ας, ἡ, *Lilaea*, a city of Phocis at the sources of the Cephisus, Il. 2, 523, so named from a Naiad, Paus. 10, 33, 4. Hence

†Λιλαίηθεν, adv. *from Lilaea*, H. Hom. Ap. 241.

Λῐλαίομαι, (λι-, λελίημαι) dep., only used in pres. and impf., *to long*, freq. in Hom. mostly c. inf., *to long to be* or *do* so and so, as metaph. of a lance, λιλαιομένη χροὸς ἆσαι, *longing* to taste flesh, Il. 21, 168, etc.: but, λιλαιομένη πόσιν εἶναι, *longing for him* to be her husband. Od. 1, 15: also c. gen., *to long for* a thing, *crave*, Il. 3, 133, Od. 1, 315: also φόωςδε λιλαίεσθαι, *to struggle* to the light of day, Od. 11, 223. Cf. λελίημαι.

†Λιλυβαιΐτις, ιδος, ἡ, χώρα, *the territory of Lilybaeum*, Polyb. 1, 39, 12.

†Λιλύβαιον, ου, τό, *Lilybaeum*, the western promontory of Sicily with a city of same name, now *Cape Boeo*, Polyb. 1, 38, 40; etc.

†Λιλύβη, ης, ἡ,=foreg., Dion. P. 469.

†Λιλυβηΐς, ιδος, ἡ, fem. adj., *of Lilybaeum, Lilybaean*, ἄκρη, Ap. Rh. 4, 919.

Λῑμαγχέω, ῶ, (λιμός, ἄγχω) *to weaken* or *reduce by hunger*, Hipp. p. 86.

Λῑμαγχία, ας, ἡ, *a weakening by hunger*, Medic. Hence

Λῑμαγχικός, ή, όν, *famished*, Hipp.

Λῑμαγχονέω, ῶ, (ἀγχόνη)=λιμαγχέω, Hipp. p. 839. Hence

Λῑμαγχόνησις, ἡ, = λιμάγχησις, also ἡ λῑμαγχόνη.

†Λιμαίας, ου, ὁ, *the Limaeas*, a river of Lusitania, same as ὁ Λήθης ποταμός, Strab. p. 153.

Λῑμαίνω, (λιμός) *to hunger, be starved*, Hdt. 6, 28; 7, 25.

Λιμακώδης, ες, dub. for λειμακ., Hipp.

Λιμβεία, ας, ἡ, later for λιχνεία: from

Λιμβεύω, or as dep. mid., λιμβεύομαι, later for λιχνεύω: from

Λίμβος or λιμβός, όν, *dainty, gluttonous*: later word for λίχνος.

Λιμβρός, ά, όν,=λιβρός II.

Λῐμενάρχης, ου, ὁ, (λιμήν, ἄρχω) *an inspector of the port, harbour-master.* Hence

Λῐμεναρχία, ας, ἡ, *the office of* λιμενάρχης.

†Λιμενήϊον, ου, τό, Ion. for Λιμενεῖον, *Limenēum*, a place in the territory of Miletus, Hdt. 1, 18.

Λῐμενήοχος, ον, (λιμήν, ἔχω) *confining* or *closing in the harbour*, ἄκρη, Ap. Rh. 2, 965.

†Λιμενία, ας, ἡ, *Limenia*, a town of Cyprus, near Soli, in the interior, Strab. p. 683.

Λῐμενίζω, (λιμήν) *to be in the harbour?*—II. *to form a harbour*, Polyaen.

Λῐμένιον, ου, τό, dim. from λιμήν.

Λῐμένιος, ία, ιον, (λιμήν) *belonging to the harbour*, epith. of Venus, Paus. 2, 34, 11; cf. λιμενίτης.

Λῐμενίσκιον, ου, τό, and λῐμενίσκος, ου, ὁ, dim. from λιμήν, Synes.

Λῐμενίτης, ου, ὁ, fem. -ῖτις, ιδος, *of, belonging to a harbour*, Anth.: *harbour-guarding*, epith. of several deities, e. g. of Priapus, dub. in Leon. Tar. 57, cf. ἐλλιμενίτης.

Λῐμενοειδής, ές, (λιμήν, εἶδος) *like a harbour*, Strab.

Λῐμενορμίτης, ου, ὁ, (λιμήν, ὁρμίζω) *tarrying in the harbour*, epith. of Priapus, Anth. P. 10, 5, cf. λιμενίτης.

Λῐμενοσκόπος, ον, (λιμήν, σκοπέω) *watching the harbour*, epith. of Jupiter and Phoebus, Call. Fr. 114, Anth. P. 10, 25: as fem., Call. Dian. 259.

Λῐμενοφῠλᾰκία, ας, ἡ, *the office of* λιμενοφύλαξ: from

Λῐμενοφύλαξ, ᾰκος, ὁ, (λιμήν, φύλαξ) *a harbour-watcher*, Aen. Tact. [ῠ]

ΛΙ¯ΜΗ´Ν, ένος, ὁ, *a harbour, haven, creek*, whereas ὅρμος is the inner part of the harbour, where vessels lie, the landing-place, v. esp. Il. 1, 432, 435; but later with no such distinction: oft. in plur. of a single harbour, Od. 5, 404; cf. 4, 846, and Att.—2. metaph. *a haven, retreat, refuge*, κακῶν, *from* ills, Aesch. Supp. 471; but ἑταιρείας λ., *a haven of* friendship, Soph. Aj. 683.—3. *a gathering-place, receptacle*, πλούτου λ., Aesch. Pers. 250; παντὸς οἰωνοῦ λ., Soph. Ant. 1000.—4. *the source of birth, the womb*, etc., Emped. 205, Soph. O. T. 1208, cf. ὅρμος II. 3. (Akin to λίμνη.)

Λῑμηρός, ά, όν, (λιμός) *hungry, starved*, Theocr. 10, 57, and Anth.

Λῐμηρός, ά, όν, (λιμήν) *furnished with a good harbour*; †hence ἡ Λιμηρά as epith. of Epidaurus in Laconia, Thuc. 7, 26, Artemid. ap. Strab. p. 368: v. Ἐπίδαυρος 2.†

Λιμνάζω, f. -άσω, (λίμνη) *to overflow*, ὅσοι ποταμοὶ λιμνάζουσιν εἰς ἕλη, Arist. Probl. 25, 2, 2.—II. of a country, *to be* or *become a marsh*, Diod. 4, 18, etc.—III. of blood, *to stagnate*, Arist. H. A. 3, 3, 11.

Λίμναι, ῶν, αἱ, (λίμνη) *Limnae, a quarter of Athens* (once prob. *marshy*), near the Acropolis, in which stood the Lenaeum, Ar. Ran. 216, Isae. 72, 40; also a temple of Diana, cf. Λιμνῆτις.—2. also *a quarter* or *suburb of Sparta*, containing a temple of Bacchus, Strab.† p. 363.—3. a town of Messenia on the borders of Laconia, containing a temple of Diana, Id. p. 362.—4. a colony of the Milesians in the Thracian Chersonese, Id. p. 635.

†Λιμναία, ας, ἡ, *Limnaea*, a town in the north of Acarnania, Thuc. 2, 80.

Λιμναῖος, αία, αῖον, (λίμνη) *marshy, of* or *from the water*, ὄρνιθες λ., water fowl, opp. to χερσαῖοι, Hdt. 7, 119; so of the crocodile, Id. 2, 68: λ. ὕδατα, *stagnant* water, Arist. H. A.—II. (Λίμναι) *of, from Limnae, Limnaean*, esp. epith. of Bacchus, from his temple there, Call. Fr. 280; †and of Diana, Paus. 2, 7, 6; etc.

†Λιμναῖος, ου, ὁ, *Limnaeus*, masc. pr. n., Polyb. 18, 17, 4.

Λιμνάς, άδος, ἡ, poet. fem. of λιμναῖος, Theocr. 5, 17.

Λιμνᾰσία, ας, ἡ, (λιμνάζω) *the overflow and stagnation of water*, Arist. Probl. 25, 2, 3.

Λιμνάτης, fem. -ᾶτις, Dor. for λιμνήτης, -ῆτις.

Λίμνη, ης, ἡ, orig. prob. *a salt-water lake* or *salt-marsh*, Lat. *aestuarium*, into which the sea comes regularly or at times, like the later λιμνοθάλασσα, στομαλίμνη, and so no doubt akin to λιμήν: hence—1. *a pool of standing water* left by the sea or a river, Il. 21, 317, and so should be explained Hdt. 1, 185, sq.—2. *a lake*, esp. *a marshy lake*, Βοιβηῒς λ., Il. 2, 711, cf. 5, 709, and so mostly in Hdt., and Att.—3. usu. in Hom. *the sea*, as Il. 12, 32, Od. 3, 1, and so in Trag., Valck. Hipp. 141.—4. *a basin* or *artificial reservoir for water*, Hdt. 1, 191.—II. for Λίμναι v. sub voc. (From λείβω, like Lat. *stagnum* from στάζω.) Hence

Λίμνηθεν, adv. (λίμνη) *from the lake* or *sea*, Ap. Rh. 4, 1579.

Λιμνῆστις, ἡ, a marsh-plant, elsewhere ἀδάρκη, Aretae.: in Gal. also λιμνηστρίς, λιμνῆτις.

Λιμνήτης, ου, ὁ, fem. -ῆτις, Dor. -ᾶτις, ιδος,=λιμναῖος, *living* or *growing in marshes*, βδέλλα, Theocr. 2, 56: esp. epith. of Bacchus and Diana: hence λιμνᾶτι, poet. shortd. for λιμνάτιδι, Anth. cf. Lob. Phryn. 429.

Λιμνίον, ου, τό, dim. from λίμνη, Arist. Mirab. 112, 1.

Λιμνόβῐος, ον, (λίμνη, βίος) *living in a lake*, opp. to χερσόβιος, Ael.

Λιμνοειδής, ές,=λιμνώδης. Adv -δῶς.

Λιμνοθάλασσα, ἡ, Att. -ττα, (λίμνη, θάλασσα) *a lake formed by water from the sea, a salt marsh* or *lake*, Arist. H. A. 8, 13, 5, Gen. An. 3, 11, 7.

Λιμνομάχης, ου, ὁ, (Λίμναι, μάχη) *a candidate for the dramatic prize in the* Λίμναι. [ᾰ]

†Λίμνος, ου, ὁ, *Limnus*, masc. pr. n., Plut. Alex. 49.

Λιμνόστρεον, ου, τό, (λίμνη, ὄστρεον) *the edible oyster which was kept in ponds on the sea-shore*, (λίμναι, Lat. *aestuaria*): Arist. H. A. 4, 4, 6, Gen An. 3, 11, 31.

Λιμνοσώμᾰτος, ον, (λίμνη, σῶμα) *marsh-bodied*, ἔγχελυς, Eubul. Ion 2, where Dind. reads λειοσώματος, q. v.

Λιμνουργός, όν, (λίμνη, *ἔργω) *working in lakes* or *marshes*, e. g. a fisherman, Plut. Mar. 37.

Λιμνοφῠής, ές, (λίμνη, φύω) *marsh-born*, δόναξ, Anth. P. 6, 23.

Λιμνοχᾰρής, ές, (λίμνη, χαίρω) *delighting in marshes*, v. l. for sq.

Λιμνόχαρις, ὁ, (λίμνη, χάρις) *grace of the marsh*, name of a frog, Batr. 12.

Λιμνόω, ῶ, (λίμνη) *to flood and turn into a marsh*: pass. *to become a marsh*, Theophr., Strab. p. 240.

Λιμνώδης, ες, (λίμνη, εἶδος) *like a marsh, marshy*, θάλαττα, Arist. Prob. 23, 6, 2; τὸ λ. τοῦ Στρύμονος, *marshy ground* at the mouth of the Strymon, Thuc. 5, 7.

†Λιμνώρεια, ας, ἡ, *Limnorēa*, a daughter of Nereus and Doris, Apollod. 1, 2, 7.

Λιμοδοξέω, ῶ, *to crave after fame*, Phil.

Λῑμοδοξία, ας, ἡ, (λιμός, δόξα) *a craving after fame*, Phil.

Λῑμόδωρον, ου, τό,=λειμόδωρον, Theophr.

Λῑμοθνής, ῆτος, ὁ, ἡ, (λιμός, θνήσκω) *dying of hunger*, Aesch. Ag. 1274.

Λῑμοκίμβιξ, ικος, ὁ, ἡ, *one who starves himself from avarice.*

Λῑμοκόλαξ, ᾰκος, ὁ, *a needy, hungry flatterer.*

Λῑμοκτονέω, ῶ, *to kill* or *weaken by hunger, starve*, Hipp. p. 406, and Plat. Rep. 588 E: and

Λῑμοκτονία, ας, ἡ, *a killing by hunger, starvation*, Plat. Prot. 354 A: *extreme abstinence, fasting*, v. Foës. Oecon. Hipp.: from

Λῑμοκτόνος, ον, (λιμός, κτείνω) *killing by hunger, starving to death.*

Λῑμόξηρος, ον, (λιμός, ξηρός) *wasted with hunger.*

Λῑμοποιός, όν, (λιμός, ποιέω) *causing hunger.*

ΛῙΜΟ´Σ, οῦ, ὁ, *hunger, famine, want of food*, Il. 19, 166; etc.; Ion., and Att.: the fem. ἡ λιμός, is called Dor. by the Gramm., and so is used by the Megarean, Ar. Ach. 743; but it also occurs H. Hom. Cer. 312, and in Anth., cf. Lob. Phryn. 188, Jac. A. P. p. 19, and Index.—II. *a hungry wretch, starveling*, ap. Eust. (The oldest form is said to have been λειμός, hence prob. deriv. from λείπω, λέλειμμαι.)

Λῑμοφορεύς, ὁ,=sq., Anth.

Λῑμοφόρος, ον, (λιμός, φέρω) *bringing* or *causing hunger.*

Λῑμόψωρος, ου, ὁ, (λιμός, ψώρα) *a cutaneous disease*, like *scurvy*, arising from hunger or bad food, Polyb. 3, 87, 2.

Λιμπάνω, rare collat. form of λείπω.

†Λίμυρα, ων, τά, *Limyra*, a city of Lycia, Strab. p. 666.

†Λίμυρος, ου, ὁ, *the Limyrus*, a river of Lycia, Strab. p. 666.

Λιμφός, λιμφεύω, prob. the same with λιμβός, λιμβεύω, late.

Λῑμώδης, ες, (λιμός, εἶδος) *famished*, Hipp. 37, Plut. 2, 703 F., etc.

Λιμώσσω, Att. -ττω, (λιμός) *to be famished, to be hungry*, Anth. P. 6, 307.

Λῑνᾰγέρτης, ου, ὁ, (λίνον, ἀγείρω) *driven into the net?*

Λῑνᾰγρέτης, ου, ὁ, (λίνον, ἀγρεύω) *caught in the net*, Lyc. 237.

Λῑναῖος, αία, αῖον, (λίνον) dub. form of λίνειος, λίνεος in Hipp., v. Lob. Phryn. 147.

Λῑνάριον, ου, τό, dim. from λίνον. [ᾰ]

Λῑνάω, ῶ, (λίνον) *to set nets* or *snares, to catch in a net*: most usu. in compds. διαλινάω, ἐκλινάω, ἐπιλινάω.

†Λίνδιοι, ων, οἱ, *Lindii*, a district of Sicily, in which Gela was founded, Thuc. 6, 4.

†Λίνδιος, α, ον, *of Lindus, Lindian*; οἱ Λίνδιοι, *the Lindians*, Hdt. 7, 153; ἡ Λινδία, appell. of Minerva, Apollod. 2, 1, 4. Proverb. Λίνδιοι τὴν θυσίαν, for the Lindians while sacrificing to Hercules reviled him.

†Λινδόνιον, ου, τό, *Londinium, London*, in Britain; *inhab.*, Λινδονῖνος, Steph. Byz.

Λίνδος, ου, ὁ, an aromatic plant, Mnesim. Ἱπποτρ. 1, 63; cf. Eust. 315, 18.

†Λίνδος, ου, ἡ, *Lindus*, a city in the island Rhodes, containing a temple of Minerva, now *Lindo*, Thuc. 8, 44. —II. ὁ, son of Cercaphus and Cydippe, founder of foreg., Pind. O. 7, 137.

Λίνειος, εία, ειον,=sq. [ῐ]

Λίνεος, έα, εον, contr. -οῦς, ῆ, οῦν, (λίνον) *of flax, flaxen, linen*, Lat. *lineus*, κιθών, θώρηξ, Hdt. 1, 195, etc.; ὅπλα λ., cables of flax, Id. 7, 36. [ῐ]

Λῐνεργής, ές, (λίνον, *ἔργω) *wrought of flax*, Lyc. 716.

Λῐνεύς, έως, ὁ, a sea-fish, *the mullet*, Lat. *mugil*, Callias Cycl. 1, cf. Plin. 32, 2.

Λῐνευτής, οῦ, ὁ, *a hunter who uses nets*, Anth.: from

Λῐνεύω, (λίνον) *to lay nets, catch in them*, both of hunters and fishers, Arr. Peripl.

Λῐνίσκος, ου, ὁ, dim. from λίνον.

Λῐνόδεσμος, ον,=λινόδετος, Aesch. Pers. 68.

Λῐνόδετος, ον, (λίνον, δέω) *bound with flax*, i. e. *with flaxen cords*, χαλινοί, Eur. I. T. 1043: *tied by a thread*, Ar. Nub. 753.

Λῐνόδρῡς, ἡ, a plant, v. χαμαίδρυς.

Λῐνοεργής, ές, (λίνον, ἔργον)=λινεργής, Opp. H. 3, 444.

Λῐνοερκής, ές, (λίνον, ἕρκος) *pent within nets* or *snares*, Nonn.

Λῐνόζευκτος, ον, (λίνον, ζεύγνυμι) *joining with flaxen cords*, Opp. H. 4, 79.

Λῐνόζωστις, or -ζῶστις, ἡ, a plant, the common *mercury*, Hipp., and Diosc.

Λῐνοθήρας, ου, ὁ, (λίνον, θηράω) *one who uses nets* or *snares*, Anth.

Λῐνοθώρηξ, ηκος, ὁ, ἡ, Ion. for λινοθώραξ, (λίνον, θώραξ) *wearing a linen cuirass*, Il. 2, 529, opp. to χαλκεοθώρηξ.

Λῐνοκαλάμη, ης, ἡ,=sq. Hipp. p. 580.

Λῐνοκαλαμίς, ίδος, ἡ, (λίνον. κάλαμος) *the flax-plant, flax*, Diosc. [ᾰ]

Λῐνοκάρυξ, υκος, ὁ, Dor. for λινοκήρυξ, (λίνον, κήρυξ) *one who hawks about linen for sale.*

Λῐνόκλωστος, ον, (λίνον, κλώθω) *spinning flax*, ἠλακάτη, Anth. P. 7, 12.

Λῐνόκροκος, ον, (λίνον, κρέκω) *woven of flax, made of linen*, φᾶρος, Eur. Hec. 1081.

ΛΙ´ΝΟΝ, ου, τό, perh. also λίνος, ου, ὁ, q. v., *any thing made of flax*: —1. *a flaxen cord, a fishing-line*, Il. 16, 408: *the thread* spun from a distaff, Eur. Or. 1431, etc.: metaph. *the thread of destiny* spun by the Fates, Hom.; also in plur., Theocr. 1, 139; ὑπὲρ τὸ λίνον=ὑπὲρ μόρον, Luc. Jup. Confut. 2: proverb., λίνον λίνῳ συνάπτειν, to be always at the same work, Stratt. Potam. 2, ubi v. Meinek.; yet cf. λινοτόμος.—2. *a fishing-net*, Il 5, 487, cf. κλωστήρ II.: *a hunting-net*, Theocr. 27, 16.—3. *linen, linen-cloth*, Il. 9, 661, Od. 13, 73, 118: usu. in plur. *sail-cloth*, Ar. Ran. 364; *linen garments*, Aesch. Supp. 121.—II. *the plant that produces flax, lint*, Lat. *linum*, post-Hom. (unless λίνοιο ἄωτον, Il. 9, 661, be referred hither, cf. ἄωτος), as in Hdt. 2, 105, etc.: λίνου σπέρμα, *lint* seed, Thuc. 4, 26.—On λίνον ἄειδειν, Il. 18, 570, v. sub Λίνος II. [ῐ, for the accent λῖνον is wrong.]

†Λίνον, ου, τό, *Linum*, a place in Troas, Strab. p. 588.

Λῐνόπεπλος, ον, (λίνον, πέπλος) *with linen robe*, Anth. P. 6, 231.

Λῐνόπλεκτος, ον, (λίνον, πλέκω) *twisted* or *plaited of flax*, Nonn.

Λῐνόπληκτος, ον, (λίνον, πλήσσω) *shy of the net*, of animals that have been caught, and escaped, Plut. 2, 642 A.

Λῐνοπληγής, ές, (λίνον, πλήσσω) *beating the net*, of a fish struggling to get out: metaph. of a man, Numen. ap. Ath. 321 B, in superl. λινοπληγέστατος: on the form, cf. Lob. Paral. 288.

Λῐνοπλόκος, ον, (λίνον, πλέκω) *twisting flax, making nets*, Nonn.

Λῐνοποιός, όν, (λίνον, ποιέω) *making linen.*

Λῐνοπόρος, ον, (λίνον, πορεύομαι) αὖραι λ., the breezes, *that waft the sails along*, Lat. *aurae velivolae*, Eur. I. T. 410.

Λινοπτάομαι, dep. (λινόπτης) *to watch nets, see whether any thing is caught*, Ar. Pac. 1178 [where λῐ].

Λῐνόπτερος, ον, (λίνον, πτερόν) *sail-winged*, λ. ναυτίλων ὀχήματα, Aesch. Pr. 468.

Λῐνοπτέρυξ, ῠγος, ὁ, ἡ, (λίνον, πτέρυξ)=foreg., Opp. C. 1, 121.

Λῐνόπτης, ου, ὁ, (λίνον, ὄψομαι) *one who watches nets to see whether any thing is caught.*

Λῐνορρᾰφής, ές, (λίνον, ῥάπτω) *sewed of flax*, δόμος λ., a ship, as *having the seams caulked therewith*, or *her sails made thereof*, Aesch. Supp. 134, cf. Soph. Fr. 794.—II. *making nets*, Nonn.

Λίνος, ου, ὁ,=λίνον, Lob. Paral. 350.

Λίνος, ου, ὁ, *Linus*, a mythical minstrel, son of Apollo and Urania (Calliope), teacher of Orpheus and Hercules, v. Hes. Fr. 1. Hence—II. as appellat. ὁ Λίνος, *the song* or *lay of Linus*, whether composed by or upon him; in Hom. sung by a boy to the cithara while the vintagers are at work, λίνον δ' ὑπὸ καλὸν ἄειδεν λεπταλέῃ φωνῇ, Il. 18, 570; where others explain it, Λίνον ἄειδεν, *sang of Linus*: others again think it is τὸ λίνον,=χορδή, *sang to the beautiful string*, which in Homer's time they say was of flax (P. Knight, Prol. Hom. § 47, Heyne ad l. c.); but this is little likely: see further Spitzn. Excurs. xxix. ad Il.: Pind. Fr. 103, Donalds.—This *Linus* seems to have been a kind of dirge, prob. on the minstrel's death, and evidently had peculiar music appropriated to it, since Hdt. (2. 79) identified it under various names in Phoenicia, Cyprus, and Aegypt; here ὁ Λίνος is the name, not of the man, but of the air; just as Λιτυέρσης, Μανέρως, Παιάν, Ἁρμόδιος, esp. with the article, are used as names of songs, from their composers or subjects: cf. αἴλινον, οἰτόλινος: but later Λίνος was used without any signf. of lament, and in Eur. H. F. 348 we find even αἴλινον ἐπ' εὐτυχεῖ μολπᾷ Φοῖβος ἰαχεῖ. (The interpr. in Eust., λίνος, ᾆσμα ἱστουργούντων, is a mere etymol. speculation.) [ῐ, so that Λῖνος is a mere error, Heyne Il 7, p. 551.]

Λῐνόσαρκος, ον, (λίνον, σάρξ) *with*

soft, tender body, *τροφαλίς*, Antiph. Αὑτοῦ ἐρῶν 1, where Meineke suspects *λιχνόσαρκος*.

Λῐνόσπαρτον, *ου, τό*, (*λίνον, σπάρτον*) *a plant*, used for like purposes as hemp and flax, Theophr.; cf. *σπάρτον*.

Λῐνόσπερμα, *ατος, τό*,=sq., Galen.

Λῐνόσπερμον, *ου, τό*, (*λίνον, σπέρμα*) *flax-seed*, Galen.

Λῐνοστᾰσία, *ας, ἡ*, *a laying of nets*, Anth P. 6, 179: from

Λῐνοστᾰτέω, *ῶ*, (*λίνον, ἵστημι*) *to lay nets*, Opp. C. 4, 64. Pass. *to be surrounded and caught with nets*, Ath. 219 D.

Λῐνοστολία, *ας, ἡ*, *a wearing of linen, linen clothing:* Plut. 2, 352 C: from

Λῐνόστολος, *ον*, (*λίνον, στέλλω*) *clad in linen*, Or. Sib.

Λῐνόστροφος, *ον*, (*λίνον, στρέφω*) *twisted of flax*, *θώμιγξ*, Opp. H. 3, 76.

Λῐνοτειχής, *ές*, (*λίνον, τεῖχος*) *with linen walls.*

Λῐνοτόμος, *ον*, (*λίνον, τέμνω*) *cord-cutting:* esp. *a conjuror who cuts cords in two and shows them joined:* hence it is that some explain the proverb *λίνον λίνῳ συνάπτειν* by *ἀπατᾶν*.

Λῐνουλκός, *όν*, (*λίνον, ἕλκω*) *of twisted* or *spun flax*, *χλαῖνα*, Ion ap. Ath. 451 D.

Λῐνουργεῖον, *ου, τό*, *a linen factory*, Strab. p. 191: from

Λῐνουργέω, *ῶ*, *to work flax, make linen;* and

Λῐνουργία, *ας, ἡ*, *linen manufacture*, Strab. p. 498: from

Λῐνουργός, *όν*, (*λίνον, *ἔργω*) *working flax, making linen*, *λ. γυνή*, Alex. Bom. 1.—II. as subst., *ὁ λ.*, a kind of goose, Opp. Ix. 3, 23.

Λῐνοῦς, *ῆ, οῦν*, contr. for *λίνεος*.

Λῐνόϋφος, *ον*, (*λίνον, ὑφαίνω*) *weaving linen.* [ῠ]

Λῐνοῦχος, *ον*, (*λίνον, ἔχω*) *having* or *using nets, fishing.*

Λῐνοφθόρος, *ον*, (*λίνον, φθείρω*) *linen-wasting*, Aesch. Cho. 27.

Λῐνοχίτων, *ωνος, ὁ, ἡ*, (*λίνον, χιτών*) *with a linen χιτών* or *tunic.* [ῑ]

Λῐνόχλαινος, *ον*, (*λίνον, χλαῖνα*) *with a linen χλαῖνα* or *mantle*, Dion. P. 1096.

Λῐνόω, *ῶ*, (*λίνον*) *to bind with flaxen cords.*

Λιντήρ, *ῆρος, ὁ*, the Lat. *linter.*

Λίνωσις, *εως, ἡ*, (*λινόω*) *a binding with flaxen cords.* [ῐ]

Λίξις, *εως, ἡ*, (*λείχω*) *a licking.*

†Λίξος, *ου, ὁ*, *Lixus*, son of Aegyptus, Apollod. 2, 1, 5.—II. a city of Mauritania, also called *Λίγξ*, Strab. p. 825.—III. a river of Mauritania, Id. p. 99.

Λίπα, an old word used by Hom. in the phrases *ἀλεῖψαι* and *ἀλείψασθαι λίπ' ἐλαίῳ*, *to anoint with oil*, Il. 10, 577, Od. 6, 227, etc., or *χρῖσαι* and *χρίσασθαι λίπ' ἐλαίῳ*, Od. 3, 466, Hes. Op. 520; only once without *ἐλαίῳ*, Od. 6, 277:—in all these places *λίπ'* appears with its final vowel cut off, but in Hipp. p. 603 we find *λίπα χρίεσθαι*, in Thuc. 1, 6, *λίπα ἀλείφεσθαι*, etc., so that no doubt *λίπα* is the word in Hom. also. Some think (cf. Eust. 1560, 27) that *λίπα* was shortened from *λίπαϊ, λίπᾳ*, dat. *τὸ λιπα*, so that *ἐλαίῳ* must be an adj., *λίπ' ἐλαίῳ*, *with olive-oil*, as opp. to *στέαρ*, *animal fat, lard*, v. Buttm. Ausf. Gr. § 58 in voc., and this is confirmed by *ῥοδίνῳ λίπα*, Hipp. p. 278:—others would make it acc. from a nom. *λίψ*, used adverbially, *to anoint one's self fatly, thickly with oil*, and *λίπα* certainly appears as an acc. in Hipp. p. 277. (Cf. *λίπος* fin.)

Λῐπάζω, (*λίπας*)=*λῐπαίνω*, Nic.

Λῐπαίνω, (*λίπας, λίπος*) *to oil, anoint*, *χρῶτα μύροις*, Anaxil. Lyrop. 1: *to make fat, enrich*, *γύας, χώραν*, Eur. Hec. 454, Bacch. 575. Mid. *to anoint one's self*, Anth. Plan. 273.

Λῐπανδρέω, *ῶ*, (*λείπω, ἀνήρ*) *to be in want of men*, Strab. p. 279. Hence

Λῐπανδρία, *ας, ἡ*, *want of men*, Strab. p. 596.

Λῐπανθρωπέω, *ῶ*, (*λείπω, ἄνθρωπος*) *to be in want of men.* Hence

Λῐπανθρωπία, *ας, ἡ*, *want of men.*

†Λίπαξος, *ου, ἡ*, *Lipaxus*, a city of Crossaea in Macedonia, Hdt. 7, 123.

†Λιπάρα, *ας, ἡ*, *Lipara*, the largest of the Aeolian islands near Sicily, containing a city of same name, now *Lipari*, Thuc. 3, 88, Call. Dian. 47: also *αἱ Λιπάραι*, Strab. p. 275: hence

Λῐπᾰραῖος, *αία, αῖον*, *of* or *from the Aeolian island Lipara:* *λίθος Λ.*, perh. our *obsidian*, Theophr.: †hence *αἱ τῶν Λιπαραίων νῆσοι*, and *αἱ Λιπαραῖαι νῆσοι*, applied to the Aeolian group, now *Lipari islands*, Polyb. 1, 25, 4; etc.

Λῐπᾰράμπυξ, *ῠκος, ὁ, ἡ*, (*λιπαρός, ἄμπυξ*) *with bright fillet* or *tiara*, Pind. N. 7, 22: parodied by Ar. Ach. 671, as epith. of fish-sauce.

Λῐπᾰραυγής, *ές*, (*λιπαρός, αὐγή*) *bright-beaming*, Philox. ap. Ath. 643 A.

†Λιπαρεῖς, *έων, οἱ*, *the inhab. of Lipara, Lipareans*, Strab.

Λῐπᾰρέω, *ῶ*, *to persist, hold out, persevere*, Hdt. 2, 42; *λιπαρήσομεν οὕτω, ὅκως ἂν ἔχωμεν*, Hdt. 8, 144; c. dat., *λ. τῇ πόσει*, *to persist in* a thing, *keep on* drinking, Hdt. 5, 19, also c. part., 3, 51: hence—II. *to beg* or *pray earnestly, to be importunate*, Hdt, 9, 111, Aesch. Pr. 520, Soph. O. C. 776, etc.: c. acc. et. inf., *to beg, beseech* one to do a thing, Aesch. Pr. 1004, also *λιπαρεῖς τυχεῖν*, *thou askest earnestly* to obtain, Soph. O. T. 1435, cf. Xen. Oec. 2, 16: pass., *to be earnestly entreated*, Xen. Hell. 3, 5, 12: from

Λῐπᾰρής, *ές*, *persisting, persevering in* a thing, *steadfast, earnest*, *μὴ θαύμαζε πρὸς τὸ λιπαρές*, wonder not at my *earnestness*, Soph. O. C. 1119: *industrious, indefatigable*, *περί* or *πρός τι*, Plat. Hipp. Min. 369 E, 372 B.: *λ. πυρετός*, an *obstinate* fever, Luc. Hist. Scrib. 1.—II. *earnest in begging* or *praying, importunate*, Ar. Lys. 673: *λ. χείρ*, a hand *instant in prayer*, Soph. El. 1378:—on Soph. El. 451 v. sub *ἀλιπαρής*.—III. adv. *-ρῶς*, esp. *λ. ἔχειν*, *to be in earnest*, Plat. Prot. 335 B; *to long earnestly*, c. inf., Ib. 315 E. (Prob. from *λι-*, cf. *λίπτω, λιλαίομαι, λίσσομαι.*) [ῑ always, Blomf. Aesch. Pr. 529: cf. *λιπαρός* fin.]

Λιπάρησις, *εως, ἡ*, *supplication*, Dion. H. 1, 81.

Λιπαρητέον, v. adj. from *λιπαρέω*, *one must be importunate*, Xen. Apol. 23.

Λῑπᾰρία, *ας, ἡ*, (*λιπαρής*) *perseverance, patience, steadfastness*, Hdt. 9, 21, 70.—II. *importunity.*

Λῐπᾰρία, *ας, ἡ*, (*λιπαρός*) *fatness*, Diosc.

Λῐπᾰρόγεως, *ων*, (*λιπαρός, γῆ*) *with a rich soil.*

Λῐπᾰρόζωνος, *ον*, (*λιπαρός, ζώνη*) *bright-girdled*, *ἅλιος*, Eur. Phoen. 175.

Λῐπᾰρόθρονος, *ον*, (*λιπαρός, θρόνος*) *bright-throned*, Aesch. Eum. 806.

Λῐπᾰροκρήδεμνος, *ον*, (*λιπαρός, κρήδεμνον*) *with a bright head-band*, Il. 18, 382: cf. H. Hom. Cer. 25, 459.

Λῐπᾰρόμμᾰτος, *ον*, (*λιπαρός, ὄμμα*) *bright-eyed*, Arist. Physiogn. 3, 14.

Λῐπᾰροπλόκᾰμος, *ον*, (*λιπαρός, πλόκαμος*) *with shining locks*, Il. 19, 126, Pind. Fr. 58, 1.

Λῐπᾰρός, *ά, όν*, (*λίπας, λίπος, λίπα*) orig. *fatty, oily, shiny with oil, anointed therewith*, acc. to the custom in the *palaestra* after bathing, and in later times at banquets: Hom. has it in this signf. only Od. 15, 352, *λιπαροὶ κεφαλὰς καὶ καλὰ πρόσωπα*, so, Ar. Plut. 616; *λιπαρῶς χωρεῖν ἐπί τι*, Id. Eccl. 652; of the hair, opp. to *αὐχμηρός*, Xen. Mem. 2, 1, 31: later *fat, greasy*, *ἄρτος*, Ar. Fr. 163, etc.—II. of the healthy look of the human body or skin, *shining, sleek*, Lat. *nitidus*, in Hom. always *λ. πόδες*, *bright, smooth* feet, perh. also with a reference to their colour, *bright, white*, so too Hdt. 5, 23: and so freq. in Att., *sleek and fair*, Ar. Nub. 1002, etc.—III. of condition or state of life, *rich, comfortable, easy*, Od. 11, 136, Pind.; so, *λιπαρῶς γηράσκειν*, Od. 4, 210: Lat. *nitidus, opimus, opiparus, lautus*, like *εὐδαίμων*, Schäf. Mel. p. 52.—IV. of things, *bright, brilliant, fresh and fair*, *λιπαρὴ καλύπτρη*, Il. 22, 406, *λ. κρήδεμνα*, Od., *χόροι*, Hes. Th. 63: and of castle walls, Od. 13, 388; so also, *λιπαρὰς θέμιστας τελεῖν*, to pay *rich* or *ample taxes*, Il. 9, 156.—V. of soil *fat, rich, fruitful*, as epith. of places, *λ. Ὀρχόμενος, Θῆβαι*, Pind.; but esp. *λιπαραὶ Ἀθῆναι*, a favourite epith. with the Athenians, prob. with allusion to the Attic olive, first in Pind., cf. Ar. Ach. 639, 640, Fr. 162.—Oft. confounded with *λιπαρής*, Interpp. ad Ar. Lys. 673. Adv. *-ρῶς;* cf. supr. Hence

Λῐπᾰρότης, *ητος, ἡ*, *fatness, oiliness*, Arist. H. A.: *brightness*, Plut.—II. in plur. *fatty substances*, Hipp.

Λῐπᾰρόχροος, *ον*, contr. *-χρους, ουν*, (*λιπαρός, χρόα, χρώς*) *with bright, shining body* or *skin*, Theocr. 2, 165.

Λιπαρόχρως, *ωτος, ὁ, ἡ*,=foreg., Theocr. 2, 102.

Λῐπᾰρώψ, *ῶπος, ὁ, ἡ*, (*λιπαρός, ὤψ*) *bright-looking*, *τράπεζα*, Philox. ap. Ath. 146 F.

ΛΙ´ΠΑ˘Σ, *αος, τό*,=*λίπος*, *fat, oil:* cf. *λίπα.* [ῐ]

Λίπασμα, *ατος, τό*, (*λιπάζω*) *that which is oiled* or *greasy:* *λ. ὀφθαλμῶν*, tears, Epicur. ap. Cleomed. 2, 1, p. 112 Bake.—II. *fatness*, Hipp. 381, *a fattening substance*, Plut. 2, 771 B.

Λῐπασμός, *οῦ, ὁ*, (*λιπάζω*) *a fattening* or *manuring.*

Λῐπαυγής, *ές*, (*λείπω, λιπεῖν, αὐγή*) *deserted by light, dark, sunless*, Orph.: *blind*, Anth. P. 9, 13.

Λῐπάω, *ῶ*, (*λίπας, λίπος*) *to be fat and sleek*, only found in Ep. pres. *λιπόω*, v. l. Od. 19, 72, part. *λιπόων*, Leon. Al. 19, and regul. part. *λιπῶν*, Plut.

Λιπεῖν, inf. aor. 2 of *λείπω.*

Λῐπερνέω, *ῶ*, also *λιφερνέω, ῶ*, *to be deserted, forlorn*, Joseph.: from

Λῐπερνής, *ές*, gen. *έος* also *ῆτος*, *desolate, forlorn, homeless, outcast*, *λιπερνῆτες πολῖται*, Archil. 63, Cratin. Pyt. 11, ubi v. Meineke. (Prob. from *λείπω* and *φερνή* for *λιποφερνής.*)

Λῐπερνήτης, *ου, ὁ*, fem. *-ῆτις, ιδος*, =foreg., Anth. P. 9, 649.

Λῐπεσήνωρ, *ορος, ὁ, ἡ*, (*λιπεῖν, ἀνήρ*) *leaving her husband*, Stesich. 74

Λῐπήμερος, *ον*, (*λιπεῖν, ἡμέρα*)=*ἀλιτήμερος.*

Λῐπόβῐος, *ον*, (*λιπεῖν, βίος*) *leaving life, dying, dead.*

Λῐποβλέφᾰρος, *ον*, (*λιπεῖν, βλέφαρον*) *without eye-lids, eyeless*, Nonn.

Λῐποβοτᾰνέω, *ῶ*, (*λιπεῖν, βοτάνη*) *to lose*, or *be without herbage*, Plut.

Λῐπόγᾰμος, *ον*, (*λιπεῖν, γάμος*) *leaving a wife* or *husband, adulterous* *ἡ λ.*, *the adulteress*, Eur. Or. 1305.

Λῐπογάλακτος,ον,=λιπόθηλος. [γᾰ]

Λῐπόγληνος, ον, (λιπεῖν, γλήνη) *without eyeballs, sightless*, Nonn.

Λῐπόγλωσσος,ον,(λιπεῖν,γλῶσσα) *tongueless*, Nonn.

Λῐπογνώμων,ον, gen. ονος,(λιπεῖν, γνώμων III) strictly of horses, *without the tooth which marks their age*: hence in genl. *of unknown age*, Luc. Lexiph. 6.

Λῐπογράμμᾰτος, ον, (λιπῖεν, γράμμα) *wanting a letter.*

Λῐπόγυιος, ον,(λιπεῖν, γυῖον) *wanting a limb*: *lame*, Anth. P. 9, 13.

Λῐποδεής, ές, (λιπεῖν, δέον) *wanting the necessaries of life*, Pythag. ap. Diog. L.

Λῐπόδερμος, ον, (λιπεῖν, δέρμα) *without a skin*: *circumcised.*

Λῐποδρᾱνέω, ῶ, *to fail in strength*: from

Λῐποδρᾱνής, ές, (λιπεῖν, δραίνω) *lacking strength, faint*, like ἀδρανής.

Λῐπόεις, εσσα, εν, (λίπος)=λιπαρός, *fat*, Nic.!

Λῐπόζῠγος, ον,(λιπεῖν, ζυγόν) *having left the yoke, solitary*, Emped. 69.

Λῐπόθηλος, ον, (λιπεῖν, θηλή) *deprived of the breast*, esp. of pigs farrowed in winter (μετάχοιρα), which the sows *will not suckle*, Geop.: also λιπογάλακτος.

Λῐπόθριξ, τρῖχος,ὁ,ἡ,(λιπεῖν,θρίξ) *wanting hair, hairless*, Ael. N. A. 17, 4.

Λῐπόθροος, ον,(λιπεῖν,θρόος) *wanting voice, voiceless*, Nonn.

Λῐποθῡμέω, ῶ, (λιπόθυμος) *to fall into a swoon, faint*, Hipp. p. 652.

Λῐποθῡμία, ας,ἡ, *a swoon*, Theophr.; and

Λῐποθῡμικός, ή, όν, *subject to fainting*, Hipp. Adv. -κῶς: from

Λῐπόθῡμος, ον,(λιπεῖν, θυμός) *lacking life* or *sense*, and so *fainting, in a swoon.*

·Λῐπόκρεως, ων, gen. ω, (λιπεῖν, κρέας) *losing flesh*, i. e. *wasted, thin.*

Λῐποκτέᾰνος,ον,(λιπεῖν, κτέανον) *without property, poor.*

Λῐπόκωπος,ον,(λιπεῖν,κώπη) *without handle*, Anth. P. 6,307.

Λῐπομαρτῠρίου δίκη, Lys. ap. Phot., an action *against a witness for non-appearance*, Dem. 1190, 7, cf. Att. Process p. 185: cf. λιποστράτιον.

Λῐπομήτωρ, ορος, ὁ, ἡ, (λιπεῖν, μήτηρ) *wanting a mother, motherless*, Anth.

Λῐπόναυς, Dor. also λῖπόνᾱς, ὁ, ἡ, (λιπεῖν, ναῦς) *leaving the ship, deserting the fleet*, Aesch. Ag. 212.

Λῐποναύτης, ου, ὁ, (λιπεῖν, ναύτης) *leaving the sailors*, Theocr. 13, 73.

Λῐποναυτίου γραφή, an indictment *against one who deserts his ship* or *duty at sea*, Att. Process, p. 364, prob. not used in nom., cf. λῐποστράτιον.

Λῐπόνεως, ων,=λιπόναυς, Dem. 1226, 15.

†Λιπόξαϊς, ῖος, ὁ, *Lipoxaïs*, a Scythian, progenitor of the Auchatae, Hdt. 4, 5, 6; on compos. and meaning of name v. Bähr ad l.

Λιπόξυλος, ον, (λιπεῖν, ξύλον) *lacking wood*; but in Emped. 125, 150, it must have genl. sense, *defective, feeble*; v. Karsten.

Λῐπόπαις, παιδος, ὁ, ἡ, (λιπεῖν, παῖς) *childless*, with neut. pl. λέχη, Manetho, cf. Lob. Paral. 264.

Λῐπόπατρις, ιδος, ὁ and ἡ, (λιπεῖν, πατρίς) *leaving one's country, fugitive*, Nonn.—II. *causing to leave one's country*, Anth. P. 15, 12.

Λῐποπάτωρ, ορος, ὁ, ἡ, (λιπεῖν, πατήρ) *deserter of one's father*, Eur. Or. 1305 [ᾰ]

Λῐπόπνοος, ον, contr. -πνους, ουν, (λιπεῖν, πνοή) *left by breath, breathless, dead*, Mel. 58, 5.

Λῐπόπτολις, ιος, ὁ, ἡ, (λιπεῖν, πτόλις) *leaving the city*, Nonn.

Λῐποπῡρίας, ου, ὁ,=λειπυρίας.

Λιποπωγωνία, ας, ἡ, (λιπεῖν, πώγων) *want of beard*, Crates Metoec. 1.

Λῐπόρρῑνος, ον,(λιπεῖν, ῥινός) *without skin*, Nonn.—II. (λίπος, ῥινός) *with a greasy skin*, dub. epith. of the salamander, Nic. Al. 550.

ΛΙ'ΠΟΣ, τό, *grease*, whether animal, as *fat, lard, tallow*, Anth. P. 9, 377; or vegetable, as *oil*, λ. ἐλαίας, Soph. Fr. 464: metaph., βεβρῶτες αἵματος λ., having fed on *fat* and blood, Soph. Ant. 1022; Aesch. Ag. 1428, Dind. now reads λίβος, with Casaub. (Sanscr. *lip*, illinere: cf. λίπα, λιπάω: ἀλείφω, ἄλειφαρ and λείβω are prob. akin.) [ῐ]

Λῐποσαρκέω, ῶ, *to lose flesh, grow thin*, opp. to ἁδρύνεσθαι: from

Λῐποσαρκής, ές,=sq., Anth.

Λῐπόσαρκος, ον, (λιπεῖν, σάρξ) *having lost flesh, thin*, Hipp. p. 1279.

Λῐποσθενής, ές, (λιπεῖν, σθένος) *powerless*, Nonn.

Λιποσῑτέω, ῶ, (λιπεῖν, σῖτος) *to be in want of corn* or *bread.*

Λῐπόσκῑος, ον, (λιπεῖν, σκιά) *shadowless*: metaph. *clear, distinct*, Nonn.

Λῐποστέφᾰνος, ον, (λιπεῖν, στέφανος) *falling from the wreath*, φύλλον, Anth. P. 6, 71.

Λῐποστρᾰτέω, ῶ, (λιπεῖν, στρατός) *to desert, refuse to serve in arms*: hence

Λῐποστρᾰτία, ας, ἡ, *desertion of an army* or *refusal to serve*, Hdt. 5, 27.

Λῐποστράτιον, ου, τό, *desertion*,= λιποστρατία, Thuc. 1, 99: such forms are rare in nom., cf. λιποναυτίου, λιποταξίου. [ᾰ]

Λῐποστρᾰτιώτης, ου, ὁ, (λιπεῖν, στρατιώτης) *a deserter*, App.

Λῐποτακτέω, ῶ, *to leave one's rank, desert one's post*, Plut.: from

Λῐποτάκτης, ου, ὁ, (λιπεῖν, τάξις) *leaving one's post, a deserter*, Dion. H.

Λῐποταξία, ας, ἡ, *a leaving one's post, desertion*, Dem. 568, 8.

Λῐποτάξιος, ου, ὁ,= λιποτάκτης, dub.

Λῐποταξίου γραφή, an indictment *for desertion*, Plat. Legg. 943 D, Plat. (Com.) Adon. 3, Antiph. Κουρ. 2, and Oratt., cf. Att. Process, p. 364: cf. λιποστράτιον.

Λῐποτονέω, ῶ, (τόνος) *to relax, give way.*

Λῐποτρῐχής, ές, Anth. P. 9, 52, and -τριχος, ον, Nonn.,=λιπόθριξ.

Λίπουρος, ον, (λιπεῖν, οὐρά) *without tail, curtal*, Call. Fr. 76, 2. [ῐ]

Λῐποφεγγής, ές, (λιπεῖν, φέγγος) *wanting light* or *sight, dark, blind*, like λιπαυγής, Musae. 238.

Λῐπόφθογγος, ον, (λιπεῖν, φθογγή) =λιπόθροος.

Λῐποψῡχέω, ῶ, (λιπεῖν, ψυχή) *to leave life, swoon*, like λιποθυμέω: *to die*, Thuc. 4, 12, Xenarch. Porph. 1, 12.—II. *to lack spirit, fail in courage*, Valck. Hdt. 7, 229, Soph. Fr. 441.

Λῐποψῡχία, ας, ἡ, = λιποθυμία, *swooning*, v. l. Hdt. 1, 86: from

Λῐπόψῡχος, ον, (λιπεῖν, ψυχή) *having lost life*, i. e. *swooning*, like λιπόθυμος.

Λῐποψῡχώδης, ες, (λιποψυχία, εἶδος) *like* λιποψυχία, *faint*, Hipp.

Λίπτομαι, Dep., c. pf. pass. λέλιμμαι, *to be eager*, οὔτ' ἶσον λελιμμένοι, Aesch. Theb. 355: c. gen. *to be eager for, long for*, λελιμμένοι μάχης, Ib. 380: in later Ep., as Ap. Rh., 4, 813; etc., we have also an act. λίπτω, f. -ψω, in same signf. (Acc. to Passow from λι-, akin to λίσσομαι, λίτομαι:—but better prob. from the root ΛΑΒ-, λαμβάνω, *λαύω, with a desiderat. force.)

Λῐπώδης, ες, (λίπος, εἶδος) *fatty, oily*, Theophr.

Λῑραίνω, (λιρός) *to be bold* or *shameless*, ἀναιδεύομαι.

Λίριον, τό, faulty form of λείριον, so λίρινος, λιριόεις, for λειρ–.

Λῑρός, ά, όν, *bold, shameless, lewd*, a word first used in later Ep., as Call. Fr. 229: others write λῖρος.

Λῑρόφθαλμος, ον, *lewd-eyed.*

Λῖς, ὁ, Ep. for λέων, *a lion*, Il., but only in nom., except in Il. 11, 480, where is the acc. λῖν as in Theocr. 13, 6: in the later Ep. nom. and dat. plur. λῖες, λίεσσι, so that the gen. sing. would be λιός: Aristarch. made the nom. oxyt. λίς, Wolf Anal. 4, p. 508. [Euphor. Fr. 27, and perh. Call. have λῐες, cf. Fr. 329, 468: indeed Herm. Eur. Bacch. 1166 (1173) asserts that it always has ῑ in the polysyll. cases: cf. Lob. Paral. 84.]

Λίς, ἡ, shorter old Ep. form for λισσή, λεία, *smooth*, λὶς πέτρη for λισσὴ π., Od. 12, 64, 79. [ῐ]—II. to this belongs the Homeric words λιτί and λῖτα, of which no nom. is found in use, but τὸ λί or τὸ λῖ may be assumed as the anal. form, being an old Ep. shortd. form for λισσόν λεῖον, *smooth*, like βρῖ for βριθύ, but only used as subst., *plain smooth cloth, linen cloth*, opp. to *rich embroidered stuffs*: Hom. uses the sing. only in dat., and always in phrase ἑανῷ λιτὶ κάλυψαν, they covered (the corpse) with a fine *linen cloth*, Il. 18, 352; 23, 254; but plur. λῖτα of the *plain linen seat-covers*, over which were thrown the rich purple ῥήγεα, Od. 1, 130; 10, 353, cf. Ath. 48 C; so too Thuc. 2, 97 opposes λεῖα to ὑφαντά: in Il. 8, 441 the λῖτα serve as *chariot-covers.* That λῖτα is acc. plur., not sing., is fully proved by Wolf Anal. 4, p. 501, where also the affinity of λί, λιτός, λισσός, λίσπος, λεῖος is made quite clear; cf. also Lob. Paral. 86. In Anth. P. 6, 332 λίτα (ῐ) against Homer. quant. and signf.

Λίσαι, Ep. λίσσαι, imperat. aor. 1 of λίσσομαι, λίτομαι.

Λίσαι, ῶν, αἱ, *Lisae*, a city of Crossaea in Macedonia, Hdt. 7, 123.

Λισγάριον, ου, τό, dim. from sq.

Λίσγος, ου, ὁ, late Greek for σκαφεῖον, *a spade, mattock, shovel*, akin to λίστρον and Lat. *ligo*: cf. μίσχος. (Strictly *a tool for levelling*, from λισσός, λίσπος.)

Λίσῃ, 2 sing. fut. λίσσομαι, λίτομαι, Od.†10, 526. ῐ]

Λίσπη, ἡ, v. λίσπος.

Λισπόπῡγος, ον, (λίσπος, πυγή) *smooth-buttocked*, esp. epith. of κίναιδοι, cf. Ruhnk. Tim.

Λίσπος, η, ον, Att. λίσφος, (λισσός, λεῖος) *smooth, polished, made fine*, γλῶσσα, Ar. Ran. 826.—II. as subst. λίσπαι αἱ, *dice cut in two*, by friends, (ξένοι), who each kept half as *tallies* (*tesserae hospitalitatis*), so that the reality of the bond could at any time be proved by producing them, Plat. Symp. 193 A, ubi v. Stallb., cf. Schol. Eur. Med. 610. They were also called σύμβολα, cf. σύμβολον.

Λισσάνιος, ον, Lacon. for ἀγαθός, Hesych.; ὦ λισσάνιε, *my good friend*, Ar. Lys. 1171 vulg. λισσάνιε. (Perh. akin to λάω, λῆμα.) [ᾱ]

Λισσάς, άδος, pecul. fem. of λισσός for λισσή, Aesch. Supp. 794: also as subst., *a bare, smooth cliff*, for λισσὰς πέτρα, Plut. Mar. 23.

Λίσσομαι, also λίτομαι, [ῐ] q. v

Dep. mid.: fut. λίσομαι [ῐ]: aor. 1 ἐλῐσάμην, aor. 2 ἐλῐτόμην: of which Hom. esp. uses pres. and impf., the latter also in Ep. form λίσσομαι, impf. λισσέσκετο: fut. 2 sing. λίσῃ: aor. 1 Ep. ἐλλῐσάμην, and Ep. imperat. λίσσαι: aor. 2 inf. λῐτέσθαι, and opt. λῐτοίμην. *To beg, pray, intreat, beseech*, Hom., etc.—Construct.,—I. either absol. or c. acc. pers., Il. 1, 502; Od. 11, 35, etc.: the *thing by which* one prays, either with prep. ὑπέρ, as λ. ὑπὲρ τεκέων, ὑπὲρ ψυχῆς καὶ γούνων, Il. 15, 660; 22, 338, λ. τινὰ ὑπὲρ πατρὸς καὶ μητέρος, Il. 24, 467; or simply in genit., as, λ. Ζηνὸς ἠδὲ Θέμιστος, Od. 2, 68; λ. τινὰ γούνων, Il. 9, 451, (for in the more freq. λαβὼν ἐλίσσετο γούνων, the gen. depends not on ἐλίσσετο but on λαβών, as in γούνων ἅψασθαι, cf. λιτανεύω); so in Trag., λ. or λ. τινὰ πρὸς θεῶν, πρὸ τέκνων, Soph. El. 428, Eur. Tro. 1045: an inf. is oft. added, as, οὐδὲ λίσσομαι μένειν, *I do not pray* thee to remain, Il. 1, 174, cf. 283; but, λ. μὴ προδοῦναι, *to pray* one *not* to betray, Eur. Alc. 202: more rarely c. acc. et inf. added to the first acc. pers., as, λίσσονται Δία Ἄτην ἅμ' ἕπεσθαι, they pray Jupiter that Ate may follow, Il. 9, 511, cf. Od. 8, 30, Soph. El. 420: sometimes also foll. by ὅπως, λίσσεσθαι μέν, ὅπως νεμερτέα εἴπη, *entreat* him to say the truth, Od. 3, 19, 327: c. acc. rei, *to beg* or *pray for*, οἱ αὐτῷ θάνατον καὶ Κῆρα λιτέσθαι, Il. 16, 47; and so c. dupl. acc. pers. et rei, ταῦτα μὲν οὐχ ὑμέας ἔτι λίσσομαι, this *I beg* of you no more, Od. 2, 210, cf. 4, 347; 17, 138.—3. never c. dat. pers., v. Pors. Or. 663. Heyne Il. 1, 283: though Hom. often adds a dat. modi, as ἐπέεσσι, εὐχῆσι, λιτῆσι λίσσεσθαι.—The word is adopted by Pind. and Trag. from Hom., but very rarely used in prose, as Plat. Rep. 366 A. (Prob. from intens. prefix λι-, like λιλαίομαι, cf. λίπτομαι: to the same root also belong λίχνος, γλίχομαι like λήμη γλήμη, *lac* γάλα: from λίτομαι again come λιτή, λιτάζομαι, λιταίνω, λίτανος, λιτανεύω, and Lat. *litare*.)

Λισσός, ή, όν, (λεῖος, λίσπος) *smooth*, Hom. (only in Od.) always in phrase λισσὴ πέτρη, *a smoth, bare, steep cliff*, 3, 293; 5, 412, cf. λισσάς, the old Ep. form λίς.

†Λίσσος, ου, ὁ, *the Lissus*, a small river of Thrace, west of the Hebrus, Hdt. 7, 108.—2. Λισσός, οῦ, ἡ, *Lissus*, a city of Dalmatia, Polyb. 1, 12, 8: cf. Ἀκρόλισσος.

Λίσσωμα, ατος, τό, (λισσός) *smoothness, bareness*, λ. τριχῶν, the crown or spot on the head from which the hair sets different ways, Arist. H. A. 1, 7, 4.

Λίσσωσις, εως, ἡ, (λισσός) *the setting of the hair from the crown of the head*, Arist. H. A. 1, 7, 4.

Λιστός, ή, όν, (λίσσομαι) *to be moved by prayer*, v. l. Il. 9, 497, and found in the compd. ἄλλιστος.

Λιστραίνω,=sq.

Λιστρεύω, (λίστρον) strictly *to dig level*, hence in genl. *to dig, hoe*, φυτὸν λ., *to dig round* a plant, Od. 24, 227.

Λίστριον, ου, τό, dim. from sq., Ar. Fr. 639.

Λίστρον, ου, τό, *a tool for levelling* or *scraping, a shovel* or *hoe*, in Od. 22, 455, Mosch. 4, 101: later also ὁ λίστρος, Spohn de Extr. Od. Parte p. 168, 274. (From λισσός, λεῖος.)

Λιστρόω, ῶ, *to smooth, level.* Hence

Λιστρωτός, ή, όν, *levelled*, Nic. Th. 29.

Λίσφος, η, ον, Att. for λίσπος, Lob. Phryn. 113.

Λίσχροι, οἱ, acc. to Hesych. τὰ στροφικὰ τῶν σπερμάτων, i. e. *plants which were ploughed into the ground*, Lat. *quae vertuntur aratro*, and serving as manure, as was done with lupines of old in Italy.

Λῖτα, τά, in Hom., *smooth, plain cloths*, v. sub λίς II.

Λῐτάζομαι, dep. mid.=λιταίνω, Opp. C. 2, 373. [On the quantity v. Jac. A. P. p. lxvi.]

†Λιταί, ῶν, αἱ, v. λιτή II.

Λῐταίνω, (λιτή, λίτομαι, λίσσομαι) *to pray, entreat*: esp. as an ἱκέτης, Eur. El. 1215: λιτανεύω is more usu.

Λῐτᾰνεία, ας, ἡ, (λιτανεύω) *a praying* or *entreating*, Dion. H. 4, 67: in Eccl., *a litany.*

Λῐτᾰνευτικός, ή, όν, *belonging to, inclined for praying*; and

Λῐτᾰνευτός, ή, όν, *begged, entreated*: from

Λῐτᾰνεύω, f. -σω: in the augm. tenses λ is doubled by Hom. metri grat., ἐλλιτάνευε, ἐλλιτάνευσα, (λιτή, λίτομαι, λίσσομαι). *To pray, entreat*, esp. for protection, Od. 7, 145. Construct. same as λίσσομαι, either absol., Od. l. c., or c. acc. pers., usu. the latter, as Il. 9, 581, etc.: that *by which* one prays in gen., γούνων λιτανεύειν, Od. 10, 481, for which in Il. 24, 357, we have γούνων ἁψάμενοι λιτανεύσομεν: also c. inf., Il. 23, 196: freq. also c. adj. neut., πολλὰ λ., Ibid., Pind. N. 5, 57: also in prose, as Xen. Hell. 2, 4, 26.

Λίτᾰνος, η, ον, (λιτή) *praying, suppliant*, μέλη, Aesch. Supp. 809: as subst. τὰ λίτανα=λιταί, hence ἀμφὶ λ. ἔχεσθαι, to engage in *prayer*, Aesch. Theb. 102, e. conj. Seidler. [ῐ]

Λῐταργίζω, (λίταργος) *to hasten, run*, Ar. Pac. 562: cf. ἀπολιτ-. Hence

Λῐταργισμός, οῦ, ὁ, *quick running, haste.*

Λίταργος, ον, *running quick.* (Deriv. doubtful: perh. from λι-, and ἀργός.) [ῐ]

Λῐτασμός, οῦ, ὁ, (λιτάζομαι) *a praying, entreating.*

Λῐτή, ῆς, ἡ, (λίτομαι, λίσσομαι) *prayer, entreaty*, usu. in plur., λιτῆσι λίσσεσθαι, Od. 11, 34, cf. Hdt. 1, 105, 116, Pind., and Trag.—II. Λιταί, *Prayers of sorrow and repentance*, strikingly personified as goddesses, in Il. 9, 502, sq.—†2. title of part of ninth book of the Iliad, Plat. Crat. 428 C.

Λῐτήσιος, ον, *praying, entreating*, Nonn.

Λῑτί, v. λίς II.

Λῑτόβῐος, ον, (λῑτός, βίος) *living plainly, sparingly.*

Λῑτοβόρος, ον, (λῑτός, βορά) *faring frugally* or *ill.*

Λῑτοδίαιτος, ον, (λῑτός, δίαιτα) *of a plain way of life*, Dion. H. 2, 49.

Λίτομαι, rarer pres. for λίσσομαι, H. Hom. 15, 5; 18, 48; also in Ar. Thesm. 313, 1040. [ῐ]

Λῑτός, ή, όν, *smooth, even, plain*, like ἁπλοῦς, esp. as opp. to things *worked* or *embroidered*, cf. λίς: hence like Lat. *simplex* or *tenuis, plain, simple, unadorned*, of style, Arist. Rhet. 3, 16, 2; esp. of manner of life, λ. τράπεζαι, Pseudo-Phocyl. 76; cf. Polyb. 6, 48, 7; Plut. 2, 709 B: so adv. -τῶς, Sotad. Ἐγκλει. 1, 6: opp. to μέγας, Call. Apoll. 10.—Later also λειτός was written, but v. Wolf Anal. 4, p. 508 sq.: λιτός does not occur in Hom. and the older writers. (From same root as λεῖος, λισσός, to which it is related, as λίτομαι to λίσσομαι.)

Λῐτός, ή, όν, (λίτομαι, λίσσομαι) *praying, supplicatory*, θυσίαι, Pind. O. 6, 132, ἐπαοιδαί, P. 4, 385.

Λῑτότης, ητος, ἡ, (λιτός) the subst. of λιτός, *plainness, simplicity*, Diod. 2, 59.—II. Gramm. a fig. of speech,=μείωσις.

Λιτουργέω, ῶ,=λειτουργέω, but only in signf. of πανουργέω: hence also λιτούργημα, τό,=πανούργημα from

Λιτουργός, όν, acc. to Hesych.=λεωργός, πανοῦργος.

Λῑτοφᾰγία, ας, ἡ, (λῑτός, φαγεῖν) *plain, meagre fare*, LXX.

Λίτρα, ας, ἡ, *a silver coin* of Sicily, Epich. p. 4: seemingly=the Aeginetan (=about 1½ Attic) obol, Poll. 9, 80, 81; also=Lat. *libra*, to which the name is prob. akin, esp. as its subdivisions answer to those of the Roman *as libralis*, and not to any Greek standard: cf. Böckh Metrolog. Untersuchh. § xxi, and on the whole question of Sicilian money, Bentl. Phalaris, pp. 427–478.—2. as a weight, 12 ounces, *a pound*, Simon. 42: at Rome=*as libralis*, Polyb. 22, 26, 19.—II. later, *Libra* in the Zodiac, by a misinterp. of the Lat. *libra*. Hence

Λιτραῖος, αία, αῖον,=sq., Anth.

Λιτριαῖος, αία, αῖον, *weighing* or *worth a* λίτρα, Lat. *libralis*, Dion. H., 9, 27; v. Lob. Phryn. 545.

Λίτρον, ου, τό, Att. for νίτρον, Plat., etc., also in Hdt. 2, 86, 87, cf. Lob. Phryn. 305.

Λιτροσκόπος, ου, ὁ, (λίτρα, σκοπέω) *one who examines money, a money-changer*, Soph. Fr. 907.

Λιτρώδης, ες, (λίτρον, εἶδος) Att. for νιτρώδης, Plat. Tim. 65 E.

Λῐτῠέρσης, ου, ὁ, or Λυτιέρσης, Dor. -σας, *Lityerses*, a bastard son of Midas, from whom was named a song sung by reapers, Theocr. 10, 41; v. Ilgen Scol. Gr. p. xvi. sq., Sosith. ap. Herm. Opusc. 1. p. 54, sq.

Λίτυον, ου, τό, the Roman *lituus*, Plut. Rom. 22.

Λῐφαιμέω, ῶ, *to lack blood*, Arist.

Λίφαιμος, ον, *lacking blood*, Emped. 249. [ῐ]

Λῐφερνέω,=λιπερνέω, q. v.

†Λιχάδες, ων, αἱ, *the Lichades*, three small islands on the northern coast of Euboea, so named from Λίχας (1), Strab. p. 426.

Λιχάζω, = λιλαίομαι, γλίχομαι, akin to λείχω, *to have a longing for* a thing.—II. (λιχάς II.) *to throw down from a rock*, Cret. word acc. to Hesych.

Λῐχᾰνός, όν, (λείχω) *licking*: hence, ὁ λ., *the forefinger*, from its use *in licking up*, Hipp. p. 618, and Luc.

Λίχᾰνος, ου, ἡ, sub. χορδή, *the string* of a cithara, *struck with the forefinger*, (λιχανός): also *its note*, Arist. Probl. 19, 20. [ῐ]

Λῐχάς, άδος, ἡ, *the space between the forefinger* (λιχανός) *and thumb: the lesser span.*—II. acc. to Hesych., *a steep, sheer cliff*, like λισσάς or λέπας.

†Λίχας, ου and α, ὁ, also Λείχας, Ion. Λίχης, *Lichas*, a celebrated attendant of Hercules, Soph. Tr.- -2. a Spartan ἀγαθοεργός, who discovered the bones of Orestes, Hdt. 1, 67.—Also as Spartan masc. pr. n., Thuc. 5, 50; 5, 76; Xen. Mem. 1, 2, 61, etc.

Λιχήν, ῆνος, ὁ, v. sub λειχήν.

Λιχμάζω, f. -άσω, (λείχω)=λιχμάω, *to lick, put out the tongue*, Hes. Sc. 235, Mosch. 2, 94.

Λιχμαίνω,=λιχμάω, Opp. C. 3, 174

Λιχμάς, άδος, ἡ, *licked.*

†Λιχμάω, ῶ, (λείχω) *to lick*, γένυν, of serpents, Eur. Bacch. 698†: Opp.

C. 3, 168: usu. as mid., *to play with the tongue*, esp. of snakes, Ar. Vesp. 1033, Pac. 756, cf. Theocr. 24, 20; used by Homer only in the compd. *ἀπολιχμ.*: Q. Sm. has also an Ep. act. part., *λιχμώοντες*:—to this sense also belongs the irr. part. perf. *λελειχμότες*, v. sub *λείχω*. Hence

Λιχμήρης, ες, *licking, playing with the tongue*, esp. of snakes, Nic. Th. 206, Al. 37.—II. *delicate, dainty.*

Λιχμώοντες, Ep. part. of *λιχμάω*, Q. Sm. 5. 40.

Λιχνάω, ῶ, (*λίχνος*) = *λιχνεύω*, Dind. Ar. Pac. 756.

Λιχνεία, ας, ἡ. daintiness, greediness in meat and drink, Luc. Timo 55; in pl., Xen. Lac. 5, 4, and Plat. Rep. 519 B: but in pl. also *dainties*, Plut.; and

Λίχνευμα, ατος, τό, a dainty, delicacy, Sophron ap. Ath. 86 E: from

Λιχνεύω, (*λίχνος*) *to lick*, Luc. Pisc. 48: metaph., *to be greedy of, covet*, *δόξαν*, Plut. Dem. et Cic. 2: mid. *λιχνεύομαι, to desire eagerly, to long* to do, c. inf., Plut. 2, 347 A.

Λιχνία, ας, ἡ,=*λιχνεία.*

Λιχνοβόρος, ον, (*λίχνος, βορά*) *nice in eating, dainty*, Anth. P. 9, 86.

!*Λιχνόγραυς, ἡ,* (*λίχνος, γραῦς*) *a greedy old woman*, Timon ap. Diog. L. 7, 15.

Λίχνος, η, ον, also *ος, ον*, (*λείχω, γλίχομαι*) *dainty, lickerish, greedy*, Plat. Rep. 354 B; metaph., *λ. τὴν ψυχήν*, Ib. 579 B: *λ. τινός*, *greedy for* or *after*..., Menand. p. 185: *ὁ λ.*, *a glutton*, Polyb. 3, 57, 7.—2. metaph. *curious, eager*, Eur. Hipp. 913. Adv. *-νως.*

Λιχνοτένθης, ου, ὁ, (*λίχνος, τένθης*) *a greedy glutton.*

Λιχνοφῐλάργῠρος, ον, (*λίχνος, φιλάργυρος*) *both an epicure and miser*, Philyll. Pol. 8.

Λίψ, ὁ, gen. *λῐβός*, *the SW. wind*, Lat. *Africus*, Hdt. 2, 25, Theocr. 9, 11: cf. Arist. Meteor. 2, 6, 7, sq. (Prob. from *λείβω*, because it brought wet.)

Λίψ, ὁ, (not *ἡ*, Lob. Paral. 114, and Addend.), gen. *λῐβός*, (*λείβω*) *any liquid poured forth, a drop, stream, drink-offering*, etc., Aesch. Cho. 292, Ap. Rh. 4, 1454: cf. *λιβάς.*

Λίψ, ἡ. gen. *λῐβός,*=*λισσάς, λιχάς*, *a cliff*, cf. *αἰγίλιψ.*

Λίψ, ἡ, gen. *λῐβός*, (*λίπτω*) *a longing.*

Λιψουρία, ας, ἡ, (*λίπτω, οὐρέω*) *desire of making water*, Aesch. Cho. 756.

Λιψύδριον, ου, τό,=*λειψύδριον.*

Λό', Od. 10, 361, v. *λόε.*

Λόβιον, ου, τό, dim. from *λοβός* II., Diosc.

Λοβός, οῦ, ὁ, the lobe or *lower part of the ear*, *εὔτρητοι λ.*, Il. 14, 182: cf. Arist. H. A. 1, 11, 1.—2. *the lobe of the liver*, to which particular attention was paid in divination, Aesch. Pr. 495, Eur. El. 827.—II. *the capsule* or *pod*, esp. of leguminous plants, thence called *ἔλλοβα*, Theophr.: of these the *φασίολοι*. elsewh. *δολίχοι*, were called simply *λοβοί*, because they were eaten *pod and all*, Galen. (Doubtless from *λέπω*, *to peel*: and prob. akin to our *lap*, i. e. *fold.*) Hence

Λοβόω, ῶ, to divide into single laps or *pieces*, esp. of the liver in divination.

Λοβώδης, ες, (*λοβός* II., *εἶδος*) *like the pod* or *husk of pulse.*

†*Λόβων, ωνος, ὁ, Lobon*, a writer of Argos, Diog. L. 1, 34.

Λογάδες, αἱ, the whites of the eyes, Nic. Th. 292, *the pupils*, Anth. P. 5, 270: also *λογχάδες*, Call. Fr. 132, Sophron; cf. *λογάς.*

Λογάδην, adv., (*λογάς*) *picking out*, esp. of stones for building, Thuc. 4, 4; 6, 66; cf. *λογάς.*—II. *in heaps.* [ᾰ]

Λογαῖος, αία, αῖον, (*λογάς*) *chosen, picked out.*

Λογᾰοιδικός, ή, όν, *logaoedic*, an epith. applied by Gramm. to verses in which the stronger dactylic rhythm passes into the weaker trochaic, so that they seem to stand *between λόγος* and *ἀοιδή*, i. e. *between the rhythm of poetry and prose*, Gaisf. Hephaest. p. 275,

Λογᾰριάζω, (*λογάριον*) *to calculate.* late word. Hence

Λογᾰριασμός, οῦ, ὁ, a calculation:

Λογᾰριαστής, οῦ, ὁ, a calculator.

Λογάριον, ου, τό, dim. from *λόγος*, Ar. Fr. 640, cf. Meineke Menand. p. 236.

Λογάς, άδος, ὁ and *ἡ*, (*λέγω*) *gathered: picked, chosen*, mostly in plur., *λ. νεηνίαι*, Hdt. 1, 36,† so abs. *οἱ λογάδες, chosen youths*, Id. ib.†—2. *λ. λίθοι*, *rough, unhewn stones, taken just as they were picked*, Paus. 7, 22, 5.

Λογάω, ῶ, (*λόγος, λέγω*) *to be fond of talking*, Luc. Lexiph. 15.

†*Λόγβασις, ὁ, Logbasis*, masc. pr. n., Polyb. 5, 74, 4.

Λογγάζω,=*λαγγάζω*, Aesch. Fr. 99.

Λογγανός, οῦ, ὁ, ποταμός, the Longanus, a river of Sicily, Polyb. 1, 9, 7.

Λογγάσια, ων, τά, (*λογγάζω*) *stones with holes in them*, through which mooring-cables were passed, Aesch. Fr. 99: such *a mooring-place* is also *λογγασίη, ἡ*, in Hesych.

†*Λογγῖνος, ου, ὁ, Longīnus*, a celebrated critic and philosopher.

†*Λόγγουρος, ου, ὁ, Longurus*, a place in Sicily, Lyc. 868.

Λογγών, ῶνος, ὁ,=*λαγγών.*

Λογεῖον, ου, τό, (*λόγος*) strictly *a speaking-place*: in the Att. theatre the front of the stage occupied by the *speakers* or *players*, Lat. *pulpitum*; but it sometimes took in the *θυμέλη*, and sometimes even the *ὀρχήστρα*, Lob. Phryn. 163.

Λογέμπορος, ον, (*λόγος, ἔμπορος*) *making a trade of speaking, writing*, or in genl. *of learning*, Artemid. 2, 75.

Λογεύς, ὁ, = *λογιεύς*, Lob. Phryn. 255.

Λογία, ας, ἡ, (*λέγω*) *a collection for the poor*, N. T.

Λογίατρος, ου, ὁ, (*λόγος, ἰατρός*) *a physician only in words.* [ῐ]

Λογίδιον, ου, τό, dim. of *λόγος*, Ar. Vesp. 64, Isocr. 295 B. [ῐ]

Λογιεύς, ὁ, (*λόγος, λέγω*) *a speaker, orator*, usu. *ῥήτωρ*, Critias 45.—II. *a prose writer.*

Λογίζομαι, dep. with f. and aor. mid., pf. pass. (*λόγος*) strictly of numerical calculation, *to count, reckon, calculate, compute*, Hdt., etc.; c. inf. *to reckon* that..., 2, 145: in full, *ψήφοις λ.*, Hdt. 2, 36; also, *ἀπὸ χειρὸς λ.*, *to calculate* off hand, roughly, Ar. Vesp. 656: absol. in part., *λογιζόμενοι εὗρον*, they found *on counting*, Hdt. 7, 28: *λ. τινί τι, to set down* to one's *account*, Lat. *imputare*, Dem. 1148, 20.—II. in genl. *to take into account, consider*, *τι*, Hdt. 8, 53, and freq. in Att.: c. inf., *to count, deem* or *consider that* a thing is..., Hdt. 2, 46, etc.; so too, *λογίζ. ὅτι*...or *ὡς*..., Xen. Hell. 2, 4, 28; 6, 4, 6: also c. acc. et part., *Σμέρδιν οὐκ ἔτι ἐόντα λογίζεσθε*, Hdt. 3, 6; and so with two nouns, *μίαν ἄμφω τὰς ἡμέρας λ.*, *to count* both days as one, Xen. Cyr. 1, 2, 11.—2. c. inf. also, *to count* or *reckon upon* doing *ἐλογίζοντο ἐπισιτιεῖσθαι*, Hdt. 7, 176, cf. Xen. An. 2, 2, 13.—3. absol., *to calculate reason*, *περί τινος*, Hdt. 2, 22.—4. *to conclude by reasoning, infer*, c. inf. or with *ὅτι*..., *ὡς*..., Xen. Ages. 7, 3, Mem. 2, 3, 2.—III. the aor. *ἐλογίσθην*, Plat. Tim. 34 A, and (sometimes) pf. *λελόγισμαι* are used in pass. signf., Phaedr. 246 C; as is the pres. part. *λογιζόμενον* in Hdt. 3, 95.

Λογῐκεύομαι, dep. mid., *to conclude*, late word, Lob. Phryn. 198.

Λογῐκός, ή, όν, (*λόγος*) *belonging to speaking* or *a speech*: *writing in prose*, opp. to *ποιητικός* or *μουσικός*, Diog. L. 5, 85, Schäf. Dion. Comp. p. 213: *ἡ -κή, prose*, Ib. p. 135.—II. *belonging to the reason, intellectual*, Tim. Locr. 99 E: opp. to *ἠθικός, φυσικός*, Arist. Top. 1, 14, 4: *reasonable, rational, sensible*, Polyb. 25, 9, 2.—2. *fit for reasoning* or *argument*: hence *ἡ -κή* sub. *τέχνη*, *logic*, Cic. Fin. 1, 7: but Arist. has *λ. ἀπόδειξις*, Gen. An. 2, 8, 9; cf. Rhet. 1, 1, 11, and adv. *-κῶς*, Anal. Post. 1, 21, fin.

Λόγιμος, ίμη, ιμον, also *ος, ον*, (*λόγος*) *worth mention, remarkable, famous*, *πόλισμα, ἔθνος, ἀνήρ*, etc., Hdt. 1, 143, 171, etc.: elsewh. *ἐλλόγιμος* is more usu.

Λόγιον, ου, τό, an announcement, oracle, Hdt. 4, 178; 8, 60, 3, etc.; also in Eur. Heracl. 405, Thuc. 2, 8: from

Λόγιος, ία, ιον, (*λόγος*) *skilled in words* or *speech*, hence a freq. epith. of Mercury, as the god of language and eloquence, Luc.—2. in genl. *learned*, first in Hdt., who used the word esp. for *learned in history, chroniclers* as opp. to Epic poets, v. Bähr. ad 1, 1, and cf. 2, 3, 77; 4, 46, *λ. καὶ ἀοιδοί*, Pind. P. 1, 183: *a learned man*, Id. N. 6, 75; Arist. Pol. 2, 8, 1: so Arist. called Theophr. *ὁ λογιώτατος* (of his disciples): by later philosophers the *logicians* were esp. called *λόγιοι*.—II. *rational, wise, sensible*, Eur. Ion 602. †Adv. *-ως*, Plut. 2, 405 A. Hence

Λογιότης, ητος, ἡ, taste in suiting the style to the matter: a quality ascribed by Plut. to Soph., while to Aesch. he ascribes *στόμα*, to Eurip. *σοφία*, 2. 348 D.

Λόγισμα, ατος, τό, (*λογίζομαι*) *that which is reckoned, a reckoning*, Antiph.

Λογισμός, οῦ, ὁ, (*λογίζομαι*) *a reckoning* or *computing*, Thuc. 4, 122: *computation*, Plat. Phaedr. 274 C: *οἱ λογισμοί, arithmetic*, Xen. Mem. 4, 7, 8; cf. Plat. Prot. 318 E, etc.: cf. *λογιστικός*.—II. *calculation* (in the way of reasoning), *consideration*, Eur. Alcm. 10, Thuc. 2, 40, Plat. Legg. 805 A.—2. *a reason, argument*, Xen. Hell. 3, 4, 2, 27, and Plat., etc.

Λογιστέον, verb. adj. from *λογίζομαι*, *one must reckon*, Plat. Tim. 61 E.

Λογιστεύω, to be a λογιστής, *λ. τινάς, to govern* as one, Philostr.—II. *to examine* an account: in genl. *to examine.*

Λογιστήριον, ου, τό, the place at Athens *where the λογισταί met*, Decret. ap. Andoc. 10, 38, Lys. 158, 40: *στρατιωτικὸν λ.*, the war-*office*, Strab. p. 752.—II. *a school for arithmetic*: *a place for philosophical discussions.*

Λογιστής, οῦ, ὁ, (*λογίζομαι*) *a calculator, teacher of arithmetic.*—2. *a calculator* or *reasoner*, Ar. Av. 318, Plat. Rep. 340 D; *πραγμάτων*, about matters, Dem. 11, fin.—II. in plur. *auditors*, Arist. Pol. 6, 8, 16: at Athens, a board of ten, chosen from the *βουλή* by lot, to whom magistrates going out of office submitted their accounts, Dem. 266, 9: they seem to have had also ten assessors called *εὔθυνοι*, Böckh P. E. 1, 254 sq. with note of transl., Herm. Pol. Ant. § 154. Any one not giving in his accounts within 30 days after his office expired, was liable to the *ἀλο-*

γίον δίκη before the logistae.—2. among the Romans λογισταί was the Greek name of the *curatores urbium*, who were entrusted with judicial and financial duties, Att. Process p. 89. Hence

Λογιστικός, ή, όν, (λογιστής) *skilled* or *practised in calculating*, Xen. Mem. 1, 1, 7: hence ἡ λογιστική, sub. τέχνη, like οἱ λογισμοί, *practical arithmetic*, opp. to ἀριθμητική, which was the theoretical, Plat. Gorg. 451 B, etc.—II. *skilled in reasoning, reasonable*, Xen. Hell. 5, 2, 28, etc.: τὸ λογιστικόν, *the reasoning faculty*, Plat. Rep. 439 D, cf. Arist. Eth. N. 6, 1, 6.

†Λογογραφεύς, έως, ὁ,=λογογράφος, Dion. H. de Din. 11, p. 660, 9.

Λογογρᾰφέω, ῶ, *to be a* λογογράφος, *to write history: to write speeches*, τινί, for a man, Plut. Dem. 6, Dem. et Cic. 3.

Λογογρᾰφία, ας, ἡ, *writing in prose*, esp. of history, opp. to poetry, Plat. Phaedr. 257 E.—2. *a writing of speeches for money*, Demad. 179, 26: and

Λογογρᾰφικός, ή, όν, *inclined for writing prose*, esp. *history* or *speeches*: ἀνάγκη λογ., compulsory rules *for composition*, Plat. Phaedr. 264 B: ἡ -κή, sub. τέχνη, *the art of writing*: from

Λογογράφος, ον, (λόγος, γράφω) *writing prose*, as opp. to poetry, Arist. Rhet. 2, 11, 7: the early Greek historians from Cadmus of Miletus to Hdt. are so called by Thuc. 1, 21; and the name has been since appropriated to the old *chroniclers* before Hdt., cf. Müller Literat. of Greece 1, p. 265, and cf. λογοποιός I. 1.—II. *writing speeches*; esp. *one who lives by writing speeches* for others to deliver, usu. as a term of reproach, Plat. Phaedr. 257 C; and so joined with σοφιστής, Dem. 417, fin., cf. Stallb. Plat. l. c., and Praef. ad Euthyd. p. 46, sqq.—III. *writing* or *keeping accounts*. [ᾰ]

Λογοδαίδᾰλος, ον, (λόγος, δαίδαλος) *skilled in tricking out a speech*, Cicero's *artificiosi sermonis fabricator*, Plat. Phaedr. 266 E.

Λογόδειπνον, ου, τό (λόγος, δεῖπνον) *a feast of words, learned banquet*, Ath. 1 D.

Λογοδηρία, ας, ἡ, (λόγος, δῆρις) *a wordy war*, late word.

Λογοδιάῤῥοια, ας, ἡ, (λόγος, διάῤῥοια) *a flux of words, ceaseless talk*, Ath. 22 E.

Λογοδῐδάσκᾰλος, ου, ὁ and ἡ, (λόγος, διδάσκαλος) *a teacher of language* or *eloquence*.

Λογοείδεια, ας, ἡ, *likeness to prose* or *the language of common life*, Dion. H. de Comp. p. 420: from

Λογοειδής, ές, (λόγος, εἶδος) *prose-like*; τὸ λ., *oratorical powers*, Philostr.—II. *appearing reasonable, rational*, Themist.

Λογοθεσία, ας, ἡ, (λόγος, θέσις) *a demanding* or *auditing of accounts*.—II. *arrangement of words, composition*.

Λογοθέσιον, ου, τό,=foreg. Eccl.

Λογοθετέω, ῶ, *to call to account*, τινά, Aesop.: from

Λογοθέτης, ου, ὁ, (λόγος, τίθημι) *one who calls for* or *audits accounts*.—II. at the Byzant. court, *the chancellor* of the empire.

Λογοθεώρητος, ον, (λόγος, θεωρέω) *to be viewed* or *apprehended by the intellect alone*, as opp. to things perceptible by the senses.

Λογοθήρας, ου, ὁ, (λόγος, θηράω) *a word-catcher*, Philo.

†Λογοϊατρεία, ας, ἡ, (λόγος, ἰατρεία) *a curing by words*, Philo: cf. λογίατρος.

Λογοκλοπεία, ας, ἡ, (λόγος, κλέπτω) *a stealing of another's words* or *thoughts, plagiarism*, attributed to Empedocles by Timae. ap. Diog. L. 8, 54.

Λογολεσχέω, ῶ, *to prate*: from

Λογολέσχης, ου, ὁ, (λόγος, λέσχης) *a prater*, Anth. P. 11, 140.

Λογομάγειρος, ου, ὁ, *one who cooks up words*. [ᾰ]

Λογομᾰνέω, ῶ, (λόγος, μαίνομαι) *to have a passion for study*, Chionid. 15.

Λογομᾰχέω, ῶ, *to be a* λογομάχος, *to strive about words*, N. T.: and

Λογομᾰχία, ας, ἡ, *a war of words*, N. T.: from

Λογομάχος, ον, (λόγος, μάχη) *warring with* or *about words*. [ᾰ]

Λογόμῑμος, ον, (λόγος, μιμέομαι) *imitating words* or *with words*, Ath. 19 C.

Λογομύθιον, ου, τό, (λόγος, μῦθος) *a fabulous legend*. [ῡ]

Λογονεχόντως, adv., = νουνεχόντως, Isocr. 152 A: al. divisim.

Λογοπλάθος, ον, (λόγος, πλάσσω) *making words*, of Aesop, A. B. [ᾰ]

Λογοποιέω, ῶ, *to be a* λογοποιός, *to make words*; λ. τι, *to invent, fabricate* tales, esp. of newsmongers, Thuc. 6, 38, περί τινος, Lys. 146, 36, cf. Theophr. Char. 8. Hence

Λογοποίημα, ατος, τό, *an idle tale, mere gossip*, Antiph. Nean. 1: and

Λογοποιητικός, ή, όν, *of* or *fit for a* λογοποιός.

Λογοποιΐα, ας, ἡ, (λογοποιός) *tale-telling, news-monging*, Theophr. Char. 8.

Λογοποιϊκός, ή, όν, *of, belonging to* λογοποιΐα or *to a* λογοποιός: ἡ -κή, =λογογραφική, Plat. Euthyd. 289 C: from

Λογοποιός, όν, (λόγος, ποιέω) *word-making*: usu. as subst., ὁ λ., *a writer of prose*, esp. *a historian, chronicler*, just like λογογράφος, as opp. to ἐποποιός, Hdt. 5, 36, 125, Isocr. 104 B, etc.—2. *a writer of fables*, Αἴσωπος ὁ λ., Hdt. 2, 134.—II. at Athens, esp. *one who wrote speeches* for others to deliver, Heind. Plat. Phaedr. 257 C.—2. with collat. signf. of *an inventor, liar*, Stallb. Plat. Euthyd. 289 C; and in genl. *a tale-teller, news-monger*, Theophr. Char. 8: cf. λογογράφος.

Λογοπρᾱγέω, ῶ, (λόγος, πράσσω) *to fabricate* or *circulate a rumour*.

Λογοπράτης, ου, ὁ, (πιπράσκω)=sq. [ᾱ]

Λογοπώλης, ου, ὁ, (λόγος, πωλέω) *a dealer in speeches or words*, Philo.

Λόγος, ου, ὁ, (λέγω) *the word* or *outward form by which the inward thought is expressed and made known*: also *the inward thought or reason itself*, so that λόγος comprehends both the Lat. *ratio* and *oratio*.

A. *a saying, speaking, that which is said* or *spoken*.—I. *a word*, and in plur. *words*, i. e. *language, talk*. Hom. and Hes. use it only in this signf., and in these passages, τὸν ἔτερπε λόγοις, Il. 15, 393; αἱμύλιοι λόγοι, flattering *language*, Od. 1, 56, cf. H. Merc. 317, Hes. Th. 890; so also, ψευδεῖς λόγοι, lying *words*, Hes. Th. 229:—(the passage of Hes., Op. 106, where it signifies *tale, fable*, is prob. spurious). The word is in genl. rare in Ep., μῦθος, μῦθοι being used instead: but was brought into freq. use by Theogn., Pind., and the old historians, cf. Näke Choeril. p. 118:—λόγος ἐστί, c. acc. et inf., 'tis *said* that.., freq. in Hdt.; ὡς εἰπεῖν λόγῳ, in a word, in short, Hdt. 2, 37; so οὐ πολλῷ λόγῳ εἰπεῖν, Hdt. 1, 61.—Λόγος never means a *word* in the grammat. sense, as the *mere name of a thing*, like ἔπος and ῥῆμα, Lat. *vox, vocabulum*, but rather as *the thing referred to, the material*, not *the formal part*;—on the other hand, it is also, esp. in Att., opp. to ἔργον, as a thing *merely uttered and not made good*, and so like ὄνομα, *a mere name, mere words*, Lat. *verba*, Theogn. 254, cf. Pors. Phoen. 512, Elmsl. Heracl. 5: it in fact becomes=μῦθος, which is used for it, Aesch. Pr. 1080; so, λόγου ἕνεκα, Lat. *dicis causa*, merely for *talking's* sake, Heind. Plat. Theaet 191 C; also τῷ λόγῳ, in *pretence*, Hdt. 1, 205; 5, 20.—II. *a word*, in a fuller sense *a sentence*, Lat. *oratio*, Plat. Theaet. 202 B.—2. *a saying, statement*, Thuc. 1, 2: esp. *a divine revelation*, Plat. Phaed. 78 D; *an oracular response*, Pind. P. 4, 105: *a maxim, apophthegm, proverb*, Plat. Symp. 195 B.—III. *dialogue, conversation, discussion*, e. g. εἰς λόγους ἐλθεῖν, συνελθεῖν, ἀφικέσθαι τινί, etc., Hdt. 1, 82, etc., and Att.; also ἐν λόγοις εἶναί τινι, Hdt. 3, 148; Plat.—IV. *a speaking* or *talking* about a person or thing, περί τινος and ἀμφί τινος, Antipho 135, 20; also without prep., λόγος τινός, *a discourse about* one: λόγου ἄξιος, worth *talking of*, worth *mention*, Hdt. 4, 28: hence—2. the *talk* which one occasions, Lat. *fama*, usu. in good sense, *praise, honour*, λόγος ἔχει σε, for ἔχεις λόγον, Hdt. 7, 5; 9, 78: hence also *a tale, story*, λόγος ἐστί, λόγος ἔχει, κατέχει, φέρεται, c. acc. et inf., so *the story* goes, Lat. *fama fert*, freq. in Hdt. and Att., cf. Valck. Hipp. 322:—rare construct., Κλεισθένης λόγον ἔχει τὴν Πυθίαν ἀναπεῖσαι, Clisthenes has *the credit* of having bribed the Pythia, Hdt. 5, 66, for which the usu. phrase would be (as above), Κλεισθένεα λόγος ἔχει, ὅτι.—3. *speech*, λόγῳ παιδεύειν ἀνθρώπους, Plat. Rep. 376 D: and in pl., *words, eloquence*, Isocr. 27 B, 191 B, etc.: oft. joined with πειθώ, Wytt. Ep. Cr. p. 134:—Protagoras was called λόγος.—V. *a saying, report, tale, story*, opp. on the one hand to mere *fable* (μῦθος), on the other to regular history (ἱστορία), as Hdt. 2, 99: and so, being orig. applied to *all stories, whether true or false*, it came to signify—1. *fictitious story, fable*, esp. those of Aesop, Hdt. 1, 141, 2, 47, Arist. Rhet. 2, 20.—2. *authentic narrative*, and so usu. in plur., *history, chronicles*, freq. in Hdt., who gives this name to his own work, 1, 106, 184, etc.; in sing. *one section* or *part of such a work*, like the later βίβλος or βιβλίον, Hdt. 2, 38, etc.: later usu. opp. to μῦθος, but as the oldest Greek history was a rival to Ep. poetry, λόγος was also opp. to ἔπος, cf. λογογράφος, λογοποιός, μῦθος VI.—VI. as Greek *prose* began with history, hence οἱ λόγοι came to have the genl. signf. of *prose-writing, prose*, like Lat. *oratio*, as opp. to ποίησις and ποίημα, Arist. Poet. 2, 5; 6, 26, also, λόγοι ψιλοί, Plat. Legg. 669 D, and Arist.; cf. λόγιος, λογογράφος.—VII. further, since at Athens the most valued and influential prose-writings were *speeches*, hence again like Lat. *oratio*, λ. came to be *a speech*, freq. in Oratt., cf. Arist. Rhet. 1, 3, etc. Cf. λογογράφος, λογοποιός.—VIII. *the right*, or *privilege of speaking*, Lat. *copia dicendi*, λόγον τινὶ διδόναι or παρέχειν, to give one *the word*, i. e. allow him to speak, Dem. 508, 16; so λόγου τυχεῖν, to come to one's turn in speaking, French *avoir la parole*; or, as we say, *to be in possession of the house, to obtain the floor*.—IX. like ῥῆμα, *the thing spoken of, the subject of the* λόγος, Hdt. 1, 21, etc., cf. Br. Soph. Aj. 1268, Wolf

Lept. p. 277,† but v. Schaef. ad l. 473, 13†; *μετέχειν τοῦ λ.*, to be in the secret, Hdt. 1, 127; *τὸν ἥττω λόγον κρείττω ποιεῖσθαι*, cf. Ar. Nub. 65., 882, etc.: Plat.; *οὐδὲν πρὸς λόγον*, nothing to the *point*, immaterial, v. Heind. Plat. Protag 341 A:—also, *πρὸς λόγον τινός, as to the matter of*, Aesch. Theb. 519; *ἐς λ. τινός*, Hdt. 3, 99.—X. *that which is laid down* or *stated, a proposition, position, principle*, Plat. Gorg. 508 B.—XI.=*ὁρισμός, a definition, ψυχῆς οὐσία καὶ λόγος, the soul's essence, and its definiiotn*, Plat. Phaedr. 245 E.

B. *the power of the mind* which is *manifested in speech, reason, ὀρθὸς λ.*, Plat. Phaedr. 73 A; *κατὰ λόγον, agreeably to reason*, Plat. Rep. 500 C, etc.; so *μετὰ λόγου*, Id. Prot. 344 A; opp. to *παρὰ λόγον, contrary to reason, improbable*, Thuc., etc. *ὡς ἔχει λόγον* =*ὡς ἔοικεν*, Dem. 1090, 12. In particular relations,—II. *examination by the reason, reflection*, opp. to *thoughtlessness* or *rashness, λόγον ἑαυτῷ διδόναι, to allow himself reflec-tion*, i. e. *time for it, to think over a thing*, Wessel. Hdt. 2, 162, etc., cf. Heind. Plat. Soph. 230 A; *περί τινος*, Hdt. 1, 209.—2. *account, consideration, esteem, regard, λόγου οὐδενὸς γενέσθαι πρός τινος*, to be of no *account* or *repute* with one, Hdt. 1, 120; so too, *λόγου εἶναι πρός τινος*, Hdt. 4, 138; and, *λόγου ποιεῖσθαι*, to make one of *account*, Id. 1, 33; so too, *πλείστου, ἐλαχίστου λόγου εἶναι*, Id.; but also, like Lat. *rationem habere alicujus, λόγον τινὸς ἔχειν* and *ποιεῖσθαι*, to make *account*, put *a value* on a person or thing, freq. in Hdt.; also without gen., as 1, 62, 115: also, *ἐν οὐδενὶ λόγῳ ποιεῖσθαί τινα*, Hdt. 3, 50; *περὶ ἐμοῦ οὐδεὶς λ.*, Ar. Ran. 87; *λόγῳ ἐν σμικρῷ εἶναι*, Plat. Rep. 550 A; *ἰδιώτεω λόγῳ καὶ ἀτίμου, reckoned* or *accounted* as a private person without rank; so *ἐν ἀνδρὸς λόγῳ, ἐν ἀνδραπόδων λόγῳ*, Valck. Hdt. 3, 120, etc.—3. *an account, λόγον διδόναι τινός*, to give an *account* of a thing, Hdt. 3, 143, cf. 8, 100; *λόγον διδόναι τε καὶ δέξασθαι*, Plat. Prot. 336 C; *παρέχειν* Rep. 344 D; *λόγον λαμβάνειν παρά τινος*, Dem. 101, 17; so, *λόγον αἰτεῖν* or *ἀπαιτεῖν παρά τινος*, etc.; *λόγον ὑπέχειν*, Plat. Legg. 774 B, Dem., etc.; cf. *λογισταί*.—III. *relation, reference, proportion, analogy, κατὰ λόγον τινός, in proportion to...*, Hdt. 1, 134; 2, 109; *κατὰ λόγον τῆς δυνάμεως*, Xen. Cyr. 8, 6, 11; *περὶ τῶν νόσων ὁ αὐτὸς λ.*, Plat. Theaet. 158 D: in mathematics, *a ratio*: also, *arithmetical proportion, ἀνὰ λόγον τινί*, Plat., cf. *ἀναλόγον*.—IV. *a reasonable ground, an arrangement, a condition*, the last esp. in the phrase *ἐπὶ τῷ λόγῳ* or *ἐπὶ τοῖς λόγοις*, Hdt. 7, 158; 9, 26, 33, cf. Xen. Hell. 2, 2, 19: *κατὰ τίνα λόγον*; on what *ground?* Plat. Rep. 366 B; cf. Prot. 343 D: *ὁ λόγος αἱρεῖ*, or *ὁ λόγος οὕτως αἱρεῖ*, c. acc. et inf., *it stands to reason that* .., just like the Lat. *ratio evincit*, Hdt. 3, 45, cf. 2, 33, etc.; also c. acc. pers. *ὁ λόγος αἱρεῖ με, the reason of the thing* convinces me, Hdt. 1, 132, etc.

C. in N. T., and Eccl., 'Ο ΛΟ΄ΓΟΣ, GOD THE WORD, comprising both the above general signfs. of *Word* and *Reason*, which were however distinguished by the Fathers as *Λόγος προφορικός*, and *ἐνδιάθετος*, v. Suicer Thes. in voc. I. 1.

Λογότροπος, ου, ὁ, (λόγος, τρόπος) *a conditional syllogism*, much used by the stoics, e. g. 'if Plato be alive, he breathes; he is alive, therefore he does breathe,' Diog. L. 7, 77.

Λογοφίλης, ου, ὁ, Philo, and λογόφῐλος, ον, Stob., (λόγος, φιλέω) *fond of words* or *of eloquence*.

Λογόω, ῶ, (λόγος) *to make rational*: pass. *to become rational: to assume the nature of the divine* ΛΟ΄ΓΟΣ, Eccl.

Λογχαῖος, αία, αῖον, (λόγχη) *of* or *with a spear*.

Λογχάριον, ου, τό, dim. from λόγχη, Posidon. ap. Ath. 176 B. [ᾰ]

Λογχεύω, *to pierce with a spear*, Anth.: from

ΛΟ΄ΓΧΗ, ης, ἡ, *a spear-head, javelin-head*, Lat. *spiculum*, Hdt. 7, 69, and Xen.; but usu. in plur., *the point with its barbs*, Hdt. 1, 52, etc., cf. Xen. Cyn. 10, 3 and 16: the shaft is in Hdt. *ξυστόν*, in Xen. *ῥάβδος*.—II. *a LANCE, spear, javelin*, Lat. *lancea*, Pind. N. 10, 112, and Trag.: *λόγχας ἐσθίων*, proverb. of a bragging coward, a 'fire-eater,' Meineke Com. Fr. 2, p. 397.—III. *a troop of spearmen*, '*a plump of spears*,' *ξὺν ἑπτὰ λόγχαις*, Soph. O. C. 1312; cf. *ἀσπίς* II., *αἰχμή* II.

Λόγχη, ης, ἡ, Ion. for *λάχος, lot*, from *λαγχάνω, λέλογχα*, E. M.

†Λόγχη, ης, ἡ, *Lonche*, name of a dog, Xen. Cyn. 7, 5.

Λογχήρης, ες, (λόγχη, *ἄρω?) *armed with a spear, λ. ἀσπιστής*, with spear and shield, Eur. I. A. 1067.

Λογχηφόρος, ον,=λογχοφόρος.

Λογχίδιον, ου, τό, dim. from λόγχη. [ῐ]

Λόγχῐμος, ον, (λόγχη) *of* or *with a spear, κλόνοι λ.*, the clash *of spears*, Aesch. Ag. 405.

Λογχίς, ίδος, ἡ, dim. from λόγχη, Lycophronid. ap. Ath. 670 E.

Λογχίτης, ου, ὁ, fem. -ῖτις, ιδος, (λόγχη) *of* or *like a spear*.—II. *ἡ λογχῖτις*, as subst., a plant *with spear-shaped seeds*, Diosc.

Λογχοδρέπᾰνον, ου, τό, (λόγχη, δρέπανον) *a spear with a sickle-shaped head*, like our *partisan*, Nonn.

Λογχοποιός, όν, (λόγχη, ποιέω) *making spears*, Eur. Bacch. 1208.

Λογχοφόρος, ον, (λόγχη, φέρω) *spear-bearing*, Eur. Hec. 1089: as subst., *a spear-man, pike-man*, Ar. Pac. 1294, Xen. Cyr. 2, 1, 5.

Λογχόω, ῶ, (λόγχη) *to furnish with a point* or *head*. Pass. *to be sharp-pointed*, Arist. Eth. N. 3, 1, 17. Hence

Λογχωτός, ή, όν, *furnished with a point, lance-headed, βέλος*, Eur. Bacch. 761.

Λογώδης, ες,=λογοειδής, Arist. de Spiritu, 2, 6.

Λόγωσις, εως, ἡ, (λογόω) *a making* or *becoming reasonable*; in Eccl. *a partaking of the nature of CHRIST through baptism*.

Λόε, Ep. 3 aor. of λοέω, λούω, Od. 10, 361.

Λοέσσας, λοεσσάμενος, Ep. part. aor. act. and mid. from λοέω, λούω, for λούσας, λουσάμενος, Hom.: λοέσσομαι, fut. mid. for λούσομαι, Od.

Λοετρόν, λοετροχόος, oldest form of λουτρ-, Hom.

Λοέω, the oldest and Hom. form of λούω.

Λοιβαῖος, αία, αῖον, *of* or *belonging to the λοιβή*, Ath. 512 F.

Λοιβάσιον, ου, τό, = λοιβεῖον, Epich. p. 46. [ᾰ]

Λοιβάω, ῶ, (λοιβή)=λείβω.

Λοιβεῖον, ου, τό, *a cup for pouring libations*, Plut. Marcell. 2: from

Λοιβή, ῆς, ἡ, (λείβω) *a pouring*, only used in religious sense, *a drink-offering*, Lat. *libatio*, Il. 4, 48; in Hom. joined with *κνίση, drink-offering* and *burnt-offering*, as Il. 9, 500; later also like *σπονδαί*, freq. in plur., as Pind. N. 11, 7, Soph. El. 52:—rare in prose, as, *λ. οἴνου*, Plat. Legg. 906 D: Ap. Rh. has it of *water* in genl.

†Λοιβίς, ίδος, ἡ,=λοιβεῖον, Antim. ap. Ath. 486 A.

Λοιγήεις, εσσα, εν, and λοιγής, ές, =sq., Nic. Al. 256, Th. 921.

Λοίγιος, ιον, (λοιγός) *pestilent, deadly, λ. ἔργα*, Il. 1, 518, 573; *οἴω λοίγι' ἔσεσθαι*, I think it will end *fatally*, Il. 21, 533.

ΛΟΙΓΟ΄Σ, οῦ, ὁ, *ruin, mischief, death*, of death by plague, Il. 1, 67; or by war, 5, 603, etc.; also of the *destruction* of the ships, Il. 16, 80 (neither λοιγός nor λοίγιος occurs in Od.); Pind., Aesch.; poet. word. (Akin to λυγρός, λευγαλέος, Lat. *lugeo, luctus*, cf. λοιμός.)

Λοιγός, όν,=λοίγιος, Nic., cf. Jac. A. P. p. 305.

Λοιδορέω, ῶ, f. -ήσω, *to be a λοίδορος, to rail at, abuse, revile, blaspheme*, c. acc., Hdt. 3, 145, *λ. θεούς*, Pind. O. 9, 56; and so freq. in Att.: also absol., Eur. Med. 873, etc. Mid. *to rail at one another*, Ar. †Nub. 62, †Ran. 857; but also as dep., like act., Hdt. 4, 184, and Att.; except that the mid. has dat. pers., as Ar. Eq. 1400, Plut. 456, Plat. Rep. 395 D, etc.; so in aor. pass., Dem. 1257, 24: also, *λοιδορεῖσθαι ἐπί τινι*, Xen. Ages. 7, 3. The act. never has a dat., except in late writers, as Epict. Man. 34. Hence

Λοιδόρημα, ατος, τό, *railing, abuse, an affront*, Arist. Eth. N. 4, 8, 9.

Λοιδορημάτιον, ου, τό, dim. from λοιδόρημα, Ar. Fr. 64. [ᾰ]

Λοιδορησμός, οῦ, ὁ,=λοιδορία, Ar. Ran. 758.

Λοιδορητικός, ή, όν, *abusive*, Arist.

Λοιδορία, ας, ἡ, (λοιδορέω) *a railing, abuse; a reproach*, Epich. p. 94, Antipho 115, 17, Thuc. 2, 84, etc.

Λοίδορος, ον, *railing, abusive*, Eur. Cycl. 534, Menand. p. 141: †as subst. *ὁ λοίδορος, a reviler*, Plut.: *τὸ λοίδορον, reviling, abuse*, Id. Adv. -ως, Strab. p. 661.† (Deriv. uncertain.)

Λοιμεύομαι, (λοιμός) dep. mid., *to destroy*, LXX.

Λοιμία, ας, ἡ, or λοιμέη,=λοιμός, *pestilence*, Hipp. p. 28.

Λοιμικός, ή, όν, *of* or *belonging to the plague, pestilential*, Hipp. 1271, Strab., etc. Adv. -κῶς, Sext. Emp.: from

ΛΟΙΜΟ΄Σ, οῦ, ὁ, *a plague, pestilence, any deadly infectious disorder*, Il. 1, 61, Hdt. 7, 171, etc.: also, of persons, *a plague, pest*, like Lat. *pestis*, Dem. 794, 5. (Prob. connected with λῦμα, λύμη, λυμαίνομαι, cf. λοιγός and λυγρός: the relation to λιμός is prob. only one of sound, as in Hdt. l. c., Thuc. 2, 54, and ap. Aeschin. 73, 6.)

Λοιμοφόρος, ον, (λοιμός, φέρω) *bringing plague, pestilential*.

Λοιμώδης, ες, (λοιμός, εἶδος) *like plague, pestilential*, Thuc. 1, 23.

Λοιμώσσω, Att. -ττω, fut. -ξω, (λοιμός) *to have the plague*, Luc. Hist. Scrib. 15: so λιμώσσω from λιμός.

Λοιπάζω, *to enter as in arrear*. Pass., *to be in arrear*: from

Λοιπάς, άδος, ἡ, (λοιπός) *a remainder, arrear*, like Lat. *reliqua*.

Λοιπογρᾰφέω, ῶ, (λοιπός, γράφω) =λοιπάζω, Böckh Inscr. 2, p. 258.

Λοιπός, ή, όν, (λείπω, λέλοιπα) *remaining*, Lat. *reliquus*, post-Hom., but very freq. from Pind. and Hdt. downwds.; Hdt. has *τοῦ λοιποῦ*, sub. *χρόνου, for the rest of the time, hence-*

forward, *hereafter*, as in 1, 189, etc., which in later authors was usually τὸ λοιπόν, τὰ λοιπά, Aesch. Eum. 683, Soph. Ant. 311, El. 1226, etc. cf. Herm. Vig. n. 26: but also τὰ λοιπά, and τὸ λ., without reference to time, *the rest*, Lat. *cetera*, Plat. Phaedr. 256 D, etc.: also λοιπόν without the article, as adv., *for the rest*, *further*, and so oft.=ἤδη, *already*, as Plat. Prot. 321 B, cf. Schäf. Long. p. 400: the regul. adv. λοιπῶς is rarer.

Λοισθήϊος, ον, Ep. for λοίσθιος, λοῖσθος: Hom. has, λοισθήϊον ἄεθλον, the prize *for the last*, Il. 23, 785; also plur. λοισθήϊα, sub. ἄεθλα, Ib. 751.

Λοίσθημα, ατος, τό, *the last*, *end*.

Λοίσθιος, ία, ιον,=sq., Pind. P. 4, 474 and Trag.: neut. -ιον, as adv., *last*, Soph. Aj. 468, Ant. 1304.

Λοῖσθος, ον, *left behind*, *last*, Il. 23, 536; superl. λοισθότατος, *last of all*, Hes. Th. 921: also in Trag. (Evidently from λοιπός, whether supl. form for λοίπιστος, or collat. form, like our *last*, Germ. *letzt*, cf. Pott Forsch. 1, 47.)

†Λόκαλος, ου, ὁ, *a* kind of *bird* (stork?) Arist. H. A. 2, 17, 34.

Λόκκη, ης, ἡ, an antiquated word in Anth. P. 11, 20: acc. to Hesych. =χλαμύς; Arcad. writes it λόκη.

†Λοκρία, ας, ἡ, κρήνη, *the Locrian fountain*, near Locri, Strab. p. 259.

†Λοκρικός, ή, όν, *Locrian*, *of the Locri*, Strab.; prov. Λοκρικὸς βοῦς, of any thing frugal or mean, Paroem. Zenob. 5, 5.

†Λοκρῖνος κόλπος, ὁ, *Lacus* or *Sinus Lucrinus*, near Baiae in Campania, Strab. p. 245.

†Λοκρίς, ίδος, ἡ, pecul. fem. to Λοκρικός, Pind. P. 2, 36: subst. sc. γῆ, *the territory of the Locri*, *Locris*, in Greece, as also in Italy, v. Λοκροί, Thuc. 2, 32; 3, 91: Polyb. 1, 56, 3: etc.

†Λοκριστί, adv., *in Locrian fashion*, ap. Ath. 625 E.

†Λοκροί, ῶν, οἱ, *the Locri*, a Grecian people, in Trojan war under Ajax son of Oïleus; of these only 1 and 2 below were known to Homer, Il. 2, 527, etc.; divided into three tribes,—1. οἱ Ἐπικνημίδιοι, (q. v.) *the Epicnemidii*, occupying a small district between Thermopylae and Mt. Cnemis, Strab. p. 416.—2. οἱ Ὀπούντιοι, *the Opuntii*, occupying a small tract along the coast south of the Epicnemidii, Id. p. 422 sqq.—3. οἱ Ὀζόλαι, *the Ozolae*, on the Corinthian gulf, between Phocis and Aetolia, Thuc. 1, 5, etc.; Strab. p. 417 sqq., who also calls them Ἑσπέριοι. Of the latter οἱ Λοκροὶ Ἐπιζεφύριοι in Italy, (so too the city, also called in Pind. O. 10, 17, πόλις Λοκρῶν Ζεφυρίων) were a colony, v. Ἐπιζεφύριος, Hdt. 6, 23; etc.

†Λοκρός, οῦ, ὁ, *Locrus*, a statuary of Paros, Paus. 1, 8, 4.

†Λόλλιος, ου, ὁ, the Rom. name *Lollius*, Anth.

Λόξευμα, ατος, τό, (λοξός) *a slanting direction*, *obliquity*, Manetho.

Λοξεύω,=λοξόω.

Λοξίας, ου, ὁ, epith. of Apollo, first in Hdt. 1, 91: acc. to some from his *intricate* and *ambiguous* (λοξά) oracles; but better from λέγειν, λόγος, as being the Interpreter of Jupiter, προφήτης Διός, Aesch. Eum. 19, cf. Hdt. 8, 136, Ar. Plut. 8; cf. Λοξώ.

Λοξιάς, άδος, ἡ, (λοξός) sub. ὁδός, *the zodiac* or *ecliptic*, from its *obliquity* to the equator.

Λοξοβάμων, ον, (λοξός, βαίνω) *going sideways*, like the crab. [ᾰ]

Λοξοβάτης, ου, ὁ,=foreg. Batr. 297. [ᾰ]

Λοξοβλεπτέω, ῶ, (λοξός, βλέπω) *to look askance at*.

Λοξοκίνητος, ον, (λοξός, κῑνέω) *moving slantwise* or *sideways*.

Λοξοπορέω, ῶ, (λοξός, πόρος) *to go slantwise* or *sideways*, Plut. 2, 890 E.

ΛΟΞΟ΄Σ, ή, όν, *slanting*, *crosswise*, Lat. *obliquus*, λοξή, sub. γραμμή, a *cross*-line, Eur. Rhes. 7: λοξὸν βλέπειν τινί, to look *askance* at one, Lat. *limis oculis*, Anacr. 79; also, λοξὸν ὀφθαλμοῖς ὁρᾶν, Solon 26, λοξὰ βλ., Theocr. 20, 13: Ζεὺς αὐχένα λοξὸν ἔχει, Jupiter has turned his neck *aside*, i. e. withdrawn his favour, Tyrtae. 2, 2; but, αὐχένα λοξὸν ἔχει, (the slave) hangs down his neck, Lat. *stat capite obstipo*, Theogn. 536: hence *mistrustful*, *suspicious*, λοξότερον εἶναι πρός τινα, Polyb.: also of language, *indirect*, *ambiguous*, esp. of oracles, Luc. Alex. 10, etc.; cf. σκολιός. Mostly poet., but also in later prose. (Akin to Lat. *luxus*, *luxatus*, *luxatio*; also to *luctor* and *ob-liqu-us*; and perh. to λύγος, λυγίζειν, Pott Et. Forsch. 1, p. 232.)

Λοξοτενής, ές, (λοξός, τείνω) *stretched across*, *oblique*, Paul. S. Ecphr. 213.

Λοξότης, ητος, ἡ, (λοξός) *a slanting direction*, *obliquity*, Strab. p. 90: *ambiguity*, of oracles, Plut. 2, 409 C.

Λοξοτρόχις, ιος, ὁ and ἡ, ἄγγελος λ., *the oblique-running* messenger, of Lycophron's Cassandra, Anth., P. 9, 191; cf. Λοξίας.

Λοξόφθαλμος, ον, (λοξός, ὀφθαλμός) *looking askance*, Procl.

Λοξοχρήσμων, ον, gen. ονος, (λοξός, χρησμός) *uttering doubtful oracles*.

Λοξόω, ῶ, (λοξός) *to make slanting*, *cast sideways*, Sophron ap. E. M. p. 572. Pass. *to be so*, Arist. Metaph.

Λοξώ, οῦς, ἡ, epith. of Diana, Call. Del. 292: cf. Λοξίας.

Λόξωσις, εως, ἡ, (λοξόω) *a making slanting*: *obliquity*, Plut. 2, 890 E.

Λόος, ὁ,=λῶος.

Λοπᾰδάγχης, ου, ὁ, (λοπάς, ἄγχω) =sq., Meineke Eubul. Incert. 16.

Λοπᾰδαρπᾰγίδης, ου, ὁ, (λοπάς, ἁρπάζω) *a dish-snatcher*, Anth.

Λοπάδιον, ου, τό, dim. from λοπάς, Ar. Plut. 812. [ᾰ]

†Λοπάδιον, ου, ἡ, *Lopadium*, fem. pr. n., Timol. ap. Ath. 567 E, v. l. Λεπάδιον.

†Λοπάδουσα, more correctly Λοπαδοῦσσα, ης, ἡ, *Lopadussa*, an island on the Carthaginian coast, Strab. p. 834: Λοπαδοῦσσαι in Ath. 30 D.

Λοπᾰδοφῡσητής, οῦ, ὁ, (λοπάς, φυσάω) *a dish-piper*, nickname of Dorion, a gluttonous flute-player, Mnesim. Philipp. 4; perh. with a play between λοπάς and λωτός.

Λοπάς, άδος, ἡ, *a flat earthen vessel*, like τήγανον, *a flat dish* or *plate*, in which food was served, Ar. Vesp. 511, etc.: (never for *a pot*, χύτρα.)—II. also in Com.=ἡ σορός, Theopomp. (Com.) Incert. 15.—III. *a disease of the olive*, Theophr.

Λοπάω, ῶ, (λοπός) *to let the bark peel off*, of trees which lose their bark on the return of the sap in spring, Lat. *corticem remittere*, *vertere*, Theophr.—II. of olive and fig-trees, *to rot at the root*, Id. Hence

Λοπητός, οῦ, ὁ, *the time of the bark peeling off*, Theophr.

Λοπία, ας, ἡ, *the tendency of the bark to peel off*.

Λοπίζω, (λοπός) *to peel*, *strip off the bark*. Hence

Λόπιμος, ον, *easily stripped*, of nuts which have a skin and not a shell, Nic. ap. Ath. 54 D.

Λοπίς, ίδος, ἡ,=λεπίς, λοπός, Ar.

Λόπισμα, ατος, τό,=sq.

Λοπός, οῦ, or λόπος, ου, ὁ, (λέπω) *the shell*, *husk*, *bark*, *peel*, λοπὸς κρομύοιο, *the peel* of an onion, Od. 19, 233.—II. of animals, *hide*, *leather*, Hipp., cf. Foës. Oecon.—It thus combines the signfs. of Lat. *cortex*, *corium*.

Λορδαίνω,=λορδόω, Hipp. p. 812.

Λορδός, ή, όν, *bent forwards* or *inwards*, Lat. *cernuus*, opp. to κυφός, Hipp. p. 763; cf. 807. Hence

Λορδόω, ῶ, *to bend the upper part of the body forwards and inwards*, Hipp. p. 812, Mnesim. Ἱπποτρ., 1, 55. Pass. *to bend forwards and inwards*, Hipp. p. 816: also sensu obscoeno, Ar. Eccl. 10, Fr. 191. Hence

Λόρδωμα, ατος, τό, *a bending forwards*, Hipp. p. 863.

Λορδών, ῶνος, ὁ, the demon of impure λόρδωσις, Plat. (Com.) Phaon. 2, 17.

Λόρδωσις, εως, ἡ, (λορδόω) *a bending forwards and inwards*: *a malformation of the spine and neck*, Hipp. p. 816.

†Λούγδουνον, or Λουγδοῦνον, ου, τό, *Lugdunum*, a city of Gallia, at the confluence of the Arar and Rhone, now *Lyon*, Strab. p. 191; in Dio C. Λουγόδουνον.—2. a city of the Convenae in Aquitania, Strab. p. 190.

†Λούγεον ἕλος, τό, *Lugeus Lacus*, a lake in Illyria, Strab. p. 314.

†Λουδίας, ὁ,=Λυδίας, Strab. p. 330.

†Λουέριος, ου, ὁ, *Luerius*, a Gaul, Strab. p. 191; in Ath. 152 E, Λουέρνιος.

Λουέω, ῶ, Ep. for λοέω, λούω, only in H. Hom. Cer. 290.

†Λούϊοι, ων, οἱ, *the Luïi*, a powerful German tribe, Strab. p. 290.

†Λοῦκα, ης, ἡ, *Luca*, a city of Etruria, Strab. p. 217.

†Λουκᾶς, ᾶ, ὁ (said to be contd. from Lucanus), *Lucas*, *Luke*, author of one of the Gospels and of the Acts of the Apostles, a companion of St. Paul, N. T.

†Λουκερία, ας, ἡ, *Luceria*, a city of Apulia, Polyb. 3, 88, 5.

†Λουκιᾱνός, οῦ, ὁ, *Lucian*, the famous writer, a native of Samosata.

†Λούκιλλα, ης, ἡ, *Lucilla*, Rom. fem. pr. n., Anth.

†Λουκίλλιος, ου, ὁ, the Rom. name *Lucilius*, Anth.

†Λούκιος, ου, ὁ, *Lucius*, Rom. masc. pr. n., Polyb.; N. T.; etc.

†Λουκοτοκία, ας, ἡ, *Lutetia*, a city of Gallia on an island in the Sequana-now *Paris*, Strab. p. 194.

†Λούκουλλος, ου, ὁ, the Rom. name *Lucullus*, v. l. Λευκ., Luc. Macr. 15.

†Λουκούμων, ωνος, ὁ, the Lat. *Lucumo*, Strab. p. 219; in Dion. H. Λυκόμων.

†Λουκρητία, ας, ἡ, the Rom. fem pr. n., *Lucretia*, Plut.

Λοῦμαι, Att. for λούομαι.

†Λοῦνα, ης, ἡ, *Luna*, a city and haven of the Ligurians in Etruria, which the Greeks call ὁ Σελήνης λιμήν, Strab. p. 217.

†Λουπίαι, ῶν, αἱ, *Lupiae*, a city of Calabria, Strab. p. 282; in Paus. Λουπία, later name of Sybaris, 6, 19, 6.

†Λουπίας, ου, ὁ, *the Lupia*, a river of Germany, now *Lippe*, Strab. p. 291.

†Λουσηΐς, ίδος, ἡ, fem. adj., *of* or *belonging to Lusi*, in Arcadia, Anth.

†Λουσιά, ᾶς, ἡ, *Lusia*, an Attic demus of the tribe Oeneïs; hence Λουσιεύς, έως, ὁ, one *of* (the deme) *Lusia*, Isae. 65, 18.—II. Λουσία, (λούω)

epith. of Diana, from bathing in the Ladon, Paus. 8, 25, 6.

†Λουσιας, ου, ὁ, *the Lusias*, a river of Bruttium, near Thurii, Ael. N. A. 10, 38; hence—II. Λουσιάς, άδος, ἡ, fem. adj. *Lusian, of the Lusias*, Νύμφαι, Ath. 519 C.

†Λούσιος, ου, ὁ, *the Lusius*, a river of Arcadia, Paus. 8, 28, 2.

Λοῦσις, εως, ἡ, (λούω) *a washing* or *bathing*.

†Λουσιτανία, ας, ἡ,=Λυσ. Diod. S.

†Λουσοί and Λουσσοί, ῶν, οἱ, *Lusi*, a city of northern Arcadia, containing a temple of Diana, Call. Dian. 235: hence Λουσιεύς, έως, ὁ, *an inhab. of Lusi*, Xen. An. 4, 2, 21; Λουσιάτης, Id. 7, 6, 40.

Λοῦσσον, ου, τό, *the pith of the fir-tree*, Theophr.

Λούστης, ου, ὁ, (λούω) *one that is fond of bathing*, Arist. H. A. 9, 49, B 10.

†Λούσωνες, ων, οἱ, *the Lusones*, a race of the Celtiberi in Hispania, Strab. p. 162.

†Λουτάτιος, ου, ὁ, the Rom. name *Lutatius*, Polyb. 3, 40, 9.

Λουτήρ, ῆρος, ὁ, (λούω) *a washing* or *bathing-tub*, Philo.

Λουτηρίδιον, ου, τό, dim. from λουτήρ. [ῐ]

Λουτήριον, ου, τό, dim. from λουτήρ, Antiph. Traum. 2: λουτήρια μέγιστα, Aesch. Fr. 321.—II. a kind of *cup*, Epig. Mnem. 1.

Λουτηρίσκος, ου, ὁ, dim. from λουτήρ.

Λουτιάω, ῶ, desiderat. from λούω, *to wish to bathe* or *wash*, Luc. Lex. 2.

Λούτριον, ου, τό, *water that has been used*, Ar. Eq. 1401.

Λουτρίς, ίδος, ἡ, *a woman employed to wash Minerva's temple*, Ar. Fr. 642. —II. ὤα λ., *a pair of drawers for bathers*, Theopomp. (Com.) Paed. 2.

Λουτροδάϊκτος, ον, (λουτρόν, δαΐζω) *slain in the bath*, Aesch. Cho. 1071. [ᾰ]

Λουτρόν, οῦ, τό, in Hom. always λοετρόν, but in contr. form as early as H. Hom. Cer. 50, Hes. Op. 751, (λοέω, λούω):—*a bath, bathing place*, Hom., always in plur., and usu. θερμὰ λοετρά, Hom., Il. 14, 6, etc.; later λουτρὰ Ἡράκλεια, Ar. Nub. 1051: but also of *cold* bathing, λοετρὰ Ὠκεανοῖο, Il. 18, 489, Od. 5. 275: the sing. first in Hes. Op. 751, Soph. Ant. 1201, but always rare, cf. infr. IV.—II. *water for bathing* or *washing*, ὑδάτων λουτρά, Soph. O. C. 1599.—III. even =σπονδαί, χοαί, *drink-offerings, libations*, Soph. El. 84, 434, Eur. Phoen. 1667.—IV. *bathing*, ἐν λουτρῷ, while *bathing*, Xen. Oec. 5. 9: hence, λοῦσαί τινα λουτρόν, to give one a *bath*, wash one with water, Soph. Ant. 1201, λ. παρέχειν, Ar. Lys. 469; λοῦσθαι λουτρόν, *to bathe*, Aesch. Fr. 321.

Λουτροφορέω, ῶ, *to carry water for bathing*: from

Λουτροφόρος, ον, (λουτρόν, φέρω) *bringing water for bathing* or *washing* (λουτρόν): παῖς λ., at Athens the boy or girl, who, as next of kin to the bridegroom, *fetched him water from the fountain Callirrhoe* on his wedding-day, cf. Vales. ad. Harpocr. in v.: hence, λ. χλιδή, *the marriage-ceremony*, Eur. Phoen. 348.—2. ἡ λουτροφόρος, *the black urn* placed on the tomb of unmarried persons, Dem. 1086, 15; 1089, 23; also called λίβυς.

Λουτροχοέω, ῶ, *to pour water into the bath*, Anth. P. 9, 627: from

Λουτροχόος, ον, Hom. always λοετρ., Dor. λωτρ., (λουτρόν, λοετρόν, χέω) *pouring water into the bath*: ὁ λ., *the slave who did this*, Od. 20, 297, cf. Xen. Cyr. 8, 8, 20: λ. τρίπους, a three-legged kettle, *in which water was warmed for bathing*, Il. 18, 346, Od. 8, 435.

Λουτρών, ῶνος, ὁ, (λουτρόν) *a bathing-room, bath-house*, Aesch. Eum. 461, Xen. Ath. 2, 10.

ΛΟΥ´Ω, fut. λούσω, contr. from the old λοέω, from which we still have several tenses in Hom.; viz., of act. inf. and part. aor. λοέσσαι, λοέσσας; of mid., fut. λοέσσομαι, aor. λοέσσατο, λοεσσάμενος; perf. pass., λέλουμαι, part. λελουμένος, Il. 5, 6:—Att. syncop. pres. mid. λοῦμαι, inf. λοῦσθαι, also in Od. 6, 216, and Hdt. (who also uses λούεσθαι) cf. Lob. Phryn. 189: part. λούμενος, Ar. Plut. 658; in genl. the Att. omit the final vowel, as 3 impf. ἔλου, 1 pl. ἐλοῦμεν, etc., Ar. Plut. 657.—Ep. collat. form λουέω, only in H. Hom. Cer. 290: but a pres. λόω is suspicious, for λόε, Od. 10, 361, and λόον, H. Hom. Ap. 120, are 3 sing. and plur. aor. 2 of λούω; and λοέσθαι (as it should be written, not λόεσθαι), in Hes. Op. 747, is inf. of same tense; also for λόει, Scol. 21, 4, λοεῖ must be written; Herm. however would read λόουσα in Soph. Ant. 40. *To wash*, τινά; esp. *to wash the body*, νίζω being used esp. of the *hands and feet*, πλύνω *of clothes*, δμωαὶ λοῦσαν καὶ χρῖσαν ἐλαίῳ, Od. 4, 49, cf. 7, 296; τίς ἂν σφε λούσειεν; Aesch. Theb. 739; ἔλουσα νεκρόν, Eur. Tro. 1152, cf. Soph. Ant. 901: most usu. in mid. *to wash one's self, bathe*, λ. ποταμοῖο ῥοῇσιν, Od. 6, 216; but also c. gen. λοεσσάμενος ποταμοῖο, Il. 6, 508; λελουμένος Ὠκεανοῖο (of a star just risen), *fresh from* ocean's bath, Il. 5, 6, (so in Att. λελουμένος, *fresh-bathed, fresh and clean*, Ar. Lys. 1066); and in like manner, ἀπὸ κρήνης λούεσθαι, Hdt. 3, 23: absol. λούσαντο, Od. 4, 48; λούεσθαι ἐς λουτρῶνας, to go to the bath to bathe, Ath. 438 E: c. acc. Hes. Op. 520, Th. 5: for λουτρὸν λούειν, λοῦσθαι, v. sub λουτρόν IV: metaph. αἵματι λ., Simon. 46; λελουμένος τῷ φόνῳ, Luc. D. Meretr. 13, 3.—II. *to wash off* or *away*, τι, cf. sub ἀπολούω. (Akin to Lat. *luo, diluo, eluo, lavo*, but hardly to the Greek λύω, v. λύω fin.)

Λοφάω, ῶ, f. -ήσω, *to have a crest* (λόφος) Babrius.—2. in Ar. Pac. 1211, *to be ill of a crest*, i. e. *to have more crest than enough*, comic word formed like βραγχάω, λιθάω, ποδαγράω, ὑδεράω, etc., which, like those in -ιάω, have the notion of sickness, Lob. Phryn. 80.

Λοφεῖον, ου, τό, *a crest-case*, Ar. Ach. 1109, Nub. 751.

Λόφη, ης, ἡ,=λόφος, λοφιά, *a crest*.

Λοφῐά, ᾶς, ἡ, Ion. λοφιή, (λόφος) *the mane* or *bristly ridge* on the back of animals, *the mane* of horses, *the bristly back* of boars, (cf. Arist. Part. An. 2, 14, 4, etc.) φρίξας εὖ λοφιήν, Od. 19, 446; ὀρθὰς ἐν λοφιῇ φρίσσει τρίχας, Hes. Sc. 391: ἀντὶ λόφου ἡ λοφιὴ κατέχρα, *the mane* served for a plume, Hdt. 7, 70, cf. 2, 71: also the *back-fin* of dolphins and such fishes, Anth. P. 9, 222: hence—II.=λόφος, *the ridge of a hill, a hill*, Ib. 249. Hence

Λοφίας, ου, ὁ, Ion. λοφίης, *one that has a* λοφιά or *back-fin*, Numen. ap. Ath. 322 F.

Λοφίδιον, ου, τό, dim. from λόφος, Ael. N. A. 16, 15. [ῐ]

Λοφίζω, *to raise the* λόφος.

Λοφιήτης, ου, ὁ, (λόφος) *a dweller on the hills*, epith. of Pan, formed like ὀφιήτης, πολιήτης, etc., Anth.

Λόφιον or λοφίον, ου, τό, dim. from λόφος, *a small crest*: also=κάλλαια. —II.=λοφεῖον.

Λοφίς, ίδος, ἡ,=λοφεῖον.

†Λόφις, ὁ, *the Lophis*, a river of Boeotia, near Haliartus, Paus. 9, 33, 3.

Λοφνία, ας, ἡ,=λοφνίς, Ath. 699 D.

Λοφνίδιον, ου, τό, dim. from sq. [ῐ]

Λοφνίς, ίδος, ἡ, *a torch made of vine-bark*, Anth. P. 11, 20, Lyc. 48. (Prob. from λοπός, λέπω.)

Λοφόεις, εσσα, εν, (λόφος) *crested*, Tryph. 68.—2. *hilly*, Nonn.

Λοφοποιός, όν, (λόφος, ποιέω) *making crests*; as subst., ὁ λ., *a crest-maker*, Ar. Pac. 545.

Λοφοπωλέω, ῶ, (λόφος, πωλέω) *to sell crests*, Ar. Fr. 643.

Λόφος, ου, ὁ, (λέπω) *the back of the neck, the neck*, esp. of draught-cattle, because the yoke rests upon and *rubs it* (λέπει), so of a horse, Il. 23, 508, cf. λοφιά; also of a man, Il. 10, 573: metaph., ὑπὸ ζυγῷ λόφον ἔχειν, to have *the neck* under the yoke, i. e. to obey patiently, Soph. Ant. 292, cf. εὔλοφος: from this sense comes the kindred one —II. *a ridge of ground, a rising hill*, like Lat. *jugum, dorsum*, Od. 11, 596, 16, 471, Hdt. 2, 124: so always in Pind. *a hill*, O. 8, 21; etc. —III. *the crest* of a helmet, Lat. *crista*, usu. of horse-hair, as Il. 16, 138, cf. 6, 469, Od. 22, 124; but Vulcan made them of gold, Il. 18, 612; 22, 316: κατασκίους λ., Aesch. Theb. 384; cf. Ar. Ach. 575; Theocr. 22, 186; also in prose, Xen. Cyr. 6, 4, 2; etc. (in signfs. I. and III., Hom. has it only in Il., in II., only in Od.: Att. mostly in II. and III.)—2. post-Hom. *the crest, tuft on the head* of birds, Lat. *crista*, whether of feathers or flesh, as a cock's *comb*, Ar. Av. 1366: also of men, *the tuft of hair* upon the crown, hence λόφους κείρεσθαι, to shave so as to leave tufts, like περιτρόχαλα κείρεσθαι, Hdt. 4, 175. (λόφος is to λέπω, as δείρη and δέρμα to δέρω, cf. λόπος II.) Hence

Λόφουρος, ον, (λόφος, οὐρά) *with a long-haired tail*: λόφουρα are animals with bushy tails and manes, as the horse, Arist. H. A. 1, 6, 7; etc.

Λοφοφόρος, ον, (λόφος, φέρω) *wearing a crest*, Lat. *cristatus*, Babrius.

Λυφώδης, ες, (λόφος, εἶδος) *like a crest* or *ridge*, Arist. Meteor. 2, 8, 15.

Λόφωσις, εως, ἡ, as if from λοφόω, *the wearing a crest*: *the crest itself*, Ar. Av. 291.

Λοφωτός, ή, όν, *crested*.

Λοχᾱγέτης, ου, ὁ, Dor. and Att. for λοχηγέτης,=λοχαγός, Aesch. Theb. 42, Eur. Phoen. 974, v. sub λοχαγός.

Λοχᾱγέω, ῶ, Dor. and Att. for λοχηγέω, *to lead a* λόχος or *company*, usu. of 100 men, Xen. An. 5, 9, 30, c. gen., λόχου λ., Hdt. 9, 53, cf. 21.

Λοχᾱγία, ας, ἡ, Dor. and Att. for λοχηγία, *the rank* or *office of* λοχαγός, Xen. An. 1, 4, 14.

Λοχᾱγός, οῦ, ὁ, (λόχος, ἡγέομαι, ἄγω) Dor. and Att. for λοχηγός, *the leader of a* λόχος or *armed band*, Soph. Ant. 141: usu. *the commander of 100 men* or *a company, a captain*, Lat. *centurio*, Xen. An. 3, 1, 22, etc.: but in the Spartan army, *the commander* of a λόχος (4 in every μόρα), Id. Lac. 11, 14, etc.—The word was always used by the Att. in the Dor. form, and Lob. Phryn. 430 remarks, that this was usu. in phrases of war and the chase, in which the Doric race excelled.

†Λοχαγός, οῦ, ὁ, *Lochagus*, a Spartan, Plut.

Λοχᾱγωγός, οῦ, ὁ, (λόχος, ἄγω) =

λοχαγός, dub., as also λοχᾰγωγία for λοχαγία, Lob. Phryn. 430.

Λοχάδην, Adv., *in bands* or *companies* (λόχοι.)—II. (λοχάω) *from ambush, lurkingly, treacherously*, Nic. [ᾰ]

Λοχάζω,=λοχάω, Anth. P. 9, 251.

Λοχαῖος, αία, αῖον,=λόχιος; λ. ἔρως, *clandestine* love, Anth.—II. metaph. of a crop, *shooting up quickly* or *luxuriantly*, Theophr.: *richly-blooming*, Arat.—III. *bearing down*, like heavy ears of corn.

†Λοχαῖος, ου, ὁ, *Lochaeus*, masc. pr. n., Paus. 6, 6, 1.

Λοχάρχης, ου, ὁ, and λόχαρχος, ὁ, (λόχος, ἄρχω)=λοχαγός.

Λοχάω, ῶ, f. -ήσω, in Hom. also -ήσομαι (Od. 4, 670), aor. ἐλόχησα: part. aor. λοχησάμενος (Ib. 388, 463), just like act.: he also has Ep 3 pl. pres. λοχόωσι, part. λοχόωντες: (λόχος). *To lie in wait for* one, *watch, way-lay, entrap*, c. acc. pers., Od. ll. cc., 16, 369, etc., Hdt. 6, 37, Soph. Ant. 1075, etc.; but only in late prose: absol. *to lie in wait* or *ambush*, Il. 18, 520, Od. 13, 268; λελοχημένος, *in ambush*, Ap. Rh. 3, 7: c. acc. loci, *to occupy with an ambuscade*, ἐλόχησαν τὴν ἐν Πηδάσῳ ὁδόν, Hdt. 5, 121: metaph., λοχᾶν τὴν πρὸς Ῥωμαίους φιλίαν, *to lay a trap* of friendship for them, Polyb. 3, 40, 6.

Λοχεία, ας, ἡ, (λοχεύω) *child-birth, child-bed*, Eur. I. T. 382, Plat. Theaet. 149 B, Arist., etc.; in pl., Plat. Polit. 268 A.—II.=λόχευμα I, Anth. Plan. 132.

Λοχεῖος, εία, εῖον,=λόχιος (q. v.); λοχεῖα (sc. χωρία) λιποῦσα, having left *the place where she bore the child*, Eur. I. T. 1241.—2. ἡ Λοχεία,=ἡ Λοχία, of Diana, Orph. H. 35, 3, Plut., etc.

Λοχεός, οῦ, ὁ,=λόχος, *an ambush*, only in Hes. Th. 178.

Λόχευμα, ατος, τό, (λοχεύω) *that which is born, a child, offspring*, Eur. Ion 921, Phoen. 810.—II.=ἡ λοχεία, *child-birth*, usu. in plur., as Eur. El. 1124: metaph., κάλυκος λοχεύματα, *the bursting* of the bud, Aesch. Ag. 1392.

Λοχεύτρια, ας, ἡ, *a woman in child-bed*.—II. *a midwife*: from

Λοχεύω, (λόχος II, λέχος, λεχώ) *to bring forth, bear*, παῖδα, H. Hom. Merc. 230, and Orph.: more freq. in mid., Aesch. Fr. 150, Eur. Ion 921, Arist. H. A. 9, 14, 4.—II. of the midwife, *to bring to the birth, attend in child-birth, deliver*, τινά, Eur. Ion 948, 1596, cf. El. 1129.—III. pass. *to be brought to bed, be in labour, bear children*, ἔνθ' ἐλοχεύθην, Eur. Tro. 597; λοχευθεῖσ' ἀστραπηφόρῳ πυρί, of Semele, Eur. Bacch. 3: and so c. acc., τοιαύτας παρθένους λοχεύεται, Aesch. Fr. 150, though the line is dub., v. Herm. Opusc. 3, 45.—2. *to be brought forth, born, produced*, Soph. O. C. 1322; Τιτᾶνι λοχευθεῖσαν, by the obstetric art of Vulcan, Eur. Ion 455.—3. in genl. *to lie embedded*, ἐν τεύτλοισι, Ar. Pac. 1014.—The word is very common in late poets, as Orph., and Nonn., v. Herm. Orph. p. 811, sq.

Λοχηγέτης, λοχηγέω, λοχηγός, ὁ, Ion. for λοχαγ-.

Λόχησις, εως, ἡ, (λοχάω) *a way-laying, entrapping*.

Λοχητικός, ή, όν, (λοχάω) *lying in wait, treacherous*.

Λόχια, τά, and Λοχία, ἡ, v. sub λόχιος.

Λοχίζω, (λόχος)=λοχάω, *to lie in wait* or *lay snares for* one, τινά: hence, λοχισθέντες διεφθάρησαν, they were cut to pieces *by an ambuscade*, Thuc. 5, 115: χωρίον λολοχισμένον, an ambuscade, Dion. H. 1, 79.—2. *to place in ambush*, λ. εἰς ὁδὸν κοίλην ὁπλίτας, Thuc. 3, 107; and so, λοχίσαντος is the prob. l. in Plut. Otho 7.—II. *to distribute men in companies* (λόχοι), and so *put them in order of battle*, Hdt. 1, 103.—III.=λοχεύω, only in Hesych.

Λόχιος, ία, ιον, (λόχος II) *of* or *belonging to child-birth*, λ. νοσήματα, child-bed, Eur. El. 656; ὠδίνων λοχίαις ἀνάγκαις, Id. Bacch. 89, cf. Ion 452: λοχία στεῤῥὰ παιδεία, I. T. 206, (acc. to Elmsl. Med. 1031),=στεῤῥαὶ ἐν τόκοις ἀλγηδόνες; (Herm. reads λόχιαι, agreeing with Μοῖραι): also, λοχίη νύμφη, like Lat. *foeta*, Opp. C. 3, 292.—2. τὰ λόχια, *the discharge after child-birth*, Hipp. pp. 239, 240, etc.; so, λοχίη or λοχείη κάθαρσις, Id. p. 601, etc.—3. ἡ Λοχία, epith. of Diana Εἰλείθυια, Eur. I. T. 1097, Plut., etc.

Λοχισμός, οῦ, ὁ, (λοχίζω) *a placing in ambush*, Plut. Philop. 13.

Λοχίτης, ου, ὁ, fem. -ῖτις, ιδος, (λόχος) *one of the same* λόχος or *company, a fellow-soldier, comrade*, Aesch. Ag. 1650, and Xen.: ξὺν λοχίταις εἴ τε καὶ μονοστιβής, i. e. with attendants or alone, Aesch. Cho. 768: λοχῖτις ἐκκλησία, the Rom. *comitia centuriata*, Dion. H. 4, 20, etc. [ῑ]

†Λοχίτης, ου, ὁ, *Lochītes*, an Athenian, against whom one of Isocrates' orations is directed.

Λοχμαῖος, αία, αῖον, *of* or *belonging to a bush* or *brake, frequenting thickets*, Μοῦσα λ., songstress *of the brake*, of the nightingale, Ar. Av. 737: from

Λόχμη, ης, ἡ, (λόχος) *a thicket, bush, brake, copse*, like ξύλοχος, esp. so far as serving for *the lair* of wild beasts, ἐν λόχμῃ πυκινῇ κατέκειτο μέγας σῦς, Od. 19, 439, cf. 445; λόχμας ὑπὸ κυανέας, Pind. O. 6, 40, cf. P. 4, 434; in pl. λόχμαισι δοκεύσαις, lying in wait *in the copse*, Id. O. 10 (11), 36; μασχάλαι λόχμης δασύτεραι, Ar. Eccl. 61, cf. Lys. 800: also in late prose, as Ael. N. A. 13, 14. Hence

Λόχμιος, ον, also α, ον,=λοχμαῖος, τράγος, Anth. P. 6, 32: τὰ λόχμια,=ἡ λόχμη, Luc. Philopatr. 12.

Λοχμόομαι, (λόχμη) as pass., *to be bushy*, Lat. *fruticesco*; cf. ἀπολοχμ.

Λοχμώδης, ες, (λόχμη, εἶδος) *overgrown with bushes, bushy*, Thuc. 3, 107.

Λόχονδε, adv., *to ambush, for ambuscade*, Il. 1, 227, Od. 14, 217.

Λόχος, ου, ὁ, (λέγω, λέγομαι I.) *an ambush, a place for lying in wait*, εἰ γὰρ νῦν παρὰ νηυσὶ λεγοίμεθα πάντες ἄριστοι ἐς λόχον, Il. 13, 277; ἐκ λόχου ἀμπήδησε, 11, 379; of the wooden horse κοῖλος and πυκινὸς λόχος, Od. 4, 277; 11, 525; so the enemy's ships are called ξύλινος λόχος, Orac. ap. Hdt. 3, 57: later also the *lurking-place* of robbers, *the lair* of wild beasts, like λόχμη.—2. *an ambush, lying in wait*, of the *act* rather than the *place*, λόχον ἀνδρῶν ἑζέσθαι, to lie in *ambush*, Il. 13, 285; λόχον εἷσαι, to place *an ambuscade*, Il. 4, 392, Od. 4, 531; λόχῳ εἷσαί τινα, to place in *ambush*, Hes. Th. 174; λόχον ἀρτύνειν, Od. 14, 469; λέγεσθαι ἐς λόχον, Il. 13, 277; and, λόχονδε κρίνειν ἄνδρας ἀριστῆας, to pick out the best men for an *ambuscade*, Od. 14, 217;—this being in Hom. the chief part of the art of war, v. Il. 13, 277, sq.—3. *the way of lying in wait, ambush*, Il. 24, 779, Od. 4, 441; λόχος θείοιο γέροντος, the way *to watch* him, Od. 4, 395; φύτευέ οἱ θάνατον ἐκ λόχου, Pind. N. 4, 96; δεινοῖς κρυπτομένα λόχοις Ἐρινύς, Soph. El. 490.—4. *the men that form the ambush*, Il. 8, 522, where it is strictly *a body of men destined for surprising a town*: hence—5. *any armed band, a body of troops*, Od. 20, 49; but only of foot, not horse; so in Trag., Aesch. Theb. 56, 460, Soph. O. C. 1371, etc.; and then, metaph., παρθένων ἱκέσιος λ., Aesch. Theb. 111, cf. Eum. 46, etc.—6. in prose, usu. *a body of about* 100 *men, a company*,=Rom. *centuria*, (hence λοχαγός is Rom. *centurio*, and λοχῖτις ἐκκλησία, the *comitia centuriata*), Xen. An. 3, 4, 21, etc.:—but among the Spartans a λόχος was *the fourth* or *fifth part of a* μόρα (q. v.), Hdt. 9, 53, 57, etc.:—the difference of numbers seems to be due to the different divisions of regiments in the several Greek states, v. Arnold Thuc. 5, 68: cf. 1, 20.—7. *any body of people a union* for civil purposes, Xen. Hier 9, 5.—II. *a lying in; child-birth*, like λοχεία, Aesch. Ag. 137, Supp. 676.—III. a Macedonian month,=Att. μαιμακτηριών, Hesych.

Λοχός, οῦ, ἡ,=λεχώ, Diosc. 3, 4.

*Λόω, v. sub λούω.

Λῠάζω,=στασιάζω.

Λύᾱ, ας, ἡ, (λύω) *dissolution, separation*: hence *faction, riot*, like στάσις, Pind. N. 9, 34. [ῠ] Hence

Λῠαῖος, ου, ὁ, (λύω) *the looser, deliverer*, esp. from care, hence as epith. of Bacchus, Lat. *Lyaeus*, Anacreont.

Λῡγάζω,=ἠλυγάζω, very dub., v. Ruhnk. Tim.

Λῡγαῖος, αία, αῖον, (λύγη) *shadowy, dark, gloomy*, νέφος, Soph. Fr. 471, Eur. Heracl. 855; νυκτὸς ὄμμα λυγαίας, Id. I. T. 110, cf. Ap. Rh. 2, 1121: also ἠλῠγαῖος. Adv. -ως.

†Λυγαῖος, ου, ὁ, *Lugaeus*, father of Polycaste, grandfather of Penelope, Strab. p. 461.

Λυγγαίνω and -άνω, (λύζω, λύγξ, ἡ) *to have the hiccup, to hiccup*.

Λυγγώδης, ες, (λύγξ, ἡ, εἶδος) *attended with hiccup*, πυρετός, Hipp.

†Λύγδαμις, ιος, ὁ, *Lygdamis*, a king of the Cimmerians, who settled in Cilicia, Call. Dian. 252; Arist. Pol. 5, 5, 1.—2. father of Artemisia in Halicarnassus, Hdt. 7, 99.—3. a tyrant of Naxus, Id. 1, 64.—5. a Syracusan, who gained the first prize in in the pancratium Ol. 33, Paus. 5, 8, 8.

Λύγδην, adv. (λύζω) *with sobs*, κλάειν, Soph. O. C. 1621.

Λυγδίνεος, έα, εον,=λύγδινος, Anth. P. 5, 48. [ῐ]

Λύγδῐνος, ίνη, ινον, *of white marble*, Anth. P. 6, 209: in genl. *white as marble, dazzling white*, λ. κώνια μαστῶν, Ib. 5, 13: from

Λύγδος, ου, ὁ, *a dazzling white stone, white marble*, λύγδου λειότερον, Anth. P. 5, 28: also fem., like λίθος, ἡ Παρία λύγδος, Diod. 2, 52.

Λύγη, ης, ἡ, *shadow, darkness, gloom*, App. Illyr. 25: also ἠλύγη, whence ἠλυγάζω, ἐπηλυγάζω: akin to νύξ, acc. to the freq. interchange of ν and λ: also to *λύκη, Lat. *lux*, but only by way of strong antithesis, just as Lat. *nox* to *lux*, *night* to *light*, v. Donalds. New Crat. p. 349. [ῡ, but short in ἠλύγη.]

Λῠγηρός, ά, όν, (λύγος) *flexible*.

Λῠγίζω, Dor. f. λυγιξῶ, Theocr. 1, 97, (λύγος). *To bend, twist*, as a wrestling-term, Ar. Vesp. 1487.—2. *to overthrow, master*, ἔρωτα, Theocr. l. c., cf. Luc. Gymn. 1, etc.—II. mid. *to bend* or *twist one's self, writhe*, so as to avoid a blow, Eupol. Incert. 54, Plat. Rep. 405 C: *to struggle, suffer*, οὐδ ἐλυγίχθη τὰν ψυχάν, Theocr. 23, 54 *to turn*, *play*, as a joint in the socket, ἄρθρον ᾗ λυγίζεται, Soph. Tr. 779.—2. pass. *to be thrown* or *mastered*, ἔρωτος ὑπ' ἀργαλέω ἐλυγίχθης, Theocr. 1, 98.

Λύγῐνος, ίνη, ινον, (λύγος) *of agnus-castus*, στέφανος λ., v. Welcker Aesch. Trilog. p. 49 sq., cf. λύγος II. [ῠ]

†Λύγινος, ου, ὁ, *the Lyginus*, a branch of the Ister in territory of the Treballi, Arr. An. 5, 6, 4.

Λύγισμα, ατος, τό, (λυγίζω) *that which is bent* or *twisted*: also=sq. [ῠ]

Λῠγισμός, οῦ, ὁ, (λυγίζω) *a bending*, *twisting*, strictly of willow, hence of wrestlers, and so metaph. of *the windings and twistings* of a sophist, Ar. Ran. 775.

Λῠγιστής, οῦ, ὁ, (λύγος, λυγίζω) *a basket-maker*, Lat. *vietor*.

Λῠγιστικός, ή, όν, (λυγίζω) *readily twisting*: *pliant*, *supple*.

Λῠγιστός, ή, όν, (λυγίζω) *bent*, *pliant*.

Λυγκάζω and λυγκαίνω, = λυγγαίνω.

Λύγκειος, εία, ειον, (λύγξ, ὁ) *lynx-like*, βλέμμα, Anth. P. append. 66.

†Λυγκεύς, έως, ὁ, *Lynceus*, brother of Idas, an Argonaut, famed for his sharp sight, Pind. N. 10, 115 sqq.: hence prov. ὀξύτερον βλέπειν τοῦ Λυγκέως, Ar. Plut. 210.—2. son of Aegyptus, husband of Hypermnestra, king of Argos, Hes. Sc. 327.—3. a son of Hercules, Apollod. 2, 7, 8.—4. a tyrant of Samos, a pupil of Theophrastus, brother of Duris the historian, a historian, poet and general writer, Ath. 128 A, etc.; v. Meineke 1, p. 458.

†Λυγκησταί, ῶν, οἱ, *the Lyncestae*, a people in south west of Macedonia, Thuc. 2, 99: in Diod. S. Λυγκεσταί: hence

†Λυγκηστίς, ίδος, ἡ, *the country of the Lyncestae*, *Lyncestis*, between the rivers Haliacmon and Erigon, Strab. p. 326.

Λυγκικός, ή, όν, = λύγκειος.

Λύγκιον, ου, τό, Dim. from λύγξ, *a small* or *young lynx*, Callix. ap. Ath. 201 C.

†Λύγκος, ου, ὁ, *Lyncus*, masc. pr. n., Qu. Sm. 11, 90.—II. ἡ, capital of the Lyncestae, Thuc. 4, 83, 124.

Λυγκούριον, ου, τό, also λιγκούριον or λιγγούριον, a sort of *gem*, acc. to some *a reddish amber*, acc. to others the *hyacinth*, Theophr., Diosc. (Some derive the word from the Λίγυες of Upper Italy, whence came the gem; others from λυγκὸς οὐρός, from the vulgar belief that it was *lynxes' water petrified*.)

Λυγμός, οῦ, ὁ, (λύζω) *a sobbing*, like λύγξ (ἡ), Plut. 2, 515 A. Hence

Λυγμώδης, ες, = λυγγώδης, Hipp. p. 400.

ΛΥΓΞ, ὁ, gen. λυγκός, also λυγγός, Eur. Incert. 118, *a lynx*, Il. Hom. 18, 24, βαλιαὶ λ., Eur. Alc. 579, Arist. H. A. 2, 1, 33, etc.

Λύγξ, ἡ, gen. λυγγός, (λύζω) *a violent sobbing*: esp. *a hiccup*, Hipp., etc.; λ. κενή, Thuc. 2, 49: for various remedies against it v. Plat. Symp. 185 D, and cf. Foës Oecon. Hipp. (Onomatop., like its verb, and our *hiccup*; cf. κόγξ.)

Λῠγόδεσμος, ον, (λύγος, δεσμός) *bound with willow twigs*, epith. of Diana, Paus. 3, 16, 11.

Λυγοειδής, ές, (λύγος, εἶδος) *like agnus castus*, Diosc.

Λυγόπλοκος, ον, (πλέκω) *plaiting of willow twigs*.

ΛΥΓΟΣ, ου, ὁ, usu. ἡ, *any pliant twig* or *rod fit for wicker-work*, esp. of *a willow twig*, *with*, etc., Lat. *vimen*, Od. 9, 427; 10, 166; and so just like μόσχος, but in μόσχοισι λύγοισι, Il. 11, 105, it is doubtful whether one of the two words is not an adj., *pliant*, or whether they are both substs. in apposition: so, λ. καὶ κλάδοι, Arist. Plant. 1, 3, 3, etc.—II. later, a *willow-like tree*, elsewh. ἄγνος, Lat. *vitex agnus castus*, used for wreaths, Anacr. 39, prob. l. Aesch. Fr. 219, (ap. Ath. 674 E), cf. λύγινος.—III. = στρεβλή, *a screw-press*, used by carpenters. (Perh. akin to λοξός, q. v.) [ῠ]

Λῠγοτευχής, ές, (λύγος, τεύχω) *made of withs*, κύρτος, Anth. P. 9, 562.

Λῠγόφως, τό, (λύγη, φῶς) = λυκόφως, q. v.

Λῠγόω, ῶ, = λυγίζω: *to overcome*, φρένα χρυσῷ, Anth. P. 9, 150; ἀλυκτοπέδησι λυγωθείς, Anth. Plan. 15.

ΛΥΓΡΟ'Σ, ά, όν, *sad*, *gloomy*, *dismal*, *mournful*, ὄλεθρος, γῆρας, Il. 10, 174, Od. 24, 250, etc.; also with many other words, mostly denoting states of body or mind, as ἄτη, ἕλκος, ἔχθος, etc.: so, λ. δέος, Archil. 16; νεῖκος, Pind. N. 8, 43; πένθος, Aesch. Cho. 17; πόνοι, νόσος, Soph. O. T. 185, Phil. 1424; etc.: τὰ λυγρά, *bane*, *misery*, Il. 24, 531, Od. 14, 226; *ruin*, Od. 3, 303: ἔξοχα λύγρ' εἰδυῖα, versed above all *in banes*, Od. 11, 432, cf. λυγρὰ νοεῦντες, Hes. Op. 259.—2. with an act. force, φάρμακα λυγρά, in opp. to ἐσθλά, *baneful* drugs, Od. 4, 230; γαστὴρ λυγρή, the stomach *that cause of bane*, Od. 17, 473; but—3. εἵματα λυγρά, *sorry* garments, Od. 16, 457.—II. less freq. of men, sometimes—1. *baneful*, *mischievous*, Od. 9, 454, but usu.—2. *sorry*, i. e. *weak*, *cowardly*, Il. 13, 119, 237, Od. 18, 107.—III. adv. -ρῶς, Il. 5, 763.—What was said of the kindred λευγαλέος, applies mostly to λυγρός also; but the active force of the word comes more forward in λυγρός, and it remained in use among the Att. and other poets, while λευγαλέος became nearly obsol. (Akin to λευγαλέος, λοιγός, λοίγιος, Lat. *lugeo*, *luctus*.)

Λῠγώδης, ες, (λύγος, εἶδος) *like a willow twig*, i. e. *taper*, *pliant*.

†Λύδδα, ης, ἡ, *Lydda*, a village of Palestine not far from Joppa; the later Diospolis, N. T.; Joseph.

†Λύδειος, = Λύδιος.

†Λύδη, ης, ἡ, *Lyde*, fem. pr. n., Ath. 598 C: but—2. Λυδή, fem. to Λυδός.

Λῡδία, ας, ἡ, *Lydia*, the kingdom of Croesus in Asia Minor, afterwards a Persian satrapy, Hdt., etc.—†II. fem. pr. n., N. T.

†Λυδιάδας, ου, ὁ, *Lydiadas*, of Megalopolis, a commander of the Achaean confedaracy, Polyb. 2, 44; in Plut. Arat. 30 Λυσιάδης.

Λῡδιάζω and Λῡδίζω, (Λυδός) *to imitate the Lydians*, esp. in language and dress, Λυδίζειν τὴν στολήν, Philostr.:—λυδίζων, of Magnes, in reference to his play called Λυδοί, Ar. Eq. 523.

†Λυδιακός, ή, όν, and Λυδικός, ή, όν, = sq.; ἡ Λυδική, = Λυδία, Hdt.

Λύδιος, ία, ιον, (Λυδία) *of Lydia*, *Lydian*,† Aesch. Supp. 550; Pind. N. 4, 73†; hence Λυδία λίθος, ἡ, Bacchyl. Fr. 20, a silicious stone used to assay gold, and first discovered in Lydia, elsewh. βάσανος, v. Theophr. Lap. 46, 47.

Λύδιστί, adv. (Λυδίζω) *in the Lydian tongue*, *after the Lydian fashion*, or (in music) *the Lydian mode*, Cratin. Hor. 2, cf. Plat. Rep. 398 E. [τῐ]

Λῡδίων, ωνος, ὁ, Lat. *ludio*, *ludius*, Dion. H. 2, 71; cf. Λυδός.

Λῡδοπᾰθής, ές, (Λυδός, παθεῖν) *voluptuous as a Lydian*, Anacr. 100. (Cf. ἡδυπαθής.)

Λῡδός, οῦ, ὁ,† fem. Λυδή, ῆς,† *a Lydian*, †*Lydian*, Λυδοῦ Πέλοπος, Pind O. 1, 37, etc.; Λυδῇ γυναικί, Soph. Tr. 70; usu. in pl. οἱ Λυδοί, *the Lydians*, earlier called Maeonians, Strab. p. 625: said to derive their name from Λυδός, a son of Atys, Hdt. 1, 7, cf. 171. The name became proverb. for *a stupid* and also a *licentious* man, Paroem.†—II. = λυδίων, App. Pun. 66.

ΛΥ'ΖΩ, f. -ξω, *to have the hiccup*, Hipp. p. 160.—II. *to sob*, Lat. *singultire*, in genl. *to whine*, Ar Ach. 690, cf. Anth. P. 7, 218. (Onomatop., like its equivalent in Lat., etc., cf. λύγξ: hence λύγξ, ἡ, λυγμός, λυγγαίνω, ἀναλύζω).

Λύη, ης, ἡ, Ion. for λύα. [ῠ]

Λύθεν, Aeol. 3 plur. aor. 1 pass. from λύω for ἐλύθησαν, but Hom. λυθέν, neut. part. aor. 1 pass. [ῠ]

Λύθρον, ου, τό, or λύθρος, ου, ὁ, *filth*, *defilement*, esp. *of blood*, Hom., who however only uses dat., λύθρῳ παλάσσετο χεῖρας, Il. 20, 503; αἵματι καὶ λύθρῳ πεπαλαγμένος, Od. 22, 402; but the nom. λύθρος occurs in Anth. P. 9, 323, Poll., etc.—When the word stands alone, in Hom. it is expl. as *blood streaming from wounds*, *gore*, like βρότος, but when coupled with αἷμα, *blood and dust from battle*. The Medic. writers use it for *impure blood*, Hipp. p. 1284, and Euphor. simply for *dust*, Fr. 54, et ibi Meineke.—II. later, *the colouring matter of the murex*. (Akin to λύμη, q. v.) Hence

Λυθρόω, ῶ, *to defile with gore*.

Λυθρώδης, ες, (λύθρον, εἶδος) *defiled with gore*, *bloody*, Anth. P. 9, 258.

†Λύκα, ἡ, *Lyca*, fem. pr. n., Timocl ap. Ath. 567 E.

Λῠκᾰβαντίδες, ὧραι, αἱ, the hours *that make up the year*, Anth. †P. 5, 13†: from

Λῠκάβας, αντος, ὁ, *the year*, Od. 14, 161; 19, 306; acc. λυκάβαν, Ep. Adesp. 194, 8. (Prob. from *λύκη, Lat. *lux*, and βαίνω, and so, strictly *the path of light*, *the sun's course*.) [κᾰ]

†Λυκαβηττός, οῦ, ὁ, *Mt. Lycabettus*, a hill of Attica not far from Athens, Plat. Criti. 112 C.

†Λυκαγόρας, ου, ὁ, *Lycagoras*, masc. pr. n., Arr. An. 1, 12, 7.

Λῠκάγχη, ης, ἡ, (λύκος, ἄγχω) = κυνάγχη.

Λύκαια, ων, τά, v. Λυκαῖος II.

Λύκαινα, ης, ἡ, fem. from λύκος, *a she-wolf*, Plut. Rom. 2. [ῠ]

Λῠκαινίς, ίδος, ἡ, = foreg. only—†II. as fem. pr. n., *Lycaenis*, Call Epigr. 56, 1, Anth. P. 5, 187.

Λῠκαινόμορφος, ον, (λυκαινίς, μορφή) *she-wolf-shaped*, Lyc. 481.

Λῠκαῖον, ου, τό, ὄρος, *Mount Lycaeus*,† in the south of Arcadia, sacred to Jupiter and Pan, now *Tetragi*,† Pind. Fr. 68; also ὁ Λῠκαῖος. Cf. sq.

Λῠκαῖος, αία, αῖον, *Lycaean*, *Arcadian*: freq. epith. of Jupiter, Pind. O. 9, 145: also of Pan, hence—II. ὁ Λυκαῖος, a mountain in Arcadia, also τὸ Λυκαῖον, q. v.—III. τὰ Λύκαια, (sc.) ἱερά, *the festival of Lycaean Jupiter*, θύειν τὰ Λ., Xen. An. 1, 2, 10:—also the Rom. *Lupercalia* (from λύκος, Lat. *lupus*), Dion. H. 1, 80, Plut. Ant. 12.

†Λυκάμβης, ου in Archil. 129 εως corrected by Elmsl. εω, ὁ, *Lycambes*, a Theban, father of Neobule, Archil l. c.; Anth. P. 7, 69; etc.: hence

†Λυκαμβίς, ίδος, and -αμβιάς, άδος, ἡ, *daughter of Lycambes*, Anth. P. 7, 70

†Λύκανθος, ου, ὁ, *Lycanthus*, an Athenian, Xen. Hell. 6, 3, 2, with v. l. Λύκαιθος.

Λὔκανθρωπία, ας, ἡ, *a melancholy madness*, in which one wanders at night, *howling like a wolf.*

Λὔκάνθρωπος, ου, ὁ and ἡ, (λύκος, ἄνθρωπος) *the were-wolf* or *war-wolf*, hence in Medic., †*one who labours under* λυκανθρωπία.

†Λυκάονες, ων, οἱ, *the Lycaones, Lycaonians*, Xen Cyr. 6, 2, 10; Strab. p. 554, etc.: v. sq.

†Λυκᾱονία, ας, ἡ, *Lycaonia*, a province of Asia Minor between Cappadocia and Pisidia, Xen. An. 1, 2, 19, etc.

†Λυκᾱονίδης, ου, ὁ, *son of Lycaon*, i. e. Maenalus, or Arcas, Theocr. 1, 125.

†Λυκᾱονικός, ή, όν, *Lycaonian*, Strab., but more usu.

†Λυκᾱόνιος, α, ον,=foreg., Anth.—2. *of* or *relating to Lycaon*, Λ. ἄρκτος, =Καλλιστώ, Call. Jov. 41.

†Λυκαονιστί, adv. *in the Lycaonian tongue*, N. T. Act. Apost. 14, 11.

†Λυκάρητος, ου, ὁ, *Lycarētus*, a Samian, Hdt. 3, 143.

†Λυκάριος, ου, ὁ, *Lycarius*, a Spartan ephor, Xen. Hell. 2, 3, 10.

†Λυκάστιος, α, ον, *of Lycastus*, a city of Leuco-Syria, Ap. Rh. 2, 999.

†Λύκαστος, ου, ἡ, *Lycastus*, a city in the south of Crete, Il. 2, 647: hence adj. Λυκάστειος, ον, *of Lycastus*, Anth. Plan. 253.

Λὔκαυγής, ές, (*λύκη, αὐγή) *of* or *at the gray twilight*, Heraclid. Alleg. 7: τὸ λυκαυγές, *early dawn*, Luc. Ver. Hist. 2, 12, etc.

Λύκαψος, ου, ἡ, a plant like the *alkanet*, ἄγχουσα, also λύκοψος, ἡ, λυκοψίς, ἡ, perh. our *lycopsis, bugloss*, Nic. Th. 840. [ῠ]

†Λυκάων, ονος, ὁ, *Lycaon*, son of Pelasgus and the nymph Meliboea, king of Arcadia, Apollod. 3, 8, 1.—2. father of Pandarus, Il. 2, 826.—3. son of Priam and Laothoë, Il. 3, 333. —4. a son of Mars, Eur. Alc. 502.—II. *a Lycaonian*, Xen.; etc.

†Λυκέας, ου, ὁ, *Lyceas*, a historian of Naucratis, Ath. 616 D.

Λὔκέη, ης, ἡ, Att. contr. λυκῆ, sub. δορά, *wolf's skin*, Il. 10, 459: *a helmet of it.*

Λὔκεία, ας, ἡ,=foreg., Polyb.

Λύκειον, ου, τό, *the Lycēum*, a gymnasium or public palaestra with covered walks in the eastern suburb of Athens, where Aristotle taught, named after the neighbouring temple of Apollo λύκειος, Ar. Pac. 357, cf. Xen. Hell. 1, 1, 33:—strictly neut. from sq.

Λύκειος, εία, ειον, also ος, ον, Eur. Rhes. 208, (λύκος): *Lycēan*, epith. of Apollo, Λύκειος ἄναξ, or simply, ὁ Λύκειος, either as λυκοκτόνος (q. v.); or as *the Lycian God* (v. Λυκηγενής); or, as Müller Dor. 2, 6, § 8, from *λύκη, q. v.:—Aesch. Theb. 145, plays upon the doubtful meanings, Λύκει' ἄναξ, λύκειος γενοῦ στρατῷ δαΐῳ, *Lycean* lord, be *a very wolf* to the enemy, cf. Id. Supp. 686, Soph. El. 7. [ῠ]

Λὔκῆ, ῆς, ἡ, Att. contr. for λυκέη, q. v.

*ΛΥ'ΚΗ, a root, only found Macrob. Sat. 1, 17, whence come λυκόφως, ἀμφιλύκη, λύκος, λύχνος, λύγδος, λεύσσω, λευκός, and Lat. *luceo, lux*, as also λυκάβας, λυκαυγής, λυκοψία, and Germ. *leuchten*, our own *light, lighten*, in the same sense: cf. also λύγη, λυκόφως. [ῠ]

Λὔκηγενής, ές, (Λυκία, γένος) epith. of Apollo, usu. explained *Lycian-born*, i. e. at Patara, Il. 4, 101, cf. Heraclid. Alleg. 7, and λύκειος.

Λὔκηδόν, adv. (λύκος) *wolf-like*, Aesch. Fr. 30.

Λὔκηθμός, οῦ, ὁ, *a wolf's howl*, formed like μυκηθμός, ap. Suid.

Λυκήλατος, ου, ὁ, = ἔγχελυς, Hesych.

Λὔκία, ας, ἡ, *Lycia*,† a province of Asia Minor between Caria and Pamphylia, earlier called ἡ Μιλυάς, and acc. to Hdt. 1, 173, received its later name from Λυκός, the son of Pandion, Il. 2, 877, sqq.†: adv., Λυκίηθεν *from Lycia*, Il. 5, 105; Λυκίηνδε, *to Lycia*, Il. 6, 168.

†Λυκιακός, ή, όν, *Lycian, of Lycia.*

†Λυκίδας, ου Dor. α, ὁ, *Lycidas*, a bucolic poet, Mosch. 3, 98.—2. a slave of Chabrias, Dem. 497, 7.—Others in Dem. 1251, 4; etc.

Λὔκῐδεύς, έως, ὁ, (λύκος) *a wolf's whelp*, Theocr. 5, 38, Plut. Solon 23, ubi v. Schäf.

†Λυκίδης, ου Ion. εω, ὁ, *Lycides*, an Athenian, Hdt. 9, 5.

†Λυκῖνος, ου, ὁ, *Lycīnus*, father of Amphitheus, Ar. Ach. 50.—Others in Dem. 1223, 2; Paus.; etc.

Λὔκιοεργής, ές, Λὔκιουργής, ές, (Λυκία, *ἔργω) *of Lycian workmanship*, Λ. φιάλαι, Dem. 1193, 11: cf. λυκοεργής. (Formed like Ἀττικουργής, Βοιωτιουργής, etc., Valck. Hdt. 7, 76.)

†Λύκιοι, ων, οἱ, *the Lycians*, Il. 2, 876; v. Λυκία. [ῠ]

Λύκιον, ου, τό, *a Lycian kind of thorn*, elsewh. πυξάκανθα, Diosc.—II. *a liquor* drawn from it, and used as a medicine, Cels. [ῠ]

†Λύκιον, ου, τό, *the temple of* the hero *Lycus* (Λύκος I. 5), at Athens, Plut. Thes. 27.

Λύκιος, ου, ὁ, a kind of *daw* or *chough*, dub.

†Λύκιος, α, ον, *of Lycia, Lycian*, Pind. P. 3, 198; Hdt.; etc.: as epith. of Apollo, Id. 1, 74.

†Λύκιος, ου, ὁ, *Lycius*, son of Lycaon, Apollod. 3, 8.—2.=Λύκος I. 5, Paus. 1, 19, 4.—3. an Athenian, commander of the cavalry in the army of the ten thousand, Xen. An. 4, 3, 22.—4. a Syracusan in the same, Id. 1, 10, 14.—Others in Paus.; etc.

Λυκιουργής, ές, contr. for Λυκιοεργής, q. v.

†Λύκις, ιδος, ὁ, *Lycis*, a comic poet derided by Aristoph. Ran. 14.

†Λυκίσκος, ου, ὁ, *Lyciscus*, an Athenian archon Ol. 109, 1, Dem. 1330, 24; cf. Xen. Hell. 1, 7, 13.—Others in Polyb.; etc.

†Λυκοάτης, ου, ὁ, *an inhab. of Lycoa*, a city of Arcadia, Polyb. 16, 17, 5.

Λὔκοβᾰτίας, ου, ὁ, (λύκος, βαίνω) *wolf-trodden.*

Λὔκόβρωτος, ον, (λύκος, βιβρώσκω) *eaten by wolves*, Arist. H. A. 8, 10, 5.

Λυκοδίωκτος, ον, (λύκος, διώκω) *wolf-chased*, δάμαλις, Aesch. Supp. 350; as Herm. for λευκόστικτος.

Λὔκόδοντες, οἱ, (λύκος, ὀδούς)= κυνόδοντες, Galen.

Λὔκοειδής, ές, (λύκος, εἶδος) *wolf-like, wolfish.*

Λυκοεργής, ές, (λύκος, *ἔργω) *wolf-destroying*, Lat. *lupos conficiens*, πρόβολοι λυκοεργέες, javelins *for killing wolves*, Hdt. 7, 76, ubi al. Λυκιοεργέες, but needlessly.

Λὔκοθαρσής, ές, (λύκος, θάρσος) *bold as a wolf*, Anth. P. 7, 703.

Λὔκοθήρας, ου, ὁ, (λύκος, θηράω) *a wolf-hunter.*

Λὔκοκτονέω, ῶ, *to slay wolves*: from

Λὔκοκτόνος, ον, (λύκος, κτείνω) *wolf-slaying*: epith. of Apollo, *the wolf-slayer*, Soph. El. 6, cf. Paus. 2, 19, 4, and Λύκειος.—II. τὸ λυκόκτονον, a plant, *wolf's bane, aconitum*, Galen.

†Λυκολέων, οντος, ὁ, *Lycoleon*, an Athenian orator, Arist. Rhet. 3, 10.

†Λυκομήδειος, ὁ, ἡ, *of Lycomedes*, Anth. P. 6, 276, 6: from

†Λυκομήδης, ους, ὁ, *Lycomēdes*, son of Creon, a Grecian leader before Troy, Il. 9, 84.—2. a king of Scyros, father of Deidamia, Soph. Phil. 243. —Others in Hdt. 8, 11; etc.

†Λυκομηδίς, ίδος, ἡ, *daughter of Lycomedes* (2), Bion 15, 8.

Λὔκόμορφος, ον, (λύκος, μορφή) *wolf-shaped.*

†Λυκόμων, ωνος, ὁ, *Lucumo*, v. Λουκούμων, Dion. H.

†Λυκόοργος, ου, ὁ, Ep. resolved form of Λυκοῦργος, Il. 6, 130.

Λὔκοπάνθηρ, ηρος, ὁ, *a wolf-panther.*

Λυκοπερσικόν or -πέρσιον, ου, τό, *an Aegyptian plant* with a strong smelling, yellowish juice, Galen.

Λὔκόποδες, ων, οἱ, (λύκος, πούς) *the body guards of tyrants*, perh. because they wore *wolf's skin boots* Arist. ap. Schol. Ar. Lys. 665, Suid. s. v.:—in Ar. Lys. l. c., λευκόποδες must be read (with Herm.) metri grat.

†Λυκορμαῖος, α, ον, *of the Lycormas*, Lyc. 1012: from

†Λυκόρμας, ου, ὁ. *Lycormas*, a river of Aetolia, which was afterwards called Euenus, Strab. p. 327.—II. masc. pr. n., Anth. P. 6, 111; etc.

Λὔκορραίστης, ου, ὁ, (λύκος, ῥαίω) *a wolf-worrier*, κύων, Anth. P. 7, 44, cf. 6, 106.

†Λυκόρτας, α, ὁ, *Lycortas*, father of Polybius, a commander of the Achaeans, Polyb. 2, 40, 2, etc.—Others in Paus.; etc.

ΛΥ'ΚΟΣ, ου, ὁ, *a wolf*, Hom., the largest wild beast in Greece, and the emblem of greediness and cruelty, v. esp. Il. 16, 156 sq., 352, sq.; λ. ὀρέστεροι, Od. 10, 212; κοιλογάστορες, Aesch. Theb. 1035; etc.:—proverb., λύκον ἰδεῖν, *to see a wolf*, i. e. *to be struck dumb*, as was vulgarly believed of any one of whom a wolf *got the first look*, Plat. Rep. 336 D, Theocr. 14, 22; so, *Moerim lupi videre priores*, Virg. Ecl. 9, 54, cf. Plin. N. H. 8, 34: λύκου πτερά, proverb. of things that are not, like 'pigeon's milk,' Meineke Com. Fragm. 2, p. 245; ὡς λύκος χανών, of vain expectation, Ib. 3, 213; so, λύκος κεχηνώς, Ar. Lys. 629: λ. οἶν ὑμεναιοῖ, of an impossibility, Id. Pac. 1076, 1112; λύκου βίον ζῆν, ap. Polyb. 16, 24, 4; ἐκ λύκου στόματος, Paroem., etc.—II. a kind of *daw* or *chough*, Arist. H. A. 9, 24.—III. a kind of *fish*, Ath. 282 D.—IV. a kind of *spider*, Arist. H. A. 9, 39, 1.—V. any kind of *iron hook* or *spike*, esp.—1. *a jagged bit* for hard-mouthed horses, Lat. *lupus, lupatum*, Plut. 2, 641 F; cf. λυκοσπάς.—2. *a hook* or *knocker on a door*, elsewh. μάνδαλος or κόραξ.—3. *the hook of a well-rope*, by which the bucket hangs.—VI. *nickname of κίναιδοι*, Anth. P. 12, 250; cf. Plat. Phaedr. 241 D.—VII. *the flower of the iris*, Ath. 682 A. (Cf. *lupus*, ἀλώπ-ηξ; *wolf, vulpes*: the Sansc. is *varkas* (cf. Sabine *hirpus*), and in Slavon. the *k* is retained, e. g. Russ. *wolk*, Winning, compar. Philology, p. 60). [ῠ]

†Λύκος, ου, ὁ, *Lycus*, I. of men,—1 son of Neptune and Celaeno, Apollod

3, 10, 1.—2. a son of Aegyptus, Id. 2, 1, 5.—3. son of Dascylus, king of the Mariandyni, Ap. Rh. 2, 139.—4. son of Hyrieus, an ancient king of Thebes, husband of Dirce, Eur. H. F. 27.—5. son of Pandion, an Athenian, fled to Asia, and from him Lycia is said to have derived its name, Hdt. 7, 92; Strab. p. 667: honoured as an Athenian hero, Ar. Vesp. 389: v. Λύκιον.—6. grandfather of Anacharsis, Hdt. 4, 76.—7. an Athenian, father of Thrasybulus, Thuc. 8, 75.—Others in Paus.; etc.—II. of rivers, *the Lycus*, 1. a tributary of the Tigris in Assyria, Strab. p. 737: in Xen. *Ζάβατος*.—2. a river of Syria, Strab. p. 755.—3. a tributary of the Maeander in Greater Phrygia, Hdt. 7, 30: now *Djok-bounai.*—4. a river of Pontus, a tributary of the Iris, now *Karahissar*, Strab. p. 556.—5. a river of Bithynia flowing into the Euxine near Heraclea, now *Kilij-su*, Xen. An. 6, 2, 13.—6. a small stream of Mysia, Polyb. 5, 77, 7.—7. a river of European Sarmatia, falling into the Palus Maeotis, Hdt. 4, 123.

†*Λυκόσουρα, ας, ἡ, Lycosura*, a city of Arcadia on Mt. Lycaeus, Paus. 8, 2, 1: *οἱ Λυκοσουρεῖς, the inhab. of Lyc.*, Id. 8, 27, 4.

Λῠκοσπάς, άδος, ὁ, ἡ, (*λύκος, σπάω*) *torn* or *attacked by a wolf*, †*ὄϊς*, Ael. N. A. 1, 38.†—II. *drawn by the bit* (*λύκος* V.); *οἱ λυκοσπάδες*, were *a breed of horses in lower Italy*, elsewh. *Ἐνετοί*, Plut. 2, 641 F; cf. Ael. N. A. 16, 24, Call. Fr. ?—III. a name for *wasps*, Nic. Th. 742; ubi v. Schol. [ῠ]

Λῠκόστομος, ον, (*λύκος, στόμα*) *wolf-mouthed*: *ὁ λ.*, a kind of *anchovy*, Ael. N. A. 8, 18.

†*Λύκου πόλις, ἡ*, (*wolf's city*) *Lycopolis*, a city in the Aegyptian Delta, Strab. p. 802.

Λυκουργεία, ας, ἡ, the trilogy (of Aesch.) *on the story of Lycurgus* (1), Ar. Thesm. 135; cf. *Ὀρεστεία*: prop. fem. of

†*Λυκούργειος, α, ον, of Lycurgus, Lycurgēan*, Polyaen.; from

†*Λυκοῦργος, ου, ὁ*, Ep. *Λυκόοργος*, *Lycurgus*, son of Dryas, king of the Edoni in Thrace, punished by the gods for insulting Bacchus, Il. 6, 130.—2. son of Aleus and Neaera. a king of Arcadia, Il. 7, 142.—3. son of Pheres, a ruler in Nemea, Apollod. 1, 9, 14.—4. a suitor of Hippodamia, Paus. 6, 21, 10.—5. son of Eunomus, the famous lawgiver of the Spartans, Hdt. 1, 65.—6. an Arcadian, Id. 6, 127.—7. a celebrated orator of Athens, a pupil of Plato, Plut. Vit. X. oratt.—Others in Xen.; etc.

†*Λυκουρία, ας, ἡ, Lycuria*, a district of Arcadia, Paus. 8, 19, 4.

Λῠκόφανος, ου, ὁ, a plant, also written *λυκοφών*, Plut. Lyc. 16, cf. Id. 2, 237 B.

Λῠκόφθαλμος, ον, (*λύκος, ὀφθαλμός*) *wolf-eyed.*—II. as subst., *a precious stone.*

Λῠκοφῐλία, ας, ἡ, (*λύκος, φιλία*) *wolf's*, i. e. *false friendship*, Ep. Plat. 318 E, M. Ant. 11, 15. Hence

Λῠκοφίλιος, ον, of or *like wolf's friendship*, Menand. p. 254. [ῐ]

Λῠκοφόρος, ον, (*λύκος, φέρω*) *branded with the mark of a wolf*, Strab. p. 215.

†*Λυκοφρονίδης, ου, ὁ, Lycophronides*, masc. pr. n., Ath. 670 C.

Λυκόφρων, ονος, ὁ, ἡ, (*λύκος, φρήν*) *wolf-minded*, Plut. 2, 988 D: in Hom. only as prop. n, v. sq.

†*Λυκόφρων, ονος, ὁ, Lycophron*, son of Mastor of Cythera, companion of the Telamonian Ajax before Troy, Il. 15, 430.—2. son of Periander of Corinth, Hdt. 3, 50.—3. a tyrant of Pherae in Thessaly, Xen. Hell. 2, 3, 4.—4. father of the orator Lycurgus, Paus. 1, 29, 15.—5. a poet and grammarian of Alexandrea, born at Chalcis in Euboea, Luc.—Others in Arist.; etc.

Λῠκόφως, ωτος, ὁ, twilight, both of morning and evening, like *ἀμφιλύκη νύξ*, Lat. *diluculum*, v. infra. (Usu. deriv. from the root **λύκη* q. v., and *φῶς*, cf. *σκιόφως*: acc. to others from *λύκος*, *wolf-light*, during which the wolf prowls, as we say *owl-light, bat-light*, Ael. N. A. 10, 26, Schol. Il. 7, 433; cf. Pott Et. Forsch. 2, 253.)

Λῠκόχροος, ον, contr. *-χρους, ουν*, (*λύκος, χρόα*) *wolf-coloured.*

Λῠκοψία, ας, ἡ, (*ὄψις*)=*λυκόφως*, Lyc. 1432.

Λυκοψίς, ἡ, and *λύκοψος, ἡ*,=*λύκαψος*, Diosc.

Λῠκόω, ῶ, (*λύκος*) *to tear like a wolf.* Pass. *to be attacked, torn by wolves*, *πρόβατα λελυκωμένα*, Xen. Cyr. 8, 3, 41.

†*Λύκτιος, α, ον, of Lyctus, Lyctian*, Arist. Pol. 2, 7, 1: *ἡ Λυκτία*, sc. *γῆ*, *the territory of Lyctus*, Strab. p. 476: from

†*Λύκτος, ου, ἡ, Lyctus*, an ancient city of Crete, Il. 2, 647, where Strab. p. 476 read *Λύττος*, as Polyb. also named it.

Λῠκώδης, ες,=*λυκοειδής*, Arist. H. A. 6, 32, 1.

†*Λύκων, ωνος, ὁ, Lycon*, son of Hippocoön, Apollod. 3, 10, 5.—2. a Trojan, Il. 16, 335.—3. an Athenian, one of the accusers of Socrates, Plat. Apol. 23; Ar. Vesp. 1301.—Others in Xen. An. 5, 6, 27; Theocr.; etc.

†*Λυκώνη, ης, ἡ, Lycone*, a hill of Argolis, Paus. 2, 24, 5.

†*Λύκων πόλις, ἡ*, (*city of wolves*) *Lycopolis*, a city of Aegyptian Thebaïs, so named from the respect there paid to wolves, Strab. p. 843.

†*Λυκώπας, α, ὁ, Lycōpas*, a herdsman, Theocr. 5, 62: Dor.=Ion. *Λυκώπης*.

†*Λυκωπεύς, έως, ὁ, Lycopeus*, son of Agrius, Apollod. 1, 8.—2. a citizen of Cos, Theocr. 7, 4.

†*Λυκώπη, ης, ἡ, Lycōpe*, a city of Aetolia; hence *ὁ Λυκωπίτης*, *an inhab. of Lycope*, Theocr. 6, 72.

†*Λυκώπης, ου* Ion. *εω, ὁ, Lycopas*, a Lacedaemonian, Hdt. 3, 55, Ion. for *-πας*.

†*Λυκώρεια, ας, ἡ, Lycorēa*, a city on the southern point of Mt. Parnassus, now *Lyakoura*, Strab. p. 418: hence

†*Λυκώρειος, α, ον, of Lycorea, Lycorēan*, Anth.: *ὁ Λ.* appell. of Apollo, Ap. Rh. 4, 1490; and *Λυκωρεύς, ὁ*, Call. Ap. 19.

†*Λυκωρεύς, έως, ὁ*,=*Λυκώρεια*, Luc. Tim. 3.—II. *Lycoreus*, son of Apollo and Corycia; in Paus. *Λύκωρος*, 10, 6, 3.—2. v. sub foreg.

Λῦμα, ατος, τό, like *κάθαρμα*, *filth* or *dirt removed by washing*, esp. in plur., *ἀμβροσίῃ μὲν πρῶτον ἀπὸ χροὸς...λύματα πάντα κάθηρον*, Il. 14, 171, Soph. Aj. 655: also *the dirty water*, etc., thrown away afterwards, Lat. *purgamentum*, hence, *εἰς ἅλα λύματ' ἔβαλλον*, Il. 1, 314: *λ. τόκου*, the discharge after child-birth,=*τὰ λόχια*, Call. Jov. 17.—II. *moral filth* or *defilement, disgrace, infamy*, Soph. O. C. 805.—III. *an abandoned man, the off-scourings of society*, like *κάθαρμα* III.—IV.=*λύμη*, *ruin*, Aesch. Pr. 692, cf. Seidl. Eur. Tro. 608.—V. *a thing to be redeemed, a pledge*, usu. *ἐνέχυρον*, Suid. (Prob. from *λούω*, Lat. *luo, lavo*, akin to *λύθρος, λύμη, λοιμός*.)

Λῡμαίνομαι, dep. mid.; with pf. pass. *λελύμασμαι*, Dem. 1109, 28; 3 sing. *λελύμανται*, 570, 20; v. sub fin.:—strictly, *to cleanse one's self* (from *λῦμα*), but this signf. only appears in compd. *ἀπολυμαίνομαι.*—II. (from *λύμη*) *to treat* another *outrageously, to outrage* by word or deed, *to maltreat*, esp. of personal injuries, scourging, torturing, etc., (cf. Dem. 630, 26), c. acc., *τὴν ἵππον ἐλυμήναντο ἀνηκέστως*, Hdt. 8, 28; *ὀργῇ...ᾗ σ' ἀεὶ λυμαίνεται*, Soph. O. C. 855; cf. Eur. Bacch. 354, Ar. Av. 100, Isae. 58, 11, Xen., etc.; also c. dat., *λυμαίνεσθαι τῷ νεκρῷ*, Hdt. 1, 214; 9, 79; cf. Wess. ad 8, 15, Ar. Nub. 928, Eur. Bacch. 632, etc.; (the constr. with dat. is considered strictly Att., Schol. Ar. Nub. 925, but Xen. always has acc., and it is freq. in the Oratt.: Plat. does not use the word at all): absol. *to do mischief, cause ruin*, etc., Thuc. 5, 103; so, *λύμῃσι λυμαίνεσθαι*, Hdt. 6, 12; c. acc. cognato, *ἅλις λύμης ἣν ἐλυμήνω πάρος*, Eur. Hel. 1099; also c. neut. adj. in acc., *τἆλλα πάντα λυμαίνεσθαι*, Hdt. 3, 16, cf. Dem. The act. *λυμαίνω* seems not to occur before Liban., who uses it with dat., (for the examples in Xen. and Aristot. have been corrected from MSS.): but *λυμαίνομαι* is used as pass., now and then, *δεδεμένος καὶ λυμαινόμενος*, Antipho 136, 43; *λυμανθὲν δέμας*, Aesch. Cho. 290. Hence

Λῡμαντήρ, ῆρος, ὁ, a spoiler, destroyer, *φιλίας*, Xen. Hier. 3, 3: hence

Λῡμαντήριος, ία, ιον, injurious, destructive, *δεσμά*, Aesch. Pr. 991: c. gen. *outraging, ruining* another, *γυναικός, οἴκων*, Aesch. Ag. 1438, Cho. 764.

Λῡμαντής, οῦ, ὁ,=*λυμαντήρ*, *γάμος λ. βίου*, Soph. Tr. 793.

Λῡμαντικός, ή, όν,=*λυμαντήριος*, Epict.

Λῡμάντωρ, ορος, ὁ,=*λυμαντήρ*, Timon. ap. Sext. Emp. Math. 11, 171.

Λύμαξ,=*πέτρα*, Hesych., whence Lat. *lumecta* and *lumarius*.

†*Λύμαξ, ακος, ὁ, Lymax*, a river of Arcadia, Paus. 8, 10, 3.

Λῦμαρ, τό, poet. for *λῦμα, λύμη*.

Λύμασις, ἡ,=*λύμη*, dub. l. Aesch Supp. 877.

Λῡμάχη, ἡ,=*λύμη*, Hesych.

Λῡμεών, ῶνος, ὁ. (*λύμη*) *a destroyer, spoiler, corrupter*, Soph. Aj. 573; *γυναικῶν*, Eur. Hipp. 1068; *σωτῆρες ἀλλὰ μὴ λυμεῶνες*, Isocr. 56 E, 187 B; cf. Xen. Hier. 6, 6. Hence

Λῡμεωνεύομαι, dep. mid.,=*λυμαίνομαι*, v. l. Polyb. 5, 5, 8.

Λύμη, ης, ἡ, outrage by word or deed, *maltreatment*, esp. *maiming*, and so *ruin, destruction*, *ἐπὶ λύμῃ*, for the sake of *insult*, Hdt. 2, 121, 4, cf. Aesch. Theb. 879; *ἄνδρα οὕτω αἰσχρῶς λύμῃ διακείμενον*, Hdt. 2, 162; *ὧν διαφθειρομένων οὐκ ἂν γένοιτο μεγάλη λύμη τῇ πόλει*, Plat. Legg. 919 C; *λ. καρπῶν καὶ προβάτων*, Xen. Oec. 5, 6: freq. in plur., *λύμῃσι λυμαίνεσθαι*, Hdt. 6, 12, *λύμαις φθείρειν*, Ar. Av. 1068; *ἀδαμαντοδέτοισι λύμαις*, Aesch. Pr. 148, cf. 426.—II.=*λῦμα*, *defilement, impurity*, Polyb. 5, 59, 11. (*λύμη* and *λῦμα* are orig. the same, though each has by custom been more restricted to one branch of their common signf.: from the same roots come *λώβη, λύθρος*, Lat. *labes, lutum*, prob. also *λοιμός*, Lat. *lues*: perh. also *λύπη*.) [ῡ]

Λύμην, Ep. aor. mid. c. pass. signf

formed from *λύω*, without any vowel of union, Il. 21, 80. [ῡ]

Λῡμήτης, ου, ὁ, poet. for *λυμαντήρ*.

Λῦμμα, ατος, τό,=λῦμα, Strab. p. 235.

Λῡμώδης, ες, (λύμη, εἶδος) *ruinous, destructive.*

Λῡπαλγής, ές, (λύπη, ἄλγος) *distressed by pain*, Paul. S. Ecphr. 474.

Λῡπέω, ῶ, f. -ήσω, (λύπη) *to give pain to, to pain, distress, grieve, annoy*, Hes. Op. 399, Hdt. 8, 144, Trag., etc.; opp. to *εὐφραίνειν*, Eur. Alc. 238; *ταὐτὰ ταῦτα λυποῦντες, ἃ ἐγὼ ὑμᾶς ἐλύπουν*, Plat. Apol. 41 E; *ἐλύπει αὐτὸν ἡ χώρα πορθουμένη*, Xen. An. 7, 7, 12:—Hdt. also has it of cavalry and light troops, *to harass, annoy* an army by constant attacks, Hdt. 9, 40, cf. 61, Thuc. 6, 66, etc.—Pass. *to be sad, to mourn, grieve, λυπεῖσθαι φρένα*, Theogn. 593; opp. to *χαίρειν*, Soph. Aj. 555, etc.: also c. acc. rei, *to grieve about* a thing, Soph. Aj. 1086; *πρός τι*, Thuc. 2, 64, Plat. Rep. 585 A; absol. *to feel pain*, Eur. Ion 632, Plat., etc.; *τὸ λυπούμενον*,=*ἡ λύπη*, Schäf. Dion. Comp. p. 205.

ΛΥ΄ΠΗ, ης, ἡ, *pain*, Lat. *dolor*, Hdt. 7, 152: opp. to *ἡδονή*, Plat. Phil. 31 C, etc.: also *pain of mind, grief*, Hdt. 7, 16; opp. to *χαρά*, Xen. Hell. 7, 1, 32; and so, mostly in Trag., *δῆγμα δὲ λύπης οὐδὲν ἐφ' ἧπαρ προςικνεῖται*, Aesch. Ag. 791; etc. [ῡ]

Λύπημα, ατος, τό, (λῡπέω) *pain, distress*, Soph. Tr. 554.

Λῡπηρός, ά, όν, (λυπέω), *painful*, Lat. *molestus*, *τὸ σοι τοῦτ' ἐστι λυπηρὸν κλύειν*, Soph. O. C. 1176; *τἀν δόμοισι λυπηρά*, Eur. Ion 623, etc.: also of persons, *troublesome*, Ar. Ach. 456, Xen. An. 2, 5, 13. Adv. -ρῶς, *λυπηρῶς ἔχει εἰ...*, Soph. El. 767; *λ. φέρειν τι*, Isocr. 199 D.

Λῡπησῐλόγος, ον, (λυπέω, λόγος) *giving pain by talking*, Cratin. Incert. 42.

Λυπητέον, verb. adj. from *λυπέομαι*, *one must feel pain*, Xen. Apol. 27.

Λῡπητικός, ή, όν, (λυπέω) *distressing*, *τὸ λυπ.*,=*λύπη*, Plut. 2, 657 A.—II. pass. *distressed distressful.*

Λυπρόβῐος, ον, (λυπρός, βίος) *leading a wretched life*, Strab. p. 318.

Λυπρόγαιος, ον, Att. *λυπρόγεως, ων*, (λυπρός, γαῖα, γῆ) *with poor soil*, App. Hisp. 59, Philo, v. sq.

Λυπρός, ά, όν, (λυπέω, cf. λυπηρός) *distressful, wretched, poor, sorry*, esp. of land, *γαῖα*, Od. 13, 243, Hdt. 9, 122, Arist. H. A. 5, 28, 4, cf. Ruhnk. Tim., as the Romans opposed to each other *gracile* and *laetum solum.*—II.=*λυπηρός*, *painful, distressing, sad*, Aesch. Cho. 835, Eum. 174, Eur. Alc. 370, etc.; *τὸ λυπρόν*, Id. Supp. 38. Adv. -ρῶς, Ib. 898. Hence

Λυπρότης, ητος, ἡ, *wretchedness, distress*: esp. of land, *poverty, barrenness*, Strab. p. 130, etc.

Λυπρόχωρος, ον, (λυπρός, χώρα)=*λυπρόγαιος*, Strab. p. 427.

ΛΥ῾ΡΑ, ας, ἡ, Lat. *lyra, a lyre*, a Greek musical instrument *of seven strings*, (*ἑπτάτονος*, Eur. I. T. 1129), like the *κιθάρα*, said to have been invented by Mercury, H. Merc. 423, etc.; but never in Hom. (his name for similar instruments being *κίθαρις* and *φόρμιγξ*), but freq. from Pind. downwards.—The hollow shell or body of the lyre was deeper than that of the cithara, and was too large to hold on the knee: its strings were (as in the cithara of Terpander) seven, *κέλαδος ἑπτατόνου λύρας*, Eur. I. T. 1129, etc.;—being of a full rich tone, it was held to be the most manly of all stringed instruments, cf. *κιθάρα*: for the same reason it was not used in dirges and wild music such as the Phrygian mode, which is therefore called *ὁ ἄνευ λύρας θρῆνος*, Aesch. Ag. 990, cf. *ἄλυρος*, *ἀφόρμικτος*.—II. *lyric poetry* and *music*, Plat. Legg. 809 C.—III. *the constellation Lyra*, Anacr. 70, ubi v. Bergk, Arat. 268.—IV. a sea-fish of the *Trigla* kind, *Trigla Lyra*, Arist. H. A. 4, 9, 5. [ῠ]

†Λύρα, ας, ἡ, *Lyra*, a place in Bithynia, so named from the *lyre* of Orpheus, Ap. Rh. 2, 929.—II. fem. pr. n., Luc.

Λῠρᾰοιδός, οῦ, ὁ, contr. *λυρῳδός*, (λύρα, ἀοιδός) *one who sings to the lyre*, Anth. P. 7, 612, Plut. Sull. 33, etc.

†Λύρβη, ης, ἡ, *Lyrbe*, a city of Pisidia, Dion. P. 859.

Λῠρίζω, (λύρα) *to play the lyre*, Chrysipp. ap. Plut. 2, 1037 E, Anacreont.

Λῠρικός, ή, όν, (λύρα) *of* or *for the lyre, lyric*, *μοῦσα*, Anacreont. 25, 2: *ὁ λ.*, *a lyric poet*, Anth. P. 11, 78, Plut. Num. 4.

Λύριον, ου, τό, dim. from *λύρα*, Ar. Ran. 1304.

Λῠρισμός, οῦ, ὁ, (λυρίζω) *a playing on the lyre.*

Λῠριστής, οῦ, ὁ, (λυρίζω) *a player on the lyre.*

†Λυρκεία, ας, ἡ, *Lyrcēa*, a place in Argolis, Paus. 2, 25, 5.

†Λύρκειον, ου, τό, *Mt. Lyrcēus*, in Argolis on the borders of Arcadia, Strab. p. 370.

†Λύρκος, ου, ὁ, *Lyrcus*, son of Abas, Paus. 2, 25, 4.

†Λυρναῖος, α, ον, *Lyrnēan, of Lyrna*, acc. to Schol. Aesch. Pers. 324, v. Blomf. ad l. (v. 330): but Steph. Byz. *of Lyrnessus*, as if from *Λύρνα* for *Λυρνησσός*.

†Λυρνήσιος, α, ον, *of Lyrnessus, Lyrnessian*, Aesch. Fr. 250: and

†Λυρνησίς, ίδος, ἡ, pecul. fem. to foreg., Aesch. Fr. 250; *ἡ Λυρνησίς*, *the territory of Lyrnessus*, Strab.: from

†Λυρνησσός or Λυρνησός, οῦ, ἡ, *Lyrnessus*, a city of Troas, Il. 2, 691.—2. acc. to Callisth. ap. Strab. p. 667, 676, a city of Pamphylia.

Λῠρογηθής, ές, (λύρα, γηθέω) *delighting in the lyre*, Anth. P. 9, 525, 12.

Λῠρόεις, εσσα, εν, (λύρα) *fitted for the lyre, lyrical*, Theopomp. (Coloph.) ap. Ath. 183 A.

Λῠροεργός, όν, (λύρα, *ἔργω) *making lyres* or *singing to the lyre*, Orph. Arg. 7.

Λῠροθελγής, ές, (λύρα, θέλγω) *charmed by the lyre*, Anth. P. 9, 250.

Λῠρόκτῐτος, ον, (λύρα, κτίζω) *lyre-founded*, epith. of Thebes, said to have been built by the sound of Amphion's lyre, Christod. Ecphr. 261.

Λυροκτύπης, ου, ὁ,=*λυρόκτυπος*, Anacreont.

Λῠροκτῠπία, ας, ἡ, *a striking the lyre*, Anth. Plan. 277: from

Λῠροκτύπος, ον, (λύρα, κτυπέω) *striking the lyre.*—II. *twanging like a lyre*, of a bow-string, Lyc. 918. [ῠ]

Λῠροπηγός, όν, (λύρα, πήγνυμι)=*λυροποιός*.

Λῠροποιέω, ῶ, *to make lyres*; hence

Λῠροποιητικός, ή, όν, *good at making lyres.*

Λῠροποιΐα, ας, ἡ, *the art of making lyres*: and

Λῠροποιϊκός, ή, όν,=*λυροποιητικός*, *ἡ λ.*, sub. *τέχνη*, Plat. Euthyd. 289 C.: from

Λῠροποιός, όν, (λύρα, ποιέω) *making lyres*, Plat. Euthyd. 289 B, D, Crat. 390 B; cf. Bergk Anacr. 27.

Λυροφοίνιξ, ὁ, a kind of *lyre*, ap. Ath. 175 D.

Λύρτος, τό, Epirot. word for *σκύφος*, Seleuc. ap. Ath. 500 B.

Λῠρώδης, ες, (λύρα, εἶδος)=*λυρόεις*, Anth. P. append. 176.

Λῠρῳδία, ας, ἡ, *a song to be sung to the lyre*: from

Λῠρῳδός, οῦ, ὁ, contr. for *λυραοιδός*, q. v.

Λῠρωνία, ας, ἡ, (λύρα, ὠνέομαι) *a buying of lyres*, Ar. Fr. 34.

†Λῡσαγόρης, εω, ὁ, Ion.=*Λυσαγόρας*, *Lysagoras*, masc. pr. n., a Milesian, Hdt. 5, 30.—2. a Parian, Id. 6, 133.

†Λυσάνδρα, ας, ἡ, *Lysandra*, daughter of Ptolemy son of Lagus, Paus. 1, 9, 6.

†Λυσανδρίδας, α, ὁ, *Lysandridas*, a Spartan, Ath. 609 B.

†Λύσανδρος, ου, ὁ, (λύω, ἀνήρ) *Lysander*, a Trojan, Il. 11, 491.—2. the celebrated general of the Spartans, Xen. Hell. 1, 5, 1, sqq.—3. a Sicyonian officer, Id. ib. 7, 1, 45.—Others in Paus.; etc. [ῡ]

Λῡσᾰνίας, ου, ὁ, (λύω, ἀνία) *ending sadness*, like *πανσανίας*, *λ. κακῶν*, Ar. Nub. 1162.

†Λῡσανίας, ου, ὁ, *Lysanias*, an Athenian archon Ol. 78, 3, Diod. S. also Ol. 84, 2, Id., father of Aeschines, a friend of Socrates, Plat.—2. a friend of Alexander the Great, Arr. An. 1, 2, 1.—3. name of a youth in Call. Ep. 29, 5.—4. a grammarian of Cyrene, Ath. 304 B.—Others in Diog. L.; etc.

Λῡσέρως, ωτος, ὁ, (λύω, ἔρως) *deliverer from love.*

†Λύση, ης, ἡ, *Lysē*, a daughter of Thespius, Apollod. 2, 7, 8.

Λῡσήνωρ, ορος, ὁ, ἡ, (λύω, ἀνήρ) *relaxing, weakening men*, Tryphiod. 449.

†Λυσιάναξ, ακτος, ὁ, *Lysianax*, an Elean, Paus. 6, 4, 5.

†Λῡσιάνασσα, ης, ἡ, *Lysianassa*, a daughter of Nereus and Doris, Hes. Th. 58.—2. a daughter of Polybus, wife of Talaus, Paus. 2, 6, 6: cf. *Λυσιμάχη*.—3. daughter of Epaphus, mother of Busiris, Apollod. 2, 5, 11. Others in Anth.; etc.

†Λῡσίας, ου, ὁ, *Lysias*, son of Cephalus, the celebrated orator, a contemporary of Socrates, Plat.; Xen.; etc.—Others in Ath.; etc.—II. *Λυσιάς, άδος, ἡ*, a city of Greater Phrygia, Strab. p. 576.—2. a city and fortress of Syria, Id. p. 752.—3. a stronghold for storing up plunder in Judea, Id. p. 763.

Λῡσίγᾰμος, ον, (λύω, γάμος) *dissolving marriage*, Anth. P. 5, 302.

Λῡσιγυία, ας, ἡ, or *λῡσίγυια*, (Lob. Paral. p. 333): *relaxation of the limbs*, Hipp. p. 415.

Λῡσίγυιος, ον, (λύω, γυῖον) *relaxing the limbs, enfeebling.*

†Λῡσιδίκη, ης, ἡ, *Lysidīce*, daughter of Pelops, wife of Mestor, Apollod. 2, 4, 5: acc. to Plut. Thes. 7, mother of Alcmena.—2. a daughter of Thespius, Apollod. 2, 7, 8.

Λῡσίδῐκος, ον, (λύω, δίκη) *ending* or *settling law-suits.*—II. *infringing on justice.*

Λῡσιέθειρα, ας, ἡ, *with dishevelled hair*, like *λυσίθριξ*, Nonn.

Λῡσίζωνος, ον, also η, ον, (λύω, ζώνη) *loosing the zone*, i. e. ceasing to be a maid.—2. of a soldier, *ungirded, unarmed*, Lat. *discinctus*, †Polyaen. 8, 24, 3†.—II. epith. of Diana and Ilithyia, who *assisted women in travail* Theocr. 17, 60.

†Λῡσιθείδης, ου, ὁ, *Lysithīdes*, one of the wealthiest of the Athenians in the time of Demosthenes, Dem. 565, 13; 703, 14; etc.

†Λῡσίθεος, ου, ὁ, *Lysitheus*, an Athenian archon Ol. 78, 4, Diod. S. 11, 69.

†Λῡσίθοος, ου, ὁ, *Lysithŏus*, son of Priam, Apollod. 3, 12, 5.

Λῡσίθριξ, τρῐχος, ὁ, ἡ, (λύω, θρίξ) *with loose hair.*

Λῡσίκᾰκος, ον, (λύω, κακός) *ending evil*, Theogn. 476, ubi al. ληισικ-.

†Λυσικλείδης, ου, ὁ, *Lysiclīdes*, against whom a speech of Dinarchus was directed, Dion. H. de Din. 12.

†Λυσικλῆς, έους, ὁ, *Lysicles*, an Athenian, father of Abronychus, Thuc. 1, 91.—2. a young Athenian, who married Aspasia after the death of Pericles, and rose through her instructions to high stations, Thuc. 3, 19; Ar. Eq. 132, 765, etc.

Λῡσίκομος, ον, or λυσικόμης, (λύω, κόμη)=λυσίθριξ, v. l. Opp. C. 3, 128.

†Λυσικράτης, ους, ὁ, *Lysicrates*, an Athenian commander, Ar. Av. 513, 626.—2. an archon Ol. 81, 4, Diod. S. 11, 88.

†Λύσιλλα, ης, ἡ, *Lysilla*, fem. pr. n., Ar. Nub. 684.

†Λῡσιμάχη, ης, ἡ, *Lysimăche*, daughter of Abas, wife of Talaus, Apollod. 1, 9, 13: cf. Λυσιάνασσα.—2. a daughter of Priam, Id. 3, 12, 5.

Λῡσιμᾰχία, ας, ἡ, and λῡσιμάχιον, ου, τό, a medicinal herb, *Lysimachia, loose-strife*, Diosc.

†Λυσιμαχία, and -μάχεια, ας, ἡ, *Lysimachia*, a city in the Thracian Chersonese, Strab. p. 331.—2. a city of Aetolia on a lake of same name, Id. p. 460.

†Λυσιμαχίδης, ου, ὁ, (prop. patron. from Λυσίμαχος) *Lysimachides*, an Athenian archon, Diod. S. 12, 22; etc.

Λῡσίμᾰχος, ον, also pecul. fem. λυσιμάχη (Ar. Pac. 994, Lys. 554), (λύω, μάχη) *ending strife*, Anth. P. 5, 71, etc.: freq. as a prop. n., v. sq.

†Λῡσίμᾰχος, ου, ὁ, *Lysimachus*, an Athenian, father of the celebrated Aristides, Hdt. 8, 79.—2. son of this Aristides, Plat. Lach. 179 C.—3. a commander of the cavalry under the thirty tyrants, Xen. Hell. 2, 4, 8.—Others of this name in Dem.; Plut.; etc.

†Λυσιμέλεια, ας, ἡ, λίμνη, *Lysimelīa*, a marsh in the suburbs of Syracuse, Thuc. 7, 53; Theocr. 16, 84.

Λῡσιμελής, ές, (λύω, μέλος) *limb-relaxing*, epith. of sleep, Od. 20, 57; 23, 343; of love, Hes. Th. 911, Sappho 43 Bgk., etc.; of death, Eur. Supp. 46; so too of wine, sickness, etc., Anth. P. 11, 414.

†Λυσιμένης, ους, ὁ, *Lysimĕnes*, a Sicyonian, Xen. Hell. 7, 1, 45.—2. an Athenian orator, Ath. 209 A.

Λῡσιμέριμνος, ον, (λύω, μέριμνα) *driving care away*, Anth. P. 9, 524, 12.

Λύσῐμος, ον, (λύσις) *able to loose* or *relieve*, Aesch. Supp. 811.—II. pass. *able to be loosed* or *redeemed*, ἐνέχυρον, Plat. Legg. 820 E.—2. *able to be solved* or *refuted*, συλλογισμός, Arist. An. Pr. 2, 27, 5. [ῠ]

Λῡσίνομος, ον, (λύω, νόμος) *doing away with the law*, Nonn.

†Λῡσίνομος, ου, ὁ, *Lysinŏmus*, son of Electryon, Apollod. 2, 4, 5.

†Λυσίνοος, ου, ὁ, *Lysinŏus*, masc. pr. n., an Athenian, Dem. 949, 6.—2. father of Aristophon, Paus. 6, 13, 11.

Λύσιος, ία, ιον, also ιος, ιον, (λύω) *releasing, delivering, able to release*, etc., λύσιοι θεοί, the gods *who deliver from curse* or *sin*, Stallb. Plat. Rep. 366 A; epith. of Bacchus, Pind. Fr. 124, Orph. H. 49, 2; cf. Paus. 9, 16, 6. [ῡ]

Λῠσιπαίγμων, ον, gen. ονος, (λύσις, παῖγμα) *letting loose*, i. e. *giving play* or *sport*, dub. l. Anacreont., 39, 9, at least contrary to analogy, as being from the subst. λύσις [ῠ] instead of the fut. λύσω, cf. sq. [ῡ]

Λῡσιπήμων, ονος, (λύσις, πῆμα) *ending sorrow* or *pain*, Orph. Hymn. 1, 11; 58, 20, ubi Herm. λαθιπήμων metri grat., cf. foreg.

Λῡσίποθος, ον, (λύω, πόθος) *delivering from love*, Anth. P. 5, 269.

Λῡσιπόνιον, ου, τό, *a medicinal unguent*: from

Λῡσίπονος, ον, (λύω, πόνος) *releasing from toil, labor-lightening*, λ. θεράποντες, Pind. P. 4, 72; λ. τελευτά, death *that frees from care*, Id. Fr. 96.

†Λῡσίππη, ης, ἡ, *Lysippe*, daughter of Thespius, Apollod. 2, 7, 8.—2. daughter of Proetus, Id. 2, 2, 2.—Others in Paus.: fem. from

†Λύσιππος, ου, ὁ, (λύω, ἵππος) *Lysippus*, a Spartan harmost in Epitalium, Xen. Hell. 3, 2, 29.—2. a poet of the old comedy, Meineke 1, p. 215; 2, p. 744.—3. a celebrated statuary of Sicyon, Paus. 2, 9, 8.—Others in Dem. 1083, 11; etc.

Λύσις, εως Ion. ιος, ἡ, (λύω) *a loosing, setting free*, esp. of a prisoner, hence *a release, ransoming*, Il. 24, 655, Theogn. 1004:—οὐκ ἔχει λύσιν (sc. τὰ πήματα), Soph. Ant. 598:—c. gen., λ. θανάτου, *deliverance from* death, Od. 9, 421; λ. ἔριδος, Hes. Th. 637; λ. χρειῶν, *disburdening from* debt, Hes. Op. 402; λύσιν αἰτέειν κακῶν, Hdt. 6, 129; λ. πενθέων, μόχθων, Pind. N. 10, 143, Soph. Tr. 1171: also, λ. ἀπό τινος, Plat. Rep. 532 B: but—2. οὐ λύσις ἄλλη στρατοῦ πρὸς οἶκον, no other *means of letting* the host *loose* from port for home, Soph. El. 573.—3. absol. *deliverance from guilt* by expiatory rites, Lat. *expiatio*, Stallb. Plat. Rep. 364 E.—4. *recovery from pain* or *sickness.*—5. on ὠμὴ λύσις v. ὠμήλυσις.—II. *a loosing, parting*, λ. καὶ χωρισμὸς ψυχῆς ἀπὸ σώματος, Plat. Phaed. 67 D:—*dissolution*, τῆς πολιτείας, Id. Legg. 945 C.—2. *solution* of a difficulty, *refutation*, Arist. Rhet. 2, 25, 1.—3. *the unravelling* of the plot in a tragedy, Id. Poet. 18, 1.—III. =δόρπου λ., *a place* for banquetting, Pind. O. 10 (11), 57, ubi v. Böckh; cf. κατάλυσις II. [ῠ]

†Λῦσις, ιδος, ὁ, *Lysis*, an Athenian, after whom one of Plato's dialogues is named.—2. a Pythagorean philosopher of Tarentum, teacher of Epaminondas, Ael. V. H. 3, 17.—3. an immoral lyric poet, Strab. p. 648. (cf. Lob. Pathol. 511, n. 45.)

†Λῡσιστράτη, ης, ἡ, (λύω, στράτος) *Lysistrata*, fem. pr. n., formed by Aristophanes as title of one of his comedies in which he urged the *bringing the war to a close.*

†Λῡσίστρατος, ου, ὁ, (λύω, στράτος, v. foreg.) *Lysistratus*, an Athenian seer, Hdt. 8, 96.—2. an Athenian, notorious for effeminacy and gambling, Ar. Ach. 855.—Others in Dem.; Andoc.; etc.

Λῡσισωματέω, ῶ, (λύω, σῶμα) *to be relaxed in body*, Hipp. p. 1160.

†Λυσιτᾱνία, ας, ἡ, in Steph. Byz. Λουσιτανία, *Lusitania*, the western division of Hispania, now *Portugal*, Strab. p. 152, sq.

†Λυσιτᾱνοί, ῶν, οἱ, *the Lusitani*, Strab. p. 152, etc.

Λῡσιτέλεια, ας, ἡ, *advantage, use, profit*, Theophr. ap. Diog. L. 5, 54, Diod., etc.; λ. περὶ τὸν χρόνον, *economy* of time in *making payments*, Polyb. 32, 13, 11; and

Λυσιτελέω, ῶ, strictly, *to indemnify for expenses incurred*, hence *to be useful* or *advantageous to*, λυσιτελεῖ ἡμῖν ἡ δικαιοσύνη, Plat. Prot. 327 B: esp. in 3 pers., λυσιτελεῖ μοι, *it profits* me, *is better for* me, c. part., οἷς λυσιτελεῖ πειθομένοις, Lys. 174, 14, cf. Soph. O. T. 316; c. inf., ὅτι μοι λυσιτελοῖ ὥςπερ ἔχω ἔχειν, Plat. Apol. 22 E; hence with a compar. force, τεθνάναι λυσιτελεῖ ἢ ζῆν *'tis better* to be dead than alive, Andoc. 16, 28, cf. Xen. Cyr. 2, 4, 12: oft. too c. negat., οὐ λ. μοι, *'tis* not *good* for me, *profits* me not, c. inf., Hdt. 1, 97, and Xen. cf. Valck. Hipp. 441: τὸ λυσιτελοῦν, τὰ λυσιτελοῦντα, *profit, gain, advantage*, Thuc. 6, 85, Plat., etc. Cf. λύω IV: from

Λῡσιτελής, ές, (λύω, τέλος) strictly, *paying* or *indemnifying for expenses incurred*: hence, *useful, profitable, advantageous*, λυσιτελέστερον ἀδικία δικαιοσύνης, Plat. Rep. 354 A; ἐμπορεύματα λυσιτελέστερα, Xen. Hier. 9, 11; λυσιτελεστάτη ζωή, Plat. Rep. 344 E; λυσιτελῆ; *advantages*, Polyb. 4, 38, 8:—*cheap*, Xen. Vect. 4, 30: cf. λύω IV. Adv. -λῶς, Diod. 14, 102.

Λῡσιτελούντως, adv. part. pres. from λυσιτελέω, *usefully, profitably*, Xen. Oec. 20, 21, Plat. Alc. 2, 146 B.

†Λῡσιφάνης, ους, ὁ, *Lysiphānes*, teacher of Epicurus, Diog. L. 10, 13, v. l. Ναυσιφάνης.

Λῡσιφλεβής, ές, (λύω, φλέψ) *opening the veins*, Anth. P. 6, 94.

Λῡσίφρων, ονος, ὁ, ἡ, (λύω, φρήν) *releasing from care*, Anacreont. 50, 2.

Λῡσιχαίτης, ου, ὁ, (λύω, χαίτη)= λυσίθριξ.

Λῡσιχίτων, ωνος, ὁ, ἡ, (λύω, χιτών) *with loose tunic*, Nonn. [χῐ]

Λῡσιῳδός, οῦ, ὁ, and ἡ, (Λῦσις 3, ᾠδή) *one who played women's characters in male attire*, Aristox. ap. Ath. 620 E, Plut. Sull. 36, etc.; so called from Lysis, who wrote songs for such actors, Strab. p. 648; cf. Μαγῳδός.—†2. αὐλός, a flute *accompanying* or *adapted to such pantomimes*, Ath. 182 C.

†Λῦσος, ου, ὁ, *Lysus*, a statuary of Macedonia, Paus. 6, 17, 1.

ΛΥ´ΣΣΑ˘, ἡ, Att. λύττα, *rage, fury*, in Il. always of *martial rage*, κρατερὴ δέ ἑ λύσσα δέδυκεν, 9, 239; λύσσαν ἔχειν ὀλοήν, Ib. 305: later *raging-madness, raving*, esp. caused by the gods, as that of Io, Aesch. Pr. 883, of Orestes, Id. Cho. 288, Eur. Or. 254, etc.; also of Bacchic frenzy, ἐλαφρὰ λ., Eur. Bacch. 851; λύσσῃ παράκοπος, Ar. Thesm. 681: strengthd., λ. μαινάς, Soph. Fr. 678: also of dogs, Xen. An. 5, 7, 26 in form λύσσα, whereas Plat. has λύττα ἐρωτική, Legg. 839 A.—2. personified, Λύσσα, *the goddess of madness*, Eur. H. F. 823.—II. *the worm* under the tongue *of dogs*, removed from the belief that it produces madness. Hence

Λυσσαίνω, =λυσσάω, *to be raging-mad, to rave*, λ. τινί, *to be mad at* or *with one*, Soph. Ant. 633.

Λυσσᾰλέος, έα, έον, (λυσσάω) *raging-mad*, Ap. Rh. 4, 1393.

Λυσσάνιος, v. sub λισσάνιος.

Λυσσάς, άδος, ἡ, *raging mad*, Anth. Plan. 289; λυσσάδι μοίρᾳ, Eur. H. F. 1024.

Λυσσάω, Att. λυττάω, ῶ, (λύσσα) *to be raging* in battle, Hdt. 9, 71, cf. λύσσα init.: *to rave, be mad*, Soph

O. T. 1258, Plat., Rep. 329 C, etc.; of wolves, Theocr. 4, 11: ἔρωτες λυττῶντες, Plat. Rep. 586 C.

Λυσσηδόν, adv. (λύσσα) *furiously, madly*, Opp. H. 2, 573.

Λυσσήεις, εσσα, εν,=λυσσαλέος.

Λύσσημα, ατος, τό, (λυσσάω) *a fit of madness*: in plur. *ravings*, εἴ μ' ἐκφόβοιεν μανιάσιν λυσσήμασιν, Eur. Or. 270.

Λυσσήρης, ες,=λυσσαλέος, Orph. H. 68, 6.

Λυσσητήρ, ῆρος, ὁ, *one that is raging, raving, mad*, κύων λ., Il. 8, 299; ποὺς λ., Anth. P. 6, 94.

Λυσσητής, οῦ, ὁ,=foreg., Anth. P. 7, 473.

Λυσσητικός, ή, όν,=λυσσαλέος, Ael. N. A. 12, 10.

Λυσσόδηκτος, ον, (λύσσα, δάκνω) *bit by a mad dog*, Geop.

Λυσσομᾰνέω, ῶ, *to rage, rave*, Manetho: from

Λυσσομᾰνής, ές, (λύσσα, μαίνομαι) *raging-mad, frenzy-tost*, Anth. P. 6, 219.

Λυσσόω, ῶ, *to enrage, madden.* Pass. *to be* or *grow furious*, Pseudo-Phocyl. 114.

Λυσσώδης, ες, (λύσσα, εἶδος) *like one raging, raving, mad*, Il. 13, 53.; λ. νόσος, Soph. Aj. 452; of Bacchus, Eur. Bacch. 980.

Λυσσῶπις, ιδος, ἡ, (λύσσα, ὤψ) *with furious glance*, Orph. Arg. 977.

†Λύσων, ωνος, ὁ, *Lyson*, a statuary, Paus. 1, 3, 5.

Λύται, οἱ, *law-students who had finished their course of study, and were ready to be examined*: those who had still a year to study were προλύται, Pandect.

†Λυταία, ας, ἡ, *Lytaea*, daughter of Hyacinthus in Athens, Apollod. 3, 15, 8.

†Λυτάτιος, ον, ὁ, *Lutatius*, Rom. masc. pr. n., Polyb. 1, 59, 8.

Λύτειρα, fem. from λυτήρ, Orph. H. 9, 17. [ῠ]

Λῠτέον, verb. adj. from λύω, *one must solve*, Plat. Gorg. 480 E.

Λῠτήρ, ῆρος, ὁ, (λύω) *one who looses, a deliverer*, πόνων, Eur. El. 136; πόρον...γάμων λυτῆρα, Aesch. Supp. 807.—II. *an arbitrator, decider*, νεικέων, Aesch. Theb. 941.

Λῠτηριάς, άδος, ἡ,=λύτειρα, *she that delivers*, Orph. H. 13, 8.

Λῠτήριος, ία, ιον, usu. ος, ον, (λυτήρ) *loosing, releasing, delivering*, δαίμονες, Aesch. Theb. 175: c. gen. *delivering, setting free from* a thing, λυτηρίους εὐχὰς δειμάτων, Soph. El. 635, cf. 447, 1490; τινί τινος λ., *a deliverer to* a person *from* a thing, Aesch. Eum. 298; and ἔκ τινος, Eur. Alc. 224:—also simply=λυτικός, hence, λ. λύπημα, *relieving* or *lightening* sorrow, Soph. Tr. 554, where it governs the case of its verb λύω.—II. τὸ λυτήριον=λύτρον, τὸ λ. δαπανᾶν, *the atonement* or *reward* for all costs, Pind. P. 5, 143.

†Λυτιέρσης, ὁ, v. Λιτυέρσης; Theocr. 10, 41, in Dor. form -σας.

Λῠτικός, ή, όν, (λύω) *able to loose*, τῆς κοιλίας, Ath. 31 B.—II. *fit for solving* or *refuting*, Arist. Rhet. 2, 26, 3;—οἱ λυτικοί, certain grammarians, *who unravelled knotty points.*

Λῠτός, ή, όν, (λύω) *that may be loosed*, Plat. Tim. 41 A.—II. *that may be dissolved, soluble*, Ib. 43 D, Arist. Meteor. 4, 6, 12:—adv. -ῶς, *solubly*, Id. Part. An. 2, 2, 25.—2. of arguments and difficulties, *that may be solved, refutable*, Arist. Rhet. 1, 2, 18.

Λύτρον, ου, τό, (λύω) *the price paid*, —1. for ransom, *a ransom*, usu. in plur., as Hdt. 5, 77: λύτρα ἀποδιδόναι, καταθεῖναι, to pay *ransom*, Dem. 1250, 1, and 18; εἰςφέρειν εἰς λύτρα, to contribute towards it, Id. 1248, 25; ἀφιέναι ἄνευ λύτρων, to release without *ransom*, Xen. Hell. 7, 2, 16.—2. in expiation, *an atonement*, Pind. O. 7, 141: λ. αἵματος, Aesch. Cho. 48; cf. Plat. Rep. 393 D; freq. in Christ. writers.—3. in genl. *a recompense*, καμάτων, Pind. I. 8 (7), 1.—II. a plant, like the Lysimachia, *lythrum*, Diosc.

Λυτροχᾰρής, ές, (λύτρον, χαίρω) *rejoicing in ransom*, Or. Sib.

Λυτρόω, ῶ, (λύτρον) *to release on receipt of ransom, to hold to ransom*, λ. τινὰ χρημάτων, *for* money, Plat. Theaet. 165 E. Mid. *to release by payment of ransom, to ransom, redeem*, Polyb. 17, 16, 1. Pass., *to be ransomed*, Dem. 394, 18, Arist. Eth. N. 9, 2, 4. Hence

Λύτρωσις, εως, ἡ, from mid., *ransoming*, Plut. Arat. 11: in Christ. writers, *Redemption*, i. e. *the being redeemed.*

Λυτρωτέον, verb. adj., *one must ransom*, Arist. Eth. N. 9, 2, 4.

Λυτρωτής, οῦ, ὁ, *a ransomer, redeemer*, N. T.

Λύττα, ἡ, λυττάω, Att. for λύσσα, λυσσάω.

Λυττός, ή, όν, Cretan for ὑψηλός, Steph. Byz. in v. Λυττός.

†Λύττος, ου, ἡ, v. sub Λύκτος.

Λύτωρ, ορος, ὁ, poet. for λυτήρ, f. l. in Leon. Al. 29, 4.

Λυχναῖος, ὁ, λίθος,=λυχνίτης.

Λυχνάπτης, ου, ὁ, (λύχνος, ἅπτω II) *a lamp-lighter*: fem. λυχνάπτρια, Böckh Inscr. 1, p. 470. Hence

Λυχναψία, ας, ἡ, acc. to Ath., a less common form for λυχνοκαυτία, Cephisod. Ὗς 4.

Λυχνεῖον, ου, τό, (λύχνος) *a lamp-stand*, Pherecr. Crap. 5.

Λυχνέλαιον, ου, τό, *lamp-oil.*

Λυχνεύς, έως, ὁ, *a torch, lantern*, †Ath. 699 D.†—II.=λυχνίτης, Callix. ap. Ath. 205 F.

Λυχνεύω, (λύχνος) *to light.*

Λυχνεών, ῶνος, ὁ, *a place to keep lamps in*, Luc. Ver. H. 1, 29.

Λυχνία, ας, ἡ, *a lamp-stand*, Philo, cf. Lob. Phryn. 313.

Λυχνιαῖος, αία, αῖον, (λύχνος) *belonging to a lamp* or *torch*, Gal., cf. Lob. Phryn. 552.

Λυχνίας, ου, ὁ, λίθος,=λυχνίτης: Plat. (Com.) Soph. 8.

Λυχνίδιον, ου, τό, dim. from λύχνος, Ar. Fr. 115, 274, Luc., etc. [ῐ]

†Λυχνίδιος, α, ον, *of Lychnidus, Lychnidian*; ἡ Λυχνιδία λίμνη, *the Lychnidian lake*, Polyb. 5, 108, 8: from

†Λυχνιδός, οῦ, ἡ, *Lychnidus*, a city of Epirus on the via Egnatia, Strab. p. 323.

Λυχνικόν, οῦ, τό, *the time of lamp-lighting*, Lat. *hora lucernaris*, Eccl.

Λυχνίον, ου, τό, dim. from λύχνος, Antiph. Ἀφροδ. γον. 1, Luc. Symp. 46: others write it proparox. λύχνιον, but v. Lob. Phryn. 314.

Λυχνίς, ίδος, ἡ, *lychnis*, a plant with a bright scarlet flower, much used for garlands, Theophr., Mel. 1.—II. a precious stone *that emits light*, Luc. de dea Syr. 32.

Λυχνίσκος, ου, ὁ, dim. from λύχνος. —II. a kind of *fish*, Luc. Ver. H. 2, 30.

Λυχνίτης, ου, ὁ, fem. -ῖτις, ιδος, (λύχνος); *of* or *like a lamp*: esp., λυχνίτης λίθος, a name for *Parian marble*, Plin. H. N. 36, 4, 2: also, *a precious stone*, Plat. Eryx. 400 D, but different from that called λυχνίς.—2. φλομὶς λυχνῖτις, a plant, a kind of *mullen*, the leaves of which served as *lamp-wicks*, Diosc.

Λυχνόβῐος, ον, (λύχνος, βίος) *living by lamp-light*, Senec. Ep. 122.

Λυχνοκᾱΐα, ας, ἡ, (λύχνος, καίω) *a lighting of lamps, illumination*, in Hdt. 2, 62, a festival at Saïs, like the Chinese feast of lanterns.

Λυχνοκαυτέω, ῶ, *to light lamps*, Dio C. 63, 20: from

Λυχνοκαύτης, ου, ὁ, (λύχνος, καίω) *a lamp-lighter.* Hence

Λυχνοκαυτία, ας, ἡ,=λυχνοκαΐα, λυχναψία, Ath. 701 A; cf. Lob. Phryn. 523.

Λύχνον, ου, τό,=λύχνος, Hippon., ap. E. M.: the plur. τὰ λύχνα is usu. taken as metaplast. from λύχνος, q. v.

Λυχνοποιέω, ῶ, *to make lamps* or *lanterns*: from

Λυχνοποιός, όν, (λύχνος, ποιέω) *making lamps* or *lanterns*, Ar. Pac. 690.

Λυχνόπολις, εως, ἡ, (λυχνός, πόλις) *a city of lamps*, Luc. Ver. H. 1, 29.

Λυχνοπώλης, ου, ὁ, (λύχνος, πωλέω) *a dealer in lamps* or *lanterns*, Ar. Eq. 739.

Λύχνος, ου, ὁ: in plur. λύχνοι, Batr. 179, but usu. irreg. λύχνα, Hdt. 2, 62, 133, Eur. Cycl. 514, (cf. λύχνον): *a light, lamp, candlestick*, different from the λαμπτήρ which was fixed, the λύχνος being portable (cf. λυχνοῦχος), χρύσεος λ., Od. 19, 34· λύχνα καίειν, ἀνάπτειν, to light *lamps*, Hdt. ll. cc.; λ. ἀποσβέσαι, Ar. Plut. 668; περὶ λύχνων ἀφάς, *at lamp-lighting time*, i. e. towards night-fall, Hdt. 7, 215: πάννυχος λ. παρακαίεται, *lamps* are kept burning all night, Hdt. 2, 130; ἔλαιον ἡμῖν οὐκ ἔνεστ' ἐν τῷ λύχνῳ, Ar. Nub. 56. (It belongs to the root *λύκη, q. v.)

Λυχνοῦχος, ου, ὁ, (λύχνος, ἔχω) *a lamp-stand, the stand into* or *upon which* the λύχνος was put, καὶ τὸν λυχνοῦχον ἔκφερ' ἐνθεὶς τὸν λύχνον, Pherecr. Δουλ. 5; διαστίλβονθ' ὁρῶμεν ὥσπερ ἐν καινῷ λυχνούχῳ, Ar. Fr. 114; ἐξελὼν ἐκ τοῦ λυχνούχου τὸν λύχνον, Alex. Κηρυττ. 1: cf. Bergk ap. Meinek. Com. Fr. 2, p. 1060, Lob. Phryn. 60.

Λυχνοφορέω, ῶ, *to carry a lamp* or *lantern*: and

Λυχνοφορίω, Lacon. for foreg., Ar Lys. 1003: from

Λυχνοφόρος, ον, (λύχνος, φέρω) *carrying a lamp*, Plut. Pomp. 52.

Λύχνωμα, ατος, τό,=ἔμμοτον, ὀθόνιον: cf. λαμπάδιον.

ΛΥ´Ω, fut. λύσω [ῡ]: aor. ἔλῡσα: perf. λέλυκα (v. infr.), pass. λέλῠμαι: plqpf. ἐλελύμην: aor. pass. ἐλύθην [ῠ]. All these tenses, except the perf. act., occur in Hom.: besides these, he uses the Ep. aor. pass. ἐλύμην in 1 and 3 sing. λύμην, λύτο, and 3 pl. λύντο, which forms some refer to the plqpf.: of the perf. pass. he has the 3 opt. λελῦτο, for λελύοιτο, Od. 18, 238, a very rare form:—Pind. Fr. 55, has also an act. imperat. λῦθι, as if from λῦμι—[ῠ in pres. and impf., though Hom. has it twice long in arsis, Il. 23, 513, Od. 7, 74; in compds. long also in thesis, Od. 2, 105, 109: late authors were not so strict, but even they seldom use ῡ of the simple word in thesis: in fut., and aor. act. and mid. ῡ, hence λῦσε, λῦσαν, etc.: in perf., plqpf. act. and pass., and in aor. pass. ῠ, except in opt. perf. pass., Od. 18, 238; cf. Draco p. 46, 26, Buttm. Ausf. Gr. § 95, Anm. 6: ῡ in λύτο in arsis, Il. 24, 1, but there is no need to write λῦτο with Heyne.]

Orig. signf. *to loose*.—I. *to loosen, unbind, unfasten*, esp. clothes and armour, as λ. ζωστῆρα, θώρηκα, Il. 4, 215; 16, 804: but, ζώνην παρθενίην λ., *to loose* the maiden-girdle, of the husband after marriage, Od. 11, 245; so, of the wife, λύοι χαλινὸν ὑφ' ἥρωι παρθενίας, Pind. I. 8 (7), 95: ἔνθα παρθένει'...ἔλυσ' ἐγὼ κορεύματα, Eur. Alc. 177, (cf. ζώνη): oft. of the tackling of ships, as λ. πρυμνήσια, ἱστία, λαῖφος, etc., Od. 2, 418; 15, 496, 552, H. Hom. Ap., etc., (but never so in Il.): ἀσκὸν λ., *to untie* a skin (used as a bottle), Od. 10, 47: then freq. in Att., λ. πέδας, Aesch. Eum. 645; πέπλον, Soph. Tr. 924; λ. ἡνίαν, *to slack* the rein, Id. El. 743; λ. γράμματα, δέλτον, *to open* them, Eur. I. A. 38, 307.—Mid. λύσασθαι ἱμάντα, *to undo one's own* belt, Il. 14, 214; but, λύοντο τεύχεα, *they undid* the armour *for themselves*, i. e. stripped it off (others), Il. 17, 318.—2. of horses, *to undo, unyoke, unharness*, ἐξ ὀχέων, ὑπὲξ ὀχέων, Il. 5, 369; 8, 504; ὑφ' ἅρμασιν, 18, 244; ὑπὸ ζυγόφιν 24, 576: in mid., λύεσθαι ἵππους ὑπ' ὀχεσφι, *to unyoke one's* horses, Il. 23, 7; also βόε λῦσαι, opp. to ζευγνῦσαι, Hes. Op. 606: hence metaph., λύειν τέλος βίου, Soph. O. C. 1720.—3. *to loose, release, set free*, esp. from bonds or prison, and so in genl. from difficulty or danger, Od. 8, 345; 12, 53, etc.; c. gen. rei, λύειν τινὰ κακότητος, Od. 5, 397, and freq. in Att.; λ. τινὰ δεσμῶν, Aesch. Pr. 1006; ὄκνου, πημονῆς, etc., Soph. Tr. 181, etc.; and in mid., ὅςπερ Ἰὼ πημονᾶς ἐλύσατο, Aesch. Supp. 1066: also λ. τινὰ ἔκ τινος, Pind. O. 4, 34, Aesch. Pr. 872, Eur. Hipp. 1244, Plat., etc.—4. *to deprive* one *of* a good, also c. gen., Pind. P. 11, 51.—5. *to release a captive on receipt of ransom* (ἄποινα), *to hold to ransom, release*, Il. 1, 20, 29, etc.; Σαρπηδόνος ἔντεα κάλα λύσειαν, *would give* them *up*, 17, 162; in full, λύειν τινὰ ἀποίνων, Il. 11, 106: mid. *to release by payment of ransom, to ransom, redeem*, Il. 1, 13; 24, 118, etc., also in Od.:—thus act. and mid. in this signf. are related just like λυτρόω and λυτρόομαι: so freq. in Att.—6. *to give up*, [θρόνον] λῦσον ἄμμιν, Pind. P. 4, 275.—II. *to loosen*, i. e. *weaken, relax*, esp. λ. γυῖα, γούνατα, ἅψεά τινος, *to loose* the limbs, knees, etc., i. e. *make* them *slack, unnerve* them; hence freq. in Hom. *to slay, kill*: also, γούνατα καμάτῳ λύειν, Od. 20, 118, cf. Il. 13, 85: pass., λύτο γυῖα, γούνατα λύντο, as the effect of death, sleep, weariness, fear, etc., Hom.; also, βίη, μένος, ψυχὴ λέλυται, Hom.—III. *to dissolve, break up*, ἀγορήν, Il. 1, 305, Od. 2, 69.—2. *to undo, bring to nought, break down*, πολίων κάρηνα, Il. 2, 118, Τροίης κρήδεμνα, Il. 16, 100, Od. 13, 388; λ. γέφυραν, Xen. An. 2, 4, 17; and so—3. in genl. *to undo, do away with*, λ. νείκεα, Il. 14, 205, 304, Od. 7, 74; ἐπιμομφάν, Pind. O. 10 (11), 11; λ. φόβον, μοχθήματα, etc., Trag.: in prose, λ. νόμους, *to repeal* or *annul* laws, Lat. *leges abrogare*, Hdt. 3, 82: λ. σπονδάς, *to break* a treaty, freq. in Thuc.; λ. ἀπορίαν, *to solve* a difficulty, Plat. Prot. 324 E, etc., hence, *to refute* an argument, Arist. Rhet. 2, 25, 10, etc., (cf. λύσις, λυτικός): λ. ψῆφον, etc., *to rescind* a vote, Dem. 700, 13; λ. διαθήκας, *to cancel* a will, Isae. 59, 29, etc.—4. *to undo, assuage, calm, still*, μελεδήματα, Il. 23, 62, Od. 20, 56.—5. *to undo* and so *atone for, make up*, like Lat. *luere, rependere*, λ. ἁμαρτίας, Ar. Ran. 691, cf. Soph. Phil. 1224; λ. φόνον φόνῳ, Soph. O. T. 101.—IV. in Att., τέλη, μισθοὺς λύειν, *to pay* taxes or wages, *to quit one's self* of them, only used in cases of actual obligation, Xen. Ages. 2, 31: hence—2.=λυσιτελεῖν, *to profit, avail*, usu. c. negat., οὐ λύει and οὐ λύει τέλη, *it boots* not, Soph. O. T. 316; cf. Valck. Hipp. 441, Pors. Med. 1359:—the construct. is much like that of λυσιτελέω, either absol., Monk Hipp. 443; or c. dat. pers., Elmsl. Med. 553;—in Soph. El. 1005, seemingly c. acc., λύει γὰρ ἡμᾶς οὐδὲν οὐδ' ἐπωφελεῖ... θανεῖν,—but Dind. supposes the acc. to be used because of the other verb ἐπωφελεῖ, v. ad l.; Elmsl. reads ἡμῖν. (Akin to Lat. *luo*, our *loose*, etc.; but hardly to λούω, and its derivs., cf. Pott Etym. Forsch. 1, 209.)

Λῶ, *I will*, or *wish*, v. *ΛΑΩ, a Doric defect. verb, only found in sing. λῶ, λῇς, λῇ, plur. λῶμες, λῶντι, Ar. Ach. 714, sq., Lys. 95, 1105, sq., cf. Thuc. 5, 77, Theocr. 1, 12; also part. τῷ λῶντι, Epich. p. 15, cf. Markl. Suppl. 221.

Λωβάζω,=sq.

Λωβάομαι, f. -ήσομαι, dep. mid. (λώβη) like λυμαίνομαι, *to treat despitefully, to outrage, insult, maltreat*, c. acc. pers., also with cognate acc. added, λωβᾶσθαί τινα λώβην, *to do* one *despite*, Il. 13, 623: esp. *to maim, mutilate*, τινά, Hdt. 3, 154; ἑωυτὸν λωβᾶται λώβην ἀνήκεστον, Ib: λωβ. βίον ἀρτάναις, to hang one's self, Soph. Ant. 54: *to dishonour* a woman, Eur. Or. 929; λ. τοὺς νέους, *to corrupt* the youth, Plat. Prot. 318 D; λ. πόλιν, Lys. 176, 5: *to pillage*, Polyb. 4, 54, 2;—sometimes also c. dat., Dind. Ar. Eq. 1408, Stallb. Plat. Crito 47 E:—absol. *to do despite, act outrageously*, Il. 1, 232; 2, 242.—II. the act. λωβάω occurs only in Pseudo-Phocyl. 33, cf. Jac. A. P. p. 37; but the pf. λελώβημαι is used as pass.; λελωβημένος, *mutilated*, Hdt. 3, 155; Plat. Gorg. 511 A, Rep. 611 C, etc.: Plat. also has aor. λωβηθῆναι as pass., Gorg. 473 C: cf. λωβητός.

Λώβευσις, εως, ἡ,=λώβη: from

Λωβεύω, (λώβη) *to mock, make a mock of*, τινά, Od. 23, 15, 26.

Λωβέομαι, Ion. for λωβάομαι, in pass. sense, Hipp. p. 802.

Λώβη, ης, ἡ, like λύμη, *maltreatment* by word or deed, *despiteful treatment, outrage, dishonour*, λ. καὶ αἶσχος, Od. 18, 225, λώβην λωβᾶσθαι, (v. sub λωβάομαι): λ. τῖσαι, to pay for *an outrage*, Il. 11, 142; so, λ. ἀποδοῦναι, Il. 9, 387; but λ. τίσασθαι, to exact retribution for *an outrage*, i. e. to revenge it, Il. 19, 208, Od. 20, 169, Soph. Aj. 181; ὡς ἐπὶ λώβᾳ, Eur. H. F. 881; λ. καὶ διαφθορά, Plat. Meno 91 C; etc.: esp. *mutilation, maiming*, Hdt. 3, 154: also in plur., Soph. Aj. 1392; λώβας λωβηθείς, Plat. Gorg. 473 C.—II. in Byzant. writers=λέπρα, *leprosy*, Wernsd. Philes. p. 54, 56. (Akin to λύμη: from λώβη comes Lat. *labes*.) Hence

Λωβήεις, εσσα, εν, *despiteful, outrageous*, Ap. Rh. †3, 801.

Λώβησις, εως, ἡ, (λωβάομαι)=λώβη.

Λωβήτειρα, fem. from λωβητήρ, Anth. P. 9, 251.

Λωβητήρ, ῆρος, ὁ, (λωβάομαι) *one who treats despitefully, outrages, maltreats, a slanderer*, Il. 2, 275; 11, 385: in genl. *a ruiner, destroyer*, epith. of the Erinyes, Soph. Ant. 1074.—II. pass. *a worthless wretch*, like λυμεών, Il. 24, 239.

Λωβητής, οῦ, ὁ,=foreg.: λ. τέχνης, *one who disgraces* his trade, Ar. Ran. 93.

Λωβητός, ή, όν, (λωβάομαι) *despitefully treated, outraged, dishonoured*, λωβητὸν ἔθηκε, for ἐλωβήσατο, Il. 24, 531, cf. Hes. Sc. 366; κείνης ὁρῶν λωβητὸν εἶδος, Soph. Tr. 1069; cf. Aj. 1388; μόχθῳ λωβατός, Id. Phil. 1103.—II. act. *insulting, abusive*, λ. ἔπη, Soph. Phil. 607: *ruinous, mischievous*, Id. Tr. 538.

Λωβήτωρ, ορος, ὁ,=λωβητήρ, Nic. Al. 536, Manetho.

Λωβός, ή, όν, = λωβητός.—II. in Byzant. writers *a leper*; v. λώβη II.

Λωγάλιον, ου, τό,=λωγάνιον, Hesych.

Λωγάνιοι, ων, οἱ, *dice made of the bones of oxen*.—II. *lewd fellows*, Hesych.; cf. λωγάς.

Λωγάνιον, ου, τό, *the dew-lap of oxen*, Lat. *paleare*, Luc. Lexiph. 3.

Λωγάς, άδος, ἡ, like λαικάς, *a lewd woman*, Hesych.

Λώγασος, ου, ὁ, *a whip of bull's hide*.

†Λωΐς, ΐδος, ἡ, *Loïs*, fem. pr. n., N. T.

Λωΐτερος, v. sq.

Λωΐων, ονος, ὁ, ἡ, (λῶ, *λάω) *more desirable, more agreeable*, and in genl. *better*, Hom. only in neut. of nom. and acc. sing., τόδε λώϊόν ἐστι, Od. 2, 169, etc.: he has a second. compar. λωΐτερος, ον, only in neut., λωΐτερον καὶ ἄμεινον, Od. 1, 376; 2, 141, in Eust. also λῳότερος, Jac. A. P. p. 75.—Later λωΐων was used generally as compar. of ἀγαθός, and in Att. λωΐων, λώϊον were contr. into λῴων, λῷον, Aesch. Pers. 526, etc.; τοῦ λῴονος δαίμονος, Soph. Phil. 1100; φρόνησιν λαβεῖν λῴω, Ib. 1079; λῷον φρονεῖν, Id. O. T. 1038; εἰς τὸ λ. σὸν μεθέστηκεν κέαρ, Eur. Med. 911:—ἄμεινον καὶ λῷον, Plat. Legg. 828 A; ἀμείνω καὶ λῴω, Id. Phil. 11 B, cf. Xen. An. 5, 10, 15:—superl. λώϊστος, η, ον, contr. λῷστος, τὰ λῷστα βουλεύειν, Aesch. Pr. 204, etc.; ὦ λῷστε, *my good friend*, like ὦ βέλτιστε, Plat. Gorg. 467 B, etc.—In Theocr. 26, 32, we have a neut. pl. λώϊα for λωΐονα, and this Buttm. Ausf. Gr § 68, 1, regards as posit. from a nom λῶϊς.

Λῶμα, ατος, τό, *the hem, fringe, border of a robe*, LXX.

Λωμάτιον, ου, τό, dim. from foreg., Anth. †P. 11, 210, 2.† [ᾰ]

Λῶντι, 3 pl. from the Dor. verb λῶ, *I will* or *wish*, Epich. p. 15.

Λῶος, ὁ, also λόος, a Macedon. month, answering to the last half of the Att. ἑκατομβαιών and the first of μεταγειτνιών, Philipp. ap. Dem. 280, 12.

Λωπάς, άδος, ἡ,=λώπη, λῶπος.

Λώπη, ης, ἡ, (λέπω, λοπός, λόφος) *a covering, robe, mantle*, δίπτυχον ἀμφ' ὤμοισιν ἔχουσ' εὐεργέα λώπην, Od. 13, 224, cf. Ap. Rh. 2, 32; in genl. *a skin, husk, shell*. Also λῶπος, which in Hippon. 44*, is certainly neut., as in Theocr. 14, 66; in Anacr. 98 doubtful. Only poet. though prose writers have the derivs. λωπίον, λωποδύτης.

Λωπίζω, f. -ίσω, (λῶπος) *to cover, cloak*, but only found in compds. ἀπολωπίζω, περιλωπίζω, etc.; for Soph. Tr. 925, ἐκ δ' ἐλώπισε πλευράν, belongs to ἐκλωπίζω: cf. λοπίζω.

Λωπίον, dim. from λώπη, λῶπος. Arist. Metaph. 3, 4, 14, Top. 1, 7, 1.

Λωποδυσία, ας, ἡ, (λωποδύτης)

strictly, *a stealing of clothes* from bathers or travellers, *high-way robbery.*

Λωποδῠσίου δίκη, *a prosecution for* λωποδυσία, Att. Process p. 360.

Λωποδῠτέω, ῶ, *to steal clothes*, esp. from bathers or travellers, Arist. Pol. 2, 7, 11: then in genl. λωπ. τινά, *to rob, plunder*, Ar. Ran. 1075, Plut. 165, Dem. 116, 19, etc.:—also of plagiarists, Anth. P. 11, 130: from

Λωποδύτης, ου, ὁ, (λῶπος, δύω) strictly, *one who slips into another's clothes:* hence *a clothes-stealer*, esp. one who steals the clothes of bathers, or strips travellers, A. B. p. 176, cf. foreg.: in genl. *a thief, robber, footpad*, Ar. Ran. 772, Av. 497, Antipho, 130, 19, Lys. 117, 7, etc.; λοποδυτῶν θάνατον αἱρεῖσθαι, Dem. 53, fin.:—of plagiarists, Anth. P. 11, 130. [ῡ]

Λῶπος, ὁ,=λώπη, q. v.

Λωροκάπιστρον, ου, τό, *a halter*, late word. (From the Latin.)

Λῶρον, ου, τό, and λῶρος, ου, ὁ, the Lat. *lorum, a thong.*

Λωροτομέω, ῶ, *to cut into thongs:* from

Λωροτόμος, ον, (λῶρον, τέμνω) *cutting thongs.*

†Λώρυμα, ων, τά, *Loryma*, a city in the Dorian peninsula on the coast of Caria, opposite to Rhodes, Thuc. 8, 43.

Λῷστος, η, ον, Att. contr. from λώϊστος, superl. of λωΐων, q. v.

†Λώτ, indecl. (and Λῶτος, ου, Joseph.), ὁ, *Lot*, Hebr. masc. pr. n., son of Haran the brother of Abraham, N. T.

Λῶταξ, ᾰκος, ὁ, (λωτός IV.) *a flute-player:*—also, *a buffoon, lewd fellow:*—†also, *a beggar*, Eccl.

Λωτεῦντα, Ion. for λωτόεντα, acc. pl. neut. from λωτόεις, q. v.

Λωτίζω, (λωτός) *to pluck flowers*, †only in Hesych.†; esp. in mid. λωτίζομαι, like καρπίζομαι, καρπόομαι, *to pick* or *choose for one's self, cull the best*, Aesch. Supp. 963.

Λώτῐνος, ίνη, ινον, (λωτός) *of lotus*, Theocr. 24, 45.

Λώτισμα, ατος, τό, (λωτίζω) *a flower:* metaph. like ἄνθος and ἄωτος, *the fairest, choicest, best*, γῆς Ἑλλάδος λωτίσματα, Eur. Hel. 1593.

Λωτόεις, εσσα, εν, (λωτός I.) *overgrown with lotus*, πεδία λωτεῦντα, *lotus*-plains, Il. 12, 283, ubi Aristarch. λωτοῦντα: others take it as part. from a suppos. pres. *λωτέω, *blooming.*

ΛΩΤΟ΄Σ, οῦ, ὁ, *the lotus*, name of several plants. oft. wrongly confounded: five may be specially remarked:—I. *the Greek lotus*, a *grass* which grew wild in the meadows round Sparta and Troy, on which horses fed; a kind of *clover* or *trefoil*, perh. *trifolium melilotus* Linn., Il. 21, 351, Od. 4, 603.—II. *the Cyrenean lotus*, an African shrub, whose fruit was the food of certain tribes on the coast, esp. of those hence called *Lotophagi*, Od. 9, 84, sq., Hdt. 4, 177: acc. to Od. the fruit was *honey-sweet*, μελιηδής, and was also called λωτός: Hdt. compares it *in size* to the fruit of the σχῖνος (as large as the olive) and in taste to the date, φοίνιξ: acc. to him wine was also made of it:—ἄνθινον εἶδαρ, Od. l. c., refers not literally to the *flower* being eaten, but to the *vegetable* nature of the food, v. ἄνθινος. It was a low thorny shrub, Hdt. 2, 96, cf. Schweigh. Polyb. 12, 2, acc. to Sprengel, *Rhamnus Lotus* Linn., acc. to Wildenow *Zizyphus Lotus;* still prized at Tunis and Tripoli under the name of the *jujube*, and a favourite subject of Arab poetry.—III. *the Aegyptian lotus*, first mentioned in Hdt. 2, 92, *the lily of the Nile*, of which there are three varieties:—1. with large, *white* flowers, which was dried, and its pith pounded for bread: the root, which was of the size and shape of an apple, and sweet of taste, was also eaten, and called later κολοκάσιον.—2. with *rose-coloured* flowers and leguminous fruit (κύαμοι, Aegyptian beans.)—3. with *blue* flowers; the two last mentioned in Ath. 677 D, E.—Of these the 1st is thought to be *Nymphaea Lotus*, the 2d, *Nymphaea Nelumbo*, the 3d, *Nelumbium Speciosum;* v. Sprengel Antiq. Bot. p. 56, Voss Virg. Ecl. 4, 20, Bähr Hdt. ll. cc. In Aegypt the lotus was sacred as a symbol of the Nile (with the rising of which it grew), and so of fertility: hence its constant use in the rites of Isis and Osiris, and its freq. appearance on ancient, esp. Aegyptian, works of art, v. Creuzer Symbolik 1, 283 sq., 508 sq. (French transl. 1, 404, cf. 525.) The Indian lotus, a sacred symbol of the Ganges etc., is of like kind.—IV. *a North African tree*, acc. to Sprengel *Celtis Australis* Linn., about the size, etc. of a pear-tree, with serrated leaves; bearing leguminous fruit without taste or smell, Theophr. H. Pl. 4, 3, 1, distinguished by its hard, black wood, of which statues, flutes, etc. were carved: hence λωτός is often used poet. for *a flute*, Markl. Eur. I. A. 1036, Tro. 544, etc.—V. another *lotus-tree*, *Diospyrus lotus*, which grew in Italy, had a short stem with polished bark: its luxuriant branches were trained upon houses; its leaves were ovate, downy underneath, and its berries red and sweet-tasted, Voss Virg. Georg. 2, 84.

Λωτοτρόφος, ον, (λωτός I., τρέφω) *producing lotus* or *trefoil*, λεῖμαξ, Eur. Phoen. 1571.

Λωτοφάγος, ον, (λωτὄς II., φᾰγεῖν) *eating lotus*, hence—II. Λωτοφάγοι, ων, οἱ, *the Lotophagi* or *Lotus-eaters*, a peaceful nation on the coast of Cyrenaïca, Od. 9, 84, Hdt. 4, 177, v. λωτός II.

Λωτρόν, λωτροχόος, Dor. for λουτρ.

Λῶφαρ, τό,=λώφημα, Hesych.

Λωφάω, ῶ, f. -ήσω, *to rest from toil, take rest*, Il. 21, 292; also c. gen., κακῶν, Od. 9, 460; so λ. χόλου, πόθου, *to have rest, abate from..*, Aesch. Pr. 376, 654: πόνου, Soph. Aj. 61; ὀδύνης, Plat. Phaedr. 251 D, etc.; also, ἀπὸ νόσου καὶ πολέμου, Thuc. 6, 12.—2. *to abate*, of a disease, Thuc. 2, 49, cf. 7, 77; also in Plat., and Xen.—II. transit. *to lighten, relieve*, ὁ λωφήσων, *thy future releaser*, Aesch. Pr. 27: so c. gen., λ. θυμὸν ἀχέων, *relieve* thy mind *from* pains, Emped. 395.—2. *to make to leave off, desist*, τινά τινος, like παύω. (Acc. to Hesych., akin to λόφος I, and metaph. from draught-cattle, ἀπὸ τοῦ τραχήλου τὸ ἄχθος ἀποθέσθαι.)

Λωφέω, Ion. for foreg., Ap. Rh. 2, 648.

Λωφήϊος, ΐα, ϊον, (λωφάω) *relieving, soothing*, λωφήϊα ἱερά, *expiatory* offerings, Ap. Rh. 2, 485.

Λώφημα, ατος, τό, *rest taken, rest.*

Λώφησις, εως, ἡ, (λωφάω) *a being relieved: repose, remission, cessation*, πολέμου, Thuc. 4, 81.

Λώψ, λωπός, ἡ,=λώπη, Hesych.

Λῴων, neut. λῷον, Att. contr. for λωΐων, q. v.

M

M, μ, μῦ, τό, Ion. μῶ, indecl., twelfth letter of the Gr. alphabet; as numeral, μ′=40, but ͵μ=40,000. In Inscrr. M is for μύριοι: but |M| for πεντακιςμύριοι.

Changes of μ, esp. in the dialects:—I. into π, as ὄππα πεδά, for ὄμμα μετά, esp. Aeol. and Lacon., Greg. Cor. p. 282, 580, 661.—II. μ is doubled, e. g. ἄμμες ὔμμες ἔμμα ἐμμί, for ἡμεῖς ὑμεῖς εἶμα εἰμί, esp. in Aeol., the vowel or diphthong before it being shortened, Greg. Cor. p. 597: ἄμμες and ὔμμες are also in Hom. and Ep.—III. μ and β are interchanged, as in μεμβράς βεμβράς, βροτός Aeol. μορτός (v. ἄμβροτος fin.), μολεῖν βλώσκω.—IV. μ becomes ν, as μίν, Att. and Dor. νίν; μή, Lat. *ne*; μῶν, Lat. *num*, Buttm. Dem. Mid. p. 145.—V. μ is freq. added or left out, acc. to dialects,—1. at the beginning of a word, as ἀρύω μηρύω, ἴα μία, ὀνθυλεύω μονθυλεύω, ὄσχος μόσχος, ὀχλεύς μοχλεύς, ὕραξ μύραξ, μάλη, Lat *ala*, Buttm. Lexil. v. οὐλαί 4, Lob. Phryn. 356: so, Ἄρης, Lat. *Mars.*—2. in the middle of a word, πίμπλημι πίπλημι, πίμπρημι πίπρημι, ἄμβροτος ἄβροτος, ὄμβριμος ὄβριμος, λαμβάνω λαβεῖν, κύμβη κύβη, ἀρύμβας ἀρύβας, τύμπανον τύπανον, etc., mostly for euphony or easy pronunciation, Lob. Phryn. 95, sq., 428.—VI. μ sometimes has α or ο euphon. prefixed, as, μέλγω ἀμέλγω, μέργω ἀμέργω, μέρδω ἀμέρδω, μόργνυμι ὀμόργνυμι, μίχω (Lat. *mingo*) ὀμιχέω, etc.: so too ι seems euphonic in μάσθλη ἱμάσθλη, μείρομαι ἱμείρομαι.—VII. σ is added or left out before μ acc. to convenience, as, σμάραγδος μάραγδος, σμάω μάω, σμῆριγξ μῆριγξ, σμικρός μικρός, σμῖλαξ μῖλαξ, σμυγερός μογερός, σμύραινα μύραινα, σμύρνα μύῤῥα, σμῶδιξ μῶδιξ.

M', apostr. for με.—II. very rarely and only Ep. for μοι, e. g. Il. 9, 673, etc.; never so in Att., Markl. Eur. I. A. 491, 814, Pors. Phoen. 1230, Med. 719. (μά and μή never were elided, though the latter is contracted by synizesis.

Μά, a particle used in strong protestation and oaths, followed by acc. of the deity or thing appealed to:—in itself neither affirmative nor negative, but made so by some word added, as ναί, οὐ, etc.; or, in Att., merely by the context, Stallb. Plat. Gorg. 489 E:—thus—I. *in affirmation*, ναὶ μὰ τόδε σκῆπτρον, yea *by* this sceptre, Il. 1, 234, cf. H. Hom. Merc. 460; so in Att., Ar. Ach. 88, etc.; cf. νή.—II. *in negation*, οὐ μὰ γὰρ Ἀπόλλωνα, οὐ μὰ Ζῆνα, nay *by...*, Il. 1, 86, etc.; and in Att. Soph. El. 626, Ar. Eq. 235.—In Att. μά is freq. used without ναί (νή) or οὐ, esp. μὰ Δία, *by Jupiter!*—It is *seemingly* negative,—1. *when* οὐ *immediately follows* in the next sentence, e. g. μὰ τοὺς παρ' Ἅιδην νερτέρους ἀλάστορας, οὔτοι ποτ' ἔσται τοῦτο, Eur. Med. 1059; μὰ τὸν Ἀπόλλω, οὔκ, Ar. Thesm. 269; Plat. etc.;—but even here the negation *really* lies in the οὐ only.—2. *in answers*, when the negation is expressed in the question, as οὐκ αὖ μ' ἐάσεις; Answ. μὰ Δί', ἐπεὶ κἀγὼ πόνηρός εἰμι, Ar. Eq. 336, 338 (where οὐκ ἐάσω is to be supplied after μὰ Δία from the question; cf. Ar. Ran. 951, Plut. 400): so too when ἀλλά follows, δύο δραχμὰς μισθὸν τελεῖς; Answ. μὰ Δί', ἀλλ' ἔλαττον, Ar. Ran. 174, (where οὐ τελῶ is understood, cf. Ran. 753, 779, 1053.)—IV. in common discourse, esp. Att., the name of the deity sworn by was often suppressed, ναὶ μὰ τόν, οὐ μὰ τόν, μὰ τόν, μὰ τήν, etc., which was merely to avoid a downright oath, as is common in all languages, cf. Plat. Gorg. 466 E, Koen Greg. Cor. 150, sq.—V. μά is sometimes omitted after οὐ, though the acc. remains, οὐ τὸν Δία, οὐ τὸν θεόν, etc., v. Br. Soph. O. T. 660, Schäf. Greg. 257, Jac. A. P. p. 97. [ᾰ]

Μᾶ, shorter Aeol. and Dor. form for μάτηρ, in the form μᾶ γᾶ, for μῆτερ γῆ, Aesch. Supp. 890, 899, Theocr. 15, 89; cf. βᾶ, δῶ, λῖ.

†Μαάθ, indecl., ὁ, *Maath*, Hebrew masc. pr. n., N. T.

†Μαάρβας, α, ὁ, the Carthaginian *Maharbal*. Polyb. 3, 84, 14.

Μᾰγᾰδεύω,=μαγαδίζω.

Μαγάδης, ου, ὁ,=μαγάδις, Anacr. 5, cf. Meineke Com. Fr. 3, p. 179.

Μᾰγᾰδίζω, *to play on the* μαγάδις, Theophil. Neopt. 2;—*to play in the octave*, Arist. Probl., 19, 18, 1, and 39, 4; cf. Dict. Antiqq. p. 649.

Μαγάδιον, ου, τό, dim. from μαγάς, Luc. Dial. Deor. 7, 4.

Μᾰγάδῐς, ἡ: gen. ῐδος, Soph. Fr. 228, (-ίς, ῖδος, Meineke Com. Fr. 3, 179) or εως, Bergk Anacr. p. 86, sq.; in Xen. An. 7, 3, 32 we have a dat. μαγάδι, as if from μαγάς, v. Poppo, yet v. Bergk l. c.; acc. μάγαδιν, Alcman 87:—*the magadis, a three-cornered instrument* like *a harp*, with twenty strings, arranged in octaves, ll. cc.: cf. Ath. 634: the πηκτίς was of like kind, v. Böckh Comm. de Metr. Pind. p. 261, sq.—II. *a Lydian flute* or *flageolet*, producing a high and a low note together, Ion ap. Ath. 634 C, Anaxandr. Ὁπλομ. 1. [γᾰ]

Μᾰγάζω=μαγαδίζω.

Μᾰγᾰρικός, οῦ, ὁ,=μεγαρικὸς κέραμος, *Megarian pottery*, according to the tradesmen's pronunciation: cf. μάγαρον. Hence

Μᾰγαρίσκος, ου, ὁ,=foreg.

Μάγαρον, ου, τό, v. sub μέγαρον III.

†Μάγαρσα, ων, τά, *Magarsa*, a town and harbor of Cilicia, with a temple of Minerva, Strab. p. 676, she was hence called Μαγαρσίς or Μαγαρσία, Arr. An. 2, 5, 9.

†Μαγαρσός, οῦ, ἡ, *Magarsus*, = foreg., Arr. An. 2, 5, 9.

Μᾰγάς, άδος, ἡ, *the bridge of the cithara*, Lat. *pons*, cf. ὑπολύριος, Philostr.:—for μαγάδι in Xen. cf. μαγάδις.

†Μάγας, α, ὁ, *Magas*, half-brother of Ptolemy Philadelphus, prince of Cyrene, Paus. 1, 6, 8.

Μαγγάνα, ἡ, Lower-Italian name for *a wine cask*.

Μαγγᾰνεία, ας, ἡ, (μαγγανεύω) *jugglery, sleight of hand*, Plat. Legg. 908 D, 933 A:—of made dishes, Ath. 9 C.

Μαγγάνευμα, ατος, τό, (μαγγανεύω) *a piece of jugglery*; in plur. *juggleries, deceptions*, Plat. Gorg. 484 A, Legg. 933 C: of women's arts, Plut. Ant. 25.

Μαγγᾰνευτήριον, ου, τό, *a place where* μαγγανεύματα *are practised*, Themist.

Μαγγᾰνευτής, οῦ, ὁ, (μαγγανεύω) *a juggler, quack*. Hence

Μαγγᾰνευτικός, ή, όν, *fit* or *inclined for juggling*, etc. ἡ -κή, (sc. τέχνη), *juggling, sleight of hand*.

Μαγγανεύτρια, ας, ἡ, fem. of μαγγανευτής.

Μαγγᾰνεύω, (μάγγανον) *to cheat, bewitch*, of Circe, Ar. Plut. 310.—2. intr. *to play tricks*, Dem. 794, 2: μ. πρὸς τοὺς θεούς, *to use superstitious means* to propitiate the gods, Polyb. 15, 29, 9.—II. like φαρμάττω, *to beautify by artificial means, to adulterate*, Lat. *mangonizare*, ὄψον, Plut. 2, 126 A.—III. μ. ἀπάτην, *to contrive means for cheating*, Jac. Ach. Tat. p. 609.

Μαγγᾰνοδαίμων, ονος, ὁ, (μάγγανον, δαίμων) *a conjuring spirit*.

Μάγγᾰνον, ου, τό, *any means for charming* or *bewitching* others, *a philtre, drug*, etc.—II. *a machine for defending fortifications*, Maur. Strateg. —III. *the axis of a pulley*, as in Germ. *Mangel*, Ital. *mangano*, Math. Vett. —IV. = μάνδαλος, *a bolt*, v. Schol. Ar. Vesp. 155.—V. = γάγγαμον, *a hunting-net*. (From the first. signf. come Lat. *mango, mangonium, mangonizare*; prob., therefore, akin to μάσσω, Lat. *e-mungere*, Pott Et. Forsch. 1, 236: hence generally, *an art* or *device for doing* a thing,—which will explain its being used of divers implements.) Hence

Μαγγᾰνόω, ῶ,=μαγγανεύω. Hence

Μαγγάνωμα, ατος, τό,=μαγγάνευμα. [γᾰ]

†Μαγδαλά, ἡ, *Magdala*, a town of Judaea on the western shore of the sea of Galilee, N. T. Hence

†Μαγδαληνή, ῆς, ἡ, fem. appell., *of Magdala, Magdalene*, N. T.

Μαγδᾰλιά, ᾶς, ἡ, (μάσσω) later for ἀπομαγδαλιά, q. v., Galen.

†Μάγδολος, ου, ἡ, *Magdolus*, a city of Lower Aegypt near Pelusium, Hdt. 2, 159.

Μᾰγεία, ας, ἡ, (μαγεύω) *the theology* of the Magians, Stallb. Plat. Alc. 1, 122 A.—2. *art magic*, Theophr.

Μᾰγεῖον, ου, τό, (μάσσω) = the more usu. ἐκμαγεῖον, Longin.

Μᾰγείραινα, ἡ, comic fem. of μάγειρος, Pherecr. Ipn. 1.

Μᾰγειρεῖον, ου, τό, (μάγειρος) *a place for cooking, a cook-shop*, Lat. *popina*; or, *the place where the public cooks lived*, Antiph. Strat. 4, etc.; cf. Lob. Phryn. 276.—II. with the Macedonians *a pot, kettle*.

Μᾰγείρευμα, ατος, τό, *that which is cooked, food*: from

Μᾰγειρεύω, (μάγειρος) *to be a cook, to cook meat*, Theophr. Char. 7, Plut. 2, 704 A; c. acc. rei, Ath. 173 D.

Μᾰγειρικός, ή, όν, (μάγειρος) *fit for a cook* or *cookery*, ῥημάτια, Ar. Eq. 216: ἡ -κή, (sc. τέχνη), *cookery*, Plat. Rep. 332 D. Adv. -κῶς, *in a cook-like way*, Ar. Ach. 1015, Eq. 376.

Μᾰγειρίσκος, ου, ὁ, dim. from μάγειρος, Ath. 292 E.

Μᾰγείρισσα, ἡ, fem. of sq., LXX.

Μάγειρος, ου, ὁ, *a cook*, first in Batr. 40, Hdt. 4. 71; 6, 60, etc. (From μάσσω, μάζα, because *baking of bread* was the chief business of the ancient cook, cf. Plin. 18, 28.)—II. *a butcher*, because in early times the cook was butcher also, and so the Cyclops is called Ἅιδου μ. in both capacities, Eur. Cycl. 397, cf. Matro ap. Ath. 243 F. [μᾰ]

Μάγευμα, ατος, τό, (μαγεύω) *a piece of magic art*; in plur. *charms, spells*, Eur. Supp. 1110; v. Dind. ad l.:—also, of *food artificially dressed*, Plut. 2, 752 B. [μᾰ]

Μᾰγεύς, έως, ὁ, (μάσσω) *one who kneads*.—II. *one who wipes*, μαγῆα σπόγγον, Anth. P. 6, 306.

Μᾰγευτής, οῦ, ὁ, = μάγος, Dio C.; cf. Lob. Phryn. 316. Hence

Μᾰγευτικός, ή, όν, *magical*: ἡ -κή, (sc. τέχνη), *art magic*, Plat. Polit. 280 D.

Μᾰγεύω, (Μάγος) *to be a Magus* or *skilled in Magian lore; to use incantations*, Plut. Artax. 3, 6.—II. trans. *to enchant*, μέλη μ., to sing incantations, Eur. I. T. 1338; cf. Mel. 12.

Μᾰγῐκός, ή, όν, (Μάγος) *fit for the Magians, Magian*, Plut. Them. 29; †*of* or *relating to magic, magical*, βίβλων, Pseudo-Phocyl. 138.

Μᾰγίς, ίδος, ἡ, (μάσσω) *any kneaded mass*, Lat. *offa*: esp. *a sort of cheese-pudding*, Hipp. p. 652.—2. *the cake offered to Hecate*, Soph. Fr. 651, Ar. Fr. 644; cf. Ath. 663 B.—II. *a kneading-trough*, like μάκτρα, Epich. p. 67

Μάγμα, ατος, τό, (μάσσω) *any kneaded mass*:—*salve*, as opp. to unguents, Plin. 13, 2.

Μαγμός, οῦ, ὁ, (μάσσω) *a wiping* or *cleansing*.

†Μάγνης, ητος, ὁ, *Magnes*, son o Aeolus and Enarete, father of Polydectes, Apollod. 1, 7, 3.—2. father of Pierus, Id. 1, 3, 3.—3. a poet of the old comedy, Meineke 1, p. 29; Ar Eq. 520.

Μάγνης, ητος, ὁ, *a Magnesian*, a dweller in Μαγνησία in Thessaly, Il 2, 756; fem. Μάγνησσα. Also Μαγνήτης, fem. Μαγνῆτις, †Pind. P. 2, 83† hence,—II. λίθος Μαγνήτης or -ῆτις or -ήσιος, *the magnet*, also called λ. Ἡρακλεία, Eur. Oen. 5, cf. Stallb. Plat. Ion 533 D: also *a metal that looked like silver*, prob. a kind of *talc*, Theophr.; v. Buttm. in Wolf's Mus. 2, p. 5, sq.

†Μάγνησα, ἡ,=Μαγνησία, Ap. Rh. 1, 584.

†Μαγνησία, ας, ἡ, *Magnesia*, a territory of Thessaly on the eastern coast, Hdt. 7, 183, who also calls it ἡ ἤπειρος Μαγνησίη, 7, 176: Dem. 12, fin.; 15, 19; etc., mentions a city therein of same name.—2. a celebrated city of Lydia near the Maeander, now *Inek-bazar*, containing a temple of Venus Leucophryne, Hdt. 3, 122: Thuc. 1, 138.—3. a city of Lydia at the base of Mt. Sipylus, ἡ ὑπὸ Σιπύλῳ, Strab. p. 579, now *Manissa*. Hence

†Μαγνήσιος, α, ον, and ος, ον, *of Magnesia, Magnesian*, Hdt.; etc.

†Μάγνησσα, ἡ, fem. to Μάγνης, q. v., Theocr. 22, 79.

†Μάγνητες, ων, οἱ, *the Magnesians*, as well in Thessaly, Il. 2, 756; as in Asia in the valley of Maeander, Hdt. 3, 40: cf. Μάγνης.

†Μαγνητικός, ή, όν, *of Magnesia, Magnesian*, γαῖα, Aesch. Pers. 492; παραλία, Strab. p. 430.

†Μαγνῆτις, ἡ, v. sub Μάγνης.

†Μαγνόπολις, εως, ἡ, *Magnopolis*, the earlier Eupatoria, a city in Pontus, named after Pompeius *Magnus* Strab. p. 556.

†Μάγνος, ου, ὁ, the Rom. appell *Magnus*, Ath. 1 C.

Μάγος, ου, ὁ, *a Magus, Magian*, one of a Median tribe, Hdt. 1, 101.—II. *one of the priests and wise men in Persia* who interpreted dreams, etc., freq. in Hdt.: hence—2. *any enchanter, wizard*: and in bad sense, *a juggler, quack*, like γόης, Soph. O. T. 387; cf. Eur. Or. 1497, Plat. Rep. 592 E.—III. μάγος, ον, as adj. *magical, bewitching* κέστου μαγώτερα, Anth. P. 5, 121 (Prob. from the same root as μέγας etc., v. μέγας fin.) [ᾰ]

†Μᾶγος, ου, ὁ, *Magus*, an Arabian, Aesch. Pers. 318.

Μᾰγοφόνια, ων, τά, (Μάγος, φόνος) *the slaughter of the Magians*, a Persian festival, Hdt. 3, 79 : ἡ μαγοφονία in Ctesias 15.

Μαγύδαρις, ἡ, *the seed of the σίλφιον*, Theophr.: also its *stalk.*—II. *another plant*, distinct from σίλφιον, Id. [μᾰγῡδᾰρῐς, Plaut. Rud. 3, 2, 19.]

†Μαγώγ, indecl., ὁ, *Magog*, Hebrew pr. n., supposed to be a general appell. for the northern tribes of Europe and Asia, as the Greek Σκύθαι, N. T.

Μᾰγῳδία, ας, ἡ, *a rude pantomime*, Ath. 621 C : also μαγῳδή.

Μᾰγῳδός, οῦ, ὁ, (μάγος, ᾠδή) *a sort of coarse pantomime*, or *the actor of it*, Ath. 621 C, D : cf. λυσιῳδός.

†Μάγων, ωνος, ὁ, *Mago*, a Carthaginian commander, Polyb. 3, 71, 5, sq.

Μᾰδᾱγένειος, ον,=μαδιγένειος, ap. Phot.

Μᾰδαῖος, α, ον, poet. for μαδαρός.

Μᾰδάλλω,=μαδίζω.

Μᾰδᾰρός, ά, όν, (μαδάω) *melting away*: of flesh, *flabby*, *loose*, Arist. H. A. 4, 6, 9 ; of the head, *bald*, Anth. P. 11, 434. Hence

Μᾰδᾰρότης, ητος, ἡ, *baldness*, Hipp. p. 47.

Μᾰδᾰρόω, ῶ, (μαδαρός)=μαδίζω, *to make bald*, LXX. Hence

Μᾰδάρωσις, εως, ἡ, *a making bald*, Galen.

†Μαδάτας, α, ὁ, *Madatas*, a Persian, Xen. Cyr. 5, 3, 41.

Μᾰδάω, ῶ, f. -ήσω, (μαδός) Lat. *madere, to be moist* or *wet, to melt away*, Theophr.: of hair, *to fall off*, Lat. *defluere*, Ael. N. A. 15, 18 ; hence *to be bald*, Ar. Plut. 266.

Μάδδα, ἡ, Dor. for μάζα, Ar. Ach. 732, 835.

Μάδησις, ἡ, (μαδάω) *loss of the hair, a becoming bald*, Hipp. p. 1083.

†Μαδιάν or Μαδιάμ, indecl., ἡ, *Madian* or *Madiam*, Hebr. pr. n., a tract of Arabia Petraea, so called from *Madian*, (in Joseph. Ant. 1, 15, 1, Μαδιάνης), son of Abraham and Keturah, N. T. Hence

†Μαδιηνός, ή, όν, *of Madian*; οἱ Μαδιηνοί, and Μαδιηνῖται, *the inhab. of Madian*, *Madianites*, Steph. Byz. : v. Berkel ad voc.

Μᾰδιγένειος, ον, (μαδάω, γένειον) *smooth-chinned*, Lat. *imberbis*, Arist. H. A. 3, 11, 13, with v. l. μαδηγ- ; v. Lob. Phryn. 662.

Μᾰδίζω, f. -ίσω, (μαδός) *to pull* out *the hair*, like τίλλω ; also μαδάλλω, μαδαρόω.—II. intr. = μαδάω, Hipp. p. 667. Hence

Μάδῐσις, ἡ, dub. l. for μάδησις, q. v., Hipp., and Theophr. [ᾰ]

Μᾰδιστήριον, ου, τό, *tweezers for pulling out hair*: also=εὔστρα.

Μάδον, ου, τό,=μαδωνία, Plin. ; also, μάδος, ὁ, Diosc. Parab. 1, 179.

*ΜΑΔΌΣ, ή, όν, the root of μαδάω, etc.,=μαδαρός, Hesych.

Μάδρυα, τά, for μαλόδρυα,=κοκκύμηλα, Seleuc. ap. Ath. 50 A, Theophr. ; cf. ἀκρόδρυα.

†Μαδύης, ου Ion. εω, ὁ, *Madyes*, a king of the Scythae, Hdt. 1, 103.

†Μάδυς, υος, ὁ,=foreg., Strab. p. 61.

†Μάδυτος, ου, ἡ, *Madytus*, a haven in the Thracian Chersonese, with the tomb of Hecuba, Hdt. 7, 33.

Μᾰδωνία, ας, ἡ, Boeot. name of *the water-lily*, Theophr.

Μάζα, ης, ἡ, (μάσσω, to knead) *barley-bread, a barley-cake*, Hdt. 1, 200 ; Archil. 45, etc. ; ἀμολγαίη, Hes. Op. 592 ; κυρβαίη, Ep. Hom. 15, 6 ; φυστή, Ar. Vesp. 610 ;—v. sub vocc.—Opp. to ἄρτος, *wheaten* bread, Ar. Eccl. 606, Xen. Cyr. 1, 2, 11 ; proverb., ἀγαθὴ καὶ μάζα μετ' ἄρτον :— μάζαν μεμαχώς, having baked him *a cake*, with a play on μάχη, Ar. Eq. 55. (Bekker follows Draco in writing it properispom. μᾶζα, but v. Lob. Paral. 405.)

Μαζαγρέτας, ὁ, (μάζα, ἀγείρω) *one who begs for barley-loaves*, Aristias ap. Ath. 686 A ; like ἱππαγρέτας and κωλαγρέτας.

†Μαζαία, ας, ἡ, *Mazaea*, daughter of king Leucanor in Bosporus, Luc. Tox. 44.

†Μαζαῖος, ου, ὁ, *Mazaeus*, Persian masc. pr. n., Arr. An. 3, 7, 1.

†Μάζακα, ων, τά, *Mazaca*, capital of Cappadocia at the base of Mt. Argaeus, now *Kaisarieh*, Strab. p. 537 ; hence Μαζακηνοί, οἱ, *the inhab. of Mazaca*, Id.

†Μαζάκης, ου, ὁ, *Mazaces*, a Persian satrap of Aegypt, Arr. An. 3, 1, 2.

†Μαζάρης, ους, ὁ, *Mazares*, a Mede, Hdt. 1, 156.

†Μάζαρος, ου, ὁ, *Mazarus*, a Macedonian, Arr. An. 3, 16, 9.

Μαζάω, *to make a barley-cake*: also as dep. μαζάομαι.

†Μαζέας, ὁ, v. sub μαζίνης, Xenocr.

†Μαζήνης, ὁ, *Mazenes*, ruler of Doracta (or rather Oaracta) in the Persian gulf, Strab. p. 767.

Μαζηρός (μάζα), πίναξ, a plate *of barley-cakes.*

Μαζίνης, ὁ, a kind of *cod-fish*, (καλλαρίας), Theophr. ; also written μαζίνας or -νος, μαζέας, Xenocr., or †μαζός, Epicharm. ap. Ath. 322 B†, λαζίνης, Hesych.

Μάζῑνος, ον, (μάζα) *made of barley-meal*, Hesych.

Μαζίον, ου, τό, dim. from μαζός.

Μαζίον, ου, τό, like sq., dim. from μάζα, Phryn. (Com.) Incert. 7.

Μαζίσκη, ης, ἡ, dim. from μάζα, *a barley-scone*, Ar. Eq. 1105, 1166.

Μαζοβόλιον, ου, τό, (μάζα, βάλλω) =μαζονόμος.

Μάζομαι, Dep.=μαζάομαι, Welcker Syll. Ep. 170, 2.

Μαζονομεῖον, ου, τό, Ar. Fr. 367 ; μαζονόμιον, Callix. ap. Ath. 202 E, =sq.

Μαζονόμος, ου, (sc. κύκλος or πίναξ), ὁ, (μάζα, νέμω) *a wooden trencher for serving barley cakes on*, Harmod. ap. Ath. 149 A, Horat. Sat. 2, 8, 86.

Μαζοπέπτης, ου, ὁ, (μάζα, πέσσω) *a barley-bread baker.*

Μαζοποιέω, ῶ, *to make barley-bread*: from

Μαζοποιός, όν, (μάζα, ποιέω) *making barley-bread.*

Μαζός, οῦ, ὁ, *the breast*, or rather, *one of the two breasts*, freq. in Hom., who distinguishes it as a part of the whole breast, (στέρνον, στῆθος), Il. 4, 528 ; 8, 121, etc. : so, δεξιτερὸν παρὰ μαζόν, Il. 5, 393.—1. usu. of *women*, as Il. 22, 80, Od. 11, 448, and so always in Od. ; cf. Wessel. Hdt. 4, 202 ; but Hdt. also has μαστός in same sense.—2. of *men*, Il. ll. cc. — The distinction of the Gramm. between μαζός as the *man's* breast, and μαστός the *woman's*, will at least apply only to late authors : the words differed, at first, only in dialect : Hom. always uses the former, Pind. and Trag. always the latter. v. μαστός, cf. Elmsl. Bacch. 700, Ellendt Lex. Soph.—3. less freq. of animals, *the udder*, Call. Jov. 48.—4. metaph. *a wet-nurse* (?). —II. =μαζίνης. (The word is prob. akin to μάσσω, like μάζα, from the *yielding* nature of the breast.) Hence

Μαζούσιος, α, ον, *formed like a breast*, ἄκοα †M., *the promontory Mazusia*, in the Thracian Chersonese, Lyc. 534, in Lat. wr. *Mastusia.*

Μαζοφᾰγέω, ῶ, *to eat barley-bread*, Hipp. p. 389 : from

Μαζοφάγος, ον, (μάζα, φᾰγεῖν) *eating barley-bread*, Hipp. p. 478.

Μαζοφορίς, ίδος, ἡ, (μάζα, φέρω)= μαζονόμος.

Μαζῶνες, οἱ, *a festival of Bacchus* at Phigalea, or, *those who kept it*, Harmod. ap. Ath. 149 B.

Μαθαλίς, ίδος, ἡ, a sort of *cup*, Blaes. ap. Ath. 487 C : also written μαθαλλίς, μασθαλίς.

Μᾰθεῖν, inf. aor. of μανθάνω, first in Theogn.

Μάθη, ης, ἡ,=μάθησις, Emped. 101, ed. Karsten. [ᾰ]

Μάθημα, ατος, τό, (μᾰθεῖν) *that which is learnt*, a lesson, παθήματα μαθήματα, one learns by suffering, Hdt. 1, 207 ; μ. τινός or περί τι, Plat. Symp. 211 C, Rep. 525 D.—2. *learning*, Thuc. 2, 39, Plat., etc : hence in plur., *learning*, *science*, etc., freq. in Plat. ; esp. *the mathematical sciences*, chiefly arithmetic, geometry, and astronomy, Plat. Legg. 817 E, Arist. Anal. Post. 1, 12, 5, etc. Hence

Μᾰθημᾰτικός, ή, όν, *disposed to learn, fond of learning*, like μαθητικός, Plat. Tim. 88 B.—II. *belonging to the sciences*, esp. to *mathematics*: ἡ -κή (sc. ἐπιστήμη),=τὰ μαθήματα, *mathematics*, Arist. Anal. Post. 1, 13, 8 ; so, τὰ -κά, Plut. 2, 367 C : ὁ μαθηματικός, *a mathematician*, Arist. Eth. N. 6, 8, 6 ; later esp. *an astronomer*, Plut. 2, 974 F. Adv. -κῶς, Arist. Metaph. 1, Min. 3, 2.

Μᾰθημᾰτοπωλικός, ή, όν, (μάθημα, πωλέω) *making a trade of science*; μ. γένος, *the Sophists*; and ἡ -κή, *their trade*, Plat. Soph. 224 B, E.

Μᾰθησία, ας, ἡ, late form for sq.

Μάθησις, εως, ἡ, (μαθεῖν) *learning, the getting of knowledge*, very freq. in Plat. : μάθησιν ἐκμανθάνειν, ἄρνυσθαι, to gain *information*, Soph. Tr. 450, 711 ; μ. ἔχειν τινός, Eur. Supp. 915 ; ποιεῖσθαι, Thuc. 1, 68 ; μ. περί τι, Plat. Rep. 525 A.—2. *desire of learning*, σοὶ μάθησις οὐ πάρα, Soph. El. 1032.—II. like μάθημα, *knowledge, science*, Plat. Theaet. 144 B.—2. *a habit acquired*, Hipp. p. 593.

Μᾰθήσομαι, fut. of μανθάνω, first in Theogn.

Μᾰθητεία, ας, ἡ, (μαθητεύω) *instruction from a teacher.*

Μᾰθητέος, α, ον, verb. adj. of μανθάνω, *to be learnt* or *perceived*, Hdt. 7, 16, 3. — II. μαθητέον, *one must learn*, Ar. Vesp. 1262, and Plat.

Μᾰθητεύω, *to be pupil to* one, τινί, Plut. 2, 832 B, etc.—II. trans. *to make a disciple of*, τινά, N. T. :—pass. *to be instructed*: from

Μᾰθητής, οῦ, ὁ, (μαθεῖν) *a learner, pupil*, Lat. *discipulus*, τῆς Ἑλλάδος, Hdt. 4, 77 : freq. in Att. of the *pupils* of philosophers and rhetoricians, Plat. Prot. 315 A, etc.

Μᾰθητιάω, ῶ, Desiderat. of μανθάνω, *to wish to become a disciple*, Ar. Nub. 183.—II. later=μαθητεύω, Anth. P. 15, 38.

Μᾰθητικός, ή, όν, (μαθεῖν) *disposed to learn*, Plat. Soph. 219 C, (ubi Stallb. μαθηματικός) : c. gen. μ. τινός, *eager to learn* a thing, Id. Rep. 475 E : of animals, *docile*, Arist H. A. 9, 1, 3.

Μᾰθητός, ή, όν, (μαθεῖν) *learnt, that may be learnt*, ἢ ἀσκητὸν ἢ μαθητὸν (ἡ ἀρετή) Plat. Meno init. ; μαθ. καὶ διδακτά, Id. Prot. 319 C.

Μᾰθήτρια, ας, ἡ,=sq., Diog. L. : and

Μᾰθητρίς, ίδος, ἡ, fem. of *μαθητής*, Philo; cf. Lob. Phryn. 256.

†*Μαθία, ας, ἡ, Mathia*, a mountain of Messenia, Paus. 4, 34, 4.

ΜΑ´ΘΟΣ, *τό*, poet. and Ion. for *μάθησις*, Alcae. 94 E, Aesch. Ag. 177, and Hipp. [ᾰ]

†*Μαθουσάλα, ὁ, Mathusala*, Hebr. masc. pr. n., N. T.

†*Μάθυμνα, ἡ*, Dor. for *Μήθυμνα*, Anth.

Μᾰθών, part. aor. of *μανθάνω*, first in Theogn.

†*Μάθως, ω, ὁ, Matho*, an African chief in the service of Carthage, inciter of the mercenary war, Polyb. 1, 96, 6.

Μαῖα, ας, ἡ, good mother, a kind way of speaking to old women, esp. nurses, Hom., only in Od., and H. Cer. 147: in Od. always in vocat., and addressed to Euryclea, who had prob. been nurse to Ulysses (Od. 19, 482); but still the name seems to be merely a general one, and so it remained, cf. Lob. Phryn. 134.—2. later simply *a nurse*, Soph. Fr. 782, Eur. Hipp. 243:—but also *a mother*, Eur. Alc. 393; *ἰὼ μαῖα γαῖα*, Aesch. Cho. 45.—3. *a midwife*, Plat. Theaet. 149 A, sq.—4. in Dor., *a grandmother*, Iambl.—II. a *large kind of crab*, Arist. H. A., 4, 2, 3, etc.; cf. *γραῦς*.

Μαῖα, ας, ἡ, Maia, daughter of Atlas, mother of Mercury, H. Hom. Merc. 3, etc.; in Hes. Th. 938, also Ion. *Μαίη*.—The form *Μαιάς, άδος, ἡ*, is also freq. poet., Od. 14, 435, and H. Merc.

†*Μαιαδεύς, έως, ὁ, son of Maia*, i. e. Mercury, Hippon. Fr. 10.

†*Μαιάνδριος, ου, ὁ, Maeandrius*, a Samian, successor of Polycrates, Hdt. 3, 142; in Plut. called *Μαίανδρος*.—Others in Strab.; etc.

†*Μαιάνδριος, α, ον, of the Maeander, Maeandrian, πεδίον*, Dion. P. 837: from

Μαίανδρος, ου, ὁ, Maeander, a river in Caria, †falling into the Icarian sea near Miletus, now *the Minder*, Il. 2, 869,† Hes. Th. 339; noted for its windings, Hdt. 2, 29.—II. metaph. *a winding canal*, Philostr.: *any winding mazy pattern*, Strab. p. 577.

†*Μαιάνδρου πεδίον, τό, the plain of Maeander*, a tract along the Maeander on the borders of Lydia and Caria, Hdt. 2, 29; Xen. Hell. 4, 8, 17.

Μαιάς, άδος, ἡ, pecul. poet. fem. of *μαιευτικός*.†—II. v. sub *Μαῖα*.

†*Μαιδοβιθῦνοι, ων, οἱ, the Maedobithyni*, a Thracian tribe who passed over into Asia, Strab. p. 295.

†*Μαῖδοι, ων, οἱ*, and *Μαιδοί, the Maedi*, a Thracian people on the left bank of the Strymon, on the confines of Macedonia, Thuc. 2, 98; Strab. p. 316.

Μαιεία, ας, ἡ, (*μαιεύω*) *the art* or *business of a midwife*, Plat. Theaet. 150 D.

Μαίευμα, ατος, τό, (*μαιεύω*) *the child which a midwife has helped into the world, σὸν μὲν παιδίον, ἐμὸν δὲ μαίευμα*, Plat. Theaet. 160 E.

Μαιεύομαι, fut. *-σομαι*, dep. mid. (*μαῖα* I. 3):—*to serve as a midwife, act as one*, Diod. 19, 34; c. acc. pers., *to deliver* a woman, hence freq. in Plat. of Socrates' obstetric art (cf. sub *μαιευτικός*), as Theaet. 149 B, etc: *ὄρνιθας μαιεύεσθαι, to hatch* chickens, ap. Suid.: *αἰετὸν κάνθαρος μαιεύσομαι*, proverb. of taking bitter vengeance on a powerful enemy, Ar. Lys. 695, ubi v. Interpp. — The act. seems not to occur, but the pass. does, *τὰ ὑπ' ἐμοῦ μαιευθέντα, brought into the world* by me, Plat. Theaet. 150 E

Μαίευσις, εως, ἡ, (*μαιεύω*) *the delivery of a woman in child-birth*, Plat. Theaet. 150 B.

Μαιευτήρ, ῆρος, ὁ,=sq.

Μαιευτής, οῦ, ὁ, a man-midwife: also *μαιεύτωρ, μαιήτωρ*.

Μαιευτικός, ή, όν, fitted for midwifery: ἡ -κή, (sc. *τέχνη*), *midwifery*,—the name given by Socrates to his *plan of eliciting from others what was in their minds without their knowing it*, Plat. Theaet. 161 E, v. Ib. 149 A, sq.

Μαιεύτρια, ας, ἡ, fem. from *μαιευτήρ, a midwife*, Soph. Fr. 86.

Μαιεύτωρ, ορος, ὁ, v. *μαιευτής*.

Μαιήϊος, ον,=*μαιευτικός*, Nonn.

†*Μαιήτης, ὁ*, Ion. for *Μαιώτης*, Hdt.

†*Μαιῆτις, ιδος, ἡ*, fem. to foreg., Ion. for *Μαιῶτις*.

Μαιήτωρ, ὁ, = *μαιευτήρ*, v. *μαιευτής*.

†*Μαικήνας, ὁ*, the Rom. *Maecenas*, Ael.

Μαιμάζω,=*μαιμάσσω*.

Μαιμακτήρια, ων, τά, the festival of Ζεὺς Μαιμάκτης, kept at Athens in the month *Μαιμακτηριών*.

Μαιμακτηριών, ῶνος, ὁ, the fifth Attic month, containing the end of November and beginning of December, answering to the Boeot. Alalcomenios; so called from the festival of *Ζεὺς Μαιμάκτης*, held in it, cf. Clinton F. H. 2, p. 326, sq.

Μαιμάκτης, ου, ὁ, (*μαιμάσσω*) epith. of Jupiter, *the boisterous, stormy*, in whose honour the Maemacteria were kept at Athens in the first winter month, Harpocr., cf. Plut. 2, 458 B.

Μαιμάκυλον, ου, τό, v. *μιμαίκυλον*.

†*Μαιμαλίδης, ου, ὁ, son of Maemalus*, i. e. Pisander, Il. 16, 191.

Μαῖμαξ, ᾰκος, ὁ, ἡ, boisterous, stormy, Hesych.: from

Μαιμάσσω, = sq.:—*to burst forth*, Anth. P. 9, 272.

Μαιμάω, ῶ, (redupl. from root ΜΑ-, *μάω*, cf. *παιφάσσω*): f. *-ήσω*: hence Ep. lengthd. 3 pl. *μαιμώωσι*, part. *μαιμώων, -ώωσα*, Hom. *To be very eager, pant* or *quiver with eagerness, μαίμησε δέ οἱ φίλον ἦτορ*, Il. 5, 670; so, *μαιμώωσι πόδες καὶ χεῖρες*, 13, 75, cf. 78; metaph. of a spear, *αἰχμὴ δὲ διέσσυτο μαιμώωσα*, like *λιλαιομένη*, 5, 661, cf. 15, 542: *δεινὸν μαιμώοντα*, Orac ap. Hdt. 8, 77; and so Theocr. 25, 253 uses it c. inf., *λῖς μαιμώων χροὸς ἄσαι*: rare in Trag., *μαιμᾷ ὄφις*, the snake *rages*, Aesch. Supp. 895; c. gen., *χεὶρ μαιμῶσα φόνου, eager for* murder, Soph. Aj. 50. Pass. impf. *μαιμώοντο* in Dion. P. 1156, but the signf. is very dub.—The word is Ep., but only used by Hom. in Il., and not common in later poets. [The penult. long in arsis, Il. 20, 490.]

Μαιμώσσω, late form for *μαιμάω*, Nic. Th. 470.

Μαιμώων, ώωσα, Ep. part. of *μαιμάω*, lengthd. from *μαιμῶν, ῶσα*: so *μαιμώωσι*, 3 pl. for *μαιμῶσι, μαιμώωντο* for *ἐμαιμῶντο*.

†*Μαίνακα, ἡ, Maenaca*, a city of Hispania Baetica, Strab. p. 156.

†*Μαινάλιος, α, ον, of* or *belonging to Maenalus, δειραί*, Pind. O. 9, 88; *ἡ Μαιναλία, the region around Maenalus*, Thuc. 5, 64: from

†*Μαίναλον, ου, τό, Mt. Maenalus*, in the southeast of Arcadia, sacred to Pan, now *Roino*, Theocr. 1, 122: also *τὸ Μαινάλιον ὄρος*, Strab. p. 388.

†*Μαίναλος, ου, ἡ, Maenalus*, a city at the foot of foreg., Strab.—II. *ὁ*, son of Lycaon and Meliboea, Apollod. 3, 8, 1.—2. father of Atalanta, Eur. ap. Apollod. 3, 9, 2.

†*Μαϊνάν*, indecl., *ὁ, Maïnan*, masc. pr. n., N. T.

Μαινάς, άδος, ἡ, (*μαίνομαι*) *mad, raving, λύσσα*, Soph. Fr. 678, 4.—2. as subst. *a mad woman, μαινάδι ἴση*, Il. 22, 460, H. Hom. Cer. 387: esp. *a Bacchante, Bacchanal*, Trag.; of the furies, Aesch. Eum. 500. — II. act. *causing madness*, esp. that of love, *μαινὰς ὄρνις*, Pind. P. 4, 384; v. *ἴυγξ*.

Μαίνη, ἡ, maena, a small sea-fish, which, like our herring, was salted, Anth. P. 9, 412:—later *μαινομένη, ἡ*; also *μαινομένια, τά*.

Μαινίδιον, ου, τό, dim. from foreg., Ar. Fr. 242.

Μαινίς, ἡ, dim. from *μαίνη, a sprat*, Ar. Ran. 985, etc., cf. Ael. H. A. 12, 28. [gen. *ίδος* [ῐ], Ar. l. c.; *ῑδος*, Opp. H. 1, 108.]

†*Μαίνοβα, ἡ, Maenoba*, a city of Hispania Baetica, Strab. p. 143.

Μαινόλης, ου, ὁ, raving, frenzied, θυμός, Sapph. 1, 18: a name of Bacchus, Plut. 2, 462 A:—fem. *μαινόλις*, not found in genit. (though we have an irreg. nom. pl. *μαινόλεις* in late Greek, Lob. Paral. 267), *μ. διάνοια*, Aesch. Supp. 109.—II. act. *inspiring*, Philo. (From *μαίνομαι*, as *φαινόλης* from *φαίνομαι*: the compos. with *ὄλλυμι* is absurd, Piers. Moer. p. 279.)

Μαινόλιος, ία, ιον,=foreg., Anth. P. 9, 524, 13.

Μαινόλις, ἡ, fem. from *μαινόλης*, q. v.

Μαίνομαι, fut. *μᾰνήσομαι* †(un-Att. Moer. p. 264)† and *μᾰνοῦμαι*: perf. with pres. signf. *μέμηνα*: †pf. pass. *μεμάνημαι*, Theocr. 10, 31†: aor. *ἐμάνην*, part. *μᾰνείς*, inf. *μᾰνῆναι*: an aor. mid. *μηνάμενος*, Anth. P. 9, 35; (cf. infr. II.).—: Hom. only uses pres. and impf. *To rage, be furious*, in Il. mostly of martial rage, *χεῖρες μαίνονται, δόρυ* or *ἐγχείη μαίνεται*, Il. 8, 111; 16, 75, 245: also *to be mad, rave*, esp. with anger, Il. 8, 360; with love, Valck. Phoen. 543; with wine, *to be madly drunk*, Od. 18, 406; 21, 298: freq. also of Bacchic frenzy, *μαινόμενος Διόνυσος*, Il. 6, 132: hence freq. of *prophetic frenzy*, cf. *μάντις*:—also of things, *to rage, roar*, esp. of fire, Il. 15, 606: of the sea or other elements, Wern. Tryph. 230; *μαινόμενος οἶνος, a hot, strong* wine, Plat. Legg. 773 D.—Construct., *μαίνεσθαι τινί, to be mad with* or *at* a thing, Trag.; *ἐπί τινι*, Aesch. Theb. 781; *ὑπό τινος*, Soph. El. 1153: but, *μαίνεσθαι ὑπὸ τοῦ θεοῦ, to be driven mad* by the god, Valck. Hdt. 4, 79: also c. acc. cognato, *μ. μανίαν ἐῤῥωμένην*, Luc. adv. Indoct. 22; so, *μεμηνέναι οὐ σμικρὰν νόσον, to suffer* no slight madness, Aesch. Pr. 977: *πλεῖν ἢ μαίνομαι*, more than *madness*, Ar. Ran. 103, 751.—II. an aor. 1 act. *ἔμηνα*, in act. sense, *to madden, drive mad*, occurs in Eur. Ion 520, Ar. Thesm. 561, †cf. Herm. Eur. I. A. 583†;—but in Bion 1, 61 it is intrans., = *μέμηνα*: cf. *ἐκμαίνω*. (From the root ΜΑ–, **μάω* akin to *μαίομαι, μαιμάω, μέμονα*, hence *μανία, μάντις*: also to *μένος* and *μῆνις*, Pott Et. Forsch. 1, 254.)

Μαινομένη, ης, ἡ, and *μαινομένια τά*, v. *μαίνη*.

Μαίομαι, dep. mid.: (**μάω*) *to endeavour*, esp. *to seek*, Od. 14, 356, H. Hom. Cer. 44; c. acc., *to seek, search μαιομένη κευθμῶνας*, Od. 13, 367 Hes. Op. 534; but also *to seek after seek for, τι*, Pind. P. 11, 76, N. 3, 9 and so, *μ. ὄλεθρόν τινι*, *to seek* one's destruction, Nic. Th. 197; c. inf., *to seek* to do, Pind. O. 8, 8, Soph. Aj. 280.

Μαῖον, *ου, τό*, a kind of *cummin*, also *λαγοκύμινον*.

†Μαίονες, *ων, οἱ* (in Hom. Μῄονες, Hdt. Μηΐονες), in sing. Μαίων, *the Maeonians*, earlier inhabitants of Lydia, same as the Lydians acc. to Strab. p. 571, sq., who states also that others made them distinct.

†Μαιονία, *ας, ἡ*, Ion. Μηονία, *Maeonia*, strictly a district of eastern Lydia, Strab. p. 576: in genl. = *Lydia.*

†Μαιονίδης, *ου, ὁ*, *son of Maeon*, or *of Maeonia*, appell. of Homer, freq. in Anth.

†Μαιόνιος, *α, ον*, Ion. Μηόνιος, *Maeonian, Lydian.*

Μαιόομαι, dep., = *μαιεύομαι*, of a midwife, *τινά*, Call. Jov. 35, Luc. Dial. Deor. 16, 2.—II. of a nurse, *to suckle*, Nonn.

Μαῖρα, *ας, ἡ*, (*μαρμαίρω*) name of the dog-star, strictly *the Sparkler*, Anth. P. 9, 555, Lyc. 334:—in Hom. as prop. n., v. sq.

†Μαῖρα, *ας, ἡ*, *Maera*, daughter of Nereus and Doris, Il. 18, 48.—2. daughter of Proetus and Antia, Od. 11, 326.—3. daughter of Atlas, wife of Tegeates, Paus. 8, 12, 7, where also is mentioned a village of Arcadia named after her.—4. a dog of Icarius, Apollod.: v. foreg.

Μαιριάω, Dor. for *μαρίω*.

†Μαισάδης, *ου, ὁ*, *Maesades*, father of the Thracian prince Seuthes, Xen. An. 7, 2, 32.

†Μαῖσις, *ὁ*, *Maesis*, son of Hyraeus, Paus. 3, 15, 8.

Μαίσων, *ωνος, ὁ*, *a native cook*, at Athens, Ath. 659 A:—*the comic mask of a cook, sailor*, etc., named after an actor so called, Meineke Com. Fr. 1, p. 22.

†Μαίσων, *ωνος, ὁ*, *Maeson*, an actor from Megara, Ath. 659 A, from whom the Μαισωνικὰ σκώμματα were named, cf. Paroem. Zenob. 2, 11.

†Μαίων, *ωνος, ὁ*, *Maeon*, son of Haemon of Thebes, Il. 4, 394.—2. father of Homer, in Anth.: cf. Μαιονίδης.

Μαίωσις, *εως, ἡ*, (*μαιόομαι*) = *μαίευσις*, Plut. Alex. 3.

†Μαιῶται, *ῶν, οἱ*, Ion. Μαιῆται, *έων*, *the Maeōtae*, the people dwelling around the Palus Maeotis, Hdt. 4, 123.

†Μαιώτης, *ου, ὁ*, Ion. Μαιήτης, sing. of foreg., *Maeotic*, Hdt. 4, 45.

†Μαιωτικός, *ή, όν*, *Maeotic*, *αὐλών*, Aesch. Pr. 731.

Μαιωτικός, *ή, όν*, = *μαιευτικός*.

†Μαιῶτις, *ιδος, ἡ*, Ion. Μαιῆτις, fem. to Μαιώτης, esp. (with or without *λίμνη*) *the Palus Maeotis*, now *sea of Azof*, lying above the Euxine, Aesch. Pr. 419: *μήτηρ τοῦ Πόντου*, Hdt. 4, 86.

Μαιωτιστί, adv., *in Scythian fashion*, Theocr. 13, 56. [*τῐ*]

Μαίωτρα, *τά*, *a midwife's wages*, Luc. Dial. Deor. 8, 2.

†Μάκαι, *ῶν, οἱ*, *the Macae*, a people of Africa around the river Cinyps, Hdt. 4, 175: acc. to Strab. p. 765, at the mouth of the Persian gulf.

MA´KA˘P, *ἄρος, ὁ*: also *μάκαρ* as fem., Elmsl. Bacch. 565, Meineke Com. Fr. 3, p. 251, though there is a special fem. *μάκαιρα*, v. sub fin.: also joined with neut. nouns, but only in oblique cases and by late writers, Lob. Paral. 208. *Blessed, happy*, strictly epith. of the gods, who are constantly called *μάκαρες θεοί* in Hom. and Hes., as opp. to *mortal* men, Il. 1, 339; so that its notion is of *everlasting, heavenly bliss*: also absol., *μάκαρες*, *the blessed, the blest ones*, = *θεοί*, Od. 10, 299, etc.; in which signf. Hom. always has the plur. except in addressing single gods, as H. Hom. 7, 16, etc.—II. hence of men, *blest, fortunate*, of the highest human happiness, Il. 3, 182, etc.: esp. *well off, wealthy*, Il. 11, 68, Od. 1, 217. But as the gods grant no perfect happiness in this life,—III. *the dead* were esp. called *μάκαρες*, *the blessed*, *μ. θνητοί*, Hes. Op. 14:—*μακάρων νῆσοι*, the islands *of the blest* (placed by the later Greeks in the ocean at the extreme west), where heroes slain in fight, and demigods of the fourth age enjoyed rest forever, first in Hes. Op. 169; Pind. O. 2, 128, assigns them no locality; Hdt. 3, 26, calls the oasis in the African desert by this name.—This signf. is not found in Hom.; and later the more usual word was *μακαρίτης*.—IV. Compar. *μακάρτερος*, superl. *μακάρτατος*, Od. 11, 483; where it stands for the compar., this not occurring in Hom.—V. Collat. forms *μάκαρς, ὁ*, Aeol. only in Alcman Fr. 66; in prose *μακάριος*: pecul. poet. fem. *μάκαιρα*, *the blessed one*, epith. of Latona, H. Hom. Ap. 14: cf. *μακαριστός, μακαρτός*. [*μᾰ*]

†Μάκαρ, *αρος, ὁ*, *Macar*, son of Aeolus, king of Lesbos, Il. 24, 544.—2. a man preserved from the deluge of Deucalion, Ath. 105 D.

†Μακαρεύς, *έως, ὁ*, *Macareus*, son of Lycaon, founder of Macaria in Arcadia, Paus. 8, 3, 2.—2. son of Aeolus, brother of Canace, Plat. Legg. 838 C.—3. = Μάκαρ, colonized Lesbos, Diod. S. 5, 81, who makes him son of Krinacus, v. Wess. ad l.—4. a writer who composed a work on Cos, Ath. 262 C.

Μᾰκᾰρία, *ας, ἡ*, (*μάκαρ*) *happiness, bliss*, *κενὴ μ.*, Luc. Hermot. 71, Navig. 12:—hence, as a comic euphem. for *ἐς κόρακας*, *ἄπαγ' ἐς μακαρίαν*, Ar. Eq. 1151; *βάλλ' εἰς μ.*, Plat. Hipp. Maj. 293 A, ubi v. Heind.; cf. Ruhnk. Tim.

†Μακαρία, *ας, ἡ*, *Macaria*, daughter of Hercules and Deïanira, Paus. 1, 32, 6.—II. a fountain in Marathon named after foreg., Strab. p. 377.—2. a district of Messenia watered by the Pamisus, Id. p. 361.—3. a city of Arcadia, Paus. 8, 3, 3.

Μᾰκᾰρίζω, (*μάκαρ*) *to bless, pronounce happy*, Lat. *gratulari*, c. acc., Od. 15, 538, Hdt., and Att.; *τινός*, *for* a thing, Ar. Vesp. 429, Lys. 198, 13; but Hdt. 1, 31 has *μ. τὴν ῥώμην τινός*, = *μ. τινὰ τῆς ῥώμης*, cf. Thuc. 5, 105, where it is ironical.

Μᾰκάριος, *α, ον*, collat. form of *μάκαρ*, Pind. P. 5, 61; *ἰὼ χελῶναι μακάριαι τοῦ δέρματος*, Ar. Vesp. 1292, cf. 1512, Plat. Euthyd. 303 C:—very freq. in Plat., *οἱ μακάριοι*, like *χαρίεντες*, *the rich and better educated*, Stallb. Rep. 335 E; of things, Id. Rep. 496 C: *ὦ μακάριε*, like *ὦ θαυμάσιε*, Id. Prot. 309 C.—Also of the dead, like *μακαρίτης*, Id. Legg. 947 D. Adv. *-ίως*, Eur. Hel. 909. [*ᾰ*]

†Μακάριος, *ου, ὁ*, *Macarius*, a Spartan, Thuc. 1, 100.

Μᾰκᾰριότης, *ητος, ἡ*, (*μακάριος*) *happiness, bliss*, Plat. Legg. 661 B.

Μᾰκᾰρισμός, *οῦ, ὁ*, (*μακαρίζω*) *a pronouncing happy, blessing*, Plat. Rep. 591 D, and Arist.

Μᾰκᾰριστός, *ή, όν*, (*μακαρίζω*) like *ζηλωτός*, *deemed* or *to be deemed happy* by others, *πρὸς πάντων ἀνθρώπων*, Hdt. 7, 18; *πᾶσιν Χαλδαίοις*, Xen. Cyr. 7, 2, 6: absol. *enviable*, Xen. Mem. 2, 1, 33, in superl. *μακαριστότατος*. Adv. *-τῶς*.

Μᾰκᾰρίτης, *ου, ὁ*, like *μάκαρ* III., *one blessed*, i. e. *dead*, first in Aesch. Pers. 633, but only of one *lately dead*, *ὁ μ. σου πατήρ*, your *late* father, Luc. Dial. Mer. 6, 1, cf. Bentl. Phalar. p. 23; most freq. in Christian authors, like Lat. *felix*, Ruhnk. Tim.: fem. *μᾰκᾰρῖτις, ιδος*, Theocr. 2, 70:—also as adj. *μ. βίος*, with a double meaning, Ar. Plut. 555, ubi v. Hemst.

Μάκαρς, *ὁ*, Aeol. for *μάκαρ*, Alcm. Fr. 66. [*μᾰ*]

†Μακάρτατος, *ου, ὁ*, *Macartatus*, an Athenian, against whom is directed one of the orations of Demosthenes; in same an uncle of foreg., of same name.—Others in Paus., etc.

Μᾰκαρτός, *ή, όν*, = *μάκαρ, μακαριστός*, Leon. Tar. 69, 5.

†Μακάρων νῆσοι, *αἱ*, *the Islands of the Blest*, in the west, lying in the ocean; hither the favourites of the gods were conveyed without dying, Hes. Op. 169: in Pind. O. 2, 128-9, only one island, as in Hdt. 3, 26, who applies the name to an oasis in the deserts of Africa.

†Μάκεδνον, *ου, τό*, *the nation of the Macedni*, (=Macedonians) a Doric race, who dwelt in Histiaeotis, but being driven out, settled around Pindus, Hdt. 1, 56; v. Müller, Dor. 1, p. 474.

†Μάκεδνος, *ου, ὁ*, *Macednus*, a son of Lycaon, in Arcadia, Apollod. 3, 8, 1.

Μᾰκεδνός, *ή, όν*, = *μηκεδανός, μακρός*, *tall*, *αἴγειρος*, Od. 7, 106.

†Μακεδονία, *ας, ἡ*, in late poets, also Μακεδωνία and Μακηδονία, *Macedonia*, a country north of Greece proper, between Thessaly and Thrace, Hdt. 6, 45, Thuc. 1, 58, 59, etc.: on its extent in Hdt., v. Müller, Dor. 1, p. 455, sq., 466, and n. *y*. Cf. Μακεδονίς.

Μᾰκεδονίζω, *to be on the Macedonian side*, Plut. Alex. 30, etc.: — *to speak Macedonian*, Id. Ant. 27.

†Μακεδονικός, *ή, όν*, *of Macedonia, Macedonian*, Hdt., etc.

†Μακεδόνιος, *α* Ion. *η, ον*, = foreg., *ἡ* Μακεδονίη *γῆ*, Hdt. 7, 9.

†Μακεδονίς, *ίδος, ἡ*, *Macedonia* proper, the territory originally possessed by the Macedonians, a district only of the later Macedonia, at the mouth of the Haliacmon and Lydias, *ἡ* Μακεδονὶς *γῆ*, Hdt. 7, 127; v. Müller, Dor. 1, p. 466.

†Μακεδόνισσα, *ἡ*, fem. to Μακεδών, *a Macedonian female*, Stratt. Maced. 4.

Μᾰκεδονιστί, adv., *in Macedonian*, Plut. Eum. 14.

Μᾰκεδών, *όνος, ὁ*, fem. Μακεδόνισσα, *a Macedonian*; also Μακηδών, q. v.†: *οἱ* Μακεδόνες, *the Macedonians*, Aesch. Pers. 492, Hdt., etc.—II. *Macedon*, a general of the Osroeni, Hdn.

†Μακεδωνία, *ας, ἡ*, late poet. for Μακεδονία, Anth.

Μακελεῖον, *ου, τό*, v. *μάκελον*.

Μᾰκέλη, *ης, ἡ*, = sq., Hes. Op. 468, Theocr. 16, 32.

Μάκελλα, *ης, ἡ*, (*κέλλω*) *a spade, mattock*, Il. 21, 259, (if with two prongs, *δίκελλα*, Lat. *bidens*); Τροίαν *κατασκάψαντα Διὸς μακέλλῃ*, a bold metaph. in Aesch. Ag. 526, parodied by Ar. Av. 1240. [*μᾰ*]

†Μάκελλα, *ἡ*, *Macella*, a city of Sicily on the Crimisus, Polyb. 1, 24, 2.

Μάκελον or *μάκελλον, ου, τό*, also

μάκελος, ου, ὁ, = φραγμός *an enclosure*, cf. Lat. *maceria.*—Varro also derives from it *macellum*, and so Dio C. 61, 18 uses it; so also μακελεῖον, v. l. Plut. 2, 752 C.

†Μακέντης, ὁ, *Macentes*, masc. pr. n., Luc. Tox. 44.

Μάκερ, τό, *macir*, an Indian spice, Plin.

Μᾱκεσίκρᾱνος, ον, (μᾶκος, κρᾶνον) *tall-crested*, epith. of the hoopoe, quoted by Hesych., perh. from Aesch., Lob. Paral. 19.

Μᾱκεστήρ, v. sub μακιστήρ.

†Μακέστιος, α, ον, = Μακίστιος, Xen. An. 7, 4, 16: v. sub Μάκιστος.

†Μάκεστος, ου, ὁ, *the Macestus*, a river of Mysia, Strab. p. 576.

Μᾰκέτης, ου, ὁ, fem. Μᾰκέτις, ιδος, = Μακεδόνιος:—ἡ Μακέτις (sc. γῆ), *Macedonia*, †v. Müller, Dor. 1, p. 474 sq

†Μακηδονία, ας, ἡ, poet. for Μακεδονία, Dion. P. 427.

†Μακηδόνιος, α, ον, poet. for Μακεδόνιος, Anth.

Μᾰκηδών, όνος, ὁ, poet. for Μακεδών. Hes. Fr. 88.

†Μάκηρις, ιδος, ὁ, *Maceris*, masc. pr. n., Paus. 10, 17, 2.

†Μακινή, ῆς, ἡ, *Macine*, a district of Arabia, Strab. p. 767.

†Μᾱκιστεύς, ὁ, Dor. for Μηκιστεύς.

Μᾱκιστήρ, ῆρος, ὁ, μῦθος μ., *a long and tedious tale*, Aesch. Pers. 698, ut nunc Dind. e Mss., ubi olim μακεστήρ.—In Supp. 466, for μακιστῆρα λόγον καρδίας (usu. explained *reaching far into, thorough-piercing*, Dind. now reads μαστικτῆρα, with Stanl.

†Μᾱκιστία, ας, ἡ, *Macistia*, the territory of sq., Strab. p. 343.

†Μάκιστος, ου, ἡ, *Macistus*, an ancient city of Triphylian Elis, founded by the Caucones, Hdt. 4, 148: adj. Μακίστιος, α, ον, *of Macistus, Macistian*, Paus. 6, 22, 4.—II. ὁ, a mountain of Euboea, probably near Eretria, which was a colony from foreg., Aesch. Ag. 289, Μακίστου σκοπαί.

Μάκιστος, Dor. for μήκιστος, (μῆκος) irreg. superl. of μακρός, also Trag., Br. Soph. O. T. 1301. [ᾱ]

Μακκοάω, ῶ, f. -άσω [ᾱ]:—*to be stupid*: part. perf. μεμακκοᾱκώς, *sitting mooning*, Ar. Eq. 62; so, μακκοᾷ καθήμενον, Ib. 396.—Said to be from Μακκώ, *a stupid woman*, Suid.; cf. Lat. *maccus* = *stolidus* in Appuleius, and the *Maccus* in the Fabulae Atellanae.

Μᾶκος, τό, Dor. for μῆκος, *length*: acc. μᾶκος as adv., = μακράν, Pind. O. 10 (11), 89.

Μακρᾱδρόμος, dub. for μακροδρόμος, q. v., cf. Lob. Phryn. 661.

†Μακραὶ Πέτραι, αἱ, *Macrae Petrae, the Long Rocks*, on the north-west side and at the foot of the Acropolis in Athens, with a grotto sacred to Apollo and Pan, Eur. Ion 13, 492-4; cf. Luc. bis acc. 9.

Μακραίων, ωνος, ὁ, ἡ, (μακρός, αἰών) *lasting long*, βίος, Aesch. Fr. 266, Soph. O. T. 518, σχολή, Soph. Aj. 194.—2. of persons, *long-lived, aged*, Soph. O. C. 150; hence, Μοῖραι μ., Soph. Ant. 987; οἱ μ., *the immortals*, Soph. O. T. 1099.

Μακράν, Ion. μακρήν, strictly acc. fem. from μακρός, *a long way, far*, μακρὰν ἀνωτέρω θακῶν, Aesch. Pr. 312; μακρὰν λελειμμένος, left *far* behind, Ib. 857; μακρὰν πτέσθαι, Soph. O. T. 16; etc.:—also in superl., ὅτι μακροτάτην, *as far as possible*, c. gen. loci, Xen. An. 7, 8, 20.—2. esp. μακρὰν ἐκτείνειν, λέγειν, to speak *at length, be lengthy* in speaking, Aesch. Ag. 916, cf. 1296, Soph. El. 1259 (where ῥῆσιν may be supplied, v. Blomf. Aesch. l. c.)—3. of time, *long*, μ. ζῆν, ἀναμένειν, Soph. El. 323, 1389. [ᾱν]

Μακραύχην, ὁ, ἡ, (μακρός, αὐχήν) *long-necked*, τὰ μακραύχενα, Hipp. p. 1006, Arist. H. A. 8, 6, 1: generally, *long*, κλῖμαξ, Eur. Phoen. 1173.

Μακρέτειος, ον, (μακρός, ἔτος) *aged.*

Μακρηγορέω, ῶ, (μακρός, ἀγορεύω) *to speak at great length, be long-winded*, Aesch. Theb. 1052, Thuc. 2, 39, etc. Hence

Μακρηγορία, ας, Dor. μακρᾱγ-, ἡ, *long-windedness, tediousness*, Pind. P. 8, 41.

Μακρημερία, ας, ἡ, (μακρός, ἡμέρα) *the season of long days*, Hdt. 4, 86.

†Μάκρης, ὁ, *the Macra*, a small river between Etruria and Liguria, Strab. p. 222.

†Μακρία, ας, ἡ, *Macria*, a promontory in the territory of Teos, Paus. 7, 5, 11.

†Μακριάς, άδος, ἡ, fem. adj., *of the Macrians, Macrian*, Ap. Rh. 1, 1112.

†Μακρίδιος, α, ον, *of* or *relating to Macris*, or *the Macrians, Macrian*, Ap. Rh. 4, 1175.

†Μακριεύς, έως, ὁ, in pl. οἱ Μακριεῖς, έων, *the Macrians*, a people of Pontus, Ap. Rh. 1, 1024, prob. = Μάκρωνες.

†Μακρῖνος, ου, ὁ, *Macrīnus*, name of a Rom. emperor, Hdn.

†Μακρίς, ίδος, ἡ, (μακρός) acc. Μάκριν, Ap. Rh. 4, 540, Μάκριδα, Id. 4, 900, *Macris*,—1. daughter of Aristaeus, nurtured the youthful Bacchus in Euboea with honey, Ap. Rh. 4, 1131.—2. ancient name of the island Euboea (*Long-island*), Call. Del. 20, Strab. p. 444.—3. appell. also of Corcyra, Ap. Rh. 4, 990.

Μακροβάμων, ον, (μακρός, βῆμα, βαίνω) *taking long strides*, Arist. Physiogn. 6, 44. [βᾰ]

Μακρόβῐος, ον, (μακρός, βίος) *long-lived*, Arist. Rhet. 1, 5, 15; esp. of an Aethiopian or Abyssinian people, south of Aegypt, Hdt. 3, 23.

†Μακρόβιος, ου, ὁ, *Macrobius*, a writer of the fourth century after Christ.

Μακροβῐότης, ητος, ἡ, *longevity*, Arist. Rhet. 1, 5, 15.

Μακροβιοτία, ας, ἡ = foreg., Clem. Al.

Μακροβίοτος, ον, = μακρόβιος, *long*, αἰών, Aesch. Pers. 264. [ῐ]

Μακροβίωσις, ἡ, = μακροβιότης, LXX. [ῐ]

Μακροβολέω, ῶ, *to dart* or *throw far*, Math. Vett.; and

Μακροβολία, ας, ἡ, *a throwing far*, Strab.: from

Μᾰκροβόλος, ον, (μακρός, βάλλω) *throwing far, far-darting*, Strab. p. 548.

Μακρογένειος, ον, (μάκρος, γένειον) *with a long chin.*

Μακρόγενυς, υ, gen. υος, (μακρός, γένυς) *with long jaw-bones.*

Μακρόγηρως, ων, gen. ω, (μακρός, γῆρας) *very old*, Anth. P. 11, 159.

Μακρογόγγῡλος, ον, (μακρός, γογγύλος) *cylindrical*, Epich. p. 22.

Μακροδάκτῠλος, ον, (μακρός, δάκτυλος) *long-fingered*, Arist. Part. An. 4, 10, 65.

Μακροδρόμος, ον, (μακρός, δραμεῖν) *running long* or *far*, Xen. Cyn. 5, 21, Dind.

Μακροζωΐα, ας, ἡ, (μακρός, ζωή) *long life, longevity.*

Μακροημέρευσις, εως, ἡ, *length of days*, LXX.; and

Μακροημερεύω, *to prolong one's days*, LXX.: from

Μακροήμερος, ον, (μακρός, ἡμέρα) *long of days* or *life*, LXX.

Μακρόθεν, adv., (μακρός) *from afar*, Strab.: also of time, *from long since*. Polyb. 1, 65, 7. Cf. Lob. Phryn. 93.

Μακρόθι, adv., (μακρός) *far, at a distance.*

Μακρόθριξ, τρῐχος, ὁ, ἡ, *long-haired.*

Μακροθῡμέω, ῶ, *to be long-suffering*, εἴς τινα, towards one, N. T.: *to persevere*, Plut. 2, 593 F: and

Μακροθῡμία, ας, ἡ, *long-suffering, forbearance*, Menand. p. 203: from

Μακρόθῡμος, ον, *long-suffering, forbearing*, opp. to ὀξύθυμος, LXX.: *patient*, N. T. Adv. -μως, N. T.

†Μακροὶ Κάμποι, οἱ, the Lat. *Macri Campi* (Liv. 45, 12), a plain near Parma in northern Italy, Strab. p. 216.

Μακροκαμπῠλαύχην, ενος, (μακρός, καμπύλος, αὐχήν) *with long, bending neck*, ἐρωδιοί, Epich. p. 41.

Μακροκάρηνος, ον, (μακρός, κάρηνον) *long-headed*, cf. Meineke Menand. p. 11.

Μακροκαταληκτέω, ῶ, *to end with a long syllable*, Gramm.: from

Μακροκατάληκτος, ον, (μακρός, καταλήγω) *ending with a long syllable*, Gramm.

Μακρόκαυλος, ον, *with long stalk.*

Μακρόκεντρος, ον, (μακρός, κέντρον) *with long sting*, Arist. H. A. 4, 7, 7.

Μακρόκερκος, ον, (μακρός, κέρκος) *long-tailed*, Stratt. Incert. 1.

Μακροκέφᾰλος, ον, (μακρός, κεφαλή) *long-headed*, Hipp. p. 289; cf. μακροκάρηνος; †esp. as name of a people, οἱ Κ., Hes. ap. Strab. p. 43. [Harpocr. says that Hes. used ᾱ in penult, cf. κυνοκέφαλος.]

Μακροκομέω, ῶ, (μακρός, κόμη) *to have long hair*, Strab. p. 520.

Μακροκωλία, ας, ἡ, of sentences, *a being in long clauses*: from

Μακρόκωλος, ον, (μακρός, κῶλον) *long-limbed*: ἡ μ., a kind of *sling*, Strab. p. 168.—2. of sentences, *with long clauses*, Arist. Rhet. 3, 9, 6.

Μακρόλοβος, ον, *with long pods.*

Μακρολογέω, ῶ, *to speak long*, Plat. Gorg. 465 B, etc.; c. acc. rei, *to speak long on* a subject, Xen. Hell. 4, 1, 13: and

Μακρολογία, ας, ἡ, *long speaking, lengthy speaking*, Plat. Gorg. 449 C, etc., opp. to βραχυλογία: from

Μακρολόγος, ον, (μακρός, λέγω) *speaking at length*, Plat. Soph. 268 B.

Μᾰκρόμαλλος, ον, (μακρός, μαλλός) *with shaggy hair* or *long wool*, Strab. pp. 4, 196.

Μακρόν, οῦ, τό, strictly neut. of μακρός; v. παράβασις III.

Μακρονοσέω, ῶ, *to have a lingering sickness*, Arr. Epict.

Μακρονοσία, ας, ἡ, *lingering sickness*, Diosc. 1, 183.

Μακροπαραληκτέω, ῶ, *to have the penultima long*, Gramm.: from

Μακροπαράληκτος, ον, (μακρός, παραλήγω) *with the penultima long*, Gramm

Μακρόπεπλος, ον, *long-robed.*

Μακρόπνοια, ας, ἡ, *long breath*: from

Μακρόπνοος, ον, contr. -πνους, ουν, (μακρός, πνέω) *long-breathed*, or (acc. to others), as subst., ὁ μ., *a long breathing*, opp. to βραχύπν., Hipp. p. 1169: μ. ζωά, *long* life, Eur. Phoen. 1535.

Μακροποιέω, ῶ, (μακρός, ποιέω) *to make long, lengthen out*, Arist. Metaph. 13, 3, 10.

Μακροπόνηρος, ον, *long out of humour.*

Μακροπορέω, ῶ, (μακρός, πόρος) *to go* or *travel far*, Strab. † p. 353. Hence

Μακροπορία, ας, ἡ, *a long way* or *journey*, Strab. † p. 636.

Μακρόπους, ὁ, ἡ, -πουν, τό, *long-footed.*

Μακρόπτερος, ον, (μακρός, πτερόν) *long-winged*, Arist. Part. An. 1, 4, 2.

Μακροπτόλεμος, ὁ, ἡ, (μακρός, πόλεμος) *ever-warring*, Theocr. Fistula.

Μακροπτύστης, ου, ὁ, or μακρόπτυστος, ον (μακρός, πτύω): *spitting far from one*, proverb. of a haughty person.

Μακρόπῠλος, ον, *with high gates.*

Μακροπώγων, ωνος, ὁ, ἡ, (μακρός, πώγων) *long-bearded*; †esp. as name of a people, οἱ Μ., Strab. p. 492.

Μακροῤῥιζία, ας, ἡ, *length of root*, Theophr.: from

Μακρόῤῥιζος, ον, (μακρός, ῥίζα) *with long root*, Theophr.

Μακρόῤῥις, ῑνος, ὁ, ἡ, *long-nosed.*

Μακρόῤῥυγχος, ον, (μακρός, ῥύγχος) *long-beaked*, Ath. 294 F.

Μακρός, ά, όν, (μᾶκος, μῆκος) *long*, whether of space or time. — I. of space, *long, far-stretching*, Hom.: ἐπὶ τὰ μακρότερα, *lengthwise*, Hdt. 1, 50.—2. *tall*, also oft. in Hom., e. g. μακρὸς Ὄλυμπος, οὔρεα, δένδρεα, τείχεα μακρά, etc.—3. *deep*, like Lat. *altus*, φρείατα, Il. 21, 197.—4. *far, far distant*, Hom., e. g. κέλευθος, Il. 15, 358: μακρὰ βιβάς, βιβῶν, βιβάσθων, *far*-striding, Hom.; also, μακρὸν ἀΰτεῖν, βοᾶν, to shout *so as to be heard afar*, i. e. *aloud*, oft. in Hom.; so, μακρὰ μεμυκώς, Il. 18, 580: οἰμώζειν μακρά, Antiph. Philotheb. 2. — 5. generally, *large in size, great*, and so *terrible*, first in Soph., in superl. μάκιστος, O. T. 1301.—6. dat. μακρῷ, is oft. used, like πολύ, to strengthen the compar. and superl., *by far*, Lat. *longe*, μακρῷ πρῶτος, Hdt. 1, 34.—II. of time, *long*, μακρὸν ἐέλδωρ, *a long-cherished* wish, Od. 23, 54: *long-lasting, long*, ἤματα, νύξ, Hom., only in Od., as 10, 470; 11, 373; but freq. in Att.: διὰ μακροῦ (sc. χρόνου), after *a long time*, long delayed, Eur. Hec. 320; οὐ διὰ μακροῦ, not *long after*, Plat. Alc. 2, 151 B; so, οὐκ ἐς μακρήν, Hdt. 5, 108; but, οὐκ ἐς μακρόν, for no *long time*, Pind. P. 3, 189.—III. regul. compar. μακρότερος, Od.; superl. μακρότατος, Il.; hence adv. μακροτέρως, -ρω, and μακροτάτως, -τω: also μακρότερα, μακρότατα as adv.; cf. μακράν: ὅσον ἐπὶ μακρότατον or ἐπ' ὅσον μ., *as far as possible*, Hdt. 2, 29, etc. — 2. irreg. comp. μάσσων, μᾶσσον, Od. 8, 203: superl. μήκιστος, Hom., Dor. μάκιστος, Soph. supr. cit., formed from μῆκος, as αἴσχιστος from αἶσχος. [Ep. ᾱ, Att. ᾰ]

Μάκρος, εος, τό,=μᾶκος, μῆκος, *length*, only in Ar. Av. 1131.

Μακροσκελής, ές, (μακρός, σκέλος) *long-legged*, Aesch. Fr. 62.

Μακροστελέχης, ες, (μακρός, στέλεχος) *with long stem* or *stalk.*

Μακροσύλλᾰβος, ον, (μακρός, συλλαβή) *consisting of long syllables*, Dion. H.

Μακροτάτω, adv. superl. of μακρός, *farthest.*

Μακροτένων, οντος, ὁ, ἡ, (μακρός, τείνω) *stretched out*, Anth. P. 6, 96.

Μακροτέρω, adv. comp. of μακρός, *beyond, farther*; usu. with v. l. -ρως.

Μακρότης, ητος, ἡ, (μακρός) *length*, Plut. 2, 947 F.

Μακροτομέω, ῶ, *to cut, prune so as to leave a good deal of the shoot* (cf. sq.), Theophr.: from

Μακρότομος, ον, (μακρός, τέμνω) *cut, pruned so that the shoots are left pretty long*, of vines, opp. to βραχύτομος, Theophr.

Μακροτονέω, ῶ, *to persevere*, LXX.

Μακρότονος, ον, (μακρός, τείνω) *stretched out*, Anth. P. 9, 299: †adv. -ως, Sext. Emp. Math. 1, 121.

Μακροτράχηλος, ον, (μακρός, τράχηλος) *long-necked*, Anth. P. 5, 135.

Μακροϋπνία, ας, ἡ, *long sleep.*

Μακροφάρυγξ, ὁ, ἡ, (μακρός, φάρυγξ) *long-necked*, of a bottle, Anth. P. 9, 229. [φᾰ]

Μακροφλῠᾱρήτης, ου, ὁ, (μακρός, φλυαρέω) *a tedious prater*, Anth. P. 11, 134.

Μακροφῠής, ές, (μακρός, φυή) *long-shaped*, Arist. Part. An. 4, 13, 9.

Μακρόφυλλος, ον, (μακρός, φύλλον) *long-leaved.*

Μακροφωνέω, ῶ, *to shout, sing aloud*, Hipp. p. 253: from

Μακρόφωνος, ον, (μακρός, φωνή) *shouting aloud.*

Μακρόχειλος, ον, (μακρός, χεῖλος) *long-lipped*, v. μακρόχηλος.

Μακρόχειρ, ὁ, ἡ, (μακρός, χείρ) *long-armed*, Lat. *longimanus*, Plut. Artax. 1.

Μακρόχηλος, ον, (μακρός, χηλή) *with long hoofs*, Strab. p. 835, ubi vulg. -χειλος.

Μακροχρονέω, ῶ, f. -ήσω, (μακρόχρονος) *to last a long time*, LXX.

Μακροχρόνιος, ον, (μακρός, χρόνος) *lasting* or *living a long time*, LXX. Hence

Μακροχρονιότης, ητος, ἡ, *length of time* or *life.*

Μακρόχρονος, ον,=μακροχρόνιος.

Μακρόω, ῶ,=μακρύνω.

Μάκρῡμα, ατος, τό, *a thing put far away*, esp. as abominable, LXX.: and

Μάκρυνσις, εως, ἡ, *a lengthening, prolonging*: from

Μακρύνω, (μακρός) *to lengthen.*—II. *to remove to a distance, put away from one*, Lat. *elongare*, LXX: *to delay*, Ib.

Μάκρων, ωνος, ὁ, (μακρός) *a long-head*; †usu. in pl. οἱ Μάκρωνες, *the Macrones*, a people of Pontus between Colchis and Mt. Thechus, Hdt. 2, 104; Xen. An. 4, 8, 1; etc.

Μάκρωσις, εως, ἡ,=μάκρυνσις, esp. *a dwelling on* a thing, Polyb. 15, 36, 2.

Μακτήρ, ῆρος, ὁ, (μάσσω) *one who kneads.*—II. =μάκτρα. Hence

Μακτήριος, α, ον, *belonging to kneading*: τὸ μ.,=μάκτρα, Plut. 2, 159 D.

Μάκτης, ου, ὁ,=μακτήρ.

Μακτός, ή, όν, (μάσσω) *kneaded.*

Μάκτρα, ας, ἡ, (μάσσω) *a kneading-trough*, Ar. Ran. 1159, etc.—II. *a bathing-tub*, Eupol. Diaet. 1; cf. πύελος, σκάφη.

Μακτρισμός, οῦ, ὁ, *a comic dance*,= ἀπόκινος, Ath. 629 C.

Μάκτρον, ου, τό, *a wiper, towel.*

†Μακτώριον, ου, τό, *Mactorium*, a city of southern Sicily near Gela, Hdt. 7, 153.

†Μακῡνία, ας, ἡ, *Macynia*, a city in south of Aetolia, Strab. p. 451: in Anth. P. 9, 518, Μάκυνος.

Μᾱκύνω, Dor. for μηκύνω.

Μᾰκών, old poet. part. aor. of μηκάομαι, (q. v.), Hom.

Μᾱκωνίς, ίδος, ἡ, Dor. for μηκωνίς.

ΜΑ´ΛΑ˘, adv., *very, very much, exceedingly.* From Homer's time one of the commonest of Greek words, prefixed or subjoined to adjectives, verbs, and adverbs.—1. *simply strengthening the word with which it stands*, where it must be rendered as the case requires, in Hom. most freq., μάλα πολλά, *very* many; also μάλα πάντες, μ. πᾶσαι, μ. πάντα, etc., *all together, every one*, Il. 13, 741, etc.: πάγχυ μάλα and μάλα πάγχυ, *quite* utterly, Il. 12, 165, etc.; εὖ μάλα and μάλ' εὖ, *right* well, Od. 22, 190; μάλ' αὐτίκα, on the *very* spot, *quite* directly, Od. 10, 111, etc.; so, αὐτίκα μάλα, Hdt. 7, 103: μάλ' αἰεί, for ever and aye, Il. 23, 717, etc.; ἄχρι μάλα κνέφαος, until *quite* dark, Od. 18, 370: μάλ' ὧδε, *quite* so, Od. 6, 258: ἀβληχρὸς μάλα τοῖος, so *very, utterly* weak, Od. 11, 135: Σαρδάνιον μάλα τοῖον, so *truly* grim, Od. 20, 302: μάλα μυρίοι, *absolutely* countless, Od. 16, 121, etc.: μάλα διαμπερές, *right* through, Il. 20, 362.—Μάλα sometimes stands for the usu. μάλ' αὖ, μάλ' αὖθις, to denote a *repeated* act, Aesch. Pers. 1045: it is joined with a compar. μάλα πρότερος, *much, far* before, Il. 10, 124: with a negat., μάλ' οὐ, μάλ' οὔπως, Il. 2, 241, Od. 5, 103, and Att.; οὐ μάλα τι, *by no means, on no account*, Hdt.: καὶ μάλα, like καὶ λίαν, is very freq. in Att., v. καί III.; also used in strong assertions, v. sq.—2. *strengthening a whole sentence*, esp. *in strong assertion*, when it mostly stands with some other word, as in the Homeric phrase, ἦ μάλα δή..., now *in very* truth, Il. 5, 422, etc.; also ἦ δή που μάλα, Il. 21, 583; and often ἦ μάλα without δή, Il. 3, 204, etc.: in Att., μάλα δή, μάλα τοι and καὶ μάλα: in Hom. also freq. after εἰ, as, εἰ μάλα μιν χόλος ἵκοι, if wrath come on him *ever so much*, Il. 17, 399, etc.; and in like manner μάλα περ, joined with a partic., μάλα περ μεμαώς, though desiring *never so much*, Il. 13, 317, etc.; so also καὶ μάλα περ, καί περ μάλα, Il. 1, 217, Od. 18, 385, etc.—3. like λίαν, *too much, far too much*, Il. 10, 249, Od. 14, 464; but this, as in ἄγαν, rare; cf. infr. II. 2.—4. in Hdt. 7, 186, *in short, on the whole.* [μᾰλᾰ, though Hom. sometimes has -λᾱ in arsis, esp. before a liquid, v. Il. 3, 214; 4, 379; 10, 172.]—II. compar. μᾶλλον, *more, more strongly*, freq. in Hom.; also *rather*, Lat. *potius*, Il. 5, 231, Od. 1, 351; also denoting a constant increase, *more and more, still more*, Od. 15, 370; and to this belongs the freq. Homeric phrase κηρόθι μᾶλλον, Hdt. 3, 104, etc.; cf. Lob. Phryn. 48; in Att. sometimes doubled, μᾶλλον μᾶλλον, Lat. *magis, magisque*, Meineke Menand. p. 286; μᾶλλον καὶ ἡσυχαίτερα, more or less violent, Thuc. 3, 82.—Usage:—1. it is often *strengthened*, πολύ, ἔτι μᾶλλον, oft. in Hom.; καὶ μᾶλλον, Il. 8, 470, in Att., ἔτι καὶ μᾶλλον; and even, ἔτι καὶ πολὺ μᾶλλον, Il. 23, 386; also, ἐπὶ μ. ἔτι, Hdt. 1, 94; or again modified, μᾶλλόν τι, somewhat *more*, Hdt. 1, 114, etc., and Att.—2. *too much, far too much*, acc. to a freq. use of the compar., Il. 9, 300;—the full phrase being μᾶλλον τοῦ δέοντος, as in Plat. Gorg. 487 B.—3. μᾶλλον is sometimes joined to a second compar., first in Il. 24, 243, ῥηΐτεροι μᾶλλον; so not seldom in Hdt., as 1, 31, 32, and also in the best Att., as Eur. El. 222, v. Stallb. Plat. Phaed. 79 E, Gorg. 487 B, Arist. Rhet. 1, 7, 18.—4. it is said to be omitted after βούλομαι in Il. 1, 112, 117; 17, 331; 23, 594, Od. 11, 489: 12

359; but prob. *βούλομαι* has itself a compar. force, *I had rather, I would sooner*, cf. *βούλομαι* II., Valck. Hdt. 3, 40; so in Soph. Aj. 1357, *νικᾷ γὰρ ἀρετή με τῆς ἔχθρας πολύ*, a compar. force may be given to *νικᾷ*: however in Aj. 966, *ἐμοὶ πικρὸς τέθνηκεν ἢ κείνοις γλυκύς*, we *must* supply *μᾶλλον*.—5. *μᾶλλον δέ, much more..., or rather...*, to correct a statement already made, Stallb. Plat. Symp. 173 E: *οὐ μᾶλλον ἤ...*, not so, *but rather* so..., Thuc. 2, 87.—6. *μᾶλλον ἤ* is oft. followed by *οὐ* (where *οὐ* seems redundant), because in all comparison, the very notion of *preference* also implies *rejection* or *denial, πόλιν ὅλην διαφθείρειν μᾶλλον ἢ οὐ τοὺς αἰτίους*, Thuc. 3, 36; cf. the French *ceux qui parlent autrement qu'ils ne pensent*, etc.; note also that *μᾶλλον ἢ οὐ*, is almost always preceded by another negat., Hdt. 4, 118; 5, 94; cf. Jelf Gr. Gr. § 749, 3.—7. *παντὸς μᾶλλον, most assuredly*, Plat. Legg. 715 D.—8. *τὸ μᾶλλον καὶ ἧττον*, a form of argument, which we call *a fortiori*, Arist. Rhet. 2, 23, 4.—III. superl. *μάλιστα, most, most strongly*, oft. in Hom.: hence *most of all, above all, especially*; so, *ἐν τοῖς μάλιστα*, just like Lat. *inprimis*, Schäf. Dion. Comp. p. 378; so too, *ἐς τὰ μάλιστα* and *ἐς μάλιστα, for the most part, mostly*, Hdt., and Att.; also *ἐπὶ μάλιστα*, Lob. Phryn. 48; but, *ἀνὴρ δόκιμος ὁμοῖα τῷ μάλιστα*, as famous as he that is most (famous), Hdt. 7, 118, cf. 3, 8: also, *ὡς μάλιστα, ὅσον δύναται μάλιστα*, as *much as* one *possibly* can, Hdt. 1, 185. —1. *μάλιστα* is sometimes added to a superl. (cf. *μᾶλλον* 2, *πλεῖστον*), *ἔχθιστος μάλιστα, μάλιστα φίλτατος*, Il. 2, 220; 24, 334; cf. Eur. Med. 1323. —2. *μάλιστα* for *μᾶλλον*, followed by gen., or *ἤ...*, Eur. I. A. 1594, Ap. Rh. 3, 91.—3. in loose accounts of number, etc., *μάλιστα* is often added to show that they are *not exact*, much like Lat. *admodum*; strictly *at the most, at most, in round numbers*, as, *πεντήκοντα μάλιστα*, for *forty-nine*, Thuc. 1, 118; *ἑκατοστὸς μ.*, for *ninety-ninth*, Id. 8, 68: hence, generally, *about, pretty near, ἐς μέσον μάλιστα, about* the middle, Hdt. 1, 191, cf. 7, 21.—4. *καὶ μάλιστα* is used in strong affirmation, esp. in answer, *most certainly*, Lat. *vel maxime*, Heind. Plat. Phaed. 61 E.—5. so, *μάλιστα μέν...*, followed by *εἰ δέ...* or *εἰ δὲ μή...*, Stallb. Plat. Rep. 461 C: by *μᾶλλον μέντοι...*, Plat. Symp. 180 A. [*μᾱ*]

Μᾰλᾰβάθρῐνος, *ον, prepared with μαλάβαθρον*, Diosc. 1, 75.

Μᾰλάβαθρον or *μαλόβαθρον, ον, τό, malobathrum*, the aromatic leaf of an Indian plant, sold in rolls or balls, Diosc. 1, 11; also called simply *φύλλον* or *φύλλον Ἰνδικόν*, prob. the *betel, areca*, so much used in India for chewing. [*λᾰ*]

Μαλαγή, *ῆς, ἡ, (μαλάσσω) a kneading, mixing up*, Medic.

Μάλαγμα, *ατος, τό, (μᾰλάσσω) any emollient, a plaster, poultice*, etc., *malagma*, Theophr.—II. *soft materials*, used in sieges to blunt the force of engines and weapons, like Lat. *cilicia*.

Μᾱλαγμᾰτώδης, *ες, (μάλαγμα, εἶδος) like an emollient plaster*, Galen.

†**Μαλαιώτης**, *ου, ὁ, Malaeotes*, a chief of the Pelasgi in Etruria, Strab. p. 226.

†**Μάλακα**, *ἡ, Malăca*, now *Malaga*, a city of Hispania Baetica, Strab. p. 156.

Μᾰλᾰκαίπους, *ὁ, ἡ, -πουν, τό (μαλακός, πούς)*:—poet. for *μαλακόπους, soft-footed, treading softly*, Theocr. 15, 103.

Μᾰλᾰκαυγητός, *όν, (μαλακός, αὐγή) with languid eye*, epith. of sleep in a Scol. of Arist., v. Ilgen Scol. p. 156.

Μᾰλάκειον, *ον, τό, =μαλάκιον*, Opp. H. 1, 638.

Μᾰλᾰκευνέω, *ῶ, (μαλακός, εὐνή) to sleep softly, lie on a soft bed*, Hipp. p. 379. Hence

Μᾰλᾰκεύνητος, *ον, lying softly*, Strab.

Μᾰλᾰκευτικός, *ή, όν, softening*: from

Μᾰλᾰκεύω, *(μαλακός) to soften*.

Μᾰλᾰκία, *ας, ἡ, (μαλακός) softness*, and of men, *delicacy, effeminacy*, Lat. *mollities*, Hdt. 6, 11, Thuc., etc.: in Arist. Eth. N. 7, 7, 4, opp. to *καρτερία, want of patience, weakness*:—*weakliness, sickness*, Vit. Hom. 36. —II. *calmness of the sea, malacia* in Caesar B. G. 3, 15.—III. plur., *a making soft by over-attention*: also *soft words, flatteries*, v. l. Isae. 73, 9.

Μᾰλάκια, *ων, τά*, a kind of *mollusca*, i. e. *water animals of soft substance*, without external shells or articulated bones, such as the cuttle-fish (*σηπία*), Arist. H. A. 4, 1, 2: snails and other *mollusca with hard shells* he calls *ὀστρακόδερμα*; and *crustacea*, such as the crab, lobster, *μαλακόστρακα*, Ibid., and 4, 4, 1, etc.

Μᾰλᾰκιάω, *ῶ, (μαλακία) to be soft*, or *tender, κύνες μαλακιῶσαι τὰς ῥῖνας*, Xen. Cyn. 5, 2, of the effect of cold (so that *μαλκιῶσαι* should prob. be read, cf. *μαλκιάω*); *μ. εἰς τὰς χηλάς*, Plut. 2, 559 F.

Μᾰλᾰκίζω, *(μαλακός) to make soft, to enervate*. —II. in pass. and mid. *μαλακίζομαι, to be softened* or *made effeminate, πλούτῳ*, Thuc. 2, 42, etc.; *μ. πρὸς τὸν θάνατον, to meet* death *like a weakling*, Xen. Apol. 33; *to play the woman, μέλλομεν καὶ μαλακιζόμεθα*, Dem. 120, 7.—2. *to be softened* or *appeased*, Thuc. 6, 29, cf. Valck. Hipp. 303.—3. *to be weakly, sickly* or *ill*, Alciphr.; in which signf. the Gramm. would confine *μαλακίζεσθαι* to women, and *ἀσθενεῖν* to men, but the rule is far from absolute, Lob. Phryn. 389.

Μαλάκιον, *ου, τό, a soft garment*; v. l. for *μαλάχιον*.

Μᾰλᾰκίων, *ωνος, ὁ*, a sort of dim. from *μαλακός, a weakling*: but in Ar. Eccl. 1058, a term of endearment, *darling*. [*κῐ*]

Μᾰλᾰκόγειος, *ον, (μαλακός, γῆ) with* or *of soft soil*, Strab. p. 91.

Μᾰλᾰκόγνᾰθος, *ον, (μαλακός, γνάθος) with soft jaw-bones*: of a horse, *soft-mouthed*.

Μᾰλᾰκογνώμων, *ον, (μαλακός, γνώμη) mild of mood*, Aesch. Pr. 188.

Μᾰλᾰκόδερμος, *ον, (μαλακός, δέρμα) soft-skinned*.

Μᾰλᾰκοειδής, *ές, (μαλακός, εἶδος) of a soft nature*, freq. in Gramm.

Μᾰλᾰκόθριξ, *τρῐχος, ὁ, ἡ, (μαλακός, θρίξ) soft-haired*, Arist. Gen. An. 5, 3, 19.

Μαλακόκισσος, *ὁ, (μαλακός, κισσός)* a kind of *convolvulus*, Geop.

Μᾰλᾰκοκόλαξ, *ᾰκος, ὁ, (μαλακός, κόλαξ) a voluptuous parasite*, Clearch. ap. Ath. 258 A.

Μᾰλᾰκοκρᾱνεύς, *ὁ, (μαλακός, κρᾱνον)* a sort of *bird*, Arist. H. A. 9, 22, 2.

Μᾰλᾰκοποιέω, *ῶ, to make soft, enervate*: from

Μᾰλᾰκοποιός, *ον, (μαλακός, ποιέω) making soft, enervating*.

Μᾰλᾰκοπύρηνος, *ον, (μαλακός πῡρήν) with soft kernel*, Theophr.

ΜᾸΛᾸΚΟ΄Σ, *ή, όν, soft*, Lat. *MOLLIS*, opp. to *σκληρός*:—I. *soft* to the touch, *εὐνή, τάπης, χιτών, πέπλος*, Hom.; *μ. νειός, a fresh-ploughed* fallow, Il. 18, 541; *μ. λειμών, a soft, grassy* meadow, Od. 5, 72, cf. Il. 14, 349.—II. of things not subject to touch, *soft, gentle, θάνατος, ὕπνος, κῶμα*, Hom.; so *μαλακῶς εὕδειν, ἐνεύδειν*, to sleep *softly*, Od. 3, 350; 24, 255; *μ. ἔπεα, λόγοι, soft, fair* words, Il. 6, 337, Od. 1, 56, etc.: *μ. βλέμμα, tender, youthful* looks, Ar. Plut. 1022.—2. *light, mild, μ. ζημία*, Thuc. 3, 45.—III. of persons, modes of life, and the like, *soft, mild, gentle, μαλακώτερος ἀμφαφάασθαι, easier* to manage, of a fallen hero, Il. 22, 373; but—2. usu. in bad sense, *soft, womanish, faint-hearted, cowardly*, Thuc. 6, 13: *incapable of bearing pain* or *hardship*, opp. to *καρτερικός*, Hdt. 7, 153, Arist. Eth. N. 7, 4, 4, etc.: proverb., *ἐκ μαλακῶν χώρων μαλακοὶ ἄνδρες*, Hdt. 9, 122: hence, *μαλακὸν οὐδὲν ἐνδιδόναι*, not to give in *from weakness* or *want of spirit*, not to flag a whit, Hdt. 3, 51, 105, Ar. Plut. 488: *τὰ μαλακά, indulgences*, Xen. Cyr. 7, 2, 28.—3. *easy, careless, remiss, περὶ τοῦ μισθοῦ*, Thuc. 8, 29:—Adv. *-κῶς ξυμμαχεῖν*, Ib. 6, 78.—4. *weakly, sickly, μαλακῶς ἔχειν*, to be *ill*, Vit. Hom. 34, Luc.; cf. *μαλακίζω*, fin., and Lob. Phryn. 389:—*μαλακῶς συλλογίζεσθαι*, to reason *loosely*, Arist. Rhet. 2, 22, 10.—Cf. *μαλθακός*. (Akin in root to *βλάξ*, as *μολεῖν* to *βλώσκω*, *μ* and *β* being interchangeable, cf. Buttm. Lexil. s. vv. *ἀμβρόσιος* 9, *βλίττειν* 6, Lob. Phryn. 273: perh also akin to *μαλός, μαλλός, ἀμαλός, ἁπαλός*.)

†**Μάλακος**, *ου, ὁ, Malacus*, masc. pr. n., Ath. 267 A.

Μᾰλᾰκόσαρκος, *ον, (μαλακός, σάρξ) with soft flesh*, Diocles ap. Ath. 305 B.

Μᾰλᾰκόστρᾰκος, *ον, (μαλακός, ὄστρακον) soft-shelled*, v. sub *μαλάκια, τά*.

Μᾰλᾰκότης, *ητος, ἡ, (μαλακός)=μαλακία, softness*, opp. to *σκληρότης*, Plat. Rep. 523 E, Theaet. 186 B.—II. *weakness, effeminacy*, Plut. Otho 9.

Μᾰλᾰκόφθαλμος, *ον, (μαλακός, ὀφθαλμός) soft-eyed*, Theodect. ap. Ath. 454 E.

Μᾰλᾰκόφλοιος, *ον, (μαλακός, φλοιός) with soft bark*, Theophr.

Μᾰλᾰκόφρων, *ονος, ὁ, ἡ, (μαλακός, φρήν) gentle-hearted*, Orph. H. † Parc. 15.

Μᾰλᾰκόφωνος, *ον, (μαλακός, φωνή) with a soft voice*, Dion. H.

Μᾰλᾰκόχειρ, *ὁ, ἡ, (μαλακός, χείρ) soft-handed, φαρμάκων μαλακόχειρα νόμον*, of a physician's art, Pind. N. 3, 96.

Μᾰλᾰκοψῡχέω, *ῶ, to be cowardly*, Joseph. Macc. 6: from

Μᾰλᾰκόψῡχος, *ον, (μαλακός, ψυχή) faint-hearted, cowardly*.

Μᾰλακτήρ, *ῆρος, ὁ, (μαλάσσω) one that melts and moulds, χρυσοῦ*, Plut. Pericl. 12.

Μᾰλακτικός, *ή, όν, (μαλάσσω) softening, emollient*, Hipp. p. 365.

Μαλακτός, *ή, όν, (μαλάσσω) that can be softened*, as iron by fire, Arist. Meteor. 4, 9, 1.

Μᾰλάκυνσις, *ἡ, a softening*: from

Μᾰλᾰκύνω, *=μαλάσσω, μαλακίζω*, Hipp. p. 365:—Pass., like *μαλακίζεσθαι, to be soft, to flag*, Xen. Cyr. 3, 2, 5.

Μᾰλᾰκώδης, *ες*, contr. for *μαλακοειδής*.

†Μαλαλεήλ, or Μαλελεήλ, indecl. (Μαλάηλος, ου, Joseph.) ὁ, *Malaleel*, Hebr. masc. pr. n., N. T.

Μάλαξις, εως, ἡ, (μαλάσσω) *a softening*, Plut. 2, 436 A, etc.

†Μαλαός, οῦ, ὁ, *Malaus*, a descendant of Agamemnon, Strab. p. 582.

Μᾰλάσσω, Att. -ττω, fut. -ξω:—strictly of dressing leather, *to make* it *soft and supple* (cf. δέφω):—hence, with reference to Cleon's trade, μαλ. τινά, *to give* one *a dressing, hide* him, Ar. Eq. 388; ἐν παγκρατίῳ μαλαχθείς, *beaten, worsted* in it, Pind. N. 3, 26:—*to soften* metal, wax, etc., *for working, work* or *model* it, Plat. Rep. 411 B, cf. Legg. 633 D, Wyttenb. Plut. 2, 156 D.—II. metaph. *to soften by entreaties, to appease*, ὀργάς, Eur. Alc. 771: also *to soothe, relieve*, c. acc. pers., Ib. 381:—Pass. *to be softened*, Ar. Vesp. 973: *to be relieved*, like κουφίζεσθαι, c. gen., νόσου, *from* disease, Soph. Phil. 1334.

Μᾰλάχη, ης, ἡ, *a mallow*, Lat. *malva*, Hes. Op. 41, Ar., etc.;—a common article of food, esp. with the poor,—also written μολόχη, Ath. 58 D. (From μαλακός, μαλάσσω, either because of its *relaxing* properties, or its *soft, downy* leaves.) [λᾰ] Hence

Μαλάχιον, ου, τό, ἱμάτιον μ., a woman's garment *of a mallow colour*, Lat. *molochinum*, Ar. Fr. 309, 10.

†Μάλγις, ιδος, ὁ, *Malgis*, a Boeotarch, Paus. 9, 13, 6.

†Μαλέα, ἄκρα, ἡ, Ep. Μάλεια, Od. 9, 80, also in pl. αἱ Μαλέαι, Hdt. 1, 82, Strab., and Μαλειάων ὄρος, Od. 3, 287, in 19, 187 contd. Μαλειῶν, the promontory *Malea*, the southeast point of Laconia, round which the navigation was so dangerous as to give rise to the proverb Μαλεὰς δὲ κάμψας ἐπιλάθου τῶν οἴκαδε, Strab. p. 378; it is now *Cape St. Angelo*, or *Malio*.—2. the southern promontory of Lesbos, now *Cape Maria*, Thuc. 3, 4; in Strab. Μαλία, p. 616.—II. a town of Arcadia near Megalopolis, Plut.: hence Μαλεᾶτις, ἡ, sc. χώρα, *the territory of Malea*, Xen. Hell. 6, 4, 24.

†Μαλεᾶτις, ἡ, v. foreg. II.

†Μαλειαῖος, α, ον, *of* or *belonging to Malea*, Anth.

Μᾰλερός, ά, όν, (μάλα) *fierce, devouring*, in Hom. always epith. of fire, Il. 9, 242; 20, 316; 21, 375, and so in Hes. Sc. 18; so, πυρὸς μαλερὰ γνάθος, Aesch. Cho. 325:—hence metaph., *fiery, glowing, vehement*, ἀοιδαί, Pind. O. 9, 34; πόθος, Aesch. Pers. 62; λέοντες, Id. Ag. 141; Ἄρης, Soph. O. T. 190; πόνος, Arist. Scol. 6 (Ilger. xxxi): and so in Eur. Tro. 1300, μαλερὰ μέλαθρα πυρὶ κατάδρομα,—μαλερά is perh. an adv., *furiously*: Hesych. interprets μαλεραὶ φρένες by ἀσθενεῖς, *subdued, prostrate* mind.

Μάλευρον, ου, τό, = ἄλευρον, Gramm.

Μάλη, ης, ἡ, *the arm-pit*, Lat. *ala, axilla*, for which μασχάλη is more usual: μάλη is found only in phrase ὑπὸ μάλης (later also ὑπὸ μάλην), *under the arm*, esp. of carrying concealed weapons, ξιφίδιον ὑπὸ μάλης ἔχειν, Plat. Gorg. 469 D, Xen. Hell. 2, 3, 23, for which Ar. Lys. 985 ludicrously says δόρυ δῆθ' ὑπὸ μάλης ἥκεις ἔχων: hence in genl. *underhand, by stealth, slily*, Lat. *furtim*, v. omnino Plat. Legg. 789 C, Dem. 848, 12; cf. Lob. Phryn. 196. (The Lat. *ala* is μάλη with the μ thrown off, which is reversed in Ἄρης, *Mars*, etc., cf. Buttm. Lex. s v. οὐλαί 4.) [ᾰ]

†Μαλήνη, ης, ἡ, *Malene*, a place in the territory of Atarneus, in Asia Minor, Hdt. 6, 29.

†Μάλης, εω, ὁ, *Males*, an Aetolian, Hdt. 6, 127.

ΜΑ´ΛΘΑ˘, ης, ἡ, also μάλθη, Lob. Phryn. 438:—*a mixture of wax and pitch* for calking ships, Hippon. 35: *the soft wax* laid over writing-tablets, Dem. 1132, 13.—II. a large *molluscous animal*, Ael. H. A. 9, 49. (Akin to μαλθακός, μαλακός, cf. Opp. H. 1, 371.)

Μαλθάζω=μαλάσσω.

Μαλθαίνω,=μαλάσσω, Diotog. ap. Stob. p. 332, 1.

Μαλθᾰκευνία, ἡ, (εὐνή) *a soft bed*, Comicus ap. A. B.

†Μαλθάκη, ης, ἡ, *Malthace*, fem. pr. n., Theophil. ap. Ath. 587 F.

Μαλθᾰκία, ας, ἡ,=μαλακία, Plat. Rep. 590 B.

Μαλθᾰκίζω, = μαλακίζω: pass. *to be softened*, Aesch. Pr. 79, Eur. Med. 291; *to relax, give in*, Plat. Rep. 458 B, etc.

Μαλθάκινος, η, ον, poet. for μαλθακός, Anth. P. 9, 567.

Μαλθακιστέον, verb. adj., *one must be remiss*, Plat. Alc. 1, 124 D: so, μαλθακιστέα, Ar. Nub. 727.

Μαλθᾰκός, ή, όν, (μαλακός with θ inserted):—*soft*, μ. ἄνθεα, H. Hom. 30, 15; δρόσος, γυῖα, Pind. P. 5, 133, N. 4, 4.—II. usu. metaph., *weak, cowardly*, αἰχμητής, Il. 17, 588: so, μ. γένη, Aesch. Eum. 74: hence οἱ μ.=κίναιδοι, Lob. Aglaoph. 1008.—2. in good sense, *soft, gentle, mild*, ὕπνος, Hes. Fr. 43, 4, οἶνος, Hipp., μ. φωνά, ἀοιδά, κοινωνία, Pind., λόγοι, ὄμματα, etc., Trag. Adv. -κῶς, *mildly*, Aesch. Ag. 951, σκληρὰ μ. λέγειν, Soph. O. C. 774.—The word with its derivs. is poet., mostly in Pind., and Trag., μαλακός being the prose word: yet Plat. uses μαλθακός. Hence

Μαλθᾰκότης, ητος, ἡ, = μαλακότης, Hipp. p. 896.

Μαλθᾰκόφωνος, ον, (μαλθακός, φωνή) *soft-voiced*, ἀοιδή, Pind. I. 2, 14.

Μαλθᾰκόω, ῶ,=μαλάσσω.

Μαλθακτήριος, ία, ιον,=μαλακτικός, τὸ μ., Hipp. p. 263.

Μαλθακτικός, ή, όν,=foreg., Hipp. p. 393.

Μαλθᾰκώδης, ες, (μαλθακός, εἶδος) *softish*, Hipp. p. 880.

Μάλθαξις, ἡ, = μάλαξις, Hipp. p. 264: from

Μαλθάσσω, = μαλάσσω, *to soften, soothe*, μ. κέαρ, μ. κέαρ λιταῖς, Aesch. Pr. 379, 1008; μ. τινὰ λόγοις, Eur. H. F. 298: τί γάρ σε μαλθάσσοιμ' ἄν.., why should *I soothe* thee *with false words*, Soph. Ant. 1194. Pass., μαλθαχθῆναι ὕπνῳ, *to be unnerved* by sleep, Aesch. Eum. 134.

Μάλθη, ης, ἡ, v. μάλθα.

Μαλθόω,=μαλθακόω, μαλάσσω.

†Μαλθώ, οῦς, ἡ, *Maltho*, a gymnasium in Elis, Paus. 6, 23, 6.

Μαλθώδης, ες, *like* μάλθα, *sticky*, v. l. in Hipp. for μαλθακώδης.

Μάλθων, ωνος, ὁ,=μαλακίων, Socrat. ap. Stob. p. 369, 52.

Μᾱλία, ας, ἡ, and μᾱλιασμός, οῦ, ὁ,=μᾶλις.

†Μαλία, ας, ἡ,=Μαλέα (2).

†Μᾱλιακός, ή, όν, Ion. and Att. Μηλ., *Malian, Maliac*; ὁ Μαλιακὸς κόλπος, *Maliacus sinus, the Maliac gulf*, on the south of Thessaly, Strab. p. 430: from

†Μᾱλιεύς, έως, ὁ, Ion. and Att. Μηλ., *a Malian, Malian*; οἱ Μαλιεῖς, *the Malians*, Xen. Hell. 6, 5, 23; Arist.; etc.

Μαλιναθάλλη, ης, ἡ, an Aegyptian plant, perh. *cyperus esculentus* (v. μνάσιον), Theophr.

Μάλιον, ου, τό, dim. from μᾰλός (for μαλλός), *a lock of hair*, Anth. P. 11, 157.

Μᾶλις, ιος, ἡ, *a distemper in horses and asses*, also μῆλις, μαλία, μαλιασμός, Lat. *malleus*, Veget.

Μᾱλίς, ίδος, ἡ, Dor. for Μηλίς, *a nymph who protects the flocks* (μῆλα), †Theocr. 13, 45†, cf. Μηλιάδες and Ἐπιμηλίδες.—†II. Dor.; Μηλίς, Ion. and Att., fem. to Μαλιεύς, *Malian*, γῆ, lying around the Maliacus sinus, Hdt. 7, 198.

Μάλιστα, adv., superl. of μάλα, Hom., v. μάλα III.

ΜΑ´ΛΚΗ, ης, ἡ, *numbness from cold*, esp. in the extremities, Nic. Th. 382, etc. (Origin uncertain, v. Pott Et. Forsch. 1, p. 221.)

Μαλκιάω, ῶ, *to become numb with cold*, Aesch. Fr. 112; also v. l. in Hes. Op. 528, cf. μαλακιάω.—An inf. μαλκιῆν, in Phot.;—v. Buttm. Ausf. Gr. § 105 Anm. 14, Lob. Phryn. 82.

Μάλκιος, ον, (μάλκη) *freezing, benumbing*: also μαλκός, ή, όν: superl. μαλκίστατος. But these forms only in Gramm., who refer them to μαλακός.

†Μάλλιος, ου, ὁ, the Rom. *Manlius*, Polyb. 1, 26, 11; etc.

Μαλλοδετής, οῦ, ὁ,=sq., Soph. Fr. 462.

Μαλλόδετος, ον, (μαλλός, δέω) *bound with wool*, Valck. Schol. Phoen. 1256.

†Μαλλοί, ῶν, οἱ, *the Malli*, an Indian nation, Strab. p. 701; in Plut. also Μάλλωνες.

Μᾶλλον, adv., compar. of μάλα; v. sub μάλα II.

ΜΑΛΛΟ´Σ, οῦ, ὁ, *a lock of wool, the wool of sheep*, Hes. Op. 232, Aesch. Eum. 45, Soph. O. C. 475: of men, *a lock* of hair, μαλλοὶ πλοκάμων, Eur. Bacch. 113: μᾰλός is also found, in the dimin. form μάλιον, q. v. (Prob. akin to μαλακός, ἀμαλός, ἁπαλός, *mollis*, perh. also to Lat. *vellus*.)

†Μαλλός, οῦ, ἡ, *Mallus*, a city of Cilicia on the Pyramus, with an oracle of Amphilochus and of Mopsus, Luc. Alex. 29; Strab. p. 675: hence Μαλλώτης, ὁ, Strab., and Μαλλωτός, ὁ, Arr., *an inhab. of Mallus*; ἡ Μαλλῶτις, *the territory of Mallus*, Strab.

Μαλλοφόρος, ον, (μαλλός, φέρω) *with long wool*.

Μαλλόω, ῶ, (μαλλός) *to furnish with wool*. Hence

Μάλλωσις, ἡ, *a furnishing, covering*, or *clothing with wool*.

Μαλλωτός, ή, όν, (μαλλόω) *furnished with wool, fleecy*; μ. χλαμύς, a cloak *lined with wool*, Plat. (Com.) αἱ ἀφ' ἱερ. 4; cf. μηλωτή.

†Μαλλωτός, and -ώτης, ὁ, v. sub Μαλλός.

Μαλόβαθρον, ου, τό, v. μαλάβαθρον.

†Μαλόεις, εντος, ὁ, *Malean, of Malea* (2), epith. of Apollo from his temple on that promontory, Thuc. 3, 3, 5, in wh. latter passage some explain it as a plain and port.

†Μαλόθα, ἡ, *Malotha*, a city of Arabia, Strab. p. 782.

†Μαλοίτας, ὁ, *the Maloetas*, a river of Arcadia, Paus. 8, 36, 1.

Μᾶλον, ου, τό, Dor. for μῆλον, Pind., Theocr.

Μᾱλοπάρῃος, ον, Dor. for μηλοπάρῃος, Theocr. 26 1.

Μᾱλός, ή, όν, in Theocr. Ep. 1, 5,

epith. of a he-goat, *white*, acc. to Hesych. (who also explains *μάλουρος* and *μαλουρίς*, by *λεύκουρος*, *white-tailed*); others make it *woolly*, *shaggy*, (as if *μαλλός*): others again take it as=*μαλακός*, (in which signf. some write *ἄρνα μᾶλήν*, for *ἄρν' ἀμαλήν* in Il. 22, 310.)

†Μαλοῦς, οῦντος, ὁ, *Malus*, a place in Troas, Strab. p. 603.—II. a river of Arcadia, Paus. 8, 35. 1.

Μᾶλοφόρος, *μᾶλοφύλαξ*, Dor. for *μηλοφ-*.

†Μάλχος, *ου*, *ὁ*, *Malchus*, masc. pr. n., N. T.

†Μάμαος, *ου*, *ὁ*, *the Mamaus*, a river of Triphylian Elis the earlier Amathus, Strab. p. 344.

†Μάμερκος, *ου*, *ὁ*, *Mamercus*, tyrant of Catana, a tragic poet also, Plut. Timol. 31, 34.—2. a son of Numa, so called as Plut. says after a son of Pythagoras, Num. 9, v. *Μάμερτος*.

Μάμερσα, *ἡ*, old epith. of Minerva, Lyc. 1417. [*ă*]

†Μαμερτῖνοι, *ων*, *οἱ*, *the Mamertines*, a people of Campanian stock in Sicily at Messana, Strab. p. 268: the name by Diod. S. 21, 13 is derived from *Μάμερτος*: prop. pl. of

†Μαμερτῖνος, *η*, *ον*, *Mamertine*, Ath. 27 C: from

†Μαμέρτιον, *ου*, *τό*, *Mamertium*, a city of Bruttium, Strab. p. 261.

Μάμερτος, *ου*, *ὁ*, old epith. of Mars, Lyc.: also *Μάμερκος*, from the Oscan *Mamers*,=*Mavors*.

Μάμμα and *μάμμη*, *ης*, *ἡ*, (later also *μαμμαία*, *ἡ*): strictly like our *mama*, and similar forms in all languages, a child's attempt to articulate *mother*; Anth. P. 11, 67:—as *ἄππα*, *ἀπφά*, *ἄττα*, *πάππα*, *τάτας*, *papa* for *father*.—II. in Att. a real subst.=*μήτηρ*, *mother*. Pherecr. Coriann. 4:—also prob., like Lat. *mamma*, *the mother's breast*, Schweigh. Epict. 2. 16, 43.—III. later *a grandmother*, LXX., cf. Piers. Moer. p. 259. Hence

Μαμμᾶκύθος (not Μαμμάκουθος), *ου*, *ὁ*, proverb. word for *a blockhead*, (whether a real name or formed by Com. from *μάμμα* and *κεύθω*—*a great baby who creeps into his mother's lap*,—is dub.), Ar. Ran. 990:—Plato, or Metagenes, wrote a comedy of this name.—Similar comic characters are *βλιτομάμμας*, *συκομάμμας*, also from *μάμμα*; Μαργίτης from *μάργος*. [*ῠ*]

Μαμμᾶν, *αἰτεῖν*, *to cry for food*, of children, Ar. Nub. 1383: said to be an Argive word for *to eat*; but it is more natural to refer it to *μαμμάω*, *to cry for the breast*, v. *μάμμα* II. (cf. *κακκᾶν φρύσαι*, which follows in Ar. l. c.), being words by which children tried to express their first wants; cf. *βρῦν*, *βρύλλω*.

Μαμμάριον, *ου*, *τό*, dim. from *μάμμα*.

Μάμμη, *ης*, *ἡ*, v. *μάμμα*.

Μαμμία, *ας*, *ἡ*, (*μάμμα*) *a mother*, Ar. Lys. 878.

Μαμμίδιον, *ου*, *τό*, dim. from *μαμμία*: so, *μαμμίον*, *τό*.

Μαμμόθρεπτος, *ον*, (*μάμμα* III., *τρέφω*) *brought up by one's granddam*.

†Μαμούριος, *ου*, *ὁ*, the Rom. *Mamurius*, Plut. Num. 13.

†Μαμωνᾶς, or Μαμμωνᾶς, *ᾶ*, *ὁ*, (Chaldean) *riches*, *money*, N. T., personified *Mammon*. Id. Matth. 6, 24.

Μάν, affirm. particle, Dor. and old Ep. for *μήν*, not rare in Il., but in Od. only 11, 344; 17, 470: it never can begin a sentence, and is used—1. alone, *verily*, *in sooth*, Il. 8, 373; 16, 14: *ἄγρει μάν*, *well then* come on, Il. 5, 765.—2. strengthd. *ἦ μάν*, *of a surety*, *yea verily*, Il. 2, 370.—3. negat. *οὐ μάν*, *certainly not*, *assuredly not*, most. freq. in Hom.: also, *οὐ μὰν οὐδέ*, Il. 4, 512, cf. Od. l. c.: *μὴ μάν*, Il. 8, 512, etc.—4. *καὶ μάν*, *nay more*, *and even*, freq. in Pind. as P. 1, 121;—also, *ὅμως μάν*, Ib. 2, 149. (*μάν* and *μά* are near akin.) [*ᾱ*]

†Μαναήν, indecl., *ὁ*, *Manahen*, masc. pr. n., N. T.

Μανάκιον, *ου*, *τό*, v. *μαννάκιον*.

Μᾶνάκις, adv. (*μανός*) *seldom*, *μ. τῆς ἡμέρας*, Plat. (Com.) Incert. 71. [*νᾰ*]

†Μανασσῆς, *ῆ*, *ὁ*, *Manasses*, *Manasseh*, a son of Joseph; Met. for *the descendants of Manasseh*, N. T.—2. a king of Judah, Id.

Μανδακηδόν, adv., *with* or *as with a μανδάκης*.

Μανδάκης, *ου*, *ὁ*, *a band to tie trusses of hay*.

Μάνδᾰλος, *ου*, *ὁ*, *a bolt*, Artemid. Hence

Μανδᾰλόω, *ῶ*, *to bolt*: and

Μανδᾰλωτός, *ή*, *όν*, *with the bolt shot*: *φίλημα μ.*, a kiss *with the tongue protruded*, *a lascivious* kiss: hence generally, *lascivious*, *lewd*, *μέλος*, Ar. Thesm. 132, ubi v. Schol.

†Μανδάνη, *ης*, *ἡ*, *Mandane*, daughter of Astyages, mother of Cyrus the elder, Hdt. 1, 107; Xen. Cyr.

†Μάνδανις, *ιος*, *ὁ*, *Mandanis*, a Brahmin, Strab. p. 715.

Μανδοειδής, *ές*, (*εἶδος*) *like a μανδύη?*

†Μανδόνιος, *ου*, *ὁ*, *Mandonius*, a king of the Ilergetes, Polyb. 10, 18, 7.

†Μανδούβιοι, *ων*, *οἱ*, *the Mandubii*, a Gallic tribe, Strab. p. 191.

Μάνδρα, *ας*, *ἡ*, *an inclosed space*, esp.—1. for cattle, *a fold*, *byre*, *stable*, Soph. Fr. 587, Plut. 2, 648 A, etc.—2. *the bed in which the stone of a ring is set*, Lat. *pala*, *funda*, Plat. Epigr. 17 (Anth. P. 9, 747).—3. *a monastery*, Eccl.

†Μανδράβουλος, *ου*, *ὁ*, *Mandrabulus*, a Samian, who having found a treasure, consecrated to Juno the first year, a golden, the second, a silver, the third, a brazen sheep; hence the prov. *ἐπὶ Μ. χωρεῖ τὸ πρᾶγμα*, of anything gradually decreasing, Luc. Merc. Cond. 21.

Μανδρᾰγόρας, *ου* or *α*, *ὁ*, *mandrake*, *Atropa mandragora*, a narcotic plant, Hipp. p. 420; *μανδραγόρᾳ ἢ μέθῃ ξυμποδίσαι*, Plat. Rep. 488 C; *ὑπὸ μανδραγόρα*, *ἐκ μανδραγόρου καθεύδειν*, Luc. Tim. 2, Demosth. Enc. 36. Hence

Μανδρᾰγορικός, *ή*, *όν*, *made of mandrake*; and

Μανδρᾰγορίτης *οἶνος*, *ὁ*, wine *flavoured with mandrake*, Diosc.

Μάνδρευμα, *ατος*, *τό*,=*μάνδρα* I., Dion. H. 1, 79: from

Μανδρεύω, (*μάνδρα*) *to shut up in a stable* or *monastery*.

†Μανδρογένης, *ους*, *ὁ*, *Mandrogenes*, masc. pr. n., Ath. 614 D.

†Μανδρόδωρος, *ου*, *ὁ*, *Mandrodorus*, masc. pr. n., Arr. An. 6, 23, 2.

†Μανδροκλείδας, *ου*, *ὁ*, masc. pr. n., Plut. Agis 6, where Schäf. reads Ἀνδροκλ.

†Μανδροκλέης, contd. *-κλῆς*, *έους*, *ὁ*, *Mandrocles*, an architect of Samos, Hdt. 7, 87.

Μανδύας, *ου*, *ὁ*, (said to be a Pers. word; perh. akin to *κανδύς*)=sq., LXX.

Μανδύη, *ης*, *ἡ*, *a woollen cloak*, a sort of *grego*, like *σισύρα*. Aesch. Fr. 342.

Μανδυοειδής, *ές*, (*εἶδος*) *like a μανδύη*.

†Μανέθων, *ωνος*, *ὁ*, and Μανεθώς, *ῶ*, *Manetho*, an Aegyptian priest in the time of Ptolemy Philadelphus, writer of a history of Aegypt, Plut.

Μανέομαι,=*μαίνομαι*, only in pf *μεμάνημαι*, Theocr. 10, 31.

Μανέρως, *ὁ*, *Maneros*, only son of the first king of Aegypt: also a national dirge named after him, identified by Hdt. 2, 79, with the Greek *Λίνος*, q. v.

Μάνης, *ου*, *ὁ*, a kind of *cup*, Nicon ap. Ath. 487 C.—II. also *a small brazen figure* used in the game of *κότταβος* (q. v.), Hermipp. Moer. 2, 7, ubi v. Meineke. [*ᾰ*]

†Μανῆς, *οῦ*, voc. Μανῆ, or Μάνης, *ου* Ion. *εω*, and *ητος*, *Manes*, acc. to Strab. p. 304, 553, a Phrygian or Paphlagonian masc. pr. n., esp. freq. as a name of slaves, Ar. Lys. 908, Av. 1311, etc.—II. a river of Locris, also called Boagrius, Strab. p. 426.

Μανθάνω, lengthened from root ΜΑΘ-, which appears in aor. 2, *μάθος*, etc. (akin to *μῆτις*): fut. *μᾰθήσομαι*, Dor. *μᾰθεῦμαι*: aor. *ἔμᾰθον* perf. *μεμάθηκα*.—Hom. uses only the aor., either without augm. *μάθον*, or (with double *μ*), *ἔμμαθες*, *ἔμμαθε*. *To learn*, esp. *by inquiry*, and in aor. *to have learnt*, i. e. *to understand*, *know*, *κακὰ ἔργα*, Od. 17, 226; c. inf., *μάθον ἔμμεναι ἐσθλός*, Il. 6, 444.—II. of the mere attempt, *to seek to learn*, *ask*, or *inquire about*, like *πυνθάνομαι*, *τι*. Hdt. 8, 88.—III. *to acquire a habit of*, *be accustomed to..*, c. inf., Emped. 96 Karsten; *τὸ μεμαθηκός*, *that which is customary* or *usual*, Hipp. p. 646.—IV. in Hdt. and Att. in all tenses. *to notice*, *perceive by the senses*, *understand*, *comprehend*, *τινά* or *τι*: but also c. gen. pers., like *ἀκούω*, Stallb. Plat. Rep. 394 C: freq. in dialogue, like Lat. *tenere*, as, *μανθάνεις*; *d'ye see?* Answ., *πάνυ μανθάνω*, *perfectly!* Ar. Ran. 195;—so, *εἶεν*, *μανθάνω*. Plat. Rep. 372 E; cf. Stallb. Gorg. 496 D: with a partic., *μάνθανε ὤν*, like *ἴσθι*, *know that* you are, Soph. El. 1342; so, *διαβεβλημένος οὐ μανθάνεις*, Hdt. 3, 1, cf. 1, 68, 160: absol., *οἱ μανθάνοντες*, *the learners*, *pupils*.—V. in Att. *τί μαθών*, freq. begins a question, as Ar. Ach. 826, where it may be loosely translated, like the similar *τί παθών*, *wherefore?*—but each has its distinctive meaning;—*τί μαθών*; referring to a *μάθος*, *something founded on reason* or *judgment*; *τί παθών*; to a *πάθος*, *a feeling*, *impulse*, or *external influence*: so that *τί μαθών*; is, *what reason* had you for acting so? where could you have *learnt* to do so?—*τί παθών*, what *tempted* you, what *came over you* to do so? Of course they may be used convertibly, because the questioner may make either *folly* or *temptation* the prominent thought, cf. Wolf ad Dem. adv. Lept. 495, 20, Herm. Vig. n. 194.—Sometimes this phrase is used in orat. obliqua, as, *σοὶ εἰς κεφαλήν*, *ὅ τι μαθὼν ἐμοῦ καὶ τῶν ἄλλων καταψεύδῃ τοιοῦτο πρᾶγμα*, on your own head be, whatever you (*so stupidly*) forge against me and others' Plat. Euthyd. 283 E, cf. 299 A, and Heind. ad l.

Μανία, *ας*, *ἡ*, Ion. *μανίη*, (*μαίνομαι*) *madness*, *frenzy*, Hdt. 6, 112: Trag., etc.; also with another subst., *μανίη νοῦσος*, Hdt. 6, 75.—oft. in plur., Aesch. Pr. 879, Soph. etc.—2 *enthusiasm*, *Bacchic frenzy*, etc., Eur

Bacch. 305; ἀπὸ Μουσῶν κατοκωχὴ καὶ μανία, Plat. Phaedr. 245 A; cf. μάντις.—3. *mad passion*, Trag.; opp. to σωφροσύνη, Plat. Prot. 323 B; μανίαι τινός, *mad desire for..*, Pind. N. 11, fin.

†Μᾱνία, ας, ἡ, fem. to Μανῆς, *Mania*, name of a female slave, Ar. Thesm. 754, etc.—2. fem. pr. n., wife of the satrap Zenis of Dardania, Xen. Hell. 3, 1, 10.

†Μανίαι, ῶν, αἱ, *Maniae*, a place in Arcadia, Paus. 8, 34, 1.

Μανιάκης, ου, ὁ, *an armlet, bracelet*, χρυσοῖ μ., Polyb. 2, 29, 8: †also worn round the neck, φοροῦσι περὶ τὰς χεῖρας καὶ τὸν τράχηλον οἱ Γαλάται, id. 2, 31, 5,† etc.: also, μανίακον, τό, Cf. μάννος.

†Μανίακον, ου, τό,=foreg.

Μᾰνῐάς, άδος, (μανία, μαίνομαι) *raging, frantic, mad*, μ. νόσοι, Soph. Aj. 59; μ. λύσσα, Eur. Or. 327;—with neut. subst. in dat. pl., μανιάσιν λυσσήμασι, Ib. 270.

Μᾰνῐκός, ή, όν, (μανία) *belonging to madness, mad*, Ar. Vesp. 1496, Plat., etc.; μανικόν τι βλέπειν, to look *mad, like a madman*, Ar. Plut. 424: τὰ μ., *symptoms of madness*.—2. *giving way to mad passion, heady*, Plat. Symp. 173 D.—II. *mad, extravagant*, σωφρόνημα λίαν μ., Xen. Ag. 5, 4; cf. Hipparch. 1, 12.—III. adv. -κῶς, μ. διακεῖσθαι, Plat. Phaedr. 249 D; ἔχειν, Id. Soph. 216 D.

Μᾰνιόκηπος, ον, (μανία, κῆπος III.) of women, *madly lustful*, Anacr. 142, where however Bergk μᾰνόκηπος.

Μᾰνιοποιός, όν, (μανία, ποιέω) *maddening*, Polyaen.

†Μάνιος, ου, ὁ, the Rom. *Manius*, Polyb.

Μᾰνιουργέω, ῶ, (μανία, *ἔργω) *to drive mad*, c. acc., Polyaen.

Μᾶνις, Dor. for. μῆνις, Pind.

Μᾰνιώδης, ες, (μανία, εἶδος) *like a madman, crazy*, ὑπόσχεσις, Thuc. 4, 39: τὸ μ., *madness*, Eur. Bacch. 299.—II. *causing madness*, Diosc. 4, 69.

ΜΑ´ΝΝΑ˘, ἡ, *a morsel, grain*, μάννα λιβανωτοῦ, Lat. *mica thuris*, Diosc. 1, 83, Foës. Oecon. Hipp.—II. *manna*, a sweet gum of Arabia, LXX., Galen.

Μαννάκιον, ου, τό, dim. from μάννος, *a little necklace*.

Μαννάριον, ου, τό, = μαμμάριον, *mama*, Luc. Dial. Mer. 6, 1.

Μαννοδότης, ου, ὁ, (μάννα, δίδωμι) *giver of manna*, Or. Sib.

ΜΑ´ΝΝΟΣ, μάνος or μόννος, ου, ὁ, Lat. *monile, a necklace*; Dor. word, to which μανιάκης, μανίακον, μαννάκιον seem to belong.

Μαννοφόρος, ον, (μάννος, φέρω) *wearing a collar*, v. l. Theocr. 11, 41.

Μαννώδης, ες, (μάννα, εἶδος) *like manna*: τὸ μ., *a manna-like drug*, Hipp. p. 1223.

†Μᾱνόδωρος, ου, ὁ, *Manodōrus*, name of a slave, Ar. Av. 657.

Μᾱνοειδής, ές, (μανός, εἶδος) *thin* or *loose-looking*.

Μᾱνόκαρπος, ον, (μανός, καρπός) *bearing little fruit, and that scattered*.

Μᾰνόκηπος, ον, v. sub μανιόκηπος.

Μάνος, ὁ, v. sub μάννος.

ΜΑΝΟ´Σ, ή, όν, Lat. *rarus*, strictly of substance or consistency, *thin, loose, slack*, first in Emped., then in Plat., and Arist.; μ. ὀστᾶ, σάρκες, Plat. Tim. 75 C, 79 C.—II. of number, opp. to πυκνός, *few, scanty*, as footsteps, Xen. Cyn. 5, 4.—2. also of things happening at intervals, e. g. the beatings of a pulse, *slow*, cf. Ruhnk. Tim.—The word is Att., A. B. p. 51. [ᾱ, acc. to A. B., as it is in Emped., so that the compar. and superl. are μανότερος, μανότατος, as given in Xen. Cyr. 7, 5, 6 by Poppo and L. Dind., cf. Cyn. 5, 4; but Aesch. has μᾰνόστημος, and Bergk, Anacr. 142, reads μᾰνόκηπος.]

Μανόσπορέω, ῶ, *to sow thinly*, Theophr.: from

Μανοσπορος, ον, (μανός, σπορά) *thinly sown*, Theophr.

Μανόστημος, ον, (μανός, στήμων) *of thin warp, finely woven*, Aesch. Fr. 401 [ᾰ, l. c.; but v. μανός.]

Μᾱνότης, ητος, ἡ, *thinness, loose consistency*, Plat. Tim. 72 C.—2. *fewness, scantiness*, opp. to πυκνότης, Id. Legg. 812 D.

Μανόφυλλος, ον, (μανός, φύλλον) *with scanty leaves*, Theophr.

Μανόχροος, ον, (μανός, χρόα) *with loose, flabby skin*, Theophr.

Μανόω, ῶ, (μανός) *to make thin, loose, slack*, Theophr.

Μαντεία, ας, ἡ, Ion. μαντηΐη in Hdt., (μαντεύομαι):—*prophesying, prophetic power, power of divination*, H. Hom. Merc. 533, 547, and 472 in plur.: also *the mode of divination*, Hdt. 2, 58, 83: proverb., μαντείας δεῖται, Soph. O. T. 394, Plat. Symp. 206 B.—II.= μαντεῖον, *an oracle, prophecy*, †Tyrt. 8, 2,† Soph. O. T. 149, Plat. Apol. 29 A, 33 C.—2. *an oracular*, i. e. *obscure expression*, Plat. Crat. 384 A.

Μαντεῖον, ου, τό, Ion. μαντήϊον:—*an oracle*, i. e.—I. *an oracular response*, μαντήϊα Τειρεσίαο, Od. 12, 272, also in Hdt., and Att.—II. *the seat of an oracle*, Hdt. 1, 46, 48, etc.; so Aesch. Pr. 831, Eum. 4, etc.;—both in sing. and pl., of one place.

Μαντεῖος, α, ον, also ος, ον, *belonging to oracles, oracular, prophetic*, βωμός, μυχός, Pind. O. 6, 6, P. 5, 92; στέφη, Aesch. Ag. 1265; μ. σποδός, of the altar's embers, Soph. O. T. 21:—μ. ἄναξ, Apollo, Eur. Tro. 454, cf. Ar. Av. 722.—Only poet.

Μάντευμα, ατος, τό, *an oracle*, Hes. Fr. 39, 8, Pind. P. 8, 86, and Trag.: usu. in plur.; but in sing., Pind. P. 4, 130, Soph. O. T. 992, and Eur.

Μαντεύομαι, dep. c. fut. mid. et pf. pass., v. sub fine, (μάντις):—*to divine, prophesy, deliver an oracle*, τινί τι, Il. 19, 420, Od. 9, 510; absol., Od. 2, 170, etc.; so in Hdt., Pind., and Trag.: μ. τινί, *to draw divinations from* any thing, Hdt. 4, 67:—cf. προφητεύω.—2. generally, *to presage, forbode, surmise, guess*, of any dark undefined presentiment, as opp. to actual knowledge, Plat. Crat. 411 B, etc.; cf. Stallb. Rep. 349 A: Arist. Rhet. 1, 13, 2:—hence of animals, *to scent*, Theocr. 21, 45.—II. *to consult an oracle, seek divinations*, ἐν Δελφοῖσι, Hdt. 6, 76; ἐπὶ Κασταλίᾳ, Pind. P. 4, 290: hence *to consult an oracle*, περί τινος, Pind. O. 6, 64, Hdt. 8, 36, and so in Att., as Ar. Vesp. 159, Av. 593, Plat. Apol. 21 A, cf. Elmsl. Soph. O. C. 87.—The act. μαντεύω in first signf. only in Xen. Ephes.; but Hdt. has an aor. pass. used impers., ἐμαντεύθη, *an oracle was given*, 5, 114, and τὰ μεμαντευμένα, *the words of the oracles*, 5, 45; whereas Pind. P. 4, 290, uses the perf. pass. in act. signf. Hence

Μαντευτέον, verb. adj., *one must prophecy*, Eur. Ion 373:—*one must divine*, Plat. Phil. 64 A.

Μαντευτής, οῦ, ὁ,=μάντις, Heliod. Hence

Μαντευτικός, ή, όν, *fitted for divination*:—ἡ -κή,=μαντεία, Plut. 2, 432 E.

Μαντευτός, ή, όν, (μαντεύομαι *foretold by an oracle*, Eur. Ion 1209.

Μαντεύω, v. μαντεύομαι, fin.

Μαντηΐη, μαντήϊον, μαντήϊος, Ion. for μαντεία, etc.

Μάντης, ου, ὁ, very dub. form of μάντις, Meineke Quaest. Menand. p. 40.

†Μαντιανὴ λίμνη, ἡ, *Mantiana Palus*, in Greater Armenia, Strab. p. 529.

†Μαντίας, ου, ὁ, *Mantias*, an Athen. masc. pr. n., Dem. 993; Arist.; etc.

†Μαντίθεος, ου, ὁ, *Mantitheus*, an Athenian ambassador to Pharnabazus, Xen. Hell. 1, 3, 13; accused with Alcibiades and others of mutilating the Hermae, Andoc.; etc.—Others in Ath.; etc.

†Μάντικλος, ου, ὁ, *Manticlus*, son of Theoclus, Paus. 4, 21.

Μαντικός, ή, όν, (μάντις) *fitted for a soothsayer* or *his art, prophetic, oracular*, Aesch. Ag. 1098; θρόνοι, Id. Eum. 616; τέχνη, Id. Fr. 266:—but usu. ἡ -κή, (sc. τέχνη), *the faculty of divination, prophecy*, Hdt. 2, 49, Trag., Plat., etc. Adv. -κῶς, Ar. Pac. 1026.

Μαντίλη, ης, ἡ,=ἀμίς, the Lat. *matula*, Plat. (Com.) Incert. 5, 3, ubi v. Meineke: †but against this Cobet ad Plat. p. 153, sq.† [ῐ]

†Μαντῐνέη, ης, ἡ, Ep. and Ion.=sq., Il. 2, 607; Hdt. 4, 161.

†Μαντίνεια, ας, ἡ, *Mantinēa*, a city in the east of Arcadia, famed for the victory and death of Epaminondas, Thuc. 5, 47. [ῐ]

†Μαντῐνεύς, έως, ὁ, *a Mantinean*, usu. in pl. οἱ Μαντινεῖς, Att. Μαντινῆς, *the Mantineans*, Thuc. 3, 108, sqq.—II. masc. pr. n., *Mantineus*, son of Lycaon, founder of Mantinea acc. to Apollod. 3, 8, 1; Paus. 8, 8, 4.

†Μαντῐνικός, ή, όν, *of Mantinea, Mantinēan*, Thuc. 5, 26.

†Μάντιος, ου, ὁ, *Mantius*, son of Melampus, brother of Antiphates, Od. 15, 242.

Μαντῐπολέω, ῶ, *to prophesy*, Aesch. Ag. 979: from

Μαντῐπόλος, ον, (μάντις, πολέω) *frenzied, inspired*, Βάκχη, Eur. Hec. 123.

Μάντῐς, ὁ, gen. εως Ion. ιος:—*one who divines, a seer, prophet*, Il. 1, 62, etc.; μ. κακῶν, *prophet* of ill, Il. 1, 106; reckoned among the δημιοεργοί, with physicians, bards, carpenters, Od. 17, 384: μ. ἀνήρ, Pind. I. 6 (5), 75; μ. χορός, Soph. Fr. 116; usu. of men, but of Apollo, Aesch. Ag. 1202, Cho. 559:—also as fem., Soph. El. 472, Thuc. 3, 20, Eur. Med. 239; μ. κόρα, Pind. P. 11, 49.—2. metaph. *a diviner, presager, foreboder*, ἐσθλῶν ἀγώνων, Soph. O. C. 1080, cf. Ant. 1160.—3. as adj., μ. χορός, *prophetic* band, Id. Fr. 116.—(The deriv. from μαίνομαι, is found as early as Plat. Tim. 72 B, where he distinguishes μάντεις from προφῆται, the former being *persons who uttered oracles in a state of divine frenzy*, the latter the *interpreters of those oracles*, cf. προφήτης.)—II. *a* kind of *locust* or *grasshopper*, with long thin forefeet, which are in constant motion, perh. *mantis religiosa*, Linn., also καλαμαία and καλαμῖτις, v. Theocr. 10, 18.—III. *the green garden-frog, rana arborea*, so called as *predicting* the weather, only in Hesych.

Μαντῖχώρας, ου, ὁ, v. μαρτιχώρας.

Μαντοσύνη, ης, ἡ, *the art of divination*, Il. 1, 72; also in plur., Il. 2, 832, Pind. O. 6, 112.

Μαντόσῠνος, η, ον, (μάντις) *oracu-*

lar, prophetic, κέλευσμα, Eur. Andr. 1031.

†Μάντουα, ας, ἡ, *Mantua*, a city of northern Italy, Strab. p. 213.

†Μαντύης, ου Ion. εω, ὁ, *Mantyes*, masc. pr. n., Hdt. 5, 12.

†Μαντώ, οῦς, ἡ, *Manto*, daughter of Tiresias, mother of Mopsus, a prophetess, Apollod. 3, 7.—2. daughter of Polyïdus, Paus. 1, 43, 5.

Μαντώδης, ες, (εἶδος) *like divination* or *prophecy*, Nonn.

Μαντῷος, α, ον,=μαντεῖος, †Plut. 2, 472 B†; Anth. †P. 9, 201.

Μᾱνύω, μᾱνῡτής, ὁ, μάνῡσις, ἡ, Dor. for *μην-*.

Μᾱνώδης, ες,=μανοειδής, Arist. Part. An. 4, 13, 7.

Μάνωσις, εως, ἡ, *a making thin* or *loose*,=μανότης, Theophr.

†Μαξιμῖνος, ου, ὁ, *Maximinus*, a Roman emperor, Hdn.

†Μάξιμος, ου, ὁ, the Roman name *Maximus*, Hdn.

†Μάξυες, ων, οἱ, *the Maxyes*, a people of Africa, Hdt. 4, 191.

Μάομαι, whence contr. *μῶμαι*, v. *μάω* C.

Μᾰπέειν, Ep. inf. aor. 2 of *μάρπτω*, Hes.

†Μάπην, ὁ, *Mapen*, a Tyrian, Hdt. 7, 98.

Μάραγδος, ὁ,=σμάραγδος, q. v.

†Μάραγδος, ου, ὁ, *Maragdus*, an Arabian chief, Xen. Cyr. 2, 1, 5.

Μάραγνα, ης, ἡ,=σμάραγνα, *a lash, whip, scourge*, Aesch. Cho. 375, Eur. Rhes. 817, Plat. (Com.) Cleoph. 7: v. Poll. 10, 56. Herodian wrote it *μαρύγνα*. [μᾰ]

†Μάραθα, *Maratha*, a place in Arcadia, Paus. 8, 28, 1.

†Μαραθήσιον, ου, τό, *Marathesium*, a city of Ionia on the Carian coast, Strab. p. 639.

†Μαραθοί, ῶν, οἱ, *the Marathi*, a Scythian people beyond the Tanaïs, Ath. 575 A.

Μάρᾰθον, ου, τό, Dor. and Att. form of *μάραθρον*, Anaxandr. Prot. 1, 58: we also have *μάραθος, ὁ*, Epich. p. 103, Python ap. Ath. 596 A. [ᾰρ]

†Μάραθος, ου, ὁ, *Marathus*, a small town of Phocis, Strab. p. 423.—2. ἡ, a city of Syria, Id. p. 753.—II. ὁ, a hero of Arcadia, who accompanied the Tyndaridae in quest of Helen, and from whom Marathon was named, acc. to Dicaearch. ap. Plut. Thes. 32: v. Μαραθών.

†Μαραθοῦσσα, ης, ἡ, *Marathussa*, an island of the Aegean sea, near Clazomenae, Thuc. 8, 31.

Μᾰραθροειδής, ές, (μάραθρον, εἶδος) *like fennel*, Diosc.

Μάραθρον, ου, τό, *fennel*, Lat. *marathrum*, Alex. Leb. 2.

Μᾰραθρών, ῶνος, ὁ, *a field of fennel*, Strab.: cf. sq.

Μᾰρᾰθών, ῶνος, ἡ, †Pind. O. 13, 157, ὁ, Hdt. 1, 62, as always in Hdt.,† *Marathon*, a demus on the east coast of Attica, prob. so called from its being overgrown with fennel (*μάραθοι*): first mentioned in Od. 7, 80.—II. as appellat. *ὁ μαραθών*, Att. for foreg.

†Μαραθῶνάδε, adv. *to Marathon*, Dem. 1377, 3.

†Μαραθώνιος, α, ον, *of Marathon, Marathonian*, Strab. p. 399; *οἱ Μαραθώνιοι, the Marathonians*, Hdt.; etc.

Μαραθωνομάχης, ου, ὁ, (Μαραθών, μάχομαι) *one who fought at Marathon, a Marathon man*, proverb. *of a brave veteran*, Ar. Ach. 181, Nub. 986.—Jac. A. P. 867 prefers Μαραθωνομάχος, ὁ.

Μάραινα, ης, ἡ, v. l. for *μάραγνα*, Blomf. Aesch. Cho. 369. [μᾰ]

ΜΑ˘ΡΑΙ´ΝΩ, fut. *-ᾰνῶ*: aor. 1 *ἐμάρηνα*, Att. *ἐμάρᾱνα*, also H. Hom. Merc. 140: aor. pass. *ἐμᾰράνθην*: perf. pass. *μεμάρασμαι*, but *μεμάραμμαι* in Plut.—Strictly, *to put out, quench* fire, *ἀνθρακιήν*, H. Hom. Merc. 140:—Pass. *to die away, go slowly out*, of fire, *φλὸξ ἐμαράνθη*, Il. 9, 212, *πυρκαϊὴ ἐμαραίνετο*, Il. 23, 228.—II. later, in various relations, *ὄψεις μαραίνειν, to quench* the orbs of sight, Soph. O. T. 1328: *to weaken, make to waste* or *wither, wear out, νόσος μαραίνει με*, Aesch. Pr. 597; *μάραινε διώγμασι*, Id. Eum. 139; so, of neglect, Soph. O. C. 1260; of time, Id. Aj. 714:—Pass. *to die away, waste away, decay, languish*, Lat. *marcescere, νόσῳ*, Eur. Alc. 203; *μαραίνεται τὸ σῶμα*, Thuc. 2, 49: *αἷμα μ. χερός*, blood *dies away from* my hand, Aesch. Eum. 280; of a river, *to dry up*, Hdt. 2, 24; of winds and waves, *to abate*, Plut. Pyrrh. 15, Mar. 37; of wine, *to lose its strength*, Id. 2, 692 C. (Akin to Lat. *marcere, marcidus*; and both of them, acc. to Pott, to *mori*, Sanscr. *mri*.)

†Μαράκανδα, ων, τά, *Maracanda*, the capital of Sogdiana, now *Samarkand*, Arr. An. 3, 30, 6.

†Μαρακοί, ῶν, οἱ, *the Maraci*, an Aetolian tribe, Xen. Hell. 6, 1, 7.

†Μαρανεῖται, ῶν, οἱ, *the Maranītae*, a people on the Arabian gulf, Strab. p. 776.

Μάρανσις, εως, ἡ, (μαραίνω) *a withering, decay*, Arist. Probl. 3, 5, 6.

Μᾰραντικός, ή, όν, (μαραίνω) *wasting, withering*.

Μάραον, ου, τό, and *μάραος, ου, ὁ*, =πίτταξυς.

Μᾰρασμός, οῦ, ὁ,=μάρανσις, Galen. Hence

Μάρασμώδης, ες, (εἶδος) *like* or *affected with μαρασμός*.

Μᾰράσσω,=σμαραγέω, Erotian, like *μάραγνα* for *σμάραγνα*.

Μᾰραυγέω, ῶ, *to have a dazzling before the eyes, to lose the sight*, Plut. 2, 376 E; of the eyes, Ib. 599 F: v. Herm. Opusc. 4, p. 268. (From *μαραίνειν, αὐγή*, cf. Lob. Phryn. 671: or from *μαρμαίρω, ἀμαρυγή, αὐγή*.) Hence

Μᾰραυγία, ας, ἡ, *a loss of sight*, Archyt. ap. Stob. p. 17, 4.

†Μαράφιοι, ων, οἱ, *the Maraphii*, a Persian race, Hdt. 1, 125.

†Μάραφις, ιος, ὁ, *Maraphis*, a leader of the Persians, Aesch. Pers. 778, in dub v.

Μαργαίνω, (μάργος) *to rage, μ. ἐπί τινι*, Il. 5, 882; cf. *μαργάω*.

†Μάργαλαι, ῶν, αἱ, and Μάργαλα, *Margalae*, a city of Triphylian Elis, Strab. p. 349.

†Μάργανα, ων, τά,=foreg., Diod. S.: hence

†Μαργανεῖς, έων, οἱ, *the Marganes, inhab. of Margana*, Xen. Hell. 3, 2, 25.

Μαργᾰρίδης, ου, ὁ, Ion. for *μαργαρίτης*.

Μαργᾰρίς, ίδος, ἡ, later form for sq., Lob. Paral. 52.

Μαργᾰρίτης, ου, ὁ, [ῑ] *a pearl*, Lat. *margarita*, Theophr.: *μ. χερσαῖος*, an unknown precious stone. (*Murwari* is the Pers. word.)—II. *an Aegyptian tree*, Arist. Plant. 1, 4, 1.

Μαργᾰρῖτις, ιδος, ἡ,=foreg., Androsth. ap. Ath. 93 B.

Μάργᾰρον, ου, τό,=μαργαρίτης, Anacreont. 22, 14.

Μάργᾰρος, ου, ὁ and ἡ, *the pearl-oyster*, Ael. H. A. 15, 8.

†Μάργασος, ου, ὁ, *Margasus*, masc. pr. n., Qu. Sm. 10, 143.

Μαργᾰρώδης, ες, (μάργαρον, εἶδος) *pearl-like*.

Μαργάω, ῶ, (μάργος) like *μαργαίνω, to rage*, esp. in battle, Aesch. Theb. 380, and Eur.; *φόνου μαργῶντος*, Eur. H. F. 1005; *μαργῶσαν χέρα*, Id. Hec. 1128:—*μαργῶσα γνάθος, greedy* teeth, Aesch. Fr. 237.

Μαργέλλια, τά, a kind of *palm-tree* or *its fruit*, perh. *the cocoa-nut*, (in Sanscr. *nârikêla*, Pers. *nargel*), Cosmas Indicopl., with v. l. *ἀργέλλια*:—Plin. calls the trees *μαργηλίδες*.

Μαργέλλιον, ου, τό, *a pearl*.

Μαργήεις, εσσα, εν,=μάργος, poet.

Μαργηλίς, ίδος, ἡ, *a pearl*, Philostr.:—cf. *μαργέλλια*.

Μάργης, or *μαργῆς*, (contr. from *μαργήεις*),=μάργος.

†Μαργιᾱνή, ῆς, ἡ, *Margiana*, a country of Asia between Bactria and Hyrcania, Strab. p. 515.

†Μαργιᾱνοί, ῶν, οἱ, *the Margiāni*, inhab. of foreg., Strab. p. 510.

Μαργίτης, ου, ὁ, (μάργος) *Margites*, i. e. *a mad silly fellow*, hero of a mock-heroic poem of the same name, ascribed to Homer; somewhat like the Germ. *Tyll Eulenspiegel*. Arist. Poët. 4, 10, has preserved four lines of this poem,—usu. printed with the Homeric fragments at the end of the Od.: all we know about it is collected by Falbe de Margite Homerico, 1798.

ΜΑ´ΡΓΟΣ, η, ον, in Att. also *ος, ον, raging, mad*, Lat. *furiosus*, Od. 16, 421, Pind. O. 2, 175, Aesch., etc.: *senseless, rash*, Od. 23, 11: *μάργαι ἡδοναί*, Plat. Legg. 792 E:—generally, *giving a loose to passion*, and so—2. *greedy, gluttonous, γαστὴρ μάργη*, Od. 18, 2, cf. Eur. Cycl. 310.—3. *lewd, lustful*, Theogn. 581, Eur. El. 1027.—4. *proud, disdainful, ἵπποι*, Ep. Hom. 4, 4; *οἶνος*, Hes. Fr. 43.

†Μάργος, ου, ὁ, *Margus*, a tributary of the Oxus in Margiana, Strab. p. 516.—2. a river of Illyria, Id. p. 318, where vulg. Βάργος.

Μαργοσύνη, ης, ἡ,=sq., Anacr. 87, Anth. P. 9, 367, Ap. Rh.

Μαργότης, ητος, ἡ, (μάργος) *rage, madness*, Soph. Fr. 726.—2. *gluttony*, Plat. Tim. 72 E.—3. *lewdness, lust*, Eur. Andr. 949.

Μαργόομαι, as pass.=μαργαίνω, Pind. N. 9, 46.

†Μάρδοι, ων, οἱ, *the Mardi*, a nomadic tribe on the borders of Media, Hdt. 1, 125.—2.=Ἄμαρδοι, a people on the Caspian, Arr. An. 3, 24.

†Μαρδόνιος, ου, ὁ, *Mardŏnius*, son of Gobryas, son-in-law of Darius, leader of the Medes, defeated at Plataeae, Hdt. 7, 5.

†Μαρδόντης, ου Ion. εω, ὁ, *Mardontes*, commander of the islanders in the Erythraeum Mare, Hdt. 7, 80.

†Μάρδος, ου, ὁ,=Ἄμαρδος, a river of Media, Dion. P. 734.

†Μάρδων, ωνος, ὁ, *Mardon*, a leader of the Lydians, Aesch. Pers. 51.

†Μαρέη, ης, ἡ, Hdt. 2, 18, Μάρεια, Thuc. 1, 104, Μαρία, Diod. S., *Marea*, a city of lower Aegypt, not far from Alexandrea, famed for its wine; hence

†Μαρέωτης, ου, ὁ, fem. *-ῶτις, ιδος, of Marea, οἶνος*, Strab. p. 799; cf. Ath. 33 D: *ἡ Μαρεῶτις λίμνη*, also *ἡ Μάρεια*, a lake near foreg., Strab. p. 789, in Arr. An. 3, 1, 5, Μαρία. In Ath. 33 D Μαρεία is name for a fountain in Alexandrea.

†Μᾶρες, ων, οἱ, *the Mâres*, a people on the north coast of the Euxine, Hdt. 7, 79.

ΜΑ´ΡΗ, ἡ, in Pind. Fr. 276, said

to be=χείρ, *a hand:* hence also are said to be deriv. μάρπτω and εὐμαρής for εὐχερής. [μᾰ]

†Μαρία, λίμνη, ἡ, v. sub Μαρεώτης.

†Μαρία, ας, ἡ, and indecl. Μαριάμ, ἡ, *Mary*, fem. pr. n. in N. T.,—1. the mother of Christ, Matth. 1, 16.—2. of Magdala, Id. 27, 56.—3. one of the sisters of Lazarus, Luc. 10, 39.—4. mother of John and James the less, Matth. 27, 56.—5. the wife of Cleophas, John 19, 25.—6. mother of John surnamed Mark, Act. 12, 12.—7. another female in Epist. Rom. 16, 6.

†Μαρίαβα, ἡ, *Mariaba*, capital of the Sabaei, Strab. 768.

†Μαριάμμη, ης, ἡ, and Μαριαμμία, *Mariamme*, a city of Syria, not far from Edessa, Arr. An. 2, 13, 8.

†Μαριάνδῡνοι, ων, οἱ, *the Mariandȳni*, a Thracian people of Bithynia on the coast of the Euxine, Ap. Rh. 2, 410; Xen. An. 5, 10, 1: hence

†Μαριανδῡνός, ή, όν, *Mariandynian*, θρηνητήρ, Aesch. Pers. 937, cf. Blomf. ad l. (933).

Μαριεύς, έως, ὁ, Arist. Mirab. 41 (with v. l. μαριθάς), *a stone that takes fire when water is poured on it.*

†Μαρίη, ης, ἡ, *Maria*, Anth.

†Μαρῑλάδης, ου, ὁ, v. sub μαρίλη.

Μᾰρῑλευτής, οῦ, ὁ, *a charcoal-man*, prob. l. Soph. Fr. 908: and

Μᾰρῑλεύω, *to burn to charcoal:* from

Μᾰρίλη, ης, ἡ, also σμαρίλη, (perh. from μαίρω, μαρμαίρω): *the embers of charcoal*, μ. ἀνθράκων, Hippon. 62; whence, ὦ Μᾰρῑλάδη, *O son of Coal-dust!* comic name of an Acharnian collier, Ar. Ach. 609. [ῑ]

Μᾰρῑλοκαύτης, ου, ὁ, (μαρίλη, καίω) *one who burns charcoal.*

Μᾰρῑλοπότης, ου, ὁ, (μαρίλη, πίνω) *gulper of coal-dust*, of a blacksmith, Anth. Plan. 15.

Μᾰρῖνος, ου, ὁ, a kind of *sea-fish*, Arist. H. A. 6, 17, 2.

†Μαρῖνος, ου, ὁ, *Marinus*, masc. pr. n., Anth., esp. a geographer of the second century A. C.

Μάρις, εως, ὁ, *a liquid measure*,=6 κοτύλαι, Arist. H. A. 8, 9, 1.

†Μάρις, ιος, ὁ, *Maris*, a Lydian, companion of Sarpedon, Il. 16, 319.—II. a tributary of the Ister in Scythia, Hdt. 4, 48, prob.=sq.

†Μάρισος, ου, ὁ, *the Marisus*, a river of Dacia, falling into the Danube, now *Marosch*, Strab. p. 304.

Μαρίω, Dor. μαιριάω, *to be feverish:* from μαρμαίρω.

†Μαρίων, ωνος, ὁ, *Marion*, an Alexandrean, Paus. 5, 21, 10.

†Μάρκελλος, ου, ὁ, the Rom. *Marcellus*, Plut.; also in fem. Μάρκελλα, ης, *Marcella*, Anth.

†Μαρκία, ας, ἡ, the Rom. fem. name *Marcia*, Plut.

†Μαρκιᾱνός, οῦ, ὁ, *Marcianus*, a celebrated geographer of Heraclea.

†Μάρκιος, ου, ὁ, the Rom. name *Marcius*, Plut.

†Μαρκόμᾱνοι, ων, οἱ, or -μαννοι, *the Marcomāni*, a German people, Strab. p. 290.

†Μάρκος, ου, ὁ, the Rom. name *Marcus*, Plut.; etc.

ΜΑΡΜΑΙ´ΡΩ, fut. -ᾰρῶ: Hom. only uses the part. pres. *To flash, sparkle, glisten, gleam*, of any *darting, quivering* light, Hom. (only in Il.), esp. of the *gleaming* of metal, ἔντεα μαρμαίροντα, Il. 12, 195, etc.; Τρῶες χαλκῷ μαρμαίροντες, Il. 13, 801; δώματα χρύσεα μαρμαίροντα, Il. 13, 22; so, μαρμαίρει δὲ δόμος χαλκῷ, Alcae. 1; οἰκία χαλκωμάτων ἐμάρμαιρε, Sophron ap. Ath. 230 A: also, ὄμματα μαρμαίροντα, *the sparkling* eyes of Venus, Il. 3, 397; αὐγὴ μαρμαίρουσα, Hes. Th. 699; νύκτα ἄστροισι μαρμαίρουσαν, Aesch. Theb. 401. Cf. μαρμαρυγή. (Strengthd. from μαίρω, by a sort of redupl., as in λιλαίομαι, μαιμάω, μορμύρω, παιφάσσω. From μαρμαίρω again come μάρμαρος, μαρμαρύσσω, μαρμαρυγή, ἀμαρύσσω, ἀμαρυγή, ἀμαυρός, μαυρός.)

†Μάρμαξ, ακος, ὁ, *Marmax*, a suitor of Hippodamia, Paus. 6, 21, 7.

Μαρμάρειος, α, ον,=sq. [ᾰ]

Μαρμάρεος, έα, εον, (μαρμαίρω) *flashing, sparkling, glistening, gleaming*, esp. of metals, αἰγίς, ἄντυξ, Il. 17, 594; 18, 480; πύλαι, Hes. Th. 811; also, ἅλς μαρμαρέη, the *many-twinkling* sea, Il. 14, 273; αὐγαὶ μ., Ar. Nub. 287.—II. later, *of marble*, δόμος μ., Anth. [μᾰ]

†Μαρμαρίδαι, ῶν, οἱ, *the Marmaridae*, inhab. of Marmarica in Africa, Strab. p. 798.

Μαρμᾰρίζω,=μαρμαίρω, Pind. Fr. 88.

†Μαρμαρική, ῆς, ἡ, *Marmarica*, a country of Africa between Aegypt and Cyrenaïca, Ptol.

Μαρμάρῐνος, η, ον,=μαρμάρεος, Theocr. Ep. 10, 2. [ᾰ]

†Μαρμάριον, ου, τό, *Marmarium*, a city of Euboea, with a temple of Apollo Μαρμάριος, Strab. p. 446.—II. ἡ, a courtesan, Diog. L.

Μαρμᾰρίτης, ου, ὁ, fem. -ῖτις, ιδος, =μαρμάρεος.

Μαρμᾰρογλῠφία, ας, ἡ, (μάρμαρος, γλύφω) *a cutting in marble: sculpture*, Strab. p. 746.

Μαρμᾰρόεις, εσσα, εν,=μαρμάρεος, αἴγλα, Soph. Ant. 610.

Μάρμᾰρον, ου, τό,=μάρμαρος, Call. Apoll. 24.

Μαρμᾰροποιός, όν, (μάρμαρος, ποιέω) *working in marble.*

Μάρμᾰρος, ου, ὁ, (μαρμαίρω) *stone, rock* generally, μάρμαρος ὀκριόεις, Il. 12, 380, Od. 9, 499; and with another subst., πέτρος μάρμαρος ὀκριόεις, Il. 16, 735,—but always with some collat. notion of *brightness* or *whiteness.*—II. later, like Lat. *marmor, marble* properly so called, μ. λίθος, Strab.:—*a work in marble*, e. g. *a tomb-stone*, Theocr. 22, 211.—In this signf. μάρμαρος is fem.: cf. λίθος II.—III. *any hard body*, Hipp. Hence

Μαρμᾰρόω, ῶ, *to turn into stone* or *marble*, Lyc. 826.

Μαρμᾰρῠγή, ῆς, ἡ, *a flashing, sparkling*, of light, Plat. Rep, 518 A, Criti. 116 C: of any quick motion, μαρμαρυγαὶ ποδῶν, *the quick twinkling* of the dancers' feet, Od. 8, 265, H. Hom. Ap. 203, cf. ἀμαρυγή.

Μαρμᾰρῠγώδης, ες, (μαρμαρυγή, εἶδος) *sparkling*, ὄμματα, Hipp.

Μαρμᾰρύζω, or μαρμᾰρύσσω,=μαρμαίρω, ἀμαρύσσω.

Μαρμᾰρῶπις, ιδος, ἡ, (deriv.=sq.) like λιθοδερκής, *turning to stone by a glance*, Lyc. 843.

Μαρμᾰρωπός, όν, (μάρμαρος, ὤψ) *with sparkling eyes*, Eur. H. F. 883.

†Μαρμωλῖτις, ιδος, ἡ, *Marmolītis*, a district of Paphlagonia, Strab. p. 562.

ΜΑ´ΡΝΑ¯ΜΑΙ, part. μαρνάμενος, inf. μάρνασθαι, opt. μαρνοίμην, μαρνοίμεθα, Od. 11, 513: impf. ἐμαρνάμην: 3 dual ἐμαρνάσθην, Il. 7, 301: only used in pres. and impf. like ἵσταμαι. *To fight, do battle*, τινί, with or against another, Il. 15, 475, etc.; ἐπί τινι, Il. 9, 317; πρός τινα, Eur. Tro. 726: ἐναντίοι ἀλλήλοισιν, Hes. Th. 646; but, σύν τινι, *together with* another, *on his side*, Od. 3, 85: also c. dat. instrumenti, χαλκῷ, ἔγχει μ., Hom.: περί τινος, *to fight for* or *about* a thing, Il. 16, 497, Hes. Th. 647; ἕνεκά τινος, Hes. Op. 162.—2. of boxers, Od. 18, 31.—3. *to quarrel, wrangle* with words, Il. 1, 257.—4. in Pind. *to contend, struggle, strive to one's uttermost*, P. 2, 120; ἀμφί τινι, περί τινι, O. 5, 35, N. 5, 86; μ. φυᾷ, *to strive* with all one's might, Id. N. 1, 37.—Ep. and Lyr. word, used also by Eur.

Μάρνας, ὁ, name of Jupiter at Gaza in Syria.

†Μαροβοῦδος, ου, ὁ, *Marobūdus*, a king of the Marcomani, Strab. p. 290.

Μάρον, ου, τό, a kind of *sage*, Lat. *Teucrium marum*, Theophr., and Diosc. [ᾰ]

†Μαρούϊον, ου, τό, *Marrubium*, a city of the Marsi in Italy, Strab. p. 241.

†Μαρουκῖνοι, ων, οἱ, and Μαῤῥυκ., *the Marucini*, a mountain tribe of Latium, Strab. p. 241.

Μαρούλιον, ου, τό, later word for θριδακίνη, *lettuce.*

Μάρπτις or μάρπτυς, ὁ, *a seizer, ravisher*, Aesch. Supp. 826.

†Μάρπησσα, ης, ἡ, *Marpessa*, daughter of Euenus, wife of Idas, and mother of Cleopatra, Il. 9, 557.

†Μάρπησσος, ου, ὁ, *Marpessus*, a mountain in the island of Paros, containing marble quarries, Paus. 10, 12.

Μάρπτω, fut. μάρψω: aor. 1 ἔμαρψα: besides these tenses, which occur in Hom., the Ep. aor. 2 redupl., μέμαρπον is found Hes. Sc. 245; and a shortd. aor., ἔμᾰπον, inf. μᾰπέειν, Hes. Sc. 231, 304, opt. redupl. μεμάποιεν, Hes. Sc. 252, and part. perf. μεμαρπώς, Hes. Op. 202. *To grasp, hold*, c. acc., Hom.; later also c. gen. partis, *to get hold of, catch by..*, μ. τινὰ αὐχένος, ποδός, Pind. N. 1, 68, Soph. Tr. 779.—Special usages: in a hostile sense, *to lay hold of, seize*, Od. 10, 116: *to embrace, clasp*, ἀγκὰς μάρπτειν, Il. 14, 346: metaph. of sleep, Il. 23, 62; of old age, γῆρας ἔμαρψε, old age *got hold on* him, Od. 24, 390: but also Lat. *vice versa*, γῆρας μέμαρπον, they *came to* old age, Hes. Sc. 245: ποσὶ μ. τινά, *to overtake, catch* a fugitive, Il. 21, 564, cf. Archil. 75; but, χθόνα ποδοῖϊν μάρπτειν, *to reach, touch* ground with one's feet, Il. 14, 228; also of lightning, ἃ μάρπτῃσι κεραυνός, what the lightning *reaches*, Il. 8, 405, 419: μ. σθένος, *to gain* strength, of a fallow field, Pind. N. 6, 20: ψῆφος μάρψει, the votes *will condemn*, Aesch. Eum. 597.—Only poet., and chiefly Ep. (Akin to ἅρπη, ἅρπαξ, ἁρπάζω, and κάρφω, and from the same root comes Lat. *carpo, rapio*, though we have indications of a different root in the aor. μαπέειν: cf. ἁρπάζω fin.)

Μάῤῥον, ου, τό, *an iron spade*, Lat. *marra.*

†Μάρση, ης, ἡ, *Marse*, a daughter of Thespius, Apollod. 2, 7, 8.

†Μαρσικός, ή, όν, *of the Marsi, Marsian*, Strab.

Μαρσίπιον, ου, τό, dim. from sq., also written μαρσίππιον, μαρσύπιον, μαρσύπειον, Hipp. [ῐ]

Μάρσῖπος or μάρσῠπος, ου, ὁ, *a bag, pouch*, Lat. *marsupium*, Xen. An. 4, 3, 11, ubi olim μάρσιππος.

†Μαρσιωνίς, ίδος, ἡ, pecul. fem. to Μαρσικός, Lyc. 1275.

†Μάρσοι, ων, οἱ, *the Marsi*, a people of central Italy, Strab. p. 241.—2. a German tribe on the Lippe, Id. p. 290.

†Μαρσύας, ου Ep. αο, Ion. Μαρσύης, εω, ὁ, *Marsyas*, son of Olympus or Oeagrus, famed for his contest with Apollo, Hdt. 6, 26; inventor of

the flute, acc. to Strab. p. 470.—2. a historian of Pella, Ath. 629 D.—II. a river of Phrygia falling into the Maeander, Xen. An. 1, 2, 8.—III. a district of Syria, Strab. p. 755. [ῠ Nonn. Dion. 1, 42.]

†Μάρτιος Κάμπος, ὁ, *the 'Campus Martius,'* in Rome, Strab. p. 236.

Μαρτιχώρας or μαρτιχόρας (not μαντιχ-), ὁ, the Pers. *mardkhora, man-eater*, a fabulous animal mentioned by Ctesias, apparently compounded of the lion, porcupine, and scorpion, with a human head, Ctes. ap. Arist. H. A. 2, 1, 53; v. H. H. Wilson on Ctesias, p. 39.

†Μάρτος, ου, ὁ, *the Martus*, a river of Illyria, Strab. p. 318.

ΜΑ'ΡΤΥ˘Ρ, ῠρος, ὁ and ἡ, Aeol. for the usu. μάρτυς: later the form μάρτυρ became general, esp. in the Christian sense, *a martyr, one who testifies with his blood.* Hence

Μαρτῠρέω, ῶ, f. -ήσω, *to be a witness: to bear witness*, first in Pind., and Hdt. Construct., oft. absol., *to bear witness*, Pind., etc.: μ. τινί, *to bear witness to* or *in favour of* another, *confirm* what he says, Hdt. 4, 29; 8, 94, and freq. in Att.: c. acc. rei, *to bear witness to* a thing, *testify* it, Soph. Ant. 515, Plat. Phaedr. 244 D: hence, μ. τινί τι, Pind. O. 6, 35: also μ. περί τινος, Plat. Apol. 21 A: μ. ἀκοήν, *to give evidence* on hearsay, Dem. 1300, 16: c. inf., *to testify, prove, declare* that a thing is, Soph. O. C. 1265, etc; also μ. ὡς..., ὅτι..., Aesch. Ag. 494, Plat. Gorg. 523 C, Xen. Vect. 4, 25:—c. acc. cognato, μαρτυρίαν μ., Isae. 86, 25; and in pass. μαρτυρίαι μαρτυρηθεῖσαι, Id. 39, 12.—II. in Christian writers, *to be* or *become a martyr.* Hence

Μαρτύρημα, ατος, τό, *testimony*, Eur. Supp. 1204. [ῠ]

Μαρτυρητέον, verb. adj. from μαρτυρέω, *one must testify*, Diosc.

Μαρτῠρία, ας, ἡ, (μάρτυς) *a bearing witness: witness, testimony, evidence*, Διονύσου μαρτυρίῃσιν, Od. 11, 325, Hes. Op. 280; and freq. in Att., both in sing. and plur.; cf. μαρτυρέω, fin.

Μαρτῠρικός, ή, όν, *belonging to witness* or *evidence.*

Μαρτύριον, ου, τό, (μάρτυς) *a testimony, proof*, Hdt., Pind., esp. in plur., μαρτύρια παρέχεσθαι, to bring forward *evidence*, Hdt. 2, 22: θέσθαι, Id. 8, 55;—in Att. freq. in phrase μαρτύριον δέ..., followed by γάρ, *here is a proof, namely...*, Hdt. 8, 120, Thuc. 1, 8, cf. τεκμήριον, σημεῖον. [ῠ]

Μαρτύρομαι, f. -ῠροῦμαι (μάρτυς): dep. mid.:—*to call to witness, attest, invoke*, Lat. *testari, antestari*, c. acc. pers., Soph. O. C. 813, Eur., etc.; c. acc. et inf., μ. ὑμᾶς ταῦτ' ἀκούειν, Aesch. Eum. 643:—c. acc. rei, *to call* one *to witness* a thing, Hdt. 1, 44; cf. Ar. Ran. 528, Plut. 932;—hence *to asseverate*, opp. to λέγειν, Plat. Phil. 47 C; and absol., μαρτύρομαι, *I protest*, Ar. Ach. 626, Thuc. 6, 80, Lysias 97, 40. [ῡ in pres.]

Μαρτῠροποιέομαι, dep. mid. (μάρτυς, ποιέω) *to call to witness*: but also —II. *to testify*; like μαρτύρομαι.

Μάρτῠρος, ου, ὁ, older Ep. form for μάρτυς, ἐστὲ μάρτυροι, Il. 2, 302, etc.:—the sing. only in Od. 16, 423, οἶσιν ἄρα Ζεὺς μάρτυρος —Zenodot. wholly rejected this form.

ΜΑ'ΡΤΥ˘Σ, ὁ, also ἡ, gen. μάρτῠρος, acc. -υρα, etc., formed from μάρτυρ, except acc. μάρτῠν, Simon. 20; dat. pl. μάρτῠσι, poet. μάρτυσσι, Meineke Euphor. p. 109. *A witness*, first in Hes. Op. 369, H. Hom. Merc. 372: μάρτυρας καλεῖν, θέσθαι, Eur. Phoen. 491, Supp. 261; but, μάρτυρας παρέχεσθαι was the usu. Att. phrase for *producing witnesses*, as Plat. Gorg. 471 E:—joined with a neut. subst., Lob. Paral. 261.—Collat. forms μάρτυρος, μάρτυρ, qq. v. (Pott connects it with Lat. *me-mor*, and both with Sanscr. *smri*, to remember.)

Μᾱρυκάομαι, μᾱρύκᾱμα, τό, Dor. for μηρυκ-.

Μᾱρύομαι, Dor. for μηρύομαι, q. v.

†Μαρφαδάτης, ου, ὁ, *Marphadates*, a Cappadocian, Plut. Cat. Min. 74.

†Μαρψίας, ου, ὁ, *Marpsias*, an Athenian orator, Ar. Ach. 702.

†Μάρων, ωνος, ὁ, *Maron*, son of Euanthes, priest of Apollo at Ismarus in Thrace, Od. 9, 197.—2. a Spartan at Thermopylae, Hdt. 7, 227.—3. the Rom. name *Maro*, Anth.

†Μαρώνεια, ας, ἡ, *Maronēa*, a city of the Cicones in Thrace, Strab. p. 331.

†Μασαισύλιοι, ων, οἱ, *the Masaesy̆li*, a Numidian people on the confines of Mauritania, Dion. P. 187; also wr. Μασσαισ. Strab. p. 829.

Μᾰσάομαι (not μασσ-), dep. mid., f. -ήσομαι, *to chew*, ἀμυγδαλᾶς μασᾶσθαι, Eupol. Tax. 2 D; and so Ar. Eq. 717, Vesp. 780.—II. *to shoot out the lip*, as a mark of contempt, Philostr. (Akin to μάω, μάσσω, to knead, pound.)

Μάσασθαι, inf. aor. of root *μάω, to touch, Od. 11, 591.

Μάσδα, μασδός, Dor. for μάζα, μαζός.

Μάσημα (not μασσ-), ατος, τό, *something to chew, a quid*, Antiph. Incert. 24.

†Μάσης, ητος, ὁ, *Mases*, a city of Argolis, later port of Hermione, Il. 2, 562; Strab p. 376.

Μάσησις (not μασσ-), ἡ, *a chewing* or *eating*, Theophr.

Μᾰσητήρ (not μασσ-), ῆρος, ὁ, *a chewer*, μῦς μ., *a muscle of the lower jaw*, used in *chewing*, Hipp.

Μασθαλίς, ίδος, ἡ, = μαθαλλίς, Valck. Adon. p. 294.

Μάσθλη, ης, ἡ, = ἱμάσθλη, Soph. Fr. 137, 160:—cf. μάσθλης.

Μάσθλημα, ατος, τό, = foreg., esp. *dressed leather*, Ctesias Ind. 23.

Μάσθλης, ητος, ὁ, = μάσθλη, Sapph. 83, Soph. Fr. 137.—II. metaph., *a supple, slippery knave*, Ar. Eq. 270, Nub. 449.

Μασθλήτῐνος, η, ον, *like leather*:—καρὶς μασθλητίνη, *a* kind of *crab*, Cratin. Incert. 26, Eupol. Dem. 21.

Μασθός, ὁ, a Dor. form of μαστός, μαζός.

Μασι-, in Hesych. an intens. prefix like ἐρι-; he quotes μασίγδουπος for ἐρίγδουπος: it may be traced in μάσσων, and Lat. *magnus, magis* may belong to it, as Hesych. also gives μάτις for μέγας, and μάτιον for μᾶσσον.

†Μασιανοί, ῶν, οἱ, *the Masiani*, an Indian people, Strab. p. 698.

†Μασινισσᾶς, ᾶ, ὁ, and Μασσανάσσης, ου, Polyb. 3, 5, 1, etc.; Ath. 229 D; Μασσανίσσης, Strab., *Masinissa*, king of Numidia.

†Μασίστης, ου Ion. εω, ὁ, *Masistes*, son of Darius, a leader of the Persians under Xerxes, Hdt. 7, 82.

†Μασίστιος, ου, ὁ, *Masistius*, leader of the Persian cavalry, Hdt. 9, 20.—2. another, Id. 7, 79.

†Μασίστρης, ου, ὁ, *Masistres*, a leader of the Persians, Aesch. Pers. 30.

†Μασκάμειος, ὁ, ἡ, *of Mascames*, Hdt. 7, 106: from

†Μασκάμης, ου Ion. εω, ὁ, *Mascames*, a Persian governor in Doriscus Hdt. 7, 105.

†Μασκᾶς, ᾶ, ὁ, *the Masca*, a river of Mesopotamia, Xen. An. 1, 5, 4.

Μάσμα, ατος, τό, (*μάω) *a seeking, inquiry*, Cratin. Incert. 74, ubi v. Meineke, Plat. Crat. 421 A.

†Μασούριος, ου, ὁ, *Masurius*, masc. pr. n., Ath.

Μάσπετον, ου, τό, *the leaf of σίλφιον*, Antiph. Δυςερωτ. 1.

†Μάσπιοι, ων, οἱ, *the Maspii*, a Persian people, Hdt. 1, 125.

Μάσομαι, fut., *I shall touch*, v. sub μάω B.

Μασουχᾶς, ᾶ, ὁ, *a medicinal plant*, Diosc.

†Μασσαβατική, ῆς, ἡ, *Massabatice*, a district of Media, Strab. p. 744.

†Μάσσαγα, ων, τά, *Massaga*, a city of the Assaceni in India, Arr. Ind.

†Μασσαγέτης, ου, ὁ; usu. in pl. Μασσαγέται, ῶν, οἱ, *the Massagĕtae*, a Scythian people between the Caspian and the river Iaxartes, Hdt. 1, 204: fem. Μασσαγέτις, ιδος, Luc.

†Μασσάγης, ου Ion. εω, ὁ, *Massages*, a leader of the Libyans, Hdt. 7, 71.

†Μασσαισύλιοι, οἱ, = Μασαισύλιοι. Strab. [ῠ]

†Μασσαλία, ας, ἡ, *Massilia*, a city of Gallia Narbonensis, a colony of the Phocaeans, now *Marseilles*, Thuc. 1, 13, cf. Hdt. 1, 166: from the effeminate habits of the inhab. arose the proverb εἰς Μασσαλίαν πλεύσειας, Gaisf. Paroem. B. 369.

†Μασσαλιώτης, ου, ὁ, Dem. 884, 15, and Μασσαλιήτης, Ath. 27 C, *of Massilia, Massilian*; οἱ Μασσαλιῶται, *the Massilians.*

†Μασσαλιωτικός, ή, όν, *Massilian, of Massilia*, Polyb. 3, 41, 5: ὁ Μ. κόλπος, now *gulf of Lyon*, Strab.

†Μασσανάσσης, and Μασσανίσσης, ὁ, v. Μασινισσᾶς.

Μασσάομαι, -σσημα, -σσησις, -σσητήρ, v. μασάομαι, etc.

†Μασσυλεῖς, έων, οἱ, *the Massyli*, a people of Numidia, Strab. p. 829: in Dion. P. 187 Μασυλῆες.

Μάσσω, Att. μάττω, fut. μάξω: pf. μέμᾰχα, Ar. Eq. 55, pass. μέμαγμαι, Ib. 57 (*μάω). Strictly *to handle*, but so only in fut. μάσομαι, aor. ἐμασάμην, which belong to *μάω (II).—II usu. *to squeeze* or *work with the hands*; esp. *to knead* dough, like Lat. *pinso*, μ. μάζαν, Ar. Eq. 55, and absol. μάσσειν, Soph. Fr. 149: also in mid., Hdt. 1, 200, Ar. Nub. 788 metaph., μάττειν ἐπινοίας, Ar. Eq 539: pass., σῖτος μεμαγμένος, dough *ready kneaded*, Thuc. 4, 16, cf. Ar. Pac. 28: (hence μάγειρος, μάγμα, μαγεύς, μάζα, μάκτρα, μακτήρ).—III. *to smear*; cf. ἀπομάσσομαι: (hence μάκτρον, μαγδαλιά, cf. σμάω).—IV. *to choose by feeling* (hence μάσμα, μάτος, ματίζω, μαστεύω.) [ᾰ by nature, Lob. Paral. 405.]

Μάσσων, ὁ, and ἡ, neut. μᾶσσον, μάσσον, gen. μάσσονος, irreg. compar of μακρός, for μακρότερος, *longer*, Od 8, 203; μάσσον' ἢ ὡς ἰδέμεν, *greater* than one else could see, Pind. O. 13, 162: μάσσον' ἀριθμοῦ, *too many for* counting, Id. N. 2, 35; μάσσω λέγειν, Aesch. Ag. 598: μάσσον *more*, as adv., Id. Pr. 629.—This form must be deriv. from μασι-, (q. v).—Βράσσων for βραδύτερος is of like form

Μαστάζω, f. -ξω, = μασάομαι, *to chew, eat*. Nic. Th. 916: from

Μάσταξ, ἄκος, ἡ, whereas the La

con. and Dor. *μύσταξ* is masc.: (*μασάομαι*)—*that with which one chews, the mouth*, *ἐπὶ μάστακα χερσὶ πίεζεν*, he stopped his *mouth* with his hands, Od. 4, 287; so, *ἑλεῖν ἐπὶ μάστακα χερσίν*, Od. 23, 76.—II. = *μάσημα*, *a mouthful*, of a bird feeding its young, *ὡς δ' ὄρνις ἀπτῆσι νεοσσοῖσι προφέρῃσι μάστακ', ἐπεί κε λάβῃσι*, Il. 9, 324;—*μάστακ'* being taken to be the accus. *μάστακα*: others take it as the dat. *μάστακι*, *in its beak*, but v. Spitzn. ad. l., and cf. Theocr. 14, 39.—III. (from signf. I.) *the upper lip*, when it was usu. written *μύσταξ, ὁ*, q. v.—IV. a kind of *locust*, from its greediness, Soph. Fr. 642, Nic. (Akin to Lat. *mandere*, to eat,as *ῥῶσταξ* to *ῥώννυμι*.)

Μαστάριον, *ου, τό*, dim. from *μαστός*.

Μαστᾰρύζω, or *-ίζω*, like *μαστιχάω* and *τονθορύζω*, *to mumble*, like one with his mouth full; esp. of an old man, Ar. Ach. 689.

†Μάσταυρα, *ων, τά*, *Mastaura*, a city of Lydia, Strab. p. 650.

Μάστειρα, *ας, ἡ*, fem. from *μαστήρ*, q. v.

†Μάστειρα, *ας, ἡ*, *Mastīra*, wife of Leucanor a king of the Cimmerian Bosporus, Luc. Tox. 51.—II. a town of Thrace, Dem. 100, 22.

Μάστευσις, *εως, ἡ*, *a seeking, searching, inquiring*.

Μαστευτής, *οῦ, ὁ*,=*μαστήρ*, Xen. Oec. 8, 13.

Μαστεύω, (**μάω, μάσσω*)=*ματεύω*, *to seek, inquire, explore*, Hes. Fr. 31.—II. *to seek* or *strive after, long for, crave, need*, sometimes c. acc., sometimes c. inf., as Pind. P. 3, 107; 4, 62, cf. Aesch. Ag. 1099, Eur. Phoen. 36.—Old poet. word, but also in Xen. An. 5, 6, 25, Cyr. 2, 2, 22, etc.

Μαστήρ, *ῆρος, ὁ*, (**μάω, μάσσω*) *a seeker, searcher, one who looks for, τινός*, Soph. O. C. 456, Tr. 733, Eur. Bacch. 986: so fem. *μάστειρα*, *Ἰους μῆνις μ.*, Aesch. Supp. 163.—II. at Athens, the *μαστῆρες* were *persons appointed to seek after public debtors*, or *to ascertain the fortune of exiles* for confiscation, Hyperid., v. Böckh P. E. 1, p. 213; cf. *ζητητής, συλλογεύς*. Old poet. word.

Μαστήριος, *a, ον*, *good at search*, *Ἑρμῆς*, Aesch. Supp. 920.

†Μαστία, *ας ἡ*, *Mastia*, a town of Spain near the straits of Gibraltar, Polyb. 3, 24, 2; hence *οἱ Μαστιᾱνοί*, *the inhab. of Mastia*, Id. 3, 33, 9.

†Μαστιάω, *ῶ*,= *μαστίζω*, in Ep. lengthd. part. *μαστιόων*, Hes. Sc. 431.

Μαστῑγέω, = *μαστίζω, μαστιγόω*, Hdt. 1, 114, etc.

Μαστῑγίας, *ου, ὁ*, (*μάστιξ*) *one that always wants whipping, a worthless slave, a knave, hang-dog*, Lat. *verbero*, Soph. Fr. 309, Ar. Eq. 1228, etc., Plat. Gorg. 524 C.

Μαστῑγιάω, *ῶ*, com. desiderat. from *μαστίζω*, *to long for*, i. e. *deserve a whipping*, Eupol. Incert. 105.

Μαστῑγονόμος, *ον*, (*μάστιξ, νέμω*) much the same as sq., Plut. 2, 553 A.

Μαστῑγοφόρος, *ον*, (*μάστιξ, φέρω*) *carrying a whip*:—*ὁ μ.*, a sort of *constable* or *policeman* (cf. *μαστιγονόμος, ῥαβδοῦχος*), Thuc. 4, 47.

Μαστῑγόω, *ῶ*, (*μάστιξ*) *to whip, flog*, Hdt. 3, 16; 7, 54, Lys. 93, 25, etc.: *πληγὰς μ.*, *to inflict* stripes, *τινί*, Plat. Legg. 845 A, etc.; *πληγὰς μαστιγοῦσθαι*, *to receive* them, Ib. 914 B:—fut. mid. in pass. signf., Id. Rep. 361 E.

Μαστῑγώσῐμος, *ον*, *that deserves whipping*, Luc. Herod. 8: from

Μαστίγωσις, *εως, ἡ*, *a whipping, flogging*, Ath. 350 C.

Μαστιγωτέος, *έα, έον*, verb. adj. from *μαστιγόω*, *to be whipped, deserving a whipping*, Ar. Ran. 633.

Μαστίζω, f. *-ξω*, (*μάστιξ*) *to whip, flog*, *ἵππους*, Il. 5, 768, etc.; also c. inf., *μάστιξεν δ' ἐλάαν*, he whipped them on or forward, Il. 5, 366, Od. 6, 82, etc.: also *μαστίω*.—Only poet. and in late prose;—the Att. form being *μαστιγόω*.

Μαστικτήρ, *ῆρος, ὁ*,=sq.

Μαστίκτωρ, *ορος, ὁ*, *a scourger*, Aesch. Eum. 159.

Μάστιξ, *ῑγος, ἡ*, *a whip, scourge*, freq. in Hom., esp. Il., and Hdt.; mostly for driving horses, Il. 5, 748, etc.; *λιγυρᾷ μ.*, Il. 11, 532: *ἵππου μ.*, *a horsewhip*, Hdt. 4, 3; *μ. διπλῆ*, Soph. Aj. 242: later also *a whip* or *scourge* to flog slaves and criminals, *ὑπὸ μαστίγων βαίνειν*, to be flogged on, Hdt. 7, 56; cf. 103; *τοξεύειν ὑπὸ μ.*, Xen. An. 3, 4, 25.—II. metaph. like Lat. *flagellum*, *a scourge*, *μάστιξ Διός*, Il. 12, 37; 13, 812; so, *μ. θεοῦ*, *μ. θεία*, Aesch. Theb. 608, Pr. 682:—but, *μάστιξ Πειθοῦς*, *the lash* of eloquence, Pind. P. 4, 390.—Ion. *μάστις*, (q. v.):—Hom. does not use the nom. *μάστιξ*: of *μάστιγξ* we have no example. (From **μάω, μάσσω*, *to touch, strike*, cf. *ἐπιμαίομαι* II.: hence with *ι* prefixed, *ἱμάσσω, ἱμάσθλη*, which brings us back to *μάσθλη*.) [*ῐγος*, only in late poets, Jac. Anth. P. p. 431.]

†Μαστῐόων, Ep. part. of *μαστιάω*, q. v.

Μάστῐς, *ιος, ἡ*, Ion. for *μάστιξ*, hence dat. *μάστῑ* for *μάστιϊ*, Il. 23, 500, acc. *μάστιν*, Od. 15, 182: this form is unknown in Att., Lob. Soph. Aj. 109, and the nom. altogether dub.

Μαστίσδω, Dor. for *μαστίζω*, Theocr.

Μαστιστής, *οῦ, ὁ*, (*μαστίζω*) *a scourger*, v. l., LXX.

Μαστιχᾶτον, *ου, τό*, (*μαστίχη*) *a drink prepared with mastich*. [ῐ]

Μαστῐχάω, *ῶ*, *to gnash the teeth*, only in Hes. Sc. 389, Ep. dat. part. *μαστιχόωντι* for *μαστιχῶντι*:—some Gramm. explained it by *μασταρύζω*, *μασάομαι*, *to chew*, doubtless from *μάσταξ*.

Μαστῐχέλαιον, *ου, τό*, *mastich-oil*, Diosc.

Μαστίχη, *ης, ἡ*, *mastich*, the gum of the tree *σχῖνος*, Lat. *lentiscus*, Theophr. (From *μάσταξ, μαστιχάω*, *μασάομαι*, because of its being used for chewing in the east.) [ῐ] Hence

Μαστίχινος, *η, ον*, *prepared with mastich*, Diosc. 1, 51. [ῐ]

Μαστίω, f. *-ίσω*, poet. collat. form of *μαστίζω*, *to whip, scourge*, Il. 17, 622, Hes. Sc. 466: mid., *μαστίεται πλευρὰς οὐρῇ*, (the lion) *lashes* his sides with his tail, Il. 20, 171. [ῐ]

Μαστόδετον, *ου, τό*, (*μαστός, δέω*) *a breast-band*, Anth. P. 6, 201.

Μαστοειδής, *ές*, (*μαστός, εἶδος*) *like a breast*, Arist. H. A. 4, 4, 19; *λόφος μ.*, *a small round* hill, Polyb. 5, 70, 6.

Μαστός, *οῦ, ὁ*, *the breast*, esp. of *the swelling breasts* of a woman, Hdt. 3, 133; 5, 18, and Trag., who never use the Homeric form *μαζός*:—on the supposed difference of *μαζος* and *μαστός*, v. *μαζός*:—of men's breasts, Xen. An. 1, 4, 17; 4, 3, 6: *μασθός*, and Dor. *μασδός* are collat. forms.—II. of animals, *the udder*, Arist. Part. An. 4, 10, 33, etc.—III. metaph. like *βουνός*, *any round, breast-shaped object*, esp. *a round hill, knoll*, Pind. P. 4, 14, Xen. An. 2, 4, 6; cf. *οὖθαρ*.—IV. *a round piece of wool* fastened to the edge of nets, Xen. Cyn. 2, 6, cf. Poll. 5, 29.—V. among the Paphians, *a goblet*, Apollod. Caryst. ap. Ath. 487 B.

Μαστοφάγης, *ὁ*, an unknown *bird of prey*, Clem. Al.

Μαστρία, *ας, ἡ*, (*μαστρός*) *a seeking* or *searching*.

Μαστροπεία, *ας, ἡ*, *a pandering*, Xen. Symp. 3, 10, Plut.: from

Μαστροπεύω, (*μαστροπός*) *to be a pander, play the pander*=*προαγωγεύω*, Xen. Symp. 4, 57: *μ. τινὰ πρὸς τὴν πόλιν*, *to seduce* one into public life, Ib. 8, 42, cf. Luc. Tim. 16.

Μαστροπέω, *ῶ*,=foreg.

Μαστροπικός, *ή, όν*, *ready to pander, pandering*: and

Μαστρόπιον, *ου, τό*, *a brothel*; and

Μαστροπίς, *ίδος, ἡ*,=*ἡ μαστροπός*: from

Μαστροπός, *οῦ, ὁ* and *ἡ*, *a pander, pimp, bawd*, Lat. *leno, lena*,=*προαγωγός*, Ar. Thesm. 558, and metaph. in Xen. Symp. 4, 57, sqq.—The forms *μαστρωπός* and *μαστροφός* also occur: also the collat. fem. forms *μαστροπίς, μάστρυς, ματρύλλη, ματρύλη*, qq. v. (Doubtless from **μάω, μαστήρ*, *a seeker, finder*.)

Μαστρός, *οῦ, ὁ*, (**μάω*)=*μαστήρ*, *a seeker, searcher*.

Μαστρύλλιον, *ου, τό*,=*ματρύλλιον*. *ματρυλεῖον*, Plut. 2, 1093 F.

Μάστρυς, *υος, ἡ*,=*ἡ μαστροπός*.

Μαστρωπός, Luc., *μαστρωπεία, ἡ*, Plut.,=*μαστροπ-*.

Μαστύς, *ύος, ἡ*, (**μάω*) Ion. for *μάστευσις*, Call. Fr. 277. [ῡ, Herm. Soph. Phil. 43.]

Μαστώδης, *ες*,=*μαστοειδής*.

Μάστωρ, *ορος, ὁ*, poet. for *μαστήρ*.

†Μάστωρ, *ορος, ὁ*, *Mastor*, father of Lycophron of Cythera, Il. 15, 430.

†Μασυλῆες, *οἱ*, v. Μασσυλεῖς.

Μᾰσύντης, *ου, ὁ*,=*μασητήρ*: nickname of *a parasite*.

†Μασυντίας, *ου, ὁ*, *Masyntias*, name of a slave, Ar. Vesp. 433.

Μασχάλη, *ης, ἡ*, *the armpit*, *ὑπὸ μασχάλῃ*, H. Hom. Merc. 242: *μασχάλην αἴρειν*, of loud, riotous laughers, Cratin. Incert. 63, as in Od. 18, 100, *χεῖρας ἀνασχόμενοι γέλῳ ἔκθανον*.—II. in trees and plants *the hollow under a fresh shoot*, like Pliny's *ala, axilla*, Theophr.:—hence *the young shoot* itself, = *θάλος*, esp. of *young palm-twigs* for making baskets or ropes, Theophr.:—also *a part of the olive-leaf*, Hesych.—III. *a bay, gulf*, like *ἀγκών*, Strab. p. 257—IV. of a ship, *that part of the πρῶρα to which the ἀρτέμων is fastened*. (From *μάλη*, Lat. *ala, axilla*, Germ. *Aechsel*: for signf. II., cf. *μοσχός*.) [χᾰ] Hence

Μασχᾰλία, *ας, ἡ*, or *μασχᾰλιαία, ἡ*, *an ornament for a column*, perh.=*κάλαθος* II.; the latter in Böckh Inscr. 1, p. 282.

Μασχᾰλίζω, (*μασχάλη*) *to put under the arm-pits*: esp. *to mutilate* a corpse, since murderers had a fancy that, by cutting off the extremities and placing them under the arm-pits, they would avert vengeance, Aesch. Cho. 439, Soph. El. 445, Ap. Rh. 4, 477; and v. *ἀκρωτηριάζω*.

Μασχάλινος, *η, ον*, *μασχάλιος, ον*, *of palm-twigs*.

Μασχᾰλίς, *ίδος, ἡ*,=*μασχάλη* II., Theophr., Ctes. Ind. 28.

Μασχᾰλίσματα, *ων, τά*, (*μασχαλίζω*) *the mutilated limbs of a corpse*:—*the flesh of the shoulders*, laid on the haunches at sacrifices.

Μασχαλιστήρ, ῆρος, ὁ, (μασχάλη) strictly *a broad strap passing behind the horse's shoulders* and fastened to the yoke by the λέπαδνον: hence, generally, *a girth, girdle, band*, Hdt. 1, 215, Aesch. Pr. 71 (ubi v. Blomf.):—esp. *a band used by tragic actors*, Müller Eum. § 32.

Μᾰτάζω, (μάτην) = ματάω, οὐ ματάζει, is not *without meaning*, Aesch. Ag. 967: *to act foolishly*, Soph. O. T. 891.

Μᾰταιάζω,=foreg., Luc. Luct. 16: so ματαΐζω, Joseph.

Ματαιόκομπος, ον, (μάταιος, κομπέω) *idly boasting.*

Μᾰταιολογέω, ῶ, *to talk idly, foolishly, at random*, Strab. p. 129: and

Μᾰταιολογία, ας, ἡ, *idle, foolish talk*, Strab. p. 179, Plut., etc.: from

Μᾰταιολόγος, ον, (μάταιος, λέγω) *talking at random*, Telest. ap. Ath. 617 A.

Μᾰταιοποιέω, ῶ, *to act foolishly* or *at random*: from

Μᾰταιοποιός, όν, (ματαιός, ποιέω) *acting foolishly* or *at random*, Ath. 179 F.

Μᾰταιοπονέω, ῶ, (ματαιοπόνος) *to labour in vain*, Polyb. 9, 2, 2, etc. Hence

Μᾰταιοπόνημα, ατος, τό, *a vain, unprofitable work*, Iambl.

Μᾰταιοπονία, ας, ἡ, *labour in vain*, Strab., Luc. Dial. Mort. 10, 8: from

Ματαιοπόνος, ον, (μάταιος, πονέω) *labouring unprofitably* or *in vain.*

Μᾰταιοπρᾱγέω, ῶ, (μάταιος, πρᾶγος)=ματαιοπονέω. Hence

Μᾰταιοπρᾱγία, ας, ἡ,=ματαιοπονία.

Μᾰταιοπώγων, ωνος, ὁ, *having a beard in vain.*

Μάταιος, α, ον, Att. also ος, ον, Eur. I. T. 628, Plat. Soph. 231 B (μάτη):—like Lat. *vanus*,—I. *idle, foolish, useless, trifling*; and that,—1. of words, acts, etc., Theogn. 141, 487, 492, etc.; so, μ. λόγοι, ἔπη, *idle* tales or words, Hdt. 2, 118; 7, 11; but also, μ. ἔπος, a word *of offence*, Id. 3, 120; and so in Trag., Plat., etc. —2. of persons, Hdt. 2, 173, Pind. P. 3, 37, Soph. Tr. 888, etc. — II. in Aesch. usu., *thoughtless*, and so *rash, wanton, irreverent, profane*, esp. μ. γλῶσσα, Pr. 329, Ag. 1662; so χεῖρες μ., Soph. Tr. 565; αὐτουργίαι μ., of matricide and the like, Aesch. Eum. 336; χαρὰ μ., *mad* merriment, Theb. 442. — III. Adv. -ως, *idly, without ground*, Soph. Tr. 940. (This family of words, μάτη, μάτην, ματάω, ματάζω, μάταιος, ματία, etc., are prob. to be referred to *μάω, μάτος, ματεύω, in signf. *seeking about*, and so *wandering, erring*: cf. Ital. *matto*, French *mat*, Germ. *matt*, Engl. *mad*: perh. μάψ belongs to the same root.) [ᾰ]

Μᾰταιοσπουδέω, ῶ, *to exert one's self in vain*: and

Μᾰταιοσπουδία, ας, ἡ, *useless exertion*: from

Μᾰταιόσπουδος, ον, (μάταιος, σπουδή) *exerting one's self in vain.*

Μᾰταιοσύνη, ης, ἡ,=ματία, μάτη, ματαιότης, *folly*, Physiogn.

Μᾰταιοτεκνος, ον, (μάταιος, τέκνον) *having children in vain.*

Μᾰταιοτεχνία, ας, ἡ, *a vain, useless art*, Clem. Al.: from

Μᾰταιότεχνος, ον, ὁ, (μάταιος, τέχνη) *practising vain, useless arts.*

Ματαιότης, ητος, ἡ, (μάταιος) *folly, vanity*: *fruitlessness*, LXX.

Μᾰταιοφρονέω, ῶ, *to have a vain, weak mind*; and

Μᾰταιοφροσύνη, ης, ἡ, *frivolity*, Or. Sib.: from

Μᾰταιόφρων, ονος, (μάταιος, φρήν) ὁ, ἡ, *weak minded.*

Μᾰταιόφωνος, ον, (μάταιος, φωνή) *talking idly.*

Μᾰταιόω, ῶ, (μάταιος) *to frustrate*, LXX. Pass.=ματάζω.

Μᾰτᾰϊσμός, οῦ, ὁ, *ribaldry*, Seleuc. ap. Ath. 76 F; cf. ἀποματαΐζω.

†Μάταλλος, ου, ὁ, *Matallus*, a Persian commander, Aesch. Pers. 314.

Μάταν, adv., Dor. for μάτην, Pind.

Μάταξα, ης, ἡ, *a thread*, Lat. *mătaxa* (Lucil).—II. in late authors, *the cocoon of the silk-worm*; a foreign word.

ΜΑ˘ΤΑ´Ω, ῶ, f. -ήσω, (μάτην, μάταιος) *to be idle, lose time, to loiter, linger*, ἀπέκοψε παρήορον οὐδ' ἐμάτησεν, Il. 16, 474; οὐδὲ μάτησεν, Il. 23, 510: *to linger* for fear, ἵππω δείσαντε ματήσετον, Il. 5, 233, cf. ματία: hence, οὐ ματᾷ τοὔργον, the work *goes on apace*, Aesch. Pr. 57; ματᾶν ὁδῷ, *to loiter* by the way, Aesch. Theb. 37:—also *to be in vain, fruitless*, Aesch. Eum. 141: of persons, *to labor in vain*, hence=ἁμαρτάνειν, *to fail of* a thing, τινός, Opp. H. 3, 102.

†Μάτερνος, ου, ὁ, the Rom. *Maternus*, Plut.

Μᾰτευτής, οῦ, ὁ, = μαστευτής, *a seeker*, Manetho: from

Μᾰτεύω, (*μάω)=μαστεύω, *to seek*, Il. 14, 110: hence, *to seek after, seek for*, τινά, properly of hounds casting for the scent, Aesch. Ag. 1094, Soph., etc.:—c. acc. rei, *to long for, strive after*, Pind. N. 3, 53, and Trag: c. inf., *to seek* or *strive* to do, Id. O. 5, fin., Soph. O. T. 1052.

Μᾰτέω, rarer form for ματεύω, Theocr. 21, 65.—II. Aeol. form of πατέω, *to tread on*, Sapph. 46.

ΜΑ´ΤΗ, ης, ἡ, = ματία, *a folly, a fault*, Aesch. Cho. 918: *wandering*, Id. Supp. 800, cf. Soph. Fr. 788: (Perh. from *μάω, to seek *without finding*; cf. ματάω, and Pott Et. Forsch. 1, 242.) [ᾰ] Hence

Μάτην, Dor. μάταν, adv., *in vain, idly, fruitlessly*, Lat. *frustra*, H. Hom. Cer. 309, Pind., and Trag.; μάτην πονεῖν, etc., Aesch. Pr. 44, etc.: hence,—2. *at random*, Lat. *temere*, like μάψ, Hdt. 7, 103; *without reason*, μ. θαῤῥεῖν, Plat. Theaet. 189 D; μάτην νοσεῖν, to be *mad*, Soph. Aj. 634.—3. *idly, falsely*, Lat. *falso*, λέγοντες εἴτ' ἀληθές, εἴτ' ἄρ' οὖν μάτην, Soph. Phil. 345, cf. Markl. Supp. 127.—Orig. acc. from μάτη, hence also εἰς μάτην, at *random*, Luc. Tragop. 28.

Μᾰτήρ, ῆρος, ὁ, (ματέω)=μαστήρ.

Μάτηρ, τρός, ἡ, Dor. for μήτηρ, like Lat. *mater*. [ᾱ]

Μᾰτηρεύω, (ματήρ) = ματεύω, Hesych.

†Ματθαῖος, ου, ὁ, *Matthaeus, Matthew*, name of an apostle and evangelist, previously a tax gatherer, N. T.

†Ματθάν, indecl., ὁ, *Matthan*, Hebr. masc. pr. n., N. T.

†Ματθάτ, indecl., ὁ, *Matthat*, Hebr. masc. pr. n., N. T.

†Ματθίας, ου, ὁ, *Matthias*, an apostle in place of Judas Iscariot, N. T.

Μᾰτία, ας, ἡ, Ion. ματίη, (μάτην) *a vain attempt, a fruitless enterprise*, Od. 10, 79:—*folly, error*, Ap. Rh. 1, 805; 4, 367. [ᾰ]

†Ματιανή, ῆς, ἡ, Ion. Ματιηνή, *Matiana*, a district of Media, Strab.

†Ματιανοί, ῶν, οἱ, Ion. Ματιηνοί, *the Matiani*, a people in foreg. district, between the rivers Gyndes and Araxes, Hdt. 1, 189; Dion. P. 1002.—2. a people of Cappadocia around the Halys, Hdt. 1, 72. Hence

†Ματιανός, ή, όν, *Matianian*, τὰ Ματιηνὰ ὄρη, in Media, Hdt. 1, 202.

Μᾰτίζω,=ματεύω.

Μάτιον, τό, said to be *a small measure*, Schol. Ar. Nub. 450.

ΜΑ˘ΤΟΣ, τό, *search, investigation*, Hipp. ap. Galen. [ᾰ]

Ματραδελφεός, ματροδόκος, etc., Dor. for μητρ-.

†Ματρέας, ου, ὁ, *Matreas*, masc. pr. n., Ath. 19 D.

†Ματρῖνος, ου, ὁ, *the Matrinus*, a river in the territory of the Picentini in Italy, Strab. p. 241.

†Μᾱτρις, ὁ, *Matris*, masc. pr. n., an Athenian, Ath. 44 D.

Ματρυιά, Dor. for μητρυιά, Pind.

Ματρῠλεῖον, Menand. p. 65, and ματρυλλεῖον, ου, τό, like μαστρόπιον, *a brothel*: from

Ματρύλη and ματρύλλη, ης, ἡ, *a bawd*, Lat. *lena*, prob. from same root as μαστροπός. Hence

Ματρύλλιον, ου, τό,=ματρυλεῖον.

†Μάτρων, ωνος, ὁ, *Matron*, a parodist of Pitana, Ath. 5 A, etc.

Μάτρως, Dor. for μήτρως, Pind.

Μᾱτρωσμός, Dor. for μητρ-.

Ματταβέω,=ματάω.

Ματτάβης, ου, ὁ, and μάτταβος, ον,=μάταιος.

†Ματταθά, indecl ὁ, *Mattatha*, masc. pr. n., N. T.

†Ματταθίας, ου, ὁ, *Mattathias*, masc. pr. n., N. T.

Ματτύα, ας, or ματτύη, ης, ἡ, Philem. ap. Ath. 663 F, Nicostr. et Macho ib. 664 B; ματτύης, ου, ὁ, Artemid. ib.; in the other places there quoted the gender is doubtful;—*a rich, high-flavoured dish*, made of hashed meat, poultry, and herbs, and served up cold as a dessert, Lat. *mattea, mattya*, Meineke Menand. p. 361: said by Macho l. c. to be a Macedonian (or Thessalian) dish; and the word came into vogue at Athens in the new comedy, under the Macedonian government; so that Bentley's conj., ματτυολοιχός (for the vox nihili ματιόλοιχος), in Ar. Nub. 451, is now generally given up, v. Dind. ad l. [ῠ] Hence

Ματτυάζω, *to eat* or *dress* a ματτύα, Alex. Demetr. 5.

Ματτύης, ου, ὁ, v. ματτύα.

Ματτῠολοιχός, όν, (ματτύα, λείχω) *licking up* ματτύαι; v. sub ματτύα.

Μάττω, f. -ξω, Att. for μάσσω.

†Μάττων, ωνος, ὁ, *Matton*, a hero honoured by the cooks in Sparta, Ath. 39 D.

Ματύλλη, ης, ἡ, *a Macedonian dish that provokes thirst*, prob. the same as ματτύα.

†Μάτων, ωνος, ὁ, *Maton*, a sophist derided by Anaxilas on account of his gluttony, Anaxil. Monot. 2. [ᾰ]

†Μαυάκης, ου, ὁ, *Mauaces*, a leader of the Scythians, Arr. An. 3, 8, 3.

Μαυλία, ας, ἡ, also μαυλίς, *a bawd*. (The ancients derived it from ὁμοῦ αὐλίζειν, *to put to bed together*.) Hence

Μαυλίζω,=μαστροπεύω, *to pimp, pander.*

Μαυλίς, ίδος, or ίος, ἡ,=μαυλία. —II. *a knife*, Nic. Th. 706, Anth. P. 15, 25.

Μαυλιστήριον, ου, τό, *a bawd's hire*, Welck. Hippon. 96: from

Μαυλιστής, οῦ, ὁ,=μαστροπός, *a pander*: hence

Μαυλίστρια, ας, ἡ,=μαυλία.

†Μαυρίκιος, ου, ὁ, *Mauritius*, masc pr. n., Anth.

†Μαῦροι, ων, οἱ, Rom. appell. for

Μαυρούσιοι, Strab. p. 825; in sing. Μαῦρος, ὁ, Luc.

Μαυρός, ά, όν, like ἀμαυρός, *dark, invisible.*

†Μαυρουσία, ας, ἡ, *Mauritania*, in Africa on the coast from the Atlantic to Numidia, Strab. p. 829.

†Μαυρούσιος, α, ον, *Mauritanian, Moorish*; οἱ Μ., *the Moors*, Polyb.; etc.

†Μαυρουσίς, ίδος, ἡ, fem.=foreg., ἡ Μ. γῆ,=Μαυρουσία, Dion. P.

Μαυρόω, ῶ, (μαυρός) like ἀμαυρόω, *to darken, to blind*, Pind. P. 12, 24: *to make powerless*, τὸν ἐχθρόν, Id. I. 4, 82 (3, 66).—2. metaph., *to make dim* or *obscure*, or *forgotten*, Hes. Op. 327; μὴ μαύρου τέρψιν, *obscure* not *thy* pleasure, Pind. Fr. 92:—Pass. *to become dim*, Aesch. Ag. 296, or *obscure*, Theogn. 192.

†Μαυσάκας, ου, ὁ, *Mausacas*, name of a Moor, Luc.

†Μαυσώλειον, ου, τό, *the Mausolēum* or *tomb of Mausōlus*, the splendid sepulchre erected by Artemisia to the memory of Mausolus in Halicarnassus, Strab. p. 656: hence—2. in genl. any *splendid tomb*, e. g., that of Augustus in Rome, Id. p. 236.

†Μαύσωλος, ου, ὁ, *Mausōlus*, a king of Caria, whose queen Artemisia raised a splendid tomb to his memory, Hdt. 5, 118; v. foreg.

Μάχαιρα, ας, ἡ, *a large knife* or *dirk*, worn by the heroes of the Iliad next the sword-sheath (ξίφεος κουλεόν), and used by them to slaughter animals for sacrifice, Il. 3, 271; 19, 252; it was gilt and hung by a silver belt, Il. 18, 597; used by *Machaon the surgeon* to cut out an arrow, Il. 11, 844: generally *a knife* for cutting up meat, Hdt. 2, 61; for pruning trees, Plat. Rep. 353 A.—II. as a weapon, *a short sword* or *dagger*, first in Hdt. 7, 225, Pind. N. 4, 95; but still rather an *assassin's* than a *soldier's* weapon:—later *a sabre* or *bent sword*, opp. to ξίφος, the straight sword, Xen. Eq. 12, 11, v. μαχαιροφόρος:—cf. κυβιστάω, fin.—III. a kind of *razor*, hence, κεκαρμένος μοιχὸν μιᾷ μαχαίρᾳ, *shaven close*, Ar. Ach. 849; opp. to διπλῇ μ., *scissors*, used to *cut* the hair (Poll. 2, 32): This *close shaving*, which was a punishment of adulterers, was called κῆπος. (Deriv. uncertain.) [μᾰ]

†Μαχαιρεύς, έως, ὁ, *Machaereus*, a Delphian who slew Neoptolemus son of Achilles, Schol. Pind.; Strab. p. 421.

Μᾰχαιρίδιον, ου, τό, dim. from μάχαιρα, Luc. Pisc. 45. [ῐ]

Μᾰχαίριον, ου, τό, dim. from μάχαιρα, Xen. An. 4, 7, 16: *a surgeon's knife*, Arist. Gen. An. 5, 8, 13.

Μᾰχαιρίς, ίδος, ἡ, dim. from μάχαιρα, *a small knife* esp. *a small razor*, Ar. Eq. 413; cf. Luc. adv. Indoct. 29.

Μᾰχαιριωτός, ή, όν, v. l. for μαχαιρωτός.

Μᾰχαιροδέτης, ου, ὁ, (μάχαιρα, δέω) *a sword-belt*, Hesych.

Μᾰχαιρομᾰχέω, ῶ, (μάχαιρα, μάχη) *to fight with a* μάχαιρα, Polyb. 10, 20, 3.

Μαχαιροποιεῖον, ου, τό, *a cutler's factory*, Dem. 823, 11: from

Μᾰχαιροποιός, όν, (μάχαιρα, ποιέω) *a cutler*, Ar. Av. 441, Dem. 816, 5.

Μᾰχαιροπωλεῖον, ου, τό, *a cutler's shop*: from

Μᾰχαιροπώλης, ου, ὁ, (μάχαιρα, πωλέω) *a cutler.*

Μᾰχαιροπώλιον, ου, τό,=μαχαιροπωλεῖον, Plut. Demosth. 15.

†Μαχαιροῦς, ὁ, *Machaerus*, a stronghold in Judaea, Strab. p. 763: οἱ Μαχαιρῖται, *the inhab. of M.*, Joseph.

Μᾰχαιροφορέω, ῶ, *to wear a sabre*, Joseph.: from

Μᾰχαιροφόρος, ον, (μάχαιρα, φέρω) *wearing a sabre*, of Aegyptians Hdt. 9, 32; of Thracians, Thuc. 2, 96; 7, 27.

Μᾰχαιρώνιον, ου, τό, *the sword-lily, gladiolus*, Diosc.

Μᾰχαιρωτός, ή, όν, (as if from μαχαιρόω) *sabre-shaped*, Galen.

†Μαχανίδας, α, ὁ, *Machanidas*, masc. pr. n., Polyb.; etc.

Μᾰχάταρ, ὁ, Lacon. for μαχητής.

Μᾰχᾱτάς, ὁ, Dor. for μαχητής, Pind.

†Μαχάτας, ὁ, *Machatas*, father of Harpalus, Arr. An. 3, 6, 4.—2. brother of Phila wife of Philip, Ath. 557 C.—3. -τᾶς, ᾶ, ὁ, an Aetolian, Polyb. 4, 34, 4.—Others in Anth.; etc.

Μαχάω, ῶ, (μάχη) *to wish to fight.*

Μᾰχάων, ονος, ὁ, *Machaon*, son of Aesculapius, the first surgeon of antiquity, Il. †2, 732, etc—2. a general of the Corinthians, Thuc. 2, 83; with v. l. Μάχων.† (Akin to μάχαιρα.) [χᾱ]

Μᾰχειόμενος, Ep. for μαχόμενος, Od. 17. 471.

Μᾰχέομαι, pres. for μάχομαι, Hom.

Μᾰχεούμενος, Ep. for μαχόμενος, Od. 11, 403; 24, 113.

Μαχετέον, rarer form of μαχητέον, Stallb. Plat. Soph. 249 C.

ΜΑ´ΧΗ, ης, ἡ, (μάχομαι):—*battle, fight, combat*, freq. in Hom., esp. in Il.: μάχην μάχεσθαι, *to fight a battle*, Il. 15, 414; μ. συνάπτειν τινί, to engage *battle* with one, Aesch. Pers. 336, etc.; also διὰ μάχης ἀπικέσθαι or ἔρχεσθαί τινι, Hdt. 1, 169; 6, 9; so, διὰ μ. ἥκειν, ἐλθεῖν τινί, Trag.; μάχην ποιεῖσθαι, Soph. El. 302, and so usu. in prose; μάχη ἐγένετο, Plat. Legg. 869 C; μάχῃ κρατεῖν, to conquer in *battle*, Eur. H. F. 612, Dem.; μάχην νικᾶν, to win *a battle*, Xen. Cyr. 7, 5, 53; but in Aeschin. 79, 36, μάχην (for μάχῃ) νικᾶν τινα: μάχη τινός, *battle with* an enemy, as, μ. Αἴαντος, Il. 11, 542, cf. Hes. Sc. 361; μ. ὑπέρ τινος, *battle for* a thing, Pind. N. 7, 61; so, περί τι, Plat. Legg. 919 B:—Hom. joins μ. καὶ φύλοπις, μ. πόλεμός τε, μ. καὶ δηϊοτής, μ. ἐνοπή τε, μάχαι τ' ἀνδροκτασίαι τε: he usu. has it of *engagements between armies*, but twice in Il. of *single combat*, Il. 7, 263; 11, 255.—II. generally *a quarrel, strife, wrangling*, Il. 1, 177, in plur.; and freq. in Plat.—III.=ἀγών, *a contest*, as for a prize in the games, Pind. O. 8, 76; who distinguishes this from μάχαι πολέμου, O. 2, 79.—IV. *a mode of fighting, way of battle*, Hdt. 1, 79, cf. 7, 9, 85, Xen. Cyr. 2, 1, 7.—V. *a field of battle*, Xen. An. 2, 2, 6; 5, 5, 4. [ᾰ] Hence

Μᾰχήμων, ον, gen. ονος, *warlike*, Il. 12, 247.

Μᾰχησμός, οῦ, ὁ, (μαχέομαι)=μάχη, late word.

Μαχητέον, verb. adj. from μάχομαι, *one must contend* or *fight*, Arist. Rhet., 2, 25, 13: cf. μαχετέον.

Μᾰχητής, Dor. μαχᾱτάς, οῦ, ὁ, (μάχη) *a fighter, warrior*, Hom.; ἀνὴρ μαχητής, Od. 18, 261; φὼς μ., Pind. N. 2, 20:—but really as adj., θυμὸς μ., his *warrior* heart, Il. 9, 61. Hence

Μᾰχητικός, ή, όν, *fit for a warrior* or *battle, inclined to battle* or *war, quarrelsome*, Arist. Rhet. 1, 12, 19, etc.:—ἡ, -κή, (sc. τέχνη), *skill in fighting*, Plat. Soph. 225 A; so, τὸ, -κον, Ibid.:—μ. ἵπποι, *restive* horses, Id. Rep. 467 E. Adv. -κῶς, *pugnaciously*, Id. Theaet. 168 B.

Μᾰχητός, ή, όν, (μάχομαι) *to be fought with*, κακὸν ἄγριον οὐδὲ μαχητόν, Od. 12, 119.

Μάχῐμος, η, ον, also ος, ον (μάχη)—*fit for battle, warlike*, freq. in Hdt., and Att.: οἱ μ., *the fighting-men, soldiery*, opp. to the camp-followers, Hdt. 7, 186, etc.; so, τὸ μ., *the effective force*, Hdt. 7, 186; but ἐς τὸ μ., for ἐς πόλεμον, Hdt. 2, 165:—οἱ μάχιμοι, *a cast* of the Aegyptians, Id. 2, 164. [ᾰ]

Μᾰχῐμώδης, ες, (μάχιμος, εἶδος) *warlike, quarrelsome*, Anth. P. 12, 200.

Μᾰχισμός, οῦ, ὁ, like μαχησμός,=μάχη.

†Μαχλαῖοι, ων, οἱ, *the Machlaei*, an Indian people, Luc. Bacch. 6.

Μαχλάς, άδος, pecul. poet. fem. of μάχλος, Anth. P. 5, 302.

Μαχλάω, ῶ, f. -ήσω, and μαχλεύω, (μάχλος) *to be lewd*, μαχλεύειν τινί, *to commit fornication* with..., Maneth.

Μαχλικός, ή, όν, *like a* μάχλος.

Μαχλίς, ίδος, pecul. poet. fem. of sq.

Μάχλος, ον, *lewd, lustful*, Hes. Op. 584, in superl.: usu. of women, λάγνος being used of men, Lob. Phryn. 184, cf. sq.—2. metaph. μάχλος ἄμπελος, *the luxuriant, wanton* vine, Aesch. Fr. 378, cf. Lob. Soph. Aj. 143.—3. generally, *wanton, insolent*, epith. of Ἄρης, Aesch. Supp. 635. (μύχλος and μύκλος are kindred forms.) Hence

Μαχλοσύνη, ης, ἡ, *lewdness, lust, wantonness*, of Paris, Il. 24, 30; rejected by Aristarch., as a word peculiar to women, as in Hes. Fr. 5, Hdt. 4, 154, cf. Ruhnk. Ep. Crit. p. 110, and v. foreg.: but, granting this, Hom. is just speaking of Paris as *womanish.*—Strictly fem. from sq.

Μαχλόσῠνος, η, ον,=μάχλος.

Μαχλότης, ητος, ἡ,=μαχλοσύνη.

†Μάχλυες, ων, οἱ, *the Machlyes*, a Libyan people between the smaller Syrtis and the river Tritonis, Hdt. 4, 178.—2. a Scythian people on the Palus Maeotis, Luc.

Μαχοίατο, Ion. for μάχοιντο, Il.

ΜΑ´ΧΟΜΑΙ, Ion. μαχέομαι, dep. mid., later c. aor. pass. The Ion. pres. used by Hom. only in Il. 1, 272, 344; 20, 26, but he has the Ep. part. pres. μαχειόμενος and μαχεούμενος, from μαχέομαι, only however in Od. 11, 403; 17, 471; 24, 113:—fut. μαχέσομαι, Ep., metri grat., μαχέσσομαι or μαχήσομαι, (Wolf only admits the latter form):—Att. fut. μαχοῦμαι, not in Hom. (for μαχεῖται, Il. 20, 26, is rather the Ion. pres.): aor. ἐμαχεσάμην, Ep. μαχέσσασθαι or (acc. to Wolf) μαχήσασθαι: perf. μεμάχεσμαι and μεμάχημαι, not in Hom., v. Buttm. Catal. s. v.: aor. ἐμαχέσθην occurs in Ap. Rh., and later, Lob. Phryn. 732.—Adj. μαχετέον μαχητέον, qq. v. *To fight, contend*, esp. in battle, freq. in Hom. (esp. Il.), μάχην μ., ὑσμῖνι μ., Il.; πολεμίζειν ἠδὲ μάχεσθαι, Il.; in Hom. usu. of armies, but sometimes of single combat, Il. 3, 91, 435; 19, 153: also of the battle between men and beasts, Il. 15, 633; between beasts themselves, Il. 16, 824, Od. 20, 15.—Construct., usu. c. dat. pers., *to fight with*, i. e. *against* one, oft. in Hom., and Hdt.; but also ἀντία and ἐναντίον τινός, ἐπί τινι, πρός τινα, all in Il. μ. τινί or πρός τινα, usu. in prose: but, σύν τινι, *with the sanction, under the auspices* of..., esp. of a deity, Od. 13, 390; μετὰ πρώτοισι, like ἐν πρώτοισι, *among* the foremost, Il. 5, 575; so μετὰ Βοιωτῶν, among their ranks, Il. 13, 700; but, μ. μετ' ἀλλήλων, *to fight* one with another, Plat. Symp

179 A; *μετὰ σφέας μ.*, by themselves, independently, Il. 2, 366; but, *καθ' ἕνα μ.*, *to fight* one against one, in single combat, Hdt. 7, 104: *μ. πρό τινος*, strictly like *πρόσθε*, *before* him, but freq. metaph. *for* him, *in* his *defence*, Il. 4, 156; 8, 57; cf. *πρόμαχος*, *προμάχομαι*; so, *μ. ὑπέρ τινος*, Eur. Phoen. 1002 Plat., etc.: the *object for which* one fights is usu. *περί τινος*, Aesch. Supp. 740, etc.; also *περί τινι*, Il. 16, 565; *ἀμφί τινι*, Il. 3, 70; *εἱνεκά τινος*, Il. 2, 377:—freq. c. dat. instrum., *χερσί*, *τόξοις*, *πελέκεσσι μ.*, Hom., etc.; *μ. ἀφ' ἵππον*, *to fight* from horseback, Hdt. 9, 63.—II. generally, *to quarrel*, *wrangle*, *dispute* with one, *τινί*, Il. 1, 8, etc.; *μ. ἐπέεσσι*, opp. to *χερσί*, Il. 1, 304, etc.: hence, *to be an enemy*, *oppose one*, *object* to one, Il. 13, 118.—2. *to contend*, *struggle*, *make an effort*, Lat. *nitor ut...*, c. inf. Arist. H. A. 5, 19, 19.—III. *to contend for the mastery* in games, etc., *πὺξ μάχεσθαι*, Il. 23, 621: *to measure one's self with* or *against*, *τινί*, Il. 1, 272. [*μᾰ*]

Μαχομένως, adv. pres. part. from foreg., *pugnaciously*, Strab. †p. 148.

†Μάχων, ωνος, ὁ, *Macho*, a poet of the new comedy of Corinth or Sicyon, who flourished at Alexandrea under Ptolemy Euergetes, Meineke, 1, p. 478; Ath. 241 F.

Μάψ, adv., like *μάτην*, *in vain*, *idly*, *fruitlessly*, *μὰψ οὕτω*, Il. 2, 120; *μὰψ ὀμόσαι*, to swear *lightly*, i. e. without meaning to perform, Il. 15, 40:—*vainly*, *idly*, Il. 5, 759; *μὰψ αὔτως εὐχετάασθαι*, Il. 20, 348:=*thoughtlessly*, *recklessly*, *σῖτον ἔδοντας μὰψ αὔτως*, Od. 16, 111; *μὰψ ἀτὰρ οὐ κατὰ κόσμον*, Il. 2, 214; so in Od. 3, 138, of an assembly convened at evening, *in reckless haste*, Lat. *temere*. The word with all its compds. solely poet., and mostly Ep. (Acc. to some from *αἶψα*: better perh. from *μάρπτω*, *μαπέειν*, =*ἐμμαπέως*, *hastily*, *hand over head*, and so, *rashly*, etc.)

Μαψαῦραι, ῶν, αἱ, (*μάψ*, *αὔρα*) *random breezes*, *squalls*, *gusts* or *flaws of wind*, *cats' paws*, Hes. Th. 872, ubi al. divisim *μὰψ αὖραι ἐπιπνείουσι θάλασσαν*, but cf. Alb. Hesych. s. v.—II. as adj., *μαψαῦραι στόβοι*, *idle* boastings, Lyc. 395.

Μαψίδιος, ιον, (*μάψ*) *vain*, *random*, *μαψίδιον φάτιν*, Eur. Hel. 251, cf. Theocr. 25, 188; but, *μαψιδίη κόνις*, Anth. P. 7, 602.—II. in Hom. only as adv. *μαψιδίως*,=*μάψ*, like Lat. *temere*, *foolishly*, *thoughtlessly*, *at random*, Il. 5, 374; Od. 3, 72, etc.; *without reason*, Od. 7, 310; *rashly*, *recklessly*, Od. 2, 58; 14, 365.

Μαψίλογος, ον, (*μάψ*, *λέγω*) *talking idly* or *at random*, *μ. οἰωνοί*, birds *whose cries convey no sure omen*, H. Hom. Merc. 546.

Μαψῐτόκος, ον, (*μάψ*, *τίκτω*) *bringing forth in vain*, Anth. P. 14, 125.

Μαψίφωνος, ον, (*μάψ*, *φωνή*)=*μαψίλογος*.

Μαψυλάκας, ου, ὁ, (*μάψ*, *ὑλάω*, *ὑλακτῶ*) *idly barking*, i. e. *repeating* a thing *again and again*, Pind. N. 7, 105, ubi v. Böckh:—so, *μαψυλάκαν γλῶσσαν*, Sapph. 31 Bergk, ubi vulgo *μαψυλάκταν*.

*ΜΑΩ, a root, found in three diff. forms and senses:—I. *μέμαα* perf. with pres. signf., not however used in all persons: Hom. has 3 pl. *μεμάᾰσι*, and the syncop. forms 1 pl. *μέμᾰμεν*, 2 pl. *μέμᾰτε*, 2 dual *μέμᾰτον*, 3 sing. imperat. *μεμάτω* [*ᾰ*]: 3 pl. plqpf. *μέμᾰσαν*: but most freq. part. *μεμαώς*, (*μεμᾱώς* only Il. 16, 754); which (in Hom.) retains *ω* in the oblique cases, *μεμᾱῶτος*, *μεμᾱῶτες*, except in Il. 2, 818; 13, 197, where we have *μεμάότες*, *μεμάότε*, with *ᾰ* metri grat.; fem. *μεμᾰυῖα*, cf. *βεβαώς*, *γεγαώς*: Theocr. 25, 64 has *μέμαε* as impf., cf. Buttm. Ausf. Gr. § 97, Anm. 10, n. *To strive after*, *attempt*, *long for*, *desire eagerly*, oft. in Hom.—Construct.; mostly c. inf., usu. of pres. or aor., but sometimes of fut., as in Il. 2, 543; Od. 24, 395: freq. also c. gen., as *ἔριδος*, *ἀϋτῆς*, *ἀλκῆς*, Il. 5, 732; 13, 197: oft. also absol., *πῆ μέματον*; whither *so fast?* Il. 8, 413; *πρόσσω μεμαυῖαι*, *pressing* forward, Il. 11, 615; and so c. dat. instrum., *ἐγχείῃσι μεμαότες*, Il. 2, 818: *ἐπί τινι μ.*, *pressing eagerly upon* another, Il. 21, 174: and so c. dat., Il. 22, 284: Hom. very freq. puts the part. *μεμαώς* alone, to express any affection or passion,—its special nature being determined by the context, *μεμαὼς πόλιν ἐξαλαπάξαι τὴν ἐθέλω*, *from wrath* will I destroy..., Il. 4, 40; *ἔβη μεμαώς*, he strode on *hastily*, *eagerly*, Il. 10, 339; cf. 11, 239; (however in most places there may be found a notion of angry, impetuous desire, as in *ἐμμεμαώς*):—*ἐν πέτρᾳ μεμαώς*, of a fisher, Theocr. 21, 42.—Cf. *μέμονα*.—2. in Il. 9, 641, just like *εὔχομαι* III, *to wish* or *claim to be*, *μέμαμεν δέ τοι ἄλλοι κήδιστοί τ' ἔμεναι καὶ φίλτατοι*.—II. in fut. *μάσομαι* [*ᾰ*], aor. *ἐμᾰσάμην*:—*to seek*, *touch*, *lay hold of*, *grasp*, *wish to have*; of this Hom. has only inf. aor. *μάσασθαι*, c. gen. Od. 11, 591 (it is more freq. in compds.); both tenses belong in signf. to *μαίομαι*, cf. *ἐπιμαίομαι* and *ἐπιμάομαι*: just as *δάσασθαι* is formed from *δαίω*, *ἔνασσα* from *ναίω*.—III. pres. *μῶμαι*, as if contr. from *μάομαι*: but all the contr. are made in *ω*, as inf. *μῶσθαι*, Theogn. 769; imperat. *μώεο* (as *μνώεο* from *μνάομαι*, *μνῶμαι*), Epich. p. 88; part. *μώμενος*, Soph. O. C. 836:—*to seek after*, *covet*, c. acc., ll. cc.; these forms were, strictly, Lacon. (From the root **μάω* come many families of words, with the sense of either *to attempt*, *desire*, with a notion of passion and violence: or *to touch*, *seek after*, *inquire*: the most important are—1. of the former class, *μαιμάω*, *μαίνομαι*, with their derivs. *μαινάς*, *μανία*, etc.; also *μέμονα*.—2. of the second, *μαίομαι*, *μάσσω*, whence again *μάγειρος*, *μάζα*, *μάκτρα*, also *μάκτρον*, and *μάσμα*, *μάτος*, *ματίζω*, *ματεύω*, *μαστεύω*, *μαστήρ*, *μαστρός*, *μαστροπός*, *μάστρυς*, *μαστύς*, *μάστωρ*.—3. from the last sense to *search out*, and so *invent*, even the ancients derived the word Μοῦσα, Dor. Μῶσα, Lacon. Μῶα, or Μῶά.)

Μέ, enclit. acc. sing. from *ἐγώ*.

Μέγᾰ, neut. from *μέγας*, q. v.

†Μεγαβάζης, ου, ὁ, *Megabazes*, a leader of the Persians, Aesch. Theb. 22.

†Μεγάβαζος, ου, ὁ, *Megabazus*, a Persian commander under Darius Hystaspis, Hdt. 4, 143.—2. son of Megabates, a naval commander, Id. 7, 97.—3. another Persian officer, Thuc. 1, 109.—4. a Paphlagonian youth, son of Spithridates, Xen. Hell. 4, 1, 28; in Ages. 5, and Plut. Ages. 11, called Μεγαβάτης.

†Μεγάβαροι, ων, οἱ, *the Megabari*, a people on the Nile between Meroë and Aegypt, Strab. p. 786.

†Μεγαβάτης, ου, ὁ, *Megabates*, a Persian naval commander, Hdt. 3, 32.—2. a Persian governor in Dascylitis, Thuc. 1, 129.—3. v. Μεγάβαζος 4.

Μεγαβρεμέτης, ου, ὁ,=*μεγαλοβρεμέτης*, Orph. Arg. 747.

†Μεγαβρόντης, ου, ὁ, *Megabrontes*, masc. pr. n., Ap. Rh. 1, 1041.

†Μεγάβυζος, ου, ὁ, *Megabyzus*, father of Zopyrus, Hdt. 3, 153.—2. son of Zopyrus, a commander of the Persians under Xerxes, Hdt. 3, 160; Thuc. 1, 109.—3. high priest of Diana at Ephesus, Xen. An. 5, 3, 6: v. Μεγαλόβυζοι.

†Μεγαδόστης, ου, ὁ, *Megadostes*, a Persian, Hdt. 7, 105.

Μεγάδωρος, ον,=*μεγαλόδωρος*.

Μεγᾰθαμβής, ές, (*μέγας*, *θάμβος*) *greatly astounded*, Opp. C. 2, 488.

Μεγᾰθαρσής, ές, (*μέγας*, *θάρσος*) *very bold*, Hes. Sc. 385.

Μέγᾰθος, τό, Ion. for *μέγεθος*, freq. in Hdt.

Μεγάθῡμος, ον, (*μέγας*, *θυμός*) *high-minded*, *great-hearted*, freq. in Hom. and Hes., as epith. of warriors and whole nations; also of the goddess Minerva, Od. 8, 520; 13, 121:—in Il. 16, 488 of a bull.

Μεγᾰθύνω, (*μέγαθος*) Ion. for *μεγεθύνω*.

†Μεγαίνετος, ου, ὁ, *Megaenetus*, an Athenian, Ar. Ran. 965.

†Μέγαιρα, ας, ἡ, *Megaera*, one of the Furies, Orph.

Μεγαίρω, aor. *ἐμέγηρα*: (from *μέγας*, like *γεραίρω* from *γέρας*):—strictly, *to look on* a thing *as great* or *too great*; whence we get the notions of *ill-will* and *envy*, which soon became attached to it: hence,—I. *to grudge* one a thing *as too great* for him, *τινί τι*, Il. 23, 865; Orac. ap. Hdt. 1, 66: also c. inf. pro acc. rei, *μηδὲ μεγήρῃς ἡμῖν εὐχομένοισι τελευτῆσαι τάδε ἔργα*, Od. 3, 55, cf. H. Hom. Merc. 465; c. acc. et inf., *μνηστῆρας οὔτι μεγαίρω ἔρδειν ἔργα βίαια*, (for *μνηστῆρσιν*) Od. 2, 235: hence in genl. *to envy*, *to refuse*, *deny*, *withhold* through envy, like *φθονεῖν*, Il. 15, 473: sometimes however simply *to refuse*, etc., without any notion of envy, as Il. 7, 408, Od. 8, 206.—In two places of Il. it seems to be used c. gen. rei, viz. Il. 13, 563, *ἀμενήνωσεν δέ οἱ αἰχμὴν Ποσειδάων βιότοιο μεγήρας*, Neptune baffled his spear *grudging* him the life (of Antilochus);—(cf. *φθονέω* 2, which has exactly this construction, and we find *μεγαίρω* so used in Aesch. Pr. 626, Ap. Rh. 1, 289); so too in the other passage, Il. 4, 54. *τάων οὔτι ἐγὼ πρόσθ' ἵσταμαι, οὐδὲ μεγαίρω*, (though here we might supply *μεγαίρω σοι τὸ διαπέρσαι* from v. 53, cf. Il. 7, 408); Od. 8, 206 is not to the purpose, as Φαιήκων depends on *ὅτινα*, not on *μεγαίρω*: cf. Jelf Gr. Gr. § 499.—Hom. never has the word absol., *to be envious*, *to bear ill-will*.—Pass., *to be envied*, Anth. P. 9, 645.—II. in Ap. Rh. *to treat as an enemy*, and, more definitely, *to bewitch*, *charm*, Lat. *fascinare*, *ὄμμασιν ἐμέγηρεν ὀπωπάς*, 4, 1670.—See further Buttm. Lexil. s. v.

Μεγᾰκήτης, ες, (*μέγας*, *κῆτος*) in Hom. epith. of *πόντος*, Od. 3, 158, *δελφίς*, Il. 21, 22, *νηῦς*, Il. 8, 222, etc.;—explained by Hemst. Luc. Tim. 26, to be simply, *vast*, *huge* (from *κῆτος*, *a huge monster*): others derive it from **χάω*, *χαίνω*, *yawning*; and then *μ. δελφίς* must be, the dolphin *haunting the depths*, (being itself a *κῆτος* from this peculiarity); *μ. νηῦς*, a ship *with a vast hollow* or *hold*; v. Buttm. Lexil. s. v. *κητώεις*, Nitzsch Od. 4, 1. Cf. *κητώεις*, *κῆτος*, *βαθυκήτης*.

Μεγακλεής, ές, (*μέγας*, *κλέος*) poet

pl. *μεγακλέᾰ* for *μεγακλεέα*:—*very famous*, Opp. C. 2, 4:—best known as the prop. n. of several of the family of the Alcmaeonidae: †v. *Μεγακλῆς*.

†*Μεγακλείδης, ου, ὁ, Megaclīdes*, masc. pr. n., Dion. H.; etc.

†*Μεγακλῆς, έους, ὁ*, Ion. *Μεγακλέης, Megacles*, an Athenian name freq. in the family of the Alcmaeonidae,—1. the sixth life-archon.—2. one of the archons at the time of the attempt of Cylon, prob. B. C. 620, Plut. Sol. 12.—3. son of Alcmaeon, son-in-law of Clisthenes, head of the Alcmaeonidae in the time of Solon, Hdt. 1, 59; etc.—4. grand-son of foreg., victor in the Pythian games, Hdt. 6, 131; Pind. P. 7.—Others, not of this family.—5. father of Onasimus, of Sicyon, Thuc. 4, 119.—6. a Pellaean, father of Polemon, Arr. An. 3, 5, 3. —Others in Arist.; etc.

†*Μεγακρέων, οντος, ὁ, Megacreon*, a citizen of Abdera, Hdt. 7, 120.

Μεγᾰκύδης, ες, (*μέγας, κῦδος*) *much renowned*, Anth. P. Append. 328.

Μεγάλα, neut. pl. from *μέγας*, q. v. [ᾰ]

Μεγᾰλᾰδῐκητικός, *ή, όν*, v. l. for sq.

Μεγᾰλάδῐκος, *ον*, (*μέγας, ἄδικος*) *unjust in great matters*, opp. to *μικραδικήτης*, Arist. Rhet. 2, 17, 4. [ᾰ]

Μεγᾰλαλκής, *ές*, (*μέγας, ἀλκή*) *of great strength*, Or. Sib.

Μεγᾰλάμφοδος, *ον, with very circuitous ways.*

Μεγᾰλᾱνορία, *μεγᾰλάνωρ*, Dor. for *μεγαλην-*.

†*Μέγαλα πεδία, τά, Magni Campi*, a plain near Utica, Polyb. 14, 7, 9.

Μεγᾰλάρτια, (sc. *ἱερά*) *τά, the feast of great loaves*, kept by the Delians in honour of Ceres, Ath. 109 E: from

Μεγάλαρτος, *ον*, (*μέγας, ἄρτος*) *the great-loaved*; name of a Boeotian deity, Ath. 109 B.

Μεγᾰλάρχης, *ες*, (*μέγας, ἄρχω*) *with high authority*, v. l. for *μεγαοχής*.

Μεγάλᾱτος, *ον*, (*μέγας, ἄτη*) *bringing mighty mischiefs*, of the Erinyes, Aesch. Eum. 791, 822, Ald.

Μεγᾰλαυχενία, *ας, ἡ,=μεγαλαυχία*, Or. Sib.

Μεγᾰλαυχέω, *ῶ*, (*μεγαλαυχής*) *to boast highly, talk big*, Aesch. Ag. 1528; more usu. in mid., *to boast one's self*, Plat. Alc. 1, 104 C, Rep. 395 D: hence

Μεγαλαύχημα, *ατος, τό, a matter for high boasting*, Philo.

Μεγᾰλαυχής, *ές*, (*μέγας, αὐχέω*) *very boastful*:—*very glorious*, Orph. H. 62, 3.

Μεγᾰλαύχητος, *ον*,=foreg., Leon. Tar. 22.

Μεγᾰλαυχία, *ας, ἡ, great boasting, arrogance*, Plat. Legg. 716 A, etc.

Μεγάλαυχος, *ον*, = *μεγαλαυχής*, Pind. P. 8, 19, Aesch. Pers. 533, Plat. Lys. 206 A: *τὸ μ.*,=foreg., Xen. Ages. 8, 1.

Μεγᾰλεγκωμίαστος, *ον, highly praised.*

Μεγάλειον, *ου, τό, a sweet unguent*, prob.=*τὸ μεγάλλιον*, q. v.

Μεγᾰλεῖος, *a, ον*, (*μέγας*) *grand, splendid, magnificent, ῥήματα*, Xen. Mem. 2, 1, 34, cf. 4, 5, 2: of men, *haughty, μ. καὶ σφοδροί*, Ib. 4, 1, 4: *τὸ μ., magnitude*, Polyb. 8, 3, 1. Adv. *-ως, splendidly, μ. γαμεῖν*, Xen. Hell. 4, 1, 7: *greatly*, Id. Ages. 11, 16; compar. *-ότερον* or *-οτέρως*, Plat. Theaet. 168 C, Xen. Hell. 4, 1, 9. Hence

Μεγᾰλειότης, *ητος, ἡ, majesty*, N. T.

Μεγᾰλέμπορος, *ου, ὁ, a general merchant*, Strab.?

Μεγᾰλεπήβολος, *ον, attaining great objects*, v. l. for sq.

Μεγᾰλεπίβολος, *ον*, (*μέγας, ἐπίβολος*) *attempting great objects*, Polyb. 15, 37, 1; Diod. 1, 19, etc. [ῐ]

Μεγᾰληγορέω, *ῶ, to talk big, boast*, Xen. An. 6, 3, 18, Cyr. 4, 4, 2, and with neut. adj., *τοιαῦτα ἐμεγαληγόρουν*, Ib. 7, 1, 16. — II. trans. *to extol highly*, Hdn.: and

Μεγᾰληγορία, *ας, ἡ, big talking*, Eur. Heracl. 356, Xen. Apol. 1: from

Μεγᾰλήγορος, *ον*, (*μέγας, ἀγορεύω*) *talking big, vaunting*, Aesch. Theb. 565: *boastful*, Xen. Cyr. 7, 1, 17:—*magniloquent*, Longin.

Μεγᾰληνορία, *ας, ἡ, great manliness, proud self-confidence*, Pind. N. 11, 57, in plur.:—*haughtiness*, Eur. Phoen. 185, Heracl. 356.

Μεγᾰλήνωρ, *ορος, ὁ, ἡ*, (*μέγας, ἀνήρ*) *very manly, self-confident*, epith. of *Ἡσυχία*, Pind. Fr.228, cf. *μεγαλόφρων*:—*haughty*, Id. P. 1, 99.

†*Μεγάλη πόλις, ἡ*,=*Μεγαλόπολις*, Dem. 344, 13; etc.

Μεγᾰλήτωρ, *ορος, ὁ, ἡ*, (*μέγας, ἦτορ*) *great-hearted*, Hom., freq. epith. of brave men and of whole nations; also of Polyphemus, Od. 10, 200: Hom. only joins it to proper names, except in phrase, *μεγαλήτορα θυμόν*, Od. 9, 500, etc.; so, *μεγαλήτορες ὀργαί*, Pind. I. 5 (4), 44.

Μεγαλήφατος ὕμνος, *a lofty* strain, as Orph. Arg. 419, Herm., ubi vulgo *μελανήφ-*.

Μεγᾰλίζω, (*μέγας*)=*μεγαλύνω*:—pass., *to be exalted*, hence *to bear one's self high and haughtily*, Il. 10, 69; Od. 23, 174.

Μεγᾰλίστωρ, *ορος, ὁ, ἡ*, (*μέγας, ἵστωρ*) *knowing great things.*

Μεγαλκής, *ές*,=*μεγαλαλκής*, Anth. Plan. 105.

Μεγάλλιον, *ου, τό, a sweet-smelling oil*, Comici ap. Ath. 690 E, sq.: cf. sq.

†*Μέγαλλος, ου, ὁ, Megallus*, a Sicilian or Athenian, from whom foreg. was named, Ar. Fr. 451, v. Ath. 690 F.

Μεγᾰλόβουλος, *ον*, (*μέγας, βουλή*) *high-counselling.*

Μεγᾰλοβρεμέτης, *ου, ὁ*, (*μέγας, βρέμω*) *loud-roaring*, Q. Sm. 2, 508.

Μεγᾰλοβρόμος, *ον*,=foreg., *ὕδωρ*, Orph. Arg. 461.

Μεγᾰλόβρῡχος, *ον*, (*μέγας, βρυχάομαι*) *loud-bellowing*, Q. Sm. †5, 188.

†*Μεγαλόβυζοι, ων, οἱ, Megalobyzi*, unmanned priests of the temple at Ephesus, Strab. p. 641, v. *Μεγάβυζος* (3).

Μεγᾰλόβωλος, *ον*, (*μέγας, βῶλος*) *with large clods.*

Μεγᾰλογάστωρ, *ορος, ὁ, ἡ*, (*μέγας, γαστήρ*) *big-bellied.*

Μεγᾰλογκία, *ας, ἡ*, (*μέγας, ὄγκος*) *hugeness*, Democr. ap. Stob.: cf. *εὔογκος*.

Μεγᾰλογνωμέω, *ῶ, to entertain noble sentiments*, Dio C.; for the strict form *μεγαλογνωμονέω*: and

Μεγᾰλογνωμοσύνη, *ης, ἡ, loftiness of sentiment*, Xen. Ages. 8, 3: from

Μεγᾰλογνώμων, *ον*, (*μέγας, γνώμη*) *of lofty sentiments, high-minded*, Xen. Oec. 21, 8: *τὸ μ.* = foreg., Id. Ages. 9, 6.

Μεγᾰλογρᾰφέω, *ῶ, to write large.*

Μεγᾰλογρᾰφία, *ας, ἡ*, (*μέγας, γραφή* III.) *the painting of large subjects*, Vitruv.

Μεγᾰλοδαίμων, *ονος, ὁ*, = *μέγας δαίμων*, Clem. Al.

Μεγᾰλοδάπᾰνος, *ον*, (*μέγας, δαπάνη*) *incurring great expenses.* [ᾰ]

Μεγᾰλόδενδρος, *ον*, (*μέγας, δένδρον*) *full of large trees*, Strab. †p. 74.

Μεγᾰλόδηλος, *ον*, (*μέγας, δῆλος*) *quite evident, manifest*, Porphyr.

Μεγᾰλοδοξία, *ας, ἡ, great renown. high opinion of one's self*: from

Μεγᾰλόδοξος, *ον*, (*μέγας, δόξα*) *very glorious, Εὐνομία*, Pind. O. 9, 26.

Μεγᾰλόδουλος, *ου, ὁ, a great slave*, opp. to *μικρόδουλος*, Epict.

Μεγᾰλόδους, *ὁ, ἡ*, (*μέγας, ὀδούς*) *with large teeth.*

Μεγᾰλοδύνᾰμος, *ον*, (*μέγας, δύναμις*) *very powerful.* [ῠ]

Μεγαλοδωρεά, *ᾶς, ἡ, a munificent gift*, Luc. Dial. Mort. 6, 4: and

Μεγαλοδωρία, *ας, ἡ, munificence*, Luc. Saturn. 4: from

Μεγᾰλόδωρος, *ον*, (*μέγας, δῶρον*) *making great presents, munificent*, Ar. Pac. 393 (in superl.), Polyb. 10, 5, 6: *τὸ μ.*=*μεγαλοδωρία*, Plut.

Μεγαλοεργέω, contr. *-ουργέω, ῶ, to do great things*, Philo: from

Μεγᾰλοεργής, contr. *-ουργής, ές* (*μέγας, *ἔργω*): strictly, *performing great deeds*: hence, *magnificent.* Hence

Μεγᾰλοεργία, *ας, ἡ, magnificence*, Polyb. 31, 3, 1: contr. *-ουργία*, Luc. Calumn. 17.

Μεγαλοεργός, *όν*, contr. *-ουργός*, =*μεγαλοεργής*, Plut. Caes. 58: *τὸ μεγ.*=foreg., Luc. Alex. 4.

Μεγᾰλόζηλος, *ον, very zealous.*

Μεγᾰλόηχος, *ον, loudly sounding*

Μεγᾰλόθριξ, *τρῐχος, ὁ, ἡ, with strong* or *thick hair.*

Μεγαλόθῡμος, *ον*, = *μεγάθυμος*, Plat. Rep. 375 C.

Μεγάλοιτος, *ον*, (*μέγας, οἶτος*) *very wretched*, Theocr. 2, 72.

Μεγαλόκαρπος, *ον*, (*μέγας, καρπός*) *with large fruit*, Theophr.

Μεγαλόκαυλος, *ον*, (*μέγας, καυλός*) *with large stalk*, Theophr.

Μεγαλόκερως, *ων*, gen. *ω*, (*μέγας, κέρας*) *with large horns.*

Μεγᾰλοκευθής, *ές*, (*μέγας, κεύθω*) *concealing* or *holding much*: *capacious, spacious, θάλαμοι*, Pind. P. 2, 60.

Μεγᾰλοκέφᾰλος, *ον*, (*μέγας, κεφαλή*) *with a large head*, Arist. Probl. 30, 3.

Μεγᾰλοκίνδῡνος, *ον*, (*μέγας, κίνδυνος*) *braving great dangers, adventurous*, opp. to *μικροκίνδυνος*, Arist. Eth. N. 4, 3, 23.

Μεγᾰλόκλονος, *ον, making a loud noise*, Clem. Al.

Μεγαλοκμής, *ῆτος, ὁ, ἡ*, as Scholion on *ἀνδροκμής*.

Μεγᾰλοκοίλιος, *ον*, (*μέγας, κοιλία*) *with large ventricles* (of the heart), Arist. Part. An. 4, 4, 30.

Μεγαλόκολπος, *ον*, (*μέγας, κόλπος*) *full bosomed*, or *with large deep folds, Νύξ*, Bacchyl. 40, ubi al. *μελανοκ-*, or *μελαγκ-*.

Μεγαλόκορος, *ον*, (*μέγας, κόρη* III.) *with large pupils.*

Μεγᾰλοκόρῠφος, *ον*, (*μέγας, κορυφή*) *with vast summit, γῆ*, Lyc. ap. Arist. Rhet. 3, 3, 1.

Μεγᾰλόκρακτος, *ον*, (*μέγας, κράζω*) *loud-screaming.*

Μεγᾰλοκρᾰτής, *ές*, (*μέγας, κράτος*) *far-ruling*, Anth. P. 9, 657.

Μεγᾰλοκράτωρ, *ορος, ὁ*, = foreg., LXX. [ᾰ]

Μεγᾰλοκύμων, *ον*, (*μέγας, κῦμα*) *with great waves*, Arist. Probl. 26, 16, 2. [ῡ]

Μεγᾰλόκωλος, *ον*, (*μέγας, κῶλον*) of sentences, *with long clauses.*

Μεγᾰλολάλος, *ον*, (*μέγας, λάλος*) *talking big* or *much.*

Μεγᾰλόμαζος, ον, (μέγας, μάζα) =μεγάλαρτος (q. v.), Ath. 109 B.

†Μεγαλόμαζος, ου, ὁ, *Megalomazus*, a hero in Boeotian Scolus, Ath. 109 A.

Μεγᾰλομᾰνής, ές, (μέγας, μαίνομαι) *very frantic.*

Μεγᾰλόμαρτυρ, ῠρος, ὁ, = μέγας μάρτυς.

Μεγᾰλόμασθος, ον, (μέγας, μασθός) *with large breasts.*

Μεγᾰλομάτηρ, ἡ, Dor. for μεγαλομήτηρ.

Μεγᾰλομέρεια, ας, ἡ, *greatness of parts*, opp. to μικρομέρεια, Arist. Metaph. 1, 8, 4: cf. μεγαλομερία: from

Μεγᾰλομερής, ές, (μέγας, μέρος) *consisting of large parts*, Plat. Tim. 62 A: generally, *magnificent*, Polyb. 28, 17, 1, etc.; so in adv. -ρῶς, Id. 16, 25, 3, etc.

Μεγᾰλομερία, ας, ἡ, = μεγαλομέρεια:—*magnificence*, Polyb. 1, 26, 9.

Μεγᾰλομήτηρ, τρός, ἡ, *a grandmother*; v. Lob. Phryn. 453.

Μεγᾰλόμητις, τι, (μέγας, μῆτις) *of high design, ambitious*, Aesch. Ag. 1426.

Μεγᾰλόμισθος, ον, (μέγας, μισθός) *receiving high pay*, Luc. Merc. Cond. 15.

Μεγᾰλόμμᾰτος, ον, *large-eyed.*

Μεγᾰλομῡκήτης, ου, ὁ, *the loud bellower.*

Μεγᾰλόνοια, ας, ἡ, *magnanimity*, Plat. Legg. 935 B, Plut 2, 401 D: from

Μεγᾰλόνοος, ον, contr. -νους, ουν (μέγας, νόος), *great-minded, high-minded.*

Μεγαλοπάθεια, ας, ἡ, (μέγας, παθεῖν) *great patience, fortitude*, Plut. 2, 551 C.

Μεγαλοπενθής, ές, *greatly sorrowing*: †v. Μεγαπενθής.

Μεγᾰλόπετρος, ον, (μέγας, πέτρα) *of* or *on the mighty rock*, Ἀκρόπολις, Ar. Lys. 482.

Μεγᾰλοπλούσιος, ον,=sq.

Μεγᾰλόπλουτος, ον, (μέγας, πλοῦτος) *exceeding rich*, Eubūl. Ion. 2.

Μεγᾰλοποιέω, ῶ, (μέγας, ποιέω) *to do great things*, LXX. — II. trans. *to magnify*, Hierocl.

Μεγᾰλοπόλεμος, ον, (μέγας, πόλεμος) *great in war*, Joseph.

Μεγᾰλόπολις, poet. μεγαλόπτολις, λι, (μέγας, πόλις) epith. of great cities, αἱ μ. Ἀθᾶναι, Athens *that mighty city*, Pind. P. 7, 1; so, μεγαλοπόλιες ὦ Συράκοσαι, Ib. 2, 1; ἁ μ. Τροία, Eur. Tro. 1291.

†Μεγαλόπολις, εως, ἡ, and Μεγάλη πόλις, *Megalopolis*, a city of Arcadia, founded by Epaminondas after the victory at Leuctra, Xen. Hell. 6, 5, 3; etc.—2. a city of Pontus, so called from its founder Pompey *the great*, Strab. p. 560: its *territory* Μεγαλοπολῖτις, ιδος, ἡ, Id.

Μεγᾰλοπολίτης, ου, ὁ, *a citizen of a large city*, Philo. †—II. and fem. -ῖτις, ιδος, from foreg., *an inhab. of Megalopolis, Megalopolitan*, οἱ Μεγ., Dem. 202, sqq.; Xen. Hell. 7, 5, 5; etc.: ἡ Μεγ.....ῖτις, *the territory of Megalopolis*, Polyb. 2, 51, 3; v. also foreg. 2.

Μεγαλοπόνηρος, ον, (μέγας, πονηρός) *exceeding wicked*, Arist. Pol. 4, 11, 5.

Μεγᾰλόπους, ὁ, ἡ, -πουν, τό, (μέγας, πούς) *with large feet*, Arist. H. A. 9, 21.

Μεγᾰλοπραγία, ας, ἡ, (μέγας, πρᾶγος) *greatness of deeds*, App.

Μεγᾰλοπραγμοσύνη, ης, ἡ, *the disposition to do great things: magnificence*, Plut. Alc. 6, etc.: from

Μεγᾰλοπράγμων, ον, (μέγας, πρᾶγμα) *disposed to do great deeds, forming great designs*, Xen. Hell. 5, 2, 36, Plut.

Μεγᾰλοπρέπεια, ας, Ion. -είη, ἡ, *the character of a* μεγαλοπρεπής, *splendour, magnificence*, Hdt. 1, 139; 3, 125; Plat., etc.: and

Μεγᾰλοπρεπεύομαι, dep., *to be magnificent*: from

Μεγᾰλοπρεπής, ές, (μέγας, πρέπω) *befitting a great man: magnificent*, Lat. *magnificus*, δεῖπνον, δωρεὴ μ., Hdt. 5, 18; 6, 122; ταφή, Plat., etc.:—of persons, Plat. Rep. 487 A, etc., cf. Arist. Eth. N. 4, 2, 5:—of style, Xen. Mem. 3, 10, 5; Plat. Symp. 210 D.—Adv. -πέως, Att. -πῶς, Hdt. 6, 128, Plat. etc.; compar. -έστερον, Plat. Lys. 215 E; superl. -έστατα, Hdt. 7, 57.

Μεγᾰλοπτέρῠγος, ον,=sq., LXX.

Μεγάλοπτέρυξ, ῠγος, ὁ, ἡ, (μέγας, πτέρυξ) *with large wings.*

Μεγᾰλόπτολις, λι, poet. for μεγαλόπολις, q. v.

Μεγᾰλόπτωχος, ου, ὁ, *very poor*, Stob.

Μεγᾰλόπῠλος, ον, (μέγας, πύλη) *with large gates.*

Μεγᾰλοπύρηνος, ον, (μέγας, πυρήν) *with large kernel*, Theophr. [ῡ]

Μεγᾰλόρραξ, ᾱγος, ὁ, ἡ, (μέγας, ῥάξ) *bearing large berries*, Strab.

Μεγᾰλορρημονέω, ῶ, *to be a boaster*, Strab. p. 601: and

Μεγᾰλορρημονία, ας, ἡ, *boastfulness, big-talking*: and

Μεγαλορρημοσύνη, ης, ἡ,=foreg., Polyb. 39, 3, 1; from

Μεγᾰλορρήμων, ον, (μέγας, ῥῆμα) *talking big, boastful*, LXX.

Μεγᾰλόρριζος, ον, (μέγας, ῥίζα) *with large roots*, Theophr.

Μεγᾰλόρρῑνος, ον, (μέγας, ῥίς) *with large nose.*

Μεγᾰλόρρῑνος, ον, (μέγας, ῥινόν) *thick-skinned.*

Μεγάλος, v. sub μέγας.

Μεγᾰλόσαρκος, ον, (μέγας, σάρξ) *great of flesh*, LXX.

Μεγᾰλοσθενής, ές, (μέγας, σθένος) *of great strength, exceeding strong*, Ep. Hom. 6, Pind. P. 6, 21.

Μεγᾰλοσμάρᾰγος, ον, (μέγας, σμάραγος) *loud-resounding*, Luc. Jup. Trag. 1. [ᾰ]

Μεγᾰλοσοφιστής, οῦ, ὁ, = μέγας σοφιστής, Ath. 113 D.

Μεγᾰλόσπλαγχνος, ον, (μέγας, σπλάγχνον) *causing the bowels to swell*, Hipp. p. 392.—II. *high-spirited*, ψυχή, Eur. Med. 109.

†Μεγαλοσσάκης, ους, ὁ, *Megalossaces*, masc. pr. n., Ap. Rh. 1, 1045.

Μεγᾰλοστάφῠλος, ον, (μέγας, σταφυλή) *with large bunches.* [ᾰ]

Μεγᾰλόστᾰχυς, υ, gen. υος, (μέγας, στάχυς) *with large ears of corn*, Diosc.

Μεγᾰλοστένακτος, ον, (μέγας, στενάζω) *to be greatly lamented.*

Μεγᾰλόστομος, ον, (μέγας, στόμα) *with large mouth*, Arist. Part. An. 3, 1, 12.

Μεγᾰλόστονος, ον, (μέγας, στένω) *very lamentable, most piteous*, Aesch. Pr. 411.

†Μεγαλοστράτη, ης, ἡ, *Megalostrătē*, a poetess, beloved by Alcman, Ath. 600 E.

Μεγᾰλοσύνη, ης, ἡ,=μέγεθος.

Μεγᾰλόσχημος, ον, =sq., Theophr.

Μεγᾰλοσχήμων, ον, (μέγας, σχῆμα) *of large form, magnificent*, τιμή, Aesch. Pr. 409.

Μεγᾰλοσώμᾰτος, ον, (μέγας, σῶμα) *large bodied.*

Μεγᾰλόσωμος, ον,=foreg.

Μεγᾰλότεχνος, ον, (μέγας, τέχνη) *great in art, a master of his art*, Arist. Mund. 6, 14: — τὸ μ.=ὕψος, *the sublime*, Dion. H. de Isocr. 3.

Μεγᾰλότης, ητος, ἡ, = μέγεθος, Chrysipp. ap. Plut. 2, 441 B; cf. Lob. Phryn. 350.

Μεγᾰλότῑμος, ον, (μέγας, τιμή) *highly honoured*:—*of great value.* Adv. -μως, Diog. L.

Μεγᾰλότολμος, ον, (μέγας, τόλμα) *greatly adventurous*, Luc. Alex. 8.

Μεγᾰλότοξος, ον, (μέγας, τόξον) *with large bow.*

Μεγᾰλοτράχηλος, ον, (μέγας, τράχηλος) *large-necked.* [ῐ]

Μεγᾰλουργέω, -γης, -γία, -γός, v. sub μεγαλοεργ-.

Μεγᾰλοφᾰνής, ές, (μέγας, φαίνομαι)=μεγαλοπρεπής.

†Μεγαλοφάνης, ους, ὁ, *Megalophănes*, teacher of Philopoemen, Paus. 8, 49, 2.

Μεγᾰλοφεγγής, ές, (μέγας, φέγγος) *giving a strong light.*

Μεγᾰλόφθαλμος, ον, (μέγας, ὀφθαλμός) *large-eyed*, Arist. Physiogn. 6, 26.

Μεγᾰλόφῐλος, ον, (μέγας, φίλος) *having great friends.*

Μεγᾰλόφλεβος, ον, (μέγας, φλέψ) *large-veined*, Arist. Part. An. 3, 4, 30.

Μεγᾰλοφρονέω, ῶ, *to be high-minded*, μ. ἐφ' ἑαυτῷ, *to be confident* in one's self, Xen. Hell. 6, 2, 39; τινί, Dion. H. 8, 83:— in bad sense, *to be proud, haughty*, περί τι, as Plat. Rep. 528 B, in Mid.: and

Μεγᾰλοφροσύνη, ης, ἡ, *greatness of mind*, Plat. Symp. 194 B: in bad sense, *pride, arrogance*, Hdt. 7, 24, 136; μ. γένους, *pride* of family, Antipho 127, 21: from

Μεγᾰλόφρων, ονος, ὁ, ἡ, (μέγας, φρήν) *high-minded, noble, generous*, ἡσυχία, Ar. Lys. 1289, cf. Isocr. 20 A; v. μεγαλήνωρ: in bad sense, *haughty, proud*; as in adv. -ονως, Plat. Euthyd. 293 A, Xen. Hell. 4, 5, 6.

Μεγᾰλοφῠής, ές, (μέγας, φυή) *of noble nature*, Polyb. 12, 23, 5.

Μεγᾰλοφῠΐα, ας, ἡ, *nobleness of nature*, Iambl.

Μεγᾰλόφυλλος, ον, (μέγας, φύλλον) *large-leaved*, Theophr.

Μεγᾰλοφωνία, ας, ἡ, *loudness of voice*, Hipp.—*big talking*, Luc. Hist. Conscr. 8: from

Μεγᾰλόφωνος, ον, (μέγας, φωνή) *with a loud voice*, Hipp.: *loud-talking*, Dem. 415, 15. Adv. -νως.

Μεγᾰλοχάσμων, ον, (μέγας, χάσμα) *wide-yawning*, Epich. p. 36.

Μεγᾰλοψόφητος, ον, =sq.

Μεγαλόψοφος, ον, (μέγας, ψόφος) *loud-sounding.*

Μεγᾰλοψῡχέω, ῶ, *to be magnanimous*: and

Μεγᾰλοψῡχία, ας, ἡ, *greatness of soul, magnanimity*, Isocr. 201 A, Arist. Eth. N. 4, 3: = μεγαλοπρέπεια, Polyb. 10, 40, 6, etc.

Μεγᾰλόψῡχος, ον, (μέγας, ψυχή) *high-souled, magnanimous*, Isocr. 189 B, Arist. Eth. N. 4, 3, 3, sq.: τὸ μ. =μεγαλοψυχία, Polyb. 1, 20, 11:— in Plat. Alc. 2, 140 C, a milder expression for ἄφρων, *romantic, Quixotic.* Adv. -χως, Polyb. 1, 8, 4, etc.

Μεγᾰλύνω, (μέγας) *to make great* or *powerful*, Thuc. 5, 98:—pass *to be high, lofty, exalted*, Aesch. Pr. 892 — II. *to make great by word, to extol, magnify*, Eur. Bacch. 320:—mid *to boast one's self.*—2. *to exaggerate*, Thuc. 8, 81

Xen. Apol. 32: also *to aggravate* a crime, Thuc. 6, 28.—Also μεγαλίζω.

Μεγᾰλώδῠνος, ον, (μέγας, ὀδύνη) *very painful.*

Μεγᾰλώνῠμος, ον, (μέγας, ὄνομα) *giving a great name, giving glory*, νίκη, Soph. Ant. 148; Ζεύς, Ar. Thesm. 315.

Μεγᾰλωπός, όν, (μέγας, ὤψ) *large-eyed*, Opp. C. 2, 177.

Μεγάλως, adv. from μέγας, Hom., and Hdt.

Μεγᾰλωστί, adv. of μέγας, *at large, far and wide, over a vast space:* Hom. always joins μέγας μεγαλωστί, Il. 16, 776; Od. 24, 40.—II.=μεγάλως, Hdt. 2, 161; 5, 67:—also=μεγαλοπρεπῶς, Id. 6, 70. [ῐ]

†Μεγαλωσύνη, ης, ἡ, (μέγας) *greatness, majesty*, esp. of God, LXX.: in N. T. for ὁ θεὸς ὁ μέγας, Hebr. 1, 3.

Μεγᾰλωφελής, ές, (μέγας, ὀφέλλω) *very useful* or *serviceable*, Cleomed.

†Μεγαμηδείδης, ου Ep. αο, ὁ, *son of Megamēdes*, H. Hom. Merc. 100.

†Μεγαμήδη, ης, ἡ, *Megamēdē*, wife of Thestius, Apollod. 2, 4, 10.

Μεγάμῡκος, ον, *loud bellowing.*

†Μεγάνειρα, ας, ἡ, *Meganīra*, daughter of Crocon, wife of Arcas, Apollod. 3, 9, 1.—2. wife of Celeus, Paus. 1, 39, 1.

Μεγάνωρ, ορος, ὁ, ἡ,=μεγαλήνωρ fin. πλοῦτος, Pind. O. 1, 4. [ᾱ]

†Μεγάπανος, ου, ὁ, *Megapanus*, a leader of the Hyrcanians, Hdt. 7, 62.

Μεγᾰπένθης, ες, (μέγας, πένθος) *full of sorrows:*† as pr. n., v. sq.

†Μεγαπένθης, ους, ὁ, *Megapenthes*, son of Proetus, king of Argos, Apollod. 2, 4, 4.—2. son of Menelaus by a female slave, Od. 4, 11; 15, 100.—3. son of Lacydes, Luc. Catapl. 8.

†Μεγάπολα, ης, ἡ, *Megapola*, fem. pr. n., Luc. Asin. 28.

†Μεγάρα, ας, ἡ, Ion. Μεγάρη, ης, *Megara*, daughter of Creon king of Thebes, wife of Hercules, Od. 11, 269: Eur. H. F. 9.—II. Μέγαρα, ων, τά, the chief city of Megaris founded by the Dorians. Pind. O. 13; Hdt. 9, 14; etc.—2. a city of Sicily near Syracuse, the earlier *Hybla*, Thuc. 6, 4.

†Μέγαράδε, adv., *to Megara*, Ar. Ach. 254.

†Μεγαρεύς, έως, ὁ, *a Megarian, an inhab. of Megara*; usu. in pl. οἱ Μεγαρεῖς, έων, (poet. -ρῆες) *the Megarians*, Hdt. 1, 59; in Sicily Id. 7, 156: those in Megaris also οἱ Νισαῖοι Μ., Ap. Rh. 2, 747; Theocr. 12, 27 (v. Νισαία), while those in Sicily οἱ Μ. οἱ Ὑβλαῖοι, Thuc. 6, 4.

†Μεγαρεύς, έως, ὁ, *Megareus*, son of Hippomenes of Anchestus, after whom the city *Megara* (Graeco more) was said to be named, Apollod. 3, 15; acc. to Paus. 1, 39, 5, son of Neptune.—2. a son of Creon, Soph. Ant. 1303, =Μενοικεύς (q. v. 2) in Eur. Phoen. 769.—3. a Macedonian, Arr. An. 3, 2, 5.

Μεγᾰρίζω, *to side with the Megarians*, or *to speak their dialect*, κλάων Μεγαριεῖς, Ar. Ach. 822, ubi v. Schol.—II. *to visit the* μέγαρα of Ceres at the Thesmophoria, Clem. Al.; cf. μέγαρον III.

Μεγᾰρικός, ή, όν, (Μέγαρα) *Megarian*, Ar. †Pac. 609†, etc.: τὰ Μεγαρικά, also Μεγαρικοὶ κέραμοι, and in the language of trade, Μεγαρικά, *Megarian pottery:* but οἱ Μεγαρικοί, *the philosophers of the Megarian school*, †Strab. p. 393.† Pecul. fem. Μεγαρίς (sc. γῆ), *the Megarian territory, Megarid*, Thuc. 2, 31, etc.: †also ἡ Μεγαρική, Strab.

†Μεγαρίς, ίδος, ἡ, v. sub foreg.

Μεγαρόθεν, adv., *from Megara*, Ar. Vesp. 57.

Μεγαροῖ, adv., *at Megara*, Ar. Ach. 758.

Μέγᾰρον, ου, τό, (μέγας?): *a large room, chamber, hall*, freq. in Hom., esp. Od.: usu.—1. *the large common hall* where the men dined, the chief room in the house: also—2. *a woman's apartment*, of the lady of the house and her maids, in the upper story, v. esp. Od. 18, 198: in plur., Od. 2, 94; 19, 30.—3. *a bed-chamber*, Od. 11, 374.—II. *a house*, esp. a large one, *a palace*, freq. in Hom., (esp. in Od.), but mostly, like Lat. *aedes*, in plur., because the house consisted of many rooms: in sing., Pind. P. 4, 238:—ἐν μεγάροις, quietly *at home*, as opp. to war and travelling, (cf. Lat. *domi, militiae*), Il. 1, 396, etc.; but also opp. to ἐπ' ἀγροῦ, Od. 21, 47.—III. τὰ μέγαρα, also μάγαρα, *underground caves* sacred to Demeter (Ceres) and Persephone (Proserpina) (whence the verb μεγαρίζω II.), into which young pigs were let down on a particular day in the Thesmophoria,—the μυστηρικά and μυστικὰ χοιρία (cf. μυστικός), of Ar. Ach. 747, 764, v. Paus. 9, 8, 1, cf. Meineke Menand. p. 286, Lob. Aglaoph. p. 829, sq.—IV. μέγαρον, also μάγαρον, *the sacred chamber in the temple of Delphi*, where the responses were received, Hdt. 1, 47, 65; also of other temples; *the sanctuary, shrine*, elsewh. ἄδυτον, freq. in Hdt., cf. Valck. 6, 134: in genl. Hdt. uses the word only of sacred edifices and always in sing., like Lat. *aedes, a temple.*

Μέγᾰρόνδε, adv., *homewards, home*, Od. 16, 413, etc.

†Μέγαρος, ου, ὁ, *Megarus*, a son of Jupiter, Paus. 1, 40, 1.

Μέγαρσις, ἡ, (μεγαίρω) *jealousy, envy.*

Μεγαρτός, ή, όν, verb. adj. from μεγαίρω, *envied, to be envied.*

ΜΕ΄ΓᾸΣ, μεγάλη [ᾰ], μέγᾰ: gen. μεγάλου, ης, ου: dat. μεγάλῳ, ῃ, ῳ: acc. μέγᾰν, μεγάλην, μέγᾰ: dual μεγάλω, α, ω: plur. μεγάλοι, αι, α, etc., like a regul. adj. in ος:—but the regul. form ΜΕΓΑ΄ΛΟΣ, is never used in sing. nom. and acc. masc. and neut., and only once in vocat. masc., μεγάλε Ζεῦ, Aesch. Theb. 822.—I. radic. sense, of bodily size, *big, great*, whether of animals or things, Hom., etc.: esp. freq. of men's bodily stature, in Hom. usu. ἠΰς τε μέγας τε, as καλός τε μέγας τε; more rarely of *women*, καλή τε μεγάλη τε, as Od. 15, 418: hence also, *great, grown up, full-grown*, of age as shown by stature, Od. 2, 314, cf. Lat. *major, maximus:* in Ion. prose it appears often to be used pleonast., μεγάθεϊ μέγας, μέγιστος, *great in size*, Hdt. 1, 51, etc.,—the notion of μέγαθος being relative, as appears clearly from μεγάθεϊ σμικρός, Hdt. 2, 74, etc.—But as *bodily size* may be of various sorts, μέγας takes several subordinate signfs., as,—1. *vast, high*, οὐρανός, ὄρος, πύργος, etc., Hom.—2. *vast, spacious, wide*, πέλαγος, λαῖτμα θαλάσσης, etc., Hom.—3. *long*, ἠϊών, αἰγιαλός, etc., Hom.—II. of degree, *great, strong, mighty;* and that,—1. *powerful, mighty*, Hom., mostly as epith. of gods, esp. of Jupiter, also of men, like μεγιστᾶνες, Od. 18, 382; freq. in Hdt.: ὅρκος μέγας, *the mighty, awful* oath, Hom.—2. *great, strong, violent*, of the elements, etc., ἄνεμος, λαῖλαψ, ζέφυρος, Hom.; and of properties, passions, etc., of men, κράτος, θυμός, ἀρετή, κλέος, ἄχος, etc., Hom.—3. of sounds, *great, loud*, ἰαχή, ἀλαλητός, ὀρυμαγδός, πάταγος, Hom.—III. with a bad sense attached to it, *over-great*, μέγα εἰπεῖν, to speak *too big*, and so provoke divine wrath, Od. 22, 288: so, λίην μέγα εἰπεῖν, Od. 16, 243: and freq. in Att., even in prose; also μεγάλα λέγειν, etc., Lob. Soph. Aj. 384: so, μέγα and μεγάλα φρονεῖν, Lob. Aj. 1109:—later μέγα λέγειν, to say *something marvellous*, Hemst. Luc. 1, p. 39.—IV. μέγιστοι καιροί, *the greatest*, i. e. *the most pressing* emergencies, *most critical* periods, Wolf. Dem. 470, 12 (p. 331), like Lat. *summa* or *maxima tempora.*—V. adv. μεγάλως [ᾰ], *greatly, exceedingly, in a great degree*, Hom., only Od. 16, 432, and strengthd., μέγα μεγάλως, Il. 17, 723: but Hom. and Hdt. more usu. have the Ion. adv. μεγαλωστί, q. v.: and still more the neut. sing and pl. μέγα and μεγάλα as adv., which also occur in Att., *very much, exceedingly;* μέγα χαῖρε, *all* hail! Od. 24, 402; esp. with verbs expressing *power, might*, etc., μέγα κρατεῖν, ἀνάσσειν, δύνασθαι, Hom., cf. Lob. Phryn. 197, or those which express *sound*, μέγα ἀΰτεῖν, βοᾶν, ἰάχειν, εὔχεσθαι, etc., *aloud*, Hom.: with these last only he joins the plur. μεγάλα.—2. of space, *far*, μέγα προθορών, Il. 14, 363; so μέγα ἄνευθε, *far* away, Il. 22, 88.—3. with adjs. not only strengthening the positive, as, μέγα ἔξοχος, μέγα νήπιος, Il. 2, 480; 16, 46; but, like πολύ, with compar. and superl., *by far*, μέγ' ἀμείνων, ἄριστος, φέρτατος, Hom.: strengthd. μάλα μέγα, Il. 15, 321; λίην μέγα, Od. 16, 243.—VI. degrees of comparison:—1. compar. μείζων, neut. μεῖζον, gen. μείζονος, Hom., and Att.; but in Ion. prose μέζων, ον, Hdt.; Dor. μέσδων; Boeot. μέσσων: later also μειζότερος, †N. T.†, Lob. Phryn. 136:—*greater*, Hom.;—but oft. also *too great, too much, greater*, or *more than enough*, Heind. Plat. Soph. 231 A: οὔτε μεῖζον, οὔτε ἔλαττον, a strong form of denial, *nothing whatever*, Schäf. Dion. Comp. p. 71:—Adv. μειζόνως, Ion. μεζόνως, Hdt. 3, 128, etc.—2. superl. μέγιστος, η, ον, Hom.; also, but very late, μεγαλώτατος, v. Lob. Phryn. 93:—used with another superl. μέγιστον ἔχθιστος, Eur. Med. 1323. (The root μεγ-ας appears in Lat. *mag-nus*, Sanscr. *mah-at*, (cf. μέγ-αθος), Pers. *mih* or *meah*, (cf. Μάγος), Germ. *Mach-t*, our *mickle, much, migh-t*, also in μακ-ρός. μῆκ-ος.)

†Μέγας, α, ὁ, *Megas*, an Aeginetan father of Damis, Pind. N. 8, 27.

Μεγασθενής, ές, = μεγαλοσθενής, as epith. of gods, Pind. O. 1, 38, Aesch. Eum. 61, etc.: also, μ. χρυσός, Pind. I. 5 (4), 2.

†Μεγασθένης, ους, ὁ, *Megasthĕnes*, a historian at the court of Seleucus, who wrote Ἰνδικά, Ath. 153 C; Arr.; etc. — 2. a Chalcidian, founder of Cyme, Strab. p. 243.

†Μεγασίδρας, ου, ὁ, *Megasidras*, a Persian, Hdt. 7, 72.

Μεγάτῑμος, ον,=μεγαλότιμος. Ael.

Μεγάτολμος, ον,=μεγαλότολμος.

Μεγαυχής, ές, (μέγας, αὐχέω)=μεγαλαυχής, παγκράτιον, Pind. N. 11, 27: δαίμων, Aesch. Pers. 641.

†Μεγαφέρνης, ου, ὁ, *Megaphernes*, a Persian nobleman, slain by Cyrus Xen. An. 1, 2, 20.

Μεγάφρων, ονος, ὁ, ἡ, dub. for *μεγαλόφρων*.

Μεγεθοποιέω, ῶ, *to make great, magnify*, Sext. Emp. †Math. 7, 108: from

Μεγεθοποιός, όν, (*μέγεθος, ποιέω*) *making great, magnifying*, Longin.

Μέγεθος, εος, τό, in Ion. prose *μέγαθος*, (*μέγας*): *greatness, height*, both bodily and mental: Hom. always of *the stature* of men and women; joined with *εἶδος*, Od. 5, 217; 6, 152; with *κάλλος*, Od. 18, 219, cf. Plat. Charm. 154 C:—generally, *largeness, magnitude, size*, taken relatively, hence in Hdt., *μεγάθεϊ μέγας* and *σμικρός*, v. sub *μέγας* I.:—*height* of a mountain, opp. to *πλῆθος*, Hdt. 1, 203;—Hdt. also uses the acc. *μέγαθος* or *τὸ μέγαθος* as adv.,—*in size*, 1, 98; 4, 23, etc.: so, *τὸ μέγεθος*, Plat. Rep. 423 B; also in pl., *ποταμοὶ οὐ κατὰ τὸν Νεῖλον ἐόντες μεγάθεα*, Hdt. 2, 10: but also, with verb, *λάμποντες μέγαθος=μεγάλως*, Id. 2, 44.—II. of degree, *greatness, πόνων*, Eur. Hel. 593.—2. *greatness*, i. e. *rank, power*, Id. Bacch. 273.

Μεγεθουργία, ας, ἡ, (*μέγεθος, *ἔργω*) *a doing* or *attempting great actions*, Plat. Ax. 370 B.

Μεγεθόω, ῶ,=*μεγαλύνω*.

Μενεθύνω,=*μεγαλύνω*, Longin.

†Μεγεσσάρας, ου, ὁ, *Megessaras*, father of Pharnace, Apollod. 3, 14, 3.

Μεγήρᾰτος, ον, (*μέγας, ἐρατός*) *passing lovely*, Hes. Th. 240; ubi al. cum Hesychio *μεγηρῖτος*, (*ἐρίζω*) *contended for*, sed v. Ruhnk. Ep. Cr. p. 96.

†Μέγης, ητος, ὁ, *Meges*, son of Phyleus, a suitor of Helen, leader of the Dulichians before Troy, Il. 2, 627.

†Μέγιλλα, ης, ἡ, *Megilla*, name of a courtesan, Luc.

†Μέγιλλος, ου, ὁ, *Megillus*, a Lacedaemonian, Xen. Hell. 3, 4, 6.—2. a historian, Strab. p. 692.—Others in Luc., etc.; in Plut. Timol. 35 Μέγελλος should prob. be Μέγιλλος.

†Μεγίσθης, ου, ὁ, *Megisthes*, a beautiful youth; Bgk. writes Μεγίστης in Anacr. 39, 1; 78, 3.

Μεγιστᾶνες, ων, οἱ, (*μέγιστος*) *the great chiefs*, LXX. cf. Lob. Phryn. 197: later *μεγιστᾶνος, ὁ*. (Cf. *νεᾶνες, ξυνᾶνες*, from *νέος, ξυνός*.)

Μεγιστεύω, (*μέγιστος*) *to be* or *become very great*, App. Syr. 58. (Cf. *ἀριστεύω* from *ἄριστος*.)

†Μεγίστη, ης, ἡ, *Megiste*, an island on the coast of Lycia with a city of same name, Strab. p. 666.—II. fem. pr. n., Ath. 583 E.

†Μεγιστίας Ion -*τίης*, ου, ὁ, *Megistias*, a celebrated seer of the family of Melampus, Hdt. 7, 221.

†Μεγιστόνους, ου, ὁ, *Megistonŏus*, uncle of the Spartan king Cleomenes, Plut. Arat. 38.

Μεγιστόπολις, λι, (*μέγιστος, πόλις*) *making cities greatest* or *most blest*, Ἡσυχία, *μ. θυγάτηρ Δίκης*, Pind. P. 8, 2.

Μέγιστος, η, ον, superl. of *μέγας*, Hom.

†Μέγιστος, ου, ὁ, *Megistus*, a river of Phrygia, Polyb. 5, 77, 8, earlier called Ῥύνδακος, Schol. Ap. Rh. 1, 1165.

Μεγιστότῑμος, ον, (*μέγιστος, τιμή*) *most honoured*, Δίκη, Aesch. Supp. 709.

Μεγιστόφωνος, ον, (*μέγιστος, φωνή*) *crying most loudly*.

†Μεγιστώ, οῦς, ἡ, *Megisto*, daughter of Pelagon, Ath. 560 C.

Μεδέων, οντος, ὁ,=*μέδων*, *a guardian*, Hom. (only in Il.), always of Jupiter, as *guardian of special places*, Ἴδηθεν *μεδέων*, *guardian* of Ida, 3. 276, etc.; Δωδώνης *μ*. 16, 234; in H. Hom. Merc. 2, also of Mercury; c. dat. loci, Pind. O. 7, 160.—2. fem. *μεδέουσα,=μέδουσα*, likewise always of *guardian goddesses*, e. g. of Venus, *Σαλαμῖνος μεδέουσα*, H. Hom. 9, 4; Mnemosyne, *Ἐλευθῆρος μεδέουσα*, Hes. Th. 54; Minerva, *τῆς ἱερωτάτης μεδέουσα χώρας* (Athens), Ar. Eq. 585; cf. Eur. Or. 1690, Hipp. 167.—A participial form, but no pres. *μεδέω* is found.

†Μεδεών, ῶνος, ὁ, *Medeon*, 1. ὁ Βοιωτικός, a city of Boeotia at foot of Mt. Phoenicius, hence also called ἡ Φοινικίς, Il. 2, 501; Strab. p. 510.—2. ὁ Φωκικός, a city of Phocis on the Crissaean gulf, Strab.—3. a city of Acarnania on confines of Aetolia, Thuc. 3, 106; also Μεδίων, Polyb.—II. acc. to Steph. Byz., a son of Pylades and Electra.

†Μέδη, ης, ἡ, *Medē*, sister of Penelope, Asius 4, Dübn.

Μεδιμναῖος, α, ον, *holding a μέδιμνος*: from

Μέδιμνος, ου, ὁ, but ἡ in Hdt. 1, 192, though he makes it masc. in 7, 187:—*the medimnus* or usual Attic corn-measure, containing 6 *ἑκτεῖς*, 48 *χοίνικες*, and 192 *κοτύλαι*, first in Hes. Fr. 14; acc. to Corn. Nep. Att. 2,=6 Roman modii, i. e. very nearly 12 gallons. As the medimnus was also used for other things, that of corn was expressly called *μ. σιτηρός*. The Sicilian medimnus was ⅙ less, Polyb. 2, 15, 1.—Proverb., *μεδίμνῳ ἀπομετρεῖσθαι ἀργύριον*, Xen. Hell. 3, 2, 27.—II. in Lower Italy the *pipe of a fountain*, elsewh. *κρουνός*, Diod. (Cf. Lat. *modus, modius*.)

†Μεδιόλᾱνον, ου, τό, and Μεδιολάνιον, *Mediolānum*, the chief city of the Insubres in northern Italy, now *Milan*, Polyb., etc.—2. a city of the Santones in Gallia, now *Saintes*, Strab. p. 190.

†Μεδιοματρικοί, ῶν, οἱ, *the Mediomatrici*, a Gallic people on the Rhine, Strab. p. 193.

†Μεδίων, ωνος, ὁ,=Μεδεών 3, Polyb. 18, 23: hence *οἱ Μεδιώνιοι, the inhab. of Medeon*, Id. 2, 2, 6.

†Μεδοακοί, ῶν, οἱ, *the Medoaci*, a people in Gallia Transpadana, Strab. p. 216.

†Μεδόακος, ου, ὁ, *the Medoacus*, a river in territory of foreg.; also the harbour of Paterium, Strab. p. 213.

†Μέδοισα Dor.=Μέδουσα, Pind.

ΜΕ´ΔΟΜΑΙ, fut. *μεδήσομαι*, which Hom. uses in Il. 9, 650, elsewh. always in pres. and imperf.: dep. mid.—*To provide for, attend to, think on*, like *μιμνήσκομαι*, c. gen., Hom., esp. *νόστοιο* and *πολέμοιο μέδεσθαι, to be thinking of*, i. e. *preparing for*..., Il. 2, 384; 9, 622; *δείπνοιο, δόρποιο, σίτου, κοίτοιο μ., to be mindful of* the meal, of going to bed, Hom.; *ἀλκῆς μ., to bethink one of* one's defence, Il. 4, 418,—like *ἀλκῆς μνήσασθαι*.—II. *to plan, contrive* or *devise* something for one, *τινί τι*, always in bad sense, *κακὰ Τρώεσσι μ.*, Il. 4, 21; 8, 458; like *μήδομαι* and *μηχανάομαι*: later also c. inf., Orph. Arg. 90.—III. the act. *μέδω* (q. v.), not till after Hom., and in diff. signf. (From *μέδομαι* some derive *μέδιμνος*, Lat. *modius, modus, moderari*, also *meditari*: *μήδομαι* was orig. an Ion. form for *μέδομαι*, like *μήδεα* for *μέζεα*.)

†Μεδοντιάς, άδος, ἡ, *Medontias*, a courtesan of Abydos, Lys. ap. Ath. 534 F, in 574 E called Μεδοντίς, beloved of Alcibiades.

†Μέδουλοι, ων, οἱ, *the Medūli*, an Alpine tribe around the Isar and Rhodanus, Strab. p. 203, 204.

Μέδουσα, fem. from *μέδων*, like *μεδέουσα, a ruler*: hence as name of the Gorgon, *Medusa*, Hes. Th. 276.—†2. a daughter of Sthenelus, Apollod. 2, 4, 5.—3. a daughter of Priam, Id. 3, 12, 5.

†Μεδυλλία, ας, ἡ, *Medullia*, a settlement of the Albans, made a Roman colony by Romulus, Dion. H.; *οἱ Μεδυλλῖνοι, the inhab. of M.*, Id.

ΜΕ´ΔΩ, *to rule, hold sway over*, c. gen. loci: usu. of the gods; as a verb only found in three passages, *Κυλλάνας ὁ μέδεις*, Alcae. 22; *μέδεις Ἐλευσινίας Δηοῦς ἐν κόλποις*, Soph. Ant. 1119; *ὃς Αἰγαίου μέδεις πρωνός*, Id. Fr. 341: it seems to be formed from the old Homer. part. *μέδων*, q. v. cf. also *μεδέων*.

Μέδων, οντος, ὁ, (*μέδομαι*) *one who provides for, a guardian, lord*: *ἡγήτορες ἠδὲ μέδοντες*, leaders and *guardians*, Hom.; he uses it thus always in plur., of the military princes, and c. gen. pers., as Ἀργείων, Δαναῶν:—the sing. only Od. 1, 72, of Phorcys, *μέδων ἁλός, lord of* the sea. Fem. *μέδουσα*, q. v.—Hom. uses *μέδων* as a real subst., but *μέδω* is found later as a verb, v. sub voc. Cf. also *μεδέων, μέδομαι, μέδουσα, μεδέουσα*.

†Μέδων, οντος (and *ωνος* Isae. and Arist. ap. B. A. 1393), *Medon*, son of Oïleus, brother of Ajax, leader of the Phthians before Troy, Il. 2, 727.—2. a herald of Ulysses in Ithaca, Od. 4, 677; 22, 357.—3. son of Codrus, first life archon in Athens, Ael. V. H. 8, 5.—Others in Paus., etc.

Μέζεα, ων, τά,=*μήδεα, the genitals*, Hes. Op. 510, where it is used of animals: in Sicil., and Tarent. *μέσα*. (*μέζεα* is connected with *μήδεα*, as *μέδομαι* with *μήδομαι*.)

Μεζόνως, Ion. adv. from *μέζων*, Hdt.

Μέζων, ον, gen. *ονος*, Ion. for *μείζων*, compar. of *μέγας*, Hdt.

Μεθαιρέω, ῶ, f. -*ήσω*, aor. *μεθεῖλον*, Ion. *μεθέλεσκυν* (*μετά, αἱρέω*):—*to catch in turn*, of a game at ball, *σφαῖραν ἕτερος ῥίπτασκε ποτὶ νέφεα σκιόεντα, ἰδνωθεὶς ὀπίσω· ὁ δ' ἀπὸ χθονὸς ὑψόσ' ἀερθείς, ῥηϊδίως μεθέλεσκε, πάρος ποσὶν οὖδας ἱκέσθαι*, Od. 8, 374, sq., cf. Poll. 9, 106.

Μεθάλλομαι, (*μετά, ἅλλομαι*) dep. mid., but by Hom. only used in part. aor. syncop. *μετάλμενος*:—*to leap* or *rush upon*, Il. 5, 336, etc.; also absol. of a lion, Il. 12, 305:—*to rush after, overtake*, Il. 23, 345.—II. *to leap from one* ship *to another*, App.

Μεθᾱμέριος, Dor. for *μεθημέριος*.

†Μέθᾱνα, ης, ἡ, *Methāna*, a mountain stronghold on a peninsula of same name between Epidaurus and Troezene in Argolis, Strab. p. 374; cf Μεθώνη.

Μεθανδάνω, only found in the 3 aor. Ep. *μετεύᾰδε*, c. dat. *ἀθανάτοισι, it found favour among* the gods, Q. Sm 5, 127, nisi legend. *μέγ' εὔαδε*.

†Μέθαπος, ου, ὁ, *Methapus*, an Athenian, introducer of certain mysteries, etc., Paus. 4, 1, 7.

†Μεθάρμη, ης, ἡ, *Metharme*, daughter of Pygmalion, Apollod. 3, 14, 3.

Μεθαρμόζω, (*μετά, ἁρμόζω*) *to dispose differently, to change, to correct*, Soph. El. 31. Mid. *to alter one's way of life, μ. νέους τρόπους, to put on, adopt new habits*, Aesch. Pr. 309; *μ. βίον βελτίω τοῦ πρόσθεν*, Eur. Alc 1157. Hence

Μεθάρμοσις, εως, ἡ, *a change*, *δεσποτῶν*, Polyb. 18, 28, 6.

Μεθαρμόττω, Att. for *μεθαρμόζω*, Luc.

Μεθέηκε, Ep. for *μεθῆκε*, 3 sing. aor. 1 act. of *μεθίημι*, Hom.

Μεθείω, *ῃς*, *ῃ*, poet. for *μεθέω*, *μεθῶ*, subj. aor. 2 of *μεθίημι*, Hom.

Μεθεκτέον, verb. adj. from *μετέχω*, *one must share*, *τινός*, Thuc. 8, 66, Plat. Rep. 424 E.

Μεθεκτικός, ή, όν, *partaking*, Arist. Physiogn.

Μεθεκτός, ή, όν, (*μετέχω*) *communicable*, Arist. Metaph. 12, 4, 11.

Μεθέλεσκε, Ion. for *μεθεῖλε*, 3 sing. aor. of *μεθαιρέω*, q. v.

Μεθέλκω, (*μετά*, *ἕλκω*) *to draw over*, Philo.

Μεθέμεν, Dor. and Ep. for *μεθεῖναι*, inf. aor. 2 of *μεθίημι*, Il.

Μέθεν, Dor. and poet. for *ἐμέθεν*.

Μέθεξις, εως, ἡ, (*μετέχω*) *participation*, Plat. Soph. 256 A:—esp. of the *communication* between the *εἴδη* (*ἰδέαι*) and earthly objects, Id. Parm. 132 D, cf. Arist. Metaph. 1, 6, 3.

Μεθέορτος, ον, (*μετά*, *ἑορτή*) *after the feast*: *ἡ μ.* (sc. *ἡμέρα*), *the morrow of it*, Antipho ap. Harp., Plut. 2, 1095 A.

Μεθέπω, impf. *μεθεῖπον*, Ep. *μέθεπον*: fut. *μεθέψω*: poet. aor. *μετέσπον*, inf. *μετασπεῖν*, part. *μετασπών*, mid. *μετεσπόμην* (*μετά*, *ἕπω*). *To follow after*, *follow closely*, *be hard upon*, Lat. *insequi*, *ποσσὶ κραιπνοῖσι μετασπών*, Il. 17, 190, Od. 14, 33; so in mid., *ἀπιόντα μετασπόμενος βάλε δουρί*, Il. 13, 567; and c. dat., *σοὶ μεθέψομαι*, Soph. El. 1052.—2. *to follow with the eyes*, hence *to seek*, *search* or *strive after*, c. acc. *ἡνίοχον μέθεπε θρασύν*, Il. 8, 126.—3. *to visit*, *νέον μεθέπεις*; *dost thou come* but now *to visit us?* Od. 1, 175.—4. metaph. *to pursue* a business, Pind. N. 6, 24; †*μ. γεωπονίην*, Pseudo-Phocyl. 149†; so, *ἄχθος νώτῳ μεθέπων*, *attending to*, i. e. *carrying*, a burden on his back, Pind. N. 6, 98: cf. *ἕπω* and *ἐφέπω*.—II. transit., c. dupl., acc. *Τυδείδην μέθεπεν κρατερώνυχας ἵππους*, *he turned* the horses *in pursuit of* Tydides, Il. 5, 329; like *ἐφέπειν ἵππους Πατρόκλῳ*, Il. 16, 724.—Only poet., esp. Ep.

Μεθερμηνευτικός, ή, όν, *interpreting*: from

Μεθερμηνεύω, (*μετά*, *ἑρμηνεύω*) *to translate*, *interpret*, Polyb. 6, 26, 6, Diod.

Μεθερπύζω,=sq., Orph.

Μεθέρπω, f. *-ψω*, (*μετά*, *ἕρπω*) *to creep after*, *to overtake*, Opp. H. 1, 543.

Μέθεσις, ἡ, (*μεθίημι*) *relaxation*, *τῆς ψυχῆς*, Philo.

Μεθετέον, verb. adj. of *μεθίημι*, *one must let go*, *τινός*, Plat. Tim. 55 D.

Μεθετικός, ή, όν, (*μεθίημι*) *letting go*, *relaxing*.

Μέθη, ης, ἡ, *strong drinking*, *strong drink*, *καλῶς ἔχειν μέθης*, to be pretty well drunk, Hdt. 5, 20; *ὑπερπλησθεὶς μέθης*, *μέθῃ βρεχθείς*, Soph. O. T. 779, Eur. El. 326: *ἐσφαλμένος ὑπὸ μέθης*, Plat. Rep. 396 D:—in plur., *carousals*, Plat. Legg. 682 E.—II. *drunkenness*, Antipho 127, 22; *πίνειν εἰς μέθην*, Plat. Legg. 775 B; *τρεῖς προφάσεις*, *ἔρωτα*, *μέθην*, *ἄγνοιαν*, Dem. 526, 15; *ἡ μέθη τοῦ φόβου*, Plat. Legg. 639 B: also *enthusiasm*, Sturz Emped. 46. (From same root as *μέθυ*, q. v.; acc. to Pott from Sanscr. *mad*, to be *drunk* or *mad*.)

Μεθήκω, (*μετά*, *ἥκω*) *to be come in quest of*, *τινά*, Eur. Tro. 1270.

Μεθηλῐκιόομαι, (*μετά*, *ἡλικία*) *to pass from one age to another*. Hence

Μεθηλῐκίωσις, ἡ, *the passage from one age to another*.

Μέθημαι, (*μετά*, *ἧμαι*) *to sit among*, c. dat. pl., *μνηστῆρσι*, Od. 1, 118.

Μεθημερῐνός, ή, όν, (*μετά*, *ἡμέρα*) *happening by day*, Lat. *diurnus*, Plat. Soph. 220 D.—II. *daily*, Lat. *quotidianus*, Dem. 270, 9; cf. Lob. Phryn. 54, Paral. 63.

Μεθημέριος, ον,=foreg. (signf. I.), Eur. Ion 1050.

Μεθημοσύνη, ης, ἡ, *remissness*, *carelessness*, Il. 13, 121; also in plur. Ib. 108: from

Μεθήμων, ον, gen. *ονος*, (*μεθίημι*) *remiss*, *careless*, Il. 2, 241; Od. 6, 25, of men; and in late poets, Anacreont. 61, 17.

Μεθητικός, ή, όν,=*μεθετικός*. Adv. *-κῶς*.

Μεθίδρυσις, εως, ἡ, *a change of place*, *migration*, Strab. †p. 571.

Μεθιδρύω, (*μετά*, *ἱδρύω*) *to place differently*, *transpose*, *ἐπὶ τἀναντία*, Plat. Legg. 904 E. Pass. *to keep moving*, Plut. Ages. 11.

Μεθίεν, Ep. for *μεθίεσαν*, 3 plur. impf. from *μεθίημι*, Od. 21, 377. [ῐ]

Μεθιζάνω, (*μετά*, *ἱζάνω*) *to transpose*, *transplant*, Aretae. p. 104, 46.

Μεθίημι, (*μετά*, *ἵημι*) inf. *μεθιέναι*, part. *μεθιείς*: fut. *μεθήσω*: aor. 1 *μεθῆκα*, Ep. and Ion. *μεθέηκα*, acc. to Phot. also *ἐμέθηκα*, and in Coluth. 127, *μεθῆσα*: aor. 2 inf. *μεθεῖναι*, part. *μεθείς*. Mid. *μεθίεμαι*. Verb. adj. *μεθετέον*, q. v.—Hom. uses pres. 2 and 3 sing. *μεθιεῖς*, *μεθιεῖ*, poet. inf. *μεθιέμεν* and *μεθιέμεναι*: impf. 2 and 3 sing. *μεθίεις*, *μεθίει*, 3 pl. *μεθίεν* for *μεθίεσαν*: fut.: aor. 1 *μεθῆκα* and *μεθέηκα*: aor. 2 inf. poet. *μεθέμεν* for *μεθεῖναι*, subj. *μεθείω*, *ῃς*, *ῃ*, for *μεθῶ*. The mid. is wholly post-Hom.; Hdt. has 3 sing. pres. *μετίει*, 2, 70; *μετίετο* or *ἐμετίετο* for *μεθίετο*, 1, 12; *μετήσομαι* as pass. fut., 5, 35; and pf. *μεμετιμένος* for *μεθειμένος*, 6, 1, etc.—I. trans. *to set loose*, *let go* something bound, stretched or held back; and so—1. c. acc. pers., *to let loose*, *release* a prisoner, Il. 10, 449: generally, *to let one free* to do as he will, *ἐμὲ μέθες ἰέναι ἐπὶ τὴν θήρην*, Hdt. 1, 37, cf. 40.—2. c. acc. rei, *to let* a thing *go*, *let it fall*, *throw*, *τι ἐς ποταμόν*, Od. 5, 460, Hdt. 2, 70: so, *μ. χόλον*, *to let go*, *give up* one's cherished wrath, Od. 1, 77; and c. dat., *Ἀχιλλῆϊ*, *as a favour to Achilles* (not, *against Achilles*, v. Od. 21, 377, where the suitors give up *to* Telemachus their wrath *against* Eumaeus), Il. 1, 283; *δάκρυα μ.*, *to let* tears *flow*, i. e. *shed* them, Hdt. 9, 16: *γλῶσσαν Περσίδα μ.*, *to let drop*, i. e. *utter* Persian words, Hdt. 6, 29; so, *λόγον*, *βρόμον μ.*, Eur. Hipp. 499, 1202.—3. *to set loose*, *unyoke*; and hence, *to suffer to rest*, *to relieve*, *κῆρ ἄχεος*, the heart *from* pain, Il. 17, 539.—4. *to give up*, *desert*, *abandon*, *τινά*, Hom.; so *εἰ ῥῖγός με μεθείη*, if the cold would but *leave* me, Od. 5, 471: also c. dat., *to abandon to*, *expose to*, *κινδύνῳ*, v. Valck. Phoen. 1235: but reversely c. dat. pers. et acc. rei, *to give up to*, *surrender in favour of* one, *Ἕκτορι νίκην*, Il. 14, 364.—5. *to neglect*, *throw aside*, Hdt. 1, 33, 123, etc.; c. inf., *μετιέντες νέμεσθαι*, Id. 1, 78.—6. *to give up* a thing, *resign* it *deliberately*, *γνώμην*, Hdt. 4, 98; *ἀρχήν*, Id. 3, 143.—7. *to give up*, *forgive* one a fault, etc., Lat. *remittere*, *condonare*, *τινί τι*, Hdt. 8, 140.—II. intrans. *to relax* one's energies, where *ἑαυτόν* is usu. supplied: in Hom. freq. absol., esp. in Il. with reference to war, *to be slack of hand*, *to be remiss*, *to dally*, *idle*, Lat. *remissius agere*, Il. 13, 229; 20, 361;—more fully c. inf., *ὅστις μεθίῃσι μάχεσθαι*, whosoe'er *neglects* to fight, Il. 13, 234; (so, *μ. τὰ δέοντα πράττειν*, Xen. Mem. 2, 1, 33); c. gen. rei, *to relax* or *cease from*, *ἀλκῆς*, *πολέμου*, etc., Hom. (so, *μεθιεὶς πόλεμον*, Tyrtae. 3, 44):—so *μ. τινὶ χόλου*, *to cease from anger* at one's request (v. I. 2.), Od. 21, 377:—but c. gen. pers., *to abandon*, *neglect*, Il. 11, 841:—also c. part., *κλαύσας καὶ ὀδυράμενος μεθέηκε*, *he sated himself* with weeping *and left off*, Il. 24, 48; like *παύομαι* and *λήγω*.—This intrans. signf. is little used.—III. The mid. agrees in sense and construction with the intrans. act.: but is most freq. used Att. for *freeing one's self from*, *leaving go* a thing, *withdrawing from* it, *παιδὸς οὐ μεθήσομαι*, Eur. Hec. 400:—Dawes, Misc. Cr. p. 236, first pointed out that *μεθιέναι*, *to let go*, *let loose*, has the acc.; *μεθίεσθαι* (as also the intrans. act.), *to let go one's hold of*, *lose hold of*, the gen.: Br. Ar. Nub. 830, defends the acc. after *μεθίεσθαι*, and Herm. Soph. El. 1269 supports him against Pors. Med. 734, Elmsl. Med. 719: however all the passages cited in favour of it (Aesch. Supp. 849, Soph. El. l. c., Eur. Med. l. c., Phoen. 519, ubi Dind. *ἐκείνου* c. Pors.) have been otherwise explained, except Ar. Vesp. 416 where Dind. retains *τόνδε*.

[Generally ῐ in Hom. and Ep., ῑ in Att.: yet Hom. sometimes lengthens it metri grat., *μεθιέμεν*, Il. 14, 364, *μεθίετε* 4, 234, etc., *μεθιεμέναι*, 13, 114:—in *μεθίει*, Il. 15, 716, it is long by augment, which however is left out in *μεθίεν*, Od. 21, 377.]

Μεθιππεύω, (*μετά*, *ἱππεύω*) *to ride away to another* place, App. Pun. 44.

Μεθίπταμαι, (*μετά*, *ἵπταμαι*) dep. *to fly away to another place*.

Μεθιστάνω, later collat. form of sq., Diod.: also *μεθιστάω*, LXX.

Μεθίστημι, fut. *-στήσω* (*μετά*, *ἵστημι*):—*to place in another way*: *to substitute*, *μεταστήσω τοι ταῦτα*, *I will change* thee this present, i. e. *give another instead*, Od. 4, 612: *μ. τὰ νόμιμα*, Hdt. 1, 65; *μ. τὴν πόλιν ἐκ τοῦ παρόντος κόσμου*, Thuc. 8, 48, etc.: *οὐ μεθίστησι τοῦ χρώματος*, *he changes nothing of* his colour, Ar. Eq. 398.—II. *to remove*, *set free*, *τινὰ νόσου*, Soph. Phil. 463; *κακῶν*, *πόνων*, Eur Hel. 1442, I. T. 991.—III. generally, *to remove from one* place *to another*, *to drive away from*, *ἐκ βαρβάρου γῆς*, Eur. I. T. 775; *εἰς ἄλλην γῆν μ. πόδα*, Id. Bacch. 49:—*to remove*, Thuc. 4, 57: so in aor. mid. *to remove from one's self* or *from one's presence*, Hdt. 1, 89, Thuc. 1, 79.—IV. *to transfer*, *τὴν δυναστείαν εἴς τινα*, Polyb. 22, 21, 1, cf. 2, 41, 5.

B. pass., with aor. 2, pf., and plqpf. act.:—*to change one's position*, i. e. *to go elsewhere*, *go to*, *retire to*, c. dat., *ἑτάροισι μεθίστατο*, Il. 5, 514; *δαίμων στρατῷ μεθέστηκε*, fortune *hath changed* for them, Aesch. Pers. 158: esp. *to go over to another party*, *to revolt*, Thuc. 1, 35, etc.; *παρά* or *πρός τινα*, Id. 1, 107, 130.—2. generally, *to change*, *alter for the better*, Hdt. 1, 118: also *to change for the worse*, *ἐξ ἧς* (*μεταβολῆς*) *ὀλιγαρχία μετέστη*, by which an oligarchy *was brought about*, Plat. Rep. 553 E; *ἐκ φωτὸς εἰς σκότος μ.*, Ib. 518 A.—II. *to go away*, *depart*, *ἐκ τῆς τάξιος*, Hdt. 9, 58; *ἐ τυραννικοῦ κύκλου*, Soph. Aj. 749

μ. φυγῇ, Eur. Med. 1295.—III. c. gen. rei, *to cease from*, *κότου*, Aesch. Eum. 900; *ξηρῶν τρόπων*, Ar. Vesp. 1451; *κακῶν*, Eur. Hel. 856; *μ. βίου*, to die, Id. Alc. 21; *μ. φρενῶν*, to go mad, Id. 944.

Μεθό, for *μεθ' ὅ*, *after that.*

Μεθοδεία, ας, ἡ, *craft, wiles*, like *τέχνη*, N. T.; cf. *μεθοδεύω.*

Μεθόδευμα, ατος, τό,=*μέθοδος.*

Μεθοδευτέον, verb. adj. from *μεθοδεύω*, *one must go to work regularly*, Arist. Org.

Μεθοδευτής, οῦ, ὁ, *one who goes to work by rule.* Hence

Μεθοδευτικός, ή, όν, *regular, methodical*, Dion. H. ? †Agatharch. de mari R.

Μεθοδεύω, (*μέθοδος*) strictly=*μετέρχεσθαι*:— hence, *to treat by rule* or *method*, Diod. 1, 15, etc.;—in mid. *to contrive a cunning device*, Polyb. 38, 4, 10.—II. *to manage, deal with, τινά*, Diod.

Μεθοδηγέω, ῶ, (*μετά, ὁδηγέω*) *to lead another way*, Leon. Al. 29.

Μεθοδικός, ή, όν, (*μέθοδος*) *going to work by rule* or *method*: *methodical, systematic*, Polyb. 10, 47, 12, etc.—*οἱ μ.*, *regular* physicians, opp. to empirics, Galen.

Μεθόδιον, ου, τό,=*ἐφόδιον.*

Μεθοδίτης, ου, ὁ,=*μεθοδευτής.*

Μέθοδος, ου, ἡ, (*μετά, ὁδός*) *a following after*: hence,—I. *an inquiry into scientific subjects, scientific inquiry* or *treatise*, Plat. Soph. 218 D, Rep. 435 D; *μ. ποιεῖσθαι*, Id. Soph. 243 D, Rep. 510 B.—II. also *the mode of prosecuting such inquiry, method, system*, Id. Phaedr. 270 C, etc.; *ἡ διαλεκτικὴ μ.*, Id. Rep. 533 B; joined with *ἐπιστήμη, τέχνη*, Arist. Eth. N. 1, 1, 1; *μ. ἔχειν*, to be *systematically* versed in..., Id. Top. 1, 2, 1:—*ἡ τοῦ κινεῖσθαι μ.*, *the system* or *assumption* of motion, Plat. Theaet. 183 C.

Μεθολκή, ῆς, ἡ, (*μεθέλκω*) *a drawing over* or *away*, Plut. 2, 517 D.

Μεθομήρεος, ὁ, in Pind. Fr. 18, Böckh interprets *μ. ἐρίφων*, *companion* of kids, i. e. Pan.

Μεθομῑλέω, ῶ, f. *-ήσω*, (*μετά, ὁμιλέω*) *to hold converse with*, *τοῖσι*, Il. 1, 269.

Μεθορία, ας, ἡ, v. *μεθόριος.*

Μεθορίζω, *to border on.*

Μεθόριος, ία, ιον, (*μετά, ὅρος*) *lying between* or *separating as a boundary*: *γῆ μεθορία*, *border* country, Thuc. 2, 27; 4, 56; (later, *ἡ μεθόριος*): so, *τὰ μεθόρια*, *the borders, marches, frontier*, Id. 2, 18, Xen., etc.; *τὸ μ.*, Plat. Legg. 878 B:—so, *μεθόρια φιλοσόφου τε καὶ πολιτικοῦ*, Plat. Euthyd. 305 C.

Μεθορκόω, ῶ, (*μετά, ὁρκόω*) *to bind by a new oath*, *τὴν στρατιάν*, App. Civ. 4.

Μεθορμάομαι, (*μετά, ὁρμάω*) as mid. *to follow closely, pursue eagerly*; part. aor. pass., *μεθορμηθείς*, *eagerly pursuing*, Od. 5, 325: *following close*, Il. 20, 192.

Μεθορμίζω, (*μετά, ὁρμίζω*) *to remove from one anchorage to another*, intr. (sub. *νέας*), *μ. εἰς Σηστόν*, Xen. Hell. 2, 1, 25: metaph., *τοῦ νῦν σκυθρωποῦ....μεθορμιεῖ σε*, Eur. Alc. 797; *ἐξ ἕδρας μεθώρμισα πλόκαμον*, Id. Bacch. 931. Pass. *to sail from one place to another, put out from*, *μεθορμίζεσθαι ἐκ* (or *ἀπό*)... *ἐς...*, Hdt. 2, 115; 7, 182: so in mid., *μεθορμίσασθαι παρὰ μόχθων*, *to seek a refuge* from..., Eur. Med. 442.

ΜΕ΄ΘΥ, υος, τό, *wine*, Hom., but only in nom. and acc.; *ἡδύ, γλυκερόν*, Od. 4, 746, Il. 9, 469; *ἐκ κριθῶν μ.*, Aesch. Supp. 953, etc. (Orig. of *any strong drink*, cf. *μέθη*, Germ. *Meth*, our *mead*, Lat. *te-met-um*: hence *μέθη, μεθύω, μεθύσκω.*)

Μεθῠδότης, ου, ὁ,=*μεθυδώτης.*

Μεθυδριάς, άδος, ἡ, (*μετά, ὕδωρ*) *νύμφη*,=*ὑδριάς*, *a water-nymph*, Anth. Plan. 226: also *ἐφυδριάς.*

Μεθύδριον, ου, τό, †(*μετά, ὕδωρ*) *Methydrium*†, strictly *a place between waters*; name of a place in the heart of Arcadia, whence the waters *ran different ways*, some north, some south, Thuc. 5, 58. Hence

†Μεθυδριεύς, έως, ὁ, *an inhab. of Methydrium, a Methydrian*, Xen. An. 4, 1, 27; etc.

Μεθῠδώτης, ου, ὁ, (*μέθυ, δίδωμι*) *giver of wine*, Anth. P. 9, 524, Orph.

Μεθυμναῖος, ου, ὁ, epith. of Bacchus, from *μέθυ*, Plut. 2, 648 E.

Μεθυπαλλᾰγή, ῆς, ἡ,=*ὑπαλλαγή.*

Μεθύπαρξις, η, *posteriority*: from

Μεθυπάρχω, (*μετά, ὑπάρχω*) *to come into existence after.*

Μεθῠπῖδαξ, ὁ, ἡ, (*μέθυ, πῖδαξ*) *gushing with wine*, *βότρυς*, Anth. P. 6, 22. [ῑ]

Μεθυπλᾰνής, ές, (*μέθυ, πλάνη*) *staggering from wine.*

Μεθυπλήξ, ῆγος, ὁ, ἡ, (*μέθυ, πλήσσω*) *wine-stricken*, i. e. *drunk*, Call. Fr. 223, Leon. Tar. 57; cf. *οἰνοπλήξ.*

Μεθυποδέομαι, (*μέθυ, ὑποδέω*) as mid., *to change shoes, put on another person's shoes*, Ar. Eccl. 544.

Μεθυπόστρωσις, ἡ, (*μετά, ὑποστρώννυμι*) *a changing one's bed*, Hipp. †p. 763.

Μεθύσης, ὁ, worse form for *μέθυσος*, Luc. Soloec. 5.

Μέθῠσις, ἡ, (*μεθύω*) *drunkenness*, Theogn. 836.

Μεθύσκω, f. *-ύσω*, (*μέθυ*) *to make drunk*, *μ. ἑαυτὴν οἴνῳ*, Luc. Dea Syr. 22: in genl. *to intoxicate*, *δι' ἡδονῆς*, Plat. Legg. 649 D; *τὴν αἴσθησιν*, Theophr.:—*to water, moisten*, Anth. P. 11, 8.—Pass.=*μεθύω*, *to drink freely*, Hdt. 1, 133; *to get drunk*, *μ. οἴνῳ* 1, 202: *πίνων οὐ μεθύσκεται*, Xen Cyr. 1, 3, 11:—in aor. *ἐμεθύσθην*, *to be drunk*, *νέκταρος*, *with* nectar, Plat. Symp. 203 B; *ἐξουσίαις*, *with* power, Dion. H.:—Aeol. aor. 1 *μεθύσθην*, Alcae. 20 Bergk. [ῠ in fut. and aor. act.] Hence

Μέθυσμα, ατος, τό, *an intoxicating drink*, LXX, Philo.

Μεθῠσοκόττᾰβος, ον, (*μέθυσος, κότταβος*) *drunk with playing at the κότταβος*, Ar. Ach. 525.

Μέθῠσος, η, ον, also ος, ον, (*μέθυ*) *drunk with wine*, esp. of women, *μεθύση γραῦς*, Ar. Nub. 555, cf. Lob. Phryn. 151; of a man, Meineke Menand. p. 27.

Μεθῠσοχάρυβδις, ιος, ἡ, *a wine-charybdis*, nickname for a drunken woman, Comici ap. A. B. 51. [ᾰ]

Μεθύστερος, α, ον, (*μετά, ὕστερος*) *later, living after*, *οἱ μ.*, *posterity*, Aesch. Theb. 581: the neut. as adv., of time, *afterwards*, H. Hom. Cer. 205; *so late*, Aesch. Cho. 516; *οὐ μ.*, *forthwith*, Id. Ag. 425:—*τὸ μ.*, *hereafter*, Soph. Phil. 1133; *too late*, Id. Tr. 710.

Μεθυστής, οῦ, ὁ, (*μεθύω*) *a drunkard*, Anth. P. 5, 296, Epict. Hence

Μεθυστικός, ή, όν, *intoxicating*, *ἁρμονία*, Arist. Pol. 8, 7, 14:—of persons, *given to wine, drunken*, Plat. Rep. 573 C.

Μεθύστρια, ας, ἡ, fem of *μεθυστής*, Theopomp. (Com.) Incert. 36.

Μεθυσφᾱλέω, ῶ, *to be reeling-drunk*, Opp. C. 4, 204: from

Μεθυσφᾱλής, ές, (*μέθυ, σφάλλω*) *reeling from wine*, *ἴχνος*, Anth. Plan. 99; cf. Anth. P. 6, 248.

Μεθυτρόφος, ον, (*μέθυ, τρέφω*) *producing wine*, *ἄμπελος*, Simon. 51.

Μεθῠχάρμων, ον, gen. *ονος*, (*μέθυ, χαίρω*) *rejoicing in wine*, Manetho.

Μεθύω, (*μέθυ*) *to be drunken with wine*, *νευστάζων κεφαλῇ, μεθύοντι ἐοικώς*, Od. 18, 240; opp. to *νήφω*, Theogn. 478, 627; then in Pind., and Att.:—*to be drenched* or *soaked with, steeped in* any liquid, c. dat., e. g. *βοείη μεθύουσα ἀλοιφῇ*, Il. 17, 390.—II. metaph. *to be drunken* or *intoxicated* with passion, pride, etc., like Lat. *inebriari*, *ὑπὸ τρυφῆς*, Plat. Crit. 121 A; *τῆς ἐλευθερίας*, Id. Rep. 562 D; *ἔρωτι*, Anacr. 17:—but, *πληγαῖς μεθύων*, *drunken* (i. e. *stupefied*) with blows, Theocr. 22, 98.—This verb only occurs in pres. and impf.: the fut., etc., belong to *μεθύσκω*, whose pass. supplies the deficient tenses of *μεθύω*. On the formation, v. Kühner Gr. Gr. § 368, 1, *b*. [ῠ]

†Μεθωναῖος, α, ον, *of Methōne* (3), *Methonēan*; *οἱ Μεθωναῖοι*, *the Methoneans*, Thuc. 4, 129: from

†Μεθώνη, ης, ἡ, (also *Μέθανα*, q. v.) *Methone*, a city of Argolis on a peninsula of same name between Epidaurus and Troezene; it retains its ancient name, Thuc. 4, 45.—2. a city of Messenia, called also *Μοθώνη*, in Paus. from the rock *Μόθων*, forming the breakwater of its harbour, near mod. *Modon*, *τῆς Λακωνικῆς*, because under Lacedaemonian sway, Thuc. 2, 25.—3. a strong city of Macedonia on the Thermaïcus sinus, north of Pydna, Thuc. 6, 7; Dem. 11, 17.—4. a city of Magnesia in Thessaly, Strab. p. 436: cf. *Μηθώνη.*

Μειᾰγωγέω, ῶ, *to bring too little*, v. sub *μεῖον*: *μ. τὴν τραγῳδίαν*, *to weigh* tragedy *by butcher's weight*, Ar. Ran. 798.

Μειᾰγωγία, ας, ἡ, *a bringing too little*, v. sub *μεῖον*: from

Μειᾰγωγός, όν, (*μεῖον, ἄγω*) *bringing too little*: *bringing the sacrificial lamb* (*μεῖον* q. v.), Eupol. Dem. 1.

ΜΕΙΔΑ΄Ω, ῶ, f. *-ήσω*, *to smile*, Hom., always in aor 1: so also Hes. Sc. 115: *Σαρδάνιον μειδῆσαι*, Od. 20, 301, v. sub *Σαρδάνιος*: so *κάρχαρον μειδῆσαι*, *to grin* a scornful *smile*, Babrius.—The distinction between *γελᾶν* and *μειδᾶν*, is that the former means *to laugh outright*, latter *to smile merely*. There is a climax in *μειδῆσαι, γελάσαι τε*, H. Hom. Cer. 204: *μειδιάω*, is the equiv. prose form: v. Lob. Phryn. 82. (Cf. Sanscr. *s-mi*, our *s-mile*, etc., Pott Et. Forsch. 1, 206.) Hence

Μείδημα, ατος, τό, *a smile, smiling*, Hes. Th. 205.

Μειδίᾱμα, ατος, τό, (*μειδιάω*) *a smile*, Luc. Bis Acc. 28, Plut.

†Μειδίας, ου, ὁ, *Mīdias*, an Athenian, *ὁ ὀρτυγοτρόφος*, Plat. Alc. 1, 120 C; Ar. Av. 1297.—2. an Anagyrasian, against whom an oration of Dem. is directed.—3. a leader of the Locri, Paus. 10, 20, 4.

Μειδίᾱσις, εως, ἡ, (*μειδιάω*) *a smile, smiling.*

Μειδίασμα, ατος, τό,=*μειδίαμα*:—*μειδιασμός, οῦ, ὁ*,=*μειδίασις.*

Μειδιάω, ῶ, f. *-άσω* [ᾱ]:—*to smile*, Hom. only in Ep. part. *μειδιόων*, Il. 7, 212; 21, 491; 3 sing. *μειδιάει*, H. Hom. 9, 3:—then in Ar. Thesm. 513, Plat. Phaed. 86 D, Parm. 130 A. Cf. *μειδάω.*

†Μείδιος, ου, ὁ, *the Mīdius*, a small river of Asia Minor near Abydos, Poppo Thuc. 8, 106 for Πυδιος

Μεῖδος, τό,=*μείδημα.*

†Μειδυλίδης, ου, ὁ, *Mīdylides*, Athn. masc. pr. n., son of Aristotle of the deme Pallene, Dem. 1083, 21.—2. maternal grandfather of foreg., of the deme Otrynes, Id. 1083,, 5.

Μειζονάκις, adv. from *μείζων*, *oftener*, Iambl.

Μειζονότης, ητος, ἡ, *majority*, opp. to *ἐλαττονότης*, Iambl.

Μειζόνως, adv. from *μείζων*, Thuc. 4, 19.

†Μειζότερος, *α, ον*, comp. of *μέγας*, q. v. VI., N. T. 3 Ep. Joh. 4.

Μείζων, *ον*, irreg. comp. of *μέγας*, Hom., v. *μέγας* VI. 1.

Μείης, ὁ, old form of *μείς* or *μήν*, Plat. Crat. 409 C.

†Μεικιάδης, *ου, ὁ*, *Mīciades*, a naval commander of Corcyra, Thuc. 1, 47.

†Μειλανίων, *ωνος, ὁ*, *Mīlanion*, son of Amphidamas, husband of Atalanta, Apollod. 3, 9.

Μείλας, Ep. for *μέλας*, only in Il. 24, 79, *μείλανι πόντῳ.*

Μείλια, *ίων, τά*, (*μειλίσσω, μείλιχος*) *soothing things*, esp. of gifts, *ἐγὼ δ' ἐπὶ μείλια δώσω*, I will give *gladdening gifts* besides, of a bridal dowry, Il. 9, 147, 289; so of play-things, etc., Ap. Rh. 3, 146.—II. *propitiations*, Ap. Rh. 4, 1549:—rarely in sing., as *μείλιον ἀπλοίας*, *a charm against* storms, Call. Dian. 230, cf. Ap. Rh. 3, 135.

Μείλιγμα, *ατος, τό*, (*μειλίσσω*) *any thing that serves to soothe*, *μειλίγματα θυμοῦ*, *scraps with which* the master *appeases* the hunger of his dogs, Od. 10, 217; so, *μείλιγμα γλώσσης*, Aesch. Eum. 886; *μ. νούσου*, Nic. Th. 896.—2. in plur. *propitiations, atonements*, esp. to the dead, Lat. *inferiae*, Aesch. Cho. 15, Eum. 107; also *ἐναγίσματα.*—3. in Aesch. Ag. 1439, Agamemnon is called *Χρυσηΐδων μείλιγμα*, *the fondling* of Chryseïs-girls, *Chryseïdum deliciae.*—II. *a soothing song*, like *μείλιγμα.*—III. plur. *soft words*, Longin.

Μειλικτήριος, *ον*, (*μειλίσσω*) *able to soothe*: *τὰ μ.*, (sc. *ἱερά*), *propitiations*, Aesch. Pers. 610; cf. *μείλιγμα* I. 2.

Μειλικτικός, *ή, όν*,=foreg.

Μειλικτός, *ή, όν*, (*μειλίσσω*) *soothed*: *to be soothed* or *appeased.*

Μείλικτρον, *ου, τό*,=*μείλιγμα*, Ap. Rh. 4, 712.

Μειλινόη, *ης, ἡ*, (*μειλίσσω, νόος*) euphemist. name of Hecate, Lob. Aglaoph. p. 818.

Μείλῐνος, *η, ον*, poet. for *μέλινος* (*μελία*):—*ashen*, Lat. *fraxineus*, *ἔγχος, δόρυ*, freq. in Il.; but in Od. 17, 339, we find the usu. form *μέλινος.*

Μείλῐνος, *ον*,=*μείλιχος*, Pseud-Eur. I. A 234.

Μείλιξις, *ἡ*, (*μειλίσσω*) *a soothing, propitiating.*

Μείλιον, *τό*, v. *μείλια.*

Μειλίσσω, f. *-ξω*, strictly, *to make mild, to soothe, to treat kindly*, *τινά*, Theocr. 16, 28, like *θεραπεύειν* and *χαρίζεσθαι*: esp. *to appease, propitiate*, rarely c. gen., *πυρὸς μειλισσέμεν*, (like *πυρὸς χαρίζεσθαι*) *to appease* (the dead) *by* fire, i. e. funeral rites, Il. 7, 410: of rivers, *λιπαροῖς χεύμασι γαίας οὖδας μειλίσσειν*, *to gladden* the soil with rich streams, Aesch. Supp. 1030; *ὀργὰς μ.*, Eur. Hel. 1339.—Pass. *μειλίσσομαι*, *to be soothed, grow calm*, H. Hom. Cer. 291.—Mid. *to use soothing words*, *μηδέ τί μ' αἰδόμενος μειλίσσεο μηδ' ἐλεαίρων*, *extenuate* not aught from respect or pity, Od. 3, 96; 4, 326. (*μειλίσσω*, or *μελίσσω*, like *εἱλίσσω, ἑλίσσω*, *μείλιχος μειλίχιος*, etc,, are akin to *μέλι, μέλε*, Lat. *mulceo, mollis*, our *mild.*)

Μειλίχη, *ης, ἡ*, *the cestus* (*ἱμάς*) *of boxers*, in its earliest form, before it was loaded with metal, *a boxing-glove*, Paus. 8, 40, 3.

Μειλῐχία, *ας, ἡ*, (*μείλιχος*) *mildness, softness*, *μειλιχίῃ πολέμοιο*, *lukewarmness* in battle, Il. 15, 741, like *μείλιχος ἐν δαῒ λυγρῇ*, Il. 24, 739: *kindness*, Hes. Th. 206.

Μειλῐχιεῖον, *ου, τό*, *the temple of* Ζεὺς *μειλίχιος*, Inscr.

Μειλίχιος, *α, ον*, (*μειλίσσω*) *mild, kind, gentle, soothing, propitiatory*, Hom. mostly in dat. pl.: *μύθοις, ἐπέεσσι μ.*;—also without subst., *προςαυδᾶν μειλιχίοισι*, to address *in kind, soothing words*, Il. 4, 256; 6, 214: *αἰδοῖ μειλιχίῃ*, with *gentle* bashfulness, Od. 8, 172, Hes. Th. 92.—II. not till later of persons, *mild, gracious*, Ζεὺς *μειλίχιος*, the protector of *those who invoked him with propitiatory offerings* (v. infr. III.), Müller Eumen. § 55: at Athens the *Διάσια* were held in his honour twice a year, Thuc. 1, 126.—III. *μειλίχια ἱερά*, *propitiatory offerings*, like *μειλίγματα*, Plut. 2, 417 C: and this may be the signf. of *μειλίχια ποτά*, in Soph. O. C. 159, though Eust. takes it to be *water*, and the Schol. *honey*, v. Ellendt Lex. Soph. s. v. *κρατήρ.*—Adv. *-ίως*, Ap. Rh. Cf. *μείλιχος.* [ῐ]

Μειλιχόβουλος, *ον*, (*μείλιχος, βουλή*) *mild-counselling*, Proclus.

Μειλῐχόγηρυς, *υ*, gen. *υος*, (*μείλιχος, γῆρυς*) *soft-voiced*, Tyrtae. 3, 8.

Μειλῐχόδωρος, *ον*, (*μείλιχος, δῶρον*) *giving pleasing gifts*, Hermipp. ap. Ath. 29 E.

Μειλῐχόμειδος, *ον*, (*μείλιχος, μειδάω*) *softly smiling*, Alcae. 42; ubi Bergk (54) c. Hermanno *μελλιχόμειδε.*

Μειλῐχόμητις, *ιος, ὁ, ἡ*, (*μείλιχος, μῆτις*) *gentle of mood*, ap. Hesych.

Μείλῐχος, *ον*, *mild, soft, gentle, kind*, Hom., like *μειλίχιος*, but in Il. always of persons, as 17, 671; in Od. also *μ. ἔργον*, 15, 374; so, *μ. δῶρα*, H. Hom. 8, 2; *ἔπεα μ.*, Hes. Th. 84; *μείλιχος αἰών, ὀργά*, Pind. P. 8, 139; 9, 76.

Μειλῐχόφωνος, *ον*, (*μείλιχος, φωνή*)=*μειλιχόγηρυς*, Sapph. 120 (128).

Μεῖναι, inf. aor. 1 from *μένω*, Hom.

Μεῖον, *ονος, τό*, neut. from *μείων*, *less, too small.*—II. *τὸ μεῖον*, *the lamb which was offered on the κουρεῶτις*, or *third day of the Athenian Apaturia*, by a father who was putting his son on the roll of his phratria: it was required to be of a certain weight, and so, while weighing, it was common to cry out in jest *μεῖον, μεῖον*, *too light!* Hence the animal was called *μεῖον*, the offerer *μειαγωγός*, the offering *μειαγωγεῖν* and *μειαγωγία*: the *μεῖον* was also called *κουρεῖον.* Schol. Ar. Ran. 798.

Μεῖον, *ου, τό*,=*μῆον*, Diosc. 1, 3.

Μειονεκτέω, *ῶ*, (*μεῖον, ἔχω*) *to have too little, to be poor*, Xen. Ages. 4, 5: *to be worse off, come short*, Id. Construct., absol., as Mem. 3, 14, 6; c. dat. rei, *to fall short in* a thing, Hier. 1, 11; also *ἔν τινι*, Ib. 1, 27: c. gen. rei, *to be short of* a thing, as, *σίτων καὶ ποτῶν*, Ib. 2, 1: also c. gen. pers. et dat. rei, *μ. τῶν ἰδιωτῶν τῇ εὐφροσύνῃ*, Ib. 1, 18. Opp. to *πλεονεκτέω.* Hence

Μειονέκτημα, *ατος, τό*, *a having less*, opp. to *πλεονέκτημα.*

Μειονέκτης, *ου, ὁ*, (*μεῖον, ἔχω*) *one who has less.*

Μειονεξία, *ας, ἡ*, *disadvantage*, opp. to *πλεονεξία*, Xen. Cyr. 2, 1, 25.

Μειόνως, adv. from *μείων*, *μ. ἔχειν*, to be *too mean*, Soph. O. C. 104.

Μειότερος, *α, ον*, poet. for *μείων*, compar. of *μικρός.*

Μειουρία, *ας, ἡ*, *a being curtailed*, also *μυουρία*: and

Μειουρίζω, *to curtail*, also *μυουρίζω*: from

Μείουρος, *ον*, (*μεῖον, οὐρά*) *curtailed*, like *μύουρος*, Ael. N. A. 15, 13:—*μ. περίοδοι*, Arist. Rhet. 3, 9, 6: *στίχοι μ.*, hexameters, in which the first syll. of one of the last two feet is short instead of long, Ath. 632 E.

Μειόφρων, *ονος, ὁ, ἡ*, (*μεῖον, φρήν*) *light-headed, thoughtless.*

Μειόω, *ῶ*, (*μείων*) *to make smaller, lessen, moderate*, Xen. Eq. 5, 9.—2. *to lessen in honour, degrade*, Id. Hell. 3, 4, 9.—3. *to lessen by word, extenuate*, opp. to *μεγαλύνω*, Id. Hier. 2, 17.—II. pass. *to become smaller, to decrease*, Plat. Crat. 409 C, and Xen.—2. *to become worse* or *weaker*, *μ. τὴν διάνοιαν*, Xen. Mem. 4, 8, 1: c. gen. *to fall short of*, Ib. 1, 3, 3.

Μειρᾰκεύομαι, dub. form for *μειρακιεύομαι.*

Μειρᾰκίδιον, *ου, τό*,=*μειράκιον.* [ῐ]

Μειρᾰκιεξᾰπάτης, *ου, ὁ*, (*μεῖραξ, ἐξαπατάω*) *a boy-cheater*, Hegesand. ap. Ath. 162 A.

Μειρᾰκιεύομαι, dep., *to play the boy, be mischievous*, like Lat. *adolescentiri, adolescenturire*, Luc. Dial. Mort 27, 9, etc.: and

Μειρᾰκίζομαι, dep., *to reach the age of puberty*, Arr.: from

Μειράκιον, *ου, τό*, dim. from *μεῖραξ*, *a boy, lad*, esp. one about 14 years of age (Plat. Prot. 315 D), oft. in Ar., and Plat.; opp. to *παῖς, παιδίον* (*a young boy*), Stallb. Plat. Apol. 34 C, cf. Aeschin. 6, 14; *εἰς ἄνδρας ἐκ μειρακίων τελευτᾶν*, Plat. Theaet. 173 B; v. sub *μεῖραξ, μειρακίσκος*:—joined with a masc., *μ. πύκτης*, Philostr. [ᾰ]

Μειρακιόομαι, dep.=*μειρακίζομαι*, Xen. Lac. 3, 1.

Μειρᾰκίσκη, *ης, ἡ*, dim. from *μεῖραξ*, *a little girl*, Ar. Ran. 409, Plut. 963, v. Lob. Phryn. 213.

Μειρᾰκίσκος, *ου, ὁ*, dim. from *μεῖραξ*, *a lad*, *ἦν δὴ παῖς μᾶλλον δὲ μειρακίσκος*, Plat. Phaedr. 237 B; cf. *μειράκιον.*

Μειρᾰκῑώδης, *ες*, (*μεῖραξ, εἶδος*) *youthful*, Plat. Rep. 466 B, 498 B.

Μειρᾰκύλλιον, *ου, τό*, dim. from sq., *a mere boy* or *lad*, Ar. Ran. 89; *μ. ὢν κομιδῇ*, Dem. 539, 23:—also, *-υλλίδιον*, Liban.

Μεῖραξ, (not *μείραξ*) *ᾰκος, ὁ* and *ἡ*, *a boy* or *girl*, *lad* or *lass*, but in Att. strictly only of girls, in about their fourteenth year (as Ar. Thesm. 410, Plut. 1071), as *μειράκιον*, of boys:—hence in comic poets *ὁ μεῖραξ*, *qui muliebria patitur*, cf. Lob. Phryn. 212, Stallb. Plat. Phaedr. 237 B. (Akin to *εἴρην.*)

ΜΕΙ΄ΡΟΜΑΙ, dep. (A): aor. *ἔμμορον*: perf. *ἔμμορα*: but the aor. and perf. are used by Hom., and Hes. only in 3 sing. *ἔμμορε*, and mostly in perf. signf., as Il. 15, 189; Od. 5, 335; Hes. Op. 345, etc.; being really aor. only in Il. 1, 278: Ap. Rh. has *ἔμμορες*, Nic. *ἔμμορον* in pres. signf.: for pf. pass. v. inf. III.—I. in pres., *to receive as one's portion*, usu. with collat. notion of its being *one's due*, c. acc., ἥμισυ μείρεο τιμῆς, *take* half the honour *as thy due*, Il. 9, 616; later *to divide*, Arat. 1054.—II. in perf. and aor., *to obtain* a thing *by lot*, c. gen., ὁμοίης ἔμμορε τιμῆς, Il. 1, 278, cf. 15, 189; so in Hes.—III. perf. pass. εἵμαρται, plqpf. εἵμαρτο, impers. *it is allotted*, i.e. *decreed by fate*, c. acc. et inf., Il. 21, 281, Od. 5, 312, Hes. Th. 894: also in part., εἱμαρμένα δῶρα θεῶν, Theogn. 1027, so too Aesch. Ag. 913, Soph. Tr. 169; χρόνος εἱμαρμένος, Plat. Prot. 320 D, cf. Phaed. 113 A: also, ἡ εἱμαρμένη, (sc. μοῖρα), *that which is allotted, destiny* (like πεπρωμένη from πέπρωται, v. sub πορεῖν), Plat. Phaed. 115 A, Gorg. 512 E, etc.:—later we also find μεμορημένος, μεμορμένος, Anth. P. 7, 286, Ap. Rh. 3, 1130;—and in Tim. Locr. 95 A, a Dor. 3 sing. μεμόρακται.—IV. in Arat. 657, μείρομαι as pass., *to be divided from*, τινός. (Signf. IV., and the perf. pass. point to an act. *μείρω, *to portion out, assign*; whence μέρος, μόρος, μόρα, μοῖρα, μόρτος, and Lat. *mors* from ἔμμορα.)

Μείρομαι, dep. (B)=ἱμείρομαι, c. gen., Nic. Ther. 402.

Μείς, ὁ, Ion. for μήν, *a month*, Il. 19, 117, Hes. Op. 555, Hdt. 2, 82; also in Pind. N. 5, 82, Plat. Crat. 409 C, Tim. 39 C; but Dor. μής.—II. *the moon*, esp. *a change of the moon*, Theophr., v. Schneid. in ind.—The dat. μεινί occurs in an Inscr.: otherwise all oblique cases come from μήν: but if we suppose, with Böckh, that *μένς (Lat. *mensis*, cf. θείς, θέντος) was the orig. form, this dat. μεινί will be dub.

Μεῖστος, η, ον, superl. of μείων, Bion 5, 10.

Μείωμα, ατος, τό, (μειόω) *a lessening*, esp. of fortune: *a fine*, Xen. An. 5, 8, 1.

Μείων, neut. μεῖον, irreg. compar. of μικρός, ὀλίγος, Il.; v. μικρός.

Μειώνῠμος, ον, a sort of compar. of μικρώνυμος, Iambl.

Μείωσις, εως, ἡ, (μειόω) *a lessening, diminution*, opp. to αὔξησις, Arist. Categ. 14, 1: *a fall*, ποταμοῦ, Polyb. 9, 43, 5.—II. like λιτότης, *a lowering* in description, opp. to δείνωσις.

Μειωτικός, ή, όν, (μειόω) *lowering* in description, Longin. Adv. -κῶς, Sext. Emp. p. 318.

Μειωτός, ή, όν, (μειόω) *lessened, to be lessened*.

Μελάγγαιος, ον, Hdt. 2, 12; 4, 198; μελάγγειος, ον, Theophr. H. Pl. 8, 7, 2; μελάγγεως, ων, gen. ω, Id.: (μέλας, γαῖα, γῆ):—*with black soil, loamy*, Lat. *pullus*.

†Μελαγγεῖα, ων, τά, *Melangēa*, a place in Arcadia, Paus. 8, 6, 4.

Μελάγγυιος, ον, (μέλας, γυῖον) *black-limbed*, Paul. Sil. Ecphr. 570.

Μελάγκαρπος, ον, (μέλας, καρπός) *with black fruit*, μ. ἀσύφεια, Emped. 14.

Μελάγκερως, ων, (μέλας, κέρας) *black-horned*, Aesch. Ag. 1127.

Μελαγκευθής, ές, (μέλας, κεύθω) *clad in black*, Bacchyl. Fr. 38, Neue.

Μελάγκολπος, ον, (μέλας, κόλπος) *black-bosomed*, Nonn.

†Μελαγκόμας, α, ὁ, *Melancomas*, masc. pr. n., Polyb. 8, 19, 6.

Μελαγκορῠφίζω, *to pipe like the* μελαγκόρυφος.

Μελαγκόρῠφος, ου, ὁ, (μέλας, κορυφή) *black-headed*: ὁ μ., a bird, *the black cap*, Ar. Av. 887.

Μελάγκραινος, ον, or rather μελαγκράνινος, ον, (μελάγκρανις) *plaited of rushes*, Philet. 6, 2. [κρᾶν]

Μελάγκραιρος, ον, (μέλας, κραῖρα) *with black head* or *hair*, Lyc. 1464.

Μελάγκρᾱνις, ιος, ἡ, (μέλας, κράνος) *a black-tufted* kind of *rush*, Theophr.

Μελαγκρήδεμνος, ον, (μέλας, κρήδεμνον) *with black head-band*.

Μελαγκρήπῑς, ῖδος, ὁ, ἡ, (μέλας, κρηπίς) *with black base*, i. e. *shoes*.

†Μελαγκρίδας, ου, ὁ, *Melancridas*, a Spartan naval officer, Thuc. 8, 6, with v. l. -χρίδας.

Μελάγκροκος, ον, (μέλας, κρόκη) *with black woof*: hence *with black canvass* or *sails*, Aesch. Theb. 857.

Μελαγχαίτης, ου, ὁ, (μέλας, χαίτη) *black-haired*, epith. of Centaurs and the like, Hes. Sc. 186, Soph. Tr. 837, Eur. Alc. 439.

Μελάγχειμα, ων, τά, *dark spots in snow*, (perh. f. l. for μελάγχιμα) Xen. Cyn. 8, 1, cf. An. 4, 5, 15.

Μελάγχῐμος, ον, poet. for μέλας, *black, dark*, φᾶρος, γυῖα στρατός, Aesch. Cho. 11, Supp. 719, 745; πέπλοι, ὄϊς, Eur. Phoen. 371, El. 513;—but also, μ. νύξ, Aesch. Pers. 301. (The term. -χιμος is not from εἷμα, χιτών, or from χεῖμα, χειμών, etc.: but the word is formed directly from μέλας as δύσχιμος from δυς-.)

Μελαγχίτων, ωνος, ὁ, ἡ, (μέλας, χιτών) *with black raiment*: hence *darksome, gloomy*, φρήν, Aesch. Pers. 114. [ῐ]

Μελάγχλαινος, ον, (μέλας, χλαῖνα) *black-cloaked*, Mosch. 3, 27: οἱ Μ., †*the Melanchlaeni*,† a Scythian nation in Hdt. 4, 20, etc.

Μελάγχλωρος, ον, (μέλας, χλωρός) *darkly pale, sallow*, Aretae. 20, 6, etc.

Μελαγχολάω, ῶ, *to have black bile, be jaundiced* or *melancholy-mad*, Ar. Av. 14, Pl. 12, Plat., etc.: and

Μελαγχολία, ας, ἡ, *black bile, jaundice*, Hipp. v. Foës. Oecon.: hence, *melancholy, madness*, Lat. *atra bilis*, Tim. Locr. 103 A: and

Μελαγχολικός, ή, όν, *tending* or *inclined to black bile*, Hipp.: *atrabilious, melancholy-mad*, Plat. Rep. 573 C. Adv. -κῶς: from

Μελάγχολος, ον, (μέλας, χολή) *with black bile*:—*dipped in black bile*, ἰοί, Soph. Tr. 573.

Μελαγχολώδης, ες, (μελαγχολία, εἶδος) *like black bile*, Aretae. 47, 18.

Μελαγχρής, ές, Att. for μελάγχροος, Cratin. Incert. 75, Antiph. Κωρ. 3, cf. Meineke Menand. p. 281.

Μελαγχροιής, ές, (μέλας, χροιά) poet. for μελάγχροος, *bronzed, swarthy*, of a hero's complexion, Od. 16, 175.

Μελάγχροος, ον, contr. -χρους, ουν, (μέλας, χρόα): *black-skinned, swarthy*, esp. *sun-burnt*: Hdt. 2, 104 has an irreg. nom. pl. μελάγχροες, and a poet. form μέλαγχρος, ον, is found in Alcae. 7.

Μελαγχρώς, ῶτος, ὁ, ἡ, =foreg., Eur. Or. 34.

Μέλαθρον, ου, τό, *the ceiling of a room*, or, (rather) *the main beam*, which bears it, Od. 8, 279; 11, 278, H. Hom. 3, 174: but in Od. 19, 544, where the eagle sits, ἐπὶ προὔχοντι μελάθρῳ, it is *the beam projecting outside the house*, or *the cornice*.—II. generally, *a roof*, Il. 2, 414, Od. 18, 150: *a house*, κυπαρίσσινον μ., Pind. P. 5, 52; but in this signf. usu. in plur., like Lat. *tecta*; freq. in Trag. (Acc. to E. M. from μελαίνω, cf. καπνοδόκη in Hdt. 8, 137, and Lat. *atrium*, from *ater*: hence some take Od. 22, 239. αἰθαλόεντος ἀνὰ μεγάροιο μέλαθρον, for αἰθαλόεν μέλαθρον, the smoky *vent-hole*.)

Μελαθρόφιν, poet. for μελάθρου, Od. 8, 279.

Μελαθρόω, ῶ, *to connect* or *fasten by beams*, LXX.

†Μέλαινα, ης, ἡ, (μέλας) *Melaena*, mother of Delphus, Paus. 10, 6, 4.—II. ἄκρα, ἡ, (*black cape*), a promontory of Bithynia, Ap. Rh. 2, 349.—2. another in Lydia, Strab. p. 645.—3. the northwest point of Chios, Id.—III. τά, or Μελάνια, a city of Cilicia, Id. p. 760.

Μελαιναῖος, η, ον,=μέλας, Or. Sib.

Μελαινάς, άδος, ἡ, *a blackish fish*, Meineke Cratin. Plut. 3. [ᾰ]

†Μελαινεαί, ῶν, αἱ, *Melaeneae*, a town of Arcadia, Paus. 5, 7, 1.

†Μελαινεύς, έως, ὁ, *Melaeneus*, son of Lycaon, said to be founder of foreg., Paus. l. c.—II. *an inhab. of Melaeneae*.

†Μελαινίς, ίδος, ἡ, (μέλας) a kind of *black shell-fish*, Sophron ap. Ath. 86 A.—II. appell. of Venus in Corinth, Id. 588 C.

Μελαινόῤῥιν, -χρως, -φαιος, v. sub κελαινο-.

Μελαίνω, f. -ανῶ: pf. pass. μεμέλασμαι: aor. pass. ἐμελάνθην, (μέλας). *To blacken, make black*: metaph., μ. φράσιν, *to use an obscure* expression, Ath. 451 C.—Pass. *to grow black*, of the stain of blood on the skin, Il. 5, 354: but also of blood itself, Soph. Aj. 919: of the earth just turned up, Il. 18, 548; of ripening grapes, Hes. Sc. 300; of a newly-bearded chin, Ib. 167, cf. Plat. Polit. 270 E. The act. is not in Hom. or Hes.: cf. μελάνει.—II. intr.=pass. *to grow black*, Plat. Tim. 83 A.

†Μελαῖοι, ων, οἱ, *the Melaei*, a people of lower Italy near Itone, Thuc. 5, 5.

Μελαμβᾰθής, ές, (μέλας, βάθος) *darkly-deep*, Τάρταρος, Aesch. Pr. 219, Soph. Fr. 469; σηκὸς δράκοντος, Eur. Phoen. 1010.

Μελαμβᾰφής, ές, (μέλας, βάπτω) *dark-dyed*, v. Ellendt Lex. Soph.

Μελάμβῐος, ον, *of dark and dreary life*.

Μελαμβόρειος, or -βόρεος, ου, ὁ, (μέλας, Βορέας) *the black north wind* which blows on the coast of Palestine and in Gaul, Strab. p. 182, ubi v. Casaub.; the French *bise*.

†Μελάμβιον, ου, τό, *Melambium*, a place in Thessaly near Scotussa, Polyb. 18, 3, 6.

Μελάμβροτος, ον, (μέλας, βροτός) γῆ μ., land *of negroes*, Eur. Arch. 2, 3; γείτονες μ., *negroes*, Id. Phaëth. 1.

Μελάμβωλος, ον, (μέλας, βῶλος) *with black soil, loamy*, Anth. P. 6, 231.

†Μελαμνίδας, ὁ, *Melamnidas*, a Macedonian, Arr. An. 4, 7, 2.

Μελαμπᾱγής, ές, Dor. for -πηγής, (μέλας, πήγνυμι) *black-clotted*, αἷμα, Aesch. Theb. 737: in genl. *black, discoloured*, Id. Ag. 392.

Μελάμπεπλος, ον, (μέλας, πέπλος) *black-robed*, epith. of Death, and Night, Eur. Alc. 844, Ion 1150: *dark, black*, στολή, Alc. 427.

Μελαμπέτᾰλος, ον, (μέλας, πέταλον) *dark-leaved*, Mel. 1, 14.

†Μελάμποδες, ων, οἱ, v. sub μελάμπους.

†Μελαμποδίδης, ου, ὁ, *son of Melampus*; in pl. οἱ Μ., *the descendants of M.*, Plat. Ion 538 E.

Μελαμπόδιον, ου, τό, *sneeze-wort*, so named from Melampus, who is said to have first used it, Theophr.

Μελαμπόρφῠρος, ον, *dark purple*.

Μελάμπους, ὁ, ἡ, -πουν, τό, (μέλας, πούς) *black-footed*, ancient epith. of the Aegyptians, Apollod. 2, 1, 4: in Hom. only as prop. n., *Blackfoot*, v. sq.

†Μελάμπους, οδος, ὁ, Dor. Μελαμ

πος, *Melampus*, son of Amythaon and Idomene, a celebrated physician and seer, Od. 15, 225; Apollod. 2, 2, 2.—2. son of Ithogenes, Vit. Hom.

Μελάμπτερος, ον, (μέλας, πτερόν) *black-winged, black-feathered*, Anth.

Μελάμπῡγος, ον, (μέλας, πυγή) *black-bottomed*, considered a mark of manhood, (cf. also λάσιος), esp. as epith. of Hercules, v. Müller Dor. 2, 12, § 10, Wess. Hdt. 7, 216: *μή τευ μελαμπύγου τύχης*, take care not to 'catch a Tartar,' Archil. 106; *μ. τοῖς ἐχθροῖς*, Ar. Lys. 802. Hence

†Μελάμπῡγος, ου, ὁ, λίθος, the rock *Melampȳgus*, a part of Mt. Anopaea on the borders of Locris, Hdt. 7, 216.

Μελάμπῡρον, ου, τό, (μέλας, πυρός) *melampyrum, cow-wheat*, Theophr.

Μελαμφᾰής, ές, (μέλας, φάος) *whose light is blackness*, Ἔρεβος, Eur. Hel. 518.

Μελάμφυλλος, ον, (μέλας, φύλλον) *dark-leaved*, *δάφνα*, Anacr. 82: of places, *dark with leaves, dark-wooded*, Αἴτνα, Pind. P. 1, 53, *γῆ*, Soph. O. C. 482: †also as epith. of the island Samos, Strab. p. 637.†—II. as subst. *τὸ μ.* =ἄκανθος, Plin.

Μελάμφωνος, ον, (μέλας, φωνή) *with indistinct voice*, Lat. *fusca voce*, Galen.

Μελαμψήφῑς, ῖδος, ὁ, ἡ, (μέλας, ψηφίς) *with black pebbles*, of streams, Call. Dian. 101, Del. 76.

Μέλᾰν, ᾰνος, τό, (neut. from μέλας) *black dye, ink*, etc., Plat. Phaedr. 276 C, Dem. 313, 11.

Μελᾰνάετος, ου, ὁ, (μέλας, ἀετός) *the black eagle*, Arist. H. A.

Μελᾰνᾰθήρ, ὁ, (μέλας, ἀθήρ) σῖτος, *a dark kind of summer-wheat*, Geop.: Hesych. *μελαναιθήρ*.

Μελᾰναιγίς, ίδος, ὁ and ἡ, or μελάναιγῐς (μέλας, αἰγίς):—*with dark aegis*, or *wrapped in black storms*, epith. of Erinys, Aesch. Theb. 699 also epith. of Bacchus at Athens, Paus.—II. *οἶνος μ.* was a *dark red* wine, Plut. 2, 692 E.

Μελᾰναυγέτις, ιδος, ἡ, pecul. poet. fem. of sq., Orph. Arg. 515.

Μελᾰναυγής, ές, (μέλας, αὐγή) *dark-gleaming*, *νασμός*, Eur. Hec. 154.

Μελάνδειρος, ου, ὁ, (μέλας, δειρή) *the black-throat*, a bird, our *red-start*.

†Μελανδέπται, ῶν, οἱ, v. l. Xen. An. 7, 2, 32 for Μελανδῖται.

Μελάνδετος, ον, (μέλας, δέω) *bound* or *mounted with black*, *φάσγανα μ.*, best understood of the *iron* scabbard, Il. 15, 713; so, *μ. ξίφος*, Eur. Phoen. 1091; *σάκος μ.*, *an iron-rimmed* shield, Aesch. Theb. 43; but, *μελάνδετον φόνῳ ξίφος*, Eur. Or. 821.

†Μελανδία, ας, ἡ, *Melandia*, a district of Sithonia, Theopomp. ap. Steph. Byz.: v. Μελανδῖται.

Μελανδίνης, ου, ὁ, (μέλας, δίνη) *dark-eddying*, Dion. P. 577. [ῐ]

†Μελανδῖται, ῶν, οἱ, *the inhab. of Melandia, the Melandītae*, Xen. An. 7, 2, 32; cf. Μελανδέπται.

Μελανδόκος, ον, (μέλαν, δέχομαι) *holding ink*, *ἄγγος μ.*=sq., Anth. P. 6, 68.

Μελανδόχη, ης, ἡ, (μέλαν, δέχομαι) *an inkstand.*

Μελάνδρῠον, ου, τό, (μέλας, δρῦς) *heart of oak*, Theophr.; for which in Od. 14, 12 we have *τὸ μέλαν δρυός*.—II *τὰ μελάνδρῠα*, (μελάνδρυς) *a part of the tunny* which was salted: also *μελανδρύαι, οἱ*, Ath. 121 B; cf. Xenocr. p. 174 Coray.

Μελάνδρῠος, ον, (μέλας, δρῦς) *dark with oak-leaves*; generally *dark-leaved*, *πίτυς*, Aesch. Fr. 235.

Μελάνδρῡς, ῠος, ὁ, *the tunny-fish*, Ath. 121 B.

Μελᾰνειδέω, ῶ, *to look black*, Galen. Gloss.

Μελᾰνειμονέω, ῶ, *to be clad in black*, Arist. Mirab. 109, 1, Strab.: and

Μελᾰνειμονία, ας, ἡ, *a wearing of black clothes*: from

Μελᾰνείμων, ον, (μέλας, εἷμα) *black-clad*, *μ. ἔφοδοι*, the assaults *of the black-robed ones* (the Furies), Aesch. Eum. 376.

Μελάνει, (μέλας) in Il. 7, 64, a passage which was variously read in Aristarchus' time: his reading was *μελάνει δέ τε πόντον ὑπ' αὐτῆς* (sc. φρικός), so that *μελάνω=μελαίνω, to make black, darken*, (cf. κυδάνω, κυδαίνω), and *ζέφυρος* must be supplied as the nom.: Wolf and others read, *μελάνει* (impf.) or *μελανεῖ* (pres.) *δέ τε πόντος ὑπ' αὐτῆς*, from *μελανέω*, intr. =*μελαίνομαι, to grow black* or *dark*. In later Ep. *μελανέω*, intr., is certainly found, Ap. Rh. 4, 1574, Arat. 836, Call. Ep. 55, etc.,—which is evidence that *they* read *πόντος* in Hom. Cf. Spitzn. Exc. xiv. ad Il.

†Μελανεύς, έως Ep. ῆος, ὁ, *Melaneus*, father of Amphimedon in Ithaca, Od. 24, 103.—2. son of Apollo, Paus. 4, 2, 2.

†Μελανηΐς, ίδος, ἡ, *Melaneïs*, earlier name of Eretria in Euboea, Strab. p. 448.

Μελᾰνήφᾰτος, ον, v. μεγαλήφ-.

Μελανθέᾱ, ας, ἡ, =*μελάνων ὅρασις*, opp. to *λευκοθέα*, Aristo ap. Plut. 2, 440 F.

Μελανθέλαιον, ου, τό, *oil of μελάνθιον*, Diosc.

Μελάνθεμον, ου, τό, a sort of *ἀνθεμίς* (signf. III.), Diosc.

†Μελανθεύς, ὁ, *Melantheus*, son of Dolius, goatherd of Ulysses, Od. 17, 212; 21, 176; (only nom. and voc. of this form, the other cases from Μελάνθιος.)

Μελανθής, ές, (μέλας, ἄνθος) *with black blossoms*: generally, *black, swarthy*, *γένος*, Aesch. Supp. 154: cf. *λευκανθής*.

Μελάνθιον, ου, τό, also *μελάνθιος πόα*, (μέλας, ἄνθος) *a herb* whose seeds were used as spice, *nigella Sativa*, Theophr., Diosc.

†Μελάνθιος, ου, ὁ, *Melanthius*,=Μελανθεύς.—2. an inferior tragic poet at Athens, derided by Ar. Av. 151, Pac. 803.—3. another poet, Plut. Cim. 4.—4. a general of the Athenians, Hdt. 5, 97; Xen. Hell. 2, 3, 46.—Others in Diog. L.

†Μέλανθος, ου, ὁ, *Melanthus*, son of Neleus and Periclymene, a king of Messenia, who, driven out by the Heraclidae, fled to Athens, where he became king, Hdt. 5, 65; Paus. 2, 18, 8, who calls him son of Andropompus, 7, 1, 9.—2. a Spartan, Thuc. 8, 5.—II. in Lyc. 767 an appell. of Neptune.

Μελάνθριξ, τρῐχος, ὁ, ἡ,=*μελανόθριξ*, Arist. Physiogn. 3, 10.

†Μελανθώ, οῦς, ἡ, *Melantho*, daughter of Dolius, sister of Μελανθεύς, Od. 18, 321.

Μελᾰνία, ας, ἡ, (μέλας) *blackness*, Arist. Categ. 5, 45.—II. *a black cloud*, Xen. An. 1, 8, 8.

†Μελάνια, τά, v. sub Μέλαινα.

Μελᾰνίζω, (μέλας) *to be black* or *blackish*, Hicesius ap. Ath. 320 D.

Μελάνιον, ου, τό,=*μέλαν ἴον, the common violet*, opp. to *λευκόϊον*. [ᾰ]

†Μελανίππη, ης, ἡ, *Melanippe*, daughter of Aeolus, mother of Boeotus and Aeolus by Neptune; from her a play of Eur. was named, Ar. Thesm. 547; Plat. Symp. 177 A.—2. a queen of the Amazons, Ap. Rh. 2, 965. (Prop. fem. from Μελάνιππος.)

†Μελανιππίδης, ου, ὁ, (prop. *son of Melanippus*), *Melanippides*, a celebrated dithyrambic poet (of Melos) at Athens, Xen. Mem. 1, 4, 3: acc. to Suid. an elder and younger.

Μελάνιππος, ον, (μέλας, ἵππος) *with black horses*, *νύξ*, Aesch. Fr. 64. [ᾰ]

†Μελάνιππος, ου, ὁ, *Melanippus*, son of Astacus, one of the Theban chiefs, Aesch. Theb. 414, cf. 406 sqq.—2. son of Agrius, Apollod. 1, 8, 6.—3. son of Theseus, Plut. Thes. 8.—4. a son of Priam, Apollod. 3, 12, 5.—5. son of Hicetaon, of Percote, Il. 15, 547.—Others in Hdt. 5, 95; Xen. Hell. 6, 2, 35; etc.

†Μελανίων, ωνος, ὁ, *Melanion*, father of Parthenopaeus, Paus. 5, 17, 10.—2. an Athenian, Ar. Lys. 786.

Μελᾰνόγειος, ον,=*μελάγγειος*.

Μελᾰνόγραμμος, ον, (μέλας, γραμμή) *with black stripes*, Arist. ap. Ath. 313 C.

Μελανοδέρματος, ον, (μέλας, δέρμα) *black-skinned*, Arist. H. A. 3, 9, 2.

Μελᾰνοδοχεῖον, ου, τό,=*μελανδόχη*.

Μελᾰνοειδής, ές, (μέλας, εἶδος) *black-looking*, Arist. Color. 5, 11.

Μελᾰνοείμων, ον, gen. ονος,=*μελανείμων*, Hipp.?

Μελᾰνόζυξ, ῠγος, ὁ, ἡ, (μέλας, ζεύγνυμι) in Aesch. Supp. 530, *μελανόζυγ' ἄταν*, prob. of the *black* (Aegyptian) rowers, cf. 719, 745.

Μελᾰνόθριξ, τρῐχος, ὁ, ἡ, (μέλας, θρίξ) *black-haired*, Hipp. p. 955.

Μελᾰνοκάρδιος, ον, (μέλας, καρδία) *black-hearted*, Στυγὸς πέτρα, Ar. Ran. 470.

†Μελανόκολπος, ον, (μέλας, κόλπος) *black-bosomed*, epith. of Night, Ursin. in Bacchyl. 40 for Μεγαλόκολπος.

Μελᾰνοκόμης, ου, ὁ, and *μελᾰνόκομος, ον*, (μέλας, κόμη) *black-haired*.

Μελᾰνόμαλλος, ον, *black-fleeced.*

Μελᾰνόμμᾰτος, ον, (μέλας, ὄμμα) *black-eyed*, Plat. Phaedr. 253 D.

Μελᾰνονεκῠοείμων, ον, gen. ονος, (μέλας, νέκυς, εἷμα) *clad in black shroud*, comic word in Ar. Ran. 1336.

Μελᾰνονεφής, ές, (μέλας, νέφος) *with black clouds.*

Μελᾰνοποιός, όν, (μέλας, ποιέω) *blackening.*

Μελᾰνόπτερος, ον, (μέλας, πτερόν) *black-winged*, *φάσμα*, Eur. Hec. 705; Νύξ, Ar. Av. 695.

Μελᾰνοπτέρῠξ, υγος, ὁ, ἡ, (μέλας, πτέρυξ)=foreg., Eur. Hec. 71: *with black fins*, Ar. Fr. 452.

Μελᾰνοῤῥάβδωτος, ον, (μέλας, ῥαβδωτός) *striped with black*, Xenocr.

Μελᾰνόῤῥιζος, ον, (μέλας, ῥίζα) *black-rooted*: *τὸ μ.*, *black hellebore*, Diosc.

Μελανός, ή, όν,=*μέλας*, Lob. Paral. 139.

†Μέλανος, ου, ὁ, *Melanus*, a promontory of Cyzicus, Strab. p. 576.

Μελᾰνόσαρκος, ον, (μέλας, σάρξ) *with black flesh*, dub.

Μελανόσπερμον, ου, τό, = *μελάνθιον*, Diosc. Par. 2, 93.

Μελᾰνόστερνος, ον, (μέλας, στέρνον) *black-breasted*, v. l. for sq.

Μελᾰνόστερφος, ον, (μέλας, στέρφος) *black-skinned*, Aesch. Fr. 377.

Μελᾰνόστικτος, ον, (μέλας, στίζω) *black-spotted*, Arist. ap. Ath. 305 C.

Μελᾰνόστολος, ον, (μέλας, στολή) *black-robed*, Plut. 2, 372 D.

Μελάνοστος, ον, for μελᾰνόστεος, (μέλας, ὀστέον) *black-boned*, as was read in Il. 21, 252 by Aristot.; al. μελάνοσσος, (ὄσσε) *black-eyed*; but Aristarch. μέλανος τοῦ θηρητῆρος; —v. Spitzn. ad l.

Μελᾰνοσυρμαῖος, ον, epith. of the Aegyptians in Ar. Thesm. 857, with a double meaning, (μέλας, σύρμα) *with black trains to their robes*, and (συρμαία) *black-dosed*, cf. Hdt. 2, 77, and v. sub μελανόζυξ.

†Μελανόσυροι, ων, οἱ, *the black Syrians*, dwelling beyond Mt. Taurus, Strab. p. 737: cf. Λευκόσυροι.

Μελανοτειχής, v. sub μελαντειχής.

Μελᾰνότης, ητος, ἡ, (μέλας) *blackness*, Galen.

Μελᾰνουρίς, ίδος, pecul. fem. of sq., Anth. P. 6, 304.

Μελάνουρος, ον, (μέλας, οὐρά) *black-tailed*:—ὁ μ., a sea fish, *the black-tail, melanurus*, Epich. p. 29, Antiph. Probl. 1, 4. [ᾰ]

Μελανόφαιος, ον, (μέλας, φαιός) *dark-gray*, opp. to λευκόφ., Ath. 78 A.

Μελᾰνοφθαλμος, ον, (μέλας ὀφθαλμός) *black-eyed*, Arist. Gen. An. 5, 1, 17.

Μελᾰνόφλεψ, εβος, ὁ, ἡ, (μέλας, φλέψ) *black-veined*, Aretae.

Μελᾰνοφορέω, ῶ, *to wear black*, Plut. 2, 557 D.

Μελᾰνοφόρος, ον, (μέλας, φέρω) *wearing black.*

Μελάνοφρυς, υ, gen. υος, *black-browed.* [ᾰ]

Μελᾰνόφρων, ονος, ὁ, ἡ, (μέλας, φρήν) *black-hearted.*

Μελᾰνόφυλλος, ον,=μελάμφυλλος: *black-plumed*, πτερά, Chaerem. ap. Ath. 608 C.

Μελᾰνόχλωρος, ον, (μέλας, χλωρός) *darkly pale*, Procl.

Μελᾰνοχρής, ές,=μελαγχρής.

Μελᾰνόχροος, ον, = μελάγχροος, Od. 19, 246:—metapl. nom. pl., κύαμοι μελανόχροες, Il. 13, 589.

Μελᾰνόχρως, ωτος, ὁ, ἡ,=μελάγχρως, Eur. Hec. 1105.

Μελᾰνόω, ῶ, *to blacken.*

Μέλανσις, εως, ἡ, (μελαίνομαι) *a becoming black*, Arist. Phys. Ausc. 5, 6, 5.

Μελάνστερνος, ον, = μελανόστερνος.

†Μελάντας, α and ου, ὁ, *Melantas*, masc. pr. n., Plut. Artax. 19; etc.

†Μελάντειος, ον, *of* or *belonging to Melas, Melantēan*, αἱ Μελάντειοι πέτραι or δειραί, *the Melantēan rocks*, near Thera, Ap. Rh. 4, 1707: in Strab. Μελάνθιοι, p. 636.

Μελαντειχής, ές, (μέλας, τεῖχος) *black-walled*, δόμος Περσεφόνης, Pind. O. 14, 28, ubi Böckh μελανοτειχής.

Μελάντερος, α, ον, compar. from μέλας, Il.

Μελαντηρία, ας, ἡ, *a black metallic dye* or *ink*, prob. oxide of copper, Arist. Color. 4, 1; cf. Diosc. 5, 118.

†Μελάντης, ου, ὁ, *Melantes*, an Athenian, an opponent of Demosthenes, Dem. 310, 10.

†Μέλαντος, ου, ὁ, *Melantus*, masc. pr. n., Luc.

Μελαντρᾰγής, ές, (μέλας, τραγεῖν) *black when eaten*, σῦκον, Anth. P. 6, 299.

Μελάνυδρος, ον, (μέλας, ὕδωρ) *with black water*, κρήνη μ., a well *where the water looks black* from the shade, etc., Il. 9, 14. Od. 20, 158, etc. [ᾰ]

Μελάνωμα, ατος, τό, *blackness.* [λᾰ]

Μελᾰνωπός, όν, (μέλας, ὤψ) *black-looking.*

†Μελάνωπος, ου, ὁ, *Melanōpus*, an Athenian, father of Laches, Thuc. 3, 86.—2. son of Laches, an Athenian orator, Id. ib.; Dem. 703, 21.—3. son of Diophantus, a Sphettian, Dem. 925, 2.—Others in Ath.; etc.

Μελάνωσις, ἡ,=μέλανσις. [ᾰ]

Μελάῤῥινος, ον, (μέλας, ῥινόν) *black-skinned*, Nonn.

ΜΕ´ΛΑ¯Σ, μέλαινα, μέλᾰν, gen. μέλᾰνος, μελαίνης, μέλανος, cf. τάλας, the only word exactly like it in form. *Black, dark*:—in Hom. μέλαν αἷμα, κῦμα, ὕδωρ, μέλας οἶνος, γαῖα μέλαινα, etc., where it is simply descriptive, and evidently orig. meant no definite colour, but simply *dark*—: ναῦς μ. is prob. so called not from its being *pitched over*, nor yet from the *gloom of the hold*, but simply from the *dark look of all ships on the water.*—II. *black, dark, gloomy*, ἕσπερος, νύξ, etc., Hom.—III. metaph. *black, dark*, θάνατος, Il. 2, 834, etc.; Κήρ, Ib. 859, etc.; ὀδύναι μ., Il. 4, 117, etc.; the origin of the metaph. being more distinctly seen in the phrases μ. νέφος θανάτοιο, ἄχεος νεφέλη μ., Il. 16, 350; 18, 22: hence generally *dark, dire, horrid*, μ. τύχη, ἀρά, Aesch. Supp. 88, Theb. 833; ἀνάγκη, Eur. Hipp. 1388; etc.—In all these signfs., opp. to λευκός.—2. of the voice, *indistinct*, Lat. *fuscus*, opp. to λευκός (q. v.), Arist. Top. 1, 15, 4.—3. *dark, obscure, enigmatical*, Plut., as in Lat. *Lycophron ater*, Stat. Sylv. 5, 3, 157.—4. of men, *black*, (like *hic niger est*), Plut. 2, 12 D:—so prob. μέλαιναι φρένες in Solon ap. Diog. L. 1, 61; μ. καρδία, Pind. Fr. 88.—IV. compar. μελάντερος, α, ον (which establishes the orig. form to be *μέλανς, cf. μελανός), Il. 24, 94, proverb. of the thickest darkness, νέφος μελάντερον ἠΰτε πίσσα, Il. 4, 277, cf. Bast. Ep. Cr. p. 90: also μελανώτερος, in Strab.—Poet. collat. form κελαινός, Buttm. Lexil. s. v. κελαινός: and in Il. 24, 79, μείλας: Aeol. μέλαις.

†Μέλᾱς, ᾰνος, ὁ, *Melas*,—I. masc. pr. n.;—1. son of Phrixus and Chalciope, from whom the gulf (infra III.) was said to be named, Ap. Rh. 2, 1156.—2. son of Porthaon, brother of Oeneus, Il. 14, 117.—3. son of Licymnius, a companion of Hercules, Apollod. 2, 7, 7.—Others in Paus.; etc.—II. of rivers;—1. a river of Thrace, falling into the gulf of same name, now *Saldatti?* Hdt. 7, 58.—2. a river of Thessaly, emptying into the Malian gulf, Id. 7, 198.—3. a river of Achaia near Olenos, Call. Jov. 23.—4. a small river of Boeotia near Orchomenus, flowing into the lake Copaïs, Strab. p. 407; Paus. 9, 38, 6.—Others mentioned in Strab., and Paus.—III. ὁ Μέλας κόλπος, (*the black gulf*) *Melas sinus*, a deep gulf between the Thracian Chersonese and the main coast of Thrace, now *gulf of Saros*, Hdt. 6, 41; 7, 58; etc.: in Ap. Rh. 1, 922, ὁ Μέλας πόντος.

Μέλασμα, ατος, τό, (μελαίνω) *a black colour*, or *dye*, Apollod. ap. Phot.; *black*, Anth. P. 6, 63:—*a black spot*, Plut. 2, 564 E.

Μελασμός, οῦ, ὁ, (μελαίνω) *blackness, lividness*, Hipp. p. 425:—*a black spot*, Plut. 2, 921 F.

†Μέλδοι, ων, οἱ, *the Meldi*, a Gallic race on the Sequana, Strab. p. 194.

ΜΕ´ΛΔΩ, *to melt, make liquid*, Call. Fr. 309: pass. μέλδομαι, *to melt, grow liquid*, λέβης κνίσην μελδόμενος, a caldron *melting* as to the fat, i. e. in which fat melts, Il. 21, 363; ubi al. κνίσῃ.

Μέλε, Ep. 3 impf. from μέλω, Od. 5, 6.

Μέλε, ὦ μέλε, an Att. vocat from a nom. not in use, as a familiar address to both sexes, *my good friend, my dear*, etc., Ar. Eq. 671, Nub. 33, Eccl. 120, 133; νὴ Δί', ὦ μέλε, Plat. Theaet. 178 E; cf. Ruhnk. Tim.;—later addressed to men only.—(The deriv. from μέλεος, *wretched*, will never do; for it almost always has a good sense. Buttm. refers it to a nom. μέλος from root μέλι, Lat. *mel, melior*: the Gramm. explain it by ὦ ἐπιμελείας ἄξιε καὶ οἷον μεμελημένε.)

Μελεαγρίς, ίδος, ἡ, †*of Meleager* (1),† a sort of *guinea-fowl*, named after the hero Meleager, Arist. H. A. 6, 2, 3, Clytus ap. Ath. 655 B.†—II. αἱ Μελεαγρίδες νῆσοι, *islands of Meleager*, in the Padus, Anton. Lib.: from

†Μελέαγρος, ου, ὁ, *Meleager*, son of Oeneus and Althaea, an Argonaut, and one of the Calydonian hunters, Il. 2, 642.—2. one of Alexander's generals, Arr. An. 1, 24.—3. an epigrammatic poet of Gadara in Syria, Strab. p. 759; Anth.—Others in Diog. L.; etc.

Μελεάζω, (μέλος) *to modulate, sing.*

†Μελέας, ου, ὁ, *Meleas*, a Laconian, Thuc. 3, 5.—2. -λεᾶς, ᾶ, ὁ, masc. pr. n., N. T.

Μελεδαίνω, (μέλω) *to care for, be cumbered about*, c. gen., πενίης, Theogn. 1125: also c. acc., Theocr. 10, 52, cf. Böckh Inscr. 1, p. 20; also c. inf. γῆμαι κακὴν οὐ μελεδαίνει ἐσθλὸς ἀνήρ, a good man *cares* not to marry a bad woman, Theogn. 185: as Lat. *non curare*,=*detrectare.*—II. *to care for, attend upon*, like θεραπεύω, μ. τοὺς νοσέοντας, Hdt. 8, 115.

Μελέδη, ης, ἡ, v. l. for μελέτη, Hipp. p. 617.

Μελέδημα, ατος, τό, (μελεδαίνω) *care, anxiety*, Hom., who always uses plur.: μελεδήματα πατρός, *anxiety about* one's father, Od. 15, 8: also of sleep, λύων μελεδήματα θυμοῦ, Il. 23, 62; cf. λυσιμελής:—μελεδήματα θεῶν, their *care for man*, Eur. Hipp. 1102.—II. *the object of care*, Ibyc. 4; cf. μέλημα.

†Μελέδημος, ου, ὁ, *Meledemus*, an Athenian, son of Cleon, Dem. 275, 6; where Bekk. Τελέδημος from the best MSS.

Μελεδήμων, ον, (μελέδημα) *caring for*, c. gen., Anth. P. 9, 569.—II. *busy*, κερκίς, Ib. 6, 39, cf. 7, 425.

Μελεδών, ῶνος, ἡ,=μελεδώνη, H. Hom. Ap. 532, Hes. Op. 66, Theogn. 879, Sappho 11; cf. Lob. Paral. 146.

Μελεδωνεύς, ὁ, poet. for μελεδωνός, Theocr. 24, 104.

Μελεδώνη, ης, ἡ, like μελεδών, *care, sorrow*, Od. 19, 517, Theocr., etc.:—also=μελέδημα, μελέτη, Hipp.

Μελεδωνός, οῦ, ὁ and ἡ, *one who takes care of, an attendant, guardian*, μ. τῶν οἰκίων, a house-*steward*, Hdt. 3, 61; ὁ μ. τῶν θηρίων, *the keeper* of the crocodiles, Id. 2, 65; also μ. τῆς τροφῆς, *one who provides* their food, Ib.

Μέλει, impers., v. μέλω.

Μελεΐζω, (μέλος I) like μελίζω I, *to dismember, cut in pieces.*

Μελέινος, η, ον,=μέλινος, μείλινος, Theophr.

Μελεϊστί, adv. (μελεΐζω,) *limb from limb*, Shakspere's '*limb-meal*,' Il. 24, 409. [τῐ]

Μελεοπαθής, ές, (μέλεος, παθεῖν) *suffering wretchedly*, Aesch. Theb. 964.

Μελεόπονος, ον, (μέλεος, πόνος) *having done wretchedly*, Aesch. Theb. 963.

Μέλεος, α, ον, also ος, ον, Eur.

Or. 207:—like ἠλεός, *idle, useless,* οὐ χρὴ ἑστάμεναι μέλεον σὺν τεύχεσι, Il. 10, 480; μελέη δέ μοι ἔσσεται ὁρμή, Od. 5, 416; οὐ μέλεος εἰρήσεται αἶνος, Il. 23, 795;—so μέλεον as adv., *in vain,* μέλεον δ' ἠκόντισαν ἄμφω, Il. 16, 336; μέλεον δέ οἱ εὖχος, ἔδωκας, Il. 21, 473, (where however the ancients took it as adj., with εὖχος,—a *fruitless* victory).—II. from Hes. Th. 563, οὐκ ἐδίδου μελέοισι πυρὸς μένος...θνητοῖσι, it took the later sense of *unhappy, miserable,* Trag.; esp. in addressing persons, as Orac. ap. Hdt. 7,140: μέλεος γάμων, *unhappy* in thy marriage, Aesch. Theb. 779; cf. Pors. Hec. 425. Cf. μέλε.

Μελεόφρων, ονος, ὁ, ἡ, (μέλεος, φρήν) *miserable-minded,* Lat. *infelix animi,* Eur. I. T. 854.

Μελεσίπτερος, ον, (μέλος II, πτερόν) *singing with its wings,* epith. of the cicada, Anth. P. 7, 194; cf. Lob. Phryn. 688.

Μέλεται, poet. for μέλει, v. μέλω.

Μελετάω, ῶ, f. -ήσω, Thuc. 1, 80, etc.; but -ήσομαι, Luc. Pseudos. 6:—*to care for, take care of,* c. gen., βίον, ἔργον, Hes. Op. 314, 441.—II. c. acc. rei, like ἐπιμελέομαι, *to attend to, study, pursue diligently,* Lat. *excolere,* Hdt. 3, 115: hence, μ. δόξαν, *to study, court* reputation, Thuc. 6, 11, μ. δόξας, *to court* popular opinion, Plat. Phaedr. 260 C, cf. Soph. O. C. 171; and so *to practise,* etc., v. infr. Construct., mostly c. acc. rei, μ. μαντείαν, H. Hom. Merc. 557, cf. Hdt. 6, 105; freq. in Att., μ. σοφίαν, Ar. Plut. 511; τέχνας, ῥητορικήν, ὄρχησιν, etc., Plat.: esp. in Att. *to practise* speaking, *to go over* a speech *in one's mind,* Lat. *meditari,* Plat. Phaedr. 228 B, Dem. 421, 20; also, μ. ἐπὶ τῶν καιρῶν, to get up a speech off-hand, Id. 1414, 12: *to rehearse,* Arist. Probl.:—rarely c. dat. rei, as μ. τόξῳ, *to practise with* the bow, Xen. Cyr. 2, 1, 21:—so c. inf., *to practise doing* a thing, as, μ. τοξεύειν καὶ ἀκοντίζειν, Ib. 1, 2, 12; μ. ἀποθνήσκειν, Plat. Phaed. 67 E: absol. *to practise, exercise one's self,* the acc. rei being omitted, Xen. Hell. 3, 4, 16; hence, ἐν τῷ μὴ μελετῶντι, by want of *practice,* Thuc. 1, 142, Plat. Rep. 407 B, cf. Jelf Gr. Gr. § 436, γ.—In pass., *to be practised,* Thuc. 1, 142, Plat., etc.; c. inf., Eur. Alexandr. 4, Ar. Eccl. 119:—cf. ἀσκέω.—III. c. acc. pers., *to exercise* or *train* one, ἐμελέτησεν αὐτοὺς ὡς εἶεν...Xen. Cyr. 8, 1, 42; also c. inf., μ. τινὰ ποιεῖν, Mnesim. Ἱπποτρ. 1, 7, ubi v. Meineke.—2. *to attend* (as physician), Hipp. p. 550; and in pass., of the patient, Id. 556. (From μέλω, μελεδαίνω: some also connect it with Lat. *meditari,* v. δ, VI.)

Μελέτη, ης, ἡ, *care, attention,* Hes. Op. 410: c. gen. rei, μ. πλεόνων, *care for* many things, Ib. 378; so, μελέτην τινὸς ἔχειν=μελετᾶν, ἐπιμελεῖσθαι, like *curam gerere rei,* Ib. 455: later also, μ. περί τινος, Plat. Polit. 286 A, πρός τι, Id. Legg. 865 A: c. gen. pers., *care paid* by one, μ. θεῶν, Soph. Phil. 196.—2. esp. *practice, exercise,* Thuc. 2, 85, etc.; πόνων μ., Id. 2, 39; μ. καὶ μάθησις, Plat., and Xen.: in a military sense, μελέτην ποιεῖσθαι, to go through one's *practice,* Thuc. 1, 18, Xen., etc.: *the practice of speaking, declamation,* Dem. 328, 15, etc.—3. *a pursuit,* Pind. O. 9, 161.—II. *care, anxiety,* μελέτῃ κατατρύχεσθαι, Eur. Med. 1099.

†Μελέτη, ης, ἡ, *Melĕte,* one of the earlier Muses, in Paus. 9, 29, 2.

Μελέτημα, ατος, τό, (μελετάω) *a practice, custom,* Eur. Incert. 101; μ. πρός τι, *practice in..,* Xen. Eq. 11, 13: also=μέλημα.

Μελετηρός, ά, όν, (μελετάω) *practising diligently,* Xen. An. 1, 9, 5: συνουσίαι μελ., meetings *for practising* oratory, debating societies, Philostr.

Μελετητέον, verb. adj. from μελετάω, *one must care for, study,* τι, Plat. Gorg. 527 B.

Μελετητήριον, ου, τό, (μελέτη) *a place for practice,* Plut. Demosth. 8.—II. *the instrument for practising,* Anaxandr. Ἡρακλ. 1.

Μελετητικός, ή, όν, (μελετάω) *inclined to practise,* τινός, Clem. Al.

Μελετητός, ή, όν, (μελετάω) *practised: to be gained by practice,* ἀρετή, Plat. Clit. 407 B.

Μελέτωρ, ορος, ὁ, (μέλω) *one who cares for, a guardian, avenger,* ἀμφί τινα, Soph. El. 846.

Μέλη, ης, ἡ, a sort of *cup,* Anaxipp. ap. Ath. 486 F.

Μελῃδόν, adv., (μέλος)=μελεϊστί, *limb by limb, in joints,* Posidon. ap. Ath. 153 E.—2. *by paragraphs.*

Μεληδών, όνος, ἡ,=μελεδών, Simon. 14, Anth. P. 5, 293.

Μέλημα, ατος, τό, (μέλω) *the object of care,—a beloved object,* τοὐμὸν μέλ., like Virgil's *mea cura,* Sappho 105; so, νέαις μ. παρθένοις, Pind. P. 10, 93; Χαρίτων μ., Id. Fr. 63; Κύπριδος, Ib. 237;—so also in Trag.—II. *a charge, duty,* Aesch. Ag. 1549:——hence *care, anxiety,* Aesch. Eum. 444, Theocr. 14, 2; etc.

†Μέλης, ητος, ὁ, *the Meles,* a river of Ionia near Smyrna, on the banks of which Homer was said to have been born, H. Hom. 8, 3; Strab. p. 554: in Anth. Plan. 292, the river-god is made the father of Homer: cf. Dübn. Asius 12.—II. *Meles,* father of the dithyrambic poet Cinesias, Plat. Gorg. 501 B.—Others in Paus., etc.

†Μελήσανδρος, ου, ὁ, *Melesandrus,* a commander of the Athenians, Thuc. 2, 69.—2. a person against whom an oration of Dinarchus is directed, Dion. H.

†Μελησίας, ου, ὁ, *Melesias,* an Olympic victor of Aegina, Pind. N. 4, 151.—2. an Athenian ambassador, Thuc. 8, 86; father of the Thucydides, who was an opponent of Pericles, v. l. Μιλησίας, v. Marcell. vit. Thuc. § 43.—Others in Plat. Lach.; etc.

†Μελησιγενής, οῦς, ὁ, (Μέλης I, *γένω) *Melesigĕnes,* i. e. *born on* or *of* (the) *Meles,* appell. of Homer, Vit. Hom.; v. Μέλης I.

Μελησίμβροτος, ον, (μέλησις, βροτός) *being an object of care* or *love to men,* Pind. P. 4, 27.

†Μελήσιππος, ου, ὁ, *Melesippus,* a Lacedaemonian, Thuc. 1, 139.

Μέλησις, εως, ἡ, (μέλω) *care, diligence.*

Μελησμός, οῦ, ὁ,=foreg., dub.

Μελητέον, verb. adj. from μέλω, *one must take thought,* τινός, Plat. Rep. 365 D.

†Μελητίδης, ου, ὁ, *Meletides,* a person, whose name became proverb. for stupidity, Ar. Ran. 991: in form patron. from sq.

†Μέλητος, ου, ὁ, (more correct than Μέλιτος) *Melētus,* an Athenian tragic poet, of the deme Pitthus, one of the accusers of Socrates, Ar. Ran. 1302; Plat. Apol.; Xen. Mem.; etc.: another Meletus is mentioned as an accomplice of the Thirty, implicated in a charge of profaning the mysteries, Andoc. 2, 41; 12, 34; Xen. Hell. 2, 4, 36; etc.; perh. same as the poet, v. Clinton Fast. Hell. 2, p. xxxvi, n.

ΜΕ´ΛΙ˘, τό: gen. ῐτος, etc.: (a dat. μέλι acc. to Meineke Com. Fr. 3, p. 641,—but?):—Lat. *MEL, honey,* Hom.: said to be made by men from the φοίνιξ in Hdt. 1, 193, cf. 4, 194: τὸ ὕον μέλι, the Persian *manna,* Polyaen.: metaph. of any thing sweet, Alex. Mant. 1, 6. Cf. μειλίσσω, fin.

Μελία, ας, ἡ, Ion. μελίη, *the ash,* Lat. *fraxinus,* Il. 13, 178; 16, 767:—Hes. Op. 144 brings the third or brazen race of men from ash-trees, ἐκ μελιᾶν,—so hard is its wood.—II. *a spear,* the shafts being usu. made of ash, (cf. μείλινος), Il. 22, 225, etc.

†Μελία, ας, ἡ, *Melia,* daughter of Oceanus, wife of Inachus, Apollod. 2, 1, 1.—2. a nymph, mother of the Centaur Pholus, Id.

Μελιᾱδής, ές, Dor. for μελιηδής, Alcae. 47, Pind. Fr. 147.

Μελίαι, ῶν, αἱ, a race of nymphs said to have sprung from the spot of earth on which fell the blood of Uranus, Hes. Th. 187; they were also called Μελιάδες. The name seems to mean *ash-nymphs* (μελία), like Δρυάδες, Ἁμαδρυάδες, *oak-nymphs.*

Μελῐβόας, ὁ, (μέλι, βοή) *sweet-singing,* κύκνος, Eur. Phaëth. 2, 34.

†Μελίβοια, ας, ἡ, *Meliboea,* daughter of Oceanus, Apollod. 3, 8, 1.—2. a daughter of Niobe, Id. 3, 5, 6.—3. wife of Theseus, mother of Ajax, Ath. 557 A.—4. appell. of Proserpina, Lasus ap. Ath. 624 E.—II. a city of Magnesia in Thessaly, Il. 2, 717.

Μελίβρομος, ον, (μέλι, βρέμω) *sweet-toned,* Anth. P. 7, 696.

Μελῐγᾱθής, ές, Dor. for -γηθής, *honey-sweet,* ὕδωρ, Pind. Fr. 211.

Μελίγδουπος, ον, (μέλι, γδουπέω) *sweet-sounding,* ἀοιδή, Pind. N. 11, 23.

Μελίγηρυς, υος, Dor. -γᾱρυς, ὁ, ἡ, (μέλι, γῆρυς) *sweet-voiced, melodious,* ὄψ, Od. 12, 187, ἀοιδή, H. Hom. Ap. 519; ὕμνοι, κῶμοι, Pind. O. 11 (10), 4, N. 3, 7.

Μελίγληνος, ον, *soft-eyed.*

Μελίγλωσσος, ον, (μελί, γλῶσσα) *honey-tongued,* πειθώ, Aesch. Pr. 172; ἀοιδαί, Bacchyl. 12; ἔπη, Ar. Av. 908.

Μέλιγμα, ατος, τό, (μελίζω II) *a song,* Mosch. 3, 93:—but, Ibid. 56, it is *a musical instrument,* where some take it for μείλιγμα.

†Μελιγουνίς, ίδος, ἡ, *Meligūnis,* the earlier name of the island Lipara, Call. Del. 48.

Μελίδουπος, ον,=μελίγδουπος.

Μελιειδής, ές, f. l. for μελιηδής in Hipp. p. 529.

Μελίεφθος, ον, (μέλι, ἕψω) *dressed with honey,* Arr.

Μελίζω, Dor. μελίσδω: (μέλος):—*to dismember, cut in pieces,* v. l. Luc. Dial. Mort. 29, 1.—2. in pass. *to have the limbs fully formed,* Opp. C. 3, 159; cf. διαρθρόω.—II. (μέλος II) *to modulate, sing, warble,* μελίσδειν σύριγγι, Theocr. 20, 28: but usu. in mid., Id. 1, 2; 7, 89.—2. trans. *to sing of, celebrate in song,* τινὰ ἀοιδαῖς, Pind. N. 11, 23.; μ. πάθη, Aesch. Ag. 1176.

Μελίζωρος, ον, (μέλι, ζωρός) *of pure honey,* Nic. Al. 205: *sweet as honey,* Id. Th. 663.

Μελιηγενής, ές, (μελία, *γένω) *sprung from ash-trees, ash-born,* Ap. Rh. †4, 1641†; cf. μελία.

Μελιηδής, ές, (μέλι, ἡδύς) *honey-sweet,* λωτοῦ μελιηδέα καρπόν, Od. 9, 94, etc.: metaph. μ. θυμός, νόστος ὕπνος, Il. 10, 495, Od. 11, 100; 19, 551; so in Pind. etc.; cf. μελιαδής.

Μελίθρεπτος, ον, (μέλι, τρέφω) *honey-fed*, Anth. P. 9, 122.

Μελίθροος, ον, contr. -θρους, (μέλι, θροέω) *sweet-sounding*, Anth. P. 5, 125.

Μελιινος, η, ον, v. l. for μελέϊνος. [ῐ]

†Μελικέρτης, ου, ὁ, *Melicertes*, son of Athamas and Ino, changed into the sea-god Palaemon, Apollod. 1, 9, 5.

Μελίκηρᾰ, ἡ, *the spawn of the murex*, as being like *a honey-comb*, Arist. H. A., 5, 15, 1; (hence κηριάζειν, *to deposit this spawn*, Ib. 3.); cf. Lob. Paral. 346:—also μελίκηρα, τά.—II.=μελικηρίς II, Pherecr. Aut. 7, ubi v. Meineke. [ῐ]

Μελῐκηρία, ας, ἡ,=sq.

Μελῐκηρίς, ίδος, ἡ, *meliceris, a virulent eruption on the head*, also called *tinea favosa*, from its resembling *a honeycomb*, Hipp.—II. *a honey-cake*, Philox. ap. Ath. 147 B.

Μελίκηρον, ου, τό, (μέλι, κηρός) *a honey-comb*, Theocr. 20, 27.

Μελίκομπος, ον, (μέλι, κομπέω) *sweet-sounding*, ἀοιδαί, Pind. I. 2, 46.

Μελῐκός, ή, όν, (μέλος II.) *belonging to* or *accompanied by singing, song-like, to be sung.*—II. *singing:* ὁ μελικός, *a lyric poet*, Plut. 2, 120 C. Adv. -κῶς.

Μελίκρᾱτος, ον, Ion. -κρητος; (μέλι, κεράννυμι):—*mixed with honey:* τὸ μελίκρητον, Att. -κρᾱτον, *a drink of honey and milk* offered as a libation to the souls of the dead and to the infernal gods, Od. 10, 519; 11, 27: more fully, μελίκρατα γάλακτος, Eur. Or. 115,—because after Hom. it also meant *a mixture of honey and water:*—we also find the metaplast. dat. μελίκρᾱτι, but no nom. μελίκρᾱς, Lob. Paral. 224.

Μελίκταινα, ἡ, poet. for μελίταινα, Nic. Th. 555.

Μελικτής, οῦ, ὁ, Dor. μελικτάς, (μελίζω II.) *a singer, player*, esp. *flute-player*, Theocr. 4, 30, Mosch. 3, 7;—also μελιστής.

Μελῐλώτῐνος, η, ον, *made of* μελίλωτον, Pherecr. Pers. 2: from

Μελίλωτον, ου, τό, also μελίλωτος, ου, ὁ, (μέλι, λωτός) *melilot*, a kind of clover, so called from the quantity of honey it contained, Cratin. Malth. 1. [ῐ: but long in arsis, Nic. Th. 897.]

Μελίμηλον, ου, τό, (μέλι, μῆλον) *a sweet apple, an apple grafted on a quince*, Diosc. 1, 161.

Μελίνη, ης, ἡ, *millet, panicum miliaceum*, Hdt. 3, 117; κνήμη μελίνης, Soph. Fr. 534; also ἔλυμος. [ῑ?]

†Μελίνη, ης, ἡ, *Melinē*, daughter of Thespius, Apollod. 2, 7, 8.

Μέλινον, ου, τό,=μελίταινα.

Μέλινος, ου, ὁ,=μελίνη.

Μέλῐνος, v. sub μείλινος.

†Μέλινος, ου, ὁ, *Melinus*, a harbour on the coast of the Troglodytae, Strab. p. 771.

†Μελινοφάγοι, ων, οἱ, (μελίνη, φαγεῖν; *millet-eaters*), *the Melinophăgi*, a Thracian people, Xen. An. 7, 5, 12.

†Μελιξώ, οῦς, ἡ, *Melixo*, a female flute-player, Theocr. 2, 146.

†Μέλιος, ου, ὁ, *Melius*, masc. pr. n., Qu. Sm. 11, 85.

Μελίπαις, (μέλι, παῖς) σίμβλος, the hive *with its honey-children*, Anth. P. 12, 249.

Μελίπηκτον, ου, τό, (μέλι, πήγνυμι) *a honey-cake*, Antiph. Leptin. 1.

Μελίπνοος, ον, contr. -πνους, ουν, (μέλι, πνέω) *honey-breathing, sweet-breathing*, σύριγξ, Theocr. 1, 128.

Μελιπτέρωτος, ον, (μέλι, πτερόω) *honey-winged*, μέλεα, ap. Ath. 633 A.

Μελίπτορθος, ον, (μέλι, πτόρθος) *with honeyed boughs*, Androm. ap. Galen

Μελιρρᾰθάμιγξ, ιγγος, ὁ, ἡ, (μέλι, ῥαθάμιγξ) *dropping honey*, Nonn. [ᾰ]

Μελίρροθος, ον, (μέλι, ῥοθέω)=sq., Pind. Fr. 286.

Μελίρροος, ον, contr. -ρους, ουν, (μέλι, ῥέω) *flowing with honey.*

Μελίρρῡτος, ον,=foreg., κρῆναι, Plat. Ion 534 A.

Μέλις, barbarism for μέλι, Ar. Thesm. 1192.

†Μελίσανδρος, ου, ὁ, *Melisander*, an early poet of Miletus, who sang the battle of the Lapithae and Centaurs, Ael. V. H. 11, 2.

Μελίσδω, Dor. for μελίζω II, Theocr.

Μελίσκιον, ου, τό, dim. from μέλος II, Antiph. Τραυμ. 1.

Μέλισμα, ατος, τό, (μελίζω II) *a song*, Theocr. 14, 31:—*an air, melody*, Mel. 1, 35.

Μελισμάτιον, ου, τό, dim. from μέλισμα. [ᾰ]

Μελισμός, οῦ, ὁ, (μελίζω I) *a dismembering.*—II. (μελίζω II) *a singing, song.*

Μελίσπονδα (sc. ἱερά), ων, τά, *drink-offerings of honey*, Plut. 2, 464 C; cf. ἐλαιόσπονδα, οἰνόσπονδα.

Μέλισσᾰ, ης, ἡ, Att. μέλιττα: no doubt from μέλι, *honey*, and so we find a genit. pl. μελιτῶν, Emped. 311,—(unless this be written μελίτων). *A bee*, Lat. *apis*, Hom., etc.: μέλισσαι, Hes. Th. 594; cf. ξουθός, πόνος II. 2:—ὥσπερ μέλιττα κέντρον ἐγκαταλιπεῖν, Plat. Phaed. 91 C; etc.—The term μέλισσα was applied,—2. to *poets*, from their culling the beauties of nature, as Horace, *more apis Matinae*, cf. Jac. Anth. P. 580: also—3. *to the priestesses* of Delphi, Pind. P. 4, 106; of Ceres and Diana, Creuzer Symbolik, 3, 354; 4, 241, 382 sq., Meineke Euphor. p. 95, cf. ἐσσήν: hence—4. in the mystic philosophy of the Neoplatonists, to *any pure, chaste being*, Porphyr.; cf. νύμφη.—II. μέλισσα for *honey* itself, Soph. O. C. 480, cf. Lob. Phryn. 187: on the phrase ἑσμὸς μελίσσης in Epinic. ap. Ath. 432 C, v. Herm. Opusc. 2. p. 252–7.

†Μέλισσα, ης, ἡ, *Melissa*, wife of Periander tyrant of Corinth, Hdt. 3, 50:—2. a courtesan of this name in Ath. 157 A.—Others in Anth.; etc.—II. a town of Phrygia where Alcibiades was buried, Ath. 574 E.

Μελισσαῖος, α, ον, (μέλισσα) *of* or *belonging to bees*, Nic. Th. 611.

Μελίσσειος, α, ον,=foreg.: cf. μελίσσιος.

Μελισσεύς, έως, ὁ, *a bee-keeper*, Arist. H. A. 9, 40, 37.

†Μελισσεύς, έως, ὁ, *Melisseus*, an ancient king of Crete, Apollod.

Μελισσήεις, εσσα, εν, *rich in bees*, Nic. Th. 11, Coluth. 23.

Μελισσία, ας, ἡ,=μελισσών.

Μελίσσιος, α, ον, (μέλισσα) *of, belonging to bees:* μ. κηρίον, *a honeycomb*, N. T., with v. l. μελίσσειον.

Μελισσοβότᾰνον, ου, τό, (μέλισσα, βοτάνη) an herb, *baulm*, Lat. *apiastrum*, also μελισσόφυλλον, μελίτταινα, μέλινον, μελισσόβοτον.

Μελισσόβοτος, ον, (μέλισσα, βόσκω) *fed on by bees*, Anth. P. 9, 523, Dion. P. 327: τὸ μ.=foreg., Nic. Th. 677.

Μελισσοκόμος, ον, (μέλισσα, κομέω) *keeping bees*, Ap. Rh. 2, 131, Opp.

Μελισσοκρᾶς, ᾶτος, ὁ, and ἡ,=μελιτόκρας.

Μελισσονόμος, ον, (μέλισσα, νέμω) *feeding* or *keeping bees*, like μελισσοκόμος.—II. in Ar. Ran. 1273, the Μελισσονόμοι are *the chief priestesses* (v. μέλισσα I, 2.)

Μελισσοπόλος, ον, Att. μελιττ–, *keeping bees*, Arist. Mirab. 64.

Μελισσοπόνος, ον, (μέλισσα, πονέω)=μελισσοκόμος, Anth. P. 6, 239.

Μελισσόρῡτος, ον, (μέλισσα, ῥέω) *flowing from bees;* μ. νασμοί, streams *of honey*, Orph. Arg. 572.

†Μέλισσος, ου, ὁ, *Melissus*, son of Telesiades of Thebes, victor in the Nemean and Isthmian games, Pind. I. 3, 15 sqq.—2. a philosopher and statesman of Samos, pupil of Parmenides, Plat. Theaet. 180 E.

Μελισσοσόος, ον, (μέλισσα, σώζω) *guardian of bees*, of Pan, Anth. P. 9, 226.

Μελισσότευκτος, ον, (μέλισσα, τεύχω) *made by bees*, κηρία, Pind. Fr. 266.

Μελισσότοκος, ον, (μέλισσα, τίκτω) *produced by bees, honied*, Anth. P. 7, 12.

Μελισσοτροφεῖον, ου, τό, *a bee-house*, Lat. *apiarium:* from

Μελισσοτρόφος, ον, (μέλισσα, τρέφω) *feeding bees*, Σάλαμις, Eur. Tro 795.

Μελισσουργεῖον, ου, τό,=μελισσοτροφεῖον, Aesop.

Μελισσουργέω, ῶ, *to be a* μελισσουργός.

Μελισσουργία, ας, ἡ, Att. μελιττ– *bee-keeping*, Arist. Pol. 1, 11, 2.

Μελισσουργικός, ή, όν, *of, belonging to a* μελισσουργός.

Μελισσουργός, όν, (μέλισσα, *ἔργω) Att. μελιττ–, *busied with bees:* ὁ μ.=μελισσεύς, Plat. Legg. 842 D, Arist. H. A. 5, 22, 6; cf. μελιτουργός.

Μελισσοφάγος, ον, (μέλισσα, φᾰγεῖν) *eating bees.*

Μελισσόφυλλον, ου, τό=μελισσοβότανον, Diosc. 3, 118.

Μελίσσω, poet. for μειλίσσω, formerly in Aesch. Supp. 1030.

Μελισσών, Att. μελιττών, ῶνος, ὁ, *a bee-house, apiary.*

Μελιστᾰγής, ές, (μέλι, στάζω) *dropping honey*, Anth. P. 5, 295, etc.

Μελίστακτος, ον,=foreg., Mel. 1 33.

Μελιστής, οῦ, ὁ,=μελικτής, Anacreont. 62, 31.

†Μελιστίχη, ης, ἡ, *Melistiche*, fem. pr. n., Ar. Eccl. 46.

Μέλῐτα, ἡ, poet. for μέλισσα (q. v.), Emped. 311.

†Μελιταία, ας, ἡ, Strab., Μελιτία, Thuc. 4, 78, Μελίτεια, Polyb., *Melitaea*, a city of Phthiotis in Thessaly, earlier called Πύρρα; hence Μελιταιεύς, έως, ὁ, *an inhab. of M.*, Strab.; οἱ Μελιταεῖς, Polyb. 5, 97, 6.

Μελίταινα, ἡ, said to be=μελίτταινα. [ῐ]

Μελῐταῖον, ου, τό, name of a lap-dog, prob. *from Melita*, Artemid.

†Μελιταῖος, α, ον, *of* or *belonging to Melita* (II., 3), *Maltese;* τὰ Μελιταῖα κυνίδια, Strab. p. 277, v. foreg.: hence proverb. ὄνος τὰ Μελιταῖα, the ass playing lap-dog, Paroem. C. 369.

Μελίτεια, ας, ἡ, (μέλι)=μελισσοβότανον, Theocr. 4, 25. [ῐ]

†Μελίτεια, ας, ἡ, *Melitēa*, fem. pr. n., Anth.—2. v. Μελιταία.

Μελίτειον, ου, τό, or μελίτιον, ου, τό, (μέλι) *mead*, Plut. Cor. 3, etc.: also μελίτειος οἶνος, μελιτίτης, Plut. 2, 672 B.

Μελῖτερπής, ές, (μέλι, τέρπω) *honey-sweet*, μολπή, Simon. 52, 9.

†Μελίτη, ης, ἡ, *Melite, Melita*, I., fem. pr. n.;—1. a nymph, daughter of Nereus, Il. 18, 42.—2. daughter of the river-god Aegaeus, mother of Hyllus, Ap. Rh. 4, 538.—Others in Anth.—II. of islands;—1. ancient name of Samothrace, Strab. p. 472.

—2. an island in the Adriatic on the coast of Illyria, now *Meleda*, Ap. Rh. 4, 572; on this island, in all probability, St. Paul was cast, N. T. Act. 28, 1 sqq.; v. Anthon's Class. Dict., s. v. where the reasons are stated at large.—3. an island of the Mediterranean between Sicily and Africa, now *Malta*, Strab. p. 277; Μελῖτη in Lyc. 1027.—III. a lake near Oeniadae in Aetolia, Strab. p. 459.—IV. an Attic deme of the tribe Cecropis, Strab. p. 65; acc. to Steph. Byz. of the tribe Oeneïs: Dem. 1258, fin.

†Μελιτήϊος, η, ον,=Μελιταῖος, Ap. Rh. 4, 1150.

Μελῐτήμερος, ον, (μέλι, ἡμέρα)= καλήμερος.

†Μελιτηνή, ῆς, ἡ, *Melitene*, a district of Cappadocia, Strab. p. 527.

Μελῐτήριος, α, ον,= sq., Ar. Fr. 440.

Μελῐτηρός, ά, όν, *of* or *for honey*, Theophr.

†Μελιτία, ας, ἡ, v. Μελιταία.

Μελῑτίδης, ου, ὁ, †less correct than Μελητίδης, q. v.

Μελῐτίζω, (μέλι) *to use honey* for medical purposes, as for plasters.

Μελίτῑνος, η, ον, *honey-sweet*, Zeno ap. Diog. L.

Μελίτιον, ου, τό,=μελίτειον.

Μελῐτισμός, οῦ, ὁ, *the use of honey* for plasters.

Μελῐτίτης, οἶνος, ὁ, *wine prepared with honey*, Lat. *vinum mulsum*, Diosc.

Μελῐτοειδής, ές, (μέλι, εἶδος) *like honey*, Hipp. p. 878.

Μελῐτόεις, εσσα, εν, *honied*, i. e. *sweet, delicious*, εὐδία, Pind. O. 1, 158. —II. *made of honey*: ἡ μελιτόεσσα, (sc. μάζα), *a honey-cake*, esp. used as a sacred offering, Hdt. 8, 41; Att. contr. μελιτοῦττα, Ar. Nub. 507, Av. 567,—like οἰνοῦττα, etc.:—also μελιτοῦς, ὁ, sub. πλακοῦς.

Μελῐτόκρᾱς, ᾱτος, ὁ and ἡ, = μελίκρατος.

Μελῐτοπωλέω, ῶ, *to sell honey*: from

Μελιτοπώλης, ου, ὁ, (μέλι, πωλέω) *a dealer in honey*, Ar. Eq. 853, Antiph. Κνοισθ. 2, 5: fem. μελιτόπωλις, ιδος.

†Μέλῑτος, ου, ὁ, less correct form of name Μέλητος, q. v.

Μελῐτοτροφέω, ῶ, (μέλι, τρέφω) *to feed with honey.*

Μελῐτοτροφία, ας, ἡ, *a feeding with honey.*

Μελῐτουργεῖον, ου, τό, *a place where honey is made.*

Μελῐτουργέω, ῶ, *to make honey*, Arist. H. A. 9, 40, 11; and

Μελῐτουργία, ας, ἡ, *honey-making*; and

Μελῐτουργικός, ή, όν, *belonging to honey-making*; from

Μελῐτουργός, όν, (μέλι, *ἔργω) *making honey*: ὁ μ., like μελιττουργός, Plat. Rep. 564 C, Bekk.

Μελῐτοῦς, μελῐτοῦττα, v. μελιτόεις II.

†Μελίτουσσα, ης, ἡ, *Melitussa*, a city of Illyria, Polyb. 13, 10, 3.

Μελῐτόχροος, ον, contr. -χρους,ουν, =μελίχροος.

Μελῐτόω, ῶ, (μέλι) *to sweeten with honey*, μήκων μεμελιτωμένη, Thuc. 4, 26.

Μέλιττα, ἡ, Att. for μέλισσα, *a bee*. †—II. also for Μέλισσα, fem. pr. n.

Μελίτταινα, ἡ,=μελισσοβότανον, Diosc.

Μελίττιον, ου, τό, dim. from μέλιττα, Ar. Vesp. 367.—II. *the cell of a bee's comb*, and in plur., *a honey-comb*, Arist. H. A. 9, 40, 8; cf. κηφήνιον, σφηκίον.

Μελιττοπολέω, ῶ, *to busy one's self with bees*: from

Μελιττοπόλος, ον, v. μελισσ-.

Μελιττοπτηχέω, ῶ, (μέλιττα, πτήσσω) *to frighten bees* by striking metal pans, and so collect the swarm.

Μελιττοτροφεῖον, μελιττοτρόφος, Att. for μελισσοτρ-.

Μελιττουργός, όν, -ουργέω, -ουργία, ἡ, Att. for μελισσ-.

Μελιττώδης, ες, (μέλιττα, εἶδος) *like a bee*, Arist. Part. An. 4, 6, 14.

Μελιττών, ῶνος, ὁ, Att. for μελισσών.

Μελῐτώδης, ες, (μέλι, εἶδος) *like honey*, †Luc. Vit. Auct. 19†: also as a name of Proserpina, like Lat. *Mellita*, Theocr. 15, 94.

Μελίτωμα, ατος, τό, (μελιτόω) *a honey-cake*, Batr. 39. [ῐ]

†Μελίτων, ωνος, ὁ, *Meliton*, a lyric poet, Anth.

Μελίτωσις, εως, ἡ, *a sweetening with honey.* [ῐ]

Μελίφθεγκτος, ον,=sq., Or. Sib.

Μελίφθογγος, ον, (μέλι, φθογγή) *honey-voiced, sweet-toned, honied*, Μοῖσαι, ἀοιδαί, Pind. O. 6, 36, I. 2, 12, etc.

Μελίφρων, ονος, ὁ, ἡ, (μέλι, φρήν) *sweet to the mind, delicious*, οἶνος, Od. 7, 182, etc.; ὕπνος, Il. 2, 34; θυμός, Hes. Sc. 428; σκόλιον, Pind. Fr. 87, cf. N. 7, 16.—II. act. *minding bees*, Ap. Rh. 4, 1132.

Μελίφυλλον, ου, τό, (μέλι, φύλλον) *baulm* = μελισσόφυλλον, Nic. Th. 554.

Μελίφυρτος, ον, (μέλι, φύρω) *mixed with honey*, Anth. P. 5, 270.

Μελίφωνος, ον, (μέλι, φωνή) *honey-voiced*, Sappho 120; cf. μειλιχόφ-.

Μελίχλωρος, ον, (μέλι, χλωρός) *honey-complexioned*, prob. what we call *olive*, or a softer word for χλωρός, Plat. Rep. 474 E, Theocr. 10, 27.

Μελίχροιος, ον,=sq.

Μελίχροος, ον, contr. -χρους, ουν, *honey-coloured*, Mel. 31.

Μελιχροποιέω, ῶ, *to make as sweet as honey*, Hipp.: from

Μελιχρός, ά, όν, *sweet as honey, honied*, οἶνος, Hipp. (Not a compd.; but formed straight from μέλι, as πενιχρός from πενία.)

Μελίχρῡσος, ον, (μέλι, χρυσός) *of a golden honey-colour*, Opp. C. 1, 315: †as subst. ὁ μ., gem of a bright *golden* or *honey-yellow* colour, Plin. 37, 45.

Μελιχρώδης, ες, (μελίχρους, εἶδος) *yellow as honey*, Anth. P. 12, 5.

Μελίχρωος, ον,=μελίχροος, dub., Böckh Plat. Min. p. 139.

Μελίχρως, ωτος and οος,=μελίχροος, Q. Sm. 3, 224, Anth.

Μέλκα, ἡ, *a cooling food made from sour milk*:—late word, prob. formed from Germ. *Melk, Molke*, the real Greek word being ὀξύγαλα, Morell Codd. Mss. Lat. Bibl. Nan. p. 67.

Μέλλαξ, ακος, ὁ, *a youth*, late word. (Either from μέλλω, like μελλείρην, μελλέφηβος, or akin to μεῖραξ.)

†Μελλαρία, ας, ἡ, *Mellaria*, a city of Hispania Baetica, Strab. p. 140.

Μελλείρην, ενος, ὁ, Lacon. for μελλέφηβος, Plut. Lyc. 17: †v. εἴρην.

Μελλέποσις, ὁ and ἡ,=μελλόποσις.

Μελλέπταρμος, ον, *just going to sneeze*, Arist. Probl. 31, 7, 5; cf. Lob. Phryn. 769.

Μελλέφηβος, ον, (μέλλω, ἔφηβος) *near upon the age of puberty.*

Μέλλημα, ατος, τό, (μέλλω) *a delay*, usu. in plur. *delays*, Eur. I. A. 818, Aeschin. 64, 4.

Μέλλησις, εως, ἡ, (μέλλω) *a being about to do, threatening to do*, Thuc. 1, 69, etc.: *an intention*, esp. *unfulfilled*, Id. 5, 116; cf. Plat. Legg. 723 D: διὰ βραχείας μελλήσεως, at short *notice*, Thuc. 5, 66: and so,—II. *a delaying, putting off*, τινός, Id. 3, 12. Cf. ἐπιμέλλησις.

Μελλησμός, οῦ, ὁ, *procrastination*, Epicur. ap. Stob. p. 155, 20.

Μελλητέον, verb. adj. *one must delay*, Eur. Phoen. 1279, Plat. Criti. 108 E.

Μελλητής, οῦ, ὁ, *a delayer, loiterer*, Thuc. 1, 70.

Μελλητιάω, ῶ, desiderat. from μέλλω, *to wish to delay.*

Μελλητικός, ή, όν, *inclined to delay.*

Μελλῐέρη, ης, ἡ, (μέλλω, ἱέρη) *a probationary priestess, a novice*, Plut. 2, 795 D.

Μελλίχροος,=μελίχροος, in Sappho 64, Neue.

Μελλόγᾰμος, ον, (μέλλω, γαμέω) *betrothed*, Soph. Ant. 628, Theocr. 22, 140.

Μελλοδειπνικός, ή, όν, (μέλλω, δεῖπνον) μέλος μ., music *at the beginning of dinner*, Ar. Eccl. 1153.

Μελλοθάνᾰτος, ον, (μέλλω, θάνατος) *about to die, at the point of death*; dub. [θᾰ]

Μελλονῑκιάω, ῶ, (μέλλω, νικάω) *to be going to conquer*, Ar. Av. 639, with a play on the name of Νικίας, the Athenian *Cunctator.*

Μελλονύμφιος, ου, ὁ, (μέλλω, νυμφίος) *about to be betrothed* or *wedded.*

Μελλόνυμφος, ον, (μέλλω, νύμφη) *about to be betrothed* or *wedded*, esp. of females, ἡ μ., Soph. Ant. 633:—in Soph. Tr. 207, the Schol. explains ὁ μ. by εἴ τις μ. ἐστιν; others, as Erfurdt, read ἁ μ. κλαγγά, *the maidens'* song, opp. to ἀρσένων κλαγγά; Dind. now reads δόμος in v. 205, and refers μ. to it.

Μελλόπαις, ὁ, ἡ, (μέλλω, παῖς) *a child*, acc. to Hesych., in the tenth year.

Μελλόποσις, εως, ὁ and ἡ, (μέλλω, πόσις) *about to become a husband* or *wife*, Soph. Fr. 910: also μελλέποσις, v. Lob. Phryn. 769.

Μελλόπταρμος, ον, = μελλέπταρμος, q. v.

ΜΕ΄ΛΛΩ, fut. μελλήσω: aor. ἐμέλλησα: in Att. the augm. is doubled, ἤμελλον, ἠμέλλησα: Hom. uses only pres. and impf.—Radic signf., *to be on the point to* do or suffer something, with inf. of fut., more rarely of pres.; still more rarely of aor.; but the last, though wholly rejected by some, as Phryn. p. 336, is found not only in Hom. (Il. 13, 777, Od. 4, 377, etc.), but also in Ion. and Att., v. Pors. Or. 929, Elmsl. Heracl. 710, Lob. Phryn. 133, 745 sq. As this radic. sense often passes into that of *to have a mind, intend to do*, like φροντίζειν, perh. μέλλω and μέλω belong to the same root. The word differs from the fut. proper in this,—that μέλλω denotes *an action as yet incomplete*, rather than *wholly future*. The usage of μέλλω is so varied, that sometimes it can be rendered only by auxiliary verbs, *I will, would*, etc.: sometimes it expresses mere *possibility* or at most *probability*; as will be seen from the following division, founded on Homeric examples.—I. *to be on the point of doing* something or *having it done to* one, with an express notion of free-will and choice, *to intend, design, purpose*, oft. with τάχα, as, καὶ δή μιν τάχ' ἔμελλε δώσειν ᾧ θεράποντι κα *ταξέμεν*, and then he *was just going* to give..., Il. 6, 52, cf. 515; *θήσειν ἔτ' ἔμελλεν ἐπ' ἄλγεά τε στοναχάς τε Τρωσί τε καὶ Δαναοῖσι*, he *still purposed* to lay sufferings on them, Il. 2, 39; *μέλλεις ἀφαιρήσεσθαι ἄεθλον*, thou *thoughtest* to strip me of the prize, Il. 23, 544: oft. with *οὐκ ἄρα*, as, *οὐδ' ἄρ' ἔμελλον πείσειν*, nor did *I think I should* persuade thee, Il. 22, 356; *οὐκ ἄρ' ἔμελλες λήξειν; did you* not *think you might* stop? Od. 13, 293; cf. *ἄρα* V.—II. *to be about to do*, etc., whether one will or not; and so, *to be made to do*,—1. esp. by the divine will or necessity, v. Nitzsch Od. 1, 232; *to be fated, destined to do*, *τὰ οὐ τελέεσθαι ἔμελλον*, which *were* not *to be* accomplished, Il. 2, 36; *τάχα δ' ἀνστήσεσθαι ἔμελλεν*, he *was* soon to rise up again, Il. 2, 694; *ἔμελλον ἔτι ξυνέσεσθαι ὀϊζυῖ πολλῇ*, *I was* still *to* live in much misery, Od. 7, 270.—2. sometimes, though very rarely, by the will of other *men*, *περὶ τρίποδος γὰρ ἔμελλον θεύσεσθαι, they were to* have run for a tripod, by order of the Eleans, Il. 11, 700.—3. to denote a conclusion, which seems a certain result from foregoing events, when our *must* will usu. render it; often with *που*, as, *μέλλω που ἀπέχθεσθαι Διὶ πατρί*, sure *it must be that* I am hated by father Jupiter, Il. 21, 83; *κελευσέμεναι δέ σ' ἔμελλε δαίμων, it must have been* a god that bade thee, Od. 4, 274: *μέλλω ἀθανάτους ἀλιτέσθαι, I must have* aggrieved the immortals, Od. 4, 377; in full, *εἰ δ' οὕτω τοῦτ' ἐστίν, ἐμοὶ μέλλει φίλον εἶναι*, if this is so, then *must* I be content, Il. 1, 564.—4. often to mark *a possibility* or *probability*, when it may usu. be rendered by our *will* or *may*, or expressed by an adv., such as *perhaps, likely, belike*, etc., as, *τὰ δὲ μέλλετ' ἀκουέμεν, belike* you have heard it, Il. 14, 124, Od. 4, 94; *μέλλεις δὲ σὺ ἴδμεναι, 'tis like* thou may'st know, Od. 4, 200; *ὅθι που μέλλουσιν ἄριστοι βουλὰς βουλεύειν*, where *belike* the best are holding counsel, Il. 10, 326; *εἰ αἰεὶ δὴ μέλλοιμεν ἀγήρω τ' ἀθανάτω τε ἔσσεσθαι*, if we *might* be..., Il. 12, 323; *καὶ μὲν δή πού τις μέλλει βροτὸς ἀνδρὶ τελέσσαι, πῶς δὴ ἔγωγ' οὐκ ὄφελον Τρώεσσι κακὰ ῥάψαι; 'tis like*, I ween, that mortal man worketh ill for his neighbour, and shall not I (Juno) plan ills for Troy? Il. 18, 362;—and we may so understand Od. 18, 138, *καὶ γὰρ ἐγώ ποτ' ἔμελλον ἐν ἀνδράσιν ὄλβιος εἶναι*, one time perchance I *may* have been happy; and perh. Od. 1, 232, *μέλλεν ποτὲ οἶκος ἀφνειὸς ἔμμεναι*: (these two places are remarkable, for that *μέλλω* here denotes a *wholly past* event, but yet so long past, that all we can say of it is, that *it may have been*: however the last passage belongs in part to signf. II., and may be rendered, *it seems* this house *was to be* happy, so long as...)—5. *to be always going to do*, without ever doing, and so *to delay, put off, hesitate, scruple*, only in Att., who also have a mid. *μέλλομαι*, just like act. (v. infr. 6, fin.):—in this signf. *μέλλειν* is properly followed by inf. pres., never by fut., Elmsl. and Herm. Med. 1209; Elmsl. also rejected the inf. aor., but perh. too hastily: Buttm. held that the aor. *ἐμέλλησα, ἠμέλλησα*, was used only in this signf., but v. Stallb. Plat. Theaet. 148 E.—6. *μέλλω* often stands without its infin., when the verb immediately precedes or follows, as, *τὸν υἱὸν ἑώρακας αὐτοῦ*; answ. *τί δ' οὐ μέλλω*; why *shouldn't I* (have seen him)? i. e. *to be sure I have*: also *πῶς γὰρ οὐ μέλλει*; Plat. Phaed. 78 B.—So *μέλλω* sometimes seems to govern an acc., which however really depends on the inf. omitted, as, *ὅ τι μέλλετε (πράττειν), εὐθὺς πράττετε*, what ye are about (to do), do quickly, Thuc., cf. 7, 70: there is also a remarkable omission of the inf. in Eur. I. A. 1118, Or. 1182, cf. also Stallb. Plat. Theaet. l. c.:—the part. *μέλλων* is also freq. used in Att. without an inf., (where *εἶναι* or *γίγνεσθαι* may be supplied), as, *ὁ μ. χρόνος, the future* time, Plat. Theaet. 178 E; *ἡ μ. αὐτοῦ δύναμις*, his *future* power, Id. Rep. 494 C: esp. in neut., *τὸ μέλλον, τὰ μέλλοντα, things to come, the event, issue, the future*, Thuc. 1, 138; 4, 71, Plat., etc.: so in mid., *τὰ ἰσχυρότατα ἐλπιζόμενα μέλλεται*, your strongest pleas *are* hopes *in futurity*, Thuc. 5, 111: but *μέλλομαι* seems also to be a real pass., *ὡς μὴ μέλλοιτο τὰ δέοντα*, that the necessary steps *might* not *be delayed*, Xen. An. 3, 1, 47, see v. l. Dem. 50, 23.—7. in Gramm. *ὁ μέλλων*, with or without *χρόνος, the Future tense.*

Μελλώ, *οῦς, ἡ*, poet. for *μέλλησις*, Aesch. Ag. 1356; cf. *δοκώ*.

†Μέλλων, *ωνος, ὁ, Mellon*, a Theban exile, one of the most active in recovering Thebes from the Spartans, Xen. Hell. 5, 4, 2; in Plut. Agesil. 24, Pelop. 8, wr. Μέλων.

Μελογρᾰφέω, *ῶ, (μέλος* I., *γράφω) to paint* or *describe with limbs*: but

Μελογρᾰφία, *ας, ἡ, song-writing*, Anth. P. Append. 109: from

Μελογράφος, *ον, (μέλος* II., *γράφω) writing songs*, Anth. P. 11, 133. [ᾰ]

Μελοθεσία, *ας, ἡ, (μέλος* I., *θέσις) the disposition of limbs*, Porphyr.

Μελοκοπέω, *ῶ, to cut off limbs, to mutilate.*

Μελοκόπησις, *ἡ*,=sq.

Μελοκοπία, *ας, ἡ, a cutting off limbs, mutilation*: from

Μελοκόπος, *ον, (μέλος* I., *κόπτω) cutting off limbs, mutilating.*

Μέλομαι, v. *μέλω* III.

Μελοποιέω, *ῶ, (μελοποιός) to make lyric poems*, Ar. Ran. 1328, Thesm. 42:—*to set poems to music*, Ath. 632 C:—a part. pf. pass. with double redupl. *μεμελοπεποιημένος*, like *ὠνοματοπεποίηται*, in Ath. 453 C.

Μελοποιητής, *οῦ, ὁ*,= *μελοποιός*, Anth. P. 11, 143.

Μελοποιΐα, *ας, ἡ, a making of lyric poems* or *music for them*: generally, *music*, Ar. Poët. 6, 5, sq.:—*the theory of music, its composition*, as opposed to *its practice*, Plat. Symp. 187 D, cf. Rep. 404 D: from

Μελοποιός, *όν, (μέλος* II., *ποιέω) making lyric poems: ὁ μ., a lyric poet*, Ar. Ran. 1250, and Plat.; esp. of Pind.; and so *ἡ Λεσβία μ.*, of Sappho, Luc. Imag. 18.

ΜΕ΄ΛΟΣ, *εος, τό, a limb*, freq. in Hom., and Hes., but only in plur., which later also is the most freq. in this signf.: *μέλη καὶ μέρη*, or inversely, freq. in Plat., v. Stallb. Phaedr. 238 A: *κατὰ μέλεα, limb by limb*, Hdt. 1, 119, Pind. O. 1, 79; like *μελεϊστί*.—II. *a song, strain*, first in H. Hom. 19, 18, Theogn. 759, freq. in Pind., Hdt., most usu. in Att. Prose, cf. Plat. Rep. 398 D: *τὰ μέλη, lyric poetry, esp. the choral songs* of Trag. and Com., Plat., etc.:—acc. to Plat., *μέλος* was *ἐκ τριῶν συγκείμενον, λόγου τε καὶ ἁρμονίας καὶ ῥυθμοῦ*, Rep. 398 D, cf. Arist. Poët. 6, 4:—also *the music to which a song is set, an air, melody*, opp. to the *ῥυθμός* and *μέτρον*, Plat. Gorg. 502 C; opp. to *ῥυθμός* and *ῥῆμα*, Id. Legg. 656 C: *ἐν μέλει, in tune, harmoniously*, *παρὰ μέλος, out of tune*, both joined with *φθέγγεσθαι*, Plat. Soph. 227 D, Legg. 696 D; hence, *παρὰ μέλος = παρὰ καιρόν*, Pind. N. 7, 101; cf. *πλημμελής* (Hence *μέλπω*. Doubtless these two words are connected through the notion of *symmetry of parts*, as in German, *Glied, Lied*; and the phrase *μέλος βοῆς*, an *articulate* sound, Eur. El. 756, seems to connect the two notions.)

Μελοτῠπέω, *ῶ, (μέλος* II., *τύπτω) to strike up a strain, chant, τι*, Aesch. Ag. 1153.

Μελουργός, *όν, (μέλος* II., **ἔργω) =μελοποιός*, Manetho.

†Μέλπεια, *ας, ἡ, Melpēa*, a place in Arcadia, Paus. 8, 38, 11.

Μέλπηθρον, *ου, τό, (μέλπω)* strictly, *the song with the dance*, Hom. (only in Il.), always in plur., of an unburied corpse, *μέλπηθρα κυνῶν, a sport for dogs*, 13, 233; or, *κυσίν*, Il. 17, 255; 18, 179: cf. *μολπή*.

Μελπήτωρ, *ορος, ὁ, (μέλπω) a singer*, †Manetho 4, 183.

†Μέλπις, *ιδος, ὁ, the Melpis*, a river of Latium, Strab. p. 237.

Μελπομένη, *ης, ἡ, Melpomĕnē*, a Muse, strictly *the Songstress*, Hes. Th. 77: later esp. as the Muse of Tragedy: from

Μέλπω, *(μέλος* II.) *to sing, celebrate with song and dance, μ.* Ἑκάεργον, Il. 1, 474, so Pind. Fr. 45, 10, Eur. Bacch. 155.—2. intr., *to sing*, Hes. Fr. 34, Aesch. Ag. 244, and freq. in Eur.; also c. acc. cognato, *μ. γόον*, Aesch. Ag. 1445, *ἰαχάν*, Eur. Med. 149, etc.: c. dat. instrum., *μ. αὐλῷ, to play* on..., Anth. P. 6, 195: so, *μ. πτεροῖς*, of the cicada, Anacreont. 62, 9.—In this last signf. Hom., as Pind. mostly, uses *μέλπομαι*, fut. *-ψομαι*, as dep. mid., *μ. φορμίζων, κιθαρίζων, to sing to* the lyre or harp, Od. 4, 17; 13, 27: *to dance and sing*, as a chorus, Il. 16, 182, H. Hom. 18, 21; *μέλπεσθαι Ἄρηϊ, to dance a war dance before Mars*, by a bold metaph. for *to fight on foot*, (*ἐν σταδίῃ*), Il. 7, 241.—2. c. acc., as in act., *to sing, celebrate*, Hes. Th. 66, Pind. P. 3, 139; *μ. χοροῖσι*, Eur. Tro. 555.—3. later, generally, *to sport, make merry.*

Μελπῳδός, *όν, (μέλπω, ᾠδή) singing songs.*

†Μέλσος, *ου, ὁ, the Melsus*, now *Narcea*, a river of Asturia in Hispania, Strab. p. 167.

†Μέλτας, *ὁ, Meltas*, son of Lacides, Paus. 2, 19, 2.

Μελύδριον, *ου, τό*, dim. from *μέλος* II., *a ditty*, Ar. Eccl. 883.

†Μελχί, indecl., *ὁ, Melchi*, Hebr masc. pr. n., N. T.

†Μελχισεδέκ, indecl., (and Μελχισεδέκης, *ου*, Joseph.) *ὁ, Melchisedek*, Hebr. masc. pr. n., N. T.

ΜΕ΄ΛΩ, fut. *μελήσω, to be an object of care, anxiety, thought*, *πᾶσι δόλοισιν ἀνθρώποισι μέλω*, by subtlety of all sorts *I am become an object of anxiety, fear*, or (in good sense) *of remark, notice* to mortals, Od. 9, 20.—2. *to be careful, anxious*, *μέλουσα καρδία*, Eur. Rhes. 770.—II. most usu. in 3 pers. sing. and plur. of act. pres. *μέλει, μέλουσι*, impf. *ἔμελε*, fut. *μελήσει*, inf. pres. and fut. *μέλειν* and *μελήσειν*:—*it is a care to me, an object of* *thought, anxiety, interest*, etc., *I have it at heart*, Lat. *hoc mihi curae est*, the object being in nom., the pers. in dat., as, μή τοι ταῦτα μελόντων, *let* not these things *weigh on thy soul*, Il. 18, 463, etc.; esp. of a pursuit, business, μέλει μοι πόλεμος, θαλάσσια ἔργα, etc., Hom.; so, σοὶ χρὴ τάδε μέλειν, 'tis good these things *should be a care* to thee (not, for thee *to take care of* these things, v. inf. B), Il. 5, 490; σοὶ χρὴ μέλειν ἐπιστολάς, Aesch. Pr. 3; ἐκέλευσε τὴν ὤρην αὐτῷ μελήσειν, Hdt. 8, 19: sometimes an inf. stands as nom., οὐκ ἔμελέν μοι ταῦτα μεταλλῆσαι, Od. 16, 465: more rarely a conjunction follows, οὐ μέλειν οἱ ὅτι ἀποθνήσκει, Hdt. 9, 72; μελέτω σοι ὅκως..., Id. 1, 9, cf. Xen. An. 1, 8, 13; so, οὔ μοι μέλει εἰ..., Lys. 162, 32.—2. strictly impers., with the object in genit., and pers. in dat., as, ᾧ μέλει μάχας, who *careth for* the battle, Aesch. Cho. 946, cf. Pr. 938; θεοῖσιν εἰ δίκης μέλει, Soph. Phil. 1036; Ζηνὶ τῶν σῶν μέλει πόνων, Eur. Heracl. 717; and very freq. in Att. prose;—also, Hdt. has μέλει μοι περί τινος, 8, 19, Aesch. Cho. 780, and Plat.:—Aesch. has it absol., μέλει, φόβῳ δ' οὐχ ὑπνώσσει κέαρ, Theb. 287.—Hom. has the gen. only with ἀμελέω.—III. the poets used several other forms, viz.,—1. the mid. μέλεται, μελήσεται, for μέλει, μελήσει, as, ἐμοὶ δέ κε ταῦτα μελήσεται, Il. 1, 523; and 3 imperat. mid., μήτι τοι ἡγεμόνος γε ποθὴ μελέσθω, *let* it not *weigh* on thy mind, Od. 10, 505; μέλεταί μοι τινός, Theocr. 1, 53: so the part., τάδε δὲ μελόμεν' ἐπ' ἐλπίσιν, Soph. Tr. 951, e conj. Erfurdt. —2. perf. μέμηλε, as a pres., and plqpf. μεμήλει as impf., (for ἐμεμήλει seems never to have been used), Il. 2, 25, Od. 1, 151, etc.: but the part. μεμηλώς in Hom. is always act., c. gen., πλούτοιο, πτολέμοιο μ., *busied with, attending to...*, Il. 5, 708; 13, 297; so c. dat., ἀρεταῖς μ., Pind. O. 1, 145 (cf. infr. B); whereas the perf. itself appears in the 2 pers. sing., ταῦτα μέμηλας, these things *hast* thou *thought out, invented*, H. Hom. Merc. 437; and we have the part. in neut. signf., μεμηλότα ἔργα, *carefully tended* works, Hes. Opp. 229; ἀρεταῖσι μεμᾱλότας υἱούς, sons *tended* by (endowed with) all virtues, Pind. O. 1, 145.—3. perf. and plqpf. pass. μέμβλεται, μέμβλετο, shortd. for μεμέληται, μεμέλητο (the latter is found in Theocr. 17, 46, part. μεμελημένος, Leon. Al. 12), with pres. and impf. signf., ἤ νύ τοι οὐκέτι πάγχυ μετὰ φρεσὶ μέμβλετ' Ἀχιλλεύς (for μέλει), Il. 19, 343; μέμβλετο γάρ οἱ τεῖχος (for ἔμελε), Il. 21, 516; so too, φόνος δέ οἱ οὐκ ἐνὶ θυμῷ μέμβλετο, Od. 22, 12, cf. Hes. Th. 61.—There is no such pres. as μέμβλομαι.—B. after Hom. we now and then find act. μέλω, and mid. μέλομαι (in act. signf.), *to care for, take care of, tend* (like ἐπιμελέομαι, and the perf. part. μεμηλώς, in Hom., v. supr. III. 2, cf. also supr. I.), c. gen., μέλειν βροτῶν, Aesch. Ag. 370; also c. inf., μέλομαι μέλπειν, ἀείδειν, *I have it in my mind* to sing, Anacreont.:—also aor. μεληθῆναι, *to care for, take care of*, c. gen., Soph. Aj. 1184; but μεληθέν, as pass., *cared for*, Anth. P. 5, 201.

Μελῳδέω, ῶ, (μελῳδός) *to sing*, Ar. Av. 226. Pass. *to be sung*, opp. to ῥηθῆναι, Plat. Legg. 655 D, cf. Ath. 620 C; also, *to be used in singing* or *music*, of different notes, Plut. Hence

Μελῴδημα, ατος, τό, *a song*, Plut. 2, 1145 A.

Μελώδης, ες, (μέλος I., εἶδος) *consisting of members* or *limbs*.

Μελῳδητός, ή, όν, (μελῳδέω) *to be sung, used in singing*, Plut. 2, 389 F.

Μελῳδία, ας, ἡ, *a singing*, Eur. Rhes. 923.—II. *a tune to which lyric poetry is set, a choral song*, both words and air, μελῳδίας ποιητής, Plat. Legg. 812 D, 935 E, cf. 794 E: from

Μελῳδός, όν, (μέλος II., ᾠδή) *singing, musical, melodious*, κύκνος, ὄρνις, Eur. I. A. 1104, Hel. 1111; ἄχημα, Id. I. T. 1045:—ὁ μ., = ὁ μελοποιός, Plat. Legg. 723 D.

†Μέλων, ωνος, ὁ, in Plut.=Μέλλων, q. v.—2. a leader of the Sygambri, Strab. p. 291.

Μέμαα, pf. of *μάω, q. v.; 3 pl. μεμάᾱσι, Hom.; 2 pl. μέμᾰτε, Il.

Μεμάθηκα, perf. of μανθάνω.

Μεμᾰκυῖα, Ep. shortd. fem. part. perf. of μηκάομαι, Il. 4, 435.

Μέμᾰμεν, syncop. 1 plur. from pf. μέμαα, Il.; cf. *μάω A.

Μεμᾱότες, pl. part. perf. of *μάω, Il. 2, 818.

Μεμάποιεν, Ep. redupl. opt. aor. of μάρπτω, Hes. Sc. 252. [ᾰ]

Μέμαρπον, Ep. redupl. aor. of μάρπτω, Hes. Sc. 245.

Μεμαρπώς, part. pf. from μάρπτω, Hes. Op. 202.

Μεμᾰώς, μεμᾰυῖα, part. perf. of *μάω, q. v., Hom., and Hes.

Μέμβλεται and μέμβλετο, for μεμέληται and μεμέλητο, 3 sing. pf. and plqpf. pass. of μέλω (v. μέλω III. 3), with signf. of pres. and impf., Hom., and Hes.: there is no pres. μέμβλομαι.

†Μεμβλίαρος, ου, ὁ, *Membliarus*, a Phoenician, son of Poecilus, a companion of Cadmus, Hdt. 4, 147.

Μέμβλωκα, perf. of βλώσκω, Od. 17, 190; cf. μολεῖν.

Μεμβράδιον, ου, τό, dim. from μεμβράς. [ᾰ]

Μεμβρᾰδοπώλης, ου, ὁ, (μεμβράς, πωλέω) *a dealer in anchovies*, Nicoph. Χειρ. 1.

Μεμβράνα, ης, ἡ, the Lat. *membrāna, parchment*, N. T.

Μέμβραξ, ακος, ὁ, *a* kind of *cicada*, Ael. N. A. 10, 14, 1.

Μεμβράς, άδος, ἡ, a small kind of *anchovy*, not so good as the ἀφύη, Ar. Vesp. 493; also βεμβράς, cf. sq. [ᾰ] Hence

Μεμβρᾰφύα, ας, ἡ, (μεμβράς, ἀφύη) a kind of *anchovy*, Aristonym. Ἥλιος ῥ. 1.

Μεμελετηκότως, adv. part. pf., *by practice*, v. l. Xen. Hipparch. 7, 14.

Μεμελημένως, adv. part. pf. pass. of μέλω, *carefully*, Plat. Prot. 344 B.

Μεμερισμένως, adv. part. pf. pass. of μερίζω, *in parts*.

Μεμετιμένος, Ion. for μεθειμένος, part. pf. pass. of μεθίημι, Hdt.

Μεμετρημένως, adv. part. pf. pass. from μετρέω, *according to a stated measure*, Luc. Salt. 67.

Μεμηκώς, part. pf. of μηκάομαι, Il. 10, 362.

Μέμηλε, Ep. 3 pf. of μέλω with pres. signf.; also μεμήλει, plqpf. for impf., part. μεμηλώς, Hom., and Hes.; v. μέλω III. 2.

Μεμηνῑμένως, adv. part. pf. pass. from μηνίω, *wrathfully, angrily*, Ep. Plat. 319 B.

Μεμηχᾰνημένως, adv. part. pf. from μηχανάομαι, *craftily, by stratagem*, Eur. Ion 809.

Μεμῐασμένως, adv. part. pf. pass. from μιαίνω, *disgustingly*.

Μεμιγμένως, adv. part. pf. pass. from μίγνυμι, *mixedly*, Arist.

Μέμνεο, Ion. imperat. pf. pass. of μιμνήσκω, Hdt.

Μεμνέῳτο, Ion. for μέμνοιτο, μέμνῳτο, 3 opt. pf. pass. of μιμνήσκω, Il. 23, 361.

Μέμνημαι, pf. pass. of μιμνήσκω, Hom., and Hes.

Μεμνήμην, opt. pf. pass. of μιμνήσκω, Il. 24, 745.

†Μεμνόνειος, ον,=Μεμνόνιος; esp. τὸ Μεμνόνειον, and pl. τὰ -νεια, *the Memnonēum*, a citadel and temple of Aegyptian Thebes, Strab. p. 813; also of Abydos, Id.; the citadel of Susa, v. sub Μεμνόνιος, Id. p. 728.

Μεμνόνια (sc. κρέα), τά, *ass's flesh* (v. Μέμνων III.):—also *the market where it was sold*.

†Μεμνονίδες, ων, αἱ, sc. ὄρνιθες, v. Μέμνων II., Paus. 10, 31, 6.

†Μεμνόνιος, ον, *of Memnon, Memnonian*; τὸ Μεμνόνιον ἄστυ, Hdt. 5, 54, i. e. Susa, said to be so called because founded by Tithonus, *Memnon's* father; also Σοῦσα τὰ Μεμνόνια, Id 7, 151.

Μέμνων, ονος, ὁ, (μένω) strictly, *the Steadfast, Resolute*, hence as pr. n., *Memnon*, son of Tithonus and Eos (Aurora), leader of the Aethiopians, an ally of king Priam, killed by Achilles, Od. 11, 522, Hes. Th. 984: †also the vocal statue of Memnon in Aegyptian Thebes, Luc. Philop. 33, Tox. 27†: cf. Ἀγαμέμνων. †—2. a Rhodian, satrap of Lydia, Dem. 672, 5; a general of the Persians against Alexander, Arr. An. 1, 12, 9†.—II. a black eastern bird, named after Memnon, Opp. Ix. 1, 6, Ael. N.A. 5, 1; †in Paus. Μεμνονίδες†, Pliny's *memnonides*.—III. μέμνων, a name for the ass at Athens, from its *patient* nature, Poll. 9, 48; cf. μεμνόνια.

Μεμοιρᾱμένως, adv. part. pf. pass. from μοιράω, *by lot* or *fate*.

Μέμονα, poet. and Ion. perf. used as pres., *to wish, long, yearn, strive*, freq. in Hom. (esp. Il.), foll. by inf. pres., Od. 15, 521, etc.; also by inf. aor., μέμονας καταδῦναι ὅμιλον, Il. 13, 307, cf. Hdt. 6, 84; by inf. fut., μέμονας πόλεμον καταπαύσεμεν, Il. 7, 36.—2. absol., διχθὰ δέ μοι κραδίη μέμονε, my heart *yearneth* with a twofold wish, Il. 16, 435; μέμονεν δ' ὅγε ἶσα θεοῖσι, he *puts forth strength* equal with the gods, Il. 21, 315; so, τί μέμονας; what *wishest* thou? Aesch. Theb. 686; δίδυμα μέμονε φρήν, Eur. I. T. 655 (μέμονα is to μέμαα (*μάω), as γέγονα to γέγαα: it is akin also to μένος, μενεαίνω, as well as to μένω, μίμνω, because μέμονα conveys the notion of *a steadfast, fixed purpose*: but it has no proper pres. μένω.)

Μεμονωμένως, adv. part. pf. pass. from μονόω, *singly, solitarily*.

Μεμόρηται, poet. 3 pf. pass. of μείρομαι.

Μεμορμένος, poet. part. pf. pass. of μείρομαι, Lyc.

Μεμπτέος, α, ον, (μέμφομαι) *blameable*, M. Anton.

Μεμπτικός, ή, όν, *disposed to blame*. from

Μεμπτός, ή, όν, (μέμφομαι) *to be blamed, blameworthy*, Hdt. 7, 48: usu. with a negat., Pind. Fr. 241; so, οὐ μ., not *contemptible*, Plat. Theaet. 187 C, etc.; οὐ μεμπτῶς, Plut. Cleom. 28. —II. act. *blaming, bearing a grudge against*, τινί, Soph. Tr. 446; cf. Pors. Hec. 1125.

Μέμῡκα, perf. of μυκάομαι, Il.: but

also regul. from μύω, Il. 24, 420. Hence

Μεμῡκότως, adv., *winking*.

Μέμφειρα, ας, ἡ,=μέμψις, Teleclid. ap. Phot. (Incert. 12, v. Mein.)

Μεμφίδιος, α, ον, *blaming*. [ῐ]

†Μέμφις, ιος and ιδος, Att. εως, ἡ, *Memphis*, a city of Middle Aegypt, the ancient residence of the Aegyptian kings, Aesch. Pers. 36, Hdt. 2, 99, etc.; Hdt. 2, 3, has dat. Μέμφῑ for Μέμφιι.—II. a daughter of the Nile, wife of Epaphus, Apollod. 2, 1, 4.—2. wife of Danaus, Id. 2, 1, 5.—III. ὁ, masc. pr. n., a leader of the Persians, Aesch. Pers. 970.—2. a philosopher, Ath. 20 C.

†Μεμφίτης, ου Ion. εω, ὁ, *an inhab. of Memphis*; as adj. *Memphitic*. [ῑ]

ΜΕ΄ΜΦΟΜΑΙ, dep. c. fut. mid. μέμψομαι: aor. pass. ἐμέμφθην in earlier writers, as Hdt.; but in Att. more usu. aor. mid. ἐμεμψάμην, which however is also in Hdt. 8, 106, cf. Valck. Diatr. p. 78. *To blame, upbraid, find fault with*: — first in Hes.—Construct.: I. c. acc. pers., Hes. Op. 184, Theogn. 795, 871, also in Pind., Hdt., and Att., as Soph. El. 384, etc.; μ. τινὰ πρὸς τοὺς φίλους, Xen. Oec. 11, 23; τι, Id. An. 7, 6, 39: c. acc. rei, μ. τὴν γνώμην, τὰ δῶρα, etc., Hdt., and so Att.; also, μ. τι κατά τι, *to find fault* with a thing *in* some particular, Hdt. 1, 91: c. gen. rei, *to complain of* a thing, *find fault because of* it, Eur. Hec. 962: also c. acc. rei et gen. pers., ὃ μάλιστα μέμφονται ἡμῶν, which is the chief *complaint they make* against us, Thuc. 1, 84, cf. Valck. Hipp. 1402; like ἐπιμέμφομαι.—II. c. dat. pers. et acc. rei, *to object* a thing *to* another, *cast* it *in* his *teeth*, Hdt. 3, 4; 4, 180, as usu. in Att.; also c. acc. cognato, μέμψιν μ. τῷ Λοξίᾳ, Ar. Plut. 10; also, μ. τινὶ ὅτι..., Hdt. 6, 92; 9, 6; εἰ..., Thuc. 4, 85:—c. dat. pers. et gen. rei, Aesch. Theb. 652: and c. dat. pers. only, *to be dissatisfied with, find fault with*, Eur. Or. 285, I. A. 899. (Hence prob. μῶμος.) Hence

Μεμφωλή, ῆς, ἡ,=μέμψις, Hesych., formed like εὐχωλή.

Μεμψῐβολέω, ῶ, (μέμψις, βάλλω) *to cast reproaches*, cf. ἐπεσβολέω.

Μεμψῐμοιρέω, ῶ, (μεμψίμοιρος) *to complain of one's fate*, Luc. Jup. Trag. 40; μ. ὅτι..., Id. Sacr. 1; μ. τινὶ ἐπί τινι, Polyb. 18, 31, 8.—II. like μέμφομαι II., *to object* a thing *to* another, *cast* it *in his teeth*, τινί τι, ap. Dem. 249, 25: hence

Μεμψιμοιρητέον, verb. adj., *one must blame*, Polyb. 4, 60, 9.

Μεμψῐμοιρία, ας, ἡ, *querulousness*, Arist. Virt. et Vit. 7, 6: from

Μεμψίμοιρος, ον, (μέμφομαι, μοῖρα) *complaining of one's fate* or *lot*, *repining*, *querulous*, Isocr. 234 C, Luc. Tim. 13, etc.

Μέμψις, εως, ἡ, (μέμφομαι) *blame, reproach, reproof*, μ. μέμφεσθαι, ἐπιφέρειν τινί, Ar. Plut. 10, Ran. 1253; ἔχειν μέμψιν, to incur *blame*, Eur. Heracl. 974:—but also act., ἔχειν μ. τινί or εἴς τινα, to have *ground of complaint* against him, Aesch. Pr. 445. Soph. Phil. 1309; cf. μομφή.

ΜΕ΄Ν, conjunctive particle, used to call attention to the fact that the word or clause with which it stands must be distinguished from something that is to follow. It is usu. taken up or answered by δέ in the corresponding clause. Often the distinction marked by μέν is too subtle for us to render, though, esp. in prose, the *two* particles may often be expressed by *first...then*; *on the one hand ...on the other*; *as well...as*; *...while...*; and in cases of direct opposition by *true that...but...* —Usage: 1. μέν, like δέ, can never stand first in the clause, though it oft. goes before that to which it properly refers, Il. 2, 509, etc.—2. the sentences connected by μέν and δέ are often separated by several intervening ones; as δέ in Il. 2, 511, 527, sq., answers to μέν in v. 494: this is very freq. in Thuc., e. g. τοιαῦτα μέν, τ. δέ are opposed, 1, 36–43. — 3. the word with which μέν stood is often repeated with δέ for emphasis, περὶ μὲν βουλὴν Δαναῶν, περὶ δ' ἐστὲ μάχεσθαι, Il. 1, 258; esp. freq. with πολύς and πᾶς, Schäf. Soph. Phil. 633. — 4. sometimes μέν and δέ are used to connect different sorts of words, so that with μέν we may find a part. or adj., with δέ a finite verb, e. g. Soph. Tr. 123, O. C. 522, cf. Buttm. Dem. Mid. p. 149: sometimes an infin. with μέν, a finite verb with δέ, χωρὶς μὲν τοῦ ἐστερῆσθαι τοιούτου..., ἔτι δὲ καὶ δόξω, Plat. Crito 44 B.—5. sometimes the first clause with μέν is doubled, Il. 23, 311, Hdt. 4, 48; more freq. in Att., Buttm. Dem. Mid. p. 153: it is oft. repeated in apodosis with the demonstr. pron., τὸν μὲν καλέουσι θέρος, τοῦτον μὲν προςκυνέουσι, τὸν δὲ χειμῶνα..., Hdt. 2, 121: cf. δέ I. 5. —6. μέν is not always answered by δέ, but often by other equivalent particles, by ἀλλά, Il. 2, 703, and Att.; ἀτάρ, Il. 6, 84; αὐτὰρ ἔπειτα, Il. 1, 50; αὖ, Il. 11, 108; αὖτε, Od. 22, 5, and in Att.; αὖθις, Soph. Ant. 167; καί, Il. 1, 267, and Att.; also μέντοι, μήν, ἔπειτα, εἶτα.—That τε (for δέ) may answer μέν is doubted by Pors. Or. 1311; but places like Pind. P. 4, 443, N. 8, 51, Soph. Tr. 1011, Eur. Tro. 48, and even Thuc. 3, 46, cannot be got over; cf. Herm. Soph. Phil. 1410, Jelf Gr. Gr. § 765, 6, *a*.— 7. μέν is often found without δέ, or any answering particle, or even clause expressed, though it is always easy to supply these, as, τὴν μὲν ἐγὼ σπουδῇ δάμνημ' ἐπέεσσι, *her* (Juno) can I scarce subdue, (*but* all others easily), Il. 5, 893; ὡς μὲν λέγουσι, as they *say*, (but I do not believe), Eur. Or. 8. This usu. happens when μέν stands with a pron., Od. 7, 237, and so in Att., Jelf § 766. Μέν was orig. the same as μήν, q. cf.: so ἦ μέν is the Ion. form of the Att. ἦ μήν, as a form of protestation, Hdt. 4, 154, etc.; so also μὴ μέν, and γε μέν, Hdt.

II. μέν before other particles:—1. μὲν ἄρα, in Il. μέν ῥα, *accordingly, and so*, like μὲν δή, μὲν οὖν, μὲν τοίνυν.—2. in μὲν γάρ, each particle retains its force, Soph. O. T. 62: Hom. often omits the second clause after μὲν γάρ, as Il. 5, 901, Od. 1, 173: also, μὲν γὰρ δή, Il. 11, 825; μὲν γάρ τε, Il. 17, 727.—3. μέν γε, or μέν...γε, *yet at least, certainly*, Lat. *certe*, Il. 1, 216; rare in Trag., Pors. Med. 1090; here γε confirms something gone before, and μέν is as usu. followed by δέ, etc., Ar. Nub. 1382, cf. Herm. Vig. n. 296: reversely, γε μέν, *though true*, Il. 2, 703.—4. μὲν δή, *at least, however*, Il. 1, 514; and so in Att., esp. after ἀλλά, as Soph. O. T. 294: also, *then indeed, why then*, Il. 11, 142; and, generally, its use is much like that of μέν τοι. —5. μὲν νυν for μὲν οὖν, esp. in Ion. prose, as Hdt. 1, 18; but also Att., Valck. Hipp. 20.—6. μὲν οὖν or μενοῦν, much like μὲν δή, but more freq., it seems, in Att.: in answering, it affirms more than was asked, Lat. *imo vero, aye indeed*, e. g. κακοδαίμων; Answ. βαρυδαίμων μὲν οὖν! Ar. Eccl. 1102: and hence it often has a correcting force, *rather, nay rather*, as Aesch. Cho. 999; so too in Ar. Eq. 910, μου πρὸς τὴν κεφαλὴν ἀποψῶ, wipe your nose on my head, (answered by the rival) ἐμοῦ μὲν οὖν..., *nay* on mine: μὲν οὖν δή or μὲν δὴ οὖν, Hdt. 4, 144: so too μὲν οὖν γε or better μενοῦνγε, to *begin* a sentence in N. T., *yea rather*, Lat. *quin imo*, v. Lob. Phryn. 342.—7. μέν που, *no doubt, of course*, Lat. *nempe, nimirum*, μνημονεύεις μέν που, Plat., etc.; —expressing an assumption, as, εἰδέναι μέν που χρή.—8. μεντἄν, for μέντοι ἄν, does not alter the signf. of μέντοι, as ἄν belongs to the verb: it should not be written μέντ' ἄν, for οι is not cut off, but forms a crasis with ἄν.—9. in μέν τε, if δέ τε follows, μέν retains its usu. force: Hom. also uses μέν τε absol., like μὲν δή or μέν τοι, σφῶιν μέν τ' ἐπέοικε, you *at least* it befits, Il. 4, 341. —10. μέν τοι, Hom., but in Att. as one word, μέντοι: here μέν adds to the force with which τοι asserts, *I am sure, certainly, at any rate*, esp. after οὐ, οὐ μέντοι...παύομαι, *I am sure at least* that I am not slack, Il. 8, 294, etc.; in Att. oft. in emphatic affirmat. answers, like μήν, Stallb. Plat. Symp. 176 B; more rarely giving emphasis to a question, οὐ σὺ μέντοι..., *why* you are not...? Id. Prot. init.: sometimes to express impatience, τί μέντοι πρῶτον ἦν, τί πρῶτον ἦν; *nay what was* the first? Ar. Nub. 787, cf. Plat. Phaedr. 236 D. — *b*. recalling more explicitly that which was the point of the preceding sentence, our *now*, in narratives, Od. 2, 294.—*c*. but its most. usu. signf. is to mark an objection, or exception, *yet, however, still*, Od. 18, 233; cf. μὲν δή, μὲν οὖν, usu. without any answering clause. —*d*. additional force is given to μέντοι by joining μ. ὅμως, μ. γε, or γε μ., Pors. Hec. 604; also, ὅμως γε μ., Ar. Ran. 61: while in μ. που the force of μέντοι is softened: on μέντοι, v. Herm. Vig. n. 337–341.—11. μὲν τοίνυν, like μὲν οὖν, freq. without δέ following. — III. for μέν *after* other particles, v. each particle.

Μεναίχμης, ου, ὁ,=μενεπτόλεμος, μενέχαρμος, *a staunch soldier*, Anacr. 74: — χειρὶ μεναίχμᾳ, in Anth. P. 6, 84, may belong to this or may be fem. of a form μέναιχμος.

†Μέναιχμος, ου, ὁ, *Menaechmus*, a statuary of Naupactus, Paus. 7, 18, 10.—2. a Sicyonian, who wrote a work περὶ τεχνιτῶν, Ath. 635 A.—Others in Ath., etc.

†Μενάλκας, α, ὁ, *Menalcas*, a shepherd, Theocr. 8.

†Μενάλκης, ους, ὁ, *Menalces*, an Elean, Paus. 6, 16, 5.

†Μεναλκίδας, α, ὁ, *Menalcidas*, a Spartan, Paus. 7, 11, 7.

†Μενάνδρειος, ον, *of Menander* (2), *Menandrēan*, Luc.

Μένανδρος, ον, (μένω, ἀνήρ) *awaiting a man, marriageable*, Dionys. ap. Ath. 98 D.

†Μένανδρος, ου, ὁ, *Menander*, a commander of the Athenians, Thuc. 7, 16, Xen. Hell. 1, 3, 16.—2. a celebrated comic poet of Athens, son of Diopithes.—Others in Diod. S., etc.

†Μενάπιοι, ων, οἱ, *the Menapii*, a

German people at the mouth of the Rhine, Strab. p. 194.

Μὲν ἄρα, μὲν γάρ, μέν γε, μὲν δή, v. sub. *μέν* II. †1, 2, 3, 4.

†Μενάρης, ους, ὁ, *Menares*, father of the Spartan king Leotychides, Hdt. 8, 131.

†Μένας, α, ὁ, *Menas*, founder of *Μενεβρία*, Strab. p. 319.

†Μένασκος, ου, ὁ, *Menascus*, a Spartan, Xen. Hell. 4, 2, 8.

†Μέναχος, ου, ὁ, *Menachus*, son of Aegyptus, Apollod. 2, 1, 5.

†Μενδαῖος, α, ον, *of Mende, Mendēan*, Ath.; ὁ *M., an inhab. of M.*, Thuc. 4, 7.

†Μένδη, ης, ἡ, *Mende*, a city on the peninsula Pallene in Macedonia, a colony of the Eretrians, Hdt. 7, 123; Thuc. 4, 123.

†Μένδης, ητος, ἡ, *Mendes*, a city of lower Aegypt on one of the mouths of the Nile, Strab. p. 802. cf. Hdt. infr. —II. ὁ, an Aegyptian deity answering to the Greek Pan, Hdt. 2, 46: from the Aegypt. term for a goat, which was held at Mendes in high veneration, Id. ib. Hence

†Μενδήσιος, α, ον, *of Mendes, Mendesian, ὁ νομὸς ὁ M., the Mendesian nome* or *district*, Hdt. 2, 46: *τὸ M. στόμα, the Mendesian mouth* of the Nile, Id.; also *τὸ* M. *κέρας*, Thuc. 1, 110.

Μενεαίνω, (*μένος*) *to desire earnestly* or *eagerly, long for, be bent on*, and, generally, *to intend*, but always with collat. notion of resolution and firmness, Hom., with inf. pres. Il. 5, 606, etc.; or more commonly inf. aor., Il. 4, 32, etc.; rarely with inf. fut. as in Il. 21, 176, Od. 21, 125; when absol., as in Il. 22, 10, Od. 5, 341, an inf. may easily be supplied: — also like all verbs of wishing, c. gen., *μ. μάχης, to long for* battle, Hes. Sc. 361; but, *μ. τινί τι, to purpose* something *against* another, Q. Sm. 12, 380. — II. *to be angry, rage*, in Hom. usu. absol., as Il. 19, 68; 24, 22; also, *ἔριδι μενεῆναι*, like *ἔριδι μάχεσθαι*, Il. 19, 58; *μ. τινί, to rage* against one, Il. 15, 104, Od. 1, 20, etc.: — but in Il. 16, 491, where Sarpedon *κτεινόμενος μενέαινε*, the meaning can only be, *he raged* even while being killed, i. e. even in death *his anger burnt*; though the Gramm. here explained it by *ἐλειποψύχει*. Cf. *μενοινάω*. — The word is Ep., also used in Pseud-Eur. Dan. 51.

†Μενεβρία, ας, ἡ,=Μεσημβρία 1.

Μενέγχης, ες, (*μένω, ἔγχος*)=*μεναίχμης*, Aesch. ap. Anth. P. 7, 255.

†Μενεδαῖος, ου, ὁ, *Menedaeus*, a Spartan, Thuc. 3, 100; v. l. Μενέδατος.

Μενεδήϊος, ον, (*μένω, δήϊος*) *standing one's ground against the enemy, staunch, steadfast*, Il. 12, 247; 13, 228; Dor. -*δάϊος*, Anth. P. 7, 208.

†Μενέδημος, ου, ὁ, *Menedemus*, a philosopher, founder of the Eretrian school, a pupil of Plato, Strab. p. 393. —2. a general of Alexander the great, Arr. An. 4, 3, 7.—Others in Plut.; etc.

Μενέδουπος, ον, (*μένω, δοῦπος*) *steadfast in the battle-din*, Orph. Arg. 537.

†Μενεκλῆς, έους, ὁ, *Menecles*, an Athenian orator, Xen. Hell. 1, 8, 38. —Others in Ath. 184 B; Anth.; etc.

†Μενεκράτης, ους, ὁ, *Menecrătes*, a Megarian, Thuc. 4, 119.—2. father of Myscon, a Syracusan general, Xen. Hell. 1, 1, 29.—3. a Nysaean, pupil of Aristarchus, Strab. p. 650.—4. a physician of Syracuse, Ath. 289 B.—5. a pupil of Xenocrates, a geographer, Strab. p. 550.—6. a poet of the Anthology.—Others in Plut.; etc.

Μενέκτῠπος, ον,=*μενέδουπος*.

†Μενέκωλος, ου, ὁ, *Menecolus*, a Syracusan, founder of Camarina in Sicily, Thuc. 6, 5.

†Μενελάϊος, ον, *of Menelaus* (1); *τὸ Μενελάϊον, the Menelaïum*, a hill and castle near Lacedaemon, Polyb. 5, 18, 3.

†Μενελᾱΐς, *ίδος, ἡ, πηγή*, fountain *of Menelaus*, in Arcadia, Paus. 8, 23, 4.

Μενέλᾱος, ου, ὁ, Att. Μενέλεως, Dor. Μενέλας, (*μένω, λαός*, and so strictly *abiding, withstanding people*) †*Menelaus*, son of Atreus, brother of Agamemnon, husband of Helen, through whom he received the sovereignty of Lacedaemon, Hom.; acc. to Apollod. 3, 2, 2, son of Plisthenes and so grandson of Atreus, v. Πλεισθένης.—2. father of Amyntas, grandfather of Philip of Macedon, Ael. V. H. 12, 43.—3. a leader of the Athenian cavalry in the war of the allies, Dem. 47, 21.—4. a general of Alexander the great, Arr. An. 1, 14, 3.—Others in Strab.; etc.—II. of cities, —1. a city of the Aegyptian Delta, Strab. p. 803; *ὁ Μενελαΐτης νομός, the Menelaïtic nome*, Id. p. 801.—2. a city and harbour of Cyrenaïca, Id. p. 801, 838: in Hdt. 4, 169, *ὁ Μενελάϊος λιμήν*.

Μενεμάχος, ον, (*μένω, μάχη*) *staunch in fight*, App.

†Μενέξενος, ου, ὁ, *Menexenus*, an Athenian, a pupil of Socrates, Plat. Menex.—2. son of Polyaratus, Dem. 1009, 26.—Others in Isae.; etc.

Μενεπτόλεμος, ον, (*μένω, πόλεμος*) *staunch in battle, steadfast, brave*, in Hom. (esp. Il.) epith. of heroes, 19, 48, etc.; or of nations, 2, 749:—equivalent to *μέναιχμος, μενεδήϊος, μενέχαρμος*, etc.

†Μενεπτόλεμος, ου, ὁ, *Meneptolemus*, an Apolloniat, Paus. 6, 14, 13.

†Μενεσθένης, ους, ὁ, (*μένω, σθένος*) *Menesthenes*, masc. pr. n., Ath. 494 B.

Μενεσθεύς, έως Ion. ῆος, ὁ, (*μένω*) strictly *one who abides*, pr. n., †*Menestheus*, son of Peteus, king of Athens, leader of the Athenians before Troy, Il. 2, 552.—2. son of Iphicrates, a general of the Athenians, Dem. 217, 19.—3. another Athenian, son of Philagrus, Id. 1064, 16.† Cf. Μέμνων.

†Μενεσθέως *λιμήν, ὁ, harbour of Menestheus*, in Hispania Baetica near Gades, Strab. p. 140.

†Μενέσθης, ους, ὁ, *Menesthes*, a Greek in the Trojan war, Il. 5, 609. —2. an Athenian, who went with Theseus to Crete, Plut. Thes. 17.

†Μενέσθιος, ου, ὁ, *Menesthius*, son of Areïthoüs, king of Arne in Boeotia, Il. 7, 9.—2. son of Sperchius and Polydora, nephew of Achilles, a leader of the Myrmidons before Troy, Il. 16, 173.

†Μενεσθώ, οῦς, ἡ, *Menestho*, daughter of Oceanus and Tethys, Hes. Th. 357.

†Μενέστρατος, ου, ὁ, (*μένω, στρατός*) *Menestratus*, masc. pr. n., Andoc.; Dem.; etc.

Μενετέον, verb. adj. from *μένω, one must remain*, Plat. Rep. 328 B, cf. Lob. Phryn. 446.

†Μενετηΐς, *ίδος, ἡ, daughter of Menetus*, i. e. Antianira, Ap. Rh. 1, 56.

Μενετικός, ή, όν, (*μένω*) *inclined to wait*, M. Anton.

Μενετός, ή, όν, (*μένω*) *waiting, standing fast*: also *inclined to wait, patient, long-suffering, μενετοὶ θεοί*, Ar. Av. 1620; so, *οἱ καιροὶ οὐ μενετοί*, opportunities *will* not *wait*, Thuc. 1, 142.

†Μενέτωρ, ορος, ὁ, *Menĕtor*, masc. pr. n., Ath. 594 D.

†Μενέφυλλος, ου, ὁ, *Menephyllus*, a peripatetic philosopher, Plut.—Others in Paus.; etc.

Μενεφύλοπις, ιος, ὁ, ἡ,=*μενεπτόλεμος*, Anth. P. 6, 84. [ῠ]

Μενεχάρμης, ου, ὁ,=sq., Il. 9, 529, etc.

Μενέχαρμος, ον, (*μένω, χάρμη*) *staunch in battle*, Il. 14, 376; cf. *μενεπτόλεμος*.

†Μένης, ητος, ὁ, *Menes*, a general of Alexander, Arr. An. 2, 12, 2.

Μενητέον, worse form for *μενετέον*, Dion. H. †7, 27.

Μενθῆραι, *αἱ*, also *μένθηρες, αἱ*,=*μέρμηραι*, Suid. Hence

Μενθηρίζω,=*μερμηρίζω*, Gramm.

Μενί, for *μέν*, only occurs in the compd. *νυνμενί*.

†Μενίδας, ου, ὁ, *Menidas*, son of Hegesander, Arr. An. 3, 5.

†Μένιος, ου, ὁ, *Menius*, a Spartan, Hdt. 6, 71.

†Μενίππειος, ον, *of Menippus* (5), *Menippēan*, Anth.

†Μενίππη, ης, ἡ, *Menippe*, daughter of Nereus and Doris, Hes. Th. 260.

†Μενιππίδης, ου, ὁ, *Menippides*, a son of Hercules, Apollod. 2, 7, 8.

†Μένιππος, ου, ὁ, *Menippus*, an Athenian, father of Hippocles, Thuc. 8, 13.—2. a breeder of horses, called *χελιδών*, Ar. Av. 1293.—3. a tyrant of Oreus in Euboea, a friend of Philip of Macedon, Dem. 126, 4.—4. a Carian, Id. 571, 22.—5. a cynic philosopher, known as a writer of satires, Diog. L. 6, 99.—Others in Strab.; Diog. L.; etc.

†Μενίσκος, ου, ὁ, *Meniscus*, masc. pr. n., Arr. An. 2, 14, 3; etc.

†Μεννέας, ου, ὁ, *Menneas*, masc. pr. n., Polyb. 5, 71, 2.

Μέν νυν, v. *μέν* II. 5.

Μενοεικής, ές, (*μένος, εἰκός, ἔοικα*) *suited to the desires, satisfying*, and so *enough, sufficient, plentiful*, Hom.; mostly of meat and drink, as *δαίς, δεῖπνον, σῖτος, οἶνος*, etc.; so, *τάφος μ.*, a *plentiful* funeral feast, Il. 23, 29; *μ. ὕλη, enough* wood, Il. 23, 139; *δῶρα, χάρις*, etc., Hom.:—generally, *agreeable, pleasant, to one's taste*, Il. 9, 227, Od. 13, 273, etc., cf. Plut. Phoc. 2.

†Μενοικεύς, έως, ὁ, *Menoeceus*, father of Creon and Jocasta, Soph. O. T. 69; Eur. Phoen. 10; etc.—2. grandson of foreg., son of Creon, devoted himself to ensure victory to the Thebans, Eur. Phoen. 769; etc.

Μενοινάω, ῶ, f. -*ήσω*: Ep. impf. *μενοίνεον*, Il. 12, 59: Ep. lengthd. pres. *μενοινώω*, Il. 13, 79; 3 sing. *μενοινάα*, Il. 19, 164; for the opt. aor *μενοινήσειε*, Il. 15, 82, Aristarch. gave a subjunct. form *μενοινήησι*, but cf. Spitzn. ad. l.: (*μένος*). Like *μενεαίνω, to desire eagerly, long for*; generally, *to be bent on, to purpose, intend, have in mind*, Lat. *meditari*, Hom. who oft. adds *φρεσὶν ᾗσι, φρεσὶ σῇσι μ., to desire* in his, thy heart.—Construct. usu. c. acc. rei; also not seldom with inf. of pres., as Il. 19, 164 Od. 22, 217: or of aor., as Od. 2, 248; 21, 157, and so Pind.; *μ. τινί τι, to design, purpose* something against one, Od. 11, 532, Il. 15, 293; but c. dat. rei, alone, esp. *to strive for* a thing, *μ. χρήμασι*, Theogn. 461.—Ep. word used also by Pind., and twice in Trag., Soph. Aj. 341, Eur. Cycl. 447; also in Ar. Vesp. 1080.

Μενοίνεον, Ep. impf. of foreg.

Μενοινή, ῆς, ἡ, *eager desire*, Call. Jov. 90, Ap. Rh. 1, 894, Anth.

Μενοινώω, Ep. lengthd. pres. for *μενοινάω*, Il.

†Μενοίτας, *α, ὁ, Menoetas*, masc. pr. n., Anth. Dor. form for

†Μενοίτης, *ου, ὁ, Menoetes*, masc. pr. n., a Samian, Anth.

†Μενοιτιάδης, *ου* Ep. *αο, ὁ, son of Menoetius* (3), i. e. Patroclus, Il. 1, 307.

†Μενοίτιος, *ου, ὁ, Menoetius*, son of Japetus, brother of Prometheus, Hes. Th. 500.—2. son of Ceuthonymus, herdsman of Pluto, Apollod. 2, 5, 10. —3. son of Actor, father of Patroclus, of Opus, an Argonaut, Il. 11, 765; Ap. Rh. 1, 69.

ΜΕ´ΝΟΣ, *εος, τό, force, strength of body*, esp. as shown in quick movement and exertion: very freq. in Hom., who sometimes joins *μένος τε καὶ ἀλκή* as equiv., Il. 6, 265; *μ. χειρῶν*, Il. 5, 506, for which he more freq. has *μ. καὶ χεῖρες*, Il. 6, 502, etc.; also, *μένος καὶ γυῖα*, Il. 6, 27.—2. of animals, *strength, fierceness*, as of horses, panthers, etc., Il. 17, 20, Od. 3, 450, etc.—3. of things, *power, might, force, μ. ἔγχεος*, Il. 16, 613; *ἠελίοιο*, Od. 10, 160: *πυρός*, Il. 6, 182, etc.; *ποταμῶν*, Il. 12, 18, cf. Aesch. Pr. 721; *χειμῶνος*, Eur. Heracl. 428; in Hipp. also, *μ. οἴνου, strength* of wine: *μέλαν μένος*, a gush of black blood, Soph. Aj. 1413, cf. Aesch. Ag. 1067. —4. *force, strength*, as implying *life*, and so *life* itself, Il. 3, 294; *ψυχή τε μένος τε* as equiv., Il. 5, 296.—II. *strength, force of soul*, esp. as acting on the body, and giving rise to bold, or passionate action; hence in Hom., *spirit, warlike rage, μένος ἀνδρῶν*, the *battle-rage* of men, Il. 2, 387; so too, *μένος Ἄρηος*, Il. 18, 264; more rarely in plur., and that mostly in phrase *μένεα πνείοντες*, Il. 2, 536, etc., where perhaps the number of *μένεα* follows that of *πνείοντες*: Hom. oft. joins *μένος καὶ θυμός*, Il. 5, 470, etc., v. Herm. H. Hom. Cer. 362; *μένος καὶ θάρσος*, Il. 5, 2, Od. 1, 321; *μένος ἔλλαβε θυμόν*, Il. 23, 468; *μένεος δ' ἐμπλήσατο θυμόν*, Il. 22, 312; *μένεος δὲ μέγα φρένες ἀμφιμέλαιναι πίμπλαντο*, Il. 1, 103: *μένει* in dat., *violently, furiously*, Aesch. Theb. 393.—2. *wish, bent, intent, purpose, Τρώων μ. αἰὲν ἀτάσθαλον*, their *bent* is aye to folly, Il. 13, 634; so in plur., Il. 8, 361: hence,—3. generally, *mind, temper, disposition*, like Lat. *mens*, esp. in compds., like *εὐμενής, δυςμενής*, etc.; but never used strictly of *the intellect*. —In most cases it answers to Lat. *impetus*.—III. *μένος* is also used in periphr. like *βίη, ἴς, σθένος, ἱερὸν μένος Ἀλκινόοιο*, for *Alcinoüs* himself, Od.; so too *μένος Ἀτρείδαο, Ἕκτορος*, etc., Il.; also, *μένεα ἀνδρῶν*, Il. 4, 447, Od. 4, 363.—The word is most freq. in Hom.; of the Att. poets, mostly in Aesch.: rare in prose, though Xen. has it of *spirit, ardour, προθυμία καὶ μ., θάρσος καὶ μ.*, Cyr. 3, 3, 61, Hell. 7, 1, 31. (*Μένος* belongs to the root **μάω*, akin to *μένω*: hence *μενεαίνω, μενοινάω, μέμονα*. Lat. *mens*, our *mind*, cf. Pott Et. Forsch. 1, 254.)

†Μενοῦνγε, v. sub *μέν* II., 6, N. T.

†Μενούνιος, *ου, ὁ, Menūnius*, an Illyrian, Ath. 440 A.

Μέν τοι, *μέν ῥα, μεντάν, μέν τε*, v. sub *μέν* II., 7, 1, 8, 9.

†Μέντας, *ὁ, Mentas*, masc. pr. n., Paus. 8, 31, 7: Dor. form for

†Μέντης, *ου, ὁ, Mentes*, a leader of the Cicones, Il. 17, 73.—2. king of the oar-loving Taphians, a hereditary friend of Ulysses, Od. 1, 105; etc.

†Μέν τοι, Att. *μέντοι*, v. *μέν* II., 10.

†Μεντοριδης, *ου, ὁ, son of Mentor*; also as pr. n., Anth.

†Μεντορουργής, *ές*, (Μέντωρ, **ἔργω*) *wrought, engraved by Mentor* (6), Luc. Lexiph. 7.

†Μέντωρ, *ορος, ὁ, Mentor*, father of Imbrius, Il. 13, 171.—2. son of Alcimus, a friend of Ulysses in Ithaca, under whose form Minerva accompanies Telemachus to Pylos and Lacedaemon, Od. 2, 225, 268; 4, 655, etc.—3. son of Eurystheus, Apollod. 2, 8, 1.—4. son of Hercules, Id. 2, 7, 8.—5. brother of Memnon (3), Dem. 672, 5.—6. a celebrated engraver on silver, Luc.

†Μένυλλος, *ου, ὁ, Menyllus*, a Macedonian governor in Athens, Plut. Phoc. 30.

ΜΕ´ΝΩ, fut. Ep. *μενέω*, Att. contr. *μενῶ*: aor. *ἔμεινα*: impf. *μένεσκον*, Hdt. 4, 42: perf. *μεμένηκα*: adj. *μενετός, μενετέον*, later *μενητέον*. Lat. *MANEO*, also in Att. poets redupl. *μίμνω* (i. e. *μι-μένω*, v. sub v.), *to stay, wait*:—I. *to stay, stand fast, abide*, in battle, Hom.; who oft. joins it (as synon.) with *τλῆναι*, opp. to *φεύγειν*; and so in Att.—2. *to stay at home, stay where one is, not stir*, Il. 16, 838; elsewhere more fully, *ἔντοσθε μένειν*, Hes. Th. 598; *μ. αὐτοῦ*, Hdt. 8, 62; *μ. κατ' οἶκον*, Eur. I. A. 656; *ἐν δόμοις*, Soph. Aj. 80; *μ. κατὰ χώραν*, Plat. Tim. 83 A; etc.: *μ. ἐκεῖ, to stay, lodge* there, Polyb. 30, 4, 10:—but, *μ. ἀπό τινος, to stay away, be absent from..*, Il. 2, 292.—3. *to stay behind, tarry*, with a notion of delay or idleness, Il. 9, 318; *οἱ μένοντες*, Xen. An. 4, 4, 19; etc.—4. of things, *to be lasting, remain, last, stand, στήλη μένει ἔμπεδον*, Il. 17, 434; *ἀσφαλὲς αἰὲν...μένει οὐρανός*, Pind. N. 6, 7; *τόδ' αἰανῶς μένοι*, Aesch. Eum. 672. —5. of condition, *to remain as one was*, of a maiden, Il. 19, 263: generally, *to remain as before, to stand, hold good, ἣν μείνωσιν ὅρκοι*, Eur. Andr. 1000; so, *μένειν κατὰ χώρην*, of an oath, Hdt. 4, 201; *ἐν ταὐτῷ μ.*, Hdt. 1, 5; *μένειν ἐμπέδοις φρονήμασι*, Soph. Ant. 169; so, *μ. τὰ βουλήματα*, Arist. Eth. N. 9, 6, 3.—6. *to abide* by an opinion, conviction, etc., *ἐπὶ τῷ ἀληθεῖ*, like *ἐμμένειν τῷ ἀληθεῖ*, Stallb. Plat. Prot. 356 E.—II. trans., c. acc., *to await, expect*, esp. *to receive, stand* an attack without blenching, Lat. *manere hostem*, freq. in Hom., and Att.: so of a rock, *to bide* the storm, Il. 15, 620.—2. also c. acc. et inf., *to wait for, ἦ μένετε Τρῶας σχεδὸν ἐλθέμεν; wait ye for* the Trojans to come nigh? Il. 4, 247; *μένον δ' ἐπὶ ἕσπερον ἐλθεῖν, they waited for* evening's coming on, Od. 1, 122, etc.; *οὐδ' ἔμειν' ἐλθεῖν τράπεζαν νυμφίαν*, Pind. P. 3, 28: but, *μένω δ' ἀκοῦσαι*, I *wait*, i. e. *long* to hear, Aesch. Eum. 677, cf. Ag. 459 (which brings *μένω* near to *μέμονα*).—2 of time, *to await, wait for, watch for, Ἠῶ δῖαν*, Hom.; and so Aesch. Theb. 394, si vera l.: but reversely, *τὸ μόρσιμον τόν τ' ἐλεύθερον μ., awaits* him, Aesch. Cho. 103.—(*Μένω* belongs to the root **μάω*; cf. *μέμονα*.)

†Μένων, *ωνος, ὁ, Menon*, a Trojan, Il. 12, 193.—2. a Thessalian of Pharsalus, leader of a body of Thessalian auxiliaries of the Athenians, and afterwards a commander of the Greeks in the army of the younger Cyrus, Thuc. 2, 22; Xen. An. 1, 2, 6: his character depicted, Id. ib. 2, 6, 21.—3. an Athenian archon Ol. 76, 4, Diod. S. 11, 52.—4. a satrap of Arachosia, Arr. An. 3, 28, 1.—5. a satrap of Coelesyria, Id. 2, 13, 7.—6. an Athenian, a maker of *χλανίδες*, Xen. Mem. 2, 7, 6.—Others in Xen. Hell.: etc.

Μεράρχης, *ου, ὁ*, (*μέρος, ἄρχω*) *the commander of a detachment of 2048 men*, Ael. Tact. Hence

Μεραρχία, *ας, ἡ, the office of μεράρχης*, Arr.

†Μέρβαλυς, *ου, ὁ, Merbalus*, an Arcadian, Hdt. 7, 98.

†Μεργάνη, *ης, ἡ, Mergane*, a place in Sicily, Polyb. 1, 8, 3.

Μέργω, = *ἀμέργω*, and *μέρδω* = *ἀμέρδω*, Gramm.

†Μέρδις, *ιος, ὁ*, poet. form for *Σμέρδις*, Aesch. Pers. 774.

Μερεία, *ας, ἡ*, = *μερίς*, Tab. Heracl.

Μεριδάρπαξ, *ὁ*, (*μερίς, ἅρπαξ*) *Bit-stealer*, a mouse in Batr. [ῐ 265, ι 274.]

Μερῐδάρχης, *ου, ὁ*, (*μερίς, ἄρχω*) *the governor of a province*, LXX., Joseph.

Μερῐδαρχία, *ας, ἡ, the office of μεριδάρχης*, LXX., Joseph.

Μερίζω: f. *-ίσω*, Att. *-ιῶ*, Dor. *-ιξῶ*, Tim. Locr. 99 D: (*μερίς*):—*to divide, distribute*, Plat. Parm. 131 C, Polit. 292 C: *μ. τοὺς τόκους πρὸς τὸν πλοῦν, to divide* the interest according to the voyage, i. e. *pay only a part* of it, if a part only of the voyage has been performed, Dem. 1297, 21: *μεμέρισται τὶ ἀπό τινος*, Luc. Nav. 8. —Mid. *μερίζεσθαί τι, to divide among themselves*, Dinarch. 91, 22: *to get a portion of, τινός*, Isae. 77, 14: *to take possession of, τι*, Dem. 917, 19: 913, 1; *ἠρόμην αὐτὸν πότερα μεμερισμένος εἴη πρὸς τὸν ἀδελφόν*, whether *he had divided* with his brother, i. e. whether each had his share, Dem. 1149, 21. —II. in pass. *to be dispersed*, Plat. Tim. 56 D: *to be split into parties*, Polyb. 8, 23, 9.—2. *to be assigned to, reckoned in, ἐν ἀρχῇ τινος μ.*, Dem. 192, 1.

Μερῐκός, *ή, όν*, Aristipp. ap. Diog. L. 2, 87.

Μέριμνᾰ, *ης, ἡ, care, thought*, esp. *anxious care* or *thought, trouble*, first in H. Hom. Merc. 44, 160, Hes. Op. 180, and then in Pind., and Trag., but rare in prose (though *μεριμνάω* is used by Plat., Xen., Dem.):—in plur. *cares*, Aesch. Eum. 360, etc.; also *anxious pursuits*, esp. of victory at the games, Pind. O. 1, 174, cf. P. 8, 131, N. 3, 121.—II. *the thought, mind*, Aesch. Ag. 460. (From *μερίς, μερίζω*, as Terence says *curae animum divorse trahunt*; hence *μέριμνα* as if for *μεριμένη, μεμερισμένη*: cf. also *μέρμερος, μέρμηρα, διάνδιχα μερμηρίζειν*.) Hence

Μεριμνάω, *ῶ*, f. *-ήσω, to care for, be anxious about, think earnestly upon, scan minutely, τι*, Soph. O. T. 1124; esp. of philosophers, Xen. Mem. 4, 7, 6; also *μ. περί τινος*, Ib. 1, 1, 14: *πολλὰ μ., to be cumbered with* many *cares*, Xen. Cyr. 8, 7, 12: c. inf., *to be careful* to do, Dem. 576, 23: also *πολλὰ μ. ὅπως μὴ λάθῃς*, Xen. Mem. 3, 5, 23: absol. in Plat. Rep. 607 C: cf. *μερμηρίζω*. Hence

Μερίμνημα, *ατος, τό, thought, care*, in plur., Pind. Fr. 245, 251, Soph. Phil. 186.

Μεριμνητής, *οῦ, ὁ, one who is careful about, λόγων*, Eur. Med. 1226.

Μεριμνητικός, *ή, όν, of a thoughtful* or *anxious temper*.

Μεριμνοποιέω, *ῶ, to cause care.*

Μεριμνοσοφιστής, οῦ, ὁ,=*μεριμνοφροντιστής.*

Μεριμνοτόκος, ον, (*μέριμνα, τίκτω*) *mother of cares, βίοτος,* Anth. P. 11, 382.

Μεριμνοφροντιστής, οῦ, ὁ, (*μέριμνα, φροντίζω*) *a 'minute philosopher,'* †*a student of the hard thinking school*†, Ar. Nub. 101.

Μερίς, ίδος, ἡ, (*μέρος*) *a part, portion, share, κρεῶν,* Pherecr. Δουλ. 1, etc.: esp. *a share* in mines and the like, Dem. 1039, 22.—2. *the share* or *contribution made,* like *ἔρανος, πρὸς μερίδα δειπνεῖν,* to dine each on his own contribution, Plut. 2, 644 B: cf. Becker Charikl. 1, p. 419.—3. *a share received,* hence *advantage, aid, μ. εἰς σωτηρίαν,* Dem. 537, 8, cf. 574, 8.—II. *a part, division, class, πολιτῶν,* Eur. Supp. 238: esp. *a party,* Lat. *partes,* Plat. Legg. 692 B, Dem. 246, 10.

Μέρισμα, ατος, τό, *a part,* Orph. H. Pan. 16.

Μερισμός, οῦ, ὁ, *a dividing, division,* Plat. Legg. 903 B, Strab.

Μεριστής, οῦ, ὁ, *a divider,* N. T. Hence

Μεριστικός, ή, όν, *fit for dividing.*

Μεριστός, ή, όν, *divided,* Plat. Parm. 144 D: *divisible,* Ib. 131 C, Tim. 35 A.

Μερῐτεύομαι, as mid., *to divide among themselves,* LXX.

Μερίτης, ου, ὁ, (*μερίς*) *a partaker, τινός,* Dem. 889, 7; *τινί τινος, with* one *in* a thing, Polyb. 8, 31, 6. [ῐ]

†Μερμάδαλις, ιος, ὁ, *the Mermadalis,* a river in the territory of the Amazons, Strab. p. 503.

Μερμαίρω, (*μέρμερος*)=*μερμηρίζω,* Orph. Arg. 766.

Μερμέριος, *α, ον,* rare collat. form of sq., Jac. Anth. P. p. 663.

Μέρμερος, *ον, care-laden, troublous, anxious,* Hom. (only in Il.), always in neut. plur., *μέρμερα μητίσασθαι, ῥέζειν,* 10, 48; 11, 502: also, *μ. ἔργα μήσασθαι,* 10, 289; always of *warlike deeds,* (in full, *πολέμοιο μ. ἔ.,* 8, 453), either as being *troublous and toilsome* to the doer, or *troublous and ruinous* to the sufferer: but in Hes. Th. 603, *μ. ἔργα γυναικῶν, the ills* that women work.—II. metaph., like *δύςκολος,* of persons, *peevish, morose,* Plat. Hipp. Maj. 290 E, cf. Ruhnk. Tim.:—but, = *ποικιλόμητις,* Anth. also—Ep. word, used in Eur. Rhes. 509, Plat. l. c. (Prob. connected with *μερίζω, μέρος, μέριμνα.*)

†Μέρμερος, *ον,* ὁ, *Mermĕrus,* a Trojan, Il. 14, 513.—2. son of Jason and Medea, Apollod. 1, 9, 28.—3. v. Μερ*μερίδης.*

†Μερμερίδης, *ου, ὁ, son of Mermerus,* i. e. Ilus, Od. 1, 259.

Μέρμηρᾰ, ἡ, (*μέρμερος*) poet. collat. form of *μέριμνα* (but not in Hom.), *care, trouble, ἄμπαυμα μερμηράων,* rest *from troubles,* Hes. Th. 55, Theogn. 1325. Hence

Μερμηρίζω, f. -ξω, intr. *to be full of cares, anxious, thoughtful, to ponder, be in doubt,* freq. in Hom., usu. *μερμ. φρεσί, κατὰ φρένα, κατὰ φρένα καὶ κατὰ θυμόν;* and, where *the doubt* is to be strongly expressed, *δίχα μ.,* Od. 16, 73; *διάνδιχα μ.,* Il. 1, 189, etc.: hence, to be *perplexed, doubtful, to hesitate,* Il. 12, 199.—Construct.: foll. by *ὡς.., to be doubtful how..,* Il. 2, 3; also by *ὅπως..,* Od. 9, 554; and often by *ἤ..ἤ.., whether..or..,* Il. 5, 671, Od. 22, 333; also freq. with inf. aor., *to hesitate to* do, Il. 8, 167, Od. 10, 438; also with inf. in first clause and *ἤ* in second, *μερμήριξε..κύσσαι καὶ περιφῦναι.., ἢ πρῶτ' ἐξερέοιτο,* Od. 24, 235, sq.: also, *μ. περί τινος,* Il. 20, 17.—II. transit., *to think of, devise, contrive, μ. πολλά, ἀεικέα,* Od. 1, 427; 4, 533, etc.; *δόλον,* 2, 93, *φόνον τινί,* 2, 325, etc.; *ἀμύντορα,* 16, 256.

Μέρμιθα, ἡ,=sq., Agatharchid. ap. Phot.: also -*θος?*

Μέρμῑς, ῑθος, ἡ, *a cord, string, rope,* Od. 10, 23; like *μήρινθος.* (Prob. from *εἴρω,* Lat. *sero,* to fasten, with *μ* prefixed.)

†Μερμνάδαι, ῶν, οἱ, *the Mermnadae,* a royal family of Lydia, Hdt. 1, 7.

Μερμνός, οῦ, ὁ, a sort of *hawk,* Ael. N. A. 12, 4.

†Μέρμνων, ωνος, ὁ, *Mermnon,* name of a herdsman, Theocr. 5, 35.

†Μερμόδας, ου, ὁ, *the Mermodas,*= Μερμάδαλις, Strab. p. 503.

†Μερόη, ης, ἡ, *Meroë,* an island of Aethiopia formed by the Nile and Astaboras, Strab. p. 821.—II. a famous city of ancient Aethiopia on foreg. island, early famed for its civilization and conquests, Hdt. 2, 29.

†Μερόης, ου, ὁ, *Meroës,* an Indian, Arr. An. 5, 18, 7.

†Μέρονες, ων, οἱ,=Μαίονες, Strab. p. 550.

†Μέροπες, ων, οἱ, *Meropes,* an ancient name of the inhab. of the island Cos, from an early king Μέροψ, H. Hom. Ap. 42: v. Μέροψ.

†Μερόπη, ης, ἡ, *Merope,* daughter of Atlas and Pleione, Apollod. 1, 9, 3. —2. daughter of Oenopion, wife of Orion, Id. 1, 4, 3.—3. daughter of the Arcadian king Cypselus, Id. 2, 8, 5.—4. wife of Polybus king of Corinth, Soph. O. T. 775.

Μεροπήϊος, *ον,* (*μέροψ*) *human,* Opp. C. 2, 364.

Μεροπηΐς, ΐδος, ἡ, pecul. fem. of foreg., Opp. C. 1, 23.†—II. (Μέροπες) *of the Meropes, Meropean,* ἡ Μ. *νῆσος,* i. e. Cos, Call. Del. 160.

†Μεροπίς, ίδος, ἡ,=foreg. II., Κῶς ἡ Μ., Thuc. 8, 41.

ΜΕ´ΡΟΣ, *εος, τό, a part, share,* first in Hdt. 1, 145, and Pind.: esp. *a portion, heritage, one's lot, destiny,* like *μοῖρα, τάφου μ.,* Aesch. Ag. 507, Soph. Ant. 147: *μέρος τι, partly,* Lat. *partim,* Thuc. 4, 30: *κατὰ τοῦτο τὸ μέρος,* in this *respect,* Schäf. Dion. Comp. p. 269: *ἐπὶ μέρους συντάξεις, particular* histories, Polyb. 3, 32, 10; so, *τὰς ἐπὶ μέρους πράξεις γράφειν,* Id. 7, 7, 6.—2. *a share* in a thing with others; hence, *each person's turn,* Hdt. 3, 69: *κατὰ μέρος, in turn, successively,* H. Hom. Merc. 53; *severally,* Plat. Theaet. 157 B; so, *κατὰ μέρη,* Ib. 182 B; also, *ἀνὰ μέρος, by turns, successively, one after another,* Eur. Phoen. 483; but most usu., *ἐν μέρει,* Hdt. 1, 26, and freq. in Aesch.; *ἐν τῷ μέρει,* Eur. Or. 452: also absol. as adv., *τὸ μέρος,* Hdt. 1, 120:—but *τοὐμὸν μέρος, τὸ σὸν μ., my* or *thy part,* i. e. simply *I* or *me, thou* or *thee,* Soph. Tr. 1215, Phil. 498: also as adv., *τοὐμὸν μ., as to me,* Lat. *quod ad me attinet,* Eur. Heracl. 678; *τὸ σὸν μέρος,* as to *thee,* Soph. O. C. 1366; *πλὴν ὅσον τὸ σὸν μ.,* Ant. 1062; *κατὰ τὸ σὸν μ.,* Ep. Plat. 328 E.—3. *ἐν μέρει τινὸς τιθέναι, ποιεῖσθαι, καταθέσθαι, λαβεῖν,* etc., to put *in the class of..,* consider *as so and so,* like *ἐν μοίρᾳ, ἐν ἀριθμῷ, ἐν λόγῳ ποιεῖσθαι,* Lat. *in numero habere,* Stallb. Plat. Rep. 424 D: so too, *ἐν οὐδενὸς εἶναι μέρει,* to be *as* no one, Dem. 23, 14; *ἐν ὑπηρέτου μέρει γίγνεσθαι,* Id. 37, 4, etc. (Hence *μείρομαι.*)

Μέροψ, *οπος, ὁ,* (*μείρομαι, μερίζω, ὄψ*) usu. in plur., *dividing the voice,* i. e. *speaking, endowed with speech,* hence always epith. of men, *μέροπες ἄνθρωποι,* Hom., and Hes.; *μέροπες βροτοί,* Il. 2, 285;—because *articulate speech* is the characteristic of man among animals (cf. *αὐδήεις*); and Aesch. used *μέροπες* as subst.=*ἄνθρωποι,* Cho. 1018; cf. Ruhnk. Ep. Cr. p. 85.—II. a bird, *the bee-eater, merops apiaster,* also *ἀέροψ,* Arist. H. A. 9, 13, 2.

†Μέροψ, *οπος,* ὁ, *Merops,* son of Triopas, father of Cos, an ancient king of Cos, Eur. Hel. 382; etc.—2. a prince of Percote on the Hellespont, a celebrated seer, father of Adrastus and Amphius, Il. 2, 831.—3. father of Arisbe, grandfather of Aesacus, Apollod. 3, 12, 5.

Μές, Dor. for *μέν,* just as in 1 pers. plur. of verbs -*μες* for -*μεν,* Greg. Cor. Dial. Dor. 2.

†Μεσαβατική, ῆς, ἡ,=Μασσαβατική.

Μέσῠβον, *ον, τό,* (*μέσος, βοῦς*) *a leathern strap,* by which the middle of the yoke was fastened to the pole, Lat. *subjugium,* Hes. Op. 467; cf *ζυγόδεσμον.* Μέσῠβος, ὁ, and *μεσάβοιον, τό,* are also quoted.

Μεσῠβόω, ῶ, poet. *μεσσ., to yoke, put to,* Lyc. 817.

Μεσάγκεια, ας, ἡ, *a ravine between hills.*

Μεσάγκῠλον, (sc. *ἀκόντιον*), *ου τό, a javelin with a poise* (*ἀγκύλη*) for throwing it by, Eur. Phoen. 1141, Polyb. 23, 1, 9.

Μεσάγριος (*μέσος, ἄγριος*) or *μεσάγροικος, ον,* (*ἀγροῖκος*) *half savage,* Strab. p. 592.

Μεσάζω, f. -*άσω,*=*μεσόω,* Hipp.

Μεσαίγεως, ων, gen. *ω,*=*μεσόγεως,* Scymn. 363.

Μεσαιπόλιος, *ον,* poet. for *μεσοπόλιος, half-gray, grizzled,* i. e. *middle-aged,* Il. 13, 361.

Μεσαίτατος, *η, ον,* poet. and Ion. superl. of *μέσος, the midst, middlemost,* Hdt. 4, 17. Strictly formed from *μέσαι* (i. e. *μέσῃ*), as *παλαίτατος* from *πάλαι,* cf. Pott Et. Forsch. 2, p. 251: so compar. *μεσαίτερος, η, ον, more in the middle.*

Μέσαιος, *α, ον,* = *μέσος,* Antiph. Gam. 3: prob. formed backwards from *μεσαίτατος,* on analogy of *πάλαιος* (*παλαίτατος*).

Μεσαίχμιον, *ου, τό,* (*μέσος, αἰχμή*) *the space between two armies* or *lines,* Joseph.; cf. *μεταίχμιος.*

Μέσακτος, *ον,* (*μέσος, ἀκτή*) *half-way between two shores, in mid-sea,* Aesch. Pers. 889.—II. (*μέσος, ἄγνυμι*) *broken midway,* Id. Fr. 194.

Μεσαμβρίη, *ης,* ἡ, Ion. for *μεσημβρία,* Hdt.

Μεσαμβρινός, *μεσαμέριος,* Dor. for *μεσημ-,* Theocr.

Μεσάντιον, *ου, τό, a weaver's beam,* LXX.

Μεσάραιον, (sc. *δέρμα*) *ου, τό,* (*μέσος, ἀραιά*)=*μεσεντέριον,* v. Greenhill ad Theophil. p. 77, 14. [ᾰ]

Μεσάστῡλον, *ου, τό,*=*μεσόστυλον.*

†Μεσάτη, *ης,* ἡ, *ἄκρα,* (*the middle point*) *Mesate,* a promontory on coast of Ionia, Paus. 7, 5, 6.

Μεσάτιος, *ον,* and in Ar. Vesp. 1502 *μέσατος, η, ον,* poet. for *μέσος;* cf. Ep *μέσσατος* and *μεσσάτιος.* [ᾰ]

†Μεσάτις, *ιδος,* ἡ, *Mesatis,* a small town of Achaia, Paus. 7, 18, 4.

Μεσαύλη, *ης,* ἡ, v. *μέσαυλος.*

Μεσαυλικόν, *οῦ, τό,* (*μέσος, αὐλέω*) *a piece of flute-music,* played in the intervals of the choral song, Aristid.; also written *μεσαύλιον.*

Μεσαύλιος, ον,=*μέσαυλος* :—the slave Mesaulius in Od. 14, 449, is prob. so called from his having the care of the *μέσαυλος* (q. v., signf. I).

Μέσαυλον, ου, τό, v. sq.

Μέσαυλος, ον, (*μέσος, αὐλή*) Ep. *μέσσαυλος*, Att. *μέταυλος* :—I. in Hom. *ὁ μέσσαυλος* or *τὸ μέσσαυλον* (for no passage determines the gender) is prob. *the after* or *inner court, behind* or *inside the αὐλή*, where the cattle were put at night for greater safety, Il. 17, 112, 657 ; and so of the cave of the Cyclops, Od. 10, 435.—II. in Att. *ἡ μέταυλος* (with or without *θύρα*), *the door between the αὐλή and inner part of the house*, opposite the *αὔλειος θ.* or house-door ; this was often also *the door between the men's and women's apartments*, Ar. Fr. 338, Lys. 93, 19 ; so, *θύραι μέσαυλοι*, Eur. Alc. 549, ubi v. Monk, cf. Becker Charikl. 1, p. 182, sq., and *αὐλή*.

Μέσδων, ον, Dor. for *μέζων, μείζων*.

Μεσεγγυάω, ῶ, (*μεσέγγυος*) *to deposit a pledge in the hands of a middleman* or *third party, τρία τάλαντα μεσεγγυηθέντα*, Lys. 182, 1, cf. Plat. Legg. 914 D.—Mid., *μεσεγγυᾶσθαι ἀργύριον, to have* money *deposited for one in a third party's hands*, Dem. 995, 21, cf. Antipho 147, 17 :—Isocr. 292 A, has *μεσεγγυοῦσθαι* in this signf.

Μεσεγγύη, ης, ἡ, *security by means of a third party* : also=sq.

Μεσεγγύημα, ατος, τό, *the money* or *pledge deposited with a third party*, Aeschin. 71, 18.

Μεσεγγύησις, ἡ, *a depositing a pledge with a third party*.

Μεσεγγυητής, οῦ, ὁ, *the third party with whom a security* (*μεσεγγύημα*) *is deposited*.

Μεσεγγυόομαι, v. sub *μεσεγγυάω*.

Μεσέγγυος, ον, ὁ, (*μέσος, ἐγγύη*) as subst.,=*μεσεγγυητής*.

Μεσεγγύωμα, ατος, τό,=*μεσεγγύημα*, Isocr. 235 C Bekk.

Μεσεμβάλλω, dub. for sq., Iambl.

Μεσεμβολέω, ῶ, (*μέσος, ἐμβάλλω*) *to throw into the middle*, Lob. Phryn. 622. Hence

Μεσεμβόλημα, ατος, τό, *a parenthesis*, Gramm.

Μεσεντέριον, ου, τό,=sq., Arist. H. A. 1, 16, 18.

Μεσέντερον, (sc. *δέρμα*) ου, τό, (*μέσος, ἔντερον*) *the mesentery*, or *membrane by which all the intestines are connected*, Arist. Part. An. 4, 4, 5,—though just above we find -*τέριον* : cf. *μεσάραιον, μεσόκωλον*.

Μεσέρκιος, ον, (*μέσος, ἕρκος*) *in the middle of the house*. Ζεὺς *μ.*=*ἑρκεῖος*.

Μεσευθύς, ύ, gen. έος, (*μέσος, εὐθύς*) *between the even ones* : Pythag. name for the number 6, as *half way between 2 and* 10, the first and last even (*εὐθεῖς*) numbers of the denary scale, Clem. Al.

Μεσεύω, like *μεσόω, to keep the middle* or *mean, μ. τὴν πολιτείαν*, Plat. Legg. 756 E :—*to stand mid-way, μ. κατὰ τόπους*, Ar. Pol. 7, 7, 3.

Μέση, (sc. *χορδή*) ης, ἡ, *the middle of the three tones* which formed the earliest Greek musical scale, the other two being *ἡ νήτη, ἡ ὑπάτη* : afterwards, the middle note of the heptachord, Arist. Probl. 19, 25, etc. ; v. Muller Literat. of Greece 1, p. 152.—II. *ἡ μ.* (sc. *στιγμή*), *the centre of any thing*, Arist. Metaph. 2, 2, 9.—2. in punctuation, *the colon*, Vit. Soph.

Μεσήγεως, ων, gen. ω,=*μεσόγεως*, dub.

Μεσηγύ, Ep. *μεσσηγύ*, and before a vowel or metri grat. *μεσηγύς*, Ep. *μεσσηγύς*,—all of which are in Hom. except *μεσηγύς* :—I. adv. of space,—1. absol. *in the middle, between*, Il. 11, 573.—2. c. gen., *in the middle of, betwixt, between, ὤμων μ.*, Il. 8, 259 ; *Κουρήτων μ. καὶ Αἰτωλῶν*, 9, 549 ; etc. ; so in Hes. Sc. 417.—II. of time, *meanwhile, meantime*, once in Hom., Od. 7, 195, in form *μεσσηγύς*.—III. as subst., *τὸ μεσηγύ, the part between*, H. Hom. Ap. 108 : *τὸ μεσηγὺ ἤματος, mid-day, noon*, Theocr. 25, 216, cf. 237. [ῠ except in arsis, Od. 4, 845.]

Μεσήεις, εσσα, εν, *middle, middling*, Il. 12, 269,—where the *μεσήεις* is placed between the *ἔξοχος* and *χερειότερος*.

Μεσῆλιξ, ῐκος, *middle-aged*.

Μεσημβρία, ας, (for *μεσημερία*), ἡ, Ion. *μεσαμβρίη* : (*μέσος, ἡμέρα*) :—*mid-day, noon*, first in Archil. 16 ; *σμικρὸν μετὰ μεσημβρίαν*, Hdt. : *μ. ἵσταται*, 'tis high *noon*, Plat. Phaedr. 242 A, cf. Ruhnk. Tim.—II. *the South*, Hdt. 1, 6, 142 etc. [ῐ]

†Μεσημβρία, ας, ἡ, Ion. Μεσαμβρίη, Hdt. 4, 93, *Mesembria*, a city of Thrace on the Euxine, a colony of Miletus, Strab. p. 319.—2. a city of Thrace on the Aegean opposite Samothrace, Hdt. 7, 108.

Μεσημβρῐάζω, (*μεσημβρία*) *to spend, pass the noon*, Lat. *meridiari*, esp. in part., *μεσημβριάζοντα εὕδειν*, to sleep *at noon*, Plat. Phaedr. 259 A.—2. of the sun, *to be in the meridian*.

†Μεσημβριᾱνός, ή, όν, *of Mesembria* (1), *Mesembrian*, Strab. p. 319.

Μεσημβρῐάω, ῶ, poet. for *μεσημβριάζω* 1, Ap. Rh. 2, 739, Anth. P. 9, 764.

Μεσημβρίζω,=*μεσημβριάζω*, Strab.

Μεσημβρινός, ή, όν, (*μεσημβρία*) *belonging to noon, about noon, noontide, θάλπη μ., noon-day* heat, Aesch. Theb. 431 ; cf. Ar. Av. 1096 ; *κἂν ἔγρῃ μεσημβρινός*, Ar. Vesp. 774 :—*ὁ μ. ᾠδός*, the cicada, Anth. P. 9, 584, cf. Ar. Av. l. c. ; *τὸ μεσ., noon*, Schäf. Long. p. 356.—II. *southern, κέλευθος*, Aesch. Pr. 722 : *ὁ μ.* (*κύκλος*) *the meridian*. [ῐ : Call. Lav. Pall. 72, 73, and later poets made ῑ metri grat., on the analogy of *ὀπωρινός, ὀρθρινός*, Ruhnk. Ep. Cr. p. 165. Jac. Anth. P. p. 602 ; ubi al. *μεσημερινός*.]

Μεσημέριος, ον, = *μεσημβρινός*, Theocr. 7, 21.

†Μεσήνη, ης, ἡ, *Mesēnē*, a district of Babylonia in a Delta of the Tigris, Strab. p. 84.

Μεσήπειρος, ον, (*μέσος, ἤπειρος*) *inland*, Dion. P. 1068.

Μεσηρεύω, *to be neutral*, Philist. ap. Hesych. : from

Μεσήρης, ες, poet. *μεσσ-* : (*μέσος,* **ἄρω?*) :—*in the middle, midmost*, Eur. Ion 910 ; *Σείριος ἔτι μ.*, is still *in mid-heaven*, Id. I. A. 8.

Μέσης, ου, ὁ, *a wind between βορέας* and *καικίας*, Arist. Meteor. 2, 6, 9, and 20.

†Μέσθλης, ου, ὁ, *Mesthles*, son of Pylaemenes and the nymph Gygaea, leader of the Maeonians, Il. 2, 864.

Μεσῐδιόομαι, dep. *to mediate*, cf. Lob. Phryn. 121.

Μεσίδιος, ια, ιον, poet. *μεσσίδιος*, =*μέσος, a mediator, arbitrator*, Arist. Eth. N. 5, 4, 7, Polyb. 5, 6, 13 ; v. Lob. Phryn. 121. [ῐ]

Μεσιτεία, ας, ἡ, *mediation, a mediator's office* ; from

Μεσῑτεύω, *to be in the middle, be a mediator*, N. T. : *to come between, interpose*, Ib.—II. transit. *to mediate, negociate, διάλυσιν μ.*, Polyb. 11, 34, 3. From

Μεσίτης, ου, ὁ, *one that is in the middle, a mediator, peace-maker*, Polyb. 28, 15, 8 ; fem. -*ῖτις, ιδος*, Luc. Amor. 27. [ῑ]

†Μεσόα, or Μεσσόα, ας, ἡ, *Mesoa*, a quarter of Sparta, Strab. p. 364.

Μεσοβᾰσιλεία, ας, ἡ, *an interregnum*, Plut. Num. 2 : hence

Μεσοβᾰσίλειος, ον, *belonging to an interregnum*, Dion. H.

Μεσοβᾰσῐλεύς, έως, ὁ, (*μέσος, βασιλεύς*) the Roman *interrex, one who holds kingly power between* the death of one king and the accession of another, Dion. H., Plut. Num. 7.

†Μεσόβοα, ων, τά, *Mesoboa*, a town of Arcadia, Paus. 8, 25, 2.

Μεσόβοιον, ου, τό,=*μεσάβοιον, μέσαβον*.

Μεσόγαιος, ον, also α, ον, (*μέσος, γαῖα*) :—*inland, in the heart of a country, μ. οἰκέειν*, Hdt. 1, 145 : usu. as subst., *ἡ μεσογαία, the inland parts, the interior*, Lat. *loca mediterranea*, Hdt. 1, 175, etc., cf. *τέμνω* V. 2 :—v. Lob. Phryn. 298, and sq.

Μεσόγειος, ον, also α, ον,=foreg. : so too, *ἡ μεσογεία*, Thuc. 1, 100 ; 6, 88 ; also, *μεσόγεως, ων*, Plat. Legg. 909 A. Hence

Μεσογειότης, ητος, ἡ, *the interior*, dub.

Μεσογεωτικός, ή, όν, *inland*.

Μεσογονάτιον, ου, τό, Theophr. [ᾰ], and *μεσογόνιον, ου, τό,* (*μέσος, γόνυ*) *the space between two knots* or *joints*, Lat. *internodium*.

Μεσόγρᾰφος, ον, (*μέσος, γράφω*) *written in the middle* : *τὸ μ., a mean proportional* found by the *μεσολάβιον*, Anth. P. Append. 25, cf. Plut. Marc. 14.

Μεσοδάκτῠλον, ου, τό, (*μέσος, δάκτυλος*) *the space between two fingers* or *toes*, Diosc. 4, 188.

Μεσοδερκής, ές, (*μέσος, δέρκομαι*) *seen in the middle*, Manetho.

Μεσόδμη, ης, ἡ, (*μέσος, δέμω*, as if shortd. for *μεσοδόμη*) :—strictly *something built between*, Od. 19, 37 ; 20, 354 (where *καλαὶ μεσόδμαι* are mentioned with the *τοῖχοι*, and explained by Aristarch. by *μεσόστυλα*) prob. the *bays* or *panelled compartments* of a room : but—2. *κοίλη μ., the cross-plank* of a ship, with a hole for the mast, Od. 2, 424 ; 15, 289 : hence—3. later *any cross-beam* ; *the beam of a pair of scales*, Hipp.

Μεσόζευγμα, ατος, τό, *a bond, tie*.—II. in Gramm., *a word joining two words* or *sentences*.

Μεσόθεν, *μεσόθι*, v. *μεσσ-*.

Μεσόθριξ, τρῐχος, ὁ, ἡ, *having middling hair*.

Μέσοι, poet. *μέσσοι*, adv. *in the middle*, Alcae. 52.

Μεσοικέτης, ου, ὁ, (*μέσος, οἰκέω*) *one that dwells inland*.

Μεσόκλαστος, ον, (*μέσος, κλάω*) *broken in half*, Plut.

Μεσοκνήμιον, ου, τό, *the middle of the leg*, Strab.

Μεσόκοιλος, ον, (*μέσος, κοῖλος*) *hollow in the middle*, Polyb. 10, 10, 7.

Μεσόκοπος, ον, (*μέσος, κόπτω*) *of middle size* or *age*, Cratin. Incert. 2, Xenarch. Pent. 1, 9.

Μεσόκρᾱνον, ου, τό, *the crown of the head*, Orphic word.

Μεσοκρῑνής, ές, (*μέσος, κρίνω*) *parting in the middle* ; *κίων μ.*, a pillar *left as a support in working mines*, Plut. 2, 843 D.

Μεσοκύνιον, ου, τό, (*μέσος, κύων* VIII) *the pastern* of a horse, etc., Hipp., cf. *κυνήποδες*. [ῐ]

Μεσόκωλον, ου, τό, like *μεσεντέ-*

ριον, *the mesocolon*, or *part of the mesentery next the* κῶλον, Hipp. p. 274.

Μεσολᾰβέω, ῶ, *to take by the middle: to interrupt*, Polyb. 16, 34, 5, etc.:—also resolved, μέσον λαβεῖν, Plut.: from

Μεσολᾰβής, ές, (μέσος, λαβεῖν) *striking to the centre;* or better pass. (cf. μεσοπαλής), *held by the middle, firm-grasped*, κέντρον, Aesch. Eum. 157. Hence

Μεσολάβιον or -λαβον, ου, τό, (as Vitruv.), *a mesolabe*, mathematical instrument used by Eratosthenes for finding mean proportional lines.

Μεσόλευκος, ον, (μέσος, λευκός) *middling white*, χιτὼν πορφυρᾶ μ., a tunic of purple *shot with white*, Xen. Cyr. 8, 3, 13;—also μ. χιτών alone, Luc. Alex. 11; opp. to πορφύρεος, Ephipp. ap. Ath. 537 D; cf. μεσοπόρφυρος.

†Μεσομήδης, ους, ὁ, *Mesomēdes*, a lyric poet in Anth.

Μεσομηνία, ας, ἡ, *the middle of the month*, the Rom. *Idus.*

Μεσομήνιον, ου, τό,=foreg.

Μεσομήρια, ων, τά, (μέσος, μηρός) *the space between the hips.*

Μεσομφάλιος, ον,=sq.

Μεσόμφᾰλος, ον, (μέσος, ὀμφαλός) *in mid-navel, central*, used esp. of Apollo's shrine at Delphi, (cf. ὀμφαλός), μ. χρηστήρια, ἑστία, ἕδρα, μυχοί, Aesch. Theb. 747, Ag. 1056, Eur.; also, τὰ μ. γῆς μαντεῖα, Soph. O. T. 480: τὸ μ., *the very centre*, Batr. 129. —II. *with a navel in the middle*, of the letter Θ, Agatho ap. Ath. 454 D;—also of a φιάλη, Ion ib. 501 F.

Μέσον, ου, τό, v. sub μέσος III, and as adv., V.

Μεσόνεοι, ων, οἱ, (μέσος, ναῦς) *the rowers a-midships*, who had the longest oars, Arist. Metaph 4.—Others make them the same as the ζυγῖται, but v. ll. cc.

Μεσονήστιμος, ον, *in the middle of the fast*, Eccl.

Μεσονύκτιος, ον, (μέσος, νύξ) *of* or *at midnight*, Pind. I. 7 (6), 6, Eur. Hec. 914: τὸ μ., *midnight*, Arist. Probl. 26, 18, Plut. 2, 284 D; v. Lob. Phryn. 53.

Μεσόνυξ, ῠκος, Pythag. name for *one of the planets*, Stesich. 85.

Μεσοπᾰλής, ές, Ep. μεσσοπ-: (μέσος, πάλλω):—*brandished* or *poised by the middle*, and so thrown to the best advantage, μεσσοπαλὲς δ' ἄρ' ἔθηκε κατ' ὄχθης μείλινον ἔγχος, Il. 21, 172, where however is a v. l. ἔπηξε μεσσοπαγές, drove it in *up to the middle*, v. Spitzn. ad l.

Μεσοπεντηκοστή, ῆς, ἡ, *the week midway between Easter and Whitsuntide*, Eccl.

Μεσοπερσικός, ή, όν, *half Persian:* τὸ μ., a kind of *shoe.*

Μεσοπετής, ές, (μέσος, πέτομαι) *flying in the middle*, dub.

Μεσόπλᾰτος, ον, (μέσος, πλατύς) *broad* or *flat in the middle.*

Μεσοπλεύριος, ον, Galen; μεσόπλευρος, ον, (μέσος, πλευρά) *between the ribs:* also μεσοπλευρίτης, ου, ὁ.

Μεσόπλουτος, ον, (μέσος, πλοῦτος) *middling rich*, Alciphr.

Μεσοπόλιος, ον, strict form for μεσαιπόλιος (q. v.), Aesop.

Μεσόπολις, ἡ, v. μητρόπολις.

Μεσοπορεία, ας, ἡ, *a middle path* or *way:* from

Μεσοπορέω, ῶ, *to go in the middle, be half way*, Menand. ap. Phryn.: from

Μεσοπόρος, ον, (μέσος, πόρος) *going* or *passing in the middle*, Opp. H. 5, 46:—μ. δι' αἰθέρος, through *mid-air*, Eur. Ion 1152.

Μεσοπόρφῠρος, ον, (μέσος, πορφύρα) *mixed* or *shot with purple*, οὐκ ὅλως λευκὸν ἀλλὰ μ., Plut. Arat. 53; cf. μεσόλευκος.

Μεσοποτάμιος, α, ον, (μέσος, ποταμός) *between rivers:* ἡ Μ., (sc. χώρα), a land *between two rivers*, esp. that between the Tigris and Euphrates, *Mesopotamia*, Strab. p. 736.—II. *in the middle of the river*, ἐν μεσοποταμίᾳ νήσῳ, Plut. Otho 4. [ᾰ]

†Μεσοποταμίτης, ου, ὁ, *a Mesopotamian*, Luc. Hist. Scrib. 24.

Μεσοπτερύγια, ων, τά, (μέσος, πτέρυξ) *the middle wing-feather*, Ael. H. A. 7, 17.

Μεσοπύλη, ης, poet. μεσσ-, ἡ, *the middle gate*, Anth. P. 5, 203.

Μεσοπύργιον, ου, τό, (μέσος, πύργος) *a space between two towers*, Polyb. 9, 41, 1.

Μεσοπωρέω, ῶ, (μέσος, ὀπώρα) *to be in the middle of autumn*, Diosc.

Μεσόριον, ου, τό, v. l. for μεθόριον, Dion. H. †3, 55.

Μέσορος, ον, (μέσος, ὅρος) *bordering on two countries.*

Μεσοῤῥᾰγής, ές, (μέσος, ῥήγνυμι) *rent in twain*, Opp. H. 2, 31.

ΜΕ'ΣΟΣ, η, ον, Ep. μέσσος: Hom., like Hes., uses both forms, acc. to his verse, and Soph. sometimes has μέσσος (v. sub voc.):—I. *middle, in the middle*, Lat. *medius*, of space, oft. in Hom.; of time only in Il. 21, 111, Od. 7, 288, in phrase μέσον ἦμαρ, *mid-day;* but freq. in prose, μέση ἡμέρα, μέσαι νύκτες, etc., Hdt. 4, 181, v. Lob. Phryn. 53, 465; so, μέσον ἡμέρας, Hdt. 8, 15, etc.:—in Att. also freq. c. gen., *between, midway between;* for which in Soph. O. C. 1595, ἀφ' οὗ μέσος:—proverb. from the wrestling ring, ἔχεται μέσος, we have him *by the middle*, he's caught fast, Ar. Ran. 469, cf. Nub. 1047:—μ. δικαστής=μεσίτης, a judge *between two*, an umpire, Thuc. 4, 83.—As μέσος marks the half-way point, it also means *half.* —II. *of middle class, quality*, etc., *middling, moderate*, μέσος ἀνήρ, a man *of middle rank*, etc., Hdt. 1, 137; μ. πολίτης, Thuc. 6, 54; οἱ διὰ μέσου, the *moderate* party, Id. 8, 75: cf. μεσήεις. —III. τὸ μέσον is very freq. as subst., *the middle, the space between*, usu. c. gen.: Hom. often has ἐς μέσσον and ἐς μέσον ἀμφοτέρων for μεσαίχμιον; so ἐν μέσσῳ for ἐν μεσαιχμίῳ, Il. 3, 69; μέσσῳ without prep., Il. 4, 444, μέσσῳ ἀμφοτέρων, Il. 7, 277: κεῖται ἐν μέσσοισι, the prize lies *before all*, Il. 18, 507; ἐς μ. τιθέναι τισί τι, to set a prize *before all*, for all to contest, Lat. *in medio ponere*, Il. 23, 704: hence a notion of fairness and impartiality, as in, ἐς μέσον ἀμφοτέροις δικάζειν, to judge *evenly* for both, Il. 23, 574; also κατὰ μέσον, Il. 9, 87; and so in prose ἐν μέσῳ, ἐς μέσον are very common, as in ἐς τὸ μ. τιθέναι, φέρειν, to propose, bring forward *in public*, Hdt. 3, 142; 4, 97; ἐς τὸ μ. λέγειν, to speak before all, Id. 6, 129; ἐν μέσῳ εἶναί τινος, to stand *in the way of* a thing, Xen. Cyr. 5, 2, 26; but, ἐκ τοῦ μέσου καθέζεσθαι, to keep *clear of* a contest, i. e. remain neutral, Hdt. 3, 83, etc.; rarely c. dat., as Hdt. 8, 22; τὸ μέσον πρὸς τὰς μεγίστας καὶ ἐλαχίστας, *the average* between...., Thuc. 1, 10: πολλὸν τὸ μέσον, *the difference* is great, Hdt. 1, 126: also of time, διὰ μέσου (sc. χρόνου), *meanwhile, in the meantime*, Hdt. 9, 112; but also of space, *between*, Hdt. 1, 104; and in Gramm. =ἐν τῷ μέσῳ, in *a parenthesis.*—2. *a middle state, mean*, Lat. *mediocritas*, παντὶ μέσῳ τὸ κράτος θεὸς ὤπασεν, Aesch. Eum. 527; cf. Eur. Supp. 244, Pind. P. 11, 79, Arist. Eth. N. 2, 6, 5.—3. in logic, *the middle term* of a syllogism, Arist. Org.:—in geometry, τὰ μέσα, *the mean terms* of a proportion, Eucl.;—opp. to τὰ ἄκρα in bath cases.—IV. for ἡ μέση, as subst., v. sub μέση.—V. adv. μέσον, *in the middle*, Il. 12, 167; also c. gen.: Att. μέσως, καὶ μ., even a *little*, Thuc. 2, 60.—VI. poet. and Ion. compar. μεσαίτερος, superl. μεσαίτατος (cf. sub vocc.), and v. μεσαῖος. See also μέσατος, -άτιος. (Μέσος is from the same root as μετά, Lat. *medius*, Germ. *Mitte, mit*, Engl. *mid*, Sanscr. *madhya:* hence in Att. we find μεταίχμιον, μέταυλος for μεσ-: cf. μετά, sub fin.)

Μεσοσέληνον, ου, τό, (μέσος, σελήνη) *the new moon*, Lat. *interlunium.*

Μεσοστάτης, ου, ὁ, (μέσος, ἵστημι) *one who stands in the middle.* [ᾰ]

Μεσόστενος, ον, (μέσος, στενός) *narrow in the middle.*

Μεσόστηλον, ου, τό, (μέσος, στήλη) =sq.

Μεσοστύλιον, ου, τό, [ῡ] and μεσόστῡλον, ου, τό, (μέσος, στῦλος) *a space between columns*, Lat. *intercolumnium;* or=μεταστύλιον. [ῡ]

Μεσοσυλλᾰβέω, ῶ, (μέσος, συλλᾰβή) *to lay hold of by the middle*, Alex. Aphr.

Μεσόσφαιρον, ου, τό, (μέσος, σφαῖρα) *the middle-sized Indian* μαλάβαθρον, Arr. Peripl.; the smaller being called μικρόσφαιρον.

Μεσοσχῐδής, ές, (μέσος, σχίζω) *split in two*, Theophr.

Μεσοτᾰγής, ές, (μέσος, τάσσω) *placed, arranged in middle.*

Μεσοτείχιον, ου, τό, (μέσος, τεῖχος) *the space between the wall and the besiegers*, App.

Μεσότης, ητος, ἡ, (μέσος) *a middle, a mean*, strictly in mathematics, Plat. Tim. 32 B, 43 D.—II. *any state between two extremes* (ἔλλειψις and ὑπερβολή) *a mean*, Lat. *mediocritas*, Arist. Eth. N. 2, 6, 15.—III. in Gramm. *quality* or *nature* generally.

Μεσότοιχον, ου, τό,=sq., N. T.

Μεσότοιχος, ου, ὁ, (μέσος, τοῖχος) *a partition-wall*, Eratosth. ap. Ath. 281 D.

Μεσοτομέω, ῶ, *to cut through the middle, cut in two*, Xen. Oec. 18, 2: *to halve, bisect*, Plat. Polit. 265 A: from

Μεσότομος, poet. μεσσ., ον, (μέσος, τέμνω) *cut through the middle*, Anth. P. 6, 63.

Μεσοτρῑβής, ές, (μέσος, τρίβω) *half worn out.*

Μεσουρᾰνέω, ῶ, (μέσος, οὐρανός) *to be in mid-heaven;* of heavenly bodies, *to culminate, be in the meridian*, Arist. Meteor. 3, 4, 4, etc.: hence

Μεσουράνημα, ατος, τό, *the meridian*, Sext Emp.—2. *mid-heaven, mid-air*, N. T.

Μεσουράνησις, ἡ, *the place of the sun in meridian*, Strab. p. 75. [ᾰ]

Μεσουράνιος, ον, (μέσος, οὐρανός) *in mid-heaven.* [ᾰ]

Μεσουράνισμα, ατος, τό,=μεσουράνημα. [ᾰ]

Μεσουρίαι, (sc. κάλοι) οἱ, (μέσος, οὖρος) *ropes for lowering the sails.*

Μεσούριον, ου, τό, Ion. for μεσόριον, Dion. P. 17.

Μεσοφάλακρος, ον, *bald on the crown.*

Μεσοφᾰνής, ές, (μέσος, φαίνομαι) *appearing in the middle*, Nonn.

Μεσοφᾰράγγιον, ου, τό,=μεσάγκεια.

Μεσόφθαλμος, ον, *with middle-sized eyes.*

Μεσόφθεγμα, ατος, τό,=ἐφύμνιον, acc. to Schol. Aesch. Eum. 337.

Μεσοφλέβιον, ου, τό, (μέσος, φλέψ) *the space between two veins.*

Μεσόφρῠον, ου, τό, (μέσος, ὀφρύς) *the space between the eyebrows*, Plut. 2, 899 A, 909 D.

Μεσόχθων, ονος, ὁ, ἡ, (μέσος, χθών) *midland, in the interior*, Dion. H. 1, 49.

Μεσόχλοος, ον, (μέσος, χλόα) *greenish*, Nic. Th. 753.

Μεσόχορος, ον, (μέσος, χορός) *standing in the mid-chorus*, of the coryphaeus, Plin. Ep. II., 14.

Μεσόχροος, ον, (μέσος, χρόα) *of mixed complexion*, Procl.

Μεσόχωρος, ον, (μέσος, χῶρος) *midland: τὸ μ., the middle space.*

Μεσόω, ῶ, f. -ώσω, (μέσος) *to form the middle; to be in the middle, be half over, reach the height*, μηδέπω μεσοῦν κακόν, Aesch. Pers. 435; κοὐδέπω μεσοῖ κακόν, Eur. Med. 60; ἡμέρα μεσοῦσα, *noon*, Hdt. 3, 104; θέρος μεσοῦν, *mid*summer, Thuc. 5, 57; ἐν μεσοῦντι ἐνιαυτῷ, Xen. Hell. 2, 2, 24: ἐπειδὴ τὸ δρᾶμα μεσοίη, Ar. Ran. 923: *to be in the middle of*, c. gen., τῆς ἀναβάσιος, Hdt. 1, 181, cf. Stallb. Plat. Rep. 618 B: c. part., μεσοῦν δειπνοῦντας, Plat. Symp. 175 C.—II. *to come between, mediate.*

†Μέσπιλα, ης, ἡ, *Mespila*, a city of Assyria on the Tigris, not far from Nineveh, Xen. An. 3, 4, 10.

Μεσπίλη, ης, ἡ, *the medlar-tree*, Theophr.

Μέσπῐλον, ου, τό, the *medlar-tree* and its *fruit*, Amphis Incert. 6, and Anth. [ῐ, Eubul. Olb. 1.]

Μεσπῐλώδης, ες, (μέσπιλον, εἶδος) *like a medlar*, καρπός, Theophr.

†Μεσσάνα, Μεσσάνιος, Dor. for Μεσσήνη, Μεσσήνιος, Pind.

.†Μεσσᾱπία, ας, ἡ, *Messapia*, a country of southern Italy, called by the Romans Calabria, Thuc. 7, 34; Strab. p. 277, 282. Hence

†Μεσσάπιοι, ων, οἱ, *the Messapii*, Hdt.: in Thuc. 3, 101, *Messapii* are named as a people in Locris.

†Μεσσάπιον ὄρος, τό, *Mt. Messapius*, in Boeotia near Anthedon, Strab. p. 405; Aesch. Ag. 293, now *Ktypia.*

†Μεσσάπιος, α ον, *Messapian, of Messapia* in Italy, ἔθνος, Thuc. 7, 33; οἱ Ἰήπυγες Μ., Hdt. 7, 170. [ᾱ]

†Μέσσᾱπος, ου, ὁ, *Messapus*, a Boeotian, who led a colony to Italy, from whom the Messapii were said to be named, Strab. p. 405.

†Μεσσάτιος, ον,=μεσάτιος, Call. Dian. 78. [ᾰ]

Μέσσᾰτος, η, ον,=μέσατος, poet. for μέσος, ἐν μεσσάτῳ for ἐν μέσῳ, Il. 8, 223; 11, 6.—In form, an old superl. (cf. μεσαίτατος), like τρίτος τρίτατος, μύχιος μύχατος, etc.

Μέσσαυλος, ου, ὁ, or μέσσαυλον, ου, τό, poet. for μέσαυλ-, Hom.

†Μέσση, ης, ἡ, *Messa*, a city and harbour of Laconia, Il. 2, 582; in Paus. 3, 25, 9, Μέσσα.

Μεσσηγύ, μεσσηγύς, poet. for μεσηγ-, Hom.

Μεσσηγυδορποχέστης,=ὁ μεσηγὺ δόρπων χέζων, Hippon. 85.

†Μεσσηΐς, ίδος, ἡ, *Messēïs*, a fountain of Thessaly in the city Pherae, Il. 2, 457; Strab. p. 432.

†Μεσσήνη, ης, ἡ, Dor. Μεσσάνα, *Messēnē*, daughter of Triopas, wife of Polycaon, Paus. 4, 1, sqq.—II. a small district around Pharae in the later Messenia, Od. 21, 15: in Plat. and Xen. also=Μεσσηνία.—III. capital city of Messenia, founded by Cresphontes, Strab. p. 389; destroyed by the Spartans and rebuilt by Epaminondas, Id. 358.—2. a city of Sicily on the strait between Italy and Sicily, the earlier Zancle, Hdt. 7, 64.

†Μεσσηνία, ας, ἡ, *Messenia*, the southwest province of the Peloponnesus, Polyb. 2, 5, 1; etc.; prop. fem. from Μεσσήνιος.

†Μεσσηνιακός, ή, όν, *of Messenia, Messenian*, Arist.; ὁ Μ. κόλπος, *the Messenian gulf*, south of Messenia, Strab. p. 359.

†Μεσσήνιος, α, ον, *Messenian, of Messene*, or *Messenia*, of the city, district, and country, Hom., etc.

†Μεσσηνίς, ίδος, ἡ, pecul. fem. to foreg., ἡ Μ. γῆ,=Μεσσηνία, Thuc. 4, 41.

†Μεσσόα, ας, ἡ, v. Μεσόα.

†Μεσσόλα, ἡ, *Messola*, a city of Messenia, Strab. p. 360.

†Μεσσωγίς, ίδος, ἡ, *Messogis*, a mountain of Lydia, that stretches from Celaenae to Mycale, Strab. p. 629.

Μεσσήρης, ες, poet. for μεσήρης.

†Μεσσίας, ου, ὁ, Hebr.=Gr. χριστός, *the anointed, the Messiah*, N. T.

Μεσσογενής, ές, (μέσος, γένος) *middle-aged.*

Μεσσόγεως, ων, gen. ω, poet. for μεσόγεως, Call. Dian. 37.

Μεσσόθε, μεσσόθεν, adv. for μεσόθε, *from the middle*, Parmenid. ap. Plat. Soph. 244 E.

Μεσσόθῐ, adv. for μεσόθι, *in the middle*, Hes. Op. 367:—c. gen., Ap. Rh. 2, 172.—So, μέσσοι, poet. for μέσοι.

Μεσσοπᾰλής, μεσσοπόρος, μεσσοπύλη, poet. for μεσοπ-.

Μέσσορος, ον, poet. for μέσορος.

Μέσσος, η, ον, poet., esp. Ep., for μέσος, freq. in Hom., and Hes.: also sometimes in Att. even in Iambics, Soph. O. C. 1247, Ant. 1223, Tr. 635, cf. Meineke Quaest. Menandr. p. 31.

Μεσσωτήρ, ῆρος, ὁ, (μεσόω II) *a mediator*, poet.

Μεστός, ή, όν, *full, filled, filled full*, c. gen., first in Hdt. 2, 68; 4, 195, and freq. in Att.; ποιεῖν μεστόν, Ar. Eq. 811:—metaph. *sated, wearied of* a thing, c. gen., Eur. I. T. 804; but, μ. θεάτρου, *full of* theatric pride, i. e. spoilt by applause, Stallb. Plat. Symp. 194 B: also c. part., μεστὸς ἦν θυμούμενος, *he was full*, i. e. *sated of* being angry, Soph. O. C. 768; so, μ. ἐγένετο ἀγανακτῶν, Dem. 1175, 5; also, μεστοὶ τοῦ συνεχῶς λέγοντος, Id. 328, 6: μ. τὸν θυμόν, Plut. Alex. 13. (Acc. to old Gramm. from ἔδω, ἐστός, with μ prefixed: cf. the Germ. *mästen*, to feed, fatten.) Hence

Μεστότης, ητος, ἡ, *fulness.*—II. *satiety.*

Μεστόω, ῶ, (μεστός) *to fill*, c. gen. rei, ὀργῆς τινα, Soph. Ant. 280: pass. *to be filled* or *full of*, κτύπου, Id. El. 713, cf. Soph. Ant. 420: so of persons, μεστοῦσθαι παρρησίας, ὕβρεως, Plat. Legg. 649 B, 713 C. Hence

Μέστωμα, ατος, τό, *fulness.*

Μεσύμνιον, ου, τό, (μέσος, ὕμνος) an exclamation *in the middle of a strophé*, Hephaest. p. 70.

Μέσφᾰ, poet. adv. for μέχρι, *even till, until*, c. gen., μέσφ' ἠοῦς, Il. 8, 508; later, like Lat. *usque ad..*, μέσφ' ἐπί τινα, Anth. P. 12, 97; μ. παρά τι, Arat.—2. also μέσφ' ὅτε, *even till..*, Call. Dian. 195; and so without ὅτε, like Lat. *usque, until*, Id. Del. 47, Dem. Cal. 92, Ap. Rh. 2, 1229, Opp., etc.—3. *meantime*, Call. Lav. Pall. 55.

Μεσῳδικός, ή, όν, *belonging to*, or *like a μεσῳδός*: from

Μεσῳδός, οῦ, ἡ, (μέσος, ᾠδή) *a portion of a choral ode coming between* the strophé and antistr., without any thing to correspond with it, Seidl. Dochm. p. 184, 206, etc.

Μέσωρος, ον, (μέσος, ὥρα) *between boyhood and manhood.*

ΜΕΤΑ´, poet. μεταί, but very rare (Herm. Soph. Phil. 186); Dor. πεδά, or better πέδα, Böckh Pind. P. 5, 47 (63):—Prep. with gen., dat., acc. Radic. signf. *in the middle*, v. fin.

A. WITH GEN. of the object or objects in the middle of which one is: and so,—I. *in the midst of, among, between*, μετ' ἄλλων λέξο ἑταίρων, Od. 10, 320; μετὰ δμώων πῖνε καὶ ἦσθε, Od. 16, 140; τῶν μέτα παλλόμενος, Il. 24, 400;—where the sense is both of being with them, and of doing as they do:—hence—II. *in common, in connexion with*, and so *along with, in aid of*, or *by aid of*, μετὰ Βοιωτῶν ἐμάχοντο, Il. 13, 700, cf. 21, 458: μετ' Ἀθηναίης, *with*, i. e. *by aid of* Minerva, H. Hom. 19, 2; μετά τινος εἶναι, to be *with* one, *on* one's *side*, Thuc. 3, 56:—as, with intr. verbs, μετά c. gen. denotes community of *interest*, etc., Hom.; so, with transit., it indicates community of *action*; so that ἤλασε Κλεομένης μετ' Ἀθηναίων, Thuc. 1, 126, might have been Κ. καὶ οἱ Ἀθ.: cf. σύν.—III. from co-operation it comes to denote instrumentality, *with through, by means of*, μετ' ἀρετῆς πρωτεύειν, Xen. Mem. 3, 5, 8.—IV. *together with*, i. e. *precisely fitting, in strict accord with*, μετὰ τοῦ νόμου, *according to* the law, *keeping close to* it, Plat. Apol. 32 C; μεθ' ὁτουοῦν τρόπου, *after* whatever manner, Thuc.; much like κατά, c. acc., v. κατά B, IV.

B. WITH DAT., only poet., mostly Ep., cf. ἀνά B:—I. to denote actual presence with or among others, but apparently without the close union of purpose which belongs to the genitive, and so nearly=ἐν, which is sometimes exchanged with it, as Il 11, 64, sq.:—1. strictly of persons, *among, in company with*, μετ' ἀθανάτοις, μετὰ πρώτοις, etc.; so, μετὰ τριτάτοισιν ἄνασσεν, *in, among* the 3d generation Nestor reigned (though he could not be said to *belong to it*, which would be μετὰ τριτάτων), Il. 1, 252; of haranguing an assembly it thus answers to Lat. *coram*: it is omitted c. dat., Od. 1, 71.—2. less freq. of things, when represented as moving, and, as it were, animated, μετὰ νηυσί, κύμασι, ἀστράσι, Hom.; thus, μετὰ πνοιῇς ἀνέμοιο, *in company with the winds, as swift as they*, Il. 23, 367: like ἅμα πν. ἀν., v. ἅμα fin.—3. of separate members of living persons, *in, among, between*, μετὰ χερσί, πίπτειν μετὰ ποσσὶ γυναικός, of a child being born, as our Bible has it, 'to come out from *between* her feet,' Il. 19, 110: so, μετὰ γένυσι, γαμφηλῇσι; and very freq., μετὰ φρεσί,=ἐν.—II. more rarely it denotes an *adding to, putting among*, strictly as with the view of completing a number, *besides, thereto, over and above*, αὐτὰρ ἐγὼ πέμπτος μετὰ τοῖσιν ἐλέγμην, I chose myself to be *with* them a fifth, Od. 9, 335; ἀρχὸν δὲ μετ' ἀμφοτέροισιν ὄπασσα, I gave them each their leader, Od. 10, 204: Οὖτιν.., πύματον μετὰ οἷς ἑτάροισιν, last *to complete the number*, i. e. *after*, Od. 9, 369: cf. the signf. c. acc.—Hom. never uses μετα with dat. sing., unless of collective (i. e. *in sense* plural) nouns, as στρατῷ, ἀριθμῷ, ἀγορῇ: in μεθ' αἵματι καὶ κονίῃσιν, Il. 15, 118, it unites two words, one of which is already in the plural.

C. WITH ACCUS.—I. strictly of motion, *right into the middle of*, *coming into* or *among*, very freq. in Hom., esp. where a number of *persons* is implied, μετὰ φῦλα θεῶν, μετὰ μῶλον Ἄρηος, μετὰ λαόν, hence, but more rarely, of single persons; and of *things*, μετὰ νῆας, μετὰ νείκεα βάλλεν, plunged me *into* them, Il. 2, 376; and of place, μετ' ἤθεα, Il. 6, 511: similar is the prose, esp. Att., usage of μεθ' ἡμέραν, Lat. *interdiu*, *between its beginning and end*, *during*, *on* the day, first in Hdt. 1, 150; with a numeral, μετὰ τρίτην ἡμέραν, *on* the third day, Plat. Phaedr. 251 C.—2. in friendly signf., βῆναι μετὰ Νέστορα, *to go to see* Nestor, Il. 10, 73.—3. in hostile signf., βῆναι μετά τινα, to go *after*, pursue him, Il. 5, 152, etc.; with plur., ὥστ' αἰγυπιὸς μετὰ χῆνας, swooping *among* them, Il. 17, 460.—II. to express the aim or object of an exertion *after* a thing, i. e. *in quest of* it, πλεῖν μετὰ χαλκόν, to sail *in quest of it*, Od. 1, 184; βῆναι μετὰ πατρὸς ἀκουήν, to *go in search of* news *of* thy father, Od. 2, 308; πόλεμον μέτα θωρήσσοντο, they armed *for*, *looking to*, the battle, Il. 20, 329, etc. It usu. implies *attainment* as well as *pursuit of an object*: sometimes οἰσόμενος is added, Il. 13, 247.—III. hence of mere sequence or succession,—1. in order of place, *after*, *next after*, *behind*, esp. with verbs implying to follow, to go, λαοὶ ἕπονθ', ὡςεί τε μετὰ κτίλον ἕσπετο μῆλα, like sheep *after* the bell-wether, Il. 13, 492, etc.—2. in order of time, *after*, *next to*, μεθ' Ἕκτορα πότμος ἑτοῖμος, *after* Hector thy death is at the door, Il. 18, 96: in Att., μετὰ ταῦτα, *thereupon*, *thereafter*, which indeed occurs in H. Hom. Merc. 126: strengthd., μετὰ ταῦτα ὕστερον, Wolf. Dem. Lept. p. 235: μετὰ μικρόν, a moment after, Jac. Ach. Tat. p. 628.—With subst. and part., μετά, c. acc.=genit. absol., μετὰ Πάτροκλόν γε θανόντα =Πατρόκλου γε θανόντος, *after* Patroclus' death, Il. 24, 575: v. Jelf. Gr. Gr. § 696, Obs. 4.—3. in order of worth, rank, etc., *next to*, *next after*, *after*, usu. following a superl., κάλλιστος ἀνὴρ τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλείωνα, Il. 2, 674, etc.; cf. Hdt. 4, 53.—IV. *as follows* or *results from*; *after*, *according to* (v. supr. A. IV.), μετὰ σὸν καὶ ἐμὸν κῆρ, *as* you and I *wish*, Il. 15, 52; μετ' ὄγμον, *after*, *acc. to the line of* the *furrow*, Il. 18, 552: μετ' ἴχνια ἐρευνᾶν, to follow *upon* the track, Il. 18, 321, cf. Od. 2, 406: but v. ἐρευνάω.—V. generally, *among*, *in*, *between*, as with dat. (B. I.), μετὰ πάντας ἄριστος, thus comes to signify *best of all*, *among all*, Il. 9, 54, etc.: so, μετὰ χεῖρας, Hdt. 7, 16, 2, Thuc. 1, 138, just like Homer's μετὰ χερσί, q. v. supr. B. I. 3.

D. Μετά with all cases can be put after its subst., and is then by anastrophe written μέτα, e. g. Il. 13, 301: Wolf however does not admit this when the ult. is cut off, as Il. 17, 258.

E. absol. AS ADV., *among them*, *with them*, Il. 2, 446; v. A. II., B. II.—II. *and then*, *next afterwards*, opp. to πρόσθε, Il. 23, 133; v. C. III.—III. *at last*, Il. 15, 67; *thereafter*, *afterwards*, μετὰ γάρ τε καὶ ἄλγεσι τέρπεται ἀνήρ, one feels pleasure even in troubles, *when past*, Od. 15, 400; just like the usu. μετὰ ταῦτα and μετέπειτα; v. C. IV.—IV. in Hom. μετά is freq. separated by tmesis from a verb compd. with it, μετὰ νῶτα βαλών, for νωτα μετα βαλών, Il. 8, 94, etc.;—the most usu. instance being in μετέειπε.

F. μέτα for μέτεστι, Od. 21, 93, etc., very freq.

G. IN COMPOS.;—I. of *community* or *participation*, as in μεταδίδωμι, μετέχω, usu. c. gen. rei.—2. of action *in common with* another, as in μεταδαίνυμαι, μεταμέλπομαι, etc., c. dat. pers.—II. of *an interval* of space or time, *between*, *during*, as in μεταίχμιον, μεταπύργιον, μεταδόρπιος: cf. μεταδήμιος.—III. of *sequence* or *succession* of time, as in μετακλαίω, μεταυτίκα.—IV. of the *direction*, *towards* or *to*: and so of *pursuit*, *following*, as in μεταδιώκω, μετέρχομαι.—V. of *letting go*, as in μεθίημι, μεθήμων.—VI. *after*, *behind*, *at the back*, as in μετάφρενον, opp. to πρόσθε: hence,—VII. *backwards*, *back again*, *reversely*, as in μετατρέπω, μεταστρέφω.—VIII. most freq. of *change* of place, condition, etc., as in μεταβαίνω, μεταβάλλω, μεταβουλεύω, μεταγιγνώσκω, etc.

H. *root*: on the connexion of μετά with μέσος, v. sub voc.: hence the *strict* usage of μετά is, in all cases, with the plur., or with collectives, and this is usu. observed in Ep., and Eleg.

Μετάβα, for μετάβηθι, imper. aor. 2 μεταβαίνω, Alex. Amph. 2.

Μεταβαίνω, f. -βήσομαι: aor. μετέβην: pf. -βέβηκα (μετά, βαίνω). *To pass over from one place to another*, *to pass on*, μετάβηθι, Od. 8, 492: εἴς τι, H. Hom. Ven. 294, cf. Hymn. 8, 9; 17, 11;—μετὰ δ' ἄστρα βεβήκει (for μετεβεβήκει), the stars *had passed over*, *southed*, Od. 12, 312; so usu. later, μ. ἐς τὴν Ἀσίην, Hdt. 7, 73, cf. 1, 57; ᾗ τὸ δίκαιον μεταβαίνει, according as right *passes over* (from one side to the other), Aesch. Cho. 308:—esp. *to pass from one state to another*; μ. ἐκ μείζονος εἰς ἔλαττον, Plat. Parm. 165 A; esp. of changes of government, μεταβαίνειν ἐκ τιμαρχίας εἰς ὀλιγαρχίαν, Id. Rep. 550 D; also, μεταβαίνει τυραννὶς ἐκ δημοκρατίας, *comes on after...*, Ib. 569 C: also, μ. ἀπό τινος πρός τι, Id. Phaedr. 265 C; ἀπὸ τοῦ παιδὸς εἰς τὸν ἄνδρα, Luc. Amor. 24.—2. c. acc., *to pass to another* place or state, ἄνω μεταβὰς βίοτον, Eur. Hipp. 1292; but also *to go after*, *follow* a pursuit *eagerly*, Opp. H. 4, 418.—II. in aor. 1, μεταβῆσαι, transit. *to carry over* or *away*, μ. τινὰ ποτὶ δῶμα Διός, Pind. O. 1, 68; μ. ὀδοὺς ἄστρων, Eur. El. 728.

Μεταβάλλω, f. -βαλῶ: aor. μετέβαλον (μετά, βάλλω). *To throw round*, esp. *to turn quickly* or *suddenly*, in Hom. only once, in tmesis, μετὰ νῶτα βαλών, Il. 8, 94, cf. infr. sub mid.: μ. γῆν, *to turn*, i. e. *plough* the earth, Lat. *novare*, Xen. Oec. 16, 13: hence,—II. *to turn about*, *change*, *alter*, μ. τὰ ὕδατα, *to change the course of* the water, Hdt. 8, 117; μ. οὔνομα, Hdt. 1, 57; οἱ Βρίγες τὸ οὔνομα μετέβαλον ἐς Φρύγας, Id. 7, 73; also of changing other people's names, τὰς φυλὰς μετέβαλε (ὁ Κλεισθένης) ἐς ἄλλα οὐνόματα, 5, 68, cf. Eur. Bacch. 54: esp., μ. δίαιταν, *to change* diet or way of life, Thuc. 2, 16, cf. Foës. Oecon. Hipp.; μ. ὀργάς, *to change*, i. e. *give up* anger, Eur. Med. 121; μ. τρόπους, Ar. Plut. 36, cf. infra:—freq. with an adj. implying change, as, μ. ἄλλους τρόπους, Eur. I. A. 343; μ. ἄλλας γραφάς, Ib. 363; μ. καινὸν εἶδος, Plat. Rep. 424 C:—μ. ἄνω καὶ κάτω, Plat. Gorg. 481 D, etc.: c. acc. cognato, μ. μεταβολάς, Id. Rep. 404 A.—2. intr. *to undergo a change*, *change*, *alter* one's state or condition, Hdt. 1, 65; μ. ἔκ τινος εἴς τι, Plat. Rep. 553 A, etc.: μ ἐπὶ τοὐναντίον, Id. Polit. 270 D: *to change one's position* or *purpose*, Hdt. 8, 109: c. gen. rei, *to come in exchange for*, or *instead of*, Eur. Tro. 1118:—freq. in participle, μεταβάλλων or μεταβαλών, as adv., *instead*, *in turn*, Lat. *vicissim*, Plat., cf. Heind. Gorg. 480 E.

B. mid., *to change what is one's own*, yet rather by chance than of set purpose (this being rather μεταλαμβάνω), Stallb. Plat. Phaedr. 241 A; μ. ἱμάτια, *to change one's* clothes, Xen. Mem. 1, 6, 6; μ. τροφήν, *to digest one's* food.—2. *to change one with another*, *exchange*, *barter*, *traffic*, Plat. Legg. 849 D, Soph. 223 D; μ. ἐν τῇ ἀγορῇ, Xen. Mem. 3, 7, 6, cf. μεταβολεύς.—II. *to turn one's self*, *turn about*, ἄνω καὶ κάτω, Plat. Gorg. 481 E: esp.—1. *to change one's mind* or *purpose*, Hdt. 5, 75, Thuc. 8, 90.—2. *to turn one's back*, *turn* or *wheel round*, cf. Xen. Cyr. 7, 5, 6: also, μ. εἰς τοὔπισθεν, Id. Eq. 8, 10; (but in An. 6, 5, 16, prob. ὅπλα must be supplied from the former clause,—*to turn their* shields *round*, i. e. *throw* them *over their shoulders*).—3. *to turn from one person to another*, Aeschin. 83, 31.

Μεταβάπτω, f. -ψω, (μετά, βάπτω) *to change by dipping*, Plut. Lys. 17:—in pass., metaph. *to change one's complexion*, Luc. Gymn. 33, cf. Bis Acc. 8.

Μετάβᾰσις, εως, ἡ, (μεταβαίνω) *a passing over*, *shifting*, εἰς τὸ ἕτερον πλοῖον, Antipho 132, 5: *migration*, Plut. 2, 78 D.—II. *change*, *revolution* in laws and government, Plat. Rep. 547 C, Legg. 676 C.—III. *a comparison*, Sext. Emp. Math. 8, 194.

†Μεταβατέον, verb. adj. of μεταβαίνω, *one must pass over*, Sext. Emp. Math. 8, 202.

Μεταβάτης, ου, ὁ, (μεταβαίνω) *one who passes over*; = Lat. *desultor*. [ᾰ] Hence

Μεταβᾰτικός, ή, όν, *able to pass from one place to another*, Plut. 2, 900 A: μ. κίνησις, motion *involving change of place*, Ib. 899 B:—so, -κῶς κινεῖσθαι, Ib. 896 A.—II. *exchanging*, *bartering*, τὸ -κόν, *the petty dealers*, Hippodam. ap. Stob. p. 249, 5.—III. in Gramm., *transitive*, of verbs. †Adv. -ῶς, v. I.

Μεταβῐβάζω, f. -σω, (μετά, βιβάζω) *to carry over*, *shift*, *bring into another place* or *state*, τοὺς ἐπιβάτας ἐς κοίλην ναῦν, Xen. Hell. 1, 6, 19; μ. τινὰ ἐς ἀγαθά, Ar. Pac. 947; μ. πόλεμον εἰς Λιβύην, Polyb. 1, 41, 4.—II. *to change*, *alter*, Plat. Gorg. 517 B.—III *to argue*, Arist. Top. 8, 11, 3.

Μεταβῐόω, ῶ, f. -ώσομαι, (μετα, βιόω) *to live after*, *survive*, Plut. 2, 908 D.

Μεταβλαστάνω, f. -βλαστήσω, (μετά, βλαστάνω) *to change foliage*, Theophr.

Μεταβλαστικός, ή, όν, *changing foliage*.

Μεταβλέπω, f. -ψω, (μετά, βλέπω) *to look after* or *at*, c. acc., Ap. Rh. 1, 726.

Μετάβλημα, ατος, τό, poet. for μεταβολή, Manetho.

Μεταβλητέον, verb. adj. of μεταβάλλω, *one must change*, Plat. Theaet. 167 A.

Μεταβλητικός, ή, όν, (μεταβάλλω) *disposed for exchanging*: ἡ -κή (sc. τέχνη), *exchange*, *barter*, Plat. Soph

223 D; so, τὸ -κόν, Ib. 224 D; cf. *μεταβολεύς*, and *μεταβολή*. Adv. -κῶς.

Μεταβλητός, ή, όν, (*μεταβάλλω*) *changeable*, Plut. 2, 718 D, etc.

Μεταβοθρεύω, (*μετά, βοθρεύω*) *to move into another trench, transplant.*

Μεταβολεύς, έως, ὁ, (*μεταβάλλω*) *one who exchanges* or *barters, a huckster*, κάπηλος, παλιγκάπηλος, μεταβολεύς, Dem. 784, 8.

Μεταβολή, ῆς, ἡ, (*μεταβάλλω*) *a change, changing*, ἱστίων, Pind. P. 4, 520: but, mostly, rather by accident than of set purpose, Stallb. Plat. Phaedr. 241 A: freq. in plur. *changes, vicissitudes*, τῶν ὡρέων, Hdt. 2, 77, τύχης, Eur. Oed. 12, etc.; but c. gen. objecti, *change from* a thing, μ. κακῶν, Eur. H. F. 735; rarely *change to...*, as, μ. ἀπραγμοσύνης, Thuc. 6, 18: usu. μ. ἐκ..., εἰς... or ἐπί..., Plat. Rep. 553 D, 565 D: ἡ ἐναντία μ., *change to* the contrary, Thuc. 2, 43; μ. ἐς τοὺς Ἕλληνας, *a going over* to the Greeks, Hdt. 1, 57; μεταβολὰς ἔχειν, to admit of *change*, Eur. Oed. 13, Thuc. 1, 2; μ. μεταβάλλειν, Plat. Rep. 404 A, esp. — 2. μ. τῆς ἡμέρης, *an eclipse*, Hdt. 1, 74; so, μ. ἡλίου, Plat. Polit. 271 C.—3. μ. πολιτείας, *change* of government, *a revolution*, Thuc. 6, 17. — 4. *barter, traffic*, Id. 6, 31. — 5. as military term, *a wheeling about face*, being a double κλίσις, Polyb. 18, 13, 4; ἐκ μεταβολῆς, Id. 1, 36, 8.—6. *a version, paraphrase*, Gramm.

Μεταβολία, ας, ἡ, = foreg. 4, dub. in LXX.

Μεταβολικός, ή, όν, *changeable*, Plut. 2, 373 D.—2. *disposed to barter*; τὸ μ., *a huckster's shop.*—3. φωνάεντα μ., the *doubtful* vowels (α, ι, υ), Sext. Emp. †Math. 1, 100: from

Μεταβόλος, ον, (*μετά, βάλλω*) *changeable*, Plut. 2, 428 B.—2. ὁ μ., = *μεταβολεύς.*

†Μέταβον, ου, τό, *Metabum*, early name of Metapontum, Strab. p. 265: from

†Μέταβος, ου, ὁ, *Metabus*, son of Sisyphus, said to have founded Metapontum, Strab. p. 265; cf. foreg.

Μεταβουλεύω, (*μετά, βουλεύω*) *to alter one's plans, change one's mind*, ἀμφί τινι, Od. 5, 286. — Mostly as dep. mid., *μεταβουλεύεσθαι*, Hdt. 1, 156, etc., Eur. Or. 1526; μ. ἄνω καὶ κάτω, Plat. Epin. 982 D; c. μή et inf., μετ. μὴ στρατεύεσθαι, *to change one's mind and not* march, Hdt. 7, 12, cf. *μεταγιγνώσκω* II., and *μεταδοκέω*: also c. gen., Alciphr.

Μεταβουλία, ας ἡ, *a change of mind*, Simon. 7, 18, ubi Bergk (44) *μεταιβολία*: from

Μετάβουλος, ον, (*μετά, βουλή*) *changing one's mind, changeful*, Ar. Ach. 632.

Μετάγγελος, ον, ὁ and ἡ, (*μετά, ἄγγελος*) *one who carries news from one to another, a messenger*, Lat. *internuncius*, epith. of Iris, Il. 23, 199; 15, 144:—others wrote θεοῖσι μέτ' ἄγγελος, v. Spitzn.

Μεταγγίζω, (*μετά, ἄγγος*) *to pour from one vessel into another*, Diosc. Hence

Μεταγγισμός, οῦ, ὁ, *a pouring into another vessel.*

Μεταγειτνιών, ῶνος, ὁ, the second month of the Athen. year, answering to the Boeot. Πάνεμος, and Lacon. Καρνεῖος, the latter half of August and first of Sept., Arist. H. A. 5, 17, 1, etc.; cf. Plut. Poplic. 14. (Said to be from *μετά, γείτων*, because then people *flitted and changed their neighbours*). Hence Ἀπόλλων Μ. = Καρνεῖος: τὰ μεταγείτνια, = μετοίκια, Plut. 2, 601 B.

Μεταγενής, ές, (*μετά, *γένω*) *born after*; †*later*, in compar.,† Luc. Salt. 80; ὁ μ., *the youngest*, Menand. p. 57: —in compar., *οἱ μεταγενέστεροι, posterity*, Diod., Plut.

†Μεταγένης, ους, ὁ, *Metagĕnes*, a Spartan, Thuc. 5, 19. — Others in Aeschin., etc.

Μεταγεννάω, ῶ, fut. -ήσω, (*μετά, γεννάω*) *to restore to life, revive*, Joseph.

Μεταγίγνομαι, later -γίνομαι [ῑ]: fut. -γενήσομαι (*μετά, γίγνομαι*):—*to be later, happen after.*—2. *to be transferred, carried away*, LXX.—3. *to intervene.*

Μεταγιγνώσκω: Ion. and later -γῑνώσκω: f. -γνώσομαι: aor. μετέγνων (*μετά, γιγνώσκω*):—*to find out after*, i. e. *too late*, Aesch. Supp. 110. —II. *to change one's mind*, absol., Hdt. 1, 40, 86, etc.; c. acc. rei, *to change one's mind about* a thing, esp. *to alter* or *repeal* a decree, μ. τὰ προδεδογμένα, Thuc. 3, 40, cf. Luc. Nero 4:—c. inf., *to change one's mind and do* something, Aesch. Ag. 221; but c. μή et inf., *to change one's mind and not* do, Thuc. 1, 44, cf. *μεταβουλεύω*: hence, —2. *to repent*, Plat. Phaedr. 231 A; μ. πάλιν, Soph. Phil. 1270: c. acc., *to repent of* a thing, Eur. Med. 64: cf. *μετανοέω.*

Μεταγίνομαι, -γῑνώσκω, later forms for *μεταγίγν-*. [ῑ]

Μετάγκεια, ας, ἡ, (*μετά, ἄγκος*) = *μεσάγκεια.*

Μεταγλωττιστής, οῦ, ὁ, *an interpreter.*

Μετάγνοια, ας, ἡ, = *μετάνοια, repentance, remorse*, Soph. El. 581.

Μεταγνώμη, ης, ἡ, (*μετά, γνώμη*) *change of mind*:—*defection*, App. Civ. 5, 122.

Μετάγνωσις, εως, ἡ, (*μεταγιγνώσκω*) *change of mind* or *purpose*, Hdt. 1, 87, Dem. 1466, 23.

Μεταγρᾰφεύς, έως, ὁ, *a transcriber, copyist.*

Μεταγρᾰφή, ῆς, ἡ, *a transcribing.*—2. esp. *a borrowing from one person to pay another*, Lat. *versura*, Plut. 2, 831 A. Hence

Μεταγρᾰφικός, ή, όν, *belonging to transcription.*

Μεταγράφω, f. -ψω, (*μετά, γράφω*) *to write differently, to alter*, Thuc. 1, 132: esp. of a public document, *to alter, correct*, Xen. Hell. 6, 3, 19; μ. νόμον, *to tamper with* it, Dinarch. 95, 31; *to corrupt, falsify*, Dem. 542, 8; so in pass., τἀναντία ταῖς διαθήκαις μετεγράφη, Isae. 47, 40.—2. *to translate*, ἐς τὸ Ἑλληνικόν, Luc. Hist. Scrib. 21; τὰς ἐπιστολὰς μεταγραψάμενοι ἐκ τῶν Ἀσσυρίων γραμμάτων, Thuc. 4, 50.

Μετάγω, f. -άξω, (*μετά, ἄγω*) *to convey from one place to another, to transfer*, Polyb. 5, 1, 9.—II. seemingly intr. *to go by another route, to change one's course*, Xen. Cyr. 7, 4, 8. [ᾰ] Hence

Μετᾰγωγή, ῆς, ἡ, *a transferring*, Joseph. — 2. *a transfer, different arrangement*, πραγμάτων, Dion. H. de Isaeo 15.

Μετᾰγωγός, ή, όν, *conveying to another place.*

†Μεταγώνια, ων, τά, *Metagonia*, a part of the coast of Mauritania, Polyb. 3, 33, 12.

†Μεταγώνιον, ου, τό, *Metagonium*, a promontory of Mauritania, Strab. p. 827.

†Μεταγωνίτης, ου, ὁ, *an inhab. of Metagonia*; οἱ Μ....ῖται, Polyb. 3, 33, 13.

Μεταδαίνυμαι, fut. -δαίσομαι (*μετά, δαίνυμαι*):—*to share the feast*, ἡμῖν, *with* us, Il. 22, 498, Od. 18, 48: *to partake of*, c. gen. rei, ἱρῶν, Il. 23, 207, Od. 18, 48; absol., Q. Sm. 2, 157.

Μεταδειπνέω, ῶ, (*μετά, δειπνέω*) *to dine* or *sup after*, Hipp. †p. 389.

Μεταδετέον, verb. adj., *one must untie*, Xen. Eq. 4, 4: from

Μεταδέω, f. -ήσω, (*μετά, δέω*) *to tie differently*;—hence, *to untie.*

Μεταδήμιος, ον, (*μετά, δῆμος*) *in the midst of* or *among the people* (like ἐπιδήμιος, ἐνδήμιος), μήτι κακὸν μεταδήμιον εἴη, no harm be *among the people*, Od. 13, 46: *among one's own people, native, at home*, Od. 8, 293; οἶνος μ., = ἐπιχώριος, Dion. P. 744.

Μεταδῐαιτάω, ῶ, (*μετά, διαιτάω*) *to change one's way of life*, Luc. D. Mort. 12, 3.

Μεταδῐδάσκω, (*μετά, διδάσκω*) *to teach new things*, Philostr.; in pass much like *μεταμανθάνω*, Muson. ap Stob. p. 170, 30, Plut. 2, 784 B.

Μεταδίδωμι, fut. -δώσω, (*μετά, δίδωμι*) *to give part of, give a share*, usu. c. gen. rei, first in Theogn. 104; τινί τινος, Hdt. 1, 143; 7, 150, and Att. —also, μ. τινί τι, *to give* one *as his share*, Hdt. 8, 5; 9, 34; as we find, μ. τὸ μέρος, Xen. An. 7, 8, 11: μ. πυρούς, *to distribute it*, Ib. 4, 5, 5: — cf. *μετέχω, μεταλαμβάνω*, and v. Stallb. Plat. Prot. 329 E.—2. μ. τινὶ περί (or ὑπέρ) τινος, *to communicate* with one about..., Polyb. 29, 11, 4; 39, 2, 1.—II. *to give after*, τινί τι, Theogn. 921 [ῐ]

Μεταδίομαι, = *μεταδιώκω*, Aesch. Supp. 819, in tmesis.

Μεταδιωκτέον, verb. adj. from *μεταδιώκω, one must pursue*, Plat. Tim. 64 B.

Μεταδίωκτος, ον, *pursued, overtaken*, Hdt. 3, 63: [ῐ] from

Μεταδῐώκω, f. -ξομαι, rarely -ξω (*μετά, διώκω*):—*to pursue, overtake*, Hdt. 3, 4, 62, and Xen.: μ. τὴν αὐτοῖ φύσιν, Plat. Polit. 310 D; τὰς αἰτίας, Id. Tim. 46 D.—II. intr. *to follow close after*, Xen. Hell. 4, 5, 12. Hence

Μεταδίωξις, εως, ἡ, *a pursuing or overtaking.*

Μεταδοκέω, ῶ, f. -δόξω, (*μετά, δοκέω*) *to change one's opinion*:—mostly impers., *μεταδοκεῖ, μετέδοξε, one changes, has changed one's plan* or *purpose*, Hdt. 4, 98; δείσασα μή σφι μεταδόξῃ, fearing lest *they change their mind*, Hdt. 5, 92, 4; absol. in part *μεταδόξαν, when they changed their mind*, Dem. 1241, fin.; and in pass., μεταδεδογμένον μοι μὴ στρατεύεσθαι, *I have* changed *my mind*, (and resolved) not to march, Hdt. 7, 13 cf. *μεταβουλεύω.*

Μεταδοξάζω, (*μετά, δοξάζω*) *to change one's opinion*, Plat. Rep. 413 C.

Μεταδόρπιος, ον, (*μετά, δόρπον*) *during supper*, οὐ τέρπομ' ὀδυρόμενος μ., Od. 4, 194; μ. ὥρῃ, Anth. P. 12, 250.—II. *after supper*, of a song, *to be sung after supper* or *at one's wine*, Pind Fr. 89:—τὰ μ., *dessert*, Stallb. Plat Criti. 115 C.

Μετάδοσις, εως, ἡ, (*μεταδίδωμι*) *the giving a share, imparting*, σίτων, Xen Cyr. 8, 2, 2: *a contribution*, Plut Cleom. 32.—2. *a thesis given, subject for discussion*, Id. 2, 634 A.

Μεταδοτέον, verb. adj. of *μεταδίδωμι, one must give a share*, Plat Alc 1, 134 B.

Μεταδοτικός, ή, όν, (μεταδίδωμι) *disposed to give a share, giving freely*, Arist. Anal. Pr. 2, 27, 10.

Μετάδουπος, ον, (μετά, δουπέω) *falling between, useless*, ἡμέραι, Hes. Op. 821.

Μεταδρομάδην, adv., *running after, following close upon*, Il. 5, 80:—in Opp. H. 4, 509 is a v. l. -δροπάδην. [μᾰ]

Μεταδρομή, ῆς, ἡ, *a running after, pursuit, chase*, esp. of hounds, Xen. Cyn. 3, 7, etc.; μ. Ἐρινύων, Eur. I. T. 941: from

Μεταδρόμος, ον, (μεταδραμεῖν) *running after, pursuing, taking vengeance of*, μ. πανουργημάτων, Soph. El. 1387.

†Μεταδροπάδην, v. sub μεταδρομάδην.

Μέταζε, adv., (μετά) *afterwards, in the rear*, of time, only in Hes. Op. 392; cf. Schol. Il. 3, 29, A. B. 945.

Μεταζεύγνῡμι, f. -ζεύξω, (μετά, ζεύγνυμι) *to unyoke and put to another carriage*, Xen. Cyr. 6, 3, 21.

Μετάθεσις, εως, ἡ, (μετατίθημι) *transposition, change*, τῶν ῥημάτων, Dem. 727, 10: *change of sides* or *opinions*, ἐπὶ τὸ βέλτιον, Polyb. 1, 35, 7; ἐκ -σεως, Id. 30, 18, 2: *a going over*, πρός τινα, Id. 5, 86, 8.—2. *exchange, barter*, Id. 10, 1, 8.—II. *the power* or *right of changing*, Thuc. 5, 29.

Μεταθετέον, verb. adj. of μετατίθημι, *one must transpose*, Plat. Legg. 894 D.

Μετάθετος, ον, (μετατίθημι) *changed: changeable*, τύχη, Polyb. 15, 6, 8.

Μεταθέω, f. -θεύσομαι, (μετά, θέω) *to run after, chase*, esp. of hounds, Xen. Cyn. 3, 10, etc.; also, μ. ἴχνη, Plat. Soph. 226 A, Polit. 301 E.—II. *to hunt* or *range over*, τὰ ὄρη, Xen. Cyn. 4, 9:—absol. *to hunt about, range*, Ib. 6, 25.

Μεταί, poet. for μετά, rare, Herm. Soph. Phil. 186.

Μεταιβολία, ας, ἡ, v. sub μεταβουλία.

Μετᾱΐγδην, adv., (μεταΐσσω) *rushing after*, Ap. Rh. †2, 95.

Μεταΐζω, poet. for μεθίζω, *to sit with* or *beside, seat one's self beside*, Od. 16, 362.

Μεταίρω, Aeol. πεδ- (μετά, αἴρω): *to lift up and remove, to shift*, Eur. I. T. 1157: ψήφισμα μ., *to repeal a* statute, Dem. 395, fin.—II. seemingly intr., *to go away, depart*, N. T.

Μεταΐσσω, f. -ξω, (μετά, ἀΐσσω) *to rush after, rush upon*, Hom., always in part. pres. or aor. absol. with another verb, κτεῖνε μεταΐσσων, ἠὲ μεταΐξας μάρψῃ, ἠὲ μεταΐξας θάνατον τεύξειε, etc., Il. 16, 398, Od. 17, 236; 20, 11;—μ. τινά, *to follow closely in* another's *steps*, Pind. N. 5, 78. [ᾱ, Ep.]

Μεταιτέω, ῶ, f. -ήσω, (μετά, αἰτέω) *to demand one's share of*, c. gen. rei, Hdt. 4, 146, etc.; in full, μέρος τινός μ., Ar. Vesp. 972; also, μ. παρά τινος, Dem. 410, 12.—2. *to beg of, ask alms of*, c. acc. pers., Ar. Eq. 775; but also,—3. absol. *to beg*, Luc. Necyom. 17. Hence

Μεταίτης, ου, ὁ, *a beggar*, Luc. Necyom. 15.

Μεταίτιος, ον, in Aesch. and Soph. also α, ον (μετά, αἴτιος):—*being in part the cause, instrumental in*, c. gen. rei, μ. πολέμου, μηδισμοῦ, etc., Hdt. 7, 156; 9, 88, Trag., etc.: μ. φόνου, *an accomplice in* it, Hdt. 2, 100: also c. dat. pers. added, θεοὶ ἐμοὶ μ. νόστου, Aesch. Ag. 811; c. dat. et inf., ἣ μητρὶ θανεῖν μεταίτιος (for τοῦ θανεῖν), Soph. Tr. 1234; πλείστοις σὺ μ... ἀπολωλέναι, Xen. Hell. 2, 3, 32. Cf. αἴτιος.

Μέταιτος, ὁ,=μεταίτης, ap. Suid.

Μεταίφνιος, ον,=αἴφνης.

Μεταίχμιος, ον, (μετά, αἰχμή) *between two armies*: τὸ μ., *the space between two armies*, Hdt. 6, 77, 112; so in pl., ἐν μεταιχμίοις δορός, Eur. Heracl. 803:—also *a disputed frontier*, like our *Debateable Land*, Hdt. 8, 140, 2.—2. generally, *midway between*, c. gen., ἀνὴρ γυνή τε χὤτι τῶν μεταίχμιον, Aesch. Theb. 197; ἐν μεταιχμίῳ σκότου, i. e. between light and darkness, Aesch. Cho. 63; ζωῆς καὶ θανάτου μ., Anth. P. 9, 597.

Μετακαθέζομαι, (μετά, καθέζομαι) *to change one's seat* or *place*, Luc. Icarom. 26.

Μετακαθίζω, fut. -ιζήσω and -ιῶ, (μετά, καθίζω) *to shift to another place*. II. intr.=foreg., Joseph.†—2. metaph. *to change one's opinion*, Sext. Emp. Math. 1, 215.

Μετακαθοπλίζω, (μετά, καθοπλίζω) *to arm differently*, Polyb. 3, 87, 3.

Μετακαινίζω, (μετά, καινίζω) *to model anew*, Anth. P. 7, 411.

Μετακᾰλέω, ῶ, f. -έσω, (μετά, καλέω) *to call away* or *to another place*, Aeschin. 49, 30: *to call back, recall*, Thuc. 8, 11.

Μετακάρπιον, ου, τό, (μετά, καρπός II.) *the wrist*.

Μετακαταχέω, f. -χεύσω, (μετά, καταχέω) *to water afterwards*, Hipp. †p. 395.

Μετακαταψύχω, f. -ξω, (μετά, καταψύχω) *to cool afterwards*, Hipp. †p. 205. [ῡ]

Μετάκειμαι, fut. -κείσομαι, (μετά, κεῖμαι) *to lie elsewhere, to be changed* or *transposed*, Plat. Crat. 394 B: in rhetoric, ἡ μεταφορὰ μετάκειται, the metaphor *is introduced*, Dem. Phal.

Μετακελητίζω, (μετά, κελητίζω) *to change one's* κέλης (*horse* or *boat*).

Μετακενόω, ῶ, (μετά, κενόω) *to empty*.

Μετακεράννυμι, f. -κεράσω, (μετά, κεράννυμι) *to mix by pouring from one vessel into another*, Plut. 2, 801 C, v. l. for μετεράσαντες. Hence

Μετάκερᾰς, ᾰτος, ὁ, ἡ, τό, *intermixed*, esp. of hot and cold; hence *lukewarm*, Comici ap. Ath. 123 E, cf. Lob. Paral. 223; and

Μετακέρασμα, ατος, τό, *the mixture of two things*, as of cold and hot water, Hipp., v. Foës. Oecon.

Μετακηπεύω, (μετά, κηπεύω) *to transplant*, Prol. ad. Arist. Plant. 6.

Μετᾰκῑάθω, (μετά, κιάθω) *to follow after with hostile intent*; whether absol. *to give chase*, as Il. 11, 52, or c. acc., *to chase*, Il. 16, 685: but in Il. 18, 581, *to follow after* the bull which the lions are carrying off.—II. *to go to visit*, c. acc., Od. 1, 22.—III. μ. πᾶν πεδίον, *to march over* the whole field, Il. 11, 714. [ᾰθ]

Μετακῑνέω, ῶ, (μετά, κινέω) *to shift, remove*, Hdt. 1, 51; 9, 74: *to change, alter*, μ. τὴν πολιτείαν, Dem. 688, 26, cf. Xen. Lac. 15, 1:—mid. *to go from one place to another*, Hdt. 9, 51:—pass. *to be transposed*, Plat. Legg. 894 A. Hence

Μετακίνημα, ατος, τό, *a movement*, τῶν ὀψέων, Hipp. p. 102: [ῑ] and

Μετακίνησις, εως, ἡ, *a transposing, changing, removing*, Hipp. †p. 379.† [ῑ]

Μετακινητέος, α, ον, verb. adj., *to be removed*, Luc. Contempl. 5.

Μετακῑνητός, ή, όν, (μετακινέω) *to be changed* or *disturbed*, ὁμολογία, Thuc. 5, 21.

Μετακιρνάω, ῶ,=μετακεράννυμι.

Μετακλαίω, fut. -κλαύσομαι, (μετά, κλαίω) *to weep* or *deplore afterwards*, μετακλαύσεσθαι, Il. 11, 764: also in pres. mid., Eur. Hec. 214.

Μετακλεΐζω, f. -ξω, (μετά, κλεΐζω) *to call by a new name*.

Μετακλείω,=foreg., Ap. Rh. 2, 296

Μετάκλησις, εως, ἡ, (μετακαλέω) *a summoning*.

Μετάκλητος, ον, *called to one, summoned*, Heliod.

Μετακλίνω, (μετά, κλίνω) *to turn another way*:—pass., *to shift to the other side, set the other way*, πολέμοιο μετακλινθέντος, Il. 11, 509. [ῑ] Hence

Μετάκλῐσις, εως, ἡ, *a turning another way*, Aretae.

Μετακλύζω, (μετά, κλύζω) *to cleanse afterwards by a clyster*, Hipp.

Μετακοιμίζω, (μετά, κοιμίζω) *to shift to a new bed: to put to bed, lull to sleep*, Aesch. Cho. 1076, in pass.

Μετάκοινος, ον, (μετά, κοινός) *sharing in common, partaking*, Aesch. Eum. 351; τινί, with another, Ib. 96, Supp. 1039.

Μετακοίνωνος, ον, *having a share in* a thing.

Μετακομῐδή, ῆς, ἡ, *a transporting, conveying over*: from

Μετακομίζω, (μετά, κομίζω) *to transport*, εἰς τόπον, Plat. Legg. 904 D:—mid. *to cause to be carried over*, Lycurg. 155, 5. Hence

Μετακομιστέος, α, ον, verb. adj., *to be transferred*, Plut. 2, 710 E.

Μετακόνδῠλοι, οἱ, also τὰ μετακόνδῠλα, (μετά, κόνδυλος) *the parts between the knuckles*.

Μετακόπτω, f. -ψω, (μετά, κόπτω) *to stamp* or *coin anew*, Polyaen.

Μετακοσμέω, ῶ, (μετά, κοσμέω) *to arrange anew*, Arist. de Xenophane 1, 4.

Μετακόσμησις, εως, ἡ, *a new arrangement, change of condition*, Plat. Legg. 892 A: generally, *a conversion, change*, Plut. 2, 75 E.

Μετακόσμιος, ον, (μετά, κόσμος V) *between worlds*: τὰ μετακόσμια, *the spaces between the bodies of the universe*, Lat. *intermundia*, Epicur. ap. Cic. Fin. 2, 23, Plut. 2, 731 D, 734 C.

Μετακρούω, (μετά, κρούω) *to push back*, (sc. τὴν ναῦν); hence *to change one's opinion*, Plut. 2, 1069 C.

†Μετακτέον, verb. adj. from μετάγω, *one must bring over*, Sext. Emp. Math. 1, 154.

Μετακτίζω, (μετά, κτίζω) *to found anew, to remove a settlement*, Strab.

Μετακῠβεύομαι, pass., *to come round by chance*, εἴς τινα.

Μετακυκλέω, ῶ, (μετά, κυκλέω) *to whirl away, remove*, Plat. Epin. 982 D.

Μετακῠλινδέω, ῶ, (μετά, κυλινδέω) *to roll away*: μ. αὑτόν, *to roll* one's self *over*, πρός τι, Ar. Ran. 536.

Μετακύμιος, ον, (μετά, κῦμα) *between the waves*, ἄτας μ., *between two waves* of misery, i. e. *bringing a short lull* or *pause* from misery, Eur. Alc. 91: τὸ μ., *the space between the waves*. [ῡ]

Μεταλαγχάνω, f. -λήξομαι, (μετά, λαγχάνω) *to have* or *get a share of*, τινός, Plat. Gorg. init., Rep. 429 A, cf. Ruhnk. Tim.; in full, μ. μέρος τινός, Eur. Supp. 1078; cf. μεταλαμβάνω, μετέχω.—II. *to give a share in*, τινί τινος, Ael. V. H. 12, 43, Plut. Aristid. 6.

Μεταλαμβάνω, f. -λήψομαι, (μετά, λαμβάνω) *to have* or *get a share of, to partake in*, τινός, Hdt. 4, 64, Pind. N. 10, 148, freq. in Plat.; in full, μ. μοῖραν or μέρος τινός, Eur. Bacch. 302, Dem. 702, 7, cf. foreg.: also c. acc., Heind. et Stallb. Plat. Prot. 329 E:

cf. μετέχω, μεταδίδωμι :—mid. μεταλαμβάνεσθαί τινος, *to get possession of, assume*, e. g. ὀνόματος, Hdt. 4, 45. —II. *to take after* another, *take afterwards*, τὴν ἀρχήν, *to succeed to* the government, Polyb. 5, 40, 6, etc.; μετ. τὸν λόγον, *to take up* the discourse, i. e. *answer*, Id. 17, 2, 2: and μετ. alone, Id. 10, 38, 1, etc.—2. absol. *to come after, come on*, of night, Id. 15, 30, 2.—III. *to take in a new way*, hence *to change, alter, take in exchange*, πόλεμον ἀντ. εἰρήνης, Thuc. 1, 120; and c. acc. only, *to take instead, to exchange, interchange*, μ. τὰ ἐπιτηδεύματα, Thuc. 6, 18, cf. Plat. Rep. 434 B; ἱμάτια, Xen. Cyr. 4, 5, 4.—2. also c. acc., *to take another...*, μ. παλτόν, Id. Eq. 12, 13; μ. ἐσθῆτα, *to take a new* garment, Polyb. 3, 78, 3: cf. μεταβάλλω B.—IV. *to take words in another sense*, Lob. Aglaoph. 155: also *to understand, explain*, Philostr.—V. on the logical signf., v. sub μετάληψις.

Μεταλαμπᾰδεύω, (μετά, λαμπάς) *to hand on as a torch to another*, Clem. Al.

Μεταλγέω, ῶ, (μετά, ἀλγέω) *to feel pain afterwards*, hence *to repent*, c. inf., Aesch. Supp. 405.

Μεταλδήσκω, (μετά, ἀλδήσκω) *to change in growing*, ἀνδράσι τευχηστῇσι μ., *to grow into* armed men, Ap. Rh. 3, 414.

Μεταλείπω, (μετά, λείπω) *to leave behind*, τί τινι, Philemon p. 395, in aor. 1 part. μεταλείψας: v. Lob. Phryn. 713, sq.

Μεταλήγω, Ep. μεταλλήγω (as always in Hom.): fut. -ξω (μετά, λήγω): —*to leave off, cease from*, c. gen., χόλοιο, Il. 9, 157, 261.

Μεταληπτέον, verb. adj. of μεταλαμβάνω, *one must have a share of*, τινός, Plat. Parm. 163 D.—II. *one must take instead*, Arist. Anal. Pr. 1, 34, fin.

Μεταληπτικός, ή, όν, (μεταλαμβάνω) *capable of partaking* or *receiving*, Plut. 2, 884 A.—II. *explanatory*.

Μεταληπτός, ή, όν, *shared in: communicable*.

Μετάληψις, εως, ἡ, (μεταλαμβάνω) *participation, communion*, τινός, *in a* thing, Plat. Rep. 539 D.—II. *a taking up, alternation*, Id. Theaet. 173 B: *change*, τοῦ σχήματος, Polyb. 9, 20, 2; ἐκ μεταλήψεως, Id. 2, 33, 4; cf. μεταβολή.—III. *succession*, μ. τῆς ἀρχῆς, Id. 31, 21, 3.—IV. *a taking* or *assuming one thing instead of another*, μ. τινος ἀντί τινος, Arist. Rhet. 1, 10, 18.—V. *explanation, interpretation*, Gramm.—VI. in Aristotle's Logic, *the alteration* of a term from being the subject of a *hypothetical* to being the subject of a *categorical* proposition, Pacius ad Anal. Pr. 1, 29, 6 (5).

†Μετάλκης, ους, ὁ, *Metalces*, a son of Aegyptus, Apollod. 2, 1, 5.

Μεταλλᾰγή, ῆς, ἡ, (μεταλλάσσω) *change*, like μεταβολή, μ. τῆς ἡμέρης, *an eclipse*, Hdt. 1, 74; ἐν μεταλλαγῇ πολυμηχάνου ἀνδρός, *by receiving* a crafty man for thy master *instead* (of me), Soph. Phil. 1134; *change of nature, constant change*, Epich. p. 76; μ. πολέμου, *a change from* war, Xen. Hell. 7, 4, 10, cf. Eur. H. F. 765, 766. —II. *exchange, interchange*, Plat. Theaet. 199 C.

Μεταλλακτήρ, ῆρος, (μεταλλάσσω) *one that changes*, χροιᾶς, Ion ap. Ath. 318 E.

Μεταλλακτός, όν, verb. adj. from μεταλλάσσω, *changed, altered*, Aesch. Theb. 706.—II. *to be changed* or *altered*, Pind. Fr. 241.

Μετάλλαξις, εως, ἡ,=μεταλλαγή, *a change*, Xen. Cyn. 4, 4.

Μεταλλάρχης, ου, ὁ, (μέταλλον, ἄρχω) *an overseer of mines*.

Μεταλλάσσω, Att. -ττω: f. -ξω, (μετά, ἀλλάσσω) *to exchange, to change, alter*, θέσμια, Hdt. 1, 59, Soph. Fr. 519, etc.: hence,—2. *to change to, take in exchange*, μ. φύσιν ὄρνιθος, *to assume* a bird's nature, Ar. Av. 117; so, μ. τόπον, χώραν, *to go into a new* country, Plat. Legg. 760 C, Parm. 138 C. —3. *to change from, leave*, βίον μ., *to die*, Isocr. 192 A; so μεταλλάσσειν alone, Plat. 367 C, 369 B; cf. ἀλλάσσω.—4. intr. *to undergo a change, change*, Epich. p. 76, Hdt. 2, 77, Eur. Archel. 26.—II. *to carry to another place, transfer*, Plat. Tim. 19 A.

Μετάλλᾱτος, Dor. for μετάλλητος, *to be searched* or *sought out*, Pind. P. 4, 291.

Μεταλλάω, ῶ, f. -ήσω: (μετ' ἄλλα): —strictly, *to search after other things, to explore* or *search carefully, to inquire curiously*, Il. 1, 550, Od. 14, 378; 15, 23. Construct.,—1. c. acc. pers., *to question*, freq. in Hom.—2. c. acc. pers. vel rei, *to ask about, ask after*, freq. in Hom.; also *to ask, inquire*, τι ἀμφί τινος, Od. 17, 554.—3. c. dupl. acc. pers. et rei, *to ask* one *about* a thing, as we say *to ask a man a thing*, Il. 3, 177, and freq. in Od.—Hom. freq. joins it as equivalent with ἔρομαι, ἀνείρομαι, διείρομαι.—In Pind. O. 6, 106, some (as Buttm. Lexil. s. v.) explain it, simply, *to address*; others, as Schol., *to guard* or *cherish carefully*; but Dissen endeavours to keep the usu. signf., v. Donalds. ad. l.—Cf. μέταλλον.

Μεταλλεία, ας, ἡ, (μεταλλεύω) *a searching for metals* and the like, *mining*, Plat. Criti. 114 E:—hence simply *a trench, canal, channel*, Id. Legg. 761 C: and in sieges, *a mine*, Diod.

Μεταλλεῖον, ου, τό,=μέταλλον, Plat. Legg. 678 D.

Μεταλλεύς, έως, ὁ,=μεταλλευτής, Plat. Legg. 678 D:—a kind of *ant*.

Μετάλλευσις, εως, ἡ,=μεταλλεία.

Μεταλλευτής, οῦ, ὁ, *one who searches for metals* or *water, a miner*, Strab. †p. 407†:—poet. μεταλλευτήρ, Anth.: hence

Μεταλλευτικός, ή, όν, *skilled in searching for metals*, etc.; ἡ -κή (sc. τέχνη), *the art of mining*, Arist. Pol. 1, 11, 4.—II. *of metal, metallic*, μ. κτῆμα, Plat. Legg. 847 D; κτῆσις, Arist. Oec. 1, 2, 2.

Μεταλλευτός, ή, όν, *to be got by mining*, τὰ μεταλλευτά, opp. to τὰ ὀρυκτά, Arist. Meteor. 3, 6, 10: from

Μεταλλεύω, (μέταλλον) *to search* or *dig for metals*, etc., *to mine*; pass. *to be got by mining* (cf. μεταλλευτός), Plat. Polit. 288 D, Arist. Pol. 1, 11, 5.—2. generally, *to explore*, like μεταλλάω, Leon. Al. 30.—II.=μεταλλίζω, Polyaen.

Μεταλλήγω, Ep. for μεταλήγω, Il.

Μεταλλίζω, *to condemn* one *to labour in the mines*.

Μεταλλικός, ή, όν, (μέταλλον) *of* or *concerning mines*, νόμος, δίκη μ., Dem. 976, 24, and fin.—II. *of metal, metallic*.

Μετάλλιον, ου, τό, v. μεγάλλιον.

Μεταλλίτης, ου, ὁ, fem. -ῖτις, -ιδος, *metallic*. [ῑ]

Μεταλλοιόω, ῶ, *to change*, Philo. Hence

Μεταλλοίωσις, εως, ἡ, *a change*.

Μέταλλον, ου, τό, *a pit* or *cave*, in which minerals or water are sought for: hence *a mine*, ἁλὸς μέταλλον, a salt *pit*, salt *mine*, Hdt. 4, 185; so usu. in plur., χρύσεα καὶ ἀργύρεα μέταλλα, gold and silver *mines*, Hdt. 3, 57; μέταλλα (alone) for *silver mines*, Xen. Vect. 4, 4, etc.; λευκοῦ λίθου μ., marble *quarries*, Strab.—II. later, *that which is found in mines or quarries, minerals*; and lastly *metal* (strictly so called), *ore*, which signf. though rare in Greek, prevails in Lat. *metallum*. (Prob. with μεταλλάω, from μετ' ἄλλα, Plin. H. N. 33, 31; so that orig. it would answer to the French *fouille*, and mean—1. *a search*.—2. *the place*.—3. *the product*, Buttm. Lexil. s. v. μεταλλάω.—Pott takes its first signf. to be *ore*, as that *which is combined with other substances*, μετ' ἄλλων.)

†Μέταλλον, ου, τό, *Metallum*, a city of Crete, a harbour of the Gortynians, v. l. Strab. p. 478.

Μεταλλουργεῖον, ου, τό, *a place where metal is worked, a mine*, Diod. 5, 38: and

Μεταλλουργέω, ῶ, *to smelt ore* or *work metals*, Diosc.: from

Μεταλλουργός, όν, (μέταλλον, *ἔργω) *working metals*: οἱ μ., *miners*.

Μεταλλόχρῡσος, ον, (μέταλλον, χρυσός) *containing gold ore*, Anth.

Μετάλμενος, part. aor. syncop. of μεθάλλομαι, Il.

Μεταλωφάω, ῶ, f. -ήσω:—*to cease doing*, c. part., Ap. Rh. 1, 1161.

Μεταμάζιος, ον, (μετά, μαζός) *between the breasts*, ἔβαλε στῆθος μεταμάζιον, Il. 5, 19:—τὸ μ., *the space between the breasts*, Anacreont. 16, 30.

Μεταμαίομαι, (μετά, μαίομαι) dep., *to search after, chase*, Pind. N. 3, 141.

Μεταμανθάνω, f. -μᾰθήσομαι, (μετά, μανθάνω) *to learn differently*, μετ. ὕμνον, *to change* one's strain, Aesch. Ag. 709: *to unlearn one thing and learn another instead*, γλῶσσαν, Hdt. 1, 57; absol. *to learn better*, Ar. Plut. 924, Plat. Rep. 413 A.

Μετᾰμείβω, Aeol. πεδ-: f. -ψω, (μετά, ἀμείβω) *to exchange, change*, ἐσλὸν πήματος π., good *for* ill, Pind. O. 12, 18; *to remove*, τινὰ Λημνόθεν, Id. P. 1, 100 (as Böckh reads, 53); γᾶν τέκνων τέκνοις μ., *to hand down* land to children's children, Eur. H. F. 796.—II. mid. *to change one's condition*, ἐκ προτέρων μεταμειψάμενοι καμάτων, *having escaped* from..., Pind. P. 3, 169; absol., μεταμειβόμενοι, *in turns*, Pind. N. 10, 103.—2. c. acc., μεταμείβεσθαί τινί τι, *to change* one thing *for* another, Eur. Phoen. 831. Hence

Μετάμειψις, ἡ, *exchange: alteration*.

Μεταμέλει, impers., fut. -μελήσει: aor. μετεμέλησε; (μετά, μέλω):—*it repents* me, *rues* me, Lat. *poenitet me*. Construction:—1. c. dat. pers. et gen. rei, Plat. Phaedr. 231 A, Xen. Cyr. 8, 3, 32.—2. oftener, the thing one repents of is in part. agreeing with the dat., μετεμέλησέ οἱ τὸν Ἑλλήσποντον μαστιγώσαντι, *it repented him of* having scourged it, Hdt. 7, 54, cf. 1, 130; 3, 36, 140; μεταμέλει μοι οὕτως ἀπολογησαμένῳ, *I repent of* having so defended myself, Plat. Apol 38 E.—3. μ. μοι ὅτι..., Xen. Cyr. 5, 3 6.—4. oft. absol. μ. μοι, *it repents* me, where however a gen. or part. may always be supplied, as ποιήσαντι, in Ar. Plut. 358.—5. c. nom. rei, τῷ Ἀρίστωνι μετέμελε τὸ εἰρημένον, Hdt. 6, 63; 9, 1, cf. Aesch. Eum. 771; so too in inf., οἶμαί σοι ταῦτα μεταμελήσειν, Ar. Nub. 1114.—6. part. neut. μεταμέλον, absol., *since he repented*, Plat.

Phaed. 113 E. — Cf. *μεταμέλομαι.* Hence

Μεταμέλεια, *ας, ἡ, change of purpose, regret, repentance,* Eur. Incert. 48, Thuc., etc.; *μ. περί τινος,* Thuc. 3, 37; *μ. ἔχει με=μετάμέλει μοι,* Xen. Cyr. 5, 3, 7:—in plur., *regrets, λαμβάνειν μ.,* Thuc. 1, 34.

Μεταμελητικός, *ή, όν, (μεταμέλομαι) full of regrets, always repenting,* Arist. Eth. N. 7, 7, 2;=Plato's *μεταμελείας μεστός,* Rep. 577 E.

Μεταμελητός, *ή, όν, repented of.*

Μεταμελίη, *ης, ἡ,* Ion. for *μεταμέλεια,* Vit. Hom. 19.

Μεταμέλομαι, dep. c. fut. mid. et aor. pass.:—*to feel repentance, to rue, regret.* Construct.: c. part., *μετεμέλοντο οὐ δεξάμενοι, they repented that* they had not..., Thuc. 4, 27; so with *ὅτι...,* Id. 5, 141:—also, *μεταμέλεσθαί τινι,* Plut. Timol. 6; *ἐπί τινι,* Diod. 17, 42:—absol. *to change one's purpose* or *line of conduct,* Xen. Cyr. 4, 6, 5:—part. fut. *τὸ μεταμελησόμενον,=μεταμέλεια,* Xen. Mem. 2, 6, 23.—Cf. impers. *μεταμέλει.*

Μετάμελος, *ου, ὁ, repentance, regret,* Thuc. 7, 55.

Μεταμέλπομαι, *(μετά, μέλπομαι)* dep., *to sing* or *dance among, τισί,* H. Hom. Ap. 197.

Μεταμέμβλεται, v. *μέλω.*

Μεταμήθεια, *ας, ἡ, after-wisdom,* like *ἐπιμήθεια:* also=*μεταμέλεια.*

Μεταμίγνυμι, f. *-μίξω, (μετά, μίγνυμι) to mix with* or *among, τινί τι,* Od. 22, 221.—II. *to change by mixing.* Hence

Μεταμίξ, adv., *mixedly;* and

Μετάμιξις, *εως, ἡ, a mixing among: change by mixture.*

Μεταμίσγω,=*μεταμίγνυμι,* Od. 18, 310.

Μεταμορφόομαι, *(μετά, μορφόω)* as pass., *to be transformed,* Plut. 2, 52 D; *εἰς προφήτην,* Philo V. Mos. 1:—*to be transfigured,* N. T.: hence

Μεταμόρφωσις, *εως, ἡ, a transformation,* Luc. Salt. 57, Halc. 1.

Μεταμόσχευσις, *εως, ἡ, a transplanting:* from

Μεταμοσχεύω, *(μετά, μοσχεύω) to transplant.*

Μεταμπέχομαι, or *-ίσχομαι,* as mid., aor. *-ημπισχόμην (μετά, ἀμπέχομαι):—to put on a different dress, μ. δουλείαν, to put on the new dress of* slavery, Plat. Rep. 569 C; cf. sq.

Μεταμφιάζω, *(μετά, ἀμφιάζω)*=sq., *to strip* one *of his dress,* Luc. Necyom. 16: *μεταμφιέζω,* Plut. 2, 340 D:—in mid. *to take off one's own dress;* and so, *to put on another,* Luc. Hermot. 86, etc.

Μεταμφιέννῡμι, f. *-έσω, (μετά, ἀμφιέννυμι)*=foreg.:—mid., *to take off one's own* dress, Phylarch. ap. Ath. 593 E; and so, *to put on another,* Plut. Nic. 3; *μ. ἐλευθερίαν,* Diod.; cf. *μεταμπέχομαι.*

Μετᾰμώλιος, *ον,* dub. l. for sq.:—in Hesych.=*ἐμπόλεμος.*

Μετᾰμώνιος, *ον,* only used by poets, as=*μάταιος, vain, idle, bootless, μ. νήματα, a vainly-woven* web, Od. 2, 98; 19, 143; *μ. βάζειν,* to talk *idly,* Od. 18, 332, 392; *τὰ δὲ πάντα θεοὶ μ. θεῖεν,* may the gods give all that *to the winds,* Il. 4, 363; so too in Pind., *μ. ψεύδεα,* O. 12, 8, *μ. θηρεύειν,* P. 3, 40. (Doubtless from *μετά* and *ἄνεμος,* cf. *ἀνεμώνη,*—though the literal signf. is hardly ever found, cf. Schol. Ar. Pac. 117. In the older poets, *μεταμώνιος,* the reading of the best Mss., is to be preferred to *μεταμώλιος,* though this may be supported by the Homer. synon. *ἀνεμώλιος,* and the freq. Att. interchange of *ν* and *λ.*)

Μεταναγιγνώσκω, *(μετά, ἀναγιγνώσκω) to persuade* one *to change his purpose:* pass. *to be changed in purpose,* Soph. Aj. 717.

Μεταναιετάω, *(μετά, ναιετάω) to dwell with, τινί,* H. Hom. Cer. 87, acc. to Voss.

Μεταναιέτης, *ου, ὁ, (μετά, ναίω) one who has changed his abode, a wanderer,* Hes. Th. 401; like *μετανάστης.*

Μεταναστάσιος, *ον, transported,* Nonn.: from

Μετανάστᾰσις, *εως, ἡ, (μετανίστημι) migration,* Thuc. 1, 2; 2, 16.

Μετανάστᾰτος, *ον, (μετανίστημι) transported from one place to another: γῆ μ.,* a country *whose inhabitants have emigrated.*

Μεταναστεύω, *to remove, flee,* LXX, in mid.

Μετανάστης, *ου, ὁ (μετά, ναίω, ἔνασσα): one who has changed his home, a wanderer,* opp. to a native; usu. as a term of reproach, like the Scottish *landlouper, ἀτίμητος μ.,* Il. 9, 648; 16, 59: in Hdt. 7, 161, the Athenians boast of their being *μοῦνοι τῶν Ἑλλήνων οὐ μετανάσται.*—II. of *the planets,* in opp. to the fixed stars, Arat. 457.

†Μετανάστης, *ου, ὁ, Metanastes,* son of Archandrus, Paus. 7, 1, 7.

Μετανάστιος, *ον, (μετανάστης) like a μετανάστης, wandering, Νύμφαι,* Anth.

Μετανάστρια, *ας,* fem. of *μετανάστης,* Anth. P. 7, 204.

†Μετάνειρα, *ας, ἡ, Metanīra,* wife of Celeus, mother of Triptolemus, H. Hom. Cer. 161: cf. *Μεγάνειρα.*—2. an Athenian female beloved by the orator Lysias, Dem. 1351, 24.

Μετανείσσομαι, worse form for *μετανίσσομαι.*

Μετανέμω, *(μετά, νέμω) to distribute between* or *among.*

Μετανέομαι, *(μετά, νέομαι)* dep., *to migrate,* Musae. 205.

Μετανθέω, *ῶ, (μετά, ἀνθέω) to change its flower* or *color,* Philostr., Aristaen.

Μετανίζω, f. *-ψω, (μετά, νίζω) to wash away,* dub.: hence

Μετανιπτρίς, *ίδος, ἡ, the cup drunk after washing the hands* at the end of meals, Comici ap. Ath. 487 A: and

Μετάνιπτρον, *ου, τό,*=foreg., Antiph. Lamp. 1, cf. Ath. 486, sq.

Μετανίσσομαι, *(μετά, νίσσομαι)* as pass., *to pass over to the other side, Ἠέλιος μετενίσσετο βουλυτόνδε,* the sun *passed over* to the west, Il. 16, 779.—II. trans. *to go after, pursue,* Eur. Tro. 131: also *to win, get possession of,* Pind. P. 5, 8.

Μετανίστημι, f. *-στήσω, (μετά, ἀνίστημι) to remove from his* or *their country,* as a captive, settler, etc., Polyb. 3, 5, 5, etc.—II. pass., c. aor. 2 et pf. act., *to move off and go elsewhere, to remove,* Hdt. 9, 51, Thuc. 1, 12, Soph. O. C. 175.

Μετανοέω, *ῶ, (μετά, νοέω)* like *μεταγιγνώσκω, to perceive* or *come to a conviction afterwards,* opp. to *προνοεῖν,* Epich. p. 82.—2. *to change one's mind* or *purpose,* Plat. Euthyd. 279 C; *μ. μὴ οὐ...ἤ, to change one's opinion and think* that it is not..., Xen. Cyr. 1, 1, 3; cf. *μεταγιγνώσκω.*—3. *to repent,* Antipho 120, 28. Hence

Μετανοητικός, *ή, όν, given to repentance;* and

Μετάνοια, *ας, ἡ, after-thought: a change of mind on reflection:* hence *repentance,* Thuc. 3, 36, Polyb. 4, 66, 7, N. T., etc.

Μεταντλέω, *ῶ, (μετά, ἀντλέω) to draw from one vessel into another,* Anth. P. 9, 180.

Μέταξα, or *μάταξα, ἡ,* Lat. *metaxa, raw silk, silk;* foreign word.

Μετάξιον, *ου, τό,* dim. from foreg.

Μεταξύ, adv. *(μετά)*:—radic. signf. *in the midst:* hence,—I. as adv.,—1. of place, *betwixt, between,* Il. 1, 156, H. Hom. Merc. 159, and Att.: also, *τὸ μεταξύ,* Hdt. 2, 8.—2. of time, *between-whiles, meanwhile,* oft. c. part., *μεταξὺ πορευόμενος, λέγων, ὀρύσσων, while* journeying, speaking, digging, Hdt. 2, 158, Wess. ad 4, 155, Plat. Lys. 207 A:—also *afterwards,* N. T., cf. Jacobson Patr. Apost. 1, p. 152.—II. as prep. with gen. *between,* Hdt. 7, 85.—2. of time, *during, τὰ μ. τούτων,* meanwhile, Soph. O. C. 291: also, *μεταξὺ λέγοντος, whilst* he was speaking, Polyb. 15, 23, 4, (and like *μ. λέγων*); so in Luc., etc.; Jac. Ach. Tat. p. 891. [ῠ]

Μεταξῠλογέω, *ῶ, (μεταξύ, λέγω) to make digressions in speaking,* Eccl.: hence

Μεταξῠλογία, *ας, ἡ, a making digressions in speaking.*

Μεταξύτης, *ητος, ἡ, (μεταξύ) an interval,* Sext. Emp. [ῠ]

Μεταξυτριγλύφιον, *ου, τό, (μεταξύ, τρίγλυφος) the space between the triglyphs,* in architecture. [ῠ]

†Μέταπα, *ων, τά, Metapa,* a city of Aetolia, Polyb. 5, 7, 8.

Μεταπαιδᾰγωγέω, *ῶ,*=sq.

Μεταπαιδεύω, *(μετά, παιδεύω) to educate differently,* Luc. Gymn. 17, etc.

Μεταπαιφάσσομαι, *(μετά, παιφάσσομαι) to rush* or *dart to and fro,* Ap. Rh. 3, 1266.

Μεταπαραδίδωμι, *(μετά, παραδίδωμι) to transfer from one to another,* Iambl. [ῐ]

Μεταπαραλαμβάνω, *(μετά, παραλαμβάνω) to receive a thing from* another, opp. to *μεταπαραδίδωμι.*

Μεταπαύομαι, *(μετά, παύω) to rest between-whiles,* Il. 17, 373: also c. gen., *to rest between,* Opp. Hence

Μεταπαυσωλή, *ῆς, ἡ, rest between-whiles, πολέμοιο, from* war, Il. 19, 201, where some read *μετὰ π.,* divisim.

Μεταπείθω, *(μετά, πείθω) to change by persuasion, win over,* Ar. Ach. 626:—pass. *to be persuded to change,* Plat. Rep. 413 B, Xen. †Hell. 7, 1, 14, etc.

Μεταπειράομαι, *(μετά, πειράω) to try in a different way,* Ar. Eccl. 217.

Μετάπειστος, *ον,* or *μεταπειστός, (μεταπείθω) open to persuasion,* Plat. Tim. 51 E.

Μεταπεμπτέος, *α, ον,* verb. adj. from *μεταπέμπω, to be sent for,* Thuc. 6, 25.

Μετάπεμπτος, *ον, sent for,* Hdt. 8, 67, Thuc. 6, 29: from

Μεταπέμπω, *(μετά, πέμπω) to send* one *after* another.—II. mostly in mid., *μεταπέμπεσθαί τινα, to send for, summon,* Lat. *arcessere,* Hdt. 1, 41, 77, 108, etc., and in Att. prose:—but the act. is also used in the same sense, Eur. Hec. 504 (in tmesis), Ar. Vesp. 679; cf. Thuc. 4, 30; 6, 52, with 2, 29, etc. Hence

Μετάπεμψις, *εως, ἡ, a sending for, summons,* Ep. Plat. 338 B, etc.

Μεταπερισπάω, *ῶ, to draw over, to withdraw,* Clem. Al.

Μεταπέταμαι or *-πέτομαι, (μετά, πέταμαι)* dep., *to fly to another place, fly away,* Luc. Hist. Scrib. 50.

Μεταπεσσεύω, Att. -πεττεύω, (*μετά, πεσσεύω*) *to make a move in the game of draughts:* generally, *to change, alter*, Plat. Minos 316 C, Plat. (Com.) Presb. 2.

Μεταπήγνυμι, and -ύω, (*μετά, πήγνυμι*) *to transfer and fix to another place:*—mid., *μεταπήγνυσθαι τὴν καλιάν, to build one's* nest *upon another* tree, Dio Chr.

Μεταπηδάω, ῶ, (*μετά, πηδάω*) *to leap from one place to another, jump about*, Luc. Gall. 1, Dea Syr. 36.—II. *to leap among, τισί*, App.: hence

Μεταπήδησις, εως, ἡ, *a leaping from one place to another*, Plut. 2, 739 C.

Μεταπίνω, f. -πίομαι, (*μετά, πίνω*) *to drink after*, Hipp. †p. 393.

Μεταπιπράσκω, (*μετά, πιπράσκω*) *to sell after* or *again*.

Μεταπίπτω, f. -πεσοῦμαι (*μετά, πίπτω*):—*to fall differently, undergo a change, to change*, whether outwardly in form, *μ. τὸ εἶδος*, Hdt. 6, 61; or inwardly in mind, *to change one's opinion suddenly*, Eur. I. A. 502; *μ. ἐξ ἐχθίστου*, Ar. Av. 626.—2. of votes, *to pass from one side to the other, change sides*, Plat. Apol. 36 A, ubi v. Stallb.: *ὀστράκου μεταπεσόντος*, as the shell *has turned over*, proverb. of a sudden change of mind (said to be borrowed from the game *ὀστρακίνδα*), Heind. Plat. Phaedr. 241 B.—3. of conditions, circumstances, *μεταπίπτοντος δαίμονος*, Eur. Alc. 913; *μ. ἄνω κάτω*, Plat. Gorg. 493 A: freq. of political changes, *to change*, esp. for the worse, *to fall away, decline*, Lat. *concidere*, Thuc. 8, 68; *μεταπεπτώκει τὰ πράγματα*, a revolution had taken place, Lys. 159, 16: also, *μ. εἴς τι*, as, *εἰς δουλείαν*, Lycurg. 154, 14, cf. Plat. Crat. 440 B: but also *to change for the better, μ. ἐκ τοῦ κακῶς πράττειν*, Lycurg. 155, 32; *μεταπέσοι βελτίονα*, Eur. Ion 412.—II. c. gen. rei, *to fall from, fail of...*, like Lat. *spe excidere, εἰ ἡ γνῶσις τοῦ γνῶσις εἶναι μὴ μεταπίπτει*, Plat. Crat. 440 A; cf. *ἐκπίπτω* 1.

Μετάπλᾰσις, εως, ἡ, (*μεταπλάσσω*) *transformation.*

Μεταπλασμός, οῦ, ὁ,=foreg.:—in Gramm. *metaplasm, the assumption* of a pres. or nom. for the derived tenses of verbs or cases of nouns, as **τὸ δένδρος* for *δένδρεσι*, **πέσω* for *ἔπεσον:* from

Μεταπλάσσω, Att. -ττω: f. -άσω: (*μετά, πλάσσω*)—*to transform, change*, Plat. Tim. 50 A: *to mould*, Ib. 92 B.

Μεταπλόμενοι, οἱ, (*μετά, πέλομαι*) *the transformed, the deified*, ap. Hesych.

Μεταπλώω, for -πλέω, (*μετά, πλώω*) *to change one's sailing, sail on another tack*, Opp. H. 3, 427.

Μεταπνέω, f. -πνεύσω, (*μετά, πνέω*) *to recover breath*, Opp. H. 5, 314: hence

Μεταπνοή, ῆς, ἡ, *a recovering of breath.*

Μεταποιέω, ῶ, (*μετά, ποιέω*) *to alter the make of* a thing, *remodel, alter*, Solon 1, 3, Dem. 268, 5. Mid. *to lay claim to, pretend to, make a pretence of* a thing, c. gen., e. g. *ξυνέσεως, ἀρετῆς*, Thuc. 1, 140; 2, 57, v. Ruhnk. Tim.:—in Hdt. 2, 178, c. acc.,—unless *οὐδέν σοι μετεόν* be taken as absol., the gen. being omitted, but cf. *μεταλαγχάνω, μεταλαμβάνω*. Hence

Μεταποίησις, εως, ἡ, *a changing the form of* a thing, *remodelling:* and

Μεταποιητής, οῦ, ὁ, *one who makes afresh:* hence

Μεταποιητικός, ή, όν, *fit, disposed for altering*, etc.

Μεταποίνιος, ον, (*μετά, ποινή*) *punishing afterwards*, ap. Suid.

Μεταπομπή, ῆς, ἡ,=*μετάπεμψις*, Ep. Plat. 348 D.

†Μεταπόντιον, ου, τό, *Metapontum*, a Grecian city of Lucania in Italy, Hdt. 4, 15:- cf. Μέταβον. Hence

†Μεταπόντιος, ον, *of Metapontum; οἱ Μετ., the inhab. of M.*, Hdt., etc.

Μεταπόντιος, ον, (*μετά, πόντος*) *in the midst of the sea.*

†Μετάποντος, ου, ὁ, *Metapontus*, a hero honoured in Metapontum, Strab. p. 265.

Μεταπορεύδην, adv., *pursuing*, ap. Hesych.: from

Μεταπορεύομαι, (*μετά, πορεύομαι*) dep., c. fut. mid., et aor. pass.:—*to go after, follow up, ἔχθραν*, Lys. 187, 1: *to seek after, canvass for*, Lat. *ambire, ἀρχήν*, Polyb. 10, 4, 2.—II. *to go from one place to another, migrate*, Plat. Legg. 904 C.—III. in hostile signf., *to pursue, punish, ἀσέβειαν*, Polyb. 1, 88, 9, etc.; like *μετέρχομαι*.

Μεταποροποιέω, *μεταποροποιΐα*, v. *μετασυγκρίνω, -κρισις*.

Μεταποτέος, α, ον, verb. adj. of *μεταπίνω, to be drunk after*, Hipp.

Μετάπρᾱσις, εως, ἡ, (*μετά, πιπράσκω*) *a retailing* or *hawking*, Strab. †p. 235.

Μεταπράτης, ου, ὁ, (*μετά, πιπράσκω*) *a retail-dealer*, also *παλιμπράτης*. [πρᾱ]

Μεταπρεπής, ές, *distinguished among*, c. dat. plur., *ἀθανάτοισιν*, Il. 18, 370: from

Μεταπρέπω, (*μετά, πρέπω*) *to distinguish one's self, be distinguished among*, c. dat. plur., of stately animals, *ταῦρος μεταπρέπει βόεσσι*, Il. 2, 481, etc.; or of heroes, *μ. ἡρώεσσι, Μυρμιδόνεσσι, Τρώεσσι*, etc., freq. in Hom. (esp. in Il.), and Hes.: also c. dat. modi, *ἔγχεϊ Τρωσὶ μεταπρέπω*, I *am distinguished among* the Trojans *by* the spear, Il. 16, 835, cf. 596, Hes. Th. 377; so c. inf. *μετέπρεπε Μυρμιδόνεσσιν ἔγχεϊ μάρνασθαι*, Il. 16, 194; c. acc., *μ. ἠϊθέοισιν εἶδος*, Ap. Rh. 2, 784.

Μεταπτάμενος, part. aor. of *μεταπέταμαι*.

Μεταπτοιέω, ῶ, (*μετά, πτοιέω*) *to scare away.*—II. intr., *to cower down* or *flee for fear*, Aesch. Supp. 331.

Μετάπτωσις, εως, ἡ, (*μεταπίπτω*) *a falling into another place, change*, Plat. Legg. 895 B; *change of party, εἴς τινας*, Polyb. 3, 99, 3: hence

Μεταπτωτικός, ή, όν, *changeable*, Dion. H.

Μετάπτωτος, ον, (*μεταπίπτω*)=foreg., Plut. 2, 447 A. Adv. *-τως*, Epict.

Μεταπύργιον, ου, τό, (*μετά, πύργος*)=*μεσοπύργιον*, Thuc. 3, 22.

Μεταπωλέω, ῶ, (*μετά, πωλέω*)=*μεταπιπράσκω*, Böckh Inscr. 1, p. 816.

Μεταρδεύω, (*μετά, ἀρδεύω*) *to water*, Heraclid. Pont.

Μετᾰρίθμιος, ον, (*μετά, ἀριθμός*) *counted among*, c. dat. plur., *ἀθανάτοισιν*, H. Hom. 25, 6.

Μεταῤῥέω, f. -ῥεύσομαι, (*μετά, ῥέω*) *to flow differently, to change to and fro, ebb and flow, ὡς Εὔριπος*, Arist. Eth. N. 9, 6, 3: so of agues and recurring fevers, Aretae.—II. trans. *to change the course of*, Plat. Theaet. 193 C.

Μεταῤῥιζόω, ῶ, (*μετά, ῥιζόω*) *to move the roots, uproot*, Nonn. †D. 32, 143.

Μεταῤῥιπίζω, (*μετά, ῥιπίζω*) *to fan into flame*, Nonn.

Μεταῤῥιπτέω, ῶ,=sq. [ῐ]

Μεταῤῥίπτω, f. -ψω, (*μετά, ῥίπτω*) *to turn upside down*, Dem. 797, 11: *to bring over from one party to another*, Polyb. 17, 13, 8, etc.

Μετάῤῥοια, ας, ἡ, (*μεταῤῥέω*) *a change of stream, change, τοῦ πνεύματος*, Arist. Meteor. 2, 8, 20.

Μεταῤῥυθμέω, ῶ, (*μετά, ῥυθμός*) v. l. for sq., Plat. Tim. 46 A.

Μεταῤῥυθμίζω, (*μετά, ῥυθμίζω*) *to change the form of* a thing, *to remodel, γράμματα*, Hdt. 5, 58; *πόρον μετ.*, Aesch. Pers. 747: esp. *to reform, amend*, Xen. Oec. 11, 2 and 3, Arist. Eth. N. 10, 9, 5.—II. *to make in a different form*, Plat. Tim. 91 D. Hence

Μεταῤῥύθμῐσις, ἡ, *change of ῥυθμός: alteration.*

Μεταῤῥυθμόω, ῶ,=*μεταῤῥυθμίζω*.

Μεταῤῥυΐσκομαι, as pass.,=*μεταῤῥέω*.

Μετάῤῥῡσις, ἡ, (*μεταῤῥέω*)=*μετάῤῥοια*.

Μεταρσιολεσχέω, ῶ,=*μετεωρολεσχέω:* from

Μεταρσιολέσχης, ου, ὁ, (*μετάρσιος, λέσχη*)=*μετεωρολέσχης*, Plat. Sisyph. 389 A: hence

Μεταρσιολεσχία, ας, ἡ,=*μετεωρολογία*, Plut. Pericl. 5.

Μεταρσιολογέω, ῶ, *μεταρσιολογία*, =*μετεωρολ-*.

Μεταρσιολογικός, ή, όν,=*μετεωρολογικός*, Theophr.

Μεταρσιολόγος, ον,=*μετεωρολόγος*.

Μετάρσιος, ον, also α, ον: Dor. *πεδάρσιος:* (*μεταίρω*):—*raised on high, high in air*, Lat. *sublimis*, Trag. (though Aesch. has it only in Dor. form); *μ. ἐπαίρειν* Eur. Hec. 499 (cf. *μετέωρος*); *ἐσπᾶτο πέδονδε καὶ μετ.*, Soph. Tr. 786; *πτερωθεὶς βούλομαι μ. ἀναπτέσθαι*, Ar. Av. 1382; *μετάρσιοι χολαὶ διεσπείροντο*, melted *into air*, Soph. Ant. 1009; so, *λόγοι πεδ. θρώσκουσι* are scattered *to the winds*, Aesch. Cho. 846: *τὰ μ.*=*μετέωρα, the sky, heavens*, Theophr.—2. *floating in air;* hence, metaph., *wavering, unsteady*, opp. to *βέβαιος*, Eur. H. F. 1093: also *airy, empty, κόμπος*, Eur. Andr. 1220.—II. like *μετέωρος, on the high sea*, i. e. *out at sea*, Hdt. 7, 188.—Mostly poet. Hence

Μεταρσιόω, ῶ, *to raise aloft, lift*, like *μετεωρίζω*, Hdt. 8, 65.

Μέταρσις, εως, ἡ, (*μεταίρω*) *a raising and removing; a transplanting, εἰς τόπον*, Theophr.

Μετασεύομαι, (*μετά, σεύομαι*) *to go with* or *by the side of*, Il. 6, 296.—II. *to rush towards* or *after*, Il. 21, 423; c. acc. *to rush upon, ποιμένα λαῶν*, Il. 23, 389. (After the augm., σ is usu. doubled, hence Il., *μετεσσεύοντο* and 3 aor. syncop. *μετέσσῠτο*.)

Μετασκαίρω, (*μετά, σκαίρω*) *to skip among* or *after*, Arat. 280.

Μετασκευάζω, f. -άσω, (*μετά, σκευάζω*) *to put into another dress* (*σκευή*): *to change the fashion of, transform, ἑαυτόν*, Ar. Eccl. 499; *τὰ ἅρματα*, Xen. Cyr. 6, 2, 8; *μ. νόμον, to alter* a law, *insert* something in it, Dinarch. 95, 31.—II. in mid. *to pack up one's* things *and shift one's quarters, μετασκευασάμενος τὸν ὅλον οἶκον*, Dion. H. 4, 6. Hence

Μετασκευαστικός, ή, όν, *fit for altering.*

Μετασκευή, ῆς, ἡ, (*μετά, σκευή*) *alteration, amendment*, Dion. H.

Μετασκευωρέομαι, (*μετά, σκευωρέομαι*) dep., *to alter*, Plat. Polit. 276 C.

Μετασκηνόω, ῶ, (*μετά, σκηνόω*) to

go from one dwelling to another, Diod. †S. 14, 32.

Μετασοβέω, ῶ, (μετά, σοβέω)=μεταδιώκω.

Μετασπάω, ῶ, f. -άσω, (μετά, σπάω) *to draw over from one side to another*, πειρᾷ μετασπᾶν σκληρὰ μαλθακῶς λέγων, Soph. O. C. 774.

Μετασπόμενος, part. aor. mid. of μεθέπω, Il. 13, 567.

Μετασπών, part. aor. act. of μεθέπω, Hom.

Μέτασσαι, αἱ, in Od. 9, 221, *lambs* younger than the firstlings (πρόγονοι), but older than the last-born (ἕρσαι), and so=μέσαι, *the middle-born* or *summer-lambs.* (Not from μετά, *after*, as if=ἔπισσαι from ἐπί, *after-born, afterlings ;* but from μετά, μέσος, *between.* Cf. περισσός from περί.)

Μετασσεύομαι, Ep. for μετασεύομαι, Il. Hence

Μετάσσῠτος, ον, *hastening towards one.*

Μετάστᾰσις, εως, ἡ, (μεθίσταμαι) *a being put into a different place, removal*, of place, μ. ἐξ οἰκείας εἰς ἀλλοτρίαν, Plat. Tim. 82 A, cf. Legg. 177 A : μ. ἡλίου, *an eclipse*, Eur. I. T. 816 :—μ. βίου, *departure* from life, Eur. Oed. 12 ; and without βίου, Simon. 2 :—on the Att. stage, *the exit* of the chorus ; cf. πάροδος II.—2. *a changing, change*, μορφῆς, γνώμης, Eur. Hec. 1266, Andr. 1003 ; θυμῷ μετάστασιν διδόναι, to bring *a change* upon one's wrath, i. e. give it up, Herm. Soph. Ant. 714 :—*a change of political constitution, revolution*, Thuc. 8, 74, Plat. Legg. 856 C ; esp. at Athens, *the Revolution of* 411 B. C., Lys. 184, 6, etc.—II. (μεθίστημι) *a putting away, banishing*, τῶν πολιτῶν, Ep. Plat. 356 E.

Μεταστατέον, verb. adj. of μεθίστημι, *one must alter*, Isocr. 109 B.

Μεταστᾰτικός, ή, όν, (μετάστασις) *denoting change*, of particles, Gramm.

Μεταστατός, ή, όν, (μεθίσταμαι) *removed, changed*, Hipp. p. 302.

Μεταστείχω, (μετά, στείχω) *to go after, pursue*, τινά, Eur. Hec. 509, Supp. 90.—II. absol. *to depart*, Ap. Rh. 3, 451.

Μεταστέλλομαι, (μετά, στέλλω) as mid., like μεταπέμπομαι, *to send for, summon*, τινά, Luc. Alex. 55 ; also in act., Id. Contempl. 12.

Μεταστένω, (μετά, στένω) *to lament afterwards*, ἄτην, Od. 4, 261, πόνον (al. πόνων) Aesch. Eum. 59 ; in mid., Eur. Med. 996.

Μεταστεφᾰνόω, ῶ, (μετά, στεφανόω) *to put on a different wreath.*

Μεταστήθιος, ον, (μετά, στῆθος) *between the breasts.*

Μεταστοιχεί, adv.=μεταστοιχί.

Μεταστοιχειόω, ῶ, (μετά, στοιχειόω) *to change the elementary nature of* a thing ; μ. γῆν, *to transform* earth into water, of Xerxes, Philo. Hence

Μεταστοιχείωσις, ἡ, *a remodelling, transformation*, Eccl.

Μεταστοιχί, adv. (μετά, στοῖχος) *all in a row, one behind another*, Il. 23, 358. [ῑ]

Μεταστονᾰχίζω, (μετά, στοναχίζω) *to sigh* or *lament afterwards*, Hes. Sc. 92.

Μεταστρατεύομαι, (μετά, στρατεύομαι) of troops, *to go over to another general*, App. Mithr. 51.

Μεταστρᾰτοπεδεύω, (μετά, στρατοπεδεύω) *to shift one's ground* or *camp*, Polyb. 3, 112, 2 :—so as dep. mid., Xen. Cyr. 3, 3, 23.

Μεταστρεπτέον, verb. adj. from μεταστρέφω, *one must turn, retort*, Arist.

Μεταστρεπτικός, ή, όν, *fit for turning another way, fit for directing*, ἐπί τι, Plat. Rep. 525 A : from

Μεταστρέφω, f. -ψω, (μετά, στρέφω) *to turn about, turn round* or *away*, νόον, Il. 15, 52 ; ἦτορ ἐκ χόλου, Il. 10, 107 ; ἑαυτὸν πρὸς τὸ μαλθακώτερον, Ar. Ran. 538 ; τὸ πρόσωπον πρός τι, Plat. Symp. 190 E :—hence in pass., *to turn one's self about, turn about*, whether to face the enemy, as Il. 11, 595, Hdt. 7, 211 ; or to flee, as Il. 8, 258, (in Il. always in part. aor. μεταστρεφθείς) : so, simply, *to turn round*, Plat. Phaedr. 116 D, etc. : and so, *to attend*, Dem. 585, 11.—2. *to turn round, retort*, αἰτίας, Dem. 1032, 1.—3. *to turn all ways*, so as to examine, Plat. Theaet. 191 C ; also, μ. ἄνω καὶ κάτω, Id. Phaedr. 272 B.—4. *to pervert, make a bad use of*, δύναμιν, Id. Rep. 367 A. —5. *to change, alter*, ψήφισμα, Ar. Ach. 537, in pass. : but μ. τι ἀντί τινος, *to use* one for another, Plat. Crat. 418 C.—II. intr., *to turn another way, change one's ways*, Il. 15, 203 :—hence μεταστρέψας, *contrariwise*, Stallb. Plat. Gorg. 456 E, Rep. 587 D.—2. c. gen., *to care for, regard*, Eur. Hipp. 1226 ; cf. μετατρέπω.—3. *to turn round upon*, so as to punish or avenge, of the gods, Od. 2, 67 ; cf. μετάτροπος. Hence

Μεταστροφή, ῆς, ἡ, *a turning from* one thing *to another*, ἀπό τινος ἐπί τι, Plat Rep. 525 C, 532 B.

Μεταστρωφάω, ῶ, = μεταστρέφω, Orph. Lith. 733.

Μεταστύλιον, ου, τό, (μετά, στῦλος) *a colonnade*, Dio C. †68, 25,† with v. l. μεταστήλιον.

Μετασυγκρίνω, (μετά, συγκρίνω) *to discharge peccant humours through the pores, to employ diaphoretics*, medical term of the Methodic school, v. Foës. Oec. Hipp. : also μεταποροποιέω. Hence

Μετασύγκρῐσις, εως, ἡ, *the discharge of peccant humours by the pores*, Diosc. : also μετοποροποιΐα. Hence

Μετασυγκρῐτικός, ή, όν, *belonging to* μετασύγκρισις, δύναμις μ.,=foreg. : τὰ μ., *diaphoretics*, Diosc.

Μετασυντίθημι, (μετά, συντίθημι) *to place, arrange differently*, Dem. Phal. [ῐ]

Μετασύρω, (μετά, σύρω) *to drag to another place.* [ῡ]

Μετασφαιρίζω, (μετά, σφαιρίζω) *to throw a ball over* or *away.* Hence

Μετασφαιρισμός, οῦ, ὁ, *the throwing of a ball away.*

Μετάσχεσις, εως, ἡ, (μετέχω) *participation*, τινός, *in* the nature of a thing, like μέθεξις, Plat. Phaed. 101 C.

Μετασχημᾰτίζω, f. -ίσω, (μετά, σχηματίζω) *to change the form of, alter*, Plat. Legg. 903 E ; ῥῆμα μετεσχηματισμένον, a metaphor, Ib. 906 C. Hence

Μετασχημάτῐσις, εως, ἡ, *change of form*, Arist. de Sens. 6, 15 : and

Μετασχημᾰτισμός, οῦ, ὁ,=foreg., Plut. 2, 687 B.

Μετατάσσω, Att. -ττω, f. -ξω (μετά, τάσσω) :—*to change the order of, arrange* or *place differently.*—Mid., *to change one's order of battle*, Xen. Cyr. 6, 1, 43 ; μετατάσσεσθαι παρ' Ἀθηναίους, *to go over and join* them, Thuc. 1, 95.

Μετατίθημι, f. -θήσω, (μετά, τίθημι) *to place among*, τῷ κ' οὔτι τόσον κέλαδον μετέθηκεν, then *he would* not *have caused* so much noise *among* us, Od. 18, 402.—II. *to place differently, change, alter*, Thuc. 5, 18, etc. ; μ. τὰς ἐπωνυμίας ἐπὶ ὑός, *to change* their names *and call them* after swine, Hdt. 5, 68 ; μ. τι ἀντί τινος, *to put* one thing *in place* of another, Dem. 303, 9 ; μ. τι εἰς τόπον, Plat. Symp. 191 B : *to transpose*, Arist. Interpr. 10, 16. —2. mid., *to change what is one's own* or *for one's self*, μ. τὰ εἰρημένα, Xen. Mem. 4, 2, 18, τὰς δόξας, Dem. 304, 3 :—absol. *to change one's opinion, retract*, Plat. Rep. 345 B, etc. ; whence Dionysius of Heraclea, who went over from the Stoics to the Cyrenaics, was called μεταθέμενος, *turn-coat*, Diog. L. 7, 37, 166 : also μ. τὴν γνώμην, *to change to* a new opinion, Hdt. 7, 18 ; μετέθου λύσσαν, *thou hast changed to* madness, Pors. Or. 248 : but, μ. τὸν φόβον, *to get rid of, transfer one's* fear, Dem. 287, 7 : also c. inf., *to change and say that...*, Plat. Gorg. 493 C, D : τὸ κείνων κακὸν τῷδε κέρδος μ., *to alter* their evil designs into gain for him, Soph. Phil. 515.

Μετατίκτω, (μετά, τίκτω) *to bring forth after*, Aesch. Ag. 760, in tmesis.

Μετατρεπτικός, ή, όν, *able to turn* or *change*, Iambl. : from

Μετατρέπω, f. -ψω, (μετά, τρέπω) *to turn round*, Diod.—II. usu. in mid. or pass., *to turn one's self round*, esp. *to turn back*, as Il. 1, 199, μετὰ δ' ἐτράπετο : hence,—2. *to look back to, care for, mind* or *regard*, like ἀλεγίζω, c. gen., Il. 1, 160 ; 12, 238, φιλότητος, Il. 9, 630 : *to attend to, take care of*, cf. ἐντρέπομαι, ἐπιστρέφομαι, μεταστρέφω II. 2.—III. intr.=mid., Pind. Fr. 164.—This compd. does not seem to have been much used in Att.

Μετατρέφω, (μετά, τρέφω) *to bring up among*, τισί, Ap. Rh. 2, 1236.

Μετατρέχω, (μετά, τρέχω) *to run after*, τινά, Phryn. (Com.) Κρον. 1 ; *to run to get a thing*, παρ' Ἀθηναίων σὺ μεταθρέξει ταχύ, Ar. Pac. 261.

Μετατροπάζομαι,=μετατρέπομαι 2.

Μετατροπᾰλίζομαι, (μετά, τρέπω) as pass., *to turn about*, esp. for flight, Il. 20, 190.

Μετατροπή, ῆς, ἡ, (μετατρέπω) *a turning about : a turning upon, visitation, vengeance for* a thing, ἔργων, Eur. Andr. 492.

Μετατροπία, ας, ἡ,=foreg., *a reverse*, Pind. P. 10, 31 : from

Μετάτροπος, ον, (μετά, τρέπω) *turned, turning* about, esp. as an enemy ; *turning round upon*, δαίμων μ. ἐπί τινι, Aesch. Pers. 942 :—but, ἔργα μετάτροπα=ἔργα ἄντιτα, παλίντιτα, deeds *that turn upon their author* or *are visited with vengeance*, Hes. Th. 89 ;—and there is prob. the same collat. notion of vengeance in μ. αὖραι, Eur. El. 1147 ; πολέμου μετάτροπος αὔρα, Ar. Pac. 945. Cf. μεταστρέφω I. 2.

Μετατρωπάομαι, (μετά, τρωπάω) as pass., frequent. of μετατρέπομαι, Ap. Rh. 3, 297.

Μετατρωχάω, ῶ, f. -ήσω, poet. for μετατρέχω, Rhian.

Μετατῠπόω, ῶ, (μετά, τυπόω) *to transform*, τι ἀντί τινος, Philo. Hence

Μετατύπωσις, εως, ἡ, in Gramm., *the conversion* of a compound word into two simple ones, as ἀκρόπολις into ἄκρα πόλις. [ῠ]

Μεταυγάζω, Dor. πεδ-, (μετά, αὐγάζω) *to look keenly after, look about for*, τινά, Pind. N. 10, 114.

Μεταυδάω, ῶ, f. -ήσω, (μετά, αὐδάω) *to speak among*, and so *to address*, in Hom. always c. dat. plur., ἀθανάτοισι, Ἀργείοισι, etc., and always in 3 sing. impf., μετηύδα, except in Od. 12, 153, 270, where we have 1 sing., *μετηύδων*: cf. *μετάφημι, μεταφωνέω*.—II. later also c. acc. pers., *to accost, address*, Ap. Rh. 2, 54, Mosch. 4, 61.

Μεταῦθις, Ion. *-αῦτις*, (*μετά, αὖθις*) adv., *afterwards, thereupon*, Hdt. 1, 62, Aesch. Eum. 478.

Μέταυλος, *ον*, Att. for *μέσαυλος* (q. v.), Lob. Phryn. 195.

Μεταύρῐον, (*μετά, αὔριον*) adv.: *ἡ μ.* (sc. *ἡμέρα*) *the day after to-morrow.*

†Μέταυρος, *ου, ὁ, the Metaurus*, a river of Umbria, now *Metaro*, Strab. p. 227.—2. a river of Bruttium, now *Maro*, Id. p. 256.

Μεταυτίκα, (*μετά, αὐτίκα*) adv., *forthwith, thereupon*, Hdt. 5, 112. [ῐ]

Μεταῦτις, Ion. for *μεταῦθις*, Hdt.

Μέταυτος, for *μετά*, Tab. Heracl.

Μεταυχένιος, *ον*, (*μετά, αὐχήν*) *belonging to* or *behind the neck*: *τὰ μ., the back of the shoulders.*

Μεταφέρω, f. *μετοίσω* (*μετά, φέρω*): —*to carry over, transfer, τι ἔκ τινων εἴς τινας*, Dem. 262, 25; *τινὰς εἰς* or *ἐπί τι*, Id. 724, fin.; 491, 16; *μ. κέντρα πώλοις, to apply* the goad to the horses *in turn*, Eur. Phoen. 179.—2. *to change, alter, γνώμην μετοίσεις*, Soph. Phil. 962; *to pervert, confound, τὰ δίκαια, ἀξίωσιν*, Aeschin. 81, 33; 85, 17:—Pass. *to change one's course*, Xen. Cyn. 4, 5.—3. *to carry news*, hence *to report*, Lat. *referre*, App.—4. in rhetoric, *to transfer the sense of one word to another, employ a metaphor*, Arist. Eth. N. 9, 5, 3: cf. *μεταφορά.*

Μετάφημι, (*μετά, φημί*) like *μεταυδάω, to speak among*, and so *to address*, Hom. (who only uses 3 sing. impf. *μετέφη*), c. dat. plur., e. g. *τῇσι* (sc. *δμωαῖς*), Od. 18, 312; elsewhere, Hom. always joins it with *τοῖς* or *τοῖσι*, which in Od. *may* be taken as dat. pers. (like *τῇσι* supr.), *he addressed them*; but in Il. 2, 411; 4, 153; 19, 55, *a single person* is spoken to, so that here *τοῖς* must be dat. rei (sub. *μύθοις, ἔπεσι*), *in these words he spake*; and so we *might*, though not so well, explain the places of the Od., except indeed 18, 312, supr. cit.—In Il. 2, 795 absol. for simple *ἔφη*:—Cf. *μετεῖπον.*

Μεταφημίζομαι, (*μετά, φημίζω*) dep., *to change the name to*, c. acc., Rhian.

Μεταφοιτάω, *ῶ*, (*μετά, φοιτάω*) *to pass from one to another*, Strab.

Μεταφορά, *ᾶς, ἡ*, (*μεταφέρω*) in rhetoric, *a transferring to one word the sense of another, a metaphor, trope*, Lat. *translatio*, Arist. Poët. 21, 7, Rhet. 3, 10, 7.

Μεταφορέω, *ῶ*,=*μεταφέρω*, Hdt. 1, 64. Hence

Μεταφορητός, *όν, carried from one place to another: to be so carried, portable*, Arist. Ausc. Phys. 4, 4, 18.

Μεταφορίζω,=*μεταφέρω*, dub.

Μεταφορικός, *ή, όν*, (*μεταφορά*) *apt at metaphors*, Arist. Poet. 22, 16.—II. *metaphorical*: adv. *-κῶς*, Plut. 2, 884 A.

Μεταφράζομαι, (*μετά, φράζομαι*) as mid., *to consider after, ταῦτα μεταφρασόμεσθα καὶ αὖθις*, Il. 1, 140.

Μεταφράζω, (*μετά, φράζω*) *to change from one style into another*, e. g. from poetry to prose: *to paraphrase, to translate*, Plut. Cat. Maj. 19, Cic. 40. Hence

Μετάφρᾰσις, *εως, ἡ, a paraphrasing*, Plut. Demosth. 8: and

Μεταφράστης, *ου, ὁ*, (not *μεταφραστής*, Lob. Paral. 448):—*one who changes from one style into another: a translator.*

Μετάφρενον, *ου, τό*, strictly, *the part behind the midriff* (*μετὰ τὰς φρένας*) *the broad of the back*, and generally *the back, μεταφρένῳ ἐν δόρυ πῆξεν ὤμων μεσσηγύς*, Il. 5, 40, 56; *μετάφρενον ἠδὲ καὶ ὤμω πλῆξεν*, Il. 2, 265, etc.; *μετ. ἠδὲ καὶ ὤμους* (of a woman), Od. 8, 528, etc.:—later, *the parts about the kidneys*; and *the back of the head.*

Μεταφρίσσω, f. *-ξω*, (*μετά, φρίσσω*) *to shiver after, to get a chill*, Hipp.

Μεταφύομαι, (*μετά, φύω*) mid., c. aor. 2 *-έφῡν*, inf. *-φῦναι*: perf. *-πέφῡκα*:—*to become by a change, ἀλλοῖοι μετέφυν*, Emped. 319: *ἀνδρῶν ὅσοι δειλοὶ* (*ἦσαν*) *γυναῖκες μετεφύοντο, grew into* women, Plat. Tim. 90 E.—2. *to grow after*, Hipp. p. 251.

Μεταφῠτεία, *ας, ἡ, a transplanting*, Theophr.; so *μεταφύτευσις, εως, ἡ*: from

Μεταφῠτεύω, (*μετά, φυτεύω*) *to transplant, shift*, Philem. p. 416.

Μεταφωνέω, *ῶ*, (*μετά, φωνέω*) like *μεταυδάω, to speak among*, c. dat. pl., *Μυρμιδόνεσσι*, Il. 18, 323, etc.: c. acc. pers., *to accost*, Ap. Rh. 1, 702.

Μεταχάζομαι, (*μετά, χάζομαι*) dep., *to shrink from*, c. gen., Ap. Rh. 3, 436.

Μεταχάλκευσις, *εως, ἡ, the working of metals into a new form*: from

Μεταχαλκεύω, (*μετά, χαλκεύω*) *to work metals into a new form.*

Μεταχᾰράσσω, (*μετά, χαράσσω*) *to grave anew*, Menand. p. 204.

Μεταχείμᾰσις, *ἡ*, (*μετά, χειμάζω*) *an after-storm*, Plin.

Μεταχειρίζω, (*μετά, χειρίζω*) *to have* or *take in hand, μ. σκῆπτρον*, Eur. Incert. 103.—II. *to have in hand, have the management of, χρήματα*, Hdt. 3, 142.—2. *to handle, manage, treat*, Thuc. 1, 13; 4, 18; 6, 16:—of persons, *χαλεπῶς μ. τινά*, Id. 7, 87.

B. Elsewh. in Att. prose, as dep., *μεταχειρίζομαι*, f. *-ιοῦμαι*: aor. *μετεχειρισάμην*: like the act., *to have in one's hands, handle, τι*, Plat. Phaedr. 240 E; and so, always c. acc. (for the genit., in Plat. Rep. 417 A, belongs only to *ἅπτεσθαι*).—2. *to take in hand, manage, contrive*, like French *manier*, Hdt. 2, 121, 1; *μ. πρᾶγμα, to conduct* an affair, Ar. Eq. 345: *to govern*, Xen. Mem. 1, 4, 17.—3. *to have in hand, practise, pursue* an art, study, etc., Lat. *tractare, exercere, μ. μουσικήν, ἰατρικήν*, etc., freq. in Plat.: also c. inf., *to study to* do, Id. Meno 81 A.—4. *to handle, treat* or *deal with* in a certain way, *ὠμῶς μ. τινά*, Dem. 753, 13; *ὡς ἀλυπότατα μ. πάθος*, Lys. 169, 9: absol. *to treat*, of physicians, Plat. Rep. 408 C.—5. perf. *μετακεχείρισμαι, to have put in one's hands, ἀρχάς*, Plat. Tim. 20 A; *μετακεχειρίσθαι παιδείαν, to have received* an education, Id. Legg. 670 E.

Μεταχείριος, *ον*, (*μετά, χείρ*) *in the hands*, Nonn.

Μεταχείρῐσις, *εως, ἡ*, (*μετά, χειρίζω*) *a taking in hand, management*, prob. l. in Dion. H.:—*medical treatment*, Galen.

Μεταχειρισμός, *οῦ, ὁ*,=*μεταχείρισις.*

Μεταχεύομαι, (*μετά, χεύω, χέω*) mid., *to pour back into one's self, suck back*, Opp. H. 1, 572.

Μεταχθόνιος, *ον*, (*μετά, χθών*) *high above the earth, high up*, Ap. Rh. 3, 1151: v. *μεταχρόνιος.*—II. *on earth*, Nonn.

Μετάχοιρον, *τό*, (*μετά, χοῖρος*) strictly, *an after-pig*, i. e. *the least, weakest of the litter*, Arist. H. A. 6, 18, 27, Gen. An. 2, 8, 24.

Μετάχοιρος, *ου, ὁ*,=foreg.

Μεταχρημᾰτίζω, (*μετά, χρηματίζω*) *to call by a different title*, Diod.

Μεταχρόνιος, *ον*, poet. usu. *α, ον*, (*μετά, χρόνος*) strictly=*μετάχρονος, happening afterwards*, and so in Tryph. 1, Luc. Alex. 28; but,—II. in Ep. poets, from Hes. Th. 269 downwds., it is always used like *μεταχθόνιος, μετέωρος, μετάρσιος, high above the earth, high up*: the places are collected by Ruhnk. ap. Gaisf. Hes. l. c., and in all of them Brunck would substitute *μεταχθόνιος* for it; but wrongly, for the ancients distinctly recognized this use of *μεταχρόνιος*, Wolf Hes. l. c.—though it is hard to explain it.

Μετάχρονος, *ον*, (*μετά, χρόνος*) *after the time, done later*, Luc. Salt. 80.

Μεταχρώννῡμι, f. *-χρώσω*, (*μετά, χρώννυμι*) *to change the colour of, dye.* Hence

Μεταχρωστέον, verb. adj., *one must dye*, Clem. Al.

Μεταχωρέω, *ῶ*, (*μετά, χωρέω*) *to go to another place, retire*, Aesch. Pr. 1060, in tmesis; *to migrate*, of birds of passage, Ar. Av. 710; *to go over* to an other party, Plut. Demetr. 29; *to change, εἰς φύσιν τινός*, Ael. N. A. 9, 43. Hence

Μεταχώρησις, *εως, ἡ, a going from one place to another, passage.*

Μεταψαίρω, (*μετά, ψαίρω*) *to brush against, ποδὶ πέτρον*, Eur. Phoen. 1390.

Μεταψᾰλάσσω, (*μετά, ψαλάσσω*) *to remove, put elsewhere.*

Μεταψηφίζω, (*μετά, ψηφίζω*) *to transfer by a decree*, App., in pass. Hence

Μεταψήφῐσις, *εως, ἡ, a transferring by decree.*

Μετάψυξις, *ἡ*, (*μετά, ψύχω*) *a cooling.*

Μεταψυχωσις, *ἡ*,=*μετεμψύχωσις*, dub. [ῡ]

Μετέᾱσι, Ep. 3 pl. for *μέτεισι*, Il. 7, 227.

Μετεγγράφω, f. *-ψω*, (*μετά, ἐγγράφω*) *to put upon a new register*, Ar. Eq. 1370, in fut. 2 pass., *μετεγγραφήσεται.* [ᾰ]

Μετεγγῠάομαι, *μετέγγῠος*, Att. for *μεσεγγ-*, dub.

Μετεγκεντρίζω, (*μετά, ἐγκεντρίζω*) *to bud on another tree*, Geop.

Μετεγχέω, f. *-χεύσω*, (*μετά, ἐγχέω*) *to pour from one vessel into another.*

Μετέειπε, *μετέειπον*, Ep. and Ion. for *μετεῖπον*, q. v., Hom.

Μετέῃσι, Epic. for *μετῇ*, 3 sing. subj. pres. of *μέτειμι*, Il. 3, 109.

Μέτειμι, (*μετά, εἰμί*):—*to be among*, c. dat. plur., *ἀθανάτοισι, ζωοῖσι, φθιμένοισι μετεῖναι*, etc., Hom., cf. Hdt. 1, 171; absol., Il. 2, 386, *οὐ γὰρ παυσωλή γε μετέσσεται*, no *interval* of rest *will be mine.*—II. impers., *μέτεστί μοι τινός, I have a share in* or *claim to* a thing, Hdt. 5, 94, and freq. in Att., both verse and prose; in full, *μέτεστί μοι μέρος τινός*, Hdt. 6, 107, cf. Eur. I. T. 1299, Plat. Parm. 163 C: so part. neut. used absol., *μετόν τινί τινος, since* he *had a share of...*, Thuc. 1, 28.—but also c. nom. rei, *μέτεστι πᾶσι τὸ ἴσον*, Thuc. 2, 37.—2. *μέτεστί μοι*, c. inf., *I have a right* to do so and so, Soph. El. 536, Plat. Rep. 490 B.

Μέτειμι, (*μετά, εἶμι*, and like it usu. with a fut. signf.):—*to go between* or *among*; so in Ep. part. aor., *μετεισάμενος, walking between*, Il. 13, 90; 17, 285.—II. *to go after* or *behind, follow*, absol. in Il. 6, 341; *μ. πόλεμόνδε, to go* to battle, Il. 13, 298:—later, c. acc.; and so,—1. *to go after, go for, to go to fetch, go to seek*, in full *μετήϊσαν ἄξοντες*, Hdt. 3, 28; but usu. simply c. acc., Hdt. 3, 19, Ar. Eq. 605; *σινῇ* μ. φονον, Eur. Med. 390;—*to pursue an art*, Plat. Phaedr. 263 B, etc.; *to pursue* a subject (in arguing, etc.), Id. Symp. 210 A.—2. in Trag., esp. *to pursue, punish, visit with vengeance*, τινά, Aesch. Ag. 1666, Soph. El. 478, cf. Thuc. 4, 62; μ. δίκας τινά, Aesch. Eum. 231, where δίκας must be taken as acc. cognat., *to execute* judgment *upon* one, cf. Elmsl. Bacch. 346, Med. 256; so, ἄποινα μ. τινά, Eur. Bacch. 517.—III. c. acc. pers., also, μ. τινὰ θυσίαις, *to approach* one with sacrifices, Hdt. 7, 178.—IV. *to pass over, go over to the other side*, μετῆσαν, 3 pl. impf., Ar. Eq. 605, cf. Ap. Rh. 2, 688.—2. *to pass over* to another question, ἐκεῖσε τοῦ λόγου, Ar. Nub. 1408. Cf. μετέρχομαι throughout.

Μετεῖπον, Ep. μετέειπον, aor. 2 of μετάφημι, (μετά, εἶπον) *to speak among, address*, c. dat. plur.; oft. in Hom., mostly in phrases, ὅ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν, τοῖσι δὲ καὶ μετέειπεν, cf. Hes. Th. 643: absol., *to speak thereafter, afterwards*, usu. with ὀψέ, Il. 7, 94, Od. 7, 155, etc. Hom. always uses 3 sing. Ep. μετέειπε; except once, 1 sing. μετέειπον, Od. 19, 140.

Μετείς, Ion. for μεθείς, part. aor. 2 of μεθίημι.

Μετεισάμενος, Ep. part. aor. 1 mid. of μέτειμι, (εἶμι), q. v.

Μετειςβαίνω, (μετά, εἰςβαίνω) *to go into another ship*, Heliod.

Μετειςδύνω, (μετά, εἰςδύνω) *to glide into one another*, Arist. H. A. 5, 15, 22.

Μετείω, Ep. for μετῶ, subj. pres. from μέτειμι, Il. 23, 47.

Μετεκβαίνω, (μετά, ἐκβαίνω) *to go from one into another*, ἔκ τινος εἴς τι, Hdt. 7, 41, 100, Plat., etc.

Μετεκβῐβάζω, (μετά, ἐκβιβάζω) *to carry from one place to another*, Dio C.

Μετεκβολή, ῆς, ἡ, =μεταβολή, Cratin. Incert. 76.

Μετεκδέχομαι, (μετά, ἐκδέχομαι) dep., *to take up and accept*, Dion. P. 74.

Μετεκδίδωμι, (μετά, ἐκδίδωμι) *to lend out*, Plut. †Lyc. et Num. 4,† in mid. [ῐ]

Μετέκδῠμα, ατος, τό, in plur., *clothes pulled off*, Socrat. ap. Stob. p. 56, 9; ubi Valck μετενδ-: from

Μετεκδύομαι, (μετά, ἐκδύω) as mid., *to pull off one's own clothes, and put on others*; μ. τὴν φύσιν, to assume *a new* nature, Plut. Num. 15.

Μετεκπνέω, f. -πνεύσω, (μετά, ἐκπνέω) *to breathe forth between* or *among*, ῥοθίοισι, between the waves, Opp. H. 2, 164.

Μετεκφέρω, (μετά, ἐκφέρω) *to carry out, convey away*, Il. 23, 377.

Μετελέγχω, f. -γξω, (μετά, ἐλέγχω) *to convince*, Iambl.

Μετελεύσομαι, fut. of μετέρχομαι, Il.

Μετελευστέον, verb. adj. of μετέρχομαι, *one must punish*, Luc. Fugit. 22.

†Μέτελλος, ου, ὁ, the Rom. name *Metellus*, Plut. Met.; etc.

Μετεμβαίνω, (μετά, ἐμβαίνω) *to go on board another* ship, Plut. Anton. 67.

Μετεμβῐβάζω, (μετά, ἐμβιβάζω) *to put on board another* ship, ἐς ἄλλην ναῦν μ., Thuc. 8, 74:—ἐρέτας μ., *to change* the crew, Polyaen.

Μετέμμεναι, Ep. and Ion. for μετεῖναι, inf. pres. of μέτειμι, Il.

Μετέμφῠτος, ον, (μετά, ἐμφύω) *engrafted afresh*, Anth. P. 9, 4.

Μετεμψῡχόω, ῶ, (μετά, ἐμψυχόω) *to make the soul pass from one body into another*. Hence

Μετεμψύχωσις, εως, ἡ, *a transferring the soul from one body to another: the transmigration of souls*. [ῡ]

Μετένδεσις, εως, ἡ, (μετενδέω) *the binding in a different place*, Clem. Al.

Μετενδεσμέω, ῶ, =sq.

Μετενδέω, f. -δήσω, (μετά, ἐνδέω) *to loosen from one place and bind to another*.

Μετενδύω, *to put other* clothes *on* a person, θοἰμάτιον τὸ Ἑλληνικὸν περισπάσας αὐτοῦ βαρβαρικὸν μετενέδυσα, Luc. Bis Acc. 34.—II. pass. μετενδύομαι, c. aor. act. μετενέδῡν, *to put on other clothes*, Strab. p. 814; metaph. of souls *assuming new bodies*, Tim. Locr. 104 D.

Μετενεκτέον, verb. adj. of. μεταφέρω, Strab. p. 613.

Μετενήνοχα, Att. perf. of μεταφέρω.

Μετεννέπω, (μετά, ἐννέπω) *to speak among*, τισί, Mosch. 2, 101, Ap. Rh. †3, 1168.

Μετενσωμᾰτόω, ῶ, (μετά, ἐνσωματόω) *to put into another body*, Clem. Al. Hence

Μετενσωμάτωσις, εως, ἡ, *the putting into another body*. [ᾰ]

Μετεντίθημι, (μετά, ἐντίθημι) *to put into another place*: mid., γόμον μ., *to shift* a ship's cargo, Dem. 1290, 19. [ῐ]

Μετεξαιρέομαι, (μετά, ἐξαιρέω) as mid., *to take out of and put elsewhere*, γόμον μ., like foreg., Dem. 1290, 10.

Μετεξανίστημι, (μετά, ἐξανίστημι) *to move from one place to another*, Luc. Symp. 13.

Μετεξαντλέω, ῶ, (μετά, ἐξαντλέω) *to draw water for pouring out*, Callix. ap. Ath. 204 D.

Μετεξάρτῠσις, ἡ, (ἐξαρτύω) *a placing differently*, e. g. *changing the direction* of an astronomical instrument.

Μετεξέτεροι, αι, α, (μετά, ἐκ, ἕτεροι) *some, others*, Ion. for ἕτεροί τινες, freq. in Hdt., and Hipp.: Nic. has it in sing., Ther. 588.

Μετεόν, Ion. for μετόν, neut. part. from μέτειμι (εἰμί), Hdt. †5, 94.

Μετέπειτα, (μετά, ἔπειτα) adv., *afterwards, thereafter*, Hom., and Hdt.

Μετεπιγράφω, (μετά, ἐπιγράφω) *to put a new inscription on*, Plut. 2, 839 D.

Μετεπίδεσις, ιος, ἡ, *the changing of a bandage*, Hipp. †p. 759: from

Μετεπιδέω, f. -δήσω, (μετά, ἐπιδέω) *to change a bandage*, Hipp. †p. 757.

Μετεράω, ῶ, (μετά, ἐράω) *to pour from one vessel into another*, Diosc.

Μέτεῤῥος, Aeol. for μέτριος.

Μετέρχομαι, f. μετελεύσομαι, (μετά, ἔρχομαι) dep. mid. c. aor. 2 et perf. act. *To come among*, c. dat. plur., Od. 1, 134; 6, 222; freq. absol. in part., μετελθών, *if he came among them, if he came in* by chance, Il. 4, 539, etc.—2. *to go among* or *between the ranks*, as a leader, Il. 5, 461; 13, 351.—3. *to go among* with hostile purpose, and so *to attack*, Il. 16, 487; also Od. 6, 132, where we have joined, μ. ἢ ὀΐεσσι, ἠὲ μετ' ἀγροτέρας ἐλάφους.—II. *to go to another place, go away*, πόλινδε, Il. 6, 86, εἰς τόπον, Dem. 1472, 9.—III. *to follow, come after*, εἰ πόνος ἦν, τὸ τερπνὸν πλέον πεδέρχεται, Pind. N. 7, 109.—IV. c. acc., like μέτειμι, *to go after, to go to seek* or *fetch, go in quest of*, Il. 6, 280, and freq. in Att.; μ. κλέος πατρός, *to go to seek* tidings of his father, Od. 3, 83:—hence, *to seek for, aim at*, τὴν ἐλευθερίαν, τὸ ἀνδρεῖον, Thuc. 1, 124; 2, 39; μ. τι τινί, *to go to seek* a thing *for* another, Eur. Med. 6.—2. of things, *to go after, attend to*, ἔργα, Od. 16, 314; ἔργα γάμοιο, Il. 5, 429: *to prosecute* a business, πρᾶγμα, Ar. Lys. 268; ἐγκλήματα, Thuc. 1, 34.—3. in hostile sense, *to pursue*, Il. 5, 456; 21, 422: τίσιες μετῆλθον Ὀροίτεα, Hdt. 3, 126; δίκη μ. Προμηθέα, Plat. Prot. 322 A: esp. in legal sense, *to prosecute*, μ. φονέα, Antipho 112, 32, cf Lycurg. 164, 21: also c. acc. rei, μ. μόρον, Aesch. Cho. 988, etc.; and then c. dupl. acc. pers. et rei, μ. τι τινά, *to visit* a crime *upon* a person, Eur. Cycl. 280, cf. Or. 423.—4. *to approach with prayers*, Lat. *adire, prosequi*, τινά, Hdt. 6, 68; also, μ. τινὰ λιτῇσι, εὐχαῖς, Hdt. 6, 69, Eur. Bacch. 713, μ. τινὰ θυσίῃσι, Hdt. 4, 7; cf. ἱκνέομαι, ἱκέτης, προςίκτωρ.—5. *to court* or *woo* a woman, Pind. I. 7, (6), 10.—6. *to go over to another* side, Polyb. 27, 14, 5.—See μέτειμι (εἶμι) throughout.

Μετέσσῠτο, 3 sing. aor. syncop. of μετασεύομαι, Il. 21, 423.

Μετέσχηκα, perf. of μετέχω, Hdt. 3, 80.

Μετεύᾰδε, Ep. 3 aor. of μεθανδάνω, dub. in Q. Sm.

Μετεύχομαι, (μετά, εὔχομαι) dep. mid., *to change one's wish, to wish something else*, οἶσθ' ὡς μετεύξει, Eur. Med. 600.

Μετέχω, f. μεθέξω, (μετά, ἔχω) *to share in, partake of, enjoy a share, take part in*. Construct., usu. c. gen. rei only, Theogn. 82, 354, and in prose, as Hdt. 3, 80, etc.; in full, μοῖραν or μέρος τινὸς μ., Hdt. 1, 204; 6, 107, cf. 7, 16, 3: also c. gen. pers., *to enjoy* a person's friendship, Xen. Cyr. 7, 5, 54: μετ. τινός τινι, *to partake of* something *in common with* another, πόνων μ. Ἡρακλέει, Eur. Heracl. 8; μ. ἴσων τινί, Xen. Cyr. 2, 1, 15: but also c. acc. rei, μ. ἴσον (sc. μέρος, ἀγαθῶν τινι, Ib. 7, 2, 28, cf. Eur. Phil. 1, 3, Ar. Plut. 226; but very rarely with the acc. only, ἀκερδῆ χάριν μ., Soph. O. C. 1484.

Μετέω, Ion. and Ep. for μετῶ, subj. pres. from μέτειμι, Il.

Μετεωρία, ας, ἡ, (μετέωρος) *forgetfulness*, Sueton. Claud. 39.

Μετεωρίζω, (μετέωρος) *to raise to a height*, τὸ ἔρυμα, Thuc. 4, 90; μ. ἄνω, Plat. Phaedr. 246 D: *to lift*, τὰ σκέλη, Xen. Eq. 10, 4, cf. Cyn. 10 13; so in mid., Ar. Eq. 762: *to lift* or *buoy up*, μ. τινὰ νώτῳ, Arist. H. A. 9, 48, 3:—in pass., *to be raised up, to float in mid-air*, Plat. Tim. 63 C; oft. of ships, μετεωρισθεὶς ἐν τῷ πελάγει, *keeping out* on the *high* sea, Thuc. 8, 16:—in pass., also, *to rise up*, Hipp. p. 338.—II. metaph. *to lift up, buoy up*, esp. with false hopes, μ. καὶ φυσᾶν, Dem. 169, 23, cf. Hegem. ap. Ath. 698 D, Polyb, 26, 5, 4;—*to unsettle* a man's mind, Id. 5, 70, 10:—Pass., *to be so excited*, μετεωρισθεὶς ὑπὸ λόγων, Ar. Av. 1447, Polyb., etc. Hence

Μετεώρισις, εως, ἡ, *a lifting up*, Plut. 2, 951 C: and

Μετεωρισμός, οῦ, ὁ, *a being raised up, swelling*, Hipp.—II. *elation, excitement* of mind, LXX.

Μετεωριστής, οῦ, ὁ, †Dor. and† Aeol. πεδ-, (μετεωρίζω) *a prancer*, of a horse:—hence, π. πόλις, *a luxurious* city, v. l. Theocr. Ep. 17, 5: †v. πεδαωριστής.

Μετεωροθήρᾱς, ου, ὁ, (μετέωρος, θηράω) *hunting high in air*, epith. of a hawk, Arist. H. A. 9, 36, 3.

Μετεωροκοπέω, ῶ, (μετέωρος, κόπτω I. 9) *to prate about high things*, Ar. Pac. 92.

Μετεωρολεσχέω, ῶ, satirically for μετεωρολογέω, Plut. 2, 400 E: from

Μετεωρολέσχης, ου, ὁ, (μετέωρος

λέσχη) satirically for μετεωρολόγος, Plat. Rep. 489 C, Luc. Icar. 5.

Μετεωρόλεσχος, ον,=foreg., Ar. ap. Suid.

Μετεωρολογέω, ῶ, (μετέωρος, λέγω) *to talk of high things*, esp. the heavenly bodies or natural phenomena, Plat. Crat. 404 C, etc.

Μετεωρολογία, ας, ἡ, *a treatise on* τὰ μετέωρα, *meteorology*, Plat. Phaedr. 270 A: and

Μετεωρολογικός, ή, όν, *skilled in meteorology*, Plat. Tim. 91 D:—τὰ μ.=μετεωρολογία, a treatise attributed to Arist.: from

Μετεωρολόγος, ον, (μετέωρος, λέγω) *talking* or *treating of high things*, esp. of *the heavenly bodies* or *natural phenomena*, a *meteorologer*, Eur. Incert. 106, and Plat.: hence, generally, *a mere speculator* or *visionary*, μ. καὶ ἀδολέσχης, Plat. Crat. 401 B.

Μετεωροποιέω, ῶ, (μετέωρος, ποιέω) *to lift up, raise*, Hipp. †p. 497.

Μετεωροπολέω, ῶ, *to busy one's self with high things*, Philo: from

Μετεωροπόλος, ον, (μετέωρος, πέλω) *busying one's self with high things.*

Μετεωροπορέω, ῶ, *to walk in air*, Plat. Phaedr. 246 C, with v. l. μετεωροπολέω: and

Μετεωροπορία, ας, ἡ, *a walking in air*: from

Μετεωροπόρος, ον, (μετέωρος, πόρος) *walking, wandering on high in air.*

Μετεωρόῤῥιζος, ον, (μετέωρος, ῥίζα) *with roots on the surface*, Theophr. H. Pl. 4, 2, 4.

Μετέωρος, ον, (μετά, ἑώρα, αἰώρα) *raised up above the earth, off the ground*, Hdt. 1, 187; 4, 72, Thuc., etc.; τὰ μ., opp. to τὰ ὑπόγαια, Hdt. 2, 148; so of roots, *on the surface*, opp. to βαθύῤῥιζος, Theophr.:—of *high* ground, Thuc. 4, 32:—of eyes, *prominent*, Xen. Cyn. 4, 1:—hence *on high, in air*, μ. ῥίπτειν τινά, Hdt. 4, 94; αἶρειν, Ar. Eq. 1367; cf. Lob. Paral. 531: esp. *soaring, floating, poised*, Lat. *sublimis*, Ar. Nub. 264; τὰ μ. χωρία, the regions *of air*, Ar. Av. 818, cf. 690.—3. of a ship, *on the high sea, out at sea*, Thuc. 1, 48; 8, 10.—II. metaph. of the mind, *lifted up, buoyed up, on the tiptoe of expectation, in suspense*, Lat. *spe erectus*, Thuc. 2, 8; 6, 10: μετ. εἴς τι, ἐπί τι, πρός τι, *eager for...*, Polyb.—2. *wavering, inconstant, fickle, uncertain*, κινήματα τύχης, Isocr. p. 618 Bekk.:—so, πνεῦμα μ., *short and interrupted breathing*, Foës. Oecon. Hipp.—III. τὰ μ., *things in the air, the heavenly bodies, meteors, natural phenomena*, Cicero's *supera atque coelestia*, Plat. Apol. 18 B, 23 D: hence, generally, τὰ μ. πράγματα, *abstruse, lofty* speculations, Ar. Nub. 228.—IV. Adv. -ρως, *in uncertainty* or *doubt*, Plut.—Hom. only has the form μετήορος, q. v. Cf. μετάρσιος.

Μετεωροσκοπέω, ῶ, *to contemplate high things*: and

Μετεωροσκοπικός, ή, όν, *belonging to a* μετεωροσκόπος: ἡ -κή (sc. τέχνη), *his art*; and

Μετεωροσκόπιον, ου, τό, an instrument of Ptolemy's *for taking observations of the stars*: from

Μετεωροσκόπος, ον, (μετέωρος, σκοπέω) *observing the heavenly bodies*, etc.; hence—2. *visionary*, Plat. Rep. 488 E.

Μετεωροσοφιστής, οῦ, ὁ, (μετέωρος, σοφιστής) *a meteorological sophist: a speculating visionary*, Ar. Nub. 360.

Μετεωροσύνη, ης, ἡ, poet. for μετεωρία, Manetho.

Μετεωροφανής, ές, (μετέωρος, φαίνομαι) *appearing in the air*, Philo.

Μετεωροφέναξ, ᾱκος, ὁ, (μετέωρος, φέναξ) *a meteorological quack*, Ar. Nub. 333.

Μετεωροφρονέω, ῶ, *to think of high things.*

Μέτηλῠς, ῠδος, ὁ and ἡ, (μετέρχομαι, μετήλυθον)=μέτοικος, a *foreign settler, an emigrant*, Dion. P. †689.

Μετηνέμιος, ον, (μετά, ἄνεμος) *swift as wind*, πῶλος, Anth. Plan. 62.

Μετήορος, ον, (μετά, αἰωρέω) older poet. form for μετέωρος, *on high, in the air, hanging*, Il. 8, 26; ἅρματα μ., chariots *which seem to fly*, Il. 23, 369.—II. metaph., *wavering, inconstant, thoughtless*, μετήορα θρυλλίζειν, H. Hom. Merc. 488.—Aesch. Cho. 590 has Dor. form πεδάορος, with v. l. πεδάμερος.

Μετήσεσθαι, Ion. for μεθήσεσθαι, inf. fut. mid. of μεθίημι, Hdt.

Μετίει, Ion. 3 sing. pres. from μεθίημι, Hdt. 6, 37, 59: but the analogy of τίθημι, would suggest rather as pres. μετιεῖ, and μετίει as impf., v. Heyne Il. 6, 523,—in which place Wolf (in his last edit.) and Spitzn. write μεθιεῖς.

Μετίετο, Ion. for μεθ-, 3 sing. impf. mid. from μεθίημι, Hdt. 1, 12.

Μετίημι, μετίστημι, Ion. for μεθ-, Hdt. †1, 40; 8, 81.

Μετίσχω,=μετέχω, c. gen. rei, Hdt. 5, 92, 3.

Μετιτέον, verb. adj. of μέτειμι, *one must go to seek*, Arist. Top. 4, 6, 14.

Μετοιᾱκίζω, f. -ίσω, (μετά, οἰακίζω) *to steer round*, Wyttenb. Plut. 2, 34 A.

Μετοικεσία, ας, ἡ, = μετοικία I, Leon. Tar. 79:—esp. *the captivity* of the Jews, LXX.: and

Μετοικέσιον, ου, τό,=foreg.: and

Μετοικέτης, ου, ὁ,=μέτοικος: from

Μετοικέω, ῶ, f. -ήσω, (μετά, οἰκέω) *to change one's abode, remove to* a place, c. acc. loci, Eur. Hipp. 837; ἐκ..εἰς.., Lycurg. 150, 34:—c. dat. loci, *to settle in*, Pind. P. 9, 147.—II. absol., *to be a* μέτοικος or *settler*, Eur. Supp. 892; so, μετ. γῆς, Aesch. Supp. 609; μ. ἐν τῇ πόλει, Lys. 102, 41, etc. Hence

Μετοίκησις, εως, ἡ,=sq. I, μ. εἰς ἄλλον τόπον, Plat. Apol. 40 C; μ. ἐνθένδε ἐκεῖσε, Id. Phaed. 117 C.

Μετοικία, ας, ἡ, (μέτοικος) *change of abode, removal, migration*, Thuc. 1, 2: and so,—II. *a settling as* μέτοικος, *settlement*, Aesch. Eum. 1017: *society*, Soph. Ant. 890.—2. *the state and rights of a* μέτοικος, Lys. 107, 31.

Μετοικίζω, f. -ίσω, (μετά, οἰκίζω) *to lead to another abode*; metaph., μ. τὰς φρένας, Melanth. ap. Plut. 2, 551 A.—Pass. *to go to another country, to emigrate*, Ar. Eccl. 754.

Μετοικικός, ή, όν, *like* or *in the condition of a* μέτοικος, Hyperid. ap. Poll. 8, 144, Plut. Alc. 5:—τὸ μ., *the list of* μέτοικοι, Luc. Bis Acc. 9.

Μετοίκιον, ου, τό, (μέτοικος) *the tax of twelve drachms paid by the* μέτοικοι at Athens; μ. κατατιθέναι, to pay *it*, Lys. 187, 29; μ. τιθέναι, Dem. 845, 20; τελεῖν, Plat. Legg. 850 B, etc.; cf. Böckh P. E. 2, 44, sqq.—II. τὰ μετοίκια (in Thuc., συνοίκια, later συνοικέσια), a feast at Athens, *to commemorate the change of abode* which took place when Theseus settled the greater number of Attic citizens in the city, Plut. Thes. 24.

Μετοίκιος Ζεύς, ὁ, Jupiter, *as protector of the* μέτοικοι.

Μετοικισμός, οῦ, ὁ, (μετοικίζω) *emigration*, Plut. Agis 11.

Μετοικιστέον, verb. adj. from μετοικίζω, *one must transfer*, Plut. 2, 746 C.

Μετοικιστής, οῦ, ὁ, (μετοικίζω) *an emigrant*, Plut. Thes. et Rom. 5.

Μετοικοδομέω, ῶ, *to build in a different way*, Plut. Caes. 51: from

Μετοικοδόμος, ον, (μετά, οἰκοδομέω) *building differently.*

Μέτοικος, ον, (μετά, οἶκος) *changing one's abode, emigrating and settling elsewhere*, Hdt. 4, 151:—Aesch. Ag. 57 gives the name of μέτοικοι, *emigrants*, to young birds *kidnapped* from the nest.—II. ὁ, ἡ, μέτοικος, *an alien who was suffered to settle in a foreign city, a settler*, Aesch. Theb. 548, Soph. Ant. 852, etc.; μ. δόμων, γῆς, *a settler in..*, Aesch. Cho. 971, Pers. 319, cf. Soph. O. C. 934:—esp. at Athens, *a resident alien*, who paid a certain tax (μετοίκιον), but enjoyed no civic rights, Lat. *inquilinus, incola*, opp. to ἀστός on the one hand, ξένος on the other, Thuc. 2, 13, cf. Herm. Pol. Ant. § 115, with the places there quoted.

Μετοικοφύλαξ, ᾰκος, ὁ, ἡ, (μέτοικος, φύλαξ) *the overseer and guardian of the* μέτοικοι, Xen. Vect. 2, 7.

Μετοίχομαι, f. -χήσομαι, (μετά, οἴχομαι) dep. mid.:—*to be gone elsewhere, to have gone away*, πόλινδε, Il. 6, 86.—2. *to have gone after*, i. e. *to have gone to seek*, τινά, Il. 10, 111, Od. 8, 47; cf. Eur. I. T. 1332.—3. with hostile intent, *to rush upon, to pursue*, τινά, Il. 5, 148.—4. *to have gone among* or *through*, ἀνὰ ἄστυ, Od. 8, 7.—5. *to have gone with, to be in attendance*, Od 19, 24.

Μετοίσω, fut. of μεταφέρω.

Μετοιωνίζομαι, (μετά, οἰωνίζομαι) dep. mid.: τὰς τῆς πόλεως πράξεις μ., *to effect an auspicious change* in a state, *procure* it *happier omens*, Dinarch. 91, 5, cf. 101, 45.

Μετοκλάζω, f. -σω, (μετά, ὀκλάζω) *to keep shifting* or *fidget with one's knees*, Il. 13, 281, said of a coward crouching in ambush.

Μετοκωχή, ῆς, ἡ,=μετοχή.

Μετονομάζω, (μετά, ὀνομάζω) *to change the name, call by a new name*, Hdt. 4, 189, Thuc., etc.: in pass. *to take* or *receive a new name*, Hdt. 1, 94; 4, 155. Hence

Μετονομᾰσία, ας, ἡ, *a change of name*, ap. Ath. 296 E.

Μετόπη, ης, ἡ, (μετά, ὀπή) in Doric architecture, *the panel placed in the* ὀπή (i. e. the interstices between two beam-ends, which latter had the triglyphs carved upon them), Lat. *intertignium*, Vitruv. 4, 2.

Μετόπῐν, adv.=μετόπισθε, Soph. Phil. 1189: cf. κατόπιν.

Μέτοπις, ιδος, ἡ, *retribution*, Ep. Hom. 8, 4, but prob. f. l. for μετ' ὄπις.

Μετόπισθε, and before a vowel, or metri grat., -θεν, (μετά, ὄπισθε) adv.:—1. of place, *from behind, behind, backwards, back*, freq. in Hom. (esp. Il.), and Hes.—2. of time, *after, afterwards*, freq. in Hom., παῖδες μετόπισθε λελειμμένοι, the children left *behind*, Il. 24, 687.—II. as prep. with gen., *behind*, Il. 9, 504, Od. 9, 539. Equiv. to Lat. *post*.

Μετοπώρα, ας, ἡ, (μετά, ὀπώρα) *the end of autumn*, Lat. *bruma*. Hence

Μετοπωρίζω, *to be like the end of autumn*, Philo: and

Μετοπωρῐνός, ή, όν, *of* or *like the end of autumn, in autumn*, Hes. Op. 413, Thuc. 7, 87. [Cf. ὀπωρινός.]

Μετόπωρος, ον, (μετά, ὀπώρα) *autumnal*: τὸ μ.,=μετοπώρα, Thuc. 7, 79; cf. φθινόπωρον.

Μετορμίζω, Ion. for μεθορμίζω, Hdt.

Μετόρχιον, ου, τό, (μετά, ὄρχος)

the space between rows of vines, etc., Lat. *interordinium*, Ar. Pac. 568.

Μετοσσέω, ῶ, (*μετά, ὄσσε*) *to look away, look back*, ap. Hesych.

†Μέτουλον, *ου, τό, Metūlum*, a city of the Iapodes, Strab. p. 207.

Μετουσία, *ας, ἡ,* (*μετών, -οῦσα, μέτειμι*) *a sharing in, partaking of, communion, μ. ἔχειν τινός*, Ar. Ran. 443: hence *possession, enjoyment, means of using*, Lat. *copia, τοῦ πεδίου*, Xen. Cyr. 8, 5, 23. Hence

Μετουσιαστικός, *ή, όν, denoting participation: τὸ μ.*, in Gramm., *the derivative adjective*, e. g. *παίδειος* from *παῖς*.

Μετοχέτευσις, *εως, ἡ, conveyance* of water; of the urine, Aretae.: from

Μετοχετεύω, (*μετά, ὀχετεύω*) *to convey* water *in ὀχετοί*; metaph., Hdn.

Μετοχή, *ῆς, ἡ,* (*μετέχω*) *a sharing, communion*, Hdt. 1, 144, Ep. Plat. 345 A.—II. Gramm. *a participle.* Hence

Μετοχικός, *ή, όν, partaking:—τὸ μ.*, in Gramm., =*μετοχή* II.

Μετοχλίζω, f. *-ίσω*, (*μετά, ὀχλίζω*) *to remove by a lever, hoist* a heavy body *out of the way*, Od. 23, 188; *ὀχῆας θυράων μ., to push back* the bolts of the doors, Il. 24, 567.

Μετοχμάζω, (*μετά, ὀχμάζω*) *to carry elsewhither*, Nonn.

Μέτοχος, *ον,* (*μετέχω, μετοχή*) *sharing in, partaking of*, c. gen., *συμφορῆς τὸ πλεῦν μέτοχος*, Hdt. 3, 52, *μ. ἐλπίδων, τέχνης*, etc., Eur. Ion 697, Plat. Phaedr. 262 D, etc.: *a partner, accomplice in, τοῦ φόνου*, Eur. H. F. 721; absol., Thuc. 8, 92.

Μετρέω, ῶ, f. *-ήσω*, (*μέτρον*) *to measure in any way*, hence,—I. of space, *to measure*, i. e. *pass over, πέλαγος μετρεῖν*, Od. 3, 179, like Lat. *mare* or *iter cursu metiri, emetiri*: hence, *προτέρω μετρεῖν* (sc. *θάλασσαν*), *to sail* further, Ap. Rh. †2, 915; and so in mid. *τόσην ἅλα μετρήσασθαι*, Mosch. 2, 153†: in mid., *μετρεῖσθαι ἴχνη, to measure* them with the eyes, Soph. Aj. 5:—so of time, Id. O. T. 561:—in pass., also, *to be measured round, surrounded*, Dion. P. 197.—II. of number, size, worth, etc.; and so,—1. *to count*, Alcae. 104, Theocr. 16, 60.—2. *to measure, estimate, compute*, c. dat., Lat. *mensurare, τὴν γῆν ὀργυίῃσι, σταδίοισι*, etc., Hdt. 2, 6; *γαστρὶ τὴν εὐδαιμονίαν μ., to measure* happiness by sensual enjoyments, Dem. 324, 24; *μ. πορφύρᾳ τὸ εὔδαιμον*, Luc. Nigr. 15, etc.; *μ. τι πρός τι*, Polyb. 17, 14, 11.—3. *to measure out, dole out, τὸν σῖτόν τινι*, Dem. 1135, 5; cf. Ar. Ach. 1021; *μετρεῖν τὴν ἴσην, to give measure* for measure, Paus.;—*to lend by measure, ἢ μέταδος ἢ μέτρησον ἢ τιμὴν λαβέ*, Theopomp. (Com.) Καπηλ. 3.—Mid. *to have measured out to one's self*, in buying or lending, *εὖ μετρεῖσθαι παρὰ γείτονος, to get good measure* from one's neighbour, Hes. Op. 347; *τὰ ἄλφιτα παρ' ἡμίεκτον μετρούμενοι*, Dem. 918, 11. Hence

Μετρηδόν, adv. *by measure*, Nic. Al. 45:—*in metre*, Nonn.: and

Μέτρημα, *ατος, τό, a measured distance*, Eur. Ion 1138.—2. *a measure, allowance, dole*, Eur. I. T. 954; a soldier's *rations*, Polyb. 6, 38, 3; his *pay*, Id. 9, 27, 11: and

Μέτρησις, *εως, ἡ, a measuring, measurement*, Hdt. 4, 99, Xen. Mem. 4, 7, 2, Plat., etc.

Μετρητέον, †verb. adj. from *μετρέω*,† *one must measure*, Plat. Rep. 531 A.

Μετρητής, *οῦ, ὁ,* (*μετρέω*) *one who measures* or *values*, Plat. Minos 373 A.—II. =*ἀμφορεύς*, Lat. *metreta*, at Athens the usu. liquid measure, holding 12 *χόες*, or 144 *κοτύλαι*, $\frac{3}{4}$ of the Att. *μέδιμνος*, about 9 gallons Engl., Dem. 1045, 7, Sosith. ap. Ath. 415 B. The Roman amphora held $\frac{2}{3}$ of a *μετρητής*.

Μετρητικός, *ή, όν,* (*μετρέω*) *of* or *good at measuring*, Plat. Minos 373 D: *ἡ -κή* (sc. *τέχνη*) *the art of measuring, mensuration*, Plat. Prot. 357 D, etc. Adv. *-κῶς*.

Μετρητός, *ή, όν,* (*μετρέω*) *measurable*, Eur. Bacch. 1244, Plat. Legg. 820 C, etc.

Μετρῐάζω, *to be μέτριος, to be moderate, keep measure*, Thuc. 1, 76; in a thing, *ἔν τινι*, Dem. 506, fin.; *περί* or *πρός τι*, Plat. Legg. 784 E, Rep. 603 E; *to be of an even temper, be calm, to moderate one's anger*, Soph. Phil. 1183; *μ. ἐν τῷ προθύμῳ*, to show but moderate zeal, Hdn.:—in Medic. *to be pretty well.*—II. transit. *to moderate, keep within bounds, guide*, Lat. *moderari*, Plat. Legg. 692 B.

Μετριάω, ῶ, Dor. for *μετρέω*, like *ἀδικιάω* for *ἀδικέω*, Tab. Heracl.

Μετρικός, *ή, όν,* (*μέτρον*) *belonging to measure*, esp. that of syllables, *metrical: ἡ -κή*, (sc. *τέχνη*) *prosody*, Arist. Poët. 20, 5.

Μετριολόγος, *ον,* (*μέτριος, λέγω*) *speaking moderately*, Antipho ap. Poll. 3, 123.

Μετριοπάθεια, *ας, ἡ, restraint over the passions*, Plut. 2, 102 D: and

Μετριοπᾰθέω, ῶ, *to be moderate, to bear reasonably with, τινί*, N. T.: from

Μετριοπᾰθής, *ές,* (*μέτριος, πάθος*) *moderating one's passions*, a peripatet. word, opp. to the Stoic *ἀπαθής: cool, calm*, Dion. H. 8, 61. Adv. *-θῶς*, App. Pun. 51.

Μετριοποσία, *ας, ἡ, moderation in drinking:* and

Μετριοποτέω, ῶ, *to be moderate in drinking:* from

Μετριοπότης, *ου, ὁ,* (*μέτριος, πίνω*) *moderate in drinking*, Xen. Apol. 19:—superl. *-ποτίστατος*, Poll.

Μέτριος, *α, ον*, in Att. also sometimes, *ος, ον*; (*μέτρον*):—*within measure, moderate*, and so,—I. of size, *μ. ἄνδρες*, men *of common height*, Hdt. 2, 32; *μ. πῆχυς, the common* cubit, Id. 1, 178: so, *μ. μῆκος λόγων*, a *moderately* long speech, Plat. Prot. 338 B; *μ. χρόνος*, Id. Rep. 460 E, etc.—II. of number, *few*, Xen. Cyr. 2, 4, 12.—III. usu. of degree, *holding to the mean, moderate*, Lat. *modestus, ἔργα*, Hes. Op. 304; *οὐδὲν μ. λέγειν*, to speak *out of all bounds*, Plat. Theaet. 181 B: esp. of *a mean* or *middle* course or state, opp. to a high or low estate, freq. in Trag.: *τὸ μέτριον, the mean*, Lat. *aurea mediocritas*, Soph. O. C. 1212, cf. Plat. Legg. 716 C, etc.; so, *τὰ μέτρια*, Eur. Med. 125; *μ. γάμοι, φιλία*, etc., a marriage, a friendship *not too great*, Eur. Melanipp. 17, Hipp. 253; *βίος μ. καὶ βέβαιος*, Plat. Rep. 466 B; *μ. ἐσθής, common* dress, Thuc. 1, 6; *μ. σχῆμα, modest* apparel, Plat. Gorg. 511 E.—2. *tolerable, ἄχθος*, Eur. Alc. 884; hence, *οὐ μ., intolerable, αἰών*, Soph. Phil. 179; *κακά*. Eur. Tro. 717: also, *μ. φέρειν*, Ib. 683.—3. of persons, *moderate* in desires and the like, *modest, temperate, μέτρ. πρὸς τὰς ἡδονάς*, Plat. Legg. 816 B; *πρὸς δίαιταν*, Aeschin. 78, 4; *ἐν τῷ σίτῳ*, Xen. Cyr. 5, 2, 17: later esp. of moderation in love, Wyttenb. Plut. 2, 132 A; so, *μετρίων δεῖσθαι*, to have *moderate* desires, Hdt. 4, 84:—also *moderate, fair, μ. ἀνήρ*, Ar. Plut. 245, and freq. in Plat.; *μ. πρὸς τοὺς ὑπηκόους, mild* towards.., Thuc. 1, 77; *μετρίᾳ φυλακῇ, not* in *strict* custody, Id. 4, 30:—so, *μέτρια καὶ δίκαια*, Ar. Nub. 1137.—4. *proportionate, fitting, μισθὸς μ. τοῖς σώφροσι*, Plat. Tim. 18 B.

B. adv.:—I. *μετρίως, moderately, briefly, λέγειν*, Hdt. 2, 161: *in due measure, neither exaggerating nor depreciating, εἰπεῖν*, Thuc. 2, 35.—2. *enough, μετρίως κεχόρευται*, Ar. Nub. fin.: *μ. ἔχειν*, to be *pretty well off*, Plat. Theaet. 191 D, *τινός*, for a thing, Hdt. 1, 32, Plat. Euthyd. 305 D.—3. *modestly, temperately, calmly, μ. φέρειν*, Polyb. 3, 85, 9:—*on fair terms*, Thuc. 4, 19, 20.—II. the neut. *μέτριον* and *μέτρια* are also used as adv., *μέτριον ἔχειν*, Plat. Legg. 846 C, *μέτρια ζῆν*, Eur. Ion 632, *μέτρια βασανισθῆναι*, Plat. Soph. 237 B: also, *τὸ μέτριον ἀποκοιμηθῆναι*, Xen. Cyr. 2, 4, 26: superl., *ὡς μετριώτατα*, Thuc. 6, 89. Hence

Μετριότης, *ητος, ἡ, moderation*, Lat. *modestia*, Thuc. 1, 38, Xen. Cyr. 5, 2, 17, etc.: *moderation in* a thing, *περί τι, ἔν τινι*, Def. Plat. 411 E, 412 B.—II. *a middle condition, βίου*, Arist. Pol. 5, 11, 33.

Μετριοφρονέω, ῶ, (*μέτριος, φρονέω*) *to think modestly, to be moderate*, App. Hence

Μετριοφροσύνη, *ης, ἡ, modesty.*

Μέτρισμα, *ατος, τό,=νόμισμα.*

Μετροειδής, *ές,* (*μέτρον, εἶδος*) *like metre, metrical*, Dem. Phal.

ΜΕ'ΤΡΟΝ, *ου, τό, that by which anything is measured, a measure* or *rule*, Il. 12, 422: in the widest sense, either *weight* or *measure*, Hdt. 6, 127: generally, *a measure, standard*, Plat. Theaet. 183 B.—2. esp. *a measure of content*, as well as *the contents* or *thing measured, μέτρα οἴνου, ἀλφίτου, ὕδατος*, Il. 7, 471, Od. 2, 355; 9, 209, cf. Il. 23, 268, 741;—so that Homer's *μέτρον* seems to have been of definite size.—3. *any space measured* or *measurable, μέτρα κελεύθου, the length* of the way, Od. 4, 389; *μέτρον ὅρμου, the size* of the harbour, Od. 13, 101; so, very freq. in Hom., and Hes.:—hence also, *μέτρον ἥβης, full measure*, i. e. *prime* of youth, like *τέλος*, Il. 11, 225: *σοφίης μέτρον, perfect* wisdom, Solon 5, 52; *μέτρα μορφῆς*, one's stature, Eur. Alc. 1063: also, *μέτρα θαλάσσης*, Orac. ap. Hdt. 1, 47; though such phrases as *μέτρα ὀπώρης, βίου, ἐτέων* are mostly later, Jac. Ep. Ad. 651, 2; but in Thuc. 8, 95, *μέτρον θαλάσσης, a distance* by sea.—II. *the mean between two extremes, due length, breadth*, etc., *proportion*:—hence metaph., *measure, proportion, fitness, χρὴ κατ' αὐτὸν παντὸς ὁρᾶν μ.*, Pind. P. 2, 64; *μέτρα διώκειν*, Id. I. 6, 103; *πλέον μέτρου*, Plat. Rep. 621 A; *μ. ἔχειν*, Id. Legg. 957 A: *μ. προςτιθέναι*, to limit, Aesch. Cho. 797; but, *μέτρα ἐπιτιθέναι*, to add *means* (of guiding or driving), Pind. O. 13, 27, ubi v. Donalds. (20):—*μέτρῳ,=μετρίως*, Pind. P. 8, 111: so too, *κατὰ μέτρον.*—III. *metre*, freq. in Plat.; opp. to *μέλος* (music) and *ῥυθμός* (time), Id. Gorg. 502 C: *εἰς μέτρα τιθέναι*, to put into *verse*, Id. Legg. 669 D:—also *a verse, metrical line*, Id. Lys. 205 A. (The Sanscr. root is *mâ*, cf. *met-ire, meas-ure:* akin to it are *μέδιμνος, modus, modius*, Schäf. Phocyl. 130.)

Μετρονόμοι, *οἱ,* (*μέτρον, νέμω*) fifteen officers *who inspected the weights and measures*, (acc. to Böckh P. E. 1,

p. 67) ten in Athens itself and five in the Piræeus, Dinarch. ap. Suid., Arist. ap. Harp.:—their attendants were called *προμετρηταί*.

Μετροποιέω, ῶ, (*μέτρον, ποιέω*) *to make a measure: to make by measure.* Hence

Μετροποιΐα, ας, *ἡ*,=*μέτρον* III., Longin.

†Μέτων, ωνος, *ὁ*, *Meton*, son of Pausanias, of Leuconoë in Attica, a celebrated astronomer, Ar. Av. 997. —Others in Plut. Pyrrh. 13; etc.

Μετωνῠμία, ας, *ἡ*, (*μετά, ὄνομα*) *change of name:* in rhetoric, *the use of one word for another, metonymy*, Vit. Hom. 25. Hence

Μετωνῠμικός, *ή, όν*, *belonging to metonymy.* Adv. -*κῶς*.

Μετωπᾰδόν, adv. = *μετωπηδόν*, Opp. C. 2, 65.

†Μετώπη, *ης, ἡ*, Dor. -*πα*, *Metŏpē*, daughter of the Ladon, wife of Asopus, and mother of Thebe, Pind. O. 6, 144; Apollod. 3, 12, 6.—2. wife of Sangarius, mother of Hecuba, Apollod. 3, 12, 5.—II. a river of Arcadia near Stymphalus, Call. Jov. 26.

Μετωπηδόν, (*μέτωπον*) adv. *with head* or *forehead foremost:* of ships, *forming a close front*, Virgil's *junctis frontibus*, Hdt. 7, 100; *in line*, opp. to *ἐπὶ κέρως* (in column), Thuc. 2, 90.

Μετωπῐαῖος, *α, ον*, (*μέτωπον*) *on* or *of the forehead*, Galen.

Μετωπίας, *ου, ὁ*, (*μέτωπον*) *having a broad* or *high forehead.*

Μετωπίδιος, *ον*, = *μετωπιαῖος*, prob. l. Hipp., v. Lob. Phryn. 557. [ῐ]

Μετώπιον, *ου, τό*,=*μέτωπον*, *the forehead*, Il. 11, 95; 16, 739.—II. *an aromatic Aegyptian ointment*, Diosc.

Μετωπίς, *ίδος, ἡ*, *a head-band:* from

Μέτωπον, *ου, τό*, (*μετά, ὤψ*) strictly *the space between the eyes*, and so *the forehead, front*, cf. Il. 13, 615, and freq. in Hom., etc.; usu. of men, but of a horse in Il. 23, 454:—also in plur., Od. 6, 107, Eur., etc.; cf. *ἀνασπάω* II., *χαλάω* 1., 2:—Aetna is called the *μέτωπον* of Sicily by Pind. P. 1, 57.—II. *the front, fore part* of any thing, *the front, face* of a wall or building, Hdt. 1, 178; 2, 124: *the front* or *front-line* of an army, fleet, etc., Aesch. Pers. 720, Xen. Cyr. 2, 4, 2.

†Μέτωπος, *ου, ὁ*, *Metopus*, a Pythagorean of Metapontum, Stob.

Μετωποσκόπος, *ον*, (*μέτωπον, σκοπέω*) *observing the forehead, judging of men by their foreheads.*

Μετωποσώφρων, *ον*, gen. *ονος*, *with modest and ingenuous countenance*, Aesch. Supp. 198, e conj. Pors.

Μεῦ, Ep. and Ion. for *μοῦ*, enclit. gen. of *ἐγώ*, freq. in Hom.

†Μεχερῖνος, *ου, ὁ*, = Μυκερῖνος, Diod. S. 1, 64.

Μέχρῐ, and before a vowel, or metri grat., *μέχρις*,—I. prep. with gen., *until, unto, to a given point:*—1. of place. *μέχρι θαλάσσης*, Il. 13, 143, cf. Hdt. 2, 80; in poets, *μέχρι* sometimes follows its case.—2. of time, *τέο μέχρις; until* when? how long? Il. 24, 128, cf. Hdt. 1, 4; 3, 10, etc.; so also in prose, *μέχρις οὗ; μέχρις ὅσου;* Hdt. 8, 3, etc.; *μέχρι τινός*, for a space, whether of space or of time: *μέχρι πολλοῦ*, for long: *μέχρι παντός*, for ever: *μέχρι τούτου*, so long, Hdt. 1, 4; *μέχρι πότε;* for how long? Lat. *quousque?* etc.—3. in numbers it expresses a round sum, where prob. the real quantity is a little less, *up to, about, nearly*, Lat. *ad*, sometimes without altering the case of the subst., Lob. Phryn. 410: hence sometimes, like Lat. *citra, short of, within* a limit, *μέχρι κόρου μετρεῖσθαι*, Joseph. B. I. 2, 8, 5.—4. in Ion., *μέχρις οὗ* is sometimes followed by another gen., e. g. *μέχρις οὗ ὀκτὼ πύργων, μέχρις οὗ τροπέων τῶν θερινέων*, Hdt. 1, 181; 2, 19 (for *μέχρις οὗ ὀκτὼ πύργοι εἰσίν*, etc.), cf. Herm. Vig. n. 251; cf. *οὕνεκα* B.—5. sometimes before another prep. of motion to a place, as *μέχρι πρός...*, like *usque ad...*, Stallb. Plat. Crat. 412 E; so *μ. δεῦρο*, c. gen., Plat. Symp. 217 E.—II. as adv., *until, until that*, with subjunct. or optat., *μέχρι τοῦτο ἴδωμεν*, Hdt. 4, 119, etc.: *μέχρι μέν*, in protasis, with *δέ* in apodosis, Hdt. 4, 3: *μέχρι περ ἄν*, with subj., *so long as*, Plat. Sophist. 259 A. —2. *μέχρι ποτέ*, with indicat. pres., Jac. Ach. Tat. p. 689.—The rule that *μέχρι* must become *μέχρις* before a vowel, only applies to poets: in Att. prose, *μέχρι* before a vowel is so freq., that the Atticists thought *μέχρις* not Att., Thom. M. 135, cf. Lob. Phryn. 14, sq.; the same holds of *ἄχρι* and *ἄχρις: μέχρι* is also the strict Ion. form, Stallb. Plat. Symp. 210 E: most critics, however, now prefer *μέχρις* before a vowel. (*μέχρι* is to *μῆκος, μακρός*, as *ἄχρι* to *ἄκρος*.)

ΜΗ΄,—A. ADVERB, *not*, used in cases where the negation depends on some previous condition, either expressed or implied, while *οὐ* denies absolutely and independently: so that *μή* expresses *subjectively*, that one *thinks* a thing *is not; οὐ objectively* that it *is not:* (the same is the distinction between the compounds of *μή* and *οὐ*). Hence *μή* stands,—I. generally in DEPENDENT clauses, and so,—1. after all conditional or contingent conjunctions, as *εἰ, αἰ, ὅτε, ὁπότε, ἐάν* or *ἤν, ὅταν, ἐπειδάν*, etc.; thus in Hom. *εἰ μή* with fut. indic. after the fut., Il. 7, 98; also without a verb, *except, unless*, Od. 12, 326; the verb is supplied in H. Hom. Cer. 24: in Att., *εἰ μὴ εἰ* is found, like Lat. *nisi si, χρήσιμος οὐδέν, εἰ μὴ εἴ τις ὑπολάβοι..*, Plat. Gorg. 480 B, ubi v. Stallb.: *εἰ μή* is also esp. used with pres. in answers, as, *σὺ δὲ τοῦτο λέγεις; Εἰ μὴ ἀδικῶ γε*, Id. Rep. 608 D: so *αἴ κε ἐάν*, etc., with subjunctive, Il. 18, 91; 22, 55, *ὅτε μή*, c. opt. aor. after opt. pres. and *ἄν*, Od. 16, 197, when it is *except, unless that, unless when:* on the other hand with *ὡς, ὅτι, ἐπεί, since, because*, which are not contingent, *οὐ* is required, *ἐπεὶ οὐχ ὁμογάστριος Ἕκτορός εἰμι*, Il. 21, 95.—On *εἰ δὲ μή*, v. sub *εἰ μή*.—2. after the final conjunctions *ἵνα, ὡς, ὅπως, ὥστε*, because there are in their nature contingent, as *ὡς μή—ὄλωνται, O that they perish not*, Il. 8, 468. —3. with the relative *ὅς*, either *οὐ* or *μή* may be used, as it is taken to be definite or indef.; but with the indef. *ὅςτις* always *μή*, as Thuc. 1, 40. —4. with the infin., though in Hom. only in oratione obliqua, as Il. 14, 46, Od. 18, 167; (whereas in Att. *οὐ* is oft. retained in orat. obl., as if the words had been not *quoted*, but simply *repeated*, e. g. Eur. Hel. 836, Plat. Phaed. 63 D.): but regularly, *μή* attached itself to the infin. in all cases, even when it seems absol.; (for, though when the inf. is the subject of the sentence, as *τὸ μὴ πυθέσθαι μ' ἀλγύνειεν ἄν*, Soph. Tr. 458, *a supposed case* is put, *τὸ μὴ π.*=*εἰ μὴ πυθοίμην...;* yet in *λείπομαι γὰρ ἐν τῷ μὴ δύνασθαι*, Soph. O. C. 496, the inf. is really absol., and must be paraphrased by *ὅτι οὐ δ.*):—so,—5. with an abstract subst., as in Ar. Eccl. 115, *δεινόν ἐστιν ἡ μὴ 'μπειρία*=*τὸ μὴ ἐμπειρίαν ἔχειν*, as a general expression of opinion; whereas *ἡ οὐκ ἐξουσία*, Thuc. 5, 50, applies to the specific fact, cf. *οὐ* I. 2: so also—6. with the participle, when it may be resolved into *εἰ* with the indic., as *μὴ ἀπενείκας*=*εἰ μὴ ἀπήνεικε:* Hdt. 4, 64; whereas *οὐκ ἀπενείκας* would be=*ἐπεὶ οὐκ ἀπήνεικε:* so also, *δίδασκέ με ὡς μὴ εἰδότα, ut qui nihil sciam*, Soph. O. C. 1154.—See further under *οὐ*.—II. *μή* is very freq. in INDEPENDENT clauses containing *a command, entreaty, warning*, or expressing *a wish, fear*, in which cases, like Lat. *ne*, it stands first in the sentence: hence,—1. with imperat., *μή* is always used, and regularly with the pres., Il. 1, 32, etc.: sometimes with inf. pres. for imperat., as Il. 2, 413; sometimes with ind. fut., *μὴ νεμεσήσετε*, Il. 15, 115; to express a confidence that the request will be complied with. The examples of *μή* with imperat. aor. are very rare and mostly Homeric, as Il. 4, 410, Od. 2, 70; 15, 263; 16, 301; 24, 248, cf. Pors. Hec. 1166: it differs from the imperat. pres., in that the pres. forbids *what is doing*, the aor. *what is not yet begun;* besides, the force of the pres. is not confined to a *single* act but *continuous*, Herm. Opusc. 1, p. 270; but—2. with subjunctive, if the forbidding be only *momentary*, confined to a *single* act, and regularly with the aor., Il. 5, 684; 6, 265; oft. with notion of *warning* or *threatening*, *μή σε παρὰ νηυσὶ κιχείω, let me not* catch thee..! Il. 1, 26: of *fear*, *μή με στίβη τε κακὴ καὶ θῆλυς ἐέρση δαμάσῃ*, I fear, *lest* frost chill me, Od. 5, 467:—in all cases where *μή* stands with subjunct., *ὅρα, φοβοῦμαι*, etc. might be supplied, so that here the adverb and conjunction pass into one another, cf. *μή*, B. V.: yet this is not necessary; for *μή* may stand independently in a command, request, etc., as well as in a question, and be rendered by our *O that* it may *not..!* —3. the Att. were fond of an aposiopesis with *μή* without any verb expressed, *μὴ τριβάς* (sc. *ποιεῖτε, ἐμβάλλετε*) Soph. Ant. 577; *μή μοι πρόφασιν*, Ar. Ach. 345; *μή μοί γε μύθους*, Ar. Vesp. 1179, as we say, *no* delay! *no* excuse! so also *μὴ γάρ*, etc., cf. Jelf Gr. Gr. § 897.—4. *μή* is joined with optat. aor. to express a negative *wish*, *μὴ γὰρ ὅγ' ἔλθοι ἀνήρ*, *O* that he may *not* come! Od. 1, 403; *μὴ ἐμέ γ' οὗτος λάβοι χόλος*, may such anger as thine never come on me, Il. 16, 30; strengthd., *μὴ μάν*, Il. 8, 512: the same thing is expressed by the rare form *μὴ ὄφελες λίσσεσθαι*, I wish thou hadst *not..*, Il. 9, 698; so that *μή* may be taken with *λίσσεσθαι*. —5. in hasty negative answers the Att. often put *μή* alone, where the verb must be supplied, as in Soph. O. C. 1441, *εἰ χρή, θανοῦμαι.* Answ. *Μὴ σύ γε* (sc. *θάνῃς*), cf. Valck. Phoen. 353: in this case we must sometimes supply a verb, as in Ar. Ach. 458, *ἄπελθε νῦν.* Answ. *Μὴ ἀλλὰ* (sc. *τοῦτο γένηται*), *Nay but!*—so, *μή γε, μή μοί γε, μή μέ γε, μήπω γε*, oft. in Trag. and Com.—III. the position of *μή* occasions a difficulty in two places of Od., viz. Od. 4, 684, *μὴ—μνηστεύσαντες—μηδ' ἄλλοθ' ὁμιλήσαντες, ὕστατα καὶ πύματα νῦν ἐνθάδε δειπνήσειαν, no*—these suitors—let them, *never* meeting again, now eat their last meal; and Od. 11, 613, μὴ—τεχνησάμενος—μηδ' ἄλλο τι τεχνήσαιτο, *no*—after having wrought this—let him *never* work anything else. Here the participles are parenthetic, and μηδέ takes up the negation properly expressed by μή, μηδ' ἄλλο τι, being taken as one word, like μηδοτιοῦν, cf. Herm. Vig. 262, Nitzsch Od. 4, 684.—IV. in a sentence of two clauses connected by ἤ or καί, μή is sometimes omitted in the second clause, e. g. Soph. O. T. 889.—V. in Soph. Phil. 1059, we have οὐδέν..μηδέ in answering clauses, which is difficult: the simplest way is to suppose that οὐδέν is used in the first clause because it is joined not with inf. κρατύνειν, but with adv. κάκιον, v. Ellendt s. v. μηδέ 4, *c.*

B. μή, Conjunction, *that...not*, *lest*, Lat. *ne.*—I. usu. with subjunct. aor. after principal verb in pres. or fut.; so always in Att., but in Hom. often after imperat. aor., Il. 1, 522, Od. 15, 278, etc.—II. with optat. after principal verb in past tense, as Il. 12, 403. Od. 1, 133, etc.—III. with past tense of indic., to express a past action, as Od. 5, 300, δείδω, μὴ δὴ πάντα νημερτέα εἶπεν, I fear, she has spoken all too true: so also in Att., v. Elmsl. and Herm. Med. 310: μή is joined with indic. fut. chiefly as an interrog., cf. infr. C. I.—IV. after verbs expressing *fear*, *anxiety*, etc., μή regularly stands with a finite verb, δέδοικα μὴ γένηται, Lat. *vereor ne fiat*, I fear, *lest* it happen, where in common language we omit the negative, I fear *it will* happen (but a negat. is always implied; for when we *fear* a thing *will* happen, we *wish* it *may not.*) Hom. uses δείδω, δέδια, δέδοικα, περιδείδω, ταρβέω, ἅζομαι and δέος αἱρεῖ με: regularly, these verbs are followed by μή with subjunct.; by the opt. only in oratione obliqua or after past tenses, as Il. 14, 261; 21, 329, Od. 11, 634, etc.; but even in Att. the subjunct. is often put where strictly the opt. should stand, Pors. Phoen. 68; and Eur. Hec. 1138 sqq. is a remarkable instance of ἔδεισα followed by both subj. and opt.: for this subjunct. the Att. also use indic. fut., Heind. Plat. Crat. 393 C, more rarely indic. pres., Valck. Phoen. 93. For a full discussion of the point, v. Jelf Gr. Gr. § 805-9.—2. in the same way, μή follows verbs that express *care*, *caution*, etc., ἰδεῖν μὴ λάθωνται, to see *that* they *don't* forget, Il. 10, 98; φράζεσθαι μή..., Il. 15, 164; πειρᾶσθαι μή..., to try *whether or no*, Od. 21, 395, etc.—V. μή is used with inf. after vehement negations: so with inf. aor. after ὄμνυμι, Il. 23, 585, Od. 2, 373; after ὅρκον ἑλέσθαι, with inf. pres., Od. 4, 747; after ἴστω Ζεύς, with inf. aor., Il. 19, 261, with inf. fut., Od. 5, 187: so after negat. wishes, δὸς μὴ 'Οδυσσῆα οἴκαδ' ἱκέσθαι, Od. 9, 530.—2. sometimes the inf. passes into a finite verb, as ἴστω Ζεύς, with μή and indic. fut., Il. 10, 330; with ind. pres., Il. 15, 41.—VI. lastly, μή is used (as it seems) pleonast. after all verbs which have a negative sense, such as ἀρνεῖσθαι, κωλύειν, εἴργειν, φεύγειν; sometimes also after nouns of like signf., as κώλυμα, Thuc. 1, 16, cf. Soph. O. T. 57; or adverbs, as ἐμποδών, Xen. An. 3, 1, 13: with these verbs the article is often inserted, as ἀρνεῖσθαι τὸ μή..., τὸ μὴ οὐ..—Prob. μή was here used from the anxiety of the Greeks to be as explicit as possible, v. Buttm. Excur. xi. ad Dem. Mid.; cf. μὴ οὐ.

C. μή as Interrogative,—I. in direct questions, with all tenses of indic.; but like Lat. *num*, mostly where a negative answer is expected, ἦ μή που...φάσθε; *surely ye did not* say? Od. 6, 200, cf. 9, 405; whereas with οὐ the answer expected is affirmat.: in Att. μή without ἦ is found usu. in the same way, e. g. Aesch. Pers. 344; though sometimes it leaves the answer indeterminate, like Lat. enclitic *-ne*, e. g. Plat. Theaet. 196 B. The above distinction of the answer expected after οὐ and μή, serves to explain passages where they stand conjointly, as οὐ σῖγ' ἀνέξει, μηδὲ δειλίαν ἀρεῖς; *wo'n't* you be silent, and *will* you be cowardly? i. e. *be* silent and *be not* cowardly, Soph. Aj. 75, cf. Tr. 1183: (in which cases Elmsl. extends the force of οὐ to the second clause οὐ μὴ ἀρεῖς; will you *not not* be cowardly? but this would make μή=οὐ,—cf. sub οὐ μή).—2. in indirect questions, or when another's question is repeated, μή is used with subjunct. of a present, but with optat. of a past action; sometimes also with indic., to mark that the asker believes the thing he asks about, e. g. Soph. Ant. 1253, cf. Elmsl. Heracl. 482, Herm. Vig. n. 270. In these cases μή may be rendered by *whether*, cf. supr. B. V. 2.

(The Lat. *NE* is only a dialectic variety of μή, cf. μίν and νίν, μῶν and *num*, Buttm. Exc. xi. ad Dem. Mid.) [In Att. poets, μή is joined by synizesis with a following vowel: the case of μὴ οὐ forming one syll. is the most freq.]

Μή in compos., or joined with other particles, as μὴ γάρ, μὴ οὐ, etc., will be found in alphabetical order: these should be compared with the corresponding forms of οὐ.

Μὴ γάρ, an elliptic phrase, used in emphatic denial, *certainly not*, Lat. *nullo modo*, *longe abest*, where an imperat. or optat. verb must be supplied from the foregoing passage to which the denial refers, as μὴ λεγέτω τὸ ὄνομα..., Answ. μὴ γάρ (λεγέτω), Plat. Theaet. 177 E, cf. Jelf. Gr. Gr. § 897: also strengthd., μὴ γάρ γε, μὴ γὰρ δή, Seidl. Eur. Tro. 212.

Μή γε, *not at least*, strengthd. for μή, Soph. Fr. 185.

†Μήδα, ας, ἡ, *Meda*, wife of Idomeneus, Lyc. 1221.—2. daughter of Cothelas of Thrace, Ath. 557 D.

Μηδᾰμᾶ, μηδᾰμῆ, *in no wise*, *not at all*, freq. in Hdt. with another μή, or compd. of μή, ἄλλων μηδαμᾶ μηδαμῶν ἀνθρώπων, μηδαμᾶ μηδέν, etc., Hdt. 2, 91; 7, 50, 1; μηδαμῆ χύλα, Aesch. Pr. 58; μὴ φύγητε μηδαμῆ, Soph. Phil. 789.—II. of place, *nowhere.* (Strictly dat. fem. from μηδαμός, and so sometimes written μηδαμᾷ, μηδαμῇ, as by Ast in Plato: but in poets we sometimes find it μηδαμά [μᾰ], e. g. Aesch. Pers. 431, Ar. Thesm. 1162, when it must be taken as neut. pl.; so also oft. in Mss. of Hdt.,—and perh. this is the more correct form.)

Μηδᾰμῑνός, ή, όν, *good for nothing*; cf. οὐτιδανός (οὔτις).

Μηδᾰμόθεν, (μηδαμός) adv. *from no place*, Xen. Cyr. 8, 7, 14: usu., μ. ἄλλοθεν, *from no* other *place*, as Plat. Phaed. 70 E.

Μηδᾰμόθῐ, adv. *nowhere*: and

Μηδαμοῖ, adv. *nowhither*, Xen Lac. 3. 4: from

Μηδᾰμός, ή, όν, for μηδὲ ἀμὸς *not even one*, i. e. *not any one*, *no one*, *none*, like μηδείς, Hdt. 1, 143, 144, etc.—As adj. only in plur., the sing. being scarcely used, except in the adverbs μηδαμῆ, -μοῖ, -μοῦ, etc. Hence

Μηδᾰμόσε, adv. *nowhither*, μ. ἄλλοσε, Plat. Rep. 499 A: and

Μηδᾰμοῦ, adv. *nowhere*, Aesch. Eum. 423; μ. ἄλλοθι, Plat. Phaed. 68 A; c. gen., μ. τῶν ὄντων, Lat. *nusquam gentium*, Plat. Parm. 162 C, cf. Legg. 958 D.—II.=μηδαμῆ, Aesch. Eum. 624, Soph. Aj. 1007, etc.

Μηδᾰμῶς, adv. from μηδαμός,=μηδαμᾶ, Hdt. 4, 83, and oft. in Trag.

Μηδέ, adv. (μή, δέ) *nor*, Lat. *neque*, *nec*, joining a second clause or additional clause to a sentence, the former part of which may be either affirmat., or negat. with μή; freq. from Hom. downwds.—2. also doubled, μηδέ....μηδέ..., *neither....nor...*, Lat. *neque....neque...*, opposing the two clauses of a sentence, first in Il. 4, 303:—μηδέ also follows μή, or μήτε, when it should be translated *nor yet*, οἷς μήτε παιδεία μήτε νόμοι μηδὲ ἀνάγκη μηδεμία, Plat. Prot. 327 C, cf. Pind. I. 2, 65, Soph. Phil. 771:—but whether μήτε can follow μηδέ is questionable, v. sub οὐδέ, οὔτε.—When δέ is in the second clause, to mark opposition, and μή is expressed only in the second clause, the words should be written divisim μὴ δέ, as Soph. O. C. 481, cf. Schäf. Append. Bast Ep. Cr. p. 29.—II. joined with a single word or phrase, *not even*, Lat. *ne...quidem*, Il. 21, 375, Od. 4, 710, etc.; repeated emphatically, μηδ' ὄντινα γαστέρι μήτηρ κοῦρον ἐόντα φέροι μηδ' ὃς φύγοι, let *not* the babe unborn—*no not even* it escape, Il. 6, 58:—on Od. 4, 684; 11, 613, v. sub μή A. III.—Hom. often uses μηδέ τι, v. sub μήτις.

†Μήδεια, ας, ἡ, Ion. -είη, Hdt. 1, 2, *Medēa*, daughter of Aeetes king of Colchis, fled with Jason to Greece, Hes. Th. 961; Pind. P. 4, 15; etc.

†Μήδειος, ου, ὁ, *Medēus*, son of Jason and Medea, Hes. Th. 1001: cf. Μῆδος.—Others in Dem. 1052, 6; Theocr. Ep. 18, 2; etc.

†Μήδειος, ον,=Μηδικός, Anth.: οἱ Μήδειοι, *the Medes*, Pind. P. 1, 151 (78).

Μηδείς, μηδεμίᾰ, μηδέν, for μηδὲ εἷς, declined and accentuated just like εἷς, μία, ἕν, gen. μηδενός, μηδεμιᾶς, *not even one*, i. e. *no one*, *none*, like Lat. *nullus* for *ne ullus*, in Hom. only once, μηδέν, Il. 18, 500: μηδὲ εἷς, which (so written) is never elided even in Att., retained the first emphatic signf., *not even one*, and often had a particle between, as μηδ' ἂν εἷς, Pors. Hec. praef. p. xxxiv: ὁ, ἡ μηδέν (sc. ὢν, οὖσα), one who is a *mere nothing*, *a nobody*, Valck. Phoen. 601, Lob. Soph. Aj. 1218 (1231); τὸ μηδέν, *simply nothing*, Hdt. 1, 32; so too τὸ μηδέν, of an eunuch, Hdt. 8, 106, hence, generally, *a useless* or *worthless person*, v. Ellendt. Lex. Soph. s. v. μηδείς 4:—neut. μηδέν, freq. as adv., *not at all*, *by no means*, Plat. Polit. 280 A, etc.—When other negatives, also derived from μή, are used with it, they do not destroy, but strengthen the negation, μηδέποτε μηδὲν αἰσχρὸν ποιήσας ἔλπιζε λήσειν, *never* hope to escape, when you have done *any thing* base, Isocr. 5 B.—The plur. μεδένες, is very rare, Xen. Hell. 5, 4, 20; acc. μηδένας, Plat. Euthyd. 303 B;—μηδαμοί, ῶν, being used instead.—For μηθείς, v. sub voce.—On the difference between μηδείς and οὐδείς, v. sub μή et οὐ.

Μηδέποτε, (μηδέ, ποτέ) adv. *never*, with pres. and past tenses, as well as fut., Ar. Pac. 1225, Plat. Prot. 315 B, etc., cf. Lob. Phryn. 458:—but μηδέ ποτε, *and never*, Hes. Op. 715, 742.

Μηδέπω, (μηδέ, πώ) adv., *nor as yet, not as yet*, Aesch. Pers. 435: cf. μήπω.

Μηδεπώποτε, (μηδέ, πώποτε) adv., *never yet*, Luc., etc.; properly with past tenses, usu. perf., v. Lob. Phryn. 458.

Μηδεσῑκάστη, ης, ἡ, strictly *adorned with prudence*, from μήδεσι (dat. pl. of μῆδος) and κέκασμαι, fem. pr. n., †*Medesicaste*, daughter of Priam, wife of Imbrius, Il. 13, 173.

Μηδέτερος, α, ον, (μηδέ, ἕτερος) *neither of the two*, Plat. Rep 470 B, etc. Hence

Μηδετέρωθεν, adv. *from neither side:* and

Μηδετέρως, adv. *in neither way*, Arist. Poët. 14, 8.—2. *in the neuter gender:* and

Μηδετέρωσε, adv. *to neither side*, Thuc. 4, 118.

Μήδευμα, ατος, τό, (μήδομαι) *a stratagem, trick.*

Μὴ δή, *nay do not...*, Il. 16, 81, etc.; so too, μὴ δῆτα, Soph. O. T. 830, 1153, etc.

†Μηδία, ας, ἡ, *Media*, an important country of Asia between Armenia and Assyria, Hdt.; etc.

†Μηδίας τεῖχος, τό, *the wall of Media*, between the Tigris and Euphrates, separating Babylon from Mesopotamia, Xen. An. 1, 7, 15; 2, 4, 12; with v. l. Μηδείας, as in Hell. 2, 1, 13, also: called by Strab. Σεμιράμιδος ἐπιτείχισμα, p. 529.

†Μηδίας, ου, ὁ, *Medias*, a physician, Diog. L. 5, 72.

Μηδίζω, *to be a Mede in manners, language* or *dress:* esp. *to side with the Medes, to Medize*, opp. to Ἑλληνίζω, Hdt. 4, 144, etc., Thuc. 3, 62, etc.

Μηδικός, ή, όν, *Median:* †ἡ Μηδική, sc. γῆ,=Μηδία, Xen.†: τὰ Μηδικά (sc. πράγματα), *the Median affairs*, esp. *the war with the Medes*, the name always given by Thuc. to the great Persian war, which Hdt. calls τὰ Περσικά.—II. Μηδικὴ πόα, *herba Medica*, a kind of *clover, lucerne*, Ar. Eq. 606.—III. μῆλον Μηδικόν, v. μῆλον (B).

Μήδιον, ου, τό, *an herb*, perh.=Μηδικὴ πόα, Diosc.

†Μήδιος, α, ον,=Μηδικός, Xen.

†Μήδιος, ου, ὁ, *Medius*, a historian, Strab. p. 14.—Others in Arr.; etc.

Μηδίς, ίδος, ἡ, sub. γῆ, *Media*, Diosc.—II. sub. γυνή, *a Median woman*, †Hdt. 1, 91.

Μηδισμός, οῦ, ὁ, (Μηδίζω) *a leaning towards the Medes, being in their interest, Medism*, Hdt. 4, 165, etc., Thuc. 1, 135, etc.

Μηδιστί, adv. *in Median fashion*, Strab. p. 500:—*in the Median tongue.* [τῑ] From

†Μῆδοι, ων, οἱ, *the Medes*, Hdt. 7, 62; etc.

†Μήδοκος, ου, ὁ, *Medŏcus*, king of the Odrysians, Xen. An. 7, 2, 32.

Μηδοκτόνος, ον, (Μῆδοι, κτείνω) *Mede-slaying*, Anth.

Μηδόλως, adv., for μηδ' ὅλως, *not at all.*

Μήδομαι, f. μήσομαι: dep. mid.: (μῆδος). *To be minded, to intend, devise, decree, resolve*, αὐτὸς εὖ μήδεο, *resolve* well thyself, Il. 2, 360: hence *to give advice* to another, τινί τι, Od 5, 189.—2. *to plan and do cunningly* or *skilfully, to plot, work, bring about*, oft. in Hom., and usu. in bad sense, κακὰ μήδεσθαί τινι, *to plot* or *work* evil against one, Lat. *male consulere in aliquem;* so, ὄλεθρον μ. τινί, Od. 24, 96; also c. acc. pers. et rei, κακὰ μήσατ' Ἀχαιούς, he *wrought* them mischief, Il. 10, 52; so also in Il. 22, 395, Od. 24, 426,—like κακὰ δρᾶν τινά: in Trag. usu. μ. τι, Aesch. Pr. 477, etc., cf. Pind. N. 10, 120; μ. τι ἐπί τινι, Aesch. Cho. 991, Soph. Phil. 1114:—simply *to make*, μέλι, Simon. 57 Bergk:—also c. inf., *to contrive that* a thing *should be*, Pind. O. 1, 51.—II. *to take care of*, Ibid. 171, like κήδομαι: the latter form has been substituted by the last ed. in Plut. 2, 407 D.—Only poet. (Cf. μέδομαι, fin.)

Μηδοπότερος, α, ον, (μηδέ, ὁπότερος)=μηδέτερος, Anth. P. 3, 12.

ΜΗ͂ΔΟΣ, εος, τό, but hardly to be found save in plur. μήδεα, *counsels, plans, arts*, usu. with collat. notion of *prudence* or *cunning*, δόλους καὶ μήδεα, Il. 3, 202; πεπνύμενα μήδεα εἰδώς, Il. 7, 278; etc.: μήδεα μάχης, *plans* of fight, Il. 15, 467; 16, 120:—so in Pind. P. 4, 46; 10, 16, Aesch. Pr. 602 (lyric), cf. Soph. Fr. 604.—2. like μῆτις, *care, anxiety*, σά τε μήδεα, *care* for thee, once in Od. 11, 202.—II. in Od. 18, 67, 87; 22, 476, *virilia*, in full μήδεα φωτός, 6, 129; in which signf., μήδεα is to μήδομαι, as the almost synon. μέζεα to μέδομαι.—2. *the bladder* or *its contents*, Opp. C. 4, 437.—Ep. word. (Akin to μῆτις, q. v.)

†Μῆδος, ου, ὁ, *Medus*, son of Medea after whom the Μῆδοι were said to be named, acc. to Strab. 526; etc.—2. *the Mede*, i. e. king of Media, Astyages, Aesch. Pers. 765.—II. a river of Persia, Strab. p. 729.

†Μῆδος, ου, ὁ, fem. Μηδίς, ίδος, *a Mede*, Hdt.; etc.

†Μηδοσάδης, ου, ὁ, *Medosades*, an ambassador of the Thracian prince Seuthes, Xen. An. 7, 1, 5.

Μηδοςτιςοῦν, neut. μηδοτιοῦν, for μηδὲ ὅςτις οὖν, μηδὲ ὅ τι οὖν, *no one whatever, nothing whatever*, Theogn. 64.

Μηδοσύνη, ης, ἡ, (μῆδος) *counsel, prudence*, Anth. P. 15, 22.

Μηδοφόνος, ον, (Μῆδος, *φένω)=Μηδοκτόνος, Anth. P. 7, 243.

†Μήδων, ωνος, ὁ, *Medon*, son of Ceisus, Paus. 2, 19, 2.

Μηθείς, neut. μηθέν, a later form for μηδείς, μηδέν, first in Arist., and Theophr., Lob. Phryn. 182; but the fem. μηδεμία never became μητεμία.

†Μήθυμνα, ης, ἡ, Dor. Μάθ., *Methymna*, a city in the north of Lesbos, now called *Molivo*, Thuc. 3, 2.—II. a daughter of Macareus, Diod. S. 5, 81.

†Μηθυμναῖος, α, ον, *of Methymna* (1), *Methymnēan*, Hdt.; ἡ Μηθ...αία, *the territory of M.*, Strab. p. 616.

†Μηθώνη, ης, ἡ,=Μεθώνη, Il. 2, 716.

Μὴ ἵνα, followed by ἀλλά,=μὴ ὅτι.., ἀλλά..; v. μὴ ὅτι.

†Μηΐονες, οἱ, Ion.=Μῄονες, Hdt. 7, 74.

Μηκάζω,=μηκάομαι, Nic. Al. 214.

Μὴ καί, for μηδέ, Ap. Rh.

ΜΗΚΑ΄ΟΜΑΙ, dep., with old poet. part. aor. μᾰκών (v. infra): perf. with pres. signf. μέμηκα, part. μεμηκώς, Il. 10, 362; shortd. fem. μεμᾰκυῖα, Il. 4, 435: impf. formed from perf. ἐμέμηκον, Od. 9, 439. *To bleat*, of sheep, Il. 4, 435: Od. 9, 439: of hunted fawns or hares, *to scream, shriek*, Il. 10, 362: later esp. of goats (cf. μηκάς), Anth.,—as also βληχάομαι (our *bleat* is used both of sheep and goats. The Homeric part. μακών is only found in the phrase, κὰδ δ' ἔπεσ' ἐν κονίῃσι μακών, fell *shrieking* to earth, of a wounded horse, etc., Il. 16, 469, Od. 10, 163; 19, 454; of a man, Od. 18, 98. (Formed from the sound of sheep, as μυκάομαι from that of kine.)

Μηκάς, άδος, ἡ, (μηκάομαι) *the bleating one*, in Hom. always epith. of she-goats, in plur., μηκάδες αἶγες, Il. 11, 383, Od. 9, 124, 244; later, μ. βοῦς, Soph. Fr. 122; μ. ἄρνες,=βληκάδες, Eur. Cycl. 189.

Μηκασμός, οῦ, ὁ, (μηκάζω) *a bleating*, Lat. *balatus*, Plut. Sull. 27.

Μηκεδᾰνός, ή, όν, (μῆκος) *long*, Anth. P. 11, 345.

Μηκέτι, adv., *no more, no longer, no further*, Hom., etc.: μηδ' ἔτι, *nor any more*, Hom. †(μή, ἔτι after the anal. of οὐκέτι; Buttm. considers it contd. from μὴ οὐκέτι, Ausf. Gr. Gr. § 26, Anm. 9, Lob.)

Μήκη, ἡ,=μηκασμός, like μύκη=μυκασμός.

Μηκηθμός, οῦ, ὁ, (μηκάομαι)=μηκασμός, Opp. C. 2, 359. (Cf. μυκηθμός.)

†Μηκιστεύς, έως Ep. and Ion. έος, ὁ, *Mecisteus*, son of Talaus, a Grecian chief, Il. 2, 566.—2. son of Echius, companion of Teucer, Il. 8, 333.

†Μηκιστηϊάδης, ου Ep. αο, ὁ, *son of Mecisteus*, i. e. Euryalus, Il. 6, 28.

Μηκητικός, ή, όν, (μηκάομαι) *bleating, given to bleating.*

Μήκιστος, η, ον, Dor. and Att. μάκιστος [ᾱ]: (μῆκος):—superl. of μακρός, *tallest*, τὸν δὴ μήκιστον καὶ κάρτιστον κτάνον ἄνδρα, Il. 7, 155, cf. Od. 11, 309; *longest*, Soph. O. T. 1301.—Adv. μήκιστον, *for a very long time* or *in the highest degree*, H. Hom. Cer. 259; ubi al. μήκιστᾰ, as in Od. 5, 299, 465, τί νύ μοι μήκιστα γένηται, what is to become of me *at last:* μήκιστον ἀπελαύνειν, to drive *as far* off *as possible*, Xen. Cyr. 4, 5, 28.

Μηκόθεν, adv., (μῆκος) *from afar*, στῆναι, Aesop.

Μηκοποιέω, ῶ, (μῆκος, ποιέω) *to lengthen.*

ΜΗ͂ΚΟΣ, Dor. μᾶκος, εος, τό, *length*, of space, Od. 9, 324; μ. ὁδοῦ, Hdt. 1, 72, etc.: hence also *height, tallness, stature*, Od. 11, 312; 20, 71.—2. of time, μ. χρόνου, Soph. Tr. 69, etc.: hence, μ. λόγου, λόγων, a *long* speech. Aesch. Eum. 201, Soph. O. C. 1139.—3. of size or degree, *greatness, magnitude*, ὄλβου, Emped. 355.—II. τὸ μῆκος or μῆκος, absol. as adv., *in length*, Hdt. 1, 181, etc.; ἐς μῆκος, Hdt. 2, 155:—*at length, in full*, οὐ μῆκος ἀλλὰ σύντομα, Soph. Ant. 446; *in greatness*, Ib. 393. (From same root as μακρός. Hence is formed μήκιστος, superl. of μακρός. cf. μέγας, fin.)

Μήκοτε, adv. Ion. for μήποτε, Hdt.

†Μηκύβερνα, ης, ἡ, *Mecyberna*, a city in the peninsula Pallene in Macedonia, harbour of Olynthus, Hdt. 7, 122.

†Μηκυβερναῖος, α, ον, *of Mecyberna, Mecybernēan*, οἱ M., Thuc. 5, 18.

†Μήκυθος, ου, ὁ, *Mecythus*, masc. pr. n., Dion. H.

Μηκύνω, f. -ῠνῶ, in Hdt. -ῠνέω Dor. μᾱκ-: (μῆκος):—*to lengthen, prolong, extend*, Xen. Mem. 3, 13, 5: of time, μ. χρόνον, βίον, Eur. H. F. 87, 143: and in pass., μηκύνεται ὁ πόλεμος, Thuc. 1, 102:—also *to delay, put off*, τέλος, Pind. P. 4, 508; μ. λόγον *to spin out* a speech, *speak at length*, Hdt. 2, 35; so, λόγους, Soph. El. 1484; also without λόγον, *to be lengthy* or *tedious*, Hdt. 3, 60, Ar. Lys. 1132, and Plat.—Thuc. adds an acc. objecti, μ. τὰ περὶ τῆς πόλεως, τὴν ὠφελίαν, *to talk at length about, dwell upon..*, 2, 42, sq. :—but—3. μ. βοήν, *to raise a loud* cry, Soph. O. C. 489; cf. μακρός I., 4. Hence

Μηκυσμός, οῦ, ὁ, *a lengthening*: esp. of vowels, in prosody.

ΜΗ´ΚΩΝ, ωνος, ἡ, *the poppy*, Il. 8, 306, Hdt. 2, 92.—2. *the head of a poppy*, like κώδεια, Theophr. :—used as an architectural ornament, Paus. 5, 20, 5.—3. *poppy-seed*, for food, Thuc. 4, 25: *the narcotic juice of the poppy, opium*, cf. μηκώνιον.—II. *part of the intestines* of testaceous animals, Arist. H. A. 4, 4, 22, sq., 5, 15, 10: also *the ink-bag of the cuttle-fish*, Ael. ap. Suid., cf. Ath. 316 D (where it is ὁ μ.).—III. *a metallic sand*, Poll.—IV.=πέπλος IV.

†Μηκώνη, ης, ἡ, *Meconē*, ancient name of Sicyon, Hes. Th. 536.

Μηκωνικός, ή, όν, *belonging to a poppy*, Theophr.

Μηκώνιον, ου, τό, *the juice of the poppy, opium*, like μήκων I. 3, Theophr.—II. *the discharge from the bowels of new-born children*, Hipp., Arist. H. A. 7, 10, 5; cf. μήκων II.

Μηκωνίς, ίδος, ἡ, a kind of *lettuce with poppy-like juice*, Nic. Th. 630; also μηκωνῖτις.—II. as adj., *prepared with poppy*, μακωνίδες ἄρτοι, Alcman. 17.

†Μηκωνίς, ίδος, ἡ, *Meconis*, fem. pr. n., Theophil. Phil. 2, 2.

Μηκωνίτης, ου, ὁ, (μήκων) *like a poppy*, Hipp.—II. *a precious stone*, Plin. 37, § 63.

Μηκωνοειδής, ές, (μήκων, εἶδος) *like a poppy*.

†Μήλα, ας, ἡ, *Mela*, fem. pr. n., Anth. P. 6, 348.

Μηλατάς, ὁ, *a shepherd*, also μηλώτης, ap. Hesych.

Μηλάτων, metaplast. gen. plur. for μήλων, *sheep*, Lyc. 106. [ᾰ]

Μηλᾰφέω, ῶ, (μήλη, ἁφή) *to probe*, like ψηλαφάω.

Μηλέα, ας, ἡ, (μῆλον) *an apple-tree*, Lat. *malus*, Od. 7, 115; 11, 589: μ. Περσική, *malus Persica, the peach*, Theophr.; μ. Κυδωνία, *m. Punica, the quince*, Diosc. [dissyll. in Od. 24, 340.]

Μηλείη, ης, ἡ, Ep. for μηλέα, Nic. Al. 230.

Μήλειος, ον, also α, ον, (μῆλον A) *of, belonging to a sheep*, Hdt. 1, 119, Eur. Cycl. 218.—II. (μῆλον B) *of the apple kind*, Nic. Al. 238, Ap. Rh. 4, 1401.

ΜΗ´ΛΗ, ης, ἡ, a surgical instrument, *a probe*, etc., Lat. *specillum*, Hipp., etc.

†Μήλης, ου Ion. εω, ὁ, *Meles*, an ancient king of Lydia, Hdt. 1, 84.

Μηλιάδες, ων, αἱ, (μῆλον) *nymphs of the fruit-trees* or *of the flocks*, also Μηλίδες: but in Soph. Phil. 725, *nymphs of Melis* or *Malia* in Trachis; cf. Μηλιεύς, †and Μαλία.

†Μηλιακός, ή, όν, Ion. and Att.= Μαλιακός.

Μηλῐανθμός, οῦ, ὁ,=μήλων ἰανθμός, *a sheepfold*, Lyc. 96.

Μηλιεύς, έως, ὁ, †Ion. and Att.† *an inhabitant of Melis* or *Malia* in Trachis, †Soph. Phil. 4, in pl. οἱ Μ., Hdt. 7, 192, -ῆς, Thuc. 3, 92.†—II. also as adj., Μηλιεὺς κόλπος, *the Maliac* gulf, †Aesch. Pers. 486†, Hdt. 4, 33: in common language the Dor. form Μᾱλιεύς (q. v.) was used, Herm. Soph. Tr. 193, Phil. 4.

Μηλίζω, (μῆλον B) *to be like an apple* or *quince*; hence esp. *to be of a quince-yellow*, Diosc. 1, 173.

Μηλῐνοειδής, ές, (μήλινος, εἶδος) *of an apple* or *quince-yellow*, Theophr.

Μηλῐνόεις, εσσα, εν,=foreg., Nic. Th. 173: from

Μήλῐνος, η, ον, (μῆλον B) *made of apples* or *quinces*, μύρον μ., Theophr. Odor. 4, 26: also *of a quince-yellow*, Lat. *luteus*, Diod. 2, 53.—II. *of an apple-tree*, ὄζος μ., Sapph. 4.

Μήλιος, α, ον, *from the island of Melos, Melian*, †Hdt. 8, 46; in Ar. Nub. 830 Socrates is called ὁ Μήλιος, in allusion to the atheist Diagoras of Melos: prov. ὁ Μ. λιμός, because Nicias reduced Melos by famine, Ar. Av. 186: ὁ Μ. πόντος, Theogn. 672†.—II. ἡ Μηλία, also Μηλιάς and Μηλίς, with or without γῆ, *a grayish aluminous earth*, which painters mixed up with mineral colours to give them greater consistence, Lat. *melinum*, Diosc. 5, 180.

†Μήλιος, ου, ὁ, *Melius*, son of Priam, Apollod. 3, 12, 5.

Μηλίς, ίδος, ἡ, (μῆλον B)=μηλέα, Ibyc. 1.

Μῆλις, ιδος, ἡ, *a distemper* of asses, Arist. H. A. 8, 25: also μᾶλις.

Μηλίς, ίδος, ἡ, v. Μήλιος.—II. Ion. †and Att.† for Μᾱλίς, (q. v.) with or without γῆ, *Melis* or *Malia* in Trachis, Hdt.: †ἡ Μ. λίμνη, *the Maliac* gulf, Soph. Tr. 636.

Μηλίτης, ου, ὁ, (μῆλον B) οἶνος μ., *apple* or *quince* wine, Plut. 2, 648 E.—II. (μῆλον A) μ. ἀριθμός, an arithmetical question *about a number of sheep*, cf. φιαλίτης.

Μηλοβᾰτέω, ῶ, (μῆλον A, βαίνω) *to tup sheep*, Opp. C. 1, 387.

Μηλοβᾰφής, ές, (μῆλον B, βάπτω) *dyed a quince-yellow*, Philo.

†Μηλόβιος, ου, ὁ, *Melobius*, an Athenian, one of the thirty tyrants, Xen. Hell. 2, 3, 2.

Μηλοβολέω, ῶ, *to pelt with apples*.

Μηλόβοσις, ἡ, strictly *sheep-feeder, shepherdess*, fem. prop. n., †*Melobŏsis*, a nymph, daughter of Oceanus†, H. Hom. Cer. 420.

Μηλοβοτέω, ῶ, (μῆλον B, βόσκω) *to graze sheep*. Hence

Μηλοβοτήρ, ῆρος, ὁ, *a shepherd*, Il. 18, 529.

Μηλοβότης, ου, ὁ, Dor. -τας, = foreg., Pind. I. 1, 67, Eur. Cycl. 53.

Μηλόβοτος, ον, (μῆλον A, βόσκω) *grazed by sheep*, epith. of pastoral districts, Pind. P. 12, 4, Aesch. Supp. 548: χώραν μ. ἀνιέναι, to turn a district *into a sheep-walk*, i. e. lay it waste, Isocr. 302 C: hence *barren, waste*, Max. Tyr.

Μηλογενής, ές, (μῆλον A, *γένω) *sheep-born*, πῶϋ μ., a flock *of sheep*, Philox. ap. Meineke Com. Fragm. 3, p. 636.

Μηλοδόκος, ον, (μῆλον A, δέχομαι) *sheep-receiving*, e. g. in sacrifice, of the Delphic Apollo, Pind. P. 3, 48, cf. Eur. Ion 228.

Μηλοδροπῆες, οἱ, Dor. μᾱλ-, (μῆλον B, δρέπω) *the apple-gatherers*, Sappho 94 Bergk.

Μηλοθύτης, ου, ὁ, (μῆλον A, θύω) *one who sacrifices sheep, a priest*, Eur. Alc. 121: βωμὸς μ., a *sacrificial* altar, Id. I. T. 1116.

Μηλόθῠτος, ον, *belonging to the slaughter of sheep*.

Μηλολόνθη, ης, ἡ, a kind of *beetle* or *cockchafer*, Ar. Nub. 763.

Μηλομᾰχία, ας, ἡ, (μῆλον B, μάχη) *a pelting match with apples*, Ath. 277 A.

Μηλόμελι, ιτος, τό, (μῆλον B, μέλι) *honey flavoured with quince*, Diosc. 5, 39.

ΜΗ͂ΛΟΝ, ου, το, (A) *a sheep*, Od. 12, 301, or *goat*, Od. 14, 105:—but elsewh. Hom. uses the plur.; to distinguish the gender, an adj. is added, ἄρσενα μ., *rams, wethers*, Od. 9, 438, ἔνορχα μ., Il. 23, 147;—but by μῆλα alone he means *flocks of sheep* or *goats* v. esp. Od. 9, 184; hence, generally, like πρόβατα, *small cattle*, usu. opp. to βόες, as in Lat. *pecudes*, to *armenta*, Il. 9, 406, etc., Pind. P. 4, 263; μῆλα καὶ ποίμνας, Soph. Aj. 1061;—but absol. of *sheep*, Aesch. Aj. 1416:—even of beasts of chase, Soph. Fr. 911.—Lyc. 106 has a metaplast. gen. plur. μηλάτων.—(The word is not used in this signf. in prose. N. B., it does not become μᾶλον in Pind.)

ΜΗ͂ΛΟΝ, ου, τό, (B) Dor. ΜΑ͂ΛΟΝ, Lat. *MALUM*, *an apple*, or (generally) any *tree-fruit*, Il. 9, 542, Od. 7, 120, and Hes. Th., (whereas in Hes. Op. it always means *sheep*); χνοῦς ὥςπερ μήλοισιν ἐπήνθει, Ar. Nub. 978: hence—2. μ. Κυδώνιον, *the quince*, μ. Περσικόν, *the peach*, μ. Μηδικόν, *the orange* or *citron*, μ. Ἀρμενιακόν, *malum praecox*, our *a-pricock* or *apricot*, all in Diosc. 1, 160, sqq.; cf. μηλέα.—II. metaph., of a *woman's breasts*, Ar. Eccl. 903, Lys. 155; cf. κυδωνιάω, μηλοῦχος: — of falling tears, δάκρυα μᾶλα ῥέοντι, Theocr. 14, 38:—also, τὰ μῆλα, *the cheeks*, Lat. *malae*, Luc. Imagg. 6.

Μηλονομεύς, έως, ὁ,=sq., Anth. P. 9, 452.

Μηλονόμης, ου, ὁ, Dor. -μας, (μῆλον A, νέμω) *a shepherd* or *goatherd*, Eur. Alc. 573.

Μηλονόμος, ον, (μῆλον A, νέμω) *tending goats* or *sheep*; Σάκαι μ., the *nomad* Sacae, Choeril. 3, (p. 121):—=μηλονόμης, Eur. Cycl. 660.

Μηλοπάρειος, ον, Dor. μᾱλοπάρῃος: (μῆλον B, παρειά):—*apple*, i. e. *round and rosy cheeked*, Theocr. 26, 1.

Μηλοπέπων, ονος, ὁ, (μῆλον B, πέπων) *an apple-shaped melon*, not eaten till over-ripe, *melones* in Pallad., Galen.

Μηλοπλᾰκούντιον, ου, τό, dim. from sq.

Μηλοπλᾰκοῦς, οῦντος, ὁ, (μῆλον B, πλακοῦς) *a quince-cake*, Galen.

†Μῆλος, ου, ἡ, *Melos*, an island in the Aegean sea, with a city of same name, one of the Cyclades, now *Milo*, Thuc. 3, 91; Strab. p. 484.

†Μηλώ, οῦς, ἡ, *Melo*, fem. pr. n., Leon. Tar. 1.

Μηλόσκοπος, ον, (μῆλον A, σκοπέω) κορυφὴ μ., the top *of a hill from which sheep* or *goats* (μῆλα) *may be watched*, H. Hom. 18, 11.

Μηλόσπορος, ον, (μῆλον B, σπείρω) *set with fruit-trees*, Eur. Hipp. 742.

Μηλοσσόος, ον, (μῆλον A, σόος, σώζω) *sheep-protecting*, Leon. Tar. 35.

Μηλοσφᾰγέω, ῶ, *to slay sheep*, ἱερὰ μ., *to offer sheep* in sacrifice, Soph. El. 280; so absol., Eur. Plisth. 4, Ar. Av. 1232: and

Μηλοσφᾰγία, ας, ἡ, *the slaughter of sheep*: from

Μηλοσφάγος, ον, (μῆλον A, σφάζω) *slaying sheep*. [ᾰ]

Μηλοτρόφος, ον, (μῆλον A, τρέφω) *sheep-feeding*, Archil. 85, Aesch. Pers. 763.

Μηλοῦχος, ον, ὁ, (μῆλον B, II., ἔχω) *a girdle that confines the breasts*, Leon. Tar. 5; elsewh. μίτρα or στρόφιον.

Μηλοφάγος, ον, (μῆλον A, φαγεῖν) *eating sheep*, Nonn.

Μηλοφόνος, ον, (μῆλον A, φονεύω) *sheep-slaying*, cf. sub ἀγν.

Μηλοφορέω, ῶ, *to carry apples*, Theocr. Ep. 2: and

Μηλοφορία, ας, ἡ, *a carrying apples: the office of a* μηλοφόρος, Clearch. ap. Ath. 514 D: from

Μηλοφόρος, ον, (μῆλον B, φέρω) *bearing apples*, Eur. H. F. 396:—οἱ μ., the king of Persia's body-guard, *because they had gold apples* at the butt-end of their spears, Wess. Hdt. 7, 41.

Μηλοφύλαξ, ᾰκος, ὁ and ἡ, (μῆλον, φύλαξ) *one who watches sheep*, Anth. Plan. 233, or *apples*. [ῠ]

Μηλόω, ῶ, (μήλη) *to probe a wound*, Hipp. p. 448.

Μήλωθρον, ου, τό, a sort of *white grape*, Theophr.

Μηλών, ῶνος, ὁ, (μῆλον B) *an orchard*, Lat. *pometum*.

Μήλων, ωνος, ὁ, epith. of Hercules, *because* μῆλα *were offered him*.

Μήλωσις, ιος, ἡ, (μηλόω) *a probing*, Hipp. p. 772.

Μηλωτή, ῆς, ἡ, (μῆλον A) *a sheep's skin*: generally, *any rough woolly skin*, Philem. p. 365, cf. Schol. Ar. Vesp. 672.

Μηλωτής, οῦ, ὁ, v. μηλατάς.

Μηλωτίς, ίδος, ἡ,=sq., dub.

Μηλωτρίς, ίδος, ἡ, *an instrument for probing*, esp. for cleaning the ears, Galen. (From μηλόω, and not, though even Galen supposed this, a compd. of μηλόω and οὖς, Lob. Phryn. p. 255.)

Μήλωψ, οπος, ὁ, ἡ, (μῆλον B, ὤψ) *looking like an apple*, esp. *of an apple-yellow*; μήλοπα καρπὸν ἀλετρεύειν, to grind the *yellow* fruit, i. e. the *ripe* corn, Od. 7, 104.

Μὴ μάν, *nay verily*, Il., used to strengthen the negative protestation, cf. μή A. III. 4; μάν 3.

Μὴ μέν, Ion. for μὴ μάν, Valck. Hdt. 3, 99, cf. 2, 118, 179, etc.: opp. to ἦ μεν.

Μήν, Dor. μάν (q. v.), a particle strengthening affirmation, like Lat. *vero, yea, indeed, verily, truly, in sooth*, etc., ἄγε μήν, Lat. *age vero*, on *then!* Il. 1, 302; ἦ μήν, Lat. *sane vero*, in *very* truth, *yea verily*, Il. 9, 57, Hes. Sc. 11, 101; esp. in strong protestations or oaths, Aesch. Theb. 531, etc.:—καὶ μήν, Lat. *et vero, besides, moreover, nay more*, very freq., Hom., and Att.; esp. in scenic poets, to indicate that a person is coming on to the stage, *and see*, Eur. El. 966, etc.:—οὐ μήν, *of a truth* not, Il. 24, 52, etc.; so also, μὴ μήν, *O do not..!* in Hom. always Dor. μὴ μάν (v. sub μάν):—Att. also ἀλλὰ μήν, Aesch. Pers. 233, etc.:—γε μήν, *yet*, Id. Theb. 1062, etc.;—and hardly ever without some other particle:—freq. in transitions from one subject to another, τί μήν; *quidni? why not?* Aesch. Eum. 203, etc.:—in Trag., oft. for μέντοι, Reisig Comm. Crit. de Soph. O. C. 28.—Μήν strengthens an affirmation, etc., regarded as *an intention*, both directly and in orat. obliqua, while δή usu. refers to *a past action*: μήν is orig. the same as μέν, but after the introduction of the long vowel η it became distinguished as the stronger and more emphatic form: however ἦ μέν, μὴ μέν remained in Ep. and Ion.,= Att. ἦ μήν, μὴ μήν.

ΜΗ΄Ν, ὁ, gen. μηνός: dat. pl. μησί, Ion. μήνεσι: also μείς (q. v.) in Pind., and Theophr. *A month*, Hom., Hes., etc.: in earlier times the month was divided into two parts, μὴν ἱστάμενος, the first, and φθίνων, the second half, Od. 14, 162; 19, 307, Hes. Op. 778, Th. 59, Hdt. 6, 106; the Attic division was into three, μὴν ἱστάμενος (also ἀρχόμενος, and εἰσιών, Andoc. 6, 38), μεσῶν, φθίνων: the last third was reckoned backwards, μηνὸς τετάρτῃ φθίνοντος, on the fourth day *from the end of the month*, like Lat. *quarto ante kalendas*, Thuc. 5, 19; yet in Att. they were also reckoned forwards, as, τῇ τρίτῃ ἐπ' εἰκάδι, *the three and twentieth*, etc.:—κατὰ μῆνα, *monthly*, μισθὸν διδόναι κατὰ μ., Dem. 1209, 11; τόκον δραχμὴν τοῦ μηνὸς τῆς μνᾶς, interest a drachma per mina *per month*, Aeschin. 68, 26.—On the Attic months v. Clinton F. H. vol. 2, Append. 19; on the Macedon., Id. vol. 3, Append. 4.—II. *the moon*, because the old year was lunar, Theophr.:—so, τελευτῶντος τοῦ μηνός, at the end of *the lunar month* (when there was no moonlight), Thuc. 2, 4.—2.=μηνίσκος, Ar. Av. 1113, sq.—III. as prop. n., *the god Lunus*, masc. of Μήνη, Strab. p. 557.—IV. in plur. μῆνες, *the menses* of women. (From μήν comes μήνη, our *moon*, Germ. *Mond*, Lat. *men-sis*, all from Sanscr. *ma*, to measure,—the Pers. word for *month* being *mâh*, Pott Et. Forsch. 1, p. 194.)

†Μήν, ῆνος, ὁ, *Menes*, the first king of Aegypt, reputed founder of Memphis, Hdt. 2, 4, 99; in late wr. also Μήνης: cf. Μῆνις.—2. v. foreg. III.

Μηνᾰγυρτέω, ῶ, *to be a* μηναγύρτης, *to go about begging*: from

Μηνᾰγύρτης, ου, ὁ, (μήν, ἀγύρτης) *a priest of Cybele who made a monthly round of begging visits* (cf. μητραγύρτης), Meineke Menand. p. 111.

Μηναῖος, α, ον, (μήν) *monthly*, Lob. Aglaoph. p. 954.

Μηνάς, άδος, ἡ,=μήνη, *the moon*, Eur. Rhes. 534.

†Μηνᾶς, ᾶ, ὁ, *Menas*, a Spartan, Thuc. 5, 19.—2. a freedman of Sextus Pompeius, Plut. Anton. 32.—Others in Anth.; etc.

Μήνη, ης, ἡ, *the moon*, Il. 19, 374, Aesch. Pr. 797; also as a goddess, H. Hom. 32, Pind. O. 3, 36.

Μηνῐαῖος, α, ον, (μήν) *monthly*, Aesch. Supp. 266 (Dindorf), Strab. p. 173:—τὰ μηνιαῖα, *the menses* of women, Plut. 2, 907, F.—II. *a month old*, LXX.

Μηνίᾱμα, ατος, τό, = μήνιμα, LXX., dub.: from

Μηνῐάω, ῶ,=μηνίω, Ap. Rh. 2, 247.

Μηνίγγιον, ου, τό, dim. from sq.

Μῆνιγξ, ιγγος, ἡ, *any membrane*, Hipp., cf. Foës. Oec.: of *the membranes* of the eye, Emped. 280; esp. *that of the brain*, Arist. H. A. 1, 16, 5; 3, 3, 21:—*the scum* on milk, Hesych.

†Μῆνιγξ, ιγγος, ἡ, *Meninx*, a small island on the coast of the Syrtes, with a city of same name, Strab. p. 157, etc.

Μηνιθμός, οῦ, ὁ, (μηνίω) *wrath*, Il. 16, 62, 202, 282.

Μήνῑμα, ατος, τό, (μηνίω) *the cause of anger*, μ. θεῶν, *the cause of* divine *wrath*, Il. 22, 358, Od. 11, 73; so in plur., Eur. Phoen. 934: hence—2. *guilt*, esp. *blood-guiltiness*, Lat. *scelus piaculare*, παλαιὰ μηνίματα, *guilt* that cleaves to a family from the sins of their forefathers, Plat. Phaedr. 244 D, Antipho 127, 1, cf. Valck. Phoen. 941, Lob. Aglaoph. p. 637.—II. *a burst of anger*, Jac. Ach. Tat. p. 826.

Μήνιον, ου, τό, *the temple of the goddess Mene*, Paus. 6, 26, 1.

†Μήνιος, ου, ὁ, *the Menius*, a river of Elis, Theocr. 25, 15; v. l. Πηνεοῦ.

Μῆνις, Dor. μᾶνις, ἡ; genit. ιος, in Att. μήνιδος (v. l. Plat. Rep. 390 E, Ael. ap. Suid. s. v. 'Αρχίλοχος..):—*wrath*; from Hom. downwds. mostly of the wrath of *the gods*, which never fails in its object, Il.; also of the wrath of Achilles, Ib. 1, 1, etc.; of *the revengeful temper* of a people, Hes. Sc. 21.—Ep. word, used by Pind. P. 4, 284, and Trag.; also by Hdt. 7, 134, 137, in the strict sense of *divine wrath*; and so in Plat. l. c., Legg. 880 E, Hipp. Maj. 282 A. (From the same root as μένω, as also μένος, μέμονα, μαίνομαι, μενεαίνω.) Cf. ὀργή.

†Μῆνις, ιδος, ὁ,=Μήν (1), Ael. H. A. 11, 10, 40.—Others in Anth.; etc.

Μηνίς, ίδος, ἡ,=sq.

Μηνίσκος, ου, ὁ, dim. from μήνη, *a crescent*, Lat. *lunula*:—hence, *any moon* or *crescent shaped body*, esp. *a covering to protect the head of statues*, (whence the *nimbus* or *glory* of Christian saints), Ar. Av. 1114, ubi v. Interpp., cf. Hemst. Luc. Tim. 51.—2. *a crescent shaped figure*, used in mathematical demonstrations, Arist. Anal. Pr. 2, 25, 2, etc.—3. *a crescent shaped line of battle*, Polyb. 3, 115, 5.

Μήνισμα, ατος, τό, late form for μήνιμα, v. Lob. Paral. p. 433.

Μηνίτης, ου, ὁ, *a wrathful man*, Arr. Epict. [ῑ]

Μηνίω, Dor. μᾱνίω: (μῆνις):—*to cherish wrath, be wroth against* one, τινί, Il. 1, 422; 18, 257, and Hdt.; τινός, *about* a thing, Il. 5, 178; and in full, μ. τινί τινος, Soph. Ant. 1177: elsewh. in Hom. absol., mostly of heroes, rarely of common men, as in Od. 17, 14: μ. τινί is also *to declare one's wrath against* a person, Hdt. 5, 84:—the mid. in act. signf., Aesch. Eum. 101.—A later form is μηνιάω, Lob. Phryn. 82. [ῐ in pres. and impf., Hom., and Eur. Hipp. 1146, Rhes. 494; only long in arsis, Il. 2, 769, Aesch. Eum. 101: but ῑ always in fut. and aor.]

†Μηνόδοτος, ου, ὁ, *Menodotus*, masc. pr. n., in Strab. p. 625; Ath.; etc.

†Μηνόδωρος, ου, ὁ, *Menodorus*, masc. pr. n.,—1. a physician, Ath. 58 F.—2. a statuary of Athens, Paus. 9, 27, 4.

Μηνοειδής, ές, (μήνη, εἶδος) *crescent-shaped*, Lat. *lunatus*, Hdt. 1, 75; 8, 16, Thuc. 2, 76, etc.: of the sun and moon *when partially eclipsed*, Thuc. 2, 28, Xen. Hell. 4, 3, 10; cf. διχότομος, ἀμφίκυρτος. Adv. -δῶς, Philostr.

Μῆνος, τό, l. vulg. in Aesch. Supp. 266,—cf. μηνιαῖος.

†Μηνοφάνης, ους, ὁ, *Menophănes*, masc. pr. n., a general of Mithradates, Paus. 3, 23, 3.—Others in Anth.; etc.

†Μηνοφίλα, ας, ἡ, *Menophila*, fem pr. n., Anth. P. 5, 116.

†Μηνόφῐλος, ου, ὁ, *Menophilus* masc. pr. n., Lys. 113, 36; etc.

Μήνῡμα, ατος, τό, (μηνύω) *an information*, Thuc. 6, 29, 61, Clearch. ap Ath. 457 F.

Μήνῡσις, εως, ἡ, (μηνύω) *a laying information*, Plat. Legg. 932 D.

Μηνῡτήρ, ῆρος, ὁ, (μηνύω) *an informer, guide*, Aesch. Eum. 245.

Μηνῡτής, οῦ, ὁ, (μηνύω) one *that brings to light*, μ. χρόνος, Eur. Hipp. 1051.—II. as subst. *an informer, guide*, esp. in legal signf., like Lat. *delator*, Antipho 117, 6, Thuc. 1, 132, etc.; μ γενέσθαι κατά τινος, Lys. 130, 3:—also in comedy as fem., Cratin. Incert 77, cf. Lob. Paral. 271. Hence

Μηνῡτικός, ή, όν, *given to informing, traitorous*, Dio C.

Μήνῡτρον, ου, τό, (μηνύω) *the price*

of information, reward, H. Hom. Merc. 264, 364;—esp. at Athens, but always in plur. *μήνυτρα,* as Thuc. 6, 27, Phryn. (Com.) Incert. 2, etc.; *μ. κηρύσσειν,* to offer *such reward,* Andoc. 6, 23: cf. Böckh P. E. 1, 332.

Μηνύτωρ, ορος, ὁ,=μηνυτήρ, Anth. P. 11, 177. [ῡ]

ΜΗΝΥ´Ω, f. *-ύσω,* Dor. *μᾱνύω, to disclose what is secret, reveal, betray,* first in H. Hom.: in genl. *to make known, report, declare, show.* Construct., *τινί τι,* H. Hom. Merc. 254, and Pind. N. 9, 10, etc.; *τι,* Hdt. 1, 23: c. part., *μ. τινὰ ἔχοντα, to show* that he has, Hdt. 2, 121, 3; so, *μ. τινὰ ἀποθανόντα, to show* that he is dead, Antipho 115, 21; and in pass., *πόλεμος γεγονὼς ἐμηνύθη,* Plat. Criti. 108 E: c. inf., Plat. Rep. 366 B: *μ. τινὶ εἰ..., to inform* one whether..., Ar. Ach. 206.—2. *to betray, detect,* Xen. Eq. 3, 5.—II. at Athens esp. *to inform, lay public information against* another, *κατά τινος,* Lys. 105, 18; also, *μ. τι κατά τινος,* Thuc. 6, 60: also, *μ. τινί τι, to give information of* a thing to a magistrate, Plat. Legg. 730 D: absol. *to lay information,* Thuc. 6, 27; hence impers. in pass. *μηνύεται, information is laid,* Id. 6, 28, cf. 1, 20: but in pass. also of persons, *to be informed against,* Id. 6, 53; so, *πρᾶγμα μηνυθέν,* Eur. Ion 1563. [ῠ in pres. and impf., in H. Hom. Merc. 254, and Pind., except when before a long syll., as in H. Hom. Merc. 373: ῡ in fut. and aor., and so always in Att., e. g. Soph. O. C. 1188, Ar. Ach. 206.]

Μῆον, ου, τό, an umbelliferous plant, Diosc.

†*Μῄονες, οἱ,* Ion. and Ep. for *Μαίονες.*

†*Μῃόνιός, Μῃονίη, Μῃονίς,* Ep. and Ion. for *Μαιόν.,* etc.

Μὴ ὅπως, followed by *ἀλλά,* stronger than *οὐχ ὅπως,* (being put by ellipse for *μὴ ὑπολάβητε ὅπως...,*) *not only not so, but..., let alone that...,* like *μὴ μόνον δή,* Xen. Cyr. 1, 3, 10; cf. Jelf Gr. Gr. § 762, 2 and 3: so also *μὴ ἵνα* and *μὴ ὅτι.*

Μὴ ὅτι,=μὴ ὅπως. Plat. Apol. 40 D, Dem. 870, 20: when *μὴ ὅτι* follows something else, without *ἀλλά,* it is more emphatic, *not to mention that..., let alone...,* cf. Jelf, ubi supra.

Μὴ οὐ, are joined first in Hdt., and then freq. in Att. Greek.—I. with subjunctive, after verbs of fearing, doubting, and the like, as *δέδοικα μὴ οὐ γένηται,* I fear *it will not* be, opp. to *δ. μὴ γένηται,* I fear *it will* be, just as in Lat., *vereor ut* (i. e. *ne non*) *sit,* to *vereor ne sit:* this usage first appears in Il. 1, 28, *μή νύ τοι οὐ χραισμῇ σκῆπτρον,* (take care) *lest* the sceptre avail thee *not;* cf. Hdt. 6, 9.—Here both negatives are used in proper signf., *μή* as conjunction, Lat. *ne, lest, οὐ* as negat. adv., Lat. *non, not.*—II. with infinit.,—1. after verbs of stopping, delaying, denying, doubting, etc., when a negat. is added, as *οὐδείς σοι ἀντιλέγει τὸ μὴ οὐ λέξειν,* no one disputes your right to speak, Xen. Symp. 3, 3; so first in Hdt., *οὐκέτι ἀνεβάλλοντο μὴ οὐ τὸ πᾶν μηχανήσασθαι,* no longer delayed to make every attempt, 6, 88, cf. Soph. O. T. 1091, O. C. 566:—here *μὴ οὐ* may be translated by Lat. *quin quominus, nemo te impediet quin dicas:* then,—2. generally after all clauses in which a negat. is expressed or implied, esp. after *οὐ δύναμαι, οὐκ οἷός τ' εἰμί, οὐκ ἔστι,* etc., as, *πείσομαι γὰρ οὐ τοσοῦτον οὐδέν, ὥςτε μὴ οὐ καλῶς θανεῖν,* I shall *not* come to such a pass, as *not* to die well, Soph. Ant. 97; *οὐκ οἰκός ἐστι 'Αθηναίους μὴ οὐ δοῦναι δίκας,* it is *not* reasonable that the Athenians should *not...,* Hdt 7, 5; so, *ἀδύνατα ἦν...μὴ οὐ μεγάλα βλάπτειν,* Thuc. 8, 60; *οὐ δύναμαι μὴ οὐκ ἐπαινεῖν,* Xen. Apol. fin.:—here it may be translated by Lat. *non potest fieri quin...,* or *non potest non esse.*—3. after all words implying negatives, as verbs expressing fear, shame, etc., *δεινὸν ἐδόκει...μὴ οὐ λαβεῖν,* it seemed strange (i. e. was *not* possible) *not* to take, Hdt. 1, 187; *αἰσχρόν ἐστι...μὴ οὐ φάναι,* 'tis a shame (i. e. I have *not* the impudence) *not* to say, Plat. Prot. 352 D: so after questions, *τίς μηχανή...μὴ οὐ...;* what contrivance is there that it should not be? i. e. it is *not* possible that it should *not,* Plat. Phaed. 72 D.—In these three cases the art. *τό* may be set before *μὴ οὐ,* c. inf., as Soph. O. T. 283, 1232, Tr. 90: but *τὸ μὴ οὐ* cannot be used without the inf., acc. to Herm. Vig. n. 265.—III. so with a participle, *οὐ δίκαιόν ἐστιν ἱστάναι (ἀνδριάντα), μὴ οὐ ὑπερβαλλόμενον,* it is *not* right to set up a statue, *unless* one surpasses, Hdt. 2, 110; *δυςάλγητος γὰρ ἦν, μὴ οὐ κατοικτείρων,* Soph. O. T. 13.—In signf. I. supra, as we see, both negatives retain their force: but in all cases of II. and III., *μή* might be used alone, though this is not common when a negat. precedes, Jelf Gr. Gr. § 750, Obs. 3. Herm. Vig. n. 265 supposes that the negation by *μὴ οὐ* is less strong and positive than that by *μή* alone; Jelf l. c., Obs. 5, follows Kühner in questioning this, considering that the second negat. has come in from the negative character of the whole sentence.

†*Μηουανία, ας, ἡ, Mevania,* a city of Umbria, now *Bevagna,* Strab. p. 227.

Μὴ οὕτως, ὡς..., not so as..., not so much so, as...

Μή περ, not however.

Μήποθεν, lest from anywhere, Lat. *necunde.*

Μὴ πολλάκις, lest perchance, Lat. *ne forte,* Heind. Plat. Phaed. 60 D, Stallb. Rep. 424 B.

Μήποτε, (μή, ποτέ) that at no time, lest ever, that never, Lat. *nequando,* with subjunct., Hom.; also *μή ποτε,* divisim, Od. 21, 324, which is less strong, according to Ellendt Lex. Soph. s. v.—II. in warnings, entreaties, wishes, *that never, on no account,* also with subj., Od. 19, 81, c. inf., Od. 11, 441.—III. in oaths, etc., after a finite verb, with inf., *never, ὀμοῦμαι, μήποτε τῆς εὐνῆς ἐπιβήμεναι,* Il. 9, 133, 275; c. inf. fut. Il. 9, 455: also in orat. obliqua, when another's words are quoted, Hes. Op. 86.—IV. in later Greek, *perhaps,* like *nescio an,* Arist. Eth. N. 10, 1, 3, and freq. in Gramm.; v. Buttm. Exc. vii. ad Dem. Mid., p. 135.

Μή που, lest anywhere, that nowhere, Lat. *necubi:* hence *lest perchance,* Hom., etc.

Μήπω, (μή, πω) not yet, Lat. *nondum,* Hom.—II. in expostulation, *μήπω τι μεθίετε,* Il. 4, 234.—III.=*μή που,* Od. 9, 102.—IV.=*μήποτε,* Pors. Hec. 1268, Lob. Phryn. p. 458, Meineke Philem. p. 401.—V. *μήπω γε, nay, not yet,* Aesch. Pr. 631; followed by *πρίν,* Soph. Phil. 1409.

Μὴ πώποτε, usu. of past time, *never yet,* Soph. Ant. 1094.

Μήπως, (μή, πως) like *μή που, lest in any way,* and after verbs of fearing, *lest any how, lest perchance,* freq. in Hom., following of course the constr. of *μή:*—also divisim, *μή πως,* Od. 4, 396, etc.—II. in case of doubt, or in indirect questions, *whether or no,* Il. 10, 101.

Μῆρα, τά, rarer Homeric plur. for *μηρία,* not irreg. plur. of *μηρός,* as appears both from the signf. and accent (v. *μηρίον*), Il. 1, 464; 2, 427, etc.; cf. Ar. Pac. 1088.

Μηρῐαῖος, α, ον, (μηρός) belonging to, on the thigh, Lat. *femoralis, ἡ μ., the thigh,* Xen. Eq. 11, 4.

Μῆριγξ, ιγγος, ἡ, also *σμῆριγξ, a bristle.*

Μηρίζω, (μηρός) to strike on the thigh, a word coined by the comic poets on analogy of *γαστρίζω,* Diog. L. 7, 172.

Μήρινθος, ου, ἡ: metapl. acc. sing. *μήρινθα,* as if from *μήρινς* (cf. *ἔλμινς, πείρινς*), Orph. *A cord, line, string,* Il. 23, 854, 869: *a fishing-line,* Theocr. 21, 12; hence, proverb., *ἡ μήρινθος οὐδὲν ἔσπασε, the line* caught nothing, i. e. it was of no avail, Ar. Thesm. 928, cf. Luc. Hermot. 28. (From *μηρύω;* akin to *μέρμις* and *μῆριγξ.*)

Μηρίᾰ, τά (for the sing. *τὸ μηρίον* is never used); in Hom. and Ar. also *μῆρα,* q. v.:—*that which was cut out of the thighs of victims,* i. e. (acc. to the old Gramm., v. infra) *the thigh bones,* which it was the old usage to cut out (*ἐκ μηρία τάμνον*), and wrap in two folds of fat (*μηρία κνίσσῃ ἐκάλυψαν, δίπτυχα ποιήσαντες,*—in Ap. Rh. *διπλόα*), and also to lay slices of fat upon them, (*ὠμοθέτησαν,* Od. 3, 458, Il. 1, 461): they were then laid on the altar (*μηρία ἐπιθεῖναι Ποσειδάωνι, 'Απόλλωνι,* Od. 3, 179; 21, 267); and burnt (*μηρία καίειν, κατὰ μηρία καίειν, ἐπὶ μηρία καίειν τινί,* also *ἐπὶ βωμοῖς,* freq. in Hom., v. Il. 1, 40, Od. 4, 764): hence, *πίονα μηρία* are *the thigh-bones in their fat* (in Theocr. *πιανθέντα*), for which, in Il. 8, 240, we have *δημὸς καὶ μηρία:* so in Hes. Opp. 335, *ἀγλαὰ μηρία,* may be the *fatted thigh-bones,* unless *ἀγλαός* is merely a general epith.—The origin of the custom is said to be found in Hes. Th. 535, sq., 556.—The distinction between *μηρία, thigh-bones,* and *μηροί, thighs,* is given by the old Gramm., v. Apollon. Lex. s. v. *μηρία:* in modern times first pointed out by Voss, Mythol. Briefe, 2, 303-322: but Herm. Soph. Ant. 997, denies this, taking *μηρία* to be *the flesh of the thighs* or *hams,* and Nitzsch, Od. 3, 456, supports him, remarking that, though Hom. always says *μηρία* or *μῆρα καίειν,* yet the phrase *ἐκτέμνειν μηρούς,* is used (as well as *ἐκτ. μηρία*), Il. 1, 460; 2, 423, Od. 12, 360.—II.=*μηροί, the thighs,* only in Bion 1, 84; unless we read *μηρίοις,* in Ar. Eccl. 902. [ῐ]

†*Μηριόνης, ου, ὁ, Meriŏnes,* son of Molus of Crete, companion of Idomeneus, Il. 2, 651.

Μηροκαυτέω, ῶ, to burn thigh-bones as a sacrifice, like *ἱεροκαυτέω,* A. B.

†*Μηρόν, οῦ, τό, Mt. Merus,* in India, at the base of which lay Nysa, Arr. An. 5, 1.

Μηροῤῥᾰφής, ές, sewn in a thigh, cf. *μηροτραφής.*

ΜΗΡΟ´Σ, *οῦ, ὁ, the upper, fleshy part of the thigh, the ham,* in Hom. usu. of men: accurately described in Il. 5, 305, *ἰσχίον ἔνθα τε μηρὸς ἰσχίῳ ἐνστρέφεται,* the hip-joint, and part where *the thigh* turns in the hip: freq. in phrases, φάσγανον or ἄορ ἐρυσσάμενος, σπασσάμενος παρὰ μηροῦ, drawing his sword *from his thigh*, where it hung, Hom.—2. Hom. uses the word of animals only in phrase μηροὺς ἐξέταμον, v. μηρία I., fin.: in Hdt. 3, 103, of the *leg-bones* generally, κάμηλος ἐν τοῖσι ὀπισθίοισι σκέλεσι ἔχει τέσσερας μηροὺς καὶ γούνατα τέσσερα.

Μηροτομέω, ῶ, = μηροὺς τέμνω, susp.

Μηροτρᾰφής, ές, (μηρός, τρέφω) *thigh-bred*, epith. of Bacchus, Anth. P. 11, 329, Strab. p. 687, where Casaub. would read μηροῤῥαφής.

Μηροτῠπής, ές, (μηρός, τύπτω) *striking the thigh*, κέντρον, Anth. P. 9, 274.

Μήρυγμα, τό, v. sub μήρυμα.

Μηρυκάζω,=μηρυκίζω, Arist. H. A. 9, 50, 12, Probl. 10, 44, 2.

Μηρυκάομαι, dep.,=sq., Plut. Rom. 4; cf. Luc. Gall. 8.

Μηρυκίζω, *to chew the cud, ruminate*, Ael. N. A. 5, 42. (Perhaps connected with ἐρεύγομαι, ἤρυγον.) Hence

Μηρυκισμός, οῦ, ὁ, *a chewing the cud*, LXX.

Μήρῡμα, ατος, τό, *that which may be spun into thread*, of a fibrous stone, Plut. 2, 434 A.—II. like Lat. *tractus, volumen*, a serpent's *coil* or *trail*, Nic. Th. 163, as Lob. Paral. 433 writes for μήρυγμα.

Μηρῡμάτιον, ου, τό, Dim. from μήρυμα, esp. *a ball of twine*. [ᾰ]

Μήρυξ, υκος, ὁ, *a ruminating fish*, like the *scarus*, Arist. H. A. 9, 50, 12.

Μήρυσμα, ατος, τό, dub. for μήρυγμα, q. v.

Μηρύομαι, f. -ύσομαι: dep. mid.:—*to draw up, furl*, ἱστία μηρύσαντο, Od. 12, 170: *to draw up* an anchor, Soph. Fr. 699: also, μηρύεσθαι ἀπὸ βυθῶν, Opp. C. 1, 50; ἐκ β., Ap. Rh. 4, 889.—2. in weaving, κρόκα ἐν στήμονι μηρύσασθαι, *to weave* the woof into the warp, Hes. Op. 536:—then, *to wind off* thread, Luc. Hermot. 47.—The Act. is hardly to be found, though μηρύομαι appears as a pass. in Theocr. 1, 29, κισσὸς μηρύεται περὶ χείλη, ivy *twines* around the edge.—Poetic, esp. Ep. word, though the compd. ἐκμηρύομαι is found in prose.

Μής, ὁ, Dor. for μείς, μήν.

Μῆστο, Ep. syncop. aor. of μήδομαι.

Μήστωρ, ωρος, ὁ, (μήδομαι) *an adviser, counsellor*, Hom., who calls Jupiter ὕπατος μήστωρ, Il. 8, 22; and any one distinguished for wise counsel, θεόφιν μήστωρ ἀτάλαντος, Il. 7, 366, Od. 3, 110; also, μήστωρ μάχης, ἀϋτῆς, *the adviser in* battle, i. e. the leader, Il. 17, 339; 4, 328; but, μήστωρ φόβοιο, *knowing to rouse* terror, Il. 5, 272, cf. 8, 108. (Cf. Lat. *magister*.) Hence

†Μήστωρ, ορος, ὁ, *Mestor*, son of Perseus and Andromeda, Apollod. 2, 4, 5.—2. a son of Priam, Il. 24, 257.—3. son of Pterelaus, Apollod. 2, 4, 5.—4. son of Neptune and Clito, Plat. Criti. 114 C.

†Μήτα, ἡ, *Meta*, daughter of Hoples, and first wife of Aegeus, Apollod. 3, 15, 6.

Μήτε, *and not*, μηδέ..., μήτε, Od. 13, 308; but usu. doubled, μήτε...μήτε, *neither...nor*, freq. in Hom.; also with τε in second clause, Il. 13, 230, Hdt. 1, 63: on μήτε...μηδέ, v. sub μηδέ;—as also on the dub. forms μή...μήτε, μηδέ...μήτε.

Μήτειρα, ας, ἡ,=μήτηρ, v. l. for δμήτειρα, Il. 14, 259; otherwise only in Greg. Naz. etc.,—except in compd. παμμήτειρα.

Μητέριος, α, ον,=μήτριος, dub. in Anth. P. 9, 398.

MHʹTHP, Dor. μάτηρ, ἡ: gen. μητέρος, contr. μητρός, etc., both in Hom., the latter only in strict Att.: but acc. μητέρα, pl. μητέρας, were never contr. *A mother*, Hom., etc.; also of animals, *a dam*, Il. 17, 4, Od. 10, 414; of a *mother-bird*, Il. 2, 313:—ἀπὸ or ἐκ μητρός, from one's *mother's womb*, Pind. P. 5, 153, Aesch. Cho. 422: metaph., μ. ἡμέρα, Hes. Op. 823.—2. also of lands, μήτηρ μήλων, θηρῶν, *mother* of flocks, of game, Il. 2, 696; 8, 47, etc.: also, γῆ μήτηρ, *mother* earth, Aesch. Theb. 16, etc.; but ἡ Μήτηρ alone for Δημητήρ, Hdt. 8, 65.—II. poet. as the *origin* or *source* of events, πειθαρχία γὰρ τῆς εὐπραξίας μήτηρ, Aesch Theb. 225; ἡ γνώμη μ. κακῶν, Soph. Phil. 1361; so night is *the mother* of day, Aesch. Ag. 265; the grape of wine, Id. Pers. 614; summer of the vine-shoot, Pind. N. 5, 11, etc.—III. for μητρόπολις, in Call. Fr. 112. (The word is the same in all the Indo-Germanic tongues, Lat. *mater*, Sanscr. *mâtri*, Germ. *Mutter*, etc.)

Μήτῐ, neut. from μήτις, q. v.

Μήτῑ, contr. dat. from μῆτις for μήτιϊ, Hom.

†Μητιάδουσα, ης, ἡ, *Metiadūsa*, wife of Cecrops II. of Athens, Apollod. 3, 15, 5.

Μητῐάω, ῶ, Ep. 3 pl. μητιόωσι, part. μητιόων, όωσα: f. μητιάσω: (μῆτις):—like μήδομαι, *to meditate, intend, plan*, βουλάς, Il. 20, 153: absol., *to deliberate, determine*, Il. 7, 45:—mid. to *resolve in one's own mind* or *with one's self*, Il. 22, 174: c. inf., Il. 12, 17.—2. *to plan, devise, bring about*, νόστον Ὀδυσσῆϊ, Od. 6, 14; but in bad sense, μ. κακά τινι, Il. 18, 312; cf. μήδομαι, μητίομαι. Hence

Μητίετα, ὁ, Ep. form for μητιέτης, *a counsellor*, freq. in Hom. and Hes., as epith. of Ζεύς, *all-wise!* (Formed from μῆτις: cf. ὀφιήτης, πολιήτης.) [μητῐĕτᾰ, though in Hom. ᾱ always by position.]

Μητίζομαι, v. μητίομαι.

Μήτῑμα, ατος, τό,=μῆτις, ap Hesych., formed after μήνιμα.

Μητιόεις, εσσα, εν, (μῆτις) *wise in counsel, all-wise*, epith. of Jupiter,=μητίετα, H. Hom. Ap. 344, and Hes.: but φάρμακα μητιόεντα, *wise*, i. e. *well-chosen* remedies, Od. 4, 227.

Μητίομαι, f. -ίσομαι, dep. mid.,=μητιάω, esp. *to invent, contrive, plan*, against another, τινί τι, Hom.; but also c. dupl. acc., τινά τι, Od. 18, 27; cf. μήδομαι 2.—Hom. has only the fut. and aor., which Wolf writes μητίσομαι, μητίσασθαι [ῑ]: others have μητίσσομαι, μητίσσασθαι, assuming the pres. to be μητίζομαι: but the pres. μητίομαι occurs in Pind. P. 2, 170; cf. μητίω.

†Μητιονίδης, ου, ὁ, *son of Metion*, Apollod. 3, 15, 6: in pl. οἱ Μητ-ίδαι, *the* (royal family of the) *Metionidae*, Paus. 1, 5, 3.

†Μητίοχος, ου, ὁ, *Metiochus*, an Athenian, son of Miltiades, Hdt. 6, 41.

Μητῐόων, μητιόωσι, v. sub. μητιάω.

MHʹTIΣ, ἡ: gen. ιος Att. ιδος, Aesch. Cho. 626, Supp. 61: Ep. dat. μήτῑ for μήτιϊ, Hom., pl. μητίεσσι, Pind. O. 1, 15: acc. μῆτιν, Soph. Ant. 158:—*the faculty of advising, wisdom, skill, cunning, craft*, Hom.; opp. to βία, Il. 23, 315; μῆτιν ἀλώπηξ, a fox *for craft*, Pind. I. 4, 79 (3, 65):—of a poet's *skill* or *craft*, Id. N. 3, 15.—II. *advice, counsel, a plan, undertaking*, Hom., etc.; esp. μῆτιν ὑφαίνειν, Il. 7, 324, etc.; cf. μῆδος.—III. as fem. prop. n., †*Metis*, daughter of Oceanus and Tethys,† the first wife of Jupiter, mother of Minerva, Hes. Th. 886.—Ep. word, used also by Pind. and Aesch. (Cf. Sanscr. *mati*, consilium; from *man*, cogitare; cf. Germ. *Muth*, with Lat. *mens*.)

Μήτῐς, ὁ, ἡ, neut. μήτῐ, gen. μήτῐνος (μή, τὶς):—*lest any one, lest any thing; that no one, that nothing*, Lat. *ne quis, ne quid*, freq. in Hom., constructed just like the adv. μή.—II. μήτι is freq. as adv., *lest by any means, that by no means*, Hom.; oft. separately, μή τι; sometimes with a word between: in an indirect question, μή τι, *whether perchance*: μή τί γε, *let alone, not to mention, much less*, Lat. *nedum*, also μή τι δή γε, Att., Herm. Vig. n. 266.

†Μητίχη, ης, ἡ, *Metiche*, fem. pr. n., Ath. 567 D, also called Κλεψύδρα.

Μητίω,=μητίομαι, Orph. Arg. 1330.

†Μητίων, ονος, ὁ, *Metion*, son of Erechtheus, grandfather of Daedalus, Apollod. 3, 15, 1, 8; acc. to Plat. father of Daedalus, Ion 533 A: cf. Paus. 2, 6, 5.

Μήτοι, stronger form of μή, *in nowise, nay*, Hes. Op. 745: μήτοι γε, *nay upon no account*, Herm. Vig. n. 266.

Μῆτος, τό,=μῆτις, ap. Hesych.

Μήτρα, ας, ἡ, (μήτηρ) Lat. *matrix, the womb*, Hipp. p. 106, Hdt. 3, 108; also in plur., Ibid.;—or more properly *the entrance to the womb*, Arist. H. A. 3, 1, 21:—esp. a swine's *paunch*, Lat. *vulva*, reckoned a great dainty, Plut. 2, 733 C, Ath. 96 F.—II. *the pith* or *heart of trees and wood*, Theophr. 1, 6, 1.—III. *a queen-wasp*, opp. to the ἐργάται, Arist. H. A. 9, 41, 2; also of bees, Id.

Μητρᾰγυρτέω, ῶ, *to be a* μητραγύρτης, Antiph. Misop. 1, 8: from

Μητρᾰγύρτης, ου, ὁ, (μητήρ, ἀγύρτης) *a begging priest of Cybele, the Mother* of the gods, *a sort of begging friar*, Lob. Aglaoph. p. 645: Iphicrates gave this name to Callias, who was really her Δᾳδοῦχος (cf. sub voc.), Arist. Rhet. 3, 2, 10.

Μητρᾰδελφεός, οῦ, ὁ, Dor. ματρ-, =sq., Pind. P. 8, 49.

Μητράδελφος, ου, ὁ and ἡ, (μήτηρ, ἀδελφός) *a mother's brother* or *sister, an uncle* or *aunt*. [ᾰ]

Μητράζω, *to take after one's mother*, Lat. *matrescere*, dub.

Μητρᾰλοίας, or μητραλῴας, ου, ὁ, (μήτηρ, ἀλοιάω) *striking one's mother, a matricide*, Aesch. Eum. 153, Plat Phaed. 114 A; cf. πατραλοίας.

Μητράριον, ου, τό, dim. from μήτηρ, *a little mother*. [ᾰ]

†Μητρᾶς, (ὁ Χῖος), i. e. Μητρόδωρος, masc. pr. n., Antiph. Philom. 4; Dind. Ath. 100 D Μήτρας; v. Meineke ad Antiph. l. c.

†Μητρέας, ὁ, Dor. Ματρ., *Metreas*, masc. pr. n., Ath. 5 A.

Μητρεγχύτης, ου, ὁ, (μήτρα, ἐγχέω) *a syringe for injections into the womb*. [ῠ]

Μήτρη, ης, ἡ, Ion. for μήτρα.

Μητριάζω,=μητρίζω.

Μητριάς, άδος, ἡ, pecul. fem. of μήτριος, Anth. P. 9, 398.

Μητρίδιος, α, ον, *having a* μήτρα, hence *fruitful, filled with seed*, μ. ἀκαλῆφαι, Ar. Lys. 549, [illegible]. Schol. [ῐ]

Μητρίζω, *to worship Cybele, the Mother* of the gods, Lob. Aglaoph. p. 832.

Μητρικός, ή, όν,=sq., Arist. Eth. N. 9, 2, 8. Adv. -κῶς, Dion. H. Rhet.

Μήτριος, ία, ιον, also ος, ον, (μήτηρ) *motherly*, Lat. *maternus.*

Μητρίς, (μήτηρ) sc. γῆ, *one's mother country* (cf. πατρίς), Cretan word, ap. Plat. Rep. 575 D.

†Μητροβάτης, ου, ὁ, *Metrobătes*, a Persian, Xen. Hell. 1, 3, 12.

†Μητρόβιος, ου, ὁ, *Metrobius*, masc. pr. n., Ath. 643 E; etc.

Μητροδίδακτος, ον, (μήτηρ, διδάσκω) *taught by one's mother*, Diog. L. 2, 83. [ῐ]

Μητρόδοκος, ον, Dor. ματρ-, (μήτηρ, δέχομαι) *received by the mother*, γοναί, Pind. N. 7, 124.

†Μητρόδοτος, ου, ὁ, *Metrodŏtus*, masc. pr. n., Anth. P. 11, 344.

†Μητρόδωρος, ου, ὁ, *Metrodōrus*, a ruler in Proconnesus, Hdt. 4, 138.—2. a celebrated rhapsodist of Lampsacus, Plat. Ion 530 C.—3. a philosopher of Chios, teacher of Anaxarchus of Abdera, Diog. L.—4. an Epicurean philosopher of Athens, Luc. Alex. 17. —5. a philosopher, statesman, and historian of Scepsis, Strab. p. 609.—Many others of this name in Ath., Diog. L.; etc.

Μητροήθης, ες, (μήτηρ, ἦθος) *with a mother's mind*, Anth. P. 1, 122.

Μητρόθεν, Dor. μᾱτρ., adv. (μήτηρ) *from the mother, by the mother's side*, Pind. O. 7, 41, Hdt. 1, 173, etc.; so, τὰ μ., Hdt. 7, 99: but also=παρὰ or ἐκ μητρός, *from one's mother, from one's mother's hand*, Ar. Ran. 478, etc.

Μητρόθεος, ου, ἡ, (μήτηρ, θεός) *the mother of God*,=θεοτόκος, Eccl.

Μητροκᾰσιγνήτη, ης, ἡ, (μήτηρ, κασιγνήτη) *a mother's sister, aunt*, Aesch. Eum. 962.

Μητροκᾰσίγνητος, ου, ὁ, *a mother's brother, uncle.*

†Μητροκλῆς, έους, ὁ, *Metrocles*, a Cynic philosopher, Plut. 2, 468 A.

Μητροκομέω, ῶ, *to take care of one's mother.*

Μητροκτονέω, ῶ, *to kill one's mother*, Aesch. Eum. 202, etc.; and

Μητροκτονία, ας, ἡ, *matricide*, Plut. 2, 18 A: from

Μητροκτόνος, ον, (μήτηρ, κτείνω) *killing one's mother, matricidal*, Aesch. Eum. 102; μ. μίασμα, the stain *of a mother's murder*, Ib. 281; so, μ. κηλίς, αἷμα, Eur. I. T. 1200, Or. 1649: as subst., *a matricide*, Aesch. Eum. 492, Eur., etc.

Μητροκωμία, ας, ἡ, *the mother-village*; cf. μητρόπολις.

Μητρόλεθρος, ὁ, and μητρολέτης, ου, ὁ, Or. Sib., *a matricide.*

Μητρομήτωρ, ορος, ἡ, Dor. ματρομάτωρ, (μήτηρ, μήτηρ) *one's mother's mother, grandmother*, Pind. O. 6, 143.

Μητρομιξία, ας, ἡ, (μήτηρ, μίγνυμι) *incest with one's mother*, Sext. Emp. 11, 191.

Μητρομίξιον, ου, τό,=foreg.

Μητρόξενος, ου, ὁ, *a bastard*, a Rhodian word, Schol. Eur. Alc. 1001.

Μητροπάρθενος, ου, ἡ, *the virgin-mother*, Eccl.

Μητροπάτωρ, ορος, ὁ, (μήτηρ, πατήρ) *one's mother's father, grandfather*, Il. 11, 224, Hdt. 3, 51. [ᾰ]

Μητρόπολις, εως, ἡ, Dor. ματρ-, (μήτηρ, πόλις) *the mother-state*, of Athens in relation to her Ionian colonies, Hdt. 7, 51; of Doris in relation to the Peloponn. Dorians, Id. 8, 31, Thuc. 3, 92; so, of Thera, μ. μεγάλων πολίων, Pind. P. 4, 34:—metaph., ὁ ἐγκέφαλος μ. τοῦ ψυχροῦ, Hipp. p. 249; ἱστορία μ. τῆς φιλοσοφίας, Diod. 1, 2, cf. Epicur. ap. Ath. 104 B.—II. *one's mother-city, mother-country, home*, Pind. N. 5, 16, Soph. O. C. 707.—III. *a metropolis* in our sense, *capital city*, Steph. Byz. Hence as pr. n.,

†Μητρόπολις, εως, ἡ, *Metrŏpōlis*, a site near Olpae in Acarnania, perhaps a part of it, Thuc. 3, 107; v. Poppo Prolegg. 2, p. 142.—2. a city of Hestiaeotis in Thessaly, Strab. p. 437.—3. a city of Acarnania south of Stratus, Polyb. 4, 64, 4.—4. a city of Greater Phrygia on the Maeander, Strab. p. 576.—5. an Ionian city of Lydia between Ephesus and Smyrna, Id. p. 632. Hence

†Μητροπολίτης, ου, ὁ, *of Metropolis, Metropolitan*, Strab. p. 637.

Μητροπολίτης, ου, ὁ, (μητρόπολις) *a native of the mother-town.*—II. in Eccl. *a metropolitan.*

Μητροπόλος, ον, (μήτηρ, πολέω) *tending mothers*, epith. of Ilithyia, Pind. P. 3, 15.—II. αἱ μ.=μελίσσαι (I. 2).

Μητροπρεπής, ές, (μήτηρ, πρέπω) *befitting a mother.* Adv. -πῶς.

Μητροῤῥαίστης, ου, ὁ, *a matricide.*

Μητρόῤῥιπτος, ον, (μήτηρ, ῥίπτω) *rejected by his mother*, Anth. P. 15, 26.

Μητροτρεφής, ές, (μήτηρ, τρέφω) *brought up by his mother*, Orph.

Μητροτύπτης, ου, ὁ,=μητραλοίας.

†Μητροφάνης, ους, ὁ, *Metrophănes*, masc. pr. n., Anth. P. 11, 345.

Μητροφθόρος, ον, (μήτηρ, φθείρω) *murdering his mother*, Anth. P. 9, 498.

Μητροφόνος, ον, also η, ον, Aesch. Eum. 268, (μήτηρ, φονεύω):—*murdering his mother*, μ. δύαι, woes *following this crime*, Aesch. l. c.:—as subst., *a matricide*, Ib. 257.

Μητροφόντης, ου, ὁ,=μητροφόνος, Eur. Or. 479, etc.

Μητρυιά, ᾶς, ἡ, Ion.: Dor. μᾱτρ-, μητρυιή:—*a step-mother*, Il. 5, 389, etc., Hes. Op. 823, etc.; esp. an unkind one, *injusta noverca*, Hdt. 4, 154: —hence, metaph. a dangerous coast is called μ. νεῶν, Aesch. Pr. 727; men honoured by their country are said to be τρεφόμενοι οὐκ ὑπὸ μητρυιᾶς ἀλλ' ὑπὸ μητρὸς τῆς χώρας, Plat. Menex. 237 B, cf. Plut. 2, 201 E, Vell. Paterc. 2, 4, 4. Hence

Μητρυιάζω, *to be a step-mother, act as one.*

Μητρυιός, οῦ, ὁ, (μητρυιά)=πατρυιός, *a step-father*, Theopomp. (Com.) Εἰρ. 6.

Μητρυιώδης, ες, (μητρυιά, εἶδος) *like a step-mother*, τὸ μ., *a step-mother's treatment, unkindness*, Plut. 2, 143 A.

Μητρῳάζω, (μητρῷος II.)=μητρίζω, Iambl.

Μητρῳακός, ή, όν,=μητρῷος, esp. *belonging to Cybele.*

Μητρῴας, ου, ὁ,=μήτρως.

Μητρῳασμός, οῦ, ὁ, Dor. ματρ-: *a keeping the feast of Cybele*, Phintys ap. Stob. p. 444, 23, ubi Gaisf. μητρῳσμός.

Μητρώϊος, ΐα, ϊον, (μήτηρ) poet. v. μητρῷος, Od. 19, 410.

†Μήτρων, ωνος. ὁ, *Metron*, masc. pr. n., a Pydnaean, Arr. Ind. 16, 5.

Μητρωνῠμικός, ή, όν, (μήτηρ, ὄνομα) *named after one's mother*, cf. πατρωνυμικός.

Μητρῷος, α, ον, contr. for μητρώϊος, q. v. (μήτηρ);—*of a mother, a mother's*, δέμας, αἷμα, πῆμα, Aesch. Eum. 84, 230, Soph., etc.:—τὰ μ., *a mother's right*, Hdt. 3, 53.—II. *belonging to the Mother of the Gods, Cybele:* hence τὸ M., *her temple*, esp. at Athens, where it was near the βουλευτήριον, and served as a depository for the state-archives, Plut. 2, 407 C, etc., v. Böckh P. E, 2, 143, n. 421: τὰ M., (sc. ἱερά) *the worship of Cybele*, Dion. H. de Dem. 22, Plut., etc.

Μήτρως, ὁ, Dor. μᾱτρ-: gen. ωος and ω, acc. ωα and ων; plur. always of the third decl., like πάτρως:—= μητροκασίγνητος, *a maternal uncle*, Il. 2, 662, Hdt., etc.—2. generally, *a relation by the mother's side*, μήτρωες ἄνδρες, Pind. O. 6, 130.—3.=μητροπάτωρ, Ib. 9, 96.

Μητρωσμός, οῦ, ὁ, v. sub. μητρωασμός.

Μηχανάομαι, as dep. mid. (v. infr. B); f. -ήσομαι; pf. μεμηχάνημαι (cf. infr. B):—Lat. *machinari, to make by art, put together, build*, τείχεα, Il. 8, 177, πλοῖα, Hdt. 1, 94: and so of any work requiring skill of art; μ. λαγόν, *to prepare* a hare, Hdt. 1, 123; μ. σκιάς, Xen. Cyr. 8, 8, 17.—II. more usu. *to contrive, devise, plan* by art or cunning, in Hom. esp. in bad sense, μ. ἀτάσθαλα, κακά, ἀεικέα μηχανόωνται, Od. 3, 207; 17, 499; 22, 432· also simply *to cause, effect*, Hdt. 2, 21. Construct., μ. τί τινι, contrive *against...*, Hom. ll. cc.; also ἐπί τινι, Od. 4, 822; so usu. in prose, as Hdt. 4, 154; also μ. τι εἴς τινα, Hdt. 6, 121, Eur.; ἐπί τινα, Xen. Mem. 2, 3, 10; πρός τινα, Hdt. 2, 95: but ἐπί τινι, also, *for* a purpose, Hdt. 1, 60; so too εἴς τι, Plat. Prot. 320 E; πρός τι, Xen. Cyr. 8, 2, 26: ἐκ τῶν ἐσθλῶν αἰσχρὰ μ., Eur. Hipp. 331: in prose oft. μ. ὅπως τι ἔσται, Hdt. 2, 121, 3, and Plat.; ὅπως ἄν τι γένηται, Plat. Gorg. 481 A; also πᾶσαν μηχανὴν μ. ὅπως..., Plat. Rep. 460 C: c. inf., *to contrive to* do or *that* a thing may be, Plat. Rep. 519 E, Xen. Cyr. 1, 6, 22. —2. as mid., *to procure for one's self*, Soph. Phil. 295, Xen. Cyr. 3, 2, 15.

B. the act. μηχανάω is only found in Ep. part., ἀτάσθαλα μηχανόωντας, *contriving* dire effects, Od. 18, 143, cf. Ap. Rh. 3, 583; and in Soph. Aj. 1037 in inf. μηχανᾶν: but perf. μεμηχάνημαι appears as pass. in Hdt. 1, 98, Soph. Tr. 586, Xen. Cyr. 8, 3, 1, Dem. 604, 7, etc.; though Plat. also has it in act. signf., e. g. Gorg. 459 D.

Μηχανέομαι, Ion. for foreg., Hdt.

Μηχανεύομαι,=μηχανάομαι, v. l. Xen. Cyr. 4, 5, 49. It is used as pass. in LXX. Hence

Μηχάνευσις, εως, ἡ, *a contriving, preparing*, Hipp.

Μηχανή, ῆς, ἡ, (μῆχος) the Lat. *machina, any artificial means* or *contrivance* for doing a thing, *a contrivance, device*, first in Hes. Th. 146 in plur. μηχαναί, *arts, wiles*, and freq. in Att., esp. in bad sense: hence proverb., μηχαναὶ Σισύφου, Ar. Ach. 391. Phrases, μηχανὴν or μηχανὰς προσφέρειν, Eur. I. T. 112, Ar. Thesm. 1132; εὑρίσκειν, ἐξευρίσκειν, Aesch. Eum. 82, Eur. Alc. 221; πλέκειν, Eur. Andr. 66; πορίζεσθαι, Plat. Symp. 191 B; ἐκπορίζειν, Ar. Vesp. 365:—*one's means* or *resources*, Pind. P. 3, 110; κατ' ἐμὰν μαχανάν, Ib. 194:—c. gen., μ. κακῶν, *a contrivance against* ills, Eur. Alc. 221; but also *a way, means*, σωτηρίας, of safety, Aesch. Theb. 209:—generally, esp. in Hdt., ἐκ μηχανῆς τινος, in some *way* or other, 6, 115; μηδεμιῇ μηχανῇ, by no *means* whatsoever, by no *contrivance*, 7, 51; μήτε τέχνῃ μήτε μηχανῇ μηδεμιᾷ, Thuc. 5, 18; opp. to πάσῃ μηχανῇ, Ep. Plat. 349 A: οὐδεμία μηχανή (ἐστί) ὅπως οὐ, c. fut. indic., Hdt. 2, 160; also, μὴ οὐ, c. inf., Id. 2, 181; 3, 51.—II. *an instrument, machine* for lifting weights, etc., Hdt. 2, 125: esp.,—2. *an engine* of war, Thuc., mostly in phrase μηχανὰς προςάγειν, as in 2, 76; μηχαναῖς ἑλεῖν, 4, 13.—3. *a theatrical machine*, by which gods, etc., were made to appear in the air, Plat. Crat. 425 D, Clitarch. 407 A; αἴρειν μ., Antiph. Poës. 1, 15, ubi v. Meineke, Alex. Leb. 4, 19: hence proverb. of any thing sudden and unexpected, ὥςπερ ἀπὸ μηχανῆς, like Lat. *Deus ex machina*, Dem. 1025, fin., cf. Arist. Poët. 15, 10.

Μηχάνημα, ατος, τό,=μηχανή, *a subtle contrivance, cunning work*, Trag., as Aesch. Pr. 469;—of the robe in which Agamemnon was entangled, Id. Cho. 981.—2. *an engine*, Polyb. 1, 48, 2.

Μηχάνησις, εως, ἡ, *the use of a μηχανή*, Lat. *machinatio*: also=μηχανή, μ. σιτοποιϊκή, Polyb. 1, 22, 7. [ᾰ]

Μηχανητέον, verb. adj. from μηχανάομαι, *one must contrive*, Plat. Gorg. 481 A.

Μηχᾰνητής, οῦ, ὁ, (μηχανάομαι) *a contriver*, Lat. *machinator*. Hence

Μηχᾰνητικός, ή, όν, *good at forming plans, able to contrive* a thing, Xen. Hipparch. 5, 2.

Μηχᾰνηφόρος, ον,=μηχανοφόρος.

Μηχᾰνίη, ης, ἡ, poet. for μηχανή, Or. Sib.

Μηχᾰνικός, ή, όν, (μηχανή) *inventive, ingenious, full of resources, clever*, Xen. Mem. 4, 3, 1, Hell. 3, 1, 8.—2. c. gen. rei, like μηχανητικός, Id. Lac. 2, 7.—II. *of* or *belonging to machines*; τὰ μηχανικά, *mechanics*, on which Aristotle wrote a treatise: so, ἡ -κή (sc. τέχνη) Id. Anal. Post. 1, 9, 4, Anth. P. 9, 807:—ὁ μηχανικός, *an engineer*, Plut. Pericl. 27. Adv. -κῶς, Diod. 18, 27.

Μηχανῖτις, ιδος, ἡ, *the inventive*, of Minerva, Paus. 8, 36, 5.

Μηχᾰνιώτης, ου, ὁ, poet. for μηχανητής, H. Hom. Merc. 436.

Μηχᾰνοδίφης, ου, ὁ, (μηχανή, διφάω) *inventing means, artifices, machines*, etc., Ar. Pac. 790. [ῐ]

Μηχᾰνόεις, εσσα, εν, (μηχανή) *ingenious, inventive*, Soph. Ant. 365.

Μηχᾰνοποιέω, ῶ, *to make* or *use machines*, Hipp. Hence

Μηχᾰνοποίημα, ατος, τό, *a machine when made*.

Μηχανοποιΐα, ας, ἡ, *the making of machines*: from

Μηχᾰνοποιός, όν, (μηχανή, ποιέω) *making machines*; ὁ μ., *an engineer, maker of war-engines*, Xen. Cyr. 6, 1, 22, etc.:—*the machinist* of the theatre, Ar. Pac. 174, cf. Fr. 234.

Μηχᾰνοῤῥᾰφέω, ῶ, *to form crafty plans*, Aesch. Cho. 221; and

Μηχᾰνοῤῥᾰφία, ας, ἡ, *crafty dealing*: from

Μηχᾰνοῤῥάφος, ον, (μηχανή, ῥάπτω) *making up crafty plans, craftily-dealing*, Soph. O. T. 387: c. gen., μ. κακῶν, *crafty workers*, of ill, Eur. Andr. 447. [ᾰ]

Μηχᾰνουργός, όν, (μηχανή, *ἔργω) =μηχανοποιός: pass. *cunningly contrived*, Anth. Plan. 382.

Μηχᾰνοφόρος, ον,=μηχανηφόρος, *fit for conveying military engines*, Plut. Ant. 38.

†Μηχανόων, Ep. pres. part. act. v. μηχανάομαι B.

Μῆχαρ, τό,=μῆχος, a form little used except by Aesch., who has it in Ag. 199, Supp. 394, 594; cf. μῆχος.

Μηχᾰνίζομαι,=μηχανάομαι, a word ingeniously formed by Wellauer out of μὴ χαρίζεσθαι, Aesch. Ag. 304.

ΜΗ͂ΧΟΣ, τό, old poet. root of μηχανή, *a means, expedient, remedy*, Il. 2, 342; μῆχος κακοῦ, *a remedy for* ill, like ἄκος, Od. 12, 392, Hdt. 2, 181; 4, 151; κακῶν, Eur. Andr. 536;—so also, φρουρᾶς ἐτείας μ., Aesch. Ag. 2, if we there read μῆχος (though elsewh. Aesch. always uses μῆχαρ): in Hdt. some write μῆκος, as if an Ion. form. (μῆχος, μῆχαρ, μηχανή, μηχανάομαι are doubtless akin to μῆδος, μήδομαι, μῆτις, etc.)

Μία, ἡ, gen. μιᾶς, Ep. and Ion. μιῆς, fem. of εἷς, *one*, Hom., cf. ἴα. [μῐᾰ and acc. μῐᾰν, only in later Ion. prose μίη, μίην.]

Μῐαιγᾰμία, ας, ἡ, (μιαίνω, γάμος) *unlawful wedlock*; cf. μιαιφονία.

ΜΙΑΙ´ΝΩ, f. -ανῶ: aor. ἐμίηνα, but in Att. ἐμίᾱνα, as Eur. Hel. 1000, I. A. 1595, cf. Lob. Phryn. 24, †part. μιάνας, Solon 27, 3†: aor. pass. ἐμιάνθην: pf. μεμίαγκα, Plut. T. Gracch. 21; pf. pass. μεμίασμαι. Strictly, *to paint over* a white body with another color, hence *to stain, dye*, ἐλέφαντα φοίνικι, Virgil's *violare ostro ebur*, Il. 4, 141: hence,—2. *to stain, defile, soil*, μιάνθησαν κονίῃ, Il. 16, 795, etc.: esp. with blood, μιάνθην (for -θησαν) αἵματι μηροί, Il. 4, 146; freq. in Trag.—3. freq. also of moral stains, *to taint, defile, pollute*, Pind. N. 3, 25, and Trag.; esp. by great crimes, as murder, Valck. Hipp. 1437, Pors. Or. 909, and cf. μίασμα: hence Soph. says, θεοὺς μιαίνειν οὔ τις ἀνθρώπων σθένει, Ant. 1044: pass. *to incur such defilement*, Eur. Or. 75, etc.—The Lat. *violare* may be compared. [ῑ]

Μῐαιφονέω, ῶ, *to be* or *become μιαιφόνος*, Eur. I. A. 1364: also c. acc., *to murder*, Plat. Rep. 571 D: and

Μῐαιφονία, ας, ἡ, *bloodguiltiness*, Dem. 795, 7, Diod. 17, 5: also of *pollution from eating blood*, Plut. 2, 994 A: from

Μῐαιφόνος, ον, (μιαίνω, φόνος) *blood-stained, bloody*, Il., always epith. of Mars, as 5, 31, etc.: hence *defiled with blood, blood-guilty*, Trag., cf. μίασμα: c. gen., μ. τέκνων, *stained with* thy children's *blood*, Eur. Med. 1346. Compar. -ώτερος, Hdt. 5, 92, 1: superl. -ώτατος, Eur. Tro. 881.

†Μιάνας, ασα, αν, 1 aor. part. act. from μιαίνω.

†Μιάνθην, aor. pass. Ep. from μιαίνω, Il. 4, 146.

Μίανσις, ἡ, (μιαίνω) *pollution, defilement*, LXX. [ῐ]

Μῐαντός, ή, όν, (μιαίνω) *dyed, stained, defiled*.

Μῐᾰρία, ας, ἡ, *the character* or *conduct of a μιαρός, brutality*, Xen. Hell. 7, 3, 6, Isae. 51, 32.—II.=μίασμα, *defilement*, esp. *bloodguiltiness*, Antipho 118, 2, etc.; μ. ὑπέρ τινος, Id. 119, 3.

Μῐᾰρόγλωσσος, ον, (μιαρός, γλῶσσα) *foul-tongued*, Anth. P. 7, 377.

Μῐᾰρός, ά, όν, (μιαίνω) *stained*, esp. with blood, Il. 24, 420: hence,—II. later, mostly in moral sense, *defiled with blood*, hence μιαραὶ ἡμέραι, certain days in the month Anthesterion, on which expiatory libations (χοαί) were offered to the dead, cf. μίασμα:—then, generally, *defiled, polluted, impure*, v. esp. Plat. Legg. 716 E: *abominable, foul*, Soph. Ant. 746, etc.; and, esp. in Ar., *brutal, coarse, blackguard*, e. g. Ach. 282; ὦ μιαρέ (*you rogue!*), in a coaxing sense, Plat. Phaedr. 236 E, etc.; μ. φωνή, Eq. 218, cf. Soph. Tr. 987, μ. περὶ τὸν δῆμον, Ar. Eq. 831. Adv. -ρῶς, Ar. Eq. 800.

Μῐᾰροσιτία, ας, ἡ, (μιαρός, σῖτος) *foul feeding*, Meineke Menand. p. 538.

Μῐᾰροτρώκτης, ου, ὁ,=μιαροφάγος.

Μῐᾰροφᾰγέω, ῶ, *to feed foully*, LXX; and

Μῐᾰροφᾰγία, ας, ἡ, *foul feeding*. LXX: from

Μῐᾰροφάγος, ον, (μιαρός, φαγεῖν) *feeding foully*.

Μίασμα, ατος, τό, (μιαίνω) *a dyeing*:—*stain, defilement*, esp. by murder or any foul crime: also *the taint of guilt*, Lat. *piaculum*, freq. in Trag., esp. in Aesch. Eum. 169, 281, etc., cf. Müller Eum. § 50, sq.—III. of persons, *a defilement, abomination*, like Lat. *piaculum*, Aesch. Ag. 1645, Soph. O. T. 97, 241; μ. πατροκτόνον, of Clytaemnestra, Aesch. Cho. 1028.

Μῐασμός, οῦ, ὁ,=μίανσις, Plut. 2, 393 C.

Μῐάστωρ, ορος, ὁ, (μιαίνω) *a wretch stained with crime, and who pollutes others, a guilty wretch*, Lat. *homo piacularis*, Aesch. Cho. 944, Soph., and Eur.; μ. Ἑλλάδος, Eur. Or. 1584.—II.=ἀλάστωρ, *an avenger* of such guilt Aesch. Eum. 177, Soph. El. 603, Eur Med. 1371.

Μίαχος, τό,=μίασμα, Hesych.

Μιαχρός, ά, όν,=μιαρός, Hesych

Μίγα, adv., *mixed, blent with*, κωκυτῷ, Pind. P. 4, 202.

Μῐγάδην, adv.=foreg., Nic. Al. 27 Schneid. [ᾰ]

Μῐγάζομαι, poet. for μίγνυμαι, μιγαζομένους φιλότητι, Od. 8, 271.

Μῐγάς, άδος, ὁ and ἡ, *mixed, pell-mell*, Lat. *promiscuus*, Eur. Bacch. 18, 1355, Isocr. 45 C, etc.;—opp. to λογάς.

Μίγδᾰ, adv., like μίγα, *promiscuously, confusedly*, Od. 24, 77, H. Hom. Cer. 426; c. dat., μίγδα θεοῖς, *among* the gods, Il. 8, 437.

Μίγδην, adv.=μίγα, H. Hom. Merc. 494.

†Μίγδων, ωνος, ὁ, *Migdon*, a Spartan commander, Xen. Hell. 3, 4, 20.

Μίγεν, Aeol. 3 plur. aor. 2 pass. of μίγνυμι, for ἐμίγησαν, Od.

Μῐγής, ές,=μικτός, Nic. Fr. 1, 4.

†Μίγκιος, ου, ὁ, *the Mincius*, a river of northern Italy emptying into the Po, now *Mincio*, Strab. p. 209.

Μῖγμα, ατος, τό, (μίγνυμι, q. v. sub fin.):—*a mixture, compound*, Anaxag. 16: esp. of made dishes, medicines, etc., Plut. 2, 80 A, 997 A.

Μιγμᾰτοπώλης, ου, ὁ, (μῖγμα, πωλέω) *a medicine-seller, apothecary*, Galen.

Μιγμός, οῦ, ὁ,=μῖγμα, Diog. L.

ΜΙ´ΓΝΥΜΙ and -ύω: f. μίξω: fut. pass. μεμίξομαι, Hes., μιγήσομαι, Il 10, 365; also μίξομαι as pass., Od. 6 136; 24, 314: aor. 1 pass. ἐμίχθην but in Hom. more usu. aor. 2 ἐμίγην [ῐ]: perf. pass. μέμιγμαι, †plqpf. ἐμεμίγμην, Il. 4, 438†.—For the pres. μίγνυμι, μίγνυμαι, Hom. and Hdt. always use ΜΙ´ΣΓΩ, μίσγομαι, which also occur in Att.; (cf. Lat. *MISCEO*, Germ. *MISCHEN*, our *MIX*, Sanscr. *MISCHTA*). *To mix, mix up, mingle*, strictly of liquids, e. g οἶνον καὶ ὕδωρ, Hom.; v. sub κρᾶσις. Construct.: usu., μ. τί τινι, *to mix* one thing *with* another, freq. in all writers; but also c. gen. of the component parts, as, σύλλογος νέων καὶ πρεσβυτέρων μεμιγμένος, Plat. Legg. 951 D, cf. Eur. Thes. 6: also, μ. ἐκ γῆς καὶ πυρός, Plat. Prot. 320 D; oft. in Plat.—II. generally, *to join, bring together*, in various ways:—1. in hostile sense, μ. χεῖράς τε μένος τε, *to join* battle hand to hand, Lat. *conserere manus*, Il. 15, 510, cf. 20, 374: also μ. βίαν τινί, Pind. P. 4, 379. μ. Ἄρη, Soph. O. C. 1048.—2. *to bring* *into connexion with, make acquainted with*, *μίσγειν ἄνδρας κακότητι καὶ ἄλγεσι, to throw* men *into* misery, Od. 20, 203 : *μ. τινὰ ἄνθεσι, to cover* one *with* flowers, Pind. N: 4, 35 ; also reversely, *πότμον μῖξαί τινι, to bring* death *upon* him, Pind. I. 7 (6), 35 ; cf. *πελάζω*, and inf. B. 1, fin.

B. Pass., with fut. mid. *μίξομαι* (v. sub init.). *To be brought into contact with, κάρη κονίῃσιν ἐμίχθη*, his head *was rolled* in the dust, Il. 10, 457, Od. 22, 329 : *οὐκ ἔασε μιχθήμεναι ἔγχος ἔγκασι φωτός*, she let not the spear *touch, reach* them, Il. 11, 438 ; *κλισίῃσι μιγῆναι, to reach, get at* them, Il. 15, 409, etc.—Pind. uses the word very variously, as, *to come to* a place, c. dat., P. 4, 447 ; also *ἐν αἱμακουρίαις μ., to be present at* the feast of the *αἱμ.*, O. 1, 147 : *μίσγεσθαι φύλλοις, στεφάνοις, to come to*, i. e. *win* the crown of victory, N. 1, 27 ; 2, 34 ; so, *μ. εὐλογίαις*, I. 3, 5 ; but also, *ἐν τιμαῖς*, I. 2, 43 ; *μ. θάμβει, to be affected by* fear, Id. N. 1, 86 ; cf. supr. II.—2. most freq. *of coming together, meeting, living* or *keeping company with*, in various phrases, *μίσγεσθαί τινι, to have intercourse with* a person, *live with, have to do with* him, freq. in Hom. ; even without dat., Od. 4, 178 ; *ὑπὲρ ποταμοῖο μίσγεσθαι, to come over* the river *to* you, Il. 23, 73 : in Il. esp. freq. *μίκτο* (3 sing. aor. with pass. signf.) : *μεμιγμένος ὁμίλῳ*, Od. 8, 196, etc. ; *προμάχοισιν ἐμίχθη, he went among* them, Il. 5, 134, etc. ; so, *ἐνὶ προμάχοισι*, Od. 18, 379 ; *μίξεσθαι ξενίῃ, to be bound* by hospitable ties, Od. 24, 314.—3. *μίσγεσθαι*, in hostile signf., *to mix in fight*, Il. 4, 456 ; usu. *ἐν δαΐ, ἐν παλάμῃσι μιγῆναι*, Il. 13, 286 ; 21, 469.—4. more rarely, *μίσγεσθαι ἐς Ἀχαιούς, to go to join* them, Il. 18, 216 : *ἔσω μιγῆναι, to come into* the house, Od. 18, 49.—5. in Hom. and Hes. most freq. of sexes, *to have intercourse with, to be united to*, both of the man and the woman, in various phrases, as, *μιγῆναι*, absol., Il. 9, 275 ; *μιγῆναί τινι*, Il. 21, 143 ; *φιλότητι* and *ἐν φιλότητι μιγῆναι* (with or without *τινί*), very freq. ; but *ἐν φιλότητί τινος μ.*, of the woman only, Hes. Sc. 36, cf. H. Hom. Ven. 151 ; also *μ. εὐνῇ*, Od. 1, 433 ; *φιλότητι καὶ εὐνῇ*, of both, Od. 15, 420 ; but *ἐν ἀγκοίνῃσί τινος*, of the woman, 11, 268 ; once only c. acc., *φιλότης, ἣν ἐμίγης*, Il. 15, 33 :—Hom. has the aor. 2 always in this signf., except H. Merc. 493 : the aor. 1 is more freq. in Hes., and this the more usu. in prose.—Cf. sub *μῖξις*. [Herm. Soph. Phil. 106 writes *μῖξαι*, as if ῑ by nature ; so Bekk. in Arist., *μῖγμα*: cf. Lob. Paral. p. 410, 414.]

Μιγνύω.=*μίγνυμι*, Pind. N. 4, 34.

†Μιγώνιον, *ου, τό, Migonium*, a spot in Laconia opposite Cranaë, where was a temple of Venus, hence called Μιγωνῖτις, Paus. 3, 22, 1.

†Μιδάειον, *ου, τό, Midaēum*, a city of Phrygia on the Sangarius, Strab. p. 576.

Μίδας, *ου, ὁ, Midas*, v. sq.—II. *the luckiest throw* on the dice, which (with the Greeks) was when the numbers are all different, also Ἡρακλῆς, Lat. *jactus Veneris*, Eubul. Κυβ. 4.—III. *a destructive insect in pulse*, Theophr. [ῐ Ep. Hom. 3.]

†Μίδας, *ου*, Ion. Μίδης, *εω, ὁ, Midas*, a Phrygian name acc. to Strab. p. 304 :—1. son of Gordius, king of the Briges in Thrace, pupil of Orpheus, passed over into Asia and occupied Phrygia, celebrated in early mythology, esp. for his wealth, Hdt. 1, 14 ; 8, 138 ; etc. : from his wish to have all he touched changed to gold proverb. of one whose thoughts were fixed on gold, Luc. Gall. 6.—2. the last king of Phrygia, father of Adrastus, in the time of Croesus, Hdt. 1, 35.—3. an Agrigentine, a celebrated flute-player, victor in the Pythian games, Pind. P. 12. [ῐ]

†Μίδεα, Ep. Μίδεια, *ας, ἡ, Midea*, a city of Boeotia on the lake Copaïs, in which it was said to have been swallowed up, Il. 2, 507 ; Strab. p. 413 ; etc.—2. Μιδέα, Strab. p. 373, Μίδεια, Paus. 2, 16, 1, a city of Argolis near Nauplia : hence adv. Μιδέαθεν, q. v.—II. *-έα*, fem. pr. n., a Phrygian female, mother of Licymnius by Electryon, Pind. O. 7, 53.

†Μιδέᾱθεν, adv. *from Midea*, (I. 2), Pind. O. 10 (11), 78.

†Μιδεάτης, *ου, ὁ*. fem. *-ᾶτις, ιδος, of Midea* (I. 2), *ἡ Ἀλκμήνα* M., Theocr. 13, 20. [ᾱ]

†Μίδεια, *ας, ἡ, Midēa*, v. Μίδεα.—2. daughter of Phylas, Paus. 10, 10, 1, but in 1, 5, 2, *Μίδα*.—3. a nymph, mother of Aspledon, Id. 9, 38, 9.

†Μίδου *κρήνη, ἡ, the fountain of Midas*, near Thymbrium in Phrygia, Xen. An. 1, 2, 13.

†Μῑδυλίδαι, *ῶν, οἱ, the Midylidae, descendants of Midylus*, an Aeginetan family, Pind. P. 8, 53 ; cf. Fr. 95 Böckh (177).

†Μίδων, *ωνος, ὁ, Midon*, masc. pr. n., Anth. Plan. 255 : title of a comedy of Alexis, Ath. 699 F.

†Μίεζα, *ης, ἡ, Mieza*, a city of Macedonia, also called *Strymonium*, receiving its name from Μίεζα daughter of Βέρης, Plut. Alex. 7.

Μῐερός, *ά, όν*, Ion. for *μιαρός*, rejected by Lob. Phryn. 309.

†Μιήνῃ, aor. subj. act. 3 sing. from *μιαίνω*, Il. 4, 141.

Μῐηφόνος, *ον,=μιαιφόνος*, Archil. 116.

†Μίθαικος, *ου, ὁ, Mithaecus*, writer of a treatise on Sicilian cookery, Plat. Gorg. 518 B.

†Μιθραδάτης, *ου, ὁ*, v. Μιθριδάτης.

Μίθρας, *ου, ὁ*, †Ion. Μίθρης†, *Mithras*, the Persian Sun-god, Xen. Cyr. 7, 5, 53, Strab. p. 732, etc.

†Μιθραύστης, *ου, ὁ, Mithraustes*, a Persian governor in Armenia, Arr. An. 3, 8, 5.

Μιθριακός, *ή, όν, Mithraic : τὰ -κά* (sc. *ἱερά*), Strab. p. 530.

†Μιθριδάτειος, *ον, of Mithradates, Mithradatic ;* and Μιθριδατικός, *ή, όν*, App.

†Μίθριδάτης, *ου, ὁ*, (on coins and Inscrr. Μιθραδ.) *Mithradates* a distinguished Persian, Xen. Cyr. 8, 8, 4.—2. satrap of Lycaonia and Cappadocia, friend of the younger Cyrus, Xen. An. 2, 5, 35.—Also name of several kings of Pontus, as—3. *ὁ Κτίστης*, Strab. p. 562.—4. *Εὐεργέτης*, Id. p. 477.—5. *Εὐπάτωρ*, the great M. who so long baffled the Roman arms, App. ; etc.—Others in Strab. ; etc.

†Μιθριδάτιον, *ου, τό, Mithradatium*, a town of Galatia, Strab. p. 567.

†Μιθρίνης, *ου, ὁ, Mithrines*, a Persian, governor in Armenia, Arr. An. 3, 16, 5.

†Μιθροβαῖος, or *-δαῖος, ου, ὁ, Mithrobaeus* or *-daeus*, a Persian, Arr. An. 1, 16, 3.

†Μιθροβαρζάνης, *ὁ, Mithrobarzanes*, Persian masc. pr. n., Luc. Necyom. 6 ; Plut. ; etc.

†Μιθροβουζάνης, *ὁ, Mithrobuzanes*, a satrap in Cappadocia, Arr. An. 1, 16, 3.

†Μίθρος, *ου, ὁ, Mithrus*, a Syrian, Plut. Epicur. 15.

†Μιθρωπάστης, *ου, ὁ, Mithropastes*, a Persian, Strab. p. 766.

†Μίκα, *ἡ, Mica*, fem. pr. n., Ar. Thesm. 760.

Μικιζόμενος, *ὁ*, (*μικός*) a Laced. name for *a male child in his third year*, cf. *προμικιζόμενος*.

†Μικίψας, *α, ὁ, Micipsa*, son of Masinissa, Strab. p. 829.

†Μικίων, *ωνος, ὁ, Micion*, Athen. masc. pr. n., Dem. 1323, 12 ; with v. l. Μίκων, for which Μικίων is v. l. as Archon Ol. 94, 3.—2. an Athenian statesman, Polyb. 5, 106, 7.—Others in Ath. ; etc.

†Μίκκα, *ἡ, Micca*, fem. pr. n., Plut.

†Μικκαλίων, *ωνος, ὁ, Miccalion*, an Athenian, Dem. 885, 10.—Others in Anth.

†Μίκκαλος, *ου, ὁ, Miccalus*, masc. pr. n., Arr. An. 7, 19, 5.

†Μικκίων, *ωνος, ὁ, Miccion*, a painter in Athens, pupil of Zeuxis, Luc. Zeux. 8.

Μικκός, *ά, όν*, Dor. for *μικρός, little*, Ar. Ach. 909.

†Μίκκος, *ου, ὁ, Miccus*, a sophist, contemporary of Socrates, Plat. Lys. 204 B.—Others in Anth. ; etc.

Μικκότρωγος, *ον, eating little*, name of a parasite in Plaut.

Μικκύλος, dim. from *μικρός*, Mosch. 1, 13. [ῠ]

Μῑκρᾰδῐκητής, *οῦ, ὁ*, (*μικρός, ἀδικέω*) *doing petty wrongs*, Arist. Rhet. 2, 17, 4, with v. l. *μικραδικητικός ;* cf. *μεγαλαδικητικός*.

Μῑκραίτιος, *ον*, (*μικρός, αἰτιάομαι*) *complaining of trifles*, Luc. Fugit. 19.

Μίκρασπις or *σμίκρασπις, ιδος, ὁ, ἡ*, (*μικρός, ἀσπίς*) *with small shield*, Plat. Criti. 119 B.

Μῑκραῦλαξ, *ᾰκος, ὁ, ἡ*, (*μικρός, αὖλαξ*) *with small furrows : χῶρος, μ., a little* field, Anth. P. 6, 36.

Μῑκροβᾰσῐλεία, *ας, ἡ, a small kingdom :* from

Μῑκροβᾰσῐλεύς, *έως, ὁ, = μικρὸς βασιλεύς, a petty king*.

Μῑκρόβιος, *ον, short-lived*.

Μῑκρόβωλος, *ον, with small clods*, of sandy soil.

Μῑκρογένειος, *ον, with small chin* or *beard*.

Μῑκρόγενυς, *υ*, gen. *υος, with small jaws*.

Μῑκρογλάφῠρος, *ον*, (*μικρός, γλαφυρός*) *small and round*, Arist. Physiogn. 3, 13.

Μῑκρογνωμοσύνη, *ης, ἡ, narrow-mindedness :* from

Μῑκρογνώμων, *ον*, gen. *ονος*, (*μικρός, γνώμη*) *narrow-minded*.

Μῑκρογρᾰφέω, *ῶ*, (*μικρός, γράφω*) *to write small*, i. e. *with a short vowel*.

Μῑκροδοσία, *ας, ἡ,=μικρὰ δόσις, a giving small presents, stinginess*, Polyb. 5, 90, 5 ; cf. *μικροληψία*.

Μῑκρόδουλος, *ου, ὁ*, (*μικρός, δοῦλος*) *a little slave*, Arr. Epict. 4, 1, 55.

Μῑκροθαύμαστος, *ον, admiring trifles*.

Μῑκροθῡμέω, *ῶ, to be narrow-minded :* and

Μῑκροθῡμία, *ας, ἡ, narrowness of mind*, Plut. 2, 906 F : from

Μῑκρόθῡμος, *ον*, (*μικρός, θυμός*) *mean-spirited, narrow-minded*, Dion. H 11, 12.

Μῑκροκαμπής, *ές, a little bent*.

Μῑκροκαρπία, *ας, ἡ, the bearing of small fruit*, Theophr. : from

Μῑκρόκαρπος, *ον*, (*μικρός, καρπό*, *bearing small fruit*.

Μῑκροκέφᾰλος, ον, (*μικρός, κεφαλή*) *small-headed*, Arist. Probl. 30, 3.

Μῑκροκίνδῡνος, ον, (*μικρός, κίνδυνος*) *exposing one's self to danger for trifles*, opp. to *μεγαλοκίνδυνος*, Arist. Eth. N. 4, 3, 23.

Μῑκροκλέπτης, ου, ὁ, *a petty thief.*

Μῑκροκοίλιος, ον, (*μικρός, κοιλία*) *with small belly*, Arist. Part. An. 3, 4, 30.

Μῑκρόκομψος, ον, (*μικρός, κομψός*) *tricked out with small ornaments*, Dion. H. de Comp. 4.

Μῑκρόκοσμος, ου, ὁ, *a little world.*

Μῑκροληψία, ας, ἡ, (*μικρός, λαμβάνω*) *the acceptance of small presents*, Polyb. 5, 90, 5; cf. *μικροδοσία*.

Μῑκρολογέομαι, f. *-ήσομαι*: dep. mid.:—*to be a μικρολόγος*, esp. *to examine minutely, treat* or *tell with painful minuteness*, Cratin. Incert. 99, Xen. Hell. 3, 1, 26, Lys. 912, 5: also in act., Dion. H. de Dem. 21.—2. *to deal meanly* or *shabbily*, *πρὸς τοὺς θεούς* (in sacrifice), Luc. Nav. 28, Plut. 2, 179 F:—so, *μικρολογητέον ἔν τινι*, Plut. 2, 822 A.

Μῑκρολογία or *σμικρ-*, ας, ἡ, *the character of a μικρολόγος, frivolous talking: pettiness, littleness of mind*, Plat. Rep. 486 A, etc.: in plur., also, *littlenesses, trifles*, Plat. Hipp. Maj. 304 B.—II. *disparagement, depreciating language*, Isocr. 310 B: from

Μῑκρολόγος or *σμικρ-*, ον, (*μικρός, λέγω*):—strictly *gathering trifles; careful about trifles*; and so,—1. *caring about petty expenses, penurious, mean*, Dem. 1357, 9.—2. *careful about minute details, caviling about trifles, vexatious, captious*, Isocr. 234 C: *petty*, Plat. Symp. 210 D. Adv. *-γως*.

Μῑκρόλῡπος, ον, (*μικρός, λύπη*) *vexed at trifles*, Plut. 2, 129 C.

Μῑκρομεγέθης, ες, (*μικρός, μέγεθος*) *small in size*, Xenocr. Aquat. 53.

Μῑκρομελής, ές, (*μικρός, μέλος*) *small-limbed*, Arist. Physiogn. 3, 13.

Μῑκρομέρεια, ας, ἡ, *a consisting of small parts*, Arist. Meteor. 1, 12, 3, Probl. 38, 8, 2.

Μῑκρομερής or *σμικρ-*, ές, (*μικρός, μέρος*) *consisting of small parts*, Plat. Tim. 60 E, 78 B, Arist. Metaph. 1, 8, 3.

Μῑκρόμμᾰτος, ον, (*μικρός, ὄμμα*) *small-eyed*, Arist. Physiogn. 3, 13.

Μῑκρόμυρτος, ον, (*μικρός, μύρτον*) *with small berries*, of myrtle, Theophr. C. Pl. 6, 18, 5.

Μῑκρόνησος, ου, ἡ, *a small island.*

Μῑκρόπνους, ουν, (*μικρός, πνοή*) *short* or *scant of breath*, Hipp.

Μῑκροποιέω, ῶ, *to make small*, Longin. 41: from

Μῑκροποιός, όν, (*μικρός, ποιέω*) *making small, diminishing*, Longin. 43.

Μῑκροπολῑτεία, ας, ἡ, *citizenship in a petty state*, Stob.: from

Μῑκροπολίτης, ου, ὁ, (*μικρός, πόλις*) *a citizen of a petty town*, the German *Kleinstädter*, Ar. Eq. 817, Xen. Hell. 2, 2, 10, Aeschin. 44, 5: hence

Μῑκροπολῑτικός, ή, όν, *belonging to a petty state*, Ar. Fr. 649.

Μῑκροπόνηρος, ον, (*μικρός, πονηρός*) *wicked in small matters*, Arist. Pol. 4, 11, 5.

Μῑκρόπος, ον, poet. for *μικρόπους*, *small-footed.*

Μῑκροπρέπεια, ας, ἡ, *the character of a μικροπρεπής, meanness, shabbiness*, Arist. Rhet. 1, 9, 12, Eth. N. 4, 2.

Μῑκροπρεπεύομαι, *to be μικροπρεπής*, Synes.

Μῑκροπρεπής, ές, (*μικρός, πρέπω*) like *μικρολόγος, petty in one's notions, mean, shabby*, nearly equiv. to Lat. *illiberalis*, opp. to *μεγαλοπρεπής*, Arist. Eth. N. 4, 2. Adv. *-πῶς*.

Μῑκροπρόσωπος, ον, (*μικρός, πρόσωπον*) *small-faced*, Arist. Physiogn. 3, 13.

Μῑκροπτέρυξ, ῠγος, ὁ, ἡ, *with small wings.*

Μῑκροπύρηνος, ον, (*μικρός, πυρήν*) *with small kernels*, Theophr. C. Pl. 1, 16, 2.

Μῑκρόρραξ, ᾱγος, ὁ, ἡ, (*μικρός, ῥάξ*) *with small berries*, Diosc. 5, 2.

Μῑκρόρρῑν, or *-ρῖς*, ῖνος, ὁ, ἡ, (*μικρός, ῥίν*) *small-nosed.*

Μῑκρορροπύγιος, ον, (*μικρός, ὀρροπύγιον*) *with a small rump* or *tail*, Arist. H. A. 2, 12, 9. [ῡ]

Μῑκρόρρωξ, ωγος, ὁ, ἡ,=*μικρόρραξ*, Lob. Phryn. 76.

ΜΙ¯ΚΡΟ´Σ, *ά, όν*, Ion. and old Att. *σμικρός* (Schäf. Greg. p. 500, Ellendt Lex. Soph. v. *σμικρός*); Dor. *μικκός*:—*small, little*, Hom., only in Il. 5, 801, Od. 3, 296; *μικρὸς ὁρᾶν*, Ar. Pac. 821; a term of reproach at Athens, Ar. Ran. 709, cf. Meineke Alex. Phaedr. 2: *little, petty, mean, trivial*, *αἰτίας μικρᾶς περί*, Eur. Andr. 387, etc.: of time, *little, short*, Pind. O. 12, 18, etc.; *ἐκ μικρᾶς*, sub. *ἡλικίας*, from *infancy*: *παρὰ μικρόν*, within *a little, nearly, almost*, Eur. Heracl. 295; so too, *μικρόν*, Id. I. T. 669; *μικροῦ*, Xen. Cyr. 1, 4, 8; *μικροῦ δεῖν*, Id. Hell. 4, 6, 11; also, *μικροῦ ἀπολείπεσθαι*, Jac. Ach. Tat. p. 914; *παρὰ μικρὸν ποιεῖν, ἡγεῖσθαι*, to think *little* of..., Isocr. 52 D, 98 A; so, *ἐν σμικρῷ ποιεῖσθαι*, Soph. Phil. 498.—Adv. *σμικρῶς*, Plat. Criti. 107 D: †*μικρῶς* only late, e. g. Hdn. 3, 9, 9†.—Cf. *ὀλίγος, πολύς*.—Besides the regul. compar. and superl. *μικρότερος, -ότατος*, there are the irreg. *ἐλάσσων, ἐλάχιστος*, from *ἐλαχύς*, and *μείων, μεῖστος*, also *μειότερος, μειότατος*. [ῑ by nature, Wolf Anal. 4, p. 509, Meineke Menand. p. 29, sq.; ῐ only in late bad poets, Jac. A. P. p. 178, 798.]

Μῑκρόσαρκος, ον, (*μικρός, σάρξ*) *with little flesh*, Xenocr. Aquat. 48.

Μῑκροσῑτία, ας, ἡ, (*μικρός, σῖτος*) *an eating little, spare diet*, Alex. Pyth. 3.

Μῑκροσκελής, ές, (*μικρός, σκέλος*) *small-legged*, Arist. Part. An. 4, 8, 4.

Μῑκρόσοφος, ον, (*μικρός, σοφός*) *wise in small matters*, Diod. 26, 1.

Μῑκροσπέρμᾰτος, ον, (*μικρός, σπέρμα*) *with small seeds.*

Μῑκρόσπερμος, ον,=foreg., Theophr. H. Pl. 8, 3, 5.

Μῑκρόστᾰχυς, υ, gen. υος, (*μικρός, στάχυς*) *with small ears* (of corn).

Μῑκρόστομος, ον, (*μικρός, στόμα*) *with a small mouth* or *orifice*, *ἄγγος*, Hipp. p. 515; *ζῶα*, Arist. H. A. 2, 7, 1.

Μῑκρόσφαιρον, ου, τό, (*μικρός, σφαῖρα*) the smallest kind of Indian *μαλάβαθρον*, Arr.; cf. *μεσόσφαιρον*.

Μῑκρόσφυκτος, ον, (*μικρός, σφύζω*) *with small, weak pulse*, Diosc. Hence

Μῑκροσφυξία, ας, ἡ, *weakness of pulse*, Galen.

Μῑκρόσχημος, ον, (*μικρός, σχῆμα*) *small of stature.*

Μῑκροτέχνης, ου, ὁ, (*μικρός, τέχνη*) *a petty artist*, Clem. Al.

Μῑκρότης or *σμικρ-*, ητος, ἡ, (*μικρός*) *smallness*, *διὰ σμικρότητα ἀόρατα*, Plat. Tim. 43 A, cf. Isocr. 46 A: *littleness, meanness*, Longin. 43.

Μῑκροτράπεζος, ον, (*μικρός, τράπεζα*) *keeping a mean, shabby table*, Antiph. Oenom. 1.

Μῑκρότρῐχος, ον, (*μικρός, θρίξ*) *short-haired*, Arist. H. A. 2, 1, 17.

Μῑκροφάγος, ον, (*μικρός, φαγεῖν*) *eating little.* [ᾰ]

Μῑκρόφθαλμος or *σμικρ-*, ον, (*μικρός, ὀφθαλμός*) *small-eyed*, Hipp. p. 494.

Μῑκροφῐλοτῑμία, ας, ἡ, *petty ambition*, Theophr. Char. 23: from

Μῑκροφῐλότῑμος, ον, (*μικρός, φιλότιμος*) *seeking petty distinctions*, Ibid.

Μῑκροφροσύνη, ης, ἡ, *littleness of mind, meanness*, Plut. 2, 351 A: from

Μῑκρόφρων, ονος, ὁ, ἡ, (*μικρός, φρήν*) *little-minded*, Dio C. 61, 5.

Μῑκροφῠής, ές, (*μικρός, φυή*) *of low growth, short.* Hence

Μῑκροφῠΐα, ας, ἡ, *low stature, low growth*, Strab.

Μῑκρόφυλλος, ον, (*μικρός, φύλλον*) *small-leaved*, Diosc.

Μῑκροφωνία, ας, ἡ, *weakness of voice*, Arist. Gen. An. 5, 7, 7: from

Μῑκρόφωνος, ον, (*μικρός, φωνή*) *weak-voiced*, Arist. Gen. An. 5, 7, 9.

Μῑκροχᾰρής, ές, (*μικρός, χαίρω*) *easily pleased*, Longin. 4.

Μῑκρόχωρος, ον, (*μικρός, χώρα*) *with little land* or *soil*, Strab.

Μῑκροψῡχέω, ῶ, *to swoon, faint*,=*λειποψυχέω*, Arist. Probl. 9, 9: and

Μῑκροψῡχία, ας, ἡ, *littleness of soul, meanness of spirit*, Isocr. 98 A, Dem 401, 18.—2. *captiousness*, Eccl.: from

Μῑκρόψῡχος, ον, (*μικρός, ψυχή*) *little of soul, mean-spirited, shabby*, Isocr. 76 D, Dem. 316, 9, Arist., etc.

Μικρύνω or *σμικρ-*, (*μικρός*) *to make small, lessen*, Dem. Phal. 236.

Μικτέον, verb. adj. of *μίγνυμι*, *one must mix*, Plat. Tim. 48 A.

Μικτός, *ή, όν*, also *ός, όν*, Lob Paral. 483: (*μίγνυμι*):—*mixed, blended, compound*, Ar. Thesm. 1114; opp. to *ἅπλους*, Plat. Rep. 547 E: *μ. ἐκ τούτων*, *compounded of* these, Id. Legg. 837 B.

Μικτόχροος, ον, (*μικτός, χροά*) *party-coloured*, Archimed.

Μῑκύθινος, dim. from sq.

Μίκῠθος, *η, ον*, dim. from *μικύς*, like *μικκύλος* from *μικκός*;—perh. only as pr. n: v. sq. [ῑ, Anth. P. 6. 355.]

†Μίκυθος, *ου, ὁ, Micythus*, servant of Anaxilaus, governor in Rhegium, Hdt. 7, 170:—in Strab. p. 253 ruler of Messene in Sicily.—2. a favourite of Epaminondas, Ael. V. H. 5, 5.—Others in Anth.; etc.

†Μίκυλλος, *ου, ὁ, Micyllus*, one of the interlocutors in Luc. Gall.

†Μίκυλος, *ου, ὁ, Mῑcy̆lus*, masc. pr. n., Anth. P. 7, 460. [ῑ]

Μῑκύς,=*μικκός, μικρός*, Gramm.

†Μίκων, *ωνος, ὁ, Micon*, a celebrated painter and statuary of Athens, Ar. Lys. 679.—2. Archon Ol. 94, 3, Argum. Soph. O. C: in Diod. S. *Μικιών*.—3. an orator of Athens, Paus. 2, 9, 4.—4. a statuary of Syracuse, Id. 6, 12, 4.—5. a herdsman, Theocr. 5, 112.—Others in Paus.; etc.

Μῖλαξ, ᾰκος, ἡ, Att. for *σμῖλαξ* (v. *μ* VII), supposed to be *the yew-tree*, Lat. *taxus*, Eur. Bacch. 703, Ar. Nub. 1007, Av. 216: cf. *μῖλος*.

Μίλαξ [ῑ],=*δημοτικός*, Meineke Hermipp. Incert. 10.

†Μίλᾱτος, *ου, ἡ*, Dor. for *Μίλητος*.

†Μιλησίας, *ου, ὁ*, v. *Μελησίας*.

†Μιλήσιος, *α, ον, of Miletus, Milesian*; *οἱ Μιλήσιοι*, Ar. Plut. 1002.

Μῑλησῑουργής, ές, (*Μιλήσιος*, *ἔργω*) *of Milesian work*, *κλίνη*, Critias 28.

Μίλητος, *ου, ἡ, Miletus*, the name of several Greek cities; the best known is that in Caria, first mentioned in Il. 2, 868, and afterwards the chief seat of commerce in Asia Minor.—†2. a city of Crete mentioned first in Il. 2, 647: cf. Strab. p. 479.—II. ὁ, son of Apollo and Aria of Crete, Apollod. 3, 1, 2; Ap. Rh. 1, 186.† [ῑ]

Μίλθος,=μίλτος, Arist. Meteor. 3, 6, 11 Bekk.

Μῐλῐάζω, v. l. for μιλιάω.

Μιλιάριον, ου, τό,=Lat. *miliarium.* —II. *a high copper vessel* pointed at the top and furnished with winding tubes, to boil water in, Anth. P. 11, 244 [μῐλῐᾱριον], Ath. 98 C.

Μῐλῐασμός, οῦ, ὁ, (μιλιάζω) *a measuring by miles and marking by milestones*, Strab. p. 266.

Μῐλῐάω, ῶ, *to measure by miles and mark by milestones*, Polyb. 34, 11, 8: from

Μίλιον, ου, τό, *a Roman mile, miliarium*,=8 stades,=1000 paces,=1680 yards, i. e. 80 yards less than our mile, Polyb., etc.

†Μίλκων, ωνος, ὁ, *Milcon*, title of a play of Alexis.

Μιλλός, ή, όν, hence μιλλότης, ἡ, =βραδύς, βραδύτης, late.

Μῖλος, ου, ἡ, *the flower of the* μῖλαξ, Meineke Cratin. Malth. 1.

†Μίλτας, ὁ, *Miltas*, a Thessalian, pupil of Plato, Plut. Dion 24.

Μιλτεῖον, ου, τό, *a vessel for keeping* μίλτος *in*, Leon. Tar. 4.

Μίλτειος, α, ον, *of* μίλτος, μ. στάγμα, the red mark made by the carpenter's line, Anth. P. 6, 103.

Μιλτηλῐφής, ές, (μίλτος, ἀλείφω) *painted with* μίλτος, *painted red*, of ships, Hdt. 3, 58, like the Hom. μιλτοπάρηος. (Not μιλτηλοιφής, Lob. Phryn. 572.)

†Μιλτιάδης, ου, ὁ, *Miltiades*, son of Cypselus, a wealthy Athenian, who made himself tyrant of the Thracian Chersonese, Hdt. 6, 34, etc.—2. son of Cimon, nephew of foreg., celebrated for his victory at Marathon, Hdt. 4, 137.

Μίλτῖνος, η, ον, *of* μίλτος: τὸ μ. =μίλτος II, Plut. 2, 1081 B.

Μιλτίτης, ου, ὁ, fem. -ῖτις, *of the nature of* μίλτος, Plin.

Μιλτοκάρηνος, ον, (μίλτος, κάρηνον) *red-headed*, Opp. H. 5, 273. [ᾰ]

†Μιλτοκύθης, ου, ὁ, *Miltocythes*, a Thracian, Xen. An. 2, 2, 7.

Μιλτοπάρῃος, ον, (μίλτος, πᾰρειά) *red-cheeked*, epith. of the ships of Ulysses, which had *their rounded ends* (prow *and* stern) *painted red*, Il. 2, 637, Od. 9, 125.

Μιλτοπρεπής, ές, and in Aesch. Fr. 107, μιλτόπρεπτος, ον, (μίλτος, πρέπω) *of the colour of* μίλτος, *bright-red.*

ΜΙ´ΛΤΟΣ, *ου, ἡ, red earth, red chalk* or *ochre, ruddle*, Lat. *rubrica*, Hdt. 4, 191; 7, 69:—but also *red lead*, Lat. *minium*, Plin. 33, 38; μ. Λημνίς in Nic. Th. 864: cf. μιλτινός.—II.= σχοινίον μεμιλτωμένον, Ar. Eccl. 378 (cf. μιλτόω).—III.=ἐρυσίβη, Lat. *robigo.*

Μιλτοφῠρής, ές, (μίλτος, φύρω) *daubed with red*, Anth. P. 6, 103.

Μιλτόω, ῶ, *to colour with* μίλτος, *paint red*, Hdt. 4, 194: σχοινίον μεμιλτωμένον, the rope with which they drove loiterers out of the Agora to the Pnyx, Ar. Ach. 22, cf. Eccl. 378, and Herm. Pol. Ant. § 128, 11.

†Μιλτώ, οῦς, ἡ, (μίλτος) *Milto*, proper name of the younger Aspasia, the favourite of Cyrus the younger, Ael. V. H. 12, 1.

Μιλτώδης, ες, (μίλτος, εἶδος) *like* μίλτος, *red*, Eubul. Steph. 1, Luc. D. Syr. 8.

Μιλτωρῠχία, ας, ἡ, *a digging for* μίλτος: *a* μίλτος*-mine*, Ameips. Moech. 3: from

Μιλτωρύχος, ον, (μίλτος, ὀρύσσω) *digging for* μίλτος.

Μιλτωτός, ή, όν, (μιλτόω) *coloured with* μίλτος, *painted red.*

†Μιλύαι, ῶν, οἱ, *the Milyae*, inhab. of Lycia in Asia Minor, earlier Solymi, Hdt. 1, 173; Strab. p. 571, etc.

†Μιλύας, ου, ὁ, *a Milyan.*—II. *Milyas*, a freedman of the elder Demosthenes, Dem. 819, 18.—III. Μιλυάς, άδος, ἡ, the ancient name of Lycia, Hdt. 1, 173.—2. acc. to Strab. p. 631 and Arr. An. 1, 24, 5 the mountainous tract between Lycia and Pisidia.

Μίλφαι, αἱ, *the falling off of the eyebrows*, like μαδάρωσις, Diosc. 1, 149.

Μίλφωσις, ἡ,=foreg.; Aëtius.

†Μίλων, ωνος, ὁ, *Milo*, an athlete of Crotona, celebrated for his strength, Hdt. 3, 137.—2. a reaper in Theocr. 4, 6. [ῐ Anth. P. 11, 316, ῑ in arsis, Simon. 74, 1, Theocr. 4, 6, etc.]

Μῐμαίκῠλον, ου, τό, *the fruit of the* κόμαρος, Crates Incert. 4, Amphis Incert. 6: also μιμάκυλον, μαιμάκυλον.

Μῐμαλλών, όνος, ἡ, usu. in plur., Macedon. name of *the Bacchantes*, Strab. p. 468, Plut. Alex. 2.

Μίμαρκις or μίμαρκυς, ἡ, a kind of *hare-soup*, made with the blood of the animal in it, Ar. Ach. 1112, Callıad. ap. Ath. 401 A. (A foreign word.)

Μίμας, αντος, ὁ, *Mimas*, a rocky headland of Ionia, opposite Chios, Od. 3, 172.—II. a Centaur, Hes. †Sc. 186.—III. son of Amycus and Theano, Ap. Rh. 2, 105.† [ῐ]

Μῑμάς, άδος, ἡ, *an actress of* μῖμοι, Ael. ap. Suid. s. v. Κρίσεως.

Μῑμαυλέω, ῶ, *to be a* μίμαυλος.

Μίμαυλος, ου, ὁ, (μῖμος, αὐλός) *a mimic actor*, accompanied on the flute, Ath. 452 F.

ΜΙ¯ΜΕ´ΟΜΑΙ, fut. -ήσομαι: dep. mid.:—*to mimic, imitate*, τι, H. Hom. Ap. 163, Pind. P. 12, 36, Aesch. Cho. 564; τινά, Theogn. 370, Eur., etc., τινά κατά τι, Plat. Rep. 393 C: also, τινά τι, Ar. Pl. 306, Plat. Legg. 705 C.—Part. pf. μεμιμημένος, in pass. signf., *made exactly like*, Hdt. 2, 78 (but Plat. uses it in act. signf, e. g. Crat. 414 B): Plat. also uses the part. pres. in pass. sense, Rep. 604 E; and part. fut. μιμηθησόμενον, Ib. 599 A. —II. of the fine arts, *to represent, express by means of imitation*, Plat. Polit. 306 D, Legg. 812 C, Arist. Poët. 2, 1, etc.:—of μῖμοι, *to represent, act*, τι, Xen. Symp. 2, 21.—Neither μῖμος, μιμέομαι, nor any derivs. occur in Il., or Od. (Prob. akin to Sanscr. *mâ, mî*, metiri: as also to Lat. *ĭmĭtor, ĭmago*, Pott Et. Forsch. 1, p. 194: though ῑ in μιμέομαι till Greg. Naz., Pors. Phoen. 1396.)

Μῑμηλάζω,=μιμέομαι, Philo; who has also μῑμηλίζω.

Μῑμηλός, ή, όν, (μιμέομαι) *imitative*, τέχνη, Luc. Jup. Trag. 33.—II. pass. *imitated, copied*, εἰκών, *a portrait*, Plut. Ages. 2, cf. 2, 215 A.

Μῑμηλότης, ητος, ἡ,=μίμησις.

Μίμημα, ατος, τό, (μιμέομαι) *any thing imitated, a counterfeit, copy*, Aesch. Fr. 342, Eur., and freq. in Plat. [ῑ]

Μίμησις, εως, ἡ, (μιμέομαι) *imitation*, Thuc. 1, 95, Plat., etc.: κατὰ σὴν μ., to imitate you, Ar. Ran. 109. —II. *representation by means of art*, Plat. Soph. 265 A, Rep. 394 B, Arist. Poët. 1, 2; 3, 3, etc.

Μιμητέος, α, ον, verb. adj. from μιμέομαι, *to be imitated*, Xen. Mem. 3, 10, 8.—II. μιμητέον, *one must imitate*, Eur. Hipp. 114, Xen., etc.

Μῑμητής, οῦ, ὁ, (μιμέομαι) *an imitator, copyist*, Plat. Rep. 602 A, etc; *one who represents* characters, as a poet, Arist. Poët. 25, 2; or an actor, —hence joined with γόης, a *mere actor, imposter* (cf. ὑποκριτής), Plat. Rep. 598 D, Polit. 303 C, Soph. 235 A. Hence

Μῑμητικός, ή, όν, *good at imitating, imitative*, esp. of the fine arts, Plat., etc.; μ. ποιητής, Plat. Rep. 605 A, sq.: ἡ -κή (with or without τέχνη), *the power of imitating*, Id. Rep. 595 A; cf. μίμησις. Adv. -κῶς, Plut. 2, 18 B.

Μῑμητός, ή, όν, (μιμέομαι) *to be imitated* or *copied*, Xen. Mem. 3, 10, 4.

Μῑμήτωρ, ορος, ὁ, poet. for μιμητής.

Μῑμίαμβοι, οἱ, μῖμοι *written in iambics*, dub.

Μιμίζω, *to neigh*, Lat. *hinnire.* [μῐ?]

Μῑμῐκός, ή, όν, *of the nature of* μῖμοι, Dem. Phal. 151, Cic. de Or. 2, 59.

Μιμιχμός, οῦ, ὁ, (μιμίζω) *the neighing of horses*, Lat. *hinnitus.*

Μιμνάζω,=μίμνω, μένω, *to stay, remain*, Il. 2, 392; 10, 549.—II. transit. *to expect*, c. acc., H. Hom 8, 6.

†Μίμνερμος, ου, ὁ, *Mimnermus*, an elegiac poet of Colophon, a contemporary of Solon, Strab. p. 643; etc.

Μιμνήσκω, fut. μνήσω: aor. ἔμνησα. *To remind, put in mind*, τινά, Od. 12, 38; τινός, *of* a thing, Il. 1, 407, Od. 3, 103, etc.: but rare in Att., as Eur. Alc. 878.—II. in Pind. P. 11, 21, *to recal to memory, make famous*, v. Dissen.

B. more usu. μιμνήσκομαι, as dep., besides which Hom. uses μνάομαι, μνῶμαι, whence are formed all the tenses: Hom. mostly uses the mid. forms, viz. fut. μνήσομαι (also μεμνήσομαι, Hom., and Hdt.), aor. ἐμνησάμην, inf. μνήσασθαι (except μνησθῆναι, Od. 4, 118): in prose usu. in pass. forms, fut. μνησθήσομαι, aor. ἐμνήσθην. The perf. μέμνημαι is both mid. and pass.: in Att. always with pres. signf. like Lat. *memini*, and so oft. in Hom.; 2 sing μέμνῃ, shortened from μέμνησαι, Hom.: subjunct. μέμνωμαι: optat. μεμνῄμην, but also μεμνῴμην, ῳο, ῳτο, Herm. Soph. O. T. 49, Ion. μεμνέῳτο (Il. 23, 361), imperat. μέμνησο, Ion. μέμνεο (Hdt. 5, 105): infin. μεμνῆσθαι: Ion. 3 pl. plqpf. ἐμεμνέατο (Hdt). *To remind* or *bethink one's self, call to mind, remember*:—construct., mostly c. gen., χάρμης, δαιτός, σίτου μνήσασθαι, *to bethink one of* the fight, the feast, etc., i. e. *to desire* them, oft. in Hom.; ἀλκῆς μν., *to bethink one* of one's strength, Hom.; more rarely c. acc. pro gen., as Il. 6, 222, Od. 14, 168, Hdt. 7, 18, Aesch. Cho. 492, Soph. O. T. 1057, and Plat.; also, μ. ἀμφί τινι, Od. 4, 151; περί τινος, Od. 7, 192, Hdt. 1, 36; 9, 45, and Plat.:—also c. inf. fut., Il. 17, 364; c. inf. praes., μ. μὴ θορυβεῖν, Plat. Apol. 27 B: φύγαδε μνώοντο, *they bethought them* (*to turn*) to flight, Il. 16, 697:—later also, c. part., μεμνάσθω περιστέλλων, *let him remember that* he wears, Pind. N. 11, 20; μέμνημαι κλύων, *I remember* hearing, Aesch. Ag. 830; μ. ἐλθών, *I remember having* come, i. e. *to have* come, Eur. Hec. 244; μ. ἀκούσας, Xen. Cyr. 1, 6, 3: μ. ὅτι δεῖ, Ib. 2, 4, 25:—the part. pf. μεμνημένος is oft. used in commands, etc., as, μεμν. τις ἀνδρὶ μαχέσθω, let him fight *with good heed, let him remember* to fight, Il. 19, 153, Hes. Op. 420, etc.:—we also find fut. 3 μεμνήσομαι, absol., *I will bear in* *mind, not forget*, Il. 22, 390, Od. 19, 581.—2. *to remember a thing aloud*, i. e. *to mention, make mention of*, also c. gen., Il. 2, 492, Od. 4, 331; in aor. pass. *μνησθῆναι*, Od. 4, 118, so Soph. Phil. 310; *μνησθῆναι περί τινος εἴς τινα*, Thuc. 8, 47.—3. *to give heed to, judge of*, *ὡς μεμνέῳτο δρόμου* or *δρόμους*, that he might judge of the race, Il. 23, 361.—Cf. sub *μνάομαι*.

(Μι-*μνή-σκω* is a redupl. form of **μνάω*, like Lat. *me-min-i:* akin to *mon-eo*, Sanscr. *man*, cogitare; cf. Pott Et. Forsch. 1, p. 254.) [On *μέμνημαι*, etc., v. Gaisf. Hephaest. p. 218.]

Μί*μνω*, lengthd. by redupl. from *μένω* (i. e. *μι-μένω*—cf. *γίγνομαι, πίπτω*); and used for *μένω* when the first syll. was to be long; hence only poet., and only used in pres. and impf., Hom., Hes., etc.: *μιμνόντεσσι*, Ep. dat. pl. part. for *μίμνουσι*, Il. 2, 296—v. plura sub *μένω*.

Μῑ*μόβῐος, ον*, (*μῖμος, βίος*) *living by imitation.*

Μῑ*μογράφος, ον, writing μῖμοι*, Diog. L. [ᾰ]

Μῑ*μολογέω, ῶ, to compose* or *recite μῖμοι*, Strab.: and

Μῑ*μολογία, ας, ἡ, the composition* or *delivery of μῖμοι:* from

Μῑ*μολόγος, ον*, (*μῖμος, λέγω*) *composing* or *reciting μῖμοι*, Anth. P. 7, 556: *ἠχὼ μ.*, *mocking* Echo, Anth. Plan. 155.

ΜΙ͂ΜΟΣ, *ου, ὁ, an imitator*, Aesch. Fr. 54: esp. *an actor, mime, μ. γελοίων*, Dem. 23, 21; also, *μίμοις γυναιξί*, Plut. Sull. 36:—*μῖμον τετράπουν ἔχων*, i. e. imitating or acting a four-footed beast, Eur. Rhes. 256.—II. *a mime*, a kind of prose drama, intended as a familiar representation of life and character, without any distinct plot; it was divided into *μῖμοι ἀνδρεῖοι* and *γυναικεῖοι*, also into *μ. σπουδαίων* and *γελοίων*, Plut. 2, 712 E. (Cf. *μιμέομαι*, fin.)

Μῑ*μώ, όος* contr. *οῦς, ἡ, an ape*, cf. *κερδώ.*

Μι*μῳδός, οῦ, ὁ, a singer of μῖμοι*, Plut. Sull. 2.

Μ*ίν* [ῐ], Ion. acc. sing. of the pron. of the 3d pers. through all genders, for *αὐτόν, αὐτήν, αὐτό:* always enclitic, freq. in Hom., and Hdt.: Dor. *νιν*, and so in Att. poets, but never in Att. prose: Hom. joins *μὶν αὐτόν*, *himself*, merely as a stronger form, Il. 21, 245, 318, etc.; but *αὐτόν μιν* is reflexive, *one's self*, for *ἑαυτόν*, Od. 4, 244; though *αὐτήν μιν* is used for *μὶν αὐτήν* in Il. 11, 117.—II. much more rare as 3d pers. plur. for *αὐτούς, αὐτάς, αὐτά*, as it *may* be taken, Il. 12, 285, Od. 17, 268; but in Alexandr. poets it is certainly plur., as Ap. Rh. 2, 8.—III.=the reflex. *ἑαυτόν*, Hdt. 1, 11, 24, 45, etc.

†Μι*ναία, ας, ἡ, Minaea*, a district of Arabia Felix, Strab. p. 768.

†Μι*ναῖοι, ων, οἱ, the Minaei*, a people on the Erythraeum Mare in Arabia, Strab. p. 768.

Μί*νδαξ, ᾰκος, ἡ*, a kind of *Persian incense*, Amphis, Od. 1.

†Μί*νδαρος, ου, ὁ, Mindarus*, a Spartan admiral, Thuc. 8, 85.

ΜΙ´ΝΘΑ or *μίνθη, ης, ἡ, MINT*, Lat. *MENTHA*, Hippon. 47, cf. Lob. Phryn. 438.

†Μί*νθη, ης, ἡ, Minthe*, a nymph beloved by Pluto, changed by Proserpina into foreg., Strab. p. 344. Hence

†Μί*νθης ὄρος, τό, mountain of Minthe*, near Pylos, Strab. p. 344.

ΜΙ´ΝΘΟΣ, *ου, ἡ,=μίνθα*, Theophr.

Μί*νθος, ου, ὁ, human ordure*, Mnesim. Ἱπποτρ., 1, 63. Hence

Μι*νθόω, ῶ, to besmear with dung*, Ar. Ran. 1075, Plut. 313.—II. *to renounce utterly, abominate*, Archestr. ap. Ath. 285 B.

†Μί*νιος, ου, ὁ, the Minius*, a river of Lusitania, now *Minho*, Strab. p. 153.

†Μι*νναῖοι, ων, οἱ,=*Μι*ναῖοι*, Dion. P. 959.

†Μι*νούκιος, ου, ὁ*, the Rom. *Minucius*, Plut.

†Μι*ντοῦρναι, ῶν, αἱ, Minturnae*, a town of Latium, Strab. p. 233.

Μῐ*νύαι, ῶν, οἱ, the Minyans*, a race of nobles in Orchomenus, Hdt. 1, 146, etc.: hence Μι*νύειος*, Il.; Ep. also Μι*ννήϊος*, Hes.: pecul. fem. Μι*ννηΐς, ίδος, ἡ:* v. Muller's *Orchomenos und die Minyer.* †In Pind. P. 4, 122, and Ap. Rh. 1, 229 the Argonauts are so called, for the chief of the Argonauts were *Minyans.*—A colony was established in Lemnos by the descendants of the Argonauts, called *Minyae*, Hdt. 4, 145: thence they penetrated into Elis Triphylia, Strab. pp. 337, 347; they also founded Thera, Id.† [ῠ]

Μῐ*νῠανθής, ές*, (*μινύς, ἄνθος*) *blooming a short time*, Nic. Th. 522.

†Μῐ*νύας, ου, ὁ*, Ep. and Ion. *-νύης*, *Minyas*, son of Chryses and Chrysogenia, the fabled progenitor of the Minyae, Ap. Rh. 3, 1005; Paus. 9, 36, 4.—2. son of Orchomenus, Ael. V. H. 3, 42.

†Μῐ*ννυάς, άδος, ἡ, daughter of Minyas; al* M., Ael. V. H. 3, 42.—2. (sc. *ποίησις*) *the Minyad*, Paus. 4, 33, 7:—also as adj. *Minyan.*

†Μῐ*νύειος, α, ον, of the Minyae, Minyan*, epith. of Orchomenus, Il. 2, 511; Pind.; etc.

†Μι*ννήϊος, η, ον*,=foreg., Od. 11, 284; Hes.

†Μι*ννήϊος, ου, ὁ*, Att. Μι*ννεῖος, the Minyēus*, a river of Triphylian Elis, the later Anigrus, Il. 11, 722; Strab. p. 346.—2. acc. to Diod. S. the ancient name of the river Orchomenus in Thessaly.

†Μι*ννηΐς, ίδος, ἡ,=*Μι*ννυάς* (1), i. e. Clymene, Ap. Rh. 1, 233.

Μῐ*νῠθέω, ῶ*, (*μινύθω*) *to grow less, decrease*, Hipp. Hence

Μῐ*νύθημα, ατος, τό, that which is lessened*, Hipp. p. 748; and

Μῐ*νύθησις, ἡ, decrease, mutilation*, Hipp. pp. 48, 824, etc.

Μῐ*νῠθίζω*, (*μινύθω*) *to lessen, curtail*, v. Foës. Oecon. Hence

Μῐ*νῠθικός, ή, όν, diminishing.*

Μῐ*νύθω*, impf. *μινύθεσκον*, Od. 14, 17: no other tenses occur: (*μινύς*):—the Lat. *minuo, to make smaller* or *less, lessen, curtail, μένος, ἀρετήν*, Il. 15, 492; 20, 242; also Hes. Op. 6.—II. intr. *to become smaller* or *less, decrease, decline, fail, decay, be wasted, come to nought*, Il. 16, 392, Od. 4, 374, etc., and Hes.:—so also in Aesch. Theb. 920, Eum. 374, Soph. O. C. 686,—but only in lyric passages, the word not being Attic. [ῠ]

Μῐ*νῡθώδης, ες*, (*μινύθω, εἶδος*) *small, weak*, Hipp. p. 648.

Μί*ννυθᾰ*, adv., (*μινύς*) *a little, very little*; freq. in Hom., who also oft. uses it of time, *a short time*, and then usu. in phrase *μίννυθά περ οὔτι μάλα δήν*, as in Il. 1, 416; also, *οὐ πολλὸν ἐπὶ χρόνον, ἀλλὰ μ.*, Od. 15, 494.—Only Ep.: said to be acc. of an old subst., *μίννυς*. [ῐ] Hence

Μῐ*ννυθάδιος, α, ον, lasting a short time, short-lived*, Il. 15, 612, Od. 19, 328:—compar. *-ιώτερος*, Il. 22, 54. [θᾰ]

Μῐ*ννυθώδης, ες*, v. l. for *μινυθώδης.*

Μῐ*νῠός, ά, όν*, Att. for *μινύς*, says Eust.

Μῑ*νύριγμα*, in Philox. ap. Ath. 147 D, *some eatable* (?). [ῠ]

Μῐ*νῠρίζω*, (*μινυρός*) *to complain in a low tone, to moan, whimper, whine*, Il. 5, 889, Od. 4, 719: generally, *to sing in a low, soft tone, to warble, hum*, Lat. *minurire*, Ar. Av. 1414, Plat. Rep. 411 A; *μ. μέλη*, Ar. Vesp. 219; cf. *μινύρομαι, κινυρίζω.* Hence

Μῐ*νύρισμα, ατος, τό, a warbling*, etc., Theocr. Epigr. 4, 11. [ῠ]

Μῐ*νῠρισμός, οῦ, ὁ*, (*μινυρίζω*) *a moaning, whining, warbling*, etc. [ῠ]

Μῐ*νύρομαι*, dep.,=*μινυρίζω*, of the nightingale, *to warble*, Soph. O. C. 671; *to hum a tune*, Aesch. Ag. 16; *μ. πρὸς ἐμαυτὸν μέλος*, Ar. Eccl. 880.

Μῐ*νῠρός, ά, όν*, (*μινύς*) *complaining in a low tone, moaning, whining, whimpering*, *μ. ὑπερσοφιστής*, Phryn. (Com.) Incert. 1; of young birds, Theocr. 13, 12; *μινυρὰ θρέεσθαι=μινυρίζειν*, Aesch. Ag. 1165; cf. *κινυρός.*

ΜΙΝΥ´Σ, *ύ*, gen. *υος, little, small*; of time, *short*; generally=*μικρός*: the word itself is not found in any good writer, but was assumed by Gramm. as root of *μινύθω, μίννυθα, μινυρός, μινυρίζω*, Lat. *minor, minuo, minurio.* cf. *μινυός.*

†Μί*ννυτος, ου, ὁ, Minytus*, son of Amphion and Niobe, Apollod. 3, 5, 6: v. Lob. Path. 389.

Μῐ*νῠώριος, ον*, (*μινύς, ὥρα*) *short-lived*, Anth. P. 9, 362.

Μῐ*νύωρος, ον*,=foreg., Anth. P. 7, 481. [ῠ]

†Μῑ*νώα, ας, ἡ*, Ion. Μι*νώη, Minoa*, a small island lying off Nisaea, the port of Megara, connected with the mainland by a bridge, Thuc. 3, 51: also a promontory of Megaris adjacent, Strab. p. 391.—2. a fortress of Laconia, Id. p. 367.—3. a town of Crete, Id. p. 475.

†Μι*νωΐς, ίδος, ἡ*, pecul. fem. to sq., Ap. Rh. 2, 299.

†Μι*νώϊος, α, ον*, and contd. Μι*νῷος, α, ον, of* or *relating to Minos, Minōan*, H. Hom. Ap. 393; Luc. Ver. H. 2, 13.

Μί*νως, ωος, ὁ*, accus. Μί*νω*, Il. 14, 322, for Μί*νωα:* the Att. also have a gen. Μί*νω*, acc. Μί*νων*, †*Minos*, son of Jupiter and Europa, an ancient king and lawgiver in Crete; after his death a judge in the lower world, Il. 13, 451, Od. 19, 17; Hes. Th. 948; etc. A second Minos, grandson of foreg., son of Lycastus, is mentioned in Diod. 4, 60, sqq.; etc., as the one who constructed the labyrinth, and who was connected with the legend of Theseus, v. Plut. Thes. 20. [ῑ]

†Μι*νώταυρος, ου, ὁ*, (Μί*νως, ταῦρος*) *Minotaur*, offspring of Pasiphaë (wife of Minos 2d) and a bull, slain by Theseus, Apollod. 3, 15, 8: in Paus. Μί*νω* Τ*αῦρος*, 3, 18, 10.

Μί*ξ*, adv., (*μίγνυμι*)=*μίγα, μίγδα*, Nic. Th. 615.

Μι*ξαιθρία, ας, ἡ*, (*μῖξις, αἰθρία*) *an alternation of fair and foul weather*, Hipp. p. 942, but Kühn reads *μιξαίθρια* (*τά.*)

Μι*ξαίθριον, ον, τό*,=foreg., q. v., Theophr.

Μι*ξάνθρωπος, ον*, (*μῖξις, ἄνθρωπος*) *half man, half brute*, Themist

Μι*ξαρχᾱγέτας, ου, ὁ*, Argive name of Castor, as *being a hero* (*ἀρχαγέτας*) *only in union with* his brother, Plut 2, 296 F.

Μι*ξέλληνες, ων, οἱ*, (*μῖξις*, Ἕλλη

νες) half Greeks, half barbarians, mongrel Greeks, Polyb. 1, 67, 7: the sing. *μιξέλλην* in Heliod.

†Μιξιάδης, *ου, ὁ, Mixiades*, masc. pr. n., Isae. 57, 12.

Μιξίαμβος, *ον, mixed with satires, satiric.*

Μιξίας, *ου, ὁ, one who mixes* or *mingles.*

†Μιξιδημίδης, *ου, ὁ, Mixidemides*, masc. pr. n., Arist. Rhet. 2, 23, 12.

Μῖξις, *εως, ἡ,* (*μίγνυμι*) *a mixing, mingling*, oft. in Plat., *τινὶ πρός τι*, Id. Soph. 260 B: on its difference from *κρᾶσις*, v. sub *κρᾶσις*.—II. *intercourse with* others: esp. *sexual intercourse* or *commerce*, Hdt. 1, 203, etc.; *ἐπίκοινον τῶν γυναικέων τὴν μ. ποιεῖσθαι*, Hdt. 4, 172; also of wedlock, Plat. Legg. 773 D.

Μιξοβάρβᾰρος, *ον,* (*μῖξις, βάρβαρος*) *half barbarian, half Greek*, Eur. Phoen. 138, Xen. Hell. 2, 1, 15.

Μιξοβόας, *ου, ὁ,* (*μῖξις, βοή*) *mingled with shouts, of mingled sound, διθύραμβος*, Aesch. Fr. 381.

Μιξοδία, *ας, ἡ,* (*μῖξις, ὁδός*) *a place where several roads meet, ἁλὸς μιξοδίαι*, of the straits of Messana, Ap. Rh. 4, 921; also *μίξοδος*.

Μιξοθάλασσος, *ον,* (*μῖξις, θάλασσα*) *having intercourse with the sea*, like fishermen and sailors, Orac. ap. Xen. Ephes. [*θᾰ*]

Μιξόθηλυς, *υ,* (*μῖξις, θῆλυς*) *partly female*, Philostr.

Μιξόθηρ, *ηρος, ὁ, ἡ,* (*μῖξις, θήρ*) *half-beast, φῶς μ.*, Eur. Ion 1161.

Μιξόθηρος, *ον*,=foreg.

Μιξόθριξ, *τρῐχος, ὁ, ἡ, having mixed hair.*

Μιξόθροος, *ον,* (*μῖξις, θρόος*) *with mingled cries*, Aesch. Theb. 331.

Μιξόλευκος, *ον,* (*μῖξις, λευκός*) *mixed with white*, Luc. Bis Acc. 8.

Μιξολύδιος, *ον,* (*μῖξις, Λύδιος*) *half-Lydian*, of measure, Strab. p. 572: of dialect, Xanth. p. 175. [*ῡ*] Hence

Μιξολῡδιστί, adv., *in the half-Lydian measure*, Plat. Rep. 398 E.

Μίξομαι, fut. mid. of *μίγνυμι*, Od.

Μιξόμβροτος, *ον*, for *μιξόβροτος*, (*μῖξις, βροτός*) *half-human*, Aesch. Supp. 569.

Μιξονόμος, *ον,* (*μῖξις, νέμω*) *feeding a mixed flock*, Simon. 102.

Μιξοπάρθενος, *ον,* (*μῖξις, παρθένος*) *half-woman*, of Echidna, Hdt. 4, 9; of the Sphinx, Eur. Phoen. 1023.

Μιξοπόλιος, *ον,* (*μῖξις, πολιός*) *half-gray, grizzled.*

Μιξόπῡος, *ον,* (*μῖξις, πῦον*) *mixed with foul matter*, Hipp. p. 948.

Μιξοφρύγιος, *ον,* (*μῖξις, Φρύγιος*) *half-Phrygian*, of music, Strab. p. 572: of dialect, Xanth. p. 175. [*ῠ*]

Μίξοφρυς, *υ,* (*μῖξις, ὀφρύς*) *having eyebrows that meet*, Cratin. Incert. 97.

Μιξοφῠής, *ές,* (*μῖξις, φυή*) *of mixed nature.*

Μιξόχλωρος, *ον,* (*μῖξις, χλωρός*) *mixed with green*, Hipp. p. 95.

Μῑσᾰγᾰθία, *ας, ἡ, a hatred of good* or *goodness*, Plut. Phoc. 27: from

Μῑσάγᾰθος, *ον,* (*μισέω, ἀγαθός*) *hating good* or *goodness.* [*ᾰ*]

Μῑσᾰδελφία, *ας, ἡ, hatred of one's brother*, Plut. 2, 478 C: from

Μῑσάδελφος, *ον,* (*μισέω, ἀδελφός*) *hating one's brother*, Plut. 2, 482 C.

Μῑσᾰθήναιος, *ον,* (*μισέω, Ἀθηναῖοι*) *hating the Athenians*, Lycurg. 152, 41: in superl., Dem. 687, 29.

Μῑσᾰλάζων, *ον*, gen. *ονος,* (*μισέω, ἀλαζών*) *hating boasters*, Luc. Pisc. 20.

Μῑσᾰλέξανδρος, *ον,* (*μισέω, Ἀλεξάνδρος*) *hating Alexander*, quoted from Aeschin.?

Μῑσαλληλία, *ας, ἡ, mutual hatred*: from

Μῑσάλληλος, *ον,* (*μισέω, ἀλλήλων*) *hating one another*, Dion. H. 5, 66.

Μῑσάμπελος, *ον,* (*μισέω, ἄμπελος*) *hating the vine*, Anth. P. Append. 100.

Μῑσανθρωπέω, *ῶ, to be a μισάνθρωπος*, Diog. L. 9, 3; and

Μῑσανθρωπία, *ας, ἡ, hatred of mankind*, Plat. Phaed. 89 D, Dem.: from

Μῑσάνθρωπος, *ον,* (*μισέω, ἄνθρωπος*) *hating mankind, misanthropic*, Plat. Phaed. 89 D, Legg. 791 D.

Μῑσᾰπόδημος, *ον, hating travel.*

Μῑσαργῠρία, *ας, ἡ,* (*μισέω, ἄργυρος*) *hatred* or *contempt of money*, Diod. 15, 88.

Μίσγᾰ, adv.,=*μίγα*.

Μισγάγκεια, *ας, ἡ,* (*μίσγω, ἄγκος*) *a place where several mountain glens* (*ἄγκη*) *run together and mix their waters, a meeting of glens*, Il. 4, 453: in prose, *συνάγκεια*.

Μισγοδία, *ας, ἡ,* (*μίσγω, ὁδός*)=*μιξοδία*.

†Μισγολᾱΐδας, *α, ὁ, Misgolaïdas*, a Spartan ephor, Xen. Hell. 2, 3, 10: prop. patron. from a form

†Μισγόλᾱς, *α, ὁ, Misgolas*, an Athenian, son of Naucrates, Aeschin. 6, 23; cf. Comic. ap. Ath. 339 B, C: from

Μισγόλας (*μίσγω, λαός*) *θόρυβος, ὁ, the confused noise of a crowd, a hubbub.*

Μισγόνομος, *ον, γῆ μ., public pasture-land.*

ΜΙ΄ΣΓΩ, v. sub *μίγνυμι*, and cf. *προςμίσγω*.

Μισεία, *ας, ἡ*,=*μίσυ*.

Μῑσέλλην, *ηνος, ὁ, a hater of the Greeks*, Xen. Ages. 2, 31.

Μίσεργος, *ον,* (*μισέω, ἔργον*) *hating work, lazy.* [*ῑ*]

Μισεταιρεία or *-ία, ας, ἡ, hatred of one's comrades*: from

Μῑσέταιρος, *ον,* (*μισέω, ἑταῖρος*) *hating one's comrades.*

Μῑσέω, *ῶ,* (*μῖσος*) *to hate*, only once in Hom., c. acc. et inf., *μίσησεν δ' ἄρα μιν δηΐων κυσὶ κύρμα γενέσθαι*, Jupiter *hated* (*would not suffer*) that he should become a prey..., Il. 17, 272: later usu. c. acc., *ὑβρίζοντα μισεῖν*, Pind. P. 4, 506; *μισοῦντα μισεῖν*, Soph. Aj. 1113; and freq. in Att.:—pass. *to be hated*, Hdt. 2, 119, and Att. Hence

Μίσηθρον, *ου, τό, a charm for producing hatred against one*, opp. to *φίλτρον*, which caused love, Luc. Dial. Mer. 4, 5; cf. Lob. Phryn. 131. [*ῑ*]

Μῑσήλιος, *ον,* (*μισέω, ἥλιος*) *hating the sun* or *light.*

Μίσημα, *ατος, τό,* (*μισέω*) *an object of hate* to others, usu. of persons, *σωφρόνων μισήματα*, Aesch. Theb. 186, *μισήματ' ἀνδρῶν καὶ θεῶν Ὀλυμπίων*, Id. Eum. 73; c. dat., *μ. πᾶσιν*, Eur. Hipp. 407, ubi v. Valck. et Monk. [*ῑ*]

Μῑσήνερως (cf. *θρήνερως, δύςερως*), *ωτος, ὁ, ἡ, detestably lewd*, cf. *μισητία*.

†Μισηνόν, *οῦ, τό, Misenum*, a town and promontory of Campania, Strab. p. 242.

†Μίσηνος, *ου, ὁ, Misēnus*, a companion of Ulysses, Strab. p. 245: cf. Virg. Aen. 6, 234.

Μισητέος, *έα, έον*, verb. adj. from *μισέω, to be hated*, Xen. Symp. 8, 20.—II. *μισητέον, one must hate*, Luc. Fugit. 30.

Μῑσήτη, *ης, ἡ*, v. *μισητός*.

Μῑσητής, *οῦ, ὁ,* (*μισέω*) *a hater.*

Μῑσητία, *ας, ἡ, lust, lewdness*, Ar. Plut. 989: generally, *greediness*, Ar. Av. 1620: v. Interpp. ad ll. c.

Μῑσητίζω,=*μισέω*, ap. Hesych.

Μῑσητικός, *ή, όν, inclined to hate.* Adv. *-κῶς*: from

Μῑσητός, *ή, όν, hateful*, Aesch. Ag. 1228, Xen. Mem. 2, 6, 21; 3, 10, 5. Adv. *-τῶς*.—II. *lustful, lewd*: hence, *μῑσήτη* (not *μισητή*), *a prostitute*, Archil. 26, cf. Meineke Cratin. Incert. 88: cf. sub *μισητία*.

Μίσητρον, *ου, τό*,=*μίσηθρον*, Paul Sil. 74, 63. [*ῑ*]

Μισθᾰποδοσία, *ας, ἡ, payment of wages, recompense*, N. T.: from

Μισθᾰποδότης, *ου, ὁ,* (*μισθός, ἀποδίδωμι*) *one who pays wages, a rewarder*, N. T.

Μισθάριον, *ου, τό*, dim. from *μισθός*, Ar. Vesp. 300. [*ᾰ*]

Μισθαρνευτικός, v. l. for *μισθαρνητικός*, Plat. Soph. 222 D.

Μισθαρνεύω,=sq., questioned by Heind. Plat. Sophist. 222 D, v. Lob. Phryn. 568.

Μισθαρνέω, *ῶ, to work* or *serve for hire*, Hipp. p. 1274, Plat. Rep. 346 B; *μισθαρνῶν ἀνύειν τι*, to do a thing *for pay*, Soph. Ant. 302:—of prostitution, Dem. 352, 14: from

Μισθάρνης, *ου, ὁ,* (*μισθός, ἄρνυμαι*) *a hired workman.*

Μισθαρνητικός, *ή, όν,* (*μισθαρνέω*) *belonging to hired work, mercenary*: *ἡ -κή* (sc. *τέχνη*), *the trade of one who takes wages* or *pay*, Plat. Rep. 346 B, D.

Μισθαρνία, *ας, ἡ,* (*μισθάρνης*) *a receiving of wages, working* or *serving for hire*, Dem. 242, 17; 320, 13. Hence

Μισθαρνικός, *ή, όν, belonging to hired work, μ. ἐργασίαι, τέχναι, mercenary* arts, Arist. Pol. 8, 2, 5, Eth. E. 1, 4, 2.

Μισθάρνισσα, *ἡ*, fem. of *μισθάρνης*.

Μίσθαρνος, *ὁ*,=*μισθάρνης*.

Μισθαρχίδης, *ου, ὁ,* (*μισθός, ἀρχή*) *an hereditary candidate for paid offices, a born placeman*, Comic patronym. in Ar. Ach. 597; cf. *σπουδαρχίδης*.

Μίσθιος, *α, ον, salaried, hired*, Plut. Lyc. 16.

Μισθοδοσία, *ας, ἡ, a paying of wages*, Thuc. 8, 83; and

Μισθοδοτέω, *ῶ, to pay wages*, absol., Xen. Hell. 4, 8, 21; *τινί*, Id. An. 7, 1, 13:—c. acc., *to keep in pay*, Polyb. 5, 2, 11, etc.; and in pass., *to receive pay*, Id. 1, 66, 3.—Pass. *to be paid*, *τὰ προςοφειλόμενα*, Id.: from

Μισθοδότης, *ου, ὁ,* (*μισθός, δίδωμι*) *one who pays wages, a paymaster*, Plat. Rep. 463 B, Xen. An. 1, 3, 9.

Μισθόδωρος, *ον,* (*μισθός, δωρέω*) *giving wages* or *pay*, Eubulid. Κωμ. 1.

ΜΙΣΘΟ΄Σ, *οῦ, ὁ, wages, pay, hire*, Hom., etc.; *μ. ῥητός*, fixed *wages*, Il. 21, 445; *μ. εἰρημένος*, Hes. Op. 368: *ἐπὶ μισθῷ*, for *hire* or *pay*, Hdt. 5, 65; *μισθοῦ ἕνεκα*, Xen. An. 2, 5, 14; *μισθοῦ*, Soph. Tr. 560: *μισθὸν πορίζειν*, to give, *μ. φέρειν*, to receive *pay*, Ar. Eq. 1019, Acharn. 66; also, *μ. διδόναι, λαμβάνειν*, etc., Xen.: *διδόναι τάλαντον μηνὸς μισθόν*, to give a talent as a month's *pay*, Thuc. 6, 8.—2. at Athens, *the pay* of the soldiery, Thuc., etc.; first given by Pericles, varying in amount, Böckh P. E. 1, 363, sq., Herm. Pol. Ant. § 152, 16:—also, *μ. βουλευτικός, the pay* of the council of 500, each a drachma for every day of sitting: *μ. δικαστικός* or *ἡλιαστικός*, the salary of a dicast, at first *one obol*, but from the time of Cleon *three*, for every day he sat on a jury: *μ. συνηγορικός*, the pay of a public advocate, one drachma for every court day: *μ. ἐκκλησιαστικός*, the pay for attending the popular assembly: for all which v. Böckh P. E. 1, 302–317, Herm. Praef. Ar. Nub.—3.

generally, *recompense, reward*, Hom., etc.: also in bad sense, *punishment*, Soph. Ant. 221. (Pott compares Pers. *musd* pay, Goth. *mizdô*.)

Μισθοφορά, ᾱς, ἡ, (μισθοφόρος) *receipt of wages*: hence *wages given* or *received*, and so, generally, *wages, pay*, Ar. Eq. 807, Thuc. 6, 24; 8, 45, etc., Dem. 38, 1; cf. Lob. Phryn. 491, and foreg.

Μισθοφορέω, ῶ, *to be a* μισθοφόρος, *to receive wages* or *pay* in the public service, *to serve for hire*, Ar. Ach. 602, etc.; also c. acc. rei, *to receive as pay*, τρεῖς δραχμάς, Ar. Ach. 602, cf. Eccl. 206; μ. ἄλφιτα, Ar. Pac. 477.—II. *to bring in rent*, μισθοφοροῦσα οἰκία, Isae. 72, 39. Hence

Μισθοφορητέον, verb. adj., *one must keep in pay*, τινά, Thuc. 8, 65.

Μισθοφορία, ας, ἡ, *service for wages, service as a mercenary*, Diod. 16, 61.—II.=μισθοφορά, Plat. Gorg. 515 E; and

Μισθοφορικός, ή, όν, *mercenary*, δυνάμεις, Polyb. 1, 67, 4: τὸ μ.=οἱ μισθοφόροι, Plut. Artax. 4: from

Μισθοφόρος, ον, (μισθός, φέρω) *receiving wages* or *pay, serving for hire*; esp., οἱ μ., *hireling soldiers, mercenaries*, Thuc. 1, 35, etc.: μ. τριήρεις, galleys *manned with mercenaries*, Ar. Eq. 555:—μ. δικαστήρια, Arist. Pol. 2, 12, 4.

Μισθόω, ῶ, (μισθός) *to let out for hire, farm out*, Lat. *locare*, τι or τινί τι, Ar. Lys. 958, Dem. 1222, 26, etc.; ἐπί τι, for a purpose, Id. 232, 10: c. inf., μ. τὸν νηὸν τριηκοσίων ταλάντων ἐξεργάσασθαι, *to let out* the building of it for 300 talents, Lat. *locare aedem exstruendam*, Hdt. 2, 180.—II. mid. *to engage, hire at a price*, Lat. *conducere*, c. acc. pers. vel rei, Hdt. 1, 24, Ar. Av. 1152, and freq. in Att.; μ. τι παρά τινος, Hdt. 1, 68, ubi v. Wessel.; μ. τινὰ ταλάντου, *to engage* his services at a talent a year, Id. 3, 131; c. inf., μ. νηὸν ἐξοικοδομῆσαι, *to contract* for the building of the temple, Lat. *conducere aedem aedificandam*, Hdt. 5, 62, cf. supra; so, μισθοῦσθαί τινα, c. inf., Hdt. 9, 34: also, μ. ὑπέρ τινος, *to make a contract* for a thing, Dem. 1253, 17; ὁ μισθωσάμενος, *the contractor*, Isae. 87, 25.—III. pass. *to be hired for pay*, Hdt. 9, 38; ἐπί τινι, for a thing, Xen. An. 1, 3, 1. Hence

Μίσθωμα, ατος, τό, *that which is let for hire, a hired house*, N. T.: usu.,—II. *the price agreed on, the contract*, Hdt. 2, 180, Dem. 379, 20: esp. *a courtesan's price*, like ἐμπολή, Lat. *captura*, Comici ap. Ath. 581 A, cf. Casaub. Sueton. Calig. 40.—2. *rent*, Isocr. 145 C.

Μισθωμάτιον, ου, τό, dim. from μίσθωμα, Alciphr. 1, 36. [ᾰ]

†Μίσθων, ωνος, ὁ, *Misthon*, a Sybarite. Luc. Pseudol. 3.

Μισθωσῑμαῖος, α, ον, *hired, mercenary*.

Μισθώσιμος, ον, *that can be hired* or *had for pay*, Alex. φυγ. 1: μισθοῦσθαι τὰ μισθώσιμα, to take the tolls *that might be taken*, Lex ap. Dem. 713, 4: from

Μίσθωσις, εως, ἡ, (μισθόω) *a letting for hire*, δίκη μισθώσεως οἴκου, an action against a guardian *who neglected to let his ward's house* within the time prescribed, Att. Process. p. 293.—II. (from mid.) *a hiring*, Lys. 155, 37, Plat. Legg. 759 E.—III.=μίσθωμα II, *rent*, μ. φέρειν, ἀποδιδόναι, to pay *rent*, Isae. 54, 27, Dem. 1069, 26; εἰςπράττειν, to collect it, Dem. 1318, 20; μίσθωσιν φέρειν τάλαντον τοῦ ἐνιαυτοῦ, to produce a yearly *rent* of one talent, Isae. 54, 34, etc.

Μισθωτεύω, *to be a* μισθωτός, like μισθοφορέω.

Μισθωτής, οῦ, ὁ, *one who pays rent, a tenant*, Isae. 60, 1. Hence

Μισθωτικός, ή, όν, *of* or *fit for letting out*:—ἡ -κή,=μισθαρνική, *a mercenary trade*, Plat. Rep. 346 A, sq.

Μισθωτός, ή, όν, (μισθόω) *hireling, mercenary*, esp. of soldiers, Hdt. 1, 61; 3, 45, Thuc. 5, 6.

Μισθώτρια, ας, ἡ, fem. of μισθωτής, Phryn. (Com.) Incert. 24.

Μίσιππος, ον, (μισέω, ἵππος) *horse-hating*, opp. to φίλιππος.

†Μῖσις, ιδος, ἡ, *Misis*, fem. pr. n., Anth. Append. 240.

Μίσκος, ου, ὁ,=μίσχος, *a stem, stalk*.

Μῑσοβάρβᾰρος, ον, (μισέω, βάρβαρος) *hating foreigners*, Plat. Menex. 245 C.

Μῑσοβᾰσῐλεύς, ὁ, (μισέω, βασιλεύς) *a king-hater*, Plut. 2, 147 A.

Μῑσόγᾰμος, ον, (μισέω, γάμος) *a marriage-hater*.

Μῑσόγελως, ωτος, ὁ, ἡ, (μισέω, γέλως) *laughter-hating*, ap. Gell. 15, 20.

Μῑσογόης, ου, ὁ, (μισέω, γόης) *hating fraud* or *jugglery*, Luc. Pisc. 20.

Μῑσογύναιος, ον, (μισέω, γυνή) *woman-hating*. [ῠ]

Μῑσογῠνία, ας, ἡ, *hatred of women*, Antip. ap. Stob. p. 417, 51; and

Μῑσογῠνέω, ῶ, *to be a woman-hater*: from

Μῑσογύνης, ου, ὁ, (μισέω, γυνή) *a woman-hater*, Strab. p. 297, Menand.

Μῑσοδημία, ας, ἡ, *hatred of democracy*, Andoc. 30, 3, Lys. 177, 20: from

Μῑσόδημος, ον, (μισέω, δῆμος) *hating the commons* or *democracy*, Ar. Vesp. 474; Andoc. 31, 10, Xen. Hell. 2, 3, 47, in superl. Hence

Μῑσοδημότης, ου, ὁ, *a hater of the commons*, Dion. H. 7, 42.

Μῑσόδῐκος, ον, (μισέω, δίκη) *hating law-suits*.

Μῑσόθεος, ον, (μισέω, θεός) *hating the gods, godless*, Aesch. Ag. 1090.

Μῑσόθηρος, ον, (μισέω, θήρα) *hating the hunt*; τὸ μισ., Xen. Cyn. 3, 9.

Μῑσοΐδιος, ον, *hating his own*. [ῐδ]

Μῑσοινία, ας, ἡ, *hatred of wine*, Stob. Ecl. 2, p. 182: from

Μίσοινος, ον, (μισέω, οἶνος) *hating wine, abstemious*, Hipp. p. 677.

Μῑσοκαῖσαρ, ᾰρος, ὁ, (μισέω, Καῖσαρ) *hating Caesar*, Plut. Cat. Min. 65, Brut. 8.

Μῑσοκᾰκέω, ῶ, *to hate wickedness* or *the wicked*.

Μῑσόκᾰλος, ον, (μισέω, καλός) *hating the beautiful*, Philo.

Μῑσοκερδής, ές, *hating gain* or *profit*.

Μῑσολάκων, ωνος, ὁ, (μισέω, Λάκων) *a Laconian-hater*, Ar. Vesp. 1165.

Μῑσολάμᾰχος, ον, (μισέω, Λάμαχος) *hating Lamachus*, Ar. Pac. 304. [λᾱ]

Μῑσόλεκτρος, ον, (μισέω, λέκτρον) *hating marriage*, Heliod.

Μῑσολογέω, ῶ, *to hate argument, letters*, etc.; and

Μῑσολογία, ας, ἡ, *hatred of discussion and argument*, Plat. Phaed. 89 D: from

Μῑσόλογος, ον, (μισέω, λόγος) *hating letters, discussion*, etc., Plat. Phaed. 89 C, Lach. 188 C.

Μῑσόνοθος, ον, (μισέω, νόθος) *hating bastards*, Anth. Plan. 94.

Μῑσόνυμφος, ον, (μισέω, νύμφη) *hating marriage*, Lyc. 356.

Μῑσοξενία, ας, ἡ, *hatred of strangers* or *guests*, LXX.: from

Μῑσόξενος, ον, (μισέω, ξένος) *hating strangers, inhospitable*, Diod.

Μῑσόπαις, ὁ, ἡ, (μισέω, παῖς) *hating boys* or *children*, Luc. Abdic. 18.

Μῑσοπάρθενος, ον, *hating maidens*.

Μῑσοπάτωρ, ορος, ὁ, ἡ, (μισέω, πατήρ) *hating his father*, Dion. H. [ᾰ]

Μῑσοπέρσης, ου, ὁ, (μισέω, Πέρσης) *an enemy to the Persians*, Xen. Ages. 7, 7.

Μῑσοπόλεμος, ον, *hating war*.

Μῑσόπολις, ιος, ὁ, ἡ, (μισέω, πόλις) *hating the commonwealth*, Ar. Vesp. 411.

Μῑσοπολίτης, ου, ὁ, *a citizen-hater*.

Μῑσοπονέω, ῶ, *to be* μισόπονος, *to hate work*, Plat. Rep. 535 D.

Μῑσοπονηρέω, ῶ, *to hate the bad* or *evil*, Lys. 186, 32, Polyb.; and

Μῑσοπονηρία, ας, ἡ, *hatred of the bad* or *of evil*, Arist. Virt. et Vit. 5, 3: *hatred because of wickedness*, Diod. 16, 23: from

Μῑσοπόνηρος, ον, (μισέω, πονηρός) *hating the bad* or *evil*, Dem. 584, 12, Aeschin. 10, 21. Adv. -ρως.

Μῑσοπονία, ας, ἡ, *hatred of work*, Luc. Astrol. 2: from

Μῑσόπονος, ον, (μισέω, πόνος) *hating work* or *trouble*, Dio C. 72, 2.

Μῑσοπόρπαξ, ᾱκος, ὁ, ἡ, (μισέω, πόρπαξ) *hating the shield-handle*, i. e. *hating war*, Ar. Pac. 662, in comic superl., μῑσοπορπᾱκίστατος.

Μῑσοπράγμων, ον, gen. ονος, *hating business*.

Μῑσοπρόβᾰτος, ον, (μισέω, πρόβατον) *hating cattle*, Archyt. ap. Stob. p. 314, 14.

Μῑσοπροςήγορος, ον,=ἀπροςήγορος.

Μῑσόπτωχος, ον, (μισέω, πτωχός) *hating beggars*, Anth. P. 11, 403, 1.

Μῑσοπώγων, ωνος, ὁ, ἡ, (μισέω, πώγων) *the beard-hater*, i. e. *hater of bearded philosophers*, a satire written by the emperor Julian.

Μῑσορώμαιος, ον, (μισέω, Ῥωμαῖος) *a Roman-hater*, Plut. Ant. 54.

ΜΙ͂ΣΟΣ, εος, τό, *hate, hatred*: and so,—I. pass., *hate borne one, a being hated*, Trag.; μῖσος ἔχειν πρός τινος, to incur a man's *hatred*, Plat. Legg. 691 D.—2. act., *a hating, a grudge*, τινός τινι, at one, Eur. Or. 432; μῖσος ἐντέτηκέ μοι, Soph. El. 1311, cf. Plat. Menex. 245 D.—II. *a hateful object*,=μίσημα, Aesch. Ag. 1411, Soph. Ant. 760; esp. in addresses, ὦ μῖσος, Soph. Phil. 991, Eur. Med. 1323.

Μῑσόσοφος, ον, (μισέω, σοφός) *hating wisdom*, opp. to φιλόσοφος, Plat. Rep. 456 A.

Μῑσοστρᾰτιώτης, ου, ὁ, *the soldier's enemy*.

Μισοσύλλας, ου, ὁ, (μισέω, Σύλλας) *an enemy of Sulla*, Plut. Sert. 4.

Μῑσοσώμᾰτος, ον, (μισέω, σῶμα) *hating the body*, Procl.

Μῑσοτεκνία, ας, ἡ, *hatred of children*, Plut. 2, 4 E: from

Μῑσότεκνος, ον, (μισέω, τέκνον) *hating children*, Aeschin. 64, 41.

Μῑσοτύραννος, ον, (μισέω, τύραννος) *a tyrant-hater*, Hdt. 6, 121, 123.

Μῑσότῡφος, ον, (μισέω, τῦφος) *hating arrogance*, Luc. Pisc. 20.

Μῑσοφᾰής, ές, *hating the light*.

Μῑσοφίλιππος, ον, (μισέω, Φίλιππος) *hating Philip*, Aeschin. 30, 6. [φῐ]

Μῑσοφῐλόλογος, ον, (μισέω, φιλόλογος) *hating literature*, Ath. 610 D.

Μισόφῐλος, ον, *hating friends* or *friendship*.

Μισόφροντις ιδος, ὁ, ἡ, *hating care*.

Μισόχρηστος, ον, (μισέω, χρηστός) *hating the good*, Xen. Hell 2, 3, 47.

Μισοχριστιανός, όν, (μισέω, Χριστιανός) *hating Christians*, Eccl.

Μισόχριστος, ον, (μισέω, Χριστός) *hating Christ* or *the Christians*, Eccl.

Μῑσοψευδής, ές, (μισέω, ψεῦδος) *hating lies*, Luc. Pisc. 20.

Μιστῡλάομαι, μιστύλη, v. μυστιλ-.

Μιστύλλω, *to cut up*, in Hom. always of cutting up meat before roasting, μίστυλλον τ' ἄρα τἄλλα καὶ ἀμφ' ὀβέλοισιν ἔπειραν, Il. 1, 465, etc.—The form μυστίλλω is a variety, cf. μυστιλάομαι. (Akin perh. to μίτυλος, μύτιλος, Lat. *mutilus*.)

Μίσυ, υος and εως, τό, *a vitriolic earth*, perh. *copperas*, Diosc. 5, 117;—an Aegypt. word.—II. *a truffle* growing near Cyrene, Theophr.

Μίσυβρῐς, ιος, ὁ, ἡ, (μισέω, ὕβρις) *hating insolence*, LXX. [μῑ]

Μίσχος, ου, ὁ, also μίσκος, *the stalk* (*pediculus*) of leaves or fruit, Theophr.; cf. μόσχος.—II. in Thessaly a kind of *spade* or *hoe*, Id.; v. Schneid ad H. Pl. 3, 3, 4.

Μῑσώδης, ες, *hateful*, dub.

Μῐτοεργός, όν, (μίτος, *ἔργω) *working the thread*, epith. of the spindle, Leon. Tar. 9.

Μῐτοῤῥᾰφής, ές, (μίτος, ῥάπτω) *sewn with thread, composed of threads*, epith. of a net, Anth. P. 6, 185.

ΜΙ῞ΤΟΣ, ου, ὁ, *a thread* of the woof, Il. 23, 762, cf. πηνίον, and Heyne ad l.: *a web*, Eur. Erechth. 13:—κατὰ μίτον, *in a string*, i. e. *in an unbroken series, continuously* or *in detail*, as if *thread by thread*, and so=κατὰ λεπτόν, Polyb. 3, 32, 2, cf. Ernesti Clav. Cic. s. vocc.:—*the thread of destiny*, Lyc. 584: proverb., ἀπὸ λεπτοῦ μ. τὸ ζῆν ἤρτηται, ap. Suid.—II. *the string of a lyre*, Philostr.—III. in the Orphic language, *seed*, Lob. Aglaoph. p. 837. [ῐ] Hence

Μῐτόω, ῶ, *to ply the woof* in weaving, in mid., Anth. P. 6, 285:—but metaph., φθόγγον μιτώσασθαι, *to let one's voice sound like a string*, Mel. 112.

Μίτρα, ας, ἡ, Ep. and Ion. μίτρη, *a belt* or *girdle*, worn round the waist below the cuirass as a protection against missiles, Il. 4, 137; 5, 857; plated with metal, 4, 187, 216; hence, χαλκομίτρας Κάστωρ, Pind. N. 10, fin.; cf. ζωστήρ.—2. in later poets=ζώνη, *the maiden-zone*, Call. Jov. 21, Theocr. 27, 54 [ubi μίτρᾰν], Mosch., etc.—3.=στρόφιον, *a stomacher*, Ap. Rh. 3, 867.—II. *a headband*, worn by Greek women to tie up their hair, *a snood*, Eur. Bacch. 833; also at night, Id. Hec. 924, cf. Ar. Thesm. 257.—2. also *the victor's chaplet* at the games, Pind. O. 9, 125, I. 5 (4), 79; whence he calls one of his odes, Λυδία μίτρα καναχηδὰ πεποικιλμένα, a Lydian *garland* (i. e. an ode in Lydian measure) embellished by the flute, N. 8, 25.—3. esp. the national *head-dress* of the Asiatics, *a turban*, Hdt. 1, 195, cf. 7, 62, 90, like κυρβασία: hence as a mark of effeminacy, Ar. Thesm. 941. (Akin to μίτος.)

Μίτρα, ης, ἡ, the Persian Aphrodite (Venus), Hdt. 1, 131.

†Μιτραδάτης, εω, ὁ, Ion.=Μιθραδάτης, name of the herdsman of Astyages to whom Cyrus was given to be exposed, Hdt. 1, 110.

†Μιτραῖος, ου, ὁ, *Mitraeus*, a Persian, Xen. Hell. 2, 1, 8.

Μιτρηδόν, adv., *like a band*, Nonn.

Μιτρηφόρος, ον,=μιτροφόρος, Hdt. 7, 62.

Μιτρίον, ου, τό, dim. from μίτρα.

†Μιτροβάτης, ου Ion. εω, ὁ, *Mitrobătes*, governor in Dascylium in Asia Minor, Hdt. 3, 120.

Μιτρόδετος, ον, (μίτρα, δέω) *bound with a μίτρα*, Anth. P. 6, 165.

Μιτροφορέω, ῶ, *to wear a μίτρα*, Ar. Thesm. 163: from

Μιτροφόρος, ον, (μίτρα, φέρω) *wearing a μίτρα* or *turban*, cf. μιτρηφόρος.

Μῐτροχίτων, ωνος, ὁ, ἡ, (μίτρα, χιτών) *with girded tunic*, ap. Ath. 523 C.

Μιτρόω, ῶ, *to surround with a girdle*, Nonn.

†Μιτυλάνᾱ, ἡ, Dor. for sq., Theocr. 7, 52.

Μῐτῠλήνη, ἡ, v. Μυτιλήνη: †Μιτυληναῖος, etc., v. Μυτιλ.

Μίτῠλος, also μύτιλος, η, ον, Lat. *mutilus, curtailed*, esp. *hornless*, Theocr. 8, 86. (Perh. akin to μιστύλλω.) [ῐ]

Μίτυς, υος, ἡ, *the wax* used by bees to cover the crevices of their hives, Arist. H. A. 9, 40, 10.

†Μίτυς, υος, ὁ, *Mitys*, an Argive, Dem. 1356, 7.

Μῐτώδης, ες: βρόχος μ. σινδόνος, a noose or halter *of threads* or *linen*, Soph. Ant. 1222; olim μιτρώδης.

†Μιχαήλ, ὁ, *Michaël*, an archangel, N. T.

Μιχθᾰλόεις, εσσα, εν, (μίχω)=ὀμιχλώδης, dub. in Coluth. 208.

Μιχθείς part., μιχθῆναι inf., aor. 1 pass. of μίγνυμι, Il.

ΜΝΑ῀, ἡ, gen. μνᾶς: nom. pl. μναῖ: Ion. nom. sing. μνέα, Hdt. 2, 180; nom. pl. μνέες, dub. in Luc. Dea Syr. 48: the Lat. *MINA*,—I. as *a weight*, =100 drachmae,=15 oz., 83¾ grs.—II. as *a sum of money*, also=100 drachmae, i. e. 4*l.* 1*s.* 3*d.* †($17.61)†: 60 μναῖ make a talent. (The form μνάα is not in use. Prob. akin to Hebr. *maneh*, perh. also to *moneta, money*, etc.) Hence

Μνᾱαῖος, α, ον, *of the weight* or *value of a μνᾶ*, Meineke Ameips. Sphend. 5.

Μνᾱδάριον, ου, τό, dim. from μνᾶ, Diphil. Balan. 2.

Μνᾱϊαῖος, α, ον,=μναaῖος, Xen. Eq. 4, 4, Arist. Coel. 4, 4, 4;—formed like ταλαντιαῖος, etc., cf. Lob. Phryn. 552.

Μναῖος or μνάϊος, α, ον,=μναaῖος, Arist. H. A. 5, 15, 6.

Μναμοσύνη, μνάμων, Dor. for μνημ-.

ΜΝΑ´ΟΜΑΙ (A), contr. μνῶμαι: dep., used by Hom. only in Od., sometimes in the contr. forms, μνᾶται, μνῶνται, μνᾶσθαι, μνάσθω, μνώμενος; sometimes in these contr. forms lengthd. again, as 2 sing. pres. μνάᾳ, inf. μνάασθαι [μνᾱ], part. μνωόμενος; impf. μνάσκετο for ἐμνᾶτο, Od. 20, 290, 3 pl. μνώοντο: only used in pres. and impf. *To woo to wife, woo to be one's bride*, usu. c. acc., γυναῖκα, etc., freq. in Od., sometimes with no acc. expressed, as 16, 77; 19, 529: also *to seek to seduce* a woman, 1, 39.—II. *to court, sue for, solicit*, a favour, an office, etc., like Lat. *ambire*, μνεώμενος ἀρχήν, Hdt. 1, 96; μνώμενος βασιληΐην, Hdt. 1, 205. (At first prob. the same word as sq.; for there is no great distance between the notions of *thinking much of* a thing, and *trying to get it*:—gradually however these notions separated, and so though in Ep. and Ion., μνάομαι was used in both signfs.; yet, later, μιμνήσκομαι (with its tenses formed from μνάομαι) was confined to the former, and μνάομαι to the latter).

ΜΝΑ´ΟΜΑΙ (B), contr. μνῶμαι, *to think on, remember*, Ep. and Ion. for μιμνήσκομαι, v. sub μιμνήκω II.

†Μνᾱσάλκας, ου and α, ὁ, *Mnasalcas*, an epigrammatic poet of Sicyon, Strab. p. 412.

†Μνᾱσέᾱς, ου, ὁ, *Mnaseas*, an Argive, partisan of Philip of Macedon, Dem. 324, 10.—2. a commander of the Phocians, Arist. Pol. 5, 3, 4.—

a writer of Patrae, Ath. 301 D.—Others in Paus., etc.

†Μνασιάδης, ου, ὁ, *Mnasiades*, masc pr. n., Polyb. 5, 64, 6.

†Μνασίας, ου, ὁ, *Mnasias*, masc pr. n., Polyb. 17, 14, 3.

†Μνασιγείτων, ονος, ὁ, *Mnasigīton* masc. pr. n., Ath. 614 D.

†Μνασιδίκα, ας, ἡ, *Mnasidica*, fem pr. n., Sappho 42.

Μνᾱσῐδωρέω, Dor. for μνησιδωρέω.

†Μνασίνους, ου, ὁ, *Mnasinous*, brother of Anaxis, Paus. 2, 22, 5.

Μνασίον, ου, τό, also μνασίς, ἡ, a Cyprian *corn-measure*,=2 medimni.

Μνάσιον, also μναύσιον, ου, τό, a esculent *water-plant* of Aegypt, there called μαλιναθάλλη, Theophr.

†Μνάσιππος, ου, ὁ, *Mnasippus*, a commander of the Spartans, Xen Hell. 6, 2, 4.

†Μνᾱσίων, ωνος, ὁ, *Mnasion*, a rhapsodist, Ath. 620 C.

†Μνᾱσκίρης, ου, ὁ, *Mnascires*, king of the Parthians, Luc. Macrob. 16.

Μναστήρ, ὁ, fem. μνάστειρα, Dor. for μνηστ-.

Μνᾶστις, ἡ, Dor. for μνῆστις, q. v.

†Μνάσυλλα, ης, ἡ, *Mnasylla*, fem. pr. n., Anth. P. 7, 730.

†Μνάσων, ωνος, ὁ, *Mnason*, a prince at Elatea in Phocis, pupil of Aristotle, Ael. V. H. 3, 19.

Μνέα, ἡ, Ion. for μνᾶ, Hdt. 2, 180.

Μνεία, ας, ἡ,=μνήμη, *remembrance, memory*, μνείαν ἔχειν τινός, Soph. El. 392; so in Eur., and Plat. Legg. 798 B.—II. *mention*, μνείαν ποιεῖσθαι περί τινος, Aeschin. 23, 5, Plat. Prot. 317 E; τινός, Plat. Phaedr. 254 A.

†Μνέϋις, or Μνεῦις, ὁ, *Mnevis*, a sacred steer of the Aegyptians worshipped at Heliopolis, Strab. p. 803, etc.

Μνῆμα, Dor. μνᾶμα, ατος, τό, (μιμνήσκω, μνάομαι) the Lat. *monimentum*.—I. *a memorial, remembrance* or *record* of a person or thing, c. gen., χειρῶν Ἑλένης, ξείνου, Od. 15, 126; 21, 40; esp. *a memorial of one dead, tribute of respect*, etc., Pind. I. 8 (7), 135:—*a mound* or *building* in honor of the dead, *a monument*, Il. 23, 619, Hdt. 7, 167, 128, and Att.; cf. μνημεῖον, μνημόσυνον.—II.=μνήμη, *memory*, μνῆμα ἔχειν τινός, Theogn. 112.

Μνημάτιον, ου, τό, dim. from foreg., name of a play by Epigenes.

Μνημᾰτίτης, ου, ὁ: λόγος μν., *a funeral* oration. [ῑ]

Μνημεῖον, Dor. μνᾱμ-, Ion. μνημήϊον, ου, τό, like μνῆμα, μνημόσυνον, Lat. *monimentum, any memorial, remembrance*, or *record*, of a thing, μνημήϊα λιπέσθαι, Hdt. 2, 126, 135, and freq. in Att.; μνημεῖα ὅρκων, oaths *to remind one*, Eur. Supp. 1204: esp. of one dead, Soph. El. 933, 1126; *a monument*, Eur. I. T. 702, Thuc. 1, 138, Plat. Criti. 120 C:—τὰ παίδων μαθήματα θαυμαστὸν ἔχει τι μνημεῖον, the lessons of childhood cling strangely to the memory, i. e. stand firm like monuments, Plat. Tim. 26 B.

Μνήμη, ης, ἡ, (μιμνήσκω, μνάομαι) *remembrance, memory, record*, of a thing, first in Theogn. 796, 1110; ἀθάνατον μνήμην λείπεσθαι, Hdt. 4, 144; so, μνῆμαι ἀγήρατοι, Lys. 198, 8; etc.—2. *memory* as a power of the mind, μνήμην ἁπάντων μουσομήτορ' ἐργάτιν, Aesch. Pr. 461; and so freq. in Att., esp. as distinguished from ἀνάμνησις, *the act of recollecting*, Plat. Phileb. 34 C, and esp. Arist. περὶ μνήμης καὶ ἀναμνήσεως:—μνήμης ὕπο, from *memory*, Soph. O. T. 1131; ἐφ' ἴσον μν. ἀνθρώπων ἐφικνεῖται, Xen. Cyr. 5, 5, 8.—3.=μνῆμα, μνημεῖον, Plat. Legg. 741 C.—II. *mention, notice* of a thing, μνήμην ποιεῖσθαί τινος, Lat. *mentionem facere*, Hdt. 1, 15, etc.: also μνήμην ἔχειν τινός, Hdt. 1, 14, etc., (but also *to remember it*, Plat. Phaedr. 251 D); μνήμην ἐπασκέειν, Lat. *rerum gestarum memoriam excolere*, Hdt. 2, 77.—III. μν. βασίλειος, the imperial *cabinet* or *archives*, Hdn. 4, 8.—Cf. μνημοσύνη.

Μνημήϊον, ου, τό, Ion. for μνημεῖον, Hdt.

Μνημόνειος, ον, (μνήμη) *concerning the memory*, ζητήματα μν., questions *for exercising the memory*, Poll.

Μνημόνευμα, ατος, τό, (μνημονεύω) *an act of memory, a remembrance*, Arist. de Memor. 1, 16, Plut. 2, 786 E.

Μνημονευτέον, verb. adj. from μνημονεύω, *one must remember*, Plat. Rep. 441 D.

Μνημονευτικός, ή, όν, *fitted for reminding*; and

Μνημονευτός, ή, όν, *that can be* or *is to be remembered*, Arist. Rhet. 1, 11, 8, de Memor. 1, 2, 9: from

Μνημονεύω, (μνήμων)=μιμνήσκομαι, *to remember, call to mind, think of*, c. acc., Hdt. 1, 36, Aesch. Pers. 783, Soph. Fr. 779; and so Eur., Plat., etc.; c. inf., *to remember* to do, Ar. Eccl. 264: μν. ὅτι..., Plat. Rep. 480; εἰ..., Dem. 12, 15:—distinguished from ἀναμιμνήσκεσθαι, Arist. de Memor. 2, 25, cf. sub μνήμη.—II. *to call to* another's *mind, mention, say*, Lat. *memorare*, c. acc., Plat. Legg. 646 B, Xen.: also, μν. τινί τινος, *to make mention of* a thing *to* another, Lennep Phalar. p. 153 (Ed. 1787).

B. pass. *to be remembered, had in memory, mentioned*, Eur. Heracl. 334, Plat., etc.; c. inf., μνημονεύεται γενέσθαι, Thuc. 2, 47; c. part., Plat. Rep. 600 A.

Μνημονῐκός, ή, όν, (μνήμων) *belonging to remembrance* or *memory*, τὸ μν.=μνήμη, *memory*, Xen. Oec. 9, 11:—but, τὸ μν. (with or without τέχνημα), *artificial memory, memoria technica*, Plat. Hipp. Maj. 285 E, Hipp. Min. 368 D; so τὰ μνημονικά, Arist. de Anima 3, 3, 6, cf. Schneid. Xen. Symp. 4, 62.—II. of persons, *having a good memory*, μν. εἶναι, Ar. Nub. 483; Plat. Phaedr. 274 E; opp. to ἀναμνηστικός, Arist. de Memor. 1, 1; cf. sub. μνήμη.—III. adv. -κῶς, *from* or *by memory*, μν. εἰπεῖν, Aeschin. 33, 32, cf. Dem. 1383, 7:—but, μν. ἐπιπλήττειν, to reprove *so that one will not forget*, Plat. Polit. 257 B.

Μνημοσύνη, ης, Dor. μνᾱμ-, ή, *remembrance, memory*, μν. τις πυρὸς γενέσθω (for μεμνώμεθα πυρός), let us be mindful of the fire, Il. 8, 181; μν. τινὸς ἀνεγείρειν, Pind. O. 8, 97;—in Att. only as prop. n., μνήμη being the common form.—II. as prop. n., *Mnemosyné*, the mother of the muses, †H. Hom. Merc. 429,† Hes. Th. 54, etc.; because before the invention of writing, *memory* was the poet's chief excellence, cf. Aesch. Pr. 461: hence acc. to a legend in Pausan. 9, 29, 2, the first three muses were in Boeotia called Μνήμη, Ἀοιδή, and Μελέτη.

Μνημόσυνον, ου, τό,=μνῆμα, μνημεῖον, *a remembrance, memorial, record* of a thing, freq. in Hdt., esp. μνημόσυνον (or more usu. μνημόσυνα), ἑωυτοῦ λιπέσθαι 1, 185; 4, 81, etc., rarely in Att., as Thuc. 5, 11: and in Ar. Vesp. 538, 559, where it is *a remainder, memorandum*. Strictly neut. from an adj. μνημόσυνος.

Μνήμων, ὁ, ἡ, μνῆμον, τό, gen. ονος (μνάομαι):—*mindful, remembering*, Od. 21, 95; μνήμοσιν δέλτοις φρενῶν, Aesch. Pr. 789: c. gen., *mindful of*, φόρτου μνήμων, *looking to* the cargo, Od. 8, 163, cf. Il. 23, 361, Wolf. Proleg. p. lxxxix.; v. μιμνήσκω II. 3.—2. *ever-mindful, unforgetting*, Ἐριννύες, μῆνις, Aesch. Pr. 516, Ag. 155, and Soph.—3. *having a good memory*, Ar. Nub. 414, Plat. Meno 71 C, Theaet. 144 A.—II. act. *reminding*: hence—1. among the Dorians of Sicily, ὁ μνάμων, = ἐπίσταθμος συμποσίου, Lat. *magister convivii*, Plut. 2, 612 C, cf. Luc. Symp. 3, Anth. P. 11, 31.—2. οἱ μνήμονες, *Recorders*, like γραμματεῖς, because they preserved the memory of events, Arist. Pol. 8, 6, 7: cf. ἱερομνήμων.

Μνῆσαι, inf. aor. of μιμνήσκω, Hom.

Μνησαίατο, Ion. for μνήσαιντο, opt. aor. mid. of μιμνήσκω.

†Μνήσαιος, ου, ὁ, *Mnesaeus*, a Trojan, Qu. Sm. 10, 88.

Μνησάρετος, ον, (μνάομαι, ἀρετή) *mindful of virtue*: Μνησαρέτη, was the real name of the courtesan Phryné, †Plut. 2, 401.† [ᾰ]

†Μνησαρχίδης, ου, ὁ, *son of Mnesarchus*, i. e. Pythagoras, Luc. Somn. 4, etc.—II. as masc. pr. n., *Mnesarchides*, a friend of Midias, Dem. 581, 14.—2. another Athenian, Id. 1332, 14.

†Μνήσαρχος, ου, ὁ, *Mnesarchus*, son of Euphron, father of Pythagoras of Samos, Hdt. 4, 195.—2. an Athenian, father of Euripides, Suid.—3. a tyrant of Chalcis in Euboea, Aeschin. 63, 37.

Μνησάσκετο, Ion. for ἐμνήσατο, aor. mid. of μιμνήσκω, Il.

†Μνησίβουλος, ου, ὁ, *Mnesibūlus*, an Athenian against whom one of the orations of Dem. is directed, 1139 sqq.—2. an Acharnian, condemned for peculation, Id. Epist. 1480, 13.—Others in Paus.; etc.

†Μνησίδημος, ου, ὁ, *Mnesidēmus*, masc. pr. n., Luc.; etc.

Μνησῐδωρέω, ῶ, Dor. μνᾱσ-: *to bring presents in gratitude: to show gratitude*, Orac. ap. Dem. 531, 12; 1072, 25.

†Μνησιθείδης, ου, ὁ, *Mnesithīdes*, one of the thirty tyrants, Xen. Hell. 2, 3, 2.—2. Archon Ol. 80, 4, Diod. S. 11, 81: cf. Dem. 279, 17.—3. son of Antiphanes, ambassador with Dem. to the Thebans, Id. 291, 6.

Μνησίθεος, ον, (μνάομαι, θεός) *remembering God*, cf. Plat. Crat. 394 E.

†Μνησίθεος, ου, ὁ, *Mnesitheus*, an Athenian of Alopece, Dem. 541, 7.—Others in Ath.; etc.

Μνησῐκᾰκέω, ῶ, *to be* μνησίκακος, *to remember wrongs done one*, Hdt. 8, 29: *to bear ill will* or *malice*, esp. in party politics, hence, οὐ μν., *to bear* no *malice, pass an act of amnesty*, Ar. Pl. 1146, Thuc. 4, 74, Xen. Hell. 2, 4, 43, and Oratt., cf. esp. Dem. 685, 7.—Construct.: c. dat. pers. et gen. rei, μ. τινί τινος, *to bear* one *a grudge for* a thing, ap. Andoc. 11, 5, Xen. An. 2, 4, 1: also, μν. περί τινος, Isocr. 299 B, etc.—II. c. acc. rei, τὴν ἡλικίαν μν., *to reproach with the ills* of age, Ar. Nub. 999.

Μνησῐκᾰκητικός, ή, όν,=μνησίκακος, Arr., Epict.

Μνησῐκᾰκία, ας, ἡ, *the remembrance of wrongs*, Plut. 2, 860 A: from

Μνησίκᾰκος, ον, (μνάομαι, κακός) *remembering wrongs, bearing malice, revengeful*, Arist. Rhet. 2, 4, 17, Eth. N. 4, 3, 30. [ῐ]

†Μνησικλῆς, έους, ὁ, *Mnesicles*, a well-known sycophant at Athens, Dem. 995, 8.—Others in Dem. 967 20; etc.

†Μνησίλεως, ω, ὁ, *Mnesilaus*, son of Pollux and Phoebe, Apollod. 3, 11, 2.

†Μνησίλοχος, ου, ὁ, *Mnesilochus*, an Athenian, one of the thirty tyrants, Xen. Hell. 2, 3, 2.—2. a father-in-law of Euripides, Ar. Thesm.—Others in Dem. 1219, 20; etc.

†Μνησιμάχη, ης, ἡ, *Mnesimache*, daughter of Dexamenus in Olenus, Apollod. 2, 5, 5.—2. daughter of Lysippus of Crioa, Dem. 1083, 11.

Μνησίμᾰχος, ον, (μνάομαι, μάχη) *mindful of the battle*. [ῐ]

†Μνησίμᾰχος, ου, ὁ, *Mnesimachus*, a poet of the middle comedy, Meineke 1, p. 423; 3, 567.

Μνησίνοος, ον, contr. -νους, ουν, *mindful, thoughtful*. [ῐ]

Μνησῐπήμων, ον, gen. ονος, (μνάομαι, πῆμα) *reminding of misery*; μν. πόνος, *the painful memory* of woe, Aesch. Ag. 180.

†Μνήσιππος, ου, ὁ, *Mnesippus*, masc. pr. n., Luc. Tox. 62.

†Μνησιπτολέμα, ἡ, *Mnesiptolema*, a daughter of Themistocles, Plut. Them. 32.

†Μνησιπτόλεμος, ου, ὁ, *Mnesiptolemus*, an Athenian, Isae. 52, 29.—2. a historian at the court of Antiochus the great, Ath. 697 D, after whom Epinicus named a comedy, Id. 432 B.

Μνῆσις, Dor. μνᾶσις, εως, ἡ, (μνάομαι) *remembrance*, Soph. Fr. 146, e conj. Grotii: but μνῆστις, is the usu. form, Lob. Paral. 442.

†Μνησιστράτειοι, ων, οἱ, *the Mnesistratēans*, or *followers of Mnesistratus*, a sect of philosophers, Ath. 279 D.

†Μνησίστρατος, ου, ὁ, *Mnesistratus*, a Thasian, Diog. L. 3, 47.

Μνησίτοκος, ον, (μνάομαι, τόκος) *mindful of birth, fruitful*, dub. in Hipp. p. 593.

†Μνησίφιλος, ου, ὁ, *Mnesiphilus*, an Athenian, Hdt. 8, 57.—2. an Athen. archon, Dem. 235, 2.—3. a historian, Plut. Them. 2.

Μνησῐχάρη, ης, ἡ, (χαίρω) *gayety*. [ῐ]

Μνήσκομαι, for μιμνήσκομαι, in Anacr. 69, 4.

Μνήσομαι, fut. mid. of μιμνήσκω, Hom.

Μνηστεία, ας, ἡ, (μνάομαι A) *a wooing, courting*, Plut. Cat. Min. 30, Luc.

Μνήστειρα, Dor. μναστ-, ἡ, fem. from μνηστήρ, *a bride*, Anth.—II. *reminding of*, c. gen., Ἀφροδίτας μνάστειραν ὀπώραν, Pind. I. 2, 8.

Μνήστευμα, ατος, τό, (μνηστεύω) *courtship, wooing*, ἄλλης γυναικὸς ἐκπόνει μνηστεύματα, set about *wooing* another wife, Eur. Hel. 1514: in plur., *spousals*, ὢ κακὰ μν., Id. Phoen. 580.

Μνήστευσις, εως, ἡ, *a wooing and winning, espousal*.

Μνηστευτέον, verb. adj. from μιμνήσκω, *one must remind of*, τινός, Dion. H. Rhet. p. 238, 9.

Μνηστευτικός, ή, όν, *belonging to courtship* or *espousal*; from

Μνηστεύω,=μνάομαι, *to woo, court, seek in marriage*, c. acc., γυναῖκα, θύγατρα, Od. 18, 276, Hes. Fr. 73; ἐμνήστευσε τὴν γυναῖκα ἀναλαβεῖν, Xen. Hell, 6, 4, 37;—μν. γάμον, Eur. I. A. 847, Plat. Legg. 773 B: *to woo and win, espouse*, Theogn. 1108, Theocr. 18, 6.—2. later, in Act. *to ask in marriage for another*; and in mid. *to woo for one's self*, both in Apollod.—II.

to promise in marriage, betroth, *τὴν θυγατέρα τινί*, Eur. El. 313; so *γάμον μνηστεύειν τινί, to bring about* a marriage *for* another, help him to a wife, Ap. Rh. 2, 511.—III. generally, *to sue* or *canvass for* a thing, c. acc., *χειροτονίαν*, Isocr. 162 A.

Μνηστέω,=*μνηστεύω*, dub.

Μνηστή, *ῆς, ἡ*, v. *μνηστός*, Hom.

Μνηστήρ, Dor. *μναστ-, ῆρος, ὁ*, (*μνάομαι*) *a wooer, suitor*, freq. in Od. of the suitors of Penelope; c. gen., *παιδὸς ἐμῆς μν.*, Hdt. 6, 130; also, *γάμων μν.*, Aesch. Pr. 739, Soph., etc.—II. *calling to mind, mindful of*, *ἀγώνων, πολέμου*, Pind. P. 12, 42, N. 1, 24; cf. *μιμνήσκω* B. Hence

Μνηστήριος, *ον, fit for wooing*, *δῶρα*, Christod. Ecphr. 68.

Μνηστηριώδης, *ες*, (*μνηστήρ, εἶδος*) *like a suitor* or *wooer*, Clem. Al.

Μνηστηροκτονία, *ας, ἡ, the slaughter of the suitors:* from

Μνηστηροκτόνος, *ον*, (*μνηστήρ, κτείνω*) *slaying the suitors.*

Μνηστηροφονία, *ας, ἡ*,=*μνηστηροκτονία*, the name of the twenty-second Book of the Odyssey, Ath. 192 D.

Μνηστής, *οῦ, ὁ*,=*μνηστήρ*, Philox. ap. Ath. 147 B.

Μνῆστις, Dor. *μνᾶστις, ιος, ἡ*, Alcman 121, (*μνάομαι*) *a remembering, being mindful of* a thing, *remembrance*, c. gen., as *δόρπου*, Od. 13, 280; *μνᾶστίν τινος παρέχειν τινί*, Theocr. 28, 23:—*οὕτω δὴ Γέλωνος μνῆστις γέγονεν*, then you bethought yourselves of Gelon, Hdt. 7, 158:—*memory, fame*, Simon. 16. Cf. *μνῆσις*.

Μνηστός, *ή, όν*, (*μνάομαι*) *wooed and won, wedded; ἄλοχος μνηστή, a wedded* wife, opp. to a concubine, Il. 6, 246, etc.; so *μνηστή*, absol., Ap. Rh. 1, 780.

†Μνήστρα, *ας, ἡ, Mnestra*, daughter of Danaus, Apollod. 2, 1, 5.—Others in Plut. Cim. 4; etc.

Μνήστρια, *ἡ*, fem. from *μνηστήρ*, =*προμνήστρια.*

Μνῆστρον, *τό, betrothal, marriage.*

Μνηστύς, *ύος, ἡ*, Ion. for *μνηστεία*, *a wooing, courting, asking in marriage*, Od. 2, 199, etc. [*ῡ*, Od. 16, 294; 19, 13; but *ῠ* in genitive.]

Μνήστωρ, *ορος, ὁ, mindful of, τινός*, Aesch. Theb. 181.

Μνήσω, fut. of *μιμνήσκω*, Il.

†Μνήσων, *ωνος, ὁ, Mneson*, an Athenian, Isae. 63, 24.—Others in Arist. Pol. 5, 3, 4; etc.

†Μνησωνίδης, *ου, ὁ, Mnesonides*, masc. pr. n., ap. Dem. 929, 23.

Μνῐᾰρός, *ά, όν*, (*μνίον*) *mossy, soft as moss, τάπης*, Anth. P. 6, 250.

Μνῐόεις, *εσσα, εν*, = foreg., Ap. Rh. 4, 1237.

Μνίον, *ον, τό, moss, sea-weed*, Lyc. 398; like *βρύον*, akin to *μνόος:* cf. sq. [*ῐ*, Numen. ap. Ath. 295 C; but *μνῖον* in Nic. Al. 396, cf. *θρῖον*.]

ΜΝῙΟ´Σ,=*ἁπαλός*, Euphor. Fr. 137; cf. Hesych. s. v. *μνοῖον.*

Μνῑώδης, *ες*, (*μνίον, εἶδος*)=*μνιαρός, like moss*, Nic. Al. 497.

Μνοία, *ας, ἡ*, also *μνωΐα, μνῴα* or *μνώα, ἡ*, among the Cretans, *a class of serfs* or *vassals*, Scol. Hybr. (Ilgen, p. 102, sq.), v. Ath. 267 C, Müller Dor. 3, 4, § 1.

Μνοΐτης, *ου, ὁ*, also *μνωΐτης, μνῴτης, ὁ, a serf*, ap. Ath. 267 C.

ΜΝΟ´ΟΣ, *ὁ*, contr. *μνοῦς*, like *χνόος, χνοῦς, fine, soft down*, as on young birds, Lat. *pluma*, Anth. P. 5, 121. In Ephipp. Cydon 2, it seems to be *a sweetmeat.* (Akin to *μνίον, μνίος.*)

Μνούδιον, *ου, τό*, dim. from *μνόος*, Lob. Phryn. 87.

Μνωΐα, *μνωΐτης*, v. sub *μνοία, μνοΐτης.*

Μνώμενος, part. from *μνάομαι, to woo*, Od.

Μνῶνται, 3 pl. pres. from *μνάομαι, to woo*, Od.

Μνωόμενος, poet. lengthd. part. from *μνάομαι, to remember*, Od.

Μνώοντο, 3 pl. impf. from *μνάομαι, to woo*, Od.: but also from *μνάομαι, to remember*, Il.

†Μοαγέτης, *ου, ὁ, Moagetes*, a tyrant in Cibyra, Strab. p. 631.

†Μοαφέρνης, *ους, ὁ, Moaphernes*, masc. pr. n., Strab. p. 557.

Μογγός, *όν, with a hoarse, hollow voice*, Medic.

Μογείω,=*μογέω.*

Μογερός, *ά, όν*, of persons, *toiling, distressed, wretched*, Aesch. Pr. 565, Theb. 827, freq. in Eur., Ar. Ach. 1207:—of things, *toilsome, grievous, painful*, Trag.—Only poet.; cf. *σμυγερός*. Adv. *-ρῶς*. From

Μογέω, *ῶ*, f. *-ήσω*, (*μόγος*) *to toil* or *suffer, to be in trouble* or *distress*, Od. 7, 214, Aesch. Pr. 275, Ag. 1624, Eur. Alc. 849:—elsewh. in Hom., either in participle joined with another verb, nearly=*μόγις, with pain* or *trouble, hardly, μογέων ἀποκινήσασκε*, Il. 11, 636, *θέσαν μογέοντες*, Il. 12, 29;—or more usu. in phrase, *πολλὰ μογήσας, having gone through* many *toils*, Il. 2, 690, etc.; so too Hes., and Theogn.; hence c. acc. cognato, *ἄλγεα μ. ἐπί τινι, to undergo painful* sufferings for one, Il. 1, 162; 9, 492, Od. 16, 19.—Only poet. Cf. *πονέω.*

Μογιάω, Lacon. for *μογέω*, Ar. Lys. 1002, cf. Lob. Phryn. 82; but Dind. *μογίομες*, v. ad l.

Μογῐλᾰλία, *ας, ἡ, a speaking with difficulty:* from

Μογῐλάλος, *ον*, (*μόγις, λαλέω*) *hardly speaking: dumb*, LXX.

Μόγῐς, adv. (*μόγος, μογέω*) *with toil and pain*, hence *hardly, scarcely*, Il. 9, 355, Od. 3, 119, etc., Hdt. 1, 116:—oft. joined with a similar adv., *μόγις καὶ βραδέως, μόγις καὶ κατ' ὀλίγον*, etc., *with toil* and trouble, Duker Thuc. 7, 40, Dorv. Charit. p. 345 (Ed. 1750); *βίᾳ καὶ μ.*, Plat. Phaed. 108 B. Cf. the post-Hom. *μόλις*. [*ῑ* in arsis, Il. 22, 412.] Hence

Μογῐσαψέδᾰφα, *ἡ*, (*μόγις, ἅπτομαι, ἔδαφος*) *hardly touching the ground*, epith. of the gout, Luc. Tragop. 199.

ΜΟΓΟΣ, *ου, ὁ, toil*, Il. 4, 27: *trouble, distress*, Lat. *labor*, Soph. O. C. 1744: cf. *μόχθος*. (Hence *μογέω, μογερός, μόγις, μόχθος, μοχθέω, μοχθηρός:* akin to Germ. *Mühe*, and also prob. to *μόλις*, Lat. *mōles, mŏlestus;* v. plura ap. Pott Et. Forsch. 1, p. 283.)

Μογοστοκέω, *ῶ, to bring forth with pain*, dub.: and

Μογοστοκία, *ας, ἡ, a hard* or *painful childbirth*, Manetho: from

Μογοστόκος, *ον*, (*μόγις, τίκτω*) *helping women in hard childbirth*, epith. of Ilithyia, Il. 11, 270, etc.; of Diana, Theocr. 27, 29. (Not *μογοςτόκος*, v. Buttm. Lexil. s. v. *θέσκελος.*)

Μόδιος, *ου, ὁ, a dry measure*, Lat. *modius*,=the third part of an amphora, 16 *sextarii*, Dinarch. 95, 37, Plut.—II. *a measure of length*=200 fathoms. Hence

Μοδισμός, *οῦ, ὁ, a measuring by modii.*

Μόδος, *ου, ὁ, a plant*, prob.=*μάδον, μάδος, μαδωνία*, Hipp. p. 408.

†Μόδρα, *ων, τά, Modra*, a city of Phrygia, Strab. p. 543.

Μόθαξ, *ὁ*, v. *μόθων.*

ΜΟ´ΘΟΣ, *ου, ὁ, battle, the battle-din*, Il. 7, 117, etc.; *μόθος ἵππων, the noise* of horses (i. e. of their trampling), Il. 7, 240, where others take it of their *neighing:*—in plur., Call. Ep. 71.

Μόθουρα, *ας, ἡ, the handle of an oar.*

†Μόθων, *ωνος, ὁ, Mothon*, father of Naucydes, Paus. 2, 22, 7.—II. a rock in harbor of Μεθώνη, q. v., Id. 4, 35, 1.

Μόθων, *ωνος*, also *μόθαξ, ᾰκος, ὁ:* among the Lacedaem. *μόθωνες* and *μόθακες*, were (acc. to Müller) *children of Helots*, brought up as foster brothers of the young Spartans, and eventually emancipated, but usually without acquiring civic rights, Dor. 3, 3, § 5: others identify them with the *τρόφιμοι*, v. Phylarch. ap. Ath. 271 E, compared with Xen. Hell. 5, 3, 9.—As such pet Helots were likely to presume, and be self-willed, hence,—2. *μόθων* in Att. is *an impudent fellow*, Ar. Plut. 279: invoked as the *god of impudence*, Ar. Eq. 635.—II. also *a rude, licentious dance*, Eur. Bacch. 1060, Ar. Eq. 697, cf. Schol. Ar. Plut. 279, Müller Dor. 3, 3, § 3. Hence

Μοθωνικός, *ή, όν*, (*μόθων* I. 2) *like a μόθων, rude, impudent*, Lat. *vernilis*, Ion ap. Plut. Pericl. 5.

Μοί, enclit. dat. sing. of *ἐγώ*, Hom.

Μοιμνάω, strengthd. for *μνάω*, q. v.

Μοιμύλλω, strengthd. for *μύλλω*, q. v.

Μοιός, *ή, όν*, v. *σμοιός.*

Μοῖρα, *ας* Ion. *ης, ἡ*, (*μείρομαι, μέρος*, and so akin to *μόρος*, Lat. *mors*). *A part*, as opp. to the whole, Il. 10, 253, Od. 4, 97, etc.: so in prose, *a division* of an army, Xen. Hell. 3, 3, 10.—II. *the part* or *party* which a man chooses, esp. in politics, Lat. *partes*, but in Greek always in sing., as Hdt. 5, 69.—III. *the part* or *portion* which falls to one, Hom.; *ἴση μοῖρα*, Il. 9, 318; *ἡ τοῦ πατρὸς μοῖρα*, one's *inheritance, patrimony*, ap. Dem. 1067, 5.—2. one's *portion in life, lot, fate, destiny*, oft. in Hom., mostly of *ill-fortune*, but also of good, e. g. opp. to *ἀμμορίη*, Od. 20, 76; *ἐπὶ γάρ τοι ἑκάστῳ μοῖραν ἔθηκαν ἀθάνατοι*, to each they gave his *lot*, Od. 19, 592: not seldom c. inf., *μοῖρα φίλους ἰδέειν*, Od. 4, 475; *μ. θανεῖν*, Il. 7, 52: *μ. βιότοιο*, one's *portion* or *measure* of life, Il. 4, 170: *ὑπὲρ μοῖραν*, against, in spite of *destiny*, Il. 20, 336:—esp. like *μόρος*, one's *fate*, i. e. *death*, Il. 6, 488, Od. 11, 560: in full, *θάνατος καὶ μοῖρα*, for *μοῖρα θανάτου*, v. infra B. fin.; also *the cause of death*, Od. 21, 24.—3. *a share* or *portion* of the spoil, Od. 11, 534: *a share* of the meal, *portion*, Od. 15, 140, etc.—4. *a division* or *piece* of land, Il. 16, 68, and oft. in Hdt.—5. *that which is one's due, that which is meet and right*, Lat. *quod fas est*, in Hom. usu. in phrase, *κατὰ μοῖραν ἔειπες* (*ἔειπε*), thou hast spoken *fitly, rightly, as beseems thee*, Il. 16, 367, Hes. Op. 763; so also *ἐν μοίρῃ*, Il. 19, 186; opp. to *παρὰ μοῖραν*, Od. 14, 509: *μοῖραν νέμειν τινί*, to give one *his due*, Soph. Tr. 1239: hence *proper respect, reverence meet* or *due*, in such phrases as, *ἐν μοίρῃ ἄγειν τινά*, Hdt. 2, 172; *μοῖραν νέμειν*, Blomf. Aesch. Pr. 299: *μοῖραν ποιεῖσθαι θεούς*, for *ἐν μοίρᾳ ἔχειν* (*μοῖραν ποιεῖσθαι* being regarded as a single verb), Herm. Soph. O. C. 278: also *ἐν τῇ τοῦ ἀγαθοῦ μοίρᾳ εἶναι, to be considered* as among goods, Lat. *in numero*

...*esse*, Plat. Phil. 54 C; so, *εἰς ἄλλην μοῖραν τιθέναι*, Ib.; cf. *λόγος* B. II.:—hence with a gen., merely periphrast., as, *μ. νόστου*, for *νόστος*, Pind. P. 4, 349; *ὡς ἐν παιδιᾶς μοίρᾳ*, Lat. *tanquam per lusum*, Plat. Legg. 656 B; *μέτοχος εἶναι τῆς τοῦ ἀγαθοῦ μοιρᾶς*, i. e. *τοῦ ἀγαθοῦ*, Id. Phil. 60 B: *ἀνδρὸς μοίρᾳ προςετέθη*, it was accounted manly, Thuc. 3, 82.—IV. *a degree*, in astronom. sense.

B. Μοῖρα, as prop. n., *Moera, the goddess of fate*, answering to the Roman *Parca*, who (like Αἶσα) *gives to all their portion* of good or of evil. Hom. in this sense always has it in sing., except Il. 24, 49. We find the number *three* with the names *Clotho, Lachesis, Atropos*, first in Hes. Th. 218, where they are daughters of Night, but Ib. 904, they are daughters of Jupiter and Themis:—in Hom., sometimes Μοῖρα θεοῦ, Od. 11, 292, Μοῖρα θεῶν, Od. 3, 269; though it would prob. be better to write *μοῖρα*, as appellat., *destiny*, (as even Wolf has done in Od. 22, 413), as in the similar phrase *Διὸς αἶσα, δαίμονος αἶσα*. The Μοῖρα is often in Hom. the *goddess of death*, as Il. 4, 517; 18, 119; or, generally, *of ill*, as Il. 5, 613; 19, 87: though then she is usu. defined by some epith., as, Μοῖρα *κραταιή, ὀλοή, κακή, δυςώνυμος*, M. *ὀλοὴ θανάτοιο*: Hom. also joins *θάνατος καὶ* Μοῖρα *κραταιή, θεὸς καὶ* M. *κρ.*, Il. 19, 410, cf. 16, 849.

†Μοιραγένης, ους, ὁ, *Moeragĕnes*, masc. pr. n., Plut.

Μοιρᾱγέτης, ου, ὁ, (*μοῖρα, ἡγέομαι*) *a guide of fate*, Paus. 10, 24, 4.

Μοιραῖος, α, ον, (*μοῖρα*) *destined*, Lat. *fatalis*, Alciphr. 1, 20.—II. (from *μοῖρα* A. IV) *of a degree*, Mathem.

Μοιράς, άδος, ἡ, v. l. for *μοιρίς*.

Μοιρᾰσία, ας, ἡ, later form for sq.

Μοίρᾰσις, εως, ἡ, (*μοιράζω*) *division, distribution*.

Μοιράω, ῶ, f. -άσω, [ᾱ], Ion. -ήσω, (*μοῖρα*) *to share, divide*:—mid. *to divide among themselves, share*, Aesch. Theb. 907: but, *χαίτας ἐμοιρήσαντο, they tore their* hair, Ap. Rh. 4, 1533.—II. in mid. and pass. *to have assigned one, to receive for one's lot*, Lat. *sortiri*, c. acc., Naumach.; c. gen., Philo, and Phalar.; cf. *μοράζω*.—III. in pass. *to be assigned, τεθνάναι μεμοίραται ἡμῖν*, Alciphr. 1, 25.

Μοιρηγενής, ές, (Μοῖρα, **γένω*) *favoured by* Μοῖρα *at one's birth, child of Destiny*, Il. 3, 182.

Μοιρηγέτης, ου, ὁ, Ion. for *μοιραγέτης*, Ap. Rh. †1, 1127.

Μοιρῐαῖος, α, ον, (*μοῖρα* A. IV.) *amounting to a degree*.

†Μοιριάδης, ου, ὁ, *Moeriades*, an Athenian, Dem. 822, 2.

Μοιρίδιος, α, ον, also ος, ον, (*μοῖρα*) =Homeric *μόρσιμος, allotted by fate* or *destiny, destined, fated*, Lat. *fatalis*, *μ. ἆμαρ*, etc., Pind.: *μοιρίδιον ἦν*, Pind. P. 1, 107: only twice in Trag., *μ. τις δύνασις*, Soph. O. C. 228, Ant. 951, both times in lyric passages. Adv. *-ίως*.

Μοιρικός, ή, όν, (*μοῖρα* A. IV.) *by degrees*, Mathem.: *partly*.

Μοίριος, α, ον, (*μοῖρα*) *belonging to one's share, meet, due, τιμαί*, Pind. Fr. 24.

Μοιρίς, ίδος, ἡ, *λίτρα μ.*, *a divided*, i. e. *a half λίτρα*, or one *divided equally*, Nic. Al. 329, where others *μοιράς*.

†Μοῖρις, ιδος Ion. ιος, ὁ, *Moeris*, an early king of Aegypt, who constructed the lake Moeris, Hdt. 1, 101.—2. a celebrated grammarian.—Others in Anth.; etc.—II. Μοίριος and Μοίριδος *λίμνη, ἡ, the lake of Moeris*, between Memphis and Arsinoë, Hdt. 2, 149; Strab. p. 809; etc.

†Μοίριχος, ου, ὁ, *Moerichus*, a Corinthian, Luc. Dial. M. 11, 1.

Μοιρογνωμόνιον ὄργανον, τό, (*μοῖρα* A. IV., *γνώμων*) an astron. instrument used by Ptolemy *to measure degrees*.

Μοιρογρᾰφία, ας, ἡ, (*μοῖρα, γράφω*) *a description of parts*.

Μοιροδοκέω, ῶ, (*μοῖρα, δέχομαι*) *to partake*, dub. in M. Anton.

Μοιροθεσία, ας, ἡ, (*μοῖρα* A. IV, *τίθημι*) *the determination of the degrees*, Procl.

†Μοιροκλῆς, έους, ὁ, *Moerocles*, an Athenian orator, Dem. 1339, 1, etc.—Others in Ath.; etc.

Μοιρόκραντος, ον, (Μοῖρα, *κραίνω*) *ordained by Fate* or *Moera, fated*, like *μοιρίδιος*, Aesch. Cho. 612, Eum. 392.

Μοιρολογέω, ῶ, *to tell a man his fate, τινά τι*: also in mid.: from

Μοιρολόγος, ον, (*μοῖρα, λέγω*) *prophetic*.

Μοιρολογχέω, ῶ, *to receive a portion*, Valck. Hdt. 7, 53: from

Μοιρολόγχος, ον, (*μοῖρα, λέλογχα*) *partaking*.

Μοιρονόμος, ον, (*μοῖρα, νέμω*) *dispensing fate*, Aristid. 1, p. 298.

Μοιροφόρητος, ον, (*μοῖρα, φορέω*) *brought by fate*.

†Μοιρώ, οῦς, ἡ, *Moero*,=Μυρώ, a poetess of Byzantium, Anth. P. 9, 26, 3.

Μοῖσα, ἡ, Aeol. for Μοῦσα, Pind.: for Μοισαῖος, v. sub Μούσειος.

†Μοισία, ας, ἡ, *Moesia*, a country of Europe, Dio C.; cf. Μυσία.

†Μοισοί, ῶν, οἱ, *Moesi*, later appell. of the Thracian Μυσοί, q. v., Strab. p. 295.

Μοῖτος, ου, ὁ, Sicilian for *χάρις*, *thanks, favour, μοῖτον ἀντὶ μοίτου, like for like*. Lat. *par pari*, ap. Hesych. (Cf. Lat. *mutuus*.)

Μοιχάγριον, ου, τό, (*μοιχός, ἄγρα*) *the fine imposed on one taken in adultery*, *μοιχάγρι' ὀφέλλει*, Od. 8, 332.

Μοιχάζω,=*μοιχάω*.

Μοίχαινα, ἡ,=*μοιχάς*.

Μοιχᾰλίς, ίδος, ἡ,=sq., N. T., v. Lob. Phryn. 452.

Μοιχάς, άδος, ἡ, fem. of *μοιχός*, Lat. *moecha*, Ath. 220 B.

Μοιχάτης, ου, ὁ, poet. for *μοιχός*, Maneth.

Μοιχάω, ῶ, trans.,=*μοιχεύω*, hence, *μοιχᾶν τὴν θάλατταν, to have dalliance with* the sea, a phrase applied by Callicratidas to Conon the Athenian, Xen. Hell. 1, 6, 15.—2. *to falsify*, Lat. *adulterare*, Ael. N. A. 7, 39: so *μοιχεύειν*, Jac. Ach. Tat. p. 711.—II. intr. *to commit adultery*, Lat. *moechari*, N. T.

Μοιχεία, ας, ἡ, (*μοιχεύω*) *adultery*, Andoc. 30, 17, Plat. Rep. 443 A.

Μοιχευτήρ, ῆρος, and *μοιχευτής*, οῦ, ὁ,=*μοιχός, an adulterer*.

Μοιχευτός, ή, όν, *adulterous*, Manetho.

Μοιχεύτρια, ας, ἡ, fem. from *μοιχευτήρ, an adulteress*, Plat. Symp. 191 E. Plut.

Μοιχεύω, (*μοιχός*) *to commit adultery with* a woman; generally, *to debauch* her, c. acc. Ar. Av. 558, Plat. Rep. 360 B:—Pass., of the woman, Ar. Pac. 986; *μοιχεύεσθαί τινι* or *ὑπό τινος*, Arist. H. A. 7, 6, 7; 9, 32, 6.—II. absol. *to commit adultery*, Lat. *moechari*, Ar. Nub. 1076, Xen. Mem. 2, 1, 5.

Μοιχή, ῆς, ἡ,=*μοιχάς*.

Μοιχίδιος, α, ον,=*μοίχιος, born in adultery*, Hdt. 1, 137, Hyperid. ap. Suid., Luc., etc. [ῐ]

Μοιχικός, ή, όν, (*μοιχός*) *adulterous*, Pseudo-Phocyl. 166, Plut., etc.

Μοίχιος, α, ον, (*μοιχός*) *adulterous*, Anth. P. 5, 302.

Μοιχίς, ίδος, ἡ,=*μοιχεύτρια*.

Μοιχογέννητος, ον, *begotten in adultery*.

Μοιχοληπτία, ας, ἡ, Att. for *-ληψία*, *a taking in adultery*, A. B. 21.

ΜΟΙΧΟ´Σ, οῦ, ὁ, *an adulterer, paramour, debaucher*, Lat. *moechus*, Soph. Fr. 708, Ar., Plat., etc.: *κεκάρθαι μοιχὸν μιᾷ μαχαίρᾳ*, to have the head close shaven with a razor (cf. *μάχαιρα*), as was done by way of punishment to persons taken in adultery, Ar. Ach. 849; cf. *κῆπος* II. (Prob. akin to *μυχός, μύχιος*.) Hence

Μοιχοσύνη, ης, ἡ, poet. for *μοιχεία*, Manetho.

Μοιχότροπος, ον, (*μοιχός, τρόπος*) *of the disposition* or *manners of an adulterer*, v. l. Ar. Thesm. 392, v. *μυχότρ-*.

Μοιχοτύπη, ης, ἡ, *an adulteress*, formed like *χαμαιτύπη*. [ῠ]

Μοκλός, οῦ, ὁ, for *μοχλός*, Anacr. 88.

Μόλγης, ου, ὁ,=*μολγός* II.

Μόλγῐνος, η, ον, *made of ox-hide*: from

Μολγός, οῦ, ὁ, *a hide, skin*, hence, *αἴνειν μολγόν*,=*ἀσκὸν δέρειν*, Ar. Fr. 157; so, prob., *μ. γενέσθαι*, to become *a mere hide, nothing but skin*, Id. Eq. 963, v. Lob. Aglaoph. 966, Bergk ap. Meinek. Com. Fr. 2, p. 988, 1066, sq. (Prob. from **μέλγω ἀμέλγω, μέργω ἀμέργω, to strip off*; like *δορά* from *δέρω*.)

ΜΟΛΕΙ͂Ν, inf. of *ἔμολον*, aor. of *βλώσκω* (*μλώσκω*):—=*ἐλθεῖν, to go* or *come*, Hom., Pind., and Att., but in all tenses very rare in prose:—perf. *μέμβλωκα*, for *μεμόλωκα*=*ἥκω, to have come, to be here*, Od. 17, 190, Eur. Rhes. 629, Call. Fr. 124, Leon. Tar. 57:—aor. *ἔβλωξα* only in Lyc. 448:—fut. *μολοῦμαι*, Aesch. Pr. 694, Soph. O. C. 1742:—the act. form of fut., *μολῶ*, is justly doubted by Schäfer, cf. Elmsl. Med. 750.—Construct., just like *ἐλθεῖν*, etc.; *μ. ἐς*..., Pind. P. 10, 70, etc,; c. acc. loci, Aesch. Pers. 809, etc.: *διὰ μάχης μ. τινί*, Eur. I. A. 1392, cf. *διά*: *εἰς ὕποπτα μ. τινί*, Id. El. 345:—*to return*, Seidl. Eur. El. 6, 520. (*μολεῖν, μολοῦμαι* are to *βλώσκω*, as *θορεῖν, θοροῦμαι* to *θρώσκω*. The pres. *μόλω* occurs no more than *θόρω*; and the pres. *μολέω* occurs still more rarely than *θορέω*, only in very late and bad authors, Jac. A. P. p. 27, 609.)

Μολεύω, (*μολεῖν*) *to cut off and transplant the suckers* or *shoots of trees* (*αὐτόμολοι, stolones*), ap. Poll.: also *μολούω, μωλύω*.

Μολῐβαχθής, ές, (*μόλιβος, ἄχθος*) *heavy with lead*, Anth. P. 6, 103.

Μολίβδαινα, *-βδέος, -βδικός, -βδος*, etc., v. sub *μόλυβδος*.

Μόλῑβος, ου, ὁ, poet. for *μόλυβδος*, *lead*, Il. 11, 237; also *ἡ μ.*, Anth. P. 9, 723.—Later it was usu. written *μόλυβος*, on the analogy of *μόλυβδος*, Piers. Moer. 257. Hence

Μολίβοος, ον, contr. ους, ουν, *leaden*, Diod. 2, 10.

Μολῑβοσφιγγής, ές, (*μόλιβος, σφίγγω*) *fastened* or *bound with lead*, Opp. C. 1, 155.

Μολῐβουργός, όν,=*μολυβδουργός*.

Μολῐβόω, ῶ,=*μολυβδόω*.

†Μολίνη, ἡ,=Μολιόνη, Paus. 8, 14, 9.

†Μολίονε, οιν, τώ, *the two sons of Molione*, i. e. Cteatus and Eurytus, Il. 11, 709; cf. Apollod. 2, 7, 2. In Pind. O. 10, 42, also Μολίονες, οἱ. [ῐ]

†Μολῑόνη, ης, ἡ, *Molione*, wife of Actor, mother of foreg. by Neptune, Apollod. 2, 7, 2.

†Μολῑονίδαι, ῶν, οἱ, *sons of Molione*, Apollod.

Μόλῐς, adv., post-Hom. form for *μόγις*, and the most freq. in Trag., and Thuc., though in later Att., from Ar. and Plat. downwds., *μόγις* prevails, v. Ellendt Lex. Soph. s. v.:—*οὐ μόλις, not scarcely*, i. e. *quite, utterly, οὐ μ. ἀπολλύναι*, Aesch. Ag. 1082; but, in *θυραῖος ἔστω πόλεμος, οὐ μ. παρών*, Eum. 864, the Schol. explains it by *μακράν*, and the sense is dub. (*μόλις* is to **μόλος, μῶλος*, as *μόγις* to *μόγος*.)

Μολίσκω,=*βλώσκω*, pres. of aor. *ἔμολον, μολεῖν*, only in Gramm.

Μολίων, ονος, ὁ, *Molion*, masc. pr. n., †charioteer of Thymbraeus, a Trojan, Il. 11, 322†: no doubt a Patronymic, though some make it an epith. =*μαχητής*. †Cf. Μολίονε.

Μολόβρῖον, ου, τό, *the young of the wild-swine*, Ael. N. A. 7, 47;—also *κολύβριον*. (Cf. sub *μολοβρός*.)

Μολοβρίς, ἡ, fem. from *μολοβρός*.

Μολοβρίτης, ῡς,=*μολόβριον*, Hippon. 67.

Μολοβρός, οῦ, ὁ, *a glutton, hungry fellow, greedy beggar*, Od. 17, 219; 18, 26:—also, *μολοβρὴ κεφαλή*, the head of a plant *that rests upon the ground*, Nic. Th. 662. (Acc. to Gramm., *ὁ μολὼν ἐπὶ βοράν*! Riemer well refers it to *μῶλυς, μωλύνω*, Lat. *mollis*, with signf. of a *fat, lazy glutton*; thus giving a clue to connect it with *μολόβριον*, for the young pig with its *ἁπαλοσαρκία* may well be derived from *μολοβρός* in this signf.)

†Μόλοβρος, ου, ὁ, *Molobrus*, a Spartan, Thuc. 4, 8.

†Μολόεις, εντος, ὁ, *the Moloïs*, a river of Boeotia, not far from Plataeae, Hdt. 9, 57.

Μολόθουρος, ου, ἡ, *an evergreen plant*, explained by *ἀσφόδελος* and *ὁλόσχοινος*, Euphor. 64, Nic. Al. 147.

Μόλος, ὁ, v. *μῶλος*.

†Μόλος, ου, ὁ, *Molus*, son of Deucalion, father of Meriones, Il. 10, 269, etc.: in Apollod. Μῶλος.

†Μολοσσία, ας, ἡ, Att. Μολοττία, *Molossia*, a district of Epirus, Pind. N. 7, 56; Strab.

†Μολοσσικός, ή, όν, Att. *-ττικός*, v. sub sq.

Μολοσσός, όν, Att. Μολοττός, *Molossian*, †Aesch. Pr. 829; *οἱ* M., *the Molossi*, Hdt. 1, 146; etc.†: *κύων* Μολοττικός, the Molossian dog, a kind of wolf-dog used by shepherds, Ar. Thesm. 416.—II. *ὁ μολοσσός*, in prosody, *the Molossus*, a foot consisting of 3 long syllables, e. g. *ἠλώμην*.

†Μολοσσός, οῦ, ὁ, *Molossus*, son of of Pyrrhus and Andromache, from whom Molossia was named acc. to Paus. 1, 11, 1.

†Μόλοττος, ου, ὁ, or *-ττός*, *Molottus*, masc. pr. n., Plut. Phoc. 14; etc.

Μολοῦμαι, fut. of *μολεῖν*, q. v.

Μολουρίς, ίδος, ἡ, a kind of *locust*, also written *μελουρίς* and *μολῡρίς*.—II. a kind of *frog* or *newt*, Nic. Th. 416.

†Μολουρίς, ίδος, ἡ, *πέτρα*, the rock *Moluris*, on the coast of Megaris, from which Ino threw herself into the sea, Paus. 1, 44, 7.

Μόλουρος, ου, ὁ, a kind of *serpent*, Nic. Th. 491.

Μολούω, v. *μολεύω*.

†Μολόχ, ὁ, (Hebr.; usu.=*ἄρχων* or *βασιλεύς*) *Moloch*, an idol of the Ammonites, to which human victims were sacrificed, LXX.; N. T.

†Μόλοχαθ, ὁ, *Molochath*, a river of Mauritania, Strab. p. 827.

Μολόχη, ἡ,=*μαλάχη, the mallow*, Epich. p. 100, Antiph. Min. 1. Hence

Μολόχῐνος, η, ον, *mallow-coloured*: *τὰ μ.* (sc. *ἱμάτια*) Arr. Peripl.

Μολόχιον, ου, τό,=*μαλάχιον*.

Μολοχίτης, λίθος, ὁ, a kind of *precious stone*, Plin. 37, 8.

†Μολπαγόρης, ου Ion. εω, ὁ, *Molpagores*, masc. pr. n., Hdt. 5, 30; etc.

†Μολπαδία, ας, ἡ, *Molpadia*, an Amazon, Plut. Thes. 27.

Μολπάζω, (*μολπή*) *to sing of*, Lat. *canere, τι*, Ar. Ran. 379.

Μολπαῖος, α, ον, or (perh.) ος, ον, (*μολπή*) *tuneful*, Anth. P. 7, 712.

Μολπαστής, οῦ, ὁ, (*μολπάζω*) *a minstrel* or *dancer*, Anth. P. 6, 155.

Μολπάστρια, ας, ἡ, fem. of foreg.

Μολπή, ῆς, ἡ, (*μέλπω*) in Hom. *the song and dance, a chant* or *song accompanied by measured movements* (like that of the Nâch girls in Hindustân); in honour of a god, Il. 1, 472; or as an amusement, Il. 18, 606, Od. 4, 19: hence, generally, *play, sport*, esp. when singing and dancing formed part of it, as, in Od. 6, 101, of the *game at ball*, played by Nausicäa and her friends;—but more usu. *singing, the song*, as opp. to dancing, *μολπῆς τε γλυκερῆς καὶ ἀμύμονος ὀρχηθμοῖο*, Il. 13, 637, Od. 23, 145; *μολπή τ' ὀρχηστύς τε*, Od. 1, 152; and so Hes. Th. 69, Pind., and Trag.; cf. Spitzner Il. 18, 572. Only in late *prose*, as Luc. Salt. 23. Hence

Μολπηδόν, adv., *with singing*, Aesch. Pers. 389.

Μολπῆτις, Dor. *-ᾶτις*, ιδος, ἡ, (*μολπή*) *she who sings* or *dances*, metaph., *κερκίς*, Leon. Tar. 8; v. Lob. Phryn. 256.

Μολπήτωρ, ορος, ὁ,=*μολπαστής*.

†Μόλπις, ὁ, *Molpis*, Laced. masc. pr. n., Ath. 140 B.

†Μολπίων, ωνος, ὁ, *Molpion*, masc. pr. n., Paus. 6, 4, 8.

Μολύβδαινα, ἡ, like *μολυβδίς, a piece of lead*, esp. *the lead* to sink a fishing-line, Il. 24, 80.—2. *a bullet, μ. χερμαδία*, Luc. Lexiph. 5, cf. Alex. 25.—II. *a metallic substance like lead in colour*, whence its name, Arist. Gen. An. 1, 2, 5; acc. to Diosc. 5, 100, Plin. 34, 53, the some as *galena, sulphuret of lead*,—and therefore not the same as the modern *molybdena*.—III. a plant, *plumbago*, Plin. 25, 13.

Μολύβδεος, έα, εον, contr. *-δοῦς, ῆ, οῦν*, (*μόλυβδος*) *leaden*, Theophr. Odor. 41.

Μολυβδέω, ῶ,=*μολυβδόω*, dub.

Μολυβδιάω, ῶ, *to look lead-coloured* or *pale*, A. B. 52.

Μολυβδικός, ή, όν, *leaden*.

Μολυβδίνη, ης, ἡ,=*μολύβδαινα*, susp.

Μολύβδῐνος, η, ον, (*μόλυβδος*) *leaden, of lead*, Cratin. Incert. 178; *μ. κανών*, in Arist. Eth. N. 5, 10, 7, prob. a rule which followed the curve of the cyma (v. *κῦμα* I. 2.)

Μολύβδιον, ου, τό, *a lead pipe*, Hipp. p. 597.

Μολυβδίς, ίδος, ἡ, like *μολύβδαινα, the leaden weight* on a net, Soph. Fr. 783.—2. *a leaden ball* or *bullet*, Xen. An. 3, 3, 17.

Μολυβδίτης, ου, fem. *-ῖτις*, (*μόλυβδος*) *like lead*, Plin. 33, 6, in fem.

Μολυβδοειδής, ές, (*μόλυβδος, εἶδος*) *like lead*, Hipp., Diosc. 5, 98.

ΜΟ'ΛΥΒΔΟΣ, ου, ὁ, *lead*, Hdt. 3, 55; *τηκτὸς μ.*, Eur. Andr. 267; etc.—II. *black lead* or *plumbago*: hence *a black lead pencil*, Anth.:—it was used as a test of gold, Theogn. 417, 1101.—Acc. to the Gramm., *μόλυβδος* and *μόλιβος*, with their respective derivs., are the only correct forms, E. M. s. v., Eustath. p. 1340, 30, Zonar. Lex. p. 1366: many editors however, as Bekker in Arist., retain *μόλιβδ-*. (*μόλυβ-ος* becomes in Lat. *plumb-um*, v. *μ.* III and V: akin to it also are *liv-eo, liv-or*, cf. *μολυβδιάω*.) Hence

Μολυβδουργός, όν, *working lead, working in lead*.

Μολυβδοφᾰνής, ές, (*μόλυβδος, φαίνω*) *lead-coloured*, Alex. Mynd. ap. Ath. 391 B.

Μολυβδοχοέω, ῶ, (*μόλυβδος, χέω*) *to melt lead*, Ar. Eccl. 1110.

Μολυβδόχροος, ον, contr. *-χρους*, (*μόλυβδος, χρόα*) *lead-coloured*, Diosc. 5, 100.

Μολυβδοχρώς, ῶτος, ὁ, ἡ,=foreg.

Μολυβδόομαι, (*μόλυβδος*) as pass., *to become lead, melt like lead*, Diosc. 5, 99.—2. *to be leaded, loaded with lead*, of dice, Arist. Probl. 16, 3, 1.

Μολυβδώδης, ες,=*μολυβδοειδής*, Diosc. 5, 97.

Μολύβδωμα, ατος, τό, (*μολυβδόω*) *lead-work*, Callix. ap. Ath. 208 A.

Μολύβδωσις, ἡ, (*μολυβδόω*) *a leading* or *soldering with lead*.

Μολυβδωτός, ή, όν, (*μολυβδόω*) *leaded* or *soldered with lead*.

Μολῠβίς, ίδος, ἡ, for *μολυβδίς*, dub.

ΜΟ'ΛΥ˘ΒΟΣ, ὁ, v. *μόλιβος, μόλυβδος*.

Μολῠβοῦς, ῆ, οῦν, contr. for *μολυβέος*, which is not in use, *leaden*, Ath. 621 A: it should rather be written *μολῐβοῦς*.

†Μολύκρεια, ας, ἡ, Strab. p. 427 and Μολύκρειον, ου, τό, Thuc. 2, 84, *Molycrēa* or *-ēum*, a city of Aetolia with a port, near the promontory Antirrhium, Thuc. l. c.: in Polyb. Μολυκρία, 5, 94, 7. Hence

†Μολυκρικός, ή, όν, and Μολύκριος, ον, *of Molycreum, Molycrēan*, Ῥίον τὸ M., Thuc. 2, 86; cf. Strab. p. 336.

Μόλυμμα, ατος, τό,=*μόλυσμα*.

Μολῡνίη, ης, ἡ, *the breech*, ap. Hesych.

Μολῡνοπραγμονέομαι, as pass., *to get into dirty quarrels*, Ar. Ach. 382 (Formed after *πολυπραγμονέω*.)

Μόλυνσις, εως, ἡ, *defilement, pollution*:—but usu.,—2. a sort of *half-digestion* of meat in the stomach, Arist. Meteor. 4, 3, 22, Gen. An. 4, 7, 5; cf. *μολύνω* II.

Μολύνω, f. *-ῠνῶ*: pf. pass. *μεμόλυσμαι*, later also *μεμόλυμμαι*, Schol. Ap. Rh. 3, 276. *To stain, sully, defile*, Ar. Eq. 1286; *μ. ἀλεύρῳ, to sprinkle* with flour, Sotad. Ἐγκλει. 1, 24:—*to make a beast of, τινά*, Ar. Plut. 310: also *to defile, debauch* a woman, Theocr. 5, 87 (where the resemblance to Lat. *molere* is merely accidental).—Pass., *to become vile, disgrace one's self*, Isocr. 98 C; *ἐν ἀμαθίᾳ μολύνεσθαι, to wallow in* ignorance, Plat. Rep. 535 E; cf. *μορύσσω*.—II. of meat, *to let it get roasted on the outside only*, Heliod. Aeth. 2, 9; cf. *μόλυνσις*.

†Μόλυρος, ου, ὁ, *Molyrus*, son of Arisbas, Paus. 9, 36, 6.

Μόλυσμα, ατος, τό, (*μολύνω*) *a spot* or *taint; filth*.

Μολυσμός, οῦ, ὁ, (*μολύνω*) *defilement, stain*, Plut. 2, 779 C, N. T.

Μολών, οῦσα, όν, part. aor. of *μολεῖν*, q. v., Hom.

†Μόλων, ωνος, ὁ, *Molon*, an Athenian archon, Dem. 1207, 11.—2. a tragic actor, Id. 418, 5: Ar. Ran. 55.—Others in Lys.; etc.

Μομφή, ῆς, ἡ, like *μέμψις*, *blame, reproof, complaint, attack*, Pind. N. 8, 66, and Trag.:—*a cause* or *ground of complaint*, *μομφὴν ἔχειν τινί*, Pind. I. 4, 61 (3, 54); so, *ἔν σοι μομφὴν ἔχω*, Eur. Or. 1069; also c. gen., *μ. ἔχειν ξυνοῦ δορός*, Soph. Aj. 180; *ἕνεκά τινος*, Ar. Pac. 647.—Rare in prose.

Μόμφις, ἡ,=*μέμψις*, dub. in Teleclid. Incert. 12.

Μόμφος, ου, ὁ,=*μομφή*, Eur. Plisth. 7.

Μονάγκων, ωνος, ὁ, ἡ, (*μόνος, ἀγκών*) *one-armed*: hence ὁ *μ.*, a war-engine, *with one moveable arm* to throw missiles, like a catapult, Lat. *onager*, Math. Vett.

Μοναγρία, ας, ἡ, Alciphr.; *μονάγριον, ου, τό*, Philo; and *μόναγρος, ου, ὁ*, (*μόνος, ἀγρός*) *a solitary field, a farm.*

Μονάδην, adv., (*μονάζω*) *solitary-wise, only*. [ᾰ]

Μονᾰδικός, ή, όν, (*μονάς*) *single*, *μ. ἀριθμός, unity*, Arist. Eth. N. 5, 3, 8.—II. *solitary*, *ζῶα*, Arist. H. A. 1, 1, 23.—2.=*μοναστικός*, Eccl.—Adv. *-κῶς*, Plut. 2, 744 E.

Μονᾰδόν, Ion. *μουναδόν*, Adv.,=*μονάδην*, Opp. H. 1, 444.

Μονάζω, (*μόνος*) *to be alone*, Anth. P. 5, 66: *to live in solitude*, Iambl.—II. *ἡ μονὰς ἑαυτὴν μονάσασα*, unity multiplied into itself, Iambl.

Μοναθλία, ας, ἡ,=*μονομαχία*.

Μονάκανθος, ον, (*μόνος, ἄκανθα*) *with one prickle*, Arist. ap. Ath. 281 F.

Μονάλῠσις, ἡ, *a single chain*. [ᾰ]

Μοναμπῠκία, ας, ἡ, abstract for concrete ὁ *μονάμπυξ* (q. v.), *a race-horse that runs single*, Pind. O. 5, 15: from

Μονάμπῠκος, ον, v. sq.

Μονάμπυξ, ῠκος, ὁ, ἡ: (*μόνος, ἄμπυξ* II) strictly of horses, *having one frontlet*, *μον. πῶλοι*, horses *that run single, race*-horses, opp. to chariots, Eur. Alc. 428; so *μονάμπυκες* or *-κοι* alone, Id. Supp. 586, 670: also of a bull, *having no yoke-fellow*, *μονάμπυκον ψήχων δέρην*, Id. Hel. 1567: cf. *μόνιππος μονοκέλης*.

Μονανδρέω, ῶ, *to have but one husband*, Böckh Inscr. 2, p. 613: and

Μονανδρία, ας, ἡ, *the having but one husband*: from

Μόνανδρος, ον, (*μόνος, ἀνήρ*) *having but one husband.*

Μονάξ, adv., v. *μουνάξ*.

Μόναπος, ου, ὁ, a kind of *wild ox* among the Paeonians, Arist. H. A. 9, 45, 1:—elsewh. *βόνασος*: cf. *μόνωψ*.

†Μοναρίτης, ου, ὁ, *οἶνος*, appell. of wine produced in Cappadocia, Strab. p. 535.

Μοναρχέω, ῶ, Ion. *μουν-*, *to be μόναρχος* or *sovereign*, Pind. P. 4, 293; *ἐπὶ τούτου μουναρχέοντος*, in this king's time, Hdt. 5, 61.

Μονάρχης, ου, ὁ,=*μόναρχος*, Polyb. 40, 3, 8. Hence

Μοναρχία, ας, ἡ, Ion. *μουν-*, *absolute rule, sovereignty, monarchy*, Hdt. 3, 82, etc.: hence *any chief command, sole power*, and so that of the people, Eur. Supp. 352; of a general, Xen. An. 6, 1, 31; of the Roman Dictator, Plut. Caes. 37. Hence

Μοναρχικός, ή, όν, *monarchical*, *πολιτεία μ.*, Plat. Legg. 756 E: *τὸ μον.*=*μοναρχία*, Ib. 693 E. Adv. *-κῶς*, Plut. Num. 2.

Μόναρχος, Ion. *μούν-*, ον, (*μόνος, ἄρχω*):—*ruling alone, sovereign*, first in †Sol. 18, 5; then in† Theogn. 52, who, as well as Hdt., uses the Ion. form: *σκᾶπτον μ.*, the *sovereign* sceptre, Pind. P. 4, 270.—II. as Greek for the Roman *Dictator*, Plut. Cam. 18.

Μονάς, άδος, ἡ,=*μόνος*, *solitary, single*, *ἐρημία*, Eur. Bacch. 609: also as masc. of a man, *alone, by one's self*, Aesch. Pers. 734.—II. as subst., *ἡ μονάς, a unit*, Plat. Phaed. 105 C, etc. —2. *the ace* point on a die.—3. as a measure of length,=*δάκτυλος*.

Μονασμός, οῦ, ὁ, (*μονάζω*) *a solitary life, solitude.*

Μοναστήρ, ῆρος, ὁ,=*μοναστής*. Hence

Μοναστήριον, ου, τό, *a solitary dwelling*, Philo: later, *a monastery.*

Μοναστής, οῦ, ὁ, (*μονάζω*) *a solitary, a monk*, Eccl. Hence

Μοναστικός, ή, όν, *living in solitude.*

Μονάστρια, ας ἡ, fem. from *μοναστήρ, a nun*, Eccl.

Μονάτωρ, ορος, ὁ,=*μονάμπυκος, κέλης*.

Μοναυλέω, ῶ, (*μόναυλος*) *to play a solo on the flute*, Plut. Caes. 52.

Μοναυλία, ας, ἡ, (*μόναυλος*) *a solo on the flute.*

Μοναυλία, ας, ἡ, (*μόνος, αὐλή*) *a living alone, celibacy*, Plat. Legg. 721 D.

Μοναύλιον, ου, τό, *an instrument to be played alone*, Posidon. ap. Ath. 176 C: from

Μόναυλος, ον, (*μόνος, αὐλός*) *playing a solo on the flute*: ὁ *μ.*, *a flutist*, Hedyl. ap. Ath. 176 C:—but, *μ. κάλαμος, a single* flute, Anaxandr. Φιαλ. 1, ubi v. Meineke; so, ὁ *μόν.* alone, Soph. Fr. 227, Araros Pan. 1.—II. pass., *played on the flute only*, *ὑμέναιος*, Id. Θησαυρ. 2, *μόναυλον μέλος*, Sopat. ap. Ath. 176 A.

Μόναυλος, ον, (*μόνος, αὐλή*) *living alone.*

Μονᾰχῆ, adv., strictly dat. fem. from *μοναχός*, whence many write it *μοναχῇ*, *in one way only*, opp. to *διχῇ*, Plat. Legg. 720 E: *ᾗπερ μοναχῇ*, by which way *only*, Xen. An. 4, 4, 18.

Μοναχή, ῆς, ἡ, *an Indian stuff*, Arr. Peripl., cf. Salmas. Solin. p. 824 C.

Μονᾰχικός, ή, όν, *belonging to a μοναχός*, Eccl.: and

Μονᾰχόθεν, adv., *from one side*, opp. to *πανταχόθεν*: from

Μονᾰχός, ή, όν, (*μόνος*) *single, solitary*, Arist. Metaph. 6, 15, 9: in earlier authors only used in the adv. forms *μοναχῇ, μοναχοῦ*: ὁ *μ.*, *a monk*, Anth. P. 11, 384, and Eccl. Hence

Μονᾰχοῦ, adv., *alone, only*, Plat. Symp. 184 E, 212 A.

Μονᾰχῶς, adv., *in one way only*, Arist. Eth. N. 2, 6, 14.

Μονέντερον, ου, τό, (*μόνος, ἔντερον*) *one of the intestines*: also=*κῶλον* II, Hipp.

Μονερέτης, Ion. *μουν-*, ου, ὁ, (*μόνος, ἐρέσσω*) *one who rows singly*, Anth. P. 7, 637.

Μονή, ῆς, ἡ, (*μένω*) *a staying, abiding, tarrying, stay*, Eur. Tro. 1129; opp. to *ἔξοδος*, Hdt. 1, 94; to *φορά*, Plat. Crat. 437 B: *μονὴν ποιεῖσθαι*, to make *delay, tarry*, Thuc. 1, 131.

Μονηΐς, ΐδος, ἡ, *ἀρχή*,=*μοναρχία*, Manetho.

Μονήκοιτος, ον, *sleeping alone*, like *μονόκοιτος*, dub.

Μονήλατος, ον, (*μόνος, ἐλαύνω*) *worked out of one piece*, Heliod.

Μονημέριος, α, ον, and *μονήμερος, ον*, (*μόνος, ἡμέρα*) *lasting one day only*, *ζῶον*, Ael. N. A. 5, 43.

Μονήρης, ες, (*μόνος*, **ἄρω ?*) *single*, Hipp. p. 1275, Luc., etc.

†Μονήσιοι, ων, οἱ, *the Monesii*, a people of Aquitanic Gaul, Strab. p. 190.

†Μονήτιον, ου, τό, *Monetium*, a city of Liburnia, Strab. p. 207.

Μονθῠλεύω, *-ευσις, -ευτός*, v. sub *ὀνθυλ-*.

Μονία, ας, ἡ, (*μένω*) *a remaining, stability*, Karsten Emped. 60.

Μονιά, ᾶς, ἡ, (*μόνος*) *solitude*: esp. *celibacy*, Eccl.

Μονίας, ου, ὁ, (*μόνος*) *solitary*, Ael. N. A. 15, 3.

†Μονίμη, ης, ἡ, *Monimē*, a wife of Mithradates, of Miletus, Plut. Lucull. 18.

†Μόνιμος, ου, ὁ, *Monimus*, a Spartan, Arr. An. 3, 24, 4.—2. a philosopher of Syracuse, pupil of Diogenes, Diog. L.—Others in Ath.; etc.

Μόνῑμος, ον, (*μονή, μένω*) *staying*, and so,—1. of persons, *steady, stedfast*, Soph. O. T. 1322; of soldiers Lat. *statarius*, Xen. Cyr. 8, 5, 11. Plat. Legg. 706 C.—2. more usu. of things, conditions, and the like, *abiding, lasting*, Lat. *stabilis*, ὁ *μέγας ὄλβος οὐ μ.*, Eur. Or. 340; and very freq. in Plat.; esp. of political institutions, Thuc. 8, 89, and Plat.—Adv. *-μως*, Arist. H. A. 8, 10, 1. Hence

Μονῑμότης, ητος, ἡ, *stedfastness*, Archyt.

Μονιός, όν, but Ep. *μούνιος* proparox., Arcad. 40, 2, etc. (*μόνος*):—*solitary*, of a wild beast, *μ. δάκος*, Call. Dian. 84; in Ep. form, Anth. P. 7, 289.

Μόνιππος, ον, (*μόνος, ἵππος*) *with one horse, a horseman*, opp. to a charioteer, Xen. Cyr. 6, 4, 1.—II. as subst., *a single horse, a riding* or *race-horse* (*κέλης*), Plat. Legg. 834 B; cf. *μονάμπυξ*.

Μόννος, ου, ὁ, Lat. *monile*, v. *μάννος*.

Μονοβάλανος, ον, *κλείς*, a key *with one tooth* (v. *βάλανος* IV). [ᾰ]

Μονοβάμων, ον, gen. ονος, (*μόνος, βαίνω*) *walking alone*: *μέτρον μ.*, metre *of but one foot*, Anth. P. 15, 27. [ᾰ]

Μονόβᾱς, αντος, ὁ,=foreg., Hesych.

Μονόβιβλος, ον, (*μόνος, βίβλος*) *consisting of one book*:—as subst. *τὸ μ.*, *a single book.*

Μονογᾰμέω, ῶ, (*μονόγαμος*) *to marry but one wife*, Eccl.

Μονογᾰμία, ας, ἡ, (*μονόγαμος*) *monogamy.*

Μονογᾰμίου δίκη, *an action* against a man *for marrying but once*, Clem. Al.

Μονόγᾰμος, ον, (*μόνος, γαμέω*) *marrying but once.*

Μονογένεια, ας, ἡ, Ion. *μουνογ-*, fem. of sq., Ap. Rh. 3, 847.

Μονογενής, ές, Ep. and Ion. *μουνογ-*, (*μόνος*, **γένω*):—*only-begotten*, *παῖς*, Hes. Op. 374, etc., Hdt. 7, 221: *μ. αἷμα, one and the same* blood, Eur. Hel. 1685. Adv. *-νῶς*, *growing alone*, Arr. Peripl.

Μονογέρων, οντος, ὁ, (*μόνος, γέρων*) *a morose misanthropic old man*, A. B. p. 51.

Μονόγληνος, ον, (*μόνος, γλήνη*) *one-eyed*, Call. Dian. 53, Anth. P. 7, 748.

Μονόγλωσσος, ον, Att. *-ττος*, (*μόνος, γλῶσσα*) *of single tongue*: *speaking but one language.*

Μονογνωμονέω, ῶ, also shortd. in familiar language, *μονογνωμέω*, *to be selfwilled, wayward.*

Μονογνωμονικός, ή, όν, *selfwilled* from

Μονογνώμων, ον, (*μόνος, γνώμη*) *selfwilled, wayward*, Dion. H. 2, 12.

Μονόγονος, ον, Ion. *μουν-*, (*μόνος*, **γένω*) *only-born*, Opp. H. 3, 489

Μονογράμμᾰτος, ον, (μόνος, γράμμα) *consisting of one letter*, συλλαβή, Dion. H. de Comp. 15: τὸ μ., *a mark* or *cypher formed of one letter.*

Μονόγραμμος, ον, (μόνος, γραμμή) *drawn with single lines, outlined*, Lat. *adumbratus*, Epicur. ap. Cic. N. D. 2, 23: τὸ μονόγραμμον, *an outline, a sketch.*

Μονοδάκτῠλος, ον, (μόνος, δάκτυλος) *one fingered*, Luc. Ver. H. 1, 23.

Μονοδέρκτης, ου, ὁ, (μόνος, δέρκομαι) *one-eyed*, Eur. Cycl. 78.

Μονοδῐαιτησία, ας, ἡ, (μόνος, διαιτάω) *a solitary life*, Clem. Al.

Μονοδοξέω, ῶ, (μόνος, δόξα) *to possess fame alone.*

Μονόδουπος, ον, (μόνος, δουπέω) *uniform in sound*, Anth P. 15, 27.

Μονόδους, δοντος, ὁ, ἡ, (μόνος, ὀδούς) *one toothed*, Aesch. Pr. 796.

Μονόδροπος, ον, (μόνος, δρέπω) *plucked from one stem*, and so *cut from one block*, of a statue, Pind. P. 5, 56; cf. μονόξυλος.

Μονοείδεια, ας, ἡ, *uniformity*, Sext. Emp. p. 241:—but in p. 263, prob., *singularity.*

Μονοειδής, ές, (μόνος, εἶδος) *uniform, of one kind*, Plat. Rep. 612 A; *unmixed*, Id. Phaed. 78 D: τὸ μ., *uniformity*, Polyb. 9, 1, 2.

Μονοείμων, ον, gen. ονος, (μόνος, εἷμα) *with but one garment.*

Μονοζῠγής, ές, = sq., Anth. Plan. 308.

Μονόζυξ, ῠγος, ὁ, ἡ, (μόνος, ζεύγνυμι) *with but one horse:* generally, *single, deserted*, Aesch. Pers. 139.

Μονόζωνος, ον, (μόνος, ζώνη) *girt up alone*, i. e. *journeying alone*, Ruhnk. Ep. Cr. p. 286; like μονόζωστος and οἰόζωνος.—II. in LXX, μονόζωνοι are men *with a ζώνη only, light-armed.*

Μονόζωος, ον, *living alone*, dub.

Μονόζωστος, ον, = μονόζωνος I, Hermesian. 5, 7.

Μονοήμερος, ον,=μονήμερος, Batr. 305.

Μονοθελῆται, οἱ, (μόνος, θέλω) *the sect of the Monothelites*, Eccl.

Μονόθεν, (μόνος) adv., *alone, singly.*

Μονοθρηνέω, ῶ, *to mourn in solitude*, susp.

Μονόθῠρος, ον, (μόνος, θύρα) *with a single door;* hence of shell-fish, *univalve*, Arist. H. A. 4, 4, 3, etc.

Μονοίκητος, ον, (μόνος, οἰκέω) *dwelling alone, solitary*, Lyc. 960; ubi al. μονήκοιτος, *lying alone*, Lat. *coelebs.*

†Μονοίκου λιμήν, ὁ, (Herculis) *Monoeci portus*, a town and harbour of Liguria with a temple of Hercules, now *Monaco*, Strab. p. 201.

Μονοκάλαμος, ον, (μόνος, κάλαμος) *with a single reed* or *pipe*, Ath. 184 A.

Μονόκαμπτος, ον, (μόνος, κάμπτω) *with one bend*, δάκτυλος, Arist. H. A. 1, 15, 7.

Μονόκαυλος, ον, (μόνος, καυλός) *with but one stem* or *stalk*, Theophr.

Μονοκέλης, Ion. μουνοκ-, ὁ, (μόνος, κέλης) *a single horse*, Anth. P. append. 325.

Μονοκέρατος, ον, (μόνος, κέρας) *with but one horn*, Arist. H. A. 2, 1, 32:—so also

Μονόκερως, ων, Ibid.; genit. -ω, Plut. Pericl. 6, acc. -ων, Arist. Part. An. 3, 2, 9:—as subst. μονοκέρως, ωτος, ὁ, *the unicorn*, LXX.

Μονοκέφᾰλος, ον, (μόνος, κεφαλή) *one-headed.*

Μονόκλαυτος, ον, ὁ, (μόνος, κλαίω) θρῆνος, a lament *made by one only*, Aesch. Theb. 1064.

Μονοκληρονόμος, ου, *a sole heir.*

Μονόκλῑνον, ου, τό, (μόνος, κλίνω) *a bed for one only*, i. e. *a coffin*, A. P. 9, 570.

Μονόκλωνος, ον, (μόνος, κλών) *with one branch* or *shoot*, prob. l. Theophr.

Μονοκοίλιος, ον, (μόνος, κοιλία) *with but one belly*, Arist. H. A. 1, 16, 18.

Μονοκοιτέω, ῶ, *to sleep alone*, Ar. Lys. 592: from

Μονόκοιτος, ον, (μόνος, κοιτή) *sleeping alone.*

Μονόκοκκος, ον, (μόνος, κόκκος) *with but one kernel* or *grain.*

Μονοκόνδῠλος, ον, (μόνος, κόνδυλος) *with but one joint*, δάκτυλος, Arist. H. A. 1, 15, 3.

Μονοκότῠλος, ον, (μόνος, κοτύλη) *with but one row of arms* or *feelers*, Arist. H. A. 4, 1, 27: cf. κοτυληδών I.

Μονοκρᾰτορία, ας, ἡ, *sole dominion:* from

Μονοκράτωρ, ορος, ὁ and ἡ, (μόνος, κρατέω) *a sole ruler.* [ᾰ]

Μονοκρήπῑς, ῖδος, ὁ, ἡ, (μόνος, κρηπίς) *with but one sandal*, Pind. P. 4, 133.

Μονόκροτος, ον, (μόνος, κροτέω): —ναῦς μ., a vessel *with one bank of oars*, opp. to δίκροτος, Xen. Hell. 2, 1, 28, cf. Strab. p. 325.

Μονόκυκλος, ον, (μόνος, κύκλος) *with but one circle, wheel, disc*, etc.

Μονόκωλος, ον, Ion. μουν- (μόνος, κῶλον): *with but one limb* or *leg*, Plin. 7, 2: of buildings, *with but one room*, Hdt. 1, 179; of sentences, *consisting of one clause*, Arist. Rhet. 3, 9, 5: generally, *of one kind, one-sided*, φύσις, Arist. Pol. 7, 7, 4.

Μονόκωπος, ον, (μόνος, κώπη) *with one oar:* poet., *with one ship*, Eur. Hel. 1128.

Μονολέκῐθος, ον, (μόνος, λέκιθος) *with one yolk.*

Μονολεχής, ές, (μόνος, λέχος)=μονόκοιτος, Plat. 2, 57 D.

Μονολέων, οντος, ὁ, Ion. μουν-, (μόνος, λέων) *a solitary*, i. e. *singularly huge lion*, Leon. Al. 12; cf. μονόλυκος.

Μονολήκῠθος, ον, (μόνος, λήκυθος) *with nothing but an oil-flask*;=αὐτολήκυθος, Posidipp. ap. Ath. 414 E.

Μονολήμματος, ον, *consisting of one lemma*, †Sext. Emp. Math. 8, 443.

Μονόλῐθος, ον, Ion. μουν-, (μόνος, λίθος) *made out of one stone*, Hdt. 2, 175.

Μονολογία, ας, ἡ, *a soliloquy, monologue:* from

Μονόλογος, ον, (μόνος, λέγω) *speaking alone* or *to one's self.*

Μονόλοπος, ον, (μόνος, λόπος) *with but one husk*, φλοιὸς μ., bark *of one coat* or *layer*, Theophr. H. Pl. 1, 5, 2.

Μονόλῠκος, ου, ὁ, (μόνος, λύκος) *a solitary*, i. e. *singularly huge wolf*, Plut. Alex. 23, Arat. 1124; cf. μονολέων. [Arat. has ολ long in arsis.]

Μονόλωπος, ον, *with but one garment.*

Μονόμαζος, ον, *with but one breast.*

Μονομάτωρ, ορος, Dor. for μονομήτωρ, Eur. [ᾱ]

Μονομᾰχεῖον, ου, τό,=μονομάχιον, Ath. 191 A.

Μονομᾰχέω, ῶ, Ion. μουν-:—*to be a* μονομάχος, *to fight in single combat*, τινί, Hdt. 7, 104, Plat., etc.; πρός τινα, Polyb. 35, 5, 1:—in Hdt. 9, 27, of the Athenians at Marathon, μοῦνοι μουνομαχήσαντες τῷ Πέρσῃ, *having fought single-handed* with the Persian. Hence

Μονομάχημα, ατος, τό, *a single combat.* [ᾰ]

Μονομάχης, ου, ὁ,=μονομάχος, Sext. Emp. p. 40, etc. [ᾰ]

Μονομᾰχία, ας, ἡ, Ion. μουν-, (μονομάχος) *single combat*, Hdt. 5, 1, and 8, etc. Hence

Μονομᾰχικός, ή, όν, *belonging to single combat*, μ. φιλοτιμία, Polyb. 1, 45, 9:—*gladiatorial*, Dio C.

Μονομάχιον, ου, τό,=μονομαχια, v. l. Hdt. 6, 92; then in Luc. Dial. Mer. 13, 5, App., etc.—II.=μονομαχοτροφεῖον. [ᾰ]

Μονομάχος, ον, (μόνος, μάχομαι) *fighting in single combat*, μ. προστάται, Aesch. Theb. 798: μ. ἐπὶ φρένα ἐλθεῖν, Eur. Phoen. 1300; μονομάχου δι' ἀσπίδος, μονομάχῳ δορί, i. e. in single combat, Id. Heracl. 819, Phoen. 1325: ὁ μ., *a gladiator*, Plut. [ᾰ]

Μονομᾰχοτροφεῖον, ου, τό, *a place for training gladiators.*

Μονομᾰχοτρόφος, ον, *training gladiators*, Lat. *lanista.*

Μονομέρεια, ας, ἡ, *a one-sided judgment*, Athanas.: from

Μονομερής, ές, (μόνος, μέρος) *consisting of one part, single*, opp. to πολυμερής, Luc. Calumn. 6, etc.—II. *one-sided, partial.*

Μονόμετρος, ον, (μόνος, μέτρον) *consisting of one metre*, i. e. (in Iambic, Troch., and Anapaest. verses) *of two feet*, Dion. H. de Comp.: ὁ μ., *a monometer.*

Μονομήτωρ, ορος, ὁ, ἡ, (μόνος, μήτηρ) *reft of mother*, Eur. Phoen. 1517.

Μονόμῑτος, ον, (μόνος, μίτος) *with single woof;* cf. δίμιτος, τρίμιτος.

Μονόμμᾰτος, ον, (μόνος, ὄμμα) *one-eyed*, Aesch. Fr. 188.

Μονομοιρία, ας, ἡ, *a single portion*, astrol. word, Sext. Emp. p. 340.

Μονόμορφος, ον, *uniform.*

Μονόμοσχος, ον, *with but one stem*, Diosc. 4, 187, susp.

Μονονουχί, adv.=μόνον οὐ, cf. μόνος, V. 3.

Μονονυχί, Ion. μουν-, (μόνος, νύξ) adv., *in a single night*, Anth. Plan. 92.

Μονόξοος, ον, (μόνος, ξέω) *with single vein*, opp. to δίξοος, etc., Theophr. H. Pl. 5, 1, 10.

Μονόξῠλος, ον, (μόνος, ξύλον) *made from a solid trunk:* τὸ μ. (sc. πλοῖον), Hipp. p. 290.—II. *made of wood only*, Plat. Legg. 956 A (ubi v. Ast.); formed like μονόλιθος, μονοσίδηρος, μονοστόρθυγξ.

Μονοούσιος, ον, *of single essence, singular in its kind.*

Μονοπάθεια, ας, ἡ, *a suffering singly: the suffering of one part of the body only.* [ᾰ]

Μονόπαις, παιδος, ὁ, ἡ, (μόνος, παῖς) *an only child*, Eur. Alc. 906.

Μονοπάλης, Ion. μουν-, ου, ὁ, (μόνος, πάλη) *one who conquers in wrestling only*, Epigr. ap. Paus. 6, 4, 4.

Μονοπάτιον, ου, τό, *a footpath.*

Μονοπέδῑλος, ον, *having but one shoe.*

Μονοπείρας, ου, ὁ, (μόνος, πεῖρα) *prowling* or *hunting singly*, of wolves, Arist. H. A. 8, 5, 2.

Μονόπελμος, ον, (μόνος, πέλμα) *with but one sole*, Anth. P. 6, 294.

Μονόπεπλος, ον, (μόνος, πέπλος) *with but one robe*, (cf. sub ἄπεπλος), like a Dorian maiden, Eur. Hec. 933; cf. Müller Dor. 4, 2, § 3.

Μονόπηρος, ον, *with one scrip;* or *with a scrip only.*

Μονόπλευρος, ον, (μόνος, πλευρά) *with but one side*, Arr. Tact.

Μονοποδία, ας, ἡ, *measurement by single feet*, not by syzygies (διποδίαι).

Μονόποιος, ον, *of single nature* or *quality*, Sext. Emp. p. 26.

Μονόπους, ὁ, ἡ, -πουν, τό, (μόνος, πούς) *one-footed*, Anth. P. 9, 233.

Μονοπραγμᾰτέω, ῶ, (μόνος, πρᾶγμα) *to be engaged in one thing*, opp. to πολυπραγματέω, Arist. Pol. 4, 15, 6.

Μονοπροςωπέω, ῶ, *to have but one person:* from

Μονοπρόςωπος, ον, *of one person only*. Adv. -πως.

Μονόπτερος, ον, (μόνος, πτερόν) *with but one wing:*—of a temple, *with a row of pillars only*, and no cella (cf. πτερόν III. 5), Vitruv. 4, 7; different therefore from περίπτερος.

Μονόπτωτος, ον, *with but one case*, Gramm.

Μονοπύργιον, ου, τό, *a fortress with one tower only*.

Μονοπωλέω, ῶ, *to enjoy a monopoly*, Polyb. 34, 10, 14: from

Μονοπώλης, ου, ὁ, (μόνος, πωλέω) *a monopolist*. Hence

Μονοπωλία, ας, ἡ, *exclusive sale, monopoly*, Arist. Pol. 1, 11, 10: and

Μονοπώλιον, ου, τό, *the right of monopoly*, Hyperid. ap. Poll. 7, 11:—also, τὸ μ. (sc. ἐμπόριον), *a trading mart which enjoys a monopoly*.

Μονόπωλος, ον, (μόνος, πῶλος) *with one horse*, Ἠώς, Eur. Or. 1004.

Μονόρηξ, ηγος, ὁ, ἡ, *torn off*.

Μονόρριζος, ον, (μόνος, ῥίζα) *with a single root*, Theophr. H. Pl. 1, 6, 6.

Μονόρρυθμος, ον, (μόνος, ῥυθμός) *in one kind of time* or *measure*.—II. δόμος μ., a house *dwelt in by one only*, Aesch. Supp. 961.

Μονορύχης, ου, ὁ, (μόνος, ὀρύσσω) *digging with one point*, Anth. P. 6, 297. [ῠ]

Μόνορχις, εως, ὁ, ἡ, (μόνος, ὄρχις) *with but one testicle*, Plut. 2, 917 D.

ΜΟ΄ΝΟΣ, η, ον, Ion. μοῦνος, Dor. μῶνος; Hom. has only μοῦνος (and so in all derivs. except μονόω); so also Hes., and Hdt.; nor is μοῦνος rare in Trag.; Pors. Praef. Hec. p. xii., cf. Ellendt Lex. Soph. In Hom. usu. *alone, left alone, forsaken, solitary*, Lat. *solus*, Il. 4, 388, Od. 3, 217, and freq. in all writers:—later sometimes c. gen., μόνος σοῦ, *reft of* thee, *without* thee, like μεμονωμένος and μονωθείς, Soph. Aj. 511; also, μοῦνος ἀπό τινος, H. Hom. Merc. 193, Soph. Phil. 172, Ap. Rh. 3, 908: hence also in many compds. with a sense of destitution, as in μονομήτωρ, but cf. Monk Alc. 418: in Trag. oft. repeated in the same clause, ξυμπεσὼν μόνος μόνοις, Soph. Aj. 467; σὺν τέκνοις μόνη μόνοις, Eur. Med. 513.—II. *alone, without others, only*, Hom. etc.: oft., much like εἷς, as Hes. Op. 11, hence strengthd., εἷς μόνος, μόνος εἷς, Hdt. 1, 38, Soph. O. T. 63; so once in Hom., μία μούνη, Od. 23, 227; so also oft. with gen. added, μοῦνος πάντων ἀνθρώπων, *alone of* all men, Hdt. 1, 25; μόνος θεῶν Ἑλλήνων, etc., Soph.; ὦ μόνα ὦ φίλα γυναικῶν, Eur. Alc. 460: hence,—III. *standing alone, single in its kind*, as Lat. *unus* for *unicus*, Fr. *unique;* so in some compds., as μονολέων, μονόλυκος.—IV. superl. μονώτατος, *the one only person, one above all others*, Ar. Eq. 352, Plut. 182, Lycurg. 159, 3, cf. Valck. Adon. p. 410 C.—V. the usu. adv. is μόνον, (but also μόνως), *alone, only, merely*, μ. πιστεῦσαι εἰ..., to believe on this condition *only*..., Thuc. 8, 81:—oft. also, we can only translate the adj. μόνος as an adv., χοίνικος μόνης ἁλῶν, for a gallon of salt *only*, Ar. Ach. 814:—the difference between μόνος ποιεῖ and μόνον ποιεῖ is clear,—the former being, *he alone* does it, i. e. *he and no one else;* the latter, he does *it only*, i. e. *it and nothing else*, Jelf Gr. Gr. § 714 Obs. 3.—2. μόνον, like Lat. *solum*, is often omitted where we should expect it, esp. in protasis after a negative, where the apodosis has δέ or ἀλλά, so that οὐ stands for οὐ μόνον, v. Valck. et Monk Hipp. 359, Valck. Phoen. 1489.—3. μόνον οὐ, like Lat. *tantum non, all but, well nigh*, μόνον οὐκ ἐπὶ ταῖς κεφαλαῖς περιφέρουσι, Plat. Rep. 600 D; later, written μονονού, Polyb. 3, 109, 2, etc.; so μονονουχί, Id. 3, 102, 4.—4. also κατὰ μόνας, as adv., *alone*, Isae. 67, 19. (Akin to μία, ἑνός, οἶος, *unus*, cf. μῶνυξ fin.: nothing to do with μένω.)

†Μόνος, ου, ὁ, *Monus*, a poet, Ath. 1.

Μονοσάνδᾰλος, ον, (μόνος, σάνδαλον) *with but one sandal*, Apollod. 1, 9, 16.

Μονοσίδηρος, ον, (μόνος, σίδηρος) *made of nothing but iron*, ought perh. to be read in Ar. Eq. 1046, cf. μονόξυλος. [ῐ]

Μονοσῑτέω, ῶ, *to eat but once in the day*, Hipp. p. 11, etc., Plat. (Com.) Incert. 44, Xen. Cyr. 8, 8, 9.—II. *to eat alone:* and

Μονοσῑτία, ας, ἡ, *an eating but once a day*, Hipp. p. 1010.—II. *an eating alone:* from

Μονόσῑτος, ον, (μόνος, σιτέω) *eating but once a day*.—II. *eating alone*.

Μονοσκελής, ές, (μόνος, σκέλος) *one-legged*, v. l. for μονόκωλος.

Μονόσκηπτρος, ον, (μόνος, σκῆπτρον) *wielding the sceptre alone, absolute*, θρόνοι, Aesch. Supp. 374.

Μονόστεγος, ον, (μόνος, στέγη) *of one story*, Dion. H. 3, 68.

Μονοστελέχης, ες,=sq., Theophr.

Μονοστέλεχος, ον, (μόνος, στέλεχος) *with but one trunk*.

Μονόστεος, ον, (μόνος, ὀστέον) *consisting of one bone*, Arist. H. A. 3, 7, 3.

Μονοστῐβής, ές, (μόνος, στείβω) *walking alone*, in genl. *unattended*, Aesch. Cho. 768.

Μονόστῐχος, ον, (μόνος, στίχος) *consisting of one verse*, Anth. P. 11, 312: τὰ μ., *single verses*, Plut. Pomp. 27: cf. δίστιχος.

Μονόστολος, ον, (μόνος, στέλλω) *going alone;* generally, *alone, single*, δόρυ, Eur. Phoen. 749; λείπομαι φίλας μονόστολος ματρός, Id. Alc. 406; cf. μονόζωνος.

Μονόστομος, ον, (μόνος, στόμα) *with one mouth*.—II. *one-edged*.

Μονοστόρθυγξ, υγγος, ὁ, ἡ, (μόνος, στόρθυγξ) *carved out of a single block*, Anth. P. 6, 22; cf. μονόξυλος.

Μονοστροφικός, ή, όν,=sq., Gramm. Adv. -κῶς: from

Μονόστροφος, ον, (μόνος, στροφή, στρέφω) *consisting of a single strain* without antistrophe, Gramm.—II. ἅμαξα μ., a car *with one wheel, wheelbarrow*, Theophr. H. Pl. 5, 7, 6.

Μονοσυλλᾰβέω, ῶ, *to be a monosyllable:* and

Μονοσυλλᾰβία, ας, ἡ, *a being monosyllabic:* from

Μονοσύλλᾰβος, ον, (μόνος, συλλαβή) *of one syllable*, Gramm.:—hence, *dealing in monosyllables*, of Grammarians, Anth. P. append. 35.

Μονόσχημος, ον, *with but one form*.

Μονότεκνος, ον, (μόνος, τέκνον) *with but one child*, Eur. H. F. 1021.

Μονότης, ητος, ἡ, (μόνος) *unity*.—II. *a being alone, celibacy*.

Μονοτοκέω, ῶ, *to bear but one at a time:* and

Μονοτοκία, ας, ἡ, *a bearing but one at a time*, Arist. Gen. An. 4, 4, 18: from

Μονοτόκος, ον, (μόνος, τίκτω) *bearing but one at a time*, Arist. H. A. 6, 22, 3, Gen. An. 4, 4, 19.

Μονοτονία, ας, ἡ, *sameness of tone monotony*, Quintil. 11, 3: from

Μονότονος, ον, (μόνος, τόνος II) *of one* or *the same tone* in music: *uniform monotonous:* hence adv. -νως, Longin

Μονοτράπεζος, ον, (μόνος, τράπεζα) *eaten in solitude*, ξένια, Eur. I. T. 949 [ᾰ]

Μονότροπος, ον, (μόνος, τρόπος) *living alone, solitary*, Eur. Andr. 281: μ. βίος, Plut. Pelop. 3.—II. *of one kind, simple*, Id. 2, 662 A.

Μονοτροφέω, ῶ, (μόνος, τρέφω) *to eat but one kind of food*, Strab. p. 154 Hence

Μονοτροφία, ας, ἡ, *a feeding* or *rearing singly*, opp. to κοινὴ ἐπιμέλεια Plat. Polit. 261 D.

Μρνότροχος, ου, ὁ, (μόνος, τροχός) *a one-wheeled car*, v. l. for μονόστροφος II.

Μονούᾰτος, ον, (μόνος, οὖς) *one-eared, with one handle*, Anth. P. 5, 135.

Μονουχία, ας, ἡ, *a solitary life*.

Μονοφᾰγέω, ῶ,=μονοσιτέω, Antiph. ap. Ath. 8 E; and

Μονοφᾰγία, ας, ἡ,=μονοσιτία I, Eccl.—II.=μονοσιτία II, Joseph. from

Μονοφάγος, ον, (μόνος, φᾰγεῖν)=μονόσιτος, Ameips. Incert. 2:—Ar. Vesp. 923, has an irreg. superl. μονοφαγίστατος.

Μονοφᾰνής, ές, and μονόφαντος, ον, *visible alone*.

Μονόφθαλμος, ον, Ion. μουν-, (μόνος, ὀφθαλμός) *one-eyed*, Hdt. 3, 116, 4, 27.

Μονόφθογγος, ον, (μόνος, φθογγή) *with but one sound:* ἡ μ., *a single vowel*, as opp. to a δίφθογγος.

Μονόφορβος, ον, *grazing alone*.

Μονόφρουρος, ον, (μόνος, φρουρά) *watching alone*, Aesch. Ag. 257.

Μονόφρων ον, (μόνος, φρήν) *single in one's opinion, standing alone*, Aesch. Ag. 757.

Μονοφῠής, ές, Ion. μουν-, (μόνος, φυή) *of simple nature:* generally, *single*, ὀδόντες, Hdt. 9, 83:—so of bodily organs, μ. καρδία, πλεύμων, Arist. Part. An. 3, 7, 1.

Μονόφυλλος, ον, (μόνος, φύλλον) *one-leaved*, Theophr. H. Pl. 1, 13, 2.

Μονόφῡλος, ον, (μόνος, φυλή) *of one tribe, race*, or *kind*, Opp. C. 1, 399.

Μονοφῠσῖται, οἱ, *monophysites*, heretics who believed but one nature in Christ, Eccl.; cf. μονοθελῆται.

Μονόφωνος, ον, (μόνος, φωνή) *with but one voice* or *tone*, Hipp. p. 253.

Μονοχάλῑνος, ον, *with but one bridle* [ᾰ]

Μονόχειρ, χειρος, ὁ, ἡ, *with but one hand: single-handed*.

Μονόχηλος, ον, Dor. -χᾱλος, (μόνος, χηλή) *solid-hoofed*,=μῶνυξ, Pseud. Eur. I. A. 225.

Μονοχίτων, ωνος, ὁ, ἡ, (μόνος, χιτών) *wearing only the tunic*, or *under garment*, Polyb. 14, 11, 2; cf. μονόπεπλος. [ῑ] Hence

Μονοχῑτωνέω, ῶ, *to wear the tunic only*.

Μονόχορδος, ον, (μόνος, χορδή) *with* or *of but one string:*—τὸ μ., *the monochord*, called by the Pythagoreans κανὼν (μουσικός), a tuning string by which they measured the scale physically and arithmetically: this process was called μονοχορδίζειν.

Aristid. Quintil. de Mus. p. 116, Meibom.

Μονόχρονος, ον, (μόνος, χρόνος) opp. to δίχρονος, *consisting of one time* in prosody, Gramm.—2. *of the same sort of time.*—II. *temporary, for the moment only*, Aristipp. ap Ath. 544 A.

Μονόχροος, ον, contr. -χρους, ουν, (μόνος, χρόα) *of one colour*, Xenocr., Arist. H. A. 1, 5, 5, etc.: cf. Lob. Paral. 468.

Μονοχρώμᾰτος, ον,=foreg., Diphil. Siphn. ap. Ath. 90 D: of paintings, Plin. 35, 3.

Μονόχρωμος, ον,=μονόχροος, v. l. Arist. Gen. An. 5, 1, 17.

Μονόχρως, ὁ, ἡ,=μονόχροος, Arist. Gen. An. 5, 1, 19; cf. Lob. Paral. 256.

Μονόψηφος, ον, Dor. -ψᾱφος, (μόνος, ψῆφος) *voting alone*; μονόψαφον κατασχοῖσα ξίφος, keeping her sword *solitary of purpose*, of Hypermnestra, Pind. N. 10, 10; so, μονοψήφοισι νεύμασι, Aesch. Supp. 373.

Μονόω, ῶ, f. -ώσω: Ion. μουν-, Hdt., and in Od.; but in Il. the common form; (μόνος). *To make single* or *solitary*, μουνοῦν γενεήν, *to isolate* a house, i. e. *to allow but one son* in each generation, Od. 16, 117.—II. *to be left alone* or *forsaken*, ἐνὶ Τρώεσσι μονωθείς, Il. 11, 470, cf. Od. 15, 386; μουνωθείς also *taken apart, without witnesses*, Hdt. 1, 116: c. gen., μεμουνωμένοι συμμάχων, *deserted* by allies, Hdt. 1, 102, cf. 6, 15: simply, *to be alone, stand alone*, Plat. Legg. 710 B; σοῦ μονούμενος, μονωθεὶς δάμαρτος, Eur. Alc. 296, 380: also, μονωθεῖσα ἀπὸ πατρός, Id. I. A. 669; cf. μόνος I.

Μονῳδέω, ῶ, (μονῳδός) *to sing a monody* or *solo*, Ar. Pac. 1012, Thesm. 1077; c. acc., Luc. de Hist. Conscr. 1.

Μονῳδία, ας, ἡ, (μονῳδός) *a monody* or *solo*, opp. to the song of the chorus, Ar. Ran. 849, 944, 1330; opp. to χορῳδία, Plat. Legg. 765 A.—II. late *a monody, lament.* Hence

Μονῳδικός, ή, όν, *belonging to a* μονῳδία.

Μονῳδός, όν, (μόνος, ᾠδή) *singing alone, not in chorus*:—ὁ μ., the writer of a drama *to be spoken by a single person*, like Lycophron's Cassandra.

Μονῶνυξ, ῠχος, ὁ, ἡ, and μονώνῠχος, ον,=μονόχηλος.

Μόνωπος, ον, (μόνος, ὤψ)=μονώψ, Call. Fr. 76.

Μόνωσις, ἡ, (μονόω) *a being left alone, solitariness, singleness*, Plat. Tim. 31 B.

Μονώτης, ου, ὁ, fem. -ῶτις, ιδος, (μονόω) *made single*: βίος μ., *a solitary* life, Arist. Eth. N. 1, 7, 6, etc. Hence

Μονωτικός, ή, όν, *left alone, solitary*, Philo.

Μονῶτις, ιδος, ἡ, fem. from μονώτης, Arist. H. A. 9, 40, 30.

Μονωτός, ή, όν, (μονόω) *left alone, solitary.*

Μόνωτος, ον,=μονούατος, Polemo ap. Ath. 484 C.—II.=μόναπος, Antig. Car. 58.

Μονώψ, ῶπος, ὁ, ἡ, (μόνος, ὤψ) *one-eyed*, of the Cyclopes, Eur. Cycl. 21, 648: of the Arimaspi, Aesch. Pr. 804, in poet. form μουνώψ. The usu. accent μόνωψ is wrong, Arcad. p. 94, 26, cf. τυφλώψ.

Μόνωψ, ωπος, ὁ,=μόναπος, Ael. N. A. 7, 3.

Μόρα, ας, ἡ, (μείρομαι, ἔμμορα) orig.=μοῖρα:—then, *one of the main divisions of the Spartan infantry*, at first six in number, Xen. Lac. 11, 4; the numbers varied, acc. as the men above 45, 50, etc. years were called out, from 400 (as Xen.), 500 (as Ephorus), 700 (as Callisthenes), even to 900 (as Polyb.), v. Müll. Dor. 3, 12, Thirlw. Hist. of Gr. i. Append. 2; and cf. λόχος.

Μοράζω,=μοιράω: hence 3 perf. pass. μεμόρακται, it *partakes of...*, τινός, Tim. Locr. 95 A.

†Μοργαντίνη, ης, ἡ, Thuc. 4, 65, and Μοργάντιον, ου, τό, Strab. p. 270, *Murgantia*, a city of Sicily near the river Chrysas.

Μοργεύω, (μόργος) *to carry straw in a wicker cart.*

Μοργή, ἡ, μοργίον, τό, f. ll. for μορτή, μορτίον.

†Μόργητες, ων, οἱ, *the Morgetes*, a people of Italy, who passed into Sicily and founded Μοργάντιον, Strab. p. 270.

Μόργνῡμι,=ὀμόργνυμι, Q. Sm. 4, 270, 374, v. μ. VI.

Μόργος, ου, ὁ, *the body of a wicker cart*, Lat. *crates*, used for carrying straw and chaff; cf. μοργεύω.—II. acc. to Hesych., μόργος was also=μολγός.

†Μόρδιος, ου, ἡ, appell. of an Apollonia, from which a kind of apple was called Μορδιανά, (μῆλα), *Mordian*, Ath. 81 A.

Μορέα, ας, ἡ, (μόρον) *the mulberry-tree*, Nic. Al. 69.

†Μορζεύς, έως, ὁ, *Morzeus*, a king in Paphlagonia, Strab. p. 562.

†Μορήνη, ης, ἡ, *Morenē*, a region of Mysia, Strab. p. 574.

Μορία, ας, ἡ, usu. in plur. αἱ μορίαι, (with or without ἐλαῖαι), *the sacred olives* in the Academy, Ar. Nub. 1005; hence of *all olives that grew in the* σηκοί or *precincts of temples*, opp. to ἴδιαι, Lys. 109, 11 (cf. 108, 26; 110, 44): prob. so called, because they were supposed *to have been parted* or *propagated from* (μειρόμεναι, μεμορημέναι, *partitivae*) the original olive-stock in the Acropolis, Wordsworth's Athens and Att. p. 137 n.: the Schol. Ar. l. c. gives many fanciful derivations. Hence, Ζεὺς Μόριος as *the guardian of these sacred olives*, Soph. O. C. 705.—II.=μωρία, Anth. P. 11, 305, [where ῐ.]

†Μοριμηνή, ῆς, ἡ, *Morimene*, a satrapy in Cappadocia, Strab. p. 534.

Μόρῐμος, ον, poet. for μόρσιμος, Il. 20, 302, Pind. O. 2, 70, Aesch. Cho. 360.

†Μορῖνοί, ῶν, οἱ, *the Morīni*, a people of Belgic Gaul, Strab. p. 194.

Μόριον, ου, τό, strictly dim. from μόρος, *a small piece*; *a piece, portion*, Hdt. 1, 16; 7, 23; ψυχῆς μ., Eur. Andr. 541:—of Time, *a space*, βραχεῖ μ. ἡμέρας, Thuc. 1, 85, cf. 1, 141; 8, 46.—II. like μέρος and μερίς, *a part, member*, Arist. περὶ ζώων μορίων: esp. *the genitals*, male and female, Luc. D. Mort. 28, 2, Aretae.: also *the organ of speech.*—III. *species*, as a subdivision of genus, Plut.—IV. in Gramm., *a particle.*

Μόριος, α, ον,=μόριμος, μόρσιμος, Anth. P. 7, 477.—For Ζεὺς Μόριος, v. sub μορία.

Μορίς, ίδος, ἡ,=μόριον, μερίς, is said to occur in Hdt.; but prob. only in compds, as τριτημορίς.

†Μόριχος, ου, ὁ, *Morichus*, masc. pr. n., Leon. Tar. 27.

†Μόρκος, ου, ὁ, *Morcus*, an ambassador of Genthius to the Rhodians, Polyb. 29, 2, 9.

Μορμολῠκεῖον, ου, τό, like μορμώ, *a bugbear, hobgoblin*, Ar. Thesm. 417; cf. Ruhnk. Tim.

Μορμολύκη, ης, ἡ, Strab. p. 19; μορμολύκιον, ου, τό, Sophron ap. Stob. Ecl. 1, p. 1010:—=foreg.

Μορμολυκτόω, ῶ,=sq.

Μορμολύττομαι, dep., (μορμώ) *to fright, scare*, Ar. Av. 1245, Plat. Crito 46 C; μ. τινὰ ἀπό τινος, Xen. Symp. 4, 27.—II. *to fear, be afraid of*, τι, Plat. Ax. 364 B.—The act. form μορμολύττω is not found; for Meineke has corrected Cratet. Ἡρ. 1, v. Com. Fr. 4, p. 658.

Μορμορωπός, όν, (μορμώ, ὤψ) *hideous to behold*, Ar. Ran. 925.

Μορμύλος, ου, ὁ,=μορμύρος, Opp. H. 1, 100, Dorio ap. Ath. 313 E: Schneid. in Opp. l. c. μορμύρος.

Μορμύνω,=μορμύσσομαι.

Μορμῡρίζω,=μορμύρω.

Μορμύρος, ου, ὁ, *a sea-fish, mormyrus*, Arist. H. A. 6, 17, 7, Anth. P. 6, 304: also μορμύλος, q. v.

Μορμύρω, formed by redupl. from μύρω, as πορφύρω from φύρω;—usu. of water, *to rush, roar*, Lat. *murmurare*, ποταμὸς ἀφρῷ μορμύρων, *roaring and boiling with* foam, Il. 5, 599: of ocean, Il. 18, 403. Hesych. also quotes a form μυρμύρω. [μῡ]

Μορμύσσομαι,=μορμολύττομαι I, Call. Dian. 70, Del. 297.

Μορμώ, όος contr. οῦς, ἡ, also Μορμών, όνος, ἡ, *a hideous she-monster*, used by nurses to fright children with, like the *lamia, mania, maniola*, of the Romans, Ruhnk. Tim.: generally, *a bugbear*, Ar. Ach. 582, Pac. 474,—both times of Lamachus' helmet and crest:—hence,—II. as an exclamation to frighten children with, *boh!* μορμώ, δάκνει ἵππος, Theocr. 15, 40;—so, μορμὼ τοῦ θράσους, *a fig* for his courage! Ar. Eq. 693. (The root is μόρμος, Aeol. μύρμος, in Hesych., who explains it by φόβος κενός: he also has the adj. μορμός, ή, όν, *frightful*, and the verbs μορμύω, -μύνω, -μύσσω: in Gramm. also occur the adjs. μόρμορος or μορμορός, with the verbs μορμορόω, -ρύω, -ρύσσω: from this, by the freq. interchange of ρ and λ, comes μορμολύττομαι, again μορμολύκη, -λυκεῖον.) Hence

Μορμωτός, ή, όν, (as if from μορμόω) *frightful*, Lyc. 342.

Μορόεις, εσσα, εν, in Il. 14, 183, Od. 18, 298, epith. of ear-rings, ἕρματα τρίγληνα μορόεντα,—acc. to the best old Interpp., *skilfully* or *richly wrought*, Toll. Apoll. Lex. p. 463. (Deriv. uncertain: acc. to Ernesti from μόρον, *mulberry-coloured*: acc. to others *glistening, shining*, etc.)—II. from μόρος, like μόριος, *destined, fated*, Lat. *fatalis*, esp. *deadly*, as it is explained in Nic. Al. 130, 136.

Μόροξος, ὁ,=μόροχθος, Galen.

ΜΟ´ΡΟΝ, ου, τό, *the black mulberry*, Epich. p. 115; white, black and red, acc. to Aesch. Fr. 107, cf. Soph. Fr. 698.—II. *the blackberry.* (Pott compares Germ. *Maul*-beere, our *mul berry*.)

Μοροπονέω, ῶ,=κακοπαθέω.

ΜΟ´ΡΟΣ, ου, ὁ, like μοῖρα, *man's appointed lot, fate, destiny*, Hom.: c. inf., μόρος (ἐστὶν) ὀλέσθαι, 'tis one's *fate* to die, Il. 19, 421; ὑπὲρ μόρον, against *fate*, Od., v. sub ὑπέρμορον:—mostly *an unhappy lot, death*, Lat. *fatum*, Il. 18, 465, etc., Pind., and Trag., cf. Pors. Hec. 12;—freq. also in Hdt., who always uses it of a *violent* death, μόρῳ τοιούτῳ ἐχρήσατο, came to his end thus, Hdt. 1, 117; in Hom. κακὸς μόρος, θάνατός τε μόρος τε are often joined, Il. 21, 133, Od. 9, 61, etc.; μόρῳ ἀνοσίῳ, αἰσχίστῳ, Hdt. 3, 65; 9, 17; etc.—2. later,=νεκρός *a corpse*, Anth. P. 7, 404; like Lat *mors* in Propert. 2, 10, 22, Cicer. Mil

32.—II. Μόρος, *Morus*, as a mythical person, the son of Night, Hes. Th. 211.—Only poet. (The root appears in ἔμ-μορ-α, pf. of *μείρομαι*, Sanscr. *mri*, Lat. *mori*, *mors*: akin to *βροτός*, etc., v. sub *ἀμβρόσιος*.)

Μοροφεγγής, ές, *shining with deadly light*, dub. l. in Mel. 78.

Μόροχθος, *ου*, *ὁ*, a sort of *pipe-clay*, Diosc. 5, 152; also *μόροξος*.

Μοῤῥία or *μόῤῥια*, *ας*, *ἡ*, Paus. 8, 18, 5, and *μοῤῥίνη*, *ης*, *ἡ*, Arr. Peripl. (who supplies the subst. *λιθία* with it), Lat. *murrha*, Mart. 10, 80:—*a costly material from which were made vases, cups*, etc., (*vasa murrhea* or *murrhina*, Propert. 4, 5, 26, Plin., Juven., etc.), first brought to Rome from Asia by Pompey the Great (B. C. 61), Plin. 37, 7, sq. What the *murrha* was seems to have been unknown to the ancients themselves; the opinions of modern scholars fall into two classes;—1. that it was a natural substance, such as *agate*, *Chinese steatite*, or the like; so Winckelmann; and this well agrees with Pliny's description (37, 8, cf. Martial. l. c. *maculosae pocula murrhae.*)—2. that it was *Chinese porcelain*, *china*; first started by J. C. Scaliger and Salmas., and supported at length by Roloff in Wolf's Museum 2, 3, p. 507, sq.:—the line of Propert. l. c., *murrheaque in Parthis pocula cocta focis*, is in favour of this opinion;—but this is the only evidence to the point, unless Gell's statement be well founded, that porcelain was called *Mirrha di Smyrna* to the middle of the 16th cent., cf. Becker Gallus 1, p. 144. There were sham *murrhina* made in glass, Plin. 36, 67. (The word is eastern, but not hitherto traced. In Russ. *murawa* is *the glazing* of pottery.)

Μόρσῐμος, *ον*, (*μόρος*) *appointed by fate, destined*, Lat. *fatalis*, Od. 16, 392: esp., *foredoomed, destined to die*, Il. 22, 13; *μόρσιμον ἦμαρ, the fated* day, the day *of death*, Il. 15, 613, Od. 10, 175; so, *μ. αἰών*, one's *appointed* time, Pind. O. 2, 18, Aesch. Supp. 47; *τὸ μόρσιμον, fate, destiny*, Pind. P. 12, 53, Aesch. Theb. 263; †in pl. *τὰ μ.*, Solon 5, 55†; *μόρσιμόν ἐστι*, c. inf., '*tis destined*, Il. 5, 674, Hdt. 3, 154: cf. *μοιρίδιος*.

†Μόρσιμος, *ου*, *ὁ*, *Morsimus*, an Athenian, son of Philocles, an inferior tragic poet, Ar. Ran. 151, Eq. 401.

†Μόρσων, *ωνος*, *ὁ*, *Morson*, name of a herdsman, Theocr. 5, 65, etc.

Μορτή, *ῆς*, *ἡ*, (*μείρομαι*) *a part, portion*, esp. the portion of a *colonus partiarius* in the proceeds of an estate, which he farms for a fixed part of the produce, usu. a sixth, Eust.; cf. *ἐπίμορτος*.

Μορτίον, *ου*, *τό*, dim. from foreg.

Μορτίτης (*μορτή*) *γεωργός*, Lat. *colonus partiarius*, late Greek.

Μορτόβᾰτος, *η*, *ον*, (*μορτός*, *βαίνω*) *trodden by the dead*, *μ. ναῦς*, of Charon's boat, ap. Hesych.

Μορτός, *όν*, (*μείρομαι*) *mortal*, like the kindred *βροτός*, Call. Fr. 271; cf. Lat. *mortuus*, and *morta* (Liv. Andron. ap. Gell. 3, 16, 11), and v. *ἀμβρόσιος*.

Μορύσσω,=*μολύνω*, *to soil, stain, defile, sully*: part. pf. pass., *μεμορυγμένα* (*εἵματα*) *καπνῷ*, Od. 13, 435.—II. *to paint, smear, mix*, *μέλαν κυάνοιο μεμορυγμένον ἄνθος*, black *mixed* with blue, Opp. C. 3, 39, cf. Nic. Al. 144.

†Μόρυς, *υος*, *ὁ*, *Morys*, son of Hippotion, a Phrygian, Il. 13, 792; 14, 514.

†Μορύχιος, *a*, *ον*, *of* or *belonging to Morychus*, *οἰκία*, Plat. Phaedr. 227 B, v. Schol. ad l.

Μόρῠχος, *ου*, *ὁ*, epith. of Bacchus in Sicily, from *μορύσσω*, because at the vintage *they smeared* his face with wine lees.—†II. masc. pr. n., *Morychus*, an Athenian, an inferior tragic poet, Ar. Ach. 887.

Μορφάζω, (*μορφή*) *to use gesticulations*, Xen. Symp. 6, 4: *to make faces at* one, Ael. N. A. 1, 29. Hence

Μόρφασμα, *ατος*, *τό*, *that which is formed.*

Μορφασμός, *οῦ*, *ὁ*, (*μορφάζω*) *gesticulation, grimace*: hence *a ridiculous dance*, Ath. 629 F.

Μορφάω, *ῶ*, (*μορφή*) *to shape, fashion, mould*, Anth. P. 6, 354.

Μορφεύς, *έως*, *ὁ*, *Morpheus*, son of Sleep: god of dreams: strictly *the fashioner, moulder*, because of the shapes he calls up before the sleeper, first in Ovid: from

Μορφεύω,=*μορφάζω*: from

Μορφή, *ῆς*, *ἡ*, *form, shape, figure*, Od. 8, 170; metaph., *μορφὴ ἐπέων*, *skill to embody* thoughts in words, Od. 11, 367 (Hom. has the word only in these two places, Hes. not at all: nor do they use it in any deriv. or compd.); then, very freq. in Att., both prose and verse; esp. *a fine form, beautiful form* or *shape*, Lat. *forma, species*, Pind. O. 6, 128; 9, 99, Aesch., etc.: also periphr. *μορφῆς σχῆμα*, *τύπωμα*, Eur. Ion 992, Phoen. 162; *μορφῆς μέτρα*, shape and size, Id. Alc. 1063:—*a person*, *πολλῶν ὀνομάτων μορφὴ μία*, Aesch. Pr. 210.—2. generally, *form, fashion, appearance*, Soph. Tr. 699; *δεινὰν μ.*, in horrid *manner*, Id. El. 199:—*the outward form* or *semblance*, as opp. to the *εἶδος* or true form, Plat. Rep. 380 D; hence *μορφαὶ θεῶν*, Xen. Mem. 4, 3, 13; also, *ἡρώων εἴδεα καὶ μορφάς*, Ap. Rh. 4, 1193.—II. later, *gesture.*—III. in drawing, *the mere form, outline.* (Lat. *forma* is said to be the same word with a metathesis, but this is wholly denied by Pott Et. Forsch. 2, p. 119.) Hence

Μορφήεις, *εσσα*, *εν*, *formed*, *λίθου*, of stone, Anth. P. append. 111: esp. *well-formed, shapely, goodly*, Lat. *formosus*, Pind. I. 7 (6), 30.

Μόρφνος, *ον*, epith. of the eagle, Il. 24, 316, Hes. Sc. 134,—a word variously interpreted, prob. of colour, *dusky, dark*,=*ὀρφνός* from *ὄρφνη*, Lat. *furvus*: but acc. to some from *μορφή*, *graceful, noble*: in Hes. wrongly written *μορφνός*, cf. Arcad. p. 62, 9 (where however *μέλας* must be read for *μέγας*), cf. also Lob. Paral. 341, 344.

Μορφοειδής, *ές*, (*μορφή*, *εἶδος*) *in form and proportion*, Plut. 2, 735 A.

Μορφοσκοπέω, *ῶ*, *to observe the form*: from

Μορφοσκόπος, *ον*, (*μορφή*, *σκοπέω*) *observing forms* or *figures*, Artemid.

Μορφοφανής, *ές*, (*μορφή*, *φαίνομαι*) *appearing in form*, Anth. P. 1, 88.

Μορφόω, *ῶ*, (*μορφή*) *to form, give form to*, Arat. 374; *to sketch, figure*, Anth. P. 1, 33.—Pass., *to have shape* or *form*, Theophr. C. Pl. 5, 6, 7.

Μορφύνω, *to adorn.*

Μορφώ, *όος* contr. *οῦς*, *ἡ*, name of Venus at Lacedaemon, perh. *the Shapely*, Paus. 3, 15, 8.—II.=*μορφή*, Archyt. ap. Stob. Ecl. 1, p. 714.

Μόρφωμα, *ατος*, *τό*, (*μορφόω*) *form, shape, figure*, Aesch. Ag. 873, 1218, Eum. 412, and Eur.

Μόρφωσις, *εως*, *ἡ*, (*μορφόω*) *a shaping*, N. T.: *a moulding, training*, Theophr.

Μορφωτήρ, *ῆρος*, *ὁ*, (*μορφόω*) *one who shapes* or *fashions.* Hence

Μορφωτικός, *ή*, *όν*, *belonging to, fit for shaping*, Eccl. Adv. *-κῶς*.

Μορφώτρια, *ας*, *ἡ*, fem. from *μορφωτήρ*, *συῶν μ.*, *changing men into* swine, Eur. Tro. 437.

†Μόρων, *ωνος*, *ἡ*, *Moron*, a city of Lusitania on the Tagus, Strab. p. 152.

Μόσσυν or *μόσυν*, *ῡνος*, *ὁ*, *a wooden house* or *tower*, Xen. An. 5, 4, 26, where he also has *τοῖς μοσσύνοις*, as if from *μόσσυνος*, unless with Schneid. we read *τοῖν μοσσύνοιν*. The form is dub.; for though in Ap. Rh. 2, 1015, 1017, it must be *μόσσυν-*, yet here the *σ* may be doubled metri grat. [ῡ, Ap. Rh. ll. cc.; though Herodian and Draco make ῠ] Hence

Μοσσύνοικοι or Μοσύνοικοι, *ων*, *οἱ*, *the Mossynoeci*, an Asiatic race near the Black sea, neighbours of the Colchians and Tibareni, *living in wooded houses* (*μόσσυνες*), Hdt. 3, 94; 7, 78, Xen. †An. 5, 4, 2†, and Strab.

Μόσυχλος, *ου*, *ὁ*, *Mosychlus*, a volcano in Lemnos, Nic. Th. 472: adj. Μοσυχλαῖος, *α*, *ον*, Buttm. in Wolf's Mus. 1, 2, p. 295, sq.

Μοσχάριον, *ου*, *τό*, dim. from *μόσχος* II., *a little calf*, LXX. [ᾰ]

Μοσχάς, *άδος*, *ἡ*, *a heifer.*

Μοσχέη, *ης*, *ἡ*, contr. *μοσχῆ* (sc. *δορά*), *a calf's-skin*, Anaxandr. Incert. 14.

Μοσχεία, *ας*, *ἡ*, *the planting of a sucker* or *layer*, Philo.

Μόσχειος, *ον*, (*μόσχος* II.) *of a calf*, *κρέα*, Xen. An. 4, 5, 31; *μ. κυνοῦχος*, *a calf-skin* leash, Id. Cyn. 2, 9: *τὸ μ.*, a *calf*-skin, Id. Eq. 12, 7.

Μόσχευμα, *ατος*, *τό*, (*μοσχεύω*) *a sucker taken off and planted*, Lat. *stolo*, Theophr. C. Pl. 3, 11, 5: *a sprout, off-set*, Philo. Hence

Μοσχευμᾰτικός, *ή*, *όν*, *disposed to throw out suckers.*

Μόσχευσις, *ἡ*, *propagation of plants by suckers*, Geop.: from

Μοσχεύω, (*μόσχος*) *to plant a sucker*, Dem. 785, 4, and Theophr.—II. metaph. *to plant, rear*, Dion. H. 7, 46.

Μοσχηδόν, adv. (*μόσχος* II.) *like a calf*, Nic. Al. 357.

Μοσχίας, *ου*, *ὁ*, (*μόσχος* II.) *like a calf*: used of any *young animal, a leveret*, etc.: in Eust., *a three-year old ram.*

Μοσχιάω, *ῶ*, (*μόσχος* II.) usu. read in Menand., and explained like the Lat. *vitulari*, *to be frolicksome as a calf*: Bentley and Meineke however reject the word, v. p. 165.

Μοσχίδιον, *ου*, *τό*, dim. from *μόσχος*, *a young sucker* or *layer*, *συκίδων*, from fig-trees, Ar. Ach. 996. [ῐ]

Μοσχίδιος, *α*, *ον*,=*μόσχειος*. [ῐ]

†Μοσχικός, *ή*, *όν*, *of the Moschi, Moschian*; *ἡ* M., Strab. p. 497: *τὰ* M. *ὄρη*, a part of *Caucasus*, Strab. p. 521.

†Μοσχῖνα, *ἡ*, *Moschina*, a poetess of Athens, Ath. 297 B.

Μοσχίον, *ου*, *τό*, dim. from *μόσχος* II., Ephipp. Ὅμοι. 1.

Μόσχιος, *α*, *ον*, (*μόσχος* II.) like *μόσχειος*, *of a calf*, *θρίξ*, Eur. El. 811.

†Μοσχίων, *ωνος*, *ὁ*, *Moschion*, a slave of Conon, afterwards of Olympiodorus, a *φαρμακοτρίβης*, Dem. 1171, 12 sqq.—Others in Plut.; Paus.; etc.

Μοσχοθύτης, *ου*, *ὁ*, *a slaughterer of calves.* [ῠ]

†Μόσχοι, *ων*, *οἱ*, *the Moschi*, an Asiatic people at the sources of the Phasis, Hdt. 3, 94; Strab. p. 497.

Μοσχοκᾰρύδιον, *ου*, *τό*, dim. from sq. [ῐ]

Μοσχοκάρῠον, *ου*, *τό*, *a nutmeg.* [ᾰ]

Μοσχοποιέω, ῶ, (*μόσχος* II., *ποιέω*) *to make a calf*, N. T. Hence

Μοσχοποιΐα, ας, ἡ, *the making of a calf*, Eccl.

Μόσχος, ου, ὁ, also ἡ, *any young, fresh, tender shoot* of a plant, *a sprout, sucker*, Il. 11, 105; cf. *λύγος*.—II. metaph. of animals, *an off-shoot, scion*: esp.,—1. of the young of kine, *a calf*, oft. in Eur.: but also *a young bull*, which form the god Apis was believed to assume, Hdt. 2, 41; 3, 28: *a heifer, young cow, μόσχους ἀμέλγειν*, Eur. Cycl. 389, cf. Bacch. 736: a calf was the prize of lyric poets at Athens, *ᾄδειν ἐπὶ μόσχῳ*, Ar. Ach. 13, cf. Bentl. Phal. p. 302.—2. of men, *a boy*, Eur. I. A. 1623; or, more usu., *a girl, maid*, Lat. *juvenca*, Eur. Hec. 526, Andr. 711, etc.—3. *any young animal*, Eur. I. T. 163; even of birds, *μ. χελιδόνος*, Achae. ap. Eust. p. 753, 55.—III. the animal perfume *musk*, only late. (The same as *ὄσχος, ὄσχη*, with *μ* prefixed: akin to *ὄζος*, perh. to *αὔξω*, Pott Et. Forsch. 1, 223.)

†Μόσχος, *ου, ὁ, Moschus*, masc. pr. n., Diog. L.: esp. a celebrated pastoral poet of Syracuse.

Μοσχοσφρᾱγιστής, οῦ, ὁ, (*μόσχος* II., *σφραγίζω*) *one who picks out and seals calves for sacrifice*, Chaerem. ap. Porph. de Abst. 4, 7, cf. Hdt. 2, 38. Hence

Μοσχοσφρᾱγιστικὰ *βιβλία, τά, books describing the duties of the μοσχοσφραγιστής*, Clem. Al. p. 269 Sylb.

Μοσχοτομέα, *ας, ἡ*, (*μόσχος, τέμνω*) *an osier-bed, willow-ground*, Böckh Inscr. 1, p. 849.

Μοσχοτόμος, *ον, cutting up* or *slaughtering calves.*

Μοσχοφάγος, *ον, eating calves* or *veal.*

Μοτάριον, *ου, τό*, dim. from *μοτός*, Medic. [*ᾰ*]

Μοτή, ἡ, rare poet. form for *μοτός*, Q. Sm. 4, 212.

Μοτόν, *οῦ, τό*,=sq., Diosc.

Μοτός, *οῦ, ὁ, shredded linen, lint* for dressing wounds, ap. Plut. 2, 100 D, Galen.; v. Foës. Oecon. Hipp. Hence

Μοτόω, *ῶ, to dress a wound with lint, keep it open*, Medic. Hence

Μότωμα, *ατος, τό, a lint dressing* for a wound, Hipp. p. 1194: and

Μότωσις, *ἡ, a dressing with lint*, Hipp. p. 806.

†Μούζουρις, *ιδος, ἡ, Muzuris*, a city of India, Luc. Hist. Scrib. 31.

Μοῦα, ἡ, Lacon. for *μυῖα, a fly.*

Μουκηρόβᾱς, *αντος, ὁ*, Lacon. for *μυκηρόβας*, for which Dobree read *μουκηροβάκτας*, from *βάγνυμι* (i. e. *Ϝάγνυμι*), cf. *καρυοκατ-άκτας.*

Μούκηρος, ὁ, Lacon. for *μύκηρος.*

Μουκίζω, said to be Lacon. for *μοχθίζω*, but more prob. a Lacon. verb from *μῦ*, like *μύω, μυάω, μύζω, to moan, mutter* with the mouth shut.

†Μούλιος, *ου, ὁ, Mulius*, husband of Agamede, Il. 11, 739.—2. a Trojan, Il. 16, 696.—3. another Trojan, Il. 20, 472.—4. a servant and herald of Amphinomus of Dulichium, Od. 18, 422.

†Μούμμιος, *ου, ὁ*, the Rom. name *Mummius*, Strab.

Μουνᾰδόν, adv. (*μοῦνος*) = *μονάδην, μόνον*, Opp. C. 4, 40.

Μουνάξ, adv. (*μοῦνος*) *singly, alone*, Od. 11, 417.

Μουναρχέω, *-ία*, etc., v. sub *μοναρχέω, -ία*, etc.

†Μοῦνδα, *ης, ἡ, Munda*, capital of the Turdetani in Hispania, Strab. p. 141.

†Μούνδας, *ου, ὁ, the Mundas*, a river of Lusitania, now *Mondejo*, Strab. p. 153?

Μουνῠχία, *ας, ἡ, Munychia*, a harbour at Athens adjoining the Piræeus, Thuc. 2, 13.—II. epith. of Diana, who was worshipped there, Call. Dian. 259. Hence

†Μουνουχίαζε, adv. *to Munychia*, Lys. 132, 25: and

Μουνυχίᾱσι, adv., *at Munychia*, Thuc. 8, 92, Lys. 132, 4: strictly, a form of the dat. plur., cf. Kühner Gr. Gr. § 363 ζ.

Μουνῠχιών, *ῶνος, ὁ, Munychion*, the tenth Attic month, in which was held the festival of Munychian Diana,=the latter part of April and beginning of May, Ar. Av. 1047.

Μουνώψ, Ion. for *μονώψ*, Aesch. Pr. 804.

†Μουργίσκη, *ης, ἡ, Murgisce*, a fortress of Thrace, Aeschin. 65, 23.

†Μουρήνας, *α, ὁ*, the Rom. name *Murena*, Strab. p. 631.

Μουῤῥίνη, ἡ, v. sub *μοῤῥία.*

†Μουρυχίδης, *ου* Ion. *εω, ὁ, Murychides*, masc. pr. n., Hdt. 9, 4.

Μοῦσα, *ης, ἡ*, Aeol. *Μοῖσα*, Dor. *Μῶσα*, Lacon. *Μῶα* (or *Μῶά*):—*the Muse*, goddess of song, music, poetry, dancing, the drama, and all fine arts, Hom., who freq. has the plur. *Μοῦσαι*, but the number *nine* only in Od. 24, 60: their several names, Clio, Euterpé, Thalia, Melpomené, Terpsichoré, Erato, Polymnia or Polyhymnia, Urania, and Calliopé—*ἡ δὲ προφερεστάτη ἐστὶν ἁπασέων*—, first in Hes. Th. 77: still later, each had assigned to her a separate province of music, poetry, etc.—Paus. (9, 29, 2) says there were orig. *three, Μελέτη, Μνήμη, Ἀοιδή*: but Cic. N. D. 3, 21, assumes four, *Thelxinoé, Aoidé, Arché, Meleté*, daughters of the *second* Jupiter, (taking the nine daughters of the *third* Jupiter and Mnemosyné as the *second* Muses; and *the Pierides*, daughters of Pierus and Antiopé, as the *third*.) Mimnermus makes the earlier ones daughters of Uranus. †Fr. 14 Bgk†. For the views of modern writers on this subject, v. Buttmann in Seebode and Friedem. Misc. Crit. 2, p. 437, sq. The worship of these nymphs belonged orig. to the Pierian Thracians, who introduced it into southern Greece, Müller Hist. Gr. Literat. 3, § 9. On their treatment as subjects of art, v. Müller Archäol. d. Kunst, § 393.—II. later *μοῦσα*, as appellat., *music, song*, like *μουσική*, Soph. Tr. 643, Eur., etc.; *μοῖσαν φέρειν*, to sing, Pind. N. 3, 49:—also *eloquence, argument*, Eur. Alc. 962, cf. Valck. Phoen. 50: hence in plur., *arts, accomplishments*, Ar. Nub. 972, Plat. Rep. 548 B, etc.—III. generally, *fitness, propriety*, Plat. Legg. 775 B, cf. Stallb. Rep. 411 D. (Prob. from **μάω, to seek out, invent, create*, as even Plat. Crat. 406 A: cf. *ποιητής*.)

Μουσαγέτης, *ου, ὁ*, Dor. for *Μουσηγέτης*, (*Μοῦσα, ἡγέομαι*) *leader of the Muses*, Lat. *Musagetes*, of Apollo, Pind. Fr. 82, cf. Lob. Phryn. 430. [*ᾱ* properly, as in Pind.; but *ᾰ* in Orph. H. 34, 6.]

†Μουσαῖος, *ου, ὁ, Musaeus*, a Grecian poet of the mythic period, son of Eumolpus and Selene, of Athens, Hdt. 5, 90; etc.: acc. to Strab., a Thracian, pupil of Orpheus; in Paus. 10. 5, 6, son of Antiophemus.

Μουσάριον, *ου, τό, an ointment for the eyes.*

†Μουσάριον, *ου, ἡ, Musarium*, fem. pr. n., Luc.

Μουσεῖον, *ου, τό, the temple of the Muses, seat* or *haunt of the Muses*, Aeschin. 2, 21; *of the nymphs*, Plat. Phaedr. 278 B: hence also *a place of study, school*, as Athens was *τὸ τῆς Ἑλλάδος μ.*, Ath. 187 D:—metaph., *μουσεῖα θρηνήμασι ξυνῳδά, halls* resounding with lamentations, Eur. Hel. 174; *μουσεῖα χελιδόνων, twittering-places* of swallows, Eur. Alcmen. 2, ridiculed by Ar. Ran. 93: also *μουσεῖα λόγων*, of new-fangled words, such as *γνωμολογία*, etc., Plat. Phaedr. 267 B: but *τὰ Μουσεῖα* (sc. *ἱερά*), *a festival of the Muses*, Paus. 9, 31, 3.—II. *the Museum*, a spot within the old walls of Athens, said to be the place where Musaeus sang and was buried, Paus. 1, 25, 8.—III. later *μουσεῖον*, Lat. *opus musivum, mosaic.*

Μούσειος, *ον*, Dor. *Μοισαῖος, α, ον*, (*Μοῦσα*) *of* or *belonging to the Muses, ἕδρα*, Eur. Bacch. 408: *ἅρμα Μοισαῖον*, the car *of Poesy*, Pind. I. 8 (7), 133; *λίθος* M., a monument *of song*, Id. N. 8, 80.—The common form was *μουσικός.*

Μουσειόω, *ῶ*, (*μουσεῖον* III.) *to inlay with mosaic.* Hence

Μουσείωσις, *ἡ, an inlaying with mosaic.*

Μουσηγετέω, *ῶ, to lead the Muses.*

Μουσίδδω, Aeol. and Lacon. for sq.

Μουσίζω, (*μοῦσα*) *to sing* or *play, ἄχαριν κέλαδον μουσιζόμενος*, Eur. Cycl. 489.

†Μουσικανός, *οῦ, ὁ, Musicanus*, a king of India, Strab. p. 694.

Μουσῐκεύομαι, dep. mid.=*μουσίζω*, Sext. Emp. p. 362.

Μουσῐκός, *ή, όν*, (*μοῦσα* II.) *of, belonging to the Muses* or *the fine arts, disposed for such arts and sciences*; hence,—1. *ὁ μ., a votary of the Muses a musician, poet*, esp. *a lyric poet*, opp. to an Epic, Plat. Phaedr. 243 A: generally, *a man of letters and accomplishment, a scholar*, opp. to *ἄμουσος*, Ar. Eq. 191, etc., and freq. in Plat.; cf. Philem. p. 364: *παρ' ὄχλῳ μουσικώτεροι λέγειν, more skilled* to speak before a mob, Eur. Hipp. 989.—2. *ἡ -κή* (sc. *τέχνη*), *any art over which the Muses presided*, esp. *music, lyric poetry set and sung to music*, Hdt. 6, 129, cf. Plat. Symp. 196 E, 205 C; *μ. ἀγών*, Thuc. 3, 104: generally, *art, letters, accomplishment*, Hdt. 3, 131, and Plat., cf. Stallb. Prot. 340 A: the three branches of Athen. education were *μουσική, γράμματα, γυμναστική*, Plat. Theag. 122 E, Xen. Lac. 2, 1, cf. esp. Arist. Pol. 8, 3, 7, where *γραφική, drawing*, is added, v. Becker Charikles 1, p. 48, sq.: hence=*παιδεία*, Jac. Ach. Tat. p. 437.—II. *fit, meet, suitable*, Plat. Legg. 729 A; *elegant*, of a banquet, Dioxipp. Antiporn 1:—adv. *-κῶς, ὀρθῶς καὶ μ.*, Plat. Legg. 816 C; *μ. ἐρᾶν*, Id. Rep. 403 A. Superl. *-κώτατα*, Ar. Ran. 873.

Μουσίκτας, *ου, ὁ, a musician, poet*, Dor. word, Valck. Adon. p. 280.

Μουσίσδω, Dor. for *μουσίζω.*

Μούσμων, *ονος, ὁ*, a Sardinian animal, Strab. p. 225; prob. the *moufle musimon*, the original of the sheep, Schneid. Varro R. R. 2, 2, 12.

Μουσόδομος, *ον*, (*μοῦσα, δέμω*) *built by song*, Anth. P. 9, 250.

Μουσοδόνημα, *ατος, τό, a poetic frenzy*, Eupol. Prosp. 4.

Μουσοεργός, *όν*, contr. *μουσουργός*, (*μοῦσα*, **ἔργω*) *cultivating the Muses, playing* or *singing, writing poetry*: as subst. *a singing-girl*, Hipp. p. 236: cf. μουσουργός.

Μουσοκόλαξ, ᾰκος, ὁ, (Μοῦσα, κόλαξ) *a courtier of the Muses*, Dion. H. 7, 9.

Μουσόληπτος, ον, (Μοῦσα, λαμβάνω) *Muse-inspired*, Plut. 2, 452 B.

Μουσομανέω, ῶ, *to be Muse-mad*, Luc. Ner. 6: from

Μουσομανής, ές, (Μοῦσα, μαίνομαι) *smitten by*, or *devoted to the Muses*, Soph. Fr. 747, τέττιξ, Anth. P. 10, 16. Hence

Μουσομᾰνία, ας, ἡ, *devotion to the Muses*, Plut. 2, 706 B.

Μουσόμαντις, ὁ, ἡ, (Μοῦσα, μάντις) ὄρνις μ., a bird *of song prophetic*, Aesch. Fr. 56.

Μουσομήτωρ, ορος, ἡ, (Μοῦσα, μήτηρ) *the mother of Muses and all arts*, epith. of Memory, Aesch. Pr. 461.

Μουσοπάτακτος, ον, (Μοῦσα, πατάσσω) *smitten by the Muses*, Cic. ad. Q. Fr. 2, 10.

Μουσοποιέω, ῶ, *to write poetry*, Soph. Fr. 747:—*to sing of*, τινά, Ar. Nub. 334: from

Μουσοποιός, όν, (μοῦσα II., ποιέω) *making poetry*; ἡ μ., *a poetess*, Hdt. 2, 135: also *singing* or *playing*, μ. μέριμνα, Eur. Hipp. 1428.

Μουσοπόλος, ον, (Μοῦσα, πολέω) *serving the Muses*, οἰκία, Sapph. 28; μ. στοναχά, *a tuneful* lament, Eur. Phoen. 1500:—ὁ μ., *a bard, minstrel*, Eur. Alc. 447.

Μουσοπρόςωπος, ον, (Μοῦσα, πρόςωπον) *musical-looking*, Anth. P. 9, 570.

†Μοῦσος, ου, ὁ, *Musus*, a statuary, Paus. 5, 24, 1.

Μουσοτρῠφής, ές, *reared by the Muses*.

Μουσουργέω, ῶ,=μουσοποιέω, Philostr.: and

Μουσουργία, ας, ἡ, *a singing, making poetry*, Luc. Vit. Auct. 3: from

Μουσουργός, όν, contr. for μουσοεργός, Xen. Cyr. 4, 6, 11, etc.

Μουσόφθαρτος, ον, (Μοῦσα, φθείρω) *slain by the Muses*, Lyc. 832.

Μουσοφίλης, ου, ὁ,=μουσόφιλος, Anth. P. 11, 44. [ῐ]

Μουσοφίλητος, ον, (Μοῦσα, φιλέομαι) *dear to the Muses*, Corinna 23. [ῑ]

Μουσόφῐλος, ον, (Μοῦσα, φιλέω) *loving the Muses*.

Μουσοχᾰρής, ές, (Μοῦσα, χαίρω) *delighting in the Muses, in music* or *poetry*, Anth. P. 9, 411.

Μουσόομαι, (Μοῦσα) as pass., *to be trained in the ways of the Muses, to be well educated, accomplished*, Ar. Lys. 1127, cf. Plut. 2, 1121 F: hence Plut. speaks of Cimon's ὑγρὸν καὶ μεμουσωμένον, his easy *and accomplished* manners, Vit. Pericl. 5: μεμουσωμένος φώνην, *taught to utter* it, Ael. N. A. 16, 3.—II. *to sound musically*, Philostr.

Μουστάκια, τά, Lat. *mustacea*, a sort of *cake*, ap. Ath. 647 D.

Μουσῳδός, όν, (μοῦσα II., ᾠδή) *singing, making poetry*.

†Μουσώνιος, ου, ὁ, *Musonius*, a philosopher in the time of Nero, Luc.

†Μουτίνη, ης, ἡ, *Mutina*, a city in Gallia Cisalpina, now *Modena*, Strab. p. 205.

Μοχθέω, ῶ, f. -ήσω, (μόχθος) like μογέω, *to be weary* or *worn out with toil, be in trouble* or *distress*, freq. in Eur.: μ. τινί, *to suffer from* a thing, e. g. κήδεσι, Il. 10, 106; ὄμβροις καὶ καύμασι, Soph. O. C. 351; περί τινα, for one, Xen. An. 6, 6, 31; ὑπέρ τινος, Eur. Palam. 1, 5; ἐπί τινι, Eur. Med. 1104: freq. in Eur. also c. acc. cognato, μ. μόχθους, πόνους, *to undergo hardship, toils*, Id. Andr. 134, Hipp. 207: esp. πολλὰ μοχθεῖν, Soph. Tr. 1047, cf. Valck. Phoen. 704: hence almost transit., μ. μαθήματα, *to toil at* learning, Eur. Hec. 815; τέκνα ἁμόχθησα, the children *I have toiled for*, Id. H. F. 281, μ. τινὰ θεραπεύμασιν =θεραπεύειν, Id. Phoen. 1549.—On its difference from πονέω, cf. μόχθος. Hence

Μοχθήεις, εσσα, εν, poet.=μοχθηρός.

Μόχθημα, ατος, τό, (μοχθέω) *toil, hardship*, like μόχθος, Aesch. Pr. 464, Soph. O. C. 1616, and Eur., always in plur.

Μοχθηρία, ας, ἡ, *hardship*.—II. *low estate, bad state, badness* of a person or thing, σώματος, Plat. Rep. 609 E; τοῦ ἰατροῦ, Antipho 126, 17:—hence usu. in moral sense, *badness, wickedness, rascality*, Lat. *pravitas*, Ar. Plut. 109, 159, freq. in Plat., and later prose: from

Μοχθηρός, ά, όν, (μοχθέω, μόχθος) *in hardship, much distressed, wretched*, Hdt. 7, 46, Soph. Phil. 254: ὦ μοχθηρέ, Plat. Phaedr. 268 E:—of things, *toilsome, hard*, μοχθηρὰ τλῆναι, Aesch. Cho. 752.—II. *of low estate*, and of things, *in a bad state, bad, sorry, useless*, βοῦς, Ar. Eq. 316; μ. τὰ πράγματα καταλαμβάνειν, to find trade *in a bad state*, Dem. 909, 21.—2. most usu. in moral sense, much like πονηρός, *bad, knavish, rascally*, Lat. *pravus*, Eur. Melanipp. 13, freq. in Ar., Plut., etc.; μ. τοὺς τρόπους, Ar. Plut. 1003. Adv. -ρῶς, μ. διακεῖσθαι, Plat. Gorg. 504 E, etc.; superl. -ώτατα, Xen. Hell. 1, 4, 13. (The stricter Gramm. write μόχθηρος in signf. 1, Ammon. s. v., Arcad. p. 71; cf. πονηρός.)

Μοχθητέον, verb. adj. from μοχθέω, *one must labour*, Soph. Fr. 779, Eur.

Μοχθίζω,=μοχθέω, μ. περὶ χρήμασι, *to toil* for money, Pind. Fr. 88: μ. ἕλκεϊ ὕδρου, *to suffer* from its sting, Il. 2, 723; μ. δαίμονι φαύλῳ, Theogn. 164. Hence

Μοχθισμός, οῦ, ὁ,=sq., dub.

Μόχθος, ου, ὁ,=Homeric μόγος, *toil* of mind or body, *hard work, hardship, distress, trouble*, first in Hes. Sc. 306; then very freq. in Trag., who oft. use it in plur., *toils, troubles, hardships*, etc.; μόχθον ἔχειν ἀμφί τινι, Epigr. ap. Aeschin. 80, 16.—Μοχθέω and μόχθος are not common in prose, and this is one point in which it differs from πόνος: further, though both are used in signf. *hardship, distress*, Lat. *aerumna*, yet this notion belongs orig. to μόχθος (from μογέω, μόγος, μόγις, perh. also akin to ἄχθος and ὄχθος), while πόνος is merely *work*, Lat. *labor* (from πένομαι, πένης, as if the *poor man's lot*.)

Μοχλεία, ας, ἡ, (μοχλεύω)=sq., Plut.

Μόχλευσις, ἡ, *a moving by a lever, setting joints by leverage*, Hipp. p. 773: and

Μοχλευτής, οῦ, ὁ, *one who heaves by a lever*; hence the comic phrases, γῆς καὶ θαλάσσης μ., *he who makes* earth and sea *to heave*, Ar. Nub. 567; καινῶν ἐπῶν κινητὴς καὶ μοχλευτής, *one who hoists up* new words, Ib. 1397; cf. Pors. Med. 1314: from

Μοχλεύω, (μοχλός) *to prise up, heave*, or *wrench* by a lever, θύρετρα, πέτρους, Eur. H. F. 999, Cycl. 240: generally, *to move heavy weights*, Hdt. 2, 175.—II.=μοχλόω.

Μοχλέω, Ion. for foreg., στήλας ἐμόχλεον, *they threw down* the pillars *with levers*, Il. 12, 259.

Μοχλικός, ή, όν, (μοχλός) *fit for raising with a lever*: τὸ μ., *a treatise* (by Hippocrates) *on setting joints by leverage*.

Μοχλίον, ου, τό, dim. from μοχλός, ap. Poll. 7, 125, Luc. Somn. 13:—also μοχλίς, ίδος, ἡ.

Μοχλίσκος, ου, ὁ, dim. from sq., Hipp. p. 868, Ar. Fr. 405.

ΜΟΧΛΟ'Σ, οῦ, ὁ, *a lever, crow-bar, handspike*, Lat. *vectis*, used for moving ships, Od. 5, 261; for forcing doors or gates, Aesch. Cho. 879, Eur. I. T. 99, etc.—II. *any bar* or *stake* like a lever, as in Od. 9, 332, etc., the stake which Ulysses runs into the Cyclops' eye, cf. Eur. Cycl. 633.—III. *the bar* or *bolt* of a door, Lat. *obex*, Eur. Or. 1571, etc.; μοχλοὺς ἐπιβάλλειν, Ar. Thesm. 415; μοχλοῖς πακτοῦν, ἀποκλείειν, Id. Lys. 264, 487: hence metaph., μ. φόβου, *a bar* or *defence against* fear, Soph. Fr. 699.—The heterog. plur. τὰ μοχλά only in Gramm. (Prob. akin to ὄχλος, ὀχλέω.)

Μοχλόω, ῶ, (μοχλός) *to bolt, bar*, Ar. Fr. 331.

†Μόχος, ου, ὁ, *Mochus*, a philosopher and writer of Sidon in Phoenicia, Strab. p. 757.

†Μόψιον, ου, τό, *Mopsium*, a hill and town of Thessaly, Strab. p. 441.

Μοψοπία, ας, ἡ, *Mopsopia*, old name of *Attica*, Call. Fr. 351.

†Μοψόπιος, α, ον, *of Mopsopia, Mopsopian*,=*Attic*, Anth. Plan. 118, 8.

†Μοψοπος, ου, ὁ, *Mopsopus*, an early king of Attica, Strab. pp. 397, 443.

Μόψος, ου, ὁ, *Mopsus*, an old Hellenic seer, Hes. Sc. 181, etc.†—2. son of Apollo and Manto, founder of Mallus in Asia Minor, where subsequently stood his oracle, Strab. p. 675; in Paus. 7, 3, 2, son of Manto and Rhacius.

†Μόψου ἑστία, ἡ, *Mopsuestia*, a city of Cilicia on the Pyramus, Strab. p. 676: also Μόψου πόλις, Anth. P. 9, 698.

ΜΥ' or ΜΥ῀, an imitation of the sound made *by murmuring with closed lips*, esp. in sign of displeasure, μῦ λαλεῖν, *to mutter*, Hippon. Fr. 29, Lat. *mu facere*, Enn. et Lucil. ap. Varr. L. L. 6, 5: cf. μύζω.—II. also to imitate the sound of *sobbing*, and so repeated, μὺ, μῦ, μὺ, μῦ, etc., Ar. Eq. 10.

Μύα, ἡ, Att. for μυῖα, acc. to Phot.—II. *a plant*, Theophr.

Μῠάγρα, ας, ἡ, (μῦς, ἄγρα) *a mouse trap*, Anth. P. 9, 410.

Μύαγρος, ου, ὁ, *the mouser*, a kind of snake, Nic. Th. 490.—II. a plant, said to be the *alypum sativum*, Diosc. 4, 117. [ῠ]

Μῠάκανθος, ου, ὁ, a plant, perh. *wild asparagus*, Theophr.; also μυάκανθα, ἡ, μυάκανθον, τό, and μυακάνθινος, ὁ, Diosc.

Μυάκιον, ου, τό, dim. from μύαξ, like χήμη, and Lat. *concha*, a measure, *a muscle-shell-full*. [ᾰ]

Μῡᾰλός, ὁ, μῡᾰλόω, rarer forms for μυελ-.

Μύαξ, ᾰκος, ὁ,=μῦς, *the sea-muscle*, Plin. 32, 9.—II.=μύστρον, ap. Galen.; v. Lob. Phryn. 321. [ῠ]

Μῠάω, ῶ, (and strengthd. by redupl., μοιμῠάω), like μύλλω, μοιμύλλω, *to bite* or *compress the lips* in sign of displeasure, Ar. Lys. 126; cf. μύ, μύω, μυόω, μύλλω, μύζω.

Μῡγάλη, ης, ἡ, (μῦς, γαλέη) *the shrew-mouse, field-mouse*, Lat. *mus araneus*, Hdt. 2, 67, Arist. H. A. 8, 24, 6; in Nic. Th. 816, also μυγαλέη, and in

Diosc. 2, 73, μυογάλη. The termin. of the shorter form is written -άλη, -αλή, -αλῆ, Lob. Paral. 378.

†Μυγδόνες, ων, οἱ, *the Mygdŏnes*, a Thracian race, in the vicinity of Mt. Olympus, Strab. p. 575: they passed over also into Asia, and settled in Phrygia, Id. 564.—2. Others in Mesopotamia around Nisibis, Id. 736.

†Μυγδονία, ας, ἡ, *Mygdonia, country of the Mygdones*,—1. a province of Macedonia,=Ἠμαθία, Hdt. 7, 123.—2. a province of Mysia or Phrygia, Strab. p. 550.—3. the northern part of Mesopotamia, around Nisibis, Id. p. 747.

†Μυγδόνιος, α, ον, *Mygdonian*, Luc.: poet. in general *Phrygian*, Mosch. 2, 98; etc.

†Μύγδων, ονος, ὁ, *Mygdon*, brother of Amycus, Apollod. 2, 5, 9.—2. a king of Phrygia, Il. 3, 186; father of Coroebus, Eur. Rhes. 539.—II. Μυγδών, όνος, ὁ, *a Mygdonian*, Strab.

Μυγμή, ἡ, worse form for sq.

Μυγμός, οῦ, ὁ, *a moaning, muttering* (v. sub μύζω) such as is ascribed to the sleeping Furies in Aesch. Eum. 117, 120; of the noise of the fish γλάνις, Arist. H. A. 9, 37, 12.

Μῡδάζομαι, = μυσάττομαι, hence ἐμυδάξατο, v. l. for ἐμυσάξατο, Nic. Al. 482.

Μῡδαίνω, (μύδος) *to wet, soak*, Ap. Rh. 3, 1042, Lyc. 1008.—2. *to let* a thing *get wet*, and *rot*.—II. intr. = μυδάω.

Μῡδᾰλέος, α, ον, (μύδος) *wet, dripping*, αἵματι, Il. 11, 54, Hes. Op. 558; δάκρυσι, Hes. Sc. 270, Soph. El. 166. —II. *damp, mouldy*, ὀδμή, Ap. Rh. 2, 191.

Μῡδᾰλόεις, εσσα, εν,=μυδαλέος, Anth. P. 12, 226.

Μῡδάω, ῶ, f. -ήσω, (μύδος) *to be damp, wet* or *dripping*, Soph. O. T. 1278, Ant. 1008.—II. *to be damp* or *clammy* from decay or rotting, Hippon. Fr. 63, Soph. Ant. 406, cf. Ruhnk. Tim. Hence

Μύδησις, ἡ, *a being damp* or *wet*, Diosc. 1, 6.—II. *clamminess, rottenness.* [ῠ]

Μῠδόεις, εσσα, εν,=μυδαλέος, Nic. Th. 362: from

ΜΥ'ΔΟΣ, ου, ὁ, *damp, wet.*—II. *clamminess, decay*, Nic. Al. 248. (Root of μυδάω, μύδησις, μυδών, μυδαίνω, μυδαλέος, but only found in Nic.) [ῠ]

Μύδος, ον, *dumb, speechless*, only in Hesych. (From μύω, μύζω, akin to μύνδος, μύτης, μυττός, Lat. *mutus*.)

Μυδροκτῠπέω, ῶ, *to forge red-hot iron*. Aesch. Pr. 366: from

Μυδροκτύπος, ον, (μύδρος, κτῠπέω) *forging red-hot iron*, μ. μίμημα, like a smith, Eur. H. F. 992.

ΜΥ'ΔΡΟΣ, ου, ὁ, *any red-hot mass*, esp. of iron, Aesch. Fr. 284; in genl. *any lump of metal*, even though not red-hot, σιδήρεος, Hdt. 1, 165; Πακτώλιος μύδρος, a lump of gold from Pactolus, Lyc. 272; μύδρους αἴρειν χεροῖν, to hold *red-hot iron* in the hands, Soph. Ant. 264,—an ordeal, like the *judgments of God* in the middle ages: Anaxag., Fr. 24, called the sun μύδρος διάπυρος, a red-hot mass of metal, cf. Pors. Or. 971; so, μ. ἀστέρος, Critias 9, 35; in Arist. Mund. 4, 26, of *the fire-stones* thrown out by Aetna.—The word first occurs in one of two verses read by Eust. after Il. 15, 30, but which Wolf has rejected, v. Heyne t. 7, p. 12, Spitzn. ad v. 22.

Μῠδών, ῶνος, ὁ, *fungous flesh in an ulcer*, Poll.

†Μύδων, ωνος, ὁ, *Mydon*, a Trojan, son of Atymnius, charioteer of Pylaemenes, Il. 5, 580.—2. another Trojan, Il. 21, 209.—Others in Diog. L.; etc.

Μύειος, ον, (μῦς) *of* or *belonging to mice.* [ῠ]

†Μυέκφορις, ιος, ἡ, *Myecphoris*, a city of Aegypt; hence Μυεκφορίτης νομός, *the Myecphoritic nome*, Hdt. 2, 166.

Μυελαυξής, ές, (μυελός, αὐξάνω) *increasing the marrow.*

Μυέλῐνος, η, ον, (μυελός) *of marrow*;=sq., Anth. P. 12, 37.

Μυελόεις, εσσα, εν, (μυελός) *full of marrow*, ὀστέα, Od. 9, 293: *fat, rich*, or *soft, tender*, ὄστρεα μ., Matro ap. Ath. 135 A, cf. Meineke Com. Fragm. 3, p. 638.

Μυελόθεν, adv. for ἐκ μυελοῦ, *from the marrow.*

Μυελόν, οῦ, τό, later form for μυελός.

Μυελοποιός, όν, *making marrow*, i. e. *strengthening.*

ΜΥΕΛΟ'Σ, οῦ, ὁ, *marrow*, Il. 20, 482, etc.: metaph. of *strengthening food*, as wine and barley, which are called μυελὸς ἀνδρῶν in Od. 2, 290; 20, 108:—esp. *the marrow of the skull, the brain*, Soph. Tr. 781:—metaph., *the marrow* or *inmost part*, πρὸς ἄκρον μ. ψυχῆς, Eur. Hipp. 255, cf. Theocr. 28, 18.—2. generally, *soft, marrow-like meat*, Alex. Πονηρ. 1, 7, v. Meineke Com. Fr. 3, p. 638, cf. μυελόεις. (Hence Lat. *medulla*, French *moelle*.) [ῡ always in Hom., ῠ always in Att., and so sometimes in later Ep., cf. Jac. A. P. p. xciv: the same holds of all its derivs.]

Μυελοτρεφής, ές, (μυελός, τρέφω) *breeding marrow*, Timoth. ap. E. M.

Μυελόω, ῶ, (μυελός) *to fill with marrow* or *fat*, LXX.

Μυελώδης, ες, (μυελός, εἶδος) *like marrow*, ὑγρότης, Arist. H. A. 3, 8, 2.

Μῠέω, ῶ, (μύω) *to initiate into the mysteries*, τινά, Andoc. 17, 17, Dem. 1351, 26.—Elsewh. only in pass., †perf. μεμύημαι†, *to be initiated*, Hdt. 8, 65, Ar. Ran. 158, etc.; also c. acc. cognato, like διδάσκεσθαί τι, *to be initiated in* a thing, τὰ Καβείρων ὄργια, in the mysteries of the Cabiri, Hdt. 2, 51; τὰ μεγάλα, *in* the great mysteries, Plat. Gorg. 497 C, cf. Phaedr. 250 C, †and ἐμμυέω†.—II. generally, *to teach, instruct*, Jac. A. P. p. 488.

Μυζάω, Ion. -έω, f. -ήσω, later form of μύζω II., *to suck out.*

Μυζουρίς, ἡ, (μύζω, οὐρά) vox obsc., Lat. *fellatrix.*

Μύζω, f. μύξω, *to make the sound* μῦ μῦ, *to murmur with closed lips, to moan*, Aesch. Eum. 118; οἰκτισμὸν μ., to make a piteous moaning, Ib. 189: hence used to denote various feelings, esp. displeasure, *to mutter*, like μῦ λαλεῖν (v. μῦ), Ar. Thesm. 231:—generally, *to grumble* or *rumble*, of the bowels, Medic.—II. *to drink with closed lips, suck in*, Xen. An. 4, 5, 27. (Cf. Lat. *mutire, mussare, mussitare*, our *mutter*.)

Μύημα, ατος, τό, (μυέω) *that which is hallowed*: also=sq. [ῠ]

Μύησις, ἡ, *initiation.* [ῠ]

Μῡθάριον, ου, τό, dim. from μῦθος, Plut. 2, 14 E. [ᾰ]

Μῡθέομαι, f. -ήσομαι (μῦθος): Ep. 2 sing. μυθεῖαι, contr. for μυθέεαι, Od. 8, 180, and again (omitting one ε) μυθέαι, Od. 2, 202, (for which there is no more need to assume a pres. μύθομαι, than πώλομαι for πώλεαι): impf. μυθέσκοντο, Il. 18, 289: dep. mid.—I. *to say*, c. acc. et inf., Il. 21, 462, Aesch. Pr. 664; freq. also c. acc. cognato, *to say, speak, tell, name*, c. acc., freq. in Hom., as well of persons as of things; μῦθον μυθεῖσθαι, *to make* a speech, Od. 3, 140; ἀληθέα μυθήσασθαι, Il. 6, 382, etc.; ἐτήτυμα μ., Hes. Op. 10; νημερτέα μ., Il. 6, 376; and, νημερτέως μ., Od. 19, 269; also, μ. περί τινος, Aesch Ag. 1368; μ. τινί τι, Soph. Aj. 865.—II. *to say over to one's self, con over, consider*, Od. 13, 191; in full, μυθεῖσθαι ὃν ποτὶ θυμόν, Il. 17, 200; cf. μῦθος V.—The act. μυθέω in Democr. ap. Stob. p. 533, 54, like μυθεύω in Eur.

Μύθευμα, ατος, τό, *a story told, tale*, Arist. Poët. 25, 20: from

Μῡθεύω, later form from μυθέομαι, Eur. H. F. 77: also *to tell stories* or *tales*, Id. I. A. 790:—pass. μυθεύομαι, *to be the subject of a story, to be talked of*, Id. Ion 196.

Μύθημα, ατος, τό,=μύθευμα. [ῡ; in very late writers also ῠ, Jac. A. P. p. lxiv.]

Μυθήρια, ων, τά, *traditions*, a word coined by the Gramm. to explain μυστήρια, Seidl. Eur. El. 87.

Μυθητήρ, ῆρος, and μῡθητής, οῦ, ὁ, =μυθιήτης, Gramm.

Μῡθίδιον, ου, τό, dim. from μῦθος, Luc. Philops. 2.

Μῡθίζω, Dor. -ίσδω, later form for μυθέομαι, μυθεύω, Theocr. 20, 11, 13: also as dep. μυθίζομαι.

Μῠθῐήτης, ου, ὁ, for μυθίτης, as πολιήτης, for πολίτης, *a partisan, party-man*, Bergk Anacr. 51, who derives it from μῦθος, Aeol. for μόθος.

Μῡθικός, ή, όν, (μῦθος) *mythic, legendary*, ὕμνος Plat. Phaedr. 265 C: τὰ μυθικά, *books of legends*, Ath. 572 E. Adv. -κῶς, Arist. Metaph.

Μυθίσδω, Dor. for μυθίζω, Theocr.

Μῡθιστορία, ας, ἡ, *fabulous history.*

Μῠθίτης, ου ὁ,=μυθιήτης, q. v.

Μῡθογρᾰφέω, ῶ, *to write fables* or *fabulous accounts*, Strab. p. 157: and

Μῡθογρᾰφία, ας, ἡ, *a writing of fables*, Strab. p. 43: from

Μῡθογράφος, ου, ὁ, (μῦθος, γράφω) *a writer of legends*, Polyb. 4, 40, 2. [ᾰ]

Μῡθολογεύω, *to tell word for word*, Od. 12, 450, 453.

Μῡθολογέω, ῶ, f. -ήσω, (μυθολόγος) Att. for foreg.; usu. *to tell mythic tales, to tell legends*, like Hom. and the poets, Isocr. 120 C, Plat. Rep. 392 B, etc.; μ. ὡς..., Xen. Symp. 8, 28: c. acc., *to tell as a legend* or *mythical tale*, μ. τοὺς πολέμους τῶν ἡμιθέων, Isocr. 24 C; so, μυθολογητέον Γιγαντομαχίας, Plat. Rep. 378 C:—pass. *to be told as mythical*, Plat. Rep. 378 E; περί τινος, Diod. 2, 1: c. inf. *to be said* to be, Plat. Rep. 588 C: absol., *to become mythical*, Dem. 1391, 21, etc.—II. *to invent*, like a mythical tale, μ. πολιτείαν, Plat. Rep. 379 A.—III. *to tell stories, talk, chatter*, Lat. *confabulari*, περί τινος, Plat. Phaed. 61 E;—usu. on some obscure subject, where truth is hard to come at, Heind. and Stallb. l. c.—Later also as dep. mid. Hence

Μῡθολόγημα, ατος, τό, *a mythical narrative* or *description*, Plat. Phaedr. 229 C, Legg. 663 E.

Μυθολογητέον, verb. adj., cf. sub μυθολογέω.

Μῡθολογία, ας, ἡ, *a telling of mythic legends, legendary lore, mythology*, Plat. Rep. 394 B, etc.—2. also *a story, tale*, Plut. 2, 133 F.—III. *a talking, conversing*, Plat. Legg. 752 A; cf. μυθολογέω, fin.: and

Μῡθολογικός, ή, όν, *versed in mythic legends*, Plat. Phaed. 61 B: from

Μῡθολόγος, ον, (μῦθος, λέγω) *dealing in legends of the mythic ages, a teller of legends, romancer*, joined with ποιητής, Plat. Rep. 392 D, etc.

Μυθόομαι, dep. mid.,=μυθέομαι I, only in Aesch. Ag. 1368.

Μυθοπλαστέω, ῶ, *to coin mythic legends*, Philo: from

Μῡθοπλάστης, ου, ὁ, (μῦθος, πλάσσω) *a coiner of legends*, Lyc. 764. Hence

Μῡθοπλαστία, ας, ἡ, *a coining of legends: fabulous narrative*, Eccl.

Μῡθόπλαστος, ον, *fabulous.*

Μῡθοπλόκος, ον, (μῦθος, πλέκω) *weaving fables* or *legends*, Sappho 97.

Μῡθοποιέω, ῶ, (μυθοποιός) *to make legends* or *fables*, Diod. 1, 92.—Pass., *to become the subject of fable.* Hence

Μῡθοποίημα, ατος, τό, *a fabulous narrative*, Plut. 2, 17 A: and

Μῡθοποίησις, εως, ἡ, *a making of fabulous tales*, Sext. Emp. p. 593.

Μυθοποιΐα, ας, ἡ,=foreg., Diod. 1, 96: from

Μῡθοποιός, όν, (μῦθος, ποιέω) *making mythic legends*, Plat. Rep. 377 B.

ΜΥ͂ΘΟΣ, ου, ὁ, *any thing delivered by word of mouth*, in telling, ordering, reminding, etc., and so, in its widest sense, *word, speech*, very freq. in Hom., both in sing. and plur.; ἔπος καὶ μῦθος, Od. 11, 561; opp. to ἔργον, Il. 9, 443; and so, *a mere word*, without the deed, μῦθον τελεῖν, to fulfil *a word*, make it deed, Od. 4, 777, etc.; so, μῦθος and ἔγχος are opposed, Il. 18, 252. The genit. after μῦθος, strictly refers to the subject or speaker, but sometimes to the object, μῦθος παιδός, *the story of*, i. e. *about* the son, for the usu. περὶ παιδός, Od. 11, 492, cf. Schäf. Soph. Ant. 11, and λόγος A. IV.—In special relations:—I. *a speech*, in the public assembly, Od. 1, 358, Hes. Op. 192.—II. *talk, conversation*, Od. 4, 214, 239, etc., usu. in plur. —III. *counsel, advice, a command, order*, also *a promise*, all these being delivered by word of mouth, Hom.: so also,—IV. *the subject of speech* or *talk, the thing* or *matter* itself, Od. 22, 289, etc.; cf. ῥῆμα.—V. *a resolve, purpose, design, plan*, Il. 1, 545, Od. 3, 140; 4, 676; because these imply *a talking over, debating*, cf. μυθέομαι II. —VI. *a telling*; also *the thing told, a tale, story*, Od. 3, 94; 4, 324, etc.: in Hom. just=the later λόγος, without distinction of *true* or *false*: this however appears plainly in Pind. O. 1, 47, N. 7, 34, after which μῦθος was regularly *the poetic*, and λόγος, *the historic* tale, cf. λόγος A. V. So, in Att. prose, μῦθος is usu. *a legend* or *tradition of the early Greek times before the dawn of history*, cf. Müller Proleg. zu einer wiss. Mythol. p. 59, sq.—2. *a professed work of fiction*, or *one which bears a fabulous character, a tale, story, fable*, e. g. Aesop's fables about beasts, Stallb. Plat. Phaed. 61 B, in which signf. λόγος was also used: *the plot* of a tragedy, Arist. Poët. 6, 8.—VII. *a saying, saw*, τριγέρων μῦθος τάδε φωνεῖ, Aesch. Cho. 314.—The Schol. on Od. 21, 71, says that μῦθος is Aeol. for μόθος, but v. Buttm. ad l., and cf. μυθιήτης: it is there used in signf. V. [Very late we find it μῦθος, Jac. A. P. p. lxiv., 416.]

†**Μῦθος**, ου, ὁ, *Mythus*, a garden at Syracuse, Silen. ap. Ath. 542 A.

Μῡθοτόκος, ον, (μῦθος, τίκτω) *fruitful in words* or *fables*, Nonn.

Μυθουργέω, -γημα, -γία, = μυθοποιέω, -ημα, -ια, Gramm.

Μῡθώδης, ες, (μῦθος, εἶδος) *legendary, fabulous*, Thuc. 1, 21, 22.

ΜΥΙ͂Α, ας, ἡ, Att. μύα (Phot.), *a fly*:—1. *the housefly*, Il. 4, 131.—2. *a stinging fly, horsefly*, Il. 2, 469; 16, 641.—3. *the carrion-fly* or *blue-bottle*, Il. 19, 25, 31; in prose μυῖα στρατιῶτις, also κύων, cf. Luc. Musc. Encom. 12. —II. μυῖα χαλκῆ, a game like *blindman's buff*, Ital. *mosca ceca*, cf. μυῖνδα. (Lat. *musca*, Sanscr. *makçika*, Germ. *Mücke*, our *midge.*)

†**Μυῖα**, ας, ἡ, *Myia* (*Musca*), pr. n., of several females, a poetess, a courtesan, a follower of Pythagoras, in Luc. Musc. Encom. 10-11.

Μυίαγρος, ου, ὁ, (μυῖα, ἄγρα) *fly-catcher*, name of an Elean god, Plin. 10, 28; cf. ἀπόμυιος.

Μυιάκῠνᾰ, ἡ, = κυνάμυια, Lob. Phryn. 689. [ᾰκ]

Μυΐδιον, ου, τό, dim. from μυῖα, M. Anton. 7, 3. [ῐ]

Μυϊκός, ή, όν, (μυῖα) *of* or *belonging to a fly.*

Μῠΐνδα παίζειν, *to play* at a game like *blindman's buff*; v. μυῖα II.

Μύϊνος, η, ον, (μῦς) *of* or *like mice*: *mouse-coloured.* [μῡῐ]

Μυιοειδής, ές, (μυῖα, εἶδος) *like a fly.*

Μυιοθήρας, ου, ὁ, (μυῖα, θηράω) *a fly-hunter.*

Μυιοκέφῠλον, ου, τό, (μυῖα, κεφαλή) a complaint in the eyes, in which the uvea protrudes *like a fly's head*: the form μυοκέφαλον, in Alex. Trall. is prob. false.

Μυιοσοβέω, ῶ, *to scare away flies.*

Μυιοσόβη, ης, ἡ, (μυῖα, σοβέω) *a fly-flap*, Menand. p. 175, Ael. N. A. 15, 14; cf. Lob. Paral. 374: hence of *a long beard*, Anth. P. 11, 156. Hence

Μυιοσόβης, ου, ὁ, *one who flaps away flies.*

Μυιοσόβιον, ου, τό, dim. from μυιοσόβη.

Μυιοσόβος, ον, (μυῖα, σοβέω) *flapping away flies*, Anth. P. 9, 764.

Μῠΐσκα, ἡ, dim. from μῦς II., *the small sea-muscle*, Lat. *mitulus*, Xenocr. Aquat. 96, Ath. 90 D: also, μυΐσκος, ὁ.

†**Μυΐσκος**, ου, ὁ, *Myiscus*, masc. pr. n., Polyb. 5, 82, 13.

Μυιώδης, ες, (μυῖα, εἶδος) *like flies*; also=μυίαγρος, Plin. 29, 6.

†**Μῠκάλη**, ης, ἡ, *Mycale*, a mountain and promontory on the Ionian coast of Asia Minor opposite Samos, now *Samsoun*, Il. 2, 869; Hdt.; etc.; v. Τρωγίλιον. [ᾰ] Hence

†**Μυκᾰλησίς**, ίδος, ἡ, fem. adj. *of Mycale*, Call. Del. 50: *of Mycalessus?* L. Dind. ap. Steph. Thes.: and wr. -λησσίς.

†**Μυκαλησός**, more correctly -ησσός, οῦ, ἡ, *Mycalessus*, a city of Boeotia, opposite Chalcis, Il. 2, 498; Thuc. 7, 29.—II. ὁ, a mountain near this city, Strab. p. 404.

Μῡκάομαι, fut. -ήσομαι, dep. mid., with Ep. aor. ἔμῠκον, Ep. perf. μέμῡκα:—strictly of oxen, like Lat. *mugire, to low, bellow*, ταῦρος μεμυκώς, Il. 18, 580; πόριες μυκώμεναι, Od. 10, 413; cf. Aesch. Supp. 351; so, comically of Hercules, ἔβλεψε δριμὺ κἀμυκᾶτο, Ar. Ran. 562:—then of things which make a hoarse or hollow sound, *to grate*, of doors, Il. 5, 749; 12, 460; of a shield struck by a spear, *to jar*, Il. 20, 260; of trees in a storm, *to roar*, Il. 21, 237, Hes. Op. 506: so of thunder, Ar. Nub. 292, cf. μύκημα, παραμυκάομαι; *to groan* from exertion, Ar. Vesp. 1488; of one blowing a conch, Theocr. 22, 75.—(Formed from the sound, like μῦ, μύζω, etc., and expressing the voice of oxen, as μηκάομαι, part. aor. μᾰκών, perf. μέμηκα, does of sheep.

†**Μυκέρινος**, ου, ὁ, *Mycerīnus*, son of Cheops, king of Aegypt, Hdt. 2, 129.

Μύκη, ἡ,=μύκησις, Ap. Rh. 4, 1285, ubi al. μυκή, but v. Schäf. Schol. Par. ad l. [ῡ]

Μῡκηθμός, οῦ, ὁ, (μυκάομαι) *a lowing, bellowing*, of oxen, Il. 18, 575, Od. 12, 265, Aesch. Fr. 146. (in plur.)

Μύκημα, ατος, τό, (μυκάομαι) *a lowing, bellowing*, Eur. Bacch. 691:—*the roar* of thunder, Aesch. Pr. 1062. [ῡ]

†**Μυκῆναι**, αἱ, v. sub Μυκήνη.

†**Μυκηνεύς**, έως, ὁ, *Myceneus*, son of Sparton, Paus. 2, 16, 4.

†**Μυκήνη**, ης, ἡ, *Mycēnē*, daughter of Inachus, after whom the city (sq.) was said to be named, Od. 2, 120.

Μῠκήνη, ης, ἡ, and **Μῠκῆναι**, ῶν, αἱ, *Mycenē, Mycenae*, an ancient Pelasgic city, superseded by the Doric Argos: Hom uses both sing., †Il. 4, 52†, and plur., †Il. 2, 569†, but mostly the latter, which prevails in Att.: Adv. Μυκήνηθεν, *from Mycene*, †Il. 9, 44.

†**Μυκηνίς**, ίδος, ἡ, fem. adj. from foreg., *of Mycenae*, ἡ M., *a Mycenean female*, Eur. Or. 1246.

Μυκηρόβας, v. sub μουκηρόβας.

Μύκηρος, Lacon. μουκ-, ὁ, *an almond-tree, almond*, cf. Ath. 53 B.

Μύκης, ητος, ὁ, and (in signf. I.) μύκης, ου, ὁ: (μῦκος, *mucus*):—*a mushroom*, Lat. *fungus*, from its shiny moist nature, Epich., Antiph. (Incert. 1), etc., ap. Ath. 60 B sq. (where are examples of both declensions).—II. *any knobbed round body*, shaped like a mushroom, as,—1. *the chape* or *cap at the end of a sword's scabbard*, Hdt. 3, 64, cf. Hecatae. p. 77.—2. *the snuff* of a lamp-wick, supposed to forebode rain, Ar. Vesp. 262, cf. Virg. G. 1, 392.—3. *a fleshy excrescence*, Foës. Oecon. Hipp.: also *an excrescence* on trees, Theophr. H. Pl. 4, 14, 3.—4. *the stump of a tree* cut down, Böckh Inscr. 1, p. 134. [ῠ]

Μύκησις, εως, ἡ,=μυκηθμός.

Μῡκητής, οῦ, Dor. μῡκᾱτάς, ᾶ, ὁ, (μυκάομαι) *a bellower*, Theocr. 8, 6.

Μυκητίας σεισμός, ὁ, an earthquake *with roaring under ground*, Arist. Mund. 4, 32.

Μῡκητικός, ή, όν, *apt* or *able to bellow.*

Μῠκήτῐνος, η, ον, (μύκης) *made of mushrooms*, Luc. Ver. H. 1, 16.

Μῡκήτωρ, ορος, ὁ, poet. for μυκητής, Nonn.

Μύκλα, ἡ, and μύκλος, ὁ, acc. to Hesych. *a black stripe* on the neck and feet of the ass.—II. μύκλος, also μύχλος, seems to have been an Aeol. form for μάχλος, and so = λάγνος, *lewd, lustful*, etc.: hence the Phocaeans called *a stallion-ass* μύχλος, and Lyc. 816 calls the ass μύκλος κάνθων: but, in 771, uses it of *a lewd man.*

†**Μύκοι**, ων, οἱ, *the Myci*, a Persian race, Hdt. 3, 93.

†**Μυκόνιος**, α, ον, *of Myconus, Myconian*, Ath. 7 F: appell. of a bald person, Strab. p. 487, v. sq.

Μύκονος, ου, ἡ, *Myconus*, one of the Cyclades, †now *Myconi*, Aesch. Pers. 885; Hdt. 6, 118:* the people of which were said to be all bald: hence proverb., μία Μύκονος, 'all alike.'† but Strab. p. 487 derives the prov. ὑπὸ μίαν Μύκονον, from the giants having been cast in a heap under this island, and applies it to authors confusedly blending things that were separate in nature. [ῠ].

Μῦκος, ὁ, Lat. *mucus, slime, phlegm,* etc.: also *a mushroom, a sponge,* cf. *μύξα* and *μύκης*.—II. as adj. *μῦκος* or *μυκός,=μυξώδης*, metaph. *stupid, silly,* like *βλέννος* and *κορυζῶν*, Lat. *fungus.*—The word is only in Gramm.

Μυκτήρ, ῆρος, ὁ, (*μύζω*) *the nose, snout,* Soph. Fr. 320: in plur. *the nostrils,* Hdt. 3, 87, Ar. Ran. 891: *an elephant's trunk,* elsewh. *προβοσκίς*, Arist. Part. An. 2, 16, 2:—*μ. λαμπάδος, a* lamp-*nozzle,* Ar. Eccl. 5.—II. from the use of the nose to express ridicule (cf. *μυκτηρίζω*) *a sneerer,* Timon ap. Diog. L. 2, 19. Hence

Μυκτηρίζω, *to turn up the nose* or *sneer at,* Lat. *naso adunco suspendere,* Lys. ap. Poll. 2, 78.—II. *to bleed at the nose,* Hipp. p. 1240. Hence

Μυκτήρισμα, ατος, τό, and *μυκτηρισμός, οῦ, ὁ, a turning up the nose, sneering; cheating,* Menand. p. 290: and

Μυκτηριστής, οῦ, ὁ, *a sneerer, mocker,* Ath. 182 A, 187 C.

Μυκτηρόθεν, (*μυκτήρ*) adv., *out of the nose,* Anth. P. 10, 75.

Μυκτηρόκομπος, ον, (*μυκτήρ, κόμπος*) *sounding from the nostril, πνεύματα μ.*, Aesch. Theb. 464.

Μύκων, ὁ, *the inner part of the ear,* Poll. (From *μυχός?*)

†Μυλαί, ῶν, αἱ, *Mylae,* a city of Sicily having a port, on northern coast, now *Milazzo,* Thuc. 3, 90. Hence

†Μυλαῖος, α, ον, Diod. S. and Μυλαΐτης, ὁ, Polyb., fem. *-ῖτις, of Mylae, Mylaean; τὸ Μυλαῖον πεδίον*, Polyb. 1, 9, 7, around Mylae.

Μῠλαῖος, ον, (*μύλη*) *of* or *working in a mill,* Anth. P. 9, 418.

Μῠλακρίς, ίδος, ὁ, *λᾶας*, *a millstone,* Anth. P. 5, 31.—II. a kind of *cockroach* in mills and bakehouses, Lat. *blatta pistrinorum,* Ar. Fr. 503, v. Meineke Plat. (Com.) Lac. 5.

Μύλακροι, ων, οἱ, *the grinders,* Lat. *dentes molares.* [ῠ]

Μύλαξ, ᾰκος, ὁ, (*μύλη*) *a millstone, any large round stone,* Il. 12, 161. [ῠ]

†Μύλᾰσα, ων, τά, *Mylasa,* an ancient city of Caria, residence of Hecatomnus, Hdt. 1, 171: hence Μυλασεύς, έως, ὁ, *of Mylasa,* Anth. P. 9, 671. [ῠ]

†Μυλάων, οντος, ὁ, *Mylaon,* a river of Arcadia, Paus. 8, 36, 1.

Μῠλεργάτης, ου, ὁ, (*μύλη, ἐργάτης*) *a miller,* Anth. P. 7, 394. [ᾰ]

Μῠλεύς, ὁ, epith. of Jupiter, *the guardian of mills,* Lyc. 435: from

Μύλη, ης, ἡ, (*μύω, μύζω*, v. *μύλλω* fin.): *a mill,* Lat. *mŏla,* Od. 7, 104; 20, 106, where handmills turned by women are meant.—II. *the nether millstone,* Ar. Vesp. 648.—III. *barley coarsely ground* for use at sacrifices, Lat. *mola salsa,* in Hom. *οὐλαί*.—IV. *the knee-pan,* Hipp. p. 411, Arist. H. A. 1, 15, 5.—V. *a hard formation* in a woman's womb, Pliny's *mola uteri,* Hipp. p. 618, Arist. H. A. 10, 7, 2.—VI. in plur., *the grinders,* Lat. *dentes molares,* Galen.

Μῠλήκορον, ου, τό, (*μύλη, κόρος*) *a broom for cleaning a mill.*

†Μύλης, ου, ὁ, *Myles,* son of Lelex, inventor of mills, Paus. 3, 1, 1.

†Μυλητίδαι, ῶν, οἱ, *the Myletidae,* a faction of Syracuse, *from Mylae,* Thuc. 6, 5.

Μῠλήφᾰτος, ον, (*μύλη, φάω, πέφαμαι*) *bruised in a mill,* Od. 2, 355.

Μῠλίας, ου, ὁ,=*μύλη* II, Plat. Hipp. Maj. 292 D; so, *μ. λίθος*, Strab.

Μῠλῐάω, ῶ, *to gnash* or *grind the teeth,* only in Hes. Op. 528, part. *λυγρὸν μυλιόωντες*. (From *μύλη*: perh. akin to *μυλλός*, cf. *μύλλω* fin.)

Μῠλικός, ή, όν, (*μύλη*) *of, belonging to a mill,* N. T.—II. *useful for the grinders.*

Μῠλίτης, ου, ὁ, late form for *μυλίας*.—II. *μ. ὀδούς, a grinder.*

†Μύλιττα, ἡ, appell. of Venus among the Assyrians, Hdt. 1, 131.

Μυλλαίνω, (*μυλλός*) *to distort the mouth, to make mouths* or *mock at,* like *σιλλαίνω*: cf. *μύλλω*, also *ἀπομυλλ-, διαμυλλ-*.

Μυλλάς, άδος, ἡ, *a prostitute:* v. *μύλλω* II. 2, *μυλλός, ὁ*.

†Μυλλεύς, έως, ὁ, *Mylleus,* masc. pr. n., Arr. Ind. 18, 6.

†Μυλλίας, ου, ὁ, *Myllias,* a pupil of Pythagoras from Crotona, Ael. V. H. 4, 17.

Μυλλίζω,=*μυλλαίνω*, Gramm.

Μύλλον, ου, τό, also *μύλλος, τό, a lip.* (Akin to *μύω, μύλλω.*)

Μυλλός, όν, (*μύλλω*) *distorting the lips* or *mouth:* hence in genl. *awry, crooked.*

Μυλλός, οῦ, ὁ, *pudenda muliebria,* ap. Ath. 647 A: cf. *μύλλω* II. 2.

Μύλλος, ου, ὁ, *an eatable sea-fish,* not the Lat. *mullus,* Ar. Fr. 365: brought salted from the Black sea, Galen. Alim. 3; but also found in the Danube, Ael. N. A. 14, 23; also *μύλος* [ῠ], Opp, H. 1, 130:—when of large size said to have been called *πλατίστακος*, cf. Dorio ap. Ath. 118 C, D.

Μύλλω, (*μύω*) *to murmur with closed lips, mutter,* in this signf. only in Gramm.—II. *to crush, pound,* Lat. *molere:* hence, also like *molere, to have sexual intercourse with* a woman, c. acc., Theocr. 4, 58; cf. *μυλλός, ὁ, μυλλάς*. (The use of this word makes it possible that *μύλη, μυλιάω* belong to the root *μύω, μύζω.*)

Μῠλόδους, δοντος, ὁ, *a grinder,* Lat. *dens molaris.*

Μῠλοειδής, ές, (*μύλη, εἶδος*) *like a mill* or *millstone, πέτρος*, Il. 7, 270.—II. *of a mill, λίθος*, a millstone.

Μῠλόεις, εσσα, εν,=foreg.: *made of a millstone,* Nic. Th. 91.

Μῠλοεργής, ές, (*μύλη, *ἔργω*) *worked in a mill, ground,* Nic. Al. 563 (550).

Μῠλόκλαστος, ον, (*μύλη, κλάω*) *broken, ground in a mill.*

Μῠλοκόπος, ον, *chiselling a millstone.*

Μῠλοκόρος, ον, *brushing* or *cleaning a mill.*

Μύλος, ου, ὁ,=*μύλη, a mill,* Plut. 2, 830 D.—2. *a millstone,* Anth. P. 11, 253.—3. *a grinder,* Lat. *dens molaris,* Artemid.—II. poet. for *μύλλος*, q. v.

Μῠλουργός, όν, (*μύλη, *ἔργω*) *making millstones,* Lat. *siliciarius.*

Μῠλόομαι, as pass. (*μύλη* V) *to become an abortion,* Hipp.

Μῠλώδης, ες,=*μυλοειδής*.

Μῠλωθρέω, ῶ, (*μυλωθρός*) *to grind.*

Μῠλωθρικός, ή, όν, (*μύλωθρος*) *fit for a miller* or *a mill,* Plut. 2, 159 D.

Μῠλωθρίς, ίδος, fem. of *μύλωθρος*, *the maid of the mill,* name of a play of Eubulus.

Μύλωθρος, ου, ὁ, not *μυλωθρός*, Jac. A. P. p. 246: (*μύλη*):—*a miller, a master-miller,* who keeps slaves to work his mill, Dinarch. 93, 9, Dem. 1251, 5.—II. as adj., *belonging to a mill* or *miller.*

Μῠλών, ῶνος, ὁ, (*μύλη*) *a place for a mill, a mill-house,* Lat. *pistrinum,* Thuc. 6, 22: *βάλλειν εἰς μ.*, Lat. *detrudere in pistrinum,* to condemn (a slave) to work the *mill,* Eur. Cycl. 240; so, *εἰς τὸν μ. ἐμπεσεῖν*, Lys. 93, 25; *ἐν τῷ μ. εἶναι*, Dem. 1111, 27, cf. Ruhnk. Ep. Cr. p. 208.

†Μύλων, ωνος, ἡ, *Mylon,* a city of Aegypt, Ath. 337 C.

Μῠλώνιον, ου, τό, dim. from *μυλών*, Eccl.

Μῠλωρός, όν, (*μύλη, οὖρος*) *watching the mill; looking after a mill.*

Μῦμα, ατος, τό, *meat chopped up with blood, cheese, honey, vinegar, and herbs,* Epaenet. ap. Ath. 662 D.

Μῦμαρ, ατος, τό, Aeol. for *μῶμαρ, μῶμος*. Hence

Μῡμᾰρίζω, Aeol. for *μωμάομαι*.

Μῦμος, ὁ, Aeol. for *μῶμος*.

Μυνδός, όν, (*μύω, μύζω*) *dumb,* Lat. *mutus,* Call. Fr. 260; cf. *μύδος*.

†Μύνδος, ου, ὁ, *Myndus,* a small city of the Dorians in Caria, Strab. p. 611.

Μύνη, ης, ἡ, *an excuse, pretence, μὴ μύνῃσι παρέλκετε*, do not put it off *by excuses,* Od. 21, 111. (Μύνη with its verb *μύνομαι* belongs to *ἀμύνω*, to which Buttm. well refers *munio, moenia:* hence strictly *a guard, defence.*) [ῡ]

†Μύνης, ητος, ὁ, *Mynes,* son of Euenus of Lyrnessus, husband of Briseïs, Il. 2, 692; 19, 295–6.

†Μυνίσκος, ου, ὁ, (Χαλκιδεύς), *Myniscus,* a tragic actor, Plat. (Com.) Syrph. 3.

Μυννάκια, τά, a sort of *shoe,* from Μύννακος their maker.

Μυννακόομαι, dep., *to wear μυννάκια.*

†Μυννακός, οῦ, ὁ, *Mynnacus,* masc. pr. n., Ath. 351 A.

Μύνομαι, dep.,=*ἀμύνομαι* (cf. *μύνη*): *to put off,* Alcae. 48. [ῡ]

Μύξᾰ, ης, ἡ, (*μύσσω*) *the discharge from the nose, snivel, phlegm,* Lat. *mucus,* Hes. Sc. 267, in plur.: the Att. prefer *κόρυζα*; cf. *μῦκος, μύκης*.—II. in pl.=*μυκτῆρες, the nostrils,* Soph. Fr. 110.—2. *a lamp-nozzle,* Call. Ep. 59.

Μύξα, τά, a kind of *plum,* acc. to Sprengel *cordia myxa.*

Μυξάζω, (*μύξα, ἡ*) *to be slimy* or *mucous.*

Μυξάριον, ου, τό, dim. from *μύξα, ἡ*, M. Anton. 4, 48.—2. dim. from *μύξα τά*, Diod. [ᾰ]

Μυξητήρ, ῆρος, ὁ,=*μυξωτήρ*, susp.

Μυξῖνος, ου, ὁ, a smooth sea-fish, as if *slime-fish:* a sort of *κεστρεύς*, Lat. *mugil,* Hices. ap. Ath. 306 E: also written *μάξεινος*.

Μυξοποιός, όν, (*μύξα, ἡ, ποιέω*) *making slime* or *snivel,* Hipp. p. 1222.

Μύξος, ου, ὁ, Arist. ap. Ath. 306 F;—*μύξων* being the reading in Arist.

Μύξος, ὁ,=*μυοξός*; dub.

Μυξώδης, ες, (*μύξα, ἡ, εἶδος*) *like mucous, slimy,* Arist. H. A. 3, 5, 6, etc.

Μύξων, ωνος, ὁ,=*μυξῖνος*, Arist. H. A. 6, 17, 3.

Μυξωτήρ, ῆρος, ὁ,=*μυκτήρ, a nose, nostril,* Hdt. 2, 86, Sext. Emp. p. 33, in plur.;—in sing., Hipp. p. 468.

Μῠοβατρᾰχομᾰχία, ας, ἡ,=*βατραχομυομαχία*.

Μῠογᾰλέη, ης, ἡ, contr. *μῠογᾰλῆ*, =*μυγαλῆ*, q. v.

Μυοδόχος, ον, Ion. *-δόκος*, (*μῦς, δέχομαι*) *receiving* or *concealing mice,* Nic. Th. 795, [where ῠ in arsis.]

Μῠοθήρας, ου, ὁ, (*μῦς, θηράω*) *a mouse-catcher,* Arist. H. A. 9, 6, 9. Hence

Μυοθηρέω, ῶ, *to catch mice,* Strab. p. 165.

Μῠόκοπρος, ου, ἡ, *mouse-dung.*

Μῠοκτόνος, ον, (*μῦς, κτείνω*) *mouse*

killing, Batr. 159: ὁ μ., a plant, a kind of *aconite*, Nic. Al. 36.

Μῠομᾰχία, ας, ἡ, (μῦς, μάχη) *a battle of mice*, Plut. Ages. 15.

†Μυόννησος, ου, ἡ, (μῦς, νῆσος) *Myonnesus*, a promontory of Ionia with a city of same name, now *Hypsili-bounos*, Thuc. 3, 32.—2. a small island near Thrace, Strab. p. 435.

†Μυονεῖς, έων, οἱ, *the Myonians, inhab. of Myonia*, v. sq., Thuc. 3, 101.

†Μυονία, ας, ἡ, or Μυωνία, *Myonia*, a city of the Locri Ozolae, Paus. 10, 38, 8.

Μῠοξός, οῦ, ὁ, also written *μυωξός*, *the dormouse*, Opp. †Cyn. 2, 585, 574.

Μῠοπάρων, ωνος, ὁ, *a light pirate boat*, Plut. Anton. 35; *myoparo* in Cic. Verr. Act. 2, 1, 34.

†Μυὸς ὅρμος, ὁ, *Myosormus* (*mouse-station*), on the coast of the Arabian gulf, later Ἀφροδίτης ὅρμος, Strab. p. 769.

Μῠοσωτίς, ίδος, ἡ,=sq., the plant *mouse-ear*, *forget-me-not*, Lat. *myosotis*, Diosc. 2, 214: al. divisim *μυὸς ὠτίς*.

Μῠόσωτον, ου, τό, a different species from foreg., Diosc. 2, 214; al. divisim *μυὸς οὔς*.

Μῠότρωτος, ον, (μῦς IV, τιτρώσκω) *hurt in the muscles*, Diosc. 1, 68.

Μῠουρία, ας, ἡ, *a being μύουρος*.

Μῠουρίζω, *to be μύουρος*.

Μύουρος, ον, (μῦς, οὐρά) *mouse-tailed*, i. e. *ending in a point*, *curtailed*, *small*, Arist. Part. An. 3, 1, 13; of plays, Id. Poët. 26, 13:—but *μείουρος* is a v. l. in Rhet. 3, 9, 6.—II. ἡ μ., a plant, *mouse-tail*, Lat. *myosurus*. [ῠ]

†Μυοῦς, οῦντος, ἡ, *Myus*, an Ionian city of Caria on the Maeander, Hdt. 1, 142. Hence

†Μυούσιος, α, ον, *of Myus*, οἱ Μ., *the inhab. of Myus*, Hdt. 6, 8.

Μῠοφόνος, ον, (μῦς, φονεύω) *mice-killing*:—ὁ μ., an umbelliferous plant, Theophr. H. Pl. 6, 2, 9.

Μῠόχοδον, ου, τό, (μῦς, χέζω) *mouse-dung*, Theophr. H. Pl. 5, 4, 5, in plur.

Μῠόχοδος γέρων, old *mouse-dung*, an abusive name in Menand. p. 153.

†Μύρα, ας, ἡ, and ων, τά, *Myra*, a city of Lycia, Strab. p. 666: N. T. Act. 27, 5.

Μύραινα, ης, ἡ, (μύρος) Lat. *muraena*, *a sea-eel* or *lamprey*, held to be a great delicacy, Epich. p. 44, Ar. Ran. 745: coupled with ἔχιδνα as *a sea-serpent*, Aesch. Cho. 994, Ar. Ran. 475; also *σμύραινα*, Plat. (Com.) Symm. 6. [μῡ, Epich. l. c.]

Μῠράκοπον, ου, τό, (μύρον, ἄκοπος) *a sweet cordial* or *unguent mixed with myrrh*. [ᾰ]

Μῠράλειπτρον, ου, τό, *a box for unguents*. [ᾰ]

Μῠρᾰλοιφέω, ῶ, *to rub with sweet oils*, Lob. Phryn. 571.

Μῠρᾰλοιφία, ας, ἡ, (μύρον, ἀλοιφή) *a rubbing with sweet oils*, Plut. 2, 662 A.

Μῠράφιον, ου, τό, dim. from *μύρον*, Arr. Epict. 4, 9, 7: ubi Schweigh. *μυραλείφιον*. [ᾰ]

Μῠρεψία, ας, ἡ, *a boiling* or *preparing of unguents*, Arist. Insomn. 2, 13: and

Μῠρεψικός, ή, όν, *belonging to the preparation of unguents*, Hipp.: ἡ -κή (sc. τέχνη), Lys. Fr. 2, 2, Arist. Eth. N. 7, 12, 6: from

Μῠρεψός, όν, (μύρον, ἕψω) *boiling*, *preparing sweet oils* or *unguents*, Critias 58, Arist. M. Mor. 2, 7, 30.

Μῠρηρός, ά, όν, (μύρον) *of sweet oil*, τεῦχος, Aesch. Fr. 166; λήκυθος, Ar. Fr. 8.

Μῡρῐᾰγωγέω, ῶ, *to convey ten thousand*, Dinarch. ap. Poll. 4, 165: from

Μῡρῐᾰγωγός, όν, (μυρίος, ἄγω)=*μυριοφόρος* (q. v.), Strab. p. 151.

Μῡριάκις, adv., (μυρίος) *ten thousand times*, *numberless times*, Ar. Nub. 738, Ran. 63, Plat. Legg. 677 D. [ᾰ]

Μῡριάμφορος, ον, *holding ten thousand measures*. (ἀμφορεῖς); cf. *μυριοφόρος*: metaph., ῥῆμα μ., Ar. Pac. 521.

†Μυριανδρικός, ή, όν, *of Myriandrus*, *Myriandrian*, ὁ Μ. κόλπος, Hdt. 4, 38.

Μῡρίανδρος, ον, (μύριοι, ἀνήρ) *containing ten thousand men* or *inhabitants*, πόλις, Isocr. 286 E, Arist. Pol. 2, 8, 2.

†Μῡρίανδρος, ου, ἡ, *Myriandrus*, a city of Syria on the borders of Cilicia, Xen. An. 1, 4, 6.

Μῡριάρχης, ου, ὁ,=sq., Hdt. 7, 81.

Μῡρίαρχος, ου, ὁ, (μύριοι, ἄρχω) *commander of ten thousand men*, Xen. Cyr. 3, 3, 11, etc.

Μῠριάς, άδος, ἡ, (μύριοι) Att. gen. plur. *μυριαδῶν* (v. Choerob. 2, p. 458):—*the number of* 10,000, *a myriad*, Hdt. 2, 30, etc.: when *μυριάς*, *μυριάδες* are used absol. of money, *δραχμῶν* must be supplied; when of corn, *μεδίμνων*, as in Hdt. 3, 91:—as adj., *φύστις μυριὰς ἀνδρῶν*, Aesch. Pers. 927.

Μῡρῐᾰχοῦ, adv., *in ten thousand places*, Eust.

Μῠρίδιον, ου, τό, dim. from *μύρον*, Ar. Fr. 441. [ῐ]

Μῡριέλικτος, ον, *with countless folds* or *windings*.

Μῡριετής, ές, gen. έος, also *μυριέτης*, ου, ὁ, (μυρίος, ἔτος):—*lasting ten thousand years*: *of countless years*, *χρόνος*, Aesch. Pr. 94, Plat. Epin. 987 A.

Μῠρίζω, (μύρον) *to rub with ointment*, *anoint*, Alcae. 39, Ar. Pl. 529.

Μῠρίκη, ης, ἡ, Lat. *myrīca*, a shrub esp. thriving in marshy ground, *the tamarisk*, Il., and Hdt. [ρῐ, Il. 10, 466, 467; 21, 18, H. Hom. Merc. 81; but ρῑ, Il. 21, 350, and so usu. in later poets, and in Lat.] Hence

Μῠρῑκίνεος θάμνος, ὁ, a *tamarisk* bush, Leon. Tar. 11. [κῐ] and

Μῠρίκῐνος ὄζος, ὁ, a *tamarisk* bough, Il. 6, 39. [ρῑ]

Μῠρῑκώδης, ες, *like the tamarisk*.

†Μῠρίνα or Μύρῑνα, ἡ, Ep. Μῠρίνη, *Myrīna*, a port of Aeolis on the coast of Asia Minor, Hdt. 1, 149.—2. a city of Lemnos, Ap. Rh. 1, 604: hence Μυριναῖοι, οἱ, *the Myrinēans*, Hdt. 6, 140.—II. daughter of Teucer, wife of Dardanus, Il. 2, 814: acc. to Strab. p. 573 an Amazon: cf. *Βάτεια*.

†Μυριναῖος, α, ον, *of Myrina*, *Myrīnēan*, v. foreg. I. 2.

Μῠρίνη, ης, ἡ,=*μυῤῥίνη*, *μυρσίνη*. [ῐ]

Μυρίνης (sc. οἶνος), ὁ, also written *μυῤῥίνης*, *a sweet wine* much used by the Roman women, Lat. *potio murrhina* or *murrata*, Diphil. ap. Ath. 132 D, Ael. V. H. 12, 31: prob. wine flavoured with *μύῤῥα*, or rather with *μύρον*, Meineke Stratt. Phoen. 1. [However in l. c. it is *μῠρῐνης*.]

Μύρινος, ου, ὁ, a sea-fish, also *μαρῖνος*, Arist. H. A. 8, 19, 5. [ῠ]

Μῡριόβοιος, ον, (μύριοι, βοῦς) *with ten thousand oxen*, Anth. P. 9, 237.

Μῡριόγρᾰφος, ον, (μύριοι, γράφω) *written ten thousand times*, Eccl.

Μῡριόδους, όδοντος, ὁ, ἡ, (μυρίος, ὀδούς) *having infinite*, i. e. *huge teeth*, ἐλέφας, Anth. P. 9, 285.

Μῡριόκαρπος, ον, (μυρίος, καρπός) *with countless fruit*, Soph. O. C. 676.

Μῡριόκρᾱνος, ον, (μυρίος, κρᾶνον) *many-headed*, κύων, Eur. H. F. 419.

Μῡριόλεκτος, ον, (μυρίος, λέγω) *said ten thousand times*, Xen. Hell. 5, 2, 17.

Μῡριόμμᾰτος, ον, (μυρίος, ὄμμα) *ten-thousand-eyed*.

Μῡριόμορφος, ον, (μυρίος, μορφή) *of countless shapes*, of Bacchus, etc., Anth. P. 9, 524, 525.

Μῡριόμοχθος, ον, (μυρίος, μόχθος) *of countless labours*, Anth. Plan. 91.

Μῡριόναυς, αος, ὁ, ἡ, (μυρίος, ναῦς) *with countless ships*, Anth. P. 7, 237.

Μῡριόνεκρος, ον, (μυρίος, νεκρός) *where thousands die*, μάχη, Plut. Alex. 1.

Μῡριοντάκις, adv.,=*μυριάκις*, formed after *ἑκατοντάκις*. [ᾰ]

Μῡριοντάρχης, ου, ὁ,=*μυρίαρχος*.—so, *μῡριόνταρχος*, ου, ὁ, Aesch. Pers. 314. [Ibid. 994, *μυριοντ-* must be pronounced as a dissyll.]

Μῡριοπάλαι, adv., *time out of mind*. cf. *τριςμυρ-*. [ᾰ]

Μῡριοπλάσιος, ον,=sq., c. gen., Arist. Eth. N. 7, 6, 7. Adv. *-ίως*.

Μῡριοπλᾰσίων, ον, gen. ονος, *ten thousand fold*: *infinitely more than*, used like a compar., either c. gen., or foll. by ἤ, Xen. Oec. 8, 22. [ᾰ]

Μῡριόπλεθρος, ον, (μυρίος, πλέθρον) *of immense extent*, Diod.

Μῡριοπληθής, ές, (μυρίος, πλῆθος) *countless*, *infinite*, Eur. I. A. 572, Anaxandr. Prot. 1, 9.

Μῡριόπους, ὁ, ἡ, -πουν, τό, (μύριοι, πούς) *ten-thousand-footed*, *many-footed*, —II. *ten thousand feet long* or *broad*, Theophr.

ΜΥΡΙ´ΟΣ, *α*, *ον*, *numberless*, *countless*, strictly of number, and then usu. in plur., as mostly in Hom., yet not rare in sing., *μυρίον χέραδος*, Il. 21, 320; *αἷμα*, Valck. Phoen. 1480; *χαλκός*, Pind. N. 10, 84; *χρυσός*, Theocr. 16, 22: strengthd., *μάλα μυρίοι*, Od. 17, 422; 19, 78: then also,—2. like *πολύς*, of size, *huge*, *vast*, *measureless*, *immense*, *infinite*, *μυρίος ὦνος*, *a vast* price, Od. 15, 452; *πένθος*, *ἄχος μυρίον*, *infinite* sorrow, Il. 18, 88; 20, 282; *μυρία ἄλγεα*, *κήδεα*, Il., etc.; *μ. κέλευθος*, *an endless* journey, Pind. I. 4, 2.—This mostly in poetry, but also in Ion. prose, *μυρίη ὄψις*, *all kinds of* sights, Hdt. 2, 136; *μ. κακότης*, 6, 67, *θῶυμα*, 2, 148; and even in Plat., *μ πενίη*, *διαφορότης*, *ἐρημία*, Apol. 23 B, Phil. 13 A, Legg. 677 E. —3. of time, *very long*, *endless*, *μυρίος χρόνος*, Pind. I. 5, 36, Soph. 397, 617; cf. *μυριετής*.—4. *μυρία* as adv., *much*, *immensely*, *incessantly*, *μ. κλαίειν*, Anth. P. 7, 374. cf. 12, 169.—5. *μυρίῳ βέλτιον*, *μ. κάλλιον*, *infinitely* better, Plat. Rep. 520 C, Tim. 33 B; *μυρίῳ* or *μυρίον διαφέρειν*, to differ *infinitely*, Id. Polit. 272 C, Theaet. 166 D.—II. as a definite numeral, *μύριοι*, *αι*, *α*, *ten thousand*, the greatest number in Greek expressed by one word: in this sense first in Hes. Op. 250, then oft. in Hdt., and mostly in prose. In some few military phrases we find it in singul., *ἵππος μυρίη*, 10,000 horse, Hdt. 1, 27; 7, 41; *ἀσπὶς μυρία*, Xen. An. 1, 7, 10; cf. *ἵππος*, *ἀσπίς*:—*οἱ Μύριοι*, *the Ten Thousand*, an assembly of the Arcadians, Schneid. Xen. Hell. 7, 1, 38.—Acc. to the Gramm., *μυρίος* (parox.) is the *indefinite*, *μύριος* (proparox.) the *definite number*: yet this is comparatively a late distinction. Buttm. Ausf. Gr. § 70 Anm. 15. (As the orig. notion is indef., not numerical, it is no doubt akin to Lat. *multus*, and still nearer to Gael. *mohr*, *great*, v. Pott.)

Μῡριοστύς, ἡ,=*μυριοστός*, dub.

Μῡριοστημόριον, ου, τό, (μυριοστος, μόριον) *the* 10,000*th part*, Arist. de Sens. 6, 6.

Μῡριοστός, ή, όν, (μύριοι) *the* 10,000*th*, μέρος, μοῖρα, Ar. Lys. 355, Thesm. 555: μ. ἔτος, 10,000 *years hence*, Plat. Legg. 656 E.

Μῡριοστύς, ύος, ἡ, (μύριοι) *a body of ten thousand*, Xen. Cyr. 6, 3, 20.

Μῡριοτευχής, ές, (μύριοι, τεῦχος) *with ten thousand armed men*, Seidl. Eur. I. T. 139.

Μῡριότης, ητος, ἡ,=μυριάς, LXX, cf. Lob. Phryn. 662.

Μῡριότρητος, ον, (μυρίος, τιτράω, τρήσω) *with numberless holes*, ἄγγεα, *honeycombs*, †Pseudo-Phocyl. 162.

Μῡριοτρόφος, ον, *feeding* or *maintaining ten thousand.*

Μῡριόφθαλμος, ον, *with countless eyes.*

Μῡριόφῐλος, ον, (μυρίος, φίλος) *with numberless friends*, Themist.

Μῡριοφόρος, ον, (μύριοι, φέρω) *of ten thousand talents burden*, ναῦς, Thuc. 7, 25: as Lob. Phryn. 663 well explains it. He conjectures μυριάμφορος (q. v.), but the form μυριοφόρος occurs in Strabo, as also the equiv. μυριαγωγός,—which is not considered so good by the Atticists.

Μῡριόφορτος, ον,=foreg., Anth. P. 10, 23.

Μῡριόφυλλον, ου, τό, a water-plant, prob. *myriophyllum spicatum*, Diosc. 4, 115: from

Μῡριόφυλλος, ον, (μυρίος, φύλλον) *with numberless leaves.*

Μῡριόφῡλος, ον, (μυρίος, φῦλον) *of ten thousand kinds*, Opp. H. 1, 626.

Μῡριόφωνος, ον, (μυρίος, φωνή) *with ten thousand voices*, Anth.

Μῡριοχαύνη, ης, ἡ, *an infinitely affected* woman, ap. Galen.; cf. Lob. Paral. 463.

Μῡρίπνοος, ον, contr, -πνους, ουν, =μυρόπνοος, Anth. P. 9, 6, etc.; cf. Lob. Phryn. 665.

Μῡρίς, ίδος, ἡ, (μύρον) *a box for unguents.*—II.=μυῤῥίς.

Μύρισμα, ατος, τό, *an ointment, unction*, like μύρωμα. [ῠ]

Μῡρισμός, οῦ, ὁ, *an anointing*, Ath. 547 F.

Μῡριστικός, ή, όν, *fit for anointing.*

†Μυριχίδης, ου, ὁ, *Myrichides*, an Athenian archon, Diod. S. 12, 29.

Μῡριώνῠμος, ον, (μυρίος, ὄνομα) *of countless names*, Ἶσις, Plut. 2, 372 E.

Μῡριωπός, όν, (μυρίος, ὤψ)=μυριόφθαλμος, Aesch. Pr. 569.

†Μύρκανος, ου, ὁ, *Myrcanus*, a Carthaginian, Polyb. 7, 9, 1.

†Μυρκίνιος, α, ον, *of Myrcinus, Myrcinian*, οἱ M., Thuc. 5, 6.

†Μύρκῑνος, ου, ἡ, *Myrcīnus*, a region of Thrace on the Strymon inhabited by the Edoni, hence called ἡ Ἠδωνίς, Hdt. 5, 11.—II. a city of foreg., built by Histiaeus of Miletus, Thuc. 4, 107.

†Μυρλεᾶτις, ιδος, ἡ, fem. adj., *of Myrlea*, ἡ M. (sc. χώρα), *the territory of M.*, Strab.

†Μύρλεια, ας, ἡ, *Myrlēa*, a city of Bithynia, the later Apamea, Strab. p. 563.

Μύρμαξ, ᾱκος, ὁ, Dor. for μύρμηξ, Theocr.

Μυρμηδών, ῶνος, ὁ, *an ant's nest*: also *an ant*, Dor. word.

Μυρμηκάνθρωποι, οἱ, *ant-men*, a play of Pherecrates.

Μυρμήκειος, ον, (μύρμηξ) *like an ant*:—τὸ μ., a *poisonous spider*, Nic. Th. 747.

Μυρμήκια, τά, and μυρμηκίαι, αἱ, *warts on the palms* of the hands *and soles* of the feet, Lat. *formicationes*, differing from ἀκροχορδόνες, which have a neck, while μυρμήκια grow directly from the skin.

Μυρμηκιά, ᾶς, or (as Bekk.) μυρμηκία, ας, ἡ, (μύρμηξ) *an ant's nest*, Arist. H. A. 4, 8, 27: hence *a throng of people, a crowded lecture-room*, ap. Hesych.—II. metaph., μυρμηκίαι ἐκτράπελοι in Pherecr. Χειρ. 1, 23, are *perverse conceits of a harp-player* or *singer*, who runs up and down the notes, in and out and all ways, *like a nest of ants*; cf. Meineke ad l.; so Ar., Thesm. 100, calls similar embellishments of poetry μύρμηκος ἀτραποί.

Μυρμηκίας λίθος, ὁ, a precious stone *with wart-like lumps* (μυρμήκια) *upon it*, Plin. 37, 10.—II. χρυσὸς μ., the gold *got up from Indian ant hills*, cf. Hdt. 3, 102.

Μυρμηκίασις, ἡ,=sq.

Μυρμηκιασμός, οῦ, ὁ, *a breaking out of warts*: from

Μυρμηκιάω, ῶ, (μυρμήκια) *to have warts, feel an itching*, LXX.

†Μυρμηκίδης, ου, ὁ, *Myrmecides*, an artist of Miletus, Ael. V. H. 1, 17.

Μυρμηκίζω, (μύρμηξ) *to feel as if ants were creeping about one.*

Μυρμήκιον, ου, τό, dim. from μύρμηξ:—cf. μυρμήκειος.

†Μυρμήκιον, ου, τό, *Myrmecium*, a Scythian city on the Cimmerian Bosporus, Strab. p. 310.

Μυρμηκίτης, ου, ὁ, a precious stone *with things like ants inside it*, like amber, Plin. 37, 11.

Μυρμηκόβῐος, ον, *living an ant's life*, Eust.

Μυρμηκοειδής, ές, *like ants.*

Μυρμηκολέων, οντος, ὁ, (μύρμηξ, λέων) *the ant lion*, in LXX., a name variously interpreted, v. Bochart Hierozoïc. 2, p. 813.

Μυρμηκώδης, ες,=μυρμηκοειδής: also, *full of warts*, Marc. Sid.

ΜΥ΄ΡΜΗΞ, ηκος, ὁ, *the ant*, Lat. *formica*, first in Hes. Fr. 22, 5; 37, 4: (a form μύρμος is quoted by Hesych.): the winged male was called νύμφη.—On μυρμηκὸς ἀτραποί, v. sub μυρμηκιά.—II. *a beast of prey* in India, some think of the lion, others of the dog tribe, Hdt. 3, 102.—III. *a hidden rock* in the sea, Lyc. 878; cf. χοιράς: esp. a cliff on the Thessalian coast between Sciathus and Magnesia, Hdt. 7, 183.—IV. a sort of *gauntlet* or *cestus* with metal studs or nails *like warts* (μυρμήκια) on it, Christod. Ecphr. 225. (Μύρμηξ is the same word as Lat. *f-ormīc-a.*)

†Μύρμηξ, ηκος, ὁ, *Myrmex*, masc. pr. n., an Athenian, Ar. Ran. 1506.—II. v. foreg. III.

Μυρμῐδόνες, ων, οἱ, *the Myrmidons*, a warlike people of Thessaly, formerly in Aegina, the subjects of Peleus and Achilles, †Il. 1, 180, etc.

†Μυρμιδών, όνος, ὁ, *Myrmidon*, son of Jupiter and Eurymedusa, Ap. Rh. 1, 56.—II. *a Myrmidon*, v. Μυρμιδόνες.

Μῠροβάλᾰνος, ου, ἡ, also βάλανος μυρεψική, Lat. *glans unguentaria, palma unguentariorum*, perh. *the Behen nut, Guilandina moringa*, whence was extracted a scentless oil (βαλάνινον ἔλαιον), used in mixing unguents, Diosc.—II. μυροβάλανοι, οἱ, the fruit of the *Phyllanthus emblica*, modern Greek. [ᾰ]

Μῠροβᾰφής, ές, (μύρον, βάπτω) *dipped in perfumed oil*, Clem. Al.

Μῠροβλῠσία, ας, ἡ, *the bubbling out of perfumed oil*: from

Μῠροβλύτης, ου, ὁ, (μύρον, βλύω) *flowing with unguent.* [ῠ]

Μῠροβόστρῠχος, ον, *with perfumed locks*, v. l. for sq.

Μῠροβότρῠς, υ, gen. υος, (μύρον, βότρυς)=foreg., Mel. 105.

Μῠροβρεχής, ές, (μύρον, βρέχω) *wet with unguent*, LXX.

Μῠρόεις, εσσα, εν, (μύρον) *anointed*, βόστρυχος, Anth. P. 6, 234.

Μῠροθήκη, ης, ἡ, *a box for unguent.*

Μῠροθήκιον, ου, τό, dim. from foreg., Cic. Att. 2, 1, 1.

Μῡρολογέω, ῶ, v. μύρω, fin.

Μύρομαι, Hom., and Hes., v. sub μύρω. [ῡ]

ΜΥ΄ΡΟΝ, ου, τό, *any sweet juice distilling from plants*, and used for unguents or perfumes, derived from μύρω by the ancients; or, acc. to Ath., from μύῤῥα, *myrrh-oil*;—but the word is prob. of foreign origin:—usu., *any prepared unguent* or *sweet oil*, Lat. *unguentum*, first in Archil. 34, Hdt. 3, 22: (Hom. uses ἔλαιον εὐῶδες, ῥοδόεν, τεθυωμένον)—used to mix with wine, Ael. V. H. 12, 31.—A great variety are given by Diosc. 1, 52, sqq., Ath. xv., c. 37–46.—2. a place where unguents, etc. were sold, *the perfume-market*, Ar. Eq. 1375, Pherecr. Agath. 2.—3. metaph., *any thing graceful, charming, lovely*, Anth. P. 5, 90; cf. Jac. Anth. 2, 2, p. 285, A. P. p. 597.—4. proverb., τὸ ἐπὶ τῇ φακῇ μύρον, *myrrh-oil* on lentils, i. e. pains thrown away, Cic. Att. 1, 19, 2, cf. Strattis Phoen. 1, et ibi Meineke. [ῠ]

Μῠροπισσόκηρος, ου, ὁ, *an ointment of scented oil, pitch and wax*, Galen.

Μυρόπνοος, ον, contr. -πνους, ουν, *sweet with unguent* or *oil*, Mel. 5; also μυρίπνοος.

†Μυρόπνους, ου, ὁ, *Myropnus*, masc. pr. n., Luc. Fugit. 32.

Μῠροποιός, όν, (μύρον, ποιέω) *preparing scented oils*, Ath.

Μῠροπόλος, ον, *busy about scented oils.*

Μῠροπωλεῖον, ου, τό, *a shop for unguents, a perfumer's shop*, Lys. 170, 8, Dem. 786, 8; 911, 13: and

Μῠροπωλέω, ῶ, *to deal in unguents* or *scented oils*, Ar. Fr. 651: from

Μῠροπώλης, ου, ὁ, (μύρον, πωλέω) *a dealer in unguents* or *scented oils, a perfumer*, Lys. ap. Ath. 612 E, Xen. Symp. 2, 4.

Μῠροπώλιον, ου, τό, v. l. for μυροπωλεῖον.

Μῠρόπωλις, ιδος, ἡ, fem. of μυροπώλης, Ar. Eccl. 841.

Μῠρόπωλος, ον, *selling unguents* or *scented oils.*

Μῠρόῤῥαντος, ον, (μύρον, ῥαίνω) *wet with unguent*, Mel. 65.

Μῦρος, ου, ὁ, Lat. *myrus*, a kind of sea-eel, Ath. 312 E; acc. to Plin. the male of the *muraena*: cf. σμῦρος.

†Μύρος, ου, ὁ, *Myrus*, an Athen. archon, Dion. H. 5, 50.

Μῠροστᾰγής, ές, *dripping with unguent.*

Μῠροστάφῠλον, ου, τό, *a vine that bears sweet smelling grapes*, Geop.

Μῠροφεγγής, ές, (μύρον, φέγγος) *shining with unguent*, Mel. 78.

Μῠροφόρος, ον, *bringing* or *holding unguent.*

Μῠρόχριστος, ον, (μύρον, χρίω) *anointed with unguent*, Eur. Cycl. 501.

Μῠρόχροος, ον, (μύρον, χρόα) *with anointed skin*, Anth. P. 9, 570.

Μῠρόω, rarer form for μυρίζω, Br. Ar. Eccl. 1117.

Μύῤῥα, ας, ἡ, *the balsamic juice of the Arabian myrtle*, Lat, *myrrha, murrha*, Ath. 688 C.

†Μύῤῥα, ας, ἡ, *Myrrha*, daughter of Cinyras, mother of Adonis, Luc. de D. Syr. 6; cf. *Σμύρνα*: in Lyc. 829 Μύῤῥας ἄστυ=Βύβλος.

Μυῤῥῖνάκανθος, ου, ἡ, (*μυῤῥίνη, ἄκανθα*) *a shrub like a myrtle but prickly*, Lat. *ruscus aculeatus*, Diosc.: also *κεντρομυῤῥίνη* and *ὀξυμυῤῥίνη*, Lacon. *μυρταλίς*.

Μυῤῥῖνάω, ῶ, *to long for myrtle-wreaths*, which were the badges of certain offices, hence comically for *ἀρχοντιάω*, ap. Hesych.

Μυῤῥίνη, ης, ἡ, later Att. for *μυρσινη*, q. v.

Μυῤῥίνη, ης, ἡ, v. *μοῤῥία*.

†Μυῤῥίνη, ης, ἡ, *Myrrhīnē*, daughter of Callias, wife of Hippias, Thuc. 6, 55.—2. another Athen. female Ar. Lys. 70.—Others in Ath.; etc. [ῐ]

Μυῤῥίνης οἶνος, v. *μυρίνης*.

†Μυῤῥῖνίδιον, ου, ἡ, *my dear little Myrrhine*, dim. from Μυῤῥίνη, Ar. Lys.

Μυῤῥῖνίτης οἶνος, ὁ, wine *flavoured with myrtle*, Ael. V. H. 12, 31.

Μύῤῥῖνος, η, ον, later Att. for *μύρσινος*.

Μυῤῥινοῦς, οῦντος, ὁ, *Myrrhinus*, name of a demus of Attica †belonging to the tribe Pandionis, Strab. p. 399†; cf. Ῥαμνοῦς.

†Μυῤῥινούσιος, α, ον, *of* or *belonging to* (the deme) *Myrrhinus*, Plat. Protag. 315 C.

Μυῤῥῖνών, ῶνος, ὁ, (*μυῤῥίνη*) *a myrtle-grove*, Lat. *myrtetum*, Ar. Ran. 156.

Μυῤῥίς, ίδος, ἡ, *a plant, myrrhis odorata*, Diosc. 4, 116.

Μυῤῥίτης, ου, ὁ, (*μύῤῥα*) *like myrtle-juice*, Plin.

†Μύρσιλος, ου, ὁ, Att. Μύρτιλος, *Myrsilus*, the Greek name of the Lydian king Candaules, Hdt. 1, 7.—2. a historian of Lesbos, Ath. 610 A.—3. a tyrant of Mytilene, Strab. p. 617.

Μυρσινεῖον, Aeol. -νῆον, ου, τό,=*μυῤῥινών*, Alcae. 70.

Μυρσῖνέλαιον, ου, τό, (*μυρσίνη, ἔλαιον*) *myrtle-oil*, Diosc. 1, 48.

Μυρσίνη, later Att. *μυῤῥίνη, ης, ἡ*, *the myrtle*, Archil. 37; *μυρσίνης στέφανος*, Pind. I. 8 (7), 147, Eur. Alc. 172.—II. *a myrtle-branch*, Hdt. 1, 132, etc.; or *a myrtle-wreath*, Pherecr. Metall. 1, 25, Ar. Vesp, 861, 1364, etc.; cf. *σκόλιον*:—*αἱ μυῤῥίναι, the place where these wreaths were sold*, Ar. Thesm. 448.—2. *a fly-flap made of a myrtle-branch*, v. Interpp. ad Ar. Eq. 59. [ῐ] Hence

Μυρσίνῐνος, η, ον,=*μύρσινος, of myrtle*, Diosc. [σῐ]

Μυρσῖνίτης, ου, ὁ,=*μυῤῥινίτης*.

Μυρσῖνοειδής, ές, (*μυρσίνη, εἶδος*) *myrtle-like*, *ὄζοι*, H. Hom. Merc. 81.

Μύρσῖνος, η, ον, later Att. *μύῤῥινος*,=*μύρτινος, of myrtle*, Lat. *myrteus*, Call. Dian. 202:—*ὁ μύῤῥινος*,=*μύρτος*, Theophr.—II. *τὸ μ., the lower part of the membrum virile*, Ar. Eq. 964.

†Μύρσῖνος, ου, ἡ, *Myrsinus*, a town of Elis on the road from Elis to Dyme, later Μυρτούντιον, Il. 2, 616; Strab. p. 341.

Μυρσῖνών, ῶνος, ὁ, = *μυῤῥινών*, LXX.

Μύρσος, ου, ὁ, *a basket*, E. M. (Akin to *ὑββίς, ὑββίσκος*, cf. *μ.* V. 1.)

†Μύρσος, ου, ὁ, *Myrsus*, father of Candaules, a king of Lydia, Hdt. 1, 7.—2. son of Gyges, a Lydian, Id. 3, 122.

†Μύρσων, ωνος, ὁ, *Myrson*, a shepherd, Bion 6, 1.

Μυρτάκανθα, ἡ, = *μυῤῥινάκανθος*, Lob. Phryn. 111.

Μυρτᾰλίς, ίδος, ἡ, Lacon. for *μυῤῥινάκανθος*.

Μυρτάς, άδος, ἡ,=*μυρτίδανον* II., Nic. Th. 513.

Μυρτεών, ῶνος, ὁ, (*μύρτος*)=*μυῤῥινών*.

Μυρτία, ας, ἡ,=*μυρσίνη*, Hesych.

†Μυρτία, ας, ἡ, *Myrtia*, an Athenian female, Ar. Vesp. 1396.

Μυρτίδᾰνον, ου, τό, *a myrtle-like plant*, Hipp.—II. *a rough excrescence on the root and branches of the myrtle*, like the Kermes-berries on the holm-oak, Diosc.—III. *the fruit of the Persian pepper-tree*: also another Indian or Persian fruit used as pepper, Xenocr. [τῐ]

†Μυρτίλος, ου, ὁ, *Myrtilus*, son of Mercury or Jupiter, charioteer of Oenomaus, hurled by Pelops into the sea, Soph. El. 509.—2. an Athenian, Thuc. 5, 19.—Others in Ath.; etc.—Cf. Μύρσιλος.

Μυρτίνη, ης, ἡ,=*μυρσίνη, a myrtle*.—II. a sort of *pear-tree* or *olive*, from the nature of the fruit, Nic. Al. 88. [ῐ]

Μύρτῐνος, η, ον, = *μύρσινος*, cf. foreg.

†Μύρτιον, ου, τό, *Myrtium*, a town of Thrace opposite Samothrace, Dem. 234, 12.—II. ἡ, fem. pr. n., Luc. Dial. M. 27, 7.

†Μύρτις, ιος, ὁ, *Myrtis*, an Argive traitor, Dem. 324, 10.—Others in Ath.; etc.—II. ἡ, a poetess of Anthedon, Anth. P. 9, 26.

Μυρτίς, ίδος, ἡ,=*μύρτον, a myrtle-berry*, Diphil. ap. Ath. 52 E.

Μυρτίτης οἶνος, ὁ, = *μυῤῥινίτης*, Diosc. 5, 36.

Μυρτομιγής, ές, (*μύρτον, μίγνυμι*) *mixed with myrtle-berries*, Geop.

Μύρτον, ου, τό, *the fruit of the myrtle* (*μύρτος*), *the myrtle-berry*, Lat. *myrtum*, Ar. Av. 160, 1100, Plat., etc.—II. *part of the pudenda muliebria*, Ar. Lys. 1034.

Μυρτοπέτᾰλον, ου, τό, (*μύρτος, πέταλον*) the plant *polygonum*, Plin.

ΜΥ´ΡΤΟΣ, ου, ἡ, *the myrtle*, Lat. *myrtus*, Pind. I. 4, 117 (3, 88), etc.

Μυρτός, όν, *of myrtle*, Lat. *myrteus*.

†Μυρτούντιον, ου, τό,=Μύρσινος.—II. a marsh between Leucas and the Ambracian gulf, Strab.

†Μύρτουσα, ης, ἡ, *Myrtusa*, a mountain near Cyrene, Call. Del. 91.

Μυρτόχειλα, τά, and *μυρτοχειλίδες, αἱ, parts of the pudenda muliebria*, v. *μύρτον* II.

†Μυρτώ, οῦς, ἡ, *Myrto*, a female, after whom, acc. to Paus., the Myrtoan sea was named, 8, 14, 12.—2. the second wife of Socrates, acc. to Ath. 556 D; Luc. Halc. 8.—3. a shepherdess, Theocr.

Μύρτων, ωνος, ὁ, nickname of *a debauchee*, Luc. Lexiph. 12.

†Μυρτῷος, α, ον, *Myrtoan*. τὸ Μ. *πέλαγος, the Myrtoan sea*, a part of the Aegean, lying between the coast of Argolis and Attica, Strab. p. 323.

†Μυρτώσιον αἶπος, = Μύρτουσα. Ap. Rh. 2, 505.

ΜΥ´ΡΩ, like *ῥέω, to flow, run, trickle*, *δάκρυσι μῦρον*, they melted into tears, Hes. Sc. 132: (hence redupl. *μορμύρω*, Lat. *murmuro*.)—II. mid. *μύρομαι* (sc. *δάκρυσι*), *to melt into tears, to shed tears, weep*, *κλαίοντέ τε, μυρομένω τε*, Il. 22, 427; *γοόωσά τε, μυρομένη τε*, Od. 19, 119; *ἐλεὸν μύρετο*, Hes. Op. 204:—Ap. Rh. has it also=act., *to flow*, 2, 371.—2. c. acc., *to weep for, bewail*, Bion 1, 68, Mosch. 3, 74, 91,—where also aor. *μύρατο* occurs.—Later writers use instead *μυρολογέω* (mod. Greek *μυριολογέω*), and *μυρῳδέω* like *θρηνῳδέω*. (Cf. Lat. *moereo*.) [ῡ]

†Μῡρώ, οῦς, ἡ, v. Μοιρώ.

Μύρωμα, ατος, τό, (*μυρόω*) *an ointment spread for use*, Alcae. 39, Ar. Eccl. 1117. [ῡ]

†Μύρων, ωνος, ὁ, *Myron*, a celebrated statuary of Eleutherae, Luc.; Anth.: etc.—2. a tyrant of Sicyon, Arist. Pol. 5, 10, 3.—Others in Plut.; etc.

†Μυρωνίδης, ου, ὁ, *Myronides*, grandfather of Clisthenes, Hdt. 6, 126.—2. a celebrated commander of the Athenians in Peloponnesian war, Thuc. 1, 105; Ar.; etc.—3. son of Archinus, Dem. 742, 25.

Μύρωσις, ἡ, (*μυρόω*) *an anointing*.

ΜΥ͂Σ, ὁ (even of the female, Philem. p. 408), gen. *μῠός*, acc. *μῦν*:—*a mouse*, Lat. *mus*, first in Batr.: *μ. ἀρουραῖος, a field-mouse*, Hdt. 2, 141, cf. *μυγαλῆ*: proverb., *μῦς ἐν πίττῃ, ἐν ἅλμῃ*, also *μῦς πίττης γεύεται*, a mouse in a pitch or pickle tub ('a flea in a glue-pot'), i. e. in a great scrape, Dem. 1215, 10, Theocr. 14, 51: *μῦς λευκός, a lewd, lecherous* person, Philem. l. c.—II. a shell-fish, *the muscle*, cf. *μύαξ, μυΐσκα*.—III. a large kind of *whale*, Lat. *musculus*, Arist. H. A. 3, 12, 5.—IV. *a muscle* of the body, Lat. *musculus*, Theocr. 22, 48, and Medic. (Usu. referred to *μύω, to keep close*, cf. Hdt. 2, 141; but Pott connects it with Sanscr. *mush, furari*.) [ῠ, and so in all compds.: Nic. has *μῡοδόκος* in arsis, but *μύων* is the only real exception.]

†Μῦς, νός, ὁ, *Mys*, a Carian of Europus, Hdt. 8, 133.—2. a celebrated artist, Paus. 1, 28, 2

Μύσαγμα, ατος, τό, (*μυσάττομαι*)=*μύσος*, Aesch. Supp. 995.

Μῠσάζω, (*μύσος*)=*μυσάττομαι*.

Μῠσᾰρία, ας, ἡ, subst. from sq., *filthiness, loathsomeness*.

Μῠσᾰρός, ά, όν: (*μύσος*):—*foul, dirty*: hence like Lat. *impurus, loathsome, abominable*, and so like *μιαρός*, Eur. Or. 1624, etc.; *τὸ μ., an abomination*, Hdt. 2, 37; of persons, *defiled, polluted*, Eur. El. 1350.

Μῠσάρχης, ου, ὁ, (*μύσος, ἄρχω*) *the author of a foul deed*, LXX.

Μῠσάττομαι, (*μύσος*) dep., *to feel disgust at* anything *loathsome, to loathe, abominate*, c. acc., Eur. Med. 1149, Xen. Cyr. 1, 3, 5.—The act. only in Hesych.

Μῠσαχθής, ές, (*μυσάττομαι*) poet. for *μυσαρός*, Nic. Th. 361.

Μῠσαχνός, ή, όν,=foreg.: *μυσάχνη, ἡ, a prostitute*, Archil. 125, like *μισήτη*: also *μυσαχρός*, and contr. *μυσχνός, μυσχρός, μυσκρός*.

Μῠσερός, ά, όν, later form for *μυσαρός*.

Μῠσητός, ή, όν, (*μύσος*) = *μυσαρος*.

†Μῡσία, ας, ἡ, *Mysia*, a province of Asia Minor lying along the Aegean and Propontis, divided into Greater and Less Mysia, Hdt. 7, 41.—2. *Moesia* in Europe.

†Μῡσιᾰκος, ή, όν, *Mysian*, Strab.

Μῠσιάω, ῶ, (*μύσος*) *to feel disgust*, dub.—II. (*μύζω*) *to snuff, snort*, esp. in eating greedily, Cornut.

Μῡσιδδω, Lacon. for *μυθίζω*, Ar. Lys. 94, etc.

Μυσικαρφί, (*μύω*) adv., *with the eyes shut, winking*, Cratin. Ὡρ. 12, but v Meineke.

†Μύσιος, α, ον, *Mysian*, Pind. I. 8, 107; Aesch. Pers. 322.—II. ὁ Μ., *the Mysius*, a river of Mysia, Strab p. 616

†Μῡσίς, ίδος, ἡ, [peculiar] fem. to Μυσός, *αἶα* Μ., Dion. P. 803.

Μύσις, εως, ἡ, (*μύω*) *a closing the*

lips, *eyes*, etc.—II. (from pass.) *a being closed, constipation*, Hipp. [ῠ]

Μυσκέλευδρον, ου, τό, *mouse-dung.*

†Μύσκελλος, ου, ὁ, *Myscellus*, son of Alcmon of Argos, Strab. p. 262.

Μύσκος, ου, ὁ, dim. from μῦς, for μυΐσκος, dub.

†Μύσκων, ωνος, ὁ, *Myscon*, a leader of the Syracusans, Thuc. 8, 85.—2. son of Menecrates, an Athenian, Xen. Hell. 1, 1, 29.

†Μῦσοί, ῶν, οἱ, *the Mysians*,—1. in Mysia in Asia Minor, Il. 2, 858, cf. Strab. p. 295, who makes them to have come from Thrace, Id. p. 564.—2. a Thracian nation on the Ister, called by the Romans *Moesi*, Strab. pp. 295, 317: some regard them as the ones mentioned in Il. 13, 5.

Μύσος, τό, (μύω, μύζω) *anything loathsome, uncleanness* of body or mind: metaph., *an abomination, defilement*, Lat. *piaculum*, like μίασμα, Trag., as Aesch. Cho. 650, Eum. 839, Soph. O. T. 138. [Sometimes written properisp. μῦσος, but wrongly, for *υ* is always short; cf. Draco p. 65, 15, E. M. p. 588, 52: perh. μῖσος caused the error.] Hence

Μῠσός, όν,=μυσαρός.

Μῡσός, οῦ, ὁ, *a Mysian*, †v. sub Μυσοί; as adj. *Mysian*, Οὔλυμπος, Call. Dian. 117†: for Μυσῶν λεία, cf. sub λεία.

†Μυσός, οῦ, ὁ, *Mysus*, brother of Car and Lydus, from whom the Mysians were said to derive their name, Hdt. 1, 171.

Μυςπολέω, ῶ, (μῦς, πολέω) *to run about like a mouse*, Ar. Vesp. 140, with a play on μυστιπολεύω.

Μύσσω, μύττω, only found in compounds, ἀπομύττω, ἐπιμύττω, προμύττω, and in Lat. *mungo, emungo*, v. μύω.

Μυσσωτός, ὁ, v. μυττωτός.

Μυστᾰγωγέω, ῶ, *to be a* μυσταγωγός: hence, c. acc. pers. *to initiate*,=μυέω, Strab., τινά τι, Pseudo-Luc. Philopatr. 22; opp. to μυεῖσθαι, Plut. 2, 795 E. Hence

Μυστᾰγώγημα, ατος, τό, *initiation into the mysteries:* and

Μυστᾰγωγητός, ή, όν, *initiated.*

Μυστᾰγωγία, ας, ἡ, *initiation into the mysteries*, Plut. Alcib. 34; from

Μυστᾰγωγός, όν, (μύστης, ἄγω) *introducing* or *initiating into mysteries, a mystagogue*, Strab., Plut. Alcib. 34, etc., v. Lob. Aglaoph. p. 29: hence—2. generally, *a teacher of philosophy*, Himer.—3. in Sicily=περιηγητής, *a Cicerone*, esp. at the temples, Cic. Verr. Act. 2, 4, 59.

†Μυσταλίδης, ου, ὁ, *Mystalides*, masc. pr. n., Lys.

Μύσταξ, ᾰκος, ὁ, Dor. and Lacon. for μάσταξ III., and always masc., whereas μάσταξ is fem.:—*the upper lip, the beard upon it*, our *moustache*, Strattis Incert. 6, et ibi Mein.; also βύσταξ, Antiph. Archon 1, cf. Valck. Adon. p. 288: the Spartan ephors on coming into office issued an edict, κείρεσθαι τὸν μύστακα καὶ πείθειν τοῖς νόμοις, Arist. ap. Plut. Cleom. 9, Plut. 2, 550 B, cf. Müller Dor. 3, 7, § 7.

Μυστήρ, ῆρος, ὁ,=μύστης.

Μυστηριάζω, *to initiate into mysteries* or *doctrines.*

Μυστηριακός, ή, όν, *belonging to mysteries, mystical.*

Μυστηριασμός, οῦ, ὁ, *initiation.*

Μυστηρικός, ή, όν,=μυστηριακός, Ar. Ach. 747.

Μυστήριον, ου, τό, (μύστης) strictly neut. from μυστήριος=μυστικός, *a mystery* or *revealed secret:* mostly in plur., τὰ μ., *the mysteries*, certain religious celebrations; first in Hdt. 2, 51, of those of the Cabiri in Samothrace. The most famous were those of Demeter (Ceres) at Eleusis, first in Aesch. Fr. 382; the greater (τὰ μεγάλα, cf. sub μυέω) in Boëdromion; the lesser (τὰ μικρά) in Anthesterion; but mysteries were celebrated in every considerable city of Greeee, Lob. Aglaophamus, p. 43. In this work Lobeck opposes the common notion that the mysteries were revelations of a profound religious secret: they certainly were always *secret*, but all Greeks without distinction of rank or education, nay, perhaps even slaves (p. 19), might be initiated, and in later times foreigners (p. 20): prob. they were *shows* or *scenic representations of mythical legends*, not unlike the religious 'mysteries' of the middle ages.—Cf. μυέω, μύστης, μυσταγωγός.—2. *any mysteries* or *secrets*, Soph. Fr. 943; hence, μ. στεμμάτων, the mystic wreaths, Eur. Supp. 470: also *mystic implements* and the like, ὄνος ἄγων μυστήρια. Ar. Ran. 159.—3. later, *all matters of science which required teaching*, Lob. Aglaoph. p. 127, sq.: in N. T., also in sing., *a mystery.*—II. *a cough-medicine.*

Μυστηρίς, ίδος, pecul. fem. of μυστηριακός, Anth. P. 7, 9.

Μυστηριώδης, ες, (μυστήριον, εἶδος) *like mysteries*, Plut. 2, 996 B.

Μυστηριώτης, ου, ὁ, fem. -ῶτις, ιδος, (μυστήριον) *belonging to the mysteries:* μ. σπονδή, an armistice *during the Eleusinian mysteries*, Aeschin. 45, 38, etc.

Μύστης, ου, ὁ, fem. μυστίς, ίδος: (μυέω):—*one initiated*, Eur. H. F. 613: also c. gen., μ. Διός, Eur. Cret. 2, 11, cf. Mel. 114; μυστὶ Πενίης, Anth. P. 9, 229:—also as adj., μ. χορός, Ar. Ran. 370.—The division of the initiated into various orders, up to the ἐποπταί, is very dub., cf. Interpp. ad Ar. Ran. 745, Lob. Aglaoph. p. 31 sq., 128.—II.=μυσταγωγός, Ib. p. 29; so, μύστις νάματος ἡ Κύπρις, Anacreont. 4, 12. Hence

Μυστικός, ή, όν, *secret, mystic*, esp. *connected with the mysteries*, Aesch. Fr. 373; μ. Ἴακχος, *the mystic* chant Iacchus, Hdt. 8, 65; τὰ μ., *the mysteries*, Thuc. 6, 28:—later, in genl. of all arts, etc., that required teaching, Lob. Aglaoph. p. 128, sq. The χοιρίον μ. in Ar. Ach. 728, is prob. *a wretched lean* pig, such as the μύσται were wont to offer, Lob. ut supr. p. 85, cf. μέγαρον IV. Adv. -κῶς.

Μυστιλάομαι, dep. *to sop bread in soup* or *gravy, and eat it*, ἀμφοῖν χεροῖν τῶν δημοσίων μ., *to ladle out* public money, Ar. Eq. 827, 1168, Plut. 627, Dind.; al., μυστιλλάομαι, μιστυλλάομαι, v. μιστύλλω: from

Μυστίλη, ης, ἡ, *a crust of bread hollowed out as a spoon*, to sup soup or gravy with, Ar. Eq. 1167; ubi al. μιστύλη, μιστύλλη, v. foreg.: cf. μύστρον, μιστύλλω.

Μυστῐπολεύω, *to solemnize mysteries*, Musae. 124, Nonn. Hence

Μυστῐπόλευτος, ον, *solemnized mystically*, Orph. H. 76, 7.

Μυστῐπόλος, ον, (μύστης, πολέω) *solemnizing mysteries, performing a mystic rite*, Anth.; μ. ἤμασι, Ib. append. 164: cf. Lob. Phryn. 666.

Μύστῐς, ῐδος, fem. of μύστης, q. v.

†Μυστιχίδης, ου, ὁ, *Mystichides*, an Athen. archon, Diod. S. 15, 2

Μυστοδόκος, ον, (μύστης, δέχομαι) *receiving the mysteries* or *the initiated*, δόμος μ., of Eleusis, Ar. Nub. 303.

Μυστοδότης, ου, ὁ,=μυσταγωγός, Anth.

Μυστοπόλος, μυστοπολεύω,=μυστιπ.

Μυστρίον, ου, τό, dim. from μύστρον, *a small spoon.*

Μυστριοπώλης, ου, ὁ, (μύστριον, πωλέω) *a dealer in small spoons*, Nicoph. Χειρογ. 1.

Μύστρον, ου, τό, or μύστρος, ου, ὁ, a sort of *spoon*, Nic. ap. Ath. 126 C.—II. *a measure*,=two κοχλιάρια, Hippiatr. Hence

Μυστροπώλης, ου, ὁ, *a spoon-seller.*

Μυςφόνος, ον, *mouse-murdering.*

Μυσχνός, μυσχρός, μυσκρός, v. μυσαχνός.

Μῠσώδης, ες, (μύσος, εἶδος) *abominable*, Plut. Timol. 5.

†Μύσων, ωνος, ὁ, *Myson*, one of the seven wise men of Greece, of Chen in Laconia, named by Plato instead of Periander, Prot. 343 A.

Μυσωτός,=μυττωτός, Call. Fr. 282.

Μῡτᾰκίζω, *to be fond of the letter* μῦ:—formed like ἰωτακίζω. Hence

Μυτᾰκισμός, οῦ, ὁ, *fondness for the letter* μῦ, Gramm.

Μύτης, ου, ὁ,=μυττός, Hesych.

†Μυτιληναῖος, α, ον, *of Mytilene, Mytilenēan*, Strab. p. 617.

†Μυτιλήνη, ης, ἡ, better form than Μιτυλήνη, *Mytilēnē*, a celebrated city of Lesbos, having two harbours, now *Metelin*, Hdt. 1, 160; 2, 178; etc.

Μυτίλος, ου, ὁ, (μῦς) the fish *muscle*, Lat. *mytilus:*—acc. to Heind. Horat. Sat. 2, 4, 28, better μιτύλος, Lat. *mitulus*, and not from μῦς, but of Lat. origin, cf. Ath. 85 E. [μῡτῐ-, Hor. l. c., Mart. 3, 60, 4.]

Μύτιλος, η, ον, v. μίτυλος.

Μύτις, ιδος, ἡ, *that part of molluscous animals which answers to the liver*, Arist. H. A. 4, 1, 19, etc.

†Μυτίστρατον, ου, τό, *Mytistratum*, a city of Sicily, Polyb. 1, 24, 11.

†Μύττονος, or Μυττόνης, ου, ὁ, *Myttonus*, masc. pr. n., Polyb. 9, 22, 4.

Μυττός, όν, Lat. *mutus, dumb*, ap. Hesych.; cf. μύδος.

Μύττω, Att. for μύσσω.

Μυττωτεύω, *to make into a* μυττωτός, μ. τινά, *to make mince-meat of* him, Ar. Vesp. 63: from

Μυττωτός, (no Att. form μυσσωτός), οῦ, ὁ, and perh. μυττωτόν, τό:—*a savoury dish of cheese, honey, garlic*, etc., mashed up into a sort of paste, Lat. *alliatum, intritum, moretum*, Anan. 1, 8, Ar. Ach. 174, Eq. 771, etc. (From μύω, μύζω, μύσσω, because its pungent taste made people wince.)

Μῠχαίτατος, η, ον, irreg. superl. of μύχιος, Arist. Mund. 3, 10; formed like μεσαίτατος, παλαίτατος.

Μύχᾰτος, irreg. superl. of μύχιος, Ap. Rh. 1, 170, Call. Dian. 68: formed from μυχός, as μέσατος from μέσος. [ῠ]

Μῠχέστατος, η, ον, irreg. superl. of μύχιος, q. v.

Μυχθίζω, (μύζω) *to make a noise by closing the mouth and forcing the breath through the nostrils, to snort, moan*, esp. from passion, Aesch. Fr. 337.—2. *to make mouths, sneer*, χείλεσι μυχθίσδοισα, Theocr. 20, 13; σιμὰ σεσηρὼς μυχθίζεις, Mel. 52; cf. Polyb. 15, 26, 8. Hence

Μυχθισμός, οῦ, ὁ, *a snorting, moaning*, Eur. Rhes. 789.—II. *mockery, jeering*, LXX.

Μυχθώδης, ες, *like one moaning*, πνεύματα μ., *hard-drawn* breath, Hipp.

(as if from *μύχθος*=*μυχθισμός*, and *εἶδος*.)

Μῠχιαῖος, *α*, *ον*,=sq.; like *κρυφιαῖος* from *κρύφιος*.

Μύχῐος, *α*, *ον*, (*μυχός*) *inward*, *inmost*, Lat. *intimus*, as v. l. Hes. Op. 521, Th. 991, *μυχία Προποντίς*, Propontis *with its creeks*, Aesch. Pers. 876; also in Ap. Rh. 2, 712, Anth.—To this adj. belong various irreg. superlatives (formed after the subst. *μυχός*), viz. *μῠχοίτατος*, *-αίτατος*, *-έστατος*, *-ώτατος*, and *μύχατος*, v. sub vocc. [ῠ]

Μυχλός, v, *μύκλα* II.

Μυχμός, *οῦ*, *ὁ*, (*μύζω*)=*μυγμός*, *moaning*, *groaning*, Od. 24, 416.

Μῠχόθεν, (*μυχός*) adv., *from the inmost part of the house*, *from the women's chambers*, Aesch. Ag. 96.

Μῠχοῖ, adv., *inside*, for *μυχῷ*, ; like *οἴκοι* for *οἴκῳ*.

Μῠχοίτατος, *η*, *ον*, irreg. superl. of *μύχιος*, *μυχοίτατος ἷζε*, *in the farthest corner* he sat, Od. 21, 146.

Μῠχόνδε, adv., *to the far corner*, Od. 22, 270: from

Μῠχός, *οῦ*, *ὁ*, (*μύω*):—heterog. plur. *τὰ μυχά*, Dion. P. 117, 128, etc.:—*the innermost place* or *part*, *inmost nook* or *corner*, Lat. *sinus*, *recessus*, *δόμου*, *σπείους*, *ἄντρου*, Il. 22, 440, Od. 5. 226; 13, 363; so, *μ. χθονός*, *νήσων*, Hes., etc.—2. esp. *the inmost*, *most private part of a house*, *the women's apartments*, Lat. *penetrale*, *ἐς μυχὸν ἐξ οὐδοῦ*, from the threshold to *the secret chamber*, Od. 7, 87, 96; cf. *μυχόθεν*.—3. *a bay* or *creek*, running far inland, Hdt. 2, 11; 4, 21; *ἐς μυχοὺς ἁλός*, Pind. P. 6, 12; *Πόντιος μ.*, Aesch. Pr. 839:—so, *μυχῷ Ἄργεος*, i. e. at Argos, which lies at the far corner of the Argolic gulf, Il. 6, 152; Od. 3, 263; so, *Κορίνθου ἐν μυχοῖσι*, Pind. N. 10, 78:—the irreg. superl. *μυχοίτατος*, *μύχατος*, etc., v. sub vocc.

†**Μυχός**, *οῦ*, *ὁ*, *Mychus*, a harbour in Phocis, Strab. p. 409.

Μῠχότροπος, *ον*, *of sly habits*, v. l. for *μοιχ.*, Ar. Thesm. 392.

Μύχουρος, *ου*, *ὁ*, (*μυχός*, *οὖρος*) *watch of the interior*, Lyc. 373. [ῠ]

Μῠχώδης, *ες*, (*μυχός*, *εἶδος*) *with* or *in secret holes and corners*.

Μυχών, *ῶνος*, *ὁ*, also *μυκών*,=*σωρός*, Gramm.

Μῠχώτατος, *η*, *ον*, (*μυχός*) irreg. superl. of *μύχιος*, Gramm.

ΜΥ'Ω, f. *-ύσω*, intr. *to close*, *be shut*, esp. of the lips and eyes, *to wink*, *wince*, *μύσαν ὄσσε ὑπὸ βλεφάροισι*, Il. 24, 637; cf. *συμμύω*; so, *μύσαν ὄμμα*, *closed* eye, Eur. Med. 1183; cf *ἠμύω*.—II. of persons, *to shut the eyes*, *keep one's eyes shut*, Soph. Fr. 754; esp. in fear of danger, *μυσας*, *with one's eyes shut*, Id. Ant. 421, Ar. Vesp. 988. Plat., etc.; cf. Meineke Antiph. Agr. 1; *φαίνεται καὶ μύουσιν ὁράματα*, Arist. de Anima 3, 3, 12:—c. acc., *χείλεα μεμυκώς*, Anth. P. 15, 40.—2. metaph. *to be lulled to rest*, of pain, *to cease*, Soph. Tr. 1008.—III. also=*μύζω*. (The root is *μύ*, *μῦ*, which is *pronounced by closing the lips*: but the root has many branches: e. g. *ἠμύω*, *μύσις*, *μυσιάω*, *μυΐνδα*, *μύωψ*:—*μυχός*, *μύχιος*: *μυέω*, *μύστης*, *μυστήριον*:—*μυάω*, *μοιμυάω*: *μύζω* I, *μυγμός*, *μυχθίζω*: *μυκτήρ*, *μυκτηρίζω*:—*μύζω* II, *μυζάω*, *μυζέω*:—*μύσσω*, *μύττω*, *μυττός*, *μύτης*, *μύδος*, *μύνδος*, *musso*, *mussito*, *mutus*, *mutio*:—*μύσος*, *μυσαρός*, *μυσάττομαι*:—*μύδος*, *μυδών*, *μυδαλέος*, *μυδάω*, *μυδαίνω*:—*μῦκος*, *μύκης*, *μύξα*, *μυξάζω*, *μύξινος*, *mungo*, *emungo*, cf. Heinr. Hes. Sc. 267, p. 189: *μυκάομαι*, etc.) [υ seems to be always long in pres.; but ῡ certainly in aor., cf. Il. 24, 637, Soph. Ant. 421, Eur. Med. 1183; except in later writers, as Antiphil. 43, 3, etc.: in perf. ῠ always, as Il. 24, 420, Leon. Tar. 63, etc.]

Μῠώδης, *ες*, (*μῦς*, *εἶδος*) *mouse-like*, Plut. 2, 458 C.—II. (*μῦς* IV) *muscular*, Ib. 733 C.

Μῠών, *ῶνος*, *ὁ*, (*μῦς* IV):—*a muscular part of the body*, as it were, *a knot* or *cluster of muscles*, Il. 16, 315, 324. [Heyne proposes *μυιών*, metri grat., but by poet. usage *υ* in this word is always long, cf. Ap. Rh. 4, 1520, Theocr. 25, 149.]

Μῠωνία, *ας*, *ἡ*, (*μῦς*) *a mouse-hole*.—II. a term of reproach for a *lewd woman*, Epicrat. Chor. 1, Ael. N. A. 12, 10.

Μῠωξία, *ας*, *ἡ*,=foreg.

Μῠωξός, *οῦ*, *ὁ*, v. *μυοξός*.

Μῠωπάζω, (*μυώψ*) *to be shortsighted*, *see dimly*, N. T., 1 Pet. 2, 9.

Μῠωπία, *ας*, *ἡ*, (*μυώψ*) *shortsightedness*, *nearsightedness*, Medic.—II.=*μυωνία*, Arist. H. A. 6, 37, 3. Hence

Μῠωπιάζω, dub. for *μυωπάζω*.

Μῠωπίας, *ου*, *ὁ*,=*μυώψ*.

Μῠωπίασις, *ἡ*,=*μυωπία*.

Μῠωπίζω, (*μύωψ* II. 2) *to spur*, *prick with the spur*, *τὸν ἵππον*, Xen. Eq. 10, 1 and 2: but,—II. mid. (*μύωψ* II. 1) *to keep off flies from* one's horse, Ib. 4, 5:—pass., *to be attacked by flies*, Aristaen.

Μῠωπός, *όν*,=*μυώψ*, Xen. Cyn. 3, 2 and 3.

Μῠωτόν, *οῦ*, *τό*, (*μῦς*, *οὖς*)=*μυόσωτον*.

Μῠωτός, *ή*, *όν*, (*μῦς* IV) *furnished with muscles*, Ath.

Μυώψ, *ῶπος*, *ὁ*, *ἡ*, (*μύω*, *ὤψ*) strictly *closing the eyes*, *blinking*, *winking*: hence, *shortsighted*, Arist. Probl. 31, 16, and 25.—II. as subst. paroxyt., *μύωψ*, *ωπος*, *ὁ*, *the horse-fly* or *gad-fly*, like *οἶστρος*, Aesch. Pr. 675, cf. Supp. 307: hence,—2. *a goad*, *spur*, Xen. Eq. 8, 5, Plat. Apol. 30 E; *ἐν τοῖς μύωψι περιπατεῖν*, to walk *in spurs*, Theophr. Char. 21.—3. metaph., *a stimulant*, Jac. Ach. Tat. p. 884. [ῠ; but in signf. II, Nic. has ῡ, Th. 417, 736.]

Μῶα, or **Μῶά**, *ἡ*,=*Μῶσα*, Lacon. for *Μοῦσα*.

Μῶδιξ, *ἡ*,=*σμῶδιξ*.

Μωκάομαι, dep., (*μῶκος*) *to mock*, i. e. *mimic*, and so *ridicule*, Ael., and Alciphr. (Said to be formed from the sound uttered by a camel, *κάμηλος μωκᾶται*, Valck. Ammon. p. 231.)

Μωκεύω,= foreg., Tittm. Zonar. Lex. p. 1383.

Μώκημα, *ατος*, *τό*, (*μωκάομαι*) *mockery*.

Μωκία, *ας*, *ἡ*, *a mocking*, Ael. V. H. 3, 19. Hence

Μωκίζω, *to mock*.

Μῶκος, *ου*, *ὁ*, *a mock*, *mockery*. (Akin to *μῶμος*.) Hence

Μωκός, *οῦ*, *ὁ*, *a mocker*, Arist. H. A. 1, 9, 1.

ΜΩ͂ΛΟΣ, *ου*, *ὁ*, *the toil*, *moil*, *broil* of war, in Il. usu. *μῶλος Ἄρηος*, 2, 401, etc.; also without *Ἄρηος*, Il. 17, 397; 18, 188, Hes. Sc. 257: but *ξείνου καὶ Ἴρου μῶλος*, *the struggle between* Irus and the stranger, Od. 18, 233 (the only place where the word occurs in Od.): *Ἄρης μῶλον συνάγει*, Archil.—Hesych. also quotes a verb *μωλέω*=*μάχομαι*. Cf. *μῶλυς*, *μωλύνω*.

†**Μῶλος**, *ου*, *ὁ*, *Molus*, son of Mars and Demonice, Apollod. 1, 7, 7.—2. son of Deucalion, Id. 3, 3, 1: cf. *Μόλος*.

ΜΩ͂ΛΥ, *υος*, *τό*, *moly*, a fabulous herb of secret power, having a black root and white blossom, and known by this name among the gods, Od. 10, 305, where Mercury gives it to Ulysses, as a counter-charm to the spells of Circé.—II. in later writers a kind of *garlic*, Theophr., cf. sq. (Prob. akin to Lat. *mollis*, and so to *μωλύω*, q. v.) [ῠ; but in Lyc. 679, ῡ.] Hence

Μώλυζα, *ἡ*, (*μῶλυ* II) a kind of *garlic*, with a single head, not several small ones, Hipp.: also its *bulb*, Lat. *unio*.

Μωλύζω, (*μῶλυς*)=*μωλύω*.

Μωλύνω, (*μῶλυς*)=*μωλύω*, Hipp.: pass. *to be worn out*, Soph. Fr. 620.

Μῶλυξ, *ῠκος*, *ὁ*, Dor., and *μωλυρός*, *ά*, *όν*,=sq.

Μῶλυς, *υ*, gen. *υος*, (*μῶλος*) *worn out by toil*, *feeble*, *sluggish*, Nic. Th. 32: cf. *μῶρος*. (The accent should be *μωλύς*.)

Μώλυσις, *εως*, *ἡ*, (*μωλύω*) *a breaking*, *crushing*: *a softening*, opp. to *πέψις*, Arist. Meteor. 4, 1, 5; 3, 16,—with v. l. *μώλυνσις*.

Μωλύτης, *ου*, *ὁ*,=*μῶλυς*, Timon ap. Diog. L. 7, 170.

Μωλυτικός, *ή*, *όν*, (*μωλύω*) *weakening*, *exhausting*.

Μώλυχνος, *ον*,=*μῶλυς*.

Μωλύω, (*μῶλυς*):—*to enfeeble*, *dull*, *blunt*: pass. *to grow weak*, *get old*, *peak*, *pine*, Hipp.: akin to *μολεύω* and *μολύνω*.—II. of meat and other food, intr. in act., *to become gradually roasted*, A. B. [ῡ seemingly in all tenses.]

Μωλωπίζω, (*μώλωψ*) *to beat and bruise severely*, Plut. 2, 126 C, in pass.

Μωλωπικός, *ή*, *όν*, *covered with weals*, Galen: from

Μώλωψ, *ωπος*, *ὁ*, *the mark of a stripe*, *a weal*, in genl. *a skin-wound*, Arist. Probl. 9, 1, 1, Plut., etc. (Prob. formed from *μῶλος*, *μῶλυς*—cf. our *maul*:—on the analogy of *αἱμάλωψ*, *θυμάλωψ*, etc.)

Μῶμαι, v. sub **μάω* III.

Μωμάομαι, Ion. *μωμέομαι*, f. *-ήσομαι*: (*μῶμος*):—dep. mid., *to find fault with*, *blame*, c. acc., Il. 3, 412, Theogn. 169, etc., Aesch. Ag. 277, Ar. Av. 171.—Poet. word, used in late prose, as Plut., etc.

Μῶμαρ, *τό*, poet. for *μῶμος*. Lyc. 1134.

†**Μώμεμφις**, *ιος*, *ἡ*, *Momemphis*, a city of Lower Aegypt, Hdt. 2, 163; cf. Strab. p. 805. Hence

†**Μωμεμφίτης**, *ου*, *ὁ*, *an inhab. of Momemphis*, Strab.

Μώμευμα, *ατος*, *τό*,=*μώμημα*.

Μωμεύω,=*μωμάομαι*, Od. 6, 274, Hes. Op. 754.

Μώμημα, *ατος*, *τό*, (*μωμάομαι*) *that which is blamed*, *a blemish*.—II. *blame*, *mockery*, LXX.

Μωμητής, *οῦ*, *ὁ*, (*μωμάομαι*) *a mocker*, *scoffer*, Hipp.

Μωμητός, *ή*, *όν*, (*μωμάομαι*) *to be blamed* or *ridiculed*, Aesch. Theb. 508.

Μῶμος, *ου*, *ὁ*, *blame*, *ridicule*, *disgrace*, *μῶμον ἀνάψει*, to set *a brand* upon one, Od. 2, 86; so in Pind. O. 6, 125, P. 1, 159, Soph. Fr. 235; and in late prose, as Plut.—II. personified, *Momus*, the critic God, first in Hes Th. 214, where he is son of Night, cf. Plat. Rep. 487 A.—Prob. from *μέμ-φομαι*, as if *μομφός*.)

Μωμοσκοπέω, *ῶ*, *to look for blemishes* in animals for sacrifice: in genl. *to examine*, *test*, Eccl.: from

Μωμοσκόπος, *ον*, (*μῶμος*, *σκοπέω*) *looking for blemishes* in sacrificial victims: in genl. *examining*.

Μῶν, adv., Dor. contr. for *μὴ οὖν*, but much used in Att., esp. in questions to which a negative answer is expected, *but surely not? is it so...?* like μή; Lat. *num?*—as, μῶν ἐστι...; Answ. οὐ δῆτα, Eur. Hec. 754: sometimes, however, it only asks doubtingly, like Lat. *num forte?* and may be answered in the affirm., as Plat. Prot. 310 D.—Its origin from μὴ οὖν was so lost sight of, that we find μῶν οὖν in Aesch. Cho. 177, Eur. Andr. 82; μῶν δῆτα, Ar. Plut. 845; sometimes also μῶν μή, as Plat. Phaed. 84 C, Rep. 505 C.—μῶν οὐ...; had exactly the contrary signf. requiring an affirm. answer, Lat. *nonne?* Soph. O. C. 1729.—Cf. Jelf. Gr. Gr. § 873. (Μῶν is the Lat. *num*, like *ne* μή, νίν μίν.)

Μῶνος, α, ον, Dor. for μοῦνος, μόνος.

Μῶνυξ, ῠχος, ὁ, ἡ, *with a single*, i. e. *solid, uncloven hoof*, Lat. *solipes*, epith. of the horse, very freq. in Il., once in Od., viz. 15, 46:—in dat. with a neut. subst., γένει τῷ μώνυχι, Plat. Polit. 265 D, cf. Lob. Paral. p. 287. (Either shortd. for μονόνυξ, from μόνος, ὄνυξ, or from the root μί-α with ὄνυξ.)

Μώνῠχος, ον,=foreg., Eur. I. A. 250.

Μώομαι, Ep. lengthd. form for μάομαι.

Μωραίνω, f. -ᾰνῶ, aor. ἐμώρᾱνα: (μωρός):—*to be silly, foolish*, Eur. Med. 614, †Xen. Mem. 1, 1, 11†; *to play the fool*, Arist. Eth. N. 7, 4, 5: c. acc., πεῖραν μωραίνειν, *to make a mad* attempt, Aesch. Pers. 719.—II. causal, *to make foolish, insipid*, etc., N. T.: pass. *to become so*, Ib. Hence

Μώρανσις, εως, ἡ,=sq.

Μωρία, ας, ἡ, (μῶρος) *silliness, folly*, first in Hdt. 1, 146, and freq. in Trag.: μωρίην ἐπιφέρειν τινί, to impute *folly* to him, Hdt. 1, 131; μωρίαν ὀφλισκάνειν, to be charged with it, Soph. Ant. 470.

Μώριον, ου, τό, a sort of *mandrake*, which *maddened* him who ate it, Diosc. 4, 76?

Μωροκᾰκοήθης, ες, *both knave and fool.*

Μωροκλέπτης, ου, ὁ, (μῶρος, κλέπτης) *a stupid thief*, Aesop.

Μωρολογέω, ῶ, (μωρολόγος) *to talk in a foolish, silly way*, Plut. 2, 1037 A. Hence

Μωρολόγημα, ατος, τό, *a silly tale*, Epicur. ap. Plut. 2, 1087 A.

Μωρολογία, ας, ἡ, *silly talking*, Arist. H. A. 1, 11, 5: from

Μωρολόγος, ον, (μῶρος, λέγω) *speaking foolishly.*

Μῶρον, τό,=μόρον.

Μωροπόνηρος, ον, *stupidly wicked* or *malicious.*

ΜΩΡΟ´Σ, ά, όν, Att. μῶρος (Arcad. 96, 13):—strictly *dull, sluggish, slow*, akin to μῶλυς, Foës. Oec. Hipp.: hence,—2. metaph. of the mind, *dull, slow; silly, foolish*, Aesch. Fr. 289, Soph. Ant. 220; etc.: τὸ μ., *folly*, Eur. Hipp. 966.—3. also of taste, *insipid, flat*, Lat. *fatuus*, Diosc. Adv. ρῶς. (Cf. Sanscr. *muhera*, fool, from root *muh*, to be silly.)

Μωροσοφέω, ῶ, *to be foolishly wise;* and

Μωροσοφία, ας, ἡ, *foolish*, i. e. *useless wisdom:* from

Μωρόσοφος, ον, (μῶρος, σοφός) *foolishly wise, a sapient ass*, Luc. Alex. 40.

Μωρόσῡκον, ου, τό,=συκόμωρον, Celsus.

Μωρότης, ητος, ἡ, (μῶρος) *dullness of wit, stupidity.*

Μωρόφρων, ονος, ὁ, ἡ, (μῶρος, φρήν) *dull-witted*, Maneth.

Μωρόω, ῶ, (μῶρος) *to dull, stupefy*, v. Foës. Oecon. Hipp.: hence

Μώρωσις, εως, ἡ, *dullness, sluggishness, stupor*, Hipp.

Μῶσα, ἡ, Dor. for Μοῦσα.

†Μωσῆς, usu. Μωϋσῆς, ὁ, gen. -σῆ, LXX., Exod. 18, 1, -σέως, N. T. Joh. 9, 29, and -σοῦ, Euseb. 7, 21; dat. -σεῖ, Luc. 9, 33, and -σῇ, Matth. 17, 4; acc. -σέα, Luc. 16, 29, and -σῆν, Act. 6, 11, *Moses*, the celebrated lawgiver of the Israelites, LXX.; N. T., ll. cc.; etc.—2. Metonym., *the books of Moses*, N. T. Luc. 16, 29; etc. Cf. Buttm. Ausf. Gr. Gr. § 56, 1, anm. 1, ed. Lob.: Winer, N. T. Gram. § 10, p. 60 transl.

Μῶσθαι, inf. from μῶμαι, Theogn. 769, v. sub *μάω C.

†Μωϋσῆς, ὁ, the usu. form in N. T.; v. Μωσῆς.

†Μῶφι, τό, *Mophi*, a mountain in Upper Aegypt near Elephantine, Hdt. 2, 28.

N

N, ν, νῦ, τό, indecl., thirteenth letter of Gr. alphabet: as numeral, ν´=50, but ͵ν=50,000.

Changes of ν:—I. euphonic changes:—1. into γ before the palatals γ κ χ, and before ξ, as ἔγγονος ἔγκαιρος ἐγχώριος ἐγξέω, etc.—2. into μ. before the labials β π φ, and before ψ, as σύμβιος συμπότης συμφυής ἔμψυχος, etc.—3. into λ, before λ, as, ἐλλείπω συλλαμβάνω, etc.—4. into ρ before ρ, as συῤῥάπτω ἔῤῥυθμος, etc.; though in compds. of ἐν ν sometimes remains before ρ, as, ἔνρυθμος.—5. into σ before σ, as, σύσσιτος πάσσοφος, etc.: except again in compds. of ἐν (cf. also πάνσοφος); esp. before σβ σκ σμ σπ στ σφ σχ.—6. ν is left out before ζ σβ σπ σφ σκ σχ, except in the prep. ἐν: it is also dropt before simple σ in nouns of the 3 decl., as τιθείς for τίθενς; in the 3 pl. of verbs, as τύπτουσι for τύπτοντι, etc.; so in the dat. plur. of the 3d declens., as δαίμοσι for δαίμονσι, v. Buttm. Ausf. Gr. § 25, 4, § 41, 3.—7. ν is inserted in aor. 1 pass. of some pure verbs, as ἱδρύνθην from ἱδρύω, ἀμπνύνθη from ἀναπνέω, etc.—In aor. 1 pass. of verbs with a liquid before ω, ν usu. remains, if it belongs to the root, as in ἐκλίνθη from κλίνω (cf. πλύνω); but again it is dropt in some tenses, as always in pf. 1 act. and pass. and aor. 1 pass. from τείνω, usu. in κρίνω κλίνω κτείνω πλύνω, cf. Lob. Phryn. 37.—II. dialectic changes:—1. in Aeol. when ν follows a long vowel or diphthong, this is shortened and ν doubled, as κτείνω κτέννω, ἐγείνατο γέννατο, Greg. Cor. Dial. Aeol. 11.—2. ν and λ are exchanged, v. sub λ.—3. ν and μ are exchanged, v. sub μ.—III. the so-called νῦ ἐφελκυστικόν is found with dat. plur. in σι: 3 pers. plur. of verbs in σι; 3 pers. sing. in -ε, -ι; the local termin. -σι, as Ἀθήνησιν, Ὀλυμπίασιν; the Epic termin. -φι; the numeral εἴκοσι; the advs. νόσφι and πέρυσι; the enclit. particles κέ and νύ; and sometimes (acc. to Gramm.) with the demonst. -ί after σ, as οὑτοσίν, οὑτωσίν. Its use is either to avoid a hiatus where a vowel follows, or to give fulness to the pronunciation.—In Ionic prose this ν is usu. omitted.

Νᾶας, Dor. acc. pl. from ναῦς, Theocr

†Ναασών, ὁ, *Naason*, Hebr. masc. pr. n., N. T.

†Ναβαρζάνης, ους, ὁ, *Nabarzanes*, a Persian, Arr. An. 3, 21, 23.

†Ναβαταῖοι, ων, οἱ, *the Nabataei*, a people of Arabia Petraea, Strab. p. 767: their *territory*, ἡ Ναβαταία, Id.

†Ναβιᾱνοί, ῶν, οἱ, *the Nabiani*, a people of Asiatic Sarmatia, Strab. p. 506.

†Νάβις, ιδος, ὁ, *Nabis*, a king of Sparta, Polyb. 17, 17, 1.

Νάβλα, ἡ, Soph. Fr. 728, also νάβλας, ὁ, Philem. p. 370 (where also is a gen. τοῦ νάβλα), and Strab.:—*a musical instrument* of ten, or (acc. to Joseph.) twelve strings; the player is called ναβλιστής, οῦ, ὁ, Euphor. 31, and in Manetho ναβλιστοκτῠπεύς. Later collat. forms are ναῦλα, ἡ, and ναῦλον, τό. (Ath., 175 D, says it was Phoenician; and no doubt it is the Hebr. *nevel*, freq. mentioned in the Psalms, along with the *kinnûr;* cf. sub κινύρα.)

Ναβλιστής, οῦ, ὁ, v. foreg.

†Ναβοκοδρόσορος, ου, ὁ, *Nabuchodonosar* or *Nebuchadnezar*, Strab. p. 687.

†Ναβουριανός, οῦ, ὁ, *Naburianus*, a learned Chaldee, Strab. p. 739.

†Ναγγαί, ὁ, *Nangai*, Hebr. masc. pr. n., N. T.

†Νάγιδος, ου, ἡ, *Nagidus*, a city on the borders of Cilicia and Pamphylia, Strab. p. 682.

Νάγμα, ατος, τό, (νάσσω) *any thing piled up*, as a stone wall, Joseph.

Νᾰετήρ, ῆρος, ὁ,=sq., Anth. P. 7, 409, etc.

Νᾰέτης, ου, ὁ, (ναίω) *an inhabitant*, Ephipp. Geryon. 1.

Νᾱέτωρ, ορος, ὁ, (νάω) *one that flows.*

†Ναζαρέτ or Ναζαρέθ, indecl. ἡ, *Nazareth*, a small city of lower Galilee in Judaea, the inhab. of which were not in good repute, N. T.

†Ναζαρηνός, οῦ, ὁ, *of Nazareth, a Nazarene*, appell. of Christ from having been there educated, N. T.

†Ναζωραῖος, ου, ὁ,=foreg., appell. of Christ and his followers, N. T.; v. also Interpp. ad Matth. 2, 23.

†Ναθάν, ὁ, *Nathan*, a Hebrew prophet, LXX.—2. a son of David, N. T.

†Ναθαναήλ, ὁ, *Nathanael*, a disciple of Jesus, N. T.

Ναθμός, οῦ, ὁ, (νάω)=νασμός.

†Ναθώ, οῦς, ἡ, *Natho*, an island and district of Aegypt, Hdt. 2, 165.

Ναί, adv., used in strong affirmation, *yea, verily*, Lat. *nae:* in Hom. usu. in the phrase ναὶ δὴ ταῦτά γε πάντα κατὰ μοῖραν ἔειπες, *yea* thou hast spoken sooth: also, ναὶ μὰ τόδε σκῆπτρον, Il. 1, 234, cf. H. Merc. 460, Pind. N. 11, 30: in Att. ναὶ μά, is very freq. c. acc. rei, just like ναί by itself, c. acc.: cf. μά, νή.—2. in answers also the Att. use ναί by itself, *yea, yes, aye*, Plat. Theaet. 193 A, etc.—3. ναί followed by ἀλλά, etc., also marks a qualified assent, *yes*, but..., Plat. Rep. 415 E, cf. Soph. 226 E.

Νᾱΐ, Dor. and Att. poet. dat. from ναῦς.

Νᾱϊάς, άδος, ἡ (νάω):—*a Naiad, a river* or *water-nymph*, usu. in pl. Ναϊάδες, Eur.; so Hom. has it always in Ion. plur. Νηϊάδες, Od. 13, 104, 348, 356.—Also Ναΐς (q. v.); but never Ναιάς.

Ναιδᾰμῶς, stronger form of ναί, *yes certainly*, Comicus ap. Hesych.: directly opp. to οὐδαμῶς or μηδαμῶς

Νᾱΐδιον, ου, τό, dim. from ναός Polyb. 6, 53, 4. [ῐδ]

Ναίεσκε, Ion. impf. from *ναίω*, Il.

Ναιετάασκε, Ion. impf. from *ναιετάω*, Hom.

Ναιετάω, in Hom. oft. in lengthd. Ep. forms part. fem. *ναιετάωσα*, impf. *ναιετάεσκον* (*ναίω*). — I. of persons, *to dwell*, freq. in Hom., and Hes.; usu. *ν. ἐν…; ν. ἐπὶ χθονί*, Od. 6, 153, Hes. Th. 564; also c. dat. loci, Il. 3, 387, Od. 17, 523; later also with *ἀμφί, περί*, etc., Pind. P. 4, 321: in genl. *to be living, to live, be.*—2. c. acc. loci, *to dwell in, inhabit, Λάρισσαν, Ἰθάκην*, etc., Il. 2, 841, Od. 9, 21, etc.; *δώματα*, Hes. Th. 816.—II. of places, *to be situated, lie*, Il. 4, 45, Od. 1, 404, etc.; and so simply in the pass signf. *to be inhabited:* cf. *εὐναιετάων*. — Only poet.

Ναιετήρ, ῆρος, ὁ, *ναιέτης, ου, ὁ,=ναέτης, ναετήρ*.

Ναίκι or *ναίκι*, barbarism for *ναίχι*, in Ar. Thesm. 1183.

†**Ναΐν**, ἡ, *Naïn*, a city of Galilee, N. T.

Νάϊος, *α, όν*, Dor. for *νήϊος*, q. v.; and the more usu. form in Trag.

Ναῖρον, *ον, τό, an Indian spice.*

Ναίρω,=*νάρω*, q. v., ap. Hesych.

Ναΐς, *ίδος, ἡ*, (*νάω*)=*Ναϊάς*, Hom. only in Il., and always in Ion. form *Νηΐς*. [ῐ]

Νᾱΐσκος, *ου, ὁ*, dim. from *ναός*.

Ναίτειρα, *ἡ*, fem. of *ναιέτης*.

Ναίχῐ, adv. for *ναί*, like *οὐχί* for *οὐ*, Soph. O. T. 682, Call. Epigr. 1. (But not to be written *ναιχί*, v. E. M. p. 638, 50, Eust. 107, 25.)

ΝΑΙ´Ω,—A. intr.;—I. of persons, *to dwell*, very freq. in Hom., and Hes.; usu. foll. by a prep., *ν. ἐν…; ν. πέραν, ἀμφί…*, c. gen.; *ν. ἐπί, μετά…*, c. dat.; *ν. κατά, περί, πρός…*, c. acc.; *ν. παρά…*, c. dat. vel acc.; *ν. ἀνά…*, c. acc., Hes. Th. 130; lastly c. dat. loci, Il. 2, 419, Hes. Op. 18, etc.—2. freq. also c. acc. loci, *to dwell in, inhabit, οἶκον, δῶμα, ἤπειρον, ἅλα, ὀρέων κάρηνα*, etc., Hom.; esp. with prop. names of places: freq. also in Pind., and Trag., in all these constructions.—II. of places, *to lie, be situated*, only once in Hom., *νήσων αἳ ναίουσι πέρην ἁλός*, Il. 2, 626, cf. Soph. Aj. 598; also, *ὁδὸς ἐγγύθι ναίει*, Hes. Op. 286: cf. *ναιετάω* II., et v. infr. B. I.—III. in Od. 9, 222, *ὀρῷ ναῖον ἄγγεα*, the pails *were filled* with curd,—as Wolf (after Aristarch.) reads; cf. Ap. Rh. 1, 1146, Call. Dian. 224: al. *νᾶον*, from *νάω, to flow.*

B. trans., mostly in poet. aor. *νάσσα*, for *ἔνασα:—to make inhabited, give* one *to dwell in, καί κέ οἱ Ἄργεϊ νάσσα πόλιν, I gave him* a town in Argos *for his home*, Od. 4, 174: hence, *to make* a building *habitable*, generally *to build, νηὸν ἔνασσαν*, H. Hom. Ap. 298:—hence in pass. of place, like A. II., *to lie, be situated*, (as in the Homeric compd. *εὐναιόμενος:* cf. also *νέατος*.—II. c. acc. pers., *to let* one *dwell, settle* him, *ἐν Ἄργει ἔνασσεν ἐκγόνους Ἡρακλέος*, Pind. P. 5, 94:—to this signf. belongs the aor. pass., *πατὴρ ἐμὸς Ἄργεϊ νάσθη*, my father *settled* at Argos, Il. 14, 119, cf. Soph. Fr. 795, Ap. Rh. 3, 1180; so, after Hom., the aor. mid., *νάσσατο ἄγχ᾽ Ἑλικῶνος ὀϊζυρῇ ἐνὶ κώμῃ*, Hes. Op. 637: esp. of emigrants and colonists, cf. *ἀποναίω, ἀπονάω*, and the poet. lengthd. form *ναιετάω*.—The word is freq. in Pind., and Trag., in intr. signf. of persons, but the trans. signf. seems wholly Ep., or at least poet., cf. Eur. ap. Lycurg. 161, 31; *οἰκεῖν, οἰκίζειν* being used instead in Att. (From the aor. *ἐνάσθην*, pf. *νένασμαι*, Pott assumes that *σ* belongs to the root, but he would not therefore connect it with *νάσσω*, as Passow does, inferring from Od. 9, 222, that the orig. notion of *ναίω* is *to be full:* nor is it connected with *νάω*, though oft. confounded with it in MSS.; though Böckh writes *νάοισαι* [ᾰ], on the analogy of *ποέω*, in Pind. Fr. 97.)

Νάκη, *ης, ἡ, a woolly* or *hairy skin, a goat-skin*, Od. 14, 530: *a sheep's fleece:* later usu. *νάκος, τό*, q. v. [ᾰ]

Νᾰκοδαίμων, *ονος, ὁ*,=sq., with a play on *κακοδαίμων*, Ath. 352 B.

Νᾰκοδέψης, *ου, ὁ*, (*νάκος, δέψω*) *a currier, tanner*, Hipp.

Νακοκλέψ, *ὁ, ἡ, a fleece-stealer*, Lob. Paral. 292.

†**Νακόλεια**, *ων, τά, Nacolēa*, a city of Phrygia, Strab. p. 576.

Νᾱκόρος, *ὁ,=νεωκόρος*, Inscr.

Νάκος, *τό*, like the Homeric *νάκη, a woolly skin, fleece*, Lat. *vellus, κριοῦ ν.*, Hdt. 2, 42, Pind. P. 4, 121. (Hence Lat. *nacae*, whence again *nacca= fullo.*)

Νᾰκοτιλτέω, *ῶ, to pluck* or *shear off wool*, Archipp. Ichth. 17: from

Νᾰκοτίλτης, *ου, ὁ*, (*νάκος, τίλλω*) *a wool-plucker, shearer*, Philem. p. 362.

Νᾰκότιλτος, *ον*, (*νάκος, τίλλω*) *with the wool plucked off*, Cratin. Dionys. 8.

Νάκτης, *ου, ὁ,=γναφεύς*, dub.

Νακτός, *ή, όν*, (*νάσσω*) *squeezed close:* hence *τὰ νακτά, felt.*

Νᾰκύριον, *ου, τό*, dim. from *νάκος*.

Νᾶμα, *ατος, τό*, (*νάω*) *any thing flowing, running water, a river, stream, spring*, Trag.; of tears, *ν. δακρύων*, Soph. Tr. 919; *νάματ᾽ ὄσσων*, Eur. H. F. 625; *ν. πυρός, a stream* of fire, Eur. Med. 1187;—*ν. Βάκχιον*, Ar. Eccl. 14:—also in Plat., etc. Hence

Νᾱμᾰτῐαῖος, *α, ον, flowing, running, ὕδατα*, Aeschin. 43, 15, and Theophr.

Νᾱμάτιον, *ου, τό*, dim. from *νᾶμα*, Theophr. [μᾰ]

Νᾱμᾰτώδης, *ες*, (*νᾶμα, εἶδος*) *like a spring, full of springs.*

Νᾱμερτής, *νᾱμέρτεια*, Dor. for *νημ-*.

†**Ναμνῖται**, *ῶν, οἱ, the Namnītae*, or *Namnetes*, a people of Gallia Lugdunensis, Strab. p. 190.

Νᾶν, Dor. acc. from *ναῦς*, for *ναῦν*.

Νᾰννάριον, *ου, τό*, dim. from *νάννος:* †as fem. pr. n., *ἡ, Nannarium*, Theophil. ap. Ath. 587 F.

Νάννας, *ου, ὁ*, and *νάννη, ἡ,=νέννος, νέννα*, q. v.

Ναννίον, *ου, τό*, dim. from *νάννος, a puppet:* †as fem. pr. n., *ἡ, Nannium*, Anth.; etc.

Ναννίσκος, *ου, ὁ*, dim. from *νάννος* II.

Νάννος, *ου, ὁ, a dwarf*, Ar. Fr. 134, Arist. H. A. 6, 24, 2, cf. part. An. 4, 10, 12.—II. *a cheesecake*, Ath. 646 C. (Usu. written *νάνος;* but *α* is long, cf. Ar. Pac. 790, and Lat. *nānus:* hence it should be either *νάννος*, which is found in MSS., or *νᾶνος*,—though Bekk. in Arist. writes it *νάνος*.)

Ναννοφυής, *ές*, (*νάννος, φυή*) *of dwarfish stature*, Ar. Pac. 790.

†**Ναννώ**, *οῦς, ἡ, Nanno*, a female flute player, beloved of Mimnermus, Anth. P. 12, 168.

Ναννώδης, *ες*, (*νάννος, εἶδος*) *dwarf-like, dwarfish*, Arist. Part. An. 4, 10, 10.

Νᾶνος, *ὁ*, v. *νάννος*, sub fin.

Νάξιος, *α, ον, from the isle of Naxos:* †*οἱ Νάξιοι*, Hdt., etc.:† *Ναξία λίθος* or *πέτρα*, a kind of *whetstone*. Lat. *cos Naxia*, Pind. I. 6 (5), 107: †but Schol. ad Pind. l. c. derives the name from *Νάξος*, a city of Crete, and so Suid. s. v., cf. Pinedo ad Steph. Byz. s. v. *Νάξος;* and hence =*ἡ Κρητικὴ ἀκόνη*.—2. *of Naxos* (2), *οἱ Νάξιοι, the Naxians* in Sicily, Hdt 7, 154.

Ναξιουργής, *ές*, (*Νάξιος, *ἔργω*) *of Naxian work, κάνθαρος*, Ar. Pac. 143 Cratin. ap. Schol. l. c.; cf. *Λυκιουργής*.

Νάξος, *ου, ἡ, Naxos*, one of the Cyclades, once called *Dia*, H. Hom. Ap. 44; †now *Naxia*.—2. a city on east coast of Sicily, Thuc. 6, 3, a colony from Chalcis in Euboea, hence *ἡ Χαλκιδική*, Id. 4, 25: later the inhab. erected in its stead *Taurominium*.—3. a city of Crete, famed for its whetstones, Suid. s. v.: cf. sub. *Νάξιος*.

Νᾱοδομία, *ας, ἡ*, (*ναός, δέμω*) *a building of temples*, Nicet.

†**Νάοκλος**, *ου, ὁ, Naoclus*, a son of Codrus, Paus. 7, 3, 6.

Νᾱοποιέω, *ῶ, to build temples:* from

Νᾱοποιός, *όν*, (*ναός, ποιέω*) *building temples*, Arist. Rhet. 1, 14, 1.

Νᾱοπόλος, *ον*, Ion. *νηοπόλος*, (*ναός, πολέω*) *dwelling* or *busied in a temple, μάντις*, Pind. Fr. 70, 5: *ὁ ν., the overseer of a temple*, Hes. Th. 991.

Νᾱός, *οῦ, ὁ*, Ion. *νηός*, Att. *νεώς* (*ναίω*)—strictly any *house* or *dwelling*, but, like Lat. *aedes* (in sing.), limited in use *to the dwelling of a god, a temple*, Hom. (who, like Hdt., only uses the Ion. form), Il. 1, 39, etc., Pind., etc.—II. esp. *the inmost part of a temple, the cell*, Hdt. 1, 183; the space in which the image of the god was placed, like *σηκός, ἄδυτον*, Valck. Hdt. 6, 19, Xen. Apol. 15,—the signf. of *ἱερόν* being more general, Hdt. l. c. —The Att. use both *ναός* and *νεώς*, but the former only in this special signf.

Νᾱός, Dor. and Att. poet. gen. from *ναῦς*.

†**Ναός**, *οῦ, ὁ, Naüs*, a descendant of Eumolpus, Paus. 8, 15, 1.

†**Ναούμ**, (indecl.; *Νάουμος, ου*, Joseph.) *ὁ, Nahum*, Hebr. masc. pr. n., N. T.

Νᾱοφόρος, *ον, bearing a temple.*

Νᾱοφύλαξ, *ᾰκος, ὁ*, (*ναός, φύλαξ*) *the keeper of a temple*, Lat. *aedituus*, Eur. I. T. 1284, Arist. Pol. 6, 8, 19.—II. (*ναῦς*) *the master* or *pilot of a ship*, Soph. Fr. 151. [ῠ]

Νᾰπαῖος, *α, ον*, (*νάπη*) *of a wooded vale* or *dell, ν. πτυχαί*, Soph. O. T. 1026; *πλάκες*, Eur. H. F. 958: *αἱ Ναπαῖαι, dell-nymphs.*

†**Νάπαρις**, *ιος, ὁ, the Naparis*, a river of Scythia flowing into the Ister, Hdt. 4, 48.

Νάπειον, *ου, τό,=νᾶπυ*. [ᾰ]

ΝΑ´ΠΗ, *ης, ἡ, a woodland vale, a woody dell* or *glen*, Lat. *saltus*, also *βῆσσα*, Il. 8, 558; 16, 300; *νάπαι κάλλισται*, pleasant *valleys and hills* about a town, Hdt. 4, 157: acc. to some also, *clefts, gullies*, etc., in which water meets, *μισγάγκειαι*, which is countenanced by its prob. deriv. from *νάω*, and Eur. has *χείμαρρος νάπη*, Bacch. 1093.—After Hom., as in Soph., Eur., and Xen., we oft. have *νάπος, τό*, as well as *νάπη*, differing only in gender, cf. Suid., and Phavorin.; though Schneid. Xen. An. 5, 2, 31; 6, 3, 31, attempts a distinction. [ᾰ]

†**Νάπη**, *ης, ἡ, Napē*, a spot in Lesbos near Methymna, Strab. p. 426.—II. fem. pr. n., Anth. P. 5, 5.

†Ναπιτῖνος κόλπος, ὁ,=Ἱππωνιάτης κόλπος, Strab. p. 255.

Νάπος, τό, later form from νάπη, q. v.

Ναπτάλιος, ἡ,=νάφθα.

Νᾶπυ, τό,=σίναπι, *mustard*, strictly the Att. form, Lob. Phryn. 288; ν. βλέπειν, Ar. Eq. 631, cf. *κάρδαμον*: dat. *νάπυϊ*, Luc. Asin. 47. (The usu. accent. *νάπυ* is wrong, Dind. Ar. l. c., for *ᾰ* only occurs in late and bad writers.)

†Νάρ, gen. Ναρός, ὁ, *the Nar*, a river of Italy, flowing into the Tiber, Strab. p. 227.

†Ναράγαρα, ων, τά, *Naragara*, a city of Africa, Polyb. 15, 5, 14, where form. Μάργαρον.

†Νάρατος, ου, ὁ, *Naratus*, masc. pr. n., Plut. Epicur. 13.

†Ναραύας, ὁ, *Narauas*, masc. pr. n., Polyb. 1, 78, 5.

†Ναρβών, ῶνος, ἡ, *Narbo*, chief city of Gallia Narbonensis, giving name to the province, now *Narbonne*, Strab. p. 181, etc.—II. paroxyt. Νάρβων, ωνος, ὁ, *the Narbo*, flowing by this city, earlier the Atax, q. v., Polyb. 3, 37, 8; Ath. 332 A.

†Ναρβωνίτης, ου, ὁ, fem. -ῖτις, ιδος, *of Narbo*, Strab.

Ναρδίζω, (νάρδος) *to look* or *be like nard* or *spikenard*.

Νάρδῐνος, η, ον, (νάρδος) *of nard*: ν. μύρον, oil *of spikenard*, Polyb. 31, 4, 2; so, τὰ νάρδινα, Antiph. Ant. 2.

Ναρδίτης, ου, ὁ, (νάρδος) *nard-like, prepared with nard*, e. g. οἶνος, Diosc.

Ναρδῖτις, ιδος, ἡ, fem. of foreg.

Ναρδολῑπής, ές, (νάρδος, λίπος) *anointed with nard-oil*, Anth. P. 6, 254.

Νάρδος, ου, ἡ, *nard*, Lat. *nardus*, Diosc.; a plant, called (from its blossom being shaped like an ear of corn) νάρδου στάχυς, also ναρδόσταχυς, Lat. *spica nardi*, our *spikenard*, and used for making the perfumed oil called from it: it prob. belongs to the species *Valeriana*.—II. *the oil* itself, Anth. P. 6, 250.

Ναρδόστᾰχυς, ἡ, v. foreg., Galen.

Ναρδοφόρος, ον, (νάρδος, φέρω) *bearing nard*, Diosc.

†Ναρθάκιον, ου, τό, ὄρος, *Mt. Narthacion*, in Thessaly, still called *Nartakion*, Xen. Hell. 4, 3, 9.—II. a city of Phthiotis, Strab. p. 434.

Ναρθηκία, ας, ἡ, a dwarf kind of the νάρθηξ, *ferulago*, Theophr.

Ναρθηκίζω, *to splint a broken leg with pieces of νάρθηξ*, Lat. *ferulis obligare*, Medic.—II. *to beat with a νάρθηξ*.

Ναρθήκῖνος, η, ον, *made of νάρθηξ*, Arist. de Audib. 52.

Ναρθήκιον, ου, τό, dim. from νάρθηξ, Diosc.

†Ναρθηκίς, ίδος, ἡ, *Narthecis*, a small island near Samos, Strab. p. 637.

Ναρθηκισμός, οῦ, ὁ, (ναρθηκίζω) *the splinting a broken leg with νάρθηξ*, Galen.—II. *the beating with a νάρθηξ*.

Ναρθηκοειδής, ές, *like, of the nature of the νάρθηξ*, Diosc.

Ναρθηκοπλήρωτος, ον (νάρθηξ, πληρόω):—ν. πυρὸς πηγή, the stream of fire *filling the hollow of the νάρθηξ*, Aesch. Pr. 109; cf. νάρθηξ.

Ναρθηκοφᾰνής, ές, *looking like a νάρθηξ*.

Ναρθηκοφόρος, ον, (νάρθηξ, φέρω) *carrying a wand of νάρθηξ*, like the Bacchantes, hence = θυρσοφόρος: proverb., πολλοὶ μέν ναρθηκοφόροι, Βάκχοι δέ γε παῦροι, i. e. all are not what they seem, Stallb. Plat. Phaed. 69 C:—also *a rod-bearer*, Xen. Cyr. 2, 3, 18.

Ναρθηκώδης, ες, *like a νάρθηξ*.

Νάρθηξ, ηκος, ὁ, a tall umbelliferous plant, Lat. *ferula*, with a slight, knotted, pithy stalk, in which Prometheus conveyed the spark of fire from heaven to earth, Hes. Op. 52, Th. 567: the Greeks still call it νάρθηκα, and still use its tinder-like pith to carry lights about.—The stalks furnished *the Bacchanalian wands* (θύρσοι), Eur. Bacch. 147, etc.: they were also used for *canes* or *rods* by schoolmasters, Xen. Cyr. 2, 3, 20, Arist. Probl. 27, 3, 5; likewise to make *splints* for bandaging broken limbs; cf. ναρθηκίζω.—II. *a small case* or *casket* for unguents, etc., Luc. adv. Indoct. 29: in a costly νάρθηξ of this sort Alexander carried with him Aristotle's recension (διόρθωσις) of the Homeric poems, thence called ἡ ἐκ τοῦ νάρθηκος, Strab. p. 594, Plut. Alex. 8; cf. Wolf Proleg. p. clxxxiii.—III. physicians called their *works on the cure of diseases* νάρθηκες and ναρθήκια.

†Ναρκαῖος, ου, ὁ, *Narcaeus*, a son of Bacchus, Paus. 5, 15, 7.

Νάρκαφθον, ου, τό, also νάσκαφθον, *an Indian bark*, used as a spice, etc., perh. the same as λάκαφθον, Diosc.

Ναρκάω, ῶ, f. -ήσω, *to grow stiff* or *numb*, Lat. *torpere*, χεὶρ νάρκησε, Il. 8, 328; so in Plat. Meno 80 B; cf. sq., and μαλκιάω: from

Νάρκη, ης, ἡ, *a becoming stiff, numbness, deadness*, Lat. *torpor*, caused by palsy, frost, fright, etc., νάρκη καταχεῖται κατὰ τῆς χειρός, Ar. Vesp. 713: esp. the sensation *of having one hand* or *foot asleep*, Arist. Probl. 2, 15; 6, 6.—Menand. also said ἡ νάρκα, Lob. Phryn. 331; and in Opp. C. 3, 55, we have a metapl. acc. νάρκᾰ.—II. a fish, like the *torpedo* or *electric ray*, which gives a shock and so *benumbs* any one who touches it, Comici ap. Ath. 314 B, Plat. Meno 80 A.

Νάρκημα, ατος, τό, *numbness*.

Νάρκησις, ἡ, (ναρκάω) *a growing numb*, Galen.

Ναρκίσσῐνος, η, ον, (νάρκισσος) *made of narcissus*, Diosc.

Ναρκισσίτης, ου, ὁ, *like the narcissus*, λίθος, Dion. P. 1031, Plin.: from

Νάρκισσος, ου, ὁ, rarely ἡ, Theocr. 1, 133:—*the narcissus*, a flower, H. Hom. Cer. 8, 428, Soph., etc.—There were several kinds, and amongst them prob. the common narcissus or white daffodil. (From ναρκάω, because of its *narcotic* properties.)

†Νάρκισσος, ου, ὁ, *Narcissus*, son of the Cephisus, changed into foreg., Paus. 9, 31, 7.—Others in Luc., N. T., etc.

Ναρκόω, *to benumb, deaden*.

Ναρκώδης, ες, (νάρκη, εἶδος) *stiff, numb, benumbing*, Hipp., Plut. Sull. 26, etc.

Νάρκωσις, ἡ, (ναρκόω) *a benumbing*, Hipp. Hence

Ναρκωτικός, ή, όν, *making stiff* or *numb, narcotic*.

*Νάρξ, not used, cf. sub *νάρκη*; v. Lob. Paral. 111.

Νᾱρός, ά, όν, (νάω) *flowing, liquid*, Aesch. Fr. 388, Soph. Fr. 560; also νηρός:—an old word, prob. contr. from νεαρός, Lob. Phryn. 42. (Cf. Νηρεύς, and modern Gr. νέρον).

Νάρταλος, ου, ὁ, *a wicker vessel*.

Νάρτη, ης, ἡ, *an Indian spice*, Theophr.

†Νάρυκος, ου, and Νάρυξ, υκος, ἡ, *Narycus*, or *Naryx*, a city of the Locri Ozolae, the birth-place of Ajax, Strab. p. 425, in Lyc. 1148 Ναρύκειον ἄστυ.

Νάρω, also ναίρω, *to suck*, only in Hesych.

†Νάρων, ωνος, ὁ, *the Naro*, a river of Dalmatia, Strab. p. 315.

Νᾶς, ἡ, Dor. for ναῦς.

†Νάσαλα, ἡ, *Nasala*, an island in the Red sea, Arr. Ind. 31, 2.

†Νασάμων, ωνος, ὁ, *Nasamon*, son of Amphithemis and Tritonis, Ap. Rh. 4, 1496.

†Νασαμῶνες, ων, οἱ, *the Nasamones*, an African people dwelling near the greater Syrtis, Hdt. 4, 172.

Νάσθη, Ep. 3 aor. pass. of ναίω (II. 2), Il. 14, 119.

†Νασῑκᾶς, ᾶ, ὁ, the Rom. name *Nasīca*, Strab.

Νᾱσιώτας, ὁ, Dor. for νησιώτης, Pind.

Νάσκαφθον, τό, v. νάρκαφθον.

Νασμός, οῦ, ὁ, (νάω) *a flowing: a stream, spring*, Eur. Hipp. 225, 653; αἵματι...νάσματι μελαναυγεῖ, Id. Hec. 154.

Νασμώδης, ες, (εἶδος)=ναματώδης.

Νᾱσός, ἡ, Dor. for νῆσος, Pind.

Νάσσα, Ep. for ἔνασσα, aor. of ναίω, Od. 4, 174; aor. mid. νάσσατο, Hes. Op. 637, v. ναίω B.

Νᾶσσα, Dor. for νῆσσα, νῆττα.

Νάσσω, aor. ἔναξα: pf. pass. νένασμαι:—*to fill quite up, press* or *squeeze close, stamp down*, γαῖαν ἔναξε, Od. 21, 122:—ν. εἴς τι, *to stuff* or *ram* into, Hippoloch. ap. Ath. 130 B:—in pass. *to be piled up with*, κλῖναι σισυρῶν νενασμέναι, Ar. Eccl. 840. (Akin to νέω, νήω, νηέω, νηνέω, cf. also ναίω sub fin., and νάω.)

Νάστης, ου, ὁ, (ναίω) *an inhabitant*.

†Νάστης, ου, ὁ, *Nastes*, son of Nomion, leader of the Carians before Troy, Il. 2, 867.

Ναστίσκος, ου, ὁ, dim. from ναστός, Pherecr. Pers. 1, 7.

Ναστοκόπος, ον, (ναστός, κόπτω) *cutting up cakes*, Plat. (Com.) Incert. 51.

Ναστός, ή, όν, (νάσσω) *close-pressed*, and so *solid*:—ὁ ναστός (sc. πλακοῦς), *a close, well-kneaded cake*, esp. used in sacrifice, Ar. Av. 567, Plut. 1142. Hence

Ναστότης, ητος, ἡ, *firmness, solidity*.

Ναστοφᾰγέω, ῶ, *to eat ναστοί*: from

Ναστοφάγος, ον, (ναστός, ὁ, φαγεῖν) *eating cakes* or *bread*, Paus.

†Νατίσων, ωνος, ὁ, *the Natiso*, a river of Gallia Cisalpina near Aquilea, Strab. p. 214.

Νάττω, Att. for νάσσω.

Ναυᾱγέω, ῶ, Ion. ναυηγ- (ναυαγός): *to suffer shipwreck, be shipwrecked*, Hdt. 7, 236, Dem. 910, 7:—metaph. of chariots overturned, Dem. 1410, 10: generally, *to go to wreck*, Aesch. Fr. 166. Hence

Ναυᾱγησμός, οῦ, ὁ,=sq.

Ναυᾱγία, ας, ἡ, Ion. ναυηγίη, *shipwreck, wreck*, Hdt. 7, 190, 192, etc., Pind. I. 1, 52, and Att.

Ναυάγιον, ου, τό, Ion. ναυήγιον —*a piece of a wreck, wreck*, usu. in plur., as Hdt. 7, 191; 8, 12, Aesch. Pers. 420, etc.: hence, ναυάγια ἱππικά, *the wreck* of an overturned chariot, Soph. El. 730; ἀνδρῶν δαιτυμόνων ν., of the *wreck* of a feast, Choeril. p. 165, ubi v. Näke.—II. later= ναυαγία, Lob. Phryn. 519. [ᾰ] From

Ναυᾱγός, όν, Ion. ναυηγός (ναῦς, ἄγνυμι): *shipwrecked, stranded*, Lat *naufragus*, Simon. 61, Hdt. 4, 103 Eur. Hel. 408: ναυαγοὺς ἀναιρεῖσθαι, to pick them up, Xen. Hell. 1, 7, 4: hence, generally, *ruined*.—II (ἄγω) *guiding, commanding a ship*, pedantic usage in Euphor. Fr. 111.

Ναυαρχέω, ῶ, *to be ναύαρχος, to command a fleet*, Hdt. 7, 161; c. gen. πλοίων, Philipp. ap. Dem. 231, 3.

Ναυαρχία, ας, ἡ, *the command of a fleet, office of ναύαρχος*, Thuc. 8, 33: *the period of his command*, Xen. Hell. 1, 5, 1: and

Ναυαρχίς, ίδος, ἡ, *the ship of the ναύαρχος*, Polyb. 1, 51, 1: from

Ναύαρχος, ου, ὁ, (ναῦς, ἄρχω) *the commander of a fleet, an admiral*, Hdt. 7, 59; 8, 42, Aesch. Pers. 363:—later, esp., *the Spartan admiral-in-chief*, for the Athen. admirals retained the name of στρατηγοί, Thuc. 4, 11; 8, 6, 23, Xen., etc.—Strictly an adj., and so used in Aesch. Cho. 723.

Ναυάτης, ου, ὁ, late form for ναύτης, ναυβάτης, Dind. Soph. Aj. 348, Argum. ad. Phil. [ᾰ]

†Ναυάτης, ου, ὁ, *Nauates*, a Spartan ambassador, Xen. Hell. 3, 2, 6.

Ναυβάτης, ου, ὁ, (ναῦς, βαίνω) *one who embarks in a ship, a seaman*, Hdt. 1, 143, and freq. in Att.: also as adj., ν. στρατός, Aesch. Ag. 987; ὁπλισμός, Ib. 405; ν. λεώς, Eur. I. A. 294. [ᾰ]

†Ναυβόλειος, ον, *of Naubolus*, Lyc. 1068.

†Ναυβολίδης, ου Ep. αο, ὁ, *son of Naubolus*, i. e.—1. Iphitus, Il. 2, 518.—2. Clytoneus, Ap. Rh. 1, 135.—3. a Phaeacian, Od. 8, 116.

†Ναύβολος, ου, ὁ, *Naubolus*, son of Ornytus, king in Phocis, Il. 2, 518.—2. son of Lernus, father of Clytoneus, Ap. Rh. 1, 135.

Ναύδετον, ου, τό, (ναῦς, δέω) *a ship's cable*, Eur. Tro. 810.

Ναυηγέτης, ου, ὁ,=ναυηγός, ναυαγός, Lyc. 873.

Ναυηγός, ναυηγέω, ναυηγία, etc., Ion. for ναυαγ-, Hdt.

†Ναυκλείδας, ου and α, ὁ, Dor.; Ion. and Att. -κλείδης, *Nauclīdes*, a Plataean, Thuc. 2, 2.—2. a Spartan ephor, Xen. Hell. 2, 4, 36: cf. Ath. 550.—3. son of Polybiades, Ael. V. H. 14, 7.

Ναυκληρέω, ῶ, *to be a ναύκληρος, to be a ship-owner*, Ar. Av. 598, Xen. Lac. 7, 1; Ἡρασικλῆς μαρτυρεῖ κυβερνᾶν τὴν ναῦν ἣν Ὑβλήσιος ἐναυκλήρει, ap. Dem. 929, 14.—2. metaph., ν. πόλιν, *to manage, govern*, Aesch. Theb. 652, Soph. Ant. 994: c. gen., ν. οἰκίας, like δεσπόζειν, Alex. Locr. 2.—II. *to own and let a house*, συνοικίαν, Isae. 58, 13; cf. ναύκληρος II.—III.=ναυτίλλομαι, Hesych.

Ναυκληρία, ας, ἡ, (ναύκληρος) *the life and calling of a ναύκληρος, a seafaring life, trading*, Lys. 105, 4, Plat. Legg. 643 E.—2. poet. *a voyage*, Soph. Fr. 151, Eur. Alc. 112: *an adventure, enterprise*, Eur. Med. 527: hence used for *a ship*, Id. Hel. 1519.

Ναυκληρικός, ή, όν, *belonging to a ναύκληρος*, Plat. Legg. 842 D: and

Ναυκλήριον, ου, τό, *the ship of a ναύκληρος*, Dem. 690, fin., Plut. 2, 234 F: †in pl. *ships* collectively, *fleet*, Eur. Rhes. 233.

Ναύκληρος, ου, ὁ, (ναῦς, κλῆρος) *the owner of a ship, ship-owner, shipmaster*, who made money by carrying goods or passengers, usu. himself acting as *skipper*, first in Hdt. 1, 5, and Att.; cf. esp. Xen. Mem. 3, 9, 11;—generally, *a captain, commander*, Eur. Supp. 174.—2. poet. *a seaman*, =ναυβάτης, Soph. Phil. 547, Eur. Ino 7, 3: also as adj., ν. πλάτη, Soph. Fr. 387; ν. χείρ, the *master's* hand, Eur. Hipp. 1224.—II. *a householder, owner of a lodging-house*: at Athens esp. *one who rented houses and sublet them in portions*, Comici etc. ap. Harp.; cf. Böckh P. E. 2, 15. (In this signf. usu. derived from ναίω, not ναῦς, cf. ναύκραρος.) Hence

Ναυκληρώσιμος, ον, *to be let out*, esp. *for the purpose of subletting* to lodgers.

†Ναυκλῆς, έους, ὁ, *Naucles*, a commander of the Spartans, Xen. Hell. 7, 1, 41.

†Ναῦκλος, ου, ὁ, *Nauclus*, a son of Codrus, founder of Teos, Strab. p. 633.

Ναυκράρια, ων, τά, *the registry of the ναύκραροι*. [ᾱ]

Ναυκρᾱρία, ας, ἡ, *the division of Athenian citizens, over which was a ναύκραρος*, like the later συμμορίαι, Arist. ap. Phot.

Ναυκρᾱρικός, ή, όν, *belonging to a ναύκραρος* or *ναυκραρία*: from

Ναύκρᾱρος, ου, ὁ, also written ναύκλαρος, and so the same with ναύκληρος (λ and ρ being interchanged in Att., v. sub λ):—at Athens, *the chief of a division* (ναυκραρία) *of the citizens*, made for financial purposes before Solon's time: there were 4 in each φρατρία, conseq. 12 in each φυλή, in all 48: we do not find that they had anything to do with the *navy*, until Solon charged each with the furnishing of 1 ship and two horsemen (so that Böckh's deriv. from ναῦς, P. E. 2, 327, is less probable than that from ναίω): their office corresponded with that of the later δήμαρχοι, who superseded them after the formation of the 10 tribes by Clisthenes, Hdt. 5, 71, compared with Thuc. 1, 126, cf. also Wachsmuth Gr. Ant. vol. 1, § 44, Thirlw. Hist. Gr. vol. 2, p. 22, 52: but yet the division into ναυκραρίαι was retained in most financial matters (v. Arist. Rep. Ath. Fr. 40 Neumann), their number being increased to 50 (5 in each φυλή), furnishing 50 ships and 100 horsemen, cf. Böckh P. E. 1, 341.

Ναυκρᾰτέω, ῶ, *to have the mastery at sea, to be lord of the sea*, Thuc. 7, 60:—pass. *to be mastered at sea*, Xen. Hell. 6, 2, 8: from

Ναυκράτης, εος, ὁ, ἡ, (ναῦς, κρατέω) *having the mastery at sea, master* or *mistress of the seas*, ν. τῆς θαλάσσης, Hdt. 5, 36.—II. *holding a ship fast*: ὁ ν., a fish, like ἐχενηΐς.

†Ναυκράτης, ους, ὁ, *Naucrates*, a Sicyonian, father of Damotimus, Thuc. 4, 119.—Others in Aeschin.; etc.

Ναυκρᾰτητικός, ή, όν, (ναυκράτης) *tending to mastery at sea*, Dio C.

Ναυκρᾰτία, ας, ἡ, *mastery at sea, a naval victory*, Dio C.

†Ναύκρατις, ιος and εως, ἡ, *Naucratis*, a city in the Aegyptian Delta, on the Canobic mouth of the Nile, Hdt. 2, 97.

†Ναυκρατῑτικός, ή, όν, *of Naucratis, Naucratitic*, Dem. 703, 15.

Ναυκράτωρ, ορος, ὁ, ἡ,=ναυκράτης, Hdt. 6, 9, Thuc. 5, 97, etc.—II. *the master of a ship*, Soph. Phil. 1072. [ᾰ]

†Ναυκύδης, ους, ὁ, *Naucydes*, a celebrated statuary of Argos, Paus. 2, 17, 5.

Ναῦλα, ἡ, and ναῦλον, τό, v. sub νάβλα.

Ναυλολογέω, ῶ, *to demand the fare* or *passage-money* (ναῦλος).

Ναῦλος, ου, ὁ, or ναῦλον, ου, τό, Dem. 882, 12; 1192, 3, Ar. l. citand.:—*passage-money*, the *fare*, Ar. Ran. 270: ν. συνθέσθαι, to agree upon one's *fare*, Xen. An. 5. 1, 12; cf. Dinarch. 97, 17:—*the freight* of merchandize, Dem. 933, 22, etc.

Ναυλοχέω, ῶ, (ναύλοχος) intr. *to lie in a harbour* or *creek*, esp. *to lie in wait there* in order to sally out on passing ships, absol. in Hdt. 7, 189, 192, 8, 6: but c. acc., *to lie in wait for*, like λοχᾶν, Thuc. 7, 4.—II. later, *to receive into harbour*. Hence

Ναυλοχία, ας, ἡ, *a lying at anchor*, esp. *a lying in wait* for the enemy in a creek; *a pirate's anchorage*, App.

Ναυλόχιον, ου, τό,=ναύλοχος II, Ar. Fr. 69.

Ναύλοχον, ου, τό,=ναύλοχος II, q. v.

Ναύλοχος, ον, (ναῦς, λέχος, λόχος) *affording a safe anchorage*, as it were *the bed* or *resting-place of ships*, esp. epith. of a harbour, λιμένες ναύλοχοι, Od. 4, 846; 10, 141; so, ἕδραι ν., Soph. Aj. 460; Ἀχαιῶν ναύλοχοι περιπτυχαί, Eur. Hec. 1015.—II. as subst. ναύλοχος, ὁ, *an anchorage, creek*, Lat. *statio navium*: also a heterog. pl., ὦ ναύλοχα, *ye harbours!* Soph. Tr. 633, (for it must not be joined with λουτρά). Hence

†Ναύλοχος, ου, ὁ, foreg. as pr. n., *Naulochus*, a city in Thrace, Strab. p. 319.—2. a harbour near the Sicilian Mylae, App.

Ναυλόω, ῶ, (ναῦλον) *to let one's ship for hire*. Mid. ναυλοῦμαι, *to hire a ship*, Polyb. 31, 20, 11.

Ναυμᾰχέω, ῶ, (ναυμάχος) *to fight in a ship* or *by sea*, freq. in Hdt., etc.; ν. τινι, *to fight with* one, Hdt. 2, 161; ν. πρό or περί τινος, Id. 8, 57, ν. τὴν περὶ τῶν κρεῶν, *to be in the battle of* the Carcasses (i. e. Arginussae), Ar. Ran. 191: generally, *to fight, do battle with*, κακοῖς, Ar. Vesp. 479.

Ναυμάχης, ου, ὁ,=ναυμάχος. [μᾰ]

Ναυμᾰχησείω, desiderat. from ναυμαχέω, *to wish to fight by sea*, Thuc. 8, 79.

Ναυμᾰχία, ας, ἡ, *a sea-fight*, Hdt., Thuc., etc; ναυμαχίῃ κρατέειν, ἑσσοῦσθαι, Hdt. 3, 39; 6, 92: from

Ναύμᾰχος, ον, (ναῦς, μάχη) *belonging, suited to a sea-fight*, ξυστὰ ν., *boarding* pikes, Il. 15, 389; so, ν. δόρατα, Hdt. 7, 89.—II. parox. ναυμάχος, act., *fighting at sea*, Anth. P. 7, 741.

†Ναυμέδων, οντος, ὁ, (ναῦς, μέδων) *ruling ships*, appell. of Neptune, Lyc. 157.

†Ναυπάκτιος, α, ον, *of Naupactus, Naupactian*, Aesch. Supp. 262: from

†Ναύπακτος, ου, ἡ, *Naupactus*, a city of the Locri Ozolae on the Corinthian gulf, with a celebrated harbour, now *Lepanto*, Thuc. 1, 103; etc.

Ναυπηγέτης, ου, ὁ,=ναυπηγός, v. l. for ναυηγ- in Lyc.

Ναυπηγέω, ῶ, (ναυπηγός) *to build ships*, Ar. Plut. 513: in Hdt. always in mid., ναῦς ναυπηγέεσθαι, *to build one's self* ships, 2, 96; 6, 46; ἐπί τινι, against others, 1, 27; so in Att., ναυπηγεῖσθαι τριήρεις, Andoc. 24, 7, etc.: πλοῖα, Dem. 219, 11.

Ναυπηγής, ές,=ναυπηγός, Maneth.

Ναυπηγησία, ας, ἡ,=ναυπηγία, very dub.

Ναυπηγήσιμος, ον, also η, ον, Plat. Legg. 705 C (ναυπηγέω):—*belonging to* or *useful in ship-building*, of wood, ἴδη, Hdt. 5, 23; ξύλα, Thuc. 4, 108, sq.; ὕλη, Plat. l. c.

Ναυπήγησις, εως, ἡ,=sq.

Ναυπηγία, ας, ἡ, (ναυπηγός) *ship-building*, Hdt. 1, 27; ν. ἁρμόζειν, to practise ship-building, Eur. Cycl

159; *ναυπηγίαν τριηρῶν παρασκευάζεσθαι*, Thuc. 4, 108, etc.

Ναυπηγικός, *ή, όν, skilled in ship-building*, Luc. D. Mort. 10, 9:—*ἡ -κή* (sc. *τέχνη*) *the art of ship-building*, Arist. Eth. N. 1, 1, 3; and

Ναυπήγιον, *ου, τό, a ship-builder's yard, dock-yard*, Ar. Av. 1157: from

Ναυπηγός, *όν*, (*ναῦς, πήγνυμι*) *ship-building: ὁ ν., a ship-builder, shipwright*, Thuc. 1, 13, Plat. Rep. 333 C, etc.

†Ναυπλία, *ας, ἡ, Nauplia*, a city and port of Argolis at the head of the Argolicus sinus, now *Napoli di Romania*, Hdt. 6, 76; etc.: also Ναυπλιεῖς, Strab. p. 374.

†Ναυπλιάδης, *ου, ὁ, son of Nauplius*, i. e. Proetus, Ap. Rh. 1, 136.

†Ναυπλίειος, *ον, of Nauplia*, Eur. Or. 54.

‡Ναυπλιεύς, *έως, ὁ, an inhab. of Nauplia, οἱ* N., Paus. 4, 35.

†Ναύπλιος, *α, ον, of Nauplia, Nauplian, οἱ* N. *λιμένες*, Eur. El. 453; *ἡ* N. *χθών*, Id. Or. 369.

†Ναύπλιος, *ου, ὁ, Nauplius*, son of Neptune and Amymone, Paus. 4, 35, 2.—2. a descendant of foreg., an Argonaut, Ap. Rh. 1, 134.—3. husband of Clymene, father of Palamedes, Luc.

Ναύπορος, *ον*,=*ναυσίπορος*, of a country, *ship-frequented*, Aesch. Eum. 10.—II. parox., *ναυπόρος*,=*ναυσιπόρος* II. 2, *πλάτη*, Eur. Tro. 877.

†Ναύπορτον, *ου, τό, Nauportum*, a city of Pannonia, Strab. p. 314.

Ναυρός, *όν, airy, thoughtless*, only in Gramm.

Ναῦς, *ἡ*, Lat. *nav-is, a ship*, very freq. in Hom., but (as in Hdt,) always in Ion. form *νηῦς*; Dor. *νᾶς*, but *νεῦς* only in Gramm. Gen., *νεώς*, Ion. *νηός* Hom., and shortd. *νεός* Hdt.; Dor. *νᾱός*, also in Att. poets, as Aesch. Pers. 62, Soph. Aj. 872.—Dat., *νηΐ*, Hom.; Dor. *νᾱΐ*, also in Att. poets. Acc. *ναῦν*; Ion. *νῆα*, Hom.; shortd. *νέα* in Hom. only once, Od. 9, 283 (where it is a long syll.) usu. in Hdt., v. Schweigh. v. l. 8, 88; Dor. *νᾶν* rare, in Ap. Rh. 1, 1358; also *νηῦν*. Plur. nom. in Hom. *νῆες*, and more rarely shortd. *νέες*, which prevails in Hdt.; Dor. *νᾶες*, as also in Att. poets; in later prose *ναῦς*, which is blamed by Gramm., cf. Lob. Phryn. 170.—Gen. *νεῶν*, Hom., and Hdt., Ion. *νηῶν*, Hom.; in Dor. and Att. poet. *νᾱῶν*. Dat. *ναυσί*, Ion. *νηυσί*, Hom.; Ep. *νήεσσι*, Hom., more rarely *νέεσσι*, Hom.; Ep. gen. and dat. *ναῦφι, ναῦφιν*, Hom. Acc. *ναῦς*, Ion. *νῆας*, Hom., and shortd. *νέας*, Hes. Op. 245, in Hom. rarer, but *νέας* in Hdt., everywhere recognized by all the best MSS., Schweigh. v. l. 7, 192; Dor. *νᾶας*, Theocr., in later Ep. also *νηῦς*, Dem. Bith. ap. Steph. Byz. v. *Ἡραία*: of dual only the gen. and dat. *νεοῖν* is found, Thuc.: cf. *γραῦς*. (Usu. deriv. from *νάω*; better, from *νέω, νεύσομαι*: or perh. akin to *ναίω*, cf. *ναύκραρος*.

Ναῦσθλον, *ου, τό*,=*ναῦλον*, only in Hesych.; prob. coined for the formation of sq.

Ναυσθλόω, *ῶ*, contr. for *ναυστολέω, to carry by sea*, Eur. Tro. 164, Supp. 1037:—mid., f. *ναυσθλώσομαι, to take with one by sea*, Eur. I. T. 1487; *to hire a ship for one's self*, Ar. Pac. 126:—pass. *to go by sea*, Eur. Tro. 672, Hel. 1210, (v. foreg.)

Ναυσία, Att. *ναυτία, ας, ἡ*, (*ναῦς*) *sea-sickness, qualmishness*, Hipp., etc.:—generally, *disgust*, Lat. *nausea*, Simon. Amorg. 54.

Ναυσίᾱσις, *ἡ, qualmishness, retching, sickness*: from

Ναυσιάω, Att. *ναυτιάω, ῶ, to be qualmish, to retch, suffer from sea-sickness*, Ar. Thesm. 882, in Att. form; so Plat. Theaet. 191 A, Legg. 639 B: *to be disgusted*, Dem. Phal.

Ναυσῐβάτης, *ου, ὁ*, = *ναυβάτης*. [*βᾰ*]

Ναυσίβιος, *ον*, (*ναῦς, βίος*) *living in a ship* or *by the sea*, Alciphr.

Ναυσίδρομος, *ον*, (*ναῦς, δρόμος*) *ship-speeding*, Orph. H. 73, 10. [*σῑ*]

†Ναυσιθόη, *ης, ἡ, Nausithoë*, a Nereid, Apollod.

†Ναυσίθοος, *ου, ὁ, Nausithoüs*, son of Neptune, a king of the Phaeacians, Od. 7, 56.—2. son of Ulysses, Hes. Th. 1016.

†Ναυσικάα, *ας, ἡ, Nausicaä*, daughter of Alcinoüs and Arete, Od. 6, 17.

†Ναυσικλείδης, *ου, ὁ, Nausiclīdes*, masc. pr. n., Ath. 62 D.

Ναυσικλειτός, *ή, όν*, (*ναῦς, κλειτός*) *renowned for ships, famous by sea*, Od. 6, 22: the fem. is in Hom. Ap. 31, still written *ναυσικλείτη*, but Ib. 219 better *ναυσικλειτή*, cf. Spitzn. Exc. xi. ad Il.

†Ναυσικλῆς, *έους, ὁ, Nausicles*, an Athenian commander, Dem. 264, 22, archon, Id. 288, 27.

Ναυσικλῡτός, *όν*, (*ναῦς, κλυτός*)=*ναυσικλειτός*, epith. of the Phaeacians, Od. 7, 39; of the Phoenicians, 15, 415: fem. *ναυσικλυτάν*, Pind. N. 5, 16.

†Ναυσικράτης, *ους, ὁ, Nausicrates*, brother of Nausimachus (1), Dem. 986, 24.—2. an orator from Carystus in Euboea, Plut. Cim. 19.—3. a comic actor, Aeschin. 14, 8.

†Ναυσικύδης, *ους, ὁ, Nausicȳdes*, an Athenian, Ar. Eccl. 426; Plat.; etc.

†Ναυσιμάχη, *ης, ἡ, Nausimăche*, fem. pr. n., Ar. Thesm. 804.

†Ναυσίμαχος, *ου, ὁ, Nausimăchus*, an Athenian against whom the *παραγραφή* of Dem. 984 sqq.—2. an Athenian archon, Diod. S.

†Ναυσιμέδων, *οντος, ὁ, Nausimedon*, son of Nauplius, Apollod. 2, 1, 5.

†Ναυσιμένης, *ους, ὁ, Nausimenes*, an Athenian, Isae. 69, 27.

†Ναυσίνῑκος, *ου, ὁ, Nausinīcus*, an Athenian archon, Dem. 606, fin.

†Ναυσίνοος, *ου, ὁ, Nausinoüs*, son of Ulysses and Calypso, Hes. Th. 1017.

Ναυσῐόεις, *εσσα, εν*, (*ναυσία*) *feeling nausea* or *disgust*, Nic. Al. 83.

Ναυσῐπέδη, *ης, ἡ*, (*ναῦς, πέδη*) *a ship-cable*, Luc. Lexiph. 15.

Ναυσῐπέρᾱτος, *ον*, Ion. *νηυσιπ-*,=*ναυσίπορος, navigable*, Hdt. 1, 193, Dion. H. 3, 44.

Ναυσίποδες, *οἱ, the ship-footed*, of islanders: also *ναύποδες*.

Ναυσίπομπος, *ον*, (*ναῦς, πέμπω*) act. *ship-wafting, ν. αὔρα, a fair* wind, Lat. *ventus secundus*, Eur. Phoen. 1712. —II. pass. *sent, carried in ships*. [*ῐ*]

Ναυσίπορος, *ον*, (*ναῦς, πόρος*) *traversed by ships*, of a river, *navigable*, Xen. An. 2, 2, 3.—II. parox. *ναυσιπόρος, ον*, act. *passing in a ship, sea-faring*, Eur. Rhes. 48.—2. *causing a ship to pass, πλάται ν., ship-speeding* oars, Eur. I. A. 172. [*ῐ*]

Ναυσίστονος, *ον*, (*ναῦς, στένω*):—*ὕβρις ν.*, the *lamentable* loss *of the ships*, Pind. P. 1, 140.

†Ναυσίφιλος, *ου, ὁ, Nausiphilus*, son of the archon Nausinicus, Dem. 1367, 5.

Ναυσῐφόρητος, *ον*, (*ναῦς, φορέω*) *carried in* or *by ship, sea-faring*, Pind. P. 1, 64.

Ναυσῐώδης, *ες*, Att. *ναυτιώδης*, (*ναυσία, εἶδος*) *nauseous, sickening*, Plut. 2, 127 A, 128 D, etc.—II. *qualmish*.

Ναυσίωσις, *ἡ*,=*ναυσίασις, vomiting: φλεβῶν ν., the gushing of the blood* from the veins, Hipp. p. 759.

Ναύσταθμον, *ου, τό*, (*ναῦς, σταθμός*) *a harbour, anchorage, roadstead*, Lat. *statio navium*, Thuc. 3, 6, and Polyb.: it oft. occurs in Eur. Rhes., usu. in plur., but except in 244, 602 where we have *ναύσταθμα*, the gender is uncertain.

Ναύσταθμος, *ου, ὁ*,=foreg., Plut Nic. 16, Ant. 63.—II. *the ships assembled in a roadstead*, Id. Arist. 22.

Ναυστολέω, *ῶ, to be a ναυστόλος, to send* or *guide a ship*, hence,—I. trans., *to carry* or *convoy by sea, δάμαρτα*, Eur. Or. 741: hence *ἴδια ν. ἐπικώμια, to carry* their own praises *with them*, Pind. N. 6, 55, cf. Eur. I. T. 599:—pass. c. fut. mid. *-ήσομαι, to go by sea*, Eur. Tro. 1048, Melan. 29, 6.—2. *to guide, direct, govern, πόλιν*, Eur. Supp. 474: hence metaph., *τὼ πτέρυγε ποῖ ναυστολεῖς*, whither *pliest thou* thy wings? Ar. Av. 1229. —II. more usu. intr. like pass., *to go by ship, sail, πρός...*, Eur. Tro. 77; c. acc. loci, Soph. Fr. 129, Eur. Med. 682, etc.: generally, *to travel, go*, like French *voyager*, Luc. Lexiph. 2.—Only poet. Hence

Ναυστόλημα, *ατος, τό, any thing conveyed by ship*: in plur. also=sq., Eur. Supp. 209.

Ναυστολία, *ας, ἡ, a sending, carrying by ship*.—2. *a going by ship, a naval expedition*, Eur. Andr. 795: from

Ναυστόλος, *ον*, (*ναῦς, στέλλω*) *sending by ship*.—2. *carrying* or *convoying, θεωρίς*, Aesch. Theb. 858; ubi v. Dind.

†Ναύστροφος, *ου, ὁ, Naustrophus*, masc. pr. n., Hdt. 3, 60.

†Ναύσων, *ωνος, ὁ, Nauson*, comic name of parent of the ship Nauphante in Ar. Eq. 1309.

†Ναύτακα, *ων, τά, Nautaca*, a city of Sogdiana, Arr. An. 3, 28, 9.

†Ναυτεύς, *έως* Ep. *ῆος, ὁ, Nauteus*, a Phaeacian, Od. 8, 112.

Ναύτης, *ου, ὁ*, (*ναῦς*) Lat. *nauta, a seaman, sailor*, Hom., Hes., etc.; as adj., *ν. ὅμιλος*, Eur. Hec. 921.—II. *one who goes by ship*; simply, *a companion by sea*, Soph. Phil. 901.

Ναυτία, *ας, ἡ*, Att. for *ναυσία*, Lob. Phryn. 194.

Ναυτιάω, *ῶ*,=*ναυσιάω*, Att., also *ναυττιάω*, Phot.

Ναυτικός, *ή, όν*, (*ναῦς, ναύτης*) *belonging to a ship, to a seaman, ν. στρατός, στόλος, a sea*-force, fleet, etc., Trag.; opp. to *πεζὸς στρατός*, Hdt. 8, 1; also *τὸ ναυτικόν, a navy, fleet*, Hdt. 7, 48, 160; Thuc. 1, 36, etc.; so, *ἡ ναυτική*, Hdt. 7, 161.—2. of persons, *skilled in seamanship, nautical*, Thuc. 1, 18, etc.; *ἡ -κή, navigation, seamanship*, Arist. Anal. Post. 1, 13, 8; and *τὰ -κά*, Plat. Alc. 1, 124 E;—but *τὰ ναυτικά*, also, *naval affairs, naval power*, Thuc. 4, 75, and Xen.—II. at Athens, *τὸ ναυτικόν* esp. signified *money borrowed* or *lent on bottomry*, Lat. *pecunia foenore nautico collocata, ναυτικοῖς ἐκδανείζειν, ἐκδιδόναι*, to lend money on bottomry, Lys. 895; *λαμβάνειν, ἀνελέσθαι*, to take *it* up, borrow, Xen. Vect. 3, 9, Dem. 1212, 3: —*ναυτικὸν ἀμφοτερόπλουν*, when the creditor runs the risk of the voyage home as well as out; *ν. ἑτερόπλουν*, when he runs the risk of the voyage out only, Böckh P. E. 1, 178.

Ναυτῐλία, *ας, ἡ*, (*ναυτίλος*) *sailing*, *seamanship*, Od. 8, 253, Hes. Op. 616, Plat., etc. :—*a voyage*, Pind. N. 3, 38, Hdt. 4, 145 ; and in plur., Hdt. 1, 1, 163 ; 2, 43. Hence

Ναυτίλλομαι, dep., only used in pres. and impf., *to sail, go by sea*, Od. 4, 672 (ubi v. Nitzsch), 14, 246, oft. in Hdt., but rare in Att., as Soph. Ant. 717 ; in Plat. Rep. 551 C, c. acc. cognato, ναυτιλίαν ναυτίλλεσθαι.

Ναυτίλος, ου, ὁ,=ναύτης, *a seaman, sailor*, Hdt. 2, 43, and freq. in Trag., as. Aesch. Pr. 468.—2. as adj., *of a ship*, ν. σέλματα, Aesch. Ag. 1442.—Rare in prose.—II. *the nautilus*, a shell-fish, furnished with a membrane which serves it for a sail, also ποντίλος, Arist. H. A. 4, 1, 28. [ῐ]

Ναυτῐλοφθόρος, ον, (ναυτίλος, φθείρω) *bane of sailors*, Lyc. 650.

Ναυτῐόεις, εσσα, εν, Att. for ναυσιόεις.

Ναῦτις or ναυτίς, ίδος, ἡ, fem. from ναύτης, Theopomp. (Com.) Incert. 38 ; cf. Lob. Phryn. 256.

Ναυτῐώδης, ες, ναυτίωσις, ἡ, Att. for ναυσ-, q. v.

Ναυτοδίκαι, οἱ, (ναύτης, δίκη) at Athens, *judges of the admiralty-court*, which at first sat only in the month Gamelion, but afterwards through the six winter months, Lys. 148, 35, sq. ; cf. Böckh P. E. 1, 69 : singularly enough, it also took cognizance, in Munychion only, of actions against pretended citizens, γραφαὶ ξενίας, Cratin. Cheir. 8 : v. Att. Process p. 83. [ῑ]

Ναυτολογέω, ῶ, *to take in seamen, take on board*, Anth. P. 9, 415 : from

Ναυτολόγος, ον, (ναύτης, λέγω) *taking in seamen, taking on board*, Strab. p. 375.

Ναυτοπαίδιον, ου, τό, (ναύτης, παιδίον) *a sailor boy*, Hipp.

Ναύτρια, ας, ἡ, fem. of ναύτης, as if from ναυτήρ, Ar. Fr. 652.

Ναυττιάω, v. ναυτιάω.

Ναυφάγος, ον, (ναῦς, φᾰγεῖν) *ship-devouring*, Lyc. 1095.

†Ναυφάντη, ης, ἡ, *Nauphante*, comic name of one of the ships assembled in council, daughter of Nauson, in Ar. Eq. 1309.

Ναύφαρκτος, ον, v. ναύφρακτος.

Ναυφθορία, ας, ἡ, *shipwreck, loss of ships*, Anth. †P. 7, 73 : from

Ναύφθορος, ον, (ναῦς, φθείρω) *shipwrecked*, ν. στολή, πέπλοι, the garb *of shipwrecked men*, Eur. Hel. 1382, 1539.

Ναῦφι, ναῦφιν, Ep. gen. and dat. pl. of ναῦς, Hom.

Ναύφρακτος, ον, (ναῦς, φράσσω) *ship-fenced*, hence, Ἰαόνων ν. Ἄρης, ν. ὅμιλος, of the Greeks at Salamis, Aesch. Pers. 950, 1027 ; στράτευμα ν., Eur. I. A. 1259 :—ναύφρακτον βλέπειν, to look like a man of war, Ar. Ach. 95 (ubi Dind., per metath., ναύβαρκτον).

Ναυφῠλᾰκέω, ῶ, *to guard a ship* : from

Ναυφύλαξ, ὁ, (ναῦς, φύλαξ) *one who keeps watch on board ship*, Ar. Fr. 339.

Ναύω, said to be Aeol. for νάω (*to flow*.)

Ναύω,=ἱκετεύω, Gramm.

Ναυών, ῶνος, ὁ, (ναῦς)=νεών, νεώριον, Hesych.

Νάφθᾰ, ἡ, and νάφθα, τό (Lob. Phryn. 438) ; and νάφθας, ὁ, *naphtha*, *a clear combustible petroleum*, Plut. Alex. 35 (in genit. τοῦ νάφθα) :—called also Μηδείας ἔλαιον.

†Ναχώρ, ὁ, *Nachor*, Hebr. masc. pr. n., N. T.

ΝΑ'Ω, prob. only in pres. and impf., *to flow*, κρήνη νάει, Od. 6, 292, cf. Il. 21, 197 ; cf. ναίω III. (Lat. *na-re*, cf. Sanscr. root *snâ*, to wash, but Pott doubts the connexion with νέω, νεύσομαι, ναῦς, Lat. *navis*.) [ᾰ in Hom. ; but ᾱ in arsis in Ap. Rh., si vera lect.]

ΝΑ'Ω, dub. as a collat. form of ναίω, q. v. sub fin.

Νέα, Ion. acc. sing. from ναῦς, Od., and Hdt.

Νεά (sc. γῆ), ἡ, like νεός, νειός, *fallow land*, Lat. *novale*, Theophr.

Νεάγγελτος, ον, (νέος, ἀγγέλλω) *newly* or *lately told*, φάτις, Aesch. Cho. 736.

Νεᾱγενής, ές, (νέος, *γένω) *newly-born*, Eur. I. A. 1623 ; cf. Ion. νεηγενής.

Νεάζω, (νέος) intr., *to be young* or *new*, Aesch. Ag. 764, Soph. Tr. 143 : *to be the younger of two*, Soph. O. C. 374 : hence, *to act* or *think like a youth*, Eur. Phoen. 713.—2. *to grow young, grow young again*, Anth.—II. trans.= νεάω.

†Νέαιθος, ου, ὁ, *the Neaethus*, a river of lower Italy, Strab. p. 262, in Theocr. Νήαιθος.

†Νέαιρα, ας, ἡ, *Neaera*, a nymph, mother of Lampetia, and Phaëthusa, Od. 12, 133.—2. daughter of Pereus, Apollod. 3, 9.—3. daughter of the river god Strymon, Id. 2, 1, 2.—4. a daughter of Niobe, Id. 3, 5, 6.—5. a courtesan at Athens, against whom Dem. 1345 sqq.

Νεαίρετος, ον, (νέος, αἱρέω) *newly taken* or *caught*, θήρ, πόλις, Aesch. Ag. 1063, 1065.

†Νέαιχμος, ου, ὁ, *Neaechmus*, an Athenian archon, Dion. H.

Νεᾱκής, ές, Ion. νεηκής, q. v.,=sq.

Νεᾱκόνητος, ον, (νέος, ἀκονάω) *newly-whetted*, i. e. *keen-edged*, Soph. El. 1394, acc. to the Mss., but v. νεοκόν-.

Νεαλδής, ές, (νέος, ἀλδεῖν) *newly grown* or *produced*, Opp. H. 1, 692.

Νεαλής, ές, *youthfully fresh* ; generally, *fresh, not worn out*, ν. τὴν ἀκμήν, Ar. Fr. 330 ; also in Plat. Polit. 265 B, Xen. Cyr. 8, 6, 17, opp. to ἀπειρηκότες ; so in Polyb. 3, 73, 5 ; 10, 14, 3, and App. :—Dem. 788, 22 has ν. καὶ πρόσφατος, metaph. from fish, opp. to τεταριχευμένος : ν. μόσχος, γάλα, Nic. Al. 358, 364. (Acc. to some, from νέος and ἁλίσκομαι, as if *newly caught*, cf. Harpocr. ; and this is acc. to the analogy of δουριαλής, in Hesych. Phryn. A. B. p. 52, brings it from ἁλής = ἀολλής, ἀθρόος, as if *newly collected*.) [ᾱ Ar. l. c., and so Photius makes it, cf. Bergk ap. Meineke Com. Fr. 2, p. 1100 : but Nic. has ᾰ.]

Νεάλωτος, ον, (νέος, ἁλίσκομαι) *newly caught*. [ᾰ]

Νεάμελκτος, ον Ion. νεήμελκτος, q. v. [ᾱ]

ΝΕΑ'Ν or ΝΕΑ͂Ν, ᾶνος, ὁ,=νέος, like ξυνάν=ξυνός, μεγιστάν=μέγιστος, Lob. Phryn. 196. Hence νεᾶνις, νεανίας, etc.

†Νεάνδρεια, and Νεανδρία, ας, ἡ, *Neandria*, a small Aeolian city in Troas, Strab. p. 603 : hence οἱ Νεανδρεῖς, έων, *the Neandrians*, Xen. Hell. 3, 1, 16 ; and ἡ Νεανδρίς, ίδος, *the territory of N.*, Strab. p. 472.

Νέανδρος, ον, (νέος, ἀνήρ) : ἀλκὴ ν., the strength *of a youth*, Lyc. 1345.

Νεᾱνεία, ας, ἡ,=νεανιεία, Philo ; cf. Lob. Paral. 28.

Νεανθής, ές, (νέος, ἀνθέω) *new-blown, blooming*, Nic. : αἶνος, Anth. P. append. 111.

†Νεάνθης, ους, ὁ, *Neanthes*, a historian of Cyzicus, Strab. p. 45 ; etc.

†Νέανθος, ου, ὁ, *Neanthus*, son of Pittacus in Lesbos, Luc. adv. Indoct. 12.

Νεᾱνίας, ου, ὁ, Ep. and Ion. νεηνίης : (νεάν, νέος) :—*a young man, youth*, in Hom. (only in Od.) always with ἀνήρ, νεηνίῃ ἀνδρὶ ἐοικώς, Od. 10, 278 ; ἄνδρες νεηνίαι, 14, 524 ; so, παῖς νεηνίης, Hdt. 7, 99 : but in Att. alone, like νεανίσκος :—esp. *a youth* in character, etc., i. e. either *brave* and *active*, Eur. Ion 1041, cf. Xen. Cyr. 1, 3, 6, Dem. 329, 23 ; or *wilful, headstrong*, Eur. Supp. 580 ; cf. νεανικός, and Heind. Plat. Soph. 239 D.—II. as masc. adj., *youthful*, Pind. O. 7, 5 : also of things, etc., *new, fresh*, ν. πόνος, Eur. Hel. 209 ; ἄρτος, Ar. Lys. 1208 ; also with a fem. subst., ν. θώραξ, Eur. H. F. 1095 : cf. Lob. Paral. 268. [In Att. sometimes as trisyll., -ίας forming one.]

Νεᾱνῐεία, ας, ἡ, (νεανιεύομαι) *youth*.

Νεᾱνίευμα, ατος, τό, *a youthful*, i. e. *wilful, wanton act*, Plat. Rep. 390 A, Luc. Hermot. 33 : from

Νεᾱνῐεύομαι, dep. mid., *to be a νεανίας* or *youth*, hence usu. *to act hastily, wilfully, wantonly*, Ar. Fr. 653, Plat., etc. : ν. εἴς τινα, *to behave so* towards another, Isocr. 398 C ; ἔν τινι, in a thing, Plat. Gorg. 482 C : c. adj. neut., τοιοῦτον ν., *to make* such *youthful promises*, Dem. 401, 24, cf. 536, 26.—The act. only in Hesych.

Νεᾱνίζω,=foreg., Plut. Flamin. 20.

Νεᾱνῐκός, ή, όν, (νεάν, νέος, νεανίας) *youthful*, ῥώμη, Ar. Vesp. 1067 : usu. of youthful *qualities* ; and so,—I. *fresh, active, stout*, Ar. Eq. 611 ; so of trees, Theophr.—2. *high-spirited, noble*, like Lat. *superbus*, τὸ νεανικώτατον, *the gayest, most dashing* feat, Ar. Vesp. 1205 : so, καλὴ καὶ ν., γενναῖον καὶ ν., Plat. Rep. 563 E, Lys. 204 E ; μέγα καὶ ν., λαμπρὸν καὶ ν., Dem. 37, 10 ; 557, 25.—3. in bad signf., *heady, wanton, insolent*, Lat. *protervus*, Plat. Gorg. 508 D, 509 A ; so, νεανικῶς τύπτειν, Ar. Vesp. 1307.—4. generally, *vehement, mighty*, like Lat. *validus*, φόβος ν., Eur. Hipp. 1204 ; ν. κρέας, Ar. Plut. 1137 : cf. Meineke Alex. Πονήρ. 2 ; freq. in later prose, ν. βροντή, Arist. H. A. 8, 20, 1 ; ν. ἄνεμος, etc., Plut.

Νεᾱνῐόομαι,=νεανιεύομαι, Dion. H. Epit. 18, 3.

Νεᾶνις, ῐδος, ἡ, Ep. and Ion. νεῆνις (νεάν, νέος) :—*a young woman, girl, maiden*, Il. 18, 418, Soph. Ant. 784, and freq. in Eur. ; so, παρθενικὴ ν., Od. 7, 20.—II. as adj., *youthful*, χεῖρες, ἥβη, Eur. Bacch. 745, Ion 477.—Mostly poet.

Νεᾱνισκάριον, ου, τό, dim. from νεανίσκος, Epict. 2, 16, 29.

Νεᾱνίσκευμα, ατος, τό,=νεανίευμα : from

Νεᾱνισκεύομαι, dep. mid., *to be a νεανίσκος, be in one's youth*, Xen. Cyr. 1, 2, 15, Amphis Erith. 1.—Not used in the common signf. of νεανιεύομαι.

Νεᾱνίσκος, ου, ὁ, Ion. νεηνίσκος, (νεάν, νέος) *a youth, young man until forty* (Krüger Vit. Xen. p. 12), Hdt. 3, 53 ; 4, 72, 112, and oft. in Att. prose :—*a soldier*, Decret. ap. Dem. 265, 22.

Νέανσις, ἡ, (νεάζω)=νέασις, Theophr.

Νέαξ, ᾱκος, ὁ, poet. for νεανίας, esp. in Com., as Nicoph. Pand. 3. [ᾱ, v. E. M. p. 534, 32 ; hence Ion. νέηξ, ηκος, Call. Fr. 78.]

Νεᾱοιδος, ον, (νέος, ἀοιδός) *singing youthfully*, Leon. Tar. 81.

Νεάπολις, εως, ἡ, (νέος, πόλις) *a new city*, esp. prop. n. of several cities (like our *New-town*), *Neapolis:* freq. written in two words, Lob. Phryn. 605, 665.—†1. in Campania, the earlier Parthenope, now *Naples*, Strab. p. 245; etc.—2. in Macedonia, on the peninsula of Pallene, Hdt. 7, 123.—3. another town of Macedonia on the Strymonicus sinus, near Philippi, Strab. p. 330; cf. N. T. Act. Apost. 16, 11.—4. in the Tauric Chersonese, Strab. p. 312.—5. a city of the Samians on the Ephesian coast, Id. p. 639.—6. in Aegypt, in the Thebaid near Chemmis, Hdt. 2, 91.—7. in Zeugitana, a mart of the Carthaginians, Thuc. 7, 50.—8. in Pontus, earlier Phazemon, Strab. p. 560.—9. another name of Leptis in Africa, Id. p. 835.† [ᾰ] Hence

†Νεαπολίτης, ου, ὁ, *an inhab. of Neapolis, οἱ* Νεαπολῖται, *the Neapolitans*, Polyb. 3, 91, 4; Strab.; etc.: ἡ Νεαπολιτῶν πόλις, = Νεάπολις, Polyb. 6, 14, 8.

Νεᾰροηχής, ές, (νεαρός, ἠχέω) *sounding new*, λέξις, Philostr.

Νεᾰροποιέω, ῶ, (νεαρός, ποιέω) *to make new, refresh*, Plut. 2, 702 C.

Νεᾰροπρεπής, ές, (νεαρός, πρέπω) *appearing new*, Aristid.

Νεαρός, ά, όν, (νέος) *young, youthful*, παῖδες, Il. 2, 289, Hes. Fr. 34; so too Pind., Aesch., and Eur.: *fresh, new*, νεαρὰ ἐξευρεῖν, Pind. N. 8, 34; *new, late*, ξυντυχίαι, Soph. Ant. 157, ubi al. νεοχμοῖσι. Adv. -ρῶς.—Mostly poet., and in late prose, as Plut. [ᾰ, Br. Soph. O. C. 475, Monk Eur. Hipp. 1339: also νεα- as one long syll., Pind. P. 10, 39.]

Νεᾰροφάης, ες, (νεαρός, *φάω) *coming fresh to light, new appearing*, Aesch. Ag. 767, e conj. Herm.

Νεᾰροφόρος, ον, *newly bearing.*

†Νέαρχος, ου, ὁ, *Nearchus*, an Athenian ambassador to Philip, Dem. 283, 7.—2. an admiral of Alexander the Great, sent on an exploring expedition along the coast of the Indian ocean, etc., Arr. Ind. 18, 4, sqq.; Strab.—Others in Diog. L.; etc.

Νεᾰρῳδός, όν,=νεαοιδός.

Νέας, Ion. acc. plur. from ναῦς, Hom., Hes., Hdt.

Νεάσῐμος, ον, (νεάζω) *to be ploughed afresh*, of fallow ground. [ᾰ]

Νέᾰσις, ἡ, (νεάζω II) *the ploughing of fallow-land*, Theophr.

Νεασμός, οῦ, ὁ,=foreg., Geop.

Νεασπάτωτος, ον, (νέος, σπατόω) Boeot. for νεοκάττυτος, *newly soled*, Stratt. Phoen. 3.

Νέᾰται, v. sub νέατος.

Νεάτη, (sc. χορδή), ης, ἡ, *the lowest* (but in our musical scale the highest) *string*, Cratin. Nom. 14, Plat. Rep. 443 D: fem. from νέατος: also contr. νήτη, q. v. [νεᾰ-]

Νεᾰτή, (sc. γῆ) ῆς, ἡ, like νεά, νειός, *fallow-land*, Lat. *novale.*

Νεᾰτίς, ίδος, ἡ,=foreg.

Νέατος, η, ον, Ion. νείᾰτος, a kind of irreg. superl. from νέος, like μέσατος from μέσος:—*the last, uttermost, lowest* or *undermost*, in Hom. (who has the usu. form νέατος only in Il. 11, 712), always of space, νείατος ὄρχος, ἀνθερεών, κενεών, etc., νείατα πείρατα γαίης, etc.; ὑπαὶ πόδα νείατον Ἴδης, at the *lowest* slope of Ida, where it sinks into the plain, Il. 2, 824: c. gen., νείατος ἄλλων, Il. 6, 295, Od. 15, 108: πόλις νεάτη Πύλου, *lying on the border* of Pylos, Il. 11, 712; and so prob. in Il. 9, 153, 295, πᾶσαι δ' ἐγγὺς ἁλὸς νέαται Πύλου ἠμαθόεντος,—though Passow with some of the old Interpp. takes νέαται for νενέαται, νέναυται, 3 pl. perf. pass. of ναίω, *to be situate*, but v. Spitzn. ad l., Lob. Paral. 357.—II. later of time,= ὕστατος, Lat. *novissimus*, Soph. Ant. 627, 807, 808, Aj. 1185: otherwise rare in Att., except in the word νεάτη, νήτη, qq. v.

Νεᾰτός, ή, όν, (νεάω, νεάζω) *fallowed.*

Νέᾰτος, ου, ὁ, *the ploughing up of fallow-land*, Xen. Oec. 7, 20.—II. *the time for so doing:* cf. ἀμητός.

Νεαύξητος, ον, (νέος, αὐξάνω) *newly increased.*

Νεάω, ῶ, (νέος) *to plough up new* or *fallow* land, νεᾶν τοὺς ἀγρούς, Lat. *agros novare*, Ar. Nub. 1117; so absol. in Theophr.: hence, νεωμένη, (sc. γῆ) *land ploughed anew, a late fallow*, Hes. Op. 460; cf. νεόω.

Νέβραξ, ᾰκος, ὁ,=νεβρός: in genl. *a young animal.*

Νέβρειος, ον, (νεβρός) *belonging to a fawn*, Call. Dian. 244.

Νεβρῆ (sc. δορά), ῆς, ἡ,=νεβρίς, *a fawn-skin*, Orph.: contr. for νεβρέη, like κυνῆ, παρδαλῆ, etc.

Νεβρίας, ου, ὁ, (νεβρός) *like a fawn*, esp. *spotted like one*, Arist. H. A. 6, 10, 10.

Νεβρίδιον, ου, τό, dim. from νεβρίς. [ῐ]

Νεβρῐδόπεπλος, ον, (νεβρίς, πέπλος) *wrapped up* or *clad in a fawn-skin*, epith. of Bacchus and the Bacchantes, Anth. P. 9, 524, 14.

Νεβρῐδόστολος, ον, (νεβρίς, στολή) =foreg., Orph. H. 51, 10.

Νεβρίζω, *to wear a fawn-skin, to run about in one at the feast of Bacchus*, Dem. 313, 16, cf. Lob. Aglaoph. p. 653: from

Νεβρίς, ἡ: gen. ῖδος, Dion. P. 703, 946, and the only form given by Draco; but ίδος [ῐ] Eur. Bacch. 24, 137, Theocr. Ep. 2, 4, and oft. in Anth., and Nonn., as it ought to be:—*a fawn-skin*, esp. as the dress of Bacchus and the Bacchantes.

†Νεβρίς, ίδος, ἡ, *Nebris*, a female slave, Luc. Dial. Mer. 10.

Νεβρισμός, οῦ, ὁ, (νεβρίζω) *the wearing a* νεβρίς.

†Νέβρισσα, ης, ἡ, *Nebrissa*, a city of Hispania Baetica, Strab. p. 143.

Νεβρίτης, ου, ὁ, (νεβρίς) *like a fawn-skin*, fem. -ῖτις, of a stone, Plin. 37, 10.

Νεβρόγονος, ον, (νεβρός, *γένω) ν. κνήμη, the bone *of a fawn's leg*, i. e. a flute, Cleobul. ap. Plut. 2, 150 E, cf. Wyttenb.

ΝΕΒΡΟ´Σ, οῦ, ὁ, *the young of the deer, a fawn*, Il. 8, 248, Od. 4, 336, etc.; πέδιλα νεβρῶν, deerskin brogues, Hdt. 7, 75: as an emblem of cowardice, Il. 4, 243; 21, 29; proverb., ὁ ν. τὸν λέοντα, Luc. D. Mort. 8, 1.—Also ἡ νεβρός, Eur. Pol. 6.

Νεβροστολίζω,=νεβρίζω, very dub., v. Lob. Phryn. 625.

Νεβροτόκος, ον, (νεβρός, τίκτω) *bringing forth fawns*, Nic. Th. 142.

Νεβροφᾰνής, ές, (νεβρός, φαίνω) *fawn-like*, Nonn.

Νεβροφόνος, ον, (νεβρός, φονεύω) *preying on fawns*, ἀετός, Arist. H. A. 9, 32, 1.

†Νεβροφόνος, ου, ὁ, *Nebrophonus*, son of Jason and Hypsipyle, Apollod. 1, 9, 17.

Νεβροχᾰρής, ές, *delighting in fawns;* v. l. for νευροχ-.

Νεβροχίτων, ωνος, ὁ, ἡ, *clad in a* νεβρίς, ap. Hephaest. [ῐ]

Νεβρόομαι, (νεβρός) as pass., *to be changed into a fawn*, Nonn.

Νεβρώδης, ες, (νεβρός, εἶδος) *fawn-like*, epith. of Bacchus, Anth. P. 9, 524, 14.

†Νέδα, Ion. Νέδη, ης, ἡ, *the Neda*, a river forming the boundary between Messenia and Elis, Call. Jov. 38; Strab. p. 344.—II. the nymph of the stream, Call. Jov. 33.

†Νέδων, οντος and ωνος (B. A. 1393) ὁ, *the Nedon*, a river of Messenia, flowing by Pherae, Corinna ap. B. A. l. c.; hence Minerva was called Νεδουσία, Strab. p. 360.

†Νεεμάν, ὁ, *Naaman*, general of Ben-hadad king of Syria, N. T.

Νέες, Ion. nom. pl. from ναῦς, Hom.

Νέεσσι, rarer Ep. dat. pl. from ναῦς, Hom.

Νέῃ (sc. ἡμέρα), ἡ, v. νέος.

Νέηαι, Ion. 2 sing. subj. pres. from νέομαι, for νέῃ, Il. 1, 32.

Νεηγενής, ές, (νέος, *γένω) *new-born, just-born*, Od. 4, 336; 17, 127; Att. and Dor. νεᾱγενής, q. v.

Νεηθᾰλής, ές, = νεοθαλής, *fresh-sprouting, fresh-blown*, Eur. Ion 112.

Νεηκής, ές, (νέος, ἀκή) *newly whetted* or *sharpened*, Il. 13, 391; 16, 484; Att. and Dor. νεᾱκής. Cf. Spitzn. Il. 7, 77.

Νεηκονής, ές, (νέος, ἀκονή)=νεηκής, Soph. Aj. 820.

Νεηλαία, ας, ἡ,=νεολαία.

Νεηλάτης, ου, ὁ, (ναῦς, ἐλαύνω) *speeding* or *guiding a ship*, ap. Hesych. [λᾰ]

Νεήλᾰτος, ον, (νέος, ἐλαύνω II) *newly-pounded, fresh-ground;* hence, τὰ νεήλατα, *cakes of fresh flour*, Dem. 314, 1. (The deriv. from ἀλέω is against analogy.)

Νεηλῐφής, ές, (νέος, ἀλείφω) *fresh-plastered*, οἰκία, Arist. Probl. 11, 7.

Νέηλῠς, ῠδος, ὁ, ἡ, (νέος, ἔρχομαι, ἤλυθον) *newly come, a new-comer*, Il. 10, 434, Hdt. 1, 118, Plat. Legg. 979 D.

Νεήμελκτος, η, ον, (νέος, ἀμέλγω) *newly-milked*, Nic. Al. 310.

Νεηνίης, νεῆνις, νεηνίσκος, Ion. for νεᾱν-.

Νέηξ, ηκος, ὁ, Ion. for νέαξ.

Νεήτομος, ον, (νέος, τέμνω) *lately cut:—castrated when young*, Anth. P. 6, 234.

Νεήφᾰτος, ον, poet. for νεόφατος, (νέος, φημί) *fresh-spoken, new-sounding*, of a sound never heard before, H. Hom. Merc. 443. Opp. to παλαίφατος.

Νεί, Boeot. for νή, v. l. Ar. Ach. 867, 905.

Νεῖαι, Ep. 2 sing. pres. from νέομαι, Od. 11, 114; 12, 141.

Νειαιρᾰ, ἡ, Ion. -ρη, irreg. fem. compar. of νέος, as νέατος, νείατος is superl., *the latter, lower;* νείαιρα γαστήρ, *the lower part of* the belly, Il. 5, 539, 616, etc.; so, ν. πλευρά, Eur. Rhes. 794: hence as subst., ἡ νείαιρα, also νειαίρη, *the abdomen*, Hipp.:—contr. νεῖρα, νείρη, cf. νειρός.—II. as fem. n. pr. Νέαιρα, (q. v.) strictly *the Younger, Fresher.*

Νειάτιος, ον, later form for νείατος, νέατος. [ᾰ]

Νειᾰτόθεν, adv. later form for νειόθεν, νεόθεν: from

Νείᾰτος, η, ον, Ion. for νέατος, q. v., Hom., also Eur.

Νεικείω, Ion. for νεικέω (q. v.) Hom., and Hes.; Ion. subj. 3 sing. νεικείῃσι, Il. 1, 579; impf. νεικείεσκον, Il.

Νεικεστήρ, ῆρος, ὁ, *a wrangler*, c. gen., *one who wrangles with*, ἐσθλῶν ν., Hes. Op. 714: from

Νεικέω, ῶ, f. -έσω: in Hom. and Hes., metri grat., in Ion. forms, νεικείω, 3 sing. subj. νεικείῃσι, impf.

νείκειον and νεικείεσκον, fut. νεικέσσω, aor. νείκεσσα, etc.: (νεῖκος). *To quarrel, wrangle with* one, τινί, Od. 17, 189; ν. ἀλλήλησι, *to quarrel* one *with* another, Il. 20, 254; εἵνεκά τινος, Il. 18, 498; also c. acc. cognato, νείκεα νεικεῖν, Il. 20, 252: *to rival, strive* or *vie with*, νεικέσκομεν οἴω, we two alone *strove with him*, Od. 11, 511, —where however Wolf and Nitzsch, after Aristarch., νικάσκομεν: part. νεικέων, *obstinately*, Hdt. 9, 55.—II. usu. trans. *to vex, annoy*, esp. by word, *to rail at, taunt, abuse, upbraid, revile*, c. acc. pers., freq. in Hom.; also with μύθῳ added, Il. 2, 224; αἰσχροῖς ὀνειδείοις, χολωτοῖσιν ἐπέεσσιν, Il. 3, 38; 21, 480, Od. 22, 225, etc.:—but in Il. 24, 29, of Paris, νείκεσσε θεάς, τὴν δ' ᾔνησε, he *insulted* the goddesses (Juno and Minerva), but *praised* the other (Venus):—Aristarch. however rejects the whole passage:—in Hdt. 8, 125, *to accuse, assail.*—The verb is scarcely to be found, except in Ep. poets and Ion. prose; though the subst. νεῖκος is used by Trag., and now and then in Att. prose, as Plat. Soph. 243 A, Xen. Cyn. 1, 17.

Νείκη, ης, ἡ,=νεῖκος, Aesch. Ag. 1378.

Νείκησις, ἡ,=νεῖκος.

Νεικητήρ, ὁ, v. l. for νεικεστήρ, ap. Hes.

ΝΕΙ͂ΚΟΣ, εος, τό, *a quarrel, wrangle: strife*, Hom., Pind., Hdt., etc.; (cf. νεικέω fin.); esp.,—2. *strife of words, railing, abuse, a taunt, reproach*, νείκει ἄριστε, Il. 13, 483; νείκει ὀνειδίζειν, Il. 7, 95; ἐς νείκεα ἀπικέσθαι, Hdt. 9, 55.—3. *a strife at law, dispute before a judge*, Il. 18, 497, Od. 12, 440. —4. also in Hom. not seldom for *battle, fight*, Il. 4, 444, etc.; Hom. joins νεῖκος πολέμοιο, φυλόπιδος, etc., ἔρις καὶ νεῖκος, πόνος καὶ ν., νείκεα νεικεῖν, Il. 20, 252: in Hdt., who also uses the plur., of *dissensions between whole nations*, νεῖκος πρὸς Καρχηδονίους, Hdt. 7, 158, cf. 8, 87.—II. *the cause of strife, matter of quarrel*, Erf. Soph. O. T. 695; whereas Hom. distinguishes between νεῖκος, *quarrel*, and its subject ἔρισμα, Il. 4, 37.

Νειλᾰγάθια, τά, *a fruit from the banks of the Nile*, Cosmas.

Νειλαῖος, α, ον, *from the Nile.*

Νειλαιεύς, έως, ὁ, Anth., and Νειλεῖος, α, ον,=foreg.

†Νειλεύς, ὁ, v. sub Νηλεύς.

Νειλογενής, ές, (Νεῖλος, *γένω) *Nile-born*, Leon. Al. 8.

Νειλοθᾰλής, ές, (Νεῖλος, θάλλω) *sprung from the Nile*, v. l. for sq.

Νειλοθερής, ές, (Νεῖλος, θέρω) *sunned* or *fostered by the Nile*, Aesch. Supp. 70.

Νειλομέτριον, ου, τό, (Νεῖλος, μέτρον) *a Nilometer*, a rod graduated to show the rise and fall of the Nile, Strab.

†Νειλόξενος, ου, ὁ, *Niloxenus*, a Macedonian, Arr. An. 3, 28, 4.—2. a sage of Naucratis in Aegypt, Plut.

Νειλόρρῠτος, ον, (Νεῖλος, ῥέω) *watered by the Nile*, also Νειλόρῠτος, Anth.

Νεῖλος, ου, ὁ, *the Nile*, first in Hes. Th. 338;—for in Hom. it is Αἴγυπτος, q. v.: †the celebrated river of Aegypt, in Hes. it is called son of Oceanus and Tethys; in Pind. P. 4, 99, son of Saturn: from its five natural mouths called πεντάστομος, Hdt. 2. 10, and with two additional artificial ones, ἑπτάπορος, Mosch. 2, 58.

Νειλοσκοπεῖον, τό, (σκοπέω)=Νειλομέτριον.

Νειλωῖς, ίδος, η, *situate on the Nile*, πυραμίδες, Anth. †P. 9, 710.

Νειλώτης, ου, ὁ, fem. -ῶτις, ιδος, *living in* or *on the Nile*: χθὼν Ν., the land of Nile, Aesch. Pr. 814.

Νειλῷος, α, ον,=Νειλαῖος, Opp.

Νεῖμεν, νεῖμαν, νεῖμον, Ion. aor. from νέμω, Hom.

Νειόθεν, adv. Ion. for νεόθεν, (νέος): —*from the bottom*, νειόθεν ἐκ κραδίης ἀνεστενάχιζε, he heaved a sigh *from the bottom* of his heart, Il. 10, 10.—II. *anew*, Anth.

Νειόθῐ, adv. Ion. for νεόθι, (νέος): —*at the bottom, in the inmost part*, δάκε νειόθι θυμόν, it stung him *to his heart's core*, Hes. Th. 567: c. gen., νειόθι λίμνης, Il. 21, 317: hence also *under, beneath*, c. gen., like ὑπό, Arat. 89.—Also written proparox., νείοθι, Schäf. Schol. Ap. Rh. 2, 355.

Νειοκόρος, ὁ, ἡ, Ion. for νεωκόρος, Anth. P. 6, 356.

Νείομαι, Ion. for νέομαι, v. l. Il. 23, 76.

Νεῖον, Ion. for νέον, adv. of νέος, *very lately*, Ap. Rh.

Νειοποιέω, ῶ, (νειός, ποιέω) *to fallow, turn into fallow*: also *to take a green crop off* a field, by which it is, so to say, *freshened* and prepared for corn, Xen. Oec. 11, 16.

Νειός, οῦ, ἡ, *new land*, i. e. *land ploughed up anew* after being left fallow, hence *a fallow, fallow-land*, Lat. *novale*, Hom.; νειὸς τρίπολος, a thrice-ploughed *fallow*, Od. 5, 127, Il. 18, 541, Hes. Th. 971.—Strictly Ion. fem. of νέος, as we have it in full, νειὸν ἄρουραν σπείρειν, Hes. Op. 461: later also ὁ νειός (sc. ἀγρός): cf. νεός, νεύ, νεάω.

Νεῖος, η, ον, Ion. for νέος.

Νεῖος, α, ον, (ναῦς),=νήϊος, Gramm.

Νειότατος, η, ον, superl. from νεῖος, Ion. for νεώτατος, from νέος: adv. νειότατον,=νειόθι.

Νειοτομεύς, έως, ὁ, (νειός, τέμνω) *one who breaks up a fallow*, Anth. P. 6, 41.

Νεῖρα or νείρα, ἡ, contr. for νείαιρα, *the belly, intestines*, Aesch. Ag. 1479, e conj. Casaub., for the reading of the MSS. νείρει.

Νειρίτης, ου, ὁ, dub. l. for νηρίτης.

Νειρός, ά, όν, contr. for νεαρός, νειαρός, whence νεῖρα, νείαιρα, but prob. only in Gramm., v. Müller Lyc. 896.

Νείσσομαι or νείσομαι, v. sub νίσσομαι.

Νεῖται, contr. for νέεται from νέομαι, Od.

†Νειτῆτις, ἡ, *Nitetis*, daughter of Apries, Ath. 560 D.

Νείφω, late form for νίφω, also= βρέχω, Jac. A. P. p. 67.

Νεκάς, άδος, ἡ, (νέκυς, νεκρός) *a heap of slain*, Il. 5, 886, Pseudo-Luc. Philopatr. 10.—II. in Call. Fr. 231, simply *a heap* or *row*, without any notion of *corpses.*—III. the cyclic poets are said to have used it for ψυχή, E. M.

Νεκράγγελος, ον, (νεκρός, ἄγγελος) *messenger to the dead*, Luc. Peregr. 41.

Νεκρᾰγωγέω, ῶ, *to conduct the dead*, of Mercury, Luc. Contempl. 2: from

Νεκρᾰγωγός, όν, (νεκρός, ἄγω) *conducting the dead.*

Νεκρᾰκᾰδημία, ας, ἡ, *a school of the dead*, Luc. V. Hist. 2, 23.

Νεκρεγερσία, ας, ἡ, for νεκρῶν ἔγερσις, Eccl.

Νεκρῐκός, ή, όν, (νεκρός) *deadly, of* or *belonging to the dead*, Luc. D. Deor. 24, 1. Adv -κῶς, Id. Peregr. 33.

Νεκρῖμαῖος, α, ον, (νεκρός) *dea*, said of animals, like θνησιμαῖος, v. l. Ael. N. A. 6, 2; v. Jacobs.

Νεκροβᾰρής, ές, (νεκρός, βάρος) *laden with the dead*, ἄκατος, Anth Plan. 273.

Νεκροβόρος, ον, (νεκρός, βορά) *devouring corpses.*

Νεκροδέγμων, ον, (νεκρός, δέχομαι) *receiving the dead*, Ἅιδης, Aesch. Pr. 152.

Νεκροδερκής, ές, (νεκρός, δέρκομαι) *looking like a corpse*, Manetho.

Νεκροδόκος, ον, = νεκροδέγμων, Anth. P. 7, 634.

Νεκροδοχεῖον, ου, τό, *a cemetery* Luc. Contempl. 22: from

Νεκροδόχος, ον, = νεκροδέγμων Lob. Phryn. 307.

Νεκροθάπτης, ου, ὁ, *a grave-digger*

Νεκροθήκη, ης, ἡ, (νεκρός, θήκη) *a coffin* or *urn*, Eur. Cret. 2, 18.

Νεκρακαύστης, ου, ὁ, *one who burns corpses.*

Νεκροκόμος, ον, (νεκρός, κομέω) *taking care of corpses*, Greg. Naz.

Νεκροκορίνθια, ων, τά, (νεκρός, Κορίνθιος) at Rome, *the fine cinerary urns* etc., *dug out of the tombs of Corinth* Strab. p. 381.

Νεκροκόσμος, ον, (νεκρός, κοσμέω) *laying corpses out for burial*, Plut. 2 994 E.

Νεκρολάτρεια, ας, ἡ, (νεκρός, λατρεύω) *worship of the dead*, Eccl.

Νεκρομαντεία, ας, ἡ,=νεκυομαντεία, *necromancy.* Hence

Νεκρομαντεῖον, ου, τό,=νεκυομαντεῖον.

Νεκρόμαντις, εως, ὁ, ἡ, (νεκρός, μάντις) *a necromancer, one who calls up ghosts* to reveal the future, Lyc. 682.

Νεκρονώμης, ου, ὁ, *a corpse-bearer.*

Νεκροπέρνας, ου, ὁ, (νεκρός, περνάω) *one who sells corpses*, Lyc. 276.

Νεκροποιός, όν, *killing.*

†Νεκρόπολις, εως, ἡ, *a city of the dead*, the *Necropolis*, forming a suburb of Alexandrea, Strab. p. 795.

Νεκροπομπός, όν, (νεκρός, πέμπω) *conducting the dead*, of Charon, Eur. Alc. 442, Luc. D. Deor. 24, 1.

Νεκρορύκτης, ου, ὁ, (νεκρός, ὀρύσσω) *a body-snatcher.*

Νεκρός, οῦ, ὁ, (νέκυς) *a dead body corse*, Hom., etc., always of mankind, hence usu. c. gen. pers., νεκρὸς ἀνθρώπου, γυναικός, Hdt. 2, 89, 90, and in Att.: also, ν. τεθνηῶτες and κατατεθνηῶτες, Il.: later, τὰ νεκρά, cf. Lob. Phryn. 376.—2. *a dead man*, opp. to one alive, esp. in plur. *the dead*, Od. 10, 526, etc.; in Hom. always as dwellers in the nether world.—II. as adj. agreeing with its subst., νεκρός, ά, όν, rarely ός, όν, *dead*, first in Pind. Fr. 217, 2, Soph. Phil. 430, etc.: cf. however Od. 12, 10: v. also νέκυς.

Νεκροστολέω, ῶ, *to ferry the dead*, of Charon, Luc. Contempl. 24: from

Νεκροστόλος, ον, (νεκρός, στέλλω) =νεκυοστόλος, Artemid. 4, 58.

Νεκροσῡλία, ας, ἡ, *robbery of the dead*, Plat. Rep. 469 E: from

Νεκρόσῡλος, ον, (νεκρός, συλάω) *stripping, robbing the dead.*

Νεκρότᾱγος, ου, ὁ, (νεκρός, ταγός) *judge of the dead*, of Minos, Lyc. 1398.

Νεκροτάφος, ου, ὁ, (νεκρός, θάπτω) =νεκροθάπτης, Manetho. [ᾰ]

Νεκρότης, ητος, ἡ, (νεκρός) *a state of death*, Lob. Phryn. 351.

Νεκροτοκέω, ῶ, *to bear a dead child.* Hence

Νεκροτόκιον, ου, τό, *a still-born child.*

Νεκροφᾰγέω, ῶ, *to eat corpses* or *carrion*, Strab.: from

Νεκροφάγος, ον, (νεκρός, φαγεῖν) *eating corpses* or *carrion*, Dio C.

Νεκροφορεῖον, ου, τό, *a bier:* from

Νεκροφορέω, ῶ, *to bear* or *bury corpses*, Philo: from

Νεκροφόρος, ον, (νεκρός, φέρω) *bearing corpses, burying the dead*, Polyb. 35, 6, 2, Plut., etc.

Νεκρόω, ῶ, (νεκρός) *to make dead, to deaden*:—pass., *to be deadened* or *lifeless*, Plut. 2, 954 D, and N. T.:—*to mortify*, N. T.

Νεκρώδης, ες, (νεκρός, εἶδος) *deadly, corpse-like*, Luc. Epist. Sat. 28.

Νεκρών, ῶνος, ὁ, (νεκρός) *a burial-place*, Anth. †P. 7, 610.

Νεκρώσιμος, ον, *deadly: belonging to a corpse:* from

Νέκρωσις, ἡ, (νεκρόω) *a killing*:—from pass., *deadness*, N. T.

†Νεκτάναβις, ιος, ὁ, *Nectanabis*, a king of Aegypt, Plut. Ages. 37: -τάνεβις, Diod. S. 15, 42.

Νέκτᾰρ, ἄρος, τό, *nectar*, the drink of the gods, as ambrosia was their food, Hom., Hes., Pind., whereas in Alcman (16) and Sappho, nectar is their food, and ambrosia their drink, cf. Meineke Com. Fragm. 3, p. 198. Homer's *nectar* is ἐρυθρόν (Il. 19, 38, Od. 5, 93); poured like wine by Hebé, νέκταρ ἐῳνοχόει, Il. 4, 3; and, like it, drunk mixed, Od. 5, 93: hence choice wine is called νέκταρος ἀποῤῥώξ, Od. 9, 359. It was forbidden to men because an elixir of immortality,—but Thetis bathes the corpse of Patroclus in nectar, to preserve it from decay, Il. 19, 38.—Later it acquired esp. the notion of *fragrance*, cf. νεκτάρεος.—Νέκταρ μελισσᾶν, i. e. honey, Eur. Bacch. 144.—II. *a perfumed ointment*, Nossis 5, 3. (Usu. deriv. from νε- (for νη-, not), and *κτάω, κτείνω, and so strictly like ἀμβροσία, an elixir vitae, but?) Hence

Νεκτάρεος, έα Ion. έη, εον, *of nectar, nectarous:* but of garments, prob. *scented, fragrant*, or, generally, *divine, beautiful* (cf. ἀμβρόσιος), ν. ἑανόν, χιτών, Il. 3, 385; 18, 25.

Νεκτάριον, ου, τό, *a plant*, usu. ἑλένιον, Diosc. 1, 27. [ᾰ] Hence

Νεκτᾰρίτης οἶνος, ὁ, wine *prepared with* νεκτάριον, Diosc.

Νεκτᾰροστᾰγής, ές, (νέκταρ, στάζω) *dropping nectar*, Eubul. Incert. 4.

Νεκτᾰρώδης, ες, (νέκταρ, εἶδος) *like nectar*, Geop.

Νεκῠάμβᾰτος, ον, (νέκυς, ἀναβαίνω) of Charon's boat, *embarked in by the dead*, Polygn. ap. Paus, 10, 28, 2.

Νεκύδᾰλος, ου, ὁ, *the larva* or *nympha of the silkworm*, Arist. H. A. 5, 19, 10. (From νέκυς.) [ῠ]

Νεκῠδόν, adv., (νέκυς) *corpse-like*, A. B.

Νεκῠηγός, όν, (νέκυς, ἄγω)=νεκραγωγός, Anth. P. 7, 68.

Νεκῠηπόλος, ον, (νέκυς, πολέω) *having to do with the dead*, Manetho.

Νεκυία or νέκυια, ας, ἡ, (νέκυς) a magical rite *by which ghosts were called up and questioned* about the future, Plut. 2, 17 B, Luc. Nigr. 30:—this was the common name for the eleventh book of the Od., cf. νεκυομαντεία.

Νεκῠϊσμός, οῦ, ὁ,=foreg., Manetho.

Νεκῠομαντεία, ας, ἡ, (νέκυς, μαντεία) *a divining by calling up the dead* to question them, cf. νεκυία. Hence

Νεκῠομαντεῖον, ου, τό, Ion. -ήϊον, *an oracle of the dead*, a place where ghosts were called up and questioned, Hdt. 5, 92, 7, Plut. Cim. 6: cf. νεκυία.

Νεκῠόμαντις, εως, ὁ, ἡ,=νεκρόμαντις, LXX.

Νεκῠοσσόος, ον, (νέκυς, σεύω) *rousing the dead to life*, Nonn.

Νεκῠοστόλος, ον, (νέκυς, στέλλω) *ferrying the dead* over the Styx, of Charon, Anth. P. 7, 63, 530:—*bearing the dead*, of a bier, Ib. 634.

ΝΕ´ΚΥΣ, ῠος, ὁ, poet. dat. sing. νέκυι, Il.: pl. νεκύεσσι, Hom., νέκυσσι in Od. 11, 569; 22, 401; 23, 45: acc. pl. νέκυας, contr. νέκῡς, Od. 24, 417:—like νεκρός, *a dead body*, esp. of men, *a corse*, freq. in Il., more rare in Od.; ν. ἀνδρός, Hdt. 1, 140, cf. 3, 16, 24: also, ν. τεθνηώς, ν. κατατεθνηῶτες, κτάμενοι, καταφθίμενοι, Hom.—2. *a dead person*, νεκύων ἀμένηνα κάρηνα, oft. in Od. 11; more rare in Il. In Hom. always in plur. of the inhabitants of the nether world, =ἔνεροι, Lat. *inferi*.—II. as adj. *dead, lifeless*, post-Hom., as Soph. Aj. 1356; cf. however Il. 24, 35, 423.—Ep. word, freq. also in Soph., and Eur. (Hence νεκρός: the root νεκ- appears in the Sanscr. *naç*, to perish, Lat. *nex, nec-is*, and *noc-ere*, and perh. in νόσ-ος.) [ῡ in nom. and acc. sing., in Hom., and so prob. in Att.; but in Alex. poets ῠ.] Hence

Νεκύσια (sc. ἱερά), ων, τά, *offerings to the dead*, δεῖπνα ν., Artem. 4, 83. [ῠ]

Νεκυσσόος, ον,=νεκυοσσόος, Nonn.

Νεκῠώριον or νεκύωρον, ου, τό, (ὤρα)=νεκρομαντεῖον, Hesych.

†Νεκῶς, ώ, ὁ, acc. Νεκών, *Necho*, father of Psammetichus, Hdt. 2, 152.—2. a son of Psammetichus, king of Aegypt, Id. 2, 158; 4, 92.

†Νελαΐδας, ὁ, *Nelaïdas*, an Olympic victor from Elis, Paus. 6, 16, 8.

†Νέμαυσος, ου, ἡ, *Nemausus*, a city of Gallia Narbonensis, now *Nismes*, Strab. p. 186.

†Νεμέα, ας, ἡ, Ion. Νεμέη, poet. Νεμείη, *Nemea*, a place in the north-west of Argolis, nearly on site of mod. *Kutchumadi*, Thuc. 3, 96; etc.—Also the wood and neighbourhood around this place in which Hercules slew the Nemean lion, and in which the games were celebrated, Hes. Th. 331; Pind. N. 3, 30, etc. Νεμέᾳ, dat. as adv. *in Nemea*, Pind.—II. a river rising here and flowing into the Corinthian gulf, forming the boundary between Sicyonia and Corinthia, Strab. p. 382.

Νέμεᾰ, τά, poet. Νέμεια, Pind.:—*the sacred Nemean games*, celebrated in the second and fourth years of each Olympiad, Dissen Pind. N. 7, 1.

†Νεμεαῖος, α, ον, *of Nemea, Nemean*, Ζεὺς Ν., Pind. N. 2, 7.

†Νεμεάς, άδος, ἡ, fem. to foreg., Pind. N. 3, 4.—II. *Nemeas*, as fem. pr. n., Ath. 587 C.

†Νεμέηθε, adv. *from Nemea*, Call. Fr. 103, 4.

Νεμέθω, poet. for νέμω, in Hom. only once, and that in mid., νεμέθοντο for ἐνέμοντο, *grazed, fed*, Il. 11, 635.

†Νεμειαῖος, α, ον, poet.=Νεμεαῖος, Hes. Th. 328.

†Νέμειος, α, ον, *of Nemea, Nemean*, τὰ Νέμεια, Pind. N. 5, 9: v. Νέμεα.

Νεμεσάω, ῶ, f. -ήσω, Ep. impf. νεμέσασκον, and freq. in Hom. and Hes. νεμεσσάω, νεμεσσήσω, etc. (νέμεσις.) *To feel righteous indignation, to be wroth*, Hom.: strictly, *to be wroth at undeserved* good or bad fortune, and so properly of the gods, νεμέσησε δὲ πότνια Ἥρη, Il. 8, 198, etc.; cf. νέμεσις.—Construct sometimes absol., μὴ νεμέσα, Il. 10, 145; more usu., ν. τινί, *to be wroth with* a person or *at* a thing, Hom.; also, ν. τινί τι, *to be angry at* a thing *in* a person, Od. 23, 213, cf. Hes. Op. 754; also ν. τινί, in prose, as Plat. Legg. 927 C, Dem. 506, 14.—II. mid. νεμεσάομαι, f. -ήσομαι: aor. pass. ἐνεμεσήθην, in Hom always νεμεσσήθην, etc.:—strictly, *to be displeased with one's self*, as, νεμεσσᾶται ἐνὶ θυμῷ ἐπεσβολίας ἀναφαίνειν, *is angry with himself* in his heart, i. e. *ashamed of himself*, for flinging words about him, Od. 4, 158: hence, *to take shame to one's self, to be filled with shame* or *awe*, like Lat. *vereri*, Od. 2, 64, Il. 16, 544:—but Hom. mostly uses the mid. as=act., and with same constr.; also c. inf., Od. 4, 195; c. acc. et inf., Od. 18, 227; but c. acc. rei, νεμεσσᾶται κακὰ ἔργα, *visits* evil deeds *upon* the doers, Od. 14, 284; cf. νεμεσίζομαι.

Νεμέσεια (sc. ἱερά), ων, τά, *the feast of Nemesis*, also held in honour of the dead, Dem. 1031, 13; with v. l. Νεμέσια.

Νεμεσήμων, ον, gen. ονος, *indignant, wrathful*, Nonn.

Νεμεσητικός, ή, όν, (νεμεσάω) *disposed to indignation at any one's undeserved good* or *ill fortune*, Arist. Eth. N. 2, 7, 15.

Νεμεσητός, ή, όν, in Hom. always νεμεσσητός, except in Il. 11, 649 (νεμεσάω):—*causing indignation* or *wrath, worthy of it*, νεμεσσητὸν δέ κεν εἴη, *'twere enough to make* one *wroth*, Il. 3, 410, etc.; c. inf., οὔτι νεμεσσητὸν κεχολῶσθαι, Il. 9, 523, Od. 22, 59; so too, οὔτοι νεμεσητόν, Soph. Phil. 1193, cf. Plat. Euthyd. 282 B; ν. ἰδεῖν, Tyrtae. 1, 26.—II. *to be dreaded, regarded with awe, awful*, αἰδοῖος νεμεσητός, Il. 11, 649.

Νεμεσίζομαι, dep. mid., like νεμεσάω, *to become* or *be wroth with* one, τινί, Il. 8, 407, Od. 2, 239: *to take* a thing *amiss, be offended, angry with* or *blame* one *for* a thing, τινά τι, Il. 5, 757; c. acc. et inf., *to be angry, surprised* that.., Il. 2, 296.—II. like νεμεσάομαι, *to be ashamed, awe-struck*, Il. 17, 254, Od. 2, 138.—III. like αἰδεῖσθαι, *to dread, fear*, c. acc., θεοὺς ν., *to stand in awe of* the gods, *dread* their *wrath*, Od. 1, 263.

Νέμεσις, εως, ἡ, Ep. νέμεσσις, Il. 6, 335: (νέμω):—strictly, *distribution of what is due;* hence *righteous indignation*, i. e. *anger at anything unjust* or *unfitting, high displeasure, wrath, resentment*, Il. 6, 335, Od. 2, 136, etc.:—being properly, acc. to Arist. Eth. N. 2, 7, 15, *indignation at undeserved good fortune*,—the virtue lying between envy (φθόνος) and malignity (ἐπιχαιρεκακία): hence *jealousy, vengeance*, esp. of the gods, Hdt. 1, 34, Soph. Phil. 518, 602, cf. νεμεσάω: of men, just like φθόνος, *grudging, envy*, Aesch. Theb. 235.—Cf. infr. B.—II. *that which deserves righteous indignation, the object of just resentment*, Hom. always in phrase οὐ νέμεσις (ἐστί), 'tis nothing *to be wroth about*, there's no *call for anger*, either c. inf., Il. 14, 80, Od. 1, 350; or c. acc. et inf., Il. 3, 156; so too Soph. O. C. 1753.—III. subjectively, *righteous indignation at one's own misdeed*, αἰδὼς καὶ νέμεσις, *a sense of shame and sin*, Il. 13, 122, cf. Hes. Op. 198.

B. Νέμεσις, ἡ, as prop. n., voc. Νέμεσι, Pors. Phoen. 187: *Nemesis*, the impersonation of *divine wrath and jealousy*, hence in Hes. l. c. joined with Αἰδώς: acc. to Hes. Th. 223, she is daughter of Night, but only described as *πῆμα θνητοῖσι βροτοῖσιν*, which seems to indicate interpolation. In Att., esp. Trag., she appears as *the goddess of Retribution*, who brings down all immoderate good fortune, and checks the presumption that attends it, (being thus directly opposed to *ὕβρις*); and herewith she is oft. the punisher of extraordinary crimes, Pind. P. 10, 69, Aesch. Fr. 243, Soph. El. 792; cf. esp. Mesomedes' Hymn to Nemesis, Anal. Br. t. 2, p. 292; and see *Ἀδραστεία*.

Νεμεσσάω, ῶ, Ep. for *νεμεσάω*, Hom., and Hes.

Νεμεσσητός, ή, όν, Ep. for *νεμεσητός*, Hom.

Νέμεσσις, ἡ, Ep. for *νέμεσις*, Il. 6, 335.

Νεμέτωρ, ορος, ὁ, (*νέμω*) *a dispenser of justice, a judge, avenger*, *Ζεὺς ν.*, Aesch. Theb. 489.

Νέμησις, ἡ, (*νέμω*) *a distribution*, Isae. 76, 26, ubi al. *νέμεσις*.

Νεμητής, οῦ, ὁ,=*νεμέτωρ*: *νεμέτης* is wrong, Lob. Paral. 447.

†Νεμιδία, ας, ἡ, *Nemidia*, appell. of Diana in Teuthea, Strab. p. 342.

Νέμος, εος, τό, (*νέμω* B) *a pasture, pasturage*, Il. 11, 480, Soph. Aj. 413:—*a wooded pasture, a glade*, Lat. *nemus*, Anth. P. 7, 55.

ΝΕ´ΜΩ, fut. *νεμῶ* and *νεμήσω*: aor. *ἔνειμα*: perf. *νενέμηκα*: aor. pass. *ἐνεμήθην* and *ἐνεμέθην*, later also aor. mid. *ἐνεμησάμην*, Lob. Phryn. 742. Hom. uses only pres., impf., aor. act.; pres. and impf. mid.—I. *to deal out, distribute, dispense*, *τι*, oft. in Hom. usu. of meat and drink, e. g. *μοίρας, κύπελλα, κρέα, μέθυ νέμειν*: hence, *μοῖραν ν. τινί*, *to pay* one *due* honour, respect, Aesch. Pr. 292; *μητρὸς τιμὰς ν.*, *to respect* her *privileges*, Id. Eum. 624 (but, *πρόσω ν. τιμάς*, Ib. 747, *to extend* one's privileges): *to apportion, assign*, *τινί τι*, Od. 6, 188, Il. 3, 274, and Att.; *ν. τὰ δευτερεῖα, τὰ ἴσα τινί*, Hdt. 1, 32; 6, 11; *ν. πλέον τινί*, Thuc. 3, 48; *ν. τινὶ τὰ κράτιστα, τὰ μέγιστα*, Lat. *plurimum tribuere alicui*, Valck. Hipp. 1321, Diatr. p. 77.—II. mid. *νέμομαι*, c. acc., *to distribute among themselves*, hence *to have and hold as one's portion, possess* (hence *κληρονόμος*), *πατρώϊα πάντα νέμεσθαι*, Od. 20, 336; usu. of landed property, *τεμένη ν.*, Od. 11, 185, Il. 12, 313; *ἔργα ν.*, Il. 2, 751, Hes. Op. 119; strictly with the twofold collat. notion,—1. *to enjoy, have in use*, as in ll. cc.—2. (since the owner occupied his own land), *to dwell in, inhabit*, *ἄλσεα νέμεσθαι*, Il. 20, 8; mostly with names of places, *to spread over*, and so *occupy* a country, *Ἰθάκην, Ὑρίην νέμεσθαι*, Od. 2, 167, Il. 2, 496; then in Hdt., Thuc., etc.—III. from Pind. O. 2, 23 downwds. the act. also is found in signf. of mid., *to hold, possess*, *γῆν, χώραν νέμειν*, Hdt. 4, 191, Thuc. 5, 42, cf. Erf. Soph. O. T. 578; and so, absol., *νέμειν* (sc. *γῆν*), Hdt. 4, 188, cf. infr. 2 fin.: hence also, in pass., of places, *to be inhabited*, *νέμεσθαι ὑπό τινι*, Hdt. 7, 158; and, absol., of the customs of people, Thuc. 1, 5 and 6.—2. *to hold, sway, manage*, *πόλιν*, Hdt. 1, 59, etc.; *λαόν*, Pind. O. 13, 37; *κράτη καὶ θρόνους*, Soph. O. T. 237; so absol., Pind. P. 3, 124; *ν. οἴακα, ἀσπίδα*, *to wield, manage*, Aesch. Ag. 802, Theb. 590; *ν. ἰσχὺν ἐπὶ σκήπτροισι*, *to support* one's self on staffs, Id. Ag. 76: hence also, *ν. γλῶσσαν*, *to use* the tongue, Ib. 687, like *νομίζω*: hence,—3 also like *νομίζω*, *to hold, consider as* so and so, *σὲ νέμω θεόν*, Soph. El. 150, cf. 598, Tr. 483, O. C. 879, Aj. 1331, Heind. Plat. Prot. 339 C: so, *νέμειν τινὰ προστάτην*, *to take* or *choose* as one's patron, Isocr. 170 B: *οἱ νενεμημένοι*, athletes *entered on the list*, Polyb. 6, 47, 8.

B. of herdsmen, *to pasture, graze*, i. e. *drive to pasture, feed*, Lat. *pascere*, Od. 9, 233, Hdt. 8, 137, Eur. Cycl. 28, and not seldom in Plat.; also metaph., *ν. χόλον*, Soph. El. 176:—much more freq. in mid. *νέμεσθαι*, of cattle, *to feed*, i. e. *go to pasture, graze*, Lat. *pasci*, Il. 5, 777, Od. 13, 407, Hdt. 8, 115, etc.: hence c. acc. cognato, *to eat, feed on*, *ἄνθεα ποίης νέμεσθαι*, Od. 9, 449, cf. Soph. Phil. 709: metaph. of fire, *to feed on, devour*, Il. 23, 177: also as pass., *πυρὶ χθὼν νέμεται*, the land *is devoured, wasted* by fire, Il. 2, 780.—II. *ὄρη νέμειν*, *to graze* the hills (with cattle), Xen. Cyr. 3, 2, 20;—like *luxuriem segetum depascit*, Virg. G. 1, 112:—and metaph., *πυρὶ νέμειν πόλιν*, *to waste* a city by fire, *give* it to the flames, Hdt. 6, 33.—III. in mid. also of cancerous sores, *to spread*, like Lat. *pasci, depasci*, Hdt. 3, 133; cf. Jac. Ach. Tat. p. 573. Cf. *ἐπινέμω*.

The signf. *to feed* is immed. connected with that of *to dwell in*, as with the early pastoral tribes (*νομάδες*) *pasturage* established possession. (The nearest derivs. of the root *νέμω* are *νέμος, νέμεσις*, etc.; *νομός, νομή, νομάς, νομεύς*, etc.; *νόμος, νομίζω, νόμισμα*, etc.; and *νωμάω*: prob. also Lat. *nŭmerus*.)

†Νεμωσσός, οῦ, ἡ, *Nemossus*, chief city of the Arverni, Strab. p. 239.

Νένασμαι, perf. pass. from *ναίω* (only poet.); and (in prose) from *νάσσω*. But it is never Dor. for *νένησμαι*, as if from *νέω*.

Νενέαται, Ion. 3 pl. perf. pass. for *νένηνται*, from *νέω*, *to heap*.

Νένηκα, perf. from *νέω*, *to spin*.

Νενίηλος, ον, *foolish, silly*: or *weak-eyed, purblind*, Call. Jov. 63: the Gramm. quote in same signfs., *νενός, νινηλός, νενιαστής*, with which Ruhnk. Tim. compares *βλεννός* and *ἐνεός*; it also reminds one of *ἠλός*. [ῐ]

Νένιπται, 3 sing. perf. pass. of *νίζω*, Il. 24, 419.

Νέννα, ἡ, also *νάννη*, *a mother's* or *father's sister, aunt*; and

Νέννος, ὁ, also *νάννας*, *a mother's* or *father's brother, uncle*.

Νενομισμένως, adv. part. pf. pass. from *νομίζω*, *in the established manner*, Philostr.

Νενός, v. *νενίηλος*.

Νένοφα, perf. of *νέφω*, cf. *συννέφω*.

Νενόφρων, ον, (*νενός, φρήν*) *weak-minded*, Panyas., e conj. Dind.

Νένωμαι, -μένος, Ion. and Dor. contr. perf. pass. from *νοέω*, for *νενόημαι, -μένος*, Wess. and Valck. Hdt. 9, 53, Ern. Exc. ad Call. Jov. 87; cf. sub *βοάω*.

Νεοαλδής, ές,=*νεαλδής*.

Νεοάλωτος, ον,=*νεάλωτος*, Hdt. 9, 120. [ᾰ]

Νεοαρδής, ές, (*νέος, ἄρδω*) *newly, freshly watered*, *ἀλωή*, Il. 21, 346.

Νεοαύξητος, ον,=*νεαύξητος*.

Νεόβδαλτος, ον, (*νέος, βδάλλω*) *newly milked*, Nic. Th. 606, Al. 484.

Νεοβλαστής, ές,=sq., Opp. H. 1, 735.

Νεόβλαστος, ον, (*νέος, βλαστάνω*) *sprouting afresh, flourishing*.

Νεόβλῦτος, ον, *just gushing forth*.

Νεόβορος, ον, *lately, newly devoured*.—II. parox. *νεοβόρος, ον*, act. *having lately devoured*.

†Νεοβούλη, ης, ἡ, *Neobūle*, daughter of Lycambes, loved by Archilochus, Anth.

Νεόβουλος, ου, ὁ, *a new counsellor*.

Νεόβροχος, ον, *fresh watered*.

Νεοβρώς, ῶτος, ὁ, ἡ, (*νέος, βιβρώσκω*) *having just eaten*, Hipp.

Νεογᾰμετή, ῆς, ἡ,=*ἡ νεόγαμος*.

Νεογᾰμής, ές,=sq.

Νεόγᾰμος, ον, (*νέος, γαμέω*) *newly married, a young husband* or *wife*, Hdt. 1, 36, 37; *ν. νύμφη, κόρη*, Aesch. Ag. 1179, Eur. Med. 324: *ν. λέκτρα*, Ib. 1348.

Νεογενής, ές, (*νέος, *γένω*) *new-born*, Aesch. Cho. 530, Plat. Theaet. 160 E, etc.

Νεογέννητος, ον,=foreg.

Νεογῑλαῖος, α, ον,=sq., Isae. ap. Poll. 2, 8.

Νεογῑλός, ή, όν, *new-born, young*, *σκύλαξ*, Od. 12, 86; *βρέφος*, Theocr. 17, 58; *ὀδοὺς ν.*, one *of the first set* of teeth, Opp. C. 1, 199: *βίου χρόνος ν.*, life *short as childhood*, Luc. Halcyon 3, ubi v. Hemst. (The Gramm. however make it=*νεογλαγής*, not that *γιλός*=*γάλα*: one might rather compare it with *χῖλός*.)

Νεογλᾰγής, ές, (*νέος, γλάγος*) *new-born and still sucking*, Nonn.

Νεόγληνος, ον, *with new*, i. e. *restored eyesight*.

Νεογλῠφής, ές, (*νέος, γλύφω*) *newly carved*, Tryphiod. 332.

Νεογνής, ές,=*νεογνός*, dub. l. ap. Xen. Cyn. 10, 23.

Νεογνός, όν, contr. for *νεόγονος*, *παῖς*, H. Hom. Cer. 141, Merc. 406, Hdt. 2, 2;—mostly of beasts; also in Att. poets, as Aesch. Ag. 1163, and Eur.: and even in Xen. Cyn. 5, 14, Oec. 7, 21,—though Thom. M. holds it to be not Att.

Νεόγονος, ον,=*νεογενής*, Eur. Ion 1001, Cycl. 206.

Νεόγραπτος, ον,= sq., Wüstem. Theocr. 18, 3.

Νεόγρᾰφος, ον, (*νέος, γράφω*) *newly painted* or *written*, Mel. 1, 55.

Νεόγυιος, ον, (*νέος, γυῖον*) *with young, fresh limbs*, *φῶτες*, Pind. N. 9, 56; *ἥβα*, Id. Fr. 88, 10.

Νεογύνης, ου, ὁ, (*νέος, γυνή*) *just wived*. [ῠ]

Νεοδάκρῡτος, ον, (*νέος, δακρύω*) *weeping afresh*.

Νεοδάμαστος, ον, (*νέος, δᾰμάω*)=*νεόδμητος*, Gramm.

Νεοδᾱμώδης, ες, (*νέος, δᾶμος, δῆμος*), a Spartan word, *lately made one of the people, newly enfranchised* (opp. to *the hereditary citizens*), *δύναται δὲ τὸ νεοδαμῶδες τὸ ἤδη ἐλεύθερον εἶναι*, Thuc. 7, 58: hence those Helots were called *Νεοδαμώδεις*, who were freed by the state, in reward for service in war, prob. receiving some civil rights, whereby they were placed above the *περίοικοι*, v. Arnold Thuc. 5, 34.

Νεόδαρτος, ον, (*νέος, δέρω*) *newly stripped off*, *δέρμα*, Od. 4, 437; 22, 363:—*newly flayed*, *βόες*, Xen. An. 4, 5, 14.

Νεοδίδακτος, ον, (*νέος, διδάσκω*) *newly taught*: esp. of dramatic pieces, etc., *newly brought forward*, Luc. Tim. 46. [ῐ]

Νεοδμής, ῆτος, ὁ, ἡ,=sq., *newly tamed*, *πῶλος*, H. Hom. Ap. 231: *ν. γάμοι*, *a newly formed* marriage, Eur. Med. 1366.

Νεόδμητος, ον, (*νέος, δαμάω*) *newly broken in*, esp. of horses, etc.: metaph. of young wives *newly brought under the* *yoke of marriage, new-wedded*, κόρη, Eur. Med. 623.

Νεόδμητος, ον, Dor. -δμᾱτος, (νέος, δέμω) *new-built, fresh*, Pind. I. 4, 106 (3, 80).

Νεοδόμητος, ον,=foreg.

Νεόδορος, ον,=νεόδαρτος, Diod.

Νεοδρεπής, ές,=sq., Ael. N. A. 4, 10.

Νεόδρεπτος, ον, (νέος, δρέπω) *fresh plucked* or *broken*, κλάδοι, Aesch. Supp. 333: *wreathed with fresh foliage*, βωμοί, Theocr. 26, 8.

Νεόδροπος, ον, = foreg., κλάδοι, Aesch. Supp. 354.

Νεοεία, ας, ἡ,=νεοίη.

Νεοειδής, ές, *fresh* or *youthful in form*.

Νεοεργής, ές, *just made* or *newly wrought*.

Νεόζευκτος, ον,=νεόζυγος, Anth. P. 9, 514.

Νεοζῠγής, ές, = νεόζυγος, πῶλος, Aesch. Pr. 1009.

Νεοζύγιος, ον,=sq., Nonn.

Νεόζῠγος, ον, (νέος, ζεύγνυμι) *newly-yoked*: metaph. *new-married*, νύμφη, Eur. Med. 804.

Νεόζῡμος, ον, (νέος, ζύμη) *newly leavened*.

Νεόζυξ, ῠγος, ὁ, ἡ,=νεοζυγής, πῶλος, Eur. Aeol. 19:—*new-married*, Ap. Rh. 4, 1191.

Νεοηλής, ές, (νέος, ἀλέω) *newly, fresh ground*, Nic. Al. 411.

Νεοῆλιξ, ῐκος, ὁ, ἡ, (νέος, ἧλιξ) *young in years*, Orph. H. 86, 7.

Νεοθᾰλής, ές, (νέος, θάλλω) *fresh-sprouting: youthful*, αἰσχύνη, Eur. I. A. 188:—but νεοθᾱλής, Dor. for νεοθηλής, Pind., cf. Jac. A. P. p. 528.

Νεοθᾰνής, ές, (νέος, θνήσκω, θανεῖν) *just dead*.

Νεόθεν, adv., like νεωστί, *newly, lately*, Soph. O. C. 1448.

Νεοθηγής, ές,=sq., Ap. Rh. 3, 1388, Anth. Plan. 124.

Νεόθηκτος, ον, (νέος, θήγω) *newly whetted*, Ap. Rh.?

Νεοθηλής, ές, Dor. -θᾱλής (νέος, θάλλω, τέθηλα):—*fresh budding* or *sprouting*, ποίη, Il. 14, 347, Hes. Th. 576; ὕλη, H. Hom. Merc. 82: metaph., *fresh, cheerful*, εὐφροσύνη, H. Hom. 30, 13; νεοθαλὴς αὔξεται νικαφορία grows *with youthful vigor*, Pind. N. 9, 115.—II. (νέος, θηλή) *just giving milk*, μαζός, Opp. C. 1, 436.

Νεόθηλος, ον,=νεοθηλής, Aesch. Eum. 450.

Νεοθήξ, ῆγος, ὁ, ἡ, = νεοθηγής, Sappho 138, Anth. P. 7, 181.

Νεοθήρευτος, ον, *lately hunted*.

Νεοθλῐβής, ές,=sq., Anth. P. 7, 457.

Νεόθλιπτος, ον, (νέος, θλίβω) *newly pressed* or *squeezed*, Diosc.

Νεοθνής, ῆτος, ὁ, ἡ, = νεοθανής, Plat. Legg. 865 D.

Νεόθρεπτος, ον, (νέος, τρέφω) *newly grown*, Ap. Rh. 3, 1400.—II. *newly curdled*, τυρος: cf. τρέφω and τροφαλίς.

Νεόθριξ, τρῐχος, ὁ, ἡ, (νέος, θρίξ) *having young hair*, Nonn.

Νεόθῠτος, ον, (νέος, θύω) *just sacrificed*.

Νεοίη, ης, ἡ, poet. for νεότης, *youth, youthful spirit*, Il. 23, 604.

Νεοικοδόμητος, ον, (νέος, οἰκοδομέω) *newly built*.

Νέοικος, ον, (νέος, οἶκος) *newly housed, a new denizen*, Epich. p. 6.—II. *newly built on*, ἕδρα, Pind. O. 5, 19.

Νεοίνια, (νέος, οἶνος) sc. ἱερά, τά, *the feast of new wine*, Hesych., where some needlessly read θεοίνια.

Νεοκάθαρτος, ον, *newly cleansed*.

Νεοκατάγρᾰφος, ον, (νέος, καταγράφω) *newly enlisted*, App. Hispan. 78.

Νεοκατασκεύαστος, ον,=sq.

Νεοκατάσκευος, ον, *newly built*.

Νεοκατάστᾰτος, ον, (νέος, καθίστημι) *lately established*, ἄνθρωποι, Thuc. 3, 93.

Νεοκατάχριστος, ον, (νέος, καταχρίω) *just smeared*, Diosc.

Νεοκατήχητος, ον, (νέος, κατηχέομαι) *lately instructed*, Eccl.

Νεοκάτοικος, ον,=νέοικος, Eupol. Χρυσ. 21.

Νεοκάττῡτος, ον, (νέος, καττύω) *fresh-sandaled*, Stratt. Phoen. 3, 8.

Νεόκαυστος, ον, or νεόκαυτος, ον, (νέος, καίω) *newly burnt*, Arist. Probl. 12, 3, 5, Theophr.

Νεοκηδής, ές, (νέος, κῆδος) *whose grief is fresh, fresh grieving*, Hes. Th. 98; like νεοπενθής, νεοπαθής.

†Νεοκλείδης, ου, ὁ, *Neoclīdes*, an orator in Athens, Ar. Plut 665.

Νεοκληρόνομος, ον, *having lately inherited*.

†Νεοκλῆς, έους, ὁ, *Neocles*, father of Themistocles, Hdt. 7, 143.—2. an Athenian archon, Dem. 249, 11.—Others in Strab.; etc.

Νεόκλωστος, ον, *fresh spun*, Theocr. 24, 44.

Νεοκμής, ῆτος, ὁ, ἡ,=sq., Nic. Th. 707.

Νεόκμητος, ον, (νέος, κάμνω) *newly wrought*, Nic. Th. 498.—II. *just slain*, Eur. Rhes. 887.

Νεοκόνητος, ον: in Soph. El. 1394 (ubi olim νεακόνητον), Dind. after Herm. reads νεοκόνητον αἷμα χεροῖν ἔχειν, to have *new-shed* blood upon his hands; so νεοφόνοις ἐν αἵμασιν, Eur. El. 1172. (From νέος, κονή, κέκονα, καίνω, *κένω, as φόνος from *φένω.

Νεόκοπος, ον,=sq., Eupol. Αἰγ. 22.

Νεόκοπτος, ον, (νέος, κόπτω) *fresh chiselled*, Ar. Vesp. 648.

Νεόκοτος, ον, *fresh in wrath*, but in Aesch. Pers. 256, Theb. 803, much like νεώτερος, *strange, unheard of*. (Perh. -κοτος, is a mere termin.; v. sub ἀλλόκοτος.)

Νεοκράς, ᾶτος, ὁ, ἡ, (νέος, κεράννυμι) *newly* or *fresh mixed*, κρητὴρ ν., a drink mixed in a peculiar manner to be drunk on concluding alliances, and at funeral feasts, Plat. (Com.) Lac. 1, 8: without κρατήρ, Plut. 2, 677 C: also with a fem. subst., σπονδαὶ ν., Aesch. Fr. 325.—II. ν. φίλος, of *a newly made* friend, Id. Cho. 344; v. Pors. Med. 138.

Νεόκρᾱτος, ον,=foreg.

Νεόκτητος, ον, (νέος, κτάομαι) *newly gained*, App.

Νεόκτιστος, ον, also η, ον, Pind. N. 9, 3 (νέος, κτίζω):—*newly founded* or *built*, Hdt. 5, 24, Pind. l. c., Thuc. 3, 100.

Νεόκτονος, ον, (νέος, κτείνω) *lately* or *just killed*, Pind. N. 8, 51.

Νεόκτῠπος, ον, (νέος, κτυπέω) *sounding new*, Greg. Naz.

†Νεοκωμῖται, ῶν, οἱ, *the inhab. of Novum Comum* in Italy, Strab. p. 213.

Νεολαία, ας, ἡ, (νέος, λεώς, λαός) *a band of youths, the youth* of a nation, Lat. *juventus*, Aesch. Pers. 670, Supp. 686, Theocr. 18, 24.—II. as fem. adj., *young*, acc. to Herm. Eur. Alc. 103, though Monk supports the usu. signf.: in this place Dind., q. v., has νολαία, as trisyll.—The word is Dor., and therefore used only in lyric passages of Trag.

†Νεολαΐδας, ου, ὁ, and in Anth. P. 6, 109, Νεολᾴδας, *Neolaïdas*, masc. pr. n., Paus. 6, 1, 3.

Νεολαμπής, ές, (νέος, λάμπω) *shining in a new* or *strange manner*.

Νεόλεκτος, ον, (νέος, λέγω II) *lately collected, newly enlisted*. Hence

Νεολεξία, ας, ἡ, *the state of one newly enlisted*.

Νεόληπτος, ον, (νέος, λαμβάνω) *newly taken* or *caught*, App. Civ.

Νεολκέω, νεολκία, νεόλκιον, worse forms for νεωλκέω, etc., Schweigh. Polyb. 8, 36, 12.

Νεόλλουτος, ον, poet. for νεόλουτος, (νέος, λούω) *just bathed*, H. Hom. Merc. 241.

Νεόλῠτος, ον, (νέος, λύω) *just parted*, Dion H. de Comp. p. 218.

Νεολώφητος, ον, (νέος, λωφάω) *having just left off*.

ΝΕ´ΟΜΑΙ, contr. νεῦμαι, both in Hom.: 2 and 3 sing. always contr. νεῖαι, νεῖται, Od.: inf. νέεσθαι, contr. νεῖσθαι, both in Hom.: dep., only used in pres. and impf. *To go, come*, (in pres. usu. like εἶμι, with fut. signf., to which the inf. forms the most freq. exception); esp. in a more definite sense, *to go away* or *back*, πάλιν ν., Il. 6, 189, Od. 6, 110; and as is most freq. in Hom., οἶκόνδε νέεσθαι: also *to go to the war*:—in Hom. always of persons: except in Il. 12, 32, of a stream *to flow back*; for the winds, Il. 23, 229, are taken as gods. Construct.: usu. followed by εἰς, πρός, ἐπί, c. acc., also by ὑπό, c. acc., Il. 23, 51; by ἐπί, c. dat., Il. 22, 392; c. acc. only, Il. 7, 335.—Ep. word, used in inf., νεῖσθαι, by Soph. Ant. 33, Eur. El. 33; and νέονται is even found in Xen. Cyr. 4, 1, 11:—cf. νίσσομαι.—Some Gramm. have an Act. νέω; but the mutilated line, H. Hom. Cer. 395, proves nothing; v. Wolf Proleg. p. lv. (The Sanscr. root is *nî*, to lead; cf. the lengthd. forms νείσομαι, νείσσομαι, νίσσομαι.)

Νεομάλακτος, ον, (νέος, μαλάσσω) *fresh kneaded*. [μᾰ]

Νεόμην, ηνος, ἡ, (νέος, μήν) σελήνη ν., *the new* moon. Hence

Νεομηνία, ας, ἡ, in Att. usu. contr νουμηνία, Lob. Phryn. 148: *the time of new moon, the beginning of the month*, Hdt. 6, 57, 1, Ar., etc.; when slaves were sold, Ar. Eq. 43.

†Νεόμηρις, εως, ἡ, *Neomeris*, a Nereid, Apollod.

Νεομορφοτύπωτος, ον, *in a new-fangled shape*.

Νεόμυστος, ον, (νέος, μύστης) *newly dedicated* or *initiated*, Orph. H. 42, 10.

†Νέον τεῖχος, τό, (*new fortress*) *Neontichos*, a city of the Aeolians in Asia Minor, Hdt. 1, 149: *the inhab. of N.*, οἱ Νεοτειχεῖς, Vit. Hom. § 10: cf. tit. Hom. Ep. 1.—2. a fortress of Thrace on the sea, Xen. An. 7, 5, 8.

Νεόνυμφος, ον, (νέος, νύμφη) *newly married*, Plut. 2, 310 E.

Νεόξαντος, ον, (νέος, ξαίνω) *newly carded*, Hipp.

Νεόξεστος, ον, (νέος, ξέω) *newly polished* or *carved*, Tryphiod.

Νεοπᾰγής, ές, (νέος, πήγνυμι) *newly fixed*: of liquids, *newly curdled* or *frozen*;—of mud *become solid*, Plut. 2, 602 D.

Νεοπᾰθής, ές, (νέος, πάθος)=νεοπενθής, Aesch. Eum. 514.

Νεοπειθής, ές,=sq., Nonn.

Νεόπειστος, ον, (νέος, πείθω) *lately brought to obedience*.

Νεοπένης, ητος, ὁ, ἡ, *lately become poor*, A. B.

Νεοπενθής, ές, (νέος, πένθος) *in new sorrow, fresh mourning*, Od. 11, 39; cf. νεοπαθής, -κηδής.—II. pass. *lately mourned*, Anth. P. append. 215

Νεοπέπειρος, ον, *just ripe.*

Νεόπεπτος, ον, (νέος, πέσσω) *newly* or *fresh baked*, Aretae.

Νεοπηγής, ές, Anth. P. 9, 808; and νεόπηκτος, ον, Hipp.,=νεοπαγής.

Νεοπλεκής, ές, (νέος, πλέκω) *newly plaited*, Nic. Al. 96: so, -πλεκτος, Id. ap. Ath. 683 C.

Νεοπλουτοπόνηρος, ον, (from sq., πονηρός) *wicked from newly gotten wealth*, Cratin. Seriph. 2.

Νεόπλουτος, ον, (νέος, πλοῦτος) like ἀρτίπλουτος, *newly become rich*, opp. to ἀρχαιόπλουτος (q. v.), hence *vainglorious, like a parvenu*, Dem. 218, 18, Arist. Rhet. 2, 9, 9, etc.:—hence comically, ν. τρύξ, of a low upstart, Ar. Vesp. 1309.

Νεοπλῠνής, ές,= sq., Soph. Fr. 391.

Νεόπλῠτος, ον, (νέος, πλύνω) *newly washen*, εἵματα, Od. 6, 64, Hdt. 2, 37.

Νεόπνευστος, ον, (νέος, πνέω) *newly inspired*, Nonn.

Νεόποδες, οἱ, (νέος, πούς) *the young off-shoots of vines*, Geop.

Νεοποιέω, ῶ, *to make new, renew.*

Νεοποίητος, ον, *newly made, renewed.*

Νεοποίκῐλος, ον, *newly embroidered.*

Νεόποκος, ον, (νέος, πέκω) *newly shorn*, μαλλός, Soph. O. C. 475.

Νεοπολίτης, ου, ὁ, (νέος, πολίτης) *a new citizen, a slave just enfranchised*, Diod. 14, 7: fem. -ῖτις, ιδος, App.

Νεοπότιστος, ον, *newly moistened* or *watered.*

Νεόποτος, ον, (νέος, πίνω) *having just drunk*, Hipp.

Νεοπρεπής, ές, (νέος, πρέπω) *befitting young people, youthful*, Lat. *juvenilis*, Plat. Legg. 892 D: *like a youth, extravagant*, Plut. 2, 334 C, ubi v. Wyttenb.—II. *looking young* or *new.*

Νεόπριστος, ον, (νέος, πρίω) *fresh-sawn*, ἐλέφας, Od. 8, 404.

Νεοπτόλεμος, ου, ὁ, (νέος, πτόλεμος) *Neoptolemus*, surname of Pyrrhus son of Achilles, *new warrior*, because he *came late to Troy*, prob. not Homeric, v. Spitzn. Il. 19, 327, Nitzsch Od. 11, 505.—†2. king of the Molossi in Epirus, father of Olympias, Paus. 1, 11, 1.—3. a commander of Alexander the great, Arr. An. 1, 20, 10.—4. a wealthy Athenian, having charge of many public works at Athens, Dem. 264, 25; 583, 14.—5. a tragic actor at Athens, a traitor, joined Philip, Id. 344, 7; etc.—6. a glossographer and grammarian of Paros, Strab. p. 589.—Others in Strab.; etc.

Νεόπτολις, ἡ, poet. for νεόπολις, =νεάπολις: πόλις ν., *a new-founded* city, Aesch. Eum. 687.

Νεοπῡρίητος, ον, (νέος, πυριάω) *just come out of a vapor-bath*, Hipp.

Νέοργος, ον, *swelling with youthful desire*, dub. l. for νέορτος.

Νεορρᾰγής, ές, (νέος, ῥήγνυμι) *newly rent* or *burst*, Aretae.

Νεόρραντος, ον, (νέος, ῥαίνω) *newly sprinkled*, ν. ξίφος, a *fresh reeking* sword, Soph. Aj. 30.

Νεορρᾰφής, ές, (νέος, ῥάπτω) *newly sewn* or *made*, Longus: perh. also νεόρραπτος, ον.

Νευρρόφητος, ον, (νέος, ῥοφέω) *having just swallowed*, Hipp.

Νεόρρῠτος, ον, (νέος, ῥέω) *fresh flowing*, γάλα, Soph. El. 894.

Νεόρρῡτος, ον, (νέος, ῥύω) *newly drawn*, ξίφος, Aesch. Ag. 1351;—unless here also it be from ῥέω,=νεόρραντος.

Νέορτος, ον, (νέος, ὄρνυμι) *newly arisen*, generally *new*,=νέος, of things, Soph. O. C. 1507; of persons, Fr. 791 (ubi olim νέοργος); ἁ ν. νύμφα, Tr. 894 (ubi olim ἀνεορτος, v. Herm.)

ΝΕ΄ΟΣ, α Ion. η, νέον, Att. also ος, ον; Ion. νεῖος, but not so in Hom.:—1. *young, youthful*, esp. of men; very freq. in Hom., as well of youthful freshness and strength, as of haste, boldness, passion, νέος παῖς, Od. 4, 665; νέοι κοῦροι, Il. 13, 95; νέοι ἄνδρες, oft. in Hom.: also of plants, Od. 6, 163, Il. 21, 38: usu. as subst., νέοι, *youths*, Hes. Sc. 281; in Att. always with article, ὁ νέος, *a youth.* The age of the νέος is not determined; that it reached as far as 30, appears from Xen. Mem. 1, 2, 35, cf. νεανίσκος:—opp. to γέρων, Il. 2, 789; to παλαιός, Il. 14, 108; to γεραίτερος, Od. 3, 24; to προγενέστερος, Od. 2, 29: ἐκ νέου, from *a youth*, from *youth upwards*, Plat. Gorg. 510 D, etc.; also, speaking of the soul (ψυχή), Rep. 509 A.—2. *suited to a youth, youthful*, Lat. *juvenilis*, ἄεθλοι, Pind. O. 2, 78; ν. φροντίς, *youthful* spirits, Eur. Med. 48; ἄφρων νέος τε, Eur. I. A. 489.—3. of things, feelings, conditions, etc., *new, fresh*, νέον ἄλγος, Il. 6, 462, but in this signf. rare in Hom.: ἡ νέα (sc. σελήνη, ἡμέρα), *the new* moon, Lat. *novilunium*, esp. in phrase ἕνη καὶ νέα, v. ἕνη II.; so νέον ἦμαρ, Ap. Rh. 4, 1479.—4. of time, ἐκ νέου, and ἐκ νέας, *anew, afresh*, Lat. *denuo*, like νεόθεν, Ion. ἐκ νέης, Hdt. 1, 60, with which ἀρχῆς is usu. supplied: hence also νέον, Ion. (but post-Hom.) νεῖον, as adv., *newly, lately, anew, just, just now*, opp. to the long-past, as well as to the present, oft. in Hom.: so, τὸ νέον, Hdt. 9, 26: so too νεωστί, q. v.; but νέως is rare.—5. of events, *new*, τί νέον; Aesch. Ag. 85: *strange, unusual, unexpected*, Soph. Phil. 1229, etc.: v. sub νεώτερος.—II. the degrees of compar. are νεώτερος, νεώτατος, both in Hom., who freq. uses νεώτεροι, in signf. of νέοι, *the younger sort* contrasted with the elder: Ion. νειότατος, post-Hom.: the orig. compar. and superl. must be looked for in the poet. forms νεαρός νειαρός νειρός, νέατος νείατος νειάτιος.—III. for the adv., v. sup. I. 4. (The word must have orig. been νέϝος, cf. Sanscr. *nava*, Lat. *novus*, Germ. *neu*, our *new*, etc.) [Sometimes pronounced as monosyll., Seidl. Dochm. p. 50.] Hence

Νεός, (sub. γῆ) ἡ, or (sub. ἀγρός), ὁ, *fresh land, fallow*, Xen. Oec. 16, 10, cf. νεύ, and esp. νειός.

Νεός, Ion. gen. from ναῦς, Hom.

Νεοσίγᾰλος, ον, (νέος, σιγαλόεις) *new and sparkling, with all the gloss on*, Pind. O. 3, 8. [ῑ]

Νεοσκᾰφής, ές, (νέος, σκάπτω) *newly dug*, Lyc. 1097.

Νεοσκύλευτος, ον, (νέος, σκυλεύω) *newly taken as booty*, Anth. P. 7, 430. [ῠ]

Νεόσμηκτος, ον, (νέος, σμήχω) *newly cleaned*, θώρηκες, Il. 13, 342.

Νεοσμίλευτος, ον, *new-carved, new-fangled*, ἔπη, Dioscor. Ep. 17, acc. to Bentl. Phalar. p. 232; cf. σμίλευμα.

Νεοσπᾰδής, ές, (νέος, σπάω)=νεόσπαστος, Aesch. Eum. 42.

Νεοσπάρακτος, ον, *newly torn.* [πᾰ]

Νεοσπάς, άδος, ὁ, ἡ,=sq., θαλλός, Soph. Ant. 1201, Fr. 445.

Νεόσπαστος, ον, (νέος, σπάω) *newly drawn out* or *plucked.*

Νεόσπειστος, ον, (νέος, σπένδω) *newly poured as an offering*, Nonn.

Νεόσπορος, ον, (νέος, σπείρω) *newly sown*, Aesch. Eum. 659.

Νεόσσευσις, εως, ἡ, Att. νεόττ-,=νεοσσία, Arist. H. A. 6, 1, 6.

Νεοσσεύω, Att. νεοττεύω, Ion. νοσσεύω (νεοσσός): *to hatch*, Ar. Av. 699, Hdt. 1, 159 (in part. pf. pass. νενοσσευμένα): *to build*, Lat. *nidificare*, Arist. H. A. 6, 1, 6, etc.

Νεοσσία, ας, ἡ, Att. νεοττία, *a hatching young birds, incubation.*

Νεοσσιά, ᾶς, ἡ, Ion. -ιή, Att. νεοττιά (νεοσσός):—*a nest of young birds, a nest*, Hdt. 3, 111, Ar. Av. 641, Plat. Rep. 548 A; νεοττιὰν ποιεῖσθαι, of birds, Lat. *nidificare*, Arist. H. A. 6, 1, 6, etc.:—*the brood of young birds*, Lycurg. 166, 33: also *a bee-hive*, Joseph.

Νεόσσιον or νεοσσίον, ου, τό, Att. νεοττίον, dim. from νεοσσός, νεοττός. *a young bird, nestling, chick*, Ar. Av. 547 (where Dind. writes νοττία, v. ad l.) 767, Arist. H. A. 4, 9, 15.

Νεοσσοκομέω, ῶ, Att. νεοττ-, *to rear young birds* or *chickens*: from

Νεοσσοκόμος, ον, Att. νεοττ-, (νεοσσός, κομέω) *rearing young birds* or *chickens*, Anth. P. 7, 210.

Νεοσσοποιέομαι, Att. νεοττ-, as mid.,=νεοσσεύω, Longin.

Νεοσσοποιΐα, ας, ἡ, Att. νεοττ-, *a hatching*: also *the time.*

Νεοσσός, οῦ, ὁ, Att. νεοττός, (νέος) *a young bird, nestling, chick*, Il. 2, 311; 9, 323, Soph., Ar., etc.—2. later also, *any young animal*, of a young crocodile, Hdt. 2, 68; *a young child* (as Macduff speaks of his 'pretty chickens'), oft. in Eur., cf. Monk Alcest. 414: in plur., *young bees*, Xen. Oec. 7, 34:—as a collective, ἵππου ν., the horse's *brood*, Aesch. Ag. 825.—3. *the yolk* of an egg, Menand. p. 19, where it is a dissyl.,—in which case Dind. (ad Eur. Alc. 403, Ar. Av. 547) would write νοττός.

Νευσσοτροφεῖον, ου, τό, Att. νεοττ-, *a place for rearing young birds, chicken-hutch*: from

Νεοσσοτροφέω, ῶ, (νεοσσός, τρέφω) Att. νεοττ-, *to rear young birds*, Ar. Nub. 999.

Νεοσσοτροφία, ας, ἡ, Att. νεοττ-, *a rearing young birds*, M. Anton.

Νεόσσῡτος, ον, *just having hastened to* or *from.*

Νεοστᾰθής, ές, (νέος, ἵστημι) *newly settled*, δῆμος, Plut. 2, 321 D.

Νεοστᾰλυξ, ῠγος, ὁ, ἡ,=νεοδάκρυτος.

Νεοστεφής, ές, (νέος, στέφω) *newly crowned*: so, νεόστεπτος, ον, Opp. H. 1, 198.

Νεοστράτευτος, ον, (νέος, στρατεύομαι) *a recruit*, Lat. *tiro*, App. Civ. [ᾰ]

Νεόστροφος, ον, (νέος, στρέφω) *newly twisted*, νευρή, Il. 15, 469.

Νεοσύλλεκτος, ον,=sq., Dion. H.

Νεοσύλλογος, ον, (νέος, συλλέγω) *newly levied*, Polyb. 3, 70, 10, etc.

Νεοσύστᾰτος, ον, (νέος, συνίστημι) *just put together*, Galen.

Νεοσφᾰγής, ές, (νέος, σφάζω) *fresh-slaughtered*, Soph. Tr. 1130, Aj. 898, Eur. Hec. 894: ν. φόνος, *new-shed* blood, Soph. Aj. 546.

Νεόσφακτος, ον,=foreg., ν. αἷμα, Arist. H. A. 7, 1, 6:—also νεόσφαξ, ᾰγος, ὁ, ἡ, Nic. ap. Ath. 126 B.

Νεότᾱς, ᾱτος, ἡ, Dor. for νεότης, Pind.

Νεοτελής, ές, (νέος, τέλος) *just ended*, Himer.—II. *newly initiated*, Plat. Phaedr. 250 E, Luc.

Νεοτερπής, ές, (νέος, τέρπω) *with new delight*, Opp. H. 3, 352, etc.

Νεότευκτος, ον, (νέος, τεύχω) *newly wrought*, κασσίτερος, Il. 21, 592.

Νεοτευχής, ές,=foreg., δίφροι, Il. 5, 194, cf. Theocr. 1, 28.

Νεότης, ητος, ἡ, (νέος) *youth, youthful years*, Il. 23, 445; opp. to γῆρας, Il. 14, 86; also in Pind. P. 2, 115, etc ; and in Att., as Ar. Ach. 214, Plat., etc.—2. *youthful spirit, rashness*, etc., Hdt. 7, 13, Plat. Apol. 26 E, etc.—II. collective, like νεολαία, *a body of youth, the youth*, esp. all *of military age*, Lat. *juventus*, Hdt. 4, 3; 9, 12, Pind. I. 8 (7), 150, Thuc. 2, 20, Eur. H. F. 637.—III. of things, *newness, freshness*. Hence

Νεοτήσιος, ον, *youthful*, Pseudo-Phocyl. 201, Antipho ap. Stob. p. 422, 31.

Νεότμητος, ον, (νέος, τέμνω) *newly* or *just cut, cut off, cut up, divided*, Plat. Tim. 80 D.

Νεότοκος, ον, (νέος, τίκτω) *new-born*, Plut. 2, 320 C, etc.—II. parox., νεοτόκος, ον, act., *having just brought forth*, Eur. Bacch. 701.

Νεότομος, ον, (νέος, τέμνω) *fresh cut* or *ploughed*, ὄνυχος ἄλοκι νεοτόμῳ, Aesch. Cho. 25; so, ν. πλήγματα, Soph. Ant. 1283.—II. *fresh cut off, plucked*, ἕλιξ, Eur. Bacch. 1171.

Νεοτρεφής, ές, (νέος, τρέφω) *newly reared, young*, Eur. Heracl. 91.

Νεοτρῐβής, ές,=sq., Pseudo-Phocyl. 155.

Νεότριπτος, ον (νέος, τρίβω) *fresh pressed*, γλεῦκος, Nic. Al. 299.

Νεοτροφέω, ῶ, *to rear* or *feed young ones*: from

Νεότροφος, ον, (νέος, τρέφω)= νεοτρεφής, Aesch. Ag. 724.—II. parox. νεοτρόφος, ον, act. *rearing young, rearing when young*.

Νεότρωτος, ον, (νέος, τιτρώσκω) *lately wounded*, Ath.

Νεόττευσις, -εύω, Att. for νεοσσ-.

Νεοττία, ας, and -ττιά, ᾶς, ἡ, Att. for νεοσσία, and -σσιά.

Νεόττιον, ου, τό, dim. from νεοττός.

Νεοττίς, ίδος, ἡ,=foreg., name of a play of Antiph., †Ath. 223 E.

Νεοττοκομέω, νεοττοποιέω, Att. for νεοσσ-.

Νεοττός, νεοττοτροφέω, Att. for νεοσσ-.

Νεότῡρος, ου, ὁ, *new cheese*.

Νεουλκία, ας, ἡ,=νεωλκία, Schäf. Schol. Ap. Rh. 2, 843.

Νεουργέω, ῶ *to make new, renew*, Anth.: from

Νεουργής, ές,=sq., Plut. Aemil. 5.

Νεουργός, όν, (νέος, *ἔργω) pass. *new-made, fresh*, Plat. Legg. 445 E.

Νεούτᾰτος, ον, (νέος, οὐτάω) *lately wounded*, Il. 13, 539; 18, 536, Hes. Sc. 157, 253.

Νεοφᾰνής, ές, *just come into sight*.

Νεοφάντης, ου, ὁ, *one newly initiated*, formed like ἱεροφάντης, Orph. H. 3, 9.

Νεόφαντος, ον,=νεοφανής.—II.= foreg., dub.

Νεόφᾰτος, ον,=νεήφατος.

Νεοφεγγής, ές, (νέος, φέγγος) *shining anew*, Manetho.

Νεόφθαρτος, ον, *newly ruined* or *killed*.

Νεόφθῑτος, ον, (νέος, φθίνω)= foreg.: also νεοφθίμενος, η, ον, Nonn.

Νεόφοιτος, ον, (νέος, φοιτάω) *having just begun to roam about*, Coluth. 383.—II. pass. *newly trodden*, Anth. P. 7, 699.

Νεόφονος, ον, (νέος, *φένω) *lately* or *just killed*, Eur. El. 1172.

Νεόφρων, ὁ, ἡ, (νέος, φρήν) *childish in spirit*, v. l. Panyas. 1, 11.

Νεοφῠής, ές, *new-grown, shooting up anew*.

Νεοφύρᾱτος, ον, *newly kneaded*.

Νεοφῠτεία, ας, ἡ, *the planting of young trees*: and

Νεοφῠτεῖον, ου, τό, *a young plantation, nursery ground*: from

Νεόφῠτος, ον, (νέος, φύω) *newly planted*, LXX.—II. *a new convert, neophyte*, N. T.

Νεοφώτιστος, ον, (νέος, φωτίζω) *lately baptized*, Eccl.

†Νεόχαβις, ὁ, *Neochabis*, a king of Aegypt, Ath. 418 E.

Νεοχάρακτος, ον, (νέος, χαράσσω) *newly imprinted*, ἴχνος, Soph. Aj. 6.

Νεοχμέω, -μησις,=νεοχμόω, -μωσις, Schäf. Greg. p. 545.

Νεοχμία, ας, ἡ,=νεόχμωσις.

Νεοχμίζω,=νεοχμόω.

Νεοχμός, όν,=νέος, in all signfs., first in Hdt. 9, 99, 104, and then in Trag., and Ar.; cf. Erf. and Herm. ad Soph. Ant. 156. Adv. -ῶς, Ibid.—Mostly poet.—II. in Dio C. as subst., ὁ ν.=νεόχμωσις. [ŏχμ, Aesch. Pers. 693, Soph. l. c.] Hence

Νεοχμόω, ῶ, *to make new, change*, esp. *to make political innovations*, Hdt. 4, 201; 5, 19, ν. πολλά, Thuc. 1, 12: generally, *to renovate, renew*, Arist. Mund. 7, 1. Hence

Νεόχμωσις, εως, ἡ, *innovation: renewal*, Arist. Mund. 5, 10.

Νεόχνοος, ον, (νέος, χνόος) *with the first down* or *beard*, Anth. P. 8, 165.

Νεόχριστος, ον, (νέος, χρίω) *newly anointed*: of a house, *newly plastered*, Diod.

Νεόχῠτος, ον, (νέος, χέω) *newly poured forth* or *out*.

†Νεόχωρος, ου, ὁ, *Neochorus*, masc. pr. n., Plut. Lys. 29.

Νεόω, ῶ, (νέος) *to renew, renovate, change*, Aesch. Supp. 534.—II. like νεάζω, *to break up fallow land*, Lat. *novare agrum*, ἡ νεωμένη (sc. γῆ), *fallow land*, Hes. Op. 460.

†Νέπετος, ου, ἡ, Dion. H.; in Strab. p. 226, Νέπιτα, *Nepete*, a city of Etruria, now *Nepi*.

Νέποδες, οἱ:—in Od. 4, 404, the *seals* are called νέποδες καλῆς Ἀλοσύδνης, explained by old Gramm. in three distinct ways:—1. Apion derives it from νε- (for νη- privat.), πούς, for *the footless ones*, i. e. *fish*: but no such privat. syll. as νε- is heard of elsewh., unless it be allowed in νέκταρ.—2. acc. to Apoll. Lex. p. 472, and Etym. Gud. p. 405, 49, from νέω, νήχω, *to swim*, and so=νηξίποδες. *the swimming* or *fin-footed*: and so it must have been taken by Nic., Opp., and other late poets, who apply the word to all water-animals: so too, acc. to the Paris Ms., in H. Hom. Ap. 78, ἕκαστά τε φῦλα νεπούδων,—but the strange form νέπουδες makes this reading very dub.—3. Eustath. says that in a Greek dialect (κατὰ γλῶσσάν τινα) νέποδες=τέκνα, *a brood*, and thus the most learned Alexandr. poets took it, e. g. Call. Fr. 77, 260, Ap. Rh. 4, 1745, Theocr. 17, 25, Cleon ap. E. M. p. 389, 28, etc.,—as if from the root νέος, cf. Lat. *nepos, nepotes*.—The sing. νέπους occurs only in Call. Fr. 77: νέπος for ἰχθύς in a bad Epigr. ap. Schäf. Greg. p. 682, where we have the acc. sing. νέποδα.

Νέρθε, and before a vowel or metri grat. νέρθεν, adv.=ἔνερθε, *underneath, beneath*, Il. 11, 282, 535, etc.: in Eur. also *from below*, Alc. 1139, H. F. 621.—II. as prep. with gen., *under, beneath*, γαίης νέρθε, Il. 14, 204: νέρθεν γῆς, Od. 11, 302; and freq. in Trag., esp of the nether world:—in Eur. Bacch 751, acc., αἱ Κιθαιρῶνος λέπας νέρθεν κατῳκήκασιν.

†Νέριον, ου, τό, *Nerium*, a promontory of Hispania, Strab. p. 137.

†Νερούϊοι, ων, οἱ, *the Nervii*, a people of Gallia Belgica, Strab. p. 194.

Νέρτατος, η, ον,=ἐνέρτατος, *the lowest*.

Νερτέριος, α, ον, *underground*, Lat. *inferus*, Anth. †P. 9, 459.

Νερτεροδρόμος, ου, ὁ, (νέρτερος, δραμεῖν) *the courier of the dead*, Luc Peregr. 41.

Νερτερόμορφος, ον, (νέρτερος, μορφή) *shaped like the dead*, Manetho.

Νέρτερος, α, ον, in Eur. Phoen. 1020, also ος, ον:—=ἐνέρτερος, *lower*, Lat. *inferior*, a compar. without any posit. in use: but also as a posit.= νερτέριος, esp., οἱ νέρτεροι, *the dwellers in the nether world*, whether *the gods below*, or *the dead*, like ἔνεροι, Lat. *inferi*, v. l. Il. 15, 225, and very freq. in Trag.: hence, τά νερτέρων, *all that is devoted to them*, Herm. Soph. Ant. 598: also, ν. πλάκες, χθών, δώματα, the world *below*, Soph. O. C. 1577, Eur. Alc. 47, etc.

Νέρτος, ου, ὁ, a kind of *bird of prey*, Ar. Av. 303.

†Νέρων, ωνος, ὁ, the Rom. *Nero*, Hdn.

†Νέσσος, ου, ὁ, *Nessus*, a centaur, slain by Hercules for attempting to violate Deïanira, Soph. Tr. 558.—II. =Νέστος, Hes. Th. 341.

†Νέσσων, ωνος, ὁ, *Nesson*, son of Thessalus, Strab. p. 443.

†Νεσσωνίς, ίδος, ἡ, *Nessonis*, an ancient name of Thessaly, from foreg., acc. to Strab. l. c.—II. ἡ Ν. λίμνη, *lake Nessonis*, in Thessaly, Id. p. 430.

†Νεσταῖοι, ων, οἱ, *the Nestaei*, an Illyrian people between Acroceraunia and Oricum, Ap. Rh. 4, 1215. Hence

†Νεστίς, ίδος, ἡ, *of the Nestaei*, αἶα, Ap. Rh. 4, 337.

†Νεστόρειος, α, ον, *of* or *relating to Nestor, Nestorian*, Pind. P. 6, 31.

†Νεστόρεος, η, ον,=foreg., Il. 2, 54.

†Νεστορίδης, ου Ep. αο, ὁ, *son of Nestor*, i. e. Antilochus, Il. 6, 33; Pisistratus, Od. 3, 36, 482; οἱ Νεστορίδαι, Antilochus and Thrasymedes, Il. 16, 317 sqq.

†Νέστος, ου, ὁ, *the Nestus*, a river of Thrace, falling into the Aegean, now *Mesto* or *Carasou*, Hdt. 7, 109; Thuc. 2, 96: cf. Νέσσος II.

†Νέστωρ, ορος, ὁ, *Nestor*, son of Neleus and Chloris, king of Pylos, a Calydonian hunter, and one of the chieftains against Troy, famed for his wisdom and eloquence, Il. 1, 247; etc.—Others in Luc.; etc.

Νέτωπον, ου, τό, *oil of bitter almonds*, Hipp.: also νετώπιον.

Νεῦμα, ατος, τό, (νεύω) *a nod* or *sign*, Thuc. 1, 134; Xen. An. 5, 8, 20: generally, *an expression of will, command*, μονοψήφοισι νεύμασι Aesch. Supp. 373; ἀπὸ νεύματος προςτάττειν τινί, Polyb. 22, 21, 9.—2. esp. *a nod of assent, approval*, like Lat. *numen*, Philostr.—II. *a sloping* of land, Dion. P.

Νεῦμαι, Ep. and Ion. contr. pres for νέομαι, Il. 18, 136.

ΝΕΥΡΑ΄, ᾶς, ἡ, Ion. νευρή, *a string* or *cord of sinew*, hence, *a bow-string*, in Hom. and Hes. the prevailing signf.; called, from its being twisted, ἐΰστρεφής, νεόστροφος, Il. 15, 463, 469; so in Soph., Eur., Xen. An. 4, 8, 28, etc. :—in Il. 8, 328, some take it=*νεῦρον, the sinew* of the hand, but just above (324) we have *θῆκε δ' ἐπὶ νεύρῃ* (sc. *ὀϊστόν*), and prob. it should be taken in the usual sense in the latter place also.—II. *a musical string*, Pind. I. 6 (5), 50.

Νευρειή, ῆς, ἡ, poet. for foreg., Theocr. 25, 213.

Νευρένδετος, *ον*, (*νευρά, ἐνδέω*) *bound with a string, strung*, Manetho.

Νευρή, ῆς, ἡ, Ion. for *νευρά*, Hom.

Νευρῆφι, *νευρῆφιν*, Ep. gen. or dat., from *νευρή*, Hom.

Νευρία, *ας, ἡ, a sinew, a cord of sinews, strong cord*, LXX.

Νευρικός, *ή, όν*, (*νεῦρον*) *belonging to the sinews : diseased in them*, Diosc.

Νεύρῖνος, *η, ον*, (*νεῦρον*) *made of sinews*, Arist. Gen. An. 5, 7, 17.—II. *made of fibres*, Plat. Polit. 279 E.

Νευρίον, *ον, τό*, dim. from *νεῦρον*, Anth. P. 11, 352.

Νευρίς, *ίδος, ἡ*, dim. from. *νευρά*. —II. *a plant*, Plin.

†Νευρίς, *ίδος, ἡ*, (sc. *γῆ*) *the territory of the Neuri*, Hdt. 4, 51.

Νευροβάτης, *ον, ὁ, a rope-dancer*. [ᾰ]

Νευροειδής, *ές*, (*νεῦρον, εἶδος*) *like sinews : τὸ ν. a plant*, Diosc.

Νευρόθλαστος, *ον*, (*νεῦρον, θλάω*) *bruised in the sinews*, Galen.

†Νευροί, *ῶν, οἱ, the Neuri*, a Scythian people on the Tyras, Hdt. 4, 17, 100.

Νευρόκαυλος, *ον*, (*νεῦρον, καυλός*) *with a fibrous stalk*, prob. l. in Theophr.

Νευροκοπέω, *ῶ*, (*νεῦρον, κόπτω*) *to hamstring, hough*, Polyb. 31, 12, 11.

Νευρολάλος, *ον*, (*νευρά, λαλέω*) *with sounding strings, χορδή*, Anth. P. 9, 410.

ΝΕΥ῀ΡΟΝ, *ου, τό*, Lat. *nervus*.—I. *a sinew, tendon*, i. e. the gristly end of a muscle by which it is attached to the bones, of beasts as well as men; in Hom. only once and that in pl. *νεῦρα*, of the *tendons at the feet*, Il. 16, 316; *ὀστᾶ καὶ νεῦρα*, Plat. Phaed. 98 C; so also in Hipp.: in later writers, *τένων, τόνος*, still later *ἀπονεύρωσις*; cf. *νευρά :—ὑποτέτμηται τὰ νεῦρα τῶν πραγμάτων* (metaph. from *νεῦρα ὑποτέμνειν*, to hamstring), Aeschin. 77, 27; so, *ἐκτέμνειν ὥςπερ τὰ νεῦρα ἐκ τῆς ψυχῆς*, Plat. Rep. 411 B; so, *ἐκτ. τὰ νεῦρα* (*οἴνου*) Plut. 2, 692 C: cf. *ἐκνευρίζω* :—hence, generally, *nerve, vigour, νεῦρα ἔχειν*, Dem. 432, 10; *νεῦρα τῆς τραγῳδίας*, Ar. Ran. 862: cf. *ἴς*.—II. *a string, cord made of sinew*, for fastening the head of the arrow to the shaft, Il. 4, 122, 151; for sewing leather sacks, shoes, etc., cf. Hes. Op. 542: the *cord of a sling*, Xen. An. 3, 4, 17: *a musical string* : cf. *νευρά*.—III. of *the fibres* (which are in fact the sinews) of plants, Plat. Polit. 280 C.—IV. of *the nerves*, as the organs of sensation proceeding from the brain, not till after Arist.—V. like Lat. *nervus* for *penis*, Philox. ap. Ath. 5 D.

Νευρόνοσος, *ον*, (*νεῦρον, νοσέω*) *having a complaint in the sinews*, Manetho.

Νευροπᾰχής, *ές*, (*νεῦρον, παχύς*) *having thick sinews*, Hipp.: the form *νευρόπαχυς*, is dub., Lob. Phryn. 535.

Νευροπλεκής, *ές*, (*νεῦρον, πλέκω*) *plaited with sinews*, Anth. P. 6, 107.

Νευρορᾰφέω, *ῶ*, usu. *νευροῤῥαφέω*, *to stitch with sinews*, esp. *to mend shoes*, Plat. Euthyd. 294 B, Xen. Cyr. 8, 2, and

Νευρορᾰφία, *ας, ἡ*, usu. *νευροῤῥ.*, *a mending of shoes*; and

Νευρορᾰφικός, *ή, όν*, usu. *νευροῤῥ.*, *belonging to the mending of shoes*; from

Νευρορράφος, *ον*, usu. *νευροῤῥάφος*, (*νεῦρον* II, *ῥάπτω*) *stitching with sinews*, esp. *mending shoes* : hence *ὁ ν. a cobbler*, Ar. Eq. 739, Plat. Rep. 421 A; cf. *ῥομφεῖς*.—II. (*νεῦρον* II, 3) *making strings for the lyre*, Lycurg. [ᾰ]

Νευροσπᾰδής, *ές*, (*νεῦρον, σπάω*) *drawn* or *strained by, upon sinews, ν. ἄτρακτος*, the arrow *drawn back with the string*, i. e. *on the stretch, just ready to fly*, Herm. Soph. Phil. 290.

Νευρόσπασμα, *ατος, τό,=νευρόσπαστον*.

Νευροσπαστεία, *ας, ἡ, motion by means of strings*, M. Anton. 6, 28: from

Νευροσπαστέω, *ῶ, to put in motion by strings, play puppets*, Diod. Excerp. 35: from

Νευροσπάστης, *ου, ὁ*, (*νευρά, σπάω*) *a puppet-show-man*, Arist. Mund. Hence

Νευροσπαστία, *ας, ἡ,=νευροσπαστεία*.

Νευροσπαστικός, *ή, όν*, (*νεῦρον, σπάω*) *fitted for drawing, irritating the nerves* or *sinews*.—II. (*νευρά*) *fitted for moving by strings : ἡ -κή*, sub. *τέχνη, the art of a νευροσπάστης, puppet-playing*.

Νευρόσπαστος, *ον*, (*νευρά, σπάω*) *drawn by strings, ἀγάλματα ν.* puppets *moved by strings*, Hdt. 2, 48; *τὰ νευρόσπαστα, puppets*, Xen. Symp. 4, 55, etc.

Νευροτενής, *ές*, (*νεῦρον, τείνω*) *stretched by sinews, παγὶς ν.*, a snare *of gut*, Anth. P. 6, 109.

Νευροτομέω, *ῶ, to cut the sinews* : from

Νευροτόμος, *ον*, (*νεῦρον, τέμνω*) *cutting sinews*, Manetho.

Νευρότονος, *ον,=νευροτενής*.

Νευρότρωτος, *ον*, (*νεῦρον, τιτρώσκω*) *wounded in the sinews* or *tendons*, Galen.

Νευροχᾰρής, *ές*, (*νευρά, χαίρω*) *delighting in the bow-string*, epith. of Apollo, Anth. P. 9, 525, 14.

Νευρόω, *ῶ*, (*νεῦρον*) *to strain the sinews*, generally, *to nerve*, Alciphr. :—*νενεύρωται*, sensu obsc., Ar. Lys. 1078; cf. *νεῦρον* V.

Νευρώδης, *ες,=νευροειδής, sinewy*, Arist. Part. An. 3, 3, 4.

†Νευρώδη ὄρη, *τά, Mt. Nebrodes*, in Sicily, Strab. p. 274.

Νεῦς, *ἡ,=ναῦς*, Lob. Paral. 92.

Νεῦσις, *εως, ἡ*, (*νεύω*) *inclination*, as of lines, Tim. Locr. 100 D, Arist. Part. An. 1, 3, 11.

Νεῦσις, *ἡ*, (*νέω, νεύσομαι*) *a swimming*, Arist. Part. An. 1, 1, 7; 4, 12, 8.

Νεύσομαι and *νευσοῦμαι*, fut. of *νέω, to swim*.

Νευστάζω, (*νεύω*) *to nod, ν. κόρυθι, to nod with* the crest, i. e. stride with nodding crest, Il. 20, 162: *ν. κεφαλῇ, to nod* with the head, let the head drop, of one fainting, Od. 18, 240; also as a sign of deep despair, Od. 18, 154; cf. Theocr. 25, 260; *ν. ὀφρύσι, to make signs* with the eyebrows, Od. 12, 194: later also *to be nodding, dropping asleep*, Bion 3, 3; like *νυστάζω* :—c. acc. *ν. κεφαλήν*, Opp. C. 2, 466.

Νευστάς, *άδος, ἡ*, (*νέω, νεύσομαι*) *=κολυμβάς*, Luc.

Νευστέον, verb. adj. from *νέω, νεύσομαι, one must swim*, Plat. Rep. 453 D.

Νευστήρ, *ῆρος, ὁ,=*sq.

Νεύστης, *ου, ὁ*, (*νέω, νεύσομαι*) *a swimmer, sailor*. Hence

Νευστικός, *ή, όν, able to swim*, Plat. Soph. 220 A, Arist., etc.

Νευστικός *ή, όν*, (*νεύω*) *inclining*, Philo.

Νευστός, *ή, όν*, (*νεύω*) *nodded* or *beckoned to*.

ΝΕΥ´Ω, fut. *νεύσω, to incline in any direction* :—1. *to nod* or *beckon*, as a sign, Od. 17, 330; *ν. τινί*, Il. 9, 223, Od. 16, 283; *εἴς τινα*, H. Hom. 6, 9: c. inf., *to beckon* one *to do* something, Il. 9, 620.—2. in token of assent, *to nod, bow*, to promise, confirm, etc., *ὀφρύσι, κεφαλῇ*, Il. 1, 528, Od. 16, 164, etc.: c. acc. et inf., *to grant* one *leave* to do, Il. 8, 246; more rarely c. acc. rei, *to grant, promise, νεῦσέ οἱ κούρην*, H. Hom. Cer. 445, 463 *νεῦσον χάριν*, Soph. O. C. 248, cf. Eur. Alc. 978: Hom. usu. joins it with *ἐπ' ὀφρύσι*, as, *ἐπ' ὀφρύσι νεύειν, to make a sign of assent* with the brows, Il. 1, 528, etc., cf. *ἐπινεύω* : so, *ν. ἐπὶ γλεφάροις*, Pind. I. 8 (7), 100.—3. generally, *to nod, bend forward*, Il. 13, 133; 16, 217, cf. Hdt. 2, 48: so of a crest (*λόφος*), *to nod*, oft. in Hom.; of ears of corn, Hes. Op. 471, etc.: *ν. κάτω, to stoop*, Eur. El. 839; *ἔστη νενευκώς*, Id. I. A. 1581, also c. acc. cognato, *νεύειν κεφαλάς, to bow down, droop* the head, of persons humbled or vanquished, Od. 18, 237; so, *ν. κάρα ἐς πέδον*, Soph. Ant. 270, 441.—4. *to incline* in any way, *ν. ἀπό τινος εἴς τι, to incline* towards, Thuc. 4, 100, cf. Plat. Legg. 945 B; of countries, etc., like Lat. *vergere, to slope, ν. εἰς δύσιν, πρὸς μεσημβριάν*, Polyb. 1, 42, 6; 73, 5, etc.: *μηδαμοῦ ν. to be in equilibrium*, Id. 6, 10, 7:—of lines, *to incline and meet*, Arist. Anal. Post. 1, 10, 3.—II. metaph. *to decline, fall away, ἐκ λαμπρῶν νεύει βίοτος, νεύει δὲ τύχα*, Eur. Andromed. 23. (Akin to *νέω, νεύσομαι*, hence *νευστάζω, νυστάζω*, and Lat. *NUO, nuto, nutus, numen.*)

Νεφέλη, *ης, ἡ*, (*νέφος*) *a cloud, mass of clouds*, Lat. *nebula*, (distinguished from *ὀμίχλη, a mist* or *fog*, Arist. Meteor. 1, 9, 4), Hom., Hes., etc.;—the usu. Homeric epithets being *κυανέη, μέλαινα, πορφυρέη; ἐριβρόμου νεφέλας στρατός*, Pind. P. 6, 11;—metaph. *the cloud* or *mist of death*, Il. 20, 417; *ἄχεος νεφέλη, a cloud* of sorrow, Il. 17, 591, Od. 24, 315; so, *φόνου ν.*, Pind. N. 9, 90, like *φονία ν.*, in Soph. Tr. 828; so *νεφέλα* alone, Pind. I. 7 (6), 39.—II. *a disease of the eyes*, Hipp.—III. *a fine bird-net,=μακούνιον, πτηνολέτις*, Ar. Av. 194, 528, Opp. Ix. 3, 9, cf. Ath. 25 C.—The more usu. form is *νέφος*, esp. in prose, though Xen. has *νεφέλη*, An. 1, 8, 8; also Theophr. uses *νεφέλαι* in the special signf. of *light fleecy clouds*, Lat. *vellera*, cf. *νεφέλιον*.

†Νεφέλη, *ης, ἡ, Nephele*, wife of Athamas, mother of Phrixus and Helle, Apollod. 1, 9, 1.

Νεφεληγερέτα, poet. for *-της, ὁ*, only used in nom. and gen. *νεφεληγερέταο*, (*νεφέλη, ἀγείρω*) *cloud-gatherer*, of Jupiter, Hom. [ᾰ, as in *εὐρύοπᾰ, ἱππότᾰ*, etc., except by position, as *νεφεληγερέτα Ζεύς*.]

Νεφεληγερέτης, *ου, ὁ, ἀήρ*, Emped. p. 33; and

Νεφεληγερής, *έος, ὁ*, Q. Sm. 4, 80, *=νεφεληγερέτα*.

Νεφεληδόν, (*νεφέλη*) adv., *in the manner of clouds*, Nonn.

Νεφέλιον, *ου, τό*, dim. from *νεφέλη*. Lat. *nubecula*, Arist. Meteor. 2, 8, 24. —II. *a cloud-like spot* on the eye, Medic.

Νεφελογενής, *ές*, (*νεφέλη, *γένω*) *born of the cloud* or *of Nephelé*, i. e. a Centaur.

Νεφελοειδής, ές, (νεφέλη, εἶδος) *cloud-like, cloudy*, Plut. 2, 892 E.

Νεφελοκένταυρος, ου, ὁ (νεφέλη, κένταυρος) *a cloud-centaur*, Luc. V. Hist. 1, 16;—partly as *sprung from Ixion and the cloud*, partly as a fantastic shape such as the clouds assume, v. Ar. Nub. 346.

Νεφελοκοκκῡγία, ας, ἡ, (νεφέλη, κόκκυξ) *Cloud-cuckoo-town*, built by the birds in Ar. Av. 819, etc.,—a satire on Athens, or perh. on the visions of conquest in Sicily, Italy, etc. Hence

Νεφελοκοκκῡγιεύς, έως, ὁ, *citizen of Cloud-cuckoo-town*, Ar. Av. 1035.

Νεφελοστᾰσία, ας, ἡ, (νεφέλη III, ἵστημι) *a place where nets are set to catch birds*, Schol. Ar. Av.

Νεφελόω, ῶ, (νεφέλη) *to cloud: to make of clouds.*

Νεφελώδης, ες,=νεφελοειδής, Arist. Probl. 26, 20.

Νεφελωτός, ή, όν, (νεφελόω) *clouded: made of clouds*, Luc. V. Hist. 1, 19.

†Νέφερις, ἡ, *Nepheris*, a city in the Carthaginian territory, Strab. p. 834.

Νεφίον, ου, τό, dim. from νέφος, *a small cloud.*

Νεφόβολος, ον, (νέφος, βάλλω) *overcast with clouds, clouded*, v. l. Ar. Av. 1385.

Νεφοειδής, ές,=νεφελοειδής, Anth. P. 9, 396.

Νεφοποίητος, ον, *made of clouds.*

ΝΕ΄ΦΟΣ, εος, τό, *a cloud, mass* or *pile of clouds, mist*, Lat. *nebula*, freq. in Hom., and in prose the usu. form (cf. νεφέλη, sub fin.):—metaph.,—1. *the cloud of death*, θανάτου μέλαν νέφος, Il. 16, 350, Od. 4, 180; so too, λάθας νέφος, Pind. O. 7, 84; νέφος οἰμωγῆς, στεναγμῶν, Eur. Med. 107, H. F. 1140; ν. ὀφρύων, *a cloud upon* the brow, Eur. Hipp. 173; ν. μετώπου, Arist. Physiogn. 5, 7: cf. νεφέλη.—2. of a *dense throng, a cloud of men*, etc., νέφος Τρώων, πεζῶν, ψαρῶν, κολοιῶν, Il. 4, 274; 16, 66; 17, 755, cf. Hdt. 8, 109: πολέμοιο νέφος, *the cloud* of battle, *thick* of the fight, Il. 17, 243; but applied by Pind. N. 10, 16, to a single hero, v. Dissen ad. l. (From same root as νεφέλη, *nebula*, Germ. *Nebel*; γνόφος, δνόφος, *nubes*; cf. Sancr. *nabhas* heaven; hence also κνέφος, κνέφας: cf. Buttm. Lexil. s. v. κελαινός 9.) Hence

Νεφόω, ῶ, *to cloud, darken.*

Νεφριαῖος, α, ον,=sq., Diosc.

Νεφρίδιος, α, ον, (νεφρός) *of, from, belonging to the kidneys*, τὸ ν., *the fat of the kidneys*, Hipp.: but Lob. Phryn. 557 would alter it into νεφριαῖος. [ῐ]

Νεφρίτης, ου, ὁ, fem. -ῖτις, ιδος, (νεφρός) *of, like, belonging to the kidneys*, ἡ νεφρῖτις (sc. νόσος,), *a disease in the kidneys, gravel in the kidneys*, Thuc. 7, 15, cf. Foës. Oec. Hipp. Hence

Νεφρῖτῐκός, ή, όν, *affected with νεφρῖτις*, Medic.

Νεφροειδής, ές, (νεφρός, εἶδος) *like a kidney*, Arist. H. A. 2, 17, 22.

Νεφρομήτρα, ας, ἡ, usu. in plur., *the muscles of the loins*, within which *the kidneys* lie, Clearch. ap. Ath. 399 B.

ΝΕΦΡΟ΄Σ, οῦ, ὁ, usu. in plur., *the kidneys*, Ar. Ran. 475, etc.: also in cookery, euphem. for ὄρχεις, Philippid. Anan. 1.

Νεφρώδης, ες,= νεφροειδής, Arist. Part. An. 3, 7, 16.

Νέφω, fut. νέψω, perf. νένοφα,= νίφω, rare and very dub. form.

Νεφώδης, ες, = νεφοειδής, Arist. Probl. 26, 20: of the voice, *hollow*, Id. Audib. 3.

Νέφωσις, ἡ, (νεφόω) *a clouding, overclouding*, Philo.

†Νεχραῖοι, ων, οἱ, *the Nechraei*, an Indian people, Luc. Fugit. 6.

ΝΕ΄Ω, (A), *to go*, sub νέομαι.

ΝΕ΄Ω, (B), fut. νεύσομαι and νευσοῦμαι (Xen. An. 4, 3, 12) †Dor. 3 pl. νησοῦντι, Sophron 9†: aor. ἔνευσα: like πλέω, πλεύσομαι, etc.—*To swim*, in pres., Od. 5, 344, 442; Ep. impf. ἔννεον for ἔνεον, Il. 21, 11; the other tenses post-Hom.—2. metaph. of shoes that are too large, νεῖν ἐν ἐμβάσιν, *to swim* or *slip about* in one's shoes, Ar. Eq. 321, like Lat. *natare*, Casaub. Theophr. Char. 4, Heind. Hor. Sat. 1, 3, 32. (The υ or Ϝ of the fut. prob. belongs to the root: akin to νάω, νήχω, νήχομαι, νῆσος, Lat. *no, nato*: hence νῆσσα, and perh. νῆσος.)

ΝΕ΄Ω, (C), fut. νήσω, *to spin*: in Hom. only 3 pl. aor. mid., ἅσσα οἱ νήσαντο Κατακλῶθες, the thread which they *spun out to* him, Od. 7, 198: in Hes. of a spider, νεῖ νήματα, Op. 775; στήμονα νήσεις. Ar. Lys. 519; τὰ νηθέντα, Plat. Polit. 282 E. (Sanscr. *nah*, to join together, Lat. *ne-re, nec-tere*, Germ. *nähen*, to sew: hence νῆμα, νῆσις, νήθω.)

ΝΕ΄Ω, (D), fut. νήσω: the pres. and impf. hardly used, rare in Ion. forms νήω, νηέω, νηνέω, (of which Hom. uses νηέω as the simple verb, νηνέω in compds.): pf. pass. νένημαι or νένησμαι, cf. Xen. An. 5, 4, 27, Ar. Nub. 1203. *To heap, pile, heap up*, πυρὰν νῆσαι, to pile a funeral pyre, Hdt. 1, 50, Ar. Lys. 269; νήσαντες ξύλα, Eur. H. F. 243. (Hence prob. νάσσω, cf. νέω (B), and νάω.)

Νεώ, Att. acc. from νεώς for νεών, Bast Ep. Cr. p. 176, Schäf. Greg. p. 164.

Νεωκορέω, ῶ, f. -ήσω, *to be a νεωκόρος: to have the care of a temple*; hence, ironically, *to sweep clean, clean out, plunder a temple*, Plat. Rep. 574 D, cf. Valck. Phoen. 534.—II. metaph. *to keep clean and pure*, ν. ἔρωτα, *to cherish* love *in a pure heart* (as in a temple), Luc. Amor. 48: and

Νεωκορία, ας, ἡ, *the office of a νεωκόρος*, Anth. P. append. 256: from

Νεωκόρος, ον, (νεώς, κορέω) *sweeping a temple*: generally, *having charge of a temple, a verger*, Lat. *aedituus, aeditumus*, Plat. Legg. 759 A, Xen. An. 5, 3, 6.—II. a title found on the coins, esp. of Asiatic cities, assumed *when they had built a temple* in honour of their patron-god or ruler: hence Ephesus was ν. Ἀρτέμιδος, N. T.

†Νεώλᾱος, ου, ὁ, *Neolaus*, brother and officer of Molo, Polyb. 5, 53, 11.

Νεωλκέω, ῶ, (νεωλκός) *to haul a ship up on land*, Lat. *subducere navem*, Polyb. 1, 29, 3: this was done by rollers (φάλαγγες) placed under the cradle on which the ship rested.

Νεωλκία, ας, ἡ, *the hauling up a ship into the νεώλκιον*, Theophr.: and

Νεώλκιον, ου, τό, *a place in which ships were laid up, a dry dock*: from

Νεωλκός, όν, (ναῦς, ἕλκω) *hauling up a ship into the νεώλκιον*, cf. ὁλκός.

Νέωμα, ατος, τό, (νεόω) *fallow land just broken up*, Lat. *novale.*

Νεών, ῶνος, ὁ, (ναῦς) = νεώριον, νεώσοικοι, Ion.

†Νέων, ωνος, ὁ, *Neon*, a Spartan, a commander in the return of the ten thousand, Xen. An. 5, 6, 36.—2. a Messenian, attached to the party of Philip, Dem. 324, 12.—II. ἡ, also τὰ Νέωνα, an ancient city in Phocis at the base of Parnassus, the later Tithorea, Hdt. 7, 32: Dem. has pl. ἐν Νέωσι, 387, 9.

Νεώνητος, ον, (νέος, ὠνέομαι) *just bought*, of slaves, Ar. Eq. 2.

Νεωποιέω, ῶ, (νεώς, ποιέω) *to build a temple.*—II. (ναῦς) *to build a ship.*

Νεωποίης, ου, ὁ, an officer at Iasos, who prob. *had charge of the sacred buildings*, (νεώς) Lat. *aedilis*, Inscr.

Νεωποιός, όν, (νεώς, ποιέω) *building temples.*—II. (ναῦς) *building ships.*

Νεωπός, όν, (νέος, ὤψ) *young-looking.*

Νεωρέω, ῶ, *to be a νεωρός* or *overseer of a νεώριον.*

Νεωρής, ές, (νέος, ὥρα) *new, fresh, late*, ν. βόστρυχος τετμημένος, a lock of hair *but just cut off*, Soph. El. 901.

Νεώριον, ου, τό, (νεωρός) *a place where ships and all belonging to them are taken care of, a dock-yard*, with its slips, store-houses, etc., Ar. Ach. 918, Thuc. 2, 93; 3, 74, etc.; also in plur., like Lat. *navalia*, Eur. Hel. 1530, Thuc. 3, 92, Lys. 129, 28; 134, 5, etc. Cf. νεώσοικοι.

Νεωριοφύλαξ, ᾰκος, ὁ, *the keeper of a νεώριον.* [ῠ]

Νεωρίς, ίδος, ἡ, = νεώριον, Strab. p. 61.

Νεωρός, οῦ, ὁ, (ναῦς, ὤρα) *the superintendent of the dock-yard.*

Νέωρος, ον,=νέος, νεαρός, νεωρής, Soph. O. C. 475, e. conj. Herm.

Νεωρυχής, ές, (νέος, ὀρύσσω) *newly dug*, Nic. Th. 940.

Νεώς, ώ, ὁ, Att. for ναός, *a temple*, like λεώς for λαός, Aesch. Pers. 810, Eur. H. F. 340, Plat., etc.: — acc. νεών, more rarely acc. νεώ, q. v.

Νεώς, Att. gen. from ναῦς.

Νέως, rarer adv. from νέος for νεωστί.

Νέωσις, ἡ, (νεόω) *the breaking up a fallow*, Lat. *novatio.*

Νεώσοικοι, οἱ, (ναῦς, οἶκος) *ship-sheds, slips, docks*, in which one or more ships might be built, repaired, or laid up in winter, Hdt. 3, 45, Thuc 7, 64, etc.: generally, *store-houses*,—these being parts of the νεώριον or *dock-yard.*

Νεώσσω, Att. νεώττω, from νέος, like λιμώσσω, -ττω, from λιμός, λαιμώσσω from λαιμός, = νεόω, νεωτερίζω.

Νεωστί, adv. of νέος for νέως, as μεγαλωστί for μεγάλως, *lately, just now*, the usu. adv. of νέος, (q. v.), Hdt. 2, 49; 6, 40, Soph. El. 1049, etc.

Νέωτα, adv., *next year, for next year*, εἰς νέωτα, Xen. Cyr. 7, 2, 13; 8, 6, 15, Theocr. 15, 143, ubi v. Valck.—Said to be Aeol. for νέωσε, νέωτε, from νέος, like ἑτέρωτα for ἑτέρωσε, ἑτέρωτε, and *aliuta* for *alio* in Plaut.

Νεώτατος, η, ον, superl. from νέος, Hom.

Νεωτερίζω, (νεώτερος) *to make changes*; esp. *to attempt political changes, make innovations*, or *revolutionary movements*, usu. with the indef. τι, Thuc. 4, 51, Xen. Hell. 2, 1, 5, Dem. 664, 9; also, ν. περί τινων, Thuc. 1, 58; ν. ἔν τινι, περί τι, Plat. Legg. 798 C, Rep. 424 B, Xen., etc.: ν. πρὸς τοὺς ξυμμάχους, *to tamper* with them, Thuc. 1, 97; so, ν. τι ἔς τινα, Id. 2, 3. — II. transit., ν. τὴν πολιτείαν, *to revolutionize* the state, Thuc. 1, 115: ν. εἰς ἀσθένειαν, *to change* (health) into sickness, Id. 7, 87.

Νεωτερικός, ή, όν, (νεώτερος) like νεανικός, *natural to a youth, youthful*, Polyb. 10, 24, 7. Adv. -κῶς, Plut. Dio 4.

Νεωτερισμός, οῦ, ὁ, (νεωτερίζω) *an attempt at change*, esp. in the state; usu. in bad signf., *innovation, revolutionary movement*, Plat. Rep. 555 D, Legg. 758 C, etc.

Νεωτεριστής, οῦ, ὁ, (νεωτερίζω) *an innovator*, Plut. Cim. 17, etc.

Νεωτεροποιέω, ῶ, *to make innovations*, Hipp.; and

Νεωτεροποιΐα, ας, ἡ, *innovation, revolution*, Thuc. 1, 102: from

Νεωτεροποιός, όν, (νεώτερα, ποιέω) *innovating, revolutionary*, Thuc. 1, 70.

Νεώτερος, α, ον, compar. from νέος, *younger*, Hom.; freq. of events, euphem. for κακός, νεώτερα κακά, Pind. P. 4, 275; also νεώτερα alone, Lat. *gravius quid*, Valck. Hdt. 3, 62, Stallb. Plat. Prot. 310 B; τι νεώτερον, Theocr. 24, 40; νεώτερον ἢ πάρος, Pind. Fr. 74, 5:—esp. τὰ νεώτερα or νεώτερα πράγματα, ν. ἔργα, also νεώτερόν τι, *innovations* in the state, *revolutionary* movements, Lat. *res novae*, hence νεώτερα πράσσειν or ποιεῖν, = νεωτερίζειν, Hdt. 5, 19, 35, Thuc., etc.

Νεωτός, όν, = νέατος, dub.

Νεωφύλαξ, ἄκος, ὁ, Att. for ναοφύλαξ. [ῠ]

Νεώχερσος γῆ, ἡ, (νέος, χέρσος) = νέωμα.

Νη-, insep. privat. prefix, esp. to adjectives, being no doubt a strengthened form of ἀνα- privat., with the first α dropped: v. Blomf. Aesch. Pr. 248: it originated perh. in such forms as ἀνηλεής, ἀνήριθμος, ἀνήκεστος, ἀνήνεμος, ἄνηστις, which became, by casting off the α as if merely euphon., νηλεής, νήριθμος, νήκεστος, νήνεμος, νῆστις: and so νη- came to be used as a privat. particle even before consonants, νηκερδής, νήκερως, νηκηδής, νηπαθής, νηπελέω, νηπευθής, νήποινος, as well as before vowels which combined with it, νῆϊς and νήΰτμος, cf. Lob. Phryn. 710. This prefix however remained poet. With νη- compare the Lat. *ne-, non*, our *nay, no*, Germ. *nein*, Pers. *nâ*, etc.: and with ἀν-, the Lat. *in-*, Germ. *ohn-*, Engl. *un-*. The form νε- for νη- is very dub.; v. νέποδες.

NH´, Att. particle of strong affirmation with acc. of the Divinity invoked, first in Soph. Fr. 339; νὴ Δία or νὴ τὸν Δία, also νὴ μὰ τὸν Δία, *yea* by Jupiter! freq. in Ar., etc., and acc. to Lob. Phryn. 193 esp. used by women: also ironic. *forsooth*, Lat. *si Diis placet*, Dem. 259, 28: in answering objections, oft. preceded or followed by ἀλλά, Lat. *enimvero, at enim vero, immo vero*, as Ar. Plut. 202: in itself always posit., though sometimes joined with a negat., as Ar. Nub. 217, Thesm. 240.—Hom. only uses the form ναί, q. v.: cf. μά.

Νῆα, νῆας, Ion. acc. sing. and plur. from ναῦς, Hom.

†Νήαιθος, ου, ὁ, = Νέαιθος, Theocr.

Νηάς, άδος, ἡ, *a gigantic animal*, whose fossil remains were found in Samos, Ael. N. A. 17, 28: whence proverb. μεῖζον βοᾷ τῶν νηάδων, Euphor. 26.

Νηγάτεος, η, ον, (prob. for νεηγάτος, from νέος, γέγαα) *new-made*, χιτών, κρήδεμνον, Il. 2, 43; 14, 185; φᾶρος, H. Hom. Ap. 122: hence, generally, *new*. (The deriv. from *γάω, γείνω, γέγαα is confirmed by τατός from τείνω, whereas τηλύγετος takes the ε of γείνω, γεν-έσθαι: but, metri grat., νηγάτεος was substituted for νεήγατος, cf. Buttm. Lexil. s. v. [γᾰ]

Νήγρετος, ον, (νη-, ἐγείρω) *unwaking*, ν. ὕπνος, a sleep '*that knows no waking*,' i. e. *a sound deep sleep*, Od. 13, 80, H. Ven. 178; neut. as adv., νήγρετον, *without waking*, ν. εὕδειν, Od. 13, 74; but, later, ν. ὑπνοῦν, of death, Anth. P. 7, 305. Hence

†Νήγρετος, ου, ἡ, *Negretus*, name of a fabled fountain, Luc. Ver. H. 2, 33.

Νήδυια, ων, τά, (νηδύς) *the entrails*, like ἔντερα, Il. 17, 524, Ap. Rh. 2, 113:—also written νηδύϊα, but wrongly, Lob. Phryn. 494.

Νηδυιόφιν, Ep. gen. of νηδύς, Mosch. 4, 78.

Νηδύμιος, η, ον, = νήδυμος, Opp. H. 3, 412. [ῠ]

Νήδῠμος, ον, in Hom. fourteen times, always as epith. of ὕπνος: the deriv. and even signf. uncertain.—1. acc. to Aristarch. from νη- and δύω, δύνω, for ἀνέκδυτος, sleep *from which one rises not, sound* sleep,—much the same as νήγρετος, with which it is joined in Od. 13, 79. To this interpr. is objected that in Il. 10, 187, νήδυμος ὕπνος is said not to have come all night on the watchers' eyes:—but why should not νήδ. have become a constant Homer. epith. of the *sound* sleep of his heroes, just as his ships are *swift* (θοαί) even when drawn up on shore (Il. 1, 12, etc.)?—2. usu. deriv. from ἡδύς, *sweet, delightful*: very good in sense, but contr. to all analogy, for νήδυμος, if from ἡδύς, ought to mean *not sweet*: the form ἥδυμος for ἡδύς indeed occurs in H. Hom. Merc., Alcman., Simonid., Antimach., Ap. Rh., and perh. even in Hes.; and it is true that in nine of the Homeric passages the verse equally admits ἥδυμος, and in the rest the digamma might excuse the hiatus. But no trace of ἥδυμος is found in Hom., even as a v. l.; and therefore those who object to Aristarchus' interpr. must, with Buttm. Lexil. s. v., take it as a very old *mistake* for ἥδυμος, introduced to supply the place of the defunct digamma.—3. some even derive it from νηδύς, and twist ν. ὕπνος into *intimus sopor*.

NHΔΥ´Σ, ύος, ἡ, like κοιλία, *the belly* with its contents, *the bowels*, Hipp.:—generally, *the lower part of the body, paunch*, Il. 13, 290; *the stomach*, Od. 9, 296, Hes. Th. 487; also *the womb*, Il. 24, 496, Hes. Th. 460, and Trag.: ἐξελεῖν τὴν νηδύν, to take out *the entrails*, disembowel, Hdt. 2, 87. An acc. νηδύα for νηδύν in Q. Sm. 1, 616; dat. pl. νηδύσι, Nic. Th. 467; cf. νηδυιόφιν. [ῠ in the trisyll. cases, ῡ usu. in the dissyll., Jac. A. P. p. 584, 672, 692, Spitzn. Vers. Her. p. 68; but still sometimes ῠ, as in Eur. Cycl. 574.]

Νῆες, nom. plur. from ναῦς, Hom.

Νήεσσι, Ep. dat. plur. from ναῦς, Hom.

Νηέω, ῶ, fut. νηήσω, Ion. and Ep. for νέω, q. v., *to heap, heap* or *pile up*, ὕλην, ξύλα, Od. 19, 64; esp. a funeral pile, Il. 23, 139, cf. Hdt. 1, 50; σώματα, Il. 23, 169; πῦρ εὖ νηῆσαι, Od. 15, 322; ν. ἄποινα, *to heap* huge ransoms, Il. 24, 276.—II. *to pile, load*, νῆας εὖ νηῆσαι, Il. 9, 358; also in mid., νῆα νηήσασθαι ἅλις χρυσοῦ, *to pile one's* ship with gold enough, Il. 9, 137, 279; cf. νηνέω. Hence

Νήησις, ἡ, *a heaping, piling up*.

Νηθίς, ίδος, ἡ, *a spinster*: from

Νήθω, *to spin*, Cratin. Malth. 4, Plat. Polit. 289 C:—but said to be not Att., Meineke Com. Fragm. 2, p. 556. (Formed from νέω as πλήθω from πίμπλημι, *πλέω.)

Νηΐ, Ion. dat sing. from ναυς, Hom.

Νηϊάς, άδος, ἡ, Ion. for Ναϊάς, = Νηΐς, Ναΐς, usu. in plur. Νηϊάδες, Od. 13, 104, 348.

†Νηΐθ, ἡ, *Neith*, the Aegyptian name of Minerva, Plat. Tim. 21 B.

†Νήϊον, ου, τό, *Neïon*, a mountain of Ithaca, opposite Neritus, Od. 1, 186.

Νήϊος, η, ον, later also ος, ον, Dor. νάϊος: (ναῦς):—*of* or *for a ship*; in Hom. usu., δόρυ νήϊον, *ship*-timber, Il. 3, 62, Od. 9, 384; also without δόρυ, Il. 13, 391; so also, νήϊα ξύλα, Hes. Op. 806:—ἄνδρες νήϊοι, Aesch. Supp. 719; στόλος νάϊος, the ship's course, Ib. 2; ναΐα τέχνη, seamanship, Soph. Aj. 350.

Νηΐς, ΐδος, ἡ, Ion. for Ναΐς, *a Nymph of fresh-water springs*, as Νηρηΐς of the sea, Il. 6, 22; Νύμφη νηΐς, Il. 14, 444.†—II. also as fem pr. n., Apollod.; etc.

Νῆϊς, ιδος, ὁ, ἡ, (νη-, ἰδεῖν) *unknowing, unlearned*, Il. 7, 198; c. gen., *unknowing of, unpractised in* a thing, Od. 8, 179.

Νηΐτης, ου, ὁ, (ναῦς) *of* or *belonging to a ship, consisting of ships*, στρατὸς ν., a fleet, Thuc. 2, 24; 3, 85. [ῑ]

Νηϊτῐκός, ή, όν, = νήϊος. [νηῑ]

†Νήϊτος, η, ον, *of Neïs*, αἱ Νήϊται πύλαι, the gate *Neïtae*, in Boeotian Thebes, Aesch. Theb. 460.

Νηκερδής, ές, (νη-, κέρδος) *without gain, unprofitable*, βουλή, ἔπος, Il. 17, 469, Od. 14, 509.

Νήκερος, ον, Ep. for sq., Hes. Op. 527.

Νήκερως, ωτος, ὁ, ἡ, (νη-, κέρας) *not horned*.

Νήκεστος, ον, (νη-, ἀκέομαι) *incurable*, Hes. Op. 281.

Νηκηδής, ές, (νη-, κῆδος) *free from care*,—as Dindorf reads in the verses ap. Plat. Symp. 197 C; v. Stallb.

Νηκουστέω, ῶ, (νη-, ἀκούω) *not to hear, to give no heed to, disobey*, c. gen., νηκούστησε θεᾶς, Il. 20, 14.

Νήκουστος, ον, (νη-, ἀκουστός) *unheard, unknown*, Arat. 173.

Νηκτήρ, ῆρος, and νήκτης, ου, ὁ, (νήχω) *a swimmer*.

Νηκτικός, ή, όν, *belonging to swimming, able to swim*: from

Νηκτός, ή, όν, (νήχω) *capable of being swum over*.—II. act. *swimming, floating*, Plut. 2, 636 E, etc.:—τὸ νηκτόν, *power of swimming, swimming*, Anacreont. 24, 5.

Νηκτρίς, ίδος, ἡ, fem. of νήκτης: ν. ἐλαία, ν. κολυμβάς.

Νήκτωρ, ορος, ὁ, = νηκτήρ.

Νηλεγής, ές, (νη-, ἀλέγω) *reckless*; cf. ἀνηλεγής, ἀπηλεγής.

Νηλεής, ές, but in dat. and acc. νηλέϊ, νηλέα, from νηλής: (νη-, ἔλεος):—*without pity, pitiless, ruthless*, freq. in Hom., and Hes.: usu. νηλεὲς ἦμαρ, i. e. the day of death, Il. 11, 484, Od. 9, 17, etc.; ν. ἦτορ, Il. 9, 497; and very freq., νηλέϊ χαλκῷ, with *ruthless* steel, Hom.: also, ν. δεσμός, θυμός, Hom.; and, ν. ὕπνος, *unpitying* sleep, which exposes the sleeper defenceless to ill, Od. 12, 372. Adv. -εῶς, Aesch. Pr. 240.—Cf. the poet. forms νηλής, νηλειής. The Att. preferred the full form ἀνηλεής, Lob. Phryn. 711.

†Νηλείδης, ου Ep. αο, ὁ, and Ep Νηληϊάδης, *son of Neleus*, i. e. Nestor, Il. 8, 100: in pl. οἱ Νηλεῖδαι, *the descendants of Neleus*, Hdt. 5, 65.

Νηλειής, ές, Ep. for νηλεής, H. Hom. Ven. 246, Hes. Th. 770. Adv -ῶς, Aesch. Cho. 242.

Νηλεόθῡμος, ον, (νηλεής, θυμός) *of ruthless spirit*, Anth.

Νηλεόποινος, ον, (νηλεής, ποινή) *punishing without pity*, or *ruthlessly*, epith. of the Κῆρες, Hes. Th. 217, ubi Stob. ἠλεόποινος, *punishing folly*, and a like v. l. occurs in Orph. Arg. 1362: Ruhnk. would read νηλιτόποινος.

†Νηλεύς, έως Ep. ῆος, ὁ, *Neleus*, son of Neptune and Tyro, brother of Pelias, passed from Thessaly into Messenia, Od. 11, 235; etc.—2. son of Codrus, who migrated to Asia Minor and founded Miletus, Call. Dian. 226. In Paus. and Plut. Νειλεύς.—Others in Strab.; etc.

Νήλευστος, ον, (νη-, λεύσσω) *invisible*, Theocr. Syrinx.

†Νηληϊάδης, ου Ep. αο, ὁ,=Νηλείδης, Il. 8, 100.

†Νηλήϊος, ον, *of* or *relating to Neleus*, ὁ Ν. υἱός, the son *of Neleus*, i. e. Nestor, Il. 2, 20: ἡ Πύλος Ν., Il. 11, 682.

†Νηληΐς, ίδος, ἡ, (fem. patronym. from Νηλεύς) *daughter of Neleus*, i. e. Pero, Ap. Rh. 1, 120.

Νηλής, ές, Ep. and Lyr. form for νηλεής, in Hom. usu. in dat. and acc. sing. νηλέϊ, νηλέα: nom. in Il. 9, 632, Pind. P. 11, 34, Aesch. Pr. 42, Eur. Cycl. 369; neut. pl. νηλέα, Soph. O. T. 180.

Νηλητής, ές, (νη-, ἀλιταίνω)=νηλιτής, dub.

†Νηλία, ας, ἡ, *Nelia*, a city of Thessaly, Strab. p. 436.

Νηλίπεζος, ον, (νη-, πέζα) *barefooted.* [ῐ]

Νηλιποκαιβλεπέλαιοι, οἱ, †(νηλίπους καὶ βλέπων ἔλαιον)† nickname of philosophers, *barefoot, and looking after oil*, Anth. P. append. 288.

Νηλίπους, ὁ, ἡ, -πουν, τό,=ἀνηλίπους, *unshod, barefooted*, Soph. O. C. 349: generally, *needy, miserably poor*, v. βίος, Lyc. 635; also νήλιπος, ον, Ap. Rh. 3, 646. (Usu. deriv. from νη-, ἦλιψ and πούς, but Döderl. considers πους to be a termin. only, ἦλιψ νῆλιψ νήλιπος νηλίπους, like Οἴδιψ Οἴδιπος Οἰδίπομς.) [ῐ]

Νηλῑτής, ές, (νη-, ἀλείτης, ἀλιταίνω) *guiltless, harmless*, Od. 16, 317; 19, 498; 22, 418, ubi al. νηλίτιδες. (Aristarch. took it wrongly in the contrary signf. for ἁμαρτωλός, πολυαμάρτητος, by assuming a νη- intensive.)

Νηλίτης, ου, ὁ,=foreg., dub.

Νηλῐφής, ές, (νη-, ἀλείφω) *not rubbed*, esp. *with oil, unanointed*, usu. as a mark of abject poverty.

†Νηλώ, οῦς, ἡ, *Nelo*, daughter of Danaus, Apollod. 2, 1, 5.

Νήλωπος, ον, (νη-, λώπη) *without mantle* or *covering*.

Νῆμα, ατος, τό, (νέω, *to spin*) *that which is spun, a thread, yarn*, Od. 2, 98; 4, 134, Eur. Or. 1433; cf. Plut. 2, 966 E:—*the thread of a* spider's *web*, Hes. Op. 775.

Νηματώδης, ες, (νῆμα, εἶδος) *thready, fibrous, in filaments*, like asbestos, Plut. 2. 434 A.

Νημέρτεια, ας, ἡ, *infallibility*: from

Νημερτής, ές, Dor. ναμερτής—and this seems to be the only form used in Att., Pors. Aesch. Pers. 246, Dind. Soph. Tr. 173: (νη-, ἁμαρτάνω):—*unfailing, unerring, infallible*, epith. of the prophet-god Proteus, Od. 4, 349, etc.: usu. in Hom., βουλὴ ν., *a sure decree*, i. e. one *that will infallibly be put in force*, Od. 1, 86, etc.; so too, νόος ν., Od. 21, 205; ἔπος ν., a *true* or *sure* word, Il. 3, 204; more freq. as adv., νημερτὲς ἐνίσπειν, νημερτέα εἰπεῖν or μυθήσασθαι, to speak *a truth, sure truths*, Hom. Ion. Adv. -τέως, Od. 5, 98; cf. νητρεκής.

†Νημερτής, οῦς, ἡ, *Nemertes*, a Nereid, Il. 18, 46.

Νηνεμέω, ῶ, *to be calm* or *still*, Hipp., Strab.

Νηνεμία, ας, ἡ, Ion. -ίη, *a calm, stillness in the air*, νηνεμίης, *in a calm*, Il. 5, 523, Hdt. 7, 188, Plat. Phaedr. 77 E, etc.—II. as adj., γαλήνη ν., *a breezeless* calm, Od. 5, 392; 12, 169, cf. sq.

Νήνεμος, ον, (νη-, ἄνεμος) *without wind, breezeless, calm, hushed*, αἰθήρ, Il. 8, 556; γαλάνα, Aesch. Ag. 740; πέλαγος, Eur. Hel. 1456: metaph., ν. ἔστησ' ὄχλον, Id. Hec. 533. Hence

Νηνεμόω, ῶ, *to make calm*.

Νηνέω,=νηέω, Ion. for νέω, *to heap*, in Hom. only in compds. ἐπινηνέω and παρανηνέω,—for in Il. 23, 139 νήεον is now read.

Νηνία, ας, ἡ, *a public eulogy* on great men, sometimes accompanied by the flute; hence *a lament, dirge*, only found in Lat. *nenia;* although acc. to Cic. Legg. 2, 24, the word is Greek.

Νῆνις, ιος, ἡ, contr. for νεᾶνις, Bergk Anacr. 15.

Νηξίπους, ὁ, ἡ, -πουν, τό, (νήχω, πούς) *web-footed*, cf. sub νέποδες. [ῐ]

Νῆξις, εως, ἡ, (νήχω) *a swimming*, Batr. 68, Plut. 2, 1091 C.

Νήξομαι, fut. from νήχομαι, Od.

Νηοβάτης, ου, ὁ, (ναῦς) Ion. for ναυβάτης, Leon. Al. 28. [ᾰ]

Νηοκόρος, ον, (νηός) poet. for νεωκόρος, Anth. P. 9, 22.

Νηοπέδη, ης, ἡ,=ναυσιπέδη, Greg. Naz.

Νηοπόλος, ον, Att. ναοπ-, (νεώς, νηός, πολέω) *busying one's self in a temple;* hence *a priest, temple-keeper*, Hes. Th. 991.

Νηοπορέω, ῶ, poet. for ναυπ., *to go in a ship*, Leon. Al. 40.

Νηός, οῦ, ὁ, Ion. for ναός, *a temple*, Hom., Hes., and Hdt.

Νηός, Ion. gen. from ναῦς, Hom., and Hes.

Νηοσόος, ον, poet. νηοσσόος, (ναῦς, σώζω) *protecting ships*, Ap. Rh. 1, 570, etc.

Νηοῦχος, ον, (ναῦς, ἔχω) *holding, protecting, guiding ships*.

Νηοφθόρος, ον, (ναῦς, φθείρω) *destroying ships*, Nonn.

Νηοφόρος, ον, (ναῦς, φέρω) *bearing ships*, Anth. P. 10, 16.

Νηόχος, ον,=νηοῦχος, πηδάλια, Anth. P. 7, 636.

Νηπᾰθής, ές,=νηπενθής, Opp. C. 2, 417.

Νήπαυστος, ον, (νη-, παύω)=ἄπαυστος, Lyc. 972.

Νηπεδᾰνός, ή, όν,=ἠπεδανός, Opp. C. 3, 409. (Prob. formed on the false analogy of νήδυμος=ἥδυμος.)

Νήπειος, α, ον,=νηπίειος, dub.

Νήπεκτος, ον, *uncombed:* in Hesych., νηπεκτής.

Νηπελέω, ῶ, *to be powerless*, Hipp. ap. Galen.: cf. κακηπελέω, εὐηπελής.

Νηπενθής, ές, (νη-, πένθος) *removing all sorrow:* hence in Od. 4, 221, as epith. of an Aegyptian drug, which *lulled sorrow* for the day, cf. Plut. 2, 614 C, and v. ἄχολος.—II. *free from sorrow:* in this signf., adv. -έως, Protag. ap. Plut. 2, 118 E.

Νηπευθής, ές, (νη-, πυνθάνομαι) *unsearchable*, ap. Macrob. Sat. 1, 18.

Νηπιάα, ας, ἡ, (νήπιος) *childishness, child's play, folly*, νηπιάας ὀχέειν, Od. 1, 297; cf. νηπιέη. [ᾰ]

Νηπιάζω, Hipp.; and νηπιάζομαι, =sq.

Νηπῐᾰχεύω, *to be childish, play like a child*, Il. 22, 502: from

Νηπίᾰχος, ον, poet. for νήπιος, *childish*, Il. 2, 338; 6, 408; 16, 262: †as subst., *a child*, Pseudo-Phocyl. 139†. (The -αχος is a mere termin.)

Νηπῐάχω,=νηπιᾰχεύω, Ap. Rh. 4 868, Mosch. 4, 22.

Νηπῐᾰχώδης, ες,=νηπιώδης.

Νηπῐέη, ης, ἡ, Ion. for νηπιάα, *non age, childhood*, οἶνον ἀποβλύζων ἐν νηπιέῃ ἀλεγεινῇ, Il. 9, 491: metaph., like νηπιάα, *childishness, childish play*, in pl. νηπιέῃσι, Il. 15, 363, Od. 24, 469:—strictly, fem. from νηπίεος.

Νηπίειος, α, ον,=sq.

Νηπίεος, α, ον, (νήπιος) *childish, of a child*, Opp. H. 3, 585. [ῐ]

Νηπῐεύομαι, dep., = νηπιαχεύω, Gramm.

Νηπῐόεις, εσσα, εν, poet. for νήπιος, Or. Sib.

Νηπῐοκτόνος, ον, (νήπιος, κτείνω) *slaying children*, LXX.

Νηπῐοπρεπής, ές, (νήπιος, πρέπω) *beseeming children, childish*.

Νήπῐος, α Ion. η, ον, Att. also ος, ον: (νη-, ἔπος): strictly, *not speaking*, and so precisely the Lat. *infans*, our *infant;* freq. in Hom., esp. in signf. of one still unfit to bear arms, i. e. till about the 15th year, νήπιον, οὔπω εἰδοθ' ὁμοιΐου πολέμοιο, Il. 9, 440; νήπια τέκνα, Il. 2, 136, etc.: more rarely of animals, Il. 2, 311; 11, 113; also νήπια alone, *the young* of an animal, Il. 17, 134:—Theophr. first used it of vegetables.—II. metaph.,—1. usu. of the understanding, *childish, untaught, fond*, freq. in Hom. and Hes.; μέγα νήπιος, Il. 16, 46, Od. 9, 44: also, simply, *without forethought, blind* to the future, Il. 22, 445; so in Att., as Aesch. Pr. 443, Eur. Med. 891, and Plat.—2. of bodily strength, *weak as a child, helpless*, βίη νηπίη, Il. 11, 561. Hence

Νηπῐότης, ητος, ἡ, *childhood, infancy: childishness*, Plat. Legg. 808 E.

Νηπῐοφᾰνής, ές, (νήπιος, φαίνομαι) *childlike in appearance*.

Νηπῐοφροσύνη, ης, ἡ, *childishness, thoughtlessness:* from

Νηπῐόφρων, ονος, ὁ, ἡ, (νήπιος, φρήν) *of childish mind, silly*, Strab. p. 20.

Νηπῐώδης, ες, *like a child, childish*.

Νήπλεκτος, ον, (νη-, πλέκω) *with unbraided hair*, Bion 1, 21.

Νηποινεί, or -ί, adv. of sq., Lat. *impune*, Plat. Legg. 874 C, Andoc. 12, 43, Lex ap. Dem. 639, 6: also νηποινῆ.

Νήποινος, ον, (νη-, ποινή) *unpunished, unavenged*, Hom. (but only in Od.), νήποινοι ὄλοισθε, Od. 1, 380: mostly in neut. νήποινον as adv., Od. 18, 279, etc.; so, νήποινα, Xen. Hier. 3, 3 (nisi legend. νηποινεί):—but, φυτῶν νήποινος, like ἄμοιρος, *without share of, unblest with* fruitful trees, Pind. P. 9, 103.

Νήποτμος, ον,=ἄποτμος, v. l. Hes. Th. 795, for νήΰτμος.

Νήπτης, ου, ὁ, (νήφω) *sober, discreet*, Polyb. 10, 3, 1. Hence

Νηπτικός, ή, όν, *sober*, Plut. 2, 709 B.—II. act. *sobering:* hence, νηπτικά, *writings inculcating asceticism*.

Νήπυστος, ον, (νη-, πυνθάνομαι) *not heard, not learnt*, Nonn.

Νηπῠτῐεύομαι, dep., *to play child's tricks*, Anth. P. 11, 140: and

Νηπῠτία, ας, ἡ, *childhood, childishness, folly*, Ap. Rh. 4, 791: from

Νηπύτιος, α, ον, (νη-, ἀπύω) *a child like* νήπιος, Lat. *infans*, Il. 20, 200 usu. metaph., *childish in mind, thought* *less*, Il. 13, 292, etc.; also in Ar. Nub. 868. [ῠ]

Νηρεΐς, ΐδος, ἡ, Ion. Νηρηΐς, *a daughter of Nereus, a Nereïd* or *Nymph of the sea*, i. e. the Mediterranean, as opp. to Ocean, in Hom. only in Il., and always in pl. Νηρηΐδες: they were fifty, Hes. Th. 264, Pind. I. 6, 8; their names are given, Il. 18, 39, sq., Hes. Th. 243, sq. Cf. Ναϊάς.

Νήρειος, α, ον, *of Nereus*: Νήρεια τέκνα, i. e. fishes.

Νηρείτης, ου, ὁ, a kind of *sea-snail*, perh. *a periwinkle*, Arist. H. A. 4, 4, 31, etc.:—oft. with v. l. νηρίτης: cf. ἀναρίτης.

Νηρεύς, έως Ion. ῆος, ὁ, *Nereus*, an ancient sea-god, who under Neptune ruled the Mediterranean, v. Il. 18, 141; first mentioned by name in H. Hom. Ap. 319, and in Hes. He was eldest son of Pontus (*the sea*) husband of Doris, and father of the Nereïds, Hes. Th. 233, sq. Hence

Νηρῄ, for Νηρῆς or Νηρήϊς, Alcae. 120; v. Pors. Tracts p. 295.

†Νηρηΐνη, ης, ἡ,=Νηρεΐς, Q. Sm.

Νηρηΐς, ΐδος, ἡ, Ion. for Νηρεΐς, Il. (always in plur.), and Hes. Th. 1003; poet. also the tetrasyll. cases are trisyll., Νηρῇδος, etc.

Νήριθμος, ον,=ἀνάριθμος, *countless*, Theocr. 25, 57.

†Νήρικος, ου, ἡ, or Νήρικον, ου, τό, *Nericus*, an ancient city on the Leucadian peninsula, Od. 24, 377; Thuc. 3, 7: subsequently removed by the Corinthians to the town they founded on the isthmus, Strab. p. 451 sqq.

Νήριον, ου, τό, *the oleander*, Diosc. 4, 82: also ῥοδοδάφνη.

Νῆρις, ιος, ἡ,=foreg., Nic.—II. acc. to Diosc.=νάρδος ὀρείνη, v. Sprengel ad 1, 8; or=βράθυ, *savin*.

Νήριστος, ον, (νη-, ἐρίζω) *uncontested*.

Νηρίτης, ου, ὁ,=νηρείτης. [ῑ]

†Νηρίτης, ου, ὁ, *Nerites*, a son of Nereus, Ael. H. A. 14, 28.

†Νηρίτιος, η, ον, *of Neritus, Neritian*, ἡ Ν. Ἰθάκη, Dion. P. 495 Passow.

†Νήριτον, ου, τό, *Mt. Neritus*, the highest mountain of Ithaca, now *Ainoi*, Il. 2, 632; Od. 9, 22.

Νήρῐτος, ον,=νήριθμος, *countless, immense*, ν. ὕλη, Hes. Op. 509; ν. ἴχνια, Ap. Rh. 3, 1288; cf. Jac. A. P. p. 375; hence in Gramm., νηρῐτόμῡθος, νηρῐτόφυλλος, for πολύμυθος, πολύφυλλος.—II.=νήριστος, *undisputed*, dub.

†Νήριτος, ου, ὁ, *Neritus*, son of Pterelaus, one of the early settlers of Ithaca, Od. 17, 207.

Νηρῑτοτρόφος, ον, (νηρίτης, τρέφω) *breeding periwinkles*, νῆσοι, Aesch. Fr. 379; v. Herm. Opusc. 7, 360.

Νηρός, ά, όν, (νάω) like ναρός, *wet, damp*, Lob. Phryn. 42.

†Νησαία, ἡ,=Νισαία, Strab. p. 509.

†Νησαίη, ης, ἡ, *Nesaea*, a Nereid, Il. 18, 40; Hes. Th. 249.

Νησαῖος, α Ion. η, ον, (νῆσος) *of, from* or *belonging to an island, insular*, χώρα, πόλις, Eur. Tro. 188, Ion 1583: in Hes. only as name of a Nereid, Νησαίη: v. foreg.

Νήση, ης, ἡ,=νῆσος; hence gen. pl. νησάων in Call. Del. 66.

Νησῐάζω,=νησίζω, Strab.

Νησῐάρχης, ου, ὁ, v. l. for sq.; also in Plut. 2, 823 D.

Νησίαρχος, ου, ὁ, (νῆσος, ἄρχω) *an island-prince*, Meineke Antiph. Πλουσ. 1, 14.

Νησίδιον, ου, τό, dim. from νῆσος, *an islet*, Thuc. 6, 2. [ῐ]

Νησίζω, (νῆσος) *to be, form an island*, Polyb. 5, 46, 9.

Νησίον, ου, τό, dim. from νῆσος, *an islet*.

Νῆσις, εως, ἡ, (νέω) *spinning*, Plat. Rep. 620 E.

Νῆσις, εως, ἡ, (νέω) *a heaping, piling up*.

Νησίς, ῖδος, ἡ, dim. from νῆσος, *an islet, small island*, Hdt. 8, 76, 95. [ῑ in genit., Lyc. 599, and freq. in Anth.; and so says Draco 23, 14, though in 47, 20 he quotes it with ῐ.]

Νησίτης, ου, ὁ, (νῆσος) *of, from* or *belonging to an island*: Dor. fem. νᾱσῖτις, ιδος, Anth. P. 7, 2.

Νησῐώτης, ου, ὁ, fem. -ῶτις, ιδος, (νῆσος) *an islander*, Hdt. 1, 27, etc., Thuc. 5, 97, etc.—II. as adj., *of an islander*, νᾱσιώτης λαός, Pind. P. 9, 93; ν. βίος, Eur. Heracl. 84: *insular*, νησιώτιδες πόλεις, Hdt. 7, 22; νησιῶτις πέτρα, an *island* rock, Aesch. Pers. 390; ἑστία, Soph. Tr. 658: in dat. also with a subst. neut., ν. μειρακίῳ, Luc. de Domo 3. Hence

Νησῐωτικός, ή, όν, *of, belonging to an island*, ἔθνη, Hdt. 7, 80; δόμοι, Eur. Andr. 1261: τὸ ν., *insular situation*, Thuc. 7, 57.

Νησοειδής, ές, (νῆσος, εἶδος) *like an island*, Strab.

Νησομᾰχία, ας, ἡ, (νῆσος, μάχη) *an island-fight*, Luc. V. Hist. 1, 42.

Νησοποιέω, ῶ, (νῆσος, ποιέω) *to make into an island, insulate*, Oenom. ap. Eus.

ΝΗ͂ΣΟΣ, ου, ἡ, *an island*, Hom., Hes., etc.: also applied to the Peloponnese, Soph. O. C. 695: μακάρων νῆσοι, v. sub μάκαρ. (Perh. from νέω, νάω, as if *floating-land*.)

†Νησοῦντι, Dor. for νήσουσι, fut. from νέω, *to swim*, Sophron.

Νησοφύλαξ, ᾰκος, ὁ, (νῆσος, φύλαξ) *an island-guard*, Diod. [ῠ]

Νησόω, ῶ, (νῆσος) *to make into an island*.

Νῆσσα, ἡ, Att. νῆττα, *a duck*, Ar. Av. 566, etc. (From νέω, to swim, νάω: cf. Lat. *a-nas*; Germ. *E-nt-e*.) Hence

Νησσαῖος, α, ον, *of* or *from a duck, like a duck*, Theophr.

Νησσάριον, Att. νηττ-, ου, τό, dim. from νῆσσα, *a duckling*, used as term of endearment, Ar. Plut. 1011. [ᾰ]

Νησσοτροφεῖον, ου, τό, (νῆσσα, τρέφω) *a place where ducks are fed* or *reared*.

Νηστεία, ας, ἡ, (νηστεύω) *a fast*, νηστεῖαι καὶ ὁρταί, Hdt. 4, 186, Arist. Probl. 13, 7: in Athens the third day of the Thesmophoria was esp. so called, Ath. 307 F.

Νήστειρα, ας, ἡ, fem. from νηστήρ, ν. πόσις, a medicine *taken fasting*, Nic. Al. 130, Th. 862.

Νηστεύς, έως, ὁ, and νηστευτής, οῦ, ὁ,=νηστήρ, νήστης: from

Νηστεύω, (νῆστις) *to fast*, Ar. Av. 1519, Thesm. 949: *to fast* or *abstain from*, κακότητος, Emped. 393.

Νηστήρ, ῆρος, ὁ,=sq.

Νήστης, ου, ὁ, *one who fasts*, later form for νῆστις, q. v.

Νηστικός, ή, όν, (νέω) *belonging to spinning, able to spin*: ἡ -κή (sc. τέχνη), *the art of spinning*, Plat. Polit. 282 A.

Νήστιμος, ον, *belonging to fasting*: from

Νῆστις, ιος, ὁ and ἡ, (νη-, ἐσθίω) *not eating*, i. e. *fasting*, of persons, Il. 19, 207, Od. 18, 370, Aesch. Pr. 573: also, c. gen., ν. βορᾶς, Eur. I. T. 973. Aesch. oft. uses it with an abstract subst., as, ν. νόσος, famine, Ag. 1016; ν. αἰκίαι, πόνος, δύαι, the pains *of hunger*, Id. Pr. 600, Ag. 330, 1622; νῆστις ὀσμή, the bad breath *of one fasting*, A. B.—2. act. *causing hunger, starving*, Aesch. Ag. 194.—Besides the older Homer. forms of the gen. νήστιος, nom. pl. νήστιες, there are two later forms, gen. νήστεως, nom. pl. νήστεις, and gen. νήστιδος, nom. pl. νήστιδες, Lob. Phryn. 326.—II. ἡ νῆστις, acc. to Damm also ὁ ν., the *intestinum jejunum*, from its always being found empty, Hipp.—2. ἡ νῆστις, in Emped. 28, *the elements of water and air*, prob. from a Sicilian goddess Νῆστις, cf. Meineke Alex. Incert. 61.—3. *a fish* of the κεστρεύς kind, Ar. Fr. 203, cf. ap. Ath. 307 sq.

Νηστοποσία, ας, ἡ, *a drinking soberly*: from

Νηστοποτέω, ῶ, (νῆστις, πίνω, ποτός) *to drink soberly*.

Νησύδριον, ου, τό, dim. from νῆσος, Xen. Hell. 6, 1, 12.

†Νησώ, οῦς, ἡ, *Neso*, a Nereid, Hes Th. 261. In Lyc. 1465 the mother of the Cumaean Sibyl.

Νήτη, ἡ, v. νῆτος.

†Νήτιον, ου, τό, *Netium*, a city of Apulia, Strab. p. 282.

Νήτιτος, ον, (νη-, τίνω) *unavenged*, Anth. P. append. 50, 33.

Νῆτος, η, ον, contr. for νέατος: esp. ἡ νήτη (sc. (χορδή),=νεάτη, Arist. Metaph. 4, 11, 4; 9, 7, 2.

Νητός, ή, όν, (νέω, to heap) *heaped, piled up*, Od. 2, 338.

Νητός, ή, όν, (νέω, to spin) *spun, twisted*.

Νητρεκής, ές, (νη-, τρέω)=ἀτρεκής, *real, actual, certain*, Lyc. Adv. -κέως, contr. -κῶς.

Νῆτρον, ου, τό, (νέω, to spin) *a spindle*.

Νῆττα, ἡ, νηττάριον, τό, Att. for νησσ-.

Νήττιον, ου, τό, dim. from νῆττα, *a duckling*, Nicostr. Antyll. 3.

Νηττοκτόνος, ον, (νῆττα, κτείνω) *the duck-killer*, a kind of eagle: so νηττοφόνος, ὁ, Arist. H. A. 9, 32, 2.

Νηττοφύλαξ, ᾰκος, ὁ, (νῆττα, φύλαξ) *a duck-watcher*. [ῠ]

Νήϋγμος, ον, (νη-, ἀΰω) *without a cry*, v. l. for νήϋτμος.

Νηῦν, poet. acc. from ναῦς, for ναῦν, Ap. Rh.

Νηῦς, ἡ, Ion. for ναῦς, Hom., and Hdt.: later and very rarely for acc. plur. (Never dissyllab. νηῢς, Jac. A. P. p. 336.)

Νηυσί, Ion. dat. pl. from ναῦς, Hom.

Νηυσιπέρητος, ον, v. ναυσιπέρατος.

Νήϋτμος, ον, (νη-, ἀϋτμή) *breathless*, Hes. Th. 795.—II. *without smell, scentless*.

Νηφαίνω,=νήφω, very dub.

Νηφᾰλέος, α, ον, later form for νηφάλιος. Hence

Νηφᾰλεότης, ητος, ἡ, and νηφᾰλέωσις, ἡ,=νηφαλιότης.

Νηφᾰλιεύς, ὁ,=νηφάλιος, Anth. P. 9, 525, 14.

Νηφᾰλιεύω, *to make a libation without wine*: v. νηφάλιος II: and

Νηφᾰλίζω, *to purify by a libation without wine*, v. sq. II: from

Νηφάλιος, α, ον, also ος, ον: (νήφω):—*sober*: and of drink, *without wine, wineless*, μειλίγματα ν., the offerings to the Eumenides, Aesch. Eum. 107; composed of water, milk and honey, cf. Soph. O. C. 481; also offered to the Muses and Nymphs, κρατὴρ ν., νηφάλιαι θυσίαι, cf. Wyttenb. Plut. 2, 132 E: ν. βωμοί, the altars *on which such offerings were made*; ν. ξύλα, the wood *therein employed*, esp. the twigs of the herb θύμος, Schol. Soph. O. C. 99; cf. ὀξυθυμία.—II. metaph., *sober, discreet*, etc., Plut. 2, 504 A.—The forms *νήφαλος* and *νηφάλιμος* are dub. Adv. *-ίως*. [ᾰ] Hence

Νηφᾰλῐότης, ητος, ἡ, *soberness*.

Νηφᾰλισμός, οῦ, ὁ, (νηφαλίζω)=foreg.—II. metaph. *soberness, discretion*.

†Νηφαλίων, ωνος, ὁ, *Nephalion*, son of Minos and Parea, Apollod. 2, 5, 9.

Νηφαντικός, ή, όν, (νήφω) *making sober, sobering*, Plat. Phil. 61 C.

Νηφαντός, ή, όν,=νηφάλιος, dub.

Νηφόντως, adv. part. from *νήφω*, *soberly, discreetly*.

†Νῆφος, ου, ὁ, *Nephus*, a son of Hercules, Apollod. 2, 7, 8.

Νήφοσι, poet. dat. pl. part. for *νήφουσι*, Theogn. 481, 627.

ΝΗ´ΦΩ, f. *νήψω*, *to be sober, live soberly*, esp. *to drink no wine*, first in Theogn. 478, Archil. 5, 4: freq. in part. *νήφων*=*νηφάλιος*, Theogn. 481, 627, Hdt. 1, 133, Soph. O. C. 100, Plat., etc.—II. metaph., *to be sober, wary*, *νᾶφε καὶ μέμνασ' ἀπιστεῖν*, Epich. p. 87; proverb., *τὸ ἐν τῇ καρδίᾳ τοῦ νήφοντος ἐπὶ τῆς γλώττης τοῦ μεθύοντος*, Plut. 2, 503 F.

Νηχᾰλέος, α, ον, *swimming*, Xenocr.

Νηχεῖον, ου, τό, *a swimming-place*, dub.

Νῆχι, adv. (*νή*)=*ναίχι*, Hesych.

Νήχῠτος, ον, (*νη-*, *χέω*) like *ἀχύνετος*, *poured far and wide, full-flowing*, *ὕδωρ*, *ὄρπηξ*, Philet. 24. (Prob. formed on the supposition that *νη-* has an intens. force.)

Νήχω, f. *-ξω*, (*νέω*) *to swim*, Od. 5, 375, etc., Hes. Sc. 317:—in prose properly *νήχομαι*, *-ξομαι*, as dep. mid., as first in Od. 7, 276; 14, 352, Hes. Sc. 211: later again in act., Paus. 10, 20, 4, etc.

Νῆψις, ἡ, (*νήφω*) *soberness*, Polyb. 16, 21, 4.

Νήω, Ion. for *νέω*, *νηέω*, *νηνέω*, *to heap*.

Νηῶν, Ion. gen. plur. from *ναῦς*, Hom., and Hes.

Νιγλαρεύω, *to pipe* or *whistle*, Eupol. Dem. 27: from

Νίγλαρος, ου, ὁ, *a small fife* or *whistle*, used by the *κελευστής* to give the time in rowing, Ar. Ach. 554: also *its sound*. [ᾰ]

†Νίγρητες, ων, οἱ, and Νιγρῖται, *the Nigretes* or *Nigritae*, a people of Africa on the Niger, Dion. P. 215; Strab. p. 826.

†Νιγρῖνος, ου, ὁ, *Nigrinus*, Rom. masc. pr. n., Luc. Nigr.

†Νιδάφων, ὁ, *Nidaphon*, masc. pr. n., Arr. Ind. 18, 8.

ΝΙ´ΖΩ: fut. *νίψω*, etc., pf. pass. *νένιμμαι* (formed from a pres. *νίπτω*, which is rarely used, and not at all in Hom., except in compd. *ἀπονίπτομαι*):—*to wash*, Hom., esp. the hands and feet, *σὲ πόδας νίψω*, Od. 19, 376, etc.; and in mid., *χεῖρας νίψασθαι*, *to wash one's* hands, Il. 16, 230, etc., Hes. Op. 737; so, *νίψασθαι* absol., Od. 1, 138, etc.: also, *χρόα νίζετο*, *he was washing his* body, Od. 6, 224: *νίψασθαι ἁλός*, *to wash one's self* (with water) *from* the sea, Od. 2, 261; so, *ἐκ ποταμοῦ νίψασθαι*, Od. 6, 224; *νίψασθαι πόδα λίμνης*, Hes. Fr. 19, cf. Strab. p. 531; cf. *λούω*:—generally *to purge, cleanse*, *νίψαι καθαρμῷ*, Soph. O. T. 1228, Eur. I. T. 1191.—II. *to wash off*, *ἱδρῶτά τινι ἀπὸ χρωτός*, Il. 10, 575; *αἷμα ἀπό τινος*, Il. 11, 830, 846; and so in pass., *αἷμα νένιπται*, Il. 24, 419.—The word is usu. said of persons *washing part* of the person, while *λούω*, *λούεσθαι* is used of *bathing*, *πλύνω* of *washing clothes*, etc.; but *νίζω* is sometimes said of things, as in Il. 16, 229, Od. 1, 112. (The root is *νιβ-*, as appears from *χέρ-νιβος*, cf. **νίψ*.)

†Νικαγόρας, *ου* and *α*, ὁ, *Nicagoras*, masc. pr. n., Plut. Cleomen. 35; etc.

†Νίκαια, *ας*, ἡ, *Nicaea*,—I. name of several cities,—1. in Bithynia on the lake Ascanius, the earlier Antigonea, having received its name from the wife of Lysimachus, (infra II), Plut. Thes. 26; Strab. p. 540.—2. a city of Locris at the foot of Mt. Oeta, near Thermopylae, Dem. 71, 11; 153, 13.—3. a city of Liguria, Strab. p. 180.—4. a city of India on the Hydaspes, Arr. An. 4, 22. Four others, in Illyria, in Boeotia near Leuctra, in the island Corsica, and in Thrace, are mentioned in Steph. Byz.—II. fem. pr. n.; daughter of Antipater, wife of Lysimachus, Strab. p. 565.

†Νικαίνετος, *ου*, ὁ, *Nicaenetus*, an epigrammatic poet, of Abdera, Ath. 673 B.

†Νικάνδρα, *ας*, ἡ, Ion.=*-άνδρη*, *Nicandra*, a priestess at Dodona, Hdt. 2, 55.

†Νίκανδρος, *ου*, ὁ, *Nicander*, son of Charilaus king of Sparta, Hdt. 8, 131.—2. a Laconian in Xen. An. 5, 1, 15.—3. a grammarian of Thyatira, Ath. 81 C, etc.—4. another of Chalcedon, Id. 496 D.—5. a physician and poet of Colophon, who wrote Theriaca, Alexipharmaca, and other works, Luc.; etc.—Others in Paus.; etc.

†Νικάνωρ, *ορος*, ὁ, *Nicānor*, a general of the Chaonians, Thuc. 2, 80.—2. son of Parmenio, a general of Alexander the great, Arr. An. Acc. to Diod. S. 19, 11, also a brother of Cassander.—Others in Ath.; etc.

Νικαξῶ, Dor. fut. of *νικάω*, Theocr. 21, 32: but in *form* it should be from a pres. **νικάζω*, and is therefore doubted by Buttm. Ausf. Gr. § 92.

Νῑκαῖος, *α*, *ον*, (*νίκη*) *belonging to victory*: *Ζεὺς ν.*, as the giver of victory, Nonn.

†Νῑκαρέτη, *ης*, ἡ, *Nicarĕte*, mother of Euxitheus, Dem. 1320, 3.—2. another female, mistress of Neaera, Id. 1351, 4.—Others in Ath.; etc.

†Νῑκάρετος, *ου*, ὁ, *Nicarĕtus*, masc. pr. n., Anth. P. 9, 267.

†Νῑκαρχίδης, *ου*, ὁ, *Nicarchides*, masc. pr. n., Arr. Ind. 18, 5.

†Νίκαρχος, *ου*, ὁ, *Nicarchus*, an Athenian, a sycophant, Ar. Ach. 908.—2. an Arcadian in the army of the ten thousand, Xen. An. 2, 5, 33.—3. a poet of the Anthology. [ῑ]

†Νῑκᾱσίπολις, ἡ, *Nicasipolis*, wife of Philip, mother of Thessalonice, Paus. 9, 7, 3.

†Νῑκάσιππος, *ου*, ὁ, *Nicasippus*, a chorus-leader, Pind. I. 2, 68. [ᾱ]

†Νίκασος, *ου*, ὁ, *Nicasus*, a Megarean, father of Cecalus, Thuc. 4, 119.

†Νικάσυλος, *ου*, ὁ, *Nicasylus*, an Olympian victor from Rhodes, Paus. 6, 14, 1.

Νῑκᾱτήρ, ὁ, Dor. for *νικητήρ*.

†Νῑκατόριον, *ου*, τό, *Nicatorium*, a mountain in Assyria near Arbela, Strab. p. 737.

Νῑκάτωρ, *ορος*, ὁ, Dor. for *νικήτωρ*. †An appell. of Seleucus, *Nicator*†.—The soldiers of the royal Macedonian body-guard were called *νικάτορες*.

Νικαφορία, *-φόρος*, Dor. for *νικηφ-*, Pind.

Νῑκάω, *ῶ*, f. *-ήσω*,—cf. *νίκημι*: (*νίκη*).—I. absol. *to conquer, get the upper hand*, *τὰ χερείονα νικᾷ*, the worse *prevails*, Il. 1, 576, Od. 18, 404, cf. Il. 2, 597, etc.: esp. in aor., hence *νικήσας*, *the conqueror*, Hom.; also in pres., Xen. Cyr. 8, 2, 27, Symp. 5, 9: *νικᾶν τινι*, *to win* in the judgment of another, Ar. Av. 447: but c. dat. rei, *ν. μάχῃ*, *ἅρματι*, *ναυμαχίᾳ*, Xen., etc.—2. of opinions, etc., *κακὴ βουλὴ νίκησε*, the evil counsel *prevailed*, Od. 10, 46: also freq. in Att., *ἐνίκησεν ἡ γνώμη*, the opinion *prevailed, was carried*; so too, *γνώμῃ νικᾶν*, *to prevail with* an opinion, get it carried, Hdt. 3, 82; *ἡ νικῶσα γνώμη*, *βουλή*, *the prevailing* opinion, vote of the majority, Thuc. 2, 12:—also impers., *ἐνίκησε* (sc. *ἡ γνώμη*), *it was resolved*, Lat. *visum est*, c. inf., Hdt. 6, 101; *it was generally thought*, Thuc. 2, 54: cf. infra sub fin.—3. *νικᾶν*, as law-term, *to be acquitted*, where *δίκην* is usu. supplied, Valck. Diatr. p. 261: generally, *to win in a suit, gain a cause*, Od. 11, 545.—II. transit. c. acc. pers., *to conquer, vanquish*, freq. in Hom., c. dat. modi, *μάχῃ*, *ἀγορῇ*, *ἔγχεϊ*, *ποσί*, *δόλοις*, etc., Hom., (which dat. is found also with the intr. usage); so also in Hes.: generally, like Lat. *vincere, to overpower*, esp. of passions, etc., which *force* men to act and think so and so, *νόον νίκησε νεοίη*, Il. 23, 604; *μὴ φόβος σε νικάτω φρένας*, Aesch. Eum. 88; hence in pass., *νικᾶσθαι*, *to be vanquished by, by means of* a thing, as, *ὕπνῳ*, *κέρδεσιν*, *ξυμφορᾷ νικᾶσθαι*, Aesch. Ag. 291, 342, Eur. Med. 1195; also c. gen., *ἱμέρου νικώμενος*, Aesch. Supp. 1005;—the pers. is usu. in gen., *νικᾶσθαί τινος* (for *ὑπό τινος*), like *ἡττᾶσθαι*, because here too is a notion *of comparison*, to be *inferior to, give way, yield to*, Soph. Ag. 1353, Eur. Med. 315, Cycl. 454; *θύραι νενίκανται ξείνων*, the doors *give way to* the guests, Pind. N. 9, 5:—Hom. has of the pass. only part. aor. *νικηθείς*, absol., *the vanquished*, Il. 23, 656, 704.—III. c. acc. cognato, *to gain, win*, *νίκην νικᾶν*, Od. 11, 545, in reference to a law-suit; so, *ναυμαχίαν ν.*, *to win* a battle, Thuc. 7, 66, and Xen.: *πάντα ἐνίκα*, *he won in* all the bouts, Il. 4, 389; *'Ολυμπιάδα ν.*, Hdt. 9, 33; more usu., *'Ολύμπια ν.*, Thuc. 1, 126 (but also *'Ολυμπιάσι ν.*, Stallb. Plat. Apol. 36 D); *ν. παγκράτιον*, Thuc. 5, 49: and, *'Ολ. παῖδας στάδιον νικᾶν*, *to conquer* the boys at Olympia in the stadium, Dem. 1342, ult.: *γνώμην ν.*, *to get* one's opinion *carried* or *passed*, Hdt. 1, 61,—which comes to much the same as *γνώμῃ ν.*, v. supra I. 2.

Νίκειος, *ον*, (*νῖκος*) *victorious*, v. sub *ἐπινίκιος*.

Νίκη, for *ἐνίκη*, 3 impf. of *νίκημι*, q. v., Pind.

ΝΙ´ΚΗ, *ης*, ἡ, *conquest*, Lat. *victoria*, freq. in Hom., where its usu. signf. is *victory in battle*, Il. 3, 457, etc.; also *νίκη μάχης*, Il. 7, 26; 8, 171: c. gen. pers., *ν. Μενελάου*, *the victory won by* Menelaus, Il.; though *νίκη τινός* is also *the victory over* one, Ar. Eq. 521; *νίκην νικᾶν*, only in Od. 11, 545, v. foreg. III:—later, generally, *the upper hand, ascendancy*, etc., in all relations: *νίκην διασώζεσθαι*, to keep the *fruits of victory*, Xen. Cyr. 4, 2, 26, cf. 4, 1, 15.—II. as prop. n. *Nicé*, the goddess of victory, daughter of Styx and Pallas, Hes. Th. 384. [ῑ]

†Νικήδιον, *ου*, ἡ, *Nicedium*, name of a courtesan, Plut. Epicur. 16.

Νῑκήεις, *εσσα*, *εν*, Dor. *νικάεις*, (*νίκη*) *conquering*, Mel. 123.

Νίκημα, *ατος*, τό, (*νικάω*) *the prize* *of victory, victory*, Polyb. 1, 87, 10, etc. [ῑ]

Νίκημι,=νικάω, but only in Dor. poets; the pres. in Theocr. 7, 40; νίκη, 3 impf. for ἐνίκη, Pind. N. 5, 8, Theocr. 6, 46.

†Νῑκήρᾰτος, ου, ὁ, *Niceratus*, an Athenian, father of the general Nicias, Thuc. 3, 91.—2. grandson of foreg., son of Nicias, Xen. Hell. 2, 3, 39.—Others in Dem.; etc.

Νίκησις, εως, ἡ, (νικάω) *a conquering*, Plut. 2, 965 F.

Νικητέον, verb. adj. from νικάω, *one must conquer*, Eur Bacch. 953.

Νῑκητήρ, ῆρος, ὁ, like νικητής, *a conqueror*. Hence

Νῑκητήριος, α, ον, *belonging to a conqueror* or *to victory*, δόξα ν., the glory *of victory*, Antiph. Incert. 58; ν. φίλημα, a kiss *as the conqueror's reward*, Xen. Symp. 6, 1.—II. as subst., τὸ ν., (sc. ἄθλον), *the prize of victory*, Soph. Fr. 482, Plat., etc.: νικητήρια λαβεῖν, Eur. Alc. 1028; τὰ ν. φέρειν, φέρεσθαι, κομίζεσθαι, to win *the prize*, Plat. Euthyd. 305 D, Phaedr. 245 A, Rep. 612 D.—2. τὰ ν. (sc. ἱερά), *the festival of victory*, ν. ἑστιᾶν, to celebrate *this festival* by a banquet, Xen. Cyr. 8, 4, 1, Plut. Phoc. 20.

†Νικήτης, ου, ὁ, Dor. -κήτας, *Nicetes*, masc. pr. n., Anth. 11, 188.

Νῑκητής, οῦ, ὁ, (νικάω) *a conqueror*. Hence

Νῑκητικός, ή, όν, *likely to conquer, conducing to victory*, Xen. Mem. 3, 4, 11, Polyb. 26, 2, 4: τὸ νικητικώτατον, *the most likely way to conquer*, Plut. Philop. et Flam. 2.

Νῑκήτρια, ας, ἡ, fem. from νικητήρ, *a conqueress*.

Νῑκήτωρ, ορος, ὁ, poet. for νικητήρ.

Νῑκηφορέω, ῶ, (νικηφόρος) *to carry off as a prize*, δάκρυα ν., *to win* nought but tears, Eur. Bacch. 1147.

Νῑκηφορία, Dor. νικᾱφ-, ας, ἡ, (νικηφόρος) *a conquering, victory*, freq. in Pind., both in sing. and plur., as P. 1, 115, O. 10 (11), 72.

†Νικηφόριον, ου, τό, *Nicephorium*, a city of Mesopotamia on the Euphrates, the later Λεοντόπολις, Strab. p. 747.—2. a public building and garden near Pergamum, Polyb. 17, 2, 2.

Νῑκηφόρος, Dor. νικᾱφ-, ὸν, (νίκη, φέρω) *bringing victory*, δίκη, Aesch. Cho. 148.—II. (φέρομαι) *bearing off the prize, conquering, victorious*, Pind., and Trag.; ν. ἀγλαΐα, the glory *of victory*, Pind. O. 13, 19.

†Νῑκιάδης, ου, ὁ, *Niciades*, an Athenian, Thuc. 4, 118.—Others of this name in Dem.; etc.—In form patronym. from

†Νῑκίας, ου, ὁ, *Nicias*, son of Niceratus, a wealthy Athenian, a commander in the Peloponnesian war, Thuc. 5, 10; Plat.; etc.—2. an Athenian archon, Dem. 273, 12.—3. brother-in-law of Aeschines, Id. 433, 20. —4. son-in-law of Dinias, uncle of Stephanus, Id. 949, 22; 1122, fin.—5. a herald of Philip, kept in custody for ten years by the Athenians, Id. 159, 1.—6. a physician of Miletus, friend of Theocritus, Theocr. 11, 1.—Others in Thuc.; Plut.; etc. Hence

†Νικίειος, ον, *of* or *relating to Nicias*, Theocr. 28, 9: εἰρήνη N., Plut. Nic. 9.

†Νῑκίδης, ου, ὁ, *Nicides*, Athen. masc. pr. n., Dem. 991, 14.

†Νῑκίον, ου, ἡ, *Nicium*, fem. pr. n., Ath. 157 A.

†Νικίππη, ης, ἡ, *Nicippe*, a daughter of Thespius, Apollod. 2, 7, 8.—2. daughter of Pelops, Id. 2, 4, 5.—3. a priestess in Thessaly, Call. Cer. 43. —Others in Paus.; etc.

†Νίκιππος, ου, ὁ, *Nicippus*, an Athenian, Dem. 1212, 3.—2. a tyrant in Cos, Ael. V. H. 1, 29.—Others in Diog. L.

†Νικοβούλη, ης, ἡ, *Nicobule*, fem. pr. n., Ath. 434 C.

Νῑκόβουλος, ον, (νικάω, βουλή) *prevailing in the council*, Ar. Eq. 615.

†Νικόβουλος, ου, ὁ, *Nicobūlus*, an Athenian, being accused by Pantaenetus defended himself by the oration of Dem. 966 sqq.

†Νῑκόδᾱμος, ου, ὁ, *Nicodamus*, a statuary of Maenalus, Paus. 5, 25, 7. Dor. form of

†Νικόδημος, ου, ὁ, *Nicodēmus*, an Athenian, of the party of Eubulus, Dem. 549, 23.—Others in Dion. H.; etc.

†Νῑκοδίκη, ης, ἡ, *Nicodice*, an Athenian female, Ar. Lys. 321.

Νῑκόδρομος, ον, (νικάω, δρόμος) *winning in the race*, Apollod.

†Νῑκόδρομος, ου, ὁ, *Nicodromus*, a son of Hercules, Apollod. 2, 7, 8.—2. an Aeginetan, Hdt. 6, 88.—Others in Diog. L.

†Νῑκόδωρος, ου, ὁ, *Nicodŏrus*, masc. pr. n., Diod. S.; etc.

†Νῑκοθόη, ης, ἡ, *Nicothoë*, name of one of the Harpies, Apollod. 1, 9, 21.

†Νῑκοκλῆς, έους, ὁ, *Nicocles*, an Athenian archon, Dem. 250, 9; Diod. S.—2. a tyrant in Cyprus in the time of Artaxerxes Ochus, Ael. V. H. 7, 2. —Others in Arr.; Ath.; etc.

†Νῑκοκράτης, ους, ὁ, *Nicocrătes*, an Athenian archon, Diod. S.—Others in Ath.; etc.

†Νῑκοκρέων, οντος, ὁ, *Nicocreon*, a king of Salamis in Cyprus, Plut. Alex. 29.

†Νῑκόλᾱος, ου, ὁ, Ion. Νικόλεως, and Dor. Νικόλᾱς, *Nicŏlāus*, father of the Spartan Butis, Hdt. 7, 134.—2. son of Butis, a Spartan ambassador to the king of Persia. Id. 7, 137; Thuc. 2, 67.—3. an Aetolian, a commander of Ptolemy's, Polyb. 5, 61, 8. —4. of Damascus, a historian, Strab. p. 719.—Others in Plut.; etc.

†Νῑκόλοχος, ου, ὁ, *Nicolochus*, a Spartan naval officer, Xen. Hell. 5, 1, 6.—2. a Rhodian, a pupil of Timon, Diog. L.

Νῑκομάχᾱς, ου, ὁ, (νικάω, μάχη) *conqueror in the fight*, Soph. Fr. 765.

†Νῑκομαχίδης, ου, ὁ, *Nicomăchides*, Athen. masc. pr. n., Lys. 184, 10. In form patronym. from

†Νῑκόμᾰχος, ου, ὁ, *Nicomăchus*, son of Machaon, Paus. 4, 30, 3.—2. charioteer of Theron, Pind. I. 2, 32.—3. a ποριστής at Athens, Ar. Ran. 1506; against whom one of the orations of Lysias was directed.—4. son of Diophantus, Dem. 273, 7.—Others in Thuc.; Xen.; etc.

†Νῑκομένης, ους, ὁ, *Nicomenes*, an Athenian, Lys. 131, fin.

†Νῑκομήδεια, ας, ἡ, *Nicomedēa*, a city of Bithynia on the Propontis, Strab. p. 543: οἱ Νικομηδεῖς, έων, *the inhab. of N.*, Hdn.

†Νικομήδης, ους, ὁ, *Nicomēdes*, son of Cleombrotus king of Sparta, Thuc. 1, 107.—2. father of Aristomenes, Paus. 4, 14, 8.—Also name of several kings of Bithynia, Strab. pp. 562, 624, etc.—Others in Polyb.; etc.

†Νῑκονίδας, ου, ὁ, *Niconidas*, of Larissa in Thessaly, Thuc. 4, 78.

Νῑκοποιός, όν, (νίκη, ποιέω) *bringing, causing victory*, Euseb.

†Νικόπολις, εως, ἡ, (νίκη, πόλις) *Nicopolis*, a city of Acarnania, built by Augustus as a memorial of his victory at Actium, Strab. p. 324.—2. a city of Cilicia, Id. p. 676.—3 in Aegypt near Alexandrea, Id. p. 795. —4. in Armenia, built by Pompey in commemoration of his victory over Mithradates, Id. p. 555.—II. fem. pr. n., Anth. P. 7, 340.

Νῖκος, εος, τό, later form for νίκη, in Hdt. v. l. for νεῖκος.

†Νῑκοστράτη, ης, ἡ, *Nicostrate*, mother of Evander, Strab. p. 230.— Others in Ath.; etc.

†Νῑκοστράτειος, ον, *of Nicostratus*, ἡ N. βότρυς, a kind of Attic wine, Ath. 654 A.

†Νικοστρατίς, ίδος, ἡ, *Nicostratis*, fem. pr. n., Ath. 586 B.

†Νικόστρατος, ου, ὁ, *Nicostratus*, son of Menelaus and the female slave Pieris, Paus. 3, 18, 13; or of Helen, Apollod. 3, 11, 1.—2. an Athenian general, Thuc. 4, 53.—3. another Athenian, ὁ καλός, Xen. Hell. 2, 4, 6.—4. an Athenian archon, Arr., and Diod. S.—5. son of Theosdotides, a pupil of Socrates, Plat. Apol. 33 E. Several of this name in Dem. 544, 15; 1305, 4; etc.—Others in Luc.; etc.

†Νῑκοτέλεια, ας, ἡ, *Nicotelēa*, mother of Aristomenes, Paus. 4, 14, 7.

Νῑκοτέλεια, ας, ἡ, pecul. fem. of sq., Rhian. 7.

Νῑκοτελής, ές, (νίκη, τελέω) *achieving victory*.

†Νικοτέλης, ους, ὁ, *Nicoteles*, masc pr. n., Diod. S.; etc.

†Νῑκοφάνης, ους, ὁ, *Nicophānes*, masc. pr. n., Dinarch.; etc.

†Νῑκόφημος, ου, ὁ, *Nicophemus*, an Athenian officer under Conon, Xen. Hell. 4, 8, 7.—2. an Athenian archon, Dem. 1132, 27.—Others in Anth.

Νῑκοφορέω, ῶ,=νικηφορέω, dub., v. Lob. Phryn. 635.

†Νῑκοφῶν, ῶντος, ὁ, *Nicophon*, masc. pr. n., Ath. 3 C; etc.

†Νῑκοχάρης, ους, ὁ, *Nicochares*, a poet who wrote a Deliad, Arist. Poet. 2.—2. a poet of the old comedy, Meineke 2, p. 848.

†Νῑκώ, οῦς, ἡ, *Nico*, fem. pr. n., in Ath., and Anth.

†Νίκων, ωνος, ὁ, *Nicon*, masc. pr. n., Thuc. 7, 19; Polyb.; etc.

†Νικωνία, ας, ἡ, *Niconia*, a city of Scythia on the Tyras, Strab. p. 306.

Νίμμα, ατος, τό, (νίζω) *water for washing*, Dromo Psalt. 2, in plur.: late word, as is ὁ νιμμός, Lob. Phryn. 193.

Νίν, Dor. and Att. enclit. acc. of 3d pers. pron., for αὐτόν, αὐτήν, αὐτό, *him, her, it*, but never used reflectively, Pind., and Trag.:—of all genders, both sing. and plur., but seldom for αὐτό, as Soph. Tr. 145; and not oft. in plur., as for αὐτούς, αὐτάς, Soph O. T. 868, O. C. 43; for αὐτά, Id. El. 436, 624, and Eur.—Hom., and Ion. writers use μίν [ῐ]. (νίν as dat. is dub., v. Buttm. Ausf. Gr. § 72 Anm 14, n.)

†Νίνιος, ον, *of* or *belonging to Ninus* or *Nineveh*, Hdt. 3, 155.

†Νῖνος, ου, ὁ,—I. *Ninus*, son of Belus, husband of Semiramis, king of Assyria, founder of Nineveh, Hdt. 1, 7; etc.—II. ἡ, *Ninus* or *Nineveh*, the ancient capital of Assyria, at the junction of the Lycus with the Tigris, Phocyl. 4, 2; Hdt. 1, 193; 2, 150. [ι sometimes short as in Phocyl. l. c.]

†Νῖνος, ου, ἡ, *Ninus*, fem. pr. n., priestess, Dem. 995, 10,

†Νιόβη, ης, ἡ, *Niobe*, daughter of Tantalus and Dia, wife of Amphion, who being deprived of her children was changed into a rock, Il. 24, 602; Apollod. 3, 5, 6.—2. daughter of Phoroneus, mother of Argus and Pelasgus by Jupiter, Plat. Tim. 22 B; etc.

Νιπτήρ, ῆρος, ὁ, (νίπτω) *a washing vessel, basin*, N. T.

Νιπτρίς, ίδος, ἡ, *a washerwoman*: but prob. only found in compd. μετανιπτρίς, q. v.

Νίπτρον, ου, τό, (νίζω, νίπτω) *water for washing*, Aesch. Fr. 210; usu. in plur., Eur. Ion 1174, Mel. 14. The part of the Od. where Ulysses is discovered by his nurse while washing him, was called Νίπτρα; and Soph. wrote a play about Ulysses under this name.

Νίπτω, later and less usu. pres. for νίζω, Plut. Thes. 10:—mid. *to wash one's hands*, Id. Mar. 26.

†Νῑρεύς, έως, ὁ, *Nireus*, son of Charopus and Aglaia, from the island Syme, the handsomest man in the Grecian army next to Achilles, Il. 2, 671; hence prov. Νιρέως καλλίων, Luc. Dial. M. 9.

†Νῖσα, and Νίσσα, ης, ἡ, *Nisa*, a city of Boeotia acc. to Hom. Il. 2, 508; acc. to Strab. p. 450 not in Boeotia but in Megaris.

†Νίσαια, ας, ἡ, *Nisaea*, a city of Megaris, on the Saronic gulf, a port of Megara, Hdt. 1, 59.

†Νισαῖον πεδίον, τό, *the Nisaean plain*, in Media, Hdt. 7, 40: in Arr. An. 7, 3, 6, Νυσαῖον.

†Νισαῖος, ον, *Nisaean*,—1. *of Nisaea*, οἱ Νισαῖοι Μεγαρῆες, Theocr. 12, 27.—2. *of the Nisaean plain*, οἱ Νισαῖοι ἵπποι, Hdt. 3, 106.

†Νισαῖος, ου, ὁ, *Nisaeus*, masc. pr. n., Andoc.; etc.

†Νίσιβις, ιος, ἡ, *Nisibis*, a city of Mesopotamia on the Mygdonius, Strab. p. 522; in p. 747 called Ἀντιοχία ἐν Μυγδονίᾳ: hence οἱ Νισιβηνοί, *the inhab. of N.*, Luc. Hist. Scrib. 15.

†Νῖσος, ου, ὁ, *Nisus*, son of Pandion, king of Megara, father of Scylla, Pind. P. 9, 161; N. 5, 84: ἡ Νίσου πόλις in Eur. Herc. F. 954 is Megara. Also the hill on which Megara was built is called Νῖσος in Thuc. 4, 118; which Pind. styles τοῦ Νίσου λόφος, P. 9, 161.—2. a Dulichian, Od. 18, 127.

Νίσσομαι,=νέομαι, *to go, go away*, Hom., Pind., and Eur. Hel. 1482, Cycl. 43 (both being lyrical passages); ν. ἐπὶ νηῶν, *to go* by sea, Hes. Op. 235; also, like εἶμι, with fut. signf., Il. 13, 186; 15, 577:—besides the pres. and impf., we also find fut. νίσομαι [ῑ], Il. 23, 76.—The form νείσσομαι, supported by the kindred νέομαι, νείομαι, must not be hastily rejected, as it is found in Inscrr. of good character, Böckh Pind. O. 3, 10 =17 (cf. also νέομαι, fin.): νείσομαι also occurs, but Gramm. agree in writing the pres. νίσσομαι, fut. νίσομαι, Eust. Il. 23, 70, Heyne Il. 9, 381, cf. E. M. p. 606, 12.

†Νίσσος, ου, ὁ, *Nissus*, masc. pr. n.,=Νῖσος, Q. Sm. 1, 231.

†Νισύριος, α, ον, *of Nisyrus* (1), *Nisyrian*, οἱ N., Hdt. 7, 99: and

†Νισυρῖτις, ιδος, ἡ, pecul. fem. to foreg., ἡ N. πέτρα, Anth. P. 9, 21. [ῠ l. c.]: from

†Νίσῡρος, ου, ἡ, *Nisyrus*, a small island between Tenos and Cos, one of the Sporades, now *Nisari*, Il. 2, 676: cf. Strab. p. 488.—2. a city in the island Carpathus, Strab. p. 489.

†Νίτητις, ιος, ἡ, *Nitetis*, daughter of Apries, Hdt. 3, 1.

†Νιτιόβριγες, ων, οἱ, *the Nitiobriges*, a Celtic race in Aquitania, Strab. p. 190.

Νιτρία, ας, ἡ, *a place where natron is got*, Strab.: and

Νιτρίτης, ου, ὁ, *containing, abounding in natron*: esp. ἡ νιτρῖτις (sc. γῆ), Strab.; from

Νίτρον, ου, τό, in Hdt. and Att. λίτρον:—*natron*, a mineral alkali, our *potassa* or *soda*, or *both*, (not our *nitre*, i. e. saltpetre), Creuz. Hdt. 2, 86, Beckmann Hist. of Invent.:—when mixed with oil, it was used as soap, cf. Meineke Com. Fragm. 2, p. 638. (From νίζω, νίπτω?)

Νιτροποιός, όν, *making natron, impregnating therewith.*

Νιτρόω, ῶ, (νίτρον) *to impregnate with natron.*—II. *to cleanse with natron.*

Νιτρώδης, ες, (νίτρον, εἶδος) *like natron*, Arist. Prob. 23, 40, 2.

†Νίτωκρις, ιος, ἡ, *Nitocris*, queen of Nebuchadnezzar, Hdt. 1, 185.—2. an Aegyptian queen, Id. 2, 100.

Νίφα, τήν, *snow*, Hes. Op. 537, metapl. acc. sing. of νιφάς, as if from a nom. *νίψ, cf. λίβα, and λίπα. (Cf. νίζω: from the same root come νίφω, νιφάς, νιφετός, and Lat. *nix, nivis, ninguis, ningo, ninguo*, like τέγγω, *tingo*, also prob. νίζω, νίψω, νίπτω, to which others also add νέφος, etc.) [ῐ in all these words, except νίφω.]

Νιφαργής, ές, Orph. Arg. 667; and νίφαργος, ον, *snow-white.*

Νῐφάς, άδος, ἡ, (νίφω) *a snow-flake*, Hom. (only in Il.), usu. in plur., *snow-flakes, snow*, ὥςτε νιφάδες χιόνος πίπτουσι θαμειαὶ ἤματι χειμερίῳ, Il. 12, 278; so too Hdt. 7, 111; as a simile for persuasive eloquence, ἔπεα νιφάδεσσι ἐοικότα χειμερίῃσιν, Il. 3, 222, cf. Luc. Dem. Encom. 5:—the sing. in collective sense, *a snow-shower, snow-storm*, νιφὰς ἠὲ χάλαζα, Il. 15, 170; metaph., νιφὰς πολέμου, *the storm* or *sleet* of war, Pind. I. 4, 26 (3, 35), cf. Aesch. Theb. 212: like ὄμβρος, χάλαζα, χειμών:—generally, *a shower*, πέτρων, Aesch. Fr. 182; ὀμβρία ν., Lyc. 876.—II. as adj., pecul. fem. of νιφόεις, *snowy, snow-capt*, πέτρα, Soph. O. C. 1063.

†Νιφάτης, ου, ὁ, *Niphates*, a leader of the Persians, Arr. An. 1, 12, 8.—II. a chain of mountains in Armenia, Strab. p. 522.

Νῐφετός, οῦ, ὁ, (νίφω) *falling snow, a snow-storm*, Il. 10, 7, Od. 4, 566, Pind. Fr. 74:—in Il. written proparox. νίφετος, but the Gramm. prefer νιφετός, as in the Edd. of Hdt. 4, 50; 8, 98.

Νῐφετώδης, ες, (νιφετός, εἶδος) *like snow, snowy*, Polyb. 3, 72, 3.

Νῐφοβλής, ῆτος, ὁ, ἡ, (νίφα, βάλλω) *snowed upon*, Anth. P. 9, 561; so, νιφόβλητος, ον, Opp. C. 1, 428; 3, 314.

Νιφόβολος, ον, (νίφα, βάλλω) *snow-beaten, wintry*, ν. δειράσι Παρνασοῦ, Eur. Phoen. 206; ν. πεδία, Ar. Av. 952.

Νῐφόεις, εσσα, εν, (νίφα) *snowy, snow-covered, snow-capt*, Hom., and Hes., in the latter always as epith. of Olympus: so, ν. Αἴτνα, Pind. P. 1, 36: Παρνασός, Soph. O. T. 473: σκόπελος, Ar. Nub. 273.

Νῐφόκτῠπος, ον, (νίφα, κτυπέω) *rattling with snow* or *sleet*, Castor. ap. Ath. 455 A.

Νῐφοστῖβής, ές, (νίφα, στείβω) *piled with snow; snowy*, χειμών, Soph. Aj. 670.

Νῐφοψῠχής, ές, *snow-cold.*

Νίφω, f. -ψω, (νίφα) *to snow*, ὅτε ὤρετο Ζεὺς νιφέμεν (inf. aor. 2 for νιφεῖν), Il. 12, 280; so, ὅταν νίφῃ ὁ θεός, Xen. Cyn. 8, 1: then impers., νίφει, *it snows*, Ar. Ach. 1141, Vesp. 773; ν. ἀλφίτοις, *to snow* with barley-meal, Nicoph. Sir. 2; so, ν. χρυσῷ, *to fall in a shower* of gold, Pind. I. 7 (6), 5:—in Aesch. Theb. 213, we have the mid.=act., νιφάδος νιφομένας.—II. trans. *to cover with snow*: whence in pass., *to be snowed on*, Hdt. 4, 31, Xen. Hell. 2, 4, 3; cf. ὕω.—III. *to rain*, Bachm. Lyc. 876. The form νείφω is dub. [ῑ, though ῐ in all deriv. forms.]

*ΝΙ΄Ψ, cf. sub νίφα.

†Νιψαῖοι, ων, οἱ, *the Nipsaei*, a Thracian people west of Mesembria, Hdt. 4, 93.

Νίψω, fut., νίψασθαι, aor. mid. of νίζω, Hom.

Νόα, for νοῦν, irreg. acc. of νοῦς, only in late (esp. Eccl.) writers, who have also dat. νοΐ and nom. pl. νόες.

†Νόαρος, ου, ὁ, *the Noarus*, a branch of the Ister in Illyria, Strab. p. 314.

Νοερός, ά, όν, *intellectual*, Lat. *mentalis*, Plat. Alc. 1, 133 C: φρένες νοεραί, *a quick, understanding* mind, Nic.:—epith. of Apollo, Anth. P. 9, 525, 14. Hence

Νοερότης, ητος, ἡ, *the being* νοερός.

Νοερωτός, όν,=νοερός, very dub.

Νοέω, ῶ, f. -ήσω: Ion. fut. νώσω, aor. ἔνωσα, pf. and plqpf. pass. νένωμαι, ἐνενώμην, Hdt., cf. Bergk Anacr. p. 94,—which are merely contr. forms, like βώσω, etc. from βοάω: (νόος). *To see*, with the eyes, Il. 3, 396; 10, 550, and elsewh. freq. in Hom., who usu. has ὀξὺ νοεῖν, so Hes. Th. 838, also expressly, ὀφθαλμοῖς and ἐν ὀφθαλμοῖς νοεῖν, Il. 15, 422; 24, 294: yet even Hom. distinguishes simple seeing (ἰδεῖν) from νοεῖν, which implies *perception* by the mind *as consequent upon sight*, e. g. τὸν δὲ ἰδὼν ἐνόησε, Il. 11, 599; and more freq., οὐκ ἴδεν, οὐδ' ἐνόησε, Od. 13, 318, Il. 24, 337, etc.: hence,—II. *to perceive, notice, remark*, θυμῷ νοεῖν, Od. 18, 228: also c. gen., *to become aware of*, Il. 10, 224: τὰ νοούμενα, *objects of perception*, as opp. to sensation, Plat. Rep. 508 C, cf. 507 B; v. νοητός.—III. *to think*, Hom.: oft. c. acc. cognato, νόον νοεῖν, *to have a thought*, Il. 9, 104; so, πεπνυμένα ν., ἐσθλὰ ν., etc.; also absol. *to think, be minded*, Il. 1, 343, Od. 4, 148, etc.: ἐπ' ἀμφότερα νοεῖν, *to look to* both sides, Hdt. 8, 22: part. νοέων, έουσα, *discreet, wary, thoughtful*, Il. 1, 577, Od. 15, 170, Hes. Op. 12; in Hom. oft. with φρεσί, Il. 15, 81; ἐν φρεσί, Od. 3, 26; μετὰ φρεσί, Il. 20, 310; κατὰ φρένα καὶ κατὰ θυμόν, Il. 20, 264, etc.—IV. *to think of, give heed, have a care*, Il. 9, 537, Od. 11, 62: and of the future, *to foresee*, Od. 20, 367.—V. *to think out, devise, contrive*, esp. Od. 2, 122, 382, etc.—VI. *to think about* a thing, *have in mind, purpose, intend, will*, Hom.; ν. κακόν τινι, Hdt. 3, 81: oft. c. inf., *to be minded to do* a thing, οὐκ ἐνόησεν ἐξερύσαι δόρυ, Il. 5, 665; νοέω φρεσὶ τιμήσασθαι, Il. 22, 235; νοέω Ἕκτορα λῦσαι, Il. 24, 560: also once in mid., νοήσατο μάστιγα ἑλέσθαι, *he thought with himself* to take the scourge, Il. 10, 501; so, νωσάμενος, Theogn. 1298; and in pass., ἐνένωτο στρατεύειν, *he was minded* to march, Hdt. 1, 77, cf. 7, 206; 9, 53.—VII. of words, *to mean, bear a certain sense*, τί νοεῖ; Ar. Nub. 1186, Plat. Crat. 407 E: νοεῖν τί τινι, *to mean so and so* by a thing, Plat. Rep. 335 E. (From same root come γνῶναι γιγνώσκω, Lat. *nosci, novi*, ἀγνοέω.) Hence

Νόημα, ατος, τό, (νοέω) *that which is perceived, a perception, thought*, Hom., Hes., etc.; and in Att. prose: as an emblem of swiftness, νέες ὠκεῖαι ὡςεὶ πτερὸν ἠὲ νόημα, Od. 7, 36.—II. *purpose, design, resolve*, Od. 13, 330; 14, 273; and in plur., Il. 10, 104, etc.—III. generally, *the gift of thought, understanding, mind*, Od. 20, 346, Il. 10, 218, Theogn. 435; *disposition*, Pind. P. 6, 29.

Νόημι, Aeol. for νοέω, Gramm.

Νοήμων, ον, gen. ονος, (νόημα) *thinking, thoughtful, wise, discreet*, Od. 2, 282; 3, 133: also *in one's right mind*, opp. to παραφρονέων, Hdt. 3, 34.

†Νοήμων, ονος, ὁ, *Noëmon*, a Lycian, Il. 5, 670.—2. son of Phronius of Ithaca, Od. 2, 386.—Others in Ath.; etc.

Νοηρός, ά, όν, later form for νοερός, Aen. Tact.

†Νόης, εω, ὁ, *the Noës*, a tributary of the Ister in Thrace, Hdt. 4, 49.

Νόησις, ἡ, (νοέω) *a perceiving: perception, reflection, reason, thought*, Diog. Apollon. Fr. 4, and Plat.; νοήσει καὶ οὐκ ὄμμασι, Plat. Rep. 529 B.

Νοητέον, verb. adj. from νοέω, *one must understand* or *conceive*, Eur.

Νοητικός, ή, όν, (νόησις) *belonging to* or *quick at perceiving, understanding*, Arist. Eth. N. 6, 2, 6.

Νοητός, ή, όν, (νοέω) *perceived, thought: intelligible: falling within the province of the understanding*, opp. to what is simply visible (ὁρατόν, αἰσθητόν), Plat. Rep. 529 B; to ἀσώματος, Id. Soph. 246 B. Adv. -τῶς.

Νοθᾱγενής, ές, Dor. and poet. for νοθηγενής,=νοθογενής, opp. to ἰθαγενής, Eur. Ion 592, Andr. 912; cf. Lob. Phryn. 661.

†Νόθαρχος, ου, ὁ, *Notharchus*, an Athenian, umpire in the contest of Dem. with Aphobus, Dem. 853, fin.

Νοθεία, ας, ἡ, (νοθεύω) *birth out of wedlock*, or *by a marriage of disparagement*, Plut. Them. 1, Aemil. 8.

Νόθειος, α, ον, (νόθος) *of* or *belonging to a* νόθος: τὰ νόθεια (sc. χρήματα), *the inheritance of a* νόθος, Lys. ap. Harpocr.

Νόθευσις, ἡ, *a making spurious, adulteration*; and

Νοθευτής, οῦ, ὁ, *one who adulterates*, Procl.: from

Νοθεύω, (νόθος) *to adulterate*, Synes.—II. *to deem spurious*.

†Νόθιππος, ου, ὁ, *Nothippus*, a tragic poet, Ath. 344 C.

Νοθογενής, ές, (νόθος, *γένω) *born out of wedlock: of spurious origin*.

Νοθογέννητος, ον,=foreg.

Νοθοκαλλοσύνη, ης, ἡ, (νόθος, κάλλος) *counterfeit charms*, Anth. P. 11, 370.

ΝΟ΄ΘΟΣ, η, ον, Att. also ος, ον, *a bastard, base-born son*, i. e. one born of a slave or concubine, freq. in Il. (never in Od.); νόθος υἱός, Il. 2, 727, etc.; such as Teucer, cf. Soph. Aj. 1013; opp. to γνήσιος, Lat. *legitimus*, Il. 11, 102, Hdt. 8, 103; also, νόθη κούρη, Il. 13, 173: at Athens also *any child born of a foreign woman*, or where one parent is not a citizen, Valck. Hipp. 962, Herm. Pol. Ant. § 118.—II. generally, *spurious, counterfeit, supposititious*, of persons and things, as, ν. ἡδονή, παιδεία, Plat. Rep. 587 B, Legg. 741 A. Adv. -θως.

†Νόθων, ωνος, ὁ, *Nothon*, an Athenian, Hdt. 6, 100.

Νοΐδιον, ου, τό, dim. from νόος, νοῦς, Ar. Eq. 100. [νŏῐ-; but in Att. νοίδιον, Pors. Hec. p. li., Lob. Phryn. 87.]

Νολαία, v. sub νεολαία.

Νομάδειος, ον,=νομαδικός. [ᾰ]

†Νομάδες, οἱ, v. sub νομάς I.

Νομᾰδία, ας, ἡ, (νομάς) *a nomad horde*, Arr. Peripl. Hence

Νομᾰδιαῖος, α, ον, *living together like Nomads*, Arr.

Νομᾰδικός, ή, όν, (νομάς) *belonging to the feeding of cattle* or *to a herdsman's life, nomadic, pastoral*, v. διασκευή, Polyb. 8, 31, 7; generally, *gregarious*, βίος, Arist. Part. An. 4, 6, 3. Adv. -κῶς, *like nomads*, Strab.

†Νομαδικός, ή, όν, *Numidian*, Polyb. 3, 44, 3; ἡ Νομαδική, *Numidia*, in Africa on the coast of the Mediterranean, between Mauritania and Carthage: ὁ N. ὄρνις, the guinea fowl, Luc. de Merc. Cond. 17.

Νομᾰδίτης, ου, ὁ, fem. -δῖτις,=νομαδικός. [ῑ]

Νομᾰδόστοιχος, ον, *going in a string from pasture*.

Νομάζω, (νομός) Nic. Th. 950, intr.: =mid. νομάζομαι, *to graze*, of cattle, Id. Al. 345.

†Νομαία, ας, ἡ, *Nomaea*, name of a shepherdess, Theocr.

Νομαῖος, α, ον,=νομαδικός, χίμαρος, ap. Suid.: τὰ νομαῖα, *money paid for pasturage*.

Νόμαιος, α, ον, (νόμος) *customary*: τὰ νόμαια, like νόμιμα, *customs, usages*, Lat. *instituta*, Hdt. 1, 135; 2, 91, etc.; the sing. occurs in 2, 49.

†Νομαντία, ας, ἡ, *Numantia*, a city of Hispania, Strab. p. 162: hence οἱ Νομαντῖνοι, *the inhab. of N.*, Ib.

Νομάρχης, ου, ὁ, (νομός, ἄρχω) *the chief of an Aegyptian province* (νομός), Hdt. 2, 177: also among the Scythians, Hdt. 4, 66. Hence

Νομαρχία, ας, ἡ, *the office of* νομάρχης, Diod.

Νόμαρχος, ου, ὁ,=νομάρχης, Arist. Oec. 2, 36.

Νομάς, άδος, ὁ, ἡ, (νομός) *roaming without fixed home*, like flocks of cattle, or with them: οἱ Νομάδες, *pastoral tribes that roved about* with their flocks, *Nomads* (Lat. *Numidae?*), Hdt. 1, 15; 4, 187; 7, 85; ν. Σκύθαι, Pind. Fr. 72, cf. Aesch. Pr. 709.—II. *grazing, feeding*, ἵπποι, Soph. Tr. 271, cf. Eur. Pol. 1:—in Soph. O. T. 1350, Dind. (with Elmsl.) now reads νομάδ',—of Oedipus *exposed in the pastures* of Cithaeron.—III. metaph., νομάδες κρῆναι, *wandering* streams, Herm. Soph. O. C. 693.

†Νομᾶς, ᾶ, ὁ,=Νουμᾶς, Plut.

Νομέας, ου, ὁ, later form for νομεύς, Jac. A. P. p. 418.

Νόμευμα, ατος, τό, (νομεύω) *that which is put to graze*, i. e. *a flock* or *herd*, Aesch. Ag. 1416.

Νομεύς, έως poet. ῆος, ὁ, (νέμω, νομός) *a shepherd* or *herdsman*, Hom., etc.; ἄνδρες νομῆες, Il. 17, 65.—νομεύς is the generic term for the special ones αἰπόλος, βουκόλος, ποιμήν, συβώτης.—II. *a dealer out, distributer*, ἀγαθῶν, Plat. Legg. 931 C; cf. Min. 317 D, 321 B.—III. in Hdt. 1, 194; 2, 96, οἱ νομέες=ἐγκοίλια, *the ribs of a ship*, which are the basis of the whole.—IV. in Hesych. also *the rigging*, Lat. *numellus*.

Νομευτής, οῦ, ὁ, (νομεύω)=νομεύς I. Hence

Νομευτικός, ή, όν, *belonging to a herdsman*: ἡ -κή (sc. τέχνη) *grazing*, Plat. Polit. 267 B, D.

Νομεύω, (νομεύς) *to put to graze, drive afield*, μῆλα, Od. 9, 336; νομὸν κάτα πίονα μῆλα νομεύειν, Od. 9, 217; so, ἀγελὴν ν., Plat. Polit. 265 D:—but, βουσὶ νομοὺς ν., *to eat down* the pastures with oxen, Lat. *depascere*, Hom. Merc. 492:—absol. *to be a shepherd, tend flocks*, Theocr. 20, 35.

Νομέω,=νομεύω, very dub., Lob Phryn. 590.

Νομή, ῆς, ἡ, (νέμω) like νομός, *a pasturage*, νομὰς νέμειν, Hdt. 1, 110; νομὰς νέμεσθαι, Hdt. 1, 78; νομὴν ποιεῖσθαι,=νέμεσθαι, Arist. H. A. 8, 10, 1:—νομαὶ βοσκημάτων, herds out *grazing*, Xen. An. 3, 5, 2:—metaph., νομὴ πυρός, *the spreading* of fire, Polyb. 1, 48, 5; also of a sore, νομὴν ποιεῖσθαι, Id. 1, 81, 6; hence, νομαὶ ἑλκῶν, *eating* sores, Lat. *nomae*, Diosc.—2. *food, fodder*, Plat. Phaedr. 248 B, Legg. 679 A.—II. *division, distribution*, Hdt. 2, 52, Plat. Prot. 321 C: esp. of an inheritance, Dem. 948, 10: in plur. *public donations*, Lat. *donativa*.

Νομῆες, οἱ, poet. pl. from νομεύς, Hom.

Νομήματα, τά,=νόμιμα, Hesych.

†Νομήτωρ, ορος, ὁ, the Lat. *Numitor*, Plut. Rom. 3.

Νομίζω, f. -ίσω, Att. fut. νομιῶ: pf. νενόμικα, pass. νενόμισμαι: (νόμος) *To own as a custom* or *usage, to use customarily*, e. g. ν. γλῶσσαν, *to have* a language *in common use*, Hdt. 1, 142; φωνήν, 2, 42; οὔτε ἀσπίδα οὔτε δόρυ, 5, 97; ὁρτήν, πανήγυριν, 2, 64, etc.; so of all customs and usages, esp. when they have got the *force of law* by prescription, usu. c. acc. et inf., freq. in Hdt.: esp. ν. τοὺς θεούς, *to believe in* the gods acknowledged by the state, conform to the established worship; but ν. θεούς, *to believe in* the being of gods, Stallb. Plat. Euthyphr. 3 B, v. also Blomf. Pers. 504, Erf. Soph. Ant. 183, cf. inf. 3, and v. sub ἡγέομαι:—*to practise*, ἱπποτροφίας, Pind. I. 2, 55; so βίον ν., Aesch. Cho. 1003: *to hold in honour, value*, Dissen Pind. I. 4, 2: and pass. *to be in esteem*, Heind. Plat. Gorg. 466 B: νομίζεται, *it is the custom, is customary*, Aesch. Eum. 32: τὰ νομιζόμενα or νενομισμένα, like νόμιμα, *customs, usages, laws*, Lat. *instituta*, Hdt. 1, 35; 5, 42, etc.; esp. *funeral rites*, Lat. *justa*, Isocr. 391 A: cf. νόμισμα.—2. *to adopt, introduce a custom* or *usage*, Hdt. 1, 173; usu. in pf. act., Ἕλληνες ἀπ' Αἰγυπτίων ταῦτα νενομίκασι, *have adopted* these customs from the Aegyptians, Hdt. 2, 51; so, νομίζειν τι παρά τινος, like παραλαμβάνειν, Hdt. 4, 27.—3. *to own, acknowledge, consider as*, c. dupl. acc., Aesch. Pers. 169; τινὰ θεὸν νομίζειν, *to hold* him *for* a god; also, ν. τινὰ θεὸν εἶναι, Valck. Aristob. p. 4: in pass., τοῦ θεῶν νομίζεται; to what god *is it held sacred?* Soph. O. C. 38: c. inf., esp. in Att., νομίζοντα λέγειν, to speak *what one means* or *thinks*, Plat. Phaedr. 257 D.—4. absol. *to be accustomed, hold*, Thuc. 2, 15.—5. in pass., *to be ordered* and *governed after old laws and customs*, τὰς ἄλλας πόλιας νομίζεσθαι, Hdt. 1, 170.—II. freq. c. inf., *to be accustomed, wont, used* to do, Hdt. 1, 131, 133, 202, etc.; c. inf. aor. very dub.—III. c dat., like χρῆσθαι, *to be accustomed to* a thing, νομίζουσιν Αἰγύπτιοι οὐδ' ἥρωσιν οὐδέν, *are* not *used* to demigods, i. e. practise no such worship, Hdt. 2, 50: hence *to make common use* *of, use*, φωνῇ, Hdt. 4, 117; ὑσί, Hdt. 4, 63; ἀγῶσι καὶ θυσίαις, Thuc. 2, 38; εὐσεβείᾳ, Id. 3, 82; and in Att., oft., *to use as current coin*, ἐν Βυζαντίοις ὅπου σιδαρέοις (sc. νομίσμασι) νομίζουσι, Plat. (Com.) Peisand. 3, ubi v. Meineke.

Νομικός, ή, όν, (νόμος) *of, belonging to the laws*, Plat. Legg. 625 A: *resting on law, conventional*, ν. δίκαιον, opp. to φυσικόν, Arist. Eth. N. 5, 7, 1.—II. *learned in the law and legal practice*, Alex. Gal. 4, Plat. Minos 317 E: ὁ ν., *a lawyer*, N. T.: hence, ἡ -κή (sc. ἐπιστήμη), *jurisprudence*. Adv. -κῶς, Plut. 2, 533 B.

Νόμιμος, η, ον, (νόμος) *conformable to custom, usage* or *law*, Hdt. 2, 79: hence, *customary, prescriptive, established*, Eur. Phoen. 347, etc.:—*lawful, rightful*, Pind. Fr. 152.—2. of persons, *just, fair*, Choeril. 3: *observant of law*, Antipho 117, 34.—3. τὰ νόμιμα, *usages, customs, rights*, Aesch. Theb. 334, Soph. Ant. 455, Eur.; also, like τὰ ὅσια, *places to which all may resort*, Antipho 145, 23, sq.:—also *funeral rites*, Lat. *justa*, Dinarch. 106, 9; νόμιμα ποιεῖν, Lat. *justa facere*, Wolf Lept. p. 323. Adv. -μως, Plat. Symp. 182 A. Hence

Νομῐμότης, ητος, ἡ, *lawfulness: a legitimate constitution*, Iambl.

Νόμιος, α, ον, also ος, ον, (νομός, νομή) *belonging to shepherds*, νόμιος θεός, the *pastoral* god, H. Hom. 18, 5, cf. Ap. Rh. 4, 1218, Anth. P. 9, 524, 14; †appell. of Apollo, Call.; of Mercury, Ar. Thesm. 977†; ν. μέλος, Ap. Rh. 1, 577.—II.=νόμιμος, very dub.

Νόμῐσις, ἡ, (νομίζω) *usage, prescription, custom*, ἡ ἀνθρωπεία ἐς τὸ θεῖον ν.; *old-established notions* about the Deity, Thuc. 5, 105.

Νόμισμα, ατος, τό, (νομίζω) *any thing sanctioned by established usage, a custom*, Aesch. Theb. 269.—2. *the current coin* of a state, Lat. *numisma, numus*, Hdt. 1, 94; 3, 56, etc.; νόμισμα ξύμβολον τῆς ἀλλαγῆς ἕνεκα, Plat. Rep. 371 B, cf. Arist. Eth. N. 5, 5, 14.—3. *an established weight* or *measure, full legal measure*, Ar. Thesm. 348.—4. *any institution*, Aesch. Pers. 859, Herm. Soph. Ant. 296. Hence

Νομισμᾰτικός, ή, όν, *of* or *belonging to money* or *coin*.

Νομισμάτιον, ου, τό, dim. from νόμισμα, *a small coin*. [ᾰ]

Νομισμᾰτοπώλης, ου, ὁ, (νόμισμα, πωλέω) *a money-changer*. Hence

Νομισμᾰτοπωλικός, ή, όν, *belonging to a money-changer's trade*: ἡ -κή (sc. τέχνη) *the trade itself*, Plat. Soph. 223 B.

Νομιστέος, α, ον, verb. adj. from νομίζω, *to be accounted*, etc., Plat. Rep. 608 B.—II. νομιστέον, *one must account*, etc., Id. Soph. 230 D.

Νομιστεύω, = νομίζω, Polyb. 18, 17, 7.

Νομιστί, adv., *according to custom: by law*, M. Anton. 7, 31.

†Νομίων, ονος, ὁ, *Nomion*, father of Amphimachus and Nastes, Il. 2, 871. [ῑ]

Νομοαίολος, ον, (νόμος II, αἰόλος) *of varied melody*, Telest. ap. Ath. 617 B.

Νομογρᾰφέω, ῶ, *to give written laws*, Diod.; and

Νομογρᾰφία, ας, ἡ, *written legislation*, Strab.: from

Νομογράφος, ον, (νόμος, γράφω) *writing laws*: ὁ ν., *a lawgiver*, Plat. Phaedr. 278 E. [ᾰ]

Νομοδείκτης, ου, ὁ, (νόμος, δείκνυμι) *one who explains laws*, Plut. T. Gracch. 9.

Νομοδῐδάκτης, ου, ὁ,=sq., Plut. Cat. Maj. 20.

Νομοδῐδάσκᾰλος, ου, ὁ, (νόμος, διδάσκαλος) *a teacher of the law*, N. T.

Νομοδίφας, ου, ὁ, *a searcher into law*. [ῐ]

Νομοθεσία, ας, ἡ, (νομοθέτης) *lawgiving, legislation*, Plat. Rep. 427 B, Legg. 684 E.—II. *a code of laws*, Lys. 186, 35: *a law*, LXX.

Νομοθετέω, ῶ, *to be a* νομοθέτης, *to make laws*, Plat. Rep. 534 D, and oft. in Legg.: trans., *to ordain by law*, τι, Id. Legg. 628 D, Rep. 417 B.—Pass. of a state, *to be furnished with laws, to have a code of laws*, Id. Legg. 962 E, 701 D; but also of things, *to be ordained*, Id. Symp. 182 B.—Mid., *to ordain as law*, τι, Plat. Legg. 736 C; absol., *to lay down laws*, Id. Rep. 398 B. Hence

Νομοθέτημα, ατος, τό, *a law, ordinance*, Plat. Polit. 295 E, Rep. 427 B, etc.

Νομοθέτης, ου, ὁ, (νόμος, τίθημι) *a lawgiver*, Thuc. 8, 97, Plat. Rep. 429 C, etc.—II. at Athens, *the Nomothetae* were a numerous committee of the dicasts charged with the revision of the laws, Andoc. 11, 27, Dem. 706, 22, sq.: cf. Herm. Pol. Ant. § 131, 4.

Νομοθέτησις, ἡ, (νομοθετέω) *legislation*, Plat. Legg. 701 B.

Νομοθετητέος, α, ον, verb. adj. from νομοθετέω, *to be settled by law*, Plat. Rep. 459 E.—II. νομοθετητέον, *one must make laws*, Id. Legg. 747 D.

Νομοθετικός, ή, όν, (νομοθέτης) *of, belonging to*, or *fit for a lawgiver* or *legislation*, Plat. Legg. 657 A: ἡ -κή (sc. τέχνη) *legislation*, Plat. Gorg. 464 C, 520 B, etc.

Νομοθήκη, ης, ἡ, poet. for νομοθεσία, Timon Fr. 35.

Νομοΐστωρ, ορος, ὁ, ἡ, *learned in the laws*.

Νομομάθεια, ας, ἡ, *knowledge of law*: [ᾰ] from

Νομομᾰθής, ές, (νόμος, μανθάνω) *learned in the law*.

Νομόνδε, adv., (νομός) *to the pasture*, Hom.

Νομοποιέω, ῶ, *to make* or *give laws*: from

Νομοποιός, όν, (νόμος I, ποιέω) *making* or *giving laws*.—II. (νόμος II) *composing music*, Diog. L. 2, 104.

Νομός, οῦ, ὁ, (νέμω) *a pasture, feeding place* for cattle, Il. 2, 475, etc.; ν. ὕλης, a woodland *pasture*, Od. 10, 159.—2. *the herbage* of the pasture, H. Hom. Merc. 198: generally, *food*, Hes. Op. 524.—3. metaph., ἐπέων πολὺς νομὸς ἔνθα καὶ ἔνθα, a wide *range* for words, as if, ample *pasture to range and feed in*, Il. 20, 249; so too, ἐπέων νομός, Hes. Op. 401; but in H. Hom. Ap. 20, νόμοι ᾠδῆς is the right reading.—II. *an abode allotted* or *assigned* to one, *a district, department, circle, province*, Lat. *praefectura*, Pind. O. 7, 60: νομὸν ἔχειν, to dwell, Hdt. 5, 102: esp. used of the districts into which Aegypt was divided, Wess. Hdt. 2, 166; so too of the *provinces* or *satrapies* of the Babylonian and Persian kingdom, and even of tracts of Scythia, Id. 4, 62, 66.

Νόμος, ου, ὁ, (νέμω) strictly *any thing assigned, distributed, apportioned*, that which one has in use or possession: hence,—I. *a usage, custom*, and *all that becomes law thereby, a law, ordinance*, Lat. *institutum*, first in Hes. Op. 274, 356, Th. 66, 417; and from Hdt. downwds. very freq.: also *a received opinion*, hence νόμῳ, *conventionally*, opp. to φύσει, Hdt. 4, 39, Arist. Eth. N. 1, 3, 2, cf. Heind. Plat. Phaedr. 231 E.—At Athens νόμοι was the name given esp. to Solon's laws, those of Draco being called θεσμοί. Homer's word for laws is θέμιστες.—2. χειρῶν νόμος, *the law of force, club-law*, usu. ἐν χειρῶν νόμῳ, opp. to ἐν δίκης νόμῳ: hence ἐν χειρῶν νόμῳ διαφθείρεσθαι, ἀπόλλυσθαι or πίπτειν, to die *in the mêlée, in the fight* or *scuffle*, Hdt. 8, 89, and very freq. in Polyb.: also, ἐς χειρῶν νόμον ἀπικέσθαι, to come *to blows*, Hdt. 9, 48.—II. *a musical strain*, Aesch. Theb. 954, Plat., etc.; νόμοι ᾠδῆς, H. Hom. Ap. 20; νόμοι κιθαρῳδικοί, Ar. Ran. 1282:—esp. in *a very ancient kind of song* or *ode*, akin to the dithyramb, and without any antistrophe, v. Arist. Probl. 19, 15; cf. Plut. 2, 1133 D, sq.: it was sung in a pecul. manner to the lyre or flute in honor of some god, usu. Apollo, Hdt. 1, 24; cf. ὄρθιος II. 2:—νόμοι πολεμικοί, *war-songs*, Thuc. 5, 69.—III. acc. to Valck. Adon. v. 16,=νόμισμα, Lat. *nummus*, for νοῦμμος, in Epich. p. 74.

Νομοτρῖβής, ές, *rubbed on laws*, i. e. *practised in them*.

Νομοφῠλᾰκεῖον, ου, τό, *the meeting-place of the* νομοφύλακες.

Νομοφῠλᾰκέω, ῶ, *to be a* νομοφύλαξ, Liban.

Νομοφῠλᾰκία, ας, ἡ, *the office of* νομοφύλαξ, Plat. Legg. 961 A.

Νομοφῠλάκιον, ου, τό,=νομοφυλακεῖον.

Νομοφῠλᾰκίς, ίδος, fem. from sq., Philo.

Νομοφύλαξ, ᾰκος, ὁ, (νόμος, φύλαξ) *a guardian of the laws*: in the old republics an officer appointed to watch over the laws and their observance, Plat. Legg. 755 A, 770 C, etc.; proper to aristocracies, acc. to Arist. Pol. 6, 8, 24:—on those at Athens, v. Herm. Pol. Ant. § 129, 15. [ῠ]

Νομώδης, ες, (νομή II, εἶδος) *like an eating sore*, Galen.

Νομῳδός, οῦ, ὁ, (νόμος, ᾠδή) *one who chaunts* or *proclaims the law*, Strab. p. 539.

Νομώνης, ου, ὁ, (νομός, ὠνέομαι) *one who rents a pasture*, Inscr. ap. Böckh P. E. 2, p. 11.

†Νόννος, ου, ὁ, *Nonnus*, a late epic poet of Panopolis, Anth. P. 9, 198.

Νοοβλᾰβής, ές, (νόος, βλάπτω) *hurt in mind, deranged*, Nonn.

Νοόπλαγκτος, ον, (νόος, πλάζω) and νοοπλᾰνής, ές, (πλανάομαι) *wandering in mind, deranged*, both in Nonn.—II. act. from πλανάω, *confounding the mind*, Id.

Νοόπληκτος, ον, (νόος, πλήσσω) *striking, distracting the mind*, μέθη, Anth. P. 6, 71.

Νοοπλήξ, ῆγος, ὁ, ἡ,=foreg., Tryphiod. 275.

ΝΟ΄ΟΣ, ου, ὁ, Att. contr. νοῦς, gen. νοῦ: in Hom. the contr. form only once, and that in nom., Od. 10, 240; in Hes. only in Fr. 48, 2; in Hdt. never:—very late, esp. in N. T., and Eccl. are found some cases in the third decl., as gen. νοός, dat. νοΐ, acc. νόα, nom. pl. νόες, Lob. Phryn. 453: the plur. νοῖ, acc. νοῦς, is only in Att., and very rare. *Mind*; hence,—I. *turn of mind, disposition, mood*, in moral relation, oft. in Hom.: and so *the spirit, heart, soul*, e. g. χαῖρε νόῳ, Od. 8, 78; κεῦθε νόῳ, Il. 1, 363; χόλος νόον οἰδάνει, Il. 9, 554; so, νόος ἔμπεδος, ἀκήλητος, ἀπηνής, Hom.; ἀνθρώπων νόος, man's *mood* or *tem-*

per, Od. 1, 3; ἐκ παντὸς νόου, with all his *heart and soul*, Hdt. 8, 97: τῷ νῷ κἀπὸ γλώσσης, in *heart* as well as tongue, Soph. O. C. 936.—II. *the understanding and reason, judgment, discretion, sense, mind*, oft. in Hom.: νόῳ, *sensibly, prudently*, Od. 6, 320: παρὲκ νόον, *without sense*, Il. 20, 133. *power of thought, strength of mind*, Valck. Phoen. 1427.—III. *thought, opinion, view, purpose, resolve*, of both gods and men, freq. in Hom., and Hdt.; νόον νοεῖν, Il. 9, 104; νόον βουλεύειν, Od. 5, 23; κατὰ νόον τινός, according to any one's *mind* or *wishes*, also κατὰ νόον ποιεῖν τινι, to do to him as he is *minded*, πᾶσι κατὰ νόον ποιεῖν, etc., freq. in Hdt.: but, ἐπὶ νόον ποιεῖν τινι, foll. by acc. or inf., to put a thing into his *mind*, fill him with a thought or purpose, Hdt. 1, 27; so, ἐπὶ νόον τρέπειν τινί, c. inf., Hdt. 3, 21: but again, ἐν νόῳ ἔχειν, c. acc. or inf., to have a thing in one's *mind* or *thoughts*, purpose, intend, oft. in Hdt.; so, νῷ ἔχειν, to bear *in mind*, remember, Plat.—Hom. joins with it, as equiv., βουλή, μῆτις, θυμός: he places it ἐν στήθεσσι, Il. 3, 63, μετὰ φρεσί, Il. 18, 419, ἐνὶ θυμῷ, Od. 14, 490.—IV. *the sense, meaning, notion* of a word, sentence, speech, etc., post-Hom.: νόος ῥήματος, Hdt. 7, 162; most freq. in Gramm.—V. Anaxagoras first gave the name of νοῦς to *the intelligent principle*, which acted on and regulated brute matter, Ritter Hist. Phil. 1, 289, Engl. Tr. (Cf. νοέω sub fin.)

Νοοσφᾰλής, ές, (νόος, σφάλλω)= νοοπλανής, Nonn.

Νοόω, ῶ, (νόος) *to make intelligible.*

Νορύη, ης, ἡ, said to be *a kind of pulse* (ὄσπριον), Theophr.

Νοσάζω, (νόσος) *to make sick*:—pass. νοσάζομαι, *to fall sick, be ill*, opp. to ὑγιάζομαι, Arist. Phys. Ausc. 5, 5, 5.

Νοσᾰκερός, ά, όν, (νόσος) *sickly, weakly*, Arist. Pol. 3, 6, 10, Part. An. 3, 7, 15.

Νόσανσις, ἡ, (as if from νοσαίνω) *a falling sick*, opp. to ὑγίανσις, Arist. Phys. Ausc. 5, 5, 3.

Νοσερός, ά, όν,=νοσηρός, Eur. Hipp. 131, 180. Adv. -ρῶς.

Νόσευμα, ατος, τό, *a sickness*, Hipp.:

Νοσεύω,=sq., Hipp.

Νοσέω, ῶ, f. -ήσω: never, even in Ion., νουσέω: (νόσος). *To be sick, ill, to ail*, whether in body or mind, νοῦσον νοσεῖν, Hdt. 3, 33, and Trag., cf. Lob. Paral. 510; (so, νόσον μαίνεσθαι, Aesch. Pr. 977; νόσον ἀλγεῖν, Soph. Phil. 1326); esp. of vices and passions, ν. μάτην, to be mad, Soph. Aj. 635; θολερῷ χειμῶνι νοσήσας, Ib. 207; and, simply, νοσεῖν, Id. Tr. 435; also, φρένες νοσοῦσι, Cratin. Incert. 1.—2. generally, *to be distressed, suffer, be ill at ease*, esp. from faction and the like, ἡ Μίλητος νοσήσασα στάσι, Hdt. 5, 28; πόλις νοσεῖ, Soph. Ant. 1015; νοσοῦσι καὶ στασιάζουσι, Dem. 22, 7, cf. 123, fin.; ἀπόλωλεν καὶ νενόσηκεν ἡ Ἑλλάς, Id. 121, 7.

Νοσηλεία, ας, ἡ, (νοσηλεύω) *care of the sick, nursing*, Plut. Lyc. 10.—II. (from mid.) *sickness which needs tending*, Id. 2, 110 D, 788 F.—III. *matter discharged* from a running sore, Soph. Phil. 39.

Νοσήλεια, τά,=νοσήλια.

Νοσηλεύω, *to tend a sick person*, τινά, Isocr. 389 D:—pass. *to have one's self nursed, to need medical attendance*, App.—II. *to make sick*, Anaxil. Mag. 1:—pass. *to be sick*,—a signf. which the act. also has in Hipp. de Superfoet. 6. (The radical adj. νοσηλός is dub.)

Νοσήλια (sc. σιτία), τά, *food for sick persons*, Opp. H. 1, 301.

Νόσημα, ατος, τό, (νοσέω) *a sickness, disease, plague*, like νόσος, Trag., Thuc. 2, 49, etc.: also of passion and the like, Aesch. Pr. 225, 685, etc.; of madness, Soph. Aj. 338; of disorder in a state, Thuc. 2, 53, cf. Plat. Legg. 906 C. Hence

Νοσημᾰτικός, ή, όν, *sickly*, Arist. Magn. Mor. 2, 6, 23.

Νοσημάτιον, ου, τό, dim. from νόσημα, Ar. Fr. 64. [ᾰ]

Νοσημᾰτώδης, ες,=νοσώδης, Arist. Eth. N. 7, 5, 3. Adv. -δως, Ib. 4.

Νοσηρός, ά, όν, (νοσέω) *unhealthy, unwholesome*, of places, Xen. Cyr. 1, 6, 16.

Νοσηφόρος, ον, poet. for νοσοφόρος.

Νοσίζω, (νόσος) *to make sick*, Arist. Probl. 1, 3, 2.

Νοσογνωμονικός, ή, όν, *belonging to* or *skilled in judging of diseases by their symptoms*: ἡ -κή (sc. τέχνη), the physician's art, our *diagnostic*, Plat. ap. Diog. L.: from

Νοσογνώμων, ον, gen. ονος, (νόσος, γνώμη, γνῶναι) *discovering diseases by their symptoms.*

Νοσοεργός, όν, (νόσος, *ἔργω) *causing sickness*, Poët. de herb. 39.

Νοσόθῡμος, ον, (νοσέω, θυμός) *sick at heart*, Manetho.

Νοσοκομεῖον, ου, τό, *an infirmary, hospital*: from

Νοσοκομέω, ῶ, *to be a νοσοκόμος, to take care of the sick*, Diog. L. Hence

Νοσοκόμησις, ἡ, and νοσοκομία, ἡ, *care of the sick.*

Νοσοκόμος, ον, (νόσος, κομέω) *taking care of the sick.*

Νοσοποιέω, ῶ, *to cause sickness*, Arist. Probl. 1, 52, 2.—2. ν. τινά, *to infect* one *with a disease, to make sick*, Cebes: from

Νοσοποιός, όν, (νόσος, ποιέω) *making sick*: metaph. *causing disturbances*, Dion. H. 8, 90.

ΝΟ´ΣΟΣ, ου, ἡ, Ion. νοῦσος, *sickness, disease*, Hom. (who, like Hes. and Hdt., always uses the Ion. form), etc.:—Hom. always represents νόσος as the visitation of an angry deity, opp. to the quick and easy death sent by Apollo and Diana, as well as to a violent death: acc. to Hes. Op. 92, 102, disease was one of Pandora's gifts to men:—ἐς ν. πίπτειν, Aesch. Pr. 474, ἐμπίπτειν, Antipho 113, 31; ἐκ τῆς νούσου ἀνέστη, Hdt. 1, 22:—cf. νοσέω.—II. generally, *distress, misery, suffering, sorrow, evil*, Hes. Th. 527, 799.—2. *disease of mind*, esp. caused by madness, passion, vice, etc., Trag.; ν. φρενῶν, Aesch. Pers. 750; θεία ν., i. e. *madness*, Soph. Aj. 186; μανιάσιν ν., Ib. 59; ν. λυσσώδη, Ib. 452;—of love, Id. Tr. 445, 491, and Eur.—3. of states, *disorder, sedition*, cf. νοσέω fin.—4. *a plague, a mischief*, e. g. a whirlwind is θεία νόσος, Soph. Ant. 421; and any change from good to bad, esp. a violent one: or the cause of such change or commotion, as the trident of Neptune in Aesch. Pr. 924. (Perh. akin to Sanscr. root *naç*, to perish, Lat. *nec-o, noc-eo.*)

Νοσοτροφία, ας, ἡ, (νόσος, τρέφω) *care of the sick, diet in sickness*, ν. σώματος, care of the body when ailing, Plat. Rep. 407 B, 496 C.

Νοσοτῡφέω, ῶ, (νόσος, τῦφος) *to be ostentatious in sickness*, Julian.

Νοσοφόρος, ον, Ion. νουσ-, (νόσος, φέρω) *causing sickness*, Anth. P. 6, 27.

Νόσσαξ, ακος, ὁ, (νοσσός) *a chick, cockrel*, Diosc. [ᾱκος?]

Νοσσάς, άδος, ἡ, (νοσσός) ὄρνις, *a fowl*, Panyas. ap. Ath. 172 D.

Νοσσεύω, contr. for νεοσσεύω, *to hatch*, Hdt. 1, 159.

Νοσσία, ας, ἡ, contr. for νεοσσία: also νοσσιά for νεοσσιά.

Νοσσίον, ου, τό, contr. for νεοσσίον.

Νοσσίς, ίδος, ἡ, dim. from νοσσός, contr. for νεοσσίς, *a little bird*: metaph., ν. Παφίης, *a girl*, Anth. P. 9, 567.

†Νοσσίς, ίδος, ἡ, *Nossis*, a poetess of the Anthology.

Νοσσοειδής, ές, (νοσσός, εἶδος) *like a bird* or *fowl.*

Νοσσοποιέω, contr. for νεοσσοποιέω, LXX.

Νοσσός, contr. for νεοσσ-, Aesch. Fr. 103, v. Lob. Phryn. 206.

Νοσσοτροφέω, contr. for νεοσσοτροφέω, Anth. P. 9, 346.

Νοσταλγέω, ῶ, (νόστος, ἀλγέω) *to be home-sick, to pine for one's home.*

Νοστέω, ῶ, f. -ήσω, (νόστος) *to go* or *come home, return, come* or *go back*, esp. to one's home or country, in Hom. usu. with ἐς πατρίδα γαῖαν; also, ν. οἴκαδε, οἰκόνδε, ὅνδε δόμονδε, etc.; ὀπίσω νοστεῖν, Hdt. 3, 26.—2. *to return safe, to escape*, Il. 10, 247, cf Il. 2, 253, Soph. O. C. 1386, etc.—3. *to go, come, travel*, like ἔρχομαι, Herm. Soph. Phil. 43.—The mid. is only used by Q. Sm.—II. ἐνόστησε τὸ ὕδωρ, the water *became fresh and drinkable*, Paus. 7, 2, 11, cf. sq. II.

Νόστῐμος, ον, (νόστος) *belonging to a return*, hence ν. ἦμαρ, the day *of return*, which is the common use in Od. (in Il. the adj. is not found)—i. e. *the return* or *journey back* itself, Od. 1, 168; 8, 466, etc.; cf. ἐλεύθερον ἦμαρ.—2. *returning*, also *that will* or *may yet return*, and so *still alive, safe*, Lat. *salvus*, Od. 4, 806; 19, 85; 20, 333, cf. Aesch. Ag. 618; ν. κινεῖν πόδα, Eur. Hec. 939, cf. Alc. 1153.—II. of plants and fruit, *thriving, ripe*, Call. Cer. 135, Theophr., Plut. 2, 684 D; hence, *pleasing, agreeable*, Luc. Merc. Cond. 39, Luct. 19;—in modern Gr., *well-tasted*, cf. foreg. II., νόστος II.

Νόστος, ου, ὁ, *a return*, usu. *home* or *homeward*, Hom. (esp. in Od.), mostly indeed c. gen. pers., Ἀχαιῶν ν., Od. 1, 326, etc.; also c. gen. loci, νόστος γαίης Φαιήκων, *return to* the land of the Phaeacians, Od. 5, 344, cf. 23, 68, Seidl. Eur. El. 161, v. ὁδός II. 2, κέλευθος; elsewh. ν. ἐπὶ τόπον, as Il. 10, 509, Od. 3, 142; later ν. εἰς..., Soph. O. C. 1408:—generally, *travel, journey*, Dissen Pind. N. 3, 24: ν. φορβῆς, *a journey after, in search of* food, Soph. Phil. 43, ubi cf. Herm.; and v. supr.—2. Νόστοι was the common title of several old Epic poems on *the homeward journeys* of the Greeks in the time between the taking of Troy and the opening of the Odyssey, which was the νόστος of Ulysses, cf. Müller Lit. of Greece 1, p. 69.—II. *sweetness, pleasantness*, Hesych., Suid., etc.; cf. νόστιμος II., νοστέω II. (Akin to νέομαι.)

Νοστόω, ῶ, *to make pleasant to the taste.*

Νόσφῐ, before a vowel or metri grat. νόσφιν, though ι may also be elided, as Il. 20, 7:—I. as adv. of place, usu. answering to Lat. *seorsum*, *afar, aloof, apart, away*, Hom.: hence also *aside, secretly, clandestinely*, Il. 17, 408; 24, 583; ν. ἰδών, Od. 17, 304; νόσφιν ἀπό, c. gen., *aloof from*, Il. 5, 322; 15, 244, Hes. Th. 57; also ἀπόνοσφι (q. v.); νόσφιν ἄτερ. c. gen., Hes. Sc. 15; νόσφιν ἤ..., like πλὴν ἤ..., *besides, except*, Theocr. 25, 197.—II. as prep., *far from, aloof* or *away from*, usu. of place, freq. in Hom., and Hes.—2. *alone, without, forsaken* or *unaided by*, Hom., mostly of persons: also, νόσφιν ἄτερ τε πόνων καὶ ὀϊζύος, Hes. Op. 91, 113, for which Brunck proposed ἄτερθε.—3. of mind or disposition, νόσφιν Ἀχαιῶν βουλεύειν, *apart from* the Achaians, i. e. of a *different way of thinking* from them, Il. 2, 347: so too, ν. Δημητρός, Lat. *clam Cerere, without* her *knowledge and consent*, H. Hom. Cer. 4; νόσφιν ἐμεῖο, Ib. 72; νόσφιν ἡγητῶν, Aesch. Supp. 239. — 4. *beside, except*, νόσφι Ποσειδάωνος, Od. 1, 20, νόσφ' Ὠκεανοῖο, Il. 20, 7; so too Hes. Th. 870. Cf. χωρίς. (The root is quite uncertain.)

Νοσφίδιος, α, ον, (νόσφι) *taken away, stolen*. [ῐ]

Νοσφῐδόν, adv. from sq., *by stealth*, Lat. *furtim*.

Νοσφίζω, f. -ίσω, (νόσφι) *to deprive*; c. dupl. acc., ν. τινά τι, *to rob* one *of* a thing, Pind. N. 6, 106; also τινά τινος, Aesch. Cho. 620, Eur. Alc. 44, Supp. 539: esp., ν. τινὰ βίου, *to rob* him of life, Soph. Phil. 1427;—hence, absol., ν. τινά, *to kill* him, Aesch. Cho. 436, 438, Eum. 211.—II. used by Hom. only in mid. νοσφίζομαι, f. -ίσομαι,—1. *to remove one's self, withdraw, retire, step aside*, c. gen., Od. 11, 73, 425; τίφθ' οὕτω πατρὸς νοσφίζεαι; why *part thee* from thy father? Od. 23, 98: and in act. signf. *to leave, forsake*, c. acc. παῖδα νοσφισσαμένη, Od. 4, 263; so, prob., in Soph. O. T. 691; elsewh. in Hom. only of place, ὄρεα, δῶμα ν., Od. 19, 339, 579; ἀγορήν, H. Cer. 92; so in aor. pass., ὅρκον ἐνοσφίσθης, Archil. 81 Bergk. —2. metaph. of the mind, *to turn away, become estranged*, from hatred, contempt, etc., νοσφιζοίμεθα μᾶλλον, *we should become* still more *estranged*, Il. 2, 81; 24, 222: in this signf. also besides pres., Hom. esp. uses aor. ἐνοσφῐσάμην, more rarely the pass. form νοσφισθείς, Od. 11, 73, H. Cer. 92.—3. in prose, *to appropriate*, νοσφίσασθαι ὁπόσα ἂν βουλώμεθα, Xen. Cyr. 4, 2, 42: cf. Polyb. 10, 16, 6.

Νόσφῐν, v. νόσφι.

Νοσφισμός, οῦ, ὁ, *an appropriating, stealing*, Polyb. 32, 21, 8: *peculation*, Plut. 2, 843 F.

Νοσώδης, ες, (νόσος, εἶδος) *sickly*, opp. to ὑγιεινός, ν. σῶμα, βίος, etc., Plat. Rep. 556 E, Legg. 734 D; θέρος ν. πυρετοῖς, Arist. Probl. 1, 8, 1:—generally, *diseased, corrupt*, Plat. Rep. 408 B, etc.—II. act. *unwholesome, pestilential*, like νοσηρός, Plat. Rep. 406 A. Adv. -δῶς.

Νοτᾰπηλιώτης, ου, ὁ, (νότος, ἀπηλιώτης) *the south-east wind*, Procl. Hence

Νοτᾰπηλιωτικός, ή, όν, *south-easterly*, Procl.

Νοτερός, ά, όν, (νότος) *wet, damp, moist*, δρόσος, Simon. 51; βλέφαρα, ὕδωρ, Eur. Alc. 598, Ion 149; χειμὼν ν., a storm *of rain*, Thuc. 3, 21: τὸ ν., *moisture*, Plat. Tim. 60 C.

Νοτέω, ῶ, f. -ήσω, (νότος) *to be wet* or *damp, drip*, Nic. Al. 24, 494.

Νοτηρός, ά, όν,=νοτερός, cf. νοσερός and νοσηρός.

Νοτία, ας, ἡ, *wet, damp, moisture*, νοτίαι εἰαριναί, spring *rains*, Il. 8, 307; strictly fem. from νότιος. Hence

Νοτιάω, ῶ, = νοτέω, Arist. Probl. 21, 12, 1.

†Νοτιεῖς, έων, οἱ, *the inhab. of Notium*, Arist. Pol. 5, 2, 12.

Νοτίζω, f. -ίσω, (νότιος) *to moisten, wet*, Aesch. Fr. 38: — in pass., *to be wet*, Plat. Tim. 74 C, Mel. 4. — II. (νότος) intr., *to be southern*, θέρος νοτίζον, summer *with a rainy south wind*, Arist. Probl. 26, 16, 2.

†Νότιον, ου, τό, *Notium*, an Aeolian city on the coast of Ionia near Colophon, of which city it was subsequently the port, Hdt. 1, 149, Thuc. 3, 34.

Νότῐος, α, ον, Att. freq. ος, ον: (νότος):—*wet, damp, rainy*, ν. ἱδρώς, *damp* sweat, Il. 11, 811; 23, 715; ν. θέρος, Pind. Fr. 74, 11; ν. παγαί, Aesch. Pr. 401: ὑψοῦ δ' ἐν νοτίῳ τήνγ' ὥρμισαν (ναῦν), i. e. ἐν ὑγρῷ, in *the open sea*, opp. to the beach, Od. 4, 785; 8, 55.—II. *southern*, Hdt. 3, 17.

Νοτίς, ίδος, ἡ, *moisture, damp, wet*, Eur. Hec. 1259, Phoen. 646, etc., Plat. Tim. 60 D, etc. (Cf. sub νότος.)

Νοτισμός, οῦ, ὁ, *a wetting*.

Νοτιώδης, ες, (νότιος, εἶδος) *wet, moist*, Hipp.

Νοτόθεν, (νότος) adv., *from the south*, Diog. L.

ΝΌΤΟΣ, ου, ὁ, *the south wind*, Lat. *Notus*, (opp. to Βορέας, Arist. Meteor. 2, 6, 7, cf. Od. 5, 331), Hom., and Hes.: — it brought fogs, Il. 3, 10; damp and rain, Hdt. 2, 25, Soph. Phil. 1457, Ant. 337, etc. That there was an orig. notion of moisture in the word is clear from its derivs. νότιος, νοτία, νοτίς, νοτίζω. — Notus is personified as god of the S. W. wind, son of Astraeus and Aurora, Hes. Th. 380, 870.—II. *the south* or *south-west quarter*, Hdt. 6, 139. Cf. λευκόνοτος, (Akin to Germ. *nass*, wet.)

Νοττάριον, νοττεύω, contr. for νεοττ-.

Νοττίον, v. νεοττίον.

Νοττός, ὁ, contr. for νεοττός, Meineke Menand. p. 19.

Νοττῶτις, ιδος, ἡ, *a young girl*, Sappho 59.

†Νοῦβαι, ῶν, οἱ, *the Nubae, Nubians*, an African nation in south of Aegypt, Strab. p. 786.

Νουβυστικός, ή, όν,=sq., χρῆμα ν., a *clever* thing, Ar. Eccl. 441. Adv. -κῶς, Ar. Vesp. 1294.

Νούβυστος, ον, (νοῦς, βύω) *stuffed full of wit, very clever*.

†Νούδιον, ου, τό, *Nudium*, a city of the Minyae in Elis, Hdt. 4, 148.

Νουθεσία, ας, ἡ,=νουθέτησις, Ar. Ran. 1009, Plut. Solon 25, etc.

Νουθετεία, ας, ἡ, = νουθέτησις, dub., v. Lob. Phryn. 521.

Νουθετέω, ῶ, (νοῦς, τίθημι) *to put in mind*, hence *to remind, warn, advise, admonish*, Hdt. 2, 173; παραινεῖν νουθετεῖν τε, Aesch. Pr. 264, and freq. in Att.; ἅπερ με νουθετεῖς, Eur. Supp. 338, cf. Or. 299: ν. τινὰ κονδύλοις, πληγαῖς, Ar. Vesp. 254, Plat. Legg. 879 D; hence joined with κολάζειν, Id. Gorg. 479 A. Hence

Νουθέτημα, ατος, τό, *admonition, warning*, Aesch. Pers. 830, Soph. El. 343, Eur., Plat., etc.: and

Νουθέτησις, εως, ἡ, *a reminding, warning*, Plat. Rep. 399 B, etc.

Νουθετησμός, οῦ, ὁ, = νουθέτησις, Lob. Phryn. 511.

Νουθετητέος, α, ον, verb. adj. from νουθετέω, *to be warned, advised*, Eur. Bacch. 1256, Ion 436.

Νουθετητής, οῦ, ὁ, (νουθετέω) *one who warns, a monitor*. Hence

Νουθετητικός, ή, όν, *monitory, warning*, Plat. Soph. 230 A, Legg. 740 E, but with v. l. νουθετικός.

Νουθετία, ας, ἡ,=νουθέτησις.

Νουθετικός, ή, όν,=νουθετητικός (q. v.), cf. Lob. Phryn. 520.

Νουθετισμός, οῦ, ὁ,=νουθετησμός, Menand. p. 290: the word is blamed by Poll. 9, 139.

†Νουκερία, ας, ἡ, *Nuceria*, a city of Umbria, Strab. p. 227. — 2. a city of Campania, Id. p. 251.

†Νουμᾶς, ᾶ, ὁ, the Rom. name *Numa*, also wr. Νομᾶς, Plut., etc.

†Νουμεντανός, οἶνος, ὁ, wine *of Nomentum* in Italy, Ath. 27 B.

Νουμηνία, ας, ἡ, Att. contr. for νεομηνία, *the new moon*, and so *the time of the new moon, the first of the month*, Pind. N. 4, 57, and freq. in Ar., etc.; ν. κατὰ σελήνην, to denote the *true new moon*,—since the lunar month had gone out of use, Thuc. 2, 28. Hence

Νουμηνιάζω, *to celebrate the new moon*. Hence

Νουμηνιαστής, οῦ, ὁ, *one who celebrates the new moon*, Lys. Fr. 31.

Νουμήνιος, ον, (νέος, μήν) Att. contr. for νεομήνιος, *used at the new moon*, ἄρτοι, Luc. Lexiph. 6.—II. ὁ ν., a kind of *curlew*: proverb. ξυνῆλθεν ἀτταγᾶς καὶ ν., 'birds of a feather flock together,' Diog. L. 9, 114.

†Νουμήνιος, ου, ὁ, *Numenius*, a writer of Heraclea, Ath. 5 A.—Others in Anth.

†Νουμήτωρ, ορος, ὁ, the Lat. *Numitor*, Strab. p. 229, ubi Kramer Νουμίτωρ; also wr. Νομήτωρ.

Νουμμίον, ου, τό, dim. from sq.

Νοῦμμος, ου, ὁ, Lat. *nummus*.=νόμος, esp. among the Dorians of Sicily and lower Italy: a coin of 1½ obols, v. Bentl. Phal. p. 464, Böckh Metrol. Unterss. § xxi.: in Plut.=*sestertius*.

Νουνέχεια, ας, ἡ, *good sense, discretion*, Polyb. 4, 82, 3: from

Νουνεχής, ές, (νοῦς, ἔχω) *with understanding, sensible, discreet*, Polyb. 27, 12, 1. Adv. -χῶς, Arist. Rhet. Alex. 30, 7, Polyb.

Νουνεχόντως, adv. of νουνεχής, as if from a verb νουνέχω (for which Plat. Legg. 686 E, says ἐχόντως νοῦν), *sensibly*, Isocr. 83 D, Menand. p. 293, v. Lob. Phryn. 604, cf. 599.

Νοῦς, ὁ, contr. for νόος, the usu. Att. form; v. νόος init.

†Νοῦς, οῦ, ὁ, *the Nus*, a small stream of Arcadia, Paus. 8, 38, 9.

Νουσᾰλέος, α, ον, (νοῦσος) *sickly, sick*. Nonn.

Νουσαχθής, ές, (νοῦσος, ἄχθομαι) *affected with disease*, Opp. H. 1, 298.

Νουσομελής, ές, (νοῦσος, μέλος) *with diseased limbs*, Manetho.

Νουσολύτης, ου, ὁ, (νοῦσος, λύω) *freeing from illness*, Παιάν, Epigr. in Welck. Syllog. 135.

Νοῦσος, ἡ, Ion. for νόσος, Hom., Hes., and Hdt., who never use the Att. form.

Νουσοφόρος, ον, Ion. for νοσοφόρος, Anth. P. 6, 27.

†Νουτρία, ας, ἡ, *Nutria*, a city of Illyria, Polyb. 2, 11, 13.

Νύ, Hom., and Hes. v. νῦν, νύν.

Νύγδην, (νύσσω) adv., *by pricking*, Lat. *punctim*, Apoll. Dysc.

Νῠγείς, εῖσα, έν, part. aor. 2 pass. of νύσσω.

Νύγμα or νύχμα, ατος, τό, (νύσσω) *a prick*, Epicur. ap. Ath. 546 E.

Νυγμᾰτώδης, ες, *like a prick, pricking.*

Νυγμή, ῆς, ἡ,=sq., Plut. Anton. 86.

Νυγμός, οῦ, ὁ, (νύσσω) *a pricking, a prick, puncture*, Diod.

Νυθός, ή, όν, *obscure*, to the eye, ear, etc.; only in Gramm. who also have *νυθής, νυθώδης*: perh. akin to *νόθος*.

Νυκτάζω, dub. for *νυστάζω*. Hipp.

Νυκταίετος, ου, ὁ, (νύξ, αἰετός) a kind of *eagle*, ap. Hesych.

Νυκτᾰλός, όν,=*νυσταλός*, v. l. Diog. L. 6, 77, and Suid.

Νυκτᾰλωπάω, ῶ,=*νυκταλωπιάω*: also=*νυστάζω*.

Νυκταλώπηξ, εκος, ὁ,=sq., v. l. for *νυκτάλωψ* in Arist.

Νυκτᾰλωπία, ας, ἡ, (νυκτάλωψ) *a being able to see by night only*,—a defect of sight incident to children with black eyes, arising from an excess of moisture, v. Arist. Gen. An. 5, 1, 28 (though he there uses the form *νυκτάλωψ* as a subst.).

Νυκτᾰλωπίᾱσις, ἡ,=foreg.; from

Νυκτᾰλωπιάω, ῶ, *to have the νυκταλωπια.*

Νυκτάλωψ, ωπος, ὁ, ἡ, (νύξ, ὤψ) *able to see by night only*, Galen.—II. as subst. cf. sub *νυκταλωπία*.

Νυκτεγερσία, ας, ἡ, *a doing by night, night-work*, Vit. Hom. 209: from

Νυκτεγερτέω, ῶ, (νύξ, ἐγείρω) *to watch by night*, Plut. Caes. 40.

Νυκτέλιος, ον, (νύξ) *nightly*: esp. epith. of Bacchus, from *his nightly festivals*, Anth. P. 9, 524, 14, Plut. 2, 389 A:—hence, *νυκτέλια* (sc. ἱερά, τά), *the nightly feast of* Bacchus, Plut. 2, 291 A.

Νυκτερεία, ας, ἡ, (νυκτερεύω) *a watching by night*:—esp., *hunting by night, taking game asleep*, Plat. Legg. 824 A.

Νυκτέρεια, τά,=foreg.

Νυκτερείσιος, ον, *nightly*,=*νυκτερήσιος*, with a play on the word *ἐρείδω*, Ar. Thesm. 204.

Νυκτερέτης, ου, ὁ, (νύξ, ἐρέσσω) *one who rows* or *fishes by night*, Anth. P. 6, 11.

Νυκτέρευμα, ατος, τό, (νυκτερεύω) *a night-watch: night-quarters*, Polyb. 12, 4, 9.

Νυκτερευτής, οῦ, ὁ, (νυκτερεύω) *one who keeps watch by night, who hunts, fishes*, etc., *by night*, Plat. Legg. 824 B. Hence

Νυκτερευτικός, ή, όν, *fit for watching by night*, esp. *for hunting by night*, *κύων*, Xen. Mem. 3, 11, 8.

Νυκτερεύω, (νύκτερος) *to pass the night*, Xen. Cyr. 4, 2, 22: esp. *to keep watch by night, bivouac*, Xen. An. 4, 4, 11, *ν. ἐν ὅπλοις*, Ib. 6, 4, 27: also *to hunt, fish*, etc., *by night*.

Νυκτερήσιος, ον, (νύκτερος) *nightly*, Luc. Alex. 53.

Νυκτερίδιος, ον,=sq., dub. in Theophr. [ῐ]

Νυκτερῖνός, ή, όν, (νύξ) *by night, nightly*, Lat. *nocturnus*, *ν. γενέσθαι*, Ar. Ach. 1162; *ν. φυλακή*, Id. Vesp. 2, Plat., etc.: cf. *νύκτερος*.

Νυκτέριος, α, ον, also ος, ον,=foreg., Orph. H. 48, Anth. P. 9, 403, Arat.

Νυκτερίς, ίδος, ἡ, (νύξ, νύκτερος) *a night-bird*, esp. *a bat*, Od. 12, 433; 24, 6, freq. in Hdt.—II. a fish, elsew. *ἡμεροκοίτης*, Opp. H. 2, 200, 205.

†**Νυκτερίων**, ωνος, ὁ, *Nycterion*, masc. name in Luc. V. Hist. 1, 15.

Νυκτερόβῐος, ον, (νύκτερος, βίος) *living*, i. e. *seeking its food by night*, *γλαῦξ*, Arist. H. A. 1, 1, 28.

Νυκτεροειδής, ές,=*νυκτοειδής*, Sext. Emp. p. 664.

Νύκτερος, ον,=*νυκτερινός*, *ν. μήνη, ὀνείρατα*, Aesch. Pr. 797, Pers. 176; Soph., etc.

Νυκτεροφεγγής, ές, (νύκτερος, φέγγος) *shining by night*, Manetho.

Νυκτερόφοιτος, ον, (νύκτερος, φοιτάω) *night-roaming*, Orph. H. 35, 6.

Νυκτερωπός, όν, (νύκτερος, ὤψ) *night-faced, dark, dusky*, *δόκημα νυκτερωπὸν ὀνείρων*, Eur. H. F. 111.

†**Νυκτεύς**, έως, ὁ, *Nycteus*, son of Hyrieus, father of Antiope, Apollod. 3, 10, 1.—2. father of Callisto, Asius 8 Dübn.

Νυκτηγορέω, ῶ, (νύξ, ἀγείρω) *to assemble by night*, Eur. Rhes. 89: so in Mid., Aesch. Theb. 29.

Νυκτηγορία, ας, ἡ, *a nightly assembly* or *discourse*, Eur. Rhes. 20.

Νυκτηγρεσία, -γρετέω,=*νυκτεγερσία, -γερτέω*, Lob. Phryn. 701.

Νυκτήγρετον, ου, τό, *a fabulous herb* in Plin. 21, 12.

†**Νυκτηΐς**, ίδος, ἡ, *daughter of Nycteus*, Apollod. 3, 5, 5; etc.

Νυκτήμερον, ου, τό,=*νυχθήμερον*, dub.

Νυκτηρεφής, ές, (νύξ, ἐρέφω) *covered by night, dark, dusk*, Aesch. Ag. 460.

Νυκτίβιος, ον,=*νυκτόβιος*. [ῐ]

Νυκτιβρόμος, ον, (νύξ, βρέμω) *roaring by night*, Eur. Rhes. 552.

Νυκτίγᾰμος, ον, (νύξ, γαμέω) *marrying by night, secretly*, Musae. 7.

Νυκτιδρόμος, ον, (νύξ, δραμεῖν) *running by night*, v. l. for *νυκτιβρόμος*.

Νυκτῐκόραξ, ᾰκος, ὁ, (νύξ, κόραξ) *the night-jar, goat-sucker*, Arist. H. A. 8, 3, 2; 12, 12: also *the screech-owl*, Anth. P. 11, 186.

Νυκτικρῠφής, ές, (νύξ, κρύπτω) *hidden by night*, Arist. Metaph. 6, 15, 9.

Νυκτῐλαθραιοφάγος, ον, (νύξ, λαθραῖος, φαγεῖν) *eating secretly by night*, Anth. P. append. 288.

Νυκτῐλάλος, ον, (νύξ, λαλέω) *nightly-sounding*, *κιθάρα*, Anth. P. 7, 20.

Νυκτῐλαμπής, ές, (νύξ, λάμπω) in Simon. 7, 8, usu. taken as epith. of the ark of Danaé, *δώματι νυκτιλαμπεῖ*, a dwelling *which night alone illumes*, i. e. *dark*: Schneidewin however (p. 70, Bergk no. 44) joins *νυκτιλαμπεῖ...δνόφῳ*, the darkness *visible of night*: in each way by an antiphrasis not uncommon in Lyr. and Trag., Erf. Soph. O. T 420, Seidl. Eur. Tro. 566, I. T. 110.

Νυκτῐλόχος, ον, (νύξ, λοχάω) *lying in wait by night*, Ar. Fr.?

Νυκτίλωψ, ὁ,=*νυκτάλωψ*, dub. l.

Νυκτίμαντις, εως, ὁ, ἡ,=*νυκτόμαντις*. [ῐ]

Νύκτῐμος, ον,=*νύκτιος*, Nonn.

†**Νύκτιμος**, ου, ὁ, *Nyctimus*, son of Lycaon, Apollod. 3, 8, 1.

Νυκτίνομος, ον, (νύξ, νέμω) *feeding by night*, Arist. H. A. 9, 17, 2. [ῐ]

Νύκτιος, α, ον, (νύξ) *nightly*.

Νυκτῐπᾰταιπλάγιος, ον, (νύξ, πατέω, πλάγιος) *wandering about by night*, Anth. P. append. 288. [ᾰ]

Νυκτῐπήδηκες, οἱ, (νύξ, πηδάω) a sort of *slippers*, Poll.

Νυκτίπλαγκτος, ον, (νύξ, πλάζω) *making to wander by night, rousing from bed*, *πόνος, δείματα, κελεύσματα*, Aesch. Ag. 330, Cho. 524, 751; also, *ν. εὐνή*, *a restless, uneasy* bed, Id. Ag. 12.

Νυκτιπλᾰνής, ές,=sq., Opp. C. 3, 268, ubi al. *νυκτιπλανήτιδ' ἐουσαν*.

Νυκτίπλανος, ον, (νύξ, πλανάω) *roaming by night*, Luc. Alex. 54: poet. fem. *νυκτιπλᾰνῆτις*, v. foreg.

Νυκτιπλοέω, ῶ, (νύξ, πλέω) *to sail by night*, Chrysipp. ap. Zenob. Hence

Νυκτίπλοια, ας, ἡ, *a voyage by night*, Strab.

Νυκτῐπόλευτος, ον,=sq., Orph.

Νυκτῐπόλος, ον, (νύξ, πολέω) *roaming by night*, of the Bacchanalians, Eur. Ion 718, 1049.

Νυκτῐπόρος, ον, -πορέω, -πορία,=*νυκτοπόρος*, etc.

†**Νυκτιπόρος**, ου, ὁ, *Nyctipŏrus*, fabled name of a river in Luc. V. Hist. 2, 33.

Νυκτίσεμνος, ον, (νύξ, σεμνός) *solemnized by night*, *δεῖπνα ν.*, Aesch. Eum. 108. [ῐ]

Νυκτῐφᾰής, ές,=*νυκτίφαντος*, Parmen. ap. Plut. 2, 1116 A.

Νυκτῐφᾰνής, ές,=sq., Anth. P. append. 40, Orph.

Νυκτίφαντος, ον, (νύξ, φαίνομαι) *shining* or *appearing by night*: generally, *nightly*, Eur. Hel. 570.

Νυκτίφοιτος, ον,=*νυκτερόφοιτος*, Aesch. Pr. 657. [ῐ]

Νυκτιφρούρητος, ον, (νύξ, φρουρέω) *watching by night*, *θράσος νυκτ.*, Aesch. Pr. 862.

Νυκτῐχόρευτος, ον, (νύξ, χορεύω) *belonging to nightly dances*, Nonn.

Νυκτοβᾰδία or *νυκτοβᾰτία*, ας, ἡ, (νύξ, βαίνω) *a travelling by night, a night-journey*, Hipp.; cf. Lob. Phryn. 521.

Νυκτόβῐος, ον, (νύξ, βίος) *living*, i. e. *seeking one's food by night*, Procl.

Νυκτογρᾰφέω, ῶ, (νύξ, γράφω) *to write by night*. Hence

Νυκτογρᾰφία, ας, ἡ, *a writing by night*, Plut. 2, 634 A, 803 C.

Νυκτοδρόμος, ον,=*νυκτιδρόμος*.

Νυκτοειδής, ές, (νύξ, εἶδος) *like night*: hence *dark, black*, Hipp.

Νυκτοθήρας, ου, ὁ, (νύξ, θηράω) *one who hunts by night*, Xen. Mem. 4, 7, 4, ubi al. *νυκτοτῆραι*.

Νυκτοκλέπτης, ου, ὁ, (νύξ, κλέπτης) *a thief of the night*, Anth.: also written *νυκτικλέπτης*. Hence

Νυκτοκλοπία, ας, ἡ, *a theft by night*, Or. Sib.

Νυκτολαμπίς, ίδος, ἡ, (νύξ, λάμπω) *a night-lamp.*

Νυκτόμαντις, εως, ὁ, ἡ, *one who prophesies by night.*

Νυκτομᾰχέω, ῶ, (νύξ, μάχη) *to fight by night*, Plut. Camill. 36, App. Civ. 5, 35. Hence

Νυκτομᾰχία, ας, ἡ, *a night-battle*, Hdt. 1, 74, Thuc. 7, 44: also of *nightly amours*, Valck. Call. p. 96.

Νυκτοπεριπλάνητος, ον,=*νυκτίπλανος*, Ar. Ach. 264. [ᾰ]

Νυκτοπλᾰνής, ές,=*νυκτιπλανής*, Manetho.

Νυκτοπόλεμος, ου, ὁ, *nightly war*, dub.

Νυκτοπορέω, ῶ, *to go* or *travel by night*, Xen. Cyr. 5, 1, 19; and

Νυκτοπορία, ας, ἡ, *a night-journey, night-march*, Polyb. 5, 7, 3: from

Νυκτοπόρος, ον, (νύξ, πορέω) *travelling by night*, Opp. C. 3, 268.

Νυκτοτήρης, ου, ὁ, (νύξ, τηρέω) *a night-watch, one who guards a beacon*, v. Schneid. Xen. Mem. 4, 7, 4.

Νυκτουργός, όν, (νύξ, *ἔργω) *working by night.*

Νυκτοφᾰής, ές, Nonn.; and -*φᾰνής*, ές, Anth. P. 9, 806,=*νυκτιφαής, -φανής*.

Νυκτοφῠλᾰκέω, ῶ, *to be a νυκτοφύλαξ, to keep guard by night*, *ν. τὰ ἔξω*, *to watch* the outer parts *by night*, Xen. Cyr. 4, 5, 3. Hence

Νυκτοφῠλάκησις, εως, ἡ, *a watching* or *guarding by night*. [ᾰ]

Νυκτοφῠλᾰκία, ας, ἡ, *a night-watch:* from

Νυκτοφύλαξ, ᾰκος, ὁ, ἡ, (νύξ, φύλαξ) *keeping watch by night, a warder,* Lat. *excubitor*, Xen. An. 7, 2, 18; 3, 34. [ῠ]

Νυκτώδης, ες, contr. for νυκτοειδής.

Νυκτῷον, ου, τό, (Νύξ) *the temple of Night*, Luc. V. Hist. 2, 33.

Νυκτωπός, όν, (νύξ, ὤψ)=νυκτερωπός, *λαθοσύνα*, Eur. I. T. 1279.

Νύκτωρ, adv., (νύξ) *by night*, Lat. *noctu*, Hes. Op. 175, Soph. Aj. 47, etc.; —in prose usu. νυκτός, cf. Lob. Paral. 62; though νύκτωρ also occurs, Antipho 5, 26, 44, Lys. 93, 1; 96, 46, Plat. Gorg. 471 B, etc.

Νυκχάζω,=νύσσω.

†Νύμβαιον, ου, τό, *Nymbaeum*, a lake of Laconia, Paus. 3, 23, 2.

Νύμφᾰ, poet. for νύμφη, q. v.: but νύμφᾱ, Dor. for νύμφη.

Νυμφᾱγενής, ές, (νύμφη, *γένω) *nymph-born*, Telest. ap. Ath. 616 F.

Νυμφᾱγέτης, ου, ὁ, (νύμφη, ἡγέομαι) *leader of the nymphs*, Cornut. 22.

Νυμφᾱγωγέω, ῶ, *to lead the bride to the bridegroom's house*, Polyb. 26, 7, 10: γάμους ν., *to court* a marriage, Plut. Solon 20: and

Νυμφᾱγωγία, ας, ἡ, *the bridal procession*, Polyb. 26, 7, 8: from

Νυμφᾰγωγός, όν, (νύμφη, ἄγω) *the leader of the bride*, Eur. I. A. 610: esp. *one who leads her from her home to the bridegroom's house*, Luc. Dial. D. 20, 16.—II. *one who negociates a marriage for another*, Plut. 2, 329 E.

Νυμφαία, ας, ἡ, a plant of the *lotus* kind, Lat. *nymphaea*, Theophr.

†Νυμφαίη, ης, ἡ, *Nymphaea*, island *of the nymph* Calypso, Ap. Rh. 4, 574.

Νύμφαιον or νυμφαῖον, ου, τό, *a temple* or *grove of the nymphs*, Plut. Alex. 7: †hence—II. as pr. n., *Nymphaeum*,—1. a city of the Tauric Chersonese, Aeschin. 78, 15.—2. a place in Illyria, Strab. p. 316.—3. a promontory of the peninsula Acte in Macedonia, Id. p. 330: prop. neut. from

Νυμφαῖος, α, ον, (νύμφη) *of, belonging*, or *sacred to the nymphs*, Eur. El. 447.—II. νυμφαία λίβας, *pure spring* water, prob. l., Antiph. Aphrodis. 1, 13, ubi v. Meineke.

Νυμφάς, άδος, ἡ, pecul. fem. of foreg.

†Νυμφᾶς, ᾶ, ὁ, *Nymphas*, masc. pr. n., N. T.

Νυμφεῖος, α, ον, (νύμφη) *belonging to a bride, bridal, nuptial*, Pind. N. 5, 55, Eur. I. A. 131: hence νυμφεῖον (sc. δῶμα), τό, *the bride chamber*, Soph. Ant. 891:—νυμφεῖα (sc. ἱερά), τά, *nuptial rites, marriage*, Id. Tr. 7; but, νυμφεῖα τοῦ σαυτοῦ τέκνου, thine own son's *bride*, Id. Ant. 568, cf. Pors. Or. 1051.

Νύμφευμα, ατος, τό, (νυμφεύω) *marriage, espousal*, Soph. O. T. 980, in plur., and freq. in Eur.—II. *the person married*, καλὸν ν. τινί, as we say, '*a* good *match* for him,' Eur. Tro. 420.

Νύμφευσις, εως, ἡ, (νυμφεύω) *marriage* or *espousal*, LXX.

Νυμφευτήρ, ῆρος, ὁ,=νυμφευτής, Opp. C. 3, 356. Hence

Νυμφευτήριος, α, ον, *bridal, nuptial*, τὰ ν.=νύμφευμα, Eur. Tro. 252.

Νυμφευτής, οῦ, ὁ, (νυμφεύω) *one who escorts the bride to the bridegroom's house*, also παρανύμφιος: generally, *the negotiator of a marriage*, Plat. Polit. 268 A.—II. *a bridegroom, husband*, Eur. Ion 913. Hence

Νυμφεύτρια, ας, ἡ, *she who escorts the bride, a bridesmaid*, Ar. Ach. 1057: elsewh. ἡ παρανύμφιος.—II. *a bride*.

Νυμφεύω, (νύμφη) *to give in marriage* to one, *to betroth, lead to the bridechamber*, ν. τινὶ παῖδα, Eur. Alc. 317, I. A. 885 (and so perh. 461), Pind. N. 3, 96.—II. *to marry*, usu. of the woman, Lat. *nubere*, Soph. Ant. 654, 816, Eur. Med. 313: but also of the man, Lat. *ducere*, Eur. Med. 625, I. A. 461, Ion 819; and so, ν. λέχη, Eubul. Nann. 1.

B. pass. c. fut. mid. νυμφεύσομαι (Eur. Tro. 1139), aor. mid. et pass. ἐνυμφευσάμην (Id. Hipp. 561), ἐνυμφεύθην (Id. Med. 1336, Ion 1371):—*to be given in marriage, marry*, of the woman, Eur. ll. cc.: also, νυμφεύεσθαι νυμφεύματα, Id. I. T. 364: νυμφεύεσθαι παρά τινι, ἔκ τινος, *to be wedded* to a man, Id. Med. 1336, Bacch. 28:—but,—II. in mid. of the man, *to take to wife*, νυμφεύου δέμας Ἠλέκτρας, Eur. El. 1340.

ΝΥ΄ΜΦΗ, ης, ἡ, Hom. in voc. also νύμφᾰ, Il. 3, 130, Od. 4, 743; as also, later, in nom.; acc. νύμφᾰν, Jac. A. P. lxiii., Lob. Phryn. 332:—*a bride*, Lat. *nupta*, Il. 18, 492, Hdt. 4, 172. (The orig. root is perh. found in Lat. *nubo, to veil*, because the bride was led *veiled* from her home to the bridegroom's.) Hence,—1. *a young wife, bride*, Il. 3, 130, Pind. and Trag.—2. *any married woman*, yet still with some notion of *comparative* youth, as old Eurycleia calls Penelope, νύμφα φίλη, Od. 4, 743.—3. *a marriageable maiden*, Il. 9, 560, Hes. Th. 298; hence commonly applied to almost any female: rare however in prose.—II. as prop. name, *a Nymph*, goddess of lower rank, Hom., who also calls them θεαὶ Νύμφαι, Il. 24, 615, cf. Hes. Th. 130, Fr. 13; κοῦραι Νύμφαι, Od. 6, 122: they were attached to various places, having special names according to the nature of the place, (cf. Il. 20, 8, 9), hence *spring*-nymphs were Naiads, v. Il. 20, 8, 9, cf. Ναΐς, Νηΐς, Νηϊάς; *sea*-nymphs Νηρηΐδες; *mountain*-nymphs, Νύμφαι ὀρεστιάδες, Il. 6, 420 (later ὀρεάδες, q. v.); *country*-nymphs, N. ἀγρονόμοι, Od. 6, 105; *tree*-nymphs (from the oak, their favorite tree), Δρυάδες, Ἁμαδρυάδες, Ἀδρυάδες, qq. v., and cf. Voss Virg. Ecl. 10, 62; also, N. Μέλιαι, Hes. Th. 187; *rain*-nymphs, Νύμφαι ὑάδες, Hes. Fr. 60; *meadow*-nymphs, N. λειμωνιάδες, Soph. Phil. 1454; *rock*-nymphs, N. πετραῖαι, Eur. El. 805, etc. They are oft. called daughters of Jupiter in Hom., cf. Hes. Fr. 50, 5; but are said to be born from the springs, groves, etc., Od. 10, 350, where they are handmaids of the Nymph Calypso: they are called with the rivers to an assembly of gods, Il. 20, 8; have sacred grottoes where offerings are made to them, Od. 13, 104, along with Mercury, Od. 14, 435: and are playmates of Diana, Od. 6, 105. Acc. to Hes. ap. Strab. p. 471, H. Hom. Ven. 258, the Nymphs were not immortal,—e. g. the life of the Hamadryad ended with her tree, Voss Virg. Ecl. 10, 63.—2. generally, *all goddesses of fertilizing moisture* and other *powers of nature* were called Nymphs, esp. of those springs, the waters of which were impregnated with exciting or entrancing fumes, Voss Virg. Ecl. 7, 21.—The Muses were orig. of like nature, and are often called Nymphs by the poets, Voss Virg. Ecl. 3, 84; 6, 1: hence all persons in a state of *rapture*, as seers, poets, madmen, etc., were said to be caught by the Nymphs, νυμφόληπτοι, Lat. *lymphati, lymphatici*.—III. in later poets, *water* is called νύμφη, Lat. *lympha*, prob. from the *water-nymphs*, Wyttenb. Plut. 2, 147 F, cf. νυμφαῖος II.—IV. *the chrysalis*, or *pupa* of moths, etc.; like κόρη:—*a young bee* or *wasp*, with yet imperfect wings, elsewh. σχαδών, Arist. H. A. 5, 19, 8; 23, 3:—also *the winged male of the ant*; those without wings being ἐργάται, Artemid. 2, 3, 6.—V. *the point of the ploughshare*.—VI. *the dimple* in the chin.—VII. *the opening rose-bud*.—VIII. αἱ νύμφαι, *part of the pudenda muliebria*.

Νυμφιάω, ῶ, (Νύμφη) *to be rapt, entranced, frenzy-stricken*, Lat. *lymphari*; also of horses, Arist. H. A. 8, 24, 4.

Νυμφίδιος, α, ον, also ος, ον, Eur. Alc. 885 (νυμφίος):—*of, belonging to a bride, bridegroom, young wife*, or *girl*; *bridal, new-married*, λέχη, εὐναί, Eur. Hipp. 1140, Alc. 885: ᾠδαί, Ar. Av. 1730. [ῐ]

Νυμφικός, ή, όν,=foreg., λέχη, δόμοι, etc., Trag. Adv. -κῶς.

Νυμφίος, α, ον (Pind. P. 3, 29); or ος, ον (Eur. I. A. 741):—*bridal*, τράπεζα, Pind. l. c.: *wedded*, παρθένοι, Eur. l. c.—II. ὁ νυμφίος, *a bridegroom, husband*, Trag.; also ν. ἀνήρ, Pind. P. 9, 208; ζῆν νυμφίων βίον, Ar. Av. 161.

Νυμφίς, ίδος, ἡ, pecul. fem. of νυμφίδιος:—αἱ νυμφίδες, *wedding-shoes*.

†Νύμφις, ιδος, ὁ, *Nymphis*, a historian of Heraclea in Pontus, Ath. 536 A, etc.

Νυμφογενής, ές, = νυμφαγενής, poet. ap. Arist. Mirab. 133, 3.

†Νυμφόδωρος, ου, ὁ, *Nymphodorus*, masc. pr. n., Hdt. 7, 137; Thuc. 2, 29; etc.

Νυμφόκλαυτος, ον, (νύμφη, κλαίω) *to be deplored by brides* or *wives*, Ἐρινύς, Aesch. Ag. 749.

Νυμφοκομέω, ῶ, *to dress* or *take care of a bride*, Anth. Plan. 147.—II. intr *to dress one's self as a bride*, Eur. Med 985: from

Νυμφοκόμος, ον, (νύμφη, κομέω) *dressing* or *taking care of a bride*, Eur I. A. 1087,—in a dub. passage: ἡ ν. *a bridesmaid*.

Νυμφόληπτος, ον, (νύμφη, λαμβάνω) *caught by nymphs*, i. e. *rapt, entranced*, Lat. *lymphatus*, Plat. Phaedr 238 D, Arist. Eth. E. 1, 1, 4; cf. νύμφη II. 2. Hence

Νυμφοληψία, ας, ἡ, *the state of one possessed by nymphs, ecstasy*.

Νυμφοπόνος, ον, (νύμφη, πονέω) *busied with the bride* or *her dress*,=νυμφοκόμος; the title of a poem by Sophron, ap. Ath.

Νυμφοστολέω, ῶ, *to dress* a bride *for the bridegroom*, Anth. P. 9, 203.

Νυμφοστόλος, ον, (νύμφη, στέλλω) *dressing the bride for the bridegroom*, Musae. 10.

Νυμφότῑμος, ον, (νύμφη, τιμάω) *honouring the bride*; μέλος ν., *the bridal* song, Aesch. Ag. 705.

Νυμφών, ῶνος, ὁ, (νύμφη) *the bride-chamber*, N. T.:—a temple of Bacchus, Ceres and Proserpina, Paus. 2, 11, 3.

ΝΥ͂Ν, in Hom. and Hes. also νυ, adv., *now, at this very time*, Lat. *nunc*, very freq. from Hom., Hes., and Hdt. downwds., not only of the *present moment*, but of the *present time* generally, e. g. οἳ νῦν βροτοί εἰσι, mortals who *now* live, such as they are *now*, Il. 1, 272: hence, οἱ νῦν ἄνθρωποι, men *of the present* day; οἱ νῦν Ἕλληνες, ὁ νῦν χρόνος, etc.—Further, νῦν is used not only of the *immediate present*, but also of the *past*, νῦν Μενέλαος ἐνίκησεν, Il. 3, 439, cf. 13, 772, Od. 1, 43, 166: and of the *future*, νῦν αὖτ' ἐγχείῃ πειρήσομαι, Il. 5, 279, cf. 20, 307, Od. 1, 200; while in strict Att., νῦν refers almost solely to the *present*, Wolf Dem. Lept. p. 242.—2. with other expressions of time, νῦν σήμερον, νῦν ἠμέρῃ ἥδε, Il. 8, 541; 13, 828; νῦν ἄρτι, Lat. *nunc nuper, but now*, Plat. Crat. 396 C.—3. with the article, τὸ νῦν, τὰ νῦν, also written τονῦν, τανῦν, a strengthening of the simple νῦν, strictly *as to the present*, esp. freq. in Att., also τὰ νῦν τάδε, Hdt. 7, 104; cf. νυνί.—II. besides the pure signf. of time, νῦν also denotes, —1. the immediate sequence of one thing *upon* another in point of time, *then, thereupon, thereafter*, ἧκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἱ δέ νυ λαοὶ θνῆσκον, he sent the deadly dart upon the Argives, and *then* the people died, Il. 1, 382, and so oft. in Hom.—2. the immediate sequence of one thing from another, by way of inference, *then, therefore*, μὴ νῦν μοι νεμεσήσετε, do not *then* be wroth with me, Il. 15, 115, and so oft. in Hom.—3. used to strengthen or hasten a command, call, etc.,—in Hom. usu. with other adverbs, δεῦρό νυν, quick *then!* Il. 23, 485; εἰά νυν, etc.; in Att. poets, usu. with imperatives, φέρε νυν, ἄγε νυν, σπεῦδέ νυν, σίγα νυν, περίδου νυν, etc. In all these cases it may be rendered by *then, so*, and in signf. comes very near the particles δή, οὖν, as in φέρε δή, ἄγε δή, etc.; so, ἐπεί νυ, for the usu. ἐπειδή, Il. 1, 416.—4. also to strengthen a question, τίς νυν; τί νυν; who, what *then?* Il. 1, 414; 4, 31: also, ἦ ῥά νυ, Il. 3, 183.

Some old Gramm. distinguished νῦν from νυν, confining the former to the strict signf. of time, the latter to that of sequence or inference,=δή or οὖν. Hdt. seems to observe the distinction, v. Schweigh. v. l. 1, 183; 9, 10: whence prob. the same Gramm. represent νυν as Ion. for οὖν. And many modern critics have adopted it, as Monk Eur. Alc. 1096. But Passow, after Heyne Il. 1, 382, Herm. Ar. Nub. 142, lays down that the only distinction is that of quantity, and holds that the *poets* never used νυν except metri grat. In Hom. νῦν is used in both signfs., but νυν enclit. (Ep. also νυ) only in the latter. Late editions of Att. poets are not consistent; e. g. in Aesch. Theb. 242, 246, Soph. El. 316, Dind. writes νῦν (=οὖν) metri grat.; whereas in Eur. Or. 795, Ar. Nub. 644, he writes νυν with ῡ before a vowel, v. omnino Ellendt Lex. Soph. 2, p. 182. In Com., νῦν is hardly to be found, Meineke Com. Fragm. 2, p. 101.—In *prose*, νυν never occurs except in the single compd. τοίνυν.

Νύν, νύ, enclit. particle; v. νῦν II., sq.

Νυνγᾰρί, v. νυνί. [ῐ]

Νῦν δή, stronger form of νῦν, with pres. *now, at this very moment*: with pf. *just now*: with fut., *now at length*, Lob. Phryn. 19.

Νῡνί, an Att. form of νῦν, strengthened by -ῑ demonstr., *now, at this moment*, only in first signf. of νῦν, used almost exclus. of *the present*, Wolf Dem. Lept. p. 297: νυνί is very rare in Trag., Pors. Med. 157. It is found with fut., v. Lob. Phryn. 19, but very rarely. So also the Att. formed νυνγαρί and νυνμενί, for νυνὶ γάρ and νυνὶ μέν.

Νυνμενί, Ar. Av. 448, v. foreg.

Νῦν ὅτε,=ἔστιν ὅτε, *at times, sometimes*, Herm. Soph. Aj. 789, Vig. append. x, p. 919.

ΝΥ'Ξ, νυκτός, ἡ, *NIGHT*, Lat. *NOX*, both of *the night-season* (as opp. to day), and of *a night*, freq. in Hom., and Hes.: νυκτός, *by night*, Lat. *noctu*, as adv., Od. 13, 278, Hdt. 9, 10 (cf. νύκτωρ); also νυκτί, Hdt. 7, 12: νύκτα, like ἀνὰ νύκτα, διὰ νύκτα, *the night* long, Hom. (who also uses the pl. νύκτας), and Att.; νύκτα φυλάσσειν, to watch *the livelong night*, Il. 10, 312, Od. 5, 466; νύκτας ἰαύειν, Od. 5, 154, etc.—II. *the dark of night*, Hom.: hence, generally, *gloom, darkness*, all that veils a thing from sight, νυκτὶ καλύπτειν, to shroud *in night* or *gloom*, Il. 5, 23; 13, 425.—2. esp. *the night of death*, freq. in Hom.: hence also, —3. *the nether world*, as the realm of darkness, Seidl. Eur. El. 862.—4. metaph., like σκότος, of *any thing dark and direful*, hence Apollo in his wrath is νυκτὶ ἐοικώς, Il. 1, 47, cf. 12, 463, Od. 11, 606; τάδε νυκτὶ ἐΐσκει, these he likens *to night*, i. e. looks on as dark and dreadful, Od. 20, 362.—Night, as if unfriendly to man, is called simply ὀλοή, Od. 11, 19, and mentioned as an evil principle, Hes. Op. 17, Th. 224, 757: for the contrary, v. ἡμέρα and φάος II.: but the epith. ἀμβροσίη, and many places of Hom., show that he also recognized its reviving power.—III. Νύξ as prop. n., *the goddess of Night*, daughter of Chaos, Il. 14, 78, Hes. Th. 123, 211, 758, Op. 17.—IV. in plur. *the hours* or *watches* of the night, Pind P. 4, 455, Heind. Plat. Prot. 310 D. From Hom. downwds. the Greeks divided the night into three watches, Il. 10, 253; hence, τρίχα νυκτὸς ἔην, for τρίτον μέρος, or λάχος τῆς νυκτὸς ἦν, 'twas the third watch, i. e. next before morning, Od. 12, 312; μέσαι νύκτες, *midnight*, Plat. Rep. 621 B; περὶ μ. νύκτας, Xen. An. 7, 8, 12 (never αἱ μέσαι νύκτες); ἐν μέσῳ νυκτῶν, Heind. Prot. 310 D.—V. *the night-* or *evening-quarter of heaven*, i. e. not the north or midnight, but the west, as opp. to the dayspring in the east, Hes. Th. 275, cf. 744, 748:—this is ζόφος in Hom.

Νύξις, εως, ἡ, (νύσσω) *a pricking, goading; impact*, Plut. 2, 930 F.

ΝΥ'Ο'Σ, οῦ, ἡ, *a daughter-in-law*, Il. 22, 65, Od. 3, 451: in wider sense, *any female connected by marriage*, Il. 3, 49, H. Hom. Ven. 136; cf. γαμβρός.—II. generally, *a bride, wife*, Theocr. 18, 15; καλὴ νυέ, Mel. 80; cf. Valck. Adon. p. 371 C, and v. sub γαμβρός. A later form is ἐννυός, also ἐνυός. (Sanscr. *snuça*, Lat. *nurus*, A. Sax. *snoru*, old Germ. *schnur*.)

Νύρω and νυρίζω, said to be=νύσσω.

†Νῦσα, ης, ἡ, poet. Νύση, *Nysa*.—I. name of several mountains, on which Bacchus was honoured:—1. in Thrace, in Hom. (τὸ ὄρος) Νυσήϊον, Il. 6, 133.—2. in India, Eur. Cycl. 68; cf. Μηρόν.—3. in Arabia, H. Hom. 25, 5.—4. in Aegypt, Ap. Rh. 2, 1218.—II. of cities:—1. a city in Aethiopia, Hdt. 2, 146.—2. in Boeotia at foot of Helicon, Strab. p. 405.—3. in Lydia at the foot of Messogis, H. Hom. Cer. 17; τῆς Ἀσίας, Apollod. 3, 4, 3.—4. in India at foot of Mt. Merus, Strab. p. 687.—Others in Thrace, etc., mentioned in Steph. Byz. Hence

†Νῡσαῖος, α, ον, *of Nysa, Nysaean*, Strab.—II. ὁ, *Nysaeus*, a son of Bacchus, Ath. 435 E.

†Νῡσᾱΐς, ίδος, ἡ, pecul. fem. to foreg., esp. sub. χώρα, *the Nysaean territory, Nysaeïs*, a district of Lydia, Strab. p. 579.

†Νῡσήϊος, η, ον,=Νυσαῖος; τὸ Ν. ὄρος, v. Νῦσα I. 1: ὁ Ν. as appell. of Bacchus, Ar. Ran. 215.

†Νύσιος, α, ον,=Νυσαῖος; τὸ Ν. πεδίον, H. Hom. Cer. 17:=*Bacchic*, Soph. Aj. 700.

Νῦσος or νῦσσος,=χωλός, Syracus. word, Nonn.

Νύσσα, ης, ἡ, (νύσσω) *a post* or *pillar on a race-course*, also στήλη:—1. *the turning-post*, at the end of the course, so placed that the chariots driving up the right side of the course, turned round it and returned by the left side,—the same as καμπτήρ, Lat. *meta*, Il. 23, 332, 344; the near horse being turned sharp round the νύσσα, whence ἐν νύσσῃ ἐγχριμφθῆναι (Il. 23, 338), whilst the off horse made a larger sweep. cf. Xen. Symp., 4, 6.—2. *the starting-post, pillar*, Il. 23, 758, Od. 8, 121; also βαλβίς and ἄφεσις, Lat. *carceres*.—3. generally, *a partition-wall*, Bion 15, 31.

†Νύσσα, ης, ἡ, *Nyssa*, a sister of Mithradates, Plut. Lucull. 18.

ΝΥ'ΣΣΩ, Att. νύττω, f.-ξω:—*to touch with a sharp point, to prick, spur, pierce*, freq. in Il. with or without ξίφεσι, ἔγχεσι, etc.; χείρεσσι..ἀσπίδα νύσσων, Il. 16, 704; χθόνα νύσσειν χηλῇσι, *to strike, dint* the earth with their hoofs, Hes. Sc. 62: also ἀγκῶνι νύσσειν, *to nudge* with the elbow, Od. 14, 485, cf. Theocr. 21, 50; ν. γνώμην γνωμιδίῳ, to prick it (and see what is in it), Ar. Nub. 321:—λέοντα ν., proverb. of a dangerous attempt, Paroemiogr.

Νύσταγμα, ατος, τό, (νυστάζω) *a nap* or *short sleep*, LXX.

Νυσταγμός, οῦ, ὁ, *a nodding: sleep*, LXX: from

Νυστάζω, fut.-άσω and -άξω, *to nod*, esp. in sleep, hence *to nap, slumber*, Xen. Cyr. 8, 3, 43, Plat. Apol. 31 A: hence *to be sleepy, napping*, Lat. *dormitare*, Ar. Av. 638, Plat. Rep. 405 C: metaph. νυστάζοντα καὶ ἀμαθῆ, Id. Legg. 747 B.: also *to hang the head*, Anth. (Related to Lat. *nuo, nuto*, as νευστάζω to νεύω: cf. also νυκτάζω, *nicto*.) Hence

Νυστακτής, οῦ, ὁ, *one that nods*:—as adj. ὕπνος ν., *nodding* sleep, Ar. Vesp. 12. Hence

Νυστακτικός, ή, όν, *given to nodding* or *sleeping*, Galen.

Νυστᾰλέος, α, ον, *drowsy*.

Νυστᾰλογερόντιον, ου, τό, *a sleepy old fellow*.

Νύστᾰλος, ον, *sleepy, drowsy*.

Νύσταξις, εως, ἡ, (νυστάζω) *a nodding, drowsiness*.

Νύττω, Att. for νύσσω.

Νύχᾰ, adv.=νύκτωρ. [ῠ]

Νῠχαυγής, ές, (νύξ, αὐγή) *shining by night*, Orph. H. 2, 7.

Νῠχεγρεσία, ας, ἡ,=νυκτηγρεσία, Anth. P. 5, 264.

†Νυχεία, ας, ἡ, *Nychea*, a nymph, Theocr. 13, 45.—II. a fountain in Taphus, Anth. P. 9, 684.

Νῠχεία, ας, ἡ,=sq.

Νύχευμα, ατος, τό, *a nightly watch*, Lat. *pervigilium*, Eur. Supp. 1136, in plur. [ῠ] From

Νῠχεύω, *to watch the night through*. generally, *to pass the night*, Eur. Rhes. 520: Νυμφαις, *with* the Nymphs, Nic.

Νῠχηβόρος, ον, (νύξ, βορά) *devour*

ing by night, v. l. for μυχ-, Nic. Th. 446.

Νυχθήμερον, ου, τό, (νύξ, ἡμέρα) *a day and night*, the space of 24 hours, N. T.

Νύχιος, α, ον, Trag., but also ος, ον, Eur. I. T. 1272, (νύξ):—*nightly happening*; or *doing* a thing *by night*, Hes. Op. 521, Th. 991, Aesch., etc.;—hence, *asleep*, ἀνὴρ δ' ἐκτέταται νύχιος, Soph. Phil. 857. [ῠ]

Νύχμα, ατος, τό, v. l. for νύγμα, Lob. Paral. 395.

Νώ, nom. and acc. dual of ἐγώ, for νῶϊ (q. v.), *we too, both of us*, mostly Att. but it is found even in Od. (Not νῴ or νῶ.)

Νωγάλευμα, ατος, τό,=νώγαλα, Araros Camp. 1. [ᾰ]

Νωγᾰλεύω, *to munch dainties* or *sweetmeats*.

Νωγᾰλίζω,=foreg., Eubul. Aug. 1, 7, in dub. form of pf. pass., ἐνωγάλισται. Hence

Νωγάλισμα, ατος, τό,=sq. [ᾰ]

Νώγᾰλα, τά, *dainties, sweetmeats*, esp. eaten after dinner, etc., *dessert*, like τρωγάλια, Antiph. Busir. 1.

Νωδογέρων, οντος, ὁ, (νωδός, γέρων) *a toothless old man*.

Νωδός, ή, όν, (νη-, ὀδούς) *toothless*, Lat. *edentulus*, Ar. Ach. 715, Plut. 266, Theocr. 9, 21.

Νωδῠνία, ας, ἡ, *ease from pain*, Theocr. 17, 63: in plur., *anodynes*, Pind. P. 3, 11: from

Νώδῠνος, ον, (νη-, ὀδύνη)=ἀνώδυνος, q. v. *without pain*, νώδυνον κάματον τιθέναι, Pind. N. 8, 84.—II. act. *soothing pain, anodyne*, Soph. Phil. 44.

Νῶε, poet. for νῶϊ, q. v.

Νώθεια, ας, ἡ, *slowness, sluggishness, dullness*, Plat. Phaedr. 235 D, Theaet. 195 C: from

Νωθής, ές, gen. έος, like νωθρός, *slow, sluggish, dull*, epith. of the ass, Il. 11, 559; νωθὲς κῶλον, Eur. H. F. 819, cf. Plat. Apol. 30 E:—of the understanding, *dull, stupid*, Aesch. Pr. 62, Plat. Polit. 310 E; so in compar., νωθέστερος, Hdt. 3, 53. (Akin to νυθής, νυθός, νόθος.)

Νώθητι, Ion. contr. for νοήθητι, imperat. from νοέω, cf. νωσάμενος, νῶσις.

Νώθουρος, ον, (νωθής, οὐρά) *slow-tailed*: hence metaph. *frigidus in venerem*.

Νωθρεία, ας, ἡ, (νωθρεύω) *slowness, sluggishness*.

Νωθρεπιθέτης, ου, ὁ, (νωθρός, ἐπιτίθημι B) *slow to attack*, Arist. Physiogn. 6, 44.

Νωθρεύομαι, (νωθρός) Dep., *to be slow* or *sluggish*, Hyperid. ap. Poll.

Νωθρία, ας, ἡ,=νωθρεία, Hipp.: and νωθρῐάω,=νωθρεύω, Diosc.

Νωθροκάρδιος, ον, (νωθρός, καρδία) *slow of heart*, LXX.

Νωθροποιός, όν, (νωθρός, ποιέω) *making sluggish*.

Νωθρός, ά, όν,=νωθής, *sluggish, slothful, lazy, dull*, Hipp., Plat. Theaet. 144 B, Polyb., etc. Adv. -θρῶς, Polyb. 3, 90, 6.—II. act. *making sluggish*, Hipp.?

Νωθρότης, ητος, ἡ, (νωθρός) *sluggishness*, Hipp., Arist. Rhet. 2, 15, 3.

Νωθρώδης, ες, *like a sluggard*.

ΝΩ͂Ι͂, nom. and acc. dual of ἐγώ: v. sub ἐγώ. Hence

Νωΐτερος, α, ον, *of, from* or *belonging to us two*, Il. 15, 39, Od. 12, 185: only Ep. [ῐ]

Νῶκαρ, ᾰρος, τό, *sleep, sloth*, Nic. Th. 189:—metaph. *the sleep of death*.—II. as adj. *slothful, sleepy*. (Acc. to Suid. from νη- and ὀχέω.)

Νωκᾰρώδης, ες, (νῶκαρ, εἶδος) *slothful, sleepy*, Diphil. ap. Ath. 133 F.

†Νῶλα, ης, ἡ, and Νώλη, *Nola*, a city of Campania, Strab. p. 247. Hence

†Νωλᾱνός, ή, όν, *of Nola*, οἱ Νωλανοί, *the inhab. of Nola*, Polyb. 3, 91, 5.

Νωλεμές, adv., *without pause, unceasingly, continually*, like συνεχές, Hom., who always joins νωλεμὲς αἰεί, except in Il. 14, 58: he has no trace of an adj. νωλεμής.—He also has adv. νωλεμέως, ν. ἔχειν, to hold *fast*, Od., and Il. 13, 3; but, ν. κτείνοντο, they were murdered *without pause*, i. e. one after the other, Od. 11, 413.—No Att. form νωλεμῶς seems to be found. (Usu. deriv. from νω- for νη-, and λείπω.)

Νῶμα, τό, Ion. for νόημα.

Νωμάω, ῶ, f.-ήσω, (νέμω I) *to deal out, distribute, dispense*, esp. food and drink at festivals, Il. 1, 471, Od. 3, 340, etc.—II. (νέμω II. 2) *to direct and move at will, guide with perfect command* over the thing moved, freq. in Hom.; and that—1. of weapons, *to manage* or *handle skilfully, wield, sway, brandish*, ἔγχος, βῶν, Il. 5, 594; 7, 238; also of other instruments, which require strength and skill, *to guide, ply*, as the oar, Od. 12, 218, cf. Od. 10, 32, Il. 3, 218; sometimes with the addition of ἐν χερσί, μετὰ χερσί, ἐν παλάμῃσι, Hom.; (but δούρατι νωμᾶν, Hes. Sc. 462, is spurious); ν. ἀνία, Pind. I. 1, 20:—hence, *to guide, steer*, νώμα δικαίῳ πηδαλίῳ στρατόν, Id. P. 1, 164; so, ἐν πρύμνῃ πόλεως οἴακα ν., Aesch. Theb. 3.—2. of the limbs of the human body, *to ply* them *nimbly*, γούνατα νωμᾶν, Il. 10, 358, cf. Soph. O. T. 468.—3. metaph. κέρδεα νωμᾶν, with or without ἐνὶ φρεσί, *to turn* wiles *over* in the mind, Lat. *animo volvere* or *versare*, Od. 18, 216; 20, 257; also, ἐν στήθεσσι νόον πολυκερδέα νωμᾶν, Od. 13, 255; ἐν ὠσὶ νωμᾶν καὶ φρεσί, Aesch. Theb. 25:—hence, *to think on, observe, remark*, Wess. Hdt. 4, 128, Musgr. Soph. O. T. 300, etc.; τὸ νωμᾶν καὶ τὸ σκοπεῖν ταὐτόν, Plat. Crat. 411 D:—also, absol., *to muse*, H. Hom. Cer. 374, dub.—III. intr. *to move one's self*, esp. *to hover, float*, where αὑτόν or πτερά is supplied, Lob. Aj. 604.

†Νώμεντον, ου, τό, *Nomentum*, a city of the Sabines, Strab. p. 228: hence οἱ Νωμεντᾱνοί, *the inhab. of N.*, Id. ib.

Νωμεύς, ὁ, later form of νομεύς, Jac. A. P. p. 419.

Νωμήσιμος, ον, *always moving*, esp. *backwards*, Nic. Fr. 6, 3: from

Νώμησις, εως, ἡ, (νωμάω) *distribution*: *observation*, σκέψιν καὶ ν. Plat. Crat. 411 D.—II. *motion*; v. νωμάω II.

Νωμητήρ, ῆρος, ὁ,=sq.

Νωμήτωρ, ορος, ὁ, (νωμάω II) *one who guides, wields*, etc., Nonn.

Νῷν, Att. for νῶϊν, v. sub ἐγώ.

†Νώνακρις, ιος, ἡ, *Nonacris*, a city of Arcadia, near Pheneus, at the source of the Styx, Hdt. 6, 74.—II. wife of Lycaon, Paus. 8, 17, 6.

Νωνῠμία, ας, ἡ, (νώνυμος) *namelessness, obscurity*.

Νώνυμνος, ον, Ep. collat. form of sq., like δίδυμνος for δίδυμος, and ἀπάλαμνος for ἀπάλαμος, metri grat., as in Il. 12, 70, Od. 1, 222, Hes. Op. 153, Pind. O. 11 (10), 61.

Νώνῠμος, ον, (νη-, ὄνυμα, ὄνομα) *nameless, without name*, i. e. *unknown, inglorious*, Od. 13, 239; 14, 182 (cf. the Ep. collat. form νώνυμνος), Aesch. Pers. 1003, Soph., etc.:—Σαπφοῦς νώνυμος, *without the name* of Sappho, i. e. without knowledge of her, Anth. P. 7, 17.

Νωπέομαι, = δυςωπέομαι, Lob. Phryn. 190.

†Νῶρα, ων, τά, *Nora*, a fortress of Cappadocia, Strab. p. 537, later Νηροασσός.—2. a city of Sardinia, Paus. 10, 17, 5.

†Νῶραξ, ακος, ὁ, *Norax*, son of Mercury, Paus. 10, 17, 5.

†Νωρήεια, ας, ἡ, *Noreĕa*, a city of Noricum, Strab. p. 214.

†Νωρίκιος, α, ον, *of* or *belonging to the Norici*, Dion. P. 321.

†Νωρικοί, ῶν, οἱ, *the Norici*, a German people between the Danube and Alps, Strab. p. 206; etc.

Νῶροψ, οπος, ὁ, ἡ, freq. in Hom. esp. in Il. but only in the phrase νώροπι χαλκῷ, νώροπα χαλκόν, *flashing, gleaming* brass. (Acc. to old deriv. from νη- and ὁρᾶν, *too bright to look at*, cf. ἤνοψ.)

Νωσάμενος, νώσασθαι, Ion. and Dor. for νοησ-, from νοέω, q. v., Theogn. 1298, Theocr. 25, 263; cf. νένωμαι.

Νῶσις, ἡ, Ion. and Dor. for νόησις.

Νωτᾰγωγέω, ῶ, *to carry on the back*, Ath. 258 B: from

Νωτᾰγωγός, όν, (νῶτος, ἄγω) *carrying on the back*.

Νωταῖος, α, ον, poet.=νωτιαῖος, Nic. Th. 317; cf. Lob. Phryn. 557.

Νωτάκμων, ονος, ὁ, ἡ, (νῶτος, ἄκμων) *with mailed back*, Batr. 296.

Νωτάρης, ου, ὁ, (νῶτος, αἴρω) *lifting on the back and carrying*, Suid. [ᾰ]

Νωτεύς, έως, ὁ, *one who carries on his back*.

Νωτῐαῖος, α, ον, (νῶτος) *of* or *belonging to the back*, ν. ἄρθρα, the vertebrae, Eur. El. 841; ν. μυελός, *the spinal* marrow, Plat. Tim. 74 A.

Νωτῐδᾰνός, οῦ, ὁ, a kind of *shark with sharp pointed dorsal fin*, Arist. ap. Ath. 294 D; also ἐπινωτιδεύς.

Νωτίζω, f.-ίσω, (νῶτος) *to make to turn the back*: *to turn back* or *about*, παλίσσυτον δράμημα νωτίσαι, to turn his backward course, i. e. to flee, Soph. O. T. 193: hence also—2. intr. *to turn one's back*, πρὸς φυγὴν νωτίζειν, *to turn and flee*, Eur. Andr. 1141 (where αὐτόν may be supplied).—II. *to cover the back*, Pors. Phoen. 663 (654): and so, πόντον νωτίσαι, *to skim* the sea, Aesch. Ag. 286, v. νῶτος II: cf. νώτισμα, ἐπινωτίζω.

Νώτιος, ον, rare collat. form of νωτιαῖος, Philox. ap. Ath. 147 D, Tim. Locr. 100 A.

Νώτισμα, ατος, τό, (νωτίζω III) *that which is on the back*, e. g. wings, Eur. (?) ap. Stob. p. 403, 1.

Νωτοβᾰτέω, ῶ, (νῶτος, βαίνω) *to mount the back*, sensu obscoeno, Anth. P. 12, 238.—II. *to walk on the back* or *ridge of*, τύμβον, Anth. P. 7, 175.

Νωτόγραπτος, ον, (νῶτος, γράφω) *marked on the back*, Arist. ap. Ath. 286 F.

Νῶτον, τό, v. νῶτος.

Νωτοπλήξ, ῆγος, ὁ, ἡ, (νῶτος, πλήσσω) *with scourged back*, Lat. *verbero*, like μαστιγίας, esp. of slaves, Ar. Fr. 656, Pherecr. Crap. 15.

ΝΩ͂ΤΟΣ, ου, ὁ, and νῶτον, ου, τό, *the back*, both of men and animals, freq. in Hom., who uses only the masc. in sing. and like Hes. only the neut. in plur.: plur. νῶτα is freq. in sing. signf., like Lat. *terga*, Il. 2, 308; 8, 94, etc.: in Att. however the neut. form τὸ νῶτον prevails even in sing., Lob. Phryn. 290: (the distinction of some old Gramm. that ὁ νῶτος, is only used of *animals* and τὸ νῶτον only of *men*, is quite unfounded, v. Od. 4, 65; 9, 433, 441, and cf. Piers. Moer. p. 267; νώτοισιν δ' Ὀδυσῆα διηνεκέεσσι γέραιρε, i. e. with slices cut lengthwise from the chine, Od. 14, 437;—τὰ νῶτα ἐντρέπειν, ἐπιστρέψαι, to turn *the back*, i. e. flee, Hdt. 7, 211, 141; so, νῶτα δοῦναι, Lat. *dare terga*, Plut. 2, 787 F; so νῶτα δεῖξαι, Id. Marcell. 12; but the latter also of the winner in a race, Anth.: κατὰ νώτου, from behind, Hdt. 1, 10, 75.—II. metaph. *any wide surface*, esp. of *the sea*, hence oft. in Hom. and Hes. εὐρέα νῶτα θαλάσσης; so, ἐν νώτοισι ποντίας ἁλός, Eur. Hel. 129; also of *large tracts of lands, plains*, νῶτα γαίας, Pind. P. 4, 45; χθονὸς ν., Eur. I. T. 46; so, ἀστεροειδέα νῶτα αἰθέρος, Id. Andromed. 1, cf. Ar. Thesm. 1067.—2. *the back* or *ridge* of a hill, Epigr. ap. Plut.

Νωτοφορέω, ῶ, *to carry on the back*, Diod.: and

Νωτοφορία, ας, ἡ, *a carrying on the back*, Id.: from

Νωτοφόρος, ον, (νῶτος, φέρω) *carrying on the back*, Xen. Cyr. 6, 2, 19.

Νωχᾰλός, ή, όν,=νωχελής, acc. to Herm. H. Hom. Merc. 188.

Νωχέλεια, ας, ἡ, *laziness, sluggishness*: and

Νωχελεύομαι, Dep., *to be* νωχελής: from

Νωχελής, ές, *moving slowly and heavily, sluggish, dull*, Hipp.: πλευρὰ νωχελῆ νόσῳ, Eur. Or. 800, cf. νωθής, νωθρός. (Usu. deriv. from νη-, and ὀκέλλω: Passow with Döderlein from νη-, ὠκύς.)

Νωχελία, ας, ἡ, Ep. form of νωχέλεια, Il. 19, 411.

Νωχελίζω,=νωχελεύομαι.

Ξ

Ξ, ξ, ξῖ, τό, indecl., fourteenth letter of the Gr. alphabet: as numeral ξ', 60, but ͵ξ, 60,000.—The old Gramm. considered ξ as a double consonant, compounded of γσ, κσ, or χσ: in Aeol. dialect it continued to be written κσ, Greg. Dial. Aeol. 39, p. 613; and in Att. Greek it was represented by χσ before the introduction of the Samian alphabet:—certain tokens of this origin appear,—1. in dialectic changes, esp. in the Aeol. and Dor. transposition of the consonants which form ξ, as, ξίφος ξιφύδριον, Dor. σκίφος σκιφύδριον, ξερός ξηρός, whence σχερός σκηρός σκληρύς σκιῤῥός, ΞΑ'Ω ξαίνω ξέω *scabo*, ἰξός *viscum*, ἰξύς ἰσχύς, ἀφυσγετός from ἀφύξιμος.—2. in the formation of verbs, as διδάξω, μίξω, ἕξω, from διδάσκω, μίσγω, ἴσχω.—II. besides this, ξ appears, esp. in Aeol. and Att., as κ and σ aspirated, e. g. κοινός ξυνός, Lat. *cum* σύν ξύν, σίδη σίμβη Aeol. ξίμβη: so, ξεστής Ξέστος for Lat. *sextarius Sextus*, Lob. Paral. 18; and so in Dor. fut. and aor. κλᾳξῶ for κλῄσω, παῖξαι for παῖσαι, etc., Schäf. Greg. p. 327, Lob. Phryn. 240.—III. ξ also is oft. interchanged with σσ or ττ, not only in the fut. of verbs in -σσω and -ττω, and in ἄνασσα, Θρᾷσσα, feminines from ἄναξ, Θρᾷξ, but also in words like δισσός τρισσός, Ion. διξός τριξός, Schäf. Greg. p. 435.—Ξ was most freq. in Dor. and old Att. dialects, v. ξύν, σύν. [Vowels before ξ are always long by position.]

†Ξάθροι, ων, οἱ, *the Xathri*, an Indian people, Arr. An. 6, 15, 1.

ΞΑΙ'ΝΩ: f. ξᾰνῶ: aor. ἔξηνα, pass. ἐξάνθην: pf. pass. from Hipp. downwds. ἔξασμαι, but ἔξαμμαι also occurs in Diod. *To scratch, comb*, esp. of wool, *to card*, so as to make it fit for spinning, εἴρια ξαίνειν, Od. 22, 423; στέμματα ξ., Eur. Or. 12: but later usu. absol., as Soph. Fr. 497, Ar. Lys. 536, Plat., etc.; and c. gen. partitivo, ἐρίων ξ., Meineke Com. Fragm. 2, p. 271: hence, metaph., ξ. εὔνοιαν εἰς καλαθίσκον, Ar. Lys. 579.—2. of cloth, *to full, clean* it, ξ. πέπλον, Ar. Av. 827.—II. metaph., *to subject to a process like that of fulling*, as of threshing, ἡνίκ' ἂν ξανθῇ στάχυς, Aesch. Fr. 291, 7;—then of persons, *to scourge*, etc., ξ. κατὰ νώτου πολλὰς (sc. πληγάς), Dem. 403, 4; ῥάβδοις ἔξαινον τὰ σώματα, Plut. Poplic. 6; cf. Jac. Ach. Tat. p. 799:—esp. of the waves of the sea, *to beat, lash* the shore, Ruhnk. Ep. Cr. p. 151; cf. Lat. *radere* and *stringere*;—hence, ξαίνουσα παρειὰς δάκρυσιν, Anth. P. 7, 464. (From same root as ξέω, ξύω; akin to Lat. *scabere*, our *shave*.)

Ξᾰνάω, ῶ, f. -ήσω, *to grow numb* or *stiff*, probably, strictly of the hands when stiff with carding wool, Soph. Fr. 450; cf. Nic. Ther. 383. Hence

Ξάνησις, ἡ, *numbness* of the hands, Poll.

†Ξάνθη, ης, ἡ, *Xanthe*, a daughter of Oceanus and Tethys, Hes. Th. 356.

Ξανθίας, ου, ὁ, a kind of *thunny*, Ath.—II. *Xanthias*, the name of a slave, the *Fool* or *Gracioso* of Greek comedy, Ar. Ran., etc.: no doubt he had yellow hair; cf. πυῤῥίας.—III. *a throw on the dice*, Meineke Com. Fragm. 3, p. 234.

†Ξανθίδιον, ου, τό, dim. from foreg. II., *my dear Xanthias*, Ar. Ran. 582.

Ξανθίζω, (ξανθός) *to make yellow* or *brown*, by roasting or frying, Ar. Ach. 1047: hence in pass., of the meat, *to grow yellow*, cf. ξανθός, fin.:—mid. *to dye one's hair*, A. B.—II. intr. *to be yellow*, LXX.

†Ξανθικλῆς, έους, ὁ, *Xanthicles*, an Achaian, a commander of the ten thousand on the return, Xen. An. 3, 1, 47.

Ξανθικός, οῦ, ὁ, a name of the month of *April* among the Macedonians and Gazaeans, Diod.: τὰ Ξανθικά, a Macedon. festival in that month, like the Rom. *lustratio exercitus*.

†Ξάνθιοι, ων, οἱ, *the Xanthii*, a people of Hyrcania, Strab. p. 511.

Ξάνθιον, ου, τό, a plant used for *dying* the hair *yellow, Xanthium strumarium, broad-leaved burweed*, Sprengel Diosc. 4, 136.

†Ξάνθιον πεδίον, τό, v. Ξάνθος II. 1.

†Ξανθίππη, ης, ἡ, *Xanthippe*, wife of Pleuron, Apollod. 1, 7, 7.—2. wife of Socrates, Plat.—Others in Anth.

†Ξανθιππίδης, ου, ὁ, prop. *son of Xanthippus*, as masc. n., *Xanthippides*, v. sq. 3.

†Ξάνθιππος, ου, ὁ, *Xanthippus*, son of Melas, slain by Tydeus, Apollod. 1, 8, 5.—2. son of Ariphon, father of Pericles, gained the victory at Mycale, Hdt. 6, 136.—3. an Athenian archon, Diod. S.; in Plut. Aristid. 5, Ξανθιππίδης.—4. the elder son of Pericles, Plat. Menex.—5. a Spartan general in the service of the Carthaginians, Polyb. 1, 32, sqq.—Others in Paus.; etc.

†Ξανθίς, ίδος, ἡ, *Xanthis*, a Thespiad, Apollod. 2, 7, 8.

Ξάνθισμα, ατος, τό, (ξανθίζω) *that which is dyed yellow*, ξ. κόμης, dyed hair, Eur. Dan. 8, cf. Anth. P. 5, 260.

Ξανθόγεως, ων, (ξανθός, γῆ) *of yellow soil*, Luc. Dea Syr. 8.

Ξανθοέθειρος, ον,=sq.

Ξανθόθριξ, τρῐχος, ὁ, ἡ, (ξανθός, θρίξ) *golden-haired*, Solon 32, Theocr. 18, 1.

Ξανθοκάρηνος, ον, (ξανθός, κάρηνον) *with yellow head* or *hair*, Anth. P. 9, 524, 15. [κᾰ]

Ξανθοκόμης, ου, ὁ, (ξανθός, κόμη) =ξανθόθριξ, Pind. N. 9, 40, Opp. C. 3, 24: also ξανθόκομος, ον, Theocr. 17, 103.

Ξανθόουλος, ον, (ξανθός, οὖλος) *with curly, yellow hair*, Liban.

Ξανθός, ή, όν, *yellow*, of various shades, *golden yellow, bright yellow* or *pale yellow*; often with a tinge of red, *chestnut, auburn* (cf. πυῤῥός), Lat. *flavus, fulvus, robius*: Plat., Tim. 68 B, defines it λαμπρὸν ἐρυθρῷ λευκῷ τε μεμιγμένον. In Hom. Achilles always has ξανθὴ κόμη, Il. 1, 197; 23, 141; and Ulysses ξανθαὶ τρίχες, Od. 13, 399, 431: he also has it as a distinctive epith. of some person, as ξανθὸς Μενέλαος, ξανθὸς Μελέαγρος,—and here some would take it of the *sun-burnt* complexion of these heroes;—but as it is also applied to women, as to Agamede, in Il. 11, 740, (ξ. Δημήτηρ in Il. 5, 500 may refer to the *golden* corn), to Ariadne, etc. by Hes., to Minerva and the Graces by Pind. (N. 10, 11; 5, fin.), it is better in all cases to take it of their *golden* hair: for this *fair, blonde* hair, being rare in the south, seems to have belonged to the ancient ideal of youthful beauty: e. g. Apollo always has it: and on the Att. stage it marked princely youths. The only other use of the word in Hom. is ξανθὰς ἵππους, *chestnut* mares, Il. 11, 680, cf. 9, 407. The later usage remained the same, being usu. applied to hair: but †Xenophan. has it of loaves, ἄρτοι ξανθοί, 1, 9 Bgk.†, Pind. of flowers (O. 6, 91), of gold (O. 7, 90), of gum (Fr. 87, 2); and Soph. (Fr. 257) of wine: ξανθαῖσιν αὔραις ἀγάλλεται, exults in its *yellow* fragrance, of a fried fish, Antiph. Philotheb. 1, 22; cf. ξανθίζω, ξανθόχρως. (Akin to ξουθός.)—II. Ξάνθος, paroxyt., as prop. n., *Xanthus*,—1. a stream of the Troad, so called by gods, by men Scamander, Il. 20, 74, etc.—2. a horse of Achilles, *Bayard*, the other being Βαλίος, *Pyeball*, Il. 16, 149. v. sq.

†Ξάνθος, ου, ὁ, *Xanthus*, I. as masc. pr. n., 1. a Trojan, Il. 5, 152.—2. son of Triopas, king of Troezene, who settled afterward in Lesbos, Call. Del. 41.—3. a commander of the Mardi, Aesch. Pers. 995.—4. the last king of Thebes, Strab. p. 393.—5. a Samian, Hdt. 2, 135.—6. a lyric poet, who flourished before the time of Croesus, Ath. 513 A.—7. a historian of Sardis, Ath. 515 D.—Others in Diog. L.; etc.—II. of rivers, 1. a river of Lycia, rising in Mt. Taurus, Il. 2, 877; along it lay the Ξάνθιον πεδίον, Hdt. 1, 176.—2. v. foreg. II. 1.—III. a city on the Lycian Xanthus, containing a temple of Sarpedon, now prob. *Aksenide*, Hdt. 1, 176; Strab. p. 666: hence οἱ Ξάνθιοι, *the inhab of Xanthus*, Hdt. l. c.—IV. as name of horses, 1. v. foreg. II. 2.—2. a horse of Hector, Il. 8, 185.

Ξανθότης, ητος, ἡ, (ξανθός) *yellowness*, esp. of hair, Strab. †p. 290.

Ξανθοτρῐχέω, ῶ, *to be* ξανθόθριξ, *have yellow hair*, Strab. †p. 263.

Ξανθοφᾰής, ές, *golden-gleaming.*

Ξανθοφῠής, ές, (ξανθός, φυή) *yellow by nature*, ἕλικες, Anth. P. 12, 10.

Ξανθοχίτων, ωνος, ὁ, ἡ, (ξανθός, χιτών) *with a yellow coat*, ῥοιή, Anth. P. 6, 102.

Ξανθοχολικός, ή, όν, *of* or *belonging to a* ξανθόχολος.

Ξανθόχολος, ον, (ξανθός, χολή) *with yellow bile, jaundiced.*

Ξανθόχροος, ον, (ξανθός, χρόα, χρώς) *with yellow skin*, Mosch. 2, 84, Nonn. :—so, ξανθόχρως, ωτος, ὁ, ἡ, of fried fish, Nausicr. ap. Ath. 325 E.

Ξανθόω, ῶ, as pass., -όομαι, *to be* or *become* ξανθός.

Ξανθύνομαι, = foreg., Schneid. in Ind. Theophr.

Ξανθωπός, όν, (ξανθός, ὤψ) *golden-looking*, χαίτη, Opp. C. 2, 382.

Ξάνιον, ου, τό, (ξαίνω) *a card for combing wool :—a comb*, A. B.—II. = ἐπίξηνον. [ᾰ]

Ξάνσις, ἡ, *wool-carding.*

Ξάντης, ου, ὁ, (ξαίνω) *a wool-carder*, Plat. Polit. 281 A. Hence

Ξαντικός, ή, όν, *of, belonging to* or *fit for wool-carding :* ἡ -κή (sc. τέχνη), *wool-carding*, Plat. Polit. 281 A.

Ξάντρια, ας, ἡ, fem. of ξάντης : αἱ ξ., name of a play of Aeschylus.

Ξάσμα, ατος, τό, (ξαίνω) *carded wool*, Soph. Fr. 915.

†Ξειναγόρης, εω, ὁ, Ion. = Ξεναγόρας, ου, son of Praxilaus, governor of Cilicia under Xerxes, Hdt. 9, 107.

Ξεινᾰπάτης, ου, ὁ, Ion. for ξεναπάτης, Eur. [ᾰ]

Ξείνη, ἡ, Ion. for ξένη.

Ξεινηδόκος, ον, poet. for ξενοδ- : ξείνηθεν, Ion. for ξέν-.

Ξεινηΐη, ης, ἡ, Ion. for ξενία, Hdt. 3, 39, where however some MSS. have the usu. Ion. form ξεινίη, which is prob. right.

Ξεινήϊον, ου, τό, (ξεῖνος) Ion. for ξενεῖον (which is hardly to be found), *a host's gift*, such as was given to a departing guest, Hom. ; in full, δῶρα ξεινήϊα, Od. 24, 273 ; ironically, a good return, i. e. retribution, Od. 22, 290 : also *the provision made for a guest*, Od. 4, 33 ; and so, generally, *friendly gifts*, Il. 6, 218 ; cf. ξένιον (sub ξένιος II).

Ξεινίζω, Ion. for ξενίζω, Hom., and Hdt.

Ξεινίη, ξεινικός, Ion. for ξεν-, Hdt.

Ξείνιον, τό, ξείνιος, α, ον, Ion. for ξέν-, Hom., and Hdt.

Ξεινοβάκχη, ης, ἡ, *mad for love of the stranger*, Lyc.

Ξεινοδοκέω, ῶ, Hdt. ; ξεινοδόκος, Hom., and Hes., Ion. for ξενοδ-.

Ξεινοκτονέω, ῶ, Ion. for ξενοκτονέω, Hdt.

Ξεῖνος, η, ον, Ion. for ξένος, Hom., Hes., and Hdt. Hence

Ξεινοσύνη, ης, ἡ, Od. 21, 35 ; and ξεινόω, Ion. for ξεν-.

†Ξεινόφιλος, ου, ὁ, poet. = Ξεν., masc. pr. n., Anth.

†Ξεινοφόων, ὁ, poet. = Ξενοφῶν, Christod. Ecphr. 388.

Ξειρίς, ίδος, ἡ, v. sub ξυρίς.

Ξενᾱγέτης, ου, ὁ, *one who takes charge of guests*, ξ. Δελφοί, *the hospitable* Delphians, Pind. N. 7, 63 : from

Ξενᾱγέω, ῶ, *to be a* ξεναγός : also *to show strangers the sights, 'lionize'* them : hence, ξεναγούμενος, *one seeing the sights*, Plat. Phaedr. 230 C ; ξενάγησόν με νέηλυν ὄντα, Luc. D. Mort. 18, 1, cf. Contempl. 1.—II. *to levy* or *lead mercenary troops*, ξ. τοῦ ξενικοῦ, Xen. Hell. 4, 3, 15 and 17. Hence

Ξενάγησις, εως, ἡ, = sq.—II. ξ. υἱῶν, *the conscription, enlistment* of one's sons, App. Civ. 5, 74. [ᾱ]

Ξενᾱγία, ας, ἡ, *the office of a* ξεναγός, *command of a body of mercenaries*, App.

†Ξεναγόρας, ου, ὁ, *Xenagoras*, masc. pr. n., Ael. V. H. 12, 26.

Ξενᾱγός, όν, (ξένος, ἡγέομαι) *guiding strangers*, Plut. 2, 567 A.—II. as subst., ὁ ξ., *the leader of a body of mercenaries*, Thuc. 2, 75, Xen. Hell. 4, 2, 19, etc. (The form is strictly Dor., but like many others, esp. military terms, it has been adopted in Att., Pors. Or. 26, Lob. Phryn. 430.)

Ξενᾰγωγέω, ῶ, = ξεναγέω : from

Ξενᾰγωγός, όν, later form for ξεναγός II, Lob. Phryn. 430, Schäf. Plut. Ages. 36.

†Ξεναίνετος, ου, ὁ, *Xenaenĕtus*, an Athenian archon, Ol. 94, 4, Lys. 148, 22 : in Diod. S. 'Εξαίνετος.

Ξενᾰπάτης, ου, ὁ, poet. ξειν-, (ξένος, ἀπατάω) *one who deceives strangers*, Pind. O. 10 (11), 43, Eur. Med. 1392.—II. *a treacherous breeze* within a harbour, while another is blowing at sea, A. B. [ᾰ] Hence

Ξενᾰπᾰτία, ας, ἡ, *the cheating of strangers*, Ep. Plat. 350 C.

†Ξενάρης, ους, ὁ, *Xenares*, a Lacedaemonian, Thuc. 5, 51.

†Ξενάρκειος, ον, *of Xenarces*, ὁ Ξ. υἱός, *son of Xenarces*, Pind. P. 8, 26 : from

†Ξενάρκης, ους, ὁ, *Xenarces*, father of Aristomenes of Aegina, Pind. P. 8, 102 (72).

Ξεναρκής, ές, (ξένος, ἀρκέω) *aiding strangers*, Pind. N. 4, 20.

†Ξέναρχος, ου, ὁ, *Xenarchus*, a poet of the middle comedy, Meineke 3, 614 sqq.—2. a mimographer, son of Sophron, Arist. Poet. 1.—3. a peripatetic philosopher of Seleucia, teacher of Strabo, Strab. p. 670.—Others in Ath. ; etc.

†Ξενέα, ας, ἡ, *Xenea*, name of a shepherdess, Theocr. 7, 73.

†Ξένετος, ου, ὁ, *Xenetus*, a Syracusan, father-in-law of the tyrant Dionysius, Diod. S. 14, 44.

Ξενεύω, = ξενιτεύω, very dub.

Ξένη, ης, ἡ, fem. of ξένος :—1. (sub. γυνή), *a female guest : a foreign woman*, Aesch. Ag. 950, etc.—2. (sub. χώρα, γῆ,) *a foreign country*, Soph. Phil. 135.—3. (sub. τράπεζα), *a hospitable entertainment, hospitality*, like ξενία. Hence

Ξένηθεν, Ion. ξειν-, adv., *from abroad*, Opp. H. 4, 153.

Ξενηλᾰσία, ας, ἡ, at Sparta *a measure for ridding the country of foreigners*, a sort of *alien act*, Thuc. 1, 144 (ubi v. Arnold) ; 2, 39, Plat. Prot. 342 C ; cf. Müller Dor. 3, 1, § 2 : from

Ξενηλᾰτέω, ῶ, (ξένος, ἐλαύνω) *to banish foreigners*, Ar. Av. 1013.

Ξενία, ας, ἡ, (ξένος) *the state and rights of a guest, hospitality*, Od. 24, 286, 314 (in form ξενίη, whereas Hdt. has Ion. form ξεινίη, and ξεινηΐη in 3, 39, si vera l.) : hence ἐπὶ ξενίαν καλεῖν, ἐλθεῖν, to invite, come as a guest, Pind. N. 10, 92, Dem. 81, 20 ; cf. ξένιος II : *hospitable reception, entertainment*, Hdt. 7, 116, etc.—2. *a friendly relation between* two princes or states, ξενίαν τινὶ συντιθέναι, Lat. *hospitium facere cum aliquo*, Hdt. 1, 27 ; 3, 39 ; so, ξ. τινός, Dem. 242, 20 ; cf. πρόξενος.—3. *the state* or *rights of a foreigner*, as opp. to those of a citizen ; hence, ξενίας φεύγειν (sc. γραφήν) to be indicted *as an alien* for usurping civic rights, Ar. Vesp. 718, so, ξενίας ἁλίσκεσθαι, Dem. 741, 19 ; ξενίας γράψασθαί τινα, Id. 1020, 23 : cf. Att. Process 347 sq.—II. as fem. of ξένιος, *a foreign land*, ἐπὶ ξενίας πτωχεύειν, Antipho 117, 22.

†Ξενιάδης, ου ὁ, *Xeniades*, a Corinthian, who purchased Diogenes from Sinope, and set him at liberty, Diog. L.

†Ξενίας, ου, ὁ, *Xenias*, a commander of the Greeks in the service of Cyrus the younger, an Arcadian, Xen. An. 1, 1.—2. a wealthy Elean, Id. Hell. 3, 2, 27.

Ξενίζω, Ion. ξεινίζω, f. -ίσω : (ξένος) :—*to receive* or *entertain strangers, to receive as a guest*, Lat. *hospitio excipere*, Hom. (who like Hdt. always has the Ion. form, usu. with doubled σ, ξείνισσε, ξεινίσσας, etc.), Trag., etc. ; ξείνους ξ., Od. 3, 355 ; ξ. τινὰ ἐν δόμοις, Eur. Alc. 1013, etc. ; ξ. τινὰ σίτοισι, Soph. Fr. 579 : so, ξ. τινὰ πολλοῖς ἀγαθοῖς, *to present with* hospitable gifts, Xen. Cyr. 5, 3, 2 :—pass., *to be entertained as a guest*, Lat. *hospitari*, Ar. Ach. 73, Plat. Tim. 17 B.—II. *to surprise, astonish by some strange sight*, etc. ; in pass., *to be astonished*, Polyb. 1, 23, 5 ; 3, 68, 9, etc.—2. *to make strange, alter ;* esp. of plants and animals, *to stunt their growth and distort* them.—III. intr. *to be strange*, Polyb. 3, 114, 4 : ξ. τῷ σχήματι, Luc. Gymn. 6 :—*to speak with a foreign accent*, Dem. 1304, 6 ; λέξις ξενίζουσα, Luc. Hist. Scrib. 45 : cf. sq. fin.

Ξενικός, ή, όν, also ός, όν, Eur. Ion 722 ; Ion. ξειν- (ξένος) : *of* or *belonging to a stranger, of foreign kind*, opp. to ἀστικός, Aesch. Supp. 618 ; ξ. ἱκτῆρες, Eur. Cycl. 370.—2. of soldiers, *hired for service under foreigners, mercenary*, Xen. An. 1, 2, 1, etc. ; so, νῆες ξ., Thuc. 7, 42 : but ξ. στρατός in Hdt. 1, 77 is prob. only *the foreign* auxiliaries, not *mercenaries :* τὸ ξενικόν, = οἱ ξένοι, *a body* or *army of mercenaries*, Ar. Plut. 173, Thuc. 8, 25, Xen., etc.—II. *strange, foreign, outlandish*, Hdt. 1, 172 ; 4, 76 (who always uses the Ion. form) ; ξ. ὀνόματα, *foreign* names, Plat. Crat. 401 B : of style, *foreign*, i. e. abounding in unusual words, Arist. Rhet. 3, 3, 3, Poët. 22, 3. Adv. -κῶς, Plat. Crat. 407 B.

Ξένιον, ου, τό, v. ξένιος II.

Ξένιος, α, ον, Att. also ος, ον, Ion ξείνιος (ξένος) :—*belonging to a friend and guest*, or *to friendship and hospitality, hospitable*, Ζεὺς ξ., as *protector of the rights of hospitality*, Il. 13, 625, Od. 9, 271, Pind., and Trag. ; τράπεζα ξ., *the guest's* table, Od. 14, 158 ; ξ. κοίτη, Pind. P. 3, 56 ; ξ. τινί, *bound to* one *by ties of hospitality*, Hdt. 5, 63.—ξένια δῶρα (Il. 11, 779), or ξένια alone, *friendly gifts*, given to the guest by his host, Lat. *lautium*, Hom., who intends thereby chiefly food and lodging : he, like Hdt., mostly uses plur., cf. ξεινήϊον : (Hom. usu. has the Ion. form, but in Od. he also freq. uses the common one, 14, 158, 389 ; 15, 514, etc., Hdt. the Ion. only) : ἐπὶ ξένια καλεῖν, to invite any one to eat with you, Hdt. 2, 107 ; 5, 18, etc., cf. Jac. Ach. Tat. p. 760 ; ἐπὶ ξείνια παραλαβεῖν τινα, Hdt. 4, 154, cf. ξένια.—II. *foreign*, Pind. P. 3, 56.

†Ξένιππος, ου, ὁ, *Xenippus*, an Athenian, Dem. 1021, 16.

†Ξενίς, ίδος, ἡ, *Xenis*, a slave of Neaera, Dem. 1386, 8.

Ξένῐσις, ἡ, (ξενίζω) *the entertainment of a guest* or *stranger*, ξ. ποιεῖσθαι, Thuc. 6, 46.

Ξένισμα, ατος, τό, (ξενίζω II. 1) *amazement.*

Ξενισμός, οῦ, ὁ,=ξένισις, Plat. Lys. 205 C.—II. *the injurious effect of any new* or *strange thing*, e. g. ὑδάτων, Diosc.; v. ξενίζω II.—2. *the strangeness* or *novelty* of a thing, Polyb. 15, 17, 1, Diog. L. 2, 94.

Ξενῑτεία, ας, ἡ, *a living abroad*, LXX, Luc. Patr. Enc. 8: *the life of a soldier on foreign service:* from

Ξενῑτεύω, (ξένος) *to live abroad*, Timae. ap. Polyb. 12, 28, 6, Luc. Patr. Enc. 8:—also as dep., ξενῑτεύομαι, esp. *to be a mercenary in foreign service*, Isocr. 107 A, 410 C.

Ξενοδᾰϊκτής, οῦ, ὁ, (ξένος, δαΐζω) *one who murders guests* or *strangers*, Eur. H. F. 391.

Ξενοδαίτης, ου, ὁ, (ξένος, δαίω, δαίς) *one that devours guests* or *strangers*, epith. of the Cyclops, Eur. Cycl. 658.

†**Ξενόδημος**, ου, ὁ, Dor. Ξενόδᾱμ., *Xenodemus*, masc. pr. n., Apollod.; etc.

†**Ξενοδίκη**, ης, ἡ, *Xenodice*, daughter of Minos and Pasiphaë, Apollod. 3, 1, 2.—2. daughter of Syleus, Id. 2, 6, 3.

Ξενοδοκεῖον, and -χεῖον, ου, τό, *a place for strangers to lodge in, an inn, lodging-house:* from

Ξενοδοκέω, ῶ, Ion. ξεινοδ-, Hdt. 6, 127, and ξενοδοχέω, Eur. Alc. 552, *to entertain, lodge guests* or *strangers.*—II. *to testify*, Pind. Fr. 278?

Ξενοδόκος and -δόχος, ον, Ion. ξεινοδόκος (ξένος, δέχομαι):—*receiving, entertaining strangers:* in Hom. (who like Hes. Op. 185, always has Ion. form), ξεινοδόκος is *the host*, as opp. to ξεῖνος, *the guest*, v. esp. Od. 8, 543; 15, 55.—II. *a witness*, Simon. 215, cf. Schneidew. Simon. p. 84.

†**Ξενόδοκος**, ου, ὁ, *Xenodocus*, masc. pr. n., Aeschin. 49, 19; etc.

Ξενοδόχημα, ατος, τό,=ξενοδοκεῖον.

Ξενοδοχία, ας, ἡ, *the entertainment of a stranger*, Xen. Oec. 9, 10: from

Ξενοδόχος, ον,=ξενοδόκος.

†**Ξενόδοχος**, ου, ὁ, *Xenodochus*, masc. pr. n., Plut. Alex. 57.

Ξενοδώτης, ου, ὁ, (ξένος, δίδωμι) *the host*, epith. of Bacchus, Anth. P. 9, 524, 15.

Ξενόεις, εσσα, εν, (ξένος) *full of strangers*, Eur. I. T. 1282.

Ξενοθῠτέω, ῶ, (ξένος, θύω) *to sacrifice strangers*, Strab. †p. 298.

†**Ξενοίτας**, ὁ, *Xenoetas*, masc. pr. n., Polyb. 5, 48, 6.

†**Ξενοκλέης**, contd. Ξενοκλῆς, q. v., Ar.

†**Ξενόκλεια**, ας, ἡ, *Xenoclēa*, a female of Delphi, Paus. 10, 13, 8.

†**Ξενοκλείδης**, ου, ὁ, *Xenoclīdes*, admiral of the Corinthians, Thuc. 1, 46.—2. an Athenian poet, Dem. 447, 11.

†**Ξενοκλῆς**, έους, ὁ, uncontd. -κλέης, *Xenocles*, a commander of the Spartans, Xen. Hell. 3, 4, 20.—2. an Athenian, father of Carcinus, a tragic poet, Ael. V. H. 2, 8.—3. son of Carcinus, a wretched tragic poet, Ar. Ran. 86; Th. 169.—Others in Strab.; etc.

Ξενοκοπέω, ῶ, (ξένος, κόπτω) *to kill strangers*, Metagen. ap. Suid.

Ξενοκρᾱτέομαι, (ξένος, κρατέω) as pass., *to be ruled by strangers*, esp. *by mercenary troops.*

†**Ξενοκράτης**, ους, ὁ, *Xenocrates*, a philosopher of Chalcedon, successor of Speusippus in the academy, Ael. V. H. 2, 19; Ath. 186 B.—2. brother of Theron tyrant of Agrigentum, a victor in the Pythian games, Pind. P. 6, 6.—Others in Paus.; etc.

†**Ξενοκρίτη**, ης, ἡ, *Xenocrite*, fem. pr. n., Plut.

†**Ξενόκριτος**, ου, ὁ, *Xenocritus*, a statuary of Thebes, Paus. 9, 11, 14.—2. a lyric poet, Plut.

Ξενοκτονέω, ῶ, *to slay guests* or *strangers*, Ion. ξεινοκτ-, Hdt. 2, 115, Eur. Hec. 1247: and

Ξενοκτονία, ας, ἡ, v. l. for ξενοφονία: from

Ξενοκτόνος, ον, (ξένος, κτείνω) *slaying guests* or *strangers*, Eur. I. T. 53, 776, Aeschin. 85, 42.

Ξενοκυστᾰπάτη, ης, ἡ, (ξένος, κύστη, ἀπατάω) *an intrigue with foreign women*, Anth. P. 11, 7.

Ξενολογέω, ῶ, *to enlist strangers*, esp. for soldiers, hence *to levy mercenaries*, Isocr. 101 D, Dem. 1019, 12: and

Ξενολογία, ας, ἡ, *a levying of mercenaries*, Arist. Oec. 2, 41, 1: and

Ξενολόγιον, ου, τό, *an army of mercenaries*, Polyb. 29, 8, 6, etc.: from

Ξενολόγος, ον, (ξένος, λέγω) *levying mercenaries*, Polyb. 1, 32, 1.

Ξενομᾰνέω, ῶ, *to have a rage for foreign fashions*, Plut. 2, 527 E: from

Ξενομᾰνής, ές, (ξένος, μαίνομαι) *mad after foreign fashions*, etc.: hence

Ξενομᾰνία, ας, ἡ, *a rage for foreign fashions*, etc.

Ξενοπᾰθέω, ῶ, (ξένος, πάθος) *to have a strange feeling, feel* a thing *to be strange* or *unusual*, Wyttenb. Plut. 2, 132 C.

†**Ξενοπείθεια**, ας, ἡ, *Xenopīthēa*, mother of Lysandrides, Theopomp. ap. Ath. 609 B.

†**Ξενοπείθης**, ους, ὁ, *Xenopīthes*, an Athenian, son of Nausicrates, against whom is directed orat. Dem. 984 sqq.; in this another, uncle of foreg., is mentioned, 986, 24.

Ξενοπρεπής, ές, (ξένος, πρέπω) *beseeming a stranger:—strange, out of the way*, Hipp.

ΞΕ΄ΝΟΣ, ου, ὁ, Ion. ξεῖνος, *a guest*, Hom. (who like Hes. and Hdt. always uses Ion. form); but *the guest* appears under a two-fold relation:—1. *the friend*, with whom one has a treaty of hospitality for self and heirs, confirmed by mutual presents and an appeal to Ζεὺς ξένιος. In this sense both parties are ξένοι, v. esp. Od. 1, 313; and, from this relation being hereditary, must be explained the Hom. expressions ξεῖνος πατρώϊος and παλαιός. Yet,—II. in Hom. the word usu. appears in a pass. sense, to denote the person who receives hospitality, i. e. *the guest*, as opp. to *the host*, v. esp. Od. 8, 543; 15, 55; but also in act. sense, *the host*, elsewhere ξεινοδόκος, Il. 15, 532, Od. 8, 166, 208; 14, 53, and freq. in Att. Further, Hom. uses ξεῖνός τινος as well as τινι, while Hdt. seems to join it only with dat.; but both recur in Att., cf. Thuc. 2, 13, Xen. An. 2, 1, 5,—though the latter remained most common.—2. because in the olden time it was a sacred duty to receive, lodge and protect the helpless stranger, Hom. uses ξεῖνος for *any stranger* (who did not give himself out for a robber or enemy), and so for *a wanderer* or *refugee, who was to be treated just like a guest:* hence ξεῖνος is joined sometimes with ἱκέτης, Od. 8, 546, sometimes with πτωχός, Od. 6, 208. Hence too,—3. from Hom. downwds., any one whose name is not known or told is called ξένος; and the address ὦ ξένε, *O stranger*, became as common as our *Friend!* or *Sir!* or the Greek ὦ φίλε, Br. Soph. O. T. 813.—Among the Romans on the other hand the orig. name for *a stranger* (*hostis*) came to mean *enemy*, cf. Cic Off. 1, 12, 1.—4. because the ξένος only became such by leaving his own home, the name was early given to one who left the house he was born in, and attached himself to another usu. for pay, *a hireling*, Od. 14, 102: but in Att., ξένος meant regularly *a soldier who entered foreign service for pay, a mercenary*, Thuc. 1, 121, Xen. An. 1, 1, 10, etc.; esp. of the Greeks in Persian pay,—a euphemism for the more invidious μισθωτός or μισθοφόρος: much more rarely without any reproach, *an ally*, as perh. in Xen. Lac. 12, 3.—5. simply for βάρβαρος, *a foreigner, not Greek*, prob. only at Lacedaemon, Hdt. 9, 11, 55.—The fem. ἡ ξένη and ἡ ξένος is post-Hom., cf. sub v. ξένη.—Regularly πολίτης is opp. to ξένος, also ἀστός, Jac. A. P. p. 558.

B. as adj. ξένος, η, ον, Att. ος, ον, Ion. ξεῖνος, η, ον:—*foreign*, never in Hom. (for in the phrases ξεῖνε πάτερ and ἄνθρωποι ξεῖνοι, Il. 24, 202, etc., it is in apposition, acc. to his common custom), but freq. in Att., *strange in* a thing, *unacquainted with, ignorant of* it, c. gen., Soph. O. T. 219.—2. *strange, unusual, new, unheard-of*, τιμωρίαι, Tim. Locr. 104 D.—II. adv. ξένως, *strangely, unusually:* also c. gen., ξένως ἔχω τῆς ἐνθάδε λέξεως, I am *a stranger to* the language, Plat. Apol. 17 D. (Pott Et. Forsch. 2, 166, 247, refers the word to the prep. ἐκ, Lat. *ex;* cf. our *strange* from *extraneus.*)

Ξενόσσοος, ον, Ion. ξειν-, (ξένος, σώζω) *saving strangers*, Nonn.

Ξενόστᾰσις, ἡ, (ξένος, στάσις) like ξενοδοκεῖον, *a lodging for guests* or *strangers*, Soph. O. C. 90, Fr. 298.

Ξενοσύνη, ης, ἡ, Ion. ξειν-, (ξένος) *hospitality, the ties* or *rights of hospitality*, Od. 21, 35.

Ξενότῑμος, ον, (ξένος, τιμάω) *honouring strangers*, Aesch. Eum. 546.

†**Ξενότῑμος**, ου, ὁ, *Xenotimus*, father of the commander Carcinus, Thuc. 2, 23.—Others in Isocr.; etc.

Ξενοτροφέω, ῶ, *to entertain strangers: to maintain mercenary troops*, Thuc. 7, 48, Dem. 157, 11: and

Ξενοτροφία, ας, ἡ, *the maintenance of mercenaries*, Hyperid.: from

Ξενοτρόφος, ον, (ξένος, τρέφω) *entertaining strangers: maintaining mercenaries.*

†**Ξενοφάνης**, ους, ὁ, *Xenophanes*, an Athenian, father of Lamachus, Thuc. 6, 8.—2. son of Cleomachus, envoy of Philip of Macedon to Hannibal, Polyb. 7, 9, 1.—3. a philosopher, founder of the Eleatic sect, Plut.—Others in Luc.; etc.

†**Ξενοφαντίδας**, ου, ὁ, *Xenophantidas*, a Spartan, Thuc. 8, 55.

†**Ξενόφαντος**, ου, ὁ, *Xenophantus*, an Athenian, a dithyrambic poet, Ar. Nub. 349.

†**Ξενόφιλος**, ου, ὁ, *Xenophilus*, a musician and Pythagorean philosopher of Thrace, Luc. Macrob. 18.—Others in Paus.; etc.

Ξενοφονέω, ῶ, *to murder strangers*, Eur. I. T. 1021: and

Ξενοφονία, ας, ἡ, *murder of strangers*, Isocr. 228 C, Bekk.: from

Ξενοφόνος, ον, (ξένος, φονεύω) *murdering guests* or *strangers*, Ep. Plat. 336 D.

†**Ξενόφρων**, ονος, ὁ, *Xenophron*, an

Athenian, son of Phaedimus, Dem. 402, 15.

Ξενοφυής, ές, *strange of shape* or *nature.*

†Ξενοφῶν, ῶντος, ὁ, *Xenophon*, son of Thessalus, of Corinth, a victor in the Olympic games, Pind. O. 13, 38, sqq.—2. an Athenian general, son of Euripides, Thuc. 2, 70.—3. son of Gryllus, a distinguished statesman, philosopher, and historian.—Others in Paus.; etc.

Ξενοφωνέω, ῶ, *to speak in a strange tongue:* generally, *to sound strangely:* and

Ξενοφωνία, ας, ἡ, *strange language* or *discourse:* from

Ξενόφωνος, ον, (ξένος, φωνή) *speaking in a strange tongue* or *having a strange sound.*

Ξενόω, ῶ, (ξένος) *to make one's friend and guest: to entertain*, Aesch. Supp. 927, in mid.—II. usu. in pass. with fut. mid. ξενώσομαι (Soph. Phil. 303); aor. ἐξενώθην:—1. *to enter into a treaty of hospitality with* one, τινί, Hdt. 6, 21, Xen. Ages. 8, 5, Lys. 107, 26.—2. *to take up* his *abode with* one *as a guest, to be entertained*, Pind. P. 4, fin., Aesch. Cho. 702, Eur., etc.; παρά τινι, Xen. An. 7, 8, 8.—3. *to be in foreign parts, to be abroad*, Soph. Phil. 303, Tr. 65; *to go into banishment*, Monk Hipp. 1088.—III. later, in Act., *to deprive* one *of* a thing, τινά τινος, Heliod.

Ξενύδριον, ου, τό, = ξενύλλιον, Menand. p. 160.

†Ξένυλλα, ης, ἡ, *Xenylla*, fem. pr. n., Ar. Thesm. 633.

Ξενύλλιον, ου, τό, dim. from ξένος, Plut. 2, 229 E, 240 D.

Ξενών, ῶνος, ὁ, (ξένος) *a room for strangers, guest-chamber*, like ξενοδοκεῖον, Eur. Alc. 543, 547.

†Ξένων, ωνος, ὁ, *Xenon*, a general of the Thebans, Thuc. 7, 19.—2. a tyrant of Hermione, Polyb. 2, 44.—Others in Dem. 272, 5; etc.

Ξένωσις, εως, ἡ, (ξενόω III.) *estrangement: a strange proceeding, innovation*, Eur. H. F. 965.

Ξερίς, ίδος, ἡ,=ξυρίς.

†Ξερξηνή, ῆς, ἡ, *Xerxene*, a district bordering on Less Armenia, so called from Xerxes, Strab. p. 528.

†Ξέρξης, ου Ion. εω, ὁ, *Xerxes*, son of Darius, king of Persia, Hdt.; etc.—2. son of Artaxerxes I., king of Persia. (Acc. to Hdt. 6, 98,=ἀρήϊος.)

ΞΕΡΟ΄Σ, ά, όν, Ion. for ξηρός, *dry:* in Hom., only in Od. 5, 402, ἐπί ξερὸν ἠπείροιο, against *the dry* of the mainland, i. e. against the dry mainland,—being put for ἐπὶ ξερὰν ἤπειρον, like ἐπὶ δεξιὰ χειρός, for ἐπὶ δεξιὰν χεῖρα: so, ποτὶ ξερὸν ἦλθεν, Anth. P. 6, 304. (Akin to σχερός, σκηρός, σκιῤῥός, χέρσος, Spitzn. Vers. Her. p. 47.)

Ξέσις, ἡ, (ξέω) *a scraping, polishing, carving*, Theophr.

Ξέσμα, ατος, τό, (ξέω) *that which is scraped, filed, smoothed:* hence=ξόανον, Anth. P. 9, 328.

Ξεσμάω, ῶ, like ξέω, *to rub off, wipe out*, Hdt. 3, 148.

Ξεσμή, ῆς, ἡ, and ξεσμός, οῦ, ὁ, (ξέω) =ξέσις.

Ξέσσε, Ep. 3 aor. from ξέω for ἔξεσε, Od.

Ξέστης, ου, ὁ, a liquid and dry measure, Lat. *sextarius*, very nearly= our *pint*, N. T., Galen.

Ξεστίον, ου, τό, dim. from foreg.

Ξεστός, ή, όν, (ξέω) *smoothed* or *polished by scraping, planing*, etc., in Hom.,—1. of wood, ξ. δίφρος, οὐδός, τράπεζα, ἐλάτη, ἐφόλκαιον.—2. of stone, ξ. λίθοι, ξεστοῖς λάεσσι: here too must be placed ξ. αἴθουσαι, halls *of polished stone*, Il. 6, 243, cf. Hdt. 2, 124.—3. of horn, Od. 19, 566.—So also in Pind., Eur., etc.—II. later also *smooth, bald.*

Ξεστουργία, ας, ἡ, (ξεστός, *ἔργω) *the process of polishing*, etc., λίθων, Diod.

Ξέστριξ, ἡ,=ξέστης.

Ξέστρον, ου, τό, (ξέω) *a tool for polishing, a chisel*, etc.

ΞΕ΄Ω, f. ξέσω, Ep. also metri grat. ξέσσω, *to scrape*, esp. *to smooth* or *polish by scraping, planing*, etc.; generally, *to work* in wood, stone, or horn (hence ξόανον, ξοΐς, ξόος), in Hom., only in Od., and always of shaping house or ship-timber, 5, 245; 17, 341; 21, 44: but, in 23, 199, of a large bedstead. (The same root appears in ξαίνω, ξύω, Lat. *scalpo, sculpo.*)

Ξηνός, οῦ, ὁ,=κορμός, for which ἐπίξηνον is more usu.

Ξηραίνω, f. -ᾰνῶ: aor. ἐξήρᾱνα, pass. ἐξηράνθην: pf. pass. ἐξήρασμαι, Hdt. 1, 186; 7, 109, and ἐξήραμμαι, Schol. Ar. Plut. 1082, prob. never ἐξήρᾱμαι, Lob. Phryn. 502: (ξηρός). *To parch up, dry up*, ξηρανεῖ σ' ὁ Βάκχιος, Eur. Cycl. 575:—pass. *to become* or *be dry, parched*, Il. 21, 345, Plat. Tim. 88 D, etc.—2. *to empty, drain dry*, Lat. *siccare*, διώρυχα, Thuc. 1, 109: so of a cup.

Ξηρᾰλειπτέω, ῶ,=-λοιφέω, v. Lob. Phryn. 571.

Ξηράλειψις, ἡ,=ξηραλοιφία. [ᾰ]

Ξηρᾰλοιφέω, ῶ, (ξηρός, ἀλείφω) strictly *to rub with dry unguents*, a technical term among wrestlers for using *oil unmixed with water:* they did this usu. before exercising, in order to make the limbs supple, Soph. Fr. 437, Aeschin. 19, 25: hence, τὸ ξηρ. includes all the Greek gymnastic exercises, Plut. 2, 152 D, ubi v. Wyttenb.;—opp. to anointing for refreshment after exercising or bathing, χυτλοῦσθαι. Hence

Ξηρᾰλοιφία, ας, ἡ, *a rubbing with dry*, i. e. *unmixed oil*, practised by wrestlers, Lat. *lutea unctio.*

Ξηραμπέλῐνος, η, ον, (ξηρός, ἄμπελος) *of the colour of withered vine-leaves*, a sort of *scarlet*, prob. occurs first among the Romans, hence *vestes xerampelinae*, Juven. 6, 519, where the Schol. defines the colour to be *medius inter coccum et muricem.*

Ξήρανσις, εως, ἡ, (ξηραίνω) *a drying up, parching*, Plut. Hence

Ξηραντικός, ή, όν, *of a drying nature* or *quality*, Diosc. 1, 12, Plut. 2, 911 D, etc.

Ξηρᾰσία, ας, ἡ, (ξηραίνω) *a drying: dryness*, Antiph. Incert. 10: also *a disease of the hair.*

Ξήρασις, ἡ, dub. for ξήρανσις, Lob. Phryn. 117, 502.

Ξηρασμός, οῦ, ὁ,=ξήρανσις.

Ξηράφιον, ου, τό,=ξήριον. [ᾰ] (A dimin. form.)

Ξηρή, ῆς, ἡ, v. ξηρός IV.

Ξηρίγγιος or ξήριγγος, ου, ὁ,=ξηροπόταμος.

Ξήριον, ου, τό, (ξηρός) *a desiccative powder* for putting on wounds.

Ξηρίς, ίδος, ἡ, v. ξυρίς.

Ξηροβάτης, ου, ὁ, (ξηρός, βαίνω) *one who walks on dry ground.* Hence

Ξηροβᾰτικός, ή, όν, *walking on dry ground*, of land-animals, opp. to ἔνυδρος, Plat. Polit. 264 D, Arist. H. A. 6, 2, 2,—with v. l.

Ξηροβῐωτικός, *living on dry ground.*

Ξηροκᾰκοζηλία, ας, ἡ, κακοζηλία *combined with a dry style*, Dem. Phal.

Ξηρόκαρπος, ον, (ξηρός, καρπος) *bearing dry fruit*, Theophr.

Ξηροκέφᾰλος, ον, *dry-headed.*

Ξηρόκολλα, ἡ, *dry glue*, i. e. *solder.*

Ξηροκολλούριον, ου, τό, *dry*, i. e. *thick eye-salve.*

Ξηρόκοπτος, ον, (ξηρός, κόπτω) *cut* or *hewn off dry.*

Ξηρολουτρέω, ῶ, *to take a dry bath*, i. e. *roll in hot sand.*

Ξηρόμῠρον, ου, τό, *dry perfume*, i. e. *in cake* or *powder.*

Ξηρονομικός, ή, όν, (ξηρός III, νέμω) *feeding on dry land*, Ath. 99 B.

Ξηροποιέω, ῶ, *to dry, parch, dry up:* from

Ξηροποιός, όν, (ξηρός, ποιέω) *drying up, parching.*

Ξηροπότᾰμος, ου, ὁ, *a stream which fails in summer, a winter torrent*, also χείμαῤῥος.

Ξηροπῡρία, ας, ἡ, *a dry bath, vapour bath*, Lat. *sudatorium.*

Ξηροπῡρίτης, ου, ὁ, (ξηρός, πυρός) ἄρτος,=αὐτόπυρος, Ath. 114 C.

ΞΗΡΟ΄Σ, ά, όν, *dry, parched*, of a dried-up river, Hdt. 5, 45, of the air, Id. 2, 26; so, ξ. ἄνεμος, Ar. Nub. 404; ξηροῖς ὄμμασι, Aesch. Theb. 696; ξ. γάλα, i. e. cheese, Meineke Com. Fr. 3, p. 640: but also of bodily condition, *withered, lean, haggard*, opp. to ὑγρός, Eur. El. 239, cf. Or. 389; ξηρὸς ὑπαὶ δείους, Theocr. 24, 60; cf. Anth. P. 11, 322:—of the voice, *rough, hoarse.*—II. like Lat. *siccus, fasting*, without eating or drinking: in genl. *sober*, τρόποι, Ar. Vesp. 1452.—III. as subst., ἡ ξηρά (sc. γῆ), *dry land*, like τραφερά, opp. to ὑγρά, Xen. Oec. 19, 7: so, τὸ ξηρόν, Hdt. 2, 68;—ναῦς ἐπὶ τοῦ ξηροῦ ποιεῖν, to leave the ships aground, Thuc. 1, 109; so, ἐπὶ ξηροῖς καθίζειν τινά, to leave one on *dry bare ground*, i. e. leave one destitute, Theocr. 1, 51; like ξ. ἐπ' οὐδεϊ in H. Hom. Merc. 284; *in sicca destitui*, Ovid. Fast. 3, 52; cf. ἀκράτιστος. (Akin to ξερός, σχερός, σκηρός, σκιῤῥός, χέῤῥος, χέρσος.)

Ξηρόσαρκος, ον, (ξηρός, σάρξ) *dry of flesh*, Diocl. ap. Ath. 320 D.

Ξηροσμύρνη, ης, ἡ, *dry myrrh*, Diosc.

Ξηροτήγᾰνον, ου, τό, Syrac. for τήγανον, *a pan*, ap. Ath. 229 A.

Ξηρότης, ητος, ἡ, (ξηρός) *dryness, soundness* of timber, νεῶν, Thuc. 7, 12: *dryness*, Plat. Rep. 335 B: *drought, thirst.*

Ξηρότρῐβέω, ῶ, (ξηρός, τρίβω) *to rub dry.* Hence

Ξηροτρῐβία, ας, ἡ, *dry rubbing*, Arist. Probl. 37, 5.

Ξηροτροφικός, ή, όν, (ξηρός III, τρέφω) *living on dry land*, Plat. Polit. 264 D, E.

Ξηροφᾰγέω, ῶ, (ξηρός, φαγεῖν) *to eat dry food*, Anth. P. 11, 205. Hence

Ξηροφᾰγία, ας, ἡ, *the eating of dry food*, Ath.: *fasting, abstinence*, Eccl.

Ξηροφθαλμία, ας, ἡ, *dryness of the eyes*, esp. *inflammation* of them with redness and smarting, Cels.: from

Ξηρόφθαλμος, ον, (ξηρός, ὀφθαλμός) *with dry* or *inflamed eyes.*

Ξηρόφλοιος, ον, *with dry bark*, Geop.

Ξηρόφωνος, ον, *with a dry, hoarse voice.*

Ξηρώδης, ες, *dryish, looking dry.*

Ξήρωσις, ἡ, (as if from ξηρόω)=ξήρανσις, Hipp.

†Ξιμηνή, ῆς, ἡ, *Ximene*, a distric along the Euxine, Strab. p. 561.

Ξιπομάκαιρα, barbarism in Ar Thesm. 1127, for ξιφομάχαιρα.

Ξιρίς, ίδος, ἡ,=ξυρίς.

Ξίφαι, *al, the iron of the carpenter's plane.* (From ξίφος, like ἄγκη, ἄγη, ἄνθη, νάπη from ἄγκος, ἄγος, ἄνθος, νάπος.) [ῐ]

Ξῐφειδιον, τό, v. l. for ξιφίδιον.

Ξῐφηρης, ες, (ξίφος, *ἄρω ?) *armed with a sword, sword in hand,* oft. in Eur., as Or. 1272, 1346.

Ξῐφηφορέω, ῶ, *to wear a sword,* Hdn.: and

Ξῐφηφορία, ας, ἡ, *the wearing of a sword*: from

Ξῐφηφόρος, ον, (ξίφος, φέρω) *bearing a sword, sword in hand,* oft. in Eur.: ξ. ἀγῶνες, Aesch. Cho. 584, Eur. H. F. 812.

Ξῐφίας, ου, ὁ, (ξίφος) *any thing shaped like a sword;* as,—1. *the sword-fish,* Archestr. ap. Ath. 314 E, Polyb. 34, 2, 15.—2. a sort of *comet,* Plin. 2, 25.

Ξῐφίδιον, ου, τό, dim. from ξίφος, Ar. Lys. 53, Thuc. 3, 22. [ῐ]

Ξῐφίζω, f. -ίσω, (ξίφος) *to dance the sword-dance,* or *dance* with the hands extended, *as if holding a sword,* Cratin. Trophon. 4, v. ad Hesych. 2, p. 704.

Ξῐφίον, ου, τό, dim. from ξίφος.—II. a water plant, *sword-flag, gladiolus communis,* Theophr. [φῐ]

Ξῐφιός, οῦ, ὁ,=ξιφίας.

Ξίφισμα, ατος, τό,=sq.

Ξῐφισμός, οῦ, ὁ, (ξιφίζω) *the sword dance,* Ath. 629 F.

Ξῐφιστήρ, ῆρος, ὁ, Plut. Pomp. 42, and ξῐφιστής, οῦ, ὁ:—*a sword-belt,* also τελαμών, Lat. *balteus.*

Ξῐφιστύς, ύος, ἡ, Ion. for ξίφισμα.

Ξῐφοδήλητος, ον, (ξίφος, δηλέομαι) *slain by the sword,* ξ. θάνατος, ἀγῶνες, death *by the sword,* Aesch. Ag. 1528, Cho. 729.

Ξῐφοδρέπᾰνον, ου, τό, (ξίφος, δρεπάνη) *a sickle-shaped sword, a cimeter;* cf. ἅρπη.

Ξῐφοειδής, ές, (ξίφος, εἶδος) *sword-shaped, ensiform,* Theophr.

Ξῐφοθήκη, ης, ἡ, *a scabbard.*

Ξῐφοκτονέω, ῶ, *to slay with the sword*: from

Ξῐφοκτόνος, ον, (ξίφος, κτείνω) *slaying with the sword,* Soph. Aj. 10; ξιφοκτόνον δίωγμα σφαγᾶς, Eur. Hel. 354.

Ξῐφομάχαιρα, ας, ἡ, (ξίφος, μάχαιρα) *a sword something between a straight sword and sabre,* Theopomp. (Com.) Capel. 2; cf. ξιπομάκαιρα. [ᾰ]

Ξῐφοποιός, οῦ, ὁ, (ξίφος, ποιέω) *a sword maker.*

ΞΙ´ΦΟΣ, εος, τό, Dor. σκίφος: *a sword,* Hom., who usu. represents it as large and sharp, or pointed, μέγα, ὀξύ, also as two-edged, ἄμφηκες, Il. 21, 118, Od. 16, 80; it is of brass (χάλκεον), and hung from the shoulder by a baldric (τελαμών), Il. 2, 45; 3, 18, etc.: freq. also in Hdt., Trag., etc.—In Hom. a sword is also called φάσγανον and ἄορ: later, ξίφος was distinguished as the *straight sword* from the *sabre;* cf. μάχαιρα II.—II. *the sword-shaped bone* in the cuttle-fish (τευθίς), Arist. H. A. 4, 1, 21.—III. *a plant,* Theophr. (Acc. to E. M. from ξύω.) [ῐ]

Ξῐφουλκέω, ῶ, *to draw a sword;* and

Ξῐφουλκία, ας, ἡ, *the drawing of a sword,* Plut. Aristid. 18, Pomp. 69: from

Ξῐφουλκός, όν, (ξίφος, ἕλκω) *drawing a sword,* χείρ, Aesch. Eum. 592.

Ξῐφουργός, ον, (ξίφος, *ἔργω) *making swords,* Ar. Pac. 547.

Ξῐφοφορέω, ξιφοφόρος,=ξιφηφ-.

Ξῐφύδριον, ου, τό, dim. from ξίφος.—II. *the muscle* τελλίνη.

Ξοᾰνογλύφος, ον, *carving images;* ὁ ξ., *a sculptor.* [ῠ]

Ξόᾰνον, ου, τό, (ξέω) *any carved work*: hence,—I. *an image carved* of wood, Xen. An. 5, 3, 12; then, generally, *a statue,* esp. of a god, Eur. I. T. 1359, Tro. 525, 1074.—II. *a musical instrument,* Soph. Fr. 228.

Ξοᾰνοποιΐα, ας, ἡ, *a carving of images,* Strab.

Ξοᾰνουργία, ας, ἡ, (ξόανον, *ἔργω) =foreg., Luc. Dea Syr. 34.

Ξοΐς, ΐδος, ἡ, *a sculptor's chisel,* Anth. Plan. 86.

†Ξόϊς, ϊος, ὁ, *Xoïs,* an island and city in the Sebennytic mouth of the Nile, Strab. p. 802.

Ξόος, ὁ,=ξέσις.

Ξουθόπτερος, ον, (ξουθός, πτερόν) *with yellow* or *brownish wings,* μέλισσα, Eur. H. F. 487, Cress. 13.

ΞΟΥΘΟ´Σ, ή, όν, also ος, ον:—acc. to Ath. of *a colour* between ξανθός and πυῤῥός, and so *yellowish, brown-yellow, tawny,* epith. of the bee, Soph. Fr. 464, Eur. I. T. 165, 635, cf. foreg.; also of the nightingale, Aesch. Ag. 1142, Ar. Av. 676, where it is usu. taken of *colour;* but in other places it is the epith. of the nightingale's *throat,* διὰ ξουθῶν γενύων ἐλελιζομένα, Eur. Hel. 1111, cf. Ar. Av. 214, 744, where it has been thought to have a sense of *sound,* and in ξ. ἄνεμοι (Chaerem. ap. Ath. 608 D) it must have such a sense; so, τέττιξ ξουθὰ λαλῶν in Anth. P. 9, 373. Accordingly Hesych. and the Gramm. (among many other senses) interpret it by λεπτός, ἁπαλός, ὑγρός, ὀξύς, *thin, delicate, fine,* (prob. from ξύω, ξέω), v. Blomf. Aesch. Ag. 1111.—The word does not occur till after Pind., and then prob. only in poets:—but,—II. Ξοῦθος as prop. n. is found in Hes. Fr. 28, cf. sq.

†Ξοῦθος, ου, ὁ, *Xuthus,* son of Hellen, husband of Creüsa, father of Ion and Achaeus, Eur. Ion 58 sqq.—2. a merchant in Athens, Dem. 816, 26.

Ξυάλη, ης, ἡ, (ξύω)=ξυήλη.

Ξυγγ-, for all words so beginning, v. sub συγγ-.

Ξυήλη, ης, ἡ, (ξύω)=κνῆστις, *a tool for scraping wood, a plane* or *rasp,* Xen. Cyr. 6, 2, 32.—II. *a sickle-shaped* Lacedaemon. *dagger,* Xen. An. 4, 7, 16; 8, 25. (The word seems to have been Lacon.)

Ξῠλᾰλόη, ης, ἡ, (ξύλον) later word for ἀγάλλοχον.

Ξῠλάριον, ου, τό, dim. from ξύλον, *a piece of wood.* [ᾰ]

Ξῠλάφιον, ου, τό,=foreg., Spohn de Extr. Od. Parte, p. 133. [ᾰ]

Ξῠλεία, ας, ἡ, *a felling and carrying of wood,* Lat. *lignatio,* Polyb. 22, 22, 12.—II. *the wood-work* of ships, Id. 3, 42, 3: from

Ξῠλεύομαι, dep.,=ξυλίζομαι.

Ξῠλεύς, έως, ὁ, (ξύλον) *one who fells and carries wood, a wood-cutter, timber-merchant,* Paus.

Ξῠλευτής, οῦ, ὁ,=ξυλουργός.

Ξῠληβόρος, ον, (ξύλον, βορά) *eating wood.*

Ξῠληγέω, ῶ, *to carry wood* or *timber,* Dem. 376, 2: from

Ξῠληγός, όν, (ξύλον, ἄγω) *carrying wood.*

Ξῠλήριον, ου, τό,=ξυλάριον, very dub.

Ξῠληφθόρος, ον,=ξυλοφθόρος.

Ξῠλήφιον, ου, τό, dim. from ξύλον, *a piece of wood,* Alex. Isost. 1, 21; where Meineke would read ξυλύδριον, others ξυλύφιον, cf. Lob. Phryn. 78.

Ξῠλία, ας, ἡ,=ξυλεία II, Polyb. 10, 27, 10.

Ξῠλίζομαι, (ξύλον) dep., *to carry or gather wood,* Lat. *lignari,* Xen. An. 2 4, 11, Plut. Artax. 25.

Ξῠλικός, ή, όν, (ξύλον) *of wood wooden, like wood,* Arist. Part. An. 3 14, 4: καρποὶ ξ., *tree*-fruit, Artemid.

Ξύλινος, η, ον, (ξύλον) *of wood wooden,* Pind. P. 3, 68, Hdt. 4, 108, etc., and Att.; καρποὶ ξ., *tree*-fruits, Ath. 78 D.—II. (ξύλον III. 2) *of cotton,* LXX.

Ξῠλισμός, οῦ, ὁ, (ξυλίζομαι)=ξυλεία, Strab.

Ξῠλίτης, ου, ὁ, *wooden, like wood.*

Ξῠλίφιον, ου, τό,=ξυλύφιον, very dub.

Ξυλλ-, for all words so beginning, v. sub συλλ-.

Ξῠλοβάλσᾰμον, ου, τό, *the wood of the balsam tree,* Diosc. 1, 18.

Ξῠλόβολον, ου, τό,=ξυλοθήκη, like σιτόβολον, etc.

Ξῠλογλύφος, ον, *carving wood.* [ῠ]

Ξῠλογρᾰφέω, ῶ, (ξύλον, γράφω) *to write upon wood,* ἐς δέλτον, Inscr.

Ξῠλοειδής, ές, (ξύλον, εἶδος) *like* or *of the colour of wood,* Theophr.

Ξῠλοθήκη, ης, ἡ, (ξύλον, θήκη) *a wood-house,* Moschion ap. Ath. 208 A.

Ξῠλοκανθήλια, τά, *a wooden pack saddle.*

Ξῠλοκασσία, ας, ἡ, a kind of *cinnamon,* Diosc.

Ξῠλοκαστέλλιον, ου, τό, (Lat. *castellum*) *a log-house.*

Ξῠλοκέρατα, τά, later word for κεράτια.

Ξυλοκέρκος, ὁ, a gate at Constantinople, Anth. P. 9, 690.

Ξῠλοκιννάμωμον, ου, τό, *the wood of the cinnamon-tree,* Diosc. [ᾰ]

Ξῠλόκοκκα, τά,=ξυλοκέρατα.

Ξῠλόκολλα, ἡ, *glue for wood.*

Ξῠλοκοπέω, ῶ, *to beat with a stick, cudgel,* Polyb. 6, 37, 1; 38, 1; and

Ξυλοκοπία, ας, ἡ, *a cudgelling,* Lat. *fustuarium,* Polyb. 6, 37, 2: from

Ξῠλοκόπος, ον, (ξύλον, κόπτω) *hewing, felling wood,* πέλεκυς, Xen. Cyr. 6, 2, 36, ubi al. ξυλοτόμος:—ὁ ξ., *a wood-cutter,* LXX.: also *an axe.*—2. *pecking wood,* of the bird κέλεος, Arist. H. A. 8, 3, 8.

Ξῠλολυχνοῦχος, ου, ὁ, (ξύλον, λυχνοῦχος) *a wooden lamp-stand,* Alex. Incert. 29.

Ξυλόλωτος, ου, ὁ, *the tree-lotus.*

Ξῠλομᾰνέω, ῶ, *to run to wood,* Theophr.

Ξῠλομῐγής, ές, (ξύλον, μίγνυμι) *mixed with wood,* Strab.

Ξύλον, ου, τό, (prob. from ξέω, ξύω) *wood* cut and ready for use, *fire-wood, timber,* etc., Hom., who uses it mostly for firewood, and in plur.; ξύλα νήϊα, ship-timber, Hes. Op. 806: freq. also in Hdt. and Att.—II. *a piece of wood,* Il. 23, 327, Hdt. 1, 186; hence any thing made of wood, as,—2. *a stick, cudgel,* Hdt. 2, 63; 4, 180.—3. *an instrument of punishment,* like our pillory, a heavy *collar of wood,* put on the neck of the prisoner and depriving him of all power to move, δῆσαί τινα ἐν ξύλῳ, first in Hdt. 6, 75; 9, 37; Ar. Eq. 367, etc.; so, ξύλῳ φιμοῦν τὴν αὐχένα, Id. Nub. 592: madmen were also confined in this way, Hdt. 6, 75: the πεντεσύριγγον ξ. (v. sub voc.) was a combination of the stocks and pillory, Ar. Eq. 1049: but the ξύλον was also,—4. *a pole, cross, gibbet,*=σταυρος, Meineke Com. Fr. 3, 486.—5. *a bench, table,* esp. *a money changer's table,* Dem. 1111, 22.—6. πρῶτον ξύλον, *the first* or *lowest bench* of the Athenian theatre, on which sat the πρυτάνεις, hence called πρωτό βαθροι: the phrase arose while the theatres were of wood, and was retained when they were made of stone, v. Interpp. ad Ar. Ach. 25: hence, ὁ ἐπὶ τῶν ξύλων, the servant who had to take care of the seats, Hermipp. Artopol. 5, ubi v. Meineke.—III. of live wood, *a tree*, first in Callim. and the Alexandrians; though indeed Hdt. 3, 47, calls cotton εἴρια ἀπὸ ξύλου, cf. Poll. 7, 75; hence,—2. *the cotton-tree*, to which however the εἵματα ἀπὸ ξύλων, Hdt. 7, 65, must not be referred; for Winckelm. rightly took them for *clothes of bark* or βίβλος.—IV. *a blockhead, block*, Jac. Ach. Tat. p. 815.—V. *a measure of length*,=3 cubits, Math. Vett. [ῠ]

Ξῠλοπᾰγής, ές, (ξύλον, πήγνυμι) *joined* or *built of wood*, Strab. p. 213.

Ξῠλοπέδη, ης, ἡ, *a log of wood fastened to the feet, a clog.*

Ξυλοπέταλον, ου, τό, *a plant*, Diosc.

Ξῠλόπους, ὁ, ἡ, -πουν, τό, *with wooden feet.*

Ξῠλοπώλης, ου, ὁ, *a timber-merchant.*

Ξῠλοσπόγγιον, ου, τό, dim. from sq.

Ξῠλόσπογγος, ου, ὁ, *a sponge on the end of a stick*, Hippiatr.

Ξυλοστεγής, ές,=sq.

Ξῠλόστεγος, ον, *covered* or *roofed with wood.*

Ξῠλοσχίστης, ου, ὁ, *one who splits* wood, Procl.

Ξῠλοτόμος, ον, *cutting wood*: ὁ ξ., *a wood-cutter.*

Ξῠλότονα (ὄργανα), τά, bows and other war-engines in which *elastic wood stretches the string.*

Ξῠλοτρόφος, ον, (ξύλον, τρέφω) *nourishing* or *bearing wood.*

Ξῠλοτρώκτης, ου, ὁ, (ξύλον, τρώγω) *one who gnaws* or *eats wood.*

Ξῠλουργέω, ῶ, *to work wood*, Hdt. 3, 113: and

Ξῠλουργία, ας, ἡ, *the working of wood*, Aesch. Pr. 451; and

Ξῠλουργικός, ή, όν, *of* or *belonging to working in wood*, Eur. Incert. 94: ἡ -κή (sc. τέχνη),=foreg., Plat. Phil. 56 B: from

Ξῠλουργός, όν, (ξύλον, *ἔργω) *working wood, working in wood*: hence ὁ ξ., *a carpenter, carver of images.*

Ξῠλοφάγος, ον, *eating wood.*

Ξῠλοφᾰνής, ές, (ξύλον, φαίνομαι) *looking like wood*, Diod. 20, 96.

Ξῠλοφθόρος, ον, (ξύλον, φθείρω) *spoiling wood*, Arist. H. A. 5, 32, 3.

Ξῠλοφορέω, ῶ, *to carry a stick*, as the Cynics did, Luc. Pisc. 24: and

Ξῠλοφορία, ας, ἡ, *a carrying wood*, Lat. *lignatio*, Lys. ap. Poll. 7, 131: and

Ξῠλοφόριος, ον, *belonging to the carrying of wood*: ξ. ἑορτή, the Jewish *feast of Tabernacles*, Joseph.: from

Ξῠλοφόρος, ον, (ξύλον, φέρω) *carrying wood*, LXX.

Ξῠλόφρακτος, ον, (ξύλον, φράσσω) *fenced with wood*, ξ. γέφυρα, the *pons sublicius* at Rome, Dion. H. 5, 24.

Ξῠλοχάρτια, τά, (ξύλον, χαρτίον) *wooden tablets.*

Ξῠλοχίζομαι, Dor. ξυλοχίσδομαι, =ξυλίζομαι, Theocr. 5, 65.

Ξύλοχος, ου, ἡ, *a woody country, forest, thicket, copse, bush*, Il. 11, 415; 21, 573: *the lair* of a wild beast, ἐν ξυλόχῳ λέοντος, Od. 4, 335, cf. 19, 445. (ξύλον, ἔχω, not from λόχος.) [ῠ]

Ξῠλόω, ῶ, (ξύλον) *to turn into wood*:—pass. *to become wood*, Theophr.—II. *to make of wood*, LXX.

Ξῠλύφιον, ου, τό, dim. from ξύλον, v. ξυλήφιον. [ῠ]

Ξῠλώδης, ες, (ξύλον, εἶδος) *woody, hard as wood*, Plut. 2, 701 B, 953 D.

Ξῠλών, ῶνος, ὁ, (ξύλον) *a place for wood, wood-house.*

Ξύλωσις, εως, ἡ, (ξυλόω) *the woodwork of a house*, οἰκιῶν, Thuc. 2, 44. —II. =ξυλεία. [ῠ]

Ξῠλωτής, οῦ, ὁ, (ξυλόω)=ξυλεύς, susp.

Ξυμμ-, for all words so beginning, v. sub συμμ-, cf. ξύν.

Ξύμη, ἡ, dub. l. for ξυσμή, Galen.

ΞΥ´Ν, harsher pronunciation for *κύν, the Lat. *cum*, prevailing in old Att. for the later and more usu. σύν, as e. g. in Trag., and Thucyd., v. Pors. Med. 11, Elmsl. Med. 2, Poppo Thuc. 1, p. 209, 399. But ξύν very seldom occurs in Hom., and only metri grat.: he uses it more freq. in compds.; even where it is not needed by the metre. Hes. has it only in ξύν, ξύμπας, ξυνιέναι. In Hdt. all the instances of ξύν are dub.—For all compds. of ξυν-, v. sub συν-. [˘]

Ξῡνάν, ᾶνος, ὁ,=ξυνάων, ξυνήων, q. v., Pind., cf. μεγιστᾶνες, νεᾶνες.

Ξῡνάων, ονος, ὁ, Dor. for ξυνήων, Pind. [ᾱ]

Ξῠνεείκοσι, Epic for συνείκοσι, *twenty at a time, twenty together*, Od. 14, 98.

Ξυνεών, ῶνος, ὁ, Ion. for ξυνήων, v. Valck. Adon. p. 227 A.

Ξῡνήϊος, η, ον, Ep. and Ion. for ξύνειος, which prob. nowhere occurs (ξυνός): in Il. 1, 124; 23, 809, ξυνήϊα are *public property, common stock.*

Ξῡνήων, ονος, ὁ, Dor. ξῡνάων, [ᾱ] ξυνᾶν, Pind.: Ion. ξῡνεών, contr. ξῡνήν, Hesych.: (ξυνός):—=κοινωνός, κοινάν, *one who possesses* something *in common with* others, *a joint owner, partner*, c. gen., κακῶν, ἀργαλέων ἔργων, Hes. Th. 595, 601; ξυνάονες νόσων, i. e. *afflicted by* diseases, Pind. P. 3, 84:—absol., ξυνᾶν, *a friend*, Id. N. 5, 50:—as adj., ἃλς ξ., the salt *on the common table*, the symbol of hospitality, Anth.

†Ξυνία, ας, ἡ, *Xynia*, a city of Thessaly, whence ἡ Ξυνίας λίμνη, Ap. Rh. 1, 68.

Ξύνῐε, imperat. of ξυνίημι, Theogn. 1240. [ῠ]

Ξῠνίει, imperat. pres. from ξυνίημι, Od. [ῐ]

Ξύνῐον, Ep. 3 pl. impf. for ξυνίεσαν from ξυνίημι, Il. 1, 273. [ῠ]

Ξῡνοδοτήρ, ῆρος, ὁ, (ξυνός, δίδωμι) *the free, bounteous giver*, epith. of Apollo, Anth. P. 9, 525, 15; of Bacchus, Ib. 524, 15.

Ξῡνός, ή, όν, = κοινός, *common, public, general, concerning* or *belonging to all in common*, Il. 16, 262, Hes. Fr. 67, also in Hdt. 4, 12; 7, 53, and Pind.; ξ. Ἐνυάλιος, i. e. war *hath an even hand, is uncertain*, Il. 18, 309; c. gen., γαῖα δ' ἔτι ξυνὴ πάντων, is still *the common property* of all, Il. 15, 193: ξυνὸν δόρυ, Soph. Aj. 180; ξυνὰ λέγειν, to speak *for the common good*, Aesch. Theb. 76: ἐν ξυνῷ, *in common*, Pind. P. 9, 165: so, ξυνῇ as adv. = κοινῇ, Id. Supp. 367, Ap. Rh. 2, 802; and neut. pl. ξυνά, Soph. O. C. 1752. —These are the only places it occurs in Trag., prob. not at all in prose. (ξυνός differs from κοινός only in dialect: the root being ξύν, *κύν= Lat. *cum.*)

Ξῡνόφρων, ονος, ὁ, ἡ, (ξυνός, φρήν) *friendly-minded*, Anth. P. 9, 525, 15.

Ξυνοχᾰρής, ές, (ξυνός, χαίρω) *rejoicing with all alike*, epith. of Apollo, Anth. P. 9, 525, 15.

Ξῡνόω, ῶ, like κοινόω, *to make common* or *general*, Nonn.

Ξῡνωνία, ας, ἡ, = κοινωνία, *partnership, fellowship*, Archil. 38.

†Ξυπέτη, ης, ἡ, *Xypete*, an Attic deme of the tribe Cecropis; hence *an inhab. of X.*, Ξυπεταιών, ῶνος, ὁ, Dem.; Ξυπετεών, Strab.; Ξυπέτιος, ον, Plut. Pericl. 13.

Ξῠραῖος, α, ον, *shorn*, Synes.

Ξῠράφιον, ου, τό, dim. from ξυρόν. [ᾰ]

Ξῠράω, ῶ, in Hdt. ξυρέω, — and perh. this is the true Att. form also, Lob. Phryn. 205; fut. -ήσω: (ξυρόν). *To shave*, c. dupl. acc. ξυρεῖν τινα τὰς τρίχας, Hdt. 5, 35:—proverb. of great danger or sharp pain, ξυρεῖ ἐν χρῷ, *it shaves* close, to the quick, Soph. Aj. 786; λέοντα ξυρεῖν, of a dangerous undertaking, like our 'to bell the cat,' Plat. Rep. 341 C:— Mid. *to shave one's self*, Hdt. 2, 36; also acc., ξυρεῖσθαι τὰς ὀφρύας, τὴν κεφαλήν, τὸ σῶμα, *to shave one's* eyebrows, etc., Hdt. 2, 37, 65, 66; ἐξυρημένος τὴν κεφαλήν, *with* one's head *shaved*, Luc. Merc. Cond. 1; so, ἐξυρημένος alone, Ar. Thesm. 191.

Ξῠρήκης, ες, (ξυρόν, ἀκή) *keen as a razor*, Xen. Cyn. 10, 3.—II. pass. *close-shaven*, κάρα, Eur. Phoen. 372, El. 335; so, κουρὰ ξ., Id. Alc. 427.—2. = ξυρήσιμος, ap. Eust.

Ξῠρήσιμος, ον, *that can be shaved.*

Ξύρησις, εως, ἡ, (ξυράω) *a shaving: baldness*, LXX. [ῠ]

Ξῠρησμός, οῦ, ὁ,=foreg.

Ξῠρίας, ου, ὁ, *a shaveling.*

Ξῠρῐάω, ῶ, desiderat. from ξυράω, *to wish to be shaved.*

Ξῠρίζω, ξῠρίζομαι, later forms for ξυράω, Alciphr.

Ξύριον, ου, τό, dim. from ξυρόν. [ῠ]

Ξῠρίς, ίδος, ἡ, *an aromatic plant*, of the iris kind (like ξιφίς), so called *from its razor-like leaves*, Diosc.: the forms ξερίς, ξειρίς, ξηρίς, also occur.

Ξῠροδόκη, ης, ἡ, Ar. Thesm. 220; and -δόχη, ης, ἡ, (ξυρόν, δέχομαι) *a razor-case.*

Ξῠροθήκη, ης, ἡ,=foreg.

Ξῠρόν, οῦ, τό, (ξύω; and akin to κείρω) *a razor*, Hom., etc.:—proverb. in Il. 10, 173, ἐπὶ ξυροῦ ἵσταται ἀκμῆς...ὄλεθρος ἠὲ βιῶναι, death or life stands on a *razor's* edge, (i. e. is balanced on so fine an edge that a hair would turn the scale,—θρὶξ ἀνὰ μέσσον, as Theocr. says): and so oft. in later authors, to express 'hair-breadth scapes' and the like, ἐπὶ ξυροῦ τῆς ἀκμῆς ἔχεται ἡμῖν τὰ πράγματα, Hdt. 6, 11, cf. Theogn. 557; ἐπὶ ξυροῦ εἶναι, Theocr. 22, 6; ἐπὶ ξυροῦ πέλας πεσεῖσθαι, Aesch. Cho. 883; ἐπὶ ξυροῦ τύχης βεβηκέναι, Soph. Ant. 996, cf. Eur. H. F. 630: cf. ἀκμή.

Ξῠρός, οῦ, ὁ, rare and late form for foreg., Archipp. Rhin. 3.

Ξῠροφορέω, ῶ, (ξυρόν, φέρω) *to carry a razor*, Ar. Thesm. 218.

Ξυῤῥ-, for words so beginning, v. sub συῤῥ-, cf. ξυν.

Ξύρω, later form for ξυρέω.—usu. in Mid., ξύρομαι, *to have one's self shaved*, ξύρεσθαι τὴν κεφαλήν, Plut. 2, 352 C.

Ξύσιλος, ον, *shaven, smooth*, Sophron ap. E. M.

Ξύσις, (or ξῦσις?) ἡ, (ξύω) *a rubbing, scratching*, Hipp.

Ξύσμα (or ξῦσμα?) ατος, τό, (ξύω) *that which is scraped* or *shaven off, filings, shavings*, Lat. *strigmentum, ramentum*: ξύσματα τῶν ὀθονίων, *shredded* linen, i. e. lint for wounds, Hipp.

elsewh. μοτόν: *particles of* any thing: also *the motes* in the sunbeam, Arist. de Anima 1, 2, 3, cf. Probl. 15, 13, 1.—2. *that which is graven* on a thing; hence ξύσματα=γράμματα.—II. *any place that has been scratched, a scar*, of wounds.

Ξυσμάτιον, ου, τό, dim. from foreg., Hipp. [ᾰ]

Ξυσμᾰτώδης, ες, *like a* ξύσμα, *full thereof*, Hipp.

Ξυσμή, ῆς, ἡ,=ξύσμα, Anth. P. 9, 206.

Ξυσμός, οῦ, ὁ, *a scratching*, esp. to cure itching: hence also *the itching* itself, like κνησμός, Hipp.

Ξυσσ-, for words so beginning, v. sub συσσ-, cf. ξύν.

Ξυσταρχέω, ῶ, *to be a* ξυστάρχης.

Ξυστάρχης, ου, ὁ, (ξυστός, ἄρχω) *the president of a xystus*, a place for wrestling and gymnastic exercises, nearly=γυμνασιάρχης, Inscr.

Ξυστήρ, ῆρος, ὁ, (ξύω) *one who scratches*:—*a graving tool*, Lat. *scalprum*, like κολαπτήρ, Leon. Tar. 4. Hence

Ξυστήριος, ον, *belonging to, fit for scraping, polishing, engraving*: τὸ ξ.,= foreg.

Ξύστης, ου, ὁ,=ξυστήρ.

Ξυστιδωτός, ὁ,=ξυστίς, Inscr. 155.

Ξυστικός, ή, όν, (ξύω) *corrosive*, Philotim. ap. Ath. 81 B.—II. (ξυστός) *belonging to* or *taking exercise in a xystus*, Sueton. August. 45.

Ξυστίς, ίδος, ἡ, Att. ξύστις:—*a long robe with a train, a robe of state*, esp. used. in Trag. choral dances, and worn by women, Cratin. Hor. 15, ubi v. Meineke, Ar. Nub. 70, Plat. Rep. 420 E; cf. Ruhnk. Tim.—II. =ξυστρίς.

Ξυστοβόλος, ον, (ξυστόν, βάλλω) *spear-darting*, Anth. P. 9, 524, 15.

Ξυστόν, οῦ, τό, (ξύω) *the polished shaft* of a spear, Il. 4, 469; 11, 260; twenty-two cubits long, acc. to Il. 15, 677; opp. to λόγχαι, (the head), Hdt. 1, 52: hence,—2. like δόρυ, *a spear, dart, javelin*, Eur. Hec. 920, Xen. Cyr. 7, 1, 33.—II. *a carpenter's tool*, prob. for levelling or fitting together two flat pieces of wood, etc., Galen: also, *a mason's tool, a trowel* or *chisel*. III. =ξυστός II. (Strictly neut. of the adj. ξυστός.)

Ξυστός, οῦ, ὁ, (ξύω) *a covered colonnade* in gymnasia, where athletes exercised in winter, serving also for a walking-place, Xen. Oec. 11, 15; and so called from its smooth and polished floor (τυκτὸν δάπεδον in Od., where the suitors' games take place):—*the whole training ground for the athletes at Elis*, Paus. 6, 23, 1; v. Becker Charikl. 1, p. 333, 343.—II. in Roman villas, *a terrace with a colonnade*, also *xystum*, Vitruv. 5, 11. (Strictly masc. from sq., sub. δρόμος, which is supplied in Aristias ap. Poll. 9, 43, ubi v. Hemst.)

Ξυστός, όν, (ξύω) *scraped, polished, smoothed* with a knife, a plane, etc., Lat. *rasus*, ξυστὰ ἀκόντια, Hdt. 2, 71; ξ. τυρός, *grated* cheese, Antiph. Cycl. 2.

Ξυστοφόρος, ον, (ξυστόν, φέρω) *carrying a spear*, Xen. Cyr. 7, 5, 41; 8, 3, 16.

Ξύστρα, ας, ἡ,=sq., Luc. Lexiph. 5.

Ξυστρίς, ίδος, ἡ. (ξύω) *a tool for scraping* or *rubbing off*, esp. *the scraper* used after bathing, instead of the older στλεγγίς, cf. Lob. Phryn. 299, 460:—also *a currycomb*, for horses.—II. also like Lat. *strigilis*, = ὠτεγχύτης.—III. in plur. *the flutes* of a pillar, Lat. *striae*.

Ξυστρολήκῠθος, ου, ὁ, *the servant who carries his master's* ξυστρίς *and* λήκυθος *to and from the bath*; cf. στλεγγιδολήκυθος.

Ξύστρον (or ξῦστρον?) ου, τό, like ξυστρίς, *an instrument for scraping, planing, polishing*, Diod.

Ξυστροποιός, όν, *making* ξύστρα.

Ξυστροφύλαξ, ᾰκος, ὁ, (ξύστρον, φύλαξ) *a place for keeping* ξύστρα *in*, Artemid.

Ξυστρωτός, όν, (as if from ξυστρόω) *scraped*: esp. of pillars, *fluted*, Lat. *striatus*; v. ξυστρίς III.

Ξύφος, τό, said to be used in some dialects for ξίφος.

ΞΥ´Ω, f. ξύσω, *to scrape, plane, smooth* or *polish*, λίστροισιν δάπεδον ξῦον, *they scraped and smoothed* the floor with shovels, Od. 22, 456:—generally, *to make smooth* or *fine, work finely* or *delicately*, ἑανὸν ἔξυσ' ἀσκήσασα, with utmost care *she wrought a smooth* robe, Il. 14, 179, cf. ξυστίς:—later also *to carve* wood, Xen. Cyr. 6, 2, 32:—but, ξῦσαι ἀπὸ γῆρας ὀλοιόν, *to scrape off, get rid of* sad old age, H. Hom. Ven. 225, cf. Il. 9, 446; and ἀποξύω. (The same root appears in ξαίνω, ξέω, Lat. *scalpo. sculpo.*) [ῡ in Hom. in impf. and aor.; and so, post-Hom., in pres.: Nonnus, after the analogy of μύω and πτύω, has ῠ in aor., Wern. Tryph. 516.]

O

O, ο, ὂ μικρόν, *little* i. e. *short o*, as opp. to ὦ μέγα, great i. e. *long and double o*,—ω being for οο: fifteenth letter in the Greek alphabet: as numeral ο΄=70, but ͵ο,=70,000.

In early times the vowel was not called ὂ μικρόν, but οὖ, Anth. P. append. 359, ubi v. Jac., cf. Heind. Plat. Crat. 416 B, Dawes Misc. Cr. p. 12; as also short ε was called εἶ, after the analogy of all the monosyll. names for letters, which are long. Hence Böckh remarks that in Att. inscriptions before Euclides, Ol. 94, 2, the diphthong ου is found only in οὐ, οὐκ, οὗτος, with their derivs., and in some prop. names; elsewh. always ο. That ŏ in many words must have sounded very like diphth. ου, appears from divers Aeol. forms, such as βολά for βουλή, βόλομαι for βούλομαι, ὀρανός for οὐρανός, in Dor. βωλά, βώλομαι, ὠρανός, Schäf. Greg. Cor. p. 191 sq.:—so also, Dor. gen. sing. of 2d decl. ended in ω, acc. pl. in ως, but poet. sometimes in ος, Theocr. 1, 90; 4, 11, etc.; whereas we have in Ion., μοῦνος, νοῦσος, κοῦρος, οὔνομα, for μόνος, νόσος, κόρος, ὄνομα; and the spiritus asper changed into sp. lenis, e. g. οὐδός, οὖρος, for ὁδός, ὅρος. Cf. Buttm. Lexil. s. vv. βούλομαι 7, οὐλαί 2.

Other changes of ο:—I. Aeol.,—1. for α, as στροτός, ὀνία, ὄνω, θροσέως, for στρατός, ἀνία, ἄνω, θρασέως, Koen Greg. p. 455, 600: so, Ὄλπια, old form for Ἄλπια, etc.—2. into ε, as, ἔδοντες, ἐδύναι, for ὀδόντες, ὀδύναι, Koen. Greg. p. 597.—3. into ῠ, as, ὄνυμα, στύμα, ὔρνις, ὔμοιος, μύγις, for ὄνομα, στόμα, ὄρνις, ὅμοιος, μόγις, Koen. Greg. p. 584 sq.—4. for ω, as, ὄρα, ὀτειλή, for ὤρα, ὠτειλή, Koen. Greg. p. 615.—II. Dor. oft. into οι, ἀγνοιέω, ἀλοιάω, πτοιέω, πνοιά, ποία, ῥοιά, for ἀγνοέω, ἀλοάω, πτοέω, πνοά, πόα, ῥόα, etc., many of which forms were adopted by Ep., Koen. Greg. p. 294.—III. like α, ο is often rejected or prefixed for euphony, e. g. βέλος, ὀβελός; βρι-, ὄβριμος; δάξ, ὀδάξ; κέλλω, ὀκέλλω; δύρομαι, ὀδύρομαι; φλέω, ὀφλέω; ξύω, ὀξύς; νεῖκος, ὄνειδος; νύσσω, ὄνυξ; *dens*, ὀδούς; *nomen*, ὄνομα; *rego* (in *erigo, porrigo*), ὀρέγω, etc.—IV. in compds., esp. adjectives, ο, if it comes before the second member, is changed by poets, metri grat., into a long vowel, usu. η, e. g. θεογενής, θεοδόκος, θεοκόλος, θεομάχος, ξιφοφόρος, etc., into θεηγενής, θεηδόκος, θεηκόλος, θεημάχος, ξιφηφόρος (Dor. θεᾱγ-, etc.); much more rarely into αι, ει, οι or ω. Some of these words passed out of poetry into common use; but how far this extended is very dub. from the uncertainty of MSS., v. Lob Phryn. 633 sq., cf. Phryn. 85, 231, 390

'O, 'H, TO´, is, when thus written, —A. demonstr. pronoun; and,—B. in Att., definite or prepositive article: but,—C. with accents in masc. and fem. sing. and plur. ὅ, ἥ, τό, relative pronoun for ὅς, ἥ, ὅ: and,—D. in gen. and dat. sing.,—1. του, τῳ, without accent, indefinite pronoun for τὶς, τὶ· but—2. τοῦ; τῷ; with accent, interrog. pronoun for τίς; τί;

Usu. declension, ὁ, ἡ, τό: gen. τοῦ, τῆς, τοῦ: dat. τῷ, τῇ, τῷ: acc. τόν, τήν, τό:—dual. nom. and acc. τώ, τά, τώ: gen. and dat. τοῖν, ταῖν, τοῖν:—plur. nom. οἱ, αἱ, τά: gen. τῶν: dat. τοῖς, ταῖς, τοῖς: acc. τούς, τάς, τά. Besides these, Hom. has the foll. forms, partly Ion., partly retained from the old Greek, gen. sing. τοῖο for τοῦ, nom. plur. τοί, ταί, which point to an orig. form τός, τή, τό, though the init. letter remains only in neut. and oblique cases, just as in οὗτος. Further, Hom. uses τοί, ταί, and τοῖο only, as strong demonstr. pronouns: Ion. and in Hom., gen. pl. fem. τάων [ᾱ], dat. plur. τοῖσι, τῇς and τῇσι.—In Dor., the η of fem. always passed into ᾱ: also, their gen. sing. masc. and neut. was τῶ, gen. plur. fem. τᾶν, contr. from τάων: but the acc. plur. masc. τώς, in poets sometimes τός, was Aeol. and Dor.

A. ὁ, ἡ, τό, DEMONSTR. PRONOUN, for ὅδε, ἥδε, τόδε, like Germ. *der, die, das*, for *dieser, diese, dieses*, the oldest and so (in Hom.) most usu. signf.; freq. also in Hdt., but in Att. prose rare. Hom. uses the pronoun chiefly in two ways:—I. joined with a subst., to call attention to it: as ὁ Τυδείδης, *he*—Tydeus' *famous son*, Il. 11, 660; τὸν Χρύσην ἠτίμησε, *that venerable man*, Chryses, Il. 1, 11: and so with appellat., Νέστωρ ὁ γέρων, Nestor—*that* aged man, Il. 11, 637.—Always before its noun; cf. A. III. 1.—2. different from this are cases like Il. 1, 409, αἴ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσιν ἀρῆξαι, τοὺς δὲ κατὰ πρύμνας τε καὶ ἀμφ' ἅλα ἔλσαι Ἀχαιούς, if he would help the Trojans, but drive *those* over the sea—*I mean the Achaians* (cf. 1, 472; 4, 20), where Ἀχ. is only added to explain τούς;—so that this case leads us to—II. without a subst., just like ὅδε, οὗτος, ἐκεῖνος, as, ὁ γὰρ ἦλθε, for *he, this man* came, Il. 1, 12; and so passim.—But it must be remarked,—1. that ὁ, ἡ, τό has not always the strict demonstr. signf. of οὗτος, but is freq. used like αὐτός II. merely as pron. of 3d pers. *he, she, it*, Lat. *is*, esp. freq. in Hdt.; and,—2. that it does not always mean *this, the* *nearer*, but sometimes *that, the farther* of two objects, Il. 15, 417, and so not rarely in Hdt.—Thus much of the pronominal usage passed over from Hom. and Hes., to the Ion. and Dor. writers in particular. In Att., it is most freq. used by Trag., and there usu. followed by an enclitic, or some such word, e. g. γάρ, δέ, etc.; for in Att. prose it is very rare, and almost solely in neut. or oblique cases, i. e. in those which begin with τ, as in the phrase καὶ τὸν εἰπεῖν.—Some old Gramm. wrote with the accent, ὅ, ἥ, οἵ, αἵ, when used as *demonstr.* pron., Eust. p. 23, 4: but better critics reserve the accent for the *relative* pron. ὅ, ἥ, τό: Wolf indeed, Il. 10, 224, writes καί τε πρὸ ὃ τοῦ ἐνόησεν, where ὁ must be demonstr., but its strange position between πρό and τοῦ needs some special distinction.—III. pecul. phrases with ὁ ἡ, τό, in pronominal signf.:—1. before relat. pronouns ὅς, ὅσος, οἷος, usu. after its noun, it stands seemingly pleonast., but serves to recall the attention strongly to the foregoing noun, as, ἐφάμην σε περὶ φρένας ἔμμεναι ἄλλων, τῶν, ὅσσοι Λυκίην ναιετάουσιν, far above the rest, *namely those who*, etc., Il. 17, 172, cf. Od. 10, 74; θάλαμον τὸν ἀφίκετο, τόν ποτε τέκτων ξέσσεν, Od. 21, 43: also freq. in Plat., and other Att., esp. τῶν ὅσοι, ὅσαι, ὅσα, Jelf. Gr. Gr. § 444 c.—2. ὁ μέν..., ὁ δέ..., and so through all cases and genders, from Hom. downwds. one of the most usu. phrases, sometimes in opposition (where ὁ μέν regul. refers to *the former*, ὁ δέ to *the latter* mentioned), sometimes in partition, *this here...that there...*, i. e. *the one...the other...*, Lat. *hic...ille...*: in neut., τὸ μέν...τὸ δέ..., when the opposition in partition refers not to a subst., but to an adj., verb, or sentence, as adv., *partly...partly...*, Od. 2, 46, etc.: also, τὰ μέν...τὰ δέ...: and so we must translate it where a sing. noun goes before, πηγὴ ἡ μὲν εἰς αὐτὸν ἔδυ, ἡ δὲ ἔξω ἀποῤῥεῖ, Plat. Phaedr. 255 C. The Att. use also ὁ μέν τις..., when the noun to which ὁ refers has not been before indicated, as Plat. Phil. 13 B: but the noun is sometimes emphatically added, as Il. 16, 117 sq., also in Att. prose, Heind. Plat. Gorg. 500 E.—When ὁ μέν...ὁ δέ..., *partitive*, follow a plur. noun, this is usu. and strictly in the gen., as Il. 18, 595; yet oft. in the same case with ὁ μέν, Il. 5, 27, Od. 12, 73, etc.; so in Att., Erf. Soph. Ant. 21: not that another case is put *for* the gen, but the word expressing *the whole* is put in apposition with *its parts*, as being equal to them. Τὸ μέν..., τὸ δέ..., or τὰ μέν..., τὰ δέ..., are but rarely used *of time*, like Lat. *nunc...nunc...*—Further, ὁ δέ..., oft. occurs without ὁ μέν..., going before, as Il. 22, 157, cf. Pors. Or. 891. On the other hand we find οἱ μέν..., followed by Μυρμιδόνας δέ..., Il. 23. 4, etc.; or by ἀλλά, Od. 7, 305; by ἄλλος δέ, Il. 6, 147, etc.; and so, esp. in Att., by ἕτερος δέ..., ἔνιοι δέ..., etc., Matth. Gr. Gr. § 288, Obs. 6: ὁ μέν..., ὃς δέ..., occurs Theogn. 205 (where however Bekk. from MSS. reads οὐδέ); also ὁ..., ὁ..., without μέν and δέ, Il. 15, 417, etc.—3. ὁ δέ in apodosis, when a relat. pron. goes before, is freq. in Att., though ὅδε still more so: δέ here adds emphasis to ὁ, by suggesting a contrast not clearly indicated by the words preceding, as, ὅςτις ἦν θακῶν ἀταρβὴς τῆς θέας, ὁ δ' ἂν λέγοι, who looked on calmly, *he—but he alone—* could say, Soph. Tr. 22, cf. omnino Herm. Phil. 86, 87, Buttm. Mid. Exc. xii.; so in Hom., οἵη περ φύλλων γενεή, τοίη δὲ (not τοιήδε) καὶ ἀνδρῶν, Il. 6, 146.—4. ὁ καὶ ὁ, *one and another, many a one*, when one wishes not to particularize: so, τὰ καὶ τά, etc.; through all cases and genders, esp. in Dem., and other late Att.; also, ὁ δεῖνα καὶ ὁ δεῖνα, Dem.

B. ὁ, ἡ, τό, THE DEFINITE OR PREPOSITIVE ARTICLE, *the*, marking that its noun represents not a class, but a definite member of a class; opp. to the indef. pron. τὶς, τὶ, which is used where the particular member is left undefined. In this signf. we can easily trace the word gradually losing the demonstr. force, which often seems superfluous. For instance, ὁ, ἡ, τό, as the *true* article, does not, strictly speaking, occur in Hom.: for in the places usu. quoted, Il. 1, 340; 4, 399; 5, 715; 6, 407; 15, 74; 17, 122, 127, 695, 698; 21, 317, Od. 5, 106, the demonstr. force is clearly to be traced, v. supr. A. I: still even in Hom. it begins to lose this force,—as may be seen in places like Il. 1, 167; 7, 412; 9, 309; 12, 289, Od. 19, 372; or where joined to an adj. to make it a subst., as τὸν ἄριστον, strictly, *him that was* bravest, Il. 17, 80; τὸν δύστηνον, Il. 22, 59; or, more clearly still, in οἱ ἄλλοι, τἄλλα, τῶν πάντων, etc., strictly, *they*, the rest, etc., which easily prepare the way for the true use of the article, v. Nitzsch Od. 9, 185. This usage however is first fully established in Att., while the demonstr. usage proportionally disappears, except in a few cases, v. A. II, sub fin. The article is most emphatic in phrases like τοὺς θεοὺς ἡγεῖσθαι, to own *the* gods, *who are generally owned*, Herm. Hec. 781; τοὺς φίλους ποιεῖσθαι, to make *the* friends *one does make*, Erf. Soph. Ant. 190.—Peculiarities of the article, esp. in Att.:—I. it is put before not only common appellatives, adjects., and particips., but also,—1. prop. names of all kinds, with which it is seldom omitted except when some distinguishing word with the article follows, as Σωκράτης ὁ φιλόσοφος: the Homeric passages, as Il. 1, 11, are not to be referred to this head, (v. A. I): the Trag. however use it with prop. names only to give pecul. emphasis, Pors. Phoen. 145.—2. before the infinitive, used as a neut. subst., in all cases, as τὸ εἶναι, *the* being, τοῦ εἶναι, etc.: so before acc. and inf., when it refers to the whole sentence, Matth. Gr. Gr. § 540: cf. infr. 4.—3. before adverbs, which thus take an adject. signf., as ὁ, ἡ, τό νῦν, *the* present; οἱ τότε ἄνθρωποι, *the* men of that time, also οἱ τότε, οἱ νῦν, without subst., etc., very freq. in Att.; the partic. of εἰμί is usu. supplied, οἱ τότε (ὄντες) ἄνθρ., etc.—When a subst., easily supplied from context, etc., is omitted, the adv. sometimes stands like a subst., as, ἡ αὔριον (sc. ἡμέρα), *the* morrow: ἡ Λυδιστί (sc. ἁρμονία), *the* Lydian measure, etc.; though sometimes no special subst. can be supplied, as τὸ αὔριον, the morrow, strictly *the notion* to-morrow, etc.—4. before any word or expression which itself is made the object of thought, when the art. is neut., as, τὸ ἄνθρωπος, *the word* or *notion* man; τὸ λέγω, *the word* λέγω, etc.; so before a whole sentence, as, τὸ, μηδένα εἶναι τῶν ζωόντων ὄλβιον, *the proposition*, that no living man is happy, Hdt. 1, 86, cf. Plat. Phaedr. 273 B; the usage of the art. before acc. and inf. (sup. I. 2) might be placed here. But, very oft., τό stands absol. with adverbs of time and place, when one cannot (as in I. 3) supply a subst., but the adv. remains adverbial, and the art. only serves to strengthen it, cf. Lob. Phryn. 50· many distinguish these two cases by writing τὸ νῦν, *the present time*, when the adv. becomes subst.: τανῦν, *now, at present*, when the adv. remains; so, τὸ πρίν, *old time*, τοπρίν, *formerly*, etc.: this usage is very old, for, acc. to Wolf, Hom. always says τοπάροιθε, τοπάρος, τοπρίν, τοπρόσθεν, τοπρῶτον; but in Hdt. and Att. the art. is usu. written separate, esp. in such words as τὸ ἀρχαῖον, τὸ ἐντεῦθεν, τὸ αὐτίκα, τὸ ἔπειτα, τὸ λοιπόν, τὰ κράτιστα, τὰ μάλιστα, etc., and still more so in τὸ ἀπὸ τούτου and τὸ ἀπὸ τοῦδε, from the present time, τὸ πρὸ τοῦ, formerly, Poppo Thuc. 1, p. 467, sq. Prob. in all these cases τό may be taken as acc. absol., *as to.., touching..*; but it cannot be rendered in English. Rarely absol. in gen., ἰέναι τοῦ πρόσω, to go forward; τοῦ προσωτάτω δραμεῖν, Soph. Aj. 731, where however there is a good v. l. τοῦ προσωτάτου.—5. before person. pronouns of 1st and 2nd pers., to give them greater emphasis, but only in acc., τὸν ἐμέ, τὸν σέ, Heind. Plat. Phaedr. 258 A: on ὁ, ἡ, τό, before αὐτός, v. αὐτός III.—6. before the interrog. pron., as well τίς as ποῖος, usu. only in neut. sing., τὸ τί; τὸ ποῖον; always referring to something before, which needs to be more distinctly specified, Aesch. Pr. 249, Ar. Pac. 696, cf. Herm. Vig. n. 25: also τὰ τί; because οἷα went before, Ar. Pac. 693. But with ποῖος greater liberties are allowed, so that it is used not only in plur., τὰ ποῖα; Eur. Phoen. 707, but also in the other genders, as, ὁ ποῖος; Eur. Phoen. 1704; τῆς ποίας; Dem. 246, 10, which will scarcely be found with τίς; Stallb., Plat. Euthyphr. 13 D, rightly remarks that these forms are very rare, except in *direct* questions.—7. very rarely before ἅπας, and prob. only Ion., v. Schulz on Hdt. 3, 64; 7, 153: more freq. before ἕκαστος, as Il. 18, 496; also Att., as Thuc. 5, 49; 6, 63: but dub. before ἑκάτερος, Poppo Obss. Crit. in Thuc. p. 28.—II. the article in elliptic expressions:—1. before the genit. of a masc. or fem. prop. name, to express descent, ὁ Διός, *the son of* Jupiter, ἡ Λητοῦς, *the daughter of* Latona, where υἱός or θυγάτηρ is usu. supplied, very freq. in Att. But this form also denotes other relations, so that we must supply from the context, *husband, brother, friend, wife*, etc.—2. before a genit. of neut. signf. it indicates any relation, connection or dependence of a thing, and so often alters the meaning but little, as, τὸ τῆς πόλεως, *that which belongs to* the state, its being and nature; but, τὰ τῆς πόλεως, *all that concerns* the state, its home and foreign relations, etc.; so τὰ τῶν Ἑλλήνων, τὰ τῶν Περσῶν, etc.; τὰ τῶν Ἀθηναίων φρονεῖν, to hold with the Athenians, be on their side, Hdt.; τὰ τῶν φθιτῶν, *that which beseems* the dead, τὰ τῶν θεῶν, *that which is destined* by the gods, etc., Schäf. Mel. p. 31, 32: hence with neut. of possess. pron., τὸ ἐμόν, τὸ σόν, *what regards* me or thee, my or thy business, concern, duty; and with gen. of third pers. τὸ τούτου, τό τῆςδε, etc., Valck. Hipp. 48. But τό τινος is often also, *a man's word* or *saying*, as, τὸ τοῦ Σόλωνος, Hdt. 1, 86, cf. 1, 4. On μὰ τόν, μὰ τήν, etc., v. μά IV.—III. the article stands pleonast., esp. in Ion., in sentences of two clauses with one and the same subject: this being omitted in the first clause, is expressed by the article in the second, as, τὴν μὲν αἰτίην οὐ μάλα ἐξέφαινε, ὁ δὲ ἔλεγέ σφι, for ἔλεγε δέ σφι, Hdt. 6, 3, cf. 6, 9, 133: so too in apodosis 6, 30, when regularly μέν stands in first clause, and δέ with art. in second: but passages in which both clauses have a common verb are different, as, ἢ ἄλοχον ποιήσεται ἢ ὅγε δούλην, Il. 3, 409, cf. Hdt. 2, 173.—2. the art. with the compar. is needless and rare, if ἤ follows, Herm. Soph. Ant. 313, O. C. 795.—IV. note that in Att. the dual of a fem. subst. often takes the masc. art.: indeed τά dual is prob. never found in good Greek, Jelf Gr. Gr. § 388 Obs. And in Hom. the pron. is oft. used in a different gender from its noun, as in Il. 21, 164, 167, δουρὶ σάκος βάλεν, ἡ δέ.., as if he had said ἐγχείῃ; so Il. 22, 80, 82, μαζὸν ἀνέσχεν.., τάδε τ' αἴδεο, as if στήθεα; and Od. 12, 74, νεφέλη.., τὸ μὲν οὔποτ' ἐρωεῖ, as if νέφος: here then the gender is taken from a synonym. word which was in the poet's mind.

A, B. ABSOL. USAGE OF SINGLE CASES, which may be referred either to demonstr. pron., or article:—I. τῇ, of place, *there, on that spot, here, this way*, freq. in Hom., e. g. Il. 5, 752, 858, oft. followed by ᾗ, Il. 13, 52.—2. with a notion of motion towards, *thither*, Il. 10, 531; 11, 149, Hes. Op. 206; but this much more rare, and prob. only poet.—3. of manner, τῇπερ τελευτήσεσθαι ἔμελλεν, *in this way, thus*, Od. 8, 510; so in Att.—4. repeated τῇ μέν.., τῇ δέ.., usu. of place, *here.., there..*, or *now here.., now there..*: but also *on the one part.., on the other..*, or more strictly *in one way certainly.., but in another..*, Eur. Or. 356.—5. relative, *where*, for ᾗ, only Ep., as Il. 12, 118, Od. 4, 229. Here χώρᾳ or ὁδῷ is usu. supplied, but this can only be in local signf.—II. τῷ, dat. neut., (some old Gramm. wrote τῶ in this signf.), *therefore, on this account*, very freq. in Hom., and also Att. even in prose, Valck. Phoen. 157; also used as relative by a kind of attraction, *because*, Heind. Plat. Phaed. 60 B.—2. more rarely, perh. only in Ep., *thus, so, in this wise*, Il. 2, 373; 4, 290, etc.: it may also, esp. when εἰ goes before, be translated, *then, if this be so, on this condition*, cf. also Od. 1, 239; 3, 224, etc.: τρόπῳ is usu. supplied.—3. τῷ νυ for τοίνυν, Hom., also divisim, τῷ οὔ νύ τι, Il. 7, 352.—III. τό, acc. neut., like τῷ, *wherefore*, rare except in Hom., as Il. 3, 176; 7, 239, Od. 8, 332, etc.; so in Pind. P. 5, 50; τό κεν, Il. 23, 547.—IV. τοῦ, gen. neut., *wherefore, hence*, Od. 24, 425, where ἕνεκα or χάριν is supplied, cf. Il. 21, 458.—V. with prepositions, of time, ἐκ τοῦ, *ever since*, ἐν τῷ, *whilst*, where χρόνου and χρόνῳ are freq. supplied, but wrongly, as τοῦ and τῷ like corresponding words in other languages, seem neut. rather than masc.—The early development, even in Hom., of many such phrases shows that they belong to the demonstr. pronoun.—On the phrase τὴν ἐπὶ θανάτῳ, v. sub θάνατος.

C. ὅ, ἥ, τό, accentuated through all cases, RELATIVE PRONOUN, for ὅς, ἥ, ὅ, called also *the postpositive article*, somewhat like our *that=which*: very freq. in Hom., also Ion., and Dor.: in these however only in the forms beginning with τ, and in nom. plur. masc. and fem. τοί, ταί, (so that it seems to be used merely to avoid hiatus) Hdt., passim: Hom. however has also masc. ὅ, Il. 16, 835, though others read ὅς: this usage was long denied to the Trag., even by Valck. Hipp. 525, Koen. Greg. p. 239, Toup, etc.: it is however clear that they sometimes used it, to avoid hiatus, in the forms beginning with τ, v. Monk Hipp. 527: τοί and ταί are still disputed: Monk even claims ὅ nom. sing., cf. Elmsl. Bacch. 468: in Com. and Att. prose however this relative is not found, Matth. Gr. Gr. § 292.—In declension the relative wholly (even in dialects) follows the article: Buttm. indeed gives the nom. ὅ, ἥ. ὅ: but ὅ is from the regul. ὅς, and those forms only need be considered which differ in declension from ὅς, ἥ, ὅ.

D. The gen. and dat. enclitic του, τῳ, for τινός, τινί, from the INDEFINITE PRONOUN τὶς, τὶ: in which case του and τῳ are of all three genders: neither της, τῃ, nor the plur. occur: Hom. uses thus only the dat., and that only thrice, Il. 12, 328, Od. 13, 308; 20, 297, always in masc.: Att., του and τῳ are very freq.: as also τοῦ and τῷ for τίνος and τίνι, as gen. and dat. of INTERROGATIVE PRON. τίς; τί; as, χρή του, there needs *somewhat*, but τοῦ χρή; *what* needs there?—So in Ion. τεο, enclit. gen. for του, τινός, indefin., Od. 16, 305, contr. τευ Il. 2, 388, Od. 6, 68, etc.: dat. τεῳ, for τῳ, τινί, Il. 16, 227, Od. 11, 502, and in Hdt.: gen. and dat. pl. τέων, τέοις, τέοισι:—but τέο, gen. for τοῦ; τίνος; Il. 14, 128, Od. 4, 463, absol., *wherefore?* Il. 2, 225, cf. τοῦ, A. B. III: contr. τεῦ; Od. 15, 509, Callin. 1: dat. τέῳ, Hdt.: of this Hom. too has pl. gen. τέων, Il. 24, 387, Od. 20, 192: as monosyll., Od. 6, 119; 13, 200: dat. τέοις, τέοισι, Wess. Hdt. 1, 37.

From this article are formed the pronouns ὅγε, ὅδε, ὁδί. ὅπερ, ὅτε, ὅτις, which are treated under their respective heads.

The Ion. and Att., not Hom., often blend the article by crasis with nouns which have an initial vowel, v. Buttm. Ausf. Gr. § 29.—For the position of the article in a sentence, v. Jelf. Gr. Gr. § 458, sq.

Ὅ, Ion. and Dor. relat. pron. masc. for ὅς, v. ὁ, ἡ, τό C, Hom.

Ὅ, neut. of relat. pron. ὅς, q. v., Hom.

Ὦ, ὅ, ὅ, exclamation in Ar. Thesm. 1191.

Ὀά, *woe, woe! alas!* Lat. *vae!* c. gen., Aesch. Pers. 116, 122. [ŏᾱ]

Ὄᾱ, ἡ, also ὄη, οἴη, οὖα, *the service-tree*, Lat. *sorbus*, Theophr.: its fruit, ὄον, *the sorb-apple* or *service berry*, Lat. *sorbum*.

ὈΑ῀, ἡ, (ὄϊς)=οἶα, *a sheepskin.*—II.=ὦα, *a hem* or *border.*

ὈΑ῀Ρ, ἄρος, ἡ, *a consort, mate, wife*, Il. 9, 327, in gen. pl. ὀάρων, unless this belongs to ἡ ὄαρος (q. v.), cf. the contr. ὤρ, whence ὤρεσσι, Il. 5, 486. (Not by metath. from ἄορ, as some say, but prob. from same root as *ἄρω, εἴρω, Lat. *sero, she that is tied* or *knit to one*, cf. συνήορος συνάορος, etc.)

†Ὀάρακτα, ων, τά, *Oaracta*, an island in the Persian gulf, Arr. Ind. 37, 2.

†Ὀάριζος, ου, ὁ, *Oarizus*, a Persian, Hdt. 7, 71.

Ὀᾰρίζω, (ὄαρ) *to converse familiarly, chat* with one, τινί, Il. 6, 516; 22, 127, etc.; μετά τινι, H. Hom. Merc. 170; esp. of married persons or lovers: also c. acc. cognato, ὀάρους ὀαρίζειν, H. Hom. 22, 3: contr. ὠρίζω, H. Hom. Merc. 58. Hence

Ὀάρισμα, ατος, τό, *familiar converse*, esp. of lovers: generally *converse*, Opp. C. 4, 23. [ᾰρ] and

Ὀᾰρισμός, οῦ, ὁ,=foreg., *familiar, fond discourse*, as of lovers, in plur., Hes. Op. 787, or relatives, Q. Sm. 7, 316.

Ὀᾰριστής, οῦ, ὁ, (ὀαρίζω) masc. of ὄαρ, *a mate, bosom-friend*; so Minos is called ὀαριστὴς Διός, Od. 19, 179, cf. Plat. Minos 319 D.

Ὀᾰριστύς, ύος, ἡ, Ion. for ὀάρισμα, *familiar intercourse* or *converse*, esp. of lovers, *fond discourse*, ὀαριστὺς πάρφασις, Il. 14, 216; the title of Theocr. 27th Idyll:—generally, *intercourse, company*, πολέμου ὀαριστύς, war's *intercourse*, i. e. battle, the tug of war, Il. 17, 228: also as a concrete noun, προμάχων ὀ., *the company* of out-fighters, Il. 13, 291. [ῠ]

ὈΑ῀ΡΟΣ, ου, ὁ,=ὀαρισμός, *familiar converse, chat*, H. Hom. 22, 3: esp. *amorous converse*, H. Hom. Ven. 250, where many interpr. by βουλεύματα, but wrongly, for it is just the same as ὀαριστύς, in Il. 14, 216; so, παρθένιοι ὄαροι, Hes. Th. 205; Νυμφῶν ὄαροι, Call. Lav. Pall. 66: generally, *converse, discourse, words*, Emped. 68, cf. Plat. Minos 319 E: hence also, *a song, lay, ditty*, Pind. P. 1, 190, N. 3, 19; almost always in plur., but Pind., P. 4, 244, N. 7, 102, has it in sing., in the sense of *song* or *discourse*, and in the latter place even in bad sense, ψόγιος ὄαρος, *a song* of reproach.

Ὄαρος, ου, ἡ,=ὄαρ, Hesych., who perh. formed this nom. from gen. ὀάρων, Il. 9, 327.

†Ὄαρος, ου, ὁ, *the Oarus*, a river of Scythia falling into the Palus Maeotis, Hdt. 4, 123.

Ὄασις, ιος, ἡ, a name of the fertile islets in the Libyan desert, Hdt. 3, 26, ubi v. Bähr. The name is prob. Arabic (*vah*): the form Αὔασις, in Strab. p. 130, being merely an attempt at Greek etymology, as if from αὔω, αὐαίνω.

Ὄβδη, ἡ, rarer poet. form for ὄψις, only in Alexandr. writers, in acc. ὄβδην and ἐςόβδην, used as adv. for ἐς ὄβδην, *in the presence of*, Lat. *coram.*

Ὀβελαῖος, α, ον,=sq., dub.

Ὀβελῐαῖος, α, ον, (ὀβελός) *spit-shaped.*—II. *roasted on a spit*, Philo.

Ὀβελίας (sc. ἄρτος), ὁ, (ὀβελός) a sort of *loaf baked* or rather *toasted on a spit*:—or (acc. to A. B.) *an obol-loaf*, Pherecr. Ἐπιλησμ. 1, Ar. Fr. 158, cf. Böckh P. E. 1, 132: also ὀβελίτης.

Ὀβελιᾰφόρος, ον, (ὀβελίας, φέρω) *carrying an* ὀβελίας ἄρτος, name of a play of Ephippus, cf. Lob. Phryn. 647.

Ὀβελίζω, *to mark with the critical obelus*; v. ὀβελός II.

Ὀβελισκολύχνιον, ου, τό, dim. from sq., Theopomp. (Com.) Εἰρην. 1, Arist. Pol. 4, 15, 8.

Ὀβελισκόλυχνος, ου, ὁ, (ὀβελίσ

κος, λύχνος) *a spit for roasting*, likewise used as *a lamp-stand.*

'Οβελίσκος, ου, ὁ, dim. from ὀβελός, *a small spit*, Ar. Ach. 1007, etc.: also *any pointed instrument, the leg of a compass*, Ar. Nub. 178; *a sword-blade*, Polyb. 6, 23, 7; *the iron head of the Roman pilum*, Dion. H. 5, 46.—II. *a pointed pillar, obelisk.*—III. *an iron* or *copper coin stamped with a spit*, Plut. Lys. 17, Fab. 27: cf. ὀβολός.

'Οβελισμός, οῦ, ὁ, *a marking with the obelus*, v. ὀβελός II.

'Οβελίτης, ου, ὁ,=ὀβελίας. [ῑ]

'Οβελός, οῦ, ὁ, Aeol. and Dor. ὀδελός, *a spit*, ἀμφ' ὀβέλοισιν ἔπειραν, Il. 1, 465, etc.; so Hdt. 2, 135, Eur. Cycl. 303.—2. *a pointed pillar, obelisk*, Hdt. 2, 111, 170.—3. euphem. for πέος, Ar. Ach. 796.—II. *an horizontal line*, —, used as a critical mark to point out that a passage was spurious, Luc. Imagg. 24; but with one point below and one above, ÷, ὀβελὸς περιεστιγμένος, it denoted superfluous passages, esp. in philosophical writings, Diog. L. 3, 66, cf. Pressels Beytr. p. 67, sq., and v. χ.—Cf. ὀδελός, ὀβολός. (ὀβελός, is βέλος with *o* prefixed, v. *o* III.)

†'Οβιδιακηνοί, ῶν, οἱ, *the Obidiaceni*, a Maeotic people, Strab. p. 495.

†'Οβόδας, ὁ, *Obodas*, a king of the Nabataei, Strab. p. 781.

'Οβολαῖος, α, ον,=sq., dub.

'Οβολῐαῖος, α, ον, (ὀβολός) *of the size* or *value of an obol*, Lob. Phryn. p. 551.

'Οβολῐμαῖος, α, ον, *worth an obol*, i. e. *petty*, Theano: from

'Οβολός, οῦ, ὁ, *an obol*, freq. in Ar., etc., a coin worth 8 χαλκοῖ, 1-6th of a δραχμή, rather less than three cents:—πολὺ or μικρὸν τοῦ ὀβολοῦ, a thing of which you get much or little for an obol, i. e. *valuable* or *worthless*, Meineke Com. Fr. 3, 76.—An obol was written short O; a half-obol, C or Ɔ.—II. also as *a weight*, 1-6th of a drachma. (Acc. to Arist. ap. Poll. 9, 77; ὀβολός and ὀβελός only differed in the (Ion. and Att.) pronunciation; he thinks that in the barter of early times, iron or copper nails (ὀβελοί) were used as money, six of which made *a handful* (δραχμή), cf. P. Knight, Prolegg. ad Hom. § 56, citing Plut. Lys. 17; and that the name remained when the form and material were changed. Others derive it from the coin being stamped with a spit, cf. ὀβελίσκος III.)

'Οβολοστᾰτέω, ῶ, *to weigh obols*: hence *to practice petty usury*, Lys. Fr. 37, Luc. Necyom. 2: from

'Οβολοστάτης, ου, ὁ, (ὀβολός, ἵστημι) *a weigher of obols*: hence, *a petty usurer*, Ar. Nub. 1155, Antiph. Neott. 1, 4. [ᾰ] Hence

'Οβολοστᾰτική, ῆς, ἡ, (sc. τέχνη), *the trade of a petty usurer, usury*, Arist. Pol. 1, 10, 4.

†'Οβούλκων, ωνος, ἡ, *Obulcon*, a city of Hispania Baetica, Strab. p. 141.

"Οβρια, τά, *the young* of animals, Aesch. Fr. 40, Eur. Peliad. 8, cf. Ael. N. A. 7, 47. (Usu. deriv. from βρύω.)

†'Οβριάρεως, ω, ὁ,=Βριάρεως, Hes. Th. 617.

'Οβρίκᾰλα, τά,=ὄβρια, Aesch. Ag. 143. [ῐ]

'Οβρῐμόγυιος, ον, (ὄβριμος, γυῖον) *strong-limbed*, Opp. H. 5, 316.

'Οβρῐμόεις, εσσα, εν,=ὄβριμος.

'Οβρῐμοεργός, όν, (ὄβριμος, *ἔργω) *doing strong deeds*, but always in bad sense, *doing deeds of violence* or *wrong*, esp. against the gods, Il. 5, 403; 22, 418, Hes. Th. 996.

'Οβρῐμόθῡμος, ον, (ὄβριμὸς, θυμός) *strong-minded*, Hes. Th. 140, H. Hom. 7, 2.

'Οβρῐμόπαις, παιδος, ὁ, ἡ, (ὄβριμος, παῖς) *having strong children*, Nonn.

'Οβρῐμοπάτρη, ης, ἡ, (ὄβριμος, πατήρ) *daughter of a strong father*, in Hom. and Hes. always epith. of Minerva, Il. 5, 747, etc.—No masc. ὀβριμοπάτρος seems to occur: ὀβριμοπάτηρ in Hesych. is corrupt.

"Οβρῐμος, ον, also η, ον, Eur. Or. 1454:—*strong, mighty*, in Hom. as epith. of Mars, Il. 5, 845, etc.; of Achilles, 19, 408; of Hector, 8, 473:—then of things, ὄβριμον ἔγχος, Il. 3, 357, etc.; ἄχθος, Od. 9, 233; θυρεός, λίθος, Ib. 241, 305; ὕδωρ, Il. 4, 453; ὄβριμον ἐβρόντησε, he thundered *mightily*, Hes. Th. 839; ὄ. ἔργα, deeds *of might*, Tyrtae. 2, 27:—μῖσος ὄβριμον, Aesch. Ag. 1411; 'Ιδαία μᾶτερ ὀβρίμα, Eur. l. c.—The form ὄμβρῐμος (q. v.) is not used by Ep., but is the prevailing form in Lyr. writers. (From βρι-, βρίθω, βριθύς, βριάω, βριαρός, with *o* prefixed.)

"Οβρυζον, ου, τό, χρυσίον, *pure gold*; akin. to Lat. *obrussa, the testing of gold by fire.*

'Ογάστριος, ον, = ὁμογάστριος, Gramm.

'Ογδοᾰδῐκός, ή, όν, (ὀγδοάς) *belonging to the number eight*, Clem. Al.

'Ογδοαῖος, α, ον, *on the eighth day*, Polyb. 5, 52, 3, etc.

'Ογδοάς, άδος, ἡ, (ὀκτώ) *the number eight*, Plut. 2, 744 B, etc.;—for ὀκτάς, as ἑβδομάς (from ἑπτά) for ἑπτάς.

'Ογδόᾰτος, η, ον, poet. for ὄγδοος, like τρίτατος for τρίτος, *the eighth*, Hom., and Hes.: esp. ἡ ὀγδοάτη (sc. ἡμέρα), *the eighth day*, Hes. Op. 770, 788.

'Ογδοήκοντα, οἱ, αἱ, τά, indecl., *eighty.* Hence

'Ογδοηκοντᾰετής, ές, (ἔτος) *eighty years old.*—II. ὀγδοηκονταέτης, *lasting eighty years*: cf. ὀγδωκ-.

'Ογδοηκοντάπηχυς, υ, (ὀγδοήκοντα, πῆχυς) *eighty cubits long*, Callix. ap. Ath. 202 D. [ᾰ]

'Ογδοηκοντατάλαντος, ον, (ὀγδοήκοντα, τάλαντον) οἶκος, *possessed of eighty talents*, Lys. 177, 26.

'Ογδοηκοντούτης, ες, Luc. Hermot. 77: fem.-οῦτις, Dio C,=ὀγδοηκονταέτης, -ετής.

'Ογδοηκοσταῖος, α, ον, *on the eightieth day*, Hipp.: from

'Ογδοηκοστός, ή, όν, (ὀγδοήκοντα) *the eightieth*, Thuc. 1, 22.

"Ογδοος, η, ον, (ὀκτώ) *the eighth*, Hom., etc.

'Ογδώκοντα, οἱ, αἱ, τά, indecl., contr. for ὀγδοήκοντα, Il., etc.

'Ογδωκοντᾰετής, ές, contr. for ὀγδοηκονταέτης, Simon. 53, 55, Mimnerm. 6.

"Ογε, ἥγε, τόγε, the demonstr. pron. ὁ, ἡ, τό, made more emphatic by the addition of γε, Lat. *hicce, haecce, hocce, he, she, it*; pretty freq. as early as Hom., and Hes: γε can seldom be rendered in English, though sometimes by *indeed* or *at least*, when it answers to Lat. *hic quidem*: properly this pron. is used to designate a person rather as distinct from others, than in reference to himself, and in this respect differs from ὅδε: κεῖνος ὅγε joined, Il. 19, 344.—It is used absol. by Hom.—2. τῆγε, of place, *here, on this spot*, Il. 6, 435.—3. acc. neut. τόγε, *on this account, for this very reason*, Il. 5, 827, Od. 17, 401.—Att. ὁγί.

"Ογκᾱ, ἡ, poet. 'Ογκαίη, a name of Minerva in Thebes, Aesch. Theb. 164, etc.: a gate in that city was called from her 'Ογκαῖοι or 'Ογκαΐδες, Valck. Aristob. p. 120, Pors. Phoen. 1150.

'Ογκάομαι, f. -ήσομαι, dep. mid., *to bray*, esp. of the ass, Arist. H. A. 9, 1, 18, Luc. Dial. Mar. 1, 4. (Onomatop.: cf. Engl. *donkey ?*)

"Ογκη, ης, ἡ,=ὄγκος.

'Ογκηθμός, οῦ, ὁ,=sq., Luc. Asin. 15.

"Ογκημα, ατος, τό, *a braying*, esp. of the ass.

'Ογκηρός, ά, όν, (ὄγκος B. II.) *bulky, swollen*, Arist. Probl. 10, 54, 6.—II. metaph. *stately, pompous*, τῆς βασιλείας ὀγκηρότερον διάγειν, Xen. Hell. 3, 4, 8:—*grievous, troublesome*, τὸ ὀγκ., *trouble*, Arist. Eth. N. 4, 7, 14.—In Arist. Probl. 37, 3, 2, we have a compar. ὀγκότερος, formed from ὄγκος: so ὀγκότατος, Anth. P. 12, 187.

"Ογκησις, ἡ,=ὄγκημα, Ael. N. A. 5, 50.

'Ογκηστής, οῦ, ὁ, (ὀγκάομαι) *a brayer*, i. e. *an ass*, Anth. P. 9, 301; where however Schäf. reads ὀγκητής. Hence

'Ογκηστικός, ή, όν, dub. for. ὀγκητικός, *given to braying.*

'Ογκία, ἡ, a Sicil. weight, the Lat. *uncia*, Epich. p. 116.

"Ογκῖνος, η, ον, (ὄγκος A.) *bent, barbed*, Lat. *uncinus.*

"Ογκιον, ου, τό, also written ὀγκίον (ὄγκος I):—*a chest, case, casket* for barbed arrows and other implements of iron or steel, Od. 21, 61; later σιδηροθήκη.

'Ογκολογέω, ῶ, (ὄγκος B. II., λέγω) *to speak in a hollow voice*, like γογγύζω.

'Ογκοποιέω, ῶ, (ὄγκος B. II., ποιέω) *to swell up, inflate, magnify*; in genl. =ὀγκόω.

"ΟΓΚΟΣ, ου, ὁ, orig.=ἀγκών, *a bend, bending, curve*, hence *a hook, barb*, esp. of an arrow or spear-head, in plur., Il. 4, 151, 214.—2. later also any *angle*, Arist. Top. 1, 15, 2. (Akin to ἄγκος, ἀγκύλος, ἄγκιστρον, ἄγκυρα, and Lat. *uncus, ancus, angulus.*)

B. *bulk, mass, weight, size*, Plat. Theaet. 155 A, etc.; ὄγκος γαστρός, of a child in the womb, Eur. Ion 15; ὄγκος φρυγάνων, *a heap* or *pile* of fagots, Hdt. 4, 62; of a *corpse*, Soph El. 1142, cf. Plat. Legg. 959 C, Arist. H. A. 3, 5, 3.—2. *a tumour, boil.*—3. a particular way of dressing the hair; it was plaited along the forehead, and done up in *a bushy top-knot*, as may be seen in the marbles of tragic masks, Winckelm. Werke, T. 2, p. 49, 89.—II. metaph., *weight, importance*, μείζον' ὄγκον δορὸς ἢ φρενός, Eur. Tro. 108; ἔχει τιν' ὄγκον "Αργος 'Ελλήνων πάρα, Eur. Phoen. 717; also in bad sense, ὄγκον αἴρειν, to swell with conceit, Soph. Aj. 129; but, ὄγκος μητρῷος ὀνόματος, *the honoured* name of mother, Id. Tr. 817:—so of style, *loftiness, majesty*, Arist. Rhet. 3, 6, 1; and in bad sense, *turgidity*, μῦθος οὐκ ὄγκου πλέως, a short, plain speech, Soph. O. C. 1162; and freq. in late prose, as Plut., v. Wyttenb. in Indice et ad p. 79 B.—2. *trouble, difficulty*, βραχεῖ ξὺν ὄγκῳ καὶ χρόνῳ, Soph. O. C. 1341.—III. in later philosoph., *an atom*, Sext. Emp. (ὄγκος B, seems to be a distinct word from the former,—not akin to ἀγκών, Lat. *uncus*, but rather, perh., with

Buttm. Lexil. s. v. ἀνήνοθεν 23, to be referred to the root *ἔγκω, ἐνεγκεῖν, and so equiv. to φόρτος.)

C. for the adj. forms of ὄγκος, v. ὀγκηρός, fin.

'Ογκόω, ῶ, (ὄγκος B) *to increase in bulk, enlarge*; metaph. *to bring to honour and dignity*, βίοτον βροτοῖσι, Eur. Andr. 320: also *to exalt, extol*, Eur. Heracl. 195; ὀγκῶσαι τὸ φρόνημα, *to puff up* one's conceit, Ar. Vesp. 1024; so in mid., Id. 703.—Pass. *to become larger, be reared up*, χερσί, Lyc.: esp. metaph. *to be puffed up, swoln, elated*, χλιδῇ, Soph. Fr. 679; δοκήσει δωμάτων, Eur. El. 381; πλούτῳ, Id. Phrix. 11; ἐπὶ τῷ γένει, Xen. Mem. 1, 2, 25; and absol., Eur. Hec. 623:—τάφῳ ὀγκωθῆναι, *to be covered by a swelling* mound, Eur. Ion 388.

'Ογκύλλομαι, as pass.=ὀγκόομαι, Ar. Pac. 465, Ath. 382 B.

'Ογκύλος, ον, = ὀγκηρός. (From ὄγκος B, as ἀγκύλος from ἄγκος.) [ῠ]

'Ογκώδης, ες, (ὄγκος B, εἶδος) *swelling out, rounded*, Xen. Eq. 1, 12: *turgid*, Plat. Meno 90 A.—II. (ὀγκάομαι) ὄνος ὀγκωδέστερος, an ass *of a louder note*, Ael.

'Ογκωμα, ατος, τό,=ὄγκος, Liban.

'Ογκωσις, εως, ἡ, (ὀγκόω) *the act of increasing in bulk, enlarging, puffing out*; also=ὄγκωμα, ὄγκος.

'Ογκωτός, ή, όν, (ὀγκόω) *heaped up*, τάφος, Anth.

'Ογμεύω, (ὄγμος) *to trace* or *drive in a straight line*, esp. of ploughing or mowing: metaph., ὀγμ. στίβον, *to plough* or *trail one's weary* way, of a lame man, Soph. Phil. 163; ὤγμευον αὐτῷ, *they went before* him *in a long line*, Xen. Cyr. 2, 4, 20.

†'Ογμιος, ου, ὁ, *Ogmius*, appell. of Hercules, Luc.

'Ογμος, ου, ὁ, *any straight line*, orig. *a furrow* in ploughing, τοὶ δὲ στρέψασκον ἀν' ὄγμους, Il. 18, 546; ὥςτ' ἀμητῆρες ὄγμον ἐλαύνωσιν *a swathe* in reaping, Il. 11, 68; 18, 552, 557: elsewh. αὖλαξ, Lat. *sulcus*; ὄγμον ἐλαύνειν, Il.; ἄγειν, Theocr. 10, 2; ἔχειν, Opp.: metaph., πίονες ὄγμοι, the rich *furrows*, i. e. *crops*, H. Hom. Cer. 455, where Herm. however takes it of corn already cut: generally, *a row* or *line* of trees, of teeth, Anth.: also *a path, the orbit* of the heavenly bodies, e. g. the moon, ὅτε πλήθη μέγας ὄγμος, when her vast *orbit* (not *disk*) is fulfilled, H. Hom. 32, 11; so also of the sun, Arat. Dios. 17. (The root is ἄγω, cf. Buttm. Lexil. v. ὀχθῆσαι, fin.)

†'Ογρύλη, ης, ἡ, *Ogryle*, a small town of Sardinia (*Agryle?*), Paus. 10, 17, 5.

'Ογχέω, ῶ, = ὀκχέω, ὀχέω, dub. in Lyc. 64, 1049.

†'Ογχησμός, οῦ, ὁ, *Onchesmus*, a port of Epirus, Strab. p. 324.

†'Ογχηστός, οῦ, ὁ, *Onchestus*, a city of Boeotia on Lake Copaïs, with a grove sacred to Neptune, Il. 2, 506, H. Hom. Ap. 230.—II. a river of Thessaly, Polyb. 18, 3, 5.—III. a son of Agrius, Apollod. 1, 8, 6.

†'Ογχήστιος, α, ον, *of Onchestus, Onchestian*, Pind. I. 1, 46.

'Ογχνη, ης, ἡ, *a pear-tree*, Od. 11, 588; 24, 233.—II. *a pear*, Od. 7, 120. —It came to be written ὄχνη, as in Theocr. 1, 134 [who has ὄχνας, in acc. plur.].

†'Ογώα, ὁ, *Ogoa*, name of a Carian deity, Paus. 8, 10, 4.

'Οδαγμός, οῦ, ὁ, *an itching, irritation*: Ion. ἀδαγμός.

'Οδᾱγός, οῦ, ὁ, Dor. for ὁδηγός, and the usu. form in Att., Pors. Or. 26, Lob. Phryn. 429.

'Οδάζω, f. -ξω, (ὁδός) = ὁδόω, Gramm.

'Οδαῖος, α, ον, (ὁδός) *belonging to a way*.—II. ὁδαῖα, τά, *that for which a merchant travels, merchandize*, Od. 8, 163; 15, 445, though some expl. the latter passage of *provisions for the voyage*, like ἐφόδιον, Lat. *viaticum*; Nitzsch takes it to be *goods obtained by barter, the return-freight*; cf. ὁδάω.

'Οδακτάζω, (ὄδαξ) *to bite, gnaw*, Call. Del. 322, Ap. Rh. 4, 1608.

'Οδάξ, adv., (δάξ, δάκνω, ὀδούς) *by biting with the teeth*, Lat. *mordicus*, Hom.; esp., ὀδὰξ ἕλον οὖδας, they bit the ground, of men in the agonies of death, Il. 11, 749, etc.; so, γαῖαν ὀδὰξ ἑλόντες, Eur. Phoen. 1423: also, ὀδὰξ ἐν χείλεσι φύντες, *biting the lips* in smothered rage, Od. 1, 381; διατρώξομαι ὀδὰξ τὸ δίκτυον, Ar. Vesp. 164, etc.—Hence ὀδάξω, ὀδαξάω, etc.

'Οδαξάω, ῶ, Ion. ὀδαξέω,=ὀδάξω, q. v. Hence

'Οδαξησμός, οῦ, ὁ,=ὀδαγμός, Plut. 2, 769 E.

'Οδαξηστικός, or better ὀδαξητικός, ή, όν, *causing to itch*: ὀδαξιστικός is f. l.

'Οδάξω or ὀδάξομαι, freq. in Hipp.: pf. pass. ὤδαγμαι, Soph. Fr. 708: in prose usu. ὀδαξάω; Ion. and in Xen. Symp. 4, 8, ὀδαξέω, and acc. to another Ion. pronunciation, ἀδάξω, ἀδάξομαι, ἀδαξάω, ἀδαξέω:—Act. *to bite, sting*, i. e. *cause a stinging, itching*, etc.:—pass. *to feel a biting* or *stinging, to itch*, hence *to scratch* or *rub one's self*. (From δάξ, ὀδάξ, ὀδούς, δάκνω.)

'Οδαξώδης, ες,=ὀδαξητικός.

†'Οδάτις, ιδος, ἡ, *Odatis*, daughter of a Scythian king Omartes, Ath. 575 A.

'Οδάω, ῶ, f. -ήσω, (ὁδός) *to export and sell*; generally, *to sell*, τινί τι, Eur. Cycl. 98, 133:—pass. *to be carried away and sold*, Ib. 12.—The forms ὀδάζω, ὀδέω, Ion. οὐδέω, only in Gramm. (From ὁδός, as ἐμπορεύω from πόρος.)

'Οδε, ἥδε, τόδε, demonstr. pron., formed by adding the enclit. δε to the old demonstr. pron. ὁ, ἡ, τό, and declined like it through all cases: the Ep. have in dat. plur. masc. and fem. τοῖςδεσσι, τοῖςδεσσιν, as well as τοῖςδε, Il. 10, 462, Od. 2, 47, etc.; and τοῖςδεσι, Od. 10, 268; 21, 93: freq. in Att., and sometimes made more emphat., ὁδί, ἡδί, τόδι, etc. [ῑ], which however belongs to the language of common life, and so, though freq. in Com., is very rare in Trag., Pors. Med. 157: ὁδεδί, τηνδεδί, are also found, but very seldom, Elmsl. Ar. Ach. 152, Dind. Av. 18.—The general use of ὅδε, ἥδε, τόδε, agrees with that of οὗτος, *this, he*, but is more pointedly emphatic, esp. in Ep., where ὁ, ἡ, τό, is demonstr., *this one here*, Lat. *hicce, haecce, hocce*, freq. even in Hom.: it usu. marks the presence of its subject, and so refers to something not before named, Wolf Lept. p. 282.—Special usages:—I. it freq. refers to what is coming, esp. a whole sentence, even a narrative, and serves to call attention previously, Angl. *the following*, Il. 1, 41, etc., and very freq. in Hdt., and Att.: ταῦτα commonly refers to what goes before, cf. οὗτος.—II. it oft. seems to stand, like Lat. *hic*, as adv. of place, *here, there*, always however so that its case and gender depend on some noun to which it refers, as, ἔγχος μὲν τόδε κεῖται ἐπὶ χθονός, *here* lies the lance, Il. 20, 345; 'Αχιλλεὺς ἐγγὺς ὅδε κλονέων, *here* he is..., Il. 21, 533, cf. Od. 1, 185, etc.:—this usage (δεικτικῶς) is esp. freq. in the Att. drama.—2. with a pers. pron., ὅδ' ἐγὼ ἤλυθον, *here* am I, Od. 16, 205, cf. Il. 19, 140; in full, ὅδ' εἰμί, Aesch. Cho. 219, Eur. Or. 380: sometimes αὐτός is also added, ὅδ' αὐτὸς ἐγώ, Od. 21, 207.—3. with τίς, τίς ὅδε Ναυσικάᾳ ἕπεται; whom have we *here* following Nausicaa? Od. 6, 276, cf. 1, 225; τί κακὸν τόδε πάσχετε; what ails you *here*, or *now?* Od. 20, 351;—where the questions refer to something only known in so far as seen.—4. also like δεῦρο, *hither*, Blomf. Aesch. Pr. 977, Elmsl. Eur. Supp. 21, Heracl. 82.—This, which seems an adverbial use of the pron., is even more freq. in Att., esp. Trag., than in Hom.; v. Schäf. Mel. p. 77. —III. to advs. of place and time this pron. adds precision, *just, very*, αὐτοῦ τῷδ' ἐνὶ δήμῳ, *here* amid *this very* people, Od. 2, 317, cf. 10, 271: ταυῦν τάδε, at *this* present, Hdt. 7, 104.—IV. ὅδ' αὐτός, stronger form for ὁ αὐτός, *the very same, his very self, this very*, τοῦδ' αὐτοῦ λυκάβαντος, Od. 14, 161.—V. in Att. dialogue, the masc. and fem. pron. freq. refer to the speaker, ὅδε, ὅδ' ἀνήρ, emphatic for ἐγώ, Soph. O. T. 534, 815, etc.: sometimes however to the person addressed, for σύ, in which case it implies contempt, Stallb. Plat. Gorg. 467 B: similar is the phrase τῇδε χειρί, for τῇ ἐμῇ, cf. Pors. Med. 389.—VI. after a parenthesis it oft. takes up the thought, like Lat. *is*, even when ὅδε itself has been already expressed, or after another pron., or a noun, Schäf. Mel. p. 84: sometimes, by anacoluthon, it takes up a sentence begun with a relative, as, ἣν χρῆν σ' ἐλαύνειν τήνδε, Eur. Andr. 650, v. Matth. Gr. Gr. § 472, 4: here the pron. is superfluous, but adds clearness.—VII. ellipt. c. gen., ἐς τόδε χρόνου, ἡμέρας, ἡλικίας, to *this very moment* of time, of the day, etc., Schäf. Dion. Comp. p. 144.—On the difference between ὅδε and ὁ δέ, v. Buttm. et Herm. ad Soph. Phil. 87, cf. ὁ A. III. 3.

B. absol. usage of some cases:—I. τῇδε, of place, *here, on the spot*, Lat *hac*, Il. 12, 345, Od. 6, 173, etc.—2. of the way or manner, *thus*, Il. 17, 512; so in Att. prose.—II. acc. neut. τάδε, *hither, to this spot*, Il. 14, 298, Od. 1, 409, etc.: also, δεῦρο τόδε, Il. 14, 309, etc.—2. *therefore, on this account*, Od. 20, 217: so also,—III. acc. neut pl., τάδε, *on this account*, Il. 9, 77.—2 *thus, so*, Erf. Soph. O. T. 265; but also—3. like τῇδε, *here*, Eur. Cycl. 49, 63, etc.—IV. dat. neut. pl. τοῖςδε and τοισίδε, *in* or *with these words*, Hdt. 1, 32, 120.

'Οδεία, ας, ἡ, (ὁδεύω) *a way, journey: a going* or *travelling*.

'Οδελός, ὁ, Aeol. for ὀβελός, or ὀβολός, Ar. Ach. 796.

'Οδευμα, ατος, τό, (ὁδεύω) *a passage, journey*, Strab. p. 815.

'Οδεύσιμος, ον, *passable, practicable*, Strab. p. 510: and

'Οδευτής, οῦ, ὁ, *a wayfarer, traveller*: from

'Οδεύω, (ὁδός) *to go, travel*, ἐπὶ νῆας, Il. 11, 569, cf. Bornem. Xen. An. 7, 8, 8; ὁδ. τρίβον, Anacreont. 41, 2.

'Οδέω,=ὀδάω, Gramm.

'Οδέω,=ὁδεύω, dub.

'Οδηγέω, ῶ, f. -ήσω, *to be an* ὁδηγός, *lead* one *upon his way*, hence *to show* one *the way, guide*, τινά, Aesch. Pr

730; absol., Eur. H. F. 1402.—2. metaph. *to guide, teach.*—Later, the mid. also is used for Act. Hence

'Οδηγητήρ, ῆρος, ὁ,=sq., Anth. P. append. 283, Orph.

'Οδηγητής, οῦ, ὁ,=ὁδηγός. Hence

'Οδηγητικός, ή, όν, *fitted for guiding* or *a guide.*

'Οδηγήτρια, ας, ἡ, fem. from ὁδηγητήρ.

'Οδηγία, ας, ἡ, (ὁδηγός) *a guiding:* metaph. *a teaching.*

'Οδηγικός, ή, όν,=ὁδηγητικός: from

'Οδηγός, οῦ, ὁ, *a guide*, Polyb. 5, 5, 15: the Att. prefer the Dor. form ὁδᾱγός.

†'Οδησσός, οῦ, ἡ, *Odessus*, a city of Moesia on the Euxine, Strab. p. 319.

'Οδί, ἡδί, τοδί, Att. for ὅδε, ἥδε, τόδε, q. v. [ῑ]

"Οδιος, ον, (ὁδός) *belonging to a way* or *journey*, ὄρνις ὅδ., a bird *of omen for the journey*, Aesch. Ag. 157; so, ὅδ. κράτος αἴσιον, Ib. 104;—just as in Pind. N. 9, 43, αἰσιᾶν ὀρνίχων ὁδός:—'Ερμῆς ὅδ., Mercury *the guardian of roads and travellers*, whose statues stood on the road-side.

†'Οδίος, ου, ὁ, *Odius*, leader of the Halizones, on the side of Priam, Il. 2, 856.—2. a herald of the Greeks, Il. 9, 170.

"Οδισμα, ατος, τό, (as if from ὁδίζω) πολύγομφον ὅδ., *a way* compact with bolts, i. e. Xerxes' bridge over the Hellespont, Aesch. Pers. 71 (si vera l.).

'Οδίτης, ου, ὁ, (ὁδός) *a wayfarer, traveller*, Od. 7, 204; 17, 211, Soph. Phil. 147; ἄνθρωπος ὁδίτης, Il. 16, 263. [ῑ]

’Οδμᾰλέος, α, ον, (ὀδμή) *strong-smelling*, esp. *stinking*, Hipp.

’Οδμάομαι, dep., like ὀσμάομαι, *to smell*, Democr. ap. Sext. Emp. p. 400: *to snuff, track*, Nic. Th. 47: from

’Οδμή, ῆς, ἡ, (ὄζω) *smell, scent*, whether *a sweet smell*, Od, 5, 59; or *a stench, stink*, Il. 14, 415, Od. 4, 406; so in Pind., and Hdt.: strictly Ion. and poet. for ὀσμή, but used by Trag. in lyric passages, as Aesch. Pr. 115; and sometimes even by comic poets, Meineke Com. Fr. 3, 188; also in late prose, Luc. V. Hist. 2, 29. Hence

’Οδμήεις, εσσα, εν, *giving out a smell, smelling*, Nic. Al. 437.

’Οδμηρός, ά, όν,=ὀδμήεις, dub. l.

’Οδμώδης, ες,=ὀδμαλέος, Theophr.

'Οδό, barbarism for ὁδός, Ar. Thesm. 1222.

'Οδοιδοκέω, ῶ, *to lie in wait on the roads* or *ways:* from

'Οδοιδόκος, ον, (ὁδός, δοκεύω) *lying in wait on the roads* or *highways*, like robbers, Polyb. 13, 8, 2, cf. Lob. Phryn. 647: cf. ὁδοσκόπος.

'Οδοιπλᾰνέω, ῶ, *to stray from one road into another, wander about*, Ar. Ach. 69, acc. to Rav. Ms.: the other form ὁδοιπλανάω is rejected by Elmsl., cf. Lob. Phryn. 630: from

'Οδοιπλᾰνής, ές, *straying from one road into another, wandering about*, Anth. P. 9, 427. (ὁδός, πλανάω: the ὁδοι- prob. represents the dat. or locative case, Pott Et. Forsch. 2, p. 252.) Hence

'Οδοιπλᾰνία, ας, ἡ, *a straying from one road into another.*

'Οδοιποιέω, ῶ, for ὁδοποιέω, dub.

'Οδοιπορέω, ῶ, *to be an* ὁδοιπόρος, *to travel, journey, walk*, Hdt. 4, 110; ἐπ' ἄκρων ὁδ., *to walk* elate on tiptoe, Soph. Aj. 1230:—also, ὁδοιπορεῖν ὁδόν, Hdt. 4, 116; but, ὁδ. τοὺς τόπους, *to walk over* this ground, Soph. O. T. 1027.

'Οδοιπορία, ας, ἡ, (ὁδοιπόρος) *a journey, way*, H. Hom. Merc. 85; ὁδ. ποιεῖσθαι, Hdt. 2, 29; Xen. Cyr. 1, 2, 10, etc.: esp. *a journey by land*, opp. to a sea-voyage, Hdt. 8, 118, in plur. Hence

'Οδοιπορικός, ή, όν, *of, belonging to a journey:* τὸ ὁδ. (sc. βιβλίον), *a guide-book.*—II. *of* or *belonging to a traveller*, ὁδ. ἐσθής, Polyb. 31, 22, 6. Adv. -κῶς, *like a traveller*, Plut. Arat. 21; and

'Οδοιπόριος, ον, *of* or *belonging to a journey* or *way:* τὸ ὁδοιπόριον, Od. 15, 506, is *the fare* or *passage-money* paid to a driver or ship-master (in l. c. the latter), or *the provisions for a journey*, like ἐφόδιον, Lat. *viaticum.*

'Οδοιπόρος, ον, (ὁδός, πορεύομαι, cf. ὁδοιπλανής fin.) *travelling, walking:* as subst., *a wayfarer, traveller*, Aesch. Ag. 901, Soph. O. T. 292, etc.;—but in Il. 24, 375, *a fellow-traveller* or *guide.*

†'Οδομαντική, ῆς, ἡ, ('Οδόμαντοι) *Odomantica*, a district of Macedonia between the Strymon and Axius, Polyb. 37, 1, d, 2.

†'Οδομαντίς, ίδος, ἡ, *Odomantis*, a district of greater Armenia, Strab. p. 528.

†'Οδόμαντοι, ων, οἱ, *the Odomanti*, a Thracian people, around Mt. Pangaeus, Hdt. 5, 16; Thuc. 2, 101; etc.

'Οδόμετρον, ου, τό, or ὁδόμετρος, ου, ὁ, (ὁδός, μέτρον) *an instrument for measuring distances* by land or sea, Hero Math.—II. ὁ ὁδ., *one who measures a road* or *distance, a foot-traveller, runner.*

’Οδοντάγρα, ας, ἡ, (ὀδούς, ἄγρα) *an instrument for drawing teeth*, Arist. Mechan. 21, 1.

’Οδοντᾰγωγόν, οῦ, τό, = foreg.: strictly neut. from

’Οδοντᾰγωγός, όν, (ὀδούς, ἄγω) *drawing teeth.*

’Οδονταλγέω, ῶ, (ὀδούς, ἄλγος) *to have the tooth-ache*, Ctesias Ind. 15. Hence

’Οδονταλγία, ας, ἡ, *the tooth-ache.*

’Οδοντίᾱσις, ἡ, *teething, the pain thereof:* from

’Οδοντῐάω, ῶ, (ὀδούς) *to cut teeth, suffer therefrom.*

’Οδοντικός, ή, όν, (ὀδούς) *fit for the teeth.*

’Οδοντισμός, οῦ, ὁ, (as if from ὀδοντίζω) a mode of playing the flute, *in which the gnashing of the teeth* or hissing of the serpent Pytho was imitated, Jac. A. P. p. 36.

’Οδοντογλῠφίς, ίδος, ἡ, *a tooth-pick*, Lat. *dentiscalpium.*

’Οδοντόγλυφον, ου, τό,=foreg.

’Οδοντοειδής, ές, *like teeth, formed like teeth.*

’Οδοντομάχης, ου, ὁ, *one who fights with his teeth.* [ᾰ]

’Οδοντοξέστης, ου, ὁ, *an instrument for cleaning the teeth.*

’Οδοντοποιέω, ῶ, *to make*, i. e. *cut teeth*, like ὀδοντοφυέω.

’Οδοντόσμηγμα, ατος, τό, *tooth-powder.*

’Οδοντότριμμα, ατος, τό,=foreg.

’Οδοντοτύραννος, ου, ὁ, read ὀδοτύραννος, cf. Jacobs Ael. N. A. 5, 3, fin., *a worm* in the Indus or Ganges.

’Οδοντοφθόρος, ον, *destroying the teeth.*

’Οδοντοφόρος, ον, (ὀδούς, φέρω) *bearing teeth*, κόσμος ὀδ., an ornament for horses, *consisting of strings of teeth*, Anth. P. 6, 246.

’Οδοντοφῠέω, ῶ, *to cut teeth*, Plat. Phaedr. 251 C, Arist. H. A. 7, 10, 10: from

’Οδοντοφῠής, ές, (ὀδούς, φύω) *producing* or *cutting teeth.*—II. pass. *grown* or *sprung from teeth*, epith. of the Sparti, Eur. Phoen. 821. Hence

’Οδοντοφῠΐα, ας, ἡ, *teething, the pain thereof*, Medic.

’Οδοντόφῠτος, ον,=ὀδοντοφυής II, Nonn.

’Οδοντόω, ῶ, (ὀδούς) only in pass., *to be furnished with teeth.* Hence

’Οδοντωτός, ή, όν, *furnished with teeth*, ξύστρα ὀ., *a comb*, Luc. Lexiph. 5.

'Οδοποιέω, ῶ, (ὁδοποιός) *to make* or *level a road*, ὁδόν ὁδ., Xen. An. 4, 8, 8, etc.: also sometimes, as in pass., *to make a path* or *course for one's self*, Dem. 1274, 26; τινί, v. l. Arist. Rhet. 3, 12, 3.—2. *to make practicable* or *passable*, τὰ ἄβατα, Luc. Demon. 1.—3. *to put* one *in the way, guide*, in genl. *to set forward on a journey*, c. dat. pers., like ἡγέομαι, etc., ὁδ. αὐτοῖς, Xen. An. 3, 2, 24, ubi olim αὐτούς:—pass. ὁδοποιοῦμαι, *to make one's way, advance*, Lat. *progredi*, Plat. Phaed. 112 C.—4. *to bring into a regular course, reduce to a system*, τι, Arist. Rhet. 1, 1, 2. Hence

'Οδοποίησις, εως, ἡ, *a making of roads*; also *the office of a road-maker* or *pioneer:*—hence, generally, *the opening of a way, introduction, preparation*, Arist. Rhet. 3, 14, 1. Hence

'Οδοποιητικός, ή, όν, *opening, paving the way, preparing the passage* or *approach.*

'Οδοποιΐα, ας, ἡ,=ὁδοποίησις, Xen. Cyr. 6, 2, 36.

'Οδοποιός, όν, (ὁδούς, ποιέω) *opening the way* or *road:*—as subst. ὁ ὁδ., *a pioneer*, Xen. Cyr. 6, 2, 36:—*a road-surveyor*, Aeschin. 57, 27.

’Οδός, οῦ, ὁ, Att. for οὐδός, *a threshold* (q. v.), Soph.

'ΟΔΟ'Σ, οῦ, ἡ, Ion. οὐδός (but very rarely used, by Hom. only in Od. 17, 196, by Hdt. only in 2, 7):—I. of place, *a way, path, road, highway*, freq. in Hom., and Hes.: generally, *a track, pathway*, Il. 12, 168; 16, 374; ὁδ. ἱππηλασίη, Il. 7, 340; ὁδ. λαοφόρος, Il. 15, 682: *an entrance, approach*, Od. 13, 112: also *the path, track* or *course* of voyagers, Il. 6, 292; ποταμοῦ ὁδός, *the course, channel* of a river; *the path* of the heavenly bodies, elsewh. δίοδος, Eur. El. 728: πρὸ ὁδοῦ, *farther on the way, forwards*, Il. 4, 382 (cf. φροῦδος); later=προὔργου, *profitable, useful*, πρὸ ὁδοῦ γενέσθαι, Luc. Hermot. 1:—κατ' ὁδόν, by the way, Hdt. 1, 41:—ὁδοῦ πάρεργον, by the way, cursorily, Cic. Att. 5, 21, 13; 7, 1, 5.—II. as an action, *a travelling, journeying*, whether by land or water, freq. in Hom. (esp. in Od.): also *a march* or *expedition*; so, ὁδὸν ἐλθεῖν, Il. 1, 151 (where it is usu. wrongly taken *a lying in wait, ambuscade*): ὁδ. τριῶν ἡμερῶν, a three days' *journey*, Hdt., etc.; but also, ὁδ. τρεῖς ἡμέρας, Id. 3, 5, cf. Matth. Gr. Gr. § 433 Obs. 4: οἰωνῶν ὁδοί, *the flight* of birds, Soph. O. C. 1314: λογίων ὁδ., *the way*, i. e. *intent* of the oracles, Ar. Eq. 1015, cf. Eur. Med. 766: also, ὁδοὶ γνώμης, βουλευμάτων, Eur. Hipp. 290, Hec. 744: cf. οἶμος.—Hom. seldom adds the *place whither*, and then only by ἐς, Od. 22, 128; the Att. not only by a prep., but also in the gen., Valck. Hipp. 1197, Seidl. Eur. El. 161, cf. κέλευθος, νόστος.—III. metaph. *the way* or *means* to gain an end, *the way* or *manner* of doing a thing, ὁδ. μαντικῆς, Soph. O. T. 311.—2. *a way* of doing, speaking, etc., Hdt. 2, 20, 22: πάντα τρόπον ὁδῶν, every sort of *way*, Id. 1, 199.—3. *a way* or *method*, Ar. Plut. 506: *a system* of philosophy, and so=μέθοδος †II, Lat. *via*; hence, καθ' ὁδόν, *by method*, methodically, Plat. Rep. 435 A; also, ὁδῷ, Ib. 533 B. (The Sanscr. root is *sad*, to go, v. Pott Etym. Forsch. 1, p. 248.)

'Οδοσκοπέω, ῶ, *to watch the roads*, or *lie in wait on them to rob*: from

'Οδοσκόπος, ον, (ὁδός, σκοπέω) *watching roads, lying in wait on them to rob*, cf. ὁδοιδόκος, ὁδοστάτης, ὁδοῦρος.

'Οδοστᾰτέω, ῶ, *to stand by the road side and watch it.*—II. *to stand in the road: to bar the passage*: from

'Οδοστάτης, ου, ὁ, (ὁδός, ἵστημι) *standing on the road*: hence—1. *one who guards the roads.*—2. *a waylayer* or *robber*. [ᾰ]

'Οδοστρωσία, ας, ἡ, (ὁδός, στρώννυμι) *a paving of roads*, Casaub. Strab. p. 235.

†'Οδοτύραννος, ὁ, v. ὀδοντοτύραννος.

'Οδουρέω, ῶ, (ὁδοῦρος) *to be on the look out on the road.*

'Οδούρης, ου, ὁ,=sq., dub.

'Οδοῦρος, ον, (ὁδός, οὖρος) *watching the road*: in Eur. Ion 1617, as subst. fem. ἡ ὁδ., *a conductress.*—II. *lying in wait on the road to rob*, Soph. Fr. 23: *a pirate*, Eur. Archel. 34; cf. ὁδοσκόπος. (Also written proparox. ὅδουρος, and oxyt. ὁδουρός.)

'ΟΔΟΥ'Σ, in Ion. prose ὀδών, ὁ, gen. ὀδόντος:—*a tooth*, Lat. *dens*, Hom., Hes., etc.: for ἕρκος ὀδόντων, v. sub ἕρκος.—2. metaph., ὁ τῆς λύπης ὀδούς, *the tooth* of grief, Jac. Ach. Tat. p. 888.—II. *any thing pointed* or *sharp, a tooth, prong, spike, pestle*, etc., Nic. Th. 85.—III. *the second vertebre* of the neck, so called from its shape, Hipp. (Perh. a participial form=ἔδων, cf. Lat. (*e*)*dens*: the Sanscr. *danta*, Pers. *dendan*, Germ. *Zahn*, our *tooth*, cf. Pott Etym. Forsch. 1, p. 242.)

'Οδοφῡλακέω, ῶ, *to watch* or *guard the roads*: from

'Οδοφύλαξ, ᾰκος, ὁ, (ὁδός, φύλαξ) *a watcher of the roads*, Hdt. 7, 239.—II. *a waylayer, robber.* [ῠ]

'Οδόω, ῶ, (ὁδός) *to lead into the right way: to put in the way*, τινὰ εἴς τι, Aesch. Pr. 498, 813: also c. inf., ὥδωσε βροτοὺς φρονεῖν, *he guided* mortals to wisdom, Id. Ag. 176: *to bring, send*, Eur. Ion 1050:—pass. *to go on, be in the way, advance, succeed*, Hdt. 4, 139; just like εὐοδοῦσθαι in 6, 73.

†'Οδρύσαι, ῶν, οἱ, *the Odrysae*, a Thracian tribe around the Hebrus, Hdt. 4, 92; Thuc. 2, 101; Xen. An. 7, 5, 1; etc.

†'Οδρύσσης, ου, ὁ, *the Odrysses*, a river of Mysia, Hecat. ap. Strab. p. 550.

'Οδύνᾱμα, τό, Dor. for ὀδύνημα. [ῠ]

'Οδῠνάω, ῶ, f. -ήσω, *to cause pain* or *suffering, to pain, distress*, Eur. Hipp. 247, Ar. Lys. 164:—pass. *to feel pain, suffer*, Soph. El. 804, Ar. Vesp. 283, Plat., etc. From

'Οδύνη, ης, ἡ, *pain*, Lat. *dolor, bodily pain*, very freq. in Il., but rare in Od.—2. *pain of mind, grief, distress*, Od. 1, 242; 2, 79, etc. (never in Il.).—Hom. always uses plur., except Il. 15, 25: later authors use both, but the plur. remained most common; τοῖς νενικημένοις ὀδύνη, transl. of the Lat. *vae victis!* Plut. Camill. 28. (Akin to δύη, ὀδύρομαι.) [ῠ]

'Οδύνημα, ατος, τό, (ὀδυνάω) *a pain*, Hipp. [ῠ]

'Οδῠνηρός, ά, όν, (ὀδύνη) *painful*, †Mimnerm. 1, 5; 2, 12†, Pind. P. 2, 169, Eur. Hipp. 190, Ar. Plut. 526, Plat. Gorg. 525 C.—2. *distressing, anxious*, πλοῦτος, Eur. Phoen. 566. Adv. -ρῶς.

'Οδῠνήφᾰτος, ον, (ὀδύνη, φάω, πέφαμαι) *killing*, i. e. *stilling pain*, φάρμακα, Il. 5, 401, 900, cf. 11, 847.

'Οδῠνηφόρος, ον, (ὀδύνη, φέρω) *causing pain.*

'Οδῠνοσπάς, άδος, ὁ, ἡ, (ὀδύνη, σπάω) *racked by pain*, Aesch. Fr. 363.

'Οδῠνώδης, ες, (ὀδύνη, εἶδος) *painful*, Hipp.

"Οδυρμα, ατος, τό, (ὀδύρομαι) *a complaint, wailing*, Trag., as Aesch. Cho. 508;—always in plur., except Eur. Tro. 1227.

'Οδυρμός, οῦ, ὁ, *a complaining, lamenting*, Aesch. Pr. 33, Eur. Phoen. 1071, etc., Plat. Rep. 398 D: from

'Οδύρομαι, dep., little used but in pres. and impf. (of which last Hdt. 3, 119, has the frequentative form ὀδυρέσκετο without augm.): Hom. has aor. part. ὀδυράμενος, Il. 24, 48.—*To wail, mourn for* a person or thing, Hom., and Trag.: the latter have also δύρομαι, Pors. Hec. 728,—indeed Elmsl. Soph. O. C. 1441, would allow them this form only, but v. Eund. ad. Eur. Med. 158, Herm. Soph. l. c.—Construct.:—1. c. acc. pers., oft. in Hom.; less usu. c. acc. rei, ὀδ. πατρίδα γαῖαν, νόστον, *to mourn for, lament* one's country, one's return, i. e. for the want of it, *to sigh for* it, Od. 13, 219, 379; cf. 5, 153; so in Att., Plat. Rep. 329 B.—2. c. gen. pers., *to mourn for, for the sake of...*, Il. 22, 424, Od. 4, 104, etc.:—so too, ὀδ. ἀμφί τινα, Od. 10, 486; ὑπέρ τινος, Plat. Rep. 387 D.—3. ὀδ. τινί, *to wail* or *lament to* or *before* another, Od. 4, 740; ὀδ. ἀλλήλοισι, *to wail* one *to* another, Il. 2, 290.—4. absol. *to wail, mourn*, oft. in Hom.; ὀδυρόμενος στεναχίζω, Od. 9, 13; στοναχῇ τε γόῳ τε ὀδ., Od. 16, 145; freq. in Att. (From same root as δύη, ὀδύνη, cf. ὀδύσσομαι.) [ῡ] Hence

'Οδύρτης, ου, ὁ, *a complainer*, Arist. Physiogn. 6, 30, 50. Hence

'Οδυρτικός, ή, όν, *disposed to complain, querulous*, Arist. Rhet. 2, 13, 15. Adv. -κῶς.

'Οδυρτός, ή, όν, (ὀδύρομαι) *mourned for; lamentable*:—ὀδυρτά, as adv., *lamentably*, Ar. Ach. 1226.

†'Οδυσεύς, ὁ, v. sub 'Οδυσσεύς.

†'Οδῠσήϊος, η, ον, Ep.='Οδύσσειος, Od. 18, 353.

†'Οδύσσεια, ας, ἡ, (sc. ποίησις) *the Odyssey*, the poem ascribed to Homer relating the adventures *of Ulysses* returning from Troy.—II. *Odyssēa*, a city of the Turdetani in Hispania, said to have been founded by Ulysses, Strab. p. 149, etc. Prop. fem. from

† Οδύσσειος, α, ον, *of* or *relating to Ulysses, Ulyssean*: from

'Οδυσσεύς, έως Ep. and Ion. έος and ῆος, ὁ, Lat. *Ulysses* and *Ulixes*, king of Ithaca, whose adventures after the fall of Troy are told in the Odyssey: Hom. also freq. has the Ep. form 'Οδῠσεύς: the Aeol. gen. 'Οδῠσεῦς only in Od. 24, 398; the acc. 'Οδυσσῆ not till Pind. N. 8, 44. On the Mythic etymol. of the name, v. Od. 19, 407, sq., Soph. Fr. 408. The root is no doubt δυς-; v. sq.

*'Οδύσσομαι, dep. mid. used only in aor. 1 mid. ὠδῠσάμην (of which Homer uses ὠδύσαο, ὠδύσατο, ὀδύσαντο, ὀδυσσάμενος), and 3 perf. pass. ὀδώδυσται (for ὤδυσται) with pres. signf., Od. 5, 423. *To be grieved* or *wroth at*, always c. dat. pers., Il. 6, 138; Od. 5, 340, 423, etc.; absol., ὀδυσσαμένοιο τέοιο, Il. 8, 37, 468: c. acc., Anth. P. 9, 117.—In Od. 19, 407, the part. ὀδυσσάμενος seems to have a pass. signf., *hated, treated as a foe.* (The root is no doubt δυσ-, Sanscr. *dvish*, to hate, and so akin to Lat. *odisse*, as also to ὀδύρομαι, ὀδύνη, cf. sub δυς-, and v. Pott Etym. Forsch. 1, p. 270.)

"Οδωδα, perf. with pres. signf., of ὄζω.

'Οδώδει, 3 sing. plqpf. of ὄζω, Od.

'Οδωδή, ῆς, ἡ, *smell, scent*; also *the sense of smell*, Anth.

'Οδωδής, ές, *strong-smelling*, Lat. *olens*, very dub. in Hipp.

'Οδώδυσται, Ion. and Ep. 3 sing. pf. with pres. signf. of ὀδύσσομαι, Od. 5, 423.

'Οδών, όντος, ὁ, Ion. for ὀδούς, Hdt. 6, 107, and Hipp.

'Οδωτός, ή, όν, (ὁδόω) *passable*; ἐμοὶ οὐχ ὁδωτά, I *must* not, *cannot go*, Soph. O. C. 495.—II. *practicable, feasible.*

"Οεσσι, Ep. dat. plur. of ὄϊς, οἶς, Hom.

"Οζαινα, ης, ἡ, (ὄζω) *a fetid polypus* in the nose.—II. *a strong-smelling sea-polypus*, also ὀσμύλη and βολβίταινα, Call. Fr. 38. Hence

'Οζαινικός, ή, όν, *having* or *belonging to an* ὄζαινα, Diosc.

'Οζαινίτης, ου, ὁ, fem. -ῖτις, ίτιδος, *in the nature of an* ὄζαινα.

'Οζᾰλέος, α, ον, (ὄζος) *branching*, Anth. P. 9, 249.

'Οζεία, ας, ἡ,=θεραπεία, Hesych. (Prob. akin to ἄοζος, ἀοζέω.)

"Οζη, ης, ἡ, (ὄζω) *a bad smell, stench, stink*, esp. of bad breath, Celsus.—II. *the skin of the wild ass.*

'Οζήσω, fut. of ὄζω.

†'Οζίας, ου, ὁ, *Ozias*, name of a king of Judah, LXX.; N. T.

'Οζοθήκη, ης, ἡ, *a stink-pot, a privy, jakes.*

'Οζόλαι, ῶν, οἱ, *the Ozolae*, a tribe of the Locrians, †on the gulf of Crissa, west of Phocis, Strab. p. 259, etc.†, perh. from the *strong-smelling* sulphur-springs in their country, v. Thirlw. Hist. Gr. 1, 16; †Strab. p. 427.

'Οζόλης, ου, ὁ, (ὄζω) *a stinkard.* Hence

"Οζολις, ιδος, ἡ, fem. of ὀζόλης.—II. also=ὄζαινα II, Arist. H. A. 4, 1, 27.

"ΟΖΟΣ, ου, ὁ, *a bough, branch, twig, shoot*, Il. 1, 234; 2, 312, etc., Hes., Pind., etc.; acc. to Theophr. it is strictly *the knot* or *eye from which a branch* or *leaf springs*, Lat. *nodus*; hence, ὄζος τυφλός, the shoot stopped in its growth so as to form a knot in the wood,—which in *reeds*, grasses, etc., is called γόνυ.—II. metaph. *an offshoot, scion*, hence ὄζος Ἄρηος, as epith. of famous warriors, Il. 2, 540; 12, 188, etc.; so, Θησείδα ὄζω Ἀθηνῶν, Eur. Hec. 125; χρυσοῦ ὄζος ἀδάμας ἐκλήθη, Plat. Tim. 59 B: cf. ἔρνος II, θάλος. (Perh. akin to ὄσχος, μόσχος, to Germ. *Ast*, and, acc. to Pott, to *augere*.)

'Οζόστομος, ον, (ὄζω, στόμα) *with bad breath*, Anth. P. 11, 427.

'Οζόχρωτος, ον, (ὄζω, χρώς) *whose skin* or *body smells.*

'Οζόομαι, as pass., (ὄζος) *to put forth branches*, τὰ ἄκρα ὀζοῦται εἰς χεῖρας, the extremities of the bones *branch out* into fingers, Theophr.

"Οζυξ, ῠγος, ὁ, ἡ, poet. for ὁμόζυξ.

"ΟΖΩ, fut. ὀζήσω, Ion. and later ὀζέσω, perf. with pres. signf. ὄδωδα

To smell, i. e. *to have a smell*, whether *to smell sweet* or *to stink*, used by Hom. only in 3 sing. plqpf., *ὀδμὴ ὀδώδει*, of sweet incense, Od. 5, 60; c. gen., *to smell of* a thing, *ἴων*, *of* violets, Hdt. 3, 23; *θυμάτων*, Aesch. Ag. 1310; hence metaph., *to smell* or *savour of* a thing, Lat. *sapere aliquid*, Κρονίων *ὄζειν*, *to smell of* musty antiquities, Ar. Nub. 398, cf. 51, 1007, Lys. 616:—sometimes the part from which the smell comes is in gen., as, *κακὸν ὄζειν τῶν μασχαλῶν*, Ar. Ach. 852; *τοῦ στόματος*, Pherecr. Coriann. 1; and so c. dupl. gen., *τῆς κεφαλῆς ὄζω μύρου*, Ar. Eccl. 524:—in this way oft. impers., *ὄζει ἡδὺ τῆς χρόας*, *there is a* sweet *smell from* the skin, i. e. it smells sweet, Ar. Plut. 1020; *κακὸν ὄζει τοῦ ἄρτου*, the bread *smells* ill, Lys. 103, 20; *οὐκ ὄζει αὐτῶν* (sc. *τῶν λαγῶν*), they leave no scent, Xen. Cyn. 5, 1, cf. 7; and so c. dupl. gen., *ἱματίων ὀζήσει δεξιότητος*, there will be an odour of cleverness from your clothes, Ar. Vesp. 1059, cf. Pac. 529, and Interpp. ad Ar. Plut. l. c. Cf. *ἀπόζω*.—Hipp. only uses mid. *ὄζεσθαι* for *ὄζειν*. (Akin to Lat. *odor*, and to *oleo*.)

’Οζώδης, *ες*, (*ὄζη*, *εἶδος*) *smelling*, *stinking*.

’Οζώδης, *ες*, (*ὄζος*, *εἶδος*) *branching in boughs*, *having stumps* or *knots* from abortive shoots, Theophr.

’Οζωτός, *ή*, *όν*, (*ὀζόω*) *branched*, *branching*, Theophr.

Ὄη, *ἡ*, Ion. for *ὄα*.

Ὅθεν, adv., *whence*, *from whence*, Lat. *unde*, Hom., etc.: also *from whom* or *which*, Soph. O. T. 1498, like Lat. *unde* in Horat. Od. 1, 12, 17; so, *ὅθεν περ*, sc. *a Jove*, Pind. N. 2. 1:—*ὅθεν δή*, *from any quarter*, Plat. Phaedr. 267 D; *ὅθεν περ*, Id. Rep. 366 D:—*ἄλλοθεν ὁθενοῦν*, from any other place whatsoever, Id. Legg. 738 C.—2. sometimes also like *οὗ*, as an adv. of place, for *ὅθι*, *ὅπου*, *where*, *ὅθεν ἀργύρου ἐστὶ γενέθλη*, (*from thence*) *where* there is a vein of silver, Il. 2, 857, cf. 852, Soph. Tr. 701.—II. in Att., also, *wherefore*, *on which account*, Valck. Phoen. 27; *for what reason*, Plat. Prot. 319 B.—Cf. its correlatives, the interrog. *πόθεν*, and demonstrative *τόθεν*.

†Ὅθενπερ, *from which very quarter*, Xen. An. 2, 1, 3: cf. foreg. I.

’Οθεύω and *ὀθέω*,=*ὄθομαι*: from

Ὄθη, *ης*, *ἡ*, (*ὄθομαι*) *care*, *concern*, *regard*.

Ὄθῐ, relat. adv., poet. for *οὗ*, *οἷ*, *where*, Lat. *ubi*, freq. in Hom., Il. 2, 722, etc.; also *ὅθι περ*, Il. 2, 861; so in lyric passages of Trag., Monk Hipp. 124;—rare in prose, as, *ὅθι περ*, Plat. Phaed. 108 B: †with gen., as *ὅθι αὐλῆς*, *where* in the hall, v. Nitzsch Od. 1, 425: in which passage it is followed by *ἔνθα*.† Also, if the demonstrative adv. does not go before, *there where*.—Cf. its correlatives, the interrog. *πόθι* and demonstr. *τόθι*. [In Hom. *ι* is oft. elided: *ὅθῑ*, Theocr. 25, 211.]

Ὄθμα, *ατος*, *τό*,=*ὄμμα*, Nic. Th. 444.

’Οθνεῖος, *α*, *ον*, also *ος*, *ον*, *strange*, *foreign*,—a word not used before Democr., then in Eur. Alc. 535, 646, 810, Plat. Rep. 470 B, Prot. 316 C, etc. (Acc. to some from *ἔθνος*, others for *νόθειος*.)—II. for *ὀθόνινος*, dub. in Lyc. Hence

Ὄθνιος, *ον*,=foreg., Manetho.

’Οθνότυμβος, *ον*, *buried in a foreign land*, Manetho.

ὌΘΟΜΑΙ, dep., only used in pres. and impf., *to have a care* or *concern for* a thing, *take heed*, *regard*, used absol. like *ἀλέγω* and *ἀλεγίζω*, hence joined with it, *οὐκ ἀλεγίζει οὐδ᾽ ὄθεται*, Il. 15, 107; also c. inf., *οὐκ ὄθεται φίλον ἦτορ, ἶσον ἐμοὶ φάσθαι*, Il. 15, 166, 182; with part. for inf., *οὐκ ὄθετ᾽ αἴσυλα ῥέζων*, Il. 5, 403; also c. gen. pers. *οὐκ ἀλεγίζω, οὐδ᾽ ὄθομαι κοτέοντος*, I reck not, nor *do I heed* thy anger, Il. 1, 181.—Hom. only uses the word in Il., and always with a negat. (There is no need to derive it from *ὠθέω*, or to refer *ἐνήνοθε* to it: Buttm. Lex. s. v. *ἀνήνοθεν* 7.)

’Οθόνειον, *ον*, *τό*,=*ὀθόνιον*, Galen.

’ΟΘΟ´ΝΗ, *ης*, *ἡ*, usu. in plur. (as always in Hom.):—*fine white linen*, Od. 7, 107: esp. *fine linen veils* and *undergarments* for women, Il. 3, 141; 18, 595: later also usu. in plur., *linen-cloths*, *linen*, *ὀθόναις ἐσταλμένος*, Luc. Dial. Mort. 3, 2; esp. *sail-cloths*, *sails*, Mel. 80, Anth. P. 10, 5; and in sing., *a sail*, Luc. Jup. Trag. 46. Hence

’Οθόνῐνος, *η*, *ον*, *of linen*, Luc. Alex. 12, cf. Plat. (Com.) Soph. 9.

’Οθόνιον, *ον*, *τό*, dim. from *ὀθόνη*, *a piece of fine linen*: in plur. *linen cloths*, Luc. Philops. 34; in plur., *linen bandages* or *lint*, for wounds, Hipp. p. 772, etc., Ar. Ach. 1176;—*sail-cloth*, Polyb. 5, 89, 2.

’Οθονιοπώλης, *ου*, *ὁ*, *a linen-draper*.

’Οθόνιος, *α*, *ον*,=*ὀθόνινος*, Artemid.

Ὄθοννα, *ἡ*, a Syrian or Arabian plant, perh. of the *marygold* kind, Diosc. 2, 213.—II. a kind of *medicine*.

’Οθονοποιός, *όν*, (*ὀθόνη*, *ποιέω*) *making fine linen*, Diosc.

’Οθονοσκεπής, *ές*, *covered with linen*.

Ὁθοῦνεκα, for *ὅτου ἕνεκα*, *because*, with indicat., Soph. Aj. 123, 553, etc.:—also simply for *ὡς*, *ὅτι*, *that*, Lat. *quod*, usu. with indicat., Aesch. Pr. 330, Soph. El. 47, 1308, etc.; but sometimes with optat., Soph. O. C. 944.—Prob. only in Trag. (The deriv. from *ὅτι οὕνεκα*, which are said to stand *ἐκ παραλλήλου*, is false, as also the usu. orthog. *ὅθ᾽ οὕνεκα*, v. Buttm. Ausf. Gr. § 29 Anm. 14, Lob. Phryn. 657, who however all write *ὁθούνεκα* without the coronis, which is as necessary here as in *ἐγῷμαι*, *ἐγῷδα*, etc. Cf. omnino Ellendt Lex. Soph.)

Ὄθριξ, gen. *ὄτρῐχος*, poet. for *ὁμόθριξ*, *ὁ*, *ἡ*, *with like hair*, Il. 2, 765; cf. *ἄθριξ* II.

Ὄθροος, *ον*, poet. for *ὁμόθροος*.

†’Οθρυάδης, *ου* Ion. *εω*, *ὁ*, or ’Ορθρυάδας, *Othryades*, a Spartan hero, Hdt. 1, 82.

†’Οθρυονεύς, *έως* Ep. *ῆος*, *ὁ*, *Othryoneus*, an ally of the Trojans, from Cabesus, Il. 13, 363.

†Ὄθρυς, *υος*, *ἡ*, *Othrys*, a mountain-range of Thessaly, uniting with Pelion, celebrated in poetry, now known by the names of *Hellovo*, *Varibovo*, and *Goura*, Hes. Th. 632; Hdt. 7, 129; Eur.; etc.

ΟἸ, exclam. of pain, grief, pity, astonishment, *oh! ah!* Lat. *heu* or *vae*, expressed either once or more, most usu. twice: sometimes with nom., *οἴ ἐγώ*, *οἴ ᾽γω*, Soph. Aj. 803, etc.; most usu. c. dat., *οἴ μοι*, q. v.: *ὀΐ* is found only in Ar. Pac. 929, with a pun on the dat. of *ὄϊς*. (From *οἴ* come *οἴζω*, *ὀϊζύς*, *ὀϊζυρός*, *οἶτος*, *οἶκτος*, *οἰκτρός*.)

Οἱ, nom. pl. masc. of art. *ὁ*.

Οἵ, nom. pl. masc. of relat. pron. *ὅς*.

Οἱ, dat. sing. of pron. of 3d pers. masc. and fem.; v. sub *οὗ*.

Οἷ, relat. adv., *whither*, Lat. *quo*, Trag., etc.; as *οἴκησις οἷ πορεύομαι*, Soph. Ant. 892; *οἷ χρὴ βλέπειν*, Plat. Legg. 714 B:—so, *οἷ δή*, Plat. Parm. 127 C; *οἷπερ*, Soph. El. 404, Ar. Ran. 199, etc.:—oft. c. gen., *οἷ ἀτιμίας*, *to what a height of* dishonour, Soph. El. 1035; cf. the interrog. *ποῖ*:—also seemingly=*ὅπως*, *οἷ φθίνει τύχα*, *where*, i. e. *how*, in what fate ends, Eur. Hipp. 371; so, *οἷ κακίας τελευτᾷ*, *in what state* of vice he ends, Plat. Symp. 181 C. (*οἷ* seems to be an old dat. from *ὅς*.)

Οἷα, v. *οἷος*.

Οἴα, *ἡ*, (*οἶς*) *a sheepskin*; also *ὄα*.

Οἴα, *ας*, *ἡ*, *the service-tree*; also *ὄα*.

†Οἴα, *ας*, *ἡ*, *Hoea*, fem. pr. n., Ath. 586 F.

†Οἰᾱγρίς, *ίδος*, *ἡ*, *daughter of Oeagrus*; in pl. *αἱ Οἰαγρίδες*, sc. *κοῦραι*, *daughters of Oeagrus*, the sisters of Orpheus, as the Muses are called in Mosch. 3, 17: from

†Οἴᾱγρος, *ου*, *ὁ*, *Oeagrus*, a king of Thrace, father of Orpheus, Apollod. 1, 3, 2; Orph.—2. a tragic actor in the time of Aristophanes, Ar. Vesp 579.

Οἰᾰδόν, adv., *alone*, Nic. Th. 148. (From *οἶος*: cf. *μοναδόν* from *μόνος*.)

Οἰᾱκηδόν, adv., *in the manner of an οἴαξ*.

Οἰᾱκίζω, Ion. *οἰηκ-*, (*οἴαξ*) *to steer*, *govern*, *τελαμῶσι σκυτίνοις οἰακίζουσι τὰς ἀσπίδας*, Hdt. 1, 171; *τοὺς νέους οἰακίζοντες ἡδονῇ καὶ λύπῃ*, Arist. Eth. N. 10, 1, 1.

Οἰάκιον, *ου*, *τό*, dim. from *οἴαξ*. [ᾱ]

Οἰάκισμα, *ατος*, *τό*, (*οἰακίζω*) *the act of steering* or *governing*, Diog. L. [ᾱ]

Οἰᾱκιστής, *οῦ*, *ὁ*, (*οἰακίζω*) *a steersman*, *pilot*, Lat. *gubernator*.

Οἰᾱκονομέω, *ῶ*, *to steer*, *guide*, *govern*: from

Οἰᾱκονόμος, *ον*, (*οἴαξ*, *νέμω*) *holding the helm*: as subst.,=*οἰακιστής*, *a ruler*, Aesch. Pr. 149.

Οἰᾱκοστροφέω, *ῶ*, *to turn the helm*, *steer*, Aesch. Pers. 767: from

Οἰᾱκοστρόφος, *ον*, (*οἴαξ*, *στρέφω*) *turning the helm*: generally,=*οἰακονόμος*, Pind. I. 4, 121, Aesch. Pr. 515, etc.

†Οἰάνθεια, *ας*, and Οἰάνθη, *ης*, *ἡ* *Oeanthe*, a city of the Locri Ozolae on the gulf of Crissa, Polyb. 4, 57, 2; Strab. p. 427.

†Οἰανθεῖς, *έων*, *οἱ*, *the Oeanthians*, *inhab. of Oeanthe*, Thuc. 3, 101.

ΟἼΑΞ, *ᾱκος*, *ὁ*, Ion. *οἴηξ*, strictly *the tiller*, *handle of the rudder*, *πηδαλίων οἴακος ἀφέμενος* (cf. *πηδάλιον*) Plat. Polit. 272 E: hence, generally, *the helm*, Aesch. Supp. 717, etc.; and oft. metaph. of *the helm of government*, Aesch. Theb. 3, Ag. 802.—But in Il. 24, 269, *οἴηκες* are prob. *the rings of the yoke*, like *κρίκοι*, through which pass the cords for guiding the oxen. (Prob. from same root as *οἴσω*, fut. of *φέρω*, Pott Et. Forsch. 1, p. 122.)

†Οἴαξ, *ᾱκος*, *ὁ*, *Oeax*, son of Nauplius and Clymene, brother of Palamedes, Eur. Or. 432; etc.

†Οἰαξίς, *ίδος*, *ἡ*, (Οἴαξος=Ὄαξος) *of* or *belonging to Oaxus*, Ap. Rh. 1, 1126.

Οἰάτης, *ου*, *ὁ*,=*οἰήτης*, q. v.—But *Οἰᾶτις νομός*, Soph. O. C. 1061, is a pasture *in the Attic deme Οἴα*. [ᾱ]

Οἰάω,=*μονάζω*, from *οἶος*=*μόνος*, Gramm.

†Οἴβαλος, *ου*, *ὁ*, *Oebalus*, son of Perieres or Cynortas, a king of Sparta, father of Tyndareus, Apollod.—2. also a Spartan man of same name. Paus.

†Οἰβάρης, ους, ὁ, *Oebares*, the groom of Darius, through whose cunning he was made king, Hdt. 3, 85 sqq —2. a Persian governor in Dascylium, Id. 6, 33; in Ctesias Οἰβάρας.

Οἶβος, ου, ὁ, *a piece of meat from the back of an ox's neck*, Luc. Lexiph. 3.

†Οἰβώτας, ου, ὁ, *Oebotas*, the first Achaean victor in the Olympic games, Paus. 6, 3, 8.

Οἴγνυμι, also -ύω, lengthd. from ΟΙ'ΓΩ, f. οἴξω: aor. ᾦξα, part. οἴξας: but the Ep. usu. divide the diphthong in the augm. forms, hence, in Hom., ὤϊξεν, ὤϊξαν, and impf. pass. ὠΐγνυντο; ᾦξε only in Il. 24, 457: aor. pass. ᾤχθην, οἰχθείς, Pind. *To open, unlock*, ὀΐξασα κληῗδι θύρας, Il. 6, 89; πᾶσαι δ' ὠΐγνυντο πύλαι, Il. 2, 809; οἰχθέντος θαλάμου, Pind. Fr. 45, 13: absol., ᾦξε γέροντι, *he opened* (the door) to the old man, Il. 24, 457:—also οἶνον ὤϊξε, *she opened* the wine, Od. 3, 392; for which we have οἶγε πίθον in Hes. Op. 817; οἴγειν στόμα πρὸς φίλους Aesch. Pr. 611.—The compd. ἀνοίγω, ἀνοίγνυμι is much more freq. than the simple form.

Οἶδα, *I know*, perf. with pres. signf. of *εἴδω B, q. v.

Οἰδαίνω, (οἰδέω) fut. οἰδήσω,=οἰδάνω.—II. intr.=οἰδέω, v. l. Hdt. 3, 127; φρένες οἰδαίνεσκον, Ap. Rh.

Οἰδᾰλέος, α, ον, (οἰδέω) *swoln, turgid*, Archil. 8, Bergk.

†Οἰδάνης, ὁ, *the Oedanes*, a tributary of the Ganges, Strab. p. 719.

Οἰδάνω, Hom., later οἰδαίνω, *to make to swell, swell*, χόλος νόον οἰδάνει, Il. 9, 554; so, μέθυ κῆρ οἰδαίνει, Ap. Rh. 1, 478.—Pass., *to be swoln, swell up, swell*, Lat. *tumere*, χόλῳ οἰδάνεται κραδίη, Il. 9, 646. [ᾰ]

Οἴδαξ, ᾱκος, ὁ, (οἰδέω)=φήληξ, *an unripe fig*.

Οἶδας, 2 sing. from οἶδα, for the usu. οἶσθα, Od. 1, 337, H. Hom. Merc. 456, 467, rare in Att., cf. Lob. Phryn. 236.

Οἴδασθα, Aeol. for οἶδας, οἶσθα, is susp.

Οἰδέω, ῶ, f. -ήσω, (οἶδος) intr. *to swell, swell up, become swoln*, Lat. *tumere, turgere*, ᾤδεε δὲ χρόα πάντα, *he swelled* with his whole body, Od. 5, 455; so, οἰδεῖν τὼ πόδε, Ar. Ran. 1192; ᾠδήκαντι κατ' αὐχένα ἶνες, Theocr. 1, 43: οἰδεῖν ὑπό τινος, from the effect of confined air, heat, etc.; hence of inflated style, οἰδεῖν ὑπὸ κομπασμάτων, Ar. Ran. 940: absol., οἰδεῖ καὶ ὕπουλός ἐστι (of a sore), Plat. Gorg. 518 E.—II. metaph., Hdt., 3, 76, 127, πράγματα οἰδέοντα, *troublous, unsettled* times, political ferments, like *tument negotia* in Cic. ad Att. 14, 4, 1, *tumor rerum*, Ib. 14, 5, 2:—κύειν and φλεγμαίνειν were similarly used. (Later writers do not augment οἰδεῖν, Lob. Phryn. 153.) Hence

Οἴδημα, ατος, τό, *a swelling tumor*, Hipp., Dem. 1260, 18. Hence

Οἰδημᾰτόεις, εσσα, εν, *swoln, swelling, tumid*.

Οἰδημᾰτώδης, ες, (οἴδημα, εἶδος) *swelling*, Galen.

Οἴδησις, εως, ἡ, (οἰδέω) *a swelling up, fermenting*, τῶν θυμουμένων, Plat. Tim. 70 C.

Οἰδῐπόδης, ου, ὁ, apparent. patronym. from Οἰδίπους: but usu. poet. for Οἰδίπους himself, and so always in Hom. and Hes., who use no other form;—but only in gen. Οἰδιπόδαο, †Il. 23, 678; Hes. Op. 162; Ion. gen. -πόδεω, Hdt. 4, 149; Dor. -πόδᾱ, Pind. P. 4, 467.

†Οἰδιποδία, ας, ἡ, *Oedipodia*, fountain *of Oedipus*, in Boeotia near Thebes, Paus. 9, 18, 5.

†Οἰδίπος, ου, ὁ,=Οἰδίπους, Aesch. Theb. 203; Anth. P. 7, 429; Andoc.

Οἰδίπους, ποδος, acc. ποδα and πουν, voc. πους, more rarely που (Herm. Soph. O. T. 406), ὁ, *Oedipus*, †son of Laïus and Jocasta, king of Thebes, whose tragical fate was a frequent subject of representation among the tragic poets of Athens† (*the swoln-footed*, from οἰδέω and perh. πούς: †v. Eur. Phoen. 25 sqq.): in pl. Οἰδίποδες, οἱ, Ar. Eccl. 1042. [ῐ]

Οἰδίσκω,=οἰδαίνω, trans. *to swell, enlarge*.

Οἶδμα, ατος, τό, strictly=οἶδος; but hardly ever used except in poet. language of the *swelling of water, the swell of the sea, a wave, billow*, Il. 23, 230, Hes. Th. 109; περιβρυχίοισιν ὑπ' οἴδμασιν, Soph. Ant. 537; also οἶδμα θαλάσσης, H. Hom. Cer. 14, ἅλιον οἶδμα, H. Hom. Ap. 417, Pind. Fr. 242, 3: of a rushing stream, Il. 21, 234; later, generally, *the sea*, Τύριον, Περσικὸν οἶδμα, etc., Valck. Phoen. 210.—II. οἶδμα νότων, *the swelling* of the south-west wind, Anth. P. 9, 36. Hence

Οἰδμᾰτόεις, εσσα, εν, *billowy*, Aesch. Fr. 64, Opp. H. 5, 273.

ΟΙ'ΔΝΟΝ, ου, τό,=ὕδνον, Theophr.

Οἰδοποιέω, ῶ,=οἰδαίνω, οἰδίσκω.

ΟΙ'ΔΟΣ, τό, *a swelling, tumor*, produced by internal action, Nic. Th. 188, 237, 426. (Hence οἰδάω, οἰδέω, οἰδαίνω, οἰδάνω, οἰδίσκω, οἶδμα.)

Οἰέᾰνος, ον, (οἶος, ἑανός)=οἰοχίτων, Ap. Rh. 3, 646.

Οἴειος, η, ον, Ion. for οἴεος, Hipp.

Οἴεος, α, ον, (οἶς) *of* or *from a sheep*, διφθέρα, Hdt. 5, 58: ἡ οἰέη (sc. δορά), *a sheepskin*.

Οἰέτης, ες, (ἔτος) poet. for ὁμοέτης, *equal in years, of the same age*, Il. 2, 765. (On the anal. of ὄθριξ, ὄθροος, ὄζυξ, it should be ὀέτης: but the first syll. was lengthened metri grat.)

'Οϊζῡρός, ά, όν, Att. οἰζυρός, as trisyll.:—*woful, pitiable, miserable*, in Hom. usu. of persons; also a general epith. of mortals, Il. 13, 569, Od. 4, 197; more rarely of actions, conditions, etc., *toilsome, dreary*, ὀϊζ. πόλεμος, Il. 3, 112; γόος, Od. 8, 540; νύκτες ὀϊζυραί, Od. 11, 182, etc.: also *sorry, wretched, poor*, κώμη, Hes. Op. 637; διαίτη, Hdt. 9, 82.—Adv. -ρῶς, Q. Sm. 3, 363. [Though the penult. is always long in Hom., he forms the compar. and superl., metri grat., ὀϊζῡρώτερος, -ώτατος, for -ότερος, -ότατος, like κακοξεινώτερος, λᾱρώτατος, Il. 17, 446, Od. 5, 105. Ar. always makes it οἰζῠρος, Nub. 655, Av. 1641, Vesp. 1504, 1514, Lys. 948, cf. Seidl. Dochm. p. 38,—which quantity was probably pecul. to the trisyll. form.] From

'Οϊζύς, ύος, ἡ, Att. οἰζύς as dissyll.: (οἶ):—*woe, misery, distress, hardship, suffering*, freq. in Hom., who joins it with other words, πόνος καὶ ὀϊζύς, κάματος καὶ ὀϊζύς: contr. dat. ὀϊζυῖ for ὀϊζύϊ, Od. 7, 270: the acc. ὀϊζύα for ὀϊζύν first in Q. Sm. 2, 88:—on the Att form οἰζύς in Aesch. Ag. 756, Eum. 893, Eur. Hec. 949, v. Pors. ad l. (936), Praef. p. ix, Piers. Moer. p. 276.—II. as pr. n., a mythic being, the daughter of Night, Hes. Th. 214. [ῠ in trisyll. cases, but in dissyll. prob. always ῡ, as Hes. Th. 214.] Hence

'Οϊζύω, Att. οἰζύω as trisyll., *to wail, mourn, lament*, περί τινα, Il. 3, 408.—II. c. acc. rei, *to suffer*, κακὰ πολλά, Il. 14, 89: hence absol., *to be miserable* or *to suffer*, ὀϊζύσας ἐμόγησε, Od. 4, 152; 23, 307. [ῠ usu. in pres., but also long in Ap. Rh. 4, 1324, 1374; in fut., aor., etc., ῡ always.]

'Οΐζω, Att. οἴζω as dissyll., prob. found only in compd. δυσοΐζω. (Formed from οἴ, like οἰμώζω from οἴμοι, etc.)

Οἴη, ης, ἡ,=κώμη, Ap. Rh. 2, 139. (Prob. from οἶος: connected with Lacon. ὠβά, (Müll. Dor. 3, 5, § 3.)

ΟΙ'Η, ης, ἡ,=ὄα, *the service-tree*.

†Οἴη, ης, ἡ, *Oea*, a town of Aegina, Hdt. 5, 83.

Οἰήϊον, ου, τό,=οἴηξ, οἴαξ, *a rudder, helm*, Od. 9, 483; and in plur., Od. 12, 218, Il. 19, 43, Simon. Only Ep. [ῐ]

Οἰηκίζω, Ion. for οἰακίζω, from οἴηξ, Hdt.

Οἴημα, ατος, τό, (οἴομαι) *opinion*:—esp. *self-opinion, self-conceit*, Plut. 2, 39 D, ubi v. Wyttenb. Hence

Οἰημᾰτίας, ου, ὁ, *self-conceited*.

Οἰημάτιον, ου, τό, dim. from οἴημα. [ᾰ]

Οἴηξ, ηκος, ὁ, Ion. for οἴαξ, q. v., Il.

Οἴησις, εως, ἡ, (οἴομαι) *the forming of an opinion, opinion*, Plat. Phaed. 92 A, Phaedr. 244 C; opp. to εἰδέναι, Arist. Rhet. Al. 15, 4:—also=οἴημα, *self-conceit*, v. ad Plut. 2, 39 D.

Οἰησίσοφος, ον, (οἴομαι, σοφός) *wise in his own conceit*, Clem. Al. [ῐ]

Οἰησίφρων, ονος, ὁ, ἡ,=foreg.

Οἰητέον, verb. adj. from οἴομαι, *one must suppose*, Arist. Pol. 1, 8, 11.

Οἰητής, οῦ, ὁ, (οἴομαι) *one who thinks* or *supposes*.

Οἰήτης, ου, ὁ, (οἴη)=κωμητής, Soph. Fr. 138.

Οἰητός, ή, όν, (οἴομαι) *existing only in thought, possible*; opp. to *real*.

Οἰία, ἡ,=οἴα, dub.

Οἰΐς, ΐδος, ἡ, poet. for ὄϊς, *a sheep*, Theocr. 1, 9; cf. ὁμοίϊος, ὅμοιος.

Οἶκα, ας, ε, Ion. for ἔοικα, q. v., Hdt.

Οἴκᾰδε, adv.,=οἶκόνδε, *to one's house, home* or *country, home, homewards*, oft. in Hom., esp. οἴκαδε ἱκέσθαι, νεῖσθαι, νοστεῖν, ἀποστείχειν;—then in Pind., and Att.—II.=οἴκοι, *at home*, first in Xen. Cyr. 1, 3, 4, An. 7, 7, 57, more freq. in later writers, Lob. Phryn. 44.—Dor. οἴκᾰδῐς, and perh. οἴκαδες, Epich. p. 15, like χαμᾶζε, Dor. χαμάδις χαμάδες, Koen. Greg. p. 231.

Οἴκαδις, Megarean for οἴκαδε, Ar. Ach. 742, 779.

Οἰκάριον, ου, τό, dim. from οἶκος, Lys. ap. Poll. 9, 39. [ᾰ]

Οἰκειᾰκός, ή, όν,=οἰκιακός, Dor. οἰκηακός, Callicrat. ap. Stob. p. 485, 57.

Οἰκειοπρᾱγέω, ῶ, (οἴκεια, πράσσω) *to mind one's own affairs*, like ἰδιοπραγέω, Synes. Hence

Οἰκειοπραγία, ας, ἡ, *a minding one's own affairs*, Plat. Rep. 434 C.

Οἰκεῖος, α, ον, also ος, ον: Ion. οἰκήϊος, η, ον (οἶκος): *belonging to a house* or *household affairs, domestic*, hence ἡ οἰκηΐη, *a house, family*, v. sub οἰκία II: τὰ οἰκεῖα, *a household, household affairs, property*, Lat. *res familiaris*, Hdt. 2, 37, Xen., etc.—II. *belonging to a family, akin, intimate*, Lat. *familiaris*, τινί, Hdt. 4, 65, etc.; οἰκεία βορά, *their own* flesh for food, of the children of Thyestes, Aesch. Ag. 1220:—οἱ οἰκ., *friends, relations*, Lat. *affines*, Plat., and Xen., cf. Thuc. 1, 19, Stallb. Plat. Phaed. 116 B; so in superl., οἱ οἰκηϊώτατοί τινος, Hdt. 3, 65; 5, 5:—hence *friendly*, Polyb. 4

3, 1, cf. infr. B.—III. opp. to ξένος, *proper to* a thing, *fitting, suitable*, Hdt. 3, 81, Dem. 245, 3; οἰκ. λέξις, Arist. Rhet. 3, 7, 4;—c. dat. rei, *belonging to, conformable to the nature of* a thing, like Lat. *domesticus*, προοίμιον οἰκ. τῷ νόμῳ, *suitable* to the law, Plat. Legg. 772 E; also c. gen., Id. Phaed. 96 D; οἰκ. πρός τι, Polyb. 5, 105, 1:—οἰκ. ὄνομα, a word *in its proper, strict sense*, opp. to metaphor, Arist. Rhet. 3, 2, 6: hence, τὸ οἰκεῖον=τὸ καθῆκον, τὸ πρέπον, Hdt. 3, 81.—IV. =ἴδιος, *one's own, belonging to one's house* or *family, private*, opp. to δημόσιος, κοινός, Theogn. 46, Hdt. 1, 45, 153, etc.; οἰκ. σάγη, Aesch. Cho. 675; οἰκ. κίνδυνος, opp. to ἀλλότριος, Thuc. 3, 13: so of possessions, *own, peculiar*, hence ἡ οἰκεία (sc. γῆ), Ion. ἡ οἰκηΐη, *one's home* or *country*, Hdt. 1, 64, cf. Jac. Ach. Tat. p. 799: and so the adj. sometimes takes the wider signf. of *native*, οἰκ. σῖτος, *home-grown* corn, Thuc. 2, 60.

B. The adv. οἰκείως has the same signfs. as the adj., οἰκείως ἔχειν πρός τινα, to be *intimate* with one, Thuc. 6, 57; οἰκ. φέρε, bear it *like a private matter*, Ar. Thesm. 197; οἰκ. συνεῖναί τινι, to live with one *as an intimate friend*, Lat. *familiariter uti aliquo*, Xen. Hell. 7, 3, 5; so, οἰκ. διακεῖσθαί τινι, Id. An. 7, 5, 16; πρός τι, Polyb. 13, 1, 2: also *properly, naturally*, Xen. Oec. 2, 17: *affectionately, dutifully*, Thuc. 2, 60.—The word does not occur before Theogn., Pind., and Hdt., except that the Ion. οἰκήϊα is found in Hes. Op. 455. Hence

Οἰκειότης, ητος, ἡ, Ion. οἰκηϊότης, *a being οἰκεῖος* (signf. II), *relationship*, Hdt. 6, 54, Thuc. 3, 86, Plat., etc.: *intimacy, friendship, kindness*, Thuc. 4, 19, Plat., etc.: hence also *the living together as man and wife, marriage*, Isocr. 216 C, Lys. 92, 21:—also in plur., Andoc. 15, 40.

Οἰκειόφωνος, ον, (οἴκειος, φωνή) *by word of mouth*, Ctes. Pers. 9.

Οἰκειόχειρος, ον, (οἴκειος, χείρ) *with one's own hands*.

Οἰκειόω, ῶ, Ion. οἰκηϊόω, *to make οἰκεῖος* or *οἰκεῖον*: hence,—1. *to make* a person *one's friend*, opp. to ἀλλοτριόω, Thuc. 3, 65; also in mid., *to make one's friend, win* his *favor* or *affection*, Hdt. 4, 148.—2. *to make one's own, appropriate*; and in mid. c. acc., *to claim as one's own*, Hdt. 1, 4, 94; 3, 2.—3. *to adapt, make fit* or *suitable*: pass. *to become, be so*, Plat. Prot. 326 B, Polyb. 9, 1, 2.

Οἰκείω, poet. for οἰκέω, Hes. Th. 330.

Οἰκείωμα, ατος, τό, (οἰκειόω) *relationship, intimacy, attachment*, πρός τινα, Strab.—2. *appropriateness*.

Οἰκείωσις, εως, ἡ, (οἰκειόω) *taking as one's own, appropriation*, οἰκείωσιν ποιεῖσθαί τινος, Thuc. 4, 128.—2. *adaptation*, Plut. 2, 1038 C.

Οἰκειωτικός, ή, όν, (οἰκειόω 2) *appropriating*, ἡ οἰκ. τέχνη, Plat. Soph. 223 B; *adapting*, οἰκ. δύναμις πρός τι, Plut. 2, 759 E.

Οἰκετεία, ας, ἡ, *the household*, i. e. *the servants*, Luc. Merc. Cond. 15.

Οἰκετεύω,=οἰκέω, *to inhabit*, Eur. Alc. 437: as dep. mid. οἰκετεύομαι, *to be an οἰκέτης, a servant, menial*.

Οἰκέτης, ου, ὁ, (οἰκέω) strictly, *an inmate of one's house*: but most usu. *a house-slave, menial*, from Hdt. downwards very freq. 6, 137; 7, 170, Aesch. Cho. 737, etc.; but in Hdt. οἰκέται, also for *one's family, women and children*, v. Wess. ad. 8, 4, cf. 106, 142; so also in Xen. Cyr. 4, 2, 2; hence opp. to δοῦλος, Plat. Legg. 763 A, 853 E: cf. Thom. M. p. 644.

Οἰκετία, ας, ἡ,=οἰκετεία, Strab.

Οἰκετιεύς, ὁ,=οἰκέτης, rare word, prob. only in Comedy.

Οἰκετικός, ή, όν, (οἰκέτης) *belonging to the menials* or *household*, Plat. Soph. 226 B, Arist. Pol. 2, 3, 4: τὸ οἰκετικόν, *the servants* or *slaves* collectively, Plut. Sull. 9.

Οἰκέτῐς, ῐδος, ἡ, fem. from οἰκέτης, Soph. Fr. 745; οἰκ. γυνή, Eur. El. 104.—II. in Theocr. 18, 38, *the mistress of the house*, Lat. *matrona*.

Οἰκεύς, έως Ion. ῆος, ὁ,=οἰκέτης, *an inmate of one's house*, Il. 5, 413; 6, 366, Od. 17, 533: but elsewhere, as in 4, 245; 14, 4, etc., in the signf. of *a menial, servant*, cf. Solon ap. Lys. 117, 41, Soph. O. T. 756.

Οἰκέω, ῶ, f.-ήσω: (οἶκος).—I. trans. *to inhabit, hold as one's abode*, in Hom. only c. acc. Il. 20, 218; and in pass., οἰκέοιτο πόλις, Il. 4, 18, cf. Hdt. 4, 110; οἰκήσεται (for οἰκηθήσεται), Dem. 1341, 20, cf. Aeschin. 4, 9:—elsewh. in Hom. always intr., but in Hdt., and Att. much more freq. c. acc. though the intr. signf. also occurs, οἰκεῖν ναοῖσι, κατὰ στέγας, Eur. Ion 314; ἐν τόπῳ, Ar. Av. 968, Antipho 138, 24; ἐπὶ προστάτου ᾤκει, Lys. 187, 29; cf. Wolf Dem. Lept. p. 272: metaph., οἰκεῖν αἰῶνα καὶ μοῖραν, *to have, enjoy*, Eur. I. A. 1507:—cf. sub v. οἰκουμένη.—2. *to manage, direct*, whether of a household or a state, also διοικέω, Soph. O. C. 1535, Eur. El. 386, Plat., etc., cf. Valck. Phoen. 489, Diatr. p. 78: ἡ πόλις οἰκεῖται εὖ, καλῶς, κακῶς, etc., Eur. Hipp. 486; freq. in Plat., and Xen., cf. II, 2.—3. like οἰκίζω, *to place* or *settle* persons in a new abode, Soph. O. C. 92, ubi v. Herm.: hence in pass., like οἰκίζομαι, *to be settled*, of men or tribes to whom new abodes are assigned, τριχθὰ ᾤκηθεν καταφυλαδόν, Il. 2, 668:—generally, *to dwell*, Hdt., etc.; hence Hdt. uses the pf. pass. ᾤκημαι, Ion. οἴκημαι, as pres., ἐν τῇ ἠπείρῳ, 1, 27, etc.; also c. acc., *to inhabit*, τὰς νήσους Ib.: this pf. is really pass. in Hdt. 1, 193.—II. intr. *to dwell, live*, of persons and families, or, of whole tribes, *to have their abodes, settlements*, Hom. who, like Hdt., usu. joins it with ἐν τόπῳ: later also with dat. only, οἰκεῖν τόπῳ, cf. Valck. Hipp. 744: and not seldom, οἰκεῖν εἰς τόπον, *to go and dwell in* a place, Valck. Schol. Phoen. 1116; also, κατὰ τόπον, Eur. Ion 314.—2. of states, in a pass. signf., like ναίω, *to be settled, to be situated, lie*, Xen. Hell. 7, 1, 3; 5, 5:—also, *to be managed, governed*, ἡ πόλις οἰκεῖ κακῶς, καλῶς, the state *goes on* ill or well, *is* ill or well *managed*, Plat. Rep. 462 D, ubi v. Stallb., cf. supr. I. 2.

Οἰκήϊος, η, ον, Ion. for οἰκεῖος, Hes. Op. 455, and Hdt.

Οἰκηϊότης, ητος, ἡ, Ion. for οἰκειότης, Hdt.

Οἰκηϊόω, Ion. for οἰκειόω, Id.

Οἴκημα, ατος, τό, (οἰκέω) *any inhabited place, a dwelling*, Pind. O. 2, 16: esp. *any thing built for living in, a dwelling-house, chamber*, freq. in Hdt., and Att.; *a brothel*, Valck. Hdt. 2, 121, 126, Dinarch. 93, 12, Aeschin. 11, 3: *a tavern*, Isae. 58, 16; cf. τέγος:—*a cage*, place where animals are reared and fattened, Valck. Hdt. 7, 119; elsewh. usu. οἰκίσκος:—*a bed-chamber*, Hdt. 1, 9, 10:—for sacred purposes, *a temple, fane*, Hdt. 8, 144:—*a prison*, Dem. 890, 13: *a store-room*, Id. 1040, 20; 1044, 25:—*a dining-room*. Hence

Οἰκημᾰτικός, ή, όν, *belonging to a dwelling-house* or *room*, Diog. L. 5, 55.

Οἰκημάτιον, ου, τό, dim. from οἴκημα, Plut. 2, 145 A. [ᾰ]

Οἰκήσιμος, ον, *habitable*, Polyb. 3, 55, 9, Arr.: from

Οἴκησις, εως, ἡ, (οἰκέω) *the act of dwelling* or *inhabiting*, ἡ ἀνάγκη τῆς οἰκ., Thuc. 2, 17, οἴκησιν ποιεῖσθαι ὑπὸ γῆν, Hdt. 3, 102.—II. *a house, dwelling*, Id. 9, 94, Aesch. Supp. 1009, Soph. Phil. 31, Plat. etc.: of the grave, Soph. Ant. 892.

Οἰκητήρ, ῆρος, poet. for οἰκητής, Soph. O. C. 627: fem. οἰκήτειρα, Or. Sib.

Οἰκητήριον, ου, τό, *a dwelling*, Eur. Or. 1114, Plut. Lucull. 39, etc.

Οἰκητήριος, α, ον, *domestic*, σκευάρια, Alcae. (Com.) Pas. 2.

Οἰκητής, οῦ, ὁ, (οἰκέω) *an inhabitant*, Soph. O. T. 1450, Plat. Phaed. 111 C, etc.

Οἰκητικός, ή, όν, (οἰκέω) *accustomed to a fixed dwelling*, opp. to ἄοικος, Arist. H. A. 1, 1, 27.

Οἰκητός, ή, όν, (οἰκέω) *inhabited*, Soph. O. C. 28, 39: *habitable*.

Οἰκήτωρ, ορος, ὁ,=οἰκητήρ, -τής, Hdt. 4, 34, etc., Aesch. Pr. 351, etc., Thuc. 1, 2, etc.

Οἰκία, ας, ἡ, Ion. οἰκίη, (οἶκος) *a house, dwelling*, Hdt. 1, 17, etc.: also *the lair* of a wild beast; κατ' οἰκίαν, at *home*, Plat. Lach. 180 D, Legg. 788 A.—In Att. law, οἶκος was distinguished from οἰκία,—the former being *all the property* left at a person's death, the latter *the dwelling house* only, Valck. Hdt. 7, 224, Böckh P. E. 2, not. 199; cf. Plat. Rep. 569 A, etc.: οἰκία was also distinguished from συνοικία, as *one's own apartments* from *those let out to lodgers*, Aeschin. 15, 4; 17, 28.—II. *a household, domestic affairs, domestic establishment*, Hdt. 1, 107; 3, 2, (with v. l. οἰκηΐη), Plat. Gorg. 520 E; οἰκίας δύο ᾤκει, i. e. he kept two establishments, Dem. 1002, 13.—III. *the household*, i. e. *inmates of the house*, Lat. *familia*, Plat. Gorg. 472 B.—IV. *a house* or *family from which one is descended*, οἰκίης ἀγαθῆς, Hdt. 1, 107, cf. 99; 2, 172, etc., Andoc. 16, 35, etc.

†Οἰκιάδης, ου, ὁ, *son of Oecias*, i. e. Dexamenus, Call. Del. 102.

Οἰκῐᾰκός, ή, όν,=οἰκεῖος, *domestic*, Plut. Cicer. 20 Schäf., N. T.

Οἰκίδιον, ου, τό, dim. from οἶκος, Ar. Nub. 92. [ῐ]

Οἰκίδιος, α, ον,=οἰκεῖος, *domestic*, Opp. C. 1, 472. [κῐ]

Οἰκίζω, f.-ίσω, *to build a house* or *houses*, esp. *to found* as a colony or new settlement, οἰκ. πόλιν, Hdt. 1, 57, Ar. Av. 172, Plat., etc.; also, οἰκ. πόλιν ἀπ' ἄλλης πόλεος, Eur. Erechth. 17, 11.—II. *to make a country habitable, people*, usu. with new settlers, *to colonize*, Hdt. 7, 143, etc.—III. c. acc. pers., *to settle, fix as a colonist* or *inhabitant*, Pind. I. 8 (7), 43, cf. Herm. Soph. O. C. 92: *to remove, transplant*, ἐς ἄλλα δώματα, εἰς τήνδε χθόνα, Eur. I. A. 670, I. T. 30: metaph., τὸν μὲν ἀφ' ὑψηλῶν βραχὺν ᾤκισεν *brought* him from high to low estate, Eur. Heracl. 613:—Pass., *to settle, fix one's habitation in a place*, Soph. Fr. 153: also c. acc., like οἰκέω, *to inhabit*, Eur. Heracl. 46, Tro. 435.

Οἰκῐήτης, ου, ὁ, Ion. for οἰκέτης, Pherecyd.; cf. πολιήτης.

Οἰκικός, ή, όν,=οἰκεῖος, dub

Οἰκίον, ου, τό, strictly dim. from οἶκος, but in use not differing from it, *a house, dwelling, abode*, freq. in Hom., Hes., and Hdt., always in plur., like Lat. *aedes*; in Hom. usu. οἰκία ναίειν, Il. 6, 15, etc.; of the abode of a deity, Od. 12, 4; of the nether world, Il. 20, 64: in Hdt. esp. of *palaces* containing several ranges of buildings, 1, 35, 41; but also of *private houses*, as in 7, 118, though here the Mss. vary; also of *dens, nests, lairs*, etc. of animals, in which the dimin. signf. might perh. be retained.—as in Hom. of the *nests* of wasps and bees, Il. 12, 167; 16, 261; of an eagle's *nest*, Il. 12, 221. [ῐ]

Οἰκῐσις, εως, ἡ, (οἰκίζω) *a building, foundation*, esp. of a colony; *a peopling, colonization*, Thuc. 5, 11; 6, 4.

Οἰκίσκη, ης, ἡ,=οἰκίσκος, Dem. ap. Poll. 9, 39; but dub.

Οἰκίσκος, ου, ὁ, strictly dim. from οἶκος: esp. *a cage, coop*, etc., Ar. Fr. 358, 385.—2. *a round-house, gaol*, Dem. 258, 21.

Οἰκισμός, οῦ, ὁ,=οἴκισις, Solon 23, 5, Plat. Legg. 708 D.

Οἰκιστήρ, ῆρος, poet. for οἰκιστής, Pind. O. 7, 54, etc., Orac. ap. Hdt. 4, 155, Aesch. Theb. 19.

Οἰκιστήριον, ου, τό,=οἰκητήριον, dub.

Οἰκιστής, οῦ, ὁ, like οἰκιστήρ, *one who peoples* a spot *with settlers, a colonizer, founder of a city*, Hdt. 4, 159 etc., Thuc. 6, 3, etc. Hence

Οἰκιστικός, ή, όν, *of, befitting, like a colonizer*.

Οἰκῑτιεύς, ὁ, rare Comic word for οἰκέτης, Bion ap. Ath. 162 D.

†Οἰκλείδης, ου, Aesch. Theb. 382, Dor. Οἰκλείδας, α, ὁ, Pind. N. 9, 39, *son of Oecles*, i. e. Amphiaraus.

†Ὀϊκλέης, contd. -κλῆς, έους, ὁ; gen. -κλέος, Pind. P. 8, 55; acc. -κλῆα, Od. 15, 243; *Oecles*, son of Antiphates, or of Mantius, father of Amphiaraus.

†Ὀϊκλείης, ὁ, Ep.=foreg., Od. 15, 241.

Οἰκόβῐος, ον, (οἶκος, βίος) *living at home, domestic*.

Οἰκοβουκόλος, ὁ, v. l. for οἰοβ., Aesch. Supp. 304.

Οἰκογενής, ές, (οἶκος, *γένω) *born in the house, home-bred*, said of a slave, Plat. Meno 82 B, Polyb. 40, 2, 3; cf. Lob. Phryn. 202; opp. to a purchased slave, as Lat. *verna* to *emptus*: also of tame animals, οἰκ. ὄρτυγες, Ar. Pac. 789; ἀλεκτορίδες, Arist. H. A. 6, 1, 3.

Οἰκοδέγμων, ονος, ὁ, (οἶκος, δέχομαι) *one who receives people in his house*.

Οἰκοδέσποινα, ης, ἡ, (οἶκος, δέσποινα) *the mistress of a family*, Phintys ap. Stob. p. 445, 27, Plut. 2, 612 F.

Οἰκοδεσποσύνη, ης, ἡ, *household rule*.

Οἰκοδεσποτεία, ας, ἡ, *the power of an* οἰκοδεσπότης (signf. II): and

Οἰκοδεσποτέω, ῶ, f. -ήσω, *to be master of a house* or *head of a family, to manage the household*, N. T.—II. in astrol. signf., Luc. Astrol. 20, Plut. 2, 908 B; cf. sq. II: from

Οἰκοδεσπότης, ου, ὁ, (οἶκος, δεσπότης) *the master of a house* or *family*, Alex. Tarant. 6; cf. Lob. Phryn. 373.—II. in Astrology every sign of the Zodiac had *a house* (οἶκος) for a planet, which had influence over it acc. to the particular months and days: this was called οἰκοδεσποτεῖν, and *the reigning* planet οἰκοδεσπότης. Hence

Οἰκοδεσποτικός, ή, όν, *belonging to, befitting the master of a house* or *family*, Cic. Att. 12, 44, 2.

Οἰκοδίαιτος, ον, (οἶκος, δίαιτα) *living in the house*, Galen. [ῑ]

Οἰκοδομέω, ῶ, (οἰκοδόμος) *to build a house*: generally, *to build*, νηόν, λαβύρινθον, πυραμίδα, τεῖχος, Hdt. 1, 21; 2, 101, etc.: also in Mid., οἰκοδομεῖσθαι οἴκημα, *to build one's self* a house, Hdt. 2, 121, 1:—metaph. *to build, found upon*, τι ἐπί τι, Xen. Cyr. 8, 7, 15.—2. later, metaph. *to edify*, N. T.

Οἰκοδομή, ῆς, ἡ, a non-Att. word, used as well for οἰκοδόμημα, as for οἰκοδόμησις, N. T.; cf. Lob. Phryn. 490, who defends it against the Mss. in Hdt. 2, 127.

Οἰκοδόμημα, ατος, τό, (οἰκοδομέω) *a house built, building*, Hdt. 2, 136, Thuc. 4, 90, Plat., etc.

Οἰκοδόμησις, εως, ἡ, (οἰκοδομέω) *the building of a house*, Thuc. 3, 2, 20, Plat. Gorg. 455 B, etc.

Οἰκοδομητέον, verb. adj., from οἰκοδομέω, *one must build*, Plat. Rep. 424 D.

Οἰκοδομητικός, ή, όν, (οἰκοδομέω) *fitted for building*: ἡ -κή (sc. τέχνη), *architecture*, Luc. Contempl. 5.

Οἰκοδομητός, ή, όν, *built*: *to be built*.

Οἰκοδομία, ας, ἡ, =οἰκοδόμησις, Thuc. 1, 93; 2, 65, Plat., etc.; cf. Poppo Thuc. 1, p. 243: also written oxyt., οἰκοδομιά, Lob. Phryn. 487.

Οἰκοδομικός, ή, όν, *practised* or *skilful in building*: ἡ -κή, (sc. τέχνη), *architecture*, Plat. Gorg. 514 B, Rep. 346 D: so, τὰ οἰκοδομικά, Id. Gorg. 514 A.—II. *fit for building*, ὕλη, Theophr.: from

Οἰκοδόμος, ον, (οἶκος, δέμω) *building a house*, cf. Lob. Phryn. 487: ὁ οἰκοδ. *a house-builder, an architect*, Hdt. 2, 121, 1, Plat. Prot. 319 B, etc.

Οἴκοθεν, (οἶκος) adv. *from a house*:—*from one's own house, from home*, Il. 11, 632.—2. *from one's own fortune* or *means*, Il. 7, 364, 391; 23, 558, 592 (the word does not occur elsewh. in Hom.): *from one's own resources, unassisted*, Pind. N. 3, 52: *of one's self*, Isae. 81, 27:—*from one's own heart, from one's self*, τὸν νοῦν διδάσκαλον οἴκοθεν ἔχουσα, Eur. Tro. 648, etc.: οὐκ εἶχον οἴκοθεν, I have it not *of my own*, Ar. Pac. 522, cf. Lys. 101, 16.—3. *from one's native country*, οἴκοθεν οἴκαδε, *from house to house*, proverb. of one who has two homes, Böckh and Dissen Pind. O. 7, 4.—4. *from one's cradle, from the beginning*, hence *wholly, absolutely*, like ἀρχήν, Aeschin. 62, 8.

Οἴκοθῐ, adv., (οἶκος) *at home, in the house*, hence in genl. *at home, in one's own country*, just like Lat. *domi*, Il. 8, 513, Od. 19, 237. Poet. for οἴκοι, like ὅθι, πόθι for οἷ, ποῖ. [ι may be elided, as in Od. l. c.]

Οἴκοι, adv., *at home*, Lat. *domi*, Hom., Hes., etc.; τὰ οἴκοι, one's domestic affairs, Xen. Cyr. 6, 1, 42, (Orig., doubtless, the dat. sing., οἴκωι, οἴκῳ.)

Οἰκοκερδής, ές, (οἶκος, κέρδος) *profitable to a house* or *family*, A. B.

Οἰκοκρᾰτέω, ῶ, *to rule over a house*, Eust.

Οἰκόνδε, poet. for οἴκαδε, Hom., and Hes.; οἰκόνδε ἄγειν, to bring *home*, of a bride, Od. 6, 159, cf. 11, 410.

Οἰκονομέω, ῶ, *to be an* οἰκονόμος, *to manage, look after*, οἰκ. θαλάμους, Soph. El. 190: *to order, govern*, τὴν οἰκίαν, Plat. Lys. 209 D, and Xen.: *to dispense*, Plat. Phaedr. 256 E.

Οἰκονομία, ας, ἡ, (οἰκονόμος) *the management of a household* or *family*, Plat. Apol. 36 B, Rep. 407 B, Xen., etc.: also *the public economy of states*, in genl. *administration, management, government*, οἰκ. αἱ κατὰ τὴν πόλιν, Dinarch. 102, 29; freq. in Polyb.

Οἰκονομικός, ή, όν, *practised in the management of a household* or *family*, Plat. Alc. 1, 133 E, Phaedr. 248 D, and Xen.:—ὁ οἰκ., *a treatise on the duties of domestic life*, like those attributed to Xen., and Arist.: ἡ -κή (sc. τέχνη), *domestic economy*, Plat. Polit. 259 C, and Xen.; so, τὰ οἰκονομικά,=ἡ οἰκονομία, Xen. Cyr. 8, 1, 14: from

Οἰκονόμος, ον, (οἶκος, νέμω) *managing a household*: ὁ οἰκ.=οἰκοδεσπότης, Plat. Rep. 417 A, etc.; generally, *a manager*, Arist. Pol. 5, 11, 19;—and as fem. *a housekeeper*, like οἰκουρός, Aesch. Ag. 155, Lys. 92, 22:—metaph., οἰκ. ἡδονῆς, Alcid. ap. Arist. Rhet. 3, 3, 3.

Οἰκόπεδον, ου, τό, (οἶκος, πέδον) *the site of a house, a place on which a house is* or *may be built*, Lat. *area domus*, Xen. Vect. 2, 6, Aeschin. 26, 9.—II. *the house itself*, Thuc. 4, 90, Plat. Legg. 741 C.

Οἰκοποιέω, ῶ, *to build a house*: from

Οἰκοποιός, όν, (οἶκος, ποιέω) *making* or *constituting a house*; οἰκ. τροφή, the comforts, furniture, etc. *of a house*, Soph. Phil. 32.

Οἰκόριος, α, ον, poet. for οἰκούριος, q. v., Pind.

Οἶκος, ου, ὁ, *a house, abode, dwelling*, freq. from Hom. downwds., esp. in Hes. Op.; not only of *regular, built houses*, but also of *any dwelling*, as that of Achilles at Troy (though this was *not* a tent, v. κλισία), Il. 24, 471, 572, cf. Soph. Aj. 63; of the Cyclops' *cave*, Od. 9, 478; of poor *huts* or *hovels*, Od.:—οἶκον, Ep. for εἰς οἶκον, οἰκόνδε, οἴκαδε, Od. 23, 7; κατ' οἴκους, at *home*, Hdt. 3, 79; so, κατ' οἶκον, Thuc. 2, 60; ἐπ' οἴκου ἀποχωρεῖν, to go homewards, Id. 1, 87; ἀπ' οἴκου, from *home*, Id. 1, 99.—2. *part of a house, a room, chamber*, Od. 1, 356, cf. 362; 19, 514, 598; hence the plur. οἶκοι oft. stands for *a single house*, like Lat. *aedes*, as first in Od. 24, 417, and freq. in Att.; cf. δόμος, δῶμα.—3. *the house of a god, a temple*, first in Hdt. 8, 143.—4. later of animals wild or tame, *a stall, nest, lair, burrow*, etc.—II. *household affairs, housewifery*, Hom. (esp. in Od.); also joined with κλῆρος and κτήματα, Il. 15, 498, Od. 7, 314: hence also *property, house and goods, house and all*, Hdt. 7, 224: in Att. law, *the whole property, the whole inheritance*, Hdt. 3, 53; v. sub οἰκία.—III. *a household, family*, Od. 6, 181, more freq. in Att.: hence, οἱ ἐν οἴκῳ, *the inmates of the house*, τὰ ἐν οἴκῳ, *all that is in the house*.—IV. *a house, race, family*, ὁ βασιλῆος οἶκος, Hdt. 5, 31; 6, 9. (οἶκος with the digamma is the Lat. *vicus*, our old word *wick, wich*, as in Pains*wick*, Nor*wich*; cf. οἶνος, *vinum, wine*: the Sanscr. root is *viç*, ingredi.)

Οἰκός, Ion. for ἐοικός, part. neut. from ἔοικα, Hdt.

Οἴκοσε, adv. for οἴκαδε, Gramm.

Οἰκοσῑτία, ας, ἡ, *an eating at home, living at one's own expense*: from

Οἰκόσιτος, ον, (οἶκος, σιτέω) *taking one's meals at home*, i. e. *alone, not in company*, Babrius: generally, *living at one's own expense, unpaid*, οἰκ. ἐκκλησιαστής, Antiph. Scyth. 2, οἰκ. [illegible], Anaxandr. Κυνηγ. 1: οἰκ. νυμφίος.

a bridegroom who chooses his bride *without* (or *not on account of*) *a portion*, Meineke Menand. p. 40, cf. Ath. 247 E.

Οἰκοσκευή, ῆς, ἡ, *household utensils.*

Οἰκοσκοπικόν, οῦ, τό, *the observation of an omen at home.*

Οἰκοσόος, ον, (οἶκος, σώζω) *maintaining the house* or *household*, epith. of an economical wife, opp. to οἰκοφθόρος, Nonn.

Οἰκοτρᾰφής, ές, *home-bred;* like οἰκογενής, οἰκότριψ.

Οἰκοτρίβαιος, α, ον, *belonging to an* οἰκότριψ. [ῐ]

Οἰκοτρίβης, ου, ὁ,=οἰκότριψ.—II. *ruining a house* or *family*, δαπάνη, Critias 2, 14. [ῐ]

Οἰκοτρῐβικός, ή, όν, *belonging to an* οἰκότριψ.

Οἰκότριψ, ῐβος, ὁ, (οἶκος, τρίβω) *a slave born and bred in the house*, Lat. *verna*, opp. to one bought, Ar. Thesm. 426; cf. Lob. Phryn. 203.—II. *one who ruins his house* or *family*, Dem. 173, 16.

Οἰκοτύραννος, ον, ὁ, (οἶκος, τύραννος) *a domestic tyrant*, Anth. P. 10, 61. [ῠ]

Οἰκότως, Ion. for ἐοικότως, adv. part. pf. from ἐοικώς, οἰκώς, *reasonably, probably*, Hdt. 2, 25; 7, 50.

Οἰκουμένη (sc. γῆ), ης, ἡ, *the inhabited world*:—used by the Greeks to designate *their* portion of the earth, as opp. to barbarian lands, Dem. 85, 17, Aeschin. 77, 19: later, *the Roman world.* Hence

Οἰκουμενικός, ή, όν, *of* or *from the whole world*: esp. in Eccl., of Councils of the Church, *ecumenical*, i. e. *general, universal.*

Οἰκουργέω, ῶ, *to manage*, τὰ κατ' οἶκον, Clem. Rom.

Οἰκουρέω, ῶ, *to be an* οἰκουρός, *to watch* or *keep the house*, etc., Soph. Phil. 1328: c. acc., *to guard, govern*, like οἰκέω I. 2, πόλιν οἰκουρεῖν, Aesch. Ag. 809.—2. *to sit at home, keep within doors*, as women, Soph. O. C. 343; οἰκ. ἔνδον, Plat. Rep. 451 D, cf. Dem. 1374, 13, Plut. Camill. 11, Luc. Nigr. 18; and v. sub οἰκούρημα:—then of persons *who stay at home* instead of going out to serve in war, Plut. Pericl. 11, 12, etc.; cf. οἰκουρός: c. acc., μῆνας οἰκ., *to idle away* months, Plut. Camill. 28. Hence

Οἰκούρημα, ατος, τό, strictly *the watch* or *keeping of a house*, Eur. Hipp. 787; generally, *watch, guard*, Id. Heracl. 700; οἰκ. ξένων, *watch kept by strangers*, or rather for ξένοι οἰκουροῦντες, Soph. Phil. 868.—2. οἰκουρήματα φθείρειν, to corrupt *the stay-at-homes*, i. e. the women, Eur. Or. 928.

Οἰκουρία, ας, ἡ, (οἰκουρέω) *a watching* or *keeping of a house.*—2. hence, *a keeping at home, sitting within doors*, esp. of women; hence in genl. *inactivity*, Eur. H. F. 1373, in plur. Hence

Οἰκουρικός, ή, όν, *inclined to keep the house*:—τὸ -κόν, Luc. Fugit. 16.

Οἰκούριος, ον, also α, ον, *belonging to housekeeping*: hence τὰ οἰκ. (sc. δῶρα), *wages, reward for keeping the house* or *housekeeping*, Soph. Tr. 542.—2. *keeping within doors*: οἰκούρια, *toys to keep children within doors*, to amuse them in their mother's absence, Hesych.: ἑταῖραι οἰκόριαι (Dor. for οἰκούρ.), *female house*-mates, Pind. P. 9, 35: from

Οἰκουρός, όν, (οἶκος, οὖρος) *watching* or *keeping the house*, esp. of a watch-dog, Ar. Vesp. 970, cf. Lys. 759.—2. hence, *staying at home, domestic*: ἡ οἰκ., *the mistress of the house, a housekeeper*, Soph. Fr. 434, Eur. H. F. 45.—3. *a stay-at-home*, opp. to one who goes forth to war, Aesch. Ag. 1225, cf. 1626, Dinarch. 100, 37; v. sub οἰκουρέω.

Οἰκουρότης, ητος, ἡ, rare form for οἰκουρία.

Οἰκοφθορέω, ῶ, *to be* οἰκοφθόρος, *to ruin a house* or *family, squander one's substance*, Plat. Legg. 959 C:—pass. *to lose one's fortune, to be ruined, undone*, freq. in Hdt., who, in 1, 196, joins κακοῦσθαι καὶ οἰκοφθορεῖσθαι: and

Οἰκοφθορία, ας, ἡ, *a squandering one's substance; ruin*, οἰκ. καὶ πενία, Plat. Phaed. 82 C; *seduction, adultery*, οἰκ. γυναικῶν, Plut. 2, 12 B: from

Οἰκοφθόρος, ον, (οἶκος, φθείρω) *ruining a house, a prodigal*, Plat. Legg. 689 D: ὁ οἰκοφθ., *a seducer, adulterer*, Eur. Incert. 27.

Οἰκοφόρος, ον, (οἶκος, φέρω) *bearing a house*, Scymn. Fr. 116.

Οἰκοφῠλᾰκέω, ῶ, *to watch* or *keep a house*: *to be* or *stay at home;* and

Οἰκοφῠλάκιον, ου, τό,=οἰκούριον, v. οἰκούριος II: from

Οἰκοφύλαξ, ᾰκος, ὁ, ἡ, (οἶκος, φύλαξ) *a house-guard*, Aesch. Supp. 27. [ῠ]

Οἰκτείρημα, ατος, τό, N. T.; and οἰκτείρησις, ἡ, LXX.,=οἰκτιρμός.

Οἰκτείρω, aor. ᾤκτειρα:—*to pity, feel pity for, have pity upon*, c. acc. pers., Il. 11, 814, etc., Hdt. 7, 38, etc.: also c. gen. rei, *to feel pity for* or *because of* a thing, οἰκτείρω σε θεσφάτου μόρου, Aesch. Ag. 1321; οἰκτείρειν τινὰ τύχης,—in *sense* the same as οἰκτ. τύχην τινός, Elmsl. Med. 1202; and, in Soph. Aj. 652, c. acc. et inf.—Later also fut. οἰκτειρήσω, aor. ᾠκτείρησα, Lob. Phryn. 741, whence οἰκτείρημα and οἰκτείρησις were formed, but no pres. οἰκτειρέω occurs: οἰκτίρετε for οἰκτείρετε, for which οἰκτέρετε has needlessly been proposed, Anth.

Οἰκτίζω, f. -ίσω Att. -ιῶ:—*to grieve for, pity*, τινά, Aesch. Pr. 68, Soph. O. T. 1508, etc.; so in mid., Aesch. Supp. 1032, Eur. Hec. 721, Thuc. 2, 51: but,—2. in mid., usu., *to express grief, bewail, lament*, τι, Eur. I. T. 486, cf. Dinarch. 104, 15; esp., οἶκτον οἰκτίζεσθαι, *to utter a wail*, Aesch. Eum. 515, Eur. Tro. 155.

Οἰκτικός, ή, όν, *belonging to pity.*

Οἰκτιρμός, οῦ, ὁ, (οἰκτείρω) *pity*, Pind. P. 1, 164. Hence

Οἰκτίρμων, ον, gen. ονος, *merciful*, Theocr. 15, 75.

Οἴκτισμα, ατος, τό, (οἰκτίζω) *lamentation*, Eur. Heracl. 158.

Οἰκτισμός, οῦ, ὁ, (οἰκτίζω) *a lamenting*, Aesch. Eum. 189, Xen., etc.

Οἴκτιστος, η, ον, (οἰκτίζω) *most pitiable, miserable, lamentable*, Hom., who also has οἴκτιστα as adv., Od. 22, 472; later οἰκτίστως: an irreg. superl. of οἰκτρός, formed like αἴσχιστος, ἔχθιστος, κύδιστος, etc. The compar. is regul., οἰκτρότερος, never οἰκτίων.

Οἶκτος, ου, ὁ, (οἶ, *oh!*) *pity, compassion*, Od. 2, 81; 24, 438; οἶκτός τινος, *pity for* one, Eur. Hec. 519; δι' οἶκτου ἔχειν τινά, Ib. 851:—strictly, *the expression of pity, lamentation, piteous wailing*, οἶκτος οὔτις ἦν διὰ στόμα, Aesch. Theb. 51; τόνδε κλύουσαν οἶκτον, Id. Cho. 411; οἰκτρὸν οἶκτον ἀΐων, Id. Supp. 59: and in plur., οἴκτων λήγετε, Eur. Phoen. 1584; cf. Plat. Apol. 37 A, Legg. 949 B.

Οἰκτοσύνη, ης, ἡ, = foreg., late word.

Οἰκτότερος, α, ον, v. οἰκτρός.

Οἰκτρίζω,=οἰκτίζω, very dub.

Οἰκτρόβῐος, ον, *leading a pitiable life.*

Οἰκτρογοέω, ῶ, *to wail piteously*, dub.: from

Οἰκτρόγοος, ον, (οἰκτρός, γόος) *wailing piteously, piteous*, Plat. Phaedr. 267 C.

Οἰκτροκέλευθος, ον, (οἰκτρός, κέλευθος) *going a wretched journey*, Manetho.

Οἰκτρολογία, ας, ἡ, *piteous discourse*

Οἰκτρομέλαθρος, ον, (οἰκτρός, μέλαθρον) *pitifully housed*, Manetho.

Οἰκτρός, ά, όν, (οἶκτος) *pitiable, lamentable*, Hom., Pind., Trag.; Hom. has neut. plur. οἰκτρά as adv., οἴκτρ' ὀλοφύρεσθαι, Od. 4, 719; οἰκτροτάτην ὄπα, Od. 11, 421; συμφορὰ οἰκτρά, Pind. O. 7, 141; etc.: also in prose, as Hdt. 7, 46, Plat. Phaed. 90 C.—Besides the regul. compar. and superl. οἰκτρότερος, οἰκτρότατος, Hom. has an irreg. superl. οἴκτιστος, q. v.; but Schweigh. has altered οἰκτότερος, in Hdt. 7, 46, into οἰκτρότερος, from several MSS., cf. Jac. A. P. p. 648.—II. act. *crying woe upon, pitying*: also *wailing piteously.* Adv. -τρῶς, Trag.

Οἰκτροχοέω, ῶ, (οἰκτρός, χέω) φωνήν, *to pour forth a piteous* strain, Ar. Vesp. 555.

Οἰκώς, υῖα, ός, Ion. for ἐοικώς, part. from ἔοικα. Adv. -ότως.

Οἰκωφελής, ές, (οἶκος, ὀφέλλω) *profitable to a house*, γυνὴ οἰκ., a wife *whose prudence makes the house flourish*, Theocr. 28, 2. Hence

Οἰκωφελία, ας, Ion. -ίη, ης, ἡ, *profit to a house: thrift, carefulness;* esp. *a home-life*, opp. to that of a soldier, Od. 14, 223; cf. Naumach. ap. Stob. p. 438, 6.

†Ὀϊλεύς, έως Ep. ῆος, ὁ, *Oïleus*, a king of the Locri, father of Ajax the less, an Argonaut, Il. 2, 527.—2. a Trojan, Il. 11, 93. [ῐ]

†Ὀϊλιάδης, ου, ὁ, *son of Oïleus*, i. e. Ajax, Il. 12, 365.

ΟἿΜΑ, ατος, τό,=οἴμημα, ὅρμημα, Lat. *impetus; the spring* or *rush* of a lion, Il. 16, 752; *the swoop* of an eagle, Il. 21, 252, in plur. (Prob. from same root as οἴσω, fut. of φέρω, cf. φέρω in pass.)

Οἶμαι, contr. from οἴομαι, q. v.

Οἰμάω, ῶ, f. -ήσω, poet. for ὁρμάω:—*to dart upon* or *at, to pounce upon*, οἴμησεν δὲ ἀλεὶς ὥστ' αἰετός, Il. 22, 308, 311, cf. Od. 24, 538; κίρκος...οἴμησε μετὰ τρήρωνα πέλειαν, *to dart after* a dove, Il. 22, 140;—also *to dart along*, θύννοι δ' οἰμήσουσι, Orac. ap. Hdt. 1, 62.

ΟἼΜΗ, ης, ἡ,=οἶμος, *a way, path*: metaph. *the path* or *course of a tale*, i. e. *a tale, a lay*, οἴμας Μοῦσ' ἐδίδαξε Od. 8, 481, cf. 74: θεὸς δέ μοι ἐν φρεσὶν οἴμας παντοίας ἐνέφυσεν, Od. 22, 347:—also *song*, οἴμην δῶκε Φοῖβος τέττιγι, Anacreont. 35, 14. Also written οἴμη.

†Οἴμη, ης, ἡ, *Oeme*, a daughter of Danaus, Apollod. 2, 1, 5.

Οἴμοι, exclam. of pain, fright, pity, anger, grief, also of surprise, and in Ar. Nub. 773, even of joy:—strictly, οἴ μοι, *woe's me!* first in Theogn., for in the Homeric poems it is always ὤ μοι. Οἴμοι is usu. absol., or is used with a nom. οἴμοι ἐγώ, οἴμοι τάλας, οἴμοι δείλαιος, etc., Soph. Tr. 971, Aj. 340, etc.: not rarely c. gen. causae, οἴμοι ἀναλκείης, Theogn. 887; οἴμοι τῶν κακῶν, etc., very freq. in Trag., cf. Jelf Gr. Gr. § 489: οἴμοι

μοι perh. also occurs, like ὢ μοί μοι.—The last. syll. in οἴμοι may be elided in Trag. and Com., but only before ω, as οἴμ' ὡς τεθνήξεις, Ar. Ach. 590; οἴμ' ὡς ἔοικας ὀρθὰ μαρτυρεῖν, Soph. Aj. 354, cf. Ant. 1270, Koen. Greg. p. 171.

ΟΙ'ΜΟΣ, ου, ὁ, *a way, road, path*, Hes. Op. 288, Pind. P. 2, fin.; 4, 441, Aesch. Pr. 394, Eur., etc.; οἶμον πορεύεσθαι, Plat. Rep. 420 B: hence,—2. *a stripe*, οἶμοι κυάνοιο, *stripes* or *layers* of cyanos, Il. 11, 24.—3. also *a strip of land, tract*, Aesch. Pr. 2, cf. 394.—4. metaph., οἶμος ἀοιδῆς, *the course* or *strain* of song, H. Hom. Merc. 451, Pind. O. 9, 72: cf. οἴμη, which is but another form of it.—Later, and prob. chiefly in Att., οἶμος was like ὁδός, freq. used as fem., also said to be written **οἶμος**, but only by Gramm. (Prob. from same root as οἴσω, fut. from *οἴω=φέρω, cf. οἶμα.)

Οἰμωγή, ῆς, ἡ, (οἰμώζω) *weeping and wailing*, Hom., who joins it with κωκυτός, Il. 22, 409; with στοναχή, 24, 696; opp. to εὐχωλή, 4, 450:—also in Trag., etc.

Οἴμωγμα, ατος, τό, (οἰμώζω) *a cry of lamentation, wail*, Aesch. Theb. 1023, etc., Eur. Bacch. 1112, etc.;—mostly in plur.

Οἰμωγμός, οῦ, ὁ,=οἰμωγή, Soph. Fr. 678: from

Οἰμώζω, Att. fut. οἰμώξομαι (for οἰμώξω only occurs in Or. Sib.): aor. ᾤμωξα, the only tense used by Hom. Strictly *to cry οἴμοι*; hence, generally, *to wail, lament*, freq. in Hom. (esp. in Il.), and Trag.; οἰμώζειν μακρά, Ar. Plut. 111; μεγάλα, Id. Av. 1503: οἴμωζε, as a curse, *plague take you, confound you*, Lat. *abeas in malam rem*, Ar. Ach. 1035, cf. Plut. 876; οἰμώζειν λέγω σοι, Ib. 58; so, οὐκ οἰμώξεται; Id. Ran. 178; cf. ἀποφθείρω, fin.—II. trans. *to pity, bewail*, c. acc., Soph. El. 788, Eur. Hipp. 1405, El. 248: hence in pass., οἰμωχθείς, *bewailed*, Theogn. 1204. (Οἰμώζω is from οἴμοι, as οἴζω from οἴ, αἰάζω from αἴ, φεύζω from φεῦ, and many other Greek verbs formed from natural sounds: so the Germ. *ächzen* from *ach!*)

Οἰμωκτεί and -τί [ῐ], adv. from οἰμώζω, *piteously*.

Οἰμωκτία, ας, ἡ, v. οἰμωξία.

Οἰμωκτικός, ή, όν, *inclined* or *used to wailing, lamentable*.

Οἰμωκτός, ή, όν, *to be pitied, pitiable*, v. Pors. Ar. Ach. 1195.

Οἰμωξία, ας, ἡ, or -κτία, and οἴμωξις, η, late forms for οἰμωγή.

Οἰμώσσω,=οἰμώζω, Eust.

Οἰνάγρα, ἡ, v. sub οἰνοθήρας.

Οἰνᾰγωγός, όν, (οἶνος, ἄγω) *carrying wine*, Cratin. Incert. 110.

Οἰνᾰδοθήρας, ου, ὁ, (οἰνάς II, θηράω) *a dove-catcher*, Ael. N. A. 4, 58.

Οἰνανθάριον, ου, τό, dim. from sq.

Οἰνάνθη, ης, ἡ, (οἴνη, ἄνθη) *the first shoot of the vine, the shoot* or *bud which encloses both the leaf and the future grape*, Theophr.; explained by Suid., ἡ πρώτη ἔκφυσις τῆς σταφυλῆς.—2. later *the vine-blossom*, Geop.—3. in poets, generally, *the vine-stock, the vine*, Eur. Phoen. 231, Ar. Av. 588, Ran. 1320.—4. *the soft down of the young vine-leaves*, hence metaph., φαίνειν γένυσι τέρειναν ματέρ' οἰνάνθας ὀπώραν, to show on his cheeks the summer-hue, the tender mother of *the vine-down*, i. e. the bloom of youth, Pind. N. 5, 11.—II. *the flower of the wild vine*, from which a sweet oil (ἔλαιον οἰνάνθινον), and also a wine was made, Diosc. 1, 56.—III. *a plant with blossoms like the vine*, Cratin. Malth. 1, 5.—IV. *a bird*, perh.=οἰνάς II, Arist. H. A. 9, 49 B, 8.

†Οἰνάνθη, ης, ἡ, *Oenanthe*, Athen. fem. pr. n., Dem. 1061, 3.

Οἰνάνθῐνος, η, ον, *made of the οἰνάνθη, μύρον*, Diosc. 1, 56.

Οἰνανθίς, ίδος, ἡ,=οἰνάνθη, Ibyc. 1.

Οἰνάρα, ας, ἡ, Ion. οἰνάρη,=οἴναρον. [ᾰ]

Οἰνᾰρέα, ας, ἡ,=οἰνάρα, poet.

Οἰνάρεον, ου, τό, poet. for οἴνᾰρον, *a vine-leaf*, Ibyc. 1, Theocr. 7, 134.

Οἰνάρεος, α, ον, (οἴνᾰρον) *made of vine-leaves*, Hipp.

Οἰνᾰρίζω, (οἴναρον) *to strip off the vine-leaves*, as is done when the grapes are ripening, Ar. Pac. 1147, Phanias ap. Schol. Theocr. 7, 134.

Οἰνάριον, ου, τό, dim. from οἶνος, *weak* or *bad wine*, Dem. 933, 24, Alex. Incert. 5, etc. [ᾰ]

Οἰνᾰρίς, ίδος, ἡ, *a vine-tendril* or *branch*,=κλῆμα, Hipp.

Οἴνᾰρον, ου, τό, *a vine leaf, branch* or *tendril*, Xen. Oec. 19, 18, Theophr.

Οἴνᾰρος, ου, ὁ, in Theophr. prob. for κόμαρος.

Οἰνάς, άδος, ἡ,=οἴνη, *the vine*, Ion ap. Ath. 447 D:—*wine*, Nic. Al. 354.—II. a kind of *wild pigeon* of the colour of ripening grapes, Arist. H. A. 5, 13, 4; 8, 3, 10:—also οἰνίας and οἰνιάξ, which last, however, acc. to Hesych., was a sort of *raven*.—III. Οἰνάδες αἱ,=Μαινάδες, Opp. C. 4, 235.—IV. as adj., *of wine*, πηγή, Anth. Plan. 15; *drunken*, with a masc. subst., κῶμος, Anth. P. 7, 26.

Οἰναχθής, ές, (ἄχθος)=οἰνοβαρής.

†Οἰνειάδαι, ῶν, οἱ, *Oeneadae*, a city of Thessaly, Strab. p. 434.

†Οἰνείδης, ου Ep. αο, ὁ, *son of Oeneus*, i. e. Tydeus, Il. 5, 813; Meleager, Ap. Rh. 1, 190.—In pl. οἱ Οἰνεῖδαι, *the descendants of Oeneus*, Pind. I. 5, 39.

Οἰνέλαιον, ου, τό, *wine mingled with oil*, Galen.

Οἰνέμπορος, ου, ὁ, *a wine-merchant*, Artemid.

Οἰνεραστής, οῦ, ὁ, (οἶνος, ἐράω) *a lover of wine*, Ael. V. H. 2, 41.

Οἰνεύομαι, dep., *to drink wine*, Hipp. ap. Erotian.

†Οἰνεύς, έως Ep. ῆος, ὁ, *Oeneus*, son of Porthaon, king of Calydon in Aetolia, Il. 14, 115.—2. son of Pandion, an Attic hero, Paus. 1, 5, 2.—3. a son of Aegyptus, Apollod. 2, 1, 5.

Οἰνέω, ῶ, f. -ήσω,=οἰνεύομαι: in H. Hom. Merc. 91, πολυοινήσας was formerly read divisim.

Οἰνεών, ῶνος, ὁ, Att. οἰνών:—*a wine-cellar*, Xen. Hell. 6, 2, 6 (in Att. form): also *a wine-shop*, Ath. 519 D.

†Οἰνεών, ῶνος, ὁ, *Oeneon*, a small town in Locris on the gulf of Corinth, Thuc. 3, 98.

ΟΙ'ΝΗ, ης, ἡ, *the vine*, Hes. Op. 570, Sc. 292; for which later at least from Hecataeus downwds., ἄμπελος was always used, Hecat. p. 64 (ap. Ath. 35 B).—2.=οἶνος, *wine*, Leon. Tar. 61.

B. *the ace* on dice: in Ion. *the die* itself was called οἴνη for κύβος, Ruhnk. Schol. Plat. p. 245. (With οἴνη B, cf. Lat. *unus, unio*, and οἰνίζω III: the change of the οι into *u* appears also in ποινή, Lat. *poena, punio*: οἴνη in this signf. belongs to the root οἶος, standing between it and μόνος.)

Οἰνηγία, ας, ἡ, (οἶνος, ἄγω) *a conveying of wine*, Clem. Al.

Οἰνηρός, ά, όν, (οἶνος) *belonging to wine*, Lat. *vinosus*, οἰν. θεράπων, a butler, Anacr. 101; οἰν. λοιβαί, Eur. I. T. 164.—II. *containing wine*, κεράμιον, Hdt. 3, 6; οἰν. φιάλαι, *wine-cups*, Pind. N. 10, 81.—III. of countries, *rich in wine*, Χίος, Anth.

Οἰνήρῠσις, ἡ, (οἶνος, ἀρύω) *a vessel for drawing wine*, Ar. Ach. 1067.

†Οἰνιάδαι, ῶν, οἱ, *Oeniadae*, a city of Acarnania, at the mouth of the Achelous, earlier Ἐρυσίχη, Soph. Tr. 509; also *the inhab. of O., the Oeniadae*, Thuc. 2, 82.

Οἰνιάς, άδος, ἡ, v. οἰνάς II.

Οἰνίδιον, ου, τό, dim. from οἶνος, *a little wine*, Diog. L. 10, 11. [ῐ]

Οἰνίζω, (οἶνος) *to smell of wine*, Diosc.—II. mid. οἰνίζομαι, *to procure wine by barter, buy wine*, Il. 7, 472; so, οἶνον οἰνίζεσθαι, Il. 8, 506, 546, (the act. is not found in Hom.)

B. (οἴνη B)=μονάζω, Hesych. 2, p. 729.

Οἰνῐκός, ή, όν, *of, belonging to wine*.

Οἴνῐνος, η, ον, (οἶνος) *made of wine*, ὄξος οἰν., *wine-*vinegar, Archestr. ap. Ath. 310 D.

†Οἶνις, ὁ, *Oenis*, a Spartan ephor, Polyb. 4, 31, 2.

Οἰνίσκος, ου, ὁ, like οἰνάριον, dim. from οἶνος, Cratid. Pyt. 3.

Οἰνιστηρία, ἡ, v. sq.

Οἰνιστήρια, τά, (οἰνίζω A. II.) sub. ἱερά, the festival at which the Athenian citizens cut off the μαλλός, κόννος or σκόλλυς of their sons previous to their being enrolled among the ἔφηβοι, at the same time offering *a measure of wine* (οἴνου μέτρον) to Hercules, and drinking part of it to the health of their φράτορες: the cup they used was called οἰνιστηρία, ἡ, v. Ath. 494 F.

Οἰνοβᾰρείων, ὁ,=οἰνοβαρής, *heavy with wine*, Od. 9, 374; 10, 555:—hence was formed the verb οἰνοβᾰρέω, *to be heavy* or *drunken with wine*, Theogn. 503.

Οἰνοβᾰρής, ές, (οἶνος, βαρύς) *heavy with wine*, Lat. *vino gravis*, Il. 1, 225.

Οἰνοβᾰφής, ές, (οἶνος, βάπτω) *dipped in wine*, i. e. *drunken*, Nonn.

Οἰνοβρεχής, ές, (οἶνος, βρέχω) *soaked in wine*, i. e. *drunken*, Mel. 123.

Οἰνοβρώς, ῶτος, ὁ, ἡ, (οἶνος, βιβρώσκω) *eaten with wine*, Nic. Al. 493.

Οἰνόγᾰλα, ακτος, τό, (οἶνος, γάλα) *milk mixed with wine*, Hipp.

Οἰνόγᾰρον, τό, *γάρον mixed with wine*.

Οἰνογευστέω, ῶ, *to taste wine*, Antiph. Didym. 4: from

Οἰνογεύστης, ου, ὁ, (οἶνος, γεύω) *a wine-taster*. Hence

Οἰνογευστία, ας, ἡ, *a tasting of wine*, Philo. Hence

Οἰνογευστικός, ή, όν, *belonging to tasting of wine*, Sext. Emp.

Οἰνοδόκος, ον, (οἶνος, δέχομαι) *receiving* or *holding wine*, φιάλη, Pind. I. 6 (5), 58; as subst., c. gen., ὁ οἰν. νέκταρος, Anth. P. 6, 257.

Οἰνοδότᾱς, ὁ, Dor. for οἰνοδότης.

Οἰνοδοτέω, ῶ, τινά, *to prescribe wine to* one, of a physician: from

Οἰνοδότης, ου, ὁ, (οἶνος, δίδωμι) *giver of wine*, of Bacchus, Eur. H. F. 682.

Οἰνοειδής, ές, *like wine*.

Οἰνόεις, εσσα, εν, contr. οῦς, οῦσσα Att. οῦττα, οῦν, (οἶνος):—*made of* or *with wine*:—ἡ οἰνοῦττα, *a cake* or *porridge of pearl-barley, water, oil and wine*, esp. the food of rowers, Interpp. ad Ar. Plut. 1121, cf. Böckh P. E. 1, 382.—2. *a plant*, Arist. ap. Ath. 429 D, Ael. V. H. 2, 40

†Οἰνόη, ης, ἡ, *Oenoe*, an Attic deme and town of the tribe Hippo-

thoöntis, on the borders of Boeotia, Hdt. 5, 74; Thuc. 2, 18.—2. another of the tribe Aeantis near Marathon, Strab. pp. 375, 383.—3. a city of Elis, Strab. p. 338.—4. a fortress of the Corinthians on the gulf of Corinth, Xen. Hell. 4, 5.—5. a city of the island Icaria, Strab. p. 639.—6. a town of Argolis on borders of Arcadia, with a temple of Diana, Apollod. 1, 8, 6: its site is still *Enoa.*

Οἰνοηθέω, ῶ, *to strain wine.* Hence

Οἰνοηθητής, οῦ, ὁ, *one who strains wine*, Ath. 608 A.

Οἰνοθήκη, ης, ἡ, *a wine cellar*, Geop.

Οἰνοθήρας, ου, ὁ, and -θηρίς, ίδος, ἡ, a plant *the root of which smells of wine*, perh. a kind of *willow-herb;* also οἰνάγρα, ἡ. But in the best Mss. of Theophr. it is ὀνοθήρας.

†Οἰνοίη, ης, ἡ, *Oenoeë*, ancient name of the island Sicinus, Ap. Rh. 1, 623.—II. a nymph, wife of Thoas, Id. ib.

Οἰνοκάπηλος, ου, ὁ, *the keeper of a wine-shop*, Sext. Emp. [ᾰ]

Οἰνοκάχλη, ης, ἡ, (οἶνος, καχλάζω) *she that bubbles with wine*, i. e. *a drunken woman*, v. l. for οἰνομάχλη, ap. Poll.

Οἰνόληπτος, ον, (οἶνος, λαμβάνω) *possessed by wine, drunken*, Plut. 2, 4 B.

Οἰνολογέω, ῶ, (οἶνος, λέγω) *to gather grapes.*—II. *to speak of wine.*

Οἰνομᾰνής, ές, (οἶνος, μαίνομαι) *mad for* or *after wine*, Ath. Hence

Οἰνομᾰνία, ας, ἡ, *madness for wine.*

†Οἰνόμᾰος, ου, ὁ, *Oenomaus*, son of Mars or of Alxion, king of Pisa in Elis, Strab. p. 356; Apollod.—2. a Grecian in Trojan war, Il. 5, 706.—3. applied by Demosthenes to Aeschines, because he had once acted on the stage the character of Oenomaus, Dem. 288, 22; 307, 25.

Οἰνομάχλη, ης, ἡ, *lustful with wine*, Theopomp. (Com.) Incert. 30; very dub.

Οἰνόμελι, ἴτος, τό, (οἶνος, μέλι) *honey mixed with wine, mead*, Mel. 30.

Οἰνομήτωρ, ορος, ἡ, (οἶνος, μήτηρ) *mother of wine*, epith. of the vine, Astyd. ap. Ath. 40 B.

Οἶνον, τό,=οἴναρον, ap. Hesych.

†Οἰνοπάρας, ὁ, *the Oenoparas*, a river of Syria, Strab. p. 751.

Οἰνοπέδη, ης, ἡ,=sq., Anth. P. 11, 409, Opp. C. 4, 331.

Οἰνόπεδον, ου, τό, *wine-land, a vineyard*, τέμενος οἰνοπέδοιο, Il. 9, 579: strictly neut. from sq.

Οἰνόπεδος, ον, (οἶνος, πέδον) *with soil fit to produce wine, abounding in wine*, ἀλωή, Od. 1, 193; 11, 193.

Οἰνοπέπαντος, ον, βότρυς οἰν., *a ripe, juicy* bunch of grapes, Anth. P. 6, 232.

†Οἰνοπία, ας, ἡ, *Oenopia*, ancient name of the island Aegina, Pind. I. 8, 45.

†Οἰνοπίδης, ου, ὁ, *son of Oenopion*, i. e. Helenus, Il. 5, 707.—2. *Oenopides*, a mathematician of Chios, Ael. V. H. 10, 7.

Οἰνοπίπης, ου, ὁ, (οἶνος, ὀπιπτεύω) *gaping after wine*, Comic word formed after γυναικοπίπης, παιδοπίπης, παρθενοπίπης: in Ar. Thesm. 393, Suidas gives οἰνοπίπη as fem., where Brunck reads οἰνοπίπης, Dind. οἰνοπότιδες. [ῑ]

†Οἰνοπίων, ωνος, ὁ, *Oenopion*, son of Bacchus and Ariadne, king of Chios, Ap. Rh. 3, 996; Plut. Thes. 20.—2. name of a slave, Luc. Pseudol. 21.

Οἰνοπλάνητος, ον, (οἶνος, πλανάομαι) *wine-bewildered*, Eur. Rhes. 363. [ᾰ]

Οἰνοπληθής, ές, (οἶνος, πλήθω) *full of* or *abounding in wine*, Συρίη, Od. 15, 406.

Οἰνοπλήξ, ῆγος, ὁ, ἡ, (οἶνος, πλήσσω) *wine-stricken*, i. e. *drunken*, Anth. P. 9, 323.

Οἰνοποιέω, ῶ, (οἰνοποιός) *to make wine*, Plut. 2, 653 A.

†Οἰνοποιητέον, verb. adj. from foreg., *one must make wine*, Ath. 33 A.

Οἰνοποιΐα, ας, ἡ, *a making of wine*, Ath. 26 B: from

Οἰνοποιός, όν, (οἶνος, ποιέω) *making wine*, Ath. 27 D.

Οἰνοπόρος, ον, (οἶνος, πορέω) *offering wine*, Nonn.

Οἰνοποσία, ας, ἡ, (οἶνος, πόσις) *a drinking of wine*, Hipp.

Οἰνοπόσιον, ου, τό,=foreg.

Οἰνοποτάζω,=sq., *to drink wine*, Il. 20, 84, Od. 6, 309; 20, 262.

Οἰνοποτέω, ῶ, (οἰνοπότης) *to drink wine*, †Ath. 460 C.

Οἰνοποτήρ, ῆρος, ὁ, †poet.=sq.,† *a wine-drinker*, ἄνδρες οἰν., Od. 8, 456.

Οἰνοπότης, ου, ὁ, (οἶνος, πότης) *a wine-bibber*, Anacr. 72.

Οἰνοπότις, ιδος, ἡ, fem. of foreg., Anacr. 102; cf. sub οἰνοπίπης.

Οἰνόπτης, ου, ὁ, (οἶνος, ὄψομαι) *a wine-inspector*, who *saw* that the due quantity of water was mixed with the wine, Eupol. Pol. 7.

Οἰνοπωλέω, ῶ, *to sell wine*, Arist. Ausc. Mir.: from

Οἰνοπώλης, ου, ὁ, (οἶνος, πωλέω) *a wine-merchant.* Hence

Οἰνοπώλιον, ου, τό, *a wine-shop, tavern.*

Οἰνοπωτέω, ῶ,=οἰνοποτέω.

ΟΙ῀ΝΟΣ, ου, ὁ, *wine*, the fermented juice of the grape, very freq. from Hom. downwds.: in Hom. it is black (μέλας, cf. οἶνοψ); or red (ἐρυθρός); and is praised as fiery or sparkling (αἶθοψ); as sweet (ἡδύς, μελιηδής, μελίφρων); and fragrant (εὐώδης). Homer's heroes usu. drank it mixed with water, and this custom remained, cf. Hdt. 6, 84, Becker Charikl. 1, p. 460 sq.: ἐν οἴνῳ, ἐπ' οἴνῳ, παρ' οἴνῳ, over their wine, Lat. *inter pocula*, Valck. Callim. p. 15, 262; also in plur., ἐν οἴνοις, etc., Erf. Soph. O. T. 773: οἰν. δωδεκάδραχμος, wine at 12 drachmae the cask, Dem. 1045, 5: proverb., οἶνος τῷ φρονεῖν ἐπισκοτεῖ, Eubul. Incert. 11:—οἶνος is oft. omitted, πίνειν πολύν (sc. οἶνον) Eur. Cycl. 569, cf. Theocr. 18, 11; esp. with names of places, ὁ Πράμνιος, ὁ Βύβλινος, etc., as we say, 'Port, Rhenish,' etc.; cf. ἄμπελος.—2. also the fermented juice of apples, pears, etc., *cider, perry*:—a fermented liquor made from barley or wheat, a kind of *beer*, οἶνος ἐκ κριθῶν, Wess. Hdt. 2, 77; *palm-wine* also occurs in Hdt. 1, 193; 2, 86; *lotus-wine*, Hdt. 4, 177, etc.:—from which drinks Hdt. 2, 60, distinguishes *grape-wine*, οἶνος ἀμπέλινος.—II. *the wine-market*, cf. μύρον IV., and ἰχθύς II. (Originally Ϝοῖνος, Lat. *vinum*, †Germ. *Wein*,† our *wine*, etc.; cf. οἶκος sub. fin.)

Οἰνόσπονδα (sc. ἱερά), τά, a sacrifice *with drink-offerings of wine.*

Οἰνοσσόος, ον, (οἶνος, σώζω) *keeping wine*, Nonn.

Οἰνοτόκος, ον, (οἶνος, τίκτω) *producing wine*, Nonn.

Οἰνοτρόποι, αἱ, (οἶνος, τρέπω) epith. of the daughters of Anius king of Delos, *because they could turn water into wine*, Lyc. 580.

Οἰνοτρόφος, ον, (οἶνος, τρέφω) *rearing* or *bearing wine*, Anth. P. 9, 375.

†Οἰνουντιάδης, ου, ὁ, *of Oenus* (Il.), *Oenuntian*, οἶνος, Ath. 31 C.

Οἰνουργία, ας, ἡ, *a making of wine.*

Οἰνοῦς, οῦσσα Att. οῦττα, οῦν, contr. for οἰνόεις, εσσα, εν, q. v.

†Οἰνοῦς, οῦντος, ὁ, *the Oenus*, a river of Laconia, now *the Tchelesina*, Polyb. 12, 65, 9.—II. a small town of Laconia probably on foreg., Steph. Byz.

†Οἰνοῦσσαι, ῶν, αἱ, *the Oenussae*, five small islands, between Chios and the continent, now *Egonisi*, Hdt. 1, 165, Thuc. 8, 24.—2. three small islands in the Messenian gulf, Paus. 4, 34.

†Οἰνούσσιος, and Οἰνουσσαῖος, α, ον, *of the Oenussae, Oenussian*, Hecat ap. Steph. Byz.

Οἰνοφᾰγία, ας, ἡ, (οἶνος, φαγεῖν) *a consuming of wine*, Luc. V. Hist. 1, 7.

Οἰνοφλῠγέω, ῶ, (οἰνόφλυξ) *to be drunken* or *drunk*, LXX.

Οἰνοφλῠγία, ας, ἡ, (οἰνόφλυξ) *a love of drinking, drunkenness*, Xen. Oec. 1, 22, Arist. Eth. N. 3, 5, 15, Eth. E. 7, 2, 5.

Οἰνόφλυκτος, ον,=sq.

Οἰνόφλυξ, ῠγος, ὁ, ἡ, (οἶνος, φλύω) *given to drinking, drunken*, Xen. Apol. 19, Plat. Eryx. 405 E, Arist. Eth. E. 2, 3, 13.

Οἰνοφορεῖον, or -φόριον, ου, τό, *a wine-cask:* from

Οἰνοφορέω, ῶ, *to carry wine:* from

Οἰνοφόρος, ον, (οἶνος, φέρω) *carrying, holding wine*, κύλιξ, Critias 2, 2, cf. οἰνοφορεῖον, and Horace's *oenophorus.*

Οἰνοφύλαξ, ᾰκος, ὁ, (οἶνος, φύλαξ) *one who watches wine.* [ῠ]

Οἰνόφῠτος, ον, (οἶνος, φύω) *planted* or *grown with vines*, Strab., Dion. H. 1, 37.—II. parox. οἰνοφύτος, ον, act. *planting vines*, Nonn.

†Οἰνόφῠτα, ων, τά, *Oenophyta*, a place in Boeotia famed for a victory there gained by the Athenians over the Boeotians, Thuc. 1, 108; ἡ ἐν Οἰνοφύτοις μάχη, Arist. Pol. 5, 2, 6.

Οἰνοχᾰρής, ές, (οἶνος, χαίρω) *rejoicing in wine*, Anth. P. append. 225.

Οἰνοχάρων, οντος, ὁ, *the Wine-Charon*, comic epith. of Philip of Macedon, because he put poison in his enemies' wine and so *sent them over the Styx*, prob. not without allusion to his being οἰνοχαρής, Anth. P. 11, 12. [ᾰ]

Οἰνοχοεία, ας, ἡ, *a pouring out of wine:* from

Οἰνοχοεύω,=sq., *to pour out wine*, Il. 2, 127, Od. 1, 143; but Hom. uses this form only in pres., cf. sq.

Οἰνοχοέω, ῶ, f. -ήσω, *to be an οἰνοχόος, pour out wine for drinking*, Hom., though of this form he only uses 3 sing. impf. ᾠνοχόει and ἐῳνοχόει, Od. 20, 255; and inf. aor. οἰνοχοῆσαι, Od. 15, 322; v. foreg.: νέκταρ ἐῳνοχόει, *she poured out* nectar *for wine*, Il. 4, 3; also in Xen. Cyr. 1, 3, 8.

Οἰνοχόη, ης, ἡ, (οἰνοχόος) *a can for ladling wine from the bowl* (κρατήρ) into the cups, Hes. Op. 742, Eur. Tro. 820, Thuc. 6, 46.—II. later, *a kind of sideboard to range the drinking-cups on*, A. B.—III. *a female cup-bearer*, LXX.

Οἰνοχόημα, ατος, τό, (οἰνοχοέω) *that which the οἰνοχόος pours out.*—II. a festival, *at which wine is offered up*, Plut. Phoc. 6.

Οἰνοχοΐα, ας, ἡ,=οἰνοχοεία.

Οἰνοχοϊκός, ή, όν, *belonging to an οἰνοχόος*, Heliod.

Οἰνοχόος, ον, (οἶνος, χέω) *pouring out wine to drink;* as subst. *a cup-*

bearer, Il. 2, 128, Od. 18, 417, Hdt. 3, 34, Eur., etc.

Οἰνοχρώς, ῶτος, ὁ, ἡ, (οἶνος, χρώς) *wine-coloured*, Theophr.

Οἰνόχῠτος, ον, (οἶνος, χέω) πῶμα οἰν., a draught *of wine*, Soph. Phil. 715.

Οἶνοψ, οπος, ὁ, (οἶνος, ὤψ) *wine-coloured, wine-dark*, in Hom. (who however has not the nom.) usu. epith. of the sea, *dark* with storms, for Homer's wine is μέλας, v. esp. Il. 23, 316, Od. 2, 412; 5, 132, Voss Virg. G. 4, 373, cf. also πορφύρεος: hence also in Hom. of oxen, *dark-red*, Il. 13, 703, Od. 13, 32: later, generally, *deep-red*, Wern. Tryph. 521:—cf. οἰνωπός.

†Οἶνοψ, οπος, ὁ, *Oenops*, father of Leiodes, Od. 21, 144.—2. father of Hyperbius of Thebes, Aesch. Theb. 504.

Οἰνόω, ῶ, as pass., οἰνόομαι, *to get drunk, be drunken*, οἰνωθέντες, *drunken*, Od. 16, 292; 19, 11 (the act. does not occur in Hom.): πλεύνως οἰνωμένοι, well *drunk*, Hdt. 5, 18; so, ἄγαν ᾠνωμένος, Aesch. Supp. 409; οἰνωμένος κρατῆρι, Eur. Bacch. 687.

†Οἰνωᾶτις, ιδος, ἡ, *of Oenoë* (6), appell. of Diana, Eur. H. F. 379.

Οἰνώδης, ες, = οἰνοειδής, Arist. Probl. 19, 43, 2, Luc., etc.

Οἰνών, ῶνος, ὁ, Att. for οἰνέων, q. v.

†Οἰνωνᾶς, ᾶ, ὁ, *Oenonas*, a citharoedus of Italy, Ath. 20 A.

†Οἰνώνη, ης, ἡ, *Oenone*, most ancient name of Aegina, Pind. I. 5, 44, Hdt. 8, 46.—2. daughter of the river god Cebren, wife of Paris, Apollod. 3, 12, 6.

Οἰνωπός, ή, όν, also ός, όν, (οἶνος, ὤψ) = οἶνοψ, οἰν. ἄχνη, i. e. wine, Eur. Or. 115; οἰν. δράκων, Id. I. T. 1245; also of complexion, Id. Bacch. 236, cf. 438, Theocr. 22, 34.

Οἴνωσις, εως, ἡ, (οἰνόω) *drunkenness*, not so bad as μέθη, Plut. 2, 645 A, cf. Wess. Diod. 1, p. 67.

Οἰνωτός, ή, όν, *made drunk, drunken.*

†Οἰνωτρία, ας, ἡ, *Oenotria*, originally the southwest part of Italy, so called from the Oenotri, Hdt. 1, 167.

†Οἰνωτρίδες, ων, αἱ, *the Oenotrides*, two small islands on coast of Lucania, Strab. p. 252.

†Οἰνωτρικός, ή, όν, *of Oenotria, Oenotrian*, Strab. p. 256.

†Οἰνωτροί, ῶν, οἱ, *the Oenotri*, a people of southern Italy, Strab. p. 253.

Οἴνωτρον, ου, τό, *a vine-prop.*

†Οἴνωτρος, ου, ὁ, *Oenotrus*, son of Lycaon of Arcadia, migrated to Italy, Paus. 8, 3.

Οἰνώψ, ῶπος, ὁ, ἡ, (οἶνος, ὤψ)= οἶνοψ, οἰνωπός, of Bacchus, Soph. O. T. 211; κισσός, O. C. 674, ubi v. Schäf., cf. Pors. Med. 1363.

Οἴξασα, fem. part. aor. 1 of οἴγνυμι, Il.

Οἷο, Ep. for οὗ, gen. from pron. possess. ὅς, *his, her*, Hom.: but never for οὗ, as gen. of pron. pers., which requires Ion. εἷο: οἷόπερ, Ion. for οὗπερ.

†Οἰόβαζος, ου, ὁ, *Oeobazus*, masc. pr. n., a Persian, Hdt. 4, 84.—Others in 7, 68; 9, 115.

Οἰοβάτης, ου, ὁ,=sq., dub. [ᾰ]

Οἰοβᾰτος, ον, (οἶος, βαίνω) *walking alone: lonesome*, ὕλη, Anth. Plan. 231.

Οἰόβῐος, ον, *living alone.*

Οἰοβότας, ὁ, v. l. for οἰοβώτας.

Οἰόβοτος, ον, = μηλόβοτος, *grazed by sheep.*

Οἰοβουκόλος, ον, either (from οἶς, βουκόλος) *feeding sheep, a shepherd*: or (from οἶος) *a lonely herdsman*, Aesch. Supp. 304.

Οἰοβώτας, ὁ, (οἶος, βόσκω) *one who feeds alone*, φρενὸς οἰοβώτας, *feeding* his mind *apart*, i. e. *self-willed, stubborn*, Soph. Aj. 614,—ubi al. οἰοβότας, cf. οἶος, οἰόφρων.

Οἰόγᾰμος, ον, (οἶος, γαμέω)=μονόγαμος, Anth. P. 5, 232.

Οἰογένεια, ας, ἡ, as if fem. of οἰογενής, *an only daughter*, Welcker Syll. Ep. 82.

Οἰόζωνος, ον, (οἶος, ζώνη) = μονόζωνος, Soph. O. T. 846; cf. οἶος.

Οἰόθεν, adv., (οἶος) *from one side alone; alone*, generally, in Hom. only in Il. and always in phrase οἰόθεν οἶος, *all alone*, Il. 7, 39, 226; like αἰνόθεν αἰνῶς, Heyne Il., T. 5, p. 315.

Οἰόθῐ, adv., (οἶος) *alone*, Ap. Rh. 2, 709.

Οἰόκερως, ωτος, ὁ, ἡ, (οἶος, κέρας) *one-horned*, Opp. C. 2, 96.

†Οἰόλυκος, ου, ὁ, *Oeolycus*, son of Theras in Sparta, Hdt. 4, 149.—Others in Plut., etc.

ΟἼΟΜΑΙ, dep., impf. ᾠόμην: fut. οἰήσομαι: aor. ᾠήθην, inf. οἰηθῆναι, part. οἰηθείς:—but of the Att. forms Hom. only uses 3 sing. opt. pres. οἴοιτο, Od. 17, 580; 22, 12. — The forms he uses are, — pres. act. οἴω, only in Il., and H. Merc.; once in Hes. Sc. 111: more freq. trisyll. ὀΐω, in mid. always ὀΐομαι, ὀΐεαι, ὀϊόμενος, etc. [ῑ]: of impf. ὠϊόμην, 3 sing. ὠΐετο: aor. ὠΐσθην only Od. 4, 453; 16, 475, part. ὀϊσθείς only Il. 9, 453: but more freq. aor. mid. ὠϊσάμην, 3 sing. ὀΐσατο, Od. 1, 323; 19, 390; part. ὀϊσάμενος, Od. 9, 339, etc.; also aor. pass. ὠΐσθην, Od. 4, 453, part. ὀϊσθείς, Il. 9, 453, and, in later Ep., inf. ὀϊσθῆναι:—Arat. has an inf. aor. οἰήσασθαι, used later even in prose, Lob. Phryn. 719. Dor. pres. οἰῶ, Ar. Lys. 998. The Att. also use (in a modified signf. and only in 1st pers. sing.) a contr. pres. οἶμαι (as v. l. even in Hes. Op. 174), impf. ᾤμην: v. infr. VI.

Radic. signf.—*To suppose*, always of something as yet doubtful; *to think and believe*, as opp. to *knowing*;—1. referring to the fut., *to look for*; and so of good, *to hope*; of evil, *to fear*.—2. when the event rests with one's self, *to purpose, to will* so and so.—3. freq. of full persuasion or conviction, either modestly or ironically expressed, *I should think, must think*.—4. of an opinion or judgment, *to deem, conceive, imagine*, with collat. notion (esp. in Att.) of wrong judgment, or conceit.—The examples follow.

Construction:—I. most freq., esp. in Hom., c. acc. et inf., usu. indeed c. inf. fut.; but also,—2. c. inf. pres., either in fut. signf., as in Il. 1, 204; 5, 894, etc.; or as a real pres., as in Od. 1, 323; 10, 232.—3. c. inf. aor., Il. 1, 558, Od. 3, 27, etc.; so sometimes even in Att. prose, Lob. Phryn. 751; though here Thom. M. always requires the inf. fut.: cf. II. 2, V. 2.—II. c. inf. sine acc., when both verbs have the same subject, as, κιχήσεσθαί σε ὀΐω, *I think* to catch, i. e. *I think I shall...*, Il. 6, 341; οὐ γὰρ ὀΐω πολεμίζειν, *I do* not *think*, i. e. *mean* to fight, Il. 13, 262, etc. — 2. also when the subject of the inf. is left out, to be supplied from the context, as, τρώσεσθαι ὀΐω, where ἱππεῦσι goes before, Il. 12, 66, though here the speaker is included among them, cf. Od. 12, 212: but νηὸς ἐφέσσαί με, μή με κατακτείνωσι, διωκέμεναι γὰρ ὀΐω, is, *I fear they will* pursue me, Od. 15, 278, cf. 1, 201.—Perh. these cases belong rather to I.—III. absol., αἰεὶ ὀΐεαι, *thou art* ever *suspecting* Il. 1, 561; so in signf., *to deem, believe, expect*, Od. 24, 401: Hom. esp. uses aor. mid. in this signf., θυμὸς ὀΐσατό μοι, my heart *foreboded* it, Od. 9, 213; ὀΐσατο κατὰ θυμόν, *he had a presage* of it in his soul, Od. 19, 390, etc.: οἰηθείς, Lat. *spe elatus*, Meineke Com. Fr. 3, p. 109.—IV. impersonal, only in Od. 19, 312, ὀΐεταί μοι ἀνὰ θυμόν, *there came a boding* into my heart.—V. transit. c. acc. *to look for*, Κῆρας, Il. 13, 283; *to expect, hope for*, Od. 2, 351, γόον δ' ὠΐετο θυμός, his soul *was intent on, engrossed with* grief, Od. 10, 248.—2. those phrases are to be distinguished, as strictly belonging to I, where the acc. ought to have an inf., which inf. is left to be supplied from the context, so that the acc. does not depend upon οἴομαι, as in Od. 14, 363; 22, 165.—VI. used parenthetically, but only in first person, ἐν πρώτοισιν (ὀΐω) κείσεται, among the first (*I ween*) will he be lying, Il. 8, 536; ἔπειτά γ' (ὀΐω) γνώσεαι, Od. 16, 309; so too Il. 13, 153, Od. 2, 255.—Here note that Hom. in this case uses only act. form ὀΐω, and never ὀΐομαι: but in Att. is the most freq. use of the contr. οἶμαι, impf ᾤμην, which is regularly put like our *I think, I suppose, I believe*, etc., without any grammat. connexion in the sentence:—a twofold use however may be distinguished,—1. οἶμαι modestly or in courtesy, to express as a mere suspicion, what is in fact a positive opinion, Plat., and Xen.; but also ironically, Stallb. Plat. Rep. 336 E.—2. in answering a negative question, it gives emphatic force, *I should think so! of course!* Plat.; in this case it begins the answer.—The rule of Thom. M. p. 645, that οἶμαι is used by exact authors only in case of *certainty*, οἴομαι only in case of *uncertainty*, has been long exploded, οἶμαι being in Att. often used instead of οἴομαι, Schäf. Dion. Comp. p. 360.—VII. pecul. Att. phrases:—1. as a parenthetic question, πῶς οἴει; πῶς οἴεσθε; how *think you?* to add force, like πῶς δοκεῖς: also οἴει alone, *don't you think so? what think you?* Heind. Plat. Theaet. 147 B.—2. οἴομαι δεῖν, *I hold* it necessary, i. e. *I take it upon me, I intend*, oft. in Plat., as, λέγειν οἴεται δεῖν ποιεῖν δεινούς, *he intends* to make the people good speakers, Meno 95 C; οἴεται δεῖν εἰδέναι, *he fancies* he is very clever, Alc. 2, 144 D.

[When the diphthong is resolved, the ι is in Hom. and Ep. long in all tenses, hence it is wrong to write ὠΐσσατο, etc.: only the act. pres. ὀΐω has ι sometimes short, and then it stands in the middle of the verse; in this case ὀΐω usu. ends 1st or 2nd foot, the 3rd only in Il. 23, 467, the 4th only in Od. 19, 215: Od. 18, 259 is the only place where ὀΐω [ῐ] stands in the middle; and there ω is made short before a following vowel, contrary to Homeric usage, nor is the reading certain.]

Οἷον, neut. from οἷος, v. οἷος VI.

†Οἰόν, οῦ, τό, *Oeum*, a town of Sciritis a border district of Laconia Xen. Hell. 6, 5, 24.—2. Οἰόν, a fortress of Locris near Opus, Strab. p. 60.

Οἱονανεί, for οἷον ἂν εἰ, *as though, just as if.*

Οἰονεί, for οἷον εἰ, *as if*, Polyb. 1, 3, 4, etc.: Dor. οἷον αἰ, Näke Choeril. p. 146.

Οἰονοϊστική, ῆς, ἡ, a word made up of οἴησις, νοῦς, and ἱστορία, from which Plato Phaedr. 244 C, pretends to derive οἰωνιστική.

Οἰονόμος, ον, (οἷος, νέμω) *feeding alone*: hence, generally, *lone, lonely*, also of places, Simon. 62.—II. (οἶς) as subst., *a shepherd*, Anyte 3.

Οἷόντε, *possible*; οὐχ οἷόντε, *impossible*; v. οἷος III. 2.

Οἰόομαι, as pass., *to be left alone, abandoned, forsaken*, Ep. 3 sing. aor., οἰώθη, Il. 6, 1; 11, 401.

Οἰοπέδη, ης, ἡ, in Anth. P. 7, 401, an obscure word, perh. from οἶς, a sort of *woollen bandage for sore feet*.

Οἰοπέδῑλος, ον, (οἷος, πέδιλον) *with but one sandal*, Ap. Rh. 1, 7.

Οἰόποκος, ον, (οἶς, πέκω) *shorn from a sheep*, v. l. Soph. O. C. 475; for νεόποκος.

Οἰοπολέω, ῶ, (οἰοπόλος I.) *to be alone, roam alone*, Eur. Cycl. 74: also c. acc. loci, οἰ. ὄρεος ῥάχιν, Leon. Tar. 98: cf. οἷος.—II. (οἰοπόλος II.) *to tend* or *feed sheep*,—as some take it in ll. cc.

Οἰοπόλος, ον,—I. (οἷος, πέλομαι) *being* or *living alone*: generally, *alone, lone, lonely*, in Hom. always of places, χῶρος, σταθμός, ὄρεα, Il. 13, 473; 19, 377, Od. 11, 573; of persons, οἰ. δαίμων, Pind. P. 4, 49.—II. (οἶς, πολέω) *tending sheep*, Ἑρμῆς, H. Hom. Merc. 314.

Οἰόρ, Scyth. for ἀνήρ, Hdt. 4, 110. Hence

Οἰόρπατα, Scyth. word in Hdt. 4, 110, = ἀνδροκτόνοι, †epith. of the Amazons.

ΟΙ͂ΟΣ, η, ον, like μόνος II., *alone, without help* or *company*, hence *lone, lonely, forsaken*, very freq. in Hom., and Hes.: it can oft. only be rendered by an adv. *alone, only, but*: rarer in later Ep., once or twice in Pind., twice in Soph., Aj. 750, Fr. 23, cf. Elmsl. Heracl. 743; and some read οἶον, *only*, in Aesch. Ag. 131: the Att. poets also have it in a few compds., οἰοβώτης, οἰόζωνος, οἰοπολέω, οἰόφρων.— Special usages:—1. still more definite, οἷος ἄνευθ' ἄλλων, Il. 22, 39; οἷος, μηδέ τις ἄλλος ἅμα ἴτω, Il. 24, 148, and negat., οὐκ οἷος, ἅμα τῷγε, etc., freq. in Hom.—2. strengthened, εἷς οἷος, μία οἴη, *one alone, one only*, freq. in Hom., like εἷς μόνος, etc.; also in dual, δύο οἴω, Il. 24, 473, Od. 14, 94, and in pl., δύο οἴους, δύο οἶαι, Od. 3, 424.—3. sometimes c. gen., τῶν οἷος, *left alone* by them, Il. 11, 693, cf. 11, 74: οἷος θεῶν, *alone of all* the gods, Pind. Fr. 93; also, οἷος Ἀτρειδῶν, *apart from* the Atridae, Lat. *clam Atridis*, Soph. Aj. l. c.; so, οἷος ἀπ' ἄλλων, Od. 9, 192; οἷος ἀπὸ σεῖο, οἷος ἀπ' ἀνθρώπων, Il. 9, 438, Od. 21, 364: but, οἴη ἐν ἀθανάτοισιν, *alone among* the goddesses, Il. 1, 398; so, οἷος μετὰ τοῖσι, Od. 3, 362.—II. =μόνος II., *singular in its kind, unique, excellent*, Il. 24, 499. (Akin to ἴος, ἴα = εἷς, μία: also to Lat. *unus*, cf. οἴνη B.)

Οἷος, *a* Ion. η, ον, (ὁ, ὅ, ὅς) *such as, what sort of, what manner of, nature, kind* or *temper*, Lat. *qualis*, relat. pronoun, correlative to the interrog. and indef. ποῖος, and to the demonstr. τοῖος; very freq. as early as Hom., and Hes.: strengthd., ὅσσος οἷός τε, Lat. *qualis quantusque*, Il. 24, 630; ὁσσάτιος καὶ οἷος, Il. 5, 758: c. acc., οἷος ἀρετήν, *what a man for virtue*, Il. 13, 275:—in English often only to be rendered by an adv., οἷος μέτεισι πόλεμόνδε, *how* he rushes into war, Il. 13, 298, etc.

Usage:—I. οἷος in an independent sentence serves as an exclamation, and expresses astonishment at something vast, unusual, monstrous: strengthened by δή, οἷον δὴ τὸν μῦθον ἐπεφράσθης ἀγορεῦσαι, *why, what* a word it has come into thy mind to speak! Od. 5, 183, cf. Il. 5, 601; so in neut., οἷον δή νυ θεοὺς βροτοὶ αἰτιόωνται, Od. 1, 32, etc. Strictly speaking, there is an ellipse here; as, e. g., the first quoted passage would be, in full, θαυμάζω, ὅτι τοῖον μῦθον ἠγόρευσας, οἷον ἠγόρευσας.—2. οἷός τινι, like ἶσός τινι, Hes. Op. 312, where Schäf. proposes δαίμονι δ' ἶσος ἔησθα; but Passow, if any conjecture be admitted, would prefer δαίμων δ' οἷος ἔησθα.—II. more freq. containing a comparison, and so (sometimes) an inference relat. to τοῖος or τοιόςδε, Od. 1, 371; yet the demonstr. pron. is usu. omitted, οἷος ἀστὴρ εἶσι, *like as* a star wanders, Il. 22, 317, etc.—2. In many Homeric expressions, the omission of the anteced. clause is esp. to be noticed, as, οἷ' ἀγορεύεις, οἷά μ' ἔοργας, where the relat. refers to a whole clause, which must be supplied from the context, *to conclude from what* you say, *from what* you have done, Il. 18, 95; 22, 347.—3. and so it is a well-known remark, that οἷος, οἷα, οἷον, esp. Att., oft. stand for ὅτι τοῖος, τοία, τοῖον, Heind. Plat. Phaed. 117 C, Erf. Soph. O. T. 694;—so even in Il. 6, 166, Od. 17, 479, cf. 16, 93; where also the relative introduces a reason for what has gone before.—4. if it is to be intimated that this reason is really self-evident, and the assertion beyond doubt, then δή is added, οἷος δή, οἷον δή, τοιόςδε, οἷος δὴ σύ, *such as all know* you to be, Il. 24, 376, cf. VI. 2.—A yet more definite force is given to the comparison in οἷός περ, *just as...*, Hom., and Att.—5. but if the comparison or inference only denotes a general or doubtful resemblance, then Homer uses οἷός τε (which must be carefully distinguished from οἷός τε c. infin., *able* to do, v. infra III. 2), *in some such way as*, οἷός τε πελώριος ἔρχεται Ἄρης, *some such one as* Mars, Il. 7, 208, cf. 17, 157, Od. 7, 106, etc., cf. Herm. H. Hom. Cer. 103, infra VI. 2:—so, οἷός που, Od. 20, 35:—so, moreover, οἷός τις, οἷόν τι generalizes a comparison, *the sort of person*, Il. 5, 638, Od. 9, 348.—6. when a comparison involves a definition of time, οἷος ὅτε is used, *like as when*, Od. 10, 462; 22, 227.—7. οἷος οὖν, οἷος δήποτε answers to Lat. *qualiscunque*, post-Hom.—8. many brief Att. expressions are also explained by the omission of the demonstr. pron. before οἷος, as, οὐδὲν οἷον ἀκούειν αὐτοῦ τοῦ νόμου, *nothing is like*, i. e. *so good as*, hearing the law itself, Dem. 529, 13: οἷόν ἐστιν, *what this means*, etc. So, it adds force to the superl., χωρίον οἷον χαλεπώτατον, in full τοιοῦτον οἷόν ἐστι χ., Xen. An. 4, 8, 2: and more loosely with posit., ἀφόρητος οἷος γίγνεται κρυμός, *such as* to be insufferable, Hdt. 4, 28: and in Att. even, ὁ δ' οἷός ἐστιν οἰκουρὸς μόνον, fit for nothing but a house-dog, Ar. Vesp. 970. For the irreg. Att. constructions arising from attraction, v. Jelf Gr. Gr. § 824 Obs. 5.—III. οἷος c. inf. implies great fitness or ability in a thing, οἷος ἔην τελέσαι ἔργον τε ἔπος τε, *so ready* to make good both deed and word, Od. 2, 272; οἷος ἔην βουλευέμεν ἠδὲ μάχεσθαι, *so good* both at counsel and in fight, Od. 14, 491.—2. but this signf. is usu. expressed by οἷός τε c. inf., Od. 19, 160, etc., also Hdt. 1, 29, etc.; so both in neut. sing. and pl., οἷόν τέ ἐστι and οἷά τε ἐστί, οἷόν τε γίγνεται, etc., it is *possible*, Hdt. 1, 91, etc., Plat. Legg. 967 A, and very freq. in Att.:—οἷός τε εἰμὶ ποιεῖν, *I am the man, the fittest one* to do it, *I am able* to do it, *can* do it: sometimes εἶναι is left out, Ar. Eq. 343.—3. without inf. in neut., οἷόν τε ἐστίν, *it is possible*; οὐχ οἷόν τε ἐστίν, it *can*not be: ὅταν ᾖ πρῶτον οἷόν τε, as soon *as may be*, Dem.—In Att. also written in one word, οἷόντε.—IV. the relat. is in Att. oft. repeated in the same clause, e. g. οἷ' ἔργα δράσας οἷα λαγχάνει κακά, after *what* deeds *what* sufferings are his! Soph. El. 751; οἵαν ἀνθ' οἵων θυμάτων χάριν, *what* thank, aye and *for what* offerings! Trach. 994, 1045; so too in prose, as Xen. Cyr. 4, 5, 29, cf. omnino Monk Alc. 145.—V. as adv. in neut. sing. οἷον, poet. and in Ion. prose also in plur. οἷα, to add force, like ὡς and ὥςπερ, *how*, Hom.; also with adj., οἷον ἐερσήεις, *how* fresh, Il. 24, 419; and in plur., οἷα ἀτάσθαλα, Od. 16, 93; 18, 143. the adv. οἵως seems to be used esp. by Soph., and Ar.—Οἷος never stands as adv. before an adj., Valck. Phoen. 1633; for in Il. 11, 653, οἶσθα, οἷος ἐκεῖνος δεινὸς ἀνήρ means, *what manner of man* that stern man is,—not, *how* stern he is.—2. in comparisons, *as, like as, just as*, Hom., also neut. pl. οἷα, Hdt.: and with the particles before mentioned, οἷον δὴ Μενέλαον ὑπέτρεσας, *as* thou didst *plainly* shrink from M., Il. 17, 587, cf. 21, 57: οἷά τε, *something like, after the manner of* Od. 3, 73, etc.: οἷον ὅτε, *as when*, etc., cf. II. 2, 3, 4, 5.—Later, a double form occurs, οἷον ὡς, οἷον ὥςπερ, ὡς οἷον, ὡς οἷα, Lob. Phryn. 427.—3. *as like, for instance*, very freq. in Att.—4. *as it were, about*, Lat. *quasi*, οἷον δέκα σταδίους, Thuc., like ὅσον, cf ὡς E.—5. οὐχ οἷον or μὴ οἷον, followed by ἀλλ' οὐδέ or ἀλλὰ μηδέ, *not only not..., but not even...*, Polyb., Lat *non modo non..., sed nec...*—6. θαυμαστὸν οἷον, as θαυμαστὸν ὅσον, Lat. *mirum quantum*, Schäf. Dion. Comp. p. 184. [οἴ is found even in Hom. e. g. Il. 13, 275, Od. 7, 312, and in Att. very freq.: the fem. οἷᾰ is very late and bad, Jac. A. P. p. lxv.]

Οἰός, ὄϊος, gen. from οἶς, ὄϊς. [ῐ]

Ὄϊος, α, ον, (ὄϊς) *of a sheep*, γάλα ὄϊον, *ewe*-milk, Hipp. [ῐ]

†Οἰόςπερ, v. οἷος II. 4, fin., Ar Nub. 349.

Οἰόφρων, ονος, ὁ, ἡ, (οἷος, φρήν) =μονόφρων: generally, *lonely*, οἰ. πέτρα, Aesch. Supp. 795, but in a corrupt passage,—not to mention that the Att. use of οἰο-, for μονο-, is questionable.

Οἰοχίτων, ωνος, ὁ, ἡ, (οἷος, χιτών) *with nothing but a tunic on*; *lightly clad* Od. 14, 489, Nonn. [χῐ]

†Οἰόω, only in pass. οἰόομαι, q. v.

Ὀϊπτωτον, ου, τό, and ὀΐπτωτος, ου, ὁ, (ὄϊς, πίπτω) *sheep's droppings, sheep-dung*, like ὀϊσπάτη, dub.

ΟΙ͂Σ, (i. e. ὄϝις, Lat. *ovis*), ὁ and ἡ, gen. ὄϊος, acc. ὄϊν: nom. pl. ὄϊες, gen. ὀΐων; dat. οἴεσι, Od. 15, 386, but usu. in Hom. ὀΐεσσι, Ep. shortd. form ὄεσσι, Il. 6, 25, etc.; acc. ὄϊας.

contr. nom. and acc. pl. ὄϊς, freq. in Hom., esp. in Od.: also Hes. Op. 773, but only in acc.—The Att. contract all cases, nom. οἶς, gen. οἰός, dat. οἰί, acc. οἶν: pl. nom. οἶες, gen. οἰῶν, dat. οἰσί, acc. οἶας; and the nom. and acc. are still further contr. into οἶς: of these Hom. has only οἰός and οἰῶν. *A sheep*, Hom., Hes., etc.: in Hom. both of *the ram* and *the ewe*, though sometimes the gender is marked by a word added, as ὄϊς ἀρνειός or ἄρσην, *a ram*, Od. 10, 527; ὄϊς θῆλυς, *a ewe*, Il. 10, 216: of course the fem. is much the most freq. [ῐ always, except in Ep. contr. nom and acc. pl. ὄϊς: οῐ in dissyll. cases is found in Att., Mnesim. Ἱπποτρ. 1, 47.]

Οἴσαξ,=οἰσύα, dub. in Geop.

Ὀΐσατο, ὀϊσάμενος, Ep. aor. mid. of οἴομαι, ὀΐομαι, Hom. [ῑ]

Οἶσε, -έτω, -ετε, imperat. of φέρω, from οἴσω, Hom., and Att.

Οἰσέμεν, οἰσέμεναι, Ep. for οἴσειν, fut. inf. of φέρω, Hom.

Οἶσθα, for οἶδας, 2 sing. from οἶδα, v. sub *εἴδω B.

Ὀϊσθείς, part. aor. pass. of οἴομαι, Il. 9, 453.

Οἰσόκαρπον, ου, τό, (οἶσος, καρπός) *the fruit of the οἶσος.*

ΟΙ'ΣΟΝ, ου, τό, in Lyc. 20 written οὖσον, *any plaited work, a rope.*

ΟΙ'ΣΟΣ, ου, or οἰσός, οῦ, ὁ, a kind of *osier*, the twigs of which served for wicker-work, ropes, etc., perh. the ἄγνος or λύγος, akin to οἰσύα, οἰσύς, οἴσαξ, as also to Lat. *vitex*, Theophr.

Οἰσοφάγος, ου, ὁ, (οἴσω, φαγεῖν) *the swallow* or *gullet*, that part of the throat *through which the food passes*,=φάρυγξ, Arist. Part. An. 2, 3, 9; 3, 3, 2, sq.; cf. sub στόμαχος.

Οἰσπάτη, ης, ἡ (ὄϊς, οἶς, πάτος):—*sheep-dung*, like ὀΐπτωτον: esp. *the dirt that collects about the hinder parts of a sheep*, Ar. Lys. 575, where we have the form οἰσπώτη: al. οἰςπότη. On the difference of form, v. Koen. Greg. p. 543. Cf. οἰσύπη.

Οἴσπη, v. sub οἰσύπη.

Οἰστέος, α, ον, verb. adj. of φέρω, *to be borne*, Soph. O. C. 1360.—2. οἰστέον, *one must bear*, Eur. Or. 769, etc.

Ὀΐστευμα, ατος, τό, (ὀϊστεύω) *an arrow from the bow*, Plut. 2, 225 B.

Ὀϊστευτήρ, ῆρος, ὁ,=sq., Anth. P. 6, 118, Nonn.

Ὀϊστευτής, οῦ, ὁ, *an archer*, Call. Apoll. 42: and

Ὀϊστευτύς, ύος, ἡ, *archery*: Ion. from

Ὀϊστεύω, (ὀϊστός) *to shoot arrows*, Hom.; ὅν τις ὀϊστεύσας ἔβαλεν, whom one shot *with an arrow*, Il. 4, 196, Od. 8, 216; τόξῳ ὀ., Od. 12, 84; τινός, *at* one, Il. 4, 100:—later c. acc., *to shoot with an arrow*, Anth. P. 5, 58:—ὀϊστ. ἀκτῖνας, etc., Nonn.

Οἰστικός, ή, όν, (οἴσω) *carrying, bringing.*

Οἰστοβόλος, ον, (ὀϊστός, βάλλω) *shooting an arrow*, Anth. P. 7, 427.

Ὀϊστοδέγμων, ον, (ὀϊστός, δέχομαι) *arrow-holding*, (sc. φαρέτρα) Aesch. Pers. 1020.

Ὀϊστοδόκη, ης, ἡ,=sq., Ap. Rh. 1, 1194.

Ὀϊστοθήκη, ης, ἡ, *a quiver.*

Ὀϊστοκόμος, ον, (ὀϊστός, κομέω) *keeping arrows*, φαρέτρα, Nonn.

Οἰστός, ή, όν, *borne: that must be borne*, Thuc. 7, 75.

Ὀϊστός, οῦ, ὁ, Att. οἰστός, Pors. Med. 634; ἡ οἰστός, Zeno ap. Arist. Phys. Ausc. 6, 9, 1: in later poets also with heterog. pl. τὰ ὀιστά:—*an arrow*, Hom., Hes., etc.; πικρὸς ὀϊστός, Il. 4, 134, etc.; πτερόεις, Il. 13, 650; with three barbs, τριγλώχιν, Il. 5, 393; τανυγλώχιν, Il. 8, 297:—metaph., of a poem, Pind. O. 9, 17, cf. 2, 161. (Prob. akin to οἰστός, οἴσω, fut. of φέρω, *that which is borne* or *shot.*) Hence

Ὀϊστοῦχος, ον, (ὀϊστός, ἔχω) *holding arrows.*

Ὀϊστοφόρος, ον, Att. οἰστοφ., (ὀϊστός, φέρω) *bearing arrows.*

Οἰστράω or -έω, ῶ, f. -ήσω: mostly used in aor. οἰστρῆσαι, οἰστρηθῆναι, which may come from either pres.: the former occurs in Plat. Phaedr. 251 D, Rep. 573 A, E, Arist. H. A. 8, 19, 11; the latter, in Luc.:—acc. to Herm. Eur. Bacch. 32, it had no augm. (οἶστρος). Strictly of a gadfly, *to vex, annoy, enrage by stinging*: hence generally, *to sting* or *goad to madness*, αὐτὰς ἐκ δόμων, οἴστρησα, *I drave* them *raging* out of the house, Eur. l. c.: and in pass., οἰστρηθείς, *driven mad*, Soph. Tr. 653, Eur. Bacch. 119.—II. intr. much like pass., *to go mad, run wild, rage*, Aesch. Pr. 836, Eur. I. A. 77, Plat., etc.: of animals, Arist. H. A. 6, 17, 3. Hence

Οἰστρηδόν, adv., *as if stung by a gadfly*, i. e. *madly*, Opp. H. 4, 142.

Οἰστρήεις, εσσα, εν, (οἶστρος) *stung to madness, frantic*, Opp. C. 2, 423.

Οἰστρηλᾰσία, ας, ἡ, *a being driven mad by the gadfly: mad passion*, LXX: and

Οἰστρηλᾰτέω, ῶ, f. -ήσω, of the gadfly, *to drive wild*: from

Οἰστρήλᾰτος, ον, (οἶστρος, ἐλαύνω) strictly, *driven by a gadfly: driven mad, mad*, δεῖμα, Aesch. Pr. 580.

Οἴστρημα, ατος, τό, (οἰστράω) *the smart of a sting*, οἴστρ. κέντρων, *the sting* of agony, Soph. O. T. 1318: *the effect thereof, a frenzy-fit*, οἰστρήματα λύσσης, Anth. P. 6, 51.

Οἴστρησις, εως, ἡ, (οἰστράω) *frenzy, passion.*

Οἰστροβολέω, ῶ, (οἶστρος, βάλλω) *to strike with the sting*, τινά, esp. of the dart of love, Mel. 54.

Οἰστροδίνητος, ον, (οἶστρος, δινέω) *driven round and round by the gadfly*, Aesch. Pr. 589. [ῑ]

Οἰστροδόνητος, ον, (οἶστρος, δονέω)=foreg., Aesch. Supp. 572; so, οἰστρόδονος, ον, Ib. 17.

Οἰστρομᾰνής, ές, (οἶστρος, μαίνομαι) *mad from the gadfly's sting: raging*, Nonn. Hence

Οἰστρομᾰνία, ας, ἡ, *fury, frenzy*, Hipp.

Οἶστρον, ου, τό, *an insect that infests tunny-fish*, Arist. H. A. 8, 19, 11,—nisi legend. οἶστρος, cf. 5, 31, 8.

Οἰστροπλήξ, ῆγος, ὁ, ἡ, (οἶστρος, πλήσσω) *stung by a gadfly, driven mad*, Aesch. Pr. 681, Soph. El. 5, Eur. Bacch. 1229.

Οἶστρος, ου, ὁ, *the gadfly, breese*, Lat. *asilus*, an insect which infests cattle, and drives them half-mad by its sting,—ὥρῃ ἐν εἰαρινῇ, Od. 22, 300; esp. the fly that tormented Io, Aesch. Pr. 567, sq.:—distinguished from the μύωψ, Arist. H. A. 1, 5, 13; 8, 11, 1, cf. ἐμπίς:—also an insect that infests fish, cf. οἶστρον.—II. metaph. *a sting, goad, any thing that drives mad*, οἶστρος κεραυνοῦ, Eur. H. F. 862; οἶστροι Ἐρινύων, Id. I. T. 1456: hence, also, *the smart of pain, agony*, Soph. Tr. 1254.—2. *any vehement desire, mad desire*, Hdt. 2, 93, and Plat.; γυναικός, *for* a woman, Eur. Hipp. 1300: generally, *madness, frenzy*, Soph. Ant. 1002, Eur. Or. 791, Bacch. 665. (Prob. like ὀϊστός, from same root as οἴσω.)

Οἰστροφόρος, ον, (οἶστρος, φέρω) *maddening*, Anth. P. 5, 234.

Οἰστρώδης, ες, (οἶστρος, εἶδος) *as if stung; raging, frantic*, ἐπιθυμίαι, Plat. Tim. 91 B, cf. Legg. 734 A.

Οἰσύα, ας, ἡ, like οἶσος, a tree of the *osier* kind, Geop. (Akin to ἰτέα.) [ῠ] Hence

Οἰσύϊνος, η, ον, *of osier, wickerwork*, ῥῖπες, Od. 5, 256; ἀσπίδες, Thuc. 4, 9. [ῠῐ]

†Οἰσύμη, ης, ἡ, *Oesyme*, a city of Thrace, a colony of the Thasians, Thuc. 4, 107: cf. Αἰσύμη.

Οἴσῠον, ου, τό,=οἰσύα, Lob. Phryn. 301.

Οἰσῠοπλόκος, ον, *plaiting osier twigs.*

Οἰσῠουργός, όν, (οἰσύα, *ἔργω) *working in osier-twigs*, Eupol. Incert. 112.

Οἰσύπειος, ον, = οἰσυπηρός [ῠ] from

Οἰσύπη, ης, ἡ, *the grease and dirt in unwashed wool*, or *greasy wool* itself, described by Plin. as *succus lanae, sordes lanae, sordes succidae, sordes sudorque feminum alarumque lanis adhaerentes*; whereas Diosc. 2, 84, explains οἴσυπος, τὸ ἐκ τῶν οἰσυπηρῶν ἐρίων λίπος:—the form οἴσπη, occurs in Hdt. 4, 187, but with v. l. οἰσύπη.—The words οἰσπάτη, οἰσπώτη, seem to mean a different thing, cf. sub voc. (Prob. from ὄϊς,—though Hipp. has οἰσύπη αἰγός.) Hence

Οἰσῠπηρός, ά, όν:—ἔρια οἰσ., *greasy* or *dirty* wool, Lat. *lana succida* or *sordida*, Ar. Ach. 1177; cf. sub οἰσύπη.

Οἰσῠπίς, ίδος, ἡ, (οἴσυπος) *a tuft of greasy wool*, Hipp.

Οἰσῠπόεις, εσσα, εν,=οἰσυπηρός, Hipp.

Οἴσῠπος, ὁ,=οἰσύπη, q. v.

Οἰσῠπώδης, ες=οἰσυπηρός, Hipp.

Οἰσύς, ύος, ἡ,=οἰσύα.

Οἴσω, fut. of φέρω, from root *οἴω, Hom., and Hes.—From an old pres. οἴσω, is found imperat. οἶσε, and an inf. οἴσειν, is assumed by Böckh Pind. P. 4, 180.

†Οἰταῖος, α, ον, *of* or *belonging to Oeta, Oetaean*, Οἰταῖον νάπος, Soph. Tr. 436: οἱ Οἰταῖοι, *the Oetaeans*, inhabitants of Oeta, and of Οἰταία, a district of Thessaly bordering on Aetolia and Locris, Strab. p. 416; cf. Xen. An. 4, 6, 20.

†Οἴτη, ης, ἡ, *Oeta*, a mountain-range in Thessaly, now *Katavothra*, Strab. p. 428.

Οἰτόλῐνος, ου, ὁ, (οἶτος, Λίνος) *a song on the death of Linus*, Paus. 9, 29, 3: v. Λίνος II.

Οἶτος, ου, ὁ, *fate, lot, doom*, in Hom. always *ill-fate, misery, ruin, death*, though he usu. says κακὸς οἶτος, but also without κακός, Il. 9, 563; 24, 388, Od. 8, 489, 578; κακὸν οἶτον ἀπόλλυσθαι, to die a sad *death*, Il. 3, 417; οἶτόν τινος ἔχειν, to have *the lot* of one, live like him, Il. 9, 563. An old Ep. word, used by Soph. El. 167, Eur. I. T. 1091. (Usu. deriv., like οἶμος, οἴμη, from same root as οἴσω, fut. of φέρω, like Lat. *fors* from *fero*: perh. better from οἶ, akin to οἶκτος.)

Οἰτόσυρος, ου, ὁ, Scythian name of Apollo, acc. to Hdt. 4, 59.

†Οἴτυλος, ου, ὁ, *Oetylus*, a city on coast of Laconia, Il. 2, 585, also called Τύλος, acc. to Strab. p. 360.

ΟΙ'ΦΩ, a Lacon. word, *to have sexual intercourse with*, τὰν Χελιδονίδα, Plut. Pyrrh. 28.—In Ath. 568 E it is written οἰφεῖς, as if from οἰφέω, cf. Paroemiogr. p. 125, 165. (Hence οἰφόλης and οἰφώλης, fem. οἰφολίς and οἰφωλίς, *lewd*, like ὀπυιόλης and ὀπυιώλης, from ὀπυίω, and by compos. κόροιφος, φίλοιφος, μιξοιφία. This whole class of words is little used.)

†Οἰχαλία, ας, ἡ, *Oechalia*, a city of Thessaly on the Peneus, prob. the city of Eurytus mentioned in Il. 2, 730; cf. Müller, Dor. 2, 11, § 1: Strab. distinguishes in Thessaly the Trachinian O. and that near Tricca, pp. 339, 350.—2. a city of Euboea, near Eretria, also regarded by some as the city of Eurytus, Soph. Tr. 74; Strab., l. c., and p. 448.—3. a city of Messenia on the borders of Arcadia, Il. 2, 596, acc. to Strab. same as Andania, p. 350.—4. a city of Aetolia, Strab. p. 448.—II. fem. pr. n., wife of Melaneus, Paus. 4, 2, 2. Hence

†Οἰχαλιεύς, έως Ep. ῆος, ὁ, *an inhab. of Oechalia, an Oechalian*, Il. 2, 596; Plut. Thes. 8: and

†Οἰχαλίηθεν, adv., *from Oechalia* (3), Il. 2, 596.

Οἰχέομαι,=οἴχομαι, q. v.

Οἰχητέον, verb. adj. of οἴχομαι, Alciphr.

Οἰχθείς, part. aor. 1 pass. of οἴγνυμι, Pind.

Οἰχνέω, ῶ, *to go, come*, Il. 5, 790; 15, 640 (in Ion. impf. οἴχνεσκε, -σκον), Soph. El. 313; of birds, *to fly*, Od. 3, 322; *to walk*, i. e. *to live*, ἀνύμφευτος αἰὲν οἰχνῶ, Soph. El. 165:—like οἴχομαι, *to be gone*, Soph. Aj. 564:—c. acc. pers., like προςέρχομαι, *to approach*, Pind. P. 5, 115, cf. Fr. 45, 5; so Herm. reads, P. 8, 49.—The form οἰχνεύω, Id. Fr. 222. (Οἰχνέω is to οἴχομαι, as ἱκνέομαι to ἵκω.)

ΟΙ'ΧΟΜΑΙ, dep. mid., impf. ᾠχόμην: fut. οἰχήσομαι; perf. ᾤχημαι, Ion. οἴχημαι, Hdt. 4, 136, and οἴχωκα, the last esp. in Hdt., though besides part. οἰχωκώς, υῖα, etc., he only uses 3 sing. plqpf. οἰχώκεε, c. impf. signf.: the pf. ᾤχηκα is rare, and so is 3 pl. plqpf. Ion. ἐπῴχατο. A regul. fut. οἴξομαι, is found in some Mss. in Hdt. 2, 29:—the pres. οἰχέομαι, Ion. contr. οἰχεῦμαι only in Leon. Tar. 90, 6: οἴχω is never found: Hom. uses only pres. and impf.—On the formation of the perf. v. Buttm. Ausf. Gr. § 85 Anm. 5.

To go, or (rather) *to be gone, to have gone*, directly opp. to ἥκω, *to have come*, while ἔρχομαι, *to go* or *come*, is the strict pres. to both (οἴχομαι and ἔρχομαι, are oft. confounded in Mss.), though ᾠχόμην, is also used strictly in an impf. signf., Il. 5, 495, Jelf Gr. Gr. § 396 Obs.; freq. from Hom. downwds.:—oft. c. part., οἴχεται φεύγων, he is fled and gone, Od. 8, 356; ᾤχετ' ἀποπτάμενος, he hath taken flight and gone, Il. 2, 71; οἴχεται ἄγων, προφέρουσα, Hom.; οἴχεται ἰών, ἀπιών, ἀπελαύνων, θανών, etc.: νηῒ οἴχεσθαι, *to sail, voyage*, Od. 16, 24; so, οἴχεται πλέων, Hdt. 4, 145; οἴχεται ἀπολιπών, he has gone and left..., Hdt. 4, 155, and so in Att.: also c. acc. cognato, ὁδὸν οἴχεσθαι, Od. 4, 393: nay even c. acc. pers., *to have escaped from*, Ar. Av. 86, cf. Jelf Gr. Gr. § 548 Obs. 1.—The partic. οἰχόμενος in Hom. sometimes means *the absent, he that is away*, δὴν οἰχόμενος, of Ulysses.—Special usages:—I. of persons, euphem. for θνήσκω, *to have departed, be gone hence*, Il.; in full, οἴχεται εἰς 'Αΐδαο, Il. 22, 213; ᾤχετο ψυχὴ κατὰ χθονός, Il. 23, 101; and Att., οἴχ. θανών, Soph., etc.: also Att. the part. οἰχόμενος for θανών, *the departed, the dead*, Aesch. Pers. 546, Soph. El. 146, etc.—2. οἴχωκα, like ὄλωλα, *to be gone, undone, ruined*, Lat. *perii*, Soph. Aj. 896, etc.—II. of things, to denote any quick, violent motion, in Hom. of darts, stones, etc., *to rush, sweep along*, Il. 1, 53; 6, 346, Od. 20, 64.—2. *to be gone, lost, vanished, sunken*, in Hom. esp. in questions, as, πῇ σοι μένος οἴχεται; whither *is* thy spirit *gone?* Il. 5, 472, cf. 13, 220; 24, 201.

Οἴω and ὀΐω, in Hom. freq. Ep. act. for οἴομαι, q. v.

Οἰῶ, Lacon. for οἴω, οἴομαι.

Οἰωνίζομαι, (οἰωνός) dep., *to take omens from the flight and screams of birds*, Lat. *augurium capere*, Xen. Cyr. 1, 6, 1.—II. generally, *to look on as an omen* or *augury, forebode*, Lat. *augurari*, Id. Hell. 1, 4, 12; 5, 4, 17.—III. metaph. of a person, ὃν οἰωνίσαιτ' ἄν τις μᾶλλον ἰδὼν ἢ προςειπεῖν βούλοιτο, whom one would rather *shun as an ill omen* (omen obscoenum), if one saw him, than speak to, Dem. 794, 5.

Οἰωνικός, ή, όν, (οἰωνός) *belonging to birds of prey, to their flight*, or *to augury*: hence ἡ -κή (sc. τέχνη), *augury*.

Οἰώνισμα, ατος, τό, (οἰωνίζομαι) *divination by the flight* or *cries of birds*, Lat. *augurium*, Eur. Phoen. 839.—II. =οἰωνός.

Οἰωνισμός, οῦ, ὁ, (οἰωνίζομαι) *a divining by the flight of birds: divination*, Plut. Num. 14.

Οἰωνιστήρ, ῆρος, ὁ,=οἰωνιστής.

Οἰωνιστήριον, ου, τό, *a place for watching the flight of birds*, Lat. *templum augurum*.—II. *that from which omens are taken: the omen* or *token itself*, Xen. Apol. 12: strictly neut. from

Οἰωνιστήριος, α, ον, *belonging to an* οἰωνιστήρ or *his art*: from

Οἰωνιστής, οῦ, ὁ, (οἰωνίζομαι) *one who foretels from the flight and cries of birds, an augur*, Il. 2, 858; 17, 218, Hes. Sc. 185; θεοπρόπος οἰωνιστής, Il. 13, 70. Hence

Οἰωνιστικός, ή, όν, *of* or *belonging to an augur*, or, generally, *to divination*, Arist. H. A. 1, 11, 6: ἡ -κή (sc. τέχνη), *augury*, Plat. Phaedr. 244 D, Plut.

†Οἰώνιχος, ου, ὁ, *Oeonichus*, an Athenian, Ar. Eq. 1287.

Οἰωνόβρωτος, ον, (οἰωνός, βιβρώσκω) *eaten of birds*, Strab.;—with v. l. -βοτος.

Οἰωνοθέτης, ου, ὁ, (οἰωνός, τίθημι) *an interpreter of auguries, an augur*, Soph. O. T. 483.

Οἰωνόθροος, ον, (οἰωνός, θρόος) *of the voice of birds*, γόος, Aesch. Ag. 56.

Οἰωνοκτόνος, ον, (οἰωνός, κτείνω) *killing birds*, χειμών, Aesch. Ag. 563.

Οἰωνομαντεία, ας, ἡ, *divination from birds*.

Οἰωνομαντικός, ή, όν, *belonging to an* οἰωνόμαντις, ἐπιστήμη, Dion. H. 3, 70: from

Οἰωνόμαντις, εως, ὁ and ἡ, (οἰωνός, μάντις) *one who takes omens from the flight and cries of birds*, Eur. Phoen. 767.

Οἰωνόμικτος, ον, (οἰωνός, μίγνυμι) *half-bird shaped*, Lyc. 595.

Οἰωνοπόλησις, ἡ, and οἰωνοπολία, ἡ,=οἰωνομαντεία: from

Οἰωνοπόλος, ον, (οἰωνός, πέλω, πολέω) *busied with* or *observing the flight and cries of birds*: as subst.= οἰωνιστής, οἰωνόμαντις, Il. 1, 69; 6, 76, Aesch. Supp. 57.

Οἰωνός, οῦ, ὁ, (οἶος):—strictly, *a solitary* or *lone-flying bird*, such as most birds of prey; esp. *a vulture, eagle*, etc., οἰωνοί—φῆναι ἢ αἰγυπιοὶ γαμψώνυχες, Od. 16, 216; so of the eagle of Jupiter, Il. 24, 293:—Hom. oft. joins κύνες and οἰωνοί, Il. 1, 5; 22, 335, etc.; οἰωνοὶ ὠμησταί, Il. 11, 453: an image of swiftness, οἰωνοῖς ἅμ' ἕπονται, Hes. Th. 268: generally, *birds*, as opp. to beasts, Soph. Fr. 678; cf. οἰωνοκτόνος.—II. *a bird of omen* or *augury*, because from the flight or screams of the greater birds of prey omens and revelations were usu. sought, Il. 12, 237, Od. 15, 532, Hes. Op. 779, and Trag.; so, οἰωνοὶ αἴσιοι, Xen. Cyr. 3, 3, 22:—in Od. 15, 532, the κίρκος is expressly distinguished as οἰωνός, *a bird of omen*, from the common birds, ὄρνιθες. Hence,—III. *an omen, token, presage*, drawn from these birds, Lat. *auspicium* or *augurium*, according as taken from *seeing their flight* or *hearing their cry*, Il. 2, 859, etc.; cf. Valck. Hipp. 871; εἷς οἰωνὸς ἄριστος, ἀμύνεσθαι περὶ πάτρης, the one best *omen* is, to fight for father-land, i. e. we need no other, Il. 12, 243; οἰωνοὶ ἀγαθοί good *omens*, Hes. Fr. 39, 10: τὸν οἰωνὸν δέχομαι, I hail it as auspicious, Lat. *accipio omen*, Wess. Hdt. 9, 91; so also in Att., Thuc. 6, 27, Xen. Symp. 4, 48, etc.—IV. as adj., *winged*, like Lat. *ales*, Lyc. (From οἶος, as υἱωνός from υἱός, κοινωνός from κοινός.)

†Οἰωνός, οῦ, ὁ, *Oeonus*, son of Licymnius of Midea, a companion of Hercules, Pind. O. 10, 78: Apollod. 2, 7, 3.

Οἰωνοσκοπεῖον, ου, τό, like οἰωνιστήριον, *a place where auguries are taken*, Lat. *templum augurum*: from

Οἰωνοσκοπέω, ῶ, *to be an* οἰωνοσκόπος, *to watch the flight of birds, to take auguries*, Eur. Bacch. 347; τινί, *for* one, Id. Phoen. 956: also οἰωνοσκοπέομαι, as dep. mid., Joseph. Hence

Οἰωνοσκόπημα, ατος, τό, *a sign got from the flight of birds*.

Οἰωνοσκοπητικός, ή, όν,=οἰωνοσκοπικός.

Οἰωνοσκοπία, ας, ἡ, *the business of an* οἰωνοσκόπος, Dion. H. 3, 47.

Οἰωνοσκοπικός, ή, όν, (οἰνοσκόπος) *of*, or *belonging to augury*, Lat. *auguralis*, τέχνη, Dion. H. 3, 70.

Οἰωνοσκόπιον, ου, τό,=οἰωνοσκοπεῖον.

Οἰωνοσκόπος, ον, (οἰωνός, σκοπέω) *watching birds, prophesying by their flight* or *cries*: ὁ οἰωνοσκ.,=οἰωνιστής, Eur. Supp. 500.

Οἴως, Att. adv. from οἷος, οἷος ὢν οἴως ἔχεις; *in what a state* art thou for such a man! Soph. Aj. 923; cf. οἷος V, VI.

Οἰωτός, ή, όν, (οἶς) *made of sheepskin*, ap. Hesych.

῞Οκᾰ, poet. ὅκκᾰ, Dor. for ὅτε, like πόκα and τόκα for πότε and τότε.

'ΟΚΕ'ΛΛΩ, aor. ὤκειλα, inf. ὀκεῖλαι:— =κέλλω, mostly of ships,—I. trans. of the seamen, *to run* a ship *aground*, or *on shore*, τὰς νῆας, Wess. Hdt. 8, 84, Eur. I. T. 1379, Thuc. 4, 12; πλόον ὀκ., *to steer* one's course, Nic. Th. 295.—II. intr. of the ship, *to run aground*, Thuc. 2, 91, Xen. An. 7, 5, 12; so, metaph., Ar. Ach. 1159, cf. Ath. 274 F.

῞Οκη, Ion. for ὅπη, Hdt.

'Οκιμβάζω, f. -άσω,=κιμβάζω, σκιμβάζω.

῞Οκκᾰ, poet. for ὅκα, Theocr. 1, 87; 4, 21.

῞Οκκᾱ, or better ὅκ κα, like κὰκ κεφαλῆς, for ὅτε κεν, ὅταν, Theocr. 8, 68; 11, 22: so, ὅκκαν, Theag. ap. Stob. p. 8, 40.

Ὄκκος, ὄκταλλος or ὄκκαλλος,—v. ὄκος.

Ὀκλᾰδία, ας, ἡ, (ὀκλάζω)=ὄκλασις, Gramm.

Ὀκλᾰδίας, ου, ὁ, (ὀκλάζω) (sc. δίφρος, θρόνος) *a folding-chair, camp-stool*, like σκίμπους, Ar. Eq. 1384, 1386.

Ὀκλᾰδιάω, ῶ, *to be sinking on one's knees*, like ὀκλάζω.

Ὀκλᾰδόν, adv., *with bended knees, in crouching, cowering posture*, Ap. Rh. 3, 122: also ὀκλάξ and ὀκλαστί: from

Ὀκλάζω, f. -σω, *to crouch* or *cower with bended knees, to crouch down* (cf. μετοκλάζω in Il.), of a Persian dance, somewhat like the Mazurka, ὤκλαζε καὶ ἐξανίστατο, Xen. An. 6, 1, 10 (cf. ὄκλασις, ὄκλασμα); ἐς γόνυ ὀκλ., Luc. D. Mort. 27, 4, cf. Philops. 18: hence *to sink down, sit down*, Soph. O. C. 196; of oxen, *to sink on their knees*, Mosch. 2, 99, cf. Valck. Phoen. 642; so of horses that *kneel down* to let their rider mount, Plut. 2, 139 B; et c. acc., ὀκλ. τὰ ὀπίσθια, τοὺς προσθίους, *to bend* their hind or fore legs, Xen. Eq. 11, 3, Ael.:—metaph., like Lat. *desidere, to leave off through weariness, to abate*, Musae. 325, Anth. P. 5, 251: of the wind, *to slacken*, τῆς φορᾶς, Heliod. (Prob. from κλάω, to break, Lat. *frangere*.)

Ὀκλάξ, adv.,=ὀκλαδόν, Pherecr. Coriann. 10, Luc. Lexiph. 11.

Ὄκλαξ, ἡ,=sq., Arat. 517.

Ὄκλᾰσις, ἡ, (ὀκλάζω) *a crouching with bent knees*, Hipp. ap. Erotian., Luc. Salt. 41; cf. ὀκλάζω.

Ὄκλασμα, ατος, τό,=foreg.:—a Persian dance in which the dancer *sank on his knee* from time to time, Dind. Ar. Fr. 321; cf. ὀκλάζω.

Ὀκλαστί, adv.=ὀκλαδόν, ὀκλαστὶ πηδᾶν, of a frog *hopping*, Babrius. [ῐ]

Ὀκνᾰλέος, α, ον, poet. for ὀκνηρός, Nonn.:—adv. -έως, Musae. 119.

Ὀκνείω, poet. for sq., Il. 5, 255.

Ὀκνέω, ῶ, f. -ήσω, poet. ὀκνείω:—*to tarry, delay, hesitate* to do a thing, c. inf., ὀκνείω ἵππων ἐπιβαινέμεν, Il. 5, 255; ἀρχεμέναι πολέμοιο ὤκνεον, Il. 20, 155.—In Att., usu. with collat. signf. of the feeling which causes the hesitation, and so,—1. of shame, *to be ashamed* or *scruple* to do, *shrink* from doing, ὀκνῶ ἱκέτας προδοῦναι, Eur. Heracl. 246, cf. Thuc. 5, 61, Dem. 702, 4.—2. of pity, *to be sorry* or *fear* to do, Aesch. Pr. 628, Soph. El. 1271.—3. most usu. of alarm, or (in bad sense) of sloth or cowardice, *to fear, be afraid to* do, Soph. Aj. 81, Plat. Gorg. 462 E, etc.—The most usu. construct. continued to be c. inf.: also c. acc., *to fear* a thing, Soph. O. T. 976, Xen. Cyr. 2, 2, 21, etc.; and, ὀκνεῖν περί τινος, Ib. 4, 5, 20; ὀκν. μή..., *to be afraid* lest..., Plat. Phaedr. 257 C, Xen., etc.: absol. first in Hdt. 7, 50, 1, and freq. in Soph.

Ὀκνηρία, ας, ἡ,=ὄκνος, late word: from

Ὀκνηρός, ά, όν, (ὄκνος) *loitering, slow, hesitating*, Pind. N. 11, 28:—*slothful, sluggish*, εἴς τι, Antipho 118, 24, Thuc. 4, 55; esp. from fear, opp. to τολμηρός, θρασύς, Dem. 777, 5.—II. of things, *causing fear, grievous, troublesome*, Soph. O. T. 834. Adv. -ρῶς, Xen. [ὄκν, Theocr. 24, 35.]

Ὀκνητέον, verb. adj. from ὀκνέω, Plat. Legg. 891 D.

Ὀκνία, ας, ἡ,=ὄκνος, dub.

ὌΚΝΟΣ, ου, ὁ, *delay, unreadiness, slowness, hesitation*, whether from weariness and bodily fatigue, οὔτε τί με δέος ἴσχει ἀκήριον οὔτε τις ὄκνος, Il. 5, 817 (answering to κάματος in 811); οὔτ' ὄκνῳ εἴκων οὔτ' ἀφραδίῃσι νόοιο, Il. 10, 122; cf. 13, 224:—or, as more common, from internal causes, as indolence, fear, etc.; *sloth, sluggishness; backwardness, cowardice*, etc., Aesch. Theb. 54, Soph. Ant. 243; ὄκνος καὶ μέλλησις, Thuc. 7, 49; opp. to θράσος, Id. 2, 40; hence simply for *alarm, fear*, Aesch. Ag. 1009, Soph. Phil. 225: in plur., *delays*, Plat. Legg. 768 E, Dem. 308, fin.:—c. gen., τοῦ πόνου γὰρ οὐκ ὄκνος, I grudge not *labour*, Soph. Phil. 887, cf. Isocr. 2 C: πάρεσχεν ὄκνον μὴ ἐλθεῖν, made them *hesitate* to..., Thuc. 3, 39; so, ὄκνος ἦν ἀνίστασθαι, Xen. An. 4, 4, 11; ὄκνος πρός τι, Plat. Legg. 665 D.—II. Ὄκνος, an allegorical picture by Polygnotus, of a man twisting a rope which a she-ass gnaws to pieces again, Paus. 10, 29, 2, Plin. H. N. 35, 31 (11), an emblem of labour in vain, Lat. *ocnus spartum torquens*, Burm. Propert. 4, 3, 21, συνάγειν τοῦ Ὄκνου τὴν θώμιγγα, Paus. l. c., who says that Polygnotus meant it for the symbol of a bad housewife, who wastes her husband's gains.

B. a kind of *heron*, Lat. *ardea stellaris*, also ἐρωδιὸς ἀστερίας, Arist. H. A. 9, 18, 2.

Ὀκνός, ή, όν, as adj., *idle, cowardly*, dub.

†**Ὄκνος**, ου, ὁ, *Ocnus*, masc. pr n., Paus. 10, 29.

Ὀκνόφῐλος, ον, (ὄκνος, φιλέω) *fond of delay*.

Ὀκνώδης, ες, (ὄκνος, εἶδος) *lazy, cowardly*, like ὀκνηρός.

Ὀκόθεν, ὁκοῖος, ὁκόσος, ὁκότε, ὁκότερος, ὅκου, Ion. for ὁπόθεν, ὁποῖος, ὁπόσος, ὁπότε, ὁπότερος, ὅπου, but only in prose.

†**Ὀκονδοβάτης**, ου, ὁ, *Ocondobates*, an officer of Alexander the great, Arr. An. 3, 8, 5.

ὌΚΟΣ, ὁ, also **ὌΚΚΟΣ**, *the eye*, Gramm., hence ὄκταλλος or ὄκκαλλος, Boeot., and Lat. *OCUS, oculus, ocellus*, akin to ὄσσε, ὄσσομαι, ὄψομαι (cf. *equus*, ἵππος).

†**Ὄκρα**, ας, ἡ, *Ocra*, a mountain-range in Noricum, Strab. p. 202.

Ὀκριάζω, *to be rough* or *angry*, Soph. Fr. 918.

Ὀκρῐάω, ῶ, (ὄκρις) *to make rough*: prob. only used in pass., and in metaph. sense, like τραχύνομαι, Lat. *exasperari*, πανθυμαδὸν ὀκριόωντο, they grew *furiously angry* with each other, Od. 18, 33; ὠκριωμένος, *enraged*, Lyc.

Ὀκρίβας, αντος, ὁ, (ὄκρις, βαίνω) a kind of *tribune on the tragic stage*, from which the actors declaimed, like ἴκριον or λογεῖον, Lat. *pulpitum*, Plat. Symp. 194 B, Luc. Ner. 9.—Some suppose it to have been in the early wooden theatre what the θυμέλη was afterwards and refer its invention to Aeschylus, Philostr. Vit. Soph. 1, 9, Themist. Or. 26; cf. Ruhnk. Tim., Schol. Plat. l. c.; v. Horat. A. P. 279.—II. generally, like κιλλίβας, *any kind of steps*, etc., by which one can ascend; and so,—1. *a painter's easel*.—2. *the raised seat of the chariot-driver*.—III. acc. to Hesych.,=κίλλος, *an ass* or *goat*. [ῐ]

†**Ὀκριδίων**, ωνος, ὁ, *Ocridion*, a hero in Rhodes, Plut.

†**Ὄκρικλοι**, ων, οἱ, the city *Ocriculum* in Umbria, Strab. p. 226.

Ὀκρῐοειδής, ές, (ὄκρις, εἶδος) *of a pointed shape: projecting*, Hipp.

Ὀκρῐόεις, εσσα, εν, (ὄκρις) *having many points* or *roughnesses, rugged, pointed*, in Hom. always epith. of unhewn stone, χερμάδιον, λίθος, πέτρος, μάρμαρος, Il. 4, 518; 8, 327; 12, 380; 16, 735;—so, ὀκρ. χερμάς, Aesch. Theb. 300; χθών, Id. Pr. 282. (Cf. ὀκρυόεις sub fin.

Ὀκριόωντο, Ep. for ὀκριῶντο, Od., v. ὀκριάω.

Ὄκρῐς, ιος, ἡ, like ἄκρις, ἄκρα, *a point* or *prominence, any roughness* on an edge or surface, whether large or small: hence in Umbrian and old Lat.=*mons confragosus*, v. Rhein. Museum 1, 386.—II. as adj. ὀκρίς, ίδος, ὁ, ἡ,=ὀκριόεις, *rugged, peaked*, Aesch. Pr. 1016. Hence

Ὀκρίωμα, ατος, τό, like ὄκρις, *a projecting point, peak*. [ῐ]

Ὀκρῠόεις, εσσα, εν,=κρυόεις, with ο euphon., just like κρυερός, *chilling, making* one *shudder*, hence *fearful, dreadful*, πόλεμος, Il. 9, 64: and in Il. 6, 344, Helen calls herself κύων ὀκρυόεσσα: ὀκρ. φόβος, Ap. Rh. 2, 607; ὀκρ. βᾶρις, of Charon's boat, Leon. Tar. 59. (ὀκρυόεις and ὀκριόεις are oft. confounded in the common editions, v. Heyne Il. T. 4, p. 649: Wolf was the first to distinguish them in Hom.)

†**Ὀκταβία**, ας, ἡ, the Rom. name *Octavia*, Paus.

†**Ὀκταβιᾱνός**, οῦ, ὁ, the Rom. name *Octavianus*, Plut.

†**Ὀκτάβιος**, ου, ὁ, the Rom. *Octavius*, Plut.

Ὀκτάβλωμος, ον, (ὀκτώ, βλωμός) *consisting of eight morsels* or *mouthfuls*, ὀκτ. ἄρτος, an old kind of loaf which before baking *was scored in eight equal parts*, Hes Op. 440.

Ὀκτᾰδάκτῠλος, ον, (ὀκτώ, δάκτυλος) *eight-fingered*, Ar. Lys. 109: but Lob. Phryn 415, Elmsl. Med. 1150, prefer the form ὀκτωδάκτυλος.

Ὀκτάδραχμος, ον, (ὀκτώ, δραχμή) *weighing* or *worth eight drachmae*.

Ὀκτάεδρος, ον, (ὀκτώ, ἕδρα) *eight-sided*: τὸ ὀκτ., *an octahedron*, Tim. Locr. 98 D.

Ὀκτᾰετηρίς, ίδος, ἡ, *a space of eight years*, Plut. 2, 892 C: from

Ὀκτᾰέτης, ες, (ὀκτώ, ἔτος) *for eight years*, Diod. Hence

Ὀκτᾰετία, ας, ἡ, = ὀκταετηρίς, Procl.

Ὀκτᾰετίς, ἡ, pecul. fem. of ὀκταέτης, Ep. Plat. 361 D.

Ὀκτᾰήμερος, ον, (ὀκτώ, ἡμέρα) *for eight days*, N. T.

Ὀκτάκις, (ὀκτώ) adv., *eight times*, Luc. adv. Indoct. 4, Plut., etc. [ᾰ]

Ὀκτᾰκισμύριοι, αι, α, (ὀκτάκις, μυριοι) *eighty thousand*, Diod. [ῡ]

Ὀκτᾰκισχίλιοι, αι, α, (ὀκτάκις, χίλιοι) *eight thousand*, Hdt. 9, 28: he also has in sing., ἵππος ὀκτακισχιλίη for ὀκτακισχίλιοι ἱππεῖς,—as we say, '8000 horse,' 7, 85, cf. 5, 30. [χῐ]

Ὀκτάκνημος, ον, (ὀκτώ, κνήμη II) *eight-spoked*, κύκλα, Il. 5, 723.

Ὀκτᾰκόσιοι, αι, α, *eight hundred*, Hdt. 2, 9, etc. Hence

Ὀκτακοσιοστός, ή, όν, *the eight-hundredth*, Dio C.

Ὀκτᾰκότῠλος, ον, (ὀκτώ, κοτύλη) *holding eight cotylae*, Ath. 180 A.

Ὀκτάκωλος, ον, (ὀκτώ, κῶλον) *eight-limbed* or *jointed*.

Ὄκταλλος, ὁ, v. ὄκος.

Ὀκτᾰμερής, ές, (ὀκτώ, μέρος) *of* or *in eight parts*, Diog. L. 7, 110.

Ὀκτάμετρος, ον, (ὀκτώ, μέτρον) *of eight metres* or *feet*. [ᾰ]

Ὀκτᾰμηνιαῖος, α, ον, later form for sq., Diod., Plut. 2, 908 A.

Ὀκτάμηνος, ον, (ὀκτώ, μήν) *eight months old, in the eighth month*, Xen. Cyn. 7, 6. [ᾰ]

'Οκτάπεδος, ον, Dor. for ὀκτάπους, Tab. Heracl. [ᾰ]

'Οκτάπηχυς, υ, (ὀκτώ, πῆχυς) *eight cubits long.* [ᾰ]

'Οκταπλάσιος, α, ον, *eightfold*, Lat. *octuplus*, Ar. Eq. 70. [ᾰ]

'Οκταπλᾰσίων, ον, gen. ονος,= foreg.

'Οκτάπλεθρος, ον, (ὀκτώ, πλέθρον) *eight plethra long* or *large*, Dion. H. 4, 61.

'Οκταπλόος, ον, contr. -πλοῦς, οῦν, *eightfold.*

'Οκτᾰπόδης, ου, ὁ, (ὀκτώ, πούς) *eight feet long*, Hes. Op. 437.

'Οκτάπους, ὁ, ἡ, -πουν, τό, (ὀκτώ, πούς) *eight-footed*, Anth.:—Scythian name for one who possessed two oxen and a cart, Luc. Scyth. 1.—II. *eight feet long.* [ᾰ]

'Οκτάῤῥιζος, ον, (ὀκτώ, ῥίζα) *with eight roots:* of a stag's horns, *with eight points* or *tynes*, Leon. Tar. 32, 3.

'Οκτάῤῥῡμος, ον, (ὀκτώ, ῥυμός) of chariots, *with eight poles*,—or, rather, *so constructed as to be drawn by eight pair* of horses or oxen, Xen. Cyr. 6, 1, 52.

'Οκτάς, άδος, ἡ, (ὀκτώ) *the number eight*, Arist. Metaph. 12, 7, 22.

'Οκτάσημος, ον, (ὀκτώ, σῆμα) *with eight signs:* in prosody, *of eight times*, Herm. El. Metr. p. 240. [ᾰ]

'Οκταστάδιος, ον, (ὀκτώ, στάδιον) *eight stades long; τὸ ὀκταστάδιον, a length of eight stades*, Polyb. 34, 12, 4. [στᾰ]

'Οκτάστῡλος, ον, (ὀκτώ, στῦλος) *with eight columns in front*, of temples, Vitruv.

†'Οκτάτομος, ον, (ὀκτώ, τέμνω) *divided into eight parts*, βίβλος, Alex. Trall.

'Οκτάτονος, ον, (ὀκτώ, τείνω) ἕλικες ὀκ., *the eight arms* with which the cuttle-fish catches its prey, Anth. P 9, 14. [ᾰ]

'Οκτᾰχῶς, adv., *in eight ways.*

'Οκτήρης, ες, (ὀκτώ, *ἄρω?) *eightfold:* ναῦς ὀκτ., a ship *with eight banks of oars*, Polyb. 16, 3, 2.

'ΟΚΤΩ΄, οἱ, αἱ, τά, indecl. *eight*, Hom., etc. (Lat. *octo*, Sanscr. *ashtan*, †Germ. *acht.*)

'Οκτωδάκτῠλος, ον, v. sub ὀκταδ-.

'Οκτωκαίδεκα, οἱ, αἱ, τά, indecl., *eighteen*, Hdt. 2, 111, etc.

'Οκτωκαιδεκάδραχμος, ον, (foreg., δραχμή) *weighing* or *worth eighteen drachmae*, Dem. 1045, 3.

'Οκτωκαιδεκαέτης, ες,(ἔτος) *eighteen years old*, or *lasting eighteen years*, Luc. D. Mort. 27, 7, Lob. Phryn. 408.

†'Οκτωκαιδεκαέτις, ιδος, ἡ, fem. to foreg., *eighteen years old*, Luc. Tox. 24: Dial. Meretr. 8, 2.

'Οκτωκαιδεκάπηχυς, υ, (πῆχυς) *eighteen cubits long*, Diod.

'Οκτωκαιδεκαπλᾰσίων, ον, *eighteenfold*, Plut. 2, 925 C.

'Οκτωκαιδεκάσημος, ον, *of eighteen times*, in prosody.

'Οκτωκαιδεκᾰταῖος, α, ον, *on the eighteenth day*, Hipp.: from

'Οκτωκαιδέκᾰτος, η, ον, (ὀκτωκαίδεκα) *the eighteenth:* ὀκτωκαιδεκάτῃ (sc. ἡμέρᾳ), *on the eighteenth day*, Od. 5, 279 etc.

'Οκτωκαιδεκέτης, ου, ὁ, (ὀκτωκαίδεκα, ἔτος) *eighteen years old*, Dem. 1009, 13.

'Οκτωκαιδεκέτις, ἡ, pecul. fem. of foreg., †v. ὀκτωκαιδεκαέτις.

'Οκτωκαιεικοσιπλασίων, ον, *twenty-eight-fold*, Plut. 2, 889 F.

'Οκτωμηνιαῖος, α, ον,=ὀκταμηνιαῖος, Lob. Phryn. 549.

'Οκτώμηνος, ον, (μήν)=ὀκτάμηνος.

'Οκτώπηχυς, υ,=ὀκτάπηχυς, Philem. p. 431.

'Οκτώπους, ὁ, ἡ, -πουν, τό,=ὀκτάπους, Cratin. Θρᾶττ. 10; as subst. for σκορπίος, cf. Herm. Opusc. 5, 26.—II. *eight feet large*, Plat. Meno 82 E, 83 A, etc.

'Οκτώραβδος, ον, (ὀκτώ, ῥάβδος) *with eight staves, stripes* or *lines.*

'Οκτωστάδιος, ον,=ὀκταστάδιος, Strab. [ᾰ]

'Οκτώφορος, ον, (ὀκτώ, φέρω) *borne by eight:* as subst., ὁ or ἡ ὀκτ., *a litter carried by eight*, Cic. Verr. 2, 5, 11: also τὸ ὀκτώφορον.

'Οκχέω, Dor. form of ὀχέω, made harsher by the insertion of κ, *to bear*, πόνον, Pind. O. 2, 122; cf. Call. Jov. 23.

'Οκχή, ῆς, ἡ, Dor. for ὀχή, *a prop, support*, Call. Fr. 484.

῎Οκχος, ὁ, Dor. for ὄχος, *a chariot*, Pind. O. 6, 40.

῞Οκως, Ion. for ὅπως, Hdt., etc.; never in Hom.

῎Οκωχα, old perf. of ἔχω, whence the compd. συνοχωκότε, Il. 2, 218; v. Buttm. Ausf. Gr. § 85 Anm. 5. Hence

'Οκωχεύω, (κωχεύω, ὀχεύω, ὀχέω, ἔχω) *to hold*, Hesych.

'Οκωχή, ῆς, ἡ, *a prop, hold.*

'Ολαί, αἱ, v. sub οὐλαί.

†'Ολαΐδας, ὁ, *Olaïdas*, a Theban, a victor in the Pythian games, Paus. 10, 7, 8.

†῞Ολανα, or ῎Ολανα, *the Olana*, one of the mouths of the Po, now *Po di Volano*, Polyb. 2, 16, 10.

'Ολάργῠρος, ον, (ὅλος, ἄργυρος) *of solid silver*, Callix. ap. Ath. 199 C.

'Ολβᾰχήϊον, τό, also written -αχνον, -άχιον, -άχνιον, ὄλεχον, said to be Syracus. for ὄλαχνον, ὀλάχνιον,= οὐλοχόϊον, q. v.

†῎Ολβη, ης, ἡ, *Olbe*, a city of Cilicia, with a temple of Jupiter founded by Ajax and Teucer, Strab. p. 672.

'Ολβήεις, εσσα, εν, late poet. word for ὄλβιος, Manetho.

'Ολβία, ας, ἡ, (ὄλβος) *bliss*, εἰς ὀλβίαν=εἰς μακαρίαν, Com. ap. Phot.

῎Ολβια, τά, like ῎Ολπια, older form for ῎Αλπια, *the Alps*, Posidon. ap. Ath. 233 D.

†'Ολβία, ας, ἡ, *Olbia*, a city of European Scythia, on the Borysthenes, a colony of Miletus, the later Βορυσθενίς, Strab. p. 306, cf. Hdt. 4, 18, 78.—2. a city of Pamphylia, Strab. p. 666.—3. a city of Gaul, a colony of the Massilians, Strab. p. 180.—4. a city of Sardinia, Paus. 10, 17, 5.—Many others of this name in Steph. Byz.

†'Ολβιάδης, ου, ὁ, *Olbiades*, a celebrated painter of Athens, Paus. 1, 3, 5.

'Ολβιάζω,=sq. dub.

'Ολβίζω, f.-ίσω, (ὄλβος) *to make happy*, Eur. Phoen. 1689, Hel. 228: esp. *to deem happy* or *blest*, like μακαρίζω, Aesch. Ag. 928, Soph. O. T. 1529, etc.: pass., οἱ τὰ πρῶτ' ὠλβισμένοι, Eur. I. A. 51; μέγα ὀλβισθείς, Id. Tro. 1253.

'Ολβιογάστωρ, ορος, ὁ, ἡ, (ὄλβιος, γαστήρ) *whose happiness is in his belly, a belly-god*, Amphis Γυναικομ. 2.

'Ολβιοδαίμων, ονος, ὁ and ἡ, (ὄλβιος, δαίμων) *of blessed lot*, Il. 3, 182.

'Ολβιοδότης, ου, ὁ,=ὀλβιοδώτης.

'Ολβιόδωρος, ον, (ὄλβιος, δῶρον) *bestowing bliss*, χθὼν ὀλβ., *bounteous* earth, Eur. Hipp. 750.

'Ολβιοδώτης, ου, ὁ, fem. -δῶτις, ιδος, ἡ, (ὄλβιος, δίδωμι) *bestower of bliss*, Orph. H. 33, 2; 39, 2, etc.

'Ολβιοεργός, όν, (ὄλβιος, *ἔργω) *making happy*, Anth. P. 9, 525, 16.

'Ολβιόθῡμος, ον, (ὄλβιος, θυμός) *happy-minded;* or act., *heart-gladdening*, Orph. H. 18, 21.

'Ολβιόκοσμος, ον, (ὄλβιος, κόσμος) *making the world happy*, dub.

'Ολβιόμοιρος, ον, (ὄλβιος, μοῖρα) =ὀλβιοδαίμων, Orph. H. 25, 6.

'Ολβιόπλουτος, ον, (ὄλβιος, πλοῦτος) *blest in wealth*, Philox. ap. Ath. 643 C.

†'Ολβιοπολῖται, ῶν, οἱ, *the Olbiopŏlītae, inhab. of Olbia* (1), Hdt. 4, 18.

῎Ολβιος, ον, but more usu. α, ον, as Eur. Alc. 452, Or. 1338: (ὄλβος): *happy, blest with all the goods of life*, in Hom., always in reference to worldly goods, *wealthy, rich*, just like Lat. *beatus*, εὐδαίμων τε καὶ ὄλβιος, Hes. Op. 824; however the word implies more than *mere outward* prosperity, and so, Hdt. 1, 32 opposes it to εὐτυχής, which in 8, 75 he expresses by ὄλβ. χρήμασι: generally, *happy, blessed*, Soph. El. 160: besides the masc. (which alone occurs in Il., as also in Hes.) Hom. only uses neut. plur., as, ὄλβια δοῦναι, to bestow *rich* gifts, Od. 8, 413; δῶρα ὄλβια ποιεῖν, to make gifts *happy*, make them prosper, Od. 13, 42; so in adv., ὄλβια ζώειν, to live *happy*, Od. 7, 148, cf. Hdt. 1, 30; πολλὰ καὶ ὄλβια εἰπεῖν, Hdt. 1, 31:—cf. sub ὀλβία, ἡ.—But the word was not common in Att. prose: Plat. has it once, Prot. 337 D.—Irreg. superl. ὄλβιστος, η, ον, like αἴσχιστος, ἔχθιστος, οἴκτιστος, ἄλγιστος, κέρδιστος, very freq. in later poets from Callim. and Mel. downwds., Schäf. Greg. p. 896 sq., Ruhnk. Ep. Cr. p. 167: the regul. superl. ὀλβιώτατος is in Hdt. 1, 30, 216. Adv., -ίως, Soph. O. C. 1720. (Buttm. Ausf. Gr. § 67 Anm. 4, n, instead of the superl. ὄλβιστος, assumes a verb. adj. ὀλβιστός, ή, όν, from ὀλβίζω, *to be deemed happy*, like μακαριστός,—without sufficient reason, and against the MSS.)

†῎Ολβιος, ου, ὁ, *the Olbius*, a river of Arcadia,='Αροάνιος, Paus. 8, 14, 3.

'Ολβιότῡφος, ον, (ὄλβιος, τῦφος) *happy in his own conceit*, said of Archytas, Bion ap. Diog. L. 4, 52,—formed after the Homeric ὀλβιοδαίμων.

'Ολβιόφρουρος, ον, (ὀλβία, φρουρέω) *watching* or *keeping happiness.*

'Ολβιόφρων, ονος, ὁ, ἡ, (ὄλβιος, φρήν) *leaning towards the rich*, Luc. Tragop. 193.

'Ολβιόχειρος, ον, (ὄλβιος, χείρ) *with blessed hands*, v. l. Orph. H. 22, 8.

῎Ολβιστος, η, ον, or ὀλβιστός, ή, όν; v. ὄλβιος fin.

'Ολβοδότειρα, ας, ἡ, fem. of sq., Eur. Bacch. 419.

'Ολβοδότης, ου, ὁ, (ὄλβος, δίδωμι) *giver of bliss, of good* or *wealth*, like ὀλβιοδώτης, Eur. Bacch. 572.

'Ολβοδότις, ιδος, ἡ, fem. from foreg., Orph. H. 26, 9.

'Ολβοθρέμμων, ον, (ὄλβος, τρέφω) *nursed amid wealth*, Κῆρες, Pind. Fr 245.

'Ολβομέλαθρος, ον, (ὄλβος, μέλαθρον) *of a happy house*, Manetho.

'Ολβονομέω, ῶ, (ὄλβος, νέμω) βίον, *to live a happy* life, Manetho.

῎ΟΛΒΟΣ, ου, ὁ, *happiness, bliss*, all that belongs to a happy life: in Hom. and Hes., esp. *of worldly goods, wealth*, hence ὄλβῳ τε πλούτῳ τε, Il. 16, 596, Od. 14, 206, generally, *prosperity in life*, (cf. ὄλβιος), Od. 3, 208, etc.; freq. in Pind., and Trag., esp. Eur.; —a poet. word, also used by Hdt. 1, 86, Xen. Cyr. 1, 5, 9; 4, 2, 44 and 46: mostly of persons and families, but in later writers also of countries, etc. (Prob. akin to *ἄλφω, ἀλφαίνω: acc. to Pott from root λαβ-, λαμβάνω, etc., Etym. Forsch. 2, p. 260.)

’Ολβοφόρος, ον, (ὄλβος, φέρω) *bringing bliss* or *wealth*, Eur. I. A. 597.

†**’Ολγασσος**, ου, ὁ, *Olgassus*, a mountain-range of Paphlagonia, Strab. p. 562.

†**’Ολέαστρον**, ου, τό, *Oleastrum*, a city of Hispania near the mouth of the Iberus, Strab. p. 159.

’Ολέεσθαι, inf. fut. mid. of ὄλλυμι, Ion. for ὀλεῖσθαι, Il.

’Ολέεσκε, Ep. lengthd. 3 sing. aor. 2 act. of ὄλλυμι, Il. 19, 135.

’Ολέθριος, ον, Eur. Hec. 1084, Med. 993; but α, ον Hdt. 6, 112, and oft. in Trag. (ὄλεθρος):—*destructive, deadly*, ὀλ. ἦμαρ, *the evil* day, day *of destruction*, Il. 19, 294, 409, cf. ἐλεύθερον ἦμαρ; ψῆφος ὀλ., a vote *of death*, Aesch. Theb. 198; ὀλ. κότος, Id. Cho. 952; so in Soph., etc.; also in Plat. Rep. 389 D:—c. gen., γάμοι ὀλέθριοι φίλων, Id. Ag. 1156.—II. pass., *lost, undone, unhappy*, Soph. Aj. 402, Tr. 878.—2. *rascally, worthless*, cf. ὄλεθρος II, Luc. D. Mort. 2, 1. Adv. -ίως.

’Ολεθροποιός, όν, (ὄλεθρος, ποιέω) *causing destruction*.

’Ολεθρος, ου, ὁ, (ὀλῶ, ὄλλυμι) *ruin, destruction, death*, both act. and pass., freq. in Hom., Trag., etc.; Hom. always in last signf., usu. αἰπύς or λυγρὸς ὄλεθρος, Il. 10, 174, etc.; also ἀδευκής and οἴκτιστος ὄ., Od. 4, 489; 23, 79; ὄλεθρος ψυχῆς, *loss* of life, *the consummation* of death, Il. 22, 325, Pind.; ὀλέθρου πείρατα, like θανάτου τέλος, Il. 6, 143, etc.:—οὐκ εἰς ὄλεθρον; as an imprecation, *plague take thee!* Soph. O. T. 430:—χρημάτων ὀλέθρῳ, by *loss* of money, Thuc. 7, 27;—freq. in Plat.—II. like Lat. *pernicies* and *pestis, that which causes destruction*, Hes. Th. 326: esp. of a *mischievous person, a curse, plague*, or *ruin* to others, Hdt. 3, 142, (Valck. ad 5, 67 is wrong in making it *one who deserves death*,=βάραθρος); so Oedipus calls himself τὸν μέγαν ὄλεθρον, Soph. O. T. 1344; freq. in Dem., as, ὄλ. Μακεδών, of Philip, 119, 8; ὄλ. γραμματεύς, of Aeschines, 269, 19; cf. 582, 1; cf. Meineke Menand. p. 191, and v. sub φθόρος.

’Ολεῖ, ὀλεῖται, 2 and 3 sing. fut. mid. of ὄλλυμι.

’Ολέκρᾱνον, ου, τό,=ὠλέκρανον, Ar. Pac. 443.

’ΟΛΕ´ΚΩ, only used in pres. and impf., the latter without augm.: (from same root as ὄλλυμι, ὀλώλεκα). *To ruin, destroy, kill*, in Hom. always in last signf., and usu. of men, as Il. 18, 172; but in Od. 22, 305, of birds which *prey* on smaller birds:—pass. =ὄλλυμαι, *to perish, die*, esp. a violent death, Il. 1, 10; 16, 17. The word is chiefly Ep.; used by Trag. once in act., Soph. Ant. 1285; twice in pass., Aesch. Pr. 563, Soph. Tr. 1012,—all lyric passages.

’Ολερός, ά, όν, Att. for θολερός, *impure, turbid*, Galen.

’Ολέσαι, inf. aor. act. of ὄλλυμι, Hom.

’Ολέσας, ασα, αν, part. aor. act. of ὄλλυμι, Hom.

’Ολεσήνωρ, ορος, ὁ, ἡ, (ὄλλυμι, ἀνήρ) *ruining men*, epith. of perjury, Theogn. 399.

’Ολέσθαι, inf. aor. mid. of ὄλλυμι, Hom.

’Ολεσιαυλοκάλαμος, v. ὀλεσισιαλοκάλαμος.

’Ολεσίβωλος, ον, *clod-crushing*.

’Ολεσίθηρ, ηρος, ὁ, ἡ, (ὄλλυμι, θήρ) *beast-slaying*, ὠλένας ὀλεσίθηρος, of Cadmus, Eur. Phoen. 664.

’Ολεσίθηρος, ον, prob. only a misinterpr. of the passage just quoted.

’Ολεσίμβροτος, ον, (ὄλλυμι, βροτός) *destroying mortals*, Orph. Lith. 444.

’Ολεσίοικος, ον, (ὄλλυμι, οἶκος) *destroying houses*, dub. for ὠλ., cf. Lob. Phryn. 701.

’Ολεσίπτολις, ὁ, ἡ, (ὄλλυμι, πτόλις) *destroying cities*, Tryph. 453, 683.

’Ολεσι-σιαλο-κάλαμος, ον, *made of spittle-wasting reed*, epith. of the flute in Pratinas ap. Ath. 617 E.—as Bergk reads for ὀλεσιαυλοκάλαμος.

’Ολεσσιτύραννος, ον, (ὄλλυμι, τύραννος) *destroying tyrants*, Anth. P. 15, 50.

’Ολέσκω, collat. form of ὄλλυμι, Lob. Paral. 435.

’Ολέσσαι, ὀλέσσας, Ep. for ὀλέσαι, ὀλέσας, Hom.

’Ολεσσε, Ep. for ὤλεσε, 3 sing. aor. act. of ὄλλυμι, Od.

’Ολέσσει, Ep. for ὀλέσει, 3 sing. fut. act. of ὄλλυμι, Hom.

’Ολέσω, fut. act. of ὄλλυμι, Hom.

’Ολέτειρα, ας, ἡ, fem. of sq., Batr. 117.

’Ολετήρ, ῆρος, ὁ, (ὀλῶ, ὄλλυμι) *a destroyer, murderer*, Il. 18, 114, Alcman 124: fem. ὀλέτις, ἡ, Lob. Phryn. 256.

’Ολή, ἡ, v. οὐλαί.

’Ολῃαι, ὄληται, subj. aor. mid. of ὄλλυμι, Hom.

†**’Ολθακός**, οῦ, ὁ, *Olthacus*, a chief of the Dardanians, Plut. Lucull. 16.

†**’Ολίατος**, ου, ὁ, *Oliatus*, of Mylasa, one of the tyrants in Ionia, Hdt. 5, 37.

’Ολιβράζω, f. -ξω, = ὀλισθαίνω, Dor.: from

’Ολιβρός, ά, όν, Dor. for ὀλισθηρός, Gramm.

†**’Ολιγαιθίδαι**, ῶν, οἱ, *the Oligaethidae*, a family in Corinth, Pind. O. 13, 137.

’Ολῐγαιμία, ας, ἡ, *want of blood*, Arist. Part. An. 2, 5, 6: from

’Ολίγαιμος, ον, (ὀλίγος, αἷμα) *with little blood*, Hipp., Arist. ubi supra.

’Ολῐγάκῐς, adv., (ὀλίγος) *but few times, seldom*, Eur. Or. 393, Thuc. 6, 38, etc. [ᾰ]

’Ολῐγάμπελος, ον, (ὀλίγος, ἄμπελος) *barren of vines*, Anth. P. 9, 413.

’Ολῐγανδρέω, ῶ, *to be thinly peopled*, Plut. Poplic. 11: and

’Ολῐγανδρία, ας, ἡ, *thinness of population*, †Plut. 2, 413 F: from

’Ολίγανδρος, ον, (ὀλίγος, ἀνήρ) *thinly peopled*. [ῐ]

’Ολῐγανθρωπέω, ῶ,=ὀλιγανδρέω: also in mid., Joseph.: and

’Ολῐγανθρωπία, ας, ἡ, = ὀλιγανδρία, Thuc. 1, 11, etc.: from

’Ολιγάνθρωπος, ον, (ὀλίγος, ἄνθρωπος)=ὀλίγανδρος, Xen. Lac. 1, 1.

’Ολῐγάριστια, ας, ἡ, (ὀλίγος, ἄριστον) *abstinence at breakfast, a scanty meal*, Plut. 2, 127 B, ubi v. Wyttenb.

’Ολῐγάρκεια, ας, ἡ, *contentment with little*: and

’Ολῐγαρκέω, ῶ, *to be contented with little*, Geop.: from

’Ολῐγαρκής, ές, (ὀλίγος, ἀρκέομαι) *contented with little*, Luc. Tim. 57: τὸ ὀλ.,=ὀλιγάρκεια, Ib. 54.

’Ολῐγαρκία, ας, ἡ,=ὀλιγάρκεια.

’Ολῐγαρτία, ας, ἡ, *scarcity of bread*.

’Ολῐγαρχέομαι, as pass., *to be governed by a few, be under an oligarchy*, Thuc. 5, 31; 8, 63, etc.: the act. is prob. only used in part., οἱ ὀλιγαρχοῦντες, *oligarchs, members of an oligarchy*: cf. δημοκρατέομαι: from

’Ολῐγάρχης, ου, ὁ, (ὀλίγος, ἄρχω) *an oligarch*, Dion. H. 11, 43. Hence

’Ολῐγαρχία, ας, ἡ, *an oligarchy, government in the hands of a few families* or *persons*, Hdt. 3, 81, 82, and freq. in Att. prose:—on its technical sense, v. Arist. Pol. 3, 8, 3; 4, 4, 3, sq. Hence

’Ολῐγαρχικός, ή, όν, *oligarchical, of* or *belonging to oligarchy*, ὀλ. κόσμος, Thuc. 8, 72: of persons, *inclined* or *devoted to oligarchy*, Lys. 171, 36, Plat., etc. Adv. -χῶς, Plat. Rep. 555 A.

†**’Ολιγασυς**, ὁ, *Oligasys*, a Paphlagonian name, Strab. p. 553.

’Ολιγαῦλαξ, ᾰκος, ὁ, ἡ, *having but little arable land*, ap. Suid.

’Ολῐγᾰχόθεν, (ὀλίγος) adv., *from few parts* or *places*, c. gen., ὀλ. τῆς ’Ασίης, Hdt. 3, 96.

’Ολῐγᾰχοῦ, (ὀλίγος) adv., *in few places*, Plat. Charm. 160 C.

’Ολῐγεκτέω, ῶ, (ὀλίγος, ἔχω) *to have little*, formed like πλεονεκτέω. Hence

’Ολῐγεξία, ας, ἡ, *the having little*: also ὀλιγοεξία, Lob. Phryn. 676: formed like πλεονεξία.

’Ολῐγήμερος, ον, (ὀλίγος, ἡμέρα) *a few days old; in a few days*, Hipp.

’Ολῐγηπελέω, ῶ, (ὀλίγος, πέλομαι) *to have little power, to be weak* or *powerless*, Hom. in part. ὀλιγηπελέων, έουσα, *faint, powerless*, Il. 15, 245, Od. 5, 457; 19, 356; cf. κακηπελέω. Hence

’Ολῐγηπελής, ές, *weak, powerless*, Anth. P. 7, 380; cf. εὐηπελής. Hence

’Ολῐγηπελία, ας, ἡ, Ion. -ίη, *weakness, faintness*, Od. 5, 468; cf. εὐηπελία, κακηπελία.

’Ολῐγήρης, ες, (ὀλίγος, *ἄρω?) for ὀλίγος, Nic. Th. 284. Hence

’Ολῐγήριος, ον,=ὀλίγος, ὀλ. σῆμα, *a small tomb-stone*, Leon. Tar. 83; where others wrongly take ὀλιγήριον as a subst., compd. of ὀλίγος, ἠρίον.

’Ολῐγηροσίη, ης, ἡ, (ὀλίγος, ἄροσις) *want of arable land*, Anth. P. 6, 98.

’Ολῐγησίπῠος, ον, (ὀλίγος, σῐπύα) *with little corn*, or *a small bread-basket*, Leon. Tar. 9, 10; 13, 2; opp. to εὐσίπυος.

’Ολίγινθα, adv.,=μίνυνθα, Hesych. [ῐ]

’Ολῐγίστατος, η, ον, irreg. superl. of ὀλίγος.

’Ολίγιστος, η, ον, irreg. superl. of ὀλίγος, q. v., Il. 19, 223, Hes. Op. 721, and freq. in Att., as Ar. Ran. 115, Plat., etc.

’Ολῐγόαιμος, ον,=ὀλίγαιμος.

’Ολῐγόβῐος, ον, (ὀλίγος, βίος) *short-lived*, LXX.

’Ολιγοβόρος, ον, (ὀλίγος, βορά) *eating but little*, Hipp.

’Ολῐγόβουλος, ον, (ὀλίγος, βουλή) *with little discretion* or *counsel*, Physiogn.

’Ολῐγογνώμων, ον,=ὀλίγωρος.

’Ολῐγογονᾰτος, η, ον, (ὀλίγος, γόνυ) *with few joints* or *knots*, Theophr.

’Ολῐγογονία, ας, ἡ, *unfruitfulness, barrenness*, Plat. Prot. 321 B: from

’Ολῐγόγονος, ον, (ὀλίγος, *γένω) *unfruitful, barren*, Hdt. 3, 108, Arist.

’Ολῐγοδάπᾰνος, ον, (ὀλίγος, δαπάνη) *consuming* or *spending little*. [ᾰ]

’Ολῐγοδεής, ές, (ὀλίγος, δέομαι) *wanting but little*, Polyb. 16, 20, 4. Hence

’Ολῐγοδεία, or -δεῖα, ας, ἡ, *contentment with little*, Philo.

’Ολῐγοδίαιτος, ον, (ὀλίγος, δίαιτα) *living on little*, Ath. [ῐ]

’Ολῐγόδουλος, ον, (ὀλίγος, δοῦλος) *having but few slaves*, Strab. p. 783.

’Ολιγοδρᾰνέω, ῶ, *to be able to do little, to be weak*, like ὀλιγηπελέω, Hom., but only in Il., and always in part., ὀλιγοδρανέων, *feeble, powerless*, 15, 246; 16, 843; 22, 337: from

’Ολῐγοδρᾰνής, ές, (ὀλίγος, δράω, δραίνω) *of little might, feeble*, Ar. Av. 686, Luc. Hence

’Ολῐγοδρᾰνία, ας, ἡ, *weakness, feebleness*, Aesch. Pr. 548.

’Ολῐγοδύνᾰμος, ον, (ὀλίγος, δύναμαι) *of little power, ineffectual.* [ῠ]

’Ολῐγοελαιόω, ῶ, (ὀλίγος, ἔλαιον) *to yield little oil*, Theophr.

’Ολῐγοεξία, ας, ἡ, v. ὀλιγεξία.

’Ολῐγοεργής, ές, (ὀλίγος, *ἔργω) *of little strength*, σῶμα, Hipp.

’Ολῐγοέτης, ες, (ὀλιγος, ἔτος) *of few years.* Hence

’Ολῐγοετία, ας, ἡ, *fewness of years, youth*, Xen. Cyr. 1, 4, 3.

’Ολίγοζος, ον, (ὀλίγος, ὄζος) *with few branches*, Theophr. [ῐ]

’Ολῐγοήμερος, ον,=ὀλιγήμερος.

’Ολῐγόθερμος, ον, (ὀλίγος, θέρμη) *of little warmth*, Arist. Part. An. 2, 7, 8.

’Ολῐγόθριξ, τρῐχος, ὁ, ἡ, *with little hair.*

’Ολῐγοθῡμέω, ῶ, *to be of little courage:* from

’Ολῐγόθῡμος, ον, (ὀλίγος, θυμός) *of little courage.*

’Ολῐγόϊνος, ον, (ὀλίγος, ἴς) *with few, weak sinews* or *fibres*, Theophr. [ῐ]

’Ολῐγόκαιρος, ον, (ὀλίγος, καιρός) *with few opportunities*, ἰητρική, Hipp.

’Ολῐγοκάλᾰμος, ον, (ὀλίγος, κάλαμος) *with few reeds* or *stalks*, Theophr. [κᾰ]

’Ολῐγόκαρπος, ον, *with little fruit.*

’Ολῐγόκαυλος, ον, (ὀλίγος, καυλός) *with few stalks*, Theophr.

’Ολῐγόκερως, ωτος, ὁ, ἡ, (ὀλίγος, κέρας) *with small horns*, Geop.

’Ολῐγόκλᾰδος, ον, (ὀλίγος, κλάδος) *with few branches*, Theophr.

’Ολῐγοκρᾰτέομαι, as pass.,=ὀλιγαρχέομαι.

’Ολῐγολᾰλέω, ῶ, *to prate little.*

’Ολῐγόλογος, ον, *of few words.*

’Ολῐγομᾰθής, ές, *having learnt little.* Adv. -θῶς.

’Ολῐγομετρία, ας, ἡ, (ὀλίγος, μέτρον) in prosody, *the having few feet*, Stob.

’Ολῐγόμισθος, ον, (ὀλίγος, μισθός) *receiving small wages*, Ep. Plat. 348 A.

’Ολῐγομῡθία, ας, ἡ, *a speaking little*, Democr. ap. Stob. p. 441, 30: from

’Ολῐγόμῡθος, ον, (ὀλίγος, μῦθος) *speaking little.*

’Ολῐγόνειρος, ον, (ὀλίγος, ὄνειρος) *not given to dreaming*, Iambl.

’Ολῐγόξῠλος, ον, (ὀλίγος, ξύλον) *with little wood, shrubby*, Leon. Tar. 54.

’Ολῐγοπαιδία, ας, ἡ, *want, fewness of children:* from

’Ολῐγόπαις, παιδος, ὁ, ἡ, (ὀλίγος, παῖς) *with few children*, Plat. Legg. 930 A.

’Ολῐγοπελέω, ῶ, -πελής, -πελία, ἡ, prose forms for ὀλιγηπ-, in Gramm.

’Ολῐγόπιστος, ον, (ὀλίγος, πίστις) *of little faith*, N. T.

’Ολῐγοποιέω, ῶ, (ὀλίγος, ποιέω) *to make few, diminish*, LXX.

’Ολῐγοπόλιος, ον, *with thin gray hair*, like σπανιοπόλιος.

’Ολῐγοπονία, ας, ἡ, *sparingness in labour, idleness*, Polyb. 16, 28, 3: from

’Ολῐγόπονος, ον, (ὀλίγος, πονέω) *working little*, Dion. H.

’Ολῐγοποσία, ας, ἡ, *moderation in drinking*, Hipp.: from

’Ολῐγοποτέω, ῶ, *to drink little*, Arist. Part. An. 3, 7, 16: from

’Ολῐγοπότης, ου, ὁ, (ὀλίγος, πίνω) *one who drinks little*, Ath. 419 A.

’Ολῐγόποτος, ον, (ὀλίγος, πίνω) *drinking little*, Arist. H. A. 8, 4, 1.

’Ολῐγοπραγμοσύνη, ης, ἡ, *a retired, quiet sort of life*, opp. to πολυπραγμοσύνη, Plut. 2, 1043 B: from

’Ολῐγοπράγμων, ον, (ὀλίγος, πρᾶγμα) *averse to meddling* or *business*, opp. to πολυπράγμων, Plut. 2, 1043 B.

’Ολῐγόπτερος, ον, (ὀλίγος, πτερόν) *with few feathers*, Arist. H. A. 1, 1, 7.

’Ολῐγόπῡρος, ον, (ὀλίγος, πυρός) *with little wheat*, Theophr.

’Ολῐγόρριζος, ον, (ὀλίγος, ῥίζα) *with few roots*, Theophr.

’ΟΛΙ´ΓΟΣ, η, ον, of number or quantity, *few, little*, opp. to πολύς, freq. in Hom., etc.; also of space, Il. 10, 161, etc.: and of time, Il. 19, 157.—The governing body in oligarchies was called οἱ ὀλίγοι, Thuc. 8, 9, Xen., etc.—2. c. inf., *too few, too little to* do a thing, *too few* for..., Hdt. 6, 109; 7, 207, Thuc. 1, 50.—II. of size, *small, little*, opp. to μέγας, Od. 10, 94, etc.: but much less freq. than in first signf., and very rare in prose, Valck. Hipp. 530.—III. Hom. oft. has the neut. ὀλίγον, as adv., *little, a little, slightly*, with verbs and compar. adjs., ὀλίγον προγενέστερος, ἥσσων, οὐκ ὀλ. στιβαρώτερος, φέρτερος, etc.; so, ὀλίγον πρότερον, Hdt. 4, 81, Plat. Polit. 262 B, etc.:—but ὀλίγῳ is more common with the compar. in Att. prose, Plat. Gorg. 460 C, Rep. 327 B, etc.—IV. special phrases:—1. ὀλίγου, *within a little*, i. e. *all but, nearly*, Od. 14, 37, Plat. Prot. 361 C, etc.; ὀλίγου ἐδέησα, c. inf. aor., e. g. ὀλίγου ἐδέησε καταλαβεῖν, wanted *but little* of overtaking, *all but* overtook, Hdt. 7, 10, 3; for ὀλίγου δεῖν, cf. sub δεῖ II: ὀλίγου (or ὀλίγῳ) ἐς χιλίους, *hard upon* 1000, Thuc. 4, 124:—so, δι’ ὀλίγου, *at a short distance*, Aesch. Theb. 762.—2. of time, δι’ ὀλίγου, *at short notice, suddenly*, Thuc. 2, 85; 6, 11; ἐν ὀλίγῳ, *in brief*, Plat. Apol. 22 B; ἐπ’ ὀλίγον, *for a short time*; ἐξ ὀλίγου=δι’ ὀλίγου, Thuc. 2, 61; μετ’ ὀλίγον, *after a little*, Plat. Legg. 950 D:—cf. Valck. Phoen. 1105.—3. κατ’ ὀλίγον, *by little and little*, Plat. Tim. 85 D; but the adj. often takes the gender and number of its subst. in this signf., as οὗτοι κατ’ ὀλίγους γιγνόμενοι ἐμάχοντο, fought *few at a time, in small parties*, Hdt. 9, 102, etc.; cf. Plat. Theaet. 197 D.—4. δι’ ὀλίγων, *shortly, in few words*, etc., Lat. *paucis*, Plat. Phil. 31 D.—5. παρ’ ὀλίγον ποιεῖσθαι, to hold of *small* account, like παρ’ οὐδέν, Xen. An. 6, 4, 11. The adv. ὀλίγως seems scarcely ever to appear,—ὀλίγον or ὀλίγῳ being used for it.—V. comparison:——1. the place of the compar. is usu. taken by μείων, ον, gen. ονος, Il.; usu. of size, hence considered also as compar. of μικρός: ἐλάσσων was also referred to ὀλίγος.—The compar. ὀλίζων, ον, gen. ονος, formed like μείζων (μέγας), always used of smallness, occurs only in Alexandr. poets, Call. Jov. 71, Nic. Th. 372, Anth. P. 9, 521; but the compd. ὑπολίζονες as early as Il. 18, 519; ὀλίζωνες is found in Nic. Th. 123, for which Bentl. would read ὀλιζότερος:—the regul. form ὀλιγώτερος first in Ael. N. A. 2, 42; 6, 51.—2. superl. ὀλίγιστος, η, ον, always of number or quantity, Il. 19, 223, Hes. Op. 721; also in Plat., as Plat. Parm. 149 A: formed on analogy of κάκιστος, φίλιστος, etc.: ὀλιγίστου, superl. from ὀλίγου (cf. IV. 1), *very, very nearly:* ὀλιγίστως, adv., *in the least*; so, ὀλίγιστα, Plat. Gorg. 510 A:—ὀλῑγίστατος, η, ον, is later.—The superl., as well as compar. of μικρός are often referred to ὀλίγος from their likeness of signf. [ῐ]

’Ολιγοσαρκία, ας, ἡ, *the having but little flesh:* from

’Ολῐγόσαρκος, ον, (ὀλίγος, σάρξ) *with little flesh*, Luc. Abdic. 29.

’Ολῐγοσθενής, ές, (ὀλίγος, σθένος) *with little strength.*

’Ολῐγοσῑτέω, ῶ, *to eat little*, Hipp.; and

’Ολῐγοσῑτία, ας, ἡ, *moderation in eating*, Arist. Pol. 2, 10, 9, Luc.: from

’Ολῐγόσῑτος, ον, (ὀλίγος, σῖτος) *eating little* or *moderately*, Pherecr. Agath. 1, Phryn. (Com.) Monotr. 5.

’Ολῐγόσπερμος, ον, (ὀλίγος, σπέρμα) *having little seed*, Arist. Gen. An. 1, 18, 57.

’Ολῐγοστῐχία, ας, ἡ, *the consisting of few lines*, Anth. P. 4, 2: from

’Ολῐγόστῐχος, ον, (ὀλίγος, στίχος) *consisting of few lines* or *verses.*

’Ολῐγοστός, ή, όν, (ὀλίγος) *one out of a few*, opp. to πολλοστός, Plut. Anton. 51, etc.—II. like ὀλίγιστος, *the smallest, least*, ὀλ. χρόνος, *the smallest space* of time, Herm. Soph. Ant. 621.

’Ολῐγοσυλλᾰβία, ας, ἡ, *fewness of syllables:* from

’Ολῐγοσύλλᾰβος, ον, (ὀλίγος, συλλαβή) *of few syllables*, Dion. H.

’Ολῐγοσύνδεσμος, ον, (ὀλίγος, σύνδεσμος) *with few conjunctive words*, Dion. H. Comp. p. 150.

’Ολῐγοσώμᾰτος, ον, *with a small body.*

’Ολῐγοτεκνία, ας, ἡ,=ὀλιγοπαιδία, Procl.: from

’Ολῐγότεκνος, ον, (ὀλίγος, τέκνον, =ὀλιγόπαις, Max. Tyr.

’Ολῐγότης, ητος, ἡ, (ὀλίγος) *fewness*, Plat. Legg. 678 C: — *smallness*, Id. Rep. 591 E, etc.; and, of time, *shortness*, Id. Theaet. 158 D.

’Ολῐγοτῑμία, ας, ἡ, (ὀλίγος, τιμή) *little honour; an esteeming lightly.*

’Ολῐγοτοκέω, ῶ, *to bring forth few.* and

’Ολῐγοτοκία, ας, ἡ, *a bringing forth few:* from

’Ολῐγοτόκος, ον, (ὀλίγος, τίκτω) *bringing forth few*, Arist. Part. An. 4, 10, 37.

’Ολῐγότρῐχος, ον,=ὀλιγόθριξ, Arist. H. A. 2, 1, 17.

’Ολῐγοτροφέω, ῶ, *to give little nourishment:* and

’Ολῐγοτροφία, ας, ἡ, *want of nourishment:* from

’Ολῐγοτρόφος, ον, (ὀλίγος, τρέφω) *giving little nourishment*, Diph. Siphn. ap. Ath. 120 E.—II. act., *taking little nourishment, eating little*, Arist. Part. An. 4, 5, 60.

’Ολῐγόϋδρος, ον, (ὀλίγος, ὕδωρ) *wanting water*, Theophr.

’Ολῐγόϋλος, ον, *having little matter* or *substance.* [ῡ]

’Ολῐγοϋπνέω, ῶ, *to sleep little*; and

’Ολῐγοϋπνία, ας, ἡ, *little* or *short sleep*, Iambl.: from

’Ολῐγόϋπνος, ον, (ὀλίγος, ὕπνος) *taking little* or *short sleep*, App.

’Ολῐγοφᾰγία, ας, ἡ,=ὀλιγοσιτία: from

'Ολῐγοφάγος, ον, (ὀλίγος, φαγεῖν) =ὀλιγόσιτος, Hipp.

'Ολῐγοφῐλία, ας, ἡ, (ὀλίγος, φίλος) *want of friends*, Arist. Rhet. 2, 8, 10.

'Ολῐγοφόρος, ον, (ὀλίγος, φέρω) *carrying little: that can bear but little*, hence, of weak wine *that will bear but little water*, Hipp., cf. Schol. Ar. Pl. 853.—II. *producing little.*

'Ολῐγόφρων, ὁ, ἡ, (ὀλίγος, φρήν) *of small understanding*, Plut.

'Ολῐγόφυλλος, ον, (ὀλίγος, φύλλον) *having few leaves*, Theophr.

'Ολῐγόχλωρος, ον, (ὀλίγος, χλωρός) *a little green*, Diosc.

'Ολῐγοχοέω, ῶ, *to pour forth little:* from

'Ολιγόχοος, ον, contr. -χους, ουν (ὀλίγος, χέω):—*yielding but little*, opp. to πολύχοος, Arist. Gen. An. 3, 7, 2, Theophr.

'Ολῐγοχορδία, ας, ἡ, *fewness of strings*, prob. l. Plut. 2, 1135 D: from

'Ολῐγόχορδος, ον, (ὀλίγος, χορδή) *having few strings.*

'Ολῐγοχρημᾰτία, ας, ἡ, *slenderness of means*, Clem. Al.

'Ολῐγοχρονία, ας, ἡ, *shortness of time:* from

'Ολῐγοχρόνιος, ον, also α, ον (ὀλίγος, χρόνος):—*lasting but little time, of short duration*, †Mimnerm. 5, 4†, Theogn. 1014, Hdt. 1, 38, Plat. Phaed. 87 C. Hence

'Ολῐγοχρονιότης, ητος, ἡ,=ὀλιγοχρονία, Procl.

'Ολῐγόχρονος, ον,=ὀλιγοχρόνιος, M. Anton. 5, 10; cf. Wern. Tryph. p. 40.

'Ολῐγόχῡλος, ον, (ὀλίγος, χυλός) *with little juice*, Diph. Siphn. ap. Ath. 120 E.

'Ολῐγόχῡμος, ον, (ὀλίγος, χυμός) =foreg., Xenocr.

'Ολῐγοψῡχέω, ῶ, *to be faint-hearted*, LXX.; and

'Ολῐγοψῡχία, ας, ἡ, *faintheartedness*, LXX.—II.=λιποψυχία, Hipp.: from

'Ολῐγόψῡχος, ον, (ὀλίγος, ψυχή) *faint-hearted, feeble-minded*, like ὀλιγόθυμος, N. T.

†'Ολιγόω, ῶ, (ὀλίγος) *to make small* or *few*, Or. Sib.†; usu. as pass., ὀλιγόομαι, *to lessen, diminish*, cf. ὀλιγοποιέω, LXX.—II. very late intr.= λιποψυχέω.

†'Ολίγυρτος, ου, ὁ, *Oligyrtus*, a mountain of Arcadia, Polyb. 4, 11, 5.

'Ολῐγῶλαξ, ᾰκος, ὁ, ἡ, Dor. for ὀλιγαῦλαξ, q. v.

'Ολῐγωρέω, ῶ, (ὀλίγωρος) *to esteem little* or *lightly, make small account of, slight*, c. gen., Xen. Mem. 2, 4, 3, Plat. Apol. 28 C, etc.; absol., Thuc. 5, 9; 6, 91. Hence

'Ολῐγώρησις, εως, ἡ, *an esteeming lightly*, Themist.: and

'Ολιγωρητέον, verb. adj., *one must slight*, Ath. 545 D.

'Ολῐγωρία, ας, ἡ, *an esteeming lightly, slighting, contempt*, ὀλ. καὶ ὕβρις, Hdt. 6, 137; ἐν ὀλιγωρίᾳ ποιεῖσθαι=ὀλιγωρεῖν, Thuc. 4, 5; so, εἰς ὀλιγωρίαν τραπέσθαι τινός, Id. 2, 52: from

'Ολίγωρος, ον, (ὀλίγος, ὤρα) *lightly esteeming, slighting, despising*, Hdt. 3, 89; *careless, contemptuous*, ὀλ. τρόπος τινός, Dem. 1357, 25. Adv. -ρως, ὀλ. ἔχειν, διακεῖσθαι, to be *careless, heedless*, Plat. Phaed. 68 C, Xen. Hell. 1, 6, 14; πρός τινα, Plat. Alc. 2, 149 A.

'Ολῐγωφελής, ές, (ὀλίγος, ὀφέλλω) *helping little*, Sext. Emp. p. 715.

'Ολιζότερος, α, ον, v. ὀλίγος, sub fin.

'Ολιζόω, ῶ, *to make little* or *less, diminish*, Orac. ap. Euseb.: also written ὀλιζύω.

'Ολίζων, ον, v. ὀλίγος sub fin. Hence

†'Ολιζών, ῶνος, ἡ, *Olizon*, a city of Magnesia in Thessaly below Meliboea, Il. 2, 717; Strab. p. 436.

'Ολῐκός, ή, όν, (ὅλος) *universal, general, absolute.*

'Ολίος, Tarent. for ὀλίγος, Plat. (Com.) Hyperb. 1, et ibi Mein.

'Ολισβοκόλλιξ, ικος, ὁ, *a loaf in the shape of an* ὄλισβος.

'Ολισβος, ου, ὁ, *penis coriaceus*, Cratin. Incert. 78, Ar. Lys. 109.

'Ολισθάζω,=sq., rare poet. word, Epich. p. 15.

'Ολισθάνω or -θαίνω, — the latter never in good Att., Pors. Phoen. 1398, Dind. Ar. Eq. 491: fut. -θήσω: aor. 1 ὠλίσθησα, but rare and late, Lob. Phryn. 742: pf. ὠλίσθηκα: aor. 2 ὤλισθον, part. ὀλισθών, inf. ὀλισθεῖν:—Hom. only uses the word in Il., and then only in 3 sing. aor. 2 ὄλισθε, without augm. (ὄλισθος). *To slip, slide, fall upon a slippery path*, ἔνθ' Αἴας μὲν ὄλισθε θέων, Il. 23, 774; ἐκ δέ οἱ ἧπαρ ὄλισθε, his liver *fell from* him, Il. 20, 470; ἐξ ἀντύγων ὤλισθε, Soph. El. 746; so νηὸς ὀλισθών, *having slipt* from the ship, Anth. P. 9, 267. — 2. *to slip* or *glide* along, ἡ γλῶττα ὀλ. ἐν τῷ λάβδα, Plat. Crat. 427 B.—II. trans. *to sprain by slipping* or *falling*, Ael., and Philostr. Hence

'Ολισθήεις, εσσα, εν, poet. for ὀλισθηρός, Anth. P. 9, 443: and

'Ολίσθημα, ατος, τό, *a slip, fall*, Plat. Tim. 43 C.

'Ολισθηρός, ά, όν, (ὀλισθάνω) *slippery*, οἶμος, Pind. P. 2, 175, λίθοι, Xen. An. 4, 3, 6, etc.—II. of persons, *slippery, hard to catch and keep hold of*, Plat. Soph. 231 A; τύχη, Anth. P. 10, 66: τὸ ὀλ. τῆς διανοίας αὐτῶν, Pseudo-Luc. Philopatr. 22.

'Ολίσθησις, εως, ἡ, (ὀλισθάνω) *a slipping and falling*, Plut. 2, 611 A, 731 E.

'Ολισθητικός, ή, όν, (ὀλισθάνω) *making slippery*, Hipp.

'Ολισθογνωμονέω, ῶ, (ὀλισθάνω, γνώμη) *to make a slip in judgment:* shortened into ὀλισθογνωμέω, Luc. Lexiph. 19; cf. Lob. Phryn. 382.

'Ολισθοποιέω, ῶ, *to make slippery.*

'Ολισθος, ου, ὁ, *slipperiness, smoothness*, Plut. — 2. = ὀλίσθημα, Luc. Tragop. 658. — 3. *a slippery place*, Luc. Merc. Cond. 42: metaph. *a dangerous place, downfall*, Clem. Al.—II. an unknown *fish with a slippery skin*, Opp. (From λεῖος, λιτός, λισσός, λίσπος, λίσφος, λίπος, with ο euphon.)

'Ολισθράζω,=ὀλισθάνω, Hipp.

'Ολισθών, part. aor. 2 of ὀλισθάνω.

'Ολίσσων, ον,=ὀλίζων, dub.

†'Ολκάδες, ων, οἱ, *the Olcades*, a people of Spain, Polyb. 3, 13.

'Ολκᾰδικός, ή, όν, (ὁλκάς) *belonging to* or *like a ship of burthen;* πλοῖον ὁλ. =ὁλκάς, Arist. Inc. An. 10, 6.

'Ολκάδιον, ου, τό, dim. from ὁλκάς. [ᾰ]

'Ολκαδοπιττωτής, οῦ, ὁ, (ὁλκάς, πιττόω) *a pitcher of ships*, Lob. Paral. 448.

'Ολκᾰδοχρίστης, ου, ὁ, (ὁλκάς, χρίω) *a ship-caulker*, Manetho.

'Ολκάζω,=ἕλκω, *to draw.*

'Ολκαία, ας, ἡ, v. sq. 2: ὁλκαῖον, τό, v. sq. 3.

'Ολκαῖος, α, ον, (ἕλκω, ὁλκός, ὁλκή) *drawn, handled, tugged, towed*, of a ship, Lyc.: hence *trailing, dragging*, of serpents, Nic. Th. 118, cf. 267:—hence, —2. as subst. ὁλκαία, ἡ, usu. Ion. ὁλκαίη, *a tail*, because *it is trailed along*, Nic. Th. 122, Ap. Rh. 4, 1614, —ubi olim ἀλκαία.—3. ὁλκαῖον or ὅλκαιον, τό, cf. sub ὁλκεῖον.

'Ολκάς, άδος, ἡ, (ἕλκω, ὁλκή) *a ship which is towed*, hence usu. *a ship of burthen, merchantman*, Hdt. 7, 25, 137, Pind. N. 5, 2, Simon. 61, and Att.—In later poets also written ὀλκάς, Jac. A. P. p. 19, 637.

'Ολκεῖον, ου, τό, (ἕλκω, ὁλκή) *the under part* of a ship *on which it is drawn along; the keel* or *rudder*, Soph. Fr. 388 (in form ὅλκιον): so in Ion. form ὁλκήϊον, Ap. Rh. 4, 1609.—II. *a big-bellied vessel, a large bowl* or *basin* for washing cups, etc. in, Epigen. Mnem. 1, Philem. p. 363 (in form ὁλκεῖον). So ὁλκαῖον, Antioch. ap. Poll. 6, 99; and ὑλκίον in Polyb. 31, 4, 1.

'Ολκεύς, έως, ὁ, (ὁλκή) *one who drags*, esp. nets.

'Ολκέω, ῶ,=ἕλκω, *to draw, drag.*

'Ολκή, ῆς, ἡ, (ἕλκω) *a drawing, trailing, dragging, tugging*, e. g. of the hair, Aesch. Supp. 884; ὁλκ. γνάψεως, *the drawing* (of the carding instrument) in fulling cloth, Plat. Polit. 282 E.—II. *a drawing on* or *towards* a thing, τινὸς πρός τι, Plat. Legg. 659 D: *attraction, force of attraction*, Id. Tim. 80 C.—2. pass. *a being drawn towards, impulse* or *inclination for*, c. gen., Id. Crat. 435 C, cf. Phileb. 57 D.—III. *a drawing down*, as of the scale, hence *weight*, Polyb. 31, 3, 16. —2. esp. *the drachma*, as a weight. Hence

'Ολκήεις, εσσα, εν, *drawing the scale, weighty*, Nic. Th. 651, 907.

'Ολκήϊον, ου, τό, v. sub ὁλκεῖον.

'Ολκήρης, ες, (ὁλκή) *dragging itself along, creeping*, like ὁλκαῖος, Nic.

'Ολκῐμος, ον, (ὁλκή) *that draws itself* or *may be drawn, ductile, sticky*, Hipp.—II. act. *drawing well*, σικύα, Medic.

'Ολκίον, ου, τό, v. sub ὁλκεῖον.

†'Ολκιον, ου, τό, *Olcium*, better *Volcium*, a town of Etruria, Polyb. 6, 59, 7.

'Ολκός, ή, όν, (ἕλκω) *drawing to one's self, attractive*, μάθημα ψυχῆς ὁλκὸν ἀπὸ τοῦ γιγνομένου ἐπὶ τὸ ὄν, Plat. Rep. 521 D; so, ὁλκ. πρός τι, Ib. 527 B.—II. *greedy*, γνάθοι, Antiph. Incert. 15; though in A. B. 111, 1, it is said to be used only in neut.—III. *trailing, slow*, Heliod.

'Ολκός, οῦ, ὁ, (ἕλκω):—I. as an instrument, *that which draws, hauls*, etc.: hence, ὁλκοί, *machines for hauling* ships along on land, prob. *cradles on wheels* or *rollers*, Lat. *pulvini*, Thuc. 3, 15, ubi v. Schol.: and so some interpr. ὁλκοί in Hdt. 2, 154, 159; but in the latter place he speaks of them as something permanent and stationary, so that he prob. meant *sheds* or *places into which ships are drawn up*, like νεωλκοί, νεώσοικοι, Lat. *navalia*;—and this must be the sense in Eur. Rhes. 146, 673.—II. as an act or motion, *a drawing, dragging, trailing along;* hence,—1. of *a thing made by drawing, a furrow, a track* or *trace* made by wheels, etc., Lat. *sulcus*, ὁλκοὶ τμητοί, Soph. El. 863, acc. to Herm., (though the Schol. takes it = ῥυτῆρες, *reins*:) so too, ὁλκὸς σμίλης, *the trace of* a chisel in the wood, Ar. Thesm. 779; ὁλκὸς τοῦ ξύλου, *the furrow made by* the wood, Xen. Cyn. 9, 18 *the path* or *orbit* of a star or meteor, Ap. Rh. 3, 141; 4, 296: *the trail* of a serpent, Nic.; *οἴδματος ὁλκοί*, the waves, Ap. Rh. 1, 1167.—3. periphr. *ὁλκοὶ δάφνης*, *drawings of* laurel, i. e. laurel-boughs (or brooms made of them) *drawn* along, Eur. Ion 145: *ὁλκὸς ἁμάξης*, a chariot *drawn*, Dion. P. 191: *ὁλκὸς γλώσσης*, *the outstretched* tongue, Nic.—III. a kind of *spider*, Diosc.

Ὄλλιξ, ικος, ὁ, a kind of *wooden drinking* bowl, Pamphil. ap. Ath. 494 F.

ὈΛΛΥ͞ΜΙ or *ὀλλύω: f. ὀλέσω* and *ὀλῶ:* aor. *ὤλεσα:* pf. *ὀλώλεκα*. Mid. *ὄλλῠμαι*, f. *ὀλοῦμαι:* aor. *ὠλόμην:* pf. 2 *ὄλωλα* belongs in signf. to mid. Of these forms Hom. uses pres. act. and mid., but seldom (and only in part.); more freq. aor. act., sometimes without augm., in which case *alone σ* is usu. doubled: most freq. aor. mid., freq. without augm.; more rarely fut. mid. and perf. 2. The Ep. iterat. aor. 2 *ὀλέεσκε* (Il. 19, 135) is pecul. to Hom.; fut. *ὀλέσω*, Od. 13, 399, Hes. Op. 178; also *ὀλέσσω*, Il. 12, 250, Od. 2, 49; *ὀλλῦσαι*, Il. 8, 449, is regul. part. fem. pres.; *ὀλέσσαι*, Ep. inf. aor., Hom., and Hes. But the pres. *ὄλλω, ὀλέω, ὀλέσκω*, are barbarous, *ὀλλυνέω* is dub. ’Ολλύω occurs in Archil. 79; cf. *προςαπολλύω*, Hdt. 1, 207: *ὀλέκω* is poet. collat. form; *οὐλόμενος* (q. v.) was indeed orig. poet. part. aor. mid. for *ὀλόμενος*, but became a mere adj.: *ὀλεσθῆναι* is very late indeed, Lob. Phryn. 732.

A. act.:—I. *to destroy, consume, make an end of*, hence, of living beings, *to kill*, freq. in Hom., etc.: even of persons and things at once, e. g. Il. 8, 498, Od. 23, 319.—II. *to lose*, freq. in Hom., esp. *to lose life*, *θυμόν, ψυχήν, μένος, ἦτορ ὀλέσαι*. The Lat. *perdere* in both senses corresponds to *ὄλλυμι*.

B. mid.:—I. *to perish, come to an end*, and of living beings *to die*, esp. a violent death, freq. in Hom., *ὑπό τινι*, at the hands of one, also, *ὀλέθρῳ ὀλέσθαι*, Od. 4, 489: *ὄλοιο* or *ὄλοιτο, ὄλοισθε*, etc., *may'st thou, may he*, etc., *perish!* a form of cursing very freq. in Trag., Valck. Phoen. 353.—II. *to be undone, ruined*, freq. in Hom.—Hom. freq. has act. and mid. in emphat. contrast, as, *ὀλλύντων καὶ ὀλλυμένων*, Il. 4, 451; 8, 65; 11, 83.—III. pf. 2 *ὄλωλα*, in Hom. usu. *I am gone, undone, ruined;* but in Att., also, *I am on the point of death, ruin*, etc.: *οἱ ὀλωλότες, the dead:* the pres. signf. however occurs even Od. 4, 318.—The word is very freq. in Hom., Pind., and Trag.; but almost unknown to Att. comedy and prose, *ἀπόλλυμι, ἀπόλλυμαι* being used instead.

'Ολμειός, οῦ, ὁ,=ὅλμος.

†*'Ολμειός, οῦ, ὁ, the Olmēus*, a river of Boeotia, flowing into lake Copaïs, Hes. Th. 6; Strab. p. 407.

†*'Ολμιαί, ῶν, αἱ, Olmiae*, a point of land in Achaia, Strab. p. 380.

'Ολμίσκος, ου, ὁ, dim. from *ὅλμος*, *a little mortar.*—II. *the socket of the hinge of a door*, Sext. Emp. p. 643.

†*Ὅλμοι, ων, οἱ, Holmi*, a city of Phrygia, Strab. p. 663.—2. a city of Cilicia, Id. p. 670.

'Ολμοκοπέω, ῶ, to bray in a mortar.

'Ολμοποιός, όν, (*ὅλμος, ποιέω*) *making mortars;* as subst., *ὁ ὀλ.*, Arist. Pol. 3, 2, 2.

Ὅλμος, ου, ὁ, strictly, *a round, smooth stone*, like *ὁλοίτροχος*,—*χεῖρας ἀπὸ ξίφεϊ τμήξας ἀπό τ' αὐχένα κόψας, ὅλμον ὥς, ἔσσευε κυλίνδεσθαι δι' ὁμίλου*, Il. 11, 147 (whence it was taken to signify *the human trunk*, headless, armless, legless, Poll. 2, 162; cf. Lat. *mortarium*):—then,—II. later, *any cylindrical* or *bowl-shaped body:*—1. *a mortar*, Hes. Op. 425, 1, 200.—2. *a kneading-trough*, Ar. Vesp. 201, 238.—3. *the hollow seat* on which the Pythia prophesied, whence the proverb *ἐν ὅλμῳ κοιμᾶσθαι*, i. e. to prophesy, Paroemiogr.; cf. Schol. Ar. l. c.—4. *οἱ ὅλμοι, the hollows of the double teeth.*—5. *a drinking-vessel*, Menesth. ap. Ath. 494 A.—6. *the mouth-piece of a flute.* (No doubt from *εἴλω, vol-vo;*—though certainly signf. II. points to *ἀλέω, mol-ere*, cf. Buttm. Lexil. s. v. *οὐλαί* 4, n.)

†*’Ολμός, οῦ, ὁ, Olmus*, a son of Sisyphus, Paus. 9, 24, 3; also called *Ἅλμος*, Id. 9, 34, 10.

†*Ὄλμωνες, ων, οἱ, Olmones*, a place in Boeotia, Paus. 9, 24, 3; earlier *Ἅλμωνες*, Id. 9, 34, 10.

'Ολογράμμᾰτος, ον, (*ὅλος, γράμμα*) *with all its letters written at full length.*

'Ολογρᾰφέω, ῶ, (*ὅλος, γράφω*) *to write at full length*, Plut. 2, 288 E.

'Ολόγρᾰφος, ον,=ὁλογράμματος.

'Ολοδάκτῠλος, ον, (*ὅλος, δάκτυλος* IV.) *all dactylic.*

'Ολοδρομία, ας, ἡ, the whole course, Clem. Al.

’Ολόεις, εσσα, εν,=ὀλοός, only in Soph. Tr. 521.

’Ολοεργής, ές,=sq., Manetho.

’Ολοεργός, όν, (*ὀλοός, ἔργον*) *destructive*, Nic.

'Ολοήμερος, ον, lasting the whole day.

'Ολοθᾰνής, ές, quite dead, opp. to *ἡμιθανής.*

'Ολοθούριον, ου, τό, a kind of *zoophyte*, Arist. H. A. 1, 1, 19.

’Ολόθρευσις, ἡ, (*ὀλοθρεύω*) *destruction: a destroying*, LXX.

’Ολοθρευτής, οῦ, ὁ, (*ὀλοθρεύω*) *a destroyer*, N. T. Hence

’Ολοθρευτικός, ή, όν, destroying, destructive.

’Ολοθρεύω, (*ὄλεθρος*) *to destroy*, LXX.

’Ολοίϊος, ον, poet. for sq., like *ὁμοίϊος* for *ὅμοιος*, Greg. Naz.

’Ολοιός, όν, poet. for *ὀλοός, destructive, γῆρας*, H. Hom. Ven. 225.

'Ολοίτροχος or *ὀλοίτροχος, ου, ὁ*, *a rolling stone, a round stone*, such as besieged people rolled down upon their assailants, Hdt. 8, 52, Xen. An. 4, 2, 3: also as adj., *πέτροι ὁλοίτροχοι, round* pebbles, to which in Theocr. 22, 49, the muscles of an athlete's arm are compared,—and here they are clearly enough described, *οὕς τε κυλίνδων χειμάῤῥους ποταμὸς μεγάλαις περιέξεσε δίναις*,—so that they are *stones rolled and rounded in water.* Older poets have the lengthd. form *ὀλοοίτροχος*, or *ὀλοοίτρ-*, Il. 13, 137, Orac. ap. Hdt. 5, 92, 2, v. Heyne Il. T. 6, p. 301, cf. *ὅλμος*. (Prob. from the same root as *ὅλμος*, viz. *εἴλω, vol-vo.* Others refer it to *ὅλος, τρέχω, quite round*, Nitzsch Od. 1, 52; if so, for *ὁλότροχος*, on which. v. Lob. Phryn. 648. The deriv. from *ὀλοός ὀλοιός, rolling destructively*, need hardly be mentioned.)

'Ολοκαρπόω, ῶ, (*ὅλος, καρπός*) *to offer a whole burnt-offering*, LXX. Hence

'Ολοκάρπωμα, ατος, τό, a whole burnt-offering, LXX.; and

'Ολοκάρπωσις, ἡ, the making a burnt-offering, LXX.

'Ολόκαυστος, ον,=ὁλόκαυτος.

'Ολοκαυτέω, ῶ, to bring a burnt-offering, Xen. An. 7, 8, 4, cf. *ὁλοκαυτόω*, and v. Lob. Phryn. 524: and

'Ολοκαυτίζω, late form for *ὁλοκαυτέω:* from

'Ολόκαυτος, ον, (*ὅλος, καίω*) *burn whole: τὸ ὁλόκαυτον*, LXX.

'Ολοκαυτόω, ῶ,=ὁλοκαυτέω, ὁλ τοὺς ταύρους, τοὺς ἵππους, Xen. Cyr 8, 3, 24, cf. Lob. Phryn. 524. Hence

'Ολοκαύτωμα, ατος, τό, a burnt offering, LXX.: and

'Ολοκαύτωσις, ἡ, the bringing a burnt-offering, LXX.

'Ολοκληρία, ας, ἡ, completeness, soundness in all its parts, LXX.: from

'Ολόκληρος, ον, (*ὅλος, κλῆρος*) *complete, entire*, Lat. *integer*, Plat. (Com.) Pha. 2, 9: *quite sound, ὁλ. καὶ ὑγιής*, Plat. Tim. 44 C; *ὁλ. καὶ ἀπαθής*, Id. Phaedr. 250 C: *εὔκλεια ὁλ.*, Polyb. 18, 28, 9: *ἐν ὁλ. δέρματι*, Luc. Philops. 8.

'Ολόκνημος, ον, (*ὅλος, κνήμη*) *with the whole shin: σκελὶς ὁλόκν.*, a ham *containing the whole leg*, Pherecr. Metall. 1, 13.

'Ολόκοπος, ον, (*ὅλος, κόπτω*) *coarsely pounded*, Diosc.

'Ολόκυκλος, ον, (*ὅλος, κύκλος*) *with a full circle* or *disk, σελήνη.* Hence

'Ολοκυκλόω, ῶ, to turn into a full moon.

'Ολόκυρον, τό, Pontic word,=*χαμαίπιτυς*, Diosc.

'Ολοκωνῖτις, ιδος, ἡ, a plant with a knotted root, Hipp.

'Ολολαμπής, ές, (*ὅλος, λάμπω*) *shining all over*, Arist. Mund. 6, 30.

'Ολόλευκος, ον, (*ὅλος, λευκός*) *all white*, Antiph. Parasit. 3.

'Ολόλῐθος, ον, (*ὅλος, λίθος*) *of massive stone*, Strab.

Ὄλολοι, οἱ,=δεισιδαίμονες, Theopomp. (Com.) Tis. 3, Menand. p. 41

’Ολολῡγή, ῆς, ἡ, (*ὀλολύζω*) *any loud crying*, esp. of women invoking a god, Il. 6, 301, cf. Hdt. 4, 189; so Eur., and Ar., cf. Thuc. 2, 4; so the loud chant of female voices, H. Hom. Ven. 19.—It was mostly used rather in a good than a bad sense, unlike the Lat. *ululatus;*—indeed in Eur. Med. 1176 it is expressly opp. to a *wailing* cry, *ἀντίμολπον ἧκεν ὀλολυγῆς μέγαν κωκυτόν;* v. *ὀλολυγμός*, and cf. Seidl. Eur. El. 689, Kiessling Theocr. 17, 64.

’Ολόλυγμα, ατος, τό, (*ὀλολύζω*) *a loud cry*, usu. of *joy*, as Eur. Heracl. 782; cf. *ὀλολυγή.*

’Ολολυγμός, οῦ, ὁ, (*ὀλολύζω*) *a loud crying*, usu. in honour of the gods, Aesch. Theb. 268, etc., Eur. Or. 1137; and so, usu., a cry of joy; of grief only in Aesch. Cho. 386: cf. *ὀλολυγή.*

’Ολολῡγών, όνος, ἡ, like *ὀλολυγή*, *any loud cry:*—*the croaking of the male frog*, Arist. H. A. 4, 9, 11.—II. in Theocr. 7, 139, and Arat. 948, an unknown *animal*, evidently named from its note: some take it for *a small owl*, others for *the thrush*, others again for *the tree-frog;* cf. Eubul. Stephan. 2, C, Ael. N. A. 6, 19.

’Ολολύζω: f. *-ύξω*, or *-ύξομαι*, Eur El. 691: (*λύζω*)—orig. *to cry to the gods with a loud voice*, whether in prayer or thanksgiving, Od. 3, 450; 4, 767, etc., H. Ap. 445; also of the cries of goddesses, H. Ap. 119;—in all the Homeric passages, of female voices and in reference to things sacred, cf. Voss Virg. G. 1, 347:—so also, after Hom., usu. of women *crying to* the gods, Aesch. Eum. 1043, *to cry out*, Eur. Bacch. 689; usu. in sign of joy, as Id. El. 691, Ar. Pac. 97, Theocr. 17, 64;—seldom of grief like Lat. *ululare*, our *howl;* cf. *ὀλολυγή.*

’Ολόλυς, ὁ, an effeminate, dissolute

person, (ὁ γυναικώδης καὶ κατάθεος καὶ βάκηλος, Phot.), Anaxandr. Odyss. 2, 4, Menand. ap. Phot.

'Ολολύττω,=ὀλολύζω, Mein. Menand. p. 114, Lob. Phryn. 192.

'Ολομελής, ές, (ὅλος, μέλος) *whole of limb, not dismembered*, Diphil. Siphn. ap. Ath. 316 F, cf. 540 C:—v. οὐλομελής. Hence

'Ολομελία, ας, ἡ, v. οὐλομελία.

'Ολομερής, ές, (ὅλος, μέρος) *in entire parts, in large* or *whole pieces*, Diod. Adv. -ρῶς, Arist. ap. Diog. L. 5, 28.

'Ολόμην, ὄλοντο, Ep. for ὠλ-, aor. mid. of ὄλλυμι.

†'Ολονθεύς, έως, ὁ, *Olontheus*, a Laconian, Xen. Hell. 6, 5, 33.

"Ολονθος, ον, (ὅλος, ὄνθος) *all over dung*.

'Ολονυκτίως, adv., (ὅλος, νύξ) *the whole night through*.

'Ολοοίτροχος, ὁ, lengthd. poet. form of ὀλοίτροχος, q. v.

'Ολοός, ή, όν, (ὀλῶ, ὄλλυμι) *destructive, destroying, hurtful, deadly, murderous*, freq. in Hom., and Hes., whether of persons, Κὴρ ὀλοή, Μοῖρα ὀλοή; of things, as δεσμός, πῦρ, νύξ; or of feelings, conditions, etc., as φόβος, γόος, γῆρας, λύσσα, μῆνις, πόλεμος, etc.; so in Aesch., and Eur.:—ὀλοὰ φρονεῖν, to be bent *on ill*, design *ill*, τινί, Il. 16, 701: Hom. has also compar. and superl. ὀλοώτερος, ὀλοώτατος, the latter in ος, ον, ὀλοώτατος ὀδμή, Od. 4, 442. (The moral signf., *malignant*, etc., is foreign to the word, for it always relates to the infliction of *some special ill*; the θεῶν ὀλοώτατος, Il. 22, 15, is not *the most malignant* of the gods, but the god *who causes greatest ill*.)—II. pass. *destroyed, lost, undone*, Lat. *perditus*, Aesch. Pers. 962, Soph. El. 843: so, ὀλοὰ στένει, of Deïanira, Id. Tr. 846.—Rarer collat. forms are ὀλοιός, H. Hom. Ven. 225; ὀλοίϊος, ὀλώϊος, Hes. Th. 591; οὐλοός, Ap. Rh. 2, 85; 3, 1402; ὀλός, E. M.:—cf. also ὀλοφώϊος.

†'Ολοοσσών, όνος, ἡ, *Oloösson*, a city of the Perrhaebians in Thessaly, Il. 2, 739: Strab. p. 440.

'Ολοόφρων, ονος, ὁ and ἡ (ὀλοός, φρήν):—*bent on destroying, bent on ill, designing death and destruction*, in Il. epith. of ὕδρος 2, 723; λέων 15, 630; σῦς κάπρος 17, 21: but,—II. in Od. always epith. of *wise, sagacious* men, as Atlas, Aeëtes, Minos, 1, 52; 10, 137; 11, 322.—In signf. II., the old Gramm. assume a different deriv.; viz., some from ὅλος,=ὁ τῶν ὅλων φροντιστικός, *one who thinks on all things*, and then they write it ὁλοόφρων: others more simply from οὖλος,=ὁ οὖλας ἢ ὑγιεῖς τὰς φρένας ἔχων, *one who has a whole, sound mind*, and this is strongly supported by the parallel of δαΐφρων, which in both Il. and Od. has the twofold signf. *war-like-minded*, and *wise-minded*. But those who are called ὀλοόφρονες, in Od. are not common men, but heroic persons awful for their profound wisdom, who in simple times might well be called *dangerous*,—*as having the power to harm* or *destroy*, even though they did not use it; cf. ὀλοφώϊος, and v. Nitzsch Od. 1, 52.

'Ολοπόρφῠρος, ον, (ὅλος, πορφύρα) *all-purple*, Xen. ap. Poll. 10, 43.

'Ολόπτερος, ον, (ὅλος, πτερόν) *with whole wings* or *feathers*: τὰ ὁλόπτερα is a name of insects *with undivided wings*, as bees, wasps, etc., Arist. Part. An. 4, 12, 3, Incess. An. 10, 4.

'Ολόπτω, f. -ψω, *to pull, pluck, tear out*, χαίτης ὤλοψας βίηφι, Call. Dian. 77; ὠλόψατο χαίτην, Anth. P. 7, 241.—II. *to strip off, peel*, Nic. Th. 595, cf. Jac. A. P. p. 276. (Akin to λοπός, λέπω.)

'Ολόπῡρος, ον, (ὅλος, πυρός) *of unground wheat*, esp. *of wheat boiled whole*, Heliod.; a later word for πύανος, Heliod. ap. Ath. 406 C.

†"Ολορος, ου, ὁ, *Olorus*, a king of the Thracians, father-in-law of Miltiades, Hdt. 6, 39.—2. father of Thucydides.

'Ολοῤῥιζεί, adv. of sq., dub.

'Ολόῤῥιζος, ον, (ὅλος, ῥίζα) *with the entire root*, LXX.

'ΟΛΟ'Σ, οῦ, ὁ, Att. for θολός, *mud, muddy liquor*, Jac. A. P. p. 826.—2. esp. *the black liquor of the cuttle-fish*, Lat. *sepia*.

'Ολός, ή, όν,=ὀλοός, E. M.

"ΟΛΟΣ, η, ον, *whole, entire, perfect, complete*, of persons and things, Lat. *solus*, i. e. *solidus*, first in Pind. (for Hom. and Hes. always use the Ion. form οὖλος, q. v.); also of time, Pind. O. 2, 54:—it is added to the subst., as, τῆς ἡμέρας ὅλης, the whole day, Xen. An. 3, 3, 11; δι' ὅλης τῆς νυκτός, Ib. 4, 2, 4; τὸν βίον ὅλον, Plat. Rep. 411 A; πόλιν ὅλην, a *whole* city, Eur. Phoen. 1131; πόλεις ὅλας, *whole* cities, Plat. Gorg. 512 B:—but comes between the art. and subst. if the latter is an abstract term, ἡ ὅλη ἀδικία, Id. Rep. 344 C, cf. Prot. 329 E.—2. οἱ ὅλοι, *all*; also without article, οὐχ ὅλων στρατηγός, Soph. Aj. 1105, and esp. in late writers, Herm. ad l. (1084): τὸ ὅλον, *the universe*, Plat. Lys. 214 B; so, τὰ ὅλα, Xen. Cyr. 8, 7, 22: but τὰ ὅλα, usu., *one's all*, τοῖς ὅλοις ἡττᾶσθαι, σφαλῆναι, etc., to lose *one's all*, be *utterly* ruined, Dem. 127, 23, Polyb. 18, 16, 1, etc.—3. ὅλον ἁμάρτημα, an *utter* blunder, Xen. Hell. 5, 3, 7; πλάσμα ὅλον, *utter* fiction, Dem. 1110, 18: so, ὅλῳ καὶ παντί, also τῷ ὅλῳ καὶ παντί or τῷ παντὶ καὶ ὅλῳ, Stallb. and Ast Plat. Phaed. 79 E: also in neut., as adv., ὅλον, or τὸ ὅλον, *altogether*, Plat. Phaedr. 261 B, etc.; ὅλον τε καὶ πᾶν, Id. Alc. 1, 109 B; ὅλον που καὶ τὸ πᾶν, Id. Legg. 944 C; so, εἰς τὸ ὅλον, Id. Polit. 302 B; also, κατὰ ὅλον, *on the whole, generally*, opp. to καθ' ἕκαστα, Plat. Rep. 392 D, etc.; so, καθ' ὅλου or καθόλου (v. sub voc.)—4. adv. ὅλως, *wholly, on the whole, in general*, Arist. Eth. N. 1, 8, 10; πὼς μέν...ὅλως δέ..., Id. Pol.:—*in short, in a word*, Lat. *denique*, Wolf Dem. Lept. p. 220; οὐχ ὅλως, *not at all*, Plat. Phaed. 64 E; and, still stronger, οὐδ' ὅλως, Jac. A. P. p. 463.—II. *whole*, i. e. *safe and sound*, Lys. 104, 17. (The root is prob. the same as Lat. *salvus*, cf. Sanscr. *sarwa*, omnis.)

'Ολοσηρικός, ή, όν, *all of silk*.

'Ολοσίᾰλος, ον, *full of saliva*. [ĭ]

'Ολοσίδηρος, ον, (ὅλος, σίδηρος) *all iron*, Antiph. Philisc. 1. [ῑ]

'Ολόσκῐος, ον, (ὅλος, σκιά) *quite shady*.

'Ολοσπᾰδής, ές, (ὅλος, σπάω) *quite drawn* or *drained*, Hesych.: so, ὁλοσπάς, άδος, ὁ, ἡ, Soph. Fr. 919.

'Ολοσπόνδειος, ον, *all of spondees*.

'Ολόστεον, ου, τό, *a plant*, Diosc. 4, 11, ubi v. Sprengel: from

'Ολόστεος, ον, (ὅλος, ὀστέον) *all of bone*.

'Ολοστήμων, ον, (ὅλος, στῆμα) *consisting entirely of threads of the warp*, Soph. Fr. 920.

'Ολόσφαλτος, ον, *quite defective*.

'Ολοσφῠρήλατος, ον, (ὅλος, σφυρήλατος) *all beaten by the hammer*, hence =sq.

'Ολοσφύρητος, Dor. -ᾱτος, ον, (ὅλος, σφῦρα) *quite hammered, made of solid beaten metal*, opp. to what is cast and hollow, Anth. P. 11, 174; cf. Lob. Phryn. 203. [ῡ]

'Ολοσφύριον, ου, τό, *a piece of beaten metal*. [ῡ]

'Ολοσφύριστος, ον, dub. l. for ὁλοσφύρητος. [ῡ]

'Ολόσφῡρος, ον, = ὁλοσφύρητος, Lob. Phryn. 206.

'Ολοσχέρεια, ας, ἡ, *wholeness: a general survey, rough estimate*, Strab. p. 79: from

'Ολοσχερής, ές, like ὁλόκληρος, *whole, entire, sound, complete*, Lat. *integer*, Soph. Fr. 708, Theocr. 25, 210:—adv. -ρῶς, ὁλ. κόπτειν, θλάσαι, to pound *coarsely*, Diosc.—2. *relating to the whole, important, chief, great*, freq. in Polyb., as, ὁλ. κρίσις, φόβοι 1, 57, 6; 73, 7; τὸ ὁλοσχερέστατον μέρος 3, 37, 8:—hence adv. -ρῶς, *entirely, altogether, utterly*, Polyb. 1, 10, 1; 11, 7, etc.; ὁλ. διακεῖσθαι πρός τι, to be *quite* bent upon a thing, v. l. Isocr. 109 D. (From ὅλος and σχερός, not from χείρ.)

'Ολόσχιστος, ον, (ὅλος, σχίζω) *split up, all split*, Plat. Polit. 279 D, 280 C.

'Ολόσχοινος, ου, ὁ, (ὅλος, σχοῖνος) *a coarse rush*, Lat. *juncus mariscus*, Theophr.: sometimes, like flax, soaked for use (βεβρεγμένος), sometimes without soaking used in wicker-work, for bow-nets, etc.—II. proverb., ἀποῤῥάπτειν τὸ Φιλίππου στόμα ὁλοσχοίνῳ ἀβρόχῳ, to stop Philip's mouth *with* an unsoaked *rush*, i. e. without any trouble, Aeschin. 31, 5: so, ὁλοσχοίνῳ στόμα ἀποφράξαι, Anth. P. 10, 49.

"Ολοσχος, ὁ, (ὅλος, ὄσχη) *a leather pouch*.—II.=κύτινος, Nic. Th. 870.

'Ολοσώμᾰτος, ον, *with* or *relating to the whole body*.

'Ολοτελής, ές, (ὅλος, τέλος) *quite complete*, Plut. 2, 909 B.

'Ολότης, ητος, ἡ, abstract from ὅλος, *wholeness, entireness*, Lat. *totitas*, Arist. Metaph. 4, 26, 3.

'Ολότροπος, ον, *in every manner*.

'Ολότροχος, ὁ, v. ὀλοίτροχος.

†"Ολουρος, ου, ὁ, *Olūrus*, a stronghold in Achaia near Pallene, Xen. Hell. 7, 4, 18.—2. a city of Messenia, Strab. p. 350.

†'Ολοῦς, οῦντος, ὁ, *Olus*, a city of Crete, Paus. 9, 40, 3.

'Ολούφω, acc. to the old Gramm. another form of ὀλόπτω, Phot. Lex. p. 241.

'Ολοφλυκτίς, ίδος, ἡ, *a large* φλυκτίς or *pimple*, Medic.

'Ολοφυγδός, ή, όν,=ὀλοφυδνός.

'Ολοφυγδών, όνος, ἡ,=ὀλοφλυκτίς, Theocr. 9, 30.

'Ολοφυδνός, ή, όν, (ὀλοφύρομαι) *lamenting, wailing*, ἔπος, Il. 5, 683; 23, 102, Od. 19, 362:—ὀλοφυδνά, as adv., Anth. P. 7, 486.

'Ολοφύζω, f. -ξω, later form for ὀλοφύρομαι.

'Ολοφυής, ές, (ὅλος, φυή) *grown as a whole, consisting all of one piece*, Arist. Part. An. 4, 12, 12.

'Ολοφυκτίς, ίδος, ἡ,=ὀλοφλυκτίς.

'Ολόφυλλος, ον, =ὁλόκληρος.

†'Ολοφύξιοι, ων, οἱ, *the inhab. of Olophyxus, Olophyxians*, in comic applic. in Ar. Av. 1041: from

†'Ολόφυξος, ου, ἡ, *Olophyxus*, a city of Macedonia on Mt. Athos, Hdt. 7, 22; Thuc. 4, 109.

’Ολοφυρμός, οῦ, ὁ, *a lamenting, wailing, lamentation*, Ar. Vesp. 390, Thuc. 3, 67, etc.: from

’Ολοφύρομαι, dep. used mostly in pres.; but Hom. also has 2 and 3 sing. aor. *ὀλοφύραο, ὀλοφύρατο;* and a part. aor. pass. *ὀλοφυρθείς* occurs in Thuc. 6, 78.—I. intr. *to lament, wail, moan, weep*, esp. in part. pres., *πόλλ’ ὀλυφυρόμενοι*, Il. 24, 328; *οἴκτρ. ὀλοφυρομένους*, Od. 10, 409; *αἶν’ ὀλ.*, Od. 22, 447; *τινί, at* a thing, Thuc. l. c. —2. *to lament* or *mourn for the ills of others*, hence, *to feel pity, ὀλοφύρεται ἦτορ*, Il. 16, 450; *θυμῷ ὀλ.*, Od. 11, 418; usu. c. gen. *to have pity upon* one, *Δαναῶν*, etc., Il. 8, 33, etc., *῞Εκτορος*, Il. 22, 169.—3. *to beg with tears and lamentations*, Il. 23, 75.—4. c. inf., *πῶς ὀλοφύρεαι ἄλκιμος εἶναι;* why *lament that* thou must be brave? Od. 22, 232.—II. c. acc., *to lament over, bewail, weep for, mourn*, Od. 19, 522, Soph. El. 145, Thuc. 2, 44.—2. *to pity, τινά*, Il. 8, 245, Od. 4, 364; 10, 158. (Usu. deriv. from *ὀλοός* II, *ὄλλυμι, to look on as lost.*) [ῡ] Hence

’Ολόφυρσις, ἡ,=*ὀλοφυρμός*, Thuc. 1, 143; *τινός, for* one, 2, 51. Hence

’Ολοφυρτικός, ή, όν, *disposed for lamenting* or *moaning, piteous, querulous*, Arist. Eth. N. 4, 3, 32. Adv. *-κῶς*, Joseph.

’Ολοφώϊος, *ον, destructive, deadly*, Hom., only in Od. and in neut. pl., *ὀλ. δήνεα, pernicious* arts or plots, 10, 289; *ὀλ. εἰδώς*, versed *in pernicious* arts, 4, 460, etc.; so, *πάντα δέ τοι ἐρέω ὀλοφώϊα τοῖο γέροντος*, 4, 410: —*λυκῶν ὀλοφώϊον ἔρνος*, Theocr. 25, 185. (From *ὀλῶ, ὄλλυμι:* not a compd. of *ὀλῶ* and *φώς, destroying men.*)

‛Ολόφωνος, *ον*, (*ὅλος, φωνή*) *full-voiced, ἀλέκτωρ*, Cratin. ‛Ωρ. 1.

‛Ολόφωτος, *ον, in full light.*

‛Ολόχαλκος, *ον, all of brass* or *copper.*

‛Ολόχλωρος, *ον*, (*ὅλος, χλωρός*) *all green*, Diosc.

‛Ολόχροος, *ον*, contr. *χρους, ουν*, (*ὅλος, χρόα*) *all of one colour, not variegated*, Arist. Gen. An. 5, 6, 1.

‛Ολόχρῡσος, *ον*, (*ὅλος, χρυσός*) *of solid gold*, Plut. 2, 852 B.

‛Ολόψῡχος, *ον*, (*ὅλος, ψυχή*) *with* or *from his whole soul.* Adv. *-χως.*

†῎Ολπαι, ῶν, *αἱ*, and ’Ολπή, ῆς, ἡ, *Olpae*, a stronghold in Acarnania near Argos Amphilochicum, Thuc. 3, 105. Hence

†’Ολπαῖοι, *ων, οἱ, the Olpaeans*, Thuc. 3, 101.

῎ΟΛΠΗ, *ης, ἡ, a leathern oil-flask*, elsewh. *λήκυθος*, esp. used in the *palaestra*, Theocr. 2, 156, Nic. Th. 97; of a Cynic's flask, Anth. P. 6, 293; 7, 68.—2.=*πρόχοος*, Ion ap. Ath. 495 B. Cf. *ὄλπις.*

῎Ολπια, *ων, τά, the Alps*, E. M.

῎ΟΛΠΙΣ, *ιος* and *ιδος, ἡ,=ὄλπη*, Sappho 79, Theocr. 18, 45, Call. Fr. 181.

῎Ολπις, *ὁ,=γριπεύς*, from a fisherman's name in Theocr.

†’Ολυμπηνή, ῆς, ἡ, *Olympene*, a district of Mysia around Mt. Olympus. Strab. p. 576; *οἱ ’Ολυμπηνοί*, Id. p. 566.

’Ολυμπία, ας, ἡ, (sc. *χώρα*) *Olympia*, a district of Elis round the city of Pisa, where the Olympic games were held, Pind.;—and oft. for the city Pisa.—Hence, *’Ολυμπίᾱσι, at Olympia*, Ar. Lys. 1131, Thuc. 1, 143, Plat. Apol. 36 D: on the form v. Buttm. Ausf. Gr. § 116, 6):—*’Ολυμπίαζε, to Olympia*, Arist. Eth. E. 3, 6, 4: *’Ολυμπίᾱθεν, from Olympia.*

’Ολύμπια, *ων, τά*, (sc. *ἱερά*) *the Olympian games*, established by Hercules and renewed by Iphitus (cf. *’Ολυμπιάς* II. 3), and held at intervals of four years in honour of *Olympian Jupiter*, by the Greeks assembled at *Olympia* in Elis, first in Hdt. 8, 26; *’Ολύμπια νικᾶν*, to conquer at the Olympic games, cf. *νικάω:* also, *’Ολύμπια ἀνελέσθαι* or *ἀνηρηκέναι*, Hdt. 6, 36.—The Olympic games began on the 11th of Hecatombaeon.

†’Ολυμπιακός, ή, όν, *Olympian, ὁ ’Ο. ἀγών, the Olympic* games, Thuc. 1, 6.

’Ολυμπίας ἄνεμος, *ὁ, the W.N.W. wind*, elsewh. *’Αργέστης* and *’Ιάπυξ*, Lat. *Corus*, Arist. Meteor. 2, 6, 8.

’Ολυμπιάς, *άδος, ἡ*, pecul. fem. of *’Ολύμπιος, Olympian:* first occurring as epith. of the Muses, Il. 2, 491, H. Merc. 450, Hes. Th. 25, 52; then, generally, as *a dweller in Olympus, a goddess*, Hes. Fr. 21, 2; of the Graces, Ar. Av. 782.—2. *’Ολ. ἐλαία*, the olive-crown *of the Ol. games*, Pind. N. 1, 25. —II. as subst.,—1. *the Olympic games*, Hdt. 6, 103; 7, 206, and oft. in Pind. —2. (sub. *νίκη*), *a victory at Olympia*, *’Ολυμπιάδα ἀνελέσθαι, νικᾶν*, to gain a victory in the *Olympic games*, Hdt. 6, 70; 9, 33: cf. *νικάω* III: later, *any victory* or *triumph*, Philostr.—3. in Att., most freq., *an Olympiad*, i. e. the space of four years between the celebrations of the Olympic games, the first common era of the Greeks, and used in history from the time of Timaeus, about 300 B. C.: the first Olympiad begins 776 B. C.

†’Ολυμπιάς, *άδος, ἡ, Olympias*, fem. pr. n., queen of Philip of Macedon, mother of Alexander the great, Arr.; etc.

’Ολυμπιεῖον, or ’Ολυμπίειον, (Lob. Phryn. 371), *ου, τό, the temple of Olympian* Jupiter, Thuc. 6, 64, etc.

†’Ολυμπιηνοί, ῶν, *οἱ,=’Ολυμπηνοί*, v. sub *’Ολυμπηνή*, Hdt. 7, 74.

’Ολυμπικός, ή, όν, *Olympian; ὁ ’Ολ. ἀγών, the Olympic* games, Ar. Plut. 583: †*ἡ ἐςβολὴ ἡ ’Ολυμπική, the Olympian pass*, Hdt. 7, 172.

†’Ολυμπιόδωρος, *ου, ὁ, Olympiodorus*, son of Lampon, a commander of the Athenians, Hdt. 9, 21.—Others in Dem.; Ath.; etc.

†’Ολύμπιον, *ου, τό, a temple of Olympian* Jupiter in Athens, on the south side of the Acropolis, Plat. Phaedr. 227 C; Strab. p. 396†: v. also *’Ολύμπια, τά.*

’Ολυμπῐονίκης, *ου*, Dor. *-νίκᾱς, ᾱ, ὁ, a conqueror in the Olympic games*, oft. in Pind. [νῑ]: and

’Ολυμπιόνῑκος, *ον*, (*’Ολύμπια, νικάω*), *conquering in the Olympic games*, Pind.

’Ολύμπιος, *ον, Olympian, from* or *dwelling on Olympus*, hence in Hom., and Hes., freq. as epith. of the gods above, esp. of Jupiter, who is called simply *’Ολύμπιος* in Il. 19, 108, Od. 1, 60, Hes. Op. 476, etc.: the comic poets called Pericles so, Ar. Ach. 530, and cf. Cratin. Θρᾷττ. 1:—*’Ολ. δώματα*, the mansions *of Olympus*, dwellings of the gods there, Hom., and Hes.: hence, later, generally, *celestial.*

†’Ολύμπιχος, *ου, ὁ, Olympichus*, Athen. masc. pr. n., Dem. 1310, 23.—Others in Polyb.; etc.

῎Ολυμπος, *ου, ὁ*, freq. also in Hom. (esp. Il.) in Ion. form *Οὔλυμπος*, *Olympus*, a high hill on the Macedonian frontier of Thessaly.—II. from its peaks being often seen rising above clouds into the calm ether, it was the old belief that here was an opening in the vault of heaven, closed by a thick cloud as door, Il. 5, 751.—The highest peak was held to be the seat of Jupiter, the surrounding ones belonged each to one of the gods of his court, Il. 11, 76, etc.; and they only came to the highest, when summoned to feast or council.—III. afterwards philosophers placed the gods in the centre of heaven, round the palace of Jupiter which was in the very zenith: and to this the name of *Olympus* was continued, v. esp. Voss Virg. G. 3, 261, p. 586, sq.—IV. the name was common to several other mountains, each apparently the highest in its own district: †as,—1. a mountain-range in Mysia Minor stretching from Hermus to Bithynia, *ὁ Μυσὸς ῎Ο.*, Hdt. 1, 36; Strab. p. 470.—2. in Cyprus with a temple of *’Αφροδίτη ’Ακραία*, Strab. p. 682.—3. in Lycia, same with the Cilician, from which, however, Strab. distinguishes it, p. 666, 671.†—V. as adv. *῎Ολυμπόνδε*, in Hom. always Ion. *Οὔλυμπόνδε, to, towards Olympus.*†—VI. a city of Lycia at foot of Mt. O. (IV. 3), Strab. p. 666.—VII. masc. pr. n., a celebrated flute player of Phrygia, a pupil of Marsyas, Ar. Eq. 9; Plut. Symp. 215 B: acc. to Apollod. 1, 4, 2, father of Marsyas.—2. a son of Hercules, Apollod. 2, 7, 8.—Others in Luc.; etc.

’Ολυνθάζω, *to impregnate the female palm-tree with the pollen of the male* (cf. *ἐρινάζω*), Theophr. Al. *ὀλυνθιάζω.*

†’Ολυνθίακος, *ου, ὁ, Olynthiacus*, a small river in Chalcidice near Apollonia, Ath. 334 E.

῎Ολυνθος, *ου, ὁ, a fig* which grows during the winter under the leaves, but ripens as seldom as the untimely fig of spring, Lat. *grossus*, Hes. Fr. 14, Hdt. 1, 193, Theophr. (Also written *ὄλονθος.*)

†῎Ολυνθος, *ου, ἡ, Olynthus*, a city of Macedonia, between Mt. Athos and the peninsula Pallene, Hdt.; Thuc.; etc.

†’Ολύνθιος, *α, ον, of Olynthus, Olynthian, οἱ ’Ο.*, Thuc.

’Ολυνθοφορέω, *ῶ, to bear untimely figs:* from

’Ολυνθοφόρος, *ον*, (*ὄλυνθος, φέρω*) *bearing untimely figs*, Arist. ap. Ath. 77 F.

῎ΟΛῩΡΑ˘, *ἡ*, usu. in plur. *ὄλυραι*, *a kind of corn*, in Il. 5, 196; 8, 564, mentioned as food for horses along with barley (*κρῖ*): the Lat. *arinca*, Plin. 18, 10; but used in Aegypt, acc. to Hdt. 2, 36, 77, for *making bread*, v. Bähr. It seems, if not the same, very like *ζεά* or *ζειά* (Hdt. 2, 36); though it is distinguished from that, as well as from *κριθή* and *πυρός*, in Theophr., and Diosc. 2, 113;—perh. a kind of *spelt.* (Acc. to Buttm. Lexil. s. v. *οὐλαί* 8, akin to *ὀλή, οὐλαί:* the accent *ὀλύρα* is wrong, Arcad. p. 194, 14.) Hence

’Ολῡρίτης, *ου, ὁ*, fem. *-ῖτις, ιδος*, *made of ὄλυρα*, LXX.

’Ολώδης, *ες*, Att. for *θολώδης*, Hipp. ap. Galen.

’Ολώϊος, rarer poet. collat. form of *ὀλοός, ὀλοιός*, Hes. Th. 591.

῎Ολωλα, perf. 2 of *ὄλλυμι*, Hom., and Att.; v. *ὄλλυμι* B. III.

῞Ολωσις, *ἡ*, as if from *ὁλόω, a making whole, completing.*

‛Ομᾶ, adv., Dor. for *ὁμῆ*, Böckh v. l. Pind. O. 3, 22 (38).

‛Ομάγυρις, Dor. for *ὁμήγυρις*, Pind.

‛Ομᾰδεύω, (*ὅμαδος*) *to collect.*

'Ομἄδέω, ῶ, f. -ήσω, (ὅμαδος) *to make a noise* or *hubbub*, of a number of people all speaking at once, in Od. always of the suitors, 1, 365, etc.; (never in Il.); then in Ap. Rh. 2, 638, etc.

'Ομἄδόν, adv., (ὁμάς) *on the whole, together*, late, v. Lob. Aglaoph. 643.

"Ομἄδος, ου, ὁ, (ὁμός, ὁμάς) *a noise, hubbub, din*, made by many together, esp. of the confused voices of a number of men, freq. in Hom., who expressly distinguishes it from δοῦπος, *the tramp* of men, Il. 9, 573; 23, 234, Od. 10, 556 (it occurs nowhere else in Od.); also as opp. to flutes and pipes, συρίγγων τ' ἐνοπὴν ὅμαδόν τ' ἀνθρώπων, Il. 10, 13, cf. Pind. N. 6, 66; (so, ὅμαδος ἄλυρος, *a sound* not as of music, Eur. Hel. 185); rarely of a tempest, as in Il. 13, 797.—II. like ὅμιλος, *a crowd, concourse of people*, who make such noise, *a noisy band of warriors*, Il. 7, 307; 15, 689, etc.—III. in Hes. Sc. 155, 257, *the din of battle*, hence also, *a battle, fight*, χάλκεος ὅμ., *the din* of brazen war, Pind. I. 8 (7), 55:—cf. ὅμιλος, ὄχλος, and Lat. *turba*.—Ep. and Lyr. word: never in Trag., except in a lyric passage of Eur. l. c.; once in Plat., Rep. 364 E, in signf. II, on which v. Lob. Aglaoph. 643.

'Ομάζω, *to roar, growl*, of bears and panthers.

'Ομαίμιος, ον, *related by blood*, Pind. N. 6, 29; cf. ὅμαιμος.

"Ομαιμις, ιδος, ἡ, pecul. fem. of sq., *a sister*, dub.

"Ομαιμος, ον, (ὁμός, αἷμα) *of the same blood, related by blood*, Lat. *consanguineus*, Aesch. Eum. 653: esp. *a brother* or *sister*, Hdt. 1, 151, and Trag., as Aesch. Theb. 681, Soph. El. 12:—also ὁμαίμων, and poet. ὁμαίμιος. Hence

'Ομαιμοσύνη, ης, ἡ,=sq., Anth. Plan. 128: and

'Ομαιμότης, ητος, ἡ, *blood-relationship*.

'Ομαίμων, ον, gen. ονος,=ὅμαιμος, Hdt. 2, 49; 8, 144, and Trag., as Soph. Aj. 1312:—Compar. ὁμαιμονέστερος is rare, but occurs in Soph. Ant. 486.

'Ομάιον, ου, τό, (ἀίω)=ὁμακοεῖον.

'Ομαιχμέω, ῶ, *to fight on the same side with* one, Opp. H. 5, 160: and

'Ομαιχμία, ας, ἡ, *a fighting together* or *aiding in battle*; generally, *a defensive alliance, league*, Hdt. 8, 140, 1, Thuc. 1, 18; ὁμ. συντίθεσθαι πρός τινα, to form a league against one, Hdt. 7, 145: later also, loosely, *a battle*, App.: from

"Ομαιχμος, ον, (ὁμός, αἰχμή) *fighting together, allied*: as subst., *an ally, brother in arms*, Thuc. 3, 58.

'Ομἄκοεῖον, ου, τό, also ὁμἄκόϊον, ου, τό, (ὁμός, ἀκούω) Pythagorean word, *their common hall* or *school*, Clem. Al., Iambl.

'Ομάκοοι, οἱ, (ὁμός, ἀκούω) *joint* or *fellow-hearers, fellow-students* in the Pythagorean school, Iambl. [ᾰ]

'Ομἄλῆ, adv. (ὁμαλός)=ὁμοῦ.

'Ομἄλής, ές, (ὁμαλός, ὁμός) *level, even*, strictly of the ground, Plat. Criti. 118 A, Xen. Cyn. 2, 7; cf. Lob. Phryn. 185.

'Ομἄλία, ας, ἡ,=ὁμαλότης.

'Ομἄλίζω, (ὁμαλός) *to make even, to equalize*, τὰς οὐσίας, Arist. Pol. 2, 7, 8, etc.: ὁμαλισθῆναι εἰς τὸ αὐτὸ πλῆθος, Ib. 2, 6, 10.—2. metaph. *to soften, quiet, appease*, τὸ δεινόν, Xen. Oec. 18, 5.—II. intr. *to be* or *remain equal*, Theophr. Hence

'Ομἄλισμός, οῦ ὁ, *a levelling, equalization*, Plut. 2, 688 E: and

'Ομἄλιστήρ, ῆρος, ὁ, *an instrument for levelling, a strickle*, Lat. *ruta*.

'Ομἄλίστρα, ας, ἡ, and ὁμάλιστρον, ου, τό,=foreg.

'Ομἄλόδερμος, ον, (ὁμαλός, δέρμα) *smooth-skinned*.

'Ομἄλός, ή, όν, (ὁμός) of a surface, *even, level, smooth*, Od. 9, 327, and oft. in Att. prose; opp. to τραχύς, Xen. An. 4, 6, 12: τὸ ὁμαλόν, *level* ground, Thuc. 5, 65, cf. 4, 31.—2. of sound, φωνὴ ὁμαλή καὶ λεία, Plat. Tim. 67 B.—3. *even, evenly balanced*, Plat. Legg. 773 A: hence ὁμ. γάμος, marriage *with an equal*, Aesch. Pr. 901; so, ἀλλάλοις ὁμαλοί, *on a level with* one another, equal, Theocr. 15, 50; cf. Erinn. 3, 2:—opp. to ἄκρατος, Plat. Legg. 773 A; hence, ὁμαλῶς βιῶναι, to live *contentedly*, Isocr. 72 B.—4. metaph., *not remarkable, middling, of the average sort*, ὁμαλὸς στρατιώτης, *an ordinary sort of* soldier, Theocr. 14, 56.—II. adv. -λῶς, *evenly*, hence, ὁμ. βαίνειν, to march *in an even line*, Thuc. 5, 70; so, ὁμ. προϊέναι, Xen. An. 1, 8, 14.—Also ὁμαλής, q. v. Hence

'Ομἄλότης, ητος, ἡ, *evenness, levelness, equality*, freq. in Plat.: ἐν ὁμαλότητι τιθέναι, to make even, Id. Tim. 57 E; ὁμ. ἀπολλύναι, to lose *equilibrium*, Ib. 58 E.

'Ομἄλόω, ῶ,=ὁμαλίζω.

'Ομἄλύνω,=ὁμαλίζω, Tim. Locr. 45 E.

'Ομἄρής, ές, (ὁμός, ὁμοῦ, ἄρω) *well-adjusted, agreeing well together*, cf. ὅμηρος.

†'Ομάριον, ου, τό, *temple of Jupiter* ('Ομάριος='Ομαγύριος) near Aegium in Achaia, a place of assemblage for the Achaian league, Polyb. 5, 93, 10.

'Ομαρτέω, ῶ, f. -ήσω: in Hom. without augm.: (ὁμός, ὁμοῦ, ἀρτάω). *To meet*,—1. in hostile sense, *to meet in fight*, absol., of two warriors, Il. 13, 584.—2. *to walk together*, esp. in partic.,=adv. ἁμαρτῆ, βῆσαν ὁμαρτήσαντες, they walked *together*, Od. 21, 188, cf. Il. 24, 438: *to keep pace, go as quickly*, οὐδέ κεν ἴρηξ κίρκος ὁμαρτήσειε, Od. 13, 87: hence c. dat., *to walk beside, accompany, attend*, τινί, Hes. Op. 194, 674, Th. 201, and Trag.: also, ὁμ. σύν τινι, Soph. O. C. 1647; πρός τινα, Call. Cer. 129; absol., Aesch. Theb. 1022:—also, *to hunt, pursue*, Aesch. Pr. 678, cf. Eum. 339.—II. in Il. 12, 400, in mid. c. acc., *to go after* or *attack jointly*, τὸν δ' Αἴας καὶ Τεῦκρος ὁμαρτήσαντο.—Cf. ὁμάρτω.

'Ομαρτῇ or ὁμαρτῆ, adv., *together, jointly*, now altered in Hom., after Aristarch., into ἁμαρτῇ or ἁμαρτῆ, q. v., cf. Spitzn. Exc. xii. ad Il.: but, ὁμαρτῇ in Eur. Hec. 839, Hipp. 1195.

'Ομαρτήδην, adv.=ὁμαρτῇ, ἁμαρτῇ.

†'Ομάρτης, ου, ὁ, *Omartes*, king of the Marathi in Scythia, Ath. 575 B.

*'Ομάρτω, of which only aor. occurs, ὅμαρτεν ἐν εἰλαπίνῃσιν, Lat. *epulis prosequebatur*, Orph. Arg. 513.

'Ομάς, άδος, ἡ, *the whole*; πάντες καθ' ὁμάδα, all *together*, Geop.

"Ομασπις, ιδος, ὁ, ἡ, (ὁμός, ἀσπίς) *a fellow-soldier*, Anth.

'Ομαῦλαξ, Dor. -ῶλαξ, ἄκος, ὁ, ἡ, (ὁμός, αὖλαξ) *with adjoining lands*, Anth. P. 7, 402, cf. Ap. Rh.

'Ομαυλία, ας, ἡ, *a dwelling together*, σύζυγοι ὁμ., *wedded unions*, Aesch. Cho. 599: from

"Ομαυλος, ον, (ὁμός, αὐλή) *living together*: hence, *neighbouring*, χθών, Dind. Soph. Fr. 19; v. Ellendt s. v.—II. (αὐλός) *playing together on the flute*, etc., *sounding together, blending*, Soph. O. T. 187.

†"Ομβοι, ων, οἱ, *Ombi*, a city of Aegypt; hence οἱ 'Ομβῖται, *the inhab. of Ombi*, Ael. N. A. 10, 21.

'Ομβρέω, ῶ, f. -ήσω, *to rain*, Ζεὺς ὀμβρεῖ, like Ζεὺς ὕει; μετοπωρινὸν ὀμβρήσαντος Ζηνός, when the latter rain of autumn comes, Hes. Op. 413.—II. trans. *to rain upon*, Philo: hence, generally, *to bedew, wet*, τι δακρύοις, Anth. P. 7, 340.

'Ομβρηγενής, ές, (ὄμβρος, *γένω) *rain-born*, Orph. H. 79, 4.

"Ομβρημα, ατος, τό, (ὀμβρέω) *a stream* or *tank of rain-water*, LXX.

'Ομβρηνός, ή, όν, dub. l. for ὀμβρηρός.

'Ομβρήρης, ες,=sq., Nic. Th. 406.

'Ομβρηρός, ά, όν,=ὄμβριος, Hes. Op. 449. Adv. -ρῶς, Philo.

'Ομβρία, ας, ἡ, *rain, rainy weather*.

'Ομβρίζω, (ὄμβρος) *to rain upon*: generally, *to wet, moisten*.

†'Ομβρική, ῆς, ἡ, (sc. χώρα) *Umbria*, strictly, a province of eastern Italy from the Rubicon to the Nar, Strab. p. 217, 226, etc.; but the 'Ομβρική of the Greeks far exceeded this, extending north even to the foot of the Alps, v. Niebuhr Hist. Rom. 1, p. 144 transl.: prop. fem. from 'Ομβρικός.

'Ομβρίκια, τά, also ὀμβρίαι, οἱ, dub. l. for ὀβρίκαλα, ὄβρια.

†'Ομβρικός, ή, όν, *Umbrian*; οἱ 'Ομβρικοί, *the Umbrians*, Hdt. 4, 49, etc.: cf. 'Ομβρική.

'Ομβρῐμαῖος, α, ον,=ὄμβριος.

"Ομβρῐμος, ον, for ὄβριμος, justly rejected in Hom. by modern critics, though defended by Herm. Emend. Gr. Gramm. p. 21: Dind. reads ὄβριμος in Aesch. Theb. 794, cf. ad Eur. Ion 213; but ὄμβριμος is still retained in Pind. P. 9, 46, O. 4, 12.

"Ομβριος, ον, also α, ον, Soph. O. C. 1502 (ὄμβρος):—*rainy: of, from*, or *belonging to rain*, Lat. *pluvialis*, ὕδατα, Pind. O. 11 (10), 3; χάλαζα, Soph. l. c.; νέφος, Ar. Nub. 288: ὕδωρ ὄμβρ., *rain*-water, Hdt. 2, 25.

†'Ομβρίων, ωνος, ὁ, *Ombrion*, a Cretan, Arr. An. 3, 5, 6.

'Ομβροβλυστέω or -βλῠτέω, ῶ, *to swell from rain*, Lob. Phryn. 623.

'Ομβροδόκος, ον, (ὄμβρος, δέχομαι) *holding* or *receiving rain*, Anth. P. 9, 272.

†"Ομβροι, ων, οἱ, *the Umbri*, in Italy, Polyb. 2, 16, 3: v. sub 'Ομβρική.

'Ομβροκτύπος, ον, (ὄμβρος, κτυπέω) *sounding with rain*, Aesch. Ag. 656.

'Ομβροποιός, όν, *rain-producing*.

"ΟΜΒΡΟΣ, ου, ὁ, Lat. *IMBER*, *rain, a storm* or *shower of rain*, Hom., and Hes., who freq. call it Διὸς ὄμβρος. esp. *a storm of rain with thunder*, as it is always in Hom. and Hes., being thus distinguished from ὑετός or common rain, Lat. *pluvia*, cf. Arist. Mund. 4, 6:—ὄμβρ. λάβρος, Hdt. 8, 12; but oft. simply *rain*, as Hdt. 8, 98, Soph. Tr. 146, Eur. Tro. 78: in plur., *rains*, Hdt. 2, 25, Pind. P. 4, 144.—2. generally, *water*, Soph. O. T. 1428, cf. Sturz Emped. p. 210:—in Soph. Ant. 952, Erfurdt's conj. of ὄλβος is nearly certain.—II. metaph., *a storm* or *shower*; ἐν Διὸς πολυφθόρῳ ὄμβρῳ, of a battle, Pind. I. 5 (4), 61; so, ὄμβρ. χαλάζης αἱματοῦς, a showery hail of blood-drops, Soph. O. T. 1279; πυρὸς ὄμβροι, Opp. H. 3, 22; ὄμβροι ἀναγκαῖοι, *urine*, Id.; freq. in Nonn

(Pott compares Sanscr. *abhra*, nubes, from *ab* aqua, and Gr. ἀφρός, Etym. Forsch. 1, 3.)

Ὀμβροτοκία, ας, ἡ, *a producing of rain.*

Ὀμβροτόκος, ον, (ὄμβρος, τίκτω) *rain-producing*, Orph. H. 20, 2; 81, 5.

Ὀμβροφόρος, ον, (ὄμβρος, φέρω) *rain-bringing*, ἄνεμοι, Aesch. Supp. 36; παρθένοι (νεφέλαι), βρονταί, Ar. Nub. 299, Av. 1751.

Ὀμβροχᾰρής, ές, (ὄμβρος, χαίρω) *delighting in rain*, Orph. H. 25, 8.

Ὀμβρώδης, ες, *rainy, like rain.*

Ὁμέθνιος, ον,=ὁμόεθνος.

Ὀμεῖται, 3 sing. fut. of ὄμνυμι, Il. 9, 274, Hes. Op. 192.

Ὁμέμπορος, ου, ὁ, (ὁμός, ἔμπορος) *a fellow-traveller, traveller*, Nonn.

Ὁμέστιος, ον, (ὁμός, ἑστία) *sharing the same hearth, dwelling together with*, τινί, Emped. 410, Polyb. 4, 33, 5.

Ὁμευναῖος, α, ον,=ὅμευνος, Opp. H. 1, 509.

Ὁμευνετέω, ῶ, *to sleep together* or *with:* from

Ὁμευνέτης, ου, ὁ,=ὅμευνος, Eur. Med. 953, Ion 894.

Ὁμευνέτις, ιδος, ἡ,=sq., Soph. Aj. 501.

Ὁμευνίς, ίδος, ἡ, pecul. fem. of sq., Lyc. 372.

Ὅμευνος, ον, (ὁμός, εὐνή) *sleeping together. a bed-fellow, partner of the bed*, both of the man and woman, Anth.

Ὁμέψιος, ον, (ὁμός, ἑψία) *playing together, a playmate*, Anth. P. 9, 826, Nonn.

Ὁμῆ, or ὁμῆ, adv., (ὁμός) poet. for ὁμοῦ, Jac. A. P. p. 31, 575.

Ὁμηγερής, ές, (ὁμός, ἀγείρω) *assembled*, Il. 15, 84; Hom. usu. joins ὁμηγερέες ἐγένοντο, they were *all assembled.*

Ὁμηγῠρής, ές, (ὁμός, ἄγυρις)=foreg., Pind. P. 11, 14.

Ὁμηγῠρίζομαι, f. -ίσομαι, dep. mid., *to assemble, call together*, Ἀχαιοὺς εἰς ἀγορήν, Od. 16, 376.—Later the act. occurs in same signf.: whence in pass., *to assemble, come together:* from

Ὁμήγῠρις, ιος, ἡ, Dor. ὁμάγ-: (ὁμός, ἄγυρις):—*an assembly, meeting*, θεῶν ὁμ., Il. 20, 142, H. Hom. Ap. 187, Merc. 332; so, ὁμ. Ζηνός, Pind. I. 7 (6), 66: then *any assembly, crowd, throng, band*, γυναικῶν, ἡλίκων, Aesch. Cho. 10, Eur. Hipp. 1180; ἄστρων νυκτέρων ὁμ., Aesch. Ag. 4.

Ὁμηγύρω,=ὁμηγυρίζομαι, Hesych. [ῠ]

Ὁμήθεια, ας, ἡ, *a living together*, Opp. C. 4, 2.

Ὁμήθειος, α, ον,=sq.

Ὁμήθης, ες, (ὁμός, ἦθος) *living together*, Jac. A. P. p. 171.—II. ὁμοήθης, Ap. Rh. 2, 917.

Ὁμηλῐκία, ας, ἡ, Ion. -ίη, ης:—*sameness of age*, esp. of young persons; and, as a collective, *those of the same age*, esp. *those equally young, young people, playmates*, Il. 3, 175; 5, 326; generally, *contemporaries*, Od. 2, 158:—also of single persons, ὁμηλικίη δέ μοι ἐσσί, thou art *of the same age with* me, and so for ὁμῆλιξ, Od. 22, 209, cf. 3, 49,—where it has been wrongly taken as fem. of an adj. ὁμηλίκιος, α, ον.

Ὁμῆλιξ, ῐκος, ὁ, ἡ, *of the same age*, esp. of young persons, Od. 15, 197, etc., Hes. Op. 442, 445, Eur. Hipp. 1098, etc.: †cf. Hdt. 1, 42†.—II. *of like stature*, Luc. †pro Imag. 13.

Ὅμηλῠς, ῠδος, ὁ, ἡ, (ὁμός, ἤλυσις) *a companion*, Nonn. Hence

Ὁμηλῠσία, ας, ἡ, *companionship*, Arat. Phaen. 178.

Ὁμηραπάτη, ης, ἡ, Ὁμηρᾰπάτης, ου, ὁ: v. sub Ὁμηροπάτης.

Ὁμηρεία, ας, ἡ, (ὁμηρεύω) *a giving of hostages* or *securities: a pledge, security*, Plat. Polit. 310 E; *a serving as such*, Thuc. 8, 45.

Ὁμήρειον, ου, τό, *the temple of Homer* in Smyrna, Strab. p. 646.

Ὁμήρειος, ον, *Homeric*, Hdt. 5, 67. Adv. -ως.

Ὁμηρέτης, ου, ὁ,=συνηρέτης.

Ὁμήρευμα, ατος, τό, *a hostage, pledge*, Plut. Rom. 16: from

Ὁμηρεύω, (ὅμηρος) orig. *to meet*, hence *to agree, tally:*—usu. *to be a hostage, serve as a pledge* or *hostage*, Aeschin. 72, 35, Polyb., etc.; ὑπέρ τινος, Isae. 64, 14.—II. trans. *to give as a hostage, pledge* or *security*, Eur. Rhes. 434; the same must be the sense in Bacch. 297,—but prob. the passage is spurious, v. Dind. Cf. sq.

Ὁμηρέω, ῶ, f. -ήσω, (ὅμηρος) orig. *to meet, walk together with*, τινί, Od. 16, 468.—2. metaph. *to accord, agree*, φωνῇ ὁμηρεῦσαι (Ion. for ὁμηροῦσαι) Hes. Th. 39, ubi v. Göttling.—II. usu. *to be a pledge, serve as a pledge* or *security*, cf. ὁμηρεύω.

Ὁμήρης, ες, Ion. for ὁμαρής, ὅμηρος, c. dat., Nic. Al. 70, 261.

Ὁμηρία, ας, ἡ,=ὁμηρεία, Polyb. 9, 11, 10, etc.

Ὁμηρίδδω, Dor. for Ὁμηρίζω; acc. to Hesych. also=ψεύδομαι.

Ὁμηρίδης, ου, ὁ, usu. in plur. Ὁμηρίδαι, οἱ, *the Homerids*, a family or guild of poets in Chios, who pretended to trace their descent from Homer, Strab. p. 645, sq.;—they claimed a right to his poems, and published them by oral recitation; whence as early as Pind. N. 2, 1, the ῥαψῳδοί who recited the Homeric poems were called Homerids: then also *the imitators* or *the admirers of Homer*, Plat. Rep. 599 E, Phaedr. 252 B, Isocr. 218 E; cf. Stallb. Plat. Ion 530 D.

Ὁμηρίζω, (Ὅμηρος) *to imitate Homer, to use Homeric phrases*, Liban.—II. (ὁμοῦ, μηρός) *to indulge unnatural lust*, like διαμηρίζω, Μηριόνης, etc., with an intentional equivoque, Jac. Anth. 2, 1, p. 8.—III. *to cup*, Artemid.

Ὁμηρικός, ή, όν, *Homeric, in the manner of Homer.*—II. used equivocally, as ὁμηρίζω II., Anth. P. 11, 218.

Ὁμηριστής, οῦ, ὁ, (Ὁμηρίζω) *an imitator of Homer*, Ath. 620 B.—II. *a cupper*, Artemid., v. ὁμηρίζω III.

Ὁμηρόκεντρα, τά, and Ὁμηροκέντρωνες, οἱ; v. κέντρων II.

Ὁμηρομάστιξ, ῑγος, ὁ, (Ὅμηρος, μάστιξ) *scourge of Homer*, i. e. the Grammarian Zoïlus, from his spiteful criticism on the Homeric poems, ap. Suid.

Ὅμηρον, ου, τό, v. sub ὅμηρος II.

Ὁμηροπάτης, ου, ὁ, (Ὅμηρος, πατέω) *one who tramples on Homer*, epith. of Xenophanes in Timon ap. Sext. Emp. p. 58, acc. to Kühn's emend.: but all the MSS. have Ὁμηραπάτης ἐπικόπτης (for the verse does not admit of ἐπισκώπτης) from ἀπατάω, i. e. either *the sneering perverter of Homer*, by reason of Xenophanes' parodies; or from a subst. ἡ Ὁμηραπάτη, *one who derides the Homeric fiction*, i. e. his tales of the gods, etc., cf. esp. Diog. L. 9, 18. [ᾰ]

Ὅμηρος, ου, ὁ, *Homer:* the *name* first occurs in a dub. fragm. (34) of Hes. Acc. to the old Ion. Life of Hom. c. 13, ὅμηρος in the Cumaean dialect was=τυφλός,—whence some explain the tradition of Homer's blindness.

Ὅμηρος, ον, (ὁμός, ὁμοῦ, ἄρω) like ὁμαρής and ὁμήρης, *joined together, bonded, united*, esp. by marriage, *a husband, wife*, Eur. Alc. 870.—II. ὁ ὅμηρος, as subst., *a pledge for the maintenance of unity, a surety, security*; of persons, *a hostage*, Hdt., etc.; ὁμήρους λαμβάνειν, διδόναι, Hdt. 6, 99, Thuc. 7, 83, etc.; of things, τὴν γῆν ὅμηρον ἔχειν, Thuc. 1, 82; and in plur. ὅμηρα, as, ὅμηρα δούς, Lys. 126, 21, Polyb. 3, 52, 5, (where it may be taken as an adj., sub. σώματα.)

Ὁμῑλᾰδόν, adv., (ὅμιλος) like ἰλαδόν, *in groups, bands*, Lat. *turmatim*, Il. 12, 3; 15, 277: *in crowds:* in Ap. Rh., like ὁμοῦ, c. dat., *together with*, 3, 596:—also ὁμῑληδόν, Hes. Sc. 170.

Ὁμῑλέω, ῶ, f. -ήσω: (ὅμιλος): *to be together, be* or *come into company with, join, stay with*, c. dat. plur. pers., Od. 2, 21, etc., and freq. in Att.; so, ὁμ. μετὰ Τρώεσσιν, Ἀχαιοῖς, *to be among* them, etc., Il. 5, 86, 834; so, ἐνὶ πρώτοισιν ὁμιλεῖν, Il. 18, 194, cf. 535; παρὰ παύροισιν ὁμ., *to company* with few, Od. 18, 383.—2. absol., *to come* or *live together*, Od. 4, 684; περὶ νεκρὸν ὁμ., *to throng* about the corpse, Il. 16, 641, Od. 24, 19.—II. in hostile sense, *to meet, come to blows with*, τινί, Il. 11, 523, Od. 1, 265, etc.—2. absol., *to meet one another*, Il. 19, 158.—III. of social intercourse, *to hold converse, be acquainted with*, τινί, Hdt. 3, 130: *to live familiarly with, associate with*, ἀλλήλοις, μετ' ἀλλήλων, πρὸς ἀλλήλους, Plat. Symp. 188 D, Polit. 272 C, Legg. 886 C.—2. absol., *to be friends*, οἱ μάλιστα ὁμιλέοντες, Hdt. 3, 99.—IV. of marriage or sexual intercourse, ὁμ. σύν τινι, Soph. O. T. 367, etc.; v. Piers. Moer. p. 276; cf. συνουσιάζω.—V. of things or business which one has to do with, *to make a pursuit of, attend to, busy one's self with*, ὁμιλεῖν ἀρχῇ, πολέμῳ, Thuc. 6, 55, 70; πράγμασι, Ar. Nub. 1399; φιλοσοφίᾳ, γυμναστικῇ, Plat. Rep. 496 B, 410 C: also much like χρῆσθαι, νομίζειν, Lat. *uti*, ὁμ. τύχαις, πλαγίαις φρένεσσιν, etc., *to be in* good fortune, *have* a crooked mind, Pind. N. 1, 94, I. 3, 10; so in Eur., εὐτυχίᾳ ὁμιλεῖν, Or. 354: but also,—2. of the things themselves, νεῖμεν ἐμοὶ τέρψιν ὁμιλεῖν, gave me pleasure *to be with* me, Soph. Aj. 1201; πλοῦτος καὶ δειλοῖσιν ἀνθρώπων ὁμιλεῖ, Bacchyl. 4, cf. Eur. El. 940, Valck. Diatr. p. 85.—VI. *to deal with* a man, *bear one's self towards* him, εὖ, κακῶς ὁμ. τινί, Isocr. 415 C; also, πρός τινα, Isocr. 19 D:—and so prob. Thuc. 6, 17, ταῦτα ἡ ἐμὴ νεότης ἐς τὴν Πελοποννησίων δύναμιν...ὡμίλησε, thus hath my youth *dealt* with their power, *wrought* upon it.—VII. of place, *to come into, be in*, c. dat., Pind. P. 7, 8, Hdt. 7, 26, 214; χώρᾳ ὁμ., *to haunt* the land, Aesch. Eum. 720; also, ὁμ. παρ' οἰκείαις ἀρούραις, Pind. O. 12, 27.—VIII. in Soph. Aj. 626, ἐκτὸς ὁμιλεῖ (sc. τῶν ξυντρόφων ὀργῶν) he *wanders* from his senses.

Ὁμῑληδόν, adv.,=ὁμιλαδόν, Hes. Sc. 170.

Ὁμίλημα, ατος, τό, (ὁμιλέω) *the subject of conversation*, Plat. Legg. 730 B. [ῑ]

Ὁμιλητέον, verb. adj. from ὁμιλέω, Clem. Al.

Ὁμῑλητής, οῦ, ὁ, (ὁμιλέω) *a companion*, Strab.: *a scholar, hearer*, Xen. Mem. 1, 2, 12.

Ὁμῑλητικός, ή, όν, (ὁμιλέω) *social, conversable*, Isocr. 8 D; ἕξις ὁμ., a habit *of conversation*, Def. Plat. 415 E.

ἡ -κή (sc. τέχνη), *the art of conversation*, Plut. 2, 629 F. Adv. -κῶς.

'Ομῑλητός, ή, όν, (ὁμιλέω) *with whom one may converse*, οὐχ ὁμ., *unapproachable, savage*, Aesch. Theb. 189.

'Ομιλήτρια, fem. of ὁμιλήτης, Philostr.; also, ὁμίλητρις.

'Ομῑλία, ας, ἡ, (ὅμιλος) *a being* or *living together; communion, intercourse, converse*, absol., Aesch. Pr. 39, etc.; τινός, *with* one, Hdt. 4, 174; τινί, Id. 5, 92, 6; πρός τινα, Soph. Phil. 70, Plat. Symp. 203 A; ἡ ἐμὴ ὁμ., *converse with* me, my *society*, Ar. Plut. 776; also in plur., Hdt. 7, 16, 1, Eur., and Plat.; ὁμ. χθονός, *intercourse with* a country, Eur. Phoen. 1408; ἔχειν ὁμ. ἔν τισι, to live among them, Id. I. A. 1622; ὦ ποθεινὸν ὄνομ' ὁμιλίας ἐμῆς, for τὸ ὁμιλοῦν ἐμοί, Id. Or. 1082, cf. Hipp. 19, and ὄμμα sub fin.; ἐλθεῖν εἰς ὁμιλίαν τινί, Soph. O. T. 1489; χρῆσθαι ὁμιλίαις κακαῖς, Plat. Rep. 550 B; πολιτεία καὶ ὁμ., public and private life, Thuc. 1, 68.—2. *sexual intercourse*, Hdt. 1, 182, Xen. Symp. 8, 22.—3. *instruction*, Xen. Mem. 1, 2, 6, and 15.—II. *a meeting, assembly*, like ὅμιλος, Hdt. 3, 81, Aesch. Eum. 57; so, τῆσδ' ὁμ. χθονός, *fellow-sojourners* in this land, Ib. 406: ναὸς ὁμ., *shipmates*, Soph. Aj. 872.—III. *persuasion*, opp. to βία, Dem. 1466, 2: hence,—2. in Eccl., *a homily, sermon*; cf. also, I., 3.

"Ομῑλος, ου, ὁ, (ὁμός, ὁμοῦ, ἴλη): —*any assembled crowd, a throng of people*, in Hom. esp. for a feast, Od. 1, 225; and for a spectacle, Il. 18, 603; 23, 651; also freq. in Pind., and Aesch., as also in the Ion. prose of Hdt.; but very rare in Att. prose, as Thuc. 4, 125, Luc. Asin. 37, etc.: — esp. *the mass of the people, the crowd*, opp. to the chiefs, Il. 3, 22; ὅμιλος Δαναῶν, Τρώων, etc.; also, ὅ. ἵππων, Il. 10, 338; τὸν ψιλὸν ὅμιλον, Thuc. l. c.: —*the mob*, Hdt. 1, 88; 3, 81.—2. *the throng* of battle, τὴν ἔξαγ' ὁμίλου, Il. 5, 353; cf. 4, 86, etc.: — hence βοῇ καὶ ὁμίλῳ, with shouts, and *in confusion*, Hdt. 9, 59; cf. ὅμαδος.—II. like ὅμαδος, *the confused noise of an army* or *throng* of people, Aesch. Eum. 57. —III. of things, *a throng, mass*.—The word is hardly ever used in plur.

'Ομῑχέω, ῶ, f. -ήσω,=ὀμίχω, Hes. Op. 725.

'Ομιχλαίνω, *to overcloud, cloud*: from

'Ομίχλη, ης, ἡ, in Hom. and Ion. ὀμίχλη, but never even in Att. ὁμίχλα, Stallb. Plat. Phaed. 109 B:—*a mist, fog* (not so thick as νεφέλη, Arist. Meteor. 1, 9, 4, cf. Mund. 4, 4), Hom., but only in Il.; εὖτ' ὄρεος κορυφῇσι Νότος κατέχευεν ὀμίχλην, 3, 10; so Thetis rises from the sea, ἠΰτ' ὀμίχλη, 1, 359; κονίης ὁμ., 13, 336; ὁμίχλη ἐγένετο, Xen. An. 4, 2, 7, etc.:—metaph., ὁμ. πλήρης δακρύων, Aesch. Pr. 144.—II. also *smoke, steam*, =κνῖσα, Ath.; *the dimness caused by vapour* on a glass or piece of metal, etc. (Pott would refer it to the same root as ὀμίχω, q. v.) Hence

'Ομιχλήεις, εσσα, εν, Ion. ὁμίχλη-, *misty*, Paul. S. Ecphr. 57.

'Ομιχλοειδής, ές, Epicur. ap. Diog. L. 10, 115; and ὁμιχλώδης, ες, Tim. Locr. 99 C, Polyb., etc. (ὁμίχλη, εἶδος); *like mist, misty*.

"Ομιχμα, ατος, τό, *urine*, Aesch. Fr. 389: from

'OMI'XΩ, *to make water*: like ὀμιχέω: of the form ὀμίχω only aor. ὤμιξα, in Hippon., seems to be used. (The root is to be found in Sanscr. *mih* fundere, Lat. *ming-o, mei-o.*)

'Ομιώμεθα, Lacon. 1 pl. fut. of ὄμνυμι, Ar. Lys. 183.

"Ομμα, ατος, τό, *the eye*, freq. in Hom., who, like Hes., always uses pl., κατὰ χθονὸς ὄμματα πήξας, Il. 3, 217: ὕπνον ἐπ' ὄμμασι χεῦε, Od. 5, 492, etc.:—ὄμματι λοξῷ ἰδεῖν, to look askance at, Valck. Hipp. 1339, cf. Med. 92; opp. to ὀρθοῖς ὄμμασιν ὁρᾶν, Lat. *rectis oculis videre*, to look straight at, Soph. O. T. 1385, Xen. Hell. 7, 1, 30; so, ἐξ ὀμμάτων ὀρθῶν, Soph. O. T. 528, cf. Bentl. Horat. Od. 1, 3, 18; ποίοις ὄμμασι βλέπειν; how dare to look? Soph. O. T. 1371, cf. Aeschin. 70, 32: κατ' ὄμμα, face to face, Eur. Andr. 1064; hence, *openly*, Ib. 1117, opp. to νύκτωρ, Id. Bacch. 469: ἀπ' ὄμματος ἰδεῖν, to see by the *eye*, Aesch. Supp. 210, cf. Ag. 988; ὡς ἀπ' ὀμμάτων, to judge by *the eye*, Lat. *ex obtutu*, Soph. O. C. 15: ἐν ὄμμασι, Lat. *in oculis*, before one's *eyes*, Aesch. Pers. 604, Soph. Tr. 240; so also, παρ' ὄμμα, Eur. Supp. 484: ἐξ ὀμμάτων, out of *sight*, Eur. I. A. 684.—2. metaph., ψυχῆς ὄμμα, Plat. v. Ruhnk. Tim. 32.—II. *that which one sees, a sight*, Soph. Aj. 1004; τὸ ἐρωτικὸν ὄμμα, Plat. Phaedr. 253 E.—3. of mental vision, *an image of fancy*, Soph. El. 903.—III. *the eye of heaven*, i. e. by day, *the sun*, ὄμμα αἰθέρος, Ar. Nub. 286; by night, *the moon*, ὄμμα νυκτός, Aesch. Pers. 426, Eur. I. T. 110. — Only poet., Erf. Soph. Ant. 104.—IV. generally, *light*: hence, metaph., *that which brings light*, esp. in Trag.; ὄμμα ξείνοισι, *a light* to strangers, Pind. P. 5, 76; ὄμμα δόμων νομίζω δεσπότου παρουσίαν, Aesch. Pers. 169; ὄμμα φήμης, *the light* of happy tidings, Soph. Tr. 204. —2. by a natural metaphor, *any thing dear* or *precious, as the apple of an eye*, Aesch. Eum. 1025; cf. Valck. Phoen. 809, v. sub ὀφθαλμός III., φάος II.— V. as periphr. of the person, like κάρα, ὄμμα πελείας, νύμφας for πέλεια, νύμφα, Soph. Aj. 140, Tr. 527; so, ὦ ταυρόμορφον ὄμμα Κηφισοῦ, for ὦ ταυρόμορφε Κηφισέ, Eur. Ion 1261, cf. Valck. Phoen. 415, Pors. Or. 1080; and v. ὀφθαλμός. (From the same root as ὄψομαι, fut. of ὁράω, and pf. ὦμμαι.) Hence

'Ομμάτειος, ον, *from* or *seated in the eyes*, Soph. Fr. 169. [ᾰ]

'Ομμᾰτίδιον, ου, τό, dim. from sq. [ῐ]

'Ομμάτιον, ου, τό, dim. from ὄμμα, *a little eye*, Anth. [ᾰ]

'Ομμᾰτογράφος, ον, (ὄμμα, γράφω) *painting* or *staining the eyes*, Ion ap. Eust.; v. στίμμι. [ᾰ]

'Ομμᾰτολαμπής, ές, (ὄμμα, λάμπω) *with sparkling eyes*, Synes.

'Ομμᾰτοποιός, όν, (ὄμμα, ποιέω) *causing to see*, Iambl.

'Ομμᾰτοστερής, ές, (ὄμμα, στερέω) *bereft of eyes*, Soph. O. C. 1260, Eur. Phoen. 328.—II. act. *depriving of eyes*: hence φλογμὸς ὀμμ. φυτῶν, heat *that robs* plants *of their eyes* or *buds*, Aesch. Eum. 940.

'Ομμᾰτουργός, όν, (ὄμμα, *ἔργω)= ὀμματοποιός, Iambl.

'Ομμᾰτόω, ῶ, (ὄμμα) *to furnish with eyes*, e. g. a statue, Diod. 4 76.—II. *to make* one *see, open* his *eyes*, τινά: hence, in pass., φρὴν ὠμματωμένη, a mind *quick of sight*, Aesch. Cho. 854. —III. *to enlighten* one, τινά: also, ὀμμ. λόγον, *to make* it *clear* or *distinct, to explain*, Aesch. Supp. 467.

'OMNY'MI or ὀμνύω, q. v.: f. ὀμοῦμαι, -εῖ, -εῖται, inf. ὀμεῖσθαι, aor. ὤμοσα, in Hom. usu. without augm.: perf. ὀμώμοκα, pass. ὀμώμοσμαι, 3 pers. ὀμώμοται, Aesch. Ag. 1290: Hom. has pres. imperat. ὄμνῠθι in Il. 23, 585; the fut.; the aor., usu. with double σ, ὀμόσσαι; the impf. ὤμνῠε from ὀμνύω: — Ion. part. ὀμοῦντες, Hdt. 1, 153, as if from ὀμόω. Lacon. 1 pl. fut. ὀμιώμεθα, Ar. Lys. 183.

To swear, Hom.; freq. ὅρκον ὀμόσαι, to swear an oath, Il. 19, 175, etc.; so, ἐπίορκον ὀ., Il. 3, 279, Hes. Op. 280.—II. *to swear* a thing, or *to* a thing, *affirm, confirm by oath*, τι, Il. 19, 187, Xen. Ages. 1, 11: foll. by inf. fut., *to swear that one will...*, Il. 21, 373, etc., so commonly in Att., Lys. 186, 42, etc.; but also by inf. aor. and ἄν, Xen. An. 7, 7, 40; or without ἄν, Hdt. 2, 179, Xen. Cyr. 7, 4, 3, etc., cf. Lob. Phryn. 750; by inf. pres., *to swear* that one *does...*, Soph. Phil. 357; by inf. pf., *to swear that* one *has...*, Dem. 553, 17: ἦ μήν is oft. inserted before the inf., v. ἦ I. fin.:— ὄμν. πρός τινα, *to swear to* one, Od. 14, 331, but in this signf. τινί is more freq., Plat. Charm. 157 C, etc.: εἰπεῖν ὀμόσας, to say *with an oath*, Plat. Symp. 215 D.—III. *to call as witness of an oath, invoke, swear by*, c. acc., Στυγὸς ὕδωρ, 'Εννοσίγαιον, Il. 14, 271; 23, 585, cf. Valck. Hipp. 1027; so too in Hdt. 5, 7, Aesch. Theb. 529, etc.; later, ὄμν. κατά τινος, Thuc. 5, 47, Dem. 553, 17:—pass., ὀμώμοσται Ζεύς, Jupiter *has been sworn by, adjured*, Eur. Rhes. 816.

'Ομνύω,=foreg., in Hom. only in impf. ὤμνυε; ὀμνύουσι, Hdt. 4, 105: most usu. in later comedy, Pors. and Elms. Med. 774 (729). [ῠ]

'Ομοαῦλαξ, ᾰκος, ὁ, ἡ,=ὁμαῦλαξ, ὁμῶλαξ.

'Ομόβῐος, ον, (ὁμός, βίος) *living together*: esp. *a husband, wife*, Alciphr.

'Ομοβλαστάνω, or, better, ὁμοβλαστέω, ῶ, *to shoot* or *bud at the same time*, Theophr., cf. Lob. Phryn. 623; from

'Ομοβλαστής, ές, ὁμόβλαστος, ον, (ὁμοῦ, βλαστάνω) *shooting* or *sprouting at the same time*, Theophr.

'Ομοβουλέω, ῶ, *to deliberate together*, Plut. 2, 96 E.

'Ομόβουλος, ον, (ὁμός, βουλή) *having the same wish, unanimous*.

'Ομοβώμιος, ον, (ὁμός, βωμός) *having one common altar*, Thuc. 3, 59; like Ceres and Proserpina.

'Ομογάλακτος, ον=sq. [γᾰ]

'Ομογάλαξ, ακτος, ὁ, ἡ, (ὁμός, γάλα) *suckled with the same milk, a foster brother* or *sister*: in plur.=γεννῆται, *clansmen, tribesmen*, Arist. Pol. 1, 2, 6, cf. Arnold Thuc. vol. i. append 3. [γᾰ]

'Ομόγαμβροι, οἱ, (ὁμός, γαμβρός) *sons-in-law of the same person*, Poll. 3, 32.

'Ομόγᾰμος, ον, (ὁμός, γαμέω) *married together, a husband, wife*, Eur. Phoen. 137, H. F. 339.

'Ομογάστριος, ον, (ὁμός, γαστήρ) *from the same womb, born of the same mother*, κασίγνητος, ὁ., Il. 24, 47; c. gen., ὁμ. "Εκτορος, Il. 21, 95; cf. ὀγάστριος.

'Ομογάστωρ, ορος, ὁ, ἡ,=foreg.

'Ομογένεια, ας, ἡ, *community of origin*, Strab.: and

'Ομογενέτωρ, ορος, ὁ, *a brother*, Eur. Phoen. 165: from

'Ομογενής, ές, (ὁμός, γένος) *of the same race* or *family*, Eur. Or. 244, etc.: generally, *akin*, τινι, *to* another, Eur. I. T. 918: *of the same kind*, λίθοι, Tim. Locr. 99 D: and so, τὰ ὁμ.

Arist. Categ. 6, 13.—II. act. *engendering with*, Soph. O. T. 1361. Adv. -νῶς.

Ὁμογένιος, ον, (ὁμός, γένος) a rare form, whence ὁμόγνιος.

Ὁμογέρων, οντος, ὁ, (ὁμός, γέρων) *a contemporary in old age*, Luc. Merc. Cond. 20.

Ὁμογλωσσέω, ῶ, Att. -γλωττέω, *to speak the same tongue*: from

Ὁμόγλωσσος, ον, Att. -γλωττος, (ὁμός, γλῶσσα) *speaking the same tongue*, Hdt. 1, 57, etc.; τινί, *with* one, 1, 171.

Ὁμόγνητος, ον,=ὁμογενής, *related by birth, a brother, sister*: also ἡ ὁμογνήτη, Orph. Arg. 1213, Manetho, etc.

Ὁμόγνιος, ον, contr. for ὁμογένιος:—*of the same race* or *blood, kindred*: esp. *of the gods of a family* or *race*, ὁμόγν. θεοί, gods *who protect a race* or *family*, Lat. *Dii gentilitii*, Soph. O. C. 1333; Ζεὺς ὁμ., Eur. Andr. 921, Ar. Ran. 750, Plat., etc.; cf. Ruhnk. Tim.

Ὁμογνωμονέω, ῶ, *to be* ὁμογνώμων, *be of one mind, to league together*, Thuc. 2, 97; ὁμ. τινί, *to consent to*, Xen. Cyr. 2, 2, 24: ὁμ. τινί τι, *to agree with* one *in* a thing, Id. Mem. 4, 3, 10.

Ὁμογνωμοσύνη, ης, ἡ, *agreement in opinion*, Clem. Al.: from

Ὁμογνώμων, ον, gen. ονος, (ὁμός, γνώμη) *of one mind, like-minded*, τινί, *with* one, Thuc. 8, 92, Xen. Hell. 2, 3, 15, etc.; ὁμ. τινὰ λαμβάνειν, ποιεῖν, ποιεῖσθαι, to bring to one's own opinion, Xen. Cyr. 2, 2, 24; 5, 5, 46, Lac. 8, 1. Adv. -μόνως, Lycurg. 160, 4.

Ὁμόγονος, ον,=ὁμογενής, Pind. P. 4, 260, Plat. Legg. 878 D; ὁμ. τινί, Plat. Theaet. 156 B.

Ὁμόγραμμος, ον, (ὁμός, γραμμή) *of* or *with the same lines*.—2. (ὁμός, γράμμα) *of* or *with the same letters*, Luc. Hermot. 40.

Ὁμογρᾰφέω, ῶ, *to write in the same manner*.

Ὁμόδᾱμος, Dor. for ὁμόδημος, Pind.

Ὁμόδελφος, ον,=ὁμογάστριος, Call. Fr. 168.

Ὁμοδέμνιος, ον, (ὁμός, δέμνιον) *sharing one bed*, Aesch. Ag. 1108, Musae. 70.

Ὁμοδημέω, ῶ, *to be* ὁμόδημος, Plut. 2, 823 B: and

Ὁμοδημία, ας, ἡ, *a living with* others, *agreement*, Iambl.: from

Ὁμόδημος, ον, Dor. -δᾱμος, (ὁμός, δῆμος) *of the same people* or *race*, γόνος, Pind. O. 9, 69; τινί, *with* one, Id. I. 1, 140.

Ὁμοδίαιτος, ον, (ὁμός, δίαιτα) *living* or *eating with others*, Luc. Demon. 5, etc.; ὁμ. τοῖς πολλοῖς, *common* to the generality, Id. de Hist. Conscr. 16.

Ὁμόδιφρος, ον, (ὁμός, δίφρος) *in the same chariot, driving together*, Nonn.

Ὁμοδογμᾰτέω, ῶ, (ὁμός, δόγμα) *to hold the same opinions*, M. Anton. Hence

Ὁμοδογμᾰτία, ας, ἡ, *agreement in opinion*, Stob.

Ὁμοδοξέω, ῶ, *to be of the same opinion*, τινί, *with* one, Plat. Phaed. 83 D: absol. *to agree together*, Id. Rep. 442 D, Polyb., etc.: and

Ὁμοδοξία, ας, ἡ, *agreement in opinion, unanimity*, Plat. Rep. 433 C, Arist. Eth. N. 9, 6, 1: from

Ὁμόδοξος, ον, (ὁμός, δόξα) *of the same opinion*, Luc. Eunuch. 2.

Ὁμοδόρπιος, ον, (ὁμός, δόρπον) *a mess-mate*, Nonn.; like σύνδειπνος.

Ὁμόδουλος, ον, (ὁμός, δοῦλος) *a fellow-slave*, Eur. Hec. 60: ὁμ. τινός, Plat. Phaed. 85 B, Phaedr. 273 E, Xen., etc.: metaph., *in love with one* woman, Mel. 18, 5.

Ὁμόδουπος, ον, (ὁμός, δουπέω) *sounding together*, Nonn.

Ὁμοδρομέω, ῶ, *to run the same course with*, Tim. Locr. 97 A; and

Ὁμοδρομία, ας, ἡ, *a running together* or *meeting*, Luc. Astrol. 22: from

Ὁμόδρομος, ον, (ὁμός, δραμεῖν) *running the same course with*, τῷ ἡλίῳ, Plat. Epin. 987 B.

Ὁμοδῠνᾰμέω, ῶ, *to be of the same power*, Procl.: from

Ὁμοδύνᾰμος, ον, (ὁμός, δύναμις) *of like power*. [ῠ]

Ὁμόεδρος, ον, (ὁμός, ἕδρα) *having a like seat*, Stob.

Ὁμοεθνέω, ῶ, *to be of the same people* or *race*, Diod.: from

Ὁμοεθνής, ές, (ὁμός, ἔθνος) *of the same people* or *race*, Hdt. 1, 91; less wide than ὁμόφυλος, Polyb. 11, 19, 3:—generally, *of the same kind*, πρὸς ἄλληλα, Arist. Eth. N. 8, 1, 3. Hence

Ὁμοεθνία, ας, ἡ, *descent from the same people* or *race*, Lat. *gentilitas*.—II. in Hipp., *connection and sympathy of parts*,—as he also uses ἔθνος for *μέρος*.

Ὁμόεθνος, ον,=ὁμοεθνής.

Ὁμοειδής, ές, (ὁμός, εἶδος) *of the same kind*, Arist. Rhet. 3, 2, 12: *of like form*, Polyb. 34, 11, 17. Adv. -δῶς. Hence

Ὁμοειδία, ας, ἡ, *sameness of nature* or *form*, Dion. H. Rhet. 641, 5, and Strab.,—with v. l. -είδεια.

Ὁμόειδος, ον,=ὁμοειδής.

Ὁμοερκής, ές, *within the same house* or *prison*, A. B.

Ὁμοέστιος, ον, (ὁμός, ἑστία) *dwelling in the same house*, v. l. in Polyb. 2, 57, 7.

Ὁμόζευκτος, ον, (ὁμός, ζεύγνυμι) *yoked together*, Nonn.; cf. ὁμόζυγος.

Ὁμόζηλος, ον, (ὁμός, ζῆλος) *of like zeal*, Nonn.

Ὁμοζῠγέω, ῶ, *to be* ὁμόζυγος: generally, *to pull* or *work together*: opp. to ἑτεροζυγέω.

Ὁμοζῠγής, ές,=ὁμόζυγος, Nonn.

Ὁμοζῠγία, ας, ἡ, *a being yoked together*: in Rhet., *correspondence of parts*, Dion. Comp. p. 197: from

Ὁμόζῠγος, ον, (ὁμός, ζυγόν) *yoked together, a yoke-fellow*: generally, *bound together*, esp. *paired*: hence, *joined in marriage, married, a husband* or *wife*: metaph. also, *agreeing, unanimous*.

Ὁμόζυξ, ῠγος, ὁ, ἡ,=foreg., Plat. Phaedr. 256 A.

Ὁμοζωνέω, ῶ, *to be* ὁμόζωνος, *to be in the same zone*: and

Ὁμοζωνία, ας, ἡ, *a being in the same zone*: from

Ὁμόζωνος, ον, (ὁμός, ζώνη) *in the same zone*.

Ὁμοήθεια, ας, ἡ, *agreement of manners* or *sentiments*, Philostr.: from

Ὁμοήθης, ες, (ὁμός, ἦθος) *of the same manners* or *sentiments*, Plat. Gorg. 510 C, Arist. Eth. N. 8, 11, 5: also ὁμήθης.

Ὁμοῆλιξ, ῐκος, ὁ, ἡ,=ὁμῆλιξ, Anth. P. append. 303.

Ὁμοθάλᾰμος, ον, (ὁμός, θάλαμος) *living in the same room* or *house*, c. gen., Pind. P. 11, 4. [ᾰ]

Ὁμοθαμνέω, ῶ, *to grow up with the plant, take root*, M. Anton. 11, 8.

Ὁμόθεν, adv., (ὁμός) *from the same place*, of two stems growing from the same root, θάμνοι ἐξ ὁμόθεν πεφυῶτες, Od. 5, 477, (like ἐξ οὐρανόθεν, etc.): usu., *of the same origin*, ὁμόθεν γεγάασιν, H. Hom. Ven. 135, Hes. Op. 108, cf. Xen. Cyr. 8, 7, 14; τὸν ὁμόθεν, *a brother*, Eur. Or. 486; so, τὸν ὁμ. πεφυκότα, Id. I. A. 501.—II *from near, hand to hand*, ὁμ. μάχην ποιεῖσθαι, like Lat. *cominus pugnare*, opp. to ἀκροβολίζεσθαι, Xen. Cyr. 8, 8, 22: ὁμόθεν διώκειν, to follow *close upon*, Ib. 1, 4, 23.

Ὁμόθεος, (ὁμός, θεός) ὁ and ἡ, *equally a god* or *goddess*.

Ὁμόθεσμος, ον, (ὁμός, θεσμός) *of the same institution*, Or. Sib.

Ὁμόθηλος, ον,=ὁμογάλαξ.

Ὁμόθηρος, ον, (ὁμός, θηράω) *hunting with*, Call. Dian. 210.

Ὁμόθρησκος, ον, *worshipping alike*.

Ὁμόθριξ, τρῐχος, ὁ, ἡ, (ὁμός, θρίξ) *with the same sort of hair*, Sophron ap. Dem. Phal., cf. ὄθριξ.

Ὁμόθρονος, ον, (ὁμός, θρόνος) *sharing the same throne*, Pind. N. 11, 2.

Ὁμόθροος, ον, *speaking* or *sounding together*.

Ὁμοθῡμᾰδόν, adv., *with one accord*, Ar. Av. 1015, Plat., etc.: and

Ὁμοθῡμέω, ῶ, v. l. for ὁμονοέω, Xen. Cyr. 4, 2, 47: and

Ὁμοθῡμία, ας, ἡ, *unanimity, concord*: from

Ὁμόθῡμος, ον, (ὁμός, θυμός) *of one mind, unanimous*, Anth.

Ὁμοιάζω, (ὅμοιος) *to be like, resemble*, intr., N. T.

Ὁμοιειδής, ές, (ὅμοιος, εἶδος) *of like nature* or *appearance*, τινί, with one, Isocr. Antid. § 190.

Ὁμοίϊος, ὁμοίϊον, Ep. for ὅμοιος, ὅμοιον, q. v., Hom., and Hes. [ῐ strictly, but ῑ Ep., metri grat. before a long syll., as in genit. ὁμοιΐου, Spitzn. V. Her. p. 83, Herm. El. Metr. p. 56.]

Ὁμοιόαρκτος, ον, *beginning alike*.

Ὁμοιοβᾰρής, ές, (ὅμοιος, βάρος) *equally heavy*, Arist. Coel. 1, 6, 8.

Ὁμοιόβῐος, ον, (ὅμοιος, βίος) *leading a like life*, Arist. Part. An. 3, 1, 17.

Ὁμοιοβλαστάνω, v. l. for ὁμοβλαστάνω, q. v.

Ὁμοιογένεια, ας, ἡ, *likeness of race* or *kind*, Dion. H. 3, 15: from

Ὁμοιογενής, ές, (ὅμοιος, γένος) *of like race* or *kind*, Arist. Gen. An. 1, 1, 7. Adv. -νῶς.

Ὁμοιογονία, ας, ἡ, *the generation of like bodies*.

Ὁμοιογρᾰφέω, ῶ, *to write alike*.

Ὁμοιοειδής, ές,=ὁμοιειδής, Plut. 2, 900 B.

Ὁμοιόθριξ, τρῐχος, ὁ, ἡ, *with like hair*.

Ὁμοιοκαρπέω, ῶ, *to bear like fruit*, Theophr.: from

Ὁμοιόκαρπος, ον, (ὅμοιος, καρπός) *bearing like fruit*, Theophr.

Ὁμοιοκαταληκτέω, ῶ, *to end alike, have a like end*: from

Ὁμοιοκατάληκτος, ον, *ending alike*, of verses, Gramm. Hence

Ὁμοιοκαταληξία, ας, ἡ, *a like end, rhyming*.

Ὁμοιόκρῑθος, ον, (ὅμοιος, κριθή) *like barley*, Theophr.

Ὁμοιολεπτομερής, ές, *consisting of equally fine parts*.

Ὁμοιολογία, ας, ἡ, *uniformity of speech*, Quintil.

Ὁμοιομέρεια, ας, ἡ, *a likeness of the single parts*:—*the quality of a body consisting of like* or *equal parts*, Plut. 2, 876 C, Lucret. 1, 830; cf. sq.: from

Ὁμοιομερής, ές, (ὅμοιος, μέρος) *consisting of like parts*, Arist. H. A. 1, 1, 11.—In the philosophy of Anaxagoras, τὰ ὁμοιομερῆ were *the homogeneous elements* of the universe, Arist. Metaph. 1, 7, 3; but cf. Ritter Hist. of Phil. 1, p. 286, Engl. Tr.

Ὁμοιομήτριος, ον, (ὅμοιος, μήτηρ) *born of the same mother*.

'Ομοιόμορφος, ον, (ὅμοιος, μορφή) *of like form*, Diog. L. 10, 49.

'Ομοιόνομος, ον, (ὅμοιος, νόμος,) *of like laws*, Phinyts ap. Stob. p. 445, 6.

'Ομοιοούσιος, ον, (ὅμοιος, οὐσία) *of like substance*, Eccl.

'Ομοιοπάθεια, ας, ἡ, *likeness in condition, correspondence*, Strab.—II. *likeness of feeling, sympathy*, cf. Wyttenb. Plut. 2, 72 B. [ᾰ]; and

'Ομοιοπᾰθέω, ῶ, *to be in like case, to have the same feelings* or *affections, sympathize*, τινί, *with* another, Arist. Eth. N. 1, 5, 3, etc.: from

'Ομοιοπᾰθής, ές, (ὅμοιος, παθεῖν, πάθος) *being in like case, having like feelings* or *affections, sympathising*, τινί *with* another, Plat. Rep. 409 B, v. Wyttenb. Plut. 72 B: generally, *of like nature*, Plat. Tim. 45 C. Adv. θῶς.

'Ομοιοπάτριος, ον, (ὅμοιος, πατήρ) *sprung from the same father*.

'Ομοιοπρεπής, ές, (ὅμοιος, πρέπω) *of like appearance with*, τινί, Aesch. Ag. 793.

'Ομοιοπροςωπέω, ῶ, *to be of like countenance* or *figure*: from

'Ομοιοπρόςωπος, ον, (ὅμοιος, πρόςωπον) *of like countenance* or *figure*.—II. *in the same person*, Gramm.

'Ομοιόπτερος, ον, (ὅμοιος, πτερόν) *with like plumage*, Arist. H. A, 1, 1, 21.

'Ομοιόπτωτος, ον, (ὅμοιος, πτῶσις) *in a like case*, Gramm.

'Ομοιόπῡρος, ον, (ὅμοιος, πυρός) *like wheat*, Theophr.

'Ομοιόρυσμος, ον,=ὁμόρυσμος, Hipp.

"Ομοιος, α, ον; or, as in Hom., Ion., and old Att., ὁμοῖος, η, ον, v. Schweigh. v. 1. Hdt. 1, 18, 32; Att. freq. ος, ον: so, in Ep. collat. form, ὁμοίϊος, ον,—at least no fem. is used by Hom. and Hes.: (ὁμός):—*like, resembling*, Lat. *similis*, Hom., etc.: Proverb., ὡς αἰεὶ τὸν ὁμοῖον ἄγει θεὸς ὡς τὸν ὁμοῖον, 'birds of a feather flock together,' Od. 17, 218; so later, ὁ ὅμοιος τῷ ὁμοίῳ, Plat. Gorg. 510 B; τὸ ὁμοῖον ἀνταποδιδόναι, to give *tit for tat*, Lat. *par pari referre*, Hdt. 1, 18, cf. Id. 1, 1, infr. 8.—2. also expressing perfect agreement=ὁ αὐτός, *the same*, Il. 18, 329, Od. 16, 182.—3. *shared alike by both*, i. e. *common*, νεῖκος ὁμ., *mutual* strife, Il. 4, 444; ὁμ. πόλεμος, war *in which each takes part*, oft. in Hom.: and more widely, *shared alike by all, common to all*, γῆρας ὁμ., Il. 4, 315; θάνατος, Od. 3, 236: μοῖρα, Il. 18, 120; πότμος, Pind. N. 10, 107: cf. κοινός, Lat. *communis*.—4. esp. *equal in force, a match for* one, Lat. *par*, Il. 23, 632, Hdt. 9, 96.—5. *equal* or *like in mind* or *wish, at one with, agreeing*, Hes. Op. 180.—6. in shortd. phrases, as, κόμαι Χαρίτεσσιν ὁμοῖαι, i. e. κόμαι ταῖς τῶν Χαρίτων ὁμοῖαι, Il. 17, 51; so not rare in Prose, as, ἅρματα ὅμοια ἐκείνῳ for τοῖς ἐκείνου, Xen. Cyr. 6, 1, 50, v. Schäf. Dion. Comp. p. 170, Melet. p. 57, sq., 134: cf. ἴσος I. fin., συγγενής II. 1.—7. ὁμοῖον ἡμῖν ἔσται, it will be *all the same, all one* to us, Lat. *perinde erit*, Hdt. 8, 80.—8. ἡ ὁμοία (sc. δίκη, χάρις etc.), τὴν ὁμοίαν διδόναι, ἀποδιδόναι or ἀνταποδιδόναι τινί, to pay any one *like for like, tit for tat*, Hdt. 4, 119; 6, 21; τὴν ὁμοίαν φέρεσθαι παρά τινος, to have *a like return* made one, Hdt. 6, 62; ἐπ' ἴσῃ καὶ ὁμοίᾳ, on fair and *equal* terms, Hdt. 9, 7, 1, cf. Lob. Paral. 61.—9. ἐν ὁμοίῳ ποιεῖσθαί τι, to hold a thing *in like esteem*, Hdt. 7, 138.—II. *of the same rank* or *station*, Hdt. 1, 134: hence, οἱ ὅμοιοι, in aristocratic states, all citizens who had equal right to hold state-offices, (as the whole people in a democracy,) *peers*, so esp. at Sparta, Xen. Lac. 13, 1 and 7; cf. Arist. Pol. 5, 7, 3; cf. ὁμότιμος.

B. Construction: 1. the word may stand alone and absol., as freq. in Hom. etc.—2. *the person* or *thing which another is like*, is in dat., as with Lat. *similis*, so always in Hom. and Hes., and mostly in Hdt. and Att.: but sometimes, as also Lat. *similis*, with genit., which is easily explained from the comparative signf. of ὅμοιος, Hdt. 3, 37, Pind. P. 2, 88, Plat. Rep. 472 D.—3. *that in which* a person or thing *is like* another, is in acc., Od. 6, 16, Il. 5, 778; so, ὁμοῖος ἐν πολέμῳ, Il. 12, 270; and post-Hom., ὁμ. τινὶ πρός τι, Xen. Cyn. 5, 29; but, οὐδὲν ἦν μοι ὅμοιον πρὸς τοῦτον, I had nothing *in common* with him, Isae. 71, 37.—4. with inf., θείειν ἀνέμοισιν ὁμοῖοι, *like* the winds to run, or in running, Il. 10, 437; τῷ οὔπω τις ὁμοῖος κοσμῆσαι ἵππους, none is *like* him to trap or in trapping horses, Il. 2, 553, cf. 14, 521, etc.—5. foll. by οἷος, as, ὁμοίη, οἵην με τὸ πρῶτον ἐν ὀφθαλμοῖσι νόησας, *like* as when thou saw'st me first, H. Hom. Ven. 180; so too Xen.: also by ὅςπερ, Xen. An. 5, 4, 34.—6. foll. by ὡς, ὥςπερ, Xen. Symp. 4, 37: also by καί for ὡς or ὥςπερ, like Lat. *perinde ac*.., etc., γνώμῃσι ἐχρέοντο ὁμοίῃσι καὶ σύ, Valck. Hdt. 7, 50, 2, cf. Thuc. 1, 120, Plat. Crito 48 B, Heind. Theaet. 154 A et sub καί V.—7. ὁμοῖός εἰμι, c. part., like ἔοικα, Jelf Gr. Gr. § 682, 2.

C. Adv. ὁμοίως, *in like manner, like*, Hdt., and Pind.: the neuters ὅμοιον and ὅμοια, Ion. ὁμοῖον, ὁμοῖα, were also freq. as adv., esp. in Hdt.; ὅμοιον ὥςτε.., like as when.., Soph. Ant. 587, Eur. Or. 697: ὅμοια τοῖς μάλιστα, 'second to none,' Hdt. 3, 8, cf. Kühn. Gr. Gr. 590 Anm. 3: ὁμοίως καί.., Hdt., 7, 86, 100; ὁμοίως τε καί.., Herm. Soph. O. T. 562. [On the quantity of the form ὁμοίϊος, v. sub voc.]

'Ομοιόσημος, ον, *of like sign* or *signification*.

'Ομοιόσκευος, ον, (ὅμοιος, σκευή) *in like dress* or *array*, Strab.

'Ομοιόστομος, ον, *with a like mouth, aperture* or *front*.

'Ομοιοσύντακτος, ον, *of like construction*.

'Ομοιοσχημονέω, ῶ, *to be* ὁμοιοσχήμων, *to be like in form*.

'Ομοιόσχημος, ον=ὁμοιοσχήμων.

'Ομοιοσχημοσύνη, ης, ἡ, *likeness of form* or *position*, Arist. Soph. El. 6, 2: from

'Ομοιοσχήμων, ον, gen. ονος, (ὅμοιος, σχῆμα) *of like form*, Arist. Anal. Pr. 1, 5, 11. Adv. -μόνως, Id. Eth. Eud. 1, 8, 7.

'Ομοιοτᾰχής, ές, (ὅμοιος, τάχος) *equally quick*. Adv. -χῶς, Arist. Mund. 2, 7.

'Ομοιοτέλευτος, ον, (ὅμοιος, τελευτή) *ending alike*, Arist. Rhet. 3, 9, 9: τὸ ὁμοιοτ., *the like ending of two* or *more clauses* or *verses*, in the way of rhyme, of which one finds traces even in the best poets, e. g. Soph. Aj. 62—65; very freq. in the endings of the two halves of the Pentameter.

'Ομοιότης, ητος, ἡ, (ὅμοιος) *similarity, likeness*, Plat. Phaed. 109 A, etc.; and in pl., Ib. 82 A, etc.: ὁμοιότητι=ὁμοίως, Id. Tim. 75 D.

'Ομοιότονος, ον, (ὅμοιος, τόνος) *of like tone* or *accent*, Dion. Comp. p. 66.

'Ομοιοτροπία, ας, ἡ, *likeness of manners and life*, Strab.: from

'Ομοιότροπος, ον, (ὅμοιος, τρόπος) *of like manners and life*, Thuc. 1, 6 · 3, 10. Adv. -πως, Id. 6, 20, Arist. Gen. An. 3, 5, 6.

'Ομοιοτύπωτος, ον, *formed alike*. [ῠ]

'Ομοιούσιος, ον,=ὁμοιοούσιος, Eccl.

'Ομοιόφλοιος, ον, (ὅμοιος, φλοιός) *with like bark*, Theophr.

'Ομοιοφωνία, ας, ἡ, *likeness of voice* from

'Ομοιόφωνος, ον, (ὅμοιος, φωνή, *with a like voice*.

'Ομοιόχροια, ας, ἡ, (ὅμοιος, χροιά *likeness of colour*, Arist. Meteor. 1, 5, 5.

'Ομοιόχρονος, ον, (ὅμοιος, χρόνος) *of equal* or *like duration*: esp. in prosody, *of equal length*, Dion. Comp. p. 66.

'Ομοιοχρώμᾰτος, ον, (ὅμοιος, χρῶμα) *of like colour*, Callix. ap. Ath 202 A.

'Ομοιόχωρος, ον, (ὅμοιος, χώρα) *occupying the same space*, Hermes ap. Stob. Ecl. 1, p. 1102.

'Ομοιόω, ῶ, f.-ώσω, (ὅμοιος) *to make like, assimilate*, τινί τι, Eur. Hel. 33, Plat. Rep. 393 C; πρὸς τὰ παρόντα τὰς ὀργὰς ὁμ., Thuc. 8, 82: esp. *to liken, compare*, τινί τι, Hdt. 8, 28, etc.; so in Mid., Hdt. 1, 123;—Pass. *to be made like, become like*, in Hom. only in inf. aor. pass., ὁμοιωθήμεναι ἄντην (Ep. for ὁμοιωθῆναι), Il. 1, 187, Od. 3, 120; ὀργὰς πρέπει θεοὺς οὐχ ὁμοιοῦσθαι βροτοῖς, Eur. Bacch. 1348, cf. Thuc. 5, 103; freq. also in Isocr., Plat., etc.—II. in Mid. also *to make a like return*, τινί, Hdt. 7, 50, 2; 158. Hence

'Ομοίωμα, ατος, τό, *that which is made like, a likeness, image*, Plat. Phaedr. 250 A, B, Soph. 266 D, etc. Hence

'Ομοιωμᾰτικός, ή, όν, *belonging to resemblance*, Gramm.

'Ομοίωσις, εως, ἡ, (ὁμοιόω) *a making like, likening*, Plat. Rep. 454 C.—II. *a becoming like*, τινί, Id. Theaet. 176 B —2. *a likeness*, LXX.

'Ομοιωτής, οῦ, ὁ, (ὁμοιόω) *one who likens*: esp. *a sculptor* or *painter*. Hence

'Ομοιωτικός, ή, όν, *belonging to likening*: Subst. ἡ -κή (sc. τέχνη), *the art of likening* or *copying*. Adv. -κῶς, Sext. Emp.

'Ομόκᾰπος, ον, (ὁμός, κάπη) *eating together*, Epimenid. ap. Arist. Pol. 1, 2, 5; where others prefer ὁμόκαπνος, *at the same smoke* or *fire*, i. e. *dwelling together*, v. Göttling p. 479.

'Ομοκάτοικος, ον, *dwelling together*.

'Ομοκέλευθος, ον, (ὁμός, κέλευθος) *going together*, Plat. Crat. 405 D.

'Ομόκεντρος, ον, *with the same centre, concentric*.

'Ομόκλᾱρος, Dor. for ὁμόκληρος, Pind.

'Ομοκλάω,=ὁμοκλέω,—only found in 3 impf. ὁμόκλᾱ, Il. 18, 156; 24, 248.

'Ομοκλέω, ῶ, f.-ήσω, *to call out* or *shout together*, properly of a number of persons, and therefore properly in plur., μνηστῆρες δ' ἅμα πάντες ὁμόκλεον, Od. 21, 360, cf. Soph. El. 712:—but mostly used of single persons, *to call* or *shout to*, τινί, whether *to encourage*, Il. 15, 658; 24, 252; or *to upbraid*; but mostly in latter sense, as, δεινὰ ὁμοκλήσας, Il. 5, 439, etc.; c. inf., *to command by a loud call, call on* one *to* do, Il. 16, 714; 23, 337; also c. dat modi, ὁμοκλεῖν μύθῳ, ἔπεσσι, Hom.: Ion. aor. ὁμοκλήσασκε, Il. 2, 199.—Cf. ὁμοκλάω.—From

'Ομοκλή, ῆς, ἡ, (ὁμός, ὁμοῦ, καλέω)

strictly, *a calling out together, shouting of several* persons, Il. 16, 147; *the harmony* of flutes, Pind. I. 5 (4), 35:—but usu. of single persons, *a loud call* or *shout to* a person, whether *to encourage* or *upbraid*, Hom. mostly in latter sense, οἱ δ' ἄνακτος ὑποδδείσαντες ὁμοκλήν, Il. 12, 413; χαλεπαὶ δέ τ' ἀνάκτων εἰσὶν ὁμοκλαί, Od. 17, 189: Ion. with spir. lenis, ὑπ' ὀμοκλῆς, H. Hom. Cer. 88, Hes. Sc. 341: in later Ep. also of the *voice* of dogs, Opp. H. 1, 152; the *crackling* of fire, Ib. 4, 14; the *roar* of the wind, Nic. Th. 311.

Ὁμοκληρία, ας, ἡ, *an equal lot* or *share, joint possession*: from

Ὁμόκληρος, ον, Dor.-κλᾶρος (ὁμός, κλῆρος): *having an equal share*; esp. of an inheritance, *a coheir*, Lat. *consors*, Pind. O. 2, 89, N. 9, 11.

Ὁμόκλησις, ἡ,=ὁμοκλή.

Ὁμοκλήτειρα, ας, ἡ, fem. from sq., Lyc. 1337.

Ὁμοκλητήρ, ῆρος, ὁ, (ὁμοκλέω) *one who calls out, encourages, rouses*, Il. 12, 273; 23, 452.

Ὁμόκλητος, ον, (ὁμός, ὁμοῦ, καλέω) *called together.*—II. *having the same name*, Nic. Th. 882.

Ὁμοκλῐνής, ές,=sq., Nonn.

Ὁμόκλῑνος, ον, (ὁμός, κλίνη) *reclining on the same couch*, at table, Hdt. 9, 16.

Ὁμόκλῐτος, ον, *founded together*; v. l. for ὁμόκτιτος.

Ὁμοκοίλιος, ον,=ὁμογάστριος.

Ὁμοκοιτία, ας, ἡ, *a sleeping together*: from

Ὁμόκοιτος, ον, (ὁμός, κοίτη) *sleeping together, a husband* or *wife*: ὁμόκοιτις, ἡ, to explain ἄκοιτις, Plat. Crat. 405 D.

Ὁμόκραιρος, ον, (ὁμός, κραῖρα) *with equal horns*, Nonn.

Ὁμόκτῐτος, ον, (ὁμός, κτίζω) *built together*, Opp. H. 4, 352.

†Ὁμόλα, ἡ, Dor.=Ὁμόλη.

Ὁμόλεκτρος, ον, (ὁμός, λέκτρον)=ὁμόκοιτος, γυνή, Eur. Or. 508: but Ib. 476, Ζηνὸς ὁμόλεκτρον κάρα, of Tyndarëus, as husband of Leda.

Ὁμόλεχος, ον,=foreg., unless it should be ὁμόλοχος.

†Ὁμόλη, ης, ἡ, *Homole*, a lofty mountain in Phthiotis in Thessaly, where Pan was honoured, Eur. H. F. 371; Theocr. 7, 103.—2. a city of Thessaly, in Magnesia, also called Ὁμόλιον, Strab. p. 443.

Ὁμολογέω, ῶ, f.-ήσω, (ὁμόλογος) *to speak* or *say together*: hence,—I. *to speak one language*, τινί, with one, Hdt. 2, 18: more fully, ὁμ. κατὰ γλῶτταν, 1, 142.—II. *to hold the same language*, hence, *to agree with*, τινί, Hdt. 1, 23, 171, etc.: ὁμ. τινὶ περί τι, Hdt. 1, 5; but also c. dat. rei, *to agree upon one* thing, Hdt. 2, 86:—also of things, τοῖς λόγοις οὐχ ὁμ. τὰ ἔργα, Thuc. 5, 55: hence—2. *to make an agreement, come to terms*, esp. of persons surrendering in war, τινί, *with* another, Hdt. 7, 172, etc.; ἐπί τισι, on certain terms, Id. 1, 60, Thuc. 4, 69.—3. *to agree to a thing, allow, admit, confess, grant* it, τι, Hdt. 4, 154; 8, 94, and Plat.: ὁμολογῶ σοι, *I grant* you, i. e. I admit it, Ar. Plut. 94: c. inf., ὁμ. ἀδικεῖν, κλέπτειν, *to confess* that.., Eur. Augé 1, Ar. Eq. 296; ὁμ. τι εἶναι, *to allow, grant that..*, freq. in Plat., e. g. Phaedr. 231 D.—4. *to agree, promise to* do, c. inf. fut., Plat. Symp. 174 A, Phaedr. 254 B; but also c. inf. aor., Lob. Phryn. 749.—5. *to have to do with* one, *be connected with* him, οὐδὲν ὁμ. τινί, Hdt. 6, 54.

B. so in mid., just like the act., but rarely, Xen. Mem. 1, 2, 57.

C. pass. *to be allowed* or *granted*, Plat., etc.: c. inf., *to be allowed* or *confessed to be, to be confessedly* so and so, Thuc. 4, 62, and freq. in Plat., as, ὁμολογεῖταί γε παρὰ πάντων μέγας θεὸς εἶναι, Symp. 202 B: and then with the inf. omitted, αὕτη ἡ ἕξις δικαιοσύνη ἂν ὁμολογοῖτο, this habit *should be allowed* (to be) justice, Id. Rep. 434 A: ὁμολογεῖται, *it is granted, allowed*, Plat., etc.: hence, τὰ ὁμολογούμενα, τὰ ὡμολογημένα, *things granted, acknowledged principles*, etc., freq. in Plat.: ἐξ ὁμολογουμένου=ὁμολογουμένως, Polyb. 3, 111, 7. Hence

Ὁμολόγημα, ατος, τό, *that which is agreed upon, taken for granted, a postulate*, Plat. Phaed. 93 D, Gorg. 480 B.—II. *a promise.*

Ὁμολογησία, ας, ἡ, *a confession*, Eccl.—II. *an agreement.*

Ὁμολόγησις, ἡ,=foreg., Diod.

Ὁμολογητέον, verb. adj. from ὁμολογέω, *one must confess*, etc., Plat. Tim. 51 E, etc.

Ὁμολογητής, οῦ, ὁ, (ὁμολογέω) *one who confesses.*—II. *one who promises.*

Ὁμολογία, ας, ἡ, *agreement*, Plat. Symp. 187 B, etc.: among the Stoics, *conformity with nature*, Cicero's *convenientia*, de Fin. 3, 6, 21.—III. *an agreement made, compact*, Plat. Crat. 384 D, etc.; ὁμ. δέξασθαι, Thuc. 6, 10: esp. in war, *terms of surrender*, Hdt. 7, 156; 8, 52, Thuc., etc.; ὁμολογίῃ χρέεσθαι, ὁμολογίην ποιεῖσθαι, εἰς ὁμολογίην προσχωρεῖν, of the conquered, Hdt. 1, 150; 4, 201; 7, 156; ἐς ὁμολογίην προκαλέεσθαι, of the conquerors, 3, 13.—2. *an assent, admission, confession*, Plat. Gorg. 461 C, etc.: from

Ὁμόλογος, ον, (ὁμός, ὁμοῦ, λέγω) *assenting, agreeing, of one mind*, τινί, *with* one, Arist. Eth. N. 3, 6, 9; ὁμ. γενέσθαι τινὶ περί τινος, to agree with one on a point, Xen. Symp. 8, 36, cf. Lob. Phryn. 3: also of things, *agreeing, suitable.* Adv. -λως, *confessedly, avowedly*: but also, *agreeably to, in unison with*, ὁμ. ἔχειν τινί, Arist. Eth. N. 6, 2, 3;—ἐξ ὁμολόγου, like Lat. *ex confesso*, Polyb. 3, 91, 10, etc.; but also *ex compacto, by mutual agreement*, Id. 1, 67, 1, etc.

Ὁμολογουμένως, adv. part. pres. pass. from ὁμολογέω, *confessedly, avowedly*, Thuc. 6, 90, Plat. Symp. 186 B, etc.:—but also, *agreeably, conformably to*, hence the Stoical phrase τῇ φύσει ὁμ. ζῆν, Cicero's *naturae convenienter vivere*, Diog. L. 7, 87.

Ὁμολογούντως, adv.=foreg., Clem. Al.

†Ὁμολοΐδες, ων, αἱ, (sc. πύλαι)=Ὁμολωΐδες, q. v.

†Ὁμολόϊχος, ου, ὁ, *Homoloïchus*, masc. pr. n., Plut. Sull. 17.

Ὁμόλοχος, ον, (ὁμός, λόχος II) *of the same band.*—II. (λέχος)=ὁμόλεχος, Gramm.

†Ὁμολωΐδες, ων, αἱ, πύλαι, *the Homoloian gate*, in Boeotian Thebes, facing towards Thessaly, and so called from Mt. Homole, Paus. 9, 8, 6: but acc. to Schol. Eur. Phoen. 1126, from Ὁμολωΐς, a daughter of Niobe.

Ὁμομᾰθής, ές, *learning together*, v. l. for ὁμοπαθής.

Ὁμομαστῑγίας, ου, ὁ, (ὁμός, μάστιξ) *one flogged with another, a fellow-slave*, comic word in Ar. Ran. 756.

Ὁμομηλίς, ίδος, ἡ,=ἁμαμηλίς.

Ὁμομήτριος, α, ον, (ὁμος, μήτηρ) *born of the same mother, a brother* or *sister*, Hdt. 6, 38, Plat. Prot. 314 E, etc.; ὁμοματρία ἀδελφή, Ar. Ach. 790, cf. Nub. 1372.

Ὁμομήτωρ, ορος, ὁ, ἡ,=foreg., Orph. ap. Plat. Crat. 402 C.

†Ὁμοναδεῖς, έων, οἱ, *the Homonades*, a mountaineer race in Pisidia, Strab. p. 569.

Ὁμόνᾰος, ον, *having common temple*; cf. ὁμοβώμιος.

Ὁμόνεκρος, ον, (ὁμός, νεκρός) *companion in death*, Luc. D. Mort. 2, 1.

Ὁμονηδύϊος, ον, (ὁμός, νηδύς)=ὁμογάστριος. [ῠ]

Ὁμονοεῖον, ου, τό, *the temple of Concord* (Ὁμόνοια), Dio C.

Ὁμονοέω, ῶ, *to be* ὁμόνοος, *to be of one mind, agree together, live in harmony*, Thuc. 8, 75; opp. to στασιάζειν, Lys. 196, 29, etc.; *to live in harmony with*, τινί, Plat. Rep. 352 A; ὁμ. ὅτι.., *to be agreed that..*, Id. Meno 86 C:—metaph., αὐλὸς ὁμονοεῖ χοροῖς, Diogen. (Trag.) ap. Ath. 636 B, cf. Lys. 194, 36.

Ὁμονόης, ες,=ὁμόνοος, Plut. 2, 8 D.

Ὁμονοητικός, ή, όν, (ὁμονοέω) *conducing to agreement, at unity, in harmony*, Plat. Rep. 554 E, Phaedr. 256 B. Adv. -κῶς, ὁμ. ἔχειν, to be *of one mind*, Ib. 263 A.

Ὁμόνοια, ας, ἡ, (ὁμόνοος) *sameness of thought, agreement, unity*, Lat. *concordia*, Thuc. 8, 93, Andoc. 14, 19, Lys. 150, 43, etc.—II. as n. pr., v. ὁμονοεῖον.

Ὁμόνομος, ον, (ὁμός, νόμος) *under the same laws*, Plat. Legg. 708 C.—II. (νομός) *feeding together*, like σύννομος, Ael. N. A. 7, 17.

Ὁμόνοος, ον, contr. -νους, ουν, (ὁμός, νόος) *of one mind, united*, Lat. *concors.* Adv. -ως, Xen. Cyr. 6, 4, 15. Ages. 1, 37: cf. Lob. Phryn. 142.

Ὁμόνυμφος, ον, *allied by marriage.*

Ὁμόοικος, ον, *dwelling together.*

Ὁμοουσία, ας, ἡ, (ὁμοούσιος) *sameness of substance*, Eccl.

Ὁμοουσιαστής, οῦ, ὁ, *one who believes in the* ὁμοουσία, Eccl.

Ὁμοούσιος, ον, (ὁμός, οὐσία) *consubstantial*, Eccl. Hence

Ὁμοουσιότης, ητος, ἡ,=ὁμοουσία, Eccl.

Ὁμόπᾱγος, ον, (ὁμός, *pagus*) *from the same canton*, Dion. H. 4, 15.

Ὁμοπᾰθέω, ῶ, *to have the same feelings with* one, τινί, Plut. 2, 72 B: from

Ὁμοπᾰθής, ές, (ὁμός, πάθος, παθεῖν) *having the same feelings* or *affections*, Arist. Eth. N. 8, 11, 5; cf. Wyttenb. Plut, 2, 72 B: ὁμ. λύπης καὶ ἡδονῆς, *affected alike by* pain and pleasure, Plat. Rep. 464 D. Adv. -θῶς.

Ὁμοπαίκτωρ, ορος, ὁ, *a play-fellow*, Lat. *collusor.*

Ὁμόπαις, παιδος, ὁ, ἡ, *a twin-brother* or *sister.*

Ὁμοπάτριος, α, ον, (ὁμός, πατήρ) *by the same father*, ἀδελφός, Hdt. 5, 25, Aesch. Pr. 559, Antipho 111, 39; ὁμοπατρία ἀδελφή, Isae. 83, 7, Dem.

Ὁμόπατρος, ον, (ὁμός, πατήρ) *born of the same father.*

Ὁμοπάτωρ, ορος, ὁ, ἡ,=foreg., Plat. Legg. 924 E, Isae. 65, 19.

Ὁμόπεδος, ον, *with a plane surface.*

Ὁμοπιστία, ας, ἡ, *sameness of faith*, Eccl.: from

Ὁμόπιστος, ον, (ὁμός, πίστις) *of the same faith*, Eccl.

Ὁμοπλεκής, ές, (ὁμός, πλέκω) *plaited together, entwined*, χεῖρες, Anth.

Ὁμόπλεκτος, ον,=foreg., Nonn.

'Ομοπλήθης, ες, (ὁμός, πλῆθος) *equal in quantity* or *number*, Euclid.

'Ομοπλοέω, ῶ, (ὁμόπλοος) *to sail together* or *in company*, Polyb. 1, 25, 1.

'Ομόπλοια, ας, ἡ, (ὁμόπλοος) *a sailing in company*, Cic. Att. 16, 4, 4.

'Ομόπλοκος, ον,=ὁμοπλεκής, Nonn.

'Ομόπλοος, ον, contr. -πλους, ουν, (ὁμός, πλόος, πλέω) *sailing together* or *in company*, ναῦς ὁμ. *a consort*, Anth. P. 7, 635.

'Ομοπλώτηρ, ηρος, ὁ, (ὁμός, πλώω) *one who sails in company*, Opp. H. 1, 208.

'Ομοποιός, όν, (ὁμός, ποιέω) *doing the same, helping*.

'Ομοπολέω, ῶ, (ὁμοῦ, πολέω) *to move together* or *alike*, Plat. Crat. 405 D. Hence

'Ομοπόλησις, εως, ἡ, *joint motion*, Procl.

'Ομόπολις, εως, ὁ, ἡ, (ὁμός, πόλις) *from the same city* or *state*, Plut. 2, 276 B: poet. ὁμόπτολις, Soph. Ant. 733.

'Ομοπόρευτος, ον, *travelling in company*.

'Ομοπρᾱγέω, ῶ, (ὁμός, πρᾶγος) *to take part in an affair*, Joseph.

'Ομοπράγμων, ον, (ὁμός, πράσσω) *a coadjutor*, Joseph.

'Ομόπτερος, ον, (ὁμός, πτερόν) *with the same plumage*, κίρκος ὁμ., Aesch. Supp. 224; ὁμόπτεροι ἐμοί, *my fellow-birds, birds of my feather*, Ar. Av. 229; hence, οἱ ὁμόπτεροι, *comrades, fellows*, Lat. *aequales*, Strattis Incert. 17:—then, generally, *kindred, like*, βόστρυχος ὁμ., *kindred, like* hair, Aesch. Cho. 174, cf. Eur. El. 530; νᾶες ὁμ., *consort*-ships (though Passow takes it *swift as birds*), Id. Pers. 559; ἀπήνη ὁμ., i. e. the two brothers, Eteocles and Polynices, Eur. Phoen. 329, ubi v. Valck.

'Ομόπτολις, εως, ὁ, ἡ, poet. for ὁμόπολις, q. v.

'Ομόπτωτος, ον, = ὁμοιόπτωτος, susp.

'Ομοργάζω,=ὀμόργνυμι, *to wipe off*, ὠμόργαζε, H. Hom. Merc. 361, e conj. Ilgen. pro voce nihili ὠμάρταζε.

'Ομοργμα, ατος, τό, *that which is wiped off, a spot*: from

'Ομόργνῡμι, fut. ὀμόρξω: aor. ὤμορξα, mid. ὠμορξάμην, *to wipe*, ἀπ' ἰχῶ χειρὸς ὀμόργνυ, *wiped off* the ichor *from* her hand, Il. 5, 416 (though this perh. belongs to ἀπομόργνυμι): elsewh. in Hom. always in aor. mid., δάκρυα ὀμόρξασθαι, *to dry one's* tears, Od. 11, 526; so, χερσὶ παρειάων δάκρυ' ὀμορξαμένη, Il. 18, 124, cf. Od. 11, 529:—absol., ὀμόρξασθαι, *to dry one's tears*.—II. *to press out*.—Rarer collat. forms are ὀμοργάζω, H. Hom. Merc. 361, and μόργνυμι, first in Q. Sm. Ep. word. (Akin to ἀμέργω, and perh. to μάσσω: the Sanscr. root is *mrij*.)

'Ομορέω, v. sub ὁμουρέω.

'Ομόρησις, ἡ,=ὁμούρησις.

'Ομόριος, ον,=sq., epith. of Jupiter, Polyb. 2, 39, 6.

'Ομορος, ον, Ion. ὅμουρος, (ὁμός, ὅρος) *having the same borders, bordering on*, τινί, Hdt. 1, 57; 2, 65: ὁ ὅμ., *a neighbour, borderer*, Hdt. 1, 134, Thuc. 1, 15, etc.; τὸ ὅμορον, *neighbourhood*, Thuc. 6, 88.

†'Ομοροφέω, ῶ, (ὁμός, ὀροφή) *to dwell under the same roof*, Aesop. Hence

'Ομοροφία, ας, ἡ, *a dwelling under the same roof*. Hence

'Ομορόφιος, ον, *dwelling under the same roof*, Plut. 2, 727 E: the usu. form is ὁμώροφος, or ὁμωρόφιος, Lob. Phryn. 709.

'Ομόρρειθρος, ον, *drawing water from the same stream*.

'Ομόρρητος, ον, (ὁμοῦ, ῥητός) *spoken together* or *at the same time*, Nonn.

'Ομορροή, ἡ, (ῥέω) *confluence*, dub.

'Ομορροθέω, ῶ, (ὁμόρροθος) *to row together*, Orph. Arg. 254, Plut. 2, 94 B:—metaph., *to agree together*, Soph. Ant. 536, Fr. 435 (ap. Ar. Av. 851); ὁμ. τινι, *to agree with..*, Eur. Or. 530.

'Ομορρόθιος, ον, *rowing* or *swimming with*, αἰθυίαις ὁμορρόθιον, Anth. P. 7, 374: from

'Ομόρροθος, ον, (ὁμοῦ, ῥοθέω) strictly, *rowing together*: hence, *all together*, στείχοντες ὁμόρροθοι, Theocr. Ep. 3, 5.

'Ομόρροια, ας, ἡ,=ὁμορρόη, dub.: from

'Ομόρροος, ον, contr. -ῥους, (ὁμοῦ, ῥέω) *flowing together*, Plut. 2, 909 C.

'Ομορυθμία, ας, ἡ, Ion. ὁμορυσμίη, *resemblance*, Hipp.: from

'Ομόρυθμος, ον, Ion. -ρυσμος, (ὁμός, ῥυθμός) *of the same form, like*, Hipp.

'OMO'Σ, ή, όν, *one and the same*; hence, *one*, i. e. *common, joint*, Lat. *communis*, †ὁμὸς θρόος, Il. 4, 437†; ὁμὸν γένος, Il. 13, 354; ὁμὴ σορός, Il. 23, 91; ὁμὴ αἶσα, Il. 15, 209; ὁμὸν νεῖκος, Il. 13, 333; ὁμὴ ὀϊζύς, Od. 17, 563; ὁμὸν λέχος, Il. 8, 291, Hes. Th. 508:—ὁμὰ φρονεῖν, to be of one mind, Hes. Sc. 50; also, ἐς ὁμά τινι, *together with* one. (Akin to ἅμα, which is mostly used of time, as ὁμός is of place; also to Sanscr. *sa-, sam*, Lat. *simul, similis*, etc.: hence ὅμοιος, as also the advs., ὁμῶς, ὅμως, ὁμοῦ, ὁμῆ, ὁμόθεν, ὁμόσε, qq. v.)—As adj. only in Ep.

'Ομόσαι, ὀμόσας, inf. and part. aor. of ὄμνυμι, Hom.

'Ομόσαρκος, ον, (ὁμός, σάρξ) *of the same flesh*, Eccl.

'Ομόσε, adv., (ὁμός) *to one and the same place*, Il. 12, 24; ὁμόσ' ἦλθε μάχη, the battle came *to the same spot*, i. e. the two armies met, the fight thickened, Il. 13, 337: hence in Att., ὁμόσε ἰέναι, ἐλθεῖν, χωρεῖν, etc., in hostile sense, like Lat. *cominus*, to come *to close quarters*, join battle, τινί, with one, Ar. Lys. 451; ὁμόσε ἰέναι τοῖς ἐχθροῖς, to go *to meet*, march against them, Thuc. 2, 62; ὁμόσε θεῖν, φέρεσθαι, to run to meet, Xen. An. 3, 4, 4, Cyn. 10, 21; ὁμ. ταῖς λόγχαις ἰέναι, to rush on the spear, Xen. Symp. 2, 13: metaph., ὁμ. ἰέναι τοῖς ἐρωτήμασι, to grapple with the questions, Plat. Euthyd. 294 D; so, χωρεῖν ὁμ. τοῖς λόγοις, Eur. Or. 921; cf. Plat. Rep. 610 C, Euthyd. 294 D:—ὁμόσε πορεύεσθαι, Lat. *concedere, to give* way, Dem. 1287, 18.—II. like ἅμα or σύν, c. dat., Polyb. 3, 51, 4, etc.—III. τὸ ὁμόσε, *level ground*, Plut. 1, 559 C.

'Ομοσθενής, ές, *equally strong*.

'Ομοσίπῠος, ον, (ὁμός, σῖπύη) *eating the same food, living together*, Charond. ap. Arist. Pol. 1, 2, 5.

'Ομοσῑτέω, ῶ, *to eat* or *live together with*, τινί, Hdt. 1, 146: from

'Ομόσῑτος, ον, (ὁμοῦ, σῖτος) *eating together*, μετά τινος, Hdt. 7, 119.

'Ομόσκευος, ον, (ὁμός, σκευή) *equipped in the same way*, Thuc. 2, 96; 3, 95.

'Ομοσκηνέω, ῶ,=ὁμοσκηνόω.

'Ομοσκηνία, ας, ἡ, *a living in the same tent*, v. l. Xen. Cyr. 2, 1, 26: from

'Ομόσκηνος, ον, (ὁμός, σκηνή) *living in the same tent*, Lat. *contubernalis*: generally, *living with*, τινί, Dion. H. 1, 55. Hence

'Ομοσκηνόω, ῶ, *to live in the same tent* or *house with*, τινί, Xen. Cyr. 2, 1, 25, ubi al. divisim ὁμοῦ σκ-.

'Ομόσπλαγχνος, ον, (ὁμός, σπλάγχνον) = ὁμογάστριος, Aesch. Theb. 872, Soph. Ant. 511.

'Ομοσπονδέω, ῶ, *to join one in a treaty*: from

'Ομόσπονδος, ον, (ὁμός, σπονδή) strictly *sharing in the drink-offering, sharing the same cup*, Hdt. 9, 16; ὁμωρόφιος καὶ ὁμ. τινί, Dem. 321, 14; ὁμ. καὶ ὁμοτράπεζός τινι, Dinarch. 93, 18.—2. *bound by treaty, in treaty*, LXX

'Ομόσπορος, ον, (ὁμός, σπορά) *sown together*: *sprung from the same parents* or *ancestors*, H. Hom. Cer. 85, Pind. N. 5, 80, and Trag.; *a sister*, Soph. Tr. 212:—ὁμ. γυνή, a wife *common to two*, Soph. O. T. 260; act., τοῦ πατρὸς ὁμόσπορος, *having the same wife with* him, Ib. 460.

'Ομόσπουδος, ον, *with equal zeal*.

'Ομόσσαι, ὀμόσσας, Ep. for ὀμόσαι, ὀμόσας, Hom.

'Ομόσσυτος, ον, (ὁμοῦ, σεύομαι) *rushing together*, Nonn.

'Ομόστεγος, ον,=ὁμώροφος.

'Ομοστῐβής, ές, *walking together, agreeing*.

'Ομοστῐχάω, ῶ, (ὁμοῦ, στιχάω) *to walk together with*, τινί, Il. 15, 635.

'Ομοστιχέω, ῶ, = foreg., Nonn.: from

'Ομοστῐχής, ές, (ὁμοῦ, στείχω) *walking together, accompanying*, Nonn.

'Ομόστῐχος, ον, (ὁμός, στίχος) *in the same line* or *rank with*, τινί.

'Ομόστοιχος, ον,=foreg., v. l. Plut. 2, 503 D.

'Ομόστολος, ον, (ὁμοῦ, στέλλω) *sent together*: *accompanying* or *accompanied by*, Βάκχον Μαινάδων ὁμόστολον, Soph. O. T. 212; ὁμ. ὔμμι ἕπεσθαι, Ap. Rh. 2, 802.—II. (ὁμός, στολή) *clad alike*; generally, *like*, φύσις, Aesch. Supp. 496.

'Ομόστοργος, ον, (ὁμός, στοργή) *feeling the same affection*, Nonn.

'Ομόσφῡρος, ον, *walking in company*, ap. Hesych.

'Ομοσχήμων, ον, (ὁμός, σχῆμα) *of the same shape*, Theophr.

'Ομοτᾰγής, ές, (ὁμός, τάσσω) *ranged in the same way, in the same row* or *line*, Euclid.—2. *in the same construction*, Gramm.

'Ομοτάλαντος, ον, = ἀτάλαντος, only in Gramm. [τᾰ]

'Ομότᾰφος, ον, (ὁμοῦ, θάπτω) *buried together*, Aeschin. 20, fin.

'Ομοτᾰχής, ές, (ὁμός, τάχος) *equally swift*. Adv. -χῶς, Arist. Probl. 16, 3, 2.

'Ομότᾰχος, ον,=foreg., Heliod.

'Ομοτέλευτος, ον, (ὁμός, τελευτή) *with the same termination*, Gramm.

'Ομοτελής, ές, *paying the same taxes*.

'Ομοτέρμων, ον, (ὁμός, τέρμα) *having the same borders, marching with*, joined with γείτων, Plat. Legg. 842 E.

'Ομοτεχνέω, ῶ, *to practise the same art*, Hipp.: from

'Ομότεχνος, ον, (ὁμός, τέχνη) *practising the same art, trade* or *craft*, τινί, with one, Plat. Lach. 186 E: as subst., ὁ ὁμ., *a partner in one's craft, fellow-workman*, Hdt. 2, 89, Xenarch. Porphyr. 1, 15; ὁ ὁμ. τινός, Plat. Charm. 171 C, cf. Anth. P. 7, 206.

'Ομότιτθος, ον,=ὁμόθηλος, ὁμογάλαξ.

'Ομοτής, οῦ, ὁ, (ὄμνυμι) *one who administers an oath*.—II. *one who is sworn*. Hence

'Ομοτικός, ή, όν, *belonging* or *relating to swearing*.

'Ομοτῑμία, ας, ἡ, *sameness of value* or *honour*: from

Ὁμότῑμος, ον, (ὁμός, τιμή) *equally valued* or *honoured, held in equal honour*, Il. 15, 186; τινί, *with* one, Theocr. 17, 16; τινός, Plut. Fab. 9:—οἱ ὁμότιμοι, among the Persians, like οἱ ὅμοιοι, at Sparta (cf. ὅμοιος II), *the chief nobles who were equal among themselves, the peers of the realm*, freq. in Xen. Cyr., as 2, 1, 3; 7, 5, 85. Adv. -μως.

Ὁμότιτθος, ον,=ὁμότηθος, ὁμόθηλος, Dinarch. ap. Poll. 6, 156.

Ὁμότοιχος, ον, (ὁμός, τοῖχος) *having one common wall, separated by a party-wall*, ὁμ. οἰκία, Isae. 60, 17; ὁμ. οἰκεῖν, Plat. Legg. 844 C:—metaph., νόσος γείτων ὁμ. ἐρείδει, Aesch. Ag. 1004; so, λύπη ὁμ. μανίας, Antiph. Incert. 64.

Ὁμοτονέω, ῶ, *to have the same tension*; hence, *to have the same tone with*, τινί: from

Ὁμότονος, ον, (ὁμός, τείνω, τόνος) *having the same tension*: hence, *having the same tone*: τὸ ὁμ., *an equable tone*, between high and low, Plat. Phil. 17 C: hence adv. -νως, *uniformly*, Arist. Probl. 15, 5, 1.—II. *having the same accent.*

Ὁμοτράπεζος, ον, (ὁμός, τράπεζα) *sitting* or *eating at the same table with*, τινί, Hdt. 3, 132; 9, 16; ὁμ. καὶ συνέστιος, Plat. Euthyphr. 4 B; cf. ὁμόσπονδος: οἱ ὁμ., in Persia, certain of the chief courtiers, Xen. Cyr. 7, 1, 30. [ᾰ]

Ὁμοτρᾰφής, ές,=ὁμότροφος.

Ὁμότρητος, ον, (ὁμοῦ, τιτράω) *bored at the same time*, Nonn.

Ὁμότρῐχος, ον,=ὁμόθριξ, susp.

Ὁμοτροπέω, ῶ, *to have the same character, the same manners* or *habits*, Eccl.: and

Ὁμοτροπία, ας, ἡ, *sameness of character*, Dion. H. 4, 28: from

Ὁμότροπος, ον, (ὁμός, τρόπος) *of the same habits* or *life, suitable to one's habits*, etc., Pind. O. 13, 8; ὁμ. ἤθεα, *like* habits, Hdt. 8, 144; τινί, with one, 2, 49; also, οἱ ὁμότροποί τινος, Aeschin. 22, 32. Adv. -πως, *in the same manner.*

Ὁμοτρᾰφής, ές,=ὁμότροφος.

Ὁμοτροφία, ας, ἡ, *a being brought up together*, Joseph.: from

Ὁμότροφος, ον, (ὁμός, τρέφω) *brought up, reared, bred together with*, τινί, H. Hom. Ap. 199; but also τινός, H. Hom. 8, 2,—in both places, of twins: ὁμότροφα τοῖσι ἀνθρώποισι θηρία, of domestic animals, Hdt. 2, 66: ὁμ. γίγνεσθαι, of the mind, Plat. Phaed. 83 D.—2. ὁμότρ. πεδία, plains *where we fed in common*, Ar. Av. 329. —II. parox., ὁμοτρόφος, ον, act., *bringing up together.*

Ὁμοτροχάω, ῶ, (ὁμοῦ, τρέχω) *to run in company* or *together*, v. l. Od. 15, 451, for ἁματρ-.

Ὁμοτῠπία, ας, ἡ, *sameness of form*, Philox. ap. E. M.

Ὁμοῦ, adv., strictly gen. neut. from ὁμός, *together*, of place, Il. 11, 127; 23, 84.—2. *together*, at *once*: in Hom. it usu. serves to join two substs., already connected by καί, as, εἰ δὴ ὁμοῦ πόλεμός τε δαμᾷ καὶ λοιμὸς Ἀχαιούς, Il. 1, 61; ὁμοῦ γλυφίδας λαβὼν καὶ νεῦρα, Il. 4, 122; αἶγας ὁμοῦ καὶ ὄϊς, 11, 245; ὁμοῦ καμάτῳ τε καὶ ἱδρῷ, 17, 745; etc; ἐπήγαγε λιμὸν ὁμοῦ καὶ λοιμόν, Hes. Op. 241;—showing that the verb refers alike to all the objects; so, ἄμφω ὁμοῦ, Od. 12, 424: so too in Att.:—repeated, ὁμοῦ μέν...ὁμοῦ δέ, Soph. O. T. 4; cf. ὁμῶς.—2. *together with, along with*, c. dat., Il. 5, 867; ὁμοῦ νεκύεσσι, *with* or *among* the dead, Il. 15, 118 (where it may however mean *like* the dead); ὁμοῦ τῇ λίμνῃ, Hdt. 2, 101: also with ὁμοῦ following the dat., ὅσσαι μοι ὁμοῦ τράφεν, Od. 4, 723; and so, θεοῖς ὁμοῦ=ξὺν θεοῖς, Soph. Aj. 767; ὁμοῦ ἰέναι τινί, Id. O. T. 1007;—which two passages were overlooked by Blomf. Pers. 432.—3. *near, hard by*, Soph. Ant. 1180, Phil. 1218, Ar. Eq. 245: also, c. dat., *near to*, like ἐγγύς, Plat. Theag. 120 D; cf. Meineke Menand. 254.—4. *nearly, almost*, usu. ὁμοῦ τι: with numbers *about*, usu. *less than, almost*, Valck. Hdt. 5, 97.—5. ὁμοῦ καί, *just like*, Lat. *aeque ac*, Xen. Cyr. 3, 3, 64; cf. ὅμοιος B. 7.

Ὁμόῡλος, ον, (ὁμός, ὕλη) *of the same wood* or *material.* [ῡ]

Ὀμοῦμαι, fut. of ὄμνυμι, Hom.

Ὁμοϋπόστατος, ον, *of the same hypostasis*, Eccl.

Ὁμουρέω, Ion. for ὁμορέω, ῶ, *to be* ὅμορος, *to border on, march with, abut upon*, τινί, Hdt. 2, 33, 65, etc.—II. *to cohabit*; also like πλησιάζειν τινί, of lewd women, prob. with allusion to οὐρέω. Hence

Ὁμούρησις, ἡ, Ion. for ὁμόρησις, Epicur. ap. Diog. L. 10, 64.

Ὁμούριος, ον, = sq., Ion. for ὁμόριος, Ap. Rh.

Ὅμουρος, ον, Ion. for ὅμορος, q. v.

Ὁμούσιος, ον, and ὁμουσιότης, ἡ, for ὁμοούσιος, -ότης, dub.

Ὁμοφεγγής, ές, (ὁμός, φέγγος) *shining together*, Nonn.

Ὁμοφήτωρ, ορος, ὁ, = ἀφήτωρ, Gramm.

Ὁμόφθογγος, ον, (ὁμός, φθόγγος) *sounding the same, agreeing in sound*, Nonn.

Ὁμοφλεγής, ές, (ὁμός, φλέγω) *burning together* or *at once*, Nonn.

Ὁμόφλοιος, ον, for ὁμοιόφλοιος.

Ὁμόφοιτος, ον, (ὁμός, φοιτάω) *going together with, accompanying*, τινός, Pind. N. 8, 56.

Ὁμοφρᾰδής, ές, (ὁμός, φράζω) *talking together.*—II. *agreeing in sound*: *unanimous.*

Ὁμοφράδμων, ον, = ὁμοφραδής, Poët. ap. Ep. Plat. 310 A.

Ὁμοφρονέω. ῶ, f.-ήσω, *to be of one mind, agree*, Od. 9, 456, and Hdt.; τινί, with one, Hdt. 8, 75; ὁμοφρονέοντε νοήμασιν, Od. 6, 183; πόλεμος ὁμοφρονέων, a war *resolved on unanimously*, Hdt. 8, 3: and

Ὁμοφροσύνη, ης, ἡ, like ὁμόνοια, *a being of the same mind, agreement*, Od. 6, 181, in plur., Od. 15, 198: from

Ὁμόφρων, ονος, ὁ, ἡ, (ὁμός, φρήν)= ὁμόνοος, *agreeing, united*, ὁμόφρονα θυμὸν ἔχοντες, Il. 22, 263, Hes. Th. 60; ὁμόφρονος εὐνᾶς, Pind. O. 7, 10.

Ὁμοφῠής, ές, (ὁμός, φυή) *of the same growth, age* or *nature*, Plat. Phaed. 86 A, Rep. 458 C; τινί, *with* one, Id. Ib. 439 E. Hence

Ὁμοφῠΐα, ας, ἡ, *sameness of growth, age* or *nature*, Eccl.

Ὁμοφῡλία, ας, ἡ, (ὁμόφυλος) *sameness of race* or *tribe*, Plut. 2, 975 E.

Ὁμοφύλιος, ον,=sq. [ῡ]

Ὁμόφῡλος, ον, (ὁμός, φῦλον) *belonging to the same race, tribe* or *people*, (wider in signf. than ὁμοεθνής, q. v.), Thuc. 1, 141, Xen. Cyr. 5, 4, 27; generally, *of the same race* or *kind*, ὄρνιθες, Ib. 1, 6, 39; φιλία ὁμόφ., friendship *with those of the same stock*, Eur. H. F. 1200; τὸ ὁμόφυλον,= ὁμοφυλία, Eur. I. T. 346:—Ζεὺς Ὁμ. Plat. Legg. 843 A.

Ὁμόφῠτος, ον, *grown* or *originating together.*

Ὁμοφωνέω, ῶ, *to speak the same language with*, τινί, Hdt. 1, 142, cf. ὁμολογέω I: hence, *to sound together*, or *in unison, to chime in with*, τινί, Arist. Eth. N. 1, 13, 17: and

Ὁμοφωνία, ας, ἡ, *sameness of language* or *sound*: in music, *sameness of note, unison*, Arist. Pol. 2, 5, 14: v. sq.: from

Ὁμόφωνος, ον, (ὁμός, φωνή) *speaking the same language with*, τινί, Hdt. 3, 98, Thuc. 4, 3: generally, *agreeing in sound* or *tone, in unison with*, τινί, Aesch. Ag. 158: in music, *in the same note* (σύμφωνος, being *in harmony*), Arist. Probl. 19, 39, 1: cf. σύμφωνος. Adv. -νως, Strab.

Ὁμοχοῖνιξ, ῐκος, ὁ, ἡ, (ὁμός, χοῖνιξ) *one who receives his* χοῖνιξ *with* others, *a fellow-slave*, Plut. 2, 643 D.

Ὁμόχορος, ον, (ὁμός χορός) *belonging to the same chorus*, Plut. 2, 768 B.

Ὁμοχροέω, ῶ, *to be* ὁμόχροος, Geop.

Ὁμόχροια, ας, ἡ, (ὁμόχροος) *sameness of colour*, Xen. Cyn. 5, 18.—II.= sq., Plat. Ax. 369 D.

Ὁμοχροΐη, ης, ἡ, strictly Ion. for ὁμόχροια, but in different signf., *a level surface*, esp. on the body, and so *the surface, skin*, Wess. Hdt. 1, 74, and Valck. 4, 70; cf. χρόα, χρώς.

Ὁμοχρονέω, ῶ, *to keep time with*, τῇ γλώττῃ τὸ πλῆκτρον ὁμοχρονεῖ, Luc.: absol., *to keep time*, Id. de Hist. Conscr. 50: from

Ὁμόχρονος, ον, (ὁμός, χρόνος) *contemporaneous.*—II. *in* or *of the same time* or *measure.*

Ὁμόχροος, ον, contr. -χρους, ουν, (ὁμός, χρόα) *of one colour*, opp. to ποικίλος, Arist. H. A. 5, 10, 3, cf. 4, 1, 24:—also, ὁμόχρως, ων, Lob. Paral 256.

Ὁμοχρώμᾰτος, ον, Diod.; ὁμόχρωμος, ον, and ὁμόχρως, ωτος, ὁ, ἡ,= foreg.

Ὁμόχωρος, ον, (ὁμός, χώρα) *a fellow-countryman*, Dio C.—II. *bordering on, a neighbour.*—The form ὁμοχώριος is dub.

Ὁμοψηφέω, ῶ, *to vote together*, Joseph.: from

Ὁμόψηφος, ον, (ὁμός, ψῆφος) *voting with*, μὴ τοῖς ἐχθίστοις ὁμόψηφοι γένησθε, Andoc. 23, 17; cf. Lys. 139, 19.—II. *having an equal right to vote with*, τινί, Hdt. 6, 109; μετά τινος, 7, 149.

Ὁμοψῡχέω, ῶ,=ὁμονοέω, Eccl.: and

Ὁμοψῡχία, ας, ἡ,=ὁμόνοια: from

Ὁμόψῡχος, ον, (ὁμός, ψυχή)=ὁμόνοος, *like-minded*, LXX.

Ὁμόω, ῶ, f.-ώσω, (ὁμός) *to join together, unite*: in pass., ὁμωθῆναι φιλότητι, like φιλότητι μιγῆναι, Il. 14, 209.

*ὈΜΟ´Ω, a pres. from which we have a part. ὁμοῦντες, in Hdt. 1, 153, and which supplies the fut., etc. of ὄμνυμι.

Ὄμπη, ἡ, v. ὄμπνη.

Ὄμπνειος, α, ον,=ὄμπνιος, Poet. ap. Suid.

Ὄμπνη, ης, ἡ, *food*, esp. *corn, wheat*, and *barley*, Lyc. 621, Sosith. ap. Herm. Opusc. 1, p. 55: in pl., ὄμπναι, *cakes of meal* and *honey, sacrificial cakes*, Call. Fr. 123, 268; πολυωπέας ὄμπνας, of *honey-combs*, Nic. Al. 450.—The form ὄμπη is dub., Br. Schol. Soph. O. C. 489. (Hence the adj. ὄμπνιος. etc.: akin prob. to ὀφέλλω, and the Lat. words *ops, opes, coops* (whence *copia*), *inops, opulentus, opimus, opiparus*, all which words have the common notion of *nourishment, abundance, in* *crease:* but the more prob. root of ὄψον, ὀψώνιον, *obsonium* is ἕψω.)

Ὀμπνηρός, ά, όν,=ὄμπνιος.

Ὄμπνια, ἡ, v. ὄμπνιος II.

Ὀμπνῐακός, ή, όν, Anth. P. 9, 707; and ὀμπνικός, ή, όν,=sq.

Ὄμπνιος, ια, ιον, (ὄμπνη) *consisting of* or *relating to corn*, ὄμπ. καρπός, Moschio ap. Stob. Ecl. 1, 242; ὄμπ. ἔργον, husbandry, Call. Fr. 183; *nourishing*, Philet. 49.—II. *well-fed, flourishing, thriving, large*, Lat. *opimus, opulentus, opiparus*, νέφος ὄμπ., a *huge* cloud, Soph. Fr. 233; στάχυς ὄμπν., Ap. Rh. 4, 989; ὀμπνία κτῆσις, Lyc. 1264.—II. Ὄμπνια, ἡ, epith. of Δημήτηρ, like *alma Ceres* from *alo*, as *mother of corn and fruits*, Anth. P. append. 51; cf. Müller Literat. of Greece, 1, p. 16. [This is one of the very few trisyll. feminines in ιᾰ, of the same form as πότνια, and the accent conseq. is on the antepenult., Spitzn. Vers. Her. p. 30, Draco p. 20, 21.]

Ὀμφαῖος, α, ον, (ὀμφή) *prophetic, presaging*, Nonn.

†Ὀμφάκη, ης, ἡ, *Omphace*, a city of Sicily, Paus. 8, 46, 2.

Ὀμφᾰκίας, ου, ὁ, (ὄμφαξ) sc. οἶνος, wine *made from unripe grapes*, Ath. 26 D.—II. as adj. masc., *harsh, austere*, θυμός, Ar. Ach. 352; cf. ὄμφαξ IV.—2. ὀμφακίαι νεκροί, *unripe* dead, i. e. young persons, Luc. Cat. 5.

Ὀμφᾰκίζω, usu. as dep. mid. ὀμφακίζομαι (ὄμφαξ):—*to be unripe*, strictly of grapes, but also of other fruit: also of young girls, v. ὄμφαξ: proverb., Σικελὸς ὀμφακίζεται, the Sicilian *steals sour grapes*, Epich. p. 98: metaph. in Aristaen. 2, 7, *to deflower a very young girl*.—II. of a vine, *to bear sour grapes*, LXX.

Ὀμφάκῐνος, η, ον, (ὄμφαξ) *made from unripe grapes*, ὀμφ. οἶνος,=ὀμφακίας, ὀμφακίτης:—so, ὀμφ. ἔλαιον, oil made *from unripe olives*, Diosc.; v. sq. [ᾰ]

Ὀμφάκιον, ου, τό, (ὄμφαξ) sc. ἔλαιον, *oil made from unripe olives*, elsewh. ὠμοτριβές, Diosc. [ᾰ]

Ὀμφάκιος, ον,=ὀμφάκινος: ὀμφ. μῆλα τοῦ στέρνου, *the unripe* breasts *of a young girl*, Aristaen. 2, 7; cf. ὄμφαξ III. [ᾰ]

Ὀμφᾰκίς, ίδος, ἡ, *the astringent cup of the acorn*, used for tanning, Galen.

Ὀμφᾰκίτης, (sc. οἶνος) ὁ,=ὀμφακίας, Diosc. 5, 12.

Ὀμφᾰκόμελῐ, ῐτος, τό, (ὄμφαξ, μέλι) *a drink made from sour grapes and honey*, Diosc.

Ὀμφᾰκορώξ, ᾶγος, ὁ, ἡ, (ὄμφαξ, ῥάξ) *with sour grapes*, Anth. P. 9, 561.

Ὀμφᾰκώδης, ες, (ὄμφαξ, εἶδος) *like unripe grapes*, Hipp., Theophr.

†Ὀμφάλη, ης, ἡ, *Omphāle*, daughter of the Lydian king Jardanes, wife of Tmolus, after whose death she herself reigned, Soph. Tr. 252.

Ὀμφᾰλητομία, ας, ἡ, *the cutting of the navel-string: midwifery*, Plat. Theaet. 149 E; so, ὀμφαλοτομία, Arist. H. A. 7, 10, 1: from

Ὀμφᾰλητόμος, ον, (ὀμφαλός, τέμνω) *cutting the navel-string*: ἡ ὀμφ., *a midwife*, Hipp.; so usu. in Ion. Greek, whereas the Att. word was μαῖα: so, ὀμφαλοτόμος, in Sophron ap. Ath. 324 E.

Ὀμφαλικός, ή, όν,=ὀμφάλιος, Phanias ap. Ath. 58 E.

Ὀμφᾰλίον, ου, τό, dim. from ὀμφαλός.

†Ὀμφάλιον, ου, τό, πέδον, *the Omphalian plain* in Crete, Call. Jov. 45.

Ὀμφάλιος, ον, (ὀμφαλός) *belonging to the navel: having a boss, bossy*, Anth. P. 6, 84: τὸ ὀμφ.=ὀμφαλός, Leon. Tar. [ᾰ]

Ὀμφᾰλιστήρ, ῆρος, ὁ, *a knife for cutting the navel-string*.

†Ὀμφαλίων, ωνος, ὁ, *Omphalion*, father of Pantaleon, Strab. p. 362.—2. a painter, pupil of Nicias, Paus. 4, 31, 12.

Ὀμφᾰλοειδής, ές, (ὀμφαλός, εἶδος) *like a navel* or *boss*.

Ὀμφᾰλόεις, εσσα, εν, (ὀμφαλός) *having a navel* or *boss*, Hom. (esp. in Il.); usu., ἀσπὶς ὀμφαλόεσσα, a shield *with a central boss*, Il. 6, 118, etc.; in Od. only 19, 32; so ζυγὸν ὀμφαλόεν, a yoke *with a knob on the top*, Il. 24, 269; v. ὀμφαλός II. 2:—οἰμωγὰς ὀμφαλοέσσας, Ar. Pac. 1278,—*a joke*, παρὰ προςδοκίαν.

Ὀμφᾰλόκαρπος, ον, (ὀμφαλός, καρπός) *bearing fruit like an* ὀμφαλός, Diosc.

ὈΜΦΑΛΟ΄Σ, οῦ, ὁ, *the navel*, Lat. *umbilicus*, Il. 4, 525; 13, 568, Hdt. 7, 60, etc.—II. *any thing like a navel*, i. e. in the middle, etc.; esp.;—1. *the raised knob* or *boss in the middle* of the shield, Lat. *umbo*, Il. 11, 34; 13, 192; cf. ὀμφαλόεις.—2. *a button* or *knob* on the horse's yoke to fasten the reins to, Il. 24, 273 (not *a hole* for the reins to pass through).—3. *an ornament on books*, Luc. Merc. Cond. 41.—III. *the centre* or *middle point*: so in Od. 1, 50 (the only place in Od. where the word occurs), Calypso's island Ogygia is called ὀμφαλὸς θαλάσσης: and by a somewhat later legend, Delphi (or rather a round stone in the Delphic temple) was called ὀμφαλός, as *marking the middle point of Earth*, first in Pind. P. 4, 131; 6, 3, etc., cf. Paus. 10, 16, 2, Müller Eumen. § 27.—2. *the central part of a rose*, where the seed vessel is, Arist. Probl. 12, 8; *the stalk* of the fig, Geop. (ὀ-μφαλός, *u-mbil-icus*, Germ. *nabel*, Sanscr. *nabhi*; akin also to ἄμβων, *umbo*.)

Ὀμφᾰλοτομία, ας, ἡ, ὀμφαλοτόμος, v. sub ὀμφαλητ-.

Ὀμφᾰλώδης, ες, contr. for ὀμφαλοειδής, Arist. H. A. 5, 18, 6.

Ὀμφᾰλωτός, ή, όν, as if from ὀμφαλόω, *worked in the shape of a navel*, or *with bosses, bossy*, Pherecr. Pers. 5; cf. Meineke Com. Fragm. 2, p. 49.

ὌΜΦΑΞ, ᾰκος, ἡ, *an unripe grape*, Od. 7, 125, Hes. Sc. 399: ὄμφ. πικρά, Aesch. Ag. 955: also of *olives*, cf. ὀμφάκιον:—later, ὁ ὄμφαξ, Schol. Ar. Ach. 351, Lob. Phryn. 54.—II. metaph. *a young girl not yet ripe for marriage*, Jac. Onest. Ep. 1, 3.—III. in plur., *the unripe hard breasts* of a young girl, Ariosto's *due pome acerbe*, Wern. Tryph. p. 84; cf. ὀμφάκιος.—IV. αἱ ὄμφακες, *your bitterness, gibes*, Plat. (Com.) Ἑορτ. 5; ὄμφακας βλέπειν, Paroemiogr.; cf. ὀμφακίας.—V. ὄμφαξ, ὁ, ἡ, as adj., *unripe*; hence, *sour, harsh*, ὄμφ. βότρυς, σταφυλή, ἐλαία. (Prob. akin to ὠμός.) [ᾰ in all examples; but acc. to Draco 18, 15, ᾱ also.]

Ὀμφή, ῆς, ἡ, *the voice of God* (opp. to αὐδή), θείη ὀμφή, ὀμφὴ θεῶν or θεοῦ, Il. 20, 129, Od. 3, 215, etc.: *a divine voice, prophecy, oracle*, esp. such as were conveyed in dreams, Il. 2, 41; in the flight of birds, etc.,—much like φήμη, κληδών: also in plur., κατ' ὀμφὰς τὰς Ἀπόλλωνος, Soph. O. C. 102: later, *a sweet tuneful voice*, Pind. N. 10, 63, Fr. 266; ὀμφὴ μελέων, Pind. Fr. 45, 17, cf. Aesch. Supp. 808.—2. *fame, report*, σὴ ὀμφή, *the report about* thee, Soph. O. C. 550, cf. 1351.—Ep. word.—II. Lacon. for ὀσμή, Hesych.: hence the rose was called in Arcadia εὐόμφᾰλον, Timach. ap. Ath. 682 C. (From the root ΕΠ-, εἰπ-εῖν, ὄψ, with μ inserted, as στρόμβος, from στρέφω. Hence

Ὀμφήεις, εσσα, εν, *oracular, prophetic*, Nonn.: and

Ὀμφητήρ, ῆρος, ὁ, *a soothsayer*, Tryphiod.

Ὀμφύνω, (ὀμφή II) *to make famous*.

Ὀμῶλαξ, ᾰκος, ὁ, ἡ, Dor. for ὁμαῦλαξ, q. v.

Ὄμωμι, τό, a Persian plant, Plut. 2, 369 E.

Ὀμώμοκα, perf. of ὄμνυμι.

Ὁμωνῠμέω, ῶ, *to have the same name with*, τινί, Ath. 491 C.

Ὁμωνῠμία, ας, ἡ, *a having the same name, identity*, Plut. 2, 427 E, etc.—II. of words, *equivocal sense*, Arist. Soph. Elench. 4, 5; κατ' ὁμωνυμίαν, *equivocally*, Id. Anal. Post. 1, 24, 4: prop. fem. from

Ὁμωνύμιος, α, ον,=sq., Anth. P. append. 9. [ῠ]

Ὁμώνῠμος, ον, (ὁμός, ὄνομα) *having the same name*, Il. 17, 720, Aesch. Theb. 984; τινί, *with* one, Thuc. 2, 68, Plat. Rep. 330 B, etc.: also τινός, Pind. Fr. 71, Isocr. 223 C; so, ὁ σαυτοῦ, or ὁ σὸς ὁμ., your *namesake*, Plat. Prot. 311 B, Theaet. 147 D; τὰ ὁμ., *synonyms*, Id. Soph. 234 B.—II. *ambiguous, equivocal*, Arist. Categ. 1, 1, cf. Eth. N. 1, 6, 12;—so, adv. -μως, Arist. Eth. N. 5, 1, 7.

Ὁμωρόφιος, ον, (ὁμός, ὀροφή) *living under the same roof with*, τινί, Antipho 130, 32, Dem. 321, 14; cf. ὁμόσπονδος.

Ὁμώροφος, ον,=foreg., Philostr.

Ὁμῶς, adv. from ὁμός, like ὁμοίως, *equally, likewise, alike*, Lat. *pariter*, Il. 1, 196; 9, 605, Od. 11, 565, and sometimes in Trag., as Aesch. Eum. 388, Soph. Aj. 1372, Eur. El. 407: *in equal parts*, Hes. Th. 74:—like ὁμοῦ, joined with two subst. connected by καί, to show that they stand in the same relation to the verb, ὁμῶς ἵππων τε καὶ ἀνδρῶν, both man and horse *alike*, Il. 8, 214; ὁμῶς νύκτας τε καὶ ἦμαρ, *as well* by day as by night, Od. 10, 28; so, ἔν τε θεοῖς κἀνθρώποις ὁμῶς, Pind. P. 9, 71; τό τ' ἦμαρ καὶ κατ' εὐφρόνην ὁμῶς, Aesch. Eum. 692; also, πάντες ὁμῶς, all *together*, all *alike*, Od. 4, 775, Il. 17, 422; so in Hes.; also, πάντῃ ὁμῶς, Hes. Th. 366; ἐς τὰ πάνθ' ὁμῶς, Aesch. Pr. 736.—II. c. dat., *like as, just as, equally with*, ὁμῶς τοι ἤπια οἶδεν, he knows mild thoughts *as well as* you, Od. 13, 405; ἐχθρὸς ὁμῶς Ἀΐδαο πύλῃσι, hated *like* death, Il. 9, 312:—*together with*, Theogn. 252. Cf. ὁμοῦ.

Ὅμως, conj. (ὁμός) *nevertheless, notwithstanding, yet, still*, Il. 12, 393; after περ, Hes. Op. 20; ὅμως καί, Hdt. 5, 63; very freq. in Att. who also strengthen it by other words, as ἀλλ' ὅμως, Lat. *attamen*, Ar. Vesp. 1085, so Pind. P. 1, 163 etc.; ὅμως γε μήν, Ar. Nub. 631; ὅμως γε μέντοι, Ar. Ran. 61; ὅμως μήν or μέντοι, *but still, for all that*, Plat.—2. καὶ εἰ...ὅμως (c. indic.), κἄν...ὅμως (c. subjunct.), *although, even though* or *if*,—in which case it usu. stands last, κεἰ στένεις κακοῖς ὅμως, Aesch. Pers. 295; κεἰ θυραῖος ἐσθ' ὅμως, Id. Cho. 115; κἂν ἄποπτος ᾖς ὅμως, Soph. Aj. 15, cf. O. C. 957.—3. καὶ ὅμως, is in Att. oft. joined with a part. after a finite verb, like καί περ, which then takes the place of the protasis, κλῦθί μου νο-σων ὅμως (i. e. εἰ καὶ νοσεῖς ὅμως), Soph. Tr. 1105; and strengthd., πιθοῦ καίπερ οὐ στέργων ὅμως, Aesch. Theb. 712, cf. Eur. Or. 680, Med. 280: also reversely with the verb after a part., ὕστεροι ἀπικόμενοι ἱμείροντο ὅμως, Hdt. 6, 120, cf. Elmsl. Med. 1216, Jelf Gr. Gr. § 697. *c.*—4. ὅμως used to break off a speech, *however...*, Aesch. Eum. 74.

Ὁμωχέτης, ου, ὁ, Aeol. and Dor. for ὁμοεχέτης, (ὁμός, ἔχω) *holding* or *dwelling together*: θεοὶ ὁμ., like ὁμόναοι, *worshipped in the same temple*, Thuc. 4, 97, where it seems to be a Boeot. phrase.

Ὀνᾱγός, ὁ, Dor. and Att. for ὀνηγός, *an ass-driver.*

Ὄναγρα, ἡ, dub. l. for οἴναγρα.

Ὀνάγρῐνος, η, ον, *of* or *belonging to a wild ass.*

Ὀναγρόβοτος, ον, (ὄναγρος, βόσκω) *grazed by wild asses*, Strab. p. 568.

Ὄναγρος, ου, ὁ, for ὄνος ἄγριος, *the wild ass*, Strab. p. 312.—II. *an engine for throwing missiles*, elsewh. μονάγκων.

†Ὄναιθος, ου, ὁ, *Onaethus*, a statuary, brother of Thylacus, Paus. 5, 23, 5.

ὌΝᾸΡ, τό, *a dream, vision in sleep*, opp. to a waking vision (ὕπαρ, q. v.), Od. 19, 547; 20, 90: only used in nom. and acc. sing., the other cases being supplied from ὄνειρος and ὄνειρον; while the usu. plur. was the irreg. form ὀνείρατα, first in Od. 20, 87, and freq. in Att.; gen. ὀνειράτων, dat. -ασι, Hdt. 1, 120, and Trag.; and sometimes we find a gen. and dat. ὀνείρατος, -ατι, Plat. Theaet. 201 D, Aesch. Cho. 531, etc.; even a sing. nom. ὄνειραρ is quoted by E. M. p. 47, 53.—2. proverb. of any thing fleeting or unreal, σκιᾶς ὄναρ ἄνθρωποι, Pind P. 8, 136; hence also in prose, οὐδ' ὄναρ ἐλευθερίας, φόβου, etc., Schäf. Dion. Comp. p. 70.—II. in Att., ὄναρ was mostly used as adv., *in a dream, in sleep*, Aesch. Eum. 116, 131, Soph. Fr. 63, and freq. in Plat.; οὐδὲ ὄναρ, not even *in a dream*, Plat. Theaet. 173 D: hence oft. opp. to ὕπαρ, Id. Tim. 71 E; ὄναρ ἢ ὕπαρ ζῆν, *in a dream* or in reality, Id. Rep. 476 D; ὄναρ καὶ ὕπαρ, *sleeping and waking*, i. e. *always*, like καὶ ἡμέρας καὶ νυκτός, Democr. ap. Stob. Ecl. 2, p. 408; οὔτ' ὄναρ οὐθ' ὕπαρ, i. e. not at all, Plat. Phil. 36 E, cf. Rep. 520 C.—This adverbial accus. was always used alone, never κατ' ὄναρ, Phot. Lex. s. v. κατ' ὄναρ.—III. for ὄνειαρ, H. Hom. Cer. 270, e conj. Herm., as contrariwise ὄνειαρ is sometimes used for ὄναρ.

Ὀνάριον, ου, τό, dim. from ὄνος, *a little ass*, Macho ap. Ath. 582 C. [ᾰ]

†Ὄναρις, ὁ, *Onaris*, leader of the Bisaltae, Ath. 520 D.

Ὄνασθαι, inf. aor. 2 mid. of ὀνίνημι.

†Ὀνασίας, ου, ὁ, *Onasias*, a painter, Paus. 9, 5, 11.

†Ὀνάσιμος, ου, ὁ, Dor.=Ὀνήσιμος, masc. pr. n., Theocr. 4, 119.

Ὄνᾱσις, ὀνάτωρ, Dor. for ὄνησις, ὀνήτωρ.

†Ὀνασσιμήδης, ους, ὁ, *Onassimedes*, a statuary, Paus. 9, 12, 4.

†Ὀνᾱτᾶς, ᾶ, ὁ, Dor. = Ὀνήτης, *Onatas*, son of Micon, a celebrated statuary of Aegina, in the time of Phidias, Paus. 5, 27, 8; Anth. P. 9, 238.

†Ὀνεᾶται, ῶν, οἱ, *the Oneātae*, a tribe of the Sicyonians, Hdt. 5, 68.

†Ὄνεια ὄρη, τά, *the Onēan mountains*, running through Megaris, from the Scironian rocks to Cithaeron, now *Macripiayi*, Strab. p. 393; Thuc. 4, 44 mentions a single mountain, τὸ Ὄνειον ὄρος, east of Corinth, near Cenchreae; cf. Xen. Hell. 6, 5, 51.

Ὀνεία, ας, ἡ, (sc. δορά) *ass's skin*, strictly fem. from ὄνειος.

Ὄνειαρ, ὀνείᾰτος, τό (ὀνίνημι):—*any thing that profits* or *helps, profit, advantage, aid, succour*, Il. 22, 433, 486, Hes. Op. 344; *a means of strengthening, refreshment*, Od. 4, 444; 15, 78, Hes. Op. 41; στιβάδεσσιν ὄνειαρ, *good* for beds, Theocr. 13, 34:—hence in plur. ὀνείᾰτα, *food, victuals*, freq. in Hom. (esp. Od.) in the line, οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἴαλλον: *rich presents* were also so called, Il. 24, 367:—also not rarely metaph. of persons, e. g. Hector is called πᾶσιν ὄνειαρ, Il. 22, 433:—ὄνειαρ θνητοῖς, *a hope* to mortals, H. Hom. Cer. 270, where however Herm. ὄναρ, and Voss ὄνεαρ, metri grat.; v. ὄναρ III.—II. for ὄναρ, *a dream*, Call. Ep. 51, 6, Jac. A. P. p. 227: also *a thing on which one is always thinking, awake* or *asleep*, cf. ὄνειρος 4.—Ep. word. [Those who read ὄνειαρ, H. Hom. Cer. 270, use the middle syll. short, which is very questionable.]

Ὀνείᾰρον, ου, τό,=foreg., Alcae. 94 D.

Ὀνειδείη, ης, ἡ, poet. for ὄνειδος, Ep. Hom. 4, 12.

Ὀνείδειος, ον, (ὄνειδος) *reproachful*, ὀνειδείοις ἐπέεσσι, with words *of reproach*, Il. 1, 519, etc.; in Od. only once, 18, 326; also μῦθος ὀν., Il. 21, 393.

Ὀνειδείω, poet. for sq., dub.

Ὀνειδίζω, f. -ίσω, (ὄνειδος) *to throw a reproach upon* one, *cast in one's teeth, object, impute*, Lat. *objicere, exprobrare*, τινί τι, Il. 9, 34, Od. 18, 380, Hes. Op. 716; so usu. in Hdt., and Att.; also, Ἀγαμέμνονι...ὀνειδίζων ὅτι..., Il. 2, 255 (cf. Plat. Apol. 29 E); also ὀν. τι εἴς τινα, Soph. O. C. 754; also, ἃ δ' εἰς γάμους μοι βασιλικοὺς ὠνειδίσας, Eur. Med. 547:—hence in pass. *to be objected* or *imputed*, Plat. Tim. 86 D.—2. omitting the acc. rei, *to reproach, upbraid*, τινί, Il. 2, 255, etc.; τινὶ περί τινος, Hdt. 4, 79; τινί τινος, 1, 90; τινὶ ἔς τι, 8, 92.—3. c. acc. pers., *to reproach*, ἔπεσίν μεν ὀνείδισον, Il. 1, 211; νείκει ὀνειδίζων, Il. 7, 95; so Soph. O. C. 1002, Plat. Apol. 30 E; also, ὀν. τινὰ τυφλόν (sc. ὄντα), *to reproach* one *with* being blind, Soph. O. T. 412:—fut. mid. ὀνειδιεῖσθε (in pass. signf.), *ye will be reproached*, Soph. O. T. 1500. Hence

Ὀνείδῐσις, ἡ,=ὀνειδισμός.

Ὀνείδισμα, ατος, τό, (ὀνειδίζω) *insult, reproach, blame*, Hdt. 2, 133.

Ὀνειδισμός, οῦ, ὁ, (ὀνειδίζω) *a reproaching: abuse*, Dion. H.

Ὀνειδιστέον, verb. adj. from ὀνειδίζω, *one must reproach*, Plat. Legg. 689 C.

Ὀνειδιστήρ, ῆρος, ὁ,=sq., ὀν. λόγος, Eur. H. F. 218.

Ὀνειδιστής, οῦ, ὁ, (ὀνειδίζω) *one who reproaches.* Hence

Ὀνειδιστικός, ή, όν, *reproachful, abusive*, Diod., εἴς τι, Luc. Contempl. 7.

Ὀνείδιστος, ον, *to be reproached: disgraceful.*

ὌΝΕΙΔΟΣ, τό, said to be strictly, *any report* of one, *fame, character*, like κλέος, κληδών, Lat. *fama*, (as it seems to be in Soph. Phil. 477; and so, Θήβαις κάλλιστον ὄν., Eur. Phoen. 821, ubi v. Valck. (828);—but v. derivat.); but, at all events,—I. usu. from Hom. downwds., *reproach, blame*; esp. by word, ὀνείδεα μυθήσασθαι, λέγειν, βάζειν, Il. 1, 291; 2, 222, Od. 17, 461, etc.; αἳ δὴ ἐμῇ κεφαλῇ κατ' ὀνείδεα χεῦαν, Od. 22, 463: ὄνειδος ἔχειν, to be in *disgrace*, Hdt. 9, 71; ὀνείδη κλύειν, Aesch. Pers. 757; ὄν. ὀνειδιζειν, Soph. Phil. 523; ὄν. λιπεῖν τινι, Eur. Heracl. 301; ὄνειδος (ἐστί), c. inf., Id. Andr. 410:—freq. also in Att. prose.—2. *matter of reproach, a reproach, disgrace*, τινί, to one, Il. 16, 498; 17, 556; and so Hdt. 2, 36, and Att.; so Oedipus calls his daughters τοιαῦτ' ὀνείδη, Soph. O. T. 1494; cf. Ar. Ach. 855, Dem. 558, 5. (The Sanscr. root is *nid* vituperare: so that ὀ seems to be euphon., and its affinity to ὄνομαι becomes dub., Pott Forsch. 2, p. 164.)

Ὀνεῖον, ου, τό, *an ass-stable.*

Ὄνειος, ον, (ὄνος) *of an ass*, Ar. Eq. 1399; ὄν. γάλα, *ass's milk*:—also, α, ον, v. ὀνεία.

Ὄνειος, ον, Ion. ὀνήϊος, (ὀνίνημι) *useful*, rare word, to which Gramm. assign the irreg. compar. ὀνείων:—cf. ὀνήϊος, ὀνήϊστος.

Ὄνειραρ, ατος, ὀνείρατα, etc., v. sub ὄναρ.

Ὀνειράτιον, ου, τό, dim. from ὄνειρος, *a little dream.* [ᾰ]

Ὀνείρειος, α, ον, (ὄνειρος) *dreamy, of dreams*, ἐν ὀνειρείῃσι πύλῃσι, at the gates *of dreams*, Od. 4, 809.

Ὀνειρήεις, εσσα, εν,=foreg., Orph. H. 85, 14.

Ὀνειρογενής, ές, (ὄνειρος, *γένω) *born of a dream*, Heliod.

Ὀνειροδότης, ου, ὁ, -δότις, ἡ, *giver of dreams.*

Ὀνειροκρίτης, ου, ὁ, (ὄνειρος, κριτής) *an interpreter of dreams*, Theocr. 21, 33. Hence

Ὀνειροκρῐτικός, ή, όν, *fit for interpreting dreams*, πινακίον, Plut. Aristid. 27: τὰ -κά (sc. βιβλία), *a book on the interpretation of dreams*, such as that of Artemidorus.

Ὀνειρολογία, ας, ἡ, (ὄνειρος, λόγος) *a discourse about dreams.*

Ὀνειρόμαντις, εως, ὁ, ἡ, (ὄνειρος, μάντις) *foreboding from dreams, an interpreter of dreams*, Aesch. Cho. 33, Magnes Lyd. 2.

Ὄνειρον, ου, τό, collat. form of ὄνειρος, Od. 4, 841, Hdt. 7, 14, sq., and Trag., as, Aesch. Cho. 541, 550,—indeed the masc. can never be proved in Aesch. or Soph., for the plur. gen. and dat. may belong to either, cf. sub ὄνειρος:—τοὐμὸν φρενῶν ὄνειρον, my *dreaming* phantasy, Soph. El. 1390. The plur. ὄνειρα occurs in Eur. H. F. 518; elsewh. only in gen. and dat. ὀνείρων, -οις; the irreg. form ὀνείρατα, -ων, being more common; v. sub ὄναρ.

Ὀνειρόπληκτος, ον, (ὄνειρος, πλήσσω) *struck, scared by a dream.*

Ὀνειροπλήξ, ῆγος, ὁ, ἡ,=foreg., Philo.

Ὀνειροποιός, όν, *producing dreams.*

Ὀνειροπολέω, ῶ, (ὀνειροπόλος) *to deal with dreams*, i. e. *to dream*, Plat. Rep. 534 C, etc.: ὀν. τι, *to dream of* a thing, ἵππους, Ar. Nub. 16, 27; πολλὰ τοιαῦτα ὀν., of vain schemes, Dem. 54, 10; ὀν. τάλαντα, Luc. Merc. Cond. 20, cf. D. Mort. 5, 2.—II. *to cheat by dreams*, etc., Ar. Eq. 809.—III. Pass., ὀνειροπολεῖσθαί τινι, *to dream of* a thing, Diod. Hence

Ὀνειροπόλημα, ατος, τό, *a dream*, Clem. Al.

Ὀνειροπόλησις, ἡ, *a dreaming.*

Ὀνειροπολία, ας, ἡ, *a dreaming, a dream*, Plat. Epin. 985 C: and

'Ονειροπολικός, ή, όν, *of* or *belonging to dreaming: τὸ ὀν., the art of interpreting dreams*, Plut. 2, 904 D. Adv. -κῶς: from

'Ονειροπόλος, ον, (ὄνειρος, πολέω) *occupied with dreams;* hence *a dreamer;* or *an interpreter of dreams*, Il. 1, 63; 5, 149. .

'Ονειροπομπός, όν, *sending dreams.*

'Όνειρος, ου, ὁ, the plur. is usu. in the irreg. form ὀνείρατα, more rarely ὄνειρα, cf. sub ὄναρ, ὄνειρον:—*a dream*, freq. in Hom. (also in Hdt. 1, 34; 7, 16, 2, Eur. I. T. 569, 1277,—though elsewh. in Hdt. and Trag., either the form τὸ ὄνειρον is used, or the forms ὀνείρου, -ῳ, etc. leave it doubtful, which was intended; cf. sub ὄνειρον): sent by Jupiter, Il. 1, 63; hence, called his messenger, Il. 2, 26:—after a dream they purified themselves, hence, ὄνειρον ἀποκλύζειν, Ar. Ran. 1340, cf. ad Aesch. Pers. 201.—2. as prop. n. 'Όνειρος, *god of dreams*, Il. 2, 6, etc., also in plur., Od. 24, 12, and so also Hes. Th. 212, where dreams are the children of Night without a father.—3. proverb. of any thing unreal, fleeting, Valck. Phoen. 397.—4. also *that which one is ever dreaming of*, v. Od. 19, 581. —On the different signf. of ἐνύπνιον v. sub voc.

'Ονειροσκόπος, ον, *an interpreter of dreams.*

'Ονειρόσοφος, ον, *wise, versed in dreams.*

'Ονειροτόκος, ον, (ὄνειρος, τίκτω) *dream-producing*, Nonn.

'Ονειροφαντᾰσία, ας, ἡ, *a vision*, Artemid.: from

'Ονειρόφαντος, ον, (ὄνειρος, φαίνομαι) *appearing in dreams, haunting one's dreams*, Aesch. Ag. 420.

'Ονειρόφρων, ονος, ὁ, ἡ, (ὄνειρος, φρήν) *versed in dreams and their interpretation*, Eur. Hec. 708.

'Ονειρωγμός, οῦ, ὁ, (ὀνειρώσσω) *an effusion during sleep*, Arist. H. A. 10, 6, 4.

'Ονειρώδης, ες, *like a dream, of* or *disposed for dreaming.*

'Ονείρωξις, εως, ἡ, *a dreaming, a dream*, Plat. Tim. 52 B.—II.=ὀνειρωγμός: from

'Ονειρώσσω, Att. -ττω, *to dream*, Plat. Rep. 476 C, etc.; περί τινος, Ib. 533 C.—II. *to have an effusion during sleep.* Hence

'Ονειρωτικός, ή, όν, *belonging to* or *consisting in dreaming.*

†'Ονείτης, ου, ὁ, *Onītes*, son of Hercules, Apollod. 2, 7, 8.

'Ονείων, ον, gen. ονος, irreg. compar. of ὄνειος, *useful*, q. v.

'Ονέλᾰφος, ὁ, (ὄνος, ἔλαφος) a kind of *antelope*, cf. τραγέλαφος, Callistr. ap. Ath. 200 F.

†'Ονέστης, ου, ὁ, *Onestes*, an epigrammatic poet, Anth.

'Όνευος, ου, ὁ,=ὄνος VI., *a windlass, pulley:* also *the person who works it.* Hence

'Ονεύω, *to draw up with a windlass*, Thuc. 7, 25: generally, *to haul up*, Strattis Mac. 1, ubi v. Meineke.

'Ονηγησις, ἡ, *donkey-driving.*

'Ονηγός, οῦ, ὁ, Dor. and Att. ὀνᾱγός, (ὄνος, ἡγέομαι) *an ass-driver.*

'Ονήϊος, ον, Ion. for ὄνειος, *useful.* Hence the irreg. superl.,

'Ονηΐστος, η, ον, *the most useful, serviceable*, Anaxag. 4, Pythag. ap. Diog. L. 8, 49; ὀνηΐστον πονέεσθε, exert yourselves *to the utmost*, Ap. Rh. 2, 335; ὕδρωπος ὀνηΐστα, *the most effectual remedy* for the dropsy, Aretae.

'Ονηλᾰτέω, ῶ, *to drive donkeys*, Ar. Fr. 598: from

'Ονηλάτης, ου, ὁ, (ὄνος, ἐλαύνω) *a donkey-driver*, Archipp. Incert. 2, Dem. 1040, fin. [ᾰ]

'Ονήμενος, part. aor. 2 mid., Od.; ὄνησα, Ep. for ὤνησα, aor. 1, Il.; and ὀνήσει, 3 fut., Il.;—of ὀνίνημι.

†'Ονησιγένης, ους, ὁ, *Onesigenes*, a Syracusan, Polyb. 7, 4, 1.

'Ονησίδωρος, ον, or α, ον, (ὄνησις, δῶρον) *profitable*, Plut. 2, 317 A. [ῑ]

†'Ονησικράτης, ους, ὁ, *Onesicrates*, a physician, Plut.

†'Ονησίκριτος, ου, ὁ, *Onesicritus*, chief pilot in the fleet sent by Alexander the great to explore the southern coast of Asia, Arr. An. 6, 2, 3; Plut. Alex. 8.

†'Ονήσιλος, ου, ὁ, *Onesilus*, brother of Gorgus king of Salamis in Cyprus, Hdt. 5, 104.

'Ονήσιμος, ον, (ὄνησις) *useful, profitable, beneficial*, Aesch. Eum. 924, Soph. Aj. 665, etc.: *aiding, succouring*, Soph. Tr. 1013. Adv. -μως, Plat. Legg. 747 C.

†'Ονήσιμος, ου, ὁ, *Onesimus*, a slave of Philemon, N. T.

'Ονησίπολις, εως, ὁ, ἡ, (ὀνίνημι, πόλις) *useful to the state*, Simon. Fr. 12, 12, Schneidewin. [ῐ]

†Ονήσιππος, ου, ὁ, *Onesippus*, a son of Hercules, Apollod. 2, 7, 8.

'Όνησις, εως, ἡ, (ὀνίνημι) *use, profit, advantage, good luck*, Od. 21, 402; *enjoyment, delight*, τινός, *of* or *from* a thing, Aesch. Ag. 350, Eur. Hec. 1231; ὄνησιν ἔχειν τινός, Plat. Soph. 230 C; ἐπ' ὄνησιν ἐμοί, *for a delight* to me, Sappho 33; φέρειν ὄν. τινί, Soph. O. C. 288; etc.

'Ονησῐφόρος, ον, (ὄνησις, φέρω) *bringing advantage*, Hipp., Alex. Prot. 1, 4.

†'Ονησίφορος, ου, ὁ, *Onesiphorus*, masc. pr. n., N. T.

†'Ονήτης, ου, ὁ, *Onetes*, a Carystian, said to have been the one who betrayed to Xerxes the pass over the mountain at Thermopylae, Hdt. 7, 214.

'Ονητικός, ή, όν, *profitable, useful.*

†'Ονητορίδης, ου, ὁ, *son of Onetor*, i. e. Phrontis, Od. 3, 282.—2. *Onetorides*, masc. pr. n., Thuc. 2, 2.

'Ονητός, ή, όν, (ὀνίνημι) *profitable.* —II. (ὄνομαι) *blamed*, dub.

'Ονήτωρ, Dor. ὀνάτωρ, ορος, ὁ,= ὀνήσιμος, *beneficial*, τόκος ὀνάτωρ, Pind. O. 10 (11), 12, e conj. Herm.

†'Ονήτωρ, ορος, ὁ, *Onetor*, a priest of Jupiter on Ida, Il. 16, 605.—2. father of Phrontis, v. 'Ονητορίδης, Paus. 10, 25, 2.—3. son of Philonides of Melite, Dem. 831, 8.

'Ονθηλεύω,=ὀνθυλεύω, dub.

'ΌΝΘΟΣ, ου, ὁ, *dirt, dung*, like κόπρος and βόλβιτον, Il. 23, 775, 777; later also ἡ ὄνθος, like ἡ κόπρος.

'Ονθύλευσις, ἡ, like βουθύλευσις, μουθύλευσις, *the use of forced meat*, etc., Meineke Menand. p. 160. [ῡ]

'Ονθῠλευτός, ή, όν, like μουθυλευτός, *stuffed*, of meats: from

'Ονθῠλεύω, *to dress with forced meat, stuffing*, etc., in cookery, ὠνθυλευμένος στέατι Σικελικῷ, Diphil. Incert. 38, ubi v. Meineke; τευθὶς ὠνθολευμένη, Sotad. 'Εγκλει. 1, 15; —the collat. form μεμουθυλευμένος occurs in Alex. Incert. 3; and a form βουθυλεύω is quoted, v. Lob. Phryn. 356.—II. *to doctor* wine, Schol. Ar. Plut. 1063; like καπηλεύω III. (Passow derives it from ὄνθος,—as if, strictly, *to stuff with dirt*,—comparing the Germ. *mästen, misten;* cf. πηλός, and v. Hemst. Schol. Ar. Plut. 1064.)

'Ονία, ας, ἡ, Aeol. for ἀνία, Alcae. 72; v. Bast Greg. Cor. p. 600.

'Ονίας, ου, ὁ, a sea-fish, *the scarus*, from its gray colour, Ath. 320 C.

'Ονῐδία, ἡ,=ὀνίς, dub.

'Ονίδιον, ου, τό, dim. from ὄνος, *a little ass*, Ar. Vesp. 1306. [ῐ]

'Ονῐκός, ή, όν, (ὄνος) *of* or *belonging to an ass:* ὀν. μύλος, a mill-stone *turned by an ass* (i. e. larger than that of the common hand-mills), N. T.

'Ονίνημι, inf. ὀνῐνάναι, redupl. from root 'ON-, which appears in the deriv. tenses and forms: fut. ὀνήσω. aor. ὤνησα: mid. ὀνίναμαι, fut. ὀνήσομαι: aor. 2 ὠνήμην, ησο, ητο, or ὠνάμην, opt. ὀναίμην, inf. ὄνασθαι: for the impf. act., ὠφέλουν was used: but the impf. mid. ὠνινάμην, Plat. Rep. 380 B: perf. ὤνημαι, rare.—Hom. has pres. act., only in Il. 24, 45; fut. act. and mid.; aor. act., sometimes without augm.; but he and all Ion. use no other aor. mid. than ὠνήμην, part. ὠνήμενος, Od. 2, 33; imperat. ὄνησο, Od. 19, 68;—for ὠνάμην is always the aor. 1 of ὄνομαι: even the Att. prefer ὠνήμην, though later ὠνάμην also freq. occurs: Xen. has besides an aor. pass. ὠνήθην, An. 5, 5, 2, rashly questioned by Valck. Adon. p. 362 A, cf. Lob. Phryn. 12, sq.—There are no such presents as ὀνάω, ὀνέω, ὄνημι.—I. act. *to profit, advantage, help, support*, absol., Il. 8, 36, 467, Hes. Th. 429: but usu. c. acc. pers. vel rei, ὀν. τινά or τι, Il. 1, 395, 503, etc., Od. 14, 67, Orac. ap. Hdt. 7, 141; also c. dupl. acc., σὲ δὲ τοῦτό γε γῆρας ὀνήσει, this at least *will profit* thine old age, Od. 23, 24: *to delight, cheer*, as perh. Il. 1, 395: ὀν. τινά, Lat. *juvare aliquem*, freq. in Att. as, Eur. Tro. 933, Xen. An. 3, 1, 38 etc.—II. mid., *to have profit* or *advantage, to enjoy help, support*, Il. 7, 173, Od. 14, 415; also, c. partic., *to have the delight* or *advantage of* being or doing so and so, Theogn. 1380, Plat. Apol. 30 C, Rep. 380 B; and with neut. adj. as adv., μεγάλα ὀν., Id. Alc. 1, 120 D: but usu. c. gen., *to enjoy, have delight* or *enjoyment of* a thing, like ἀπολαύω, δαιτὸς ὄνησο, Od. 19, 68; τί σευ ἄλλος ὀνήσεται; what *enjoyment will* others *have of* thee? i. e. what good will you have done them? Il. 16, 31, cf. Soph. Tr. 567, Ar. Thesm. 469; also in prose, οὕτως ὄναισθε τούτων, so *may ye have profit of* these things! Dem. 842, 10: also, ὄνασθαί τι ἀπό τινος, Plat. Rep. 528 A, Charm. 164 B.—2. part. aor. ὀνήμενος, in an ellipsis, ἐσθλός μοι δοκεῖ εἶναι, ὀνήμενος (sc. εἴη or ἔστω), he seems brave, *may he be fortunate!* and so for ὄναιτο, answering to Lat. *macte esto virtute*, Od. 2, 33.—3. opt. aor. ὀναίμην, αιο, αιτο, freq. in good wishes, οὕτως ὀναίμην, so *mote I thrive!* (v. supra); and reversely, with a negat., μὴ νῦν ὀναίμην, ἀλλ' ὀλοίμην, *may I* not *thrive*, but die, Soph. O. T. 644 (where βίου or some word must be supplied (cf. supra 1); ὄναιο, *sis felix!* Eur. Or. 1677, etc.; also with χάριν, ὄναιο τοῦ γενναίου χάριν, *bless thee* for thy noble spirit, Soph. O. C. 1042; ὄναιο τῆς εὐκλείας! Luc. Pseudol. 22.—4. also with an ironical sense, ὄναιο μεντἄν, εἴ τις ἐκπλύνειέ σε, *you'd be the better of* it, if one were to wash you clean, Ar. Plut. 1063; ἁλσὶν διασμηχθεὶς ὄναιτ' ἂν οὑτοσί, *he'd be very nice* if he were rubbed down with salt, Ar. Nub. 1237; so also, ὠνάθην μεγάλως ὅτι.., *how lucky am I* that.., Theocr. 15, 55.

'Ονίνησις, εως, ἡ,=ὄνησις, Arist. Probl. 20, 18, 2.

'Ονίς, ίδος, ἡ, *ass's dung*, in plur., Ar. Pac. 4.

'Ονίσκη, ης, ἡ, dim. fróm ἡ ὄνος, *a little she-ass.*

'Ονίσκος, ου, ὁ, dim. from ὄνος, *a little ass.*—II. a sea-fish of the *gadus* or *cod* kind, Lat. *asellus*, Euthyd. ap. Ath. 315 F.—III.=ἴουλος.—IV. *the wood-louse*, Lat. *multipes.*—V. like ὄνος VI., *a windlass* or *crane*, Lat. *sucula.* —VI. *a saw.*

'Ονίσκω,=ὀνίνημι, Ath. 35 C.

'Ονίτης, ου, ὁ, a kind of *Scythian stone.* [ῑ]

'Ονῖτις, ιδος, ἡ, *a kind of* ὀρίγανον, Nic. Al. 56; in Diosc. 3, 33, ὀνῆτις.

†"Ονοβα, ἡ, *Onoba*, a city of Hispania Baetica, Strab. p. 143.

'Ονοβᾰτέω, ῶ, (ὄνος, βατέω) *to have a mare covered by an ass*, Xen. Eq. 5, 8.—II. of the ass, *to cover.*

'Ονοβάτης, ου, ὁ, fem. ὀνοβάτις, ιδος, (ὄνος, βαίνω) *riding on an ass*, Plut. 2, 291 E, in fem.

'Ονόβλῖτον, ου, τό, a plant of the *orach* kind, v. l. Hipp.

'Ονόβρῡχις, ιδος, ἡ, a leguminous plant, prob. *saint-foin, hedysarum onobrychis*, Linn., Diosc. 3, 170.

'Ονόγαστρις, ιος, ἡ, (γαστήρ) *a fat paunch*, A. B.

†'Ονογλις, ὁ, οἶνος, *wine of* "Ονογλα, a hamlet near Pitana in Laconia, Ath. 31 C.

'Ονόγυρος, ου, ὁ, *a prickly plant*, Nic. Th. 71, Diosc.,—whether a kind of thistle, and different from ἀνάγυρις, ἀνάγυρος, is dub. — Proverb., ὀνόγυρον κινεῖν, to take a *prickly business* in hand, Liban.

'Ονοειδής, ές, *of the ass kind.*

'Ονοθήρας, ου, ὁ, and ὀνοθηρίς, ἡ, dub. l. for οἰνοθ-.

'Ονοκενταύρα, ας, ἡ, a kind of *tailless ape*, Ael. N. A. 17, 9.

'Ονοκένταυρος, ου, ὁ,=foreg.

'Ονοκίνδιος, ου, ὁ, (ὄνος, κινέω) *donkey-driver*, epithet of Pisander in Eupol. Maric. 6; in Hesych. also ὀνοκίνδης.

'Ονόκλεια, ας, ἡ, *the plant* ἄγχουσα, Diosc.: cf. ὄνοσμα, ὀνοχειλές.

'Ονοκοίτης, ου, ὁ, (ὄνος, κοίτη) *lying in the ass's stall*, applied by the heathen in mockery to our LORD, Tertull.

'Ονοκόπος, ον, (ὄνος VII., κόπτω) *chipping a millstone*, Alex. Amph. 1.

'Ονοκρότᾰλος, ου, ὁ, a water-bird, prob. *the cormorant*, Plin. 10, § 47.

'Ονοκώλη, ης, ἡ, also ὀνοκωλίς, ίδος, ἡ, *with ass's legs*, epith. of the hobgoblin Empusa, like ὀνοσκελίς: from

'Ονόκωλος, ον, (ὄνος, κῶλον) *having ass's legs.*

"ONOMA, ᾰτος, τό: Ion. and poet. οὔνομα: Aeol. ὄνῡμα:—*the name* by which a person or thing is called (v. sub fin.), Hom., etc.: he uses the word oft. in Od., only twice in Il., 3, 235; 17, 260,—and more freq. in the common than in the Ion. form; but always for the *name of a person* (except in two places quoted infra II.). –2. ὄν. θεῖναί τινι, to give one *a name*, Od. 19, 403; but in Att. more usu. in mid. ὄν. θέσθαι, as first in Od. 19, 406, cf. 8, 552, and Valck. Phoen. 12; ὄν. θέσθαι ἀπό (or more freq. ἐπί) τινος, to give a name *from* or *after* another, v. Schäf. Mel. p. 93; cf. ἐπώνυμος; so, ὄν. ἔχειν ἀπό τινος, to be called after..., Hdt. 1, 71: also, ὄν. φέρεσθαι, to bear a name, Id. 1, 73.—3. *the name itself*, usu. in nom., as, ἐμοὶ δ' ὄνομα κλυτὸν Αἴθων, Od. 19, 183, cf. Ruhnk. H. Hom. Cer. 122; πόλις ὄνομα Καιναί, a city *by name* Caenae, Xen. An. 2, 4, 28: later, it was often put in genit. after ὄνομα. —4. ὄνομα καλεῖν τινα, to call one *by name*, as, εἴπ' ὄνομ', ὅττι σε κεῖθι κάλεον, Od. 8, 550, so Plat. Crat. 393 E; and so, ὄνομα κέκληται δημοκρατία, Thuc. 2, 37; but later also freq. ὀνόματι καλεῖν τινα.—II. *name, good name, report*, Od. 13, 248; 24, 93; generally, ὄνομα or τὸ ὄν. ἔχειν, to have *the credit* of a thing (good or bad), Plat. Hipp. Maj. 281 C; μέγιστον ὄν. ἔχειν, Thuc. 2, 64; ἐν ὀνόματι εἶναι, to have a name, be much spoken of, Wolf Dem. Lept. p. 346.—III. *a name and nothing else*, opp. to the real person or thing, Od. 4, 710; esp. to ἔργον, Pors. Phoen. 512, cf. Or. 454, Hipp. 502: hence also, — 2. *a false name, pretence, pretext*, ὀνόματι (or ἐπ' ὀνόματι), under the *pretence*, Thuc. 4, 60: μετ' ὀνομάτων καλῶν, like Sallust's *honestis nominibus*, Dion. H. —IV. ὄνομα is also used in periphr. phrases, ὄνομα τῆς σωτηρίας, τῆς εὐγενείας, etc., for σωτηρία, εὐγένεια, Pors. Or. 1080, Seidl. Iph. T. 875 (905), as Lat. *nomen*, Markl. Stat. Sylv. 1, 1, 8;—so, with the names of persons, periphr. for the person, ὦ φίλτατον ὄν. Πολυνείκους, Eur. Phoen. 1702.—V. like λόγος, *a word, expression*, esp. of technical terms, as, τὰ ἐν τῇ ναυτικῇ ὀν., Xen. Ath. 1, 19: generally, *a saying, speech.*—VI. in grammar, *a noun*, Lat. *nomen*, opp. to ῥῆμα, *verbum*, Plat. Theaet. 168 B, Arist., etc.: also *a proper name*, Lat. *nomen proprium*, opp. to προςηγορία, Lat. *nomen appellativum*, Gramm. (The ὀ- in ὄνομα is euphon., cf. Lat. *nomen*, Sanscr. *nâma*, our *name*, etc.; the common root being ΓΝΟ–, γιγ-ΝΩσκω, *NO-sco*, and so strictly, *that by which one is known.*)

'Ονομάζω, f. -άσω: Ion. οὐνομ-, Hdt., but not so in Hom.: Aeol. and Dor. ὀνυμάζω, f. -άξω or -άξομαι (Pind. P. 7, 6); aor. ὠνύμαξε (Ib. 2, 84). Hom. uses pres.; impf. (without augm.); aor. ὠνόμασα only in Od. 24, 339. *To name* or *speak of by name, call* or *address by name*, of persons, πατρόθεν ἐκ γενεῆς ὀνομάζων, Il. 10, 68, etc.; cf. ὀνομακλήδην; so, ἐς τρὶς ὀνομάσαι Σόλωνα, Hdt. 1, 86 (who elsewh. uses the Ion. form); so in Att.: of things, *to name, repeat*, περικλυτὰ δῶρ' ὀνόμαζον, Il. 18, 449; but in Il. 9, 515, *to name* or *promise*, opp. to giving, cf. Seidl. Eur. El. 33.—2. *to name* or *call* after something, Hdt, 1, 23; so, ὀν. τινά τι, *to call* one something, Eur. Hel. 1193, cf. Aesch. Ag. 681, Thuc. 1, 3: εἶναι is often added pleon., τὰς ὀνομάζουσι εἶναι Ὑπερόχην καί..., who *they say are called* Hyperoche and..., Hdt. 4, 33; σοφιστὴν ὀνομάζουσιν τὸν ἄνδρα εἶναι, Plat. Prot. 311 E, cf. Rep. 428 E, v. sub εἰμί X.: —mid. *to have* one *called, name*, Soph. O. T. 1021:—pass. *to be called*, Pind. O. 9, 71; ἔκ τινος, Soph. O. T. 1036; ἐπωνυμίαν, *by* surname, Plat. Phaedr. 238 A; ἀπὸ τούτου τοῦτο οὐνομάζεται, receives its name from him, Hdt. 6, 129: c. dupl. nom., τοῦτο ἡ ναῦς ὠνομάζετο, *this* was the ship's name, Anth. P.—3. *to use names* or *words*, ὀν. μάλα σεμνῶς, Dem. 237, 11, cf. 268, 13; 565, fin.—II. *to make famous*: οἱ ὠνομασμένοι = ὀνομαστοί, v. l. Isocr. 398 D.—Cf. ὀνομαίνω.

'Ονομᾰθετέω, ὀνομαθέτης, dub. for ὀνοματοθ-, Lob. Phryn. 668.

"ONOMAI, 2 sing. ὄνοσαι, 3 pl ὄνονται: imperat. ὄνοσο; 3 opt. ὄνοιτο: fut. ὀνόσομαι, Ep. ὀνόσσομαι. aor. ὠνόσθην and ὠνοσάμην, the latter only in Hom.; opt. ὀνοσαίμην, Ep. inf. ὀνόσσασθαι.—Besides these forms Hom. has Ion. 2 plur. pres. οὔνεσθε, Il. 24, 241; 3 aor. ὤνατο, Il. 17, 25. *To blame, reject, scorn*, νῦν σευ ὠνοσάμην φρένας, now *scorn I* thy thoughts, Il. 14, 95; ἦ οὔνεσθ', ὅτι μοι Ζεὺς ἄλγε' ἔδωκεν; *do ye find fault, are ye not content* that Jupiter hath sent me woes? Il. 24, 241: c. gen., οὐδ' ὥς σε ἔολπα ὀνόσσεσθαι κακότητος, as it is, I hope *thou wilt* not *quarrel with* thy ill-luck (i. e. *deem* it too light), Od. 5, 379; ὀν. τινά, *to throw a slur upon*, Hdt. 2, 167.—Ep. and Ion. word: cf. ὀνοτάζω. (Hence ὀνοστός, ὀνοτός: but it is prob. not connected with ὄνειδος, q. v.)

'Ονομαίνω, Aeol. and Dor. ὀνυμαίνω (Tim. Locr. 100 C): Ion. fut. οὐνομανέω, Hdt. 4, 47: Ep. aor. without augm., ὀνόμηνα, Hom., and Hes.; the pres. first in H. Hom. Ven. 291:— =ὀνομάζω, *to name* or *call by name*, Il. 10, 522, etc.: of things, *to name, repeat*, Il. 9, 121; or, simply, *to utter, speak*, ἴσχεο μηδ' ὀνομήνῃς, Od. 11, 251, cf. H. Ven. 291: — then (cf. ὀνομάζω) *to promise* to do, c. inf. fut., Od. 24, 341. —2. *to name, call by a name*, Hes. Op. 80; καί οἱ τοῦτ' ὀνόμην' ὄνομ' ἔμμεναι, Hes. Fr. 3, 2.—3. *to nominate, appoint*, θεράποντα, as attendant, Il. 23, 90.

'Ονομακλήδην, adv., (ὄνομα, καλέω) *calling by name, by name*, ὀν ὀνομάζων ἄνδρα ἕκαστον, Od. 4, 278.

†'Ονομακλῆς, έους, ὁ, *Onomacles*, a leader of the Athenians, Thuc. 8, 25. —One of the thirty tyrants, Xen. Hell. 2, 3, 2.—2. a Spartan ephor, Id. 2, 3, 10.

'Ονομακλήτωρ, ορος, ὁ, (ὄνομα, καλέω) *one who announces guests by name*, Lat. *nomenclator*, Luc. Merc. Cond. 12, Ath. 47 D.

'Ονομακλῠτός, όν, *of famous name, renowned*, Il. 22, 51 (ubi Heyne divisim ὄνομα κλυτός), Ibyc. 22, Pind. Fr. 279.—II. act. *celebrating*, Anth. Br. 2, p. 525, where it is written ὀνομάκλῠτος.

†'Ονομάκριτος, ου, ὁ, *Onomacritus*, a seer and poet at Athens, in the time of Pisistratus, Hdt. 7, 6.—Others in Arist. Pol. 2, 9, 5; etc.

†'Ονομάντιος, ου, ὁ. *Onomantius*, a Spartan ephor, Xen. Hell. 2, 3, 10.

†'Ονόμαρχος, ου, ὁ, *Onomarchus*, a commander of the Phocians in the sacred war, Dem. 443, 27. — Others in Plut. Eum. 18; etc.

†'Ονόμας, αντος, ὁ, *Onomas*, a Spartan, Arr. An. 2, 24, 4.

'Ονομᾰσία, ας, ἡ, (ὀνομάζω) *a naming, name*, Lat. *appellatio*, Plat. Polit. 275 D, Arist. Top. 6, 10, 5.

'Ονομαστέον, verb. adj. from ὀνομάζω, *one must name*, Plat. Crat. 387 D

'Ονομαστήρ, ῆρος, ὁ,=ὀνομαστής.

'Ονομαστήρια (sc. ἱερά), τά, (ὀνομάζω) *the festival* or *anniversary of one's receiving one's name*, Eccl.

'Ονομαστής, οῦ, ὁ, *one who gives a name.*

'Ονομαστί, (ὀνομάζω) adv., *by name*, Lat. *nominatim*, ὀν. τινα βοῶν, Hdt. 5, 1; λέγειν, Hdt. 6. 79, Antipho 144, 7; ἀνακαλεῖν, Thuc. 7, 70; etc. [ῑ]

'Ονομαστικός, ή, όν, (ὀνομάζω) *skilful at naming*, Plat. Crat. 424 A: *of* or *belonging to naming*, hence ἡ -κή (sc. τέχνη), Ib. 423 D, 425 A.—II. also ἡ -κή (sc. πτῶσις), *the nominative case.*

Gramm.—III. τὸ -κόν (sc. βιβλίον), *a vocabulary*, arranged acc. to the subjects, and not alphabetically as in a λεξικόν,—such as the work of Jul. Pollux.—IV. adv. -κῶς, Ath. 646 A.

'Ονομαστός, ή, όν, Ion. οὐνομ-, Hdt. 2, 178; 4, 58—elsewh. in the common form, (ὀνομάζω): — *named: to be named*,—οὐκ ὀνομαστός, *not to be named* or *mentioned*, i. e. *abominable*, Lat. *infandus*, κακοΐλιον οὐκ ὀνομαστήν, Od. 19, 260, 597; 23, 19, Hes. Th. 148.—II. *of name* or *note*, *notable*, *famous*, Pind. P. 1, 73, Hdt. 4, 47, etc.; compar. and superl., Hdt. 2, 178; 6, 126; also of things, *notable*, ὀνομαστὰ πράσσειν, Eur. H. F. 509. Adv. -τῶς.

†'Ονόμαστος, ου, ὁ, *Onomastus*, son of Aegaeus of Elis, one of the suitors of Agariste, Hdt. 6, 127.—2. of Smyrna, first victor in boxing at Olympia, Paus. 5, 8, 7.

'Ονομᾰτικός, ή, όν, (ὄνομα) *belonging to a word*, esp. *a noun substantive*. Adv. -κῶς, Dion. H.

'Ονομάτιον, ου, τό, dim. from ὄνομα, Longin. [ᾰ]

'Ονομᾰτογρᾰφέω, ῶ, *to write names*: and

'Ονομᾰτογρᾰφία, ας, ἡ, *a writing of names*, LXX.: from

'Ονομᾰτογράφος, ον, (ὄνομα, γράφω) *writing* or *inscribing names*. [ᾰ]

'Ονομᾰτοθεσία, ας, ἡ, (ὀνοματοθέτης) *the giving a name, nomenclature*.

'Ονομᾰτοθέσια (sc. ἱερά), τά,=ὀνομαστήρια.

'Ονομᾰτοθετέω, ῶ, (not ὀνομαθετέω, Lob. Phryn. 668): — *to name*, prob. l. Arist. Anal. Post. 1, 22, 3, ubi nunc νομοθετῆσαι, cf. vv. ll. ad Plat. Charm. 175 B, Crat. 389 D: from

'Ονομᾰτοθέτης (not ὀνομαθέτης, Lob. Phryn. 668), ου, ὁ, (ὄνομα, τίθημι) *one who gives* or *assigns a name, a namer*, Plat. Charm. 175 B. Hence

'Ονομᾰτοθετικός, ή, όν, *belonging to the giving of a name*.

'Ονομᾰτοθήρας, ου, ὁ, (ὄνομα, θηράω) *a word-hunter*, Ath. 98 A. Hence

'Ονομᾰτοθηράω, or -έω, ῶ, *to hunt after words*, Ath.

'Ονομᾰτοκλήτωρ, ορος, ὁ,=ὀνομακλήτωρ.

'Ονοματολόγος, ον, (ὄνομα, λέγω) *collecting words*.—II. *telling people's names*, Lat. *nomenclator*, like foreg., Plut. Cat. Min. 8.

'Ονομᾰτομάχος, ον, (ὄνομα, μάχομαι) *fighting about a word, expression* or *name*, Critol. ap. Clem. Al. p. 161. [ᾰ]

'Ονομᾰτοποιέω, ῶ, (ὀνοματοποιός) *to coin names*, Arist. Categ. 7, 11, Eth. N. 2, 7, 11: esp. *to form words* expressive of particular sounds. Hence

'Ονομᾰτοποίησις, ἡ, *the making of a name*, esp. to express a natural sound: and

'Ονομᾰτοποιητικός, ή, όν, *making a name*, esp. to express a sound.

'Ονομᾰτοποιΐα, ας, ἡ,=ὀνοματοποίησις: from

'Ονομᾰτοποιός, όν, (ὄνομα, ποιέω) *coining names*, esp. to express a natural sound, Ath. 99 C.

'Ονομᾰτουργέω, ῶ,=ὀνοματοποιέω: from

'Ονομᾰτουργός, όν, (ὄνομα, *ἔργω) =ὀνοματοποιός, Plat. Crat. 388 E.

'Ονομᾰτώδης, ες, (ὄνομα, εἶδος) *like a name*: λόγος ὀν., a *nominal* definition, Arist. Anal. Post. 2, 10, 2.

'Ονόπυρδον, ου, τό, a sort of *cotton-thistle*, Diosc.

'Ονόπυξος, ου, ὁ, *a plant*, Theophr.

'Ονόρυγχος, ου, ἡ, *a plant*, Diosc.

"ΟΝΟΣ, ου, ὁ and ἡ, *an ass*, Lat. *asinus, asina*, first in Il. 11, 558; in masc. also in Hdt.—Freq. in proverbs: —1. ὄνος πρὸς λύραν or πρὸς αὐλόν, of a dunce who can make nothing of music, also ὄνος λύρας, Meineke Cratin. Χειρ. 6, Menand. p. 184.—2. περὶ ὄνου σκιᾶς, *for an ass's shadow*, i. e. for nothing at all, Lat. *de lana caprina*, Ar. Vesp. 191 (ubi v. Schol.), Plat. Phaedr. 260 C.—3. ὄνου πόκαι, ass's wool, like ὀρνίθων γάλα, of that which is not, Ar. Ran. 186, cf. Meineke Cratin. Incert. 80.—4. ἀπ' ὄνου πεσεῖν, of one who gets into a scrape by his own clumsiness, with a pun on ἀπὸ νοῦ πεσεῖν, Ar. Nub. 1273, cf. Plat. Legg. 701 D.—5. ὄνος ὕεται, said of obstinate people who feel nothing, Cephisod. Amaz. 1.—6. ὄνος ἄγων μυστήρια, of one heavily laden, Ar. Ran. 159.—7. ὄνου ὑβριστότερος, of brutality, Xen. An. 5, 8, 3, ubi v. Schneid.—II. a kind of *codfish*, Lat. *asellus*, Henioch. Polypr. 1; also ὀνίσκος.—III. *a wood-louse*, Theophr.; also ὀνίσκος and ἴουλος.—IV. a kind of *wingless locust*; also ἀσίρακος.—V. ὄνων φάτνη, two stars in the breast of the crab, Theocr. 22, 21, v. Plin. 18, 35.—From the ass as a beast of burden (whence Lat. *onus* is said to be derived) the name passed to—VI. *a windlass, crane, pulley*, Lat. *sucula*, Hdt. 7, 36.—VII. *the upper millstone* which turned round, ὄνος ἀλέτης, Xen. An. 1, 5, 5; also, ὄνος ἀλετών, Alex. Amph. 1, cf. ad Hesych. s. v. μύλη: Phot. also calls the *fixed nether millstone* ὄνος,—wrongly; for Arist. Probl. 35, 3 says, ὄνου λίθον ἀλοῦντος, when *the millstone* is grinding stone (as it does when no grist is in the mill); cf. ὀνικός.—VIII. *a beaker, wine-cup*, Ar. Vesp. 616.—IX. *a spindle* or *distaff*.—X. *the ace* on dice, also οἴνη, Lat. *unus, unio*, akin to μόνος.

†'Ονόσανδρος, ου, ὁ, *Onosander*, a Platonic philosopher, who wrote a στρατηγικὸς λόγος.

"Ονοσις, εως, ἡ, (ὄνομαι) *blame*.

'Ονοσκελίς, ίδος, ἡ, (ὄνος, σκέλος) *she with the ass's legs*, like ὀνοκώλη, usu. epith. of the "Εμπουσα, q. v.†—In Luc. V. Hist. 2, 46 are mentioned certain females *with asses' legs*, 'Ονοσκελέαι, αἱ.

"Ονοσμα, ατος, τό, a fragrant *wild boragineous plant*, Diosc. 3, 147; also ὄνωνις, ὀσμάς; cf. ὀνοχειλές.

'Ονοσσάμενος, Ep. for ὀνοσάμενος, part. aor. from ὄνομαι, Il.

'Ονόσσεσθαι, Ep. for ὀνόσεσθαι, inf. fut. from ὄνομαι, Hom.

'Ονοστάσιον, ου, τό, (ὄνος, στάσις) *an ass-stall*. [ᾰ]

'Ονοστός, ή, όν, (ὄνομαι) *to be blamed* or *scorned*, δῶρα, Il. 9, 164: cf. ὀνοτός.

'Ονοσφᾰγία, ας, ἡ, *a sacrifice of asses*, Call. Fr. 188.

'Ονοτάζω, like ὄνομαι, *to blame, rail at*, H. Hom. Merc. 30; σκολιῶς ὀν., Hes. Op. 256; also in mid., γάμον ὀνοταζόμεναι, Aesch. Supp. 11.

'Ονοτός, ή, όν, for ὀνοστός, Pind. I. 4, 85; so, θαυματός for -αστός.

'Ονοτός, ὁ,=ὄνοσις.

†"Ονου γνάθος, ἡ, (*ass's jaw*) *Onugnathus*, a peninsula of Laconia near Malea, Strab. p. 363.

"Ονουρις, ιδος, ἡ, a plant, Diosc.: also written ὀνόθουρις, ὀνοθήρας, ὀνοθηρίς, οἰνοθήρας, οἰνοθηρίς.

†'Ονουφίτης νομός, ὁ, *the Onuphitic nome* or *district*, in which was "Ονουφις, a city of lower Aegypt, Hdt. 2, 166. [ῑ]

'Ονοφορβός, όν, (ὄνος, φέρβω) *an ass-keeper*, Hdt. 6, 68, 89.

'Ονοχειλές, έος, τό, Theophr.; ὀνοχειλίς, ίδος, ἡ, and ὀνόχειλος, ἡ, *a boragineous plant*, deemed an antidote to venemous bites. (Akin to ὄνοσμα: we also find, ὀνοχήλος, as if from χηλή, strictly *ass's hoof*.)

†'Ονόχωνος, ου, ὁ, *the Onochonus*, a river of Thessaly falling into the Peneus, Hdt. 7, 129.

"Οντα, τά, pl. part. neut. from εἰμί, *the things which actually exist, the present*, opp. to the past and future; but also,—2. *reality, truth*, opp. to that which is not, Plat., v. εἰμί.—II. *that which one has, property, fortune*, like ἡ οὐσία, Dem. 260, 12.

"Οντως, adv. part. from εἰμί, *really, actually, verily*, Eur. I. A. 1622, Plat., etc.; opp. to ὡς ἔπος εἰπεῖν, Legg. 656 E.

"Ονῠμα, τό, Aeol. for ὄνομα, Pind. Hence

'Ονῠμάζω, ὀνυμαίνω, Aeol. and Dor. for ὀνομ-.

"Ονυξ, ῠχος, ὁ, Ep. dat. pl. ὀνύχεσσι: Hom. always in pl., and of the eagle's *talons*; so of the falcon, Hes. Op. 202, 203; later also of beasts of prey, *a claw*, Pind. N. 4, 103; of human beings, *a nail*, Hes. Sc. 266, Hdt. 4, 64, and Att.; of horses and oxen, *a hoof*, Xen. Eq. 1, 3: metaph., πρὸς ὀξὺν ὄνυχα πετραίου λίθου, Eur. Cycl. 401.—Special phrases:—1. ἐξ ὀνύχων, Lat. *ex unguiculis*, ἐξ ὀν. φιλεῖν, to love one *from the finger-ends*; and v. versa, ὁ πόνος δύεται εἰς ὄνυχα, the pang thrills *to the quick*, both in Anth.: so, εἰς ἄκρους τοὺς ὄνυχας ἀφίκετο (sc. ὁ οἶνος) warmed me to *my fingers' ends*, Eur. Cycl. 159: but, ὄνυχας ἐπ' ἄκρους στῆναι, to stand *on tip-toe*, Lat. *summis digitis*, Id. El. 840.—2. ὁ πηλὸς ἀφικνεῖται εἰς ὄνυχα, the model stands the test of the nail, like Horace's *factus ad unguem*, because the sculptor tries its polish and the niceness of the joints by drawing his nail over, Casaub. Pers. 1, 64, Wyttenb. ad. Plut. 2, 86 A, cf. Horat. Sat. 5, 32, A. P. 294, v. ὀνυχίζω IV; so too, ἐκμέμακται εἰς ὄνυχα; and so of many things, e. g. ἡ δι' ὄνυχος δίαιτα (al. διώνυχος), *a most careful, close* life, Plut. 2, 128 E; εἰς ὄνυχα, also δι' ὄνυχος and ἐπ' ὄνυχος, *to a nail*, i. e. *to a nicety*, Lat. *ne transversum quidem unguem*; σύμπηξις εἰς ὄνυχα, *a nice* fit, like Lat. *committere in unguem*, Galen.:—in all which phrases we use *a hair* for *a nail*.—3. ἐξ ἁπαλῶν ὀνύχων, from very childhood, Horace's *de tenero ungui*, Plut. 2, 3 C. —4. ἐκ τῶν ὀνύχων τεκμαίρεσθαι, to judge *by the claws*, i. e. by a slight but characteristic mark; so, ἐξ ὀν. λέοντα, Lat. *ex ungue leonem*, Paroemiogr. —II. *any thing like a claw*, Lat. *uncus*, *the hook* of an anchor, Plut. 2, 247 E: also *an instrument of torture*.—III. *the white part at the end of rose-leaves*, or *cloves of garlic*, by which they are attached to the stalk, (as it were) *their nail-mark*, Lat. *ungues rosarum*, Diosc. —IV. *a thickening like a nail* on the cornea of the eye.—V. *a part of the liver*.—VI. *a veined gem, onyx*; Σαρδῷος ὄνυξ, *a sardonyx*, Luc. Dea Syr. 32: v. σαρδόνυξ. (Usu. deriv. from νύσσω, νυχ-θῆναι with ὀ euphon.: this initial vowel appears also in Lat. *ung-uis, ung-ula, ung-ulus, unc-us*, but not in Sanscr. *nakh-a*, Germ. *nag-el*, our *nai-l*.) Hence

'Ονῠχίζω, *to pare the claws, hoofs*, or *nails*: pass. ὠνυχισμένος, *with one's* *nails pared*, Cratin. Incert. 127, v. Lob. Phryn. 289.—II. *to have the hoof cloven* or *divided*, LXX.—III. *to examine with the nail, examine closely*, Clem. Al.; cf. ὄνυξ I. 2.—IV. metaph. *to overreach*, Artemid.

’Ονῠχῐμαῖος, *α, ον, like nail-parings*, A. B.

’Ονύχῐνος, *η, ον*, (ὄνυξ VI) *made of onyx*, Diosc., Plut. Anton. 58.

’Ονύχιον, *ου, τό*, dim. from ὄνυξ VI, Theophr. [ῠ]

’Ονῠχισμός, *οῦ, ὁ*, (ὀνυχίζω) *a paring of the nails.*—II. *examination by the nail, close examination.*

’Ονῠχιστήρ, *ῆρος, ὁ*, (ὀνυχίζω) *one who pares nails.*—II. *the hoof*, or *one side of the cloven hoof*, LXX. Hence

’Ονῠχιστήριον, *ου, τό*, (sc. *μαχαίριον*) *a nail-knife* or *scissors.*

’Ονῠχίτης, *ου, ὁ*, fem. *-ῖτις*, (ὄνυξ VI) *of the onyx kind*, Diosc.

’Ονῠχογρᾰφέω, *ῶ*, (ὄνυξ, γράφω) *to mark with the claws* or *nails*, Hipp.

’Ονῠχοειδής, *ές*, (ὄνυξ, εἶδος) *like a nail* or *an onyx*, Diosc.

’Ονῠχόω, *ῶ, to make like a nail, claw* or *hook.*

’Ονώδης, *ες*, contr. for *ὀνοειδής*, Plut. 2, 362 F.

Ὄνωνις, *ιδος, ἡ*,=*ὄνοσμα*, also written *ἄνωνις*, Diosc. 3, 147.

†’Οξάθρης, *ου, ὁ, Oxathres*, Persian masc. pr. n., Arr. An. 3, 8, 5.

’Οξάλειος, or *-ιος, ον*, (ὀξύς) *sourish, συκαῖ*, Apollod. Car. Προικ. 1.

’Οξᾰλίς, *ίδος, ἡ*, (ὀξύς) *a sour wine.*—II. *sorrel*, Nic. Th. 840, Diosc.

’Οξάλμη, *ης, ἡ*, (ὄξος, ἅλμη) *a sauce made of vinegar and brine*, Cratin. ’Οδυσσ. 5, 3, Ar. Vesp. 331.

’Οξέα, *ἡ*, later form for *ὀξύα.*

†’Οξεῖαι, *αἱ, νῆσοι*, (*the sharp, pointed islands*) *Oxēae*, a cluster of islands on coast of Aetolia, acc. to Strab. p. 458, belonging to the Echinades and =Hom. Θοαί, v. *θοός* II.

’Οξείδιον, *ου, τό*, dim. from *ὄξος.*

’Οξέϊνος, *η, ον*, later form for *ὀξύῖνος*, Geop.

’Οξέλαιον, *ου, τό*, (ὄξος, ἔλαιον) *a sauce of vinegar and oil.*

’Οξερίας, (sc. *τυρός*), *ὁ, cheese made of sour milk.*

’Οξηρός, *ά, όν*, (ὄξος) *of* or *belonging to vinegar, κέραμος ὀξ.*, a jar *for vinegar*, Anth. P. 12, 108.

’Οξίζω, (ὄξος) *to taste like vinegar*, of wine, Diosc.

’Οξίνα, *ἡ*, (ὀξύς) *a harrow* (Lat. *occa*), so called from its *spikes.*

’Οξίνης, *ου, ὁ*, (ὄξος) *sharp, sour, χυμός*, Plat. 2, 913 B:—*ὀξίνης* (sc. *οἶνος*), *ὁ, sour wine*, such (says Passow) as the common Neckar-wine, etc.; Plut.; distinguished from *ὄξος*, Plut. 2, 732 B, 1047 E: hence, *a sour-tempered, tart fellow*, Ar. Eq. 1304. [ῐ]

’Οξίς, *ίδος, ἡ*, (ὄξος) *an earthen vinegar-cruet*, Lat. *acetabulum*, Ar. Ran. 1440; but also, *ὀξὶς χαλκῆ γέγονε*, Id. Plut. 812; so, *ὀξίδ’ ἀργυρᾶν ἔχει*, Sopat. ap Ath. 230 E.—2. a measure, at Athens the same as *ὀξύβαφον*, Ar. Fr. 550; at Cleonae=*κοτύλη*, Diphil. Incert. 8.—II. in Ar. Vesp. 1509, a sort of *shrimp.*

†’Οξοδάτης, *ου, ὁ, Oxodates*, a Persian satrap of Media, Arr. An. 3, 21, 3.

’Οξοπώλης, *ου, ὁ*, (ὄξος, πωλέω) *a vinegar-merchant.*

Ὄξος, *εος, τό*, (ὀξύς) *sour wine*, Alex. Incert. 20, cf. Xen. An. 2, 3, 14, Eubul. Μυλωθρ. 1: *vinegar* made therefrom, Aesch. Ag. 322, Ar. Ach. 35, etc.;—cf. *ὀξίνης*, and v. sub *ἦδος* II.

’Οξύα or *ὀξύη, ἡ*, a tree, prob. the *beech*, elsewh. *φηγός*, Xanth. p. 175, and Theophr.; later and in modern Greek called *ὀξέα*, Lob. Phryn. 301.—II. *a spear-shaft* made from its wood: in genl. *a spear*, Archil. 128, Eur. Heracl. 727.

†’Οξυάθρης, *ὁ, Oxyathres*, brother of Darius Codomanus, Strab. p. 544.

’Οξῠάκανθα, *ἡ*, strictly *sharp-thorn, the barberry-tree*, or perh. *the mespilus pyracantha*, Theophr., Diosc. 1, 122. [ᾰκ]

†’Οξυάρτης, *ου, ὁ, Oxyartes*, a Persian, father of Roxane, Arr. An. 4, 18, 4.—In Arr. 7, 4, 5, also brother of Darius Codomanus.

’Οξῠβάφιον, *ου, τό*, dim from sq., Antiph. Myst. 1, 5. [ᾰ]

’Οξῠβάφον, *ου, τό*, (ὄξος, βάπτω) *a small vinegar-saucer*, Lat. *acetabulum*: generally, *a shallow earthen vessel*, Cratin. Πυτιν. 8, Ar. Av. 361, cf. Antiph. Myst. 1, 5.—II. as a measure, *the fourth part of a κοτύλη*, about ⅛ of a pint, cf. Eubul. Μυλωθρ. 1, 2. [ῠ]

’Οξυβελής, *ές*, (ὀξύς, βέλος) *sharp-pointed, ὀϊστός*, Il. 4, 126:—*χαῖται ὀξ.*, of the porcupine’s spines, Emped. 234; *νῶτα καράβου*, Opp. H. 2, 346; *ὀξ. πόθος*, Ib. 4, 41.—II. act. *quick-shooting, shooting swift arrows*: esp. *ὀξυβελής, ὁ*, with and without *καταπέλτης*, an engine for throwing missiles, of which three kinds are noted by Diod. 20, 85, 86: also *ὀξυβελικόν* (sc. *ὄργανον*), *τό*, Ib. 75.

†’Οξύβιοι, *ων, οἱ, the Oxybii*, a Ligurian tribe, Polyb.

’Οξυβλεπτέω, *ῶ, to be sharp-sighted*, Arr. Epict. 2, 11, 22: from

’Οξυβλέπτης, *ου, ὁ*, (ὀξύς, βλέπω) *one who is sharp-sighted.* Hence

’Οξυβλεψία, *ας, ἡ, sharpness of sight.*

’Οξῠβόας, *ου, ὁ*, and *ὀξῠβόης, ου, ὁ, shrill-screaming*, of birds, Aesch. Ag. 57; *sharp-buzzing*, of gnats, Mel. 93, Luc.

’Οξύγᾰλα, *ακτος, τό*, (ὄξος, γάλα) *sour* or *curdled milk, whey* or *curds*, Strab. p. 311, Plut. Artax. 3; cf. Columell. 12, 8. Hence

’Οξῠγᾰλάκτινος, *η, ον, made of sour* or *curdled milk.*

’Οξύγᾰρον, *ου, τό, a sauce of vinegar and γάρον*, Ath. 67 E.

’Οξῠγένειος, *ον, with a pointed chin.*

’Οξύγη, *ἡ, a toad*, dub.

’Οξυγλῠκές, *έος, τό*, and *ὀξύγλῠκον, τό, ποτόν, a drink of vinegar and honey*: also, *ὀξύγλῠκυ*, Hipp.: from

’Οξύγλῠκυς, *εια, υ*, (ὀξύς, γλυκύς) *of a sourish sweet, ῥόα*, Aesch. Fr. 318.

’Οξύγοος, *ον*, (ὀξύς, γοάω) *shrill wailing*, Aesch. Theb. 320.

’Οξυγρᾰφέω, *ῶ, to write fast*: and

’Οξυγρᾰφία, *ας, ἡ, a writing fast*: from

’Οξυγράφος, *ον*, (ὀξύς, γράφω) *writing fast, a ready writer*, LXX.

’Οξῠγώνιος, *ον*, (ὀξύς, γωνία) *acute-angled*, Arist. Top. 1, 15, 13, Eucl., etc. Hence

’Οξῠγωνιότης, *ητος, ἡ, the being acute-angled.*

’Οξῠδερκέω, *ῶ, to be sharp-sighted*, v. l. for *ὀξυδορκέω*, Arist. Rhet. Al. 1, 14: better writers said *ὀξὺ βλέπειν, ὀξὺ ὁρᾶν*, Lob. Phryn. 576.

’Οξῠδερκής, *ές*, (ὀξύς, δέρκω) *sharp* or *quick-sighted*, Hdt. 2, 68, in superl. *ὀξυδερκέστατος.* Hence

’Οξῠδερκία, *ας, ἡ, sharpsightedness*, Galen., etc.; Lob. Phryn. 576.

’Οξῠδερκικός, *ή, όν, making the sight sharp.*

Οξῠδορκέω, *ῶ*,=*ὀξυδερκέω* (q. v.), Strab.; Lob. Phryn. 576.

’Οξυδορκία, *ας, ἡ*,=*ὀξυδερκία*, q. v., Hippodam. ap. Stob. p. 555, 7, Diosc. etc.

’Οξύδουπος, *ον*, (ὀξύς, δουπέω) *sharp, shrill-sounding, κύμβαλα*, Anth P. 6, 94.

†’Οξυδράκαι, *ῶν, οἱ, the Oxydracae*, an Indian people, Arr. An. 5, 22, 2.

’Οξῠδρομέω, *ῶ, to run swiftly*: from

’Οξυδρόμος, *ον*, (ὀξύς, δραμεῖν) *swift-running.* Adv. *-μως.*

’Οξῠέθειρος, *ον*, (ὀξύς, ἔθειρα) *with sharp* or *pointed hair*, Nonn.: we also find a fem. *ὀξυέθειρα*; and in Anth a metaplast. plur. *ὀξυέθειρες.*

’Οξύζω,=*ὀξίζω*, Lob. Phryn. 210.

’Οξύη, *ἡ*, v. *ὀξύα.*

’Οξῠηκοΐα, *ας, ἡ, a sharp, quick ear*, Hippodam. ap. Stob. p. 555, 6; cf. sq.

’Οξῠήκοος, *ον*, (ὀξύς, ἀκοή) *quick of hearing*: *of quick perception, keen αἴσθησις*, Plat. Tim. 75 B, Arist. H. A. 4, 8, 17, with v. l. *ὀξύκοος* (from *κοέω*), *quick of perception*: so, *ὀξυκοΐα* is the reading of the Mss. for *ὀξυηκοΐα* usu., and is defended by Wyttenb.

’Οξυήκουστος, *η, ον, quickly heard*, Sext. Emp.

’Οξυήχης, *ες*, Philostr.; and *ὀξύηχος, ον*, (ὀξύς, ἠχέω) *sharp, shrilly sounding*, esp. of high notes.

’Οξῠθάνᾰτος, *ον*, (ὀξύς, θάνατος) *dying quickly, short-lived*, Strab. [ᾰ]

†’Οξύθεμις, *ιδος, ὁ, Oxythemis*, masc. pr. n., Ath. 614 F.

’Οξύθηκτος, *ον*, (ὀξύς, θήγω) *sharp-edged, sharp-pointed, φάσγανον, βέλος*, Eur. Andr. 1150, El. 1159: of a person, *goaded to fury* or *despair*, Soph. Ant. 1301. Adv. *-κτως.*

’Οξυθρήνητος, *ον, bitterly lamented.*

’Οξῠθῡμέω, *ῶ*, (ὀξύθυμος) *to be quick to anger*, Eur. Andr. 689:—also as pass., *to be provoked, ὀξυθυμηθεῖσά μοι*, Ar. Vesp. 501: cf. Thesm. 466. Hence

’Οξῠθύμησις, *ἡ, passionateness*, Artemid.

’Οξῠθῡμία, *ας, ἡ*, (ὀξύθυμος) *sudden anger, choler*, Eur. Andr. 728.

’Οξῠθύμια, *τά, places at cross-roads near the statues of Hecate*, where the remains of the purifying and expiatory sacrifices were burnt: the fire was made of *the twigs of wild thyme*, (*θύμος*) which had been used to flog animals, Eupol. Dem. 20, et. Hyperid. ap. Harpocr. [ῠ]

’Οξῠθῡμίας, *ου, ὁ, one who is quick to anger.*

’Οξύθῡμος, *ον*, (ὀξύς, θυμός) *quick to anger, quick-tempered, passionate, choleric*, Eur. Med. 319: *sharp to punish*, of the Areopagus, Aesch. Eum. 705; *τὸ ὀξύθυμον*,=*ὀξυθυμία*, Eur. Bacch. 671.

’Οξῠθῡμόομαι, as pass.,=*ὀξυθυμέω.*

’Οξύϊνος, *η, ον*, (ὀξύα) *of beech-wood*, Theopomp. (Ep.) ap. Ath. 183 B, Theophr. [ῐ]

†’Οξυκανός, *οῦ, ὁ, Oxycanus*, a nomarch in Aegypt, Arr. An. 6, 16, 1.

’Οξῠκάρδιος, *ον*,=*ὀξύθυμος*, Aesch. Theb. 907, Ar. Vesp. 430.

’Οξῠκάρηνος, *ον*, = *ὀξυκέφαλος*, Dion. P. 642. [ᾰ]

’Οξύκεδρος, *ου, ἡ, the red juniper with pointed leaves*, Theophr.

’Οξῠκέλευθος, *ον*, (ὀξύς, κέλευθος) *travelling quickly*, Nonn.

’Οξῠκέρᾱτος, *ον*,=sq.

’Οξύκερως, *ωτος, ὁ, ἡ*, (ὀξύς, κέρας) *with pointed horns*, Opp. C. 2, 445.

’Οξῠκέφᾰλος, *ον, with pointed head.*

’Οξῠκίνητος, *ον*, (ὀξύς, κινέω) *quickly-moving*, Luc. Abdic. 28. [ῑ]

’Οξῠκοΐα, *ας, ἡ*, v. sub *ὀξυήκοος.*

’Οξύκομος, *ον*, (ὀξύς, κομή) *with*

pointed hair, of the porcupine, Opp. H. 2, 599; of a stag, Ib. 194: of a pine or fir, Anth. P. append. 129.

'Οξύκοος, ον, v. sub ὀξυήκοος.

'Οξύκρᾶτον, ου, τό, *sour wine mixed with water*, Lat. *posca*.

'Οξῠκώκῡτος, ον, (ὀξύς, κωκύω) *loudly wailed*, πάθος, Soph. Ant. 1316.

'Οξῠλάβεια, ας, ἡ, *quickness in seizing an opportunity*. [ᾰ] From

'Οξῠλᾰβέω, ῶ, (ὀξυλαβής) *to seize quickly: to seize an opportunity*, Xen. Hell. 7, 4, 27. Hence

'Οξῠλάβη, ἡ, a kind of *tongs*.—II. =ὀξυλάβεια, Palaeph. 72. [ᾰ]

'Οξῠλᾰβής, ές, (ὀξύς, λαβεῖν) *quick at seizing*, Arist. H. A. 9, 34, 3.

'Οξῠλᾰβία, ας, ἡ,=ὀξυλάβεια.

'Οξύλᾰβος, ὁ=ὀξυλάβη.

'Οξῠλάλος, ον, (ὀξύς, λαλέω) *glib-tongued*, Ar. Ran. 815.

'Οξῠλάπᾰθον, ου, τό, a kind of *sorrel, rumex acutus*, Diosc. [ᾰ]

'Οξῠλίπᾰρον, τό, sc. τρίμμα, *a sour sauce with fat in it*, Timocl. Dactyl. 1. [ῐ]

'Οξῠλῑπής, ὁ, ἄρτος, bread *dressed with vinegar and fat*, Galen.

'Οξῠλοβέω, ῶ, *to have sharp ears, to hear quickly*.

†"Οξυλος, ου, ὁ, *Oxylus*, son of Mars and Protogenia, Apollod. 1, 7, 7.—2. son of Haemon, conqueror of Elis, Arist. Pol. 6, 2, 5.

†'Οξύμαγις, ὁ, *Oxymagis*, a river of India, Arr. Ind. 4, 4.

'Οξῠμάθεια, ας, ἡ, *quickness at learning*, Strab. [ᾰ]: from

'Οξῠμᾰθής, ές, (ὀξύς, μανθάνω) *learning quickly*.

'Οξῠμᾰθία, ἡ,=ὀξυμάθεια.

'Οξύμᾱλον, τό, Dor. for ὀξύμηλον.

'Οξῠμελής, ές, *clear-singing*, v. l. Ar. Av. 1095.

'Οξύμελι, ῐτος, τό,=sq., *oxymel*, Lys. ap. Ath. 67 F. [ῠ]

'Οξῠμελίκρᾱτον, Ion. -κρητον, τό, *a mixture of vinegar and honey*, Hipp.

'Οξυμέριμνος, ον, (ὀξύς, μέριμνα) *producing sharp cares; keenly laboured* or *studied*, παλαίσματα, Ar. Ran. 877.

'Οξύμηλον, ου, τό, (ὄξος, μῆλον) strictly *sour-apple*,—as the Laconians called κοκκύμηλον, ap. Ath. 83 A.

'Οξῠμήνῑτος, ον, (ὀξύς, μηνίω) *quickly roused to anger*, φόνος ὀξ., murder *in hot blood*, Aesch. Eum. 472.

'Οξύμολπος, ον, (ὀξύς, μολπή)= ὀξυμελής, Aesch. Theb. 1023.

'Οξύμορφος, ον, *in a pointed form*; or, *quickly formed*: dub.

'Οξῠμυρσίνη, ης, ἡ, like κεντρομυρσίνη, *the prickly myrtle*, Diosc.

'Οξύμωρος, ον, (ὀξύς, μωρός) strictly, *pointedly foolish*; hence, τὸ ὀξύμωρον, *a witty saying, the more pointed for seeming absurd* or parodoxical, such as *insaniens sapientia, strenua inertia* in Horat. [ῠ]

'Οξυναῖος, ὁ, οἶνος,=ὀξίνης, dub. l. in Hipp.

†'Οξύνεια, ας, ἡ, *Oxynĕa*, a town of Thessaly, now *Euskineh*, Strab. p. 327.

'Οξυνος, ον, *sour*: οἶνος,=ὀξίνης, Geop.

'Οξυντέος, α, ον, verb. adj. from ὀξύνω, *to be written with the acute accent*, Gramm.

'Οξυντήρ, ῆρος, ὁ, (ὀξύνω) *a sharpener*, ὀξ. δονακήων, i. e. a penknife, Anth. P. 6. 64.

†'Οξύντης, ου, ὁ, *Oxyntes*, father of Thymoetas, Paus. 2, 18, 9.

'Οξύνω, (ὀξύς) *to sharpen*:—metaph., *to goad to anger, provoke*, Soph. Tr. 1176: pass., *to be provoked, angered*, ὀξυνθείς, Hdt. 8, 138.—2. in Gramm., =ὀξυτονέω, just like Lat. *acuere*.—II. *to make sour* or *bitter*: pass., *to be* or *become so*, Arist. Gen. An. 3, 2, 17.

'Οξῠόδους, όδοντος, ὁ, ἡ, (ὀξύς, ὀδούς) *with sharp teeth*, Nonn., who uses it with a neut., cf. Lob. Paral. 248.

'Οξῠόεις, εσσα, εν, in Hom. (esp. in Il.) freq. epith. of ἔγχος and ἔγχεα, also δουρί, Il. 14, 443; usu. explained as=ὀξύϊνος (from ὀξύα), *beechen*; but acc. to Apion, poet. for ὀξύς, *sharp-pointed*:—in the one case, epith. of the shaft; in the other, of the point.

†Οξυόρυγχος, ον, = ὀξύρρυγχος, Hes. ap. Ath. 116 B.

'Οξῠόστρᾰκος, ον, (ὀξύς, ὄστρακον) *with a sharp shell*, Luc. Lexiph. 13.

'Οξῠπᾰγής, ές, (ὀξύς, πήγνυμι) *pointed*, Anth. P. 6, 109: *prickly*, Opp. H. 1, 261.

'Οξῠπᾰθής, ές, (ὀξύς, παθεῖν) *keenly sensitive*, ἐπί τινι.

'Οξύπεινος, ον, (ὀξύς, πεινάω) *ravenous, greedy*, Arist. H. A. 9, 34, 3, Cic. Att. 2, 12, 2.

'Οξῠπέπερι, τό, (ὀξύς, πέπερι) *a mixture of vinegar and pepper*, Xenocr.

'Οξῠπευκής, ές, (ὀξύς, πεύκη) *sharp-pointed*, ξίφος, Aesch. Cho. 640.

'Οξύπικρος, ον, (ὀξύς, πικρός) *keen, smarting*: metaph. *smarting*.

'Οξυπλήξ, ῆγος, ὁ, ἡ, (ὀξύς, πλήσσω) *shrill-dashing*, 'Αχέρων, Soph. Fr. 469.

'Οξῠποδέω, ῶ, *to be swift of foot*. Hence

'Οξῠποδία, ας, ἡ, *swiftness of foot*.

'Οξῠπόριον, ου, τό, (sc. φάρμακον), *a digestive medicine*: also, ὀξύπορον.

'Οξῠπόρος, ον, *with a pointed mouth*, ἄγγος, Opp. H. 2, 406.

†'Οξύπορος, ου, ὁ, *Oxyporus*, son of Cinyras, brother of Adonis, Apollod. 3, 14, 3.

'Οξύπους, ὁ, ἡ, -πουν, τό, (ὀξύς, πούς) *swift-footed*, Eur. Or. 1550. [ῠ]

'Οξύπρωρος, ον, (ὀξύς, πρώρα) *sharp-prowed*: *sharp-pointed*, αἰχμή, Aesch. Pr. 424.

'Οξύπτερος, ον, (ὀξύς, πτερόν) *swift-winged*, LXX.

'Οξῠπύθμενος, ον, (ὀξύς, πυθμήν) *with pointed bottom*, Xenocr.

'Οξύπυκνος, ον, v. sub πυκνός.

'Οξῠπύνδαξ, ᾰκος, ὁ, ἡ,=ὀξυπύθμενος, of a cup, Eubul. Κυβ. 1.

'Οξῠρεγμέω, ῶ,=ὀξυρεγμιάω: from

'Οξῠρεγμία, ας, ἡ, (ὄξος, ἐρευγμός) *the sour fumes caused by indigestion, heartburn*, Hipp.: *the peevishness* or *fretfulness* caused thereby, Ar. Fr. 398. Hence

'Οξῠρεγμιάω, ῶ, *to be troubled with heartburn*, Diosc.; and

'Οξῠρεγμιώδης, ες, *causing heartburn: troubled therewith*, Hipp.

'Οξῠρεπής, ές, poet. for ὀξυρρεπής, =ὀξύρροπος, ὀξ. δόλῳ, with *quick-turning* art, Pind. O. 9, 138.

'Οξύρίας, ου, ὁ,=ὀξερίας.

†'Οξυρόδῖνον, τό, ἔλαιον, v. ὀξυρρόδινον, Ath. 67 F.

'Οξύρριν or ὀξύρρῖς, ῖνος, ὁ, ἡ, (ὀξύς, ῥίς) *with sharp* or *fine nose*, Hipp.: also, ὀξύρρινος, ον.

'Οξυρρόδῖνον, (ὄξος, ῥόδινος) ἔλαιον, τό, *rose* oil *mixed with vinegar*, Ath. 67 F: †in form ὀξυροδ.

'Οξύρροπος, ον, (ὀξύς, ῥέπω) *turning quickly*, strictly of a delicate balance: metaph. *easily turned*, Lat. *propensus*, ὀξ. πρὸς τὰς ὀργάς, *sudden* to anger, Plat. Theaet. 144 A; also, ὀξ. θυμός, *sudden* anger, Rep. 411 B; cf. ὀξυρρεπής. Adv. -πως.

'Οξύρρυγχος, ον, (ὀξύς, ῥύγχος) *sharp-snouted*, epith. of a kind of sturgeon, Ath. 312 B:—*sharp-pointed*, ῥαφίς, Epich. p. 35.

†'Οξύρυγχος, ου, ὁ, *Oxyrynchus*, a city of middle Aegypt, so called from worship of foreg., Strab. p. 812.

'ΟΞΥ'Σ, εῖα, ύ, *sharp, keen, pointed, cutting*, oft. in Hom., and Hes., esp. of weapons or any thing made of metal, χαλκός, ἄκων, αἰχμή, ξίφος, φάσγανον, σκόλοπες, λᾶας, Il., etc.; κορυφή, Od. 12, 74; λίθος ὀξύς, *sharpened* so as to serve as a knife, Hdt. 3, 8; ἐς ὀξὺ ἀπιγμένον, brought to *a point*, Id. 7, 64; τὸ ὀξύ, *the vertex* of a triangle, Id. 2, 16.—II. in reference to the senses,—1. of feeling, *sharp, keen*, ὀδύναι, Il. 11, 268; ὀξὺς ἠέλιος, *the piercing* sun, H. Hom. Ap. 374; ὀξεῖαι ἀκτῖνες, Pind. O. 7, 128; Σείριος, Archil. 42; so, χιὼν ὀξεῖα, like Horace's *gelu acutum*, Pind. P. 1, 36: also of grief, ἄχος, Il. 19, 125; μελεδῶναι, Od. 19, 517; so, ὀξ. νόσοι, μανίαι, Pind. O. 8, 111, N. 11, fin.: cf. P. 3, 172.—2. of things that affect the sight, *dazzling, bright*, αὐγὴ 'Ηελίοιο, Il. 17, 372; φάος, Il. 14, 345; hence, of colours, φοινικὶς ὀξεῖα, a *bright* scarlet, Ar. Pac. 1173:—also of the sight, ὀξύτατον δέρκεσθαι, to be *keen* of sight, Il. 17, 675; so, ὀξὺ νοεῖν, to notice a thing *sharply*, Il. 3, 374; ὀξὺ προϊδεῖν, Od. 5, 393; (so, ὀξὺ ἀκούειν, to be *quick* of hearing, Il. 17, 256.)—3. of sound, *sharp, shrill, piercing*, ἀϋτή, Il. 15, 313; and of the voice, ὀξὺ βοᾶν, Il. 17, 89; κωκύειν, 18, 71; ὀξὺ λεληκώς, 22, 141; ὀξέα κεκληγώς, etc.; of whinnying horses, ὀξεῖα χρέμισαν, Hes. Sc. 348, cf. Hes. Sc. 233, 243, Aesch. Theb. 954, etc.: esp. of musical tones, *sharp, high*, opp. to βαρύς, Plat. Tim. 80 A, etc.—4. of taste, *sharp, pungent, acid*, φακῆ, Hipp.; and freq. in Plat.—III. metaph., *sharp, keen, quick, hasty*, esp. *quick to anger, passionate*, in Il. freq. epith. of Mars; so, ὀξὺ μένος, H. Hom. 7, 14; θυμὸς ὀξύς, Soph. O. C. 1193; νέος καὶ ὀξύς, Plat. Gorg. 463 E:—in this sense, the Att. use it more in compos.—2. *sharp, quick, clever*, ὀξ. ἐπινοῆσαι, Thuc. 1, 70; ὀξὺς εἴς τι, *quick*, Plat. Rep. 526 B; δεινοὶ καὶ ὀξεῖς, Id. Apol. 39 B.—IV. of motion, *quick, swift*, from the way in which pointed things pierce the air, post-Hom., as ὀξυτάτους ἵππους, Hdt. 5, 9 (but with v. l. ὠκυτάτους), cf. Herm. Soph. Phil. 797; opp. to βραδύς, Thuc. 8, 96, Plat. Theaet. 190 A; esp. in adv., *soon, quick, immediately*, also freq. in compos.—V. ὀξεῖα (sc. προςῳδία), ἡ, *the acute accent*, Lat. *acutus*, Gramm.—VI. usu. adv. ὀξέως, Thuc. 6, 10, 12, etc.;—for which Hom. uses neut. ὀξύ, and pl. ὀξέα, in Hes. also ὀξεῖα:—compar. ὀξύτερον, Anth. P. 6, 220: superl. ὀξύτατον, Il. 17, 675; or, ὀξύτατα, Luc. Nigr. 10: cf. supra II. 2. (Akin to ὠκύς, but prob. not to φοξός, Buttm. Lexil. s. v. φολκός 3.) [ῠ]

'Οξῠσιτία, ας, ἡ, (ὄξος, σῖτος) *a disorder in which the food turns acid* on the stomach, like ὀξυρεγμία, Aristid.

'Οξύστομος, ον, (ὀξύς, στόμα) *with a sharp mouth* or *beak*, of the eagle, Aesch. Pr. 803; of the gad-fly, *sharp-stinging*, Ib. 673, cf. Ar. Av. 244:—of a sword, *sharp-edged, sharp*, Eur. Supp. 1206.

'Οξύσχοινος, ου, ὁ, (ὀξύς, σχοῖνος) *a sharp-pointed rush*, Theophr.

'Οξυτενής, ές, (ὀξύς, τείνω) *extended to a point, pointed*, ap. Suid.

'Οξύτης, ητος, ἡ, (ὀξύς) *sharpness, pointedness*, of acute angles, Plat Tim. 61 E.—II. of the senses,—1. of sound, *sharpness*, opp. to *βαρύτης*, Id. Phil. 17 C, Theaet. 163 C.—2. of taste, *pungency, acidity.*—III. metaph., *sharpness, cleverness*, Id. Charm. 160 A, etc. —2. of motion, *quickness*, Plat. Tim. 56 D, etc.—3. of action, *quickness, haste, violence*, also in plur., Dem. 730, 18.—IV.=*ὀξεῖα*; v. sub *ὀξύς* V.

'Οξῠτόκιον, ου, τό, (sc. *φάρμακον*), *a medicine to procure quick delivery:* from

'Οξῠτόκος, ον, *bringing forth quickly.*

'Οξῠτόμος, ον, (*ὀξύς, τέμνω*) *sharp-cutting, keen*, Pind. P. 4, 468.

'Οξῠτονέω, ῶ, (*ὀξύτονος*) *to end in a point.*—II. trans. *to mark* or *pronounce with an acute accent*, i. e. on the last syllable, Gramm.; like *ὀξύνω.* Hence

'Οξῠτόνησις, ἡ, *a marking with an acute accent*, Gramm.

'Οξύτονος, ον, (*ὀξύς, τείνω*) like *ὀξυτενής, stretched to* or *ending in a point: sharp, piercing;* esp. of sound, *γόος, ᾠδαί*, Soph. El. 243, Aj. 630.—2. *sharp, violent, πνεῦμα*, Id. Phil. 1093.—II. *having the acute accent*, i. e. accent on the last syllable, Gramm. Adv. *-νως.*

'Οξῠτόρος, ον, (*ὀξύς, τείρω*) *piercing, pointed, πίτυς ὀξ.*, the pine *with its sharp spines*, Mel. 1, 16 (ubi Brunck. *-πόρος.*)

'Οξυτρῐφύλλιον, ου, τό, *sharp-leaved trefoil.*

'Οξύτρῐχος, ον, *with pointed hair*, etc.

'Οξύφαγρος, ου, ὁ, a kind of *φάγρος*, *a sea-fish*, Opp. H. 1, 140, ubi Schneid. *ὀψόφαγος.*

'Οξῠφᾱής, ές, *keen-sighted.*

'Οξῠφεγγής, ές, (*ὀξύς, φέγγος*) *bright-beaming*, Chaerem. ap. Ath. 608 F.

'Οξύφθογγος, ον, (*ὀξύς, φθόγγος*) *sharp-toned, shrill*, Ath. 633 F, Anth. P. 6, 51.

'Οξυφλεγμᾰσία, ας, ἡ, (*ὀξύς, φλεγμαίνω*) *violent inflammation*, Foës. Oecon. Hipp.

'Οξύφρων, ονος, ὁ, ἡ, (*ὀξύς, φρήν*) *sharp-witted*, Eur. Med. 641.

'Οξύφυλλος, ον, (*ὀξύς, φύλλον*) *with pointed leaves*, Diosc.

'Οξῠφωνία, ας, ἡ, *sharpness of voice*, Arist. Eth. N. 4, 3, 34: from

'Οξύφωνος, ον, (*ὀξύς, φωνή*)=*ὀξύφθογγος*, Soph. Tr. 959. [ῠ]

'Οξύχειρ, χειρος, ὁ, ἡ, (*ὀξύς, χείρ*) *quick with the hands*, i. e. *quarrelsome*, Lys. 101, 20, Theocr. Epigr. 20, 2.—2. *ὀξ. κτύπος*, quick-beating with the hands in lamentation, Aesch. Cho. 23. Hence

'Οξῠχειρία, ας, ἡ, *quickness of hand*, Alex. Incert. 52.

'Οξῠχολία, ας, ἡ, *a hot temper:* from

'Οξύχολος, ον, (*ὀξύς, χολή*) *quick to anger*, †Solon 5, 26†, Soph. Ant. 955, (ubi legend. videtui *ὀξύχολος*), Anth. P. 9, 127.

'Οξῠωπέω, ῶ, *to be sharp-sighted*, Clem. Al.: from

'Οξῠωπής, ές, (*ὀξύς, ὤψ*) *sharp-sighted, ἀετός*, Luc. Icarom. 14: superl. *-έστατος*, Arist. H. A. 1, 10, 2, etc. — II. act. *sharpening the sight.* Hence

'Οξῠωπία, ας, ἡ, *sharp-sightedness*, Arist. Probl. 4, 3. Hence

'Οξῠωπίας, ου, ὁ, *one who sees sharply.*

'Οξῠωπός, όν,=*ὀξυωπής*, Arist. H. A. 9, 30, 3.

'Οξώδης, ες, (*ὄξος, εἶδος*) *like vinegar, sourish*, Galen.

'Οξωρεγμία, ας, ἡ,=*ὀξυρεγμία.*

'Οξωτός, ή, όν, (as if from *ὀξόω*), *prepared with vinegar, pickled*, Ar. Fr. 180.

"Οον, ου, τό, Lat. *sorbum, the fruit of the service-tree* (*sorbus*), *the sorb-apple*, which was pickled by the Greeks, Plat. Symp. 190 D.

"Οου, Ep. gen. from *ὅς* or *ὅ*, for *οὗ*, Il. 2, 325, Od. 1, 70, H. Apoll. 156.—It should strictly be *ὅο.*

"Οπᾱ, Dor. for *ὅπη*, Pind., etc.

'Οπᾱδεύω, Ion. *ὀπηδεύω*,=sq., Ap. Rh. 4, 974.

'Οπᾱδέω, Ep. and Ion. *ὀπηδέω*, ῶ, *to follow, accompany, attend, τινί*, Hom., and Hes.; also, *ἅμα τινί*, Od. 7, 165, 181, Hes. Th. 80: *μετά τινι*, Hes. Op. 228; cf. *ἕπομαι* II.—II. of things, *τόξα μοι ὀπηδεῖ*, the arrows *follow* or *go with* me, Il. 5, 216; *ἀρετή, ἥ σοι ὀπηδεῖ*, the manhood which *is ever with* thee, Od. 8, 237; *ἐκ δὲ Διὸς τιμὴ καὶ κῦδος ὀπηδεῖ*, Il. 17, 251, cf. Hes. Op. 141.—Hom. only uses 3 sing. pres. and impf. *ὀπηδεῖ* and *ὀπήδει*, always without augm., inf. *ὀπηδεῖν*, H. Ap. 530.—Ep. word.

'Οπάδησις, εως, ἡ, Ion. *ὀπήδησις*, *a following after, attending, pursuit*, Crito ap. Stob. Ecl. 2, p. 350. [ᾰ]

'Οπᾱδητήρ, ῆρος, ὁ,=sq.

'Οπᾱδός, όν, Ion. *ὀπηδός, following* or *accompanying, ὀπ. τινι*, H. Hom. Merc. 450; later also c. gen., Pind. N. 3, 13, Aesch. Ag. 426; *pursuing, ἐλάφων*, Soph. O. C. 1093:—as subst., *an attendant*, Pind. Fr. 63, Soph. Tr. 1264, and Eur.; of body-guards, Aesch. Supp. 985; *τέκνων ὀπ.*, of a *παιδαγωγός*, Eur. Med. 53. The Att. prefer the form *ὀπαδός*, Pors. Or. 26, Lob. Phryn. 431, cf. *ὀπάων.* Mostly poet., but also in Plat. Phaedr. 252 C, Phil. 63 E. (On the deriv., v. sq.)

'Οπάζω, f. *-άσω*, used by Hom. in pres., impf., fut., but mostly in aor.: the pass. he has only in pres.: the mid. in aor.; he both uses and omits the augm. of aor., in latter case usu. c. dupl. *σ*, as also in fut. *To make to follow, send with* one, *give as a companion* or *follower, πομπὸν ὀπάζειν τινί*, *to send with* one as a guide or leader, Il. 13, 416; so, *ἡγεμόνα ὀπ.*, Od. 15, 310; *ἀρχὸν μετά τινι*, Od. 10, 204; *ἅμα πομπὸν ὀπάζειν τινί*, Il. 24, 461, Od. 9, 89; *πολὺν λαὸν ὀπάζειν τινί*, *to give* him much people *to follow* him, i. e. *make* him *leader over* many, Il. 9, 483; cf. Pind. N. 1, 23:—mid., *to make* another *follow* one, *take with* one, *take as a companion, σὺ δὲ χείρον' ὀπάσσεαι*, Il. 10, 238; *κήρυκά τ' ὀπασσάμενος ἑταῖρον*, Od. 10, 59;—Nic. uses the mid. in act. sense.—Hes. never has it in this signf.—II. also of things, in Hom., esp. *κῦδος ὀπ. τινί*, to *give* him glory *to be with* him, Il. 8, 141, etc.: generally, *to add, attach to, ἔργον ἔργῳ*, H. Hom. Merc. 120; and then, simply, *to give, grant*, freq. in Hom., *ὀπ. κτήματα, ἀρετήν, κάλλος, ἀοιδήν, φῆμιν, ὀϊζύν*, etc.: *to give as a portion*, Il. 22, 51; *τέλος ἐσθλὸν ὀπ.*, *to grant* a happy end, Hes. Op. 472; *ὄλβον, νίκην*, Hes. Th. 420, 442; usu. with collat. notion of *lasting:* construct., *ὀπ. τινί τι*, v. supra; so in Pind., and Aesch. Pers. 762, Eum. 529, Eur. Med. 517, Ar. Eq. 200; with pleon. inf., *ὀπάζω φέρεσθαι*, Il. 23, 151, like *δίδωμι ἔχειν*, cf. Pind. O. 9, 100:—*ἔργον πρὸς ἀσπίδι ὀπάζειν*, *to put* a work of art *on* the shield, Aesch. Theb. 492.—III. like *διώκω, to press hard, chase, "Εκτωρ ὤπαζε καρηκομόωντας 'Αχαιούς*, Il. 8, 341; *χαλεπὸν δέ σε γῆρας ὀπάζει*, Ib. 103: absol., *to press on, force one's way*, Il 5, 334; 17, 462, cf. *κατοπάζω*, and Seidl. Dochm. p. 375:—Pass., *χειμάῤῥους ὀπαζόμενος Διὸς ὄμβρῳ*, a torrent *forced on*, i. e. *swoln and turbid* with the rain, Il. 11, 493. (Usu. deriv. from *ἕπω, ἕπομαι:* Pott considers the *ο* as *ἀθροιστικόν*, and traces the root to Sanscr. *pad* ire, *πατεῖν, πόδες*, etc.: to *ὀπάζω* belong *ὀπάων, ὀπέων, ὀπαδός, ὀπαδέω*, Ion. *ὀπηδός, ὀπηδέω.*)

'Οπαῖος, α, ον, (*ὀπή*) *with a hole* or *opening: ὀπαία κεραμίς*, a tile *with a hole in it* for the smoke to escape, Diphil. ap. Phot.; so, *ὀπ. θυρίς*, or *ὀπαία* (sub. *θυρίς*), *ἡ:*—*τὸ ὀπαῖον* or *ὄπαιον, the hole in the roof*, Plut. Pericl. 13; cf. *ὀπή.*—On the reading *ἀν' ὀπαῖα*, Od. 1, 320, v. sub *ἀνοπαῖα.*

'Οπάλλιος, ου, ὁ, a precious stone, *the opal*, Orph. Lith. 279, Diosc.

'Οπάτριος, ον,=*ὁμοπάτριος*,=sq., Lyc. 452.

"Οπατρος, ον,=*ὁμόπατρος, by the same father, κασίγνητος καὶ ὄπατρος*, Il. 11, 257; 12, 371. (Not *ὅπατρος*, any more than *ὀγάστριος* or *ἀδελφός.*)

'Οπάων, ονος, ὁ, Ion. *ὀπέων, έωνος*, as in Hdt.; (*ὀπάζω*):—like *ὀπαδός, a companion, comrade;* esp. in war, *an armour-bearer, esquire*, denoting *the slight subordination* in which one hero stood to another, as Meriones to Idomeneus, Il. 8, 263; 10, 58, etc.; Phoenix to Peleus, Il. 23, 360: later, *a servant, attendant, slave*, Hdt. 5, 111; 9, 50, and Trag., as Aesch. Cho. 769: *ὀπ. μήλων*, a shepherd, Pind. P. 9, 114; also, *ἡ ὀπάων*, H. Hom. Cer. 440:—later as adj., *following*, Opp. H. 5, 489.—Only poet. and Ion. [ᾰ]

"Οπεᾰς, ᾰτος, τό, *an awl*, Lat. *subula*, Hdt. 4, 70, though the Mss. have the Aeol. form *ὕπεας:* hence dim. *ὀπήτιον, ὀπήτειον*, and *ὀπητείδιον, τό.* (Prob. from *ὀπή.*)

"Οπερ, Ep. for *ὅςπερ*, Il. 7, 114.

'Οπεύω, and *ὀπέω*,=*ὁράω, σκοπέω, βλέπω*, very dub., Meineke Com. Fragm. 3, p. 224.

'Οπέων, ωνος, ὁ, Ion. for *ὀπάων*, Hdt. 9, 50; for Hom. always has the usu. form, which also occurs in Hdt.

'Οπή, ῆς, ἡ, *an opening, hole*, Ar. Plut. 715:—esp. *a hole in the roof*, serving as a chimney,=*κάπνη*, and *καπνοδόχη*, Ar. Vesp. 317, 350, cf. Xenarch. Pent. 1, 11;—its covering was called *ἡ τηλία.*—II. in architecture, *ὀπαί* were *the holes* in the frieze between the beam-ends; cf. sub *μετόπη.*—2. later, of *windows, lights in doors*, Jac. Ach. Tat. p. 551. (Prob from *ὄψ.*)

"Οπη, Hom., who also uses an Ep. form *ὅππη;* Dor. *ὅπᾱ* (Pind.); Ion. *ὅκη* (Hdt.):—adv., correlative to *πῇ:* —I. of place, *by which way*, Lat. *qua;* hence=*ὅπου, where*, Lat. *ubi*, Il. 22, 321, Od. 9, 457; but more usu. much like *ὅποι, whither*, Lat. *quo*, usu. however with a pregnant notion of *motion to*, and then *rest in* a place, freq. in Hom., cf. Herm. Vig. n. 252 c, Jelf Gr. Gr. § 646 Obs.: Hom.; *ὅππη τε ...τῇτε, thither, whither...*, Il. 12, 43.—2. later c. gen., *ὅπη γᾶς*, Lat. *quo terrarum, quo gentium*, Aesch. Pr. 563; but also like Lat. *ubi terrarum, where in the world*, Eur. Heracl. 19, 46.—II. of manner, *how*, Il. 20, 25, Od. 1, 347; *ὅπη δή*, Il. 22, 185, Böckh Expl. Pind. O. 11, 62: more freq. in Att., as Aesch. Pr. 586, Thuc. 1, 129, Lys. 139, 45:—*ὅπη ἄν*, with the subj., like other conjunctions, *ὅπη ἂν δόκῃ*, Thuc. 5, 18, Xen., etc.:—so also *ὅπηπερ, ὅπηπερ ἄν*, Soph. O. T. 1458, Plat. Soph. 251 A, Tim. 45 C, etc.:—but, *ὁπηοῦν, in any way what-*

ver, Plat. Prot. 353 D, etc.; also, *whithersoever*, Id. Legg. 950 A:—cf. ὁπωςτιοῦν.—III. in indirect questions, Aesch. Pr. 563, v. supra I. 2. (Strictly dat. from an old pron. *πός, *ὁπός, v. πῇ: hence also written as dat. fem. ὅπῃ, and ὅππῃ, even in Wolf's Odyssey.)

Ὀπηδεύω, or -έω, ὀπηδητήρ, ὀπηδός, Ion. for ὀπᾱδ-, qq. v.

Ὀπήεις, εσσα, εν, (ὀπή) *with an opening* or *hole*, δίφρος ὀπ., *a night-stool*, Hipp.

Ὀπηλίκος, η, ον, *how big* or *old soever*, relat. to πηλικός, Plat. Legg. 737 C: strengthd., ὁπηλικοςοῦν, Arist. [ῐ]

Ὀπῆμος, v. sub ὀππῆμος.

Ὀπηνίκᾰ, adv., *when, at what time*, Soph. Phil. 464, Xen. An. 3, 5, 18, etc.: also in indirect questions, Ar. Av. 1499: cf. Lob. Phryn. 50.—II. like ἐπειδή, Lat. *quoniam*, Dem. 527, 21. [ῐ]

Ὀπηοῦν, ὅπηπερ, advs., v. sub ὅπῃ III.

Ὀπητείδιον, ου, τό, and ὀπήτειον, ου, τό, dim. from ὄπεας.

Ὀπήτιον, ου, τό, dim. from ὄπεας, Nicochar. Cret. 1.

Ὀπητιοῦν, adv., v. ὅπῃ II, fin.

Ὀπίας, (sc. τυρός) ὁ, *cheese made from milk, curdled with fig-juice* (ὀπός), Ar. Vesp. 353—with a pun on ὅπῃ: in full τυρὸς ὀπίας, Eur. Cycl. 136; cf. Ath. 658 C;—v. sub ὀπίζω II.

Ὀπιδνός, ή, όν, *dreaded, awful*, Ap. Rh. 2, 292: from

Ὀπίζομαι, f. -ίσομαι, dep. mid., used by Hom. only in pres. and impf. with or without augm. (ὄπις). *To care for, regard*, with collat. notion of dread of punishment; *to dread, fear*, Lat. *vereri, revereri*, Διὸς μῆνιν, Od. 14, 283, Hes. Sc. 21; σὸν θυμόν, Od. 13, 148; μητρὸς ἐφετμήν, Il. 18, 216; also, *to look up to with awe* and *reverence, to reverence*, τινά, Il. 22, 332, H. Merc. 382; esp. of the gods, parents, and superiors; hence, ὀπιζόμενος, *a pious, religious man*, Pind. P. 4, 152, I. 3, 7: also like the similar verbs, ἀλέγω, ἀλεγίζω, ἐπιστρέφομαι, c. gen. pers., Theogn. 732, 1144, Ap. Rh. 2, 181; cf. ὄπις 3.—The act. only occurs in a late epigr., Anth. P. append. 223.

Ὀπίζω, (ὀπός) *to extract juice*, esp. *milky juice*, Theophr.: also *to get resin* from a tree by making incisions:—pass. *to ooze out*, Diod.—II. ὀπ. γάλα, *to curdle* milk *with fig juice* (ὀπός), Arist. Meteor. 4, 7, 9; cf. ὀπίας.

Ὄπῐθε and ὄπῐθεν, adv., poet. for ὄπισθε, ὄπισθεν, Hom.

Ὀπῐθόμβροτος, ον, poet. for ὀπισθόμβροτος, *following a mortal*, ὀπιθ. αὔχημα, the glory *that lives after men*, Pind. P. 1, 179.

†Ὀπικία, ας, ἡ, *the territory of the Opici*, in Italy, Thuc. 6, 4: from

†Ὀπικοί, ῶν, οἱ, *the Opici*, an ancient race in Italy, Thuc. 6, 4: v. Niebuhr's Rome, 1, p. 64, 66, sqq., transl. Hence

Ὀπῐκός, ή, όν, Lat. *Opicus, Opican*, with a play on ὀπή, Anth. P. 5, 132.

Ὄπιον, ου, τό, dim. from ὀπός, esp. *poppy-juice, opium*, Diosc.

Ὀπίουρος, ου, ὁ, in Arist. Probl. 16, 8, 9, ὀπίουροι κατεαγότες seem to be *the stumps of nails* broken in. (Prob. from ὀπίς, οὐρά.)

Ὀπῑπευτήρ, ῆρος, ὁ, late form for ὀπιπτευτήρ, Manetho: from

Ὀπῑπεύω, late form for ὀπιπτεύω, q. v.

Ὀπίπης, ου, ὁ, *one who spies at*: mostly in compds., as γυναικοπίπης, παρθενοπίπης, παιδοπίπης, πυῤῥοπίπης. [ῑ]

Ὀπιπτευτήρ, ῆρος, ὁ, *a starer, gaper*, later ὀπῑπευτήρ: from

Ὀπιπτεύω, *to look around after*, usu. with collat. notion of curiosity, *to stare at*, γυναῖκας, Od. 19, 67; or of fear, τί δ' ὀπιπτεύεις πολέμοιο γεφύρας, Il. 4, 371, cf. Hes. Op. 29: hence, generally, *to observe, watch*, Lyc.: absol. *to lie in wait, watch one's opportunity*, οὐ γάρ σ' ἐθέλω βαλέειν… λάθρη ὀπιπτεύσας ἀλλ' ἀμφαδόν, Il. 7, 243, Hes. Op. 804. A later form is ὀπῑπεύω, Musae. 101. (From same root as ὄψομαι, fut. of ὁράω.)

Ὄπῐς, ῐδος, ἡ, acc. ὄπῐν Hom., and Hes., but in Od. and other poets also ὄπῐδα. Acc. as we derive it from ὄψ, ὄψομαι (fut. of ὁράω), or from ἕπω, ἕπομαι, it will be, either *the regard paid to* men's deeds, or *their consequence*; and so,—1. in bad sense, as always in Hom., *retribution, vengeance, punishment*: in Hom. usu., ὄπις θεῶν, *the vengeance* or *visitation* of the gods, for transgressing divine laws, θεῶν ὄπιν οὐκ ἀλέγειν, Il. 16, 388, Hes. Op. 249; θ. ὄπιν τρομέειν, θ. ὄπιδα αἰδεῖσθαι, Od. 20, 215; 21, 28; so, θ. ὄπιν εἰδότες, Hes. Op. 185; and, Ib. 704, ὄπιν ἀθανάτων πεφυλαγμένος: also without θεῶν, of *the future vengeance* of the gods, ὄπιδα φρονεῖν, Od. 14, 82; ὄπιδος δέος, 14, 88; and of the avenging goddesses, κακὴν ὄπιν ἀποδοῦναι, Hes. Th. 222, cf. Theocr. 25, 4: hence Οὖπις.—2. in good sense, *the care* or *favour* of the gods, θεῶν ὄπιν αἰτεῖν, Pind. P. 8, 101.—3. *the awful regard which* men pay to the gods, to their elders, and to their superiors, *religious awe, veneration, obedience*, Lat. *reverentia*, θεῶν ὄπιν ἔχειν, to hold the gods in awe, Hdt. 8, 143; 9, 76, just like ὀπίζεσθαι θεούς; also, ὄπιν (or ὄπι) δίκαιον ξένων, strict in his *reverence towards* strangers, i. e. in the duties of hospitality, Pind. O. 2, 10, ubi al. ξένον: so, αἰδεῖσθαι ὄπιδα πολιοῖο γενείου, to maintain *due reverence for* the hoary beard, Mosch. 4, 117, as if ὄπιν ὀπίζεσθαι.—II. *attention* to things, *zeal* in the games, etc., Pind. I. 5 (4), 74.

Ὀπῐσαμβώ, ἡ, (ὀπίσω, ἀμβαίνω, ἀναβαίνω) *a going backwards*, Soph. Fr. 921.

Ὄπισθᾰ, adv. Aeol. and Dor. for ὄπισθε.

Ὀπισθάγκων, ωνος, ὁ, ἡ, *with the arms upon the back.*

Ὀπισθάμβων, ωνος, ὁ, *a desk, reading-desk*, Eccl.

Ὄπισθε and before a vowel -θεν, (in Hom., Hes. Th. 323, and other Ep. also ὄπῐθε, and before a vowel or to make a long syll., as in Il. 16, 791, ὄπῐθεν).—Adv.:—I. of place, *behind, at the back*, freq. in Hom.; opp. to πρόσθε, Il. 5, 595; πρόσθε λέων ὄπιθεν δὲ δράκων μέσση δὲ χίμαιρα, Il. 6, 181; ὄπισθε καταλείπειν, Od. 10, 209; μένειν, Il. 9, 332, etc.: οἱ ὄπισθε, *those who are left behind*, e. g. in dying, Od. 11, 66; but also *those which follow, the rest*, as, οἱ ὄπισθε λόγοι, *the remaining* books, Hdt. 5, 22: τὰ ὄπισθεν, *the hinder parts, rear, back*, Il. 11, 613; εἰς τοὔπισθεν, *back, backwards*, Eur. Phoen. 1410; εἰς τ. τοξεύειν, i. e. '*versis sagittis*,' like the Parthians, Xen. An, 3, 3, 10: opp. to ἐκ τοὔπισθεν, Ar. Eccl. 482: ὀπ. ποιήσασθαι τὸν ποταμόν, to place the river *in his rear*, Xen. An. 1, 10, 9.—2. as prep. with gen., *behind*, στῆ δ' ὄπιθεν δίφροιο, Il. 17, 468; ὄπισθε μάχης, 13, 536; ὄπισθε τῆς θύρης, Hdt. 1, 9; etc.: sometimes after its case, Il. 24, 15: ὄπισθέν τινος ἑστάναι, to be held *second to*.., Soph. Ant. 640.—II. of time, *after, in future, hereafter*, Od. 2, 270; 18, 167, Hes., etc.; either of a thing *absolutely future*, or of one *which follows something else*, opp. to αὐτίκα, Il. 9, 519; ἐν τοῖς ὀπ. λόγοις, Hdt. 5, 22:—cf. ὀπίσω.—III. in Gramm., sometimes of *what follows*, sometimes of *what has gone before*, Buttm. Schol. Od. 1, 127, Lob. Phryn. 11.—Comp. ὀπίστερος, superl. ὀπίστατος, q. v. (Prob. from ὄπις, akin to ἀνόπιν, κατόπιν, μετόπιν, ὀπίσω, ὀψέ, but yet not contr. for ὀπίσωθεν: it is dub. whether the Att form was not always ὄπισθεν, and ὄπισθε only a poet. license, Lob. Phryn. 8, 284.)

Ὀπισθένᾰρ, ᾰρος, τό, (ὄπισθε, θέναρ) *the back of the hand*, Galen.

Ὀπισθίδιος, α, ον,=sq., Call. Dian. 151. Adv. -ως. [θῐ]

Ὀπίσθιος, α, ον, also ος, ον (ὄπισθε):—*hinder, belonging to the back* or *hinder part*, Lat. *posticus*, ὀπ. σκέλεα, *the hind*-legs, Hdt. 3, 103, Xen. Eq. 11, 2;—so, τὰ ὀπ. Arist. H. A. 2, 1, 12:—opp. to πρόσθιος. Adv. -ίως, LXX.

Ὀπισθοβάμων, ον, (ὄπισθε, βαίνω) *going, walking backwards*, Anth. P. 6, 196.—II. *mounting, covering*, of male animals. [ᾰ]

Ὀπισθοβᾰρής, ές, *loaded behind.*

Ὀπισθοβάτης, ου, ὁ,=ὀπισθοβάμων II, Mel. 22. [ᾰ]

Ὀπισθοβᾰτικός, ή, όν, *used to go backwards*, etc., Clem. Al.

Ὀπισθόβολος, ον (ὄπισθε, βάλλω, *thrown backwards*, Nonn.

Ὀπισθοβρῑθής, ές, (ὄπισθε, βρίθω) *loaded behind*, Aesch. Fr. 349.

Ὀπισθόγρᾰφος, ον, (ὄπισθε, γράφω) *written on the back* or *cover*, βιβλίον, Luc. Vit. Auct. 9,—Juvenal's *scriptus et in tergo.*

Ὀπισθοδάκτῠλος, ον, (ὄπισθε, δάκτυλος) *with fingers bent backwards*, Strab.

Ὀπισθόδετος, ον, (ὄπισθε, δέω) *bound behind* or *backwards*, Simon. 8.

Ὀπισθοδίωξις, ἡ,=παλίωξις.

Ὀπισθόδομος, ου, ὁ, (ὄπισθε, δόμος) a *back chamber*: esp. *the inner cella* of the old temple of Minerva in the Acropolis at Athens, used as the treasury, Ar. Plut. 1193, Dem. 743, 1: cf. Böckh P. E. 2, 189.—II. as adj., *at the back of a building*, στῆλαι, Polyb. 12, 12, 2.

Ὀπισθοκάλυμμα, ατος, τό, (ὄπισθε, κάλυμμα) *a hinder covering*, Clem. Al. [ᾰ]

Ὀπισθόκαρπος, ον, (ὄπισθε, καρπός) *bearing its fruit under* (instead of above) *the leaves*, like some fig-trees, Theophr.

Ὀπισθοκέλευθος, ον, (ὄπισθε, κέλευθος) *going backwards*; or *following*, Nonn.

Ὀπισθόκεντρος, ον, (ὄπισθε, κέντρον) *with a sting in the tail*, Epich. p. 35, Arist. H. A. 1, 5, 12.

Ὀπισθοκέφᾰλον, ου, τό, *the back of the head, occiput.*

Ὀπισθοκόμης, ου, ὁ,=sq.

Ὀπισθόκομος, ον, (ὄπισθε, κόμη) *wearing the hair long behind*, Nonn.

Ὀπισθοκράνιον, ου, τό, *the back part of the skull, occiput.* [ᾱ]

Ὀπισθοκρηπῖδες, αἱ, a kind of *women's shoe.*

Ὀπισθοκύφωσις, ἡ, *a backward curvature of the spine.* [ῡ]

†Ὀπισθολέπρια, ας, ἡ, (ὄπισθε, Λέπρα) a part of Ephesus *behind the Lepra*, Strab. p. 633.

'Οπισθόμβροτος, ον, v. ὀπιθόμβροσς.

'Οπισθομήριον, ου, τό,=sq.

'Οπισθόμηρος, ου, ὁ, (ὄπισθε, μηρός) *the back of the thigh*, Ptolem.

'Οπισθονόμος, ον, (ὄπισθε, νέμω) *grazing backwards*, of certain cattle with large horns slanting forwards, Hdt. 4, 183, cf. Arist. Part. An. 2, 16, 6, Ael. N. A. 16, 33.

'Οπισθονῠγής, ές, (ὄπισθε, νύσσω) *pricking from behind*, κέντρον, Anth. P. 6, 104.

'Οπίσθοποι, οἱ, v. sub ὀπισθόπους.

'Οπισθοπόρος, ον,=ὀπισθοκέλευθος, Nonn.

'Οπισθόπους, ὁ, ἡ, -πουν, τό, (ὄπισθε, πούς): *walking behind, following, attendant*, προςπόλων ὀπισθόπους κῶμος, Eur. Hipp. 54, ubi v. Monk, et Valck. Ib. 1177:—Aesch., Cho. 713, has the acc. plur. ὀπισθόπους τούςδε, as if from ὀπίσθοπος, cf. ἀέλλοπος.

'Οπισθορμέω, ῶ, *to hasten back*. Hence

'Οπισθόρμητος, ον, *hastening back*.

'Οπισθοσφενδόνη, ης, ἡ, (ὄπισθε, σφενδόνη) *the back part of the* σφενδόνη (q. v., signf. II. 3), Ar. Fr. 309, 4.

'Οπισθοτίλᾱ, ἡ, Boeot. name for the σηπία or cuttle-fish, which *squirts its liquor from behind*, Strattis Phoen. 3, 3. [ῑ]

'Οπισθοτονία, ας, ἡ, *a disease in which the limbs are drawn back and stiffen*, Pliny's *dolor inflexibilis*, Hipp.: and

'Οπισθοτονικός, ή, όν, *of* or *subject to* ὀπισθοτονία: from

'Οπισθότονος, ον, (ὄπισθε, τείνω) *drawn backwards*, πόδες, Nonn.: *subject to* ὀπισθοτονία, Hipp.—II. ὁ ὀπισθότονος,=ὀπισθοτονία, Plat. Tim. 84 E; opp. to ἐμπροσθότονος.

'Οπισθοτονώδης, ες, (ὀπισθοτονία, εἶδος) *like*, or, *suffering from* ὀπισθοτονία, Hipp.

'Οπισθουρητικός, ή, όν, (ὄπισθε, οὐρέω) *retromingent*, Arist. H. A. 2, 1, 45.

'Οπισθοφάλακρος, ον, *bald behind.*

'Οπισθοφᾰνής, ές, (ὄπισθε, φαίνομαι) *showing behind, backward*, LXX.

'Οπισθοφόρος, ον, (ὄπισθε, φέρω) *tending backward, in a backward direction*, Opp. H. 3, 318.

'Οπισθοφῠλᾰκέω, ῶ, *to guard the rear, form the rear-guard*, Xen. An. 3, 3, 8.—II. *to command it*, Ib. 2, 3, 10, etc.: and

'Οπισθοφῠλᾰκία, ας, ἡ, *the command of the rear*, Xen. An. 4, 6, 19: from

'Οπισθοφύλαξ, ᾰκος, ὁ, ἡ, (ὄπισθε, φύλαξ) *one who watches behind*, esp. *in the rear* of an army: οἱ ὀπ., *the rear-guard*, Xen. An. 4, 1, 6, etc.

'Οπισθοχειμών, ῶνος, ὁ, (ὄπισθε, χειμών) *a late, an after-winter*, Hipp.

'Οπισθόχειρ, χειρος, ὁ, ἡ, (ὄπισθε, χείρ) *with the hands tied behind*, Dio C.

"Οπισμα, ατος, τό, (ὀπίζω) *the juice*, esp. *the milky juice* of trees or plants, Diosc.

'Οπισμός, οῦ, ὁ, (ὀπίζω) *a drawing out the juice*, esp. *the milky juice of plants*, Theophr.

'Οπίσσω, adv. Ep. for ὀπίσω, Hom., q. v.

'Οπίστατος, η, ον, (ὄπισθε) *hindmost* or *last*, Lat. *postremus*, Il. 8, 342.—The compar. ὀπίστερος, α, ον, Lat. *posterior*, occurs in Arat. 284, and Nic.—No posit. occurs.

'Οπίσω, Ep. ὀπίσσω, adv. (ὄπις).—I. of place, *behind, backwards*, Hom., and Hes.; πάλιν ὀπίσσω, Od. 11, 149; opp. to πρόσω, Il. 12, 272; to προπρηνές, Il. 3, 218: Att. also τὸ ὀπίσω, contr. τοὐπίσω, εἰς τοὐπίσω, *backwards*, and so τὸ ὀπίσω, Hdt. 1, 207; 8, 108.—2. as prep. with gen., like ὄπισθε I. 2, LXX., and N. T.—II. of time, *afterwards, hereafter*, oft. in Hom., also Hes. Op. 739, Th. 488; ἐς ὀπίσσω, Od. 20, 199; ἅμα πρόσσω καὶ ὀπίσσω νοεῖν, λεύσσειν, ὁρᾶν, to look at once *before* and *behind*, i. e. to the present and *future*, or *to the immediate* and *more distant future*, Il. 1, 343; 3, 109; 18, 250, Od. 24, 452;—which Heyne and others wrongly explain, *to look forwards and backwards*; for ὀπίσω always refers to a future time, and that, strictly, in relation to some other; just so in Att. τό τ' ἔπειτα καὶ τὸ μέλλον, Erf. Soph. Ant. 607: the real oppos. of the *past* and the *future* is found in προπάροιθε and ὀπίσω, Od. 11, 483: of the *present* and *future* in νῦν and ὀπίσω, Il. 6, 352; or ἐνθάδε and ὀπίσω, Soph. O. T. 488: οἱ ὀπίσω λόγοι, the *following* books, Hdt. 1, 75.—III. as all *going backwards* implies *a retracing*, and so *a repetition* of former motion, ὀπίσω took the signf. of *over again, again*, ἀνακτᾶσθαι ὀπ., Hdt. 1, 61; ἀποδοῦναι ὀπ., 5, 92, 3; σφραγίζειν λύειν τ' ὀπίσω, Eur. I. A. 38; and so just like πάλιν. Cf. ὄπισθε.—Hom. uses the Ep. form much oftener than the common, which he has only in signf. I. [ῐ]

†'Οπιτέργιον, ου, τό, *Opitergium*, a town of Venetia on the Plavis, now *Oderzo*, Strab. p. 214.

†"Οπλακος, ου, ὁ, *Oplacus*, masc. pr. n., Plut. Pyrrh. 16.

'Οπλάριον, ου, τό, dim. from ὅπλον, Plut. Flamin. 17. [ᾰ]

'Οπλενδῠτέω, ῶ, (ὅπλον, ἐνδύω) *to put on armour*, Nicet.

†'Οπλεύς, έως, ὁ, *Hopleus*, one of the Lapithae, Hes. Sc. 180.—2. son of Neptune and Canace, Apollod. 1, 7, 4.—Others in Apollod., etc.

'Οπλέω, (ὅπλον) poet. for ὁπλίζω, *to make ready*, ἅμαξαν ὥπλεον, Od. 6, 73.

'Οπλή, ῆς, ἡ, (ὅπλον) *a hoof*: strictly *the solid hoof* of the horse and ass, Il. 11, 536; 20, 501; then *the cloven hoof* of horned cattle, H. Hom. Merc. 77, Hes. Op. 487; of swine, Simon. 131, Ar. Ach. 740.

'Οπλήεις, εσσα, εν, (ὅπλον) *armed*, Dio Chr.

†"Οπλης, ητος, ὁ, *Hoples*, father of Meta, Apollod. 3, 15, 6: son of Ion, after whom acc. to Hdt. 5, 66, were named the following.

"Οπλητες, οἱ,=ὁπλῖται, name of one of the four old tribes at Athens, Hdt. 5, 66, Eur. Ion 1580: cf. Αἰγικορεῖς.

'Οπλίζω, f. -ίσω: aor. ὥπλισα, but in Hom. also, metri grat., ὥπλισσα, ὡπλίσσατο: he always uses the augm., except in the forms ὁπλισάμεσθα, ὅπλισθεν: (ὅπλον). *To make* or *get ready*; in Hom. of meats and drink, *to dress*, Il. 11, 641; so in mid., δόρπον or δεῖπνον ὁπλίζεσθαι, to *make one's self* a meal *ready*, freq. in Hom.; of chariot-horses, ἅμαξαν ὁπλίσαι, Il. 24, 190; and in mid., ἵππους ὡπλίσατο, *he harnessed his* horses, Il. 23, 301:—of soldiers, *to equip, arm*, Hdt. 1, 127, etc.; but also, *to train, exercise*, Id. 6, 12; esp. *to arm, equip as* ὁπλῖται, Thuc. 6, 100.

B. pass. and mid., *to be made ready, get ready, be ready*, νῆες ὁπλίζονται, Od. 17, 288, Il. 7, 417, Od. 14, 526; ὅπλισθεν (3 pl. aor. for ὡπλίσθησαν) δὲ γυναῖκες, the women *got ready* (for dancing), Od. 23, 143; *to arm, prepare for battle*, Il. 8, 55, Od. 24, 495, Hdt., etc.; λαμπὰς διὰ χερῶν ὡπλισμένη, Aesch. Theb. 433:—c. acc., θράσος ὁπλίζεσθαι, *to arm one's self with* courage, Soph. El. 996; but more usu. c. dat. instrum., ὁπλιζώμεσθα φασγάνῳ χέρας, Eur. Or. 1223, cf. Phoen. 267; also, θύρσοις διὰ χερῶν ὡπλισμέναι, Id. Bacch. 733. Hence

"Οπλῐσις, εως, ἡ, *a preparing*, esp. for war, *equipment, accoutrement, arming*, Ar. Ran. 1036, Thuc. 3, 22: also *armour*, Plat. Tim. 24 B.—The form ὁπλῐσία in Anth. P. 6, 210, e conj. Lobeck.

"Οπλισμα, ατος, τό, (ὁπλίζω) *an army, armament*, Eur. Supp. 714, I. A. 253:—*armour, defence*, in plur., Plat. Polit. 279 D.

'Οπλισμός, οῦ, ὁ,=ὅπλισις, Aesch. Ag. 405: said to be less good Att., Phryn. 511.

'Οπλιστέον, verb. adj. from ὁπλίζω, *one must arm*, Xen. Hipparch. 1, 6.

'Οπλιστὴς κόσμος, ὁ, a *warrior*-dress, Anth. P. 7, 230.

'Οπλῑτᾰγωγός, όν, (ὁπλίτης, ἄγω) *for transporting the heavy-armed*, Thuc. 6, 25, 31.

'Οπλῑτεία, ας, ἡ, *the service of the heavy-armed*: ὁπλ. ναυτική, *a battle fought by them* at sea, Plat. Legg. 706 C: from

'Οπλῑτεύω, *to serve as a man-at-arms*, Thuc. 6, 91; 8, 73, Xen., etc.: from

'Οπλίτης, ου, ὁ, (ὅπλον) *heavy-armed, armed*, δρόμος ὁπλ., a race *of men in armour*, opp. to the *naked* race (v. sub στάδιον II.), Pind. I. 1, 32, cf. ὁπλιτοδρομέω: ὁπλ. στρατός, *an armed* host, Eur. Heracl. 800; ὁπλ. κόσμος, *warrior*-dress, armour, Ib. 699.—II. mostly as subst., ὁπλίτης, ὁ, *a heavy-armed foot-soldier, man-at-arms*, who carried a pike (δόρυ), and a large shield (ὅπλον), whence the name, as *the light-armed foot-soldier* (πελτάστης) had his from the light πέλτη:—ὁπλῖται are opp. to ψιλοί, Hdt. 9, 30, Thuc. 1, 106; to γυμνῆτες, Hdt. 9, 63; to ἱππεῖς, Plat. Rep. 552 A; to τοξόται, Id. Criti. 119 B. [ῑ]

†'Οπλίτης, ου, ὁ, *the Hoplītes*, a river near Haliartus, in Boeotia, Plut. Lys. 29; also 'Οπλίας.

'Οπλῑτικός, ή, όν, (ὁπλίτης) *of* or *belonging to a man-at-arms*, μάχη, Plat. Rep. 374 D.—II. ἡ -κή (sc. τέχνη), *the art of using heavy arms*, and in genl. *the art of war*, Ib. 333 D.—2. τὸ ὁπλιτικόν,=οἱ ὁπλῖται, Thuc. 5, 6, Xen. An. 7, 6, 26: so, τὰ ὁπλ. ἐπιτηδεύειν, to serve *as a man-at-arms*, Plat. Lach. 183 C.

'Οπλῖτις, ιδος, ἡ, γυνή, χείρ, etc., fem. from ὁπλίτης, Paus.

'Οπλῑτοδρομέω, ῶ, *to run a race in armour*: from

'Οπλῑτοδρόμος, ον, *running a race in armour.*

'Οπλῑτοπάλης, Dor. -λας, ου, ὁ, (ὁπλίτης, πάλη) *a heavy-armed warrior*, Aesch. Fr. 427. [ᾰ]

'Οπλοδῐδακτής, οῦ, ὁ, *one who teaches the use of arms.*

'Οπλοδῐδάσκᾰλος, ου, ὁ,=foreg.

'Οπλοδοτέω, ῶ, (ὅπλον, δίδωμι) *to give arms*, LXX.

'Οπλόδουπος, ον, (ὅπλον, δουπέω) *rattling with armour*, Orph. H. 64, 3.

'Οπλοθήκη, ης, ἡ, (ὅπλον, θήκη) *an armoury*, Plut. 2, 159 E, Sull. 14.

'Οπλοκᾰθαρμός, οῦ, ὁ, (ὅπλον, καθαίρω) *the consecration of arms*, Lat. *armilustrum.*

'Οπλοκαθαρσία, ας, ἡ, and -θαρσίον, ου, τό (sc. ἱερόν),=foreg.

'Οπλόκτῠπος, ον, (ὅπλον, κτυπέω) =ὁπλόδουπος: †Seidl. conj. in Aesch. Theb. 83.

'Οπλολογέω, ῶ, (ὅπλον, λέγω) *to collect arms*, LXX.

"Οπλομαι, poet. for ὁπλίζομαι, as mid., δεῖπνον ὅπλεσθαι, *to prepare one's self* a meal, Il. 19, 172; 23, 159; cf. ὁπλίζω I.

'Οπλομᾰνέω, ῶ, *to be madly fond of war*, Leon. Tar. 50, cf. Ath. 234 C: from

'Οπλομᾰνής, ές, (ὅπλον, μαίνομαι) *madly fond of war.* Hence

'Οπλομᾰνία, ας, ἡ, *mad fondness for war.*

'Οπλομαχέω, ῶ, (ὁπλομάχος) *to serve as a man-at-arms: to practise* or *learn the use of arms*, Isocr. Antid. § 269, Plut. 2, 793 E, etc.; cf. ὁπλομάχος.

'Οπλομάχης, ου, ὁ, = ὁπλομάχος, Plat. Euthyd. 299 C. [ᾰ]

'Οπλομᾰχητής, οῦ, ὁ,=ὁπλομάχος. Hence

'Οπλομᾰχητικός, ή, όν, *belonging to the use of arms*: ἡ -κή (sc. τέχνη), *the art of using arms*, Sext. Emp. p. 726.

'Οπλομᾰχία, ας, ἡ, (ὁπλομάχος) *a fighting with heavy arms:—the art of using them*, Ephor. ap. Ath. 154 D: hence, generally, *the art of war, tactics*, Plat. Legg. 833 E, Xen. An. 2, 1, 7, cf. Plat. Legg. 813 E, 833 E. Cf. ὁπλομάχος. Hence

'Οπλομαχικός, ή, όν, *of* or *belonging to ὁπλομαχία.*

'Οπλομάχος, ον, (ὅπλον, μάχομαι) *fighting in heavy arms*, Xen. Lac. 11, 8.—II. ὁ ὁπλ., *one who teaches the use of arms, a drill-sergeant*, as opp. to a mere fencing-master, Teles ap. Stob. p. 535, 21. [ᾰ]

"ΟΠΛΟΝ, ου, τό, *a tool, implement*, usu. in plur., like ἔντεα and τεύχεα: hence, — I. a ship's *tackle, tackling*, Hom., but only in Od., as 2, 390, etc., Hes. Op. 625; esp. *the cordage, cables, ropes*, Od.; in which signf. Hom. twice uses the sing., *a rope*, Od. 14, 346; 21, 390: generally, *ropes*, Hdt. 9, 115, cf. 7, 25.—II. of *tools*, strictly so called, in Hom. esp. of *smith's tools*, Il. 18, 409; in full, ὅπλα χαλκήϊα, Od. 3, 433: ἀρούρης ὅπλον, a sickle, Anth. P. 6, 95; ὅπλον γεροντικόν, a staff, Call. Ep. 1, 7.—III. most freq., ὅπλα, *implements of war*, all that goes to fit out a soldier, *arms*, esp. offensive arms, but also *harness, armour*, Hom., but only in Il., as 10, 254; 11, 17, etc.; rarely in sing., *a weapon*, Hdt. 4, 23, Eur. H. F. 161, 570, 942, Plat. Rep. 474 A: — but in the historical writers, ὅπλα are generally *the large shields* (from which the men-at-arms took their name of ὁπλῖται, poet. also ἀσπισταί); — and then, generally, *heavy arms*;—hence, τὰ ὅπλα,=ὁπλῖται, *men-at-arms*, prob. not before Soph. Ant. 115, v. Francke Callin. p. 188; but from Xen. downwds. freq. also in prose, as An. 2, 2, 4, Cyr. 5, 4, 45:—τὰ ὅπλα, also, *the place of arms, camp*, Hdt. 1, 62; 5, 74, Xen. Cyr. 7, 2, 5, etc.; ἐκ τῶν ὅπλων προϊέναι, Thuc. 1, 11.—Phrases, ἐν ὅπλοις, in full armour, Plat. Gorg. 456 D; ἐν τοῖς ὅπλοις εἶναι, to be under arms, Xen. An. 3, 2, 28; so, νυκτερεύειν ἐν τοῖς ὅ., Id.; εἰς τὰ ὅπλα παραγγέλλειν, Ib. 1, 5, 13: ὅπλα ἀποβάλλειν, ῥίπτειν, ἀφιέναι, κατατίθεσθαι, v. sub vocc.; so, for ὅπλα τίθεσθαι, v. τίθημι A. IX. — IV. *membrum virile*, Nic.—V. *a gymnastic exercise*, the last which came on in the games, Artemid.

'Οπλοποιέω, ῶ, (ὁπλοποιός) *to make arms* or *armour*, LXX. Hence

'Οπλοποιητικός, ή, όν, v. l. for ὁπλοποιϊκός, in Plat.

'Οπλοποιΐα, ας, ἡ, *a making of arms*, Diod.: name of the 18th book of the Iliad, — 'the making of Achilles' arms,' Strab.: and

'Οπλοποιϊκός, ή, όν, *able to make arms*: ἡ -κή (sc. τέχνη), *the art of forging arms*, Plat. Polit. 280 D: from

'Οπλοποιός, όν, (ὅπλον, ποιέω) *making arms, an armourer.*

'Οπλοσκοπία, ας, ἡ, (ὅπλον, σκοπέω) *an inspection of arms: a review*, Philo.

'Οπλόσμιος, ου, ὁ, epith. of Jupiter in Caria, Arist. Part. An. 3, 10, 10:—and, 'Οπλοσμία, ας, ἡ, of Juno in Peloponnesus, Lyc. 614;—prob. *armed, bearing arms.*

'Οπλότερος, α, ον, and ὁπλότατος, η, ον, compar. and superl. without any posit. in use;—poet. for νεώτερος, νεώτατος, *the younger, the youngest*, Hom.; and more fully, ὁπλότερος γενεῇ, *younger* by birth, Lat. *minor natu*, Il. 2, 707, Od. 19, 184, always of persons: the superl. is not found in Il., whereas Hes. uses superl. only, though only in Theog. The orig. signf., as is evident from the root ὅπλον, was *the more* or *most fit for bearing arms*; and so, we find ὁπλότεροι simply *the youth*, i. e. *those capable of bearing arms, the serviceable men*, just like μάχιμοι, opp. to the old men and children, Il. 3, 108, Ep. Hom. 4, 5:—but as *the youngest* are *the last born*, ἄνδρες ὁπλότεροι also means *the latter generations, men of later days*, Theocr. 16, 46.

'Οπλουργία, ας, ἡ,=ὁπλοποιΐα.

'Οπλοφάγος, ον, *corroding arms* or *shields.* [ᾰ]

'Οπλοφορέω, ῶ, *to bear arms, be armed*, Xen. Cyr. 4, 3, 18.—II. pass., *to have a body-guard*, Plut. Aemil. 27: from

'Οπλοφόρος, ον, (ὅπλον, φέρω) *bearing arms, armed: an armed man, a warrior, soldier*, Eur. Phoen. 789, Xen. Cyr. 8, 5, 7.—II.=δορυφόρος, Xen. Hier. 2, 8.

'Οπλοφῠλάκιον, ου, τό, *an armoury*, Strab. [ᾰ] from

'Οπλοφύλαξ, ᾰκος, ὁ, ἡ, (ὅπλον, φύλαξ) *one who has the charge of arms, an armourer*, Ath. 538 B. [ῠ]

'Οπλοχᾰρής, ές, (ὅπλον, χαίρω) *delighting in arms*, Orph. H. 31, 6.

'Οποβάλσᾰμον, ου, τό (ὀπός, βάλσαμος) *the juice of the balsam-tree*, Diosc. 1, 18.

'Οποδᾰπός, ή, όν, correlative to ποδαπός, in indirect questions, *of what country, what countryman*, Lat *cujas*, Hdt. 5, 13; 9, 16, v. Lob. Phryn. 57.

'Οποειδής, ές, (ὀπός, εἶδος) *like the juice of the fig-tree* (ὀπός); esp. *fit for curdling milk*, like it, Hipp.

'Οπόεις, εσσα, εν, (ὀπός) *juicy*, Nic. Al. 318.

†'Οπόεις, εντος, ὁ, contd. 'Οποῦς, οῦντος, (*Opoïs* or) *Opus*, son of Jupiter and Protogenia, king of the Epei, Pind. O. 9, 87.—II. in Pind. O. 9, 22, ἡ, capital city of the Locri named from it Opuntii, native place of Patroclus, Il. 18, 326; Pind.; etc.; its site near mod. *Talanta.*—2. a small place in Elis, Strab. p. 425.

'Οπόθεν, Ep. ὁππόθεν, Ion. ὁκόθεν: never ὁπόθε—for ὁπόθ' in Od. 3, 89, is ὁπόθι:—adv., correlative to πόθεν, *whence, from what place*, in Od. always in Ep. form, in Il. not at all; in indirect questions, εἴρεαι ὁππόθεν εἰμέν, Od. 3, 80; ἔρεσθαι, ὁππόθεν οὗτος ἀνήρ, Od. 1, 406: or simply relat., *to the place from which*, Xen. An. 5, 2, 2—ὁπόθεν ἂν τύχῃ, *whencesoever* it may be, Plat. Theaet. 180 C:—so, ὁποθενοῦν, Id. Gorg. 512 A.

'Οπόθῐ, Ep. ὁππόθῐ: adv.:—correlative to πόθι, *where*, poet. for ὅπου, Il. 9, 577, Od. 3, 89 (where ι is elided), —each time in Ep. form.

"Οποι, adv., correlative to ποῖ:—I. of place, *whither*, also *thither where*, Pors. Hec. 1062; ὅποι ἄν, with subjunct., *whithersoever*, Plat. Apol. 37 D, etc.: ὅποιπερ, Soph. Aj. 810: ὅποι ποτέ, Plat. Ax. 365 C:—ὅποι προσωτάτω, so far as possible; μέχρι ὅποι, how far, Plat. Gorg. 487 C:—also in pregnant signf. with verbs of rest, cf. Lob. Phryn. 43, Jelf Gr. Gr. § 646:—on its difference from ὅπῃ, v. sub voc.—2. c. gen., ὅποι γῆς, *whither* in the world, Lat. *quo terrarum*, Ar. Ach. 209, here too in pregnant signf., with ἐσμέν.—II. of manner, for ὅπως, *how, how far*, Lat. *quatenus* or *quam in partem*, Reisig. Enarr. Soph. O. C. 373 (383).

†'Οποίη, ης, ἡ, *Opoeë*, wife of Scyles, Hdt. 4, 78.

'Οποῖος, α, ον, Ep. ὁπποῖος, η, ον, as usu. in Hom., though in Od. he sometimes has the common form: Ion. ὁκοῖος, η, ον:—relative to τοῖος, correlative to ποῖος, *of what sort* or *quality*, Lat. *qualis*, ὁπποῖόν κ' εἴπησθα ἔπος, τοῖόν κ' ἐπακούσαις, *such as* (is) the word thou hast spoken, such shalt thou hear again, Il. 20, 250; τοίῳ ὁποῖος ἔοι, such *as* he might be, Od. 17, 421, cf. 19, 77: in indirect questions, Od. 1, 171; 14, 188; cf. Pors. Phoen. 892, Herm. Bacch. 655 (663):—ὁποῖός τις only makes the phrase refer pointedly to a special subject, Xen. An. 2, 2, 2, etc.; so in Hom., ὁπποῖ' ἄσσα, *of what sort* was it, for ὁποῖά τινα, Od. 19, 218; ὁποῖ' ἄττα, Plat. Gorg. 465 A:—ὁποιονοῦν, *of what kind soever*, Lat. *qualiscunque*, Plat. Theaet. 152 D, etc.: so, ὁποῖος δή, δήποτε, δηποτοῦν, and οὖν δή; genit., ὁποιουτινοσοῦν, Xen. Cyr. 2, 4, 10; acc. fem., ὁποιαντινοῦν, Lys. 130, 37: ὁποιόσπερ, Aesch. Cho. 669.—II. adv. -ως: also in neut. pl., *like as*, Lat. *qualiter*, Eur. Hec. 398. [In Att., οι is sometimes short, Seidl. Dochm. p. 101.] Hence

'Οποιότης, ητος, ἡ, *the quality* of a thing, cf. Lob. Phryn. 350.

'Οποκάλπᾰσον, or -κάρπᾰσον, ου, τό, *the poisonous juice of the carpasus*, a gum-like myrrh, used to adulterate aloes, (acc. to Bruce, *the gum sassa*, still so used in Abyssinia), Diosc.: also to make the hair yellow and curly, Archig. ap. Galen.

'Οποκιννάμωμον, ου, τό, *the juice of the κιννάμωμον.* [ᾰ]

'Οποπάναξ, ακος, ὁ, *the juice of the plant πάναξ*, Theophr.

'ΟΠΟ΄Σ, οῦ, ὁ, *juice*,—distinguished from χυλός and χυμός, in that ὀπός is only *vegetable juice, the milky juice* which flows naturally from a plant or is drawn off by incision, Soph. Fr. 479: esp., *the acid juice of the fig-tree*, used as rennet (τάμισος) for curdling milk, Il. 5, 902; cf. ὀπίας, ὀποειδής:—rarely of animal juices, as in Plat. Tim. 60:—metaph., ὀπὸς ἥβης, *the juicy freshness* of youth, opp. to ῥυτίς, Anth. P. 5, 258.—II. the plant σίλφιον, Hipp. ('Οπός is the same with our *sap* (Lat. *sap-ere*), Germ. *Saft*: hence ὄπιον, *opium*, the likeness of which to *sopor* is merely accidental, cf. ὕπνος, fin.)

'Οπός, gen. from ὄψ, Il.

'Οποσάκῐς, adv., (ὁπόσος) *as many times as...*, Xen. Cyr. 2, 3, 23: ὁποσάκις ἄν, *so often as ever...*, Plat. Theaet. 197 D. [ᾰ]

'Οποσάμηνος, ον, (ὁπόσος, μήν) *as many months old as...*, Hipp. [ᾰ]

'Οποσᾰπλάσιος, α, ον, [ᾰ] and -πλᾰσίων, ον, *as many-fold:* ὁποσᾰπλᾰσιοσοῦν, *how many-fold soever*, Arist.

'Οποσάπους, ὁ, ἡ, -πουν, τό, (ὁπόσος, πούς) *of* or *with as many feet as...:*—in indirect questions, *how many feet long...*, Luc. Gal. 9. [ᾰ]

'Οποσᾰχῆ, (ὁπόσος) Adv., *at as many places as...*, Xen. Cyn. 6, 23.

'Οπόσε, Ep. ὁππόσε, poet. for ὅποι, Od. 14, 139.

'Οπόσος, η, ον: Ep. ὁππόσος, ὁπόσσος,—though Hom. also uses the simple form: ὁππόσσος is also quoted: Ion. ὁκόσος:—correlative to πόσος:—of number, *as many, as many as...*, Lat. *quot*; of size, *as great as*, Lat. *quantus*; ὁπόσα τολύπευσε σὺν αὐτῷ, Il. 24, 7; ὁππόσα κήδε' ἀνέτλης, Od. 14, 47; ὁπόσσον ἔπεσχε, *as far as* it spread, Il. 23, 238;—freq. in later writers:—ὁπόσος ἄν, with the subjunct., Plat. Soph. 245 D, etc.:—ὁποσοσοῦν, *how great* or *much soever*, Lat. *quantuscunque*, Thuc. 6, 56, Plat. Soph. 245 D; so, ὁπόσος περ, Plat. Legg. 753 B:—ὁποσουτινοσοῦν, *for however large a price*, Lys. 165, 32.

'Οπόσσος, η, ον, Ep. for foreg., Hom.

'Οποσταῖος, α, ον, *on what day*, e. g. μηνός, Arat. 739.

'Οπόστος, η, ον, as it were, *the how-manieth, in what relation of number*, Lat. *quotus*, Plat. Rep. 618 A: also, ὁποστοσοῦν, Lat. *quotuscunque*, Dem. 328, 26.

'Οπότᾰν, Ep. ὁππότᾰν (both in Hom.), for ὁπότ' ἄν, as indeed Wolf in Hom. writes, adv. (πότε):—*whensoever, so soon as*, like ὅταν, of a pres. or fut. possibility, usu. with the subjunctive, Hom., who uses ὁππότε κεν just in the same way, Il. 4, 40, 229, etc.,—although Herm. H. Hom. Merc. 287 draws a subtle distinction between ὁπότ' ἄν, and ὁπότε κεν:—never with indic.: for φθέγξομαι (Il. 21, 340), ἱμείρεται (Od. 1, 41), are shortd. Ep. forms for φθέγξωμαι and ἱμείρηται; and Od. 16, 282 is made suspicious by Od. 19, 4: Herm. Vig. append. VIII, however, defends the indic.—Strengthd. ὁπότ' ἂν τὸ πρῶτον, Lat. *quum primum*, H. Hom. Ap. 71.—2. ὁπόταν is joined with optat. of past actions in Il. 7, 415; but never so in Att., except perhaps in oratione obliqua, v. Herm. Vig. ubi supra.—II. in Att. also causal, v. sq. B.

'Οπότε, Ep. ὁππότε, both in Hom., adv., *when, as, since*, like ὅτε, correlative to πότε:—I. with the indic., when a thing really is coming, has, or will come to pass, Il. 1, 399, Od. 4, 633, etc.: the indic. ἦμεν is omitted, Il. 8, 230: Att., εἰς ὁπότε, like Ep. εἰςόκε *until when, by what time*, Aeschin. 67, 39; so, μέχρι τοσούτου ὁπότε, Xen. Cyr. 1, 4, 23.—2. esp. in comparisons, ὡς ὁπότε, *as when*, Il. 11, 492; 23, 630; also with the subjunct., Od. 4, 335; 17, 126.—3. in protestations, ὡς ὄφελεν θάνατός μοι ἁδεῖν, ὁππότε υἱέϊ σῷ ἑπόμην, would that death had *rather* pleased me, when...! Il. 3, 173.—II. with the subj., when an action is spoken of without being restricted to any time or place, freq. in Hom. for ὁπότ' ἄν, Il. 16, 245, Od. 14, 170, Hes. Th. 782; but in Att. prose the ἄν must be expressed with the subjunct., v. sub ὁπόταν.—III. with the optat. when such an action is treated as past, freq. in Hom., and Att., as Plat. Symp. 220 A, Xen. An. 3, 4, 28: also in oratione obliqua, Soph. Tr. 824, Xen. An. 4, 6, 20.

B. in causal signf., *for that, because, since*, like Lat. *quando* for *quoniam*, Theogn. 747, Plat. Legg. 895 B: also, ὁπότε γε, Lat. *quandoquidem*, Xen. Cyr. 8, 3, 7.

C. ἦν ὁπότε, *sometimes*, Xen. An. 4, 2, 27: so, ὁποτεοῦν, *at any time, always*, Arist. Metaph. 8, 7, 1.

'Οπότερος, α, ον, Ep. ὁππότερος, as always in Hom.:—correlative to πότερος, relative and in indirect questions, *which of two, whether of the twain*, Lat. *uter*, Hom., and Hes.: also *which of us two*, Il. 3, 71; *which of you two*, Il. 3, 92; also in plur. of several on either side, e. g. of two armies, like Lat. *utrique*, Il. 23, 487:—ὁπ. ἄν, or Ep. ὁπ. κε, with the subjunct., ὁππότερος δέ κε νικήσῃ, Il. 3, 71; ὁπότεροι ἂν κρατῶσι, Xen. Cyr. 4, 2, 37:—ὁποτεροσοῦν, *either of the two*, Lat. *utervis, uterlibet, utercunque*, Thuc. 5, 18, Plat., etc.—2. neut. ὁπότερον and ὁπότερα, freq. as adv., for ὁποτέρως, *in whichever of two ways:* also used for πότερον, *whether*, Lat. *utrum*, when one has the choice of two things, *utrum..., an...*, followed by ἤ..., ἤ..., Hdt. 5, 119; or ὁπότερον..., ἤ..., Ar. Nub. 157; or by εἴτε..., εἴτε..., Xen. Hell. 3, 5, 19.—3. adv. -ρως, Thuc. 1, 78, Isocr. 248 B, and Plat.: ὁποτερωσοῦν, Arist. Anal. Pr. 2, 9, 1.—II. *one of two*, Lat. *alteruter*, Dem. 209, 14.

†'Οποτεροσοῦν, v. sub. foreg. I. 1.

'Οποτέρωθε, -θεν, Ep. ὁπποτ., Il. 14, 59, (ὁπότερος) adv., *from which of the two, from whether of the twain:* also, ὁποτερωθενοῦν, Arist. Anal. Pr. 2, 11, 3.

'Οποτέρωθι, (ὁπότερος) adv., *on whether of the two sides*, Lat. *utrubi*, Hipp., Xen. Hipparch. 4, 15.

'Οποτέρωσε, (ὁπότερος) adv., *to which* or *whichever of two sides*, Thuc. 1, 63; 5, 65: *in which of two ways*, etc., Plat. Symp. 190 A.

†'Οποτερωσοῦν, v. sub ὁπότερος I. 3.

"Οπου, Ion. ὅκου, adv., correlative to ποῦ, relat. and in indirect questions, *where*, Lat. *ubi*, Od. 3, 16, cf. the poet. ὁπόθι: with verbs of motion in pregnant sense, just as, reversely, ὅποι is used with verbs of rest, Jelf Gr. Gr. § 646.—2. in prose also c. gen. ὅπου γῆς, *where in the world*, Lat. *ubi terrarum?* Hdt. 4, 150; ὅπου τῆς πόλεως, ὅπου τῶν λεγομένων, Plat. Rep. 429 A, Prot. 342 E:—ὅπου μέν..., ὅπου δέ..., *here..., there...*, Plut. 2, 427 C, etc.:—ἔσθ' ὅπου, *in some places*, Lat. *est ubi*, i. e. *alicubi*, Erf. Soph. O. T. 449; so, ὅκου δή, Hdt. 3, 129:—ὅπου ἄν, or ὅπουπερ ἄν, *wherever*, with the subjunct., Trag.; who also omit the ἄν, Pors. Or. 141; but never so in prose:—ὁπουοῦν, Lat. *ubicunque*, Plat. Crat. 403 C: so, ὅπουπερ, Xen. Cyr. 3, 3, 5.—II. ὅπου, of time, also like Lat. *ubi, when, at the time when*, Schäf. Soph. O. C. 621.—III. Causal, *because, since, seeing that*, Lat. *quando, quoniam*, Hdt. 1, 68, Antipho 112, 17; so, ὅκου γε, Lat. *quandoquidem*, Hdt. 7, 118. (Strictly genit. of an old pron. *ὅπος, from which come also the kindred forms ὅποι, ὅπη, ὁπόθεν, ὁπόθι, ὁπόσε, ὁπότε, ὅπως, etc.)

†'Οπούντιος, α, ον, *of Opus, Opuntian*, ὁ 'Ο. κόλπος, *the Opuntian gulf*, a part of the Euboean sea, Strab. p. 416: οἱ 'Οπούντιοι, v. Λοκροί 2.

†'Οπούντιος, ου, ὁ, *Opuntius*, masc. pr. n., formed with allusion to 'Οποῦς Ar. Av. 1294.

†'Οποῦς, οῦντος, ὁ and ἡ, v. 'Οπόεις.

'Οπόφυλλον, τό, (ὀπός II, φύλλον) *the seed of the* σίλφιον, Diosc.

"Οππᾱ, poet. for ὄπα, ὄπη.

'Οππάτεσσι, Aeol. for ὄμμασι, Sapph. 2, 11.

"Οππη, Ep. for ὅπη, Hom., and Hes.

'Οππῆμος, adv., Ep. for ὁπῆμος,=ὁπότε, *when*, Arat. 568.

†'Οππιᾱνός, οῦ, ὁ, *Oppian*, a Grecian poet, who wrote of fishing, hunting, etc.

'Οππόθεν, Od., ὁππόθῐ, Il., Ep. for ὁπόθεν, ὁπόθι.

'Οπποῖος, ὁππόσε, Ep. for ὁποῖος, ὁπόσε, Hom.

'Οππόσος, η, ον, Ep. for ὁπόσος, Od.: later also ὁππόσσος.

'Οππόταν, ὁππότ' ἄν, Ep. for ὁπότ' ἄν, Od.

'Οππότε, Ep. for ὁπότε, Hom.

'Οππότερος, ὁπποτέρωθεν, Ep. for ὁποτ-.

"Οππως, Ep. for ὅπως, Hom.

'Οπτάζω and ὀπταίνω, rare forms of pres., formed from ὄψομαι, fut. of ὁράω, LXX: in N. T. ὀπτάνω:—also ὀπτεύω in Ar. Av. 1061; and ὀπτίζω in Archyt. ap. Iambl. Protr. 3,—though this is dub.

'Οπτᾰλέος, α, ον, (ὀπτάω) *roasted, broiled*, κρέα, Od. 16, 50, Il. 4, 345; opp. to ὠμός, Od. 12, 396; opp. to ἑφθός (*boiled*), Ath. 380 C, cf. Matro ib. 135 E:—later also *baked*, e. g. πλίνθος, Anth.

'Οπτᾰνεῖον, ου, τό, cf. sub ὀπτάνιον.

'Οπτᾰνία, ας, ἡ,=ὀπτάνιον, Matro ap. Ath. 134 F.—II.=ὀπτασία.

'Οπτᾰνεύς, ὁ, (ὀπτάω) *one who roasts.*

'Οπτάνιον, ου, τό, (ὀπτάω) *a place for roasting, a kitchen*, Ar. Eq. 1033. Pac. 891, Comici ap. Ath. quoted by Lob. Phryn. 276, to show that ὀπτάνιον is better Att. than ὀπτανεῖον: the latter occurs in Luc. Asin. 27, Plut. Crass. 8, etc.—II. *dry fire-wood.*

'Οπτᾰνός, ή, όν, (ὀπτάω) *roasted: to be roasted*, opp. to ἑψανός, τὰ ὀπτ., *meat for roasting*, Arist. Probl. 20, 5.

'Οπτάνω, v. ὀπτάζω. Hence

'Οπτᾰσία, ας, ἡ, later form of ὄψις, *a sight*, esp. *a vision*, Anth. P. 6, 210. LXX, and N. T.

'Οπτάω, ῶ, f. -ήσω, *to roast, broil* or *fry*, κρέα ὤπτων, Od. 3, 33, etc.; also c. gen. partit., ὀπτῆσαί τε κρεῶν, *to roast* some meat, Od. 15, 98: opp. to ἑψεῖν, Xen. Cyr. 8, 2, 6, etc.: in pass., ὀπτηθῆναι, Od. 20, 27.—2. *to bake*, of bread, ὅκως ὀπτῷτο ὁ ἄρτος, Hdt. 8, 137, cf. Xen. An. 5, 4, 29; ὀπτᾶν πλακοῦντας, Ar. Ran. 507:—also of pottery, *to bake* or *burn*, καλῶς ὠπτημένη (χύτρα), Plat. Hipp. Maj. 288 D.—3. *to bake, harden*, as the sun does the ground, like Virgil's *terram excoquere*, Xen. Oec. 16, 14, in pass.—4. metaph. (as we say) '*to roast*' a man, Ar. Lys. 839:—in pass., like Lat. *uri*, of the fire of love, Theocr. 7, 55, cf. Mel. 4 (Akin to ἕψω.)

'Οπτέος, α, ον, verb. adj. of ὁράω (f. ὄψομαι), *to be seen.*

'Οπτεύω,=ὁράω, *to see*, Ar. Av 1061; cf. ὀπτάζω.

Ὀπτήρ, ῆρος, ὁ, (ὄψομαι, ὁράω) *one who looks* or *spies, a spy, scout,* Lat. *speculator,* Od. 14, 261; 17, 430, Aesch. Supp. 185, Soph. Aj. 29.

Ὀπτήρια, ων, τά, (ὄψομαι, ὁράω), (sc. δῶρα), *presents made by the bridegroom on seeing the bride without the veil,* =ἀνακαλυπτήρια, θεώρητρα: generally, *presents upon seeing* or *for the sight of* a person, παιδὸς ὀπτ., Eur. Ion 1127, cf. Call. Dian. 74, Aspasia ap. Ath. 219 D.

Ὀπτήσιμος, ον, *for roasting,* Eubul. Anc. 4: from

Ὄπτησις, εως, ἡ, (ὀπτάω) *a roasting, broiling, frying,* Arist. Meteor. 4, 3, 18:—*a baking* of pottery, Luc. Prom. 2.

Ὀπτητικός, ή, όν, *belonging to, skilled in roasting:* from

Ὀπτητός, ή, όν, (ὀπτάω) *roasted.*

Ὀπτίζω,=ὁράω, dub. l. in Archyt.; v. ὀπτάζω.

Ὀπτίκια, τά, Byzant. from Lat. *officia, court-places.*

Ὀπτικός, ή, όν, (ὄψομαι) *belonging to seeing* or *sight;* τὰ ὀπτικά, *the theory of the laws of sight, optics,* Arist. Metaph. 12, 2, 9, etc.: ἡ -κή (sc. θεωρία), Id. Anal. Post. 1, 9, 4.

Ὀπτίλετις, ιδος, ἡ, epith. of Minerva, Plut. Lycurg. 11.

Ὀπτίλος, ου, ὁ, (ὄψομαι) *the eye;* Dor. for ὀφθαλμός, Metop. ap. Stob. p. 50, 15, Plut. Lycurg. 11. [ῐ]

Ὀπτίων, ονος, ὁ, Lat. *optio, the assistant chosen* by any one, esp. by the general of an army, or *aid-de-camp,* Plut. Galba 24, where ὀπίων is a f. l. (Plut. wrongly derives it from the Greek ὄψομαι, fut. of ὁράω.)

Ὀπτός, ή, όν, A. (shortd. for ὀπτητός, from ὀπτάω) *roasted, broiled,* κρέας, Od. 4, 66, etc.; σάρκες, Aesch. Ag. 1097, ἑφθὰ καὶ ὀπτά, boiled meats and *roast,* Eur. Cycl. 358, cf. Plat. Rep. 404 C.—2. *baked,* ἄρτος, Hdt. 2, 92, also of pottery or bricks, *baked* or *burned,* Xen. An. 2, 4, 12, cf. Oec. 16, 13:—superl. ὀπτότατος, *best dressed* or *done,* Cratin. Ὀδυσσ. 5.—3. generally, *prepared by fire;* of iron, *forged, tempered,* Soph. Ant. 475.—B. (ὁράω, ὄψομαι) *seen: visible,* Luc. Lexiph. 9.

ΟΠΥΙ´Ω, or ὀπύω (which Piers. Moer. p. 278, Pors. Od. 4, 798, holds to be the old and genuine form): f. -ύσω: used by Hom. only in pres., and impf. with or without augm.:—I. act. of the man, *to marry, wed, take to wife, have to wife,* τινά, Hom., and Hes.: absol., ὀπυίοντες, *married men,* Od. 6, 63, opp. to *the unmarried,* ἠΐθεοι: also *to have intercourse with, know* a woman, Od. 15, 21, Ar. Ach. 255.—II. mid. and pass., of the woman, *to be married, become a wife,* Il. 8, 304, Pind. I. 4, 102 (3, 77).—Only poet., and in late prose, Arist. Eth. N. 7, 5, 4, Luc., etc. [ῡ in all tenses of ὀπύω.]

Ὀπώδης, ες, contr. for ὀποειδής.

Ὄπωπα, *I have seen,* Ion. and poet. pf. 2 of ὁράω, Hom.

Ὀπωπέω, later form for ὁράω, formed from the pf. ὄπωπα, Orph. Arg. 181, 1020; ὀπωπήσασθαι, Euphor. 48.

Ὀπωπή, ῆς, ἡ, (ὄπωπα) poet. for ὄψις, *a sight* or *view,* ὅπως ἤντησας ὀπωπῆς, Od. 3, 97; 4, 327.—II. *sight, power of seeing,* ἀμαρτήσεσθαι ὀπωπῆς, Od. 9, 512.

Ὀπωπητήρ, ῆρος, ὁ,=ὀπτήρ, H. Hom. Merc. 15.

Ὀπώπιος, ον, (ὀπωπή) *of* or *belonging to the eye,* Hipp.

Ὀπώρα, ας, ἡ: Ion. ὀπώρη: Lacon. ὀπάρα (Alcman 26):—*the part of the year between the rising of Sirius and of Arcturus* (acc. to the division of the year into seven seasons, ἔαρ, θέρος, ὀπώρα, φθινόπωρον, σπορητός, χειμών, φυταλιά); and so, not so much the Lat. *auctumnus, autumn,* as our *dog-days* or at most *the end of summer,* Hom., who names θέρος and ὀπώρη together, θέρος τεθαλυῖά τ' ὀπώρη, Od. 11, 191; even in his time Σείριος was known to be the star of this season, Il. 22, 27; cf. ὀπωρινός. It was the proper time for both the field and tree fruits to ripen, Hdt. 4, 199, cf. Ideler üb. d. Kalender d. Griech. u. Röm. p. 15; but it was also the *rain-time,* Il. 16, 385, Hes. Op. 672; and *windy season,* of Boreas, acc. to Il. 21, 346, Od. 5, 328; but of Notus acc. to Hes. Op. 675; (these diversities belong perh. to different places):—Xen., Hell. 3, 2, 10, says, ἀρξάμενος ἠρινοῦ χρόνου πρὸ ὀπώρας.—II. since it was the *fruit-time,* (l. c. τεθαλυῖα ὀπώρη, Od.) ὀπώρα also means *the fruit itself,* esp. *tree-fruit,* pears, apples, grapes, Soph. Tr. cf. ὀπωρίζω: in this signf. also in plur., Isae. 88, 27; and Alcman (26) even calls *honey* κηρίνα ὀπάρα.—III. metaph. *summer bloom,* i. e. *the bloom of youth, manhood,* like ὥρα, Pind. I. 2, 8, N. 5, 11; *ripe virginity,* Aesch. Supp. 998, 1015; ὀπ. Κύπριδος, Chaerem. ap. Ath. 608 F.

†Ὀπώρα, ας, ἡ, *Opora,* goddess of fruits; foreg. personified, Ar. Pac. 523.—2. fem. pr. n., Ath. 567 C.

Ὀπωριαῖος, α, ον, *of* or *belonging to* ὀπώρα: τὰ ὀπ.=ὀπώρα II, *fruit,* Theophr.

Ὀπωρίζω, (ὀπώρα II) *to gather fruits,* ὀπ. ὀπώραν, Plat. Legg. 844 E, 845 A; absol. in mid., *to gather in one's fruits,* Theopomp. (Hist.) ap. Ath. 533 A.—II. *to gather fruits off,* ὀπωριεῦντες (Ion. fut. for -ιοῦντες) τοὺς φοίνικας, Hdt. 4, 172, 182.

Ὀπωρικός, ή, όν, (ὀπώρα) *belonging to fruit-time: made of fruit,* Gal.

Ὀπώριμος, ον,=foreg.: δένδρον ὀπ. *a fruit*-tree.

Ὀπωρινός, ή, όν, *in* or *from the time of* ὀπώρα, *autumnal* or more strictly *summery,* Il. 16, 385, Od. 5, 328, etc.; ἀστὴρ ὀπ., *the summer*-star, *dog*-star, also Σείριος, whose rising marked the beginning of ὀπώρα, Il. 5, 5. [ῑ in Ep., if the last syll. be long, as it is always in Hom.; but Hes. Op. 676 has ὀπωρῐνός: in Att. ῐ always.]

Ὀπωρισμός, οῦ, ὁ, (ὀπωρίζω) *the gathering of fruit,* LXX.

Ὀπωροβᾰσῐλίς, ίδος, ἡ, (ὀπώρα II, βασιλίς) *the queen of fruits,* a fine kind of *fig,* Incert. ap. Ath. 75 D.

Ὀπωροθήκη, ης, ἡ, (ὀπώρα II, θήκη) *a place for keeping fruits, a fruit-room,* Varro.

Ὀπωροκάπηλος, ου, ὁ, *a fruiterer,* Alciphr. [ᾰ]

Ὀπωρολόγος, ον, (ὀπώρα II, λέγω) *plucking fruit,* Opp. C. 1, 125.

Ὀπωροπώλης, ου, ὁ, *a fruiterer.*

Ὀπωροφορέω, ῶ, *to bear fruit,* Anth. P. 6, 252: from

Ὀπωροφόρος, ον, (ὀπώρα II, φέρω) *bearing fruit,* Anth. P. 7, 321.

Ὀπωροφῠλάκιον, ου, τό, *the hut of a garden-watcher,* LXX.—II =ὀπωροθήκη. [ᾰ] From

Ὀπωροφύλαξ, ακος, ὁ, ἡ, (ὀπώρα II, φύλαξ) *a watcher of fruits, garden-watcher,* Arist. Probl. 25, 2, 4, Diod. 1, 6. [ῠ]

Ὀπωρώνης, ου, ὁ, (ὀπώρα II, ὠνέομαι) *one who buys* or *farms fruits,* also =ὀπωροπώλης, Dem. 314, 14: cf. Lob. Phryn. 206.

Ὅπως, Ep. ὅππως, both in Hom.: Ion. ὅκως. A. AS SIMPLE CONJUNCTION, correlative to πῶς:—I. *how, in what way* or *manner,* the most freq signf. in Hom.: also like ὡς, *in such wise that.., so that..,* Il. 1, 136, Od. 14. 172; where in full οὕτως or ὡς would stand, as Od. 15, 111.—1. with the subjunct., without ἄν, *to represent an action as present,* Od. 1, 349, Il. 10, 225—but with ἄν, κε or κεν, *to express a present possibility,* φράζεσθαί σε ἄνωγεν, ὅππως κεν νῆας σαῷς, he bids you think *how* you *may* save the ships, Il. 9, 681, cf. 20, 243, Od. 1, 270, 295.—2. with the optat. *to represent an action as past,* or in oratione obliqua, Il. 18. 473; 21, 137, Od. 9, 554, etc.—3. with the indic.,—*a.* of aor., *simply to relate how a thing has happened,* Il. 10, 545. Od. 3, 97, etc.—*b.* of fut., *when it is said or asked how a thing will or ought to happen,* Il. 1, 136, Od. 13, 376, 386. etc.: in Hom. most freq. in phrase, οὐδέ τί πω σάφα ἴδμεν, ὅπως ἔσται τάδε ἔργα, we know not *how* these things *will be,* Il. 2, 252, Od. 17, 78, etc.—*c.* of pres., in Hom. usu. in phrase, ἔρξον ὅπως ἐθέλεις, do *as* you like, Il. 4, 37, Od. 13, 145; besides this only, ἔλθοι, ὅπως ἐθέλω (sc. αὐτὸν ἐλθεῖν), Od. 14, 172; and, ὅπως φρεσὶ σῇσι μενοινᾷς, ὥς τοι Ζεὺς τελέσειε νόστον, Od. 15, 111 cf. sq.—4. ὅπως is sometimes (by an easy anacoluthon) put for οἷος, as τοῖόν με ἔθηκεν, ὅπως ἐθέλει, for οἷον ἐθέλει, Od. 16, 208; and freq. in Att.—5. ὅπως ἔχω, *as I am,* i. e. *immediately, on the spot,* Herm. Soph Phil. 808.—6. c. gen., σοῦσθε ὅπως ποδῶν (sc. ἔχετε), run *as you are off for* feet, i. e. as quick as you can. Aesch. Supp. 837, cf. Eur. El. 238. Jelf Gr. Gr. § 528.—7. ὁπωςδή, Hdt 1, 22, etc.; ὁπωςοῦν, *howsoever,* Lat *utcunque,* Isocr. 15 E, Xen. Cyr. 8, 3 14, etc.; so, ὁπωςδήποτε, Arist. Eth. N. 3, 5, 18; ὁπωςτιοῦν, Plat. Phaedr 258 C; οὐδ' ὁπωςτιοῦν, *not in any way whatever, not in the least,* Id. Phaed. 61 C, etc.—8. οὐκ ἔσθ' ὅπως, it is not (cannot be) *that..,* Aesch. Ag. 620, etc.; but, οὐκ ἔςθ' ὅπως οὐ, Lat. *non fieri potest quin..,* it cannot *but be that..,* Soph. El. 1479, Ar. Eq. 426; hence used in strong asseveration, Ar. Nub. 802.—9. ὅπως, with the inf is always ellipt., as, πειρᾶσθαι ὅπως ὡς βέλτιστα τὰ προςήκοντα ἑκατέρῳ ἡμῶν διαπράττεσθαι, for ὅπως ἂν γένοιτο διαπράττεσθαι, Xen. Oec. 7, 29.—II. like ὅτε and Lat. *ut,* of the time of a thing's happening, *when, as, so soon as,* c. indicat. aor. Il. 12, 208, Od. 3, 373, Soph. Tr. 765, etc.—2 with the optat. *after that,* Hdt. 1, 17, etc., like Lat. *postquam* with the subjunct.: ὅπως πρῶτα, as soon as ever Hes. Th. 156.—III. like ἐπεί, and Lat. *quod,* in assigning grounds for a thing, with the indicat., *as, because, for that,* ἄχος, ὅπως δὴ δηρὸν ἀποίχεται, grief *for that* he hath been long away, Od. 4, 109: this is very rare, yet found in the best Att. Heind. and Stallb. Plat. Euthyd. 296 E.—IV. like ὡς and ὅτι also Lat. *quam* with superl. of adv., ὅπως ὤκιστα, *as quickly as possible,* Lat *quam celerrime,* Theogn. 427; ὅπως ἄριστα, Aesch Ag. 600:—the full phrase would be like οὕτως ὅπως ἥδιστα, strictly, *in a way as pleasant, as the most pleasant* is, Soph. Tr 330.—V. like ὡς, in comparison, *as, even as, like,* Seidl. Eur.

Tro. 147, yet rare: also redupl., ὡς... ὅπως, Eur. l. c., cf. Dind. ad. Hec. 398.—VI. like ὡς, Lat. *quam*, our *how..!* in exclamations of astonishment, etc.—VII. never for πῶς; in direct interrog., but usu. substituted for it in repeating another person's question, Ar. Plut. 139, Eq. 128.

B. ὅπως, as FINAL CONJUNCTION, denoting an end or purpose, *that, in order that, so that*, Lat. *ut*, Hom.—I. with the subjunct.:—1. without ἄν, *when the action is going on, and the antecedent verb is of the present time*, Hom. etc., as Il. 3, 110, Od. 1, 77; but the subjunct. may follow, though this anteced. verb be in past time, if the action is marked as continuing up to the present, cf. Jelf Gr. Gr. § 806: in Thuc. the subj. is esp. freq. found in narrative, where regul. the opt. would have stood, prob. to indicate a result of which the agent—or in oratione obliqua the speaker—was confident: so too the subj. usu. follows verbs *of fearing* in past tenses, Matth. Gr. Gr. § 518, 4.—2. with ἄν or κεν and subjunct., *to denote a continuous action*, or *an object not to be attained at once*: first Od. 4, 545, more freq. in Att., Heind. Plat. Phaed. 59 E.—3. also with subjunct., in independent sentences, without any chief verb to express a caution, etc., usu. with μή, as, ὅπως τοῦτό γε μὴ ποιήσῃ (*see*) thou do it not; and so ὅρα, σκόπει, φύλαξαι, etc., *have a care, beware*, etc., are usu. supplied: so too c. indicat. fut., ὅπως ἄνδρες ἔσεσθε, see that ye be men! cf. Pors. Hec. 402, and v. infra III. 1.—With the negat., therefore, *it warns* or *forbids*; without, *it cheers* or *urges on*.—II. with the optat., *if the antecedent verb be of past time*, in which case the action is represented not absolutely, but as the thought of another:—1. after imperf., Od. 3, 129; 6, 319.—2. after aor., Il. 1, 344, Od. 13, 319.—III. ὅπως ἄν, with the optat. is very dub. in Att., though it so stands in Thuc. 7, 65, cf. Herm. Vig. Append. viii.—IV. with the indic.—1. of fut., *to denote an object conceived as future in regard to the time of the anteced. verb*, and so after the pres. as well as the fut. and preterite: in Hom. prob. only once, Od. 1, 57, θέλγει ὅπως Ἰθάκης ἐπιλήσεται, she beguiles him *with the view that* he should forget Ithaca (which therefore he could not yet have forgotten): in Att. the indicat. fut. after ὅπως is very freq.:—also like B. I. 4, to convey a caution, etc., δεῖ σ' ὅπως δείξεις, Soph. Aj. 556, which is better explained as ellipt. for δεῖ σε ὁρᾶν, ὅπως δείξεις, than by a mixing of two constructions, δεῖ σε δεικνύναι and ὅρα ὅπως δείξεις.—2. of past tenses, *to denote an object which was intended, but not effected*, Monk Hipp. 643, Herm. Vig. n. 254.—V. in Att. is freq. found the ellipt. phrase, οὐχ ὅπως, ἀλλά or ἀλλὰ καί.., *not only not so, but..*, as, οὐχ ὅπως χάριν αὐτοῖς ἔχεις, ἀλλὰ καὶ κατὰ τουτωνὶ πολιτεύει, *you not only are not* grateful to them, *but* you are even taking measures against them, Dem. 271, 1,—which would be in full, οὐ λέγω ὅπως, I do not say *that*, etc., Herm. Vig. n. 253; so, οὐχ ὅπως, ἀλλ' οὐδέ, *not only not so, but* not at all.—VI. ὅπως μή,=the conjunction μή.—Dawes, Misc. Crit. p. 228, sq., lays it down that ὅπως μή is never used with subj. aor. 1 act. and mid., but only with aor. 2, or, if the metre will not allow this, with indicat. fut.: wherefore he and Brunck changed all places (esp. in the Att. drama) where they found this aor. 1, though they allowed it after ὅπως and ὅπως ἄν: some places however escaped them, as Soph. Aj. 700, or presented difficulties, as Ar. Eccl. 117. Though Dawes' canon has been adopted by many excellent critics, as Wolf Dem. Lept. p. 266, yet later editors have begun to forsake it, as founded on no principle, and have returned to the reading of the Mss., v. Heind. Plat. Prot. 313 C, Poppo Obs. in Thuc. p. 155, and Thuc. t. 1, p. 136, and esp Herm. Soph. Aj. 557. (Ὅπως was orig. adv. of the old ὍΠΟΣ, v. sub ὅπου.)

Ὅρᾱμα, ατος, τό, (ὁράω) *that which is seen, a view, sight*, Xen. Cyr. 3, 3, 66, Arist.—Hence very late, ὁρᾱμᾰτίζομαι, -τισμός and -τιστής.

Ὅραμνος, ὁ, later form for ὀρόδαμνος, Nic. Al. 154, Anth.

Ὅρᾱσις, εως, ἡ, (ὁράω) *seeing, the sense of sight*, Lat. *visus*, Demad. 278, 41, Arist. Eth. N. 10, 4, 1:—in plur., *the eyes*, τὰς ὅρ. ἐκκόπτειν, Diod. 2, 6.—II. *that which is seen, a vision*, LXX.

Ὁρατέος, α, ον, verb. adj. from ὁράω, *to be seen*.

Ὁρᾱτής, οῦ, ὁ, *one who sees, a beholder*, Plut. Nic. 19.

Ὁρᾱτικός, ή, όν, (ὁράω) *able to see*, Arist. Metaph. 8, 8, 2, Plut., etc.

†Ὁράτιος, ου, ὁ, the Roman name *Horatius*, Plut.

Ὁρᾱτός, ή, όν, (ὁράω) *seen*:—*to be seen, visible*, freq. in Plat., esp. joined with ἁπτός, Tim. 28 B, Rep. 524 D, etc.: τὰ ὁρ., *visible objects*, opp. to νοητά, Ib. 509 D.

Ὁραυγέομαι, dep., (ὁράω, αὐγή) *to inspect closely*, Aresas ap. Stob. Ecl. 1, p. 854: formed like μαραυγέω.

ὉΡΆΩ, ῶ, impf. Att. ἑώρων, strictly ὥρων: perf. ἑώρᾱκα (which Dawes, metri grat., also wrote ὥρακα; but the more prob. Att., at least comic, form is ἑόρᾱκα, v. Buttm. Ausf. Gr. § 84 Anm. 12, not.)—Pass. ὁράομαι, contr. ὁρῶμαι: pf. ἑώρᾱμαι: aor. inf. ὁρᾱθῆναι only in later authors: verb. adj. ὁρᾱτός and ὁρᾱτέος.—Besides these, we have from the root ὈΠΤ-, fut. ὄψομαι, always in act. signf., from which we have an aor. 1 ἐπόψατο in Pind. Fr. 58, 11, and Herm. would read ὄψαιντο in Soph. O. T. 1271, cf. Lob. Phryn. 734: fut. pass. ὀφθήσομαι: aor. pass. ὤφθην, inf. ὀφθῆναι: rarer pf. pass. ὦμμαι, ὦψαι, ὦπται, Aesch. Pr. 998, etc., inf. ὦφθαι: verb. adj. ὀπτός and ὀπτέος.—Again from the root ϜΙΔ-, are formed aor. act. εἶδον, inf. ἰδεῖν: aor. mid. εἰδόμην, inf. ἰδέσθαι: perf. with pres. signf. οἶδα, *I know*, inf. εἰδέναι: verb. adj. ἰστέος: (for these v. sub *εἴδω.)—Of these tenses Hom., besides those from *εἴδω, uses pres. act. and pass., 3 sing. impf. act. and mid. without augm., ὅρᾱ, ὁρᾶτο, and fut. ὄψομαι: he also has the perf. 2 ὄπωπα, never found in Att. prose, and in Od. 3 sing. plqpf. ὀπώπει, in Hdt. ὀπώπεε:—further to be remarked in Hom. is ὅρηαι or ὁρῆαι, Ep. 2 pres. mid. for ὁράῃ or ὁράεαι, as if from ὅρημαι, Od. 14, 343. He also uses contr. forms, as, ὁρῶ, ὁρᾶν, ὁρῶν, ὁρῶμαι, ὁρᾶσθαι, ὁρώμενος, no less than lengthd. Ep. ὁράᾳς, ὁρόω, ὁρόων, 2 pl. opt. ὁρόῳτε, Il. 4, 347; ὁράασθαι, etc.—In Ion. prose, the pres. is ὁρέω, Wess. Hdt. 2, 148, impf. ὥρεον, yet Hdt. also has inf. ὁρᾶν; and in impf. the forms ὥρα or ὅρα and ὥρων, inf. pass. ὁρᾶσθαι, etc.; he never contracts Ion. forms ὁρέω, ὁρέων, ὡρέομεν or ὁρέομεν, etc., cf. Schweigh. v. l. 1, 99.

Orig. signf., *to see*.—I. absol., *to look*, oft. in Hom.; εἴς τι or εἴς τινα, *to* or *at* a thing, or person, Il. 10, 239, Od. 5, 439, cf. Eur. Peliad. 7; so in mid., Hes. Op. 532, Fr. 47: κατ' αὐτοὺς αἰὲν ὅρα, *he kept looking down at* them, Il. 16, 646; so, κατὰ Τροίην, Il. 24, 291; ὁρόων ἐπὶ οἴνοπα πόντον, *looking* over the sea, Il. 1, 350; ὁρᾶν πρός τι, like Lat. *spectare ad..., to look towards*, and so *to look for, prepare for, expect, long for*, στρατὸς πρὸς πλοῦν ὁρᾷ, Eur. I. A. 1624; so, ὁρ. ἐπί τινι, Schäf. Dion. Comp. p. 143.—2. *to have sight*, opp. to μὴ ὁρᾶν, to be blind, Soph. Aj. 84: hence says Oedipus, ὅσ' ἂν λέγοιμι, πάνθ' ὁρῶντα λέξομαι, (though I am blind) my words *shall have eyes*, i. e. shall be to the purpose, have meaning, Soph. O. C. 74; ἐν σκότῳ ὀψοίατο, i. e. may they be blind, O. T. 1274; cf. infra II.—3. *to see, look to*, i. e. *take heed, beware*, esp. in imperat., like βλέπε, ὅρα εἰ..., *look to it*, whether.., Aesch. Pr. 997, cf. Herm. Soph. Phil. 849; also, ὅρα μή.., Soph. Phil. 30, etc.—4. ὁρᾷς; ὁρᾶτε; *see'st thou? d'ye see?* parenthetically, esp. in explanations, like Lat. *viden'?* Ar. Nub. 355, Thesm. 490, etc., cf. Valck. Phoen. 726: ἀλλ' ὁρᾷς at the beginning of a sentence, *but, you see..*, Heind. Plat. Prot. 336 B.—5. c. acc. cognato, like βλέπω I, *to look* so and so, ὁρᾶν ἀλκάν, Pind. O. 9, 165.—II. transit., *to see* an object, *look at, behold, come in sight of, perceive, observe*, c. acc, oft. in Hom.; also pleon., ὀφθαλμοῖσιν or ἐν ὀφθαλμοῖσιν ὁρᾶν, *to see with* or *before* the eyes, Id.: *to have in eye, keep in sight*, Il. 23, 323; φίλως ὁρᾶν, with εἰ and opt., *to be glad to see* a thing, Il. 4, 347; ζώειν καὶ ὁρᾶν φάος Ἠελίοιο, poet. for ζῆν, like βλέπειν, oft. in Hom.; so φῶς ὁρᾶν, Eur. Or. 1523, Alc. 691; for which, later, ὁρᾶν is used alone: c. part., ὁρῶ σε κρύπτοντα, just like our *I see you hiding...*, Eur. Hec. 342; so, ὁρῶ μ' ἐξειργασμένην, *I see that* I have done, Soph. Fr. 703; and often so in Att., cf. Jelf Gr. Gr. § 683, and infra: rarely c. gen., *to see* something *of* a thing, *have a view of*, Ib.—The pf. ὄπωπα, *I have seen*, belongs exclus. to signf. II.—III. Hom. has no pass., and always uses mid. in act signf.: but in Att. the pass. has not only the signf. *to be seen*, but also like φαίνομαι, *to let one's self be seen, appear*, esp. in aor. ὀφθῆναι, freq. in Plat.; c. part., ὤφθημεν ὄντες ἄθλιοι, *we were seen* to be..., Eur. I. T. 933; ὀφθήσεται διώκων, *he will prove to be...*, Plat. Phaedr. 239 C, cf. Symp. 178 E, and supra: τὰ ὁρώμενα, *all that is seen, things visible*, like τὰ ὁρατά, Plat. Parm. 130 A.—2. metaph. ὁρᾶν is used of mental sight, *to discern, perceive*, Soph. El. 945, etc.; so blind Oedipus says, φωνῇ γὰρ ὁρῶ, τὸ φατιζόμενον, I see by sound, as the saying is, Soph. O. C. 138, ubi v. Brunck. (Orig. prob. it had the digamma, for the Sanscr. root is *vri*, our *ware, a-ware*, Germ. *währen, Wehr*: cf. also Lat. *verus*, Germ. *wahr*.)

†Ὀρβηλός, οῦ, ὁ, *Orbelus*, a chain of mountains in northern Macedonia, (Paeonia), Hdt. 5, 16.

Ὀρβίκατον or ὀρβίκλατον, ου, τό, Lat. *malum orbiculatum*, Diphil. Siphn. ap. Ath. 80 F.

Ὀργάζω, f. -άσω, (ὀργάω) *to soften, knead, temper*, Lat. *subigere*, like μα λάσσω, Soph. Fr. 432, Ar. Av. 839; and in pass., ὠργασμένος, *moulded*, Plat. Theaet. 194 C, ubi v. Stallb., cf. Ruhnk. Tim.: hence like δέφειν, δεψεῖν, *to tan*, v. l. Hdt. 4, 64, ubi plurimi ὀργήσας vel ὀργίσας, generally, *to make ripe* or *ready*, πρός τι, Arist. Probl. 2, 32, 2.

Ὀργαίνω, f. -ᾰνῶ, trans., like ὀργίζω, *to make angry, enrage*, καὶ γὰρ ἂν πέτρου φύσιν σύ γ' ὀργάνειας, Soph. O. T. 335.—II. intr. like ὀργίζομαι, *to grow* or *be angry*, Soph. Tr. 552; τινί, *with* one, Eur. Alc. 1106.

Ὀργᾰνέω,=ὀργανόω.

Ὀργάνη, ης, ἡ, (*ἔργω, ὄργανον)=ἐργάνη. [ᾰ]

Ὀργανίζω,=ὀργανόω, Hipp.

Ὀργανικός, ή, όν, (ὄργανον) *instrumental*, Arist. Eth. N. 3, 1, 6, esp. of music, Plut. 2, 657 D.—II. *instrumental, efficient, effectual*, Id. Adv. -κῶς, *by way of instruments*, Arist. Eth. N. 1, 9, 7.

Ὀργάνιον, ου, τό, dim. from ὄργανον, Mel. 64. [ᾰ]

Ὄργᾰνον, ου, τό, (*ἔργω, ἔργον) *an instrument, implement, tool*, or *engine, for making* or *moving* a thing, Soph. Tr. 905, cf. ἀθηρόβρωτος; λογχοποιῶν ὄργανα, Eur. Bacch. 1208; λαΐνεα Ἀμφίονος ὄργανα, i. e. the walls of Thebes, Id. Phoen. 115; freq. in Plat., etc.; ὄργ. κυβευτικά, Aeschin. 9, 9.—2. metaph., *an organ of sense*, Plat. Rep. 518 C.—II. *a musical instrument*, Aesch. Fr. 54, Plat. Lach. 188 D.—III. *the material* of a work, ὄργανον ἐν ὄρεσι, *timber*, Plat. Legg. 678 D.—IV. *the work, product itself*, like ἔργον, μελίσσης κηρόπλαστον ὄργ., Soph. Fr. 464.—V. Aristotle's logical writings were collected under the name of τὸ ὄργανον, *the Instrument* of all reasoning, Ammon. Herm. ad Categ. fol. I. a, cf. Treudelenb. Elem. Log. p. 48 (Ed. 2).

Ὀργᾰνοπήκτωρ, ορος, ὁ, ἡ,=ὀργανοποιός, Manetho.

Ὀργανοποιητικός, ή, όν, *fit for, belonging to the making of instruments*: and

Ὀργᾰνοποιΐα, ας, ἡ, *the making of instruments*, Tim. Locr. 101 E: from

Ὀργᾰνοποιός, όν, (ὄργανον, ποιέω) *making instruments*, Diod.

Ὄργανος, η, ον, (ἔργω, ἔοργα) *working, forming*, χείρ, Eur. Andr. 1015.

Ὀργᾰνόω, ῶ, (ὄργανον) *to furnish with organs, to organize*, πρός τι, Sext. Emp. Hence

Ὀργάνωσις, εως, ἡ, *organization, arrangement*, Porph.

Ὀργάς, άδος, ἡ, (ὀργάω) sc. γῆ, *any well-watered, fertile spot of land*, esp. *meadow-land*, partially wooded, with or without cultivated fields, just like the Germ. *Au*, Eur. Bacch. 340, 445, Xen. Cyn. 9, 2.—2. esp., like τέμενος, *a rich tract of land sacred to the gods*, comprehending meadows, fields, and groves: such a tract between Athens and Megara, sacred to Ceres and Proserpina, was pecul. called ἡ ὀργάς, or ἱερὰ ὀργάς by Plut. Pericl. 30, Paus. 3, 4, 2, cf. Ruhnk. Tim.—II. as fem. adj., *teeming, fruitful*, of women, Nicet.

†Ὀργᾶς, ᾶ, ὁ, *the Orgas*, a tributary of the Marsyas in Greater Phrygia, Strab. p. 577.

Ὀργασμός, οῦ, ὁ, (ὀργάζω) *a kneading, softening*.—II. (ὀργάω) *luxuriant fulness, appetite*, Hipp.

Ὀργαστήριον, ου, τό, for ὀργιαστήριον, *a place where* ὄργια *were held*, Nic. Al. 8.

Ὀργάω, ῶ, strictly *to swell, teem with moisture, sap*, etc.: hence—I. of soil, *to be well-watered and fertile*, esp. *to teem with fruits, abound in grass*, Theophr.: so too of plants and trees; and of fruit, *to swell* as it ripens, ὁ καρπὸς πεπαίνεται καὶ ὀργᾷ, Hdt. 4, 199; also, c. inf., ὀργᾷ ἀμᾶσθαι, *is ripe* for cutting, Ib., cf. Xen. Oec. 19, 19.—II. *to swell* with lust, like σφριγάω, *to wax wanton, be rampant*, Ar. Lys. 1113; or of animals, *to be at heat, be at the age for sexual intercourse*, ὀργᾶν πρὸς τὴν ὀχείαν, ὀργ. ἀφροδιασθῆναι, Arist. H. A. 6, 18, 13; 10, 5, 11:—then, generally, *to be eager* or *ready, to be excited, be passionate*, ὀργῶν κρίνειν, to judge *under the influence of passion*, Thuc. 8, 2:—c. inf., ὀργᾷ μαθεῖν, Aesch. Cho. 454: ὀργᾶν τεκεῖν, Arist. H. A. 9, 8, 5:—absol., Thuc. 4, 108; cf. Ruhnk. Tim.: so also plqpf. pass., in act. signf., Thuc. 2, 21.—III. in Ar. Av. 462, some explain it as=ὀργάζω, and at least there must be a play on this word. †(v. sub ὀργή, ὀρέγω).

Ὀργεών, ῶνος, ὁ, at Athens a citizen chosen from every δῆμος, who at stated times had to perform certain sacrifices, and so a sort of priest, like the Rom. *curio*: they were also called γεννῆται τῶν θεῶν, Isae. 19, 19; 20, 20; 28, 54:—poet., generally, for ἱερεύς, *a priest*, Aesch. Fr. 135; cf. ὀργίων. (Prob. from ὄργια, not from ἔργον.)

Ὀργεώνη, ης, ἡ, fem. from foreg., *a priestess*.

Ὀργεωνικός, ή, όν, *belonging to the* ὀργεῶνες, δεῖπνον ὀργ., a feast *of the* ὀργεῶνες, Ath. 185 C: cf. ὄργια.

Ὀργή, ῆς, ἡ, *natural impulse* or *propension; the character* or *disposition as resulting from impulses, the disposition, nature, heart*, κηφήνεσσι κοθούροις εἴκελος ὀργήν, Hes. Op. 302; cf. Theogn. 98, 214, 958, etc.; so, μείλιχος, γλυκεῖα ὀργή, Pind. P. 9, 76; but more usu., ὠμή, ἀτέραμνος ὀργή, Aesch. Supp. 187, Pr. 190, etc.; ὀργὴ νοσοῦσα, '*a mind* diseased,' Aesch. Pr. 378; so in plur., H. Hom. Cer. 205, Pind. I. 5, 44 (4, 38), Aesch., etc.; ἀλωπέκων ὀργαῖς, Pind. P. 2, 141; ὀργαὶ ἀστυνόμοι, social *dispositions*, Soph. Ant. 354:—also in prose, Hdt. 6, 128, Thuc. 1, 130; ὀργὰς ἐπιφέρειν τινί, to suit *one's temper* to another, Lat. *morigerari alicui*, Thuc. 8, 83; so, πρὸς τὰ πάροντα τὰς ὀργὰς ὁμοιοῦν, Id. 3, 82.—II. *any violent passion*; but most freq. (esp. in Att.) *anger, wrath*, ὀργῇ χρῆσθαι, to indulge one's *anger*, Hdt. 6, 85; ὀργὴν ποιεῖσθαι, to get into *a passion*, 3, 25; ὀργῇ χάριν δοῦναι, Soph. O. C. 855; ὀργῇ εἴκειν, Eur. Hel. 80; ὀργὴν ἔχειν τινί, Ar. Pac. 659; ἐν ὀργῇ ποιεῖσθαί τινα, Dem. 14, 2; εἰς ὀργὴν πεσεῖν, Eur. Or. 696, etc.; but, ἀνιέναι τῆς ὀργῆς, ὀργὴν χαλᾶν, to be pacified, Ar. Ran. 700, Vesp. 727: ὀργὴν ἐμποιεῖν τινι, to make one angry, Plat. Legg. 793 E: ὀργῆς τυγχάνειν, to be angrily received, Dem. 571, 11, etc.: ὀργὴν ἄκρος, prone *to anger*, passionate, like ἀκράχολος, Hdt. 1, 73:—hence ὀργῇ, as adv., *in anger, in a passion*, Hdt. 1, 61, 114, etc.; so, δι' ὀργῆς, Soph. O. T. 807; κατ' ὀργήν, Id. Tr. 933, etc.; μετ' ὀργῆς, Isocr. 19 C; πρὸς ὀργήν, Ar. Ran. 844, etc.; ὀργῆς χάριν, ὀργῆς ὕπο, Eur. Andr. 688, I. A. 353; cf. περιοργῶς.—3. Πανὸς ὀργαί, panic fears, Elmsl. Eur. Med. 1140; ὀργή τινος, *anger against* a person or *at* a thing, Dem. 1300, 10, Lys. 107, 1 122, 3.—Neither ὀργή nor ὀργάω occurs in Il. or Od., where θυμός is used instead, in Hes. only used once but very freq. from the earliest Eleg and Lyric poetry, and Ion. and Att prose. (Clearly from ὀρέγω, †Pseudo-Phoc. 58 where it is=ὄρεξις and distinction between it and μῆνις†, cf. ὀργάω, with a notion of *swelling with emotion* or *desire*.)

Ὄργημα, ατός, τό, = ὀργή, late word.

†Ὄργης, εος, ὁ, *Orges*, masc. pr. n. Hdt. 7, 118.

Ὀργητής, οῦ, ὁ, (ὀργή II) *a passionate man*, Adamant.

Ὄργια, ίων, τά, *orgies*, i. e. *secret rites*, secret worship, practised by the initiated alone, just like μυστήρια of the secret worship of Ceres at Eleusis, as early as H. Hom. Cer 274, 476; of the rites of the Cabiri and Demeter (Ceres) Achaia, Hdt. 2. 51; 5, 61: later, mostly of the *rites of Bacchus*, with their dedications, purifications, etc., which were indeed partly shown to the uninitiated, but left unexplained, Eur. Bacch. 34, 79, etc.—II. *any worship, rites, sacrifices*, Aesch. Theb. 180, Soph. Tr. 765, Ant. 1013.—2. *any mysteries*, without reference to religion, e. g. the mysteries of love, Ar. Lys. 832, cf. Jac. Ach Tat. p. 689.—The sing. ὄργιον is not found. (Prob. from ἔργον, as ἔρδειν was used of performing sacred rites, like *sacra facere*, Ilgen H. Hom. Ap Pyth. 212; others from ὀργάω, ὀργή, ὀργάς, on the analogy of θυσία, θύω, θυμός; if so, the name refers to the furious transports of those who celebrated the ὄργια: whichever root is fixed upon for ὄργια must be adopted also for ὀργεών and ὀργίων.) Hence

Ὀργῐάζω, f. -άσω, *to celebrate orgies*, Eur. Bacch. 415; and c. acc., ὀργ. τελετήν, ἱερὰ ὀργ., *to celebrate orgies*, Plat. Phaedr. 250 C, Legg. 910 C; δαίμονι, *in honour of* a god, Legg. 717 B (in mid.)—II. ὀργ. ἱδρύματα, *to consecrate* temples, Ib.—III. τὴν θεὸν ὀργιασμοῖς ὀργ., *to honour* the goddess *by orgies*, cf. Plut. Cicer. 19; cf. Dion. H. 1, 69.—IV. ὀργ. τινά, *to initiate into the orgies* or *mysteries*.

Ὀργῐάς, άδος, ἡ, pecul. poet. fem. of ὀργιαστικός.

Ὀργῐασμός, οῦ, ὁ, (ὀργιάζω) *a celebrating of orgies*, Plut. 2, 169 D.

Ὀργῐαστής, οῦ, ὁ, (ὀργιάζω) *one who celebrates orgies*, μυστηρίων ὀργιασταί, Plut. 2, 417 A; ὀργ. τῆς Ἀκαδημίας, *an enthusiastic adherent* of the Academy, Ib. 717 D. Hence

Ὀργῐαστικός, ή, όν, *belonging to, used in orgies*, ὄργανα, Arist. Pol. 8, 6, 9.

Ὀργιάω, ῶ, poet. for ὀργιάζω or ὀργίζομαι, both in Manetho.

Ὀργίζω, f. -ίσω Att. -ῐῶ: (ὀργή II):—*to make angry, provoke to anger, irritate*, τινά, Ar. Vesp. 223, Plat. Phaedr. 267 C, etc.—Pass., c. fut. mid. ὀργιοῦμαι, *to grow angry, be wroth*, c part., Soph. O. T. 339; τινί, Eur. Hel. 1646, Plat. Apol. 23 C, etc.; ὑπέρ τινος, Isocr. 201 B; τὸ ὀργιζόμενον τῆς γνώμης, angry feelings, Thuc. 2, 59.

Ὀργῖλος, η, ον, (ὀργή II) *inclined to anger, passionate, irritable*, Xen. Eq. 9, 7, Dem. 73, 27, cf. Arist. Eth. N. 4, 5, 8. Adv. -λως, ὀργ. ἔχειν, *to be angry*, Dem. 583, 12 [ῑ] Hence

Ὀργιλότης, ητος, ἡ, *irascibility*, Arist. Eth. N. 2, 7, 10

'Οργιον, ου, τό, v. ὄργια, τά.

'Οργῐοφάντης, ου, ὁ, (ὄργια, φαίνω) *one who shows* or *teaches the orgies: a priest, one who initiates others into orgies*, formed like ἱεροφάντης, Anth. P. 9, 688, Orph.

'Οργίων, ονος, ὁ, like ὀργεών, *a priest*, H. Hom. Ap. 389; also ὀργίων, ωνος in Antim. Fr. 36:—in Hermesian. 19, it would be for ὀργεώνη, *a priestess*, but Bach reads ὄργι' ἀνά. (On the deriv., v. ὄργια.) [ῑ always.]

'Οργυιᾰ, ας, or ὀργυιά, ᾶς, ἡ: (ὀρέγω, cf. ἀγυιά):—strictly *the length of the outstretched arms*, Il. 23, 327, Od. 9, 325, cf. Xen. Mem. 2, 3, 19.—2. as a measure of length,=4 πήχεις=6 *feet* 1 *inch*, about our *fathom*, Hdt. 2, 149,—where he says that 100 ὀργυιαί make one stadium, cf. 4, 41; but Pliny translates it by *ulna*=10 feet.—3. *a rod for measuring land*,=9¼ σπιθαμαὶ βασιλικαί, instead of 8.—Also ὀρόγυια, q. v. (Acc. to Arcad. p. 98, 3, always ὄργυια, but in nom. pl. ὀργυιαί, which certainly agrees with the Homeric usage: but in prose the sing. is also written ὀργυιά.) Hence

'Οργυιαῖος, α, ον, *an* ὄργυια *long* or *large*, Anth. P. 6, 114.

'Οργυιόεις, εσσα, εν, poet. for foreg., Nic. Th. 216.

'Οργυιόω, ῶ, (ὄργυια) *to extend the arms*:—in Lyc. 1077, *to bind with outstretched arms*.

†"Οργυσος, ου, *Orgysus*, a city of Illyria, Polyb. 5, 108, 8.

†'Ορδάνης, ὁ, *Ordanes*, masc. pr. n., Arr. An. 6, 27, 3.

'Ορδέω, ῶ, *to begin a web*, the Lat. *ordior*. Hence

'Ορδημα, ατος, τό, *a ball* or *bottom of worsted*,=τολύπη.

†'Ορδησσός, οῦ, ὁ, *the Ordessus*, a river of Scythia, flowing into the Danube, Hdt. 4, 48.

'Ορδῠλεύω, (ὀρδέω) = μοχθέω, Gramm.

'Ορεᾱκόμος, ου, ὁ,=ὀρεοκόμος, q. v.

'Ορεᾶνες or ὀρειᾶνες, οἱ, a name for *men* in the mystic language of the Pythia, Plut. 2, 406 E. [ᾱ]

'Ορέγδην, adv., *with outstretched hands: eagerly*.

"Ορεγμα, ατος, τό, (ὀρέγω) *a stretching out*, χερός, Aesch. Cho. 426 (and so Dind. now reads with Herm. in Aesch. Ag. 1111); ποδός, Anth. Plan. 189: absol., *a step, stride*, Arist. H. A. 9, 50, 9:—*a holding out, offering*, e. g. παρηΐδων, Eur. Phoen. 307.—II. as *a measure of length*, joined with σχοῖνος and πούς.

'Ορέγνυμι, = sq., χεῖρας ὀρεγνύς, (part. pres.) Il. 1, 351; 22, 37.

'ΟΡΕ'ΓΩ, f. -ξω, *to reach, stretch, stretch out*, Lat. *porrigo*, χεῖρ' ὀρέγων, Od. 17, 366, etc.; εἰς οὐρανόν, Il. 15, 371, Od. 9, 527;—*to stretch out* the hands in entreaty to, τινί, Od. 12, 257; πρός τινα, Pind. P. 4, 426, cf. Soph. O. C. 846, etc.—2. *to reach out, hand, offer, give*, κοτύλην καὶ πύρνον, Od. 15, 312; δέπας, Il. 24, 102: κῦδος ὀρέξαι τινί, Il. 17, 453, etc., cf. Hes. Th. 433; πλοῦτόν τινι, Pind. P. 3, 195; εὖχός τινι, Soph. Phil. 1202.

B. mid. ὀρέγομαι, aor. ὠρεξάμην, also with aor. pass. ὠρέχθην:—*to stretch one's self out, stretch forth one's hand*, Od. 21, 53, (so, ποτὶ στόμα χεῖρ' ὀρέγεσθαι, Il. 24, 506); ὀρέξασθαι ἀπὸ δίφρου, *to reach* or *lean over* the chariot, Hes. Sc. 456; χερσὶ ὀρ., *to reach with* the hands, Il. 23, 99, Hes. Th. 178 (cf. infra 4); ὀρ. ἔγχεϊ, *to lunge with* the spear, Il. 4, 307; also πρόσθεν ὀρέξασθαι ἔγχεϊ, Il. 5, 851: ποσσὶν ὀρωρέχαται (3 pl. perf.) πολεμίζειν, of horses, *they strode*, i. e. *galloped* to the fight, Il. 16, 834: so, ὀρέξατ' ἰών, *he stretched himself* as he went, i. e. went *at full stride*, Il. 13, 20: ὀρωρέχατο (3 pl. plqpf.) προτὶ δειρήν, *stretched towards* the neck, i. e. *forwards*, Il. 11, 26:—of fish, *to rise at the bait*, καί τις τῶν τραφερῶν ὠρέξατο, Theocr. 21, 44:—for Aesch. Ag. 1111, v. sub ὄρεγμα.—2. c. gen., *to reach at* or *to* a thing, *grasp at*, οὗ παιδὸς ὀρέξατο, *he reached out to* his child, Il. 6, 466; *to reach at, aim a blow at*, Il. 16, 322; and so, *to attack*, δηΐων, Tyrtae. 3, 12: metaph., *to reach after, grasp at, seek for, desire*, γάμων, Eur. Ion 842; freq. in Att. prose, Thuc. 3, 42, Plat. Rep. 439 B, 485 D, etc.: also c. inf., Plat. Phaed. 75 A.—3. c. acc. *to reach, gain, win one's end*, Od. 11, 392: *to reach with a weapon, strike, wound*, Il. 16, 314: *to hand to one's self, help one's self to*, e. g. σῖτον, Eur. Or. 303; so, αἰώρημα διὰ δέρης ὀρέξομαι, *I will put* the noose on *my* neck, Id. Hel. 353.—4.=ὀρέχθέω II, Ap. Rh. 2, 878.—Hom. usu. admits the augm.: there are other collat. forms, ὀρέγνυμι, Il., and ὀριγνάομαι, Hes., later ὀρεκτέω and ὀρεκτιάω. (Clearly akin to Lat. *rego, erigo, porrigo*, Germ. *reichen, recken*, our *reach*, and prob. ἀν-αῤῥιχάομαι: hence ὄργυια, and prob. ὀργή.)

'Ορειᾶνες, οἱ, v. ὀρεᾶνες.

'Ορειάρχης, ου, ὁ, (ὄρος, ἄρχω) *mountain-king*, i. e. *Pan*, Anth. P. 6, 34.

'Ορειάς, άδος, ἡ, (ὄρος) pecul. fem. of ὄρειος, *of* or *belonging to mountains*, πέτρα ὀρ., a *mountain* crag, Anth. P. 6, 219.—II. as subst., *an Oread, mountain-nymph*.

'Ορείαυλος, ον, (ὄρος, αὐλή) *inhabiting the mountains*, Opp. C. 3, 18: generally, *on the mountains*, Id. H. 4, 309.

'Ορειβάς, άδος, ὁ, ἡ, (ὄρος, βαίνω) =ὀρειβάτης. Hence

'Ορειβᾰσία, ας, ἡ, *a mountaineer's life*, Ael. N. A. 3, 2: and

'Ορειβάσια, τά, ἱερά, *a festival in which persons traversed the mountains in procession*, Strab. p. 726, 845. [ᾰ]

'Ορειβᾰτέω, ῶ, *to traverse mountains*, c. acc. Diod.—II. intr. *to roam the mountains*, Anth. P. 10, 11. From

'Ορειβάτης, ου, ὁ, (ὄρος, βαίνω) *mountain-ranging*, θήρ, Soph. Phil. 955, cf. Eur. Tro. 436; also as epith. of Theseus, Soph. O. C. 1054, but this is a l. dub. Cf. sub οὐριβατάς. [ᾰ] Hence

'Ορειβᾰτικός, ή, όν, *fit for crossing mountains*, Clem. Al.

'Ορειβρεμέτης, ου, ὁ, *roaring in the mountains*.

'Ορείγᾰνον, ου, τό, and ὀρείγᾰνος, ἡ, for ὀρίγανον.

'Ορειγενής, ές, (ὄρος, *γένω) *mountain-born*, Nic. Th. 875.

'Ορειδρομία, ας, ἡ, *a running on the hills*, Anth. P. 7, 413. Hence

'Ορειδρόμος, ον, (ὄρος, δραμεῖν) *running on the hills*, ἔλαφος, Eur. I. A. 1593.

†'Ορείη, ης, ἡ, *Orēa*, a high hill in Aetolia, Ath. 297 A.—II. a daughter of Thespius, Apollod. 2, 7, 8.

'Ορειθᾰλής, ές, (ὄρος, θάλλω) *blooming on the hills*, Lyc. 1423.

'Ορεικός, ή, όν, (ὀρεύς) *of* or *belonging to a mule*: ὀ. ζεῦγος, a team *of mules*.

'Ορείκτῑτος or -κτιστος, ον, *built on mountains*, dub., but v. ὀρικτίτης.

'Ορειλεχής, ές, (ὄρος, λέχος) *couching on the hills*, λέων, Emped. 227.

'Ορειμᾱλίδες, αἱ,=ὀρομαλίδες.

'Ορειμᾰνής, ές, (ὄρος, μαίνομαι *raging among the hills*, Tryph. 370.—II. *passionately loving the hills*, Orph H. 30, 5.

'Ορειμελής, ές, (ὄρος, μέλω) *loving the mountains*, θῆρες, Emped. 226.

'Ορεινομέω, ῶ, *to graze* or *live on th hills*: from

'Ορεινόμος, ον, (ὄρος, νέμω B) *feeding on the hills*, δέλφαξ, Anaxil. Circ 1; *mountain-ranging*, Κένταυροι, Eur. H. F. 364; πλάνη ὀρ., a roaming o'er the hills, Anth. P. 6, 107. (Not proparox.)

'Ορεινός, ή, όν, (ὄρος) *mountainous, hilly*, χώρη, Hdt. 1, 110; 2, 34; opp. to πεδινός, Xen. Cyr. 1, 6, 43. — II. *on, of, belonging to a mountain, a mountaineer*, Xen. An. 7, 4, 11: hence *wild*, opp. to domestic, Arist. H. A. 8, 3, 4.

'Ορειοβάτης, ου, ὁ,=ὀρειβάτης. [ᾰ]

'Ορείοικος, ον, (ὄρος, οἰκέω) *mountain-dwelling*.

'Ορειομᾰνής, ές,=ὀρειμανής, dub.

'Ορειονόμος, ον,=ὀρεινόμος, Anth. P. 6, 14, 240.

"Ορειος, α, ον, also ος, ον: = ὀρεινός, H. Hom. Merc. 244 (in Ion. form οὔρειος), Pind. N. 2, 17; and common in Att., as, Soph. Phil. 937, etc. Hence

†"Ορειος, ου, ὁ, *Orēus*, a centaur, who fought with Hercules, Paus. 3, 18, 66.

'Ορειοχᾰρής, ές, (ὄρος, χαίρω) *delighting in the hills*, Anth. Plan. 256.

'Ορειπελαργός, οῦ, ὁ, strictly, *a mountain-stork*, a kind of *vulture*, also γρυπαετός (or ὑπαετός), Arist. H. A. 9, 32, 3.

'Ορείπλαγκτος, ον, = sq., Νύμφαι, Ar. Thesm. 326.

'Ορείπλᾰνος, ον, (ὄρος, πλανάομαι) *mountain-roaming*, Nonn.

'Ορειπολέω,=ὀρεοπολέω.

'Ορειπτελέα, ας, ἡ, Lat. *ulmus montanus, the wych-elm*, Theophr.

'Ορείτης, ου, ὁ, (ὄρος) *a mountaineer*, Orph. Lith. 356.

'Ορειτρεφής, ές, (ὄρος, τρέφω) *mountain-fed*, ποταμός, Tryphiod.

'Ορείτροφος, ον, = foreg.

'Ορειτῠπία, ας, ἡ, *mountain-labour*, esp. *felling of wood*, or *quarrying of stone*, Hipp.: from

'Ορειτύπος, ον, (ὄρος, τύπτω) *working in the mountains, felling wood* or *quarrying stone*, Anth. P. 7, 445: also ὀροτύπος, ὀρεοτ., ὀροιτ.—II. ὀρ. Γίγαντες, the giants *swinging mountain-tops about* as weapons. [ῠ]

'Ορείτωρ, ορος, ὁ,=ὀρείτης, dub.

'Ορειφοιτέω, ῶ. *to roam the mountains*, Sostr. ap. Eustath.: from

'Ορειφοίτης, ου, ὁ, (ὄρος, φοιτάω) *mountain-roaming*, Phanocl. 3: also, ὀρείφοιτος, ὀρεφοίτης, ὀροφοίτης.

'Ορειχάλκινος, η, ον, *of* ὀρείχαλκος, Plat. Criti. 119 C: from

'Ορείχαλκος, ου, ὁ, (ὄρος, χαλκός) Lat. *orichalcum* and *aurichalcum*, strictly *yellow copper ore* and *the brass made from it*, H. Hom. 5, 9, Heinr. Hes. Sc. 122, Stesich. 86, Bacchyl. 58, Plat. Criti. 114 E: a mirror of it, Call. L. P. 19: — hence the French *archal*.

'Ορειώδης, ες, (ὄρος, εἶδος) *mountainous*.

'Ορειώτης, ου, ὁ, (ὄρος)= ὀρείτης, Anth. P. 9, 824.

'Ορεκτέω,=ὀρέγομαι, Suid.

'Ορέκτης, ου, ὁ, (ὀρέγω) *a close combatant*, v. ὀρεκτός.

'Ορεκτιάω,=ὀρέγομαι, late word.

'Ορεκτικός, ή, όν, (ὄρεξις) *appetitive*, Arist. Eth. N. 6, 2, 5: τὸ ὀρεκ τικόν, a collective, *the desires*, Ib. 1, 13, 18. Adv. -κῶς.

'Ορεκτός, ή, όν, (ὀρέγω) *stretched out*, μελίαι ὀρ., pikes *to be presented* (not *thrown*), as when the phalanx was drawn up, Il. 2, 543; so in Strabo ὀρεκτὸν δόρυ, opp. to παλτόν, *a javelin*.—II. *longed for, desired*, Arist. Eth. N. 3, 3, 19.

'Ορεμπόται, οἱ, (ὄρος, ἐμπίνω) *drainers of the mountains*, epith. of rivers, Orac. ap. Plut. 2, 406 F.

"Ορεξις, εως, ἡ, (ὀρέγω) *a longing* or *yearning after* a thing, *desire for* it, c. gen., Def. Plat. 414 B, Arist., etc.; more rarely πρός τι, Schäf. Schol. Par. Ap. Rh. 2, 878: absol., *propension, desire*, Arist. Eth. N. 1, 2, 1.

'Ορεοζεύκτης, ου, ὁ, (ὀρεύς, ζεύγνυμι) *one who yokes mules*: the form ὀρεωζεύκτης is dub.

'Ορεοκομέω, ῶ, *to be an* ὀρεοκόμος, *to keep* or *tend mules*: the form ὀρεωκομέω is dub. Hence

'Ορεοκομία, ας, ἡ, *a keeping* or *breeding of mules*.

'Ορεοκόμος, ον, (ὀρεύς, κομέω) *keeping mules, a muleteer*, Plat. Lys. 208 B, and Xen.: — in Ar. Thesm. 491, we find ὀρεωκόμος, for which Lob. Phryn. 697 would read ὀρεῦκόμος,—but needlessly.

'Ορέομαι, as pass., = ὄρνυμαι, *to move, stir*, Il. 2, 398; 20. 140; 23, 212.—the act. ὀρέω seems not to occur.

'Ορεοπολέω, ῶ, *to haunt mountains*, Luc. Dial. D. 20, 7: from

'Ορεοπόλος, ον, (ὄρος, πολέω) *haunting mountains*.

'Ορεοσέλῑνον, ου, τό, *mountain-parsley*, Diosc. 3, 76.

'Ορεοτύπος, ον, usu. prose form of ὀρειτύπος (q. v.), Theophr. [ῠ]

'Ορεοφύλαξ, ᾰκος, ὁ, *one who watches mountains*. [ῠ]

'Ορέσβῐος, ον, (ὄρος, βίος) *living on mountains*, Opp. C. 3, 345: also ὀρεσίβιος. Hence

†'Ορέσβιος, ου, ὁ, *Oresbius*, a Boeotian from Hybla, Il. 5, 707.

†'Ορέσθειον, ου, τό, *Oresthēum*, a town of Arcadia, Thuc. 5, 64: in Paus. 8, 44, 'Ορεσθάσιον: so named acc. to mythol. from Orestes, cf. Eur. Or. 1643–7: and Arnold Thuc. 4, 134.

†Ορεσθεύς, έως, ὁ, *Orestheus*, son of Lycaon, Paus. 8, 3, 1.—2. son of Deucalion, king of Locris, Id. 10, 38, 1.

†'Ορεσθίς, ίδος, ἡ, sc. γῆ, *Oresthis, the territory of* 'Ορέσθειον, Thuc. 4, 134.

'Ορεσίβᾰτης, ου, ὁ, poet. for ὀρειβάτης. [ᾰ]

'Ορεσίβιος, ον,=ὀρέσβιος. [ῐ]

'Ορεσῐγενής, ές, and ὀρεσίγονος, ον,=ὀρειγενής. [ῐ]

'Ορεσῐδρόμος, ον, = ὀρειδρόμος, Nonn.

'Ορεσῐκοίτης, ου, ὁ, and ὀρεσίκοιτος, ον,=ὀρειλεχής.

'Ορεσῐνόμος, ον,=ὀρεινόμος.

'Ορεσίοικος, ον,= ὀρείοικος. [ῐ]

'Ορεσίτροφος, ον,=ὀρείτροφος, in Hom. always epith. of the lion, Il. 12, 299, Od. 6, 130, etc.

'Ορεσίφοιτος, ον,=ὀρείφοιτος, Phurnut. de N. D. 34. [ῐ]

'Ορεσίχῡτος, ον, *poured from the mountains*. [ῐ]

'Ορεσκεύω, (ὄρος) *to live on mountains*.

'Ορέσκῐος, ον, (ὄρος, σκιά) *overshadowed by mountains*, Anth. P. 9, 524, 16.

'Ορέσκοιος, ον,=ὀρεσκῷος, dub.

'Ορέσκοος, ον,= sq., Aesch. Theb. 532, Eur. Hipp. 1277, Cycl. 247.

'Ορεσκῷος, ον, (ὄρος, κεῖμαι) *lying on mountains, mountain-bred, wild*, of the centaurs, Il. 1, 268, ubi v. Heyne, Hes. Fr. 31, 5; αἶγες, Od. 9, 155.

'Ορέσσαυλος, ον,=ὀρείαυλος, Anth. Plan. 233, Coluth. 107.

'Ορεσσῐβάτης, ου, ὁ,=ὀρεσιβάτης, Πᾶν, θήρ, Soph. O. T. 1100, Ant. 350. [ᾰ]

'Ορεσσίβιος, ον,=ὀρέσβιος. [ῐ]

'Ορεσσίβοτος, ον, (ὄρος, βόσκω) *fed on the mountains*.

'Ορεσσῐγενής, ές, and in Ar. Ran. 1344, ὀρεσσίγονος, ον, = ὀρεσίγονος. [ῐ]

'Ορεσσιδρόμος, ον, = ὀρεσιδρόμος, Orph. Arg. 21.

'Ορεσσῐνόμος, ον, = ὀρεσινόμος, ὀρεινόμος, Hes. Sc. 407.

'Ορεσσῐπάτος, ον, *walking the mountains*, Nonn.

'Ορεσσίχῠτος, ον, = ὀρεσίχῠτος, Nonn. [ῐ]

†'Ορέσται, ῶν, οἱ, *the Orestae*, a people between Epirus and Illyria, Thuc. 2, 80: also reckoned in Macedonia, Strab. p. 434.

'Ορέστεια, ας, ἡ, *the tale of Orestes*, the general name for Aeschylus' Agamemnon, Choëphoroe and Eumenides, being the only *certain* trilogy extant, Ar. Ran. 1124: cf. Λυκουργεία.

†'Ορέστειον, ου, τό, = 'Ορέσθειον, Eur. Or. 1647.

'Ορέστερος, α, ον, poet. for ὀρεινός, epith. of the dragon, Il. 22, 93, of wolves and lions, Od. 10, 212, Eur., etc.: ὀρεστέρα παμβῶτι γᾶ, Soph. Phil. 391.

'Ορέστης, ὁ,=ὀρείτης: but prob. only as prop. n.: v. sq.

†'Ορέστης, ου Ep. αο, ὁ, *Orestes*, son of Agamemnon and Clytaemnestra, king of Mycenae and Sparta, Il. 9, 142; Od.; etc.; the sufferings he had to endure from the Furies for having slain his mother became a frequent subject for representation with the tragic poets.—2. son of Echecratidas, tyrant of Pharsalus in Thessaly, Thuc. 1, 111.—3. an Athenian, Ar. Av. 712.—Others in Apollod.; etc.

'Ορεστιάς, άδος, ἡ, (ὄρος) *of the mountains*, Νύμφαι ὀρεστιάδες='Ορεάδες, Il. 6, 420. H. Hom. 18, 19.—II. ὀρεστιάς, ὁ, *a mountain-wind*, Call. Fr. 35.

†'Ορεστιάς, άδος, ἡ, *the territory of the Orestae*, in Epirus, Strab. p. 326.

†'Ορεστικός, ή, όν, *of the Orestae, Orestian*, Ἄργος 'Ο., Strab. p. 326.

'Ορέστιον, or -ειον, ου, τό, *an herb*, elsewh. νεκτάριον, Diosc. 5, 66.

'Ορεστίς, ίδος, ἡ,=ὀρεστιάς.

†'Ορεστίς, ίδος, ἡ, *Orestis, territory of the Orestae*, v. 'Ορέσται.

†'Ορεστόριος, ου, ὁ, *Orestorius*, a Gallic leader, Paus. 10, 22, 3.

"Ορεσφι, ὄρεσφιν, Ep. gen. and dat. sing. and pl. from ὄρος, Il.

'Ορεσχάς, άδος, ἡ,=ὄσχη, *a vine loaded with grapes*; also written αὐροσχάς, ἀρασχάς, ἀρέσχη.

'Ορεύς, έως, ὁ, *a mule*, freq. in Il., as a beast of draught and burden, but always in Ion. form οὐρεύς. synon. with ἡμίονος, Il. 23, 115; cf. 24, 702 with 716. (Prob. from ὄρος, as mules are chiefly used in mountainous countries.)—II. poet. for ὀρεινός, Lyc. 111.

'Ορεύω, *to watch* or *guard*. (From οὖρος, ὦρος, ὠρεύω, ὤρεω.)

'Ορεφοίτης, ου, ὁ, = ὀρειφοίτης, E. M. p. 461, 27, ubi legend. videtur ὀρεσφοίτης.

'Ορεχθέω, ῶ, f. -ήσω,=ὀρέγομαι, *to stretch one's self*; βόες ὀρέχθεον σφαζόμενοι, in Il. 23, 30, is, either, the steers *lay stretched* as they were slain (cf. ὕες εὑόμενοι τανύοντο, just below, and v. Gatak. M. Anton. 4, Heyne Il. T. 8, p. 362); or, *lay stretching themselves*, i. e. *panting* or *heaving* in the throes of death; so, ἡ καρδία ὀρεχθεῖ, my heart *beats, pants with eagerness*, Ar. Nub. 1368, Opp. H. 2, 583; θάλασσαν ἔα ποτὶ χέρσον ὀρεχθῆν, let the sea *stretch itself*, i. e. *roll up to* the beach, Theocr. 11, 43.—II. metaph., like ὀρέγομαι, *to reach at, long for, desire*, Ap. Rh. 1, 275. (Most, though by no means all, of the ancients explained the places in Hom., and Theocr., by *to roar, bellow*, in which case the word would come from ῥοχθέω. The moderns mostly agree in taking it as a collat. form, or rather frequentative of ὀρέγομαι: the only places which yet favour the old interpr. are Aristias ap. Ath. 60 B, and a corrupt passage, Aesch. Fr. 146, where Görlitz proposes ἐπιρρoθεῖ, v. Spitzn. Excurs. xxxiv. ad Il.)

'Ορέω, v. ὀρέομαι.

'Ορέω, Ion. for ὁράω, freq. in Hd.

'Ορεωζεύκτης, ου, ὁ, v. ὀρεοζεύκτης

'Ορεωκομέω, and ὀρεωκόμος, ον, v sub ὀρεοκ-.

'Ορεωπολέω, ῶ, (ὀρεύς, πολέω)=ὀρεοκομέω, a word probably invented by Gramm., Lob. Phryn. 696.

'Ορεωπώλης, ου, ὁ, (ὀρεύς, πωλέω) *a mule-dealer*, in Suid., perh. should be ὀρεοπώλης.

"Ορηαι or ὀρῆαι, 2 sing. pres. mid. of ὁράω, as if from ὄρημαι, Od. 14, 343.

'Ορήεις, εσσα, εν, (ὄρος) *mountainous*, Gramm.

"Ορημι, Aeol. and Dor. for ὁράω, hence inf. ὀρῆν, Ar. Lys. 1077.

"Ορητο or ὀρῆτο, 3 sing. impf. mid. of ὁράω, as if from ὄρημαι, proposed by Zenodotus in several places of Hom. for ὁρᾶτο.

'Ορητός, ή, όν, Ion. for ὁρατός.

'Ορθαγγελέω, ῶ, (ὀρθός, ἀγγέλλω) *to announce rightly and truly*.

'Ορθάγης, ου, ὁ,=ξένος, Lyc. 538, al. 'Ορθάνης. [ᾰ]

'Ορθᾰγόρας, ου, ὁ, (ὀρθός) mock prop. n., with an obscene allusion, Ar. Eccl. 916.

†'Ορθαγόρας, ου, ὁ, *Orthagoras*, a flute-player of Thebes, Plat. Prot 318 C, Ath. 184 E.—2. a tyrant of Sicyon, Arist. Pol. 5, 9, 21.—Others in Plut. Timol. 4; Strab.; etc.

'Ορθᾰγορίσκος, ου, ὁ, or ὀρθρᾰγορίσκος, *a sucking-pig*, Lacon. word, Ath. 139 B, 140 B.

'Ορθάγωνος, ον,=ὀρθόγωνος, dub

'Ορθάδιος, ον, poet. for ὄρθιος. [ᾰ]

"Ορθαι, Ep. form without connecting vowel, for ὀρέσθαι, inf. aor. mid. of ὄρνυμι, Il. 8, 474, where others, wrongly, ὦρθαι; others take even ὄρθαι, as inf. perf. for ὦρθαι, Buttm Ausf. Gr. § 110, 9 n.

†'Ορθαία, ας, ἡ, *Orthaea*, daughter of Hyacinthus, Apollod. 3, 15, 8.

'Ορθάνης, ου, ὁ, (ὀρθός) a sort of demon with the attributes of Priapus, †Strab. p. 588.

"Ορθαπτον, ου, τό, *a woollen cloth for wiping*, Lat. *gausape*.

'Ορθεύω, (ὀρθός)=ὀρθόω, Eur. Or. 405.

†'Ορθη, ης, ἡ, *Orthe*, a city of the Perrhaebi in Thessaly, Il. 2, 739.

'Ορθηλός, ή, όν,=ὀρθός, dub. in Strab.

'Ορθία, ας, ἡ, epith. of Diana in Laconia and Arcadia; at her altar the Spartan boys were whipped, Xen. Lac. 2, 9, Valck. Adon. p. 277 A, Müller Dor. 2, 9, 6; also ’Ορθωσία.

Ὄρθια, neut. plur. from ὄρθιος. Used as adv., Il. 11, 11.

’Ορθιάδε and ὀρθιάζε, adv., (ὄρθιος) *straight up, upwards*, Xen. Lac. 2, 3: Stob. ὀρθίαγε.

’Ορθιάζω, f. -άσω, (ὄρθιος) *to speak in a high tone, speak loud*, ὀρθ. γόοις, *to shriek with loud* wailings, Aesch. Pers. 687, cf. 1042.—II.=ὀρθόω, *to set upright*, Leon. Tar. 26.

’Ορθίαξ, ᾱκος, ὁ, *the lower part of a mast*, Epich. p. 61. [ᾱ, Draco p. 19, 6.]—Also, ὀρθίας, ου, ὁ, Hesych.

’Ορθίᾱσις, ἡ, v. ὀρθιάω.

’Ορθίασμα, ατος, τό, (ὀρθιάζω) *a raised tone of voice, loud speaking, shouting* or *crying*, Ar. Ach. 1042.

’Ορθιάω,=ὀρθόω, late word: hence ὀρθίᾱσις, ἡ, Ion. ὀρθίησις, *a setting upright*, dub.

’Ορθιόκωπος, ον, (ὄρθιος, κώπη) *rowing upright*.

Ὄρθιος, α, ον, Att. also ος, ον, as Thuc. 5, 58: (ὀρθός):—*straight up, going upwards, steep, up-hill*, οἶμος, Hes. Op. 288; πάγος, Soph. Fr. 110; πρόςβασις, Eur. El. 489; so in Xen.:—hence, ὄρθιον πορεύεσθαι, to march *up-hill*, Thuc. l. c.; so, ὄρθιον or πρὸς ὄρθιον ἰέναι, Xen. An. 4, 6, 12, Hell. 2, 4, 15; πρὸς ὄρθιον ἄγειν, to lead *by a steep path*, Cyr. 2, 2, 24; πρὸς ὀρθίῳ, on *rising ground*, opp. to ἐν ἐπιπέδῳ, Id. Hell. 6, 4, 14:—τὰ ὄρθια, the country *from the coast upwards*, Hdt. 4, 101.—2. *upright, standing*, Hdt. 9, 102: esp. of hair, ὀρθίους στῆσαι τρίχας, Soph. O. C. 1625; τριχὸς ὀρθίας πλόκαμος ἵσταται, Aesch. Theb. 564, cf. Eur. Hel. 632: of animals, *rampant*, Pind. P. 10, 56.—II. of the voice, *high-raised*, i. e. *loud, shrill, clear*, κέλευσμα, Aesch. Cho. 751, κωκύματα, Soph. Ant. 1206, etc.: esp. as adv., ὄρθια ἤϋσε, she cried *aloud*, Il. 11, 11; ἰάχησε and ἐβόησα ὄρθια φωνῇ, H. Hom. Cer. 20, 432 (not found elsewh. in Hom.); so, ὄρθιον ὤρυσαι, φωνεῖν, Pind. O. 9, 163, N. 10, 142; ὄρθια κηρύγματα, Eur. I. A. 94:—hence,—2. νόμος ὄρθιος, an air *of sharp, stirring tone*, like our military music, Hdt. 1, 24; so, ὁ ὄρθιος alone, Ar. Ach. 16, etc.—III. in military language, ὄρθιοι λόχοι, Livy's *recti ordines*, battalions *in column* or *file*, Lat. *altitudo*, whereas in φάλαγξ, the men stood *in line*, forming a long front of various depths, Schneid. Xen. An. 4, 8, 10, cf. Polyaen. 5, 16, 1; ὀρθίους τοὺς λόχους ποιεῖσθαι, to throw the battalions *into column*, Xen. Cyr. 3, 2, 6, An. 4, 2, 11; so, ὀρθίους τοὺς λόχους ἄγειν, to bring them up *in column*, Ib. 4, 3, 17.—IV. generally, like ὀρθός, *straight*, opp. to crooked, slant, Xen. Cyn. 6, 14 and 15: metaph., ἤθη ὄρθια, *straightforwardness*, Plut. Sull. 1:—ἡ ὀρθία, *a right angle*, Id. 2, 373 F.

’Ορθοάκανθος, ον, (ὀρθός, ἄκανθα) *with straight thorns*, Theophr.

’Ορθοβᾰτέω, ῶ, (ὀρθός, βαίνω) *to go straight on* or *upright*, Anth. P. 9, 11.

’Ορθοβόας, ου, ὁ, (ὀρθός, βοάω) *one who cries aloud*, Ath.; but ὀρθροβόας is preferred, q. v.

’Ορθόβολος, ον, *thrown straight*.

’Ορθοβουλία, ας, ἡ, *right counsel*: from

’Ορθόβουλος, ον, (ὀρθός, βουλή) *right-counselling, wise*, μῆτις, μηχαναί, Pind. P. 4, 466; 8, 106; of persons, Aesch. Pr. 18. Hence

†’Ορθόβουλος, ου, ὁ, *Orthobulus*, an Athenian, Lys. 146, fin.

’Ορθογνωμονέω, ῶ, *to think* or *judge rightly*: the less correct form ὀρθογνωμέω also occurs, Lob. Phryn. 382: from

’Ορθογνώμων, ον, (ὀρθός, γνώμη) *thinking* or *judging rightly*, Hipp.

’Ορθογόη, ης, ἡ, v. ὀρθρογόη.

’Ορθογρᾰφέω, ῶ, (ὀρθός, γράφω) *to write correctly*. Hence

’Ορθογρᾰφία, ας, ἡ, *a writing correctly, orthography*.—II. *the elevation of a building*, opp. to the ground-plan, Vitruv. 1, 2.

’Ορθογωνία, ας, ἡ, *rectangularity*, Archyt. ap. Stob. Ecl. 1, p. 784: from

’Ορθογώνιος, ον, (ὀρθός, γῶνος) *rectangular*, Tim. Locr. 98 A: also, ὀρθόγωνος.

’Ορθοδᾰής, ές, (ὀρθός, δαῆναι) *knowing rightly*, c. inf., *how to...*, Aesch. Ag. 1022.

’Ορθοδίκαιος, ον, (ὀρθός, δίκη) *strictly just*, πόλις, Aesch. Eum. 994. [ῐ]

’Ορθοδίκας, Dor. for ὀρθοδίκης, ου, ὁ, (ὀρθός, δικάζω) *judging righteously*, Pind. P. 11, 15. [ῐ]

’Ορθοδοξαστής, οῦ, ὁ, (ὀρθός, δοξάζω)=ὀρθόδοξος, Clem. Al. Hence

’Ορθοδοξαστικῶς, adv., *according to a right opinion*.

’Ορθοδοξέω, ῶ, *to have a right opinion*, Arist. Eth. N. 7, 8, 4: and

’Ορθοδοξία, ας, ἡ, *correctness of opinion, a right opinion*: from

’Ορθόδοξος, ον, (ὀρθός, δόξα) *having a right opinion*, Eccl. Adv. -ξως.

’Ορθοδότειρα διανοίας, *she who gives a right* judgment, Orph. H. 75, 5.

’Ορθοδρομέω, ῶ, *to run straight forward*, Xen. Eq. 7, 14: from

’Ορθόδρομος, ον, (ὀρθός, δραμεῖν) *running straight forward*.

’Ορθόδωρον, ου, τό, (ὀρθός, δῶρον II) *the length from the wrist* (καρπός) *to the finger-ends*: acc. to others=σπιθαμή.

’Ορθοέθειρος, ον,=ὀρθόθριξ, Orph. H. 18, 8.

’Ορθοέπεια, ας, ἡ, *correct speaking* or *pronunciation*, Plat. Phaedr. 267 C, cf. Quintil. 1, 6: from

’Ορθοεπέω, ῶ, (ὀρθός, ἔπος) *to speak* or *pronounce correctly*, Dion. H. 1, 90.

’Ορθόθριξ, τρῐχος, ὁ, ἡ, (ὀρθός, θρίξ) *with hair up-standing*, or *making the hair stand on end*, φόβος, Aesch. Cho. 32; cf. ὀρθόκερως.

’Ορθοθύρη, ἡ, f. l. for ὀρσοθύρη.

’Ορθοκάθεδρος, ον, (ὀρθός, καθέδρα) *sitting upright*, Paul. Aeg.

’Ορθοκάλαμος, ον, (ὀρθός, κάλαμος) *straight-stalked*: ὁ ὀρθ., the name of a plant, Diosc.

’Ορθοκάρηνος, ον,= ὀρθοκέφαλος, v. l. Orph. H. 18, 8. [ᾰ]

’Ορθόκαυλος, ον, (ὀρθός, καυλός) *straight-stalked*, Theophr.

’Ορθόκερως, ωτος, ὁ, ἡ, (ὀρθός, κέρας) *straight-horned*:—ὀρθ. φρίκη, horror *which makes the hair stand up like horns*, Soph. Fr. 922, cf. Poll. 2, 31, who explains it by ὀρθόθριξ.

’Ορθοκέφᾰλος, ον, *with head erect*.

’Ορθόκισσος, ου, ὁ, *upward-creeping ivy*, opp. to χαμαίκισσος.

’Ορθόκοιλος, ον, prob. v. l. for ὀρθόκωλος.

†’Ορθοκορυβάντιοι, ων, οἱ, *the Orthocorybantii*, a people on the borders of Media, Hdt. 3, 92.

’Ορθοκόρῠδος, ου, ὁ, *a very lark* (κόρυδος), of one with a thin bad voice, Alciphr. 3, 48; cf. Paroemiogr. p. 48, Juven. 3, 91.—The Mss. give ὀρθοκόρυζος.

’Ορθόκραιρος, α, ον, (ὀρθός, κραῖρα) *with straight* or *upright horns*, epith. of horned cattle, Il. 8, 231, Od. 12, 348: *with upright beaks*, of the two ends of a galley which turned up so as to resemble horns, Il. 18, 3; 19, 344.—Hom. has it only in poet. gen. pl. fem. ὀρθοκραιράων.

’Ορθόκρᾱνος, ον, (ὀρθός, κρᾶνον) *having a high head* or *crown*: τύμβος ὀρθ., *a high* funeral mound, Soph. Ant. 1203.

’Ορθοκρῐσία, ας, ἡ, *righteous judgment*, Eccl.

’Ορθόκυλλος, ον, *lame from stiffness of limbs*.

’Ορθόκωλος, ον, (ὀρθός, κῶλον) *with straight, stiffened limbs*, Galen.

’Ορθολεκτέω, ῶ,=sq.

’Ορθολογέω, ῶ, (ὀρθός, λέγω) *to speak correctly*. Hence

’Ορθολογία, ας, ἡ, *exactness of language*, Plat. Soph. 239 B.

’Ορθομαντεία, ας, ἡ, *true prophecy*, Aesch. Ag. 1215: from

’Ορθόμαντις, εως Ion. ιος, ὁ, ἡ, (ὀρθός, μάντις) *a true prophet*, Pind. N. 1, 92; opp. to ψευδόμαντις.

’Ορθομαρμάρωσις, ἡ, the *whitewashing of upright walls*.

’Ορθόμφᾰλος, ον, *with an upright boss*, πόπανον, Inscr.

’Ορθονόμος, ον, *dispensing justice*.

’Ορθόνοος, ον, contr. -νους, ουν, (ὀρθός, νόος) *of upright mind*, or *sound understanding*, Clem. Al.

’Ορθοπᾰγής, ές, (ὀρθός, πήγνυμι) *fixed erect*, κίδαρις, Plut. 2, 340 C; cf. ὑπαγής.

’Ορθοπάλη, ης, ἡ, (ὀρθός, πάλη) *wrestling in an upright posture*, opp. to κλινοπάλη, Luc. Lexiph. 5; cf. Lob. Paral. 370. [ᾰ]

’Ορθοπεριπᾰτητικός, ή, όν, *walking about erect*.

’Ορθοπληγιάω, ῶ, *to rear up*, as horses: from

’Ορθοπλήξ, ῆγος, ὁ, ἡ, (ὀρθός, πλήσσω) *striking upwards*; of a horse, *rearing*, Ar. Fr. 136.

’Ορθοπλοέω, ῶ, *to sail straight forward*:—*to have a fair voyage*; hence, *to be successful*, Eurypham. ap. Stob. p. 557, 11, Clinias ib. 8, 26.

’Ορθόπλοος, ον, contr. -πλους, ουν, (ὀρθός, πλέω) *sailing straight forward*:—*having a prosperous voyage*; hence, *successful*, cf. Soph. Ant. 190.

’Ορθόπνοια, ας, ἡ, (ὀρθόπνοος) *upright breathing*: hence, *a kind of asthma, which only admits of breathing in an upright posture*, Foës. Oec. Hipp. Hence

’Ορθοπνοϊκός, ή, όν, *affected with* ὀρθόπνοια, Hipp.

’Ορθόπνοος, ον, contr. -πνους, ουν, (ὀρθός, πνέω)=foreg., Hipp.

’Ορθοποδέω, ῶ, (ὀρθόπους) *to walk straight* or *uprightly*, N. T.

’Ορθόπολις, εως, ὁ, ἡ, (ὀρθός, πόλις) *upholding the city*, Pind. O. 2, 14.

’Ορθόπους, ὁ, ἡ, -πουν, τό, (ὀρθός, πούς) *with straight feet*: *standing upright, going straight*, Nic. Al. 419.—II. like ὄρθιος, *up-hill, steep*, ὀρθόποδος ὑπὲρ πάγου, Soph. Ant. 985.

’Ορθοπρᾱγέω, ῶ, (ὀρθός, πρᾶγος) *to act uprightly*, Arist. Pol. 1, 13, 10.

’Ορθοπρίων, ονος, ἡ, (ὀρθός, πρίων) *an instrument for trepanning*, elsewh. χοινικίς. [ῑ]

’Ορθοπρόςωπος, ον, *of erect countenance*.

’Ορθόπρυμνος, ον, *with upright stern*.

’Ορθόπτερος, ον, (ὀρθός, πτερόν) *with upright feathers* or *wings*.—II. *with a high row of columns*, Soph. Fr 31.

’Ορθοπτωτόν, οῦ, τό, = ὀρθὴ πτῶσις, *the nominative case*, Gramm.

’Ορθοπῡγιάω, ῶ, = ὀρθοπληγιάω, dub.

’Ορθοπύγιον, ου, τό,=ὀῤῥοπύγιον, dub. [ῡ]

’Ορθόπῡγος, ον, *with upright buttocks*, dub.

’Ορθοῤῥημοσύνη, ης, ἡ, (ὀρθός, ῥῆμα) *correctness of speech* or *pronunciation : the right use of a word*, Themist.

’Ορθός, ή, όν, (akin to ὄρνυμι, ὀρθαι) *straight*, Lat. *rectus* :—I. in height, *upright, standing*, Hom., who usu. joins it with στῆναι, στῆ δ' ὀρθός, Il. 23, 271, etc.: ὀρθαὶ τρίχες ἔσταν, 24, 359, cf. Hes. Op. 538; so, ὀρθῶν ἑσταότων ἀγορῇ, Il. 18, 246; freq. later, esp. of buildings, *standing, with their walls entire*, opp. to καθαιρεθείς, Thuc. 5, 42. — II. in line, *straight, straight-forward, in a straight* or *right line*, opp. to σκολιός, *crooked*, πλάγιος, *aslant*, ὀρθ. ὁδός, κέλευθος, αὖλαξ, Pind., etc.; ὀρθὸς ἀντ' ἠελίοιο τετραμμένος, *straight, right* opposite the sun, Hes. Op. 725; ὀρθᾷ χερί, *straightway*, Pind. O. 10, 7; so, ὀρθῷ ποδί, Id. 13, 102, Fr. 148; but, ὀρθὸν πόδα τιθέναι is prob. *to put the foot out*, as in walking, Aesch. Eum. 294, cf. Eur. Med. 1166, (v. sub κατηρεφής): for ὀρθὰ ὄμματα v. sub ὄμμα : βλέπειν ὀρθά, opp. to being blind, Soph. O. T. 419.—III. metaph. ;—1. *right, safe, happy, well, prosperous* ;—*a.* partly from signf. I., as, ὀρθὸν στῆσαι= ὀρθῶσαι, *to set up, restore*, Pind. P. 3, 95; so, στῆναι ἐς ὀρθόν, to stand *safe*, Soph. O. T. 50; ὀρθὰν φυλάσσειν Τένεδον, Pind. N. 11, 5: πλέειν ἐπ' ὀρθῆς (sc. χθονός, as if νεώς), Soph. Ant. 190. — *b.* partly from signf. II., as, κατ' ὀρθὸν ἐξελθεῖν, of prophecies, Id. O. T. 88; κατ' ὀρθὸν οὐρίσαι, to waft *in safe course*, Ib. 695; and so, δι' ὀρθῆς, safely, Id. Ant. 994. — 2. *right, true*, ὀρθ. ἄγγελος, ἀγγελία, νόος, Pind., etc.; γλῶσσα, Soph. Fr. 322; ὀρθᾷ φρενί, Pind. O. 8, 32; so, ἐξ ὀρθᾶς φρενός, Soph. O. T. 528: ὀρθ' ἀκούειν, to be *rightly* called, Ib. 903, cf. Fr. 408: ὀρθῷ λόγῳ, strictly speaking, *in very truth*, Hdt. 2, 17; 6, 68:—so in adv., ὀρθῶς λέγειν, Hdt. 1, 51; ὀρθῶς ἔλεξας, thou hast *rightly* spoken, Lat. *recte dixisti*, Soph., and Eur., v. Valck. Diatr. p. 103; so, τὸ ὀρθὸν ἐξειρηκέναι, Soph. Tr. 374; ἐς ὀρθὸν φωνεῖν, Ib. 347: κατ' ὀρθόν =ὀρθῶς, Plat. Tim. 44 B.—3. *upright, righteous, just*, like Lat. *rectus*, opp. to *pravus*, κατὰ τὸ ὀρθὸν δικάζειν, Hdt. 1, 96, etc.; τὸ ὀρθόν, *uprightness*, Plat. Rep. 540 D.—4. of persons, *highminded, steadfast, firm*, Lat. *erecto animo*, Plat. Theaet. 173 A: but also, *roused, excited*, like Lat. *spe, metu erectus*, ἐπί τινι, Isocr. 96 B; διά τι, 348 A.—IV. ἡ ὀρθή.—1. (sub. γωνία) *a right angle*, Arist. Anal. Pr. 2, 17, 7.—2. (sub. γραμμή) *a right, straight line*, Id. Anal. Post. 1, 5, 2;—though εὐθύς, εὐθεῖα is more common of *lines*.—3. (sub. πτῶσις) *the nominative*, Lat. *casus rectus*, as opp. to the oblique cases, Gramm.—V. Adv. -θῶς, v. supra III. 2: freq. also *really, truly*, Plat. Phaed. 67 B: superl. ὀρθότατα, Hdt. 4, 59.

’Ορθοστάδην, adv., (ὀρθός, ἵστημι) *standing upright*, Aesch. Pr. 32, Luc. Gymnas. 3, etc., opp. to κατακείμενος. [ᾰ]

’Ορθοστᾰδίας, ου, ὁ, and ὀρθοστάδιος, ὁ, χιτών, *a loose, ungirded* tunic, which hung down *in straight folds*, from the neck to the ground, Lat. *tunica recta, talare*, v. sub στάδιος, σταδός; Müller Eum. § 34: in Ar. Lys. 45, also ὀρθοστάδιον, τό. [ᾰ]

’Ορθοστᾰδόν, adv., = ὀρθοστάδην, Ap. Rh. 4, 1426.

’Ορθοστάς, άδος, ἡ, cf. ὀρθοστάτης III.

’Ορθόστᾰσις, ἡ, *an upright posture*, =ὀρθὴ στάσις, dub.

’Ορθοστᾰτέω, ῶ, *to stand upright*, Hipp.: from

’Ορθοστάτης, ου, ὁ, (ὀρθός, ἵστημι) *one who stands upright: an upright shaft, pillar*, Eur. Ion 1134: κλίμακες ὀρθοστάται, *upright ladders*, Eur. Supp. 497.—II. a sort of *cake* used in funeral oblations, Id. Hel. 547, ubi al. ὀρθοστάδες. [ᾰ]

’Ορθόστρωτος, ον, (ὀρθός, στρώννυμι) τοῖχος ὀρθ., *an upright* wall *cased with marble*, Hierocl. ap. Stob. p. 415, 54.

’Ορθοσύνη, ης, ἡ,=ὀρθότης.

’Ορθοτενής, ές,(ὀρθός,τείνω) *stretched out, straight*, Opp. C. 1, 189.

’Ορθότης, ητος, ἡ, (ὀρθός) *straightness, upright posture*, Xen. Mem. 1, 4, 11: *straight direction*.—II. metaph. *rightness, fitness*, τῶν ἐπῶν, Ar. Ran. 1181; oft. in Plat., and Arist.

’Ορθοτίτθιος, ον, and ὀρθότιτθος, ον, (ὀρθός, τιτθός) *with out-standing breasts*, like a young girl, *stantibus papillis* (Stat. Sylv. 1, 2, 270).

’Ορθοτομέω, ῶ, *to cut in a straight line, direct aright*, τὴν ὁδόν, LXX.: and

’Ορθοτομία, ας, ἡ, *a cutting in a straight line*,=ὀρθοδοξία, Eccl.: from

’Ορθοτόμος, ον, (ὀρθός, τέμνω) *cutting in a straight line, going straight.* —II. proparox. ὀρθότομος, ον, pass., *divided evenly*.

’Ορθοτονέω, ῶ, *to write* or *pronounce with the full accent*, v. ὀρθότονος. Hence

’Ορθοτόνησις, ἡ, *the use of the full accent*.

’Ορθότονος, ον, (ὀρθός, τόνος) *with the full accent*: hence τὸ ὀρθ., also ὀρθοτονούμενον, a word *with full accent*, opp. to τὸ ἐγκλιτικόν.

’Ορθοτρῐχέω, ῶ, *to have one's hair up-standing*. Hence

’Ορθοτρῐχία, ας, ἡ, *hair which stands on end*, Diosc.

’Ορθοτρῐχιάω,=ὀρθοτριχέω.

’Ορθόφρων, ονος, ὁ, ἡ, (ὀρθός, φρήν) *of mind erect* or *excited*, Lat. *erectus animo*, Soph. Fr. 923.

’Ορθοφῠέω, ῶ, *to grow straight*, Theophr.

’Ορθοφῠής, ές, (ὀρθός, φυή) *of straight growth*, Theophr. Hence

’Ορθοφῠΐα, ας, ἡ, *straight growth*, Theophr.

’Ορθοχαίτης, ου, ὁ, (ὀρθός, χαίτη) *with hair on end* or *mane erect*.

’Ορθόω, ῶ, f. -ώσω, (ὀρθός) *to set straight* ;—I. in height, *to set upright, set up* one fallen or lying down, *raise up*, Il. 7, 272; 23, 695, and Att.: freq. of buildings, *to raise up, rebuild*, Eur. Tro. 1161, etc.; or, generally, *to build*, Thuc. 6, 66, Xen., etc.: hence, ὀρθωθείς, *raised up*, Il.: and so in pass., *to stand upright*, Xen. Cyr. 1, 3, 10.—II. in a line, *to set straight, send straight* : hence pass., ἣν τόδ' ὀρθωθῇ βέλος, if this dart *go straight*, Soph. Phil. 1299; ὀρθοῦται κανών, the rule is *straight*, Id. Fr. 421, cf. Arist. Eth. N. 2, 9, 5. —III. metaph. (mostly from signf. I) *to raise up, restore to health, safety, happiness*, etc., Hdt. 3, 122, Soph. O. T. 39, Ant. 167, etc.; ὀρθ. ἀγῶνας, to *bring* my trials *to a happy end*, Aesch. Cho. 584, cf. Eum. 897.—2. *to exalt, honour*, Σικελίαν, οἶκον, Pind. N. 1, 21, I. 6 (5), 95; *to make famous*, Id. P. 4, 106.—3. ὀρθ. ὕμνον, *to raise the lofty* song, Dissen Pind. O. 3, 3.—4. (from signf. II) *to guide aright*, γνώμην, Aesch. Ag. 1475.

B. in pass., of actions, *to succeed, prosper*, Hdt. 1, 208, Thuc. 3, 30, etc.; τὸ ὀρθούμενον, *success*, Thuc. 4, 18: —of persons and places, *to be safe* and *happy, flourish*, Soph. Ant. 675, Thuc. 2, 60.—2. *to be right, be true*, λόγος ὀρθοῦται, Hdt. 7, 103; ὀρθοῦσθαι γνώμην, Eur. Hipp. 247.—3. *to be upright, deal justly*, Aesch. Eum. 708, 772.

’Ορθρᾰγορίσκος, ὁ, v. ὀρθαγορίσκος.

’Ορθρεύω, (ὄρθρος) *to rise early, to wake early*, Theocr. 10, 58; so, ὀρθρεύουσαν ψυχὰν ἐκπληχθεῖσα, Eur Tro. 182;—also in mid., Luc. Gall. 1 and so in a general sense, *to wake, be restless*, γόοισιν ὀρθρευομένα, Eur Supp. 978.

’Ορθρία, (sc. ὥρα) ἡ, *morning* strictly fem. from ὄρθριος.

’Ορθρίδιος, α, ον, poet. for ὄρθριος, Anth. P. 5, 3. [ῐ]

’Ορθρίζω,=ὀρθρεύω, LXX.

’Ορθρινός, ή, όν, (ὄρθρος) later form for ὄρθριος, Anth. P. 6, 160, etc.; ὀρθρινὸς οἴχεσθαι, Mel. 91; as adv., ὀρθρινὰ παίζειν, Id. 73. [ῐ usu.: but ῑ thrice in Mel., where Gräfe proposes ὄρθριος, v. Jac. A. P. p. 89, 602; cf. ὀπωρινός.]

’Ορθριοκόκκυξ, ῡγος, ὁ, (ὄρθριος, κόκκυξ) *the early crower*, of the cock, Diphil. Incert. 12.

’Ορθριος, α, ον, also ος, ον, (ὄρθρος) *at day-break, in the morning, early*, H. Hom. Merc. 143, Theogn. 861; ὄρθριος παρεῖναι, ἥκειν, Ar. Eccl. 283, Plat. Prot. 313 B:—τὸ ὄρθριον, as adv., *in the morning*, Hdt. 2, 173; so, ὄρθριον, Ar. Av. 489, Eccl. 377.—Irreg. compar. and superl. ὀρθριαίτερος, -αίτατος.

’Ορθριοφοίτης, ου, ὁ, *an early comer* or *goer*.

’Ορθροβόας, ου, ὁ, (ὄρθρος, βοάω) *the early caller*, like ὀρθιοκόκκυξ, epith. of the cock, Mel. 72, cf. Alexarch. ap. Ath. 98 E.

’Ορθρογόη, ης, ἡ, *early-wailing*, epith. of the swallow, Hes. Op. 566. ubi al. ὀρθογόη, *loudly-wailing*.

’Ορθρολάλος, ον, (ὄρθρος, λαλέω) *early twittering*, epith. of the swallow, Anth. P. 6, 247. [ᾰ]

’Ορθρος, ου, ὁ, *the time before* or *about day-break, dawn, cock-crow*, Hes. Op. 575, H. Hom. Merc. 98; ὄρθρου γενομένου, ἅμα τῷ ὄρθρῳ, Hdt. 1, 196; 7, 188; ὑπ' ὄρθρον, just at *day-break*, Batr. 103; δι' ὄρθρων, Eur. El 909; ἐς ὄρθρον, Theocr. 18, 56; κατ' ὄρθρον, πρὸς ὄρθρον, Ar. Vesp. 772, Eccl. 20: τὸν ὄρθρον, absol., *in the morning*, Hdt. 4, 181: ὄρθρ. βαθύς, the first dawn, the first appearance of day-break, Ar. Vesp. 216, Plat. Crito 43 A, Prot. 310 A. (From ὄρνυμι, Lat. *orior*, ὀρθός, *the rising time* of the sun, of man and beast.)

’Ορθρος, ου, ὁ, a mythical dog, son of Typhaon and Echidna that kept the herds of Geryoneus on the island Erythea, and was there killed by Hercules, Hes. Th. 309, cf. 293.

’Ορθροφοιτοσυκοφαντοδικοταλαίπωροι τρόποι, *early-rising base-informing sad-litigious plaguy* ways, Ar. Vesp 505.

†’Ορθων, ωνος, ὁ, *Orthon*, masc. pr. n., a Syracusan, Anth. P. 7, 660.

’Ορθώνυμος, ον, (ὀρθός, ὄνομα) *rightly named, named aright*, Aesch. Ag. 700; opp. to ψευδώνυμος.

’Ορθωσία, ας, ἡ,=ὄρθωσις, Suid

†Ὀρθωσία, ας, ἡ, *Orthosia*, a city of Caria, Strab. p. 650.—2. a city of Syria, Id. p. 670: also called Ὀρθωσίς, ίδος, Dion. P. 914.

Ὀρθωσία, ας, ἡ,=Ὀρθία, Pind. O. 3, 54.

Ὀρθώσιος, ον, ὁ, Ζεύς, Lat. *Jupiter Stator*, Dion. H. 2, 50.

Ὄρθωσις, εως, ἡ, (ὀρθόω) *a making straight, direction, guiding*, ὀρθ. ἐπῶν καὶ ἔργων, Plut. 2, 166 D.

Ὀρθωτήρ, ῆρος, ὁ, (ὀρθόω) *one who sets or keeps upright, a restorer* or *preserver*, Pind. P. 1, 109.

Ὀρι- can hardly be right in compds., of ὄρος, *a mountain:* the regular form is ὀρο-, and when a long syll. was wanted, ὀρει-; and as this was often the case in poetry, the latter form was adopted even in prose: rarely ὀρεο-, ὀροι-.

Ὀρῐαῖος, α, ον, (ὅρος) *bordering on* or *forming the boundary*, λίθος ὁρ., a *boundary*-stone.

Ὀρίβακχος, ὁ, (ὀρι-, Βάκχος) *Mountain Bacchus*, because his orgies were held there, Opp. C. 1, 24;—prob. better Ὀρόβακχος.

Ὀρῐβάτης, ου, ὁ, dub. l. for ὀρειβάτης, v. Dind. Ar. Av. 276.

Ὀρῑγᾰνίζω, *to be like* ὀρίγανον.

Ὀριγανίς, ίδος, ἡ,=ὀρίγανος, Diosc.

Ὀρῑγᾰνίτης οἶνος, ὁ, *wine flavoured with* ὀρίγανον, Diosc. 5, 61.

Ὀρῑγᾰνόεις, εσσα, εν, *made of* or *with* ὀρίγανον, Nic. Th. 65.

Ὀρίγᾰνον, ου, τό, an acrid herb, of which there were several kinds, Theophr., etc.; also, ἡ ὀρίγανος, Ar. Eccl. 1030, Clearch. ap. Ath. 116 D; ὁ ὀρίγανος, Ion ap. Ath. 68 B:—ὀρίγανον βλέπειν, to look *origanum*, i. e. to look *sour* or *crabbed*, like νᾶπυ βλ., Ar. Ran. 603. [ῐ]

Ὀρίγναμαι,=ὀριγνάομαι, dub. in Clem. Al.

Ὀριγνάομαι, dep. c. aor. pass. ὠριγνήθην (Isocr. 419 E):—*to stretch one's self*, like ὀρέγομαι, ἔγχεσιν ἠδ' ἐλάτῃς αὐτοσχεδὸν ὠριγνῶντο, *they fought with outstretched* spears, Hes. Sc. 190.—2. c. gen., *to stretch one's self after* a thing, *reach at, grasp at*, Eur. Bacch. 1255, Theocr. 24, 44, Plat. Ax. 366 A.—3. c. acc., *to reach, gain*, Dion. H. 1, 61.

Ὁρίζω, Ion. οὐρ-: f. -ίσω: (ὅρος):—*to divide* or *separate from, as a border* or *boundary*, Ἀσίην τῆς Λιβύης, Hdt. 2, 16, cf. Soph. Phil. 636; also, ὁρ. τινὰ ἀπὸ γῆς, *to part, banish* one from..., Eur. Hec. 941: *to separate*, Τύρης ποταμὸς οὐρίζει τήν τε Σκυθικὴν καὶ τὴν Νευρίδα γῆν, Hdt. 4, 51, cf. Plat. Legg. 944 A, etc.—II. *to mark out boundaries, mark out*, Hdt. 3, 142, Xen. Cyr. 8, 6, 21, etc.: πόρον κυματίαν ὁρ., to make a track through the waves, Aesch. Supp. 545:—metaph., ὁρ. τι ἔς τι, *to limit* one thing according to another, Thuc. 3, 82:—in pass., *to be bounded*, Eur. Ion 295, Thuc. 2, 96; ὡρίσθω μέχρι τοῦδε, so far let it go and no further, Id. 1, 71.—III. *to determine, appoint*, τινί τι, Aesch. Cho. 927, Eur. I. T. 979; hence c. inf., ὥρισαν θανεῖν, *appointed* her to die, Id. Ion 1222, cf. Soph. Fr. 19:—so, ὁρ. τινὰ θεόν, *to determine* one *to be* a god, *deify*, Mel. 21; *to appoint, lay down*, νόμους, Soph. Ant. 452; so, ὁρ. ψῆφον, to give a vote, Eur. Hec. 259; ὁρ. θάνατον εἶναι τὴν ζημίαν, Lycurg. 156, 13; cf. Dinarch. 98, 6:—ὁρ. τινὰ εἰς μοῖραν, *to assign* one to his destiny, Eur. Antiop. 12:—in mid. *to mark out for one's self, appoint*, βωμούς, Soph. Tr. 237, cf. Xen. An. 7, 5, 13:—cf. sub ὕπαστρος.—2. esp. *to define a word*, Plat., and Arist.; more commonly in mid. than act.: cf. Arist. Top. 1, 8; 6, 1, etc.—IV. intr. *to border upon*, πρὸς τὴν Ἀσίην, Hdt. 4, 42.—V. δισχιλίων ὡρισμένος τὴν οἰκίαν, *having* the house *marked with* ὅροι (cf. ὅρος I. 3) to the amount of 2000 drachms, Dem. 877, 11. Hence

Ὁρίζων (sc. κύκλος), ὁ, *the horizon*, i. e. *the boundary line*, Cicero's *orbis finiens*, Tim. Locr. 97 A.

†Ὀρίκαδμος, ου, ὁ, *Oricadmus*, masc. pr. n., Ael. V. H. 11, 1.

Ὀρῐκός, ή, όν, (ὀρεύς)=ὀρεικός, ὀρ. ζεῦγος, a pair *of mules*, Plat. Lys 208 B, Isae. 55, 24, Aeschin. 42, 36.

Ὁρῐκός, ή, όν, (ὅρος) *belonging to* or *like a definition*, Arist. Top. 1, 5, 1.

†Ὄρικος, ου, ὁ, *Oricus*, son of Ariapithes, king of the Scythians, Hdt. 4, 78.

Ὀρικτίτης, ου, ὁ, (ὄρος, κτίζω) *dwelling on, haunting the hills*, ὗς, Pind. Fr. 267, ubi al. melius ὀρεικτῖτος.

Ὀρῐμᾰλίδες, αἱ, v. sub ὀρομαλίδες.

Ὀρίνδα, ἡ,=ὄρυζα, A. B. Hence

Ὀρίνδης, ου, ὁ, ἄρτος, *bread made of* ὄρυζα, Soph. Fr. 532.

Ὀρίνω, *to stir, raise*, Lat. *agitare*, ἄελλα or ἄνεμοι πόντον ὀρ., Il. 9, 4; 11, 298, cf. Od. 7, 273; mostly metaph., θυμὸν ὀρίνειν, *to move* the mind, esp. by pity, Od. 4, 366, Il. 4, 208, etc.: also with desire or longing, Il. 2, 142; with sorrow, 14, 459; fear, Od. 24, 448; rage, 8, 178; so, κῆρ and ἦτορ ὀρίνειν, Od. 17, 47, 216; also, ὀρ. γόον, Il. 24, 760; ὀρυμαγδόν, Il. 21, 313:—pass. *to be stirred, roused*, ὠρίνετο θυμός, θυμὸς ὀρίνθη, his heart *was stirred within him*, freq. in Hom.: esp. *to be affrighted, thrown into confusion*, Il. 11, 521, 525; 18, 223; ὀρινθέντες, *the affrighted*, Od. 22, 23.—II. *to move, go, hasten*, post-Hom. (From *ὄρω, ὄρνυμι, q. cf.)

Ὁριοδείκτης, ου, ὁ, (ὅριον, δείκνυμι)=ὁριστής.

Ὁριοθετέω, ῶ, (ὅριον, τίθημι) *to set boundaries*, LXX.

Ὅριον, ου, τό,=ὅρος, *a bound, goal;* usu. in plur., τὰ ὅρια, *the boundaries, bounds, frontier*, Eur. Tro. 375, Thuc. 2, 12; ὅρια κελεύθου, *the limits* of a road, i. e. the road itself, Soph. Fr. 647. Dim. only in form.

Ὄριον, ου, τό, dim. from ὄρος, *a small hill.*

Ὅριος, ον, (ὅρος) *of boundaries*, Ζεὺς ὅριος, *guardian of boundaries and land-marks*, Plat. Legg. 842 E, Dem. 86, 16.

Ὅρισμα, ατος, τό, Ion. οὖρ-, (ὁρίζω) *a boundary*, Hdt. 2, 17; and in plur., like ὅρια, Id. 4, 45, Eur. Hec. 16:—proverb., Μυσῶν καὶ Φρυγῶν ὁρίσματα, of disputed points, Plut. 2, 122 C.—II. *a determination, appointment.*

Ὁρισμός, οῦ, ὁ, (ὁρίζω) *a marking out:*—esp. *the definition of a word*, Arist. Rhet. 2, 23, 8, cf. Top. 6, 1.

Ὁριστέον, verb. adj. from ὁρίζω, *one must determine*, Plat. Legg. 632 A.

Ὁριστής, οῦ, ὁ, (ὁρίζω) *one who marks the boundaries*, Plut. Ti. Gracch. 21.—II. *one who determines*, τοῦ δικαίου, Dem. 199, 17; cf. A. B. p. 287. Hence

Ὁριστικός, ή, όν, *qualified for defining*, Plut. 2, 1026 C.—II. ἡ ὁριστική (sc. ἔγκλισις), *modus indicativus*, Gramm.

Ὁρκάνη, ης, ἡ,=ἑρκάνη, ἕρκος (from ἔργω, εἴργω), *an enclosure, fence*, ὁρκ. πυργῶτις, Aesch. Theb. 346: *a net, trap* or *pitfall*, Eur. Bacch. 611, in plur.

†Ὀρκαορικοί, ῶν, οἱ, *Orcaorici*, a place in Phrygia near Pessinus, Strab. p. 567.

Ὁρκᾰπάτης, ου, ὁ, *an oath breaker*, Anth. P. 5, 250.

Ὄρκη, ἡ, v. sub ὕρχη.

Ὁρκίζω,=ὁρκόω, *to make* one *swear, adjure*, τινά: rejected indeed by the Atticists, but found in good authors, as Xen. Symp. 4, 10, Dem. 235, fin.; 678, 5; cf. Lob. Phryn. 361.—II. *to affirm upon oath*, τι.

Ὁρκιητόμος, ον, ὁρκιηφόρος, ον, Ion. for ὁρκιο-.

Ὁρκικός, ή, όν,=ὅρκιος.

Ὅρκιον, τό,=ὅρκος, *an oath*, Il. 4, 158, Hdt. 1, 29, Aesch. Ag. 1431, etc.: also that which serves instead thereof, *a pledge, surety*, Pind. O. 11, 6.—II. usu. in plur., ὅρκια, τά, *the offerings and other rites used at a solemn oath* or *treaty:* hence also *that which is sworn to, the treaty, solemn agreement*, oft. in Hom. (esp. Il.), also in Hdt.; most freq. in phrase, ὅρκια πιστὰ ταμεῖν, to conclude *such a treaty*, Lat. *foedus ferire, icisse foedus*, Il. 2, 124; 3, 105, Hdt. 7, 132 (though Hdt. has sing. also in this signf., ὅρκιον ποιεῖσθαι, 1, 141, 143, etc.); so, φιλότητα καὶ ὅρκια πιστὰ ταμεῖν, to form friendship and *solemn bonds of alliance*, Il. 3, 73; and, of two parties, ὅρκια τάμνεσθαι, Hdt. 4, 70; ὅρκια δηλήσασθαι, ὑπὲρ ὅρκια δηλ., to violate *a solemn treaty*, Il. 3, 107; 4, 67; so, ὑπὲρ ὅρκια πημῆναι, Il. 3, 299; κατὰ δ' ὅρκια πιστὰ πάτησαν, they trampled on *the treaties*, Il. 4, 157; ὅρκια συγχεῦαι, Il. 4, 269; ὅρκια ψεύσασθαι, Il. 7, 351; opp. to ὅρκια φυλάσσειν, Il. 3, 280: but, ὅρκια δοῦναι, to take *oaths*, Od. 19, 302, Eur. Supp. 1232; so, ὁρκ. πορεῖν, Ap. Rh. 2, 433.—Jupiter was the witness of such oaths, Il. 7, 69, 411.—2. sometimes *the victims sacrificed on taking these solemn oaths*, Il. 3, 245, 269, just like τὰ ἱερά, v. ἱερός II. 1. (Ὅρκιον is not, with Buttm. Lexil. s. v., to be regarded as dim. from ὅρκος, but rather as neut. from ὅρκιος, with which ἱερόν or ἱερά may usu. be supplied.)

Ὅρκιος, ον, rarely α, ον, (ὅρκος)—*belonging to an oath*, i. e.,—1. *sworn, bound by oath*, ὅρκιος λέγω, I speak *as if on oath*, Soph. Ant. 305, cf. O. C. 1637.—2. *that is sworn by*, ὅρκιοι θεοί, the gods *invoked at an oath*, who watch over its fulfilment and punish its violation, Thuc. 1, 71, 78; esp. the office of Jupiter, Ζεὺς ὅρκιος, Soph. Phil. 1324, cf. Valck. Hipp. 1027; ὁρκία Θέμις, Eur. Med. 209; ξίφος ὅρκιον, a sword *sworn by*, Eur. Phoen. 1677.

Ὁρκιοτομέω, ῶ,=ὅρκια τέμνω: from

Ὁρκιοτόμος, ον, (ὅρκιον, τέμνω) *swearing solemnly at a sacrifice*, Ion. ὁρκιητόμος: the form ὁρκοτόμος is dub.

Ὁρκιοφόρος, ον, *taking an oath*, Ion. ὁρκιηφόρος.

Ὁρκισμός, οῦ, ὁ, (ὁρκίζω) *administration of an oath*, Plut. Cat. Maj. 17.

Ὁρκιστής, οῦ, ὁ, later and less Att. form for ὁρκωτής.

Ὅρκος, ου, ὁ, *the object by which one swears, the witness of an oath*, as the Styx among the gods, Στυγὸς ὕδωρ, ὅς τε μέγιστος ὅρκος δεινότατός τε πέλει μακάρεσσι θεοῖσι, Il. 15, 38, cf. 2. 755, Hes. Th. 400, 784, 805, H. Hom. Cer. 260; or as Jupiter among mortals, Pind. P. 4, 297. (This Buttm., Lexil.

s. v., has proved to be the orig. signf. of the word :—Hence,—2. *an oath*, Hom. ; he often has, ὅρκον ὀμόσαι, to swear *an oath*, cf. Hes. Op. 192 ; mostly with epith. μέγας, and καρτεοός : ὅρκος θεῶν, *an oath by* the gods, Od. 2, 377 : ὅρκος μακάρων, Od. 10, 299 ; ὁρκ. πλατύς, *a firm-based* oath, Emped. 123, 153.—ὅρκος μὴ ποιεῖν τι, *an oath* not *to* do a thing, c. inf. aor. et fut., Od. 4, 253 ; ὅρκον ἑλέσθαι τινός, to take *an oath* of one, i. e. make one swear, Od. 4, 746 ; also, Τρωσὶν ὅρκον ἑλέσθαι, Il. 22, 119 : ὅρκους ἐπελαύνειν and προςάγειν τινί, to lay *oath* upon a man, put him on his oath, Hdt. 1, 146 ; 6, 62 ; ὅρκον διδόναι καὶ δέξασθαι, *to tender an oath to another* or *accept the tender from him*, Id. 6, 23, Aesch. Eum. 429 : so, ὅρκον διδόναι καὶ λαμβάνειν, Arist. Rhet. 1, 15, 27 ; ἀποδιδόναι, to take it oneself, Dem. 443, 15 ; but also, ὅρκον διδόναι, *to propose an oath*—of either party, hence generally *to offer to swear*, Eur. Supp. 1232, cf. I. T. 747 : ὅρκῳ ἐμμένειν, *to abide by* it, Eur. Med. 754 :—for the early usages observed in taking oaths, v. Il. 14, 271 : for the Att. legal use thereof, Arist. Rhet. 1, 15 :—Proverb., ὅρκους ἐγὼ γυναικὸς εἰς ὕδωρ γράφω, Soph. Fr. 694, cf. Meineke Com. Fragm. 3, p. 620.—II. Ὅρκος, personified, son of Eris, Hes. Op. 802 (which Virg. G. 1, 277, strangely enough, translates by *pallidus Orcus*) ; a divinity, who punishes the false and perjured, Op. 217, Th. 231, Orac. ap. Hdt. 6, 86, 3 ; Διὸς Ὅρκος, as servant of Jupiter, Soph. O. C. 1767. (Ὅρκος was orig. equiv. to ἕρκος, as ὁρκάνη to ἑρκάνη, ὁρκοῦρος to ἕρκουρος, from ἕργω, εἵργω, and so strictly *a check*, etc., *which holds* one *in from doing* a thing : hence Lat. *Orcus*, '*the bourne from which no traveller returns.*')

Ὀρκοσφάλτης, ου, ὁ, (ὅρκος, σφάλλω) *an oath-breaker.*

Ὀρκοτόμος, ον, v. ὁρκιοτόμος.

Ὀρκοῦρος, ου, ὁ,=ἑρκοῦρος, Mel. 129, 2 ;—ἕρκος and ὅρκος being orig. synon., Jac. A. P. p. 785.

Ὀρκόω, ῶ, (ὅρκος) *to make* one *swear, bind by oath*, Ar. Thesm. 276 ; ὁρκοῦν τινα μὴ ποιεῖν τι, Thuc. 4, 74 ; ὁρκ. τινα ἦ μὴν ἐμμένειν, Isae. 54, 17, c. acc. cognato, ὅρκον ὁρκ. τινά, Thuc. 8, 75, Ar. Lys. 187 : cf. ὁρκίζω.

Ὄρκῡνος, ου, ὁ,=ὄρκυς, Ael. N. A. 1, 40, Dorio ap. Ath. 315 C.

Ὀρκύπτω, (ὀρθός, κύπτω) *to stand on tiptoe and lean forward*, so as to examine a thing, Lob. Phryn. 669.

Ὄρκῡς, ῡνος, ὁ, acc. ὄρκῡν, *a large kind of tunny*, Anaxandr. Protes. 1, 61, Arist. H. A. 5, 10, 5 ; cf. ὄρκυνος.

Ὅρκωμα, ατος, τό, (ὁρκόω) *an oath*, Aesch. Eum. 486, 768.

Ὀρκωμοσία, ας, ἡ, (ὁρκωμοτέω) *a swearing, an oath*, N. T.

Ὀρκωμόσια, ων, τά, (ὁρκωμόσιος) *asseverations on oath*, Plat. Phaedr. 241 A.—II. like ὅρκια, *the sacrifice on taking a solemn oath* or *swearing to a treaty*, Id. Criti. 120 B.—III. ὁρκωμόσιον, ου, τό, *the place where a treaty* or *alliance has been sworn to*, Plut. Thes. 27.—Strictly neut. from ὁρκωμόσιος.

Ὀρκωμοσιάζω, = ὁρκωμοτέω, dub. form.

Ὀρκωμόσιος, α, ον,=ὅρκιος : v. sub ὁρκωμόσια, τά : from

Ὀρκωμοτέω, ῶ, (ὅρκος, ὄμνυμι) *to take an oath*, τινί, to one, Aesch. Eum. 764 ; ὑπέρ τινος, for one, Eur. Supp. 1190 : ὁρκ. θεοὺς τὸ μὴ δρᾶσαι, *to swear by* the gods that they did it not, Soph. Ant. 265 : ὁρκ., c. inf. fut., Aesch. Theb. 46. Hence

Ὀρκωμότης, ου, ὁ, = ὁρκωτής. Hence

Ὀρκωμοτικός, ή, όν, *belonging to, customary at the swearing an oath.* Adv. -κῶς.

Ὀρκώμοτος, ον,=ὅρκιος 2, *that which is sworn by*, Lyc. 707.

Ὀρκωτής, οῦ, ὁ, (ὁρκόω) *one who binds by oath* :—in a court of justice, *the officer who administers the oath*, Antipho 143, 8, cf. Cratin. Incert. 137 a, Xen. Hell. 6, 5, 3.

Ὀρκωτός, ή, όν, (ὁρκόω) *bound by oath.*

Ὅρμα, ατος, τό,=ὁρμή, v. l. Soph. El. 1510.

Ὀρμᾰθεῖν, an aor. form belonging to ὁρμάω, *to rush* (as εἰκαθεῖν to εἴκω, etc., v. sub σχέθω), whence subj. ὁρμᾰθῶ, Eur. Andr. 859 ; but in mid. 189, ὁρμᾱθῇ is Dor. for ὁρμηθῇ, subj. aor. 1 pass. from ὁρμάω, v. Elmsl. ad l. (186.)

Ὀρμᾰθίζω, *to set in a row, string together.*

Ὀρμάθιον, ου, τό, dim. from sq. [ᾰ]

Ὁρμᾰθός, οῦ, ὁ, (ὅρμος) *a string, chain* or *cluster* of things hanging one from the other (strictly, *a string of beads*, and the like, Plat. Ion 533 E), as of bats, Od. 24, 8 ; so, ὁρμ. κριβανιτῶν, ἰσχάδων, Ar. Plut. 765, Lys. 647 ; μελῶν, Id. Ran. 914 ; ἁμαξῶν, Xen. Cyr. 6, 3, 2 : cf. ὅρμος 1.—In Od. some wrote ὁρμαθός.

Ὀρμαίνω, used by Hom. only in pres., impf. and aor. ὥρμηνα, always without augm. : (ὁρμάω). Strictly, *to move to and fro, set in violent motion* ; but in Hom. always, *to turn over* or *revolve in the mind, to debate, ponder*, like Lat. *animo volvere* or *agitare*, ὁρμαίνειν τι κατὰ φρένα καὶ κατὰ θυμόν, Il. 1, 193, Od. 4, 120, etc. ; also more shortly, ὁρμαίνειν τι κατὰ φρένα, Il. 10, 507 ; ἐνὶ φρεσί, Od. 4, 843, H. Merc. 66, φρεσί, Il. 10, 4, Od. 3, 151 ; ἀνὰ θυμόν, Od. 2, 156 ; and foll. by ὅπως, *to debate, ponder how* a thing is to be done, Il. 21, 137 ; 24, 680 :—hence also,—2. ὁρμαίνειν τι alone, *to debate, ponder over, muse on*, like Lat. *meditari*, πόλεμον, πλόον, etc., Il. 10, 28, Od. 3, 169 : so also, πολλά or ἄλλα δέ οἱ κῆρ ὥρμαινε, Od. 7, 83 ; 18, 345 ; ὁρμαίνων τέρας, Pind. O. 8, 54.—3. seemingly intr. *to think, muse*, ὣς ὥρμαινε, thus *he debated with* himself, Il. 14, 20 ; 21, 64 ; also followed by ἤ.., ἤ.., *to debate whether.., or..*, Il. 16, 435, Od. 15, 300 ; so too by εἰ...ἤ.., Od. 4, 789.—4. *to long for, desire, wish*, c. inf., Ep. Hom. 4, 16, Theocr. 24, 26.—II. after Hom.,—1. trans., *to set in motion, drive on* or *forth*, θυμὸν ὁρμ., *to gasp out* one's life, Aesch. Ag. 1388 ; *to excite, urge*, τινὰ ποιεῖν, Pind. O. 3, 45.—2. intr. *to get in motion, hasten, be impatient*, e. g. ἵππος ὁρμαίνει, Aesch. Theb. 394 ; κέαρ ὁρμ., Bacchyl. 26, 12 : so, ὁρμαίνων, *eagerly, quickly*, Pind. O. 13, 119.—Poet. word.

Ὀρμάστειρα, ας, ἡ, fem. from sq., Orph. H. 31, 9.

Ὀρμαστήρ, ῆρος, ὁ, *one who urges* or *spurs on.*

Ὁρμάω, ῶ, f. -ήσω : in the augm. tenses Hom. retains the augm : (ὁρμή).—I. transit. *to set in motion, urge, prick, spur, cheer on, rouse*, τινὰ εἰς πόλεμον, Il. 6, 338, Thuc. 1, 127 ; τινὰ πρὸς κλέος, Pind. O. 10, 24 ; στρατὸν ἐπί τινα, Hdt. 8, 106, cf. 1, 76, Eur. Or. 352 : *to stir up*, πόλεμον, Od. 18, 376 : ὁρμ. μέριμναν εἰς ἔργον, Eur. Phoen. 1063 : ὁρμ. τινὰ ἐκ χερός, *to tear* from one's hand, Eur. Hec. 145 :—pass., ὁρμηθεὶς θεοῦ, *excited, inspired* by the god, Od. 8, 499, cf. 4, 282 ; 13, 82.—II. more commonly intr., *to put one's self into violent motion, to hurry, rush* ; hence c. inf., *to be eager to* do, ἴρηξ ὅς ὁρμήσῃ διώκειν ὄρνεον ἄλλο, *starts in chase* of, Il. 13, 64 ; for which, v. 62, he had ὦρτο πέτεσθαι : ὁσσάκι δ' ὁρμήσειε πυλάων ἀντίον ἀΐξασθαι, whenever he *started* to rush at the gates, *made an effort* at them, Il. 22, 194 : so, ὁσσάκι δ' ὁρμήσειε στῆναι ἐναντίβιον, Il. 21, 265 : absol. *to be eager* or *fore most*, Thuc. 8, 34.—2. *to purpose, set out with* a thing, Plat. Prot. 314 B ; oft. also c. inf., Hdt. 1, 76 ; 7, 150, Soph. Ant. 133, Plat., etc.—2. *to rush headlong*, esp. *at* one, c. gen., Τρώων, Il. 4, 335 ; ἐπί τινα, Hes. Sc. 403, Hdt. 1, 1, Thuc., etc. ; ὁρμ. ἐς φυγήν, Hdt. 7, 179 ; ἐς μάχην, Aesch. Pers. 394 ; ἐπὶ πύργωμα, Eur. Supp. 1221, cf. Plat. Phaedr. 238 B, etc. ; ὁρμᾶν ἀπὸ τόπου, just like ὁρμᾶσθαι ἐκ.. (cf. infra), Thuc. 2, 19.

B. in pass., intr., like signf. II, with aor. mid. ὁρμήσασθαι, and still more freq. aor. pass. ὁρμηθῆναι, Hom., Hes., etc. ; and so pf. pass. ὥρμημαι, Hdt. 7, 22, Thuc., etc. :—1. c. inf., μὴ φεύγειν ὁρμήσωνται, *that they put* not *themselves in motion* to flee, Il. 8, 511 ; so, διώκειν ὡρμήθησαν, Il 10, 359 ; ὡρμήθη κόρυθα κρατὸς ἀφαρπάξαι, *he hastened to* snatch.., Il. 13, 188 ; ἦτορ ὡρμᾶτο πολεμίζειν ἠδὲ μάχεσθαι, *was eager* to.., Il. 21, 572 : generally, *to be eager, to long, purpose to* do, c. inf., Hdt. 1, 158 ; 7, 1, etc.—2. the object *for* or *after* which one goes is in genit., Il. 14, 488 ; 21, 595 ; also, ὁρμᾶσθαι ἐπί τινι, Od. 10, 214 : also, ἐπί, ἐς, πρός τι, Thuc. 6, 9 ; 8, 47, 60, Plat. etc. ; μετά τινος, *after* one, Il. 17, 605 : the starting-point with ἐκ, ὡρμᾶτ' ἐκ θαλάμοιο, Il. 3, 142, cf. Hdt. 3, 98, Plat., etc. ; or, ἀπό, Plat. Phaed. 101 D, etc. :—in historical prose, ὁρμᾶσθαι ἐκ.., *to start from, begin from*, esp. of the place where one carries on any regular operations, ἐνθεῦτεν ὁρμεώμενοι, *living there and going out from thence* to do one's daily work, Hdt. 1, 17 ; so of a general, *making that place his headquarters*, or *base of operations*, Hdt. 8, 133, cf. 3, 98 ; 5, 125, etc., Thuc. 1, 64 ; 2, 69, etc. : ἀπ' ἐλασσόνων ὁρμώμενος, *setting out, beginning* with smaller means, Id. 2, 65 ; cf. ὁρμητήριον.—3. absol. *to rush on, make a desperate attack*, Il. 13, 182, 496, etc., Od. 12, 126, and freq. in Hom. ; also with ἔγχεϊ, ξίφεσι, etc., added, Il. 5, 855 ; 17, 530 : also, *to be eager*, Soph. O. C. 1068 : generally, *to make a start, go, depart*, Trag. ; and so, ὁ λόγος ὥρμηται, the report *flies abroad*, the story *goes*, Wess. Hdt. 3, 56, cf. 7, 189 ; ὁ λ. ὥρμηται λέγεσθαι, Id. 4, 16 ; 6, 86, 4 : so too, ὕβρις ἀτάρβητος ὥρμηται, insult *has gone* fearless *forth*, Soph. Aj. 197.

Ὁρμέατο, Ion. for ὥρμηντο, 3 pl. pf. pass. from foreg., Hdt.

Ὁρμειά, ἡ, v. sub ὁρμιά.

†Ὀρμενίδης, ου Ep. αο, ὁ, *son of Ormenus*, i. e.—1. Amyntor, father of Phoenix, Il. 9, 448.—2. Ctesius, Od. 15, 414.

†Ὀρμένιον, ου, τό, *Ormenium*, a city of Magnesia in Thessaly, Il. 2. 738 : cf. Strab. p. 436.

Ὀρμενόεις, εσσα, εν, *having a long stalk*, Nic. Th. 840.

Ὅρμενος or ὅρμενος, ου, ὁ, *a shoot, sprout, stem, stalk*, hence ἐξορμενίζω: also in plur. τὰ ὅρμενα, Posidipp. Syntr. 2. (Orig. prob. the same with ὄρμενος, part. aor. mid. of ὄρνυμι.)

Ὄρμενος, part. aor. mid. of ὄρνυμι, q. v., Il.

†Ὄρμενος, ου, ὁ, *Ormenus*, son of Cercaphus, grandson of Aeolus, acc. to Strab. p. 436, founder of Ormenium.—2. a Trojan slain by Teucer, Il. 8, 274.—3. another, Il. 12, 187; v. also Ὀρμενίδης.

Ὁρμέω, ῶ, f. -ήσω, (ὅρμος II) *to be moored, lie at anchor*, of a ship, ἐν τόπῳ, Hdt. 7, 21; πρὸς τῇ γῇ, 7, 188; opp. to μετέωρος ὁρμ., Thuc. 4, 26; also in mid., ὁρμέονται ἐς τὸν πόντον, Hdt. 7, 188:—Proverb., ἐπὶ τῆς αὐτῆς (sc. ἀγκύρας) ὁρμεῖν τοῖς πολλοῖς, i. e. 'to be in one boat' with the many, Dem. 319, 8; ἐπὶ δυοῖν ἀγκυραῖν ὁρμεῖν, 'to have two strings to your bow,' Dem. 1295, fin.; so, metaph., μέγας ἐπὶ σμικροῖς ὁρμεῖν, *to depend* on children for one's safety, Soph. O. C. 148; cf. sub σαλεύω:—metaph. also *to nestle*, ἐν σπαργάνοισι. Aesch. Cho. 529.

Ὁρμεώμενος, Ion. part. pass. of ὁρμάω, Hdt.

Ὁρμή, ῆς, ἡ, (*ὄρω, ὄρνυμι) *any violent pressure onwards, an assault, attack*, esp. *the first shock, onset* in war, Lat. *impetus*, Il. 9, 355: of a wild beast, Il. 11, 119: more freq. of things, ἔγχεος ὁρμή, *the force* of a hurled spear, Il. 5, 118, Hes. Sc. 365, 456; so πυρὸς ὁρμή, *the rage* of fire, Il. 11, 157; κύματος ὁ., *the shock* of a wave, Od. 5, 320; ὁ. γονάτων, *spring* of knee, i. e. power to spring or leap, Pind. N. 5, 39; ποδὸς ὁ., *speed* of foot, Eur. El. 112.—2. esp. *the first stir* or *move towards* a thing; in Hom., *the beginning of* a thing, *first start* or *eagerness* in an undertaking, Il. 4, 466, Od. 2, 403; *a struggle, effort to reach* a thing, Od. 5, 416; so in Hdt.—3. later esp. *eagerness, violence, passion* or *appetite*, joined with ἐπιθυμία, Plat. Phil. 35 D, Soph. Ant. 135, Thuc. 3, 36: ὁρμὴ ἐπιπίπτει τινί, one feels an *impulse*, c. inf., Thuc. 4, 4; θεία ὁρμή, Plat. Phaedr. 279 A; μιᾷ ὁρμῇ, with one *impulse*, Xen. An. 3, 2, 9: c. gen., *eager desire of* or *for* a thing, Thuc. 7, 43.—4. simply, *a start* on a *march*, etc., ἐν ὁρμῇ εἶναι, to be on *the point of starting*, Xen. An. 2, 1, 3; *an expedition*, Ib. 3, 1, 10, Polyb. (Hence ὁρμάω, ὁρμαίνω.)

Ὁρμηδόν, adv., *impetuously*, Hermes ap. Stob. Ecl. 1, p. 1070.

Ὅρμημα, ατος, τό, (ὁρμάω) *any violent act* or *feeling, eager longing, violence*:—only found in a disputed phrase, Il. 2, 356, 590, Ἑλένης ὁρμήματά τε στοναχάς τε, expl. by the old Gramm., *our* (the Greeks') *longings* and groans *for* Helen; by others, *the violence suffered by* Helen, and *her* groans. V. plura ap. Buttm. Lexil. s. v.

Ὅρμησις, εως, ἡ, (ὁρμάω) *rapid motion.*

Ὀρμητήριον, ου, τό, (ὁρμάω) *any means of stirring up* or *rousing, a stimulant, incentive*, Isocr. 74 D, Xen. Eq. 10, 15.—II. (from mid. ὁρμάομαι), *a starting place, station*, whence all operations are carried on, as *a pirate's nest*, Dem. 409, 5; 445, fin.; a wild beast's lair, Plut. 2, 961 B; esp. *a military position, base of operations, point d'appui*, Polyb. 1, 17, 5; 5, 3, 9.—2. *the first start, beginning of* or *in* a thing, c. gen., Liban.

Ὁρμητίας, ου, ὁ,=sq.

Ὁρμητικός, ή, όν, (ὁρμάω) *impetuous*, ἡ ὁρμ. δύναμις, *appetite*, Tim. Locr. 102 E; ὁρμ. πρός τι, *eager for* a thing, Arist. Probl. 2, 31, 2, etc. Adv. -κῶς, ὁρμ. ἔχειν, Ath. 401 C.

Ὁρμῑά, ᾶς, ἡ, (ὅρμος) *a fishing-line of horse-hair*, Lat. *linea*, Eur. Hel. 1615, Plat. (Com.) αἱ ἀφ' ἱερᾶς 3, Opp., etc.: the form ὁρμειά is dub. in Theocr. 21, 11, v. Spitzn. Pros. § 88, 1, *c*. [ῑ, except Eur. l. c. where it is short; ῐ also in Babrius 6, 3.]

†Ὁρμίαι, αἱ,=Φόρμιαι, Strab. p. 233.

Ὁρμῑευτής, οῦ, ὁ, *an angler*: from

Ὁρμῑεύω, (ὁρμιά) *to angle, fish with rod and line.*

Ὁρμιηβόλος, ον, *throwing a line, angling*, Anth. P. 6, 196; 7, 693. [ῐ in last passage; the other is uncertain.]

Ὁρμίζω: fut. -ίσω Att. -ιῶ: (ὅρμος II):—*to bring to a safe anchorage, bring into harbour, to moor, anchor*, ναῦν, Od. 3, 11; 12, 317, Hdt. 6, 107; ἐπ' ἀγκυρῶν ὁρμ., Thuc. 7, 59; ὕψι (or ὑψοῦ) ἐν νοτίῳ ὁρμ., *to moor* a ship in the open sea, *let* her *ride at anchor*, Il. 14, 77, Od. 4, 785, (though the *anchors* in Hom. were but large stones, v. εὐνή II: ὁρμίσας ἕκαστον ἀσκόν, λίθους ἀρτήσας καὶ ἀφεὶς ὥςπερ ἀγκύρας, Xen. An. 3, 5, 10.—οἴκαδε ὁρμ., *to bring safe* home, to land, Eur. Tro. 1155.—II. mid., c. fut. ὁρμιοῦμαι, aor. ὡρμισάμην:—*to come to an anchor, anchor*, Hdt. 9, 96; ὁρμίζεσθαι πρὸς πέδον, *to come to* a place and anchor there, Soph. Phil. 546; so εἰς τόπον, Xen. An. 6, 1, 15, Dem. 80, 10, etc.; ταῖς ναυσί, Thuc. 8, 11: ὁρμ. ἐν, ὑπό or παρὰ τόπῳ, Xen.; but also,—2. metaph. *to be in haven*, i. e. *rest and in safety*; also, *to come to man's last haven—death*, Ael. ap. Suid.; ὁρμίζεσθαι ἔκ τινος, *to rest, be dependent on* a thing, as, ἐκ τύχης, Eur. H. F. 203.

Ὅρμῑνον, ου, τό, Theophr., or ὅρμῑνος, ὁ, Polemo ap. Ath. 478 D: a kind of *sage*: also written ὄρμινον and ὁρμῖνος. Hence

Ὁρμῑνώδης, ες, *like* ὅρμινον.

Ὅρμῐσις, ἡ, (ὁρμίζω) *a bringing a ship to anchor.*—II. (from pass.) *a coming to anchor, anchorage*, Ael.

Ὁρμίσκος, ου, ὁ, dim. from ὅρμος, *a small necklace*, LXX.

Ὅρμισμα, ατος, τό,=ὅρμος II, Heraclid. Alleg. 61.

Ὁρμιστηρία, ας, ἡ, *a cord* or *chain for holding fast* or *hanging up* a thing, Diod. 17, 44.

Ὁρμοδοτήρ, ῆρος, ὁ, (ὅρμος II, δίδωμι) *harbour-giver*, of a god, Anth. P. 10, 16.

Ὅρμος, ου, ὁ, *a cord, chain*, esp. *a necklace, collar*; the ladies of the heroic age wore them of gold and electron, Il. 18, 401, Od. 15, 460, Hes. Op. 74; so, χρυσεόδμητοι ὅρμοι, Aesch. Cho. 616, cf. Ar. Vesp. 677, Plat. Rep. 390 A: στεφάνων ὅρμος, *a string* of crowns, i. e. of praises, Pind. N. 4, 28; which is perhaps parodied in ὁρμαθὸς μελῶν, Ar. Ran. 914.—2. a kind of *dance, performed in a ring* by youths and maidens alternately, Luc. Saltat. 11.—II. *a roadstead, anchorage*, Lat. *statio navalis*: esp. *the inner part of a harbour, where ships lie*, (cf. λιμήν), Il. 1, 435, Od. 13, 101, Hdt. 7, 194, Trag., etc.—2. metaph., *a haven, place of shelter* or *refuge*, Eur. Hec. 450:—also, *pudenda muliebria*, Jac. Anth. 1, p. 64, 3, p. 210; cf. λιμήν 3.—III. in Anth. P. 9, 296, it seems to be a ship's *cable*: and Hesych. quotes ὁρμοί (sic) in the signf. of *shoe-strings*. (That ὅρμος I belongs to the root εἴρω, Lat *sero, to tie, fasten*, and is akin to ειρμός and ἕρμα III, is certain: Buttm., Lexil. s. v. ἕρμα 2, assumes ὅρμος II, as radically different, and refers it to ὁρμάω, ὄρνυμι; but this seems needless, since ὅρμος II, is nothing but *a place where ships are fastened*. For distinction some Gramm. write ὁρμός, in signf. I.)

Ὀρνᾱπέτιον, ου, τό, Boeot. for ὄρνειον, Ar. Ach. 913.

Ὀρνεάζομαι, (ὄρνεον) dep., *to catch birds*: proverb. *to carry the head high*, like a fowler looking out for birds, ap. Hesych.

†Ὀρνεαί, ῶν, αἱ, and poet. Ὀρνειαί, *Orneae*, an ancient city of Argolis on the borders of Sicyonia, seat of the ancient Cinyrii, Il. 2, 571; Thuc. 6, 7.—2. a town between Corinth and Sicyon, Strab. p. 376.

Ὀρνεᾰκός, ή, όν, *of* or *belonging to birds.*

†Ὀρνεάτης, ου, ὁ, Ion. Ὀρνεήτης, *of Orneae*, οἱ Ὀρνεᾶται, *the Orneatae, inhab. of Orneae*, Hdt. 8, 73; Thuc. 6, 7. [ᾱ]

Ὀρνεόβρωτος, ον, *eaten by birds.*

Ὀρνεοθηρευτικός, ή, όν, (ὄρνεον, θηρεύω) *skilled in bird-catching*; ἡ -κή (sc. τέχνη), Ath. 25 D.

Ὀρνεόμαντις, ὁ, (ὄρνεον, μάντις) *one who predicts from the flight of birds.*

Ὀρνεομῐγής, ές, (ὄρνεον, μίγνυμι) *half-bird, half-man.*

Ὀρνεόμικτος, ον,=foreg.

Ὀρνεόμορφος, (ὄρνεον, μορφή) *bird-shaped*, Procl.

Ὄρνεον, ου, τό,=ὄρνις, *a bird*, Il. 13, 64, Thuc. 2, 50, Plat., etc.—II. τὰ ὄρνεα, *the bird-market*, Ar. Av. 13; cf. ἰχθύς II.

Ὀρνεοπωλεῖον, ου, τό, *a place where birds are sold*: from

Ὀρνεοπώλης, ου, ὁ, (ὄρνεον, πωλέω) *a dealer in birds.*

Ὀρνεοσκοπέω, ῶ,=ὀρνιθοσκοπέω. Hence

Ὀρνεοσκοπητικός, ή, όν, *of* or *belonging to augury.*

Ὀρνεοσκοπία, ας, ἡ,=ὀρνιθοσκοπία.

Ὀρνεοσκόπος, ον,=ὀρνιθοσκόπος.

Ὀρνεοτρόφος, ον,=ὀρνιθοτρόφος.

Ὀρνεόφοιτος, ον, (ὄρνεον, φοιτάω) *frequented by birds*, Anth. P. 10, 11.

Ὀρνεόω, ῶ,=ὀρνιθόω.

†Ὀρνεύς, έως, ὁ, *Orneus*, son of Erechtheus, Paus. 2, 25, 5.

Ὀρνεώδης, ες, = ὀρνιθώδης, of a fickle man, Plut. 2, 44 C.

Ὀρνιθαγρευτής, οῦ, ὁ, *a bird-catcher.*

Ὀρνῑθάριον, ου, τό, dim. from ὄρνις, Anaxandr. Protes. 1, 62, Nicostr. Ἅβρα 2. [ᾰ]

Ὀρνίθαρχος, ου, ὁ, (ὄρνις, ἄρχω) *king of birds*, Ar. Av. 1215. [ῑ]

Ὀρνῑθεία, ας, ἡ, (ὀρνιθεύομαι) *observation of the flight* or *cries of birds*, for divination, Polyb. 6, 26, 4.

Ὀρνίθειος, α, ον, also ος, ον, Ar. Av. 865 (ὄρνις): *of* or *belonging to a bird*, κρέα ὀρν., *birds*-flesh, Ar. Ran. 510, Nub. 338, Xen., etc.:—τὸ ὀρνιθεῖον, *a haunt of birds*, A. B. p. 54. [ῑ]

Ὀρνίθεος, ον, poet. for ὀρνίθειος, Arat. 274. [where it must be pronounced as a trisyll.]

Ὀρνῑθευτής, οῦ, ὁ, (ὀρνιθεύω) *a fowler, bird-catcher*, Ar. Av. 526, Plat. Legg. 824 B, Plat. (Com.) Symm. 8.

Ὀρνῑθευτική, ῆς, ἡ, v. sub ὀρνιθοθηρευτική.

Ὀρνῑθεύω, (ὄρνις) *to catch, net, trap, snare birds*, Xen. Hell. 4, 1, 16.—II. ὀρνιθεύομαι, dep. mid.,=οἰωνίζομαι, *to observe the flight* or *cries of birds* for divination, Dion. H. 4, 13

Ὀρνῑθιᾰκός, ή, όν, (ὄρνις) *belonging to birds*: τὰ ὀρνιθιακά, *a history of birds.*

Ὀρνῑθίας, ου, ὁ, (ὄρνις) ὀρνιθίαι ἄνεμοι, the north winds in winter and spring, *which brought the birds of passage*, Arist. Meteor. 2, 5, 10, Mund. 4, 15:—hence in Ar. Ach. 877, χειμὼν ὀρνιθίας, a tempest *of birds.*—II. *a dealer in birds*, Liban.

Ὀρνῑθικός, ή, όν, (ὄρνις) *belonging* or *peculiar to birds*, Luc.

Ὀρνίθιον, ου, τό, dim. from ὄρνις, *a little bird*, Hdt. 2, 77: esp. *a chicken*, Cratin., etc. [νῐ]

Ὀρνίθιος, α, ον,=ὀρνίθειος. [ῐ]

Ὀρνῑθοβοσκεῖον, ου, τό, *a place where birds are fed, an aviary, poultry-house*: from

Ὀρνῑθοβόσκος, ον, (ὄρνις, βόσκω) *feeding, keeping birds* or *poultry.*

Ὀρνῑθόγᾰλον, ου, τό, a plant, *the star of Bethlehem*, Diosc. 2, 174: in Plin., *ornithogalé.*

Ὀρνῑθογενής, ές, = ὀρνιθόγονος, Artemid. 1, 39.

Ὀρνῑθογνώμων, ον, (ὄρνις, γιγνώσκω) *knowing in birds*, Ael. N. A. 16, 2.

Ὀρνιθογονία, ας, ἡ, *the generating of birds*:—*a brood of chickens*; from

Ὀρνῑθόγονος, ον, (ὄρνις, *γένω) *sprung from a bird*, Ἑλένη, Eur. Or. 1387.

Ὀρνῑθοειδής, ές, (ὄρνις, εἶδος) *like birds*: esp. *like poultry.*

Ὀρνῑθοθήρα, ας, ἡ, (ὄρνις, θήρα) *a catching* or *killing of birds.* Hence

Ὀρνῑθοθήρας, ου, ὁ, *a bird-catcher, fowler*, Ar. Av. 62. Hence

Ὀρνῑθοθηράω, ῶ, *to catch birds*, Teleclid. Pryt. 8, Lob. Phryn. 627.

Ὀρνῑθοθηρευτικός, ή, όν, (ὄρνις, θηρεύω) *belonging to bird-catching*: ἡ -κή (sc. τέχνη), *the art of bird-catching, fowling*, Plat. Soph. 220 B, ubi tamen Bekk. e Codd. ὀρνιθευτική.

Ὀρνῑθοθηρία, ας, ἡ,=ὀρνιθοθήρα.

Ὀρνῑθοκάπηλος, ου, ὁ, (ὄρνις, κάπηλος) *a dealer in birds*, Critias 61. [ᾰ]

Ὀρνῑθοκομεῖον, ου, τό, *a place where birds, esp. poultry, are kept*: from

Ὀρνῑθοκόμος, ον, (ὄρνις, κομέω) *keeping birds*, esp. *poultry.*

Ὀρνῑθοκόος, ον, *understanding birds.*

Ὀρνῑθοκρίτης, ου, ὁ, (ὄρνις, κρίνω) *one who interprets the flight* or *cries of birds.* [κρῐ]

Ὀρνῑθολόγος, ον, (ὄρνις, λέγω) *speaking* or *treating of birds.*

Ὀρνῑθολόχος, ον, Dor. ὀρνῑχ-, (ὄρνις, λοχάω) *lying in wait for birds*, ὁ ὀρν., *a bird-catcher, fowler*, Pind. I. 1, 67.

Ὀρνῑθομᾰνέω, ῶ, *to be bird-mad*, Ar. Av. 1273, etc.: from

Ὀρνῑθομᾰνής, ές, (ὄρνις, μαίνομαι) *mad after birds, bird-mad*, Ath. 464 D. Hence

Ὀρνῑθομᾰνία, ας, ἡ, *madness after birds.*

Ὀρνῑθόμορφος, ον, (ὄρνις, μορφή) *bird-shaped.*

Ὀρνῑθόομαι, (ὄρνις) as pass., *to be changed into a bird*, Ath. 393 E.

Ὀρνιθόπαις, παιδος, ὁ, ἡ, (ὄρνις, παῖς) *born of a bird*; hence, *like a bird*, Lyc. 731, cf. Lob. Phryn. 500.

Ὀρνῑθοπέδη, ης, ἡ, (ὄρνις, πέδη) *a snare for birds*, Anth. P. 9, 396.

Ὀρνῑθοπώλης, ου, ὁ, *a dealer in birds.*

Ὀρνῑθοσκοπέω, ῶ, like ὀρνεοσκοπέω, *to observe birds, interpret their flight and cries*, Lat. *augurium capere*, LXX.: from

Ὀρνιθοσκόπος, ον, (ὄρνις, σκοπέω) *observing and predicting by the flight and cries of birds*, Lat. *augur, auspex*: θᾶκος ὀρν., *an augur's* seat, Lat. *templum augurale*, Soph. Ant. 999.

Ὀρνῑθοτροφεῖον, ου, τό, *a bird* or *poultry-house*: from

Ὀρνῑθοτροφέω, ῶ, *to keep birds*, esp. *poultry*, Geop.: and

Ὀρνῑθοτροφία, ας, ἡ, *a keeping of birds*, Plut. Pericl. 13: from

Ὀρνῑθοτρόφος, ον, (ὄρνις, τρέφω) *keeping birds*, Diod.

Ὀρνῑθοφάγος, ον, (ὄρνις, φαγεῖν) *eating birds*, Arist. H. A. 9, 6, 11.

Ὀρνῑθοφυής, ές, (ὄρνις, φυή) *of a bird's nature* or *shape*, Ath. 491 D.

Ὀρνῑθώδης, ες, contr. for ὀρνιθοειδής, Arist. H. A. 6, 10, 2.

Ὀρνῑθών, ῶνος, ὁ, *a poultry-house* or *yard.*

†Ὀρνίθων πόλις, ἡ, (*city of birds*) *Ornithopolis*, a city of Phoenicia, Strab. p. 758.

Ὄρνῑος, α, ον, also ος, ον, poet. for ὀρνίθειος, Anth. P. 9, 377.

Ὄρνις, ὁ, but also ἡ Il. 9, 323; 14, 290, and oft. in Att.; gen. ὄρνῑθος, etc.; acc. sing. ὄρνῑθα and ὄρνιν, neither in Hom.: the plur. ὄρνῑθες, etc., post-Hom. Collat. forms of nom. and acc. ὄρνεις or ὄρνῑς, Alcman 21 and Att.; gen. ὄρνεων (formed like πόλις), cf. Schäf. Greg. p. 476. The Dor. form the trisyll. cases by χ, ὄρνῑχος, ὄρνῑχες, etc., as if from a nom. ὄρνιξ.—On the gender and declens. v. Ath. 373 sq.—I. *a bird*, Hom., both the wild bird of prey and the domestic fowl: oft. added to the names of birds, ὄρνις ἀηδών, ὄρνις πέρδιξ, Soph. Aj. 629, Fr. 300:—also like οἰωνός, *a bird of omen*, from the flight or cries of which the augur divined, Hes. Op. 826; δεξιός, ἀριστερός, κακὸς ὄρνις, Hom.: hence,—II. metaph., like Lat. *avis* for *augurium, the omen* or *prophecy taken from the flight* or *cries of birds*, Hom. (in this signf. always in sing.); in full, ὀρνίθων οἰωνίσματα, Eur. Phoen. 839; cf. οἰωνός.—2. generally, *an omen, fateful presage*, without direct reference to birds, Il. 24, 219, Pind. P. 4, 33; cf. sub ὅδιος, et v. Ar. Av. 719, who is very witty on this usage.—III. in Att., ὁ ὄρνις is usu. *a cock*, Soph. Fr. 900; ἡ ὄρνις, *a hen*, being the commonest and most useful of domestic fowls; more fully, ὄρνις ἐνοίκιος, Aesch. Eum. 866; θήλεια ὄρνις, Soph. Fr. 424, cf. Br. Ar. Av. 102; and so in Bucolic writers, as Theocr. 22, 72; 24, 63, cf. Schäf. Mosch. 3, 50.—IV. in plur. sometimes *the bird-market*, Br. Ar. Av. 13, Dem. 417, 21; cf. ὄρνεον.—V. Μουσῶν ὄρνιθες, *song-birds*, i. e. *poets*, Kiessl. Theocr. 7, 47.—VI. proverbs: ποταμὸν ὄρνιν διώκειν, Aesch. Ag. 394; ἄφαντος, ὡς ὄρνις ἐκ χερῶν, Eur. Hipp. 828; ὀρνίθων γάλα, 'pigeon's milk,' i. e. any marvellous dainty or good-fortune, Ar. Vesp. 508, 1671; cf. ὄνος. (Prob. from *ὄρω, ὄρνυμι.) [Hom. has ῐ in nom., Il. 9, 323 (in arsis), Il. 12, 218, H. Hom. 18, 17 (in thesis); but ὄρνῑς, Il. 24, 219. In Trag. it seems usu. ὄρνῑς, -ῑν, but in Aristoph. usu. ῐ, Pors. Hec. 204. For later Ep., though they oft. use ῑ in nom., no absolute rule can be given: yet the Gramm. call ὄρνῑς Attic, Draco p. 71, 7, E. M. p. 632, 3. Spitzner Anleit. z. Griech. Prosodie, p. 37, tries to explain this uncertainty by a double form, ὄρνῑς -ῑθος -ῑν, ὄρνῐς -ῐος -ῐν. In trisyll. cases ῑ always.]

Ὀρνῑχολόχος, ον, Dor. for ὀρνιθολόχος, Pind.

Ὄρνῑχος, -χα, Dor. gen., and acc. of ὄρνις, Pind.

Ὄρνῡμι or -ύω [ῡ]: lengthd. form of root ΟΡ- (v. sub fin., and ὄρος), *to stir up*, Hom., who only uses imperat. ὄρνῠθι, ὀρνῦτε, taking the rest of the pres. and impf. from ὀρνύω [ῠ]; fut. ὄρσω, Il. 4, 16; aor. ὦρσα, ας, ε, part. ὄρσας, very freq. in Hom.: also ὄρσασκε, Il. 17, 423.—Mid. ὄρνῠμαι, *to stir one's self*, in Hom. only 3 sing. ὄρνυται, imperat. ὄρνυσθε, part. ὀρνύμενος: impf. ὠρνύμην, Hom. only 3 sing. and pl. ὤρνῠτο, ὤρνυντο. Fut. ὄρσομαι, not in Hom., who has instead a fut. 2 ὀροῦμαι, 3 sing. ὀρεῖται, Il. 20, 140. Aor. ὠρόμην, 3 sing. ὤρετο, only in Il., but much more freq. contr. ὦρτο, 3 pl. without augm. ὄροντο, Od. 3, 471; also ὀρέοντο, Il. 2, 398: 3 sing. subj. ὄρηται, Od.: imperat. ὄρσο or ὄρσεο, Hom., Ion. contr. ὄρσευ, Il.: inf. ὄρθαι (not ὦρθαι), Il. 8, 474, contr. for ὀρέσθαι: part. ὄρμενος, η, ον, for ὀρόμενος, Il.—Intr. only in perf. ὄρωρα, *I have arisen, am aroused*, in Hom. only 3 sing. ὄρωρε, subj. ὀρώρῃ, plqpf. ὀρώρει, also ὠρώρει, Il. 18, 498: the form ὤρορε, is usu. aor. trans., Il. 2, 146, Od. 4, 712, etc.; yet as perf. intr. in Il. 13, 78, Od. 8, 539, which however some take as if trans.—The pass. form ὀρώρεται, Od. 19, 377, subj. ὀρώρηται, Il. 13, 271,=ὄρωρε.—There is no pres. ὄρω or ὄρομαι, v. sub ὄρομαι.—The tenses are formed very like those of *ἄρω, q. v.

Radic. signf., *to stir, stir up*: esp.,—I. of bodily movement, *to set on*, οἱ ἐπ' αἰετὸν ὦρσε, *to set on, let loose* his eagle upon him, Hes. Th. 523.—Mid. with perf. ὄρωρα, *to move, stir one's self*, εἰσόκε μοι φίλα γούνατ' ὀρώρῃ, while my limbs *have power to move*, Il. 9, 610, Od. 18, 133, etc.: esp. in imperat. pres. and aor. mid., *arouse thee! up! arise!* in Hom. used just like ἄγε and ἴθι in exhorting, freq. with collat. notion of *haste, force.*—2. causal, *to make to arise, call forth*, Ἠριγένειαν ἀπ' Ὠκεανοῦ, Od. 23, 348, cf. Od. 7, 169: *to awaken, arouse* from sleep, Il. 10, 518: of animals, *to rouse, start, chase*, Od. 9, 154; ἐξ εὐνῆς, Il. 22, 190.—Mid. *to stand up, arise*, esp. from bed, Ἠὼς ἐκ λεχέων ὤρνυτο, Il. 11, 2; ἀπὸ θρόνου, Il. 11, 645; absol., ὀρνυμένοιο ἄνακτος, Hes. Th. 843; so, ὦρτο ἰέναι, Hes. Sc. 40; hence, *to wake out of sleep*, esp. *to rise suddenly, spring up*: also c. inf., *to rise to do* a thing, *set about* it, ὀρν. ἴμεν, ἔργον ῥέξαι, εὕδειν, as we say, *to go to sleep*, Hom.; also with part., ὄρσο κέων, get up and go to bed, Od. 7, 342: *to begin*, c. inf., Il. 12, 279;—just like the intr. ὁρμάω and the pass. ὁρμάομαι.—3. *to stir up, rouse, encourage*, esp. to fight, against one, ἐπί τινι, Il. 5, 629; ἀντία τινός, Il. 20, 79; τινί, Il. 17, 72; εἴς τι, Pind. P. 2, 54; sometimes c. inf., μάχεσθαι, ἀμύνειν ὦρσε, *he cheered* him *on* to fight, etc., Hom., esp. of the suggestions of the gods: so, τόλμα μοι γλῶσσαν ὀρνύει λέγειν, *stirs* my tongue to speak, Pind. O. 13, 15, cf. Soph. Ant. 1060:—pass. and mid., *to be roused, stirred in mind*, θυμός, μένος, νόος ὦρτο, etc., of any vehement, esp. hostile, feeling, Hom.; against one, ἐπί τινα, Il. 5, 590; 11, 343; 21, 248; but elsewh. mostly absol., whereas ὀρίνω, usu. has a definite object of the excitement.—4. often used of things as well as persons *to make to rise, call forth, cause, excite*, Lat. *ciere*, ὄρσαι ἵμερον, γόον, φόβον, ἔριν, πόλεμον, etc., also ἀνέμων ἀέλλην, etc., Hom.; χειμῶνα, Aesch. Pers. 496:—and in mid., *to come on* *to arise*, ἀλκη, κλαγγή, ἔρις, πόλεμος, βοή, στόνος, etc., Hom.; so too, νύξ, πῦρ, ἄνεμος ὦρτο, etc., Hom.; πῦρ ὄρμενον, a fire *that has arisen*, Il. 17, 738; δοῦρα ὄρμενα πρόσσω, the darts *flying onwards*, Il. 11, 572: ἀφρὸς ἀπὸ χροὸς ὤρνυτο, *started from* the skin, Hes. Th. 191; ὀρνυμένων πολέμων, Pind. O. 8, 45; cf. παλινόρμενος and παλίνορσος. — Ap. Rh. often uses ὄρωρε for ἐστί, and ὀρώρει for ἦν.—The word is also freq. in Pind., and now and then in Trag., but very rare in prose. (From the root ’ΟΡ–, moreover come ὀρούω, ὀρίνω, ὀροθύνω, ὁρμή, ὁρμάω, ὁρμαίνω, prob. also ὄρνις, ὄρος, οὖρος, ὀρθός, ὄρθιος, ὄρθρος, the Lat. *orior, ortor, hortor*; akin also ῥώομαι, *ruo*, etc.)

†’Ορνυτίδης, ου, ὁ, *son of Ornytus*, i. e. Naubolus, Ap. Rh. 1, 208.

†’Ορνυτίων, ωνος, ὁ, *Ornytion*, son of Sisyphus, Paus. 2, 4, 3.

†῎Ορνυτος, ου, ὁ, *Ornytus*, a Bebrycian, Ap. Rh. 2, 65.—2. v. ’Ορνυτίδης.—Others in Paus.; etc.

’Ορνύφιον, (not -ίφιον), ου, τό, dim. from ὄρνις, Bast Ep. Cr. 195.

’Ορνύω,=ὄρνυμι, q. v., Hom.

†’Ορξίνης, ου, ὁ, *Orxines*, a satrap under Alexander in Persis, Arr. An. 6, 29.

†’Ορόατις, ιος, ὁ, *Oroatis*, a river of Persis, Strab. p. 727.

’Οροβάγχη, ης, ἡ, (ὄροβος, ἄγχω) a parasitic plant, which seems from Theophr. to be *cuscuta*, our *dodder*; but from Diosc. 2, 172, it should be our *broom-rape, orobanché.* Also written ὀροβάκχη. Said to have been called also λειμόδωρον, ὀσπρολέων, λέων, λεόντειος πόα, λεοντεία βοτάνη and λύκος.

’Οροβάδες, αἱ,=ὀρειβάδες, Gramm.

’Οροβύκχη, ης, ἡ,=ὀροβάγχη.

’Ορόβακχος, ου, ὁ, said to be *the fruit of the* παλίουρος, Nic. Th. 869.

’Ορόβακχος, ὁ, v. ’Ορίβακχος.

’Ορόβαξ, ἡ, *a plant*, Diosc.

†’Ορόβατις, ιδος, ἡ, *Orobatis*, a city of India, Arr. An. 4, 28, 5.

†’Οροβίαι, ῶν, αἱ, *Orobiae*, a city of Euboea, near Aegae, Thuc. 3, 89.

’Οροβιαῖος, α, ον, *of the size of the* ὄροβος, Theophr.

’Οροβίας, ου, ὁ, *like the* ὄροβος, Archig., Diosc.

’Οροβίζω, *to fatten, feed with the* ὄροβος, Diod.

’Ορόβῐνος, η, ον, *made of* ὄροβος, Diosc.

’Ορόβιον, ου, τό, dim. from ὄροβος, Hipp.

†’Ορόβιος, ου, ὁ, *Orobius*, a Roman praetor, Ath. 215 A.

’Οροβίτης, ου, ὁ, *like* or *of the size of the* ὄροβος, Diod.: fem. ὀροβῖτις, ιδος. [ῑ]

’Οροβοειδής, ές, (ὄροβος, εἶδος) *of the nature of the* ὄροβος, *like it*, Galen.

῎ΟΡΟΒΟΣ, ου, ὁ, Lat. *ERVUM*, *the bitter vetch, a kind of pulse*, Theophr.—II. *the plant which bears it*, Id.

’Οροβοφᾰγέω, ῶ, *to eat* ὄροβος, Hipp.

’Οροβώδης, ες, contr. for ὀροβοειδής.

‘Ορογενής, ές, (ὅρος, *γένω) *produced on the frontier*, Iambl.

῎Ογκοι, οἱ, *mountain-tops*, Dion. P. 286, Nic. Al. 41: in Hesych., ὄροχθοι. (Usu. deriv. from ὄρος and ὄγκος.)

’Ορόγυια, ας, ἡ, poet. for ὀργυιά, Pind. P. 4, 406, Ar. Fr. 661.

’Οροδαμνίς, ίδος, ἡ, dim. from ὀρόδαμνος, Theocr. 7, 138.

’Ορόδαμνος, ου, ὁ, *a bough, branch*, shortd. ὄραμνος, Nic. Al. 616 (603).

’Οροδεμνιάδες, άδων, αἱ, (ὄρος, δέμνιον) *couching on the mountains*, epith. of the mountain-nymphs.

‘Οροθεσία, ας, ἡ, *the fixing of boundaries, a boundary*, N. T., ubi al. τὰ ὀροθέσια: and

‘Οροθετέω, ῶ, *to fix boundaries*: from

‘Οροθέτης, ου, ὁ, (ὅρος, τίθημι) *one who fixes boundaries.*

’Οροθύνω,=ὄρνυμι, *to stir up, rouse, urge on*, usu. of persons, Il. 10, 332, etc.; also of things, ἐναύλους, ἀέλλας, Il. 21, 312, Od. 5, 292:—Ep. word used in pass., στάσις ὠροθύνετο, by Aesch. Pr. 200. (Merely a lengthd. form from *ὄρω, ὀρίνω, like ἐρέθω, ἐρεθίζω, ἐρεθύνω.)

†’Οροιβάντιος, ου, ὁ, *Oroebantius*, an early Grecian poet, said to have lived before Homer, Ael. V. H. 11, 2.

†῎Οροιδος, ου, ὁ, *Oroedus*, a king of the Paravaei in Epirus, Thuc. 2, 80.

†’Οροίτης, ου, ὁ, *Oroetes*, a Persian governor in Sardis, Hdt. 3, 120: in Luc. Contempl. 14, also ’Ορόντης.

’Οροιτύπος, ον,= ὀρειτύπος, Nic. Th. 5, 377. [ῠ]

’Οροκάρῠον, ου, τό, (ὄρος, κάρυον) *the mountain-nut*, a tree which grows near the Black sea, Strab. p. 74: but others prefer ὀρόκορνον, Lat. *cornus montana.* [ᾰ]

’Οροκτύπος, ον, *sounding on the mountains.* [ῠ]

῎Ορομαι, dep. (οὖρος, ὁράω) *to watch, keep watch and ward*, Od. 14, 104. (Others refer this to the root *ὄρω, ὄρνυμι, but no such pres. as ὄρω is found in use: nor would the sense admit. of this deriv.)

’Ορομᾱλίδες, αἱ, (ὄρος, μῆλον B) Dor. for ὀρομηλίδες, a kind of *wild apples*, Theocr. 5, 94, ubi olim ὀριμαλίδες, cf. ὀρι-.

†’Ορόντας, ου and α, and ’Ορόντης, ου, ὁ, *Orontes*, a Persian nobleman, put to death by order of Cyrus the younger, Xen. An. 2, 4, 8.—2. a governor in Armenia, Id. 3, 5, 17.—3. the last Persian ruler in Armenia, Strab. p. 531.—4. in Dem. 186, 25 a governor of Mysia, or acc. to others the river (sq.).—II. a river of Syria, formerly called Typhon, flowing from Libanus, Strab. p. 750.

†’Οροντοβάτης, ου, ὁ, *Orontobates*, a Persian, Arr. An 1, 2, 3.

’Οροπέδιον, τό, (ὄρος, πεδίον) *a mountain plain, table land*, Strab.

’Οροπύγιον, ου, τό,=ὀῤῥοπύγιον. [ῡ]

῎ΟΡΟΣ, εος, τό, Ion. οὖρος, *a mountain, hill, height, chain of hills*, freq. in Hom., who has both sing. and plur., in the usu. as well as the Ion. form, οὔρεα μακρά, νιφόεντα, etc.: so also in Hes., who (in Theog. 129) calls mountains children of Γαῖα, γείνατο δ’ Οὔρεα μακρά, θεῶν χαρίεντας ἐναύλους.—Hdt. indeed prefers the Ion. form, but in all Mss. the usu. one is sometimes found, as 1, 43; 2, 8. (Perh. from same root as ὄρνυμι,—strictly *anything rising.*)

’ΟΡΟ΄Σ, or ὀῤῥός (v. infra), οῦ, ὁ, Lat. *SERUM*, *the watery* or *serous part of milk, whey*, Od. 9, 122; 17, 225; cf. Arist. H. A. 3, 20, 6, Eust. ad ll. c.—2. *the watery part of the blood*, Plat. Tim. 83 D.—3. *the watery part of tar*, elsewh. ὀρόπισσα, ὀῤῥόπισσα.—4. ὀῤῥὸς σπερματικός, Plut. 2, 909 E.—The form ὀῤῥός first occurs in Arist.—The Ion. form οὐρός is found in Nic. Th. 708,—which *may* indicate a relation to οὖρος, *urina.*

῎Ορος, ὁ,=ὄῤῥος, q. v.

῞ΟΡΟΣ, ου, ὁ, Ion. οὖρος, *a boundary, limit, frontier*, Il. 12, 421: *a landmark*, Il. 21, 405; (the word only occurs in these two places of Hom., and each time in Ion. form, which in Hdt. also is the only one):—*the boundary between* two objects is usu. expressed by putting both in gen., as, οὖρος τῆς Μηδικῆς καὶ τῆς Λυδικῆς, Hdt. 1, 72; ὅρον προτιθέναι τινί, to fix as the *limit* to a thing, Hdt. 1, 32. cf. 74; ὅρον τίθεσθαι, to lay it down for one's self, as Plat. Phaedr. 237 D, Dem. 548, 24; so ὅρον προγράφειν, Dem. 633, 3; πῆξαι, Lycurg. 157, 6; so, εἷς ὅρος παγήσεται, Thuc. 3, 92; ὅρος πρόκειταί τινι, Hdt. 1, 216: also in plur., *bounds, boundaries*, ὑπὸ Κυλλάνας ὅροις, Pind. O. 6, 130; γῆς ἐπ’ ἐσχάτοις ὅροις, Aesch. Pr. 666:—metaph., ὅροι θεσπεσίας ὁδοῦ, Aesch. Ag. 1154; for θῆλυς ὅρος, Ib. 485, v. sub ἐπινέμω.—2. in Hdt. 1, 93, οὖροι are *marking stones* (στῆλαι, *cippi*), bearing inscriptions.—3. so, in Att., this was the name for *stone slabs* or *tablets set up on mortgaged property*, to serve as a bond or register of the debt, ὅρον τιθέναι, ἐπιστῆσαι ἐπὶ τῆς οἰκίας, Isae. 59, 46, Dem. 876, 9; 1029, 27, cf. Herm. Pol. Ant. § 106, 9.—II. *the broad piece of wood forming the upper part of the oil and wine press*, Aesch. Fr. 98, Menand. p. 63.—III. *a rule, standard, bound, limit, measure*, τῶν ἀναγκαίων, Plat. Rep. 373 E; *a principle*, as ὅρ. πολιτείας, Id. Rep. 551 A.—IV. in Aristotle's Logic, *the term* of a proposition, subject or predicate, Anal. Pr. 1, 1, 5, etc.:—but usu. *the definition of a term, its species*, Top. 1, 4, 2; 8, 2, etc.:—2. in mathematics, ὅροι are *the terms* of a proposition, Eucl. 5, Def. 9.—V. *a goal, end, aim*, Aristid. (Akin to Lat. *sors*, as ὁλκός to *sulcus.*)

†῟Ορος, ου, ὁ, *Orus*, son of Lycaon, Apollod. 3, 8, 1.

’Οροσάγγαι, οἱ, Persian word for *the Benefactors of the King*, Hdt. 8, 85, Soph. Fr. 193; cf. Esther 6, 1, sq.

’Ορόσπιζος, ου, ὁ, *the mountain-finch*, Arist. H. A. 8, 3, 5.

’Οροτύπος, ον,=ὀρειτύπος, ὕδωρ, Aesch. Theb. 85. [ῠ]

῎Ορουμα, ατος, τό, (ὀρούω)=ὅρμημα, Gramm.

῎Ορουσις, ἡ, (ὀρούω) = ὅρμησις, ὁρμή, defined as φορὰ διανοίας ἐπί τι μέλλον, Stob. Ecl 2, p. 162.

’Ορούω, impf. ὤρουον, Eur. H. F. 972: f. ὀρούσω, H. Hom. Ap. 417: Hom. and Hes. use only the aor. without augm.:—a shortd. part. ὀροῦσα or ὄρουσα, Hes. Sc. 437, H. Hom. Ap. 417:=ὄρνυμι, intr., *to rise and rush violently on* or *forward*, Lat. *ruo, irruo, to move quickly, hasten, dart forward*, Hom., both of men and things: Hom. always joins it with a word expressing motion *to a place*, ἐς δίφρον ὀρούσας, πρός ῥα πλατάνιστον ὄρουσεν, Il. 11, 359; 2, 310; ἐπ’ ἀλλήλοισιν ὄρουσαν, 14, 401; so Hes. Sc. 412, 436; or motion from a place, αἰχμὴ ἀπὸ χειρὸς ὄρουσεν, Il. 13. 505, etc.; so, ἐκ μέσων ἀρκυστάτων ὄρουσεν, Aesch. Eum. 113; c. acc. cognato, ὀρ. πήδημα, Id. Ag. 826:—in Pind. P. 10, 95, as with all verbs of desire, the *object* is put in gen.:—c. inf., *to be eager* to do, Pind. O. 9, 155: not rare in Eur.—2. generally, *to rise, tower*, Opp. (From *ὄρω, ὄρνυμι.)

†’Οροφέρνης, ους, ὁ, and ’Οῤῥοφέρ-

νης, in App. Ὀλοφέρνης, *Orophernes*, son of Ariarathes V. of Cappadocia, Polyb. 3, 5, 2; etc.

Ὀροφή, ῆς, ἡ, (ἐρέφω) *the roof of a house* or *cieling of a room*, Od. 22, 298, Hdt. 2, 148, and Att.; pleon., *καταστέγασμα τῆς ὀροφῆς*, Id. 2, 155; *ὀροφὴν διελεῖν*, to take off the tiling, Thuc. 4, 48; cf. *κέραμος*:—*the woodwork of the roof*, usu. in plur. like Pliny's *contignationes*, Theophr.

Ὀροφηφαγός, όν, (ὀροφή, φαγεῖν) *roof-destroying*, πῦρ, Anth. P. 9, 152.

Ὀροφηφόρος, ον, (ὀροφή, φέρω) *bearing a roof*, of the tortoise, Anth. P. 9, 631.

Ὀροφιαῖος, α, ον, *belonging to the ὀροφή*, Inscr.

Ὀροφίας, ου, ὁ, (ὀροφή) *living under a roof; μῦς ὀρ.*, the *common* mouse, opp. to *μῦς ἀρουραῖος*, Ar. Vesp. 206; *ὀρ. ὄφις*, a *tame house*-snake.

Ὀροφικός, ή, όν, (ὀροφή) *of* or *belonging to a roof*.

Ὀρόφϊνος, η, ον, (ὄροφος) *covered with* or *made of reeds*.

Ὀροφοιτάω, ῶ,=ὀρειφοιτάω, LXX: from

Ὀροφοίτης, ου, ὁ,=ὀρειφοίτης.

Ὄροφος, ου, ὁ, (ἐρέφω) *the reeds used for thatching houses*, λαχνήεντ' ὄροφον λειμώνοθεν ἀμήσαντες, Il. 24, 451, v. Spitzner Exc. xxxvi.—II. *a roof*, Orac. ap. Hdt. 7, 140, Aesch. Supp. 650, Thuc. 1, 134, Plat.:—in plur., like Lat. *tecta*, ὄροφοι Φοίβου, i. e. his *temple*, Eur. Ion 89. Hence

Ὀροφόομαι, as pass., *to be roofed*, δοκοῖς, Plut. 2, 210 D. Hence

Ὀρόφωμα, ατος, τό, *a roof, cieling*, LXX.: and

Ὀρόφωσις, ἡ, *a roofing, cieling*.

Ὀροφωτός, ή, όν, *roofed* or *cieled*.

Ὀρόχθειος, ον, *hilly, mountainous*, Aesch. Fr. 146, 7, acc. to Herm. Opusc. 3, 50:—for ὄροχθοι, v. sub ὄρηγκοι.

Ὀρόων, Ep. for ὁρῶν, Hom.

Ὄρπετον, ου, τό, Aeol. for ἑρπετόν, Sappho 37, Theocr. 29, 13.

Ὄρπηξ, Att. ὅρπηξ, ηκος, Aeol. and Dor. ὅρπαξ, ᾱκος, ὁ, *a sapling, young shoot* or *tree*, Il. 21, 38, cf. Ap. Rh. 4, 1425, Theocr. 7, 146; ὅρπακι βραδίνῳ, Sappho 34: hence of things made of such young trees, as *a goad* for driving cattle, Hes. Op. 466; *a lance*, Eur. Hipp. 221.—II. metaph., *a scion, descendant*. (Usu. deriv. from *ὄρω, as if ὀρόπηξ: acc. to others from ἅρπη, ὀρπή, so that the original notion would be that of *a point* or *spike*; cf. Lat. *urpex*, a harrow.) [In Anth. we find an acc. ὅρπῠκα, v. Jac. A. P. p. 262.]

Ὀῤῥανός, οῦ, ὁ, Aeol. for οὐρανός, Sappho.

Ὀῤῥόπισσα, ἡ, (ὀρός 3, πίσσα) *the watery part of tar*,=πίσσανθος (q. v.), Theophr.

Ὀῤῥοποσία, ας, ἡ,=ὀῤῥοποτία: from

Ὀῤῥοποτέω, ῶ, (ὀῤῥός, πίνω) *to drink whey*, Hipp. Hence

Ὀῤῥοποτία, ας, ἡ, *a drinking of whey*, Hipp.

Ὀῤῥοπύγιον, ου, τό, (ὄῤῥος, πυγή) *the rump* and *tail-feathers* of birds, Arist. H. A. 2, 12, 9:—*the tail-fin of fish*, Id. 4, 1, 25:—(but Ib. 9, 32, 3 and 5, Bekk. writes οὐροπύγιον):—generally, *the tail* or *rump* of any animal, Ar. Vesp. 1075, Nub. 162. [ῠ]

Ὀῤῥοπῡγόστικτος, ον, (ὀῤῥοπύγιον, στίζω) *having spotted* or *barred tail feathers*, Arist. ap. Ath. 313 D.

Ὀῤῥός, ὁ, v. sub ὀρός, *serum*.

Ὄῤῥος, ου, ὁ, *the end of the os sacrum*, on which the tail of beasts and birds is set, cf. ὀῤῥοπύγιον:—in the human body, strictly *the space between the anus and pudenda*, = τράμις, ταῦρος: generally, *the tail, rump, bottom*, Ar. Ran. 222, Pac. 1239, etc.—Also written ὄρος. (Akin to οὐρά: cf. ὀῤῥωδέω.)

Ὀῤῥόω, ῶ, (ὀῤῥός) *to turn into whey*.

Ὀῤῥωδέω, ῶ, Ion. ἀῤῥ-, f. -ήσω:—*to fear, dread, shrink from*, c. acc., Hdt. 1, 34, etc. (always in Ion. form), Eur. El. 831, Ar. Eq. 126, etc.; c. gen. rei, *to fear for* or *because of* a thing, Hdt. 1, 111; so, ὑπέρ τινος, Lys. 180, 10; ὀῤῥ. περὶ ἐμαυτῷ, Thuc. 6, 9: ἀῤῥ. ὅτι..., Hdt. 8, 70; but more usu. μή..., 1, 9, etc.; also c. inf., ὀῤῥ. θανεῖν, Eur. Hec. 768. (Not a compd. of ὄῤῥος, δέος, from the notion of *dropping the tail*;—the Ion. form ἀῤῥωδέω is enough to refute this, and no doubt the word, like the kindred Lat. *horreo, horresco*, is onomatop., expressing the *shuddering*, etc., of fear.) Hence

Ὀῤῥωδής, ές, *fearful, shy*. Adv. -δῶς.

Ὀῤῥώδης, ες, (ὀῤῥός, εἶδος) *like whey, serous*, Hipp.

Ὀῤῥωδία, ας, ἡ, (ὀῤῥωδέω) *fear, affright, dread*, Eur. Phoen. 1389, etc.; ὀῤῥ. μή..., Med. 317; ἐν ὀῤῥ. ἔχειν τι, Thuc. 2, 89.

Ὄρσας, part. aor. of ὄρνυμι, Hom.

Ὄρσασκε, Ion. 3 aor. of ὄρνυμι, for ὦρσε, Il. 17, 423.

†Ὀρσέας, ου, ὁ, *Orseas*, masc. pr. n., Pind. I. 4, 123.

†Ὀρσεδίκη, ης, ἡ, *Orsedice*, daughter of Cinyras, Apollod. 3, 14, 3.

Ὄρσεο, ὄρσευ, Homer. imperat. aor. mid. of ὄρνυμι, v. ὄρσο.

†Ὀρσηΐς, ίδος, ἡ, *Orseïs*, a nymph, Apollod. 1, 7, 2.

Ὀρσῐγύναικα, τόν, acc. sing., *one who excites women*, epith. of Bacchus, Poët. ap. Plut. 2, 607 C, 671 C.—No nom. was in use, Lob. Phryn. 659. [ῠ]

Ὀρσίκτῠπος, ον, (ὄρνυμι, κτύπος) *stirring* or *making noise: Ζεύς, the rouser of thunder*, Pind O. 10 (11), 97.

†Ὀρσίλοχος, ου, ὁ, *Orsilochus*, son of Alpheus, ruler of Pherae in Messenia, Il. 5, 545.—2. son of Diocles, Il. 5, 542.—3. a Trojan, Il. 8, 274.—4. pretended son of Idomeneus, Od. 13, 260.—5. an Athenian, Ar. Lys. 725.

Ὀρσῐνεφής, ές, (ὄρνυμι, νέφος) *cloud-raising*, Homer's νεφεληγερέτα, Pind. N. 5, 62.

Ὀρσῐπετής, ές, *raising its flight, soaring*.

Ὀρσίπους, ποδος, ὁ, ἡ, (ὄρνυμι, πούς) *raising the foot*; hence *swift-footed*, ἔλαφοι, Anth. P. 15, 27. [ῐ]

†Ὄρσιππος, ου, ὁ, *Orsippus*, a Spartan, Xen. Hell. 4, 2, 8.—2. a victor in the Olympic games, Paus. 1, 44, 1.

Ὀρσίτης, ου, ὁ, a Cretan dance, Ath. 629 C.

†Ὀρσίφαντος, ου, ὁ, *Orsiphantus*, masc. pr. n., Hdt. 7, 227.

Ὄρσο, imperat. aor. mid. of ὄρνυμι, *bestir thee! up!* Hom., who also uses ὄρσεο for it, and (in Il.) the contr. Ion. form ὄρσευ.

†Ὀρσοβία, ας, ἡ, *Orsobia*, fem. pr. n., Paus. 2, 28, 6.

Ὀρσοδάκνη, ης, ἡ, an insect *which eats the buds of plants*, Arist. H. A. 5, 19, 21.—(The word ὀρσός, *a bud*, is not found in use.)

Ὀρσοθύρη, ης, ἡ, (ὄρνυμι, θύρα) prob. *a door approached by steps* or *stairs*, Od. 22, 126, 333; ἀν' ὀρσοθύρην ἀναβαίνειν, Ib. 132; also in Simon. 219 [where υ appears to be long]. [ῐ]

Ὀρσολοπεύω or -έω, ῶ, *to provoke, assault*, c. acc., ἡ με βοῶν ἕνεχ' ὧδε χωόμενος ὀρσολοπεύεις, H. Hom. Merc. 308; μεθῃ ὀνειδείῳ ὀρσολοπεύει, Max. Tyr. 107:—pass., θυμὸς ὀρσολοπεῖται, my heart *is troubled*, Aesch. Pers. 10, though the MSS. have ὀρσοπολεῖται: from

Ὀρσόλοπος, ον, *eager for the fray, tempestuous*, epith. of Mars, Anacr. 74. (Said to be deriv. from ὄρνυμι and λοπός, λόφος, *bristling the mane*: but prob. only a poet. form from ὄρνυμι, ὄρσω, and so is sometimes written ὀρσοπόλος, ὀρσοπολεύω.)

Ὀρσός, Lacon. for ὀρθός, Ar. Lys. 995.

Ὀρσότης, ητος, ἡ, = ὁρμή, Cratias ap. Dind. Gr. Graec. 1, p. 40.

Ὀρσοτρίαινᾰ, gen. ᾱ, acc. ᾱν, Dor. for -τριαίνης, ου, ην, (ὄρνυμι, τρίαινα) *the wielder of the trident*, Pind. O. 8, 64, P. 2, 22, N. 4, 140.

Ὀρσύδρα, ας, ἡ, (ὄρνυμι, ὕδωρ) *a water-pipe*.

Ὄρσω, fut. of ὄρνυμι, q. v., Il.

Ὁρτάζω, Ion. for ἑορτάζω, Hdt.

Ὀρτᾰλίζω, *to bound* or *frisk about, flap the wings*, like a young animal, Lat. *vitulari, lascivire*, v. ἀνορταλίζω from

Ὀρταλίς, ίδος, ἡ, *the young* of any animal, Lat. *pullus, a young bird, a chicken*: generally, *a fowl*, Nic. Al. 295.—A Dor. word (cf. sq.), which passed into general poet. use. (Prob. from ὄρνυμι, akin to ὄρνις: the prob. orig. form ὀρταλός does not seem to have been used.) Hence

Ὀρταλιχεύς, έως, ὁ,=sq., Nic. Al. 228.

Ὀρτάλῐχος, ου, ὁ, = ὀρταλίς, *a chick*, Theocr. 13, 12; *a domestic fowl*; being Boeot. for ἀλεκτρυών, acc. to Strattis Phoen. 2, cf. Ar. Ach. 871, et ibi Schol.:—generally, *any young bird*, Aesch. Ag. 54.

Ὁρτή, ῆς, ἡ, Ion. for ἑορτή, Hdt.

†Ὁρτήσιος, ου, ὁ, the Rom. *Hortensius*, Plut.: also Ὀρτήσιος, Strab

†Ὀρτόσπανα, ων, τά, *Ortospana*, a city of Persia, Strab. p. 723.

Ὀρτῠγία, ας, ἡ, (ὄρτυξ) *Ortygia*, strictly *Quail-island*, the ancient name of Delos, Od. 5, 123: also part of the city of Syracuse, otherwise called Νᾶσος or *the Island*, †Strab. p. 270: cf. Pind. N. 1, 1.—II. name of Latona's nurse, Strab. p. 639.—III. the name was also given to a grove near Ephesus, where Latona is said to have given birth to her twins, Strab. l. c.

Ὀρτύγιον, ου, τό, dim. from ὄρτυξ, Eupol. Pol. 9, Antiph. Ἀγροικ. 3.

Ὀρτῠγοθήρας, ου, ὁ, (ὄρτυξ, θηράω) *a quail-catcher*, Plat. Euthyd. 290 D.

Ὀρτῠγοκόμος, ον, (ὄρτυξ, κομέω) *keeping quails*, Ar. Fr. 36.

Ὀρτῠγοκοπέω, ῶ, *to play at ὀρτυγοκοπία*, Plut. 2, 34 D.

Ὀρτῠγοκοπία, ας, ἡ, *quail-striking*, an Athen. game described by Poll. 9, 102: v. sub στυφοκόπος: and

Ὀρτῠγοκοπικός, ή, όν, *skilled in ὀρτυγοκοπία, playing thereat*: from

Ὀρτυγοκόπος, ον, (ὄρτυξ, κόπτω) *playing at ὀρτυγοκοπία, a quail-striker*, Plat. (Com.) Perial. 4.

Ὀρτυγομανία, ας, ἡ, (ὄρτυξ, μαίνομαι) *madness after quails*, Chrysipp. ap. Ath. 464 D.

Ὀρτῠγομήτρα, ας, ἡ, (ὄρτυξ, μήτηρ) *a bird which migrates with the quails*, perh. *the land rail*, Cratin. Νεμ. 15.—ludicrously applied to Leto, *the Ortygian mother*, Ar. Av. 870, cf. Ὀρτυγία

Ορτῠγοπώλης, ου, ὁ, *a dealer in quails.*

'Ορτῠγοτροφεῖον, ου, τό, *a quail-coop*, Arist. Probl. 10, 12, 1: from

'Ορτῠγοτροφέω, ῶ, *to feed* or *keep quails*, M. Anton. 1, 6: from

'Ορτῠγοτρόφος, ον, (ὄρτυξ, τρέφω) *keeping quails*, Plat. Euthyd. 290 D.

"ΟΡΤΥΞ, ῠγος, ὁ, *the quail*, Lat. *coturnix*, Epich. p. 25, Hdt. 2, 77, Ar. Av. 707, etc.—II. *a herb*, elsewh. στελεφοῦρος, Theophr.

†"Ορτων, ωνος, ὁ, *Orton*, a city and haven of the Frentani, Strab. p. 242.

'Ορτῶς, barbarism for ὀρθῶς, Ar. Thesm.

'Ορύα, ἡ,=χορδή, *a sausage*, name of a play of Epicharmus.

'Ορῠγάνω, ὀρυγγάνω,=ἐρυγγάνω; pf. ὤρῠγα, Gramm.: v. ὀρύγω.

"Ορυγγος, ου, ὁ, *the beard of a he-goat;* also written ἥρυγγος, q. v.

'Ορῠγή, ῆς, ἡ,=ὀρυχή, Dion. H. 4, 59; cf. Lob. Phryn. 231.

'Ορύγιον, ου, τό, Dim. from ὄρυξ.

"Ορυγμα, ατος, τό, (ὀρύσσω) *a place dug out, a pit, ditch, hole*, like βόθρος, Lat. *scrobs*, Hdt. 3, 60; 7, 23, Plat., etc.; *an underground passage*, Hdt. 4, 200; *a ditch* or *moat*, Thuc. 1, 106: *a mine*, Polyb. 5, 100, 2, etc.:—ὀρ. τύμβου, the grave, Eur. Hel. 546: — at Athens,=βάραθρον, *the pit* into which condemned criminals were thrown, Lycurg. 165, 4, Dinarch. 98, 13.

'Ορυγμᾰδός, οῦ, ὁ, a late form for ὀρυμαγδός, Pors. ad Od. 9, 235.

'Ορυγμάτιον, ου, τό, dim. from ὄρυγμα. [ᾰ]

'Ορυγμία, ας, ἡ,=ὄρυγμα, Aretae.

'Ορυγμός, ὁ, as root of ὀρυμαγδός, only in Gramm.

"Ορυγξ, υγγος, ὁ,=ὄρυξ.

'Ορύγω and ὀρῡγάνω,=ὠρύω, Hesych. [ῡ].—II. = ὀρύχω, ὀρύσσω, cf. Lob. Phryn. 318. [ῠ]

"Ορυζα, ης, ἡ, also ὄρυζον, ου, τό, Theophr., *rice*, both the plant and the grain. Hence

'Ορυζίτης πλακοῦς, ὁ, *rice-cake*, Ath. 647 D.

'Ορυζοτροφέω, ῶ, (ὄρυζα, τρέφω) *to grow rice*, Strab. p. 838 Casaub.

'Ορυκτήρ, ῆρος, ὁ,=sq., Philo.

'Ορύκτης, ου, ὁ, (ὀρύσσω) *one who digs, a digger.*—II. *any tool for digging*, etc., *a spade, mattock, pick-axe*, like ὄρυξ.—III. *a plough-share*, because it *digs* furrows; or *the furrow itself*, Strab. p. 692 Casaub.

'Ορυκτός, ή, όν, (ὀρύσσω) *dug*, τάφρος, Il. 8, 179, etc., Xen. An. 1, 7, 14; τάφος, Eur. Tro. 1153.—II. *dug out, quarried;* τὰ ὀρυκτά, opp. to τὰ μεταλλευτά, Arist. Meteor. 3, 6, 10, cf. Polyb. 34, 10, 10; ἰχθῦς ὀρ., *fossil* fish, Polyb. 34, 10, 2.

'Ορῠμαγδός, οῦ, ὁ, *a loud noise, din*, as of a throng of men fighting, working or running about, freq. in Hom. (esp. in Il.), Hes. Sc. 232, 401; also of horses and dogs, Il. 10, 185; 17, 741. The word seems not to have been used of loud *voices*, shouting, etc., but only of confused, inarticulate sounds; hence also, ὀρυμαγδὸς δρυτόμων, *the sound* of wood-cutters, Il. 16, 633; ὀρυμαγδὸν ἔθηκε, of the *rattling* made by throwing a bundle of wood on the ground, Od. 9, 235, cf. Il. 21, 313; of *the roar* of a mountain torrent, ῥέων μεγάλῳ ὀρυμαγδῷ, Il. 21, 256; and of the sea, Simon. 125. Epic word. — A later form is ὀρυγμαδός. (From ὀρύγω, ὀρυγμός, ὠρύω, akin to ἀράσσω.)

"Ορυξ, ῠγος, ὁ, also ὄρυγξ, υγγος, (ὀρύσσω) *a pickaxe*, or *any sharp iron tool for digging*, etc., Anth. P. 6, 297; cf. Lob. Phryn. 231.—II. a kind of *gazelle* or *antelope*, in Aegypt and Libya, so called from its *pointed horns*, v. Bähr Hdt. 4, 192, cf. Ath. 200 F.—III. a great fish, prob. *the narwhal*, Lat. *orca.*

"Ορυξις, ἡ, (ὀρύσσω) *a digging*, τάφρων, Plut. Pomp. 66.

"Ορυς, υος, ὁ, *an unknown wild animal* in Libya, perh. the same with ὄρυξ II, Hdt. 4, 192.

'ΟΡΥ'ΣΣΩ, Att. -ττω: fut. ὀρύξω: pf. ὀρώρῡχα: 3 plqpf. pass. ὀρώρυκτο, Hdt.: Hom. never uses the augm. *To dig*, τάφρον, Il. 7, 341; βόθρον, Od. 11, 25; ἔλυτρον, Hdt. 1, 186; γαίας ὀρύξας, *having dug up* some earth, Soph. Aj. 659.—2. *to dig up*, μῶλυ, Od. 10, 305: also in mid., λίθους ὀρύξασθαι, *to have* stones *dug* or *quarried*, Hdt. 1, 186, cf. 3, 9: pass., ὁ ὀρυσσόμενος χοῦς, the soil *that was dug up*, Hdt. 1, 185; ὑπὸ μεταλλείας ὀρύττεσθαι, Plat. Criti. 114 E; cf. sub ὀρυκτός.—2. *to dig through*, i. e. *make a canal through*, τὸν ἰσθμόν (like διορύσσειν), Orac. ap. Hdt. 1, 174; so, τὸ χωρίον ὀρώρυκτο, Id. 1, 186.—4. *to bury*, τι, Xen. Oec. 19, 2. — 5. sensu obscoeno, like Lat. *fodere*, Ar. Av. 442. (Perh. akin to ἀράσσω, ῥήσσω.) Hence

'Ορῠχή, ῆς, ἡ, = ὄρυξις, Plut. 2, 670 A, B: cf. ὀρυγή.

'Ορύχω,=ὀρύσσω, Arat. 1086. [ῠ]

'Ορφᾰκίνης, ου, ὁ, *a young* ὀρφός, Dorion ap. Ath. 315 B.

'Ορφάνευμα, ατος, τό, *orphan state*, Eur. H. F. 546: [ᾰ] from

'Ορφᾰνεύω, (ὀρφανός) *to take care of, rear orphans*, παῖδας, τέκνα, etc., Eur. Alc. 165, 297: — pass. c. fut. mid.,=ὀρφανός εἰμι, *to be an orphan*, Ib. 535, Supp. 1132; cf. παρθενεύομαι.

'Ορφᾰνία, ας, ἡ, *orphanhood*, Plat. Legg. 926 E: generally, *bereavement, want of...*, ὀρφ. στεφάνων, Pind. I. 8 (7), 14.

'Ορφᾰνίζω, (ὀρφανός) *to make an orphan:* generally, *to bereave, deprive*, τινά τινος, Pind. P. 4, 504; *to make destitute*, ἀμὸν βίον, Eur. Alc. 397.—Pass. *to be left in orphanhood*, Ib. 6, 22; ὠρφανωμένος βίον, Soph. Tr. 942.

'Ορφᾰνῐκός, ή, όν, for ὀρφανός, *orphaned, fatherless*, παῖς, Il. 6, 432; 11, 394: but, ἦμαρ ὀρφανικόν, the day *which makes one an orphan*, i. e. *orphanhood*, Il. 22, 490; so, ὀρφ. τύχη, Plat. Legg. 928 A; ὀρφ. συμβόλαια, Ib. 922 A.

'Ορφάνιος, ον, = foreg., γῆρας, Leon. Tar. 99.

'Ορφᾰνιστής, οῦ, ὁ, (ὀρφανίζω) *one who takes care of orphans, a guardian*, Soph. Aj. 512.

'Ορφᾰνός, ή, όν, but in Att. (acc to Pors. Aj. 507, Hec. 147) always ός, όν, (though Dind. Eur. El. 1010 has ὀρφαναί, and Plat. Legg. 926 C has τοῖς ὀρφανοῖς καὶ ὀρφαναῖς): — *orphaned, without parents, fatherless*, ὀρφαναί, *orphan-daughters*, Od. 20, 68; ὀρφανὰ τέκνα, Hes. Op. 332: also, ὀρφ. πατρός, *reft* of father, Eur. El. l. c.: and so, from Pind. downwds., more widely, *bereft of*, ἑταίρων I. 7, 16; κρατός, Sosith. ap. Herm. Opusc. 1, 55; ὀρφανοὶ ὕβριος, *free from* insolence, Pind. I. 4, 14; hence even of parents, ὀρφανοὶ γενεᾶς, *reft of* offspring, childless, Id. O. 9, 92; ὀρφ. παίδων, τέκνων, Eur. Hec. 150, Dict. 1, Plat. Legg. 730 D; νεοσσῶν ὀρφανὸν λέχος, Soph. Ant. 425:—Comic metaph., ὀρφ. ταρίχιον, salt-fish *without sauce*, Pherecr. Αὐτομ. 4; cf. χῆρος I. fin. (Later shortd. form ὀρφός, Lat. *orbus*, cf. Germ. *Erbe*. The root is prob. Sanscr. *rabh*, Lat. *rapio*, our *reft*.)

'Ορφᾰνοτροφεῖον, ου, τό, *an orphan-hospital:* from

'Ορφᾰνοτροφέω, ῶ, *to bring up orphans:* from

'Ορφᾰνοτρόφος, ον, (ὀρφανός, τρέφω) *bringing up orphans.*

'Ορφᾰνοφύλαξ, ᾰκος, ὁ, (ὀρφανός, φύλαξ) *one who guards orphans:* at Athens, the ὀρφανοφύλακες were *guardians of orphans* who had lost their fathers in war, Xen. Vectig. 2, 7, ubi v. Schneid. [ῠ]

'Ορφᾰνόομαι, (ὀρφανός) as pass., *to be orphaned* or *destitute*, Anth. P. 6, 101.

†"Ορφειος, α, ον, *of* or *relating to Orpheus, Orphic*, οἱ "Ορφ. ὕμνοι, Plat.

'Ορφεοτελεστής, οῦ, ὁ, ('Ορφεύς, τελέω III.) *one who initiates into the mysteries of Orpheus*, in genl. *a hierophant*, Theophr., Plut. 2, 224 E.

†'Ορφεύς, έως, ὁ, *Orpheus*, son of Oeagrus and Calliope, a famous ancient mystical poet of Thrace, an Argonaut, torn in pieces by the Bacchantes, Aesch. Ag. 1629, etc.; v. Müller Lit. of Greece, 1, p. 231 sqq.

'Ορφεύς, έως, ὁ, = ὄρφος, ὀρφώς, Meineke Com. Fragm. 3, p. 433.

†'Ορφικός, ή, όν, *Orphic;* οἱ 'Ορφικοί, sc. ποιηταί, *the followers of Orpheus*, Apollod.: v. Müller, l. c.

"Ορφιον, ου, τό, dim. from ὄρφος, Alex. Trall.

'Ορφίσκος, ου, ὁ,=κίχλη II., Pancrat. ap. Ath. 305 D.

'Ορφναῖος, α, ον, *dark, dusky*, in Hom. always epith. of night, Il. 10, 83, etc.; which was later called simply ὀρφναίη, Ap. Rh., Anth.—II. *nightly, by night*, πῦρ, Aesch. Ag. 21: from

"Ορφνη, ης, ἡ, *darkness*, esp. of the night, *night*, first in Theogn. 1075, and Pind., who has both ἐν ὄρφνᾳ and ἐν ὄρφναισιν, O. 1, 115, P. 1, 43; so, δι' ὄρφνης, Eur. Supp. 994; χθονὸς ὄρφνη, Eur. H. F. 46; ἐνέρων εἰς ὄρφναν, Ib. 352:—also in late prose, Polyb. 18, 2, 7, Phintys ap. Stob. p. 445, 18. (Akin to adjs. ὀρφνός, ὄρφνινος, Lat. *furvus:* the root is ἐρέφ-ω, to cover, cf. ἔρεβος.)

'Ορφνήεις, εσσα, εν, poet. for ὀρφνός, Q. Sm. 3, 657, Manetho.

"Ορφνηθεν, (ὄρφνη) adv., *from darkness, from the night.*

"Ορφνῐνος, η, ον, = ὀρφνός: ὄρφνινον χρῶμα, a colour *mixed of black, red and white* (but with most black), *a brownish gray*, Plat. Tim. 68 C; put by Xen. between πορφύρεος and φοινίκινος, Cyr. 8, 3, 3.

"Ορφνιος, ον, = ὀρφνός, Plut. 2, 565 C.

'Ορφνίς, ίδος, ἡ, (ὀρφνός) *a dark garment.*

'Ορφνίτης, ου, ὁ, dub. epith. of a τάλαρος in Leon. Tar. 9, 4.

'Ορφνός, ή, όν, *dark, dusky*, like ὄρφνινος, Nic. ap. Ath. 684 C.

'Ορφνώδης, ες, (ὄρφνη, εἶδος) *dark, dusky*, Hipp.

'Ορφοβότης, ου, ὁ, for ὀρφανοβότης, = ὀρφανοτρόφος, from ὀρφός. Hence

'Ορφοβοτία, ας, ἡ, *the care* or *education of orphans*, Lob. Phryn. 521.

"Ορφος, ὁ, Att. ὀρφώς, not ὀρφῶς, Meineke Com. Fragm. 2, p. 99: — a delicate sea-fish *of the ἀφύη kind*, Lat *orphus*, Ar. Vesp. 493, Comici ap Ath. 315.

'Ορφός, ή, όν, late shortd. form from ὀρφανός. Hence

'Ορφόω, ῶ,=ὀρφανόω, ὀρφανίζω

†'Ορφώνδας, ὁ, *Orphondas*, a Theban, victor in the Pythian games, Paus. 10, 7, 7.

'Ορφώς, ὁ, Att. for ὄρφος.

†'Ορχαλίδης, ου, ὁ, *Orchalides*, a hill near Haliartus, Orac. ap. Plut. Lys. 29.

'Ορχάμη, ἡ, v. ὀρχάνη.

'Ορχἄμος, ου, ὁ, (ὄρχος) strictly, *the first of a row, a file-leader* (Germ. *Rittmeister*); hence, generally, *the first*, in Hom. and Hes. always masc., and only in the phrases ὄρχαμος ἀνδρῶν, ὄρχαμε λαῶν;—the former being applied even to the swine-herd Eumaeus, oft. in Od.; and the cowherd Philoetius, Od. 20, 185: — ὄρχ. στρατοῦ, Aesch. Pers. 129: — in Att. freq. for *the Coryphaeus* or *leader of the chorus.*—Ep. word.

'Ορχάνη, ης, ἡ, *a hedge* or *fence*, for ἑρκάνη, as ὀργάνη for ἐργάνη: but ἡ ὀρχάμη in Poll., *enclosed and planted land, a park*, ought prob. to be corrected ὀρκάνη. [ᾰ]

'Ορχάς, άδος, ἡ,=ὀρχάνη: but in Soph. Fr. 935, it seems to be *enclosing*, as epith. of στέγη.

'Ορχάς, άδος, ἡ, (ὄρχις) a kind of *olive*, so called from its shape, Nic., and Virg. G. 2, 86; cf. ὄρχις III.

'Ορχᾰτος, ου, ὁ, *a piece of land enclosed and planted, an orchard* (Milton's *orchat*), *garden*, Hom.; φυτῶν ὄρχατος, *a* kitchen-*garden*, Il. 14, 123. (From ὄρχος, like μέσατος from μέσος, μύχατος from μυχός, etc.)

'Ορχείδιον, ου, τό, dim. from ὄρχις, Diosc.

'Ορχέομαι, f. -ήσομαι: aor. ὠρχησάμην: dep. mid. *To dance*, Il. 18, 594, Od. 8, 371, Hes., etc.; c. acc. cognato, Λακωνικὰ σχήματα ὀρχεῖσθαι, *to dance* Laconian steps, Hdt. 6, 129; ὀρχ. τὸ Περσικόν, Xen. Cyr. 8, 4, 12:—but also c. acc., *to represent by dancing* or *pantomime*, τὴν τοῦ Κρόνου τεκνοφαγίαν, τὸν Αἴαντα, Luc. Salt. 80, 83, cf. Valck. Adon. p. 390 (so in Horace, *Satyrum, Cyclopa moveri*, Heind. ad Sat. 1, 5, 63):—ὀρχεῖσθαι ταῖς χερσί (like χειρονομέειν in Hdt.), Antiph. Κῦρ. 1: also, δώσω τοι Τεγέην ποσσίκροτον ὀρχήσασθαι, *to dance in* or *on*, Orac. ap. Hdt. 1, 66. —2. generally, *to leap*, ὀρχεῖται καρδία φόβῳ, Aesch. Cho. 167, cf. Anaxandr. Incert. 8, and Ion infra cit.; Θεσσαλίη ὠρχήσατο, Thessaly *shook, trembled*, Call. Del. 139. — II. post-Hom. in act. ὀρχέω, ῶ, f. -ήσω, *to make to dance*, hence in genl. *to put in motion, shake*,=μετεωρίζω, πάλλω, cf. Plat. Crat. 407 A: very rare, but we have ὀρχεῖν φρένας, *to make* one's heart *leap*, Ion ap. Ath. 21 A; ὀρκῆσι in Ar. Thesm. is a barbarism for ὀρχῇ. (Prob. from ὄρχος, ὄρχατος, as in Germ. *Reige, Reihe* is *a row of dancers*, and so *a dance.*)

'Ορχηδόν, adv., (ὄρκος) *one after another, man by man*, Lat. *viritim*, Hdt. 7, 114; like ἰληδόν and the Homeric ἀνδρακάς.

'Ορχηθμός, οῦ, ὁ, Ion., but Att. ὀρχησμός, (ὀρχέομαι) *a dancing, the dance*, φιλοπαίγμων, Od. 23, 134; μολπῆς τε γλυκερῆς καὶ ἀμύμονος ὀρχηθμοῖο, Il. 13, 637; cf. Hes. Sc. 282:—later esp., *pantomimic dancing.*

'Ορχημα, ατος, τό, (ὀρχέομαι) *a dance, pantomimic performance*, Soph. Aj. 700, Xen. Symp. 2, 23, Luc. Salt. 70.

†'Ορχηνοί, ῶν, οἱ, *the Orcheni*, a class, a family of the Chaldaei, Strab. p. 739.

'Ορχησις, εως, ἡ, (ὀρχέομαι) *dancing, the dance*, Epich. p. 79; esp. *pantomimic dancing*, Hdt. 6, 129, oft. in Luc. de Salt.: — a part of ἡ γυμναστική acc. to Plat. Legg. 795 D; ἡ ἐν ὅπλοις ὀρχ., Id. Crat. 406 D.

'Ορχησμός, οῦ, ὁ, Att. for ὀρχηθμός, Aesch. Eum. 376.

'Ορχηστήρ, ῆρος, ὁ, = sq., κοῦροι ὀρχηστῆρες, Il. 18, 494.

'Ορχηστής, οῦ, ὁ, (ὀρχέομαι) *a dancer*, Il. 16, 617: later esp. *a pantomimic dancer*, παντόμιμος, Luc.: ὀρ. πολέμου, a dancer of the war-dance, i. e. a warrior, Wern. Tryph. p. 434. —II. *a dancing-master*, Plat. Euthyd. 276 D. — III. *a leaping sea-fish*, Opp. Hence

'Ορχηστικός, ή, όν, *of, fit for, given to dancing*, ὀρχ. ποίησις, a poem *in a dancing* (i. e. *trochaic*) *metre*, of the old satyric drama, Arist. Poët. 4, 18, cf. κορδακικός: ἡ -κή (sc. τέχνη) *the art of dancing*, Plat. Legg. 816 A:—*pantomimic*, Luc. Salt. 31.

'Ορχηστοδῐδάσκᾰλος, ου, ὁ, *a dancing master*, Xen. Symp. 2, 15.

'Ορχηστομᾰνέω, ῶ, *to be dancing-mad*, Luc. Salt. 85.

'Ορχηστοπόλος, ὁ, poet. for ὀρχηστής, Salm. in Solin. 986 A.

'Ορχήστρα, ας, ἡ, (ὀρχέομαι) *an orchestra*, in the Attic theatre *a large semicircular space on which the chorus danced*, having on its diameter the stage (which was raised above it), and on its circumference the spectators' seats: in it stood the θυμέλη, Plat. Apol. 26 E, cf. Dict. Antiqq. p. 968 sq.:—metaph., ὀρχ. πολέμου, Plut. 2, 193 E.

'Ορχήστρια, ας, ἡ, fem. from ὀρχηστήρ, *a dancing girl.*

'Ορχηστριάς, άδος, ἡ,=foreg., Arist. Eth. Eud. 7, 13, 2.

'Ορχηστρικός, ή, όν,=ὀρχηστικός, Ath. 531 C.

'Ορχήστριον, ου, τό, dim. from ὀρχήστρα.

'Ορχηστρίς, ίδος, ἡ,=ὀρχήστρια, Ar. Ach. 1093, Nub. 996, Plat., etc.

'Ορχηστύς, ύος, ἡ, Ion. for ὄρχησις, *the dance*, Hom., also in Eur. Cycl. 171; contr. dat. ὀρχηστυῖ, Od. 8, 253; 17, 605. [ῡ in nom. and acc. only.]

'Ορχίδιον, ου, τό, dim. from ὄρχις. [ῐ]

'Ορχίλος, ου, ὁ, a bird, prob. *the wren*, (cf. τροχίλος), Ar. Av. 568, Vesp. 1513; also βασιλίσκος, σαλπιγκτής: a bird of ill omen at weddings, Spohn de Extr. Od. Parte, p. 123. [ῐ]

'Ορχῐπεδάω, ῶ, f. -ήσω, (ὀρχίπεδον) *to seize the testicles*, Ar. Av. 142.

'Ορχῐπέδη, ης, ἡ, (ὄρχις, πέδη) strictly *restraint of the testicles*, hence *impotence*, Anth. P. 10, 100.

'Ορχῐπεδίζω,=ὀρχιπεδάω.

'Ορχίπεδον, ου, τό, usu. in plur. τὰ ὀρχίπεδα, *the testicles*; ὀρχίπεδ' ἕλκειν=ὀρχιπεδᾶν, Ar. Eq. 772, Av. 442. (From ὄρχις and πέδον, like λακκόπεδον.) [ῐ]

'ΟΡΧΙΣ, ιος and εως, ὁ, Att. nom. pl. ὄρχεις, Ion. ὄρχιες, *a testicle, the testicles*, Hdt. 4, 109.—II. *the orchis*, a plant so called from the form of its root, Diosc. 3, 141.—III. ἡ ὄρχῐς, a kind of *olive*, v. ὀρχάς.

†'Ορχιστηνή, ῆς, ἡ, *Orchistene*, a region in Armenia, Strab. p. 528.

'Ορχμή, ῆς, ἡ,=ὀρχάνη, Hesych.

†'Ορχομενία, ας, ἡ, *the territory of Orchomenus* in Boeotia, Strab. p. 401: prop. fem. from 'Ορχομένιος.

'Ορχομενίζω, *to side with the Orchomenians.*

†'Ορχομένιος, α, ον, *of Orchomenus, Orchomenian.*

'Ορχομενός, οῦ, ἡ, †Thuc. 1, 113, ὁ, Id. 4, 76, *Orchomenus*,† the name of several Greek cities, the most famous of which was 'Ορχομενὸς Μινύειος in Boeotia, †on its site is the modern *Skripou*, Il. 2, 511; Od. 11, 284; Thuc.; etc.†; cf. Müller's Orchom. u. die Minyer.—†2. a city of Arcadia; on its site is mod. *Kalpaki*, Il. 2, 605; ὁ 'Ορχ., Thuc. 5, 61.—3. a city of Euboea, Strab. p. 416.—II. as masc. pr. n., ὁ, son of Minyas, fabled founder of Orch. (1), Paus. 9, 36, 6.—2. son of Lycaon, fabled founder of Orch. (2), Id. 8, 3, 3. — Others in Apollod., etc.

'ΟΡΧΟΣ, ου, ὁ, *a row of trees, a place planted with rows of trees, an orchard, garden, vineyard*, Od. 7, 127; 24, 341, Hes. Sc. 296: ὄρχος ἀμπελίδος, a vineyard, Ar. Ach. 995. ('Ορχατος is a lengthd. form. Hence, ὄρχαμος, *the first of a row* or *rank.* Others derive it from εἴργω, ἕρκος, and make its orig. signf. *an inclosure.*) —II. in Gramm. also=ὄρυγμα, *a pit*, from ὀρύσσω, although some recognize the Lat. *Orcus* in this signf.

'Ορχοτομέω, ῶ, (ὄρχις, τέμνω) *to castrate*: perh. better ὀρχιτομέω. Hence

'Ορχοτομία, ας, ἡ, *castration*: perh. better ὀρχιτομία.

'Ορωδέω,=ὀῤῥωδέω, dub.

'Ορώδης, ες, (ὄρος, εἶδος) *mountainous*, for ὀροειδής.—II. (ὀρός) *like curds, curdled.*

'Ορωρα, ας, ε, 2 perf. of ὄρνυμι, Il.

'Ορώρει, 3 sing. plqpf. of ὄρνυμι, Hom., and Hes.

'Ορώρεται, pass. form of ὄρνυμι, equiv. to ὄρωρε, θυμὸς ὀρώρεται, Od. 19, 377, 524; subj. ὀρώρηται, Il. 13, 271.

'Ορωρέχαται, 3 pl. perf. pass. of ὀρέγω, Il. 16, 834.

'Ορωρέχατο, 3 pl. plqpf. pass. of ὀρέγω, Il. 11, 26.

'Ορώρῠχα, Att. perf. from ὀρύσσω.

'Ορώρυντο, 3 sing. plqpf. pass. of ὀρύσσω, Hdt.

'ΟΣ, 'Η, 'Ο,—A. relative pronoun, Lat. *qui*: more rarely,—B. demonstr. pronoun for οὗτος, Lat. *hic*: and,—C. ὅς, ἥ, ὅν, possessive adject., usu. of the third pers. sing., Lat. *suus.*

'Ος is declined just like the article, except that in Att. prose the relat. pron. has gen. οὗ, ἧς, οὗ, etc., never τοῦ, τῆς, τοῦ, etc. Further should be remarked the Ion. gen. ὅου, Il. 2, 325, Od. 1, 70, fem. ἕης, Il. 16, 208; Hom. always has fem. dat. pl. ᾗς and ᾗσι.—Besides this usu. relat. pron., the Ep. writers from Hom. downwds., as well as the Ion., Dor., and the Trag. poets use in same signf. the article with the accent ὅ, ἥ, τό,—v. sub ὁ C.

A. RELAT. PRONOUN, *who, which* or *that*: very freq. even in Hom.—I. in two relat. clauses, joined by καί or δέ, the relat. pron. is sometimes omitted in the second, though the case be different from that of the first clause, as, δοίη δ', ᾧ κ' ἐθέλοι, καί οἱ κεχαρισμένος ἔλθοι (for καὶ ὅς οἱ κεχαρισμένος ἔλθοι), Od. 2, 54, cf. 2, 114; 20, 342; sometimes also in prose, cf. Herm. Vig. n. 28.—II. in two relat. clauses, joined by καί, τε, δέ or ἤ, the relat. pron. is oft. replaced in the second clause by a pers. pron., as, ὃς μέγα πάντων 'Αργείων κρατέει, καί οἱ πείθονται 'Αχαιοί (for καὶ ᾧ πείθονται 'Αχ.), Il. 1, 79, cf. 3, 235, Od. 1, 70, Orac. ap. Hdt. 1, 47; a kind of anacoluthon, not rare even in prose, Herm. Vig. n. 28.—III. the relat. pron very often takes the case of the anteced. by attraction, as, *τῆς γενεῆς, ἧς Τρωῒ περ εὐρύοπα Ζεὺς δῶκε* (for *ἣν.. δῶκε*), where, however, *ποινήν* follows in acc., just as if it were *ἥν* and not *ἧς*, Il. 5, 265:—this is very freq. in Att., v. Jelf Gr. Gr. § 822, Herm. Vig. Append. V: for the contrary attraction of the anteced. to the case of the relat., v. Jelf § 824.—IV. the relat. pron. is sometimes replaced by a relat. adv., esp. *ὡς*, most freq. in Hom., e. g. Il. 14, 45: 23, 50, but also in Att.: but,—2. reversely, the Att. oft. use the relat. pron. for *ὥςτε*, esp. if *οὕτω* goes before, Valck. Hdt. 4, 52, Soph. Ant. 220, Ar. Ach. 737.—V. the neut. of the relat. pron. is used by the Att. in independent clauses, *ὃ δὲ πάντων μέγιστον, ὃ δὲ πάντων δεινότατον*, etc., just as if *τοῦτο* with a predicate went before: in this case the next clause usu. begins with *γάρ, ὅτι, ἐπειδή, εἰ*, etc., Wolf Dem. Lept. p. 372, Matth. Gr. Gr. § 432, 5.—VI. the relat. pron. also stands for *ἵνα*, as in Lat. *qui* for *ut*, to express an end or intention, as, *ἄγγελον ἧκαν, ὃς ἀγγείλειε γυναικί*, they send a messenger *to* tell.., Od. 15, 458, v. Jelf. Gr. Gr. § 836, 4; though in this case *ὅς κε* is more usu., v. Aa. III. 3.—VII. the relat. pron. is also simply *he who, that which*, as our *what*, and in poetry, *who*: so also in indirect questions for *ὅςτις*, but only in Hdt., and Att., v. Jelf § 877, Obs. 3, 4: never in direct questions like *τίς; τί;*

A a., the relat. pron. joined with particles or conjunctions:—I. *ὅς γε*, Lat. *qui quidem*, gives the relat. a limiting or distinguishing force, *who at least*, and so almost like Lat. *quippe qui, since it was he who..*, Herm. Soph. O. T. 688: post-Hom.—II. *ὃς καί, who also, who too*, Hom.: but *καὶ ὅς, and who*, Herm. l. c.; cf. *ὅςτε*.—III. *ὅς κε* or *κεν*, Att. *ὃς ἄν*, is used in case of uncertainty, much like *ὅςτις*, Lat. *quicunque, whosoever, who if any..*, where it is left undetermined whether there be such an one or no; usu. with subj., more rarely in opt., cf. *ἄν* B. III, IV: very freq. in Hom.—2. *ὅς κε* is also used so as to contain the anteced. in itself, much like *εἴ τις*, as, *νεμεσσῶμαί γε μὲν οὐδὲν κλαίειν, ὅς κε θάνησι*, I am not wroth that men should weep *for whoever* be dead, Od. 4, 196: *ὅστις* is also used in this way.—3. for *ἵνα*, like Lat. *qui* for *ut*, to express an intention, Il. 9, 165, cf. A. VI.—Ὅςπερ, *ὅςτε, ὅςτις* will be found each under its own head.

A b., absol. usage of certain cases of the relat. pron.:—I. gen. sing. neut. *οὗ*, to mark—1. time, in Hom. only in form *ἐξ οὗ, from the time when, since*, Il. 1, 6, Od. 2, 90, etc.: later also *οὗ* alone, *when; ἔστιν οὗ, sometimes, at times*:—in full, *ἐξ οὗ χρόνου, ἔστιν οὗ χρόνου*.—2. place, *of which place*, i. e. *where*, post-Hom., but very freq. in Att.: *ἔστιν οὗ, in some places, in many places*; also, like *ᾗ*, joined with verbs of motion, cf. Heind. Plat. Phaed. 108 B.—II. dat. sing. fem. *ᾗ*, of place, *ὅπου*, and Lat. *qua, at which place*, i. e. *where*, very freq. in Hom., and Ep.; usu. *ᾗ ῥα*, also *ᾗ δή*, Hom. also has in this signf. Ep. dat. *ᾗχι*, though in Od. Wolf writes *ἧχι*:—more rarely of motion to a place, *whither*, Il. 13, 329: in full *τῇ, ᾗ.., there, where.., thither, whither..*, Il. 15, 46, Hes. Op. 206.—2. of the way or manner, like *ὅπως, as*, which Hom. mostly uses in the phrase, *ᾗ θέμις ἐστίν, as* 'tis right, (though some write *ἧ θέμις ἐστίν*, v. sub *θέμις* I): in this signf. also Hom. has *ᾗχι*, e. g. Od. 3, 87: *ἐστὶ τῇ με νικᾷς*, you have found a way to conquer me, Hdt. 1, 40: freq. in Att., *so far as*, Lat. *qua, quatenus*.—3. with comparat. like Lat. *quo plus*.—4. with superl. adv., *ᾗ μάλιστα, ᾗ ῥᾷστα, ᾗ ἄριστον*, etc., like *ὡς μάλιστα*, and Lat. *quam celerrime*, etc., oft. in Xen.; cf. Jac. A. P. p. 901.—III. acc. sing. neut. *ὅ*, very freq. for *δι' ὅ* or *ὅτι, that, how that*, and so also *because*, like Lat. *quod*, freq. in Hom.—2. in Att. at the beginning of a clause, *wherefore*, Lat. *quapropter*, allowed by Pors. Hec. 13; but Matthiä's examples, Eur. Phoen. 155, 263, may be more simply explained: also, the acc. neut. pl. *ἅ* is taken in this signf., Herm. Soph. Tr. 137; and dat. sing. *ᾧ*, Valck. Phoen. 157.—3. *ὅ* for *whereas* is ascribed to Thuc. 2, 40, by Viger, Arnold, etc., but there it must be taken as a nomin., v. Poppo l. c., and Proleg. p. 134; and for Thuc. 3, 12, v. Göller ad l.

B. DEMONSTR. PRON. for *οὗτος* or *ὅδε, this, that*: oft. also like *αὐτός*, simply as pron. of 3 pers. *he, she, it*, in Hom. usu. in nom. sing. masc., as Il. 6, 59, Od. 1, 286; in nom. plur. only Od. 4, 653; also in nom. neut., Il. 23, 9, Od. 24, 190: Hom. usu. has either the negat. *οὐδέ, μηδέ*, before it, or, *γάρ, καί*, immediately after: *καὶ ὅς* or *καὶ οὗτος*, Hdt. 8, 56, Xen. Symp. 1, 15, Plat. Theag. 129 B; also in fem., *καὶ ἥ*, Hdt. 7, 18, Plat. Symp. 201 E; in the oblique cases the article only is used.—II. in opposition, *οἳ.., οἳ.., these.., those..*, or *the one party.., the other*, Il. 21, 353; so, *οἳ.., οἵ τε..*, Il. 23, 498: in later Att., esp. Dem., *ὃς μέν.., ὃς δέ..*, freq. in all cases: *ἃ μέν.., ἃ δέ.., partly.., partly..*, Hemst. Thom. M. p. 1, Valck. Annot. Ined. p. 141, Tittm.: *ὃς μέν.., ὃς δέ..*, first in Theogn. 205, though the reading varies.—III. *ὅς καὶ ὅς, such and such a person, so and so*, Hdt. 4, 68: the obl. cases are taken from the article.—IV. in Att. this pron. is most freq. used for the personal in the form *ἦ δ' ὅς, ἦ δ' ἥ, said he, said she*, esp. in the Platonic dialogues; cf. sub *ἠμί*.

C. POSSESSIVE PRON., *ὅς, ἥ, ὅν*, (never *ὅ*), v. esp. Il. 1, 609, Od. 11, 515.—I. most usu. of the third person, for *ἑός, his, her*, Od. 23, 150, Il. 6, 170: in this signf. only Hom. has the gen. *οἷο*, Il. 4, 333, Od. 1, 330, etc.: not unknown to Trag., as Soph. Tr. 525, cf. Seidl. Eur. El. 477, but never found in Att. prose.—II. of the second person, for *σός, thy, thine*, Od. 1, 402, Hes. Op. 379, and as v. l. Il. 19, 174.—III. of the first person, for *ἐμός, my, mine*, Od. 9, 28; 13, 320, Ap. Rh. 4, 1015, Mosch. 4, 77.—Signfs. II and III are acknowledged by the old Gramm., and Wolf supports them, Prolegg. p. ccxlviii; while Buttm., Lexil. s. v. *ἐῆος* 5 n, rejects them, alleging the ease with which most of these places may be altered; but this alone is not a strong argument, since in the other pronouns *ἑός, σφεῖς, σφέτερος*, and esp. *αὐτοῦ*, we find the same confusion of persons; or rather the pron. seems to be orig. *simply possessive*, taking its person from the context, but to have been gradually superseded by *ἐμός* and *σός*, though learned poets, like Ap. Rh., still retained it.—Moreover *ὅς* always strengthens the notion of *property—his own*, etc., and even absol. *one's own, ἧς πατρίδος*, Od. 9, 34, where *τις* follows: hence, as Buttm. l. c. remarks, Wolf did well, in Il. 14, 221, 264; 16, 36; 19, 174, etc., to write *φρεσὶ σῇσιν*, not *φρεσὶν ᾗσιν*; and in Od. 15, 542, *δώμασι σοῖσιν*, not *δώμασιν οἷσιν*,—because here there is no such emphatic notion of property: not to mention that the possessive pron. *ὅς, ἥ, ὅν*, always has the digamma in Hom.; cf. Lat. *s-uus*, i. e. *s-vus, σ-φέτερος*: so too *οὗ, sui; ἕ, se.*

Ὅσα, v. sub *ὅσος* IV.

Ὁσάκι, and *-κις*, adv., (*ὅσος*) *as many times as, as often as*, Plat. Theaet. 143 A: in Hom. always in Ion. form *ὁσσάκι*, Il. 21, 265; 22, 194; relative to *τοσσάκι*, Od. 11, 585. [ᾰ]

Ὁσαπλᾰσίων, *ον, as many fold as, as many times as*, Arist. Probl. 21, 22, 2.

Ὁσάπους, *-πουν*, gen. *-ποδος, with as many feet as.* [ᾰ]

Ὁσάτιος, v. sub *ὁσσάτιος*.

Ὁσᾰχῆ, (*ὅσος*) adv., *in as many ways* as, also, *ὁσαχῆπερ*, Plat. Tim. 43 E. (This and the two next forms come from an obsol. *ὁσαχός*, as does the adv. *ὁσάκι* from *ὅσακος*.)

Ὁσᾰχοῦ, (*ὅσος*) adv., *in as many places as*, Dem. 682, 12; also=*ὁσάκι*.

Ὁσᾰχῶς, adv.=*ὁσαχῆ*, Arist. Metaph. 4, 7, 4, Top. 1, 14, 1.

Ὄσδος, also *ὕσδος*, Aeol. for *ὄζος*. Sappho 35.

Ὄσδω, Dor. for *ὄζω*.

Ὁσέτειος, *ον*, and *ὁσέτιος, ον*, (*ὅσος, ἔτος*) *yearly*, Lat. *quotannis*, dub., but cf. sq.

Ὁσημέραι, adv. for *ὅσαι ἡμέραι, as many days as are*, i. e. *daily, day by day*, Lat. *quotidie*, Ar. Plut. 1006, Thuc. 7, 27, Alex. Incert. 36; foll. by *ἕως ἄν*, ap. Dem. 707, 13; cf. *ὅσος* I. 4.

Ὁσία, *ας, ἡ*, Ionic *ὁσίη*, strictly fem. from *ὅσιος, divine law, the law of nature, all that is hallowed* or *allowed thereby*: *οὐχ ὁσίη*, Att. *οὐχ ὁσία*, c. inf., *it is against the law of God and nature* to.., Od. 16, 423; 22, 412, Pind. P. 9, 61, Hdt. 2, 45; but, *ὁσίη ἐστί*, Att. *ὁσία ἐστί, it accords with such law*, Hdt. 2, 171: so, *ἐκ πάσης ὁσίης*, H. Hom. Merc. 470; and, *πολλὴν ὁσίαν τοῦ πράγματος νομίσαι*, to hold a thing fully sanctioned, Ar. Plut. 682:—cf. *ὅσιος*.—II. *the service* or *worship owed by man to God, rites, offering*, etc., *ὁσίη κρεάων, the right* to eat of the meat of the offering, H. Hom. Merc. 130; *ὁσίης ἐπιβῆναι*, to enter on, perform *the due rites*, H. Cer. 211, Merc. 173: *ὁσίη γένετο, the rites* were duly performed, H. Ap. 237.—2. esp. *the funeral rites, the last honours paid to the dead*, as in Lat. *justa facere*, Wyttenb. Plut. 2, 375 E.—III. proverb., *ὁσίας ἕνεκα ποιεῖσθαί τι*, to do a thing for *form's sake*, Lat. *dicis caussa*, Seidl. Eur. I. T. 1428 (1461), an expression borrowed from the *mere outward performance of religious rites*: cf. sub *ἀφοσιόω* IV.—IV.=*ὁσιότης* 2, Lat. *pietas*, only in late authors, as Iambl. [ῐ]

Ὁσῐεύω,=*ὁσιόω*, dub.

Ὅσιος, *α, ον, hallowed*, i. e. *sanctioned* or *allowed by the law of God* or *of nature*, hence,—1. as opp. to *δίκαιος* (that which is *sanctioned by human law*), *πρὸς θεοὺς ὅσιον καὶ πρὸς ἀνθρώπους δίκαιον*, cf. Thuc. 5, 104: hence also in a freq. antithesis, *τὰ ὅσια καὶ δίκαια, things of divine and human ordinance*, Plat. Polit. 301 D, etc.; expressed fully, *τὰ πρὸς τοὺς ἀνθρώπους δίκαια καὶ τὰ πρὸς τοὺς θεοὺς ὅσια*, Polyb. 23, 10, 8; cf. omnino Plat. Euthyphro 6 E, sq.:—also, *ὅσια καὶ νόμιμα*, Ar. Thesm. 676.—2. as opp. to *ἱερός* (that which *belongs solely to the gods*), *not forbidden by the law* of God or *nature*, ἱερὰ καὶ ὅσια, *the property of gods and men, things sacred and profane*, Thuc. 2, 52, Plat. Legg. 857 B, etc.: ὅσιον or ὅσια (ἐστι) foll. by inf., *it is lawful, not forbidden by any law*, Hdt. 9, 79, Pind. P. 9, 62: οὐκ ὅσιον ποιεῦμαι, I deem it *impious*, Hdt. 2, 170:—hence, ὅσιον χωρίον, a place *which may be trodden by man without impiety*, and so=βέβηλος, Lat. *profanus*, Ar. Lys. 743, cf. Soph. O. C. 167: θεοὺς ὅσιόν τι δρᾶν, to discharge *a duty men owe the gods*, Eur. Supp. 10, cf. Hipp. 1081: so, ὅσια λέγειν, ποιεῖν, Hdt. 9, 79, φρονεῖν, Eur. El. 1203, etc.—On this twofold relation of ὅσιος, v. Ruhnk. Tim., Stallb. Plat. Rep. 344 A.—II. more rarely of persons, *pious, devout, religious*, Trag.: c. gen., ἱερῶν πατρῴων ὅσιος, *revering* the sacred rites of his forefathers, Aesch. Theb. 1010; so, ὅσιαι χεῖρες, *pure, clean* hands, Aesch. Cho. 378, Soph. O. C. 470.—III. adv. ὁσίως, Eur. Hipp. 1287, Plat., etc.; οὐχ ὁσίως, Thuc. 2, 5.—IV. Homer only uses subst. ὁσίη, formed from ὅσιος, Att. ὁσία, q. v. Hence

Ὁσιότης, ητος, ἡ, *divine* or *natural law, justice*; hence,—1. objectively, *religion, religious observance*, Plut. 2, 359 F, Alcib. 34.—2. subjectively, *piety, reverence for the gods, holiness*, Plat. Prot. 329 C, cf. omnino Euthyphro 14 E, sq., Xen. Cyr. 6, 1, 47

Ὁσῐουργέω, ῶ, *to do a holy* or *pious work*: from

Ὁσῐουργός, όν, (ὅσιος, *ἔργω) *doing a pious work*, Eccl.

Ὁσιόω, ῶ, (ὅσιος) *to make holy, hallow, free from guilt by expiatory offerings*, Lat. *expiare*, φυγαῖς ὁσιοῦν, *to purify* by banishment, Eur. Or. 515; ὁσιοῦν τινα κατιόντα, *to reinstate* a citizen on his return from exile, Dem. 644, 9:—mid., στόμα ὁσιοῦσθαι, *to keep one's* tongue *pure*, not to speak profanely, for στόμα ὅσιον ἔχειν, Eur. Bacch. 70, cf. 114.—II. ὁσιοῦν τινα τῇ γῇ, to inter one *out of piety*, Philostr.

Ὀσῑριάζω, *to be given to the worship of Osiris*, Plut.: from

Ὄσιρις, ιδος, ὁ, *Osiris*, an ancient Aegyptian king, †honoured after death as a god, Hdt. 2, 42; etc.

†Ὀσίσμιοι, ων, οἱ, *the Osismii*, a people of Belgic Gaul, Strab. p. 195.

Ὁσίωσις, εως, ἡ, (ὁσιόω) *a hallowing, purification*, τινός, *from* a thing, e. g. τῶν μιασμάτων, Dion. H. 1, 88.

Ὁσιωτήρ, ῆρος, ὁ, (ὁσιόω) *the victim offered when a priest is elected*, Plut. 2, 292 D.

Ὀσκάπτω,=σκάπτω, Hesych.

Ὄσκαλσις, ἡ,=σκάλσις, Theophr.

†Ὄσκιος, ου, ὁ, *the Oscius*, a river of Thrace, rising in Mt. Rhodope, Thuc. 2, 96.

†Ὄσκοι, ων, οἱ, *the Osci*, an old Italian people, Strab. p. 233: v. Niebuhr Rom. Hist. 1, p. 66 sqq., transl.

Ὀσμάομαι, (ὀσμή) dep. mid., like ὀδμάομαι, trans. *to smell, scent, track*: generally, *to perceive, remark*, c. gen., Soph. Fr. 186.

Ὀσμάς, άδος, ἡ, a fragrant herb of the *anchusa* kind, Diosc.: also ὄνοσμα and ὄνωσις: from

Ὀσμή, ῆς, ἡ, (ὄζω) *a smell*, τινός, *of* a thing, Aesch. Eum. 253; ὀσμὴν ἀπ' αὐτοῦ, Soph. Ant. 412: generally, *a smell, scent, odour*, Plat., etc.; καλὴ ὀσμή, Eur. Cycl. 153; but more commonly a *bad smell*, κακὴ ὀσμή, Soph. Phil. 891; ὀσμαὶ οὐκ ἀνεκτοί, Thuc. 7, 87.—2. *the object of smell, a scent, perfume*, Xen. Hier. 1, 4.—3. *the sense of smell*.—Hom always uses Ion form ὀδμή, q. v., but ὀσμή is held *to be* better Attic, Lob. Phryn. 89. Hence

Ὀσμήρης, ες, *smelling, odorous*, Nic. Al. 237:—also, ὀσμηρός, ά, όν, Id. Fr. 2.

Ὄσμησις, ἡ, (ὀσμάομαι) *a smelling, smell*, Aretae.

Ὀσμητός, ή, όν, (ὀσμάομαι) *smelt*:—*that can be smelt*, Theophr.

Ὀσμός, οῦ, ὁ,=ὀσμή, Diosc.

Ὀσμύλη, ης, ἡ, *a strong-smelling sea-polypus*, Arist. ap. Ath. 318 E; also ὀσμύλος, ὄζαινα, ὄζολος, βολίταινα and βολβίταινα, v. βολβίδιον. [ῡ]

Ὀσμύλιον, ου, τό, and -ίδιον, ου, τό, dim. from ὀσμύλος, Ar. Fr. 242.

Ὀσμύλος, ου, ὁ, Arist. l. c. sub ὀσμύλη. [ῠ]

Ὀσμώδης, ες,=ὀσμήρης, Arist. de Sensu 5, 4.

Ὁσονῶν, Ion. for ὅσον οὖν, *however little*, Lat. *quantulumcunque*, Hdt. 1, 199; 2, 22.

ὍΣΟΣ, η, ον, Ep. and Ion. ὅσσος, freq. in Hom. and Hes., in both forms; Hdt. uses only ὅσος:—just like Lat. *quantus*,—of size, *as great as, how great*, or quantity, *as much as, how much*: of space, *as far as, how far*: of time, *as long as, how long*: of number, *as many as, how many*: of sound, *as loud as*, etc.:—its antecedent is τόσος, after which ὅσος is simply *as*: also πᾶν, ὅσον.., πάντα, ὅσα.., Hes. Op. 686: ὅσα πλεῖστα or πλεῖστα ὅσα, as much as possible, Hdt. 1, 14: also, ἄφθονοι ὅσοι, Hdt. 4, 194: more rarely, ἴσον ὅσον.., as much as.., Ar. Eccl. 173, the usu. Att. being τοσοῦτος. In plur., *all that, as many as*, Lat. *quot*, Soph. O. T. 1464.—2. periphr., c. gen., ὅσον πένθεος, (for ὅσον πένθος) Il. 11, 658; ὅσοι ἵππων, Il. 5, 267: so in Att.—3. ὅσος οἷός τε, *quantus et qualis*, Il. 24, 630.—4. of periods of time, ὅσοι μῆνες, ὅσαι ἡμέραι (contr. ὁσημέραι, q. v.), ὅσαι ὧραι, ὅσα ἔτη, *every month, day*, etc., *monthly, daily*, etc., as in Lat. *quot menses, quot dies, quot anni*, contr. *quotidie, quotannis*: in full, ὅσσαι νύκτες τε καὶ ἡμέραι ἐκ Διός εἰσιν, Od. 14, 93.—5. ὅσος for ὅτι τόσος, Jac. A. P. p. 861; cf. οἷος, II. 3.—6. c. acc. absol., λίμνη μέγαθος ὅση περ ἡ ἐν Δήλῳ, a lake in size *such as* that of Delos, Hdt. 2, 170, cf. 1, 199; 2, 175.—7. ὅσος δή, ὁσοςδήποτε, *how great soever he* (*she* etc.) *be*, Lat. *quantuscunque*, Hdt. 1, 160, 157, etc.; ὅσοςπερ, *no more than, but so great as*, though περ often merely adds precision, Hdt. 4, 87; ὅσος ἄν, *how great soever*.—On τῶν ὅσοι, etc., v. sub ὁ, ἡ, τό, A. III. 1.—II. the adverbial usage of neut. ὅσον, is very freq., usu. in Hom. of sound; so ὅσα, Il. 23, 431.—2. in Ep. and Hdt., ὅσον τε, *as far as*, Il. 10, 351, Od. 10, 113: also ὅσον alone, Il. 9, 354: the noun of distance is often added, ὅσον τ' ὄργυιαν, *about* a fathom, Od. 9, 325; ὅσον τε πυγούσιον, Od. 10, 517; also, ὅσον τ' ἐπὶ ἥμισυ, to *about* half, Od. 13, 114; later also with numerals, ὅσον τε δέκα στάδια, *about* ten stades, Hdt. 9, 57, etc.—3. ὅσον οὐ or ὁσόνου, like Lat. *tantum non, all but*, Thuc. 1, 36; 5, 59: ὅσον or ὅσον μόνον, *only so far as, only just*, Thuc. 6, 105, Plat. Rep. 607 A; also ὅσον ὅσον, *only just, the least bit*, Ar. Vesp. 213.—4. ὅσον ἐπί and ὅσον τ' ἐπί, in Hom., *as far as*, Il. 2, 616; 3, 12.—5. with an adj. of quality or degree, in Hom. usu. with compar. and superl., ὅσον βασιλεύτερος, *so far as, inasmuch as, seeing that* he is *a* greater king; so too, ὅσον ἄριστος, etc.; in Hes. also ὅσον μέγα, strictly only a strengthd. ὅσον, Op. 41, 344; so too, ὅσα πολλά, Hes. Th. 582: later, ὅσον ὀλίγον, ὅσον βαιόν, τυτθὸν ὅσον, *only* a little.—6. with prep., ἐφ' ὅσον, ἐς ὅσον, καθ' ὅσον, *so far as, inasmuch as*: ἐν ὅσῳ, *while*: παρ' ὅσον, *besides that, except*.—7. ὅσον τάχος, *as quick as possible*, Ar. Thesm. 727: usu. ὅσον τάχιστα.—8. ὅσον αὐτίκα, also, ὅσον οὐκ ἤδη, *all but* now, i. e. immediately, Eur. Hec. 143; so too, ὅσον οὔπω, Jac. Ach. Tat. p. 683.—9. foll. by inf., e. g. ὅσον ἀποζῆν, *just so much as* to live off, Thuc. 1, 12.—10. οὐχ ὅσον, *not only not*, Lat. *ne dicam*, Herm. Vig. n. 89.—III. ὅσῳ, *inasmuch as..*, Hdt. 5, 49; freq. with compar., ὅσῳ πλέον, Hes. Op. 40; ὅσῳ μᾶλλον, the more *since*, especially *since*; also with superl., ὅσῳ ἄριστον, Hdt. 3, 82, and so like ὅτι: so too, τοσούτῳ ὅσῳ, Hdt. 8, 13.—2. ὅσῳ, with compar. when followed by another compar. with τοσούτῳ, *the more.., so much the more..*, like Lat. *quo, quanto melior, eo..*, etc.: much more rarely with positive, Xen. Cyr. 1, 3, 14;—so in Liv. 1, 25, eo majore cum gaudio, *quanto prope* metum res fuerat.—3. ὅσῳπερ, *by how much, in so far as*, Soph. Tr. 313.—IV. ὅσα in plur. is used just like ὅσον, but very seldom in Hom.: Att. esp. in signfs., *so far as, inasmuch as*.—2. ὅσα μή, *besides that, except that*, like παρ' ὅσον: also =ὅσον μόνον, *only not*, i. e. *almost*, Lat. *tantum non*.—There is no adv. ὅσως.

Ὁσοςδή, so some write for ὅσος δή, v. ὅσος, I. 7.

Ὅσοςπερ, ηπερ, ονπερ, *however great* or *much, as great* or *as much as*: but here too, as in ὅςπερ (q. v.), περ, often serves merely as a connecting particle, and then should be written separately, as Hdt. 2, 170; 4, 50, 87.

Ὅςπερ, ἥπερ, ὅπερ, *who, which indeed, the very man who* or *thing which*, Lat. *qui quidem*, Hom., and Hdt.; but there are few cases in which the affix περ can be rendered in English so as to distinguish ὅςπερ from the simple ὅς: περ usu. serves to connect the relative clause more closely with the antecedent. Other words may be inserted between ὅς and περ, Il. 5, 524.—For ὅςπερ, Hom. oft. uses ὅπερ.

Ὀσπρῐοδόχος, ον, (ὄσπριον, δέχομαι) *holding pulse*.

Ὀσπρῐοθήκη, ης, ἡ, *a place to keep pulse in*.

Ὄσπρῐον, ου, τό, *pulse*, esp. *beans*, Hdt. 2, 37, Xen. An. 4, 4, 9, etc.; generally, *vegetables*, Plat. Criti. 115 A.—The form ὄσπρεον is also found, but rejected by Gramm.: nor is it prob. that there was ever such a word as ὄσπρον, τό, or ὄσπρος, ὁ, from which ὄσπριον would be a dim. (Usu. deriv. from σπείρω, σπόρος.?)

Ὀσπρῐοπώλης, ου, ὁ, fem. -ῶλις, ιδος, (ὄσπριον, πωλέω) *one who deals in pulse*.

Ὀσπρῐοφᾰγέω, ῶ, (ὄσπριον, φαγεῖν) *to eat pulse*, Hipp.

Ὀσπρῐώδης, ες (ὄσπριον, εἶδος) *like pulse*, Ath.

Ὀσπρολέων, οντος, ὁ, *a weed injurious to pulse*, Geop.; perh. the same as ὀροβάγχη

Ὄσπρον, ου, τό, and ὄσπρος, ου, ὁ v. ὄσπριον.

Ὄσσᾰ, ἡ, *a voice, report, rumour*

which, from its origin being unknown, is held divine, *a word voiced abroad* one knows not how, *ὄσσα ἐκ Διός*, Od. 1, 282: 2, 216, cf. Soph. Aj. 998; personified as fem. prop. n., *Ossa*, messenger of Jupiter, Il. 2, 93, Od. 24, 413.—2. generally, *a voice*, of the Muses, Hes. Th. 10, 43; of a bull, Ib. 832.—3. still more generally, *a sound*, of the harp, H. Hom. Merc. 443; *the din* of battle, Hes. Th. 701. —4. *an ominous voice, prophecy, warning*, of a god, a bird of omen, etc., *any ominous sound*, = the Homeric *ὀμφή, φήμη, κλεηδών*, first in Pind. O. 6, 106, Ap. Rh. 1, 1087.—Very rare in Att. prose,—in form *ὄττα*—as Plat. Legg. 800 C, so Ael. N. A. 12, 1; cf. Ruhnk. Tim. (Akin to *ὄψ*, hence *ὀττεύομαι*: but *ὄσσομαι* has nothing in common with *ὄσσα*, v. Buttm. Lexil. s. v., 4.)

†Ὄσσα, *ης, ἡ, Ossa*, a mountain range of Thessaly, separated by the Peneus from Olympus, now *Kissovo*, Od. 11, 315; etc.—2. a mountain in Elis, so named from the Thessalian mount, Strab. p. 356.

Ὅσσα, Ion. neut. pl. from *ὅσος*, for *ὅσα*, Hom.

†Ὀσσάδιοι, *ων, οἱ, the Ossadii*, an Indian people, Arr. An. 6, 15, 1.

†Ὀσσαῖος, *α, ον*, and Ὀσσεῖος, *α, ον, of Ossa, Ossaean*, Call. Dian. 52.

Ὁσσάκῐ, adv., Ion. for *ὁσάκι*, Hom. [ᾰ]

Ὁσσάτιος, Ep. for *ὁσάτιος*,=*ὅσος*, Il. 5, 758, Ap. Rh. 1, 372, etc.

Ὄσσε, *τώ*, neut. dual, *the two eyes*, nom. and acc. freq. in Hom., who however adds the adj. plur., *ὄσσε φαεινά, αἱματόεντα*, Il. 13, 435, 616: later a gen. plur. was formed to it, as if of second decl., *ὄσσων*, Hes. Th. 826, Aesch. Pr. 400, (though Hesych. also cites *ὀσσέων*): also a dat. *ὄσσοις, ὄσσοισι* as early as Hes. Sc. 145, 426, 430, Sappho, Aesch. Pr. 144, Soph., etc.—In sing. Eust. cites a dat. sing. *ὄσσει*, whence the Gramm. assume a double nom. *τὸ ὄσσος* and *ὁ ὄσσος*, which, however, do not really occur, Spitzn. Vers. Her. 75. (Hence *ὄσσομαι, ὄψομαι*.)

Ὀσσεία, *ἡ, ὀσσεύομαι*, v. sub *ὀττ-*.

Ὅσσιχος, *η, ον*, (not *ὀσσίχος*, Meineke Theocr. 4, 55), the only used form of *ὁσίκος*, dim. from *ὅσος*, *ὅσσος, as little, how little*, Lat. *quantulus*, Theocr. l. c.; cf. *ὁσαχῆ*. [ῐ]

ὌΣΣΟΜΑΙ, (from *ὄσσε*) dep., only used in pres. and impf. without augm., —older form of **ὄπτ-*, *ὄψομαι*, as *πέσσω* of *πέπτω*, cf. Buttm. Lexil. s. v.; hence, strictly, *to see*, as in Ap. Rh., and in the compd. *προτιόσσομαι*, *to look to, look on*, in Od. 7, 31: but mostly,—II. *to see in spirit*, *ὀσσόμενος πατέρ' ἐσθλὸν ἐνὶ φρεσίν* ('*I see* my father...., *in my mind's eye*, Horatio'), Od. 1, 115:—*to presage, forbode*, *κακὸν* or *κακὰ ὄσσεσθαι θυμῷ*, Od. 10, 374; 18, 154; *ἄλγεα*, Il. 18, 224, cf. Od. 5, 389: by imparting such presages to others, *to foretoken*, *ὡς ὅτε πορφύρῃ πέλαγος μέγα κύματι κωφῷ ὀσσόμενον λιγέων ἀνέμων λαιψηρὰ κέλευθα*, Il. 14, 17; esp. by look or mien, *κάκ' ὀσσόμενος, looking* ominously, Il. 1, 105; so two eagles *ὄσσοντο ὄλεθρον*, *boded, were a sign of* wrath, Od. 2, 152:—generally, *to foretell, prophesy*, *τινί τι*, Il. 24, 172, Hes. Th. 551;—but apparently, like our *ominous*, only used of evil. (The usu. deriv. from *ὄσσα* is wrong.)

Ὄσσος, *τό*, and *ὄσσος, ὁ*, v. sub *ὄσσε*.

Ὅσσος, *η, ον*, Ep. and Ion. for *ὅσος*, freq. in Hom.

Ὀστάγρα, *ας, ἡ*, (*ὀστέον, ἄγρα*) *a forceps* or kind of *pincers for extracting splinters of bone*, Galen.—II.=*ὀστεοκόπος* II, Theophr.

Ὄστᾰκος, *ου, ὁ*, Att. for *ἄστακος*, *a crab*.

Ὀστάριον, *ου, τό*, dim. from *ὀστέον*, *a little bone*, Anth.

Ὀστᾰφίς, *ίδος, ἡ*, Att. for *ἀσταφίς*, *σταφίς*.

Ὅςτε, *ἥτε, ὅτε*, (*ὅς, τε*) *who, which*, etc., freq. in Hom., who also uses masc. form *ὅ τε*: usu. rendered into English just like the simple *ὅς* or *ὅςτις*, but, acc. to Herm. Soph. O. T. 688, its real force is distinct, less strong than *καὶ ὅς*, yet still copulative; cf. *ὅςτις*.

Ὀστέϊνος, *η, ον*, (*ὀστέον*) *made of bone, bony*, Hdt. 4, 2, Plat. Tim. 74 A, etc. [ῐ]

Ὀστεογενής, *ές*, (*ὀστέον*, **γένω*) *produced by the bone*: *τὸ ὀστ.*, *the marrow*, Plat. ap. Arist. Top. 6, 2, 4.

Ὀστεοκόπος, *ον*, (*ὀστέον, κόπτω*) *shattering bones*, *ὀδύνη ὀστ.*, a pain *which racks every bone*, Theophr.—II. *ὁ ὀστ.*, as subst., *a sense of weakness, as if one's bones were giving way*, Hipp.: also written *ὀστόκοπος*, Galen.

Ὀστεολογία, *ας, ἡ*, (*ὀστέον, λέγω* II) *a gathering up bones.*—II. (*λέγω* IV) *osteology, the science which treats of the bones*, Galen.

Ὀστεολόγος, *ον*, (*ὀστέον, λέγω* II) *collecting bones.*

ὈΣΤΈΟΝ, *ου, τό*, Att. contr. *ὀστοῦν, ὀστεῦν*, Leon. Tar. 68: pl. *ὀστέα*, Att. contr. *ὀστᾶ*, for which *ὀστά* [ᾰ], Opp. C. 1, 268:—*a bone*, freq. in Hom. and Hdt. but not in the Att. form: in Hes. only in plur.; *λευκὰ ὀστέα, the bleached bones of the dead*, Od. 1, 161, etc.; *σάρκες τε καὶ ὀστέα*, Ib. 9, 293, etc.—II. *the stone* or *kernel* of fruit. (Cf. Lat. *os*, Sanscr. *asthi*.)

Ὀστεουλκός, *οῦ, ὁ*, (*ὀστέον, ἕλκω*) *a forceps* for extracting splintered bone, Hipp.

Ὀστεόφιν, poet. gen. pl. from *ὀστέον*, Od. †14, 134; dat. pl., Od. 12, 45; Thiersch Gr. Gr. § 182, 5 a; cf. Kühner § 262, 1.

Ὄστῐνος, *η, ον*, (*ὀστέον*)=*ὀστέϊνος*, but more Att., Lob. Phryn. 262: *τὰ ὄστινα*, Lat. *tibiae, bone pipes*, Ar. Ach. 863.

Ὅςτις, *ἥτις, ὅ τι* (also written *ὅ, τι*), with regul. double inflections, gen. *οὗτινος, ἧςτινος*, dat. *ᾧτινι, ᾗτινι*, etc.: Hom. has also the masc. collat. form *ὅτις*, esp. in Od., and the neut. *ὅ ττι*. From *ὅτις* also come cases with a single inflexion, but usu. not as if from *τὶς*, but like *του, τῳ*, viz., gen. *ὅτου*, dat. *ὅτῳ*, Att., whereas the Homeric and Ion. gen. is *ὅττεο*, Od. 1, 124, contr. *ὅττευ*, 17, 121, and *ὅτευ*, 17, 421; Hdt. has usu. *ὅτευ*: dat. *ὅτεῳ*, also as dissyll., Il. 12, 428; and so usu. in Hdt.: acc. *ὅτινα*, Od. 8, 204. Plur. nom. neut. *ὅτινα*, Il. 22, 450: gen. *ὅτεων*, Od. 10, 39, and Hdt.: Att. *ὅτων*: dat. *ὁτέοισιν*, Il. 15, 491, and Hdt., also fem. *ὁτέῃσιν*, Hdt., Att. *ὅτοισι*, Buttm. Ausf. Gr. § 77, Anm. 3: acc. *ὅτινας*, Il. 15, 492. Cf. also the Ion. and Hom. *ἅσσα*, Att. *ἅττα*.

Radic. Signf., *whosoever, whichsoever, any one who, any thing which*, thus strictly differing from the simple *ὅς*, as Lat. *quisque, quicunque* from *qui*: freq. without any express anteced., *ὅντινα κιχείη, ἐρητύσασκε, whomsoever* he caught, he stopped, Il. 2, 188; *ὅτις κ' ἐπίορκον ὀμόσσῃ, whoso* forswears himself, Il. 19, 260, Od. 1, 47, etc.—2. Att. it is freq. strengthd. by an anteced. *πᾶς*, but only in sing.: in plur. *πάντες ὅσοι* is used, not *πάντες οἵτινες*.—3. made still more indefinite by adding *γε, δή, οὖν, δήποτε, δηποτοῦν* or *ἄν, whosoever he may be*, etc., Pors. Praef. Hec. p. 46 Scholef., Lob. Phryn. 373.—4. for *εἴ τις*, Hes. Th. 783, Seidl. Eur. El. 811.—5. for *ὥστε*, if *οὕτως* or any such word goes before, Schäf. Mel. p. 71.—6. *οὐδεὶς ὅςτις οὔ, every one*, *οὐδὲν ὅ τι οὐκ*, every thing, Hdt. 5, 97, Thuc. 7, 87: in which phrases the case of *ὅςτις* usu. depends on that of *οὐδείς*, sometimes however the reverse, v. Stallb. Plat. Prot. 317 C, 323 B.—7. *ὅςτις* sometimes refers to a definite object, but never without some general notion therein implied, as *τελευταῖόν σε προςβλέψαιμι νῦν, ὅςτις πέφασμαι φύς τ' ἀφ' ὧν οὐ χρῆν*, may I see thee now for the last time, *since I am one who* was born from unlawful wedlock, like Lat. *ut qui*, Herm. Soph. O. T. 688.—8. *ὅςτις, who, what*, in *indirect* questions not unfreq. even in Homer: in *direct* questions only when the person questioned repeats the question before he gives the answer, Ar. Ran. 198, Ach. 595; but in Il. 10, 142, it seems to be just like *τί*;—II. neut. *ὅ τι* or *ὅ, τι* is oft. used absol. as adv., *wherefore, for what reason*, esp. in indirect questions and generally in dependent clauses also *καθ' ὅ τι*, Att., *κατ' ὅ τι*, Hdt 6, 3.

Ὄστλιγξ, *ιγγος, ὁ*, also *ἄστλιγξ hair*, esp. *curled hair, a lock of hair* Lat. *cirrus, cincinnus*, Call. Fr. 12.—II. *any thing curled* or *twisted*, as—1 *the tendril* of the vine and other creeping plants, Theophr.—2. *forked lightning, a flash of light*, etc., Ap. Rh. 1, 1297; cf. *βόστρυξ, βόστρυχος, ἕλιξ*. —3. of the *feelers* of the polypus, Nic. Al. 470.

Ὀστοδοχεῖον, *ου, τό, a place for keeping bones in.*

Ὀστοειδής, *ές*, (*ὀστέον, εἶδος*) *like bones*, Hipp.

Ὀστοθήκη, *ης, ἡ*, (*ὀστέον, θήκη*) *a place for putting bones in*, Lyc. 367, Inscr.

Ὀστοκατάκτης, *ου, ὁ*, (*ὀστέον, κατάγνυμι*) *a bone-breaker*, an instrument, Hipp.

Ὀστοκλάστης, *ου, ὁ*,=foreg.

Ὀστοκόπος, *ὁ*,=*ὀστεοκόπος* II.

Ὀστοκόραξ, *ᾰκος, ὁ, the osprey*, Lat. *ossifragus*.

Ὀστολογέω, *ῶ, to gather bones*, Isae. 48, 22; and

Ὀστολογία, *ας, ἡ, a gathering up of bones* after the burning of a body, Diod.:—also *ὀστολόγιον, ου, τό*, Lat. *ossilegium*.

Ὀστολόγος, *ον*, (*ὀστέον, λέγω* II) *collecting bones*: *οἱ Ὀστολόγοι* was the name of a tragedy of Aeschylus.

Ὀστομᾰχία, *ας, ἡ*, and *ὀστομάχιον, ου, τό* (*ὀστέον, μάχη*) *a game like our Chinese puzzle*, but played with fourteen pieces of bone instead of seven, Auson. Cento Nupt. Praef.

Ὀστοῦν, *τό*, Att. contr. for *ὀστέον*, q. v.

Ὀστοφᾰγέω, *ῶ*, (*ὀστέον, φαγεῖν*) *to eat bones*, Strab.

Ὀστοφᾰνέω, *ῶ*, (*ὀστέον, φαίνω*) *to show bones*, Hippiatr.

Ὀστοφυής, *ές*, (*ὀστέον, φυή*) *of a bony nature* or *substance*, Batr. 297.

Ὀστράκεος, *α, ον*,=*ὀστράκινος*, Orph. Arg. 320. [ᾰ]

'Οστρᾰκεύς, έως, ὁ, (ὄστρακον) *a potter*, Anth. Plan. 191.

'Οστρᾰκηρός, ά, όν, (ὄστρακον) *of the nature of earthenware*: ζῶα ὀστρακηρά, *testaceous* animals, Arist. H. A. 4, 4, 18: cf. μαλάκια, τά.

'Οστρακίας, ου, ὁ,=foreg.: a kind of cake, Ath.

'Οστρᾰκίζω, (ὄστρακον I. 2) *to banish by potsherds, ostracize*, Thuc. 1, 135, Andoc. 23, 42, etc.: in Hdt. also ἐξοστρακίζω.—Ostracism (ὀστρακισμός) was adopted at Athens not as a punishment, but as a means of checking the power of individuals, when it was thought to have become too great for the liberties of the people, v. Arist. Pol. 3, 13, 15, sq., 5, 3, 3, †Plut. Aristid. 7†, Dict. Antiqq. p. 135: cf. ὀστρακισμός, πεταλισμός.

'Οστρᾰκίνδα, (ὄστρακον) adv., παιδιὰ ὀστρ. a game *at potsherds*; in which a potsherd, black on one side and white on the other, was thrown on a line, and according as the black or white turned up, one party was obliged to fly and the other pursued, Pollux 9, 111: the game was also called ὀστράκου περιστροφή, Plat. Rep. 521 C, cf. Phaedr. 241 B.—In Ar. Eq. 855, ὀστρακίνδα βλέπειν, there is a pun on ὀστρακισμός.

'Οστράκῐνος, η, ον, (ὄστρακον) *like earthenware*: *earthen, made of clay*, Lat. *testaceus*, Anth. Plan. 191, Luc., N. T. [ᾰ]

'Οστράκιον, ου, τό, dim. from ὄστρακον. [ᾰ]

'Οστρᾰκίς, ιδος, ἡ, dim. from ὄστρακον.—II. *the hair* or *scaly covering of the pine-cone*, Mnesith. ap. Ath. 57 B.

'Οστρᾰκισμός, οῦ, ο, (ὀστρυκίζω, q. v.) *a voting* or *banishing by potsherds, ostracism*, Arist Pol. 3, 13, 15.

'Οστρᾰκίτης, ου, ὁ, fem. ὀστρᾰκῖτις, ιδος, like ὀστρακίας,=ὀστρακηρός, esp.,—1. a kind of *cake*, Ath. 647 E. —2. ὀστρ. λίθος, a sort of stone, *ostracites*, perh. *meerschaum*, Diosc., Plin.

'Οστρᾰκόδερμος, ον, .(ὄστρακον, δέρμα) *with a skin* or *shell like a potsherd*, Batr. 297: for τὰ ὀστρακόδερμα, v. sub μαλάκια, τά.

'Οστρᾰκόεις, εσσα, εν, poet. for ὀστράκινος, Anth. P. 9, 86.

'Οστρᾰκοκονία, ας, ἡ, (ὄστρακον, κονία) *a pavement made of crushed potsherds* or *tiles*, Lat. *pavimentum testaceum*, Geop.

'Οστρᾰκον, ου, τό, *burnt clay* or *anything made therefrom, an earthen vessel*, Lat. *testa*, Ar. Ran. 1190, cf. Eccl. 1033.—2. *a tile* or *potsherd*; esp. *the tablet used in voting*, v. ὀστρακίζω: τὰ ὄστρακα for ὀστρακισμός, Plat. (Com.) Hyperb. 2; also, τὸ ὄστρακον ἐπιφέρειν τινί, to vote for any one's banishment, Plut., q. cf., Pericl. 14.—3. on ὀστράκου περιστροφή, v. sub ὀστρακίνδα.—4. a sort of *earthenware castanet*, Ar. Ran. 1305.—II. *the hard shell of testacea*, as snails, muscles, tortoises, H. Hom. Merc. 33; v. sub μαλάκια, τά: hence, *tortoise-shell, mother-of-pearl*, Philo.—2. *an egg-shell*, Aesch. Fr. 390. (Signf. II. seems to have been the oldest and makes its affinity to ὀστέον doubly probable; cf. ὄστρεον, *ostreum, oyster*.)

'Οστρᾰκόνωτος, ον, (ὄστρακον, νῶτος) *with a back covered with a hard shell*, Teucer ap. Ath. 455 E.

'Οστρακοποιός, όν, (ὄστρακον, ποιέω) *making earthenware*: ὁ ὀστρ., *a potter*.

'Οστρᾰκορῖνος, ον, (ὄστρακον, ῥινός)=ὀστρακόδερμος, Opp. H. 1, 313; 5, 589.

'Οστρᾰκοφορέω, ῶ, (ὄστρακον I. 2, φέρω) *to give one's vote with a potsherd*. Hence

'Οστρᾰκοφορία, ας, ἡ, *a voting with potsherds*, Plut. Alc. 13.

'Οστρᾰκόχροος, ον, with metapl. acc. ὀστρακόχροα, (ὄστρακον, χρόα) *with a hard skin* or *shell*, Anth. P. 6, 196. Cf. μαλάκια, τά.

'Οστρᾰκόω, ῶ, (ὄστρακον) *to turn into potsherds, dash in pieces*: pass. *to be dashed in pieces*, Aesch. Fr. 166.—II. *to make the skin like shell*, ὀστρ. τὸ δέρμα, Arist. Probl. 2, 32, 1;—pass. *to become covered with a hard shell*, Lyc. 88.

'Οστρᾰκώδης, ες, (ὄστρακον, εἶδος) *like potsherds*, Diosc.

'Οστρέϊνος, η, ον, (ὄστρεον) *of, belonging to* or *living in a shell, testaceous*, Plat. Phil. 21 C. [ῐ]

'Οστρειογρᾰφής, ές, (ὄστρειον, γράφω) *purple-painted*, Anth. P. append. 330.

'Οστρειον, ου, τό, = ὄστρεον II, Plat. Rep. 420 C. Hence

'Οστρειος, α, ον, *purple*.

'Οστρειώδης, ες,=ὀστρεώδης, Aristid. Quint.

'Οστρεον, ου, τό, *an oyster*, Lat. *ostrea*, usu. λιμνόστρεον, Plat. Rep. 611 D.—II. *a purple used in dyeing*, prob. that produced from the murex, Lat. *ostrum*, Plat. Crat. 424 D, cf. ὄστρειον. (Akin to ὀστέον and ὄστρακον: but ὄστρον as orig. form of ὄστρεον is no more to be found than ὀστόν of ὀστέον.) Hence

'Οστρεώδης, ες, (ὄστρεον, εἶδος) *of the oyster kind*, Arist. H. A. 8, 30, 1.

'Οστρῖμον, ου, τό, *a stable*, Lyc. 94, Antim. ap. Phot.

'Οστρίτης λίθος, ὁ, *a kind of stone*, Orph. Lith. 339. [ῐ]

'Οστρύα, ας, ἡ, a tree with very hard wood, like *the hornbeam*: also ὀστρύς, Theophr.

'Οστρυγξ, υγγος, ἡ, with dim. ὀστρύγγιον,—a dub., or at least late and rare form of ὄστλιγξ.

'Οστρύς, ἡ,=ὀστρύα.

'Οστώδης, ες, (ὀστέον, εἶδος) *like bone, bony*, Xen. Eq. 1, 8.

'Οσυρις, ἡ, *a plant*, Diosc. 4, 143; prob. the χηνοπόδιον, which the Greeks still call ἄξυρις.

'Οσφρα, ας, ἡ,=ὀσμή, Ach. Tat.; v. ὀσφραίνομαι.

'Οσφράδιον, ου, τό, = ὀσφραντήριον: from

'Οσφραίνομαι, dep. mid.: fut. ὀσφρήσομαι: aor. ὠσφρόμην, ὀσφρόμενος, Ar. Ach. 179, Vesp. 792; more rarely ὠσφράμην, Ion. ὀσφράμην, hence ὄσφραντο, Hdt. 1, 80; later also, ὠσφρησάμην, Arat. Dios. 223, cf. Lob. Phryn. 741. *To smell, scent, track*, c. gen., Hdt. l. c., Ar. Ran. 654, Xen., etc.; absol., Plat. Phaed. 96 B, etc.; c. acc. cognato, ὀσφρ. ὀδμήν, Hdt. 1, 80.—II. as pass. *to be smelt*, only in later medic. writers; who also have act., ὀσφραίνειν τινά τινι, *to make* one *smell* anything, cf. Lob. Phryn. 468: but the pres. forms ὄσφρω, ὄσφρομαι, ὀσφράω, ὀσφρέω made out of the aorists are not Greek, though ὀσφρᾶται is found in Luc. Pisc. 48, Lob. Aj. p. 220. (Akin to ὄζω.) Hence

'Οσφρανσις, εως, ἡ, *a smelling, smell*, Clearch. ap. Ath. 611 B: and

'Οσφραντήρ, ῆρος, ὁ,=ὀσφραντής. Hence

'Οσφραντήριος, α, ον, *smelling, able to smell, sharp-smelling*, μυκτῆρες ὀσφ., Ar. Ran. 893, like Lat. *nares acuti*.—II. pass., τὸ ὀσφραντήριον (sc. φάρμακον), *a medicine that one smells at* to strengthen or revive one's self, Lat. *olfactorium*.

'Οσφραντής, ου, ὁ, (ὀσφραίνομαι) *one who smells, scents, tracks*. Hence

'Οσφραντικός, ή, όν, *quick smelling*, Arist. Gen. An. 5, 2, 7.

'Οσφραντο, 3 plur. aor. 1 mid. Ion. of ὀσφραίνομαι, Hdt.

'Οσφραντός, ή, όν, (ὀσφραίνομαι) *smelt*: *that can be smelt*, Arist. de Anima 2, 9, 1.

'Οσφράσία, ας, ἡ, = ὄσφρανσις, LXX.

'Οσφρήσασθαι, poet. inf. aor. of ὀσφραίνομαι.

'Οσφρησις, ἡ, = ὄσφρανσις, Plat. Phaed. 111 B, Theaet. 156 B.

'Οσφρητικός, ή, όν,=ὀσφραντικός, Diog. L. 9, 80.

'Οσφρητός, ή, όν,=ὀσφραντός.

'Οσφρόμενος, part. aor. 2 mid. of ὀσφραίνομαι.

'Οσφῡαλγέω, ῶ, *to have the sciatica*, Hipp.: from

'Οσφῡαλγής, ές, (ὀσφύς, ἄλγος) *with a pain in the hips and loins*, Aesch. Fr. 363. Hence

'Οσφῡαλγία, ας, ἡ, *a pain in the hips and loins, sciatica*, Hipp.

'Οσφῡήξ, ῆγος, ὁ, ἡ, (ὀσφύς, ἄγνυμι) *having dislocated one's hip, hip-shot*.

'ΟΣΦΥ´Σ, ἡ, gen. ὀσφύος: acc. ὀσφύν, also ὀσφύα, in Anth. P. 12, 213: —*the loin*, or the fleshy muscular parts in the small of the back, opp. to ὦμοι, Hdt. 2, 40, Aesch. Pr. 497; of wasps, ἔχουσι κέντρον ἐκ τῆς ὀσφύος, Ar. Vesp. 225:—Xen. Eq. 1, 11 describes a horse's loins;—called διπλῆ ὀσφύς, from the furrow or division that runs down the back, and which is somewhat inaccurately rendered *duplex spina* by Varro and Virg. G. 3, 87. [ῡ in dissyll. cases; hence Arcad. p. 92, 11, writes it ὀσφῦς, like ὀφρῦς.]

'Οσχέα, ἡ, ὄσχεον, τό, and ὄσχεος, ὁ, v. ὄσχη II.

'ΟΣΧΗ, also ὤσχη, ης, ἡ, like ὄσχος, ὦσχος ὁ, *a young branch, sucker, shoot*, Nic. Al. 108:—esp. *a vine-branch* with grapes on it, ὄσχος ἡμερίδος, Ar. Ach. 997, ubi v. Dind., cf. Ath. 495 F:—μόσχος with μ euphon., v. M. V. 1.—II. *a bag*, esp. *the scrotum*, Hipp.; also called ὄσχος, ὄσχεον.—In Arist. Gen. An. 1, 12, 2, is also found ὀσχέα, ἡ; if this reading is right, the word in this signf. should be ὀσχῆ, not ὄσχη.

'Οσχιον, ου, τό, *the raised margin round the orifice of the womb*, Hipp., but the reading is very dub.

'Οσχοβόρος, ον, (ὄσχη, βορά) *destroying young twigs*, Or. Sib.

'Οσχος, or ὦσχος, ὁ, v. sub ὄσχη.

'Οσχοφορέω, ῶ, *to celebrate the festival ὀσχοφόρια*.

'Οσχοφόρια, or ὠσχ-, τά, (ὀσχοφόρος) a day of the Athen. festival Σκίρα, on which chosen boys, sons of citizens, in women's dress, *carrying the vine-branches loaded with grapes*, went in procession from the temple of Bacchus to that of 'Αθηνᾶ Σκιράς, Plut. Thes. 22, Ath. 495 F.

'Οσχοφορικός or ὠσχ-, ή, όν, *belonging to an ὀσχοφόρος* or *ὀσχοφόρια*, Ath. 631 B.

'Οσχοφόριον, ου, τό, a place in Athens in which stood the temple of 'Αθηνᾶ Σκιράς, A. B. p. 318.

'Οσχοφόρος or ὠσχ-, ον, (ὄσχη, φέρω) *bearing vine-branches laden with grapes*, esp. at the festival ὀσχοφόρια, Hyperid. ap. Harpocr.

'Οσώραι, adv. for ὅσαι ὧραι, *every*

hour, hourly, late word, formed after ὁσημέραι.

Ὅτα, Aeol. for ὅτε, like πότα for πότε.

Ὅτᾰν, for ὅτ' ἄν (ὅτε ἄν) as Wolf always writes it in Hom.:—Adv. of time, usu. followed by the subjunct. of a possible contingency, present or future, *whenever, as soon as*, for which the Att. also have ὅταν τάχιστα, Il. 1, 519, Od. 9, 6; ὅταν ποτέ, Il. 4, 164; in similes, ὡς δ' ὅταν, *as when*, Il. 10, 5, Od. 5, 394, etc.—2. no good author has it with the indic., for in Il. 12, 42, στρέφεται is Ep. form for στρέφηται, Herm. Vig. n. 257, append. 10: it is true that Od. 10, 410, ὡς δ' ὅταν...σκαίρουσι (for σκαίρωσι), seems to be an exception, but this is by anacoluthon.—3. it is never used with the optat. by good authors (for in ὅταν νεῶν...ἐκσωζοίατο, Aesch. Pers. 450, Dind. now reads ὅτ' ἐκ with Elmsl.), except in oratione obliqua after another opt., where in oratione recta the subjunct. with ὅταν would have stood, Jelf Gr. Gr. § 844 Obs.: so Hom. ὅτε κεν, usu. with subjunct., Il. 6, 225, 454; but with opt., where a mere possibility is mentioned, Il. 1, 567, cf. 9, 525; so, ὅταν ἡβήσειε, Hes. Op. 131; ὅτε κεν, even with indic., Od. 24, 88, cf. Herm. Vig. Append. 10.—Strengthd., ὅτανπερ, Xen. Cyr. 8, 5, 21, Plat. Rep. 565 A. Cf. ὁπόταν. [Perh. sometimes ᾱ in late writers, Meineke Menand. p. 544, not.]

†Ὀτάνης, ου Ion. εω, ὁ, *Otanes*, a Persian nobleman, Hdt. 3, 68.—Other distinguished Persians, Hdt. 5, 25; 7, 61; etc.

†Ὀτάσπης, ου Ion. εω, ὁ, *Otaspes*, a leader of the Assyrians, Hdt. 7, 63.

Ὅτε, adv. of time, usu. with indic. of past tenses, *when*, of a thing actually gone before, freq. in Hom., usu. with impf. and aor.; also with perf., Il. 21, 156; with plqpf., Il. 5, 392: strengthd. ὅτε δή, freq. in Hom., and Hes.: ἦν ὅτ' ἦν, *there was a time when...once upon a time, formerly*, Reisig Comm. Crit. de Soph. O. C. 1691 (1699).—II. with pres. indicat., *when*, of a thing actually existing at any time, Il. 2, 471; 4, 259, etc., cf. Herm. Vig. append. 10.—2. also sometimes in causal signf., *since, seeing that*, Lat. *quando* or *quandoquidem*, Il. 16, 343, etc., Herm. Vig. ubi supra; so, ὅτε γε, Hdt. 5, 92, 1.—III. with fut. indic., of a thing actually future, Il. 1, 518, Od. 18, 272, etc.—IV. with aor. subjunct., *if, in case that, supposing that*, like ὅταν, denoting that which will be certain under particular circumstances, hence freq. in similes, Il. 2, 395, 782, etc.; ὅτε που, Lat. *si quando*, Od. 10, 486.—V. with opt., esp. aor., *whenever, as often as*, of repeated actions, habits, Il. 1, 610; 4, 263, etc.; also ὅτε δή, Il. 3, 216.—2. but the opt. loses this signf., and is used like the subjunct. of a single act, in clauses dependent on a verb in the opt. or subj., Il. 3, 55; 18, 465, etc.—3. ὅτε μή, always with the opt., for εἰ μή, *unless, except, save when*, Il. 13, 319, Od. 16, 197: so with verb omitted, οὔτέ τεῳ σπένδεσκε θεῶν, ὅτε μὴ Διὶ πατρί, *save* to Jupiter, Il. 16, 227; and thus just=Lat. *nisi*.—VI. to introduce a simile, ὡς δ' ὅτε, *as when*, usu. with the subj. pres. or aor., Il. 2, 147; 6, 506, etc.; whereas ὥς ὅτε, usu. with the indic., Il. 4, 130, etc.: the verb must usu. be supplied from the context, as Il. 2, 394, Od. 10, 462.—VII. after μέμνημαι, ὅτε takes the place of ὅτι, Lat. *memini cum*, as we, I remember *when*, for *that*, Il. 15, 18; after ἀκούειν, Il. 1, 397; λαθεῖν, Il. 7, 627; and, generally, with verbs of knowing, or not knowing, Pors. Hec. 109: in Hom. usu. with aor. indic.—VIII. ὅτε with other particles,—1. for ὅτ' ἄν, v. sub ὅταν.—2. ὅτε δή and ὅτε δή ῥα, stronger than ὅτε, freq. in Hom., and Hes., usu. with indic. pres., impf., and aor., more rarely with opt. aor.—3. ὅτε τε, as in the case of ὅςτε, joining it more closely to what goes before, freq. in Hom., and Hes.; also ὅτε πέρ τε, Il. 4, 259, usu. with indic. pres. and aor., more rare with aor. subj.—4. ὅτε περ, Il., and Hes.—5. πρίν γ' ὅτε, *ere the time when, before that*, Od. 13, 322; so, πρίν γ' ὅτε δή, Il. 9, 488, etc.; also, πρίν γ' ὅτ' ἄν, with aor. subj., Od. 2, 374.—6. εἰς ὅτε κεν, *against the time when..*, with aor. subj., Od. 2, 99.—IX. the usu. correlative adv. is τότε,—ὅτε δή.., τότε δή.., Il. 10, 365; δὴ τότε, 23, 722; καὶ τότε δή, 22, 209; καὶ τότ' ἄρα, 24, 32: for τότε we sometimes have ἔνθα, as in Il. 2, 303; ἔπειτα, 3, 221; αὐτίκα, 4, 210; δέ, 5, 438; ἤματι τῷ, 2, 743; but this correlative is, as in our own language, often left out.—X. ἔσθ' ὅτε for ἔστιν ὅτε, like Lat. *est ubi, there are times when, sometimes, now and then*, esp. Att., also in Hdt. ἔστιν ὅτε, 2, 120: cf. ὅπου I. 5.

B. ὁτέ, as adv., like ἔσθ' ὅτε, *sometimes, now and then*, but then strictly used like ποτέ at the beginning of each of two corresponding clauses, *now.., now.., sometimes, sometimes..*: in Att. usu. ὁτὲ μέν.., ὁτὲ δέ..: but in Il. ὁτὲ μέν.., ἄλλοτε or ἄλλοτε δέ, 18, 599; also, ὁτὲ μέν τε.., ἄλλοτε δέ.., 11, 64; and reversely, ἄλλοτε μέν.., ὁτὲ δέ.., 11, 566; also ὁτέ in the second clause, without any correlative in the first, 17, 178; Soph. joins ἔσθ' ὅτε and ὁτέ, Aj. 56, cf. Herm. Vig. n. 258.

Ὅτε, neut. from ὅςτε:—also Ion. masc. for ὅςτε, Il.

Ὀτέοισιν, Ep. for οἷςτισιν, Il.

Ὅτευ, Ion. for οὗτινος, Od.

Ὅτεῳ, Ep. for ᾧτινι, Hom.

Ὅτεων, Ep. for ὧντινων, Od.

Ὅτῐ, Ep. ὅττῐ (both in Hom.):—conjunction, *that*, usu. after verbs of *seeing* or *knowing*: also after πολύ, ὧδε, τόσος and the like, so much so, *that..*, as in Il. 4, 32; 6, 126, Od. 5, 340: Hom. freq. joins ὅτι ῥα, also ὅτι δή, Il. 7, 448: in Hom. always with the indic.—II. Att. ὅτι is used like our *that* in quoting another's words, instead of the acc. and inf., and this is esp. freq. with verbs of *saying*, usu. with the indic. of whatever tense the speaker himself used; but also freq. with the optat. in oratione obliqua, Jelf Gr. Gr. § 802.—2. the opt. and indic. are found even in the same sentence, Id. Obs. 3, γ.—3. so ὅτι.., and the acc. with inf. are found together, Id. § 804, 5.—4. with the optat., ὅτι is sometimes left out, Soph. Phil. 617: but,—5. ὅτι is oft. followed by the very words of a speech (where in our idiom the conjunction is left out, its place being usu. supplied by inverted commas), Plat. Prot. 317 E, etc.—6. ὅτι is also used pleonast. with the infin. and acc., as, εἶπον ὅτι πρῶτον ἐμὲ χρῆναι πειραθῆναι κατ' ἐμαυτόν, which is in fact a mixture of the two constructions, εἶπον ὅτι πρῶτον ἐμὲ ἐχρῆν and εἶπον ἐμὲ χρῆναι πρῶτον, Plat. Legg. 892 D, cf. Stallb. Plat. Phaed. 63 B, Lob. Phryn. 772.—III. ὅτι in Att. often represents a whole sentence, esp. in affirm. answers, as, οὐκοῦν κακῷ ὑπερβάλλον τὸ ἀδικεῖν κάκιον ἂν εἴη τοῦ ἀδικεῖσθαι; answer, δῆλον δὴ ὅτι (i. e. ὅτι κακίον ἂν εἴη, or ὅτι ταῦτα οὕτως ἔχει), Plat. Gorg. 475 D: there is a like ellipsis in the affirmative forms οἶδ' ὅτι, οἶσθ' ὅτι, ἴσθ' ὅτι, Wolf Lept. 508, 17, Heind. Plat. Gorg. 486 B: and hence arose the practice of using δηλονότι as adv.—IV. ὅτι μή, usu. when a negat. goes before, *unless, except, except that*, Lat. *nisi, nisi quod*, and so just like εἰ μή, Hdt. 1, 18, 143, cf. Matth. Gr. Gr. § 624, 3, b. Herm. Vig. n. 347.—V. μὴ ὅτι, foll. by ἀλλά or ἀλλὰ καί, an ellipt. phrase, like μὴ ὅπως and μὴ ἵνα, I do not say that.., but,—not only not so, but,—like μὴ μόνον μή, Lat *non modo non.., sed ne quidem* or *nedun* Jelf § 762, 2, 3.—2. οὐχ ὅτι.., ἀλλά. or ἀλλὰ καί.., is constructed in th same way, except that it refers to a thing as really existing, not as merely supposed, Herm. Vig. n. 267.—VI. μὴ ὅτι itself in apodosis, without an answering ἀλλά, like Lat. *nedum, ne dicam*, not to mention that.., not to say that..; usu. after a negat.—2. οὐχ ὅτι, in apodosis, Lat. *quamquam*, Σωκράτει ἐγγυῶμαι μὴ ἐπιλήσεσθαι, οὐχ ὅτι φησὶν ἐπιλήσμων εἶναι, I warrant him not to forget, *though* he says.., Plat. Prot. 336 D.

B. ὅτι as a causal particle, *for that, because*, oft. in Hom., esp. in phrase ὅτι ῥα: in Hom. and Hes. always with the indic. (for Theog. 199 is spurious), but from Hdt. downwards also with optat.—2. sometimes, like all relatives, it has a demonstr. force, *therefore*, and forms an independent clause, ὅτι τοι νόος ἐστὶν ἀπηνής, *therefore* is thy mind ruthless, Il. 16, 35, cf. 23, 484, Od. 22, 36; here, strictly speaking, a protasis is omitted, τοῦτο τὸ αἴτιόν ἐστιν, ὅτι...—II. ὅτι τί; always used without a verb, which must be supplied from what goes before, and so always as a rejoinder, *why so?* in full it would be τί ἐστι τοῦτο δι' ὅ τι; Herm. Vig. n. 348:—so too, ὅτι δή τι; and ὅτι δή τι μάλιστα;—but ὅθ' οὕνεκα does not belong to this place, v. sub ὁθούνεκα.—III. ὅτι in indirect questions, *why is it that..?* ὅτι γελῴην; why did I laugh? Luc.; hence διότι, q. v.

C. with superl. of adv., to give them the greatest possible force, in Hom. only ὅττι τάχιστα, *as* quick as possible, Lat. *quam* celerrime, Il. 4, 193, Od. 5, 112, and oft. in Hes.: more rarely with compar., as, ὅτι πλέον, Hdt. 7, 184: ὅτι θᾶσσον, Theocr. 24, 48.—II. in Att. also with superl. of adj., as, ὅτι πλεῖστον χρόνον, Xen. Cyr. 6, 1, 43; ὅτι πλεῖστοι, Lat. *quam* plurimi.—III. with a subst. only in phrase ὅτι τάχος, for ὅτι τάχιστα, Hdt. 9, 7, 2; like ὅσον τάχος.

D. ὅτι was orig. neut. from ὅςτις, as Lat. conjunction *quod*, and our *that*, and so strictly is for διὰ τοῦτο ὅ τι, or δι' ὅ τι: hence, the readings vary between ὅτι and ὅ τι, as in Il. 1, 64, where one is as good as the other The clearest traces of this deriv. remain,—1. in its construction with superl., for strictly ὅτι πλεῖστον is ὅ τι τὸ πλεῖστον, *that which is the most*, i. e. the most possible: and,—2. in ὅτι μή, in negat. clauses, for strictly οὐδὲν ὅτι μὴ Ἀθῆναι is οὐδὲν ὅ τι μὴ Ἀ. ἐστι, *nothing that is not Athens*,

i. e. nothing but Athens, Herm. Vig. n. 347. (Ὅτι answers to Lat. *uti*, *ut*, cf. *id*, *ill-ud*, *ist-ud*.) [The last syll. is short, but used long in arsis by Hom. But though short, the ι is never elided in Att., prob. to avoid confusion with ὅτε, Pors. Hec. 109; nor is the hiatus permitted except in comedy, Br. Ar. Lys. 611, Ach. 516, Kühner Gr. Gr. § 30, 2: in Hom. the elision is freq.]

Ὅ τι or ὅτι, neut. from ὅςτις, Hom. and Hdt.

Ὀτιή, conjunction, = ὅτι B, *because*, Ar. Eq. 29, 428, etc.; hence ὀτιητί; for ὀτιὴ τί; *why so? wherefore so?* Ar. Nub. 784; and, ὀτιὴ τί δή; Ib. 756.—Cf. τίη, ἐπειή.

Ὅτινα, acc. masc. sing. and neut. pl. from ὅςτις, Ep. for ὅντινα and ἅτινα, Hom.

Ὅτινας, acc. pl. from ὅςτις, Ep. for οὕςτινας, ἅςτινας, Il.

Ὀτιοῦν, *any thing at all*, Thuc. 7, 48.

Ὅτις, Ep. and Ion. for ὅςτις, Hom.: for further irregularity of declens. v. sub ὅςτις.

Ὀτλεύω, = ὀτλέω, Ap. Rh. 2, 1008.

Ὀτλέω, *to suffer*, *endure*, c. acc., Call. Fr. 274; absol., Ap. Rh. 4, 1227, Lyc. 819 †(v. sub ὄτλος.) Hence

Ὄτλημα, ατος, τό, *that which is suffered*, *distress*, *hardship*.

Ὀτλήμων, ον, = τλήμων, ἄθλιος, *suffering*, *unhappy*.

Ὄτλος, ου, ὁ, *suffering*, *distress*, Aesch. Theb. 18. (Ὄτλος, ὀτλέω, ὀτλήμων seem to be formed from *τλάω τλῆναι, τλήμων, τάλας, with ο euphon., just as ἄθλιος and ἄτλας come from same root, with α euphon.)

Ὀτοβέω, ῶ, *to sound loud*, *sound wildly*, κοτύλαις ὀτοβεῖ, Aesch. Fr. 54; *of the flute*, ὀτοβεῖ δόναξ...ὑπνοδόταν ὕμνον, Aesch. Pr. 574: from

Ὄτοβος, poet. ὀττ- (but v. Pors. Or. 1386), ου, ὁ, *any loud*, *wild*, *startling noise*, as *the din* of battle, ὄτ. ἄπλητος, Hes. Th. 709; *the rattling* of chariots, Aesch. Theb. 151, 204; of thunder, Soph. O. C. 1479: also of *the sound* of the flute, Id. Aj. 1202. (Doubtless onomatop.)

Ὀτοτοῖ, an exclamation of pain and grief, *ah! woe!* Trag.: also lengthd., ὀτοτοτοτοῖ τοτοῖ, Soph. El. 1245; ὀτοτοτοτοτοτοτοῖ, Eur. Tro. 1294. Cf. ὀττοτοῖ.

Ὀτοτύζω, f. -ξω, *to cry* ὀτοτοῖ, *to wail*, Ar. Pac. 1011: in pass., *to be bewailed*, Aesch. Cho. 329. Hence

Ὀτοτύξιοι, ων, οἱ, comic pr. n. in Ar. Av. 1043, *the men of Wails*, with a play on Ὀλοφύξιοι.

Ὀτρᾰλέος, α, ον, (ὀτρύνω) = sq., Opp. H. 2, 273, Q. Sm. 11, 107:—in Hom. and Hes. only in adv. ὀτρᾰλέως, *quickly*, *readily*, as Il. 3, 260, Od. 19, 100.

†Ὀτρεύς, έως Ep. ῆος, ὁ, *Otreus*, son of Dymas, king of the Phrygians, Il. 3, 186.

†Ὀτρήρη, ης, ἡ, *Otrērē*, a queen of the Amazons, Ap. Rh. 2, 387.

Ὀτρηρός, ά, όν, (ὀτρύνω) *quick*, *nimble*, *busy*, *ready*, in Hom. epith. of θεράπων, Il. 1, 321, etc.; cf. Ar. Av. 909; of ταμίη, Il. 6, 381; μάζη ὀτρηρῇ, comically, Matro ap. Ath. 136 D. Adv. -ρῶς.—II. = ὀξύς, *sharp*, *cutting*, *painful*, Opp. H. 2, 529.

Ὀτρῖχες, nom. plur. from ὄθριξ, Il.

†Ὀτροία, ας, ἡ, *Otroea*, a town of Bithynia, Strab. p. 566.

Ὀτρυγηφάγος, ον, = τρυγηφάγος, Archil. 96.

†Ὀτρυνεῖς, έων, οἱ, *the inhab. of Otryna*, an Attic deme; in sing., ὁ Ὀτρυνεύς, έως, *of* (the deme) *Otryna*, Dem. 1083, 5.

Ὀτρῠνέω, fut. from ὀτρύνω, Hom.; Att. ὀτρυνῶ.

†Ὀτρυνικός, ή, όν, *of Otryna*, *Otrynian*, Antiph. Tim. 8.

Ὄτρυνσις, εως, ἡ, = ὀτρυντύς, q. v.

†Ὀτρυντείδης, ου, ὁ, *son of Otrynteus*, i. e. Iphition, Il. 20, 383.

†Ὀτρυντεύς, έως Ep. ῆος, ὁ, *Otrynteus*, a Lydian from Hyda, Il. 20, 384.

Ὀτρυντήρ, ῆρος, ὁ, = sq.

Ὀτρύντης, ου, ὁ, (ὀτρύνω) *one who stirs up* or *rouses*.

Ὀτρυντικός, ή, όν, *stirring up*, *rousing*.

Ὀτρυντύς, ύος, ἡ, Ion. for ὄτρυνσις, *a stirring up*, *rousing*, *encouragement*, Il. 19, 234, 235: [ῡς, ῠος] from

ὈΤΡΥ´ΝΩ: fut. -ῠνῶ, Ion. and Ep. -ῠνέω: aor. ὤτρῡνα:—*to stir up*, *rouse*, *spur on*, *encourage*, esp. to battle, to any sudden or violent exertion, freq. in Hom.; *to rouse from sleep*, *wake up*, Il. 10, 158; usu. c. inf., ὀτρ. τινὰ πολεμίζειν, μάχεσθαι, Il. 4, 294, 414, etc.; γήμασθαι, Od. 19, 158, etc.; also ἡμᾶς ὀτρύνων καταπαυέμεν, Od. 2, 244:—also, ὀτρ. τινὰ εἴς τι, Il. 15, 59, Od. 1, 85; ἐπί τι, Il. 24, 289; πόλιν εἴσω, Od. 15, 40; πόλινδε, Od. 15, 306; πόλεμόνδε, Il. 2, 589: so too in Pind., and Trag.: more rarely c. dat. pers., Pind. P. 4, 71.—Pass., *to rouse one's self*, *bestir one's self*, hence *to hasten*, Hom.: the act. in this intrans. signf. is very rare, for even in Il. 7, 420 the reading is dub., v. Heyne T. 5, p. 379.—2. more rarely of animals, *to urge on*, *cheer on*, οὐρῆας, Il. 23, 111; ἵππους, Il. 16, 167, etc.; κύνας, Il. 18, 584.—3. also of things, *to push on*, *urge forward*, *quicken*, *speed*, πομπήν, Od. 7, 151; 8, 30; ὁδόν τινι, Od. 2, 253; ἀγγελίην, Od. 16, 355; μάχην, Il. 22, 277.—Always with collat. notion of zeal or activity, as in σπεύδω, ποιπνύω, ἕπω.—Poet. word. (Hence ὀτρηρός, ὀτραλέος.) [ῡ in all tenses except fut.]

Ὄττα, ἡ, Att. for ὄσσα.

Ὄττᾰβος, ὁ, a supposed collat. form from κότταβος.

Ὀττεία, ας, ἡ, *a foreboding*, esp. of evil: *the superstitious fear* or *dread* caused thereby, Dion. H. 1, 38: cf. ὀττεύομαι.

Ὅττεο, Ep. for οὕτινος, gen. of ὅςτις, Od. 1, 124; 22, 377; contr. ὅττευ, Od. 17, 121.

Ὀττεύομαι, (ὄσσα, ὄττα) Att. for ὀσσεύομαι, *to divine from ominous voices* or *sounds*, Plut. 2, 356 E, Ael. N. A. 1, 48:—generally, *to have forebodings of* a thing, τὸ μέλλον, Polyb. 27, 14, 5; τι περί τινος, Id. 1, 11, 15:—ὀττευομένη δὲ κάθηται, she sits *looking for omens* of a lover, Ar. Lys. 597.—II. *to deprecate as ill-omened*, Lat. *abominari*, Dion. H. 2, 19.—κληδονίζομαι was the equiv. Hellenic form, acc. to Moeris.

Ὅττῑ, Ep. for ὅτι (the conjunction), Hom., and Hes.

Ὅττῐ, Ep. for ὅ τι, neut. from ὅςτις, Hom.

Ὄττις, ἡ, = ὄψις, Hesych. cf. ὄσσε.

Ὀττοβέω, ὄττοβος, ὁ, poet. for ὀτοβ-, but v. Pors. Or. 1386.

Ὄττομαι, Att. for ὄσσομαι.

Ὀττοτοῖ, = ὀτοτοῖ, disputed by Pors. Phoen 1052, but defended by Seidl. Dochm. p. 44.

†Ὄτυς, υος, ὁ, *Otys*, king of the Paphlagonians, Xen. Hell. 4, 1, 3; more correctly, Κότυς.

Ὅτῳ, Att. dat. of ὅςτις, for ᾧτινι.

Οὐ, as a diphthong regularly long, except in Aeol., where it is not seldom short, v. Priscian 1, 6, Schol. Dionys. Thrac. ap. A. B. p. 779, Buttm. Lexil. s. v. βούλομαι 7–9. Later poets make it short when it represents the Lat. ŭ, only in prop. names, i. e. Πόστουμος, Ῥούτουλος, etc., Jac. A. P. p. 631, 926.

ΟΥ´, Adverb, *not* (for its difference from μή, v. μή sub init.);—before a vowel with spiritus lenis, οὐκ; with spiritus asper, οὐχ; but before ῥ, οὐ: in Att. also οὐχί [ῐ], which however also occurs in Il. 15, 716; 16, 762, though Hom. more usu. has οὐκί [ῐ], and that always at the end of the clause and usu. of the verse, answering to an affirm. clause which has gone before, as, ἠὲ καὶ οὐκί.—From Hom. downwards used,

A. strictly in absolute, independent clauses: when joined with single verbs followed by infin. to deny a fact, it is rendered esp. in Lat. by a single negat. verb, as οὔ φημι, Lat. *nego*, Il. 7, 393, Od. 7, 239, where we join the *not* to the infin. which usu. follows, *I say* it is *not* so, etc.: so οὐ λέγω, οὐ δοκέω, etc., oft. in Att.; οὐκ ἐάω, I forbid, Lat. *veto*, Il. 5, 256, Herm. Vig. Append. IV.—II. but οὐ may be used in dependent clauses,—1. after the definite relative ὅς, (whereas after the indef. ὅςτις, etc., it should be μή), after the conjunctions ὅτι, *because*, ἐπεί, ἐπειδή, *since*, and others which introduce a positive fact.—2. with a single word or phrase, μή is usu. found, the negation being then usu. subjective: but even here when a negative fact is intended, οὐ is proper, as, ἡ τῶν γεφυρῶν οὐ διάλυσις, the *non*-breaking up of the bridge, Thuc. 1, 137; so, ἡ οὐ περιτείχισις 3, 95, Valck. Hipp. 191, and v. sub μή A. I. 5.—3. with a partic., when this is resolvable into *though* or *since* with the finite verb, whereas the part., when resolvable into *if*, *unless*, etc., with the finite verb, takes μή, v. sub μή A. I. 6.—4. as in οὔ φημι and οὐκ ἐάω, οὐ is attached also to adjs. and and advs., to give *the directly opposite signification*, οὐ πάνυ, *on no account*, οὐχ ἥκιστα, *above all*,—freq. in Att.—5. οὐ is used where μή would be equally good, in such places as, νομίζει οὐ καλὸν εἶναι, where the οὐ is retained in oratione obliqua from the oratio recta, οὐ καλόν ἐστι,—where as strictly it should be νομίζει μὴ εἶναι καλόν, Jelf § 745 Obs. 1: in such a case οὐ καλόν is to be taken as one word, *unhandsome*. To the same class belong the places where εἰ...οὐ occurs, as, εἰ δέ τοι οὐ δώσει, if he shall *refuse*, Il. 24, 296; cf. Herm. Vig. n. 309, Jelf § 744, 1 Obs.—III. οὐ is oft. emphatically repeated, οὐ γὰρ ὀΐω οὔ σε θεῶν ἀέκητι γενέσθαι, I do *not* think, *no*..., Od. 3, 27; more freq. in Att., as in Aesch. Ag. 1645, etc., v. infra C. II. So οὐ and οὐδέ occur together, οὐ μιν ὀΐομαι οὐδὲ πεπύσθαι ἀγγελίης, Il. 17, 641.—2. when several negative clauses are joined, either οὐδέ or οὔτε may follow οὐ, Hom.; for the Att. usage in this respect, v. sub οὐδέ.—3. when a negative sentence is strengthened by *any*, *ever*, *anywhere*, etc., these also take the negative, e. g. οὐκ ἐποίησε τοῦτο οὐδαμοῦ οὐδείς, *no one ever* did it; τἆλλα τῶν μὴ ὄντων οὐδενὶ οὐδαμῇ οὐδαμῶς οὐδεμίαν κοινωνίαν ἔχει, Plat. Parm. 166 A, cf. Eur. Cycl. 120.—this accumulation of sim-

ilar negatives strengthening, instead of destroying the negation (cf. *οὐδείς* I. 8).—But,—4. the negation is destroyed, as in Lat. and Engl., in two cases:—*a.* when the two negatives belong to different verbs, or to a verb and a partic., *οὐδ' οὐκ ἐθέλοντα μάχεσθαι*, Il. 4, 224; but in this case, for clearness, one negative is often strengthd., as, *μὴ οὐχὶ μισεῖν αὐτὸν οὐκ ἂν δυναίμην*, I can*not not* (i. e. *must*) hate him.—*b.* if *μή* precedes *οὐ* with collat. signf. of fear, warning, etc. (as in Il. 1, 28, *μή νύ τοι οὐ χραίσμῃ σκῆπτρον θεοῖο*, lest thy God's sceptre be no help), *μή* is a conjunction, *οὐ* joined with *χραίσμῃ* so as to make one word with it, as in *οὐ-καλόν*, v. supra II. 5, and sub *μὴ οὐ*.—IV. *οὐ* foll. by acc. in solemn disclaimers, for *οὐ μά*, Soph. O. T. 1088; cf. sub *μά*.—V. *οὐ* is sometimes omitted, but may easily be supplied from an *οὐδέ* or *οὔτε* in the next clause, *ναυσὶν οὔτε πεζός*, for *οὔτε ναυσὶν οὔτε πεζός*, Pind. P. 10, 46, cf. Herm. Soph. Aj. 239, (in which last place however *δαίμων, κοὐδεὶς ἀνδρῶν* ought not to be so interpreted, v. 185, 215.)

B. *οὐ* AS INTERROG. PARTICLE always expresses a question to which an affirm. answer is expected, as, *οὔ νυ καὶ ἄλλοι ἔασι;* are there not others too? implying that there certainly are, Il. 10, 165.—2. in this case the Att. oft. put *οὐ* after the word or words to which it belongs, as, *εὐδαίμονας δὲ λέγεις οὐ*...; for *οὐ λέγεις*...; Plat. Symp. 202 C, cf. Rep. 590 A. —II. the fut. with *οὐ* is oft. used interrog. instead of the imperat., in command, entreaty or exhortation, Soph. Aj. 75, Phil. 975, Tr. 1183, cf. Herm. Vig. n. 145.—2. but Hom. always uses opt. aor. for this purpose, *οὐκ ἂν δὴ τόνδ' ἄνδρα μάχης ἐρύσαιο*, Il. 5, 456, Od. 7, 22; also to strengthen the command, Il. 24, 263.—III. besides this direct interrog. usage, there is another half interrog. usage of *οὐ* and fut. for imperat., as, *οὐ φήσεις*, you *surely will not* say so,—where the speaker expresses his firm conviction that the thing will not be.—With the imperat. itself *μή* only is used, v. sub *μή* A. II. 1.—IV. for *οὐ...μή* interrog., v. sub *μή* C. 1.

C. *οὐ* takes the ACCENT,—I. when it is the last word in the clause, *καὶ τοὶ γὰρ αἰθοίσας ἔχοντες σπέρμ' ἀνέβαν φλογὸς οὔ*, Pind. O. 7, 87; *ταρβήσει γὰρ οὔ*, Soph. Aj. 541: esp. when followed by an opposing clause that ends with *δέ*, *ἦν καλὸς μέν, μέγας δ' οὔ*, Xen. An. 4, 4, 3; similarly, *κατώρα πᾶν μὲν οὒ τὸ στρατόπεδον*, Hdt. 7, 208, ubi v. Valck.—*οὐ* in this case does not become *οὐκ* before *ἀλλά*. Cf. sub *οὐκ*.—II. when it is repeated singly after a negative clause, and so forms a clause of itself; it is then esp. emphatic, and may be rendered by our *no!* as, *θεοῖς τέθνηκεν οὗτος, οὐ κείνοισιν, οὔ*, Soph. Aj. 970 (where, as in Ar. Ach. 421, Elmsl. needlessly proposes *οὖν*), Plat. Hipp. Maj. 292 B: but if a particle is added to the second *οὐ*, it loses its accent, as, *οὐ γὰρ ἂν δυναίμην, οὐ μέντοι*, Plat. Symp. 199 A.—III. when *οὐ* is a simple negat. answer, *no*.—IV. in all phrases such as *πῶς γὰρ οὔ; πῶς δ' οὔ; τί γὰρ οὔ;* etc. But in the protestation *οὐ μὰ γάρ*..., *οὐ* has no accent, v. *μά* II.

D. Οὐ in connection with other particles will be found in alphabet. order: the corresponding forms of *μή* should be compared.

E. [In the poets, if *η* stands before *οὐ*, the two vowels coalesce into one syllable, esp. in *ἢ οὐ*, Il. 5, 349, Od. 1, 298: Att. also in *μὴ οὐ* and *ἐγὼ οὐ*. This synizesis is usu. in Ep., universal in Att.]

Οὗ, gen. of relat. pron. *ὅς*, used freq. as adv.,=Lat. *ubi, when* or *where*, v. sub *ὅς, ἥ, ὅ*, A b. I. 2.

Οὗ, Lat. *sui*, gen. sing. of 3 pers. masc. and fem. for *αὑτοῦ, αὑτῆς*, and *αὐτοῦ, αὐτῆς*, freq. in Hom., but only in Ion. and Ep. forms, *ἕο, εὗ, εἷο* (Il. 4, 400, *ἑεῖο*, Ap. Rh.); he uses *ἕο* enclit. in Od. 14, 461; *εὗ*, Il. 14, 427, etc.; *ἕθεν* is another old form, Hom., used by Aesch. Supp. 66; this also is enclit. in Il. 9, 686:—*οὗ* is rare in Att., as Soph. O. T. 1257, Plat. Symp. 174 D, Rep. 393 E.—II. dat. *οἷ, sibi*, =*αὑτῷ, αὑτῇ, to himself, to herself*, *οἷ αὐτῷ*, Il. 16, 47, etc.; also, *ἑοῖ αὐτῷ*, Il. 13, 495, Od. 4, 38: Ap. Rh. uses it in the first person, 3, 99:—but *οἱ* enclit.,=*αὐτῷ, αὐτῇ, to him, to her*, Il. 1, 72, 79, etc.; also in Att., Aesch. Ag. 1147: it is used pleon. after the dat. of the person, Hdt. 2, 175; 6, 68: the adj. is sometimes added in the gen. instead of the dat., H. Hom. Cer. 37, cf. Herm. H. Hom. 19 (18), 31.—III. acc. *ἕ, se, ἓ αὐτόν, ἓ αὐτήν*, Od. 8, 396, Il. 14, 162; which in Att. becomes *ἑαυτόν*, etc., v. sub *ἑαυτοῦ*:—also enclit., *ἑ*, and *ἑέ, him, her*, Il. 1, 236; 24, 134:—rare in neut., H. Hom. Ven. 268.—The nom. is *ἵ*, v. sub vocc. (These pronouns have the digamma, Ϝοῦ, Ϝοῖ, Ϝέ, represented in Lat. by *su-;* c. *ὅς* fin.; *σφέ*. Hence *οὔ οἱ*, not *οὔχ οἱ*, appears even in late Greek; the *ν ἐφελκυστικόν* was omitted before it; and a short syllable before it became long, as *γάρ οἱ, μέν οἱ*, Heyne Il. 1, 114.)

Οὐά, exclam. of astonishment, Lat. *vah!* in N. T. of abhorrence, cf. Arr. Epict. 3, 32.

Οὐαί, exclam. of pain and anger, Lat. *vae, ah! woe!* from the Alexandr. writers downwards; c. dat., *οὐαί μοι, οὐαί σοι, woe is* me! *woe to* thee! N. T.

†Οὐακκαῖοι, ων, οἱ, *the Vaccaei*, a people of Hispania, Strab. p. 152.

†Οὐακούα, ας, ἡ, *the Vacua*, a river of Lusitania, Strab. p. 152.

†Οὐαλερία, ας, ἡ, *Valeria*, Rom. fem. pr. n., Plut.—II. a city of Latium, Strab. p. 238.

†Οὐαλεριανός, οῦ, ὁ, the Rom. name *Valerianus*, Plut. Dio 74.

†Οὐαλέριος, ου, ὁ, the Rom. name *Valerius*, Plut.

†Οὐάλης, ητος and εντος, ὁ, the Rom. name *Valens.*

†Οὐαρία, ας, ἡ, *Varia*, a city of Hispania on the Baetis, Strab. p. 162.

†Οὔαρος, ου, ὁ, the Rom. name *Varus*.—II. *the Varus*, western boundary of Italy, Strab. p. 177.

†Οὐάῤῥων, ωνος, ὁ, the Rom. name *Varro*, Plut.

Οὖᾰς, ατος, τό, poet. for *οὖς, the ear:* the usu. form in Hom., though he only uses it in sing. gen., *οὔατος*, Il. 22, 454; in plur. nom. and acc. *οὔατα, ἀμφὶ κτύπος οὔατα βάλλει*, 10, 535, etc.; and once dat. *οὔασι*, 12, 442:—Hes. also has only nom. and dat. plur.—II. *an ear*, i. e. *handle*, Il. 11, 633; 18, 378, cf. *οὖς*.

†Οὐάσκονες, ων, οἱ, *the Vascones*, a people of Hispania, Strab. p. 155.

Οὐάτιος, α, ον,=sq., dub.

Οὐᾰτόεις, εσσα, εν, (*οὖας*) *long-eared*, Call. Fr. 320, Mel. 120.

Οὐᾰτοκοίτης, ου, ὁ, (*οὖας, κοίτη*) *one who lies upon his ear, a sleeper*, Nonn.

†Οὔβιοι, ων, οἱ, *the Ubii*, a German people, Strab. p. 194.

Οὐ γάρ, in oratione recta, *for not*, in assigning a negative reason, Hom.: other particles are sometimes put between, as, *οὐ μὲν γάρ*, Il. 5, 402.—II. in answers, it gives a strong negative, as, *οὐδὲ τοῦτό με θέμις εἰδέναι*, may I not know that either? Answ. *οὐ γάρ, no—why should you...?* Luc.—III. in questions, where an affirm. answer is expected, is *not...?* Ar. Eq. 1393, etc.; so, *οὐ γάρ;* alone, Lat *quid enim?* is't not so? Plat.

Οὐ γὰρ ἀλλά, an ellipt. phrase, freq. in Att., expressing a negation and giving a reason for it, Lat. *immo vero*, as, *μὴ σκῶπτέ μ', οὐ γὰρ ἀλλ' ἔχω κακῶς* (which in full would be *μὴ σκῶπτέ με· οὐ γὰρ σκωπτικῶς, ἀλλὰ κακῶς ἔχω*), Ar. Ran. 58; *ἆρ' οὐ παρεῖναι τὰς γυναῖκας δῆτ' ἐχρῆν*, ought not the women to be here long ago? Answ. *οὐ γὰρ, μὰ Δί', ἀλλὰ πετομένας ἥκειν πάλαι*, no, by Jupiter, (they are not here), but they ought to have come flying long ago, Ar. Lys. 55, cf. Nub. 232, Ran. 192, Eccl. 386, Eq. 1205.

Οὐ γὰρ ἄν, *for probably not*, much like *οὐ γάρ*, except that *ἄν* adds a degree of uncertainty, *οὐ γάρ κεν*, Od. 12, 107; so in Att., *οὐ γὰρ ἄν ποτε, οὐ γὰρ ἄν που, for by no means, for never*, Soph. O. T. 1456, Plat., etc.; *οὐ γὰρ ἄν κοτε*, Hdt. 1, 124.

Οὐ γὰρ δή, like *οὐ δή*, only with the reason added by *γάρ*, Soph. O. T. 576, Ant. 46, etc.: so, *οὐ γὰρ δήπου*, Plat. Prot. 309 C; *οὐ γὰρ δήπου γε* Id. Rep. 509 A.

Οὐ γὰρ οὖν, a negat. answer to a negat. propos., where *οὖν* refers to a foregone proof as conclusive, *why then, certainly not*, Plat. Parm. 134 B.

Οὐ γάρ ποτε, *for never*, Soph. El. 482, cf. sub *οὐ γὰρ ἄν*.

Οὐ γάρ που, *for in no manner*, Plat. Phaed. 62 D, etc.; *οὐ γάρ πού γε*, Id. Symp. 199 A, etc.

Οὐ γάρ τοι, merely *οὐ γάρ* strengthened, Od. 21, 172, etc.

Οὐ γάρ τοι ἀλλά, merely *οὐ γὰρ ἀλλά* strengthd., Plat. Euthyd. 286 C.

Οὐγγία, ας, ἡ, also *οὐγκία*, Lat. *uncia, an ounce.*

†Οὔγερνον, ου, τό, *Ugernum*, a town of Gallia Narbonensis, Strab. p. 178.

Οὑγώ, Att. contr. for *ὃ ἐγώ*, Ar. Pac. 64, etc.

Οὐδαῖος, α, ον, (*οὖδας*) like *χθόνιος, on the earth, earthly*, Orph. Arg. 396.—II. *in the earth, infernal*, like *καταχθόνιος*, of gods, Lyc. 49, 698, Dion. P. 789.

†Οὐδαῖος, ου, ὁ, *Udaeus*, one of the Sparti, who survived, and assisted Cadmus, Apollod. 3, 4, 7.

Οὐδᾰμᾶ, Ion. *οὐδᾰμῇ*, adv. from *οὐδαμός, nowhere, in no place, οὐδαμῇ ἐστήρικτο*, Hes. Sc. 218; *to no place, no way*, Hdt. 1, 24, 34, 56, etc.—II. *in no way, in no wise*, freq. in Hdt.—In the poets also *οὐδαμά* [*μᾰ*], Jac. A. P. p. 914, which Schweighäuser also rightly prefers in Hdt., except when the form *οὐδαμῇ* is used: *οὐδαμῇ* was orig. dat. fem., *οὐδαμά* neut. pl. from *οὐδαμός*, cf. Reisig Enarr. Soph. O. C. 508 (517): *οὐδαμῇ, οὐδαμᾷ*, was the old way of writing.

Οὐδᾰμῐνός, ή, όν, (*οὐδαμός*) *worthless, good for nothing:* hence also *powerless, feeble.* Hence

Οὐδᾰμῐνότης, ητος, ἡ, *nothingness, worthlessness.*

Οὐδᾰμόθεν, adv. from οὐδαμός, *from no place, from no side*, Plat. Phaed. 70 D, Xen. An. 2, 4, 23.

Οὐδᾰμόθῐ, adv. from οὐδαμός, poet. and Ion. for οὐδαμοῦ, *nowhere, in no place*, Hdt. 7, 49; ἑτέρωθι οὐδαμόθι, 3, 113; c. gen., οὐδ. τῆς Εὐρώπης, 7, 126.

Οὐδᾰμός, ή, όν, for οὐδὲ ἀμός, *not even one*, i. e. *none*, like οὐδείς, freq. in Hdt., though he uses only plur. οὐδαμοί, οὐδαμῶν, etc., like οὐδένες, 1, 24, etc.; much more rarely in fem., as Hdt. 4, 114. Hence

Οὐδᾰμόσε, adv., *to no place, to no side, no way*, Thuc., and Plat. Phaed. 108 A, 109 A, etc.

Οὐδᾰμοῦ, adv. from οὐδαμός,=οὐδαμόθι, *nowhere*, answering to ποῦ; *where?* Hdt. 2, 150, etc.; also c. gen., οὐδαμοῦ γῆς, Hdt. 7, 166, cf. Valck. Hipp. 1012; sometimes with verbs of motion, Xen. An. 6, 1, 16;—οὐδαμοῦ λέγειν τινά, to esteem *as nought*, Lat. *nullo loco, nullo numero habere*, Aesch. Pers. 498, Soph. Ant. 183, cf. Ruhnk. Xen. Mem. 1, 2, 52; so, οὐδαμοῦ εἶναι, φαίνεσθαι, like Cicero's *ne apparere quidem*, not to be taken into account, Plat. Phaed. 70 A, 72 C, ubi v. Stallb.; δειλοὶ δ' εἰσὶν οὐδὲν οὐδαμοῦ, Eur. I. T. 115.—II. of manner, ἄλλοθι οὐδαμοῦ, *in no* other *way*, Plat. Symp. 184 E, Prot. 324 E.

Οὐδαμῶς, adv. from οὐδαμός, *in no wise*, freq. in Hdt., etc.; ἄλλως οὐδαμῶς, Hdt. 1, 123, etc.; οὐδαμῇ οὐδαμῶς, Plat. Phil. 29 B.

ΟΥ'ΔΑΣ, τό, gen. οὔδεος, dat. οὔδει, οὔδεϊ:—*the ground, earth*, strictly, *the surface of the earth*, hence ἄσπετον οὖδας, like ἀπείρων γῆ, Od. 13, 395, and elsewh. in Hom.: πῖαρ οὖδας, the rich *soil*, Od. 9, 135; οὖδας ὀδὰξ ἑλεῖν, to bite *the dust*, of wounded men, freq. in Hom., as Il. 11, 749, Od. 22, 269; ἀπ' οὔδεος, from *the ground*, Il. 12, 448, Od. 9, 242; οὐδάςδε, *to the ground, to earth*, Il. 17, 457, Od. 10, 440; πρὸς οὖδας φορεῖσθαι, πεσεῖν, βέβλησθαι, Soph. El. 752, Eur. Hec. 405, I. T. 49, etc.—2. esp. the *floor* or *pavement* in rooms and houses, freq. in Hom.; κραταίπεδον οὖδας, Od. 23, 46; ἐν Διὸς οὔδει, *on the floor* of Jupiter's abode, Il. 24, 527; so too, πατρὸς ἐπ' οὔδει, 5, 734; 8, 385.—Proverb. ἐπ' οὔδεϊ καθίζειν τινά, to bring a man *to the pavement*, i. e. strip him of all he has, H. Hom. Merc. 284, like ἐπὶ ξηροῖς καθίζειν τινά, in Theocr. 1, 51. (Akin to ὁ οὐδός, *a threshold*, to ἡ ὁδός, and to ἔδαφος. No nom. τὸ οὖδος occurs, and the Ion. cases οὔδεος, οὔδεϊ may be explained by the usu. change of *a* into ε, cf. βρέτας and κῶας.)

Οὐδέ, adv. (οὐ δέ) *but not*, Hom., and Hes.; though in this signf. the Att. prefer to write separately οὐ δέ, and so Heyne has written here and there in Il., against the Ep. usage.—II. *and not*, connecting two *whole clauses*, either so as to put them in strong opposition, or simply in transition, while οὔτε is used to connect *parts of clauses* only: further, the δέ in οὐδέ gives it rather a distinctive force, while the τε in οὔτε makes it simply connective, v. Herm. ad Elmsl. Med. 4.—2. οὐδέ..., οὐδέ..., at the beginning of two following clauses, *not even..., nor yet...*, Hom., etc.; thus marking a stronger opposition than οὔτε..., οὔτε..., *neither..., nor...*;—the second negation is usually the stronger, as, καὶ μὴν οὐδ' ἡ ἐπιτείχισις οὐδὲ τὸ ναυτικὸν ἄξιον φοβηθῆναι, and so we have *no* reason *at all* to fear their fortifications, *no nor yet* their navy, Thuc. 1, 142; so, we have οὐδέ thrice repeated, *not even..., nor..., nor yet...*, Od. 22, 221, Soph. O. T. 1378.—But οὐδέ oft. also follows the simple negat. οὐ..., as, οὐκέτι μένος ἔμπεδον οὐδέ τις ἀλκή, Ib. 226; οὐκ ἔχων βάσιν οὐδέ τιν' ἐγχώρων, Soph. Phil. 691, cf. Ib. 681; it may also follow οὔτε, as in Soph. O. C. 1297, Plat. Rep. 499 B; but whether, in Att., οὔτε may follow οὐδέ (as in Il. 1, 115, H. Hom. Cer. 22) is questionable, Elmsl. Med. 4, et Herm. ibid.:—οὐδέ may also follow a negative compound, as, ἄστειπτος οὐδ' οἰκουμένη, ἄθικτος οὐδ' οἰκητός, Soph. Phil. 2, O. C. 39, ubi v. Reisig.—When the first clause is affirm., οὐδέ should be written οὐ δέ, v. sub μηδέ.—III. when joined with a single word or phrase, *not even*, Lat. *ne quidem*, Hom., etc.: Hom. usu. joins it with advs., as οὐδ' ἠβαιόν, οὐδὲ τυτθόν, οὐδὲ μίνυνθα, etc., *not even* a little, *no not* a bit, i. e. not at all. Hom. oft. joins both these last signfs. in one clause, οὐδὲ μὲν οὐδέ, Il. 2, 703, etc., οὐδὲ γὰρ οὐδέ τις ἄλλος, Od. 8, 32, etc., where the former οὐδέ is conjunctive, *neither*, the latter adverbial conj. *ne... quidem:* their juxta-position is accidental, and each retains its proper signf.: so οὐ and οὐδέ stand in one clause, v. οὐ A. III, cf. οὐ μὰν οὐδέ.—IV. οὐδέ is oft. foll. by the same particles which follow οὐ, as in Hom., οὐδ' ἄν and οὐδέ κεν, οὐδὲ γάρ, οὐδὲ μέν, οὐδὲ μήν, οὐδέ νυ, οὐδ' ἄρα περ, οὐδέ τί πω, etc.; but these particles retain each their own signf., for in such cases δέ serves as a conjunction; v. therefore οὐκ ἄν, οὐ μέν, etc.

Οὐδείς, οὐδεμίᾰ, οὐδέν, gen. οὐδενός, οὐδεμιᾶς, οὐδενός, etc., (declined like εἷς, μία, ἕν):—for οὐδὲ εἷς, οὐδὲ μία, οὐδὲ ἕν, *and not one*, i. e. *no one, none, no*, as Lat. *nullus*, for *ne ullus*, oft. in Hom., and Hes.—1. the neut. οὐδέν, as adv., like οὐδαμῶς, *in nothing, by no means, in no wise*, the most freq. use in Hom., also oft. in Att.—2. in plur. οὐδένες, gen. οὐδένων, dat. οὐδέσιν, for οὐδαμοί, *none*. Hdt. 9, 58, Xen., etc.—3. ὁ and ἡ οὐδέν, *a good-for-nothing, a worthless, useless* person, Trag.: so in masc. οὐδείς, *a nobody, one of no mark* or *likelihood*, ὄντες οὐδένες, being *nobodies*, Eur. Andr. 700.—4. οὐδέν τι,=Lat. *nihil quicquam*, Stallb. Plat. Phaed. 65 E.—5. οὐδὲν ὅ τι οὐ, Lat. *nihil non, every, all*, Hdt. 5, 97; so in masc., οὐδεὶς ὅστις οὐ, Lat. *nemo non, every one*, Hdt. 3, 72: also, οὐδὲν ὁποῖον οὐ, Soph. Ant. 4.—6. τὸ οὐδέν, *nought*, in Arithm. writers.—7. ἤ τις ἢ οὐδείς, v. sub τις VII.—8. οὐδεὶς οὐκ ἔπασχέ τι, like Lat. *nemo non, every one*, in Xen. Symp. 1, 9, is contrary to usu. Greek idiom, cf. sub οὐ III, Herm. Soph. Ant. 4.—II. the more emphatic and literal signf., *no, not even one*, i. e. *none whatever*, belongs to the full form, οὐδὲ εἷς, οὐδὲ μία, οὐδὲ ἕν, which is never elided, even in Att., but oft. has a particle inserted between, as οὐδ' ἂν εἷς, οὐδὲ πρὸς μίαν, etc., Pors. Hec. Praef. p. 31 Scholef. Later form, οὐθείς, οὐθέν, q. v.—(Zenob. in E. M. 639, 17, and others assume οὐδείς, as a compd. not of οὐδέ and εἷς, but οὐ and the Aeol. δείς, δέν, τὸ δὲν ἢ τὸ μηδέν, ap. Plut. 2, 1109 A; οὐδὲν ἐκ δενός, Alcae. 89:—thus δεις, δεν (whence δεῖνα, δεῖνος, δεῖνι) would be=τὶς, τὶ, and οὐδείς=οὔτις. But the arguments from the accent, and from the use of a plur., are insufficient: and the fem. οὐδεμία, with the adj. οὐδέτερος and οὐδοπότερος, are decisive on the other side, v. Buttm. Ausf. Gr. § 70 Anm. 7, n. Might not the Aeol. δείς be=εἷς rather than τίς?

Οὐδέκοτε, Ion. for οὐδέποτε, Hdt.

Οὐδενάκῐς and οὐδενάκῐ, adv. from οὐδέν, only in later Arithmet., *not once, no times.* [ᾰ]

Οὐδενία, ας, ἡ, (οὐδέν) *nothingness, weakness, worthlessness*, Plat. Phaedr 235 A, Theaet. 176 C, with v. l. οὐδένεια.

Οὐδενίζω, (οὐδέν) *to bring to nought* Anth. P. 5, 138.

Οὐδενόςωρος, ον, (οὐδείς, ὥρα) *worth no notice* or *regard*, τείχεα... ἀβλήχρ' οὐδενόςωρα, Il. 8, 178.

Οὐδενόω, ῶ, (οὐδέν) *to bring to nought.*

Οὐδέ πη, adv., *in no wise*, i. e. *by no means, certainly not*, Od. 12, 433; οὐδέ πη ἔστιν, c. inf., 'tis *in nowise* possible, H. Hom. 6, 58; also written in one word οὐδέπη and οὐδέπῃ, cf. οὔπῃ. (Wolf writes in Od. οὐδέ πῃ.)

Οὐδέποτε, in Ion. prose, οὐδέκοτε, adv. (οὐδέ, ποτέ) *and not ever*, i. e. *never*, in Hom. mostly with past, but also pres. tenses, Od. 10, 464; and with fut., Od. 2, 203, Hes. Op. 174. In Att., οὐδέποτε usu. has the pres. or fut., and οὐδεπώποτε, the past, Piers. Hdn. p. 461, Br. Ar. Eccl. 384; but οὐδέποτε is likewise found with past in the best writers, as in Xen. An. 2, 6, 13, Aeschin. 75, 8, like Lat. *nunquam*, cf. Priscian, Gramm. 18, p. 1196, Wolf Dem. Lept. 485, 23, Lob. Phryn. 458. Cf. οὔποτε.—Wolf in Hom. sometimes writes οὐδέποτε, sometimes separately οὐδέ ποτε: sometimes a word is put between, as in Il. 6, 99.

Οὐδέ πω, adv., *and not yet, not as yet*, Aesch. Pr. 320, Plat. Symp. 172 E, etc.:—in Hom., usu. with a word between, οὐδέ τί πω, οὐδ' ἄν πω, etc., always of the past, cf. οὔπω. Hence

Οὐδεπώποτε, adv., *and not yet, never yet at any time*, always of the past, as Soph. Phil. 250, Plat. Prot. 313 B; cf. Interpp. ad Thom. M. p. 662, and v. sub οὐδέποτε, οὐ πώποτε.

Οὐδέτερος, *a*, ον, (οὐδέ, ἕτερος) *not either, neither of the two*, like Lat. *neuter* for *ne uter*, first, but only in plur., in. Hes. Th. 638, Sc. 171; so too in Hdt. 3, 16; †in Solon 20, 6, strengthd. by οὐκ†; also in sing., Hdt. 1, 51, Plat., etc.: neut. pl. as adv.=οὐδετέρως, Plat. Theaet. 184 A.—II. in Gramm. τὸ οὐδέτερον (sc. γένος), Lat. *genus neutrum.* Hence

Οὐδετέρωθεν, adv., *from neither side.*

Οὐδετέρως, adv. from οὐδέτερος, *in neither of two ways*, Plat. Legg. 902 B: in Gramm. *in the neuter gender*, Ath. 701 A.

Οὐδετέρωσε, adv. from οὐδέτερος, *to* or *towards neither of two sides, nowhither*, Il. 14, 18.

Οὐδ' ἔτι, *and no more, no longer*, Hom., v. οὐκέτι: freq. confused with οὐδέ τι.

Οὐ δή, *certainly not, in sooth not*, Lat. *non sane*, Hom., also strengthening the negat. interrog. with οὐ, Od. 7, 239.

Οὐδήεις, εσσα, εν, (οὖδας) *on the*

ground, terrestrial, v. l. Od. 5, 334; 10, 136.

Οὐ δή που or οὐ δήπου, *I suppose not, probably not, surely not*, cf. sub οὐ γὰρ δή:—also, οὐδήπουθεν.

Οὐ δῆτα, *no, truly*, Aesch. Pr. 347, 770, etc.

Οὐδοπότερος, α, ον, = οὐδέτερος, Dion. H.

Οὐδοπωςοῦν and οὐδοπωςτιοῦν, adv. for οὐδ' ὅπως οὖν, οὐδ' ὅπως τι οὖν, *in no wise, by no means*.

Οὐδός, ὁ, Ion. for Att. ὁ ὀδός, Menand. p. 233:—*a threshold*, esp. *the threshold of a house*, in Hom. either χάλκεος; λάϊνος 9, 404; μέλινος or δρύϊνος, Od.: in Hes. always χάλκεος:—*the threshold* or *sill of any door*, etc., to a chamber, court-yard: even to the nether world, Il. 8, 15, cf. Soph. O. C. 1590:—in plur., perh., *the lintel*, Wüstem. Theocr. 23, 50:—ἐπὶ γήραος οὐδῷ, *on the threshold, verge* of old age, or, more prob., *on the threshold that leads from* old age to death, (so, οὐδὸς βιότου, *the end of life*, Q. Sm. 10, 426), Il. 22, 60, Od. 15, 348, Hes. Op. 329; also in Hdt 3, 14; cf. Plat. Rep. 328 E; so, γήραος οὐδὸν ἱκέσθαι, Od. 15, 246; 23, 212.—Poet. word, used by Luc. (Ὁ οὐδός must be carefully distinguished from ἡ οὐδός, and τὸ οὖδας: and note, that though ὁ ὀδός and ἡ ὁδός are kindred words, it is quite wrong to think that ὁ οὐδός is Ion. for ἡ ὁδός, *a way*: οὐδός and οὖδας, are also akin.)

Οὐδός, ἡ, Ion. for ἡ ὁδός, *a way*, Hom. only in Od. 17, 196, Hdt. 2, 7; 3, 126: but even he has the usu. form far more freq.

*Οὖδος, τό, v. sub οὖδας.

Οὐδοςτιςοῦν, neut. οὐδοτιοῦν, for οὐδὲ ὅςτις οὖν, οὐδὲ ὅ τι οὖν, *no one soever, nothing whatever*: in neut. also as adv. *not in the least, not at all*.

Οὐδών, ῶνος, ὁ, *a* kind of *shoe made of felt* or *fur*, Lat. *udo*.

†Οὐελία, ας, ἡ, = Ἐλέα, *Velia*, Plut.

†Οὐέλιτραι, ῶν, αἱ, *Velitrae*, a city of Latium; hence οἱ Οὐελιτρανοί, *the inhab. of V.*, Strab. p. 237: and adj. Οὐελίτερνος, *of Velitrae*, ὁ οἶνος, Ath. 27 A.

†Οὐελλάϊοι, ων, οἱ, a people of Aquitanic Gaul, Strab. p. 190.

†Οὐέναφρον, ου, τό, *Venafrum*, a city of Campania, now *Venafri*, Strab. p. 238.

†Οὔενδον, ου, τό, *Vendum*, a city of the Iapodes, Strab. p. 207.

†Οὐένετοι, ων, οἱ, *the Veneti*, a people of Gallia Cisalpina, Polyb. 2, 17, 5.—2. a people of Gallia Transalpina, Strab. p 194.

†Οὐένονες, ων, οἱ, *the Venones*, an Alpine race, Strab. p. 204.

†Οὐενουσία, ας, ἡ, the city *Venusia* in lower Italy, now *Venosa*, acc. to Strab. of the Samnites, p. 254.

†Οὐεντίδιος, ου, ὁ, the Rom. name *Ventidius*, Strab. p. 751.

†Οὐερβᾱνός, οῦ, ἡ, λίμνη, *lacus Verbanus*, now *lago Maggiore*, in Gallia Cisalpina, Strab. p. 209.

†Οὐέρεσις, ὁ, *the Veresis*, a small river of Latium near Praeneste, Strab. p. 239.

†Οὐέρητον, ου, τό, *Veretum*, a city of Calabria, the earlier *Baris*, Strab. p. 281.

†Οὐέρκελλοι, ων, οἱ, *Vercellae*, a city of Gallia Cispadana, Strab. p. 218.

†Οὐερκιγγέτοριξ, ιγος, ὁ, *Vercingetorix*, a chief of the Arverni in Gaul, Strab. p. 191.

†Οὐέττονες, ων, οἱ, *Vettones*, a people of Hispania, Strab. p. 162.

†Οὐήϊοι, ων, οἱ, *Veii*, a city of Etruria, Strab. p. 226.

†Οὐήνασα, τά, *Venesa*, a place in Cappadocia, Strab. p. 536.

†Οὐήρων, ωνος, ἡ, *Verona*, a city of northern Italy, Strab. p. 213.

†Οὐήστῑνοι, ων, οἱ, *the Vestini*, a Samnite people, Strab. p. 219.

ΟΥ̓ΘΑΡ, ᾰτος, τό, *the breast of females*, orig. only of animals, *the udder*, Od. 9, 440, Hdt. 4, 2; distinguished from οἱ μαστοί, by Plut. 2, 496 C:—later also, of women, the *breast*, Aesch. Cho. 532, cf. 531; with collat. notion of *fulness, fruitfulness*: hence —II. metaph., οὖθαρ ἀρούρης, *the richest, most fertile* land, Il. 9, 141, 283, H. Cer. 450; like Lat. *uber arvi*, Virg. Aen. 7, 262. (Sanscr. *udhâs*, Germ. *Euter*, our *udder*, Lat. *uber*: but it has nothing to do with *uterus*, Pott Et. Forsch. 1, p. 106, 170.) Hence

Οὐθάτιος, α, ον, *belonging to the udder*, μαστός, Anth. P. 9, 430. [ᾰ]

Οὐθᾰτόεις, εσσα, εν, = foreg.

Οὐθείς, οὐθέν, later form for the common οὐδείς, οὐδέν, freq., esp. in prose, after the time of Aristot. and Theophrast., Lob. Phryn. 182, cf. Göttling Arist. Pol. p. 278: the fem. οὐδεμία never passed into οὐθεμία. Hence

Οὐθένεια, ας, ἡ, later form for οὐδένεια.

Οὐθέτερος, α, ον, later form for οὐδέτερος.

Οὔ θην, *surely not, certainly not*, only poet., freq. in Hom.: also strengthd. οὔ θην δή, Od. 3, 352, nearly equiv. to οὐ δή, but less definite, v. θήν.

†Οὐιβῶνα Οὐαλεντία, ἡ, *Vibo Valentia*, later name of Ἱππώνιον (q. v.), Strab. p. 256.

Οὔϊγγον, οὔϊπον, οὔϊτον (for the spelling varies), ου, τό, *an Aegyptian plant*, the root of which was eaten, Theophr.; perh. the *arum colocasia*, which has a bulbous root, used for food.

†Οὐίεννα, ης, ἡ, *Vienna*, capital of the Allobroges in Gaul, Strab. p. 185.

†Οὐικεντία, ας, ἡ, *Vicentia*, a city of Gallia Transpadana, Strab. p. 214.

†Οὐιμίνᾱλις, ιος, ὁ, λόφος, *collis Viminalis, the Viminal mount* in Rome; after which was named the πύλη Οὐιμιναλία, Strab. p. 234.

†Οὐίνδαλος, ου, *Vindalus*, a city of Gallia Narbonensis, Strab. p. 185; ubi Kramer Οὔνδαλος.

†Οὐινδελικοί, ῶν, οἱ, *the Vindelici*, a German people, Strab. p. 206.

†Οὐίτιοι, ων, οἱ, *the Vitii*, a people on the Caspian; their territory Οὐιτία, Strab. p. 508.

Οὐΐτυλος, ου, ὁ, the Lat. *vitulus*, Hellanic. ap. Dion. H. 1, 35.

Οὐκ, for οὐ before a vowel with spiritus lenis, Ion. also before spiritus asper; usu. also when it concludes the sentence, but with exceptions, as in Soph. Aj. 970, where οὐ κείνοισιν, οὔ is right; and so in Ar. Ach. 422, οὐ Φοίνικος, οὔ;—but in Ar. Ran. 1308, οὐκ ἐλεσβίαζεν, οὔκ, is right; and in Menand. p. 99 the reading must be οὐκ ἔλαττον, οὔκ;—because, generally, emphasis requires *the same* negative word to be repeated.

†Οὐκαλέγων, οντος, ὁ, *Ucalegon*, a Trojan, Il. 3, 147.

Οὐκ ἄν, *surely not, hardly*, freq. in Hom., who also uses Ion. οὔ κε or οὔ κεν, to soften the negation, both with subj. and opt., ἄν being used by him with both moods.—II. in negat. questions it limits the absoluteness with which an affirm. answer is expected, in Hom. then usu. οὐκ ἂν δή, with opt., Il. 3, 52; 5, 32; 10, 204, Od. 6, 57.

Οὐκ ἄρα, *so not, not then*, Hom.; *surely not*, Il. 16, 33.—II. in questions, οὐκ ἄρ' ἔμελλες οὐδὲ θανὼν λήσεσθαι χόλου; *so not even* in death canst thou forget thine anger? Od. 11, 553; but the words οὐκ ἄρα, always denote an inference from something foregone; v. οὖν 3.

Οὔ κε, οὔ κεν, v. οὐκ ἄν.

Οὐκέτι, adv., (οὐκ, ἔτι) *no more, no longer, no further*, and generally, *not now*, freq. in Hom., and Hes., so also in Hdt., and Att.; οὐκέτι πάμπαν, Il. 13, 701:—οὐδ' ἔτι, *and no more, nor more*, Hom.; sometimes also reversely ἔτ' οὐκ, Soph. Tr. 161; ἔτ' οὐδέν, Phil. 1217.—Opp. to οὔπω, *not yet*.

Οὐκί, Ion. adv. for οὐχί, = οὔκ, in Hom. always at the end of a clause, and usu. of a verse, after a foregone affirm.; hence always καὶ οὐκί or ἠὲ καὶ οὐκί: also in Hdt. 1, 132, 173. [ῐ]

Οὔκουν, Ion. οὔκων, adv. (οὐκ, οὖν), in positive clauses, *not therefore, so not*, Lat. *non ergo*, very freq. in Att.—2. generally, *in truth not, indeed not*, Lat. *non sane*, esp. after an affirm., always *implying* an inference from something foregone, though oft. this is scarce discernible, and the negation alone remains in full force, Ar. Plut. 889, Eq. 465, Soph. Phil. 872, 907.—II. in interrog., *not therefore? not then? and so not?* like Lat. *nonne ergo?* used when the question is an inference from something foregoing, and an affirm. answer is expected, οὔκουν γέλως ἥδιστος εἰς ἐχθροὺς γελᾶν; *is it not then* the sweetest laughter, to laugh over one's enemies? Soph. Aj. 79; also sometimes separately, οὐ δεινὸν οὖν δῆτα; Ar. Eq. 875.

B. οὐκοῦν, *therefore, then, accordingly*, Lat. *ergo*, freq. in Att.—When the word has this accent, the negat. signf. appears to vanish, so that the adv. οὖν alone remains in force: but strictly οὐκοῦν is a negat. interrog. like οὔκουν II, not indeed to be referred to the whole sentence, which is positive, but to be taken as having orig. formed a separate clause; as in Soph. Ant. 91, οὐκοῦν, ὅταν δὴ μὴ σθένω, πεπαύσομαι, *therefore I will* cease, seeing I have no power,—it ought strictly to be ὅταν δὴ μὴ σθένω, πεπαύσομαι· οὔκουν; seeing I have no power, I will cease—*shall I not?*—So Plat. Phaedr. 274 B, οὐκοῦν ἱκανῶς ἐχέτω, for ἱκανῶς ἐχέτω· οὔκουν; enough of this: *is it not?* i. e. therefore enough of this.—The difference between οὔκουν and οὐκοῦν, by which the latter *in practice* loses the negat. signf., was clearly laid down by the old Gramm., v. Ammon. s. v. A. B. p. 57, 10; 525, 28. The explanation of it here given is due to Herm. Vig. n. 261: Elmsl. Heracl. 256 proposed to write οὐκ, οὖν, divisim in all cases, making it interrog. or not, as the sense required; but this could not be applied to the imperat. mood, as in the place quoted from Plato.

†Οὐκρόμυρος, ου, ὁ. *Ucromyrus*, a prince of the Chatti, Strab. p. 292.

Οὔκω or οὔ κω, Ion. for οὔπω, Hdt.

Οὔκων and οὐκῶν, Ion. for οὔκουν and οὐκοῦν, Hdt.

Οὔκως or οὔ κως, Ion. for οὔπως, Hdt.

Οὐλᾰδώνῠμος, ον, v. οὐλαμώνυμος.

Οὐλαί, αἱ, Att. ὀλαί, *coarse barley*

which (mixed with salt) was sprinkled on the head of the victim before the sacrifice, like the *mola salsa* of the Romans, except that this was of *spelt*, Od. 3, 441, Hdt. 1, 132, Ar. Eq. 1167, Pac. 948, 960; in Hdt. 1, 160, οὐλαὶ κριθῶν: the sprinkling was called πρόχυσις, cf. also προχύται, οὐλοχύται.—Acc. to the usu. interpretation, derived from ancient authors, οὐλαί or ὀλαί are *the whole, unground barley corns*, as if ὅλαι κριθαί: and so there would be a difference between the custom of the Greeks and Romans, since it is certain that the *mola* of the latter (from *molere*) was of barley coarsely ground or bruised, Heyne Opusc. Acad. 1, p 368 sq., Voss Virg. Ecl. 8, 82.—On the other hand Buttm. Lexil. in voc. has raised objections against the deriv. from ὅλος, from the change in the accent and breathing; and gives a new deriv. from *ἕλω, ἀλέω, ἄλευρον, so that ὀλαί, Ion. οὐλαί, would be from the same root as Lat. *molo, mola*, our *meal, malt*, Germ. *malmen, mahlen*, with μ euphon. v. M V. (hence also the name of the kindred grain ὄλυρα): it would also be equiv. to *mola*, and so there would be no ground for assuming a difference between the Gr. and Rom. custom, on which cf. Dion. Hal. Antiqq. 7, 72. Accordingly the obsol. sing. ὀλή must have been the oldest name for *bread-corn as prepared for use by grinding* or *bruising*: but this name was later applied *to barley* only, as the most commonly used grain, just as our *corn*, and the French *froment*, is chiefly applied to *wheat*, and the German *Korn* to *rye*: but the word κριθή came soon into use for barley itself, while ὀλαί, οὐλαί, was confined to the *sacred cake* opposed on the one hand to *the whole barley-corns*, and on the other to *the fine barley-meal*.

Οὐλᾰμηφόρος, ον, (οὐλαμός, φέρω) *bringing an army*, Lyc. 32.

Οὐλᾰμός, οῦ, ὁ, *a band, throng of warriors*, esp. in battle, Lat. *globus*, in Hom. always οὐλαμὸς ἀνδρῶν, as Il. 4, 251, 273, etc., (never in Od.); οὐλ. μελισσαῖος, Nic. Th. 611.—II. later, only of cavalry, *a troop*, consisting of a certain number, Lat. *turma, ala*, Polyb. 6, 28, 3, etc., Plut. Lycurg. 23. (Like εἴλη, ἴλη, ὅμιλος, from εἴλω, ἴλλω, cf. Buttm. Lexil. s. v. ελεῖν 21.)

Οὐλᾰμώνῠμος, ον, (ὄνομα) *named from the armed throng* (οὐλαμός), Lyc. 183: al. οὐλαδώνυμος, *named from barley* (οὐλαί), or *from the shepherd's scrip* (οὐλάς).

Οὐλάς, άδος, ἡ, pecul. poet. fem. of οὖλος for οὔλη, Nic. Al. 260.—II. as subst. = πήρα, Tzetz. Lyc. 183, dub.

Οὖλε, a salutation, v. οὔλω.

Οὐλέω, v. οὔλω.

Οὐλή, ῆς, ἡ, *a wound healed up, scarred or skinned over, a scar* from a wound, Lat. *cicatrix*, Od. 19, 391, 393, etc., never in Il.; also in Eur. El. 573: τὰς οὐλὰς τῶν τραυμάτων, Xen. Mem. 3, 4, 1; οὐλὰς ἴχνη τῶν πληγῶν, Plat. Gorg. 524 C. (It is usu. explained, *healed flesh*, as if an adj., =ὅλος, with σάρξ understood, *whole*, but in that case it should be parox. οὔλη: hence it is better to make οὐλή a verbal from οὔλω, strictly, *a healing*, and so esp. *a wound healed up*.)

Οὔλημα, ατος, τό, = οὐλαί, Pherecr.

+Οὐλίας, α, ὁ, *Ulias*, father of Theaeus of Argos, Pind. N. 10, 44.

Οὔλῖμος, η, ον, = sq., Hesych.

Οὔλιος, α, ον, (οὖλος II, ὀλεῖν) like ὀλόος, οὐλόμενος, *pernicious, hurtful, deadly*, οὐλ. ἀστήρ, of the dog-star, Il. 11, 62; epith. of Mars, Hes. Sc. 192, 441, Pind. O. 9, 116; of spears, and of dirges, Pind. O. 13, 33, P. 12, 14, and once in Trag., οὔλ. πάθος, Soph. Aj. 932: cf. Buttm. Lexil. s. v. οὖλος 7.—II. as epith. of Apollo and Diana, in Pherecydes, some explain it in like manner, because both gods, as is well known, had to do with death, so that Ἀπόλλων is derived by many from ἀπόλλυμι, *the destroyer*: others take it in exactly the contrary signf., *healing, saver*, deriving it from οὖλος, οὔλω.—Which deriv. is right, can scarcely be determined, as both may equally suit the language and sense, and the ancients themselves are divided on the point: perh. the whole word should be derived from οὔλω, and the signf. *whole, strong, mighty*, be everywhere adopted, cf. οὖλος.

Οὖλις, ιδος, ἡ, = οὖλον, *the gums*, Alex. Trall.

Οὐλοβόρος, ον, (οὖλος II, βορά) *with deadly bite*, or (οὖλος I) *all-devouring*, Nic. ap. Ath. 312 D.

Οὐλοδέτης, ου, ὁ, (ὁ οὖλος, δέω) *one who binds sheaves*.

Οὐλόδετον, ου, τό, (ὁ οὖλος, δέω) *a straw band for binding sheaves*, also ὠρόδεσμος.

Οὐλοέθειρος, ον, (ἔθειρα) = sq.

Οὐλόθριξ, -τρῐχος, ὁ, ἡ, (οὖλος I. 4, θρίξ) *with crisp curly hair*, like negroes, Hdt. 2, 104.

Οὐλόθῡμος, ον, (οὖλος II, θυμός) *of pernicious mind*, like ὀλοόφρων.

Οὐλοθῠσία, ας, ἡ, *a whole* or *perfect sacrifice*: from

Οὐλοθῠτέω, ῶ, (οὖλος I, θύω) *to offer up a whole* or *perfect sacrifice*, or (from οὐλαί) *to strew the sacred barley before the sacrifice*, like οὐλοχυτέομαι.

Οὐλοκάρηνος, ον, (οὖλος I. 4, κάρηνον) *with thick, curling hair*, Od. 19, 246.—II. οὐλόποδ', οὐλοκάρηνα. H. Hom. Merc. 137, for ὅλους πόδας, ὅλα κάρηνα, cf. οὐλοκίκιννα. [ᾰ]

Οὐλόκερως, ων, gen. ω, (οὖλος I. 4, κέρας) *with curling* or *crumpled horns*, Strab.

Οὐλοκέφαλος, ον, (κεφαλή) = οὐλοκάρηνος, Pherecr. Incert. 66.

Οὐλοκίκιννα, poët. for οὖλοι κίκιννοι (cf. οὐλοκάρηνος II), Telesilla ap. Poll. 2, 23: Bergk would read οὐλοκίκιννος.

Οὐλοκομάω, ῶ, *to have curling hair*: from

Οὐλοκόμης, ου, ὁ, = sq., Plut.

Οὐλόκομος, ον, (οὖλος I. 4, κόμη) like οὐλόθριξ, *with curling hair*, Alex. Incert. 49.

Οὐλόκρᾱνος, ον, (κρᾶνον) = οὐλοκάρηνος, Arr. Indic. 6.

Οὐλομελής, ές, (οὖλος I, μέλος) like ὁλομελής, *sound of limb*, Parmen. ap. Plut. 2, 1114 C. Hence

Οὐλομέλεια or -ία, ας, ἡ, *wholeness of limbs*: hence, generally, *wholeness, entireness*, οὐλομελία τινός, *a thing in general*, Hipp., cf. Arist. Metaph. 13, 6, 8; οὐλομελίῃ, as adv., = καθόλου, *upon the whole*, Heysch.

Οὐλόμενος, η, ον, poet. for ὀλόμενος, part. aor. mid. from ὄλλυμι, used as adj. in act. sense, *pernicious, destructive, deadly, mischievous*, of persons and of things, Il. 1, 2, etc.;—the pass. signf. *unhappy, ruined, undone, lost*, Lat. *perditus*, cannot be proved from such passages as Il. 14, 84, Od. 4, 92, where it is better taken as act., hence later, *sad, mournful*, δάκρυ ὀλόμενον, Aesch. Cho. 132.

Οὖλον, τό, only used in pl., οὖλα, τά, *the gums*, Aesch. Cho. 898, Plat. Phaedr. 251 C.

Οὐλοός, ή, όν, Ep. for ὀλοός, cf. οὐλόμενος, Ap. Rh. 2, 85, etc.

Οὐλοποίησις, ἡ, (οὖλος I. 4, ποιέω) *a making curly*, Galen.

Οὐλόπους, ποδος, v. sub οὐλοκάρηνος II.

ΟΥ̓͂ΛΟΣ, η, ον:—I. old Ep. and Ion. form of ὅλος, *whole, entire*, οὖλος ἄρτος, *a whole* loaf, Od. 17, 343; μηνὶ οὔλῳ, *a full* month, Od. 24, 118; κῶλα οὖλα, H. Merc. 113; cf. οὐλοκάρηνος, -κίκιννα, -πους, -θυτέω, -μελής.—Immediately akin to this is the signf. *undivided, unhurt*, like Lat. *integer*, our *whole*, (whence the verbs οὔλω, οὐλέω, and οὐλή, *a wound healed, made whole*, also perh. οὔλιος): hence,—2. *of full force, able, powerful, substantial*, like Lat. *solidus*: οὖλος Ὄνειρος, not a *mere unsubstantial* vision, but the *very, actually existent* Dream-god, Il. 2, 6, 8, (where others render it *pernicious*; but the sense requires a *general* epith., and *pernicious* cannot be so applied to the Dream-god): later in signf. *vigorous*, esp. in Call. Jov. 52, Ep. 5, 5.—3. applied to sound, *undivided*, i. e. *continuous, incessant*, of the screams of fugitives, compared to birds flying from the hawk, οὖλον κεκλήγοντες, screaming *incessant*, Il. 17, 756, 759, where however Buttm. takes it from ὀλεῖν, screaming *vilely, horribly*; but Passow, *compactly, in one mixed cry*; and Ilgen refers it to the subst. οὖλος II (q. v.), crying *oh! oh!* Later it is used for *strong*, i. e. *loud*, οὖλον ἀείδειν, Anth. P. 7, 27; οὖλα κατακροταλίζειν, Call. Dian. 247.—4. of sight or touch, Hom. uses οὖλος, esp. as epith. of *fine, thick* woolens, cloaks, rugs, etc., χλαῖναι, τάπητες, Il. 16, 224, Od. 4, 50, etc.: so, οὔλη λάχνη, *thick, fleecy* wool, Il. 10, 134: οὖλαι κόμαι, *a thick* head of hair, Od. 6, 231:—in the same sense Hom. has οὐλοκάρηνος, others οὐλόκρανος, οὐλόθριξ, οὐλόκομος, οὐλότριχος, etc.: and Hdt. 7, 70, describes by οὐλότατον τρίχωμα, the *thick woolly* hair of the negro:—οὖλος then does not apply to *soft and flowing* hair, e. g. of Apollo, of Paris; but to *that crisp, short, curly* hair which bespeaks manly strength, as in the case of Ulysses and Eurybates; and thus, ἴων οὖλαι κορωνίδες are *close-plaited* violet-wreaths, Stesich. 46: later, generally, *twisted, crooked*, οὖλα σκέλη, Incert. ap. Arist. Rhet. 3, 11, 13; of a dance, *mazy*. (From the signf. of *thick, close-pressed*, come ὁ οὖλος, *a sheaf of corn*, and οὐλαμός, so as to prove an intimate connexion with εἴλω, εἰλέω, ἴλλω.)—II. Ep. adj. from ὀλεῖν, ὄλλυμι, as οὐλόμενος, οὐλοός, for ὀλόμενος, ὀλοός, *destructive, deadly, pernicious*, epith. of Mars, Il. 5, 461, of Achilles, Il. 21, 536; though here too it is a great question whether the signf. be not *mighty, powerful*, and so *terrible*, as this would quite suit the sense: and thus οὖλος might be wholly referred to one root ὅλος, cf. οὔλιος. Compds. such as οὐλοβόρος, οὐλόθυμος, do not make against this: for they are of a very late age, when we know that many held οὖλος to be = ὀλοός. Nay, many of these words admit of other explanations.

(Buttm. Lexil. in voc. assumes three roots,—1. ὅλος.—2. ὀλεῖν ὄλλυμι, to which he refers our signfs.

I. 2, and 3 (very unsatisfactorily),—3. εἴλω, εἰλέω, to which he refers our I. 4, prob. rightly, except in thinking that this could not come from ὅλος, cf. Lexil. v. εἰλεῖν 22. The subst. τὸ οὖλον, *the gum*, and οὖλις are clearly nothing akin to this family.)

Οὖλος, ου, ὁ, *a sheaf of corn*, Artemid.; also ἴουλος, from adj. οὖλος I. 4.—II. a cry or song, *oho!* in honour of Ceres, who was herself from this word named Οὐλώ, v. Ath. 618 D, E, Ilgen Praef. Scol. Gr. p. xxi; cf. ἴουλος, Ἰουλώ.

Οὐλότης, ητος, ἡ, (οὖλος I. 4) *curliness*, Arist. Probl. 14, 4.

Οὐλοτρῐχέω, ῶ, *to have curly hair*, Strab.: from

Οὐλότρῐχος, ον, (οὖλος I. 4, θρίξ) like οὐλόθριξ, *curly-haired.*

Οὐλοφόνος, ον, (οὖλος I, φονεύω) *very deadly*, Nic. Al. 280.

Οὐλοφόρος, ον, (ὁ οὖλος, φέρω) *bearing sheaves.*

Οὐλοφῠής, ές, (οὖλος I, φύω) *utterly in a state of nature, uncultivated*, Emped. 198, cf. Arist. Nat. Ausc. 2, 8, 12.

Οὐλόφυλλος, ον, (οὖλος I. 4, φύλλον) *with curling* or (rather) *downy leaves*, opp. to λειόφυλλος, Theophr.

Οὐλοχοεῖον or -χόϊον, ου, τό, *the vessel in which the sacred barley for sacrifices was kept:* for other rarer forms v. ὀλβακήϊον.

Οὐλόχῠτα, τά,=sq.

Οὐλοχύται or acc. to Lob. Paral. 456 οὐλόχυται, αἱ, (οὐλαί, χέω) *bruised* or *coarsely-ground barley sprinkled* over the victim and the altar before a sacrifice, οὐλοχύτας ἀνελέσθαι, προβαλέσθαι, Il. 1, 449, 458; οὐλ. κανέῳ ἐνθέσθαι, Od. 4, 761: hence, οὐλοχύτας κατάρχεσθαι, of the ceremony of sprinkling the barley, Od. 3, 445, elsewh. called πρόχυσις: cf. προχύται, *al.* [ῠ] Hence

Οὐλοχῠτέομαι, dep., *to sprinkle the sacred barley* at a sacrifice, Theophr.

Οὐλόομαι, as pass., (οὖλος I, οὐλή) *to be scarred over*, Arist. Probl. 10, 22, 2.

Οὔλυμπος, ου, ὁ, Ion. for Ὄλυμπος, freq. in Hom., who also uses Οὐλυμπόνδε for Ὀλυυπόνδε, esp. in Il.: so too Hes.

Οὔλω, (οὖλος I) strictly, *to be whole* or *sound:* but only the poet. imperat. οὖλε was used, as a salutation, like χαῖρε, *health to thee, hail*, Lat. *salve*, οὖλέ τε καὶ μέγα χαῖρε, health and joy be with thee, Od. 24, 402, H. Ap. 466; cf. Buttm. Lexil. s. v. οὖλος 8, n., who justly rejects the deriv. of Lat. *vale, valeo*, etc. from οὖλε, οὔλω, οὖλος. Heysch. also gives οὐλίω or οὐλέω.

Οὐλώ, οῦς, ἡ, (ὁ οὖλος)=Ἰουλώ, Ath. 618 D: †cf. sub οὖλος II.

Οὔλως, adv. from οὖλος, dub.

Οὐ μά, οὐ μὰ γάρ, v. sub μά II.

Οὐ μᾶλλον, *no more, just as little.*

Οὐ μάν, *in truth not, assuredly not*, a strong denial, strictly Dor. for οὐ μήν, but also freq. in Hom., who has too οὐ μὰν οὐδέ and οὐ μὰν οὔτε, v. μάν 3.

Οὐ μέν, without δέ after it, *no truly, nay verily*, like οὐ μήν, strengthening the negation, Hom.

Οὐ μὲν δή, *in truth not, nay verily*, also οὐ μὲν δὴ οὐδέ, *in sooth not at all.*

Οὐμενοῦν, for οὐ μὲν οὖν, *then not*, Ar. Plut. 870, Ran. 1188; οὐμενοῦν με προςεδόκας ἀναγνῶναι σ' ἔτι, *so then* you thought I should not know you again? Plat. Symp. 201 C.—II. in answers, ἐγώ σοι οὐκ ἂν δυναίμην ἀντιλέγειν: answ., οὐμενοῦν τῇ ἀληθείᾳ δύνασαι ἀντιλέγειν, nay it is *not I, but rather* truth that thou canst not gainsay, Stallb. Plat. Symp. 201 C; v. μὲν οὖν.

Οὐμενοῦν γε, *surely not then*, Paus.

Οὐ μέν πως, like οὔπως, *by no means, in no wise*, without δέ after it, Il. 2, 203.

Οὐ μέντοι, *not however*, οὐ μέντοι, ἀλλά *not, however, otherwise than..., but only..., not, however, but that*, Plat. Phaed. 62 B; οὐ μέντοι ἀλλά...γε, Id. Symp. 173 B.—II. in interrog. οὐ μέντοι.., *is it not surely!* where an affirm. answer is expected, Plat. Phaedr. 229 B.

Οὐμές, -ίων, Aeol. or Boeot. for ὑμεῖς, ὑμῶν, Corinna ap. Ap. Dysc.

Οὐ μή, in independent sentences oft. used to strengthen the simple negative, most freq. with indicat. fut., yet not rare with subj. aor. Dawes' rule (that in the latter case it is used with subj. aor. 1 pass., and aor. 2 act. and mid., never with subj. aor. 1 act. and mid.) is disproved by many passages which cannot be altered, Elmsl. Soph. O. C. 177, cf. ὅπως B. VI; though certainly the aor. 2 was *preferred.*—I. when used with fut. indic., the clause is always interrog., οὐ μή τις ἄξει; where the actual construction seems to be οὔτις ἄξει...μὴ ἄξει; no one shall lead thee off.., shall he?—so that οὐ μή τις ἄξει; is merely a strengthd. way of saying οὔ τις ἄξει, *no one shall* lead thee: and the 2d pers. of fut. becomes merely a strong prohibition, οὐ μή φλυαρήσεις; =μὴ φλυάρει, Ar. Ran. 202, v. Herm. against Elmsl., Med. 1120.—Elmsley's explanation (that οὐ μή φλυαρήσεις; means 'will you *not not* trifle?', i. e. *do not* trifle), neglects the distinction between οὐ and μή.—II. with subj. aor. the simplest way seems to suppose an ellipse of δεινόν ἐστι, δέος ἐστί, etc., which is actually found in some passages, as, οὐκ ἦν δεινὸν μὴ ἁλῷ, Hdt. 1, 84; ὥςτ' οὐχὶ δέος μή σε φιλήσῃ, Ar. Eccl. 650; cf. Plat. Apol. 28 A, Rep. 465 B, Xen. Mem. 2, 1, 25;—so that, here too, οὔ τι μὴ ληφθῶ is merely a strong negation for οὐ ληφθήσομαι: in this case οὐ μή is sometimes used in dependent clauses, e. g. Xen. Hell. 4, 2, 3, εὖ ἐπίστασθε, ὅτι οὐ μὴ λάθωμαι ὑμῶν.—Other words are oft. put between οὐ and μή, and οὐ is oft. replaced by its compds. οὐδέ, οὐδείς, etc.

Οὐ μήν, *indeed not, surely not, not at all*, Hom.

Οὐ μὴν ἀλλά...γε; also οὐ μὴν ἀλλὰ καί...γε, *nevertheless, notwithstanding, yet, still*, Plat. Gorg. 449 C, Polit. 263 B.

Οὐ μήν γε, after a negative, *no nor even yet*, Lat. *nedum*, Ἀφροδίτης γὰρ οὔ μοι φαίνεται, οὐ μὴν Χαρίτων γε, Ar. Pac. 41.

Οὐ μὴν οὐδέ, *nay not even*, v. οὐ μὰν οὐδέ.

Οὑμός, Att. contr. for ὁ ἐμός; also in Il. 8, 360.

ΟΥ῏Ν, Ion. ὦν, adv., *then*, denoting the mere *sequence* of one clause upon another, Hom., and Hes., who often use ἐπεὶ οὖν, to *continue* the narrative, *now when, when then*, Il. 1, 57, Od. 14, 467, etc.; also, οὔτ' οὖν, Od. 1, 414, etc., μήτ' οὖν, Od. 17, 401; in which cases οὖν is usu. put only in the first clause, though there are some few exceptions, as Soph. O. T. 90, O. C. 1135.—II. *therefore, accordingly, consequently*, to denote the *consequence* of one clause upon another, esp. in Att.—So οὖν always marks a sentiment dependent on one that has gone before: and the following cases may be distinguished:—1. when a speech is brought to an end, and the result of what has been said is to be collected, then οὖν or rather οὖν δή is used to introduce that result.—2. when a speech has been interrupted by parenthetic clauses, οὖν serves to take it up again, like our *I say, why then*, Lat. *dico, inquam, igitur*, Matth. Gr. Gr § 625.—3. at the beginning of a new speech, in reference to a proposition implied, but not expressed; esp. in passionate exclamations, *so then! what then!* σὺ δ' οὖν τέθνηκας, thou'rt dead *then!*—4. in questions, after an assertion which one allows, usu. τί οὖν; suppose it be so, *what then—what follows?*—5. in repetitions οὖν implies the truth of what is repeated, *surely, of a truth, verily*; esp. in parenthetic relative clauses, as, εἰ δ' ἔστιν ὥςπερ οὖν ἔστι, θεός, if he is, as he *surely* is, a god, Plat. Phaedr. 242 E: so, ὥςπερ οὖν, *even as, just as*, Aesch. Cho. 96, 888: so too, εἴτ' οὖν, εἴτε μὴ γενήσεται, whether it shall be so (*as it surely will*) or no, Eur. Heracl. 149; also, γὰρ οὖν, *of a surety*, Pors. Med. 585; but ἀλλ' οὖν, introducing an objection, *certainly, but.., but still..;* and μὲν οὖν, v. sub μέν, B. II. 5.—6. attached to a relat. pron. or adv., οὖν makes it less definite, as, ὅςτις, *whoever*, ὁςτιςοῦν, *whosoever:* ὅπως, *how*, ὁπωςοῦν, *howsoever:* ἄλλος ὁςτιςοῦν another, *be he who he may:* so, ὁποιοςοῦν, ὁποιοςτιςοῦν, ὁποσοςοῦν, ὁπωςδηποτοῦν, ὁπητιοῦν, ὁποθενοῦν, etc., just like Lat. *cunque*, Lob. Phryn. 373.

Οὑν, contr. for ὁ ἐν, Ar. Thesm. 1165.

Οὕνεκα, and before a vowel οὕνεκεν, adv. for οὗ ἕνεκα, *on which account, wherefore*, Od. 3, 61.—2. usu. relative to τοὔνεκα, *since, for that, because*, Il. 3, 403, cf. 11, 21; also after τοῦδ' ἕνεκα, Il. 1, 111; after τῷ, Od. 13, 332:—but it mostly stands alone without any antecedent expressed, freq. in Hom., who also joins οὕνεκ' ἄρα (Herm. H. Ven. 200), and οὕνεκα δή, Il. 3, 403:—also in Pind. N. 9, 85, and Trag.—3. after certain verbs, just like ὅτι, ὁθούνεκα, *that*,—after οἶδα, Od. 5, 216; γνῶναι, H. Ap. 376; νοεῖν, Od. 7, 300; ἐρεῖν, Od. 16, 379; νεμεσᾶν, Od. 23, 214; so too in Trag., e. g. after ἴσθι, Soph. Phil. 232; ἐννοεῖν, Ant. 63; μανθάνω, O. T. 7.—Hom. always joins it with indic.: he has not the form οὕνεκεν, which first occurs in Pind.

II. as prep. c. gen., just equiv. to ἕνεκα, *on account of*, freq. in Att. poets, as Aesch. Ag. 823, Soph. Phil. 774, El. 387, etc.; usu. following its case; whereas reversely in Call., Bion, and even in H. Hom. Ven. 109, εἵνεκα and ἕνεκα are used for οὕνεκα, *because.* Ahlwardt (zweite Beytrag zu Schneider's Wörterb. 1813) proposes, with much plausibility, that wherever οὕνεκα stands as prep. for ἕνεκα, it must, oft. with the consent of the MSS., be changed into the so-called Ion. εἵνεκα, which form is not unknown even to Attic prose: cf. however μέχρι, I. 4.—ὁθοῦνεκα proves nothing for οὕνεκα as prep., but rather makes against it, being derived from ὅτου ἕνεκα.

Οὔνεσθε, Il. 24, 241, Ion. 2 pl. pres. from ὄνομαι, q. v.

†Οὖννοι, ων, οἱ, *the Huns*, Dion. P. 730.

Οὔνομα, τό, Ion. for ὄνομα, Hom., though with him the usu. form is more freq., while Hdt. uses only the Ion.: οὔνομα also occurs in Trag., acc. to Schäf. and Buttm. Soph. Phil. 251, denied by Herm. ibid., Elmsl. Bacch. 320; certainly never in comedy, Br. Ar. Av. 812.

Οὐνομάζω, Ion. for ὀνομάζω, Hdt.; though 1, 86, we have ὀνομάζω.

Οὐνομαίνω, Ion. for ὀνομαίνω, Hdt. 4, 47.

Οὐνομαστός, ή, όν, Ion. for ὀνομαστός, Hdt. 2, 178.

Οὔ νυ, nearly like οὐ δή, strengthening the negation by an implied conclusion from the foreg., *surely not*, only in Hom., and Ep., Jelf Gr. Gr. § 732. Also to strengthen a negative question, Il. 4, 242, etc.

Οὐξ, contr. from ὁ ἐξ.

†Οὔξιοι, ων, οἱ, *the Uxii*, a people between Persis and Susiana, Strab. p. 728; Arr.

†Οὐξισάμη, ης, ἡ, *Uxisame*, an island on the Gallic coast, Strab. p. 64.

†Οὐοκόντιοι, ων, οἱ, *the Vocontii*, a Gallic people, Strab. p. 178.

†Οὐολατέρραι, ῶν, αἱ, *Volaterra*, a city of Etruria; οἱ -τεῤῥᾶνοι, *the inhab. of V.*, Strab. p. 222.

†Οὐολόγεσος, ου, ὁ, *Vologesus*, a king of the Parthians, Luc. Hist. Scrib. 31.

†Οὐολσίνιοι, ων, οἱ, *Vulsinii*, a city of Etruria, now *Bolsena*, Strab. p. 226.

†Οὐόλσκοι, ων, οἱ, *Volsci*, a people of Latium, Strab. p. 237.

Οὖον, τό, another form of ὄον.

†Οὐουλτοῦρνος, ου, ὁ, *the Vulturnus*, a river of Campania, with a city on it of the same name, Strab. p. 238, in Polyb. Οὔλθορνος, in Plut. Ὄλθορνος.

Οὔπᾱ, Dor. for οὔπω, Ar. Lys. 1157.

Οὔ περ or οὔπερ, a strengthd. negative, *by no means*, Hom.: Wolf sometimes writes it in one word, sometimes in two.

Οὔπη, (οὐ, πῄ) *nowhere, in no wise*, Il. 13, 191, Od. 5, 410; οὐδέ πη, Il. 6, 267.

Οὔπιγγος, ου, ὁ, *a song on Diana*, cf. Ath. 619 B, Ilgen Scol. Praef. not. 47.

Οὖπις, ιος, ἡ, Ion. for Dor. Ὦπις, epith. of Diana, Call. Dian. 204.—II. name of a Hyperborean maiden:—on their voyage to Delos, v. Bähr Hdt. 4, 35.—III. later, epith. of Nemesis. (Prob.=ὄπις, Müller Dor. 2, 9, § 2.)

Οὔ ποθι, *nowhere*, Il. 13, 309: οὐδέ ποθι, *in nowise*, Od.

Οὔποκα, Dor. for sq.

Οὔποτε, adv., *not ever, never*, freq. in Hom., who joins it as well with fut., as with pres. and past tenses:—sometimes he puts one or more words between οὐ and ποτέ, as Il. 1, 163; 4, 48, etc., cf. Plat. Phaedr. 245 C.

Οὔποψ, contr. for ὁ ἔποψ, Ar. Av. 226.

Οὔπω, adv., (οὐ, πω) *not yet*, Lat. *nondum*, freq. in Hom., who oft. puts another word between, esp. οὐ γάρ πω: so also Hes.: usu. with past tenses, much more rarely with pres., Il. 14, 143, Od. 2, 118, etc.; with fut. only in Od. 5, 358. Opp. to οὐκέτι, *no more*.

Οὐπώποτε, (οὔπω, ποτέ) *never yet at any time*, Hom., usu. with past tenses; with pres. only in Od. 12, 98, cf. Aesch. Eum. 616;—with γάρ inserted, οὐ γὰρ πώποτε, Il. 1, 154; 3, 442, etc.

Οὔπως, adv., (οὐ, πως) *no-how, in nowise, not at all*, giving the greatest possible strength to the negation, Hom., etc.

ΟΥ'ΡΑ', ᾶς, ἡ, Ion. οὐρή, ῆς, *the tail*, of a lion, Il. 20, 170; Od. 10, 215; and of other animals, Hdt. 2, 38, etc.—2. generally, *the hinder-parts*; esp. *the after-part* of a ship,=πρύμνη.—3. of an army in marching, *the rear-guard, rear*, Xen. An. 3, 4, 38, etc.; *the rear rank*, Id.:—κατ' οὐράν τινος ἕπεσθαι, to follow in his *rear*, Id. Cyr. 2, 3, 21; ὁ κατ' οὐράν, *the rear-rank man*, Ib. 5, 3, 45: ἐπὶ or κατ' οὐράν, *to the rear, backwards*, strictly *tailwards*, Id. Ages. 2, 2, Cyr. 2, 4, 3; ἐπ' οὐρᾷ, in *rear*, Id. Hell. 4, 3, 4. (Akin to ὄῤῥος.)

Οὖρα, τά, for οὖροι, ὅροι, *boundaries, limits*, Hom.; v. sub οὖρον.

Οὐρᾱγέω, ῶ, *to be οὐραγός, to lead the rear-guard*; generally, *to be in the rear*, Polyb. 4, 11, 6, etc.: and

Οὐρᾱγία, ας, ἡ, *a leading of the rear-guard*: generally, *the rear itself*, Polyb. 6, 40, 6, etc.: from

Οὐραγός, όν, (οὐρά, ἡγέομαι) *leading the rear* of an army on march: ὁ οὐραγός, *the leader of the rear-guard*, Xen. An. 4, 3, 26, Cyr. 2, 3, 22, etc.: hence *any thing which is hindmost*, οὐραγοὶ τῶν καρπίμων, *the stalk-ends* on which the ears of corn grow, Ael. N. A. 6, 43; as Schneid. corrects from Diosc. 4, 179: al. οὐραχοί.

Οὐράδιον, ου, τό, dim. from οὐρά, Geop. [ᾰ, Drac. p. 13, 10.]

Οὐραία, ας, ἡ, poet. for οὐρά, cf. sq.

Οὐραῖος, α, ον, (οὐρά) *of the tail*, τρίχες οὐρ., *the tail*-hair, Il. 23, 520: generally, *at the hinder parts, hindmost*, οὐρ. πόδες, *the hind*-feet, Theocr. 25, 269.—2. τὸ οὐραῖον, *the tail*, Achae. ap. Ath. 277 B: in fish, *the tail-fin*, Soph. Fr. 700:—generally, τὰ οὐραῖα, *the hinder parts*, Eur. Ion 1154, Luc. V. Hist. 1, 35.

Οὐρακός, οῦ, ὁ, *the middle part of the oar.* [ᾰ ?]

Οὐράνη, ης, ἡ, *a chamber-pot*, Aesch. Fr. 166, Soph. Fr. 147. [ᾰ]

Οὐρᾰνία, ας, ἡ, *Urania*, strictly, *the heavenly one*, name of one of the Muses, Hes. Th. 78: later she was looked on esp. as the Muse of Astronomy.—II. name of Venus, *the heavenly*, opp. to Πάνδημος, Plat. Symp. 181 C, cf. Hdt. 4, 59, Pind. Fr. 87, 3.—III. the Arabians called *the moon* Οὐρανίη, Hdt. 3, 8.—†2. a nymph, daughter of Oceanus and Tethys, H. Hom. Cer. 423.

Οὐρᾰνιάζω, *to throw a ball up high in air.*

Οὐρᾰνίᾱφι, al. ὠρ., poet. dat. for οὐρανίᾳ, Alcman 5.

Οὐρᾰνίδης, ου, ὁ, *son of Uranus*, i. e. Κρόνος, or *Saturn*, †Hes. Th. 486†, Pind. P. 3, 5:—Οὐρανίδαι, †οἱ, *descendants of Uranus*, i. e.† *the Titans*, Hes. Th. 502: †but as appell. *inhabitants of heaven*, Lat. *coelites*, opposed to οἱ (θεοί) ὑπὸ γαῖαν, Eur. Hec. 148†. [ῐ]

Οὐρᾰνίζομαι, (οὐρανός) as pass., *to reach to heaven*, Aesch. Fr. 391.

Οὐράνιος, α, ον, Att. also ος, ον, (οὐρανός):—*heavenly, of, from* or *in heaven, dwelling in heaven*, θεοὶ οὐρ., H. Hom. Cer. 55, Aesch. Ag. 90, Eur. H. F. 758; οὐράνιαι, *the goddesses*, Pind. P. 2, 70; Θέμις οὐρ., Id. Fr. 6; etc.; cf. sub Οὐρανία.—2. generally, *in* or *of heaven*, ἀστήρ, Pind. P. 3, 175: πόλος, Aesch. Pr. 430; ἀστραπή, Soph. O. C. 1466; οὐρ. ὕδατα, i. e. rain, Pind. O. 11, 2; and so, οὐρ. ἄχος, of a storm, Id. Ant. 418 (not *vehement*, as infra III. 2. cf. Ellendt s. v.): †τὰ οὐράνια, *the heavenly bodies, phenomena*, Xen. Mem. 1, 1, 11†.—II. *reaching to heaven, high as heaven*, πήδημα, Eur. El. 860; σκέλος οὐράνιον ῥίπτειν or ἐκλακτίζειν, for εἰς οὐρανόν, to kick up *sky-high*, Ar. Vesp. 1492, 1530: hence.—2. metaph., like οὐρανομήκης, *enormous, awful, furious*, οὐρ. ἄχη, Aesch. Pers. 573; ἄτη, Soph. Aj. 196; οὐράνιον ὅσον, like θαυμάσιον ὅσον, Lat. *immane quantum*, Ar. Ran. 781, 1135: οὐράνια, as adv., *vehemently*, ἵππον οὐρ. βρίμοντα, Eur. Tro. 519. [ᾰ]

Οὐρᾰνίσκος, ου, ὁ, dim. from οὐρανός, *a little heaven* or *sky*, hence—I. *the vaulted cieling of a room*, esp. *the top of a tent, a canopy*, Plut. Alex. 37, Phoc. 33.—II. *the roof of the mouth*, Ath. 315 D; v. οὐρανός II. 2.—III. a constellation of the southern hemisphere, *Corona Australis*, Procl.

Οὐρᾰνίων, ωνος, ὁ, (οὐρανός) like Οὐρανίδης, *the heavenly one*, in Hom. always in plur. Οὐρανίωνες θεοί, also Οὐρανίωνες, *the gods*, Lat. *coelites*; so Hes. Th. 919, 929:—also the Titans, as *descendants of Uranus*, Il. 5, 898.

Οὐρανοβάμων, ον, gen. ονος, *traversing heaven.* [ᾱ]

Οὐρᾰνοβᾰτέω, ῶ, (οὐρανός, βαίνω) *to walk* or *move in heaven*, Eccl.

Οὐρᾰνογνώμων, ον, (οὐρανός, γνώμων) *skilled in the heavens*, Luc. Icarom. 5.

Οὐρᾰνογρᾰφία, ας, ἡ, (οὐρανός, γράφω) *a description of the heavens*, title of a work by Democritus, Diog. L. 9, 48.

Οὐρᾰνόδεικτος, ον, (οὐρανός, δείκνυμι) *shown from heaven, showing itself in heaven*, αἴγλη μήνης, H. Hom. 32, 3.

Οὐρᾰνοδρομέω, ῶ, *to run along the sky*, Clem. Al.: from

Οὐρᾰνοδρόμος, ον, (οὐρανός, δραμεῖν) *running along the sky.*

Οὐρᾰνοειδής, ές, (οὐρανός, εἶδος) *like the sky: like a tent-cieling* (v. οὐρανός II).

Οὐρᾰνόεις, εσσα, εν, poet. for foreg., Manetho: ὑπήνη οὐρ.=οὐρανός II. 2, *the roof of the mouth*, Nic. Al. 16.

Οὐρᾰνόθεν, adv. (old genit. of οὐρανός), *from heaven, down from heaven*, Hom., and Hes.; pleon., ἀπ' οὐρανόθεν, Il. 21, 199, Od. 11, 18, Hes. Sc. 384; ἐξ οὐρανόθεν, Il. 8, 19, 21; 17, 548.

Οὐρᾰνοθεσία, ας, ἡ, (οὐρανός, τίθημι) *the position of the constellations.*

Οὐρᾰνόθῐ, adv. (strictly an old genit. or dat. of οὐρανός), *in heaven, in the heavens*: οὐρανόθι πρό, Il. 3, 3, is explained by the ancients by πρὸ οὐρανοῦ, ἐν τῷ ὑπὸ τὰ νέφη τόπῳ (like Ἰλιόθι πρό and ἠῶθι πρό), so that οὐρανόθι must here be for οὐρανόθεν or οὐρανοῦ.

Οὐρᾰνοκάτοικος, ον, *dwelling in heaven.*

Οὐρᾰνολέσχης, ου, ὁ, *one who talks of heavenly things.*

Οὐρᾰνομήκης, ες, (οὐρανός, μῆκος) *as high as heaven, shooting up to heaven, exceeding high* or *tall*, ἐλάτη, Od. 5, 239; δένδρεα, Hdt. 2, 138; λαμπάς, Aesch. Ag. 92:—then, generally, *mighty, prodigious*, φωνή, κλέος, Ar. Nub. 357, 459; κακόν, Incert. ap. Arist. Rhet. 3, 11, 7; οὐρ. ποιεῖν τι, to exalt it to the skies, Isocr. Ἀντιδ § 142.

Οὐρᾰνόνῑκος, ον, (οὐρανός, νικάω) *conquering heaven*: ἄτη οὐρ.—οὐράνιον ἄχος, Aesch. Supp. 165.

Οὐρᾰνόπαις, παιδος, ὁ, ἡ, (Οὐρανός, παῖς) *child of Uranus*, Orph. H. 26, 13.

Οὐρᾰνοπετής, ές, (οὐρανός, πίπτω) *fallen from heaven*, Plut. 2, 830 E, etc

Οὐρανόπλαγκτος, ον, (*οὐρανός, πλάζω*) *wandering through heaven*, Orph. H. 20, 1.

Οὐρᾰνοποιΐα, ἡ, (*οὐρανός, ποιέω*) *the creation of heaven*, Diog. L. 3, 77.

Οὐρᾰνόπολις, εως, ἡ, (*οὐρανός, πόλις*) *the celestial city*, Ath. 20 C. Hence

Οὐρανοπολίτης, ου, ὁ, *a citizen of heaven*, Eccl. [ῑ]

Οὐρανόροφος, ον, (*οὐρανός, ὀροφή*) *with a vaulted cieling* or *canopy*, Ath. 48 F; v. sq. II.

Οὐρᾰνός, Aeol. *ὠρανός, οῦ, ὁ*,—I. *heaven:* in Hom.,—1. *the vault* or *firmament of heaven, the sky* represented as a concave hemisphere resting on the verge of earth, with an opening in it, through which the peak of Olympus stretched upward into pure ether. It was upborne by the pillars of Atlas, *ἔχει δέ τε κίονας αὐτός* (sc. *Ἄτλας*) *μακρὰς αἳ γαῖάν τε καὶ οὐρανὸν ἀμφὶς ἔχουσιν*, Od. 1, 54: it was *χάλκεος*, Il. 17, 425; *πολύχαλκος*, Il. 5, 504, Od. 3, 2; *σιδήρεος*, Od. 15, 329; enwrapt in clouds, Il. 15, 192; described sometimes as above the ether, Il. 2, 458; 19, 351. On this vault the sun performed his course, whence an eclipse is described by *ἠέλιος δὲ οὐρανοῦ ἐξαπόλωλε*, Od. 20, 357; the stars too were fixed upon it, and moved with it, for it was supposed to be always revolving, Il. 18, 485; 22, 318; hence *οὐρανὸς ἀστερόεις, the starry firmament*, oft. in Hom.—2. *heaven*, as the seat of the gods, outside or above this skyey vault, hence=*Ὄλυμπος*, Il 6, 108, Od. 1, 67, etc.; also *οὐρανὸς Οὔλυμπός τε*, Il. 1, 497; 8, 394; *Οὔλυμπός τε καὶ οὐρανός*, Il. 19, 128; *πύλαι οὐρανοῦ, Heaven-gate*, i. e. a thick cloud, which the Hours rolled back and forward, Il. 5, 749; 8, 393; so in Pind., Trag., etc.—3. in common language, *the space above the earth, the expanse of air and sky*, Hom., etc.; *εἰς* or *πρὸς οὐρανόν, heavenwards*, i. e. *aloft:* esp. in such phrases as, *κλέος οὐρανὸν ἵκει, κλέος οὐρανὸν εὐρὺν ἱκάνει*, renown reaches *to heaven*, fills *the sky;* so *αἴγλη, κνίση, σκοπελὸς οὐρανὸν ἵκει*, etc., cf. *οὐράνιος, οὐρανομήκης:* and, metaph., *ὕβρις τε βίη τε σιδήρεον οὐρανὸν ἵκει*, deeds of violence ‘cry *to heaven*,’ Od. 15, 329; 17, 565: *πρὸς οὐρανὸν βιβάζειν, to exalt to heaven*, as in Horat. *evehere ad Deos*, Soph. O. C. 381.—4. later esp. *the astronomical heaven;* generally, *the universe*, v. Arist. Coel. 1, 9, 9.—5. *a region of heaven, climate.*—II. *any thing shaped like the vault of heaven*, as—1. *a vaulted roof* or *cieling* (cf. French *ciel*), Matro ap. Ath.: esp. of a tent, *a canopy.*—2. *the roof of the mouth, palate*, Arist. H. A. 1, 11, 2, Part. An. 2, 17, 12; as, conversely, Ennius *coeli palatum.*—III. as masc. prop. n. *Uranus*, son of Erebus and Gaea, Hes. Th. 127, sq.: but in Hom., Il. 15, 36, Od. 5, 184, *οὐρανός* and *γαῖα* as witnesses of an oath are simple appellatives. (Acc. to Arist. l. c., from *ὅρος, a boundary*, cf. *ὁρίζων:* better, from 'ΟΡ-, *ὄρνυμι. ἀείρω, αἰωρέω*, akin to *μετέωρος*,—like our *heaven*, from *heave.*)

Οὐρᾰνόσε, adv., *heavenward.*

Οὐρᾰνοσκόπος, ον, (*οὐρανός, σκοπέω*) *observing the heavens.*—II. ὁ *οὐρανοσκ.*, a kind of fish, elsewh. *καλλιώνυμος*, Plin. H. N. 32, 7.

Οὐρᾰνοστεγής, ές, (*οὐρᾰνός, στέγω*) *covering heaven: ἆθλος οὐρ.*, the task *of bearing up the heaven*, Aesch. Fr. 285.

Οὐρᾰνοῦχος, ον, (*οὐρανός, ἔχω*) *holding heaven; ἀρχὴ οὐρ.*, the rule *of heaven*, Aesch. Cho. 960.

Οὐρᾰνοφάντωρ, ορος, ὁ, ἡ, (*οὐρανός, φαίνομαι*) *appearing in the heavens*, or *shining up to heaven.*

Οὐρανοφοιτάω, ῶ, *to walk* or *move in heaven:* from

Οὐρᾰνοφοίτης, ου, ὁ,=sq.

Οὐρᾰνόφοιτος, ον, (*οὐρανός, φοιτάω*) *walking in heaven: soaring aloft*, opp. to *νευστικός*, Philo.

Οὐρᾰνοφόρος, ον, (*οὐρανός* II, *φέρω*) *with a canopy*, Casaub. Ath. 48 F.

Οὐρᾰνόφρων, ονος, (*οὐρανός, φρήν*) *heavenly-minded*, Eccl.

Οὐρᾰνοφύτευτος, ον, *planted* or *made from heaven.*

Οὐρᾰνόφῠτος, ον, *heaven-sprung.*

Οὐρᾰνοχρώμᾰτος, ον, (*οὐρανός, χρῶμα*) *sky-coloured, sky-blue*, v. l. Diph. Siphn. ap. Ath. 90 D.

Οὐρᾰνόω, ῶ, (*οὐρανός*) *to remove to heaven, deify.* Hence

Οὐράνωσις, ἡ, *a removing to heaven, deification.*

Οὖραξ, gen. *αγος* (not *ακος*), ἡ, Attic name of *the bird τέτριξ*, Arist. H. A. 6, 1, 7.

Οὐρᾰχός, οῦ, ὁ, (*οὖρον*) *the urinary canal* of a foetus, Hipp.

Οὔρεα, τά, nom. and acc. pl. from *οὖρος*, Ion. and poet. for *ὄρος, τό, a mountain*, Hom. (esp. in Il.), Hes., and Hdt.

Οὐρειβάτας, *οὐρείθρεπτος*, v. sub *οὐρι-.*

†Οὔρειον, *ου, τό, Urēum* (Hyrium), a town of Apulia, Strab. p. 284.

Οὔρειος, *η, ον*, Ion. and Ep. for *ὄρειος*, (*ὄρος, τό*) *Νύμφη οὐρ., a mountain* nymph, H. Hom. Merc. 244, Hes. Fr. 13; *οὐρ. τέρας*, of the Sphinx, Eur. Phoen. 806; etc.

†Οὔρειος, *ου, ὁ, Urēus* (*mountaineer*), a centaur, Hes. Sc. 187.

Οὐρεόφοιτος, *ον*, poet. for *ὀρεόφ-, mountain-haunting*, Jac. A. P. p. 82: fem. *οὐρεοφοιτάς, άδος*, Anth. P. 11, 194.

Οὐρεσιβώτης, *ου, ὁ*, poet. for *ὀρεσιβ., feeding on the mountains, θῆρες*, Soph. Phil. 1133.

Οὐρεσίδρομος, *ον*, poet. for *ὀρεσίδρ.*, v. l. Eur. Bacch. 986.

Οὐρεσίοικος, *ον*, poet. for *ὀρεσίοικος*, Anth. P. 6, 181.

Οὐρεσιφοίτης, *ου, ὁ*, fem. *-φοῖτις, ιδος*,=*οὐρεόφοιτος, -φοιτάς*, Anth. P. 9, 524; 525, 16, Nonn., etc.

Οὐρεσίφοιτος, *ον*,=*ὀρεσίφ-*, Mel. 92, Nonn.

Οὐρεύς, *ῆος, ὁ*, Ion. for *ὀρεύς, a mule*, Il. 1, 50, etc.—II. in Il. 10, 84, *ἠέ τιν' οὐρήων διζήμενος ἤ τιν' ἑταίρων*, it is=*οὖρος, φύλαξ, a guard, warder*, cf. Arist. Poet. 25, 16.

Οὐρέω, ῶ, (A) f. *-ήσομαι;* in impf. etc., with syllabic augm., *ἐούρουν:* an irreg. inf. pres. *οὐρῆν*,=*οὐρεῖν* also occurs, Buttm. Ausf. Gr. § 105 Anm. 14: (*οὖρον*). *To make water*, Hes. Op. 727, 756, Hdt. 1, 133, etc.—2. c. acc. rei, *to pass with the water*, Hipp.: hence pass., *τὸ οὐρούμενον*,=*οὔρημα*, Hipp.—II. like Lat. *meiere*, also *semen emittere*, Foës. Oecon. Hipp.

Οὐρέω, ῶ, (B) f. *-ήσω*, (*οὖρος* A)=*οὐρίζω.*

Οὐρέω, ῶ, (C) f. *-ήσω*, (*οὖρος* B) *to watch.*

Οὐρηδόχος, *ον*,=*οὐροδόχος.*

Οὐρήθρα, *ας, ἡ*, (*οὐρέω*) *the urethra, passage of the urine*, beginning from the neck of the bladder, Hipp., v. Foës. Oecon.

Οὔρημα, *ατος, τό*,=*οὖρον, urine*, Hipp., in plur.

Οὐρηρός, *όν*, (*οὐρέω* A) *urinary, οὐρ. ἀγγεῖον, a chamber-pot.*

Οὐρησείω, desiderat. of *οὐρέω, to want to make water.*

Οὔρησις, *εως, ἡ*, (*οὐρέω*) *a making water*, Hipp.; *οὔρησιν λύειν*, Mnesith. ap. Ath. 121 D.

Οὐρητήρ, *ῆρος, ὁ*,=*οὐρήθρα*, Hipp.: but, *οἱ οὐρητῆρες, the urinary ducts*, leading from the kidneys to the bladder, Foës. Oecon.

Οὐρητιάω, ῶ,=*οὐρησείω*, Ar. Vesp. 807.

Οὐρητικός, *ή, όν*, (*οὐρέω* A) *of* or *belonging to urine: inclined to make water much* or *often*, Hipp.—II. *promoting urine*, Ath. 54 A, 371 B.

Οὐρητρίς, *ίδος, ἡ, a chamber-pot.*

Οὐρία, *ας, ἡ*, v. sub *οὔριος* II. 2.

Οὐρία, *ας, ἡ, a water-bird*, Ath. 395 D.

Οὔρια, *τά*, Ion. for *ὅρια*, but not in Hdt.

†Οὐρία, *ας, ἡ, Uria, λίμνη*, a marsh near Oeniadae in Acarnania, Strab. p. 459. v. *Ὑρία.*

†Οὐρίαθος, *ου, ὁ, Viriathus*, a robber chief in Hispania, Strab. p. 158.

Οὐρίᾰχος, *ου, ὁ*, (*οὐρά*) *the hindmost part, bottom*, hence in Il., *ἔγχεος οὐρ., the butt-end* of the spear, shod with iron, opp. to the *αἰχμή*, 13, 443; 16, 612; 17, 528; elsewh. *στύραξ* and *σαυρωτήρ.*

Οὐριβάτας, *ου, ὁ*, poet. for *ὀρειβάτης, walking the mountains*, Eur. El. 170, Phaëth. 1, 27; *ὀριβάτας*, Ar. Av. 276: the forms *οὐρειβ-, ὀριβ-*, seem not to occur, cf. Dind. Ar. l. c., and v. sub *οὐρίθρεπτος.*

Οὐρίζω, Ion. for *ὁρίζω, to bound, limit*, Hdt.

Οὐρίζω, f. *-ίσω:* (*οὖρος* A) *:—to carry with a fair wind, to waft on the way*, of words and prayers, Aesch. Cho. 319: *to speed on the way, guide prosperously, κατ' ὀρθὸν οὐρ.*, Soph. O. T. 695; so, an accus. *αὐτούς* may be supplied in Aesch. Pers. 602,—or it may be taken intr. *to be fair and favourable*, cf. *ἐπουρίζω, κατουρίζω.*

Οὐρίθρεπτος, *η, ον*, Eur. Hec. 204, (*ὄρος, τρέφω*), poet. for *ὀρείθρ., mountain-bred*, where Pors. *οὐρείθρεπτος;* but cf. Lob. Paral. p. 455, et v. sub *οὐριβάτας.*

Οὔρῑνος, *η, ον*, v. l. for *οὔριος* III.

Οὐριοδρομέω, ῶ, *to run*, i. e. *sail with a fair wind*, Pherecyd. ap. Diog. L.; cf. Lob. Phryn. 617: from

Οὐριοδρόμος, *ον*, (*οὔριος, δραμειν*) *running*, i. e. *sailing with a fair wind*, etc.

Οὔριον, *τό*, (*οὖρος* B) *watch;* dub.

Οὔριος, *α, ον*, also *ος, ον*, Soph. Phil. 355: (*οὖρος* A) *:—with a fair wind*, Lat. *vento secundo*, esp. of a ship, *πλάτη*, Soph. l. c.; *οὐρ. πλοῦς, δρόμος*, etc., a *prosperous* voyage, etc., Soph. Phil. 780, Aj. 889: hence, generally, *prosperous, successful, πρᾶξις*, Aesch. Cho. 814, cf. Eur H. F. 95; neut. pl. as adv., *οὔρια θεῖν*, to run *before the wind*, Ar. Lys. 550, cf. infra II. 2.—II. *prospering, favouring, fair, πνεῦμα, πνοαί*, Eur. Hel. 1663, Hec. 900; *οὐρ. ἄνεμος ἐπί τι*, Thuc. 7, 53; hence *Ζεὺς οὐρ.*, as *sending fair winds*, as *conducting things to a happy issue*, Aesch. Supp. 590, or (acc. to Buttm. Lexil. s. v. *πέρα* fin.), *the ruler of the elements.*—2. *ἡ οὐρία* (sc. *πνοή*),=*οὖρος, a fair wind*, hence *οὐρίᾳ ἐφιέναι*, to commit one's self *to the breeze*, sail *before the wind*, Plat. Prot. 338 A; *ἐξ οὐρίας διαδραμεῖν, πλεῖν*, Arist. Mechan. 7, 1, Polyb. 1, 47, 2; also, *ἐξ οὐρίων δραμεῖν*, Soph. Aj. 1083.—II.

οὔρ. ᾠόν, *a wind-egg*, elsewh. ὑπηνέμιον, Lat. *subventanum*; those laid in spring were called ζεφύρια, those in autumn κυνόςουρα, Arist. H. A. 6, 2, 13.

Οὐριοστάτης, ου, ὁ, (οὔριος, ἵστημι) *standing prosperous* or *secure*, or trans. *securing fortune*, Aesch. Cho. 821. [ᾰ]

Οὐριόω, ῶ, (οὖρος A) *to give to the winds*, ἐθείρας, Anth. P. 9, 777.

Οὔρισμα, ατος, τό, Ion. for ὅρισμα, *a bound, boundary-line*, Hdt. 2, 17; 4, 45.

Οὔρισμα, ατος, τό, (οὐρίζω) *a fair wind*, dub.

Οὖρνις, contr. for ὁ ὄρνις, Ar. Av. 284.

Οὐροδοχεῖον, ου, τό,=sq.

Οὐροδόχη, ης, ἡ, (οὖρον, δέχομαι) *a chamber-pot*, Xen. ap. Phot.

Οὐροδόχιον, ου, τό,=foreg.: from

Οὐροδόχος, ον, (οὖρον, δέχομαι) *holding urine*.

Οὖρον, ου, τό, *urine*, Hdt. 2, 111, etc. (Lat. *urina*, Germ. *harn*. In Sanscr. *vári* is *water*, cf. Lat. *urinari* to dive, Pott Et. Forsch. 1, p. 122. Prob. akin to ὀρός 2, q. v.)

Οὖρον, τό, poet. for οὖρος, ὅρος, *a boundary*: found in three places of Hom., viz., Il. 23, 431, ὅσα δίσκου οὖρα πέλονται, as far as *the boundaries* of the quoit reach, i. e. *a quoit's throw* (for which in 23, 523, we have the word δισκοῦρα):—but the sense is more dub. in the other two passages, viz. Od. 8, 124, ὅσσον τ' ἐν νειῷ οὖρον πέλει ἡμιόνοιϊν τόσσον ὑπεκπροθέων...ἵκετο: and Il. 10, 351, ὅσσον τ' ἐπὶ οὖρα πέλονται ἡμιόνων (al. ἐπίουρα), but v. Spitzn. Excurs. xx. ad Il.):—in both these passages, a certain distance is expressed by οὖρον ἡμιόνοιϊν, οὖρα ἡμιόνων; and in the latter the explanation is added, αἱ γάρ τε (sc. ἡμίονοι) βοῶν προφερέστεραί εἰσιν ἑλκέμεναι νειοῖο βαθείης πηκτὸν ἄροτρον, whence the common explanation, viz., that the distance meant is *that by which mules would beat oxen in ploughing a furrow at the same time*, cf. Nitzsch Od. l. c.

Οὐροπύγιον, ου, τό,=ὀῤῥοπύγιον, q. v. [ῡ]

Οὖρος, ου, ὁ, (A) *a fair wind*, right astern, Hom., etc.; ἡμῖν δ' αὖ κατόπισθε νεὼς...ἵκμενον οὖρον ἵει πλησίστιον, Od. 11, 7; so, πομπαῖος οὖρος, Pind. P. 1, 66; πρύμνηθεν οὖρος, Eur. Tro. 20; πλευστικὸς οὖρος, Theocr. 13, 52; (rarely of a *rough breeze* or *storm*, Il. 14, 19, Ap. Rh. 2, 900); in plur., Od. 4, 360; ἂψ δὲ θεοὶ οὖρον στρέψαν, the gods changed *the wind* again *to a fair one*, Od. 4, 520; πέμπειν κατ' οὖρον, to send *down* (i. e. *with*) *the* wind, speed on its way, Orac. ap. Hdt. 4, 163; so, κατ' οὖρον ἰέναι, ῥεῖν, metaph. of good luck and success, Aesch. Theb. 690, Soph. Tr. 468; so, εὐθύνειν δαίμονος οὖρον, Pind. O. 13, 38: οὖρος ὀφθαλμῶν ἐμῶν αὐτῇ γένοιτ' ἄπωθεν ἑρπούσῃ, let *a fair wind* be with her as she goes from my sight, i. e. let her go as quick as may be, Soph. Tr. 815: οὖρός (ἐστι) like καιρός, 'tis *a fair time*, Soph. Phil. 855: οὖρος ἐπέων, ὕμνων, Pind. O. 9, 72, P. 4, 5, N. 6, 48. (Usu. deriv. from ΟΡ-, ὄρνυμι: better, with Coray Heliod. 2, 345, from αὔρα, cf. οὖς, fin.: or perh. from οὐρά, *a tail-wind, stern-wind*.)

Οὖρος, ου, ὁ, (B) *a watcher, warder*, Od. 15, 89: Nestor is in Hom. οὖρος Ἀχαιῶν, Il. 8, 80, etc.; so, οὖρος Αἰακιδᾶν, Pind. I. 8 (7), 121; cf. οὐρεύς II:—hence ἐπίουρος. (Usu. deriv. from ὁράω: better, with Damm, referred to ὤρα, as we have πυλουρός πυλωρός, cf. θυρωρός,—οὖν ὤν, οὐρανός ὠρανός: cf. φρουρά.)

Οὖρος, ου, ὁ, (C) Ion. for ὅρος, *a boundary*, Il., and freq. in Hdt.

Οὖρος, ου, ὁ, (D) βοῦς, *a wild bull*, Lat. *urus*, perh. formed from the Germ. *Auer-ochs*, Anth. P. 6, 332.

Οὖρος, εος, τό, Ion. for ὄρος, *a mountain*, freq. in Hom., and the usu. form in Hdt.

Οὐρός, οῦ, ὁ, *a trench* or *channel* for hauling up ships and launching them again, οὐροὺς ἐξεκάθαιρον, Il. 2, 153;—i. e., the οὐροί had got choked up and had to be cleared before the ships could be launched: in Ap. Rh. this trench is called ὁλκός.

Οὐρός, οῦ, ὁ, Ion. for ὀρός, ὀῤῥός, *serum*, Nic.

Οὐροτάλ, the Arabian name of Bacchus, prob. as the Sun-god, v. Bähr Hdt. 3, 8.

Οὐροτομέω, ῶ, (οὐρά, τομή) ἵππον οὐρ., *to dock a* horse's *tail*.

Οὐρόω, ῶ, (οὖρος) *to have a fair wind*: usu. κατουρόω.

†Οὔρσον ἄλσος, τό, = *Arsia sylva* (Liv. 2, 7) near Rome, Plut. Poplic. 9.

†Οὔρσων, ωνος, ὁ, *Urso*, a city of Hispania Baetica, Strab. p. 141.

ΟΥ'Σ, τό, gen. ὠτός, dat. ὠτί: plur. nom. ὦτα, gen. ὤτων, dat. ὠσίν, very late ὤτοις, Lob. Phryn. 211: Hom. has only acc. sing. and dat. plur., Il. 11, 109; 20, 473, Od. 12, 200; the other cases he forms as if from οὖας, q. v.; Hdt. usu. employs plur. *The ear*, Hom., etc.; βοᾷ ἐν ὠσὶ κέλαδος, rings *in the ear*, Aesch. Pers. 605; φθόγγος βάλλει δι' ὤτων, Soph. Ant. 1188; δι' ὤτων ἦν λόγος, Eur. Med. 1139; so, ἁμῖν τοῦτο δι' ὠτὸς ἔγεντο, Theocr. 14, 27; ψιθυροὺς λόγους εἰς ὦτα φέρει, Soph. Aj. 149; so, πρὸς τὸ οὖς, into the ear, i. e. whispering, Plat. Euthyd. 275 E; παρέχειν τὰ ὦτα, to lend the ears, i. e. to attend, Id. Crat. 396 D, etc.; so, ἐπισχέσθαι τὰ ὦτα, Id. Symp. 216 A:—metaph. of spies, like ὁ ὀφθαλμὸς βασιλέως, in Persia, Plut. 2, 522 E, Luc. adv. Indoct. 23.—Athletes are described as having their ears bruised and swollen, τεθλαγμένοι οὔατα πυγμαῖς, Theocr. 22, 45 (cf. κατάγνυμι, ὠτοκάταξις); and so they are represented in statues of Hercules and of Pancratiasts, Winckelm. Werke 2, p. 432; 4, p. 411, sq., plate viii. B.—II. *an ear, handle*, esp. of pitchers, cups, etc.; in this signf. Hom. always uses the longer forms οὔατα, etc.—III. οὖς Ἀφροδίτης, a kind of *shell-fish*, Antig. Car. ap. Ath. 88 A. (In Cret. and Lacon. αὖς, αὐτός, and Dor. ὦς, ὠτός; cf. Lat. *auris, audio, ausculto*, Germ. *Ohr*, our *ear*, and mod. Greek αὐτίον, *the hearing*.)

Οὐσία, ας, ἡ, (ὤν, οὖσα, εἰμί) *that which is one's own, one's property, substance*, Hdt. 1, 92; 6, 86, 1, and Att., as Lys. 150, 41, Plat. Phaedr. 252 A, etc.: so in Soph. Tr. 911, ἄπαις οὐσία is prob. *property without its fitting heir*, not *childlessness*, for Deianira had children, v. Ellendt Lex. s. v. ἄπαις.—II. *the being, essence, true nature* of a thing, Plat. Phaed. 78 C, etc.; πᾶν σῶμα φυσικὸν μετέχον ζωῆς, acc. to Arist. de Anima 2, 1, 3: the first of the categories, Id. Categ. 5.—2. in Stoic philosophy,=ὕλη, *matter*, Ritter Hist. of Philos. 3, p. 515. Hence

Οὐσίδιον, ου, τό, dim. from οὐσία 1, Nicom. Incert. 1. [ῐ]

Οὐσιόω, ῶ, (οὐσία II.) *to invest with being* or *reality, call into existence, create*: pass. *to be existent*.

†Οὐσίπιοι, ων, οἱ, *the Usipii*, a German nation, Strab. p. 292.

Οὐσιώδης, ες, (οὐσία II., εἶδος) *essential; substantial*, Plut. 2, 1085 D. Adv. -δῶς.

Οὖσον, τό,=οἶσον, q. v., Lyc.

Οὐτάζω, f. -άσω, v. sq.

Οὐτάω, ῶ, fut. οὐτήσω: aor. 1 οὔτησα, pass. οὐτήθην, both in Hom.; and besides these he has 3 impf. οὔτᾰε, Od. 22, 356, usu. contr. οὔτᾱ, and of the poet. syncop. aor. οὖταν, 3 sing. οὖτᾰ, inf. οὐτάμεναι and οὐτάμεν, part. aor. pass. οὐτάμενος [ᾰ]; also the forms οὔτασκε and οὐτήσασκε, Il. 15, 745; 22, 375. As pres., he uses the collat. form οὐτάζω, of which he also has impf. act. and pass., aor. act. οὔτᾰσε, and pf. pass. 3 sing. οὔτασται, part. οὐτασμένος: there is no such form as οὔτημι.—*To wound, hurt, hit* with any kind of weapon, χαλκῷ, δουρί, ξιφέεσσι, ἔγχεϊ, etc., Hom.; freq. also opp. to βάλλειν (q. v.), *to wound by striking* or *thrusting*, Il. 11, 659, 826, etc.; which is more fully expressed by σχεδόν and αὐτοσχεδίην οὖτα, οὐτάζοντα, etc., as in Il. 5, 458, Od. 11, 536: usu. c. acc. of pers. or part wounded, hence also c. dupl. acc., Κύπριδα οὔτασε χεῖρα, Il. 5, 458; elsewh., οὐτ. τινὰ κατὰ χρόα, κατὰ ὦμον, κατ' ἀσπίδα, etc.; more rarely c. acc. rei, οὔταζον σάκος, *they hit, shattered* the shield, Il. 7, 258, etc., Hes. Sc. 363:—also c. acc. cognato, ἕλκος, ὅ με βροτὸς οὔτασεν ἀνήρ, the wound which a man *struck* me *withal*, Il. 5, 361; hence, οὐταμένη ὠτειλή, the wound *inflicted*, Il. 14, 518: sometimes, generally, *to wound*, like βάλλω, with lightning, Eur. Hipp. 684: with arrows, H. F. 199; cf. Opp. H. 2, 373. (From οὐτάω comes ὠτειλή akin to ὠθέω.)

Οὔτε, adv., (οὐ, τέ) *and not*, Il. 22. 265, for which however καὶ οὐ is not unfreq., Plat. Legg. 806 C, Xen. An. 2, 1, 10.—II. usu. repeated, οὔτε..., οὔτε..., *neither..., nor...*, like Lat. *neque..., neque...*, connecting clauses in such manner that the things denied are placed in reciprocal relation, freq. from Hom. downwds. In such cases not only οὔτε..., οὔτε..., correspond, but also οὔτε..., τε..., as in Lat. *neque..., et...*, Il. 24, 185, cf. Bockh Simon. p. xv., Stallb. Plat. Apol. 26 C; οὔτε...., δέ..., Hdt. 1, 108; 8, 142, cf. Schäf. Dion. Comp. p. 297, Stallb. Plat. Rep. 388 E; also, οὔτε..., οὐδέ..., Schäf. ut supra p. 36, 299, sq.; and (though perh. not in Att.), οὐδέ..., οὔτε..., v. sub οὐδέ:—freq. also οὔτε..., οὐ..., Hdt. 8, 98, Eur. Or. 41 also οὐ..., οὔτε..., Il. 6, 450, Od. 9, 147: οὔτε is sometimes wholly omitted in the first clause, Bockh Pind. P. 6, 48; 10, 41. See further Jelf Gr. Gr. § 775, Herm. ad Elmsl. Med. 4, 1321.

Οὔτερος, Ion. for ὁ ἕτερος, Hdt. 1, 34, 134; neut. τοὔτερον, Hdt. 1, 32.

Οὐτήσασκε, Ep. 3 sing. aor. 1 act. for οὔτησε, from οὐτάω, Il.

Οὔτησις, ἡ, (οὐτάω) *a wounding*.

Οὐτήτειρα, ας, ἡ, Anth. P. 7, 172. —fem. from

Οὐτητήρ, ῆρος, ὁ, (οὐτάω) *one who wounds*.

Οὔτι, neut. from οὔτις, q. v.

Οὐτῐδᾱνός, ή, όν, Att. also ός, όν: (οὔτις)—*useless*, in Hom. always of persons of small esteem, *feeble, powerless, cowardly*, οὐτ. καὶ δειλός, Il. 1, 293; ἄναλκις, οὐτ., 11, 390: later, generally, *worthless, poor, sorry*, οὐτιδανοῖς ἐν ῥοθίοις φορεῖται, are swept away leaving nought behind, Aesch. Theb. 361. (-δανος is a mere suffix, as in ἠπεδανός, etc.)

†Οὔτιοι, ων, οἱ, *the Utii*, a people of Persia, Hdt. 3, 93; 7, 68.

Οὔτιπου, for οὔ τί που, *not, I suppose; not, I ween*; used in a half interrog. way, Pind. P. 4, 155, Soph. Phil. 1233, Ar. Ran. 522, Plat., etc.

Οὔτιπω, for οὔ τί πω, like οὔπω, *not yet*.

Οὔτις, neut. οὔτι, gen. οὔτινος: (οὐ, τὶς):—*no one, nobody*, neut. *nothing*, Lat. *ne ullus, nullus*, freq. in Hom., who also puts other words between οὔ and τι; so in Hes.; also as an adj., μέμψιν οὔτινα, Aesch. Pr. 445; ἀρωγὴ οὔτις, Id. Pers. 413, etc.:—the neut. οὔτι is freq. used as adv. in strong denial, *not a whit, by no means, not at all*, Hom., and Hes.—II Οὖτις, ὁ, acc. Οὖτιν, *Nobody, Noman*, a fallacious name assumed by Ulysses to deceive Polyphemus, Od. 9; and further carried out by Eur. Cycl. 549, 672, sq.: hence—2. Οὔτις, the name of a particular fallacy, Diog. L. 7, 44, 82, with pl. οὔτιδες.

Οὔτοι, adv., (οὐ, τοί) *indeed not*, Lat. *non sane*, Hom., and Hes.; οὔτοι ποτέ, *certainly never*, Soph. Ant. 522, etc.: also before protestations, οὔτοι, μὰ τὴν Δήμητρα, Ar. Plut. 64; so too, μὰ τὸν Δί', οὐ τοίνυν, Id. Vesp. 1141, cf. τοίνυν: οὔτοι μενοῦν, Plat. Phaedr. 271 B; οὔτοι δή, Id. Crito 43 D. (Οὔτοι is often confounded with οὔτι.

Οὗτος, αὕτη, τοῦτο, gen. τούτου, ταύτης, τούτου, etc., demonstr. pron., *this*, very freq. from Hom. downwds.: mostly used to refer to *the latter of two objects*, as being the nearer to the subject; hence also ταῦτα are *the things round and about us, earthly things*, = τὰ ἐνταῦθα, Heind. Plat. Phaed. 75 E.—Yet it often stands, esp. in Hdt., without any such relative sense, just like αὐτός, *he, it*, Hdt. 1, 180.—II. but οὗτος often refers not to what has gone before, but *to what follows*, and serves to introduce a narration, *the following, as follows*, where we also say *this*, Il. 13, 377, Od. 2, 306; though ὅδε is more freq. in this sense.—3. οὗτος, followed by ὅς with a relative clause, answers to our *he* who..., *the man* who..., as Od. 2, 40; 6, 201.—IV. referring emphat. *to a person*, it means *the well-known, famous, notorious person*, Lat. *hic*, Bentl. Ter. Adelph. 5, 8, 23, Heind. Plat. Phaed. 69 C.—V. referring emphat. *to the place of its subject*, οὗτος, αὕτη, are a kind of vocat. like Lat. *heus! you there! holla you! hear!* Eur. Hec. 1127, Alc. 773; so, οὗτος σύ, *heus tu!* Hec. 1280, Or. 1567; and doubled, Ar. Thesm. 689; so, ὦ οὗτος, οὗτος Οἰδίπους, Soph. O. C. 1627; οὗτος, σὲ λέγω, Ar. Ran. 171; oft. with an angry or scornful expression: the fem. is much more rare than masc., as in Ar. Thesm. 610. Cf. ὅδε II.—VI. =τοιοῦτος, e. g. οὗτος ἐγὼ ταχύτατι! Pind. O. 4, 38.—VII. in Att. law-pleadings, οὗτος was applied sometimes to the *plaintiff*, sometimes to the *judge* or *defendant*: in plur. it meant all present in court, Wolf Dem. Lept. p. 222, 283.—VIII. after a parenthesis, the subject, though already named, is oft. emphat. *repeated* by οὗτος, as, οὐδὲ γὰρ οὐδὲ 'Αριστέης...οὐδὲ οὗτος προσωτέρω ἔφησε ἀπικέσθαι, Hdt. 4, 16, cf. 4, 81, etc.—IX. the demonstr. is oft. *omitted* before the relat. pron., Il. 10, 305, Od. 24, 286.—X. oft. *strengthened*, esp. in neut., τοῦτ' αὐτό, τοῦτο ἐκεῖνο, αὐτὸ τοῦτο, Lat. *id ipsum*.—XI. τοῦτο μέν..., τοῦτο δέ..., also ταῦτα μέν..., ταῦτα δέ..., form correlative clauses, *on the one hand..., on the other..., partly..., partly...*, very freq. in Hdt., who in latter clause oft. replaces τοῦτο δέ by another word, ὁ δέ, ἡ δέ, μετὰ δέ, etc., cf. Schweigh. Hdt. 7, 22, cf. 3, 108, etc.; so too, τοῦτο μέν..., ἔπειτα δέ..., Erf. Soph. Ant. 61; τοῦτο μέν..., οἱ δέ..., O. C. 441; τοῦτο μέν..., τοῦτ' αὖθις..., Ant. 165, etc.—XII. ταῦτα is oft. used to refer to a more remote subject, without regard to gender or number, Soph. El. 1366, ubi v. Schäf.—XIII. when a circumstance is added as strongly confirmatory of what has been said, the demonstr. pron. is freq. joined with the connecting καί, καὶ ταῦτα, *and that too, and especially*, often without any verb expressed, as, καὶ ταῦτα τηλικοῦτος, Soph. El. 614, cf. Aesch. Eum. 627: but usu. with a partic., when it may be explained by *although*, Plat. Rep. 404 B, cf. Jelf Gr. Gr. 697 *c*: also in masc., Hdt. 1, 147; 6, 11.—XIV. καὶ ταῦτα μὲν δὴ ταῦτα, like εἶεν, to close one part of a subject, *so much for this*, Lat. *haec hactenus*, oft. in Att.; but,—2. ταῦτα μὲν δὴ ὑπάρξει, *so it shall be*, Heind. Plat. Phaed. 78 A.—XV. ταῦτα in acc. as adv., *for this reason*, like διὰ ταῦτα, Theocr. 14, 3; freq. also ταῦτ' ἄρα and ταῦτ' οὖν, *for this reason then, accordingly*, Br. Ar. Nub. 319, Vesp. 1358, etc.—2. ταῦτα (sc. δράσω or ποιήσω), in affirm. answers, ταῦτ' ὦ δεσπότα, *yes* sir, Ar. Pac. 275, cf. Eq. 111: so, ταῦτα δή, Elmsl. Ar. Ach. 815: ταῦτά νυν, Vesp. 1008:—so too, ἦν ταῦτα, *even so, true, yes*, Lat. *ita est*, Valck. Phoen. 420.—3. =οὕτως, *thus*, ταῦτ' (but al. τοῦτ') ἔργον τελέσαις, Pind. P. 4, 408.—XVI. dat. fem. sing. ταύτῃ was also used as adv.,—1. of place, sub. χώρᾳ, *in this spot, here*, Soph. Phil. 1331.—2. of manner, *in this way, so*, Id. O. C. 1300; οὐ ταῦτ' ἐστί πω ταύτῃ, Ar. Eq. 843, cf. Eur. Med. 365; ταύτῃ καλεῖσθαι, προςαγορεύεσθαι, etc., to be *so* called, like οὕτω.—3. *in this respect, so far, for the matter of that*.—XVII. the article is often added to the pron., to strengthen its demonstr. force: the pron. usu. precedes the article, but sometimes follows the subst., οὗτος ὁ ἀνήρ or ὁ ἀνὴρ οὗτος: the article is in this case sometimes omitted, esp. in contempt, Stallb. Plat. Gorg. 467 C.—XVIII. οὗτος is oft. strengthd. Att. by the demonstr. -ί, οὑτοσί, αὑτηῑ́, τουτί, gen. τουτουῑ́, nom. plur. οὑτοιῑ́, neut. ταυτί, etc., *this man here*, Lat. *hicce*, French *celui-ci*: before a vowel ι becomes ιν, but prob. only after σ, as οὑτοσίν, Buttm. Ausf. Gr. § 80 Anm. 3: the neut. also τουτί, ταυτί, esp. in Com., became τουτογί, ταυταγί, to avoid the hiatus in τουτοῑ́, ταυταῑ́, but τουτοδί is also found, though wrongly defended by comparison with ὅδε, ἐνθαδέ, Elmsl. Ar. Ach. 108, Dind. Ar. Av. 18:—in Trag. this is very rare, Pors. Med. 157. [This ι is always long, and a long vowel or diphthong before it becomes short, as αὑτηῑ́, τουτοῑ́.]

Οὑτοσί, αὑτηῑ́, τουτί, v. sub οὗτος XVIII.

Οὕτως, and before a consonant usu. οὕτω (v. sub fin.):—adv. from οὗτος, *in this way* or *manner*, i. e. *so, thus*, esp. *so much*, Hom., and Hes.: hence, *under these circumstances* or *conditions, accordingly*: in full, οὕτως is antec. to ὡς, *so..., as*, Lat. *sic..., ut*, Il. 4, 178, Od. 4, 148, etc.: but ὡς is oft. left out after οὕτως, and v. versa sometimes οὕτως after ὡς, ὡς ἔδοξε... καὶ ἐποίουν, Thuc. 8, 1, cf. Theocr. 7, 45, sq. In Att. οὕτως usu. follows ὥςπερ, but in comparisons is used without it, Heind. Plat. Phaed. 72 C. The relat. pron. oft. follows in Att. instead of ὥστε, *so..., as to*, Soph. Ant. 220, Ar. Ach. 736.—2. redupl., ὣς ὁ μέν οὕτως, Od. 19, 300.—3. οὕτως ἔσται, *so* it shall be, ratifying what goes before, Od. 11, 348; 16, 31, etc.—4. emphatical, c. imperat., κεῖσ' οὕτως, lie *thou thus*, of one who is stricken down forever, Il. 21, 184, cf. Od. 5, 146.—5. οὕτω δή, *so then*, Il. 2, 158, Od. 5, 204; οὕτω γὰρ δή τοι, Il. 15, 201; οὕτω που, *so I ween*, Il. 2, 116, etc.; οὕτω πῃ, Il. 24, 373; λίην οὕτω, *all too much, so utterly*, Od. 13, 239.—6. c. gen., like εἰς τοῦτο or εἰς τοσοῦτο, Valck. Phoen. 364.—7. where οὕτως stands for *so much*, ὥςτε or ὡς usu. follows to define the quantity more strictly: yet not always, as, κεφαλαί εἰσι οὕτω δή τι ἰσχυραί, μόγις ἂν λίθῳ παίσας διαῤῥήξειας, (as we also say) *so hard, you could* scarcely break them, Hdt. 3, 12, etc.: in this case too οὕτω is oft. followed by the relat. pron., Valck. Hdt. 4, 52; cf. ὅς A. IV. 2.—II. with a qualifying or diminishing power, like αὔτως, *so, only so, simply, no more than*, like Lat. *sic*, Donat. Ter. Andr. 1, 2, 4: in Hom. always μὰψ οὕτω, Il. 2, 120, for without μάψ he always has αὔτως or αὕτως.—III. *in wishes for one's self* or *others*, always with optat., Od. 8, 465: also after εἰ and αἴθε, εἰ γὰρ ἐγὼν οὕτω γε Διὸς παῖς εἴην, would I were the son of Jove so (truly) as..., Il. 13, 825, cf. Od. 17, 494.—2. so Att. *in protestations*, as, ἔγωγ', οὕτως ὀναίμην τῶν τέκνων, μισῶ τὸν ἄνδρα (as we say, '*so* help me God'), Ar. Thesm. 469, cf. Nub. 520.—IV. οὕτω λεγόμενος, καλούμενος, ὀνομαζόμενος, etc., *the so-called...*, Schäf. Mel. 1, p. 14, 82.—V. οὕτω μέν..., οὕτω δέ..., *partly..., partly*, cf. οὗτος X.; but οὐχ οὕτως...ὡς, *not so, not so much..., as*.—VI. in colloquial phrase, beginning a story, οὕτω ποτ' ἦν μῦς καὶ γαλῆ, *so* there were once on a time..., Ar. Vesp. 1182.—VII. οὕτω oft. introduces the apodosis after a long protasis, or expresses the sequence of several things when a long participial clause has gone before, cf. Hdt. 1, 94, 196, etc., cf. Matth. Gr. Gr. § 565, 1: also, οὕτω δή, *in this state of things...*, Valck. Hdt. 7, 174: εἶθ' οὕτω, Schäf. Dion. Comp. p. 414.—VIII. οὕτως oft. stands at the end of a sentence descriptive of the nature or manner of a thing, to take up the thread of the discourse, in which case it freq. cannot be translated, Schweigh. Hdt. 7, 170; cf. οὗτος VII.—That οὕτως is found even before consonants, is shown by Jac. A. P. p. 159, 503: indeed it is not improb. that οὕτως was the orig. form, for which οὕτω came into use for convenience before a conson.: οὕτω before a vowel is quite inadmissible, except in Ion. prose.

Οὑτωσί, and before a vowel sometimes οὑτωσίν, = οὕτως, strengthd. by the Att. -ι demonstr. [ῑ]

Οὐχί, adv. for οὐ, Il., but more freq. in Att., as Aesch. Pr. 932. [ῐ]

Οὑχῖνος, for ὁ ἐχῖνος, Ar. Vesp. 1437.

†Οὐχορεύς, έως, ὁ, *Uchoreus*, founder of the Aegyptian Memphis, acc. to Diod. S. 1, 50.

†Οὐῶλκαι, ῶν, οἱ, *the Volcae*, a people of Gaul, Strab. p. 186; ubi Kramer Οὐόλκαι.

'Οφείδιον, ου, τό, like ὀφίδιον, dim. from ὄφις, Strab.

'Οφειλέσιον, ου, τό, *a small debt.*

'Οφειλέτης, ου, ὁ, (ὀφείλω) *a debtor*, τινί, Soph. Aj. 590.

'Οφειλέτις, ιδος, ἡ, fem. from foreg., *a debtor*, Eur. Rhes. 965.

'Οφειλή, ῆς, ἡ, (ὀφείλω) *a debt, duty*, N. T., and Xen. ap. E. M.

'Οφείλημα, ατος, τό, (ὀφείλω) *that which is owed, a debt*, Thuc. 2, 40; ἀποτίνειν ὀφ., Plat. Legg. 717 B.

'Οφειλόντως, adv. part. from ὀφείλω, *as of debt, deservedly.*

'ΟΦΕΙ΄ΛΩ, fut, ὀφειλήσω: aor. 2 ὤφελον, Ion. and later in Att. prose ὄφελον, cf. sub ὀφέλλω (A). *To owe, have to pay* or *account for*, χρεῖός τινι, Il. 11, 688; τινί τι, Pind. O. 10 (11), 3, Aesch., etc.; absol., *to be in debt*, Ar. Lys. 581;—pass. *to be due*, τινί, Il. 11, 686, Pind. P. 4, 4, etc.—II. in wider signf., *to be under an obligation, to be bound*, usu. c. inf., oft. in Hdt., as 1, 41, 42, 111: hence part. pass., ὀφειλόμενος, *bounden, due, fitting*, τὸ ὀφ., *one's due*, Aesch. Cho. 310:—in this signf. the aor. ὤφελον is esp. used, *I ought to have...*, of that which one has *not* done, ὤφελεν ἀθανάτοισιν εὔχεσθαι, Il. 23, 546; νῦν ὄφελεν πονέεσθαι λισσόμενος, Il. 10, 117, cf. Od. 4, 97, 472: and so,—2. this aor. is usu. *in wishes that a thing had happened, which has really not happened*, e. g. τὴν ὄφελ' ἐν νήεσσι κατακτάμεν Ἄρτεμις, *would that Diana had slain her!* (but she had not), Lat. *utinam interfecisset!* Il. 19, 59: usu. with a conj. which expresses the wish still more strongly, e. g. with εἴθε, Ep. αἴθε, αἴθ' ὄφελες or ὤφελλες, *O that thou hadst...!* Il. 1, 415, etc.; and so with the other persons. αἴθ' ὤφελλε, Od. 18, 401; αἴθ' ὠφέλετε, Il. 24, 254; αἴθ' ὄφελον, Od. 13, 204: so with ὡς, ὡς ὄφελον or ὤφελλον, *O that I had...!* etc., Il. 11, 380, Od. 14, 274; so, ὡς ὄφελες, Od. 2, 184; ὡς ὄφελεν or ὤφελλεν, Il. 3, 173, Od. 14, 68, etc.: strengthd. ὡς δή, Od. 1, 217, etc.: also with negat., μὴ ὄφελες, *would thou hadst never...!* Il. 9, 698, Od. 8, 312. — In Att. poets usu. with the augm., ὤφελον, εἴθ' ὤφελον, etc.; but sometimes without it. εἴθ' ὄφελεν, Aesch. Pers. 915; ὄφελε δῦναι, Soph. Aj. 1192.—3. ὀφείλει occurs once in Pind. (N. 2, 9) as an impers., *it is fitting*, Lat. *decet, oportet.*—III. hence, of any thing binding upon us necessarily by the laws of nature, etc., esp. in pass., πᾶσιν ἡμῖν τοῦτ' ὀφείλεται παθεῖν, this is a debt we all *must* pay, Soph. El. 1173, cf. Phil. 1407; so, πᾶσιν ἡμῖν κατθανεῖν ὀφείλεται, Horace's *debemur morti*, Eur. Alc. 419, cf. 782, and Or. 1245: hence, generally, τὸ ὀφειλόμενον, *destiny*, Jac. Ep. Ad. 692.—2. *of the natural and fitting results of men's dealings*, that which they have deserved, and conseq. will receive, ζημίαν ὀφείλειν, *to be liable to, be in danger of* a penalty, etc., Lys. 115, 10: so, βλάβην ὀφείλειν, Id. 94, 40: but,—3. *of retribution* in good or evil, βλάβην ὀφ. τινί, *to owe* one an ill turn, Eur. Andr. 360; so, ἀγαθόν or κακὸν ὀφ. τινί, *to have to render* one good for good, evil for evil, Plat. Rep. 332 A.—In pres. and impf. Hom. sometimes uses the form ὀφέλλω, cf. also ὄφλω and ὀφλισκάνω.

†'Οφέλας, α, ὁ, *Ophelas*, masc. pr. n., Ath. 243 B.

†Οφελέστης, ου, ὁ, *Ophelestes*, a Trojan, Il. 8, 274.

'ΟΦΕ΄ΛΛΩ (A), in pres. and impf. not rare in Hom. for ὀφείλω, *to owe*, μοιχάγρια, ζωάγρια, Od. 8, 332, 462; pass., χρεῖός μοι ὀφέλλεται, Od. 3, 367.—II. *to be obliged, bound*, ὀφέλλετε ταῦτα πένεσθαι, *you are bound, you ought* to do this, Il. 19, 200; the form ὤφελλον is also freq. in Hom. for the aor. ὤφελον, Il. 7, 390, etc.; ὄφελλον, 1, 353. (This ὀφέλλω must not be confounded with sq.)

'ΟΦΕ΄ΛΛΩ (B), f. ὀφελῶ, aor. ὤφειλα, old poet. word, *to increase, enlarge, elevate, strengthen*, Hom., who however only uses pres. and impf. act. and pass., and Ion. opt. aor. ὀφέλλειεν,—στόνον, πόνον, ἀνδρὸς ἐρωήν, δέμας, ἥβην, μένος, ἀρετήν, Hom.; ἲς ἀνέμου κύματ' ὀφέλλει, the force of the wind *raises high* the waves, Il. 15, 383; μῦθον ὀφ., *to multiply* words, Il. 16, 631: also, ὀφ. τινὰ τιμῇ, *to raise* one in honour, Lat. *honore augere*, Il. 1, 510, cf. Pind. P. 4, 464; ὕβριν ὀφ., *to increase, add* to insult, Hes. Op. 211; so, πόλεμον καὶ δῆριν ὀφ., Hes. Op. 14, 33; *to further, forward, help, serve, make to thrive*, οἶκον, Od. 15, 21, cf. Aesch. Theb. 193—Pass. *to wax, grow, thrive*, οἶκος ὀφέλλεται, Od. 14, 233; and, generally, *to increase*, Aesch. Theb. 249.—II. from the signf. of *increasing, heaping up* or *together, to sweep*, Hippon. 8; cf. ὄφελμα II, ὄφελτρον. (Cf. ὄφελος, fin.)

'Οφελμα, ατος, τό, (ὀφέλλω) *increase, advantage*, Soph. Fr. 926.—II. *a broom, besom*, Hippon. 8: also—2. *sweepings.*

'Οφελος, τό, (ὀφέλλω) only used in nom., *furtherance, advantage, help*, Hom., and Att.: αἴ κ' ὄφελός τι γενώμεθα, whether we can be *any help, of any use*, Il. 13, 236; so, ὅς τοι πόλλ' ὄφελος γένετο, who was a great *help* to thee, Il. 17, 152; and, οὐδὲν σοίγ' ὄφελος, it is no *good* to thee, Il. 22, 513; so in Att. λέγεις 'Ατρείδαις ὄφελος ἢ 'π' ἐμοὶ τόδε, Soph. Phil. 1384; τί δῆτ' ἂν εἴης ὄφελος ἡμῖν; what good couldst thou be to us? Ar. Plut. 1152; cf. Plat. Rep. 505 A; etc.—2. but c. gen., τῶν ὄφελος οὐδέν, whose *use* was nothing, i. e. who were quite useless, Hdt. 8, 68, 3; so, φυγᾶς ὄφελος εἴ τί μοι. Aesch. Supp. 737; ἐάν τι ἡμῶν ὄφελος ᾖ, Plat. Rep. 530 C: ὄφελος οὐδὲν γεωργοῦ ἀργοῦ, Xen. Cyr. 1, 6, 18; μαγείρῳ μαχαίρας οὐδὲν ὄφελος ἥτις μὴ τέμνει, Dem. 784, 11; etc.—3. ὅ τι πέρ ἐστ' ὄφελος, all that are good for aught, Ar. Eccl. 53; so c. gen., ὅ τι ὄφελος στρατεύματος, *the really useful part, the flower* of the army, Xen. Hell. 5, 3, 6. (The usage of ὄφ-ελος (ἐστί) agrees remarkably with that of the Lat. *op-us* (*est*); and prob. the words are from the same root.)

'Οφέλσιμος. ον, poet. for ὠφέλιμος, Call. Ap. 94. Orph. Arg. 467, Opp. H. 3, 429.

†'Οφέλτας, ὁ, *Opheltas*, a king of Thessaly, Plut. Cim. 1.

†'Οφέλτης, ου, ὁ, *Opheltes*, son of Lycurgus, Apollod.—2. son of Peneleus, Paus. 9, 5, 16.

†'Οφέλτιος, ου, ὁ, *Opheltius*, a Trojan, Il. 6, 20.

'Οφελτρεύω, *to sweep, cleanse, clean*, Lyc. 1165.

'Οφελτρον, ου, τό, (ὀφέλλω II) *a broom*, like ὄφελμα.

'Οφεώδης, ες, (ὄφις, εἶδος) *snakelike*, Plat. Rep. 590 B.

'Οφθαλμία, ας, ἡ, (ὀφθαλμός) a disease of the eyes accompanied by the discharge of humors, *ophthalmia*, Lat. *lippitudo*, Ar. Plut. 115, Xen. Mem. 3, 8, 3, Plat., etc.; ὀφθ. ξηρά, Arist Probl. 1, 9, 3.

'Οφθαλμίας, ου, ὁ, (ὀφθαλμός) *the quicksighted*, name of a kind of eagle, ἀετὸς ὀφθ., Lyc.

'Οφθαλμιάω, ῶ, (ὀφθαλμία) *to have the ophthalmia, to have running, watery eyes*, Hdt. 7, 229, Ar. Ran. 192, Xen., etc.—II. metaph. of the pain caused by envy *at the sight* of other men's prosperity, ὀφθαλμιᾶν περί τι, *to be envious* or *covetous of* any thing, Polyb. 2, 17, 3; so, ὀφθ. ἐπί τινι, *to feel a painful longing* for any thing, esp. of lovers, Incert. ap. Suid.; and c. acc. *to look longingly at*, Polyb. 32, 2, 1:—so beautiful women are called ὀφθαλμῶν ἀλγηδόνες, Hdt. 5, 18.

'Οφθαλμίδιον, ου, τό, dim. from ὀφθαλμός, Ar. Eq. 909. [ῐ]

'Οφθαλμίζομαι, (ὀφθαλμία) as pass., *to be ill of ophthalmia*, Plut. 2, 633 D.

'Οφθαλμῐκός, ή, όν, (ὀφθαλμός) *belonging to the eyes*, Diosc.: ὁ ὀφθ., *an oculist*, Galen.

'Οφθαλμῖτις, ιδος, ἡ, epith. of Minerva as *goddess of the moon*, Paus. 3, 18, 1.

'Οφθαλμοβολέω, ῶ, (ὀφθαλμός, βάλλω) *to cast the eyes upon an object*; v. ἐποφθαλμέω.

'Οφθαλμοβόρος, ον, (ὀφθαλμός, βορά) *picking out eyes*, Arist. H. A. 9, 18, 2.

'Οφθαλμοδουλεία, ας, ἡ, *eye-service*, N. T.: from

'Οφθαλμόδουλος, ον, (ὀφθαλμός. δοῦλος) *doing eye-service*: susp.

'Οφθαλμοειδής, ές, (ὀφθαλμός, εἶδος) *like* or *in the nature of eyes*, Diosc.

'Οφθαλμός, οῦ, ὁ: (ὄψομαι, part. aor. ὀφθείς):—*the eye*, freq. in Hom., who like Hes. mostly uses plur.; he also oft. joins ὀφθαλμοῖσιν ἰδεῖν, ὁρᾶν, etc.: the plur. continued most common, but the dual recurs, as in Ar. Nub. 362.—2. generally, *sight, presence*, ἐς ὀφθαλμούς τινος, before one's *eyes* or *face*, Il. 24, 204; γίγνεσθαί τινι ἐξ ὀφθαλμῶν, to get out of any one's *sight*, Hdt. 5, 106; ἐν ὀφθαλμοῖς, Lat. *in oculis*, before the eyes, Xen. An. 4, 5, 29; κατ' ὀφθαλμοὺς λέγειν τινί, to tell one *to one's face*, Ar. Ran. 626; so, κατ' ὀφθαλμοὺς κατηγορεῖν τινος, to accuse one to his *face*, Xen. Hier. 1, 14. Cf. ἐκκόπτω.—II. *the eye of heaven*, as the moon is called, ἑσπέρας, νυκτὸς ὀφθ., Pind. O. 3, 36, Aesch. Theb. 390; cf. Blomf. ad. l. (386), and v. sub ὄμμα III.—III. *the dearest, best*, as the eye is the most precious part of the body, hence of men, first in Pind. ὀφθαλμὸς Σικελίας, στρατιᾶς, etc., O. 2, 18; 6, 27; also *light, cheer, comfort*, Soph. O. T. 987, cf. Eur. Andr. 406: cf. ὄμμα IV.—IV. in Persia, ὀφθαλμοὶ βασιλέως, *the king's eyes*, were confidential officers, through whom he beheld his kingdom and subjects, Hdt 1, 114, v. Stanl. Aesch. Pers. 985; cf οὖς: so the Chinese state-paper of 1834 called the British Superintendent 'the barbarian Eye.'—V. *the eye* or *bud* of a plant or tree, Theophr.

'Οφθαλμο[illegible], ον, (ὀφθαλμός, [illegible] φος) *skilled in the eyes, an oculist*, Luc. Lex. 4.

'Οφθαλμότεγκτος, ον, (ὀφθαλμός, τέγγω) *wetting the eyes*, πλημμυρίς, Eur. Alc. 184.

'Οφθαλμοφᾰνής, ές, (ὀφθαλμός, φαίνομαι) *manifest, open*, Strab. Adv. -νῶς, LXX.

'Οφθαλμώδης, ες, = ὀφθαλμοειδής.

'Οφθαλμώρῠχος, ον, (ὀφθαλμός, ὀρύσσω) *tearing out the eyes*, Aesch. Eum. 186.

'Οφῐᾰκός, ή, όν, (ὄφις) *belonging to* or *treating of serpents.*

'Οφίᾰσις, ἡ, (ὄφις, as if from a verb ὀφιάζω) *a bald place on the head, of serpentine* or *winding form*, Cels. [ῐ]

'Οφίδιον, ου, τό, dim. from ὄφις. [ῐ]

†'Οφιεῖς, έων, οἱ, also 'Οφιονεῖς, *the Ophies*, or *Ophiones*, a people of Aetolia, Thuc. 3, 94; Strab. p. 451.

'Οφῐήτης, ου, ὁ, = ὀφίτης: fem. ὀφῐῆτις πέτρα, *serpentine*, Orph. Lith. 336, Dion. P. 1013.

'Οφῐοβόλος, ον, (ὄφις, βάλλω) *serpent-slaying*, Anth.

'Οφῐοβόρος, ον, (ὄφις, βορά) *serpent-eating*, Orac. ap. Plut. 2, 406 F.

'Οφῐογενής, ές, (ὄφις, *γένω) *begotten of serpents.*

'Οφῐόδειρος, ον, (ὄφις, δειρή) *serpent-necked*, Orac. ap. Arist. Mirab. 24.

'Οφῐόδηκτος, ον, (ὄφις, δάκνω) *bitten by a serpent*, Diosc.

'Οφῐοειδής, ές, (ὄφις, εἶδος) *like* or *in the nature of a serpent.*

'Οφῐόεις, εσσα, εν, (ὄφις) *of* or *belonging to serpents*, poet. for ὀφιόνεος. —II. *abounding in serpents*, Antim. 70, [who has ōφ-, cf. ὄφις.]

'Οφίοθριξ, τρῐχος, ὁ, ἡ, (ὄφις, θρίξ) *snake-haired*, Tzetz.

'Οφῐοκτόνη, ης, ἡ, *serpent-killer*, a kind of σκολοπένδρα, Diosc.: from

'Οφῐοκτόνος, ον, (ὄφις, κτείνω) *serpent-killing.*

'Οφῐομάχης, ου, ὁ, and -μάχος, ον, (ὄφις, μάχη) *fighting with serpents*: ὁ ὀφ., a kind of *locust*, LXX. [ᾰ]

†'Οφιονεῖς, έων, οἱ, v. sub 'Οφιεῖς, Thuc.

'Οφῐόνεος, α, ον, (ὄφις) *of, belonging to* or *like a serpent*, Lat. *anguineus.* [ῑ in Opp. C. 2, 237; 3, 436.]

†'Οφιονεύς, έως, ὁ, *Ophioneus*, a blind seer of Messenia, Paus. 4, 10, 5.

'Οφῐοπλόκᾰμος, ον, (ὄφις, πλόκαμος) *with snaky curls*, Orph. H. 68, 12.

'Οφῐόπους, ποδος, (ὄφις, πούς) *with serpents for legs*, Luc. Philops. 22.

'Οφῐοπρόςωπος, ον, (ὄφις, πρόςωπον) *with serpent's face.*

'Οφῐοσκόροδον and -σκορδον, ου, τό, *wild garlic, allium scorodoprasum*, Diosc.

'Οφῐόσπαρτος, ον, by poet. metath. ὀφῐόσπρᾰτος, (ὄφις, σπείρω) *sown* or *engendered by serpents.*

'Οφῐοστᾰφύλη, ης, ἡ, or -στάφυλον, ου, τό, Diosc. 4, 184, a kind of *bryony*, also ἄμπελος λευκή.

'Οφίουρος, ον, (ὄφις, οὐρά) *serpent-tailed.*

'Οφιοῦσσα, contr. for ὀφιόεσσα, v. ὀφιόεις.

†'Οφιοῦσσα, ης, ἡ, more correct than 'Οφιοῦσα, *Ophiussa*, a city of European Scythia on the Tyras, Strab. p. 306.—II. one of the Pityusae islands near Hispania, Id. p. 167. —2. ancient name of Rhodes, Id. p. 653.

'Οφῐοῦχος, ον, (ὄφις, ἔχω) *holding a serpent*: esp. the constellation *Ophiuchus, Serpentarius* or *Anguitenens*, Arat. 76, etc. Hence

'Οφῐούχεος, α, ον, *belonging to Ophiuchus*, Arat. 75, 521.

'Οφῐοφαγος, ον, *eating serpents.* [ᾰ]

"ΟΦΙ˘Σ, εως Ion. ιος, ὁ, *a serpent, snake*, αἰόλος, Il. 12, 208; γλαυκῶπα ποικιλόνωτον ὄφιν, Pind. P. 4, 443; freq. in Hdt. and Trag.; ὁ ψυχρὸς ὄφις, Theocr. 15, 58; equiv. to δράκων in Hes. Th. 322, 323, 825; metaph., πτηνὸν ἀργηστὴν ὄφιν, of an arrow, Aesch. Eum. 181.—II. like δράκων, *a serpent-like bracelet*, Menand. p. 135, Pierson Moer. 288.—III. the constellation *Serpens*, Arat.—IV. in Hipp. *a creeping plant.*—V. = ὀφίασις, Medic. [The first syll. is sometimes made long in the older poets, prob. by the pronunciation of φ, Il. 12, 208, cf. Wolf Praef. Il. p. lxxi, Herm. El. Metr. p. 57, Spitzn. Vers. Her. p. 78, in which case some would needlessly write ὄπφις, Schäf. Theogn. 1057. The acc. ὄφιν is used by Hes. Th. 334 with ῑ in arsis, of which also Aesch. Cho. 928 is an example.]

†"Οφις, εως, ὁ, *the Ophis*, a river near Mantinea, Paus. 8, 8, 4.

†'Οφιτεία, ας, ἡ, *Ophitea*, a city of Phocis, the earlier Amphiclea, Paus. 10, 33, 9.

'Οφίτης, ου, ὁ, fem. ὀφῖτις, ιδος, (ὄφις) *of*, or *like a serpent*, Diosc. [ῑ]

'Οφῐώδης, ές, = ὀφιοειδής, Arist. Part. An. 4, 13, 19.—II. = ὀφιόεις, *snaky*, Γοργών, Pind. O. 13, 89.

†'Οφιώδης, ους, ἡ, *Ophiodes*, an island on the coast of the Troglodytae, Strab. p. 653.

'Οφίων, ονος, ὁ, *a fabulous animal* in Sardinia, Plin. 28, 9. [ῑ]

†'Οφίων, ωνος, ὁ, *Ophion*, a Titan, Ap. Rh. 1, 503:—in Lyc. 1192 king of the Titans: cf. Schol.

'Οφλέω, v. sub ὀφλισκάνω.

"Οφλημα, ατος, τό, (ὄφλω) *a debt*, esp. *a fine incurred in a law-suit*, etc., *damages*, Isae. 88, 28.

"Οφλησις, ἡ, *an owing, debt*, like ὄφλημα.

'Οφλητής, οῦ, ὁ, (ὄφλω) *a debtor.*

†"Οφλιμος, ου, ὁ, *Mt. Ophlimus*, in Pontus, Strab. p. 556.

'Οφλισκάνω, the only form of the pres. in Att., whereas Hdt. 8, 26 has impf. ὤφλεε, as if from 'ΟΦΛΕ´Ω, but with v. l. ὦφλε (aor. 2): fut. ὀφλήσω: perf. ὤφληκα. The aor. is ὦφλον, inf. ὀφλεῖν, — sometimes wrongly written ὄφλειν, ὄφλων, as if there were a pres. ὄφλω, Elmsl. Ar. Ach. 689, Eur. Heracl. 985. Strictly = ὀφείλω, but usu. in the technical phrases δίκην ὀφλεῖν or ὀφλισκάνειν, *to be cast* in a suit, *lose* one's cause, freq. in Att., as, ὀφλὼν ἁρπαγῆς τε καὶ κλοπῆς δίκην, Aesch. Ag. 534, cf. Ar. Nub. 34, etc.; also, θανάτου δίκην ὀφλ., *to be found guilty* of a capital crime, Plat. Legg. 856 D; then oft. without δίκην, ὀφλ. φόνου, *to be found guilty* of murder, Ib. 873 B, sq.; ὀφλ. ἀστρατείας, ἀποστασίου, Dem. 732, 23; 790, 2; and absol., *to be cast, be found guilty*, Thuc. 3, 70, Plat. Legg. 755 A, etc.; hence, ὁ ὀφλών, *the losing party*:—also c. acc., *to lose* one's suit, as, ὀφλεῖν ἐρήμην (δίκην), to let judgment go against one by default, Antipho 131, 1; ζημίαν ὀφλεῖν, etc., *to incur* a penalty, Eur. Med. 581, Dem., etc.: δίαιταν ὀφλεῖν, *to lose in* an arbitration, Isae. 111, 7, Dem, etc.; ὀφλ. ἐξούλας, etc., Andoc. 10, 15: hence,—II. generally, of any thing which one *deserves* or *brings on one's self*, γέλωτα, αἰσχύνην, βλάβην ὀφλεῖν, *to bring* laughter, infamy, loss *on one's self, incur* them, Eur. Med. 403, Hel. 67, Andr. 188; ὀφλισκάνειν γέλωτά τινι, to be laughed at by one, Eur. Bacch. 854; also, παρά τινι, πρός τινα, Plat. Phaed. 117 A, Hipp. Maj. 282 A.—2. expressions like δειλίαν ὀφλ., *to be thought* a coward, are elliptic for ὀφλ. δίκην or αἰτίαν δειλίας, *to get a character for* cowardice, etc., as, δειλίην ὤφλεε πρὸς βασιλῆος, *he drew upon himself the reproach* of cowardice from the king, Hdt. 8, 26: also, μώρῳ μωρίαν ὀφλισκάνω, Soph. Ant. 470; so ὀφλ. κακίαν, σκαιότητα, Soph. O. T. 511, Ant. 1058, ἀμαθίαν, Eur. Hec. 327.

"ΟΦΡΑ˘, conjunction, marking end or intention, only used in Ion. and Dor. poets, *that, in order that, to the end that.*—I. with the subjunct.—1. after pres. and fut., like Lat. subj. pres., the most common usage, also ὄφρα κε, freq. in Hom.—2. after past tenses, Il. 5, 128; Od. 9, 13, Pind. P. 4, 163: see the account of this in the Grammars, e. g. Jelf § 806 sqq.—Where the indic. seems to stand for the subj., it is in fact only the Ep. subj. aor., as ἴομεν for ἴωμεν, Il. 2, 440.—II. with the optat., after past tenses, like Lat. impf. subj., v. Jelf ubi supra.—III. ὄφρα μή, like ἵνα μή, Lat. *ut ne*, Il. 1, 118, 578.

B. ὄφρα as adv. of time, like Lat. *donec*,—I. of the *indefinite time during which* a thing happens to be, and so marking the relation of two actions in point of time, *so long as, while*,—1. usu. with the indic., Il, 2, 769, Od. 20, 136, etc.; the sentence is complete when τόφρα answers to ὄφρα, as Il. 4, 220, Od. 9, 56, etc.: the clause with τόφρα regul. follows that with ὄφρα, seldom goes before, as in Od. 4, 289; ὄφρα τε is also fouud, and maintained by Schäf. Theogn. 953, by comparison with ἔςτε.—2. more rarely with the subjunct., Il. 4, 346, Od. 15, 81, etc.; and with answering τόφρα, Il. 7, 193.—3. also with ἄν, κε, κεν, and the subjunct., Il. 6, 113, Od. 2, 124, etc.; and with answering τόφρα, Od. 2, 204; sometimes also with other conjunctions, ὄφρ' ἂν μέν κεν, Il. 11, 202, Od. 5, 361; 6, 259, in which case τόφρα always follows.—4. ὄφρα κεν with the indicat., Il. 24, 553.—II. of duration of *time up to a definite limit,—until*,—1. with past tenses of the indic., always of things represented as really past, and so the limit is already reached, ὄφρα καὶ αὐτὼ κατέκταθεν, *till at last* they too were slain, Il. 5, 557, cf. 588, Od. 5, 57, etc.—2. with subjunct. aor., if the limit is not yet reached, ἔχει κότον, ὄφρα τελέσσῃ, he bears malice *till* he shall have satisfied it, Il. 1, 82, cf. 14, 87; 16, 10.—3. also with ἄν, κε or κεν and subj., Il. 6, 258, etc.; and with τόφρα going before, Il. 1, 509.—III. absol. of *indefinite duration of time* without reference to another act, like ἕως III, *for a while*, only in Il. 15, 547, v. Jelf § 816 e.—Ep. and Lyr. word, = Att. ἕως, and also ἵνα: used only once or twice by Trag. in former sense, and that only in lyric passages.

'Οφρύα, ἡ, v. ὀφρύη: also rarer acc. of ὀφρύς.

'Οφρῠάζω, (ὀφρύς) *to signify* any thing *with the eye-brows, to knit* or *raise the eye-brows* in rage or scorn, A. B.

'Οφρῠᾰνασπᾰσίδης, ου, ὁ, (ὀφρύς, ἀνασπάω) *one who raises his eye-brows in scorn*, Epigr. ap. Ath. 162 A.

'Οφρῠάω, ῶ, (ὀφρύς II) *to have ridges* or *hills*, Κόρινθος ὀφρυᾷ τε καὶ κοιλαίνεται, Poët. ap. Strab. p. 382 Casaub.

'Οφρύη, ης, ἡ, Ion. for ὀφρύς II, Hdt. 4, 181, 182, 185: the same form (not ὀφρύα) is used by Eur. Heracl. 394. [ῡ]

'Οφρύκνηστος, ον, (ὀφρύς, κνάω) *rubbing the brows to conceal a blush*, opp. to Lat. *homo fronte perfricta*, one who has rubbed it so often as to blush no more.

†'Οφρύνειον, ου, τό, *Ophrynēum*, a city of Troas, Hdt. 7, 43: also called 'Οφρύνιον, Xen. An. 7, 8, 5; Dem.; etc. Hence

'†Οφρύνειος, *a*, ον, *of Ophrynēum*, *Ophrynēan*, Lyc. 1208.

'Οφρυόεις, εσσα, εν, (ὀφρύς II) *on the brow* or *edge of a steep rock*, *beetling*, Ἴλιος, Il. 22, 411: of the Acrocorinthus, Orac. ap. Hdt. 5, 92, 2.—2. metaph., *lofty*, *pompous*, ὀφρυόεσσα ἀοιδή, of Aeschylus' poetry, Anth. P. 7, 39.

'Οφρῠόομαι, (ὀφρύς) as pass., *to be supercilious*, Timon Fr. 13; ὠφρυωμένος, *supercilious*, Luc. Amor. 2.

'Οφρῠόσκῐος, ον, (ὀφρύς, σκιά) *shaded by the eye-brows*, ὀφθαλμός, Plat. (Com.?) ap. Arist. Top. 6, 2, 4.

'ΟΦΡΥ´Σ, ύος, ἡ: acc. ὀφρύν, but in late poets ὀφρύα, Opp. C. 4, 405, Anth. P. 12, 186: acc. plur. ὀφρύας (in the fourth foot), Od. 9, 389; but ὀφρῦς (in the third), Il. 16, 740; cf. ἰχθύς, Thiersch Gr. Gr. § 191. *The eye-brow*, Lat. *supercilium*, in plur. ὀφρύες always in Hes., nearly always in Hom., esp. in phrases ἐπ' ὀφρύσι νεῦσε Κρονίων, Il. 1, 528, etc.; ὑπ' ὀφρύσι δάκρυα λεῖβον, Il. 13, 88, etc.—Since by the motion of the eye-brows men show earnestness, grief, rage, and esp. scorn or pride, various phrases arose, as, τὰς ὀφρῦς ἀνασπᾶν, in token of grief, Ar. Ach. 1069; of pride (cf. ὀφρύοομαι), Dem. 442, 11; so, αἴρειν τὰς ὀφρῦς, Menand. p. 159: so, ὀφρῦς ἐπαίρειν, Eur. Incert.; ἐφέλκεσθαι, Leon. Tar. 85; τὰς ὀφρ. συνάγειν, *to knit the brows*, *frown*, Soph. Fr. 752, Ar. Nub. 582, cf. τοξοποιέω: so, τὰς ὀ. συσπᾶν, Luc. Vit. Auct. 7: but, καταβάλλειν, λύειν, μεθιέναι τὰς ὀφρῦς, to let down or unknit *the brow*, to become calm or cheerful again, Eur. Cycl. 167, Hipp. 290, I. A. 648; so, σχάζεσθαι τὰς ὀφρῦς, Plat. (Com.) 'Εορτ. 5: the brow was also the seat of smiles and joy, ἀγανᾷ γελᾶν ὀφρύϊ, Pind. P. 9, 67.—2. ὀφρύς alone, like Lat. *supercilium*, *scorn*, *pride*, Anth. P. 10, 122.—II. from likeness of shape, *the brow of a hill*, *a ridge with overhanging bank*, *a beetling crag*, Il. 20, 151, Pind. O. 13, 150; *the overhanging bank of a river*, Polyb. 2, 33, 7, etc.; of the sea, Ap. Rh. 1, 178, etc.—In this sense Hdt. always uses the form ἡ ὀφρύη. (Cf. Sanscr. *bhru*, Pers. *abru*, our *brow*, †Lat. *frons*.†) [ῠ in nom. and acc. sing., Buttm. Ausf. Gr. § 42 Anm. 3; whence many Gramm. wrote these cases ὀφρῦς, ὀφρῦν. But all compds. have ῠ, and the accent on antepenult., εὔοφρυς, λασίοφρυς, λεύκοφρυς, etc.]

'Οφρύωσις, ἡ, (ὀφρυόομαι) *a raising*, *elevation*, Paul. Aeg. [ῠ]

'Οχᾰ, Ep. adv., only found in Hom., where it is pretty freq., though only as intensive before superl. ἄριστος, ὄχ' ἄριστος, etc., *far* the best, for which later writers have ἔξοχα. (Prob. from ἔχω, to seize, grasp; for as Döderlein remarks, ὄχα is to ὀχυρός as the old Germ. *fast*, very, to *fest*, fast, tight.)

'Οχάνη, ης, ἡ,=sq., Plut. Cleom. 11.

'Οχᾰνον, ου, τό, (ὀχέω, ἔχω) *the handle of a shield*, consisting of two bands fastened crosswise on the under side of the shield, through which the bearer passed his arm, to sway it (οἰακίζειν), with greater ease;—an invention ascribed by Hdt. 1, 171 to the Carians, cf. Bergk Anacr. 91: for in earlier times the great shield (θυρεός, in Hom. ἀσπὶς τερμιόεσσα) was hung by a leather strap (τελαμών) passing round the neck and left shoulder: hence Hom. only speaks of these *straps*, and the *cross pieces of wood* (κανόνες) which served for *handles*. The κανόνες were next supplanted by the κρίκος or πόρπαξ, prob. a metal *ring* which was taken out at need, cf. Ar. Eq. 849 sqq.: and this was succeeded by the more convenient *handle* of the Carians, though the πόρπαξ still continued in use, Ar. Ach. l. c.: acc. to Lessing (Antiq. Briefe Th. 2, p. 51), πόρπαξ was *the upper* or *arm-strap*, ὀχάνη or ὄχανον, *the lower* or *hand-strap*, in which case we need not assume that Soph. Aj. 576, used πόρπαξ for ὄχανον. [ᾰ]

'Οχεά, ἡ,=χειά, *a cave*, *grot*, Nic. Th. 139, Orph. Arg. 78: also ὀχή, Arat. 956.

'Οχέεσκον, Ion. impf. from ὀχέω, Od.

'Οχεία, ας, ἡ, (ὀχεύω) *a covering* or *impregnating*, of the horse, Xen. Eq. 5, 8; ὀχείαν δέχεσθαι, of the female, Arist. Gen. An. 2, 8, 14; ὀχείαν ποιεῖσθαι, of the two, Id. H. A. 5, 2, 8.—II. ποντία ὀχεία, (ὀχέω) *the holder* of the ship, i. e. *an anchor*, Hesych.

'Οχεῖον, ου, τό, (ὀχεύω) *a male animal kept for breeding*, *a stallion*, Arist. Gen. An. 2, 8, 15, etc.; *a cock*, Ib. 1, 21, 10.—2. *the place for the* ὀχεία, Harpocr. s. v.—II. (ὀχέω)=ὄχημα, ὄχος, Aesch. Fr. 180.

'Οχεῖος, *a*, ον, (ὀχεία) *belonging to* or *capable of covering* or *breeding*, ἵππος, Lycurg. ap. Harp.

'Οχεσφι, -σφιν, poet. dat. plur. for ὄχεσι, from τὸ ὄχος, Hom.

'Οχετᾰγωγέω, -γωγία,=ὀχετηγέω, -γία, Plat. Legg. 844 A.

'Οχετᾰγωγός, όν,=ὀχετηγός.

'Οχετεία, ας, ἡ, (ὀχετεύω) *a drawing off by a ditch*, *a conducting* water *by a canal* or *aqueduct irrigation*, Arist. Part. An. 3, 5, 11.

'Οχέτευμα, ατος, τό, (ὀχετεύω) *water conducted by an aqueduct*, etc.: an *aqueduct*, *a canal*:—also *the passage of the nose*, Arist. H. A. 1, 11, 8.

'Οχετεύω, (ὀχετός) *to carry off by a ditch*, *to conduct* water *by a canal* or *aqueduct*, ποταμὸν ὀχ., Hdt. 2, 99; ὕδωρ ὀχετευόμενον, Hdt. 3, 60; hence metaph., φάτις ὠχετεύετο πρὸς οἶκον, Aesch. Ag. 867; πῦρ ἐπὶ τὸ πῦρ ὀχ. εἰς τὸ σῶμα, Plat. Legg. 666 A.—In mid., Anth. P. 9, 162.

'Οχετηγέω, ῶ, *to carry off* or *conduct by ditches* or *canals*: and

'Οχετηγία, ας, ἡ, *a conducting by ditches* or *canals*, *irrigation*: from

'Οχετηγός, όν (ὀχετός, ἄγω) *conducting* or *drawing off water by a ditch* or *canal*, Il. 21, 257; πνεῦμα ὀχ., of the flute, Anth. P. 9, 505, 6: ὀχ. ἐρώτων, Anth. 9, 362, cf. 5, 285.

'Οχέτιον, ου, τό, dim. from ὀχετός.

'Οχετλον, ου, τό,=ὄχημα, Gramm.

'Οχετογνώμονες, οἱ, (ὀχετός, γνώμων) *sluices to supply canals with water*, *and keep it at the proper height*.

'Οχετοκρᾱ́νιον, ου, τό,=sq. [ᾱ]

'Οχετόκρᾱνον, ου, τό, (ὀχετός, κρᾶνον) *the end* or *issue of an aqueduct*, Hyperid. ap. Poll. 10, 30: also =κηλώνειον.

'Οχετός, οῦ, ὁ, (ὁ ὄχος, ὀχέω) *a conduit*, *ditch*, *canal*, *aqueduct*, *water pipe*, Hdt. 3, 9, Plat. Phaed. 112 C, etc.: in plur., *waters*, *streams*, Pind. O. 5, 29, cf. Eur. Or. 809, I. A. 767: metaph., ὀχετὸν παρεκτρέπειν, to make *a side channel* or *means of escape*, Id. Supp. 1111; cf. sub ἵζω II. 2.

'Οχευμα, ατος, τό, (ὀχεύω) *the result of* ὀχεία, *the foetus* or *embryo*, Arist. H. A. 6, 23, 3.

'Οχεύς, έως Ion. ῆος, ὁ, (ὀχέω, ἔχω) *any thing for holding* or *fastening*: in Hom., *the band* or *strap for fastening the helmet* under the chin, Il. 3, 372: in plur., *the clasps of the belt*, Il. 4 132; 20, 414: most freq. of *bolts* on the inner side of the door, Il. 12, 121, Od. 21, 47, etc.

'Οχευσις, εως, ἡ,=ὄχευμα.

'Οχευτής, οῦ, ὁ, (ὀχεύω) *any animal kept for breeding*, *a stallion*: metaph., *a lewd person*, *lecher*, Anth. P. 11, 318. Hence

'Οχευτικός, ή, όν, *belonging to*, *capable of covering*: *salacious*, of animals, Arist. Gen. An. 3, 1, 6, sq.

'Οχευτός, ή, όν, *covered*, *impregnated*. Diosc.: from

'Οχεύω, orig. like ὀχέομαι, *to ride*; but only used of male animals, *to cover*, *impregnate*, τὴν ἵππον, Hdt. 3, 85; τὴν κύνα, Plat. Euthyd. 298 E, etc.:—also of the groom, *to put the horse to the mare*, Arist. Gen. 2, 8, 13.—In pass., ὀχεύεσθαι, of the female, *to be covered* or *impregnated*, ὀχεύουσι καὶ ὀχεύονται, Arist. H. A. 5, 14, 12; but in mid. of both sexes, *to copulate*, Hdt. 2, 64.—Rarely of mankind, Näke Choeril. p. 245.

'Οχέω, ῶ, f. -ήσω, (ὄχος) collat. form of ἔχω, as φορέω of φέρω:—*to bear*, *endure*, *support*, *suffer*, ὀϊζύν, κακὸν μόρον, ἄτην, Od. 7, 211; 11, 619; 21, 302; νηπιάας ὀχέειν, *to play* childish tricks, like ἔχειν, ἄγειν, Od. 1, 297; φρουρὰν ὀχεῖν, *to keep* watch, Aesch. Pr. 143:—*to uphold*, ἄγκυρα τὰς τύχας ὀχεῖ, Eur. Hel. 277.—2. *to carry*, τινά, Id. Or. 802; φιαλήν, Xen. Cyr. 1, 3, 8; also, *to let* another *ride*, *to mount*, αὐτὸς βαδίζω...τοῦτον δ' ὀχῶ, Ar. Ran. 23; so of a general, *to let* the men *ride*, Xen. Hipparch. 4, 1.—II. much more freq. in pass., with fut. mid. ὀχήσομαι:—*to be borne* or *carried*, *have one's self borne*, κύμασιν ὀχεῖσθαι, Od. 5, 54; νηυσὶν ὀχήσονται, Il. 24, 731; ἵπποισιν ὀχεῖτο, H. Ven. 218: hence, often, without the dat. ἵππῳ, νηΐ, etc., just like the kindred Lat. *vehi* (sc. *equo*, *curru*, *navi*), *to drive*, *ride*, *sail*, etc., ἵπποι ἀλεγεινοὶ ὀχέεσθαι, hard *to drive*, Il. 10, 403; 17, 77: also, ἐφ' ἁμάξης, ἐφ' ἵππων ὀχεῖσθαι, Hdt. 1, 31, Xen. Cyr. 4, 5, 58:—ἐπ' ἀγκύρας ὀχεῖσθαι, *to ride* at anchor, hence metaph., ἐπὶ λεπτῆς ἐλπίδος ὀχεῖσθαι, *to have* but a slight hope *for a stay* or *anchor*, Ar. Eq. 1244, v. Pors. Or. 68, cf. ὁρμέω:—Arat. sometimes uses it for ὀχεύεσθαι, (Cf. Sanscr. *vaha*, Lat. *veho*, our *waggon*.)

'Οχή, ῆς, ἡ, (ἔχω) *support*, *nourishment*, *food*, Lyc. 482.—II.=ὀχεά, q. v.—III.=ὀχεία, Arat. 1069.

†'Οχη, ης, ἡ, *Oche*, a mountain in south of Euboea, Strab. p. 445.—Also ancient name of the island, Id. ib.

'Οχημα, ατος, τό, (ὀχέω) *any thing that bears* or *supports*, hence Jupiter is called γῆς ὄχημα, *prop of earth*, like γαιήοχος, Eur. Tro. 884.—II. *a carriage*, *a chariot*, Lat. *vehiculum*, Hdt 5, 21, and Trag.; properly *a mule-car*, as opp. to ἅρμα (the *war-car*), Pind.

Fr. 73; but also, *ὄχημα ἱππικόν*, Soph. El. 740; *ἵππειον, πωλικόν*, Eur. Alc. 67, Rhes. 621:—also of *ships*, but usu. with sóme addition, as, *λινόπτερα ὀχ.*, Aesch. Pr. 468; *ὄχ. ναός*, Soph. Tr. 656; *νάϊον ὄχ.*, Eur. I. T. 410; for, strictly, it is opp. to a ship, Plat. Hipp. Maj. 295 D:—*ὄχημα κανθάρου, a riding*-beetle, (as we say *a riding*-horse), Ar. Pac. 866.—2. Pind., Fr. 89, calls an ode *ὄχημ' ἀοιδᾶν*. Hence

Ὀχημᾰτῐκός, *ή, όν, belonging to a vehicle.*

Ὀχημάτιον, *ου, τό*, dim. from *ὄχημα.*

Ὄχησις, *ἡ*, (*ὀχέω*) *a bearing, carrying*, Plat. Tim. 89 A.—II. (from pass.) *a driving, riding, sailing*, Id. Rep. 452 C: *ὄχησιν ποιεῖσθαι = ὀχεῖσθαι*, Strab. p. 55 Casaub.

Ὀχθάομαι,=sq., Gramm.

Ὀχθέω, *ῶ*, f. *-ήσω*, strictly *to be heavy laden*, but only used metaph., *to be heavy* or *big* with anger, wrath, grief, *to be vexed in spirit*, esp. in so far as this is expressed in words, *μέγ' ὀχθήσας προςέφη*, Il. 1, 517, Od. 4, 30, etc.; *ὀχθήσας δ' ἄρα εἶπε*, Il. 11, 403, Od. 5, 298, etc.; *ὀχθήσας προςεφώνεε*, Od. 23, 182, *wrathfully* he spake. Besides this part., Hom. only uses 3 plur. aor. *ὤχθησαν, they were heavy at heart*, Il. 1, 570; 15, 101. Later we have in compos. the pres. *προςοχθέω*.—Ep. word. (Prob. from *ἄχθος*, only differing from *ἄχθομαι* in that this was used in the strict sense, of bodily burdens, as well as metaph., while *ὀχθῆσαι* was only used metaph.: *ὀχθῆσαι* is to *ἄχθομαι* as *ὀχέω* to *ἔχω*, *ὄγμος* to *ἄγω*, *βολή* to *βάλλω*, etc., Buttm. Lexil. s. v.)

Ὄχθη, *ης, ἡ*, older form of *ὄχθος, any height* or *rising ground*, natural or artificial, *a bank* or *dyke*,—mostly in plur., *the raised bank of a river*, in full, *ὄχθαι ποταμοῖο*, Il. 4, 487, Od. 6, 97, Hes. Fr. 12, Pind. P. 4, 81, Aesch. Pr. 810, etc.; *ὄχθαι καπέτοιο, the raised banks* of the trench, dykes, Il. 15, 356; also, *ἁλὸς ὄχθαι*, like *θῖνες* (v. sub *θίς*), Od. 9, 132, cf. Pind. P. 1, 34; so of *crags* by a river, Xen. An. 4, 3, 3 and 5, cf. 11 and 17.—Many, both ancients and moderns, have thought that *ὄχθη* is always *the bank of a river*, etc., *ὄχθος* always *a hill*; but v. Mehlh. Anacr. 22, 2, p. 98; cf. *ὄχθος*. Hence

Ὀχθηρός, *ά, όν, raised, hilly*, Euphor. 91, Anth. Plan. 256: *rough, warty*, Diosc.

Ὄχθησις, *ἡ*, (*ὀχθέω*) *indignation, vexation*, Gramm.

Ὀχθίζω, later form for *ὀχθέω*, Opp. H. 5, 179, 540: v. *προςοχθίζω*.

Ὄχθοιβος, *ου, ὁ, a purple stripe down the front of the χιτών*, Ar. Fr. 309, 2: cf. the *clavus* on the Roman *tunica.*

Ὄχθος, *ου, ὁ*, later form from *ὄχθη* (q. v.), *a rising ground, hill*, first in H. Hom. Ap. 17, Pind. O. 9, 5, freq. in Hdt., as 4, 203; of the Areopagus, Id. 8, 52; also freq. in Aesch., and Eur.; of a *barrow* or *tumulus*, Aesch. Pers. 647, 659: rarely, like *ὄχθη*, of a *river's bank.*—Aesch. Cho. 955, has dat. *ὄχθει* as if from *ὄχθος, εος, τό*, but the place is corrupt.

Ὀχθοφύλαξ, *ᾰκος, ὁ, ἡ*, (*ὄχθη* or *ὄχθος, φύλαξ*) *a watchman on a hill.*

Ὀχθώδης, *ες*, (*ὄχθος, εἶδος*) *moundlike, hilly: with a raised edge* or *bank*, Dion. H.

Ὀχλᾰγωγεύς, *ὁ,=ὀχλαγωγός.*

Ὀχλᾰγωγέω, *ῶ*, (*ὀχλαγωγός*) *to collect the people, stir them up to sedition*, Polyb. 25, 8, 2: *to lead a mob by the nose*, Strab.

Ὀχλᾰγωγία, *ας, ἡ, a collecting a mob, crowd*, Plut. Pyrrh. 29: and

Ὀχλᾰγώγιον, *ου, τό, a riotous assemblage, mob*: from

Ὀχλᾰγωγός, *όν*, (*ὄχλος, ἄγω*) *collecting a mob*, esp. for sedition, *a mob-leader*, Joseph.:—generally, *collecting a crowd, ὁ ὀχλαγωγός, a mountebank.*

Ὀχλάζω, (*ὄχλος*) *to come together in a riotous manner*, Eccl.

Ὀχλεύς, *ὁ,=μοχλός, a lever*, hence *ἐποχλεύς*: from

Ὀχλεύω,=*μοχλεύω, to move by a lever.* (The root is *ὄχος, ὀχέω, ὀχεύω, ὀχεύς*, hence *ὀχλέω, ὀχλεύω, ὀχλεύς, ὀχλίζω*, and prefixing *μ, μοχλός, μοχλέω, μοχλεύω.*)

Ὀχλέω, Ion. for foreg., *ψηφῖδες ἅπασαι ὀχλεῦνται*, all the pebbles *are rolled, swept away* by the water, Il. 21, 261.

Ὀχλέω, *ῶ*, (*ὄχλος*) *to disturb by a mob*; in genl. *to trouble* or *importune*, c. acc., Hdt. 5, 41, Aesch. Pr. 1001; absol., *to be troublesome*, Soph. O. T. 446. More usu. in its compds. Hence

Ὄχλημα, *ατος, τό, annoyance*, Sext. Emp.

Ὀχληρία, *ας, ἡ, troublesomeness, importunity*, LXX: from

Ὀχληρός, *ά, όν*, (*ὀχλέω*) *troublesome, importunate*, Hdt. 1, 186; *τινί*, to one, Eur. Alc. 540, Plat., etc.—II. *riotous, ξυμπότης*, Plat. Rep. 569 A. Adv. *-ρῶς*, Dion. H.

Ὄχλησις, *εως, ἡ*, (*ὀχλέω*) *disturbance, annoyance*, Plut. 2, 1127 D.—II. =*ὄχλος*, Moer. p. 289.

Ὀχλητικός, *ή, όν, belonging to a multitude* or *mob*, Procl.

Ὀχλίζω, f. *-ίσω*,=*ὀχλέω, ὀχλεύω*, strictly *to remove by a lever*, hence in genl. *to move a great weight, roll it away by dint of strength*, Il. 12, 448, Od. 9, 242, (in both passages in Ep. opt. aor. *ὀχλίσσειαν*): *στόμα ὀχλίζειν, to open* the mouth *violently*, i. e. begin talking violently, Nic. Al. 225.—II. (*ὄχλος*) *to raise a tumult*, like *ὀχλαγωγέω.*

Ὀχλικός, *ή, όν*, (*ὄχλος*) *suited to the mob, ὀχλ. καὶ θεραπευτικός*, Plut. Num. 2, Pericl. 5; *ὑποδοχαὶ ὀχλ.*, *public* entertainments, Posidon. ap. Ath. 540 C. Adv. *-κῶς*, Plut. 2, 484 B.

Ὀχλοᾰρέσκης, *ου, ὁ*, (*ὄχλος, ἀρέσκω*) *one who flatters the mob*, prob. l. Timon ap. Diog. L. 4, 42.

Ὀχλοκοπέω, *ῶ*, (*ὀχλοκόπος*) *to court the mob*, Plut. 2, 796 E.

Ὀχλοκοπία, *ας, ἡ, the conduct* or *disposition of an ὀχλοκόπος.*

Ὀχλοκοπικός, *ή, όν, belonging to an ὀχλοκόπος*: *ἡ -κή* (sc. *τέχνη*) *the art of cajoling a mob*, Sext. Emp. p. 299: from

Ὀχλοκόπος, *ον*, (*ὄχλος, κόπτω*) *courting the mob*: *ὁ ὀχλ., a mob-courtier*, Polyb. 3, 80, 3: cf. *δημοκόπος* and *δοξοκόπος.*

Ὀχλοκρᾱσία, *ας, ἡ*, (*ὄχλος, κρᾶσις*) *mixture with the populace*, doubted by Lob. Phryn. 526.

Ὀχλοκρᾰτέομαι, (*ὄχλος, κρατέω*) as pass., *to live under mob-rule*, as opp. to *δημοκρατέομαι*. Hence

Ὀχλοκρᾰτία, *ας, ἡ, mob-rule*, the lowest grade of democracy, Polyb. 6, 4, 6: in Philo also *ὀχλοκράτεια*, Lob. Phryn. 526.

Ὀχλολοίδορος, *ον*, (*ὄχλος, λοιδορέω*) *reviling the mob*, Timon Phl.

Ὀχλομανέω, *ῶ*, (*ὄχλος, μαίνομαι*) *to be mad after mob popularity*, Plut. 2, 603 D.

Ὀχλοποιέω, *ῶ*, (*ὄχλος, ποιέω*) *to make a riot*: *ὀχλ. τὴν πόλιν, to set* it *in an uproar*, N. T.

ὈΧΛΟΣ, *ου, ὁ, a throng of people, an irregular crowd*, Pind. P. 4, 150, Aesch., etc.:—esp. *the populace, mob*, Lat. *turba*, opp. to *δῆμος* (*the people, populus* or *plebs*), Plat. Polit. 304 C, Legg. 707 E, etc.; *πρὸς ὄχλον ζῆν*, Id. Ax. 368 D; cf. *ὀχλοκόπος, ὀχλοκρατία*, etc.: *the camp-followers*, opp. to the army, Xen. An. 3, 4, 26; 4, 3, 26, etc.:—Proverb., *δι' ὄχλου ἤδη τοῦτό γε*, this is already *in the mouths of the people*, Dion. H.: in Polyb. also in plur.:—generally, *a mass, multitude* of any thing, *ἵππων*, Eur. I. A. 191; *σαρκῶν*, Plat. Tim. 75 E; cf. Valck. Phoen. 204.—2. *the noise made by such a crowd, a riot, tumult*, Lat. *turba* then, generally, *disturbance, trouble*, like *ὄχλησις, ὄχλον παρέχειν τινί*, to give one *trouble*, Hdt. 1, 86, and Att.; *δι' ὄχλου εἶναι, γενέσθαι*, to become *troublesome*, Ar. Eccl. 888, Plat. Alc. 1, 103 A. (Aeol. *ὄλχος*, Cret. *πόλχος*, cf. *volgus, vulgus*, Germ. *Volk*, our *folk*: perh. also akin to *ὀχλεύω, ὀχλίζω.*)

Ὀχλοτερπής, *ές*, (*ὄχλος, τέρπω*) *delighting the mob.*

Ὀχλοχᾰρής, *ές*, (*ὄχλος, χαρά*) *courting the mob*, M. Anton. 1, 16.

Ὀχλώδης, *ές*, contr. for *ὀχλοειδής*, (*ὄχλος, εἶδος*) *like a mob, turbulent, unruly, θηρίον*, Plat. Rep. 590 B: *τὸ ὀχλ., troublesomeness*, Thuc. 6, 24.

Ὄχμα, *ατος, τό*, (*ἔχω*) like *ἔχμα, a hold, band, fetter.* Hence

Ὀχμάζω, like *ἐχμάζω, to grip fast*, Eur. Cycl. 484; *μέσον τινὰ ὀχμ.*, Id. Or. 265; *to bind, τίς ἐν φάραγγί σ' ὤχμασεν*, Aesch. Pr. 5, 618; *ἵππους ὀχμ., to bit* or *rein* horses, Eur. El. 817.—II. *to bear, support*, Ap. Rh. 1, 743.

Ὀχμή, *ῆς, ἡ,=ὄχμα*: esp. *the handle* or *strap* of a shield,=*ὀχάνη, ὄχανον* or *πόρπαξ.*

Ὄχμος, *ου, ὁ.* (*ἔχω*) *a strong hold, fortress*, Lyc. 443.

Ὄχνη, *ἡ*, later way of writing *ὄγχνη*, q. v.

Ὄχος, *εος, τό*, (*ἔχω, ὀχέω*) *a carriage*, Lat. *vehiculum*: Hom. always uses it in plur., even of *a single chariot, ἐξ ὀχέων*, Il. 4, 419, etc.; and in poet. dat. *ὄχεσφι, -φιν*, Il. 4, 297; 5, 28, 107, etc.; so in Pind. O. 4, 20; P. 9, 18. (Strictly old neut. collat. form of sq., but always in this special signf.)

Ὄχος, *ου, ὁ*, (*ἔχω*) *any thing which holds*: thus *harbours* are called *νηῶν ὄχοι, steads* for ships, Od. 5, 404.—II. *any thing which bears*, hence esp., like foreg., *a carriage, chariot*, mostly in plur., H. Hom. Cer. 19, Aesch. Pr 710, and freq. in Eur.; but also sing., Hdt. 8, 124, Aesch. Ag. 1070, etc.; periphr., *ἅρματος ὄχος=ὄχος, ὄχημα*, Eur. Hipp. 1166, I. T. 370; but, *τρόχαλοι ὄχοι ἀπήνης*, the swift or round *bearers* of the chariot, i. e. the wheels, Eur. I. A. 146, cf. Phoen. 1190:—*ὄχος ταχυήρης*, of a ship, Aesch. Supp. 33; cf. *ὄχημα*.—Dor. *ὄκχος*, Pind.

Ὀχός, *ή, όν*, (*ἔχω*) *holding, securing, bearing*, Philo.

Ὀχῠροποιέομαι, dep., (*ὀχυρός, ποιέω*) *to fasten, fortify*, Polyb. 1, 18, 4:—the act. is in Philostr.

Ὀχῠρός, *ά, όν*, (*ἔχω*) like *ἐχυρός, firm, lasting, durable*, of wood, Hes. Op. 427, in superl. *ὀχυρώτατος*: of men, Aesch. Pers. 78, Ag. 44: esp. *firm, secure*, of places, *παρθενῶνες*, Eur. I. A. 738: esp. as military term of a *strong hold* or *position*, *ὄρος, χωρίον*, Xen. An. 1, 2, 22, etc. Adv. *-ρῶς*, Eur. Med. 124. Hence

'Οχῠρότης, *ητος, ἡ*, *firmness, strength*, esp. of a stronghold or country, Polyb. 5, 62, 6, Diod., etc.

'Οχῠρόω, *ῶ*, (*ὀχυρός*) *to make fast and sure, fortify*, Plat. Ax. 371 B: so in mid., Xen. Cyr. 5, 4, 39, Polyb., etc. Hence

'Οχύρωμα, *ατος, τό*, *a stronghold, fortress*, LXX.—†As pr. n. of a stronghold near Ialysus in Rhodes, *Ochyroma*, Strab. p. 655.† [ῠ]

'Οχῠρωμάτιον, *ου, τό*, dim. from foreg., LXX.

'Οχύρωσις, *εως, ἡ*, (*ὀχυρόω*) *a making firm, secure, fortifying*, LXX. Hence

'Οχῠρωτικός, *ή, όν*, *serving to fasten* or *secure*, Sext. Emp.

'Οψ, *ἡ*, gen. *ὀπός*, dat. *ὀπί*, acc. *ὄπα*, *a voice*, whether in speaking, Il. 16, 76; or singing, Od. 10, 221, etc.; so in Pind., and Trag., of the human voice; but also of the cicada, Il. 3, 152; of lambs, Il. 4, 435.—II. *a discourse, word*, Il. 7, 53; 11, 137, etc.—Poet. word. Hom. and Hes. never use the nom., and no one seems to have the plur. (From **ἔπω, ἔπος, εἰπεῖν*.)

'Οψ, *ἡ*, gen. *ὀπός*, (*ὄψομαι*)=*ὄψις*, *the eye, face*, Emped. 284, and Antim.

'Οψᾱμάτης, *ου, ὁ*, (*ὀψέ, ἀμάω*) *one who mows till late at even*, *Μίλων ὀψαμᾶτα* (vocat.) Theocr. 10, 7.

'Οψανθής, *ές*,=*ὀψιανθής*.

'Οψᾰνον, *ου, τό*, (*ὄψομαι*)=*ὄψις*, Aesch. Cho. 530.

'Οψάομαι, (*ὄψον*) dep., *to eat as ὄψον, τι*, Plut. 2, 668 B.

'Οψᾰρίδιον, *ου, τό*, dim. from sq., Spohn de Extr. Od. Parte p. 130.

'Οψάριον, *ου, τό*, dim. from *ὄψον*, esp. *fish*, Ar. Fr. 140.

'Οψᾰρότης, *ου, ὁ*, (*ὀψέ, ἀρόω*) *one who ploughs late*, Hes. Op. 488.

'Οψάρτῡμα, *ατος, τό*, (*ὀψαρτύω*) *food dressed* or *seasoned, a made dish*, Nicet.

'Οψαρτῡσία, *ας, ἡ*, (*ὀψαρτύω*) *the art of cookery: a cookery-book*, Plat. (Com.) Pha. 1, 4, Alex. Lin. 1, 9.

'Οψαρτῡτής, *οῦ, ὁ*, (*ὀψαρτύω*) *a cook*, Polyb. 12, 9, 4. Hence

'Οψαρτῡτικός, *ή, όν*, *of, belonging to a cook* or *cookery*: hence *ἡ -κή* (sc. *τέχνη*), *the art of cookery*, Ath.: *τὰ ὀψ. βιβλία*, *cookery-books*, Ib.

'Οψαρτύω, (*ὄψον, ἀρτύω*) *to dress* or *season food*, Polyb. 12, 24, 2. [ῡ]

'ΟΨΕ', adv., *after a long time, at length, late*, Lat. *sero*, Hom., etc.: *ὀψὲ διδάσκεσθαι, μανθάνειν*, to be *late* in learning, learn *too late*, Aesch. Ag. 1425, Soph. O. C. 1264; so, *ὀψὲ φρονεῖν εὖ*, Eur. Or. 99; cf. *ὀψιμαθής*; also, *ὀψὲ δή*, Il. 7, 399, etc., *ὀψὲ γοῦν*, Aesch. Ag. 1425; *ὀψέ περ*, Pind. N. 3, 140.—2. esp. *late in the day, at even*, opp. to *πρωΐ*, Il. 21, 232, Od. 5, 272: *late in the season*, Hes. Op. 483: *ὀψὲ ἦν, ἐγίγνετο*, it was, was getting *late*, Xen. An. 2, 2, 16; 3, 4, 36; *ἕως ὀψέ, εἰς ὀψέ*, until *late*, Thuc. 3, 108, Dem. 1303, 14.—3. c. gen., *ὀψὲ τῆς ἡμέρας*, *late* in the day, Livy's *serum diei*, Xen. Hell. 2, 1, 23; also, *ὀψὲ τῆς ὥρας*, Dem. 541, fin.; *ὀψὲ τῆς ἡλικίας*, *late* in life, Luc. Dem. Encom. 14, cf. Amor. 37.—For the compar. and superl. adverbs, v. sub *ὄψιος*. (Perh. akin to *ἕπομαι, ὀπίσω*.)

'Οψείω, (*ὄψομαι*) desiderat. of *ὁράω*, *to wish to see*, c. gen., *ἀϋτῆς καὶ πολέμοιο*, Il. 14, 37.

'Οψεσθαι, inf. fut. of *ὁράω*, Hom.

'Οψέω,=*ὀψίζω*, dub.

'Οψημα, *ατος, τό*,=*ὄψον*, Plut. 2, 664 A, for *ἕψημα*.

'Οψημέρα, *ἡ*, (*ὀψέ, ἡμέρα*) *evening*, like *ὀψία*.

'Οψητήρ, *ῆρος, ὁ*, prob.=*ἑψητήρ*, Theodorid. ap. Ath. 229 B.

'Οψι, adv., Aeol. for *ὀψέ*, ap. Apoll. Dysc.

'Οψία, *ας, ἡ*, (sc. *ὥρα*) *the latter part of the day, evening*, oft. also joined with *δείλη*, *δ. ἦν ὀψία*, Hdt. 7, 167; *περὶ δείλην ὀψίαν*, Thuc. 8, 26; so, *δείλης ὀψίας*, Dem. 1301, fin. Cf. *ὄψιος*.—Opp. to *ὄρθρος*.

'Οψῐαίτερος, *ὀψιαίτατος*, Att. compar. and superl. from *ὄψιος*.

'Οψῐανθέω, *ῶ*, *to bloom late*, Theophr.: from

'Οψῐανθής, *ές*, (*ὀψέ, ἀνθέω*) *late-blooming*, Theophr.

'Οψῐᾰνὸς λίθος, *ὁ*, a black stone, perh. a kind of *agate, obsidian*, Pliny's *lapis Obsidianus* or *Obsianus*, Arr. Peripl., Orph.

'Οψιβλαστέω, *ῶ*, *to sprout* or *shoot late*, Theophr.: from

'Οψιβλαστής, *ές*, and *ὀψίβλαστος, ον*, (*ὀψέ, βλαστάνω*) *late sprouting* or *shooting*, Theophr.

'Οψίγᾰμίου γραφή, *ἡ*, a prosecution *for putting off marriage beyond the appointed age*, Plut. Lysand. fin.; cf. Müller Dor. 4, 4, 3: from

'Οψίγᾰμος, *ον*, (*ὀψέ, γαμέω*) *late-marrying*. [ῐ]

'Οψῐγενής, *ές*, *late-born*.

'Οψίγονος, *ον*, (*ὀψέ, *γένω*) *late-born*, Il. 16, 31: usu. in plur., *ὀψιγόνων ἀνθρώπων*, of men *after-born*, Il. 3, 353, etc.—2. of a son, *late born, born in one's old age*, H. Cer. 165, Hdt. 7, 3.—3. *later born*, i. e. *younger*, Aesch. Supp. 360. [ῐ]

'Οψῐέστερος, *ὀψῐέστατος*, compar. and superl. of *ὄψιος*.

'Οψίζω, f. *-ίσω*, (*ὀψέ*) *to do, go* or *come late*, Xen. An. 4, 5, 5, Hell. 6, 5, 21: *to be too late in doing*, etc.: so too, in Pass., *ὀψίζεσθαι ἐν ταῖς ὁδοῖς*, *to be* in the streets *late at night*, cf. Xen. Cyn. 6, 4, Lys. Fr. 8; *ὀψισθέντες*, *belated, benighted*, Xen. Lac. 6, 4.

'Οψῐκαρπέω, *ῶ*, *to be late in fruiting*, Theophr.: and

'Οψῐκαρπία, *ας, ἡ*, *a late fruiting*, Theophr.: from

'Οψίκαρπος, *ον*, (*ὀψέ, καρπός*) *fruiting late, late-bearing*, Theophr. [ῐ]

'Οψῐκέλευθος, *ον*, (*ὀψέ, κέλευθος*) *coming* or *going late*, Nonn.

'Οψίκλωψ, *ωπος, ὁ*, (*ὀψέ, κλώψ*) *one who steals in the evening* or *at night*.

'Οψίκοιτος, *ον*, (*ὀψέ, κοίτη*) *going late to bed, late-watching*, *ὄμματα*, Aesch. Ag. 889. [ῐ]

'Οψῐμάθεια, *ας, ἡ*,=*ὀψιμαθία*. [ᾰ]

'Οψῐμᾰθέω, *ῶ*, *to learn late*, Luc.: from

'Οψῐμᾰθής, *ές*, (*ὀψέ, μανθάνω*) *late in learning, late to learn*, Horace's *serus studiorum*, Isocr. 208 B, 252 D; *too late* or *too old to learn*, c. gen., *ἀδικίας*, Plat. Rep. 409 B; *πλεονεξίας*, Xen. Cyr. 1, 6, 35.—II. *vain of late-gotten learning, pedantic*; so Cicero, *ὀψιμαθεῖς quam sint insolentes non ignoras*, ad Fam. 9, 20, 2: also *misapplying what one has learnt*, Polyb. 12, 9, 4. Hence

'Οψῐμᾰθία, *ας, ἡ*, *late-gotten learning, pedantry*, Lat. *sera eruditio*, Plut. 2, 634 C.

'Οψίμορος, *ον*, (*ὀψέ, μόρος*) *dying late* or *with difficulty*, Opp. H. 1, 142.

'Οψῐμος, *ον*, (*ὀψέ*) poet. for *ὄψιος*, *late, slow*, *τέρας ὀψ.*, a prognostic *that is late of fulfilment*, Il. 2, 325; also in later prose, as Xen. Oec. 17, 4, and 5; cf. Lob. Phryn. 52.

'Οψίνοος, *ον*, (*ὀψέ, νοέω*) *late-observing*, i. e. *remiss, inobservant*, of Epimetheus, Pind. P. 5, 36. [ῐ]

'Οψῐνός, *ή, όν*,=*ὄψιος*, somewhat rare and wholly rejected by Phryn. p. 51.

'Οψῐος, *α, ον*, (*ὀψέ*) *late*, *ὀψίᾳ ἐν νυκτί*, Pind. I. 4, 59 (3, 53); cf. *ὀψία*.—II. Att. compar. *ὀψιαίτερος, α, ον*, superl. *ὀψιαίτατος, η, ον*, Xen. Hell. 5, 4, 3: hence, as compar. and superl. of *ὀψέ*, *ὀψιαίτερον*, Plat. Crat. 433 A; *ὀψιαίτατα*, opp. to *πρωϊαίτατα*, Xen. Hell. 4, 5, 18, etc.:—we also find a compar. *ὀψίτερον*, in Plut. 2, 119 C: and *ὀψιέστερος*, in Theophr. Opp. to *πρώϊος*. Hence

'Οψῐότης, *ητος, ἡ*, *lateness, slowness* Theophr.: opp. to *πρωϊότης*.

'Οψῑπέδων, *ωνος, ὁ*, (*ὀψέ, πέδη*) *one who has long been in fetters*, Menand. p. 287.

'Οψίπλουτος, *ον*, (*ὀψέ, πλουτέω*) *that has grown rich late*.

'Οψίπορος, *ον*, (*ὀψέ, πορεύομαι*) *going late*, Nonn.

'Οψις, *ἡ*, genit. *εως* Ion. *ιος*: (*ὄψομαι*):—I. objective, *a sight*, hence *an appearance, figure, form*, *πατρὸς φίλου ὄψιν ἀτυχθείς*, Il. 6, 468; *ὄψις φοβερά, ἀήθης*, Aesch. Pers. 48, Supp. 567: esp. *a vision, apparition*, Hdt. 1, 39, etc.; also joined with other words, *ὄψις ἐν ὕπνῳ, ὄψις ἐνυπνίου* or *ὀνείρου*, freq. in Hdt., as 1, 38; 7, 18; *ὄψεις ἔννυχοι*, Aesch. Pr. 645, cf. Soph. El. 413, etc.:—*ὄψις οἰκοδομημάτων*, (as we might say) *a sight* of buildings, Hdt. 2, 136.—2. *outward appearance, look*, *οἱ ὄψιν ἐειδόμενος*, Pind. N. 10, 26; cf. Thuc. 1, 10; 6, 58; 7, 44: *the face, visage*, Plat. Phaedr. 240 D, 254 B.—II. later also subjective, *the power of sight* or *seeing, eyesight*, *ὄψει ἰδεῖν, ἐςιδεῖν*, Il. 20, 205, Od. 23, 94; so in Hdt. 2, 99; 9, 93, Eur., etc.; *προφαίνειν τινὶ ἐς ὄψιν*, to put it before his eyes, Hdt. 4, 81; *ὄψεις μαρῦναι*, to quench *the orbs of sight*, Soph. O. T. 1328, cf. Ant. 52.—2. *a viewing, view, sight*, Lat. *conspectus*, *τοῦ κόσμου*, etc., Plat.; *εἰς ὄψιν ἐμπίπτει τι*, Plat. Tim. 67 D; *ἀπικέσθαι ἐς ὄψιν τινί*, to come into one's *sight*, i. e. *presence*, Hdt. 1, 136; *εἰς ὄψιν μολεῖν*, Aesch. Pers. 183, cf. Eur. Or. 513; so, *καλεῖν τινα ἐς ὄψιν*, Hdt. 5, 106.

'Οψισμός, *οῦ, ὁ*, (*ὀψίζω*) *a being too late*, Dion. H. 4, 46.

'Οψισπορέω, *ῶ*, *to sow late*, Theophr.: from

'Οψίσπορος, *ον*, (*ὀψέ, σπείρω*) *late sown, to be sown late*, Theophr.

'Οψίτεκνος, *ον*, (*ὀψέ, τέκνον*) *a late descendant*, Lyc. 1272. [ῐ]

'Οψῑτέλεστος, *ον*, (*ὀψέ, τελέω*) *late of fulfilment, to be late fulfilled*, *τέρας*, Il. 2, 325, like *ὄψιμος*.

'Οψῑτέλευτος, *ον*, (*ὀψέ, τελευτή*) =foreg.

'Οψίτερον, compar. of *ὀψέ*, q. v. [ῐ]

'Οψίτομος, *ον*, (*ὀψέ, τέμνω*) *cut late, to be cut late*, Theophr. [ῐ]

'Οψίτῠχος, *ον*, (*ὀψέ, τυγχάνω*) *late gotten*, Manetho. [ῐ]

'Οψῑφᾰνής, *ές*, (*ὀψέ, φαίνομαι*) *appearing* or *rising late*, Nonn.

'Οψῐφόρος, *ον*, (*ὀψέ, φέρω*) *late bearing*, Theophr.

'Οψίφῠγος, *ον*, (*ὀψέ, φεύγω*) *flying late*. [ῐ]

'Οψίχα, adv., Byzant. for *ὀψέ*, cf. Lob. Phryn. 51.

'Οψοδαιδᾰλος, *ον*, (*ὄψον, δαίδαλος*) *skilful in dressing food, a clever cook*.

epith. of Archestratus in Ath.: formed like *λογοδαίδαλος*.

’Οψοδεία, *ας, ἡ*, (ὄψον, δέω) *a want of food* or *fish*, Suid.

’Οψοδόκη, *ἡ*,=*ὀψοθήκη*.

’Οψοδόκος, *ον, receiving food.*

’Οψοθήκη, *ης, ἡ*, (ὄψον, θήκη) *a place for keeping victuals in*, like *γύλιος*.

’Οψολογία, *ας, ἡ, a treatise on food* or *cookery*, Ath. 284 E: from

’Οψολόγος, *ον*, (ὄψον, λέγω) *discoursing on food* or *cookery*, Ath. 337 B.

Ὄψομαι, fut. of *ὁράω*, Hom., etc.

’Οψομᾰνής, *ές*, (ὄψον, μαίνομαι) *mad after dainties*, Ath. Hence

’Οψομανία, *ας, ἡ, madness after dainties.*

Ὄψον, *ον, τό*, (ἕψω) strictly *boiled meat*, as opp. to bread; then, generally, *meat, flesh, ἐνέθηκε σῖτον καὶ οἶνον ὄψα τε*, Od. 3, 480, cf. 5, 267; 6, 77, Il. 9, 489.—2. then, *any thing eaten with bread* or *food*, to give it flavor and relish; hence onions are called *ὄψον ποτῷ, a zest, relish* to wine, Il. 11, 630, cf. Plat. Rep. 372 C:—hence,—3. *seasoning, sauce*, like *ἥδυσμα*, Plat. Theaet. 175 E, Xen., etc.; metaph., *λιμῷ ὅσαπερ ὄψῳ διαχρῆσθε, ἡ ἐπιθυμία τοῦ σίτου ὄψον*, ‘hunger is the best sauce,’ Xen. Cyr. 1, 5, 12, Mem. 1, 3, 5; so, *οἱ πόνοι ὄψον τοῖς ἀγαθοῖς*, Id. Cyr. 7, 5, 80; so, *ὄψον δὲ λόγοι φθονεροῖσι*, are *a treat* to the envious, Pind. N. 8, 35.—4. in plur., generally, *rich fare, dainties, ὄψα καὶ μύρα, ὄψα καὶ τραγήματα*, etc., Plat. Rep. 372 E.—5. at Athens, *fish*, the chief dainty of the Athenians (*πολλῶν ὄντων ὄψων ἐκνενίκηκεν ὁ ἰχθὺς μόνος ἢ μάλιστά γε ὄψον καλεῖσθαι*, Plut. 2, 667 F, cf. Ath. 276 E), freq. in comedy, v. ap. Ath. 648 F: in Hipp. also *ὄψον θαλάσσιον*: cf. omnino Böckh P. E. 1, 137.—2. *the market-place*, esp. *the fish-market*, Aeschin. 9, 41.—Ὄψον then is used of all kinds of food *eaten with something else*, though very rarely, if ever, of vegetables.

’Οψονομέω, *ῶ, to be an ὀψονόμος*, Critias 50.

’Οψονόμος, *ον, ὁ*, (ὄψον, νέμω) *one who watches the price of provisions*, esp. *of fish*, Sophil. Andr. 2.

’Οψοποιέω, *ῶ*, (ὄψον, ποιέω) *to dress food nicely*, Plut. 2, 663 B, etc.; *ὀψ. λόγον, to make a dainty* speech, Ib. 55 A:—mid., *to eat ὄψον with bread*, Xen. Mem. 3, 14, 5, Hell. 7, 2, 22. Hence

’Οψοποίημα, *ατος, τό, a dainty dish*: generally, *food*, LXX. Hence

’Οψοποιητικός, *ή, όν, of* or *fit for delicate cookery: ἡ -κή* (sc. *τέχνη*) *the art of cookery*, Arist. Eth. N. 7, 12, 6, Metaph. 5, 2, 8:—but in Plat., Bekk. reads *ὀψοποιϊκή* always.

’Οψοποιΐα, *ας, ἡ, skilful, fine cookery*, Xen. Mem. 3, 14, 5, Plat. Gorg. 462 D: name of a cookery-book, Ath. 112 D: and

’Οψοποιϊκός, *ή, όν*, = *ὀψοποιητικός: ἡ -κή* (sc. *τέχνη*),=*ὀψοποιητική*, Plat. Gorg. 463 B, etc.; v. sub *ὀψοποιητικός*; from

’Οψοποιός, *όν*, (ὄψον, ποιέω) *cooking food skilfully: ὁ ὀψ., a cook*, Hdt. 9, 82; esp. *a fine cook*, opp. to *μάγειρος*, Plat. Rep. 373 C, cf. omnino Dionys. (Com.) Thesm. 1, 5, sqq.

’Οψοπόνος, *ον*, (ὄψον, πονέω) *dressing food elaborately*, Anth. P. 6, 306.

’Οψοπωλεῖον, *ου, τό, a cook-shop, eating-house*: from

’Οψοπώλης, *ου, ὁ*, (ὄψον, πωλέω) *a victualler*: esp. *a fishmonger*: fem. *ὀψόπωλις, ιδος*, Plut. Timol. 14. Hence

’Οψοπωλία, *ας, ἡ, a dealing in victuals*, Clearch. ap. Ath. 6 A.

’Οψοπώλιον, *ου, τό*,=*ὀψοπωλεῖον*.

’Οψοφᾰγέω, *ῶ*, strictly, *to eat things meant to be eaten only with bread* (as we might say, *to eat butter*), hence *to live daintily*, Ar. Nub. 983: and

’Οψοφᾰγία, *ας, ἡ, dainty living*, Aeschin. 6, 33, Muson. ap. Stob. p. 166, 15: from

’Οψοφάγος, *ον*, (ὄψον, φᾰγεῖν) strictly *eating things meant to be only eaten with bread*: hence *lickerish-toothed, a dainty fellow, epicure, gourmand*, Ar. Pac. 810; cf. omnino Xen. Mem. 3, 14, 2, sq.—Irreg. Att. superl. *ὀψοφαγίστατος*, Ib. 3, 13, 4. [ᾰ]

’Οψόφαγρος, *ὁ*,=*ὀξύφαγρος*, dub.

’Οψοφῐλία, *ας, ἡ, love of dainties*; dub.

’Οψοφόρος, *ον*, (ὄψον, φέρω) *bearing* or *carrying food*, Matro ap. Ath. 135 D.

’Οψών, *ῶνος, ὁ, a basket for fish*, etc., ap. Hesych.

†’Οψωνάτωρ, *ορος, ὁ*, the Lat. *opsonator*, Ath. 171 A.

’Οψωνέω, *ῶ, to buy fish, dainties*, etc., Ar. Vesp. 495, etc.; cf. Amphis Plan. 1; generally, *to buy victuals*, Xen. Mem. 3, 14, 1; proverb., *Δελφοῖσι θύσας αὐτὸς ὀψωνεῖ κρέας*, ap. Plut. 2, 709 A: from

’Οψώνης, *ου, ὁ*, (ὄψον, ὠνέομαι) *one who buys fish* or *victuals, a purveyor*, Ar. Fr. 424. Hence

’Οψωνητικός, *ή, όν, practised in purveying, τέχνη*, Ath. 313 F.

’Οψωνία, *ας, ἡ, the purchase of fish: purveyance*, Critias 50.

’Οψωνιάζω, (ὀψώνιον) *to furnish with provisions, to victual, ὀψ. δύναμιν, to furnish* an army with *supplies* or *pay*, Diod.—Pass., *to be supplied*, Polyb. 23, 8, 4. Hence

’Οψωνιασμός, *οῦ, ὁ, a furnishing with provisions, the pay and provisions of an army*, Menand. p. 289, Polyb. 1, 66, 7; 69, 7; but v. Lob. Phryn. 420.

’Οψωνιοδόκος, *ον*,=*ὀψοδόκος*.

’Οψώνιον, *ου, τό, provisions*, esp. *supplies and pay for an army*, Lat. *salarium, stipendium*, like *ὀψωνιασμός*, Polyb. 6, 39, 12; in plur., Id. 1, 67, 1:—questioned by the Atticists, Lob. Phryn. 420.

Π

Π, *π, πῖ*, indecl.: sixteenth letter of Gr. alphabet. As numeral *π′*=80, but *͵π*=80,000. But in Inscrr., Π is for *πέντε*: |Δ|, |Η|, |Χ|, |Μ|, for *πεντάκις δέκα, π. ἕκατον, π. χίλιοι, π. μύριοι.*

Changes of *π*, esp. in the dialects,—1. *π* as the hard labial, interchanges with the soft *β*, as in *πάλλω βάλλω, πατεῖν βατεῖν, πλαδαρός βλαδαρός*:—oft. also with the aspirate *φ*, which is most common in Aeol. and Ion., as *ἀμπί* for *ἀμφί, πανός* for *φανός, πάτνη* for *φάτνη, ἀπηγέεσθαι* for *ἀφηγ.*; so also in Dor., esp. Lacon., Koen. Greg. p. 344; and *π* was retained, in apostrophe, even before an aspirate, by the Ion., as, *ἀπ’ ἡμῶν, ἐπ’ ἡμέρην, ὑπ’ ὑμῶν*, etc.: on the contrary the aspirated form seems to have been always preferred in Att., as, *ἀσφάραγος* for *ἀσπάραγος, λίσφος* for *λίσπος, σφόγγος* for *σπόγγος*, etc., Lob. Phryn. 113.—II. in Ion. prose, *π* becomes *κ* in relatives and interrogatives, as *κῶς ὅκως κοῖος ὁκοῖος κόσος ὁκόσος* for *πῶς ὅπως ποῖος ὁποῖος πόσος ὁπόσος*, Greg. Cor. p. 413: this took place in other words, also in old Aeol. Greek, with the forms of which the Lat. corresponds, as *λύκος lupus, ἵππος equus, σηκός sepes, ἕπομαι sequor, ὀφθαλμός ὄκος oculus*, Greg. Cor. 579, sq.—III. in Aeol. *π* is used for *μ*, as *ὄππα* for *ὄμμα, πεδά* for *μετά*, Greg. Cor. p. 580.—IV. in Aeol. and Dor. *π* is for *τ*, as, *πέτορες* for *τέσσαρες, πέμπε* for *πέντε, σπάδιον* (*spatium*) for *στάδιον, σπολάς* for *στολάς, σπαλείς* for *σταλείς*, Koen. Greg. p. 364, 615; cf. *studeo, studium, σπουδή.*—V. *π* is sometimes interchanged with *γ*, as in *λαπαρός λαγαρός, λαπάρα λαγών, λάγος lepus.*—VI. in Aeol., and generally in poetry, *π* is oft. redupl. in relatives, as *ὅππη ὅππως ὁπποῖος ὁππόσος*, for *ὅπη*, etc., Greg. Cor. p. 588.—VII. in poetry, *τ* is inserted after *π*, esp. in *πτόλις* and *πτόλεμος* for *πόλις* and *πόλεμος* with their derivatives.

Πᾶ, Dor. for *πῇ* or *πῶς*; *how?* Ar. Ach. 785, Lys. 175.—II. *πα*, enclit., Dor. for *πη* or *πως, somehow*, Theocr.

Πᾶ, shortd. Aeol. and Dor. for *πατήρ, πάτερ*, cf. *μᾶ*, and *βᾶ*.

Πᾶα, Lacon. for *πᾶσα*, like Μῶα for Μῶσα, Ar. Lys.

†Πᾱγαί, *αἱ*, Dor.=*Πηγαί*, q. v.

Παγανάλια, *τά*, the Latin *Paganalia*, Dion. H. 4, 15.

†Παγασαί, *ῶν, αἱ, Pagasae*, the port of Iolcos, and afterwards of Pherae, famed as the harbor from which the Argo set out, subsequently merged in Demetrias, Hdt. 7, 193; Ap. Rh. 1, 238. (On deriv. of name v. Strab. p. 436.)

†Παγασαῖος, *α, ον*, poet. *-σήϊος, η, ον, of* or *relating to Pagasae, Pagasaean*, Ap. Rh. 1, 524; Apollo was styled Π., from his temple in that place, Hes. Sc. 70.

†Παγασηΐς, *ίδος, ἡ*, fem. to foreg., Ap. Rh. 1, 319.

†Παγασητικός, *ή, όν, of Pagasae; ὁ* Π. *κόλπος, the gulf of Pagasae*; now *gulf of Volo*, Strab. p. 438.

†Πᾱγασίς, *ίδος, ἡ*, Dor. for *Πηγασίς*, Mosch. 3, 78.

†Παγασίτης, *ου, ὁ, κόλπος*,=*Παγασητικὸς κ.*, Dem. 159, 26.

†Πάγασος, *ου, ὁ*, Dor.=*Πήγασος*, Pind. O. 13, 91.

†Παγγαῖον, *ου, τό, Pangaeum*, a range of mountains on the borders of Thrace and Macedonia, containing gold and silver mines; now *Pundhar Dagh*, Pind. P. 4, 320; Hdt. 5, 16.

Παγγέλοιος, *ον*, (πᾶς, γελοῖος) *thoroughly ridiculous* or *absurd*, Plat. Phaedr. 260 C.

Παγγενεί, adv., v. sub *παγγενής*.

Παγγενέτειρα, *ας, ἡ*, fem to sq., *mother of all*, Anth. P. 12, 97.

Παγγενέτης, *ου, ὁ*, and *παγγενέτωρ, ορος, ὁ*, (πᾶς, γενέτης, -έτωρ) *father of all*, Orph. H. 19, 5; 3, 1, etc.

Παγγενής, *ές*, (πᾶς, *γένω) *of all races* or *kinds.*—2. *with one's whole race*, in which signf. *παγγενεί*, and *παγγενῆ*, were used as adv., Xanth. p. 182; *παγγενεὶ καὶ πανδημεί*, Ael. N. A. 17, 27; cf. Lob. Phryn. 515.

Πάγγεος, *ον*, for *πάγγειος*, (πᾶς, γῆ, γέα) *holding the whole earth, π. ἅρμα*, Orph. H. 58, 8.

Παγγέωργος, *ον*, (πᾶς, γεωργός) *training all as a husbandman*, Joseph.

Παγγλῠκερός, *ά, όν*, (πᾶς, γλυκερός) *sweetest of all*, Ar. Lys. 970.

Παγγλωσσία, *ας, ἡ*, (πᾶς, γλῶσσα) *wordiness*, Pind. O. 2, 157.

Πάγγυμνος, *ον, quite naked*

Παγγῠναικί, (πᾶς, γυνή) adv., *with all the women*, παμπαιδὶ καὶ παγγ., *with all their women and children*, Dio C. 41, 9.

Παγγώνιος, ον, *with angles all about.*

Πάγεν, Aeol. for ἐπάγησαν, 3 pl. aor. pass from πήγνυμι, Il.

Πᾰγερός, ά, όν, *frozen : frosty, cold*, Aretae.

Πᾰγετός, οῦ, ὁ, (πάγος) *icy coldness, frost, hoar-frost, ice*, Pind. Fr. 74, 10, Xen. Cyn. 5, 1.

Πᾰγετώδης, ες, (παγετός, εἶδος) *frosty, ice-cold*, Soph. Phil. 1071, Arist. Mund. 5, 13.

Πάγη, Ep. for ἐπάγη, 3 aor. pass. from πήγνυμι, Il. [ᾰ]

Πάγη, ης, ἡ, (πήγνυμι) strictly *any thing that fixes* or *holds fast* : hence *a snare, noose, trap*, Hdt. 2, 121, 2; *the toils used in fowling*, ὑπόπτεροι π., Soph. Fr. 378 (Virgil's *puniceae formidine pennae*), cf. Plat. Legg. 824 A; *a fowling-net*, Xen. Cyr. 1, 6, 39; cf. παγίς.—2. metaph. *a snare, stratagem*, καὶ παγάς (sed nunc Dind. χάρπαγάς), Aesch. Ag. 822. [ᾰ]

Πᾱγή or πᾱγά, ἡ, Dor. for πηγή.

Πᾰγῐδεύω, (παγίς) *to lay a snare for*, LXX, N. T.

Πάγιος, α, ον, (πήγνυμι) *firm, fast, close, solid, lasting*, λόγος π., *a close, well-formed* argument, Plat. Epin. 984 D. Adv. παγίως λέγειν, metaph., like διωρισμένως, to say *with confidence* or *certainty*, Plat. Rep. 434 D; so, παγίως νοῆσαι, Theaet. 157 A, ubi v. Heind.; π. διϊσχυρίζεσθαι, Id. Tim. 49 D. [ᾰ] Hence

Πᾰγιότης, ητος, ἡ, *firmness, certainty.*

Πᾰγιόω, ῶ, (πάγιος) *to make firm* or *fast.* Hence

.Παγίωσις, εως, ἡ, *a making fast*, ap. A. B. 1408.

Πᾰγίς, ίδος, ἡ, (πήγνυμι) like πάγη, *any thing which fixes* or *holds fast, a snare* or *trap*, Batr. 117, Ar. Av. 194, 527.—2. metaph. *a trick, snare*, of women, Amphis Κουρ. 1, Menand. p. 219; cf. Ar. Fr. 663.—II. ἄγκυρα παγὶς νεῶν, the anchor *which holds* ships, Anth. P. 6, 5.

Παγκαίνιστος, ον, (πᾶς, καινίζω) *ever new* or *fresh*, κηκίς, Aesch. Ag. 960.

Πάγκᾰκος, ον, (πᾶς, κακός) *quite* or *utterly bad*, π. ἦμαρ, *a most unlucky* day, Hes. Op. 811: in moral sense, *utterly bad, most evil* or *wicked*, Theogn. 149, Plat. Legg. 928 E, etc.: *very noxious*, Id. Prot. 334 B.—Superl. ὦ παγκάκιστε, Soph. Ant. 742, Eur. Med. 465.—Adv. -κως, π. ἔχειν, Aesch. Cho. 729; τιθέναι, Id. Pers. 282; τεθνάναι, Eur. Med. 1135.

Παγκάκουργος, ον, *utterly wicked.*

Πάγκᾰλος, ον, also η, ον, Plat. Legg. 722 C, etc. (πᾶς, καλός):—*all beautiful, good* or *noble*, Ar. Plut. 1018, Plat. Symp. 216 E, etc.—Adv. -λως, Eur. Bell. 20, 7; π. ἔχειν, Plat. Phaedr. 230 C.

Παγκάρπεια, ας, ἡ,=sq., Eur. Fr. 103.

Παγκαρπία, ας, ἡ, *an offering of all kinds of fruit*, Soph. Fr. 464: from

Παγκάρπιος, ον,=sq., μελιττοῦτα, Theophr., cf. Anticlid. ap. Ath. 473 C, Harp. ibid. 648 B.

Πάγκαρπος, ον, (πᾶς, καρπός) *of all kinds of fruit*, θύματα, Soph. El. 635: *rich in every fruit, rich in fruit*, φυτόν, χθών, Pind. P. 9, 101, I. 4, 70; γονὴ π., produce *of all kinds*, Plat. Ax. 371 C.

Πανκατάμικτος, ον, (πᾶς, καταμίγνυμι) *mixed of all sorts*, prob. l. in Philoxen. ap. Meineke Com. Fr. 3, p. 636.

Παγκαταπύγων, ονος, ὁ, ἡ, (πᾶς, καταπύγων) *utterly lewd*, Ar. Lys. 137. [ῡ]

Παγκᾰτάρᾱτος, ον, (πᾶς, κατάρατος) *utterly accursed, abominable*, Ar. Lys. 588.

Παγκευθής, ές, (πᾶς, κεύθω) *all-concealing*, νεκρῶν πλάξ, Soph. O. C. 1563.

Παγκλᾰδία, ας, ἡ, (πᾶς, κλάδος) at Rhodes, *the season when the vine was pruned.*

Πάγκλαυστος or -κλαυτος, ον, (πᾶς, κλαίω) *all-lamented, much to be lamented, most lamentable*, Aesch. Pers. 822; π. αἰῶνα κοινόν, i. e. death, Soph. El. 1086.—II. act. *much weeping* or *wailing, tearful*, Soph. Tr. 652, Ant. 831.—On the form, v. sub κλαυτός.

Πάγκλειτος, ον, (πᾶς, κλείω) *all-renowned*, Castorio ap. Ath. 455 A.

†Παγκλέων, οντος, ὁ, *Pancleon*, an Athenian against whom one of the orations of Lys. is directed.

Παγκληρία, ας, ἡ, *a sole inheritance, fortune, possession*, Aesch. Cho. 486, Eur. Ion 814: from

Πάγκληρος, ον, (πᾶς, κλῆρος) *all-inheriting, sole heir* : δόμος π., a house *held in full possession*, Eur. Ion 1542.

Πάγκλῠτος, ον, dub. l. for πάγκλειτος.

Πάγκοινος, ον, (πᾶς, κοινός) *common to all*, π. χώρα, of Olympia, Pind. O. 6, 107, cf. Soph. Ant. 1119; of death and the nether world, Aesch. Theb. 608, Soph. El. 138:—*universal*, π. ἀπέχθημα, Eur. Tro. 425; π. στάσις, *all* the band *together*, Aesch. Cho. 459.

Παγκοίρᾰνος, ον, (πᾶς, κοίρανος) *lord of all*, Opp. C. 4, 21.

Παγκοίτης, ου, ὁ, (πᾶς, κοίτη) θάλαμος π., *where all must sleep*, i. e. the grave, Soph. Ant. 804; π. Ἅιδας, Ib. 811.

Παγκόνῑτος, ον, (πᾶς, κονίω) *covered all over with dust*, ἄεθλα παγκ., prizes *gained by all kinds of contests*, Soph. Tr. 505.

Παγκόσμιος, α, ον, (πᾶς, κόσμος) *common to all the world.*

Πάγκρᾱνον, ου, τό, *a plant*,=θαψία, Diosc. 4, 157.

Παγκρᾰτής, ές, (πᾶς, κράτος) *all-powerful, all-mighty*, epith. of Jupiter, Trag., as Aesch. Theb. 255; also, π. ἕδραι, of his throne, Aesch. Pr. 389: of the gods, Eur. Rhes. 231, etc.: of things, π. πῦρ, Pind. N. 4, 101, ὁ π. ὕπνος, χρόνος, Soph. Aj. 675, O. C. 609:—τοῖνδε π. φονεύς, their *victorious* slayer, Aesch. Ag. 1648.

†Παγκράτης, ους, ὁ, *Pancrates*, an Alexandrean poet, Ath. 677 D.—2. another poet, an Arcadian, Id. 13 B.—3. an Aegyptian conjurer, Luc. Philops. 34.—Others in Plut.; etc.

Παγκρᾰτησία, ας, ἡ, (παγκρατής) *full power* or *possession*, Philo.

Παγκρᾰτιάζω, *to perform the exercises of the* παγκράτιον or *the* παγκρατιαστής, Plat. Gorg. 456 D, Xen. Hence

Παγκρᾰτιαστής, οῦ, ὁ, *one who practises the* παγκράτιον, Plat. Rep. 338 C, etc.: title of plays by Alexis, Philemon, etc. Hence

Παγκρᾰτιαστικός, ή, όν, *skilled in the* παγκράτιον, cf. sub παγκράτιον: ἡ παγκ. τέχνη, *the pancratiast's art*, Plat. Euthyd. 272 A.

Παγκράτιον, ου, τό, (παγκρᾰτής) strictly *a complete contest*, hence an exercise of the Greek youths which combined both wrestling and boxing (ὁ θλίβειν καὶ κατέχειν δυνάμενος, παλαιστικός· ὁ δὲ ὦσαι τῇ πληγῇ, πυκτικός· ὁ δ' ἀμφοτέροις τούτοις, παγκρατιαστικός, Arist. Rhet. 1, 5, 14), Hdt. 9, 105, and freq. in Pind., who celebrates several victories in the Pancration in his Nem. and Isthm. Odes.

Παγκράτιστος, η, ον,=πανάριστος, Anth.

Πάγκρεας, ατος, τό, (πᾶς, κρέας) *the sweetbread*, Lat. *pancreas*, Arist. H. A. 3, 4, 5.—II. a nickname given by Timon to the skeptic Pyrrho, Diog. L. 4, 33.

Παγκρότως, (πᾶς, κρότος) ἐρέσσειν, to row *all in time* (cf. συγκροτέω II. 3), or *with a great noise*, Aesch. Supp. 723.

Πάγκρῠφος, ον, *quite concealed*, dub.

Παγκτήμων, ον, (πᾶς, κτῆμα) *possessing all*, Clem. Al.

Παγκτησία, ας, ἡ, *entire possession.*

Παγκύνιον, ου, τό, a kind *of bent-grass*, Ael. N. A. 14, 24.

Πάγκῡφος, τό, (πᾶς, κυφός) *quite crooked* : π. ἐλαία. the sacred olive-tree in the citadel at Athens, because *of its dwarfed shape*, Ar. Fr. 664, cf. Müller Archäol. d. Kunst § 371, 3.

†Παγξανοί, ῶν, οἱ, *the Panxani*, a nomadic people in north of Caucasus, Strab. p. 506.

Πάγξενος, ον, (πᾶς, ξένος) *all-hospitable, common to all*, Soph. Fr. 68.

Πᾰγόλῠτος, ον, (πάγος, λύω) *thawed*, ὕδωρ π., the water *from thawed ice.*

Πᾰγοπληξία, ας, ἡ, (πάγος, πλήσσω) *a being frost-bitten.*

Πάγος, ου, ὁ, (A) *a firm-set rock*, esp. a mountain *peak*, (or, in Cumberland, *pike*), Od. 5, 405, 411:—then, generally, *a hill*, Hes. Sc. 439, Pind. O. 10 (11), 59, I. 2, 47; esp. Ἄρειος (Ion. Ἀρήϊος) πάγος, *the Areopagus* at Athens, Hdt. 8, 52, Aesch. Eum. 685 sq.; also, Ἀρείοις ἐν πάγοις. Eur. I. T. 1470: cf. πηγάς. (From same root with sq.) [ᾰ]

Πάγος, ου, ὁ, (B), (πήγνυμι) *any thing that has become solid, stiff, thick* or *hard* ; hence,—1. *frozen water, ice, frost*, Soph. Phil. 293, Plat. Symp. 220 B, etc.; also in plur., Aesch. Ag. 335, Soph. Ant. 357; also, dat. pl. πάγεσι (as if from τὸ πάγος), Arist. Probl. 12, 6; cf. παγετός, πάχνη, πηγάς, πηγυλίς.—2. *the scum on the surface of milk* and other liquids, elsewh. γραῦς (hence ἐπίπαγος):—also, *the salt deposited* by the evaporation of sea-water: and poet. for ἅλς, *the sea*, Lyc. 134.—2. *the peritoneum*, Medic. [ᾰ]

†Παγουρίδαι, ῶν, οἱ, *the Paguridae*, a name formed with comic allusion to sq., in Luc. V. Hist. 1, 35.

Πάγουρος, ου, ὁ, *a* kind of *crab*, prob. *the common crab*, Ar. Eq. 606, Arist. H. A. 4, 2, 3; in Plin. *pagyrus*, Ital. *paguro* :—Lyc. calls the old Phoenix by this name. (Either from πήγνυμι alone, *that which has a solid coat* : or from πήγνυμι and οὐρά, *hard-tail, shell-tail.*) [πᾰ]

Πᾰγόω, ῶ, (πάγος) *to freeze* or *curdle.*

†Πάγραι, ῶν, αἱ, *Pagrae*, a strong place in Syria, Strab. p. 751.

Πάγρος, ου, ὁ, an unknown *bird.*

†Παγχαία, ας, ἡ, *Panchaea*, a fabled island in the Erythraeum mare, Strab. p. 104.

Παγχάλεπος, ον, (πᾶς, χαλεπός) *very hard, most difficult and dangerous*, Xen. An. 5, 2, 20, Plat. Phaed. 85 C, etc. Adv. -πως, Xen. An. 7, 5, 16. [χᾰ]

Παγχάλκιος, ον, (πᾶς, χαλκος)

all-brazen, *all-brass*, ἄορ, ῥόπαλον, Od. 8, 403; 11, 574; of a man, Il. 20, 102.

Πάγχαλκος, ον,=foreg., κυνέη, Od. 18, 378; ἀσπίς, Aesch. Theb. 591; etc.

Παγχᾰρής, (πᾶς, χαίρω) *gladdening all*, Hermapio ap. Amm. Marc. 17, 4, 22.—II. pass. *much rejoiced.*

Πάγχῐ, adv.,=πάγχυ, Orph.: but the form πάγχη in Anth. is very dub.

Πάγχορτος, ον, (πᾶς, χόρτος) *all-satiating*, σῖτα, Soph. Fr. 579.

Πάγχρηστος, ον, (πᾶς, χρηστός) *good for all work*, ἄγγος, Ar. Ach. 936; κτῆμα, Xen. Mem. 2, 4, 5.

Πάγχριστος, ον, (πᾶς, χρίω) *all-anointed*: τᾶς πειθοῦς παρχριστῷ stands without a subst. in Soph. Tr. 661 of the robe anointed with the blood of Nessus; the Schol. supplies πέπλῳ; but this, as Dind. remarks, cannot be; *he* proposes παγχρισμῷ—*the potent unction* of persuasion;—a word equally doubtful.

Παγχρύσεος, ον, (πᾶς, χρυσός) *all-gold*, *of solid gold*, Il. 2, 448, H. Hom., Hes. Th. 335. [ῡ]

Πάγχρῡσος, ον,=foreg., Pind. O. 7, 4, P. 4, 121, Soph. El. 510, Eur., etc.

Πάγχῠ, adv. (πᾶς, πᾶν) Ion. and poet. for πάνυ, *quite*, *wholly*, *entirely*, *altogether*, Hom., and Hdt.; πάγχυ δοκεῖν or ἐλπίζειν, c. inf., to believe or hope *fully* that..., Hdt. 1, 31; 4, 135, etc.:—strengthd., μάλα πάγχυ, Il. 14, 143; πάγχυ μάλα, Il. 12, 165; ἄγαν πάγχυ, Pind. P. 2, 150; also ἐπὶ πάγχυ, Hes. Op. 262.—Also in Att. poets, Aesch. Theb. 641, Ar. Ran. 1531.

Πᾰγῶ, 1 sing. subj. aor. pass. of πήγνυμι.

Πᾰγώδης, ες, (πάγος, εἶδος)=παγετώδης, Theophr.

†Παγώνδας, ου, ὁ, *Pagondas*, a Boeotarch of Thebes, Thuc. 4, 91.—Acc. to Eustath. father of Pindar.—2. a Theban of this name first conquered at the Ol. games with the chariot, Paus. 5, 8, 7.

†Πάδαγρος, ου, ὁ, *the Padagrus*, a river of Persis, Arr. Ind. 39, 2.

†Παδαῖοι, ων, οἱ, *the Padaei*, an Indian nomadic people, Hdt. 3, 99.

Πᾱδάω, Dor. for πηδάω.

Πάδῐνος, η, ον, *of* or *from the tree* πάδος. [ᾰ]

†Παδόα, ας, ἡ, *the Padusa* (in Virg. Aen. 11, 456), one of the arms of the Padus, Polyb. 2, 16, 11.

†Πάδος, ου, ὁ, *the Padus*, now *Po*, the principal river of Italy, flowing through Gallia Cisalpina into the Adriatic, Polyb.; Strab.; etc.

Πάδος, ου, ἡ, *a tree*, perh. Lat. *prunus padus*, Theophr.; cf. πῆδος.

†Πάζαλαι, οἱ, *Pazalae*, a city of India, Arr. Ind. 4, 5.

Πᾰθαίνω, (πάθος) *to make impassioned*, Dion. H. de Thuc. 23:—Mid. *to represent passion*, *speak*, etc., *with passionate gestures*, etc., Id. Antiqq. 3, 73; of an orator, Id. de Lys. 9, Plut. 2, 447 F, etc.; so of a mimic actor, Anth. P. 5, 129; of a musician, Plut. 2, 713 A.

Πάθε, for ἔπαθεν, Ep. 3 aor. of πάσχω, Hom. [ᾰ]

Πᾰθέειν, Ep. inf. aor. of πάσχω, for παθεῖν, Hom.

Πᾰθεῖν, inf. aor. of πάσχω.

Πάθη, ης, ἡ,=πάθος, πάθησις, mostly in first signf., *suffering*, *pain*, *misfortune*, Pind. P. 3, 73, 171, etc., Hdt. 1, 122, Soph., Plat., etc.; ἡ πάθη τῶν ὀφθαλμῶν, blindness, Hdt. 2, 111.

Πάθημα, ατος, τό: Aeol. pl. dat. παθημάτοις for -ήμασι, ap. Eust.:—=πάθος, *a suffering*, *misfortune*, in plur., Hdt. 8, 136, Soph. Fr. 142, etc; ἀκούσια π. opp. to ἑκούσια καὶ ἐκ προνοίας ἀδικήματα, Antipho 114, 19:—*the lessons of experience*, whence the proverb, τὰ παθήματα μαθήματα, Hdt. 1, 207.—II. *a passive condition*, such as results from suffering, feeling, etc., *a situation*, *state of mind*, opp. to ποίημα, Plat. Soph. 248 B, Rep. 437 C.—III. in Medic., *an attack of sickness.*—IV. in plur., *the incidents* of quantities, magnitudes, etc., Arist. Anal. Post. 1, 10, 4; τὰ τῆς σελήνης π., Id. Metaph. 1, 2, 9. Cf. πάθος. [ᾰ] Hence

Παθηματικός, ή, όν, *liable to παθήματα*, Sext. Emp. Adv. -κῶς, Id. p. 68.

Πάθησις, εως, ἡ, (πάσχω, παθεῖν) *a suffering* or *enduring*, Arist. de Anima 3, 2, 7. [ᾰ] Hence

Πᾰθητικός, ή, όν, *subject to feeling* or *passion*, *sensitive*, Tim. Locr. 102 E; c. gen. rei, *capable of feeling*, Arist. Eth. N. 2, 5, 2.—2. *full of feeling*, *sensuous*, *impassioned*, *pathetic*, λέξις, Arist. Rhet. 3, 7, 3; so, παθητικῶς εἰρῆσθαι, Ib. 2, 21, 13.—II. *passive*, ποιότητες, Arist. Categ. 8, 8:—and freq. in Gramm. of verbs.

Πᾰθητός, ή, όν, (πάσχω, παθεῖν) *one who has suffered*, Menand. p. 331.—II. *subject to suffering* or *passion*, Cicero's *patibilis*; τὸ θνητὸν καὶ παθητόν, Plut. Pelop. 16, cf. Num. 8.—III. *liable to change*, opp. to ἀπαθής, ap. Plut, 2, 887 D.

Πᾰθῐκεύομαι, dep., *to be a* παθικός, Anth. P. 11, 73.

Πᾰθικός, ή, όν, (πάσχω) strictly *remaining passive*: *subject to unnatural lust*, Lat. *qui muliebria patitur*, cf. Juven. 2, 99.

Πάθνη, ἡ, vulgar form of φάτνη, Moer. p. 391.

Πᾰθογνωμονικός, ή, όν, (πάθος, γνώμων) *skilled in judging of affections* or *diseases*, Galen.

Πᾰθοκράτεια, ας, ἡ, and in Joseph πᾰθοκρᾰτορία, ας, ἡ, (πάθος, κρατέω) *the government of the passions*, *self-restraint.*

Πᾰθοκτόνος, ον, *killing passions.*

Πᾰθολογέω, ῶ, (πάθος, λέγω) *to treat of the* πάθη, M. Anton. 8, 13, Galen.

Πᾰθολογικός, ή, όν, *able to treat of the* πάθη: ἡ -κή (sc. τέχνη), *the art* or *science which treats of diseases*, *pathology*, Galen.

Πᾰθοποιΐα, ας, ἡ, *excitement of the passions.*

Πᾰθοποιός, όν, *causing bodily disease*, Galen.

Πάθος, εος, τό, (πάσχω, πᾰθεῖν) *suffering*,—1. of the body, *pain*, Aesch. Pr. 703, and freq. in Trag.; hence also *the last suffering*, *death*, Hdt. 2, 133.—2. external, *a distress*, *misfortune*, *misery*, *calamity*, Hdt. 1, 91; 5, 4, etc.; cf. πάθη and πάθημα: hence, πάθος ἔρδειν, to do *an act which is a suffering* to another, do him *a mischief*, Hdt. 1, 137.—3. of the soul, *any passive emotion*, *passion*, *violent feeling*, whether love, hate, etc., διὰ πάθους, Thuc. 3, 84; ἐρωτικὸν πάθος, etc., Plat.; opp. to δύναμις (capacity for action), and to πρᾶξις (action), Arist. Eth. N. 2, 5; to ἔργον, ποίημα, Plat. Phaedr. 245 C, Soph. 248 D; πάθος ποιεῖν, to excite *passion*, Arist. Rhet. 3, 17, 8.—II. *any passive state*, either of body or soul;—1. *outward* or *inward condition*, *state*, *incident*, Plat., etc.:—also πάθη, of things, their *incidents*, *the changes to which they are liable* (ποιότης καθ' ἣν ἀλλοιοῦσθαι ἐνδέχεται, Arist. Metaph. 4, 21), τὰ περὶ τὸν οὐρανὸν π., Plat. Phaed. 96 C; esp. in relation to colour, quantity, magnitude, etc., Arist. Metaph. l. c.; τὰ συμβεβηκότα πάθη τοῖς μεγέθεσι, Id. Rhet. 1, 2, 1, cf. Anal. Post. 1, 7, 1.—2. esp. of the mind, *sensibility*, *a feeling* or *natural taste*, e. g. for art, opp. to ἐπιστήμη, Dion. H.—III. in Gramm. *the inflexion of a word*, *declension*, *conjugation*, etc.

†Παθυμίας, ου, ὁ, *Pathymias*, masc. pr. n., Ath. 48 B.

Πάθω, subj. aor. of πάσχω, Hom.

Παῖ, vocat. from παῖς, Od., poet. also πάϊ, Od. 24, 192.

Παιάν, ᾶνος, ὁ, Ion. and Ep. Παιήων, ονος (as always in Hom.), and later Παιών, ῶνος, *Paean*, *Paeon*, the physician of the gods, who, in Il. 5, 401, 899, cures the wounded Hades (Pluto) and Mars, cf. Pind. P. 4, 481: hence, Παιήονος γενέθλη, physicians, Od. 4, 232.—2. after Hom., the name and office of healing were transferred to Apollo, hence invoked by the cry ἰήϊε Παιάν, Aesch. Ag. 146, Soph. O. T. 154; so too, ἰὼ Παιάν, Id. Tr. 221: also his son Aesculapius: hence also,—3. as appell. *a physician*; and, generally, *a saviour*, *deliverer*, ὦ θάνατε Π., Aesch. Fr. 229, cf. Eur. Hipp. 1373: cf. παιών, and v. sub παιώνιος.—II. παιάν, Ion. παιήων, *a paean*, i. e. *a choral song*, *a hymn* or *chant*, addressed to Apollo or Diana, the burden being ἰή or ἰώ Παιάν, etc., ut supra, esp. in thanksgiving for deliverance from evil, as in Il. 1, 473, cf. Procl. ap. Phot. p. 523:—strictly therefore opp. to cries for help, wailing, and the like, Soph. O. T. 5, 187, cf. Schol. Ar. Plut. 636: also addressed to other gods on like occasions, as to Neptune, Xen. Hell. 4, 7, 4.—2. esp. *a song of triumph* after victory, properly to Apollo, Il. 22, 391, sq.; ἁλώσιμος π., Aesch. Theb. 635; so in Xen. Hell. 7, 4, 36, etc.; but also *a triumphant song* even before battle, *a war-song*, Aesch. Pers. 393, which was addressed to Mars, cf. Schol. Thuc. 1, 50.—The phrase was, ἐξάρχειν τὸν παιᾶνα, Xen. Cyr. 3, 3, 58; but also, ἀλαλάζειν Ἐνυαλίῳ, cf. Zeun. Xen. Cyr. 7, 1, 26.—4. *any solemn song* or *chant*, esp. at beginning an undertaking, in omen of success, Thuc. 7, 75; so, ἰηπαιηών, H. Hom. Ap. 517; also sung at feasts, Xen. Symp. 2, 1.—See further Müller's Literat. of Greece, 1, p. 19.—5. Aesch. also, by an oxymoron, joins π. Ἐρινύων, π. τοῦ θανόντος, Ag. 645, Cho. 151.—III. Κρητῶν παιήονες, *paean-singers*, H. Hom. Ap. 518.—IV.=παιών III, Arist. Rhet. 3, 8, 4.

†Παιᾶνία, ας, ἡ, *Paeania*, two boroughs of Attica, both belonging to the tribe Pandionis. Hence

†Παιανιεύς, έως, ὁ, *of* or *belonging to Paeania*, *Paeanian*, Dem. 243, 15; ὁ Παιανιεὺς δῆμος, Hdt. 1, 60.

Παιανίζω, f. -σω, (παιάν II) *to chant the paean*, *sing a song of triumph*, Aesch. Theb. 268, Plat. Ax. 364 D; used of a song after dinner, Xen. Symp. 2, 1:—cf. παιωνίζω.

Παιᾶνῐκός, ή, όν, (παιάν II) *belonging to a paean*, of the cry ἰώ, Ath. 696 D.

†Παιάνιον, ου, τό, *Paeanium*, an Aetolian town, Polyb. 4, 65, 3.

†Παιάνιος, ου, ὁ, *Paeanius*, an Elean, an Olympic victor, Paus. 6, 15, 10.

Παιᾶνις, ιδος, ἡ, (παιάν II) *of* or *like a paean*, ἀοιδαί, Pind. Fr. 103.

Παιᾶνισμός, οῦ, ὁ, (παιανίζω) *the*

chanting of the paean, Strab. p. 422, Dion. H. 2, 41; cf. παιωνισμός.

Παιᾱνιστής, οῦ, ὁ, (παιανίζω) *one who chants the paean.*

Παιᾱνογράφος, ον, *writing, composing paeans.*

Παιάων, ονος, ὁ, Dor. for Παιήων. [ᾱ]

Παῖγμα, ατος, τό, (παίζω) *play, sport*: λωτοῦ παίγματα, flute-*playing*, Eur. Bacch. 161.

Παιγμός, οῦ, ὁ,=παιγνιά, παιδιά, *play, sport.*

Παιγμοσύνη, ης, ἡ, poet. for παιγνιά, παιδιά, as if from παίγμων, Stesich. Fr. 68.

Παιγνιά, not -ία, ἡ, (παίζω) like παιδιά, *play, sport, a game*, Hdt. 1, 94; 2, 173.—II.=ἑορτή, Ar. Lys. 700.

Παιγνιαγράφος, ον, (παίγνιον III, γράφω) *writing playful poetry*, Ath. 638 D.

Παιγνιήμων, ον, like παιγνιώδης, *fond of a joke*, Hdt. 2, 173.

Παιγνιογράφος, ον, v. l. for παιγνιαγρ-.

Παίγνιον, ου, τό, (παίζω) *a plaything, toy*, ἄνθρωπος θεοῦ παίγνιον (ἐστί), Plat. Legg. 803 C, cf. Polit. 288 C: oft. in plur., Ephipp. Incert. 3, Plat. Legg. 797 B, etc.:—in plur. also, *a person to toy with*, Lat. *deliciae*, Ar. Eccl. 922, Plut. Ant. 59.—II. in Theocr. 15, 50, the Aegyptians are called κακὰ παίγνια, roguish *cheats*, —unless here it be the acc. cognat. after παίζω.—III. *a sportive poem*, etc., Polyb. 16, 21, 12, and Anth.; of Theocritus' poems, Ael. N. A. 15, 19; of the *merry chirp* of the cicada, Mel. 111, 6.

Παίγνιος, ον, (παιγνιά) *sportive, droll*, Anth. P. 12, 212.

Παιγνιώδης, ες, (παιγνιά, εἶδος) *playful, sportive, merry*, Plut. Ages. 2, etc.: τὸ π., *playfulness*, Xen. Hell. 2, 3, 56; τὸ παιγνιωδέστερον, Id. Symp. 2, 26.

Παιδαγρέται, οἱ, officers at Sparta, =ἱππαγρέται, Ruhnk. Tim.

Παιδᾰγωγεῖον, ου, τό, (παιδαγωγός) *a school-room* or *house*, Dem. 313, 12, Plut. Pomp. 6.

Παιδᾰγωγέω, ῶ, f. -ήσω, *to be a* παιδαγωγός, *to guide, attend boys*: *to lead* or *watch like a child*, Soph. Fr. 623, Eur. Bacch. 193.—2. in genl. *to lead, guide, train, teach*, freq. in Plat. Hence

Παιδᾰγώγημα, ατος, τό, *the method of a* παιδαγωγός, *plan of training, educating*, Clem. Al.—II. *the subject of education, a pupil*, like παίδευμα.

Παιδᾰγώγησις, ἡ,=sq. I, ὀφθαλμῶν, Clem. Al.

Παιδᾰγωγία, ας, ἡ, (παιδαγωγός) *the office of a* παιδαγωγός: *a guiding, attending, training boys*: *education*, Plat. Rep. 491 E, etc.; of trees, Plut. 2, 2, E: generally, *attendance*, Eur. Or. 883.

Παιδᾰγωγικός, ή, όν, *suitable to a teacher* or *to education*: ἡ -κή (sc. τέχνη), *the art of training and teaching*: but also *of tending, taking care of*, νοσημάτων, Plat. Rep. 406 A.—II. in genl. *guiding, forwarding.* Adv. -κῶς, Plut. 2, 73 A: from

Παιδᾰγωγός, όν, (παῖς, ἄγω, ἀγωγή) *guiding, attending, and training boys*: usu. as subst., *one who trains and teaches boys*,=παιδὸς ἀγωγός: at Athens strictly *the slave who went with a boy from home to school and back again*, a kind of *tutor*, Hdt. 8, 75, Eur. Ion 725, (cf. Med. 53), v. omnino Plat. Lys. 208 C:—hence Phoenix is called the παιδ. of Achilles, Plat. Rep. 390 E, etc.; and in Plut. Fab. 5, Fabius is jeeringly called the παιδ. of Hannibal, because he always followed him about.—Cf. Dict. Antiqq. s. v.

Παιδᾰρίδιον, ου, τό, dim. from παιδάριον. [ῐ]

Παιδᾰρῐεύομαι, dep., *to behave childishly*, Stob.: from

Παιδάριον, ου, τό, dim. from παῖς, *a young, little boy*, Ar. Av. 494, Plut. 536; *a little girl*, Id. Thesm. 1203; τὰ παιδάρια, *young children*, Id. Vesp. 568; cf. Moer. p. 321.—II. *a young slave*, Xen. Ages. 1, 21. [ᾰ]

Παιδᾰρίσκος, ου, ὁ, like παιδάριον, dim. from παῖς, Heliod.

†Παιδάριτος, ου, ὁ, v. Πεδάριτος.

Παιδᾰρῐώδης, ες, (παιδάριον, εἶδος) *childish, trifling, silly*, Plat. Phil. 14 D, Nicoch. Incert. 7. Adv. -δῶς, Polyb. 27, 2, 10.

Παιδαρτάω, said to be a Dor. (or Pythagorean) word for νουθετέω, *to warn*, dub. in Iambl.: but cf. πελαργάω.

Παιδάρτησις, ἡ,=νουθέτησις: dub., v. foreg.

Παιδᾰρύλλιον, ου, τό, dim. from παιδάριον.

Παιδδοῦν, Lacon. for παιζουσῶν, fem. gen. plur. of participle, Ar. Lys. 1313; cf. πῶα, Μῶα.

Παιδεία, ας, ἡ, (παιδεύω) *the rearing* or *bringing up of a child*, Aesch. Theb. 18: but esp. its *training and teaching, education*, opp. to τροφή, Ar. Nub. 961, Thuc. 2, 39, Plat. Phaed. 107 D, Phil. 55 D, etc.; for its constituent parts, v. Plat. Rep. 376 E, Arist. Pol. 8, 3.—2. then, generally, *mental culture, civilization*, as we too use *education*, (rendered by Gell. 13, 16, *humanitas*), Plat. Prot. 327 D: and so, objectively, *the literature and accomplishments* of an age or people. —3. *the practice of an art*, e. g. of music, Plat. Symp. 187 D.—4. *the culture* of trees, Theophr. C. Pl. 3, 7, 4.—5. πλεκτὴ Αἰγύπτου π., the twisted *handiwork* of Aegypt, i. e. (says the Schol.) *ropes of papyrus*, Eur. Tro. 128.—II. *youth, childhood*, Theogn. 1305, 1348, cf. παιδία. (To be carefully distinguished from παιδιά.)

Παίδειος, ον, (παῖς)=παιδικός, ὕμνοι π., songs *to the boys* (they loved), Pind. I. 2, 5; π. κρέα, Aesch. Ag. 1242; π. τροφή, a mother's cares, Soph. Ant. 918; π. μάθημα, Plat. Legg. 747 B, etc.

Παιδεραστέω, ῶ, *to be a* παιδεραστής, Plat. Symp. 192 A, etc.

Παιδεραστής, οῦ, ὁ, (παῖς, ἐράω) *a lover of boys*, usu. in obscene sense, Lat. *paedico, paedicator*, Ar. Ach. 265, Plat. Symp. 192 B. Hence

Παιδεραστία, ας, ἡ, *puerorum amor*, Plat. Symp. 181 C. Hence

Παιδεραστικός, ή, όν, *belonging to* παιδεραστία, Luc. de Dom. 4.

Παιδεράστρια, ας, ἡ, Lat. *puerorum amatrix*, v. l. Ath. 601 B.

Παιδέρως, ωτος, ὁ,=παιδεραστής, Teleclid. Incert. 26 B.—II. *a plant with rosy flowers* used for wreaths, Diosc. 3, 19, Nic. Fr. 2, 55.—III. a kind of *opal*, Plin. 37, 5, cf. Orph. Lith. 280.—IV. *a red pigment, rouge*, Alex. Isost. 1, 18.

Παίδευμα, ατος, τό, (παιδεύω) *that which is reared up* or *educated*, i. e. *a nursling, scholar, pupil*, Eur. El. 887: freq. also in plur. for sing., Eur. Hipp. 11, Plat. Tim. 24 D; cf. Pors. Or. 1051.—II. *a thing taught, lesson*, μουσικῆς παιδεύματα, Soph. Fr. 779: Plat. Legg. 747 C, Xen. Oec. 7, 6; θεῶν παίδευμα, heaven-taught *wisdom*, Luc.

Παίδευσις, εως, ἡ, (παιδεύω) *a rearing, training, and teaching*; *education*, Hdt. 4, 78; *a system of education*, Ar. Nub. 986; τὴν ὑπ' ἀρετῆς 'Ηρακλέους παίδευσιν, his *education* by virtue, Xen. Mem. 2, 1, 34:—its result, *mental culture, learning, accomplishments*, Ar. Thesm. 175, Plat. Rep. 424 A, etc. —II. ἡ ἡμετέρα πόλις 'Ελλάδος παίδευσις, our city is *the school of* Greece, Thuc. 2, 41.

Παιδευτέος, ἁ, ον, verb. adj., from παιδεύω, *to be educated*, Plat. Rep. 526 C.—II. παιδευτέον, *one must train up, instruct*, Ib. 377 A.

Παιδευτήριον, ου, τό, *a school*, Diod. 13, 27, Strab.: from

Παιδευτήρ, ῆρος, ὁ,=sq.

Παιδευτής, οῦ, ὁ, (παιδεύω) *a teacher, master, tutor*, Plat. Rep. 493 C, etc.—II. *a chastiser*, N. T. Hence

Παιδευτικός, ή, όν, *fitted for teaching*, δύναμις, Tim. Locr. 103 E:—ἡ -κή (sc. τέχνη), *education*, Plat. Soph. 231 B; so, τὸ παιδευτικόν, Plut. Lycurg. 4.

Παιδευτός, ή, όν, *to be taught*, ἀρετὴν παιδευτὴν εἶναι, Plat. Prot. 324 B: from

Παιδεύω, f. -εύσω, (παῖς) *to bring up, rear a child*, αὐτὴν ἐπαίδευσεν γάλα, Soph. Fr. 433: but usu.,—2. opp. to τρέφω, *to train and teach, educate*, Soph. Tr. 451, Eur., Plat., etc.: hence also of animals, like διδάσκω.—Construct., π. τινά τινι, *to educate in* or *by*.., as, ἔθεσι, μουσικῇ, Plat. Rep. 522 A, 530 A; also π. τινά τι, *to teach* one *a* thing, Plat. Rep. 414 D; and so, c. acc. rei only, *to teach* a thing, Arist. Pol. 8, 3, 1; also, π. τινὰ ἔν τινι, Lys. 190, 33; εἴς τι, Plat. Gorg. 519 E; περί τι, Xen. Apol. 29: also, π. τινά, c. inf., as κιθαρίζειν, Hdt. 1, 155; and with inf. omitted, π. τινὰ κακόν, σώφρονα (sc. εἶναι), Soph. O. C. 923, Eur. Andr. 602.—So in pass., παιδεύεσθαι ἄρχειν, Xen. Mem. 2, 1, 3, freq. also c. acc. rei, *to be taught* a thing, Plat., etc.; and c. acc. cognato, παίδευσιν παιδεύεσθαι, Hdt. 4, 78: ὁ πεπαιδευμένος, *a man of education, one who is versed in a science* or *art*, opp. to ἀπαίδευτος or ἰδιώτης (a layman), Plat. Legg. 658 D, Xen. Cyr. 5, 2, 17; cf. Epich. p. 80:—Mid. *to have any one taught, educated*, etc., Eur. Incert. 38, Plat. Meno 93 D; but so also in act., as Ib. E, Prot. 319 E.—Cf. διδάσκω.—3. *to accustom, use to* a thing, τὸ σῶμα διαίτῃ π., Xen. Mem. 1, 3, 5.—4. *to chasten, discipline*, ὕβρις πεπαιδευμένη, *chastened* sauciness, Aristotle's definition of wit, Rhet. 2, 12, 16.—5. *to chastise, punish*, N. T.

Παιδήϊος, ΐη, ϊον, Ion. for παίδειος.

Παιδιά, ᾶς, ἡ, (παίζω) *childish play, sport, pastime*, like παιγνιά, opp. to σπουδή, Plat. Rep. 602 B, etc.; π. παίζειν, to play *a game*, Ar. Plut. 1056; μετὰ παιδιᾶς, *in sport*, Thuc. 6, 28; ἐν π., Plat. Crat. 406 C; π. καὶ φλυαρία, Id. Crito 46 D; παιδιᾷ ποιεῖσθαι, to be done *in fun*, Id. Phaedr. 265 C:—metaph., ὥςτε τὸν νῦν χόλον...παιδιὰν εἶναι δοκεῖν, will seem *mere child's play*, Aesch. Pr. 314: Plato plays on the words παιδία and παιδεία, Legg. 656 C; cf. sq.

Παιδία, not -ιά, ἡ, v. l. for παιδεία II.

Παιδικά, ῶν, τά, *a darling, love*, but usu. of *a boy*, and though plur. always relating to a single person, Lat. *amasius, deliciae*, Soph. Fr. 165, Thuc. 1, 132, cf. Heind. Plat. Phaed. 73 D: hence used with masc. adj., Thuc. l. c., Stallb. Phaedr. 238 E:—also of *a girl*, Cratin. Ὡρ. 7, Eupol. Incert. 38; metaph. of all that is pursued with ardor or pleasure, φιλοσοφία τὰ ἐμὰ π., Plat. Gorg. 482 A; cf. Lob. Phryn. 420.—II.=παιδεραστία.—III. παιδικά (sc. μέλη), *songs to* or *about a beloved boy*, as that of Theocr. 29.—Neut. from

Παιδικός, ή, όν, (παῖς) *belonging to a child*, whether *boy* or *girl*, but more usu. the former, Lat. *puerilis*, *childish*, *boyish*, Soph. Fr. 721, Ar. Lys. 415, Plat., etc.—2. *playful*, *sportive*, λόγος π., Plat. Crat. 406 C, cf. Xen. Ages. 8, 2; so, adv. -κῶς, opp. to σπουδαίως, Plat. Crat. 406 C.—II. *belonging to* παιδεραστία, or *a beloved youth* (cf. παιδικά): ὕμνοι π., *love*-songs, Bacchyl. 12, cf. foreg. III; π. λόγος, a *love*-tale, Xen. Cyr. 1, 4, 27:—(from παιδικός in this signf. come Lat. *paedicare*, *paedico*, *paedicator*.)

Παιδιόθεν, adv., *from childhood*, *from a child*, N. T.: from

Παιδίον, ου, τό, dim. from παῖς, *a little* or *young child*, Hdt. 6, 61, Ar. Pac. 50, Plat., etc.: Proverb., τοῦ πατρὸς τὸ παιδίον, father's *own son*, a chip of the old block, A. B.; so, τῆς μητρὸς τὸ π., Strab.—II. *a young slave-lad*, Ar. Ran. 37, Nub. 132.

Παιδιοτροφέω, ῶ,=παιδοτροφέω, M. Anton. 4, 32.

Παιδισκάριον, ου, τό, dim. from παιδίσκη, Strab., Luc. D. Mort. 27, 7.

Παιδισκεῖον, ου, τό, *a house for girls*, *a brothel*, Ath. 437 F: from

Παιδίσκη, ης, ἡ, dim. from ἡ παῖς, *a young girl*, *maiden*, Xen. An. 4, 3, 11; π. νέα, Plut. Cic. 41.—II. *a young female slave*, Lys. 92, 41, Isae. 58, 13: esp. *a prostitute*, Hdt. 1, 93, Plut. Pericl. 24, Cato Maj. 24, etc.:—the Gramm. deny that its use for slave was correct, cf. Lob. Phryn. 239.

Παιδίσκος, ου, ὁ, dim. from ὁ παῖς, *a young boy* or *son*, *boy*, Xen. Hell. 5, 4, 32.

Παιδιώδης, ες, (παιδιά, εἶδος) *fond of play*, *playful*, Lat. *ludibundus*, Ion ap. Ath. 603 F, Arist. Eth. N. 7, 7, 7.—II. (παιδίον)=παιδικός, *childish*.

Παιδνός, ή, όν, also ός, όν Anth. P. 6, 269, (strictly shortd. from παιδινός, as πυκνός from πυκινός, etc.) *childish*, *silly*, Aesch. Ag. 479: παιδναὶ χέρες for παιδὸς χ., Anth. P. 7, 632.—II. as subst. παιδνός,=ὁ παῖς, *a boy*, *lad*, Od. 21, 21: 24, 338.

Παιδοβόρος, ον, (παῖς, βορά) *child-eating*; μόχθοι π., said of Thyestes, Aesch. Cho. 1068, ubi olim παιδομόροι.

Παιδοβοσκός, όν, (παῖς, βόσκω) *keeping boys*, Luc. Lexiph. 13.

Παιδοβρώς, ῶτος, v. l. for -βρωτος, q. v. Hence

Παιδοβρωσία, ας, ἡ, *an eating of children*.

Παιδόβρωτος, (παῖς, βιβρώσκω) θοίνα, a feast *at which children were eaten*, Lyc. 1199.

Παιδογέρων, οντος, ὁ, *an old child*, *dotard*.

Παιδογονία, ας, ἡ, (παιδογόνος) *a begetting of children*, Plat. Symp. 208 E, etc. Hence

Παιδογόνιος, ον,=παιδογόνος: τὰ παιδογόνια (sc. ἱερά), a festival *at a child's birth*, Diod. Exc. p. 595, 3.

Παιδογόνος, ον, (παῖς, γονή) *begetting boys* or *children*, γυναικός *on the person of* a woman, Eur. Supp. 628: †*possessing the power of generation*, π. ἄρσην κοῦρος, Pseudo-Phoc. 173†.—II. *giving generation vigour*, *making fruitful*, Κύπρις, Anth.: π. ὕδωρ, a spring *with aphrodisiac properties*, Theophr. H. Pl. 9, 18, 10, Ath. 41 F.

Παιδόεις, εσσα, εν, v. sub παιδοῦς.

Παιδόθεν, (παῖς) adv., *from childhood*, Ibyc. 1, Luc. (?) Philopatr. 19.

Παιδοκομέω, ῶ, *to take care of a child*, Anth. P. 7, 623: and

Παιδοκομία, ας, ἡ, *the care*, *education of a child*: from

Παιδοκόμος, ον, (παῖς, κομέω) *taking care of*, *educating children*, Nonn.

Παιδοκόραξ, ᾰκος, ὁ, (παῖς, κόραξ) *a boy-raven*, i. e. *greedy after boys*, Anth. P. 12, 42.

Παιδοκτίζω, a late bad word for παιδοποιέω, Erot.

Παιδοκτονέω, ῶ, *to murder children*, Eur. H. F. 1280: and

Παιδοκτονία, ας, ἡ, *child-murder*, Philo: from

Παιδοκτόνος, ον, (παῖς, κτείνω) *child-murdering*, Soph. Ant. 1305, Eur. H. F. 835.

Παιδολέτειρα, ας, ἡ, *murderess of her children*, Eur. Med. 849, Anth. Plan. 138: fem. from

Παιδολετήρ, ῆρος, ὁ,=παιδολέτωρ.

Παιδολέτις, ιδος, ἡ,=παιδολέτειρα, Anth. P. 3, 3; so, παιδολέτρια.

Παιδολέτωρ, ορος, ὁ, (παῖς, ὄλλυμι) *a child-murderer*, Aesch. Theb. 726, Eur. Rhes. 550.

Παιδολύμας, ου, ὁ, (παῖς, λύμη) *ruining*, *destroying children*, Aesch. Cho. 605, with a fem. subst. [ῡ]

Παιδομᾰθής, ές, (παῖς, μανθάνω) *having learnt* or *being taught in childhood*, Hipp. 2; π. πρός τι, Antidot. Prot. 1; περί τι, Polyb. 3, 71, 6. Hence

Παιδομᾰθία, ας, ἡ, *a learning in childhood*, Hipp. 2.

Παιδομᾰνής, ές, (παῖς, μαίνομαι) *mad after boys*, Anth. P. 5, 19, 302, Plut. 2, 88 F. Hence

Παιδομᾱνία, ας, ἡ, *mad love of boys*, Plut. 2, 769 B.

†Παιδομουσεῖα, ων, τά, (παῖς, μουσεῖα) *a school-festival*, Theophr. Char. 22 (Didot); cf. Bremi Aeschin. Timarch. § 5, Dict. Antiqq. s. v. Mouseia p. 643.

Παιδονομέω, ῶ, *to be a* παιδονόμος, (Artemid. 2, 30?): and

Παιδονομία, ας, ἡ, *the office of a* παιδονόμος, Arist. Pol. 6, 8, 23: from

Παιδονόμος, ον, (παῖς, νέμω) *taking care of boys*: Παιδονόμοι, magistrates *who superintend the education of youths*, esp. at Sparta, Xen. Lac. 2, 2, cf. Ib. 11; and Arist., Pol. 4, 15, 13, says it was an aristocratic institution, cf. Ib. 7, 17, 5, and v. sub γυναικονόμος.

Παιδοπίπης, ου, ὁ, (παῖς, ὀπίπης) *spying after boys*, and so=παιδεραστής; cf. γυναικοπίπης, παρθενοπίπης, οἰνοπίπης. [ῑ]

Παιδοποιέω, ῶ, (παιδοποιός) *to beget children*, of the man, Ar. Eccl. 615; ἐκ γυναικός, Eur. Heracl. 528: also of the woman, μετά τινος π., *to cohabit* with, Soph. El. 589:—more commonly as dep. mid., of the man, Eur. Or. 1080, Plat. Rep. 449 C, Xen. Mem. 2, 2, 4; ἐξ ἑταιρῶν, Aeschin. 52, 3. Hence

Παιδοποιήσιμος, ον, *able to beget children*.

Παιδοποίησις, εως, ἡ,=παιδοποιΐα, Plat. Legg. 947 D.

Παιδοποιητής, οῦ, ὁ,=παιδοποιός, dub.

Παιδοποιΐα, ας, ἡ, *a begetting* or *bearing children*, *procreation*, Plat. Rep. 423 E, Symp. 192 A, etc.: from

Παιδοποιός, όν, (παῖς, ποιέω) *begetting* or *bearing children*, δάμαρ, Eur. Andr. 4; *generative*, σπέρμα, Hdt. 6, 68; ἡδονὴ παιδ., Eur. Phoen. 338.

Παιδοπόρος, ον, (παῖς, πόρος) *through which a child passes*, γένεσις, Anth. P. 9, 311.

Παιδοσπορέω, ῶ, *to sow*, i. e. *beget children*, Plat. Phaedr. 251 A: from

Παιδοσπόρος, ον, (παῖς, σπείρω) *sowing*, i. e. *begetting children*, Ar. Fr. 328.

Παιδοσύνη, ης, ἡ, poet. for παιδεία.

Παιδοτόκος, ον, (παῖς, τίκτω) *begetting* or *bearing children*, Nonn.

Παιδοτρίβεια, ας, ἡ, *the art of a* παιδοτρίβης, Meineke Archipp. Incert. 7.

Παιδοτρῖβεῖον, ου, τό, *the school of a* παιδοτρίβης.

Παιδοτρῐβέω, ῶ, *to teach boys wrestling*: generally, *to train*, *exercise*, *practise*, π. τινὰ πονηρὸν εἶναι, Dem. 771, 26; metaph., π. τυραννίδα, Plut. Cic. et Dem. 4.—II.=παιδεραστέω, Anth. P. 12, 34, 222: from

Παιδοτρίβης, ου, ὁ, (παῖς, τρίβω) *who teaches boys wrestling*, *a gymnastic-master*, Ar. Nub. 973, Antipho 123, 7, Plat., etc.; ἐν παιδοτρίβου, at his school, Ar. Eq. 1238: generally, *a trainer*, *teacher*, *master*, Luc.—II.=παιδεραστής. [ῐ]

Παιδοτρῐβία, ἡ, v. l. for παιδοτρίβεια, q. v.

Παιδοτρῖβικός, ή, όν, *belonging to a* παιδοτρίβης: ἡ -κή (sc. τέχνη), *the art of the* παιδοτρίβης, *the art of wrestling*, Isocr. Antid. § 194, Arist. Pol. 8, 3, 13. Adv. -κῶς, *like a gymnastic master*, Ar. Eq. 492.

Παιδότριψ, ῐβος, ὁ, (παῖς, τρίβω) *a slave that attends upon the children* or *household slaves*, formed like οἰκότριψ, Luc. Tim. 14; nisi legend. πεδότριψ.

Παιδοτροφέω, ῶ, *to rear children*, Ar. Lys. 956, Luc. D. Mer. 2, 1: and

Παιδοτροφία, ας, ἡ, *the rearing of children*, Plat. Rep. 465 C, etc.: from

Παιδοτρόφος, ον, (παῖς, τρέφω) *feeding*, *rearing children*, Simon. 18; ἡ π., *a mother*, Eur. H. F. 902; π. ἐλαία, Soph. O. C. 701, cf. Hesych.

Παιδότρωτος, ον, (παῖς, τιτρώσκω) *wounded by children*; πάθεα π., wounds and death *at children's hands*, Aesch. Eum. 496.

Παιδουργέω, ῶ, (παῖς, *ἔργω)=παιδοποιέω, Eur. Ion 175. Hence

Παιδουργία, ας, ἡ,=παιδοποιΐα, Plat. Legg. 775 C: also,=γυνὴ παιδοποιός (abstract for concrete), Soph. O. T. 1248.

Παιδοῦς, οῦσσα, οῦν, contr. for παιδόεις, όεσσα, όεν, (παῖς) *rich in children*, the fem. in Callim. ap. Schol. Soph. Tr. 308; cf. τεκνοῦς.

Παιδοφάγος, ον, (παῖς, φαγεῖν *child-devouring*, Pind. Fr. 143. [ᾰ]

Παιδοφθορέω, ῶ, *to kill children*: *to seduce boys*, Clem. Al.; and

Παιδοφθορία, ας, ἡ, *a ruining*, *seduction of boys*, Clem. Al.: from

Παιδοφθόρος, ον, (παῖς, φθείρω) *ruining*, *seducing boys*.

Παιδοφῐλέω, ῶ, (παιδόφιλος) *to love boys*, like παιδεραστέω, †Solon. 4, 1†, Theogn. 1318, 1345: in pass., of the boy, Plat. (Com.) Incert. 47.

Παιδοφίλης, ου, ὁ,=sq., Theogn. 1357, Teleclid. Incert. 26 A. [ῐ]

Παιδόφῐλος, ον, (παῖς, φιλέω) *loving boys*,=παιδεραστής.—2. fem. παιδοφίλη, epith. of Ceres, Orph. H. 39, 13.

Παιδοφονεύς, ὁ,=παιδοφόνος, Q. Sm. 2, 322.

Παιδοφονέω, ῶ, *to kill children*; and

Παιδυφονία, ας, ἡ, *child-murder*, Plut. 2, 727 D: from

Παιδοφόνος, ον, (παῖς, φονεύω) *killing children*, Il. 24, 506, Eur. Med. 1407; π. συμφορά, the accident or calamity *of having killed a son*, Hdt. 7, 190; π. αἷμα, the blood *of slain children*, Eur. H. F. 1201.

Παιδοφόντης, ου, ὁ,=παιδοφονεύς, Philo.

Παιδοφορέω, ῶ, *to bear* or *waft away a boy*, ἄνεμος, Mel. 7: from

Παιδοφόρος, ον, (παῖς, φέρω) *bearing away children* or *a boy.*

Παιδοφύλαξ, ᾰκος, ὁ, (παῖς, φύλαξ) *one who guards boys*, Böckh Inscr. 2, p. 482. [ῡ]

Παιδόω, ῶ, (παῖς) *to get with child.* Hence

Παίδωσις, ἡ, *the procreation of children*, Joseph.

Παίζω, f. παίξομαι and παιξοῦμαι: aor. 1 in good Att. always ἔπαισα, and pf. pass. πέπαισμαι (notwithstanding that the same forms belong to παίω): aor. pass. ἐπαίχθην: later writers, as Plut., have the more analogous forms, aor. ἔπαιξα, pf. πέπαιχα, pass. πέπαιγμαι, Lob. Phryn. 240, Stallb. Plat. Euthyd. 278 C, Hom. has usu. pres. and impf.; imperat. aor. παίσατε, only in Od. 8, 251: (παῖς). Strictly, *to play like a child, to sport, play*, Od. 6, 106; 7, 291 (never in Il.), Hdt. etc.; *to jest, joke*, Hdt. 2, 28; opp. to σπουδάζω, Plat. Legg. 636 C; *to trifle*, Hdt. 9, 11.—2. *to dance*, Od. 8, 251; 23, 147, Hes. Sc. 277; and in Mid., Ib. 299: so, often in Ar.—3. *to play* (a game), σφαίρῃ π., *to play* at ball, Od. 6, 100; so, π. πρὸς κότταβον, Plat. (Com.) Ζεὺς Κακ. 1; περί τινος, for a stake: μετά τινων, with others, Hdt. 1, 114; also, c. acc. cognato, π. κότταβον, Anacr. 53; π. παιδιὰν πρός τινα, Ar. Plut. 1055-7, cf. Plat. Alc. 1, 110 B.—4. *to play* (on an instrument). H. Hom. Ap. 206.—5. *to sing*, Pind. O. 1, 24, referring however also to the dance; cf. μολπή.—6. *to play amorously*, Näke Choeril. p. 245.—7. π. πρός τινα, *to make sport of* one, *mock* him, Eur. H. F. 952, Plat. Euthyd. 278 C; εἴς τι π., *to jest* upon a thing, Plat. Phaed. 89 B.—8. transit. c. acc. rei, *to treat jocosely, satirize*, Luc. Nigr. 20; hence in pass., ὁ λόγος πέπαισται, Hdt. 4, 77, cf. Plat. Phaedr. 278 B, Timarch. ap. Ath. 501 E:—in Gramm., of words *played upon* or *coined for the joke's sake.*

Παιηόνιος, α, ον, *healing*, like Παιώνιος, Anth. Plan. 270: fem. Παιηονίς, ίδος, Anth.: and

Παιηοσύνη, ης, ἡ, *the healing art*: from

Παιήων, ονος, ὁ, Ion. for Παιάν, Παιών, *Paeon*, the physician of the gods, Hom.—II. παιήων as appellat. for παιάν, *a festal song*, Il. Plura v. sub Παιάν.

Παιήων, ονος, ὁ, ἡ, as adj.=Παιηόνιος, Anth.

Παίκτης, ου, ὁ, (παίζω) *a dancer* or *player*, Leon. Tar. 84: fem. παίκτειρα, Orph. H. 2, 9. Hence

Παικτικός, ή, όν, *of, fit for, practised in playing*, etc. Adv. -κῶς.

Παικτός, ή, όν, (παίζω) *played with, joked upon, comical.*

Πάϊν, Ep. acc. sing. from παῖς, Ap. Rh.

Παίνεται, barbarism for φαίνεται, Ar. Thesm. 1114.

†Παίονες, ων, οἱ, *the Paeones, Paeonians*, a people inhabiting the districts on the rivers Strymon and Axius, and the countries to the north of Macedonia, Il. 2, 848; Thuc. 2, 96; etc.: V. Müller Dor., vol. 1, Append. 1, § 22 transl.—In Hdn. *the Pannonians*, 2, 9; etc.

†Παιονία, ας, ἡ, *Paeonia*, a large country north of Macedonia, Il. 17, 350: Hdt. 3, 13; etc.: v. Müller, Dor. vol. 1, Append. 1, § 11 transl.

†Παιονίδης, ου, ὁ, *son of Paeon*, i. e. Agastrophus, a Trojan, Il. 11, 339.—In pl. οἱ Παιονίδαι, *descendants of Paeon*, son of Antilochus, Paus. 2, 18, 9.—2. In Ar. Lys. 852, pr. n., with obscene allusion to παίειν, or πέος, whence Enger reads, with Bentley, Πεονίδης, v. ad l.

Παιονίδης, ου, ὁ, v. Παιάν 2.

†Παιονικός, ή, όν, *of* or *relating to the Paeonians* or *Paeonia, Paeonian*, Π. ἔθνη, Thuc. 2, 96: ἡ Παιονική, sc. γῆ, Hdt. 7, 125, v. Müller quoted sub Παιονία.—In late wr. confounded with Παννονικός, Dio C.; etc.

†Παιονίς, ίδος, ἡ, fem. to foreg.; Hdt. 4, 33.

†Παιόπλαι, ῶν, οἱ, *the Paeoplae*, a Paeonian race around Pangaeum, Hdt. 5, 15.

†Παῖος, ου, ἡ, *Paeus*, a city in western Arcadia, Hdt 6, 127.

Παιπᾰλάω, ῶ, *to be subtle, artful*; γυνὴ παιπαλῶσα, *a cunning woman*, Suid. s. v. Κίρκη: from

Παιπάλη, ης, ἡ, (redupl. from πάλη or παλή, like παιπάλλω from πάλλω) *the finest flour* or *meal*, Lat. *pollen, flos farinae: any fine dust*, cf. πασπάλη:—hence metaph. παιπάλη λέγειν, of a subtle talker, Ar. Nub. 260; and in the literal signf., Ib. 262: cf. sq. [ᾰ]

Παιπάλημα, ατος, τό, like παιπάλη, *of a subtle fellow*, π. ὅλον, Ar. Av. 430; cf. Aeschin. 33, 24; cf. ἄλημα. [ᾰ]

Παιπάλῐμος, ον, *subtle, sly.* [ᾰ]

Παιπάλλω, redupl. for πάλλω, Hesych.

Παιπᾰλόεις, εσσα, εν, an old Ep. word of rather uncertain signf.; in Hom. epith. of hills, ὄρος, Il. 13, 17; σκοπιά, Od. 10, 97; also, π. βῆσσαι, Hes. Th. 860; of Mimas and Cynthus, H. Hom. Ap. 39, 141: of mountain-paths, ὁδός, Il. 12, 168, Od. 17, 204; ἀταρπός, Il. 17, 743; of the rocky islands Imbros, Chios, Samos, Ithaca, Il. 13, 33, Od. 3. 170; 4, 671; 11, 480, H. Ap. 172. The best general signf. for all these cases is *craggy, rugged*, but the origin is very dub. Damm derives it from αἰπύς, αἰπήεις, cf. παίπαλος, πολυπαίπαλος. Herm. H. Hom. Ap. 39, refers it to πάλλω, παιπάλλω, Lat. *crispare, torquere*, in the signf. *twisted, crooked*, Lat. *tortuosus, flexus*; this however scarcely accords with any sense of πάλλω. Schneider seems to refer it to πάλη, by comparing it with δυςπαλής, *rough, toilsome, wearisome*, Lat. *difficilis.*

Παίπᾰλος, ον, later form for παιπαλόεις, q. v.; Call., Dian. 194, has παίπαλά τε κρημνούς τε, *steeps* and *crags.*

Παιπᾰλώδης, ες, (παιπάλη 2, εἶδος) *of a subtle, wily nature.*

†Παιρισάδης, ου, ὁ, *Pirisades*, an elder and a younger, rulers of Bosporus, Strab. p. 309.

ΠΑΙ͂Σ, παιδός, ὁ and ἡ, gen. plur. παίδων, only Dor. παιδῶν, dat. plur. παισί, in Hom., Hes., and Ion. παίδεσσι: in Ep. nom. oft. as dissyll. πάϊς, which Buttm. and Herm. propose to restore always in Hom., unless the verse requires it to be monosyll., whereas Wolf so writes it only where the second syll. begins a foot, and is long by position or in arsis, which agrees with the usage of ἐΰ: besides the nom., the vocat. πάϊ is found once in Hom. with ῑ in arsis, Od. 24, 192: acc. πάϊν, Ap. Rh. 4, 697; cf. Jac. A. P. p. 37, Spitzn. Exc. vi. ad Il.—I. in relation to descent, *a child*, whether ὁ π., *a son*, or ἡ π., *a daughter*, Hom., and Hes.: also of *an adopted son*, Il. 9, 494; παῖς παιδός, *a child's child, grandchild*, Il. 20, 308; παίδων παῖδες, Pind. N. 7, 147, etc.: of animals, Aesch. Ag. 50, Pers. 578:—metaph., Pind. calls wine ἀμπέλου παῖς, N. 9, 124 (as, reversely, the vine is *the mother* of wine, Eur. Alc. 757), cf. Chaerem. ap. Ath. 608 C; and Echo is ὀρείας πέτρας παῖς, Eur. Hec. 1110: periphr. in phrases like οἱ Λυδῶν παῖδες, *sons* of the Lydians, i. e. the Lydians, Hdt. 1, 27; cf. 5, 49; παῖδες Ἀσκληπιοῦ, i. e. physicians, Plat. Rep. 407 E; οἱ ζωγράφων π., Id. Legg. 769 B; so, παῖδες ῥητόρων, i. e. orators, Luc. Gymn. 19, etc.—II. in relation to age, *a child*; ὁ π., *a boy, youth, lad*, ἡ παῖς, *a girl*: νέος παῖς, νεαροὶ παῖδες, Hom.; also with another subst., παῖς συφορβός, *a boy-swineherd*, Il. 21, 282; ἐν παισὶ νέοισι παῖς, Pind. N. 3, 125; παῖς ἔτ' ὤν, ἔτι παῖς, Aesch. Cho. 755, Plat. Prot. 310 E; opp. to μειράκιον, ἔφηβος, Xen. Symp. 4, 17, Cyr. 1, 2, 4; ἐκ παιδός or παίδων, *from a child, from childhood*, Plat. Rep. 374 C, 386 A, etc.; ἐκ παίδων εὐθύς, Id. Legg. 694 D; ἡλικίαν ἔχειν τὴν ἄρτι ἐκ παίδων, to be just out of one's childhood, Xen. Hell. 5, 4, 25; cf. ἔφηβος.—2. later freq. *a beloved boy* or *girl*, Anth.—III. in relation to condition, like Lat. *puer*, ὁ, ἡ π., *a slave*, and in genl. *a servant, maid*, etc., Aesch. Cho. 653, Ar. Ach. 395, etc.: esp. in Att., and for persons of all ages, Moer. p. 297;—as the French use *garçon*, and we say 'post *boy*.'—2. ἡ π., oft., like παιδίσκη, for *a courtesan*, as they were mostly slaves or foreigners.—IV. Παῖς, like Κόρη, was prop. n. of Proserpina in relation to her mother Ceres.

Πάϊς, ὁ, v. foreg.

Παίσδω, Dor. for παίζω.

†Παισηνοί, ῶν, οἱ, *the inhab. of Paesus*, Strab. p. 589.

†Παισίκαι, ῶν, οἱ, *the Paesicae*, a Persian people between the Oxus and Iaxartus, Hdt. 3, 92, with v. l. Παυσίκαι.

†Παισός, οῦ, ἡ, *Paesus*,=Ἀπαισός, q. v., Il. 5, 612, Hdt. 5, 117.

†Παιστανός, οῦ, ὁ, κόλπος, *the sinus Paestanus*, west of Italy, Strab. p. 251: from Παῖστος, q. v.

Παιστέον, verb. adj. from παίζω, *one must play*, Plat. (Com.) Ζεὺς Κακ. 1.

Παιστικός, ή, όν, (παίζω) *playful, sportive.*

†Παῖστος, ου, ἡ, *Paestum*, a city of Lucania, the earlier Posidonia, Strab. p. 231.

†Παιτικός, ή, όν, *of the Paeti*; ἡ Παιτική, sc. γῆ, *the country of the Paeti*, Arr. An. 1, 11, 4.

†Παῖτοι, ων, οἱ, *the Paeti*, a people of Thrace, Hdt. 7, 110.

Παιφάσσω, (redupl. form from ΦΑ-, φαίνω) *to look wildly, to stare wildly about*, παιφάσσουσα διέσσυτο λαὸν Ἀχαιῶν, Il. 2, 450: in Hipp., *to be mad*: later, generally, *to run wildly about, rush*, Lat. *ruere*, Ap. Rh. 4, 1442; *to quiver*, Lat. *palpitare*, Opp. C 2, 250, H. 2, 288.

ΠΑΙ´Ω, fut. usu. παιήσω, more rarely παίσω, but aor. ἔπαισα: perf. πέπαικα: aor. pass. ἐπαίσθην. *To strike*, *smite*, whether with the hand, with a rod, or weapon, like οὐτάω, Hdt. 3, 137, Aesch., etc.: π. τινὰ ἐς τὴν γῆν, Hdt. 9, 107; παισθεὶς ἐπαίσας, Aesch. Theb. 961; παίσαντές τε καὶ πληγέντες, Soph. Ant. 171; ὑφ' ἧπαρ π. τινά, Ib. 1315; π. τινὰ ἐς τὴν γαστέρα, Ar. Nub. 549; εἰς τὰ στέρνα, Xen. Cyr. 4, 6, 4; ναῦς ἐν νηῒ στόλον ἔπαισε, Aesch. Pers. 409; ὀλίγας π. (sc. πληγάς), Xen. An. 5, 8, 12; τί μ' οὐκ ἀνταίαν ἔπαισέν τις (sc. πληγήν); Soph. Ant. 1307:—sometimes reversely, π. λαιμῶν εἴσω ξίφος, Eur. Or. 1472, cf. πλήσσω: mid., ἐπαίσατο τὸν μηρόν, *he smote his* thigh, Xen. Cyr. 7, 3, 6:—rarely, like βάλλω, of missiles, Xen. Cyr. 6, 4, 18, An. 1, 8, 26, and Plut. — 2. of sexual intercourse, like κρούω and Lat. *tundo*, Ar. Pac. 874.—3. *to hit hard in speaking*, like ῥήματα ἐρείδειν, Ar. Ach. 686.—II. intr. *to strike against*, *to dash*, *knock*, *beat*, *fall against* or *upon*, like πταίω, Lat. *illido*, λόγοι παίουσ' εἰκῆ πρὸς κύμασι, Aesch. Pr. 885; so, πρὸς τὰς πέτρας π., Xen. An. 4, 2, 3, ubi Schneid. e conj. πταίοντες; hence ἔμπαιος, πρόςπαιος, παραπαίω. (With παίω cf. Lat. *pavio*, *pavimentum*, *depavio* and *obpavio* in Festus.)

Παίω, f. παίσω, *to eat*, παίειν ἐφ' ἁλὶ τὴν μάδδαν, Ar. Ach. 835.—(Hesych. gives ἐσθίω as one interpr. of παίω, and Elmsl. ad l. c. connects this signf. with πατέομαι, ἐπᾰσάμην, Lat. *pasco*: — but perh. it is only a modification of παίω, *to strike*,—much as ἐρείδω is used in Ar. Pac. 25.)

Παιών, ῶνος, ὁ, like Παιάν, *Paeon*, the physician of the gods, the god of medicine; in Ar. Plut. 636, of Aesculapius: hence, generally, *a physician*, *healer*, Aesch. Ag. 99, 1248; π. κακῶν, Soph. Phil. 168.—II. like παιάν, *a solemn song* or *chant*, Aesch. Cho. 343.—III. in prosody, *a paeon*, a foot consisting of three short and one long syll., with four variations, –⏑⏑⏑, ⏑–⏑⏑, ⏑⏑–⏑ and ⏑⏑⏑–.

†Παίων, ονος, ὁ, *a Paeonian*; as adj. *Paeonian*, στρατός, Eur. Rhes. 541.—II. as masc. pr. n., *Paeon*, son of Endymion, Paus. 5, 1, 4.—Others in Plut. Thes. 20, etc.

†Παιωναῖος, ου, ὁ, *Paeonaeus*, one of the Curetes, Paus. 5, 7, 6.

Παιωνεῖον, ου, τό, (Παιών) like ἰατρεῖον, *a physician's fee*.

Παιώνειος, ον,=Παιώνιος.

Παιωνία, ας, ἡ, (Παιών) like γλυκυσίδη, *the peony*, Theophr.—2. *an antidote*, named after its discoverer Paeon: al. παιονία.

Παιωνιάς, άδος, ἡ, v. sub Παιώνιος.

Παιωνίζω,=παιανίζω, Hdt. 5, 1, Ar. Eq. 1318, Thuc., etc.:—pass. in 3 sing., *the paean is sung*, Aesch. Fr. 147; so, ἐπεπαιώνιστο αὐτοῖς, Thuc. 1, 50.

Παιωνικός, ή, όν, (Παιών) *belonging to Paeon*, *skilled in medicine*, cf. sq. —II. (Παιών III.) *consisting of paeons*.

Παιώνιον, ου, τό, *a hospital*, Crates Ther. 2.

Παιώνιος, α, ον, (Παιών) *belonging to Paeon* or *medicine*, *healing*, χείρ, Aesch. Supp. 1067; φάρμακα, Id. Ag. 848: cf. Soph. Phil. 1345: c. gen., ὧν ἔχω παιώνιον, Soph. Tr. 1208; χρυσὸς ἔρωτος ἀεὶ παιώνιος, Anth. P. 9, 420: — Παιωνιὰς σοφία, *the healing art*, *medicine*, Anth. P. 11, 382; so, Παιωνίς, ίδος, ἡ:—ἡ παιωνική:—τὰ Παιώνια, *a festival of Paeon*, Ar. Ach. 1213.—II. in Aesch. Pers. 605, κέλαδος οὐ π., seems rather to refer to *the paean* or *song of victory*.

†Παιώνιος, ου, ὁ, *Paeonius*, a statuary of Mende in Thrace, Paus. 5, 10, 8.

Παιωνισμός, οῦ, ὁ, = παιανισμός, Thuc. 7, 44.

†Πακάτη, ης, ἡ, *Pacate*, a courtesan of Larissa, beloved of Alexander, Luc. Imag. 7: in Ael. V. H. 12, 34, Παγκάστη.

†Πάκορος, ου, ὁ, *Pacorus*, son of Orodes, a Parthian prince, Strab. p. 748.

Πακτά, -τίς, -τός, Dor. for πηκτή, etc., qq. v.

Πακτόω, ῶ, (πακτός) *to fasten*, *make fast*, *close*, Archil. 117: δῶμα πακτοῦν, *to make fast* the house, Soph. Aj. 579; π. τὰ προπύλαια μοχλοῖσι καὶ κλήθροισι, Ar. Lys. 265, hence also—2. *to stop up*, *stop*, *caulk*, τὰς ἁρμονίας τῇ βύβλῳ, Hdt. 2, 96, ubi v. Valck.; π. τὰ τετρημένα ῥακίοις, Ar. Vesp. 128.—3. *to bind fast*, λαίφεα, Anth. P. 10, 23.

†Πάκτυες, ων, οἱ, *the Pactyes*, a people of Asia, Hdt. 7, 67; v. sub Πακτυϊκή.

†Πακτύη, ης, ἡ, *Pactya*, a city of the Thracian Chersonese, on the Propontis, Hdt. 6, 36; Strab. p. 331.

†Πακτύης, ου Ion. εω, ὁ, *Pactyes*, a Lydian, an officer under Cyrus, Hdt. 1, 153, sqq.—II. *Mt. Pactyes*, in the territory of Ephesus, Strab. p. 636.

†Πακτυϊκή, ῆς, ἡ, sc. γῆ, *the territory of the Pactyes*, a district of central Asia, in the same νομός with the Ἀρμένιοι, Hdt. 3, 93: but also bordering on India, Id. 3, 102; 4, 44, and hence Rennel supposes two of this name.

†Πακτωλός, οῦ, ὁ, *the Pactolus*, a river of Lydia rising in Mt. Tmolus and falling into the Hermus, and flowing with golden sands, now *Bagouly*, Hdt. 5, 101.

†Πακτώλιος, α, ον, *of Pactolus*, Lyc. 1352.

Πακτών, ῶνος, ὁ, (πακτός) *a light boat* which might be taken to pieces *and put together again* at pleasure, Strab. p. 818.

Πάκτωσις, εως, ἡ, *a fastening* or *putting together*.

Πᾰλαγμός, οῦ, ὁ, (παλάσσω) *a sprinkling*, παλαγμοῖς αἵματος χοιροκτόνου, Aesch. Fr. 329.

Πᾰλάθη, ης, ἡ, *a sort of shape* or *cake made of preserved fruit*, mostly of figs, but also of olives, grapes, etc. (like our damson-cheese), Hdt. 4, 23, cf. Luc. Pisc. 41, Amynt. ap. Ath. 500 D, Wessel. Diod. 17, 67. [λᾰ]

Πᾰλάθιον, ου, τό,=παλάθη, Polemo ap. Ath. 478 D. [λᾰ]

Πᾰλᾰθίς, ίδος, ἡ, = foreg., Strab. p. 99.

Πάλαθον, ου, τό,=παλάθη, dub.

Πᾰλᾰθώδης, ες, (παλάθη, εἶδος) *like a* παλάθη, Diosc. 1, 80.

ΠΑ´ΛΑΙ, adv., *long ago*, *in olden time*, *in days of yore*, *in time gone by*, Hom.; opp. to νέον. Il. 9, 527; πάλαι ποτέ, Ar. Plut. 1002. — II. *formerly*, *erst*, *before*, denoting no duration of time, but merely the past: also of time *just past*, opp. to the present, Il. 23, 871; opp. to νῦν, Il. 9, 105, Soph. Ant. 181: hence πάλαι comes to mean *not long ago*, *but now*, *just now*, Aesch. Pr. 845, cf. Valck. Hipp. 1085, Stallb. Plat. Apol. 18 B, Xen. Oec. 18, 10; but opp. to ἄρτι, Plat. Theaet. 142 A:—so, τὸ πάλαι, Hdt. 1, 5; 4, 180, and freq. in Att.:—ὁ, ἡ πάλαι for ὁ παλαιός, ἡ παλαιά, Pind. I. 2, 1. Soph. O. T. 1, etc. Cf. παλαιός. [πᾰ]

Πᾰλαίβῐος, ον, *long-lived*.

†Παλαίβυβλος, ου, ἡ, *old Byblus*, in Phoenicia, Strab. p. 755.

†Παλαιγάμβριον, ου, τό, *Palaegambrium*, a city of Aeolis, on the coast of Asia Minor, Xen. Hell. 3, 1, 6.

Πᾰλαιγενής, ές, (πάλαι, *γένω) *born long ago*, i. e. *aged*, *full of years*, *ancient*, γεραιὲ παλαιγενές, addressed to Phoenix, Il. 17, 561; γρηῢς π., Od. 22, 395; π. Κρόνος, Θέμις, Μοῖραι Aesch. Pr. 220, 873, Eum. 172; ἐχθρός, Id. Ag. 1637; ἀοιδαί, Eur. Med. 421, etc.

Πᾰλαιγονία, ας, ἡ, *the olden time*, *antiquity*, v. l. Orph. Lith. 182: from

Πᾰλαίγονος, ον, = παλαιγενής, Pind. O. 13, 70; 14, 5.

†Παλαιεῖς, έων, οἱ, = Παλεῖς, Polyb. 5, 3, 4.

Παλαιένδοξος, ον, (πάλαι, ἔνδοξος) *of old renown*, Philo.

Πᾰλαιετής, ές, *old in years*.

Πᾰλαίθεος, ἡ, for παλαιὰ θεός, Gramm.

Πᾰλαίθετος, ον, (πάλαι, τίθημι) *established long ago*; generally, *ancient*, *old*, ὕμνος, Ion ap. Ath. 634 F.

Πᾰλαιμονέω, ῶ, as if from παλαίμων for παλαιστής,=παλαίω, *to wrestle* or *fight*, Pind. P. 2, 112.

Πᾰλαιμόνια, ων, τά, *the festival of Palaemon*, Lat. *Portunalia*.

†Παλαιμόνιος, ου, ὁ, an Argonaut, =sq. 2, Ap. Rh. 1, 202.

Πᾰλαίμων, ονος, ὁ, *Palaemon*, masc. prop. n., strictly=παλαιστής, and so as a name of Hercules; or (more freq.) of Melicertes, son of Ino, who was adored under this name as a sea-god friendly to the shipwrecked, cf. Virg. G. 1, 437, Aen. 5, 823: in Lat. also *Portunus*. †—2. son of Vulcan or Aetolus, an Argonaut, Apollod. 1, 9, 16: cf. Παλαιμόνιος.—3. son of Hercules and Autonoë, Apollod. 2, 7, 8.

Παλαιογενής, ές, = παλαιγενής, Ar. Nub. 358.

Πᾰλαιόγονος, ον, = παλαίγονος, Plat. (Com.) Xant. 1, Anth. Plan. 295.

Πᾰλαιολογέω, ῶ, (παλαιός, λέγω) *to speak of* or *examine antiquities*, App. Hispan. 2.

Πᾰλαιομάτωρ, ορος, ὁ, (παλαιός, μήτηρ) *ancient mother*, Eur. Supp. 628. [ᾱ]

Παλαιομάγαδις, ὁ,=μάγαδις, Ath. 182 D.

Πᾰλαιομώλωψ, ωπος, ὁ, *an old rogue*, Lat. *veterator*.

Πᾰλαιοπενθής, ές, *one that mourned long*, opp. to νεοπενθής.

Πᾰλαιόπλουτος, ον, (παλαιός, πλοῦτος) *rich from early times*, like ἀρχαιόπλουτος, Thuc. 8, 28; opp. to νεόπλουτος.

Πᾰλαιόπολις, εως, ἡ, (παλαιός, πόλις) *Old-town*, *Palaepolis*, a name given to Parthenope, the city supplanted by Naples (Νεάπολις, *New-town*).

Πᾰλαιοπράγμων, ον, gen. ονος, *old in business*.

Πᾰλαιοράφος, ον, *a cobbler*. [ᾰ]

Πᾰλαιόριζος, ον, (παλαιός, ῥίζα) *with old roots*, Luc.

Πᾰλαιός, ά, όν, (πάλαι) *old*, *aged*, Hom., etc.; ἢ νέος ἠὲ παλαιός, Il. 14, 108, etc.; παλαιῷ φωτὶ ἐοικώς, Ib. 136; also, π. γέρων, π. γρηῢς, Od. 13, 432; 19, 346.—2. *ancient*, *of olden times*, Il. 11, 166, Od. 2, 118; κατὰ τὸν π.

λόγον, Plat. Gorg. 499 C; *ἡ π. παροιμία*, Id. Rep. 329 A: *τὸ παλαιόν*, as adv. like *τὸ πάλαι*, *anciently, formerly*, Hdt. 1, 171, Plat., etc.; *τό γε παλαιόν*, Plat. Crat. 420 B; also, *ἐκ παλαιοῦ*, from *of old*, Hdt. 1, 157, Antipho 115, 23; *ἀρχαῖα καὶ παλαιά* joined, Lys. 107, 40, Dem. 597, 18 (cf. Soph. Tr. 555),—as in Lat. *prisca et vetusta*, Ruhnk. Vell. Pat. 1, 16, 3.—Opp. to *νέος* and *καινός*, Hdt. 9, 26.—3. *old*, in a good sense, as *π. οἶνος*, Od. 2, 340; freq. in Pind., *π. ὄλβος, δόξα, φήμη*, etc.: and so more strongly, *time-honoured, venerable*, *ἅπερ παλαιότατα ἀνθρώποις*, *quae hominibus antiquissima sunt*, Antipho 141, 34: but,—4. in bad sense, *antiquated, obsolete*, like *ἀρχαῖος*, Aesch. Pr. 317, Soph. O. T. 290.—5. also *weak* or *silly from age, doting*, cf. *Κρόνιος* II.—II. regul. compar. and superl., *παλαιότερος*, Pind. N. 6, 90, Thuc., etc.; *παλαιότατος*, Thuc., etc.—The more usual forms *παλαίτερος, παλαίτατος*, (from *πάλαι*), Pind. P. 10, 90, N. 7, 65, and Att.; *ἐκ παλαιτέρου, from old time*, Hdt. 1, 60.—Cf. *παλεόρ*. [*αῐ* not unfreq. in Att., Eur. El. 497, cf. Ar. Lys. 988, Gaisf. Hephaest. p. 216.] Hence

Πᾰλαιότης, *ητος, ἡ, age, length of time, antiquity, obsoleteness*, Eur. Hel. 1056, Plat. Crat. 421 D; *π. καὶ σαπρότης*, Id. Rep. 609 F: — *dotage*, Aeschin. 33, 34.

Πᾰλαιοτόκος, *ον*, (*παλαιός, τίκτω*) *having brought forth long ago*, opp. to *νεοτόκος*, Aretae.

Πᾰλαιότροπος, *ον, of ancient fashion: by ancient custom.*

Πᾰλαιουργός, *οῦ, ὁ, a cobbler.*

Πᾰλαιοφᾰνής, *ές*, (*παλαιός, φαίνομαι*) *appearing old*, Geop.

Πᾰλαιόφρων, *ονος, ὁ, ἡ*, (*παλαιός, φρήν*) *old in mind, with the wisdom of age*, Aesch. Eum. 838, Supp. 593.

Πᾰλαιόω, *ῶ*, (*παλαιός*) *to make old*: hence *to abrogate*, Lat. *antiquare legem*, Plut.:—pass. *to become old* or *obsolete*, Plat. Symp. 208 B, Tim. 59 C; Arist. H. A. 5, 32, 2.

†Παλαίπαφος, *ου, ἡ, Palaepaphus* (*old Paphus*), in Cyprus, Strab. p. 683.

†Παλαιρός, *οῦ, ἡ, Palaerus*, a city on the coast of Acarnania, Strab. p. 450: hence *οἱ Παλαιρεῖς, έων, the inhab. of P.*, Thuc. 2, 30.

Πάλαισμα, *ατος, τό*, (*παλαίω*) a trick of the *παλαιστής*, *a bout* or *fall in wrestling*, Hdt. 9, 33, Aesch. Eum. 589; *παλαίσματα, deeds of wrestling*, Pind. O. 9, 20, P. 8, 49, etc.—2. *any struggle*, Id. Ag. 63, Eum. 776, cf. Soph. O. T. 880; *παλαίσμαθ' ἡμῶν ὁ βίος*, Eur. Supp. 550.—3. *any trick* or *artifice*, Ar. Ran. 689; *π. δικαστηρίου*, a *trick* of the courts, Aeschin. 83, 19. [*ᾰ*]

Πᾰλαισμοσύνη, *ης, ἡ*, poet. for *πάλη, wrestling, the wrestler's art*, Il. 23, 701, Od. 8, 103, 126.

Πᾰλαιστᾰγής (*πάλαι, στάζω*) *οἶνος, ὁ*, wine *that runs thick* or *has become oily from age*, Nic. Th. 591.

Πᾰλαιστέω, *ῶ, to thrust away with the hand*, Luc. (?) Philopatr. 1.—II. *to measure by the παλαιστή*, dub. in Eust.

Πᾰλαιστή, *ῆς, ἡ*, = *παλάμη, the palm of the hand*: hence,—2. a measure of length, *a palm, four fingers breadth* (a little more than three inches), Cratin. Nom. 9:—Att. *παλαστή*, to distinguish it from signf. 1, Lob. Phryn. 295; Alexandr. *παλαιστής*.—The same measure was also called *τέταρτον*, either because it was *four fingers* broad or because it is the *fourth part* of a *πούς*, Lat. *palmus*.

Πᾰλαιστής, *οῦ, ὁ*, (*παλαίω*) *a wrestler, one who practises the πάλη*, Od. 8, 246, Hdt. 3, 137; *ἄνδρες π.*, Ar. Lys. 1083: generally, *a rival, adversary*, Aesch. Pr. 920, Eur. Supp. 704: *a candidate, suitor*, Aesch. Ag. 1296.—2. metaph. *an expert, cunning fellow*, Soph. Phil. 431, cf. Valck. Hipp. 921; cf. *πάλαισμα* 3.—II. Alexandr. for *παλαιστή* 2.

Πᾰλαιστιαῖος, *α, ον*, (*παλαιστή*) *of a hand's-breadth*, Hdt. 1, 50.

Πᾰλαιστικός, *ή, όν*, (*παλαιστής*) *expert in wrestling*, Arist. Rhet. 1, 5, 14; *ἡ -κή* (sc. *τέχνη*), *the art of wrestling*;—cf. *παλαιστρικός*.

†Παλαιστίνη, *ης, ἡ, Palaestina, Palestine*, a country of Syria lying along the eastern shore of the Mediterranean, south of Phoenicia, Hdt. 1, 105; 2, 104, where it is also called *ἡ Π. Συρίη*. [*ῑ*] Hence

†Παλαιστῖνοί, *ῶν, οἱ, the inhab. of Palestine.*

Πᾰλαίστρα, *ας, ἡ, a palaestra, wrestling-school*, wherein wrestlers (*παλαισταί*) were trained, usu. by public officers, Hdt. 6, 126, Eur. El. 528, Ar., etc., cf. *πάλη*.—II. metaph. *any school* or *institution* even for mental training, as in Lat. *ludus* came to be used.

†Παλαίστρα, *ας, ἡ, Palaestra*, name of female slave in Luc. Asin. 2.

Πᾰλαιστρικός, *ή, όν*, (*παλαίστρα*) later form for *παλαιστικός* (q. v.), Alex. Incert. 70, Arist. Categ. 8, 26: *π. ἐπιστήμη*, Arist. Ibid. — Cf. Lob. Phryn. 242. Adv. *-κῶς*.

Πᾰλαιστρίτης, *ου, ὁ, like a παλαιστής*, Call. Fr. 191, Plut. 2, 274 D. [*ῐ*]

Πᾰλαιστροφύλαξ, *ᾰκος, ὁ*, (*παλαίστρα, φύλαξ*) *one who watches* or *superintends a wrestling-school* (*παλαίστρα*), Hipp. 1201. [*ῠ*]

Πᾰλαίτερος and *πᾰλαίτατος*, irreg. compar. and superl., v. *παλαιός* fin.

†Παλαίτυρος, *ου, ἡ, Palaetyrus* (*old Tyre*), in Phoenicia, Strab. p. 758.

Πᾰλαίφᾰγος, *ον, consumed by age*; cf. sq. II.

Πᾰλαίφᾰτος, *ον, spoken long ago*, esp. epith. of ancient oracles (*θέσφατα*), Od. 9, 507; 13, 172, cf. Pind. O. 2, 72, Soph. O. C. 454, etc.—II. *spoken of long ago, having a legend attached to it, legendary*, *δρῦς π.*, an oak *of ancient story*, Od. 19, 163 (with v. ll. *παλαίφαγος, παλαίφυτος*): hence,—III. generally, *primeval, primitive, ancient*, *γενεά*, Pind. N. 6, 54; *γένος*, Aesch. Supp. 532; so, *π. πρόνοια*, Soph. Tr. 823; *Δίκα*, Id. O. C. 1381. Adv. *-τως*.—Poet. word. (Usu. deriv. *πάλαι*, and *φημί, φατός*: but prob. better with Doderl. from ΦΑ–, *φαίνω*, and so strictly, *shown forth, declared long ago*: cf. *πρόσφατος*.)

†Παλαίφατος, *ου, ὁ, Palaephatus*, a mythological writer: also an Epic poet, and a historian of this name, Suid.

Πᾰλαίφῠτος, *ον*, (*πάλαι, φύω*) *planted long ago*; v. *παλαίφατος* II.

Πᾰλαίχθων, *ονος, ὁ, ἡ*, (*πάλαι, χθών*) *that has been long in a country, an ancient inhabitant, indigenous*, Aesch. Theb. 105: almost like *αὐτόχθων*, cf. Anth. P. append. 362.

†Παλαίχθων, *ονος, ὁ, Palaechthon*, father of Pelasgus, Aesch. Suppl. 250.

Πᾰλαίω, f. *-αίσω*: aor. *ἐπάλαισα*, Ion. *ἐπάλησα*, Hdt. 8, 21 (though one MS. has *παλαίσειεν*): (*πάλη*). *To wrestle*, Hom., etc.; *τινί, with* one, Od. 4, 343; 17, 134; *λέοντι*, Pind. P. 9, 45:—metaph., *to wrestle with* a calamity, *ἄτησι*, Hes. Op. 411; *φόνῳ*, Pind. N. 8, 47; *πολλαῖς ζημίαις*, Xen. Oec. 17, 2: — pass., *to be struggled with* or *overcome*, *βαρὺς παλαίεσθαι*, Eur. Cycl. 678. — 2. absol. *to struggle, fight*, Plat. Meno 94 C: but also *to suffer* or *be unfortunate in battle*, Hdt. 8, 21. In this signf. the pass. also occurs, *παλαισθείς, beaten*, Eur. El. 686.

Πᾰλαίωμα, *ατος, τό*, (*παλαιόω*) *that which is made old*: also, = *παλαίωσις*, LXX.

Πᾰλαίωρ, Lacon. for *παλαιός*.

Πᾰλαίωσις, *εως, ἡ*, (*παλαιόομαι*) *a growing old*, esp. of wine, Strab. p. 243, Plut. 2, 656 B, Ath. 33 B.

†Παλάκιον, *ου, τό, Palacium*, a city in the Tauric Chersonese, Strab. p. 312.

†Πάλακος, *ου, ὁ, Palacus*, a Scythian, Strab. p. 306.

Πᾰλᾰμάομαι, f. *-ήσομαι*, dep. mid.: (*παλάμη*): — *to manage, work, bring about*, *ταῖς χερσὶ παλαμᾶσθαί τι*, Xen. Cyr. 4, 3, 17:—hence,—II. like *μηχανάομαι, τεχνάζω, to lay hold of* any thing *adroitly, devise skilfully, contrive cunningly*, Ar. Ach. 659, Nub. 176; *τόλμημα παλαμήσασθαι, to plan* a daring deed, Ar. Pac. 94. (Hence the name of *Παλαμήδης*; and so the artist Daedalus was said to be the son of *Παλαμάων* or *Εὐπάλαμος*.)

ΠΑ˘ΛΑ´ΜΗ, *ης, ἡ*: Ep. gen. and dat. *παλάμηφι, -φιν*:—Lat. *PALMA, the palm of the hand*; generally, *the hand*, esp as used in grasping, striking, etc., *παλάμῃ δ' ἔχε χάλκεον ἔγχος*, Od. 1, 104; *ἔγχος παλάμηφιν ἀρήρει*, Il. 3, 338; etc.; *πάσχειν τι ὑπ' Ἄρηος παλαμάων, by the hands* of Mars, Il. 3, 128, cf. 5, 558: hence *a deed of force*, *ῥέζειν παλάμαν*, Soph. Phil. 1206.—2. also, of *the hand as used in works of art*, etc., Hes. Th. 580, Sc. 219, 330: hence,—II. metaph. *a device, skilful plan* or *method, means*, *παλάμη βιότου*, *a device* for one's livelihood, Theogn. 624, cf. 1022, Hdt. 8, 19; sometimes in good, sometimes in bad sense: esp. of the gods, *θεοῦ σὺν παλάμᾳ, θεῶν παλάμαις, παλάμαις Διός*, by their *arts*, Pind. O. 11 (10), 25, P. 1, 94, N. 10, 121; cf. Aesch. Pr. 165; *παλάμας παντοίας πλέκειν*, Ar. Vesp. 645; *π. πυριγενής*, a fire-born *instrument*, i. e. a sword, Eur. Or. 820.—III. *handiwork, a work of art*, esp. of painting or statuary, cf. Lat. *manus Mentoris*, as we say 'the master's *own hand*,' Ruhnk. Ep. Cr. p. 101.—Poet. word. [*λᾰ*]

†Παλαμήδης, *ους, ὁ, Palamedes*, son of Nauplius, king of Euboea, famed for many inventions, Eur. I. A. 198; Apollod. 3, 2, 3. Hence appell. of ingenious men, as *ὁ Ἐλεατικὸς Π.*, of Zeno, Plat. Phaedr. 261: cf. Ar. Ran. 1451. (v. sub *παλαμάομαι* fin.)

†Παλαμηδικός, *ή, όν, of Palamedes*, *τὸ Π. εὕρημα*, an invention *worthy of Palamedes*, prov. of a difficult and ingenious invention, Eupol. ap. Ath. 17 E.

Πᾰλάμημα, *ατος, τό*, (*παλαμάομαι*) *a device, scheme*, Ael. N. A. 1, 32. [*ᾰ*]

Πᾰλαμναῖος, *ου, ὁ*, (*παλάμη*) like *αὐτόχειρ, a murderer, one defiled by a deed of blood, blood-guilty*, Soph. Tr. 1207, El. 587: esp., *the suppliant not yet purified*, like *προστρόπαιος*, Aesch. Eum. 426; *παλαμναίων ἱκεσίαι*, *a murderer's* supplications, Ap. Rh. 4, 709.—II. generally, *ἀλάστωρ, the avenger of blood*, *μὴ παλαμναῖον, λά-*

ζω, Eur. I. T. 1218: *δαίμονες π.*, *avenging* deities, Tim. Locr. 105, Xen. Cyr. 8, 7, 18:—also *ἡ παλαμναία*, Babrius ap. Suid.

Πᾰλάσιον, *ου*, *τό*,=*παλάθιον*, *παλάθη*, Ar. Pac. 574. [ᾰ]

Πᾰλάσσω, f. *-ξω*: pf. pass. *πεπάλαγμαι*:—*to besprinkle, stain, befoul, defile*, *αἵματι τ' ἐγκεφάλῳ τε*, Od. 13, 395; *αἵματι καὶ λύθρῳ*, Ib. 22, 402; *ἐγκέφαλος πεπάλακτο*, the brain *was scattered about*, Il. 11, 98; 12, 186: in mid., *παλάσσετο χεῖρας*, *he defiled his* hands, Il. 11, 169: in Hom. the part. pf. pass. *πεπαλαγμένος* is esp. freq., also in Hes. Op. 731.—II. *to draw lots*, Hom.; but always in pf. pass. c. act. signf., *κλήρῳ πεπάλαχθε*, settle the matter by lot, Il. 7, 171; *κλήρῳ πεπαλάχθαι*, Od. 9, 331; so, *πεπάλαχθε κατὰ κληῖδας ἐρετμά*, Ap. Rh. 1, 358.—Ep. word. (Both signfs. come from the common root *πάλλω*, *to shake*: for 1st, a thing is *sprinkled* or *scattered by shaking* or *swinging* it about, and 2ndly, the Homeric lots *were always shaken in a helmet*, v. *πάλλω* I. 2, and *κλῆρος*: hence *πάλος*, *παλαχή*.—*Παλύνω* is akin to first signf.)

Πᾰλαστέω, *ῶ*, Att. for *παλαιστέω*, v. l. Od. 1, 252: from

Πᾰλαστή, *παλαστιαῖος*, Att. for *παλαιστ-*.

Παλάτιον, *ου*, *τό*,=Lat. *Palatium*.

Πᾰλᾰχή, *ῆς*, *ἡ*, (*παλάσσω* II) *any thing gotten by lot, an office, rank*, Hesych.: also *fate, lot*, *ἐκ παλαχῆς*, Nic. Th. 449.

Πᾰλᾰχῆθεν, adv. for *ἐκ παλαχῆς*.

†Πᾰλεῖς, Ion. Παλέες, Att. Παλῆς, *έων*, *οἱ*, *the Palians, inhab. of Pale*, a town of Cephallenia, Hdt. 9, 28; Thuc. 1, 27; etc.

Παλεόρ, *παλεός*, Lacon. for *παλαιός*, Dind. Eur. El. 497, Ar. Lys. 988.

Πάλευμα, *ατος*, *τό*, *an allurement*. [ᾰ]

Πᾰλευτής, *οῦ*, *ὁ*, (*παλεύω*) *a decoy-bird*.

Πᾰλεύτρια, *ας*, *ἡ*, fem. of *παλευτής*, Arist. H. A. 9, 7, 8; metaph. of courtesans, *φειδωλοὶ κερμάτων π.*, Eubul. Pann. 1.—Also, *παλευτρίς*, *ίδος*.

Πᾰλεύω, *to catch by decoy-birds*, Ar. Av. 1083.—II. in genl. *π. τινά*, *to decoy, ensnare, entrap into one's own designs*, like *παγιδεύω* and Lat. *illicere*, Plut. 2, 52 B, cf. Jac. Philostr. Imag. p. 341, 569. (Akin to *παλαίω*, *πάλαισμα*.)

*Πᾰλέω: the aor. *ἐπάλησα*, is found in Hdt. 8, 21, but v. *παλαίω*.

Πάλη, *ης*, *ἡ*, *wrestling*, Lat. *lucta*, Il. 23, 635; *ἢ πὺξ ἠὲ πάλη ἢ καὶ ποσίν*, Od. 8, 206; *πυγμὴν καὶ πάλην*, Eur. Alc. 1031; *π. μανθάνειν*, Ar. Eq. 1238; etc. The *παλαιστής* had to throw his adversary either by swinging him round or tripping him up, and then to keep him down, *θλίβειν καὶ κατέχειν*, acc. to Arist. Rhet. 1, 5, 14: on the various modes of wrestling and the customs observed therein, v. esp. Plat. Legg. 796, Theocr. 24, 109, Plut. 2, 638 D.—2. in genl. *fight, battle*, Aesch. Cho. 866; *π. δόρος*, Eur. Heracl. 159. (Like sq., from *πάλλω*, *to swing round*:—not from sq. II., *the wrestler's sand* or *dust*; for this did not come into use till later, and must itself be derived from *πάλλω*, though in a different way.) [ᾰ]

Πᾰλη, *ης*, *ἡ*, (or *παλή* acc. to Schol. Ven. Il. 10, 7, to distinguish it from foreg.):—*the finest sifted meal*, Lat. *pollen, flos farinae*, Hipp. hence *παιπάλη*.—II. *any fine dust, sifted sand*; esp. *that which was sprinkled before wrestling* on the anointed bodies of the *παλαισταί* to give them a good grip of one another, Pherecr. Ipn. 5; cf. *κονία* III, *κονίω*. (From *πάλλω*, i. e. *any thing which is sifted by shaking*, akin to *παλάσσω* and *παλύνω*.) [ᾰ]

Πάλημα, *ατος*, *τό*,=*πάλη*, *fine meal*, Nic. Al. 551. [ᾰ]

Πᾰλημάτιον, *ου*, *τό*, dim. from *πάλημα*, Ar. Fr. 548.

Πᾰλῆσαι, inf. aor. of *παλαίω*.

Πάλῐ, shortd. poet. form of *πάλιν*, not in Ep., †Pseudo-Phoc. 80,† Anth. P. 7, 520, etc.; cf. Wern. Tryph. p. 417. [ᾰ]

Πᾰλία, *ας*, *ἡ*, (*πάλιν*)=*ἐπίβδα*, Hesych.

Πᾰλίβλαστος for *παλιμβλαστής*, Theophr.

†Παλίβοθρα or Παλίμβοθρα, *ων*, *τά*, *Palibothra*, capital of the Prasians in India, Strab. p. 689.

Πᾰλίβολος, *ον*,=*παλίμβολος*.

Πᾰλιγγέλως, *ωτος*, *ὁ*, (*πάλιν*, *γέλως*) *mutual mockery*, Philo.

Πᾰλιγγενεσία, *ας*, *ἡ*, (*πάλιν*, *γένεσις*) *new birth*, Plut. 2, 998 C, Luc. Musc. Enc. 7:—*regeneration*, N. T.: *restoration to life, resurrection*, N. T. Hence

Πᾰλιγγενέσιος, *ον*, *belonging to regeneration*, Clem. Al.

Πᾰλιγγενής, *ές*, (*πάλιν*, **γένω*) *born again*, Nonn.

Πᾰλίγγλωσσος, *ον*, like *παλίλλογος* II. 2, (*πάλιν*, *γλῶσσα*) *contradictory, false*, *ἀγγελία*, Pind. N. 1, 88.—II. *of strange* or *foreign tongue*, Id. I. 6 (5), 35.

Πᾰλίγγναμπτος, *ον*, (*πάλιν*, *γνάμπτω*) *bent* or *doubled back*, Opp. C. 2, 305, H. 1, 54.

Πᾰλίγγνωστος, *ον*, *learnt* or *known again*.

Πᾰλιγκᾰπηλεύω, *to be a παλιγκάπηλος, to sell over again, sell wares by retail*, Dem. 1285, 6.

Πᾰλιγκάπηλος, *ον*, *ὁ*, (*πάλιν*, *κάπηλος*) *one who buys and sells again, a petty retailer, huckster*, Ar. Plut. 1156; *π. πονηρίας*, Dem. 784, 9. [ᾰ]

Πᾰλιγκῑνής, *ές*, *moved back, going back*.

Πᾰλίγκλαστος, *ον*, *broken again* or *refracted, crooked*.

Πᾰλιγκοταίνω, collat. form of sq., Hipp. 760.

Πᾰλιγκοτέω, *ῶ*, (*παλίγκοτος*) *to grow malignant again, recur*, of relapses in sickness: of wounds, *to break out afresh*, Hipp. ubi supra. Hence

Πᾰλιγκότησις, *ἡ*, *a return, relapse* of a sickness, *the breaking out again of a wound*, Hipp. 772.

Πᾰλιγκοτία, *ας*, *ἡ*,=foreg., Hipp. 422.

Πᾰλίγκοτος, *ον*, strictly of disease or wounds, *growing malignant again, breaking out afresh*, *π. παθήματα*, like Lat. *dolores recrudescentes, denuo excandescentes*, Hipp. 796:—hence adv. *-τως*, *π. συνεφέρετο αὐτῷ*, *according to his old ill-luck* fared it with him, Hdt. 4, 156; *μὴ π. φέρειν τὰ συμπίπτοντα*, to bear accidents not *as if they were inveterate*, Eur. Oenom. 3, 2; hence,—II. metaph., of fresh outbreaks of passion, *malignant, spiteful, inveterate*, Sappho 29, Pind. O. 2, 36; *κληδόνες π.*, *hostile, injurious* reports, Aesch. Ag. 863, 874; *π. τύχη*, *adverse* fortune, Aesch. Ag. 571: of persons, *hostile, malignant*, *τινί*, Ar. Pac. 390, cf. Theocr. 22, 58; *οἱ παλίγκοτοι*, *adversaries*, Pind. N. 4, fin., Aesch. Supp. 376. (Usu. deriv. from *πάλιν*, *κότος*: but v. *ἀλλόκοτος* sub fin.)

Πᾰλίγκραιπνος, *ον*, (*πάλιν*, *κραιπνός*) *very swift*, Anth. P. 15, 27.

Πᾰλίγκτιστος, *ον*, *rebuilt, restored*.

Πᾰλίγκυρτος, *ου*, *ὁ*, *a fishing-net*, Polyb. Fr. Gramm. 99.

Πᾰλίγλωσσος, *-γναμπτος*, etc. later poet. forms of *παλίγγ.-*

Πᾰλῐδερκής, *ές*, (*πάλιν*, *δέρκομαι*) *looking back*, for *παλινδερκής*, v. l. Orph. H. 61, 1.

Πᾰλίζωος, *ον*,=*παλίνζωος*.

Πᾰλῐκαμπής, *ές*, (*πάλιν*, *καμπή*) for *παλιγκαμπής*, *bent back*, Ap. Rh.

†Παλῑκοί, *ῶν*, *οἱ*, *the Palici*, sons of Jupiter and the nymph Thalia (daughter of Vulcan), or of Vulcan and Aetna, worshipped in Sicily, Diod. S.: *Παλικῶν λίμνη*, a marsh emitting from its waters a sulphureous stench, in Sicily, Strab. p. 275.

Πᾰλίλληπτος, *ον*, (*πάλιν*, *λαμβάνω*) *to be taken back*.

Πᾰλιλλογέω, *ῶ*, *to say again, repeat*, Hdt. 1, 118 (v. Schweigh. ad 1, 90): and

Πᾰλιλλογία, *ας*, *ἡ*, *a repeating of what has been said, recapitulation*, Arist. Rhet. Al. 21, 1, Theophr. Char. 2: from

Πᾰλίλλογος, *ον*, (*πάλιν*, *λέγω* II, to gather) *gathered* or *collected again*, Il. 1, 126.—II. (*πάλιν*, *λέγω* IV, to say) *saying again, repeating*.

Πᾰλίλλῠτος, *ον*, (*πάλιν*, *λύω*) *relaxed, loosed again*, Nonn.

Πᾰλιμβάκχειος, *ου*, *ὁ*, a metrical foot, Lat. *antibacchius*, Draco 128, 22, Schol. Hephaest. 159: strictly *a reversed* Βακχεῖος.

Πᾰλίμβᾱμος, *ον*, (*πάλιν*, *βαίνω*) *walking back*, *ἱστῶν παλίμβαμοι ὁδοί*, of women working at the loom, where they had to walk back and forwards, Pind. P. 9, 33, cf. Leon. Tar. 78.

Πᾰλίμβῐος, *ον*, *living again*.

Πᾰλιμβλαστής, *ές*,=sq., Eur. H. F. 1274.

Παλίμβλαστος, *ον*, (*πάλιν*, *βλαστάνω*) *sprouting, growing again*.

†Παλίμβοθρα, *τά*, v. Παλίβοθρα.

Πᾰλιμβολία, *ας*, *ἡ*, *change of mind, repentance*, Anth. P. 5, 302: from

Πᾰλίμβολος, *ον*, (*πάλιν*, *βάλλω*) *throwing back again*: metaph. *changeable, fickle, false*, *ἤθη*, Plat. Legg. 705 A; *δολερὸς καὶ π.*, Plut. Crass. 21; cf. Aeschin. 33, 24:—hence=*παλίμπρατος*, Menand. p. 155.—II. pass., *turned round, reversed*, *πέδιλα π.*, *turned* or *patched* sandals, Nic. ap. Ath. 370 A: *ἱστὸς π.*, the web of Penelope, *which was undone every night*, Aristaen. 1, 29.

Πᾰλιμβορέας, *οῦ*, *ὁ*, (*πάλιν*, *βορέας*) *a local wind counter to the monsoon* or *prevalent north wind*, Lat. *aquilo recurrens*, Theophr. de Vent. 28.

Πᾰλιμβουλία, *ας*, *ἡ*, *change of counsel* or *plan*: from

Πᾰλίμβουλος, *ον*, (*πάλιν*, *βουλή*) *changing counsel* or *plan*.

Πᾰλιμμετᾰβολή, *ῆς*, *ἡ*, (*πάλιν*, *μεταβολή*) *a continual change back and forwards*.

Πᾰλιμμήκης, *ες*, (*πάλιν*, *μῆκος*) *as long again*: *very long*, *χρόνος*, Aesch. Ag. 196.

Πᾰλίμπαις, *παιδος*, *ὁ*, *ἡ*, (*πάλιν*, *παῖς*) *again a child*, Luc. Saturn. 9.

Πᾰλιμπετής, *ές*, (*πάλιν*, *πίπτω*) *falling back*:—only used in neut. as adv., like *πάλιν*, *ἔεργε παλιμπετές*, he forced *back*, Il. 16, 395; *παλιμπετὲς ἀπονέωνται*, they may go *back*, Od. 5, 27; so in Alex. poets, Call. Del. 294, Ap. Rh. 2 1250.—Some

Gramm. took the adv. as a nom. plur. shortd., v. Buttm. Lexil. v. ἐπιτηδές 1.

Πᾰλίμπηγα, τά, (πάλιν, πήγνυμι) *cobbled shoes*, Comici Anon. Fr. 321.

Πᾰλίμπηξις, εως, ἡ, (πάλιν, πήγνυμι) *a patching up again, a soling* or *cobbling* of shoes, Theophr. Char. 22.

Πᾰλίμπισσα, ης, ἡ, *pitch reboiled, dry pitch*, Diosc.

Πᾰλίμπλαγκτος, ον, *wandering back, returning*, δρόμοι, Aesch. Pr. 838: from

Πᾰλιμπλάζομαι, (πάλιν, πλάζομαι) as pass., *to wander back*, only found in part. aor. παλιμπλαγχθείς, Il. 1, 59, Od. 13, 5.

Πᾰλιμπλᾰνής, ές, (πάλιν, πλάνη) *wandering to and fro*, Anth. P. 6, 287.

Πᾰλιμπλεκής, ές, (πάλιν, πλέκω) *twined* or *plaited back*, Opp. H. 4, 47.

Πᾰλίμπλους, ὁ, ἡ, -πλουν, τό, (πάλιν, πλέω) *sailing back*, Ael. N. A. 3, 14.

Πᾰλίμπλῠτος, ον, (πάλιν, πλύνω) *washed up again, vamped up*: metaph. of a plagiarist who retouches the works of others and passes them off for his own, Anth. P. 7, 708.

Πᾰλίμπλωτος, ον, Ion. for παλίμπλους, Lyc. 1431.

Πᾰλιμπνόη, ης, ἡ, poet. -πνοίη, (πάλιν, πνέω) *a counter-wind*, Ap. Rh. 1, 586.

Πᾰλίμποινος, η, ον, Maxim.; also ος, ον, (πάλιν, ποινή) *requiting, revenging*: τὸ π., *requital, retribution*, Aesch. Cho. 793.

Πᾰλιμπόρευτος, ον,=sq., Lyc. 180, 628.

Πᾰλίμπορος, ον, (πάλιν, πορεύομαι) *going back*, Nonn.: *going to meet*, Opp. H. 4, 529.

Πᾰλιμπους, ὁ, ἡ, (πάλιν, πούς) *going back, returning*, Mel. 108, Lyc. 126: π. τύχη, a reverse, Joseph.

Πᾰλιμπράτης, ου, ὁ, like παλιγκάπηλος, *one who sells again, a huckster*, Epist. Socr. 1: and

Πᾰλίμπρᾱτος, ον, Ion. -πρητος, (πάλιν, πιπράσκω) *sold again* or *by retail, often sold*, esp. of *a good-for-nothing slave who passes from hand to hand*; generally, *a worthless fellow*, Philo; cf. τρίπρατος.

Πᾰλιμπροδοσία, ας, ἡ, *double treachery, treachery to both sides*, Polyb. 5, 96, 4, Dion. H. 8, 32: from

Πᾰλιμπροδότης, ου, ὁ, (πάλιν, προδίδωμι) *a double traitor, traitor to both sides*, Dinarch. ap. Poll. 6, 164.

Πᾱλιμπρυμνηδόν, adv., *stern-foremost*, as Herm. (and now Dind.) reads in Eur. I. T. 1395, from Hesych.: from

Πᾱλίμπρυμνος, ον, (πάλιν, πρύμνα) *stern-foremost.*

Πᾰλιμπῡγηδόν, (πάλιν, πυγή) adv., *rump-foremost*, v. l. Arist. Part. An. 2, 16, 6.

Παλίμπωλος, ον,=παλιμπράτης.

Πᾰλίμφημος, Dor. -φαμος, ον, *dissonant*, like δύσφημος, Eur. Ion 1096.

Πᾰλίμφοιτος, ον, *returning.*

Πᾰλίμφρων, ονος, ὁ, ἡ, (πάλιν, φρήν) *changing one's mind*, Lyc. 1349.

Πᾰλιμφῠής, ές, (πάλιν, φύω) *growing again*, of the Hydra, Luc. Amor. 2.

Πᾰλίμψηστος, ον, (πάλιν, ψάω) *scratched* or *scraped again*: as subst., παλίμψηστον, τό, parchment, from which one writing has been erased to make room for another, Plut. 2, 504 D, 779 C, cf. Cic. Fam. 7, 18.

Πᾰλίμψῡχος, ον, *with a new soul, re-animated.*

ΠΑ΄ΛΙΝ, adv., *back, backwards*, in Hom. and Hes. the only signf., mostly joined with the verbs to go, come, turn, move, etc.; so also, but less freq., in Hdt., e. g. 5, 72; and Att., cf. Valck. Phoen. 732, 1409: so, πάλιν δοῦναι, to give *back, restore*, Il. 1, 116; more rarely c. gen., πάλιν τράπεθ' υἷος ἑοῖο, she turned *back from* her son, Il. 18, 138; δόρυ πάλιν ἔτραπεν Ἀχιλλῆος, Il. 20, 439; πάλιν κίε θυγατέρος ἧς, Il. 21, 504, cf. Od. 7, 143.—The same notion is expressed by the double adv. πάλιν αὖτις, *back* again, Hom., and Pind.; also, αὖτε πάλιν, Od. 13, 125; ἂψ πάλιν, Il. 18, 280; and, πάλιν ὀπίσσω, Od. 11, 149; πάλιν ἐξοπίσω, Hes. Th. 181; πάλιν αὖ, Plat. Prot. 318 E, etc.; πάλιν οἴκαδ' αὖ, Ar. Ran. 1486:—in Att. with the article, ἡ π. ὁδός, Eur. Or. 125. Connected herewith is—2. the notion of opposition, where it is variously rendered, as, πάλιν ἐρεῖν, to *gain*say (i. e. say *against*), Il. 9, 56; μῦθον πάλιν λάζεσθαι, to take *back* one's word, *un*say it, Il. 4, 357; opp. to ἀληθέα εἰπεῖν, Od. 13, 254; so, πάλιν ποίησε γέροντα, she *trans*formed him into an old man, Od. 16, 456; π. δοκεῖν, to think *contrariwise*, Aesch. Theb. 1040: freq. in compos.—In this signf. also sometimes c. gen., τὸ πάλιν νεότητος, youth's *opposite*, Pind. O. 11 (10), 104; χρόνου τὸ πάλιν, *the change* of time, Eur. H. F. 778, cf. ἔμπαλιν.—3. in Hdt. and Att. usu., *again, once more, anew*; so also αὖθις πάλιν, Soph. Phil. 342; or, more freq., πάλιν αὖθις; αὖ πάλιν, Soph. Tr. 1088; or, more freq., πάλιν αὖ, Ar. Plut. 622, etc.; also, αὖ πάλιν αὖθις, Ar. Nub. 975; or, more freq., αὖθις αὖ πάλιν:—this signf. freq. coincides with that of *back*, as is seen from πάλιν δοῦναι.—Πάλι (q. v.) was a later poet. form, Anth. P. append. 19. (In compos., πάλιν sometimes merely strengthens, as in παλιμμήκης, as long *again*, παλίσκιος, etc., v. Jac. A. P. p. 653.)

Παλῑνάγγελος, ον, *bringing messages to and fro.*

Πᾰλῑνάγρετος, ον, (πάλιν, ἀγρέω) *taken back*: *to be taken back* or *recalled*, ἔπος οὐ παλινάγρετον, an *irrevocable* word, Il. 1, 526: π. ἄτη, Hes. Sc. 93.—II. act. *retracting one's word*, Euseb.

Πᾰλῑναίρετος, ον, (πάλιν, αἱρέω) *removed from office and re-elected*, usu. of public officers, Eupol. Bapt. 5.——II. *pulled down* and then *rebuilt*, usu. of buildings, Pind. Fr. 54: hence,—2. generally, *ill-conditioned, corrupt*, αἷμα, Plat. Tim. 82 E.

Πᾰλῐναυξής, ές, (πάλιν, αὔξω) *waxing* or *growing again*, Anth. Plan. 221.

Πᾰλῐναυτόμολος, ον, (πάλιν, αὐτόμολος) *deserting back again, a double deserter*, Xen. Hell. 7, 3, 10, ubi al. πάλιν αὐτ-.

Πᾰλινδᾰής, ές, (πάλιν, *δάω II) *learnt again.*

Πᾰλινδῐκέω, ῶ, *go to law again, bring a fresh action*: and

Πᾰλινδῐκία, ας, ἡ, *a bringing of a fresh action*: hence, *frivolous, protracted litigation*, Plut. Dem. 6: from

Πᾰλίνδῐκος, ον, (πάλιν, δίκη) *going to law again*, Crates Incert. 15.—II. *unjust*,=βίαιος, Dem. ap. Poll. 8, 26.

Πᾰλινδίνητος, ον, (πάλιν, δινέω) *whirling round and round*, θάλασσα, Anth. P. 9, 73; ἀστρώην...παλινδίνητον ἀνάγκην, Ib. 9, 505.

Πᾰλινδῑνία, ας, ἡ, (πάλιν, δίνη) *the eddying* of water or air.

Πᾰλινδῐωκτός, όν, *chased again* or *back*, Hesych.

Πᾰλινδίωξις, ἡ, pros. for παλίωξις, App. Pun. 46.

Παλινδορία, ας, ἡ, (πάλιν, δορά) *a piece of stout leather for shoe-soles*, Plat. (Com.) Syrph. 1, cf. Pors. Praef. Hec. p. 55 Scholef.

Παλινδρομέω, ῶ, (παλίνδρομος) *to run back again*, of a ship, Vita Hom. 19, Plut. Cic. 22; *to recur*, of a disease, Hipp. 1034: π. πρός τι, *to fall back upon...*, Polyb. 7, 3, 8.

Πᾰλινδρομή, ῆς, ἡ,=παλινδρομία, Hipp. 1136.

Πᾰλινδρομής, ές,= παλίνδρομος, Aretae.

Πᾰλινδρόμησις, ἡ,=sq.

Πᾰλινδρομία, ας, ἡ, *a running back, going backwards*, Mel. 81: *a recurrence*, νόσου, Hipp. 91 C: and

Πᾰλινδρομικός, ή, όν, *recurring*, of the tide, Strab. p. 53: from

Πᾰλίνδρομος, ον, (πάλιν, τρέχω, δραμεῖν) *running back again*, π. ἄπιθι, Luc. Timon 37: *recurring*, πένθος, Böckh Inscr. 2, p. 210.

Παλινδωμήτωρ, ορος, ὁ, *a re-builder*, Paul. Sil.

Πᾰλινζωΐα, ας, ἡ, *a second life*, Eccl.: from

Πᾰλίνζωος, ον, (πάλιν, ζωή) *living anew.* Nonn.

Πᾰλῐνηνεμία, ας, ἡ, (πάλιν, νήνεμος) *a returning calm*, dub. in Anth. P. 10, 102.

†Πάλινθος, ου, ὁ, *Palinthus*, tomb of Danaus in Argos, Strab. p. 371.

Πᾰλῐνίδρῡσις, ἡ, (πάλιν, ἱδρύω) *an establishing again*, Hipp. 47.

Πᾰλίννοστος, ον, *returning*, Nonn.

Πᾰλῐνοδέω, ῶ, (πάλιν, ὁδός) *to trace a path, return*, cf. τριοδέω.—II. in genl. *to repeat.*

Πᾰλῐνοδία, ας, ἡ, (πάλιν, ὁδός) *a retracing one's path, return.*

Παλίνοπτος, ον, (πάλιν, ὄψομαι) *looking the reverse way*, Hipp. ap. Galen.

Πᾰλῐνόρμενος, η, ον, *rushing back*, Il. 11, 326; cf. παλίνορσος.

Πᾰλῐνόρμητος, ον, (πάλιν, ὁρμάω) =foreg.

Πᾰλίνοῤῥος, ον, Att. for sq., Ar. Ach. 1179, ubi v. Elmsl.

Πᾰλίνορσος, ον, (πάλιν, ὄρνυμι) *rushing, darting back*, ὡς ὅτε τίς τε δράκοντα ἰδὼν παλίνορσος ἀπέστη, Il. 3, 33; νῆα...π. ἐς Ἑλλάδα, Ap. Rh. 1, 416; cf. παλινόρμενος:—π. μῆνις, *recurring, inveterate* wrath, like παλίγκοτος, Aesch. Ag. 154 (ubi al. παλίνορτος, sed legendum c. Schütz. παλίνορσον):—also in neut. as adv., *back again*, Emped. 271.

Πᾰλῐνοστέω, ῶ, *to return.*

Πᾰλῐνόστιμος, ον, *of* or *belonging to a return*, ὁρμὴ π., a desire *of returning*, Opp. H. 1, 616: from

Πᾰλίνοστος, or παλίννοστος, ον, (πάλιν, νοστέω) *returning*, Nonn.

Πᾰλίνουρος, ον, (πάλιν, οὖρον) *making water again*, Martial.

†Παλίνουρος, ου, ὁ, *Palinurus*, a promontory of Lucania, Strab. p. 252.

Πᾰλινπροδοσία, ας, ἡ, v. l. for παλιμπροδοσία, in Dion. H.

Πᾰλινρύμη, ης, ἡ, = παλιῤῥύμη, q. v., Polyb. [ῠ]

Πᾰλίνσκῐος, όν,=παλίσκιος, Archil. 26, Soph. Fr. 272.

Παλινσκοπία, ας, ἡ, (πάλιν, σκοπέω) *a looking back again*; the acc. as adv. in Eur. Or. 1262, e conj Pors.

Πᾰλινστομέω, ῶ, (πάλιν, στόμα) *to speak again* or *against*, Aesch. Theb. 258.

Πᾰλίνστρεπτος, ον, (πάλιν, στρέφω) *turned back* or *round*, Nic. Th 679: al. παλιστρ-.

Πăλινστρόβητος, ον, (πάλιν, στροβέω) *whirled, twirled round*, Lyc. 739.

Πăλίνστροφος, ον, = παλίνστρεπτος, Opp. C. 2, 99.

Πăλίντῐτος, ον, (πάλιν, τίνω) *requited, repaid;* hence, *avenged, punished*, π. ἔργα, Od. 1, 379; 2, 144.

Πăλιντοκία, ας, ἡ, (παλιν, τόκος) *a demanding the repayment of interest paid*, Plut. 2, 295 D.

Πăλίντονος, ον, (πάλιν, τείνω) *stretched back:* in Hom. always epith. of the bow, παλίντονα τόξα, and said to be used, sometimes, *of the strung* or *bent bow*, which the archer pulls towards him by the string that it may *fly back* with greater force, cf. Il. 8, 266; 15, 443, Soph. Tr. 511; sometimes, *of the unstrung bow*, which *bends back* in the contrary direction, Il. 10, 459, Od. 21, 11.—But all the passages may be reduced to one signf., denoting the form of the bow (}), *back-bending* (not merely *supple, elastic*); cf. sub Σ, σ: so that it denotes not a particular state of the bow, but its general appearance or quality,—which sort of epithet seems required in Hdt. 7, 69, cf. Aesch. Cho. 160, Soph. Tr. 511:—Eust. therefore rightly explains it by ἐπὶ θάτερα μέρη κλινόμενα, and so Attius ap. Varr. renders it *arcus reciproci.*—In Ar. Av. 1738, also ἡνίαι π., *back-stretched* reins.—II. παλίντονα, τά, *military engines for casting stones*, as a mortar throws shells, also called λιθόβολα, the Rom. *Balista:* whilst the εὐθύτονα, like the Rom. *Catapulta*, threw large arrows or darts *point-blank.*

Πăλιντρăπελία, ας, ἡ,=παλιντροπία: from

Πăλιντράπελος, ον, = παλίντροπος, Pind. O. 2, 69. [ᾰ]

Πăλιντρῐβής, ές, (πάλιν, τρίβω) *rubbed again and again*, hence of the ass, *obstinate, resisting all blows*, Simon. Amorg. 43, cf. Herm. Soph. Phil. 448, where it means *hardened, obdurate* in vice.

Πăλίντριψ, ῐβος, ὁ, ἡ,=foreg.

Πăλιντροπάομαι, (παλίντροπος) as pass., *to turn about*, Ap. Rh. 4, 165, 643.

Πăλιντροπής, ές, = παλίντροπος, Nic. Th. 403.

Πăλιντροπία, ας, ἡ, *a turning about:* hence, in Ap. Rh. 3, 1157, *doubt, fear:* from

Πăλίντροπος, ον, (πάλιν, τρέπω) *turned back* or *away*, Lat. *retortus*, π. ὄμματα, ὄψις, *an averted* face, Aesch. Ag. 778, Supp. 172.—II. *turning back*, π. ἕρπειν, Soph. Phil. 1222; π. ἐκ πολέμοιο, Anth. P. 9, 61.—2. *changing to the other side, reverse*, Soph. Fr. 14; π. ἀποβαίνειν, Polyb. 14, 6, 6.

Πăλιντῠπής, ές, (πάλιν, τύπτω) *beaten back*, neut. as adv., Ap. Rh. 3, 1254.

Πăλιντῠχής, ές, (πάλιν, τύχη) *with a reverse of fortune*, Aesch. Ag. 164: opp. to τυχηρός.

Πăλῐνῳδέω, ῶ, f. -ήσω, (πάλιν, ᾠδή) *to recant an ode*, and so, generally, *to revoke, recant*, Plat. Alc. 2, 142 D; π. πρὸς τὸ χεῖρον, Luc. Merced. Cond. 1. Hence

Πăλῐνῳδία, ας, ἡ, *a recantation*, strictly of an ode, as one of Stesichorus, v. Kleine p. 96 sq.; so Horat. Od. 1, 16, is a palinode to Epod. 5, and 17: generally, *a recantation*, Plat. Phaed. 243 B, 257 A.

Πăλίνωρος, ον, dub. l. for παλίνοῤῥος: acc. to some from ὥρα, *changing and returning with* or *like the seasons*, v. Arat. 452.

†Πάλιον, ου, τό, Dor. for Πήλιον.

Πăλῐούρῐνος, ον, *made of the παλίουρος*, Strab. p. 776.

Πăλίουρος, ου, ἡ, a kind of thorny shrub, *rhamnus paliurus*, Linn., Eur. Cycl. 394, Theocr. 24, 87; cf. ῥάμνος.

Πăλῐουροφόρος, (παλίουρος, φέρω) θρῖναξ, ὁ, a three-pronged fork *made of the wood of the παλίουρος*, or *with a handle of that wood*, Anth. P. 6, 95; ubi al. παλινουρόφορος.

†Παλιρεῖς, οἱ, earlier reading for Παλαιρεῖς in Thuc. 2, 30, v. sub Παλαιρός.

Πăλιῤῥοέω, ῶ, (παλίῤῥοος) *to flow back again*, esp. of the sea in a storm; also *to ebb and flow*, Strab. p. 153; of the wind, Theophr. Vent. 10.

Πăλιῤῥοθία, ας, ἡ, = παλίῤῥοια: from

Πăλιῤῥόθιος, η, ον, (πάλιν, ῥόθος) *dashing* or *flowing back*, κῦμα π., a wave *dashing to and fro, ebbing and flowing*, Od. 5, 430; 9, 485: generally,=παλίῤῥους, ναῦς π., Arat. 347: τὰ π.,=παλίῤῥοια, Ap. Rh. 1, 1170.

Πăλίῤῥοθος, ον, = foreg., Aesch. Ag. 191.

Παλίῤῥοια, ας, ἡ, *the flux and reflux of water*, esp. *of the stormy sea, an eddy*, Hdt. 2, 28: also *the ebb and flow, tide*, Soph. Fr. 716, Polyb. 34, 9, 5: metaph. of fortune, Polyb. 1, 82, 3. [In old Att. poets also παλιῤῥοίᾱ, Soph. l. c.; cf. ἄγνοια.]

Πăλίῤῥοιβδος, ον, (πάλιν, ῥοιβδέω) *dashing to and fro*, of waves, δῖναι, Opp. H. 5, 220, with v. l. πολύῤῥοιζος.

Παλίῤῥοιος, η, ον, poet. for sq., Lyc. 380, †ubi Scal. παλιῤῥοίβδησιν, Dind. Thes. -βδοισιν.

Πăλίῤῥοος, ον, contr. -ῥους, ουν, (πάλιν, ῥέω) *flowing backwards*, π. κλύδων, *a returning* wave, Eur. I. T. 1397: also *ebbing and flowing*, of the sea; and of the breath, Opp. H. 2, 398.—II. metaph., *recurring, returning upon one's head*, πότμος, δίκη, Eur. H. F. 739, El. 1155.

Πăλίῤῥοπος, ον, (πάλιν, ῥέπω, ῥοπή) *turning itself back*, π. γόνυ, *backward-sinking* knee, Eur. El. 492.

Πăλιῤῥύμη, or παλινρύμη, ης, ἡ, *any movement backwards*, π. τύχης, *a reverse* of fortune, Polyb. 15, 17, 1. [ῡ]

Πăλίῤῥῠτος, ον,=παλίῤῥοος, Philox. ap. Ath. 643 B.

Πăλίσκῐος, ον, (πάλιν, σκιά) *shadowed over and over, murky, gloomy*, ἄντρον, H. Hom. Merc. 6; ἐν παλισκίῳ, in *a thick-shaded* place, Plut. Num. 10. Also παλίνσκιος, v. Wern. Tryph. p. 217.

Πăλισσῠτέω, ῶ, *to rush, go*, or *turn quickly back*, Diod. 1, 32: from

Πăλίσσῠτος, ον, (πάλιν, σεύω, ἔσσυμαι) *rushing hurriedly back;* δρόμημα π., *a backward* course, Soph. O. T. 193; στείχειν π., to go *back*, Eur. Supp. 388; so, π. ὁρμᾶν, Polyb.

Πăλίστρεπτος, ον,=παλίνστρεπτος, q. v.

Πăλῐσύλλεκτος, ον, *gathered together again.*

Πăλῐσύῤῥαπτος, ον, *sewn together* or *patched again.*

Πăλίψηστος, ον,=παλίμψηστος.

Πăλίωξις, ἡ, (πάλιν, ἰωκή) *a beating back* or *pursuing in turn*, as when fugitives rally and turn on their pursuers, Il. 12, 71; 15, 69, Hes. Sc. 154: opp. to προΐωξις. [λῐ in arsis.]

Πάλλα, ἡ, *a ball*, for the usu. σφαῖρα, and so some would even read in Od. 6, 115. (Cf. πάλλω, βάλλω, our *ball*, Lat. *pila*. Acc. to Hesych., σφαῖρα ἐκ ποικίλων νημάτων πεποιημένη; cf. βάλιος, *pie-ball.*)

Πάλλαγμα, ατος, τό,=παλλάκισμα, Aesch. Supp. 296.

†Παλλάδας, α, ὁ, *Palladas*, a poet of the Anthology.

Παλλάδιον, ου, τό, *the statue of Pallas*, Hdt. 4, 189, Ar. Ach. 547.—II. *a place at Athens* where the court of the ἐφέται was held: hence they were said to sit ἐπὶ Παλλαδίῳ, †Plut. Thes. 27; etc.†; it was, however, likewise used by the Heliasts, Att. Process p. 143. [λᾰ]

Παλλάδιος, α, ον, (Παλλάς) *of* or *sacred to Pallas.* [λᾰ]

Παλλᾰκεία, ας, ἡ, *concubinage*, Strab. p. 816, cf. Ath. 573 B.

Παλλᾰκεύομαι,—I. as dep., π. τινά, *to keep as a concubine*, Hdt. 4, 155.—II. as pass., *to be a concubine*, Plut. Them. 26; τινί, to one, Id. Fab. 21:—so the Act. παλλακεύω in Strab. p. 816. From

Παλλᾰκή, ῆς, ἡ, *a concubine*, like πάλλαξ, Hdt. 1, 84, 135, Plat., etc.: usu. a captive or bought slave, distinguished on the one hand from the lawful wife (γυνή), on the other from the mere courtesan (ἑταίρα), Dem. 1386, 20. Cf. παλλακίς.

Παλλᾰκίδιον, ου, τό, dim. from παλλακίς, Plut. 2, 789 B.

Παλλᾰκῖνος, ου, ὁ, (παλλακή) *a son by a concubine*, Sophron ap. Et. Gud. 450, 18.

Παλλάκιον, ου, τό, dim. from παλλακός, Plat. (Com.) Incert. 45.

Παλλᾰκίς, ίδος, ἡ,=πάλλαξ, *a concubine;* opp. to a lawful wife (ἄκοιτις), Il. 9, 449, 452; freq. a purchased slave, as in Od. 14, 203. Cf. παλλακή.

Παλλάκισμα, ατος, τό, *concubinage.*—II.=παλλακίς.

Παλλᾰκός, οῦ, ὁ, *amasius*, from πάλλαξ, q. v.

†Παλλαντία, ας, ἡ, *Pallantia*, a city of Iberia, Strab. p. 162.

Παλλαντιάς, άδος, ἡ, = Παλλάς, Jac. Phil. Th. 18, 7.

†Παλλαντίδης, ου, ὁ, *son of Pallas;* οἱ Π., *the Pallantidae, descendants of Pallas* (brother of Aegeus), a celebrated Athenian family, Eur. Hipp. 35; Plut. Thes. 3.

†Παλλάντιον, ου, τό, *Pallantium*, a city of southern Arcadia, said to be so named from Pallas a son of Lycaon, Paus. 8, 3, 1; etc.: from this Evander passed into Italy, and hence by some is derived the *Palatine* hill in Rome.—Paus. 8, 44, 5 mentions also τὸ Παλλαντικὸν πεδίον in Arcadia.

†Παλλάντιος, ου, ὁ, λόφος, *the Palatine* hill, in Rome, Ael. V. H. 11, 21.

ΠΑ'ΛΛΑΞ, ᾰκος, orig. ὁ and ἡ,=βούπαις, νέος, *a youth, maiden*, esp. one beloved: but the fem. appears soon to have prevailed, esp. in signf. of *a concubine*, like Lat. *pellex;* cf. sub παλλακή, παλλακίς. The form πάλληξ is also quoted.—Acc. to Riemer, akin to μέλλαξ=μεῖραξ, a youth, cf. sq.

Παλλάς, άδος, ἡ, *Pallas*, epith. of Minerva, hence in Hom. always Παλλὰς Ἀθήνη or Παλλὰς Ἀθηναίη, but after Pind. also used alone,=Ἀθήνη.—II. plur. Παλλάδες, αἱ, *virgin priestesses*, whether of Minerva or other deities, Strab. (Usu. deriv. from πάλλω, *the Brandisher* of the spear or aegis, as goddess of war. But it is not only as such, that Minerva is called Pallas in Hom.: a more prob. deriv. is from πάλλαξ in the most ancient signf., *the maiden, virgin*;—παλλάς being related to it, as ὄρνις to ὄρνιξ, etc., v. sq. fin.) [ᾰς]

Πάλλᾱς, αντος, ὁ, *Pallas*, masc. prop. n., H. Hom. Merc. 100.—†2. son of Crius and Euryhia, a Titan, Hes. Th. 375.—3. son of Tartarus and Gaea, a giant slain by Minerva, Apollod. 1, 6, 2.—4. son of Pandion king of Athens, brother of Aegeus, Id. 3, 15, 5; Plut. Thes. 3; etc.—Others in Paus.; etc., †οἱ. Π.=νέοι, Eust. p. 1419, 50.

†Παλλατίς, ίδος, ἡ, *of* or *relating to Pallas; αἱ Παλλατίδες πέτραι, the rocks of Pallas*, a part of Mt. Crius near Argos, Call. Lav. Pall. 42.

Πάλλευκος, ον, (πᾶς, λευκός) *all-white*, Aesch. Eum. 352, Eur. Med. 30, etc.: also πάνλευκος.

†Παλλήναιος, α, ον, *of* or *belonging to Pallene, Pallenian*, Ap. Rh. 1, 599.

†Παλλήνη, ης, ἡ, *Pallene*, a peninsula of Macedonia, earlier called also Φλέγρα, Hdt. 7, 123; Thuc. 4, 120.—II. an Attic deme of the tribe Antiochis, with a temple of Minerva, who was hence called Παλληνίς, *Pallenian*, Hdt. 1, 62.

†Παλλήνιος, α, ον,=Παλλήναιος, Lyc. 1407.

†Παλλοκόπας, ὁ, *Pallocopas*, a river or canal from the Euphrates, Arr. An. 7, 21, 1.

ΠΑ'ΛΛΩ, aor. ἔπηλα, Ep. aor. 2 part. πεπαλών used in Hom. only in compos. with ἀνά, as in redupl. form ἀμπεπαλών: so, the syncop. form of aor. mid. in pass. signf. is only found in the compds. ἀνέπαλτο, ἔκπαλτο, except πάλτο in Il. 15, 645 (for in Il. 13, 643; 21, 140, ἐπᾶλτο from ἐφάλλομαι is admitted to be the true reading). *To wield, brandish, sway*, in Hom. esp. of missiles, δόρυ, αἰχμήν, ἔγχος, etc.; (also, π. σάκος, Hes. Sc. 321); *to swing, pitch, hurl*, λίθον, Il. 5, 304:—generally, *to toss with the arms*, as Hector πῆλε χερσίν, *dandled* his son, Il. 6, 474, cf. Eur. Hec. 1158; Νὺξ ὄχημ' ἔπαλλεν, *she drave* it *furiously*, Eur. Ion 1151.—2. κλήρους πάλλειν ἐν κυνέῃ, *to shake* the lots together in a helmet, till *one* leapt forth, Hom.: hence πάλλειν absol., *to cast lots*, Il. 3, 324; 7, 181: but, κλήροις ἔπηλαν αὐτούς, *they ranged* them as the lots came forth, *drew* their places by lots, Soph. El. 710:—in mid. πάλλεσθαι, *to draw lots*, ἔλαχον πολιὴν ἅλα παλλομένων (sc. πάλων or κλήρων) *as* the lots *were drawn*, Heyne Il. 15, 191, cf. Hdt. 3, 128, Soph. Ant. 396: in Att. usu. κληροῦν and κληροῦσθαι.—II. mid. πάλλεσθαι, *to set one's self a-going, move swiftly*, ἐν ἄντυγι πάλτο, *he hit himself* (in turning) on the shield-rim, Il. 15, 645: *to spring* or *fly*, Pind. N. 5, 39; *to quiver, leap*, as fish on land, Hdt. 1, 141, cf. 9, 120; esp. *to quiver, quake* for fear, παλλομένη κραδίη, Il. 22, 461: δείματι πάλλεσθαι, H. Hom. Cer. 294, Orac. ap. Hdt. 7, 140, etc., cf. infra II; so, στήθεσι πάλλεται ἦτορ ἀνὰ στόμα, the heart in his breast *sprang* up to his mouth, Il. 22, 452.—III. intr., like πάλλομαι, *to leap, bound*, Eur. El. 435, ubi v. Seidl., Ar. Lys. 1304: *to quiver, quake*, δείματι, Soph. O. T. 153; *to quiver* in death, Eur. El. 477: cf. supra I. 1.—Cf. Plat. Crat. 407 A, Jelf Gr. Gr. § 360; and v. sub ῥίπτω. (Πάλλω is orig. only another form of βάλλω, hence Lat. *pello, palpo, palpito*, to which are akin πάλη in both signfs., παλαίω, παλάσσω, παλύνω, πάλμη, πέλτη, πελεμίζω, πόλεμος: to the sense of casting lots belong esp. πάλος, παλαχή, and prob. πῆληξ.) Hence

Πάλμα, ατος, τό, *any thing swung* or *shaken*.—II. *a swinging, a spring*.

†Πάλμα, ἡ, *Palma*, a city on the larger of the Balearic isles, Strab. p. 167.

Παλμᾰτιανός, ὁ, v. sq. II.

Παλμᾰτίας, ου, ὁ, σεισμός π., an earthquake *with violent shocks*, Arist. Mund. 4, 31.—II. παλμᾰτίας or παλμᾰτιᾱνός (sc. οἶνος), ὁ, *palm-wine*.

Παλμᾰτικός, ή, όν,=παλμικός.

Πάλμη, ης, ἡ, *a shield*, the Lat. *parma*.

Παλμικός, ή, όν, *belonging to palpitation*.

Παλμός, οῦ, ὁ, (πάλλω) *a swinging, rapid motion*, Nonn., etc.;—*a quivering, leaping*, Nic. Th. 744: *a palpitation*, Hipp. 167, Arist. Respir. 20, 2; of the pulse, Anth.

Παλμοσκοπία, ας, ἡ, *divination from the pulse*: from

Παλμοσκόπος, ον, (παλμός, σκοπέω) *divining from the pulse*.

Πάλμῠς, ῠος, ὁ,=βασιλεύς, Hippon. Fr. 1, 2, 3: epith. of the king of the gods, Jupiter, Lyc. 691.—†2. *Palmys*, masc. pr. n., a Trojan, son of Hippotion, Il. 13, 792.

Παλμώδης, ες, (παλμός, εἶδος) *pulse-like*, Hipp. 70.

Πάλος, ου, ὁ, (πάλλω I. 2) *the lot cast from a shaken helmet*, ἂμ πάλον θέμεν, to cast *the lot* again, Pind. O. 7, 109: used generally for κλῆρος in Ion. writers, πάλῳ λαχεῖν, Hdt. 4, 94, 153; ἀρχὰς πάλῳ ἄρχειν, to hold public offices *by lot*: but also not seldom in Trag., as, πάλου κύρσαι, Aesch. Pers. 779; πάλῳ and πάλον λαχεῖν, Id. Theb. 126, 374: τύχης π., Id. Ag. 333; κληροῖ πάλος, Eur. Ion 416, etc. [ᾰ]

†Παλοῦς, οῦντος, ὁ, *Palus*, the city of the Παλεῖς in Cephellenia, Polyb. 5, 5, 10.

Πάλσις, εως, ἡ, (πάλλω) *a swinging* or *brandishing*.

Παλτάζω, *to throw a dart* (παλτόν).

Πάλτο, Ep. syncop. aor. 2 mid. of πάλλω, c. signf. pass., Il.

Παλτόν, οῦ, τό, *any thing brandished* or *thrown*, esp. *a dart*, Aesch. Fr. 14: described by Xen. as *a light spear* used by the Persian cavalry, either as a lance or javelin, perh. like the *jerid*, Cyr. 4, 3, 9; 6, 2, 16. Strictly neut. from

Παλτός, ή, όν, (πάλλω) *brandished, hurled*, πῦρ, Soph. Ant. 131.

Πᾰλυντή, ῆς, ἡ, Lat. *polenta, malt*.

Πᾰλύνω, *to strew, scatter upon*, ἄλφιτα, Il. 18, 560, Od. 10, 520; τι ἐπί τινι, Soph. Ant. 247.—II. *to bestrew*, ἀλφίτου ἀκτῇ π., *to besprinkle* with flour, Od. 14, 429; χιὼν ἐπάλυνεν ἀρούρας, snow *sprinkled* the fields, Il. 10, 7: so in Pass., νιφέτῳ δ' ἐπαλύνετο πάντα, Ap. Rh. 3, 69; ἁ σῦριγξ εὐρῶτι παλύνεται, Theocr. 4, 28.—2. *to besmear*, ἰξῷ, Anth. P. 10, 11. (Akin to πάλλω: usu. deriv. from παλή, *fine flour*; strictly *to sprinkle with flour*) [ῡ]

Πᾶμα, τό, (πέπαμαι) *property*, Theocr. Fistula 12, Anth. P. 15, 25.

Παμβᾰσῐλεία, ας, ἡ, (πᾶς, βασιλεία) *absolute monarchy*, Arist. Pol. 3, 15, 1.

Παμβᾰσίλεια, ας, ἡ, *queen of all, all-powerful queen*, Ar. Nub. 357, 1150, Ap. Rh. 4, 382, Orph., etc. Fem. from

Παμβᾰσῐλεύς, έως, ὁ, (πᾶς, βασιλεύς) *an absolute monarch*, Arist. Pol. 3, 16, 2.

Παμβδελῠρός, ά, όν, (πᾶς, βδελυρός) *all-abominable*, Ar. Lys. 969, Eccl. 1043.

Παμβέβηλος, ον, *all-profane*, Eccl.

Παμβίας, ου, ὁ, (πᾶς, βία) *all-subduing*, κεραυνός, Pind. N. 9, 58.

Παμβλαβής, ές, (πᾶς, βλάπτω) *hurtful to all*, Manetho.

Παμβόητος, ον, (πᾶς, βοάω) *all-renowned: notorious*.

Παμβοιώτια, ων, τά, (sc. ἱερά) *the festival of the united Boeotians*, like Παναθήναια, Πανιώνια, etc., Polyb. 4, 3, 5; cf. Herm. Pol. Ant. § 180, 1.

Πάμβορος, ον, (πᾶς, βορά) *all-devouring*, Ael. N. A. 1, 27.

Παμβότᾰνον, ου, τό, (πᾶς, βοτάνη) *herbage of all kinds*, LXX.

Πάμβοτος, ον, (πᾶς, βόσκω) *all-nourishing*, Aesch. Supp. 559.

Πάμβουλος, ον, (πᾶς, βουλή) *all-counselling*, v. l. Orph. 24, 4.

†Παμβωτάδης, ου, ὁ, *of Pambotadae*, a demus of Attica of the tribe Erechtheïs, Dem. 1250, 20.

Παμβῶτις, ιδος, ἡ, fem. of sq., Soph. Phil. 392.

Παμβώτωρ, ορος, ὁ, ἡ, (πᾶς, βώτης, βώτωρ, βόσκω) *all-nourishing*, Fr. Hom. 25, cf. ap. Schol. Il. 1, 5.

†Παμένης, ους, ὁ, v. Παμμένης.

†Πάμῖσος, ου, ὁ, *the Pamisus*, a tributary of the Peneus in Thessaly, Hdt. 7, 129.—2. a river of Messenia, flowing into the Messenian gulf, Strab. p. 361.—3. a river of Elis, Id. p. 336.—4. a small river of Laconia, Id. p. 361.

Πάμμα, τό, f. l. for πᾶμα.

Πάμμᾰκᾰρ, ᾰρος, ὁ, ἡ, (πᾶς, μάκαρ) *all-blissful*, Orph. H. 18, 3.

Παμμακάριστος, ον, *to be deemed perfectly happy*.

Παμμάταιος, ον, (πᾶς, μάταιος) *all in vain, all-useless*, Aesch. Ag. 388. [μᾰ]

Παμμᾰχί, adv., *in which all fight*. [ῐ]

Παμμάχιον, ου, τό, *the combination of all kinds of battles*: hence=παγκράτιον: from

Πάμμᾰχος, ον, (πᾶς, μάχη) *fighting every-where: all-conquering, triumphant*, Aesch. Ag. 169, Ar. Lys. fin.—II.=παγκρατιαστής, *ready for every kind of contests*, Plat. Euthyd. 271 C, Theocr. 24, 112.

Παμμέγᾰς, -μεγάλη, -μεγᾰ, (πᾶς, μέγας) *very great*, Plat. Phaedr. 273 A, Tim. 26 E: superl. παμμέγιστος, Ael. V. H. 10, 2, cf. Lob. Phryn. 516.

Παμμεγέθης, ες, (πᾶς, μέγεθος)=foreg., Plat. Legg. 913 D, Xen. Mem. 3, 6, 13:—παμμέγεθες ἀναβοᾶν, Aeschin. 42, 4.

Παμμεδέων, οντος, ὁ, (πᾶς, μεδέων) *all-ruling*: fem. παμμεδέουσα, Nonn.

Παμμείλῐχος, ον, *exceeding mild*.

Παμμέλᾱς, αινα, ᾰν, (πᾶς, μέλας) *all-black*, ταῦροι, Od. 3, 6; 10, 525; ὄϊς, 11, 33.

Παμμελής, ές, (πᾶς, μέλος) *in all kinds of melodies*, LXX.

†Παμμένης, ους, ὁ, *Pammĕnes*, an Athenian, masc. pr. n., Dem. 521.—Others in Luc.; etc.—In Paus. 8, 27, 2, is wr. Παμένης.

†Παμμερόπη, ης, ἡ, *Pammerope*, daughter of Celeus, Paus. 1, 38, 3.

Πάμμεστος, ον, (πᾶς, μεστός) *quite full*, c. gen., Theophr.

Πάμμετρος, ον, (πᾶς, μέτρον) *in all kinds of metres*, Diog. L. 7, 31.

Παμμήκης, ες, (πᾶς, μῆκος) *very long, prolonged*, Soph. O. C. 1069; π.

λόγος, Plat. Polit. 286 E; π. ῥήσεις ποιεῖν, Id. Phaedr. 268 C.

Πάμμηνις, (πᾶς, μήνη) νύξ, ἡ, a night *lighted by the full-moon*, Arat. 189.

Πάμμηνος, ον, (πᾶς, μήν) *through all months, the whole year long*, Soph. El. 851; π. σελήνη=πανσέληνος, ἡ, Plut. 2, 936 A.

Παμμήστωρ, ωρος, ὁ, ἡ, *all-inventive*, Lyc. 490.

Παμμήτειρα, ας, ἡ,=παμμήτωρ, H. Hom. 30, 1.

Παμμῆτις, ιδος, ὁ, ἡ, (πᾶς, μῆτις) *all-knowing, all-planning*, Simon. 221.

Παμμήτωρ, ορος, ἡ, (πᾶς, μήτηρ) *mother of all*, π. γῆ, Aesch. Pr. 90.—II. *a very mother*, γυνὴ τοῦδε π. νεκροῦ, Soph. Ant. 1282.

Παμμήχᾰνος, ον, (πᾶς, μηχανή) *all-devising, exceeding crafty*.

Παμμίᾰρος, ον, (πᾶς, μιαρός) *all-abominable*, Ar. Pac. 183, Ran. 466.

Παμμῐγής, ές, (πᾶς, μίγνυμι) *mixed of all sorts, all-confounded*, Aesch. Pers. 269. Adv. παμμιγῆ, like παγγενῆ, Lob. Phryn. 515.

Πάμμικρος, ον, (πᾶς, μικρός) *very small*, Arist. Poet. 7, 9.

Πάμμικτος, ον,=παμμιγής, ὄχλος, Aesch. Pers. 53.

†Πάμμιλος, ου, ὁ, and Πάμιλλος, *Pammilus*, a Megarian, founder of Selinus in Sicily, Thuc. 6, 4.

Πάμμορος, ον, (πᾶς, μόρος) *all-hapless*, Soph. O. C. 161.

Πάμμορφος, ον, (πᾶς, μορφή) *of all shapes*.

Παμμῠσᾰρός, ά, όν,=παμμίαρος, Ar. Lys. 969.

†Πάμμων, ωνος, ὁ, *Pammon*, a son of Priam and Hecuba, Il. 24, 250.—2. a Scyrian, Hdt. 7, 183.

Πᾱμουχέω, ῶ, *to have property, be rich:* from

Πᾱμοῦχος, or πάμουχος, ον, (πᾶμα, ἔχω) *having property*.

Παμπᾰθής, ές, (πᾶς, πάσχω, παθεῖν) *all-suffering*, Manetho.

Παμπαιδί, adv., v. sub παγγυναικί. [ῐ]

Παμπάλαιος, ον, (πᾶς, παλαιός) *very old*, Plat. Theaet. 181 B, Arist. Metaph. 1, 3, 6.

Παμπαμων, ον, gen. ονος, (πᾶς, πέπᾱμαι) *possessing all*, Ruhnk. Tim.

Πάμπᾰν, adv., (πᾶς, πᾶς) like the more common prose πάνυ or παντελῶς, *quite, wholly, altogether*, Il. 1, 422, Od. 2, 49; also in Pind., and Eur.:—freq. preceded by a negat., οὐδέ τι πάμπαν, *not at all, by no means*, Il. 9, 435, cf. 21, 338:—rare in prose, as Plat. Polit. 270 E, Tim. 41 B.

Πάμπᾰνῠ, adv., strengthd. for πάνυ, dub. in Dio C.

Παμπειθής, ές, (πᾶς, πείθω) *all-persuasive*, Pind. P. 4, 327.

Παμπήδην, adv., (πᾶς) like πάμπαν, πάνυ, παντελῶς, *entirely*, Theogn. 615, Aesch. Pers. 729, Fr. 151, Soph. Aj. 916. (Not a compd. with *πά-ομαι, πέπαμαι: but, like πάμπαν, a redupl. form of πᾶν with the adverbial termin. -δην.)

Παμπησία, ας, ἡ, (πᾶς, πέπαμαι) *entire possession, the full property*, Aesch. Theb. 817, Eur. Ion 1305, Ar. Eccl. 868.

Πάμπλειστος, η, ον, *most of all*, dub. l. Menand. p. 220.

Παμπλείων, ονος, ὁ, ἡ, (πᾶς, πλείων) *much more*, Arist. Audib. 63.

Παμπληθεί, adv., *of* or *with the whole multitude*, v. l. Plat. Criti. 111 A, N. T., etc.: from

Παμπληθής, ές, (πᾶς, πλῆθος) *of* or *with the whole multitude*, Xen. Hell. 6, 5, 26, Plut., etc.:—also=πάμπολυς, *very many, most numerous*, Plat. Legg. 782 B, etc.; *very much*, οὐσία, Isocr. Antid. § 165.—Neut. as adv., Dem. 347, 8. Hence

Παμπληθία, ας, ἡ, *the entire multitude*, Soph. Fr. 342.

Πάμπληκτος, ον, (πᾶς, πλήσσω) ἄεθλα π., battles *in which all sorts of blows are given and received*, or, prizes *for which all sorts of blows have been endured*, Soph. Tr. 505.

Παμπλούσιος, ον, (πᾶς, πλοῦτος) *very rich*, Plat. Legg. 743 C.

Πάμπλουτος, ον, = foreg., Soph. Fr. 572.

Παμποίκῐλος, ον, also η, ον, Plat. Tim. 82 B (πᾶς, ποικίλος):—*all-variegated, of rich and varied work*, πέπλοι, Il. 6, 289, Od. 15, 105; of sacred vases, Pind. N. 10, 68; of fawn-skins, *all spotted*, Eur. Hel. 1359.—II. metaph. *all-changeable, very various*, Plat. l. c.

Πάμπολις, εως, ὁ, ἡ, (πᾶς, πόλις) *prevailing in all cities, universal*, νόμος, Soph. Ant. 614:—the passage is corrupt, v. Dind.

Πάμπολυς, πόλλη, πολυ, (πᾶς, πόλυς) *very much, very great*, Ar. Eq. 320, Plat. Rep. 373 C, etc.; and in plur. *very many*, Ar. Pac. 694, Plat., etc.:—in Pind. P. 3, 190, Soph. Ant. 614, it is a mere conj.—Neut. πάμπολυ, as adv., *very much*, freq. in Plat. Cf. παμπλείων, πάμπλειστος.

Παμπολῠτελής, ές, *very expensive*, Joseph.

Παμπονηρία, ας, ἡ, *utter depravity*, v. l. Dem. 521, 7: from

Παμπόνηρος, ον, (πᾶς, πονηρός) *all-depraved, most villanous*, Ar. Ach. 854, Nub. 1319, and Plat.: generally, *very bad*, ὄψον, Epich. p. 53. Adv. -ρως, Luc. Abdic. 14.

Παμπόρφῠρος, ον, (πᾶς, πορφύρα) *all-purple*, Pind. O. 6, 91.

Παμπότνια, ας, ἡ, (πᾶς, πότνια) *all-venerable*, Leon. Tar. 7.

Παμπρᾱσία, ας, ἡ, *an unreserved sale of property*, Poll.

Πάμπρεπτος, ον, (πᾶς, πρέπω) *all-conspicuous, splendid*, ἕδραι, Aesch. Ag. 117: the form πάμπρεπος is dub.

Παμπρόσθη, l. corrupta in Aesch. Ag. 714.

Παμπρύτᾰνις, εως, ὁ, *one of unbounded power*, Philo. [ῠ]

Πάμπρωτος, η, ον, (πᾶς, πρῶτος) *the very first, first of all*, Il. 9, 93, Pind. P. 4, 196, etc.; also in neut. πάμπρωτον and -τα, as adv., Od. 4, 577; 10, 403, etc.:—Superl. παμπρώτιστα, Ap. Rh. 4, 1693.

Πάμπῡος, ον, (πᾶς, πῦον) *quite full of pus* or *matter*, Hipp. 177.

Παμφάγος, ον, (πᾶς, φαγεῖν) *all-devouring*, Alcman 23, Eur. Med. 1187:—Arist. divides animals into ζωοφάγα, καρποφάγα, and παμφάγα, Pol. 1, 8, 5.

Παμφᾰής, ές, (πᾶς, φάος) *quite light, translucent*, μέλι, Aesch. Pers. 612: of fire, *bright-shining*, Soph. Phil. 712: of the sun, Eur. Med. 1251; etc.

†Παμφάης, ου, ὁ, *Pamphaës*, an Argive, who entertained the Dioscuri, Pind. N. 10, 92.—Others in Ael.; etc.

Παμφαίνω, *to shine* or *beam brightly*, Hom., who freq. uses the Ep. part. παμφανόων (q. v.) in same signf., of burnished metal, Il. 11, 30; 14, 11, etc.; of a star, λαμπρὸν παμφαίνησι, (as if 3 sing. from παμφαίνημι), Il. 5, 6; πρῶτον παμφαίνων, of a star just rising, Hes. Op. 565. (Παμφαίνω is no compd. of πᾶν and φαίνειν, *to appear entirely*, which would be against all analogy, but is a poet. form of φαίνω, strengthd. by redupl., like παιπάλλω from πάλλω, παφλάζω from φλάζω, παιφάσσω from *φάω, -μ being inserted for euphony, as in sq.)

Παμφᾰλάω, redupl. form like παιφάσσω, *to look around*, esp. *in fear*, rare Ion. word in Anacr. 124, and Hippon. 105, akin to παπταλάω and παπταίνω.

Παμφᾰνόων, gen. ωντος, fem. παμφᾰνόωσα, Ep. part. of παμφαίνω, as if from παμφᾰνάω, of which however no other forms occur, *bright, shining, beaming*, freq. in Hom., esp. as epith. of fiery or metallic substances, Il. 2, 458; 18, 144, Od. 13, 29, etc.:—for the true deriv. v. sub παμφαίνω.

Παμφάρμᾰκος, ον, (πᾶς, φάρμακον) *skilled in all charms* or *drugs*, epith. of Medea, Pind. P. 4, 415.

Παμφεγγής, ές, (πᾶς, φέγγος)=παμφαής, Soph. El. 105.

Παμφερής, ές, (πᾶς, φέρω) *all-bearing, all-including*, Galen.

Πάμφημος, ον, *all-speaking*, Zonar.

Πάμφθαρτος, ον, (πᾶς, φθείρω) *all destroying* or *ruining*, μόρος, Aesch. Cho. 296.

Πάμφθερσις, ἡ, (πᾶς, φθείρω) *destroyer of all*, Bacchyl. Fr. 36.

Πάμφθογγος, ον, *with* or *of all sounds*.

Πάμφῐ, adv., = πάγχυ, from πᾶν, Hesych.

†Παμφίλη, ης, ἡ, *Pamphile*, fem. pr. n., Ath.; Diog. L; etc.

†Παμφιλίδας, ου, ὁ, *Pamphilidas*, a naval commander of the Rhodians, Polyb. 21, 5, 5.

Πάμφῐλος, ον, also η, ον, *beloved of all*.

†Πάμφιλος, ου, ὁ, *Pamphilus*, an Athenian commander, Xen. Hell. 5, 1, 2.—2. a demagogue, banished for peculation, Ar. Plut. 174, Schol. ad l.—3. a celebrated Athenian painter, Id. 385.—Many others of this name in Dem.; Ath.; etc.

Πάμφλεκτος, ον, (πᾶς, φλέγω) *all-burnt, blazing*, βωμοί, Soph. Ant. 1006; so, π. πῦρ, Id. El. 1139, Axionic. Phileur. 1, 11.

Παμφόβερος, ον, *very dreadful*.

Πάμφορβος, η, ον, (πᾶς, φορβή) *all feeding*, Anth. P. 7, 698.

Πάμφορος, ον, (πᾶς, φέρω) *all-bearing, all-productive*, Lat. *omnium ferax*, χώρη, Hdt. 7, 8, 1; γαῖα, Aesch. Pers. 618; so in Plat., Xen., etc.: a friend is called παμφορώτατον κτῆμα, by Xen. Mem. 2, 4, 7.—II. *bearing all things with it*, π. χεράς, *a mixed* mass of rubbish, Pind. P. 6, 13.

Παμφύγδην, (πᾶς, φυγή) adv., *in total rout*, Opp. H. 2, 548.

†Παμφῡλία, ας, ἡ, *Pamphylia*, a province of Asia Minor between Cilicia and Lycia, Strab. p. 667. Hence

†Παμφυλιᾰκός, ή, όν and -λικός, ή, όν, *of Pamphylia, Pamphylian*.

†Παμφύλιος, α, ον, *Pamphylian*, Strab. p. 664, sqq.

†Παμφυλίς, ίδος, ἡ, pecul. fem. to foreg., αἶα, Dion. P. 639.

†Πάμφῡλοι, ων, οἱ, *the Pamphylians, inhab. of Pamphylia*, Hdt. 1, 28; Aesch. Supp. 552; etc.—2. a tribe of the Sicyonians, Hdt. 5, 68.

†Πάμφῡλος, ου, ὁ, *Pamphylus*, son of Aegimius, king of the Dorians around Pindus, one of the Heraclidae, Pind. P. 1, 121: after him were the Πάμφυλοι (2) named acc. to Hdt. l. c.

Πάμφῡλος, ον, (πᾶς, φυλή, φῦλον)

of mingled tribes or *races*, Plat. Polit. 291 A: *of all sorts*, θῆρες Ar. Av. 1063.

Παμφύρδην, adv., (πᾶς, φύρω) *in utter confusion*, v. l. for παμφύγδην, Opp.

Πάμφυρτος, ον, (πᾶς, φύρω) *mixed of all sorts*, Opp. H. 1, 779, Longin.

Πάμφωνος, ον, (πᾶς, φωνή) *with all tones, many-toned*, epith. of flutes, Pind. O. 7, 21, P. 12, 34, I. 5 (4), 35: also, π. ὑμέναιος, Id. P. 3, 30: generally, *expressive*, χεῖρες, Anth. Plan. 290: π. οἶνος, Philox. ap. Ath. 35 D.

†Πάμφως, ω, ὁ, *Pamphos*, an Athenian poet before Homer, writer of hymns, etc., Paus. 1, 28, 3; 7, 21, 9; etc.

Πάμψεκτος, ον, (πᾶς, ψέγω) *much-blamed*, Manetho.

Παμψέκτωρ, ορος, ὁ, (πᾶς, ψέγω) *one that blames all*, Manetho.

Παμψηφεί, (πᾶς, ψῆφος) adv., *with all the votes*, π. νικᾶν, Anth. P. 11, 239.

Πάμψῡχος, ον, (πᾶς, ψυχή) in Soph. El. 841, π. ἀνάσσει, acc. to Schol.,=πασῶν ψυχῶν ἀνάσσει, cf. Od. 11, 483 sq., Aesch. Cho. 355.

Πᾱμωχέω, and πᾱμωχιῶ, Dor. for παμουχέω: from

Πᾱμῶχος, ον, Dor. for παμοῦχος.

Πᾶν, gen. παντός, neut. from πᾶς, q. v.

Πάν, gen. Πᾱνός, ὁ, *Pan*, a rural god of Arcadia, son of Mercury and a daughter of Dryops: drawn with goat's feet, horns (these distinguish him from the Satyrs), and shaggy hair, v. Müller Archäol. d. Kunst § 387: called Pan, acc. to H. Hom. 18, *because he delighted all*. Hdt., 2, 145, makes the worship of Pan later than the Trojan war; indeed at Athens, acc. to 6, 105, 106, it did not begin till after the battle of Marathon, cf. Πανεῖα. Later, the legends of Pan were much enlarged and varied, and supposed to contain mysterious symbols of nature.—The plur. Πᾶνες occurs Theocr. 4, 63, = Lat. *Fauni*, which word is merely another form of Πάν.

Πάναβρος, ον, (πᾶς, ἁβρός) *quite* or *very soft*, Luc. Rhet. Praec. 11.

Πᾰνᾰγᾰθία, ας, ἡ, *perfect goodness*, Theag. ap. Stob. p. 8.

Πᾰνάγᾰθος, ον, also η, ον, (πᾶς, ἀγαθός) *perfectly, absolutely good*, Cratin. Incert. 114, Ep. Plat. 354 E. [ᾰ]

Πᾰνᾰγήρᾰος, ον, *never growing old, immortal*.

Πᾰνᾰγής, ές, (πᾶς, ἄγος) *all-hallowed*, Lat. *sacro-sanctus*, Dion. H. 6, 89. Plut. Camill. 20.—II. *under an* ἄγος, Philonid. Cothurn. 1.

Πᾰνᾰγία, ας, ἡ, *perfect purity, holiness*, Eccl.: from

Πᾰνάγιος, α, ον, (πᾶς, ἅγιος) *quite pure and holy*, LXX. [ᾰ]

Πᾰνᾰγίς, (sc. ἡμέρα) ἡ, *a holy-day*.

Πᾰνᾰγιστία, ας, ἡ, *thorough purification*.

Πάναγνος, ον, *all-pure and chaste*.

Πᾰνάγρειος, ον,=πανάγριος, Pseudo-Phocyl. 190.

Πανάγρετος, ον,=sq., Anth. P. 6, 75.

Πᾰναγρεύς, έως, ὁ, (πάναγρος) *one who catches every thing*, Anth. P. 5, 219.

Πᾰνάγριος, ον, (πᾶς, ἄγριος) *quite wild* or *rude*, Opp. C. 2, 45.

Πάναγρον, ου, τό, *a fishing* or *hunting net* (v. sq.), Opp. C. 1, 151, H. 3, 83.—II. *a large hen-coop* in which fowls are fattened, Ath. 22 D.—Strictly neut. from

Πάναγρος, ον, (πᾶς, ἄγρα) *catching* or *grasping all*, λίνον π., of a large fishing-net, Il. 5, 487, cf. Ath. 25 B.

Πᾰνάγρυπνος, ον, (πᾶς, ἄγρυπνος) *quite sleepless, wakeful*, μερίμνη, Mel. 112.

Πανάγυρις, Dor. for πανήγυρις, Pind.

Πᾰνᾰεργής, ές, (πᾶς, ἀεργής) *unwrought, undigested*, δόρπον, Nic. Al. 66.

Πᾰνᾰθέμῑτος, ον,=sq.

Πᾰνάθεσμος, ον, (πᾶς, ἄθεσμος) *quite lawless*, Opp. C. 2, 438; 3, 224:—the form πᾰνᾰθέσμιος, in Manetho, is doubted. [ᾰ]

Πᾰνάθεστος, ον, (πᾶς, α priv., θέσσασθαι) *quite inexorable*, Hesych. [ᾰ]

Πᾰνᾰθήναια, ων, τά, (sc. ἱερά) *the Panathenaea*, two festivals of the Athenians, τὰ μεγάλα and τὰ μικρά, in honor of Minerva: the greater celebrated in the third year of each Olympiad, prob. on the 28th of Hecatombaeon; the latter annually, or acc. to others in the same month in each of the other three years. (On the day of their celebration, v. Clinton F. H. 2, 325, note, 332 sqq.) Hence

Πᾰνᾰθηναϊκός, ή, όν, *belonging to, spoken at the Panathenaea*: ὁ Π. (sc. λόγος), name of a speech of Isocr.: τὰ π., name of certain cups, Posidon. ap. Ath. 495 A.

Πᾰνάθλιος, α, ον, (πᾶς, ἄθλιος) *all wretched*, Trag., as Aesch. Cho. 695, Soph. O. C. 1110.

Πᾰναιγλήεις, εσσα, εν, (πᾶς, αἴγλη) *all-shining, radiant*, Anth. P. 9, 806.

Πάναιθος, η, ον, (πᾶς, αἴθω) *all-blazing*, κόρυθες, Il. 14, 372. [ᾰ]

†Πάναινος, ου, ὁ, *Panaenus*, a celebrated painter of Athens, Strab. p. 354.

†Παναῖοι, ων, οἱ, *the Panaei*, a Thracian people, Thuc. 2, 101.

Πᾰναίολος, ον, (πᾶς, αἰόλος) epith. of ζωστήρ, σάκος, Il. 4, 186; 13, 552, Hes. Sc. 139, either *all-variegated, sparkling*; or *quite light, easily moved*, v. sub αἰόλος.—II. metaph. *manifold*, βάγματα, Aesch. Pers. 635.

†Πάναιρος, ου, ὁ, *Panaerus*, a Thessalian of Pharsalus, Thuc. 4, 78.

Πᾰναίσῡλος, ον, *all-impious*.

Πᾰναισχής, ές,=sq., Arist. Eth. N. 1, 8, 16.

Πάναισχρος, ον, (πᾶς, αἰσχρός) *wholly ugly, base, shameful*: irreg. superl. παναίσχιστος, Mel. 115. Adv. -ρως, v. l. Polyb. 4, 58, 11.

Πᾰναίτιος, ον, (πᾶς, αἰτία) *the cause of all*, Ζεύς, Aesch. Ag. 1486:—*to whom all the guilt belongs*, opp. to μεταίτιος, Aesch. Eum. 200.

†Παναίτιος, ου, ὁ, *Panaetius*, masc. pr. n., Hdt. 8, 82; Andoc.; etc.; esp. a celebrated Stoic philosopher of Rhodes, Plut.; Strab.

†Παναίτωλος, ου, ὁ, *Panaetolus*, masc. pr. n., Polyb. 10, 49, 11.

Πᾰνᾰκαρπής, ές, (πᾶς, ἄκαρπος) *all-barren*, Nic. Th. 612.

Πᾰνάκεια, ας, ἡ, (πᾶς, ἀκέομαι) *an universal remedy, panacea*:—name of *a healing herb*, also πάνακες, Call. Apoll. 39.—II. personified as daughter of Aesculapius, †*Panacēa*†, Ar. Plut. 702, 730. [ᾰκ]

Πᾰνάκεια, ων, τά, (sc. ἱερά) a festival, prob. celebrated in honor of Aesculapius: strictly neut. from

Πανάκειος, ον,=πανακής, Nic.?

Πάνακες, τό, v. πανακής II.

Πανάκη, ης, ἡ,=πανάκεια, Anth. Plan. 273. [ᾰκ]

Πᾰνᾰκήρᾰτος, ον, *all-unhurt: inviolable*, Nonn.

Πᾰνᾰκής, ές, (πᾶς, ἄκος) *all-healing*, πανακὲς φάρμακον, Call. Ep. 49: so, πανακές alone.—II. τὸ π., *a herb*, Strab.

Πᾰνᾰκίτης, (sc. οἶνος). ὁ, wine *prepared with the herb πάνακες*.

†Πάνακρα, τά, *Panacra*, a mountain range in Crete, branch of Ida, Call. Jov. 50.

Πᾰνάκτειος, ον,= πανάκειος, *all healing*, Nic. Th. 626.

†Πάνακτον, ου, τό, *Panactum*, a fortress of Attica on the borders of Boeotia, Thuc. 5, 42.

Πᾰνᾰλάστωρ, ορος, ὁ, strengthd. for ἀλάστωρ, Anth. P. 9, 269.

Πᾰνᾰληθής, ές, (πᾶς, ἀληθής) *quite true*, Plat. Rep. 583 B; π. κακόμαντις, an evil prophet *all too true*, Aesch. Theb. 724. Adv. -θῶς, Id. Supp. 85.

Πᾰνᾰλήμων, ον, gen. ονος, (πᾶς, ἀλήμων) *roving all about*, Procl. Hymn. 2, 15.

Πᾰναλθής, ές, (πᾶς, ἄλθω) *all-healing*, Nic. Th. 939.

Πᾰνᾰλίγκιος, ον, *exactly like*, Nic. Th. 739; v. l. προςαλ-.

Πᾰναλκής, ές, (πᾶς, ἀλκή) *all-powerful*, Aesch. Theb. 166.

Πᾰνᾰλουργής, ές, (πᾶς, ἁλουργής) *all-purple-dyed*, Xenophan. ap. Ath. 526 B.

Πᾰνάλωτος, ον, (πᾶς, ἁλίσκομαι, ἁλωτός) *all-catching, all-embracing*. γάγγαμον ἄτης, Aesch. Ag. 361. [ᾰ]

Πᾰνᾰμείδητος, ον, (πᾶς, ἀμείδητος) *all-unsmiling*, Opp. C. 3, 141.

Πᾰνᾰμείλικτος, ον, (πᾶς, ἀμείλικτος) *all-implacable*, Opp. C. 3, 223.

Πᾰνᾰμείλῐχος, ον, (πᾶς, ἀμείλιχος) *all-unkind*,=foreg., Opp. C. 2, 203.

Πᾰνάμερος, ον, Dor. for πανήμερος, Soph.

Πᾰνάμμορος, ον, (πᾶς, ἄμμορος *without all share in*, τινός, Anth. P. 14, 125.—II. *all-luckless*.

Πᾰνάμωμος, ον, (πᾶς, ἄμωμος) *all-blameless*, Simon. 139 (Schneidew. 12, 19). [ᾰ]

Πᾰνάνθρωπος, ον, for πάντων ἀνθρώπων, *belonging to, common to, consisting of all men*, Eccl.

Πᾰνάνῠτος, ον, (ἀνύτω) *fully accomplishable*. [ᾰ]

Πάναξ, ᾰκος, (ὁ?) *the plant* πάνακες, the juice of which is ὀποπάναξ.

Πᾰνάξιος, ον, (πᾶς, ἄξιος) *all-worthy*, Opp. C. 3, 407.

Πᾰνᾰοίδιμος, ον, *sung by all*, Anth. P. 1, 9, Plan. 71.

Πᾰνάπᾰλος, ον, (πᾶς, ἁπαλός) *all-tender* or *soft, delicate*, νέος, Od. 13, 223, [where, πᾱνᾰπᾰλος, metri grat.]

Πᾰνάπαστος, ον, (πᾶς, ἄπαστος) *without tasting*, ἐδωδῆς, Nic. Al. 605.

Πᾰνᾰπειθής, ές, *all-incredible*, Parmenid. Fr. 42.

Πᾰνᾰπείρῐτος, ον, (πᾶς, απείριτος) *all-unbounded, immense*, Opp. C. 2, 517.

Πᾰνᾰπείρων, ον, gen. ονος,=foreg., Orph. H. 58, 10.

Πᾰνᾰπενθής, ές, (πᾶς, ἀπενθής) *wholly without grief*, Anth. Plan. 265, —nisi legend. ταλαπενθής.

Πᾰνᾰπήμων, ον, (πᾶς, ἀπήμων) *all harmless*, Hes. Op. 809; of Apollo, Anth. P. 9, 525, 17.

Πᾰνᾰπηρής, ές, (πᾶς, ἀπηρής) *all-unmutilated*, Call. Cer. 125.

Πᾰνάπιστος, ον, *all-incredible*. [ᾰ]

Πᾰνάποινος, ον, *all-unpunished*. [ᾰ]

Πᾰνᾰπόπληκτος, ον, *all-astounded*, Ep. Socr.

Πᾰνάποτμος, ον, (πᾶς, ἄποτμος) *all-hapless*, Il. 24, 255, 493. [ᾰ]

Πᾰνάπυστος, ον, *all-unheard of.*—II. act. *all-ignorant.* [ᾰ]

Πᾰνάργῡρος, ον, (πᾶς, ἄργυρος) *all of silver*, κρητήρ, Od. 9, 203; 24, 275.

Πᾰνάρετος, ον, (πᾶς, ἀρετή) *all virtue, quite virtuous*, Luc. Philops. 6. [ᾰ]

†Πανάρετος, ου, ὁ, *Panaretus*, an academic philosopher, Ath. 552 C.

Πᾰνάριον, ου, τό, the Lat. *panarium*, in Greek strictly ἀρτοφόριον and ἀρτοφορίς, Sext. Emp. p. 265.

Πᾰνάριστυς, ον, (πᾶς, ἄριστος) *best of all*, Hes. Op. 291, Anth. P. 11, 394.

Πᾰνάρκετος, η, ον, *all-effective, violent*, νόσος, Aesch. Cho. 70,—a corrupt passage.

Πᾰναρκής, ές, (πᾶς, ἀρκέω) *all-sufficing*, ἥλιος π., the sun *that shines on all alike*, Call. Fr. 48, 1.

Πᾰναρμόνιος, α, ον, (πᾶς, ἁρμονία) *consisting of all modes*, τὸ π., sc. ὄργανον, *an instrument on which all modes can be played*, Plat. Rep. 399 C, sq., Alex. Incert. 62.—2. *harmonizing with all, all-harmonious*, λόγοι, Id. Phaedr. 277 C.

Πᾰνάῤῥητος, ον, *all-unutterable.*

Πᾰναρχαῖος, ον, *most ancient, primeval.*

Πάναρχος, ον, (πᾶς, ἄρχω) *all-powerful, ruling all*, Soph. O. C. 1293.

Πανάρχων, οντος, ὁ, *ruler of all*, Philo.

Πᾰνᾰσεβής, ές, *all-impious.*

Πᾰνασθενής, ές, *all-impotent.*

Πᾰνᾰσῑτία, ας, ἡ, *a total want of provisions.*

Πᾰνασκηθής, ές, *all-unharmed*, Hesych.

Πᾰνάστερος, ον, *all-starry.*

Πᾰνατρεκής, ές, (πᾶς, ἀτρεκής) *all-exact, infallible*, Anth. P. 7, 594.

Πᾰναύγεια, ας, ἡ, *the fount of light*, whence the sun etc. are fed, Philo.

Πᾰναυγής, ές, (πᾶς, αὐγή) *all-bright, all-brilliant*, Orph. H. 9, 3.

Πᾰνάϋπνος, ον, (πᾶς, ἄϋπνος) *all-sleepless*, Opp. H. 2, 659. [ᾰ]

Πᾰνᾰφᾰνής, ές, *all-invisible.*

Πᾰνᾰφῆλιξ, ῐκος, ὁ, ἡ, (πᾶς, ἀφῆλιξ) *all-away from the friends of one's youth*, ἦμαρ ὀρφανικὸν παναφήλικα παῖδα τίθησιν, Il. 22, 490.

Πᾰνάφθῐτος, ον, (πᾶς, ἄφθιτος) *all-imperishable*, Anth. P. 7, 14.

Πᾰναφραδής, ές, *all-unadvised.*

Πᾰνάφυκτος, ον, (πᾶς, ἄφυκτος) *all-inevitable*, Anth. P. 9, 396. [ᾰ]

Πᾰνάφυλλος, ον, (πᾶς, ἄφυλλος) *all-leafless*, H. Hom. Cer. 452.

Πᾰνᾰχαιΐς, ἡ, (sc. γῆ) *all Achaia*, Ap. Rh. †1, 243.

Πᾰνᾰχαιοί, ῶν, οἱ, *all the Achaians*, Hom.

Πᾰνάχραντος, ον, *all-unstained.*

Πᾰνᾰώριος, ον, (πᾶς, ἄωρος) *all-untimely*, παῖς π., a boy *doomed to an all-untimely death*, Il. 24, 540, cf. Anth. P. 5, 264.

Πανβδελυρός, etc., better παμβδ-, etc.

†Πανδαία, ας, ἡ, *Pandaea*, a daughter of Hercules, Arr. Ind. 8, 7.

Πανδαίδᾰλος, ον, (πᾶς, δαίδαλος) *all-wrought, much-wrought*, Pind. Fr. 45, 5.

Πανδαισία, ας, ἡ, (πᾶς, δαίς) *a complete banquet, a banquet at which no one and nothing fails*, Hdt. 5, 20, Plut. 2, 1102 A; cf. Oratt. ap. Harp. s. v.—Later also πανδαίσιον, τό.

Πανδᾰκέτης, ου, ὁ, (πᾶς, δάκνω) *biting all*, of Cato, Epigr. ap. Plut. Cat. Maj. 1.

Πανδάκρῡτος, ον, (πᾶς, δακρύω) *all in tears, all-tearful*, ὀδύρματα, Soph. Tr. 50.—II. *all-bewept, most miserable*, γένος, Aesch. Theb. 654; βιοτή, Soph. Phil. 690; ἐφαμέρων ἔθνη, Eur. Or. 976.

Πανδάλητος, ον, Dor. for πανδήλητος. [ᾱ]

Πανδᾰμᾰτήρ, ῆρος, ὁ, -τεῖρα, ἡ, Orph. H. 9, 26.=sq.

Πανδᾰμάτωρ, ορος, ὁ, (πᾶς, δαμάω) *the all-subduer, all-tamer*, esp. epith. of sleep, Il. 24, 5, Od. 9, 373; π. χρόνος, Simon. 16; δαίμων, Soph. Phil. 1467.

Πανδαμεί, Dor. for πανδημεί, Soph.

†Πανδάρεος, ου, ὁ, *Pandareus*, son of Merops of Miletus, Od. 19, 518, sq.

†Πάνδαρος, ου, ὁ, *Pandarus*, son of Lycaon, leader of the Lycians in the Trojan war, Il. 2, 827.

†Πανδαταρία, ας, ἡ, *Pandataria*, an island on the coast of Italy near Formiae, Strab. p. 123.

Πάνδειλος, ον, (πᾶς, δειλός) *all-cowardly, all-miserable*, Opp. C. 3, 230.

Πανδείμαντος, ον, *all-dreaded*, ap. Stob.

Πάνδειματι, as if from πάνδειμα, τό, *with the fear of all*, Pind. Fr. 197, si vera l., v. Bergk ad l.

Πάνδεινος, ον, (πᾶς, δεινός) *all-dreadful*, Plat. Rep. 605 C: π. πρᾶγμα, a terrible thing, Dem. 1267, 17.—II. *clever at all things, very clever*, Plat. Polit. 290 B.

Πανδεκτήρ, ῆρος, ὁ,=sq.: fem. πανδέκτειρα, Hipp.

Πανδέκτης, ου, ὁ, (πᾶς, δέχομαι) *all-receiving, all-containing:* hence, οἱ Πανδέκται, name for *an Universal Dictionary* or *Encyclopedia*, Tiro ap. Gell. 13, 9; but later, *the Pandects* or *General Code* of Law drawn up by order of Justinian.

Πανδέκτωρ, ορος, ὁ,=foreg.

†Πανδελέτειος, ον, *of* or *relating to Pandeletus* (a pettifogging Athenian rhetorician), γνῶμαι Π., Ar. Nub. 924.

Πανδέξιος, ον, strengthd. for δεξιός, Synes.

Πανδερκέτης, ου, ὁ,=sq., Eur. El. 1177.

Πανδερκής, ές, (πᾶς, δέρκω) *all-seeing*, Anth. P. 9, 525, 17, Q. Sm. 2, 443.

Πανδεχής, ές, (πᾶς, δέχομαι) *all-embracing*, Plat. Tim. 51 A.

Πανδήλητος, ον, (πᾶς, δηλέομαι) *all-destroying, gluttonous*, Hippon. 5.

Πάνδηλος, ον, *all-visible: visible to all.*

Πανδημεί or *-μί*, adv. of πάνδημος, *with the whole people, in a mass* or *body*, Hdt. 6, 16, 63, etc.; πανδημεὶ πανομιλεί, Aesch. Theb. 296: esp. of a whole people going out to war, π. βοηθεῖν, στρατεύειν, Thuc. 1, 126; 5, 33; ἐξέρχεσθαι, Lys. 195, 19. [-ῑ: but -ῐ in Anth. P. 5, 44.]

Πανδημία, ας, ἡ, *the whole people*, Plat. Legg. 829 A: πανδημίᾳ, as adv.,=foreg., *altogether*, Aesch. Supp. 602: from

Πανδήμιος, ον, (πᾶς, δῆμος) *of* or *belonging to all the people, public, general*, π. πτωχός, one who begs *of all people, a public* beggar, Od. 18, 1; π. ἦμαρ, ἑορτή, *a public* day or festival, Nonn.; π. ἄγρη, a draught *of all kinds of fish*, Anth. P. 9, 383.

Πάνδημος, ον, in prose the more usu. form of foreg., *of* or *belonging to all the people, public, common*, βοῦς, Soph. Aj. 175, ἀγών, Eur. Alc. 1026; στέγαι, Id. Bacch. 227: π. πόλις, στρατός, *the whole body of* the city, *of* the army, Soph. Ant. 7, Aj. 844; π. χάρις, *general* favour, Arist. Rhet. 3, 3, 3.—II. π. Ἔρως, *common, sensual* love, as opp. to the spiritual sort, Lat. *Venus vulgivaga*, Plat. Symp. 180 E, sq., Xen. Symp. 8, 9; so, π. μουσική, *vulgar* music, Ath. 632 B.

Πάνδῑα, ων (sc. ἱερά), τά, *a festival of Jupiter* in Athens, Dem. 517, 10.

†Πανδίη, ης, ἡ, *Pandia*, daughter of Jupiter and Selena, H. Hom. 32, 15.

Πάνδῐκος, ον, (πᾶς, δίκη) *all righteous*, Aesch. Theb. 171, Soph. Tr. 294. Adv. *-κως, most justly*, Id. Theb. 670, Cho. 241; *duly*, Soph. Tr. 611.

†Πανδῑονίδης, ου, ὁ, *son of Pandion*, i. e. Aegeus, Dion. P. 1024.

Πανδῑονίς, ίδος, ἡ, fem. patronym., *daughter of Pandion*, i. e. the swallow, Hes. Op. 566.—II. one of the Attic tribes, †*Pandionis*†, Aeschin. 50, 43.

Πανδῖος, ον, *all divine.*

†Πανδίων, ονος, ὁ, *Pandion*, son of Erichthonius, father of Erechtheus and Procne, king of Athens, Thuc. 2, 29, etc.—2. a later, son of Cecrops II., being banished from Athens reigned in Megara, Eur. Med. 665.—3. a companion of Teucer, Il. 12, 372.—Others in Apollod., etc.

Πανδοκεία, ας, ἡ, *the trade* or *life of an inn-keeper*, Plat. Legg. 918 D: and

Πανδοκεῖον, ου, τό, *a house for the reception of strangers, an inn*, Ar. Ran. 550, Aeschin., etc.: also, πανδόκιον, cf. Lob. Phryn. 307: from

Πανδοκεύς, έως, ὁ,= πάνδοκος, usu. *a host*, Plat. Legg. 918 B: metaph., πάσης κακίας π., Id. Rep. 580 A; π. Ἅιδης, Lyc. 655.

Πανδόκευσις, ἡ,= πανδοκία, Plat. Legg. 842 D.

Πανδοκευτής, οῦ, ὁ, *a host, innkeeper;* and

Πανδοκεύτρια, ας, ἡ, *a hostess*, Ar. Vesp. 35, Ran. 114: from

Πανδοκεύω, (πάνδοκος) *to receive all, take charge of all*, esp. *to receive and entertain as a host*, Hdt. 4, 95, Plat. Legg. 918 E:—pass. *to be furnished with inns*, Dion. H. 4, 53.

Πανδοκέω, ῶ,=foreg.; metaph., π. ὅπλον, Aesch. Theb. 18.

Πανδοκία, πανδόκιον, v. l. for πανδοκεία, -εῖον.

Πανδόκισσα, ἡ,=πανδοκεύτρια.

Πάνδοκος, ον, or parox. πανδόκος, (πᾶς, δέχομαι) *all-receiving*, of Charon's boat, Aesch. Theb. 860, ubi v. Blomf.: *common to all*, of the sacred places at Elis and Delphi, Pind. O. 3, 30, P. 8, 88:—esp. *hospitable*, ξενίαι, Id. O. 4, 25; δόμοι π. ξένων, Aesch. Cho. 662; π. ξενόστασις, Soph. Fr. 258. (The forms with χ, πάνδοχος, πανδοχεύω, πανδοχεύς, etc. were not considered pure Att., Lob. Phryn. 307, Thom. M. 676.)

†Πάνδοκος, ου, ὁ, *Pandocus*, a Trojan, Il. 11, 490.

Πανδοξία, ας, ἡ, *absolute fame, perfect glory*, Pind. N. 1, 14: from

Πάνδοξος, ον, (πᾶς, δόξα) *all-famous.*

†Πανδοσία, ας, ἡ, *Pandosia*, a city of Cassopia, Dem. 84, 22, Strab. p. 324.—2. a city of Bruttium, Strab. p 256.

Πάνδουλος, ον, (πᾶς, δοῦλος) *all a slave*, Anth. P. 5, 22.

Πανδοῦρα, ἡ, and πανδουρίς, ίδος, ἡ, *a musical instrument with three strings*, Poll. 4, 60, cf. Ath. 183 F:—also written φάνδουρα: it has been compared to the *pandura* or *pandore* of the Italians, and the four-stringed *mandore* of the French. Hence

Πανδουρίζω, *to play the* πανδοῦρα

Πανδουρίς, ίδος, ἡ, v. πανδοῦρα.

Πανδουριστής, οῦ, ὁ, (πανδουρίζω) *one who plays the* πανδοῦρα, Euphor. 31.

Πάνδουρος, ὁ,=πανδουριστής, Hesych.

Πανδοχεῖον, πανδοχεύς,=πανδοκ-, Polyb.; cf. πάνδοκος.

Πανδοχεύω,=πανδοκεύω.

Πανδοχίς, ίδος, ἡ, pecul. fem. of sq.

Πάνδοχος or πανδόχος,=the more Att. πάνδοκος, Lob. Phryn. 307.

†Πανδρόσιον, ου, τό, *the temple of Pandrosus* in Athens, Apollod. 3, 14, 2: from

†Πάνδροσος, ου, ἡ, *Pandrosus*, daughter of Cecrops and Agraulos, Paus. 1, 2, 6.

Πανδύνᾰμος, ον, (πᾶς, δύναμαι) *all-powerful.* [ῡ]

Πάνδυρτος, ον, poet. for πανόδυρτος, *all-lamentable*, αὐδή, Aesch. Pers. 940; *all-plaintive*, ἀηδών, Soph. El. 1077.

Πανδῡσία, ας, ἡ, *the total setting of a star*, etc., Leon. Tar. 90.

Πανδώρα, ας, ἡ, *giver of all*, epith. of Earth, Ar. Av. 971.—II. pass. as fem. prop. n., *Pandora*, i. e. *the All-endowed*, a beautiful female, made by Vulcan, *who received presents from all the gods* in order to win the heart of Epimetheus, Hes. Op. 81, cf. Th. 571, sq. From

Πάνδωρος, ον, (πᾶς, δῶρον) *giver of all*, epith. of Earth, Ep. Hom. 7, Opp. C. 1, 12.

Πανδώτειρα, ας, ἡ, *giver of all*, v. l. Orph. H. 9, 25.

Πανδώτηρ, ηρος, πανδώτης, πανδώτωρ, ὁ, *giver of all.*

Πᾰνεθνεί, adv., *with the whole nation*, Strab. p. 213.

Πᾰνεῖα or Πάνεια, ων, τά, (Πάν) (sc. ἱερά) *the feast of Pan*, the Roman *Lupercalia.*—II. sub. *δείματα*, *panic fears*, any sudden fright without visible cause being ascribed to Pan, who acc. to Hdt. assisted the Athenians at Marathon by striking such a terror into the Persians: cf. Eur. Rhes. 36.

Πᾰνείδᾰτος, ον, (πᾶς, εἶδαρ) *furnished with all sorts of food*, Q. Sm. 1, 89.

Πᾰνείδεος, ον,=sq., dub.

Πᾰνειδής, ές, (πᾶς, εἶδος) *of all shapes* or *kinds*, Arithm. Vett.

Πανεικέλιος, ον,=sq., Manetho.

Πανείκελος, ον, (πᾶς, εἴκελος) *like in all points*, Opp. C. 1, 433, Anth. P. 12, 156.

†Πᾰνεῖος, α, ον, *of* or *relating to Pan; τὸ Πανεῖον, the temple of Pan*, Strab. p. 795: v. Πανεῖα.

Πᾰνελεύθερος, ον, (πᾶς, ἐλεύθερος) *entirely free*, Anth. Plan. 338.

Πᾰνέλληνες, ων, οἱ, (πᾶς, Ἕλλην) *all the Hellenes*, Il. 2, 530, Hes. Op. 526:—on the Panhellenic assembly, v. Böckh Inscr. 1, p. 789. The sing. ὁ Πανέλλην in an Inscr. in Walpole's Travels 2, p. 508. Hence

Πᾰνελλήνια, ων, τά, (sc. ἱερά), a festival celebrated in Attica and other Hellenic states, Inscr.

Πᾰνελλήνιον, ου, τό, *the whole body of Hellenes; their place of meeting and common temple*, Wachsmuth Gr. Antiqq. 1, p. 60.

Πανελλήνιος Ζεύς, the chief God of the united Greeks, Paus.

Πᾰνέλοψ, ὁ, Dor. and Aeol. for πηνέλοψ, Alcae. 53.

Πάνεμος, ὁ, among the Boeotians, name of the month Μεταγειτνιών, or among the Corinthians of Βοηδρομιών, Philipp. ap. Dem. 280, 14:—in Call. Ep. 48, Πάνημος.

Πᾰνέντῑμος, ον, *in full honour* or *rights.*

Πᾰνέξαλλος, ον, *quite different.*

Πᾰνέξοχος, ον, *far above all*, Orph. Arg. 80.

Πᾰνεπάρκιος, ον, *all-sufficient.*

Πᾰνεπήρᾰτος, ον, *all-lovely*, Anth. P. append. 237.

Πᾰνεπήτρῐμος, ον, *of very close texture*, Opp. C. 3, 172.

Πᾰνεπιθῡμος, ον, *all-covetous.*

Πᾰνεπίκλοπος, ον, *all-treacherous*, Opp. H. 2, 28.

Πᾰνεπίσκοπος, ον, *all-surveying*, Anth. P. 7, 245, Manetho.

Πᾰνεπιστήμων, ον, gen. ονος, *all-knowing.*

Πᾰνεπίφρων, ον, gen. ονος, (πᾶς, ἐπίφρων) *all-remarking, crafty: τὰ πανεπίφρονα, great cunning*, Opp. C. 1, 328.

Πᾰνεπόπτης, ου, ὁ, *all-observing*, LXX.

Πᾰνεπόρφνιος, (πᾶς, ἐπί, ὄρφνη) *all night long*, Leon. Tar. 1.

Πᾰνεπόψιος, ον, *all-surveying*, Nonn.

Πᾰνεργέτης, ου, ὁ, (πᾶς, ἐργάτης) *all-effecting*, Aesch. Ag. 1486.

Πᾰνέρημος, ον, (πᾶς, ἔρημος) *all-desolate*, Strab. p. 805, Luc. D. Mort. 27, 2.

Πᾰνέσπερος, ον, (πᾶς, ἕσπερος) *lasting the whole evening*, Anth. P. 7, 194.

Πᾰνέστιος, ον, (πᾶς, ἑστία) *with all the house*, Plut. Solon 24.

Πᾰνέσχᾰτος, ον, (πᾶς, ἔσχατος) *last of all*, Ap. Rh. 4, 308.

Πᾰνέτης, ες, (πᾶς, ἔτος) *lasting the whole year:* neut. πάνετες, as adv., *the whole year long*, Pind. P. 1, 38.

Πᾰνετήτῠμος, ον, (πᾶς, ἐτήτυμος) *all-true*, Orph. Arg. 538.

Πᾰνετώσιος, ον, (πᾶς, ἐτώσιος) *all-ineffectual*, Orph. Arg. 1226.

Πᾰνευδαίμων, ον, (πᾶς, εὐδαίμων) *quite happy*, Plut. 2, 1063 B, Luc. Contempl. 14.

Πᾰνεύδιος, ον, *all-serene.*

Πᾰνευέφοδος, ον, (πᾶς, εὐέφοδος) *allowing an easy access*, Polyb. 4, 56, 6.

Πᾰνεύκηλος, ον, (πᾶς, εὔκηλος) *all-silent*, Ap. Rh. 3, 1196.

Πᾰνευπρεπής, ές, *all-becoming.*

Πᾰνευτελής, ές, *very cheap, vile.*

Πᾰνεύτονος, ον, (πᾶς, εὔτονος) *much strained, very active*, Anth. P. 7, 425.

Πᾰνεύφημος, ον, *all-praiseworthy*, Eccl.

Πᾰνεύφρων, ον, *all night long*, strange word in Cratin. Incert. 114.

Πᾰνεύω, (Πάν) *to play the part of Pan:* but transit., π. γυναῖκα, *to have intercourse with a female*, Heraclit.

Πάνεφθος, ον, (πᾶς, ἕψω) *quite boiled:* of metals, *quite purified, quite cleansed from dross*, κασσίτερος, Hes. Sc. 208. [ᾰ]

Πᾰνεχθής, ές, (πᾶς, ἔχθος) *all-hostile: all-hateful*, Orph. H. 60, 11: superl. πανέχθιστος, Lyc. 1057.

Πᾰνηγεμών, όνος, ὁ, (πᾶς, ἡγεμών) *ruler of all*, Philo, and Clem. Al.

†Πανήγορος, ου, ὁ, *Panegorus*, a Macedonian, Arr. An. 1, 12, 7.

Πᾰνηγῠριαρχέω, ῶ, *to be president of a πανήγυρις*, Böckh Inscr. 2, p. 157.

Πᾰνηγῠριάρχης, ου, ὁ, (πανήγυρις, ἄρχω) *the president of a πανήγυρις*, Plut. 2, 679 B.

Πᾰνηγῠρίζω, (πανήγυρις) *to celebrate* or *attend a public festival*, πανήγυριν π., *to keep holy-days*, Hdt. 2, 59; π. ἐς πόλιν, *to go* to a city *to attend a festival*, Hdt. 2, 59; generally, *to enjoy one's self*, Ael. V. H. 13, 1.—II. later, *to make a set speech in a public assembly*, esp. *a panegyric*, Isocr. 85 A: hence c. acc., *to praise highly, panegyrize.*

Πᾰνηγῠρικός, ή, όν, *belonging to, fit for a public festival* or *assembly*, ὄχλοι, Isocr. 288 B: *solemn, festive, adorned*, ὁ π., (sc. λόγος), *a festival oration*, such as those pronounced at the Olympic games, *a panegyric, eulogy*, Id. 84 B, etc.:—hence *flattering, false*, π. λῆροι, Wyttenb. Plut. 2, 6 A. Adv. -κῶς, *pompously*, Plut. 2, 79 B, etc.; compar. -κώτερον, Polyb. 5, 34, 3: from

Πᾰνήγῠρις, Dor. πανᾱγ-, εως, ἡ, (πᾶς, ἄγυρις, ἀγορά) *an assembly of a whole nation*, etc., esp. for a public festival such as the Olympic games, *a high festival, a solemn assembly on such festival*, Archil. 68, Hdt. 1, 31, Pind. O. 9, 145, etc.; cf. Herm. Pol. Ant. § 10, sq., and Πανιώνια, etc.: Hdt. has πανηγύρις πανηγυρίζειν, ἀνάγειν and ποιεῖσθαι, to hold *such festivals, keep holy-days*, 2, 58, 59; 6, 111; συνάγειν, Isocr. 41, 1:—metaph., π. ὀφθαλμῶν, Ael. V. H. 3, 1.

Πᾰνηγῠρισμός, οῦ, ὁ, (πανηγυρίζω) *the celebration of a πανήγυρις*, Dion. H. 7, 71, Plut., etc.: *display, ostentation*, Plut. 2, 791 B.

Πᾰνηγῠριστής, οῦ, ὁ, (πανηγυρίζω) *one who attends a πανήγυρις*, Luc. Herod. 2, etc.

Πᾰνήκοος, ον, *hearing all*, more usu. παντήκοος.

Πᾰνήλιος, ον, *all-sunny, sun-bright.*

Πᾰνημᾰδόν, adv., late poet. form for sq., v. l. Opp. H. 3, 360.

Πᾰνῆμαρ, (πᾶς, ἦμαρ) adv., *all day, the livelong day*, Od. 13, 31. Hence

Πᾰνημάτιος, α, ον, late poet. form for πανημέριος, Opp. H. 1, 696.

Πᾰνημερεύω, *to spend the whole day* in a thing, *keep* it *up all day long*, θιάσους, Eur. Rhes. 361: from

Πᾰνημέριος, α, ον, (πᾶς, ἡμέρα) *all day long*, used with verbs, οἱ δὲ π. μολπῇ θεὸν ἱλάσκοντο, Il. 1, 472, cf. Hes. Sc. 396; νηῦς πανημερίη, a ship *which sails all day*, Od. 4, 356, cf. παννύχιος: neut. πανημέριον, as adv.,=πανῆμαρ, Il. 11, 279: π. χρόνος, the livelong day, Eur. Hipp. 369.

Πᾰνήμερος, ον, (πᾶς, ἡμέρα) *every day*, Aesch. Pr. 1024.—II.=foreg.; neut. πανημερόν (oxyt.) as adv., Hdt. 7, 183.—III. in Soph. Tr. 660, π. μολεῖν=πάντως τῇδε τῇ ἡμέρᾳ μ., acc. to Herm.; al. πανίμερος.

Πᾰνήμερος, ον, (πᾶς, ἥμερος) *quite tame, soft, gentle, mild.*

Πᾰνήπορος, ον, for πανάπορος, *quite in want*, Hesych.

Πᾰνήρης, ες, *convenient for, agreeable to all*, like θυμήρης.

†Πανθαλίς, ίδος, ἡ, *Panthalis*, a handmaid of Helen, Paus. 10, 25, 4.

Πανθαρσής, ές, *exceeding bold*, Manetho.

Πανθαύμαστος, ον, *all-wonderful*, Suid.

†Πάνθεια, ας, ἡ, *Panthea*, wife of Abradates, Xen. Cyr. 6, 1, 45, sqq.—2. wife of the emperor Marcus Antoninus, Hdn.

Πάνθειον, ου, τό (sc. ἱερόν), *a temple* or *place consecrated to all gods*, also Πάνθεον, Arist. ap. Schol. Ar. Plut. 586: from

Πάνθειος, ον, (πᾶς, θεός) *of* or *common to all gods*, τελετή, Orph. H. 34, 7.

Πανθελγής, ές, (πᾶς, θέλγω) *charming all*, Nonn.

Πανθελκτήρ, ῆρος, ὁ, (πᾶς, θέλγω) *a charmer of all:* hence fem. πανθέλκτειρα, Simon. 51.

Πανθεός, ὁ, and πανθεά, ἡ, epith. applied by the Romans to deified personages, Lat. *Divus, Diva.*

Πανθέψης, ου, ὁ, (πᾶς, ἕψω) *a vessel for cooking, digester*, Lat. *sartago, cacabus*, like αὐθέψης.

Πανθηλής, ές, (πᾶς, θάλλω) ὕλη π., a wood *sprouting, flourishing with all manner of trees*, Anth. P. 9, 282.

Πάνθηρ, ηρος, ὁ, *a panther*, Lat. *panthera*, Hdt. 4, 192, Xen. Cyn. 11, 1, Arist. H. A. 6, 35, 3.

Πανθήρα, ἡ, *the whole booty*, very late.

Πανθηρίσκος, ου, ὁ, dim. from πάνθηρ.

Πάνθηρος, ον, (πᾶς, θηράω) *catching all*, Anth.

†Πανθιαλαῖοι, ων, οἱ, *the Panthialaei*, a division of the Persians, Hdt. 1, 125.

†Πανθίας, ου, ὁ, *Panthias*, of Chios, a statuary, Paus. 6, 3, 11.

†Πανθοίδας, ὁ, *Panthoedas*, masc. pr. n., Plut.; etc.

†Πανθοίδης, ου, ὁ, *son of Panthoüs*, i. e.—1. Polydamas, Il. 13, 756.—2. Euphorbus, Il. 16, 808.

Πανθοινεί, adv.=πανθοινί.

Πανθοινέω, ῶ, *to give a high, stately feast.*

Πανθοινί, also -νεί, adv., *at a high festival.* [ῑ]

Πανθοινία, ας, ἡ, *a high festival*, Ael. N. A. 2, 57:—(πανθοίνη is f. l., v. Lob. Phryn. 499).

Πάνθοινος, ον, (πᾶς, θοίνη) *feasting high* or *splendidly*, with δαίς, etc. =πανθοινία, Babrius, Opp. H. 2, 221.

†Πάνθοος, ου, contd. Πάνθους, ου, ὁ, *Panthoüs* or *Panthus*, a priest of Apollo at Delphi, conveyed by Antenor to Troy, and priest of Apollo there, Il. 17, 9 sqq., Luc. Gall. 17.

Πάνθροος, ον, contr. -θρους, ουν, *brawling on all occasions.*

Πανθῡμᾰδόν, adv., *in high wrath*, Od. 18, 33; formed like ὁμοθυμαδόν.

Πάνθῠτος, ον, (πᾶς, θύω) *celebrated with all kinds of sacrifices:* generally, *all-hallowed*, θέσμια, Soph. Aj. 712.

Πανία, ας, ἡ,=πλησμονή, and πάνια, τά,=πλήσμια, dialectic forms, Dinoloch. ap. Ath. 111 C.

Πανιάς, άδος, pecul. poet. fem. of Πανικός.

Πᾰνίερος, ον, *all-holy*, Philo. Adv. -ρως.

Πᾱνῐκός, ή, όν, in Aesch. Fr. 92, also Πάνιος, α, ον, (Πάν) *belonging, sacred to Pan:* esp. τὸ Πανικόν, with or without δεῖμα, *Panic fear*, cf. Πανεῖα II, Polyb. 5, 96, 3.

Πᾰνῑλᾰδόν, adv., *in whole troops.*

Πᾰνίλᾰος, ον, (πᾶς, ἵλαος) *all-gracious*, Opp. H. 2, 40. [ῑ]

Πᾱνίλᾰρος, ον, (πᾶς, ἱλαρός) *all-cheerful*, Nonn.

Πᾰνίμερος, ον, (πᾶς, ἵμερος) *all-lovely*, Anth. P. 2, 169; cf. πανήμερος. [ῑ]

Πάνιον, ου, τό, (Πάν) (sc. ἱερόν), *the festival of Pan*, like Πανεῖα. [ᾱ]

Πᾱνίον, ου, τό, Dor. for πηνίον, Leon. Tar. 8. [ᾱ]

Πάνιον, ου, τό,=πλήσμιον, v. πάνια.

Πάνιος, α, ον,=Πανικός. [ᾱ]

Πᾱνίσδομαι, Dor. for πηνίζομαι, Theocr.

Πᾱνίσκος, ου, ὁ, dim. from Πάν, Cic. N. D. 3, 17.

Πᾱνισμός, οῦ, ὁ, *Panic fear*, dub. in Plut.

†Πανισός, οῦ, ὁ, *the Panisus*, a river of Thessaly, flowing into the Peneus, Ap. Rh. 3, 1085.

Πᾰνίσχῡρος, ον, *very strong* or *firm.*

†Πανίτης, ου, ὁ, *Panites*, masc. pr. n., Hdt. 6, 52.

Πᾰνίχνιον, ου, τό, *the whole track*, usu. in plur., Opp. C. 1, 454.

Πᾰνίωνες, ων, οἱ, *the whole body of Ionians.* [ῐ] Hence

Πᾰνῐώνιον, ου, τό, *the body* or *community of Ionians:* esp. *their place of meeting* at Mycale, and *the common temple* there built, Hdt. 1, 141, etc., cf. Πανελλήνιον.—II. τὰ Πανιώνια (sc. ἱερά), *the festival of the united Ionians*, Hdt. 1, 148, cf. Herm. Pol. Ant. § 77, 18.

†Πανιώνιος, ου, ὁ, *Panionius*, a citizen of Chios, Hdt. 8, 103.

Πάνλευκος, ον, *all white*, more usu. πάλλευκος, Nonn.

Πανλώβητος, ον, (πᾶς, λωβάομαι) *grievously disfigured, hideous*, Luc. Tox. 24.

Παννέφελος, ον, (πᾶς, νεφέλη) *all-cloudy*, Orph. H. 18, 4.

†Παννόνιοι, ων, οἱ, *the Pannonians*, a people dwelling north of Illyricum, Strab. p. 313, sqq.

Πάννῠχα, v. πάννυχος.

Παννῠχίζω, (παννυχίς) *to celebrate a night-festival*, τῇ θεᾷ, Ar. Ran. 445, cf. Timae. ap. Ath. 250 A.—II. generally, *to watch* or *do* any thing *the livelong night*, Ar. Fr. 116; φλὸξ συνεχὲς π., it *lasts all night long*, Pind. I. 4, 110 (3, 83): c. acc., π. τὴν νύκτα, *to spend* the livelong night, Ar. Nub. 1069.

Παννῠχικός, ή, όν, *belonging to a* παννυχίς, Anth. P. append. 68.

Παννύχιος, η, ον, Att. also ος, ον, (πᾶς, νύξ) *all night long*, used with verbs, εὕδειν π., Il. 2, 2; π. ψυχὴ ἐφεστήκει, Il. 23, 105; π. δ' ἄρ' ἔλεκτο σὺν αἰδοίῃ παράκοιτι, Hes. Sc. 46; ἄνεμοι π., winds *which blow all night long*, Il. 23, 217; νηῦς π., Od. 2, 434; π. χοροί, Soph. Ant. 153; Eur., etc.:—neut. as adv., Il. 2, 24.—Opp. to πανημέριος. Cf. πάννυχος. [ῠ] Hence

Παννῠχίς, ίδος, ἡ, *a night-festival*, Lat. *pervigilium*, παννυχίδα στήσειν, Hdt. 4, 76; παννυχίδες θεᾶς, Eur. Hel. 1365; π. ποιεῖν, θεάσασθαι, Plat. Rep. 328 A:—in Eccl., *a vigil.*—II. *a watching, keeping awake all night*, Soph. El. 92.

†Παννυχίς, ίδος, ἡ, *Pannuchis*, fem. pr. n., Luc.

Παννύχισμα, ατος, τό,=sq. [ῠ]

Παννῠχισμός, οῦ, ὁ, *the keeping a night-festival.*

Παννῠχιστής, οῦ, ὁ, *one who keeps a night-festival.*

Πάννῠχος, ον,=παννύχιος, Il. 10, 159, Aesch. Pers. 382, Soph. Ant. 1152, Eur. Al. 451:—as adv., in neut. pl., πάννυχα, *the livelong night*, Soph. Aj. 930: also in Hdt. 2, 130.

Πάνξενος, ον, should be written πάγξενος, q. v.

Πᾰνόδυρτος, ον, *most lamentable*, Mel. 109.—II. act. *lamenting sorely;* v. πανδ-.

Πάνοιζυς, υ, gen. υος, (πᾶς, ὀϊζύς) *all-unhappy*, Aesch. Cho. 49.

Πᾰνοικεί, -κεσίᾳ, -κησίᾳ, and πᾰνοικί, v. sq. [ῑ]

Πᾰνοικίᾳ, Ion. -κίῃ, adv., (πᾶς, οἶκος) strictly dat. from a supposed nom., πανοικία, *with all the house, household and all*, Hdt. 7, 39; 8, 106, Philem. p. 373: (the nom. πανοικία only in Philo):—we also find πανοικησίᾳ, Thuc. 2, 16; 3, 57; and πανοικεσίᾳ, Dion. H. 7, 18,—likewise without nom.; whilst the real πανοικεί, -κί, (found in Plat. Eryx. 392 C) are rejected by the strict Atticists, Lob. Phryn. 516 sq.: cf. πανστρατιᾷ, πανσυδίῃ.

Πᾰνοίκιος, ον, (πᾶς, οἶκος) *with all one's house*, Diod. 5, 20, Strab.

Πάνοικος, ον,=foreg., dub.

Πανοίμοι, *oh utter woe!* Aesch. Cho. 875.

Πᾰνόλβιος, ον, (πᾶς, ὄλβιος) *truly happy*, H. Hom. 6, 54, Theogn. 441. irreg. superl. πανόλβιστος, Or. Sib.

Πάνολβος, ον,=foreg., Aesch. Supp. 582.

Πᾰνολέθριος, ον, and πᾰνόλεθρος, ον, worse forms for πανώλ-, Lob. Phryn. 705.

Πᾰνομῑλεί, adv., *in whole troops*, cf. sub πανδημεί.

Πᾰνόμμᾰτος, ον, (πᾶς, ὄμμα) *all eyed*, Anth. P. 1, 117.

Πᾰνόμοιος, ον, Ep. -μοίϊος, (πᾶς, ὅμοιος) *just like*, Anth. P. 7, 599. Adv. -ως, Hipp. 21.

Πᾰνομφαῖος, ου, ὁ, (πᾶς, ὀμφή) *a sender of ominous voices*, or, generally, *of divination*, epith. of Jupiter, Il. 8, 250, Simon.

Πᾰνομφής, ές,=foreg., Poet. ap. Euseb. Praep. 5, 8.

†Πανοπεῖς, έων, οἱ, *the Panopians, inhab. of Panopeus*, Strab.; hence ἡ Πανοπέων πόλις=Πανοπεύς, Hdt. 8, 35.

†Πανοπεύς, έως Ep. ῆος, ὁ, *Panopeus*, a city of Phocis on the borders of Boeotia, on the Cephisus, Il. 17, 307; Od. 11, 581.—II. son of Phocus, one of the Calydonian hunters, Il. 23, 665.

†Πανόπη, ης, ἡ, *Panope*, daughter of Nereus and Doris, Il. 18, 45; Hes. Th. 250.—Others in Apollod.; etc.

†Πανοπηϊάδης, ου, ὁ, *son of Panopeus*, i. e. Epeus, Anth. append. 88.

†Πανοπηΐς, ίδος, ἡ, *daughter of Panopeus*, Αἴγλη, Hes. Fr. 51.

†Πανοπίς, ίδος, ἡ, *the territory of Panopeus*, Hes. Fr. 15.

Πᾰνοπλία, ας, ἡ, (πάνοπλος) *the full armour of an* ὁπλίτης, i. e. shield, helmet, breastplate, greaves, sword, and lance, *a full suit of armour*, Ar. Av. 434, Thuc. 3, 114, Isocr. 352 D: πανοπλίῃ, Att. -ίᾳ, *in full armour, cap-a-pie*, Hdt. 1, 60, Plat. Legg. 796 B.—II. *a troop of men-at-arms*, dub. [On the supposed ῑ in Tyrtae. 2, 38, v. Francke Callin. p. 188.] Hence

Πᾰνοπλίτης, ου, ὁ, *a man in full armour*, Tyrtae. 2, 38; v. foreg. II.

Πάνοπλος, ον, (πᾶς, ὅπλον) *in full armour, 'with all his harness on,'* Aesch. Theb. 59; π. ὄχλος, Eur. Phoen. 149. [ᾰ]

Πᾰνοπλότατος, η, ον, (πᾶς, ὁπλότατος) *the very youngest*, Ap. Rh. 3, 244.

†Πανόπολις, ἡ,=Πανῶν πόλις.

Πᾰνόπτης, ου, ὁ, (πᾶς, ὄψομαι) *the all-seeing*, of the sun, Aesch. Pr. 91; of Jupiter, Id. Eum. 1045; of the herdsman Argus, Id. Supp. 304,—who is called simply ὁ Πανόπτης in Eur. Phoen. 1115, Ar. Eccl. 80.

Πάνοπτος, ον, (πᾶς, ὄψομαι) *seen of all, fully visible.* [ᾰ]

Πᾰνόπτρια, ας, ἡ, fem. of πανόπτης, late.

Πᾰνόρᾱτος, ον, (ὁράω)=πάνοπτος.

Πᾰνορμεί and -μί, adv., (ὁρμή) *with all one's force.*

Πάνορμος, ον, (πᾶς, ὅρμος II) *always fit for landing in*, λιμένες, Od. 13, 195.

†Πάνορμος, ου, ὁ, *Panormus*, a city and port of Sicily, founded by the Phoenicians, Thuc. 6, 2.—2. a city of Epirus, serving as port to Oricum, Strab. p. 316.—3. a harbour of Achaia, opposite Naupactus, Thuc. 2, 86.—4. a harbour on the Ionian coast of Asia Minor, port of Ephesus, Hdt. 1, 157; Strab. p. 639.

Πανος, ὁ,=ἄρτος, *bread*, among the Messapians: cf. Lat. *panis*, and v. Ath. 111 C.

Πᾱνός, ὁ, Aeol. for φανός, like πάτνη for φάτνη, etc., *a torch* or *beacon*, Aesch. Ag. 280, Eur. Ion 195: also *a lantern*, A. B.

Πᾰνόσμιος, or -μεος, ου, ὁ, (πᾶς, ὀσμή) *all-scent*: name of a flower, Nic. ap. Ath. 684 C.

†Πανὸς ὄρος, τό, a mountain near Marathon with a grotto of Pan, Paus.

Πᾰνοσπρία, ας, ἡ, *a mixture of all sorts of pulse*; cf. πανσπερμία.

Πᾰνούργευμα, ατος, τό, *a knavish trick, subtle dealing*, LXX: from

Πανουργεύομαι, dep. mid.,=sq., LXX.

Πᾰνουργέω, ῶ, f. -ήσω, *to be* πανοῦργος, *to play the knave* or *villain*, Eur. Med. 583, Ar. Ach. 658, etc.; ὅσια π., *to do* a holy deed *in an unholy way*, Soph. Ant. 74; πανουργίας π. περί τι, Dem. 943, 1. Hence

Πᾰνούργημα, ατος, τό,=πανούργευμα, Soph. El. 1387.

Πᾰνουργία, ας, ἡ, (πανοῦργος) *unscrupulous conduct, knavery, villany*, Aesch. Theb. 590, Soph. Phil. 915; and in plur., *knavish tricks*, Id. Ant. 300, Ar. Eq. 684, etc

Πᾰνουργικός, ή, όν, *knavish*. Adv. -κῶς.

Πᾰνουργιππαρχίδας, ου, ὁ, *a captain of rascals*; or perh., *knave-Hipparchides*, Ar. Ach. 603.

Πᾰνοῦργος, ον, (πᾶς, *ἔργω) strictly *ready to do any thing*, hence, *almost* always in bad sense (v. Arist. Eth. N. 6, 12, 9), *knavish, roguish, villanous, treacherous*, first in Att., as Aesch. Cho. 383, Eur. Alc. 766, etc., and freq. in Ar.: like δεινός, *shrewd*, Polyb. 31, 20, 3:—as subst. ὁ or ἡ π., *a knave, rogue, villain, deceiver*, Eur. Hipp. 1400; so, τὰ π., *the knavish*, Soph. Phil. 448; τὸ π.=πανουργία, Id. El. 1507. Adv. -γως, Ar. Eq. 317, Plat., etc.

Πᾰνούριος, ον, (οὖρος) *quite fair*, of the wind.

Πᾰνόψια, τά, v. πυανέψια.

Πᾰνόψιος, ον, (πᾶς, ὄψις) *all-seen, catching every eye*, epith. of a bright-glancing spear, Il. 21, 397 (where others falsely derive it from ὀψέ, and expl. it πάντων τελευταῖος).—II. *all-seeing*, Nonn.

Πάνρῠτος, ον, (πᾶς, ῥύω, ῥέω) *quite liquid*, Orph. H. 9, 23.

Πανσᾰγία or πασσαγία, ας, ἡ, (πᾶς, σάγη) = πανοπλία: πανσαγίᾳ, as adv., *in full armour*, Soph. Ant. 107.

Πανσέβαστος, ον, *all-reverend*.

Πανσεληνιάζω, *to be at the full moon*, Procl.: and

Πανσεληνιακός, ή, όν, *belonging to the full moon*, Procl.: from

Πανσέληνος, ον, or πασσ-, (as Bekk. Arist. Anal. Post. 2, 8, 6, etc.) (πᾶς, σελήνη):—of the moon, *at the full*, ἡ σελήνη ἐτύγχανε οὖσα π., Thuc. 7, 50; ὥρα π., the time *of full moon*, Hdt. 6, 106:—π. κύκλος, *the moon's full* orb, Eur. Ion 1155; and, ἡ π., absol., *the full moon*, Hdt. 2, 47, Aesch. Theb. 389; ἡ αὔριον π., to-morrow's *full-moon*, Soph. O. T. 1090.—II. *round as the full moon*, χρυσίς, Hermipp. Cerc. 2.

Πάνσεμνος, ον, (πᾶς, σεμνός) *all-reverend, very stately*, Luc. Vit. Auct. 26.

Πάνσεπτος, ον, *all-respected*: also =foreg.

Πανσθενεί, adv., *with all one's strength*: from

Πανσθενής, ές, (πᾶς, σθένος) *all-powerful, almighty*, δύναμις, Clem. Al.

Πανσκᾰφεία, ας, ἡ, *a digging pits for planting*, Geop.

Πάνσκοπος, ον, (πᾶς, σκοπέω) *all-seeing, all-surveying*, Anth. Plan. 233.

Πάνσμικρος, ον, (πᾶς, σμικρός) *very small*, Plat. Legg. 903 C.

Πάνσοφος, ον, (πᾶς, σοφός) *all-wise, very wise*, Soph. Fr. 784, Eur. H. F. 188; π. ὄνομα, Aesch. Supp. 319. In Plat. written also πάσσοφος, Stallb. vv. ll. Protag. 315 E, Buttm. Ausf. Gr. § 120 Anm. 12. Adv. -φως, Philostr.

Πανσπερμηδόν, adv. (πάνσπερμος) *with all sorts of seeds*, Nic. ap. Ath. 372 F.

Πανσπερμία, ας, ἡ, *a mixture of all sorts of seeds*, like πανοσπρία, Luc. Hermot. 61:—metaph. of a mixture of the elements, Democr. ap. Arist. de Anima 1, 2, 3, Plat. Tim. 73 C: so, παθῶν π. ὁ θυμός, Plut. 2, 462 F: from

Πάνσπερμος, ον, (πᾶς, σπέρμα) *composed of all sorts of seeds*, Anth. P. 6, 98.

Πανστρᾰτεί and -τί, adv. later forms for sq., q. v. [ῑ]

Πανστρᾰτιᾷ, Ion. -τιῇ, (πᾶς, στρατός) *with the whole army*, Hdt. 1, 62; 3, 39, etc., Thuc. 6, 7, etc.; dat., used as adv., without any nom. πανστρατιά in use; though we find a gen. πανστρατιᾶς γενομένης in Thuc. 4, 94. The regul. advs. πανστρατεί and -τί are only in Gramm., cf. πανοικίᾳ.

Πανσῠδεί and -δί, also written πασσ-, adv., v. sq.

Πανσῠδίῃ or πασσυδίῃ, adv., (πᾶς, σεύω, ἔσσυμαι):—*with all speed*,= πάσῃ τῇ σπουδῇ, Il. 2, 12, 29, 66, etc., where Aristarch. reads πανσυδίη,—whereas Ap. Rh. etc. prefer the softer form, 1, 323, etc.; Att. πανσυδίᾳ in Eur. Tro. 792.—II. later, *with the whole body, all together*,=πανστατιᾷ, Wern. Tryph. 142.—Strictly dat. from a nom. πανσυδίη, not in use, from which also we have acc. πανσυδίην or πασσυδίην in same signf., Ap. Rh. 3, 195, cf. Buttm. cit. sub πάνσοφος. The adv. πανσυδεί, or πασσυδί, occurs Thuc. 8, 1, Xen. Hell. 4, 4, 9, Ages. 2, 19. Cf. πανοικίᾳ, πανστρατίᾳ.

Πάνσυρτος, ον, (πᾶς, σύρω) *swept together from every side*, αἰὼν πάνσυρτος ἀχέων, a life of *accumulated* woe, Soph. El. 851.

Πάνσχημος, ον, and πανσχήμων, ον, *of all shapes*.

Πανταᾶ, adv., Dor. for πάντῃ, q. v. (Not παντᾷ.)

Πανταγήρως, ων, v. sub παντογήρως.

†Παντάγνωτος, ου, ὁ, *Pantagnotus*, brother of Polycrates tyrant of Samos, Hdt. 3, 39.

†Πανταίνετος, ου, ὁ, *Pantaenetus*, an Athenian against whom one of the orations of Dein. is directed.

Παντᾰκῆ, an Ion. form of πανταχῆ, and so written in Hdt. 2, 124 in the best MSS., which elsewh. agree in πανταχῆ.

†Πανταλκῆς, έους, ὁ, *Pantacles*, an Athenian, Ar. Ran. 1036.—2. a Spartan ephor, Xen. Hell. 2, 3, 10.—Others in Andoc.; etc.

†Παντακύας, ου, ὁ, *the Pantacyas*, a river of Sicily, between Megara and Syracuse, Thuc. 6, 4.

Παντάλᾱς, αινα, ᾰν, (πᾶς, τάλας) *all-wretched*, Aesch. Pers. 638, Eur. Andr. 140.

†Πανταλέων, οντος, ὁ, *Pantaleon*, son of Alyattes, brother of Croesus, Hdt. 1, 92.—Others in Strab.; Arr.; etc.

Παντάναξ, ακτος, ὁ, *king of all*. [ᾰν]

Παντάνασσα, ἡ, fem. of foreg., *queen of all*. [ᾰν]

Παντάπᾱσι, -πασιν, adv., (πᾶς redupl.) *all in all, altogether, wholly*, Plat., etc.; π. ὀλίγοι, *very* few *indeed*, Id. Polit. 293 A; π. βλάξ, *quite* a simpleton, Xen. Cyr. 1, 4, 12: τὸ π., Thuc. 3, 87. In replying, it affirms strongly, *by all means, quite so, undoubtedly*, and then π. μὲν οὖν is usu. employed, Plat. Phaedr. 278 B, Soph. 227 A; so, π. γε, Xen. Mem. 4, 5, 3; cf. παντελής III.

Πανταρβής, ές, (πᾶς, ταρβέω) *fearing all*, Manetho.

Πάνταρβος, η, ον, (πᾶς, ταρβέω II) *scaring all*, Anth. P. 9, 490.—II. ἡ πανταρβη, a precious stone, Ctes. p. 265, Bähr.

†Πανтάρης, ους, ὁ, *Pantares*, father of the tyrant Hippocrates in Gela, Hdt. 7, 154.

†Παντάρκης, ους, ὁ, *Pantarces*, masc. pr. n., Paus. 5, 11, 3.

Παντάρκής, ές, (πᾶς, ἀρκέω) *all-powerful*, Aesch. Pers. 855.

Παντάρχας, ου, ὁ, Dor. for παντάρχης, (πᾶς, ἄρχω) *ruler of all*, Ar. Av. 1059 and v. l. Soph. O. C. 1085.

Παντarχία, ας, ἡ, *universal sway*. from

Πάνταρχος, ον, (πᾶς, ἄρχω) *all-ruling*, Soph. O. C. 1085.

Παντάσκῐος, ον, *all-shadowless*.

Πανταυγής, ές, *eyeing all*, Manetho.

†Πάνταυχος, ου, ὁ, *Pantauchus*, a Macedonian of Alorus, Arr. Ind. 18, 6.

Παντάφοβος, ον, f. l. for παντόφοβος.

Παντᾰχῇ or -χῇ, Ion. πανтακῇ, q. v., (πᾶς), adv. of place, *every where*. like πανταχοῦ, c. gen. loci, Hdt. 7, 106, Eur. Ion 1107:—*in every direction, every way*, Id. 2, 124, etc., and Att.; cf. Valck. Phoen. 272.—II. *by all means, absolutely*, Hdt. 3, 38: *in all respects, altogether*, Id. 5, 78, Aesch. Pr. 198, etc.

Παντᾰχόθεν, adv., *from all places* or *sides*, Ar. Lys. 1007, etc.

Πανταχόθι, adv.,=πανταχοῦ, c gen., Luc. D. Deor. 9, 1.

Παντᾰχοῖ, adv., *in every direction, every way*, Ar. Vesp. 1004.

Παντᾰχόσε, adv.,=foreg., Thuc. 7 42, Plat. Rep. 539 E, etc.

Παντᾰχοῦ, adv., *every where*, like πανταχῇ, Hdt. 3, 117 (though the reading varies), and freq. in Att.

Πανταχῶς, adv., *in all ways, altogether*, Plat. Parm. 143 C.

Παντέλεια, ας, ἡ, (παντελής) *perfection, completion*; π. τῆς διαφορᾶς, *the utter* ruin, Polyb. 1, 48, 9.—II. τριετηρικὴ π., of the great mysteries. Plut. 2, 671 D.—III. παντέλεια was a Pythagorean name of the number *Ten*.

Παντέλειος, ον, later form of sq. τὰ π., *the completion*, i. e. *chief* day of the festival, Heraclid. ap. Ath. 647 A.

Παντελής, ές, (πᾶς, τέλος) *all-*

complete, all-perfect; then, simply, *complete, entire*, σάγη, Id. Cho. 560, πανοπλία, ἐλευθερία, ἡδονή, etc., Plat.: π. δάμαρ, *a perfect* wife, i. e. one who has borne children, or acc. to Herm. *uxor legitima*, the mistress of the house, Soph. O. T. 930; π. μοναρχία, Id. Ant. 1163.—2. *all*, i. e. *fully accomplished*, ψηφίσματα, Aesch. Supp. 601.—3. generally, *all, the whole*, Lat. *universus*, π. ἐσχάραι, *all* the sacrificial hearths, Soph. Ant. 1016.—II. act. *all-accomplishing, all achieving*, Ζεύς, Aesch. Theb. 118; χρόνος, Id. Cho. 965.—III. adv., παντελῶς, Ion. -έως, also παντελές, *completely, entirely, absolutely*; παντελέως εἶχε, it was *accomplished*, Hdt. 4, 95; π. θανεῖν, to die *outright*, Soph. O. T. 669:—in answers, like παντάπασι, *most certainly*, Plat. Rep. 379 B; π. μὲν οὖν, Id. Parm. 155 C.

Παντεπίθῡμος, παντεπίσκοπος, παντεπόπτης, = πανεπ-.

Παντεργέτης, ου, ὁ, = πανεργέτης.

Παντερπής, ές, (πᾶς, τέρπω) *all-delighting*, Poëta ap. Plut. 2, 1104 E, Opp. C. 3, 149.

†Παντεύς, έως, ὁ, *Panteus*, a Spartan, Plut. Cleom. 23.

Παντευχία, ας, ἡ, (πᾶς, τεῦχος) = πανοπλία, *complete armour*, Eur. Heracl. 720, 787: esp. in dat. as adv., ξὺν or ἐν παντευχίᾳ, *in full armour*, Aesch. Theb. 31, Fr. 291:—also, π. πολέμιος, πολεμίων, enemies *in full array*, Eur. Supp. 1192.

Παντέφορος, ον, *all-surveying*.

Πάντεχνος, ον, (πᾶς, τέχνη) *skilled in all arts*:—*all-working*, πῦρ, Aesch. Pr. 7.

Πάντῃ (less good πάντη), Dor. παντᾶ, Böckh. v. l. Pind. O. 1, 47; 3, 22; (πᾶς), adv.:—*every where, on every side, every way*, Hom., etc.; often followed by a prep., πάντῃ ἀνὰ στρατόν, Il. 1, 384; πάντῃ περὶ τεῖχος, 12, 177, etc.; so, πάντῃ φοιτῶντες ἐπ' αἶαν, Hes. Op. 124; ἱερὸν δύο σταδίων πάντῃ, Hdt. 1, 181; and freq. in Att.—II. *in every way, by all means, altogether, entirely*, Eur. Incert. 87; πάντῃ πάντως, Plat. Phil. 60 C, Arist. Eth. N. 1, 10, 11.—III. ὁ πάντη = ὁ πάνυ, Alciphr.

Παντήκοος, ον, (ἀκοή) *all-hearing*.

†Παντίκα, ἡ, *Pantica*, a beautiful woman of Cyprus, Ath. 609 C.

†Παντικαπαῖοι, ων, οἱ, *the Panticapaeans*, Strab. p. 494: from

†Παντικάπαιον, ου, τό, *Panticapaeum*, a city in the Tauric Chersonese, a colony of Miletus, now *Kertsch*, Dem. 933, 12.

†Παντικάπης, ου Ion. εω, ὁ, *the Panticapes*, a river of European Scythia, joining the Borysthenes, Hdt. 4, 54.

†Παντίμαθοι, ων, οἱ, *the Pantimathi*, a people around the Oxus, Hdt. 3, 92.

Πάντῑμος, ον, (πᾶς, τιμή) *all-honourable*, νίκης, π. γέρας, Soph. El. 687.

†Παντίτης, ου, ὁ, *Pantites*, a Spartan, the only one that survived at Thermopylae, Hdt. 7, 232.

Παντλήμων, ον, gen ονος, (πᾶς, τλήμων) = παντάλας, Soph. O. T. 1379, El. 150, Eur. Hec. 198.

Παντοβίης, ου, ὁ, (πᾶς, βία) *all-overpowering*, Anth. P. 7, 732. [ῐ]

Παντογένεθλος, ον, (πᾶς, γενέθλη) *all-generating, father of all*, Ζεύς, Orph. H. 14, 7.—II. *of every kind*, πνεύματα, Ib. 57, 6.

Παντογήρως, ων, gen. ω, (πᾶς, γῆρας) *making all old*, i. e. *weakening* or *subduing all*, ὕπνος, Soph. Ant. 606: Riemer conjectures πανταγήρως, *never growing old*, not improb.

Παντογόνος, ον, *all-generating*.

Παντοδᾰής, ές, (πᾶς, δαῆναι) *all-knowing*, Epigr. ap. Diog. L. 9, 44.

Παντοδᾰπής, ές, rare form for sq., v. l. Arist. Mirab.

Παντοδᾰπός, ή, όν, (πᾶς) *of every kind, of all sorts, manifold*, like παντοῖος, first in H. Hom. Cer. 402, Aesch. Theb. 357, etc.; π. γίγνεται = παντοῖος γίγνεται, Plat. Rep. 398 A; also, παντοδαποὶ τῆς στρατιῆς = π. στρατιῶται, Hdt. 7, 22, cf. Wytt. Ep. Cr. 134.—A superl. -ώτατος, Hipp. 286, Isocr. Antid. § 315. Adv. -πῶς, *in all kinds of ways*, Poëta ap. Arist. Eth. N. 2, 6, 14, Plat. Parm. 129 E. (Not a compd. of ἔδαφος: but on the termin. -δαπος v. sub ποδαπός.)

Παντοδήλητος, ον, = πανδήλητος.

Παντοδίαιτος, ον, (πᾶς, δίαιτα) *all-consuming*, Orph. H. 65, 5. [ῐ]

Παντοδίδακτος, ον, *all-learned*. [ῐ]

Παντοδότειρα, ας, ἡ, dub. l. for πανδώτειρα, Orph. H. 39, 3.

Παντοδύνᾰμος, ον, *all-powerful*. [ῠ]

Παντοδῠνάστης, ου, ὁ, = foreg., Orph. H. 11, 4.

Παντοεπής, ές, *all-chattering*, Physiogn.

Παντόεργος, ον, (πᾶς, *ἔργω) *all-effective*, δύναμις, Philolaos ap. Stob. Ecl. 1, p. 8.

Παντοθᾰλής, ές, (πᾶς, θάλλω) *making every thing bloom*, Orph. H. 33, 16.

Πάντοθεν, (πᾶς) adv., *from all quarters, from every side*, Lat. *undique*, Hom., etc.; oft. with a prep., πάντοθεν ἐκ..., Il. 13, 28, etc.; περὶ γὰρ κακὰ πάντοθεν ἔστη, Od. 14, 270: c. gen., Arat. 455.—The form πάντοθε (post-Hom.) occurs in Theocr. 17, 97, and is read as Ion. by Schweigh. Hdt. 7, 225.

Πάντοθῐ, (πᾶς) adv., *every where*, like πάντῃ, Mel. 1, 47, Arat. 743.

Παντοῖος, α, ον, (πᾶς) *of all sorts* or *kinds, manifold*, freq. in Hom., Hes., etc.: a freq. phrase is παντοῖος γίγνεται, strictly he takes *all possible shapes*, i. e. tries every shift, turns every stone (in order to effect something), usu. of persons in danger or difficulty, Hdt. 9, 109; παντοῖοι ἐγένοντο δεόμενοι, Id. 7, 10, 3; παντοίη ἐγίγνετο (sc. δεομένη), μὴ ἀποδημῆσαι τὸν Πολυκράτεα, Id. 3, 124; π. ἦν δεδιώς, Luc. D. Deor. 21, 2: π. γενόμενος ὑπὲρ τοῦ σῶσαι, Plut. Mar. 30; rarely of joy, παντοῖοι ὑπ' εὐφροσύνης γενόμενοι, *they played all sorts of antics from* joy, Luc. Demon. 6; (παντοδαπός was used in the same way by Plat.); also πάντα γίγνεσθαι and ἐν παντὶ εἶναι. Adv. -ως, *in every way*, Hdt. 7, 211, Plat., etc. Hence

Παντοιότροπος, ον, *of every kind*. Adv. -πως.

Παντοκράτειρα, ας, ἡ, fem. from sq., Orph. H. 9, 4.

Παντοκρᾰτήρ, ῆρος, ὁ, = παντοκράτωρ.

Παντοκρᾰτορία, ας, ἡ, *supreme power, omnipotence*, LXX. Hence

Παντοκρᾰτορικός, ή, όν, *of* or *belonging to* παντοκρατορία, Clem. Al.

Παντοκράτωρ, ορος, ὁ, (πᾶς, κρατέω) *omnipotent*, Anth. P. append. 282, Orph.

Παντοκτίστης, ου, ὁ, (πᾶς, κτίζω) *Creator of all*, Eccl.

Παντολάβος, ον, (πᾶς, λαμβάνω) *taking all*: as a pr. n., *Grasp-all*, in Horat.

Παντολετήρ, ῆρος, ὁ, = sq.: fem -λέτειρα, Orph. H. 25, 2.

Παντολέτωρ, ορος, ὁ, (πᾶς, ὄλλυμι) *destroyer of all*, Anth. P. 11, 348.

Παντολῐγοχρόνιος, ον, *utterly short lived*, v. l. Anth. P. 7, 167.

Παντολμία, ας, ἡ, *high-daring*: from

Πάντολμος, ον, (πᾶς, τόλμα) *all daring, shameless*, Aesch. Theb. 671, Cho. 430, Eur. I. A. 913.

Παντολόγος, ον, *all-speaking*.

Παντομάντειρα, ας, ἡ, *all-predicting*, epith. of the Μοῖραι, dub.

Παντομετάβολος, ον, *exchanging all things*: hence = παντοπώλης.

Παντομῐγής, ές, *mixed of every thing*.

Παντόμῑμος, ον, (πᾶς, μιμέομαι) *all-imitating*: ὁ π., a word adopted in Italy about the time of Augustus for the Greek ὀρχηστής, *one who plays a part* by *dancing and dumb-show*, or *who acts to another's words, a pantomimic actor*, Sueton., etc.; v. Dict. Antiqq.

Παντομῑσής, ές, (πᾶς, μῖσος) *all-hateful*, Aesch. Eum. 644.

Παντόμορφος, ον, = πάμμορφος Hipp. 1289, Soph. Fr. 548.

Παντόμωρος, ον, *an arch-fool*, dub.

Παντονίκης, ου, ὁ, (πᾶς, νικάω) *all-conquering*, Dio C. 63, 10.

Παντοπᾰθής, ές, (πᾶς, παθεῖν) *all-suffering*, sensu obscoeno, Anth. P. 5, 5.

Παντοπλᾰνής, ές, *roving everywhere*.

Παντοποιός, όν, (πᾶς, ποιέω) *ready for all, reckless*, Theophr. Char. 6.

Παντοπόρος, ον, (πᾶς, πόρος) *always ready with expedients, all-inventive*, Soph. Ant. 360.

Παντόπτας, Dor. for παντόπτης, ου, ὁ, = πανόπτης, Aesch. Supp. 139, Fr. 178, Soph. O. C. 1085.

Παντοπωλεῖον, ου, τό, *a place where all sorts of things are for sale, a general market, bazaar*: from

Παντοπωλέω, ῶ, *to deal in all sorts of things*: from

Παντοπώλης, ου, ὁ, (πᾶς, πωλέω) *a dealer in all kinds of things, huckster*, Anaxipp. Ἐγκαλ. 1, 10. Hence

Παντοπωλία, ας, ἡ, *the selling* or *dealing in all kinds of wares*, Archipp. Ἰχθ. 16.

Παντοπώλιον, ου, τό, = παντοπωλεῖον, Plat. Rep. 557 D.

Παντοπῶλις, ιδος, fem. from παντοπώλης, *a female huckster*.

Παντοραίστης, ου, ὁ, *ravager of all*.

†Παντόρδανος, ου, ὁ, *Pantordanus*, masc. pr. n., Arr. An. 2, 9, 3.

Παντορέκτης, ου, ὁ, (πᾶς, ῥέζω) *attempting all, audacious*, Anacreont. 10, 11. (Others from ὀρέγομαι.)

Πάντοσε, (πᾶς) adv., *every way, in all directions*, Il. 13, 649, etc.; cf. sub ἔϊσος: also in Xen. An. 7, 2, 23, etc.

Παντόσεμνος, ον, = πάνσεμνος, Aesch. Eum. 637.

Παντόσοφος, ον, = πάνσοφος, Plat (Com.) Xant. 1.

Παντόστικτος, ον, *spotted all over*, late.

Πάντοτε, adv., *always*, proscribed by the Atticists, who recommend διαπαντός: but v. Sturz Dial. Mac. p 187.

Παντοτελής, ές, = παντελής.

Παντοτεχνής, ές, = πάντεχνος, Orph. H. 9, 20.

Παντοτῐνάκτης, ου, ὁ, (πᾶς, τινάσσω) *shaker of all*, Orph. H. 14, 8.

Παντοτόκος, ον, *engendering* or *bearing all*.

Παντότολμος, ον, = πάντολμος, Aesch. Ag. 221, 1237.

Παντοτρόπος, ον, = παντρόπος

Παντοτρόφος, *ον*, = *παντρόφος*, Aesch. Fr. 178, dub.

Παντουργικός, *ή*, *όν*,=*πανουργικός*.

Παντουργός,*όν*,=*πανοῦργος*, Soph. Aj. 445.

Παντοφᾰγία, *ας*, *ἡ*, *indiscriminate feeding on all things :* from

Παντοφάγος, *ον*, (*πᾶς*, *φαγεῖν*) *eating every thing*, Anth. P. 8, 213.

Παντόφθαλμος, *ον*,(*πᾶς*,*ὀφθαλμός*) *all eyes*, Ar. Fr. 525.

Παντόφοβος, *all-fearing*.

Παντοφόρος, *ον*,=*παμφόρος*, Arist. Pol. 7, 5, 1.

Παντοφυής, *ές*, (*πᾶς*, *φύω*) *all-producing*, Orph. H. 10, 10.

Παντόφυρτος, *ον*, = *πάμφυρτος*, Aesch. Eum. 530.

Παντόχροος, *ον*, (*πᾶς*, *χρόα*) *of all* or *all kinds of colours*, Orph. H. 42, 4.

Πάντρητος, *ον*, (*πᾶς*, *τιτράω*) *bored quite through*, *pierced with holes : αὐλοῦ πάντρητον*, *one of the pieces* of a flute, Plut. 2, 853 E.

Πάντρομος, *ον*, *very fearful*, v. l. for *παντρόφος*.

Πάντροπος, *ον*,(*πᾶς*,*τρέπω*) *utterly routed*, *π. φυγᾷ*, Aesch. Theb. 955.

Πάντροφος, *ον*, (*πᾶς*, *τρέφω*) *all-nourishing* or *rearing*, *γῆ*, Mel. 109: but in Aesch. Theb. 294, for *π. πελειάς*, a dove *that rears all her nestlings*, the v. l. *πάντρομος*, (in the Med. MS.) is very prob.

Πάντως, adv., (*πᾶς*) *wholly*, *altogether :* in Hom. always followed by *οὐ*, *in no wise*, *by no means*, Lat. *omnino non*, Il. 8, 450, Od. 19, 91 : so in prose, *not at all*, Hdt. 5, 34, etc. : without *οὐ*, first in Hdt., *ἔδεε πάντως*, it was *altogether*, *absolutely* necessary, 1, 31 ; *π. ἐθέλειν*, to wish *at all hazards*, 2, 42 ; *εἰ π. ἐλεύσεσθε*, if ye *positively will* go, 6, 9 ; *in any way*, 5, 111.—II. in strong affirmation, *at all events*, *at any rate*, *at least*, Plat. Gorg. 497 B ; and so, *πάντως γε μήν*, Ar. Eq. 232 : *πάντως παρατίθετε..*, *only* add.., Plat. Symp. 175 B :—in answers too it affirms strongly, *yes*, *by all means*, *yes no doubt*, like *πάνυ*, Plat. Rep. 574 B ; so, *πάντως γάρ*...Ar. Plut. 273, *π. δήπου*, Plat. Phaed. 75 E, etc. :—cf. sub *πάντῃ*.

Πάνῠ, adv.,(*πᾶς*) *altogether*, Aesch. Cho. 861, Thuc., Plat., etc. ; *in all*, Dem. 1347, 14 ; *οὐ π. τι*, not *at all*, Plat. Phaed. 57 A, Xen. An. 6, 1, 26. —2. *very*, *very much*, *exceedingly*, Soph. O. C. 144, etc. ; freq. with adjs., *π. πολλοί*, *ὀλίγοι*, *μικρός*, *μέγας*, etc., *very* many or few, *very* small or large, etc., Aesch. Ag. 1456, Ar. Eq. 1134, Plat., etc. ; also after the adj., *ὀλίγοι πάνυ*, *σπάνιος π.*, Xen. An. 4, 7, 14 ; so with advs., *π. σφόδρα*, Ar. Plut. 25 ; *πάνυ οἰκείως*, *μόγις πάνυ*, *ῥᾳδίως πάνυ*, etc., Xen., etc., *πάνυ καλῶς*, like Lat. *benigne*, no I thank you ! Ar. Ran. 512 : also with a subst., *πάνυ ἐν τῷ μεγίστῳ κινδύνῳ*, Thuc. 8, 50 ;—with a part., *π. ἀδικῶν*, if *ever so* criminal, Thuc. 3, 44.—3. *ὁ πάνυ* (where *περιβόητος* or the like may be supplied), *the well-known*, *famous*, *οἱ π. τῶν στρατιωτῶν*, Thuc. 8, 1, cf. 89 : *ὁ πάνυ Περικλῆς*, Xen. Mem. 3, 5, 1.—II. in answers it affirms strongly, *yes by all means*, *no doubt*, *certainly*, Ar. Plut. 393 ; esp. when joined to particles, as, *πάνυ γε*, *πάνυ μὲν οὖν*, Ib. 97, Plat. Euthyphr. 13 D ; so, *καὶ πάνυ*, *καὶ π. μάλα*, *καὶ πάνυ πολύ*, etc., cf. Heind. Plat. Phaed. 80 C.—First in Att., and mostly in prose. [ᾰ]

†*Πανύασις*, *ιδος*, *ὁ*, *Panyasis*, an old epic poet, Apollod. 1, 5, 2 ; etc.

Πάνυγρος, *ον*, (*πᾶς*, *ὑγρός*) *quite damp* or *wet*, dub. in Plut. 2, 355 F. [ᾰ]

Πανῠπείροχος, *ον*, (*πᾶς*, *ὑπέροχος*) *eminent above all*, Opp. C. 2, 63, Anth. P. 9, 741.

Πᾰνῠπενθής, *ές*, (*πάνυ*, *πένθος*) *very sad*, dub., v. Jac. A. P. p. 872.

Πᾰνῠπέρτατος, *η*, *ον*, (*πᾶς*, *ὑπέρτατος*) *highest of all*, Od. 9, 25, Arist. Mund. 5, 9.

Πᾰνῠπέρφρων, *ον*, *exceeding haughty*, Orph. H. 60, 12.

Πάνυσσα, *ἡ*, from *πᾶνος*, Dor. for *πῆνος*, *a fillet*, the Lat. *panuclum*. [πᾱ]

Πᾰνυστάτιος, *α*, *ον*, later form for sq., Call. Pall. 54, Anth. [ᾰ]

Πᾰνύστᾰτος, *η*, *ον*, (*πᾶς*, *ὕστατος*) *last of all*, Il. 23, 532, Od. 9, 452, Soph. Tr. 874, etc. :—*πανύστατον*, as adv., *for the very last time*, Soph. Aj. 858, Eur. Alc. 164 ; so, *πανύστατα*, Id. H. F. 457.

Πάνχορτος, *ον*, should be written *πάγχορτος*.

Πᾰνώδῠνος, *ον*, (*πᾶς*, *ὀδύνη*) *all-grievous*, App.

Πᾰνωλεθρία, *ας*, *ἡ*, *utter destruction*, *utter ruin :* mostly used in dat., *πανωλεθρίῃ ὄλλυσθαι*, Hdt. 2, 120 ; *πανωλεθρίᾳ δὴ* (*τὸ λεγόμενον*)... *ἀπώλετο*, Thuc. 7, fin. :—the genit. in Dio C. 56, 4.

Πᾰνώλεθρος, *ον*, (*πᾶς*, *ὄλεθρος*, *ὄλλυμι*) *utterly ruined*, *destroyed*, *π. ἐξαπόλλυται*, Hdt. 6, 37 (where however most MSS. have the adv. -*θρως*); *π. πίπτειν*, *γενέσθαι*, Aesch. Cho. 934, Eum. 552 ; *πόλιν πανώλεθρον ἐκθαμνίζειν*, Id. Theb. 71 ; *π. ξυναρπάζειν τινά*, Soph. Aj. 839 ; etc. —2. also in moral signf., *utterly abandoned*, Soph. Phil. 322.—II. act. *all-destructive*, *all-ruinous*, *π. κακόν*, Hdt. 6, 85 ; *ἐμβολαί*, Aesch. Pers. 562 ; cf. Supp. 414.

Πᾰνώλεια, *ας*, *ἡ*,=*πανωλεθρία :* from

Πᾰνώλης, *ες*, (*πᾶς*, *ὄλλυμι*) *utterly ruined*, *destroyed*, or *miserable*, Aesch. Pers. 732 ; *π. ὄλλυσθαι*, Ib. Theb. 552 : also in moral sense, *utterly abandoned* or *wicked*, Soph. O. C. 1264, El. 534, Eur. El. 60.—II. act. *all-destructive*, Soph. O. C. 1015.

Πᾰνωλία, *ας*, *ἡ*,=*πανωλεθρία*.

†*Πανῶν πόλις*, *ἡ*, *Panopolis*, a city of the Thebaïd in Aegypt, Strab. p. 813.

Πᾰνωνία, *ας*, *ἡ*, *a general sale of wares*.

Πᾰνωπήεις, *εσσα*, *εν*,=*πανόψιος*, *visible to all*, Anth. Plan. 166.

Πάνωρος, *ον*, (*πᾶς*, *ὥρα*) *in every season*, Aesch. Supp. 690. [ᾰ]

Πάξ, an exclam., like Lat. *pax ! hush ! still !* also to end a discussion, *well ! enough !* like *εἶεν*, cf. Lob. Aglaoph. p. 778, sq.—II. in Ar. Nub. 390, onomatop. for a *crepitus ventris ;* and redupl. *παππάξ*, *παπαπαπάξ*.

Πάξαιτο, Dor. for *πήξαιτο*, aor. 1 opt. mid. of *πήγνυμι*, Pind.

†*Πάξαμος*, *ου*, *ὁ*, *Paxamus*, a writer on cookery, Ath. 376 D.

†*Παξαυγοῦστα*, *ἡ*, *Paxaugusta*, a Celtic city of Spain, Strab. p. 151.

†*Παξοί*, *ῶν*, *αἱ*, *Paxi*, two islands near Corcyra, Polyb. 2, 10, 1.

*ΠΑ΄ΟΜΑΙ, dep., *to get*, *acquire*, but chiefly used in pf. *πέπᾱμαι*,=*κέκτημαι*, *to possess*, Pind. P. 8, 103, Fr. 72, Ar. Av. 943 ; inf. *πεπᾶσθαι*, Sol. 5, 7, Theogn. 146, Eur. Andr. 641 ; part. *πεπᾱμένος*, Xen. An. 6, 1, 12 :—fut. *πάσομαι*, Aesch. Eum. 177 : the aor. 1 *ἐπᾱσάμην* occurs in later poets, as in the proverb *πασάμενος ἐπίτασσε*, i. e. order your own slaves, Theocr. 15, 90 ; †3 sing. plpqf. *πεπᾶτο*†, in Xen. An. 1, 9, 19.—This word must not be confounded with aor. *ἐπᾰσάμην*, perf. *πέπασμαι*, which belong to *πατέομαι*, *to eat*, *taste ;*— indeed, the aorists *ἐπᾱσάμην*, *I got*, and *ἐπᾰσάμην*, *I ate*, are sufficiently distinguished by the quantity of the radic. sylls., Valck. Ammon. in voc. (From *πέπᾱμαι* come *πᾶμα*, *παμοῦχος*, *πολυπάμων*, Ion. *πολυπήμων :* and *ποιμήν*, *ποιμαίνω* may be akin to it.)

Πᾱός, *ὁ*, Dor. for *πηός*.

†*Πάος*, *ου*, *ἡ*, *Paüs*, a village of Arcadia, Paus. 8, 23, 9.

Πᾰπαῖ, exclam. of suffering, Trag.; esp. of bodily pain, Lat. *vae*, Aesch. Pers. 1029, Soph. Phil. 734, sq.—II. of surprise, like Lat. *papae*, *vah*, *atat*, first in Hdt. 8, 26, Soph. Fr. 165, and freq. in Eur. ; c. gen., *παπαῖ τῶν ἐπαίνων*, Luc. Contempl. 23. (Usu., but wrongly, written *παπαί*, v. Herm. Soph. Phil. 735.)

Πᾰπαιάξ, a burlesque on *παπαῖ*, hence only comic, as Ar. Lys. 924 : also, *ἀππαπαὶ παπαιάξ*, Id. Vesp. 235, cf. Luc. Fugit. 33.—II. so too as exclam. of surprise, Eur. Cycl. 153.

Παπαῖος, *ου*, *ὁ*, a Scythian name of Jupiter, Hdt. 4, 59.

Παπαπαπαῖ, an exclamation of joyous surprise in Ar. Thesm. 1191.

Πάπας, *πάππᾰ*, v. sub *πάππας*.

Πάποκα, Dor. for *πῇ ποτε*, Theocr. 8, 34 ; 11, 68.

Παππάζω, (*πάππας*) *to call* any one *papa*, as a child, Il. 5, 408 ; also of grown up persons, *to wheedle one's father* in this way, Ar. Vesp. 609.—II. absol. *to say papa*, hence *to prattle like a child*, *παππάζεσκες*, Q. Sm. 3, 474.

Παππάξ, v. sub *πάξ* II.

ΠΑ΄ΠΠΑΣ, *ου*, *ὁ*, *papa*, childish word for *πατήρ*, *father*, (just as *μάμμα*, *mamma*, for *μητήρ*, etc.), as is common in many languages ; usu. in vocat. *πάππᾰ*, Od. 6, 57, cf. Philem. p. 370, Valck. Hdt. 4, 59 : *πάππαν καλεῖν*, like *παππάζειν*, Ar. Pac. 120, Eccl. 645. — So, *πάπα* from *πάπας :* cf. also *ἄππα*, *ἀπφά*, *ἄττα*, *τέττα*.

Παππασμός, *οῦ*, *ὁ*, (*παπάζω*) *calling out papa*.

Παππεπίπαππος, *ου*, *ὁ*, (*πάππος*, *ἐπί*, *πάππος*) one's *grandfather's grandfather*, Nicoph. Incert. 1 ; cf. *φαυλεπίφαυλος*.

Παππίας, *ου*, *ὁ*, dim. from *πάππας*, *dear little papa*, a term of endearment, Ar. Vesp. 297, Pac. 128, Ephipp. Phil. 2.

Παππίδιον, *ου*, *τό*, = foreg., Ar. Eq. 1215, Vesp. 655. [ῐ]

Παππίζω,=*παππάζω*.

Παππικός, *ή*, *όν*, (*πάππος*) *belonging to a grandfather*, like *παππῷος*.

Παπποκτόνος, *ον*, *grandfather-slaying*, Lyc. 1034.

ΠΑ΄ΠΠΟΣ, *ου*, *ὁ*, (akin to *πάππας*) *a grandfather*, Ar. Eq. 447, etc.; *πρὸς μητρὸς ἢ πατρός*, on the mother's or father's side, Plat. Legg. 856 D ; also of any ancestors, *δύο π. ἢ τρεῖς*, Arist. Pol. 3, 2, 1 ; *εἰς τρίτον π.*, Dion. H. 4, 47.—2. a character in com. dramas, also *Παπποσείληνος*, cf. Poll. 4, 142, sqq.—II. *the down on the seeds* of certain plants, e. g. the dandelion, which serves as wings for them, Soph. Fr. 748, Eubul. Sphing. 1, 19 ; cf. *παπποσπέρματα* —hence (from the likeness).—2. *the* *first down on the cheek*, Lat. *lanugo*.—III. a little bird, also ὑπολαΐς, Ael. N. A. 3, 30.

Παπποσπέρματα, τά, (πάππος II, σπέρμα) *seeds crowned with light down*, Theophr.

Παπποφόνος, ον,=παπποκτόνος, Theocr.

Παππώδης, ες, (πάππος, εἶδος) *woolly, downy*, Theophr.

Παππωνῠμικός, ή, όν, *called after one's grandfather*, formed like πατρωνυμικός.

Παππῷος, α, ον,=παππικός, Ar. Av. 1452, Plat. Lach. 179 A, etc.; π. ἔρανος, the contribution *appointed by our grandfathers*, Ar. Lys. 653, alluding to the fact in Thuc. 1, 96.

Πάπραξ, ακος, ὁ, *a Thracian lake-fish*, Hdt. 5, 16.

†Πάπρημις, ιος, ἡ, *Papremis*, a city in the western part of the Aegyptian Delta, Hdt. 2, 59, 63; from this was named ὁ Παπρημίτης [ῑ] νομός, *the Paprem̄itic nome*, Id. 2, 71.

Παπταίνω: fut.-ᾰνῶ: aor. ἐπάπτηνα, in Hom. always without augm.: *to look about* or *around*: he oft. has πάντοσε παπταίνειν, mostly with collat. notion of *fear* or *caution*, *to look timidly round*, Il. 13, 551, etc.; followed by μή, *to take heed* lest.., Il. 13, 649, Aesch. Pr. 334; by ὅπῃ, *to look about* (to see) how.., Il. 16, 283; also in full, ἀμφὶ ἓ παπταίνειν, Il. 4, 497; 15, 574; but with other preps., π. πρός τι, *to look at* a thing, Il. 11, 546; so too, π. μεθ' ὁμήλικας, *to look wistfully after* her playmates, Hes. Op. 442: π. ἀνά τι and κατά τι, *to look up* at.., *look along*...—II. c. acc. *to look round for*, *seek after* a person or thing, Il. 4, 200; 17, 115; π. τὰ πόρσω, Pind. P. 3, 39, cf. O. 1, 183:—simply, *to look at*, Id. P. 4, 169, Soph. Ant. 1231. (As the word seems orig. to express a *timid peep*, it is prob., like sq., a redupl. form from the root ΠΤΑ-, πτήσσω.)

Παπτᾰλάω, rare form for foreg., Lyc. 1162; cf. παμφαλάω.

Πάπυρος, ου, ὁ and ἡ, *the papyrus*, an Aegyptian kind of rush or flag, of which writing paper was made by cutting its inner rind (βύβλος) into strips, and glueing them together transversely, Theophr.; it was also used for making ropes, etc., Juvenal; or linen, Anacreont. [Usu. ⏑–⏑, but in Antip. Thess. 13, 2, ⏑⏑⏑; cf. Piers. Moer. p. 311.]

Πᾰπῡροφάγος, ον, *eating the papyrus*, esp. *its stalk* or *root*. [ᾰ]

Πᾰπῡρώδης, ες, (εἶδος) *like papyrus*.

Πάρ, poet. abbrev. for παρά, used before consonants, very freq. in Hom. before δ, esp. before δέ, also freq. before π and ν; but rarely (and only in Il.) before γ ζ ξ σ τ, in Od. only before κ and μ; in compds. before β θ κ μ π στ τ φ.—II. it is also used for πάρα (i. e. πάρεστι); and in Ar. even for πάρειμι.

ΠΑΡΑ', prep. with gen., dat., and acc.; the radic. signf. being *beside*, which is variously modified by its relation to its different cases.—Cf. Ep. πάρ and παραί. (Παρά is prob. akin to Lat. *prae* and *praeter*.) [⏑⏑: in Ep. when ult. is to be long, παραί is used, Hom.]

A. WITH GENIT. it denotes the object *from the side of* which something comes or issues, *from beside*, *from alongside of*, just like French *de chez moi*, as in the Homeric phrase φάσγανον ἐρύσσασθαι παρὰ μηροῦ, *from beside* his thigh: and so,—I. motion from a place, like ἀπό and ἐκ, esp. with verbs of going or coming, freq. in Hom.: — rare usage, πλευρὰ παρ' ἀσπίδος ἐξεφαάνθη, the side was exposed *by its going from* the shield, Il. 4, 468.—2. so too from a person, ἐλθεῖν παρὰ Διός, παρ' Αἰήταο πλέουσα, etc., oft. in Hom.; ἀγγελίη ἥκει παρὰ βασιλῆος, Hdt. 8, 140, 1; hence οἱ ἄγγελοι παρά τινος, or simply, οἱ παρά τινος, persons sent *from* or *by* any one.—3. metaph. *issuing*, *derived from* a person or thing, μαρτύρια παρ' Ἀθηναίων, Hdt. 8, 55; ἡ παρὰ τῶν ἀνθρώπων δόξα, glory *from*, *given by* men, Plat. Phaedr. 232 A; ἡ παρά τινος εὔνοια, the favor *from*, i. e. of any one, Xen. Mem. 2, 2, 12; esp. μανθάνειν, πυνθάνεσθαι, ἀκούειν παρά τινος, etc., Hdt. 2, 104; 7, 182: τὰ παρά τινος, *all that issues from* any one, as well commands, resolves, commissions, as promises, gifts, presents; hence παρ' ἑαυτοῦ διδόναι, to give *from* one's self, i. e. *from* one's own *means*, Hdt. 2, 129; 8, 5; elsewh. παρ' ἑαυτοῦ and παρ' ἑαυτῶν, is *of* one's self, i. e. *of* one's own *accord*.—4. in Att. prose, παρά is oft. used like ὑπό with pass. verbs to denote the agent, as, σοφίας παρά τινος πληροῦσθαι, Plat. Symp. 175 E.—II. rarely παρά c. gen., for παρά c. dat., *by*, *near*, πὰρ ποδός, Pind. P. 10, 97, Soph. Ant. 966, 1123; though these examples are only in lyric poetry: so in late prose, v. Schäf. Dion. Comp. 119.

B. WITH DAT. it denotes the object *by the side of* which anything is, *beside*, *alongside of*, *by*, and so in case of a number of objects, *among*, freq. in Hom., and Hdt., only with verbs implying rest, εἶναι, στῆναι, ἧσθαι, etc., and so used to answer the question *where?*—not only of places and things, but also of persons, like Lat. *apud* and *coram*, ἤειδε παρὰ μνηστῆρσιν, he sang *by* or *before* the suitors, Od. 1, 154, cf. Wolf Dem. Lept. p. 249: παρ' ἐμοί, Lat. *me judice*, Hdt. 1, 32; so παρὰ Δαρείῳ κριτῇ, Hdt. 3, 160, cf. Valck. Hipp. 324:—τὰ παρά τινι, that which is or happens *near* or *by* any one, one's state or circumstances: παρ' ἑωυτῷ, *at* one's *home* or *house*, Lat. *apud se*, Hdt. 1, 105, cf. 1, 86; hence παρ' ἐμοί, παρὰ σοί, mine, yours, etc., Erf. Soph. O. T. 611:—as, in Lat., *penes me* may be put for *meum*.

C. WITH ACCUS.—I. of place, where a thing moves *alongside of*, *near* or *by* another,—1. *along*, *beside*, παρὰ θῖνα, παρὰ ποταμόν, *along* the shore or river, Hom.; and so expressing motion, not to a single point, but to one point after another, i. e. motion in an extended line.—2. also simply motion to a place, *to*, *towards*, i. e. *to the side of*, and so usu. of persons, εἰςιέναι, ἥκειν, ἄγειν παρά τινα, Od. 1, 285, Hdt. 1, 36, 73, 86: *beside*, *near*, *by*, but always with reference to past motion, κοιμήσαντο παρὰ πρυμνήσια, they *went* and lay down *by*.., Od. 12, 32, cf. 3, 460; so Hdt. 4, 87, cf. Valck. ad 8, 140, 1, and supra B. II: also, παρὰ νῆας, Il. 1, 347.—3. in pregnant construct. with verbs of rest, παρ' ἡμᾶς ἐστι, it rests *with* us.—4. with the notion of *alongside of*, is connected that of *going by*, leaving *on one side*, Il. 22, 145, Od. 3, 172; παρὰ τὴν Βαβυλῶνα παριέναι, to go, pass *by* Babylon, Xen. Cyr. 5, 2, 29: esp.,—*b*. metaph. in signf. of *going by*, *beyond* or *beside* the mark, π. δύναμιν, *beyond* one's strength, Il. 13, 787, opp to κατὰ δ.: and as what goes wrong is contrary to right, it may usu. be rendered by *contrary to*, *against*, παρὰ μοῖραν, *beyond*, *contrary to* destiny, Od. 14, 509 (just like ὑπὲρ μοῖραν, Il. 20, 336); opp. to κατὰ μοῖραν, oft. in Hom.; so, παρὰ τὰ δίκαια, παρ' ἀξίαν, παρὰ φύσιν, παρὰ μέλος, etc., cf. Dissen Pind. N. 7, 69 (101); v. also sub κατά B, IV, infra G, III: hence, — 5. *beside*, *except*, which strictly is the same notion with foreg., οὐκ ἔστι παρὰ ταῦτ' ἄλλα, *besides* this, there is nothing else, Ar. Nub. 698, where ἄλλος is pleon.; so, ἕτερος with παρά, Schäf. Dion. Comp p. 117; παρὰ πάντα ταῦτα, *besides* all this, Wolf Dem. Lept. 490, 23: so in the following examples, παρὰ ἓν πάλαισμα ἔδραμε νικᾶν Ὀλυμπιάδα he won the Olympic prize *save in* one exercise, he was *within* one of winning it, Hdt. 9, 33; so, παρὰ τέτταρας ψήφους μετέσχε τῆς πόλεως, Isae. 41, 36; reversely in Anth., it is said of one Μάρκος, θηρίον εἶ παρὰ γράμμα, you are but one letter from a bear (ἄρκος), Jac. A. P. p. 695. — 6. in comparison, because things are best compared when put *side by side*, παρὰ τὰ ἄλλα ζῷα, *compared with* all other animals, αὐτὸς παρ' ἑαυτόν, etc.: hence may be explained,—*a*. παρ' οὐδέν ἐστι, it is *as* nothing, Erf. Soph. Ant. 35; παρ' οὐδέν or παρ' ὀλίγον ἄγειν, ἡγεῖσθαι, τίθεσθαι, ποιεῖσθαί τι, to consider *as* nothing, make no account of, Valck. Diatr. p. 9, A.—*b*. παρὰ μικρόν, παρ' ὀλίγον, παρὰ βραχύ, *by* a little, i. e. *well-nigh*, *almost*, παρὰ πολύ, *by* much, παρὰ τοσοῦτον, *by* so much, παρ' ὅσον, *by* how much, Lat. *quatenus*.—All these phrases imply comparison, which we mark by *by* or *within*, but their special signf. can only be determined by the context, as, παρὰ μικρὸν ἦλθεν ἀποθανεῖν, he came *within a little of* (i. e. *off*) dying, Isocr. 388 E; so, παρὰ τοσοῦτον κινδύνου ἐλθεῖν, Thuc. 3, 49; παρὰ πολὺ ἀμείνων, *by* far better, παρὰ πολὺ περιγίγνεσθαι, to conquer *by* a great deal; παρὰ πολὺ τῆς ἀξίας, τῆς ἐλπίδος, *by* much *otherwise than* one deserves or hopes, quite *contrary to* one's merit or hope.—*c*. the notion of *comparison* is closely followed by that of *alternation*, as, παρ' ἡμέραν, day *by* day, etc.; so, παρὰ μῆνα τρίτον, *every* third month, Arist. H. A. 7, 2, 1; ἡμέραν παρ' ἡμέραν, every other day, Dem. 1360, 20; cf. Antipho 137, 44, Soph. Aj. 475: hence, παρὰ μίαν, every other day, Polyb. 3, 110, 4:—πληγὴ παρὰ πληγήν, blow *for* blow, Ar. Ran. 643: παρ' ἕνα γέροντες καὶ νεανίαι, old men and young *alternately*.—*d*. the notion of *comparison* oft. implies that of *superiority*, as in Lat. *prae*, *before*, παρὰ τὰ ἄλλα ζῷα ὥςπερ θεοὶ οἱ ἄνθρωποι βιοτεύουσι, men *before* all other animals live like gods, Xen. Mem. 1, 4, 14; παρὰ τοὺς ἄλλους πονεῖν, to labour *more than* the rest: freq. joined with ἄλλος or ἕτερος, cf. supra 5; also pleon. with compar., like πρό, ἄμεινον παρά τι, Hdt. 7, 103.—7. also esp. in Gramm., *like*, παρὰ τὸ Σοφόκλειον, παρὰ τὰ Σοφοκλέους, etc., Schäf. Schol. Ap. Rh. 3, 158.—8. metaph. to denote dependence on a thing, when it may be be rendered by *on account of*, *because of*, answering to the vulgar English *along of*, Arnold, Thuc. 1, 141, cf.

Pind. O. 2, 116, Isocr. 126 E, Dem. 43, 15; 305, 3.—9. in Gramm. it marks the deriv. of one word from another, Schäf. Schol. Ap. Rh. 2, 624.—II. of time, much less freq., and not till after Hom.,—1. usu. of duration of time, and with the notion of an action or event that accompanies another, *during*, *παρὰ τὸν πολεμον*, *in the course of* the war: also without such notion, *παρ' ὅλον τὸν βίον*, one's life *long*, *παρὰ πότον*, Aeschin. 49, 14; so, *παρ' οἶνον*, *at* wine, Jac. A. P. p. 895: more usu. *παρ' οἴνῳ*, Erf. Soph. O. T. 773.—III. also, like *ἐν*, of a point of time, *παρ' αὐτὸν τὸν κίνδυνον*, *in the moment* of danger: so, *παρ' αὐτὰ τἀδικήματα*, Dem. 229, 19; *παρ' αὐτὰ τοῦ θανεῖν*, *in the moments* of death.

D. Position:—*παρά* may follow its subst. in all three cases, but then becomes by anastrophé *πάρα*, except when the ult. is elided, as Il. 4, 97; 18, 400.

E. *παρά*, absol., as Adv., *near*, *together*, *at once*, oft. in Hom.: this must be distinguished from *παρά* in tmesis, which is also freq. in Hom.

F. *πάρα* oft. stands, esp. in Hom. and Hes., for *πάρεστι* and *πάρεισι*, when it always suffers anastrophé: so in Att., as Aesch. Pers. 167, Soph. El. 285.

G. in Compos., it retains the chief usages it had as prep.; esp.,—I. *alongside of*, *beside*, as in *παρίστημι*, *παράκειμαι*, *παρέζομαι*.—II. *to the side of*, *to*, as in *παραδίδωμι*, *παρέχω*, to hand *to*.—III. *to one side of*, *by*, *past*, purely local, as in *παρέρχομαι*, *παροίχομαι*, *παρατρέχω*· but also oft.,—IV. metaph.,—1. *aside* or *beyond*, i. e. *amiss*, *wrong*, as in *παραβαίνω*, *παράγω*, *παροράω*, *παρόμνυμι*, *παρακούω*, *παραγιγνώσκω*, just like German *ver-* in *ver*schwören, our *for*swear.—2. *beyond*, *contrary to*, as in *παραῤῥητός*, *παραίσιος*.—3. of alteration or change, as in *παράφημι*, *παραπείθω*, *παρατεκταίνω*, *παραυδάω*.

Πάρα, v. *παρά* D, and F.

Παραβαθῆναι, aor. 1 pass. of sq.

Παραβαίνω, f. *-βήσομαι*; pf. *-βέβηκα*, part. *-βεβώς*, Ep. *-βεβᾰώς*: pf. pass. *-βέβασμαι*: aor. 2 *παρέβην* (*παρά*, *βαίνω*). *To go by*, *by the side of*: in Hom. only twice, both times in Ep. part. perf. *παρβεβᾰώς*, *standing beside*, c. dat., Il. 11, 522; 13, 708; so too impf. *παρέβασκε* is used as=*ἦν παραβάτης*, i. e. *the combatant* in the chariot, Il. 11, 104; but reversely in Hdt. 7, 40, *παραβέβηκέ οἱ ἡνίοχος*.—II. usu., *to pass by the side of*, and esp. metaph., in trans. signf.,—1. *to overstep*, *transgress*, *τὰ νόμιμα*, Hdt. 1, 65; *δίκην*, Aesch. Ag. 789; *θεσμούς*, *σπονδάς*, *ὅρκους*, etc., Ar. Av. 331, 461, Thuc. 1, 78, etc.; also, *π. τινὰ δαιμόνων*, *to sin against* a god, Hdt. 6, 12: hence absol., *ὁ παραβάς*, *the transgressor*, Aesch. Ag. 59:—pass. *to be transgressed* or *offended against*, Thuc. 3, 45.—2. *to pass over*, *omit*, Dem. 298, 11.—3. *to let pass*, *καιρόν*, like Lat. *omittere*, Dinarch. 94, 44.—4. *οὐ με παρέβα*, it *escaped* me not, Eur. Hec. 704.—III. *to pass on*, *εἰς τὸ πρόσω* (al. *προβαίνειν*), Hdt. 1, 5.—In comedy, *παραβαίνειν ἐς* or *πρὸς τὸ θέατρον*, *to step forward* to address the spectators, Ar. Ach. 629, Eq. 508, etc.; cf. *παράβασις* III.

Παραβακτήριος, ον, (*παρά*, *βάκτρον*) *near* or *like a staff*, *π. ὑπηρετήματα*, services *as of a staff*, Eur. Phoen. 1564, Pors.

Παράβακχος, ον, (*παρά*, *βάκχος*) *nearly Bacchanalian*, Plut. Demosth. 9.

Παραβάλλω: f. *-βᾰλῶ*: aor. 2 *παρέβᾰλον*: pf. *-βέβληκα* (*παρά*, *βάλλω*). *To throw beside* or *by*, *throw to* one, as fodder to cattle, *ἵπποις ἐδωδήν*, etc., Lat. *objicere*, *projicere*, Il. 8, 504, etc. (always however in tmesis); *παρ. φακέλλους εἰς τὸ μέταξυ*, Thuc. 2, 77; *π. τινὰ τῷ ὄχλῳ*, Polyb. 40, 4, 2:—so in pass., *κύβοισι παραβεβλημένος*, *given up* to dice, Ar. Plut. 243.—2. *to hold out to* one, *hold out as a bait*, Xen. Cyn. 11, 2.—3. *to hold out*, *cast in one's teeth*, Lat. *objicere*, *τινί τι*, Aeschin. 81, 3.—II. *to set side by side*, and so *to stake* one thing *against* another, esp. in games of chance, in genl. *to venture*, *hazard*: mostly in mid. *to expose one's self to danger*, Lat. *objicere se periculo*, *projicere se*, usu. c. acc. *αἰὲν ἐμὴν ψυχὴν παραβαλλόμενος πολεμίζειν*, *setting my* life *upon a cast*, *risking it* in war, Il. 9, 322; so, *παραβάλλεσθαι τέκνα*, Hdt. 7, 10, 8, cf. Thuc. 2, 44; *οὐκ ἴσα παραβαλλόμενοι*, not *having* equal *interests at stake*, Xen. Cyr. 2, 3, 11; †also c. acc. of another, *μηδὲ ἐμὲ παραβάλῃ*, Hdt. 1, 108†; also, *κίνδυνον π.*, like *κίνδ. ῥίπτειν* or *παραῤῥίπτειν* (q. v.), Lat. *aleam jacere*, Thuc. 3, 14: *παραβάλλεσθαι πρός τι*, *to expose one's self to* a risk, Polyb. 1, 37, 9; *π. τοῖς ὅλοις*, Id. 2, 26, 6, etc.: cf. *παράβολος*.—2. *to set*, *place side by side*, and so *to compare* one with another, *τινί τι*, Hdt. 4, 198; *τι πρός τι*, Xen. Mem. 2, 4, 5, Isocr. 195 C; *τι παρά τι*, Plat. Gorg. 475 E:—hence in mid., *παραβάλλομαι θρήνους ὄρνιθι*, *I set my* songs *against* it's, rival it in singing, Eur. I. T. 1094; and, absol., *παραβαλλόμεναι*, *vieing with one another*, Id. Andr. 290.—so in pass., *ἀπάτα δ' ἀπάταις παραβαλλομένα*, one piece of treachery *set against* another, Soph. O. C. 231; cf. infra B. 3.—III. *to bring to the side of* or *to*, or *near*: esp. as naval term, *to bring to*, *put to land*, *to come to*, Ar. Ran. 180, 269; cf. infra B. 2.—IV. *to throw*, *turn*, *bend sideways*, *ὄμμα π.*, *to cast* it *askance*, like a timid animal, Aesch. Fr. 284; *οὖς π.*, *to turn* one's ear to listen, Plat. Rep. 531 A: so too, *π. στόμα Ἡρακλεῖ*, *to lend* one's mouth to Hercules, i. e. join in his praise, Pind. P. 9, 152; *π. τοὺς γομφίους*, *to lay to* one's grinders, Ar. Pac. 34; *π. τὼ ὀφθαλμώ*, *to cast* both eyes *sideways*, Ar. Nub. 362, cf. Eq. 173; *π. τὸ θυρίον*, to *put to* the door, *shut* it, Plut. 2, 940 F.—V. *to deposit with* one, *entrust to* him, Lat. *committere*, *τινί τι*, Hdt. 2, 154: pass., *πλεῖστόν τινι παραβεβλημένοι*, Thuc. 5, 113.—VI. acc. to Suid. *to deceive*, *betray*; so prob. Hdt. 1, 108, Thuc. 1, 133, cf. Alcae. (Com.) Incert. 5.

B. intr. for mid. of signf. III, *to come near*, *approach*, usu. *τινί* or *εἰς*, Heind. Plat. Lys. 203 E, Polyb. 12, 5, 1, Plut., etc.; *π. ἀλλήλοις*, *to meet* one another, Plat. Rep. 556 C, cf. 499 B.—2. esp., *to go by sea* to, *παρέβαλε νηυσὶ ἰθὺ Σκιάθου*, Hdt. 7, 179; more rarely *to come to shore*, *land*, *π. εἰς Ἰωνίαν*, *to push across to* Ionia, Thuc. 3, 32, cf. Dem. 163, 3; opp. to *ἀπαίρω*, Arist. H. A. 8, 12, 11; so, *παραβάλλεσθαι ἄκατον*, Ar. Eq. 762: v. supra III.—3. *to vie with*, *τινί*, Xen. Eq. 9, 8; v. supra II.

†Παραβάλλων, ωνος, ὁ, *Paraballon*, masc. pr. n., Paus. 6, 6, 3.

Παραβάπτισμα, ατος, τό, *false baptism*, Eccl.

Παραβαπτιστής, οῦ, ὁ, (*παρά*, *βαπτίζω*) in Epict., *one falsely baptized*, *a spurious Christian*.—2. in Eccl., *one who baptizes irregularly*.

Παραβάπτω, f. *-ψω*, (*παρά*, *βάπτω*) *to dye at the same time*, Plut. Phoc. 28.

Παραβᾰσῐλεύω, (*παρά*, *βασιλεύω*) *to reign beside* or *along with*.—II. *to govern ill*, or *to commit treason*, LXX.

Παραβᾰσία, ας, ἡ, usu. form for *παραιβασία*, q. v., cf. also sq.

Παράβᾰσις, εως, ἡ, Ep. *παραιβ.*, q. v., (*παραβαίνω*) *a going aside*, *deviation*, Plut. 2, 649 B.—II. *an overstepping*, *transgression*, *extravagance*, Plut. 2, 746 C, etc.; *a digression*, Strab. p. 15.—III. *the parabasis*, a part of the old comedy, in which the chorus came forward and addressed the audience in the poet's name; not however indispensable, for in three of the extant pieces of Aristoph., viz., Eccl., Lysist., Plut., it is wanting: the parabasis was in no way connected with the main action (whence the name, as if *a walking beside*, *digression* from the plot); and so was like the prologue of Roman comedy, except that it was always in the middle of the piece, usu. soon after the first chorus; and even this was imitated by Plautus in the Curculio and Cistellaria. When complete it consisted of seven different parts, *κομμάτιον*, *παράβασις* proper, *μακρόν* or *πνῖγος*, *στροφή*, *ἐπίῤῥημα*, *ἀντίστροφος*, *ἀντεπίῤῥημα*: the first three with the *ἐπίῤῥημα* and *ἀντεπίῤῥημα* were spoken by the Coryphaeus, the *στροφή* and *ἀντίστροφος* by the whole chorus, Herm. El. Metr. 3, 21. There are complete *παραβάσεις* in Ar. Ach., Eq., and Vesp.

Παραβατέω, ῶ, *to stand beside* the combatant in a chariot, Philostr.: generally, *to sit by the driver*, Ath. 609 D, in poet. form *παραιβ-*: from

Παραβάτης, ου, ὁ, (*παραβαίνω* I) *one who stands beside*: esp. *the warrior* or *combatant who stands beside the charioteer*, Il. 24, 132 (in Ep. form *παραιβάται*), and so in Eur. Supp. 677, Xen. Cyr. 7, 1, 29; two *παραβάται* are mentioned by Strab. p. 709.—The *παραβάται*, in Plut. Aemil. 12, were light troops (*velites*) who ran beside the horsemen, cf. Liv. 44, 26.—II. (*παραβαίνω* II. 1) *a transgressor*, Aesch. Eum. 553, in poet. form *παρβάτης*. [ᾰ]

Παραβᾰτικός, ή, όν, (*παράβασις*) *of* or *disposed for transgressing*.—II. *belonging to the comic παράβασις*.

Παραβάτις, ιδος, fem. from *παραβάτης*, poet. *παραιβ-*, *a woman who follows the reapers*, Theocr. 3, 32.

Παραβᾰτός, ή, όν, poet. *παρβατός*, (*παραβαίνω*) *to be gone beyond*, *overcome*, or *overreached*, *Διὸς οὐ παρβατός ἐστι φρήν*, Aesch. Supp. 1049, *κράτος οὐ παραβ.*, Soph. Ant. 874.

Παραβαφής, ές, = *παραλουργής*.

Παραβεβάσθαι, inf. perf. pass. of *παραβαίνω*.

Παραβεβλημένως, adv. part. pf. pass. of *παραβάλλω*, = *παραβολάδην*.

Παραβεβυσμένως, adv. part. perf pass. of *παραβύω*.

Παραβῆναι, inf. aor. 2 of *παραβαίνω*.

Παραβῐάζομαι, f. *-άσομαι*, (*παρά*, *βιάζομαι*) dep. mid.:—*to do a thing by force against nature* or *law*, LXX:—*to use violence*, *περί τινος*, Polyb. 26, 1, 3.—II. c. acc., *π. χάρακα*, *to force* the palisade, Id. 22, 10, 7.—2. *to constrain*, *compel*, N. T.

Παραβίας, ου, ὁ, *a drink made from*

minet and *κόνυζα*, Hecatae. ap. Ath. 447 D.

Παραβιασμός, οῦ, ὁ, (παραβιάζομαι) *a forcing of nature* or *law*, Plut. 2, 1097 F.

Παραβῐβάζω, (παρά, βιβάζω) *to put aside, carry away*, LXX.

Παραβλάπτω, (παρά, βλάπτω) *to hurt* or *damage beside*.

Παραβλαστάνω, f. -βλαστήσω, (παρά, βλαστάνω) *to sprout* or *shoot up beside, to grow up beside* or *by*, Hipp. 401, Plat. Rep. 573 D.

Παραβλάστη, ης, ἡ, *a sucker, offshoot*, Theophr.

Παραβλάστημα, ατος, τό, (παραβλαστάνω) *that which shoots* or *grows beside*, and so=foreg., Theophr.

Παραβλάστησις, ἡ, (παραβλαστάνω) *a shooting* or *growing beside*, Theophr.

Παραβλαστικός, ή, όν, (παραβλαστάνω) *shooting* or *growing beside*, Theophr.; v. l. for παραβλαστητικός.

Παράβλεμμα, ατος, τό, *a side-glance, sideling look*: from

Παραβλέπω, f. -ψω, (παρά, βλέπω) *to look aside, take a side look*, Ar. Ran. 409: π. θατέρῳ (sc. ὀφθαλμῷ) *to wink* with one eye, Ar. Vesp. 497; but also, *to peep out of the corner of* one's eye, Id. Eccl. 498:—*to look askance, look stern*, Nicostr. ap. Stob. p. 427.—2. *to see wrong*, Luc. Necyom. —II. *to overlook, neglect*, c. acc., Polyb. 6, 46, 6. Hence

Παράβλεψις, εως, ἡ, *a looking at in passing*, or *askance*, Plut. 2, 521 B.

Παραβλήδην, adv., (παραβάλλω) *thrown in by the way*, π. ἀγορεύειν, either to speak *with a side-meaning*, i. e. *with malicious insinuations*, or to speak *with side-glances*, i. e. *askance, in mockery*, opp. to fair, open attacks, Il. 4, 6; acc. to others, merely to speak ἐξ ἀντιβολῆς, *in objection* or *to answer*, as Ap. Rh. seems to take it, 2, 448; 3, 107, cf. Opp. H. 2, 113.—II. *parallel-wise*, Arat. 535.

Παράβλημα, ατος, τό, (παραβάλλω) *that which is thrown beside* or *before, fodder*.—II. *that which hung before to protect* or *cover*, esp. *a* kind of *curtain* or *screen used to cover* the sides of ships, Xen. Hell. 2, 1, 22; cf. παράρρυμα.

Παραβλής, ῆτος, ὁ, ἡ, (παραβάλλω) *distraught*, Manetho.

Παραβλητέος, α, ον, = παραβλητός, Plut. Cimon 3.

Παραβλητικός, ή, όν, *fitted for putting aside* or *comparing*.

Παραβλητός, ή, όν, (παραβάλλω) *placed by one another: to be compared, comparable*, Plut. Aemil. 8, etc.

Παραβλύζω, f. -ύσω, (παρά, βλύζω) *to make gush out beside*, both c. acc. *μέθυ*, and c. gen. *οἴνου, κραιπάλης*, Jac. Philostr. Imag. p. 340.

Παραβλώσκω, pf. παραμέμβλωκα, poet. παρμεμβλ-, *to go beside*, esp. for the purpose of protecting, Il. 4, 11; 24, 73,—both times in the poet. perf.

Παραβλώψ, ῶπος, ὁ, ἡ, *looking askance, squinting*, ὀφθαλμώ, Il. 9, 503, cf. Luc. adv. Ind. 7. (From παραβλέπω, like κλώψ from κλέπτω.)

Παραβοάω, ῶ, f. -ήσω, (παρά, βοάω) *to call* or *cry out to*, Dem. 1359, 16.

Παραβοήθεια, ας, ἡ, *help, aid, succour*, Plat. Legg. 778 A: from

Παραβοηθέω, ῶ, (παρά, βοηθέω) *to help in* a thing, *to come to aid*, τινί, Thuc. 1, 47, etc.: absol. *come to the rescue*, Ar. Eq. 257, Thuc. 3, 22:—also *to aid on the other hand*, like ἀντιβοηθέω, Plat. Rep. 572 E. Hence

Παραβοήθημα, ατος, τό, *help, aid, succour*.

Παραβολάδην, poet. παρβ-, adv.= παραβλήδην, Ap. Rh. 4, 936. [ᾰ]

Παραβολεύομαι, dep., (παράβολος) *to venture, expose one's self*, like παραβάλλομαι, π. τῇ ψυχῇ, v. l. N. T., received by Scholz.

Παραβολή, ῆς, ἡ, (παραβάλλω II.) *a placing beside* or *together*, esp. *a comparing, comparison*, Plat. Phil. 33 B: *an illustration*, Isocr. 280 A.—Arist. Rhet. 2, 20, expressly distinguishes it from the λόγος (*apologue* or *fable*), which answers to the *parable* of scripture.—II. (παραβάλλω III, and B) *a ranging side by side, a meeting so*, Plat. Tim. 40 C: ἐκ παραβολῆς (νεῶν) μάχεσθαι, to fight a sea-fight *broadside to broadside*, Polyb. 15, 2, 13, Diod. 14, 60.—III. *a sidelong direction, obliquity*, διὰ πολλῶν ἑλιγμῶν καὶ π., Plut. Arat. 22.—IV. (παραβάλλω I, mid.) *the making a venture, a venture*.—V. *division*, as opp. to multiplication.—VI. *the conic-section parabola*, so called because its axis is *parallel to* the side of the cone, Math. Vett.—VII.=παράβολον (v. sub παράβολος III), Arist. Oec. 2, 16, 3, with v. ll. παράβολον, -βόλιον. Hence

Παραβολικός, ή, όν, *comparative, figurative*. Adv. -κῶς.

Παραβόλιον, ου, τό, later form for παράβολον, v. παράβολος III.

Παράβολος, ον, (παραβάλλω II, mid.) *putting upon*, i. e. *staking, risking*: hence,—1. of persons, *venturesome, reckless*, Ar. Vesp. 192: so, παραβόλως μάχεσθαι, like ψυχὴν παραβαλλόμενος, to fight *desperately*, Lat. *projecta audacia*, παραβόλως πλεῖν, etc., Meineke Menand. p. 227.—2. of things and actions, *hazardous, perilous*, ἔργον, Hdt. 9, 45; π. καὶ χαλεπόν, Isocr. 126 A, Polyb., etc.: hence τὸ π., *dauntlessness*, Polyb. 3, 61, 6:—adv., -λως, in Polyb., *suddenly, by a coup-de-main*, 1, 23, 7.—II. as law-term, *deposited*, τὸ π., *a deposit made* in appeal-cases as security for the fine due in case of failure, later παραβόλιον, Herm. Pol. Ant. § 140, 16: cf. παρακαταβολή, παρακαταθήκη.—See the poet. form παραίβολος.

Παραβομβέω, ῶ, f. -ήσω, (παρά, βομβέω) *to hum beside* or *after*, Synes.

Παράβορρος, ον, *having the north wind at the side*.

Παραβόσκω, (παρά, βόσκω) *to feed beside, entertain*, Ephipp. Epheb. 1.

Παραβουκολέω, ῶ, (παρά, βουκολέω II) like παραπλανάω, *to lead astray by fraud* or *treachery, mislead*, Oenom. ap. Euseb.

Παραβουκολίζω, = foreg., dub. l. Lyc. 1094.

Παραβουλεύομαι, = παραβολεύομαι, N. T.; cf. sub παραβολ-.

Παραβρᾰβεύω, (παρά, βραβεύω) strictly *to give an unjust judgment in an athletic contest*: generally, *to decide unfairly*, Polyb. 24, 1, 12.

Παραβρᾰχύ, adv. for παρὰ βραχύ, *nearly*; v. παρά I. 7, *b*.

Παράβυσμα, ατος, τό, (παραβύω) *that which is stuffed in beside, a stopper*.

Παράβυστος, ον, (παραβύω) *stuffed* or *forced in*, hence of a self-invited guest, Timoth. (Com.) Κυναρ. 1, cf. Ath. 257 A: hence, ἐκ παραβύστου, Plut. 2, 617 E.—II. *crammed together in a body* or *throng*.—III. τὸ παράβυστον (sc. δικαστήριον), an Athenian law-court *lying in a distant, back part of the town*, Lys. ap. Poll. 8, 121, Paus. 1, 28, 8: hence, ἐν παραβύστῳ, *in a corner*, Dem. 715, 20, Arist. Top. 8, 1, 17, cf. Hemst. Luc. Necyom. 17.

Παραβύω, (παρά, βύω) *to stuff in, insert*, Luc.—II. *to stop up*, τὰ ὦτα, Sext. Emp. p. 15. [ῡ in Anth. P. 11, 210.]

Παραβώμιος, ον, (παρά, βωμός) *beside* or *at the altar*, v. l. Soph. O. T. 184, Philo.

Παραγγελεύς, έως, ὁ, (παραγγέλλω) *an informer, accuser*.

Παραγγελία, ας, ἡ, *a proclamation, public notice, command*: esp. as milit. term, *a general order, the word of command, signal*, Xen. Hell. 2, 1, 4, Polyb. 6, 27, 1.—2. the *summoning one's partisans* to support one in a suit at law, *exertion of influence*, Dem. 341, 2; 432, 11; hence *canvassing for public office*, the Latin *ambitus*, Plut. Crass. 15, cf. Id. 2, 276 C.—3. *instruction, advice*, Diod. 15, 10.—4. *a rule, system*, Arist. Eth. N. 2, 2, 4: from

Παραγγέλλω, f. -ελῶ, (παρά, ἀγγέλλω) strictly *to announce beside*, i. e. *to hand an announcement from one to another, pass it on*, τινί τι, Aesch. Ag. 289, cf. 294.—II. esp. as military term, *to give the watch-word*, which was *passed* from man to man, Lat. *imperium per manus tradere*, Xen. An. 1, 8, 3; cf. παράγγελμα, παράγγελσις: then,—2. *to give the word, give orders*, τινὶ ποιεῖν τι, Hdt. 4, 89; 8, 70, etc.: and so, generally, *to order, recommend, exhort*, not so strong as κελεύω, π. τινὶ ποιεῖν τι, Soph. Phil. 1178, Plat. Phaed. 116 C, etc.; τινί τι, Eur. Supp. 1173, Heracl. 825, etc.; π. τινὶ ὅπως..., Plat. Rep. 415 B:—c. acc. rei only, *to order*, π. παρασκευὴν σίτου, *to order* corn to be prepared, Hdt. 3, 25; σιτία, Thuc. 7, 43; π. στρατείαν, like Lat. *indicere*, Aeschin. 63, 7; τὰ παραγγελλόμενα, *orders*, Thuc. 2, 11. —III. also, *to encourage, cheer on*, c. acc., ἵππους, Theogn. 992; π. εἰς ὅπλα, *to call* to arms, Xen. An. 1, 5, 13.—IV. *to summon one's help*, esp. at Athens, *to summon one's partisans, endeavour* to gain anything *by their means*, Dem. 515, 19, cf. Lys. 95, 28, sq.; esp., π. τὴν ἀρχήν, *to canvass for* the chief power, like Lat. *magistratum ambire*, Dion. H. 11, 61, Plut.; also, π. εἰς ὑπατείαν, Plut. Caes. 13, cf. Cat. Min. 8: ἀντιπαραγγέλλειν τινὶ εἴς τι, *to oppose* one in a contest for an office, App.: cf. παραγγελία 2; so too παρακελεύομαι.—V. *to teach, admonish*, Plut. 2, 12 D, 210 E, etc.—VI. of a divorced wife, *to announce* to her husband *that she is pregnant* by him: if the latter declares that she cannot be so, he is said ἀντιπαραγγέλλειν. Hence

Παράγγελμα, ατος, τό, *an announcement*, Aesch. Ag. 480: *an order, word of command*, Thuc. 8, 99, Lys. 121, 32; ἐκ παραγγέλματος, Polyb. 1, 27, 8.—2. *instruction, precept*, Xen. Cyn. 13, 9. Hence

Παραγγελμᾰτικός, ή, όν, *admonitory*, Dion. H. de Comp. p. 302.

Παράγγελσις, εως, ἡ, (παραγγέλλω) *an announcing, commanding*:—in war esp. *a giving an order, an order, word of command*, which was passed from one to another, Thuc. 5, 66, Plat. Legg. 942 B; ἀπὸ παραγγέλσεως πορεύεσθαι, Xen. An. 4, 1, 5· cf. παρεγγύησις, παραγγέλλω.

Παραγγελτικός, ή, όν, v. l. for παραγγελματικός.

Παράγειος, ον, (παρά, γῆ) *haunting the shallow water near the shore*, opp. to πελάγιος, Arist. H. A. 8, 19, 18.

Παραγένησις, ἡ, *presence*, Epicur.

Παραγεύω, (παρά, γεύω) *to give just a taste* of a thing, *τινά τινος*: metaph., *φρονήματος παραγεύειν τὸ θῆλυ*, *to* give women *a slight taste* (i. e. share) of courage, Plut. Lycurg. 14:—mid., *to taste just slightly*, *πότου*, Anaxil. Calyps. 2; *καινοῦ τινος*, Antiph. Incert. 14.

Παραγηράω, ῶ, f. *-άσομαι*, (παρά, *γηράω*) *to be the worse for old age, become childish* or *doting*, Aeschin. 89, 28.

Παραγίγνομαι, Ion. and in later Gr. *-γίνομαι* [ῐ]: fut. *-γενήσομαι*: aor. *παρεγενόμην* (παρά, *γίγνομαι*). *To be at hand, by* or *near, be present with* or *at*, c. dat. pers. et rei, *καί σφιν παρεγίγνετο, δαιτί*, Od. 17, 173; c. dat. pers. only, *to stand beside* or *near*, Hes. Th. 429; *π. Σοφοκλεῖ ἐρωτωμένῳ, I was by when he was asked*, Plat. Rep. 329 B; hence,—2. *π. τινί*, *to stand by, second, support one*, Hdt. 8, 109, Aesch. Eum. 319, Ar. Eq. 242; *to come to aid*, *τινί*, Hdt. 3, 32; *ἐπί τινα*, against one, Thuc. 2, 95.—3. of things, *to be at hand, to come, happen* or *accrue* to one, *τινί*, Lat. *contingere alicui*, Thuc. 1, 15, Xen. Mem. 4, 2, 2; *φόβοι παραγιγνόμενοί τινι*, Isocr. 89 A.—II. *to come to, arrive at*, *τινί*, Theogn. 139; also, *εἰς τόπον*, Hdt. 1, 185; and absol., *to arrive*, Id. 6, 95;—*ἐς τὠυτό*, to come to the same point, Id. 2, 4.—2. *to come to maturity*, of corn, etc., Hdt. 1, 193; 4, 29.

Παραγιγνώσκω, later form *-γῑνώσκω*, fut. *-γνώσομαι*: aor. *παρέγνων* (παρά, *γιγνώσκω*):—*to decide beside* the right, hence *to judge wrong, give an unjust judgment*, Xen. Mem. 1, 1, 17.

Παραγκᾰλίζομαι, (παρά, *ἀγκαλίζομαι*) dep., *to take into one's arms*. Hence

Παραγκάλισμα, ατος, τό, *that which is taken into the arms*, of a mistress or wife, Soph. Ant. 650, cf. Lyc. 113. [κᾰ]

Παραγκιστρόομαι, (παρά, *ἀγκιστρόω*) as pass., *to be furnished with barbs*, Diod. 17, 43, Plut 2, 631 D.

Παραγκωνίζω, (παρά, *ἀγκών*) *to fold the arms, set them a-kimbo*, Ath.—mid. *to push aside with the elbows, elbow*, Luc. Tim. 54, etc.; hence, generally, *to push aside, supplant*, Strab. p. 229. Hence

Παραγκωνιστής, οῦ, ὁ, *one who elbows*, Clearch. ap. Ath. 258 A.

Παραγλύφω, f. *-ψω*, (παρά, *γλύφω*) *to counterfeit, forge* a seal, *τὰς σφραγῖδας*, Diod. 1, 78: cf. *παρακόπτω*.—II. *to scratch slightly*, Hipp. 773. [ῠ]

Παραγνᾰθίδιος, ον, *on* or *belonging to the cheek*: [ῐ] from

Παραγνᾰθίς, ίδος, ἡ, (παρά, *γνάθος*) *the cheek-piece* of a helmet or tiara, Strab.

Παραγνάμπτω, f. *-ψω*, (παρά, *γνάμπτω*) *to bend to one side*, Coluth. 239.

Παραγονάτιον, ου, τό, (παρά, *γόνυ*) *the space between two joints* in a reed, etc., Synes. [ᾰ]

Παρᾱγοράζω, f. *-άσω*, = *παροψωνέω*, Alex. *Δρωπίδ*. 3.

Παρᾱγορέομαι, Dor. for *παρηγ-*, Pind.

Παρᾰγόρευσις, εως, ἡ, *a denial*, Joseph.

Παράγραμμα, ατος, τό, (*παραγράφω*) *that which one writes beside, an additional clause, codicil, rider*, Dem. 997, 10.—II. *an altering, falsifying of a writing*.—III. dub. for *παραγραμματισμός*. Hence

Παραγραμματίζω, *to alter by changing a letter*, Strab. p. 41; cf. sq.—II. *π. τινά, to make a pun on* one, Diog. L. 3, 20. Hence

Παραγραμμᾰτισμός, οῦ, ὁ, *a putting one letter for another*, esp. in puns (*σκώμματα παρὰ γράμμα*, Arist. Rhet. 3, 11, 6); such as *Caldius Biberius Mero* for *Claudius Tiberius Nero*, Suet. Tib. 42, cf. Cic. Fam. 7, 32, 2.

Παραγρᾰφή, ῆς, ἡ, (*παραγράφω*) *any thing written beside, a marginal note*, Isocr. 322 A: esp., *a critical* or *grammatical mark of punctuation*, esp. to mark the end of a sentence, Arist. Rhet. 3, 8, 6; or to mark that a passage is spurious, Luc. Imag. 24.—II. *an exception taken* by the defendant *to the indictment*, (*γραφή*), *a demurrer*, Isocr. 371 A; *παραγραφὴν παραγράφεσθαι* or *δοῦναι*, Dem. 912, 15; 939, 11, cf. Dict. Antiqq. in voc.—III. a figure in rhetoric, *a brief final summary* of one subject *before passing on* to another. Hence

Παραγρᾰφικός, ή, όν, *belonging to a* *παραγραφή* (signf. III), *π. λόγος*, the speech *of the defendant against the indictment* (*γραφή*), the *constitutio translativa* of Cic. Inv. Rhet. 1, 8.

Παραγρᾰφίς, ίδος, ἡ, *a writing instrument*.

Παράγρᾰφος, ου, ἡ, (sc. *γραμμή*), *a line* or *stroke drawn in the margin*, with a dot over it, to mark the corresponding parts of a chorus or parabasis, which are interrupted by parts of the dialogue, Hephaest.—II. as a mark of punctuation, prob. = *παραγραφή*: perh. also *the middle line* dividing two columns of a writing.—III. *ὁ παράγραφος*, in later Greek, *a pencil for drawing lines*, Salmas. Solin. p. 643, sq. From

Παραγράφω, f. *-ψω*, (παρά, *γράφω*) *to write beside* or *in addition to, to subjoin*, esp. a clause to a law, a contract, or the like, Ar. Lys. 513, Dem. 1237, 1, *to write up, post up in public*, Plat. Legg. 785 A:—esp. of fraudulent interpolations, *ἄλλον πατρὸς ἑαυτὸν παραγράφειν, to enroll* one's self *with a wrong* father's name, Dem. 1003, fin.—2. *to imitate*, esp. in Gramm.; cf. Schäf. Schol. Ap. Rh. 3, 158; *παραφράζω* IV.—II. mid., *παραγράφεσθαί τινα διαιτητήν, to have* him *registered* as arbiter, Dem. 1013, 4.—2. *παραγράφεσθαι μὴ εἰςαγώγιμον εἶναι* (sc. *τὴν γραφήν*), *to take an exception to an indictment*, Dem. 939, 11; 984, fin., sq., etc.; and absol. *παραγράφεσθαι, to demur*, Isocr. 371 B; cf. *παραγραφή* III, *παραγραφικός*: hence also in act., *παραγράφειν τοὺς δανειστάς, to cheat* the usurers, Synes.—3. *to have* a thing *copied* out, Dem. 23, 60, cf. 73.—III. act., *to draw a line across, cancel*, Polyb. 9, 31, 5: hence *to end*, as elsewh. *περιγρ.*; cf. *παραγραφή* I. Hence

Παραγράψῐμος, ον, *exceptionable*, Sext. Emp. p. 406.

Παράγυμνος, ον, (παρά, *γυμνός*) *naked at the side, half naked*, Diog. L. 2, 132.

Παραγυμνόω, ῶ, (παρά, *γυμνόω*) *to lay bare at the side, expose*, Dio C. 49, 6: metaph. *to lay bare, disclose*, *λόγον*, etc., Hdt. 1, 126; 8, 19; 9, 44. Hence

Παραγύμνωσις, εως, ἡ, *a laying bare at the side*, Clem. Al.

Παραγύρως, adv., *moving along a circle*, i. e. *round and round, unceasingly*, ap. Hesych. [ῡ]

Παράγω, f. *-ξω*, (παρά, *ἄγω*) *to lead beside*, *π. πτέρυγας, use* your wings *and be off*, Eur. Ion 166:—hence,—I. *to lead by* or *past* a place, c. acc. loci, Hdt. 4, 158; 9, 47.—2. as military term, *to make the men march off sideways, file* them *off*, Xen. An. 3, 4, 21: also *to wheel* them *from column into line*, Id. Cyr. 2, 3, 21, An. 4, 6, 6; cf. sq. I. 2.—II. *to lead aside from the way, lead away*, *τινὰ εἰς ἀρκύστατα*, Aesch. Pers. 99, etc.: *π. ἀπάτῃ*, Thuc. 1, 34, *ψεύδεσι*, Plat. Rep. 383 A: hence absol., *to mislead, beguile*, Lat. *seducere*, Pind. P. 11, 40, N. 7, 34, Plat. Phaedr. 262 D, and very freq. in Att.; cf. *παραγωγή* II.—2. *to lead aside*, and so *to change, alter* the course of.., *π. τὰς μοίρας*, Hdt. 1, 91; *π. τοὺς νόμους ἐπί τι*, like Lat. *deflectere*, Plat. Rep. 550 D; *π. ὄνομα, γράμμα*, Id. Crat. 398 D, 400 C, cf. Plut. 2, 354 C: esp. *to distort, pervert, distract*, *φρένας*, Lycurg. 159, 20.—3. generally, *to persuade, lead to* or *into* a thing, *εἴς τι*, Theogn. 404: but usu. of something bad:—pass. *to be persuaded*, Plat. Legg. 885 C; c. inf., *παράγεσθαι μισθοῖς εἰργάσθαι τι*, Soph. Ant. 294, cf. Thuc. 2, 64, Bornem. Xen. Mem. 4, 8, 5: *to avert* anger, etc., Diod.—III. *to bring and set beside* or *before* others, *to bring forward*, *π. ἐς μέσον*, Hdt. 3, 129, etc.; so, *π. εἰς τὸν δῆμον, to bring before* the people, Lys. 132, 38; *εἰς τὸ δικαστήριον*, before the court, Dem. 805, 14: and absol., *to bring forward*, as on the stage (sc. *εἰς τὸ θέατρον*), Meineke Com. Fr. 1, p. 536; cf. Thuc. 5, 45, etc.: also *to bring forward* as a witness, proof, etc., Plat.: and so in mid., Id. Legg. 836 C.—Cf. *παρέρχομαι*.—IV. *to lead on, protract*, *τὴν πρᾶξιν*, Diod. 18, 65:—*to put off*, *συμμαχίαν*, Id.; *π. τὸν χρόνον, to pass* it *away*, Plut. Agis 13, etc.—V. *to direct, guide hither and thither*, Id. 2, 981 A.—VI. *to derive* one word *from* another, Gramm.

B. intrans. *to pass by, pass on one's way*, Xen. Cyr. 5, 4, 44, Polyb. 5, 18, 4, etc.—2. to *pass away*, N. T.: so also in pass., Ib. Hence

Παραγωγή, ῆς, ἡ, *a leading by* or *past, carrying across*, Xen. An. 5, 1, 16.—2. as military term, *a wheeling from column into line*, Id. Lac. 11, 6, Polyb. 10, 21, 5; cf. foreg. I. 2.—3. *π. τῶν κωπῶν, a sliding motion* of the oars, so that they made no dash, (*ῥόθος, πίτυλος*) in going in and out of the water, Xen. Hell. 5, 1, 8.—II. *a leading aside* or *away, misleading*, *ἀπάτης π.*, Hdt. 6, 62: esp. as law-term, *a false argument, false light, fallacy, quibble*, Dem. 652, 14; 693, 2: *π. τοῦ πράγματος*, a matter foreign to the subject, 871, 7; *περιπλοκαὶ καὶ π.*, Plut. Fab. 3:—also *delay*, Id. Lucull. 29.—2. *an alteration, change, variety*, as of language, Hdt. 1, 142: *a deviation from right, a transgression*, Plat. Legg. 741 D.—3. *a persuading, turning*, *τῶν θεῶν*, Id. Rep. 364 D.—III. *derivation*, Gramm.—IV. (from pass.) *a coming to land*, Polyb. 8, 7, 4.

Παραγωγιάζω, *to demand a transit duty* from one, *τινά*, Polyb. 4, 44, 4, cf. 3, 2, 5: from

Παραγώγιον, ου, τό, (*παραγωγή*) *a transit duty* (such as is paid by ships passing the Sound), Polyb. 4, 47, 3; cf. *διαγώγιον*.

Παρᾰγωγίς, ίδος, ἡ, *the carriage of a military engine*, Math.

Παράγωγος, ον, (*παράγω*) *leading* or *guiding by, past* or *aside*: hence—1. *misleading, deceitful*, Com. Anon. 219.—2. pass. *led astray*, *ὀστέον π.*, *a dislocated* bone, Hipp.—II. *derived from* another word, Gramm.: adv. *-γως, by a slight change*, in the derivation of one word from another, cf.

Hor. *parce detorta*, Plut. 2, 316 A, cf. Ath. 480 F.

Παραδαίνυμι, f. -δαίσομαι, (παρά, δαίνυμι) *to dine with*, τινί, Simmias ap. Tzetz.

Παραδακρύω, (παρά, δακρύω) *to weep beside* or *with*, τινί, Luc. Navig. 2.

Παραδαρθάνω, f. -δαρθήσομαι: aor. παρέδαρθον, poet. παρέδρᾰθον (as always in Hom.) (παρά, δαρθάνω):—*to sleep beside* or *by*, τινί, Od. 20, 88; παραδραθέειν φιλότητι, Il. 14, 163.

Παράδειγμα, ατος, τό, (παραδείκνυμι) *a pattern, model, plan*, as of a building, Lat. *exemplar*, Hdt. 5, 62, and freq. in Plat.: *a copy, representation*, Hdt. 2, 86.—2. *a precedent, example*, Soph. O. T. 1193, Plat., etc.; π. ἔχειν, l. c.; π. λαβεῖν παρά τινος, Plat. Meno 77 B; παραδείγματι χρῆσθαι, Thuc. 3, 10; π. ἐκφέρειν, καταλείπεσθαι, Dinarch. 103, 38, Lycurg. 149, 5; π. εἶναι τοῖς ἄλλοις, Ar. Thesm. 670; π. ποιεῖν τινα, Dem. 373, 22; ἐπὶ παραδείγματος, by way of *example*, Aeschin. 25, 16: so, παραδείγματος εἵνεκα, Lys. 166, 8.—3. *an argument, proof from example*, Thuc. 1, 2, etc.: for Aristotle's logical expansion of this argument, v. Anal. Pr. 2, 24.—III. in Gramm. *a paradigm*. Hence

Παραδειγμᾰτίζω, *to make an example of* one, Polyb. 29, 7, 5: *to make a show of, point at, put to shame*, N. T. Hence

Παραδειγμᾰτικός, ή, όν, *consisting of examples*, Rhet. Adv. -κῶς, Arist. Metaph. 1 M. 3, 2: and

Παραδειγμᾰτισμός, οῦ, ὁ, *the making an example of* one, *the pointing out to public shame*, Polyb. 15, 20, 5; 30, 8, 8.

Παραδειγματιστέον, verb. adj. from παραδειγματίζω, *one must punish for example's sake*, Polyb. 35, 2, 10.

Παραδειγμᾰτώδης, ες, *like a* παράδειγμα, Arist. Rhet. 1, 2, 10.

Παραδειγμάτωσις, εως, ἡ,=παραδειγματισμός, dub. [ᾰ]

Παραδείκνυμι, and -ύω, f. -δείξω, (παρά, δείκνυμι):—*to show by the side of, to set beside and exhibit, hold up to view*: hence—1. *to set up as an example, model* or *pattern, represent*, Plat. Legg. 829 E.—2. *to set by the side of* and so *compare*, Isocr. 240 E.—3. *to hand over, give an order for money*, Xen. Hell. 2, 1, 14; 2, 3, 8.—4. *to use as an example, prove, show*, Polyb. 4, 28, 4:—so in mid., Dem. 178, 11.

Παραδειπνέω, ῶ, f. -ήσω, (παρά, δειπνέω) *to dine with*, hence=παρασιτέω: but,—II. in pass. *to go without, lose one's dinner*, Theophr. Char. 8, 4; and so prob. in Amphis Plan. 2.

Παραδείπνια, τά, *side-dishes, dainties*, Porphyr.

Παραδειπνίς, ίδος, ὁ, ἡ,=παράσιτος, ἀλλοτρίων κτεάνων, Eubul. Incert. 16.

Παράδεισος, ου, ὁ, *a park* or *pleasure-grounds*: an Oriental word in Xen. Hell. 4, 1, 15, Cyr. 1, 3, 14, etc.; and used by LXX, for the garden of Eden. (In Hebr., *pardês*; in Arab. *firdaus*; in Sanscr. *paradêsa*.) Hence

†Παράδεισος, ου, ἡ, *Paradisus*, as name of a city in Coele-Syria, Strab. p. 756.

Παραδέκομαι, Ion. for παραδέχομαι.

Παραδεκτέον, verb. adj. of παραδέχομαι, *one must admit*, Plat. Rep. 378 D.—II. παραδεκτέος, α, ον, *to be admitted*, Ib. 595 A.

Παραδεκτικός, ή, όν, (παραδέχομαι) *receiving readily*, Clem. Al.

Παράδεκτος, ον, *accepted: acceptable*.

Παραδέρω, (παρά, δέρω) *to skin, flay*, Hipp. 914.

Παραδέχομαι, Ion. -δέκομαι, f. -ξομαι, (παρά, δέχομαι) dep. mid.:—*to accept, take, receive*, Il. 6, 178, Pind. O. 7, 134: esp. *to receive* from another, esp. as hereditary, τὴν ἀρχήν, Hdt. 1, 102; so, π. τὸν πόλεμον παρὰ τοῦ πατρός Id. 1, 18.—2. *to take upon one's self*, μάχην π., *to take up and continue* a battle, Lat. *excipere* or *suscipere pugnam*, Hdt. 9, 40: c. inf., π. τινὶ πράττειν τι, *to engage* to another to do a thing, Lat. *recipere se facturum*, Dem. 1334, 16.—3. *to admit, let in*, εἰς πόλιν, Plat. Rep. 605 B, etc.; εἰς τοὺς ἀγῶνας, Aeschin. 25, 25:—hence *to admit of, allow*, Lys. 138, 3, Plat. Legg. 935 D; cf. ἐπιδέχομαι.—4. *to hear of*, like Lat. *accipere*, Ib. 713 C, Tim. 23 D.—In later writers also in pass. esp. in aor. παρεδέχθην.

Παραδέω, (παρά, δέω) *to fasten to* or *alongside of*, Moschio ap. Ath. 208 B.

Παραδηλόω, ῶ, (παρά, δηλόω) *to make known by a side-wind* or *hint*, Dem. 348, 7, Plut.: *to accuse underhand, inform against*, Plut. Alex. 49: pass., Hipp. 1275. Hence

Παραδήλωσις, ἡ, *a making known by hints* and the like.

Παραδιαζεύγνυμι and -νύω, f. -ζεύξω, (παρά, διά, ζεύγνυμι) *to join disjunctively*, ἀξίωμα παραδιεζευγμένον, *a disjunctive* proposition, Aul. Gell. 16, 8. Hence

Παραδιαζευκτικός, ή, όν, *disjunctive*. Adv. -κῶς: and

Παραδιάζευξις, ἡ, *a putting together disjunctively*.

Παραδιᾱκονέω, ῶ, (παρά, διακονέω) *to live with* one *and serve* him, τινί, Ar. Av. 838.

Παραδιαστέλλω,=παραδιαζεύγνυμι. Hence

Παραδιαστολή, ῆς, ἡ,=παραδιάζευξις, Quintil. 9, 3.

Παραδιατάσσομαι, Att. -τάττομαι, (παρά, διατάσσω) dep.: *to transpose, change*, Hierocl. ap. Stob. p 229.

Παραδιατρῐβή, ῆς, ἡ, *useless disputation*, N. T.

Παραδίδωμι, f. -δώσω, (παρά, δίδωμι) *to give* or *hand over* to another, as a torch in the torch-race, Plat. Legg. 776 B, etc.; then, in various ways, like Lat. *tradere*, as a kingdom to one's son, answering to παραδέχεσθαι, Hdt. 2, 159; one's son to a tutor, Hdt. 1, 73, etc.; a prize to the winner, Soph. Phil. 399; a purchase to the buyer, Xen. Oec. 20, 28; and so on:—so, π. τὴν προξενίαν, *to hand* it *down* to one's posterity, Xen. Hell. 6, 3, 4; π. αὑτὸν τύχῃ, *to commit* one's self to fortune, Thuc. 5, 16:—c. inf., ἣν ἐμῇ μητρὶ παρέδωκεν τρέφειν, Eur. Or. 64, π. τινὶ τοὺς νέους διδάσκειν, Plat. Legg. 811 E.—2. esp. *to give* a city or person *into another's hands*, esp. as a hostage, or to an enemy who requires it, Lat. *dedere, to deliver up, surrender*, Hdt. 1, 45; 9, 87, etc.; also, with collat. notion of treachery, like προδιδόναι, Lat. *prodere*, Xen. Cyr. 5, 4, 51: so, π. τινὰ εἰς δικαστάς, Dem. 515, 6; *to give up* to justice, Antipho 146, 19, etc.—3. *to hand down* legends, opinions, and the like, Lat. *memoriae prodere*, παραδεδομένα καὶ μυθώδη, Dem. 641, 19; οἱ παραδεδομένοι θεοί, the *traditionary* gods, Dinarch. 102, 13.—II. *to grant, bestow*, κῦδός τινι, Pind. P. 2, 96; *to grant, offer*, τι, Id. N. 10, 155, Eur., etc.: c. inf., *to grant, allow* one *to...*, Hdt. 1, 210; 6, 103, etc.; and so absol., τοῦ θεοῦ πότμον παραδόντος, Hdt. 7, 18, Pind. P. 5, 4:—so in pass., πληγὴ παραδοθεῖσα, a blow *being offered*, i. e. it being in his power to strike, Eur. Phoen. 1393.

Παραδιηγέομαι, f. -ήσομαι, (παρά, διηγέομαι) dep. mid., *to relate incidentally* or *by the way*, Arist. Rhet. 3, 16, 5. Hence

Παραδιήγημα, ατος, τό, *an incidental narrative*, Philo: and

Παραδιήγησις, εως, ἡ, *a relating incidentally*: also=foreg.

Παραδιοικέω, ῶ, (παρά, διοικέω) *to govern with another, interfere with his government*, Plut. 2, 817 D.—II. *to govern badly*, Synes.

Παραδιορθόω, ῶ, (παρά, διορθόω) *to correct blunderingly*, Euseb. Hence

Παραδιόρθωμα, ατος, τό, *a blundering correction*, Porphyr.: and

Παραδιόρθωσις, εως, ἡ, *a marginal*, or *parenthetic correction*, Plut. 2, 33 B.

Παραδῐώκω, f. -ξω, (παρά, διώκω) *to follow closely*, Dion. H. de Comp. p. 284.

Παραδοκέω, ῶ, f. -δόξω, (παρά, δοκέω) *to entertain a false opinion*; παρέδοξε μοι, *I was wrong*, v. l. Xen. Ath. 3, 1.

Παρᾱδολεσχέω, ῶ, (παρά, ἀδολεσχέω) *to chatter, gossip by* or *near*, Plut. 2, 639 C.

Παραδοξάζω, (παρά, δοξάζω) *to make wonderful*, LXX. Hence

Παραδοξασμός, οῦ, ὁ, *an object of wonder*, LXX.

Παραδοξία, ας, ἡ, (παράδοξος) *marvellousness*, Strab. p. 36, etc.—II. *surprise thereat*, Id.

Παραδοξολογέω, ῶ, *to tell of marvels*, Strab. p. 626:—pass., πολλὰ παραδοξολογεῖται, many *marvels are told*, Id. p. 248: τὰ παραδοξολογούμενα περί τινος, Diod. 2, 1: and

Παραδοξολογία, ας, ἡ, *a tale of wonder, marvel*, Aeschin. 72, 24, Polyb. 3, 47, 6: from

Παραδοξολόγος, ον, (παράδοξος, λέγω) *telling of marvels*, Diog. L. 8, 72.

Παραδοξονίκης, ου, ὁ, (παράδοξος, νικάω) *conquering marvellously*, of one who conquers in the πάλη and παγκράτιον on the same day, Plut. Cim. et Lucull. 2. [ῑ]

Παραδοξοποιέω, ῶ, *to work wonders* or *miracles*, Eccl.: and

Παραδοξοποιΐα, ας, ἡ, *a working of wonders, a miracle*, Eccl.: from

Παραδοξοποιός, όν, (παράδοξος, ποιέω) *wonder-working*, Eccl.

Παράδοξος, ον, (παρά, δόξα) *contrary to opinion, unexpected, strange, marvellous*, Plat. Rep. 472 A, Xen. Cyr. 7, 2, 16, etc.; ἐκ τοῦ παραδόξου, *contrary to all expectation*, Dem. 780, 4. Adv. -ξως, Aeschin. 33, 23. Hence

Παραδοξότης, ητος, ἡ, *marvellousness*, Themist.

Παραδόσῐμος, ον, (παραδίδωμι) *handed down, transmitted, hereditary*, δόξα, Polyb. 6, 54, 2: π. στήλη, a *commemorative* tablet, Id. 12, 11, 9.—II. *handed over, given up to punishment*, Diod. 16, 92.

Παράδοσις, εως, ἡ, (παραδίδωμι) *a giving up, surrender*, πόλεως, Thuc. 3, 53: ἐκ παραδόσεως, opp. to κατὰ κράτος, Polyb. 9, 25, 5: *a giving up to punishment* or *torture*, Isocr. 361 E.—2. *a handing over* or *down, leaving as inheritance, bequeathing, transmission*, Thuc. 1, 9.—3. pass. *a being given up* or *over*.—II. esp. *the transmission*, orally or by writing, of legends, doctrines etc., *the propagation* thereof, *tradition*, Plat. Legg. 803 A; *ἐν παραδόσει ἔχειν*, Polyb. 12, 6, 1.—2. *that which is handed down* or *bequeathed, any thing founded on tradition* or *prescription, a tradition*, N. T.

Παραδοτέος, a, ον, verb. adj. of *παραδίδωμι, to be given up*, Plat. Legg. 802 E.—II. *παραδοτέα, one must give up*, Thuc. 1, 86.

Παραδοτός, ή, όν, (*παραδίδωμι*) *given up.—2. to be delivered* or *taught, capable of being taught*, Plat. Meno 93 B.

Παραδοχή, ῆς, ἡ, (*παραδέχομαι*) *a receiving from another*, Plut. 2, 1056 F.—2. *that which has been received, a hereditary custom*, Eur. Bacch. 201: *a tradition*, Hippodam. ap. Stob.—II. *acceptance*, Polyb. 1, 5, 5, etc.

Παραδρᾰθεῖν, poet. inf. aor. 2 of *παραδαρθάνω*: Ep. *-θέειν*, Il.

Παραδρᾰμεῖν, inf. aor. of *παρατρέχω*.

Παραδράω, f. *-άσω* [ᾱ], poet. *παραδρώω*, (*παρά, δράω*) *to be near* one *as a servant, to serve, π. τινί τι, to do* one *a service, οἷά τε τοῖς ἀγαθοῖσι παραδρώωσι χέρηες*, Od. 15, 324; cf. *ὑποδράω*.

Παραδρομάδην, adv., *in running* or *passing by*, Orph. Arg. 856.

Παραδρομή, ῆς, ἡ, (*παραδραμεῖν*) *a running beside, κολάκων π., a concourse, accompanying swarm* of flatterers, Posidon. ap. Ath. 542 B.—II. *a running* or *passing by, ἐκ παραδρομῆς, in passing*, Polyb. 22, 17, 2; *ἐν π. λέγειν*, to treat of *by the way*, Lat. *obiter*, Arist. Pol. 7, 17, 12.

Παραδρομίς, ιδος, ἡ, a place for taking the air, like the Roman *Xystus*, Vitruv. 5, 11: from

Παράδρομος, ον, (*παραδραμεῖν*) *that may be run* or *passed through*: *τὰ παράδρομα, spaces for getting through, gaps*, Xen. Cyn. 6, 9.

Παραδρύπτω, (*παρά, δρύπτω*) *to scratch* or *scrape off at the side*, Liban.

Παραδύμεναι, Ep. for *παραδῦναι*, inf. aor. 2 of *παραδύω*, Il. [ῡ]

Παραδῠναστεύω, (*παρά, δυναστεύω*) *to govern, reign with one*, Thuc. 2, 97.

Παραδύνω,=*παραδύω*.

Παραδύομαι, as mid., with intr. aor. act. *παρέδυν* (*παρά, δύω*):—*to creep in underhand, slink* or *steal in*, Il. 23, 416, (in Ep. inf. aor. *παραδύμεναι* for *παραδῦναι*); *εἰς τόπον*, Plat. Rep. 421 E: so too in mid., *ἡ παρανομία λανθάνει παραδυομένη*, Ib. 424 D: *π. ἐπί τι*, Dem. 608, 3.

Παράδῠσις, εως, ἡ, a creeping in beside, encroachment, Dem. 219, 7.

Παραδωσείω, desiderat. from *παραδίδωμι, to be disposed to deliver up*, Thuc. 4, 28.

Παρᾰείδω, (*παρά, ἀείδω*) *to sing beside* or *to* one, *τινί*, Od. 22, 348.

Παρᾰείρω, contr. *παραίρω* (*παρά, ἀείρω*): *to lift up and set beside, π. φρένας, to lift up and pervert* the mind, Archil. 84, cf. Opp. H. 4, 19:—pass. *to hang beside* or *at one side, κάρη παρηέρθη*, Il. 16, 341.

Παρᾰέξω, poet. for *παραύξω, to make to grow* or *thrive beside*: pass. *to grow beside, λιβάσι*, Nic. Th. 61:—more usu. *παραυξάνω*.

Παραζάω, (*παρά, ζάω*) *to live beside, in close connexion with, ψυχὴ τῷ σώματι παραζῶσα*, the soul *living as a mere accompaniment of* the body, Plut. 2, 672 D: hence *to live merely*, without doing any thing, *οὕτω παρέζων, κοὐκ ἔζων*, I was *alive*, but *lived* not, Anaxandr. Ἀγροικ. 3, 4: and so, *to live amiss*, cf. Wyttenb. Plut. 2, 13 B.

Παραζεύγνυμι and *-νύω*, f. *-ζεύξω*, (*παρά, ζεύγνυμι*) *to yoke beside, couple, τινά τινι*, Eur. Mel. 9:—*to set beside*, Eur. Ion 22:—pass. *to be joined side by side, coupled together*, Dem. 1460, fin. Hence

Παράζευξις, εως, ἡ, a yoking beside, coupling, Plut. 2, 1110 A.

Παραζηλόω, ῶ, (*παρά, ζηλόω*) *to provoke to jealousy*, LXX. Hence

Παραζήλωσις, ἡ, jealousy: emulation, Philo.

Παραζητέω, ῶ, (*παρά, ζητέω*) *to pursue a fruitless inquiry*, M. Anton.

Παράζυξ, ῠγος, ὁ, ἡ, (*παραζεύγνυμι*) *yoked beside*: hence metaph.=*περισσός, superfluous*, Arist. Pol. 2, 6, 11, cf. Schneid. Xen. Cyr. 6, 2, 32.

Παραζώνη, ης, ἡ, (*παρά, ζώνη*) *a girdle*, LXX. Hence

Παραζωνίδιος, a, ον, at the girdle: *τὰ π., daggers* or *hangers worn at the girdle*, Posidon. ap. Ath. 176 B.

Παραζώνιος, ον,=foreg.

Παραζώννυμι and *-νύω*: f. *-ζώσω* (*παρά, ζώννυμι*):—*to gird at the side, hang at the girdle, ἀκινάκας*, Plat. Rep. 553 C:—mid., *to wear at the girdle*, Dion. H. 2, 70, cf. Plut. Anton. 79:—pass., *νέφη παραζώννυται τὸ ὄρος, gird* it, Theophr. Sign. 4, 2. Hence

Παραζωστρίς, ίδος, ἡ, a dagger hanging at the girdle.

Παραθᾰλασσίδιος, ον,=sq., Thuc. 6, 62. [ῐ]

Παραθᾰλάσσιος, a, ον, Att. *-ττιος*; also *ος, ον*, Thuc. 4, 56 (*παρά, θάλασσα*):—*beside the sea, lying on the seaside*, Hdt. 3, 135; 4, 199, etc.: *ἡ π.*, (sc. *γῆ*) Xen. Hell. 4, 8, 7.

Παραθάλπω, (*παρά, θάλπω*) *to warm, soften, assuage, cheer*, Eur. Med. 143.

Παραθαρσύνω, new Att. *-θαρρύνω*, (*παρά, θαρσύνω*) *to embolden, cheer on, encourage*, Thuc. 4, 115, Xen. An. 3, 1, 39, etc.

Παραθεάομαι: f. *-άσομαι*, Ion. *-ήσομαι*, (*παρά, θεάομαι*) dep. mid.:—*to inspect side by side, confront, compare, τι παρά τι*, Ep. Plat. 313 C.

Παραθέλγω, f. *-ξω*, (*παρά, θέλγω*) *to soften, assuage, soothe*, Aesch. Ag. 71.

Παράθεμα, ατος, τό, (*παρατίθημι*) *any thing fixed on* or *at the side*, v. l. LXX.—II. *an extra dish, delicacy*.

†*Παραθεμίδας, ὁ, Parathemidas*, masc. pr. n., Paus. 9, 13, 5.

Παραθεμιστεύω, (*παρά, θεμιστεύω*) *to transgress a law, and injure thereby*; *τινά*, Hermes ap. Stob. Ecl. 1, p. 984.

Παραθερίζω, contr. *παραθρίζω*, (*παρά, θερίζω*) *to mow* or *cut down in passing*, like *παρατέμνω*, Ap. Rh.

Παραθερμαίνω, (*παρά, θερμαίνω*) *to heat to excess*; *παραθερμανθείς*, of a man *become quarrelsome* in his cups, Aeschin. 49, 18.—II. *to warm, cheer*, Ath. 185 C.

Παράθερμος, ον, (*παρά, θερμός*) *over-hot*: metaph. *over-hasty*, Diod., Plut. Pelop. et Marcell. 3.

Παράθεσις, εως, ἡ, (*παρατίθημι*) *a putting beside*, opp. to *κρᾶσις*, Chrysipp. ap. Diog. L. 7, 151: *an adding, annexing, ὀνομάτων*, Polyb. 3, 36, 3.—2. pass. *a being placed near, neighbourhood, connexion*, Polyb. 2, 17, 3, etc.—II. *a comparing, ἐκ παραθέσεως, on comparison*, Id. 3, 62, 11, etc.—2. *a matching of wrestlers*, Lat. *commissio*, Plut. 2, 638 F.—III. *a setting before* one, e. g. of a dish: *a dish* or *dinner so set out*, Polyb. 31, 4, 5, Ath. 664 C: so *ὑγρῶν π.*, Polyb. 13, 2, 6.—IV. *a storing up*, Polyb. 3, 17, 11.—2. *a store of provision*, etc., Id. 2, 15, 3.—V. *what is laid before one, advice, τῶν φίλων*, Id. 9, 22, 10.

Παραθετέον, verb. adj. from *παρατίθημι*, Dion. H.

Παραθέτης, ου, ὁ, (*παρατίθημι*) *one who serves dishes*. Hence

Παραθετικός, ή, όν, placing beside: *presenting, recommending*.

Παραθέω, f. *-θεύσομαι*, (*παρά, θέω*) *to run beside* or *alongside*, Plat. Lach. 183 E, Xen. Hell. 7, 1, 21, etc.—II. *to run to one side of, deviate from, τὸ ὀρθόν*, Plat. Theaet. 171 C.—III. *to run beyond, outrun, τινά*, Xen. An. 4, 7, 12, etc.

Παραθεωρέω, ῶ, (*παρά, θεωρέω*) *to consider, examine* a thing *beside* another, *compare, τινὰ πρός τινα*, Xen. Mem. 4, 8, 7; *τινά τινι*, Luc.—II. *to overlook, slight*, Dem. 1414, 22.

Παραθήγω, f. *-ξω*, (*παρά, θήγω*) *to whet* or *sharpen upon, ἀκόνῃ*, Hermipp. Moer. 1:—metaph. *to incite, provoke*, Dion. H. 8, 57, Plut., etc.

Παραθήκη, ης, ἡ, (*παρατίθημι*) *any thing put beside, an addition*, Plut. 2, 855 D (al. *παρενθήκη*).—II. *any thing entrusted to* one, *a deposit*, Hdt. 9, 45, elsewh. *παρακαταθήκη*: also of persons, *a hostage*, Hdt. 6, 73.

Παράθηξις, ἡ, a sharpening: incitement.

Παραθητεύω, (*παρά, θητεύω*) *to serve* one *for hire, τινί*, Poëta ap. Plut. 2, 761 E.

Παραθιγγάνω, (*παρά, θιγγάνω*) *to touch at the side* or *in passing*.

Παραθλίβω, (*παρά, θλίβω*) *to press at the side*, Sext. Emp. p. 14. [ῑ] Hence

Παράθλιψις, εως, ἡ, pressure at the side, Galen.

Πάραθλον, ου, τό, a bye-contest, cf. *πάρεργον*.

Παράθρᾱνος, ον, beside or *along the seats of the θρανῖται*.

Παραθρᾰσύνω,=*παραθαρσύνω*.

Παράθραυμα, ατος, τό, any thing broken off, Ar. Fr. 335: from

Παραθραύω, (*παρά, θραύω*) *to break off from*, or *at the side*: metaph. *to break, weaken*, Lat. *infringere*, Plat. Legg. 757 E.

Παραθρέω, ῶ, f. *-ήσω*,=*παροράω*.

Παραθριγκίζω, to make a θριγκός alongside; to edge, Theophr.

Παραθρίζω, contr. for *παραθερίζω*, q. v.

Παραθρώσκω, f. *-θοροῦμαι*, (*παρά, θρώσκω*) *to run* or *leap past*, Dion. P. 286.

Παραθῡμιάω, ῶ, (*παρά, θυμιάω*) *to burn* incense *beside, fumigate, τινί*, Diod. 3, 47, etc.

Παραθύρα, ας, ἡ, a side-door, wicket [ῠ]

Παραθύριον, ου, τό, dim. from foreg. [ῠ]

Παράθῠρος, ον, (*παρά, θύρα*) *by the door*: *ἡ παρ.* = *παραθύρα*, Plut. 2, 617 A.

Πᾰραί, poet. for *παρά*, Hom., hence Lat. *prae*.

Παραιβᾰδόν, (*παραβαίνω*) adv., *in going beside* or *near to*, c. gen., *ἀτραπιτοῖο*, Opp. C. 1, 483.

Παραιβᾰσία, ας, ἡ, poet. for *παραβασία*, = *παράβασις, transgression, a going wrong*, Hes. Th. 220.

†*Παραιβάσιον, ου, τό, Parabasium*, a monument in Arcadia, Paus. 8, 28, 7.

Παραίβᾰσις, ἡ, poet. for *παράβασις*:—*a bye-way, means of escape*, Ap. Rh. 4, 832.

Παραιβάτειω, παραιβάτης, παραιβάτις, poet. for *παραβ-*.

†Παραιβάτης, ου Ion. εω, ὁ, *Paraebates*, a Spartan, Hdt. 5, 46.

†Παραίβιος, ου, ὁ, *Paraebius*, attendant of Phineus, Ap. Rh. 2, 456.

Παραίβολος, ον, poet. for παράβολος:—παραίβολα κερτομεῖν, prob. like παραβλήδην ἀγορεύειν, *to teaze with sneering side-speeches*, H. Hom. Merc. 56.

Παραιγῐάλιος, ον, or -αλος, ον,=sq., Xenocr. Aquat.

Παραιγῐᾰλίτης, ου, ὁ, *haunting the shore*, of certain fish, Clearch. ap. Ath. 332 C.

Παραΐζω, poet. for παρίζω.

Παραίθεναρ, ατος, τό, for παράθεναρ, *the hand from the little finger to the wrist*, ap. Hesych.

Παραιθύσσω, f. -ξω, (παρά, αἰθύσσω) *to stir up*, π. θόρυβον, *to raise* a shout *in applause*, Pind. O. 10 (11), 90; λαίφεα, Ap. Rh. 2, 1253.—II. intr., of words, *to fall by chance from* a person, Pind. P. 1, 169.

Παραίνεσις, εως, ἡ, (παραινέω) *an advising, exhortation, address*, esp. *advice, counsel*, Aesch. Eum. 707; τινός, of a person, Hdt. 5, 11, 51; but also, τινός, *of* or *towards* a thing, Thuc. 4, 59.

Πᾰραινετήρ, ῆρος, ὁ, Ath. 14 B; and παραινέτης, ου, ὁ, (παραινέω) *an encourager, adviser.* Hence

Παραινετικός, ή, όν, *hortatory*, Sext. Emp. p. 372.

Παραινέω, ῶ, fut. -έσω Ep. -ήσω (παρά, αἰνέω):—*to recommend, advise*, τινί τι, Pind. P. 6, 23, Aesch. Pr. 307, etc.; also π. τινὶ ποιεῖν τι, Hdt. 3, 4, Plat. Phaedr. 234 B, etc.; oft. also c. dat. pers. only, Aesch. Cho. 903, etc.; rarely c. acc. pers., Pors. Med. 719, Reisig Comm. Cr. Soph. O. C. 1397 (1402):—esp. *to advise publicly*, as a speaker in the assembly, παρῄνει τοιάδε, Thuc. 1, 139, etc.; also περί τινος, Id. 2, 13: οὐ π., *to advise* not..., c. inf., like οὔ φημι, etc., Thuc. 2, 18. Cf. αἰνέω.

Παραινίσσομαι, Att. -ττομαι, f. -ίξομαι, dep. mid.:—*to intimate darkly and enigmatically*, Ath. 604 F.

Παραίνυμαι,=παραιρέομαι.

Παραιολίζω, *to trick*, Lyc. 1094, 1380.

Παραιπεπίθησιν, -θοῦσα, Ep. for παραπίθῃ, -θοῦσα, 3 sing. subj. and fem. part. aor. 2 act. from παραπείθω.

Παραίρεσις, εως, ἡ, (παραιρέω) *a taking away from beside, stripping one of*, τῆς οὐσίας, τῶν προσόδων, Thuc. 1, 122, Plat. Rep. 573 E; π. ποιεῖσθαι ὅπλων, Arist. Pol. 5, 10, 11.

Παραιρέω, ῶ, f. -ήσω; aor. παρεῖλον (παρά, αἱρέω):—*to take away from beside*, τί τινος, Eur. Heracl. 908; *to withdraw, remove*, Eur. Hec. 591, Thuc. 3, 89, etc.—2. π. ἀρὰν εἰς παῖδα, *thou hast drawn aside* the curse on thy son's head, Eur. Hipp. 1316.—II. mid. *to draw off* or *away from, draw over to one's own side, seduce, detach*, Xen. Mem. 1, 6, 1.—2. generally, *to take away from*, τί τινος, Hdt. 2, 109, Eur. I. T. 25, etc.; τι, Dem. 289, 5; *to lessen, damp*, τὴν θρασύτητα, Id. 406, 3. Hence

Παραίρημα, ατος, τό, *the edge* or *selvage of cloth* (*which is cut off* by the tailor): generally, *a band, strip*, Thuc. 4, 48.

Παραίρω, contr. for poet. παραείρω, q. v.

Παραισθάνομαι, f. -σθήσομαι, (παρά, αἰσθάνομαι) dep. mid.: *to remark, hear of by the way*, τινός, Xen. Cyr. 4, 2, 30; absol., Theocr. 5, 120.—II. *to let one's self be deceived by one's senses*, Plat. Theaet. 157 E.

Παραίσιμος, ον,=sq.

Παραίσιος, ον, (παρά, αἴσιος) *of ill omen, ominous*, σήματα, Il. 4, 381.

Παραΐσσω, f. -ξω, (παρά, ἀΐσσω) *to rush, dart by the side of* or *past*, Il. 5, 690; 8, 98; π. τινά, *to dart past* one, Il. 11, 615. [In Ep., ᾱ in arsis: cf. ἀΐσσω.]

†Παραιτάκαι, ῶν, οἱ, in Arr. An. 3, 19, 2,=Παραιτακηνοί.

†Παραιτακηνή, ῆς, ἡ, *Paraetacene*, a mountain district in northern Persia, Strab. p. 522: from

†Παραιτακηνοί, ῶν, οἱ, *the Paraetaceni*, a people of Persia, Hdt. 1, 101.

Παραιτέομαι, f. -ήσομαι, (παρά, αἰτέομαι) dep. mid.:—*to beg of* or *from* another, Lat. *exorare ab...*, τινά τι, Aesch. Supp. 521, Eur. I. A. 685, Ar. Eq. 37, Plut., etc.: then,—2. *to obtain by prayer*, c. acc. cognato, παραίτησιν π., Plat. Criti. 107 A:—also *to beg without obtaining*, Hdt. 1, 24.—3. c. acc. pers. only, *to move by entreaty, obtain leave from*, τινά, Hdt. 6, 24: also *to intercede with* a person, *prevail upon* him *by supplications*, Id. 3, 132, Eur. Heracl. 1025, Ar. Vesp. 1257, Xen. Mem. 2, 2, 14; π. θεοὺς λιταῖς, Aesch. Supp. 521.—4. c. acc. et inf., *to entreat* one *to* do, Hdt. 1, 90; also c. gen pers., παραιτήσει πατρὸς φυγὰς ἀφεῖναι, Eur. Med. 1154 (so, π. τινὰ ὡς..., Hdt. 4, 158); c. inf. only, *to obtain leave to do*, Hdt. 4, 146, etc.; π. μὴ δρᾶν, Thuc. 5, 63.—II. c. acc. rei, like Lat. *deprecari, to avert by entreaty, deprecate*, ὀργήν, Aeschin. 82, 17; τὰς ζημίας ὑπέρ τινος, Id. 30, 31; αἰκίαν, Polyb. 1, 80, 8: πόνους, πόλεμον, Plut., etc.—2. *to decline, beg to be excused*, τι, Pind. N. 10, 56, Plat. Prot. 358 A.—III. c. acc., also *to entreat earnestly for, intercede for, beg off*, esp. from punishment, τὴν ψυχήν, Hdt. 1, 24; τινά, Hdt. 3, 119; also, π. τινὰ τιμωρίας, Dion. H.; also, π. περί τινος, Xen. An. 6, 6, 29.—2. *to renounce* a slave, Diog. L. 6, 82. Hence

Παραίτησις, εως, ἡ, *an obtaining by prayer*, also *the obtaining of a request*, Plat. Legg. 915 C: *a request, entreaty*, Id. Criti. 107 A.—II. *a deprecating, preventing by entreaty*, Thuc. 1, 73.—2. *an excuse: pardon*, Synes.—III. *an interceding for, begging off*, Dem. 120, 26.

Παραιτητέος, α, ον, verb. adj. from παραιτέομαι, *to be declined*, Plut. 2, 709 D.

Παραιτητής, οῦ, ὁ, (παραιτέομαι) *an intercessor*. Plut. Sull. 26.

Παραιτητικός, ή, όν, (παραίτησις) *fit for deprecating*, λόγοι ὀργῆς π., words *fit for turning away* wrath, Dion. H. de Thuc. 45.

Παραιτητός, ή, όν, (παραιτέομαι) *appeased by entreaty, placable*, Lat. *exorabilis*, Plat. Legg. 905 D, etc.—II. *to be deprecated*, Plut. 2, 23 A.

Παραιτία, ας, ἡ, *a secondary* or *collateral reason.*

Παραίτιος, ον, also α, ον, Aesch. Cho. 910 (παρά, αἴτιος):—*being in part the cause*, τινός, of a thing, Eur. Antig. 14: in bad sense, *accessary to a crime*, Aesch. l. c., cf. Polyb. 18, 24, 3, etc.

†Παραιτόνιον, ου, τό, *Paraetonium*, a city and port of Aegyptian Marmarica, also called Ἀμμωνία, Strab. pp. 40, 799; in Luc. ἡ Παραιτονία.

Παραιφάμενος, η, ον, Ep. for παραφάμενος, part. pres. mid. from παράφημι, *exhorting, encouraging*, Il. 24, 771, Hom. Cer. 337, Hes. Th. 90. [ᾰ]

Παραιφᾰσία, ας, ἡ,=sq., Ap. Rh.

Παραίφᾰσις, ἡ, poet. for παράφασις, *counsel, encouragement, persuasion*, Il. 11, 793; 15, 404: also πάρφασις, (q. v): *a beguilement*, πόνου, Anth. P. 5, 285.

Παραιφρονέω, poet. for παραφρονέω.

Παραιωρέω, ῶ, (παρά, αἰωρέω) *to hang up beside*:—pass. *to be hung* or *hang beside*, ἐγχειρίδια παρὰ τὸν δεξιὸν μηρὸν παραιωρεύμενα ἐκ τῆς ζώνης, Hdt. 7, 61, cf. Achae. ap. Ath. 451 D; ξιφίδια παρῃώρηντο, *they had* daggers *hung at their side*, Hdn. 2, 13, 19:—absol. *to hang upon another*, Plut. Anton. 77. Hence

Παραιώρημα, ατος, τό, *that which hangs by the side.*—II. *that by which one hangs one's self*: and

Παραιώρησις, εως, ἡ, *a hanging up beside*, Arist. Coel.

Παρακάββᾰλε, Ep. for παρακατέβαλε, 3 sing. aor. 2 of παρακαταβάλλω, Il. 23, 127, 683.

Παρακαθάπτω, f. -ψω, (παρά, καθάπτω) *to fasten, join, hang by the side.*

Παρακαθέζομαι, f. -εδοῦμαι, (παρά, καθέζομαι) dep. mid.: *to sit down beside* or *near*, τινί, Ar. Plut. 727, Xen. Mem. 4, 2, 8, etc.

Παρακαθεκτικός, ή, όν, *keeping* or *holding by one.*

Παρακαθεύδω, f. -ευδήσω, (παρα, καθεύδω) *to sleep beside*, of a dog, Ael. V. H. 1, 13.

Παρακάθημαι, inf. -καθῆσθαι, (παρά, κάθημαι) dep. mid.: *to sit beside* or *near*, τινί, Ar. Ran. 1492, Thuc. 6, 13, Plat. Crito. 43 B, etc.

Παρακαθίζω, f. -ιζήσω, Att. -ιῶ, παρά, καθίζω) *to set beside* or *near*, Plat. Rep. 553 D.—II. mid. *to seat one's self, sit down beside* or *near* another, τινί, Id. Theaet. 144 D, Xen. Cyr. 5, 5, 7.—2. c. acc. pers., π. τινὰ ἑαυτῷ, *to let* another *sit down beside* one, Lycurg. 167, 42; but also, π. τινά, *to make* a man *assessor* or *arbiter*, Dem. 897, 3.—III. intr. in Act., Diod.

Παρακαθίημι, f. -καθήσω, (παρά, καθίημι) *to let down, drop*, τι, Plut. 2, 63 E; so in mid., Eur. Hel. 1536: cf. Arist. H. A. 9, 37, 30:—*to let drop* or *sink by the side*, τὰς χεῖρας, Plut. Nic. 9:—intr. (sub. ἑαυτόν), *to sink down*, π. σώματι, Polyb. 35, 1, 4.

Παρακαθίστημι, f. -στήσω, (παρά, καθίστημι) *to set down beside* or *near*, Dem. 47, 5: *to establish beside*, πολιτείας ἐναντίας, Isocr. 62 B; π. ἐπίτροπόν τινι, Diod. 16, 38.—II. in intr. tenses (v. sub ἵστημι), *to stand beside* or *near.*

Παρακαίριος, ον, (παρά, καιρός) *untimely, unseasonable*, Hes. Op. 327.

Παράκαιρος, ον, commoner form for foreg., Epich. (?) p. 124, Menand. p. 321, Luc. Nigr. 31. Adv. -ρως, *immoderately*, Isocr. 2 E.

Παρακαίω, f. -καύσω, (παρά, καίω) *to light, kindle, burn beside* or *near*, Hdt. 2, 130, in pass.

Παρακᾰλέω, ῶ, f. -έσω, (παρά, καλέω) *to call to* one: hence,—I. *to call to aid, call in, send for, summon*, Lat. *arcessere*, Hdt. 1, 77, Ar. Vesp. 215 etc.; π. τινα σύμμαχον, Hdt. 7, 158 π. ἐς πόλεμον, 7, 205; ἐς ξυμμαχίαν Thuc. 5, 31; π. τινα σύμβουλον Xen. An. 1, 6, 5.—2. esp. *to summon* one's friends to attend one in a trial, π. φίλους, Isae. 36, 1, etc.: hence, παρακεκλημένοι, *summoned*, Aeschin. 24, 36: *to call as witness*, Lys. 142, 19, Dem. 915, 25: π. θεούς, Id. 227, fin.;

παρακαλούμενος καὶ ἄκλητος, '*vocatus atque non vocatus*,' Thuc. 1, 118.—3. *to invite*, *ἐπὶ δαῖτα*, Eur. Bacch. 1247; *ἐπὶ θήραν*, *εἰς ἔρανον*, Xen. Cyr. 4, 6, 3, etc.; *π. ἐπὶ τὸ βῆμα*, *to invite* him to mount the tribune, Aeschin. 64, 5.—III. *to call to, call on, exhort, cheer, encourage*, *τινά*, Aesch. Pers. 380; *τινὰ εἰς μάχην*, Eur. Phoen. 1254; *τινὰ ἐπὶ τὰ κάλλιστα ἔργα*, Xen. An. 3, 1, 24; *π. τινα*, c. inf., *to exhort* one *to* do, Eur. Cycl. 156, and Xen. — 2. *to excite*, *τινὰ εἰς φόβον*, Eur. Or. 1583; *εἰς δάκρυα*, Id. I. A. 497:—of things, *π. φλόγα*, Xen. Cyr. 7, 5, 23. — IV. *to demand, require*, *ὁ θάλαμος σκεύη π.*, Id. Oec. 9, 3.

Παρακαλπάζω, (*παρά*, *καλπάζω*) *to trot beside* a horse *and pat* him, *π. καὶ καταψήσας*, Plut. Alex. 6.

Παρακάλυμμα, *ατος*, *τό*, *any thing hung up beside* or *before so as to cover* a thing, *a covering, curtain*, Plut. Alex. 51, etc.—2. metaph. *a veil, cloak*, *κακῶν*, Antiph. Νεαν. 2: — *an excuse*, *τινός*, *for* a thing, Plut. Pericl. 4, cf. Wyttenb. 2, 27 E: from

Παρακᾰλύπτω, f. *-ψω*, (*παρά*, *καλύπτω*) *to cover by hanging something beside, to cloak, veil, disguise*, *παρακεκάλυπται ὁ λόγος*, Plat. Rep. 503 A: mid. *to veil one's self and weep*, Plut. 2, 161 D, cf. Id. Alcib. 34.

Παρακαμμύω, poet. for *παρακαταμύω*, *to give a side wink at.*

Παρακάμπτω, f. *-ψω*, (*παρά*, *κάμπτω*) *to bend sideways.*—II. *to shun by turning aside, decline*, c. acc., Diod.

Παρᾰκανθίζω, (*παρά*, *ἄκανθα*) *to be thorny* or *prickly on the side*, Theophr.

Παρακαταβαίνω, f. *-βήσομαι*, (*παρά*, *καταβαίνω*) *to dismount, alight beside*, of horsemen who dismount to fight on foot, Polyb. 3, 115, 3, etc.

Παρακαταβάλλω, f. *-βᾰλῶ*, (*παρά*, *καταβάλλω*) strictly *to throw* or *put down beside* or *near*, Il. 23, 127; *π. ζῶμά τινι*, *to put* a girdle *round* one, Il. 23, 683 (in both passages *παρακάββᾰλον*, poet. for *παρακατέβαλον*).—II. as law-term, *π. τινὶ τοῦ κλήρου*, *to deposit a sum of money* to be forfeited in case of failure, preparatory to commencing a suit for the recovery of an inheritance, like Lat. *sacramento contendere cum aliquo*, Isae. 46, 43, cf. Dem. 1092, 20; *π. ἑαυτῷ κατὰ δόσιν*, *to bring such action to prove* that the inheritance belonged to himself by gift, Isae. 47, 25. — Cf. *παρακαταβολή*.—III. *παρακαταβάλλεσθαι ψήφισμα*, *to publish* it *with* their manifesto, *append* it *thereto*, Polyb. 4, 25, 6.

Παρακατάβᾰσις, *εως*, *ἡ*, (*παρακαταβαίνω*) *a descending so as to place one's self beside* another: esp. *an appearing in a court of law* to answer an accusation, and that esp. *for the second time in the same cause*, Plat. Legg. 956 E.

Παρακαταβολή, *ῆς*, *ἡ*, (*παρακαταβάλλω*) *money deposited* by the plaintiff or appellant, esp. in suits for recovery of an inheritance, to be forfeited in case of failure, Lat. *sacramentum*, Isocr. 395 B, Dem. 978, 20, etc.; cf. Bockh P. E. 2, 84 sqq., Att. Process p. 616, sq., and v. sub *παράβολος*, *παρακαταθήκη*.

Παρακατᾰγωγή, *ῆς*, *ἡ*, *a trick in wrestling, a tripping up.*

Παρακαταθήκη, *ης*, *ἡ*, (*παρακατατίθημι*) *any thing deposited with* one, esp. of money or property entrusted to one's care, *a deposit, trust*, Hdt. 5, 92, 7; *π. δέξασθαι παρά τινος*, Id. 2, 156 *ἔχειν*, Thuc. 2, 72, Aeschin., etc.; cf. *παραθήκη*: *π. τῆς τραπέζης*, *money deposited* in a bank, Dem. 946, 1.—2. *a pledge, security*, *π. ἔχετε τοὺς νόμους*, Id. 572, 7.—II. in law proceedings=*παρακαταβολή*. Cf. Lob. Phryn. 313.

Παρακαταθνήσκω, (*παρά*, *καταθνήσκω*) *to die beside* or *near*, Anth. P. 9, 735.

Παρακατάκειμαι, inf. *-κεῖσθαι*, (*παρά*, *κατάκειμαι*) dep. mid.: *to lie, rest beside* or *near*, esp. *to sit by* at meals, Lat. *accumbere*, *τινί*, Xen. Cyr 2, 2, 28, Ep. Plat. 360 A.

Παρακατακλίνω, (*παρά*, *κατακλίνω*) *to lay down beside, to put to bed with*, *τινά τινι*, Aeschin. 48, 10, Luc. D. Deor. 6, 4.

Παρακαταλέγομαι, (*παρά*, *καταλέγω*) as pass., *to lie down beside, to lie* or *sleep with*, *τινί*, Il. 9, 565, 664 (in form *παρκατέλεκτο*, 3 sing. aor., by syncop. for *παρακατέλεκτο*).

Παρακαταλείπω, (*παρά*, *καταλείπω*) *to leave with* one, *τινά τινι*, Thuc. 6, 7.

Παρακαταλογή, *ῆς*, *ἡ*, in music, *an irregular kind of chanting*, Arist. Probl. 19, 6, cf. Plut. 2, 1140 F.

Παρακαταπήγνυμι, (*παρά*, *καταπήγνυμι*) *to drive in alongside*, *σταυρούς*, Thuc. 4, 90.

Παρακαταρτύομαι, dep., *to adjust* or *arrange beside.*

Παρακατάστᾰσις, *ἡ*, = *παρακαταβολή.*

Παρακατάσχεσις, *ἡ*, *a keeping back, restraining.*

Παρακατατίθημι, (*παρά*, *κατατίθημι*) *to deposit* a thing, *put* it *in a person's hands.*—Mid. *to deposit one's own* property *with* another, *entrust* it to his keeping, *give* it him *in trust*, *τινί τι*, Hdt. 3, 59, Xen. Hell. 6, 1, 2, Plat., etc.; *παρκάτθετο Νύμφαις*, Ap. Rh. 2, 504.

Παρακαταχράομαι, (*παρά*, *καταχράομαι*) dep. mid., *to use beside, make a different* or *additional use of* a thing, *τινί*, Arist. Part. An. 2, 16, 6, etc.

Παρακάτειμι, inf. *-ιέναι*, *to go down beside.*

Παρακατεσθίω, (*παρά*, *κατεσθίω*) *to eat with* something else, Sotad. Παραλυτρ. 1.

Παρακατέχω, f. *-καθέξω*, (*παρά*, *κατέχω*) *to keep back, restrain, detain*, Thuc. 8, 93, Polyb. 1, 66, 5, etc.

Παρακατηγόρημα, *ατος*, *τό*, *a collateral notion*; v. *παρασύμβαμα.*

Παρακατοικίζω, (*παρά*, *κατοικίζω*) *to make to dwell beside*, *τινά τινι*, Isocr. 121 C; *π. φόβον καὶ φρουράν τινι*, *to make* fear and watching his *companions*, Plut. Pericl. 11.—Mid. *to settle* another *near one's self*, *τινάς*, Isocr. 134 A.

Παρακατορύσσω, Att. *-ττω*, (*παρά*, *κατορύσσω*) *to bury beside* or *near*, Hipp. 813.

Παρακαττύω, Att. for *-κασσύω*, (*παρά*, *καττύω*) *to sew on*: in mid., generally, *to put all in order*, *στιβάδα παρεκαττύετο*, Ar. Plut. 663. [ῡ]

Παρακαυλίζω, (*παρά*, *καυλίζω*) *to put out side-shoots*, Theophr.

Παράκειμαι, inf. *-κεῖσθαι*: Ep. impf. *παρεκέσκετο*, Od. 14, 521, (*παρά*, *κεῖμαι*) dep. mid. — *To lie beside, near* or *before*, *τράπεζα*, Il. 24, 476: generally, *to be ready at hand*, Od. 21, 416, Plat., etc.; metaph., *ὑμῖν παράκειται ἠὲ μάχεσθαι ἢ φεύγειν*, *the choice is before* you, to fight or flee, Od. 22, 65; *Ἀΐδᾳ παρακείμενος*, *lying* at death's door, Soph. Phil. 861; *παρκείμενον τέρας*, Pind. O. 13, 103; *τὸ παρκείμενον*, *the present*, Id. N. 3, 131; *τὰ παρακείμενα*, Ar. Lys. 1048; but *τὰ π.*, also, *the dishes on table*, Polyb. 3, 57, 8:—*ἡ π. πύλη*, the *nearest* gate, Id. 7, 16, 5; *ἐν μνήμῃ παρακείμενα*, *things present* in memory, Plat. Phil. 19 D.—II. in Gramm., *ὁ παρακείμενος χρόνος*, *tempus perfectum.* Hence

Παρακειμένως, adv., *parallel*, Ath. 489 B; *similarly*, Plut. 2, 904 A.—II. *next, thereupon*, Lat. *deinceps*, Id. 2, 882 B.—III. *conveniently*, Arr. Epict. 3, 22, 90.

Παρακεκᾰλυμμένως, adv. part. pf. pass. from *παρακαλύπτω*, *under cover, concealedly*, Clem. Al.

Παρακεκινδῡνευμένως, adv. part. pf. pass. from *παρακινδυνεύω*, *in a bold dashing style*, Plat. Legg. 752 B.

Παρακεκλῐμένως, adv. part. pf. pass.,=*παρακλιδόν.*

Παρακεκομμένως, adv. part. pf. pass., *briefly*, Luc.

Παρακέλευμα, *ατος*, *τό*, as Bekk. reads for *παρακέλευσμα*, Plat. Rep. 407 B, Legg. 688 A, etc.: from

Παρακελεύομαι, (*παρά*, *κελεύω*) dep. mid., *to order* one *to* do a thing, *advise, prescribe*, *τινί τι*, Hdt. 1, 120, Thuc. 7, 63; *π. τινί*, c. inf., Plat. Symp. 221 A, etc.; also foll. by *ὅπως*..., Hdt. 8, 15.—II. *to exhort, encourage*, *τινί*, Heind. Plat. Phaed. 60 E: absol., *to encourage one another by shouting*, Hdt. 8, 15; 9, 102, and Thuc.; so, *ἐν ἑαυτοῖς π.*, Thuc. 4, 25; cf. *διακελεύω.*—The act. is very rare, as in Polyb. 7, 16, 2; 16, 20, 8;—but we have *παρακεκέλευστο*, as pass., *orders had been given*, Hdt. 8, 93; and so, *τὰ παρακελευόμενα*, Ep. Plat. 333 A, cf. Polyb. 10, 39, 2. Hence

Παρακέλευσις, *εως*, *ἡ*, *a calling out to, cheering on*, Thuc. 7, 70, etc.; in plur., Xen. Cyr. 3, 3, 50, etc.—II. *the organizing a party at elections*, Dio C. 53, 21: and

Παρακέλευσμα, *ατος*, *τό*, *an exhortation, encouragement*, Eur. Supp. 1156, I. T. 320; cf. *παρακέλευμα.* Hence

Παρακελευσμᾰτικός, *ή*, *όν*, *hortatory.* Adv. *-κῶς.*

Παρακελευσμός, *οῦ*, *ὁ*, = *παρακέλευσις*, Thuc. 4, 11, Xen. Cyr. 3, 3, 59.

Παρακελευστής, *οῦ*, *ὁ*, (*παρακελεύομαι*) *one who calls out to* or *encourages.* Hence

Παρακελευστικός, *ή*, *όν*, *calling out to, encouraging, urging on*, *ἐπί τι*, Plat Euthyd. 283 B. Adv. *-κῶς.*

Παρακελευστός, *ή*, *όν*, (*παρακελεύομαι*) *called out to, summoned*, of a *packed* audience, Thuc. 6, 13 (ubi al. *παρασκευαστούς*); v. *παρακέλευσις*, and cf. *παρακλητός.*

Παρακελεύω, v. *παρακελεύομαι.*

Παρακελητίζω, (*παρά*, *κελητίζω*) *to ride by* or *past*, *τινά*, Ar. Pac. 900.

Παρακέλομαι, (*παρά*, *κέλομαι*) dep., only used in pres. and impf., *to call to, call upon*, *τὰς...παρεκέκλετ' ἀοιδαῖς*, Ap. Rh. 4, 1668.

Παρακενόω, *ῶ*, (*παρά*, *κενόω*) *to empty beside* or *near*, *τὸ παρακενωθέν*, *a void, vacuum*, Plut. 2, 903 D, 907 C.

Παρακεντέω, *ῶ*, (*παρά*, *κεντέω*) *to pierce at the side*, Theophr.: esp. *to tap*, in case of dropsy: also *to couch for a cataract*, Medic. Hence

Παρακέντησις, *ἡ*, *perforation*, esp. *tapping* for the dropsy, or *couching* for cataract.

Παρακεντητήριον, *ου*, *τό*, *a kind of needle for tapping* or *couching*: from

Παρακεντητής, *οῦ*, *ὁ*, (*παρακεντέω*) *one who taps for the dropsy* or *couches for a cataract.*

Παρακερδαίνω, (παρά, κερδαίνω) *to make gain by the way* or *unlawfully.*

Παρακερκίς, ίδος, ἡ, *the small bone of the leg*, also *περόνη.*

Παρακίναιδος, ὁ,=*κίναιδος*, Diog. L. 4, 34.

Παρακινδύνευσις, εως, ἡ, (παρακινδυνεύω) *a desperate venture*, Thuc. 5, 100.

Παρακινδῡνευτέον, verb. adj. from *παρακινδυνεύω*, *one must hazard somewhat*, Dion. H. 9, 57.

Παρακινδῡνευτικός, ή, όν, *venturesome*, *λόγος*, Plat. Soph. 242 B. Adv. *-κῶς*, Plat. Rep. 497 E: from

Παρακινδῡνεύω, (παρά, κινδυνεύω) *to make a rash venture*; c. acc. rei, *to venture*, *risk* a thing, Ar. Eq. 1054, and Plat.; c. inf., *to have the hardihood to...*, Ar. Ach. 645, Xen. Hell. 3, 5, 16; absol. *to venture, run the risk*, Ar. Vesp. 6, Andoc. 21, 11, Plat., etc.; *π. εἰς Ἰωνίαν*, *to venture* to Ionia, Thuc. 3, 56: — for Plat. Euthyphr. 15 D, v. Stallb.: — *ἔπος παρακεκινδυνευμένον*, *a bold, venturous* phrase, Ar. Ran. 99; so, *π. μάχαι*, *desperate* battles, Dion. H. 9, 30; etc.

Παρακίνδῡνος, ον, (παρά, κίνδυνος) *dangerous.* Adv. *-νως*, Strab. p. 231.

Παρακινέω, ῶ, f. -ήσω, (παρά, κινέω) *to move aside, disturb*: *to move* one *from his purpose, alter*, Dion. H. —2. *to stir up in passing, make passing mention of*, *τινά*, Plut. 2, 656 C. — 3. *to excite, stir up violently*, Luc.: hence, in pass., *to be distracted*, Lat. *permoveri mente*, Herm. Soph. Aj. Argum. —II. intr. *to shift one's ground, change*, Plat. Rep. 540 A, cf. 591 E.—2. *to be highly excited* or *impassioned*, *ἐπί τινι*, Xen. Mem. 4, 2, 35; *πρός τι*, Theopomp. (Hist.) ap. Ath. 531 B: hence *to be mad*, Plat. Phaedr. 249 D. — 3. also *to raise troubles, enter into plots*, like *νεωτερίζειν*, Dem. 193, 27, Dion. H. 7, 55. Hence

Παρακίνημα, ατος, τό, *a thing displaced: dislocation.* — II. *a derivative*, Gramm. [ῑ]: and

Παρακίνησις, εως, ἡ, *an excitement, arousing.*—II. *dislocation, derangement.* —III. *derivation*, Gramm. [ῑ] Hence

Παρακῑνητικός, ή, όν, *given to displacing; deranged*, Philo:—adv. *-κῶς*, *π. ἔχειν*, *to show symptoms of madness*, Plut. Solon 8.

Παρακιρνάω, ῶ, (παρά, κιρνάω) *to mix with*, Joseph.

Παρακίω, (παρά, κίω) *to pass by*, *τινά*, Il. 16, 263, in tmesis. [ῐ]

Παρακλαίω, (παρά, κλαίω) *to weep beside* or *at*, Theogn. 1037. Hence

Παρακλαυθμός, οῦ, ὁ, *a weeping at* or *about.*

Παρακλαυσίθῠρον, ου, τό, (παρά, κλαίω, θύρα) *a lover's complaint sung at his mistress's door, a serenade*, Plut. 2, 753 B. We have examples in Ar. Eccl. 960, Theocr. 3, 23, Propert. 1, 16, 17. [ῐ]

Παρακλείδιον, ου, τό, (παρά, κλειδίον) *a false key*, Plat. (Com.) Met. 1.

Παρακλείω, Ion. *-κληΐω*, (παρά, κλείω) *to shut out*, Hdt. 6, 60:—*to shut in*, Polyb. 5, 39, 3, si vera l.

Παρακλέπτω, (παρά, κλέπτω) *to steal from the side* or *in passing, filch underhand*, Ar. Pac. 414, Isae. 88, 33.

Παρακληΐω, Ion. for *παρακλείω*, Hdt.

Παράκλησις, εως, ἡ, (παρακαλέω) *a calling to one, summons*, esp. *to one's aid*, *ἐκ παρακλήσεως*, *on summons*, Dem. 275, 20.—2. *a calling upon, imploring, an appeal to*, *τινός*, Thuc. 4, 61. — 3. *exhortation, encouragement*, *πρός τινα*, Id. 8, 92, opp. to *παραίνεσις*, Isocr. 2, 2, etc.; *π. τῶν πολιτῶν πρὸς ἀρετήν*, Aeschin. 16, 33.

Παρακλητέος, α, ον, (παρακαλέω) *to be called in* or *quoted*, Luc. Pseudol. 4.—II. *παρακλητέον*, *one must call on*, Plat. Legg. 893 B.

Παρακλητεύω,=*παρακαλέω*, Philo.

Παρακλητικός, ή, όν, *exhorting, encouraging*, Plat. Rep. 523 D, 524 D: *π. τινός*, *exhorting to* a thing, Dion. H. 4, 26: from

Παράκλητος, ον, (παρακαλέω) *called to one's aid, assisting*, esp. in a court of justice, Lat. *advocatus*: hence *ὁ π.*, as subst., *a legal assistant, advocate*, Dem. 341, 10, cf. Herm. Pol. Ant. § 142, 14.—2. generally, *a helper*: —*ὁ Π.*, *the Comforter*, N. T.

Παρακλήτωρ, ορος, ὁ, (παρακαλέω) *one who exhorts, encourages*, LXX.

Παρακλῐδόν, adv., (παρακλίνω) *bending sideways, turning aside, swerving*, *ἄλλα παρὲξ εἰπεῖν παρακλιδόν*, to speak *swerving from* the truth, Od. 4, 348; 17, 139; *ὄσσε παρακλιδὸν ἔτραπεν ἄλλῃ*, she turned her eyes *aside*, H. Ven. 183.

Παρακλίντωρ, ορος, ὁ,=*παρακλίτης*, Anth. P. 9, 257.

Παρακλίνω, (παρά, κλίνω) *to turn* or *bend aside*, *κεφαλήν*, Od. 20, 301; *κρᾶτα*, Ap. Rh. 2, 93; *π. τοὺς μυκτῆρας πρός τι*, Ar. Pac. 157; *π. θύραν, πύλην*, *to set* the gate *ajar, open it a little*, Hdt. 3, 156; so, *π. τῆς αὐλείας*, *to open a bit* of the hall door, Ar. Pac. 981.—2. metaph., *ἄλλῃ παρακλίνουσι δίκας*, *they turn* justice *from her path*, Hes. Op. 260; so also, *π. τὸν νόμον*, Arist. Rhet. Al.; of words, in pass., *to be slightly altered* (*parce detorta*), Plat. Crat. 400 B, 410 A.—3. *to lay beside*, Ath.: — pass. and mid. *to lay one's self* or *lie down beside*, esp. at meals, Lat. *accumbere*, *τινί*, Theocr. 2, 44, etc.; *to lie side by side*, Arist. H. A. 5, 2, 5: of adjacent lands, *Πελοπηῒς ὅση παρακέκλιται Ἰσθμῷ*, Call. Del. 72.—II. intr. *to turn aside, slip away, escape*, Il. 23, 424, Aeschin. 25, 9. — 2. *to turn aside, swerve from the right way*, Aesch. Ag. 745. [ῑ, but ῐ in perf. and aor. pass. *παρακέκλῐμαι* and *παρεκλίθην*.] Hence

Παρακλίτης, ου, ὁ, *one who lies beside*, esp. at meals, Xen. Cyr. 2, 2, 28. [ῐ]

Παρακλύω,=*παρακούω* IV., Anth. Plan. 255.

Παρακμάζω, f. -άσω, *to be past* (*παρά*) *the prime* (*ἀκμή*), Xen. Mem. 4, 4, 23: hence *to be faded, to be gone by*, Id. Symp. 4, 17; 8, 14; and metaph. of persons, Alex. Dem. 6, 5; *πρεσβύτεροι καὶ παρηκμακότες*, Arist. Rhet. 2, 13, 1, cf. Polyb. 6, 51, 5, Plut. Caes. 69. Hence

Παράκμᾰσις, ἡ,=*παρακμή*, dub. l. Theophr.: and

Παρακμαστικὸς πυρετός, ὁ, a fever *that is past its crisis*, Medic.

Παρακμή, ῆς, ἡ, (παρά, ἀκμή) *the point at which the prime is past*, Plut. Marc. 24.

Παρακνάω, (παρά, κνάω) *to scrape* or *rub against*, Philostr. Imag. 1, 28.

Παρακνημίδια, ων, τά, (παρά, κνήμη) *armour for horses' legs*, Poll. 1, 140.

Παρακνήμῐον, ου, τό, (παρά, κνήμη) *the outer shin-bone*, cf. *προκνήμιον.*

Παρακνημόομαι, as pass.,=*πορεύομαι*, Hippon. 78.

Παρακνίζω, *to tickle a little*: metaph. *to make jealous*, Eccl.

Παρακοάω, Ion. for *παρανοέω.*

Παρᾰκοή, ῆς, ἡ, (παρακούω) *that which has been heard amiss*, or *only half heard, hearsay*, Ep. Plat. 341 B. —II. *unwillingness to hear, disobedience*, Galen., N. T.

Παρακοιμάομαι, (παρά, κοιμάω) as pass., *to sleep beside* or *near*, *τισί*, Ath. 189 E. Hence

Παρακοίμημα, ατος, τό, *sexual intercourse*: and

Παρακοίμησις, ἡ, *a sleeping beside* or *near*: and

Παρακοιμητής, οῦ, ὁ, *one who sleeps beside, a bed-fellow.*

Παρακοιμίζω, (παρά, κοιμίζω) *to lay asleep, put to bed beside* or *with.*

Παρακοινάομαι, (παρά, κοινός) as mid., *to communicate* a thing *to* another, *τινί τι*, Pind. P. 4, 236.

Παρακοιτέω, ῶ,=*παρακοιμάομαι.* —II. *to keep watch* or *guard beside*, *τινί*, Polyb. 6, 33, 12: from

Παρακοίτης, ου, ὁ, (παρά, κοίτη) *one who sleeps beside, a bed-fellow*, usu. a *husband, spouse*, Il. 6, 430, etc., Hes Th. 928.

Παράκοιτῐς, ῐος, ἡ, acc. ῐν, fem. from foreg., *a wife*, Hom., and Hes.: Ep. dat. *παρακοίτῑ*, Od. 3, 381, Hes. Sc. 14, 46.

Παράκοιτος, ον, *sleeping beside*:= *παρακοίτης*, Diod. 5, 32.

Παρακολλάω, ῶ, (παρά, κολλάω) *to glue* or *fasten on*, Hipp. 846. Hence

Παρακόλλημα, ατος, τό, *that which is glued on*, esp. *carved wood-work glued on* furniture by way of ornament, Theophr.: and

Παρακόλλησις, ἡ, *a glueing* or *fastening on*, Hipp. 745: and

Παρακολλητικός, ή, όν, *glueing* or *fastening on*, Celsus.

Παράκολλος (παρά, κόλλα) *χαμεύνη*, *a low couch, with only one end to it*: when it had two, it was called *ἀμφίκολλος*, Poll. 10, 36.

Παρᾰκολουθέω, ῶ, f. -ήσω, (παρά, ἀκολουθέω) *to go beside* or *near, follow close* or *on the heels*, *τινί*, Ar. Eccl. 725, Plat., etc.: *to follow close, stick to, dog* one's steps, Dem. 519, 12, etc.: *to attend fawningly*, as a parasite, Id. 281, 22: of rules, *to hold good throughout*, *π. δι' ὅλης τῆς ἱππικῆς*, Xen. Eq. 8, 14: *π. χρόνοις*, *to follow all* the times and dates, *to trace accurately*, Nicom. ap. Ath. 291 B. — II. metaph. *to follow with one's thoughts*, i. e. *to understand*, *τοῖς πράγμασι*, Dem. 285, 21; *τοῖς δικαίοις*, Demad. 178, 32, etc.: so esp. as Stoical term, usu. absol.; they also said *ἑαυτῷ παρακολουθεῖν ὅτι...*, *to understand* that..., Epict. 2, 26, 3; also c. part., Id. 4, 5, 21. Hence

Παρᾰκολούθημα, ατος, τό, *that which follows besides, an additional consequence*, Plut. 2, 885 C: and

Παρᾰκολούθησις, εως, ἡ, *a following* or *resulting*, Plut. 2, 1144 B Hence

Παρᾰκολουθητικός, ή, όν, *ready at following* or *understanding*, M. Anton. 5, 9. Adv. *-κῶς*, Id. 6, 42.

Παρακομῐδή, ῆς, ἡ, *a carrying beside: a carrying over, transporting*, Thuc. 7, 28, Polyb. 10, 10, 13. — II. (from pass.) *a going beside* or *near, a sailing along shore, coasting-voyage*, Thuc. 5, 5: — *a going across*, Polyb. 3, 43, 3, etc.: from

Παρακομίζω: f. *-ίσω* Att. *-ιῶ*: (παρα, κομίζω)—*to carry beside* or *along with, escort*, Eur. H. F. 126.—2. *to carry* or *convey over, to transport*, Xen. Hell. 5, 4, 61, Diod. 2, 17; esp. to a place, Xen. Hell. 1, 4, 7; *π. ναῦ ἐπί τι*, *to bring* ships *to* an anchorage Dem. 1208, 4; generally, *to convey* *carry*, Hdt. 7, 147.—II. pass., *to go* or *sail beside, coast along*, τὴν Ἰταλίαν, Thuc. 6, 44: also, ἐς τόπον, ἐπὶ τόπον, Id. 4, 25; 6, 52:—*to go* or *sail across, to cross, pass over*, Polyb. 1, 52, 6, etc.—III. mid., *to have* a thing *brought one*, σῖτον, Xen. Hell. 5, 4, 57. Hence

Παρακομιστής, οῦ, ὁ, *one who carries beside* or *over*.

Παράκομμα, ατος, τό, (παρακόπτω) *money with a false stamp*: metaph., *a counterfeit*, Philo.

Παράκομος, ον, (παρά, κόμη) *covered with hair*, Com. Anon. 313.

Παρᾰκονάω, ῶ, f. -ήσω, (παρά, ἀκονάω) *to sharpen* or *whet besides*, Ar. Ran. 1116, in pass.: ὁ λόγχην ἀκονῶν, ἐκεῖνος καὶ τὴν ψυχήν τι παρακονᾷ, Xen. Cyr. 6, 2, 33.—II. in genl. *to rub against*.

Παρᾰκοντίζω, (παρά, ἀκοντίζω) *to throw the dart with others*, Luc. Paras. 61.

Παρακοπή, ῆς, ἡ, (παρακόπτω) *a striking falsely*, esp. of money:—metaph. *madness, frenzy*, Aesch. Ag. 223, Eum. 329, Polyb. 40, 3, 2.

Παράκοπος, ον, (παρακόπτω) *struck falsely, counterfeit*:—metaph., *mad*, Aesch. Pr. 581; π. φρενῶν, Eur. Bacch. 33; λύσσῃ π., Ar. Thesm. 668. Hence

Παρακοπτικός, ή, όν, *mad, frantic, raving*.

Παρακόπτω, f. -ψω, (παρά, κόπτω) *to strike aside* or *awry*, and so *to strike falsely*, properly of money, Diod. 1, 78:—hence, generally, *to falsify*, Luc. Lexiph. 20:—in mid., *to cheat, swindle out of* a thing, c. gen., ἀγαθῶν, Ar. Eq. 807; simply *to cheat*, τινά, Ib. 859: pass. *to be cheated*, τινί, in a thing, Ar. Nub. 640.—II. metaph. *to strike* the mind *awry, drive mad, derange*, π. φρένας, Eur. Hipp. 238: so too, τοῦ νοῦ παρακοπέντος, Hipp.: but, παρακεκομμένα ἀνδράρια, *base coin, knavish fellows*, Ar. Ach. 517.—2. so too, intr., παρακόπτειν τῇ διανοίᾳ, *to be mad*, Arist. Mirab. 31; absol., παρακόψας, *in a fit of madness*, Diog. L. 4, 44, cf. Plut. 2, 1123 F: hence παρακοπή, παράκοπος II.—III. *to cut in pieces, cut up*, μέλη, Polyb. 10, 15, 5.

Παρακορέω, ῶ, f. -ήσω, (παρά, κορέω) *to sweep out; to cleanse*, Plat. (Com.) Lac. 1, 3.

Παράκοσμος, ον, (παρά, κόσμος) *out of order, improper*: adv. -μως, Joseph.

Παράκουσις, ἡ, *a hearing amiss* or *wrong*, dub., Lob. Phryn. 352. [ᾰ]

Παράκουσμα, ατος, τό, (παρακούω) *a thing heard wrong* or *misunderstood*, Dion. H. 9, 22, Strab.—II. *a wrong doctrine, bad advice*, Ep. Plat. 338 D, 340 B. [ᾰ]

Παρακουσμάτιον, ου, τό, dim. from foreg., Plut. 2, 354 A.

Παρακουστέον, verb. adj., *one must disobey*, Muson. ap. Stob. p. 458, 11: from

Παρᾰκούω, f. -σομαι, (παρά, ἀκούω) *to hear beside*, esp. *to hear accidentally, to hear talk of*, τέχνην, Hdt. 3, 129.—II. *to hear* or *learn underhand, listen underhand to any one*, τινός, Ar. Ran. 750, Luc. Merc. Cond. 37: *to overhear* something *from* another, Lat. *subauscultare*, τι παρά τινος, Plat. Euthyd. 300 D.—III. *to hear wrong, misunderstand*, Plat. Prot. 330 E, Theaet. 195 A.—IV. *not to listen to, take no heed of*, Polyb. 26, 2, 1, etc.; περί τινος, Id. 30, 18, 2: also *to pretend not to hear*, Id. 3, 15, 2.

Παρακρᾰτέω, ῶ, (παρά, κρατέω) *to hold back, restrain*, Opp.: also *to restrain against nature*, M. Anton.: π. τρίχας, *to bind up* the hair, Diosc.

Παρακρέμαμαι, (παρά, κρέμαμαι) as pass., *to hang beside*: τὰ παρακρεμάμενα, *appendages, dependencies*, such as the far provinces of an empire, Polyb. 5, 35, 10.

Παρακρεμάννυμι, and -νύω; fut. -κρεμάσω Att. -κρεμῶ, (παρά, κρεμάννυμι). *To hang beside*, χεῖρα παρακρεμάσας, *letting* the hand *hang down*, Il. 13, 597.

Παράκρημνος, ον, (παρά, κρημνός) *steep on the side*, Strab. p. 391, Diod. 11, 8.

Παρακρίνω [ῑ], f. -ῐνῶ; aor. παρέκρῑνα; pf. -κέκρῐκα, pf. pass. -κέκρῐμαι; aor. pass. παρεκρίθην [ῐ]; aor. mid. παρεκρῑνάμην, (παρά, κρίνω). *To separate and place beside*: in pass., πεζὸς παρακεκριμένος παρὰ τὸν αἰγιαλόν, the land force *drawn up along* the shore, Hdt. 9, 98; παρεκρίθησαν διαταχθέντες, Hdt. 8, 70; cf. Plut. Cat. Min. 13.

Παρακροάομαι, f. -άσομαι [ᾱ]=παρακούω, Joseph. Hence

Παρακρόᾱσις, ἡ, *a hearing wrongly: disobedience*, Joseph.: and

Παρακροᾱτής, οῦ, ὁ, *one who hears wrong*.

Παρακροκίζω, (παρά, κρόκος) *to be somewhat saffron-coloured*, Diosc. 5, 145.

Παρακροτέω, ῶ, f. -ήσω, (παρά, κροτέω) *to pat* or *clap* one, π. εἰς τὸν ὦμον, Luc. Gymn. 1.

Παράκρουσις, εως, ἡ, (παρακρούω) *a striking beside* or *wrongly*, esp. *striking a false note* in music, *a discord*, Plut. 2, 826 E:—*a missing, mistake*, Arist. Pol. 2, 5, 13: *madness*, Hipp. 68.—II. *a cheating, deceiving, fraud*, Dem. 679, 3: 760, fin.—III. *a drawing in* or *checking of an eruption*, τοῦ θερμοῦ, Arist. Probl. 3, 12.

Παρακρουσῐχοίνῐκος, ον, (παρακρούω, χοῖνιξ) *cheating with false measures*, Com. Anon. 318.

Παρακρουστικός, ή, όν,=παρακοπτικός, Hipp. 68. Adv. -κῶς: and

Παράκρουστος, ον,=παράκοπος: from

Παρακρούω, f. -σω, (παρά, κρούω) *to strike aside*; strictly (acc. to Harp.), of persons who strike the scale so as to weigh falsely: hence, of persons, *to mislead*, Plat. Crito 47 A; *to deceive, cheat*, Dinarch. 103, 13; but much more freq. in mid., Ib. 95, 22, Plat. Crat. 393 C, Dem. 19, 18, etc., cf. Wolf Lept. p. 291: in pass., παρακρούεσθαι ὑπό τινος, *to be led astray by* one, Plat. Theaet. 168 A; περί τινος, in a thing, Polyb. 24, 3, 3; but Luc. Tim. 57 uses the pf. παρακέκρουσμαι in an act. sense.—II. in mid., *to strike aside from one's self, parry*, ταῖς μαχαίραις τοὺς κόντους, Plut. Lucull. 28, cf. Id. Sull. 18: *to shun, avoid*, Id. 2, 198 B:—παρακεκροῦσθαι τῶν φρενῶν, *to be driven from* one's senses, A. B.: so also intr. in act., Hipp. 966.

Παρακρύπτω, f. -ψω, (παρά, κρύπτω) *to hide beside* or *near*: *to hide* or *disguise*, Diod. 18, 19.

Παρακρώζω, f. -ξω, *to croak beside*.

Παρακταῖος, α, ον, (παρά, ἀκτή) *on the shore* or *bank*, Opp. H. 4, 316.

Παρακτάομαι, f. -ήσομαι, (παρά, κτάομαι) dep., *to get over and above*: in pf. -κέκτημαι, *to have over and above*, ξενικοὺς νόμους, Hdt. 4, 80.

Παράκτης, ου, ὁ, (παράγω) *one who brings hounds to* the chase.

Παράκτησις, ἡ, (παρακτάομαι) *possession beside* or *near*, Clem. Al.

Παρακτίδιος, ον,=sq., Anth. P. 9, 371. [ῐ]

Παράκτιος, α, ον, (παρά, ἀκτή) *on the sea-side*, κέλευθος, λειμών, Aesch. Pr. 836, Soph. Aj. 654; π. δραμεῖν, Eur. I. T. 1424.

Παράκυκλος, ου, ὁ, *a part of a chariot-wheel*.

Παρακῠλίω, f. -ίσω, (παρά, κυλίω) *to roll beside* or *past*. [ῑ]

Παρακῡμάτιος, ον, (παρά, κῦμα) *wavy*, χιτωνίσκος, Böckh Inscr. 1, p. 249.

Παρακύπτω, f. -ψω, (παρά, κύπτω) *to stoop aside, throw one's head conceitedly on one side*, Ar. Ach. 16.—2. generally, *to stoop and take a careless side glance at* a thing, ἐπί τι, Dem. 46, 27.—3. *to peep out of* a door, window, etc., like Horace's *despicere*, Ar. Vesp. 178; esp. of girls *peeping after a lover*, Id. Pac. 982, 985; also, π. ἐκ θυρίδος, Id. Thesm. 797; π. εἰς τόπον, Hipp. 884:—metaph., σωτηρία παρέκυψε, a hope of safety *peeped out*, Id. Eccl. 202. Hence

Παρακῠρέω, ῶ, f. -κύρσω,=παρατυγχάνω, Q. Sm. 11, 423.

Παράκυψις, εως, ἡ, (παρακύπτω) *a stooping to one side, peeping in*:—proverb., ὄνου π., like our 'bull in a china shop,' Menand. p. 86.

Παρακωμῳδέω, ῶ, (παρά, κωμῳδέω) *to satirize incidentally in a comedy*, Ath. 525 A.

Παρακωχή, ῆς, ἡ, or rather παροκωχή (v. sub ἀνακωχή):—*a yielding contribution*, νεῶν, v. l. Thuc. 6, 85, ubi Bekk. παροχή.

Παραλᾰλέω, ῶ, f. -ήσω, (παρά, λαλέω) *to chatter beside*: *to prate* or *talk at random*, cf. Meineke Menand. p. 202.

Παραλαμβάνω, f. -λήψομαι, Ion. -λάμψομαι, (παρά, λαμβάνω) *to receive from another*, τι παρά τινος, as a successor does the command, like παραδέχεσθαι, *to take possession of*, freq. in Hdt., and Att. prose; π. βασιληΐην, Hdt. 2, 120, cf. Thuc. 1, 9, etc.; π. νόμον, opp. to θεῖναι, Id. 5, 105, cf. Isocr. 180 A; esp. *to inherit*, Eur. Ion 814; opp. to ἐπικτᾶσθαι, Plat. Rep. 330 A; π. ἀράς, *to inherit* curses, Eur. Phoen. 1611.—2. *to take in pledge*, Hdt. 3, 136; also, *to take by force* or *treachery, seize, get possession of*, Hdt. 7, 211, Xen.—3. c. acc. pers., *to take to one's self*, as a wife or mistress, Hdt. 4, 155, Xen. Oec. 7, 6; as an adopted son, Hdt. 1, 113; as a partner, helper, or ally, Id. 1, 76; 2, 121, 4, Thuc., etc.:—π. μάρτυρα, *to bring forward* as a witness, Dem. 1159, 27.—II. *to receive*, ἐπὶ ξείνια, in hospitality, Hdt. 4, 154; π. ἔπος, *to receive* an answer, Id. 1, 126.—2. esp. *to receive by hearsay* or *tradition*, opp. to παραδιδόναι, and so *to learn, hear* Lat. *accipere*, Hdt. 1, 55; 2, 19, etc.; τι παρά τινος, 2, 51.—III. *to take upon one's self, undertake*, Lat. *suscipere*; π. τι πρᾶγμα, Ar. Eq. 344; τῆς πόλεως τὰ πράγματα, Id. Eccl. 107; τὴν ἐπιμέλειαν, Aeschin. 20, 13: hence, τὰ παραλαμβανόμενα, *things taken in hand, undertakings*, Hdt. 1, 38.—IV. *to wait for, intercept*, Lat. *excipere*, Id. 4, 203.—V. *to take up*, τὸν λόγον, Polyb. 33, 16, 9: π. ἐπὶ βραχύ, to state concisely, Id. 6, 58, 1.—VI. *to take prisoner*, Id. 3, 69, 2.

Παραλάμπω, f. -ψω, (παρά, λάμπω) *to shine beside* or *a little*, Plut. 2, 889 D. Hence

Παράλαμψις, ἡ, *a shining spot on the cornea*, prob. in Hipp. [illegible]

Παραλανθάνω, f. -λήσω, (παρά,

λανθάνω) *to escape the notice of*, τινά, Plat. Hipp. Maj. 298 B.

†Παραλάται, ῶν, οἱ, *the Paralatae*, a Scythian people, Hdt. 4, 6.

Παραλεαίνω, (παρά, λεαίνω) *to smooth, polish*, Clearch. ap. Ath. 522 D. Hence

Παραλεαντικός, ή, όν, *making smooth ; lenitive*, Diph. Siphn. ap. Ath. 62 D.

Παραλέγω, f. -ξω, (παρά, λέγω) *to lay beside* or *near* : usu. in mid., *to lay one's self* or *lie with one*, τινί, in Hom. usu. of clandestine intercourse, Il. 2, 515, etc. ; also with ἐν φιλότητι added, Il. 14, 237 ; generally of intercourse with a woman, π. τινί, Il. 20, 224 ; when the woman is in nom. and the man in dat., simply *to lie down beside, be his bedfellow*, Il. 24, 676, Od. 4, 305. Homer usu. has 3 aor. παρελέξατο, also fut. : but 3 aor. syncop. παρέλεκτο does not occur till H. Ven. 168.—II. παραλέγω, *to speak beside* the purpose, *wander in one's talk, rave*, Lat. *delirare*, Hipp. 976.—III. παραλέγομαι, like παρατίλλω, *to gather superfluous hair* : hence, παραλέλεξαι, *you have had your eyebrows polled*, Ar. Eccl. 904.—IV. παραλέγομαι γῆν, νῆσον, *to sail by* or *along* the land, like Lat. *legere oram*, Diod. 13, 3, Strab.

Παραλειπτέον, verb. adj. from παραλείπω, *one must pass over*, τι, Xen. Ages. 8, 3 ; περί τινος, Diod. 5, 83.

Παραλειπτικός, ή, όν, *leaving on one side, passing by* : from

Παραλείπω, f. -ψω, (παρά, λείπω) *to leave on one side, leave remaining*, Thuc. 3, 26, Xen. Hell. 4, 6, 4.—2. *to leave on one side, leave unnoticed, pass by, pass over*, τινά, Ar. Eccl. 1145 ; as dogs a hare, Id. Cyn. 3, 6, etc.—3. *to neglect*, Lat. *omittere*, Ar. Ran. 1194, Av. 456 ; of orders, Xen. Cyr. 8, 6, 16 ; opportunities, Dem. 24, 25, etc. : esp. *to leave untold, pass over*, Lat. *praetermittere*, Eur. Hel. 773, Plat. Symp. 188 E, etc. ; π. τὸ εὐσεβές, Eur. Tro. 43.

Παρᾰλείφω, f. -ψω, (παρά, ἀλείφω) *to rub along, bedaub with ointment*, Ar. Eccl. 406 ; σιάλῳ, Arist. Rhet. 3, 4, 3.

Παράλειψις, ἡ, (παραλείπω) *a passing over, omitting*, Plut. 2, 33 A.

Παράλευκος, ον, (παρά, λευκός) *whitish, partly white*, Arist. H. A. 4, 1, 10.

Παραλεύσσω, = παροράω, in tmesis, Eur.

Παραλήγω, (παρά, λήγω) *to make to cease beside.*—II. intr. *to be all but ceasing* : hence ἡ παραλήγουσα, with and without συλλαβή, *the penultima*, Gramm. Hence

Παράληξις, ἡ, *the penultima of a word*, Gramm.

Παραληπτέον, verb. adj. of παραλαμβάνω) *one must take to one's self, get*, Dem. 916, 4.

Παραληπτός, ή, όν, (παραλαμβάνω) *to be accepted*, τινὶ παρά τινος, Plat. Meno 93 B.—II. *to be used* or *applied*. πρός τι, Chrysipp. ap. Plut. 2, 1035 D.

Παραλήπτωρ, ορος, ὁ, (παραλαμβάνω) *a receiver*, Hermes ap. Stob. Ecl. 1, p. 932.

Παραληρέω, ῶ, (παρά, ληρέω) *to talk nonsense, babble*, Hipp. 401 :—generally, *to dote*, Lat. *delirare*, Ar. Eq. 531, Ran. 594. Hence

Παραλήρημα, ατος, τό, *silly talk, an absurdity*, Dio C. 59, 26 : and

Παραλήρησις, ἡ, *a talking foolishly, dotage*, Hipp. 1210.

Παράληρος, ον, (παρά, λῆρος) *talking foolishly*, Lat. *delirus*, Philo.

Παράληψις, εως, ἡ, (παραλαμβάνω) *a receiving from another, succession to*, ἀρχῆς, Polyb. 2, 3, 1, etc.—2. *the taking of a town*, Id. 2, 46, 2.—3. *learning*, Epict.

Παρᾰλία, ας, ἡ, (πάραλος) *the sea-coast, land on the sea*, Hdt. 7, 185 ; esp. applied to the maritime district of Attica, Hdt. 5, 81, cf. 1, 59 : strictly fem. from παράλιος (sc. γῆ) ; and in Thuc. 2, 56, we have in full, παραλία γῆ : also ἡ παράλιος (sc. γῆ), Polyb. 3, 39, 3.

Παραλῐθάζω, (παρά, λίθος) *to be stony at the side*, Theophr.

Παράλιμνος, ον, (παρά, λίμνη) *lying by lakes* or *marshes*, Plut. 2, 951 E.

Παραλιμπάνω, collat. form of παραλείπω, Arist. Probl. 29, 13, 4.

Παράλιον, ου, τό, (Πάραλος) *the station of the ship Paralos*, Dem. 1191, 25.

Παράλιος, ον, also ία, ιον, Aesch., and Eur., and cf. παραλία :—=πάραλος, ψάμμος, Aesch. Pr. 573, ὄρνιθες, Soph. Aj. 1065.

Παρᾰλίσκομαι, as pass., *to be caught beside* or *near.*

Παρᾰλῐταίνω, f. -ήσω ; aor. παρήλῐτον, (παρά, ἀλιταίνω) *to do amiss, sin*, τι, Q. Sm. 13, 400 ; παραλιτεῖν θεούς, *to sin against* the gods, Ap. Rh. 2, 246.—Παραλιτέω is a late collat. form ; παραλίτω a corruption.

Πᾰρᾰλίτης, ου, ὁ, *a sailor of the ship* Πάραλος, q. v. [ῑ]

Παρᾰλιώτης, ου, ὁ, *an inhabitant of the* παραλία.

Παραλλᾰγή, ῆς, ἡ, (παραλλάσσω) *a passing from hand to hand, transfer*, πυρὸς παραλλαγαί, Aesch. Ag. 490 ; *a passing over*, τινὸς πρός τι, of one thing into another, Plat. Theaet. 196 C :—π. ποδῶν, of *the alternate motion* of the feet, or their *crossing*, Critias 29 ; cf. θερμαστρίς 2.—II. *difference between* things, Theophr. H. Pl. 6, 6, 5, Polyb. 6, 7, 3 ; μεγάλην ἔχειν π., Diod. 5, 37.—III. *a changing, change*, N. T.

Παράλλαγμα, ατος, τό, (παραλλάσσω) *that which passes by* : παραλλάγματα ὀστέων, *the overlapping ends* of broken bones, Hipp. 792.—II. *an interchange, exchange*, Plut. Num. 16.

Παραλλακτέον, verb. adj., *one must pass by*, Strab. p. 591.

Παράλλακτος, ον, (παραλλάσσω) *altered : changeable.*

Παραλλάξ, (παραλλάσσω) adv., *alternately*, Soph. Aj. 1087 (ubi v. Lob.), Tim. Locr. 95 C.—II. *in quincuncial order*, i. e. *in alternating rows*, Thuc. 2, 102.

Παράλλαξις, εως, ἡ, *alternation*, π. ὀστέων, Hipp. 762, cf. παράλλαγμα : π. κεφαλῆς, *a moving* of the head to and fro, Plut. 2, 977 B.—II. *a passing by* or *away, change for the worse, declension*, Plat. Tim. 22 D, Polit. 269 E ; π. φρενῶν, mental aberration, Hipp. 369.—III. *the mutual inclination of two lines forming an angle*, Theophr., Plut. 2, 930 A ;—esp. *the angle formed by lines from a heavenly body to the earth's centre and the horizon*, Math. Vet. : from

Παραλλάσσω, Att., -ττω : f. -ξω, (παρά, ἀλλάσσω) *to make things alternate*, Lat. *alternare*, e. g., π. τοὺς ὀδόντας, *to make* the teeth of the saw *stand contrary ways*, Theophr.—2. *to change* or *alter a little*, Hdt. 2, 49 : esp. for the worse, *to corrupt*, π. φρένας, Soph. Ant. 298.—3. of place, *to pass by* or *beyond, go past*, ἐνέδραν, Xen. Hell. 5, 1, 12, Polyb. 5, 14, 3, etc. :—*to go beyond, surpass*, τινὰ τῷ τάχει, Arist. Meteor. 1, 4, 14.—4. *to elude, avoid*, Plut. Camill. 24 :—*to get rid of*, πάθος, Id. Caes. 41.—II. intr. *to pass by one another*, of two tunnels or the like, which start from opposite directions, and, instead of meeting, *overlap each other*, Hdt. 2, 11 ; cf. παράλλαγμα, and v. sub συντετραίνω :—*to alternate, reciprocate*, Arist. Anal. Pr. 1, 26, fin. —2. *to be interchanged, altered, different*, τινός, from a thing, Plat. Legg. 957 B ; absol., Id. Rep. 530 D, Tim. 71 E, etc. :—impers., παραλλάσσει, *it makes a difference*, like Lat. *refert*, Plat. Theaet. 169 E :—part. pf. pass. παρηλλαγμένος, *different from* a thing, τινός, Polyb. 7, 17, 7 ; and so *unusual, strange*, Id. 2, 29, 1 ; 3, 55, 1.—3. *to go aside, turn from the path*, Xen. Cyr. 1, 4, 21 : hence *to slip aside, escape*, διὰ χερῶν, Aesch. Ag. 424.—4. π. τοῦ σκοποῦ, *to go beside the mark*, Plat. Theaet. 194 A, Tim. 27 C, 71 E : hence usu. metaph., *to go wrong, err*, Id. Rep. 530 B : so too, λόγοι παραλλάσσοντες ἔξεδροι φρενῶν, words *that wander* from reason's seat, Eur. Hipp. 935.

Παραλληλεπίπεδον, ου, τό, (παράλληλος, ἐπίπεδον) *a body with parallel surfaces*, Plut. 2, 1080 B.

Παραλληλία, ας, ἡ, (παράλληλος) *a being side by side, parallelism.*

Παραλληλίζω, (παράλληλος) *to place side by side*, or *parallel.* Hence

Παραλληλισμός, οῦ, ὁ, *a comparing of parallels.*

Παραλληλόγραμμος, ον, (παράλληλος, γραμμή) *bounded by parallel lines*, Strab. p. 178 : τὸ π., *a parallelogram*, Plut. 2, 1080 B.

Παράλληλος, ον, (παρά, ἀλλήλων) *beside one another, side by side*, Arist. Coel. 2, 6, 14 (ubi Bekk. divisim) : αἱ π. (sc. γραμμαί), *parallel lines*, Arist. Anal. Pr. 2, 16, 2, etc. :—c. gen., *parallel with*, Polyb. 9, 21, 10 :—ἐκ παραλλήλου, *parallel-wise*, Plut. Agis et Gracch. 1 : so adv. -λως, Arist. Mund. 7, 1.

Παραλογή, ῆς, ἡ,=sq., Plut. Timol. 9.

Παραλογία, ας, ἡ, (παράλογος) *an excuse, subterfuge : a fallacy.*

Παραλογίζομαι, f. -ίσομαι, (παράλογος) dep. mid. :—*to reckon wrong* or *falsely, misreckon, miscount*, esp. on purpose, Dem. 822, 25 ; 1037, 15 : hence,—2. *to reason falsely, draw a false conclusion, use fallacies*, Arist. Phys. Ausc. 1, 3, 2.—II. *to cheat, delude by false reasoning* or *fallacies*, Isocr. 420 C, Aeschin. 1, 117 ; π. τινά τι, *to cheat* a person *out of* a thing, Arist. Rhet. 1, 14, 1 :—also in pass., Id. Sophist. 1, 5 ; παραλογισθῆναι καὶ παραλογίσασθαι, Id. Top. 1, 18, 2. Hence

Παραλογισμός, οῦ, ὁ, *false reckoning : a false conclusion, fallacy, quibble*, Lycurg. 152, 4, Arist. Pol. 2, 3, 3, etc. —II. *a cheating by false reckoning* or *reasoning, outwitting*, Menand. p. 218 : *a deceit*, Polyb. 1, 81, 8, etc. : and

Παραλογιστής, οῦ, ὁ, *one who cheats by false reasoning*, M. Anton. 6, 13. Hence

Παραλογιστικός, ή, όν, *fitted for deceiving by false reasoning, fallacious*, Arist. Rhet. 1, 9, 29. Adv. -κῶς.

Παραλογιστός, ή, όν, (παραλογίζομαι) *deluded*, or *suffering one's self to be deluded by false reasoning.*

Παράλογος, ον, (παρά, λόγος B. III) strictly, *beyond* or *contrary to calculation, unexpected, unlooked for*, Thuc. 1, 65 ; hence neut. παράλογον, as adv., Eur. Or. 391 (nisi legend. παρὰ λόγον) ; and so adv. -γως, Dem. 835, 7 :—*casual, uncertain*, ἔφοδος, Polyb.

2, 35, 6.—2. *beyond the usual calculation*; hence, τὰ παράλογα, *the over-portions of food* given to guests *which were not to be reckoned upon*, Xen. Lac. 5, 3. Hence

Παράλογος, ου, ὁ, as subst.=τὸ παράλογον, *that which is beyond all calculation*, πολύς, μέγας ὁ π., *an event* much, greatly *contrary to calculation*, Thuc. 3, 16; 7, 55; so, ποιεῖν τοσοῦτον τὸν π., ὥςτε..., Id. 7, 28: ἐν ἀνθρωπείοις παραλόγοις, *by miscalculations* such as men make, Id. 8, 24: τὸ πλείστῳ π. συμβαῖνον, 2, 61.

Παράλοιπος, ον, (παρά, λοιπός) *remaining besides*, Arist. Anal. Post. 2, 8, 7.

Παραλοξαίνω, (παρά, λοξός) *to make crooked*, Hipp.

Πάρᾰλος, ον, (παρά, ἅλς) *by* or *near the sea*, ἄντρα, Soph. Aj. 412; χέρσοι, Eur. Ion 1584; ἡ πάραλος (sc. γῆ)=παραλία, Thuc. 2, 55:—generally, *concerned with the sea, naval*, ὁ π. στρατός, Hdt. 7, 161.—II. οἱ Πάραλοι in Attica, *the people of the sea-coast* (Παραλία), Hdt. 1, 59; opp. to the Πεδιαῖοι or dwellers on the plain, and the Διάκριοι or mountaineers, Herm. Pol. Ant. § 106.—III. ἡ Πάραλος (sc. ναῦς or τριήρης), *the Paralos*, one of the Athenian sacred galleys, reserved for state-service, for the Θεωρίαι and religious missions, for embassies, the conveyance of public monies and persons; and freq. employed as admiral's galleys in sea-fights, Böckh P. E. 1, 321; the other was called Σαλαμινία: hence,—2. οἱ Πάραλοι, also οἱ Παραλῖται, *the crew of the Paralos*, which contained none but free citizens.—IV. name of a plant which probably *grew near the sea*, Mel. 1, 20.

†Πάραλος, ου, ὁ, *Paralus*, founder of Clazomenae, Strab. p. 633.—2. son of Pericles, Plat. Prot. 315 A; etc.—3. son of Demodocus, a pupil of Socrates, Id. Apol. 33 E.

Παρᾰλουργής, ές, (παρά, ἁλουργής, *edged on both sides with purple*, Clearch. ap. Ath. 255 E.—II. οἱ παραλουργεῖς, among the Persians, *the second order, whose garments were only bordered with purple*: the first, called by Xen. An. 1, 2, 20, φοινικισταί, had them all of purple.

Παρᾰλουργίς, ίδος, ἡ, pecul. fem. of foreg., dub.

Παρᾰλουργός, όν, = παραλουργής I, Plut. 2, 583 E.

Παραλοῦται, οἱ, *those who bathe together*, Ar. Fr. 436: from

Παραλούομαι, (παρά, λούω) as pass. *to bathe together*, Ar. Fr. 150, in contr. inf. παραλοῦσθαι.

Παραλοφία, ας, ἡ, *the back of the horse's neck, where the mane grows*.

Παράλπιος, ον, (παρά, Ἄλπεις) *dwelling near the Alps*, Plut. Aemil. 6.

Παραλῠγίζω, *to bend* or *twist*, prob. l., Theophr.

Παραλυκίζω, (παρά, ἁλυκός) *to be changed and become salt*, Plut. 2, 897 A.

Παραλῡπέω, ῶ, (παρά, λυπέω) *to grieve along with* something else, Thuc. 2, 51, Plat. Phaed. 65 C: οἱ παραλυποῦντες, *the refractory*, Xen. An. 2, 5, 29.

Παράλυπρος, ον, (παρά, λυπρός) *rather sad*: of soil, *rather poor*, Strab. p. 142.

Παράλῠσις, εως, ἡ, (παραλύω) *a loosening aside*: hence *a breaking open illicitly*, Plut. 2, 519 C.—II. *a disabling the nerves* in the limbs of one side, *palsy, paralysis*, Medic.: so, π. τῆς ψυχῆς, Polyb. 31, 8, 10.

Παραλυτέον, verb. adj. from παραλύω, *one must loose, set free*, τινός, from a thing, Plat. Legg. 793 E.

Παραλῠτικός, ή, όν, *affected with* παράλυσις, *paralytic*, N. T.

Παράλῠτος, ον, *loosened along the side*.—II. *impotent*.

Παραλυτρόω, ῶ, (παρά, λυτρόω) *to release on receipt of a ransom*:—mid. *to redeem* from a person *by ransom*:—ὁ Παραλυτρούμενος, name of a play of Sotades.

Παραλύω, f. -ύσω, (παρά, λύω) *to loose from the side, loose and take off*, τὰ πηδάλια τῶν νέων, Hdt. 3, 136; so in mid., παραλυόμενοι τὰ πηδάλια, *taking off our* rudders, Xen. An. 5, 1, 11; and in pass., παραλελυμέναι τοὺς ταρσούς, *with* their oars *taken away*, Polyb. 8, 6, 2:—π. τὸν θώρακα, Plut. Anton. 76:—*to separate, part from*, τινὰ τῆς δάμαρτος, Eur. Alc. 933: pass. *to be parted from*, τινός, Hdt. 1, 149.—3. *to release* or *set free from*, στρατηΐης, military service, Id. 7, 38: and in pass., *to be exempt from* it, 5, 75:—so, π. τινὰ δυςφρόνων, *to set free* from cares, Pind. O. 2, 95; π. τινὰ στρατηγίης, *to discharge, dismiss from* command, Hdt. 6, 94, cf. Thuc. 7, 16; 8, 54; π. τινὰ ὀργῆς, *to remove* from anger, Thuc. 2, 65: c. acc. only, *to set free*, δυστάνου ψυχήν, Eur. Alc. 115.—4. *to undo, put an end to*, πόνους, Eur. Andr. 305.—5. *to undo secretly*, σάκκια χρημάτων, Diod. 13, 106.—II. *to loose beside*, i. e. one beside another, π. τὴν ἑτέραν κύνα, Xen. Cyn. 6, 14.—III. *to relax* or *disable at the side*; esp. of a stroke of palsy: pass. *to be so disabled, be palsied*, Arist. Eth. N. 1, 13, 15; then, generally, *to be enfeebled* or *exhausted, to flag*, Hdt. 3, 105, Polyb., etc.

Παράλωμα, ατος, το, (παρά, λῶμα) *a hem, a border*.

Παραμαίνομαι, (παρά, μαίνομαι) dep., *to be quite mad*, Ameips. Conn. 2.

Παρᾰμαρτάνω, (παρά, ἁμαρτάνω) *to miss by going on one side, to fail*, Ar. Fr. 283.

Παραμαρτῠρία, ας, ἡ, as Att. law-term=παραγραφή.

Παραμᾰσήτης, ου, ὁ, (παρά, μασάομαι) *a trencher-companion, parasite*, like παράσιτος, Alex. Troph. 2.

Παραμᾰσύντης, ου, ὁ.=foreg., Alex. Tarent. 4, 8, Ephipp. Epheb. 1.

Παραμᾰχαιρίδιον, ου, τό, *a small side-dagger*. [ῐ]

Παραμβλυνω, (παρά, ἀμβλύνω) *to blunt rather*, or *by degrees*, Plut. 2, 788 E.

Παραμεθίημι, (παρά, μεθίημι) *to let pass beside*:—*to relax one's hold of*, Hipp.

Παρᾰμείβω, f. -ψω, (παρά, ἀμείβω) *to change one's place and pass on, to leave at one side, pass by*, Ap. Rh. 2, 660; hence *to exceed, excel*, σοφίᾳ σοφίαν, Soph. O. T. 504; but very rare in act.

B. usu. in mid., *to pass beside, pass by, go past* one, τινά, Od. 6. 310; very freq. in Hdt., παραμείβεσθαι πόλιν, τεῖχος, χώρην, ἔθνος, etc.; also of rivers, Hdt. 1, 72, 75.—2. *to pass over* in narrative, *make no mention* of, Hdt. 2, 102: also *to run past, outrun*, Pind. P. 2, 93, Eur. I. A. 146.—3. of time, *to pass, go by*, Hes. Op. 407.—II. *to change for one's self*, i. e. the arrangement of troops, Xen. An. 1, 10, 10.—III. *to lead aside from the road, turn aside*, πλόον, Pind. N. 3, 47: cf. παραμεύω.

Παρᾰμελέω, ῶ, (παρά, ἀμελέω) *to disregard*, usu. c. gen., Thuc. 1, 25, Xen. Mem. 2, 2, 14, Plat., etc.: absol., παρημέληκεε, *he recked little*, Hdt 1, 85.—pass. *to be slighted* or *abandoned*, θεοῖς, by the gods, Aesch. Theb. 702. cf. Eum. 300, Plat. Rep. 620 C.

Παραμέμβλωκα, perf. of παραβλώσκω, q. v.

Παραμέμνημαι, perf. of παραμιμνήσκομαι.

Παραμένω, f. -μενῶ: poet. παρμένω, etc. (παρά, μένω):—*to stay beside, with*, or *near*, τινί, Il. 11, 402; 15, 400; παρά τινι, Aeschin. 8, 6.—II. absol. *to stand one's ground, stand fast*, Il. 13, 151, cf. Hdt. 6, 14, 15.—2. *to stay* at a place, *stay behind* or *at home*, Hdt. 1, 64.—3. esp. *to survive, remain alive*, Hdt. 1, 30, cf. 3, 57.—4. of wine and other liquors, like συμμένειν, *to last, keep their strength and quality*, opp. to τρέπεσθαι. Strab.

Παράμερος, ον, Dor. for παρήμερος, Pind. [ᾱ]

Παρᾰμέση, ης, ἡ (sc. χορδή), *the string next the middle*, e. g. *the second* of five, Arist. Probl. 19, 47: strictly, fem. from sq.

Παράμεσος, ον, (παρά, μέσος) *beside* or *next the middle*.

Παραμετρέω, ῶ, f. -ήσω, (παρά, μετρέω) *to measure by* or *with* another thing, Plut. 2, 1042 D, cf. Luc. Imag. 21:—also as dep. mid., Plat. Theaet. 154 A.—II. π. ῥοάς, *to measure a like distance* of water with another, i. e. *sail alongside of*, Ap. Rh. 2, 939.—III. *to measure falsely, cheat by a false measure*. Hence

Παραμέτρησις, ἡ, *a measuring by* or *with* another thing, *comparison*.—II. *retribution*.

Παρᾰμεύω, a Dor. form of παραμείβω: mid., παραμεύεσθαί τινος μορφάν, *to surpass* the beauty of others. Pind. N. 11, 17.

Παραμήκης, ες, (παρά, μῆκος) *somewhat long*. Lat. *oblongus*, Polyb. 1, 22, 6.—II. *extending beside* or *along*, as Euboea along the mainland, Strab.

Παραμηκύνω, (παρά, μηκύνω) *to make* a thing *long* or *oblong*.—II. metaph. *to prolong*, Ath. 502 D.

Παραμήρια, ων, τά, (παρά, μηρός) *the inside of the thighs*, Lob. Soph. Aj. 814, p. 361. Hence

Παραμηριαῖος, α, ον,=sq.

Παραμηρίδιος, ον, (παρά, μηρός) *at the side of* or *along the thighs*; τὰ παραμ., *armour for the thighs, cuisses*, Xen. An. 1, 8, 6. [ῐ]

Παραμίγνυμι and -νύω: f. -μίξω (παρά, μίγνυμι):—*to mingle, intermix with*, τινί τι, Ar. Vesp. 876: *to mix in, add by mixing*, ὕδωρ, Hdt. 1, 203 (in Ion. form -μίσγω), 4, 61.

Παραμικρόν, adv.,=παρὰ μικρόν, *within a little, almost*.

Παρᾰμιλλάομαι, dep., c. fut. mid., aor. pass. et mid.:—*to outvie*, τινά, Polyb. 12, 11, 4.

Παράμιλλος, ον, (παρά, ἅμιλλα) *vieing with*, Anth. [ᾰ]

Παραμιμνήσκομαι, dep. c. fut. mid. -μνήσομαι, pf. pass. -μέμνημαι (παρά, μιμνήσκομαι):—*to mention besides* or *by the way, to make mention of* one thing, *along with* another, c. gen. rei, Hdt. 7, 96, 99, Soph. Tr. 1124.

Παραμίμνω, poet. for παραμένω, absol., *to abide, tarry*, Od. 2, 297; 3, 115.

Παραμῑνῡθέω or -ύθω, *to lessen*; or, intrans., *to fall below the right measure* c. gen., Hipp. Foës. Oecon. [ῡ]

Παραμίξ, (παραμίγνυμι) adv., *mixedly*.

Παραμιξολῡδιάζω, (παρά, μιξολύδιος) *to introduce the semi-Lydian mode* Plut. 2, 1144 F.

Παραμίσγω, = παραμίγνυμι (q. v.), only used in pres., and impf.

†*Παράμμων, ωνος, ὁ, Parammon*, appell. of Mercury in Africa, Paus. 5, 15, 11.

Παραμνάομαι, Ion. for *παραμιμνήσκομαι.*

Παραμολεῖν, inf. aor. 2 of *παραβλώσκω.*

Παραμονή, ῆς, ἡ, (*παραμένω*) *a staying by* a person or *at* a place: hence *a persisting: steadfastness*, Ath. —2. of time, *duration.*

Παραμόνιμος, ον, poet. fem. *-μη*, Pind. P. 7, 21: (*παραμένω*):—*staying by* a person or *at* a place: hence *lasting, constant, steadfast, εὐδαιμονία*, Pind. l. c.: *ὠφέλεια*, Plat. Theag. 130 A: of persons or dogs, *faithful*, Xen. Mem. 2, 4, 5; 3, 11, 11. Neut. *παρμόνιμον*, as adv., *steadfastly*, Theogn. 198. Cf. sq.

Παράμονος, ον, poet. *πάρμονος*, rarer form for foreg., *ὑπηρέτης*, Xen. Mem. 2, 10, 3; *ὄλβος παρμονώτερος*, Pind. N. 8, 29.

Παράμουσος, ον, (*παρά*, Μοῦσα) *contrary to the Muses* or *music*, i. e. *out of tune, discordant with* a thing, c. dat., *Βρομίου ἑορταῖς*, Eur. Phoen. 786: hence *harsh, horrid, ἄτης πλαγά*, Aesch. Cho. 467: cf. *ἀπόμουσος.*

Παραμπέχω or *-ίσχω*, f. *-αμφέξω*: aor. *-ήμπισχον* (*παρά, ἀμπέχω*):—*to cover with a cloak* or *robe*, Arist. Rhet. 3, 3, 3: hence *to cloak* any thing shameful or bad, *π. λόγους, to cloak* or *disguise* one's words, Pors. et Elmsl. Med. 284 (ubi olim *περιαμπ.*): also in mid., *to allege as a pretext*, c. acc., Hipp.

Παραμπῠκίζω, (*παρά, ἄμπυξ*) *to bind the hair with a fillet* or *head-band*, Ar. Lys. 1316, in Dor. form *παραμπυκίδδω.*

Παραμπῠ́κιον, ου, τό, (*παρά, ἄμπυξ*) *an additional fillet, head-band.*

Παραμῡθέομαι, (*παρά, μυθέω*) dep. mid., *to address in words of encouragement* or *consolation, τινί*, Il. 9, 684; 15, 45.—II. c. acc., *to encourage, exhort, advise*, Aesch. Pr. 1063, Plat., etc.; c. inf., *to advise* one *to* do, Soph. Ant. 935, Plat. Legg. 666 A; also foll. by *ὡς*.., Xen. Hell. 4, 8, 1: *to encourage* a dog, Id. Cyn. 6, 25.—2. *to console, appease, soothe*, Hdt. 2, 121, 4, Thuc. 2, 44, Plat., etc.; *π. τινὰ λόγοισι*, Ar. Vesp. 115.—3. of pain, sorrow, losses, etc., *to relieve, assuage, repair, τι*, Locella Xen. Eph. p. 153: *π. ὄνομα, to soften down, avoid the use of* a name, Plut. Cleomen. 11, cf. Id. 2, 248 B. Hence

Παραμυθητέον, verb. adj., *one must exhort*, Plat. Legg. 899 D: and

Παραμῡθητής, οῦ, ὁ, an encourager or *consoler.* Hence

Παραμῡθητικός, ή, όν, consolatory, Arist. Eth. N. 9, 11, 3, Plut., etc.

Παραμῡθία, ας, ἡ, (*παραμυθέομαι*) *addressing*, and so *encouragement, exhortation*, Plat. Rep. 450 D: also *persuasion, argumentation*, Heind. Plat. Phaed. 70 B.—2. *consolation*, Plat. Ax. 365 A.—3. *pleasure, amusement*, opp. to *σπουδή*, Plat. Soph. 224 A.—4. *a defence*, Longin.

Παραμῡθικός, ή, όν, late and dub. form for *παραμυθητικός.*

Παραμύθιον, ου, τό, (*παραμυθέομαι*) *an address, exhortation*, Plat. Legg. 773 E.—2. *a consolation*, etc., Soph. El. 130, Thuc. 5, 103; etc.—3. Plat. calls certain fruits *παραμύθια πλησμονῆς, stimulants* of a sated appetite, Criti. 115 B.—He is fond of this form, on which v. Lob. Phryn. 517.

Παραμῡκάομαι, f. *-ήσομαι*, (*παρά, μυκάομαι*) dep. mid., *to bellow beside* or *near*, of thunder, Aesch. Pr. 1082.

Παρᾰμύσσω, f. *-ξω*, (*παρά, μύσσω*) *to tear, scratch slightly.*

Παραμύω, f. *-ύσω*, (*παρά, μύω*) *to be closed at the side, to be partly closed*, i. e. *to be half open*, v. l. Dion. H. [v. *μύω.*]

Παράμωρος, ον, almost foolish.

Παραναβαίνω, f. *-βήσω*, (*παρά, ἀναβαίνω*) *to mount, ascend a chariot beside* or *with* one, Callix. ap. Ath. 200 F.

Παραναγιγνώσκω, later *-γῑνώσκω*: f. *-γνώσομαι* (*παρά, ἀναγιγνώσκω*):—*to read beside, near* or *with*, esp. *to read an accusation* or *defence in public*, Dem. 712, 9.—II. also *to read side by side, compare* or *collate* one document *with* another, *π. τῷ ψηφίσματι τοὺς νόμους*, Aeschin. 82, 35; *τι καί τι*, Isocr. 65 D; *τι παρά τι*, Dem. 315, 21; so in pass., Plat. Theaet. 172 E.—III. *to read wrong.*

Παρᾰναγκάζω, f. *άσω, to accomplish* a thing *by force*, Dion. H. de Lys. 13:—*π. ὀστέα, to force* the ends of a bone *together*, Hipp. 800.

Παρανάγνωσις, ἡ, a reading side by side, collating.

Παραναδύομαι, (*παρά, ἀναδύομαι*) as mid., c. aor. 2 et pf. act.:—*to come out, come forth, appear beside* or *near*, Plut. Alex. 2.

Παραναιετάω, ῶ, (*παρά, ναιετάω*) *to dwell beside* or *near*, c. acc., Soph. Tr. 635.

Παραναίω, (*παρά, ναίω*) *to make to dwell, set beside* or *near*:—mid. c. aor. 1 *-ενασσάμην, to dwell beside* or *near, τινί*, Call. Fr. 143, 2.

Παρανακλίνω, (*παρά, ἀνακλίνω*) *to lay beside* or *near, τινί τι*, LXX. [ῑ]

Παρᾰναλίσκω, f. *-ανᾱλώσω*, (*παρά, ἀναλίσκω*) *to spend beside* or *amiss, to waste, throw away*, Dem. 1432, 16: also, *π. εἰς οὐδὲν δέον*, Id. 167, 14; cf. *παρανάλωμα.*

Παρᾰνᾱλόω, rarer pres. for *παραναλίσκω*, Antiph. Myst. 2, 5.

Παρᾰνάλωμα, ατος, τό, (*παραναλίσκω*) *an additional* or *useless expense*, Plut. Pyrrh. 30: hence *a mere makeweight*, Wessel. Diod. 14, 5.

Παραναπαύομαι, as pass., *to take rest beside* or *with.*

Παραναπίπτω, (*παρά, ἀναπίπτω*) *to fall back beside*, Artemid.

Παρανατέλλω, (*παρά, ἀνατέλλω*) *to rise* or *appear beside* or *near*, Anth. P. 9, 614.

Παρανδρόομαι, (*παρά, ἀνδρόω*) as pass., *to be fit for marriage*; of girls, *to be marriageable*, Hipp.

Παρανεάτη, ης, ἡ, = *παρανήτη*, Cratin. Nom. 14.

Παρανείσσομαι and *-νείσομαι*, rarer forms for *παρανίσσομαι.*

Παρανέμω, (*παρά, νέμω*) *to pasture beside* or *near*, Ael. N. A. 1, 20.

Παρανέομαι, (*παρά, νέομαι*) dep., *to go by, sail by*, Ap. Rh. 2, 357.

Παρανευρίζομαι, (*παρά, νεῦρον*) as pass., *to be ill strung, χορδαὶ π.*, of bad strings, which sound dull and harsh (*σαθρόν*); *to jar*, Arist. H. A. 7, 1, 3, Probl. 11, 31.

Παρανέχω, f. *-ξω*, (*παρά, ἀνέχω*) *to raise beside.*—II. intr. *to rise beside*: v. *παρανίσχω.*

Παρανέω, f. *-νεύσομαι*, (*παρά, νέω*) *to swim beside* or *by*, Luc. Lexiph. 5.

Παρανέω, f. *-νήσω*, (*παρά, νέω*) *to heap, pile up beside, near* or *in*: more used in Ion. forms *παρανήω* and *-νηνέω*, Hom. only having the last, *σῖτον παρενήνεον ἐν κανέοισιν*, Od. 1, 147; 16, 51.

Παρανηνέω, v. foreg.

Παρανήτη, ης, ἡ, (sc. *χορδή*), *the string next the undermost*, i. e. the last but one of five, Arist. Metaph. 4, 11, 4: cf. *παρανεάτη.*

Παρανήχομαι, f. *-ξομαι*, (*παρά, νήχομαι*) dep. mid., *to swim beside, by, beyond, round*, Od. 5, 417.

Παρανθέω, ῶ, f. *-ήσω*, (*παρά, ἀνθέω*) *to bloom beside* or *near*, of plants which have a succession of blossoms, like monthly roses, or which blow and fruit at the same time, like the orange-tree, Theophr.—II. like *παρακμάζω, to be past the bloom*, v. l. Plut. Brut. 21, ubi nunc *μαρανθῇ.*

Παρανῑκάω, ῶ, f. *-ήσω*, (*παρά, νικάω*) *to conquer and so corrupt*, Aesch. Cho. 600.

Παρανίσσομαι, dep., = *παρανέομαι, to go, pass beside, near* or *beyond*, c. acc., H. Hom. Ap. 430.

Παρανίστημι, f. *-στήσω*, (*παρά, ἀνά, ἵστημι*) *to set up beside*, Ath. 156 C.—II. mid. *to stand up beside*, Joseph

Παρανίσχω, = *παρανέχω*, but always trans., *to raise, set up beside* or *by*, Thuc. 3, 22.

Παρανοέω, ῶ, f. *-ήσω*, (*παρά, νοέω*) *to misunderstand*, Plat. Theaet. 195 A. —II. like *παραφρονέω, to be deranged, senseless*, Eur. I. A. 838: *to go mad*, Ar. Nub. 1480.

Παράνοια, ας, ἡ, (*παράνοος*) *derangement, madness, folly*, Aesch. Theb. 756, Ar. Nub. 845, Plat., etc.:—but also *παρανοίᾱ*, Ar. Fr. 29; cf. *ἄγνοια.*

Παρανοίγνυμι and *-οίγω*: f. *-οίξω* (*παρά, ἀνοίγνυμι*)—*to open at the side* or *a little, set ajar*, Dem. 778, 12, Plut. 2, 903 D.

Παρανομέω, ῶ, f. *-ήσω*; impf. and aor. *παρηνόμουν, παρηνόμησα*, as if a compd. of *παρά* and *ἀνομέω*, Thuc 3, 67, Lys. 98, 2; though the pf. is regul., *παρανενόμηκα*, Xen. Hell. 2, 1, 31, etc. (*παράνομος*). *To be a παράνομος, to transgress the law, act illegally*, Thuc. 3, 65, Plat., etc.: and so —2. *to commit an outrage* upon one, *τι εἴς τινα*, Hdt. 7, 238, Lys. 98, 2; *τι περί τινα*, Thuc. 8, 108; *κάθοδος παρανομηθεῖσα*, a return *illegally procured*, Id. 5, 16.—II. c. acc. pers., *to treat as law forbids, wrong, maltreat, τινά*, Plut.:—whence we have the pf. and aor. pass. *to be ill-used*, Dem. 1090, 6, Plut. Timol. 13. Hence

Παρανόμημα, ατος, τό, an illegal act or *conduct, transgression*, Thuc. 7, 18, freq. in Plut.: and

Παρανόμησις, ἡ, an acting illegally, transgression, App.

Παρανομία, ας, ἡ, the character and conduct of a παράνομος: transgression of law, of decency or *order*, Thuc. 4, 98, Plat. Rep. 537 E, etc.: *ἡ κατὰ τὸ σῶμα π. εἰς τὴν δίαιταν, loose and disorderly habits* of life, Thuc. 6, 15, cf. 28: from

Παράνομος, ον, (*παρά, νόμος*) *contrary to law and custom*, Thuc. 2, 17; *unlawful, illegal*; and, generally, *unjust, violent, cruel, ὀργή, δάκος*, Eur. Bacch. 997, Tro. 284; freq. in Plat., etc.; *ἄδικα καὶ π.*, Plat. Apol. 31 E; *τὸ π., illegality*, Aeschin. 82, 15:—so in adv., *-μως, illegally*, Thuc. 3, 65, freq. in Plat.—II. esp. as Att. law-terms, *παρανόμων γράφεσθαί τινα, κατηγορεῖν τινος*, to indict one *for proposing unconstitutional* measures, Dem. 515, 27, etc.; the indictment itself being *παρανόμων γραφή, παράνομα γράφειν*, Aeschin. 82, 12, etc.; hence, *παρανόμων φεύγειν* (sc. *γραφήν*) to be indicted on this score Lys. 150, 32:—cf. Dict. Antiqq

Παράνοος, *ον*, contr. *-νους*, *ουν*, (*παρά*, *νόος*) *distraught*, Aesch. Ag. 1455.

Πάραντα, adv. of *παράντης*, *sideways*, *sidewards*, Il. 23, 116, *πολλὰ δ' ἄναντα*, *κάταντα*, *πάραντά τε*, *δόχμιά τ' ἦλθον*.

Παραντέλλω, poet. for *παρανατέλλω*.

Παράντης, *ες*, (*παρά*, *ἄντα*) prob. only found in adv. *πάραντα*, q. v.

Παρανυκτερεύω, (*παρά*, *νυκτερεύω*) *to pass the night beside*, Plut. Pelop. 35, etc.

Παρανύμφιος, *ον*, *ὁ*, (*παρά*, *νυμφίος*) *the bridegroom's friend*, who went *beside* him in his chariot to fetch his bride: also *πάροχος*.

Παράνυμφος, *ου*, *ἡ*, (*παρά*, *νύμφη*) *the bride's-maid*, who conducts her to the bridegroom, one of the *dramatis personae* in Ar. Ach.

Παρανύσσω, Att. *-ττω*, f. *-ξω*, (*παρά*, *νύσσω*) *to prick* or *sting beside* or *near*: metaph. *to prick on* to do a thing, c. inf., Luc. Philops.

Παράξενος, *ον*, (*παρά*, *ξένος*) *slightly intimate*: hence *a pretended guest*, *false friend*: in genl. *false*, *spurious*. Ar. Ach. 518, (where however it includes a charge of *ξενία*.)—2. *strange*, *rare*.

Παραξέω, f. *-έσω*, (*παρά*, *ξέω*) *to graze* or *rub* in *passing*, like *παρατρίβω*, Leon. Tar. 67.—II. *to be always at another's side*; and so, generally, *to imitate*, *τινί*, Eunap.

Παράξηρος, *ον*, (*παρά*, *ξηρός*) *somewhat dry*, Strab.

Παραξῐφίδιον, *ου*, *τό*, dim. from sq. [ῐ]

Παραξῐφίς, *ίδος*, *ἡ*, (*παρά*, *ξίφος*) *a dagger* or *knife worn beside the sword*, *a dirk*, Wessel. Diod. 5, 33.

Παραξόνιος, *ον*, (*παρά*, *ἄξων*) *beside* or *near the axle*: *τὸ π.*, *a linch-pin*, A. B. 58; also called *παραξονίτης* and *ἀξονίδιον*.—But *σχινδαλμῶν παραξόνια*, in Ar. Ran. 819, seems to be the *rapid whirling* of *σχινδαλμοί*.

Παραξονίτης, *ου*, *ὁ*, v. foreg.

Παραξονῖτις, *ιδος*, *ἡ*, *the nave of a wheel*.

Παραξύνεσις, *ἡ*, Att. for *παρασύνεσις*, q. v.: and so for all compds. with *παραξυν-*, v. sub *παρασυν-*.

Παραξῠράω, *ῶ*, f. *-ήσω*, Ion. *-ξῠρέω*, (*παρά*, *ξυράω*) *to shave beside* or *near*, Hipp.

Παράξυσμα, *ατος*, *τό*, (*παραξύω*) *that which falls off in carving*, etc.: in plur. *chips* or *shavings*, *superfluities*, Dem. Phal.

Παράξυστον, *ου*, *τό*, *a mason's tool*: used by Schol. Ar. to explain *ὑπαγωγεύς*: cf. *ξυστόν*.

Παραξύω, f. *-ύσω*, (*παρά*, *ξύω*) *to scrape* or *smooth at the side*, Anth. P. 6, 65. *To graze beside*: metaph. *to closely border on*, c. acc. Longin. 31, 2.

Παράορος, v. sub *παρήορος*.

Παράπᾰγος, *ὁ*, poet. *πάρπᾰγος*, *the upper bolt of a door*, ap. Hesych.

Παραπαιδᾰγωγέω, *ῶ*, *to help to train* or *educate*, Plut. 2, 321 B.—II. *to train gradually*: *gradually to alter what is bad*, *π. καὶ μεθαρμόττειν*, Luc. Nigr. 12.

Παραπαίζω, f. *-ξομαι* and *-ξοῦμαι*, *to jest by the way*.

Παραπαιόντως, adv. part. from *παραπαίω* II., *in a foolish way*.

Παράπαισμα, *ατος*, *τό*, (*παραπαίω*) *folly*, *madness*: in Hesych. *παραίπαιμα*.

Παράπαιστος, *ον*, *foolish*, *mad*: from

Παραπαίω, (*παρά*, *παίω*) *to strike on the side*, *π. χέλυν*, *to sweep* the lyre, Aesch. Fr. 308: but usu.,—II. intrans. like *παραπίπτω*, *to strike* or *fall aside*, *slip out*, Lat. *excidere*, esp. of the plough *slipping out of the furrow*, like Lat. *delirare*, Theophr.: hence,—2. metaph., *to wander*, *fly off from* a thing, c. gen., *τῆς ἀληθείας*, Polyb. 3, 21, 9; *τοῦ δέοντος* 4, 31, 2; also *π. τι*, *to commit a folly*, Luc.—3. *παραπαίειν φρενῶν*, *to wander from* one's mind, *lose* one's wits, *go mad* or *be so*; but more usu. without *φρενῶν*, Aesch. Pr. 1050; cf. Interpp. ad Ar. Plut. 508, Pac. 90, Plat. Symp. 173 E.

Παραπάλλω, (*παρά*, *πάλλω*) *to hurl*, *throw besides* or *with*:—mid., *to run*, *bound beside*, *τινί*, Eur. I. A. 228.

Παράπαν, adv. for *παρὰ πᾶν*, *altogether*, *absolutely*, freq. in Hdt., who always joins it with art., *τὸ π.*, 1, 61, oft. with a negat., *τὸ π. οὐδέν*, Hdt. 1, 32, cf. Plat. Apol. 26 C:—in reckoning, *ἐπὶ διηκόσια τὸ παράπαν*, up to two hundred *altogether*, i. e. *at least* two hundred, Hdt. 1, 193. [*-πᾰν*, but perh. also *ᾱν*, Buttm. Ausf. Gr. § 62 Anm. 5, not.]

Παραπαντάω, *ῶ*, f. *-ήσω*, *to meet accidentally*.

Παραπάσσω, Att. *-ττω*: f. *-άσω* (*παρά*, *πάσσω*):—*to strew*, *sprinkle beside* or *near*, v. l. Theophr. [*ᾰσω*]

Παρᾰπάσσω, Ion. for *παραφάσσω*.

Παρᾰπᾰτάω, *ῶ*, f. *-ήσω*, (*παρά*, *ἀπατάω*) *to mislead*, *cajole*, Aesch. Eum. 728.

Παρᾰπᾰφίσκω: fut. *-παφήσω*: aor. *παρήπᾰφον*: poet. for *παραπατάω*:—*to mislead*, Od. 14, 488, Ap. Rh., etc.: c. inf., *to induce to do* a thing *by craft* or *fraud*, Il. 14, 360, where the aor. is used in just the same signf. as *παραπείθω*, by which Hesych. explains it.

Παραπείθω, f. *-πείσω*, (*παρά*, *πείθω*) *to persuade by craft* or *fraud*, *to cajole*, *beguile*; and sometimes in good sense *to appease*, *soothe*, *win over*, c. acc. *παρέπεισεν ἀδελφειοῦ φρένας*, Il. 13, 788, etc.; c. inf., *to persuade to...*, Od. 22, 213, Eur. Supp. 59.—Hom. freq. uses an Ep. redupl. aor. 2, e. g. 3 sing. subj. *παραιπεπίθησι*, Od. 22, 213; part. *παραιπεπιθοῦσα*, Il. 14, 208; *παρπεπιθών*, Od. 14, 290; *παρπεπιθόντες*, Il. 23, 37, Od. 24, 119. [ῐ]

Παραπειράομαι, f. *-άσομαι* [ᾱ], (*παρά*, *πειράομαι*) dep. mid.:—*to make trial of* one, so as to ascertain his will, c. gen., *Διός*, Pind. O. 8, 4.

Παραπειστέον, verb. adj. from *παραπείθω*, *one must persuade*, *win over to the wrong side*, Sext. Emp. p. 290.

Παραπειστικός, *ή*, *όν*, *able to persuade* or *cajole*.

Παραπελεκάω, *ῶ*, (*παρά*, *πελεκάω*) *to hew at the side with an axe*, Theophr.

Παραπεμπτέον, *one must dismiss*, Clem. Al.: verb. adj. from

Παραπέμπω, f. *-ψω*, (*παρά*, *πέμπω*) *to send by* or *beyond*, *make to pass*, *carry clear past* or *through*, Od. 12, 72; hence also—2. *to send by* or *along the coast*, Thuc. 8, 61, in pass.—3. *to escort*, *attend*, *convoy*, Xen. Hell. 7, 2, 18, Philipp. ap. Dem. 251, 6, etc.: so too in mid., *to convoy* ships, etc., Dem. 96, 10: esp. *to attend to the grave*, Diog. L. 3, 41, cf. Ath. 594 E.—II. *to send besides* or *in addition*, Xen. An. 6, 3, 15, cf. Hell. 4, 3, 4.—III. *to send to*, of an echo, *π. στόνον τινί*, Soph. Phil. 1459; so, *θόρυβον π.*, *to waft* him applause, Ar. Eq. 546.—IV. metaph., *to let pass*, *take no heed of*, ap. Dem. 283, 24: hence also *to put off*, *neglect*, *pass over*, Lat. *praetermittere*, Polyb. 30, 17, 17, etc.—2. mid., *to send away from one*, *put away*, e. g. one's wife, Apollod.

Παραπεπλεγμένως, adv. part. pf. pass. from *παραπλέκω*, *twined* or *bound together*.

Παραπεριπᾰτέω, *ῶ*, *to walk beside* or *near*, Joseph.

Παραπέτᾰλος, *ον*, *covered with leaves* or plates, esp. of gold or silver.

Παραπέταμαι, Ion. for *παραπέτομαι*.

Παραπετάννῡμι and *-νύω*: f. *-πετάσω*: pf. *-πέπτᾰμαι* (*παρά*, *πετάννυμι*)—*to stretch a curtain before*:—pass., *to be stretched* or *drawn as a curtain*, Polyb. 33, 3, 2, etc.:—*παραπέπταται ὄρνις*, the bird *hovers before* it *with out-spread wings*, Arat. 312; so, *παραπέπταται ἰσθμός*, Dion. P. 98.

Παραπετάομαι, Ion. for *παραπέτομαι*.

Παραπέτασμα, *ατος*, *τό*, (*παραπετάννυμι*) *that which is spread out before* a thing, *a curtain*, *covering*, *veil*, Hdt. 9, 82; *παρ. Μηδικά*, Ar. Ran. 938; metaph., *a cloak*, *screen*, *ταῖς τέχναις ταύταις παραπετάσμασιν ἐχρήσαντο*, Plat. Prot. 316 E, cf. Dem. 1107, 1; *π. τοῦ βίου*, Alex. Incert. 41.

Παραπέτομαι, f. *-πετήσομαι*, usu. *-πτήσομαι*: Ion. *παραπετάομαι* and *παραπέταμαι*, (*παρά*, *πέτομαι*) dep. mid.:—*to fly beside*, *near*, *by* or *beyond*, Ar. Thesm. 1014, Arist. H. A. 6, 6, 6: *to fly along*, v. sub *παράπτω*:—*to fly to*, *τινί*, Simon. 214.

Παράπηγμα, *ατος*, *τό*, *any thing fixed beside* or *near*, esp. *a tablet* on which were written laws, chronological or astronomical observations, etc., *a* sort of *calendar*, Cic. Att. 5, 14, 1: *π. ἱστορικόν*, chronological *annals*, Diod. 1, 5; v. Salmas. in Solin. p. 520:—*a rule*, *order*, Sext. Emp. p. 263: from

Παραπήγνῡμι and *-νύω*: f. *-πήξω* (*παρά*, *πήγνυμι*):—*to fix*, *plant beside* or *near*, as a spear in the ground, Hdt. 4, 71: esp. *to engraft* a twig, Plut. 2, 640 F:—pass., c. pf. 2 *-πέπηγα*, *to be bound up with*, *αἱ λῦπαι παραπεπήγασι ταῖς ἡδοναῖς*, Isocr. 12 B; so in Theophr.:—mid., *to set up a calendar* (*παράπηγμα*, q. v.), Plat. Ax. 370 C, cf. Wyttenb. Plut. 4 C.

Παραπηδάω, *ῶ*, f. *-ήσω*, (*παρά*, *πηδάω*) *to spring by* or *beyond*: also c. acc., *to overleap*, *transgress*, *τοὺς νόμους*, Aeschin. 81, 28.—II. *to leap upon*, of hounds, Xen. Cyn. 6, 22.

Παραπηλωτός, *ή*, *όν*, (*παρά*, *πηλόω*) *besmeared with mud*, Geop.

Παραπήχιον, *ου*, *τό*, (*παρά*, *πῆχυς*) *the small bone of the elbow*, also *κερκίς* the large one in front of it was *προπήχιον*.

Παράπηχυς, *υ*, gen. *εος*, (*παρά*, *πῆχυς*) *beside the elbow*: *τὸ παράπηχυ*, *a woman's loose garment*, with a purple border on each side, also *παρυφές*. Stratocl. ap. Ath. 582 D.

Παραπῐέζω, f. *-έσω*, (*παρά*, *πιέζω*) *to press from one side*, *to press down*, *ὀφθαλμόν*, Sext. Emp. p. 410. Hence

Παραπῐεσμός, *οῦ*, *ὁ*, *pressure from one side*.

Παραπικραίνω, (*παρά*, *πικραίνω*) *to embitter*, *provoke*, LXX. Hence

Παραπικρασμός, *οῦ*, *ὁ*, *provocation*, LXX.

Παραπίμπρημι, f. *-πρήσω*, (*παρά*, *πίμπρημι*) *to kindle*, *burn beside* or *near*. Pass., *to be inflamed*, Xen. Eq. 1, 4.

Παραπίπτω, f. *-πεσοῦμαι*, (*παρά*, *πίπτω*) *to fall beside* or *at the side*

Plut. Lysand. 29.—II. *to fall in with by chance, fall upon*, παραπεσοῦσα νηῦς, Hdt. 8, 87, Xen.: *to come upon, happen to*, τινί, Plat. Legg. 686 D:—καιρὸς παραπίπτει, an opportunity *offers*, Thuc. 4, 23, Xen. Hipparch. 7, 4; so, εἴ ποθεν ἀέλπτως παραπέσοι σωτηρία, Eur. Or. 1173:—ὁ παραπεσών, like παρατυχών, *the first that comes*; ὁ παραπεπτωκὼς λόγος, *that happened to arise*, Plat. Legg. 832 B, cf. Phil. 14 C.—III. *to fall* or *rush in*, εἰς τόπον, Polyb. 4, 80, 9.—IV. *to fall aside, fall away from*, c. gen., τῆς ἀληθείας, Polyb. 12, 7, 2, cf. 8, 13, 8; *to mistake, err*, ἔν τινι, Xen. Hell. 1, 6, 4.

Παραπιστεύω, = πιστεύω, dub. in Heliod. 6, 8.

†Παραπίτα, ας, ἡ, *Parapita*, a Persian female, Xen. Hell. 4, 1, 39.

Παραπλᾰγιάζω, (παραπλάγιος) *to make sloping* or *oblique at the side*. Hence

Παραπλᾰγιασμός, οῦ, ὁ, *a trick in boxing*.

Παραπλάγιος, ον, (παρά, πλάγιος) *sloping, slanting, sideways*, Theophr. [ᾰ]

Παραπλάζω, f. -πλάγξω, (παρά, πλάζω) only used by Hom. in aor. act. and pass. *To make to wander from the right way, lead astray*, of seamen, *to drive out of their course*, ἀλλά με...Βορέης παρέπλαγξε Κυθήρων, Od. 9, 81; 19, 187; metaph., *to perplex*, νόημα, Od. 20, 346; in moral sense, *to lead astray, mislead*, Pind. O. 7, 56.—Pass., ἰὸς παρεπλάγχθη, the arrow *went aside*, Il. 15, 464:—*to wander away from*, γνώμης ἀγαθῆς, Eur. Hipp. 240; absol., *to err, be wrong*, Pind. N. 10, 10.

B. The act. also occurs in intr. signf., poet. *to go astray*, Nic. Th. 757, Nonn., etc.

Παραπλανάω, ῶ, = foreg.

Παράπλασμα, ατος, τό, (παραπλάζω) *any thing stuck beside another*: esp. *the coloured wax put in the margin* of books, to mark doubtful or obscure passages, etc., Lat. *cera miniata*, Cic. Att. 15, 14, 4; whence *cera signare* in Vitruv.

Παραπλασμός, οῦ, ὁ, (παραπλάζω) *the wax used to stop the holes of flutes*, Arist. Probl.—II. *change of form*, Sext. Emp. p. 254.

Παραπλάσσω, f. -άσω, (παρά, πλάσσω) *to change the form*, esp. *for the worse, to deform*:—pass., *to receive* or *take such a form*.

Παράπλαστος, ον, *counterfeit, spurious*.

Παράπλεγμα, ατος, τό, (παραπλέκω) *any thing plaited, woven beside* or *on*.

Παράπλειος, α, ον, (παρά, πλεῖος) *almost full*, παραπλεῖαι ὧσι τράπεζαι, as Plat. Rep. 390 A quotes Od. 9, 8, where our text has παρὰ δὲ πλήθωσι τράπεζαι.

Παραπλέκω, f. -ξω, (παρά, πλέκω) *to braid beside* or *among*: esp. of women, *to put on false curls*, Hipp., etc.; π. ἑαυτόν, Plut. 2, 785 E; simply = πλέκω, Id. 2, 357 B:—pass., *to be inwoven with*, τινί, Strab. p. 33.

Παραπλευρίδια, τά, *covers for the sides of war-horses*, Xen. Cyr. 6, 4, 1: strictly neut. from

Παραπλευρίδιος, α, ον, = sq. [ῐ]

Παράπλευρος, ον, (παρά, πλευρά) *on* or *along the sides*. Hence

Παραπλευρόω, ῶ, *to cover on the sides with* a thing, τινί, Philostr.

Παραπλέω, Ion. -πλώω: f. -πλεύσομαι and -πλευσοῦμαι (παρά, πλέω): —*to sail beside, near* or *alongside*, ἐν χρῷ παραπλέοντες, shaving close past, Thuc. 2, 84: *to sail by* or *along*, esp. along a coast, τόπον or παρὰ τόπον, Hdt. 4, 99; 7, 100, Thuc., etc. —II. *to sail past*, Od. 12, 69, Xen. Hell. 5, 4, 61, etc.—III. *to sail to land*, Xen. Ath. 2, 4.—IV. *to sail along with*: ὁ παραπλέων, *a supercargo*.

Παραπληγία, ας, ἡ, Ion. for παραπληξία, Lob. Phryn. 530.

Παραπληγικός, ή, όν, Ion. for παραπληκτικός, Hipp. Adv. -κῶς, Id.

Παραπλήθω, (παρά, πλήθω) *to be full at the side*, Od. 9, 8, in tmesis.

Παραπληκτικός, ή, όν, (παραπλήσσω) *stricken in one side* or *limb, paralyzed*, Hipp.

Παράπληκτος, ον, (παραπλήσσω) *frenzy-stricken*, Soph. Aj. 230.

Παραπλήξ, ῆγος, ὁ, ἡ, (παραπλήσσω) strictly *struck sideways*: ἠϊόνες π., a coast *which slopes off towards* the sea, *a shelving* beach, on which the waves break sideways, and not directly as against cliffs (προβλῆτες ἀκταί), Od. 5, 418.—II. metaph. = παράπληκτος, *mad*, Hdt. 5, 92, 6, Ar. Plut. 242, Xen. Oec. 1, 13, etc.

Παραπληξία, ας, ἡ, (παραπλήσσω) *paralysis*.—II. *derangement*, Oenom. ap. Euseb.

Παραπληρόω, ῶ, (παρά, πληρόω) *to fill beside, near, over and above*: esp. *to fill with* something *unnecessary* or *superfluous*. Hence

Παραπλήρωμα, ατος, τό, *any thing added to fill up, a stop-gap, make-weight*, ὀνομάτων παραπλ., words and phrases of such kind, Cicero's *complementa numerorum*, Dion. H. de Demosth. 39. Hence

Παραπληρωματικός, ή, όν, *serving to fill up*. Adv. -κῶς.

Παραπλήρωσις, ἡ, *a filling up with things superfluous*.

Παραπλησιάζω, (παρά, πλησιάζω) *to be a neighbour*.—2. *to approach in way of sexual intercourse*, Lat. *coïre*, Arist. H. A. 10, 3, 1.

Παραπλήσιος, ον, also α, ον, Hdt. 1, 202; 4, 128, and Plat. (παρά, πλησίος):—*coming alongside of, lying close to*; hence, *near, like*, τινί, Hdt. 4, 78, etc.; ἐν τῇ ναυμαχίῃ παραπλήσιοι ἀλλήλοις ἐγένοντο, they were *about equal* in the sea-fight, had a drawn battle, Hdt. 8, 16; τοιαῦτα καὶ παραπλήσια, such and *such-like*, Thuc. 1, 22; π. καί..., Id. 5, 112.—Superl., ἐσθὴς τῇ Κορινθίῃ παραπλησιωτάτη, Hdt. 5, 87; compar. παραπλησιαίτερον, Plat. Pol. 275 C.—Neut. παραπλήσιον, παραπλήσια, as adv., *nearly alike, almost*, Hdt. 4, 99; so adv. -ίως, Plat. Apol. 37 A, etc.: but, παραπλησίως ἀγωνίζεσθαι, to fight *with nearly equal advantage*, Lat. *aequo Marte contendere*, Hdt. 1, 77, like νεῖκος ὁμοίϊον: π. καί..., Lat. *aeque ac...*, Id. 1, 94; 7, 119.

Παραπλήσσω, Att. -ττω: f. -ξω (παρά, πλήσσω):—*to strike beside, near, at the side*.—Pass., *to be stricken on one side* or *in one limb, be palsy-stricken*:—*to be deranged, frantic, mad*, like παραπλήξ, Ar. Lys. 831, Eccl. 139; γέλως παραπεπληγμένος, Eur. H. F. 935.

Παραπλόκᾰμος, ον, *having curls* or *locks at the sides*.

Παραπλοκή, ῆς, ἡ, (παραπλέκω) *a braiding beside* or *at the side*: *an intertwining*: *intermingling, union*, Sext. Emp. p. 236.

Παραπλόμενος, η, ον, *coming to a place*, Ep. syncop. part. from a pres. παραπέλομαι, which is not in use.

Παράπλοος, ὁ, contr. -πλους, (παρά, πλόος) *a sailing beside* or *alongside, a coasting along*; *a coasting voyage*, Ἰταλίας, *to* Italy, Thuc. 1, 36, cf. 1, 44; 2, 33; cf. Jelf. Gr. Gr. § 502.—2. *a point sailed by* or *doubled*, Strab.

Παραπλώω, Ion. for παραπλέω, *to sail by* or *beyond*, Od. 12, 69: παρέπλω 3 aor. Ep. syncop.

Παραπνέω, f. -πνεύσω, (παρά, πνέω) *to blow beside* or *by the side, to escape by a side-way*, of the winds confined by Aeolus, Od. 10, 24.—II. *to smell of* one thing *beside another, to have a slight smell of* a thing, τινός, Diosc. Hence

Παραπνοή, ῆς, ἡ, *a breathing through a side aperture*, Hipp.

Παραπόδᾰς, adv. for παρὰ πόδας, *in the track, close behind, straightway*. —2. *at the feet, close to*; v. sub πούς I. 3.

Παραποδίζω: f. -ίσω Att. -ιῶ (παρά, πούς):—*to entangle the feet*, generally, *to hinder*, Lat. *impedire*, Polyb. 2, 28, 8; *to perplex, ensnare*, Ep. Plat. 330 B; and so *to deceive*, Plat. Legg. 652 B.

Παραπόδιος, ον, poet. παρπόδιος, (παρά, πούς) *at the feet*, i. e. *present*, Pind. N. 9, 90.

Παραποδισμός, οῦ, ὁ, (παραποδίζω) *an entangling, hindrance*, Artemid.

Παραποδύομαι, (παρά, ἀποδύομαι) as mid., c. aor. 2, perf., et plqpf. act., *to pull off one's clothes along with* another, esp. in order to fight with him, Plat. Theaet. 162 B.

Παραποιέω, ῶ, f. -ήσω, (παρά, ποιέω) *to make* a thing *wrong* or *amiss, spoil*.—II. *to copy* a thing, *counterfeit*: and, in mid., *to imitate for one's self, counterfeit*, σφραγῖδα, Thuc. 1, 132, cf. παράσημος:—*to forge, falsify*, τι, Ath. 513 A. Hence

Παραποίημα, ατος, τό, *a counterfeit*, dub. l. Hipp.: and

Παραποίησις, ἡ, *a copying, forging, adulterating*.

Παρᾰπολαύω, (παρά, ἀπολαύω) *to have the benefit of* a thing *besides*, τινός, Luc. Alex. 45.

Παραπόλλυμι: f. -ολέσω Att. -ολῶ (παρά, ἀπό, ὄλλυμι):—*to destroy, ruin besides*, Dio C. 74, 2: π. τὸν ναῦλον, *to lose* one's passage-money *besides*, Plut. 2, 439 E.—Pass., c. perf., et plqpf. 2 act., *to perish beside* or *near, to be ruined by the way*, Ar. Vesp. 1228, Dem. 543, fin.

Παραπολύ, adv. for παρὰ πολύ, *by much, by far, by a great deal*, opp. to παραμικρόν, Luc. Nigr. 13.

Παραπομπή, ῆς, ἡ, (παραπέμπω) *an attending, convoying*, σίτου, Decret. ap. Dem. 249, 16: *an escort*, π. διδόναι, Arist. Oec. 2, 31, 1, Polyb. 15, 5, 7.—II. *a procuring, importing* or *exporting*, Arist. Pol. 7, 5, 4: *that which is procured, supplies, provisions*, Xen. Hell. 7, 2, 18; π. ἰχθύων, Antiph. Πλουσ., 1, 15. Hence

Παραπόμπιμος, ον, *attending, escorting*.

Παραπομπός, όν, (παραπέμπω) *escorting*, ἡ παρ. ναῦς, a ship *attending as convoy*, Polyb. 1, 52, 5, etc.—II. *procuring, convoying supplies* or *provisions*.

Παραπόντιος, ον, (παρά, πόντος) *beside* or *near the sea*, Anth. P. 7, 71.

Παραπορεύομαι, (παρά, πορεύομαι) dep., c. fut. mid., et aor. pass., *to go beside* or *alongside*, Arist. H. A. 6, 24, 3; *to escort*, Dion. H, 7, 9.—II. *to go past*, τι, Polyb. 3, 99, 5; παρά τι, Id. 3, 14, 6; ὑπό τι, Id. 2, 27, 5.

Παραπόρφῠρος, ον, *edged with purple*.

†Παραποτάμιοι, ων, οἱ, and -μία, ας, ἡ, *Parapotamii*, an ancient city of Phocis on the river Cephisus, Hdt. 8, 33, 34; Strab. p. 424: also οἱ Παρ... μιοι, *the Parapotamians*.—2. ἡ, a tract of Syria, Polyb.: from

Παραποτάμιος, α, ον, (παρά, ποταμός) *beside* or *near a river, lying* or *dwelling on a river*, πόλις, Hdt. 2, 60; οἱ π., *people who live on a river*, Id. 8, 34 †(here it is the name of foreg. city, q. v.)†; π. ζῶον, Arist. H. A. 9, 46, 2. [ᾰ]

Παραπράσσω, Att. -ττω: f. -ξω (παρά, πράσσω):—*to do* a thing *beside* or *beyond* the main purpose, Hdt. 5, 45.—II. *to do* a thing *with* another, *join* or *help in doing*, Soph. Aj. 261.—III. *to do* or *act unjustly*, esp. *to exact money illegally*, Plut. Agis 16.

Παραπρεσβεία, ας, ἡ, *an embassy executed in a faithless manner, dishonest embassage*, Dem. 515, 27. We have a speech of his on the παραπρεσβεία, (Falsa Legatio) of Aeschines: from

Παραπρεσβεύομαι, (παρά, πρεσβεύομαι) dep., *to execute an embassy faithlessly* or *dishonestly*, Plat. Legg. 941 A, Isocr. 375 D; εἰς τόπον, Dem. 740, 17:—rare in act., as Dem. 401, 4. Hence

Παραπρεσβευτής, οῦ, ὁ, *a dishonest ambassador.*

Παράπρισμα, ατος, τό, *that which falls off in sawing, sawdust*, Ar. Ran. 881: from

Παραπρίω, (παρά, πρίω) *to saw beside* or *a little.* [ῑ]

Παραπροθεσμέω, ῶ, (παρά, προθέσμιος) *to miss the appointed time.* Hence

Παραπροθεσμία, ας, ἡ, *a missing of the appointed time*, Schol. Luc. Tox. 44.

Παραπρονοέω, ῶ, *to consider beforehand.*

Παραπροςδέχομαι, dep., *to admit inconsiderately*, Epict.

Παραπροςποιέομαι, dep., *to dissemble.* Hence

Παραπροςποίησις, ἡ, *dissimulation.*

Παραπροςωπίς, ίδος, ἡ, *a mask.*

Παράπταισμα, ατος, τό, *a stumble, mistake, trip*, Oenom. ap. Euseb.: from

Παραπταίω, (παρά, πταίω) *to stumble by the way, blunder*, Plut.: π. τῆς ἀληθείας, v. l. pro παραπαίειν, in Polyb.

Παραπτερῡγίζω,=κολακεύω, Phot.

Παραπτύω, f. -ύσω, (παρά, πτύω) *to spit beside* or *aside*, ἀφρὸν π., to foam at the corners of the mouth: also c. gen., Jac. Philostr. Imag. p. 398; cf. παραβλύζω.

Παράπτω, f. -ψω, (παρά, ἅπτω) *to fasten beside, near* or *alongside*:—Pass., παραπτομένα χερσὶ πλάτα, the oar *grasped* or *plied* by the hands, Soph. O. C. 716 (though others take this to be part. aor. 2 of παραπέτομαι):—mid. *to touch beside* or *at the side*: *to touch in passing* or *slightly*, Menand. p. 27, Plut. Cleom. 37.

Παράπτωμα, ατος, τό, (παραπίπτω) *a fall beside*:—*a false step, blunder*, Polyb. 9, 10, 6: *a defeat*, Diod. 19, 100: *a transgression*, N. T.

Παράπτωσις, εως, ἡ, (παραπίπτω) *a falling beside, slipping off*, Arist. Gen. An. 1, 7, 2.—II. *a falling off from the right way*, π. τοῦ καθήκοντος, Polyb. 15, 23, 5: generally,=παράπτωμα, Id. 16, 20, 5.—III. π. τοῦ τόπου, *the situation* of a place *off the road*, Id, 4, 32, 5.

Παραπύθια, τά, comic word, *a sickness which prevented one from being victor at the* Πύθια, Anth. P. 11, 129; cf. παρίσθμια. [ῡ]

Παραπυΐσκω, (παρά, πῦον) of a sore, *to begin to discharge matter*, Hipp.

Παραπυλη, ης, ἡ, *a side-door.* [ῡ]

Παραπύλιον, ου, τό, dim. from παραπύλη, Inscr. [ῠ]

Παραπῡλίς, ίδος, ἡ,=παραπύλη, Heliod.

Παράπυξος, ον, (παρά, πύξος) *with sides of box-wood*, or *covered therewith*, Cratin. Dionys. 11.

Παραπωμάζω, (παρά, πωμάζω) *to cover with a lid*, Arist. de Virt. et Vit.

Παραραθῡμέω, παραραίνω, παράραμμα, παραρέγχω, v. παραῤῥ-.

Παρᾱρέω, *to be mad.*

Παρᾰρέω, παραρητός, v. παραῤῥ-.

Παραρθρέω, ῶ, f. -ήσω, (παρά, ἄρθρον) *to dislocate a limb*, Hipp., Plat. Ax. 367 B: like ἐξαρθρέω. Hence

Παράρθρημα, ατος, τό, *a dislocation*, Galen.: and

Παράρθρησις, εως, ἡ, *dislocation*, Plut. Cimon et Luc. 2.

Παραρθρόω, ῶ,=παραρθρέω.

Παραρῑγόω, ῶ, v. παραῤῥιγόω.

Παρᾰριθμέω, ῶ, f. -ήσω, (παρά, ἀριθμέω) *to count beside* or *among, reckon in* or *besides*, Plut. 2, 78 F.—II. *to deceive in counting*; and, generally, *to cheat*, τινά, Stob. Ecl. 2, p. 232.

Παραρίπτω, -πτέω, v. παραῤῥίπτω.

Παραρκέω,=ἀρκέω, dub. l., Luc. Cyn. 5.

Πάραρμα, ατος, τό, (παρά, *ἄρω) v. l. for παραίρημα, in Thuc. 4, 48.

Πάρᾱρος, ον, Ion. πάρηρος, like παρήορος, *mad, deranged in mind*, Theocr. 15, 8. (Rather as Valck. Adon. p. 241 sq., from ἀείρω, ἀέρω, than with Eust. from *ἄρω.)

Παραρπάζω, (παρά, ἁρπάζω) *to take away from the side, filch*, Anth. P. 11, 153.

Παραῤῥᾳθῡμέω, ῶ, (παρά, ῥᾳθυμέω) *to be neglectful of*, τινός, Diod. 14, 116.

Παραῤῥαίνω, (παρά, ῥαίνω) *to sprinkle besides*, Posidon. ap. Ath. 692 D.

Παράῤῥαμμα, ατος, τό, *any thing sewed on, a border.*

Παραῤῥάπτω, f. -ψω, (παρά, ῥάπτω) *to sew beside* or *along*:—Pass. *to be sewn as a fringe along*, Hdt. 4, 109.

Παραῤῥέγχω, *to snore beside* or *near.*

Παραῤῥέω, f. -ῥεύσομαι: aor. -εῤῥύην: pf. -εῤῥύηκα, (παρά, ῥέω): *to flow beside, by* or *past*, c. acc., τόπον or παρὰ τόπον, Hdt. 2, 150; 6, 20, etc.—2. π. τινί, *to slip off* one, ὅτῳ μὴ παραῤῥυείη (sc. ἡ χιών), Xen. An. 4, 4, 11.—II. *to drop* or *slip away, escape*: hence *to drop* or *slip* from one's memory, Soph. Phil. 653, cf. ad Plat. Legg. 781 A.—2. of persons, π. τῶν φρενῶν, *to slip away from* one's senses, Eupol. Incert. 1, 6; cf. Valck. Adon. 242 A, and v. sub ἐκπλέω.—III. *to slip in unawares* or *by stealth*, Dem. 170, 25, Plut. 2, 969 E; cf. Arist. Part. An. 3, 3, 6. (The forms παραῤῥύω, -ῥυέω, -ῥύημι, are only assumed by Gramm. to derive certain tenses from them, v. ῥέω.)

Παραῤῥήγνυμι, f. -ῥήξω, (παρά, ῥήγνυμι) *to break at the side*, esp. *to break* a line of battle, Thuc. 4, 96; and in pass., *to be broken*, Id. 5, 73; 6, 70.—II. in pass., c. perf. 2 παρέῤῥωγα, *to break* or *burst out beside* or *from*, παρέῤῥωγεν ποδὸς φλέψ, Soph. Phil. 824; χιτωνίου παραῤῥαγέντος, *being rent at the side*, Ar. Ran. 412; φωνὴ παρεῤῥωγυῖα, *a cracked, broken* voice, Theophr.: δι' ὀργὴν παραῤῥήγνυσθαι, *to break out* in a passion, Plut. T. Gracch. 2. Hence

Παράῤῥηξις, εως, ἡ, *a breaking at the side, breaking* of a line of battle, Arr. An. 2, 11, 9.

Παράῤῥησις, ἡ, *an incorrect expression*, Plut. 2, 994 D.

Παραῤῥητός, ή, όν, (παρά, ῥητός, ῥηθῆναι, ἐρεῖν, εἰπεῖν) of persons, *that may be moved by words*, π ἐπέεσσιν, Il. 9, 526.—2. *prayed to worshipped*, Eccl.—II. of words, *spoken to* one, παραῤῥητοῖσι πιθέσθαι, to listen to *exhortations*, Il. 13, 726.

Παραῤῥῑγόω, ῶ, (παρά, ῥιγόω) *to freeze beside* or *near*, τινί, Anth. P. 5, 43.

Παραῤῥίπτω and -πτέω, (παρά, ῥίπτω) *to throw beside*: metaph. *to run the risk* of doing a thing, c. part., π. λαμβάνων ὀνείδη, Soph. O. T. 1493.—2. c. acc. rei, *to risk, hazard, venture* a thing, τι, Id. Fr. 499; π. σώματα κινδύνῳ, Diod. 13, 79.—II. *to throw away*, Anth. P. 6, 74: *to reject, scorn*, Ib. 9, 441. Cf. ἀναῤῥίπτω, παραβάλλομαι.

Παραῤῥοιζέω, ῶ, (παρά, ῥοιζέω) *to whiz* or *rustle past*, Joseph., in mid.

Παράῤῥυθμος, ον, *out of time* (ῥυθμός), *irregular in measure*, Ar. Thesm. 121 (in poet. form παράρυθμος); of the pulse, Galen.—II. *in time* or *measure*, Orph. H. 30, 3; but dub.

Παράῤῥῡμα, ατος, τό, *any thing drawn along the side for shelter*, etc.: esp. *a leathern* or *hair curtain, stretched along* the sides of ships to protect the men, Xen. Hell. 1, 6, 19; elsewh. παραβλήματα, παραρτήματα, like the Lat. *cilicia, storeae, plutei*, also παραῤῥύσεις νεώς, Aesch. Supp. 715:—παράῤῥυμα ποδός, *a covering* for the foot, Soph. Fr. 475: from

Παραῤῥύομαι, dep., *to cover as with a curtain.*

Παραῤῥῡπόω, ῶ, *to mark with the* παράπλασμα.

Παράῤῥῡσις, ἡ, v. sub παράῤῥυμα.

Παραρτάω, ῶ, Ion. -τέω: f. -ήσω (παρά, ἀρτάω):—*to hang alongside, to* or *upon*, Ael. N. A. 1, 2.—II. Hdt. uses the Ion. mid. παραρτέομαι, either,—1. in trans. signf., *to fit out, equip, get ready*, στρατιήν, etc., 7, 20, 142, etc., like παραρτίζομαι and παραρτύω.—2. as pass. or mid., *to get ready, hold one's self in readiness*, π. ὡς ἀλεξησόμενοι, ὡς ἐς πόλεμον, 8, 108; 9, 29.—3. also, παραρτᾶσθαι πήραν, *to have* it *hanging by* one, Luc. Peregr. 15; cf. Plut. Anton. 4.

Παραρτέω, Ion. for foreg., Hdt.

Παράρτημα, ατος, τό, (παραρτάω) *any thing hanging at the side, a periapt, amulet*, Luc. Philops. 8.

Παραρτίζομαι, (παρά, ἀρτίζω) dep., *to make ready beside.*

Παραρτύω,=foreg., esp. of food, *to season by the way* or *incidentally*, Philo·—mid.,=foreg., Plut. Lucull. 7. [ῠ]

Παράρυθμος, παράρῡμα, παραρῡπόω, v. παράῤῥ-.

Παρασάγγης, ου, ὁ, *a parasang*, the Persian *farsang*, containing, acc. to Hdt. 2, 6, thirty stades.

Παρασᾰλεύω, (παρά, σαλεύω) *to shake* or *agitate beside*, Philo.

Παρασᾰρόω, ῶ, *to sweep beside* or *at the side.*

Παρασάττω, f. -ξω, (παρά, σάττω) *to stuff in beside*, τι παρά τι, Hdt. 6, 125.

Παράσειον, ου, τό, *the topsail*, Lat. *supparum*, Luc. Navig. 5. (Prob. from παρασείω, and akin to ἐπισείων.)

Παράσειρος, ον, (παρά, σειρά) *beside* or *fastened to a cord* or *line*: usu.

π. ἵππος, a horse *which was fastened alongside* of the regular pair *by a rein* or *trace, an outrigger*, elsewh. σειραφόρος, opp. to ζύγιος:—hence metaph. *a true associate*, or *a yoke-fellow*, Eur. Or. 1017.—II. generally, *at the side*, Ael. N. A. 15, 10:—τὰ παράσειρα, sometimes wrongly written παράσυρα, *the hollows at both sides of the tongue*, in Heysch. παρασείρια.

Παράσεισμα, ατος, τό, *a dangling of the arms beside* one, *a swinging of the arms* in walking, etc., Hipp.: from

Παρασείω, (παρά, σείω) *to shake at the side*, τὰς χεῖρας, *to swing one's arms beside* one, Casaub. Theophr. Char. 3, cf. Arist. Incess. An. 3, 4; φεύγειν παρασείσας (sc. χεῖρας), Arist. Eth. N. 4, 3, 15; like *demissis manibus fugere* in Plaut.

Παρασεύω, pf. pass. παρέσσυμαι (παρά, σεύω): *to drive beside, by* or *beyond*:—Pass. *to rush past*, παρεσσυμένος, Q. Sm. 2, 214.

Παρασημαίνω, (παρά, σημαίνω) *to mark at the side*, or *by the way*, Arist. Rhet. 2, 22, 17, Top. 1, 14, 3.—Mid. παρασημαίνομαι, *to mark* something *for one's self, seal up*, e. g. a house, Dem. 1039, 11, etc.; *to sign and seal*, διαθήκας, Id. 837, 13; τὰ σεσημασμένα παρασ., *to countersign* what is already signed and sealed, Plat. Legg. 954 B, cf. Piers. Moer. p. 313.—II. in mid. *to note for one's self, remark in passing*, δόξας, Arist. Top. 1, 14, 6, cf. Polyb. 16, 22, 1.—III. *to mark falsely, forge*, Poll. 3, 86. Hence

Παρασημᾰσία, ας, ἡ, *a critical mark at the side: any incidental remark on* a thing: *notice*, Polyb. 23, 18, 1.

Παρασημεῖον, ου, τό, (παρά, σημεῖον) *a marginal mark* or *note*.—II. *a counterfeit seal*, Plat. (Com.) Met. 1. Hence

Παρασημειόω, ῶ, *to make a marginal note on* or *of* a thing. Hence

Παρασημείωσις, ἡ, *the making a marginal note*.

Παράσημον, ου, τό, *a mark of distinction*; esp. *the ensign* or *flag of a ship*, Plut. 2, 162 A; *the badge* of a soldier, Id. Coriol. 20; cf. Stanl. Aesch. Theb. 214: *the badge of a state*, Plut. 2, 399 F,—whence *figs* are called π. τῶν Ἀθηνῶν, Alex. Κυβερν. 2: strictly neut. from

Παράσημος, ον, (παρά, σῆμα) *marked amiss* or *falsely*, or *marked as base* or *counterfeit*, esp. of money, Ar. Ach. 518, Dem. 766, 6, cf. παρακόπτω: hence *counterfeit, spurious, debased*, δόξα, Eur. Hipp. 1114, ubi v. Valck.; π. ῥήτωρ, Dem. 307, 26: δύναμις π. αἰνῳ, power *falsely stamped* with praise, i. e. praised by a wrong standard, Aesch Ag. 780, ubi v. Blomf.—II. later, *marked in any way*, and so=ἐπίσημος, Hdn. Adv. -μως.—On the word, v. Jac. A. P. p. 684.

Παράσηρος, ον, in Xen. Cyn. 5, 23, usu. explained *with a white stripe on the side*, or *white along the side*: others would read παράσυρος, others παράσημος in same signf.

Παρασιγάω, ῶ, (παρά, σιγάω) *to pass by in silence*, Strab.

†Παράσιοι, ων, οἱ, dub. l. in Thuc. 2, 22, as name of a Thessalian city, v. Comment. ad l.

Παράσιον, τό, very dub. l. for παράσειον.

Παρασῑτέω, ῶ, f. -ήσω, (παρά, σιτέω) *to eat beside, with* or *in the house of* one, *board* or *lodge with* one, τινί, Plat. Lach. 179 C:—*to live at another's table, and play the parasite* or *toad-eater*, Luc. Paras. 4, freq. in comedy.—II. *to be honoured with a seat at the public table*, Plut. Solon 24; cf. παράσιτος, fin. Hence

Παρασῑτία, ας, ἡ, *an eating at another's table*: hence, *toad-eating*.

Παρασῑτῐκός, ή, όν, *of a* παράσιτος: ἡ παρασιτική (sc. τέχνη), *the trade of a* παράσιτος, *toad-eating*, Luc. Paras. 4, Ath. 240 B.

Παρασίτειον or -ιον, ου, τό, *the meeting-place of the priests, called* παράσιτοι, Crates (Gramm.) ap. Ath. 235 D: from

Παράσῑτος, ον, (παρά, σιτέω) *eating beside, with, at the table of another*: as subst., ὁ π., *one who lives at another's expense, and repays him with flattery and buffoonery, a parasite, toad-eater*, name of a play by Antiph., cf. Com. ap. Ath. 235–240;—Luc. Lexiph. 6, calls ὄψον, ἰχθὺς π.—Orig. there was no bad sense in the word; and so it was the name of a class of priests who prob. had their meals in common, Ath. 234 sq., cf. Bergk ap. Meineke Com. Fragm. 2, p. 1022.

Παρασῐωπάω, ῶ, f. -ήσω, (παρά, σιωπάω) *to pass over in silence, omit mentioning*, τι and περί τινος, Polyb. 2, 13, 7; 20, 11, 1. Hence

Παρασῐώπησις, ἡ, *a passing over in silence*.

Παρασκαίρω, (παρά, σκαίρω) *to bound beside* or *near*, Nonn.

Παρασκέπασμα, ατος, τό, *a side-covering*.

Παρασκέπω, *to cover beside* or *at the side*.

Παρασκευάζω, f. -άσω, (παρά, σκευάζω) *to get ready, prepare*, δεῖπνον, Hdt. 9, 82, Xen., etc.; στρατείαν, Thuc. 4, 74; ὅπλα, ναῦς, ἱππέας, etc., Xen.: *to hold ready*, τὴν θύραν, Lys. 94, 7:—κατασκευάζω is rather *to fit out*, and so *prepare what one has*, παρασκευάζω, *to get, provide*, and so *prepare what one has not*, cf. παρασκευή, fin.—2. *to procure, provide*, τινί τι, Plat. Symp. 188 D, Xen., etc.—3. *to make, render* so and so, with an adj. or part., π. τινὰ εὖ ἔχοντα, ὅτι βέλτιστον, Xen. Cyr. 1, 6, 18; 5, 2, 19: also, π. ὅπως, c. ind. fut., Plat. Apol. 39 D: c. inf., π. τοὺς θεοὺς ἵλεως εἶναι, Id. Legg. 803 E; π. τινὰ ὡς μὴ ποιεῖν, *to accustom* him not to do, Xen. Hell. 7, 5, 19, Eq. 2, 3: absol. *to make one's friend*, Dem. 501, 21; cf. infra B. 2.

B. mid. *to get ready* or *prepare for one's self*, but oft. much like the act., and more freq. than it in Hdt., and Thuc.; π. ὅπλα ἔς τι, Hdt. 7, 25; π. τὰ πολέμια, ναῦς, etc., Thuc., and Xen.—2. esp. in Oratt., *to procure* persons as witnesses, partisans, etc., so as to obtain a sentence by fraud or force, π. ἀντίδοσιν ἐπί τινα, Dem. 840, 27; π. ῥήτορας, ψευδεῖς λόγους, μάρτυρας, etc., Isae. 36, 2; 37, 5, Dem. 852, fin., etc.; and absol., *to form a party, get supporters*, Dem. 813, 20; π. τινάς, *to bring* men *over to one's party*, Andoc. 14, 17, Dem. 1092, 13: also in act., as Xen. Hell. 1, 5, 11; παρασκευάζειν δικαστήριον, *to pack* a jury, Lys. 130, 41; cf. παρακελευστός.

C. pass. *to get one's self ready, prepare*; and, in pf. παρεσκεύασμαι, *to be ready, be prepared*, freq. in Hdt., etc.: π. ἔς τι, Hdt. 3, 150, etc.; πρός τι, Id., Xen., etc.; ἐπί τι, Xen.: also, ὡς ἐπὶ ναυμαχίαν, ὡς εἰς θήραν, Thuc. 4, 13, Xen., etc.: foll. by ὡς, c. part. fut., as, π. ὡς ἀπολούμενοι, Hdt. 7, 218; ὡς προςβαλοῦντες, Thuc. 4, 8, and freq. in Xen.; less freq. without ὡς, as, π. ἐπιϑησομενοι, Thuc. 5, 8, cf. 6, 54, Xen. Hell. 4, 1, 41: foll. by ὥςτε, c. inf., π. ὥςτε κατθανεῖν, Eur. H. F. 1241, cf. Xen. An. 7, 3, 35; and freq. c. inf. only, Hdt. 1, 71, Aesch. Theb. 440, etc.: foll. by ὅπως, c. indic. fut., π. ὅπως δώσεις, Plat. Theaet. 183 D.—2. παρεσκευάσθαι τι, *to be prepared, provided, furnished with* a thing, Plat. Rep. 365 B.—II. of things, *to be got ready, prepared*, ὡς παρεσκεύαστο, when *preparations had been made*, Thuc. 4, 67: and so, παρεσκευάδατο (plur. for sing.) τοῖς Ἕλλησι, Hdt. 9, 100. Hence

Παρασκευᾰσις, ἡ, = παρασκευή, Diod. Excerpt. p. 491, 7: and

Παρασκεύασμα, ατος, τό, *any thing got ready* or *prepared*: also=παρασκευή, Xen. Oec. 11, 19.

Παρασκευασμός, οῦ, ὁ, = foreg.. susp.

Παρασκευαστέον, verb. adj. from παρασκευάζω, *one must prepare*, etc., Plat. Gorg. 480 E, etc.—II. (from pass.) *one must prepare one's self, be ready*, μὴ δεῖσθαι, Id. Gorg. 507 D.

Παρασκευαστής, οῦ, ὁ, (παρασκευάζω) *a provider, procurer*, Plat. Gorg. 518 C. Hence

Παρασκευαστικός, ή, όν, *preparing*, Xen. Mem. 3, 1, 6.

Παρασκευαστός, ή, όν, (παρασκευάζω) *that can be prepared, to be prepared, provided, procured*, Plat. Prot. 319 B, 324 C.

Παρασκευή, ῆς, ἡ, *a getting ready, preparing, preparation*, Hdt. 7, 18; π. δείπνου, Hdt. 9, 82; παρασκευὴν σίτου προαγγέλλειν, to order corn to be prepared, Id. 3, 25; π. νεῶν, Ar. Ach. 190: *preparation, practice*, as of a speaker preparing his speech, Isocr. 43 C, Lys. 127, 7, Xen. Mem. 4, 2, 6; π. ἐπί τι, Plat. Gorg. 513 D:—ἐκ παρασκευῆς, *of set purpose, by arrangement*, Lat. *ex instituto*, Antipho 143, 33, Lys. 189, 34; so, ἀπὸ παρασκευῆς, Thuc. 1, 133; so also εἰς παρασκευήν, seems to be used, Elmsl. Bacch. 457; δι' ὀλίγης παρασκευῆς, at short *notice*, off-hand, Thuc. 4, 8.—2. *a plan, method*, Plat. Gorg. 510 E, 513 D.—3. *a plot, intrigue, cabal*, Antipho 138, 37; cf. παρασκευάζω B. 2.—II. *that which is prepared, furniture, provision*, etc., Lat. *apparatus*, Plat. Rep. 495 A, etc.: *pomp*, Xen. Cyr. 8, 3, 14.—2. esp. of warlike preparation, of men, arms, ships, etc., *a force, power*, Thuc. 5, 7; 6, 31, and Xen.: in genl. *power, means*, Thuc. 1, 1.—On its difference from κατασκευή, cf. Arnold Thuc. 1, 10, and v. sub παρασκευάζω init.

Παρασκηνάω, or παρασκηνέω, ῶ, (παρά, σκηνή) *to pitch one's tent beside* or *near*, τινί, Xen. An. 3, 1, 28.

Παρασκήνια, τά, in Dem. 520, 18, either *the space at the sides of the stage*, (παρά, σκηνή), *the side-scenes*, Meineke Comment. Miscell. p. 12 sq.; or, *the side-entrances to the theatre* through the orchestra, and so=πάροδοι.

Παρασκηνόω, ῶ, (παρά, σκηνή) φᾶρος παρ., *to throw* a wide garment *like a tent over* one, Aesch. Eum. 634 which he calls κατασκήνωμα, in Cho. 999.—II. v. l. for παρασκηνάω or -έω, Xen. ubi supra.

Παρασκήπτω, (παρά, σκήπτω) *to strike into* or *near*, of lightning, εἴς τι, Luc. Tim. 10.

Παρασκιρτάω, ῶ, (παρά, σκιρτάω) *to spring* or *leap beside* or *near*, Plut. Mar. 38.

Παρασκοπέω, ῶ, (παρά, σκοπέω) *to*

look beside, miss the meaning of, c. gen., *χρησμῶν*, Aesch. Ag. 1252,—nisi leg. *ὅρον*, pro *ἄρ' ἄν*..., ut nunc, Dind.—2. *to give a sidelong glance at*, *τινά*, Plat. Symp. 221 B.

Παρασκώπτω, f. -*ψω*, (*παρά, σκώπτω*) *to jeer, jest beside* or *indirectly*, H. Hom. Cer. 203; *π. τι εἴς τινα*, Plut. Cic. 38.

Παρασοβέω, ῶ, f. -*ήσω*, (*παρά, σοβέω*) *to scare away*, esp. birds, v. l. Arist. Mirab. 118, 2.—II. *to stalk haughtily by*, Plut. Cat. Maj. 24.

Παρασοφίζομαι, f. -*ίσομαι*, (*παρά, σοφίζω*) dep. mid.:—*to apply art at the wrong place*, *π. πονηρῶς*, Chrysipp. ap. Ath. 137 F; *π. τὸν ἰατρόν*, *to wish to be wiser than* the physician, Arist. Rhet. 1, 15, 12.

Παρασπάς, άδος, ὁ, ἡ,=*παραφυάς*, Theophr.

Παράσπᾰσις, ἡ,=sq.

Παρασπασμός, οῦ, ὁ, *a twisting aside*, Plut. 2, 906 F: from

Παρασπάω, f. -*άσω*, [ᾰ] †*to draw* or *tear from the side of*, strictly of young shoots from the parent trunk, Theophr., cf. Wagner Virg. G. 2, 23†;—*to wrest, draw aside*, Soph. El. 732; *π. τινα γνώμης*, Id. O. C. 1185; *π. φρένας ἐπὶ λώβῃ*, Id. Ant. 792:—mid. *to draw off* or *away from* a thing, *τί τινος*, Heind. Plat. Soph. 241 C †(rather, *to draw off* or *gather for one's self from*, c. gen., Stallb. Plat. l. c.)†: also, *παρασπᾶσθαί τινά τινος*, *to detach* him *from* another's side *to* one's own, Xen. Hell. 4, 8, 33, cf. Dem. 10, 6.

Παρασπειράω, ῶ, f. -*άσω* [ᾱ], (*παρά, σπειράω*):—*to wind* or *fold beside* or *near*:—pass. *to be entwined* or *coil beside*, Apollod. 3, 14, 6.

Παρασπείρω, f. -*σπερῶ*, (*παρά, σπείρω*) *to sow* or *scatter beside*, Plat. Ax. 366 A:—in pass., of places, *to lie scattered*, Strab. p. 829.

Παρασπίζω, f. -*ίσω*, (*παρά, ἀσπίς*) *to bear a shield beside*, i. e. *to fight beside, stand by* another, Eur. Ion 1528, Phoen. 1435: metaph., (*τόξα*) *παρασπίζοντ' ἐμοῖς βραχίοσι*, Id. H. F. 1099. Hence

Παρασπιστής, οῦ, ὁ, *a shield-bearer*, or rather *a companion in arms, comrade*, Eur. Phoen. 1165, Cycl. 6.

Παρασπονδέω, ῶ, f. -*ήσω*, *to be παράσπονδος, to act contrary to an alliance* or *compact, break a treaty*, Dem. 85, 22; *εἴς τινα*, Dion. H. 2, 98; *π. τινα, to break faith with* one, Polyb. 1, 7, 8, Plut. Sull. 3;—pass., *to suffer by a breach of faith*, Polyb. 3, 15, 7, etc. Hence

Παρασπόνδημα, ατος, τό, *a breach of faith*, Polyb. 2, 58, 4, etc.: and

Παρασπόνδησις, εως, ἡ, *a breaking of faith*, Polyb. 2, 7, 5, etc.: and

Παρασπονδητής, οῦ, ὁ.=sq

Παράσπονδος, ον, (*παρά, σπονδή*) *contrary to a compact* or *treaty*, Thuc. 4, 23; *μηδὲν παράσπονδον ποιεῖν* or *παθεῖν*, Xen. Hell. 2, 4, 30, Ages. 3, 5.—2. *faithless, foresworn*, Lys. 127, 4.—II. *θεοὶ παράσπονδοι*, the gods *invoked at the σπονδαί*.

Παρασπορά, ᾶς, ἡ, (*παρασπείρω*) *a sowing beside, mingling with*, Sext. Emp. p. 14.

Παρᾶσσον, adv., (*παρά, ἆσσον*)=*παραυτίκα, immediately, at once*, Ap. Rh. 1, 383; 2, 961, etc.

Παραστᾰδόν, adv. (*παρίστημι*) *stepping beside, going up to*, Il. 15, 22, Od. 10, 173.—II. *standing beside, at the side*, Theogn. 473, Aesch. Cho. 983; *π. ἐγγύς*, Theocr. 25, 103.

Παραστάζω, f. -*ξω*, (*παρά, στάζω*) *to drop upon*, Hipp., Diod. 2, 4.

Παρασταθμίδες, αἱ, *the parts of the door next the door-posts*.

Παραστάς, άδος, ἡ, (*παρίσταμαι*) strictly, *any thing that stands beside* or *next to*: esp. *a post, pillar*: hence in plur., *αἱ παραστάδες, a colonnade*: and as this was usu. at the entrance of a house, *an entrance, portico* of a house or temple, Lat. *vestibulum*, Eur. Phoen. 415, etc., Cratin. Dionys. 9, Xen. Hier. 11, 2; elsewh. *πρόδομος* and *αἴθουσα*.—Also in sing. *a house, chamber*, Eur. Androm. 1121.

Παράστᾰσις, εως, ἡ,—I. (*παρίστημι*) *a putting, setting aside* or *away, banishing*, v. Ast Plat. Legg. 855 C, Arist. Pol. 5, 8, 12.—2. *a setting out* things *for sale, retail-trade*, Arist. Pol. 1, 11, 3.—3. metaph. *a placing before one, a representation, explanation, proof*, Hipp.—II. (*παρίσταμαι*) intr. *a being beside*, hence,—1. *a position* or *post near* another, as, near a king, Xen. Cyr. 8, 4, 5.—2. *that which is present to the soul*,=*τὸ τῇ ψυχῇ παριστάμενον*: *a judgment, thought*, Polyb. 5, 9, 6.—3. *presence of mind, courage*, Polyb. 16, 33, 2, etc.: *ready wit*, Plut. 2, 589 A: but also,—4. *a being beside one's self, absence of mind, violent passion, rashness* and the like, Polyb. 8, 23, 4, etc.; *π. τῆς διανοίας*, Id. 3, 84, 9:—also *desire, wantonness*, Antiph. Ἡνίοχ. 1, cf. Meineke Menand. p. 199.—III. as Att. law-term, *a small money-deposit* on entering certain public suits, prob. as a fee to the court, Andoc. 16, 5, Isae. 42, 31; cf. Herm. Pol. Ant. § 140, 11, Böckh P. E. 2, 69 sq.

Παραστᾰτέω, ῶ, f. -*ήσω*, *to stand by* or *near*, absol., Aesch. Ag. 14, etc.; *τινί*, Id. Theb. 669, Soph. O. T. 400, etc.: from

Παραστάτης, ου, ὁ, (*παρίσταμαι*) *one who stands by* or *near*, c. gen., Eur. Beller. 6: absol., *one's comrade on the flank* as *προστάτης*, is one's front-rank-man, *ἐπιστάτης*, one's rear-rank man, Xen. Cyr. 3, 3, 59: generally, *a comrade in battle*, etc., Hdt. 6, 107, 117, Pind N. 3, 62, and Trag.: hence in genl. *a helper, assistant, companion*.—3. *one's right* or *left-hand man* in a chorus when drawn up in order, Arist. Pol. 3, 4, 6.—II. in anatomy, =*ἐπιδιδυμίδες, the testicles*, Plat. (Com.) Pha. 2, 13.—III. in a ship, two *stays* of the mast.

Παραστᾰτικός, ή, όν, *able to exhort* or *rouse*, c. gen., *ἀγωνίας*, Polyb. 3, 43, 8; *ὁρμῆς*, Plut. Lyc. 21.—II. *having presence of mind, collected, calm, courageous*, Polyb. 16, 5, 7.—III. *beside one's self, transported, mad, furious*, Id. 1, 67, 6, etc.—Adv. -*κῶς*, compar. -*ότερον*, Id.

Παραστάτῐς, ῐδος, fem. from *παραστάτης, a helper, assistant*, Soph. O. C. 559, Tr. 889, Xen. Mem. 2, 1, 32.

Παρασταυρόω, ῶ, *to enclose by palisades placed along* or *before*.

Παραστείχω, aor. *παρέστῐχον* (*παρά, στείχω*):—*to go by, past* or *beyond, pass by*, c. acc. loci, H. Hom. Ap. 217, c. dat., Aesch. Cho. 568:—in Soph. O. T. 808, the gen. *ὄχου* should be altered into *ὄχους*, or it must be taken with *ὁρᾷ*.

Παραστέλλω, (*παρά, στέλλω*) *to set on one side, turn sideways*, e. g. a sail, Heliod.—II. =*ἀναστέλλω*, ap. Hesych.

Παραστενάχω, (*παρά, στενάχω*) *to sigh beside* or *near*: *to check*, Hipp., in mid [ῐᾰ]

Παράστημα, ατος, τό, (*παρίσταμαι*) *calmness, self-possession, courage*, Diod. 17, 11, Dion. H. de Dem. 22.—II. *θεῖον π.*, divine *inspiration*, Dion. H. 8, 39.—III. in plur. *principles, maxims*, M. Anton. 3, 11.

Παραστίζω, f. -*ξω*, *to mark by pricking at the side*.

Παραστίλβω, f. -*ψω*, (*παρά, στίλβω*) *to shine beside, at the side*, Stob. Ecl. 1, p. 590.

Παραστῐχίδιον, ου, τό, dim. from sq., Diog. L. 8, 78.

Παραστῐχίς, ίδος, ἡ, (*παρά, στίχος*) *any thing written beside* or *at the side*, esp. *the title of a book*, which was written at each end of the roll, or appended on a label, Diog. L. 5, 93, cf. A. Gell. 14, 6.

Παραστορέννυμι, f. -*στορέσω* and -*στρώσω* (*παρά, στορέννυμι*):—*to stretch beside* or *near, to lay flat, throw* a person, Ar. Eq. 481.

Παραστόρνυμι,=foreg.

Παραστοχάζομαι, (*παρά, στοχάζομαι*) dep., *to aim at*, *τινός*, Sext. Emp. p. 183.

Παράστρᾰβος, ον, *squinting sideways*.

Παραστρᾰτεύομαι, (*παρά, στρατεύω*) dep. *to march beside* or *with an army*.

Παραστρᾰτηγέω, ῶ, (*παρά, στρατηγός*) *to be at the general's side, act with him*, like *συστρατηγέω*, Dion. H. 10, 45, Plut., etc.—II. *to meddle with the general*, Plut. Aemil. 11.

Παραστρᾰτοπεδεύω, (*παρά, στρατοπεδεύω*) *to encamp near* or *opposite*, *τινί*, Polyb. 2, 6, 3; 3, 17, 4, etc.

Παράστρεμμα, ατος, τό, *that which is twisted: a twist, distortion*, Hipp.: from

Παραστρέφω, f. -*ψω*, (*παρά, στρέφω*) *to twist aside* or *from its proper place*, Hipp. 589: *to distort* the eyes, Nic. Th. 758.—2. *to turn aside, prevent*, *μοῖραν*, Eur. Melan. 9: generally, *to change*, Plat. Crat. 418 A; esp. *for the worse*, to pervert, c. gen. Arist. Pol. 8, 7, 7.

Παραστρόγγῠλος, ον, *roundish*.

Παραστρώννῡμι, f. -*στρώσω*,=*παραστορέννυμι*, Joseph.

Παραστρωφάω, ῶ, f. -*ήσω*, poet. for *παραστρέφω*, Ap. Rh. 2, 665.

Παραστύφω, (*παρά, στύφω*) *to be rather astringent*, Diph. Siphn. Ath. 73 A.

Παρασυγγρᾰφέω, ῶ, *to cheat* one *in breach of contract* (*συγγραφή*), *to break contract with*, *τινά*, Dem. 1291, 17; 1293, 7.

Παρασυγγρᾰφή, ῆς, ἡ, *a breach of contract*.

Παρασυγχέω, f. -*χεύσω*, *to mingle improperly*.

Παρασῡκοφαντέω, ῶ, (*παρά, συκοφαντέω*) *to calumniate beside* or *secretly*, Plut. 2, 73 B.

Παρασυλλέγομαι, (*παρά, συλλέγω*) as pass., *to assemble beside* or *with others*, Andoc. 17, 24.

Παρασυμβάλλω, (*παρά, συμβάλλω*) *to compare*: pass. *to be like*, *τινί*, LXX.

Παρασύμβᾱμα, ατος, τό, (*παρά, συμβαίνω*) in the technical language of the Stoics, *a subordinate notion* or *circumstance*, Luc. Vit. Auct. 21; cf. *παρασύμπτωμα, σύμβαμα*.

Παρασύμπτωμα, τό, v. foreg.

Παρασυνάγχη, ῆς, ἡ, *inflammation of the throat*, Hipp., v. *κυνάγχη*

Παρασυνάγω, *to assemble illegally* or *secretly*. [ᾰ] Hence

Παρασυναγωγή, ῆς, ἡ, *an illegal, secret meeting*.

Παρασύναξις, ἡ,=foreg.

Παρασυναπτικός, ή, όν, *binding along with*.

Παρασυνάπτω, f. -ψω, *to bind with.*

Παρασύνεσις, ἡ, (παρά, συνίημι) *a misunderstanding*, Hipp.

Παρασύνθεσις, ἡ, *formation from a compound*, Gramm.

Παρασύνθετος, ον, esp. in neut. plur.: τὰ π., *words formed from compounds.*

Παρασύνθημα, ατος, τό, (παρά, σύνθημα) *a collateral signal, a signal added to the watch-word*, Polyb. 9, 13, 19; v. σύνθημα.

Παρασῡρίζω, (παρά, συρίζω) *to play the σῦριγξ beside* or *near*, Nonn.

Παρασύρω, f. -ῠρῶ, (παρά, σύρω) *to hurry away* or *along, carry with the stream*, Diod. 17, 55: metaph., π. τῆς στάσεως, Ar. Eq. 527.—2. π. ἔπος, *to drag* a word *in, use* it *out of time and place*, Aesch. Pr. 1065.—3. ταρσοὺς παρ., *to sweep off* the oars of a ship by brushing past her, Polyb. 16, 4, 14.—4. οἱ παρασεσυρμένοι,=ὑπεσκελισμένοι, *wrestlers tripped up.* [ῡ]

Παρασφᾰγίς, ίδος, ἡ, *the part near the throat.*

Παρασφᾰλής, ές, (παρά, σφάλλω) *wandering by* or *past*, Nic. Al. 416.

Παρασφᾰλίζω, (παρά, ἀσφαλίζω) *to secure by placing beside, to fortify*, LXX.

Παρασφάλλω, fut. -ᾰλῶ: aor. παρέσφηλα (παρά, σφάλλω); *to push sideways*, hence *to make* a thing *glance off to the side*, e. g. an arrow, *to make it fail* or *miss, foil it*, Il. 8, 311; π. τινά τινος, *to foil* one *of* (obtaining) a thing, Pind. N. 11, 41: π. τινὰ νόοιο, Opp. H. 3, 200.—Pass. *to err, be deceived*, νοῦς παρέσφαλται, Critias 2, 13; also *to wander from*, c. gen., Plat. Epin. 976 B.

Παρασφηκόω, ῶ, *to wedge in beside* or *near.*

Παρασφηνόω, ῶ, *to bind in at the side.*

Παρασφίγγω, f. -γξω, *to bind, fasten beside* or *on.*

Παρασφρᾱγίζω, f. -ίσω, (παρά, σφραγιζω) *to set a seal beside: to seal up*, Teles ap. Stob. p. 523, 11;—pass. *to be sealed up*, Ib. 14.—II. *to counterfeit a seal.* Hence

Παρασφράγῐσις, ἡ, *the counterfeiting of a seal.*

Παρασφύριος, ον, (παρά, σφυρόν) *beside, near the ankles*, Opp. H. 3, 307.

Παρασχάζω, *to detain*, dub.

Παρασχεδιάζω, fut. -άσω, *to perform* or *execute in haste, off-hand, carelessly*: hence also=παραχαράσσω.

Παρασχεδόν, (παρά, σχεδόν) adv., *beside, near*: of time, like παραχρῆμα, *straightway*, Ap. Rh. 1, 354, Nic. Th. 799.—II. *nearly, well nigh*, Dion. H.

Παρασχέθω,=παρέχω, poet.

Παρασχεῖν, παρασχέμεν, inf. aor. 2 of παρέχω, Hom.

Παράσχεσις, εως, ἡ, *an offering*, Dio C.

Παρασχετέος, α, ον, verb. adj. from παρασχέθω, v. παρέχω.

Παρασχημᾰτίζω, f. -ίσω, (παρά, σχηματίζω,) *to change from the true* or *right form, to alter, disfigure, disguise*, Theophr. ap. Plut. 2, 631 E, Diog. L. 6, 9.—II. *to imitate, copy*, Pausan. Hence

Παρασχημᾰτισμός, οῦ, ὁ, *the formation of a word from another by a change* of termination, gender, etc., Gramm.

Παρασχίδες, αἱ, *chips which fall by the side in cleaving, hewing*, etc., Hipp. [ῐ]: from

Παρασχίζω, f. -ίσω, (παρά, σχίζω) *to rip up lengthwise*, π. παρὰ τὴν λαπάρην, Hdt. 2, 86; *to open* fish, Epich. p. 104, Alex. Leuc. 1. Hence

Παρασχιστής, οῦ, ὁ, *one who slits* or *rips up lengthwise*, e. g. a cook who *guts* fish, etc.:—*one who opens* corpses to embalm them, Diod. 1, 91.—II. *a housebreaker who breaks through* doors or walls, Polyb. 13, 6, 4.

Παρασχοινίζω, f. -ίσω, (παρά, σχοινίζω) *to fence with lines*, Strab. p. 710. Hence

Παρασχοίνισμα, ατος, τό, *a cord drawn beside* or *along.*

Παρασχολέω, ῶ, *to busy one's self with trifling things.*

†Παρασωπία, ας, ἡ, *Parasopia*, i. e. lying *along the Asopus*, a district of Boeotia; hence οἱ Παρασώπιοι, *the Parasopii, inhab. of P.*, Strab. pp. 404, 408.

†Παρασωπιάς, άδος, ἡ, *Parasopias*, a town or district of Thessaly, Strab. p. 424: prob. near source of Ἄσωπος, II. 3.

Παραταιναρίζω or -ιάζω, *to celebrate the Taenaria* like the Laconians, Hermipp. Θεοί 7.

Παράταξις, εως, ἡ, (παρατάσσω) *a placing beside*, esp. *a disposing* soldiers *in array*; hence also *an army in array, a line of battle*, π. ποιεῖσθαι, Isocr. 216 D: ἐκ παρατάξεως, *in regular battle*, Thuc. 5, 11, Dem. 123, 24, Aesch. 66, 15; so, ἐν τῇ παρατάξει, Polyb.—2. metaph. *emulation*, π. καὶ φιλονεικία, Plut. Cim. 8:—*the regular party* of a demagogue, Lat. *ambitus*, Dem. 1081, 12, cf. Aeschin. 53, 2.

Παρατᾰράσσω, Att. -ττω; f. -ξω, (παρά, ταράσσω) *to confuse, confound*, Epict.

Παράτᾰσις, εως, ἡ, (παρατείνω) *extension by, near, before.*—II. in Gramm. χρόνου π., Lat. *tempus imperfectum*, also χρόνος παρατατικός, because the impf. expresses *continuance* or *duration of time in the past.*

Παρατάσσω, Att. -ττω: f. -ξω (παρά, τάσσω):—*to place* or *post beside others, to draw up* an army *for battle*, esp. in battle-order, Hdt. 9, 31, Xen. Hell. 1, 1, 33, etc.; and in mid., *to draw up one's* men *in battle order*, Xen. Hell. 7, 5, 23, etc.:—pass. *to be set* or *posted beside in array*, παρά τινος, Hdt. 8, 95; *to be drawn up in battle* order, Thuc. 4, 32, 43, etc.: mid., *to meet one another in battle*, ἀλλήλοις, Xen. Hell. 4, 3, 5; absol. *to stand side by side in battle*, οὐ μὰ τοὺς ἐν Πλαταιαῖς παραταξαμένους, Dem. 297, 12; cf. Thuc. 1, 29.—2. in mid. and pass., also, *to prepare one's self, stand prepared*, παρατετάχθαι πρός τι, Plat. Prot. 333 E.

Παρατᾰτικός, ή, όν, (παράτασις) *stretching out, lengthening.*—II. χρόνος παρατατικός, *the imperfect*, Sext. Emp. p. 649; v. παράτασις II.

Παρατείνω, (παρά, τείνω) *to stretch out along, beside* or *near*, Hdt. 1, 185; *to stretch out the line* of battle, Lat. *ordines explicare*, Xen. An. 7, 3, 48; π. τάφρον, *to draw a long* trench, Ib. 1, 7, 15; *to produce in a straight line*, Plat. Rep. 527 A; π. λόγον, Arist. Poët. 17, 5—2. of time, *to protract, prolong, exhaust* or *wear out by delay*, Xen. Cyr. 1, 3, 11, cf. Mem. 3, 13, 6.—3. *to stretch on the rack, torture, bring to extremity*, Ar. Eq.; metaph., in pass., Plat. Lys. 204 C; πολιορκίᾳ παρατείνεσθαι εἰς τοὔσχατον, *to strain themselves* to the uttermost, *hold out* to the last, Thuc. 3, 46.—4. in pass., also, *to be laid prostrate, laid low*, λιμῷ παρατείνεσθαι, Plat. Symp. 207 B; so, of a corpse, Valck. Phoen. 1691, cf. infra II.—5. κοιλίαν π., to *relax* the bowels, Ath. 115 E.—6. of pronunciation, *to pronounce* a word *long* or *slowly, lengthen it in pronunciation*, Lat. *producere.*—II. intr. *to stretch out, lie beside, before* or *along*, of a wall, a line of country, etc., Hdt. 1, 180, Thuc. 4, 8, etc.: c acc. loci, τὰ πρὸς τὴν ἑσπέρην φέροντα ὁ Καύκασος παρατείνει, Hdt. 1, 203: so also in pass., Hdt. 2, 8; 4, 38, etc., Ar. Nub. 212, sq.—2. of time, *to extend*, Luc. Macrob. 3, etc.—III. as auxil. verb, c. part., ποῖ παρατενεῖς δεδιὼς ταῦτα; how long will you go on fearing this? Lat. *quousque tendes* or *perges haec timere*, Philostr.

Παρατειχίζω, (παρά, τειχίζω) *to build a wall beside; to fortify beside* Hence

Παρατείχισμα, ατος, τό, *a wall* or *fort built beside: a side* or *cross-wall*, Thuc. 7, 11, 42 (v. Arnold 42).

Παρατεκταίνω, aor. παρετέκτηνα: in Hom. only in mid. (παρά, τεκταίνω):—strictly of timber, *to work into another form*: hence, generally, *to transform, alter*, οὐδέ κεν ἄλλως Ζεὺς παρατεκτήναιτο, not even he could *make it any way else* (ἄλλως being almost pleonast.), Il. 14, 54.—2. *to alter from the truth, disguise, falsify*, ἔπος, Od. 14, 131.—II. *to botch, alter clumsily*, of carpentry, Plut.—III. *to build* or *make besides*, Plut.

Παρατελευταῖος, α, ον, (παρά, τελευτή) *the last but one*, Ath. 106 C.

Παρατέλευτος, ον,=foreg., Gramm

Παρατελωνέομαι, (παρά, τελωνέω) dep. *to cheat the revenue*, τι, Diog. L. 4, 46.

Παρατέμνω: f. -τεμῶ, Ion. and poet. -τᾰμῶ, (παρά, τέμνω):—*to cut* or *cut up at the side* or *lengthwise*, π. τινὸς θήμισυ, *to cut* in half, Ar. Lys. 117, 132, cf. Posidon. ap. Ath. 152 A.

Παρατεταγμένως, adv. part. pf. pass. from παρατάσσω, *in battle-array, well-prepared*, Plat. Rep. 399 B.

Παρατετηρημένως, adv. part. pf. pass. from παρατηρέω, *carefully, exactly*, Philo.

Παρατεχνολογέω, ῶ, *to introduce* a thing *incidentally and without system*, Dem. Phal.

Παρατηρέω, ῶ, f. -ήσω, (παρά, τηρέω) *to watch closely, observe narrowly*, c. acc., Xen. Mem. 3, 14, 4, Arist. Rhet. 2, 6, 20, etc.; esp. with evil design, *to lie in wait for*, Polyb. 17, 3, 2, etc.—2. *to observe constantly, take care*, foll. by ὅπως..., Dem. 281, 16. Hence

Παρατήρημα, ατος, τό, *any thing observed, an observation*, esp. of the flight of birds: and

Παρατήρησις, εως, ἡ, *an observing* or *remarking beside* or *near*, also=foreg., Diod. 1, 28.—2. *a watching* or *lying in wait for* a person, Polyb. 16, 22, 8.

Παρατηρητέον, verb. adj. from παρατηρέω, *one must take care*, Arist. Anal. Pr. 2, 19, 1.

Παρατηρητής, οῦ, ὁ, (παρατηρέω) *an observer, overseer*, Diod. 1, 16. Hence

Παρατηρητικός, ή, όν, *belonging to, fit for observing.*

Παρατίθημι, also 3 sing. pres. παρατιθεῖ, Od. 1, 192, (παρά, τίθημι). *To place beside* or *before*, esp. of meals, *to set* something *before* one, π. τινί τι, in Hom. (esp. in Od.) the usu. signf., as Il. 18, 408, Od. 4, 66; παρ. δαῖτα, Il. 23, 810; τράπεζαν, Od. 5, 92; δίφρον, Od. 21, 177, cf. Hdt. 4, 73, etc.: hence, generally, *to offer, provide, furnish*, ξείνια, Il. 11, 779, cf. Od. 5, 91; 9, 517, ὁδοιπόριον, Od. 15, 506; π. δύναμίν τινι, *to place* power *at one's disposal*, Od. 3, 205: π. τινί, c. inf., *to enable* one *to* do, Plat. Prot. 325 E, Theaet. 157 C.—Hom. oft. has it in tmesis.—2. *to place by* or *upon*, στεφάνους παρέθηκε καρήατι, Hes. Th.

577.—3. *to lay before* one, *to propose, represent, declare, explain*, τινί τι, Xen. Cyr. 1, 6, 14; *to allege, produce*, Isae. 78, 13; also in mid.; cf. infra B. 6.—4. *to set over against*, τινί τι, Plat. Phil 47 A, Demad. 179, 16.—5. *to set side by side, compare*, τινί τι, Plut. Demetr. 12; τι πρός τι, Luc. Prom. 15.—6. *to place as a pledge with* some one, *give into* another's *charge* or *keeping, to deposit in* his *hands*, τινί τι: but also in mid., as Hdt. 6, 86, 1, Xen. Ath. 2, 16; (hence παραθήκη, *the deposit.*)

B. mid., *to set by* or *before one's self, have set before one*, δαῖδας, Od. 2, 105; 19, 150; 24, 140; σκύφος, Eur. Cycl. 390; τράπεζαν, Thuc. 1, 130; esp. *to take to one's self, take as an assistant* or *helper.*—2. *to give* as *a deposit*, v. supra 6.—3. *to venture, stake, hazard*, κεφαλάς, ψυχὰς παρθέμενοι, Od. 2, 237; 9, 255, Tyrtae. 3, 18; cf. παραβάλλω mid.—4. *to lay by one's self* or *by one's side, lay up* or *set aside for* something, χρήματα εἴς τι, Polyb. 3, 17, 10.—5. *to apply* something *of one's own to* a purpose, *employ* it, τι ἔν τινι, Plat. Phaed. 65 E.—6. *to bring* or *quote in one's own favour, quote as evidence* or *as an authority*, π. μῦθον, παράδειγμα, Plat. Polit. 275 B, 279 A:—but most freq. in Gramm., and that sometimes in act., Schäf. Dion. Comp. p. 84, 359.

Παρατίλλω, (παρά, τίλλω) *to pluck the hair* from any parts of the body but the head, π. τὰς βλεφαρίδας, Ar. Eq. 373: a practice among voluptuaries and women, Id. Lys. 89, 151;—also the penalty inflicted on adulterers when detected, Id. Plut. 168, cf. Valck. Hipp. 415, and v. sub τίλλω:—mid., *to pull hairs out of one's self*, Ar. Ach. 31; cf. τίλλω. Hence

Παρατιλμός, οῦ, ὁ, *a plucking the hair* from any parts but the head: and

Παράτιλσις, ἡ,=foreg., Clem. Al.

Παράτιλτος, ον, (παρατίλλω) *stripped of hair* in any parts but the head.

Παρατίλτρια, ας, ἡ, (παρατίλλω) *a female slave who plucked the hairs* from her mistress's body, Cratin. Ὧρ. 2.

Παρατμίζω, (παρά. ἀτμίζω) *to fumigate, smoke on all sides*, Geop.

Παρατολμάω, ῶ, (παρά, τολμάω) *to be fool-hardy*, Polyb. Fr. Gramm. 102.

Παράτολμος, ον, (παρά, τόλμα) *fool-hardy*, Plut. Pomp. 32, etc. Adv. -μως, Heliod. 9, 21.

Παράτονος, ον, (παρατείνω) *stretched out beside* or *along*, π. χέρες, hands *hanging down by the side*, Eur. Alc. 399.

Παρατόξευσις, εως, ἡ, (παρά, τοξεύω) *a shooting as with an arrow in passing*, Plut. 2, 521 B.

Παράτοπος, ον, *at the wrong* or *a bad place.*

Παρατρᾰγεῖν, inf. aor. 2 of παρατρώγω.

Παρατρᾰγικεύω,=sq.

Παρατρᾰγῳδέω, ῶ, *to tell in false tragic style, to exaggerate.*

Παρατράγῳδος, ον, (παρά, τραγῳδός, *pseudo-tragic, bombastic*, Plut. 2, 7 A, Longin.

Παρατραυλίζω, *to lisp like a child.*

Παρατρέπω, f. -τρέψω, (παρά, τρέπω) *to turn aside, off* or *away*, ἵππους, Il. 23, 398; ἐκτὸς ὁδοῦ, 423; ποταμὸν παρ., *to turn* a river *from* its channel, Lat. *derivare*, Hdt. 7, 128, cf. 130.—2. *to turn* one *from* his *opinion, change* his *mind*, Hes. Th. 103; and, in bad sense, *to mislead, seduce*, Plat. Legg. 885 D, so in mid., Theocr. 22, 151: π. λόγον, *to pervert* or *falsify* a story, Hdt. 3, 2:—generally, *to alter*, Id. 7, 16.

B. mid. *to turn, deviate*, εἰς τόπον, Xen. Hell. 5, 1, 6; π. τοῦ λόγου, Id. Oec. 12, 17. Cf. παρατροπέω, παρατρωπάω.

Παρατρέφω, f. -θρέψω, (παρά, τρέφω) *to feed beside* or *with*:—pass. *to live at the expense of* another, Dem. 403, 23.—II. *to feed to no purpose*, of men and animals that are not worth their keep, Schäf. Greg. p. 1041, Meineke Menand. p. 85.

Παρατρέχω, f. -θρέξομαι, usu. -δρᾰμοῦμαι: aor. παρέδρᾰμον (the only tense used by Hom.); part. aor. 1 παραθρέξας, Ap. Rh. 3, 955, Anth. (παρά, τρέχω). *To run, rush by* or *past*, Il. 10, 350; c. dat. loci, 22, 157; later also c. acc., *to escape*, τὰ κακά, Eur. H. F. 1020; hence,—2. *to outrun, overtake*, τινὰ πόδεσσιν, Il. 23, 636, cf. Ar. Eq. 1353: generally, *to excel, surpass*, Polyb. 32, 15, 12.—3. *to overreach, outwit*, Opp.—4. *to run through* or *over*, Lat. *cursu conficere*, ἡμίπλεθρον, Xen. An. 4, 7, 6.—5. *to run over*, i. e. *treat in a cursory way*, Lat. *percurrere*, Isocr. 55 C: also *to pass over, omit*, Polyb. 10, 43, 1: *to slight, neglect*, Theocr. 20, 32.—6. *to escape unnoticed*, Polyb. 6, 6, 4: so of time, Hdn. 2, 12, 7.—II. *to run up to, run quickly to*, εἰς, ἐπί or παρά τι, Xen. An. 7, 1, 23, etc.

Παρατρέω, f. -τρέσω, (παρά, τρέω) *to start aside from fear*, παρέτρεσσαν δὲ οἱ ἵπποι, the horses *swerved*, Il. 5, 295.

Παράτρητος, ον, (παρά, τιτράω) *pierced at the side*, αὐλὸς π., *a* kind of *flute* for playing mournful airs.

Παρατρῐβή, ῆς, ἡ, *a rubbing against one another*: hence, metaph., *collision, clashing, enmity*, Polyb. 2, 36, 5: from

Παρατρίβω, f. -ψω, (παρά, τρίβω) *to rub beside* or *alongside*, π. χρυσὸν ἀκήρατον ἄλλῳ χρυσῷ (sc. εἰς βάσανον), *to rub* pure gold *beside* other gold on the lapis Lydius and see the difference of the marks they leave, Hdt. 7, 10, 1; hence in pass., *to be rubbed beside* baser *metal*, and so tested, ἐς βάσανον δ' ἐλθὼν παρατρίβομαι, ὥςτε μολίβδῳ χρυσός, Theogn. 417, cf. 1101.—2. *to rub slightly*, π. οὔρῳ τοὺς ὀδόντας, Diod. 5, 33.—II. pass., παρατρίβεσθαί τινι or πρός τινα, *to clash against, fall out with* one, Polyb. 4, 47, 7, etc.; cf. παρακρούω.—III. mid., *to rub one against another*:—but also, παρατρίψασθαι τὸ μέτωπον, like Lat. *os* or *frontem perfricare, to harden* the forehead *as it were by perpetual rubbing*, and so *to be utterly hardened, dead to shame*, Strab. p. 603; cf. ὀφρυόκνηστος. [ῑ] Hence

Παράτριμμα, ατος, τό, *inflammation caused by friction* in riding or walking, Lat. *intertrigo*, Diosc.: and

Παράτριψις, εως, ἡ, *a rubbing against one another*, Diod. 3, 36, Plut.

Παρατροπέω,=παρατρέπω: τί με ταῦτα παρατροπέων ἀγορεύεις; why tell me this, *leading me astray, misleading* me? Od. 4, 465; cf. Ap. Rh. 3, 916.

Παρατροπή, ῆς, ἡ, (παρατρέπω) *a turning off* or *away, averting, means of averting*, θανάτου, Eur. Ion 1230.—2 *a slight alteration, inflexion*, Plut. 2, 376 A.—3. *a misleading*, τοῦ φρονοῦντος, Id. 2, 758 E.—II. intr. *a falling away, degeneracy*: *error*, Plut. 2, 40 B: *madness*, Id. 2, 759 A.—2. *a bye-way, side-stream*, Longin.:—*a digression*, Plut. 2, 855 C, Luc. Encom. Dem. 6.

Παρατροπικός, ή, ον,=παράτροπος II.

Παράτροπος, ον, (παρατρέπω) *turned aside*: *turned from the right way, lawless*, εὐναί, Pind. P. 2, 65; cf. Opp. H. 1, 515:—*strange, unusual*, Ib. 4, 18.—II. act. *turning away, averting* a thing, τινός, Eur. Andr. 528.

Παράτροφος, ον, (παρατρέφω) *reared beside* or *in the same house*, Lat. *verna*, Polyb. 40, 2, 3.

Παρατροχάζω, poet. for παρατρέχω, *to run past*, Anth. P. 9, 372: *to outrun.*—II. *to run alongside*, App. Civ. 3, 70.

Παρατρόχιος, ον, (παρά, τροχός) *beside the wheel.*

Παρατρῠγάω, ῶ, f. -ήσω, (παρά, τρυγάω) *to pluck grapes by the way* or *by stealth*: hence, like ὀμφακίζομαι, of lovers' pleasures, Aristaen. 2, 7.

Παρατρύζω, *to coo beside* or *near.*

Παρατρύπημα, ατος, τό, (παρά, τρυπάω) *a side-hole*, Procl.

Παρατρῠφάω,=τρυφάω: susp.

Παρατρώγω, fut. -ξομαι: aor. παρέτρᾰγον (παρά, τρώγω):—*to gnaw at the side, nibble at, take a bite of*, c. gen., ἐλάας, Ar. Ran. 988, Pac. 415: also metaph., π. τῆς ἀρχῆς, ἡγεμονίας, etc., Sueton. Galb. 4.

Παρατρωπάω, ῶ, poet. for παρατρέπω, θεοὺς θυέεσσι παρατρωπῶσ' ἄνθρωποι, mortals *turn away* the anger of the gods by sacrifices, Il. 9, 500.

Παράττω, Att. for παραΐσσω, Arr.

Παρατυγχάνω: f. -τεύξομαι: aor. παρέτῠχον (παρά, τυγχάνω):—*to happen to be at hand, come to*, τινί, Il. 11, 74: *to be present at*, Lat. *interesse*, π. τῷ λόγῳ, τῷ πάθεϊ, Hdt. 7, 236; 9, 107, cf. Plat. Prot. 340 E: absol., *to be present*, Hdt. 6, 108: and of things, *to offer, present themselves*, Lat. *praesto esse*, Thuc. 4, 19, Plat.: hence, ὁ παρατυχών, *whoever chanced to be by*, i. e. *the first comer, any chance person*, Thuc. 1, 22; τὸ παρατυγχάνον or παρατυχόν, *whatever turns up* or *chances, an emergency*, Thuc. 1, 122; 5, 38; ἐκ τοῦ παρατυχόντος λέγειν, to speak *off-hand*. παρατυχόν, absol. like παρασχόν, *it being in one's power, since it was in one's power* to do, Thuc. 1, 76; 5, 60.

Παράτῠπος, ον, (παρά, τύπτω) *marked with a false impress, counterfeit*, Valck. Hipp. 1115. Hence

Παρατῠπόω, ῶ, *to mark with a false impress, form wrongly.* Hence

Παρατύπωσις, εως, ἡ, *a false copy, wrong impression, reflection*, etc., Plut. 2, 404 C: and

Παρατῠπωτικός, ή, όν, *giving a wrong* or *false impression*, Sext. Emp. p. 470. Adv. -κῶς.

†Παραυαία, ας, ἡ, *Parauaea*, the territory of the Parauaei, Arr. An. 1, 7, 6.

Παραυαίνω, (παρά, αὐαίνω) *to dry beside* or *between*, Theophr.

†Παραυαῖοι, ων, οἱ, *the Parauaei*, i. e. dwellers *along the Auas*, in Thessaly, Thuc. 2, 80.

Παραυγάζω, (παρά, αὐγάζω) *to illumine from the side*, Dion. P. 89:—II. intr., and in pass., *to be lighted, illumined on the side*, Strab.

Παραυδάω, ῶ, f. -ήσω, (παρά, αὐδάω) *to speak to, address*, ἀγανοῖς μύθοις, μειλιχίοις ἐπέεσσι, Od. 15, 53; 16, 279; θάνατον π. τινι, *to make light of* death to any one, Od. 11, 488.—II. *to try to persuade of* a thing, μὴ ταῦτα παραύδα, Od. 18, 178.

Παραυλέω, ῶ, *to play on the flute beside* or *near.*

Παραυλίζω, (παρά, αὐλίζομαι) *to dwell or lie near*, παραυλίζουσα πέτρα, Eur. Ion 493:—also in mid., τινί, Ath. 189 E.

Παραύλιον, ου, τό, *a court at the side* or *front of a house.*

Πάραυλος, ον, (παρά, αὐλή) *dwelling beside; neighbouring, near*, Soph. Aj. 892 (which others refer to sq.), O. C. 785.

Πάραυλος, ον, (παρά, αὐλός) *piping amiss, discordant, out of tune*, *μέλη*, Incert. ap. Ath. 164 E, cf. Valck. Adon. p. 225 A.

Παραυξάνω, f. -ήσω, (παρά, αὐξάνω) *to increase by putting beside* or *to*, Strab.

Παραύξη, ης, ἡ, Att. for sq., Philo.

Παραύξησις, ἡ, (παραυξάνω) *enlargement by pieces placed beside*, Strab. Hence

Παραυξητικός, ή, όν, *tending to increase*. Adv. -κῶς, Sext. Emp. p. 318.

Παραύξω, = παραυξάνω, Sext. Emp. p. 362.

Παραύστηρος, ον, (παρά, αὐστηρός) *exceeding hoarse* or *austere*, Dicaearch.

Πάραυτα, adv. for *παρ' αὐτά* (sc. *τὰ πράγματα*), = *παραυτίκα* or *παραχρῆμα*, *immediately*, opp. to *ὕστερον*, Eur. Incert. 47, Polyb. 24, 5, 11.—II. *in like manner*, Lat. *perinde*, Aesch. Ag. 737. [τᾰ]

Παραυτίκᾰ, (παρά, αὐτίκα) adv., *immediately, forthwith, straightway* (cf. foreg.), Aesch. Supp. 767, Eur. Alc. 13: *τὸ π.*, Hdt. 1, 19, etc., and Thuc.; *ἐν τῷ π.*, Thuc. 2, 11, Plat. Phaedr. 240 B, Xen., etc.:—also with substantives, to express brief duration, *ἡ π. λαμπρότης*, *momentary* splendour, Thuc. 2, 64; *αἱ π. ἡδοναί*, Xen. Cyr. 8, 1, 32; etc. [ῐ]

Παραυτόθεν, adv. = *αὐτόθεν*, Arr.

Παραυτόθῐ, adv. = *αὐτόθι*, Tzetz.

Παραυχενίζω, *to bend the neck on one side*, and so *to cut the throat* or *break the neck*.

Παραυχένιος, η, ον, (παρά, αὐχήν) *beside* or *on the neck, hanging from the neck*, *φαρέτρη*, Anth. Plan. 253.

Παραφῠγεῖν, inf. aor. 2 of *παρεσθίω*.

Παραφαίνω: f. -φᾰνῶ: poet. *παρφ.* (παρά, φαίνω):—*to show, make appear beside* or *at*, Hes. Op. 732: *to show, produce*, Ar. Lys. 183: *π. τοῦ σώματος*, *to give a glimpse of* it, Ar. Eccl. 94.—2. *to walk beside and light, show the way to* a place, Ar. Ran. 1362, Plut. T. Gracch. 14.—II. pass. *to show one's self, appear beside* or *near*; generally, *to appear*, Plat. Theaet. 199 C, Soph. 231 B, Xen., etc.

Παραφαίρεσις, ἡ, *a taking away from the side, secret stealing*.

Παράφᾰσις, ἡ, poet. *παραίφᾰσις* and *πάρφασις* (παράφημι):—*a speaking to, an address*, esp. in the way of exhorting, comforting, etc., Il. 11, 793; 15, 404: — *π. ἐρώτων*, *calming* them, Anth. Plan. 373.—2. *allurement, persuasion*, said of the cestus of Venus, Il. 14, 217, cf. Arist. Eth. N. 7, 6, 3: *deceitful speaking*, *ἐχθρὰ πάρφασις*, Pind. N. 8, 54; cf. *παράφημι*.

Παράφᾰσις, ἡ, (παραφάσσω) *a touching slightly*, Galen. [ᾰ]

Παράφᾰσις, ἡ, (παρά, φάος) *the seeing an image behind a mirror*.

Παρᾰφάσσω, (παρά, ἀφάσσω) *to touch at the side, touch slightly* or *secretly*, Hipp.

Παράφερνα, τά, (παρά, φερνή) *that which a bride brings over and above her dower* (προΐξ).

Παραφέρω, f. παροίσω (παρά, φέρω):—*to bear, bring, carry along to*, of meats, like *παρατίθημι*, *to hand to* one, *serve up*, Hdt. 1, 119, Xen. Cyr. 1, 3, 6, etc.; so in pass., Hdt. 1, 133. -2. *to bring forward, produce*, Hdt. 4, 65; in full, *π. ἐς μέσον*, Id. 3, 130: *to allege, mention*, Id. 9, 26; *π. λόγους*, Eur. I. A. 981, cf. Herm. Soph. O. C. 1671; *π. νόμον*, *to bring forward, propose* a law, Antipho 124, 39. — II. *to carry past* or *beyond*, Plat. Rep. 515 A, cf. Plut. Sull. 29, etc.:—*to sweep away*, as a river does, Plut. Timol. 28; cf. Id. 2, 432 A, Arist. H. A. 4, 8, 17, etc. 2. *to turn aside* or *away from*, *τὴν ὄψιν τινός*, Xen. Cyn. 5, 27.—3. *to turn in a wrong direction*, Dem. 305, 5: — *to lead aside*, hence *to mislead, lead away*, Plut. 2, 15 D, 41 D; and oft. in pass., Plat. Phaedr. 265 B, etc.—Pass. *to be mad*, *παρενεχθείς* (sc. *τῆς γνώμης*), *mad*, Hipp.; cf. *παράφορος*. — III. *to let pass, let slip*, *τὴν ὥραν*, Orac. ap. Dem. 531, 16; *τὸ ῥηθέν*, Plut. Arat. 43. — IV. *to overcome*, *τινά*. — V. *to change, alter*.

B. pass. *παραφέρομαι*, *to be borne past* or *round*, Thuc. 4, 135: hence *to go past* or *beyond*, metaph. *to go past* or *beside the truth, to wander, err*, Plat. Phaedr. 265 B, Phil. 60 D: of danger, *to be past, over*.

C. intrans., like pass., *to go past*: *to be beyond* or *over*, *ἡμερῶν ὀλίγων παρενεγκουσῶν*, *ἡμέρας οὐ πολλὰς παρενεγκούσας*, a few days *over, more or less*, Thuc. 5, 20, 26; cf. *διαφέρω* II.—2. *to change, differ*, Dion. H. 1, 28.

Παραφεύγω, f. -ξομαι and -ξοῦμαι (παρά, φεύγω):—*to flee close by, past, beyond*, c. dat., Od. 12, 99, in Ep. inf. aor. 2 *παρφῠγέειν*.

Παραφηλόω, ῶ, = φηλόω.

Παράφημι, f. -φήσω, (παρά, φημί) like *παραμυθέομαι*, *to speak to*, c. dat. pers., Il. 1, 577; in mid. also c. acc. pers., *to exhort, persuade, appease*, *μνηστῆρας παρφάσθαι*, Od. 16, 287; 19, 6: also, *ἐπέεσσι παρφάμενος* and *παραιφάμενος*, Il. 12, 249, Od. 2, 189, Hes. Th. 90. — 2. often with collat. notion of deceit, *to speak deceitfully* or *insincerely*, *παρφάμεν ὅρκον, λόγον*, Pind. O. 7, 121, P. 9, 76; and, in mid., *to speak so for one's own interest*, Id. N. 5, 58: cf. *παράφασις*.

Παραφθᾰδόν, adv., *overtaking*, c. gen., Opp. H. 3, 298.

Παραφθάνω, f. -φθάσω and -φθήσομαι: aor. 1 *παρέφθᾰσα*: aor. 2 *παρέφθην*, inf. *-φθῆναι*: perf. *παρέφθᾰκα*, (παρά, φθάνω) *to anticipate, overtake, excel*, in act. and mid. c. acc. pers., Il. 22, 197; also, *π. τινὰ πόσι, τάχει*, Il. 10, 346; 23, 515. — Hom. has it only in Il., and always in aor. opt. *παραφθαίησι*, part. *παραφθάς*, and part. mid. *παραφθάμενος*.

Παραφθέγγομαι, f. -γξομαι, (παρά, φθέγγομαι) dep. mid.:—*to speak, say beside, to add a qualification* in speaking, Plat. Euthyd. 296 A, ubi v. Stallb.—2. *to say by the way, to let drop*, *τι*, Isae. 71, 23, *ὅτι*, Polyb. 28, 15, 13.—3. *to interrupt*, Plut. Alex. 9, etc.—4. *to say secretly*, Heliod. 5, 8. Hence

Παραφθεγκτήριος, ον, *belonging to addressing*: and

Παράφθεγμα, ατος, τό, *a thing spoken by the way, a qualification added*, Plat. Euthyd. 296 B; cf. *παραφθέγγομαι*. — II. *a fault of speech* or *false note*, etc.

Παραφθείρομαι, as pass., pf. *παρέφθορα*, (παρά, φθείρω) *to be partly destroyed* or *injured*, *τὴν φωνήν*, *to lose one's* voice, Plut. 2, 848 B. Hence

Παραφθορά, ᾶς, ἡ, *a slight* or *gradual corruption*, Plut. 2, 1131 E.

Παραφίημι, f. -αφήσω, *to dismiss beside*.

Παραφίμωσις, ἡ, (παρά, φιμόω) *a disorder of the penis*, in which the prepuce cannot be drawn over the gland. [φῑ]

Παραφλόγισμα, ατος, τό, (παρά, φλογίζω) *a savoury roasted dish*, Achae. ap. Ath. 368 A.

Παραφορά, ᾶς, ἡ, (παραφέρω) *derangement, distraction*, *διανοίας*, Aesch. Eum. 330, Plut. 2, 249 B, etc.

Παραφορέω, ῶ, = παραφέρω, *to bring forward*, Hdt. 1, 133: *to set before*, *τί τινι*, Ar. Eq. 1215:—mid. *to collect*, Plat. Legg. 858 B.

Παράφορος, ον, (παραφέρω) *borne aside, carried away*: hence,—2. *wandering, reeling, staggering*, *πούς*, Eur. Hec. 1050: of a drunkard, *unsteady*, Plat. Legg. 775 D; *π. γλῶσσα*, a *stammering* tongue, as of a drunkard. —3. metaph. *wandering away from*, c. gen., *π. ξυνέσεως*, deranged, Plat. Soph. 228 D; *παράφορον δέρκεσθαι, ἀναβοᾶν*, to look or shout *like a madman*, Luc. Fugit. 19, Amor. 13.—II. metaph. *confusing, maddening*, *γνώμης*, Hipp. Adv. -ρως. Hence

Παραφορότης, ητος, ἡ:—*π. σώματος*, *awkwardness* of the body, *mismanagement of the limbs*, Plat. Tim. 87 E; v. *παράφορος*.

Παραφορτίζομαι, (παρά, φορτίζω) dep. mid., *to load* or *put in besides, to cram into*, c. dat., *τῷ λόγῳ*, Plut. 2, 8 E.

Παράφραγμα, ατος, τό, (παραφράσσω) *a place enclosed by a fence*, etc.—II. *a fence, fortification*, Thuc. 4, 115: and in a ship, *the rail, bulwarks*, Id. 7, 25: *a low screen* or *curtain*, Plat. Rep. 514 B.

Παραφράζω, f. -άσω, (παρά, φράζω) *to speak at the same time with* another: —*to add to* another's *words*: *to amplify* or *paraphrase*. — II. *to imitate*, esp. in Gramm., Schäf. Schol. Ap. Rh. 3, 158; cf. *παραγράφω* 2. Hence

Παράφρᾰσις, ἡ, *a paraphrase*.

Παραφράσσω, Att. -ττω: f. -ξω (παρά, φράσσω): — *to enclose with a fence*, etc., Polyb. 10, 46, 3.

Παραφραστής, οῦ, ὁ, (παραφράζω II) *a paraphrast*.

Παραφράττω, Att. for *παραφράσσω*.

Παραφρίζω, (παρά, ἀφρίζω) *to foam at the side*, esp. of the mouth, Nic. Al. 223.

Παραφρονέω, ῶ, (παράφρων) *to be beside one's self, mad*, Hdt. 3, 34, 35, Aesch. Theb. 806, Soph., etc.: poet. *παραιφρ-*, Theocr. 25, 262. Hence

Παραφρόνησις, ἡ, and in N. T., *παραφρονία*, ἡ, = *παραφροσύνη*.

Παραφρόνιμος, ον, = *παράφρων*, Soph. O. T. 691.

Παραφροσύνη, ης, ἡ, (παράφρων) *a wandering of mind, derangement*, Hipp., Plat. Soph. 228 D.

Παραφρουρέω, ῶ, (παρά, φρουρέω) *to keep guard beside* or *near*, Strab. p. 166.

Παραφρυκτωρεύομαι, dep. mid., = sq., Lys. 136, 7.

Παραφρυκτωρέω, ῶ, (παρά, φρυκτωρέω) *to make signals to the enemy underhand*.

Παράφρων, ον, (παρά, φρήν) *wandering from reason* or *truth*; hence, *out of one's wits, mad*, Plat. Legg. 649 D; *π. ἔπος*, Eur. Hipp. 232:—*false, foolish*, *μάντις*, Soph. El. 473.

Παραφῠάς, άδος, ἡ, (παρά, φύω) *a sucker, an off-shoot*, Lat. *soboles, stolo*, Arist. Eth. N. 1, 6, 2: opp. to *παρασπάς*, Theophr.: of the veins, etc., Hipp.; cf. Part. An. 3, 10, 5. [ῠ: in Nic. Fr. 12 should be read *παραφυιάς*, cf. *δεκάφυιος*.]

Παραφῠής, ές, (παραφύω) *growing beside* or *near*; *τὸ π.*, *an off-shoot*, = *παραφυάς*, Arist. Rhet. 1, 2, 7.

Παραφῡκισμός, οῦ, ὁ, (παρά, φῦκος) *a painting, rouging*, Clem. Al.

Παραφυκτός, όν, v. παρφυκτός.

Παραφῠλᾰκή, ῆς, ἡ, (παρά, φυλακή) *a guard, garrison*, Polyb. 2, 58, 1.—2. *a watching beside* or *near, observation*, Hipp.

Παραφυλακτέον, verb. adj., *one must observe, take care.*

Παραφῠλακτικός, ή, όν, *serving for watching* or *observing.*

Παραφύλαξ, ᾰκος, ὁ, *a watcher.* [ῠ]

Παραφύλαξις, εως, ἡ, *a watching beside* or *near*, Euseb.: from

Παραφῠλάσσω, Att. -ττω: f. -ξω (παρά, φυλάσσω):—*to watch, keep guard beside* or *near, to watch narrowly*, c. acc., Plat. Polit. 297 A, Xen. Lac. 4, 4; π. τινὰ ὅπως μή..., Plat. Legg. 715 A; π. περί τι, *to take precautions* about..., Id. Polit. 284 A.—Mid., *to guard watchfully*, Polyb. 5, 92, 8; c. dat., *to be on one's guard* against, Id. 16, 14, 10.

Παραφυλλίς, ίδος, ἡ, (παρά, φύλλον) *an off-shoot* or *sucker* which is hurtful to the parent stock.

Παραφῡσάω, ῶ, f. -ήσω, (παρά, φυσάω) *to puff up*, N. T.

Παράφῠσις, ἡ, = παραφυάς, Arist. Gen. An. 4, 4, 45.

Παραφύτευσις, ἡ, *a planting beside*, Geop.: [ῠ] from

Παραφῠτεύω, (παρά, φυτεύω) *to plant beside*, Plut. 2, 92 B.

Παράφῠτος, ον, *that has grown beside* or *near*, Theophr.: from

Παραφύω, f. -ύσω, (παρά, φύω) *to produce beside, to make grow beside*, Theophr.—Mid., c. perf. -πέφῡκα et aor. 2 act. παρέφῡν, intr., *to spring up, grow beside* or *at the side*, Hdt. 2, 92, Arist. Part. An. 2, 14, 4.—II. παραφυόμενος, *growing over and above*, esp. of the limbs of the body; *unnaturally shaped* or *sized*, Arist.

Παραφωνέω, ῶ, f. -ήσω, (παρά, φωνέω) *to say beside* or *near: to say in a low tone* or *aside*, Plut. 2, 183 B.

Παραφωνή, ῆς, ἡ, *a side sound, an echo*, as it were the image formed by a sound in the ear, Epicur. ap. Porphyr.

Παραφώνησις, ἡ, (παραφωνέω) *a calling to.*

Παραφωνία, ας, ἡ, *an accompanying sound* in unison or harmony; on the musical use of the word, v. Böckh Comm. de Metr. Pind. p. 254: from

Παράφωνος, ον, (παρά, φωνή) *sounding beside* or *with, harmonious*, Longin.

Παραφώτισμα, ατος, τό, *false baptism*, Eccl.

Παραφωτισμός, οῦ, ὁ, (παρά, φωτίζω) *false illumination, false light*, as of the sun after setting, Strab. p. 138, ubi al. περιφωτ-.

Παραχάζομαι, dep., *to step aside and give place.*

Παραχάλασμα, ατος, τό, (παραχᾰλάω) *any thing relaxed.*

Παραχᾰλασμάτιον, ου, τό, dim. from foreg.

Παραχᾰλάω, ῶ, f. -άσω, (παρά, χαλάω) *to slacken beside*: of a ship, *to let in water, leak*, Ar. Eq. 436.—2. *to slacken* the reins, *unbend* a bow: metaph. *to slacken in zeal* or *strength*, Hipp. [ᾰ]

Παραχαλκεύω, *to forge beside, near* or *upon.*

Παραχάραγμα, ατος, τό, *a false stamp*, Clem. Al.: *a counterfeit coin*: [χᾰ] and

Παραχᾰράκτης, ου, ὁ, *a forger, a falsifier*: from

Παραχᾰράσσω, Att. -ττω: f. -ξω (παρά, χαράσσω):—*to mark with a false stamp, forge*, Luc. Demon. 5; *to coin with a different stamp*, Plut. 2, 332 B.

Παραχειμάζω, f. -άσω, (παρά, χειμάζω) *to winter at* a place, Dem. 909, 14; 1292, 4, Polyb., etc.: and

Παραχειμᾰσία, ας, ἡ, *a wintering in a place*, Polyb. 3, 35, 1.

†Παραχελωῖται, ῶν, οἱ, *the Paracheloïtae*, i. e. dwellers *along the Acheloüs*, in Thessaly, Strab. p. 434.—2. also others in Aetolia, Strab. l. c. Hence

†Παραχελωῖτις, ιδος, ἡ, *Paracheloïtis*, the country *along the Acheloüs*, of the Paracheloitae (2), Strab. p. 458.

Παραχέω, f. -χεύσω; aor. pass. παρεχέθην, Arist. Probl. 20, 35, 2 (παρά, χέω):—*to pour in beside, pour in*, Hdt. 4, 75: *to throw beside, throw up in a heap beside*, like παραχώννυμι, Id. 1, 185.

Παραχλιαίνω, f. -ᾰνῶ, (παρά, χλιαίνω) *to warm a little.*—II. *to warm by* or *at*, e. g. the fire, Hipp. [ῐ̄: v. χλιαίνω.]

Παραχναύω, (παρά, χναύω) *to gnaw beside, nibble at*, τινός, Ael. N. A. 1, 47.

†Παραχοάθρας, ου, ὁ, *Parachoathras*, a mountain of Media, Strab. p. 511.

Παραχορδίζω, (παρά, χορδή) *to strike beside the right string*, i. e. *to strike a wrong note*: generally, *to blunder, made a slip*, Ar. Eccl. 295.—The form παραχορδεύω is dub.

Παράχορδος, ον, (παρά, χορδή) *striking a wrong note*: generally, *blundering*, v. l. Arist. Probl.

Παραχορεύω, (παρά, χορεύω) *to dance in the chorus beside* or *near*:—pass. *to have dances performed by* or *near*, v. l. Eur. Ion 463.

Παραχορηγέω, ῶ, (παρά, χορηγέω) *to make an additional outlay as* χορηγός: in genl. *to furnish* or *supply over and above*, Ath. 140 E. Hence

Παραχορήγημα, ατος, τό, *the part of a second* or *subordinate chorus*, which retires when it has ceased singing, as the children of Trygaeus in Ar. Pac. 114; the frogs in Ar. Ran.—The Schol. of Ar. Pac. l. c. has παραχόρημα, perh. better.

Παραχραίνω, (παρά, χραίνω) *to mix, defile beside.*

Παραχράομαι, f. -ήσομαι, (παρά, χράομαι) dep. mid., *to use improperly* or *obscenely, misuse*, τοῖς σώμασι, Polyb. 6, 37, 9, etc.: *to maltreat*, ὡς ἀνδραπόδοις, Dion. H. 6, 93:—*to act wrongly* or *ill*, εἴς τινα, Hdt. 5, 92, 1:—hence,—2. *to use a little* or *too little, to disregard, neglect, slight*, c. acc., Hdt. 1, 108; 8, 20; cf. ἀλογία: the Ion. part. παραχρεώμενοι is used absol., Hdt. 4, 159; 7, 223, of furious combatants, *to fight without thought of life, set nothing by their life* (where σωμάτων or ψυχῶν is usu. supplied), equiv. to ἀφειδῶς χρῆσθοι τοῖς σώμασι, in Diod.

Παράχρεος, adv., poet. for sq., Näke Choeril. p. 214 sq.

Παραχρῆμα, adv. for παρὰ τὸ χρῆμα, *on the spot, forthwith, straightway*, like παραυτίκα, Hdt. 3, 15: also, τὸ π., Id. 6, 11, and Att.: ἐκ τοῦ π. εἰπεῖν, to speak *off-hand, on the spur of the moment*, Dem. 9, 7; ἐκ τοῦ π. στρατεύεσθαι, Xen. Hell. 6, 4, 11: αἱ ἐκ τοῦ π. ἡδοναί, pleasures which offer themselves without seeking after, Xen. Mem. 2, 1, 20; ἐν τῷ π., Antipho 138, 5:—Thuc. 1, 138 opposes τὰ παραχρῆμα and τὰ μέλλοντα, *the present and future*; π. εὐθύς, εὐθὺς π., Isae. 36, 17, Dem. 1178, 14; εὐθέως π., Antipho 113, 31.—The word is freq. found in Hdt. and the best Att. prose, but was unknown to the graver sort of poetry, Nake Choeril. p. 215.

Παράχρησις, ἡ, (παραχράομαι) *a misuse.*

Παραχρηστηριάζω, (παρά, χρηστήριον) *to play a trick upon the oracle*, Strab. p. 402.

Παραχρίω, f. -σω, (παρά, χρίω) *to anoint along* or *all over*, Hippon. 35.

Παράχροος, ον, contr. -χρους, ουν, (παρά, χρόα) *of a false* or *altered colour, colourless, faded*, Luc. de Hist. Conscr. 51.

Παράχρωμος, ον, = foreg.

Παραχρώννῡμι and -ύω, f. -χρώσω (παρά, χρώννυμι): *to colour falsely, falsify*, esp. *to corrupt* music *by introducing the ἁρμονία χρωματική*, Arist. Pol. 8, 7, 7. Hence

Παράχρωσις, εως, ἡ, *false colouring, falsification*: esp. παραχρώσεις μελῶν, *corruption* of music *by introducing the ἁρμονία χρωματική*, Plut.

Παράχῠσις, εως, ἡ, (παραχέω) *a pouring in* or *upon*, Strab.

Παραχύτης, ου, ὁ, (παραχέω) *one who pours in*, esp. *who brings water for bathing*, Clearch. ap. Ath. 518 C. [ῠ]

Παράχωμα, ατος, τό, *a side-embankment*, Strab. p. 212: from

Παραχώννῡμι, f. -χώσω, (παρά, χώννυμι) *to throw up near* or *beside, raise a mound beside*, Hdt. 1, 185; cf. παραχέω.

Παραχωρέω, ῶ, f. -ήσω, (παρά, χωρέω) *to go aside*, and so *to make room, give place*, absol., Ar. Ran. 767, Plat. Symp. 213 A; τινί, to one, Plat. Prot. 336 B: π. τινος, *to retire from* a place or thing, as τῆς τάξεως, Dem. 38, 24: hence in full, π. τινι τῆς ὁδοῦ, Xen. Cyr. 7, 5, 20, cf. Isocr. 118 D; so too, π. τῆς ἐλευθερίας Φιλίππῳ, *to give up* freedom to Philip, Dem. 247, 24; π. τινί τιμωρίας, ἀρχῆς, Id 525, 23; 655, 17: also π. ἐκ τῆς πόλεως, Dion. H.—2. *to give way, yield*, τινί, to one, Dem. 212, 4; *to obey*, τῷ νόμῳ, Plat. Legg. 959 E.—3. π. τινι ποιεῖν τι, *to allow, grant*, Id. Polit. 260 E. Hence

Παραχώρημα, ατος, τό, *an accession*: and

Παραχώρησις, εως, ἡ, *a giving way*, Dion. H. 4, 27, Diod., etc.

Παραχωρητέον, verb. adj. from παραχωρέω, *one must give way*, Xen. Lac. 9, 5.

Παραχωρητικός, ή, όν, (παραχωρέω) *disposed to give way*, M. Anton. 1, 16.

Παραχώριος, ον, *situated beside.*

Παραψᾰλίζω, *to clip with scissors*, and so *to spoil.* Hence

Παραψᾰλιστής, οῦ, ὁ, *one who clips and spoils.*

Παραψάλλω, (παρά, ψάλλω) τὴν νευράν, *to touch* it *lightly*, Plut. Demetr. 19.

Παράψαυσις, εως, ἡ, *a touching gently* or *lightly*, Plut. 2, 588 E: from

Παραψαύω, (παρά, ψαύω) *to touch gently* or *lightly*, Hipp.; Plut. 2, 971 C

Παραψάω, (παρά, ψάω) *to rub at the side* or *lightly*, τὰς τρίχας π., *to smooth down* the hair: cf. Poll. 4, 152

Παραψελλίζω, (παρά, ψελλίζω) *to stammer slightly*, Strab. p. 70.

Παραψεύδομαι, = ψεύδομαι.

Παραψηστής, οῦ, (παραψάω) *a mask* (for female characters) *with the hair straight down.*

Παραψήχω, f. -ξω, (παρά, ψήχω) to

strike, rub down, scrape at the side, Plut. 2, 641 E: metaph. *to caress, soothe*, v. l. Call. Cer. 46, for παραψύχω.

Παράψογος, ον, (παρά, ψόγος) *incidental censure*, a rhetorical word used by Evenus of Paros, blamed by Plat. Phaedr. 267 A.

Παραψῡχάομαι, v. sub παραψύχω.

Παραψῡχή, ῆς, ἡ, *a cooling, refreshment, consolation*, Eur. Hec. 280, Or. 62 [ubi v. Pors.]; π. βίου, Isae. 19, 17: from

Παραψύχω, (παρά, ψύχω) *to bring coolness to* one, *to cool, refresh*, Call. Cer. 46: also as dep., παραψύχομαι, *to refresh, comfort*, ἐπέεσσι, Theocr. 13, 54 Gaisf., ubi al. παρεψυχῶντ' ἐπ-. [ῡ]

Παρβάτης, ου, ὁ, poet. for παραβάτης. [βᾰ]

Παρβεβᾰώς, poet. part. perf. of παραβαίνω, for παραβεβαώς, Il.

Παρβολάδην, adv. poet. of παραβολάδην, Ap. Rh. [λᾰ]

Παρδᾰκός, όν, *wet, damp*, χωρίον, Ar. Pac. 1147; the Schol. quotes the word from Archil., and Simon.; the latter also quoted in Strab. p. 619, but in the form πορδακός (cf. πάρδαλις, πόρδαλις). (Prob. from ἄρδω)

Παρδᾰλέη, ης, ἡ, (sc. δορά). *a leopard-skin*, Il. 3, 17, Hdt. 7, 69, Pind. P. 4, 143:—in Att. contr. παρδᾰλῆ, strictly fem. from παρδάλεος.

Παρδάλειος, α, ον, also ος, ον,= sq., LXX. [δᾰ]

Παρδάλεος, α, ον, (πάρδαλις) *of* or *belonging to a leopard*; v. παρδαλέη.

Παρδᾰλῆ, ἡ, contr. for παρδαλέη. Hence

Παρδᾰλήφορος, ον, *leopard-borne*, δέρος π., *a leopard's* skin. Soph. Fr. 16.

Παρδάλια, τά, an unknown *animal*, Arist. H. A. 2, 11, 6.

Παρδᾰλίαγχες, εος, τό, a plant, *leopard's-bane*.

Παρδᾰλῐδεύς, έως, ὁ, dim. from πάρδαλις, *a young leopard*.

Παρδαλιοκτόνος, ον, *leopard-killing*.

Πάρδᾰλις, εως Ion. ιος, ἡ, = πάρδος, Lat. *pardalis*, in Hom. also πάνθηρ: the older form was πόρδαλις, which is everywhere found in the text of Hom., though Aristarch. preferred πάρδαλις and all agree in reading παρδαλέη. — Acc. to Apion and Hesych. 2, p. 1006, πόρδαλις was the male, πάρδαλις the female: others say that πορδ- was used of the animal, and παρδ- of its skin, v. Jac. A. P. p. 367. Cf. πάρδος.—II. a ravenous sea-fish, prob. *a speckled shark*, Ael. N. A. 9, 49, Opp. H. 1, 368.

Πάρδᾰλος, ου, ὁ,=v. l. for πάρδος, Ael.—II. *an ashen coloured bird*, Arist. H. A. 9, 23, 1.

Παρδᾰλώδης, ες, (πάρδαλις, εἶδος) *leopard-like*, Ath. 38 E.

Παρδᾰλωτός, ή, όν, *spotted like the pard*, Luc. Bis Acc. 8.

Παρδεῖν, inf. aor. 2, and παρδήσομαι, fut. of πέρδω.

Παρδίδωμι, poet. for παραδίδωμι, Pind.

Πάρδιον, ου, τό, an unknown *animal*. Arist. H. A. 2, 1, 20.

†Παρδόκας, ὁ, *Pardocas*, name of a slave. Ar. Ran. 608.

ΠΑ'ΡΔΟΣ, ου, ὁ, like πάρδαλις and πάνθηρ, *a pard*, i. e. *a leopard, panther*, or *ounce* (which the ancients do not seem to have distinguished), Ael. N. A. 1, 31; cf. πάρδαλις:—acc to Plin. the *pardus* was the male of the *panthera*.

Πάρδω, subj. aor. 2 of πέρδω, never pres. for πέρδω.

Παρεάω, f. -άσω, *to let pass*, susp.

Παρεγγίζω, f. -ίσω. (παρά, ἐγγίζω) *to come rather near*, Theophr.

Παρέγγραπτος, ον,=sq., Aeschin. 51, fin.

Παρέγγρᾰφος, ον, *secretly*, and so *illegally introduced, enrolled*, Ath. 180 F; esp. among the citizens, *an intrusive citizen*, Ib. 211 F; cf. Herm. Pol. Ant. § 123, 13: from

Παρεγγράφω, f. -ψω, (παρά, ἐγγράφω) *to write by the side, add, subjoin*, Plat. Legg. 753 C: usu. in bad signf. *to interpolate*, Aeschin. 64, 15: *to enrol secretly* or *illegally among the citizens*, παρεγγραφεὶς (part. aor. 2 pass.) πολίτης, Id. 38, 10. [ᾰ]

Παρεγγῠάω, ῶ, f. -ήσω, (παρά, ἐγγυάω) *to hand on to one's neighbour, to pass on*, κελευσμὸν ἀλλήλοισι, Eur. Supp. 700; esp. in war, π. τὸ ξύνθημα, *to pass on* the watch-word or word of command *along* the whole line, Lat. *imperium tradere per manus*, Xen. Cyr. 3, 3, 58, like παραγγέλλω, cf. Moer. p. 324:—hence *to give the word of command, command off-hand* or *suddenly to* do a thing, c. inf., Ib. 2, 3, 21, An. 4, 1, 17, etc.; and so, *to exhort, encourage*, Id. Cyr. 3, 3, 42 and 61:—also in mid., Xen. Lac. 11, 8, Plut.—2. *to pass one's word, give a pledge* or *promise*, c. acc. et inf., π. ἥξειν σημεῖα, Soph. O. C. 94.—II. *to commit* or *commend to another*, τὸν ξεῖνον τοῖσι φίλοισι, Hdt. 3, 8; τὴν ἀρχήν τινι, Plut. Ant. 11.

Παρεγγύη, ης, ἡ,=sq., Xen. An. 6, 5, 13. On the accent, v. Lob. Phryn. 302.

Παρεγγύησις, εως, ἡ, (παρεγγυάω) *a handing over, passing on*, esp. the watch-word or word of command, *a sudden command*, like παράγγελσις, Xen. Lac. 11, 4. [ῠ]

Πάρεγγῠς, (παρά, ἐγγύς) adv., *close by*, τινός, Arist. Pol. 2, 10, 1, cf. 7, 16, 3.

Παρεγείρω, (παρά, ἐγείρω) *to raise partly*, Plut. Eumen. 11.

Παρεγκάθημαι, inf. -ῆσθαι, as pass., *to sit in beside*.

Παρεγκάπτω, (παρά, ἐγκάπτω) *to swallow up besides* or *over and above*, of superfluous dainties, like παρεντρώγω, Eubul. Αὐγ. 1, 8.

Παρέγκειμαι, (παρά, ἔγκειμαι) *to lie among, to be inserted*, Galen.

Παρεγκελεύομαι, dep. mid., = παρακελεύομαι, Plut. 2, 188 E.

Παρεγκεφᾰλίς, ίδος, ἡ, (παρά, ἐγκέφαλος) *the cerebellum* or *hinder parts of the brain*, Arist. H. A. 1, 16, 3.

Παρεγκλίνω, (παρά, ἐγκλίνω) *to make incline sideways* or *away*, Arist. Eth. N. [ῑ] Hence

Παρέγκλῐσις, ἡ, *a slanting direction* or *inclination*, Plut. 2, 883 A, etc.

Παρεγκόπτω, (παρά, ἐγκόπτω) *to shut in unawares, stop*, τὸ πνεῦμα, Wytt. Plut. 2, 130 B.

Παρεγκρᾱνίς, ίδος, ἡ, = παρεγκεφαλίς.

Παρεγκύκλημα, ατος, τό, (παρά, ἐγκύκλημα) *the stage directions* for exits, entrances, and changes of scenes, entered on the margin of a MS. play; cf. παρεπιγραφή.

Παρεγχειρέω, ῶ, f. -ήσω, (παρά, ἐγχειρέω) *to undertake*, but with collat. notion of something faulty: esp. *to argue falsely*, Plut. Timol. et Aemil. 1. — II. *to undertake with* another. Hence

Παρεγχείρησις, εως, ἡ, *a false argument*, Cic. Att. 15, 4, 3.

Παρεγχέω, (παρά, ἐγχέω) *to pour in beside*, Arist. Meteor. 2, 3, 33, Ath., etc.

Παρεγχρώννυμι, (παρά, ἐν, χρώννυμι) *to touch very slightly*, Ath. 215 E.

Παρέγχῠμα, ατος, τό, (παρεγχέω) *any thing poured in beside*: the name given by Erasistratus to the peculiar substance of the lungs, liver, kidneys, and spleen, as if *formed separately* by the blood of veins that run into those parts: the word σάρξ he used only of the muscular flesh.

Παρέγχῠσις, ἡ, (παρεγχέω) *a pouring in beside*: in Manetho also παρεγχῠσίαι, αἱ.

Παρεδρευτικός, ή, όν, *sitting constantly beside*, Lat. *assiduus*: from

Παρεδρεύω, (πάρεδρος) *to sit constantly beside, to be always with*, Lat *assidere*, Ἅιδου νύμφᾳ παρεδρεύοις, Eur. Alc. 746; so in Polyb., etc.—2. *to be an assessor*, πάρεδρος, τινί, Dem. 572, 10.

Παρεδρήσσω, poet. for foreg., Nonn.

Παρεδρία, ας, ἡ, (πάρεδρος) *a sitting beside: addition*, Arist. Part. An. 2, 7, 2.—II. *the office* or *dignity of* πάρεδρος, ap. Dem. 1373, 22. Hence

Παρεδρῐάω,=παρεδρεύω, παρεδριόων, Ap. Rh. 2, 1040.

Πάρεδρος, ον, (παρά, ἕδρα) *sitting beside*, as at table, Hdt. 5, 18: generally, *beside, near*, τινί, Eur. Or. 83, Hec. 616.—II. *sitting beside*; and so, *attending, assisting* another; and as subst., *an assessor, assistant, coadjutor, associate*, foll. by dat. or gen.; hence Themis is Διὸς π., Pind. O. 8, 22; but Rhadamanthys αὐτῷ π. ἕτοιμος, Ib. 2, 139; ἔρως is π. μεγάλων θεσμῶν, Soph. Ant. 796: but, τῇ σοφίᾳ π., Eur. Med. 843.—2. in prose, πάρεδρος was *the assessor* or *coadjutor* of a magistrate, as of old kings, Hdt. 8, 138; of the three chief archons at Athens (each of whom had *two* allowed him by law, to assist them chiefly in judicial duties); and of other magistrates,—freq. in Oratt.; cf. Dict. Antiqq. s. v.

Παρέζομαι, f. -εδοῦμαι, (παρά, ἕζομαι) dep. mid.:—*to sit beside*, τινί, Il. 1, 557, Od. 4, 738, etc.: esp. *to sit down to talk with* one, Herm. H. Hom. Ap. 345.

Πᾰρειά, ᾶς, ἡ, *the cheek*, Hom., always in plur., as Il. 3, 35, Od. 2, 153; whereas he has the Ion. παρήϊον usu. in sing.: oddly of an eagle, Od. 2, 153: the irreg. dat. παρειάσιν occurs in Ap. Rh. 4, 172 (si vera l.):—an acc. pl. παρειά was assumed by Aristarch., etc., Il. 3, 35: cf. παρήϊον and παρηΐς.—The word is also used by Trag. (usu. in sing.), as Aesch. Pr. 400, Soph. Ant. 1239; but rare in prose, as Xen. Cyr. 6, 4, 3.—II. *the cheek-piece* of a helmet, Herm. H. Hom. 31, 11, cf. μέτωπον in Il. 16, 70. (Prob. from παρά, the *sides* of the face.)

†Πάρεια, ας, ἡ, *Parēa*, a nymph, Apollod. 3, 1, 2.

Πᾰρείας, ου, ὁ, = παρώας (q. v.), Cratin. Troph. 6.

Παρεῖδον, aor. 2, with no pres. in use, παροράω being used instead, (παρά, εἶδον) *to observe by the way, to remark, notice*, τινί τι, something in one, as, δειλίην τινί, Hdt. 1, 37, cf. 38, 108.—II. *to look past, overlook, disregard*, v. l. Xen. Cyr. 1, 6, 37, and Plut.

Παρείθη, usu. παρέθη, 3 aor. 1 pass. of παρίημι, Il. 23, 868.

Παρεικάζω, f. -άσω, (παρά, εἰκάζω) *to compare*, τινί τι, Plat. Rep. 473 C, cf. Polit. 260 E.

Παρείκαθον, Att. aor. form of παρείκω, Soph. O. C. 1334, Ant. 1102, v. sub σχέθω, and cf. Ellendt Lex s. v. εἰκαθεῖν. [ᾰ]

Παρείκω, f. -ξω, (παρά, εἴκω) *to go*

aside, yield, give way; like ἐάω, *to permit, allow,* ὅσον δυναμις, Plat. Rep. 374 E; π. τινὶ ποιεῖν τι, Id. Legg. 934 C.—II. impers., παρείκει μοι, *it is competent, allowable for me,* εἴ μοι παρείκοι, Soph. Phil. 1048, ubi v. Schäf.; ὅπῃ παρείκοι, wherever *it was practicable,* Thuc. 3, 1; καθ' ὅσον παρεικοι, Plat. Symp. 187 E; κατὰ τὸ ἀεὶ παρεῖκον, *by such ways as they found practicable,* Thuc. 4, 36.

Παρειλίσσω, poet. for παρελίσσω.

Παρειμένως, adv., part. pf. pass. from παρίημι, *remissly.*

Πάρειμι, inf. παρεῖναι: f. παρέσομαι: (παρά, εἰμί to be). *To be by* or *present,* Hom., who oft. has part., παρεών, *one present,* οὐ παρεών, *one absent.*—2. *to be by* or *near* one, c. dat., Od. 5, 105; μήλοισι, Od. 4, 640; π. παρά τινι, Soph. Phil. 1056:—*to be present in* or *at,* μάχῃ, Od. 4, 497; ἐν δαίτῃσι, Il. 10, 217, cf. Ar. Ach. 513, Plat. Prot. 335 B.—3. esp. *to be present to help, come to aid, stand by,* like Lat. *adesse,* τινί, Il. 18, 472, Od. 13, 393; and in Att.—4. *to be by,* i. e. *ready* or *at hand,* Lat. *praesto esse,* of things, property, etc., Hom.; χαριζομένη παρεόντων, giving freely *of what was ready,* such food as did not need dressing, Od. 1, 140: εἴ μοι δύναμίς γε παρείη, if power *were at* my *command,* if I had the power, Od. 2, 62; ὅσῃ δύναμίς γε πάρεστι, so far as power *is mine,* Il. 8, 294;—so of feelings, states of mind, etc., φόβος βαρβάροις παρῆν, Aesch. Pers. 391; θαῦμα παρῆν, Soph. Ant. 254.—5. παρεῖναι εἰς.., *to arrive* at, or strictly *to have arrived at..,* oft. in Hdt., as 1, 9, Thuc. 6, 88, etc, cf. Valck. Hdt. 1, 21, Heind. Plat. Phaed. 57 A; so too c. acc. loci only, Eur. Cycl. 95, 106; so, π. ἐπὶ τὸ στράτευμα, Xen. An. 7, 1, 35; π. πρὸς τὴν κρίσιν, Ib. 6, 4, 26; π. Ὀλυμπίαζε, Thuc. 3, 8.—6. impers., πάρεστί μοι, c. inf., like ἔξεστι, *it depends* on me, *is in* my *power,* Hdt. 8, 20; τοιαῦθ' ἑλέσθαι σοι πάρεστιν ἐξ ἐμοῦ, Aesch. Eum. 867; and freq. in Att.:—so also the part. παρόν, Ion. παρεόν, is used absol. c. inf., *it being possible* or *easy, since it is allowed,* Hdt. 1, 129, etc., Thuc. 4, 19, etc.; like ἐξόν.—7. τὰ παρόντα, in Att., usu. *the present, the present circumstances, state* or *condition;* also τὰ παρεόντα πρήγματα, Hdt. 6, 100; so neut. τὸ παρόν, first in Hdt. 1, 20.—8. the part. masc. παρών oft. stands, esp. in Trag., at the end of a verse almost like an expletive to round off the sentence, like λαβών, e. g. Soph. El. 300, Tr. 422, cf. Valck. Phoen. 481, Lob. Aj. 57, and v. sub παρίστημι B. II. 1.

Πάρειμι, inf. παριέναι, (παρά, εἶμι to go). *To go by, beside,* or *near, to pass,* παριών, Od. 4, 527: 17, 233: *to go alongside,* Thuc. 4, 47, and Xen.—2. *to pass by, pass over, omit,* π. τῷ λόγῳ, Plat. Legg. 776 D.—3. *to pass by, overtake, surpass,* Xen. Cyr. 1, 4, 5.—4. of time, *to pass on, pass,* Hdt. 4, 181.—II. *to pass on one's way,* π. εἰς.., *to pass* into, *enter,* Hdt. 3, 84, etc.; and absol., *to approach,* Id. 3, 72: sometimes with a notion of secresy, as, εἰς μυχὸν παρ., Eur. Ion 229; but not necessarily, for we also have βίᾳ παριέναι εἰς οἰκίαν, Xen. Cyr. 1, 2, 2.—III. *to come forward,* opp. to ὑπάγειν, Xen. An. 7, 3, 46; πάριτ' ἐς τὸ πρόσθεν, Ar. Ach. 43, cf. Plat. Phaed. 59 E; esp. *to come forward to speak,* Plat. Alc. 1, 106 C, Dem. 285, 6; also, π. ἐπὶ τὸ βῆμα, Aeschin. 76, 18; hence at Athens, οἱ παριόντες, *the public orators,* Andoc. 19, 37, Dem. 170, 6; νεωστὶ παριὼν ἐς τὰ πρῶτα, Hdt, 7, 143: cf. παρέρχομαι VII.—IV. *to pass from one to another,* τὸ σύνθημα παρῄει, the word *passed from man to man.*

Παρεῖπον, aor. 2, with no pres. in use, παράφημι being used instead, (παρά, εἶπον)—I. c. acc. pers., *to talk over, persuade,* like παραπείθειν with collat. notion of deception, Il. 1, 555; 6, 337, Aesch. Pr. 130: hence expressly, *to cheat, beguile,* Valck. Adon. p. 356:—c. acc. cognato, *to give* such and such *advice,* αἴσιμα π., Il. 6, 62; 7, 121:—absol., *to persuade, advise,* Il. 11, 793; 15, 404. [In Il. the first syll. of part. παρειπών, παρειποῦσα is always long in arsis, prob. by the digamma.]

Παρείργω, f. -ξω, *to keep off* or *back, shut out.*

Παρειρύω, poet. and Ion. for παρερύω, Hdt.

Παρείρω, (παρά, εἴρω) *to fasten beside* or *near, insert,* Aesch. Fr. 265, Xen. Symp. 6, 2: νόμους παρείρων, *adding observance* of the laws, Soph. Ant. 368, as the Schol. seems to explain it; but the word is prob. corrupt; Dind. (v. ad l.) proposes παραιρῶν, Ellendt (after Musgrave) γεραίρων.

Πάρεις, 2 sing. indic. pres. from πάρειμι.

Πᾰρείς, part. aor. 2 act. from παρίημι.—II. part. aor. 2 pass. from πείρω.

Παρειςάγω, f. -ξω, (παρά, εἰςάγω) *to lead in by one's side, bring forward, introduce,* Isocr. 175 C.—II. *to bring in beside, introduce secretly,* Polyb. 1, 18, 3. [ᾰ]

†Παρεισάδης, ου, ὁ, v. l. for Βηρισάδης, q. v., Dem. 624, 1.

Παρείςακτος, ον, (παρειςάγω) *brought in beside, introduced privily,* N. T.

Παρειςαρθρόω, ῶ, *to incorporate.*

Παρειςβάλλω, (παρά, εἰςβάλλω) *to throw in beside* or *secretly.*—II. intr. *to get in beside,* etc.

Παρειςγρᾰφή, ῆς, ἡ, (παρά, εἰςγράφω) *an inscribing secretly and illegally,* Plut. 2, 756 C.

Παρειςδέχομαι, f. -ξομαι, (παρά, εἰςδέχομαι) dep. mid., *to take in besides* or *along with* a thing, Soph. Tr. 537, Arist. Part. An. 3, 1, 10: *to take in secretly.*

Παρειςδύνω,=παρειςδύω, Demad. 178, 41. [ῡ]

Παρειςδύομαι, (παρά, εἰςδύω) as pass., with aor. 2, pf., and plqpf. act.:—*to get in by the side, to slip in, insinuate one's self,* Hipp., Plut. Agis 3, etc. [v. δύω.] Hence

Παρείςδῡσις, εως, ἡ, *a getting by the side, a slipping in:* also *a way to get in, loop-hole,* Plut. 2, 476 C.

Παρειςεῖδον, inf. -ἴδεῖν, aor. with no pres. in use, (cf. παρεῖδον). *To look at from the side, catch a sight of,* v. l. Ar. Lys. 155.

Παρείςειμι, (παρά, εἰς, εἶμι)=sq., Philippid. ap. Ath. 262 A.

Παρειςέρχομαι, (παρά, εἰςέρχομαι) dep. mid., c. aor. et perf. act.: *to come* or *go in beside* or *by stealth,* Polyb. 1, 7, 3, etc.

Παρειςκομίζω, f. -ίσω, (παρά, εἰς, κομίζω) *to bring in by the side* or *secretly,* Joseph.

Παρειςκυκλέω, ῶ, f. -ήσω, (παρά, εἰςκυκλέω) *to roll in by the side* or *secretly, smuggle in,* Juba ap Ath. 661 B.

Παρειςοδεύω,=παρειςκομίζω, Luc. (?) Philopatr. 12.

Παρειςοδιάζω, v. παρεπεισοδιάζω.

Παρειςπέμπω, f. -ψω, (παρά, εἰςπέμπω) *to let in secretly,* Plut. 2, 760 B.

Παρειςπίπτω, (παρά, εἰςπιπτω) *to get in by the side* or *secretly,* Polyb. 1, 18, 3, etc.

Παρειςπορεύομαι, as pass., c. fut. mid. -εύσομαι, (παρά, εἰςπορεύω) *to go in at the side* or *secretly,* LXX.

Παρειςπράσσω, Att. -ττω: f. -ξω, (παρά, εἰςπράσσω):—*to demand* or *exact besides* or *beyond,* i. e. *illegally,* of tax-gatherers.

Παρειςρέω, f. -ρεύσομαι, aor. -ἐῤῥύην, (παρά, εἰςρέω) *to glide in by the side, by chance,* or *secretly,* Arist. Part An. 3, 3, 6, etc.

Παρειςφέρω, (παρά, εἰςφέρω) *to bear* or *bring in beside:* esp., π. νόμον, *to propose* a new law *inconsistent with* another, Dem. 484, 1, 12, etc.

Παρειςφθείρομαι, (παρά, εἰςφθείρομαι) as pass., *to steal in to the loss* or *ruin* of another, Philo.

Πᾰρέκ, before a vowel πᾰρέξ. (παρά, ἐκ)—A. as prep.,—I. c. gen. loci, *outside, before,* Od. 9, 116, Il. 10, 349.—2. like χωρίς, *besides, except, exclusive of,* Hdt. 1, 14, 93, 192, etc.—II. freq. c. acc., *out by the side of, out along, beyond,* Il. 9, 7, Od. 12, 276, etc.; in Il. 24, 349, the prep. follows its case: παρὲκ νόον, *out of* sense and reason, foolishly, Il. 10, 391; 20, 133.—2. *except, besides,* Il. 24, 434.

B. more freq. as adv.,—1. of place, *out by, out over,* Hom.: *hard by,* Il. 11, 486.—2. metaph. *beyond* or *beside right and truth,* and so *wide of the question, beside the mark,* παρὲξ εἰπεῖν, Od. 4, 348; παρὲξ ἀγορεύειν, Il. 12, 213: *senselessly, foolishly,* Od. 23, 16.—3. ἄλλα παρὲξ μεμνώμεθα, let us talk *of something else,* Od. 14, 168: hence *except,* Hdt. 7, 196; παρὲξ ἢ ὅσον.., *except* so long as.., ἤ, Hdt. 1, 130, cf. Clinton F. H. 1, p. 258, 260.

(This word includes the signfs. both of παρά and ἐκ, though one often prevails over the other.—In regard to Hdt. it may be observed,—1. that in him it is usu. written πάρεξ, but in Hom. and Hes. παρέξ, παρέκ, except Hes. Sc. 352, 353, Gaisf.:—2. the rule, that παρέκ is used before a conson., παρέξ before a vowel, is altogether neglected by Hdt., who always has πάρεξ: so even in Od. 14, 168, παρὲξ μεμνώμεθα, cf. Od. 12, 276, 443, Il. 11, 486.—Acc. to E. M., and Eust., the word was written differently acc. to its signf., scil. παρέξ =ἐκτός in Hom. and Hes., πάρεξ=χωρίς in Hdt.: v. plura ap. Spitzn. Exc. xviii. ad Il.)

Παρεκβαίνω, f. -βήσομαι, (παρά, ἐκβαίνω) *to step* or *turn aside from, deviate from,* c. gen., δικαίου, Hes. Op. 224, cf. Polyb. 12, 8, 1:—but also c. acc., *to overstep, transgress,* Διὸς σέβας, Aesch. Cho. 645, Plut. Num. 9:—absol. *to exceed bounds,* Arist. Eth. 4, 5, 13, etc.; *to make a digression,* Ib. 1, 5, 1, Polyb., etc.

Παρεκβάλλω, (παρά, ἐκβάλλω) *to compile a set of critical remarks;* v. παρεκβολή.

Παρέκβᾰσις, εως, ἡ, (παρεκβαίνω) *a turning from the right way, a deviation, declension,* Arist. Eth. N. 8, 10, 2, Pol. 3, 7, 2, etc.: *a digression,* Isae 62, 13, Polyb., etc. Hence

Παρεκβᾰτικός, ή, όν, *apt to wander from the right way; a digressing from the subject: extravagant.* Adv. -κῶς.

Παρεκβολεύομαι, dep. mid.,=παρεκβάλλω: from

Παρεκβολή, ῆς, ἡ, (παρεκβάλλω)

the compilation of a set of critical remarks, as those of Eustathius on Homer. Hence

Παρεκβολικός, *ή, όν*, *belonging to* *παρεκβολαί: τὸ π.,=πάρεκβολαί.*

Παρεκδέχομαι, f. *-ξομαι*, (*παρά, ἐκδέχομαι*) dep. mid., *to take in a different* or *wrong sense, misconceive, misconstrue*, M. Anton. 5, 6.

Παρεκδίδωμι, (*παρά, ἐκδίδωμι*) *to give out beside* or *underhand*, esp. in marriage; *ἡ* Παρεκδιδομένη, name of a play of Antiphanes.

Παρεκδύομαι, (*παρά, ἐκδύω*) as pass., c. aor. 2 et pf. act., *to slip out by the side, steal away*, Luc. Jup. Trag. 41.

Παρεκέσκετο, Ep. for *παρέκειτο*, frequentat. impf. from *παράκειμαι*, Od.

Παρεκθέω, (*παρά, ἐκθέω*) *to run out by* or *past*, c. acc., Ap. Rh. 1, 592.

Παρεκθλίβω, (*παρά, ἐκθλίβω*) *to press out of the right course, jostle aside*, Arist. Probl. 23, 5, 3, in pass.

Παρεκκλίνω, (*παρά, ἐκκλίνω*) *to turn aside from, to alter slightly*, of the inflexions of words, Dion. H. 5, 47.—II. intr., *to turn aside from, shun*, c. acc., Arist. H. A. 6, 29, 1; *π. εἰς..*, *to deviate towards..*, Id. Part. An. 3, 4, 19: absol. *to turn aside*, Aeschin. 25, 9.—Oft. confounded with *παρεγκλίνω*. [ῑ] Hence

Παρέκκλισις, *εως, ἡ*, *a turning aside from the way*, Stob. Ecl. 1, p. 40.

Παρεκλέγω, (*παρά, ἐκλέγω*) *to collect secretly*, *π. τὰ κοινά*, *to embezzle* the public monies, Dem. 435, 21: of birds, *to collect* food, Ael. N. A. 8, 25.

Παρεκλείπω, (*παρά, ἐκλείπω*) *to let out, let pass.*—II. intr. *to go out, be wanting, fail*, LXX.

Παρεκνέομαι, (*παρά, ἐκνέω*) dep. mid., *to sail out by* or *past*, Ap. Rh. 2, 941.

Παρεκπέμπω, (*παρά, ἐκπέμπω*) *to send out beside* or *past*, Philo.

Παρεκπεράω, *ῶ*, f. *-άσω* [ᾱ], (*παρά, ἐκπεράω*) *to go out past*, c. acc., Aesch. Fr. 23.

Παρεκπίπτω, f. *-πεσοῦμαι*, (*παρά, ἐκπίπτω*) *to fall out secretly* or *by chance, to fall from* one, of words, Dion. H. de Comp. c. 25.

Παρεκπροφεύγω, f. *-φεύξομαι* and *-φευξοῦμαι*, (*παρά, ἐκπροφεύγω*) *to flee out away from, to escape*, of prizes which elude the grasp of the conqueror, *τινά*, Il. 23, 314.

Παρεκπῠρόομαι, (*παρά, ἐκπυρόω*) as pass., *to take fire meanwhile*, Arist. Meteor. 1, 4, 6.

Παρεκστροφή, *ῆς, ἡ*, *an averting: perversion.*

Παρεκτᾰνύω, f. *-ύσω,=παρεκτείνω*, Anth. P. 5, 251, Q. Sm. 3, 337.

Παρέκτᾰσις, *ἡ*, *a stretching out beside, a lengthening*, esp. of a syllable: from

Παρεκτείνω, f. *-τενῶ*, (*παρά, ἐκτείνω*) *to stretch out along*, esp. in military tactics, *to deploy*, Polyb. 11, 12, 4, etc.; so of a fleet, *π. ἐπὶ μίαν ναῦν*, Id. 1, 26, 15.—II. intr. *to stretch out along* or *beside*, Arist. Anal. Post. 2, 17, 5, Strab. p. 631;—so in pass., Theophr.; also, *παρεκτείνεσθαί τινι*, *to measure one's self with* one, Democr. ap. Stob. p. 189, 47: c. gen., *π. τοῦ ἀναγκαίου*, *to extend beyond* what is required.

Παρεκτελέω, *ῶ*, f. *-έσω*, (*παρά, ἐκτελέω*) *to accomplish otherwise*, or *against one's wish*, Mosch. 4, 125.

Παρεκτέον, verb. adj. from *παρέχω*, *one must afford, furnish*, Xen. Cyr. 2, 2, 15.

Παρεκτικός, *ή, όν*, (*παρέχω*) *inclined to give, offering readily.*

Παρέκτοπος, *ον*, *somewhat out of the way*, dub.

Παρεκτός, (*παρά, ἐκτός*) adv., *out of, without, besides*, LXX., and N. T.

Παρεκτρέπω, f. *-ψω*, (*παρά, ἐκτρέπω*) *to turn aside*, *ὀχετόν*, Eur. Supp. 1111:—pass., *to be turned aside, distorted*, Arist. Gen. An. 4, 4, 46.

Παρεκτρέχω, (*παρά, ἐκτρέχω*) *to run out past*, Plut. Flamin. 8.

Παρεκτρίβω, f. *-ψω*, (*παρά, ἐκτρίβω*) *to rub along* or *against* a thing: pass. *to suffer great friction*, Arist. Coel. 2, 7, 2. [ῑ]

Παρεκτροπή, *ῆς, ἡ*, (*παρεκτρέπομαι*) *a turning from the right way, a bye-path*, Clem. Al.

Παρεκφαίνομαι, (*παρά, ἐκφαίνω*) as pass., *to appear beside*, Galen.

Παρεκφέρομαι, (*παρά, ἐκφέρω*) as pass., *to be carried, go beyond bounds*, Plut. 2, 102 C.

Παρεκχέω, f. *-χεύσω*, (*παρά, ἐκχέω*) *to pour out at the side*:—pass., of rivers and lakes, *to overflow*, Strab. p. 760: Diod. 5, 47. Hence

Παρέκχῠσις, *εως, ἡ*, *a pouring out, running out on one side or the other*, esp. of a river *overflowing*, etc., Polyb. 34, 10, 4, Strab.

Παρελαύνω, f. *-ελάσω* [ᾰ], Ep. *-ελάσσω*, Att. *παρελῶ*: aor. *παρήλᾰσα*, Hom., Ep. also *παρέλασσα*, Il., (*παρά, ἐλαύνω*). *To drive by* or *past*, Theocr. 5, 89; 8, 73.—II. usu. as if intr.—1. *to drive by* (sc. *δίφρον, ἅρμα, ἵππους*, etc.), Il. 23, 382, 427:—then with a new acc., *to drive past, overtake* another, *οἴοισίν μ' ἵπποισι παρήλασαν*, Il. 23, 638; but, *π. Τρηχῖνα*, *to drive on* to Trachis, Hes. Sc. 353.—Later *π. δίφρον, ἵππον* are added, Ar. Av. 1129, Xen. Cyr. 5, 3, 55; also, *π. ἐφ' ἅρματος, ἐφ' ἵππου*, Xen. An. 1, 2, 16; 3, 4, 46.—2. *to row* or *sail by, past* (sub. *ναῦν*), but also, *νηῒ παρήλασε*, Od. 12, 186: then c. acc. rei aut pers., *to sail past..*, Od. 12, 197.—3. in prose, also, *to ride by, run by*, etc. (sub. *ἵππον, ἑαυτόν*, etc.), freq. in Xen.; *π. τὰς τάξεις*, Id. An. 3, 5, 4, Cyr. 4, 3, 12;—more rarely to *ride up to, rush towards*, *πρός* or *ἐπί τινα*, Xen. Cyr. 4, 2, 12, Hipparch. 8, 18:—*to ride on one's way*, Ib. 3, 3, 4.—Arat. uses mid. *παρελαύνεσθαι*, in intr. signf.

Παρελέγχω, f. *-γξω,=ἐλέγχω*, Galen.

Παρέλευσις, *εως, ἡ*, *a passing by* or *beyond.*—II. *the way past to* a place.

Παρελίσσω, f. *-ξω*, (*παρά, ἑλίσσω*) *to turn beside, turn round*, also *παρειλίσσω*.

Παρελκόντως, adv. part. pres. from *παρέλκω*, *dragging beside*, hence *superfluously*, Gramm.

Παρέλκῠσις, *ἡ*, *a protracting, delaying.*

Παρελκυστής, *οῦ, ὁ*, *one who protracts, delays*, from *παρελκύω*.

Παρελκύστρια, *ας, ἡ*, fem. of foreg.

Παρέλκω: f. *-ξω*, also *-ελκύσω*: aor. *παρείλκυσα*: (*παρά, ἕλκω*):—*to draw aside* or *to the side*, Pind. O. 7, 84; *π. ἑαυτόν*, *to withdraw secretly*, Plut. Cleom. 8:—mid. *to draw aside for one's self, get hold of by craft* or *evil device*, *δῶρά τινος*, Od. 18, 282.—2. *to lead alongside*, as one does a led horse, Hdt. 3, 102: *παρέλκειν ἐκ γῆς*, *to tow* from the bank, Id. 2, 96.—2. *to distort, twist*, *π. κενάς* (sc. *τὰς γνάθους*), Ar. Pac. 1306, ubi v. Interpp.—II. of time, *to spin out*, Polyb. 2, 70, 3, etc.; absol., *μὴ μύνῃσι παρέλκετε*, *put* not things *off* by excuses, Od. 21, 111; in pass., *to be delayed*, Polyb. 5, 30, 5.—III. also intr. *to drag beside*, hence *to be redundant*: so in pass., *τὰ παρελκόμενα τοῖς ἐπιτηδεύμασι*, things *merely appended* to the arts, *extraneous additions* to them, Polyb. 9, 20, 6.

Παρέλλειψις, *ἡ*, (*παρά, ἐλλείπω*) *the omission of something at the side* esp. of a letter, Gramm.

Παρεμβαίνω, f. *-βήσομαι*, (*παρά, ἐμβαίνω*) *to go beside* or *near*, *π. τεθρίππῳ*, *to drive along* in a four-horsed chariot, Dion. H. 2, 34.

Παρεμβάλλω, f. *-βᾰλῶ*, (*παρά, ἐμβάλλω*) *to put in* or *beside* or *between*, Ar. Vesp. 481: *to insert things foreign* to the subject, *interpolate*, *λόγους ἑτέρους*, Dem. 1026, 20: hence, *to throw in by the way*, *π. ὑποψίας*, *to drop* hints *in speaking*, Aeschin. 24, 6, cf. 41, Arist. Rhet. 3, 14, 9.—2. esp. *to put in rank, draw up in battle order*, Polyb. 2, 27, 7, etc.; strictly of *putting in, distributing* auxiliaries among the other troops, cf. Id. 1, 33, 7: generally, *to place among* a class or order, Plat. Legg. 741 A.—II. intr. *to fall into line with the rest of the army*, Polyb.—2. of an army, *to encamp*, Id. 1, 77, 6, etc.—3. *to fall upon, attack*, *τινί*, also *εἴς τι*, Id. 29, 7, 8.

Παρεμβᾰτικῶς, adv., *parenthetically*, Gramm.

Παρεμβλαστάνω, (*παρά, ἐμβλαστάνω*) *to grow up in beside*, Philo.

Παρεμβλέπω, f. *-ψω*, (*παρά, ἐμβλέπω*) *to look askance*, *εἴς τι*, Eur. Hel 1558.

Παρεμβολή, *ῆς, ἡ*, (*παρεμβάλλω*) *insertion beside, between* or *among* others, Aeschin. 83, 21, cf. 23, 41, cf. Lob. Phryn. 377: esp. in dramas, *an insertion, interpolation.*—II. *a putting in* or *distributing* men through an army, *a drawing up in battle-order*, Polyb. 11, 32, 6: also *a body so drawn up*, Id. 6, 28, 1; and then, like *στρατόπεδον*, *a camp*, Id. 10, 35, 7, etc.: hence,—2. *any fortified place, a castle*, N. T.—III. = *παρεξειρεσία* (q. v.), Polyb. 21, 5, 4, nisi legend. *παραβολαί*.—IV. a pugilist's and wrestler's phrase, *π. βάλλειν*, to trip an adversary by a twist of the leg, Plut. 2, 638 F, Luc. Hence

Παρεμβολικός, *ή, όν*, *in a camp, like a camp*, Plut. 2, 643 C.

Παρεμβολοειδής, *ές*, (*παρεμβολή, εἶδος*) *like an interpolation*, Gramm.

Παρεμβύω, (*παρά, ἐμβύω*) *to push* or *stuff in*, Luc. de Hist. Conscr. 22. [ῡ]

Παρεμμαίνομαι, as pass.,*=ἐμμαίνομαι*, but somewhat milder.

Παρεμμᾰνής, *ές, = ἐμμανής*, but rather milder.

Παρέμμεναι, Ep. inf. from *πάρειμι*, for *παρεῖναι*, Hom.

Παρεμμίγνυμι, (*παρά, ἐμμίγνυμι*) *to mix in besides*, Ael. N. A. 3, 30.

Παρεμπάσσω, f. *-πάσω*, (*παρά, ἐμπάσσω*) *to strew beside, among, with*, Diosc.

Παρεμπίνω, (*παρά, ἐμπίνω*) *to drink to excess.*

Παρεμπίπλημι, (*παρά, ἐμπίπλημι*) *to fill secretly with* a thing, *τί τινος*, Plut. Marcell. 18.

Παρεμπίπρημι, f. *-πρήσω*, (*παρά, ἐμπίπρημι*) *to inflame, gall by rubbing*, Strab.

Παρεμπίπτω, f. *-πεσοῦμαι*, (*παρά, ἐμπίπτω*) *to fall in by the way, creep* or *steal in*, Plat. Charmid. 173 D; *π. εἰς τὴν πολιτείαν*, of intrusive citizens, Aeschin. 51, 20:—of a word of term, *to be inserted*, Arist. Anal. Pr. 1, 25, 11, Post. 2, 12, 8.—II. *to coincide with*, τινί, Plut. 2, 570 F, etc. [ῐ]

Παρεμπλάσσω, Att. -ττω : f. -άσω (παρά, ἐμπλάσσω) :—*to plaster at the side :* generally, *to stop up, plaster*, Diosc. Hence

Παρεμπλαστικός, ή, όν, *stopping up*.

Παρεμπλέκω, f. -ξω, (παρά, ἐμπλέκω) *to entwine, interweave with* or *between*, Diphil. Siphn. ap. Ath. 57 C.

Παρεμπλήθω, *to be filled to excess*.

Παρεμπλοκή, ῆς, ἡ, *an entwining with, interweaving*.

Παρεμποδίζω, (παρά, ἐμποδίζω) *to be in the way, be a hindrance*, τινί, Luc. Amor. 15.

Παρεμποδών, adv., like ἐμποδών, *in the way*.

Παρεμπολάω, ῶ, f. -ήσω, (παρά, ἐμπολάω) *to traffic underhand* or *besides in* a thing, *to smuggle* a thing *in*, π. γάμους, Eur. Med. 910 : παρημπολημένος, *a falsely enrolled, intrusive citizen*, like παρέγγραφος, Poll.

Παρεμπόρευμα, ατος, τό, *an inferior article in trade, merchandize of small value*, elsewh. ῥῶπος :—hence,=πάρεργον, Luc. Dem. Encom. 22, M. Anton. 3, 12 : from

Παρεμπορεύομαι, (παρά, ἐμπορεύομαι) dep., *to traffic in besides* :—metaph., τὸ τερπνὸν π., *to yield* delight *besides* instruction, Luc. de Hist. Conscr. 9.

Παρέμπτωσις, εως, ἡ, (παρά, ἐμπίπτω) *a coming in besides*, of superfluous nutriment, etc., v. Foës. Oecon. Hipp., Arist. Respir. 11, 5.

Παρεμφαίνω, f. -φᾰνῶ, (παρά, ἐμφαίνω) *to show, display beside* or *along with*, Plat. Tim. 50 E, Plut. : *to show by the way, indicate*, διὰ λόγων π., Polyb. 28, 3, 4, cf. 12, 24, 2.—2. π. ὄψιν, ὀσμήν, *to show* the aspect or smell of, i. e. to look or smell like, Diosc.—II. pass., *to be shown, appear beside, near* or *at the side*, Arist. de Anima 3, 4, 3, or *by the way*, Id. Phys. Ausc. 4, 4, 16 ; παρεμφαινόμενον ὕδωρ, water *in which objects are reflected*, Id. Probl. 23, 9, 2. Hence

Παρεμφαντικός, ή, όν, *showing beside, near*, or *by stealth :* and

Παρέμφᾰσις, εως, ἡ, *a showing beside* or *near*.

Παρεμφᾰτικός, ή, όν,=παρεμφαντικός.—II. usu. in Gramm. τὰ π., *the finite moods* of the verb, opp. to the infinitive (ἀπαρέμφατος).

Παρεμφερής, ές, *somewhat like*, v. l. Arist. H. A. 4, 1, 18, Diod. 1, 35 : from

Παρεμφέρω, (παρά, ἐμφέρω) *to come near, be somewhat like*, τινί, Diosc.

Παρεμφράσσω, Att. -ττω, (παρά, ἐμφράσσω) *to block up beside*, Galen.

Παρεμφύομαι, (παρά, ἐμφύω) as pass., *to grow in at the side, hang upon*, Luc. Fugit. 10. [ῠ]

Παρενδείκνυμι, like παρεμφαίνω, *to show by the way* or *secretly*.

Παρενδῐάω, ῶ, *to dwell beside*.

Παρενδίδωμι, f. -δώσω, (παρά, ἐνδίδωμι) *to give* or *yield up*, Plut. 2, 813 D.

Παρενδύομαι, (παρά, ἐνδύω) as pass., c. aor. 2 et pf. act., *to slip in by the side*, Plut. 2, 479 A.

Παρενεῖδον, inf. -ιδεῖν, aor. 2 with no pres. in use (cf. παρεῖδον), *to take a side look at*, παρενιδών τι, Ar. Lys. 156.

Παρενείρω, (παρά, ἐνείρω) *to put in by the side* or *secretly*, ἑαυτὸν εἰς πάντα, *to intrude* one's self into every thing, Plut. 2, 793 D.

Παρενήνεον, ες, etc., impf. from παρανηνέω, Od.

Παρενήνοθε, *to be by* or *near*, ἡμετέρη τοίη παρενήνοθε μῆτις, such *was* our plan *therein*, Ap. Rh. 1, 664 ; πυρετὸς παρενήνοθε γυίοις, Orph. Lith. 628.—In form it seems to be perf., but with signf. of pres. or aor., cf. ἐπενήνοθε and κατενήνοθε : there is no simple ἐνήνοθε.

Παρενθεῖν, Dor. for παρελθεῖν, Theocr.

Παρένθεσις, εως, ἡ, (παρεντίθημι) *a putting in beside, inserting*.—II. *an insertion :* esp. *a parenthesis*, Gramm.

Παρένθετος, ον, (παρεντίθημι) *put in beside, parenthetic*, Gramm.

Παρενθήκη, ης, ἡ, (παρεντίθημι) *something put in beside, an addition, appendix*, Hdt. 1, 186 ; 6, 19 ; π. λόγου, *a digression*, Hdt. 7, 5, 171, cf. Plut. Pomp. 41.—II. *smaller ware packed within larger*.

Παρενθῡμέομαι, (παρά, ἐνθυμέομαι) dep., c. fut. mid., et aor. pass. : *to disregard, neglect*, M. Anton. 5, 5, Philo. Hence

Παρενθύμησις, εως, ἡ, *want of attention, disregard*. [ῡ]

Παρένθυρσος, ου, ὁ, *false sentiment* or *affectation of style*, Longin., cf. Winkelm. Gesch. d. Kunst 5, 3, § 23.

Παρενῐαυτοφόρος, ον, (παρά, ἐνιαυτός, φέρω) *fruiting every other year*, Theophr.

Παρεννέπω, (παρά, ἐννέπω) like παραυδάω, *to speak to* one, Ap. Rh. 3, 367.

Παρενοπλίζω,=ἐνοπλίζω.

Παρενοχλέω, ῶ, f. -ήσω, (παρά, ἐνοχλέω) *to trouble* or *annoy* one *while about something*, Hipp., and (in pass.) Dem. 242, 16 ; π. τινὶ περί τινος, Polyb. 1, 8, 1, τινά, Id. 16, 37, 3. Hence

Παρενόχλημα, ατος, τό,=sq., Philo : and

Παρενόχλησις, εως, ἡ, *annoyance while* one *is doing something*.

Παρενράπτω, f. -ψω, (παρά, ἐνράπτω) *to sew to* or *on*, τινί, Anth.

Παρενσάλευσις, ἡ, *a shaking to and fro :* [ᾰ] from

Παρενσᾰλεύω, (παρά, ἐν, σαλεύω) *to shake to and fro :*—intr. *to move to and fro*, π. τοῖν ποδοῖν, Ar. Plut. 291 ; π. πρὸς αὐλόν, Philostr.

Παρενσπείρω, *to sow* or *strew in among*.

Παρένταξις, εως, ἡ, *a putting in beside, insertion*, Plut. 2, 1022 D ; like παρένθεσις : from

Παρεντάσσω, Att. -ττω, f. -ξω, (παρά, ἐντάσσω) *to put in beside*, Plut. 2, 1022 C.

Παρεντείνω, (παρά, ἐντείνω) *to exert beside* or *near*. τὴν φωνήν, Plut. 2, 623 B, cf. Dion. H. de Dem. 54.

Παρεντίθημι, f. -θήσω, (παρά, ἐντίθημι) *to put in beside, mix up*, Galen.

Παρεντρώγω, f. -τρώξομαι, (παρά, ἐντρώγω) *to eat* or *gnaw besides*, Eubul. Aug. 1, 8 ; cf. παρεγκύπτω.

Παρεντῠχία, ας, ἡ, *a meeting by chance*.

Πᾰρέξ or πάρεξ, Hom., Hes., and Hdt. ; v. παρέκ.

Παρεξάγω, (παρά, ἐξάγω) *to lead out beside, lead out past*, c. acc. loci, v. l. Hdt. 4, 158 : hence *to mislead*, to which is referred the phrase παρὲκ νόον ἀγαγεῖν, Il. 10, 391, H. Ven. 36 ; v. παρέκ B.—II. *to lead out against :* intr. *to march out against* the enemy. [ᾰ] Hence

Παρεξᾰγωγή, ῆς, ἡ, *a leading* or *marching out against* the enemy, Artemid.

Παρεξαίρω, (παρά, ἐξαίρω) *to lift up beside*, Strab. p. 528 :—pass., *to be lifted up ;* οἱ παρεξαρθέντες, *the arrogant*, Lat. *nimis elati*, Scymnus 342.

Παρεξαλλάσσω, Att. -ττω : f. -ξω (παρά, ἐξαλλάσσω) :—*to exchange by the way*.

Παρεξᾰμείβω, f. -ψω, (παρά, ἐξαμείβω) *to go* or *sail by*, Ap. Rh. 1, 581.

Παρεξαυλέω, (παρά, ἐξαυλέω) whence part. pass. pf. παρεξηυλημένοι, strictly *worn out by being played upon*, and so, generally, *worn out, having lost voice, strength and all things*, Ar. Ach. 681, cf. Suid.

Παρέξειμι, inf. παρεξιέναι : (παρά, ἐκ, εἶμι to go) :—*to go out beside, pass by* or *alongside*, c. acc. loci, Hdt. 7, 58, 109 ; absol., 3, 14 ; 4, 92.—2. *to overstep, transgress*, H. Hom. Cer. 478, Herm. ; παρ. ἁρμονίαν Διός, *to thwart* the rule of Jupiter, Aesch. Pr. 551 cf. Soph. Ant. 60.—3. *to pass by, omit*, Plat. Rep. 503 A.

Παρεξειπεῖν, v. l. for παρὲξ εἰπεῖν, Od. 4, 348.

Παρεξειρεσία, ας, ἡ, (παρέκ, εἰρεσία) *that part of the ship which is beyond*, i. e. unoccupied by, *the rowers* and so *either end of the ship, the bows* or *the steerage*, but usu. the former, Thuc. 4, 12, cf. esp. 7, 34, Plut. 2, 347 B.

Παρεξειρέσιον, ου, τό,=foreg.

Παρεξελαύνω : f. -ελάσω Att. -ελῶ (παρά, ἐξελαύνω) :—seemingly intr. (sub. ἅρμα, ἵππον, etc.), *to drive* or *ride out beside*, esp. *to march out against* the enemy (cf. παρελαύνω, παρεξάγω), v. l. for παρὲξ ἐλ., Il. 23, 344, Od. 12, 55.—2. *to go* or *march by* Hdt. 8, 126, Plut., etc.

Παρεξέλεγχος, ου, ὁ, (παρά, ἐκ. ἔλεγχος) *a fallacy used in refutation*, Arist. Soph. El. 17, 12.

Παρεξελέγχω, f. -γξω, (παρά, ἐξελέγχω) *to refute by fallacies*, Arist. Top. 2, 5, 3.

Παρεξέμεν, Ep. for παρεξεῖναι, inf. aor. 2 of παρεξίημι.

Παρεξερέω, Ion. fut. of παρεξειπεῖν, for παρεξερῶ, v. l. for παρὲξ ἐρ., Od. 23, 16.

Παρεξέρχομαι, f. -ελεύσομαι, (παρά, ἐξέρχομαι) dep. mid., c. aor., et perf. act. ; the aor. -ῆλθον being the only tense used by Hom., and that only in inf. and part. *To go out beside* or *near, to slip out* or *away, past*, Od. 10, 573 ; *to go past* or *over*, c. gen., πεδίοιο, Il. 10, 344 ; but, π. τῆς ἀληθείας, *to go beyond* or *aside from* the truth, Plat. Phil. 66 B :—also, c. acc., παρεξελθεῖν τινα, *to pass by* one, Hdt. 6, 117 ; παρά τι, Plut. Alex. 76 —II. *to overstep, transgress*, c. acc., Διὸς νόον, θεόν, Od. 5, 104, 138 ; δίκην, Soph. Ant. 921.

Παρεξετάζω, f. -άσω, (παρά, ἐξετάζω) *to put* one thing *by* another, *so as to compare* them, τι παρά τι, Dem. 742, 1. Hence

Παρεξέτᾰσις, ἡ, *a comparison*.

Παρεξευρίσκω, (παρά, ἐξευρίσκω) *to find out besides* or *in addition*, π ἄλλον νόμον, *to find out* a law *which neutralizes* another, Hdt. 3, 31.

Παρεξηγέομαι, f. -ήσομαι, (παρά, ἐξηγέομαι) dep. mid., *to misinterpret*. Hence

Παρεξήγησις, ἡ, *misinterpretation*.

Παρεξῆς, adv. for παρ' ἑξῆς,=ἑξῆς, formed like παραυτίκα, etc.

Παρεξίημι, f. -ξήσω, (παρά, ἐξίημι) *to let out beside*, Dio C. 40, 2 ; of time, *to let pass*, τέσσερας ἡμέρας, Hdt. 7, 210.

Παρεξίμεν, Ep for παρεξιέναι, inf of παρέξειμι (εἶμι), H. Hom. Cer. 478.

Πάρεξις, ἡ, (παρέχω) *a presenting, furnishing, procuring*, Hipp.

Παρεξισόω, ῶ, (παρά, ἐξισόω) *to place beside as equal, rank with*, τινί τι, Archestr. ap. Ath. 29 B.—2. *to compare.*

Παρεξίστημι, f. -εκστήσω (παρά, ἐξίστημι): *to remove, change: to drive out* of one's senses, Plut. 2, 713 A.

B. in pass., c. aor. 2, pf., et plqpf. act., *to undergo a change, change*, Epich. p. 76; παρεκστῆναι τῇ διανοίᾳ to go mad, Polyb. 32, 7, 6; οἶνος παρεξεστηκώς, wine *that has turned, sour* wine, Lyc. ap. Ath. 420 C.

Παρέξοδος, ου, ἡ, *a side way out*, Hipp.

Παρεξωθέω, ῶ, (παρά, ἐξωθέω) *to push out at the side*, Arist. Mund. 4, 29, in pass.

Παρέπαινος, ου, ὁ, (παρά, ἔπαινος) *bye-praise:* esp. *subordinate* or *secondary praise*, such as was rhetorically used by Evenus of Paros, Plat. Phaedr. 267 A; cf. παράψογος.

Παρεπάλλομαι, Ion. for παρεφάλλομαι.

Παρεπειςοδιάζω, (παρά, ἐπειςόδιον) *to introduce by the way*, i. e. *as an episode*, prob. l. Eust.

Παρεπιβοηθέω, ῶ, (παρά, ἐπιβοηθέω) *to come from the side to help*, Diod. 2, 6.

Παρεπιγρᾰφή, ῆς, ἡ, *something written in addition at the side:* esp. *a stage-direction written in the margin*, such as, αὐλεῖ τις, Ar. Av. 223, cf. Aesch. Eum. 116, 127. These often crept into the Scholia, esp. those on Aristoph. Cf. παρεγκύκλημα: from

Παρεπιγράφω, (παρά, ἐπιγράφω) *to write by the side of an inscription*, and so *correct* it, Strab. p. 675. [ᾰ]

Παρεπιδείκνῡμαι, (παρά, ἐπιδείκνυμι) as dep. mid., *to exhibit out of season, make a display*, Plut. 2, 43 D, Luc. de Hist. Conscr. 57.—II. the act. ἐπιδείκνῡμι is found in LXX, *to point out beside* or *along with.*

Παρεπιδημέω, ῶ, f. -ήσω, *to be sojourning as a stranger in a place*, Polyb. 27, 7, 3, Macho ap. Ath. 579 A: and

Παρεπιδημία, ας, ἡ, *a sojourn in a strange place*, Plat. Ax. 365 B, Polyb. 4, 4, 2: from

Παρεπίδημος, ον, (παρά, ἐπίδημος) *sojourning in a strange place*, Polyb. 32, 22, 4, LXX.

Παρεπικουρέω, ῶ, *to assist along with*,=παρεπιβοηθέω, Sext. Emp.

Παρεπινοέω, ῶ, (παρά, ἐπινοέω) *to invent besides*, Diod. 12, 11, in mid.

Παρεπιπλέκω, (παρά, ἐπιπλέκω) *to interweave besides*, Galen.

Παρεπιπνέω, poet. -πνείω, (παρά, ἐπιπνέω) *to waft to from the side* or *gently*, of a side-wind, Ap. Rh. 2, 961.

Παρεπιπορεύομαι, as pass., *to go towards at the side.*

Παρεπισκοπέω, ῶ, (παρά, ἐπισκοπέω) *to inspect beside; to compare*, Plut. 2, 129 E, Aemil. 5.

Παρεπισπάομαι, (παρά, ἐπισπάω) as mid., *to draw gently to one's self*, Philo. [ᾰ]

Παρεπιστρέφω, f. -ψω, (παρά, ἐπιστρέφω) *to turn to the side:*—pass., *to turn round in passing and look after* a thing, Plut. 2, 521 B. Hence

Παρεπιστροφή, ῆς, ἡ, *a turning round in passing*, Plut. Sull. 25.

Παρεπιτρέχω, *to run to beside.*

Παρεπιφέρω, (παρά, ἐπιφέρω) *to carry to beside* or *to the side*, Arr. Peripl.

Παρεπιψαύω, (παρά, ἐπιψαύω) *to touch at the side, just touch*, Plut. 2, 888 C.

Παρέπλω, 3 sing. aor. 2 (by syncop.) of παραπλέω, Od. 12, 69.

Παρέπομαι, f. -ψομαι, (παρά, ἕπομαι) dep. mid., *to follow along aside, follow close*, τινί, Plat. Legg. 667 B; esp. as an escort, Xen. Apol. 27; absol., Plat Phaed. 89 A, etc.

Παρεργᾰσία, ας, ἡ, (παρά, ἐργασία I. 4) *bye-gains.*

Παρεργάτης, ου, ὁ, (πάρεργον) *one who is occupied with petty things*, π. λόγων, *an idle babbler*, Eur. Supp. 426. [ᾰ]

Παρεργολᾰβέω, ῶ, (sq., and λαμβάνω) *to take* something *as an accessory*, Philo.

Πάρεργον, ου, τό, *a bye-work, subordinate* or *secondary business, appendage* or *appendix*, Eur. Or. 610, and freq. in Plat.; ἐν παρέργῳ, *as a bye-work, as subordinate* or *secondary*, Lat. *obiter*, ἐν π. θέσθαι, *to treat* in such way, Soph. Phil. 473, (so, ἔθεντο may be supplied in Thuc. 6, 69); ἐκ παρέργου μελετᾶσθαί τι, πόλεμον ποιεῖσθαι, Thuc. 1, 142; 7, 27; also, πάρεργον νομίζειν τι πρός τι, Dem. 1233, 5; π. γίγνεσθαι, Plat. Legg. 766 A, cf. Euthyd. 273 D; more fully, π. ὁδοῦ, Eur. El. 509.—2. in painting, *a subordinate object, an accessory.*—3. *that which has but little to do with, is not part of*, c. gen., π. τύχης, κακῶν, *an addition little needed* to one's lot, one's misfortunes, etc., Eur. Hel. 925, H. F. 1340; πάρεργα δόμων,=νόθοι, Seidl. Eur. El. 63.—4. π. γίγνεσθαι, to be slain *among the rest*, Paus. 10, 27, 2.—Strictly neut. from sq.

Πάρεργος, ον, (παρά, ἔργον) *not belonging to the main subject, subordinate, incidental*, λόγος π., a discourse, narrative *introduced incidentally*, Plat. Tim. 38 D; παρέργῳ τῇ ποιήσει καταχρῆσθαι, to treat it *as a mere accessory*, Ib. 21 C; cf. foreg. Adv. -γως, *by the way, cursorily*, Id. Legg. 793 E; π. ἔχειν πρός τι, Dinarch. 110, 3.

Παρερεθίζω, (παρά, ἐρεθίζω) *to irritate, excite beside*, Hipp.

Παρερέσσω, Att. -ττω, *to move from the side as with oars.*

Πάρερμα, ατος, τό, *a side-prop, support* or *stay*, susp. in Hipp.

Παρερμηνεία, ας, ἡ, *a false interpretation:* from

Παρερμηνεύω, *to misinterpret.*

Παρέρπω, (παρά, ἕρπω) *to creep secretly up to*, Theocr. 15, 48: so in aor. 1 παρείρπῠσα, Ar. Eccl. 511; but Ib. 398, comic for παριέναι, of an orator, *to creep forward* (to speak.)

Παρερύω, f. -ύσω, poet. and Ion. παρειρύω, (παρά, ἐρύω) *to draw along the side*, φραγμόν, Hdt. 7, 36.—II. *to draw on one side*, π. τὸ στόμα, *to distort* the mouth, Hipp.

Παρέρχομαι, fut. -ελεύσομαι, aor. -ῆλθον, inf. -ελθεῖν, more rarely -ήλῠθον, (παρά, ἔρχομαι) dep. mid., c. aor. et perf. act. *To go by, beside* or *past, pass by*, Od. 12, 62; 16, 357; also c. acc., Il. 8, 239, Hdt. 3, 72, etc.—II. *to go on one's way, pass on*, Od. 5, 429, cf. Soph. O. C. 902. 2. also of time, *to pass*, Hdt. 2, 86; ὁ παρελθὼν χρόνος, time *past*, Soph. Fr. 304; ὁ π. ἄροτος, *the past* season, Id. Tr. 69; π. ὁδοί, wanderings *now gone by*, Id. O. C. 1397, as in Lat. *acti labores;* τῆς παρελθούσης νυκτός, Plat. Prot. 310 A; ἐν τῷ παρελθόντι, *in time past, of old*, Xen., etc.—III. *to pass by, outstrip, surpass*, esp. in speed, τινά, Il. 23, 345; sometimes with ποσίν added, Od. 8, 230; but, π. ἐν δόλοισιν, *to surpass in* wiles, Od. 13, 291; so, π. τινὰ δόλῳ, Theogn. 1285, δυνάμει, Eur. Bacch. 906; ἀναιδείᾳ, Ar. Eq. 277:—hence *to circumvent, outwit*, Διὸς νόον, Hes. Th. 613, cf. Il. 1, 132; so, π. αἰτίαν, Dem. 227, 20.—IV. *to pass by, pass over, disregard, slight*, Il. 8, 239; esp. in word, Ar Vesp. 636, Plat. Phaedr. 278 E, etc.—2. also *to transgress*, τοὺς νόμους, Lys. 107, 42, Dem. 977, 15.—V. of things, *to pass unnoticed, escape the notice of*, τινά, Theogn. 419, cf. Soph. Tr. 226; τοῦτο γὰρ παρῆλθέ με εἰπεῖν, Dem. 550, 26: also, *to pass away, vanish*, Id. 291, 12.—VI. *to come up alongside of, come to* a place, *arrive at*, Hes. Op. 214: εἴς τι, Hdt. 3, 77: esp. *to go into* a house, etc., π. ἔσω, Aesch. Cho. 849, Soph., etc., v. Elmsl. Med. 1105:—also, π. εἰς τὴν δυναστείαν, *to arrive* at the chief power, Dem. 117, 4; cf. Luc. Gall. 12.—VII. *to come forward*, esp. to speak, π. εἰς τὸν δῆμον, Thuc. 5, 45; and so absol., Hdt. 8, 80, Ar. Thesm. 443, Thuc., etc.; cf. πάρειμι (εἶμι) III, παρήκω VI, παρέρπω.

Πάρεσαν, Ep. 3 pl. impf. from πάρειμι, for παρῆσαν, Il. 11, 75.

Παρεςαρθρόω, ῶ, *to insert beside, incorporate*, v. l. Diog. L.

Παρεσθίω: f. -έδομαι: aor. -έφᾰγον, inf. -φᾰγεῖν (παρά, ἐσθίω):—*to eat besides* or *also*, Hipp.—II. *to gnaw* or *nibble at*, c. gen., Ar. Eq. 1026:—hence *to disparage, sneer at*, like Lat. *rodere.* [ῐ]

Πάρεσις, εως, ἡ, (παρίημι) *a letting pass*, Hipp.—II. *a letting go, dismissal*, Plut. Dion. et Brut. 2.—III. *a slackening*, esp. of strength, i. e. *weakness*, Plut. 2, 652 D.

Παρεσκευάδαται, παρεσκευάδατο, Ion. 3 pl. pf. plqf. pass. from παρασκευάζω. [ᾰ]

Παρεσκευασμένως, adv. part. perf. pass. from παρασκευάζω, *with preparation, ready.*

Παρεστάμεν, Hes., and παρεστάμεναι, Hom., poet. inf. perf. from παρίστημι.

Παρέστιος, ον, (παρά, ἑστία) *by* or *at the hearth*, λοιβαί, Soph. El. 269—generally,=ἐφέστιος, Soph. Ant. 372, Eur. Med. 1334.

Παρέσχᾰτος, ον, (παρά, ἔσχατος) *the last but one*, v. Schäf. Greg. p. 65.

Παρετάζω, f. -άσω, (παρά, ἐτάζω) *to put beside and compare.*

Παρετέον, verb. adj. from παρίημι, *one must let pass, neglect*, Plat. Legg. 796 A.

Παρετοιμάζω, *to make ready besides*, Aesop. Hence

Παρετοιμᾰσία, ας, ἡ, *preparation.*

Πάρετος, ον, (παρίημι) *relaxed, languid*, μέλη, Anth. P. 5, 55; ποιεῖν τινα πάρετον, Diod. 3, 26.

Παρετῠμολογέω, *to give the derivation* of a word *by the way*, Ath. 35 C, etc.

Παρευδῐάζομαι, dep. mid.,=παρευδιάω, Polyb. 4, 32, 5. Hence

Παρευδῐαστής, οῦ, ὁ, ὄρνις π., a kind of water-fowl *that comes on land in fine weather*, prob. l. in Ath. 332 E.

Παρευδῐάω, ῶ, *to live peacefully among* or *beside.*

Παρευδοκῐμέω, ῶ, (παρά, εὐδοκιμέω) *to surpass in fame, influence*, etc., τινά, Plut. Pomp. 37, etc.

Παρευημερέω, ῶ, (παρά. εὐημερέω) *to surpass in fortune*, etc., Philo.

Παρευθύνω, (παρά, εὐθύνω) *to lead* one *from the path;* hence *to constrain one's actions*, χερσὶ π., Soph. Aj. 1069: cf. κατευθύνω.

Παρευθύς and -θύ, adv. = *εὐθύς, εὐθύ, immediately*, Dio C. 63, 19.

Παρευκηλέω, ῶ, (*παρά, εὔκηλος*) *to calm, soothe*, Eur. H. F. 99.

Παρευλᾰβέομαι, dep., *to be afraid during* or *meantime.*

Παρευνάζομαι, (*παρά, εὐνάζω*) as pass. c. fut. mid., *to lie, sleep beside, δμωῇσι*, Od. 22, 37.

Παρευναῖος, *α, ον*, = *πάρευνος*: dub.

Παρευνάομαι, f. *-ήσομαι*, = *παρευνάζομαι*, Orph. Arg. 134.

Παρευνέτης, *ου, ὁ, a bed-fellow*: fem. *-έτις, ιδος*, Nonn.

Πάρευνος, *ον*, (*παρά, εὐνή*) *lying beside* or *with, τινί*, Aesch. Theb. 1004: *a husband* or *wife*, Ion ap. Ath. 463 C.

Παρεύρεσις, *εως, ἡ*, (*παρευρίσκω*) *the invention of a false pretext, a subterfuge, pretence*, ap. Dem. 238, 6.

Παρεύρημα, *ατος, τό, a false, treacherous device*, Paus. 2, 16, 2: and

Παρευρημένως, adv. part. pf. pass., *with crafty devices*; from

Παρευρίσκω, f. *-ευρήσω*, aor. *-εῦρον*, (*παρά, εὑρίσκω*) *to find out, discover besides*, Hdt. 3, 31: *to invent*, Id. 1, 26: *to detect* something *in* one, *τί τινι* and *τι εἴς τινα*.—II. *to fabricate* a narrative.

Παρευτακτέω, ῶ, (*παρά, εὐτακτέω*) *to perform one's duty regularly*, Polyb. 3, 50, 7.

Παρευτρεπίζω, (*παρά, εὐτρεπίζω*) *to put in order, arrange, make ready*, Seidl. Eur. I. T. 707; and in mid., Polyb. 5, 108, 4.—2. *to arrange badly, neglect*, Eur. Cycl. 594.

Παρευωχέομαι, (*παρά, εὐωχέω*) *to feast beside*, App. Civ. 1, 48.

Παρεφάλλομαι, dep., *to leap on at the side.*

Παρεφάπτομαι, (*παρά, ἐπί, ἅπτω*) dep., *to touch on the side*, Plut.

Παρεφεδρεύω, (*παρά, ἐφεδρεύω*) *to sit beside, to watch closely*, Polyb. 3, 100, 7, etc.

Παρέχω: 3 impf. *παρεχέσκετο*, v. l. for *παρεκέσκετο*, Od. 14, 521: f. *παρέξω*: pf. *παρέσχηκα*: aor. *παρέσχον*, 3 sing. *παρέσχεθεν*, Hes. Th. 639, (*παρά, ἔχω*) *to hold beside, hold in readiness, have ready*, Od. 18, 317, Il. 18, 556.—II. usu. *to offer, furnish, supply, ἱερήϊα, δῶρα, σῖτον, βρῶσιν, πόσιν*, etc., Hom. (esp. in Od.), etc.; c. inf., *π. ἑωυτὸν διαφθαρῆναι, to offer, devote* himself to destruction, Hdt. 9, 17, cf. Thuc. 8, 50; so, *π. ἑαυτόν τινι ἐμμελετᾶν, to give* one's self *up* to another to practise upon, Plat. Phaedr. 228 E, cf. Xen. Cyr. 1, 2, 9; *π. ἑαυτόν τινι, to put* one's self *at the disposal of* another, like Lat. *suppeditare*, so, *σῶμα π.*, Ar. Nub. 441; also without *ἑαυτόν*, Hdt. 1, 9, *π. ἰατρῷ*, (foll. by inf.) Xen. Mem. 1, 2, 54; esp. of a woman, Ar. Lys. 227; cf. Stallb. Plat. Gorg. 475 E, Klausen Aesch. Ag. 1429.—2. of immaterial things, *to afford, cause, bring, grant, give, φιλότητα, ἀρετήν, γέλω τε καὶ εὐφροσύνην*, Il. 3, 354, Od. 18, 133; 20, 8; so, *π. εἰράναν τινί*, Pind. P. 9, 41; *ὄχλον, πράγματα π. τινί, to cause* trouble or suffering to one, Hdt. 1, 86, 155, 172; *π. αἴσθησίν τινος*, Thuc. 2, 50; etc.: cf. Lat. *praebere* (from *praehibeo*, = *exhibeo*).—3. *π. ἑαυτόν, to show* or *bear* one's self so and so, as, *εὐπειθῆ*, Xen. Cyr. 2, 1, 22; *μέτριον*, Aeschin. 1, 3; *π. ἑαυτὸν τοιοῦτον πολίτην*, Lys. 139, 29:—so, *δέμας ἀκέντητον παρέχων*, Pind. O. 1, 32:—*to put forward* or *exhibit* that which has been made, and so *to make, render*, as *π. τινά*, like *ἀποδείκνυμι*, Plat. Phaedr. 274 E, 277 A: so with part., *π. τοὺς ξυμμάχους τὰς σπονδὰς δεχομένους*, Thuc. 5, 35; so also in mid., Plat. Rep. 432 A, Legg. 809 D.—III. *to allow, grant, τινί τι*, Hdt. 3, 4: also c. inf., *to allow* one *to* do or be, Id. 1, 170; 9, 17.—2. impers., *παρέχει τινί*, c. inf. (where *ὁ καιρός* is usu. supplied), *it is time, it is allowed, easy, in one's power to do* so and so, Lat. *licet*.., Hdt. 1, 9; 3, 73, 142; 8, 75, etc., Pind. I. 8 (7), 152, cf. Seidl. Eur. El. 1075: hence neut. part., used absol., *παρέχον* and *παρασχόν, it being in one's power, since one can* or *could*, like Hdt. 5, 49: *εὖ, καλῶς παρασχόν*, Thuc. 1, 120; 4, 14.—V. absol. in imperat., *πάρεχ' ἐκποδών, put yourself* aside, *get away*, Ar. Vesp. 949: for *ἄνεχε, πάρεχε*, Eur. Cycl. 203, v. sub *ἀνέχω* I. 1.

B. the mid. *παρέχομαι* is used much like the act., the reflex sense often disappearing:—1. *to offer* or *supply of one's self* or *from one's own means*, Hdt. 4, 44; 6, 15, etc.: *to produce, bring forward, display on one's own part, προθυμίαν*, Xen. An. 7, 6, 11; *εὔνοιαν*, Dem. 228, 26: also, *παρέχεσθαί τινα μάρτυρα, π. τεκμήριον, to bring forward* as a witness, as proof for one's self, Plat. Apol. 19 D, Parm. 128 B, etc.—2. *to have as one's own, possess*, esp. *to show, produce as one's own, παρέχεσθαί τινα ἄρχοντα, to acknowledge* as *one's* general, Hdt. 7, 61, 62, 67: *to represent, be* so and so, Id. 7, 161; *π. πόλιν μεγίστην*, of an ambassador, Thuc. 4, 64; cf. supra III.—3. *to bring about for one's self, to gain, win, παρασχέσθαι θεὸν εὐμενῆ*, Eur. Andr. 55.—4. in arithmetic, *to make up, amount to, give, παρέχονται ἡμέρας διηκοσίας*, Hdt. 1, 32, cf. Xen. Cyr. 6, 1, 28. [In Od. 19, 113, *πᾱρέχει* in arsis.]

Παρέψημα, *ατος, τό*, (*παρά, ἕψω*) *a side-dish, dainty.*

Παρέψησις, *ἡ*, (*παρά, ἕψω*) = *ἕψησις*, Palaeph. 44, 2.

Παρηβάω, ῶ, f. *-ήσω, to be past one's prime, to be growing old*, Hdt. 3, 53, Thuc. 2, 44; also in a corrupt passage, Aesch. Ag. 985: from

Πάρηβος, *ον*, (*παρά, ἥβη*) *past one's prime*, Anth. Plan. 289.

Παρηγορέω, ῶ, (*παρήγορος, ἀγορεύω*) *to address, exhort, τινά*, Hdt. 9, 53, Aesch. Pr. 646: c. acc. pers. et inf., *π. τινα μὴ κινδυνεύειν*, Hdt. 9, 55, cf. Soph. Fr. 186.—II. more freq. as dep. mid., *παρηγορέομαι*, f. *-ήσομαι, to console, comfort*, Aesch. Pers. 530: *to appease, soothe*, Eur. Phoen. 1449.—2. generally, *to speak to* one, *advise, counsel*, Aesch. Pr. 646, 1001, Eur. Hec. 288: c. inf., Hdt. 5, 104, Pind. O. 9, 117.—In Att. prose *παραμυθέομαι* is more used. Hence

Παρηγόρημα, *ατος, τό, encouragement: consolation*, Aesch. Fr. 405.—2. *something that passes behind the scenes* or (as we say) *within*, but is intended to be heard by the spectators.

Παρηγορητικός, *ή, όν*, = *παρηγορικός*, Schäf. Schol. Ap. Rh. 2, 628.

Παρηγορία, *ας, ἡ, an addressing, address, exhortation*, Ap. Rh. 2, 1281: also = *παρηγόρημα, consolation, π. πένθους*, Plut. Cimon 4:—metaph., *ἄδολοι π. χρίσματος*, Aesch. Ag. 95.—2. *ἰσηπαρηγορία*, = *ἰσηγορία*, Wytt. Ep. Cr. p. 173.—3. *a surname*, Joseph.: and

Παρηγορικός, *ή, όν, addressing, encouraging.*—2. *consolatory, soothing*, Hipp. Adv. *-κῶς*, Id.: from

Παρήγορος, *ον*, (*παρά, ἀγορεύω*) *addressing, encouraging: consoling, soothing*, Soph. El. 229, Ap. Rh. 1, 479.—II. *ἡ* Παρήγορος or Παρηγόρα, a goddess, like Πειθώ, Paus. 1, 43, 6.

Παρηδύνω, (*παρά, ἡδύνω*) *to sweeten* or *season a little*, Dorio ap. Ath. 30 F; metaph. of language, Dion. H. de Dem. 45.

Παρηέρθη, 3 sing. aor. 1 pass. from *παραείρω*, Il.

Παρηθέω, ῶ, f. *-ήσω*, (*παρά, ἠθέω*) *to filter through*, v. Foës. Oecon. Hipp.

Πᾰρήϊον, *ου, τό*, Ion. for *παρεῖον*, which is not in use, = *παρειά, the cheek*, Hom.: also of the *jaw* of a wolf, Il. 16, 159; of a lion, Od. 22, 404.—II. *παρήϊον ἵππων, the cheek ornament* of a bridle, Il. 4, 142: also *παραγναθίδιον.* Strictly neut. from

Πᾰρήϊος, *ον, of* or *belonging to the cheeks.*

Πᾰρηΐς, *ΐδος, ἡ*, = *παρειά, παρήϊον* Aesch. Cho. 24, Eur. Hec. 410 contr. *παρῆς, ῇδος*, Eur. I. A. 187 Anth. P. 9, 745.—From the epith. *λευκή*, Eur. El. 1023, it would seem to be *the lower part of the face*, or *the neck.*

Παρήκοος, *ον, hearing wrong, misunderstanding.*—II. *disobedient.*

Παρηκουσμένως, adv. part. pf. pass. = foreg., Iambl.

Παρήκω, f. *-ξω*, (*παρά, ἥκω*) *to be come to*; hence,—I. *to arrive at*, Herm. Soph. Aj. 728.—II. *to reach, extend to* or *towards, ἕως τινός, μέχρι τινός*, Duk. Thuc. 4, 36; *εἴς τι*, Xen. Cyn. 4, 1.—III. so, of time, *εἰς τὸ παρῆκον τοῦ χρόνου, up to the present* time, Plat. Alc. 2, 148 C.—IV. *to lie beside, stretch along*, Hdt. 5, 114; 9, 15: also, *π. παρά τι, to stretch* alongside of it, Hdt. 2, 32; 4, 39, Thuc. 2, 96.—V. *to be over, past, gone by*, Pind. P. 6, 43.—VI. *to come forth, appear*, like *πάρειμι* III, *παρέρχομαι* VII, Soph. O. C. 570, Aj. 742.

Παρήλᾰσε, 3 aor. of *παρελαύνω*, Hom.

Παρηλῐκία, *ας, ἡ, the decline of life*, dub.: from

Παρῆλιξ, *ῐκος, ὁ, ἡ*, (*παρά, ἧλιξ*) like *πάρηβος, past one's prime*, Plut. Alex. 32, Anth. P. 12, 228.

Παρήλιος, *ον*, (*παρά, ἥλιος*) *beside* or *near the sun*:—as subst., *ὁ π., a parhelion*, Arist. Meteor. 3, 2, 6.

Παρηλλαγμένως, adv. part. pf. pass. from *παραλλάσσω, differently, unusually*, Polyb. 15, 13, 6, Diod. 14, 112.

Πάρημαι, inf. *-ῆσθαι*, (*παρά, ἧμαι*) as pass., *to sit by, beside* or *at*, c. dat., *νηυσί, δαιτί*, Hom.: *to sit by* one, so as to converse, *τινί*, Od. 17, 456, etc.; but also so as to annoy or distress, Il. 9, 311, Od. 11, 578: generally, *to dwell* or *abide by* one, Od. 13, 407, Eur. Supp. 290: *to be present* or *at hand*, Od. 19, 209.

Παρημελημένως, adv. part. pf. pass. from *παραμελέω, negligently, recklessly*, Dion. H. 7, 12.

Παρημερεύω, *to pass the day with* one or *in doing* a thing, *τινί.*

Παρήμερος, *ον*, Dor. *παρᾱμ-*, (*παρά, ἡμέρα*) *coming day by day, daily, ἐσθλόν*, Pind. O. 1, 160.—II. *every other day*, like *ἑτερήμερος.*

Παρηνόμουν and *παρηνόμησα*, impf. and aor. from *παρανομέω*, q. v.

†Παρῆνος, *ου, ὁ, the Parenus*, a river, Arr. Ind. 4, 12.

Πάρηξις, *εως, ἡ, an arrival: landing place*, Aesch. Ag. 556, in plur.

Παρηονίτης, *ου, ὁ*, (*παρά, ἠών*) *on the shore*: fem. *-ῖτις, ιδος*, Anth. P. 7, 693.

Παρηορία, ας, ἡ, *the reins by which the* παρήορος *was fastened beside* a pair of horses in the yoke (ξυνωρίς), Il. 8, 87; 16, 152, (both times in plur.)—II. *the side of a ship*, Ap. Rh. 4, 943: *the side of a river*, Arat. 600.—III. *folly, madness.*

Παρηόριος, α, ον,=sq., Anth. P. 9, 603, Ap. Rh.

Παρήορος, (not παρῄορος), Dor. παράορος, ον:—strictly *hanging beside*, hence παρήορος (sc. ἵππος), *a horse which draws by the side of the regular pair* (ξυνωρίς), *an outrigger*, Il. 16, 471, 474; elsewh. παράσειρος or σειραφόρος.—II. *lying beside, at the side* or *out of the way*, Il. 7, 156; hence,—III. *beside one's self, mad, foolish*, Il. 23, 603; in full, νόον π., Archil. 15, 5; ἀχρεῖον καὶ παρήορον δέμας, Aesch. Pr. 363.—Cf. παραείρω, πάραρος. (The root is prob. ἀείρω, αἰωρέω, cf. μετέωρος, μετήορος, συνήορος, and Ilgen Scol. p. 196 sq.)

Παρήπăφε, 3 sing. aor. 2 of παραπαφίσκω, Il.

Παρηρία, ας, ἡ, *madness:* rare word from

Πάρηρος, ον,=παρήορος, *mad*, ap. Hesych.; Dor. πάρᾱρος, q. v.

Παρῄς, ῇδος, ἡ, contr. for παρηΐς, q. v.

Παρησυχάζω, f. -άσω, *to pass over in silence*, Philo.

Παρηχέω, ῶ, f. -ήσω, *to imitate in sound.* Hence

Παρήχημα, ατος, τό, *a like tone* or *sound:* and

Παρήχησις, εως, ἡ, *likeness of a tone* or *sound, alliteration*, cf. Meineke Com. Fragm. 3, p. 618. Hence

Παρηχητικός, ή, όν, *of like sound.*

†Παρθεινοί, ῶν, οἱ, *the Parthini*, an Illyrian people, Polyb. 2, 11, 11; in Strab. p. 326, Παρθινοί.

Παρθέμενος, poet. part. aor. 2 mid. from παρατίθημι, for παραθέμενος, Od.

Παρθενεία, ας, ἡ, (παρθενεύω) *maidenhood, virginity*, Eur. Heracl. 592, Tro. 980: also παρθενία, q. v.

Παρθένεια, or παρθενεῖα, τά: v. sub. παρθένια.

Παρθένειος, ον, Ion. and poet. -ήϊος (παρθένος): *of* or *belonging to a maiden*, π. γλέφαρα, Pind. N. 8, 3; αἰὼν π., *the maiden's* life, Aesch. Ag. 229; π. λέχος, etc., Eur. Tro. 671, etc.: also παρθένιος, q. v.

Παρθένευμα, ατος, τό, *the state of a virgin*,=παρθενεία, Eur. Ion 1425, 1472: in plur. *the pursuits* or *amusements of maidens*, Phoen. 1265: and

Παρθένευσις, ἡ,=παρθενεία, Luc. Salt. 44: from

Παρθενεύω, (παρθένος) *to bring up as a maid* or *virgin*, Eur. Supp. 452.—2. usu. in pass., παρθενεύομαι, *to lead a maiden life, remain a maiden*, Hdt. 3, 124, Aesch. Pr. 648, Eur. Hel. 283.—3. also intr. in act. ψυχὴ παρθενεύουσα, a soul *of virgin purity*, Philo.

Παρθενεών, ῶνος, ὁ,=παρθενών, q. v.

Παρθενία, ας, ἡ,=παρθενεία, Pind. I. 8 (7), 96, Aesch. Pr. 898, Eur. Phoen. 1487; never for παρθένος.

†Παρθενία, ας, ἡ, *Parthenia*, the ancient name of Samos, Ap. Rh. 1, 188.—II. appell. of Juno from Mt. Parthenius in Arcadia, Pind. O, 6, 150.—Others in Paus.; etc.

Παρθένια, ων, τά, (sc. μέλη) *songs sung by maidens* to the flute (αὐλὸς παρθένιος) with dancing, of which some remains will be found in Pind. Fr. 62—70; cf. Müller Literat. of Gr. 1, p. 194; also, παρθένεια, Ar. Av. 919.—II. *signs of virginity*, LXX.—Strictly neut. from παρθένιος.

Παρθενίας, ου, ὁ, (παρθένος) *the son of an unmarried woman*, esp. used of the Spartan Παρθενίαι, Arist. Pol. 5, 7, 2; cf. Müller Dor. 4, 4, § 2.

†Παρθενίας, ου, ὁ, *the Parthenias*, a river of Elis, Strab. p. 357.

Παρθενική, ῆς, ἡ, poet. for παρθένος, Hom., and Hes.; παρθενικὴ νεῆνις, Od. 7, 20: strictly fem. from sq. (sub. κόρη), cf. Seidl. Eur. El. 174.

Παρθενικός, ή, όν, like παρθένιος, *maidenly.*

Παρθένιον, ου, τό, a plant, perh. a kind of *pellitory*, Theophr., Plut. Sull. 13; elsewh. ἑλξίνη.—II. cf. sub παρθένια, τά.

†Παρθένιον, ου, τό, *Parthenium*, a city of Mysia, Xen. An. 7, 8, 15.—2. a place in the Tauric Chersonese sacred to Diana Parthenos, Strab. p. 308.—II. ὄρος, *Mt. Parthenius*, a range in Arcadia, now *Mt. Partheni*, Hdt. 6, 105; Strab.; etc.

Παρθένιος, α, ον, also ος, ον, Eur. Phoen. 224, (παρθένος) like παρθένειος and παρθενικός, *of a maiden* or *virgin, maiden, maidenly*, ζώνη, Od. 11, 245; ὄαροι, Hes. Th. 205.—2. παρθένιος, like παρθενίας, *the son of an unmarried girl*, Il. 16, 180; so also, παρθενία ὠδίς, Pind. O. 6, 51:—but, π. ἀνήρ, a woman's first husband, Plut. Pomp. 74.—II. metaph. *pure, undefiled*, esp. epith. of spring water, Ruhnk. H. Hom. Cer. 99, as in Lat. *aqua virgo*, cf. νύμφη III.

†Παρθένιος, ου, ὁ, *the Parthenius*, a river of Paphlagonia, falling into the Euxine, now *Bartan*, Il. 2, 854; Hes. Th. 334.—II. *Parthenius*, an erotic writer of Nicaea, Luc. Hist. Scrib. 57.—Others in Anth.; etc.

†Παρθενίς, ίδος, ἡ, *Parthenis*, fem. pr. n., Anth.; etc.

Παρθενισκάριον, ου, τό, dim. from παρθένος.

Παρθενογενής, ές, (παρθένος, *γένω) *virgin-born*, Eccl.

Παρθενοκομία, ας, ἡ, *the care of maidens.*

Παρθενοκτονία, ας, ἡ, *the slaughter of a maiden*, Plut. Parall. 35: from

Παρθενοκτόνος, ον, (παρθένος, κτείνω) *maiden-slaying*, Lyc. 22.

Παρθενομήτωρ, ορος, ἡ, (παρθένος, μήτηρ) *the maiden-mother, the Virgin Mary*, Eccl.

†Παρθενόπαια, ἡ, poet.=Παρθενόπη, Anth.

†Παρθενοπαῖος, ου, ὁ, *Parthenopaeus*, son of Atalanta and Milanion, one of the 'Seven against Thebes', Aesch. Theb. 547.—2. son of Talaus, Apollod. 1, 9, 13.

†Παρθενόπη, ης, ἡ, *Parthenope*, daughter of Stymphalus, mother of Eueres, Apollod. 2, 7, 8.—2. acc. to Schol. Od. 12, 39, and Arist. Mir. Ausc. 103, one of the Sirens.—3. daughter of Ancaeus, Paus. 7, 4, 1.—II. early name of Νεάπολις, in Italy, Dion. P. 358.

Παρθενοπίπης, ου, ὁ, (παρθένος, ὀπιπτεύω) *one who looks after maidens, a seducer*, Il. 11, 385; cf. γυναικο-, παιδο-, οἰνο-πίπης. [ῐ]

ΠΑΡΘΕ´ΝΟΣ, ου, ἡ, *a maid, maiden*, Lat. *virgo*, Hom., etc.; also, γυνὴ παρθένος, Hes. Th. 514; π. κόρα, Eur. Phoen. 1730:—generally, *a girl* (not yet married), Il. 2, 514, Soph. Tr. 1219, Ar. Nub. 530: opp. to γυνή, Soph. Tr. 148, Theocr. 27, 64: so in Lat. *virgo* and *puella*, cf. κόρη.—2. ἡ παρθένος, as a name of divers goddesses, of Minerva at Athens, Paus.; of Diana and the Tauric Iphigenia, Hdt. 4, 103.—II. as adj. like παρθένιος, *maidenly, maiden:* hence *chaste, pure*, π. πηγή, Aesch. Pers. 613, cf. παρθένιος II: παρθένοι τριήρεις, *maiden*, i. e. *new* ships, Ar. Eq. 1302; cf. Valck. Hipp. 1005.—III. as masc. ὁ παρθένος, *a young unmarried man*, late, esp. in Eccl., cf. Jac. A. P. in Indice.

Παρθενόσφăγος, ον, (παρθένος, σφάζω) π. ῥέεθρα, *streams of a slaughtered maiden's blood*, Aesch. Ag. 209.

Παρθενοτροφέω, ῶ, *to bring up from girlhood.* Hence

Παρθενοτροφία, ας, ἡ, *bringing up of maidens*, Clem. Al.

Παρθενόχρως, ωτος, ὁ, ἡ, (παρθένος, χρώς) *of maidenly, delicate colour*, κρόκος, Mel. 1, 12.

Παρθενώδης, ες, (παρθένος, εἶδος) *maiden-like.*

Παρθενών, ῶνος, ὁ; also παρθενέων, in late Ep., as Musae. 263, Anth. P. 9, 790 (παρθένος):—*the maidens', young women's chambers* in a house, usu. in plur., Aesch. Pr. 646, Eur. I. T. 826, etc.—II. esp. *the temple of Athena* (Minerva) *Parthenos* in the citadel at Athens, *the Parthenon*, rebuilt under Pericles on the site of the old Hecatompedon, Dem., etc.; cf. Müller Archäol. d. Kunst § 109, 2.

Παρθενωπός, όν, (παρθένος, ὤψ) *of maidenly aspect*, Eur. El. 949: metaph. *effeminate*, π. ὀνόματα, Dion. H. de Comp. c. 23.

Πάρθεσαν, poet. for παρέθεσαν, 3 pl. aor. 2 act. from παρατίθημι, Od.

Παρθεσίη, ης, ἡ, (παρατίθημι) *a deposit, pledge*, Anth. P. 7, 37.

†Παρθικός, ή, όν, *Parthian*, Strab. p. 525.

†Παρθινοί, οἱ,=Παρθεινοί, Strab.

†Πάρθιος, α, ον, *Parthian*, Anacreont. 55, 3.

†Παρθίς, ίδος, ἡ, pecul. fem. to foreg.; esp. *Parthian history*, Luc. Hist. Scrib. 32; cf. 'Ατθίς.

†Παρθιστί, adv. *in the Parthian language*, Π. διαλεχθῆναι, ap. Plut. Anton. 46.

Πάρθνος, ὁ, shortd. form of παρθένος, dub. in Anth.

†Πάρθοι, ων, οἱ, *the Parthians*, a people of central Asia, Hdt. 3, 93, 117: cf. Παρθυαῖοι.

†Παρθονῑκικά, ῶν, τά, (Πάρθοι, νίκη) books *of* or *relating to Parthian victories*, Luc. Hist. Scrib. 32.

†Πάρθος, ου, ὁ, *a Parthian.*—II. *Parthus*, a Persian leader, Aesch. Pers. 984.

†Παρθυαία, ας, ἡ, *the territory of the Parthians, Parthia*, in Asia bordering on Media, Strab. p. 491.

†Παρθυαῖοι, ων, οἱ,=Πάρθοι, the more usu. form in Strab.

†Παρθυηνή, ῆς, ἡ, = Παρθυαία, Polyb. 10, 28; Strab. p. 514.

Παρθύω, poet. for παραθύω.

Παρῑαμβίς, ίδος, ἡ, *an air set for the harp*, π. ὑπᾴδειν ἐν κιθάρᾳ, Epich. p. 62.—II. *a stringed instrument*, Ath.: from

Παρίαμβος, ου, ὁ, in prosody=πυῤῥίχιος (⏑ ⏑). [ῐ]

†Παριᾱνός, ή, όν, Ion. -ηνός, *of Parium, Parian*, οἱ Π., *the inhab. of Parium*, ἡ Παριανή, *the territory of P.*, Strab. p. 588.

Παρῐαύω, (παρά, ἰαύω) *to sleep beside* or *with*, τινί, Il. 9, 336; and (in tmesis) 9, 470.

Παρῐδεῖν, inf. from παρεῖδον.

Παριδρύω, (παρά, ἱδρύω) *to set up, establish beside*, Anth. P. 9, 315.

Παρῐέρη, (παρά, ἱερή) ἡ, *an ex-priestess*, Plut. 2, 795 D.

Παρίζω, (παρά, ἵζω) *to seat one's self beside* one, Od. 4. 311: *to sit beside*, Hdt. 6, 57, etc. But as early as Hdt. 7, 18; 8, 58, the mid. was used in this signf.; and the act. became trans., *to set, make to sit beside*. τινά τινι, *to place* one *beside another*, Hdt. 5, 20.

Παρίημι, fut. παρήσω, (παρά, ἵημι) *to let drop beside* or *at the side, let fall*, τὰ πτερά, Sappho 8, cf. Soph. El. 819, Eur. H. F. 1203; so in pass., παρείθη μήρινθος ποτὶ γαῖαν, it *hung down* to earth, Il. 23, 868.—II. *to let by, past, through*, τινὰ εἰς or ἐπὶ τόπον, Hdt. 8, 15; 9, 1; freq. also, π. τινά or τι, and so in Att.: hence,—2. metaph. *to pass unnoticed, disregard, neglect*, Lat. *praetermittere*, τι, Pind. P. 1, 165, Hdt. 1, 14, 177, Aesch. Ag. 291, etc.; cf. Valck. Diatr. p. 71.—3. of time, *to let pass*, τὸν χειμῶνα, Hdt. 1, 77; τὴν νύκτα, 8, 9; τὸν καιρόν, Thuc. 4, 27; etc.—III. *to unloose, relax*, Lat. *remittere*, κέαρ, Soph. O. T. 688; χόλον, Eur. I. A. 1609, etc.; also, π. ὑπέρ τινος, Arist. Eth. N. 10, 1, 2; περί τινος, Polyb. 2, 59, 3.—2. c. gen., τοῦ ποδὸς παριέναι, like ποδὸς χαλάσαι, *to let go one's hold of ..., slack away* the sheet,—a metaph. for *yielding, giving way*, Ar. Eq. 436; cf. πούς III; so, perhaps, τοῦ μετοίου παρείς, *letting go one's hold of* moderation, i. e. *letting* it *go*, Soph. O. C. 1212 (though Herm. joins τοῦ μετρίου with χρῄζει), cf. Plat. Phaedr. 225 E.—3. in mid. and pass. *to be relaxed, weakened*, hence part. παριέμενος, παρέμενος, παρειμένος, *exhausted, languid*, Lat. *remissus*, freq. c. dat. γήρᾳ, νόσῳ, κόπῳ παρειμένος, Valck. Phoen. 859; also, σώμασι παρειμέναι, Elmsl. Bacch. 682.—4. *to remit* punishment, Lat. *condonare*, τιμωρίαν, Lycurg. 148, 41; *to forgive, pardon*, τὴν συμφοράν, Ar. Ran. 699.—IV. *to yield, give up*, Lat. *concedere, permittere*, νίκην τινί, Hdt. 6, 103: also c. dat. pers., Ar. Eq. 341, Plat., etc.; foll. by inf., Hdt. 7, 161; μὴ παρῇς τὸ μὴ οὐ φράσαι, Soph. O. T. 283:—also, παρὲς ὑπερβῶ, Eur. Bellev. 16:—absol. *to allow, give way*, Soph. O. C. 591, Plat. Symp. 199 C, etc.—2. of place, *to make room for, admit*, λόγον π. εἰς..., Plat. Rep. 561 B; μὴ παρίωμεν εἰς τὴν ψυχήν, Plat. Phaed. 90 E; so in pf. pass., Dem. 194, 27.—V. the mid. παρίεσθαι has also the signf. of παραιτεῖσθαι, *to try to bring over, win* a person *to one's self*, Ruhnk. Tim.; usu. c. gen. pers., as Plat. Apol. 17 C; yet also c. acc., Plat. Legg. 742 B, 951 A, cf. Herm. Soph. O. C. 1662: *to beg off* a thing, *beg to be excused* or *let off* something, οὐδέν σου παρίεμαι, *I ask* no *quarter*, Plat. Rep. 341 C: *to ask pardon*, Eur. Med. 892. [Usu. ῑ Ep., ῐ Att., v. ἵημι.]

†Παρικάνιοι, ων, οἱ, *the Paricanii*, a people in the neighbourhood of Colchis, subject to the Persian empire, Hdt. 7, 68.—2. another Asiatic people, adjacent to the Medes, Id. 3, 92.

Παρίκω, old poet. form of παρήκω, Pind. P. 6, 43, cf. Böckh v. l. Pind. O. 4, 11. [ῑ]

Παριλλαίνω, *to look askance at.*

†Πάριον, ου, τό, *Parium*, a city of Mysia on the Propontis, Hdt. 5, 117: cf. Παριανός.

†Πάριος, α, ον, *of Paros, Parian*, ἡ Π. λίθος, *Parian* marble, Pind. N. 4, 131; Hdt. 5, 62: οἱ Πάριοι, *the Parians*, Hdt. 5, 28, etc.—2. οἱ Πάριοι, *the Parii*, a race of the Daï in Margiana, Strab. p. 515.

Παριππάζομαι, dep. mid.,=sq.

Παριππεύω, (παρά, ἱππεύω) *to ride along* or *over*, πόντον, Eur. Hel. 1665: *to ride alongside*, Thuc. 7, 78.—2. *to ride past*, τι, Eubul. Orth. 2.—II. *to outride*; and, generally, *to surpass*, Philostr.

Πάριππος, ον, (παρά, ἵππος) *riding beside* one, *a comrade*, Polyb. 11, 18, 5;—*keeping pace with a horse*, like ἅμιππος.

Παρίπταμαι, dep. mid., collat. form from παραπέτομαι.

†Πάρις, ιδος Ion. ιος, ὁ, *Paris*, son of Priam, seduced Helen and thus gave occasion to the Trojan war; Il. 3, 325; etc.

†Παρισάδης, ου, ὁ,=Παρεισάδης, q. v.

Παρῐσάζω,=παρισόω, Sext. Emp. p. 252.

Παρίσθμια, τά, (παρά, ἰσθμός) *the tonsils*, Arist. H. A. 1, 11, 12.—II. *an inflammation of the tonsils*, Anth. P. 11, 129, (with a pun on *the Isthmian games*).

†Παρίσιοι, ων, οἱ, *the Parisii*, a people of Gaul on the Sequana, Strab. p. 194.

Πάρισος, ον, (παρά, ἴσος) *almost equal, evenly balanced*, ἀγών, Polyb. 2, 10, 2, etc.:—adv. -σως, *almost, nearly*, v. l. Dem. 606, fin.—II. in rhetoric, of *clauses* of a sentence, *which are exactly balanced and even*, π. καὶ ὁμοιοτέλευτον, Arist. Rhet. 3, 9, 9, cf. Diod. 12, 53; cf. παρίσωσις. [ῑ Ep., ῐ Att.] Hence

Παρισόχρονος, ον, *almost contemporaneous.* [ῐ]

Παρισόω, ῶ, (παρά, ἴσος) *to make just like*, τινί τι, Plat. Rep. 498 E. Pass. *to place one's self beside, measure one's self with*, τινί, Hdt. 4, 166; 8, 140, 1, Theocr. 18, 25.

Παριστάνω, collat. form of sq., Polyb. 3, 113, 8.

Παρίστημι (παρά, ἵστημι):—A. in pres., impf., fut. and aor. 1, transit., *to place by, beside*, Polyb. 3, 72, 9: *to present* to one, ὅπλα, Dem. 286, 20: π. τινὰ φυλάττειν, *to set* one *near* a thing to guard it, v. l. Id. 1194, 19.—II. *to set before the mind, present, offer*, τὴν οὐκ οὖσαν ὑπόθεσιν, Id. 28, 9: π. ὀργήν, δέος, αἰσχύνην, *to cause* anger, etc., Id. 519, 20, etc.; so, π. τινὶ γνῶναι, *to give* one opportunity to know, Id. 228, 4; also, π. τινὶ ὅτι, ὡς..., Xen. Oec. 13, 1, Plat. Rep. 600 D.—2. *to prove, show*, τι πολλοῖς τεκμηρίοις, Lys. 125, 1.—III. *to set side by side*, and so *to compare*, Isocr. 240 E.—The use of these act. tenses is first in Plat., but first becomes common in Oratt.

B. pass., c. aor. 2, perf., et plqpf. act., intr.;—I. *to stand* or *be by, beside* or *near*, τινί, oft. in Hom., esp. of persons attending on a great man, Od. 1, 335; 8, 218, etc.—2. *to stand by*, i. e. *to help* or *defend*, τινί, oft. in Hom., and Hes.; so too Hdt. 1, 87; hence just like ἀμύνειν, Il. 15, 255; 21, 231.—3. *to stand near, to be by, be beside* one, τινί, Il. 7, 467, etc.—4. of events, *to be near, be at hand*, τινί, as ἀλλά τοι ἤδη ἄγχι παρέστηκεν θάνατος, Il. 16, 853; κακὴ Διὸς αἶσα παρέστη ἡμῖν, Od. 9, 52:—hence, τά παρεστῶτα, *present circumstances*, Aesch. Ag. 1053, Soph., etc.; so, τὸ παρεστώς, or -ός, Ar. Eq. 564; τὸ παριστάμενον, Xen. Hipparch. 9, 1.—II. *to set one's self near, stand by, approach, come to*, τινί, oft. in Hom., as well in hostile as in friendly relation, Il. 20, 472; 22, 371, etc.: *to approach* one *to beg* of him, Od. 17, 450: π. δεῦρο, *to be come* hither, Il. 3, 405: esp. freq. in Hom in part. aor. 2 παραστάς, also, ἄγχι παραστάς, usu. at the end of the verse, and almost superfluous as to sense, like παρών in Trag., cf. πάρειμι, sub fin.—2. *to come to the side of* another, *come over to* his *opinion*, παραστῆναι εἰς γνώμην τινός, Hdt. 6, 99: absol. *to come to terms, surrender, submit*, Hdt. 3, 13; 6, 65, etc.: also, παραστῆναι τῷ πολέμῳ, *to yield* to war, Dem. 597, ult.; cf. infra C. I.—3. παρίστασθαι or παρεστάναι τινί, *to come into one's head, occur to* one, foll. by ὡς..., Thuc. 4, 61, 95, etc.: also c. inf., Hdt. 7, 46; so, παρίσταταί μοι φιλοσοφεῖν, etc., or c. acc. et inf., Plat. Phaed. 58 E: also, δόξα μοι παρεστάθη ναοὺς ἱκέσθαι, Soph. O. T. 911; τὸ παριστάμενον, τὸ παραστάν, *that which comes into one's head, a thought*, v. Hemst. Luc. Contempl. 13; ἐκ τοῦ π. λέγειν, to speak off-hand, Plut. Dem. 9.—4. *to collect one's self, take courage*, ψυχῇ, θυμῷ παραστῆναι πρός τι, Diod. 17, 43, 99, π. τῇ διανοίᾳ, Polyb. 14, 5, 7; cf. παράστημα: hence, οἶνος παρίσταται, the wine *improves, becomes fit for drinking*, opp. to ἐξίσταται, Theophr.: but—5. παρεστηκέναι φρενῶν, *to be beside one's self, lose one's* wits, Polyb. 18, 36, 6; cf. παρεξίστημι II. 2.—7. absol. παρεστηκός,=παρόν, ἐξόν, c. inf., *it being in one's power to* do, Thuc. 4, 133.

C. The fut., and aor. 1 of mid. are used, trans., in pecul. senses:—I. *to put by one's side, set by one*, Dem. 546, 20, etc.:—esp. *to bring to one's side, make one's own*, and so,—1. *to bring over by force, overcome, subdue*, Hdt. 3, 45, Thuc. 1, 29, etc.; and so in pres., Soph. O. C. 916; or,—2. *to gain by kindness, win over*, παραστήσασθαι ἔθνη, πόλιν, etc., Thuc. 4, 79:—cf. supra B. II. 2.—II. *to arrange* or *dispose for one's own views* or *purposes*, οὕτω παραστήσασθαί τινα ὥστε..., so *to dispose* a person that..., Hdt. 4, 136: but,—III. we find the fut. mid. intrans., *to happen, take place*, Hdt. 7, 46: and of men, *to come to terms, submit*, Id. 3, 155.

Παριστία, ας, ἡ, (παρά, ἑστία) *a side hearth.*

Παριστίδιος, α, ον, (παρά, ἱστός II) *at the loom*, Leon. Tar. 78.

Παριστορέω, ῶ, (παρά, ἱστορέω) *to inquire by the way*, Cic. Att. 6, 1, 25: *to notice incidentally*, Plut. 2, 891 A.—II. *to narrate falsely.*

Παρισχναίνω, (παρά, ἰσχναίνω) *to make thin* or *lean*, Arist. H. A. 5, 14, 18.

Παρίσχω, collat. form of παρέχω, *to hold in readiness*, Il. 4, 229: *to present, offer*, Il. 9, 638, Pind. P. 8. 109.

Παρισώδης, ες, (εἶδος) *like the* πάρισα. [ῐ]

Παρίσωμα, ατος, τό, (παρισόω) *a resemblance.*—II. in rhetoric, = sq., Cratin. (Jun.) Tar. 1; cf. πάρισος II. [ῐ]

Παρίσωσις, εως, ἡ, (παρισόω) *a making even, equalizing*, esp. in rhetoric, *an even balancing of the clauses* in a sentence, Isocr. 233 B, cf. Arist Rhet. 3, 9, 9, Rhet. Al. 28.

Παρῐσωτικός, ή, όν, *making like.*

Παρῐτέος, α, ον, *to be approached* Philo.

Παριτητέον, and -έα, verb. adj. from πάρειμι, *one must approach* or *go*, εἴς τι, Thuc. 1, 72.

Παρῐτός, ή, όν, (πάρειμι, εἶμι) *accessible*, Call. Lav. Pall. 90.

Παριχνεύω, (παρά, ἰχνεύω) *to track closely, to run at the side of*; hence *to emulate, imitate*, v. l. in Plut.

Παρκατέλεκτο, Ep. form of aor. from παρακαταλέγομαι, Il.

Παρκείμενος, Ep. for παρακείμενος, Pind.

†Πάρκειντai, poet. for παράκ., Xenophan. 1, 9, Bgk.

Παρκλίνω, Ep. for παρακλίνω, Hes. †Op. 260.

Παρκύπτω, Ep. for παρακύπτω.

†Πάρμα, ης, ἡ, *Parma*, a city of Gallia Cispadana, Strab. p. 216: hence οἱ Παρμησταί or Παρμηταί Id. p. 217.

Παρμέμβλωκε, Ep. for παραμ., 3 perf. of παραβλώσκω, Il. 4, 11.

†Παρμενίδης, ου, ὁ, *Parmenides*, a celebrated philosopher of Elea, Plat.; Strab. p. 252: in pl. οἱ Π., Plat. Theaet. 180.

†Παρμενίσκος, ου, ὁ, *Parmeniscus*, masc. pr. n., an Athenian, Dem. 1284, sqq.—Others in Ath.; etc.

†Παρμενίων, ωνος, ὁ, *Parmenio*, a celebrated general of Philip and Alexander, Dem. 362, fin.: Arr.; etc. —2. a poet of the Anthology.

Παρμένω, poet. for παραμένω, Il. 13, 151, Pind.

†Παρμένων, οντος and ωνος, ὁ, *Parmeno*, an Athenian, Ar. Eccl. 868; a frequent name in Menander, as slave, cf. Terent. Eunuch. — 2. a comic actor, Aeschin. 22, 26.—3. a Byzantian, Dem. 894, sqq. — Others in Ath.; etc.

Πάρμη, ης, ἡ, *a light shield, buckler*, Lat. *parma*, Polyb. 6, 22, 1.

†Πάρμις, ιδος, ὁ, *Parmis*, masc. pr. n., Anth. P. 6, 95; etc.

Παρμόνιμος, ον, poet. for παραμόνιμος, Theogn., Pind.

Πάρμονος, ον, poet. for παράμονος, Pind.

†Πάρμυς, υος, ἡ, *Parmys*, daughter of Smerdis, wife of Darius Hystaspis, Hdt. 3, 88.

Παρνᾱσιάς, άδος, pecul. poet. fem. of Παρνάσιος: Ion. Παρνησιάς, Eur. Ion 86.

Παρνάσιος, α, ον, also ος, ον, †Eur. I. T. 1244†, Ion. Παρνήσιος, *of* or *from Parnassus*; †pecul. fem. Παρνᾱσίς, ίδος, Ion. -νησίς, Orph.† [νᾱ]: from

Παρνᾱσός, οῦ, ὁ, Ion. Παρνησός, *Parnassus*, a mountain of Phocis, †on which lay Delphi, with two summits Λυκώρεια and Τιθορέα; it is now *Liakura*, Od. 19, 394†; Hes.; Pind.; etc.: later usu. Παρνασσός, Schäf. Mel. p. 1.—†2. a mountain of Asia, at the base of which dwelt the Bactrians, Dion. P. 737.

Πάρνης, ηθος, ἡ, more rarely ὁ, *Parnes*, †now *Nozea*†, a mountain of Attica, v. Bentl. et Pors. Ar. Ran. 1057, Näke Choeril. p. 53, sq.

Παρνησός, ὁ, Ion. for Παρνασός, Od.

Πάρνοψ, οπος, ὁ, a kind of *locust*, Ar. Ach. 150, etc.: also κόρνωψ.

†Πάρνων, ωνος, ὁ, *Parnon*, a mountain on the borders of Laconia and Argolis, Paus. 2, 38, 7.

Παρό, i. e. παρ' ὅ, *wherefore*, cf. διό. —II. *besides that*.

Παροδεία, ας, ἡ, *a passing by*.

Παρόδευσις, ἡ, = foreg., Procl.: from

Παροδεύω, (παρά, ὁδεύω) *to pass by*, Theocr. 23, 47; c. acc. *to go past*, Luc. Nigr. 36, Plut. 2, 759 F.

Παροδικός, ή, όν, *belonging to a* πάροδος. Adv. -κῶς.

Παρόδιος, ον, (πάροδος) *by* or *on the road-way, street*: θυρίδες π., windows *looking to the street*, Plut. 2, 521 D.

Παροδίτης, ου, ὁ, *a passer by, traveller*, Hipp. 1280: — fem. -ῖτις, ιδος, Anth. [ῑ]: from

Πάροδος, ου, ἡ, (παρά, ὁδός) *a way* or *road by, past, through*, or *along*, Thuc. 3, 21.—2. *a going by* or *past, passing, passage*, Thuc. 4, 82: ἐκ παρόδου, ἐν παρόδῳ, *in passing, by the way*, much like ἐν παρέργῳ, Polyb. 5, 68, 8, Plut. 2, 212 A.—II. *a side-entrance, a narrow entrance* or *approach*, Lys. 193, 29, Xen. An. 4, 7, 4, etc.; opp. to δίοδος, Xen. Cyn. 6, 6: πάροδοι, *the side-entrances* on the stage, opp. to αἱ μέσαι θύραι, Ath. 622 C. —III. *a coming forward, appearance*, esp. before the assembly, to speak, Dem. 1481, 15, cf. παρέρχομαι: hence also,—IV. *the first entrance* of a chorus in the orchestra, which was made *from the side*: their *departure* was called μετάστασις, and their *reappearance* ἐπιπάροδος. — 3. *the first song* sung by the chorus *after its entrance*, Herm. Arist. Poët. 12.—V. in a ship, *a passage* from one end of the deck to the other *by the side of* the rowers, Lat. *agéa*, Plut. Demetr. 43.

Παροδοῦμαι, = παροιμιάζομαι, Gramm.

Παροδύρομαι, (παρά, ὀδύρομαι) dep., *to lament beside* or *along with*, Dio C. 43, 19.

Παροίγνυμι and παροίγω: f. -οίξω: aor. -έῳξα (παρά, οἴγνυμι):—*to open at the side* or *a little, half-open*, Herm. H. Hom. Merc. 152; πύλας π., Eur. I. A. 857; παροίξας τῆς θύρας, *opening a little of* the door, Ar. Pac. 30.—II. *to open by degrees*.

Παροιδαίνω, intr., *to swell at the side*, Diosc.

Παροιδίσκομαι, dep., =foreg., Aretae.

Πάροιθε, and before a vowel πάροιθεν: (πάρος).—I. as prep., c. gen. loci, *before*, and c. gen. pers., *before, in the presence of*, hence=Lat. *ante* and *coram*, Hom. — 2. of time, π. ἐμοῦ, *before* me, Aesch. Pr. 503; κείνου π., Soph. Tr. 605.—II. as adv., of place, *before, in front*, οἳ δεύτεροι οἵ τε πάροιθεν, Il. 23, 497.—2. of time, *before this, erst, formerly*, Hom., who in Od. has also τὸ πάροιθεν, like τοπρίν, 1, 322; 2, 312, etc.; οἱ π., men *bygone*, Pind. P. 2, 111; τῆς π. ἡμέρας, Eur. Phoen. 853, cf. Aesch. Pers. 180:—πάροιθεν πρίν, Soph. El. 1130. (Hence come παροίτερος, παροίτατος.) [πᾰ]

Παροικεσία, ας, ἡ, = παροικία, LXX.

Παροικέω, ῶ, f. -ήσω, (παρά, οἰκέω) *to dwell beside*, c. acc., π. τὴν Ἀσίαν, *to dwell along the coasts of* Asia, Isocr. 74 D: but also intr. c. dat., *to live near*, Thuc. 1, 71; 3, 93: absol., Id. 6, 82.—II. *to live in* a place *as* πάροικος, *sojourn*, Diod., and N. T. Hence

Παροικησία, ας, ἡ, and in Thuc. 4, 92 παροίκησις, εως, ἡ, *a dwelling beside* or *near, neighbourhood*.

Παροικία, ας, ἡ, (πάροικος II) *a living in* a place *as* πάροικος, *sojourning*, LXX.—II. *an ecclesiastical district*, much like διοίκησις, Suicer s. v.

Παροικίζω, f. -ίσω, (παρά, οἰκίζω) *to place* one *near* another, τινά τινι: so in Mid., Call. Ep. 25.—Pass. *to settle, live by* or *near*, Hdt. 4, 180.

Παροικίς, ίδος, pecul. fem. of πάροικος, Strab. p. 237.

Παροικοδομέω, ῶ, (παρά, οἰκοδομέω) f. -ήσω, *to build beside* or *near, build a wall along* or *across*, Thuc. 2, 75; 7, 6, 11.—II. *to keep off by a wall* or *bank*, τὸ ὕδωρ, Dem. 1276, 10. Hence

Παροικοδόμημα, ατος, τό, *a side-building*, Arist. Part. An. 3, 10, 3.

Πάροικος, ον, (παρά, οἶκος) *dwelling beside* or *near, neighbouring, a neighbour*, τινί, Hdt. 7, 235; τινός, Soph. Ant. 1155; so, πόλεις πάροικοι Θρηκίων ἐπαύλων, Aesch. Pers. 869:—absol. *a neighbour*, Sappho 45.—II. ὁ πάροικος, *an alien, foreigner* who *lives in a place* without civil rights, *a sojourner*, Lat. *inquilinus*, LXX.

Παροιμία, ας, ἡ, (πάροιμος) *a proverb, common saying, saw*, Aesch. Ag. 264, Soph. Aj. 664, Ar. Thesm. 528, Plat., etc.: κατὰ τὴν π., as the saying goes, Plat. Symp. 222 B; v. πάροιμος.—2. *a parable, dark saying*, in St. John's Gospel; the same as παραβολή in the other Gospels. Hence

Παροιμιάζω, *to make a proverb of, make proverbial*:—Pass. *to pass into a proverb, become proverbial*, Plat. Phil. 45 D, περί τινος, Arist. Gen. An. 2, 7, 12: mid. *to use a proverbial expression, speak in proverbs*, Plat. Hipp. Maj. 301 C, Theaet. 162 C;—but the mid.=act., Id. Legg. 818 A: and

Παροιμιακός, ή, όν, *proverbial*, Plut. 2, 636 E.—II. ὁ π., sub. στίχος, *a paroemiac*, i. e. an Anapaestic dimeter catalectic, usu. at the end of an Anapaestic system, and sometimes in the middle of a long one, Gramm. Adv. -κῶς.

Παροιμιογράφος, ον, *collecting proverbs*.

Παροίμιον, ου, τό, = παροιμία, *a proverb*. Hence

Παροιμιώδης, ες, (εἶδος) *like a proverb, proverbial*: *that becomes a proverb* for absurdity, Plut. 2, 616 C, etc.

Πάροιμος, ον, (παρά, οἶμος) *by the road, at the roadside*: hence παροιμία and παροίμιον, *a way-side, trite expression, a proverb*.

Παροινέω, ῶ, (πάροινος): in the augm. tenses usu. with double augm ἐπαρῴνουν, etc., Xen. An. 5, 8, 4, v. l. Dem. 612, 20, etc.: pf. πεπαρῴνηκα, v. Moer. p. 332, Lob. Phryn. 154. *To behave ill at wine, play drunken tricks*, Ar. Eccl. 143, Plat., etc.: οὐ δεῖ νήφοντα παροινεῖν, Antiph. Arcad. 1; also, μεθύων π., Xen. l. c.; εἴς τινα, towards one, Ar. Fr. 243.—II. trans. *to maltreat* one *in drunkenness*: in genl. *to act ill, treat with violence* or *insult*, like ὑβρίζειν, Dem. 1257, 13: hence in pass., *to be so treated*, Id. 403, 8, etc. Hence

Παροίνημα, ατος, τό, *any thing misused during drunkenness, a drunkard's laughing-stock*.

Παροινία, ας, ἡ, (πάροινος) *ill behaviour under the influence of wine, drunken violence*, Xen. Symp. 6, 1, 2, Amphis Pan 1: *a drunken frolic*, Aeschin. 9, 19.

Παροινιάζω, = παροινέω, Gramm.

Παροινικός, ή, όν, =sq., Ar. Vesp. 1300. Adv. -κῶς, Cic. Att. 10, 10, 1.

Παροίνιος, ον, (παρά, οἶνος) *belonging to wine* or *a drinking party, suitable thereto*, ᾆσμα, ὄρχησις, etc., Ath. 629 E, Luc. Salt. 34: τὰ παροίνια or πάροινα (sc. μέλη), *drinking songs*, Böckh Pind. Fr. p. 555, cf. Plut. De mosth. 4.—II. of persons, like πάροι-

νος, drunken, quarrelsome over one's cups, Ar. Ach. 981.

Πάροινος, *ον*,=foreg. II, Lys. 101, 20, Antiph. Lyd. 1.

Παροινοχοέω, *ῶ*, f. *-ήσω*, (*παρά, οἰνοχοέω*) *to stand beside* one *and pour out wine* for him, Q. Sm. 4, 279.

Παροιστράω, *ῶ*, Ion. *-τρέω:* f. *-ήσω*, =*οἰστράω*, LXX.

Πάροιστρος, *ον*, (*παρά, οἶστρος* III) *alf-frantic, passionate.*

Πᾰροίτατος, *η, ον*, superl. of *πάροιθε, πάρος, the foremost:*—of time, *the first, earliest, oldest*, Ap. Rh. 2, 29.

Πᾰροίτερος, *α, ον*, compar. of *πάροιθε, πάρος, the one before* or *in front*, Il. 23, 459, 480:—of time, *the former, earlier, older.* Adv. *-τέρω*, Ap. Rh. 3, 686.

Παροιχνεύω and *παροιχνέω*, poet. for sq.

Παροίχομαι, f. *-χήσομαι:* pf. *παρῴχηκα*, Ion. *παροίχωκα*, (*παρά, οἴχομαι*) dep. mid.:—*to have past by, παρῴχετο, he passed on, went on his way*, Il. 4, 272.—2. of time, etc., *to be gone by, νὺξ παρῴχηκε*, Il. 10, 252; *ἡ παροιχομένη νύξ, the by-gone* night, Hdt. 1, 209; *ὁ π. χρόνος, by-gone* time, Id. 2, 14; *ἄνδρες παροιχόμενοι*, men *of by-gone times*, Pind. N. 6, 50; *δεῖμα παροιχόμενον*, like Virgil's *acti labores*, Id. l. 8 (7), 23; sc. *τὰ παροιχόμενα, the past*, Hdt. 7, 120; also *τὸ παρῳχηκός:*—in Gramm., *ὁ παρῳχημένος* (sc. *χρόνος*), *tempus praeteritum.*—II. *to be gone, be dead, δείματι*, with fright, Aesch. Supp. 738.—III. c. gen. *to shrink aside from, shrink from, νείκους*, Ib. 452:—*ὅσον μοίρας παροίχῃ, how art thou fallen from* thine high estate, Elmsl. and Herm. Eur. Med. 964.

Παροκλάζω,=*ὀκλάζω.*

Παροκωχή, *ἡ*, v. *παρακωχή.*

Παρολῐγωρέω, *ῶ*,=*ὀλιγωρέω*, Plat. Epin. 991 D, Luc., etc.

Παρολισθαίνω and *-σθάνω:* f. *-σθήσω*, (*παρά, ὀλισθαίνω*): *to slip beside, near, aside*, Plut.; *to fall*, Id.—2. *to slip in secretly*, Luc. Laps. 15. Hence

Παρολίσθησις, *ἡ, a slipping in secretly.*

Παρολκή, *ῆς, ἡ, a spinning out of time, delay.*—II. Gramm.=*πλεονασμός.*

Πάρολκος, *ου, ὁ*, (*παρέλκω*) *a tow-rope.*

Παρομαρτέω, *ῶ*, (*παρά, ὁμαρτέω*) *to accompany*, Plut. Anton. 26, Luc. Tim. 55.

Παρομοιάζω, f. *-άσω*, = *ὁμοιάζω*, N. T.

Παρομοίῐος, poet. for sq.

Παρόμοιος, *ον*, also *α, ον*, Hipp. (*παρά, ὅμοιος*):—*nearly like, τινί*, Hdt. 2, 73; *π. πρός τινα, a match for*, Thuc. 1, 80: *nearly equal, π. τοῖς Ἕλλησι τὸν ἀριθμόν*, Xen. Hell. 3, 4, 13; *κῶλα παρόμοια*, clauses *which sound alike.*—Adv. *-ως*, opp. to *ὁμοίως*, Arist. Respir. 17, 2.

Παρομοιόω, *ῶ*, (*παρά, ὁμοιόω*) *to make nearly alike.* Hence

Παρομοίωσις, *εως, ἡ, assimilation*, esp. of sound in the ends of successive clauses, Arist. Rhet. 3, 9, 9.

Παρομολογέω, *ῶ*, f. *-ήσω*, (*παρά, ὁμολογέω*) *to grant, admit*, usu. *treacherously:* generally, = *ὁμολογέω*, Polyb. 3, 89, 3. Hence

Παρομολογία, *ας, ἡ, a pretended admission* or *concession*, Quintil.

Παρόμφημα, *ατος, τό*, (*ὀμφή*)=*παρωνόμασμα.*

Παρόν, *όντος, τό*, neut. part. pres. from *πάρειμι* (*εἰμί*).

Παρονειδίζω,=*ὀνειδίζω.*

Παρονομάζω, (*παρά, ὀνομάζω*) *to form a word by a slight change*, e. g. *Ἀκτικὴν τὴν νῦν Ἀττικὴν παρονομασθεῖσαν*, Strab. p. 391. Hence

Παρονομᾰσία, *ας, ἡ, a slight change* in a name or word, esp. so as to give it a new shade of meaning, Lat. *parva verbi immutatio, in littera posita*, Cic. de Orat. 2, 63: hence,—II. *a play upon words which sound alike* but have different signfs., *a pun*, playing on a name, Lat. *annominatio*, Quint. 6, 3, 53, etc.—The form *παρωνομασία* is rejected by Spalding ad l. with Schäfer, cf. Lob. Phryn. 712.

Παροξίζω, f. *-ίσω, to have a somewhat sour taste*, Diosc.

Παροξυντής, *οῦ, ὁ, one who incites, rouses:* and

Παροξυντικός, *ή, όν, fit for inciting* or *urging on, εἴς τι*, Xen. Cyr. 2, 4, 29; *πρός τι*, Dem. 489, 4; *ἐπί τι*, Plut. Pomp. 37:—*exasperating*, Isocr. 9 A: from

Παροξύνω, f. *-ῠνῶ*, (*παρά, ὀξύνω*):—like *παρακονάω* and *παραθήγω, to sharpen for* a thing:—metaph., *to urge, prick* or *spur on, πρός τι*, Xen. Hell. 6, 4, 6; *ἐπί τι*, Isocr. 82 C; c. inf., Xen. Mem. 3, 5, 3: *to anger, provoke against* one, *ἐπί τινι*, Polyb.: *π. τινά, to stir up, provoke, irritate, exasperate*, Eur. Alc. 674, Thuc. 1, 84:—in pass. *to be provoked, τινί*, at a thing, Thuc. 5, 99, *διά τι*, 6, 56; *ἐπί τι*, Isocr. 82 C: *πρός τι*, Dem. 1299, 17.—2. in pass., also of sickness, *to grow violent*, esp. *to take an inflammatory character*, Medic.—II. in Gramm.,=*παροξυτονέω.*

Πάροξυς, *υ*, (*παρά, ὀξύς*) *precipitate*, Antiph. Didym. 2, 8.

Παροξυσμός, *οῦ, ὁ*, (*παροξύνω*) *irritation, exasperation*, Dem. 1105, 25.—2. in Medic. *the severe fit of a disease, a paroxysm.*

Παροξῠτονέω, *ῶ, to put the acute accent on the penultima:* from

Παροξύτονος, *ον*, (*παρά, ὀξύς, τόνος*) *paroxytone*, i. e. *marked with the acute accent* (*ὀξεῖα*) *on the penultima.* Adv. *-νως*, Ath. 409 A. [ῠ]

†Παροπαμῑσάδαι, *ῶν, οἱ, the Paropamisadae*, a people dwelling around Paropamisus, Strab. p. 823, etc.: their territory Παροπαμισάς, *άδος, ἡ*, Arr.: from

†Παροπάμῑσος, *ου, ὁ, Paropamisus*, a high mountain of Central Asia, on the northern borders of Ariana, a branch of Taurus, Strab. p. 723, etc.

Παροπλίζω, f. *-ίσω*, (*παρά, ὁπλίζω*) *to disarm*, Polyb. 2, 7, 10, etc.: in mid., Numen. ap. Ath. 306 C.

Παροπτάω, *ῶ*, (*παρά, ὀπτάω*) *to roast slightly, half-roast*, Polyb. 12, 25, 2.

Παροπτέος, *α, ον*, (*παροράω, παρόψομαι*) *to be overlooked* or *disregarded*, Strab., Luc. Tim. 9.

Παρόπτησις, *ἡ, a half-roasting.*

Παρόρᾱμα, *ατος, τό*, (*παροράω*) *an oversight, error*, Plut. 2, 1123 B.

Παρόρᾱσις, *εως, ἡ*, (*παροράω*) *an overlooking: carelessness*, Luc.

Παροράτικός, *ή, όν, apt to overlook, τινός*, Plut. 2, 716 B: from

Παροράω, *ῶ*, f. *-όψομαι*, aor. *παρεῖδον*, (*παρά, ὁράω*) *to look at by the way, notice, remark*, Xen. Cyr. 7, 1, 5; *τινί τι*, something in one, Ar. Av. 454.—II. *to look past a thing, overlook*, Arist. Pol. 6, 4, 17, H. A. 8, 19, 12:—*to slight, make light of, τοὺς νόμους*, Antipho 114, 6, etc.; cf. Xen. Hell. 7, 4, 21.—III. *to see amiss, see wrong*, Plat. Theaet. 157 E, cf. Hipp. Maj. 300 C.—IV. *to look side-ways, εἴς τινα* or *πρός τι*, Xen. Symp. 8, 42, Cyr. 7, 1, 4; *εἰς τὸ πλάγιον π. μᾶλλον ἢ εἰς τὸ πρόσθεν*, Arist. H. A. 9, 45, 5. Cf. *παρεῖδον.*

Παροργίζομαι, (*παρά, ὀργίζω*) as pass., *to be* or *be made angry at*, Dem. 805, 19.—The act. *παροργίζω, to provoke to anger*, only in LXX. Hence

Παρόργισμα, *ατος, τό, a provocation, cause of anger*, LXX.: and

Παροργισμός, *οῦ, ὁ*,=foreg., LXX.

Παρορέγω, (*παρά, ὀρέγω*) *to stretch out beside*, Ael. N. A. 1, 4.

Παρόρειος, *ον*, (*παρά, ὄρος*) *along a mountain*, also *παρόριος*, but *παρώρειος* as adj. is dub.; though, as subst., the form *παρώρεια* (q. v.) is preferred to *παρορεία* and *παρορία*, Lob. Phryn. 712.

Παρόρθιος, *ον*, (*παρά, ὄρθιος*) *tolerably straight*, Math. Vett.

Παρορίζω, f. *-ίσω*, (*παρά, ὁρίζω*) *to border, limit*, Longin. 2, 2.—II. *to outstep one's boundaries, encroach on a neighbour's property*, Anth. P. 11, 209.—III. *to drive over the borders, banish*, Plut.

Παρορίνω, (*παρά, ὀρίνω*) *to excite a little*, Alcae.

Παρόριος, *α, ον*, (*παρά, ὄρος*)=*παρόρειος*, q. v.

Παρόμιος, *α, ον*, (*παρά, ὅρος*) *on the frontier.*

Παρορισμός, *οῦ, ὁ, a passing of boundaries, an encroaching.*

Παροριστής, *οῦ, ὁ, an encroacher.*

Παρορκέω, *ῶ*, (*παρά, ὅρκος*) *to forswear one's self*, App.

Παρορμάω, *ῶ*, f *-ήσω*, (*παρά, ὁρμάω*) *to put in motion, urge* or *prick on*, Xen. Cyr. 2, 4, 10; *παρ. εἴς τι, to urge on to* a thing, Ib. 2, 2, 1; *ἐπί τι*, Ib. 8, 1, 12; *πρός τι*, Arist. Magn. Mor. 2, 7, 27; c. inf., Xen. Cyr. 8, 1, 43;—pass. c. fut. mid.: *to be eager for, ἐπί τι*, Polyb. 2, 22, 6.—II. sometimes also in act., *παρ. τι, to strive after* a thing, Lob. Phryn. 439.

Παρορμέω, *ῶ*, (*παρά, ὁρμέω*) *to lie at anchor beside* or *near*, Diod. 14, 49, Plut.

Παρόρμημα, *ατος, τό, an incitement, stimulus.*

Παρόρμησις, *εως, ἡ*, (*παρορμάω*) *an urging on, incitement*, Xen. Hipparch. 1, 25, Polyb. 6, 39, 8.

Παρορμητικός, *ή, όν*, (*παρορμάω*) *urging on, πρός τι*, Plut. Lyc. 15.

Παρορμίζω: fut. *-ίσω* Att. *-ῐῶ* (*παρά, ὁρμίζω*):—*to bring to anchor beside* or *near*, and in genl. *to anchor, ναυσί*, with ships, Lys. 132, 6 (nisi legend. *παρορμήσαντες*).

Πάρορνῐς, *ῑθος, ὁ, ἡ*, (*παρά, ὄρνις*) *having ill omens, πάρ. πόρος, an ill omened* voyage, Aesch. Eum. 770; cf sub *ὄδιος.*

Παρόρνυμι, (*παρά, ὄρνυμι*) *to urge on*, Ap. Rh. 3, 486, in tmesis.

Παρορύσσω, Att. *-ττω:* f. *-ξω* (*παρά, ὀρύσσω*) *to dig by, beside* or *along*, Thuc. 6, 101.—II. *to dig alongside*, i. e. one against another, a preparatory exercise performed for 40 successive days by those who were to contend as boxers at the Olympic games, Interpp. ad Theocr. 4, 10.—III. as a term in boxing, *to punch in the side*, Lat. *latus fodere, παρ. καὶ λακτίζειν*, Diog. L. 6, 27.

Παρορχέομαι, f. *-ήσομαι*, (*παρα ὀρχέομαι*) dep. mid.: *to dance amiss, dance the wrong dance*, c. acc., of pantomimic actors, Luc. Salt. 80.

Πάρος,—A. adv. of time, *before, erst, formerly, one time*, in Hom., who uses *τοπάρος* just like *πρίν* and *τοπρίν* the same use of it occurs in Hes., and Hdt.: usu. opp. to *νῦν*, Il. 1, 553, etc οἱ πάρος, *forefathers*, Pind. I. 7, 1; so, θεοὶ οἱ πάρος, Aesch. Pr. 405; τὰ π., opp. to τὰ εἰςέπειτα, Soph. Aj. 34, etc.—2. with a pres., *this long time*, as in Lat., *jamdudum video*, Heyne Il. 12, 347; 15, 256, Od. 5, 88.—3. c. inf. aor. like πρίν, *before*, πάρος τάδε ἔργα γενέσθαι, πάρος ἣν γαῖαν ἱκέσθαι, etc., Il. 6, 348, Od. 1, 21: very rarely with inf. pres., as, πάρος δόρποιο μέδεσθαι, Il. 18, 245.—4. foll. by πρίν γε, *rather.., than*, Il. 5, 218, Od. 2, 127.—5. *before the time, too soon*, Il. 23, 474.—6. *rather, sooner*, Il. 8, 166.—II. of place, *before, in front*, post-Hom.

B. prep., c. gen. loci, poet. for πρό, *before*, in Hom. only once, Il. 8, 254; δωμάτων πάρος, Soph. Aj. 73, Eur. Hec. 1049; cf. Valck. Phoen. 310.—When πάρος is a prep., it seems always to follow its case; not to have been used of time, and not in prose.—(In *form*, πάρος stands between παρά, πρό and πρός, though in *signf.* it belongs to πρό: from πάρος again comes πάροιθε, παροίτερος, παροίτατος.) [ᾰ]

Πάρος, ου, ἡ, *Paros*, one of the Cyclades, famous for its white marble, †now *Paro*†, H. Hom. Ap. 44, Cer. 491.—V. Πάριος. [ᾰ]

Παροσφραίνω, f. -σφρήσω, (παρά, ὀσφραίνω) *to hold beside* one *to smell at*, Geop.

Παροτρυντικός, ή, όν, *belonging to, fit for inciting*: from

Παροτρύνω, f. -ῠνῶ, (παρά, ὀτρύνω) *to urge on*, c. inf., πὰρ θυμὸς ὀτρύνει φάμεν, Böckh Pind. O. 3, 68 (38); cf. Luc. Tox. 35.

Παρουάτιος, ον, (παρά, οὖς) *with ears by the side, with hanging ears*, κύων, Call. Dian. 91. [ᾰ]

Παρουλίς, ίδος, ἡ, *a gum-boil*; cf. ἐπουλίς.

Πάρουλος, ον, (παρά, οὖλος II. 4) *somewhat curled*. Hence

Παρουλότρῐχος, ον, *with slightly curling hair*, Geop.

Πάρουρος, ὁ, *one who keeps watch beside*, v. l. Od. 11, 489.

Παρουσία, ας, ἡ, (πάρειμι) *a being present, presence*, τινός, of a person or thing, Trag., as Aesch. Pers. 169, Eur. Hec. 227; παρουσίαν ἔχειν for παρεῖναι, Soph. Aj. 540.—2. esp. *presence* for the purpose of assisting, Soph. El. 948.—3. *arrival*, Thuc. 1, 128; εἰς τόπον, Dion. H. 1, 45.—II. like τὰ παρόντα, *present circumstances*, Soph. El. 1251.—III. *substance, property*, like οὐσία and περιουσία, Menand. p. 163, cf. Piers. Moer. 297.—2. *abundance*, =παρόντων δαψίλεια, Plat. (Com.) Pha. 6. Hence

Παρουσιάζω, *to be present*.—II. *to arrive*, Eccl.

Παροχέομαι, f. -ήσομαι, dep. mid., *to be a* πάροχος.

Παροχέτευσις, ἡ, *a turning of water into a side channel*, Galen.: from

Παροχετεύω, (παρά, ὀχετεύω) *to turn, as water from its course*, Plat. Legg. 844 A, Plut. Themist. 31:—*to turn off into a side channel*; and metaph. *to turn off from, evade*, c. gen., Eur. Bacch. 479.

Παροχεύς, έως, ὁ, *one who supplies, a furnisher*.

Παροχεύω, (παρά, ὀχεύω) *to have unlawful intercourse with a female*:—in pass. of the female, Arist. H. A. 9, 7, 5.

Παροχέω, f. -ήσω, (παρά, ὀχέω) *to carry by* or *beside*: in mid., *to sit beside* one *in a chariot*, Xen. Cyr. 8, 3, 14.

Παροχή, ῆς, ἡ, (παρέχω) *a supplying, furnishing*, νεῶν, Thuc. 6, 85.—II. *a present, gift*, esp. such as is offered to ambassadors, etc., *hospitality*, Polyb. 22, 1, 3, etc.

Παροχλέω, ῶ, (παρά, ὀχλέω) *to trouble by being near to*, like παρενοχλέω, Theophr.

Παροχλίζω, f. -ίσω, (παρά, ὀχλίζω) *to move aside with a lever*: generally *to remove* a weight, Anth. P. 9, 204.

Πάροχος, ου, ὁ, (παρά, ὄχος) *one who sits beside* another *in a chariot*, esp.=παράνυμφος, π. γάμων, Ar. Av. 1740.

Πάροχος, ον, (παρέχω) *supplying, furnishing*: οἱ π., in the Roman provinces, *those who supplied public officers* with necessaries, Hor. Sat. 1, 5, 46, cf. Cic. Att. 13, 2, 2.

Παροψάομαι, (παρά, ὀψάομαι) dep., *to eat dainties*, Luc. Merc. Cond. 26. Hence

Παρόψημα, ατος, τό, *a dainty side-dish*, Ath. 367 C.

Παροψημάτιον, ου, τό, dim. from foreg. [ᾰ]

Παροψίδιον, ου, τό, dim. from παροψίς. [ῐ]

Παροψίδιος, α, ον, *belonging to a* παροψίς. [ῐ]

Παροψίς, ίδος, ἡ, (παρά, ὄψον) *a dainty side-dish, entremet*, Ar. Fr. 236, etc., Xen. Cyr. 1, 3, 4: metaph., π. κακῶν, *a fresh taste* of misery, Magnes Dion. 1, ubi v. Meineke; cf. παροψώνημα.—II. *a dish on which such meats are served*, Antiph. Boeot. 3: but the Atticists condemn this use of the word, Lob. Phryn. 176, cf. Comici ap. Ath. 367, sq.

Παρόψομαι, fut. of παροράω.

Παροψωνέω, ῶ, (παρά, ὀψωνέω) *to buy a dainty side-dish and set it before* one, τινί, Cratin. Cleobul. 8, Ar. Eccl. 226. Hence

Παροψώνημα, ατος, τό,=παρόψημα, metaph., π. τῆς ἐμῆς εὐνῆς χλιδῆς, *a new relish* to the pleasures of my bed, Aesch. Ag. 1447; cf. παροψίς I. fin.

Πάρπᾰγος, ὁ, Ep. for παράπαγος.

†Παρπάνισος, ου, ὁ,=Παροπάμισος, v. l. Dion. P. 1097.

Παρπεπῐθών, όντος, Ep. for παραπιθών, redupl. part. aor. 2 of παραπείθω, Hom.

Παρπόδιος, ον, poet. for παραπόδιος, q. v.

Παῤῥάλιος, η, ον, Ep. for παράλιος. [ρᾰ]

†Παῤῥασία, ας, ἡ, *Parrhasia*, a city of Arcadia, Il. 2, 608: only in Hom. as city. Hence

†Παῤῥασική, ῆς, ἡ, sc. χώρα, *the territory of the Parrhasii*, in the southwest of Arcadia, Thuc. 5, 33.

†Παῤῥάσιοι, ων, οἱ, *the Parrhasii*, in Arcadia, Thuc. 5, 33.

†Παῤῥάσιον, ου, τό, ὄρος, *Mt. Parrhasius*, in Arcadia, Call. Dian. 99.

†Παῤῥάσιος, ου, ὁ, *a Parrhasian*.—II. *Parrhasius*, a celebrated painter from Ephesus, flourished at Athens in the time of Socrates, Xen.; Plut. Thes. 4; etc.—2. a poet of the Anthology.

Παῤῥησία, ας, ἡ, (παρά, ῥῆσις) *free-spokenness, openness, boldness, frankness*, freq. in Eur., as Ion 672, Plat. Rep. 557 B, etc.: also in bad sense, *license of tongue*, Isocr. 229 B. Hence

†Παῤῥησιάδης, ου, ὁ, *Parrhesiades*, (*free-spoken*), as pr. n., in Luc. Pisc.

Παῤῥησιάζομαι, (παῤῥησία) dep., *to speak freely, openly, boldly*, Plat. Gorg. 487 D; τινί τι, Ib. 491 E; πρός τινα, Id. Lach. 178 A; περί τινος, Id. Charm. 156 A:—in pass., Isocr. 312 B. Hence

Παῤῥησιαστής, οῦ, ὁ, *a free speaker*, Arist. Eth. N. 4, 3, 28, Diod., etc. Hence

Παῤῥησιαστικός, ή, όν, *disposed to speaking freely, free-spoken*, Aris. Rhet. 2, 5, 11. Adv. -κῶς.

Παῤῥησιώδης, ες, (παῤῥησία, εἶδος) *free-spoken*, Diod. 15, 6. Adv -δῶς.

†Πάῤῥων, ωνος, ὁ, *Parrhon*, masc pr. n., Arist. Pol. 5, 8, 12.

Παρσένος, Lacon. for παρθένος, Ar. Lys. 1263.

Παρσταίη, παρστᾶσα, etc., Ep. for παρασταίη, παραστᾶσα, from παρίστημι, Hom.

Παρστήετον, Ep. for παραστῆτον, 2 dual subj. aor. 2 from παρίστημι, Od. 18, 183.

Παρτέμνω, παρτᾰμεῖν, Ep. for παρατέμνω, παραταμεῖν.

Παρτῐθεῖ, Ep. for παρατιθεῖ, Od 1, 192.

Παρτομίς, ίδος, ἡ, (παρατέμνω) like ἐγχειρίδιον, *a small book*.

†Παρυάδρης, ου, ὁ, *Paryadres*, a mountain range in northwestern Armenia, Strab. p. 547.

Παρυγραίνω, (παρά, ὑγραίνω) *to moisten* or *soften a little*, Ath. 356 E.

Πάρυγρος, ον, (παρά, ὑγρός) *somewhat wet*, Galen.

Παρῠδάτιος, ον, *by* or *near the water*. [ᾰ]

Πάρυδρος, ον,=πάρυγρος, Arist. H. A. 8, 3, 13.

Παρυπαντάω, ῶ, f. -ήσω, (παρά, ὑπαντάω) *to come into the way of, meet*, Joseph.

Παρυπάρχω, (παρά, ὑπάρχω) *to be near, assist*, like πάρειμι.

Παρῠπάτη, ης, ἡ, (sc. χορδή), *the string next the first* or *uppermost*, Arist. Probl. 19, 3; fem. from παρύπατος. [ᾰ] Hence

Παρῠπᾰτοειδής, ές, (εἶδος) *sounding like the* παρυπάτη.

Παρύπᾰτος, η, ον, *next the uppermost*. [ῠ]

Παρυπνώω, (παρά, ὑπνώω) *to sleep by* or *with*, τινί, Qu. Sm. 10, 128.

Παρυπολαμβάνω, *to assume falsely*, Aristox.

Παρυπομιμνήσκω, fut. -υπομνήσω, (παρά, ὑπομιμνήσκω) *to remind by the way* or *in secret*, Polyb. 5, 31, 3. Hence

Παρυπόμνησις, εως, ἡ, *a reminding by the way*, M. Anton. 1, 10.

Παρυπόστᾰσις, ἡ, *co-existence: casual existence*.

Παρυποψύχω, f. -ξω, *to cool gently*, Diosc. [ψῡ]

†Παρύσατις, ιδος, ἡ, *Parysatis*, wife of Darius Ochus, mother of Artaxerxes II., and the younger Cyrus, Xen. An. 1, 1, 1; etc.

Παρῠφαίνω, (παρά, ὑφαίνω) *to weave beside* or *along, attach to*, ἐσθὴς παρυφασμένη, a garment *with a purple hem* or *border* (παρυφή), Diod. 12, 21:—ὅπλα παρυφασμένα (as it were), armed men *hemming in* an unarmed crowd, Xen. Cyr. 5, 4, 48.—2. *to excel in weaving*, Jac. Philostr. Imag. p. 549. Hence

Παρύφαντος, ον, *woven along with a hem* or *border*. [ῠ]

Παρύφασμα, ατος, τό,=sq. [ῠ]

Παρῠφή, ῆς, ἡ, (παρυφαίνω) *a hem* or *border woven along* any thing, esp. of purple, Lat. *clavus*, Plut., cf. Ath. 521 B. Hence

Παρῠφής, ές, *wearing a robe with a* παρυφή, Lat. *praetextatus*: τὸ π.,=παρυφή, Ar. Fr. 309

Παρυφίστημι, (παρά, ὑφίστημι) *to add as part* of a substance, rare in act.:—pass. *to coexist with*, Diog. L. 9, 105.

Πάρφαινε, poet. for παράφαινε, Ar. Lys.

Παρφάμενος, παρφάσθαι, poet. for παραφ-, Hom.

Παρφᾰσία, ας, ἡ, poet. for παραφασία.

Πάρφᾰσις, ἡ, poet. for παράφασις, Il. 14, 217.

Παρφέρομαι, poet. for παραφέρομαι.

†Πάρφορος, ου, ὁ, *Parphŏrus*, masc. pr. n., Paus. 7, 3, 8.

Παρφῠγέειν, poet. for παραφυγεῖν, inf. aor. 2 act., Od. 12, 99.

Πάρφυκτος, ον, poet. for παράφυκτος, *to be avoided*, τὸ μόρσιμον οὐ π., Pind. P. 12, 53.

Πᾰρώας, ου, ὁ, (παρωός) *a reddish-brown snake*, sacred to Aesculapius, Ar. Plut. 690, Dem. 313, 25;—also written παρείας, cf. Schneid. ad Stob. Ecl. 1, p. 22.—II. π. ἵππος, *a horse of the same colour*, Arist. H. A. 9, 45, 3.

Παρῳδέω, ῶ, f. -ήσω, (παρῳδός) *to sing beside:—to sing a song with certain changes*, esp. *to burlesque* or *parody a song*, Ath. 364 B.—II. *to celebrate by the way, sing of*, Diod. Hence

Παρῳδή, ῆς, ἡ,=sq.

Παρῳδία, ας, ἡ, *a song sung beside:—a parody*, Arist. Poët. 2, 5, Ath. 698 B: and

Παρῳδικός, ή, όν, *in the way of parody, burlesque*, μέλη, Dion. H. de Dem. 54: from

Παρῳδός, όν, (παρά, ᾠδή) *beside a song:—singing a song with certain changes*, esp. *burlesquing* a song: ὁ π., *a parodist*, such as Matro and Sopater in Ath.: on the parodies of the Greeks v. G. H. Moser in the Heidelb. Studien 6, 2, p. 267, sq.—II. *describing indirectly*, π. αἰνίγματα, Eur. I. A. 1147.

Παρωθεύω,=sq.: dub.

Παρωθέω, ῶ, fut. -ώσω and -ωθήσω (παρά, ὠθέω):—*to push aside* or *away, slight*, δοῦλον λέχος, Eur. Andr. 30, cf. El. 1037, and so Xen., etc.: *to put aside, keep secret, slur over*, ἔρωτα, Soph. Tr. 358:—mid. *to push away from one's self, reject*, etc., Eur. Heracl. 237; of time, *to put off*, Plat. Rep. 471 C.

Παρωκεάνιος, ον, (παρά. ὠκεανός) *near* or *on the ocean*, Plut. Caes. 20.

Παρωκεᾰνίτης, ου, ὁ,=foreg.:—fem. -ῖτις, -ίτιδος, (sc. γῆ) *the seacoast*, Polyb. 34, 5, 6, Diod., etc. [ῑ]

Παρωκεᾰνῑτικός, ή, όν,=foreg., Strab. p. 189.

Παρωλένιος, ον, (παρά, ὠλένη) *next the elbow, on the arm.*

Παρωμάλος, ον, (παρά, ὁμαλός) *nearly smooth* or *even*, Strab. p. 167.

Παρωμίς, ίδος, ἡ, (παρά, ὦμος) *clothing worn upon the shoulder*, LXX: cf. ἐπωμίς and περιωμίς.

Πᾰρών, ὁ, *a* kind of *light ship*, Polyb. Fr. Hist. 65; cf. μυοπάρων.

†Πάρων, ωνος, ὁ, *Paron*, masc. pr. n., Arr. An. 3, 16, 2.

Παρωνομᾰσία, ας, ἡ, f. l. for παρονομασια, q. v.

Παρωνυμέω, ῶ, f. -ήσω,=παρωνυμιάζω, Philo. Hence

Παρωνύμησις, ἡ,=sq., Iambl. [ῡ]

Παρωνῡμία, ας, ἡ, (παρώνυμος) *the formation of one word from another by inflexion.*—II.=παρωνυμίασμα. Hence

Παρωνῡμιάζω, *to derive a name from a word, call by a derivative name* or *word*, Arist. Phys. Ausc. 7, 3, 2; cf. sub παρώνυμος. Hence

Παρωνῡμίασμα, ατος, τό, *an epithet.*

Παρωνῡμίζω,=παρωνυμιάζω.

Παρωνύμιος, ον, also α, ον,=sq., Plat. Legg. 757 D: hence, τὸ παρωνύμιον,=παρωνυμία II, Id. Soph. 268 C. [ῠ]

Παρώνῠμος, ον, (παρά, ὄνομα) *formed from a word by a slight change* (Arist. Categ. 1, 5), Φοίβης ὄνομ' ἔχει π. (i. e. the name of Φοῖβος) Aesch. Eum. 8; cf. Arist. Categ. 8, 25, sqq.; παρωνύμως λέγεσθαι ἀπό τινος, Id. Top. 2, 4, 4:—τὸ παρώνυμον=παρωνυμία II.

Παρωνυμόω,=παρωνυμιάζω.

Παρωνῠχία, ας, ἡ, (παρά, ὄνυξ) *a whitlow*, Lat. *reduvia*, Hipp., Plut. 2, 440 A, etc.—II. a plant, Diosc. 4, 54.

Παρωνῠχίς, ίδος, ἡ,=foreg.

Πᾰρωός, όν, also written πάρωος, παρῶος, *reddish-brown* or *bay*, usu. ἵππος: cf. παρώας.

Παρωπία, ας, ἡ, (παρά, ὤψ) *the corner of the eye* next the temple.

Παρώπιον, ου, τό, (παρά, ὤψ) in harness, *a blinker, blinder.*—II.=foreg.

Παρωπίς, ίδος, ἡ,=παρωπία.

†Παρωραία, ας, ἡ, *Paroraea*, a district between Macedonia and Epirus, Strab. p. 325; the inhab., οἱ Παρωραῖοι.

†Παρωρεᾶται, ῶν, οἱ, Ion. -ρεῆται, *the Paroreatae* (dwellers *on a mountain-side*), dwelling on the mountains that stretched from Arcadia into Triphylian Elis, Hdt. 4, 118; Strab. p. 346.

Παρώρεια, ας, ἡ, (παρά, ὄρος) *a district on the side of a mountain*, Polyb. 2, 14, 6, etc.:—παροpεία, -ορία are less correct, Lob. Phryn. 712.

Παρώρειος, ον, v. παρόρειος.

Παρωρείτης, ου, ὁ, (παρώρεια) *one who lives on a mountain-side*, Πάν, Anth. Plan. 235.

†Παρωρεύς, έως, ὁ, *Paroreus*, son of Tricolonus, Paus. 8, 35, 6.

Παρωρμημένως, adv. part. pf. pass., *violently.*

Πάρωρος, ον, (παρά, ὥρα) *out of season, untimely*: neut. πάρωρα, as adv., Anth. P. 12, 199, Cic. Att. 10, 12, 2.—II. *beyond the proper time, too late*, Epicur. ap. Diog. L. 10, 122.

Παρωροφίς, ίδος, ἡ, (παρά, ὀροφή) *the eaves* or *cornice* of a roof, Hdt. 2, 155.

Παρώτιον, ου, τό, (παρά, οὖς) *a covering* or *ornament for the ears.*

Παρωτίς, ίδος, ἡ, (παρά, οὖς) *the gland beside and behind the ear, the parotis*, Lyc. 1402.—2. *a tumour of the parotid gland.*—II. in architecture, *an ornament on the upper part of door-posts*, Vitruv. 4, 6, 4

Παρῳχημένος (sc. χρόνος), ὁ, *the past tense*, Lat. *praeteritum*, Gramm.: strictly part. pf. pass. from παροίχομαι.

Πάρωχρος, ον, (παρά, ὠχρός) *rather pale, sallow*, Plut. 2, 364 A.

ΠΑ΄Σ, πᾶσα, πᾶν: gen. παντός, πάσης, πάντος: gen. plur. masc. and neut. πάντων (not παντῶν): dat. plur. masc. and neut. πᾶσι, besides which Hom. and Hes. use the poet. form πάντεσσι: gen. plur. fem. πᾱσῶν, for which Hom. and Hes. always use πᾱσέων dissyll., once πᾱσάων, Od. 6, 107. Radic. signf., *all*: hence, of one, *the whole, entire, all the...*, like ὅλος:—of several, *every*, like ἕκαστος:—in plur. *all*. Even in Hom. and Hdt. the signf. *whole, entire*, and the use of the plur. prevail:—πᾶσα ὕλη, *all the* wood, Hes. Op. 509, cf. Th. 695, etc.; also of immaterial things, πᾶσα ἀλήθεια, *all, the whole* truth, Il. 24, 407, Od. 11, 507: πᾶν δεῖμα, *an utter* horror, Soph. Phil. 927; ἡ πᾶσα βλάβη, *nothing but* mischief, Ib. 622, cf. El. 301; πᾶσαι πύλαι, *all the* gates, i. e. *the whole* gate, Il. 2, 809:—in prose, τὸ πᾶν, *the universe*, Plat. Tim. 28 C, etc., †also in pl. τὰ πάντα, Xen. Mem. 1, 1, 11†; but also, *that on which all depends, the whole matter*, Id. Theaet. 204 B, etc.: ἐς πᾶν κακοῦ, *to the uttermost, the height* of evil, Hdt. 7, 118; 9, 118; and so later, ἐς πᾶν κακόν, and ἐς πᾶν, v. Valck. ad. ll. cc.—The signf. *every* occurs in Il. 16, 265, Od. 13, 313, cf. Soph. El. 972, Herm. Bacch. 1127.—When a relat. pron. is to follow, Hom. usu. has πάντες, ὅσοι..., Lat. *omnes quicunque...*, which is also usu. in prose.—In Att. oft. c. art., but only in signf., *the whole*, and in plur.: πᾶς τις, *every single* one, first in Theogn. 621, and freq. in Hdt., as 1, 50; 3, 79.—Emphat., with the art. repeated, τὰς νέας τὰς πάσας, Hdt. 7, 59.—II. several adverbs are used to strengthen πᾶς, esp. in plur., as, ἅμα πάντες, *all* together, at once, Hom.; in prose more usu. ἅπαντες, but not always; even ἅμα πᾶς occurs, Schäf. Dion. Comp. p. 124: so too, πάντες ὁμῶς, Il. 15, 98; in prose also πάντες ὁμοῦ, Bast Ep. Cr. p. 164; μάλα πάντες, Hom.: but παντὸς μᾶλλον, above *every thing*, most exceedingly, Lat. *ita ut nihil supra*, Heind. Plat. Phaedr. 228 D.—III. joined with a superl. πάντες ἄριστοι, *all the* noblest, like Lat. *optimus quisque*, Il. 9, 3, Od. 4, 272, etc.—IV. with numerals it marks an exact number, ἐννέα πάντες, *quite* nine, *full* nine, no less, Od. 8, 258, etc., cf. Wess. and Valck. Hdt. 4, 88, (where, and in 1, 50; 9, 81, others make πάντα=ἑκάστου γένους, as, πᾶσι δέκα, with ten *of every kind*, Bähr Hdt. 1, 50; Herm. Vig. n. 94 thinks it would otherwise be τὰ πάντα; but v. Schäf. Dion. Comp. 335).—Hom. always puts πάντες after the numeral; Hdt., who has it only in neut., always before: later they stand indiscriminately.—2. with the article, τὰ πάντα δέκα, ten *in all*: so, τὰ πάντα μυρία, Hdt. 3, 74, cf. Thuc. 3, 85; so in Lat. *omnia tria genera sunt causarum*, Cicer. de Inv. 1, 9.—V. in dat. pl. masc. πᾶσι, *with* or *in the judgment of all*, Il. 2, 285, Herm. O. C. 1448, Erf. O. T. 40, Tr. 338.—2. πᾶσι as neut., *in all things, altogether*, Hdt.; so, ἐπὶ πᾶσιν, Hes. Op. 692.—VI. various usages of neut.:—1. πάντα, not merely *all*, but also *all kinds of things*, Hom., most freq. in phrase δαίδαλα πάντα: so too οἰωνοῖσι πᾶσι, for παντοδαποῖς, παντοίοις, Il. 1, 5.—2. πάντα γίγνεσθαι (strictly) to become *all things*, i. e. assume every shape, Od. 4, 417; hence, like παντοῖος γίγνομαι, to turn *every way*, try *every expedient*, Schäf. Mel. p. 98; so, ἐν παντὶ εἶναι, for ἐν παντὶ κακοῦ εἶναι, to be in *great* danger or fear, Plat. Symp. 194 A, Rep. 579 B; εἰς πᾶν ἀφικνεῖσθαι, to venture *every thing*, Xen. Hell. 6, 1, 4, cf. Valck. Hdt. 7, 118.—3. πάντα εἶναί τινι, to be *every thing* to one, Hdt. 1, 122, Dem. 240, 11, cf. Herm. Vig. n. 95; also, πάντα εἶναι ἔν τινι, to be *all in all* to one, Hdt. 3, 157; 7, 156; and περὶ παντὸς ποιεῖσθαί τινα, to esteem or love one above *all*, Xen. Hell. 7, 1, 26, An. 1, 9, 16.—4. πάντα as adv. for πάντως, *entirely, utterly.*

wholly, oft. in Hom.: and, as one word, πάντ' ἐπιστήμη, *complete, absolute* knowledge, Herm. Soph. Ant. 717: but, τὰ πάντα, *in every way, by all means, altogether*, Hdt. 1, 122; 5, 97; τὰ πολλὰ πάντα, *far* the most, Hdt. 1, 203; 2, 35; and so, εἰς πάντα, Valck. Phoen. 622; ἐς τὸ πᾶν, *on the whole, altogether*, Aesch. Ag. 682, etc.; for which we find τὸ πᾶν, Plat. Legg. 959 A; or πᾶν alone, Hdt. 1, 32, etc.; so, τῷ παντί, and strengthd., τῷ παντὶ καὶ ὅλῳ, Plat., v. ὅλος sub fin.—5. διὰ παντός (sc. χρόνου), or as one word διαπαντός, *through all time, continually, always*, Soph. Aj. 705; also like εἰς τὸ πᾶν, *altogether, thoroughly*, freq. in Plat., who also has διὰ πάντων, Soph. 254 B; so also διὰ πάντα, Orac. ap. Hdt. 7, 220; κατὰ πάντα, Plat. Tim. 30 D.—6. ἐπὶ πᾶν, *on the whole, in general, generally*, Plat. Legg. 875 D; esp., ὡς ἐπὶ πᾶν εἰπεῖν, Id. Euthyd. 279 E, etc.—VII. ἡ διὰ πασῶν (sc. χορδῶν), v. sub διαπασῶν. [ᾱ always, except in neut. of its compds., as in ἅπᾰν, πάμπᾰν, πρόπᾰν, σύμπᾰν, and even τόπᾰν, or (as it should be written) τοπάν, Böckh Pind. O. 2, 93 (152): yet the -παν of compds. is sometimes long in Att., A. B. p. 416, 13, Buttm. Ausf. Gr. § 62 Anm. 5, Meineke Menand. p. 51.]

Πᾰσάμην, Ep. and Ion. aor. 1 of πατέομαι, Il.; inf. πάσασθαι, Hom., and Hdt.

†Πασαργάδαι, ῶν, οἱ, *the Pasargadae*, the first and noblest of the Persian tribes, Hdt. 1, 125.—II. αἱ, *Pasargadae*, the ancient capital and treasure-city of the Persian kings, founded by Cyrus, Strab. p. 728 sqq.

†Πᾱσέας, ου, ὁ, *Paseas*, an Athenian, Dem. 1266, 26.—Others in Paus.; etc.

†Πασιάδης, ου, ὁ, *Pasiades*, masc. pr. n., Plut.

Πᾱσῐάναξ, ακτος, ὁ,=παντάναξ, *universal king*, v. Bast Ep. Crit. p. 72. [ᾰν]

†Πασιᾱνοί, ῶν, οἱ, *the Pasiani*, a Scythian people, Strab. p. 511.

†Πᾱσίας, ου, ὁ, *Pasias*, a usurer in Athens, Ar. Nub. 21.

Πᾱσίγνωστος, ον, (πᾶς, γιγνώσκω) *all-known, famous.*

Πᾱσίδηλος, ον,=πάνδηλος.

†Πασιθέα, ας, ἡ, Ion. and Ep. -θέη, *Pasithea*, one of the Graces, Il. 14, 268, 276.—2. a daughter of Nereus and Doris, Hes. Th. 247.—3. a nymph, otherwise called Πραξιθέα, Apollod. 3, 14, 6.

†Πασίθεος, ου, ὁ, *Pasitheus*, a Trojan, Q. Sm. 10, 86.

†Πασιθόη, ης, ἡ, *Pasithoë*, a daughter of Oceanus and Tethys, Hes. Th. 352.

Πᾱσῐθρύλλητος, ον, better divisim πᾶσι θρυλητός.

†Πασικλῆς, έους, ὁ, *Pasicles*, father of Philistus of Athens, Hdt. 9, 97.—2. an illegitimate son of Pasion, Dem.—Others in Ael.; etc.

†Πασικράτης, ους, ὁ, *Pasicrates*, masc. pr. n., Arr. An. 2, 22, 2, Plut. Alex. 29.

†Πασίκυπρος, ου, ὁ, *Pasicyprus*, a king of Cyprus, Ath. 167 C.

†Πασίμαχος, ου, ὁ, *Pasimachus*, a Lacedaemonian, Xen. Hell. 4, 4, 10.

†Πασίμηλος, ου, ὁ, *Pasimelus*, a Corinthian, Xen. Hell. 6, 4, 4.

Πᾱσῐμέλουσα, ἡ, (πᾶς, μέλω) epith. of the ship Argo, *a care* or *interest to all*, i. e. *known to all, famous*, Od. 12, 70, cf. 9, 19:—hence was formed a masc. πασιμέλων by Strabo, and Eust.,—quoting Od. 12, 70.

†Πασῖνος, ου, ὁ, *Pasinus*, an Athenian, Isocr. 397 D.

†Πασιππίδας, ου, ὁ, *Pasippidas*, a leader of the Lacedaemonians, Xen. Hell. 1, 1, 32.

Πᾶσις, ἡ, (*πάομαι) *gain, possession.*

†Πασισωκλῆς, έους, ὁ, *Pasisocles*, masc. pr. n., Ath. 473 A.

†Πασιτελίδας, ου, ὁ, *Pasitelidas*, a leader of the Lacedaemonians, Thuc. 5, 3.

†Πᾱσιτίγρης, ητος and Πασιτίγρις, ιδος, ὁ, a name applied to the Tigris after its junction with the Euphrates, Strab. p. 729.

†Πᾱσιφάη, ης, ἡ, *Pasiphaë*, daughter of Helius and Perseïs, wife of Minos, mother of the Minotaur, Ap. Rh. 3, 1016; Apollod.; etc.

Πᾱσῐφᾰής, (πᾶς, *φάω) *shining on all*, Orph. H. 7, 14: so -φᾰνής, ές, Nonn.

Πᾱσίφῐλος, η, ον,=πάμφιλος, *dear to all*, Ath.

†Πασιφῶν, ῶντος, ὁ, *Pasiphon*, a physician at Athens, Dem. 873, 21.—Others in Plut.; etc.

†Πᾱσίων, ωνος, ὁ, *Pasion*, a Megarean, a Grecian leader under the younger Cyrus, Xen. An. 1, 2, 3.—2. a banker at Athens, freq. in Dem.

Πάσμα, ατος, τό,=πεῖσμα, *the stalk of a fig*, Hesych.

Πάσμα, ατος, τό, (πάσσω) *a sprinkling*, Axionic. Philem. 1, 9.

Πασπάλη, ης, ἡ,=παιπάλη, *the finest meal:* metaph., ὕπνου οὐδὲ πασπάλη, not *a morsel* of sleep, Ar. Vesp. 91; cf. ἄχνα fin. [πᾰ]

Πασπαληφάγος, ον, *meal-fed*, γρομφίς, Hippon. 48, e conj. Porsoni.

Πασσᾰγία, ας, ἡ, for πανσαγία, q. v.

Πασσᾱκίζω, (πάσσαξ) = πασσαλεύω.

Πασσᾰλευτός, ή, όν, *pinned down*, Aesch. Pr. 113: from

Πασσᾰλεύω, Att. παττ-, (πάσσαλος) *to peg, pin* or *fasten to*, τινὰ πρὸς πέτραις, Aesch. Pr. 56, cf. Eur. Rhes. 180.—2. *to drive in like a peg* or *bolt*, Aesch. Pr. 65.

Πασσάλιον, ου, τό, and πασσᾰλίσκος, ου, ὁ, dim. from πάσσαλος, *a pin in musical instruments.*

Πασσᾰλοκοπία, ας, ἡ, *a driving in of pegs*, Math. Vett.

Πάσσᾰλος, ου, ὁ, Att. πάτταλος, *a peg* on which to hang clothes, arms, etc., Hom., who oft. uses the old gen. πασσαλόφι, as αἱρεῖν ἀπὸ πασσαλόφι, to take down from *a peg*, Il. 24, 268, cf. Pind. O. 1, 25; but, κρεμάσαι ἐκ πασσαλόφι, to hang upon *a peg*, Od. 8, 67, v. sub ἐκ I. 3: also as dat., περὶ πασσαλόφιν, Hermipp. Strat. 3.—II. from the likeness of form;—1. *a gag*, Ar. Eq. 376.—2.=πόσθη, Ar. Eccl. 1020.—3. *the fall of a mouse-trap.*—4. *a wooden peg* or *pin for boring holes.*—5. *a sucker* or *cutting* for planting. (From πήγνυμι, παγῆναι, *pango:* Lat. *pessulus paxillus, palus.*) Hence

Πασσᾰλόω, ῶ, *to furnish with pegs.*

Πασσάμενος, πάσσασθαι, Ep. for πᾰσάμενος, πάσασθαι, part. and inf. aor. 1 mid. of πατέομαι, Od.

Πάσσαξ, ᾰκος, ὁ, rarer collat. form of πάσσαλος, Ar. Ach. 763.

†Πασσαρών, ῶνος, ἡ, *Passaron*, a city of Molossis in Epirus, Plut.

Πασσέληνος, for πανσ-, as Bekker writes in Arist.

Πάσσος οἶνος, Lat. *vinum passum, raisin*-wine, Polyb. 6. 2, 3.

Πάσσοφος, ον, for πάνσοφος, as Bekker writes in Plat., v. Buttm. Ausf. Gr. § 120 Anm. 12.

Πασσῠδεί, -δί, -δίη, -δίην, adv. for πανσυδεί, etc., and so Bekker writes in Thuc. 8, 1. Hence

Πασσῠδιάζω, *to assemble.*

Πασσῡρεί, adv.,=πασσυδεί, dub., v. Lob. Phryn. 515.

ΠΑ´ΣΣΩ, Att. πάττω: f. πάσω [ᾰ]: pf. pass. πέπασμαι. *To strew* or *sprinkle*, π. φάρμακα, *to lay* healing drugs upon a wound, Il. 5, 401, 900, etc.; πάσσειν ἁλός, *to sprinkle some* salt, Il. 9, 214.—2. metaph., θρόνα πάσσειν, *to sprinkle* the seats *with embroidery*, i. e. *embroider* them, Il. 22, 441; hence,=ποικίλλω, π. ἀέθλους, *to work* battles *in embroidery*, Il. 3, 126: cf. ἐμπάσσω. (Not in Od., and in Il. only in pres. and impf.)—3. π. τινί, *to besprinkle with* a thing, χρυσῷ, ῥόδοις, Ar. Nub. 912, 1330; cf. παστέος.

Πάσσων, ον, gen. ονος, irreg. compar. of παχύς, for παχύτερος and παχίων, like βάσσων from βαθύς, γλύσσων from γλυκύς:—*thicker, broader*, in good sense of a stout man, μακρότερος καὶ πάσσων, taller and *broader*, Od. 6, 230; 8, 20; of a woman, μακροτέρη καὶ π., Od. 18, 195.

Παστάς, άδος, ἡ, *a* kind of *porch in front of the house*, Hdt. 2, 148, 169; like Homer's αἴθουσα: later, like στόα, *a colonnade, piazza*, esp. round temples, Lat. *porticus*, Xen. Mem. 3, 8, 9, cf. Hier. 11, 2; but even in Hdt. the παστάς is of stone, and adorned with pillars:—in Plut., etc., it represents the Roman *basilica.*—II. *the part of the house next the porch, a hall*, Lat. *vestibulum*, Anth. P. 6, 172; the πρόδομος of Hom.—III. like θάλαμος, *an inner room*, occupied by the women, Eur. Or. 1371; but also *the bed-room* of the master and mistress, Theocr. 24, 46.—2. *a bridal-chamber;* whence Soph. Ant. 1207 calls the cave in which Antigoné was immured her παστάς:—in this signf. παστός is also used. (Usu. deriv. from πάσσω in the signf. ποικίλλω, cf. παστός: acc. to Passow, shortened from παρστάς, παραστάς.)

Παστείλη, ης, ἡ, *the last day of the year*, E. M. (Said to be from πᾶς and τέλος, as if the end of all.)

Παστέος, α, ον, verb. adj. from πάσσω, *to be besprinkled*, Ar. Pac. 1074.

Πάστη, ης, ἡ, *a mess of food*, expl. by ζωμὸς ἀλφίτων, Ar. Fr. 547: strictly fem. from παστός.

Παστόν, οῦ, τό, *an embroidered curtain before the* παστός or θάλαμος, dub.: strictly neut. from

Παστός, ή, όν, (πάσσω) *besprinkled*, esp. *with salt*, hence *salted.*

Παστός, οῦ, ὁ, strictly masc. from foreg.,=παστάς III, *a woman's chamber, sleeping room, bridal chamber*, like θάλαμος, also *the bridal bed* itself, Anth. P. 5, 52; 7, 711.—II. *a small chapel* in which stands the image of a god.

Παστοφορεῖον, ου, τό, and παστοφόριον, ου, τό, *that which is borne by a* παστοφόρος.—II.=παστός II.

Παστοφόρος, ον, (παστός II, φέρω) *carrying the image of a god in a shrine*, esp. οἱ π., a set of priests, appointed for this purpose, Diod.—II. epith. of Venus, Anth. P. append. 40.

Πασχητιασμός, οῦ, ὁ, *lust*, esp. *unnatural lust*, Luc. Gall. 32: from

Πασχητιάω, ῶ, *to be lustful*, esp. *to feel unnatural lust*, Luc. Amor. 26, Ath. 187 C; πασχητιῶντα βρώματα *provocatives of* lust, Meineke Menand. p. 161 sq. From

ΠΑ´ΣΧΩ, fut. *πείσομαι* (just like fut. mid. of *πείθω*): aor. *ἔπᾰθον*: perf. *πέπονθα*, which tenses occur in Hom.; in Hes. only pres. and aor.—Rarer collat. forms, 2 pl. pf. *πέποσθε* for *πεπόνθατε*, Hom.; fem. part. pf. *πεπᾰθυῖα*, Od. 17, 555; fut. *πήσω*, and in Hdt. 9, 37, *πήσομαι*: aor. *ἔπησα*, v. l. Aesch. Ag. 1624: pf. *πέπηθα*: Epich. p. 6 has also a Sicil. form *πέποσχα*, v. Koen. Greg. 455.

Radical signf.: *to be subject to action from without*, one's self being passive, *to receive* or *feel an impression* whether pleasant or unpleasant, *to suffer* any thing, and so directly opp. to free action, as even in Od. 8, 490 *ἔρξαι* and *παθεῖν* are opposed, cf. *ῥέζω*; but more usu. *π.* and *δρᾶν*, v. sub *δράω*: in Soph. O. C. 267, q. v., the part. *πεπονθώς* takes a sort of adjective sense: *ἔγνω παθών*, he has learnt *by hard experience*, Hes. Op. 216, cf. *πάθημα*: in Hom. oft. joined with *μογεῖν*, e. g. *πολλὰ ἔπαθον καὶ πολλὰ μόγησα*, Od. 5, 223.—2. so also the Homeric phrase *παθεῖν τι*, esp. *μή τι πάθῃς* or *πάθῃ*, *lest thou, he suffer* any ill: in Att., *εἴ τι πάθοιμι* or *ἥν τι πάθω* was usu. a euphemism, *if* aught *were to happen* to me, i. e. if I were to die, like Lat. *si quid mihi acciderit* or *si humani quid acciderit*, first in Callin. El. 17, and Hdt. 8, 102, cf. Br. Ar. Eccl. 1105, Theocr. 8, 10.—3. interrog., *τί πάθω*; or *τί πείσομαι*; expressing the extreme of perplexity; what *is to become of me?* i. e. what *can I expect but the worst?* Il. 11, 404, Hdt. 4, 118; and freq. in Att., who also have *τί πάσχω*; *τί χρῆμα πάσχω*; and, *τί πάσχεις*; what are you about? Ar. Nub. 708, Av. 1044, (in all which cases, though the Lat. *quid faciam? quid agam? quid agis?* etc., conveys somewhat the same notion, cf. Valck. Phoen. 902, it must not be supposed that *πάσχειν* here =*πράττειν* or *δρᾶν*, the coincidence of sense being merely casual:—in Il. 23, 96, *πείσομαι, ὡς σὺ κελεύεις*, *πείσομαι* belongs to *πείθω*, *I will obey*):—also to express an unwilling assent, *ὡμολόγηκα· τί γὰρ πάθω*; I allow it,—*how can I help it?* Plat. Euthyd. 302 E.—4. so the freq. Att. interrog. *τί παθών*; of itself expresses something ill or amiss; as even in Hom., *τί παθόντε λελάσμεθα θούριδος ἀλκῆς*; *what ails us that* we have forgotten...? Il. 11, 313; *τί παθόντες γαῖαν ἔδυτε*; *what came upon you* that you died?—Od. 24, 106;—which places sufficiently show the difference between *τί παθών*; and *τί μαθών*; pointed out in *μανθάνω* V.—II. *πάσχειν* with its general signf. limited by other words, as,—1. *κακῶς πάσχειν*, *to be ill off, in evil plight, unlucky*, Od. 16, 275, Hdt. 3, 146, etc.: also, *κακῶς π. ὑπό τινος*, *to be ill used, ill treated by...*, also *ἐκ* and *πρός τινος*, Aesch. Pr. 92, 759, etc.: Hom. usu. expresses this by a subst., as, *ἄλγεα, κήδεα, πήματα π.*: also with an adj., *κακά, αἰνά, λυγρὰ π.*, Hom.; and so in Trag., *π. δύσοιστα, τάλανα, ἀμήχανα, οἰκτρά, σχέτλια, ἀνάξια*, and freq. in prose *δεινὰ π.*—Generally, the use of *πάσχειν* absol. for *κακῶς πάσχειν* is not very freq. in Att., as Soph. Phil. 323, Plat. Legg. 730 A, 878 C; though *π. τι* is freq. in this signf., Xen. Cyr. 1, 4, 22, etc.; cf. supra I. 2.—2. *εὖ πάσχειν*, *to be well off, in good case, lucky*, first in Theogn., and Pind.; c. gen., *τῶν αὑτοῦ κτεάνων εὖ πασχέμεν*, *to have the good of, enjoy* one's own, like *ἀπολαύω, γεύομαι*, etc., Theogn. 1003, cf. Pind. N. 1, 46; *κραδίῃ εὖ πείσομαι*, *I shall feel well* at heart, Theogn. 971, ubi al. *κραδίην*: also, *εὖ πάσχειν τι*, Wolf Dem. Lept. p. 271: *εὖ π. ὑπό τινος*, *to be well used, well treated by..., receive kindness from...*: also with an adj., *ἀγαθὰ π.*, Hdt. 2, 37; *γλυκέα, χαρίεντα π.*, Ar. Pac. 591, Eccl. 794, etc.—But *πάσχειν*, *in good sense*, must have some other word to mark this, being never used *absol.* in this sense, and in Hom. and Hes. never in this sense at all.—Also of things, *τὰ εὖ πεπονθότα*, *kindnesses, favours*, Aeschin. 79, fin.—III. in Att. freq. metaph. of the mind or feelings when excited by something external, *to be actuated by feeling* or *impulse, to be influenced by a passion*: hence, *ὁ πάσχων*, *the man of feeling* or *impulse*, and *ὁ μὴ πάσχων*, *the unimpassioned, apathetic man*, Arist. M. Mor. 2, 6, 47.—2. *πάσχειν τι πρός τινα*, *to feel in any way towards* one, Plat. Tim. 19 B, Xen. Symp. 4, 11; and so, *ἐπί τινα*, Jac. Ach. Tat. p. 865.—3. *πάσχειν τά τινος*, *be in the same case with, feel with* him, *τὰ τοῦ Ὁμήρου*, Plat. Symp. 198 C: more precisely, *ἵνα μὴ ταὐτὸ πάθητε τῷ ἵππῳ*, *that it be* not *with* you as with the horse in the fable, Arist. Rhet. 2, 20, 5; so, *π. τοιοῦτόν τι*, Plat. Apol. 21 C; *ταὐτὸν ὅπερ, ὅμοιον ὅπερ*, etc., Plat., Xen. etc.; sometimes an adj. is used, as, *ὑϊκὸν πάσχει*, *he is* swinishly *disposed*, Xen. Mem. 1, 2, 30.—4. also of things, *to be liable to certain affections, be subject to* them, Plat. Soph. 253 A, etc.; *πάσχει τοῦτο καὶ κάρδαμα*, this is just the way with..., Ar. Nub. 234.—5. as a technical term of the Stoic school, *πάσχειν* is *to be acted upon by outward objects, take impressions from* them, usu. foll. by *ὅτι*, *to be led to suppose that...*, Epict. 1, 2, 3; 18, 1, etc.: opp. to *ἀποπάσχειν*.—6. in Gramm., of the changes that words undergo.

(The simplest form of the root is ΠΑΘ-, which appears in *παθεῖν, πάθος*, Lat. *patior, passus*:—a stronger form is ΠΕΝΘ-, whence *πε-πονθ-α, πένθος*, cf. *βένθος, βάθος*: prob. *πόθος* also is akin. In Sanscr. we find an act. verb. *bâdh*, to make to suffer, trouble.)

Πατά, Scythian word,=*κτείνειν*, Hdt. 4. 110.

†Πατάβιον, ου, τό,=Παταουΐον, Plut.

Πᾰτᾰγεῖον, ου, τό, *a golden stripe, border* or *facing* on a woman's gown, hence Lat. *patagium, tunica patagiata*, answering to the *clavus* of a man's dress: from

Πᾰτᾰγέω, ῶ, f. -ήσω, (*πάταγος*) *to clatter, clash, clap*, of the sharp loud noise caused by the collision of two bodies, Ar. Nub. 378, sq.: of the waves, etc., *to dash, plash*, Theocr. 22, 15: *to chatter*, as scared birds, Soph. Aj. 168; *to gnash* the teeth, Philostr.:—in mid., of thunder, Luc. Tim. 3.—Proverb., *καλὰ δὴ παταγεῖς*, *well hit!* prob. from the game described under *πλαταγών*, v. Ar. Fr. 171. Hence

Πᾰτάγη, ῆς, ἡ,=foreg., *χειρός*, *a clapping of hands*, Long.

Πᾰτάγημα, ατος, τό, (*παταγέω*) *a clash, clatter*, like *πάταγος*.—2. *a body* or *instrument which makes such noises, a rattle*: hence of persons, *a chatterer, rattle*, Menand. p. 276. [ᾰ]

Πᾰτᾰγητικός, ή, όν, (*παταγέω*) *clattering*, etc., Clem. Al.

Πᾰτᾰγοδρόμος, ον, (*πάταγος, τρέχω, δραμεῖν*) *clattering as it runs*, Orph. H. 19, 3.

ΠΑ´ΤΑ´ΓΟΣ, ου, ὁ, *a clattering, clashing*, etc., *any sharp, loud noise* made by the collision of two bodies, Il. 16, 769: *π. χύτρειος*, Ar. Lys. 329; *π. ὀδόντων*, *a chattering* of the teeth, Il. 13, 283: *the dashing* or *plashing* of the waves or of a body falling into water, Il. 21, 9, Pind. P. 1, 46; the *rattling* of the wind, Schaf. Mel. in Indice: also of the voices of animals and the sound of musical instruments, but never of the human voice, so that *βοῇ καὶ πατάγῳ χρεώμενοι* means, with a great shouting and *clashing* (prob. of arms), Hdt. 3, 79; 7, 211, cf. 8, 37; as likewise, *π. δορός*, Aesch. Theb. 104; *τόξων*, Soph. Tr. 517; *ἀσπίδων*, Ar. Ach. 539. (Akin to *πατάσσω* and *πλαταγών, πλαταγέω*.) [πᾰ]

†Παταγύας, ου, ὁ, *Patagyas*, a Persian, Xen. An. 1, 8, 1.

Πᾰταικίων, ωνος, ὁ, *Pataecion*, the name of *a notorious impostor and mischief-maker*: hence *any one of like kidney*.

Πάταικοι, ων, οἱ, also written *Παταϊκοί*, Phoenician deities of strange dwarfish shape, whose images formed the figure-heads of Phoenician ships, Hdt. 3, 37. [ᾰ]

†Παταΐκος, ου, ὁ, *Pataïcus*, father of Aenesidemus in Sicily, Hdt. 7, 154.—Others in Dem. Ep.; etc.

†Παταληνή, ἡ,=Πατταληνή, Dion. P. 1093.

Πατάνειον, ου, τό, dim. from *πατάνη*, Ath. [ᾰ]

Πατάνεψις, ἡ, (*πατάνη, ἑψέω*) *an eel*, because *dressed in a πατάνη*, Epich. p. 109, cf. p. 45.

Πᾰτάνη, ης, ἡ, and *πάτᾰνον*, ου, τό, also Sicil. *βατάνη*, *a kind of flat dish*, cf. *πάταχνον*, and *πάτελλα*, also Lat. *patina, patena, patella*, like *τρυτάνη, trutina*. [ᾰ]

Πᾰτάνιον, ου, τό, Sicil. *βατ.*, dim from foreg., Antiph. *Γαμ.* 2. [τᾰ]

†Πατανίων, ωνος, ὁ, *Patanion* name of a cook, formed as if patron from *πατάνη*, Philetaer. ap. Ath. 169 E.

Πάτᾰνον, ου, τό, v. *πατάνη*.

Πατάξ, v. *εὐράξ*.

†Παταουΐον, ου, τό, *Patavium*, a city of Gallia Cisalpina, now *Padua*. the inhab., *οἱ Παταουϊνοί*, Strab. p 213.

†Πάταρα, ων, τά, *Patara*, capital and a seaport of Lycia at the mouth of the Xanthus, containing a temple and oracle of Apollo, Hdt. 1, 182; Strab. p. 665, sqq.: its site is still called *Patera*.

†Πατάρβημις, ιος, ὁ, *Patarbemis*, an Aegyptian, Hdt. 2, 162.

†Παταρεύς, έως, ὁ, and fem. *-ρηΐς, ίδος*, *an inhab. of Patara, Patarean*; as adj. *ἡ Παταρηῒς ἄκρη*, *the Patarean* promontory in Lycia, Dion. P. 129, 507.

†Παταρικός, ή, όν, *of Patara, Patarean*, Π. *σάνδαλα*, Luc.

†Πάταρμις, ιδος, ὁ, *Patarmis*, a king of Aegypt, Ath. 680 C.

†Πάταρος, ου, ὁ, *Patarus*, son of Apollo and Lycia, fabled founder of Patara, Strab. p. 665.

Πᾰτάσσω, f. -ξω, intr. *to beat, knock*, *Ἕκτορι θυμὸς ἐνὶ στήθεσσι πάτασσεν* his heart *beat* within his breast, as Il. 7, 216, cf. 23, 370; so too, *κραδίη στέρνοισι πατάσσει*, Il. 13, 282, (as Shaksp., 'my seated heart *knocks* at my ribs'): *πατάσσων εἰς ἄκρον πόδα* Soph. Phil. 748.—2. *to clap* the hands

—II. trans. like πλήσσω, *to strike, wound, beat, smite*, π. δορί, Eur. Phoen. 1463; πύξ, Ar. Ran. 548, cf. Lys. 94, 9: and freq. in prose: π., θύραν, v. sub σύμα:—metaph., ἄτη πατάξαι θυμόν, Soph. Ant. 1097; πόθος π. καρδίαν, Ar. Ran. 54.—Aor. pass. παταχθείς; but, in Att., πληγῆναι was always used instead, Valck. Hdt. 5, 120. (Akin to πάταγος, παταγέω, but not to πάτος, πατέω.)

Πάταχνον, ου, τό, *a broad, flat drinking-cup*, akin to πατάνη and πάτελλα. [ᾰ]

†Πατεισχορεῖς, έων, οἱ, *the Patischores*, a Persian race, Strab. p. 727.

Πάτελλα, ἡ,=πατάνη, Lat. *patella.* [πᾰ]

Πᾰτέλλιον, ου, τό, dim. from foreg.

Πᾰτελλοχάρων, οντος, ὁ, (πάτελλα, χαίρω) comic name of a parasite, as if *Dish-friend*, Alciphr.

Πᾰτέομαι, aor. ἐπᾰσάμην: perf. πέπασμαι: of these the pres. first occurs in Hdt. 2, 47, 66: Hom. uses the aor. always except in Il. 24, 642: in the part. he has σσ metri grat., πασσάμενος. *To feed on, eat*, in Hom. sometimes c. gen. partitivo, π. σιτου, οἴνου, ἐδητύος, ποτῆτος, etc., *to eat of*...; sometimes c. acc., π. σπλάγχνα, Δημήτερος ἀκτήν; sometimes absol.: in Hes. only once, Th. 642, and that c. acc.: in Hdt. always c. gen., as 1, 73; 2, 37; opp. to τρώγω (q. v.).—The whole word is only Ep. and Ion. —[ᾰ always in radic. syll., which at once distinguishes the aor. ἐπᾰσάμην, πᾰσάμενος (poet. also πασσάμενος) of πατέομαι, from ἐπᾱσάμην, πᾱσάμενος, aor. of *πάομαι: but the perfs. πέπασμαι of πατέομαι, and πέπᾱμαι of *πάομαι. are sometimes confounded in the Edd., v. Bekker Theogn. 663: πέπασμαι however is also perf. from πάσσω.]

Πᾰτερίζω, f. -ίσω, (πατήρ) *to say* or *call father*, Ar. Vesp. 652.

Πᾰτέριον, ου, τό, dim. from πατήρ, *little father*, Luc. Necyom. 21.

Πᾰτέω, ῶ, f. -ήσω, (πάτος) *to tread, walk*, π. σκολιαῖς, ὁδοῖς, Pind. P. 2, 156; πρὸς βωμόν, Aesch. Ag. 1298; ὑψοῦ π., *to walk* on high, of a king, Pind. O. 1, 185: more usu.,—II. trans. *to tread on, tread*, πορφύρας, Aesch. Ag. 957; χῶρος οὐκ ἁγνὸς πατεῖν, Soph. O. C. 37.—2. *to tread constantly, frequent, traverse*, Λῆμνον πατῶν, i. e. dwelling in it, Soph. Phil. 1060; πατεῖν εὐνάς, Aesch. Ag. 1193; and later, π. πόντον, ἅλα, Jac. A. P. p. 358: hence metaph. like Lat. *terere, to use much* or *constantly*, π. Αἴσωπον, *to be always thumbing* Aesop, Ar. Av. 471, cf. Plat. Phaedr. 273 A.—3. *to tread under foot, trample on*, Soph. Aj. 1144, and Plat.: freq. metaph., πατεῖν ὅρκια, Il. 4, 157; π. κλέος, τιμάς, δίκαια, Aesch. Ag. 1357, Soph. Ant. 745, Fr. 606: and in pass., τὸ θέμις λὰξ πέδον πατούμενον, Aesch. Cho. 644, cf. Eum. 110.—4. later also *to plunder*, Coray Heliod. p. 166. Hence

Πάτημα, ατος, τό, *that which is trodden* or *trampled upon*: hence—1. *a step*, Aretae.—2. *a contemptible person* or *thing*, LXX.—3. *dirt, filth.* [ᾰ]

ΠΑ˘ΤΗ΄Ρ, ὁ, gen. πατέρος, dat. πατέρι (but as early as Hom. and Hes. more commonly πατρός, πατρί), acc. always πατέρα: in dual and plur. ε is always retained, except in gen. pl. πατρῶν, Od.; in dat. pl. always πατράσι [ᾰ], which, however, was not used by Hom. and Hes.—*A father*, Hom., etc.; πατρὸς πατήρ, *a grandfather*, Il. 14, 118, Od. 19, 180; πατρὸς κεκλῆσθαι, to be *one's father's* own son, Soph. Fr. 107.—II. among the gods Jupiter is emphat. called πατήρ, πατὴρ Ζεύς or Κρονίδης, πατὴρ ἀνδρῶν τε θεῶν τε, Hom., and Hes.—III. a respectful mode of addressing persons older than one's self, as in all languages, Od. 7, 48; 8, 145, etc.—IV. metaph., *the father* of any thing, like αἴτιος, ἀρχηγός, Lat. *auctor*, as Orpheus is π. ἀοιδᾶν, Pind. P. 4, 314; cf. Plat. Tim. 41 A, Symp. 177 D; etc.—V. in plur.,—1. *fathers*, i. e. *forefathers*. Hom., etc.; hence, ἐκ πατέρων, inherited *from one's fathers*, Jac. A. P. p. 792.—2. one's *parents*, Schäf. Mel. p. 45; so also Lat. *patres*, Burm. Ov. Met. 4, 61, and *soceri* (for *socer et socrus*), Gron. Liv. 1, 39, 2.—3. like Lat. *parens, the parent nation* or *state*, opp. to the colony (ἀποικία), Wess. and Valck. Hdt. 7, 51; 8, 22, Duker Flor. 1, 3, 9: cf. πρόγονος. (The word recurs in all the cognate tongues, Sanscr. *pitri*, Lat. *pater*, Germ. *Vater*, our *father*, etc.; cf. μήτηρ.

†Πατησιάδης, ου, ὁ, *Patesiades*, a Spartan ephor, Xen. Hell. 2, 3, 10.

Πᾰτησμός, οῦ, ὁ, (πατέω) *a treading on, trampling*, εἱμάτων, Aesch. Ag. 963.

Πᾰτητήριον, ου, τό, *a place where grapes*, etc. *are trodden*: from

Πᾰτητής, οῦ, ὁ, *one who treads* grapes, olives, etc.

Πᾰτητός, ή, όν, (πατέω) *trodden upon; to be trodden upon*, LXX.

†Πατιζείθης, ου Ion. εω, ὁ, *Patizīthes*, one of the magi, brother of the false Smerdis, Hdt. 3, 61.

†Πατιράμφης, ου Ion. εω, ὁ, *Patiramphes*, a Persian, charioteer of Xerxes, Hdt. 7, 40.

†Πάτμος, ου, ἡ, *Patmus*, a small island of the Sporades, Thuc. 3, 53, v. l. Λάτμος.

Πάτνη, ἡ, Dor. and Lacon. for φάτνη.

ΠΑ΄ΤΟΣ, ου, ὁ, *a trodden* or *beaten way, path, footpath*, Il. 20, 137.—II. *a treading, stepping, step*, πάτος ἀνθρώπων, *the steps* of man, Il. 6, 202, Od. 9, 119; ὅ τις πάτου ἔκτοθεν ἦεν ἀνθρώπων, Ap. Rh. 3, 1201: ἔξω πάτου, *out of the way*, Luc. de Hist. Conscr. 44.—III. *dirt, mud, dung*, like ἀποπάτημα, Nic. Al. 535, Th. 933. (The root appears in Sanscr. *pad*, to go: hence *patha*, our *path*, etc., cf. πούς.)

†Πάτουμος, ου, ἡ, *Patumus*, a city of Arabia, at the northern end of the Sinus Arabicus, Hdt. 2, 158.

Πάτρᾱ, ας, ἡ, Ion. and Hom. πάτρη (πατήρ):—one's *father-land, native land, country, home*, just like πατρίς, Il. 12, 243; 24, 500, Pind. O. 12, 24, Hdt., and Att.—II.=πατριά, of persons claiming descent from a common ancestor; and so, *a stock, house, family*, Lat. *gens*, such as in the Greek states formed themselves into guilds or houses, Pind. N. 7, 103; 8, 79. Though πάτρα does not seem to have been used for φρατρία (in the strict Attic, Spartan, or Sicyonic sense) to denote a civic union of families recognized by the state, v. Böckh v. l. Pind. N. 4, 77, Müller Dor. 3, 5, § 5, —still it is prob. that both words belong to the same root; and in some Greek states, as Aegina, φρατρία was just equiv. to πατριά, πάτρα.—This sense does not occur in Hom.; for though Il. 1, 30; 13, 354 are sometimes referred to this head, they belong to signf. I.—Cf. φράτρα.—III. as a relationship, πάτρα *is that between parents and children*, Dicaearch.

Πατρᾰγᾰθία, ας, ἡ, (πατήρ, ἀγαθός) *the virtue and good deeds of one's father* or *ancestors*, Plut. 2, 534 C.

Πατρᾰδελφεός, οῦ, ὁ, poet. for πατράδελφος, Pind. I. 8 (7), 144.

Πατρᾰδέλφη, ης, ἡ, *a father's sister, aunt by the father's side.*

Πατρᾰδελφία, ας, ἡ, *relationship by a father's brother* or *sister; a family of cousins by the father's side*, Aesch. Supp. 39, [ubi ῑ, nisi legend. πατραδελφεία]: from

Πατράδελφος, ου, ὁ, (πατήρ, ἀδελφός) *a father's brother, uncle*, Isae. 49, 11, Dem. 1084, 17: later word for ἀδελφὸς πατρός, πάτρως or θεῖος, Lob. Phryn. 304, 306.

Πάτρᾱθε, adv., Dor. for πάτρηθε, Pind.

†Πάτραι, ῶν, αἱ, *Patrae*, one of the twelve ancient chief cities of Achaia, earlier called Ἀρόη, now *Patras*, Thuc. 2, 83; Strab. p. 384: in Hdt. 1, 145, οἱ Πατρέες, *the inhab. of Patrae*; in Polyb. Πατραιεῖς, έων, οἱ, Polyb. 4, 6, 9.

Πατρᾰλοίας, α and ου, ὁ, (πατήρ, ἀλοιάω) *one who strikes* or *slays his father, a parricide*, Ar. Nub. 911, Ran. 274, Plat., etc.

Πατρᾰλῴας, ου, ὁ,=foreg.

Πάτραρχος, ὁ, (πάτρα, ἄρχω) *the chief of a* πάτρα, *tutelary god*, LXX.

†Πατρεύς, έως, ὁ, *Patreus*, grandson of Agenor, said to be founder of Patrae, Paus. 7, 18, 5.

Πάτρη, ἡ, Ion. and Hom. for πάτρα, q. v. Hence

Πάτρηθε and -θεν, adv.,=ἐκ πάτρης, *from one's native land*, Ap. Rh. 2, 541, etc.—II. *from a race* or *family*, Dor. πάτρᾱθε, Pind. N. 7, 103.

Πατριά, ᾶς, ἡ, (πατήρ) *lineage, pedigree, descent*, esp. *by the father's side*, Hdt. 2, 143; 3, 75; who, in 2, 146, uses γένεσις instead.—II. *a race, line, stock*; hence also *a division of the people* founded on an ancient union of families, *a house, clan*, Hdt. 1, 200: cf. φρατρία and πάτρα II.

Πατριάζω, f. -άσω, (πατήρ) *to take after one's father, be* or *live like him*, Lat. *patrissare*; also πατρώζω.

Πατριαρχεῖον, ου, τό, *a patriarch's house*: from

Πατριάρχης, ου, ὁ, (πατριά, ἀρχή) *the father* or *chief of a race, a patriarch*, LXX. Hence

Πατριαρχία, ας, ἡ, *a patriarchate* and

Πατριαρχικός, ή, όν, *patriarchal*, Eccl. Adv. -κῶς.

Πατρίδιον, ου, τό, dim. from πατήρ, Ar. Vesp. 986, Xenarch. Pent. 1, 15. [ῐ]

Πατρίκιος, ου, ὁ, the Roman *patricius*, Dion. H. 2, 10. [ῐ]

Πατρῐκός, ή, όν, (πατήρ) *from one's fathers* or *ancestors, paternal, ancestral*, Lat. *paternus*, Ar. Av. 142, Thuc. 7, 69, etc.; esp. *hereditary*, βασιλεῖαι, Id. 1, 13; ἡ πατρική (sc. γῆ)=πάτρα, Eur. Ion 1304.—Cf. πατρῷος sub fin. Adv. -κῶς, Arist. Pol. 5, 11, 29. Hence

Πατρῐκότης, ητος, ἡ, *fathership*, Lat. *paternitas.*

Πάτριος, α, ον, Trag., but also ος, ον, Eur. Hel. 222, as mostly in Att. prose, cf. however Andoc. 26, 45 (πατήρ).—*Of, from, established by forefathers*, Lat. *patrius*, Pind. O. 2, 26, N. 2, 9, Trag. (though they more freq. use πατρῷος, q. v. sub fin.), Plat., etc.: hence *hereditary, customary, long-established*, πάτριόν ἐστιν αὐτοῖς, it is *an ancient custom* among them, Ar. Eccl. 778, Xen. Hell. 7, 1, 3: *τὰ πάτρια, manners, customs, institutions of ancestors*, Lat. *instituta majorum*, *κατὰ τὰ πάτρια*, Ar. Ach. 1000, Xen. Cyr. 8, 7, 1, etc.; opp. to *παρὰ τὰ π.*, Plat. Polit. 296 C; *ποιεῖν πρὸς τὴν πόλιν τὰ πάτρια*, to serve the state as our fathers before us, Isocr. 46 E. Adv. *-ως*, Joseph.

Πατρίς, *ίδος*, poet. fem. of *πάτριος*, *of one's fathers*, *πατρὶς γαῖα, αἶα, ἄρουρα, one's father-land, country*, freq. in Hom.; but he also uses *πατρίς* alone as subst., like *πάτρα*, Il. 5, 213, Od. 9, 34, etc.; so too Hdt. 3, 140, and freq. in Att.; Hes. only has *πατρίδα γαῖαν*, and that only in Scut. 1, 12: *π. πόλις*, one's *native* city, Pind. O. 10 (11), 45. Proverb., *πατρὶς γάρ ἐστι πᾶσ' ἵν' ἂν πράττῃ τις εὖ*, Ar. Plut. 1151.

Πατριώτης, *ου, ὁ*, (*πάτριος*) *one of the same country, a fellow-countryman*, Alex. Incert. 74; but the word was orig. only used with regard to *foreigners*, whereas Greeks were *fellow-citizens* (*πολῖται*), cf. Poll. 3, 54: hence *ἵπποι π.=ἐγχώριοι*, Xen. Cyr. 2, 2, 26: Plat. however uses the word quite generally, Legg. 777 D; and, by a metaph., Soph. calls the mountain Cithaeron, the *πατριώτης* of Oedipus, O. T. 1091; and Plut. calls the Theban Bacchus his *πατριώτης θεός*, 2, 671 C. Hence

Πατριωτικός, *ή, όν, of, belonging to a πατριώτης* or *πατριά*, Arist. Oec. 2, 4, 1, Dicaearch. ap. Steph. B. s. v. *πάτρα*.

Πατριῶτις, *ιδος*, fem. from *πατριώτης*; *π. γῆ=πατρίς*, Eur. Heracl. 755: *π. στολή, one's own country's* dress, Luc. Scyth. 3.

†Πατρόβας, *α, ὁ*, *Patrobas*, masc. pr. n., N. T.

Πατρογένειος, *ὁ*, epith. of Neptune, perh.=sq., Plut. 2, 730 E.

Πατρογενής, *ές*, (*πατήρ, *γένω*) *of one's fathers, ancestral*, v. l. for *προγενής* (q. v.), *πατρογενεῖς θεοί*, Soph. Ant. 938.

Πατρόδοτος, *ον*, (*πατήρ, δίδωμι*) late word for sq.

Πατροδώρητος, *ον*, (*πατήρ, δωρέω*) *given by a father*, Luc. Tragop. 268.

Πατρόθεν, adv., (*πατήρ*) *from* or *after a father*, e. g. *πατρόθεν ὀνομάζειν τινά*, to accost him *as his father's son*, Il. 10, 68, cf. Hdt. 3, 1, Thuc. 7, 69; *ἀναγραφῆναι πατρόθεν ἐν στήλῃ*, to have one's name inscribed on a tablet *as the son of such a father*, Hdt. 6, 14, cf. 8, 90; so too, *γράφειν τοὔνομα πατρόθεν καὶ φυλῆς καὶ δήμου*, to write one's name adding that of one's father, tribe, and township, Plat. Legg. 753 C:—also, *coming from, sent by one's father*, *π. ἀλάστωρ*, Aesch. Ag. 1508; *π. εὐκταία φάτις*, a *father's* curse, Id. Theb. 841.

Πατροκᾰσιγνήτη, *ης, ἡ, a father's sister, aunt*, Q. Sm. 10, 58.

Πατροκᾰσίγνητος, *ου, ὁ, a father's brother, uncle*, Il. 21, 469, Od. 13, 342, Hes. Th. 501; also *πάτρως* and *θεῖος*.

Πατροκίνητος, *ον, moved by a father.*

†Πατρόκλεια, *ας, ἡ, the Patroclēa*, the 16th book of the Iliad, which describes the death of Patroclus, Ael. V. H. 13, 14.

†Πατροκλείδης, *ου, ὁ, Patroclides*, an Athenian public speaker, Ar. Av. 790.

†Πατροκλῆς, *έους, ὁ*, = Πάτροκλος, Theocr. 15, 140; from wh. oblique cases come in Hom., though he has not nom., v. sub *Πάτροκλος*.—2. a wealthy Athenian, who affected a Spartan mode of living, esp. in neglect of bathing, Ar. Plut. 84.—3. an Athenian, nephew of Socrates, Plat. Euthyd.—4. a king archon in the time of the thirty tyrants, Isocr. 372 A. —5. a Lacedaemonian, father of Tantalus, Thuc. 4, 75.—Others in Xen. Hell. 6, 5, 38,=Προκλῆς; Dem.; etc.

Πάτροκλος, *ου, ὁ*, *Patroclus*, †son of Menoetius and Sthenele†, the friend of Achilles, Hom., esp. Il.: he has the oblique cases, gen. *Πατροκλῆος*, acc. *Πατροκλῆα*, voc. *Πατρόκλεις*; but there is no nom. *Πατροκλεύς* or *-κλῆς*.

†Πατρόκλου νῆσος, *ἡ, the island of Patroclus*, a small island near Sunium, Paus. 1, 1, 1: also called *Πατρόκλου χάραξ*, Strab. p. 398.

Πατροκόμος, *ον*, (*πατήρ, κομέω*) *taking care of his father*, Nonn.

Πατροκτονέω, *ῶ, to murder one's father*, Aesch. Cho. 909: and

Πατροκτονία, *ας, ἡ, murder of a father, parricide*, Plut. Rom. 22, etc.: from

Πατροκτόνος, *ον*, (*πατήρ, κτείνω*) *murdering one's father, parricidal*, Trag., as Aesch. Theb. 752, etc.; *δίκη π.*, vengeance *on a parricide*, Soph. Fr. 624: but, *χεὶρ πατροκτόνος* is (strangely) *a father's murdering* hand in Eur. I. T. 1083.—II. proparox., *πατρόκτονος, ον*, pass., *slain by a father.*

Πατρολέτωρ, *ορος, ὁ*, (*πατήρ, ὄλλυμι*) *a parricide*, Jac. A. P. p. lxxx.

Πατρομήτωρ, *ορος, ὁ*, (*πατήρ, μήτηρ*) *a mother's father*, Luc. Alex. 58: *ἡ π., a grandmother*, Lyc. 502.

Πατρομύστης, *ου, ὁ, pater mystarum Bacchi*, Inscr.

Πατρονομέω, *ῶ*, (*πατρονόμος*) *to rule like a father*:—pass. *to be under a fatherly* or *patriarchal government*, Plat. Legg. 680 E, Plut. Dion. 10.

Πατρονομία, *ας, ἡ, the authority of a πατρονόμος: a father's power*, Luc. Dem. Encom. 12: and

Πατρονομικός, *ή, όν, of* or *like a πατρονόμος* or *πατρονομία*: *ἡ -κή* (sc. *τέχνη*)=foreg., Plat. Legg. 927 E: from

Πατρονόμος, *ον*, (*πατήρ, νέμω*) strictly, *ruling as a father*, Plut. 2, 795 F:—*οἱ πατρονόμοι*, at Sparta, *the great council*, after the reform of Cleomenes, answering to the earlier *γέροντες*, Paus. 2, 9, 1; cf. Böckh Inscr. 1, p. 606, Müller Dor. 3, 7, § 8.

Πατροπαράδοτος, *ον*, (*πατήρ, παραδίδωμι*) *handed down, inherited from one's fathers*, Dion. H. 5, 48.

Πατροπάτωρ, *ὁ*, (*πατήρ, πατήρ*) *a father's father*, Pind. P. 9, 144, N. 6, 29.

Πατρόπολις, *εως, ἡ*, (*πατήρ, πόλις*) *one's father's town*, Antiph. Philomet. 1, ubi v. Meineke.

Πατροῤῥαίστης, *ου, ὁ, a parricide.*

Πατροστερής, *ές*, (*πατήρ, στερέω*) *reft of one's father, fatherless*, Aesch. Cho. 253.

Πατρότης, *ητος, ἡ, paternity*, dub.

Πατροτύπτης, *ου, ὁ*, (*πατήρ, τύπτω*) *one who beats his father*, Sext. Emp. p. 298. Hence

Πατροτυψία, *ας, ἡ, beating of one's father*, Sext. Emp. p. 298.

Πατροῦχος παρθένος, *ἡ, a sole-heiress*, opp. to *a coheiress*, Hdt. 6, 57, cf. Ruhnk. Tim.:—in Dor. *πάμωχος* for *παμοῦχος*, and in Att. *ἐπίκληρος*.

Πατροφονεύς, *έως* poet. *ῆος, ὁ*, (*πατήρ, φονεύω*) *the murderer of one's father*, Od. 1, 299; 3, 197.

Πατροφόνος, *ον*, (*πατήρ, φονεύω*) *parricidal*, *χείρ*, Aesch. Theb. 783; *μητήρ*, Eur. Or. 193:—*ὁ π., a parricide*, Plat. Legg. 869 B.

Πατροφόντης, *ου, ὁ*,=foreg., Soph. O. T. 1441: also as fem., Soph. Tr. 1125.

Πατρυιός, *οῦ, ὁ*, also *πατρῠός*, *a step-father*, like *μητρυιά*, a step-mother: also *πατρωός*.

Πατρῠός, *ὁ*,=foreg.

†Πατρώ, *οῦς, ἡ, Patro*, a daughter of Thespius, Apollod. 2, 7, 8.

Πατρώζω,=*πατριάζω*, q. v., Alciphr., Philostr., etc.

Πατρώϊος, *η* Dor. *α, ον*, poet., esp. Ep., lengthd. form of *πατρῷος* (q. v.), in Hom., Hes., and Ion. prose.

†Πάτρων, *ωνος, ὁ, Patron*, masc. pr. n., Paus. 10, 33, 3; etc.

Πάτρων, *ωνος, ὁ*,=*πάτρωνος*, Plut. Fab. 13.

Πατρωνεία, or *-νία, ας, ἡ*, the Lat. *patronatus*, Dion. H. 2, 10.

Πατρωνεύω, the Lat. *patrocinari*, *to be a patron*, Inscr.

Πατρωνικός, *ή, όν, of, peculiar to, like a πάτρωνος.*

Πάτρωνος, *ου, ὁ*, the Lat. *patronus*, Welcker Syll. Epig. 135, 7.

Πατρωνῠμέω, *ῶ*, (*πατήρ, ὄνομα*) *to name after a father.* Hence

Πατρωνῠμία, *ας, ἡ, a name taken from one's father, a patronymic*, as *Πηλείδης* is the patronymic of Achilles, *'Ατρείδης*, of Agamemnon, etc. Hence

Πατρωνῠμικός, *ή, όν, of, belonging to one's father's name, formed after it*: *τὸ π.* (sc. *ῥῆμα*)=foreg. Adv. *-κῶς*.

Πατρωνύμιος, *ον*, (*πατήρ, ὄνομα*): in Aesch. Pers. 146 *τὸ π.*, as adv., *by the father's side* or *family.*

Πατρῷος, *α, ον*, also *ος, ον*: poet. and Ion. *πατρώϊος, η* Dor. *α, ον*, which form only is used in Hom., Hes., and Hdt.; the former, or Attic form, is first found in Theogn. and Pind.: (*πατήρ*). *Of a father, coming* or *inherited from him*, Lat. *paternus*, freq. in Hom., Pind., and Att.; *ἡμῖν πατρώϊόν ἐστι*, Hdt. 9, 27, cf. 1, 41; *γαῖα πατρωΐη, one's father-land*, like *πάτρα, πατρίς*, Od. 13, 188, etc.; so, *πατρῴα γῆ*, Pind. P. 4, 516, and Att.; *π. ἀρχή*, Xen. An. 1, 7, 6; *π. δόξα, hereditary* glory, Id. Hell. 7, 5, 16; *π. οἰκία, κλῆρος*, Plat. Charm. 157 E, Legg. 923 D, etc.; *τὰ πατρῷα, one's patrimony*, Arist. Pol. 5, 4, 4;—*π. θεοί*, tutelary gods *of a family* or *people*, as Apollo at Athens, Soph. Phil. 933, Plat. Euthyd. 302 D; Jupiter among the Dorians, Id. Legg. 391 E, cf. Lob. Aglaoph. 1, 769, 1206, 1238.—*Πάτριος, πατρικός* and *πατρῷος* seem often to be used quite as synon.; but the ancients distinguished them, as, *πατρῷος, descending from father to son*, as property, fortune; *πάτριος, that handed down from one's forefathers*, as manners, customs, institutions; *πατρικός*, esp. of hereditary friendships and feuds, Ammon. s. v., A. B. p. 297, 30; Hermann however distinguishes thus, *πάτρια, quae sunt patris*, *πατρῷα, quae a patre veniunt*, *πατρικά, qualia patris sunt*, v. ad Elmsl. Med. 420, and Eur. Bacch. 1362; cf. also Ellendt Lex. Soph. s. v. [Seidl. Dochm. p. 101 maintains, against Pors. Hec. 80, that the ῳ is sometimes short in Eur.]

Πατρωός, *οῦ, ὁ*, = *πατρυιός, a step-father*, Plut. Cleom. 11, Arat. 41.

Πάτρως, *ὁ*, gen. *ωος* and *ω*, acc. *ωα* and *ων*, in plur. only of 3d decl. (*πατήρ*) = *πατροκασίγνητος, πατράδελφος, an uncle by the father's side*

Lat. *patruus*, Hdt. 2, 133, etc.; opp. to μήτρως, one by the *mother's side.*

†Πάτταλα, τά, *Pattala*, a city of India, Strab. p. 701, in Πατταληνή, ῆς, ἡ, *Pattalene*, a district of India, Id. p. 700 sqq.

Παττᾰλεύω, Att. for πασσαλεύω.

Παττᾰλίας, ου, ὁ, *a stag in his second year*, when his horns begin to shoot, *a pricket*, Lat. *subulo*, (from the likeness of his horns to πάτταλοι), Arist. H. A. 9, 5, 4.

Πάττᾰλος, ὁ, πάττω, Att. for πάσσ-.

Παῦλα, ἡ, (παύω) *rest, a resting-point, stop, end, pause*, Soph. O. C. 88, and Plat.; c. gen., π. νόσου, κακῶν, *rest from* them, Soph. Phil. 1329, Tr. 1255; κινήσεως, Plat. Phaedr. 245 C; etc.; οὐκ ἐν παύλῃ ἐφαίνετο, there seemed to be no *end of it*, Thuc. 6, 60: *recreation, amusement.*—II. *a bringing to an end: means of stopping*, Xen. An. 5, 7, 32.

†Παῦλα, ης, ἡ, the Rom. fem. n., *Paula*, Anth.

†Παυλῖνος, ου, ὁ, the Rom. *Paulinus*, Anth.

†Παῦλος, ου, ὁ, the Rom. n. *Paulus, Paul*, esp. the distinguished apostle of the Gentiles, N. T.

*Παῦλος,=παῦρος, with the freq. interchange of λ and ρ: it remains in Lat. *paulus.*

†Παύνα, ἡ, *Pauna*, a city of the Samnites, Strab. p. 250.

Παυράκις or -κι, adv., like ὀλιγάκις, *few times, seldom*, as some read in Theogn. 857. [ρᾰ]

Παυράς, άδος, pecul. poet. fem. of παῦρος, for παύρα, Nic. Th. 210.

Παυρίδιος, α, ον, poet. for παῦρος, *little*, of time, Hes. Op. 132: neut. παυρίδιον, as adv., *a very little.* [ῐ]

Παυροεπής, ές, (παῦρος, ἔπος) *of few words*, Anth. P. 7, 713.

Παῦρος, α, ον, though the fem. is never used in Hom., or Hes.: *little, small*, στήμων, Hes. Op. 536: π. ἔπος, Pind. O. 13, 138; π. ὕπνος, Id. P. 9, 43; and Att.:—of time, *short*, Hes. Op. 324: but—2. usu. in plur., of number, *few*, Hom., Hes., etc.; παῦροί τινες, Pind. O. 11, 26:—with a collective subst., π. λαός, *few* people, Il. 2, 675; opp. to πολύς, Il. 9, 333, Od. 2, 241, Ar., etc.:—the compar. παυρότερος, *fewer*, is not unfreq. in Hom.—3. neut. pl. παῦρα as adv., *seldom*, Hes. Th. 780.—Παυρίδιος is another form: but both are poet., ὀλίγος being the prose word. (Cf. φαῦρος, φαῦλος, and Lat. *paulus* and *paucus.*)

Παυσάνεμος, ον, (παύω, ἄνεμος) *stilling the wind*, θυσία, Aesch. Ag. 215. [ᾰ]

Παυσᾰνίας, ου, ὁ, (παύω, ἀνία) *one who allays sorrow*, Soph. Fr. 765; like λυσανίας.

†Παυσανίας, ου, ὁ, Ion. -ανίης, εω, *Pausanias*, son of Cleombrotus, brother of Leonidas, leader of the Spartans in the battle at Plataeae, Hdt. 4, 81; Thuc. 1, 132.—2. son of king Plistoanax, grandson of foreg., a king in Sparta during the Peloponnesian war, Thuc. 3, 26; Xen. etc.—3. an Athenian, a friend of the poet Agatho, Plat. Symp.; Xen.—4. the celebrated traveller, and author of a description of Greece, Ael. V. H. 12, 61.—Others in Dem. Ep.; etc.

†Παυσίας, ου, ὁ, *Pausias*, a celebrated painter of Sicyon, Paus. 2, 27, 3.

†Παυσίκαι, ῶν, οἱ, *the Pausicae*, a people on the Caspian sea, Hdt. 3, 92.

Παυσῐκάπη, ης, ἡ, (παύω, κάπη) *a* sort of *round, projecting collar worn by slaves* while grinding corn or kneading bread, by way of muzzle, to prevent them from eating any of the ἄλφιτα, Ar. Fr. 287, cf. Interpp. ad Pac. 20: also for animals used to turn a mill: elsewh. καρδοπεῖον. [κᾰ]

Παυσίλῡπος, ον, (παύω, λύπη) *ending pain*, Ζεύς, Soph. Fr. 375; ἄμπελος, Eur. Bacch. 772. [ῐ]

Παυσίμᾰχος, ον, (παύω, μάχη) *ending the fight*, Welcker Syll. Ep. 142.

†Παυσίμαχος, ου, ὁ, *Pausimachus*, a geographer of Samos, Avien.—Others in Ath.; etc.

Παυσίνοσος, ον, (παύω, νόσος) *curing sickness*, Anth. P. append. 234. [ῐ]

Παυσῐνύστᾰλος, ον, (παύω, νύσταλος) *stopping drowsiness*, in Gramm. to explain ἐγρηγόρσιος.

Παυσίπονος, ον, (παύω, πόνος) *ending labour* or *hardship*, Eur. I. T. 451, et ap. Ar. Ran. 1321. [ῐ]

†Παύσιππος, ου, ὁ, *Pausippus*, a Spartan, Arr. An. 3, 24, 4.

†Παύσιρις, ιος, ὁ, *Pausiris*, son of Amyrtaeus, king of Aegypt, Hdt. 3, 15.

Παῦσις, εως, ἡ, (παύω) *a stopping, ending, relieving.*—II. (παύομαι) *a ceasing, ending, end*, LXX.

Παυστέον, verb. adj. from παύω, *one must stop, put an end to*, Plat. Rep. 391 E, etc.—II. from παύομαι, *one must cease.*

Παυστήρ, ῆρος, ὁ, (παύω) *one who stops, calms, a reliever*, νόσου, Soph. Phil. 1438, cf. El. 304, Alex. Ὑπν. 1. Hence

Παυστήριος, ον, *fit for ending* or *relieving*, νόσου, Soph. O. T. 150.

Παυστικός, ή, όν,=foreg.

Παυσώδῡνος, ον, (παύω, ὀδύνη) *soothing pain.*

Παυσωλή, ῆς, ἡ, like παῦλα, *rest*, Il. 2, 386.

ΠΑΥ'Ω, f. παύσω: but no pf. act. seems to have been used; †it occurs in inf. πεπαυκέναι, Dem. 478, 7; 3 sing. πέπαυκεν, Antisth. Soph. 183, 22†: impf. παύεσκον, in Soph. Ant. 962.—Mid., fut. παύσομαι, Soph. O. C. 1040, etc.; though πεπαύσομαι (Soph. Ant. 91, Tr. 587) is said to be more Att., v. Piers. Moer. p. 293: aor. ἐπαυσάμην;—pass., pf. πέπαυμαι: Hes. Th. 533, and Hdt. 1, 130, have an Ion. (and perh. old Att.) aor. pass. ἐπαύθην, while in later Att. ἐπαύσθην and pf. πέπαυσμαι, are preferred, cf. Lob. Soph. Aj. 321:—a form ἐπάην is also quoted in A. B. in Indice. (From Lacon. aor. πάξαι for παῦσαι, of which Hesych. quotes a pres. πάζω, πάζομαι, it has been thought that παύω is the root of the exclam. πάξ, and of Lat. *pax.*)

I. transit. *to make to end* or *cease, to stop, bring to an end, make an end of*, π. ἄγριον ἄνδρα, i. e. *to strike* him *dead*, Il. 21, 314, cf. Od. 20, 274, Aesch. Ag. 1024, Soph. Ant. 962, etc.:—more freq. of things, *to make an end of*; and of suffering, etc., *to allay, soothe, calm*, χόλον, μένος, νεῖκος, πόλεμον, ῥόον, ὀδύνας, etc., Hom.; π. λύπας ᾠδαῖς, Eur. Med. 197, etc.; π. τόξον, *to let* one's bow *rest*, Od. 21, 279:—Pass. and mid., *to come to an end, take one's rest, cease, rest*, freq. from Hom. downwds.; παύεσθαι ἐν κλισίῃ, Il. 14, 260; v. infr. 3.—Generally, the mid. denotes *willing*, the pass. *forced cessation.*—Construction:—1. c. acc. pers. vel rei only, v. supra.—2. c. acc. pers. et gen. rei, *to make to rest, stop, hinder, keep back from* a thing, π. Ἕκτορα μάχης, Ἀχιλῆα πόνοιο, Θάμυριν ἀοιδῆς, etc., Hom.; χεῖρας πολέμοιο Il., etc.: πόδας ὀρχηθμοῖο, Od.; π. τινὰ τῆς βασιλείας, *to depose* one *from* being king, Hdt. 1, 123: c. gen. only, αἴ κε Ζεὺς παύσῃ ὀϊζύος, O that Jupiter *would make an end of* woe! Od. 4, 35; and in Att., as Soph. El. 798, etc.:—so in pass. and mid., *to leave, rest* o *cease from* a thing, *take* or *have rest from..*, πολέμου, μάχης, ἔργων, πόνου, γόου, κλαυθμοῦ, ὀδυνάων, κλαγγῆς, etc., Hom., etc.; δρόμου, Hdt. 4, 124; παύεσθαι ἀρχῆς, *to be deposed from* office, Hdt. 1, 56, cf. 6, 66; also, παύεσθαι ἐκ μεγάλων ἀχέων, Ar. Ran. 1531, Eur. El. 1108.—3. c. part., *to stop* a person from *doing* or *being* so and so, π. τινὰ ἀριστεύοντα, *to stop* him *from being* first, Il. 11, 506: τὸν ἄνδρα παῦσον ταῦτα ποιεῦντα, Hdt. 5, 23; and very freq. in Att. παύσω σε λαλοῦντα, *I will stop* your talking, etc., cf. Valck. Phoen. 1723, Jelf Gr. Gr. § 688;—but the inf. was also used for part. in the oldest Greek, as, ἔμ' ἔπαυσας ἐπὶ Τρώεσσι μάχεσθαι, Il. 11, 442, so Hdt. 5, 67; 7, 54; in Att. the part. was almost universal, though we have θνητοὺς ἔπαυσα μὴ προδέρκεσθαι μόρον, Aesch. Pr. 248, cf. Ar. Ach. 634:—the inf. or part. must oft. be supplied from context, as in Hdt. 8, 99 fin.; and so in most cases where the acc. only follows παύω.—So in pass. and mid., *to leave off doing* or *being* so and so, ὅθ' ὕπνος ἕλοι, παύσαιτό τε νηπιαχεύων, when *he stopt* playing, Il. 22, 502: freq. in Hdt., and Att.—The construct. of the pass. c. inf., is rejected by Thom. M. p. 696, and several modern critics, but it occurs oft. in later authors, v. Schäf. Schol. Ap. Rh. 3, 48:—here too the part. must often be supplied from the context, as, αἷμα, φλόξ, ἄνεμος ἐπαύσατο, the blood *stopt* (*flowing*), the fire (*burning*), the wind (*blowing*), etc., Hom.; so, Ῥοδώπης πέρι πέπαυμαι (sc. λέγων), Hdt. 2, 135, cf. 7, 9, fin.

II. intr., just like παύομαι or λήγω, *to cease, leave off*, ἀέθλων, Od. 4, 659; μάχης, Hes. Sc. 449, cf. Herm. H. Hom. Cer. 351: but in Att., so only in imperat., παῦε, *stop! have done! be quiet!* Soph. Phil. 1275, Ar. Vesp. 1194. Ran. 122, 269, Plat. Phaedr. 228 E; so, παῦ' ἐς κόρακας, Ar. Ach 864, where the other verbs are plur.

†Παύσων, ωνος, ὁ, *Pauson*, an Athenian, derided by Ar. Ach. 854.—2. a celebrated painter of Athens in the time of Aristophanes, Ar. Plut. 602; Arist.; etc.—Others in Ath.; etc.

†Πάφιος, α, ον, *of Paphus, Paphian*: ἡ Παφία, *the Paphian* goddess, epith. of Venus from her temple in P., Theocr. 27, 15.

†Παφλαγονία, ας, ἡ, *Paphlagonia*, a province of Asia Minor between Pontus and Phrygia, Xen. An. 7, 8, 25.

†Παφλαγονικός, ή, όν, *of Paphlagonia, Paphlagonian*, Xen. An. 5, 4, 13: ἡ Παφ...κή,=Παφλαγονία, Id. 6, 1, 15.

Παφλᾰγών, όνος, ὁ, *a Paphlagonian*, in Il. always in plur.:—in Ar. Eq. 2, 6, etc., Cleon is represented as a Παφλαγών, doubtless with a play on παφλάζω II, and III.

Παφλάζω, f. -άσω, *to bubble, froth, foam*, of the sea in a storm, Il. 13, 798; of boiling water, Ar. Fr. 423; of the wind, *to bluster*, Emped. 255

also in mid., Antiph. Philoth. 1, 4.—II. *to stammer, stutter*, Hipp.—III. metaph. *to splutter, fret, fume*, of the angry Cleon, Ar. Pac. 314, Eq. 919, cf. foreg. (Redupl. form from φλάζω, φλαίνω, like the kindred καχλάζω from χλάζω.) Hence

Πᾰφλασμα, ατος, τό, *a bubbling, frothing, foaming*, of the sea, boiling water, etc.—II. metaph., παφλάσματα, *spluttering, big words*, Ar. Av. 1243.

Πάφος, ου, ἡ, *Paphus*, a town in Cyprus celebrated for its temple of Venus as early as Od. 8, 363, cf. H. Ven. 59: †Strab., p. 683, calls this Παλαίπαφος, and mentions in its vicinity the later city Νεάπαφος, founded by Agapenor: its site is still called *Baffo*, cf. Πάφιος.

Πάχετος, τό, poet. for πάχος, *thickness*, Od. 23, 191, cf. Nic. Th. 385, 465.—II. in Od. 8, 187, λάβε δίσκον μείζονα καὶ πάχετον, usu. taken as irreg. compar. for παχύτερον, he took a quoit larger and *thicker*: acc. to others accus. of a subst. πάχετος (not found elsewh.), a quoit larger *as to its thickness*. [ᾰ]

†Πάχης, ητος, ὁ, *Paches*, a general of the Athenians in the Peloponnesian war, who reduced Miletus, Thuc. 3, 18.

Πάχιστος, η, ον, irreg. superl. of παχύς, Il. 16, 314. [ᾰ]

Πᾰχίων, ον, gen. ονος, irreg. compar. of παχύς.

Πάχνη, ης, ἡ, (πήγνυμι, παγῆναι) *hoar-frost, rime*, Lat. *pruina*, Od. 14, 476, cf. Plat. Tim. 59 E; also in plur., πάχναι καὶ χάλαζαι, Plat. Symp. 188 B; γήρως εὐρῶτα καὶ πάχνην, the mould and *frost* of age, comic description of an old man's gray hair, Incert. ap. Arist. Gen. An. 5, 4, 8:—κουροβόρος π., *the clotted blood* of the slaughtered children, Aesch. Ag. 1512. (Akin to πάγος.) Hence

Παχνήεις, εσσα, εν, *frosty*, Nonn.

Παχνίζω, *to freeze with hoar-frost*: impers. παχνίζει, ἐπάχνιζε, *it is, was a white frost*.

Παχνόω, ῶ, (πάχνη) *to cover with hoar-frost* or *rime*.—2. *to thicken, make solid*, Plut. 2, 396 B, 736 A.—II. usu. metaph., like πήγνυμι, *to strike chill*, ἐπάχνωσεν φίλον ἦτορ, he *made* his blood *run cold, made* it *curdle*, Hes. Op. 358: mostly in pass., *to be struck with chill, shiver, shudder*, ἐν φρεσὶν ἦτορ παχνοῦται, his blood *runs cold* or is *curdled within him*, Il. 17, 112: later, παχνοῦσθαι πένθεσιν, λύπῃ, Aesch. Cho. 83, Eur. Hipp. 803, ubi v. Valck., and cf. Ruhnk. Ep. Cr. p. 120.

Παχνώδης, ες, (πάχνη, εἶδος) = παχνήεις.

Πάχος, εος, τό, (παχύς) *thickness*, Od. 9, 324; absol., πάχος, *in thickness*, Hdt. 4, 81; πάχει μάκει τε, Pind. P. 4, 436; π. σαρκός, fatness, Eur. Cycl. 380: *breadth*, τείχους, Thuc. 1, 90; opp. to λεπτότης, Plat. Rep. 523 E, etc.

Πᾰχύαιμος, ον, (παχύς, αἷμα) *thick-blooded*, Hipp.

Πᾰχῠδάκτῠλος, ον, *thick-fingered*.

Πᾰχύδενδρος, ον, *with thick trees*: *thick with trees*, ἄλσος, Himer.

Πᾰχῠδερμέω, ῶ, *to be thick-skinned, to have a thick skin*: and

Πᾰχῠδερμία, ας, ἡ, *thick-skinnedness*: *a thick skin*, Hipp.

Πᾰχύδερμος, ον, (παχύς, δέρμα) *thick-skinned*, Arist. Gen. An. 5, 3, 10, Luc.

Πᾰχύθριξ, ὁ, ἡ, (παχύς, θρίξ) *with thick hair*, Arist. Gen. An. 5, 3, 10.

Πᾰχῠκάλαμος, ον, (παχύς, κάλαμος) *thick-stalked*, Theophr. [ᾰ]

Πᾰχῠκάρδιος, ον, = βαρυκάρδιος, Eccl.

Πᾰχύκαυλος, ον, *with a thick stalk* or *stem*.

Πᾰχύκνημος, ον, (παχύς, κνήμη) *with stout calves*, Ar. Plut. 560.

Πᾰχῠλός, ή, όν, a sort of dim. from παχύς, *thickish, rather coarse*: adv. -λῶς, *coarsely, roughly*, opp. to ἀκριβῶς, Arist. Eth. N. 1, 3, 4. Cf. παχύς III.

Πᾰχῠμέρεια, ας, ἡ, *thickness of parts*, Galen.: from

Πᾰχῠμερής, ές, (παχύς, μέρος) *consisting of thick* or *coarse parts*, Tim. Locr. 100 E, Plut. 2, 626 A, etc.—II. metaph., *coarse, clumsy, stupid*, Strab., like παχύς III, and παχυλός. Adv. -ρῶς, Strab.

Πᾰχῠνευρέω, ῶ, (παχύς, νεῦρον) *to have swollen sinews*, as in gout.

Πᾰχύνοος, ον, contr. -νους, ουν, *thick-witted*. [ῠ]

Πᾰχύνος, ον, poet. for foreg. [ῠ]

†Παχῦνος, ου, ὁ and ἡ, *Pachȳnus*, the southeastern promontory of Sicily, now *Cape Passaro*, Strab. p. 265: in Polyb. 1, 54, also ἄκρα τοῦ Παχύνου. [ῡ also in Dion. P. 469, 471.]

†Παχύνιος, α, ον, *of Pachȳnus, Pachynian*; and

†Παχυνικός, ή, όν, Ath. 4 C.

Πάχυνσις, εως, ἡ, (παχύνω) *a thickening*, Arist. Meteor. 4, 6, 4.

Πᾰχυντικός, ή, όν, *of* or *fit for thickening*, etc.

Πᾰχύνω, (παχύς) *to thicken, to fatten*, Plat. Gorg. 518 C, Rep. 343 B; κότον Ζηνός, Aesch. Supp. 618, si vera l.—Pass. *to become thick*, of the skull, Hdt. 3, 12; *to grow fat*, Ar. Ach. 791; *to be swollen*, δαιτί, Mel. 120; *to be enlarged*, of the sun in a mist, Dion. P. 35; metaph., ὄλβος ἄγαν παχυνθείς, wealth '*that has waxed fat*,' Aesch. Theb. 771.—Philostr. and Galen. have a pf. pass. πεπάχυσμαι. [ῠ]

Πᾰχύπους, ποδος, ὁ, ἡ, *thick-footed*.

Πᾰχύραβδος, ον, *with thick rods* or *stripes*: better παχύῤῥ.

Πᾰχύρῑν, ῑνος, ὁ, ἡ, *thick-nosed*, better παχύῤῥιν.

Πᾰχύῤῥιζος, ον, *thick-rooted*.

Πᾰχύῤῥυγχος, ον, *thick-snouted*.

ΠΑ˘ΧΥ΄Σ, εῖα, ύ, *thick, large, stout*, χείρ, αὐχήν, μηρός, Hom., always in good signf., *of large, stout* limbs; so, π. πούς, Hes. Opp. 495: also, π. λᾶας, *a large, heavy*, stone, Il. 12, 446; π. αὐλὸς αἵματος, Od. 22, 18; π. ἐλάτη, Hes. Op. 507; θρυαλλίδες, Ar. Nub. 59; of linen, *thick, coarse*, opp. to λεπτός, Plat. Crat. 389 B.—2. of the consistence of a mass, *thick, curdled, clotted*, opp. to thin and liquid, αἷμα, Il. 23, 697.—3. later, *fat*, opp. to λεπτός, π. χοῖρος, Ar. Ach. 766; γῆ π., *rich* land, Lat. *pinguis terra*, Xen. Oec. 17, 8.—4. generally, *great*, π. πρᾶγμα, χάρις, Ar. Lys. 23, Eccl. 1048.—II. in Hdt. 5, 30, 77, etc., οἱ παχέες, are *the men of substance, the wealthy*; so in Ar. Eq. 1139, Vesp. 287, Pac. 639: in Hesych. οἱ πάχητες.—III. in prose, *thick-witted, dull, stupid*, like Lat. *pinguis, crassus*, opp. to ἀκριβής, λεπτός, ὀξύς· ἀμαθὴς καὶ π., Ar. Nub. 842; παχὺς ἐς τὰς τέχνας, *too dull* for the arts, Hipp.; π. τὴν μνήμην, Philostr.:—παχέα κρώζειν, to croak *hoarsely*, Arat. 953.—IV. proverb., παχεῖα παρὰ σορὸν γυνή, of a lewd woman, v. χαμαιτύπη.—V. Adv. -έως: whence compar. -υτέρως or -ύτερον, Plat. Polit. 294 E, 295 A.—VI. compar. πάσσων, ον, Od. 6, 230, etc.; πᾰχίων, ον, Arat.; cf. πάχετος II:—Superl. πάχιστος, Il. 16, 314; regul. πάχύτερος and πᾰχύτατος, post-Hom. (From πήγνυμι, παγῆναι.) [⏑⏑]

Πᾰχυσκελής, ές, (παχύς, σκέλος) *thick-legged*, Poeta ap. Plut. 2, 1101 F.

Πᾰχυστομέω, ῶ, *to speak broad* or *roughly*, Strab.; and

Πᾰχυστομία, ας, ἡ, *broadness of pronunciation*, Strab.: from

Πᾰχύστομος, ον, (παχύς, στόμα) *wide-mouthed*, of a drinking cup, Henioch. Gorg. 1.—II. metaph., *speaking broad* or *roughly*, Strab.: but Schneider prefers τραχύστ-.

Παχυσχοίνῳ πτωκί—corrupt reading in Anth. P. 9, 227: Br. δασυκνήμῳ, Jacobs ταχυσκάρθμῳ.

Πᾰχύτης, ητος, ἡ, (παχύς) *thickness*, of stalks, skin, etc., Hdt. 4, 74, 173: *the thick part* or *sediment* of liquor, Ib. 23.—II. *thickness of wit, dulness*. [ῠ]

Πᾰχυτράχηλος, ον, *thick-necked*, Geop.

Πᾰχύτρῐχος, ον, = παχύθριξ.

Πᾰχύφλοιος, ον, (παχύς, φλοιός) *with a thick rind* or *bark*, Diosc.

Πᾰχύφρων, ον, gen. ονος, = παχύνοος.

Πᾰχύφυλλος, ον, (παχύς, φύλλον) *thick-leaved*.

Πᾰχῠχειλής, ές, = sq., Leon. Tar. 1, e conj. Reisk.

Παχύχειλος, ον, (παχύς, χεῖλος) *thick-lipped*, Arist. H. A. 4, 4, 7.

Πᾰχύχῡλος, ον, (παχύς, χυλός) *with thick juices*, Theophr.: also -χυμός.

Πᾱώτης, ου, ὁ, Lacon. for παός, πηός, *a blood-relation*.

†Πεγκάλας, ὁ, *the Pencalas*, a river of Phrygia, Paus. 8, 4, 3.

Πέδᾰ, Dor. and Aeol. for μετά, Pind.; less correctly πεδά, Böckh v. l. Pind. P. 5, 47; but v. Buttm. Ausf. Gr § 117 Anm. 8, n.

Πεδάᾳ, Ep. for πεδᾷ, 3 sing. pres. from πεδάω, Od.

Πεδάασκον, Ep. and Ion. impf. from πεδάω, Od. [δᾰ]

Πεδάγρετος, ον, Dor. and Aeol. for μετάγρετος (ἄγρα), *caught in its flight* or *by pursuit*.

Πεδαίρω, Dor. and Aeol. for μεταίρω, Eur. Phoen. 1027, etc.

Πεδαίχμιος, ον, Dor. and Aeol. for μετ-, Aesch. Cho. 589.

Πεδάμαρος or πεδάμερος, ον, v. sub πεδάορος.

Πεδᾰμείβω, Aeol. and Dor. for μεταμείβω, Pind. O. 12, 18.

Πεδᾰνός, ή, όν, (πέδον) like πεδινός:—*growing low, short, little*, Lat. *humilis*, Nic. Th. 226, 289.

Πεδάορος, ον, Aeol. and Dor. for πεδήορος (q. v.), μετήορος, Aesch. Cho. 590, e conj. Stanl.: the old reading is πεδάμαρος, supposed to be a Dor. and Aeol. form, deriv. from ἦμαρ.—μεθήμερος, which at all events should be πεδάμερος. [ᾰ]

†Πεδάριτος, ου, ὁ, *Pedaritus*, son of Leon, a leader of the Lacedaemonians, Thuc. 8, 28, sqq.

Πεδάρσιος, ον, Aeol. and Dor. for μετάρσ-, Aesch. Pr. 269, etc.

Πεδαυγάζω, Aeol. and Dor. for μεταυγάζω, Pind. N. 10, 115.

Πεδάορος, ον, Aeol. for μετέωρος, Sappho, dub.

Πεδάφρων, ον, gen. ονος, in Pind. P. 8, 103, has been usu. taken as Dor. and Aeol. for μετάφρων, *wise too* *late*: but it is now read *πέδ' ἀφρόνων*, *with the foolish.*

Πεδάω, ῶ, f. *-ήσω*: Ep. and Ion. impf. *πεδάασκον*, Od. 23, 353: (*πέδη*). Strictly, *to bind with fetters*; generally, *to bind, fasten*, *θύρας*, Od. 21, 391; *to bind, shackle, trammel, hinder*, *δόλῳ ἅρμα πεδῆσαι*, Il. 23, 585, cf. Pind. P. 6, 32, N. 5, 49; so, *π. γυῖα*, Il. 13, 435; *νῆα π. ἐνὶ πόντῳ*, Od. 13, 168; c. dupl. acc., *ὅς μ' ἐπέδησε βλέφαρα*, Od. 23, 17: in Hom. esp. of a Deity overruling a mortal's will, *Ἄτη, Μοῖρα, θεός, Ἀθήνη ἐπέδησε*, c. acc. pers., Il. 4, 517; 19, 94, Od. 23, 353; of sleep, Soph. Aj. 676: also c. inf., *Ἕκτορα μεῖναι μοῖρ' ἐπέδησε*, fate *chained* Hector to the spot, Il. 22, 5, cf. Od. 3, 269; 18, 155; so, c. gen. pro inf., as with *κωλύω*, *ὅςτις μ' ἀθανάτων πεδάᾳ καὶ ἔδησε κελεύθου*, Od. 4, 380 (unless here the gen. be confined to *δέω*, q. v.): — rare in prose, *π. τὸν μούναρχον*, Hdt. 6, 23; *καθ' ὕπνον πεδηθεὶς δύναμιν*, Plat. Tim. 71 E.

Πεδᾱωριστής, οῦ, ὁ, Dor. and Aeol. for *μετεωριστής*, *ἵππος π.*, *a rearing horse.*

Πεδεινός, ή, όν,=*πεδινός*, dub. in Theophr.

Πεδέρχομαι, Aeol. and Dor. for *μετέρχομαι*, *to follow, ensue*, Pind. N. 7, 109.

Πεδέχω, Dor. and Aeol. for *μετέχω*, Sappho 19.

Πεδέω, contr. *πεδῶ*, Ion. for *πεδάω*, post-Hom.

Πέδη, ης, ἡ, (*πέζα*) *a fetter*, Lat. *pedica, compes*, usu. in plur. *πέδαι*, for horses, Il. 13, 36; for men, †Sol. 15, 33†, Theogn. 539; *ζεῦγος πεδῶν*, a pair *of fetters*, Hdt. 7, 35; *ἐς πέδας δῆσαί τινα*, to put one in *fetters*, Hdt. 5, 77; *αἱ πέδαι, ἐν τῇσι ἐδεδέατο*, Ib.; *ἐν πέδαις δῆσαι*, Plat. Legg. 882 B: —in sing., of the poisoned robe, Soph. Tr. 1057.—II. a term of the menage, *a mode of breaking in a horse*, Xen. Eq. 3, 5; 7, 13 and 14, cf. Sturz. Lex. Xen., Herm. Opusc. 1, p. 73, sq.

Πεδήορος, = *πεδάορος*, Nic. Th. 729.

Πεδήρης, ες, = *ποδήρης*, very dub.

Πεδητής, οῦ, ὁ, (*πεδάω*) *one who fetters, a hinderer*, Anth. P. 9, 756.

Πεδήτης, ου, ὁ, (*πεδάω* pass.), *one fettered, a prisoner*, Ar. Fr. 720.

Πεδῐαῖος, α, ον, v. sq.

Πεδιακός, ή, όν, (*πεδίον*) *of the plain, dwelling on the plain*, opp. to mountaineers, maritime people, etc.: —*οἱ πεδιακοί*, in Arist. Pol. 5, 5, 9, *the party of the plain*, i. e. those who opposed Peisistratus, called *οἱ ἐκ τοῦ πεδίου* by Hdt. 1, 59; *οἱ πεδιεῖς* by Plut. Solon 13; also *οἱ πεδιαῖοι*, and *πεδιάσιοι*. — Cf. *πάραλος* II, *ὑπεράκριος*.

Πεδιάς, άδος, pecul. poet. fem. of *πέδιος*,=*πεδινός*, *flat, even*, *γῆ*, Hdt. 4, 43, 47, etc.; *ἡ π.* (sc. *γῆ*), Id. 9, 122: *π. ὁδός, ἁμαξιτός*, Pind. P. 5, 123, Eur. Rhes. 283.—II. *on* or *of the plain*, *ὕλη*, Soph. Ant. 420: *λόγχη π.*, an army *in the open field*, i. e. a battle *on a fair field*, Soph. Tr. 1058.

†Πεδιάς, άδος, ἡ, *Pedias*, daughter of Menys of Lacedaemon, Apollod. 3, 14, 5.—II. an Attic deme acc. to Plut. Themist. 14.

Πεδῐάσιος, ον, = *πεδιαῖος*:—*πεδιάσιμος* is quite a late form.

†Πεδιέες, ων, οἱ, contd. Πεδιεῖς, *Pedies*, a city of Phocis on the Cephisus, Hdt. 8, 83.

†Πεδιεύς, έως, ὁ, *Pedieus*, masc. pr. n., an Athenian archon, Diod. S.; others in Dion. H.; etc.

Πεδιεύς, έως, ὁ, = *πεδιακός*, q. v.; in Diog. L. 1, 58, *a dweller in the plain*: *οἱ πεδιεῖς*, v. *πεδιακός*.

Πεδίζω, (*πέδη*) like *ποδίζω*, *to fetter.*

Πεδιήρης, ες, (*πεδίον, ἄρω*) *consisting of* or *abounding in plains*, Aesch. Pers. 566, where the usu. reading *ἀμπεδιήρεις* should be separated, *ἂμ πεδ-.*

Πεδικός, ή, όν, (*πεδίον*) *of a plain* or *surface*, *π. μέτρησις*, *land*-measuring, Strab.

Πέδῑλον, ου, τό, mostly in plur. (as always in Hom. and Hes.), *sandals, a pair of sandals*, put on by persons going out, like *ὑποδήματα*: made of oxhide, Od. 14, 23, etc.; adorned with gold, Il. 24, 341, Od. 1, 97.—II. *any covering for the foot, shoes*: also, *boots, brogues*, *ἐς γόνυ ἀνατείνοντα π.*, Hdt. 7, 67; *περὶ τοὺς πόδας τε καὶ τὰς κνήμας π.*, Ib. 75.—III. *a tie for cows* at milking time; cf. *καλοπέδιλα*.—IV. metaph., *Δωρίῳ πεδίλῳ φωνὰν ἐναρμόξαι*, i. e. to write in Doric rhythm, Pind. O. 3, 9: also, *ἐν τούτῳ πεδίλῳ πόδ' ἔχειν*, to have one's foot in this *shoe*, i. e. to be in this condition or fortune, Ib. 6, 11, ubi v. Donalds. (From *πέδη*, q. v.)

Πεδῑνός, ή, όν, (*πεδίον*) *flat, level*, *χῶρος*, Hdt. 7, 198, and Xen.—II. *of the plain*, opp. to *ὀρεινός*, *λαγώς*, Xen. Cyn. 5, 17.

Πεδιόθεν, adv. (*πεδίον*) *from the plain* or *field.*

Πέδιον, ου, τό, dim. from *πέδη*.

Πεδίον, ου, τό, (*πέδον*) *a plain, flat, open country, a field* or *succession of fields*, freq. from Hom. and Hes. downwds.: they have it both of *cultivated fields* and *battle-fields*: Hom. uses it almost always in sing., though we find plur. in Il. 12, 283, Hes. Op. 386, as mostly in Att.: *πεδία πόντου*, the ocean-*plains*, Lat. *Neptunia prata, aequora ponti*, Valck. Phoen. 216, cf. Aesch. Fr. 142.—2. in Att., the sing. is used of some particular plain, *τὸ Θήβης π.*, Soph. O. C. 1312; esp. *the plain of Attica*, Thuc. 2, 55, Isae. 53, 5, cf. sub *πεδιακός*.—II. *the bones behind the toes*, Lat. *metatarsi*.—III. *pudenda muliebria*, Ar. Lys. 88. Cf. *πέδον*. Hence

Πεδίονδε, adv., *to the plain* or *fields*, Il. 11, 492, etc.

Πεδῐονόμος, ον, (*πεδίον, νέμομαι*) *dwelling in plains*, *π. θεοί*, *the rural* deities, gods *of the country*, Aesch. Theb. 272.

Πεδῐοπλόκτῠπος, in a corrupt passage, Aesch. Theb. 83, where Seidl. Dochm. p. 187, *πεδί' ὁπλόκτυπα*, *hoof-stricken* plains: aliter Dind., q. v.

Πέδιος, ον, very dub. for *πεδιαῖος*.

Πεδῐοῦχος, ον, (*πεδίον, ἔχω*) *having a plain*, hence *level, flat*, used by Schol. (Soph. O. C. 691, with s. q.) to explain *στερνοῦχος*.

Πεδῐώδης, ες, (*πεδίον, εἶδος*) *like a plain, level*, v. foreg.

†Πεδνηλισσός, οῦ, ἡ, *Pednelissus*, a city of Pisidia, Strab. p. 570: hence Πεδνηλισσεύς, έως, ὁ, *an inhab. of P.*, Polyb. 5, 72, 1.

Πεδοβάμων, ον, gen. *ονος*, Dor. for *πεδοβήμων*, (*πέδον, βαίνω*) *walking upon earth, of the earth*, Aesch. Cho. 591. [ᾰ]

Πεδόεις, εσσα, εν, (*πέδον*)=*πεδινός*, Nic. Th. 662.

Πεδόθεν, adv., (*πέδον*) *from the ground*, like *χαμόθεν*, Hes. Th. 680, Eur. Tro. 98:—*from the bottom*, Pind. O. 7, 112; metaph., *οἵ τοι πεδόθεν φίλοι εἰσίν*, who are dear to thee *from the bottom of thy heart*, Od. 13, 295; *from the beginning*, Pind. I. 5 (4), 48. cf. Näke Choeril. p. 107.

Πέδοι (not *πεδοῖ*, cf. sub *ἔνδοι*), adv., *on the ground, on earth*, Aesch. Pr. 272.

Πεδοικέω, Aeol. and Dor. for *μετοικέω*: from

Πέδοικος, ον, Aeol. and Dor. for *μέτοικος*, Aesch. Fr. 45.

Πεδοκοίτης, ου, ὁ, (*πέδον, κοίτη*) *lying on the ground*, Anth. P. 6, 102.

Πέδον, ου, τό, *the ground, earth*, H. Hom. Cer. 455, then freq. in Pind., and Att. poetry, *πεδίον* only being used in prose; *πέδον κελεύθου στρώννυναι*, Aesch. Ag. 909; *πέδῳ πεσών*, having fallen *to earth*, Id. Eum. 479, cf. Soph. El. 747; so, *ῥίπτειν πέδῳ*, Eur. I. A. 39, etc., v. Dind. Aesch. Pr. 749: — also, *πέδον πατεῖν*, to trample *to earth*, Id. Ag. 1357; *λὰξ πέδον πατούμενον*, Id. Cho. 644:—never used in plur., Elmsl. Bacch. 585. (Of same origin as *πούς*: for the Dor. altered the inflections gen. *ποδός, δίποδος*, etc. into *πεδός, δίπεδος*, etc., whence *ἑκατόμπεδος*, and Lat. *pes, pedis*, akin to *πέζα*, and *πάτος*, q. v.) Hence

Πέδονδε, adv., *to the ground, earthwards*, Il. 13, 796, Od. 11, 598, Soph. Tr. 786.

Πεδόσε, adv.,=foreg., Eur. Bacch. 137, 599.

Πεδοσκᾰφής, ές, (*πέδον, σκάπτω*) *digging the earth*, Nonn.

Πεδοστῑβής, ές, (*πέδον, στείβω*) *treading the earth*, opp. to *πτεροῦς*, Aesch. Supp. 1000; *ὄχος, ποῦς*, Eur. Med. 1123, Hel. 1516; *εὕδειν π.*, Id. Rhes. 763.—2. *on foot*, opp. to *ἱππηλάτης*, Aesch. Pers. 127.

Πεδοτρεφής, ές, (*πέδον, τρέφω*) *fed on* or *by earth*, Nonn.

Πεδοτρῐβής, ές, (*πέδον, τρίβω*) *wearing away the ground*, Nonn.

Πεδότριψ, ῐβος, ὁ and ἡ, (*πέδη, τρίβω*) *wearing out fetters*, comic epith. of good-for-nothing slaves, like *πέδων, τριπέδων*, Lat. *furcifer*, Luc. Saturn. 8.

Πέδουρος, ον, Dor. = *πέδαυρος*; dub.

Πέδων, ωνος, ὁ, (*πέδη*) *a good-for-nothing slave*, like *πεδότριψ*, hence *τριπέδων*: cf. *κέντρων*.

†Πεδωριστάς, ὁ, for *πεδαωριστάς* Dor. for *μετεωριστής*, Theocr. Ep. 17, 5.

Πεδώρῠχος, ον, (*πέδον, ὀρύσσω*) *digging the soil*, Anth. P. 10, 101.

Πέζᾰ, ης, ἡ, *the foot*, orig. Dor. and Arcad. for *πούς*, Anth. P. 12, 176: — usu. metaph., the *bottom* or *end* of a body, *ἐπὶ ῥυμῷ πέζῃ ἔπι πρώτῃ*, on the pole *at the* very *end*, Il. 24, 272: also, *π. ῥυμοῦ*, the pole-end, Eust.: —in a garment, *the hem, tuck, border*, Ap. Rh. 4, 46, Anth. P. 6, 287.—II. *a round fishing-net*, Opp. H. 3, 83.

Πεζᾰκοντιστής, οῦ, ὁ, (*πεζός, ἀκοντίζω*) *a foot-javelin-man*, Polyb. 3, 72, 2.

Πέζαρχος, ον, (*πεζός, ἄρχω*) *leading infantry* or *a land-army*: *ὁ π.*, *a leader of foot*, Xen. Cyr. 5, 3, 41.

Πεζέμπορος, ον, (*πεζός, ἔμπορος*) *trafficking by land*, Strab.

Πεζέταιροι, οἱ, (*πεζός, ἑταῖροι*) *the foot-guards* in the Macedon. army, *the horse-guards* being called simply *ἑταῖροι*, Dem. 23, 2, Plut. Flamin. 17; cf. Thirlw. Hist. of Gr. 5, p. 179.

Πέζευμα, ατος, τό, *infantry, foot.*

Πεζευτικός, ή, όν, *able to walk, going on foot*; *π. ζῶα*, opp. to *πτηνά, νευστικά*, Arist. Gen. An. 1, 1, 5: from

Πεζεύω, (*πεζός*) *to go* or *travel on* *foot, walk*, opp. to riding or driving, ἐπὶ γαίας πόδα πεζεύων, Eur. Alc. 869, cf. Jac. A. P. p. 592.—2. *to go* or *travel by land*, opp. to going by sea, Xen. An. 5, 5, 4; οἱ πεζεύοντες, *land-forces*, Arist. Pol. 7, 6, 8: c. acc. cognato, π. ὁδόν, Strab.: π. διὰ τῆς θαλάσσης, of Xerxes at the Hellespont, Isocr. 58 E.

Πεζῇ, v. sub πεζός IV.

Πεζικός, ή, όν, (πεζός) *on foot* or *by land, belonging to a walker*, or *foot-soldier*, ὅπλα ἱππικὰ ἢ π., Plat. Legg. 753 B: π. λεώς, *infantry*, or simply *an army*, opp. to a fleet, dub. l. in a Fr. of Aesch.: also, στρατιὰ π., Thuc. 6, 33; 7, 16 (but Bekk. πεζός); or τὸ π., Xen.; ὅπλα π., Plat. Legg. 753 B. —The old Gramm. condemn the use of this word *in prose* for πεζός, v. Arnold Thuc. 6, 33.

Πέζιξ, ικος, and πέζις, ιος, ἡ, *a* kind of *fungus without a stalk*, Theophr. ap. Ath. 62.

Πεζίς, ίδος, ἡ,=πέζα, Ar. Fr. 409.

Πεζίτης, ου, ὁ,=πεζός. [ῑ]

Πεζοβᾰτέω, ῶ, (πεζός, βαίνω) τὸ πέλαγος, *to walk* the sea, v. l. Anth. P. 9, 551.

Πεζοβόας, Dor. for -βόης, ου, ὁ, (πεζός, βοάω) strictly, *one who shouts the battle-cry on foot*; hence, *a foot-soldier*, Pind. N. 9, 81.

Πεζογραφέω, ῶ, *to write prose:* from

Πεζογράφος, ον, (πεζός, γράφω) *writing prose:* ὁ π., *a prose-writer*.

Πεζοθηρία, ας, ἡ, (πεζός, θηράω) *hunting*, as opp. to fishing. Hence

Πεζοθηρικός, ή, όν, *belonging to* πεζοθηρία; τὸ π. = foreg., Plat. Soph. 220 A.

Πεζολεκτέω,=πεζολογέω: from

Πεζολέκτης, ου, ὁ, (πεζός, λέγω)= πεζολόγος.

Πεζολογέω, ῶ, (πεζολόγος) *to speak* or *write in prose*. Hence

Πεζολογία, ας, ἡ, *a speaking* or *writing in prose*.

Πεζολογικῶς, adv., *in prose*.

Πεζολόγος, ον, (πεζός, λέγω) *speaking* or *writing in prose*.

Πεζομᾰχέω, ῶ, (πεζομάχος) *to fight on foot: to fight by land*, opp. to ναυμαχέω, Hdt. 3, 45, Ar. Vesp. 685, Thuc., etc.

Πεζομάχης, ου, ὁ, = πεζομάχος, Pind. P. 2, 121. [ᾰ] Hence

Πεζομαχία, ας, ἡ, *a battle of infantry: a battle by land*, opp. to ναυμαχία, Hdt. 8, 15, Thuc. 1, 23, etc.

Πεζομάχος, ον, (πεζός, μάχομαι) *fighting on foot* or *by land*, Luc. Macrob. 17.

Πεζονομικός, ή, όν, (πεζός, νομός) *belonging to grazing* or *pasturage*: ἡ π. (sc. ἐπιστήμη), *grazing*, Plat. Polit. 264 E, cf. 265 C.

Πεζονόμος, ον, (πεζός, νέμω) *dwelling on land, commanding by land*, opp. to θαλασσονόμος, Aesch. Pers. 76.

Πεζοπορέω, ῶ, *to go on foot* or *by land*, Xen. Hipparch. 4, 1, Luc. Alex. 53: from

Πεζοπόρος, ον, (πεζός, πορεύομαι) *going on foot*, Mel. 80; π. πελάγους, Anth. P. 9, 304.

Πεζός, ή, όν, (πέζα, πέδον, πούς) *on foot, walking*, Hom., who oft. opposes πεζοί, *fighters on foot*, to ἱππεῖς, ἵπποι: in Hdt. πεζὸς στρατός is sometimes *foot-soldiery*, opp. to ἡ ἵππος, as 1, 80; 4. 128; sometimes *a land-army*, opp. to ἡ ναυτική, Id. 4, 97, etc.: also, ὁ π. (sc. στρατός), 3, 25; and τὸ πεζόν, 7, 81; for which, later, τὸ πεζικόν is also found.—II. *on land, going* or *travelling by land*, Hom. (esp. in Od.), πεζὸς ἐών, opp. to ἐν νηΐ, Od. 11, 58; hence also τὸ πεζόν, cf. supra.—III. metaph. of language, *not rising above the ground, prosaic*, opp. to poetic, and so, π. λόγος, like Lat. *oratio pedestris, prose*, cf. IV. 2.—2. hence also of the lower comic poetry, as opp. to the loftier style of tragic and lyric, as Horace calls his satires *sermoni propiora*, and *repentes per humum*.—3. in music, like ψιλός, of either *vocal* or *instrumental* music, *without the accompaniments of the other*, Soph. Fr. 15.—4. so, πεζαὶ ἑταῖραι, and in Plat. (Com.) Symm. 12, πεζαὶ μόσχοι, *common* courtesans, opp. to ἑταῖραι μουσικαί or μουσοποιοί:—v. Ellendt Lex. Soph. in voc.—IV. dat. fem. πεζῇ, as adv.,—1. (sub. ὁδῷ), *on foot* or *by land*, usu. the latter, Hdt. 2, 159, Thuc., etc.; πεζῇ ἕπεσθαι, to follow *by land*, Hdt. 7, 110, 115: so too, τὰ πεζά, Thuc. 4, 12.—2. *in prose*, πεζῇ μοι φράσον, Plat. Soph. 237 A.

Πεζοφᾰνής, ές, (πεζός, φαίνομαι) *like prose*.

Πεζόφορος, (πεζός, φέρω) χιτών, ὁ, a gown *reaching to the feet*; or, better, act., πεζοφόρος, *having a tuck* or *border*, Aesch. Fr. 226; v. πέζα.

Πεῖ, Dor. for πῇ, ποῦ, like εἰ for ἡ, οὐ.

Πεῖαρ, τό, f. l. for πῖαρ; also f. l. for πεῖραρ, Od. 5, 289.

†Πειθαγόρας, ου, ὁ, *Pithagoras*, a seer, Arr. An. 7, 18.

†Πειθαγόρης, ου Ion. εω, ὁ, Ion.= foreg., a tyrant of Selinus in Sicily, Hdt. 5, 46.

Πειθᾰνάγκη, ης, ἡ, (πειθώ, ἀνάγκη) *compulsion under the disguise of persuasion* or *request*, Polyb. 22, 25, 8, cf. Cic. Att. 9, 13:—the Thessalian and Spartan πειθανάγκη became proverbial, Wyttenb. Ep. Cr. p. 196.

Πειθανός, πειθανολογία, etc., f. l. for πιθαν-.

Πειθάνωρ, ορος, ὁ, ἡ, Ion. πειθήνωρ, (πείθομαι, ἀνήρ) *obeying men, obedient*, Aesch. Ag. 1639. [ᾱ]

Πειθαρχέω, ῶ, f. -ήσω, (πείθαρχος) *to obey one in authority*; generally, *to be obedient*, τινί, Soph. Tr. 1178, Eur., etc.; τοῖς νόμοις, Ar. Eccl. 762, etc.: —the mid. is used in the same signf. by Hdt. 5, 91. Hence

Πειθάρχησις, ἡ,=sq., Euseb.

Πειθαρχία, ας, ἡ, *obedience*, Aesch. Theb. 224, Soph. Ant. 676: and

Πειθαρχικός, ή, όν, *obeying readily, obedient*, Arist. Eth. N. 1, 13, 18: from

Πείθαρχος, ον, (πείθομαι, ἀρχή) *obeying one in authority, obedient*, π. φρήν, Aesch. Pers. 374.

Πείθημι, Aeol. for πείθω, Sappho.

Πειθήμων, ον, (πείθομαι) *obedient, obsequious*, τινί, to one, Anth.: in Eccl., *having faith*.—II. act. *persuading, convincing*, Wern. Tryph. 455.

Πειθήνιος, ον, (πείθομαι, ἡνία) *obedient to the rein*, of a horse, Plut. 2, 592 B: generally, *obedient*, Ib. 90 B, etc.—II. act. *that makes obedient*, χαλινός, Ib. 369 C.

†Πειθιάνασσα, ης, ἡ, *Pithianassa*, an attendant of Semele, Nonn.

†Πειθίας, ου, ὁ, *Pithias*, a Corcyrean, a friend of the Athenians, Thuc. 3, 70.

†Πειθολᾶς, ὁ, i. e. Πειθόλαος, *Pitholas*, a Thessalian, Dem. 1376, 5.

Πειθός, ή, όν, a form of πιθανός, against analogy, in 1 Cor. 2, 4.

ΠΕΙ΄ΘΩ, *to persuade*, Hom. and Hes.: fut. πείσω, Hom.: aor. 1 ἔπεισα (of which Hom. has only opt. πείσειε, Od. 14, 123): aor. 2 ἔπῐθον, this in Hom. never in indic., and always with Ep. redupl., πεπιθεῖν, πεπιθών, πεπίθωμεν, πεπίθοιμεν, etc., πέπῐθε, H. Ap. 275; pf. πέπεικα.—Mid. and pass. πείθομαι, *to obey*, Hom.: fut. πείσομαι (just like the fut. of πάσχω). Hom.: aor. 2 ἐπῐθόμην, ἐπίθοντο, Hes.; imperat. πιθοῦ, Hes.; inf. πῐθέσθαι, Hom.; and redupl. in opt., πεπίθοιτο, Il. 10, 204. — Intr. tenses of act., in pass. signf., pf. 2 πέποιθα, Hom., and Hes., Ion. plqpf. πεποίθεα, Od. 4, 434; 8, 181, syncop. 1 pl. ἐπέπιθμεν, Il. 2, 341; 4, 159: in same signf. pf. pass. πέπεισμαι, an imperat πέπεισθι in Aesch. Eum. 599:—Pind. also uses a part. aor. 2 πιθών=πιθόμενος, P. 3, 50; and πεπιθών in same signf., I. 3 (4), fin.; but Herm. alters both passages, to avoid the solecism. —As if from a collat. form πῐθέω, Hom. has a fut. πῐθήσω and part. aor. πῐθήσας, both intr. (the latter also in Pind. P. 4, 194, Aesch. Cho. 619); but the redupl. subj. aor. πεπῐθήσω, transit., Il. 22, 223: πιθήσας is also in Hes. (With πείθω, ἔπῐθον, cf. Lat. *fīdo, fīdes*.)

I. act. *to prevail upon, win over* by any fair means, esp. by words, *to talk over, persuade*, τινά, oft. in Hom., who oft. adds φρένας, θυμόν, θυμὸν ἐνὶ στήθεσσιν: later usu. c. acc. pers., π. τινὰ λιταῖς, Pind. O. 2, 144, Trag., etc.; c. acc. pers. et inf., Il. 22, 223, etc.; in prose also, π. τινὰ ὥςτε δοῦναι, etc., Hdt. 6, 5; π. τινὰ εἴς τι, Thuc. 5, 76: πείθω ἐμαυτόν, *I persuade* myself, *am* persuaded, believe, like πείθομαι, Plat. Gorg. 453 A, etc.: —freq. in part., πείσας, *by persuasion*, i. e. by *consent* of the other party, *by fair means*, opp. to ἐν δόλῳ, Soph. Phil. 102, cf. 612; πόλιν πείσας, *having obtained* the city's *consent*, Id. O. C. 1298; οὐ πείσας, *without consent* obtained.—but, μὴ πείσας, *unless* by leave, Plat. Legg. 844 E, Aeschin., etc.:—in impf., *to endeavour to persuade*.—II. special usages:—1. *to talk over, mislead by cunning, lead into ill*, merely euphem. for *to cheat, betray*, Il. 1, 132, Od. 2, 106, etc.—2. *to move, prevail on by entreaty*, Il. 24, 219, Od. 14, 363.—3. *to soften, appease, propitiate, make one's friend*, Il. 1, 100; 9, 112, Hes. Sc. 450, and so in Att.; and thus too in bad signf., π. τινὰ χρήμασι, *to bribe*, Hdt. 8, 134; so, π. ἐπὶ μισθῷ or μισθῷ, Id. 8, 4; 9, 33; proverb., δῶρα θεοὺς πείθει, Hes. Fr. 87 (ap. Plat. Rep. 390 E); so, later, πείθειν τινά, alone, Lys. 110, 13.—4. *to move, impel, stir up*, θυέλλας, Il. 15, 26.—5. *to bring to obedience, make to obey*, Il. 9, 345.—6. c. dupl. acc., πείθειν τινά τι, *to persuade* one of a thing, first, in Hdt. 1, 163; so, ἔπειθον οὐδὲν οὐδένα, Aesch. Ag. 1212; also c. acc. rei only, *to carry, establish* a point, π. ῥῆσιν, Id. Supp. 615; μὴ πεῖθ' ἃ μὴ δεῖ, Soph. O. C. 1442; cf. infra II. 3.

B. Pass. and mid., *to be moved by fair means*, esp. by words, *to be won over, prevailed on, persuaded to comply*. very freq. in Hom., usu. absol.: also Att., esp. in imperat., πείθου or πιθοῦ, *listen, yield*, Herm. Soph. El. 1003; he explains πείθου by *eine tibi persuaderi*, πιθοῦ by *obedi*, implying immediate compliance, cf. Ellendt voc. sub fin.—2. πείθεσθαί τινι, *to listen to one, obey him*, freq. from Hom. downwds.: εἰς ἀγαθόν, Il. 11, 788, also sometimes c. dupl. dat. ἔπεσι, μύθοις π. τινί, Il. 1, 150; 23, 157: γήραϊ πείθεσθαι, *to yield to, bend under* old age, Il. 23, 645: so, στυγερῇ δαιτὶ πείθεσθαι, *to comply with the* custom of eating, sad though the meal be, Il. 23, 48: but, πείθεσθαι νυκτί, *to comply* with night's invitation to sleep, Il. 8, 502; 9, 65: also with adj. neut., πάντα πιθέσθαι, *to obey in* all things, Od. 17, 21, cf. Il. 1, 289; 20, 466 (where πείσεσθαι is usu. wrongly explained as pass. for πεισθήσεσθαι), Il. 4, 93; 7, 48, Hdt. 6, 100, etc.; so sometimes in Att., as, πείθεσθαι τὰ δίκαια, Valck. Hipp. 1288:—for the dat., Hdt. sometimes has the gen., πείθεσθαί τινος, 1, 126, ubi v. Bähr, 5, 29, 33; so also Thuc. 7, 73, cf. Matth. Gr. Gr. § 362: the gen. occurs as v. l. in Il. 10, 57.—3. πείθεσθαί τινι, *to believe* or *trust in* a thing, *be persuaded of* it, Hom. usu. with μύθῳ: c. inf., *to believe that*.., Od. 16, 192, Hdt. 1, 8, etc.: later also sometimes with an adj. neut., τὰ περὶ Αἴγυπτον, τὰ ἐξαγγελθέντα π., Hdt. 2, 12; 8, 81; so c. dat. pers., ταῦτα Αἰσχίνῃ πείθονται, Hdt. 6, 100; πείθεσθε τούτῳ ταῦτα, Ar. Thesm. 592; ταῦτ' ἐγώ σοι οὐ πείθομαι, *I do* not *take* this *on your word*, Plat. Phaedr. 235 B.—II. intr. 2 pf. πέποιθα, inf. πεποιθέναι, *to trust, rely on, have confidence in*, c. dat. pers. vel rei, Hom., and Hes.; c. dat. pers. et inf., Il. 13, 96, Od. 16, 71: absol., ὄφρα πεποίθῃς, that *you may feel confidence*, Il. 1, 524, Od. 13, 344; also c. inf. only, πέποιθα τοῦτ' ἐπισπάσειν κλέος, *I trust* to win this fame, Soph. Aj. 769; χρήμασι ἐπεποίθεσαν διωθέεσθαι, Hdt. 9, 88; σέβειν πεποιθώς, *daring to*.., Aesch. Theb. 530.—III. the post-Hom. perf. pass. πέπεισμαι has usu. the signf. *to be fully persuaded, believe, trust in*, τινί, Aesch. Eum. 599, etc.: but also of things, *to be believed, admitted*, Ar. Thesm. 1170. Hence

Πειθώ, όος contr. οῦς, ἡ, *Pītho, Persuasion* as a goddess, Lat. *Suada, Suadela*, Hes. Op. 73, Th. 349, Pind., and Trag., cf. Hdt. 8, 111, Isocr. Antid. § 266. She is the handmaid of Venus, Pind. P. 9, 70, Aesch. Supp. 1040; opp. to Βία, Jac. Philostr. p. 245; had a temple at Corinth, Paus. 2, 4, 6.—II. as appellat., *the faculty of persuasion, winning eloquence, persuasiveness*, πειθοῦς ἐπαοιδαῖσιν, Aesch. Pr. 172, etc.—2. *a persuasion* in the mind, Aesch. Ag. 385.—3. *a means of persuasion, inducement, argument*, Eur. I. A. 104; πειθώ τινα ζητεῖν, Ar. Nub. 1398.—4. *obedience*, Xen. Cyr. 2, 3, 19; 3, 3, 8.—5. dat. πειθοῖ, *by fair means*, opp. to βίᾳ, Xen. Mem. 1, 7, 5.

†Πείθων, ωνος, ὁ, *Pīthon*, a Macedonian, son of Crateas, Arr. An. 6, 28, 4.—2. son of Agenor, satrap of Alexander in a part of India, Id. 6, 15, 4.—Others in Arr.; etc.

Πείκω, Ep. for πέκω.

Πεῖν, bad form for πιεῖν, πίνειν, for which we also find πῖν for πῖναι, Jac. A. P. p. 684.

Πεῖνα, ἡ, Ion. and Ep. πείνη, *hunger, famine*, Od. 15, 407: both forms are found in Att., πεῖνα in Plat. Rep. 585 A, πείνη in Phil. 31 E, Lys. 221 A; cf. Piers. Moer. 194, Lob. Phryn. 438, 499.—2. metaph., *hunger* or *longing for* a thing, μαθημάτων, Plat. Phil. 52 A. (Akin to πένομαι, πένης, πενία. *penuria*.) Hence

Πεινᾰλέος, α, ον, also ος, ον, *hungry*, Opp. C. 4, 94, Plut. 2, 129 B: τὸ πειναλέον, *hunger*.

Πεινατικός, ή, όν, = πεινητικός (q. v.), Plut. Pomp. 51.

Πεινάω, contr. πεινῶ, ῇς, ῇ: inf. πεινῆν, Ar. Nub. 441, etc., Ep. πεινήμεναι, Od. 20, 137: fut. πεινήσω, more rarely πεινάσω [ᾱ], Lob. Phryn. 204: but from Arist. downwds. we also find the un-Att. forms πεινᾷς, -ᾷ, -ᾶν, Ib. 61: (πεῖνα.) *To be hungry, suffer hunger*, λέων πεινάων, Il. 3, 25; 16, 758; and Att.: κακῶς π., to be starved, Hdt. 2, 13, 14:—proverb., πεινῶν—τι μὴ προςελθῇς, cf. Theocr. 15, 148.—II. c. gen., *to hunger after*, σίτου, Od. 20, 137: hence, —2. metaph. *to hunger after, long for*, χρημάτων, Xen. Cyr. 8, 3, 39; ἐπαίνου, Id. Oec. 13, 9; but also, simply, *to be in want of, lack*, τινός, Plat. Rep. 521 A. [ᾱ in pres., Il., but then it is always followed by a long syll.: it is not found in Od.]

Πεινέω, Ion. for πεινάω.

Πείνη, ἡ, Ion. and Ep. for πεῖνα, q. v.

Πεινήμεναι, Ep. for πεινῆν, inf. from πεινάω, Od.

Πεινητικός, ή, όν, (πείνη) *suffering from hunger, hungry*, Plut. 2, 635 D: cf. πεινατικός.

Πειόλης, ου, ὁ, (πέος) v. πειώλης.

ΠΕΙ῀ΡΑ, ἡ, Ion. πείρη, *a trial, attempt, essay*, ἐν πείρᾳ τέλος διαφαίνεται, Pind. N. 3, 122; ἀπὸ πείρης πάντα ἀνθρώποισι φιλέει γίγνεσθαι, by means of *experiment*, etc., Hdt. 7, 9, 3; πείρᾳ δ' οὐ προςωμίλησά πω, Soph. Tr. 591: hence, πεῖραν ἔχειν, to be proved, Pind. N. 4, 123; but, πεῖραν ἔχειν, to have *experience* of.., Xen. An. 3, 2, 16, etc.; or, *to make proof* of.., *test, try*, Thuc. 1, 140; πεῖράν τινος λαμβάνειν, to make *trial* or *proof* of.., Xen. An. 6, 6, 33, etc.; εἰς πεῖράν τινος ἔρχεσθαι, Eur. Heracl. 309, Plat., etc.; πεῖραν διδόναι, Lat. *specimen sui edere*, Thuc. 1, 138, (and so he uses εἰς πεῖραν ἔρχεσθαι, 2, 41); π. ἀλλήλων λαμβάνοντες καὶ διδόντες, Plat. Prot. 348 A; ἰέναι εἰς πεῖραν τοῦ ναυτικοῦ, to try an action by sea, Thuc. 7, 21; πεῖραν ποιεῖσθαι εἰ.., Thuc. 2, 20: πεῖρα θανάτου πέρι καὶ ζωᾶς, i. e. a contest, Pind. N. 9, 67: ἐπὶ πείρᾳ, by way of *test* or *trial*, Ar. Av. 583; ἐν πείρᾳ τινὸς γίγνεσθαι, to be acquainted, associate with one, Xen. An. 1, 9, 1.—II. esp. *an attempt on* or *against* one, τινός, Soph. Aj. 2: *an assault, attack*, Aesch. Theb. 499:—esp. *an attempt to seduce* a woman, cf. πειράω II. 1:—*an attempt upon* one's *property, robbery*, hence πειρατής, q. v.—III. generally, *an attempt, enterprise*, Aesch. Pers. 719, Thuc. 3, 20, cf. Lob. Aj. 2: hither must also be referred πεῖραν ἀφορμᾶν, to go forth upon *an enterprise*, Soph. Aj. 290,—where πεῖραν has been strangely explained by πορείαν, πόρον. (For kindred words v. πειράω, fin.)

Πειρά, ᾶς, ἡ, (πείρω) *a point, edge*, Aesch. Cho. 860, acc. to Schol.

Πειράζω, f. -άσω: pf. pass. πεπείρασμαι: aor. ἐπειράσθην,=πειράω:—*to make proof* or *trial of* one, τινός, Od. 16, 319; 23, 114; and absol., 9, 281.—2. absol. *to make an attempt*, Polyb. Fr. Hist. 60.—II. *to tempt, seek to seduce*, τινά, LXX., N. T.

†Πειραΐδης, ου, ὁ, *son of Pīraeus*, i. e. Eurymedon, Il. 4, 228.

Πειραιεύς, Att. Πειραεύς, έως, †Plat. Menex. 243 E, in Thuc. always -αιῶς, 1, 93; 2, 13, etc., acc. Πειραιᾶ, Id. 1, 93; v. Buttm. Ausf. Gr. Gr. § 53, 2, Lob.†, ὁ, *Peiræeus*, the most noted harbour of Athens, †joined to the city by the long walls, and containing within itself three ports, Cantharus, Aphrodisius, and Zea; it is now called *Porto Leone* or *Draco*.—2. acc. to Strab. p. 547 also a name of the city Amisus†. [ᾰ sometimes in comedy, Dind. Ar. Pac 145.]

†Πειραϊκός, ή, όν, *of* or *relating to the Piræeus, Pīraïc, αἱ* Π. πύλαι, *the Piraïc gate*, in Athens, Plut.; ἡ Π. γη in Thuc. 2, 23, v. sq.

Πειραϊκός, ή, όν, *over the border*, γῆ π., *border*-country, *the March*, v. Arnold Thuc. 2, 23; 3, 91.

Πειραίνω, f. -ᾰνῶ: aor. ἐπείρηνα: (πεῖραρ):—*to tie on* or *to*, strictly, *to fasten two ends together by a knot*, σειρὴν ἐξ αὐτοῦ πειρήναντε, *tying* a rope to it, Od. 22, 175, 192: on ἐκ in this signf., v. ἐκ I. 3.—II. like περαίνω, *to end, complete*, π. δίκας τινί, Pind. I, 8 (7), 50: and so in pass., πάντα πεπείρανται, Od. 12, 37; πεπείρανται τάδε, this *is accomplished*, Soph. Tr 581 (but with v. l. πεπείραται).

†Πειραιοῖ, adv. *in Piræeus*, Ael. V. H. 2, 13.

†Πείραιον, ου, τό, *Piraeum*, a seaport on the Corinthian gulf, belonging to Corinth, Xen. Hell. 4, 5, 3: cf. sq. II.

†Πείραιος, ου, ὁ, *Piraeus*, son of Clytius, companion of Telemachus, Od. 15, 540.—II. acc. to Thuc. a harbour of Corinthia, 8, 10; now *Frang-Limiona*, v. Bloomf. ad l.

Πείρᾱμα, ατος, τό, (πειράω) *a trial*.—II. *temptation*.

†Πειράνᾱ, ἡ, Dor.=Πειρήνη, Pind. [ᾱν]

ΠΕΙ῀ΡΑΡ (in Pind., πεῖρας), ᾰτος, τό, poet. esp. Ep. for πέρας, *an end*, usu. in plur., πείρατα γαίης, Il. 8, 478, Od. 4, 563, etc.: πείρατα, *the ends* or *ties of ropes*, hence *knotted ropes*, Od. 12, 51, 162, H. Ap. 129.—II. *the end, issue* of a thing, πεῖραρ ἑλέσθαι, to reach *the goal* or *end*, Il. 18, 501; πείρατα νίκης, *complete* victory, Il. 7, 102; πεῖραρ πολέμοιο, *the issue* of a conflict, Il. 13, 359; πείρατ' ἀέθλων, *the ways of accomplishing* them, Pind. P. 4, 391; cf. συντανύω.—III. *the farthest* or *highest point, the extreme*, usu., πείρατ' ὀλέθρου, *utter* destruction, Il. 6, 143, Od. 22, 33, etc.; so, πεῖραρ ὀϊζύος, Od. 5, 289; πεῖρας θανάτου, Pind. O. 2, 57, cf. τέλος. hence *the chief, most important object, point*, Il. 23, 350.—IV. act. *that which gives the finish* to a thing: hence a goldsmith's tools (acc. to Schol.) are called πείρατα τέχνης, *the finishers* of art, Od. 3, 433.

Πεῖρας, ατος, τό, poet., cf. foreg. Pind. O. 2, 57.

†Πειρασία, ας, ἡ, *Pirasia*, a city of Magnesia in Thessaly, Ap. Rh. 1, 37. Hence

†Πειράσιοι, ων, οἱ, *the Pirasii*, inhab. of foreg., Thuc. 2, 22.

Πείρᾱσις, εως, ἡ, (πειράω) *a trying: an attempt*, Thuc. 6, 56.

Πειρασμός, οῦ, ὁ, (πειράζω) *temptation*, LXX.

†Πείρᾰσος, ου, ὁ, *Pirasus*, a Trojan, Qu. Sm. 11, 52.—2. son of Argus, Paus. 2, 16, 1.

Πειραστής, οῦ, ὁ, (πειράζω) *a tempter, seducer*. Hence

Πειραστικός, ή, όν, *fitted for trying* or *proving*, ἡ -κή (sc. τέχνη, ἐπιστήμη), as a branch of dialectics, Arist. Sophist. El. 8; 11, etc.

Πειρᾱτεία, ας, ἡ, (πειρατεύω) *piracy*.

Πειρατέον, verb. adj. from πειράω, *one must make trial, attempt*, Plat. Rep. 453 D, Isocr., etc.: also -τέα, Plat. Legg. 770 B.

Πειρᾱτεύω, (πειρατής) *to be a pi-*

rate, Strab.—II. trans. *to capture by piracy*:—pass., *to be attacked by pirates.*

Πειρᾱτήρ, ῆρος, ὁ, rarer form for *πειρατής.*

Πειρᾱτήριον, ου, τό, = *πεῖρα*: hence, *φόνια πειρατήρια*, the murderous *ordeal*, i. e. torture, *the question*, Eur. I. T. 967.—II. *a pirate's nest* or *lurking-place*, Plut. Pomp. 21.

Πειρᾱτής, οῦ, ὁ, (*πειράω*) *a pirate*, Lat. *pirata*, from *making attempts* or *attacks* on ships, Polyb. 4, 3, 8, Strab. etc.;—in earlier Greek *λῃστής*, Valck. Ammon. s. v. Hence

Πειρᾱτικός, ή, όν, *belonging to a pirate, piratical*: *τὰ π.*, *pirates*, Plut. Pomp. 45. Adv. *-κῶς*.

Πειράω, ῶ, f. *-άσω* Ion. and Ep. *-ήσω*: but much more freq. as dep. *πειράομαι*: f. *-ᾱσομαι*, Dor. 2 pl. *πειρασεῖσθε*, Ar. Ach. 743: pf. pass. *πεπείρᾱμαι*, Ion. and Ep. *πεπείρημαι*: aor. mid. *ἐπειρᾱσάμην*, Ion. and Ep. *ἐπειρησάμην*, and Hom. has the much rarer aor. pass. *ἐπειρήθην*, Att. *ἐπειράθην*, which Thuc. 2, 5, 33 uses in act. signf., cf. Plat. Lach. 188 E; but in Thuc. 6, 54, *πειραθείς*, *being attempted*, as a real pass.: (the pf. and aor. pass., *πεπείρασμαι*, *ἐπειράσθην*, belong to *πειράζω*, v. Bast Ep. Cr. p. 199. (*πεῖρα*.)

A. *to attempt, undertake, endeavour, try*, c. inf., Il. 8, 8, Hdt. 6, 84, and Att.; foll. by *ὡς*.., Il. 4, 66, Od. 2, 316; by *ὅπως*.., Od. 4, 545: with an adj. neut., *π. πολλά*, Thuc. 6, 38.—II. c. gen. pers., *to make trial of* a person, i. e. *put* him *to the proof* or *trial*, Il. 24, 390; *to try to persuade* him, Il. 9, 345; 24, 433: also in hostile signf., *to make an attempt on, attack*, Il. 12, 301, Od. 6, 134; so, *πόλιος πειρᾶν*, *to attempt* a city, Hdt. 6, 82; *π. τοῦ χωρίου, τῶν τειχῶν*, Thuc. 1, 61, etc.: more freq. in mid., v. infra.—III. after Hom., c. acc., *to make an attempt on, bring into temptation*, esp.,—1. *to attempt* a woman's honour, Interpp. Ar. Eq. 517, Xen. Cyr. 5, 2, 28, Ruhnk. Tim., like Lat., *tentare*, Hor. Od. 3, 4, 71; (so, *νυμφείας πειρᾶν εὐνᾶς*, Pind. N. 5, 55):—the mid. in same signf., Pind. P. 2, 62, Lys. 92, 40.—2. absol. *to try one's fortune, to try one's skill in thieving*, H. Hom. Merc. 175: (whence *πειρατής*).

B. much more freq. as dep. (v. sub init.), *to attempt, make an attempt, try, prove*, Hom., and Hdt.: *to try, prove one's self*, Il. 16, 590: *π. περί τινος*, *to try for* a prize, Il. 23, 553:—generally, *to attempt, try, undertake, venture*:—1. when absol., usu. foll. by inf., *to try to* do, as in Il. 4, 5, 12, Hdt. 6, 138, and Att.—2. sometimes also c. part., *νέοι θάλποντες ἐπειρῶντο*, Od. 21, 184; then, freq. in Hdt., cf. Wess. et Valck. ad 1, 77; 7, 148; rare in Att., Plat. Theaet. 190 E.—3. foll. by *εἰ*, Il. 13, 806, and in Att.; by *ἐάν*, Aesch. Pr. 325.—II. most freq., as also sometimes in act., c. gen.; in various usages:—1. c. gen pers., *to make trial of* one, *put* him *to the proof*, as one does in case of suspicion, to see whether a person is trustworthy; hence also *to examine, question*, Il. 10, 444, Od. 13, 336, etc.; *π. θεοῦ*, *to tempt* a god, Hdt. 6, 86, 3: also *to try one's self against another*, usu. in hostile sense, *to match one's self with* him, sometimes with collat. signf. of struggling for the mastery, Il. 21, 225, 580, Od. 8, 23; oft. in Hdt., who mostly joins *ἀλλήλων πειρᾶσθαι*, as, *ἐπειρῶντο κατὰ τὸ ἰσχυρὸν ἀλλήλων*. Hdt. 1, 76; so in Att., as Aesch. Ag. 1401.—2. c. gen. rei, *to make proof* or *trial of*.., *σθένεος*, Il. 15, 359; *χειρῶν καὶ σθένεος*, Od. 21, 282: esp. *to try one's chance at* or *in* a work or contest, *ἔργου*, Od. 18, 369; *ἀέθλου*, Il. 23, 707; *παλαισμοσύνης*, Od. 8, 126: also *to make proof* of a thing, to see what it is good for, *τόξου*, Od. 21, 159: *νευρῆς*, Od. 21, 410, cf. 394; *ὀϊστοί, τῶν τάχ' ἔμελλον πειρήσεσθαι*, arrows whose force they were soon *to prove*, i. e. *feel*, Od. 21, 418; and so, like *γεύεσθαι*, not without a touch of satire:—so also in Att., *to make proof of, have experience of*, esp. in pf. pass., which occurs as early as Hes., *πεπείρημαι νηῶν*, Op. 658; so, *οὐ πεπειρημένοι πρότερον οἱ Αἰγύπτιοι Ἑλλήνων*, Hdt. 4, 159; *π. ἀγαθῶν, δουλείας*, Thuc. 2, 44; 5, 69.—III. c. dat. modi, *to make a trial* or *attempt with* words, *with* the spear, Il. 2, 73; 5, 279; but, *π. ποσί*, *to try one's self* on foot, i. e. prove one's speed, Od. 8, 120, 205; also, *π. ἐν ἔντεσι, σὺν τεύχεσι πειρηθῆναι*, Il. 5, 220, etc.; but in pf., *πεπείρημαι μύθοις*, *I have tried myself*, i. e. *I am practised, skilled* in words, Od. 3, 23; so in Att., *πεπειρῆσθαί τινι*, *to be practised* in a thing.—IV. c. acc., *ἦ πρῶτ' ἐξερέοιτο ἕκαστά τε πειρήσαιτο*, one should first inquire and *examine* each particular, Od. 4, 119; 24, 238 (where some old Gramm. read *μυθήσαιτο*): *π. γυναῖκα*, v. supra A. III.—2. later, with neut. adj., *to make an attempt, attempt*, *μεγάλα καὶ μικρά*, Xen. Cyr. 1, 5, 14.

(From the subst. *πεῖρα*, whence also adj. *ἔμπειρος, ἐμπέραμος*: the Lat. root is *PERI-*, as in *peritus, periculum, comperio, experior.* Is this root connected with that of *περάω, πόρος, πορεύω?*—Pott points out the curious likeness of Germ. *führen, fahren* (*πορεύειν πορεύεσθαι*), *fahrt* (*πόρος*), *erfahren* (*peritus*), Etym. Forsch. 2, 329.) [ᾰ by nature in all tenses except pres. and impf., and so Ep. it changes into *η*.]

†Πειρεσιαί, ῶν, αἱ, = Πειρασία, Ap. Rh. 1, 584.

Πείρη, ἡ, Ion. for *πεῖρα*, Hdt.

†Πειρήν, ῆνος, ὁ, *Piren*, father of Io, elsewhere called Inachus, Apollod. 2, 1, 2.—2. son of Glaucus, Id. 2, 3, 1.

†Πειρηναῖος, α, ον, *of Pirene, Pirenean*, Π. *πῶλος*, i. e. Pegasus, Eur. El. 474: from

†Πειρήνη, ης, ἡ, Dor. Πειράνᾱ, *Pirēnē*, one of the Danaïdes, Apollod. 2, 1, 5.—2. daughter of the Acheloüs, or of Oebalus, Paus. 2, 2, 3, cf. II.—II. a fountain of Corinth on the Acrocorinthus, Eur. Med. 69: Strab. p 379: from this Pind. styles Corinth *ἄστυ Πειράνας*, O. 13, 86.

Πειρητίζω, f. *-ίσω*, = *πειράω*, *to attempt, try, prove*, absol., Il. 15, 615, Od. 24, 221; c. inf., Il. 12, 257.—II. foll. by a case,—1. c. gen. pers., *to make trial of, put to the proof*, Od. 14, 459; *π. τινὸς εἰ*.., Od 15, 304: also *to try* another *in battle, fight with* him, Il. 7, 235.—2. c. gen. rei, *σθένεος καὶ ἀλκῆς*, Od. 22, 237; *τόξου*, Od. 21, 124, 149; cf. *πειράω* B. II. 2.—3. c. acc., *π. στίχας ἀνδρῶν*, *to attempt*, i. e. *attack* the lines, Il. 12, 47. (Hom. only in pres. and impf.)

†Πειρίθοος, ου, ὁ, contd. Πειρίθους, *Pirithoüs*, son of Ixion or Jupiter and Dia, one of the Lapithae, a friend of Theseus, of Larissa in Thessaly, Il. 14, 318; Od. 11, 630.

Πείρινθος, ου, ἡ, later form from sq

Πείρινς, ινθος, ἡ, *the wicker-basket* which held the load of a cart or wag on, Il. 24, 190, 267; so that it was in fact *the body* tied upon the *ἅμαξα* or carriage, cf. Od. 15, 131.—Hom. only uses the acc. *πείρινθα*.

†Πείροος, ὁ, (and Πείρως, Suid.) gen. *εω*, Il. 20, 484, *Pīroüs*, son of Imbrasus of Aenos, leader of the Thracians before Troy, Il. 2, 844.

†Πεῖρος, ου, ὁ, *Pīrus*, a river of Achaia, rising in Arcadia, Hdt, 1, 145 acc. to Paus. 7, 22, 1 also Πίερος.

†Πειροῦσται, ῶν, οἱ, *the Pirustae* a people of Illyria, Strab. p. 314.

ΠΕΙ´ΡΩ, fut. *περῶ*: aor. 1 *ἔπειρα* aor. 2 *ἔπᾰρον*: pf. pass. *πέπαρμαι* (*πέρας*). Strictly, *to pierce quite through; to run through, pierce, spit* *κρέα ἔπειρον*, *they spitted* meat, Od 3, 33; also in full, *π. ὀβελοῖσιν*, Il. 7, 317, Od. 19, 422, cf. Od. 10, 124; *κρέα ἀμφ' ὀβελοῖσιν ἔπειραν*, *they stuck* the meat around, i. e. on the spits, Il. 1 465, Od. 3, 462, etc. (v. *ἀμφί* B. I.): also, *διὰ δ' αὐτοῦ πεῖρεν ὀδόντων ἔγχεϊ*, *he ran* him *through* the teeth with a spear, Il. 16, 405; and c. acc. *αἰχμῇ τόνγε φίλης διὰ χειρὸς ἔπειρεν*, Il. 20, 479:—pass., *ἥλοισι πεπαρμένον*, *stuck, studded* with golden nails, Il. 1, 246; 11, 633; but, *ὀδύνῃσι πεπαρμένος*, *pierced* with pain, Il. 5, 399, Archil. 24; also, *πεπαρμένη περὶ δουρί*, Il. 21, 577; *ἀμφ' ὀνύχεσσι*, Hes. Op. 203.—II. metaph. *κύματα πείρειν*, *to cleave* the waves, Il. 24, 8, Od. 8, 183; so, *π. κέλευθον* *to cleave* the ocean-way, Od. 2, 434 Ap. Rh. uses *πείρειν* absol. in the same signf., just like *περᾶν ὁδόν*, *t cut through*, i. e. to pass over accomplish a way, 2, 326, 398.

†Πειρωσσός, οῦ, ὁ, *Pirossus*, a city of Mysia, Strab. p. 589.

Πεῖσα, ης, ἡ, (*πείθω*) poet. for *πειθώ*, *persuasion*, or rather *obedience*, *τῷ δ' ἐν πείσῃ κραδίη μένε*, i. e. it remained calm, Od. 20, 23: others make it = *πεῖσμα*, *an anchor*: cf. Plut 2, 453 D.

†Πεισαῖος, ου, ὁ, *Pisaeus*, masc. pr n., Arr. An. 6, 28, 4.

Πείσανδρος, ου, ὁ, (prop. *Persuader of men*), in Hom. only as pr. name †*Pisander*, son of Antimachus, a Trojan, Il. 11, 122.—2. son of Maemalus a leader of the Myrmidons, Il. 16, 293 —3. son of Polyctor, a suitor of Penelope, Od. 18, 299.—4. a Lacedaemonian, Xen. Hell. 3, 7, 29.—5. another, brother-in-law of Agesilaus, Plut. Ages. 10.—6. another, a naval commander, Paus. 3, 9, 6.—7. a poet of Camirus in Rhodes, Strab. p. 655. —8. an Athenian statesman, Ar Pac 395.

Πείσεα, τά, f. l. for *πίσεα*, q. v.

†Πεισηνορίδης, ου Ep. *αο*, ὁ, *son of Pisenor*, i. e. Ops, Od. 1, 429; 2, 347

†Πεισήνωρ, ορος, ὁ, (prop. *Persuader of men*), as prop. n., *Pisenor*, a noble Trojan, Il. 15, 445.—2. a herald in Ithaca, Od. 2, 38.

†Πεισθέταιρος, ου, ὁ, *Pisthetaerus*, one of the characters in Ar. Av.

†Πεισίας, ου, ὁ, *Pisias*, an Argive. Xen. Hell. 7, 1, 41.—2. a statuary, Paus. 1, 3, 5.

Πεισίβροτος, ον, (*πείθω, βροτός*) *persuading mortals*, *π. βάκτρον*, i. e. the sceptre, Aesch. Cho. 362; ubi olim *πεισιμβροτον*.

†Πεισίδαι, οἱ, = Πισίδαι

Πεισίδικος, ον, (*πείθω, δίκη*) *persuading before a tribunal*: hence fem. prop. n., Πεισιδίκη, ης, ἡ, †*Pisidice* Apollod. 1, 7, 3; etc.† [ῐ]

Πεισῐθάνᾰτος, ον, *persuading to die.* [ᾰ]

†Πεισίῤῥοδος, ου, ὁ, *Pisirrhodus,* an Olympian victor, Paus. 6, 7, 2.

Πεῖσις, εως, ἡ, (πείθω) *persuasion:* †hence fem. pr. n., Πεῖσις, ἡ, *Pīsis,* a Trojan female, Paus. 10, 26, 1.

Πεῖσις, εως, ἡ, (πάσχω, πείσομαι) =πάθος, Hipp.: in later philosophers, πείσεις are *the softer feelings, affections,* and, generally, *susceptibility,* Gataker M. Anton. 3, 6.

†Πεισιστρατίδης, ου, ὁ, *son of Pisistratus; οἱ* Πεισιστρατίδαι, *the sons of P.,* Hippias and Hipparchus, Hdt. 5, 62; in 8, 52 Bähr makes it refer to Hippias and the Athen. exiles who accompanied him.

†Πεισίστρατος, ου, ὁ, *Pisistratus,* the youngest son of Nestor, Od. 3, 36; Hdt. 5, 65.—2. a son of No. 1, grandson of Nestor, Paus. 2, 18, 8.—3. son of Hippocrates, became tyrant of Athens, Hdt. 1, 59; Thuc. 1, 20; for origin of name v. Hdt. 5, 65.—4. son of Hippias, grandson of No. 3, archon at Athens, Thuc. 6, 54.—Others in Diog. L.; etc.

Πεισῐχάλῑνος, ον, (πείθομαι, χαλινός) *obeying the rein,* Pind. P. 2, 21. [ᾰ]

Πεῖσμα, ατος, τό, (πείθω) strictly =πρυμνήσιον, *the cable* by which the ships were secured to the land, Blomf. Aesch. Pers. 117; while those from the prow were fastened to εὐναί, q. v.: then, generally, *a cable,* of any kind, v. esp. Od. 9, 136, cf. Nitzsch ad 13, 77.—II. *the stalk of the fig,* Geop.; also πάσμα.—III. like πεῖσις, *persuasion, confidence, trust,* Sext. Emp. p. 6.—IV. *that on which one may trust.* (Strictly, *that which holds in obedience,* or *which is obeyed,* whence both signfs.: cf. ἕρμα, and Wytt. Ep. Cr. p. 251.)

Πεισμᾰτίας, ου, ὁ,=πεισμάτιος, dub. l. Orph. Arg. 626.

Πεισμάτιον, ου, τό, dim. from πεῖσμα. [ᾰ]

Πεισμάτιος, α, ον, (πεῖσμα) *belonging to cables: engaged with* them, v. l. Orph.

Πεισμονή, ῆς, ἡ,=πεῖσμα III, N. T.

Πείσομαι, fut. mid. from πείθω, Hom.

Πείσομαι, irreg. fut. of πάσχω, Od.

Πεῖσος, τό, v. πίσεα.

†Πεῖσος, ου, ὁ, *Pīsus,* son of Aphareus, Apollod. 3, 10, 3.

Πειστέον, verb. adj. from πείθω, *one must persuade,* Plat. Rep. 421 C.—II. from pass., *one must obey,* Soph. O. T. 1516, Plat., etc.

Πειστήρ, ῆρος, ὁ, (πείθω) *a persuader:—one who is persuaded, an obedient subject.*—II.=πεῖσμα, *a cable, rope,* dub. l. in Theocr. 21, 58. Hence

Πειστήριος, α, ον, *persuasive, winning,* Eur. I. T. 1053.

Πειστικός, ή, όν,= foreg., Plat. Legg. 723 A: ἡ -κή (sc. τέχνη), Id. Polit. 304 D; so, τὸ πειστικόν, Ib. C.

Πείσῠνος, η, ον,=πίσυνος, prob. only f. l.

Πείσω, fut. from πείθω, Hom.

†Πείσων, ωνος, ὁ, *Pīson,* one of the thirty at Athens, Xen. Hell. 2, 3, 2.—2. the Roman *Piso,* Strab.—Others in Anth.

Πειώλης, ου, ὁ, (πέος) *a lewd fellow,* Lat. *peni deditus;* also πειόλης, like οἰφόλης, Lob. Phryn. 613.

Πέκος, τό, (πέκω) *wool, a fleece:* also πέσκος, but usu. πόκος.

Πεκτέω, ῶ, f. -ήσω,=πέκω, *to comb, to shear,* Ar. Av. 714.—II.=πέκω I. 2, Ar. Lys. 685.

Πεκτήρ, ῆρος, ὁ, (πέκω) *a shearer, plucker off of wool.*

Πεκτός, ή, όν, *combed, shorn,* Lat. *pexus:* verb. adj. from

ΠΕ'ΚΩ, f. -ξω, *to comb,* εἴρια πείκειν, *to card* it, Od. 18, 316: hence mid., χαίτας πεξαμένη, *when she combed* her hair, Il. 14, 176.—2. *to shear,* πείκειν ὄϊς, Hes. Op. 773, cf. Theocr. 5, 98; so, κριὸς ὡς ἐπέχθη, Simon. (Fr. 124) ap. Ar. Nub. 1356: also—3. metaph. from *carding wool,* like Lat. *pectere pugnis, to comb* a person's *head* for him, i. e. *pummel* him.—II. *to shear, clip,* also *to pull, pluck out,* like τίλλω. (Hence *pecto, pecten,* prob. also *pecus.*)

Πέλα or πέλλα, ἡ, for φέλα, φέλλα, φελλός, Macedon. for *a stone,* cf. φελλός II.

Πελᾰγαῖος, ον, dub. form of sq., Paus.

Πελάγειος, α, ον,=πελάγιος. [ᾰ]

Πελᾰγίζω, f. -ίσω, (πέλαγος) *to form a sea* or *lake:* of a river, *to overflow,* πελαγίζει ὁ ποταμός, Hdt. 1, 184; of places, *to be flooded, under water,* πελαγίζει τὰ πεδία, Hdt. 2, 92.—2. trans. *to overflow, swamp,* only late, cf. Jac. Ach. Tat. p. 724, sq.—II. *to be out at sea, to cross the sea,* Xen. Oec. 21, 3, Hyperid. ap. A. B:—so, later, in mid.

Πελᾰγικός, ή, όν, (πέλαγος) *frequenting the open sea:* πελαγικοὶ θεοί, *sea*-gods, dub. l. Plut. 2, 685 E.

Πελάγιος, α, ον, Att. also ος, ον, Eur. Hel. 1436, but cf. 1062: (πέλαγος) *:—of, on, by the sea,* Lat. *marinus,* κλύδων, etc., Eur. Hec. 701, ἀγκάλαι π., Id. ll. cc. (v. ἀγκάλη); π. πλάξ, Ar. Ran. 1438; cf. sub πέλαγος: esp. *out at sea, on the open sea,* Soph. Tr. 649; of ships, π. φανῆναι, Thuc. 8, 44, etc.; ἀνάγεσθαι, Xen. Hell. 2, 1, 17: opp. to αἰγιάλειος:—also epith. of Neptune. The forms πελαγαῖος and πελαγιαῖος are dub. [ᾰ]

Πελᾰγισμός, οῦ, ὁ, (πελαγίζω)= ναυσία, usu. in plur., Alciphr.

Πελᾰγίτης, ου, ὁ, fem. -ῖτις, ιδος, (πέλαγος) *of* or *on the sea,* νῆες, Mel. 80.

Πελᾰγοδρομέω, ῶ, *to run* or *sail on the open sea:* from

Πελᾰγοδρόμος, ον, *running, sailing on the sea.*

Πελᾰγολῐμήν, ένος, ὁ, (πέλαγος, λιμήν) *a harbour formed in the open sea* by means of sand-bags, Polyaen., etc.

†Πελαγόνες, ων, οἱ, *the Pelagones,* =the later Paeonians, Strab. p. 331.

†Πελαγονία, ας, ἡ, *Pelagonia,* a district of upper Macedonia, prop. belonging to Perrhaebia, Strab. p. 326 sq.

Πέλᾰγος, εος, τό, *the sea,* esp. *the high, open sea,* Lat. *pelagus,* hence in Hom. usu. πέλαγος μέγα: in plur., ἁλὸς ἐν πελάγεσσιν, Od. 5, 335, for which Ap. Rh. has πέλαγος θαλάσσης; and Pind. πόντιον π., or πόντου π., O. 7, 104, Fr. 259; Aesch. ἅλς πελαγία, Pers. 427, 467 (cf. ἅλς, ἡ); Eur. ἅλιον π., π. ἁλός, Hec. 938, Tro. 88: so, ἐν πελάγεϊ ἀναπεπταμένῳ, Hdt. 8, 60, 1.—Πέλαγος, strictly, is to θάλασσα, as the part to the whole, and therefore often takes an epith. from the adjacent countries, like πόντος: in Hdt. 4, 85, the Black sea is called πέλαγος: he also applies it to a flooded plain, γίνεται πέλαγος, 2, 97, cf. 3, 117; cf. πελαγίζω.—II. metaph., of any vast quantity, πλούτου, Pind. Fr. 239; π. κακῶν, a '*sea* of troubles,' Aesch. Pers. 433; so, π. ἀτηρᾶς δύης, Id. Pr. 746; π. ἄτης, Id. Supp. 470, cf. Valck. Hipp 822:—of a vast distance, μακρὸν τὸ δεῦρο π. οὐδὲ πλώσιμον, Soph. O. C. 663.—III. personified as a god, synon with Πόντος, born of the earth without a father.—Πέλαγος is not unfreq. omitted, e. g. τὸ Ἰκάριον, Luc. (Prob. akin to πλέω, q. v., *fluo, fluctus.* Others compare Hebr. *peleg,* a river.) Hence

Πέλᾰγόςδε, adv., *to, into* or *towards the sea,* Ap. Rh. 4, 1233.

Πελᾰγόστροφος, ον, (πέλαγος, στρέφω) *roving about the sea,* that is, *upon* or *frequenting the sea,* Opp. H. 3, 174.

Πελᾰγότροφος, ον, (πέλαγος, τρέφω) *sea-nourished,* v. l. for foreg.

Πελᾰγόω, ῶ, (πέλαγος) *to turn into sea, swamp,* Jac. Ach. Tat. p. 724.

†Πελάγων, οντος, ὁ, *Pelagon,* a Pylian, Il. 4, 295.—2. a Lycian, a companion of Sarpedon, Il. 5, 695.—3. a Persian leader, Aesch. Pers. 958.—Many others of this name in Apollod.; Arr.; etc.

Πελάζω, f. -άσω, Att. πελῶ, cf. Elmsl. ap. Dind. Aesch. Pr. 282: aor. ἐπέλᾰσα, Hom. ἐπέλασσα and πέλασσα: aor. mid. ἐπελασάμην, Il.: opt. in trans. signf. πελασαίατο, Il. 17, 341: aor. pass. ἐπελάσθην, Il.: poet. syncop. aor. ἐπλήμην, always intr., hence 3 sing. and pl. πλῆτο, πλῆντο and ἔπληντο, Il.: in later poets also ἐπλάσθην and ἐπλάθην [ᾱ]: pf. pass. πέπλημαι, part. πεπλημένος, Od. 12, 108.—Πελάω, πελάθω, qq. v., are collat. forms.—(πέλας).

I. intrans. *to approach,* hence *to go to* any point, and absol. *to come near, draw near* or *nigh,* c. dat., νήεσσι, Il. 12, 112; πολεμίοισι, Hdt. 9, 74; ὅς-τις ἀϊδρείῃ πελάσῃ, Od. 12, 44; freq. in Trag.:—Proverb. ὅμοιον ὁμοίῳ ἀεὶ πελάζει, like *draws to* like, Plat. Symp. 195 B:—also with. a prep., π. πρὸς τοῖχον, Hes. Op. 730; ἐς τὸν ἀριθμόν, Hdt. 2, 19; εἰς ὄψιν, εἰς σὸν βλέφαρον, Eur. I. T. 1212, El. 1332; later also, ἐπί τι, Anth.; ἐπί τινι and ἐπί τινος, Orph.—II. like πλησιάζω, cf. infra B. II. 2.

B. transit., only poet., *to bring near* or *to, make to approach.* Construct.:—1. in full, c. acc., et dat., freq. in Hom. (Hes. only in Op. 429), both of persons and things, π. νῆας Κρήτῃ, Αἰγύπτῳ, π. τινὰ γαίῃ, Ἀχιλῆϊ, etc., Hom.; also, Τρῶας νηυσὶ π., *to let* them *approach* the ships, Il. 13, 1; νευρὴν μὲν μαζῷ πέλασεν τόξῳ δὲ σίδηρον, Il. 4, 123; π. στῆθος θαλάσσῃ, of one swimming, Od. 14, 350: π. τινὰ χθονί or οὔδει, *to bring* one *to* earth, *level* him to the earth, Il. 8, 277, etc.; π. ἱστὸν ἱστοδόκῃ, *to put* the mast in the hole for it, Il. 1, 434:—metaph., π. τινὰ ὀδύνῃσι, *to bring* him *near to,* i. e. *into* anguish, Il. 5, 766; so, δεσμοῖς π., Aesch. Pr. 155:—the acc. is sometimes left out, ἔπος ἐρέω, ἀδάμαντι πελάσσας (sc. αὐτό), *having made* it *like,* i. e. *firm as* adamant, Orac. ap. Hdt. 7, 141; κράτει πέλασον, *bring* (him) *to* strength, i. e. make him strong, Pind. O. 1, 126; cf. προςμίγνυμι: sometimes the dat., as, φυγᾷ μ' οὐκέτ' ἀπ' αὐλίων πελᾶτε (sc. ὑμῖν), no more *will ye draw* me *after* you.., Soph. Phil. 1150, ubi v. Herm.: sometimes both cases omitted, as Il. 15, 418; 21, 93; γόμφοισιν πελάσας (sc. ἔλυμα), *when he has fixed, secured* (the share *to* the plough-tail) with nails, Hes. Op. 429:—rarely c. gen. pro dat., πάρα πελάσαι φάος νεῶν, thou may'st *bring back* light to the ships, Soph. Aj. 709, cf. infra II. 1, fin.—2. followed by a prep., *πελάζειν τινὰ ἐς νῆσον*, Od. 7. 254: *κτήματα ἐν σπήεσσι πελάζειν*, Od. 10, 404.—3. with an adv., *δεῦρο πελάζειν τινά*, Od. 5, 111; *οὐδάςδε πελάζειν τινά*, Od. 10, 440; cf. Il. 23, 719, and Näke Choeril. p. 108.—II. hence in pass., like the intr. act., *to come nigh, approach*, etc., *ἐπεὶ τὰ πρῶτα πέλασθεν* (sc. *τείχεσι*), Il. 12, 420; so in syncop. aor., *ἀσπίδες ἔπληντ' ἀλλήλῃσι*, Il. 4, 449; *πλῆτο χθονί, he came near*, i. e. *sank to* earth, Il. 14, 438; *οὔδεϊ πλῆντο*, Ib. 468: and in pf., *σκοπέλῳ πεπλημένος*, Od. 12, 108; also, *πελασθῆναι ἐπὶ τὸν θεόν*, Soph. O. T. 213: rarely c. gen., *Χρύσης πελασθεὶς φύλακος*, Soph. Phil. 1327; (but not so, Ib. 1407, v. Dind. ad l.); cf. supra B. I. 1, fin.—2. *to approach* or *wed*, †said of† a woman, *μηδὲ πλαθείην γαμέτῃ*, Aesch. Pr. 896, †Eur. Andr. 25†, cf. Pind. N. 10, 152, and *πελάτης*: cf. A. II.—The word is rare in prose, though used by Hdt.; once by Plat. (v. supra); and a few times by Xen. in intr. signf.

Πελάθω, Att. intr. collat. form from foreg., Aesch. Fr. 125, Eur. El. 1293, Ar. Thesm. 58, always intr. [ᾰ]

Πέλᾰνος, ὁ, *any half-liquid mixture*, of various consistency, as *oil*, Aesch. Ag. 96; *honey*, *π. μελίσσης*, Eur. Cress. 13; *foam at the mouth*, Id. Or. 220; *clotted blood*, Aesch. Eum. 265, Eur. Alc. 851; whence, *π. αἱματοσταγής*, a reeking mass of slaughter, Aesch. Pers. 816, ubi v. Blomf. (821).—II. esp. of *a mixture offered to the gods*, of meal, honey and oil (cf. Tim. Lex. s. v.), *liquid enough to be poured*, Aesch. Cho. 92; joined with libations, Eur. Incert. 103; burnt on the altar, Id. Ion 707, Tro. 1063; hence, *θῦσαι π.*, Aesch. Pers. 204, Eur. Ion 226, etc.; cf. infra III.—2. *the meal* of which this mixture was made, in plur., *μύλης πέλανοι*, Ap. Rh. 1, 1077.—III. in Nic. Al. 488,=*ὀβολός*, perh. because the *πέλανοι* came to be made up into round cakes when offered, cf. Paus. 8, 2, 3.—First in Trag.: rare in prose, though Plat. Legg. 782 E, has it in signf. II.

Πελαργάω, ῶ, Pythag. word in Diog. L. 8, 20, and Suid.,=*νουθετέω*, *to admonish, warn*, prob. taken from the caution of storks (*πελαργοί*), which set a watch, like rooks, to warn the rest of coming danger.

†Πελαργή, ῆς, ἡ, *Pelarge*, daughter of Potneus, Paus. 9, 25, 7.

Πελαργῐδεύς, ὁ, (*πελαργός*) *a young stork*. Ar. Av. 1356.

Πελαργικός, ή, όν, (*πελαργός*) *of* or *belonging to the stork*.—II. in Call. also for Πελασγικός, Fr. 283.

Πελαργῖτις, ιδος, ἡ, an unknown herb, perh. *storksbill*, Galen.

Πελαργός, οῦ, ὁ, *the stork*, Ar. Av. 1355.—II. sometimes for Πελασγός, prob. from the notion that the word Πελασγοί designates *a roving tribe*, and so orig. was the same with Πελαργοί, storks being birds of passage, Lob. Phryn. 109. (It comes from *πέλος, ἀργός*, strictly *the black-white*, Pott Et. Forsch. 1, 131: cf. Πελασγός.)

Πελαργοχρώς, ῶτος, ὁ, ἡ, (*πελαργός, χρώς*) *stork-coloured*, Lyc.

Πελαργώδης, ες, (*πελαργός, εἶδος*) *stork-like*, Strab.

ΠΕ´ΛΑΣ, adv., *near, hard by, close*, opp. to *ἕκας*, Hom., but only in Od.: usu. c. gen., which stands before the word, as in Od. 15, 257, Hdt. 8, 39; in Trag. also after its case, *Νείλου πέλας*, Aesch. Supp. 308; in Pind. also, like *ἐγγύς*, c. dat., Pind. O. 7, 34 (ubi v. Böckh), N. 11, 4: c. gen., it answers to Lat. *prope ab aliquo loco*; c. dat. to Lat. *prope ad aliquem locum*, Herm. de Dial. Pind. p. xi (Opusc. 1, p. 254) sq.: oft. also absol., *χριμφθεὶς πέλας*, Od. 10, 516; *π. στείχειν, παρεῖναι, στῆναι*, etc., Trag.—II. *οἱ πέλας* (sc. *ὄντες, γενόμενοι*), *one's neighbours*, i. e. *fellow-creatures, all men*, Hdt. 1, 97, and Trag., v. Elmsl. Med. 85; in Hdt. 7, 152, *τὰ τῶν πέλας* are opp. to *τὰ οἰκήια κακά*:—the sing. *ὁ πέλας, one's neighbour, any man*, just like *οἱ πέλας*, is rare, as Hdt. 3, 142, Eur. l. c.; cf. *πλησίον*.—III. superl. *πελαστάτω, nearest*, Hipp.: a superl. adj. *πελάστατος, η, ον*, occurs in Inscrr. (From *πέλας* comes *πελάζω*: hence too was formed, by abbrev., the synon. word *πλησίον, πλησίος*, as if for *πελάσιος*: it seems akin to *πέλω, πέλομαι*.)

†Πελασγία, ας, Ion. *-ίη, ης*, ἡ, *Pelasgia, land of the Pelasgi*, originally, early name of Greece, Hdt. 2, 56: also,—2. *the Peloponnesus*, Eur. I. A. 1498; cf. Strab. p. 221; and esp. *Argos*, Eur. Or. 960.—3. in Strab. the district of Thessaly otherwise called Πελασγιῶτις, p. 329.

Πελασγιάς, άδος, pecul. poet. fem. of sq.

Πελασγικός, ή, όν, *Pelasgic*, †Ζεὺς Π., appell. of Jupiter at Dodona, Il. 16, 234; *τὸ Π. Ἄργος*, in Thessaly, Il. 2, 681: *τὰ Π. πεδία, the Pelasgic plains*, at the southern base of Oeta, Strab. p. 436: *τὸ Π. τεῖχος* is the northern part of the walls of the citadel of Athens which the P. had built, Hdt. 5, 64: and *τὸ Πελασγικόν, the Pelasgicum* (Pelasgic quarter), a space of ground at the foot of this wall, Thuc. 2, 17, v. Arnold ad l.—In genl. *Grecian*, Eur. Phoen. 106.

†Πελάσγιος, α, ον,=foreg.; *ἡ Π. πόλις*=Argos in Peloponnesus, Aesch. Suppl. 634.

†Πελασγίς, ίδος, ἡ, fem. of foreg.; appell. of Juno in Argos and Samos, Ap. Rh. 1, 14: also of Ceres, Paus. 2, 22, 1.

†Πελασγιῶται, ῶν, οἱ, *the Pelasgiotae*, in Thessaly, Strab.

†Πελασγιῶτις, ιδος, ἡ, *Pelasgiotis*, a district in south east of Thessaly, so named from the Pelasgi, Strab. p. 430; etc.

Πελασγός, οῦ, ὁ, *a Pelasgian*: usu. in plur., *the Pelasgians*, placed in Thessaly by Hom. in Il., but among the allies of the Trojans; in Od. we hear of them in Crete, and about Dodona in Hes. Fr. 18.—The *locus classicus* is Hdt. 1, 56, 57; no doubt the Hellenes were a kindred race, v. Wachsm. Hist. Antiq. of Gr. vol. 1, § 9, Clinton F. H. 1, 92, Thirlwall Hist. of Gr. 1, c. 2; though Niebuhr seems to hesitate. (The word has been referred to *πέλας, πλάζω*, etc., but with little success. Its likeness to *πελαργός* seems accidental, Pott Et. Forsch. 1, 131.)

†Πελασγός, οῦ, ὁ, *Pelasgus*, son of Jupiter and Niobe, in mythol. from whom the Pelasgi were named, Apollod. 2, 1, 1: acc. to Aesch. Suppl. 250 son of Palaechthon, ruler in Argos in the time of Danaus.—2. father of Haemon, grandfather of Thessalus, Dion. H. 1, 17—Others in Paus.

Πελάστατος, -άτω, v. *πέλας* sub fin.

Πελάστης, ου, ὁ, (*πελάζω*)=*πελάτης*.

Πελᾰτεία, ας, ἡ, (as if from *πελατεύω*) *the relation of dependents to thei patron* or *master*, Lat. *clientela*: *dependence*.

Πελάτης, ου, ὁ, fem. *-άτις, ιδος*, (*πελάζω*) *one who approaches* or *comes near*, Soph. Phil. 1164: *a neighbour*, Lat. *accola*, *π. μώλου*, Aesch. Pers 49: *τὸν πελάταν λέκτρων Διός*, of Ixion, Soph. Phil 679: cf. *πελάζω* B II. 2.—II. esp. *one who approaches t seek protection, a dependent, hireling* Lat. *mercenarius*, Plat. Euthyphr. 4 C, cf. Ruhnk. Tim.: used to translate the Rom. *cliens*, Plut. Rom. 13 etc. (Cf. *ἱκέτης* from *ἱκνέομαι*.) [ᾰ] Hence

Πελᾰτικός, ή, όν, *belonging to a πελάτης*: *τὸ π., the body of clients: th working class*.

Πελάτις, ιδος, fem. from *πελάτης* Plut. Cat. Maj. 24. [ᾰ]

Πελάω, poet. collat. pres. form for *πελάζω*, both trans. and intrans., first in H. Hom. 6, 44; but never in Att. Herm. Soph. O. C. 1063;—for *πελ* is Att. fut., cf. *πελάζω* sub init.

Πέλεθος, ὁ, also *σπέλεθος, human ordure*, Ar. Ach. 1169, Eccl. 595.

Πελεθρίζω,=*πλεθρίζω*. Hence

Πελέθρισμα, ατος, τό,=*πλέθρισμα*

Πέλεθρον, ου, τό, lengthd. poet form for *πλέθρον, a measure of land*. Il. 21, 407, Od. 11, 577.

Πέλεια, ας, ἡ, (*πελός, πέλειος, πελλός*) *the wood-pigeon, ring-dove, cushat* from its dark colour, in Hom. usu. an emblem of timorousness, *φύγεν ὥς τε πέλεια*, Il. 21, 493; hence with epith *τρήρων*, Hom.; so, Soph. Aj. 140, Eur. Ion 1197.—II. *πέλειαι, αἱ*, the name of the prophetic priestesses of antiquity, prob. borrowed from the prophetic pigeons of Dodona, also *πελειάδες*, cf. Hdt. 2, 55, 57.

Πελειάδες, αἱ,=Πλειάδες, Hes Fr. 44, Pind. N. 2, 17, Pors. Or. 1001 also in sing. *a Pleiad*.

Πελειάς, άδος, ἡ,=*πέλεια*, Il. 5, 778 etc. (but only in plur.); so in Hdt. 2 55, Aesch. Supp. 223, etc.; but in sing., Soph. O. C. 1081:—distinguished from *περιστερά* by Arist. H. A. 5, 13, 3; but used for *περιστερά* by the Dorians, e. g. Sophron, acc. to Ath 394 D: cf. *πέλεια* II.

Πελειοθρέμμων, ον, (*πέλεια, τρέφω*) *pigeon-feeding*, Aesch. Pers. 309

Πέλειος, α, ον, (*πελός*) *black, blackish*.

Πελεκάν, ᾶνος, ὁ, Arist. H. A. 8, 12, 13; also *πελεκᾶς, ᾶντος, ὁ*, or *πελέκας, αντος*, Ar. Av. 1155: Dor. *πελεκᾶς, ᾶ*: (*πελεκάω*):—strictly *the wood-pecker*, the *joiner*-bird of Aristoph., Av. 884, 1155.—II. a water-bird of the *pelican* kind, elsewh. *πελεκῖνος*, Arist. H. A. 9, 10, 2, Ael. N. A. 3, 20;—perh. from some resemblance to the woodpecker.—The forms *πελικάν* and *πελεκᾶνος*, if not false, are at least late.

†Πελεκᾶς, ᾶντος, ὁ, *Pelecas*, a mountain in Asia Minor, Polyb. 5. 77, 8.

Πελεκάω, ῶ, f. *-ήσω*, (*πέλεκυς*) t *hew* or *shape with an axe*, Lat. *dolare*, Od. 5, 244 (in Ep. form *πελέκκησε*), Ar. Av. 1157; cf. *πέλεκκον* and *ἡμιπέλεκκον*.—II. sensu obscoeno, Araros Caen. 4. Hence

Πελέκημα, ατος, τό, **hewn wood**, *chips*: and

Πελέκησις, εως, ἡ, *a hewing* of wood, Theophr.

Πελεκητής, οῦ, ὁ, *a hewer* of wood.

Πελέκητος, η, ον, (*πελεκάω*) *hewn*, Theophr.

Πελεκήτωρ, ορος, ὁ, poet. for *πελεκητής*, Manetho.

Πελεκηφόρος, ον,=*πελεκυφόρος*.

Πελεκίζω, f. -ίσω, (πέλεκυς) *to cut off with an axe*, esp. *to behead*, Lat. *securi percutere*, τινά, Polyb. 1, 7, 12; 11, 30, 2, Strab., etc.; cf. Lob. Phryn. 341.

Πελεκῖνος, ου, ὁ, a water-bird of the *pelican* kind, Ar. Av. 884; cf. πελεκάν II.—II. *a weed* that grows among lentils, Lat. *securidaca*, Theophr.—III. in carpentry, *dovetailing*, Lat. *securicula*, Vitruv. Hence

Πελεκῑνωτός, ή, όν, (πελεκῖνος III) *dovetailed*, Vitruv.

Πελέκκησε, Ep. 3 sing. aor. from πελεκάω, Od.

Πέλεκκον, ου, τό, (πέλεκυς) *an axe-handle*, Il. 13, 612.

Πελεκοειδής, ές, (πέλεκυς, εἶδος) *like an axe*, Procl.

Πελεκύδιον, ου, τό, dim. from πέλεκυς. [ῠ]

Πελεκῠνάριον, ου, τό, *a piece of wood like an axe-handle.*

Πέλεκῠς, εως Ion. εος, ὁ: dat. pl. πελέκεσι, Ep. πελέκεσσι, Il.: in Aelian, and other late writers, are sometimes found gen. πελέκῠος, dat. pl. πελέκῠσι, etc., v. Lob. Phryn. 246. *An axe* or *hatchet*, χάλκεος, ἀμφοτέρωθεν ἀκαχμένος, Od. 5, 235 (cf. σκέπαρνον); *a battle-axe*, Il. 15, 711; *a sacrificial axe*, Il. 17, 520, Od. 3, 442:—but, usu., *a carpenter's axe*, ὑλοτόμους πελέκεας, Il. 23, 114, etc.;—hence the phrase, οὐ δόρασι μάχεσθαι, ἀλλὰ καὶ πελέκεσι, i. e. to fight to the last, not soldiers only but every man, Hdt. 7, 135; as an image of perseverance, κραδίη πέλεκυς ὣς ἀτειρής, Il. 3, 60;—in Theophr. Char. 5 (3), πέλεκυς as a child's nickname seems to mean *a sharp blade*, opp. to ἀσκός, q. v.—II. *a mathematical figure.* (Sanscr. *paraçu*, cf. Pott Et. Forsch. 1, 117, 231.) [The ῠ of nom. and acc. sing. is in Hom. sometimes lengthd. in arsis, Il. 3, 60; 17, 520: acc. plur. πελέκεας is in Hom. always trisyll., ⏑⏑–].

Πελεκῠφόρος, ον, (πέλεκυς, φέρω) *carrying an axe, an axe-bearer*: used to translate,—1. the Lat. *lictor.*—2. *consul* or *praetor*, before whom axes are carried, Polyb. 2, 23, 5.

Πελεμίζω, fut. -ξω: aor. pass. ἐπελεμίχθην, in Hom. always without augm.:—like ἐλελίζω, *to swing, shake*, and, generally, *to make to shake, quiver* or *tremble*, βαθέην πελεμιζέμεν ὕλην, Il. 16, 766: τρὶς μέν μιν πελέμιξεν, Il. 16, 108, cf. 13, 443; π. (τόξον), *to struggle at* (the bow), in order to bend it, Od. 21, 125:—pass., *to be shaken, to tremble, quake*, ὑπὸ ποσσὶ μέγας πελεμίζετ' Ὄλυμπος, Il. 16, 612, Hes. 458; in aor. pass., *to be shaken*, i. e. *driven back*, χασσάμενος πελεμίχθη, Il. 4, 535; 5, 626; so, πελεμιζόμενος ὑπὸ λόγχᾳ, Pind. N. 8, 51. (From πάλλω, παλάμη, akin to πόλεμος.)

Πελέσκεο, Ep. 2 sing. impf. from πέλομαι, Il. 22, 433.

Πέλευ, Ep. 2 sing. imperat. from πέλομαι, Il. 24, 219.

Πεληϊάς, άδος, ἡ, Ion. for πελειάς, Opp. C. 1, 350.

Πελιά. ἡ,=πελίωμα, susp.

Πελῐαίνω, *to make livid*:—pass., *to be* or *become so*, Hipp.

Πελῐάς, άδος, pecul. poet. fem. of πελιός, Hipp.

†Πελίας, Ion. -ίης, gen. ου Ion. εω Dor. α, ὁ, *Pelias*, son of Neptune and Tyro, half brother of Aeson, whom he deprived of his kingdom, and whose son Jason he compelled to undertake the Argonautic expedition, Od. 11, 254, sqq.; Apollod.; etc.—2. son of Aeginetes, Paus. 7, 18, 5.

†Πελιάς, άδος, ἡ, fem. adj., *of Pelias*, αἱ Πελιάδες κόραι, *the daughters of Pelias*, Eur. Med. 9.

†Πελίγνας, ου, ὁ, *Pelignas*, the cook of Olympias and Alexander, Ath. 659 F.

†Πελιγνοί, ῶν, οἱ, *the Peligni*, a people of Italy, Strab. p. 219.

Πελιδναῖος, α, ον,=πελιδνός.

Πελίδνη, ἡ,=πελιδνότης.

Πελιδνήεις, εσσα, εν, poet. for sq.

Πελιδνός, ή, όν, = πελιός, *livid*, Soph. Fr. 577, and (in the so-called Att. form πελιτνός) Thuc. 2, 49, Alex. Κρατευ. 1, 17. Hence

Πελιδνότης, ητος, ἡ, *the livid colour* caused by extravasated blood, Lat. *livor.*

Πελιδνόω, ῶ, (πελιδνός)=πελιαίνω: in pass., Arist. Probl. 8, 1. Hence

Πελίδνωμα, ατος. τό, *a livid spot* from extravasated blood.

Πελίδνωσις, ἡ,=πελιδνότης, Aretae.

Πελῐκάνιον, ου, τό, dim. from sq., Theophr.

Πελίκη, ης, ἡ, a sort of *wooden bowl, basin* or *cup*, Cratin. Θρᾷττ. 5.—II. *a hole* or *basin in the sea*, Theophr. (Hence πελίχνη, akin to πέλιξ, πέλις, πέλυξ, πέλλα, πελλάς, πελλίς, Lat. *pelvis.*) [ῐ]

†Πελιναῖον, ου, τό, *Pelinaeum*, the highest mountain in the island Chios, Strab. p. 645.

Πελίνη, ἡ, an Attic measure containing eight ἡμίναι.

†Πέλιννα, ης, ἡ, and Πελινναῖον, ου, τό, *Pelinna*, a strong city of Thessaly, on the Peneus, Pind. P. 10, 7; Strab. p. 437.

Πέλιξ, ικος, ὁ,=πελίκη, πελίς.

Πελιός, ά, όν, (πελός, πελλός) strictly of parts of the body, *discoloured by extravasated blood, black and blue, livid*, Dem. 1157, 6: generally, *dark-coloured, blackish*, Anth. (Πελιός, like πολιός, seems to be better than the usu. πέλιος, Arcad. p. 41, 3.)

Πελιότης, ητος, ἡ,=πελιδνότης.

Πελιόω, ῶ, (πελιός)=πελιαίνω.

Πέλις, or πελίς, ὁ or ἡ, Lat. *pelvis*, =πελίκη, πελλίς.

Πελιτνός, ή, όν, v. sub πελίδνος.

Πελίχνη, ης, ἡ, dim. from πελίκη, Alcman 17, cf. Ath. 495 B.

Πελίωμα, ατος, τό, (πελιόω)=πελίδνωμα, Hipp., Arist. Probl. 9, 14.

Πελίωσις, εως, ἡ, (πελιόω) like πελίδνωσις, *extravasation of blood, a livid spot*, Lat. *livor*, Hipp.

ΠΕ´ΛΛΑ, ης, ἡ, (A) Ion. πέλλη, *a wooden bowl, milk-pail*, Lat. *mulctra*, Il. 16, 642, Theocr. 1, 26, cf. Ath. 495.—II. *a drinking-cup*, Hippon. 24. (Cf. πελίκη, πελλάς, πελλίς, πέλιξ, Lat. *pelvis*, our *pail.*)

ΠΕ´ΛΛΑ, ἡ, (B) *a hide, leather.* (Lat. *peltis*, Germ. *Fell, Pelz*, our *peltry*, etc.: prob.=foreg., cf. κύτος, σκῦτος and Lat. *cutis*, the skin being as it were a vessel to hold the body.)

Πέλλα, ἡ, *a stone*, v. πέλα.

†Πέλλα, ης, ἡ, *Pella*, an early city of Macedonia, the royal residence, Hdt. 7, 123; Thuc. 2, 99. Hence

†Πελλαῖος, α, ον, *of Pella, Pellaean*, Luc.

Πελλαῖος, α, ον,=πελλός, πελιδνός.

Πελλαιχνός, όν, and -χρός, όν, collat. forms of πελλαῖος.

†Πελλάνα, ἡ, *Pellana*, an old city of Laconia, Strab. p. 386: in Xen. Hell. 7, 5, in Att. form Πελλήνη.

†Πελλανίς, ίδος, ἡ, prop. adj., *of Pellana*; of a fountain near Pellana, Paus. 3, 21, 2.

Πελλαντήρ, ῆρος, ὁ, also πελλητής, οῦ, ὁ, (πέλλα, A) *one who milks into a pail*, Thessal. for ἀμολγεύς, Ath. 495 E.

Πελλάς, άδος, ἡ,=πέλλα, A.

Πελλαστή, ῆς, ἡ, (πέλλα, B) *a* sort of *bandage* or *buskin* worn by runners next the foot and ancle, also πελλυτή, πέλυντρον and πέλλυτρον or πέλυτρον.

†Πέλλην, ηνος, ὁ, *Pellen*, an Argive, son of Phorbas, Paus. 7, 26, 12.

†Πελληναῖον, ου, τό,=Πελιναῖον, Dion. P. 535.

†Πελληνεύς, έως, ὁ, *an inhab. of Pellene*, οἱ Πελληνεῖς, Att. -νῆς, *the Pellenians*, Thuc. 2, 9.

†Πελλήνη, ης, ἡ, Dor. Πελλάνα, *Pellene*, an old city of Achaia, between Sicyon and Aegira, with a temple of Juno, to whom games were here celebrated, Il. 2, 574; Pind. O. 7, 156; Ar.; etc.—2. v. Πελλάνα.—3. a village of Achaia between Aegae and Pellene (1), Strab. p. 386.

†Πελληνικός, ή, όν, *of Pellene, Pellenian*, Πελληνικαὶ χλαῖναι, cloaks that were given as prizes in the games; from Pellene (3) acc. to Strab. p. 386.

†Πέλλης, ὁ, *Pelles*, grandfather of Asterius and Amphion, founder of Pellene in Achaia, acc. to Ap. Rh. 1, 177.

Πελλητής, οῦ, ὁ, v. πελλαντήρ.

Πελλίς, ίδος, ἡ,=πέλλα (A), Hippon. 23, Nic. Al. 77.

†Πέλλιχος, ου, ὁ, *Pellichus*, a Corinthian, father of Aristeus, Thuc. 1, 29.

Πελλοράφος, ον, (πέλλα B, ῥάπτω) *sewing skins together.* [ᾰ]

ΠΕΛΛΟ´Σ, or πελός, ή, όν, Lat. *PULLUS, dark-coloured, dusky, ash-coloured*, πελὴ μηκάς, Soph. Fr. 122; πελλὴ ὄϊς, Theocr. 5, 99; πελλὸς ἐρώδιος, Arist. H. A. 9, 1, 23.—Synon. forms are πελός, πελιός, πολιός, πελλαῖος, πελιδνός, πελιδναῖος, Koen Greg. 288, Piers. Moer. 325. (The accent. πέλλος is less correct. v. Valck. Theocr. 5, 99.) Hence

Πελλόω, ῶ,=πελιόω.

Πέλλυτρα or πέλυτρα, τά,=πελλασταί, Aesch. Fr. 238.

Πελμα, ατος, τό, *the sole of the foot*, of camels, Hdn. 4, 15, 8;—*the sole of the shoe*, Polyb. 12, 6, 4: also *the shoe itself*, Nic.—II. *the stalk*, esp. of apples and pears, Geop.—III. generally, like πέζα, *the end* of a thing. (Acc. to some from τέλμα, others from σφέλας.)

Πελμᾰτώδης, ες, (πέλμα, εἶδος) *like the sole of the foot.*

Πέλομαι, v. πέλω.

†Πελόπεια, ας, ἡ, *Pelopēa*, daughter of Pelias, Ap. Rh. 1, 326.—2.=Πελοπία.

†Πελοπηϊάδης, ου Dor. α, ὁ,=Πελοπίδης, Pind. N. 8, 21; Theocr. 15, 142.

†Πελοπηΐς, ίδος, ἡ, fem. to sq., Π. γαῖα, *the Peloponnesus*, Ap. Rh. 4, 1570: alone, Call. Del. 72.

†Πελοπήϊος, η, ον, poet.=Πελόπειος, *of Pelops*, Ap. Rh.

†Πελοπία, ας, ἡ, *Pelopia*, mother of Cycnus, Apollod.—2. daughter of Thyestes, Ael. V. H. 12, 42.—Others in Apollod. Cf. Πελόπεια.

†Πελοπίδας, α, ὁ, Dor.=Πελοπίδης.—2. *Pelopidas*, the celebrated Theban leader, friend of Epaminondas, Xen. Hell.

†Πελοπίδης, ου, ὁ, *son* or *descendant of Pelops*; esp. Agamemnon; also in pl., Trag.; Plut. Thes. 3.

†Πελόπιος, α, ον, *of* or *belonging to*

Pelops; ἡ Π. χώρα,=*the Peloponnesus*, Eur. Hipp. 374.

†Πελοπίς, ίδος, ἡ, pecul. fem. to foreg.

†Πελοπόννασος, ου, ἡ, Dor. for -νησος, Thuc. 5, 77.

†Πελοποννησιακός, ή, όν, *of the Peloponnesus*, *Peloponnesian*, Plat. Legg. 708 A.

†Πελοποννήσιος, α, ον,=foreg.; οἱ Π., *the Peloponnesians*, Hdt. 7, 137; 9, 73.

Πελοποννησιστί, adv., *in the Peloponnesian*, i. e. *Dorian dialect*, Π. λαλεῖν, Theocr. 15, 92, †in Dor. form -νασιστί.

Πελοπόννησος, ου, ἡ, for Πέλοπος νῆσος †(so written in Tyrt. 5, 4)†, *the Peloponnesus*, †the southern part of Greece, connected with the mainland by the isthmus of Corinth,† now *the Morea*, H. Hom. Ap. 250, 290, etc.

Πελός, ή, όν, v. πελλός: others write πέλος.

Πέλοψ, οπος, ὁ, (πέλος, ὄψ) strictly the *Dark-eyed*, *Pelops*, son of Tantalus, said to have migrated from Lydia, and to have given his name to the Peloponnesus, Il. †2, 104; usu. ὁ Φρύξ, Pind.; Trag.—2. a son of Agamemnon and Cassandra, Paus. 2, 16, 6.

Πελτάζω, (πέλτη) *to be a* πελταστής or *targeteer*, opp. to ὁπλιτεύω, Xen. An. 5, 8, 5, Vect. 4, 52.

†Πέλται, ῶν, αἱ, *Peltae*, a city of Greater Phrygia, near Apamea, Xen. An. 1, 2, 3.

Πελτάριον, ου, τό, dim. from πέλτη, Callix. ap. Ath. 200 F.

Πελταστής, οῦ, ὁ, (πελτάζω) *one who bears a target* or *light shield* (πέλτη) instead of the larger ὅπλον, *a targeteer*, Lat. *cetratus*, first in Eur. Rhes. 311, Thuc. 2, 29, and Xen.; usu. mentioned with the τοξόται, as Cyr. 2, 1, 5. The peltasts were orig. Thracian mercenaries; they held a place between the ὁπλῖται and ψιλοί; hence οἱ π., generally, for *light troops*, *levis armaturae milites*; first made an efficient force in the Greek armies by Iphicrates the Athenian, v. Xen. Hell. 4, 4, 16, and 5, 12, sq. Cf. πέλτη. Hence

Πελταστικός, ή, όν, *skilled in the use of the* πέλτη, Plat. Theaet. 165 D; οἱ πελταστικοί, Id. Prot. 350 A:—ἡ -κή (sc. τέχνη), *the art* or *skill of a targeteer*, Id. Legg. 813 D: τὸ -κόν,=οἱ πελτασταί, Xen. Hell. 6, 1, 4: -κώτατα, *in the best style*, *quite in the manner of* πελτασταί, Xen. Oec. 21, 7.

Πελτᾱφόρος, ον, (πέλτη, φέρω)=πελτοφόρος.

ΠΕ΄ΛΤΗ, ης, ἡ, *a small*, *light shield* of leather *without a rim* (ἴτυς), orig. used by the Thracians, Hdt. 7, 75. cf. 89, Eur. Alc. 498, Bacch. 783; on its form, v. Dict. Antiqq. s. v.—2. *a body of* πελτασταί, Eur. Rhes. 410; cf. ἀσπίς 2, λόγχη III, ὅπλον III. 3.—II. *a shaft*, *pole*, Xen. An. 1, 10, 12; cf. Philostr. Imag. 2, 32.—III. *a horse's ornament*, Eur. Rhes. 305.

Πέλτης, ου, ὁ, *the Nile-fish*, κορακῖνος, *salted*, Diphil. Siphn. ap. Ath. 121 B.

†Πελτινὸν (Πέλται) πεδίον, τό, *the plain of Peltae*, Strab. p. 629.

Πελτοφόρος, ον, (πέλτη, φέρω) *bearing a target*: ὁ π.,=πελταστής. Xen. Cyr. 7, 1, 24; π. ἱππεῖς, *light horse*, Polyb. 3, 43, 2.

Πέλυντρα, τά, v. sub πέλλυτρα.

Πέλυξ, υκος, ὁ,=πέλιξ, Ath. 392 B.—II.=πέλεκυς, LXX.

Πέλυς, ὁ,=πέλις.

Πέλυτρον, ου, τό, v. sub πελλαστή.

ΠΕ΄ΛΩ, only used in 3 sing. pres. and impf. πέλει, πέλεν, syncop. ἔπλεν, Il. 3, 3; 5, 729; 12, 11, etc.; inf. πελέναι, Parmen. Fr. 65:—much more freq. as dep., 3 sing. πέλεται, Il. 11, 392, etc.; imperat. πέλευ, Il.; syncop. 2 sing. ἔπλεο, contr. ἔπλευ, Il.: 3 sing. ἔπλετο, freq. in Hom. and Hes.: the other forms do not occur syncop., except that Euphor., 55, used part. pres. πλόμενος (as Hom. in the compd. ἐπιπλόμενος, περιπλόμενος): impf. mid. freq. has the signf. of pres.—Ep. lengthened forms, 2 impf. mid. πελέσκεο, Il. 22, 433; 3 impf. πελέσκετο, Hes. Fr. 22, 4.—The word is only poet. and Dor.

The orig. signf., *to be in motion*, seems to have been soon lost, the only Homeric examples being Il. 3, 3, κλαγγὴ πέλει οὐρανόθι πρό, the cry *goes*, *rises* to heaven; and Od. 13, 60, γῆρας καὶ θάνατος ἐπ' ἀνθρώποισι πέλονται, old age and death *come* upon men; so, νοῦσος ἐπὶ στυγερὴ πέλεται δειλοῖσι βροτοῖσιν, Od. 15, 408; but the signf. is plain in the compd. participles ἐπιπλόμενος and περιπλόμενος: hence naturally comes the notion of *busy traffic* in ἐμπολᾶσθαι and πωλεῖν, as in Lat., *venio veneo*, *ventito vendito*, are connected, Lob. Phryn. 583. Hence,—II. springs the more common signf. *to be*, very freq. in Hom., but usu. distinguished from εἶναι in implying a continuance, *to be used* or *wont to be*, and so often used in similes, as Il. 2, 480; 3, 3; yet sometimes quite=εἶναι, e. g. Il. 11, 736; and in Trag., who oft. use it, it would be hard to draw any distinction: rarely with ἐκ, τοῦ δ' ἐξ ἀργύρεος ῥυμὸς πέλεν, Il. 5, 729, cf. ἐκ I. 3; σέο δ' ἐκ τάδε πάντα πέλονται, all this *is* from thee, Il. 13, 632: c. part. of another verb, periphr. for the verb itself, ἐμεῖο λελασμένος ἔπλευ, Il. 23, 69: τὰ δ' ὀλοὰ πελόμεν οὐ παρέρχεται, *when once in being* they pass not away, Dind. Aesch. Theb. 768, ubi vulg. τελλόμεν'.—The signf. *to become*, assumed for places like Il. 22, 443; 24, 219, 524, Od. 1, 393, comes easily from the radic. signf., but is not wanted.

Πέλωρ, τό, *a monster*, but only of living beings, and mostly in bad signf., as of the Cyclops, Od. 9, 428; of Scylla, Od. 12, 87; of the serpent Python, H. Ap. 374;—of a dolphin, merely to denote its hugeness, H. Ap. 401; and even of Vulcan, Il. 18, 410; cf. πέλωρον.—The word is Ep., only occurs in nom. and acc. sing., and seems to be no further declined: it was not used as a regul. adj., but always put in appos. to another subst. †Hence—II. ὁ, *Pelor*, as name of one of the surviving Sparti, Apollod. 2, 4, 1.

Πελωριάς, άδος, ἡ,=πελωρίς, Archestr. ap. Ath. 92 C.

†Πελωριάς, άδος, ἡ, (sc. ἄκρα) the promontory *of Pelorus*, northeast point of Sicily, now *Cape Faro*, Polyb. 1, 42, 5.

Πελώριος, α, ον, also ος, ον, Hes. Th. 179, and Att.,=πέλωρος, freq. in Hom., usu. of gods, as Ἀΐδης, Ἄρης; or heroes, as Ἕκτωρ, Αἴας, etc.; but also of things, as arms, Il. 8, 424; a stone, Od. 11, 594; waves, Od. 3, 290, etc.; also in Pind., π. ἀνήρ, O. 7, 26; κλέος 10 (11), 25; but rare in Trag., γᾶς π. τέρας, of a dragon, Eur. I. T. 1248; τὰ πρὶν πελώρια, *the mighty ones* of old, Aesch. Pr. 151:—also in late prose, Ath. 84 E, cf. Ar. Av. 321.—2. τὰ πελώρια (sc. ἱερά), *the great harvest feast*, celebrated in honour of Jupiter in Thessaly, Bato ap. Ath. p. 639 E, sq., †also called ἡ Πελωρία, Id. 640 A;† and Jupiter himself was called Πελώριος, Q. Sm. 11, 273.—Hom. has no fem.; and it is only once in Hes., l. c.

Πελωρίς, ίδος, ἡ, also πελωριάς, άδος, ἡ, *the giant-muscle*, elsewh. χήμη or κόγχη βασιλική, Ath. 4 C, 92 F.

†Πελωρίς, ίδος, ἡ, (sc. ἄκρα) the promontory *of Pelorus*, Thuc. 4, 25. Cf. Πελωριάς.

Πέλωρον, ου, τό,=πέλωρ, *a monster*, *prodigy*, of the Gorgon, Il. 5, 741, Od. 11, 634; of the offspring of the earth, Hes. Th. 295, cf. 845, 856; of a large stag, Od. 10, 168; of the enchanted animals of Circe, Od. 10. 219; πέλωρα θεῶν, *portents* sent by the gods, Il. 2, 321; cf. πέλωρ: strictly neut. from sq.

Πέλωρος, η, ον, (πέλωρ) *monstrous*, *prodigious*, *huge*, usu. with collat. notion of *terrible*, in Hom. much rarer than the form πελώριος, but in Hes. much the most usu.: epith. of the Cyclops, Od. 9, 257; of a serpent, Il. 12, 202, 220, Hes. Th. 299; of a goose, Od. 15, 161:—neut. pl. as adv., πέλωρα βιβᾷ, he strides *gigantic*, H. Merc. 225, cf. 349:—Hom. has not the fem.: but γαῖα πελώρη is freq. in Hes. Th.

†Πέλωρος, ου, ὁ,=Πέλωρ II., Paus. 9, 5, 3.—2. *Pelorus*, helmsman of Hannibal, said to have given name to the northeast promontory of Sicily, Strab. p. 257: cf. Πελωριάς.—3. appell. of Jupiter, Bato ap. Ath. 640 A; v. πελώριος 2.

Πέμμα, ατος, τό, (πέσσω, πέπτω) orig. *any kind of dressed food*; but, mostly in plur., *pastry*, *cakes*, *sweetmeats*, Hdt. 1, 1, 160, v. Valck. ad 1, 132, Plat. Rep. 404 D; cf. πόπανον.

Πεμμάτιον, ου, τό, dim. from foreg., *a small cake*, Ath. 645 E. [ᾰ]

Πεμμᾰτολόγος, ον, (πέμμα, λέγω) *discoursing of cakes*, Ath. 648 A.

Πεμμᾰτουργός, ὁ, (πέμμα, *ἔργω) *a pastry-cook*, Luc.

Πεμπᾰδάρχης, ου, ὁ,=sq.

Πεμπάδαρχος, ὁ, (πεμπάς, ἄρχω) *a commander of a* πεμπάς, or *body of five*. Xen. Cyr. 2, 1, 23, Hipparch. 4, 9. [πᾰ]

Πεμπάζω, f. -άσω, (πέμπε, πέντε) strictly *to count on five fingers* or *count by fives*; then, generally, *to count*, Aesch. Eum. 748, Ap. Rh. 2, 975; so in mid., ἐπὴν πάσας πεμπάσσεται, when he *is done counting* them all, Od. 4, 412.—II. metaph., *to count up*, *reckon over*, *consider*, πάντα νόῳ πεμπάσσατο, Ap. Rh. 4, 350.—III. hence of animals, *to chew the cud*, as, reversely, Lat. *ruminari*.—In prose, ἀναπεμπάζω is more usu. (Some derive it in the last two signfs. from πέμπω, as if *to send up* the food, others even from πέπτω.)

Πεμπάς, άδος, ἡ, Aeol. for πεντάς, *the number five*: *a body of five*; used also in Att., Plat. Rep. 546 C, Xen Cyr. 2, 1, 24, etc., Arist. Pol. 5, 12, 8 Bekker; but in Anal. Post. 2, 13, 2. he writes πεντάδι.

Πεμπαστής, οῦ, ὁ, (πεμπάζω) *one who counts*; used as a verbal c. acc., μύρια π., *reviewing by* tens of thousands, Aesch. Pers. 981, cf. Hdt. 7. 60.

Πέμπε, Aeol. for πέντε, *five*, Vit Hom.

Πέμπελος, ον, an obscure epith. of

very old persons, π. *χρόνῳ*, etc., Lyc. 682, 826:—perh. from the same root as *δυςπέμφελος*.

Πεμπταῖος, *α, ον*, (*πέμπτος*) *in five days, on the fifth day, πεμπταῖοι ἱκόμεσθα, on the fifth day* we came, Od. 14, 257; *πεμπταῖος ἐγένετο*, it was *on the fifth* day, Dem. 359, 19, cf. Pind. O. 6, 89; *νεκροὶ ἤδη πεμπταῖοι*, Xen. An. 6, 2, 9, cf. Ar. Av. 474.

Πεμπτάκις, adv.,=*πεντάκις*, very dub.

Πεμπτάμερος, *ον*, Dor. for *πενθήμερος*, Pind. O. 5, 13. [ᾱ]

Πεμπτάς, *άδος, ἡ*,=*πεντάς*, as Bekker Plat. Phaed. 104 A, cf. Xen. Hell. 7, 2, 6.

Πεμπτέον, verb. adj. from *πέμπω*, *one must send*, Xen. Cyr. 8, 1, 11.

Πεμπτημόριον, *ου, τό, the fifth part*, Hipp., and Plat. Legg. 956 C.

Πέμπτος, *η, ον*, (*πέντε*) *the fifth, one's self with four others*, Hom., etc.; *πέμπτος μετὰ τοῖσιν*, Od. 9, 335; so in prose:—(sc. *ὁδός*), *via quintana*, one of the lanes in a camp, Polyb. 6, 30, 6, *ἡ πέμπτη* (sc. *ἡμέρα*), *the fifth day*, Hes. Op. 800, 801; but, *ἡ π.*

Πεμπτός, *ή, όν*, verb. adj. from sq., *sent*, Thuc. 8, 86.

ΠΕ´ΜΠΩ, fut. *πέμψω:* Hom., only in pres., impf., fut. and aor. of act.: Pind. has also the pass. in part. pres. and aor.; Hdt. the last: all these are freq. in Att., but the pf. act. *πέπομφα* is later, Thuc. 7, 12, etc.: 3. pf. pass., *πέπεμπται* in Aesch. Theb. 473; but part. pf. pass. *πεπεμμένος* occurs in Dem.—The defective tenses are supplied by *ἀποστέλλω*.

To send, τινί τινα or *τι*, oft. in Hom., and Hes.; also *to let go:* as well of persons as things, esp. of ambassadors and heralds: *π. κακόν τινι, to send* one evil, Il. 15, 109; of a ship, *to conduct, carry*, Od. 8, 556.—Construction:—1. foll. by a prep., *εἰς, πρός*, with acc., also *ἐκ, ἀπό*, Hom.; *πέμπειν ἐπί τι, to send for* a purpose, *ἐπ' ὕδωρ*, Hdt. 5, 12; *ἐπὶ νίκην*, Aesch. Cho. 477; (so, *π. εἰς κατασκοπήν*, Soph. Phil. 45); *π. ἐπί τινα* or *τι, to send for* some one or thing, also *against* one, as Il. 10, 464; so too *ἐπί τινι*, Lob. Phryn. 475; *περί τινος*, about something; *παρά τινα*, to some one.—2. by an adv., *ἐνθάδε, οἴκαδε, οἰκόνδε, ὅνδε δόμονδε, θύραζε, πόλεμόνδε*, etc., Hom.; *Ἀϊδόςδε πέμπειν* is indeed usu. to send *a living man* to Hades, i. e. kill him; but in Il. 23, 137, *to conduct a dead man*, i. e. attend his funeral procession, cf. infra III.—3. by inf., *πέμπειν τινὰ νέεσθαι*, Od. 4, 8; *ἕπεσθαι*, Il. 16, 575; *ἰέναι*, Od. 14, 396; *ἱκάνειν*, Od. 4, 29; *ἄγειν*, Od. 24, 419; *φέρειν*, Il. 16, 454; *φέρεσθαι*, Il. 16, 681;—where the inf. is only poet., and for the most part pleonast., as in *βῆ δ' ἰέναι, μάστιξεν δ' ἐλάαν*, etc.;—but not so in Soph. El. 406, *μήτηρ με πέμπει πατρὶ τυμβεῦσαι χοάς*.—II. *to send forth* or *away, dismiss*, like *ἀποπέμπω*, esp. *to send home*, Od. 4, 29; 7, 227, etc.; more rarely in Il.; *χρὴ ξεῖνον παρεόντα φιλεῖν, ἐθέλοντα δὲ πέμπειν*, 'welcome the coming, *speed* the parting guest,' Od. 15, 74; also of the father who dismisses his daughter to go to her husband's house, Od. 4, 5, 8; *π. τινὰ ἄποικον*, Soph. O. T. 1518; etc. —2. of missiles, *to discharge, shoot forth*, like *ἀφίημι*, Hes. Th. 716; also *to throw away* presents, *throw about* money, like Lat. *mittere missilia*, post-Hom.—3. of words, *to send forth, utter*, Aesch. Theb. 443, Soph. Phil. 846, 1445, etc.—III. *to lead away, accompany, attend, escort*, Il. 1, 390, Od. 11, 626; so in Att., as Soph. Tr. 571; *ὁ πέμπων*, of Mercury, Id. Phil. 133 (cf. *πομπός, πομπαῖος*, etc.):—so also, *πομπὴν πέμπειν, to conduct* a procession, Thuc. 6, 56; *χορούς*, Eur. El. 434; *ἑορτάς, Παναθήναια πέμπειν*, Meineke Menand. p. 166, just like *ἄγειν:* hence in pass., *πέμπεσθαι Διονύσῳ, to be carried in procession* in his honour, Hdt. 2, 49; cf. Plut. Aemil. 32, Demetr. 12.—2. *to send with*, esp. *to give, to take with* one on a journey, *εἵματα, σῖτον*, Od. 16, 83.—IV. like *ἀναπέμπω, to send up, produce, ὅσα πέμπει βιόδωρος αἶα*, Soph. Phil. 1161.

B. in mid., *πέμπεσθαί τινα*=*μεταπέμπεσθαι, to send for* one, Schäf. Soph. O. C. 602: esp., *πέμπεσθαί τινα, to send for* one *in one's own matter*, Herm. Soph. O. T. 555, Polyb. 32, 5, 2:—cf. Ellendt Lex. Soph. s. v., sub fin.—2. *πέμπεσθαι θυγατέρα, to send one's* daughter, Eur. Or. 111.

Πεμπώβολον, *ου, τό*, (*πέμπε, πέντε, ὀβολός, ὀβελός*) *a five-pronged fork*, for stirring the sacrificial fire, Il. 1, 463, Od. 3, 460; also used as a kitchen utensil, Vit. Hom. 37.

Πεμφηρίς, *ίδος, ἡ*, a kind of *fish*, Numen. ap. Ath. 309 F.

Πεμφῑγώδης, *ες*, (*πέμφιξ, εἶδος*) *full of blisters, looking like blisters*, Hipp.

Πεμφῑδώδης, *ες*,=foreg.

Πέμφιξ, *ῑγος, ἡ*, (also *πεμφίς, ίδος* [ῐ], in Lyc. 686):—*breath, air:* something *filled with air, a blister*, Lat. *pustula*, Hipp.; usu. *φυσαλίς:—a bubble, φλύκταιναι πέμφιξιν ἐειδόμενοι ὑέτοιο*, blisters like *the bubbles* formed by rain in falling, Nic. Th. 272; so, *π. αἵματος*, Aesch. Fr. 169.—2. *a flash of light, ἡλίου π.* (as it were) *a sun-bubble*, Aesch. Fr. 158; so, *π. τηλέσκοπος χρυσέα*, Soph. Fr. 319; *κεραυνία π. βροντῆς*, Soph. Fr. 483.—3. *a mass of clouds* driven together by the wind, Ibyc. 43; also, *a storm, π. δυςχείμερος*, Aesch. Fr. 181.—4. Lyc. l. c. speaks of *πεμφίδων ὄπα*, the voice *of departed souls*.—For all these meanings v. Galen. ap. Herm. Opusc. 4, p. 276. (The same with *πομφός, πομφόλυξ*, akin to *βόμβος, βομβυλίς*, etc.)

†Πεμφρηδώ, *οῦς, ἡ, Pemphredo*, one of the Graeae, Hes. Th. 273: v. ll. *Πεφρηδώ, Μεμφρηδώ* and *Πεφριδώ*, v. Heyne ad Apollod. 2, 4, 2.

Πεμφρηδών, *όνος, ἡ*, like *τενθρηδών*, a kind of *wasp* that built in hollow oaks or underground, Nic. Al. 183, Th. 812.

Πέμψις, *εως, ἡ*, (*πέμπω*) *a sending: a mission*, Hdt. 8, 54; *νεῶν*, Thuc. 7, 17.

†Πενελόπη, *ης, ἡ*, = *Πηνελόπη*, Anth.

Πενεστεία, *ας, ἡ, the state* or *position of a πενέστης*.—II.=*οἱ πενέσται, the body, class of Penestae*, Arist. Pol. 2, 9, 2.

Πενέστερος and *πενέστατος*, compar. and superl. from *πένης*.

Πενέστης, *ου, ὁ, a servant, labourer, workman*, one who serves for hire, like *θής:* the *πενέσται* were the Thessalian *serfs* or *villains*, Ar. Vesp. 1273 (with a pun on *πένης*), Xen. Hell. 2, 3, 36:—like the *Εἵλωτες* in Laconia, they were orig. a conquered tribe, afterwards increased by prisoners of war: for they formed a link between the free-men and the born slaves; cf. Schol. Theocr. 16, 35, Ath. 265, Thirlw. Hist. of Gr. 1, p. 437.—II. generally, *any slave* or *bondsman, τινός*, Eur. Heracl. 639, Phrix. 61: *a poor man:* cf. Ruhnk. Tim. (Some make it=*πένης*, from *πένομαι:* but more prob. from *Penestia*, on the borders of Macedonia and Illyria, Bartholdy Beitr. z. Kenntn. v. Griechenl. 45, sq.) Hence

Πενεστικός, *ή, όν, in the state of a πενέστης: τὸ π. ἔθνος, the servile* caste, Plat. Legg. 776 D:—*slavish*.

Πενέω, *to be poor*, Hesych.

Πένης, *ητος, ὁ*, (*πένομαι*) strictly *one who works for his daily bread, a day-labourer*, hence *a poor man*, Hdt. 1, 133, etc., Soph. Phil. 584, Eur., etc.; *πένητες ἄνθρωποι*, Hdt. 8, 51. —II. also as regul. adj., *π. δόμος*, Eur. El. 1139; and c. neut., *ἐν πένητι σώματι*, Ib. 372: c. gen., *π. χρημάτων, poor in* money, Ib. 38; *π. φίλων*, Ep. Plat. 332 C:—also fem. *ἡ πένησσα*, ap. Hesych.; compar. *πενέστερος*, Xen. Ath. 1, 13; superl. *πενέστατος*. Hence

Πενητεύω, *to be poor*, Pseudo-Phocyl. 26: †c. gen. *to be without, want*, Emped. 234 Karsten.

Πενητοκόμος, *ον, tending the poor*, Anth. P. 8, 31.

Πενθᾰλέος, *α, ον*, (*πένθος*) *sad, mourning*, Anth. P. 7, 604.

†Πενθαλίδαι, *ῶν, οἱ, the Penthalidae*, a family in Mytilene, Arist. Pol. 5, 8, 13.

Πενθάς, *άδος*, pecul. poet. fem. of foreg., Nonn.

Πένθεια, *ας, ἡ*, poet. collat. form of *πένθος*, Aesch. Ag. 430.

Πενθείετον, Ep. for *πενθεῖτον*, 3 dual of *πενθέω*, Il. 23, 283, acc. to others *πενθήετον*.

Πενθερά, *ᾶς, ἡ*, fem. from *πενθερός, a mother-in-law*, Lat. *socrus*, Dem. 1123, 1.

Πενθέριος, *α, ον, of, belonging to a πενθερός*, Arat. 252: from

Πενθερός, *οῦ, ὁ, a father-in-law*, Lat. *socer*, Il. 6, 170, Od. 8, 582, Hdt. 3, 52, and Att.; *λαβὼν Ἄδραστον πενθερόν*, Soph. O. C. 1302:—in Hom. also, *ἑκυρός*.—II. generally *a connexion by marriage*, e. g. *brother-in-law*, Valck. Phoen. 431:—also=*γαμβρός, a son-in-law*, A. B. 229, 2. (Pott Et. Forsch. 1, 251 compares Sanscr. *bandhu*, a relation, from root *bandh* to join, our *bind, bond;* to which also Lat. *af-fin-is* prob. belongs.) Hence

Πενθεροκτόνος, *ον*,=sq.

Πενθεροφθόρος, *ον*, (*πενθερός, φθείρω*) *slaying one's father-in-law*, Lyc. 161.

†Πενθεσίλεια, *ας, ἡ, Penthesilēa*, daughter of Mars and Otrere, queen of the Amazons, Q. Sm. 1, 40.

†Πενθεύς, *έως, ὁ, Pentheus*, son of Echion and Agave, king of Thebes, torn in pieces by his mother and sisters inspired with bacchanal fury, because he had insulted Bacchus, Eur. Bacch.; Apollod. 3, 5, 2; etc.

Πενθέω, *ῶ, f. -ήσω:* Ep. 3 dual *πενθείετον* for *πενθέετον, πενθεῖτον*, Il. 23, 283: inf. pres. *πενθήμεναι* for *πενθέμεναι, πενθεῖν*, Od. 18, 174; 19, 120; this form used to be wrongly called inf. aor. for *πενθῆναι* from an old form *πένθημι*, v. Buttm. Ausf. Gr. § 105 Anm. 15, cf. *καλήμεναι, ποθήμεναι, φιλήμεναι*, from *καλέω*, etc. (*πένθος*). *To bewail, lament, mourn for*, esp. one dead, *νέκυν πενθῆσαι*, Il. 19, 225; *πενθεῖν τινα ὡς τεθνεῶτα*, Hdt. 4, 95; *π. γόοις*, Aesch. Pers. 545; *π. τινα δημοσίᾳ*, Lys. 196 43: absol. *to mourn, go into mourning*

Plat. Phaedr. 258 B ; c. acc. cognato, πενθεῖν νέον οἶκτον, Aesch. Supp. 63:—pass. *to be mourned for*, Isocr. 213 C.—2. of things, πήματα, τύχας, Soph., and Eur.

Πενθήετον, v. πενθείετον.

Πένθημα, ατος, τό, *lamentation, mourning*, Aesch. Cho. 432.

Πενθήμεναι, Ep. for πενθέμεναι, πενθεῖν, Od. ; v. sub πενθέω.

Πενθήμερος, ον, (πέντε, ἡμέρα) *of five days :* τὸ π., *a space of five days*, Xen. Hell. 7, 1, 14 : cf. πεμπτάμερος.

Πενθημῐμερής, ές, (πέντε, ἡμιμερής) *consisting of five halves*, i. e. *of two and a half :*—hence in prosody, τομὴ π., the caesura *after two feet and a half*, esp. in Hexam., and Iamb. Trim. ; τὸ πενθημιμερές (with or without μέτρον), *the first two feet and a half* of a verse, Quintil.

Πενθημῐποδιαῖος, α, ον, (πέντε, ἡμιπόδιον) *consisting of five half feet*, i. e. of 2½ *feet*, prob. l. for -πόδιος, Xen. Oec. 19, 3 and 5, v. Lob. Phryn. 546, sq.

Πενθημισπῐθᾰμος, ον, (πέντε, ἡμι-, σπιθαμή) *five half spans*, i. e. 2½ *spans long*.

Πενθημῐτᾰλαντιαῖος, α, ον, (πέντε, ἡμι-, τάλαντον) *weighing* or *worth five half-talents*, i. e. 2½ *talents*.

Πενθήμων, ον, (πενθέω) *mournful, sorrowful, sad*, Aesch. Ag. 420.

Πενθήρης, ες, (πένθος, ἄρω ?) *lamenting, mourning*, formed like φρενήρης, etc., Eur. Phoen. 323, Tro. 141.

Πενθηρός, ά, όν, (πενθέω) *of* or *for mourning*, ἱμάτιον, Anaxil. Incert. 5.

Πενθητήρ, ῆρος, ὁ, ἡ, (πενθέω) *a mourner*, Aesch. Pers. 946, Theb. 1062 : — fem. πενθήτριᾰ, κακῶν, *for* evils, Eur. Hipp. 805. Hence

Πενθητήριος, α, ον, *of* or *in sign of mourning*, Aesch. Cho. 9.

Πενθητικός, ή, όν, (πενθέω) *disposed to mourn*. Adv. -κῶς, Plut. 2, 113 D.

Πενθήτρια, ας, ἡ, fem. from πενθητήρ, q. v.

Πενθικός, ή, όν,=πένθιμος, Plut 2, 102 B. Adv. -κῶς, π. ἔχειν τινός, to be in *mourning* for a person, Xen. Cyr 5. 2. 7.

†Πενθίλος, ου, ὁ, *Penthilus*, son of Orestes and Erigone, leader of a colony of Aeolians to Thrace, Arist. Pol. 5, 8, 13 : Strab. p. 582.—2. son of Periclymenus, Paus. 2, 18, 8.

Πένθῐμος, ον, (πένθος) *of* or *belonging to anguish* or *grief, mourning, sorrowful*, Aesch. Supp. 579, Eur. Or. 458, etc.—II. *mournful, sorry, wretched*, γῆρας, Eur. Alc. 622.

Πένθος, εος, τό, *grief, sadness, sorrow*, freq. in Hom., Hes., etc. ; πένθος τινός, *sorrow for* one, Od. 24, 423, etc. : esp. *mourning for* the dead, π. ποιήσασθαι, to make *a public mourning*, Hdt. 2, 1 ; so, π. προεθήκαντο, Hdt. 6, 21 ; πένθος τίθεται, Id. 2, 46 ; ἐν πένθει εἶναι, Soph. El. 290, Plat., etc.—II. *an unhappy event, misfortune*, π. τινός, one's *ill-fortune*, Hdt. 3, 14 ; ἔτλαν πένθος οὐ τλατόν, Pind. I. 7 (6), 51 :—of persons, *a misery*, Soph. Aj. 615. (Not from πένομαι : but a collat. form of πάθος, as βένθος of βάθος, and so from same root as πέπονθα, perf. of πάσχω.)

†Πενθύλος, ου, ὁ, *Penthylus*, a leader of the Paphians, Hdt. 7, 195.

Πενία, ας, ἡ, Ion. and Ep. πενίη, (πένομαι) *poverty, need*, Od. 14, 157 ; freq. in Hes., Hdt., and Att. ; ἐν πενίᾳ εἶναι, γίγνεσθαι, Plat. Apol. 23 C, Rep. 613 A :—the plur. πενίαι, in Plat. Prot. 353 D, Rep. 618 A, etc. Cf. πένομαι.

Πένισσα, ἡ, like πένησσα, fem. of πένης, Gramm.

Πενῑτεύω, = πενητεύω, Plut. ap. Stob.

Πενιχρᾰλέος, α, ον, collat. form of πενιχρός, Anth. P. 6, 190.

Πενίχρομαι,=πένομαι, Or. Sib.

Πενιχρός, ά, όν, like πένης, *poor, needy*, Od. 3, 348, Theogn. 621, Pind. N. 7, 27, Ar. Plut. 976 :—poet. word, used by Plat. Rep. 578 A, Polyb., etc. Adv. -χρῶς, Arist. Pol. 1, 2, 3.

Πενιχρότης, ητος, ἡ,=πενία.

ΠΕ΄ΝΟΜΑΙ, dep., only used in pres. and impf. :—I. intr. *to work for one's daily bread ;* generally, *to toil, work*, Od. 10, 348 ; π. περὶ δεῖπνον, *to be busy* preparing a meal, Od. 4, 624 : hence,—2. *to be poor* or *needy*, Theogn. 315, Eur. Hec. 1220, Thuc. 2, 40, Plat., etc. ; c. gen., *to be poor in, have need of*, τῶν σοφῶν (i. e. τῆς σοφίας), Aesch. Eum. 431, cf. Eur. Supp. 210.—II. more freq. trans., *to work at, prepare, get ready*, ἄριστον, Il. 24, 124 ; δόμον κάτα δαῖτα πένοντο, Od. 2, 322 ; ἔργα, Hes. Op. 771 ; ὁππότε κεν δὴ ταῦτα πενώμεθα, when we *are a-doing* this, Od. 13, 394.—On the precise meaning of πένομαι, πενία, cf. omnino Ar. Plut. 551, sqq. (From πένομαι come πένης, πενία, πεῖνα, and Lat. *penuria*, also πόνος, πονέω, etc. : but πένθος πενθέω do not belong to it.)

Πενόομαι, = πένομαι, only found in part. aor. πενωθείς, *poor, needy*, Sent. Sing. 508, Brunck.

Πεντάβιβλος, ον, (πέντε, βίβλος) *consisting of five books :* ἡ πεντάβιβλος (sc. συγγραφή), *a work in five books*. [ᾰ]

Πεντᾰβόειος, ον, (πέντε, βοεία) *consisting of five ox-hides ;* v. πεντεβ-.

Πεντάγαμβρος, ον, (πέντε, γαμβρός) *with five sons-in-law*, Lyc. 146.

Πεντάγραμμος, ον, or πεντέγρ-, (πέντε, γραμμή) *of five lines* or *strokes*, Soph. Fr. 381, Luc. Laps. 1, 5.

Πεντᾰγωνικός, ή, όν, *like a pentagon :* from

Πεντάγωνος, ον, (πέντε, γῶνος) *pentagonal :* τὸ π., *a pentagon*, Plut. 2, 1003 D.

Πεντᾰδάκτῠλος, ον, (πέντε, δάκτυλος) *with five fingers* or *toes*, Arist. H. A. 2, 1, 5 : *five fingers long :* also πεντεδάκτυλος.

Πεντᾰδάρχης, ου, ὁ, and -χος, ὁ, =πεμπαδάρχης, q. v.

Πεντᾰδεκαέτης, ου, ὁ, (πέντε, δέκα, ἔτος) *one who is fifteen years old :* fem. πεντᾰδεκαέτις, ιδος : but, —II. πενταδεκαετής, ές, *for fifteen years*.

Πεντᾰδῐκός, ή, όν, (πεντάς) *consisting of five, of the number five*.

Πεντάδιον, ου, τό,=πεντάς, a dim. only in form. [ᾰ]

Πενταδραχμία, ας, ἡ, *five drachms*, Xen. Hell. 1, 6, 12 : also, πεντεδρ., Dinarch. 97, 18 : from

Πεντάδραχμος, ον, (πέντε, δραχμή) *of the weight* or *value of five drachms*, Hdt. 6, 89 : τὸ π., *a piece of five drachms*.

Πεντάδωρος, ον, (πέντε, δῶρον II) *five hand-breadths wide*.

Πενταέθλιον, ου, τό, poet. and Ion. for πεντάθλιον.

Πεντάεθλον, ου. τό, poet. and Ion. for πένταθλον, Hdt., and Pind.

Πεντάεθλος, ου, ὁ, poet. and Ion. for πένταθλος, q. v., Hdt.

Πεντᾰετηρής, ές,=πενταετής.

Πενταετηρία, ας, ἡ, (πενταετής) *a period of five years*. Hence

Πενταετηρικός, ή, όν, *falling every five years*, ἀγών, Plut. 2, 748 F.

Πεντᾰετηρίς, ίδος, ἡ, (πενταετής) *a space of five years*, Lycurg. 161, 40, v. l. Dem. 740, 1 : the Roman *lustrum*, Polyb. 6, 13, 3.—II. as adj., *coming every five years*,=πενταετηρικός, π. ἑορτά, Pind. O. 10 (11), 70, N. 11, 35 ; also alone in same signf., Id. O. 3, 38 ; cf. πεντετηρίς.

Πεντᾰέτηρος, ον, poet. for πενταετής, *five years old*, βοῦς, ὗς, Il. 2, 403, Od. 14, 419.

Πεντᾰετής, ές, (πέντε, ἔτος) *five years old*, Hdt. 1, 136, Thuc. 1, 112, etc. :—fem. πενταετίς, Plut. 2, 844 A.—II. of time, πενταέτης, *lasting five years :* πεντάετες, as adv., *for five years*, Od. 3, 115. Hence

Πεντᾰετία, ας, ἡ, = πενταετηρίς, Luc. Vit. Auct. 3, Plut. Pericl. 13, etc.

Πεντάζωνος, ον, (πέντε, ζώνη) *with five girdles* or *zones*, Strab.

Πενταθλεύω, *to be a πένταθλος ; to practise the πένταθλον*, Xenophan. ap. Ath. 413 F.

Πενταθλέω, ῶ, = foreg., Artemid. 1, 59. Hence

Πενταθλητικός, ή, όν, *belonging to the πένταθλον*.

Πεντάθλιον, ου, τό, rarer collat. form of sq., Pind. P. 8, 95, I. 1, 35.

Πένταθλον, ου, τό, Ion. πεντάεθλον (πέντε, ἆθλον) :—*the contest of the five exercises*, Lat. *quinquertium*, Pind., who in O. 13, 41 has πένταθλον, and N. 7, 12 πεντάεθλον : πεντάεθλον ἀσκεῖν or ἐπασκεῖν, Hdt. 6, 92 ; 9, 33 :—in Soph. El. 691, Dind. (after Pors.) gives ἆθλ' ἅπερ νομίζεται, instead of the reading of the MSS., πεντάεθλ' ἃ ν. ; but in his notes he follows Herm. in rejecting the line.—These five exercises were ἅλμα, δίσκος, δρόμος, πάλη, πυγμή, the last being afterwards exchanged for the ἀκόντισις (also ἀκών, ἀκόντιον, and, in Schol. Plat. p. 87 Ruhnk., called σίγυννος) ; no one received the prize unless he got the better in all of them, v. Böckh Inscr. 1, p. 52. On the order in which they followed, see Böckh and Donalds. on Pind. N. 7 ; against them Herm. Opusc. 3, p. 26 sq. Hence

Πένταθλος, ου, ὁ, Ion. πεντάεθλος, *one who practises the πένταθλον, the conquerer therein*, π. ἀνήρ, Hdt. 9, 75.—II. metaph. *of one who tries every thing*, Plat. Rival. 138 D ; πένταθλος ἐν φιλοσοφίᾳ, *versed in every department* of philosophy, Diog. L. : also used in depreciation, of 'a jack of all trades,' Xen Hell. 4, 7, 5.

†Πένταθλος, ου, ὁ, *Pentathlus*, a Cnidian, who led a colony to Lipara, Paus. 10, 11, 3.

Πένταιχμος, ον, (πέντε, αἰχμή) *five-pointed*. Anth.

Πεντακέλευθος, ον, (πέντε, κέλευθος) *with five ways*, Orac ap. Paus.

Πεντακέφαλος, ον, *five-headed*.

Πεντάκις, adv., (πέντε) *five times*, Pind. N. 6, 33, Aesch., etc.

Πεντᾰκισμύριοι, αι, α, (πεντάκις. μύριος) *five times ten thousand*, i. e. 50,000, Hdt. 7, 103, etc. [ῐ]

Πεντᾰκισχίλιοι, αι, α, *five thousand*, Hdt. 1, 194, etc. [χῑ]

Πεντάκλᾰδος, ον, *five-branched*.

Πεντάκλινος, ον, (πέντε, κλίνη) of a room, *with five beds* or *couches*, Arist Mirab. 127, 2.

Πεντᾰκόρωνος, ον, (πέντε, κορώνη) *five crows'-lives old*, v. τρικόρωνος.

Πεντᾰκοσιάρχης, ου, ὁ, (πεντακόσιοι, ἄρχω) *the commander of* 500 *men.* Hence

Πεντᾰκοσιαρχία, ας, ἡ, *the office of* πεντακοσιάρχης, Ael. Tact.

Πεντᾰκοσίαρχος, ου, ὁ,=πεντακοσιάρχης, Plut. Alex. 76.

Πεντᾰκοσιαστός, ή, όν,=πεντακοσιοστός.

Πεντᾰκόσιοι, αι, α, Ep. πεντηκόσιοι, *five hundred*, Od., etc.: also sing., πεντακοσία ἵππος, *five hundred* horse, Longus.—II. at Athens οἱ πεντακόσιοι,=ἡ βουλή, the senate chosen by lot (οἱ ἀπὸ κυάμου), 50 from each tribe, acc. to the constitution of Cleisthenes, Lycurg. 152, 30: under Solon it had been 400.

Πεντᾰκοσιομέδιμνος, ον, (πεντακόσιοι, μέδιμνος) *possessing land which produced* 500 *medimni yearly*, Thuc. 3, 16:—acc. to Solon's distribution of the Athen. citizens, the πεντακοσιομέδιμνοι formed the first class, Böckh P. E. 2, 259 sqq., 272 sq., Thirlw. Hist. of Gr. 2, 37.

Πεντᾰκοσιοστός, ή, όν, (πεντακόσιοι) *the five-hundredth*, Ar. Eccl. 1007. Hence

Πεντᾰκοσιοστύς, ύος, ἡ, *a number of five hundred.*

Πεντᾰκῡμία, ας, ἡ, (πέντε, κῦμα) *the fifth wave*, supposed to be larger than the four preceding, Luc. Merc. Cond. 2: cf. τρικυμία.

Πεντάλεκτρος, ον, (πέντε, λέκτρον) *of five marriage-beds*, i. e. *five times married*, Lyc. 142.

Πεντᾰλῐθίζω or πεντελ-, Hermipp., v. sq.

Πεντάλῐθος, ον, (πέντε, λίθος) *of* or *with five stones:* πενταλίθοις παίζειν or πενταλιθίζειν, a game played by women, in which *five pebbles, potsherds, dice, ἀστράγαλοι*, etc. were tossed up from the back of the hand and caught in the palm, Poll. 9, 126; like the French *jeu des osselets*, Spanish *juega de tahas.*

Πεντάλιτρος, ον, (πέντε, λίτρα) *weighing five λίτραι* or *pounds.*

Πεντᾰμερής, ές, (πέντε, μέρος) *in five parts*, Strab.

Πεντάμετρος, ον, (πέντε, μέτρον) *consisting of five measures* or *feet:* ὁ π., *a pentameter.*

Πεντάμηνος, ον, (πέντε, μήν) *of five months*, Arist. H. A. 7, 4, 19, Plut. 2, 933 E;—rejected by Phryn. as un-Att., cf. Lobeck p. 412.

Πεντάμορφος, ον, *having five shapes.*

Πεντάμῠρον, ου, τό, a kind of *ointment.*

Πεντᾰνᾱΐα, ας, ἡ, (πέντε, ναῦς) *a squadron of five ships*, Polyaen. 3, 4, 2; also written πεντεναΐα, Phryn. 432.

Πενταξός, ή, όν, (πέντε) *five-fold, five*, Arist. Metaph. 12, 2, 7.

Πεντάοζος, ον, *five-branched*, e. g. χείρ.

Πεντᾰπάλαιστος, ον, (πέντε, παλαιστή) *five hand-breadths wide*, Xen. Cyn. 9, 14; 10, 3. [ᾰ]

Πεντᾰπετές, έος, τό,=πεντάφυλλον, Theophr.

Πεντᾰπέτηλον, ου, τό,=πεντάφυλλον, Nic. Th. 839: neut. from

Πεντᾰπέτηλος, ον, (πέντε, πέτηλον) *five-leaved.*

Πεντᾰπήχης, ες,=sq., Strab.

Πεντάπηχυς, υ, gen. εος, (πέντε, πῆχυς) *five cubits long* or *broad*, Hdt. 9, 83, Ath. 202;—rejected by Phryn. as un-Att., v. Lobeck p. 412.

Πενταπλᾰσιάζω, *to make five times as much* or *as large:* from

Πενταπλάσιος, α, ον, Ion. -πλήσιος, *five-fold*, Hdt. 6, 13, Arist. Pol. 2, 6, 15. Adv. -ως, LXX. [λᾰ]

Πενταπλᾰσίων, ον, gen. ονος,=foreg.

Πεντάπλεθρος, ον, (πέντε, πλέθρον) *five πλέθρα broad, long* or *large*, Joseph.

Πενταπλήσιος, η, ον, Ion. for πενταπλάσιος, Hdt. 6, 13.

Πενταπλόα, ας, ἡ, *a cup of five ingredients*, Callix. ap. Ath. 495 C.

Πεντάπλοκος, ον, *five times twisted.*

Πενταπλόος, η, ον, contr. -πλοῦς, οῦν, *five-fold*, LXX.

Πεντάπολις, ἡ, (πεντέ, πόλις) *a state of five towns*, †*the Pentapolis*†, as Doris, †on the coast of Asia Minor, composed of *Ialysus, Camirus, Lindus, Cos*, and *Cnidus*†, Hdt. 1, 144.

Πεντάπορος, ον, (πέντε, πόρος) *with five passages*, Dion. P.

Πεντάπους, ποδος, ὁ, ἡ, (πέντε, πούς) *with five feet.*—II. *five feet long* or *broad:* also written πεντέπους.

Πεντᾰπρωτεία, ας, ἡ, *the office* or *rank of the πεντάπρωτοι.*

Πεντάπρωτοι, οἱ, (πέντε, πρῶτος) *the five first men in the state*, Byzant.

Πεντάπυλος, ον, (πέντε, πύλη) *with five gates:* τὰ π., part of Syracuse, Plut. Dion. 29.

Πεντάριθμος, ον, *five in number*, dub.

Πεντάῤῥαβδος, ον, (πέντε, ῥάβδος) *consisting of five staves* or *strokes*, Telest. ap. Ath. 637 A.

Πεντάῤῥᾱγος, ον, (πέντε, ῥάξ) *with five berries*, Leon. Tar. 13.

Πενταρχία, ας, ἡ, (πέντε, ἀρχή) *the magistracy of the Five*, Lat. *quinqueviratus:* at Carthage the highest political authority after the Suffetes, Arist. Pol. 2, 11, 7, v. Göttling p. 486.

Πεντάς, άδος, ἡ, v. sub πεμπάς.

Πεντάσημος, ον, *with five signs.*

Πεντάσκαλμος, ον, (πέντε, σκαλμός) *with five places* or *benches for oars*, Ephipp. Geryon. 1, 17.

Πενταπίθᾰμος, ον, (πέντε, σπιθαμή) *five spans long* or *broad*, Xen. Cyn. 2, 4, and 7. [ῐ]

Πενταστάδιος, ον, (πέντε, στάδιον) *five stades long, of five stades*, Strab.

Πενταστάτηρος, ον, (πέντε, στατήρ) *five στατῆρες in weight* or *value*, Sosicr. Parac. 1. [στᾰ]

Πεντάστῐχος, ον, (πέντε, στίχος) *of five lines* or *verses*, Anth. P. 9, 173.

Πεντάστομος, ον, (πέντε, στόμα) *with five mouths* or *openings*, of the Nile and Danube, Hdt. 2, 10; 4, 47.

Πεντᾰσυλλᾰβία, ας, ἡ, *the having five syllables:* from

Πεντᾰσύλλᾰβος, ον, (πέντε, συλλαβή) *of five syllables.* Adv. -βως.

Πεντᾰσύριγγος, ον, (πέντε, σύριγξ) *with five pipes* or *holes*, cf. πεντεσ-.

Πεντάσχημος, ον, (πέντε, σχῆμα) *of five different shapes*, Plut.

Πεντάσχοινος, ον, *five σχοῖνοι long* or *broad.*

Πεντατάλαντος, ον, (πέντε, τάλαντον) *five talents in weight* or *value*, also written πεντετ-. [τᾰ]

Πεντάτευχος, ον, (πέντε, τεῦχος 5) *consisting of five books in one volume:* as subst., ὁ π., *the five books of Moses, Pentateuch*, Eccl.

Πεντάτονος, ον, (πέντε, τόνος) *of five tones:*—ἡ πεντάτονος, a term in music.

Πεντᾰφάρμᾰκος, ον, *consisting of five colours* or *drugs.*

Πεντᾰφυής, ές, (πέντε, φυή) *of five-fold nature, five*, ὄνυχες, Anth. P. 7, 383.

Πενταφύλακος, ον, (πέντε, φυλακή) *divided into five watches*, νύξ, Stesich. 52.

Πεντάφυλλον, ου, (πέντε, φύλλον) τό, *cinque-foil*, Lat. *quinquefolium*, Diosc. 4, 42.

Πεντάφυλλος, ον, *five-leaved*, Theophr.

Πεντάφωνος, ον, *five-voiced.*

Πέντᾰχᾰ, adv., (πέντε) *five-fold, in five divisions*, Il. 12, 87.

Πεντᾰχῆ, adv.,=foreg., Strab.

Πεντᾰχῑλῐοστός, ή, όν, (πέντε, χίλιοι) *the five thousandth, one of* 5000.

Πεντάχορδος, ον, (πέντε, χορδή) *five-stringed*, Ath. 637 A.

Πενταχοῦ, adv., (πέντε) *in five places*, Hdt. 3, 117.

Πεντάχρονος, ον, (πέντε, χρόνος) *consisting of five different times*, ῥυθμός, Dion. H. de Comp. p. 238.

Πεντᾰχῶς, adv., (πέντε) *in five ways.*

ΠΕ´ΝΤΕ, οἱ, αἱ, τά, indecl. *five*, Hom., etc.: Aeol. πέμπε. In compos. it takes the form πεντα- as well as πεντε-, e. g. πεντετάλαντος and πεντατάλαντος, but the forms in ε are thought more Att., Herm. Ar. Nub. 755 (759), Lob. Phryn. 413. (The Aeol. πέμπε becomes in Lat. *quinque*, acc. to the change of π which takes place in ἵππος, ἴκκος, *equus:* the Sanscr. *pancha* stands between them: Germ. *fünf*, our *five*, etc.)

Πεντεβόειος, ον, Aeol. πεμπεβόηος,=πενταβόειος, Sappho 38.

Πεντέγραμμος, ον,=πεντάγραμμος, Soph. Fr. 381.

Πεντεδάκτυλος, ον,=πενταδάκτυλος, ον, Hipp.

Πεντεδέκᾰτος, η, ον,=πεντεκαιδέκατος, like ἑνδέκατος, etc.

Πεντεδραχμία, ας, ἡ, v. sub πενταδραχμία.

Πεντεκαίδεκα, οἱ, αἱ, τά, indecl., *fifteen*, Hdt. 1, 203, etc. Hence

Πεντεκαιδεκᾰετηρίς, ίδος, ἡ, (ἔτος) *a term of fifteen years.*

Πεντεκαιδεκᾰετής, ές, (πεντεκαίδεκα, ἔτος) *fifteen years old*, Arist. H. A.

Πεντεκαιδεκαμναῖος, α, ον, *weighing* or *worth fifteen minae.*

Πεντεκαιδεκᾰνᾱΐα, ας, ἡ, (πεντεκαίδεκα, ναῦς) *a squadron of fifteen ships*, Dem. 183, 2.

Πεντεκαιδεκάπηχυς, υ, (πεντεκαίδεκα, πῆχυς) *fifteen cubits long* or *broad*, Diod.

Πεντεκαιδεκαπλᾰσίων, ον, *fifteen fold*, Plut. 2, 892 A.

Πεντεκαιδεκᾰταῖος, α, ον, (πεντε καίδεκα) *on the fifteenth day*, Strab.

Πεντεκαιδεκατάλαντος, ον, (πεντεκαίδεκα, τάλαντον) *of fifteen talents' worth* or *weight*, Dem. 838, 25.

Πεντεκαιδεκᾰτημόριον, ου, τό, *the fifteenth part*, Hipp.

Πεντεκαιδέκᾰτος, η, ον, (πεντεκαίδεκα) *the fifteenth*, Plut. 2, 1084 D.

Πεντεκαιδεκήρης, ες, (πεντεκαίδεκα, *ἄρω?) *with fifteen banks of oars*, Diod. Plut.

Πεντεκαιδεχήμερος, ον, (πεντεκαίδεκα, ἡμέρα) *of fifteen days*, Polyb. 18, 17, 5.

Πεντεκαιεικοσάσημος, ον, (σῆμα) *with twenty-five marks:* [ᾰ] from

Πεντεκαιείκοσι, οἱ, αἱ, τά, indecl., *twenty-five*, also written πέντε καὶ εἴκοσι. Hence

Πεντεκαιεικοσιέτης, ες, (ἔτος) *twenty-five years old*, Dio C.

Πεντεκαιεικοστός, ή, όν, (πεντε καιείκοσι) *the twenty-fifth*, Plat. Theaet. 175 B.

Πεντεκαιπεντηκονταετής,ές,(ἔτος) *fifty-five years old*, Plat. Rep. 460 E.

Πεντεκαιτεσσαρακονθήμερος, ον, (πέντε, καί, τεσσάρακοντα, ἡμέρα) *of* or *lasting forty-five days*, Hipp.

Πεντεκαιτριᾱκοντούτης,ες,(πέντε, καί, τριάκοντα, ἔτος) *of thirty-five years, thirty-five years old*, Plat. Legg. 774 A.

Πεντεκτενής, ές, and πεντέκτενος, ον, (πέντε, κτείς): τὸ π., *a variegated garment with a purple border*, Antiph. Incert. 76, Meineke Menand. p. 34.

†Πεντελή, ῆς, ἡ, *Pentele*, an Attic deme of the tribe Antiochis; hence adv. Πεντελῆθεν, *from* or *of Pentele*, Luc. Jup. Trag. 10: Πεντελῆσιν, *at, in Pentele*, ὁ Πεντελῆσιν λίθος, Plut. Popl. 15,=Πεντελικὸς λίθος.

Πεντέλιθος,=πεντάλιθος, Ar. Fr. 335.

†Πεντελήσιος, α, ον; Π. λίθος,= Πεντελικὸς λίθος, Paus. 7, 23, 6; etc.

†Πεντελικός, ή, όν, *of Pentele*: τὸ Πεντελικὸν ὄρος, *Mt. Pentelicus*, in Attica, famed for its marble, now *Mt. Pendele*, Paus. 1, 32, 1: Π. λίθοι, Plat. Eryx. 394 E, Πεντελικὴ μάρμαρος, Strab. p. 399, *the Pentelic marble*, usu. called by Paus. Πεντελήσιος λίθος: also ἡ Πεντελικὴ πέτρα, Anth. P. 6, 317.

Πεντέμορφος, ον,= πεντάμορφος, v. l. Soph. Fr. 548.

Πεντεπικαιδέκᾱτος, η, ον, poet. for πεντεκαιδέκατος, Anth.

Πεντέπους, ποδος, ὁ, ἡ,=πεντάπους, Plat. Theaet. 147 D.

Πεντεσύριγγος, ον,=πεντασύριγγος:—ξύλον π., *a* sort of *pillory*, being a wooden machine *furnished with five holes*, through which the head, arms and legs of criminals were passed, Ar. Eq. 1049: metaph., π. νόσος, of the palsy, Polyeuct. ap. Arist. Rhet. 3, 10, 7. [ῡ]

Πεντετάλαντος, ον,=πεντατάλαντος, οὐσία, Oratt.: π. δίκη, an action *for the recovery of five talents*, Ar. Nub. 758, 774.

Πεντετηρικός, ή, όν, *happening every five years: of five years*, Strab.: from

Πεντετηρίς, ίδος, ἡ, *a term of five years*, διὰ πεντετηρίδος, *every five years*, Hdt. 3, 97: 4, 94.—II. *a festival celebrated every five years*, such as the Panathenaea at Athens, Hdt. 6, 111, Thuc. 3, 104. From

Πεντέτης, ες, (πέντε, ἔτος) *of fiv years*, σπονδαί, Ar. Ach. 188.

Πεντετρῐάζω, (πέντε, τριάζω) *to conquer five times*, Anth. P. 11, 84.

Πεντέχους, ουν, *of five* χόες, Ar. Fr. 183.

Πεντηκονθήμερος, ον,(πεντήκοντα, ἡμέρα) *of fifty days*, Dion. H.

Πεντήκοντα, οἱ, αἱ, τά, indecl., *fifty*, Hom., etc.

Πεντηκοντάδραχμος, ον, (πεντήκοντα, δραχμή) *of fifty drachms' weight* or *value*, Plat. Crat. 384 B.

Πεντηκοντᾰετηρίς, ίδος, ἡ, *a period of fifty years*: from

Πεντηκοντᾰέτης, ες, (πεντήκοντα, ἔτος) *of fifty years*, Plat. Alc. 1, 127 E: contr. -τούτης, Thuc. 5, 27.

Πεντηκοντάετια, ας, ἡ, *a space of fifty years*.

Πεντηκοντᾰέτις, ιδος, fem. from πεντηκονταέτης, Thuc. 5, 32.

Πεντηκοντᾰκαιτριέτης, ες, (ἔτος) *of fifty-three years*, Polyb. 3, 4, 2.

Πεντηκοντακάρηνος, ον, (πεντήκοντα, κάρηνον) *fifty-headed*, Hes. Th. 312.

Πεντηκοντᾰκέφαλος, ον, = foreg. v. l. Hes. Th. 312.

Πεντηκοντάλιτρος, ον, (πεντήκοντα, λίτρα) *weighing fifty* λίτραι, Diod. 11, 26.

Πεντηκοντᾰπαις, παιδος, ὁ, ἡ, (πεντήκοντα, παῖς) *consisting of fifty children*, Aesch. Pr. 853; ubi al. πεντηκοντόπαις.

Πεντηκονταπέλεθρος, ον, (πεντήκοντα, πλέθρον) *fifty plethra large*, Nonn.

Πεντηκοντᾰπηχῠαῖος, α, ον, and πεντηκοντάπηχυς, υ, gen. εος, *fifty cubits long* or *broad*, Joseph.

Πεντηκονταρχέω, ῶ, *to be a* πεντηκόνταρχος, Dem. 1215, 1.

Πεντηκονταρχία, ας, ἡ, *the office of* πεντηκόνταρχος, Plat. Legg. 707 A: from

Πεντηκόνταρχος, ου, ὁ, (πεντήκοντα, ἄρχω) *the commander of fifty men*.—II. *one who commands* or *steers a* πεντηκόντορος (q. v.), *the captain of a penteconter*, Xen. Ath. 1, 2.

Πεντηκοντάς, άδος,ἡ,(πεντήκοντα) *the number fifty, a number of fifty*, Soph. Fr. 379.

Πεντηκοντᾰτᾰλαντία, ας, ἡ, *fifty talents*, Dem. ap. Poll. 9, 52: from

Πεντηκοντᾰτάλαντος, ον, *weighing* or *worth fifty talents*.

Πεντηκοντᾰτέσσᾰρες, neut. α, gen. ων, *fifty-four*.

Πεντηκοντᾰτήρ, ῆρος, ὁ,=πεντηκοστήρ, dub.

Πεντηκοντάχοος, ον, contr. -χους, ουν, (πεντήκοντα, χέω) *yielding* or *multiplying itself fifty-fold*, Theophr., Strab.

Πεντηκόντερος, ἡ, v. -τορος.

Πεντηκοντήρ, ῆρος, ὁ,=πεντηκοστήρ, Thuc. 5, 66, Xen.

Πεντηκοντήρης, ες, *with fifty banks of oars*. (*ἄρω ?)

Πεντηκοντηρικός, ή, όν, v. l. for -τορικός.

Πεντηκοντόγῠος, ον, (πεντήκοντα, γύα) *of fifty acres of corn land*, Il. 9, 579.

Πεντηκοντόργυιος, ον, (πεντήκοντα, ὄργυια) *fifty fathoms deep, high*, etc., Hdt. 2, 149.

Πεντηκοντορικός, ή, όν, *fifty-oared*, Polyb. 25, 7, 1: from

Πεντηκόντορος, (sc. ναῦς), ἡ, *a ship of burden with fifty oars*, Pind. P. 4, 436, Eur. I. T. 1124, Thuc. 1, 14, etc. In Hdt. we find also the form πεντηκόντερος, which Schweigh. has restored, 3, 124, and 6, 138, though Schneider considers the other best.

Πεντηκοντούτης, ες, contr. for πεντηκονταέτης, q. v.

Πεντηκόσιοι, αι, α, Ep. for πεντᾰκόσιοι, *five hundred*, Od. 3, 7.

Πεντηκοσταῖος, α, ον, *on the fiftieth day*.

Πεντηκόσταρχος, ου, ὁ, (ἄρχω) *the chief of the body which farmed the tax* πεντηκοστή the *farmer-general* of the taxes, wh epresented the whole body, also ἀρχώνης, Böckh P. E. 2, not. 70.

Πεντηκοστεύω, *to exact* or *collect the tax* πεντηκοστή:—Pass., *to pay such tax*, Dem. 932, 27.

Πεντηκοστήρ, ῆρος, ὁ, (πεντήκοντα) *the commander of fifty men*, a title pecul. to the Spartan army, Xen. Lac. 11, 4, Hell. 3, 5, 22: the Athen. said πεντηκόνταρχος:—also, πεντηκοντήρ, q. v.

Πεντηκοστολογέω, ῶ, *to collect the tax* πεντηκοστή.

Πεντηκοστολόγιον, ου, τό, *the custom-house where the* πεντηκοστή *was paid*.

Πεντηκοστολόγος, ον, (πεντηκοστή, λέγω) *collecting* or *receiving the tax* πεντηκοστή: as subst., ὁ π., *the collector* or *farmer of the* πεντηκοστή, Dem. 558, 18; 909, 10; cf. Lob. Phryn. 638.

Πεντηκοστόπαις, ὁ, ἡ, (παῖς) *with fifty children*, Aesch. Supp. 320.

Πεντηκοστός, ή, όν, (πεντήκοντα) *fiftieth*, Plat. Theaet. 175 B.—II. as subst., ἡ πεντηκοστή,—1. (sub. μερίς), *the fiftieth part*, esp. in Athens *the tax of the fiftieth*, or 2 *per cent.*, imposed on all exports and imports, as imported corn, π. σίτου, Dem. 1353, 21, Böckh P. E. 2, 24, and Dict. Antiqq. s. v.—2. (sub ἡμέρα), *the fiftieth day, Pentecost*, LXX, N. T. Hence

Πεντηκοστύς, ύος, ἡ, *the number fifty, a number of fifty*, esp. as a division of the Spartan army, Thuc. 5, 68, Xen. An. 3, 4, 22: v. sub λόχος.

Πεντηκοστώνης, ου, ὁ, (πεντηκοστή, ὠνέομαι) *one who farms the tax* πεντηκοστή, like πεντηκόσταρχος.

Πεντήρης, ες, (πέντε) *with five banks of oars*: ἡ π. (sc. ναῦς), *a quinquereme*, Hdt. 6, 87. (v. sub τριήρης.)

Πεντηρικός, ή, όν,=foreg., Polyb. 1, 59, 8, etc.

Πέντοζος, ον, (πέντε, ὄζος) like πεντάοζος, *with five branches* or *points*; Hes. Op. 470 calls the hand πέντοζον, *the five-pointed*.

Πεντόργυιος, ον, (πέντε, ὄργυια) *of five fathoms*, Xen. Cyn. 2, 5.

Πεντόροβον, το, -όροβος, ου, ἡ, a plant, elsewh. γλυκυσίδη, Diosc.

Πεντόροφος, ον, less usu. form for πεντώροφος, q. v.

Πεντώβολος, ον, (πέντε, ὀβολός) *of* or *worth five obols*; π. ἡλιάσασθαι, to sit in the Heliaea, *at 5 obols a day*, Ar. Eq. 798; κυλίκιον τοῦ πεμπωβόλου, a cup *of five-obol wine*, Lyc. ap. Ath. 420 B.

Πεντώνῠχος, ον, (πέντε, ὄνυξ) *with five nails* or *claws*; v. Lob. Phryn. 708.

Πεντώροφος, ον, (πέντε, ὄροφος) *with five stories*: the form πεντόροφος is less usu., Schäf. Dion. Comp. p. 203, Lob. Phryn. 709.

*Πένω, v. πένομαι:—πενωθείς, v. πενόομαι.

Πέξις, εως, ἡ, (πέκω) *a shearing* or *combing*.

Πεοίδης, ες, (πέος, οἰδάω) *with a swollen* πέος.

ΠΕ΄ΟΣ, εος, τό, (also written σπέος), *membrum virile, penis*, freq. in Ar.

Πεπᾰθυῖα, Ep. for πεπονθυῖα, from πάσχω, Od. 17, 555.

Πεπαιδευμένως, adv. part. pf. pass. from παιδεύω, *in a well-bred manner*, Ael. V. H. 2, 16.

Πεπαίνω, f. -ᾰνῶ, (πέπων) *to ripen, make ripe* or *mellow*, Hdt. 1, 193, Eur. Incert. 115: of pain, *to soothe, assuage*, and so of anger and other passions, πεπᾶναι ὀργήν, Ar. Vesp. 646, cf. Xen. Cyr. 4, 5, 21:—Pass., fut. πεπανθήσομαι, aor. ἐπεπάνθην, *to become ripe, soft*, etc., Hdt. 4, 199: *to be softened, appeased*, Eur. Heracl. 159, Meleag. 55: in Medic. of tumours, etc., *to soften* and *suppurate*, Hipp.; cf. πεπασμός.—II. intr.,=pass., *to become ripe*, Ar. Pac. 1163.

Πεπαίτερος and -τατος, irreg. compar. and superl. of πέπων.

Πεπαλαγμένος, part., πεπαλάχθαι, inf. of pf. pass.; πεπάλακτο 3 sing. plqpf. pass. from παλάσσω, Hom.

Πεπαλών, Ep. for παλών, part. aor. 2 of πάλλω, cf. ἀμπεπαλών.

Πέπαμαι, perf. of *πάομαι, Theogn. 663.

Πέπᾰνος, ον, rarer collat. form from πέπων, Artemid. 1, 75.

Πέπανσις, εως, ἡ, (πεπαίνω) *a mellowing, ripening*, Arist. Meteor. 4, 2, 1. Hence

Πεπαντικός, ή, όν, *making ripe, bringing to maturity*, c. gen., Hipp. 395.—II. intr. *becoming ripe.*

Πεπᾰρεῖν, an old (prob. Aeol.) inf. aor. 2, only found in Pind. P. 2, 105, where the Greek Interpp. explain it by ἐνδεῖξαι, σημῆναι, *to display, manifest.* Acc. to Böckh (57), akin to Lat. *parere.* Hence πεπᾰρεύσιμος, explained in Hesych. by εὔφραστος, σαφής: hence also the name of the island Πεπάρηθος.

†Πεπαρήθιος, *a*, ον, *of Peparethus*: οἱ Π., *the Peparethians*, Dem. 162, 4: from

†Πεπάρηθος, ου, ἡ, *Peparethus*, one of the Cyclades, opposite Magnesia, famed for its wine, now *Piperi*, H. Hom. 1, 32; Thuc. 3, 89.

Πεπαρμένος, part. pf. pass. from πείρω, Il., and Hes.

Πεπάσμην, Ep. plqpf. of πατέομαι, Il. 24, 642.

Πεπασμός, οῦ, ὁ, (πεπαίνω)=πέπανσις: esp. in Medic., *a proper mixing of the juices*, like Lat. *concoctio*, Hipp.: also *suppuration*, Foës. Oecon. Hipp.

Πέπειρος, ον, in Soph. Tr. 728 also fem. πέπειρᾰ:—like πέπων and πέπανος, *ripe, mellow*, Lat. *maturus*, esp. of fruit, metaph. of men, opp. to νέος, Ar. Eccl. 896: c. dat., *ripe for* a thing, π. γάμῳ; also φιλέουσι, Anth. P. 12, 9.—2. in gen. *soft, boiled down*: metaph. *mild, softened, appeased*, ὀργὴ πέπειρᾰ, Soph. l. c.; π. νόσος, a disease *come to its crisis*, Hipp., v. Foës. Oecon.

Πέπεισθῐ, an irreg. 2 imper. pass. of πείθω, Aesch. Eum. 599.

Πεπεισμένως, adv. part. pf. pass. from πείθω, *boldly, confidently*, Strab.

Πεπερασμενακίς, *a definite number of times*, as Bekker Arist. Anal. Post. 1, 21, 5, ubi vulg. πεπερασμένως.

Πεπερημένος, Ep. part. pf. pass. from περάω, Il. 21, 58.

Πέπερῐ, τό, *pepper, the pepper-tree*, Lat. *piper*, Antiph. Incert. 18:—gen. πεπέρεως, Plut. Sull. 13, Ath. 381 B: πεπέριος or -ιδος, Eubul. Incert. 15 B, ubi v. Meinek.: an acc. πέπεριν occurs in Nic. Al. 332, Th. 876, with nothing in either passage to mark the gender, which some refer to πεπερίς; others read πέπερι with ῑ in arsis. Hence

Πεπερίζω, *to be* or *taste like pepper*, Diosc.

Πεπέριον, ου, τό, dim. from πέπερι, *a pepper-corn*, Ath. 126 B.

Πεπερίς, ίδος, ἡ, *a pepper-corn*: in genl.=πέπερι, q. v.

Πεπερίτης, ου, ὁ, fem. -ῖτις, -ιδος, (πέπερι) *like pepper, peppered*, Plin.

Πεπερόγᾰρον, ου, τό, *peppered* γάρον.

Πεπερόπαστος, ον, (πέπερι, πάσσω) *sprinkled with pepper.*

Πέπηγε, 3 sing. perf. 2 of πήγνυμι, Il.

Πεπῐθεῖν, Ep. redupl. inf. aor. 2 act. of πείθω, Il.; πεπῐθοῦσα, fem. part., Il.; πεπίθοιμεν, πεπίθοιεν, opt., Il.; πεπιθήσω, fut., Il.

Πέπιθμεν, Ep. syncop. 1 plur. pf. pass. of πείθω.

Πεπῖνωμένως, adv. part. pf. pass. from πινόω, *of simple beauty*, Cic. Att. 15, 16 a; cf. εὐπινής.

Πεπλᾰνημένως, adv. part. pf. pass. from πλανάω, *roaming*, π. ἔχειν, Isocr. 197 C: esp. of the fits of diseases, *irregularly*, Hipp., v. Foës. Oecon.

Πεπλασμένως, adv. part. pf. pass. from πλάσσω, *by pretence, feignedly*, opp. to ἀληθῶς, Plat. Rep. 485 D.

Πεπλᾰτυσμένως, adv. part. pf. pass. from πλατύνω, *widely.*

Πέπληγον, πεπληγέμεν, πεπλήγετο, Ep. redupl. aor. 2 act. and mid. from πλήσσω, Hom.

Πεπληγώς, υῖα, ός, part. pf. 2 of πλήσσω, Hom.

Πεπλημένος, syncop. part. pf. pass. of πελάζω, Od. 12, 108.

Πέπλιον, ου, τό, (πέπλος)=sq.

Πεπλίς, ίδος, ἡ, a plant, *euphorbia peplis, purple spurge*, Diosc.

Πεπλογρᾰφία, ας, ἡ, (πέπλος, γράφω) *a description of the peplos*, or the subjects worked on it,—name of a work by Varro, being a sort of 'Book of Worthies,' Cic. Att. 16, 11, 3, cf. Ern. Clav. s. v.

Πεπλοδόκος, ον, Ion. for sq.

Πεπλοδόχος, ον, (δέχομαι) *receiving* or *keeping the* πέπλος.

Πέπλος, ου, ὁ, in late poets also c. heterog. plur. τὰ πέπλα:—Lat. *peplum*, orig. *any woven cloth* used for a covering, *a sheet, carpet, curtain, veil*; as cover of a wagon, Il. 5, 194; of a funeral-urn, Il. 24, 796; of a seat, Od. 7, 96.—II. esp., *a large, full robe* or *shawl*, strictly worn by women, opp. to the men's dress, Il. 5, 734; it was made of fine stuff, ἑανός, μαλακός, λεπτός, Il. 5, 734; 24, 796, Od. 7, 96; usu. with rich patterns, ποικίλος, Il. 5, 734 (cf. πεπλογραφία); and being worn over the common dress, fell in rich folds about the person; answering therefore to the man's ἱμάτιον or χλαῖνα; that the πέπλος of the woman *might* cover the face and arms is plain from Xen. Cyr. 5, 1, 6; but it must not be hence inferred that it was merely a veil or shawl. Most famous was the splendidly embroidered πέπλος of Minerva, which was carried like the sail of a galley in public procession at the Panathenaea, Plat. Euthyphr. 6 C, etc.: it may be seen on several ancient statues of the goddess, Batr. 182, sq., Virg. Ciris 21, sq., cf. Meurs. Panath. 17, Winckelmanns Werke, t. 5, p. 26, Dict. Antiqq. s. v.—2. later, sometimes, *a man's robe*, esp. of the long Persian dresses, Aesch. Pers. 468, 1028, 1060, cf. Poppo Xen. Cyr. 3, 1, 13; *a man's cloak*, Soph. Tr. 602, Eur. Cycl. 301, Theocr. 7, 17.—III. from its likeness, *the peritonaeum*, dub. in Orph. Arg. 310; elsewh. δημός and κνῖσα.—IV. also, like πεπλίς, a kind of *spurge*, Diosc. 4, 168. (The deriv. is dub.: acc. to Damm from πετάννυμι, πέπταμαι: acc. to Riemer from πέλλα, Lat. *pellis, palla, pallium*, etc.; akin to ἔπιπλα and ἐπίπλοον.

Πέπλωμα, ατος, τό, as if from πεπλόω, *a robe, garment*, Aesch. Theb. 1039, Soph. Tr. 613, Eur. Supp. 97, cf. Ar. Ach. 426.

Πέπνῡμαι, strictly poet. (esp. Ep.) pf. pass. of πνέω, with pres. signf., *to have breath* or *soul*, usu. metaph. *to be wise, discreet, prudent*: Hom. uses its 2 sing. πέπνῡσαι νόῳ, Il. 24, 377; inf. πεπνῦσθαι, Il. 23, 440, Od. 10, 495 (where it is still wrongly written πεπνύσθαι), 2 sing. plqpf. with impf. signf., πέπνῡσο, Od. 23, 210; but far most freq. in part. πεπνῡμένος (Hes. has this only in Op. 729, and does not use the other forms at all);—always in metaph. signf., usu. epith. of men, but also, π. μῦθος, π. μήδεα, Od. 1, 361, Il. 7, 278; πεπνυμένα ἀγορεύειν, βάζειν, εἰδέναι, νοῆσαι, etc.:—this part. also occurs in later prose, ζῶν καὶ πεπν., living *and breathing*, Polyb. 6, 47, 9; 53, 10; (so, πέπνυται, Id. 36, 6, 6):—Nic. has an opt. aor. pass. πνῡθείη. (From the old root ΠΝΥ- some remains in the compds. ἀμπνύω, ἄμπνυμι, i. e. ἀναπνύω, ἀνάπνυμι are preserved in Hom., v. ἀναπνέω.—Others consider πέπνυμαι with its derivs. to be shortd. from πινύω, πινύσσω, hence πινυτός, etc., and none of these akin to πνέω.)

Πέποιθα, perf. 2 from πείθω, v. πείθω B. II.

Πεποίθησις, ἡ, *trust, confidence, boldness*, N. T., v. Lob. Phryn. 295; also, πεποιθία, ἡ.

Πεποιθότως, adv. part. pf. 2 from πείθω=πεπεισμένως.

Πεποίθω, subj. perf. 2 from πείθω, hence πεποίθομεν, Ep. for πεποίθωμεν, Od. 10, 335.

Πέπονθα, perf. 2 of πάσχω, Od.

Πεπορεῖν, v. πεπαρεῖν.

Πεπορθημένως, adv. part. pf. pass. from πορθέω.

Πέποσθε, Ep. 2 pl. pf. 2 of πάσχω for πεπόνθατε, Hom.: v. Buttm. Catal. Verb. s. v. πάσχω.

Πέποσχα, poet. perf. of πάσχω for πέπονθα, Epich. p. 6.

Πεποτήαται, Ep. 3 pl. pf. ποτάομαι, Il. 2, 90.

Πεπρᾰδίλη, ἡ, (πέρδω) *crepitus ventris.*—II. *a sort of fish.* [ῐ]

Πέπρωται, Ep. 3 perf. pass. from the root ΠΟΡ-, which occurs in aor. πορεῖν, Hom., q. v.; hence also part. πεπρωμένος, Hom., and, in Hes., πέπρωτο, 3 plqpf. pass., v. sub *πόρω.

Πέπτᾰμαι, πεπτᾰμένος, pf. pass. from πετάννυμι, Hom.

Πεπτεῶτα, Ep. for πεπτῶτα, neut. pl. part. pf. of πίπτω, Il. 21, 503.

Πεπτήριος, α, ον, = πεπτικός, Aretae.

Πεπτηώς, Ep. for πεπτηκώς, part. perf. 2 of πτήσσω, *frightened, timid, shy*, Od.

Πεπτικός, ή, όν, (πέσσω) *conducive to digestion*, Diosc.

Πεπτός, ή, όν, verb. adj. from πέσσω, later πέπτω, *cooked*, but distinguished from ἑφθὰ καὶ ὀπτά Plut. 2, 126 D.—II. *digestible.*

Πέπτωκα, pf. of πίπτω.

Πεπτώς, Att. part. pf. 2 of πίπτω or πτήσσω.

Πεπύθοιτο, 3 sing. of Ep. redupl. opt. aor. 2 of πυνθάνομαι, Il.

Πέπυσμαι, perf. from πυνθάνομαι, Hom.

ΠΕ'ΠΩΝ, ον, gen. ονος: compar. and superl. πεπαίτερος, -τατος: strictly of fruit, *cooked by the sun*, i. e. *ripe, mellow*, Hdt. 4, 23, Soph. Fr. 190; opp. to ὠμός, Ar. Eq. 260, Xen. Oec. 19, 19:—esp. σίκυος πέπων, or more freq. ὁ πέπων alone, *a* kind of *gourd* or *melon, not eaten till quite ripe*, whereas the common σίκυος was eaten unripe, Arist. Probl. 20, 32, 1; hence proverb., πέπονος μαλακώτερος, v. Comici ap. Ath. 68 C, D.—II. generally, *soft, tender*, πεπαίτερος μόρων, Aesch. Fr. 244; π. ἀπίοιο, Theocr. 7, 120: hence,—III. metaph. *soft, tender*, etc., as always in Hom., though more freq. in Il. than in Od., and in Hes., in addressing a person, πέπον, ὦ πέπον, ὦ πέπονες, sometimes as adj., sometimes as subst. masc.: and that, —1. usu. like Lat. *mollis* and *mitis* in good sense, as a term of endearment: so Polyphemus says, κριὲ πέπον, my *pet* ram, Od. 9, 447: and in Att. merely as an Adj., *mild, gentle, μοῖρα πεπαιτέρα*, Aesch. Ag. 1365; *μόχθος πέπων, softened* pain, Soph. O. C. 137, etc.; c. dat., *ἐχθροῖς πέπων, gentle* to one's foes, Aesch. Eum. 66.—2. in bad sense, *soft, weak*, in Hom. only once, *ὦ πέπονες, ye weaklings*, Il. 2, 235; so, *Κύκνε πέπον*, Hes. Sc. 350, cf. Hes. Th. 544, 560. (The root is the same as *πέσσω, πέπτω*.)

ΠΕ΄Ρ, enclit. particle, adding force or positiveness to the word to which it is added, being in fact a shortd. form of *πέρι*, and its strengthd. *περισσῶς*: hence,—I. *much, very*, like *πάνυ*, simply strengthening, in Hom. usu. with an adj. and the part. *ὤν, ἐπεί μ' ἔτεκές γε μινυνθάδιόν περ ἐόντα, all* short-lived as I am, Il. 1, 352; *'Ιθάκης κραναῆς περ ἐούσης*, Il. 3, 201; but also with the part. omitted, *μίνυνθά περ, ὀλίγον περ*, etc., Il. 1, 416; 11, 391.—2. usu. however it serves to call attention to something which is objected to, like the stronger *καίπερ, albeit, though, however*, as, *ἀγαθός, κρατερός περ ἐών*, brave, strong *though* he be, *however* brave, strong he be, like Lat. *quamvis fortis*; so, *λιγύς περ ἐὼν ἀγορητής..., κύνεός περ ἐών, δουρικτήτη..., φίλη περ ἐοῦσα*, etc. In such cases it stands between the emphatic word and the part. *ὤν*. But it is subjoined immediately to other participles, which are themselves emphatic, as, *ἱέμενός περ, however* eager; *ἀχνύμενός περ*, grieved *though* he be, etc.: but in *μάλα περ μεμαώς, πύκα περ φρονέοντες, Ἄϊδός περ ἰών, περ* refers to the word which it follows:—more rarely with an adj. alone, *φράδμων περ ἀνήρ, however* shrewd, Il. 16, 638; *κρατερός περ*, 21, 63; *χερείονά περ*, 17, 539.—3. also to strengthen a negation, *οὐδέ περ, no, not even, not at all*, where, as in Lat. *ne...quidem, οὐδέ* is divided by one or more words from *περ*, as, *οὐδ' ὑμῖν ποταμός περ ἐΰρροος ἀρκέσει*, Il. 21, 130, cf. 8, 201: Hdt. 6, 57 has *μή περ*: also, *πολλαπλάσια ἤ περ*, Hdt. 4, 50, etc.—II. to call attention to one or more things of a number, *however, at any rate, yet*, much like *γε*, as, *τιμήν πέρ μοι ὄφελλεν ἐγγυαλίξαι*, honour *however* (*whatever else*) he owed me, Il. 1, 353; *τόδε περ μοι ἐπικρήηνον ἐέλδωρ*, Il. 8, 242; *ἄλλους περ ἐλέαιρε*, Il. 9, 301.—III. when *περ* refers to an imperat. sentence it may be variously placed, as, *οἴκαδέ περ σὺν νηυσὶ νεώμεθα*, let us, *aye let us*, go..., Il. 2, 236; *καὶ αὐτοί περ πονεώμεθα*, Il. 10, 70; *ἡμεῖς δ' αὐτοί περ φραζώμεθα*, Il. 17, 712.—IV. *περ* oft. stands after a relat. pron., an adj. or adv., and, unless some word comes between, is usu. written as one word with it, *ὅςπερ, ἧπερ, διόπερ, ὥςπερ*, etc., which will be found in their places, cf. also *εἴπερ, ἤπερ, καίπερ*: but in Hom., *οἷσί περ* and *αἰσί περ* are written divisim: so in Hdt. *οἷός περ*, or as adv., *οἷόν περ, just* so as, Id., etc.: in marking time or place, *ἔνθα περ, ὅθι περ, ὅτε περ, ἦμός περ, πρίν περ, just* where or when, Il. 4, 259; 5, 802, etc.—In Att. this particle is much more rare than in Hom., and Hdt., and is almost always used with a pron. or adv.—The *-per* in Lat. *parumper, paulisper*, etc., can scarcely be the same as *περ*.

Πέρᾱ, adv., *beyond, across* or *over, further*, Lat. *ultra, μέχρι τοῦ μέσου καθιέναι, πέρα δ' οὔ*, Plat. Phaed. 112 E.—2. c. gen., *'Ατλαντικῶν πέρα φεύγειν ὅρων*, Eur. H. F. 234: also *πέρα ἐχθρῶν, above* them, opp. to *ἔνερθεν*, Soph. Phil. 666.—II. more rarely of time, *beyond, longer, οὐκέτι πέρα ἐπολιόρκησαν*, Xen. An. 6, 1, 28.—2. c. gen., *πέρα μεσούσης ἡμέρας*, Ib. 6, 5, 7; *πέρα τοῦ καιροῦ*, Id. Hell. 5, 3, 5.—III. far most freq. metaph., *beyond measure, excessively, extravagantly*,=*ὑπὲρ μέτρον*, absol., *πέρα λέγειν, φράζειν*, Soph. Phil. 332, 1275, cf. Valck. Hipp. 1032, Heind. Plat. Phaedr. 241 D; *πέρα παθεῖν*, Eur. El. 1185.—2. c. gen., *beyond, exceeding, π. δίκης, καιροῦ*, Aesch. Pr. 30, 507; *τοῦ εἰκότος π.*, Soph. O. T. 74, etc.—IV. expressing, generally, *something more* or *greater, ἄπιστα καὶ πέρα κλύων*, things incredible, and *more than that*, Ar. Av. 416.—2. c. gen., *πέρα τοῦ μεγίστου φόβου, beyond* the greatest, i. e. the most excessive, Plat. Phileb. 12 C; *θαυμάτων πέρα, more than* marvels, Eur. Hec. 714; *δεινὸν καὶ πέρα δεινοῦ*, Dem. 1123, 22; *πέρα μεδίμνου, more than* a medimnus, Isae. 80, 30.—V. very singularly, from the notion of *beyond and away from*,=*πλήν, except*, Xen. Symp. 8, 19, where however *παρά* is now usu. read: so, *οὐδὲν πέρα, nothing else*, v. Markl. Eur. I. T. 91.—In all senses *πέρα* may stand either before or after the gen., but usu. before.—Comp. *περαίτερος, a, ον*, adv. *περαίτερον* and *-ρω*, qq. v.—Πέρα occurs first in Att., and so there is no Ion. form *πέρη*, which one might infer from *πέρην*, Ion. for *πέραν*. On the difference between *πέραν* and *πέρα*, v. sub *πέραν* fin.

Πέρα, *ἡ*, for *πέρας*, v. sub *πέραν* fin.

Περάᾳν, Ion. and Ep. inf. pres. from *περάω*, for *περᾶν*, Hom.

Περάασκε, Ion. and Ep. 3 sing. impf. from *περάω*, Od. [*ρᾰ*]

Πέρᾱθεν, Ion. *πέρηθεν*, adv. (*πέρα*) *from beyond, from the far side*, Hdt. 6, 33, Eur. Heracl. 82, Xen. Hell. 3, 2, 2.

†Περαία, ας, *ἡ*, v. *περαῖος* II.: *ἡ Π. 'Ροδίων, the coast* of Caria *opposite* Rhodes, Strab. p. 651.

Περαίας, ου, *ὁ*, (*πέρα*) *a* kind of *mullet* (*κεστρεύς*) *found beyond*, i. e. *at a distance from*, the bank, Arist. H. A. 8, 2, 26.

†Περαιβία, ας, *ἡ*, and Περαιβοί, ῶν, *οἱ*, Il. 2, 749, poet. = Περῤῥαιβία, etc.

Περαίη, ης, *ἡ*, v. sub *περαῖος* II.

†Περαιθεῖς, έων, *οἱ, the Peraethians*, a people of Arcadia, Paus. 8, 3, 4.

†Πέραιθος, ου, *ὁ, Peraethus*, son of Lycaon, Paus. 8, 3, 4.

Περαίνω, in Pind. also *πειραίνω*: aor. *ἐπέρᾱνα*: pf. pass. *πεπέρασμαι*, Plat. Parm. 145 A; but 3 pl. *πεπέρανται*, Arist. Org.; inf. *-άνθαι*, Plat. Gorg. 472 B, etc.: (*πέρας*). *To bring to an end, π. τινὰ πρὸς ἔσχατον πλόον*, Pind. P. 10, 45: *to end, finish, πρᾶγος*, Soph. Aj. 22, etc.: *π. δίκας τινί*, Pind. I., 8 (7), 49; and so without *δίκην*, Dem. 991, 24: *to bring about, accomplish*, Aesch. Cho. 830; *to execute, τὸ προςταχθέν*, Xen. Cyr. 5, 3, 50, cf. 4, 5, 38: *οὐδὲν περανεῖ, will do no good*, Thuc. 6, 86, cf. Plat. Rep. 426 A:—Pass. *to be brought to an end, end, be finished*, Aesch. Pr. 57, etc.; *to be fulfilled, accomplished, χρησμὸς περαίνεται*, Eur. Phoen. 1703; cf. Ar. Vesp. 799.—2. esp., *π. μῦθον, λόγον*, etc., *to end* a discourse, *finish* speaking, Aesch. Theb. 1051, Plat. Tim. 29 D:—hence absol., *εἰπὲ καὶ πέραινε*, speak and *make an end of it*, Aesch. Pers. 699; *πέραιν' ὥςπερ ἦρξω*, Plat. Prot. 353 B: also *to repeat from beginning to end*, Dem. 417, 16: hence, *ὁ περαίνων* (sc. *λόγος*), a kind of syllogism in Diog. L. 7, 44.—3. *to draw a conclusion, to conclude, infer*, Arist.—II. *to transfix, pierce*: esp. sensu obscoeno, *π. γυναῖκα, κόρην*, like *τρυπᾶν*, Anth. P. 11, 339.—III. intr. *to make way, reach* or *penetrate, δι' ὤτων*, Aesch. Cho. 55: *πρὸς ἐγκέφαλον*, Arist. Top. Cf. *πειραίνω* and *πείρω*.

Περαιόθεν, adv., = *πέραθεν*, Ap. Rh. 4, 71, Arat. 606.

Περαῖος, *a, ον*, (*πέραν*) *being on the other side, beyond the sea* or *river*.—II. *ἡ περαίη* (sc. *γῆ, χώρα*), as subst., *the opposite country, ἡ π. τῆς Βοιωτίης, the country over against* Boeotia, Hdt. 8, 44; cf. Ap. Rh. 1, 1112.

Περαιόω, ῶ, (*πέρα*) *to carry* or *convey to the opposite country* or *bank, carry over* or *across, π. στρατιάν*, like Lat. *trajicere exercitum*, Thuc. 4, 121; c. dupl. acc., *π. τοὺς λοιποὺς τὸ ῥεῖθρον*, Polyb. 3, 113, 6.—Pass. (with fut mid. in Thuc. 1, 10), *to pass over, cross, pass*, Od. 24, 437, in aor. pass., *περαιωθέντες*: c. acc. loci, *ἐπεραιώθη τὸν 'Αραξέα*, Hdt. 1, 209, cf. 5, 14; *τὸ πέλαγος*, Thuc. 1, 10; *π. ναυσί*, Id. 1, 5; *π. ἐς..*, Id. 5, 109.—II. intr. in act.,=pass., c. acc. loci, *περαιοῦν τὸν 'Ελλήςποντον*, Thuc. 2, 67.

Περαίτερος, *a, ον*, compar. from *πέρα, beyond, ὁδοὶ περαίτεραι*, roads *leading further*, Pind. O. 9, 159.—Adv. *περαιτέρω, beyond*, c. gen., Aesch. Pr. 247; *π. τοῦ δέοντος*, Plat. Gorg. 484 C: absol., *μανθάνειν π.*, to learn *further*, Eur. Phoen. 1681; *ἓν οἶδα κοὐ π.*, Id. I. T. 247; cf. Ar. Av. 1500: *beyond what is fit, too far*, Soph. Tr. 663:—the neut. *περαίτερον* was also used as adv., *π. ἄλλων, better than* others, Pind. O. 8, 82.

Περᾱΐτης, ου, *ὁ*, (*περαῖος* II) *one of the opposite country*, Joseph. [*ῑ*]

Περαιωσις, εως, *ἡ*, (*περαιόω*) *a carrying over*, Strab. Hence

Περαιωτικός, *ή, όν, for, fit for carrying over*.

Πέρᾱμα, ατος, *τό, a place for carrying over, ferry*.

Πέρᾱν, Ion. and Ep. *πέρην*, adv.: *on the other side, across*, Lat. *trans*, in oldest poets always c. gen., and usu. with notion of *water* lying between, *πέρην ἁλός*, Il. 2, 626 (never in Od.); *πέρην κλυτοῦ 'Ωκεανοῖο*, Hes. Th. 215; *πέραν πόντοιο*, Pind. N. 5, 39; *τὰ πέρην τοῦ Ἴστρου*, Hdt. 5, 9; so in Att., *πολιοῦ πέραν πόντου*, Soph. Ant. 334; *π. τοῦ 'Ελληςπόντου, τοῦ ποταμοῦ*, Thuc. 2, 67, Xen. An. 4, 3, 3: (c. acc., *πέραν Ἕβρον*, Eur. H. F. 386, ubi *περῶν*, conj. Dind.):—hence also of any intermediate space, and so, *πέρην χάεος* as early as Hes. Th. 814.—2. absol. *over, on the opposite side*, esp. of water, *πέραν εἶναι*, Xen. An. 2, 4, 20; *πέραν γενέσθαι*, Ib. 6, 5, 22: foll. by *εἰς, πέρην ἐς τὴν 'Αχαιΐην διέπεμψαν*, Hdt. 8, 36; *πέραν εἰς τὴν 'Ασίαν διαβῆναι*, Xen. An. 7, 2, 2: also without *εἰς*, as, *ἐκ Θάσου διαβαλόντες πέρην*, having crossed *over* (sc. *ἐς τὴν ἤπειρον*), Hdt 6, 44: oft. with the art., *τὸ πέραν τοῦ ποταμοῦ*, Xen. An. 3, 5, 2, etc.; *τὰ πέραν*, things *done* or *happening on the opposite side*, Thuc.—*ἡ πέραν γῆ*, Thuc. 3, 91, is interpr. *the country just over the border*, the *border-country*, v. Arnold ad l.: hence,—II. *over against*, usu. c. gen., *πέρην ἱρῆς* Εὐ βοίης, Il. 2, 535; Χαλκίδος πέραν, Aesch. Ag. 190; here also usu. in regard to *water* lying between, though this notion is quite lost in Paus., who oft. uses the word in this signf.: absol. in Hdt. 6, 97.—III. much rarer, =πέρα, *out beyond*, and then usu. absol., Eur. Hipp. 1053, Alc. 585, cf. Herm. Eur. Supp. 676; but c. gen., Pind. I. 6 (5), 33.—When πέραν has a gen., it regul. precedes its cases, but in Paus. sometimes follows.—The difference between πέραν and πέρα is laid down by Herm. Soph. O. C. 889 to be, that πέραν means *beyond in a place*, without reference to motion, and is never used metaph.; πέρα means *beyond* with a sense of motion, and is most commonly used metaph. *beyond* or *exceeding measure*: Buttm. (Lexil. s. v.) compares πέρα to Lat. *ultra*, πέραν to *trans*, and draws out the distinction at great length.—They are no doubt the dat. and acc. of an old subst. ἡ πέρα,= πεῖραρ, πεῖρας, πέρας, *end, boundary*, from which we still have a (doubtful) gen. in Aesch. Supp. 262, ἐκ πέρας Ναυπακτίας, cf. Ag. 190.—(Akin to πείρω, περάω, περαίνω, πέρατος, πέραθεν, πέρηθεν, etc.; prob. also to Lat. *per*.)

Περανόω, f. l. for περατόω.

†Περάντας, ὁ, *Perantas*, masc. pr. n., Paus. 2, 4, 4.

Περαντικός, ή, όν, (περαίνω) *conclusive*, Ar. Eq. 1378.

Περάπτων, Aeol. for περιάπτων, as Böckh now reads in Pind. P. 3, 93.

Πέρᾰς, ᾰτος, τό, (πέρα) *an end*, Aesch. Pers. 632, Eur., etc.; ἐκ περάτων γῆς, Thuc. 1, 69: of persons, οὐ π. ἔχειν τινός, Eur. Andr. 1216, Lys. 128, 19; οὐ π. ἐστί τινι, Thuc. 7, 42; also of things, πέρας ἔχειν,= περαίνεσθαι, Isocr. 42 B; so, π. λαμβάνειν, Polyb. 5, 31, 2; πέρας ἐπιθεῖναί τινι, Id. 1, 41, 2.—2. in a race-course, *the goal*, Lat. *meta*.—3. esp. as philosoph. term, *the finite*, opp. to τὸ ἄπειρον, Plat. Phil. 30 A, Parmen. 165 A.—II. metaph. *accomplishment, achievement, full power*, hence like τέλος, οἱ τὸ πέρας ἔχοντες τῶν ἐν τῇ πόλει ἁπάντων δικαίων, the supreme court, from which there is no appeal, the French *cour de dernier ressort*, Dinarch. 110, 15.—III. πέρας or τὸ πέρας, as adv., like τέλος, *at length, at last*, Aeschin. 9, 22, Polyb., etc. Cf. πεῖραρ, πεῖρας.

Πέρᾱς, ἐκ πέρᾱς, v. sub πέραν, fin.

†Περασία, ας, ἡ, appell. of Diana at Castabala, Strab. p. 537.

Περάσιμος, ον, (περάω) *that may be crossed* or *traversed, passable*, ἀήρ, Eur. Incert. 19; so, π. ποταμός, Arr. An. 5, 9, 8. [ᾰ]

Πέρᾱσις, εως, ἡ, (περάω) *a crossing over*: βίου π., *the passage* from life (to death), Soph. O. C. 103.

Περασμός, οῦ, ὁ, (πέρας) *a finishing*, LXX.

Περᾰτεύω,=περαίνω, Hesych.

Περάτη, ἡ, v. sub πέρατος II. Hence

Περάτηθεν, adv., = πέραθεν, Ap. Rh. 4, 54. [ᾰ]

Περάτης, ου, ὁ, *one who carries over*, like πορθμεύς. [ᾰ]

Περᾰτικός, ή, όν, (πέρατος) *dwelling on the other side*.

Περᾰτοειδής, ές, (πέρας, εἶδος) *of a limited* or *finite nature*, opp. to ἄπειρος, Plat. Phileb. 25 D.

Πέρᾰτος, η, ον, (πέρα) *on the opposite side, over against*, Lat. *ulterior*: —usu. ἡ περάτη (sc. χώρα), as subst., *the opposite land* or *country*, also *the opposite quarter of the heavens*, esp. of the west, as opp. to the east; ἐν περάτῃ, in *the west*, opp. to Ἠώς, Od. 23, 243, Ap. Rh. 1, 1281; but also conversely, ἡ περάτη, *the east*, Call. Del. 169: in Arat. 499, *the lower* (as opp. to the upper) *hemisphere*.

Περᾱτός, ή, όν, Ion. περητός (περάω) like περάσιμος, *that may be crossed* or *passed over, passable*, Pind. N. 4, 114; ποταμὸς νηυσὶ π., Hdt. 1, 189, 193; 5, 52.

†Πέρατος, ου, ὁ, *Peratus*, successor of Leucippus in Sicyon, Paus. 2, 5, 8.

Περᾰτόω, ῶ, (πέρας) *to end, limit, determine, inclose*: pass. *to be limited*, Arist. Mun. 2, 2; *to be completed*, Id. Anim. 1, 3, 20. Hence

Περάτωσις, εως, ἡ, *a finishing, limitation*. [ᾰ]

Περάω, ῶ, (A): fut. περάσω [ᾱ], Ion. and in Hom. περήσω: aor. ἐπέρᾱσα, Ion. and Hom. ἐπέρησα:—Hom. uses the pres., impf., fut., and aor.; with pres. inf. περάαν [ρᾰ], fut. inf. περησέμεναι, and 3 impf. περάασκε: (πέρα). Strictly, *to drive right through*, like πείρω, ὀδόντας π., Il. 5, 291.—2. esp., like πείρω II, *to pass right across* or *through* a space, *to pass over, pass, cross, traverse*, θάλασσαν, πόντον, Od. 6, 272; 24, 118; λαῖτμα θαλάσσης, Od. 5, 174; ὕδωρ, Hes. Op. 736; πύλας Ἀΐδαο, Il. 5, 646, Theogn. 427; τάφρος ἀργαλέη περάαν, hard *to pass*, Il. 12, 63, cf. 53; φυλακὰς π., *to pass* the watch, whether secretly or by force, Hdt. 3, 72; π. πλοῦν, *to accomplish* it, Xen. Oec. 21, 3; τέρμα βίου π., Soph. O. T. fin.: —metaph., κίνδυνον π., *to pass through*, i. e. overcome, a danger, Aesch. Cho. 270:—π. ὅρκον, prob., *to go through* the words of the oath, Lat. *jusjurandum peragere*, Id. Eum. 489; cf. περαίνω I. 2.—3. rarely of time, οἱ τὴν ἡλικίαν πεπερακότες, Xen. Lac. 4, 7. —4. *to let go through*, π. κατὰ δειρῆς, *to let go down* one's throat, *swallow*, H. Hom. Merc. 133.—II. intr. *to penetrate* or *pierce right through*, of iron, πόδα, βάσιν, ἴχνος περᾶν, Il. 21, 594; of violent rain, Od. 5, 480; διὰ κροτάφοιο, through the temples, Il. 4, 502; ὀστέον εἴσω, into the bone, Il. 4, 460: *to extend, reach* to a place, Xen. Cyn. 8, 5.—2. esp., *to pass right across* or *through, pass, go, travel, journey through* or *over*, δι' Ὠκεανοῖο, Od. 10, 508; διὰ (or δι' ἐκ) προθύροιο, H. Hom. Merc. 271, 158; so, ἐπὶ πόντον and ἐφ' ὑγρὴν π., Il. 2, 613, Od. 4, 709; περᾷ νόημα διὰ στέρνοιο, the thought *passes* or *shoots through* one's breast, H. Merc. 43; π. εἰς Ἀΐδαο, *to reach* the abode of Hades, Theogn. 902; ποτὶ Φᾶσιν π., Pind. I. 2, 61; εἰς χώραν, διὰ πόρον π., Aesch. Pers. 65, 501; ἐξ ἐνέρων, Id. Pr. 573; ἔξω δωμάτων, Soph. O. T. 531; γῆς ἔξω, Eur. Med. 272, etc.:—rarely of time, διὰ γήρως π., Xen. Mem. 2, 1, 31; εὐδαίμων π., *to live* happy, Orac. ap. Xen. Cyr. 7, 2, 20.—2. c. acc., π. πόδα, ἴχνος, Pors. Orest. 1427, cf. βαίνω II. 4.—3. rarely c. gen., θυμοῦ περᾶν, *to go too far in*..., Soph. O. T. 670.

Περάω, ῶ, (B): fut. περάσω [ᾰ], Att. περῶ: aor. ἐπέρᾰσα: hence lengthd. Ep. περάσσω, ἐπέρασσα: pf. pass. πεπέρημαι. *To carry over the sea for sale*; hence, generally, *to sell*, in Hom. almost always *to sell men* or *slaves*, c. acc. pers., Il. 21, 102, Od. 14, 297; π. τινὰ Λῆμνον, *to sell* one *to* Lemnos, Il. 21, 40; which last is more usu. expressed by a prep., π. τινα ἐς Λῆμνον, Il. 21, 78; πρὸς δώματά τινος, Od. 15, 387; κατ' ἀλλοθρόους ἀνθρώπους, Od. 15, 453; ἐπὶ νήσων, Il. 21, 454.—Hom. uses the pres., the aor. (with doubled σ or not as the metre requires), and part. pf. pass. πεπερημένος, Il. 21, 58.—The verb in this sense seems not to have been merely Ep.; πιπράσκω being the Att. form: cf. also πέρνημι. (From περάω in this signf. comes πρᾶσις and πιπράσκω).

Περγᾰμηνή, ῆς, ἡ, (sc. χάρτη), †and pl. -μηναί, ῶν, αἱ, (sc. δέῤῥεις or διφθέραι)†, *parchment*, from the city of Pergamus in Asia, where it was brought into use by Crates of Mallos, when Ptolemy cut off the supply of biblus from Aegypt: †prop. fem. from

†Περγαμηνός, ή, όν, *of Pergamus* or *Pergamum, Pergamenian*, Strab. p. 615, 625: οἱ Π., Luc. Long. 12: ἡ Περγαμηνή, sc. χώρα, *the territory of P.*, Strab. p. 571.

Περγᾰμία, ας, ἡ,=Πέργαμος, Pind. I. 6, 45.

†Περγαμίδης, ου, ὁ, *an inhabitant of Pergamus* (the citadel of Troy), Anth. Append. 9, 83.

Πέργᾰμον, ου, τό, †in Hdt. 7, 43, and Trag.†, for Πέργαμος, v. Lob. Phryn. 422.—2. and ἡ Πέργαμος, *Pergamum* or *-mus*, a city of Mysia on the Carystus, became celebrated under the Attali for its library, Strab. p. 623: v. also Περγαμηνή.

†Περγάμιος, α, ον, *of* or *relating to Pergamus, Pergamian*, Anth. Plan. 4, 91.

Πέργᾰμος, ου, ἡ, *Pergamus*, the citadel of Troy, Il.: later usu. τὰ Πέργαμα, freq. in Eur.: hence—II. τὰ πέργαμα, as appellat., like ἀκρόπολις, Lat. *arx, the citadel* of a town, Aesch. Pr. 956, Eur. Phoen. 1098, 1176. (Akin to πύργος, Germ. *Burg, Berg*, and so to our *-burgh, -bury*: to this also belong Βέργη in Thrace, and Πέργη in Pamphylia).

†Πέργαμος, ου, ἡ,=Πέργαμον 2, q. v.: Pind. O. 8, 55.—2. a fortress in Pieria on the Strymonicus sinus, Hdt. 7, 112.

†Πέργαμος, ου, ὁ, *Pergamus*, son of Pyrrhus and Andromache, Paus. 1, 11, 1.

†Περγασῆσι, adv. *at* or *in Pergase*, a deme of the tribe Erechtheïs, Ar. Eq. 321.

†Περγασίδης, ου, ὁ, *son of Pergasus*, i. e. Deïcoon, Il. 5, 535.

†Πέργη, ης, ἡ, *Perge*, a city of Pamphylia on the Cestrus with a temple of Diana, Call. Dian. 187; Strab. p. 667.

Πέρδησις, ἡ, (πέρδω) *a breaking wind*, Hipp.

Περδῑκιάς, άδος, ἡ,=περδίκιον.

Περδῑκῐδεύς, έως, ὁ, (πέρδιξ) *a young partridge*.

Περδῑκικός, ή, όν, (πέρδιξ) *of* or *belonging to a partridge*, Ar. ap. Poll. 10, 159 (v. Dind. ad Fr. 358).

Περδίκιον, ου, τό, dim. from πέρδιξ, Eubul. Incert. 14.—II. a plant, *pellitory*, elsewh. ἑλξίνη, Theophr. [δῑ]

†Περδίκκας, ου, Ion. -κης, εω, ὁ, *Perdiccas*, esp. Macedonian name,—1. a descendant of Temenus of Argos, founder of the kingdom of Macedon, Hdt. 8, 139.—2. son of Alexander, king of Macedon in the time of the Peloponnesian war, Thuc. 1, 57. —3. son of Amyntas II, brother of the celebrated Philip.—4. a general of Alexander the great, Arr. An.

Περδῑκοθήρας, ου, ὁ, (πέρδιξ, θη-

ρύω) *a partridge-catcher*, Ael. N. A. 12. 4.

Περδῑκοτροφεῖον, *ου*, *τό*, *a partridge-coop*: from

Περδῑκοτρόφος, *ον*, (*πέρδιξ*, *τρέφω*) *keeping partridges*, Strab. †p. 652.

Πέρδιξ, *ῑκος*, *ὁ* and *ἡ*, *a partridge*, Lat. *perdix*. [gen. *-ῑκος*, as Soph. Fr. 300; but *-ῐκος*, Archil. 51, Epich. p. 51.]

†Πέρδιξ, *ικος*, *ἡ*, *Perdix*, fem. pr. n., sister of Daedalus, mother of Talus, Apollod. 3, 15, 9.—2. *ὁ*, as masc. pr. n., Soph. Fr. 300; Ar. Av. 1292, Fr. 148, acc. to Schol.

ΠΕ´ΡΔΟΜΑΙ: dep., fut. *παρδήσομαι*: usu. aor. *ἔπαρδον*: pf. *πέπορδα*. *To break wind*, freq. in Ar.: hence *πορδή*. (The same root appears in Sanscr. *pard*, Lat. *ped-ere*, whence *podex*, Germ. *farzen*, etc.)

†Περεγρῖνος, *ου*, *ὁ*, Πρωτεύς, *Peregrinus*, a cynic philosopher of Parium, Luc. Peregr.

Περεμμένον, Aeol. for *περιειμένον*: v. *περί* H, and *περιέννυμι*.

†Περεύς, *έως*, *ὁ*, *Pereus*, son of Elatus and Laodice, Apollod. 3, 9, 1.

Πέρηθεν, Ion. adv. for *πέραθεν*.

Πέρην, Ion. and Ep. adv. for *πέραν*, q. v., Hom., and Hes.

Περητήριον, *ου*, *τό*, (*περάω*) *a borer*.

Περητος, *ή*, *όν*, Ion. for *περᾱτός*, Hdt.

Πέρθαι, Ep. syncop. inf. aor. mid. of sq., c. pass. signf., Il.

ΠΕ´ΡΘΩ, fut. *πέρσω*: aor. 1 *ἔπερσα*: aor. 2 *ἔπρᾰθον*, inf. *πρᾰθεῖν*, poet. *πρᾰθέειν*, but in Hom. aor. 1 is more freq.: besides these tenses, he uses the pres. and impf. pass.: fut. mid. *πέρσομαι*, in pass. signf., Il. 24, 729; and a syncop. inf. aor. mid. *πέρθαι*, in pass. signf., like *δέχθαι* from *δέχομαι*, Il. 16, 708; pf. act. *πέπορθα* is post-Hom. *To waste*, *ravage*, *sack*, *destroy*, in Hom. only of towns: and so mostly in later poets; but also,—2. of persons, *to destroy*, *kill*, *στρατόν*, *ἀνθρώπους*, Pind. O. 10 (11), 40, Soph. Aj. 1198; ubi v. Lob.; *δείματα θηρῶν*, Eur. H. F. 700; and even of a single man, *ἔπραθέ* (*νιν*) *φασγάνου ἀκμᾷ*, Pind. P. 9, 141; *μήτε μ' ἂν νόσον μήτ' ἄλλο πέρσαι μηδέν*, Soph. O. T. 1456:—so *vastare nationes*, in Tacit. Ann. 14, 38.—3. of things in general, *to destroy*, *πυρὶ περθόμενοι δέμας*, Pind. P. 3, 88.—II. *to get by plunder*, *take* at the sack of a town, Il. 1, 125, Eur. El. 316.—Πέρθω, and its collat. form *πορθέω*, are poet. words, cf. Heind. Plat. Prot. 340 A. (Akin to *πρήθω*, Buttm. Lexil. s. v. *πρήθειν*, not. 5.)

ΠΕΡΙ´, Sanscr. *PARI*, prep. with gen., dat., and acc.: radic. signf *around*, *about*, expressing the relation of circumference to centre, and so strictly different from *ἀμφί*: cf. the form *πέριξ*.

A. WITH GENITIVE,—I. of place, *around*, *about*, *περὶ σπείους*, Od. 5, 68; *περὶ γᾶς*, Sappho 1, 10; cf. Eur. Tro. 818.—2. *about*, *near*, Mosch. 3, 60.—But this literal signf. of place, c. gen., is very rare and only poet.—II. usu. causal, of the object, *of* which one speaks, etc., *for* which one does something:—and so,—1. with verbs of hearing, knowing, speaking, etc., *about*, *concerning*, *on*, *of*, *περὶ νόστου ἄκουσα*, I have heard *of* his return, Od. 19, 270; *οἶδα περὶ κείνου*, I know *about* him, Od. 17, 563; *λέγειν* or *ἐρεῖν περί τινος*, to speak *of* a subject, Hdt.; *πεποίηκε περί τινος*, has made a poem *on* it, etc.:—the prep. is often omitted after a subst., as, *λόγος τινός* for *λόγος περί τινος*, etc., Schäf. Dion. Comp. p. 213: so in Hom. sometimes even after verbs, *εἰπὲ δέ μοι πατρός, εἴ τι πέπυσσαι Πηλῆος*, for *περὶ πατρός, περὶ Πηλῆος*, Od. 11, 174, 494.—2. more strictly causal, with words which denote caring or being anxious, *about*, *for*, *on account of*, *μερμηρίζειν περί τινος*, Il. 20, 17; *ἄχος περί τινος*, Od. 21, 249; *βουλεύειν περὶ φόνου*, Od. 16, 234; *περὶ πομπῆς μνησόμεθα*, for *πομπῆς μν.*, let us be heedful *of*, *about* it, Od. 7, 191; so that *περί τινος* is freq. only periphr. of the simple gen.:—*περὶ ποτοῦ γοῦν ἐστί σοι;* what? are you *all for* drinking? Ar. Eq. 87.—3. in Hom. most freq. of fighting or contending, *περί τινος*, *for* an object,—from the notion of the thing's lying in the middle *to be fought about*, *περὶ θανόντος*, Il. 8, 476; *περὶ νηός*, Il. 15, 416; *θεῖν περὶ ψυχῆς*, Il. 22, 161; so, *τρέχειν περὶ ἑωυτοῦ, περὶ τῆς ψυχῆς*, Hdt. 7, 57; 9, 37; *ἀγῶνας δραμέονται περὶ σφέων αὐτέων*, Hdt. 8, 102, cf. Ar. Ran. 191; so, *μάχεσθαι περὶ πτόλιος*, Il. 17, 147; *ἀμύνεσθαι περὶ πάτρης, τέκνων, νηῶν*, etc.,= *ἀμ.*, c. gen. only, to fight *for* them, Il. 12, 142, etc.; *ἐρίζειν περὶ μύθων*, to contend *about* speaking, i. e. who can speak the better, Il. 15, 284; *ἐρ. περὶ τόξων*, Od. 8, 225; 24, 515:—by which examples the gradual change from the literal to the metaph. signf. is easily traced.—4. rather of the *impulse* or *motive*, than the *object*, *περὶ ἔριδος μάρνασθαι*, to fight *for very* enmity, Il. 7, 301, cf. 16, 476; 20, 253; *περὶ τῶνδε*, *for* these *reasons*, Il. 23, 659.—5. generally, with a subst. independent of a verb, *as to*, *in reference to*, *about*, Lat. *quod attinet ad*..., where the genit. alone would express the same, *ἀριθμοῦ πέρι*, *as to* number, Hdt. 7, 102; *ἡ περὶ τῶν παίδων ἀγωγή*, *αἱ περὶ Ἡρακλέους πράξεις*, etc., v. Heind. Plat. Gorg. 467 D: *αἰτία περί τινος*, for *αἰτία τινός*, Böckh Plat. Min. p. 155; so, *τὰ περί τι* or *τινος*, *the circumstances* of..., Xen. Hell. 1, 6, 37, etc.—III. like Lat. *prae*, *before*, *above*, *beyond*, of comparative excellence, freq. in Hom., *περὶ πάντων ἔμμεναι ἄλλων*, Il. 1, 287: in this signf., the prep. is oft. divided from its gen., *περὶ φρένας ἔμμεναι ἄλλων*, in understanding to be *beyond* them, Il. 17, 171, cf. 1, 258, Od. 1, 66: with superl., *περὶ δ' ἔγχει Ἀχαιῶν φέρτατός ἐσσι*, Il. 7, 289, unless we should in this last read *πέρι*, v. infra E. II.—IV. from Hdt. downwards, esp. in Att., the phrase *περὶ πολλοῦ ἐστιν ἡμῖν*, it is *of* much consequence, *worth* much to us; and, *περὶ πολλοῦ ποιεῖσθαι* or *ἡγεῖσθαί τι*, to reckon a thing *for*, i. e. *worth* much; so, *περὶ πλείονος, πλείστου, περὶ ὀλίγου, ἐλάττονος, οὐδενὸς ποιεῖσθαι*, are very freq., just like the simple *πολλοῦ ποιεῖσθαι*, Lat. *magni facere*; but the notion is, strictly, that the thing *belongs to the sphere* or *region of* great, small, etc.; cf. *πᾶς* VI. 3, *πολύς* I. 3.

B. WITH DATIVE of the object, about, or near which a thing is, *around*, *about*, in answer to the question *where?*—I. of place, *around*, *round about*, usu. of things close fitting round, *περὶ χροΐ, περὶ στήθεσσι, περὶ χερσί, περὶ κροτάφοις*, etc., very freq. in Hom., and Hdt.: esp. of armour and weapons, *χεὶρ περὶ ἔγχει*, the hand *round*, *grasping* the spear, Il. 2, 389; *θώρηκα περὶ στήθεσσιν ἔδυνε, περὶ χροῒ ἕσσατο τεύχεα*, Hom.: and freq. in prose, as, *δακτύλιον περὶ τῇ χειρὶ φορεῖν*, Plat. Rep. 359 E:—then variously applied,—2. of any thing which is all round, *περὶ δουρὶ πεπαρμένη*, *stuck* on the lance, *so as to close round* it, Il. 21, 577; so, *ἀσπαίρειν περὶ δουρί* i. e. *with* it *sticking in* his body, Il. 13, 570; *κυλινδέσθαι περὶ χαλκῷ*, Il. 8, 86, cf. *ἀμφί* B. I: so, *πίπτειν περὶ ξίφει*, Soph. Aj. 828; cf. *περιπετής*.—3. in wider signf. of *neighbouring*, for which the acc. is more usu., *hard by*, *near*, yet always of many neighbours rather than one, so that the notion of being *round about* is retained, *περὶ δαιτί*, Od. 2, 245; *περὶ πύλῃσι*, Il. 18, 453: so, *περὶ φρεσὶν ἀλκή* implies more than *in one's heart*, it denotes strength like mail *about* it, *robur circa pectus*, Il. 16, 157.—II. causal, of an object *for* or *about* which one *struggles*, etc., *πόνος μάχης περὶ παιδί*, Il. 16, 568; *μάχεσθαι περὶ οἷσι κτεάτεσσι*, Od. 17, 471; almost like signf. A. II. 3, but still more strictly local, as, *εἱστήκει περὶ οἷσι τέκεσσι*, Il. 17, 133, cf. 137, 355, v. sub *ἀμφιβαίνω*:—in prose this signf. always takes the gen. Hence,—2. of anxiety, care, *for*, *about*, *on account* of an object, Il. 5, 566, etc.; and reversely, *θαῤῥεῖν περί τινι*, Plato Phaed. 114 D; *κυβεύειν περί τινι*, Id. Prot. 314 A; *γηθεῖν περί τινι*, Theocr. 1, 54; so, perh., the dat., *περὶ Σικελίᾳ*, may be defended in Thuc. 6, 34.—3. generally, of the cause or occasion, *for*, *on account of*, *by reason of*, *ἀτύζεσθαι περὶ καπνῷ*, Il. 8, 183, where however Wolf *ὑπὸ καπνοῦ*: more freq.=Lat. *prae*, *περὶ δείματι*, *for* fear, Pind. P. 5, 78; *περὶ τάρβει, περὶ φόβῳ*, Aesch. Pers. 696, Cho. 35; *περὶ χάρματι*, *for* joy, Ilgen H. Hom. Cer. 429: *περὶ θυμῷ ἔχειν*=*περιθύμως ἔχειν*, Hdt. 3, 50, nisi legend. *πέρι*.

C. WITH THE ACCUS. of the object round about which a thing goes or moves, *around*, *round about*, answering the question *whither* or *where?*—1. of place, *about*, *around*, and in gen. *near*, *by*, without the notion of very close proximity; very freq. in Hom., and Hdt.: esp. of events in war connected with a place, as, *ἡ περὶ Κνίδον ναυμαχία*, the sea-fight *off*, *near* Cnidos: then of any action *about* or *near* a point, *περὶ φρένας ἤλυθ' ἰωή*, Il. 10, 139; *περὶ φρένας ἤλυθεν οἶνος*, Od. 9, 362: so, without signf. of action or motion, *ἑστάμενοι περὶ τοῖχον*, Il. 18, 378; *ἑλισσόμενοι περὶ δίνας*, Il. 21, 11; also in prose, *περὶ τὰ ἕλεα οἰκέουσι*, *all about*, *throughout* them, Hdt. 2, 95; *περὶ Ἰταλίην*, Hdt. 1, 24, cf. 8, 133, Thuc. 6, 2:—but, *πλεῦνες περὶ ἕνα*, many *to* one, Hdt. 7, 103.—2. also strengthd., *περί τ' ἀμφί τε τάφρον*, *round and about* the ditch, Il. 17, 760; *περί τ' ἀμφί τε κύματα*, Hes. Th. 848; *περὶ πίδακας ἀμφί*, Theocr. 7, 142;—like Lat. *circumcirca*, also *ἀμφὶ περί*.—II. of persons *who are about one*, his suite, attendants, connexions, associates, Il. 3, 408: in prose always in plur., as, *οἱ περὶ Ἡράκλειτον*, etc., just like *οἱ ἀμφί*..., cf. *ἀμφί* C. I. 2: but, *τὰ περί τι*, all that *belongs to* a thing; and so, *τὰ περὶ τὴν ἀρετήν* = *ἡ ἀρετή*.—III. of the object *with which one is occupied* or *concerned*, esp. and orig. where one is *locally busied about it*, *περὶ δόρπα πονεῖσθαι*, *περὶ δεῖπνον πένεσθαι*, Il. 24, 444, Od. 4, 624; so, *περὶ τεύχεα ἕπουσι*, Il. 15, 555: but afterwards metaph. in Att., ἡ φιλοσοφία περὶ ἀλήθειάν ἐστι, is occupied *about* or *with* truth: hence, οἱ περὶ τὴν φιλοσοφίαν, γραμματικήν, ῥητορικήν, etc., =οἱ φιλόσοφοι, etc.; and εἶναι περί τι, more rarely ἔχειν περί τι, to be busied *about* a thing.—2. of the object *to which an action refers, in relation* or *reference to*, τὰ περὶ τὸν Κῦρον, τὴν Ἑλένην, etc., freq. in Hdt.; περὶ τούτους οὕτω εἶχε, Hdt. 8, 85; etc.; so c. gen., 1, 117: πονηρὸς περί τι, bad *in* a particular thing, Plat. Prot. 313 D; εὐσεβεῖν περὶ τοὺς θεούς, Id. Symp. 193 B; opp. to ἐξαμαρτάνειν περί τινα, Xen. An 3, 2, 20: αἱ περὶ τὸ σῶμα ἡδοναί, the pleasures *of* the body: περὶ ἣν ψυχὴν γηθεῖν, to rejoice *in* his heart, Pind. P. 4, 217.—IV. after Hom., of time, in a loose way of reckoning, *about*, Lat. *circa*, περὶ λύχνων ἀφάς, *about the time of* lamp-lighting, Hdt. 7, 215; περὶ τούτους χρόνους, Thuc. 3, 89.—2. also of numbers loosely given, περὶ τρισχιλίους, *about* 3000; sometimes even πενταχισχίλιοι περί, 5000, *more* or *less*, Lob. Phryn. 410.

D. Position: περί may follow its subst. in all cases, becoming by anastr. πέρι. It is sometimes put far behind its case, of which a striking example may be seen in Plat. Legg. 809 E.

E. περί, absol., as adv., *around, about*, also *near, by*, oft. in Hom.; strengthd., περί τ' ἀμφί τε, *round about*, H. Hom. Cer. 277.—Not less freq. in Hom. is the separation of this prep., from its case by tmesis.—II. with accent thrown back, *before, above*, and so *exceedingly, especially*, or, generally, *very, very much*, only in Ep. poets, as Il. 8, 161; 9, 53, 100, Od. 1, 66; 2, 88, etc.; so prob. it should be written in Od. 14, 433.—2. Hom. is very fond of joining πέρι κῆρι, *right* heartily, Il. 4, 46, 53; 13, 119, Od. 5, 36; 6, 158, etc.; so, πέρι θυμῷ, Il. 22, 70, Od. 14, 146, Bähr Hdt. 3, 50; πέρι σθένεϊ, Il. 17, 22;—in which places, πέρι must not be joined, as prep., with the dat.—3. sometimes just like a superl. foll. by gen., πέρι μέν σε τίω Δαναῶν, I honour thee *most among* the Danaans, Il. 4, 257; πέρι μὲν εἶδος, πέρι δ' ἔργα τέτυκτο τῶν ἄλλων Δαναῶν, Il. 17, 279, Od. 11, 550; unless in these places it be better to write περί as prep., v. supra A. III.—4. strengthd. περὶ πρό, where περί recovers its usu. accent, Il. 11, 180; 16, 699; sometimes written as one word περιπρό.—The usage of the adv., which seems so little connected with that of the prep., may be explained from A. III.: hence comes περισσός.

F. πέρι sometimes stands for περίεστι, but always with anastrophe.

G. in compos. all its chief signfs. recur, esp.,—I. extension in all directions as from a centre, *around, about*, as in περιβάλλω, περιβλέπω, περιέχω.—II. completion of an orbit and return to the same point, *about*, as in περιβαίνω, περίειμι (εἶμι), περιέρχομαι.—III. a going over or beyond, *above, before*, as in περιγίγνομαι, περιεργάζομαι, περιτοξεύω.—IV. generally, a strengthening of the simple notion, *beyond measure, very, exceedingly*, as in περικαλλής, περίκηλος, περιδείδω, like Lat. *per-* in *permultus, pergratus, perquam*, etc.—V. the notion of *double*-ness which belongs to ἀμφί, is found in only one compd. of περί, viz. περιδέξιος, q. v.

H. Quantity. Though ι in περί is short, yet regul. it is not cut off before a vowel, as in ἀμφί, ἀντί and ἐπί: with περί this was allowed only in Aeol. dialect, as, περεμμένον for περιειμένον, Sappho 21; Pind. has followed this usage, Böckh O. 6, 38 (65), P. 3, 52 (93); even Hes., Theog. 678, has ventured περίαχε for περιΐαχε, like ἀμφίαχε, and has been imitated by Q. Sm. 3, 601; 11, 382.—In Att. comedy περί, as prep., was allowed before a word beginning with a vowel, Ar. Eq. 1005, sqq., etc.: but never in Trag., except now and then in choruses, Pors. Med. 284, cf. Herm. El. Metr. p. 50.

Περιάγᾰμαι, dep., *to admire very much.* [ᾰ]

Περιᾰγᾰπάζω and περιᾰγᾰπάω, *to love very much.*

Περιαγγέλλω, (περί, ἀγγέλλω) *to announce around*, τι, Thuc. 4, 122: absol., *to send* or *carry a message round*, Hdt. 6, 58; 7, 119, and Thuc.—II. c. dat. et inf., *to send round orders for* people *to* do something, π. παρασκευάζεσθαι, Thuc. 2, 10; so, π. ναῦς, σίδηρον (sc. παρέχειν, διδόναι), Id. 2, 85; 7, 18.

Περιᾰγείρω, (περί, ἀγείρω) *to collect all round, to go round and collect as pay* or *salary*, Lat. *stipem colligere*;—in mid., *to do so for one's self*, Plat. Rep. 621 D.

Περιᾱγή, ῆς, ἡ, (περιάγνυμι) *curvature*, Arat.

Περιᾱγής, ές, (περιάγνυμι) *bent all round, broken in pieces*, αἰγανέαι, Mel. 115.—II.=περιηγής (q. v.), *quite round*, τρύπανον, Leon. Tar. 28; *convex*, Plut. 2, 404 C.

Περιαγινέω, = περιάγω, Arat. 23, in tmesis.

Περιαγκωνίζω, (περί, ἀγκών) *to tie the hands behind the back*, Hipp. Hence

Περιαγκώνισμα, ατος, τό, *a tying of the hands behind the back.*

Περιαγνίζω, (περί, ἁγνίζω) *to wash all round*, ὕδατι, Dion. H. 7, 72, δᾳδί, Luc. Necyom. 7, etc.

Περιάγνῡμι and -νύω: f. -άξω (περί, ἄγνυμι): *to bend and break all round*:—pass., ὄψ περιάγνυται, the voice *is broken all round*, i. e. *spread all round*, Il. 16, 78; so περὶ δέ σφισιν ἄγνυτο Ἠχώ, echo *broke forth around* them, Hes. Sc. 279; μέλαν περιάγνυται ὕδωρ, Ap. Rh. 2, 791.

Περιᾰγοραῖος, ὁ, (περί, ἀγορά) *a haunter of the market-place.*

Περιάγχω, f. -γξω, *to strangle, throttle.*

Περιάγω, f. -ξω, (περί, ἄγω) *to lead* or *carry round*, Hdt. 1, 30, etc.: also c. acc. loci, περιάγουσι τὴν λίμνην κύκλῳ, Id. 4, 180:—mid. *to lead about with one, have always by one*, Xen. Mem. 1, 7, 2, etc.—2. *to turn round*, τὴν κεφαλήν, Ar. Pac. 682; τὸν αὐχένα, Plat. Rep. 515 C; π. τινὰ πρὸς τὰ ἀριστερά, Eur. Cycl. 686:—π. τὴν σκυταλίδα, *to twist it round* in order to tighten a noose, Hdt. 4, 60; περιάγειν τὼ χεῖρε εἰς τοὔπισθεν, *to twist back the* hands, to *tie* them *behind the back*, Lys. 94, 10; περιαχθεὶς τὼ χεῖρε, Jac. Philostr. Imag. p. 464:—in pass., *to go round*, οἷον τροχοῦ περιαγομένου, Plat. Tim. 79 B.—II. intr., *to go round*; also c. acc. loci, π. τὴν ἐσχατιάν, Dem. 1040, 14; π. τὰς πόλεις, N. T. [ᾰ] Hence

Περιᾰγωγεύς, έως, ὁ, *a machine for turning round*, Luc.: and

Περιᾰγωγή, ῆς, ἡ, *a turning round, revolution*, στρέφεσθαι διττὰς καὶ ἐναντίας π., Plat. Polit. 269 E, cf. Rep. 518 D: the whirling of *a sling*, Polyb. 27, 9, 6.—2. *a going round* or *about*, Lat. *ambages*, καμπὴ καὶ π., Plut. 2, 818 F, cf. 407 C:—*distraction, bustle*, Ib. 588 D.

Περιᾰγωγίς, ίδος, ἡ,=περιαγωγεύς, Heliod.

Περιᾰγωγός, όν, (περιάγω) *leading, turning, twisting round.*

Περιᾴδω, (περί, ᾄδω) *to sing round*: in pass., *to be buzzed about* by flies, Plut. 2, 663 D. [ᾱ]

Περιαθρέω, ῶ, f. -ήσω, (περί, ἀθρέω) *to inspect all round, consider narrowly*, τὴν φύσιν, Plat. Ax. 370 D. Hence

Περιάθρησις, ἡ, *a looking at on all sides.*

Περιαθύρω, (περί, ἀθύρω) *to sport* or *play about*, Ael. N. A. 1, 11: ubi Jacobs περιθυρέω, q. v.

Περιαίνῠμαι, = περιαιρέομαι, *to take away all round.*

Περιαίρεσις, ἡ, *a taking away all round*, Theophr.

Περιαιρετέον, verb. adj. from περιαιρέω, *one must take off*, Arist. Oec. 2, 1, 4.

Περιαιρετός, ή, όν, *that may be taken off, removable*, Thuc. 2, 13; π. τι ποιεῖν, Plut. 2, 828 B: from

Περιαιρέω, ῶ, f. -ήσω: aor. περιεῖλον, inf. περιελεῖν (περί, αἱρέω). *To take away something that is all round, take away all round*, τὰ τείχη, Hdt. 3, 159, cf. 6, 46, Thuc. 4, 133; π. τὸν κέραμον, *taking off* the earthen jar into which the gold had been run, Hdt. 3, 96: generally, *to take off, strip off from*, π. δέρματα σωμάτων, Plat. Polit. 288 E; αὐτοῦ πάντα περιελόντες, Id. Soph. 264 E;—but c. gen. rei, *to strip* one *of* a thing, περιελῶ σ' ἀλαζονείας, Ar. Eq. 290; cf. ἐκδύω.—II. mid., *to take off from one's self*, π. κυνέην, σφρηγῖδα, *to take off one's* helmet, *one's* ring, Hdt. 2, 151; 3, 41; τὰς ταινίας, Plat. Symp. 213 A: so, βιβλίον περιαιρεόμενος, *taking* (*the cover*) *off* one's letter, i. e. *opening* it, Hdt. 3, 128:—but the mid. is oft. used just like the act., *to take off*, or *away*, Plat., and Dem.; and so, c. gen., π. τῆς ποιήσεως τὸ μέλος, Plat. Gorg. 502 C; π. τινος ὅπλα, Xen. Cyr. 8, 1, 47.—III. pass., *to be stript off, taken away from* one, Thuc. 3, 11, Plat., etc.: but,—2. περιαιρεῖσθαί τι, *to have* a thing *taken off* or *away from* one, Dem. 409, 18; 559, 26. Hence

Περιαίρημα, ατος, τό, *any thing taken off* or *laid aside.*

Περιακμάζω, f. -άσω, (περί, ἀκμάζω) *to flourish exceedingly*, Clem. Al.

Περιᾰκολουθέω, ῶ, f. -ήσω, *to attend* or *accompany from all sides.*

Περιᾰκοντίζω, f. -ίσω, (περί, ἀκοντίζω) *to dart at from all sides*, Plut. Galb. 26.

Περιακτέον, verb. adj. from περιάγω, *one must bring round*, Plat. Rep. 518 C.

Περίακτος, ον, (περιάγω) *to be turned round, turning on a centre*; δίφροι π., (like our music-stools) Artemo ap. Ath. 637 C.—II. τὸ περίακτον, *an engine for throwing missiles*, which turned on a kind of swivel, Math. Vett.—2. *a sentiment which begins in praise and ends in blame*, Plut. Lys. et Sull. 3.—III. π. ἀπὸ σκηνῆς μηχανή, *a machine for changing the scene on the stage*, Plut. 2, 348 E.

Περιαλγέω, ῶ, f. -ήσω, (περί, ἀλγέω) *to be greatly pained at* a thing, τῇ συμφορᾷ, Antipho ap. Stob. p. 15

-ῳ; τῷ πάθει, Thuc. 4, 14; τῇ ἀτιμίᾳ, Plat. de Lucr. 229 B.

Περιαλγής, ές, (περί, ἄλγος) *feeling extreme pain:* metaph. *very sad, melancholy,* opp. to περιχαρής, Plat. Rep. 462 B. Adv. -γῶς.

Περιάλειμμα, ατος, τό, *a plastering all over.* [ᾰ]: from

Περιᾰλείφω, f. -ψω, (περί, ἀλείφω) *to anoint* or *smear all over,* Plut. Alex. 35; cf. 2, 745 E:—νεὼν ἀργύρῳ π., *to hang* the temple with silver, Plat. Criti. 116 D.

Περίαλλα, adv., v. περίαλλος.

†Περίαλλα, ἡ, *Perialla,* a priestess at Delphi, Hdt. 6, 66.

Περιαλλόκαυλος, ον, (περί, ἄλλος, καυλός) *twisting its stalk around other plants,* of creepers, Theophr.

Περίαλλος, ον, (περί, ἄλλος) *before all others, extraordinary,* Lat. *prae aliis,* Anth.—Adv. περίαλλα, *before all,* H. Hom. 18, 46, Pind. P. 11, 8, Ar. Thesm. 1070; *exceedingly,* Soph. O. T. 1219.

Περίαλος, ὁ, = ἰσχίον, only in Gramm.

Περιᾰλουργής, ές, = sq.

Περιᾰλουργός, όν, (περί, ἁλουργός) *dyed with purple all round:* κακοῖς π., *double-dyed* in villainy, Ar. Ach. 856.

Περιαμάω, ῶ, f. -ήσω, (περί, ἀμάω) *to gather from all sides,* Geop.

Περίαμμα, ατος, τό, (περιάπτω) *any thing worn about the body,* as amulets, charms, etc., Polyb. Fr. Gramm. 63, Anth. P. 11, 257.

Περιαμπέχω, f. -αμφέξω: aor. 2 περιήμπεσχον (περί, ἀμπέχω):—*to put round about,* π. τινά τι, *to put* a thing *round* or *over* one, Ar. Eq. 893: also, *to cover up,* τι μετά τινος, Plat. Phaed. 98 D:—mid., *to put around one's self, put on,* Id. Symp. 221 E.

Περιαμπίσχω, = foreg., v. l. Ar. Eq. 893; cf. sub παραμπέχω.

Περιᾰμύνω, (περί, ἀμύνω) *to defend* or *guard all round,* Plut. Alc. 7.

Περιᾰμύσσω, Att. -ττω: fut. -ξω, (περί, ἀμύσσω):—*to scratch, prick, wound on all sides,* Plat. Ax. 365 D.

Περιαμφιέννῡμι, f. -ιέσω, (περί, ἀμφιέννυμι) *to clothe* or *cover on all sides,* Plat. Tim. 76 A; like περιαμπέχω.

Περιάμφοδος, ον, (περί, ἄμφοδος) *having a way all round it,* esp. (in towns) of single buildings and a parcel of houses *standing separate,* elsewhere διάλαυρος and συνοικία, Lat. *insula.*

Περιᾰναγκάζω, f. -άσω, (περί, ἀναγκάζω) *to force round,* Hipp.

Περιαναιρέω, ῶ, = περιαιρέω, dub. in Ocell. Luc. 4, 13.

†Περίανδρος, ου, ὁ, *Periander,* son of Cypselus, tyrant of Corinth, reckoned among the seven wise men of Greece, Hdt. 1, 20; Paus. 1, 23, 1; etc.; but not by Plat. Protag. 343 B.—2. a tyrant of Ambracia, Ael. V. H. 12, 35.—3. an Athenian, son of Polyaratus, Dem. 1009, 37.—4. another, whose νόμος relating to the symmoriae is mentioned, Id. 1145, 16.

Περιανθέω, ῶ, f. -ήσω, (περί, ἀνθέω) *to bloom* or *glow all round,* of heat, Plut. 2, 648 A.

Περιανθής, ές, (περί, ἄνθος) *with flowers all round,* Nic. ap. Schol. Ar. Eq. 406.

Περιανθίζω, f. -ίσω, *to hang with flowers: to paint with divers colours.*

Περιανίσταμαι, (περί, ἀνίσταμαι) as pass., with aor. 2 pf., et plqpf. act.: *to rise up round about, to start up at* a thing, Apollod. 2, 1, 4.

Περιαντλέω, ῶ, f. -ήσω, (περί, ἀντλέω) *to pour over* or *upon,* Plut. 2, 502 B.

†Περίαπις, ιδος, ἡ, *Periapis,* mother of Patroclus, Apollod. 3, 13, 8.

Περιαπλόω, ῶ, (περί, ἁπλόω) *to unfold and spread around,* Plut. 2, 809 C, in pass.

Περίαπτος, ον, *hung about,* or *upon:* τὸ π. = περίαμμα, *an appendage,* Arist. Eth. N. 1, 8, 12: esp. *an amulet,* Plat. Rep. 426 B, Philo, etc.: from

Περιάπτω, f. -ψω, (περί, ἅπτω) *to tie, fasten, hang about* or *upon, apply to,* γυίοις φάρμακα περάπτων (Aeol. form), Pind. P. 3, 94:—metaph., π. τιμάς, αἶσχός τινι, etc., *to attach* honour, etc., *to fix* it *upon* one, Ar. Ach. 640, Plut. 590; π. αἰσχύνην τῇ πόλει, Plat. Apol. 35 A, cf. Xen. Mem. 2, 6, 13, Dem. 460, 4, etc.:—mid., *to put round one's self, wear* ornaments, etc., Plat. Rep. 417 A; π. ἀνελευθερίαν, *to gain a character for* illiberality, Xen. Cyr. 8, 4, 32.—II. *to light a fire all round,* Phalar. Ep. 5, p. 28.

Περιᾰράσσω, Att. -ττω: fut. -ξω:—*to break all in pieces.*

Περιάργῠρος, ον, (περί, ἄργυρος) *cased, set in silver,* Chares ap. Ath. 538 D. Hence

Περιαργῠρόω, ῶ, *to case with silver,* Ath., and LXX.

Περιαρμόζω, Att. -ττω (περί, ἁρμόζω):—*to fasten* or *fit on all round,* Plat. Ax. 366 A:—pass., *to have fastened* or *fitted on,* Ar. Eccl. 274.

Περιάροσις, εως, ἡ, *a ploughing round,* χωρίων, Dion. H. 1, 88: from

Περιᾰρόω, ῶ, (περί, ἀρόω) *to plough round,* Plut. Poplic. 16, Id. 2, 820 E.

Περιαρτάω, ῶ, f. -ήσω, (περί, ἀρτάω) *to hang round,* Plut. Pericl. 38, Id. 2, 168 D.

†Περιάς, άδος, ἡ, *Perias,* a city of Euboea, Strab. p. 445.

Περιασθμαίνω, (περί, ἀσθμαίνω) *to breathe round:—to breathe hard,* Heliod.

Περίᾳσις, εως, ἡ, (περιᾴδω) *a modulation of the voice,* Plut. 2, 41 D;—but the reading varies, and some propose περίκλασις or περίαξις, *a weak, broken voice,* Lat. *vox fracta.*

Περιαστράπτω, f. -ψω, (περί, ἀστράπτω) *to lighten* or *flash all round,* N. T.

Περιασχολέω, ῶ, (περί, ἀσχολέω) *to be busy about a thing,* Luc. Bis Acc. 11.

Περιαυγάζω, f. -άσω, (περί, αὐγάζω) *to beam round about,* Heliod. Hence

Περιαύγασμα, ατος, τό, *an object illumined,* Heliod.

Περιαύγεια, ας, ἡ, *light round about, illumination,* Clem. Al.

Περιαυγέω, ῶ, = περιαυγάζω, Strab.

Περιαυγή, ῆς, ἡ, = περιαύγεια, Plut. 2, 936 A.

Περιαυγής, ές, (περί, αὐγή) *surrounded with light, illumined,* Plut. 2, 404 C.—II. act. *beaming round about.*

Περίαυγος, ον, = foreg., Arist. Mund. 4, 22.

Περιαυθᾱδίζομαι, dep. mid., *to be exceedingly wilful.*

Περιαυτίζομαι, f. -ίσομαι, as mid., (περί, αὐτός) *to be busy about one's self.*—II. *to speak much on one subject.*

Περιαυτολογέω, ῶ, (περί, αὐτός, λέγω) *to speak about one's self, brag.* Hence

Περιαυτολογία, ας, ἡ, *a speaking about one's self, bragging,* Plut. 2, 41 C, ubi v. Wyttenb.

Περιαυχένιος, ον, (περί, αὐχήν) *put round the neck:* τὸ περιαυχένιον, *a necklace,* also στρεπτὸς π., Hdt. 3, 20.

Περιαύω for περιϊαύω, *to sleep near,* very dub.

Περίαχε, Ep. for περιίαχε, Hes. Th. 678.

Περιᾰχῠρίζω, (περί, ἄχυρον) *to take off the husks.*

Περιβάδην, adv., *going round:* esp of men on horseback. *astride,* whereas women rode sideways, Plut. Artax. 14; cf. sq. [ᾰ]

Περιβαίνω, f. -βήσομαι, aor. περιέβην: Hom. (though never in Od.) uses only aor. 2 without augm., (περί, βαίνω). *To go round,* esp. of one defending a fallen comrade; either (like ἀμφιβαίνω) *to walk round and round* him; or, rather, *to bestride* him (as Falstaff says, '*bestride* me, Hal'), ἀλλὰ θέων περίβη καί οἱ σάκος ἀμφεκάλυψε, Il. 8, 331; 13, 420, cf. Plut. Nicias 12; also c. gen., περιβῆναι ἀδελφειοῦ κταμένοιο, Il. 5, 21; and c. dat., Il. 17, 313; cf. ἀμφιβαίνω and περί A. I. 3; B. II. 1.—2. *to bestride,* as a rider does a horse, Plut. 2, 213 E, ubi v. Wyttenb., cf. Jac. Ach. Tat. p. 403; v. foreg.:—sensu obscoeno, Ar. Lys. 979.—II. of sound, *to come round* one's ears, τινί, Soph. Ant. 1209; cf. περιάγνυμι.

Περιβάλλω: f. -βᾰλῶ: aor. περιέβᾰλον; (περί, βάλλω) *to throw round, about* or *over, put on* or *over,* φίλας περὶ χεῖρε βαλόντε, Od. 11, 210, cf. Il. 18, 479; χεῖρας π., Eur. Or. 1044, Ar. Thesm. 914:—c. gen., περίβαλλε θόλοιο, Od. 22, 466; later usu. c. dat., as, π. τινὶ δεσμά, βρόχους, Aesch. Pr. 52, Eur. Bacch. 619; οἰκτόν τινι π., Eur. I. A. 934, (cf. infra II):—π τινὰ χαλκεύματι, *to put* him *round* or *upon* the sword, i. e. sheathe it in him, Aesch. Cho. 576, cf. περιπετής: also, π. τι περί τινα, Hdt. 1, 215, etc.; π. ναῦν περὶ ἕρμα, *to wreck* it *on..,* Thuc. 7, 25:—mid., *to throw round* or *over one's self, put on,* c. acc. rei, τεύχεα περιβαλλόμενοι, *putting on their* arms, Od. 22, 148; περὶ δὲ ζώνην βάλετ' ἰξυῖ, Od. 5, 231; so, εἷμα, φᾶρος περιβάλλεσθαι, etc., Hdt. 1, 152, 9, 109, Eur., etc.:—*to throw round one's self for defence,* ἔρυμα, ἕρκος, τείχεα. Hdt. 1, 141; 9, 96, 97; also, ταῖς πόλεσιν ἐρύματα περιβάλλεσθαι, Xen Mem. 2, 1, 14; and c. dupl. acc., τεῖχος περιβάλλεσθαι πόλιν, *to build* a wall *round* it, Hdt. 1, 163, cf. 6, 46:—in pf. pass., *to have* a thing *put round one,* Plat. Symp. 216 D.—2. metaph. *to put round* or *upon* a person, i. e. invest him with it, like περιτιθέναι, περιάπτειν, π. τινὶ βασιληΐην. τυραννίδα, Hdt. 1, 129, Eur. Ion 829.—3. *to attribute* to a person, esp. some quality, ἀνανδρίαν τινί, Eur. Or. 1031.—II. reversely, c. dat. rei, *to surround* or *encompass, enclose with..,* περιβαλεῖν πλῆθος τῶν ἰχθύων (sc. τῷ ἀμφιβλήστρῳ), Hdt. 1, 141; so in Att., π. τινὰ ὑφάσματι, πέπλοις, δοραῖς, etc., Eur. Or. 25, etc.; π. τινὰ χερσί, to embrace, Ib. 372 (cf. sub init.); and then metaph., περιβάλλειν τινὰ συμφοραῖς, κακοῖς, ὀνείδεσι, κινδύνοις, *to involve* one in calamities, evils, etc., Ib. 906, Antipho 122, 25, Dem. 604, 9, etc.; π. τινὰ φυγῇ, i. e. to banish him, Plut. 2, 775 C:—so in mid., *to surround* or *enclose for one's defence,* τὴν νῆσον π. τείχει. Plat. Criti. 116 A, cf. Xen. Cyr. 6, 3, 30.—III. c. acc. only, *to encompass, surround,* περιβάλλει με σκότος, νέφος, Eur. Phoen. 1453, H. F. 1140:—τὸ περιβεβλημένον, *the enclosure,* Hdt 2, 91.—2. of ships, *to fetch a compass round, double,* τὸν Ἄθων, Hdt. 6, 44

Σούνιον, Thuc. 8, 95; like περιπλέω in Hdt. 7, 21.—3. *to frequent, be fond of* a place, Xen. Cyn. 5, 29; 6, 18.—IV. in mid., *to bring into one's power, aim at*, Lat. *affectare*, as we say *to compass* a thing, π. πόλιν, κέρδεα, χρήματα, Hdt. 8, 8, Xen., etc.; also with ἑαυτῷ expressed, Hdt. 3, 71:—in pf. pass., *to have come into possession of, be invested with..*, πόλιν, Hdt. 6, 25; δυναστείαν, Isocr. 79 C.—3. *to appropriate mentally, comprehend*, περιβάλλεσθαι τῇ διανοίᾳ, Isocr. 106 C; also, *to grasp in intention, to purpose.*—4. *to cloak* or *veil* in words, Plat. Symp. 222 C: generally,=Lat. *ambagibus uti*, Id. Phaed. 272 D.—V. (from περί E. 3) *to throw beyond, beat in throwing;* and so, generally, *to beat, excel, surpass*, περιβάλλειν τινά τινι, Od. 15, 17; or simply, π. τινί, *to be superior* in a thing, Il. 23, 276.

Περίβᾱρα, τά,=sq.

Περιβᾱρίδες, αἱ, (περί, βᾶρις) a sort of *women's shoes*, Ar. Lys. 45, Theopomp. (Com.) Σειρ. 3.

Περίβᾰρυς, υ, gen. εος, (περί, βαρύς) *exceeding heavy*, Aesch. Eum. 161.

Περιβᾰσίη, ης, ἡ, Clem. Al.; and περιβᾰσώ, οῦς, ἡ, ap. Hesych.;—*the protectress*, epith. of Venus in Argos.

Περίβᾰσις, ἡ, (περιβαίνω) *a walking round, a bestriding.*

Περιβᾰσώ, όος contr. οῦς, ἡ, v. sub περιβασίη.

Περιβεβλημένως, adv. part. pf. pass., *clothed, dressed.*

Περιβιβρώσκω, (περί, βιβρώσκω) *to gnaw all round*, Diod. 2, 4, Plut. 2, 1059 E.

Περιβῐόω, ῶ, f. -ώσομαι, (περί, βιόω) *to survive*, Plut. Cor. 11, Anton. 53.—II. trans. *to keep alive*, LXX.

Περιβλαστάνω, (περί, βλαστάνω) *to grow round about*, Plut. 2, 829 A.

Περίβλεπτος, ον, (περιβλέπω) *looked at from all sides, admired of all observers, notable*, Eur. Andr. 89, Xen. Cyr. 6, 1, 5; π. βροτοῖς, Eur. H. F. 508. Hence

Περιβλεπτότης, ητος, ἡ, *celebrity.*

Περῑβλέπω, f. -ψω, (περί, βλέπω) intr., *to look round about, gaze around*, Ar. Eccl. 403.—II. trans. *to look at on all sides;* hence, *to gaze on, admire*, π. τοὔνδικον, Soph. O. C. 996; π. βίαν, *to be jealous of, suspect* force, or *to covet* it, Eur. Ion 624: so in pass., περιβλέπεσθαι τίμιον, like Lat. *digito monstrari*, Id. Phoen. 551, cf. περίβλεπτος.—2. *to look round after* something, hence *to miss, seek for*, like Lat. *circumspicere aliquid*, Polyb. 5, 20, 5:—so in mid., Id. 9, 17, 6. Hence

Περίβλεψις, εως, ἡ, *a looking* or *gazing about*, Hipp.; π. ὀμμάτων, Arist. Physiogn. 3, 9.—2. *close examination*, Plut. Alex. 23.

Περίβλημα, ατος, τό, (περιβάλλω) *any thing put round one, a cloth, covering*, like περιβόλαιον (q. v.), Plat. Polit. 288 B, cf. Democr. ap. Ath. 525 D.

Περιβλητέον, verb. adj. of περιβάλλω, *one must put round*, τινί τι, Arist. Pol.

Περιβλητικός, ή, όν, (περιβάλλω) *that may be thrown round* or *put on, fit for putting on*, σχῆμα, Spohn de Extr. Od. Parte, p. 199.

Περίβλητος, ον, (περιβάλλω) *thrown round, put on*, esp. of clothes and arms, Mel. 17, 2.

Περίβληχρος, ον, (περί, βληχρός) *very weak*, Ap. Rh. 4, 621.

Περιβλύζω, = sq., νάμασι, Arist. Mund. 5, 11.

Περιβλύω, (περί, βλύω) intr. *to boil* or *bubble up all round*, Ap. Rh. 4, 788: also, c. acc. cognato, Philostr. [ῡ̆]

Περιβοάω, ῶ, f. -ήσω, *to shout round about.*

Περιβοησία, ας, ἡ,=sq., Artemid.

Περιβόησις, εως, ἡ, (περιβοάω) *great clamour*, Artemid.

Περιβόητος, ον, (περιβοάω) *noised abroad* or *much talked of, notorious*, Dem. 324, fin.; *famous*, Thuc. 6, 31; and, in bad sense, *infamous, scandalous*, Lys. 99, 7, Dinarch. 107, 4:—adv. -τως, *notoriously*, Aeschin. 16, 6.—II. act., *crying aloud*, περιβόητόν τινα ἀπεργάζεται, makes him *cry aloud*, Plat. Phil. 45 E:—so, in Soph. O. T. 192, as epith. of Mars, or the plague, περιβόητος ἀντιάζων, meeting me *with shrieks and cries.*

Περιβοθρόω, ῶ, (περί, βοθρόω) *to dig, trench round*, Theophr.

†Περίβοια, ας, ἡ, *Periboea*, daughter of Acesamenus, mother of Pelagon, Il. 21, 141.—2. daughter of Eurymedon, mother of Nausithoüs by Neptune, Od. 7, 56.—3. daughter of Hipponoüs, wife of Oeneus, Apollod. 1, 8, 4.—4. daughter of Alcathoüs, wife of Telamon, mother of Ajax, Id. 3, 12, 6; in Pind. I. 6, 65 called Ἐρίβοια and so Soph. Aj. 569.—Others in Apollod.; etc.

Περιβόλαιον, ου, τό, (περιβάλλω) *that which is thrown* or *put round one*, esp. for covering; hence usu. of clothes and arms, θανάτου π., a poisoned garment, Eur. H. F. 549; *a covering*, σαρκὸς π., Ib. 1269: cf. Plut. Alex. 67.

Περιβολή, ῆς, ἡ, (περιβάλλω) *a throwing* or *putting round* (or *that which is put round*), χειρῶν περιβολαί, *embraces*, Eur. I. T. 903; so, περιβολαί alone, Xen. Cyn. 7, 3; περιβολαὶ χθονός, of the grave, Eur. Tro. 389; π. (ξίφεος), a scabbard, Id. Phoen. 276; π. σκηνωμάτων, tents, Id. Ion 1133; π. σφραγισμάτων, seals, Id. Hipp. 864: absol., of *walls round* a town, ἑπτάπυργοι π., Valck. Phoen. 1085.—II. *a space enclosed, compass*, οἰκίης μεγάλης π., a house of large *compass*, Hdt. 4, 79.—2. *a circumference, circuit*, as of a coast, Thuc. 8, 104; π. ποιεῖσθαι, to make *a circuit*, Xen. Cyr. 6, 3, 30; π. ἔχουσα ὁδός, Plut. Lucull. 21.—III. metaph.,—1. *a compassing, endeavouring after*, π. τῆς ἀρχῆς, Lat. *affectatio imperii*, Xen. Hell. 7, 1, 40.—2. π. τοῦ λόγου, *the whole compass* of the matter, *long and short* of it, Isocr. 85 D, 284 A; π. τῶν πραγμάτων, Polyb. 16, 20, 9.—3. in Rhet. *the dress in which thoughts are clothed, circumlocution, diction*, the *circumjecta oratio* of Quintil.

Περίβολον, ου, τό,=sq. 2.

Περίβολος, ον, (περιβάλλω) *going round, compassing, encircling*, στέφεα, Eur. I. A. 1477.—2. usu. as subst., περίβολος, ὁ,=περιβολή, π. ἐχίδνης, of serpent-scales, Eur. Ion 993; οἱ π., *walls round a town*, Hdt. 1, 181, Eur. Tro. 1141; and in sing., Thuc. 1, 89, Plat., etc.:—so in Plat., of the body as *the case* of the soul, Crat. 400 C.—3. *an enclosure, circuit*, π. νεωρίων, Eur. Hel. 1530; freq. in Plat.: esp. of a temple, *the whole sacred precincts*, Plut. Solon 32, etc.

Περιβομβέω, ῶ, f. -ήσω, (περί, βομβέω) *to hum round*, Luc. Lexiph. 16, Imag. 13.

Περιβόσκω, f. -κήσω, (περί, βόσκω) *to let* cattle *feed around*, Nic. Al. 391, Th. 611:—pass., *to feed on...all round*, περιβόσκεται ἄνθρακα τέφρη, Call Ap. 84.

Περιβοτᾰνίζω, *to weed round about.*

Περίβουνος, ον, (περί, βουνός) *surrounded by hills*, Plut. Philop. 14.

Περιβράζω, *to boil* or *bubble up round*

Περιβράσσω, Att. -ττω, (περί, βράσσω) *to shake all round:*—pass. περιβράσσεσθαι γέλωτι, to laugh till one shakes again, Nicet.

Περιβρᾰχῑόνιος α, ον, (περί, βραχίων) *round* or *on the arm*, Plut. Demosth. 30:—τὸ περιβραχιόνιον, *an armlet* or *piece of armour for the arm*, Xen. Cyr. 6, 1, 51; 4, 2.

Περιβρέμω, (περί, βρέμω) *to roar, bellow round about*, Ap. Rh. 2, 323; also in mid., c. dat., Opp. C. 2, 67, Dion. P. 131.

Περιβρῑθής, ές, (περί, βρίθω) *very heavy*, Orph. Fr. 38,—al. πυριβριθής.

Περιβρίθω, (περί, βρίθω) *to weigh down round about.*—II. intr. *to hang down the head very much*, Nic. Th. 851. [βρῑ]

Περιβρομέω,=περιβρέμω, Ap. Rh. 4, 17.

Περιβρῠής, ές, (περί, βρύω) *very luxuriant*, Nic. Th. 531, 841.

Περιβρύχιος, α, ον, *engulfed by the surge all round*, οἴδματα π., waves *swallowed up by one another*, i. e. wave upon wave, Soph. Ant. 336; cf. ὑποβρύχιος. (Prob. not from βρύχω, as Ellendt, v. sub βρύχιος.) [ῠ]

Περιβρύχω, *to roar around*, dub. [ῡ]

Περίβρωσις, ἡ, *a gnawing round about.*

Περίβρωτος, ον, *gnawed round about.*

Περιβύω, *to stop up round about.* [ῠ]

Περιβωμίζω, *to go round about the altar.*

Περιβώμιος, ον, (περί, βωμός) *around the altar*, LXX.

Περίβωτος, ον, Ion. contr. for περιβόητος.

Περιγᾰνόω, ῶ, *to make bright all round:* metaph. *to cheer greatly.*

Περιγεγραμμένως, adv. pf. pass. from περιγράφω, *definitely.*

Περιγέγωνα, *to shout round about.*

Περίγειος, ον, (περί, γέα, γῆ) *about* or *upon the earth, earthly*, opp. to οὐράνιος, Plut. 2, 745 B, 887 B, 1029 D.

†Περιγένης, ους, ὁ, *Perigenes*, a general of Antiochus, Polyb. 5, 69, 7

Περιγενητικός, ή, όν, (περιγίγνομαι) *superior, victorious*, Plut. 2, 1055 E.

Περιγηθής, ές, (περί, γηθέω) *very joyful*, Ap. Rh. 3, 814; 4, 888.—II. act. *giving much joy*, Emped.

Περιγηράσκω, (περί, γηράσκω) *to grow old in succession*, Joseph.

Περιγίγνομαι, Ion. and later form -γίνομαι [ῑ]: fut. -γενήσομαι: aor. -εγενόμην, (περί, γίγνομαι). *To be superior, to overcome, excel*, c. gen. pers., ὅσσον περιγιγνόμεθ' ἄλλων, Od. 8, 102, Hdt., etc.; perh. also c. acc. pers., Hdt. 9, 2 (ubi v. Schweigh.);—τινί, in a thing, μήτι.., ἡνίοχος περιγίγνεται ἡνιόχοιο, Il. 23, 318; so, π. τινὸς πολυτροπίῃ, Hdt. 2, 121, 5; etc.; also c. acc. rei, π. τὰ Ὀλύμπια, Plut.:—ἤν τι περιγένηταί σφι τοῦ πολέμου, if *they gain any advantage* in the war, Thuc. 6, 8; π. ὑμῖν πλῆθος νεῶν, you *have a superiority* in number of ships, Id. 2, 87; π. ἡμῖν τὸ μὴ προκάμνειν, c. inf., *we have the advantage* in not.., Id. 2, 39.—II. *to live over, to survive, escape*, Lat. *salvus evadere*, freq. in Hdt., as 1, 82, 122, etc., Thuc 4, 27, etc.; also c. gen., περιεγένετο τούτου τοῦ πάθεος, *he escaped from* this disaster, Hdt. 5, 46; π. τῆς δίκης, Plat. Legg. 905 A; so, ἔκ τινος, Thuc. 2, 49; cf. περίειμι II.—2. also of things, *to remain over and above*, τάλαντα ἃ περιεγένοντο τῶν φόρων, *which remained from* the tribute, the surplus, Xen. Hell. 2, 3, 8; so, π. ἐκ τῶν φόρων, Isocr. 175 B.—III. *to come round, turn out*, περιεγένετο ὥςτε καλῶς ἔχειν, Xen. An. 5, 8, 26: also, *to result* or *proceed from*, ἐκ τούτων περιγίγνεταί τι, *the upshot* of the matter *is*.., Dem. 102, fin.; περίεστι δέ μοι ταῦτα οἷα τοῖς κακόν τι νοοῦσιν ὑμῖν περιγένοιτο, this is what I have got by the business, and I hope that you who evil think may get the like, Dem. 1483, 18; ἀγαθὰ ἐκ φιλοσοφίας περιγιγνόμενα, Plut. 2, 44 B.

Περιγλᾰγής, ές, (περί, γλάγος) *full of milk*, Il. 16. 642.

Περιγληνάομαι, dep., (περί, γλήνη) *to turn round the eye-balls, glare around*, περιγληνώμενος ὄσσοις, of a lion, Theocr. 25, 241.

Περιγληνής. ές, (περί, γλήνη) *very bright*, Arat. 476: so, περίγληνος, ον, v. l. for πυριγ., Orph. Lith. 651.

Περίγλισχρος, ον, (περί, γλίσχρος) *very sticky*, Hipp.

Περιγλῠκύνομαι, as pass., *to become very sweet*: from

Περίγλῠκυς, εια, υ, (περί, γλυκύς) *very sweet*:—superl. -κιστός, Ael. N. A. 15, 7.

Περιγλύφω, f. -ψω, (περί, γλύφω) *to peel round about*, Aristid. [ῠ]

Περιγλώξ, ῶχος, ὁ, ἡ, (περί, γλῶχες) *surrounded with beards of corn*, v. l. Hes. Sc. 398.

Περίγλωσσος, ον, (περί, γλῶσσα) *ready of tongue, eloquent*, Pind. P. 1, 82.

Περιγλωττίς, ίδος, ἡ, *a covering of the tongue*, Ath.

Περιγνάμπτω, f. -ψω, *to bend round, double* a headland, Μάλειαν, Od 9, 80.

Περιγογγύζω, *to murmur round about*, of a secret or uncertain rumour, Phocyl. 6.

†Περιγούνη, ης, ἡ, *Perigūne*, daughter of the robber Sinis, Plut. Thes. 8.

Περίγρα, ἡ, *a pair of compasses*; for which others propose πυράγρα, Gramm.

Περίγραμμα, ατος, τό. (περιγράφω) *any thing marked round by a line, an outline*:—*an enclosed space, ring*, Luc. Anachars. 38.

Περιγραπτέον, verb. adj. from περιγράφω, *one must trace out, sketch*, Plat. Rep. 365 C.

Περιγραπτός, όν, (περιγράφω) *marked round*, ἐκ περιγραπτοῦ, from *a circumscribed space*, Thuc. 7, 49.

Περιγρᾰφεύς, έως, ὁ, *one who marks round*, etc.

Περιγρᾰφή, ῆς, ἡ, *a line drawn round, an outline, sketch*, π. τις ἔξωθεν περιγεγραμμένη, Plat. Legg. 768 C, cf. Polit. 277 C: *a circumference, circuit*, Polyb. 4, 39, 1.—2. *that which is marked by an outline, an impression*, π. ποδοῖν, Aesch. Cho. 207.

Περιγράφω, f. -ψω, (περί, γράφω) *to draw a line round, mark round*, περιγράφει τῇ μαχαίρῃ τὸν ἥλιον ἐς τὸ ἔδαφος, Hdt. 8, 137; π. κύκλον, *to draw* a circle *round*, Id. 7, 60: hence —2. *to define, determine*, Xen. Mem. 1, 4, 12, Arist. Eth. N. 1, 7, 17.—II. *to draw in outline, sketch out*, Lat. *delineare*, Ar. Pac. 879, Arist. Top. 1, 1, 6: cf. περιγραφή.—III. *to enclose* words *within brackets*, hence *to cancel*, elsewh. διαγράφω, Plut. 2, 334 C: π. ἐκ πολιτείας, *to exclude from* civic privileges, Aeschin. 83, fin., cf. Ruhnk. Tim.—IV. *to bring within limits, to finish, conclude*, Plut. 2, 14 A, 895 C.

Περιγῡρίς, ίδος, ἡ, (περί, γῦρος) *a circumference*.

Περιγῠρόω, ῶ, *to bend* or *lead round*.

Περιδαίδαλος, ον, (περί, δαίδαλος) *all-variegated*, Opp. C. 4, 388.

Περῑδαῖος, α, ον, (περί, Ἴδα) *around mount Ida*, νόμος Κρήτας περιδαῖος, land *near Ida*, in Crete, Pind. Fr. 126, 2.—On the elision of ι, v. περί H.

Περιδαίω, (περί, δαίω) *to set on fire all round*, Opp. H. 5, 411, in mid.:—pass., *to burn round about*: metaph., περιδαίομαι Ἐνδυμίωνι, *to burn with love for* him (as in Lat. *ardere aliquem*), Ap. Rh. 4, 58.

Περιδάκρῡτος, ον, *weeping much, tearful*.

Περιδᾰμάω, ῶ, (περί, δαμάω) *to tame all round* or *thoroughly*.

Περιδάμναμαι, dep. mid.=foreg., Q. Sm. 1, 165.

Περιδέεια, ας, ἡ, *exceeding fear*: from

Περιδεής, ές, (περί, δέος) *very timid* or *fearful*, π. γενέσθαι, Hdt. 5, 44; τινί, *at* a thing, Id. 7, 15; μή.., Thuc. 3, 80, Andoc. 34, 22.—Adv. -ῶς, *in great fear*, Thuc. 6, 83, etc.

Περιδείδω, f. -δείσομαι: aor. 1 περιέδεισα, in Hom. (though only in Il.) always περίδδεισαν, περιδδείσασα, etc.: pf. περιδέδοικα, but in Hom. περιδείδια (περί, δείδω). *To fear very much, be in great fear* or *dread about* one, τινός, Il. 10, 93; 17, 240; but more usu. τινί, Il. 11, 508; 15, 123, etc.; so also c. dat. rei, *to be much afraid for* or *at* a thing, 17, 242; 21, 328.

Περίδεινος, ον, f. l. for περίδινος.

Περιδειπνέω, ῶ, *to give a funeral feast*, LXX: from

Περίδειπνον, ου, τό, (περί. δεῖπνον) *a funeral feast*, Dem. 321, 25, Plut. 2, 286 E.

Περίδειρον, ου, τό, (περί, δειρή) *the circumference of the neck*, Poll. 2, 135.

Περιδέξιον, ου, τό, *an armlet*, LXX: strictly neut. from

Περιδέξιος, ον, (περί, δεξιός) like ἀμφιδέξιος, *with two right hands*, i. e. *using both hands alike*, Lat. *ambidexter*, Il. 21, 163:—so that περιδέξιος seems to be used for ἀμφιδέξιος, metri grat.; for though περί has *in the main* the same signf. with ἀμφί, yet this is the only compd. in which it has the notion of *double*-ness proper to ἀμφί, Buttm. Lexil. s. v. ἀμφίς III.—II. *very dexterous* or *expert*, Ar. Nub. 949. Adv. -ίως, Philostr. Hence

Περιδεξιότης, ητος, ἡ, *equal dexterity with both hands*.

Περιδέραιος, ον, (περί, δέρη) *passed round the neck*, Plut. 2, 647 E, cf. Jac. Ach. Tat. p. 519:—τὸ περιδέραιον, *a necklace*, Ar. Fr. 309, 5, Luc. Pisc. 12, etc.

Περιδερίς, ίδος, ἡ, *a necklace*.

Περιδέρκομαι, poet. for περιβλέπω, Anth. P. 5, 289.

Περιδεσμεύω, and -μέω, ῶ, (περίδεσμος) *to tie round*, Geop.

Περίδεσις, εως, ἡ, (περιδέω) *a tying round*, Muson. ap. Stob.

Περίδεσμος, ου, ὁ, (περί, δεσμός) *a band, belt, girdle*, Aristaen.

Περίδετος, ον, *bound, tied round* or *to*: verb. adj. from

Περιδέω, f. -δήσω, (περί, δέω) *to bind, tie round* or *on*, τινί τι, Hdt. 1, 193, Ar. Eccl. 127:—mid., περιδέεσθαί τι, *to bind* something *round one's self*, περισσούριον, Hdt. 4, 176; πώγωνα, στέφανους, Ar. Eccl. 100, 122; esp. of pugilists, ἱμάντων σφαίρας περιδούμεθα, Plat. Legg. 830 B, cf. Plut. 2, 825 E.

Περίδηλος, ον, *very clear, quite manifest*.

Περίδημα, ατος, τό, (περιδέω) *any thing bound round, a band*.

Περιδηρῑάομαι, (περί, δηριάομαι) dep., *to fight round about*, Q. Sm. 4, 165

Περιδήρῑτος, ον, (περί, δηρίομαι) *fought for*, like περιμάχητος, Anth. P. 5, 219.

Περιδίδωμι, f. -δώσω, (περί, δίδωμι) *to give all round*.—Mid. περιδίδομαι, *to stake* or *wager*, c. gen. rei, τρίποδος περιδώμεθον ἠὲ λέβητος, *let us stake* a tripod or caldron, Il. 23, 485; ἐμέθεν περιδώσομαι αὐτῆς, *I will wager for* myself, i. e. *pledge* myself, Od. 23, 78; also περιδίδομαι περὶ τῆς κεφαλῆς, *I stake* my head, Ar. Eq. 791; περίδου μοι περὶ θυματιδᾶν ἁλῶν, *have a wager* with me for a little thyme-salt, Ar. Ach. 772; also absol., περίδου νῦν ἐμοί, εἰ μή..., Ar. Nub. 644 —The genit. in these phrases must be considered as a genit. of the price one engages to pay for losing one's wager, cf. Jelf Gr. Gr. § 515, 2.

Περιδιείρω, (περί, διείρω) *to fasten together round*, Philostr.

Περιδινέω, ῶ, (περί, δινέω) *to whirl* or *wheel round*, ἑαυτόν, Aeschin. 77, 29:—pass., *to run round and round*, πόλιν περιδινηθήτην (aor. pass.), Il. 22, 165 (ubi Spitzn. divisim πέρι δινηθ-): *to spin round*, like a top, Xen. Symp. 7, 3.—II. act. in intr. signf., like pass., Soph. Fr. 310.

Περῐδῑνής, ές, (περί, δινέω) *whirled round*, Anth. P. 6, 23.

Περιδίνησις, εως, ἡ, (περιδινέω) *a whirling round*, Plut. Flamin. 10, Id. 2, 888 D.

Περιδίνητος, ον, *whirled round*.

Περίδῑνος, ὁ, ἡ, (περιδινέω) *one who roams about, a vagabond*: also *a pirate*, Plat. Legg. 777 C, cf. Ath. 264 F.

Περιδιπλόω, ῶ, *to fold round about, wrap around*.

Περιδίω, (περί, δίω) old Ep. form for περιδείδω, *to be much afraid about* one, τινί, Il. 9, 433; 11, 557; π. μή.., Il. 17, 666, Od. 22, 96; also π. τινὶ μή.., Il. 5, 566. In Hom., περί is metri grat. always separated from the simple verb; he only uses 3 sing. impf., περὶ γὰρ δίε... [ῐ]

Περιδῐώκω, f. -ξω, (περί, διώκω) *to pursue on all sides*, Strab.

Περιδνοφέω, ῶ, (περί, δνόφος) *to wrap round with darkness*, Arat. 876.

Περιδονέω, ῶ, f. -ήσω, (περί, δονέω) *to move* or *drive round*, Dion. H.

Περίδοσις, εως, ἡ, (περιδίδομαι) *a bargain, wager*.

Περιδουπέω, ῶ, f. -ήσω, (περί, δουπέω) *to sound with a heavy noise*, Philostr.

Περίδουπος, ον, *sounding with a heavy noise*.

Περιδρᾰμητέον, (περιδραμεῖν) verb adj., *one must run round*.

Περίδρᾰμον, Ep. for περιέδραμον, aor. 2 of περιτρέχω, Il.

Περίδραξις, εως, ἡ, *a grasping with the hands*, Plut. 2, 392 A, cf. 979 D: from

Περιδράσσομαι, Att. -ττομαι, fut. -ξομαι, (περί, δράσσομαι) dep. mid.: *to grasp with the hand*, τινός, Plut. Camill. 26, Lysand. 17.

Περιδρομάς, άδος, pecul. fem. of περίδρομος, *surrounding*, μίτρη, Anth. P. 5, 13

Περιδρομεύς, έως, ὁ, *one who runs round*.

Περιδρομή, ῆς, ἡ, (περίδρομος) *a running round*: *a revolution, orbit*, περιδρομαὶ ἐτῶν, Eur. Hel. 776; π. ποιεῖσθαι, to wheel about, Xen. Cyr.

10, 11.—II. *a round-about way, circuit,* Plut. 2, 493 D.—III. *a getting round, cheating,* Memnon 8.

Περιδρομίς, ίδος, ἡ,=παραδρομίς.

Περίδρομος, ον, (περιδραμεῖν, περιτρέχω) *running round, encompassing,* like the rim of a shield, Eur. El. 458, cf. Aesch. Theb. 495: generally, *round, circular,* Il. 5, 726, 728.—2. *going about, roaming,* Aesch. Supp. 349; κύνες, Ar. Ran. 472: so, γυνὴ π., *a roaming, lewd* woman, Theogn. 581.—II. pass. *that can be run round,* and so *standing apart, detached,* κολώνη π. ἔνθα καὶ ἔνθα, Il. 2, 812; so, αὐλὴ π., Od. 14, 7. Hence

Περίδρομος, ου, ὁ, as subst., *that which surrounds,* as *the rim* of a shield, Eur. Tro. 1197; *the string that runs round a net for closing it,* Xen. Cyn. 2, 6: *a gallery running round a building,* Id. Cyr. 6, 1, 53, cf. Plat. Criti. 116 B.

Περιδρύπτω, f. -ψω, (περί, δρύπτω) *to tear all round about:* pass. *to be so torn,* ἀγκῶνας περιδρύφθη (Ep. aor. pass.), Il. 23, 395.

Περιδύω, f. -ύσω, (περί, δύω) *to pull off from round, strip off* (cf. περιαιρέω), χιτῶνας, Il. 11, 100; π. τὸ μέτρον, Epich. p. 82: hence, *to plunder, despoil,* τινά, Antipho 117, 3.—Mid. περιδύομαι, *to take off, put off.* [ῠ˘ω, ῡσω: but cf. δύω.]

Περιδώμεθον, 1 dual subj. aor. 2 mid. from περιδίδωμι, Il.

Περιεγείρω, (περί, ἐγείρω) *to arouse round about,* Joseph.

Περιεδρεύω, (περί, ἕδρα) *to sit round* or *invest* a town.

Περιεθέλω,=ἀγαπάω, ap. Hesych.

Περιεῖδον, (περί, εἶδον) aor. 2, with no pres. in use, περιοράω being used instead:—*to overlook,* i. e. *to neglect, disregard:* also, *to let pass, allow, suffer,* c. part., like ὑπερορᾶν, ὑπεριδεῖν, as, οὐ περιεῖδον αὐτὸν ἀναρπασθέντα, *they did* not *suffer* him to be carried off, cf. Hdt. 1, 89; 3, 65, Bergl. Ar. Pac. 10, and v. sub περιοράω; so, also, freq. in Att. prose: but also c. acc. pers. only, Hdt. 3, 155, Ar. Ach. 55; very rarely c. inf., like ἐάω, Hdt. 1, 24; 4, 113.—Cf. περίοιδα.

Περιειλάς, άδος, ἡ, *encircling,* ζώνη, Erastosth. 2, 3.

Περιειλέω,=περιείλω, cf. περιελίσσω. Hence

Περιείλημα, ατος, τό, *that which is wound round.*

Περιείλησις, εως, ἡ, (περιειλέω) *a winding round:* also=foreg.—In Hdt. 2, 123, Plut. Cat. Maj. 13, f. l. for περιήλυσις.

Περιειλίσσω, Ion. for περιελίσσω, Hdt. 8, 128, but also Plat. Prot. 342 C.

Περιείλω, (περί, εἴλω) *to fold* or *wrap round,* τι περί τι, Xen. An. 4, 5, fin.:—pass. *to be wrapped round,* ῥάκεσι, Ar. Ran. 1064.

Περίειμι, (περί, εἰμί) *to be around,* χωρίον ᾧ τειχίον περιῆν, Thuc. 7, 81: but usu.,—II. like ὑπέρειμι, *to be better than, superior to* another, *surpass, excel* one in a thing, περίεσσι γυναικῶν εἶδός τε μέγεθός τε, Od. 18, 248, cf. 19, 326, Hdt. 3, 146, etc.; in Att., also c. dat. rei, ναυσὶ πολὺ π., Thuc. 6, 22; σοφίᾳ π. τῶν Ἑλλήνων, Plat. Prot. 342 B, cf. Symp. 222 E, Xen. An. 1, 9, 24:—ἐκ περιόντος, *at an advantage,* Thuc. 8, 46.—Cf. περιγίγνομαι.—2. *to exceed* in number, πλήθεϊ, Hdt. 9, 31; and so in Att.—III. *to be over and above, outlive,* τινί, Hdt. 1, 121; 3, 119: absol., *to survive, remain alive,* freq. in Hdt., as 1, 11, 120; and of things, *to be extant, be in existence,* Id. 1, 92, etc.—2. of property, etc., *to be over and above, to remain* when debts are paid, τὰ περιόντα, *the surplus, balance,* Plat. Legg. 923 D, Isae. 55, 13; τὰ περιόντα χρήματα τῆς διοικήσεως, the money *remaining after* paying the expenses, the balance in hand, Dem. 1346, 18; so, ἡ περιοῦσα κατασκευή, Thuc. 1, 89.—3. *to be left as a result* or *consequence,* περίεστιν ὑμῖν ἐκ τούτων, what you have got by all this is..., Dem. 172, 9; esp. in bad. signf., τοσοῦτον ὑμῖν περίεστιν τοῦ πρὸς ἐμὲ μίσους, you *have* got so much hatred against me *left,* Philipp. ap. Dem. 160, 12; περιεῖναι αὐτῷ μηδὲν ἀλλ' ἢ τὰς αἰσχύνας, Aeschin. 22, 8; ψηφίσμαθ' ὑμῖν περίεσται βελτίω δ' οὐδὲν ἔσται τὰ πράγματα, you *will have plenty* of statutes, but..., Dem. 1432, 16; cf. περιγίγνομαι III: hence also, τούτοις τοσοῦτον περίεστιν, ὥςτε προςσυκοφαντοῦσιν, so far are matters come with them, that..., Id. 1280, 1; ἐκ τοῦ περιόντος, from *sheer wantonness,* Id. 1483, 15, cf. Luc. Amor. 33.

Περίειμι, (περί, εἶμι) *to go round, fetch a compass,* Hdt. 2, 138; etc.; π. κατὰ νώτου τινί, to get round and take him in rear, Thuc. 4, 36.—2. c. acc., *to go round, compass,* π. τὸν νηὸν κύκλῳ, Hdt. 1, 159; π. φυλακάς, *to go round* the guards, *visit* them, Id. 5, 33; so, ἐν κύκλῳ περιῄει πάντα, Ar. Plut. 708; κύκλῳ π., Plat. Lach. 183 B; τὴν Ἑλλάδα περιῄει, Xen. An. 7, 1, 33.—II. *to come round to* one, esp. in one's turn or by inheritance, ἡ ἀρχή, βασιληΐη περίεισι εἴς τινα, Hdt. 1, 120; 2, 120.—2. of revolving periods, χρόνου περιόντος, as time *came round,* Hdt. 1, 4, 155, cf. 2, 4.—Cf. περιέρχομαι, -ήκω.

Περιείργω, Att. for the older form περιέργω, q. v.

Περιείρω, (περί, εἴρω) *to insert* or *fix round,* ξύλα περὶ γόμφους, Hdt. 2, 96.

Περιεκτικός, ή, όν, (περιέχω) *comprising, containing,* cf. Luc. Vit. Auct. 24: hence, metaph., *universal, general,* like τὸ περιέχον, Plut. 2, 886 A.—II. τὸ περιεκτικόν, Gramm.=μέσον, *verbum medium.*—III. in Hipp.=σωτήριος, but dub.; v. περιεστικός.

Περιέλᾰσις, εως, ἡ, *a driving, leading, riding round about; a place for driving round,* Hdt. 1, 179: from

Περιελαύνω, fut. -ελάσω, (περί, ἐλαύνω) *to drive round,* τὰς κύλικας π., *to push* the cups *round,* Xen. Symp. 2, 27:—*to drive together, collect,* as cattle, booty, etc., Polyb. 4, 29, 6, etc., in mid.—2. *to drive about, harass, distress,* περιελαυνόμενος τῇ στάσει, Hdt. 1, 60, cf. Ar. Eq. 887.—3. *to draw* or *build round,* περὶ δ' ἕρκος ἔλασσε, Il. 18, 564; περὶ δ' ἕρκος ἐλήλαται, Od. 7, 113.—II. seemingly intrans. (sub. ἅρμα, ἵππον, etc.), *to drive* or *ride round,* Hdt. 1, 106, Thuc. 7, 44, and Xen.; but also c. acc. loci, π. τι ἵππῳ, Hdt. 4, 7.

Περιέλευσις, εως, ἡ, (περιέρχομαι) *a coming* or *going round,* Plut. 2, 916 D.

Περιέλιξις, εως, ἡ, *a winding, rolling, turning round:* from

Περιελίσσω, Att. -ττω, Ion. -ειλίσσω: f. -ξω (περί, ἑλίσσω):—*to roll, wind round,* τι περί τι, Hdt. 8, 128:—mid. *to roll round one's self,* Plat. Prot. 342 C:—pass. *to be rolled, twisted round,* περί τι, Plat. Phaed. 112 D; ἀλλήλοις, Arist. H. A. 5, 4; also *to be encompassed,* ὑπό τινος, Ib. 113 B.

Περιελκυσμός, οῦ, ὁ, *a drawing* or *dragging round.*

Περιέλκω, f. -ξω: Att. aor. περιείλκυσα (cf. sub ἕλκω):—*to drag round, drag about,* Xen. An. 7, 6, 10.—2. *to draw round another way, divert, distract,* Lat. *huc illuc ducere,* Plat. Charm. 174 B; so in pass., Id. Prot. 352 C.

Περιέννῡμι, (περί, ἕννυμι) *to put round,* περὶ δ' ἄμβροτα εἵματα ἕσσον, Il. 16, 670:—in mid., *to draw round one,* χλαῖναν περιέσσασθαι, *to put on* a cloak, Hes Op. 537: περέμμενον, rare Aeol. form for περιειμένον, Sappho 21.

Περιέξειμι, (περί, ἐκ, εἶμι) *to go entirely round,* App.

Περιεπτισμένως, adv. part. pf. pass. from περιπτίσσω, *husked, winnowed, clean.*

Περιέπω: impf. περιεῖπον, Xen. Mem. 2, 9, 5: fut. περιέψω: aor. περιέσπον, inf. περισπεῖν,—this aor. only poet. and in Ion. prose: fut. mid. περιέψεσθαι in act. signf., Hdt. 2, 115; 7, 149; and aor. pass. περιεφθῆναι, Hdt. (v. infra):—only the pres. and impf. occur in Att. prose (περί, *ἕπω). *To be busy all round;* hence *to tend diligently, to treat with care* or *honour,* εὖ π. τινά, *to treat* him well, Hdt. 1, 73, etc.; so, μάλα π. τινά, *to court* much, Xen. Mem. 2, 9, 5; π. τινὰ ταῖς μεγίσταις τιμαῖς, Id. Symp. 8, 38; π. τινὰ ὡς φίλον, Id. Cyr. 4, 4, 12:—contrariwise, τρηχέως, κάρτα τρηχέως π., *to handle* roughly, Hdt. 1, 73, 114 (and more freq. in pass., τρηχέως περιεφθῆναι ὑπό τινος, 5, 1, 81, etc.); so, ἀεικίῃ περισπεῖν τινα, Lat. *ignominia afficere,* Hdt. 1, 115; κάρτα τρηχέως π. ἀεικίῃ, 1, 73; π. τινὰ ὡς or ἅτε πολέμιον, δοῦλον, etc., Hdt. 2, 69, Xen. Cyr. 4, 4, 12.—The synon. ἀμφιέπω is only poet.

Περιεργάζομαι, f. -σομαι, (περίεργος) dep. mid.:—*to take more pains than enough about* a thing, hence *to busy one's self with trifles, to waste one's labour,* Hdt. 2, 15; so, περιεργάζεται ζητῶν τὰ ὑπὸ γῆς, Plat. Apol. 19 B; so, ἐργάζεσθαι καὶ π., to be busy and *over-busy,* Dem. 150, 24; τῷ θυλάκῳ περιειργάσθαι, *that they had overdone it* with their 'sack' (i. e. need not have used the *word*), Hdt. 3, 46; π. τι καινόν, *to be busy about* 'some new thing,' Ar. Eccl. 200.—2. *to be a busy-body, meddle with other folk's affairs,* Dem. 805, 4; π. τὰ κατὰ τὴν Ἰταλίαν, *to interfere* in Italian affairs, Polyb. 18, 34, 2.—II. late, the pf. pass. περιείργασμαι, *to be superfluous,* Ael. Hence

Περιεργαστέον, verb. adj., *one must do more than needful,* Antipho 119, 31.

Περιεργᾰσία, ας, ἡ, and περιεργεία, ἡ,=sq.

Περιεργία, ας, ἡ, (περίεργος) *over-diligence, over-exactness* in doing, writing, etc., Plat. Sisyph. 387 D.—2. *an intermeddling with other folk's affairs, officiousness,* Theophr. Char. 13, Luc. V. Hist. 1, 5, etc.

Περιεργοπένητες, οἱ, (περίεργος, πένης) name of a book written for *poor scholars,* Hesych.

Περίεργος, ον, (περί, *ἔργω) *careful over much, over-careful, taking needless trouble,* Lys. 123, 24; of grammarians, Anth. P. 11, 322.—2. *busy about other folk's affairs, meddling, curious, a busy body,* Lat. *officiosus,* Isocr. 102 A, Xen. Mem. 1, 3, 1; περίεργα βλέπειν, to look *curiously,* Anth. P. 12, 175.—II. pass. *done with especial care,* π. πόλεμος, *a very expensive* war, Isocr. Antid. § 124: esp.,—2. *over-wrought, too elaborate,* Plut. 2, 64 A; τὸ τῆς κόμης π., Luc. Nigr. 13.—3. *superfluous,* περίεργα λέγειν, Plat. Polit. 286 C; π. ἐστί τι, Andoc. 27, 35, cf. Isae. 1, 38

Isocr., etc.—III. περίεργα, *curious arts, magic*, N. T. Act. 19, 19.

Περιέργω, f. -ξω: Att. -είργω (περί, ἔργω, εἴργω):—*to inclose all round, encompass*, Hdt. 2, 148, Thuc. 1, 106; 5, 11.

Περιερέσσω, Att. -ττω, f. -έσω, *to row round.*

Περίερκτος, ον, (περιέργω) *shut in all round.*

Περιέρπω, f. -ψω, (περί, ἕρπω) *to creep, steal, wind round*, Ael.

Περιέῤῥω, (περί, ἔῤῥω) *to wander about*, Ar. Eq. 533.

Περιέρχομαι, impf. περιηρχόμην, in Ar. Thesm. 504: dep. mid. with aor. 2 and pf. act. (περί, ἔρχομαι). *To go round*, like a beggar, Xen. Cyr. 8, 2, 16; or a stranger seeing sights, Id. Oec. 10, 10; like a canvasser, Lat. *ambire*, Dem. 129, 20: and c. acc., π. τὴν πόλιν, Andoc. 13, 25; τὴν ἀγοράν, Dem. 411, 16; c. part., *to go about* doing a thing, Plat. Apol. 30 A.—2. *to go round about, about* or *round*, Hdt. 7, 225, Thuc. 4, 36; π. ἀπέραντον ὁδόν, Plat. Theaet. 147 C.—II. *to go round and return* to a spot, *to come up to* a person or place, hence *to arrive at last somewhere*, εἰς τόπον, Hdt. 1, 96, etc.; *to come round to*, ἡ ἡγεμονίη, ἡ βασιληίη περιῆλθε ἔς τινα, Hdt. 1, 7, 187, etc.; also, ἐς φθίσιν περιῆλθε ἡ νοῦσος, the disease *ended* in.., Id. 7, 88: also c. acc., ἡ τίσις περιῆλθε τὸν Πανιώνιον, vengeance *came at last upon* him, Hdt. 8, 106.—2. of time, *to come round*, Xen. Cyr. 8, 6, 19.—III. c. acc. pers., like Lat. *circumvenire, to come round, take in*, i. e. *to overreach, cheat*, Od. 9, 362; σοφίῃ π. τινά, Hdt. 3, 4, cf. Ar. Eq. 1142; ταῦτα ἰσχυρῶς περιελήλυθε τοὺς πολλούς, Luc. Luct. 10. Cf. περίειμι (εἶμι), περιήκω.

Περιεσθίω, (περί, ἐσθίω) *to eat all round, nibble at*, Luc. Lexiph. 23.

Περιεσκεμμένως, adv. part. pf. pass. from περισκέπτομαι, *circumspectly*, Plat. Ax. 365 B, etc.

Περιεσταλμένως, adv. part. pf. pass. from περιστέλλω, *secretly, covertly.*

Περιεστικός, ή, όν, in Hipp. ap. Erot.,=σωτήριος, *restorative*, for which περιεκτικός had been proposed: but περιεστικός is correctly formed from περίειμι (εἰμί).

Περιέσχᾰτος, η, ον, (περί, ἔσχατος) *about the last*, Hdt. 1, 86; 5, 101.

Περίεφθος, ον, (περί, ἕψω) *thoroughly well-boiled*, Luc.

Περιεχής, ές, (περί, ἔχω) *surrounding, embracing*, Philostr.

Περιέχω, also ·ίσχω, Thuc. 5, 71: f. περιέξω and περισχήσω: aor. περιέσχον, inf. περισχεῖν: aor. mid. περιεσχόμην, inf. περισχέσθαι, (περί, ἔχω) *To encompass, embrace, surround*, Lys. 110, 40, Xen., etc.; ἡ περιέχουσα πέλαγος γῆ, Plat. Tim. 25 A:—Pass., *to be shut in* or *beleaguered*, ὑπό τινος, Hdt. 8, 10, 80.—2. *to embrace, comprise, comprehend, take* in, like περιλαμβάνω II, τὰ μέρη ὑπὸ τοῦ ὅλου περιέχεται, Plat. Parm. 145 B.—3. τὸ περιέχον, as subst., *that which is about and around us, infinite space* beyond the ἀήρ and αἰθήρ, Anaxag. Fr. 2; also simply *the air, heaven, climate*, Polyb. 4, 21, 1; 5, 21, 8:—but,—4. in Aristot. τὸ περιέχον is *the universal*, like τὸ γενικόν or τὸ καθόλου, *genericum, generale*; so, ὄνομα περιέχον, *a generic term* or *notion*, Rhet. 3, 5, 3: (and, conversely, he uses περιέχεσθαι, in pass., of *particulars*, Anal. Pr. 1, 27, 10: cf. περιεκτικός.)—II. *to surpass, overcome, conquer*, like ὑπερέχω, Thuc. 5, 7; also *to outnumber*, Thuc. 3, 108:—of an army, *to outflank* the enemy, Thuc. 5, 71, 73.—III. mid. περιέχομαι, *to hold one's hands round* or *over* another, and so *to protect, defend, take charge of*, c. gen. pers., περίσχεο (Ion. imperat. aor. 2 mid.) παιδὸς ἑῆος, Il. 1, 393; also c. acc., οὕνεκά μιν περισχόμεθα, Od. 9, 199.—2. *to hold fast on by*, and so *to cling to, cleave to, be fond of* a person or thing, c. gen., Hdt. 1, 71, etc.; τὠυτοῦ περιεχόμεθα, *we are compassing, aiming at* the same end, Id. 3, 72, cf. Plut. Them. 9: rarely c. inf., περιείχετο μένοντας μὴ ἐκλιπεῖν, *he was urgent with* them that they should stay and not leave him, Hdt. 9, 57.

Περιζᾰμενῶς, adv., *very powerfully* or *violently*, H. Hom. Merc. 495.

Περιζέω, (περί, ζέω) *to boil round about*, Luc. Tox. 20: poet. -ζείω, Anth. P. 9, 632.

Περίζῠγος, ον, also περίζυξ, ῠγος, (περί, ζυγόν) *over and above a pair, more than a pair*: so, speaking of horses' harness, περίζυγα are *spare straps* for repairing breakages, Poppo Xen. Cyr. 6, 2, 32, where Schneider needlessly proposed παράζυγας.

Περίζωμα, ατος, τό, (περιζώννυμι) *that which is girded round one, underclothing*, ἐν περιζώμασιν, opp. to ἐν θώραξι, Polyb. 6, 25, 3:—*an apron*, esp. of smiths, cooks, etc., Hegesipp. Adelph. 1, 7, Wytt. Plut. 2, 182 D: hence, ἀσκῶ ἐκ περιζώματος, Dion. H., to practise *with the apron on*, i. e. *merely with the outward appendage of an art, superficially.*

Περιζωμάτιον, ου, τό, dim. from foreg. [ᾰ]

Περιζώννῡμι, also -νύω: f. -ζώσω (περί, ζώννυμι):—*to gird round* or *on*:—mid., *to gird round one's self, put on as a belt* or *apron*, c. acc., Ar. Pac. 687, Theopomp. (Com.) Παιδ. 2:—περιεζωσμένος, *with his apron on*, of a cook, Plut. 2, 668 D. Hence

Περίζωσις, εως, ἡ, *a girding round* or *on, belting*: and

Περιζώστρα, ας, ἡ, *a belt, girdle, apron, band*, Theocr. 2, 122.

Περιηγέομαι, f. -ήσομαι, (περί, ἡγέομαι) dep. mid.:—*to lead round*, π. τινι τὸ οὖρος, *to show* one *the way round* the mountain, *guide* him *round* it, Hdt. 7, 214:—absol., *to show round and explain what is worth notice*; hence, generally, *to explain, describe*, Luc. Contempl. 1, D. Mort. 20, 1; cf. περιήγησις and περιηγητής.—II. *to draw an outline, describe in general terms*, opp. to συμπληροῦν, Plat. Legg. 770 B.—The act. περιηγέω, only in Heliod. Hence

Περιήγημα, ατος, τό, *a thing described*: hence

Περιηγημᾰτικός, ή, όν, *descriptory.*

Περιηγής, ές, (περιάγω, -ηγέομαι) like περιφερής, *led round in a circle*, hence *lying in a circle*, of the Cyclades lying round Delos, Call. Del. 198; cf. τροχοειδής: generally, *round, convex*, Emped. 24, Dion. P. 157. Cf. περιάγής.

Περιήγησις, εως, ἡ, (περιηγέομαι) *a leading round and explaining what is worth notice*: hence, generally, *description*, Luc. Contempl. 22: esp. *geographical description*, Aristid.: cf. περιηγητής.—II. like περιγραφή, *an outline*: περιήγησιν, *in shape and figure*, Hdt. 2, 73.—III. *a revolution, orbit*, Lat. *orbis.*

Περιηγητής, οῦ, ὁ, (περιηγέομαι) *one who leads about, esp. one who guides strangers about and shows what is worth notice, a showman, cicerone*, Plut. 2, 675 D; and, at Delphi,=ἐξηγητής, Plut. 2, 395 A: hence,—2. generally, *a describer*, esp. of geographical details, as Dionysius ὁ περιηγητής, cf Luc. Ver. H. 2, 31; *a show-man*, Id. Calumn. 5. Hence

Περιηγητικός, ή, όν, *of* or *like a general description, of, belonging to a* περιηγητής, Plut. 2, 386 B.—2. *descriptory*, βιβλία, *guide-books*, Ib. 721 D. Adv. -κῶς.

Περιήγητος, ον, (περιηγέομαι) *drawn round, put round as a border.*

Περιῄδη, Att. plqpf. from περίοιδα (q. v.), also Od. 17, 317.

Περιηθέω, ῶ, f. -ήσω, (περί, ἠθέω) *to strain through.* Hence

Περιήθημα, ατος, τό, *any thing strained*, Galen.—II. *that which remains after straining, dregs, refuse.*

Περιηκής, ές, (περί, ἀκή) *very pointed* or *sharp.*

Περιήκω, f. -ξω, (περί, ἥκω) *to have come round to one*, like περίειμι (εἶμι), εἴς τινα, Xen. Cyr. 4, 6, 6:—c. acc., *to come round to one at last*, τὰ σὲ περιήκοντα, *that which has fallen to thy lot*, Hdt. 7, 16, 1: τοῦτον τὸν ἄνδρα φαμὲν περιήκειν τὰ πρῶτα, we say that the greatest luck *befel* this man, Id. 6, 86, 1; (here it is possible to make τὰ πρῶτα the acc. after the verb, as we say that this man *compassed, gained* the greatest luck; and so Schweigh. would take even the former passage, but not so well).—2. of time, *to have come round*, Plut. Ages. 35.—Cf. περίειμι (εἶμι), -έρχομαι.

Περιήλῠσις, ἡ, like περιέλευσις, *a coming round, revolution*, Hdt. 2, 123: cf. περιείλησις. Hence

Περιηλυτέομαι, dep., = περιέρχομαι, LXX.

Περιημεκτέω, ῶ, f. -ήσω, strictly *to feel violent pain*; hence, usu., *to be* or *become aggrieved, sad, angry*; τινί, at a thing, as, τῇ συμφορῇ, τῇ δουλοσύνῃ, τῇ ἀπάτῃ, etc., Hdt. 1, 44, 164; 4, 154; but, c. gen. pers., *to be aggrieved at* or *with him*, Id. 8, 109, absol., Id. 1, 114. (The simple ἡμεκτέω or ἠμεκτέω does not occur. This word, which is Ion. and little used except in Hdt. and late Greek, as N. T., is by some derived from ἐμέω, ἔχω; by others from αἷμα, αἱμάσσω, like ἡμωδία, ἡμωδιάω, for αἱμ-: but at any rate it need not be written περιῃμεκτέω.)

Περιήνεικα, Ion. aor. 1 of περιφέρω, Hdt. 1, 84.

†Περιήρης, ους, ὁ, *Perieres*, son of Aeolus and Enarete, king in Messenia, Apollod. 1. 9, 5.—2. charioteer of Menoeceus of Thebes, Apollod. 2, 4, 11.—3. father of Borus, Il. 16, 177.—4. a Cumaean, who founded Zancle in Sicily, Thuc. 6, 4. Others in Paus.; etc.

Περιηχέω, ῶ, f. -ήσω, (περί, ἠχέω) *to ring all round*, χαλκός, Il. 7, 267: also in Plut. Hence

Περιήχημα, ατος, τό, *a resounding*, Iambl.: and

Περιήχησις, εως, ἡ, = foreg., Plut Sull. 19.

Περιθαλπής, ές, *very warm*, Nic. Th. 40, Anth. P. 7, 742: from

Περιθάλπω, f. -ψω, (περί, θάλπω) *to warm exceedingly.*

Περιθαμβής, ές, (περί, θάμβος) *much alarmed*, Ap. Rh. 2, 1158, Plut.

Περιθαρσύνω, *to make very bold* from

Περιθαρσύς, ύ, (περί, θαρσύς, θρα

συς) *very bold, confident*, Ap. Rh. 1, 152, 195.

Περίθειος, ον, *most divine*, dub.

Περιθειόω, ῶ, (περί, θειόω I) *to fumigate all round with sulphur, to purify*: also περιθεόω, q. v. Hence

Περιθείωσις, εως, ἡ, *a fumigating all round with sulphur, a purification*, Plat. Crat. 405 A.

Περίθεμα, ατος, τό, *any thing put* or *placed round*.

Περιθεόω, ῶ, rarer form for περιθειόω, Meineke Menand. p. 42.

Περίθερμος, ον, (περί, θερμός) *very hot*, Plut. 2, 642 C.

Περιθέσιμος, ον, *to be put* or *placed round*, Joseph.: from

Περίθεσις, εως, ἡ, (περιτίθημι) *a putting round, putting on*, N. T.

Περιθετός, ή, όν, and περίθετος, ον, Ar. Thesm. 258: (περιτίθημι): *put round, put to* or *upon*: also *to be put round* or *upon*, π. πρόςωπον, *a mask*, Aristomen. Γόητ. 2; κεφαλὴ π., a head-dress, Ar. l. c., ubi v. Schol.:—ἡ περιθετή (sc. κόμη), *false hair, a wig*, Amphis Alcm. 1, Polyb. 3, 78, 3, Ath. 415 A: also φενάκη.

Περιθέω, f. -θεύσομαι and -θευσοῦμαι (περί, θέω):—*to run round*, περὶ δὲ χρύσεος θέε πόρκης, Il. 6, 320, cf. Od. 24, 207; τάφρος, τεῖχος περιθέει, Hdt. 1, 178, 181; c. acc. objecti, π. τὴν νῆσον, Plat. Criti. 115 E; also c. dat., Hdn. 5, 5.—II. *to run about*, Plat. Rep. 475 D.

Περιθεωρέω, ῶ, f. -ήσω, (περί, θεωρέω) *to go round and observe*, Luc. Hermot. 44.

Περιθήκη, ης, ἡ, *that which one puts round, a lid, cover*.

Περίθημα, ατος, τό,=περίθεμα, *an ornament*, Nicostr. ap. Stob. p. 445, 47.

Περίθλᾰσις, ἡ, *a bruising*, Plut. 2, 609 D: from

Περιθλάω, (περί, θλάω) *to bruise* or *squeeze all round*, Plut. 2, 341 A.

Περιθλίβω, f. -ψω, (περί, θλίβω) *to press all round*, Nonn. [θλῑ]

†Περιθοῖδαι, ῶν, αἱ, *Perithoedae*, a deme of Attica, of the tribe Oeneïs. Hence

†Περιθοίδης, ου, ὁ, *of* (the deme) *Perithoedae*, ap. Dem. 1219, 20.

†Περίθοος, contd. -θους, gen. -θου, ὁ,=Πειρίθοος, Soph. O. C. 1594.

Περιθρᾰσύνω, περιθρασύς,=περιθαρσ-, q. v.

Περίθραυσις, εως, ἡ, *a breaking all in pieces*, E. M.: from

Περιθραύω, (περί, θραύω) *to break all round, break off*, Hipp. Plut. 2, 626 B.

Περιθρεκτέον, verb. adj. from περιτρέχω, *one must run round*, Plat. Theaet. 160 E.

Περιθρηνέω, ῶ, f. -ήσω, (περί, θρηνέω) *to bewail very much*:—pass. *to resound with wailing*, Plut. Anton. 56.

Περιθριγκόω, ῶ, (περί, θριγκόω) *to edge all round*, Plut. Mar. 21.

Περίθριξ, ὁ, *the first growth of hair* before it is cut, ap. Suid.

Περιθρομβόομαι,(περί,θρομβόομαι) as pass., *to congeal all round*, Galen.

Περιθρόνιος, α, ον, (περί, θρόνος) *round about the throne*, Orph. H. 6, 4.

Περιθρυλλέω, or -θρῡλέω, ῶ, f. -ήσω, (περί, θρυλέω) *to make a noise round*:—Pass., περιθρυλλεῖσθαι τὰ ὦτα, *to have* one's ears *still ringing with the noise*, Greg. Naz. Hence

Περίθρυλλος, ον, like περιβόητος, *notorious, famous*.

Περιθρύπτω, f. -ψω, (περί, θρύπτω) *to rub* or *pound in pieces*, Diod.

Περίθῡμος, ον, (περί, θυμός) *very wrathful*, Aesch. Theb. 725. Adv. -μως, Id. Cho. 40; περιθύμως ἔχειν, to be *very angry*, Hdt. 2, 162, and perh. 3, 50.

Περιθῠρέω, ῶ, (περί, θύρα) *to be about the door*, v. l. Ael. N. A. 1, 11.

Περιθύω, (περί, θύω) *to sacrifice round about*:—pass. *to have sacrifices offered to one all round*, Plut. 2, 168 D.

Περιθωρᾱκίδιον, ου, τό, v. l. for ἐπιθωρακίδιον in Plut.

Παριϊάπτω, (περί, ἰάπτω) *to wound all round*, περὶ θυμὸς ἰάφθη, Theocr. 2, 82. [ῐ]

Περιϊάχω, (περί, ἰάχω) *to sound all round, re-echo*, περὶ δ' ἴαχε πέτρα, Od. 9, 395: Ep. impf. περίαχε [ῑ] for περιΐαχε, Hes. Th. 678.

Περιϊδεῖν, inf. of aor. περιεῖδον. [ῐ]

Περιΐδμεναι, Ep. inf. of perf. περίοιδα, Il. 13, 728.

Περιϊδρόω, ῶ, *to sweat all over*. Hence

Περιΐδρωσις, εως, ἡ, *a sweating all over*, Diosc.

Περιΐζομαι, (περί, ἵζω) dep., *to sit round about*, κύκλῳ περιϊζόμενοι, Hdt. 1, 202, cf. 5, 41; also c. acc. objecti, π. τινα, Id. 5, 4.

Περιϊππεύω, (περί, ἱππεύω) *to ride round*, Polyb. 5, 73, 12, Luc. Gall. 12.

Περιΐπταμαι, later form for περιπέτομαι.

Περιϊστάνω, later collat. form of sq., *to place round*, τινί τι.

Περιΐστημι, f. -στήσω (περί, ἵστημι):—in trans. tenses, *to put, place, set, lay round* a thing, τινί τι, Hdt. 3, 24, Plat. Tim. 78 C; στρατὸν περὶ πόλιν, Xen. Cyr. 7, 5, 1; metaph., π. φόβους τινί, Critias 9, 37; κίνδυνόν τινι, Polyb. 12, 15, 7.—2. *to move about, shift, transfer*, τι εἴς τινα, to another's shoulders, Dem. 1014, 17:—hence, —3. *to bring round*, π. πολιτείαν εἰς ἑαυτόν, *to bring* it *to* his own *views*, Arist. Pol.: esp. into a worse state, εἰς τοῦθ' ἡ τύχη τὰ πράγματα αὐτῶν περιέστησε, Isocr. 125 D, cf. Aeschin. 65, 24; π. εἰς μοναρχίαν τὴν πολιτείαν, Polyb. 3, 8, 2:—and, rarely, in mid.—II. in aor. 1 mid., usu. trans., *to place round one's self*, ξυστοφόρους, Xen. Cyr. 7, 5, 41; cf. infra.

B. Pass., with aor. 2, pf., and plqpf. act.:—*to stand round about*, Il. 4, 532; 17, 95, etc.; κῦμα περιστάθη, a wave *rose around* (Ep. aor. pass.), Od. 11, 242; c. acc. objecti, *to stand round, encircle, surround*, χορὸν περιΐσταθ' ὅμιλος, Il. 18, 603; (so in aor. mid., βοῦν περιστήσαντο, Il. 2, 410, Od. 12, 356;) μήπως με περιστήωσ' ἕνα πολλοί (3 pl. subj. Ep. aor. 2 for -στῶσι), that their numbers *surround* me not, Il. 17, 95, cf. Od. 20, 50; so, περιστάντες τὸ θηρίον κύκλῳ, Hdt. 1, 43; cf. 9, 5, Eur. Bacch. 1106; τὸ περιεστὸς ἡμᾶς δεινόν, Thuc. 4, 10:—but also c. dat., though not, prob., in the literal signf., τοῦ πολέμου περιεστηκότος τοῖς Θηβαίοις, Dem. 209, 22; πηλίκα τῇ πόλει περιέστηκε πράγματα, Id. 450, 13, etc.:—τὰ περιεστηκότα πράγματα, Lys. 193, 36; οἱ περιεστῶτες καιροί, Polyb. 3, 86, 7.—II. *to come round, turn out*, esp. *for the worse*, ἐς τοῦτο περιέστη ἡ τύχη, fortune *was* so completely *reversed*, Thuc. 4, 12, cf. Isocr. 93 C, etc.; τοὐναντίον περιέστη αὐτῷ, *it turned out* quite contrary for him, Thuc. 6, 24, Plat. Meno 70 C; also, περιέστηκέ τι εἰς τοὐναντίον, Plat. Rep. 343 A; περιίστασθαι εἰς τύχας, *to come to be* dependent on chances, Thuc. 1, 78; περιέστηκεν ἡ πρότερον σωφροσύνη νῦν ἀβουλία φαινομένη, Id. 1, 32; τὸ πρᾶγμα εἰς ὑπέρδεινόν μοι περιέστη, Dem. 551, 2, cf. 969, 10, so, c. inf., περιειστήκει τοῖς βοηθείας δεομένοις αὐτοὺς ἑτεροῖς βοηθεῖν, Id. 301, 8; περιέστηκεν εἰς τοῦτο ὥςτε.., Lycurg. 148, 10.—III. *to step aside, out of the way*, Luc. Hermot 86: hence *to shun, dread*, Joseph.—IV. *to be close at hand*, Lob. Phryn 377.

Περιϊσχναίνω, (περί, ἰσχναίνω) *to dry exceedingly*, Hipp.

Περιΐσχω,=περιέχω, Thuc. 5, 71.

Περιϊτέον, verb. adj. from περίειμι (εἶμι), *one must go about, make a circuit*, Plat. Phaedr. 274 A. [ῐ]

Περικαγχᾰλάω, ῶ, (περί, καγχαλάω) *to laugh all round*, Opp. H. 4, 326.

Περικάδομαι, Dor. for -κήδομαι, Pind.

Περικᾰής, ές, (περικαίω) *on fire all round: burning hot*, Hipp. Adv. -ῶς, Plut. Ages. 11.

Περικᾰθαίρω, (περί, καθαίρω) *to purify on all sides: go round and purify*, Plat. Criti. 120 A.

Περικαθάπτω, f. -ψω, (περί, καθάπτω) *to fasten, hang on all round about*: in mid. *to fasten on one's self, put on*, νεβρίδας, Plut. 2, 364 E.

Περικᾰθᾰρίζω, = περικαθαίρω, LXX.

Περικάθαρμα, ατος, τό,=κάθαρμα, LXX.

Περικαθαρμός, οῦ, ὁ, (πεοικαθαίρω) *a purification*, Plat. Legg. 815 C.

Περικάθαρσις, εως, ἡ, *a clearing round*, τῶν ῥιζῶν, Theophr.

Περικαθέζομαι, (περί, καθέζομαι) dep., *to sit down round* or *invest* a town, c. acc., Dem. 1379, 23, Luc. V. Hist. 1, 23.

Περικάθημαι, Ion. -κάτημαι, inf. -ῆσθαι: strictly perf. of the foreg.:—*to be seated* or *to sit all round*, τραπέζῃ, *at* table, Hdt. 3, 32; but usu. c. acc. objecti, esp. π. πόλιν, *to beleaguer, invest, besiege* a town, Hdt. 1, 103; 5, 126, etc.; also of ships, *to blockade*, Id. 9, 75: c. acc. pers., *to sit down by* one as a companion, Id, 3, 14. Hence

Περικάθησις, ἡ, *a sitting round about*: esp *a besieging*.

Περικαθίζω, (περί, καθίζω) *to sit round about*, LXX,

Περικαίνυμαι, (περί, καίνυμαι) *to overcome, excel*, c. acc. Nic. Th. 38.

Περικαίω, fut. -καύσω, (περί, καίω) *to burn* or *scorch round about*:—Pass., *to be all scorched*, Hdt. 4, 69; metaph. *to be inflamed, excited*, Andoc. 20, 1.

Περικᾰκέω, ῶ, (περίκακος) *to be in extreme ill-luck, to be plunged in despair*, Polyb. 1, 58, 5; τοῖς ὅλοις, Id. 3, 84, 6. Hence

Περικάκησις, εως, ἡ, *extreme ill-luck*, Polyb. 1, 85, 2, etc.

Περίκᾰκος, ον, (περί, κακός) *very unfortunate, in despair*, Procl.

Περικᾰλινδέω, = περικυλινδέω.—Hence

Περικᾰλίνδησις, ἡ,=περικυλίνδησις, Plut. 2, 919 A.

Περικαλλής, ές, (περί, κάλλος) *right beautiful, very beautiful*, freq. in Hom., usu. of things, φόρμιγξ, κίθαρις, Il. 1, 603, Od. 1, 153; αὐλή, εὐνή, δίφρος, βωμός, etc.; of women only in Il. 5, 389; 16, 85, Od. 11, 281; and of men first in H. Hom. Merc. 323, 397, 504; but of a man's eyes in Od. 13, 401, 433; of a statue, Orac. ap. Hdt. 5, 60; of a country, Hdt. 7, 5 Adv. -λέως, -λῶς, post-Hom. Compar. -έστερος, superl. -έστατος, Ath. 555 C, 680 C.

Περικαλλίμᾰχοι, ων, οἱ, *those who*

are about Callimachus, his adherents, comic word in Phil. Thess. 44, 6, needlessly altered into Παρακαλλίμαχοι; v. περί C. II. [ῐ]

Περικάλυμμα, ατος, τό, *a covering, garment*, Plat. Polit. 279 D: [ᾰ] from

Περικᾰλύπτω, f. -ψω, (περί, καλύπτω) *to cover all round, cover quite*, νέφος περὶ πάντα καλύπτει, Il. 17, 243, cf. 10, 201; π. τινὰ ἐν ἱματίῳ, Xen. Cyr. 7, 3, 13; τὸ σῶμα, Plat., etc. — II. *to put round as a covering*, τινί τι, Hdt. 4, 23; metaph., π. πράγμασι σκότον, *to throw a veil* of darkness over the deeds, Eur. Ion 1522. Hence

Περικᾰλῠφή, ῆς, ἡ, *a wrapping, covering*, Plat. Legg. 942 D.

Περικαμπή, ῆς, ἡ, *a bending round*, Hipp.: from

Περικάμπτω, f. -ψω, (περί, κάμπτω) *to bend round*, τὴν χεῖρα τοῖς βλεφάροις π., Luc. (?) Philopatr. 19. —II. seemingly intr., *to drive round* (sub. ἅρμα or ἵππους), Plat. Euthyd. 291 B. Hence

Περίκαμψις, εως, ἡ, *a bending round.*

Περικάρδιος, ον, (περί, καρδία) *about* or *near the heart*, αἷμα, Emped. 317, Critias 8:—τὸ π., *the membrane round the heart.*

Περικαρπιάκανθος, ον, *having thorns* or *prickles upon the* περικάρπιον, of the τρίβολος, Theophr.

Περικάρπιον, ου, τό, (περί, καρπός A) *the case of the fruit* or *seed, the pod, husk*, etc.; *the skin, peel, shell* of fruit, Arist. Probl. 20, 25, Theophr. —II. (καρπός B) *a bracelet.*

Περικαρφισμός, οῦ, ὁ, (περί, κάρφος) a practice of hens, so called by Plut. 2, 700 D; and described by Arist. H. A. 6, 2, 20, thus, αἱ ὄρνιθες ὀχευθεῖσαι κάρφος περιβάλλονται,—by Plin. thus, *villares gallinae festuca aliqua se et ova lustrant.*

Περικαταβάλλω, (περί, καταβάλλω) *to lay down around* or *upon*, τί τινι, Ap. Rh. 3, 707.

Περικατάγνῡμι, f. -άξω, (περί, κατάγνυμι) *to break all round*, π. ξύλον τύπτοντα, *to break* it *about* his back, Ar. Lys. 357.

Περικατακλάω, f. -άσω, *to break all round about*, Osann. Auctar. Lex. p. 126. [ᾰ]

Περικαταλαμβάνω, f. -λήψομαι, (περί, καταλαμβάνω) *to embrace* or *enclose all round*, Arist. Probl. 25, 56, 2.—2. metaph., *to overtake*, ὁ νέος καρπὸς περικαταλαμβάνει ἀεὶ τὸν ἕνον, Theophr.—3. *to seize and force*, περικαταλαμβανόμενος τοῖς καιροῖς, *compelled* by circumstances, Polyb. 16, 2, 8, cf. Arist. Mund. 6, 33.—II. intr., περικαταλαβούσης τῆς ὥρας, the season *having come round* or *returned*, Theophr.; v. περί G. II.

Περικατάλαμψις, εως, ἡ, (περί, κατά, λάμπω) *a shining over against*, Tim. Locr. 97 B, cf. Ast Lex. Plat.

Περικαταλείπω, f. -ψω, *to leave over*, v. l. in Polyb. 4, 63, 10.

Περικατάληπτος, ον, (περικαταλαμβάνω) *overtaken and surrounded*, LXX.

Περικατάληψις, ἡ, *an overtaking, detaining*, Theophr.

Περικαταπίπτω, (περί, καταπίπτω) *to fall down around* or *upon*, δουρί, Ap. Rh. 2, 831.

Περικαταῤῥέω, (περί, καταῤῥέω) *to fall in and go to ruin*, Lys. 185, 20.

Περικαταῤῥήγνῡμι, f. -ῥήξω, (περί, καταῤῥήγνυμι) *to tear down all round about*: — mid., περικατεῤῥήξατο τὸν ἄνωθεν πέπλον, *she tore off and rent her* outer garment, Xen. Cyr. 5, 1, 6.

Περικαταστρέφω, f. -ψω, (περί, καταστρέφω) *to overturn, throw down*, Strab.

Περικατασφάζω, or -σφάττω, f. -ξω, (περί, κατασφάζω) *to slaughter over*, τι περί τι, Polyb. 1, 86, 6.

Περικατατίθημι, *to put over round about.*

Περικαταχέω, f. -χεύσω, *to shed around* or *over.*

Περικατέχω, f. -καθέξω, *to shut in all round*, Joseph.

Περικάτημαι, Ion. for περικάθημαι, Hdt.

Περίκαυσις, εως, ἡ, (περικαίω) *a burning* or *heating all round*, Theophr.

Περικαυστός, ή, όν, (περικαίω) *burnt all round.*

Περικάω, Att. for περικαίω. [ᾱ]

Περίκειμαι, inf. -κεῖσθαι: f. -κείσομαι (περί, κεῖμαι):—as pass. *To lie round about*, π. τινι, *to lie stretched upon* one, εὗρε δὲ Πατρόκλῳ περικείμενον ὃν φίλον υἱὸν, Il. 19, 4; γωρυτὸς τόξῳ περίκειτο, a case *was round* the bow, Od. 21, 54; οἷς στέφανος περίκειται, Pind. O. 8, 100:—absol., τεῖχος περίκειται, Hes. Th. 733; τὰ περικείμενα χρυσία, plates of gold *laid on* (an ivory statue), Thuc. 2, 13. —2. metaph., οὔ τι μοι περίκειται, *there is* no *advantage* for me, it is nothing to me, Il. 9, 321; like οὔ τι περιττόν or πλέον ἔχω.—II. c. acc., *to have round one, to wear*, περικείμενοι τελαμῶνας περὶ τοῖσι αὐχέσι, Hdt. 1, 171; so, π. πτέρυγα, προςωπεῖον, Luc. Icarom. 14, Nigr. 11; περικείμενος ὕβριν, *clad in* arrogance, Theocr. 23, 14; cf. ἐπιέννυμι.

Περικείρω, (περί, κείρω) *to shear* or *clip all round*, κακῶς π. τὴν κόμην, Hdt. 3, 154; mid., περικείρεσθαι τρίχας, *to clip one's* hair, Id. 4, 71.

Περικεκᾰλυμμένως, adv. part. pf. pass., *covertly.*

Περικεκομμένως, adv. part. perf. pass., *briefly*, Lat. *concise.*

Περικεντέω, ῶ, f. -ήσω, (περί, κεντέω) *to prick on all sides*, App.

Περικεράω, ῶ, (περί, κεράω) *to outflank*, of an army, like ὑπερκεράω, π. τοὺς ὑπεναντίους, Polyb. 11, 1, 5; ὑπὲρ τὰ θηρία, Id. 5, 84, 8.

Περικερδής, ές, *greedy of gain.*

Περικεφάλαιος, α, ον, (περί, κεφαλή) *tied round the head*; hence,—II. as subst., ἡ περικεφαλαία and τὸ περικεφάλαιον, *a covering for the head, helmet*, etc., Polyb. 3, 71, 4; 6, 22, 3.—2. *a disorder of the head*, Theophr. [ᾰ]

Περικέφᾰλος, ον, = foreg., Math. Vett.

Περικήδομαι, (περί, κήδομαι) dep., *to be very anxious* or *concerned about* one, c. gen., Ὀδυσσῆος, Od. 3, 219; δικαίων περικαδόμενοι, Pind. N. 10, 99: — π. τινὶ βιότου, *to take care of* a living for him, Od. 14, 527.

Περίκηλος, ον, (περί, κῆλον) *exceeding dry, all dry* or *parched*, δένδρεα, Od. 5, 240; ξύλα, 18, 308.

Περίκηπος, ου, ὁ, (περί, κῆπος) *a garden round* a town or house, Diog. L. 9, 36. — 2. *a way* or *space round* a garden, Longus 4, 20.—3. *the border of a garden-plot.*

Περικίδναμαι, (περί, κίδναμαι) as pass., *to spread round about*, Anth.

Περικῑνέω, ῶ, f. -ήσω, *to move round, drive round.*

Περικῑόνιος, ου, ὁ, a name of Bacchus at Thebes, Orph. H. 46, 1.

Περικίων, ον, (περί, κίων) like περίστυλος, *surrounded with pillars*, Eur. Erechth. 13, 7.—II. as subst., ὁ and ἡ π., *a colonnade.*

Περικλᾰδής, ές, (περί, κλάδος) *with branches all round*, Ap. Rh. 4, 216.

Περικλάζω, (περί, κλάζω) *to make a noise round about*, Tryph. 249.

Περικλαίω, (περί, κλαίω) *to stand weeping round*, Opp. H. 5, 674; π. τὸ σῶμα, Plut. Brut. 44.

Περίκλασις, εως, ἡ, *a breaking round: a twisting about, clumsy gesticulation*, σώματος, Plut. 2, 45 D.—II. *the wheeling round* of an army, Polyb. 10, 21, 6. — III. of ground, *the being broken, ruggedness*, Id. 3, 104, 4: from

Περικλάω, f. -άσω, (περί, κλάω) *to break round* or *off*, Theophr. — II. *to lead* an army *round, wheel* it *round* to right or left, Polyb. 11, 12, 4, cf. 23, 2. — III. τόποι περικεκλασμένοι, *rough, broken* ground, Id. 12, 20, 6; so, λόφοι περικεκλ., Id. 18, 5, 9; πόλεις περικεκλ., cities *on such ground*, Id. 9, 21, 7. [ᾰ]

Περικλεής, ές, (περί, κλέος) *famous all round, far-famed*, Anth. P. 7, 119.

†Περίκλεια, ας, ἡ, *Periclēa*, fem. pr. n., Anth. P. 7, 552.

†Περικλείδης, ου, ὁ, Dor. -δας, *Periclīdes*, a Lacedaemonian, Ar. Lys. 1138, Thuc. 4, 119.—2. an Athenian, Aeschin. 22, 20.

Περικλεΐζω, f. -ξω, *to celebrate all round.*

Περίκλεισμα, ατος, τό, (περικλείω) *a place shut in all round.*

Περικλεΐστος, ον, later form for περικλεής, from περικλεΐζω.

Περικλειστός, όν, *shut in all round*, v. l. Plut. Cim. et Luc. 1.

Περικλειτός, ή, όν, (περί, κλείω, κλέος) *famous all round, far-famed*, Theocr. 17, 34, Q. Sm. 3, 305; cf. περικλυτός.

†Περίκλειτος, ου, ὁ, *Periclītus*, masc. pr. n., Plut., etc.

Περικλείω, Ion. -κληΐω, Hdt.; and in Thuc. -κλῄω, -κλῄσω: (περί, κλείω, κλείς). *To shut in all round*, οὔρος περικληΐον, πεδίον περικεκληϊμένον οὔρεϊ, Hdt. 3, 117; 7, 129, etc.; *to surround*, of ships, Thuc. 2, 90; and so in mid., 7, 52.

Περικληΐζω, Ion. for περικλεΐζω. Hence

Περικληϊστός, όν, Ion. for περικλειστός, Coluth. 266, 285.

Περικληΐω, Ion. for περικλείω, Hdt.

†Περικλῆς, έους, ὁ, *Pericles*, son of Xanthippus and Agariste, the celebrated Athenian statesman and general, on account of his eloquence styled ὁ Ὀλύμπιος, Hdt. 6, 131; Thuc. 2, 65; Ar.; etc.—2. son of the preceding, one of the generals at the battle of the Arginusae insulae, Xen. Hell. 1, 5, 16.—3. son of Periclitus, Ath. 234 F.

Περίκλησις, εως, ἡ, (περί, καλέω, κλῆσις) = παράκλησις, Spohn de Extr. Od. Parte, p. 199.

Περικλῄω, v. sub περικλείω.

Περικλῑνής, ές, (περί, κλίνω) *sloping on all sides*, of the roof of the Odeum, Plut. Pericl. 13; so, λόφοι π., Id. Pelop. 32, etc.

Περίκλῑνον, ου, τό, (περί, κλίνη) *a couch* or *sofa round a table*, Philo.

Περικλονέω, ῶ, f. -ήσω, (περί, κλονέω) *to confuse, stir up* a struggle *all round*, κυδοιμόν, Q. Sm. 2, 649.

†Περίκλος, ου, ὁ, *Periclus*, one of the Codridae, Paus. 7, 3, 10.

Περικλύδην, (περικλύζω) adv., *pouring round about* or *over*, Hipp. [ῡ]

Περικλυδωνίζομαι, as pass., *to be washed round by the waves*, v. l. Plut.

Περικλύζω, f. -ύσω, (περί, κλύζω) *to wash all round*, of the sea: pass. *to be washed all round*, ὕδατι, Eur. (?);

esp. of an island, Thuc. 6, 3; μὴ περικλύζοιο θαλάσσῃ, i. e. venture not on the sea, Arat. 287.

Περικλύμενον, ου, τό, also περικλύμενος, ου, ὁ, a creeping kind of shrub, perh. *the honeysuckle, caprifolium*, Diosc. 4, 14. [ῠ]

†Περικλύμενος, ου, ὁ, *Periclymĕnus*, son of Neleus, brother of Nestor, an Argonaut, Od. 11, 286, Pind. P. 4, 312, Ap. Rh. 1, 156.—2. son of Neptune, engaged in the first Theban war, Eur. Phoen. 1164.—Others in Paus., etc.

Περίκλῠσις, ἡ,=περικλυσμός, Ael. N. A. 16, 15.

Περίκλυσμα, ατος, τό, (περικλύζω) *a washing all round.* — II. *water for washing*, Galen.

Περικλυσμός, οῦ, ὁ, *a washing all round: ablution.*

Περίκλυστος, η, ον, Att. also ος, ον, Aesch. Pers. 879 (περικλύζω):—*washed all round*, esp. of islands, *sea-washed*, Δῆλος, H. Hom. Ap. 181, cf. Aesch. Pers. 596 and l. c., Eur. H. F. 1080.

Περικλῠτός, ή, όν, (περί, κλύω) strictly, *heard of all round*, and so *famous, renowned*, Lat. *inclytus*, esp. of artists, ἀοιδός, Od. 1, 325, etc.; of the god Vulcan, Il. 1, 607, Od. 8, 287, and Hes.; but also of things, π. δῶρα, ἔργα, *excellent, noble*, Il. 6, 324; 7, 299.

†Περίκλυτος, ου, ὁ, *Periclytus*, a statuary, pupil of Polycletus, Paus. 5, 17, 4.—Others in Paus.

Περικλώζω, *to drive off by clapping of hands on all sides.*

Περικλώθω, f. -σω, (περί, κλώθω) *to spin round about*, LXX.

Περικνημίδιος, α, ον,=sq.

Περικνήμιος, ον, (περί, κνήμη) *round the leg:* as subst. τὸ π., Hipp.

Περικνημίς, ῖδος, ἡ, (περί, κνήμη) *a covering for the leg*, Dion. H.

Περικνίδιον, ου, τό, in Anth. P. 9, 226, θύμων περικνίδια, prob. *stalks* or *leaves* of thyme. [ῐδ]

Περικνίζω, f. -ίσω, (περί, κνίζω) *to gnaw all round*, of bees, Anth. P. 9, 226: metaph. *to keep nibbling at, trying* a thing, Plut. 2, 10 B.

Περικνύω, *to scratch* or *rub all round.* [ῡ]

Περικοκκύζω or -άζω, (περί, κοκκύζω) *to cry cuckoo all round*, Ar. Eq. 697.

Περικολλάω, ῶ, (περί, κολλάω) *to glue all round*, Geop.

Περικολούω, (περί, κολούω) *to cut short, clip all round*, Nic. Al. 267.—II. metaph. *to humble*, Plut. 2, 139 B.

Περικολπίζω, (περί, κόλπος II. 2) *to sail round a bay*, Arr. Peripl. 40.

Περικομῐδή, ῆς, ἡ, *a carrying round*, Geop.: from

Περικομίζω, f. -ίσω, (περί, κομίζω) *to carry round*, Thuc. 7, 9:—pass., *to go round*, Id. 3, 81.

Περίκομμα, ατος, τό, (περικόπτω) *that which is cut off all round, mincemeat*, Alex. Pannych. 4, Metagen. Thuriop. 1: περικόμματα ἐκ σοῦ σκευάσω, Ar. Eq. 372.—II. = περικοπή II., Plut. 2, 765 C.

Περικομμάτιον, ου, τό, dim. from foreg., Ar. Eq. 770.

Περίκομος, ον, (περί, κόμη) *covered all over with leaves*, Theophr.

Περικομπέω, ῶ, (περί, κομπέω) *to sound round about*, LXX., v. l. Thuc. 6, 17.

Περίκομψος, ον, (περί, κομψός) *very elegant, exquisite*, Ar. Pac. 994.

Περικονδῠλοπωροφίλα, ἡ, (περί, κόνδυλος, πῶρος, φιλέω) *loving swelled knuckles*, epith. of the gout in Luc. Tragop. 201.

Περικοπή, ῆς, ἡ, (περικόπτω) *a cutting all round, mutilation*, esp. of the Hermae at Athens, Thuc. 6, 28, Andoc. 3, 13.—II. *the outline* or *general form* of a person or thing, Polyb. 6, 53, 6: κατὰ τὴν περικοπήν, *in externals*, Id. 10, 25, 5: even *household ornaments, plate*, etc., 32, 12, 6.—III. *a section:* in Eccl., *a portion of scripture* for reading, as the Sunday epistles and gospels; elsewh. ῥῆσις.

Περικόπτης, ου, ὁ, *a thief, robber:* from

Περικόπτω, f. -ψω, (περί, κόπτω) *to cut all round, clip, mutilate*, Thuc. 6, 27, Lys. 143, 34; cf. περικοπή I.—2. *to lay waste* an enemy's country, from the practice *of cutting down the fruit-trees*, etc., Dem. 92, 9: hence, generally, *to waste, plunder*, Id. 116, 19, Diod. 4, 19, Strab., etc.; cf. κείρω I. 3.—3. *to lessen, weaken.*

Περικορδᾱκίζω,=κορδακίζω.

Περικορέω, ῶ, f. -ήσω, (περί, κορέω) *to sweep together from all sides.* Hence

Περικόρημα, ατος, τό, *sweepings.*

Περικοσμέω, ῶ, f. -ήσω, (περί, κοσμέω) *to deck all round*, App.

Περικόσμιος, ον, *round the world.*

Περίκουρος, ον, (περικείρω) *shorn all round*, as was done to boys, Lat. *circumtonsus.*—II. *surrounded and taken prisoner*, like ἀμφίκουρος.

Περικόχλιον, ου, τό, (περί, κοχλίας) *the female screw.*

Περικράζω, (περί, κράζω) *to croak* or *scream all round*, Opp. Ix. 1, 7.

Περικρᾱνία, ας, ἡ, *the skin round the skull* (sub. μῆνιγξ).

Περικράνιον, ου, τό, *a pillow:* [ᾱ] strictly neut. from

Περικράνιος, ον, (περί, κρανίον) *passing round the skull.* [ᾱ]

Περίκρᾱνον, ου, τό, *a covering for the head, helmet*, Strab. †p. 502.

Περικρᾰτέω, ῶ, f. -ήσω, *to conquer*, Joseph.: from

Περικρᾰτής, ές, (περί, κρατέω) *conquering, powerful*, Opp. H. 4, 540, Anth.

Περικρεμάννῡμι: f. -κρεμάσω [ᾰ], Att. -κρεμῶ (περί, κρεμάννυμι): — *to hang round*, Anth.:—pass. *to be hung about, to cling to*, c. dat., ματρί, Leon. Tar. 4, 4. Hence

Περικρεμής, ές, *hung round with* a thing, ἀναθήμασι, Luc. Tragop. 141.

Περίκρημνος, ον, (περί, κρημνός) *steep all round*, (Strab. ?) Plut. Sull. 16.

Περικροτέω, ῶ, *to rattle all round:* from

Περίκροτος, ον, (περί, κροτέω) *rattling all round*, Nonn.

Περικρούω, (περί, κρούω) *to strike all round*, περικρουσθεῖσα πέτρας τε καὶ ὄστρεα, *having* stones and shells *struck down from it*, Plat. Rep. 611 E: but, περικρούειν πέδας, *to fasten* fetters *on* one, Plut. 2, 499 A. — 2. *to strike all round*, as one does an earthen vessel, etc., to see if it be sound, Plat. Phileb. 55 C: περικεκρουσμένος, *unsound, cracked*, ap. A. B. p. 60.

Περικρῠερός, όν, *very cold* or *frosty.*

Περικρύπτω, f. -ψω, (περί, κρύπτω) *to conceal by wrapping up*, Strab., Luc. D. Mort. 10, 8.

Περικρώζω, f. -ξω, (περί, κρώζω) *to caw all round*, of the crow, Dio C.

Περικτάομαι, f. -ήσομαι, dep. mid., *to acquire.*

Περικτείνω, f. -κτενῶ, (περί, κτείνω) *to kill round about, to slay near* or *beside:* once read in Il., now divisim περὶ κτ-.

Περίκτησις, ἡ, *acquisition, possession.*

Περικτίονες, όνων, οἱ, (περί, κτίζω) like ἀμφικτίονες, *the dwellers around, neighbours*, Hom.; who also has π. ἄνθρωποι, π. ἐπίκουροι, Od. 2, 65, Il. 17, 220; explained by the words οἳ περιναιετάουσι, Od. 2, 65; also in Orac. ap. Hdt. 7, 148, Pind. N. 11, 24, I. 8 (7), 136. This sing. is not in use, as in the case of περικτίται: in Att. prose περίοικοι, but Thuc. 3, 104 has περικτίονες: cf. ἀμφικτίονες, -ύονες. [τῐ]

†Περικτιόνη, ης, ἡ, *Perictione*, daughter of Critias, mother of Plato, Ael. V. H. 10, 21.—2. a female of the Pythagorean sect, Stob. 1, 62 (Dind. ap. Steph. Thes. for -κτυόνη).

Περικτίται, ῶν, οἱ, = περικτίονες, Od. 11, 288. [τῐ]

Περικτῠπέω, ῶ, f. -ήσω, *to crash* or *sound around.*

Περικῡδαίνω, (περί, κυδαίνω) *to extol all round*, Or. Sib.

Περικῡδής, ές, (περί, κῦδος) *very famous*, Nic. Th. 345.

Περικυκλάς, άδος, ἡ, (περικυκλέω) *revolving*, ὧραι, Orph. H. 46, 5.

Περικυκλεύω, (περί, κυκλεύω) *to move in a circle.*—II. *to encircle, encompass.*

Περικυκλέω, ῶ, f. -ήσω, (περί, κυκλέω) *to move in a circle.* Mid., in pres. and impf., *to encircle, encompass, enclose*, Hdt. 8, 78; so that περιεκυκλέοντο is used = the Att. περιεκυκλόοντο, just as other verbs in έω are used by Ion. for those in όω. Hence

Περικύκλησις, εως, ἡ, *a turning round, revolution.*

Περίκυκλος, ον, (περί, κύκλος) *all round, spherical:*—περικύκλῳ, as adv., *round about*, Plut. 2, 755 A, si vera !.

Περικυκλόω, ῶ, (περί, κυκλόω) *to encircle, encompass, enclose:*—in mid., Ar. Av. 346, Xen. An. 6, 3, 11; cf. περικυκλέω. Hence

Περικύκλωσις, εως, ἡ, *an encircling, encompassing*, Thuc. 3, 78.

Περικῠλίνδω or -δέω, aor. 1 -εκύλῑσα (περί, κυλίνδω): *to roll round*, Ar. Pac. 7:—pass. *to be rolled*, and so *roll about*, Plat. Legg. 893 E.

Περικύλισις, ἡ, *a rolling round, revolution.* [ῠ]

Περικῡμαίνω, (περί, κυμαίνω) *to heave* or *surge around*, c. acc., Orph H. 82, 3.

Περικύμων, ον, (περί, κῦμα) *surrounded by the waves*, Eur. Tro. 796. [ῡ]

Περίκυρτος, ον, (περί, κυρτός) *convex*, Sext. Emp. p. 430. Hence

Περικυρτόομαι, as pass., *to be bent all round*, Ath. 783 B.

Περικῠτόω, ῶ, (κύτος) *to cover with leather.*

Περικῡφόω, ῶ, *to bend down round.*

Περικωδωνίζω, *to carry a bell round;* cf. κώδων I.—II. *to prove* or *test all round.*

Περικωκύω, (περί, κωκύω) *to wail around*, Opp. H. 4, 259. [ῡ̆]

Περικωμάζω, f. -άσω, (περί, κωμάζω) *to go about in a* κῶμος: also c. acc. loci, *to carouse round*, Ar. Vesp. 1025.

Περικωνέω, ῶ, (περί, κῶνος II. 1) *to smear all over with pitch*, π. τὰ ἐμβάδια, *to black* shoes, Ar. Vesp. 600.

Περιλᾰκίζω, *to rend all round.*

Περιλακτίζω, (περί, λακτίζω) *to kick all round*, Clem. Al.

Περιλᾰλέω, ῶ, f. -ήσω, (περί, λαλέω) *to chatter on all sides, chatter exceedingly*, Ar. Eccl. 230: — *to talk about, describe*, Philostr. Hence

Περιλάλημα, ατος, τό, *prating, gossip:* [ᾰ] and

Περιλάλητος, ον, *talked to death.*

Περίλᾰλος, ον, (περί, λαλέω) *very talkative.*

Περιλαμβάνω, f. -λήψομαι: aor. περιέλᾰβον (περί, λαμβάνω): — *to seize around, embrace,* Xen. An. 7, 4, 10: *to grasp,* πέτρας ταῖς χερσί, Plat. Soph. 246 A. — 2. *to encompass, surround,* Hdt. 8, 16: — *to get into one's power, catch,* Id. 5, 23, cf. Plat. Soph. 235 B; μετεώρους τὰς ναῦς π., *to catch* them at sea, Thuc. 8, 42: — pass. *to be caught, trapped,* Ar. Plut. 934.—3. *to compass, get possession of,* τι, Isae. 73, 9, cf. 25, 43. — II. like περιέχω, *to take in, enclose,* Plat. Criti. 116 B, and oft. in Polyb. — 2. *to take in, comprehend,* a number of particulars, Isocr. 16 D, 187 B; π. λόγῳ, Plat. Soph. 249 D; πολλὰ εἴδη ἑνὶ ὀνόματι, Ib. 226 E. — 3. *to define strictly, to determine in express words, draw up in a legal form,* Plat. Legg. 823 B, cf. Coray Lycurg. 3, p. 46. — III. in pass., *to be constrained, forced,* τοῖς καιροῖς, Polyb. 6, 58, 6.

Περιλαμπής, ές, (περί, λάμπω) *very brilliant,* Plut. Fab. 19, Crass.

Περίλαμπρος, ον, (περί, λαμπρός) *very brilliant, radiant.* Adv. -πρως.

Περιλάμπω, f. -ψω, (περί, λάμπω) *to beam around,* Plut. Camill. 17, etc. —II. c. acc., *to shine around,* Id. Cicer. 35: hence in pass., *to be shone around,* Id. Pericl. 39, etc. Hence

Περίλαμψις, ἡ, *a shining round,* Plut. 2, 931 A.

†Περίλαος, ου, ὁ, Ion. Περίλεως, *Perilaus,* son of Icarius and Periboea, brother of Penelope, Apollod. 3, 10, 1.—2. a Trojan, Qu. Sm. 8, 294.—3. a Sicyonian, a commander in the battle at Mycale, Hdt. 9, 103.—4. a Megarian, a partisan of Philip of Macedon, Dem. 242, 2; etc.—5. the Athenian artist, who is said to have constructed the brazen bull of Phalaris, Luc. Phalar. 1: also called Πέριλλος, Anth.—Others in Plut.; Paus.; etc.

Περιλεγνής. ές, (περί, λέγνη) *surrounded with a variegated border.*

Περιλέγω, (περί, λέγω) *to express by circumlocution,* Hermipp. Incert. 11.

Περιλείβομαι, (περί, λείβομαι) as pass., *to be shed all over,* c. dat., Anth., and Nic.

Περίλειμμα, ατος, τό, (περιλείπω) *that which remains, a remainder, residue,* Plat. Menex. 236 B.

Περιλειπής, ές, = περιλιπής, dub. in Dio C.

Περιλείπω, f. -ψω, (περί, λείπω) *to leave remaining:*—pass., *to be left remaining, remain over, survive,* Hdt. 1, 82, Plat. Legg. 677 E, etc.; τινός, Eur. Hel. 426.

Περιλείχω, f. -ξω, (περί, λείχω) *to lick all round,* Ar. Plut. 736; *to lick off,* Luc. Icarom. 30.

Περίλεξις, εως, ἡ, *circumlocution,* like περίφρασις, Ar. Nub. 318.

Περιλεπίζω,=sq.

Περιλέπω, f. -ψω, (περί, λέπω) *to strip off all round,* περὶ γάρ ῥά ἑ χαλκὸς ἔλεψεν φύλλα, Il. 1, 236; π. τὸν φλοιόν, Hdt. 8, 115.

Περιλεσχήνευτος, ον, (περί, λεσχηνεύω) *talked about on all sides, much talked of,* Hdt. 2, 135.

Περιλευκαίνω, (περί, λευκαίνω) *to surround with white,* Ach. Tat.

Περίλευκος, ον, (περί, λευκός) *edged with white.* τὸ π., (sc. ἱμάτιον) Antiph. Incert. 76; cf. περίνησος.

†Περίλεως, ὁ, Ion. = Περίλαος (3), Hdt.

Περίλημμα, ατος, τό, (περιλαμβάνω) *that which is embraced, an embrace,* LXX.

Περιληπτικός, ή, όν, *able to be taken hold of,* of a loose skin, Arist. Gen. An. 1, 12, 3.—II. *comprehensive,* Plut. 2, 1003 D, etc.: *embracing, collective,* Gramm.: from

Περιληπτός, ή, όν, (περιλαμβάνω) *embraced: to be embraced* or *comprised, comprehensible,* Plat. Tim. 28 A, C, etc. Adv. -τῶς, Epicur. ap. Diog. L. 10, 40.

Περίληψις, ἡ, *an embracing,* LXX.

Περιλιμνάζω, (περί, λιμνάζω) *to surround with water, insulate,* πόλιν, Thuc. 2, 102.—II. intr. *to become all a lake,* Ael. N. A. 16, 15.

Περιλιμπάνω, rarer collat. form of περιλείπω.

Περιλῐπής, ές, (περιλείπω) *left remaining, over and above,* Plat. Legg. 702 A, Polyb. 1, 73, 2.

Περιλιχμάομαι, dep.,=περιλείχω, Plat. Ax. 372 A, Luc. Prom. 10, Plut. Pyrrh. 32.

Περιλιχνεύω, (περί, λιχνεύω) *to lick all round, nibble,* prob. l. Philo.

Περιλογισμός, οῦ, ὁ, v. l. for ἐπιλογισμός, in Thuc.

Περίλοιπος, ον, = περιλιπής, Ar. Fr. 208, Thuc. 1, 74.

Περιλοπίζω, = περιλεπίζω, Theophrastus.

Περιλούω, (περί, λούω) *to wash all round* or *carefully,* Plut. Lycurg. 15.

Περιλῡμαίνομαι, dep., *to maltreat sadly.*

Περιλῡπία, ας, ἡ, *extreme grief,* Diog. L.: from

Περίλῡπος, ον, (περί, λύπη) *very sad, deeply grieved,* Isocr. 11 B.

Περιλωπίζω, *to wrap* or *envelope round about.*

Περιμάδᾰρος, ον, (περί, μαδαρός) *bald round about:*—Ion. -δηρος, Hipp. [ᾰ]

Περιμᾰθής, ές, (μαθεῖν) *very learned.*

Περιμαιμάω, ῶ, *to gaze* or *peep eagerly round,* ἰχθυάᾳ σκόπελον περιμαιμώωσα (Ep. part.), Od. 12, 95.

Περιμαίνομαι, (περί, μαίνομαι) as pass., *to rage round about,* c. acc., π. ἄλσος, *to rush furiously up and down* the grove, Hes. Sc. 99.—II. c. dat., *to have a violent desire for...,* χρυσῷ, Naumach.

Περιμάκτρια, ας, ἡ, (περιμάσσω) *one that purifies by magic,* γραῦς π., a witch, Plut. 2, 166 A, ubi v. Wyttenb.

Περιμᾰνής, ές, (περιμαίνομαι) *furious, mad,* Plut. 2, 43 D, 52 D, etc. Adv. -νῶς, Ib. 1100 A.

Περιμαρμαίρω, (περί, μαρμαίρω) *to sparkle all round,* Q. Sm. 5, 114.

Περιμάρναμαι, poet. for περιμάχομαι, q. v.

Περιμάσσω, Att. -ττω: f. -ξω (περί, μάσσω):—*to wipe* or *cleanse all round:* esp. *to purify by magic, disenchant by purification,* Menand. p. 42, cf. Wyttenb. Plut. 2, 166 A.

Περιμάχητος, ον, (περιμάχομαι) *fought about, fought for,* πᾶσι, by all, Ar. Av. 1404, cf. Thuc. 7, 84; esp. of things, πενία ἥκιστα περιμάχητον, not *a thing one would fight for,* Xen. Symp. 3, 9, cf. Plat. Legg. 678 E; δυναστεία ὑπὸ πάντων ἐρωμένη καὶ π., Isocr. 172 B, cf. 144 C, 211 C:—in Ar. Thesm. 319, prob. with collat. signf. of *fought around, surrounded by battle.* [ᾰ]

Περιμάχιμος, ον, *very desirable,* Plut. ?

Περιμάχομαι, (περί, μάχομαι) dep. mid., *to fight all round* or *on all sides,* Xen. Cyr. 7, 1, 41.—II. *to fight about* or *for* a thing. [ᾰ]

Περιμελαίνω, (περί, μελαίνω) *to dye black all round:* in pass., π. λαμπρὰ σκιεροῖς, *to have* them *darkened* or *shaded* off, Plut. 2, 368 C.

Περιμεμφής, ές, (περί, μέμφομαι) *blaming greatly,* v. l. Arat. 109.

Περιμενεαίνω, (περί, μενεαίνω) *to wish for ardently,* Ap. Rh. 1, 670, 771.

Περιμενετέον, verb. adj. from sq., *one must await,* Dion. H.: from

Περιμένω, (περί, μένω) *to wait for one, await,* τινά, Hdt. 4, 89, Soph. Ant. 1296, etc.; c. part., π. τινὰ λέγοντα, Plat. Legg. 890 E, etc.:—π. τι, *to wait for, expect* it, Plat. Phaed. 116 A, etc.; *to long for, desire,* Plut. 2, 172 D:—οὐ περιμένει τι ὁ καιρός, *does* not *admit* of..., Plut. Caes. 17.—II. intr. like the simple μένω, *to wait,* Hdt. 7, 58, Ar. Ach. 815.

Περίμεστος, ον, (περί, μεστός) *full all round, very full,* Xen. Symp. 2, 11.

Περιμετρέω, ῶ, f. -ήσω, *to measure all round.*

Περίμετρον, ου, τό,=ἡ περίμετρος, *the circumference,* Hdt. 1, 185; 2, 15, etc. Strictly neut. from

Περίμετρος, ον, (περί, μέτρον) like ὑπέρμετρος, *above measure,* in size or beauty, Od. always epith. of cloth, ἱστὸς π., as 2, 95; 19, 140; where others not so well explain it *of exact measure,* others *round:* π. δέμας, κήτεα, Opp. H. 3, 190; 5, 47.

Περίμετρος, ου, ἡ, (sc. γραμμή) *the circumference* or *periphery* of a circle, Polyb. 1, 56, 4, etc.; cf. διάμετρος.

†Περιμήδη, ης, ἡ, *Perimēdē,* daughter of Aeolus and Enarete, Apollod. 1, 7, 3.—2. in Theocritus 2, 16, a celebrated sorceress, cf. Ἀγαμήδη.—Others in Apollod.; etc.

†Περιμήδης, ους, ὁ, *Perimedes,* a companion of Ulysses, Od. 11, 23.—2. a centaur, Hes. Sc. 187.

Περιμήκετος, ον, poet. for sq., *very tall* or *high,* ἐλάτη, Τηΰγετος, Il. 14, 287, Od. 6, 103.

Περιμήκης, ες, (περί, μῆκος) *very tall* or *long,* κοντός, Od 9, 487; πέτρα, ὄρος, Il. 13, 63, Od. 13, 183; π. ἀνδρόσφιγγες, Hdt. 2, 175:—a superl. -μήκιστος, in Plut. 2, 1077 B.

Περιμήρια, τά, (περί, μηρός) *any covering round the hips* or *thighs.*

Περιμηρίδιον, τό,=foreg.

Περίμητρος, ον, (περί, μήτρα):—ξύλα π., *the heart of timber,* next to the pith, Theophr.; elsewh. ξ. ἔμμητρα.

Περιμηχᾰνάομαι, f. -ήσομαι (περί, μηχανάομαι):—dep. mid.:—*to prepare very craftily, contrive cunningly,* Od. 7, 200; δούλιον ἦμαρ, Od. 14, 340.

Περιμῐνύθω, *to decrease on all sides.* [ῠ]

†Πέριμος, ου, ὁ, *Perimus,* a Trojan. son of Megas, Il. 16, 695.

Περιμοτόω, ῶ, *to dress a wound with lint* (μοτόν). Hence

Περιμότωσις, ἡ, *a dressing with lint.*

†Περιμούδα, ἡ, *Perimuda,* a city of India, Ael. H. A. 15, 8.

Περιμοχθέω, ῶ, f. -ήσω, (περί, μοχθέω) *to suffer toil for one,* τινί, Opp H. 4, 258.

Περιμῡκάομαι, (περί, μυκάομαι) dep., *to roar round,* τινά, Plut. Crass 26. Hence

Περιμῡκής, ές, *loud-roaring,* Orph. Arg. 311.

Περιμύρομαι, (περί, μύρω II) dep., *to lament around,* Q. Sm. 12, 489. [ῡ]

Περιναιετάω, ῶ, (περί, ναιετάω) *to dwell round about* or *in the neighbourhood,* Od. 2, 66; 23, 136, Hes., and Pind. — 2. like ναιετάω, in pass.

signf., *to be inhabited*, Od. 4, 177. Hence

Περιναιέτης, ου, ὁ, *one of those who dwell round about, a neighbour*, Il. 24, 488, Ap. Rh. 4, 470.

Περίναιος, ὁ,=περίνεος, v. l. Hipp.

Περιναίω, (περί, ναίω) *to dwell round*, Aesch. Supp. 1021, in pass.

Περιναύτιος, ον, also -σιος, (περί, ναυτία) *sea-sick, squeamish*, Diod. 2, 58.

Περινέμομαι, (περί, νέμω) as pass., *to spread around*, of fire, Plut. Dio 46.

Περινενοημένως, adv. part. pf. pass., *considerately*.

Περίνεον, τό, *the space between the fundament and the scrotum*, also τὸ περίναιον, Hipp.

Περίνεος, ὁ, also περίναιος,= foreg., v. l. Hipp., Arist. H. A. 1, 14, 2.—II. *the penis*, Arist. Gen. An. 1, 2, 7; 4, 1, 31.

Περινεύω, f. -εύσω, (περί, νεύω) *to bend forward and look around timidly*, App. Civ. 4, 46.

Περινέφελος, ον, (περί, νεφέλη) *overclouded*, ἀήρ, Ar. Av. 1194.

Περίνεφρος, ον, (περί, νεφρός) *fat about the kidneys*, Arist. H. A. 3, 17, 6.

Περινέω, (περί, νέω) *to swim round* a thing, Arist. H. A. 9, 37, 10.

Περινέω, f. -ήσω: aor. inf. περινῆσαι, Hdt. 4, 164, but also lengthd. -νηῆσαι, 2, 107, as in Q. Sm. 3, 678 (cf. νέω): but the only pres. he uses is περινέω, 6, 80. *To pile* or *heap round*, ὕλην περὶ τὸν πύργον, 4, 164: also, π. τὴν οἰκίην ὕλῃ, *to pile* it *round* with wood, 2, 107.

Περίνεως, ὁ, gen. -νεω, nom. pl. -νεῳ (ναῦς, Att. gen. νεώς):—strictly, *a supernumerary in a ship, a passenger*; also=ἐπιβάτης, opp. to πρόςκωπος, Thuc. 1, 10, Ael. N. A. 2, 15.

Περινήσας, and -ηήσας, aor. part. of περινέω, Hdt.

Περίνησος, ον, *edged with purple*: hence, τὸ π., (sc. ἱμάτιον), *a woman's robe with a purple border*, Antiph. Incert. 76, Menand. p. 34.—The form περινήσαιος, ον, is very dub.

Περινήχομαι, (περί, νήχομαι) dep., *to swim round and round*, Plut. 2, 977 A.

†Περίνθιος, α, ον, *of Perinthus*; οἱ Περίνθιοι, *the Perinthians*, Xen.: from

†Πέρινθος, ου, ἡ, *Perinthus*, a city of Thrace, on the Propontis, later Heraclea, now *Erekli*, Hdt. 4, 90; Xen. Hell. 1, 1, 21.

Περινίζω, f. -ψω, (περί, νίζω) *to wash off all round*, Hipp.: περὶ δ' αἷμα νένιπται, Il. 24, 419.

Περινίπτω, rare form of pres. for foreg., Diod.

Περινίσσομαι, (περί, νίσσομαι) dep. mid., *to go round about*, κυλίκων περινισσομενάων, as the cups *go round*, Phocyl. 7: *to come round*, of time, μὴν περινίσσεται, Eur. Alc. 449.

Περινοέω, ῶ, f. -ήσω, (περί, νοέω) *to contrive cunningly*, Ar. Ran. 958. Hence

Περινόησις, εως, ἡ, *shrewdness, subtlety*, Plut. 2, 509 E: and

Περινοητικός, ή, όν, *thoughtful, considerate*. Adv. -κῶς.

Περίνοια, ας, ἡ, *intelligence*, τινός, Plat. Ax. 370 A:—*over-wiseness*, Thuc. 3, 43.

Περινομή, ῆς, ὁ, (περί, νέμω):—ἐκ περινομῆς, *in turns, in order*.

Περίνοος, ον, contr. -νους, ουν, (νοέω) *very intelligent*; in superl. περινούστατος, Sext. Emp. p. 434, v. Lob. Phryn. 144.

Περινοστέω, ῶ, f. -ήσω, (περί, νοστέω) *to go round*, περί τι, Ar. Thesm. 796, Plat. Rep. 558 A: *to go about* like a beggar, like περιέρχομαι, Ar. Plut. 121, Dem. 421, 22.

Περινοτίζω, *to moisten all round*.

Πέριξ, strengthd. for περί, mostly in Ion. prose, and Trag., (though in latter usu. as adv.):—I. as prep., *round about, all round*; in Hdt. both c. gen., and acc., cf. 1, 179, 196; but the latter far most usu., Valck. ad 4, 15; rarely after its acc., yet v. 4, 52, 79, Aesch. Pers. 368, Eur. H. F. 243. —II. as adv., *round about*, 5, 115; πέριξ λαβεῖν ἄνθρωπον, to surround him, 5, 87; κύκλῳ πέριξ, Aesch. Pers. 418; rare in Att. prose, πέριξ πολιορκεῖν, Thuc. 6, 90; ὁ πέριξ τόπος, τὰ π. ἔθνη, Plat. Tim. 62 E, Xen. Cyr. 1, 5, 2.

Περιξαίνω, (περί, ξαίνω) *to scratch* or *strike round about, near*, Joseph.

Περιξεστός, ή, όν, (περί, ξεστός) *polished round about*, πέτρη, Od. 12, 79.

Περιξέω, f. -έσω, (περί, ξέω) *to polish all round*, Theocr. 22, 50.

Περιξηραίνω, (περί, ξηραίνω) *to make dry all round*:—pass., *to be* or *become so*, Arist. Gen. An. 3, 9, 8.

Περίξηρος, ον, (περί, ξηρός) *dry round about, dry at the surface*, Arist. Gen. An. 2, 3, 19.

Περιξῠράω, ῶ, Ion. -ρέω: f. -ήσω (περί, ξυράω):—*to shave all round*, τοὺς κροτάφους, Hdt. 3, 8; περιεξυρημένος τὸν πώγωνα, Luc. Merc. Cond. 33.

Περιξυστήρ, ῆρος, ὁ, *a surgical instrument for scraping* or *smoothing bones*: from

Περιξύω, (περί, ξύω) *to scrape all round*; *to nibble at*, Opp. H. 3, 525.

Περίογκος, ον, (περί, ὄγκος) *of great size, bulky*, Arist. Physiogn. 6, 9.

Περιοδεία, ας, ἡ, (περιοδεύω) *a journey round, circuit*, Strab.

Περιοδεύσιμος, ον, *with circuitous ways*: from

Περιόδευσις, εως, ἡ,=περιοδεία.

Περιοδευτής, οῦ, ὁ, *one who travels round*.

Περιοδευτικός, ή, όν, *disposed to travel round*, Diosc.: from

Περιοδεύω, (περί, ὁδεύω) *to travel round*, mostly by land; cf. περίπλοος: —*to go all round*, Plut. Camill. 32, Phoc. 21.—II. metaph., *to go all through*, βίον τινός, Id. 2, 87 B: *to go regularly over, treat of*, Id. 892 D, 897 E: also *to study a composition*, Epicur. ap. Diog. L.—III. *to come round, take in, cheat*, like Lat. *circumvenire*, Luc. —IV. *to cure by systematic regimen*, Lat. *cyclo curare*: generally,=θεραπεύω, *to cure, heal*.—V. *to write in periods*, Dem. Phal. Hence

Περιοδία, ας, ἡ, *a travelling round*, esp. by land.—II. *a book of travels, account of a country visited*, Strab.; cf. περίπλοος.

Περιοδίζω, *to be periodical*, πυρετὸς π., *an intermittent* fever, Galen.

Περιοδικός, ή, όν, *coming round at certain times, periodical*, Plut. 2, 1018 D.—II. *in periods*. Adv. -κῶς, Plut. 2, 893 B.

Περιοδοιπορέω, ῶ, *to travel, go round about*, Hipp.

Περιοδονίκης, ου, ὁ, v. sub ἡ περίοδος IV. [νῑ]

Περίοδος, ου, ὁ, *one who goes the rounds*, Lat. *circulator*, Aen. Pol.

Περίοδος, ἡ, Aeol. πέροδος (q. v.) (περί, ὁδός):—*a going round, marching round*, Hdt. 7, 219, 229.—II. *a way round*, Hdt. 7, 223: *the circumference, circuit, compass*, τοῦ τείχεος, τῆς λίμνης, Hdt. 1, 93, 163, 185; so Xen., etc.: absol., τὴν π., *in circumference*, Hdt. 7, 109.—III. *a book of travels, account of countries travelled over*, γῆς περίοδος, Hdt. 4, 36, cf. Arist. Pol. 2, 3, 9, Rhet. 1, 4, 13;—but in Hdt. 5, 49, and Ar. Nub. 206, γῆς περίοδος is *a map* or *chart* of the world, cf. πίναξ.—Cf. περιήγησις, περίπλοος.—IV. *a going round in a circle, a coming round to the starting point*, esp. of time, *a period of time*, π. ἐτέων, revolving years, Pind. N. 11, 51 (in Aeol. form πέροδος); freq. in Plat.: esp. *the period embracing the four great public games*, hence, ὁ τὴν περίοδον νενικηκώς or ὁ περιοδονίκης, one who has conquered in all the games, Ath., Dio C. 63, 8.—2. in medic., *a regular prescribed course of life*, ἐν τῇ καθεστηκυίᾳ περιόδῳ ζῆν, to live in the regular *course*, or by the prescribed *system*, Plat. Rep. 407 E; ἰατρικὴ π., *a course* of medical *discipline*, Luc. Gall. 23.—3. π. λόγων, *a conversation in which each speaks in turn*, Xen. Symp. 4, 64.—4. also=περιφορά, *a course at dinner*, Id. Cyr. 2, 2, 2.—5. *the orbit of a heavenly body*, Id. Mem. 4, 7, 5.—6. *a fit* of intermittent fever, or the like, Dem. 1[illegible]3, 20. —7. ἐκ περιόδου, *in rotation*, Polyb. 2, 43, 1, etc.—V. *a well rounded sentence, period*, Arist. Rhet. 3, 9, 3, cf. Cic. Orator 61.

Περιοδῠνάω, -νέω, -νος, ον, v. περιωδ-.

Περίοιδα, περιήδη, perf. and plqpf. in pres. and impf. signf., (περί, οἶδα) *to know better*, c. inf., περίοιδε νοῆσαι, Il. 10, 247; c. dat., ἴχνεσι γὰρ περιήδη, for he *was better skilled in* the tracks, Od. 17, 317; c. acc. rei et gen. pers., *to know better than* others, περίοιδε δίκας ἠδὲ φρόνιν ἄλλων, Od. 3, 244; also, βουλῇ περιΐδμεναι ἄλλων, *to be better skilled in* counsel than others, Il. 13, 728.—Cf. περιεῖδον.

Περιοιδάω, ῶ, (περί, οἰδάω) *to swell round about* or *very much*, Hipp.

Περιοικέω, ῶ, (περίοικος) *to dwell round* a person or place, Hdt. 1, 57; 5, 78, etc., Xen. An. 5, 6, 16. Hence

Περιοίκημα, ατος, τό, *a neighbouring dwelling*.

Περιοικία, ας, ἡ, *a dwelling round* a town, Strab.

Περιοίκιον, ου, τό, like περίβολος, *the space round a dwelling* or *town*, Aristid.

Περιοικίς, ίδος, ἡ, pecul. fem. of περίοικος, *dwelling* or *lying round about, neighbouring*, πόλεις, Hdt. 1, 76; 9, 115: νῆσοι, Thuc. 1, 9.—II. ἡ περιοικίς (sc. γῆ, χώρα), *the country round* a town, Thuc. 3, 16; *the suburbs*, Id. 2, 25;—the Dorians called it κώμη, Arist. Poët. 3, 6; and Polyb. 5, 8, 4 speaks of αἱ περ. κῶμαι. —2. a town of περίοικοι, *a dependent town*, Arist. Pol., cf. περίοικος II.

Περιοικοδομέω, ῶ, f. -ήσω, (περί, οἰκοδομέω) *to build round about*, αἱμασιάν, Dem. 1274, fin.—II. *to enclose by building round*, τὸ χωρίον, Dem. 1272, 17; in pass., *to be built up, walled in*, Thuc. 3, 81; τὸ περιοικοδομημένον, *the space built round*, Lat. *ovile*, Hdt. 7, 60.

Περίοικος, ον, (περί, οἶκος) *dwelling round* or *near, a neighbour*, Hdt. 1, 166, 175, etc., and Att.—II. οἱ περίοικοι were, in Laconia, *the free inhabitants of the towns*, except Sparta itself, *the provincials*, who enjoyed civil but not political liberty, opp. on the one hand to the Spartans, and on the other to the Helots and Neodamodes, Valck. Hdt. 9, 11, Müller Dor. 3, 2, Thirlw. Hist. of Gr. 1, 307, sq., Dict.

Antiqq. s. v.; so also in Crete, Arist. Pol. 2, 10, 5:—so Plat. says, δουλωσάμενοι τότε περιοίκους τε καὶ οἰκέτας ἔχοντες, Rep. 547 C.—III. geographically, περίοικοι were *those who were in the same parallel, but opposite meridians*; ἄντοικοι those under the same meridian but opposite parallels; ἀντίποδες those who were in opposite parallels and meridians, diametrically opposite, Cleomed.

Περιοιστέος, *α*, *ον*, verb. adj., *to be borne round about.*

Περιοίσω, fut. of περιφέρω.

Περιοιχνέω, ῶ, (περί, οἰχνέω) *to go round about*, Agathocl. ap. Ath. 376 A.

Περιοκέλλω, (περί, ὀκέλλω) strictly of a ship, *to run aground*; generally, *to be in difficulties*, π. εἰς χειρίστας ἐπιτηδεύσεις, *to engage* in the most disastrous undertakings, Diod.

Περιοκωχή, ἡ,=περιοχή, ap. Hesych.

Περιολισθαίνω and -θάνω: f. -σθήσω (περί, ὀλισθάνω):—*to slip about*, Plut. Marcell. 15, Id. 2, 1089 D. Hence

Περιολίσθησις, ἡ, *a slipping away*, Plut. Camill. 26, Id. 2, 930 E.

Περιολκή, ῆς, ἡ, (περιέλκω) *a drawing round about.*—II. *the drawing away from* a thing, esp. in war, *a diversion*, Joseph.

Περιομμᾰτοποιός, όν, *making to see entirely*, τινός, Iambl.

Περιομφᾰκοειδής, ές, *looking quite unripe*: contr. -ώδης, Hipp.

Περιονῠχίζω, (περί, ὀνυχίζω) *to pare the nails round*, LXX.

Περιοπτέος, έα, έον, verb. adj. of περιοράω, *to be overlooked* or *suffered*, c. part., οὐ π. Ἑλλὰς ἀπολλυμένη, Hdt. 7, 168; c. inf. οὐ π. γένος γενέσθαι ἐξίτηλον, Id. 5, 39.—II. περιοπτέον, *one must overlook* or *suffer*, Xen. Lac. 9, 5.

Περίοπτος, ον, (περιόψομαι) *to be seen all round, in a commanding position*, τόπος, Plut. Arat. 53:—hence,—2. like περίβλεπτος, *conspicuous*, Id. Pyrrh. 16; *admirable*, κάλλος, Anth. P. 5, 27, etc.; ἔργα, Plut. Caes. 16; cf. Valck. Phoen. 554. Adv. -τως, *gloriously*, Plut. Sull. 21, etc.

Περιόρᾱσις, εως, ἡ, (περιοράω) *a looking round about.*—II. *an overlooking, a looking on and allowing*, Clem. Al. p. 821, 36.

Περιορατέον, verb. adj., *one must look round*, Diod.: from

Περιοράω, ῶ, impf. περιεώρων, Ion. περιώρων: perf. περιεώρᾱκα, pass. περιεώρᾱμαι:—also f. περιόψομαι: pf. pass. περιῶμμαι: aor. pass. περιώφθην:—(for aor. περιεῖδον, v. sub voc. in alph. ord.) (περί, ὁράω). *To look around.*—II. *to overlook*, hence *to disregard, look on and allow* a thing to happen, usu. c. part., Hdt. 2, 110; 4, 118, etc.; the part. is rarely omitted, οὐ μή με περιόψεται ἄνιππον (sc. ὄντα) Ar. Nub. 124; also not seldom c. inf., Hdt. 1, 191; 2, 64, also c. acc. pers. sine inf., οὐκ ἄν με περιεῖδες (sc. ποιέειν) Hdt. 3, 155: to this signf. also belongs the fut. περιόψομαι, Hdt. 1, 152. Thuc. 2, 20.—III. mid., *to look about before doing a thing*, hence *to tarry, delay, wait*, Thuc. 6, 93.—2. c. gen., *to look round after, to take thought about*, Lat. *respicere*, Id. 4, 124.

Περιοργής, ές, (περί, ὀργή) *very angry* or *wrathful*, Thuc. 4, 130. The adv. -γῶς, in Aesch. Ag. 216, is now judged by Dind. to be a gloss.

Περιοργίζομαι, (περί, ὀργίζω) as pass., *to be very angry*, Polyb. 4, 4, 7.

Περιοργυιόω, ῶ, (περί, ὀργυια) *to encompass with the arms*: also in mid., with pf. pass., Ctesias.

Περιόρθριος, ον, (περί, ὄρθρος) *towards the morning, about day-break*: τὸ περιόρθριον, *dawn*, Hdn.

Περίορθρον, ον, τό,=περιόρθριον, Thuc. 2, 3.

Περιορίζω, f. -ίσω, (περί, ὁρίζω) *to mark out the boundaries of*, γῆν, Hipp., Plut. 2, 226 C:—τούτῳ διαστήματι περιωρίσθω, Luc. Salt. 37. Hence

Περιόρῐσις, ἡ, *a marking out by boundaries*: and

Περιόρισμα, ατος, τό, *any thing surrounded with limits.*

Περιορισμός, οῦ, ὁ, = περιόρισις, Plut. Num. 16.—II. as law-term,= Lat. *deportatio.*

Περιόριστος, ον, *to be bounded, determined*, etc.

Περιορμέω, ῶ, f. -ήσω, (περί, ὁρμέω) *to anchor round*, so as to blockade, Thuc. 4, 23, 26, Plut.

Περιορμίζω, f. -ίσω, (περί, ὁρμίζω) *to bring round* (a ship) *to anchor*, Dem. 1229, 9:—mid. and pass., *to come to anchor round*, like foreg., Thuc. 3, 6.

Περιορύσσω, Att. -ττω: f. -ξω (περί, ὀρύσσω):—*to dig round*, π. λίμνην, *to dig* a lake *round*..., Hdt. 2, 99; τάφρου κύκλῳ περιορυχθείσης, Plat. Criti. 118 C.

Περιορχέομαι, (περί, ὀρχέομαι) dep. mid., *to dance round about*, in tmesis, Call. Dian. 240.

Περίοσμος, ον, *strong smelling.*

Περιόστευς, ον, (περί, ὀστέον) *round the bones*, Galen.: τὸ π., *the membrane of the bones.*

Περιοσφραίνομαι, dep. mid., *to smell round, smell at.*

Περιουσία, ας, ἡ, (περίειμι, εἰμί) *that which is over and above* necessary expenses: *the residue, surplus, balance*; hence *abundance, plenty*, opp. to ἔνδεια, Plat. Gorg. 487 E; π. ἐρίων, Ar. Nub. 54; νεῶν, Thuc. 3, 13:—χρημάτων π., *abundance* of means, *riches, wealth*, opp. to ἀναγκαῖα χρ., Thuc. 1, 2, cf. 142, etc.; so, περιουσία alone, Isocr. 224 C, Xen., etc.: ἀπὸ παντὸς περιουσίαν ποιεῖσθαι, to enrich one's self by every means, Plat. Rep. 554 A:—absol., also, *superiority* of numbers or force, Thuc. 5, 71; ἀπὸ περιουσίας, *with plenty of other resources*, Id. 5, 103; ἐκ π., *superfluously, needlessly, wantonly*, Plat. Theaet. 154 D, Dem. 226, 19; ἐκ π. πονηροί, *wantonly* wicked, Dem. 1122, 3; so, περιουσίας χάριν, Polyb. 4, 21, 1, etc. Hence

Περιουσιάζω, f. -άσω, *to have plenty*, π. τινί, *to abound in* a thing, e. g. περιουσιάζει πόλις δυναστείᾳ, Dion. H. 6, 75; ὅκα ἂν περιουσιάζῃ, whenever *there is a surplus*, Callicrat. ap. Stob. p. 485, 54.—2. *to distinguish one's self* in any way, τινί, Diod.—3. *to expend one's means*, εἰς τοὺς ἀναγκαίους on one's relations, Phalar. Hence

Περιουσιασμός, οῦ, ὁ,=περιουσία, LXX.

Περιουσιαστικός, ή, όν, *belonging to* περιουσία.

Περιούσιος, ον, (περιουσία) *abundant*:—*peculiar, proper*, LXX.—II. of persons, *wealthy*:—also *distinguished*, like περιώσιος.

Περιόφθαλμος, ον, (περί, ὀφθαλμός) *round the eye*, Galen.

Περιοχέω, ῶ, *to carry about*:—pass., *to drive* or *ride about.*

Περιοχή, ῆς, ἡ, (περιέχω) *an embracing*: *circumference*, σφαίρας, Plut. 2, 892 E:—also *a mass, body*, Id. Lysand. 12.—2. *full extent, the full meaning* or *contents*, Cic. Att. 13, 25, 3.—II. *a portion* of a thing *parted off so as to form a whole*, e. g. *a section* of a work, Dion. H.—III. *that which surrounds*, esp. *a pod, husk, shell*, Theophr.

Περίοχος, ον, (περιέχω) *surrounded, enclosed.*—II. *superior to*, τινί, Sappho Fr. 69, in Aeol. form πέρροχος.

Περιόψομαι, fut. of περιοράω.

Περιπᾰθέω, ῶ, f. -ήσω, *to be* or *seem in a state of violent passion* or *emotion*, Plut. 2, 168 C, etc.: from

Περιπᾰθής, ές, (περί, πάθος, πάσχω) *in violent excitement, greatly distressed*, τινί, *at* or *by* a thing, Polyb. 1, 81, 1, etc.; cf. Wyttenb. Plut. 2, 130 C. Adv. -θῶς, Luc. Tim. 46, etc.

Περιπαιφάσσω, (περί, παιφάσσω) *to look wildly round*, Q. Sm. 13, 72.

Περιπάλλω, (περί, πάλλω) *to shake all round*:—pass., *to tremble all round*, Q. Sm. 10, 371.

Περιπαμφανόων, fem. -όωσα, Ep. part. of περιπαμφαίνω, as if from περιπαμφανάω, *beaming all around*, Nonn.

Περιπαπταίνω, (περί, παπταίνω) *to look timidly round*, Mosch. 4, 109.

Περιπάσσω, Att. -ττω, f. -άσω, (περί, πάσσω) *to strew* or *sprinkle all round*, τι, Sotad. Ἐγκλει. 1, 28; τινί τι, Theophr. Hence

Περίπαστος, ον, *strewed round about*, Archestr. ap. Ath. 293 F.

Περιπᾰτέω, ῶ, f. -ήσω, (περί, πατέω) *to walk round, walk about*, Plat., etc.; π. ἄνω κάτω, Ar. Lys. 709; π. περίπατον, Xen. Mem. 3, 13, 5.—2. esp. *to walk about*, while teaching or disputing; hence, *to argue, dispute, discourse*, Ep. Plat. 348 C, Diog. L., etc.; cf. περιπατητικός II. Hence

Περιπᾰ́τησις, εως, ἡ, *a walking about*, Diog. L. 7, 98; esp. while teaching or disputing; hence,—2. *a philosophical discussion*, esp. by way of dialogue: [ᾰ] and

Περιπᾰτητής, οῦ, ὁ, *one who walks about.*

Περιπᾰτητικός, ή, όν, (περιπάτησις) *given to walking about*; esp. while teaching or disputing: hence,—II. Aristotle and his followers were called περιπατητικοί, *Peripatetics*, Cic. Acad. Post. 1, 4, v. περίπατος IV; τὰ περιπατητικά, *their doctrines*, Id. Att. 13, 19, 4. Adv. -κῶς.

Περίπᾰτος, ου, ὁ, (περιπατέω) *a walking about, walking*, ποιεῖσθαι π., εἰς π. ἰέναι, Plat. Phaedr. 227 A, D, 228 B; ἐν π. εἶναι, Xen. An. 2, 4, 15; cf. περιπατέω.—II. *a place for walking*, esp. *a covered walk*, Xen. Mem. 1, 1, 10: v. infra IV.—III. *a conversation during a walk*; generally, *a philosophical discussion, argumentation*, like διατριβή, Ar. Ran. 942; π. περί τινος, Ib. 953.—IV. οἱ ἐκ τοῦ περιπάτου, *the peripatetic philosophy, school of Aristotle*, because he taught *walking in a* περίπατος *of the Lyceum* at Athens, Ammon. Herm. ad Categ f. 1, a; cf. Plut. Alex. 7, and v. περιπατητικός II.

Περιπάττω, Att. for περιπάσσω.

Περιπαύω, (περί, παύω) *to calm all round*:—pass., *to become quite quiet*, Ach. Tat.

Περιπαχνόω, ῶ, (περί, παχνόω) *to congeal all round*, Orph. Lith. 520.

Περιπεδῑνός, ή, όν, *flat* or *even all round.*

Περιπεζίδες, αἱ, (περί, πέζα) *ornaments for the feet, anklets.*

Περιπέζιος, α, ον, (περί, πέζα) *round the foot* or *edge.*—II. *very flat* or *low*: περιπεζία, ἡ, *a flat country.* Adv -ζίως, Suid.

Περιπέζος, ον,=foreg.

Περιπείρω, (περί, πείρω) *to put on*

spit, spit :—pass., *to be spitted* or *pierced*, σκόλοπι, Ael. N. A. 7, 48; ὀβέλοις, Luc. Gall. 2.

Περιπέλομαι, dep., of which Hom. only uses syncop. Ep. part. περιπλόμενος, (περί, πέλω). *To move round, be round* : and so,—1. of place, c. acc., ἄστυ περιπλομένων δηΐων, while the enemy *are about* the town, Il. 18, 220. —2. more commonly of time, περιπλομένου ἐνιαυτοῦ, περιπλομένων ἐνιαυτῶν, as the year or years *went round, went on, passed*, Virgil's *volventibus annis*, Od. 1, 16; 11, 247, etc., Hes. Op. 384, Th. 184; (so in Hom., περιτελλομένου ἐνιαυτοῦ): also, πέντε π. ἐνιαυτούς, during five *revolving* years, Il. 23, 833.—II. like περίειμι, *to surpass, conquer*, τινός, Ap. Rh. 3, 130.

Περίπεμπτος, ον, *sent round about* ; cf. sub θυοσκινέω : from

Περιπέμπω, f. -ψω, (περί, πέμπω) *to send round*, Hdt. 8, 7 :—in mid., Thuc. 4, 96 :—*to send all round, send about*, οἱ περιπεμφθέντες, Hdt. 1, 48.

Περιπένομαι, (περί, πένομαι) dep., only used in pres. and impf., *to be busy about* a thing, Od. 4, 624, in tmesis.

Περιπέπτω, late pres. for sq.

Περιπέσσω, Att. -ττω : f. -ψω (περί, πέσσω) :—strictly of bread, *to bake round about, bake hard all over*, Lat. *obcrustare* : but only used metaph., *to crust* or *gloss over*, ὀνόματι π. τὴν μοχθηρίαν, Ar. Plut. 159; so, λῦπαι ἡδοναῖς περιπεπεμμέναι, prob. l. Xen. Oec. 1, 20 (ubi al. περιπεπλεγμέναι); λόγοισιν εὖ πως εἰς τὸ πιθανὸν π., Plat. Legg. 886 E : but, ῥηματίοις περιπεφθείς, *cajoled* by words, Ar. Vesp. 668 :—also, *to conceal*, Plut. Mar. 37.

Περιπετάδην, adv., *spread round about* [ᾰ] : from

Περιπετάννῡμι, also -νύω : f. -πετάσω [ᾰ] : pf. pass. -πέπτᾰμαι (περί, πετάννυμι) :—*to spread* or *stretch around*, χέρα τινί, Eur. Hel. 628; *to spread out*, as a cloak, Aeschin. 64, 27. Hence

Περιπέτασμα, ατος, τό, *any thing spread out as a cloak* or *covering*, and so metaph., Menand. p. 147.

Περιπεταστός, ή, όν, (περιπετάννυμι) *spread out round about, spread over*, π. φίλημα, *a lewd* kiss, Ar. Ach. 1021; cf. χαυνόω.

Περιπέτεια, ας, ἡ, (περιπετής) *a turning right about*, i. e. *a sudden change, reverse* of fortune, Arist. Rhet. 1, 11, 24, Polyb. 1, 13, 11, etc.; rarely from bad to good, Id. 22, 9, 16.—2. esp. *the sudden reversal of circumstances* on which the plot in a tragedy hinges, such as Oedipus' discovery of his parentage, Arist. Poët. 11, 1.

Περιπετής, ές, (περιπίπτω) *falling round*, ἀμφὶ μέσσῃ προςκείμενος π., lying *with his arms clasped round* her waist, Soph. Ant. 1223; cf. περίκειμαι.—2. *surrounded by*, πέπλοισι π., *enshrouded* in her robes, Aesch. Ag. 233; but, ἔγχος π., the sword *round which was* his body, i. e. *sheathed in* his body, Soph. Aj. 907; (so, πεπτῶτα περὶ ξίφει, Ib. 828); cf. περιπίπτω I, περί B. I, and περιπτυχής ; also περιβάλλω.—II. *falling in with, falling into* evil, c. dat., Dem. 1490, 3.—III. *changing* or *turning suddenly*, of a man's fortunes, esp. from good to bad, π. πρήγματα, a *sudden* reverse, Hdt. 8, 20 : so, π. τύχη, Eur. Andr. 982 : cf. περιπέτεια.

Περιπέτομαι, f. -πετήσομαι, usu. -πτήσομαι, (περί, πέτομαι) dep. mid., *to fly around*, v. l. Xen. An. 6, 1, 23, and Luc.

Περιπετρίζομαι, (περί, πέτρα) as pass., *to be dashed against rocks all round*, ap. Hesych.

Περιπέττω, Att. for περιπέσσω, q. v.

Περιπευκής, ές, (περί, πεύκη) *very sharp, keen* or *painful*, βέλος, Il. 11, 845; cf. ἐχεπευχής.

Περιπεφρασμένως, adv. part. pf. pass., *very thoughtfully*.

Περιπηγής, ές, (περιπήγνυμι) *congealed around* or *on*, Nic. Al. 107.

Περίπηγμα, ατος, τό, *a piece of wood fastened around* : from

Περιπήγνῡμι, also -νύω : f. -πήξω (περί, πήγνυμι) ;—*to fix round* ; *to make a fence round*, c. acc. loci, περὶ δὲ πάξαις Ἄλτιν, Pind. O. 10 (11), 54; so, π. καλάμοις, Diosc.—3. *to stiffen* or *congeal all round* :—pass., *to grow stiff round* ; as of shoes, *to be frozen on the feet*, Xen. An. 4, 5, 14.

Περιπηδάω, ῶ, f. -ήσω, (περί, πηδάω) *to leap round about*, Luc.

Περίπηξις, εως, ἡ, (περιπήγνυμι) *a fastening round about* or *inserting*.—II. *a congealing all round*, π. ἁλῶν, Strab.

Περιπηχύνω, (περί, πηχύνω) *to put into another's arms* : mid., *to take into one's arms*, Call. Fr. 344.

Περιπῑαίνω, (περί, πιαίνω) *to make very fat*, Dion. P. 1071.

Περιπῐέσματα, τά, v. περιπτίσματα.

Περίπικρος, ον, (περί, πικρός) *very harsh* or *bitter*, Procl.

Περιπίμελος, ον, *very fat*.

Περιπίμπλημι, f. -πλήσω, (περί, πίμπλημι) *to fill very much* or *entirely* : —pass. = περιπλήθω, Plat. Theaet. 156 E.

Περιπίμπρημι, (περί, πίμπρημι) *to burn, set on fire round about*, Thuc. 3, 98.

Περιπίπτω, f. -πεσοῦμαι, (περί, πίπτω) *to fall* or *throw one's self around, upon*, τῷ ξίφει, Ar. Vesp. 523; cf. περιπετής I. 2.—II. c. dat., *to fall in with*, like ἐντυγχάνω, esp. of ships meeting by chance at sea, Hdt. 6, 41; 8, 94, cf. Thuc. 8, 33.—2. but, also, *to fall foul of* other ships, τῇσι σφετέρῃσι, Hdt. 8, 89; περὶ ἀλλήλας, of one another, Ib. 16 : also, π. περὶ τόπον, *to be wrecked* on a place, Id. 7, 188.—3. usu. metaph., *to fall in with, fall into*, ἀδίκοισι γνώμῃσι, τύχῃσι, δουλοσύνῃ π., *to fall into* iniquity, misfortune, slavery, Hdt. 1, 96; 6, 106, etc.; so too freq. in Att., π. κακοῖς, συμφοραῖς, κινδύνῳ, νόσῳ, etc.; also, ἑαυτῷ περιπίπτειν, *to be caught in* one's own snare, Hdt. 1, 108, cf. Luc. D. Mort. 26, 2; so, τοῖς ἑαυτοῦ λόγοις περιπίπτειν, Aeschin. 47, 13; also, ἐν σφίσι κατά τι π., Thuc. 2, 65.—2. also of a thing, *to befal* one, π. μοι κακόν, Ar. Thesm. 271.—III. *to turn right about, suffer a sudden reverse* of fortune, cf. περιπετής, and περιπέτεια.

Περιπίσματα, τά, cf. περίπτισμα.

Περιπίτνω, = περιπίπτω, c. acc., καρδίαν, *to come over* or *upon* the heart, Aesch. Theb. 834.

Περιπλάζω, f. -γξω, = sq.

Περιπλᾰνάω, ῶ, (περί, πλανάω) *to make to wander about* :—pass. περιπλανάομαι, *to wander about*, νῆσον, Hdt. 4, 151, cf. Valck. ad 7, 16, 2 : metaph., *to float round about* one, of the lion's skin round Hercules, Pind. I. 6 (5), 69. Hence

Περιπλᾰνής, ές, *wandering about*, Plut. 2, 1001 D : and

Περιπλάνησις, ἡ, *a wandering about*, Plut. [ᾰ]

Περιπλάνιος, ον, poet. for περιπλανής, Leon. Tar. 55. [ᾰ]

Περίπλασμα, ατος, τό, *a plaster put round*, Medic. : from

Περιπλάσσω, Att. -ττω : f. -άσω (περί, πλάσσω) :—*to smear round about, plaster over*, τί τινι, Plat. Rep. 588 D. metaph., *to put over* so as to conceal, τί τινι, Menand. p. 229 :—pass., *to be plastered over*, τινί, with a thing, Eubul. Stephan. 1 : from

Περίπλαστος, ον, *plastered over*.—2. *spurious*.

Περιπλᾰτᾰγέω, ῶ, f. -ήσω, (περί, πλαταγέω) *to rattle all round*, Q. Sm 7, 500.

Περιπλέγδην, (περιπλέκω) adv., *wound round about*, Opp. H. 2, 376, Luc.

Περιπλεγνύω, later form for περιπλέκω, Suid.

Περιπλεκής, ές, = sq., Nonn.

Περίπλεκτος, ον, *twined round, intertwined*, of the feet of dancers, v. l. for -πλικτος, Theocr. 18, 8; cf. οὖλος, I. 4 : from

Περιπλέκω, f. -ξω, (περί, πλέκω) *to twine round about* :—pass., *to fold one's self round* a thing, *to cling to*, c. dat., ἱστῷ περιπλεχθείς, Od. 14, 313; *to embrace*, γρηῒ περιπλέχθη, Od. 23, 33 :—mid., *to embrace* or *hug one another*, Luc. Gymn. 1.—2. *to intertwine, entangle*, τὸν λόγον, Luc. Hermot. 81; περιπεπλεγμένος, *intricate and obscure*, Plat. Polit. 265 C; περιπεπλ. φιλία, of a flatterer, Plut. 2, 62 D.—3. *to digress*, Arr. Hence

Περίπλεξις, ἡ, *a winding round*.—2. *an entangling*.

Περίπλεος, ον, (περί, πλέος) *very* or *quite full*, Xen. Cyr. 6, 2, 33.

Περιπλευμονία, ας, ἡ, (περί, πλεύμων) *inflammation of the lungs*, Hipp. Plat. Lach. 192 E. Hence

Περιπλευμονιάω, ῶ, *to have περιπλευμονία, be affected therewith* : and

Περιπλευμονικός, ή, όν, *affected with* περιπλευμονία, Hipp. Adv. -κῶς, Id.

Περιπλευρίδιον, ου, τό, *a covering for the sides*.

Περιπλευρίζω, *to embrace*.

Περιπλευρῑτῐκός, ή, όν, *suffering from* πλευρῖτις, Hipp.

Περίπλευρος, ον, (περί, πλευρά) *surrounding* or *covering the side*, κύτος, Eur. El. 472.

Περιπλέω, Ion. -πλώω, though Hdt. uses both forms (περί, πλέω) :—*to sail* or *swim round*, c. acc., Λιβύην, Πελοπόννησον, etc., Hdt. 4, 42, 179, etc.; π. αὐτοὺς κύκλῳ, Thuc. 2, 84; εἰς λιμένα, *to sail round into* a harbour, Id. 5, 3.—II. metaph., *to totter*.

Περίπλεως, ων, Att. for περίπλεος, Thuc. 4, 13.

Περιπληθής, ές, (περί, πλῆθος) *very full*, esp. of people, νῆσος, Od. 15, 405 : c. dat., Opp.—2. *very large*, Luc. Gymn. 25.

Περιπλήθω, f. -σω, (περί, πλήθω) *to be quite full*, Opp. H. 5, 591, 678

Περιπλίγδην, adv. = sq.

Περιπλίξ, adv., *with the feet apart*, Lat. *divaricatis pedibus* : from

Περιπλίσσομαι, Att. -ττομαι : f. -ξομαι (περί, πλίσσω) : dep. mid.—*to spread out the legs and put them round*, περί τι, like διαβαίνω.

Περιπλοκάδην, adv. = περιπλέγδην, Anth. P. 5, 252. [ᾰ]

Περιπλοκή, ῆς, ἡ, (περιπλέκω) *a twining round, embracing*, γυναικῶν, Polyb. 2, 56, 7, etc.—2. *entanglement, intricacy*, λόγων, Valck. Phoen. 497; περιπλοκὴν ἔχειν. Plut. 2, 673 F.

Περίπλοκος, ον, (περιπλέκω) *enfolded*, δεσμοῖς, Anth.—2. *entangled, intricate*.

Περιπλόμενος, Ep. syncop. part. pres. from περιπέλομαι, Hom., and Hes.

Περίπλοος, ον, contr. -πλους, ουν (περιπλέω): act. *sailing round.*—II. pass. *that may be sailed round*, γῆ, Thuc. 2, 97. Hence

Περίπλοος, ὁ: contr. -πλους, gen. -πλου, nom. plur. -πλοι:—*a sailing round*, c. gen. loci, Hdt. 6, 95; περὶ τόπον, Thuc. 2, 80; esp. round the enemy's fleet, Xen. Hell. 1, 6, 31.—2. *the account of a coasting voyage*, whence *Periplus* is the title of geograph. works, still extant, by Scylax, and Nearchus (in Arrian): opp. to περίοδος, a land journey.—II.=περιτόναιον.

Περίπλῠμα, ατος, τό, *that which is washed off, offscourings:* from

Περιπλύνω, (περί, πλύνω) *to wash clean, scour well*, Dem. 1259, 27:—pass., περιπλύνεσθαί τι, *to have* it *washed off* one, Arist. H. A. 8, 2, 26; but, γαστὴρ περιπλυθεῖσα, like sq. Hence

Περίπλῠσις, ἡ, *a washing out:* π. κοιλίας, *a thin discharge* from the bowels, Hipp.

Περιπλώω, Ion. and poet. for περιπλέω, Hdt.

Περιπνείω, poet. for περιπνέω.

Περιπνευμονία,-νιάω,-νικός,(πνεύμων)=περιπλευμ-.

Περιπνέω, f. -πνεύσω, (περί, πνέω) *to breathe round*, c. acc. νάσους Μακάρων, Pind. O. 2, 130: also—II. intr. *to breathe around.*

Περιπνῑγής, ές, *pressed all round to suffocation*, Nic. Th. 432: from

Περιπνίγω, f. -ξοῦμαι, (περί, πνίγω) *to press all round to suffocation*, Geop.

Περιπνοή, ῆς, and -πνοια, ας, ἡ, *a blowing round about*, Diod. 3, 19.

Περίπνοος, ον, contr. -πνους, ουν, (περιπνέω) *blown round about*, Theophr.

Περιπόδιον, ου, τό, like πέζα, *a border:* strictly neut. from

Περιπόδιος, α, ον, (περί, πούς) *going round the feet;* cf. ἐπιπόδιος.

Περιπόθητος, ον, (περί, ποθέω) *much-beloved*, Luc. Tim. 12.

Περιποιέω, ῶ, f. -ήσω, (περί, ποιέω) *to make to remain over and above;* hence *to keep safe, save*, opp. to διαφθείρω, Hdt. 1, 110; 7, 52, etc.; π. ἐκ κακῶν, ἐκ κινδύνων, Lys. 107, 22.—2. of money, etc., *to save up, lay by*, Isae. 60, 10.—3. *to put round, put upon* or *reserve for*, αἰσχύνην τῇ πόλει, Isocr. Antid. § 322; δυναστείαν ἑαυτοῦ, Aeschin. 54, 12, cf. Dem. 193, 20.—II. in mid. *to keep* or *get for one's self, to compass, win, gain possession of*, δύναμιν, ἰσχύν, Thuc. 1, 9, 15, Xen. An. 5, 6, 17, and freq. in Oratt.: περιποιεῖσθαι ἀπό τινος, *to make gain from...*, Xen. Mem. 4, 2, 38.—2. the act. is sometimes used in same sense, περιποιεῖν χωρίον, Thuc. 3, 102; π. πράγματα εἰς αὑτούς, *to get* things into their own hands, Id. 8, 48, cf. Isae. 64, 2. Hence

Περιποίησις, εως, ἡ, *a keeping safe*, Def. Plat. 415 C.—II. *an acquiring, gaining possession*, LXX. Hence

Περιποιητικός, ή, όν, *keeping safe.*—2. *productive*, c. gen., Mnasith. ap. Ath. 357 F.

Περιποίκῑλος, ον, (περί, ποικίλος) *variegated all over*, Xen. Cyn. 5, 23.

Περιποιπνύω, (περί, ποιπνύω) *to pursue quickly*, Q. Sm.: also in mid., Opp. H. 2, 615.

Περιπολάζω,=ἐπιπολάζω, dub. l.

Περιπόλαιος, ον, (περί, πέλω) *open all round, flat*, of eyes, Arist. Physiogn. 5, 11.

Περιπολάρχης or -αρχος, ου, ὁ, (περίπολος, ἄρχω) *a superintendent* or *inspector of police*, the genit. in Thuc. 8, 92.

Περιπολεύω, and -λέω, f. -ήσω, (περίπολος) *to go round* or *about, wander about*, Soph. O. T. 1254, Eur. I. T. 84, 1455: also,—2. c. acc. loci, *to traverse*, π. οὐρανόν, Plat. Phaedr. 246 B, cf. Theaet. 176 A; so, π. στρατόν, Eur. Rhes. 773.—3. esp. *to walk round*, as a patrol, Xen. Vect. 4, 52; cf. περίπολος.—4. also *to walk* (in procession) *round the fields* for purposes of purification (*lustratio*). Hence

Περιπόλησις, ἡ, *a going about*, Diog. L.

Περιπολίζω, (περί, πόλις) *to go about towns*, Strab. †p. 675.

Περιπόλιον, ου, τό, like φρουρίον, *a station for* περίπολοι (q. v.), *a guard-house*, Thuc. 3, 99; 6, 45; 7, 48.

Περιπόλιος, ον, (περί, πόλις) *lying round* or *going about a town.*

Περίπολις, ὁ, ἡ, (περί, πόλις) *going about towns: a vagabond, vagrant, stroller*, Phryn. (Com.) Mus. 3.

Περιπολιστικός, ή, όν, (περί, πολίζω) *disposed for wandering about, strolling*, σύνοδος π., Inscr.

Περιπολλόν, Ep. adv. from περί, πολύς (πολλός), *very much*, Ap. Rh. 2, 437.

Περίπολος, ον, (περί, πολέω) *going round*, esp. *going the rounds, patrolling:* hence, as subst.,—1. οἱ π., *the patrol, police*, Epich. p. 15: esp. at Athens young citizens between 18 and 20, who formed *a sort of horse-patrol* to guard the frontier, Ar. Av. 1176, Thuc. 4, 67; 8, 92: hence περιπόλιον.—2. generally, ὁ π., *an attendant, follower*, Soph. Ant. 1151.—3. ἡ π. (sc. ναῦς), *a guard-ship.*

†Περιπόλτας, ὁ, *Peripoltas*, a seer of Thessaly, Plut. Cim. 1.

Περιπομπεύω, *to lead round* or *attend in procession.*

Περιπομπή, ῆς, ἡ, *a sending round about.*

Περιπόνηρος, ον, *very rascally*, as a pun on περιφόρητος, Ar. Ach. 850.

Περιποππύζω, strengthd. for ποππύζω.

Περιπόππυσμα, ατος, τό, *parasitic conduct.*

Περιπορεύομαι, (περί, πορεύω B) dep. pass. c. fut. mid.:—*to travel* or *go about*, Plat. Legg. 716 A.—II. trans. *to go round*, πόλιν, Polyb. 4, 54, 4, etc.

Περιπορπάομαι, as pass., *to hang* something *about one and fasten it with a clasp* (πόρπη), App.

Περιπόρφῠρος, ον, (περί, πορφύρα) *edged with purple*, Crates Sam. 3, Plut. Rom. 26, etc.:—ἡ π. (with or without ἐσθής), *a robe with a purple border*, esp. the Roman *toga praetextata* or *laticlavia*, Polyb. 6, 53, 7, Plut. Rom. 25, etc.:—hence, π. παῖς, the Lat. *praetextatus*, Plut. Poplic. 18.

Περιπορφῠρόσημος, (foreg., σῆμα) παῖς, ὁ, a boy *in the pratexta, praetextatus*, Anth. P. 12, 185.

Περιπορφύρω, strengthd. for πορφύρω, Manetho. [ῠ]

Περιποτάμιος, α, ον, *dwelling by a river.* [ᾰ]

Περιποτάομαι, poet. for περιπέτομαι, *to hover about*, metaph., τὰ δ' ἀεὶ ζῶντα (sc. τὰ μαντεῖα) περιποτᾶται, Soph. O. T. 482.

Περίποτος, ον, (περί, πίνω) of a cup, *to be drunk from on all sides* (cf. ἀμφικύπελλος), Ath. 783 B.

Περίπου, adv. for περί που, *about*, Lat. *circa, circiter.*

Περίπους, ποδος, ὁ, ἡ,=περιπόδιος.—II. *fitting close round, tight*, like a shoe to the foot.

Περιπρήθω, f. -σω, poet. for περιπιμπρημι.

Περιπρό, adv., *very, especially*, Il. 11, 180; 16, 699, where however Wolf writes περὶ πρό divisim; cf. διαπρό, ἐπιπρό.

Περιπροβάλλω, (περί, προβάλλω) *to throw round before:* also—περιβάλλω, Opp. H. 4, 657.

Περιπροθέω, (περί, προθέω) *to go forward and run round*, Opp. H. 2, 440.

Περιπροχέω, f. -χεύσω, (περί, προχέω) *to pour out all round* or *over*. hence in pass., ἔρος θυμὸν περιπροχυθεὶς (part. aor.) ἐδάμασσε, love *rushing in a flood over* his soul overcame it, Il. 14, 316.

Περιπταίω, (περί, πταίω) *to stumble upon* or *against*, τινί, Plut. Pyrrh. 10.

Περιπτέρνεον, τό, *that which surrounds the* πτέρνα, Math. Vett.

Περίπτερος, ον, (περί, πτερόν) *flying round about;* περίπτερα πυρός, *sparks* of fire, LXX.—II. usu. in architecture of a temple, *with a single row of columns all round it*, Vitruv.; οἶκος π., Callix. ap. Ath. 205 A: cf. δίπτερος, μονόπτερος.

Περιπτίσματα, τά, *the skins* of grapes, Dind. Schol. Ar. Nub. 45, ubi olim περιπίσματα or -πιέσματα: from

Περιπτίσσω, (περί, πτίσσω) *to strip off the husk* or *skin, winnow*, Theophr.: metaph., περιεπτισμένοι, *free from the chaff, clean winnowed*, Ar. Ach. 507; so, π. τὸ εἶδος, *clean-built, taper* of form, Philostr.

Περίπτυγμα, ατος, τό, *any thing folded round, a covering*, Eur. Ion 1391: and

Περίπτυξις, εως, ἡ, *a folding one's self round, embracing*, τοῦ νεκροῦ, Plut. Cat. Min. 11: from

Περιπτύσσω, f. -ξω, (περί, πτύσσω) *to enfold, enwrap, enshroud*, τινὰ τύμβῳ, Soph. Ant. 886; πέπλοι περιπτύσσοντες δέμας, Eur. Hec. 735, π. γόνυ, δέμας, *to clasp, embrace* it, Id. I. A. 992, Med. 1206:—as military term, *to surround, take in flank*, Xen. An. 1, 10, 9, cf. Cyr. 7, 1, 26.—II. *to fold round*, π. χέρας, *to fold* the arms *round* another, Eur. Alc. 350, Andr. 417: hence in pass., *to fold one's self round, coil round*, Plat. Symp. 196 A. Hence

Περιπτῠχή, ῆς, ἡ, *something which enfolds, a cloak, fence*, etc., like περιβολαί, usu. in plur.; τειχέων περιπτυχαί, Eur. Phoen. 1357, δόμων, Ar. Av. 1241 (prob. a parody on Eur.); Ἀχαιῶν ναύλοχοι π., their naval *cloak* or *fence*, Eur. Hec. 1015.—2. *an enfolding, embracing*, Eur. Supp. 815: ἐν ἡλίου περιπτυχαῖς, in all the sun embraces, i. e. all the world, Eur. Ion 1516.

Περιπτῠχής, ές, (περιπτύσσω) *folded round*, φᾶρος, Soph. Aj. 915: hence, φασγάνῳ π., *fallen around, upon* his sword, Ib. 899; cf. περιπετής.

Περιπτύω, f. -ύσω, (περί, πτύω) *to spit upon:* hence *to abhor*, Aristaen 1, 21.

Περίπτωμα, ατος, τό, (περιπίπτω) *a calamity*, Plat. Prot. 345 B.

Περίπτωσις, εως, ἡ, (περιπίπτω) *an accident, opportunity*, Plut. 2, 440 A.

Περιπτώσσω, (περί, πτώσσω) *to fear very much*, Anth., Philostr.

Περιπτωτικός, ή, όν, *accidental*, *subject to accident*, τινί, Epicur. ap Plut. 2, 120 D.

Περιπύημα, ατος, τό, (περί, πυέω *suppuration round about*, Hipp. [ῠ]

Περιπυκάζω, f. -άσω, (περί, πυκα

ζω) *to put thickly round about*:—pass. *to have close* or *thick round*, τὰς τρίχας περὶ τὸ σῶμα, Ctes.

Περιπῡρήνιον, ου, τό, '*the husk round the kernel*, Theophr.

Περίπυστος, ον, (περί, πυνθάνομαι) *known all around about*, Ap. Rh., Coluth. 75.

Περιπωμάζω, f. -άσω, (περί, πωμάζω) *to cover with a lid all round*, Theophr., cf. Lob. Phryn. 671.

Περιπωμᾰτίζω, = foreg., Arist. Probl. 22, 4, Theophr.

Περιῤῥᾰγής, ές, (περιῤῥήγνυμι) *torn* or *broken round about*, περιῤῥαγὴς τὰ χείλη, *with* the lips *far apart*, open-mouthed, Clem. Al.—II. act. *tearing round about, consuming*, Anth.

Περιῤῥᾱδίξ, ῑκος, ἡ, v. ῥαδίξ.

Περιῤῥαίνω, f. -ᾰνῶ, (περί, ῥαίνω) *to besprinkle, wet round about*, esp. in sacred rites, βωμούς, Ar. Lys. 1130. Hence

Περίῤῥανσις, εως, ἡ, *a besprinkling, wetting*, Plat. Crat. 405 B: and

Περιῤῥαντήριον, ου, τό, *an utensil for besprinkling*, esp. *a kind of whisk for sprinkling* water at sacrifices, etc., Lat. *aspergillum*: also *a vessel for lustral water*, Hdt. 1, 51, Luc. Sacrif. 12, sq.—II. περιῤῥαντήρια ἀγορᾶς, *the parts* of the forum *sprinkled with lustral water*, Lex ap. Aeschin. 4, 2, cf. 79, 2; cf. καθάρσιον.

Περιῤῥαντίζω, collat. form of περιῤῥαίνω. LXX.

Περιῤῥᾰπίζω, f. -ίσω, (περί, ῥαπίζω) *to lash round about*, τῇ οὐρᾷ π. τὸ ἐδώδιμον, of fish, Plut. 2, 977 A.

Περιῤῥάπτω, f. -ψω, (περί, ῥάπτω) *to stitch all round*, Diod.

Περιῤῥέζω, *to purify by expiatory sacrifice*, like περικαθαίρω.

Περιῤῥέμβομαι, dep., *to roam* or *wander about*.

Περιῤῥέπω, f. -ψω, (περί, ῥέπω) *to turn round, incline to one side*. Hence

Περίῤῥεψις, ἡ, *inclination to one side*, Hipp.

Περιῤῥέω: f. -ῥεύσομαι: aor. pass. (in same signf.) περιεῤῥύην (περί, ῥέω):—I. c. acc. loci, *to flow round*, Od. 9, 388, Hdt. 2, 29, 127: hence in pass., *to be surrounded by water*, Xen. An. 1, 5, 4.—II. absol., *to flow all round*, Xen. Hell. 4, 1, 16: *to slip from off* a thing, ἡ ἀσπὶς περιεῤῥύη εἰς τὴν θάλασσαν, his shield *slipt off his arm* into the sea, Thuc. 4, 12, cf. Xen. An. 4, 3, 8.—2. *to overflow on all sides*, σοὶ περιῤῥείτω βίος, may thy means of living *abound*, Soph. El. 362.—3. *to be all running* or *dripping*, Greg. Naz.

Περιῤῥήγνῡμι and -νύω: f. -ῥήξω (περί, ῥήγνυμι):—*to break off all round*, τὸν γήλοφον, Plat. Criti. 113 D:—*to rend all round, tear off*, τὸν χιτωνίσκον, Dem. 403, 3: τὴν χλαμύδα, Polyb. 15, 33, 4;—so in pass., περιῤῥηγνυμένων φαρέων, Aesch. Theb. 329.—II. in pass., also, κατὰ τὸ ὀξὺ τοῦ Δέλτα περιῤῥήγνυται ὁ Νεῖλος, at the apex of the Delta the Nile *is broken round* it, i. e. broken into several branches, Hdt. 2, 16, cf. Isocr. 227 D, and v. sub περισχίζω.

Περιῤῥήδην, adv. of sq., Ap. Rh. 4, 1581.

Περιῤῥηδής, ές, *falling over* or *upon* a thing, π. δὲ τραπέζῃ κάππεσε, he fell *over* the table to the ground, Od. 22, 84: *turning* or *moving to either side*, Hipp.; so too, ἀμφιῤῥηδής. (Prob. from περιῤῥέω.)

Περίῤῥηξις, ἡ, *a breaking off round about*.

Περιῤῥήσσω, poet. collat. form of περιῤῥήγνυμι.

Περιῤῥογχάζω, *to mock, ridicule*.

Περιῤῥοή, ῆς, ἡ, (περιῤῥέω) *a flowing round about*, οἷς ἂν ἡ π. γίγνηται, whichever happens to be surrounded, Plat. Phaed. 111 E.

Περίῤῥοια, ας, ἡ,=foreg., Plut. 2, 1128 C.—II.=περίῤῥοος II, Hipp.

Περιῤῥομβέω, ῶ, f. -ήσω, (περί, ῥομβέω) *to spin round like a top*, Plut. Anton. 67.

Περίῤῥοος, ον, contr. -ῥους, ουν, (περιῤῥέω) like περίῤῥυτος, *surrounded with water*, Hdt. 1, 174.—II. π., ὁ, *a flux of humours from all parts*, Hipp., v. Foës. Oecon.

Περιῤῥῠής, ές, (περιῤῥέω) *falling down all round*, E. M.

Περίῤῥῠπος, ον, (περί, ῥύπος) *dirty all round, very dirty*, Anth.

Περιῤῥύπτω, f. -ψω, (περί, ῥύπτω) *to scour all round*, Diosc.

Περίῤῥῠτος, ον, also η, ον, Alcman, Aesch. Eum. 77 (περιῤῥέω):=περίῤῥοος, *surrounded with water*, π. Κρήτη, *sea-girt* Crete, Od. 19, 173, cf. Hes. Th. 193, 290, Hdt. 4, 42, 45, Aesch. l. c., etc.—2. act. *flowing round*, c. gen., πεδία περίῤῥυτα Σικελίας, i. e. the sea, Pors. Phoen. 216.

Περιῤῥώξ, ῶγος, ὁ, ἡ, (περιῤῥήγνυμι) *broken off all round, rugged, steep*, Polyb. 9, 27, 4; cf. ἀποῤῥώξ.

†Περισάδιες, ων, οἱ, *the Perisadies*, a people in Epirus, Strab. p. 326.

Περισαίνω, (περί, σαίνω) *to wag the tail round, fawn upon*, τινά, Od. 16, 4; οὐρῇσι, Od. 10, 215; metaph., π. γλώσσῃ, Orph. Lith. 424.—Hom. has it only in Od., in poet. form περισσαίνω.

Περισαλπίζω, f. -γξω, (περί, σαλπίζω) *to sound a trumpet round* one:—pass. *to have trumpets sounding round* one, Plut. 2, 192 B. Hence

Περισαλπισμός, οῦ, ὁ, *a blowing the trumpet round about*, Julian.: and

Περισαλπιστός, ή, όν, *having trumpets sounded round* one.

Περίσαξις, ἡ, *a heaping round*.

Περισαρκίζω, (περί, σαρκίζω) *to cut into the flesh all round*, Chirurg. Vett. Hence

Περισαρκισμός, οῦ, ὁ, *an incision all round*, Diosc.

Περίσαρκος, ον, (περί, σάρξ) *surrounded with flesh, very fleshy*, Arist. Physiogn. 5, 5. Hence

Περισαρκόω, ῶ, *to surround* or *cover with flesh*. Hence

Περισάρκωσις, ἡ, *a covering with flesh*, Chirurg. Vett.

Περισάρωμα, ατος, τό, *sweepings*, like περικόρημα. [ᾰ]

Περισάττω, f. -ξω, (περί, σάττω) *to heap up all round*, Arist. Probl. 20, 14, 2.

Περισβέννῡμι, also -νύω, (περί, σβέννυμι) *to extinguish all round*, Plut. 2, 997 A.

Περισείρια, τά, *the hollows at each side of the tongue*; also written παρασείρια, -σύρια.

Περισείω, poet. περισσείω, (περί, σείω) *to shake all round* or *violently*:—pass. *to be shaken all round*, ἔθειραι π., the hair *floated round*, Il. 19, 382; 22, 315, in poet. form.

Περίσεμνος, η, ον, (περί, σεμνός) *very solemn*, Ar. Vesp. 604.

Περίσεπτος, η, ον, (περί, σεπτός) *much-revered, much-honoured*, Aesch. Eum. 1038, Ath. 376 A.

Περίσημος, ον, (περί, σῆμα) *very famous* or *notable*, Lat. *insignis*, Eur. H. F. 1018, Mosch. 1, 6.

Περισήπω, f. -ψω, (περί, σήπω) *to bring to utter decay*:—pass., with pf. act. περισέσηπα, *to be utterly decayed*, Theophr.

Περισθενέω, ῶ, f. -ήσω, *to be exceeding powerful, over-strong*, part. περισθενέων, Od. 22, 368: from

Περισθενής, ές, (περί, σθένος) *exceeding powerful, very mighty*, Pind. N. 3, 26, Fr. 96, 2.

†Περισθένης, ους, ὁ, *Peristhenes*, one of the sons of Aegyptus, Apollod. 2, 1, 5.—Father of Dictys of Seriphus, acc. to Pherecyd. ap. Schol. 4, 1091.

Περισῐᾰλόω, ῶ, *to edge with a variegated border* or *rim*, LXX.

Περισῑγάω, ῶ, f. -ήσω, *to bury in silence, keep secret*, dub.

Περισίδηρος, ον, (περί, σίδηρος) *surrounded* or *covered with iron*, Diod. [ῐ]

Περισκαίρω, (περί, σκαίρω) *to jump about*, Opp.: *to palpitate*.

Περισκάλλω, (περί, σκάλλω) *to hack round about*, Geop.

Περισκάπτω, f. -ψω, *to dig* or *turn up all round*.

Περισκᾰρίζω,=περισκαίρω.

Περίσκαψις, ἡ, *a digging up all round*.

Περισκέλεια, ας, ἡ, *dryness*:—metaph., *obstinacy; hardness*, Arist. ap. Sext. Emp. p. 370: from

Περισκελής, ές, (περί, σκέλλω) *dry and hard all round, very hard*, Lat. *retorridus, rigidus*, of iron, Soph. Ant. 475.—2. metaph. *hard, obstinate, stubborn*, φρένες, ἦθος, etc., Soph. Aj. 649, ubi v. Lob.; so, περισκελῶς φέρειν, to take *amiss*, Lat. *aegre ferre*, cf. Meineke Menand. 440.—3. ἀποδείξεις π., *dry* investigations, Nemes.

Περισκελής, ές, (περί, σκέλος) *round the leg*, τὰ περισκελῆ, *breeches* (βράκαι): ἄγαλμα π., a statue *with the legs apart*, such as Daedalus first made.

Περισκελία, ας, ἡ,=περισκέλεια, Paul. Aeg.

Περισκελίς, ίδος, ἡ, (περί, σκέλος) *a leg-band, garter*, or rather *anklet*, Menand. p. 291, Plut. 2, 142 C; cf. Dict. Antiqq. s. v.

Περισκελιστής, οῦ, ὁ, (περισκελής, σκέλος) *one who wears breeches*, susp. in Strab.; cf. περισκυθιστής.

Περισκεπάζω, f. -άσω, (περί, σκεπάζω) *to cover, screen all round*, Theophr.

Περισκεπής, ές, (περί, σκέπας) *covered all round*, θάμνοισι, Call. Jov. 11.—II. *covering* or *screening all round*, Theophr., Call. Del. 23.

Περισκέπτομαι, late pres. for περισκοπέω, q. v.

Περίσκεπτος, ον, (περισκοπέω) *to be seen on all sides*, hence *far-seen, conspicuous*, like περίοπτος, Od. 1, 426; 10, 211.—2. *worth seeing*. Call. Epigr. 5.—II. of persons, *circumspect*.

Περισκέπω,=περισκεπάζω, Polyb 2, 20, 3.

Περίσκεψις, ἡ, *circumspection*.

Περισκήνιον, ου, τό, (περί, σκήνη) *a tent, hut*: metaph. *the dwelling of the soul*, i. e. *the body*, Eccl.—II.=παρασκήνιον, dub.

Περισκήπτω, f. -ψω, *to support* or *prop all round*.

Περισκῐάζω, f. -άσω, (περί, σκιάζω) *to overshadow*, Plut. Nic. 21, in pass Hence

Περισκῑασμός, οῦ, ὁ, *an overshadowing, obscuration*, of the moon, Plut. 2, 372 D.

Περίσκῑος, ον, (περί, σκιά) *throwing a shadow all round*, of the inhabitants of the polar circles, where the shadow (in their summer season) travels all round in the 24 hours, Posidon. ap. Strab. p. 135; cf. ἀμφίσκιος, ἑτερόσκιος.

Περισκιρτάω, ῶ, (περί, σκιρτάω) *to leap about* a thing, c. acc., Anth. P. 12, 181, Luc.

Περίσκληρος, ον, (περί, σκληρός) *very hard*, Antiph. Στρατιώτ. 2, 17.

Περισκληρύνω, (περί, σκληρύνω) *to make very hard*, Hipp.

Περισκόπευσις, ἡ, = περίσκεψις: dub. from

Περισκοπέω, ῶ, f. -σκέψομαι: pf. -έσκεμμαι: (v. sub σκοπέω.) *To look round*, Soph. El. 897: *to consider on all sides* or *well*, εὖ περισκέψασθαι ὅ τι..., Hdt. 1, 120; *to watch*, Thuc. 6, 49: c. acc., π. τὰφανῆ, *to speculate on* hidden things, Soph. Fr. 770: also c. gen., π. τινος, Arat.:—mid., *to look about one, take care*, Ar. Eccl. 487:—cf. περιεσκεμμένως. Hence

Περισκόπησις, ἡ, = περίσκεψις.

Περισκῠθίζω, *to scalp in the Scythian fashion*, cf. Σκυθίζω:—sensu obsc., Mel. 5. Hence

Περισκῠθισμός, οῦ, ὁ, *a scalping*; also *a surgical operation*: and

Περισκῠθιστης, οῦ, ὁ, *one who scalps*, prob. l. in Strab. for περισκελιστής.

Περισκῠλᾰκισμός, οῦ, ὁ, (περί, σκύλαξ) *a sacrifice in which a puppy was sacrificed and carried about*, Plut. Rom. 21 etc.; cf. Schol. Theocr. 2, 12.

Περισκῡτίζω, (περί, σκύτος) *to draw off the skin all round*, LXX.

Περισμᾰρᾱγέω, ῶ, (περί, σμαραγέω) *to rattle all round*, Luc. Hist. Conscr. 22.

Περισμάω, f. -ήσω, *to rub about* or *upon*.

Περισμήχω, f. -ξω, (περί, σμήχω) *to wipe off round* or *upon*, Diosc.

Περισμύχω, (περί, σμύχω) *to consume on all sides* or *utterly by a slow, smouldering fire*, Anth. P. 5, 292. [ῡ]

Περισοβέω, ῶ, f. -ήσω, (περί, σοβέω) *to chase* or *drive about*, π. ποτήριον, *to push round* the wine-cup, Menand. p. 79, cf. Luc. Symp. 15.—II. intr. *to run round about* a thing, c. acc., Ar. Av. 1425.

Περισοφίζομαι, (περί, σοφίζω B) dep., *to overreach, cheat*, τινά, Ar. Av. 1646.

Περισπαίρω, (περί, σπαίρω) *to quiver round* or *near*, Lyc. 68.

Περίσπᾰσις, ἡ, (περισπάω) *a marking with the circumflex*, Gramm.

Περισπασμός, οῦ, ὁ, (περισπάω) *a wheeling round*, Polyb. 10, 21, 3.—II. *a having one's attention drawn off, distracting business*, Polyb. 3, 87, 9; ἐν περισπασμοῖς εἶναι, Id. 4, 32, 5:—*a diversion*, in military sense.—III. *the circumflex accent*, Gramm. Hence

Περισπαστέον, verb. adj. from περισπάω) *one must circumflex*, Ath.

Περισπαστικός, ή, όν, *diverting* or *distracting*, Sext. Emp. p. 360: from

Περισπάω, f. -άσω, (περί, σπάω) *to draw off from around, to strip off*, like περιαιρέω, Isocr. p. 615 Bekk.:—Mid. *to strip one's self of* a thing, π. τὴν τιάραν, Xen. Cyr. 3, 1, 13.—2. *to strip bare*, ξίφος, v. l. Eur. I. T. 296.—II. *to draw round, wheel about*, of an army, Polyb. 1, 76, 5:—περισπώμενος τὰς ὄψεις, *turning about one's* eyes, Luc. D. Deor. 20, 11.—III. *to draw off to another* place, Theophr., πόλεμον, Polyb. 1, 26, 1, etc.: hence *to divert one's attention, distract*, Polyb. 15, 3, 4, in pass.: *to make a diversion*, Lob. Phryn. 415.—IV. in Gramm.,—1. *to mark* a vowel or word *with the circumflex*, esp. on the last syllable: ἡ περισπωμένη (sc. προσῳδία), *the circumflex accent*.—2. *to pronounce a syllable long, lengthen it*, Lat. *producere*, more usu. ἐκτείνω. [ᾰω, ᾱσω]

Περισπεῖν, inf. aor. of περιέπω, Hdt.

Περισπειράω, ῶ, f. -άσω, (περί, σπειράω) *to wind round*, τὴν ἐσθῆτα τῇ κεφαλῇ, Plut. Camill. 25:—in mid., *to form* soldiers *round one's self*, Id. Ages. 31; and pass., of soldiers, *to form round* a leader, τινί, Id. Cicer. 32.

Περισπείρω, (περί, σπείρω) *to strew* or *scatter about*, v. l. Eur. Andr. 167.

Περισπέρχεια, ας, ἡ, *expedition, quickness*.

Περισπερχέω, in Hdt. 7, 207, Λοκρῶν περισπερχεόντων τῇ γνώμῃ, the Locrians *being much angered* by this opinion,—so that thus it would be = περισπέρχομαι or περισπερχὴς εἰμι. But the word is doubted by Valck., who proposes περισπερχθέντων, and by Schäf. Mel. p. 69, who would read περισπερχέων (from sq.).

Περισπερχής, ές, (περί, σπέρχω) *very hasty*, π. πάθος, *a rash, overhasty* death, (because Ajax might have lived, had he waited a little longer,) Soph. Aj. 982: π. ὀδύνῃσι, *goaded* by pains, Opp. C, 4, 218, cf. H. 5, 145.

Περισπέρχω, (περί, σπέρχω) *to drive round about, press, agitate*, Opp. H. 2, 334.—II. intr. *to be in great agitation*, Ib. 3, 449; 4, 330.

Περισπεύδω, (περί, σπεύδω) *to press, pursue on all sides*, τινά, Joseph.: *to go after, go in search of* a thing, τινί, Arat. 1122.

Περίσπλαγχνος, ον, (περί, σπλάγχνον) *great-hearted*, Theocr. 16, 56.

Περισπογγίζω, (περί, σπογγίζω) *to wipe with a sponge all round*, Hipp.

Περισπούδαστος, ον, (περί, σπουδάζω) *much sought after, much desired*, Luc. Tim. 38. Adv. -τως, *diligently*, Ath.

Περίσπουδος, ον, (περί, σπουδή) *very eager*, τινός, *for* a thing.

Περισπωμένως, adv. part. pres. pass. from περισπάω, *marked with a circumflex*, esp. on the last syllable, Gramm.

Περισσαίνω, poet. for περισαίνω, Od.

Περισσάκις, later Att. περιττ-, adv. of περισσός, of numbers, *an odd number of times*, i. e. *multiplied by an odd number*, e. g., 9 is the square *of the uneven root* 3, and therefore is περιττάκις περισσός, Plat. Parmen. 144 A, Plut. 2, 744 A, etc. [ᾰ]

Περισσάρτιος, ον, (περισσός, ἄρτιος) *odd and even*: in ancient arithmetic, of those numbers *which become uneven when divided by any power of two*, such as 24, for $24 \div (2)^3 = 3$.

Περισσεία, ας, ἡ, (περισσεύω) *superfluity*.—II. *superiority, advantage*, LXX.

Περισσείω, poet. for περισείω.

Περίσσευμα, ατος, τό, Att. -ττευμα, = περίσσωμα, v. l. Plut. 2, 905 A, etc.

Περίσσευσις, ἡ, = περισσεία: from

Περισσεύω, later Att. -ττεύω: impf. ἐπερίσσευον, later also περιέσσευον, Buttm. Ausf. Gr. § 86 Anm. 6 not., but only by a confusion with σεύω, ἔσσευον, cf. also Lob. Phryn. 28: (περισσός). *To be over and above* the number, first in Hes. Fr. 14, 4; περιττεύσουσιν ἡμῶν οἱ πολέμιοι, the enemy *will outnumber* (or perh. *outflank*) us, Xen. An. 4, 8, 11; cf. περιέχω II.—II. *to be more than enough, remain over*, Plat. Legg. 855 A; τὰ περιττεύοντα, *the residue, surplus*, Xen. Symp. 4, 35; τοσοῦτον τῷ Περικλεῖ ἐπερίσσευε κ. τ. λ., so much *more than sufficient were* the grounds which Pericles had for thinking.., Thuc. 2, 65:—*to abound in*, τινί, opp. to ἐλλείπω, Polyb. 18, 18, 5; τινός, Luc.:—περιττεύει μοι τι, *I have an abundance* of any thing, Dion. H. 3, 11.—2. in bad sense, *to be superfluous* or *excessive*, τὰ περισσεύοντα τῶν λόγων ἄφες, Soph. El. 1288.—III. *to be preeminent* or *superior*, LXX.—IV. later as act., *to make to abound*, N. T.

Περισσόβοτος, ον, (περισσός, βόσκω) *with superfluous food*, Nonn.

Περισσογωνία, ας, ἡ, *inequality of angles*.

Περισσοδάκτῠλος, ον, *with more than the usual number of fingers* or *toes*, Geop.

Περισσοέπεια, ας, ἡ, poet. = περισσολογία; and

Περισσοεπέω, poet. = περισσολογέω: from

Περισσοεπής, ές, (ἔπος) poet. = περισσολόγος.

Περισσοκαλλής, ές, (περισσός, κάλλος) *exceedingly beautiful*, Cratin. Χειρ. 1.

Περισσόκομος, ον, (περισσός, κόμη) *exceeding hairy*, Opp. C. 3, 317.

Περισσολογέω, ῶ, (περισσολόγος) *to speak more than enough: to speak diffusely*.—II. *to speak* or *write affectedly*.

Περισσολογία, ας, ἡ, *useless talking, wordiness*, Isocr. 250 E, Antid. § 288.—II. *an affected style*, Dion. H. From

Περισσολόγος, ον, (περισσός, λέγω) *talking too much, wordy*.—II. *speaking* or *writing affectedly*, Dion. H.

Περισσόλοφος, ον, (περισσός, λόφος) *with an over-big crest*, Opp. C. 3, 369.

Περισσομελής, ές, (περισσός, μέλος) *with disproportioned limbs*, Maneth.

Περισσόμῡθος, ον, (περισσός, μῦθος) = περισσολόγος, λόγος π., *superfluous* discourse, Eur. Alex. 16.

Περισσόνοος, ον, (περισσός, νόος) *eminent for understanding*, Opp. H. 3, 12, Nonn.

Περισσοπᾰθέω, ῶ, (παθεῖν) *to suffer exceedingly*.

Περισσόπους, ποδος, (περισσός, πούς) *with a foot too many*, Nonn.

Περισσός, ή, όν, in later Att. περιττός:—*more than the regular number* or *size, extraordinary, uncommon, prodigious*, δῶρα, Hes. Th. 399 (but never in Hom); εἴ τι περισσὸν εἰδείη σοφίης, if he has any *uncommon* gift of wisdom, Theogn. 767; εἰ φρονεῖς καί περισσὸν ἔχεις, Philisc. ap. Plut. 2, 836 C; (for Pind. P. 2, 167, v. sub ἕλκω):—c. gen., περ. ἄλλων πρός τι, *beyond* others in.., Soph. El. 155.—2. *strange, unusual*, Soph. O. T. 841, Eur. Hipp. 437: usu. in bad sense, *monstrous*, π. καὶ τερατώδη, Isocr. 248 C; ἴδια καὶ π., Id. Antid. § 155: but in good, *extraordinary, uncommon*, π. ἀνήρ, Eur. Hipp. 948.—II. *more than sufficient*, περιττὸν ἔχειν, to have *a surplus*, Xen. An. 7, 6, 31; τὸ π., *a surplus, residue*, Id.: and c. gen., περιττὰ τῶν ἀρκούντων, *more than* sufficient, Id. Cyr. 8, 2, 21: οἱ π. ἱππεῖς, the *reserve* horse, Id. Hipparch. 8, 14; π. σκηναί, *spare* tents, Id. Cyr. 4, 6, 12: hence,—III. oft. in bad sense, *superfluous, excessive, extravagant*, π. μόχθος, Aesch. Pr. 383; περισσὰ μηχανᾶσθαι, to make *extravagant* preparations, *over-do the thing*, Hdt. 2, 32; π. δρᾶν, πράσσειν, to be *over*-busy, Soph. Tr. 617, Ant. 68: π. φρονεῖν, to be *over-wise*, etc., Valck. Hipp. 444.—2. esp., of speeches, *over-subtle* or *over-wrought, curious, fine-spun*, π. λόγοι, Eur. Med. 819; π. ἐν τοις λογοις Δημοσθένης, Aeschin. 16, 41, cf. Eur. Bacch. 429, and v. sub περισσολογία: hence, later, as a term of praise, *subtle, acute*, ἀκριβὴς καὶ π. διάνοια, Arist. Top. 6, 4, 5; cf. Schäf. Dion. Comp. 26, 47.—IV. with numbers it simply implies *something yet more*, εἴκοσι περιττά, twenty and *upwards*, Lat. *viginti amplius*:—but in Arithmetic, ἀριθμὸς περιττός is an *odd, uneven* number, Lat. *impar numerus*, opp. to ἄρτιος, Epich. p. 76, Plat. Gorg. 451 C, etc.—V. adv. -σῶς, *exceedingly*, Hdt. 2, 37, etc.; also, περισσά, Pind. N. 7, 63, Eur. Hec. 579:—Compar. -σσότερον, *more sumptuously*, Hdt. 2, 129: but -οτέρως, Isocr. 35 E.—2. but, οὐδὲν περισσότερον is Lat. *nihil aliud*, οὐδ. π. τῶν ἄλλων πραγματεύεσθαι, Plat. Apol. 20 C; so, οὐδὲν π. ἢ εἰ..no *otherwise* than if.., Id. Symp. 219 C. (Περισσός is adj. from πέρι, v. περί, A. III, and E. II: cf. ἔπισσαι, μέτασσαι.)

Περισσόσαρκος, ον, *over-fleshy* or *corpulent*.

Περισσοσυλλᾰβέω, ῶ, *to have one syllable more than*, τινός or τινί, Gramm.: from

Περισσοσύλλᾰβος, ον, (περισσός, συλλαβή) *with a syllable more*: in Gramm., epith. of the third declension, *imparisyllabic*, opp. to those which were ἰσοσύλλαβοι. Adv. -βως.

Περισσοτᾰγής, ές, (περισσός, τάσσω) *put in an uneven place*, or *in a series of uneven numbers*, Arithm. Vett.

Περισσοτεχνία, ας, ἡ, (περισσός, τέχνη) *over-exactness in art*, Dem. Phal.

Περισσότης, ητος, ἡ, Att. περιττ-: (περισσός): *superfluity, excess*, Isocr. 209 C:—esp. *excess of ornament, pomp*, Polyb. 9, 10, 5.—II. *eminence, excellence*.

Περισσοτρύφητος, ον, (περισσός, τρυφάω) *over-luxurious*, Timon ap. Ath. 160 A.

Περισσόφρων, ὁ, ἡ,=περισσόνοος, *over-wise*, Aesch. Pr. 328.

Περίσσωμα, ατος, τό, Att. περίττωμα, (περισσός, as if from περισσόω) *any thing over and above, a remainder, residue*, Plut. 2, 424 A, etc.—2. esp. *that which remains after the digestion of food, excrement*, Arist. Rhet. 3, 3, 4, Plut. Artax. 19, etc.:—π. σπερματικόν, Id. 2, 641 A.—3. generally, *refuse, dregs*, τῆς πόλεως, Plut. Cor. 12: *impure humours*, etc. Hence

Περισσωματικός, ή, όν, Att. περιττ-, *of excrement* or *refuse, superfluous*, ὑγρότης, Plut. 2, 130 B: and

Περίσσωσις, ἡ, Att. περίττωσις:—*an overflowing, superfluity*: in genl.= περίσσωμα, Hipp.

Περιστᾰδόν, adv., (περιΐσταμαι) *standing round about*, Il. 13, 551, Hdt. 2, 225, Eur. Andr. 1136, Thuc. 7, 81.

Περιστάζω, f. -ξω, (περί, στάζω) *to drop round, drip upon*, Anth., Nonn.

Περιστάθη, Ep. 3 sing. aor. pass. of περιΐστημι, Od. [ᾰ]

Περιστᾰλάδην, or -αδόν, adv., (περί, σταλάζω) *dropping* or *dripping all round*; v. sub περιστολάδην.

Περισταλτικός, ή, όν, (περιστέλλω) *clasping and compressing*, δύναμις π., *the peristaltic* action of the bowels, by which digestion is effected, Galen.

Περιστάσιμος, ον, *surrounded*; στοὰ π., *a full, crowded* auditory, Timon ap. Ath. 163 F, ubi v. Casaub. [ᾰ]: from

Περίστᾰσις, ἡ, (περιΐστημι) *any thing that is round about, the country round, neighbourhood*.—2. *a crowd standing round, a crowd*, Lat. *corona*, Casaub. Theophr. Char. 8; cf. Polyb. 18, 36, 11.—II. *circumstances, one's condition, state*, Polyb. 1, 32, 3; 35, 10, etc.: *state of the weather*, Id. 3, 84, 2; Diod. 4, 22, etc.—2. *a change of circumstance*, esp. in bad sense, *a reverse, peril*, Polyb. 2, 21, 2, etc.—III. *outward pomp and circumstance*, Id. 3, 98, 2; 32, 12, 3.—IV. *the theme, subject of a discourse* or *treatise*, Lob. Phryn. 376.

Περιστᾰτέω, ῶ, (περίστατος) *to stand round about*:—pass. *to be surrounded by a throng*.

Περιστᾰτικός, ή, όν, *of circumstances*: τὰ π. πράγματα,=περιστάσεις, *critical circumstances*, Plut. 2, 169 D: οἱ π., *busy people*, Galen. Adv. -κῶς. From

Περίστᾰτος, ον, (περιΐστημι) *surrounded and admired by the crowd*, π. ὑπὸ πάντων, Isocr. 135 E, cf. Antid. § 288.

Περισταυρόω, ῶ, (περί, σταυρόω) *to fence about with a palisade, secure, fortify*, Thuc. 2, 75, and Xen.:—mid. *to fortify one's self with a palisade*, Xen. Hell. 3, 2, 2. Hence

Περισταύρωμα, ατος, τό, *a place surrounded with a palisade*.

Περιστᾰχῠώδης, ες, (στάχυς) *with an ear* (as of corn) *growing round* or *on it*, μόσχος, Theophr.

Περιστεγᾰνός, ον, *covered all round, well-covered*.

Περιστέγω, f. -ξω, (περί, στέγω) *to cover all round*, Hipp.

Περιστείνω, (περί, στείνω) *to straiten all round*, Q. Sm. 3, 23.

Περιστείχω, f. -ξω, (περί, στείχω) *to go round about*, c. acc., Od. 4, 277.

Περιστείωσι, Ep. 3 pl. subj. aor. 2 of περιΐστημι for περιστῶσι, v. l. Il. 17, 95.

Περιστέλλω, (περί, στέλλω) *to dress, clothe*, Pind. N. 11, 20: esp. *to dress* or *lay out* a corpse, Lat. *componere*, Od. 24, 293, Hdt. 2, 90; 6, 30, Soph. Ant. 903, etc., (also, π. τάφον, Id. Aj. 1171); hence, *to bury*, Anth. P. 7, 613, Plat. Hipp. Maj. 291 D.—II. *to surround, wrap up, cloak*, τἄδικ' εὖ π., Eur. Med. 582: and so in mid., τὰ σὰ περιστέλλου κακά, Id. H. F. 1129.—III. *to take care of, protect, defend, maintain*, ἀλλήλους, Hdt. 9, 60; πόλισμα, Id. 1, 98; π. τοὺς νόμους, *to maintain* the laws, Id. 2, 147; cf. Aesch. Eum. 697, Soph. Phil. 447; τὰ πάτρια, Dem. 24, 150:—*to attend to, cherish*, ἀοιδάν, Pind. I. 1, 47; ἔργα, Theocr. 17, 97:—ἔπηξ' εὖ περιστείλας, fixed it *carefully*, Soph. Aj. 821.

Περιστενάζω, f. -ξω, (περί, στενάζω) *to lament vehemently*, Plut. Anton. 56, in mid.

Περιστεναχέω, v. περιστοναχίζω.

Περιστενᾰχίζω, f. -ίσω,=περιστενάζω:—mid., *to resound around* or *re-echo with*..,μέγα δῶμα περιστεναχίζετο ποσσὶν ἀνδρῶν παιζόντων, Od. 23, 146, cf. 10, 454; κνισῆεν δέ τε δῶμα περιστεναχίζετο αὐλῇ (ubi legend. videtur αὐλῷ), Od. 10, 10: cf. περιστένω.

Περιστενάχω,= περιστενάζω, Q. Sm. 9, 49. [ᾰ]

Περιστένω, (περί, στένω) *to sigh about* or *over, sound round about*, c. acc., H. Hom. 18, 21.—2. *to bemoan*, Luc. Dem. Encom. 9.—II. γαστὴρ περιστένεται, his full stomach *groans again*, Il. 16, 163, or perh. better derived from στενός, *is filled to repletion*: but this comes orig. from the same root.

Περίστεπτος, ον, (περιστέφω) *crowned, wreathed*, Anth.

Περιστερά, ᾶς, ἡ, *a dove, pigeon*, Hdt. 1, 138, Soph., etc.:—ὁ περιστερός, *a cock-pigeon*, Pherecr. Γρα. 2, Alex. Συντρέχ. 2.—blamed by Luc. Soloec. 7.—Cf. πελειάς. Hence

Περιστερεών, ῶνος, ὁ, *a dovecote*, Plat. Theaet. 197 C, D.—II. *a kind of verbena*, Diosc.

Περιστερῐδεύς, έως, ὁ, *a young pigeon*.

Περιστερίδιον, ου, τό,=sq. Ath. 654 A.

Περιστέριον, ου, τό, dim. from περιστερά, Pherecr. Petal. 2.

†Περιστερίς, ίδος, ἡ, *Peristeris*, fem. pr. n., Anth. P. 7, 662.

Περιστερνίδιος, ον,=περιστέρνιος.

Περιστερνίζω, (περί, στέρνον) *to put round the breast*, Aristaen.

Περιστέρνιον, ου, τό, *the region round the breast*: strictly neut. from

Περιστέρνιος, ον, *round the breast*, or *worn upon it*.

Περιστεροειδής, ές, contr. -ώδης, (περιστερά, εἶδος) *dove-like*, Arist. Gen. An. 3, 1, 7.

Περιστερόεις, εσσα, εν, (περιστερά) *of* or *from a* περιστερεών, Nic. Th. 860.

Περιστερός, ὁ, v. sub περιστερά.

Περιστεροτροφεῖον, ου, τό, *a place where doves are reared*.

Περιστερώδης, ες, v. περιστεροειδής.

Περιστερών, ῶνος, ὁ,= περιστερεών, Aesop.

Περιστεφᾰνόω, ῶ,=περιστέφω, *to enwreathe, encircle*, πῖλοι πτεροῖσι περιεστεφανωμένοι, Hdt. 7, 92; οὔρεσι περιεστεφάνωται πᾶσα Θεσσαλίη, Ib. 130.—II. *to form a crowd around*, Ar. Plut. 787.

Περιστεφής, ές, *wreathed, crowned*, ἀνθέων π., *with a crown* of flowers, Soph. El. 895.—II. act. *twining, encircling*, κισσός, Eur. Phoen. 651. From

Περιστέφω, f. -ψω, (περί, στέφω) *to enwreathe*, οὐρανὸν νεφέεσσι, Od. 5, 303.

Περιστήθιος, ον, (περί, στῆθος) *round the breast*: τὸ π., *a breast-band*, LXX.

Περιστηρίζω, f. -ξω, (περί, στηρίζω) *to prop all round, steady*, Hipp.

Περιστήωσι, Ep. for περιστῶσι, 3 pl. subj. aor. 2 of περιΐστημι, Il. 17, 95.

Περίστια, τά, *the sacrifice of a pig* at the lustration of the popular assembly at Athens: *the lustration* itself. (Usu., but dub., deriv. from περί and ἱστίη, ἑστία.) Hence

Περιστίαρχος, ου, ὁ, *one who offers the* περίστια, Ar. Eccl. 128.

Περιστῖβής, ές, (περί, στείβω) *trodden all round*; *compact*, v. l. for sq.

Περιστῐγής, ές, *spotted all over, variegated*, Nic. Th. 376: from

Περιστίζω, f. -ξω, (περί, στίζω) *to stick, dot all round*, περιέστιξε τοῖς μαζοῖς τὸ τεῖχος, *she stuck* the wall *all round* with breasts, Hdt. 4, 202: and so, *to set round at equal distances*, περιστίξαντες κατὰ τὰ ἀγγήϊα τοὺς τυφλούς, Id. 4, 2:—(though Poppo *may be* right in assuming a verb περιστίχω, synon. with περιστιχίζω and περιστοιχίζω, for these signfs.)—II. ὀβελὸς περιεστιγμένος, χῖ περιεστιγμένον, v. sub ὀβελός III. and χ Hence

Περίστικτος, ον, *spotted all about, dappled*, Nic. Th. 464.

Περιστίλβω, f. -ψω, (περί, στίλβω) *to glitter all round*, Diod., Plut. 2, 693 D.

Περιστίξ, ίχος, ὁ, ἡ, (περί, στίχος) *set round in rows*, Nonn.

Περιστῐχάω, ῶ, *to stand round in rows*, Nic. Th. 442.

Περιστῐχίζω, = περιστοιχίζω, Aesch. Ag. 1383.

Περιστίχω, v. sub περιστίζω.

Περιστλεγγίζω, *to scrape all over with a στλεγγίς.*

Περιστοιχίζω, (περί, στοιχίζω) *to surround* as with *toils* or *nets*, of a besieging army, Polyb. 8, 5, 2: in mid., περιστοιχίζεσθαί τινα, *to encompass* or *hedge in*, Dem. 43, 1:—pass. *to be hedged in*, Id. 72, 13.

Περίστοιχος, ον, (περί, στοῖχος) *set round in rows*, Dem. 1251, 23, cf. στοιχάς.

Περῐστολάδην, (περιστέλλω) adv., *surrounding*, Nic. Al. 475; v. l. -σταλαδόν or -σταλάδην, cf. Schol. ad. l. [ᾰ]

Περιστολή, ῆς, ἡ, (περιστέλλω) *a dressing out*, esp. of a corpse, Dion. H.

Περιστόμιος, α, ον, (περί, στόμα) *round a mouth* or *aperture*, Opp. H. 3, 603: τὸ π., *the mouth of a vessel*, Polyb. 22, 11, 15.

Περίστομος, ον, (περί, στόμα) *with mouths all round, with several mouths* or *apertures*, Ael. Tact.

Περιστονᾰχέω, ῶ,=sq.

Περιστονᾰχίζω, *to sigh, groan round about* or *exceedingly*, γαῖα π., the earth *groaned around*, Hes. Sc. 344; where several MSS. have περιστενάχησε or -στενάχιζε,—the latter perh. best, v. στεναχίζω.

Περίστοον, ου, τό, (περί, στοά)= περίστυλον, Diod.

Περιστορέννῡμι, (περί, στορέννυμι) *to spread all round* or *over*, Orph. Arg. 1332, Nonn.

Περιστρᾰτοπεδεύομαι, (περί, στρατοπεδεύω) dep. mid.:—*to encamp about, invest, besiege*; absol. or c. acc., Xen. Hell. 3, 1, 7, Cyr. 3, 1, 6, etc.—The act. occurs later, as in Polyb.

†Περίστρατος, ου, ὁ, *Peristratus*, masc. pr. n., Anth. Plan. 189.

Περίστρεπτον, ου, τό, *a* sort of *vessel*, prob. made *by turning round*, Inscr.: from

Περιστρέφω, f. -ψω, (περί, στρέφω) *to turn round, whirl round*, Il. 19, 131, Od. 8, 189; π. τὼ χεῖρε, *to tie* his hands *behind* him, Lys. 94, 19.—pass., περιστρέφομαι, *to be turned* or *turn round, spin round*, Il. 5, 903: *to turn about, look round*, Plat. Lys. 207 A: π. εἰς τἀληθῆ, *to come round to* it, Id. Rep 519 B; cf. Polit. 303 C.

Περιστροβέω, ῶ, *to turn round about.*

Περιστροφάδην, (περιστρέφω) adv., *spinning round*, Opp. H. 5, 146. [ᾰ]

Περιστροφέω, = περιστρέφω, Q. Sm. 6, 504.

Περιστροφή, ῆς, ἡ, (περιστρέφω) *a turning* or *spinning round*, ὀστράκου π., Plat. Rep. 521 C; ἄστρων περιστροφαί, *the courses* of the stars, Soph. Fr. 379.—II. *intercourse, concourse*, LXX.

Περιστροφίς, ίδος, ἡ, *a wooden implement that is turned round, a strickle*, Poll.: from

Περίστροφος, ον, (περιστρέφω) *turned round*:—ὁ π., *a twisted rope*, v. l. Xen. Cyn. 2, 6.

Περίστρωμα, ατος, τό, *a covering*, like περιπέτασμα: usu. in plur.,—I. *the carpets, curtains*, etc., of rooms: in Ath. 48, C, opp. to στρώματα, as *the outer wrappers* or *coverlets*.—II. *the ditches and walls* of fortified places. From

Περιστρώννῡμι, f. -στρώσω,=περιστορέννυμι.

Περιστρωφάομαι, as pass., frequentat. of περιστρέφομαι, περιστρωφώμενος πάντα τὰ χρηστήρια, *going round* to all the oracles, Hdt. 8, 135.

Περίστῡλον, ου, τό, *a colonnade, gallery*, Polyb. 10, 27, 10: from

Περίστῡλος, ον, (περί, στῦλος) *with pillars round the wall, surrounded with a colonnade*, αὐλή, Hdt. 2, 148, 153; δόμος, Eur. Andr. 1099.—II. ὁ π.,= foreg., Diod. 1, 48.

Περιστῠφελίζω and -ίζομαι, (περί, στυφελίζω) *to beat all round, ill-treat, maltreat*, Opp. H. 3, 23.

Περιστύφω, f. -ψω, (περί, στύφω) *to dry up by absorbent acids*, Plut. 2, 659 C.

Περίστῳον, ου, τό,=περίστοον.

Περισῡλάω, ῶ, f. -ήσω, (περί, συλάω) *to strip off all round*:—pass., περισυλᾶσθαι τὴν οὐσίαν, *to be stripped of all* one's property, Plat. Gorg. 486 C, cf. Luc. Philops. 20.

Περισυνέχω, *to hold together all round*, dub.

Περισῡρίζω,=περισύρω.

Περίσυρμα, ατος, τό, (περισύρω II) *mockery.*

Περισυρμός, οῦ, ὁ, *a drawing from the right way*, Theophr.: from

Περισύρω, (περί, σύρω) *to strip off*, LXX.: *to tear away* from one, τί τινος, Polyb. 3, 93, 1; 4, 19, 4.—II. metaph. *to satirize, ridicule.* [ῠ]

Περισφαιρηδόν, adv. strengthd. for σφαιρηδόν, Arat. 531.

Περισφᾰλέω, ῶ,=περισφάλλομαι, *to stagger*, Nic. Al. 555 (542).

Περισφᾰλής, ές, *very slippery*: from

Περισφάλλω, (περί, σφάλλω) *to make* one *slip and fall, upset*:—pass. περισφάλλομαι, *to slip, stumble about*, Hipp. Hence

Περίσφαλσις, εως, ἡ, *an upsetting, upset*, Hipp.

Περισφᾰρᾰγέω, ῶ, (περί, σφαραγέομαι) *to overflow*, γάλακτι, Nic. Th. 553.

Περίσφᾰτος, ον,=ἐπιθρήνητος, περιώδυνος, Hesych.

Περισφηκόω, ῶ, (περί, σφηκόω) *to tie tight all round*, as one does a jar, Diosc.

Περισφηνόω, ῶ, *to wedge all round.*

Περισφίγγω, f. -ξω, (περί, σφίγγω) *to tighten all round*, Hipp., Luc. Amor. 41, etc. Hence

Περίσφιγξις, ἡ, *a tying tight all round*, Stob. Ecl. 1, 1096.

Περισφύριον, ου, τό, *a band for the ankle, anklet*, Hdt. 4, 176, Anth. P. 6, 172. [ῠ] Strictly neut. from

Περισφύριος, ον, (περί, σφυρόν) *round the ankle*, Anth. P. 6, 207. [ῠ]

Περίσφῠρος, ον,=foreg.; hence τὸ π.=περισφύριον.

Περισχεῖν, inf. aor. of περιέχω.

Περισχελής, ές,=περισκελής, Hesych.

Περισχέμεν, Ep. inf. aor. of περιέχω for περισχεῖν, Il.

Περίσχεο, Ep. imperat. aor. mid. of περιέχω for περίσχου, Il.

Περίσχεσις, εως, ἡ, (περιέχω) *a surrounding the enemy*, Dio C.

Περίσχετος, ον, (περιέχω) *surrounded, encompassed*, Opp. H. 4, 146.

Περισχῐδής, ές, *slit all round*: αἱ περισχιδεῖς, *a* kind of *shoe*, Ephipp. Olynth. ap. Ath. 537 E: from

Περισχίζω, f. -ίσω, (περί, σχίζω) *to slit and tear off*, ἐσθῆτα, Plut. Cicer. 36.—II. pass., περισχίζεσθαι χῶρον, of a river, *to split round* a country, i. e. *divide into two branches and surround* it, Hdt. 9, 51, cf. Polyb. 3, 42, 7, etc.; also absol., *to part and go different ways*, Plat. Prot. 315 B: cf. περιῤῥήγνυμι. Hence

Περισχισμός, οῦ, ὁ, *a slitting all round*, Plut.

Περισχοινίζω, f. -ίσω, (περί, σχοῖνος) *to tie round with a rope* or *cord*:—esp., *to part off by a rope*, as, in the Athen. law-courts, the judges were separated from the people by a rope; so, the rope served as *a bar* in the council-chamber, Dem. 776, 20. Hence

Περισχοίνισμα, ατος, τό, *a place surrounded by a rope*, to keep the council separate, Plut. 2, 847 A: and

Περισχοινισμός, οῦ, ὁ, *a surrounding with a rope.*

Περισώζω, (περί, σώζω) *to save alive* (in full, σώζειν τινὰ ὥςτε περιεῖναι), *to save from death* or *ruin*, Xen. Hell. 2, 3, 25; 4, 8, 21:—pass., *to escape with one's life*, Ib. 2, 3, 32.

Περισωρεύω, (περί, σωρεύω) *to heap up all round*, τινί τι, Plut. 2, 690 C: in pass., *to be heaped up with*, τινί, Id. Timol. 29.

Περισώφρων, ον, gen. ονος, *very moderate* or *temperate.*

Περισωφρονέω, ῶ, *to be very temperate.*

Περισωφροσύνη, ης, ἡ, *great temperance.*

Περιταινία, ας, ἡ, = περίτασις, susp.

Περιτάμνω, Ion. and Ep. for περιτέμνω, Od. and Hdt.

Περίτᾰνος, ὁ, Arcad. for εὐνοῦχος.

Περιταρχύομαι, dep. mid., *to burn all round*, Q. Sm. 7, 157.

Περίτᾰσις, ἡ, (περιτείνω) *extension on all sides*, Plut. 2, 1003 C, etc.; *a swelling all round*, Theophr.

Περιταυτολογέω, ῶ, strengthd. for ταυτολογέω.

Περιταφρεύω, (περί, ταφρεύω) *to surround with a trench*, τόπος περιτεταφρευμένος, Xen. Cyr. 3, 3, 28, Polyb., etc.

Περιτείνω, (περί, τείνω) *to stretch all round* or *over*, τί τινι, Hdt. 1, 194; τι περί τι, Hdt. 4, 73; νοτίδος περὶ ἀέρα περιταθείσης, *being spread throughout..*, Plat. Tim. 66 B.—2. *to cause to swell up all round.*

Περιτείρω, (περί, τείρω) *to rub all round* or *very much*, Orph. Arg. 876.

Περιτειχίζω, f. -ίσω, (περί, τειχίζω) *to wall all round*; and so,—1. *to wall in, fortify*, πλίνθοις, Ar. Av. 552.—2. *to draw lines round, blockade*, Thuc. 2, 78; 4, 69; τείχει διπλῷ, Dem. 1380, 1. Hence

Περιτείχῐσις, εως, ἡ, *a walling round, circumvallation*, Thuc. 2, 77; 4, 131: and

Περιτείχισμα, ατος, τό, *a place walled round, a fortress*, Thuc. 3, 25, Xen. Hell. 1, 3, 5.

Περιτειχισμός, οῦ, ὁ,=περιτείχισις, Thuc. 4, 131; 6, 88.

Περίτειχος, τό, = περιτείχισμα, LXX.

Περιτελέω, ῶ, f. -έσω, *to finish all round*, susp.

Περιτέλλομαι, (περί, τέλλω) as pass., *to go* or *run round*, esp. of time, ἔτεος περιτελλομένου, as the year *came round*, Od. 11, 295; περιτελλομένων ἐνιαυτῶν, as years *go round*, Il. 2, 551, cf. 8, 404, 418; so, π. ὥραις, Soph. O. T. 156, Ar. Av. 696: cf. περιπέλομαι, περιέρχομαι.—The act. περιτέλλω occurs in later poets, as Arat. 828, in signf. *to rise*, of the sun and stars. Cf. τέλλω.

Περιτέμνω, f. -τεμῶ: Ion. and Ep. περιτάμνω, as always in Hom., Hes., and Hdt.: (περί, τέμνω) *To cut round, clip round about*, Hes. Op. 572, Hdt. 4, 64; π. τὰ ὦτα καὶ τὴν ῥῖνα, Id. 2 162; περιτάμνειν τὰ αἰδοῖα, *to cir* *cumcise, practise circumcision*, Hdt. 2, 36; so absol., Ib. 104; *περιτάμνεσθαι βραχίονας, to make incisions all over* one's arms, Hdt. 4, 71; so absol., Ib. 104:—pass., *παρατέμνεσθαι γῆν, to be curtailed of* certain land, like *στερίσκεσθαι γῆς*, Hdt. 4, 159.—II. *to cut off and hem in all round, cut off*, Lat. *intercipere*; hence in mid., *βοῦς πεοιταμνόμενος, cutting off* cattle so as to drive them off, '*lifting*' cattle, Od. 11, 402; 24, 112 (nearly like *περιβάλλεσθαι λείαν*): so also is explained Il. 18, 528, *τάμνοντ' ἀμφὶ βοῶν ἀγέλας*:—in pass., *to be cut off* or *intercepted*, Xen. Cyr. 5, 4, 8.

Περιτένεια, *ας, ἡ, a straining, stretching*, also *περιτονία*: from

Περιτενής, *ές*, (*περιτείνω*) *stretched all round, distended, swoln*, Hipp.

Περιτεραμνίζω, (*περί, τέραμνος*) *to enclose in a covering* or *case*, Polemo ap. Ath. 474 D.

Περιτέρμων, *ον*, (*περί, τέρμα*) *bounding all round, κύκλος*, Orph. H. 82.—II. pass. *bounded all round, ὠκεανῷ*, Anth. P. 9, 297.

Περιτετραίνω,=*περιτιτράω*.

Περιτεχνάομαι, dep., *to contrive with great art*. Hence

Περιτέχνησις, *εως, ἡ, eminent art* or *cunning*, Thuc. 3, 82.

Περίτηγμα, *ατος, τό, that which is cast off in smelting, dross*, Lat. *scoria*: of persons, *refuse, scum*, as Chrysippus called the nobility, Plut. de Nobil.: from

Περιτήκω, f. *-ξω*, (*περί, τήκω*) *to melt all round, smelt*, Hipp., Plat. Criti. 112 A.—II. *π. τι καττιτέρῳ, to cover with a coat* of tin, Ib. 116 B. Hence

Περίτηξις, *ἡ, a melting all round.*—II. *a discharge of humour*, as in the dropsy, Foës. Oec. Hipp.

Περιτίθημι, aor. 2 *περιέθην*, imperat. *περίθες*: (*περί, τίθημι*) *to place round about, put round* or *on, κυνέην τινί*, Hdt. 2, 162; *πιλίδιον περὶ τὴν κεφαλήν*, Plat. Rep. 406 D: hence,—2. *to bestow, confer upon, τινί τι*, e. g. *βασιληΐην, ἐλευθερίην, κράτος*, Hdt. 1, 129; 3, 81, 142; so in Att., *π. τινὶ δόξαν, ἀξίωμα, κάλλιστον ὄνομα*, etc.; *π. ἀτιμίαν τινί, to put* dishonour *upon* him, Thuc. 6, 89; *συμφοράν*, Andoc. 118, 3: but, *π. τὴν Μηδικὴν ἀρχὴν τοῖς Ἕλλησι, to put* the Median yoke *round* their necks, Thuc. 8, 43.—II. mid. *to put round one's self, put on, ξίφος*, Od. 2, 3, in tmesis; *στέφανον*, Eur. Med. 984, etc.

Περιτίλλω, (*περί, τίλλω*) *to pluck all round, περ. θρίδακα, to pluck the outside leaves off* a lettuce, Hdt. 3, 32; so, *θρίδαξ περιτετιλμένη*, Ib.

Περιτῑμάω, *ῶ*, f. *-ήσω*, (*περί, τιμάω*) *to honour* or *value very much*, Or. Sib. Hence

Περιτῑμήεις, *εσσα, εν, much-honoured*, H. Hom. Ap. 65.

Περίτιος, *ὁ, the month February* among the Gazaeans.

Περιτῑταίνω, *to stretch round about.*

Περιτιτράω, *ῶ*, also *-τετραίνω, to pierce* or *bore all round.*

Περῐτίω, (*περί, τίω*) *to honour very highly*, Ap. Rh. 3, 74.

Περιτμήγω, f. *-ξω*, Ep. collat. form from *περιτέμνω*.

Περίτμημα, *ατος, τό*, (*περιτέμνω*) *any thing cut off, a slice, shaving*, Plat. Hipp. Maj. 304 A.

Περιτομεύς, *έως, ὁ*, (*περιτέμνω*) *one who cuts all round:—a shoemaker's knife.*

Περιτομή, *ῆς, ἡ*, (*περιτέμνω*) *a cutting all round.*—II. *circumcision*, LXX.

Περιτομίς, *ίδος, ἡ*, an unknown *part of a ship.*

Περίτομος, *ον*, (*περιτέμνω*) *cut off all round about: abrupt, steep*, Lat. *praeruptus, abruptus*, Polyb. 1, 56, 4.

Περιτόναιος, *α, ον*,=*περιτόνιος, stretched* or *strained over*: hence, *τὸ π., the membrane which contains the lower viscera, the peritoneum*; also *π. ὑμήν* or *χιτών*, Galen. ap. Greenhill Theophil. p. 299.

Περιτόνειος, *α, ον*,=foreg.

Περιτονία, *ας, ἡ*, (*περίτονος*) *a straining, stretching.*

Περιτόνιον, *ου, τό*, in a press, *the lever by which one turns it.*

Περιτόνιος, *ον*,=*περιτόναιος*.

Περίτονος, *ον*, (*περιτείνω*) *stretched round* or *over.*—II. *τὰ π., a* kind of *platform* or *deck at each side of the after part of a ship*, Lat. *rejectum* or *tabulatum*, Poll. 1, 89: in the fore-part of the vessel called *παρειά* and *πτερόν*.

Περιτοξεύω, (*περί, τοξεύω*) *to shoot arrows from all sides.*—II.=*ὑπερτοξεύω, to overshoot, outshoot, τινά*, Ar. Ach. 712.

Περιτορεύω, (*περί, τορεύω*) *to round on all sides*; metaph. of style, Dion. H.

Περιτορνεύω, (*περί, τορνεύω*) *to turn as in a lathe, round on all sides*, Plat. Tim. 69 C, 73 E.

Περίτρᾱνος, *ον*, (*περί, τρανής*) *very distinct, περίτρανα λαλεῖν*, Plut. 2, 4 B, ubi v. Wyttenb. Also *περιτρᾱνής, ές*, with adv. *-νῶς*, M. Anton. 8, 30.

Περιτρᾰχήλιος, *ον*, (*περί, τράχηλος*) *round the neck: τὸ π., a neck-piece, gorget*, Plut. Alex. 32.

Περιτρέμω, *to tremble all round*, cf. *περιτρομέω*.

Περιτρέπω, f. *-ψω*, (*περί, τρέπω*) *to turn round about, π. εἰς ἑαυτόν, to bring on* one's own head, Lys. 104, 25: c. inf. *to turn* one, *induce* one *to do* a thing, Plat. Crat. 418 B: *to turn upside down, to overturn, λόγον*, Plat. Phaed. 95 B, cf. Ax. 370 A.—2. *π. τινά, to turn away from, turn one's back on* him, dub. in Simon. Amorg. 58.—II. intr. *to turn* or *go round, περὶ δ' ἔτραπον ὧραι*, Od. 10, 469.

Περιτρέφω, f. *-θρέψω*, (*περί, τρέφω*) *to make to congeal, πάχνην*, Ap. Rh. 2, 738:—pass., *σακέεσσι περιτρέφετο κρύσταλλος*, the ice *froze round* the shields, Od. 14, 477.

Περιτρέχω: f. *-θρέξομαι*, usu. *-δρᾰμοῦμαι*: aor. *περιέδρᾰμον*, (*περί, τρέχω*). *To run round, spin* or *whirl round*, Theogn. 505, Plat., etc.—2. *to run about every where, be at large*, Lys. 185, 13; *π. εἰς ταὐτόν, to come round* to the same point, Lat. *redire*, Plat. Theaet. 200 C: metaph., *to be current, in vogue, ἡ π. ἑταιρεία, common* society, Ep. Plat. 333 E; *ὀνόματα περιτρέχοντα*, like *ὀν. περιέχοντα*, Dion. H. de Dinarch. 2; so, rhetoric was called *τέχνη περιτρέχουσα, a universal* art, *quod in omni materia diceret*, Quint. Inst. 2, 21, 7.—II. c. acc. objecti, *to run round, τινά*, Hdt. 8, 128; *λίμνην*, Ar. Ran. 193; *to run round searching, τὴν Πύκνα*, Ar. Thesm. 657.—2. metaph., *to come round, take in*, Lat. *circumvenire*, Ar. Eq. 56. Cf. *περιέρχομαι*.

Περιτρέω, f. *-τρέσω*, (*περί, τρέω*) *to tremble round about, λαοὶ περίτρεσαν*, the people *stood trembling round*, Il. 11, 676.

Περίτρησις, *ἡ, a piercing on all sides*, Chirurg. Vett.: from

Περίτρητος, *ον*, (*περί, τιτράω*) *pierced on all sides*, Vitruv.

Περιτρηχής, *ές*, (*περί, τραχύς*) *rough all round, very rough*, Numen. ap. Ath. 315 B.

Περιτρῐβής, *ές, worn all round by use*, Anth. P. 6, 63: metaph. *worn out with work*, Lat. *attritus*, Ap. Rh. 1, 1175.—2. *practised, shrewd, cunning.* From

Περῐτρίβω, f. *-ψω*, (*περί, τρίβω*) *to rub* or *wear down all round*, part. aor 2 pass. *περιτρῐβείς*, Lyc. 790.

Περιτρίζω, pf. *περιτέτρῑγα*, (*περί, τρίζω*) *to creak all round*, Q. Sm. 12, 431.

Περίτριμμα, *ατος, τό*, (*περιτρίβω*) *any thing worn smooth by rubbing*: metaph., *a practised knave, π. δικῶν* or *ἀγορᾶς*, of a pettifogging, litigious knave, Ar. Nub. 447, Dem. 269, 19; cf. *ἐπίτριμμα. ἐπίτριπτος*.

Περίτριπτος, *ον*, (*περιτρίβω*) *smooth-worn, ὁδός*, Orac. ap. Schol. Eur. Phoen. 638.

Περιτρομέω, *ῶ*,=*περιτρίβω*: usu. as pass., *σάρκες περιτρομεοντο μέλεσσιν, all* the flesh *crept on* his limbs, Od. 18, 77.

Περίτρομος, *ον*, (*περιτρέμω*) *all-trembling: much-scared*, Opp. Adv. *-μως*.

Περιτροπάδην, (*περιτρέπω*) adv., *putting to rout*, Ap. Rh. 2, 143. [*ᾰ*]

Περιτροπέω, Ion. and Ep. collat. form of *περιτρέπω*, intr., *to turn round, περιτροπέων ἐνιαυτός, a revolving* year, Il. 2, 295.—2. *μῆλα περιτροπέοντες ἐλαύνομεν, sweeping about in all directions* we drove away the sheep, Od. 9, 465; where others understand it in signf. of *περιτέμνομαι*, v. sub *περιτέμνω* II.—3. c. acc., *περιτροπέων φῦλ' ἀνθρώπων*, perh. *driving about, perplexing* them, H. Hom. Merc. 542.

Περιτροπή, *ῆς, ἡ*, (*περιτρέπω*) *a turning round*, Plat. Theaet. 209 E: *ὑπέρου π.*, proverb. of never-ending labour, Plat. (Com.) Adon. 2.—2. *a turning about, changing, ἐν περιτροπῇ, by turns, one after another*, Hdt. 2, 168; 3, 69: later also *ἐκ περιτροπῆς*.

Περίτροπος, *ον*, (*περιτρέπω*) *turned round, whirled round, κίνησις π., rotatory* motion, prob. l. Plut. Lysand. 12.

Περίτροπος, *ον, ὁ, a vertigo, dizziness*, Ael. N. A. 16, 24?

Περιτρόχᾰλος, *ον*,=*περίτροχος*: esp., *περιτρόχαλα κείρεσθαι*, to have one's hair *clipt round about*, a tonsure strictly called *σκάφιον*, Valck. Hdt 3, 8, Wyttenb. Plut. 2, 261 F.

Περιτροχάζω,=sq., Philo.

Περιτροχάω, collat. form of *περιτρέχω, to run round*, c. acc., *πολεές σε περιτροχόωσιν ἀοιδαί*, Call. Del. 28: *to crowd* or *dance round about*, Arat. 815, Anth. P. 7, 338.

Περιτρόχιον, *ου, τό* (*περί, τροχός*): *ἄξων ἐν περιτροχίῳ*, the axle *round which the wheel revolves, wheel and axle*, Papp.

Περιτροχισμός, *οῦ, ὁ, a running round about.*

Περίτροχος, *ον*, (*περιτρέχω*) *running round*, Il. 23, 455.

Περιτρύζω, f. *-ύσω*, (*περί, τρύζω*) *to murmur, grunt round about*, Q. Sm. 14, 36.

Περιτρώγω, f. *-τρώξομαι*, (*περί, τρώγω*) *to gnaw round about, to carp at*, Ar. Vesp. 596; *π. τὰ χρυσία τινός, to nibble off, purloin* her jewels, Ar. Ach. 258.

Περιτρωχάω, Ep. collat. form of *περιτρέχω*, Q. Sm.

Περιττός, *-άκις, -εύω, -ωμα*, etc., v. sub *περισσ-*.

Περιτυγχάνω: f. *-τεύξομαι*: aor.

περιέτυχον (περί, τυγχάνω): — *to happen to be about, at* or *near*, hence *to light upon, fall in with, meet with*, τινί, Thuc. 1, 20; 4, 120, Plat., etc.; also c. dat. rei, π. τῷ πράγματι, Andoc. 6, 8; φαρμακίοις, Plat. Phaedr. 268 C; ἀτυχήμασι, Polyb. 1, 37, 6; —but, reversely, περιτυγχάνει μοι ἡ συμφορά, an accident *happens to, befalls me*, Thuc. 4, 55:—π. ἰητρικῇ, *to stumble upon* medical success, of a quack-doctor, Hipp. v. Foës. Oecon.

Περιτῠκίζω, *to hew round about.*

Περιτύμβιος, ον, (περί, τύμβος) *round*, or *at the grave*, Anth. P. 7, 560.

Περιτυμπᾰνίζω, f. -ίσω, (περί, τυμπανίζω) *to beat the* τύμπανον *round*: —pass. *to be stunned with drums*, Plut. 2, 144 D, 167 C.

Περιτῡπόω, ῶ, *to examine by feeling all round*, Aristaen. 1, 1.

Περιτῠχής, ές,=ἐπιτυχής, dub.

Περιυβρίζω, f. -ίσω, strengthd. for ὑβρίζω, *to treat very ill, to insult wantonly*, τινά, Hdt. 5, 91; τινά τι, Ar. Thesm. 535:—pass., *to be so treated*, πρός τινος and ὑπό τινος, Hdt. 2, 152; 4, 159; ταῦτα π., Id. 3, 137.

Περιῠλακτέω, ῶ, (περί, ὑλακτέω) *to howl, bark around*, Ach. Tat.

Περιυπνίζω, *to awaken all round.*

Περιῠφαίνω, *to weave round* or *all over.*

Περιύω, (περί, ὕω) *to rain round, rain upon*, dub. l. Strab. [ῡ]

Περιφᾰγεῖν, inf. aor. of περιεσθίω, *to eat, gnaw all round*, Diod.

Περιφᾰής, ές, (περί, φάος) *gleaming all round*, βλεφάρων κύκλα, Opp. H. 2, 6 [where, on the analogy of φάεα, he writes περιφᾱέα].

Περιφαίνομαι, (περί, φαίνω) as pass., *to appear* or *be visible all round*, Il. 13, 179; ἐν περιφαινομένῳ, on *an eminence seen far around*, Od. 5, 476; so, π. ἐνὶ χώρῳ, H. Ven. 100.—II. *to be lighted on all sides, be in full light.*

Περιφάνεια, ας, ἡ, *the clear look* of an object *in full light*, Plut. 2, 674 A: —hence, *distinctness, full knowledge*, πολλὴ περιφάνεια τῆς χώρης, Hdt. 4, 24; π. τοσαύτη τοῦ πράγματος ἐγένετο, so great was *the publicity* of the matter, Dem. 1102, 2, cf. Isae. 66, 17: [ᾰ] from

Περιφᾰνής, ές, (περιφαίνομαι) *seen all round*, Thuc. 4, 102: τὰ π., *figures in high relief*, Stallb. Plat. Symp. 193 A. — 2. *in full light, clear, manifest*, Soph. Aj. 66, Ar. Eq. 206, etc.; π. ἀναισχυντία, Dem. 825, 20; τεκμήριον, Lys. 165, 15:—adv. -νῶς, *manifestly*, Soph. Aj. 81, Ar. Plut. 948, Thuc. 6, 60, Dem., etc.—II. *famous*, Lat. *illustris*: also in bad signf. *notorious*, LXX.

Περιφαντάζομαι, dep., *to judge superficially of* a thing.

Περίφαντος, ον, = περιφανής, π. θανεῖται, *too plainly* he will die, Soph. Aj. 229.—II. *famous, renowned*, Lat. *illustris*, Ib. 599.

†Περίφας, αντος, ὁ, *Periphas*, a son of Aegyptus, Apollod. 2, 1, 5.—2. son of Echesius, an Aetolian, Il. 5, 842. —3. son of Erytus, a Trojan herald, Il. 17, 324. — Others in Anton. Lib., etc.

Περίφᾱσις, ἡ,=περιφάνεια, π. τῶν τόπων, *a wide view over* the country, Polyb. 10, 42, 8.

Περιφέγγεια, ας, ἡ, *the light surrounding* an object, *radiance*, Plut. 2, 894 E: from

Περιφεγγής, ές, (περί, φέγγος) *surrounded with light*, v. l. Orph. Arg. 212.

Περιφείδομαι, (περί, φείδομαι) dep. mid., *to spare and save alive*, Ap. Rh. 1, 620; τινός, Plut. Lucull. 3.

Περιφέρεια, ας, ἡ, *the line round a circular* body, *a periphery, circumference*, Tim. Locr. 100 E, Arist. Eth. N. 1, 13, 10:—*the outer surface*, Plut. Camill. 40: *roundness, a round body.* —II. *a wandering about, hallucination*, LXX.: from

Περιφερής, ές, (περιφέρω) *moving round, going about*, π. στίβος χθονός, Eur. Ion 743; π. ὀφθαλμοί, *rolling* eyes, Lyc.—2. *round, circular*, opp. to εὐθύς, Plat. Parm. 137 E, Phaed. 108 E, etc.: τὸ περιφερές, *roundness*, Arist. Anal. Post. 1, 4, 3. — 3. *surrounded by*, θριγκοῖς π., Eur. Hel. 430. —II. Περιφερέες, v. l. in Hdt. 4, 33, for Περφερέες, q. v.

Περιφερόγραμμος, ον, (περιφερής, γραμμή) *bounded by a circular line*, opp. to εὐθύγραμμος and ὀρθόγραμμος, Arist. Coel. 2, 4, 1.

Περιφέρω, f. περιοίσω: aor. περιήνεγκα, περιήνεγκον (περί, φέρω): *to carry round*, τὸν ὀϊστὸς περιέφερε κατὰ πᾶσαν τὴν γῆν, Hdt. 4, 36; but in 1, 84, c. acc. objecti, λέοντος περιενειχθέντος τὸ τεῖχος: *to carry about* with one, Id. 4, 64; παῖδ' ἀγκάλαισι π., Eur. Or. 464. — 2. *to move round: to hand round* at table, Xen. Cyr. 2, 2, 2; 3, 4: π. τὸν πόδα, *to bring* the foot *round* in mounting a horse, Id. Eq. 7, 2.—3. *to carry round, publish, make known*, Plat. Prot. 343 B, Rep. 402 C.—4. *to bring round* (into one's own power), περιήνεγκεν εἰς ἑαυτὸν τὰς Ἀθήνας, Plut. Pericl. 15 —II. οὔ με περιφέρει οὐδὲν εἰδέναι τούτων (sc. ἡ μνήμη), my memory does not *carry me back* to these things, Hdt. 6, 86, 2; cf. Plat. Lach. 180 E. —III. *to endure, hold out*, like ἀντέχειν, Thuc. 7, 28, cf. Theophr. H. Pl. 9, 12, 1.—IV. intr. *to come round, recover*, ἐκ τῆς νόσου, Gramm.

B. pass. περιφέρομαι, *to move, go round, revolve*, ἐν τῷ αὐτῷ κύκλῳ, Plat. Parm. 138 C, etc.; περιφερομένου ἐνιαυτοῦ, like περιπλομένου and περιτελλομένου, Hdt. 4, 72; also of argument, περιφέρεσθαι εἰς ταὐτό, Plat. Gorg. 517 C.—2. *to wander about*, Xen. Cyn. 3, 5. — 3. περιφερόμενος τῷ μεγέθει τῶν τολμημάτων, *giddy* with the greatness of the venture, Plut. Caes. 32; cf. Id. Dio 11:—so mid., in LXX., περιφέρεται τὸν σοφόν, *turns* the wise man *mad.*

Περιφεύγω, f. -φεύξομαι (περί, φεύγω): — *to flee from, escape*, πόλεμον περὶ τόνδε φυγόντε, Il. 12, 322; ψάμμος ἀριθμὸν περιφεύγει, the sand *mocks* thy numbering, Pind. O. 2, 178. — 2. esp. *to escape from illness, come out of it alive*, Dem. 1256, 4, cf. Plat. Legg. 677 B.

Περίφημος, ον, (περί, φήμη) *very famous*, Orph. Arg. 24.

†Περίφημος, ου, ὁ, *Periphemus*, a hero honoured in Salamis, Plut. Solon 9.

†Περιφήτης, ου Ep. αο, ὁ, *Periphetes*, son of Vulcan and Anticlēa, a famous robber in Argolis, slain by Theseus, Paus. 2, 1, 4, Plut. Thes. —2. son of Copreus of Mycenae, Il. 15, 639.—Others in Paus., etc.

Περιφθείρομαι, (περί, φθείρω) as pass.:—*to wander about in destitution*, Isocr. p. 615 Bekk.

Περιφθῐνύθω, (περί, φθινύθω) *to go all to ruin*, Orph. Lith. 515. [ῠ]

Περιφῐλέω, ῶ, f. -ήσω, (περί, φιλέω) *to love greatly.* Hence

Περιφίλητος, ον, *greatly beloved*, App.

Περιφίμωσις, εως, ἡ, (περί, φιμόω) *an unnatural obstruction in the bowels*, Paul. Aeg.

Περιφλεγής, ές, (περί, φλέγω) *very burning*, δίψος, Plut. 2, 699 E. Adv. -γῶς, π. διψῆσαι, Id. Cat. Maj. 1.

Περιφλέγω, f. -ξω, (περί, φλέγω) *to burn, blaze all round* or *about*, Plut. 2, 648 C. — II. trans., *to set on fire all round*: in pass., Polyb. 12, 25, 2.

Περιφλεύω, *to scorch, singe* or *char all round*, Hdt. 5, 77, in pass.; cf. περιφλύω.

Περιφλῑδάω, ῶ, (περί, φλιδάω) *to be almost bursting with...*, τινί, Nic. Al. 62.

Περιφλογίζω, f. -ίσω, (περί, φλογίζω) *to set on fire all round*, dub., v. Spohn de Extr. Od. Part. p. 199. Hence

Περιφλογισμός, οῦ, ὁ, *a setting on fire all round*, LXX.

Περιφλοΐζω, f. -ίσω, (περί, φλοΐζω) *to strip off the bark*, Theophr.

Περίφλοιος, ον, (περί, φλοιός) *with bark all round*, Xen. Cyn. 9, 12.

Περιφλοϊσμός, οῦ, ὁ, (περιφλοΐζω) *a stripping off the bark, rinding*, Theophr.

Περίφλοος, ον,=περίφλοιος.

Περιφλύω, = περιφλεύω, of lightning, Ar. Nub. 396. [ῡ]

Περιφοβέομαι, (περί, φοβέω) as pass., c. fut. mid., *to fear greatly*, only in Xen. Cyn. 9, 17; and here L. Dindorf writes πεφοβῆσθαι.

Περίφοβος, ον, (περί, φόβος) *in great fear, exceeding fearful*, Aesch. Supp. 736, Thuc. 6, 36; τινός, of a thing, Plat. Phaedr. 239 B; περί τινος, Polyb. 5, 74, 3.

Περιφοιτάω, ῶ, f. -ήσω, (περί, φοιτάω) *to wander abont*, Cratin. Χείρ. 16. Hence

Περιφοίτησις, εως, ἡ, *a wandering about*, Plut. Lysand. 20, Id. 2, 592 D.

Περίφοιτος, ον, (περί, φοιτάω) *wandering about*, Lat. *vulgivagus*, Call. Ep. 30, 3; 40.

Περιφορά, ᾶς, ἡ, (περιφέρω) *a carrying round, handing round*, of dishes at table, Xen. Cyr. 2, 2, 4; (also of *the meats carried round*, Lat. *gustationes*, Ath. 120 B). — II. (from pass.) *a going* or *turning round, circuit, revolution*, e. g. of the heavens and heavenly bodies, Ar. Nub. 172, Plat. Phaedr. 247 C, etc.: hence, — 2. *a revolving body; the universe*, Id. Rep. 616 C, cf. Heind. Theaet. 153 D; ἡ ὕπερθε π., *the heavens*, Critias 9, 31. — 3. *the circumference of a circle*; also *the area* or *space included in it*, Herm. Eur. Bacch. 1059.—4. metaph. in plur. *twists, circumvolutions*, Eubul. Oenom. 1. — 5. *error*, LXX. Hence

Περιφοράδην, adv., *carrying round, trailing about*, Hipp. [ᾰ]

Περιφόρεινος, ον, v. περιφόρινος.

Περιφορέω=περιφέρω, Hdt. 2, 48 Hence

Περιφόρημα, ατος, τό, *any thing handed round, a dish.*

Περιφορητικός, ή, όν,=sq., dub. l. Sext. Emp.

Περιφορητός, όν, (περιφορέω) *carried about: to be carried about*, οἰκήματα, Hdt. 4, 190. — II. *going* or *roving about.*—III. *notorious, infamous*, Anacr. 19, 2, ubi v. Bergk: — with a pun in Plut. Pericl. 27.

Περιφόρινος, ον, (περί, φορίνη) *covered with skin*, χοιρίδια, Diphil. Incert. 7, ubi al. περιφόρεινα.

Περίφορος, ον,=περιφόρητος, susp.

Περίφορτος, ον, *much laden*, susp.

Περιφραγή, ῆς, ἡ,=sq., Geop.

Περίφραγμα, ατος, τό, (περιφράσ

υω) *a fence round* a place, Tim. Locr. 100 B.

Περιφραγμέω, ῶ, = *περιφράσσω*: from

Περιφραγμός, οῦ, ὁ, *a fencing round.*

Περιφρᾰδής, ές, *very thoughtful, very careful*, H. Hom. Merc. 464, v. l. Od. 23, 73. Adv. *-δέως*, freq. in Hom., always in phrase *ὤπτησαν π.*, Il. 1, 466, etc.: from

Περιφράζομαι, (*περί, φράζω*) as mid., *to think about, turn over in one's mind, consider on all sides, νόστον*, Od. 1, 76, cf. Nic. Th. 715. — II. much later as pass., *to be expressed periphrastically, involved*, Plut. 2, 407 A.

Περίφρακτος, ον, (*περιφράσσω*) *fenced round*, Luc. Bacch. 6: *τὸ π.*, *an inclosure*, Plut. Thes. 12.

Περίφραξις, εως, ἡ, *a fencing round.*

Περίφρᾰσις, εως, ἡ, (*περιφράζομαι*) *circumlocution, periphrasis*, Plut. 2, 406 F, etc.

Περιφράσσω, Att. *-ττω*, f. *-ξω*, (*περί, φράσσω*) *to fence round*, Hipp. p. 291, in pass.: also *to fortify all round*, Plat. Rep. 365 B.

Περιφραστικός, ή, όν, (*περίφρασις*) *periphrastic.* Adv. *-κῶς*, Gramm.

Περιφρίσσω, (*περί, φρίσσω*) *to shudder around, τὸν νέκυν*, Q. Sm.:—*to shudder at* a thing.

Περιφρονέω, f. *-ήσω*, (*περί, φρονέω*) *to turn over in the mind, speculate about*, c. acc. rei, *τὸν ἥλιον, τὰ πράγματα*, Ar. Nub. 225, 734.—II. *to pass over in thought*, i. e. *neglect, despise*, c. acc. Thuc. 1, 25; later also c. gen., Plat. Ax. 372 B.—III. intr., *to be wise above others, περιφρ. ἱστορίᾳ τοῦ δήμου*, Aeschin. — 2. *to be very thoughtful, περιφρονοῦσα ἡλικία*, Plat. Ax. 365 B. Hence

Περιφρόνησις, εως, ἡ, *speculation.*—II. *contempt*, Plut. Camill. 6, Pericl. 5, etc.

Περιφροσύνη, ης, ἡ, = foreg. II., v. l. Plut.: in pl., Coluth. 196.

Περιφρουρεύω, = sq., Opp. H. 4, 233.

Περιφρουρέω, ῶ, f. *-ήσω*, (*περί, φρουρέω*) *to guard on all sides, blockade*, Thuc. 3, 21.

Περιφρῠγής, ές, *quite dried up, parched*; from

Περιφρύγω, f. *-ξω*, (*περί, φρύγω*) *to dry up, parch all round*, LXX. [ῡ]

Περίφρων, ονος, ὁ, ἡ, (*περί, φρήν*) *very thoughtful, very careful*; freq. in Od. as epith. of Penelopé; of other notable dames, Od. 11, 344; 19, 357; and (only once) in Il. 5, 412; of men first in Hes. Sc. 297, 313; *τέκνα*, Hes. Th. 894. — II. like *ὑπέρφρων*, *haughty, overweening*, Aesch. Supp. 740; so, *περίφρονα δ' ἔλακες*, Id. Ag. 1426.

Περιφυγή, ῆς, ἡ, (*περιφεύγω*) *a place of refuge*, Plut. Demetr. 46.

Περιφῠής, ές, (*περιφύω*) *growing round about* or *on, π. τῇ γῇ, growing close to* the ground, Diosc.

Περιφῠλᾰκή, ῆς, ἡ, *an outpost, piquet*: from

Περιφῠλάσσω, Att. *-ττω*, *to guard all round.*

Περιφύρω, *to mingle round about, confound utterly.* [ῡ]

Περιφῡσάω, ῶ, f. *-ήσω*, *to blow round about.* Hence

Περιφύσητος, ον, *blown upon from all sides*, Ar. Lys. 323. [ῡ]

Περίφῠσις, εως, ἡ, (*περιφύω*) *a growing around*; or, *that which grows round*, Theophr.—II. of corn, *the coming to full growth.*

Περιφῠτεύω, (*περί, φυτεύω*) *to plant round about*, Plat. Legg. 947 E.

Περίφῠτος, ον, *planted* or *sown round about*, App.: from

Περιφύω [ῠ], fut. *-φύσω* [ῡ]; aor. 1 *περιέφῡσα* (*περί, φύω*): *to make to grow round* or *upon, make to stick on* a thing as if it had grown there, *stick* or *fix upon, τι περί τι*, Plat. Tim. 78 D.—II. pass., *περιφύομαι* [ῠ]; with fut. mid. *-ύσομαι* [ῡ]; pf. and. aor. 2 act. *περιπέφῡκα*; *περιέφῡν*, inf. *περιφῦναι*, part. *περιφύς* [ῡ], in un-Att. writers also *περιφῠῆναι* and *περιφῠείς* (Hom. has it only in Od.):—*to grow round about* or *upon, περὶ δ' αἴγειροι πεφύασι*, Od. 9, 141; c. dat., *κισσὸς καλάμῳ περιφύεται*, Eubul. Stephan. 2: but in Hom. *to cling to*, c. dat., *Ὀδυσῆϊ περιφῦσα*, Od. 19, 416 (so of shoes, *περιέφυσαν Περσικαί*, Ar. Nub. 151, cf. Plat. Rep. 612 A);—also c. acc., *to embrace, hug*, Od. 24, 236, cf. 16, 21; 24, 320.—2. of corn, *to come to full growth*, Theophr. — 3. metaph. of a report, *to gain currency about, τινί*, Isocr. 97 E.

Περιφωνέω, ῶ, f. *-ήσω*, (*περί, φωνέω*) *to sound round, re-echo*, Plut. Mar. 20.

Περίφωρος, ον, (*περί, φώρ*) *easy to detect*, Plut. 2, 49 C, ubi v. Wyttenb.

Περιφωτίζω, f. *-ίσω*, (*περί, φωτίζω*) *to shine round about*, Plut. 2, 953 A. Hence

Περιφωτισμός, οῦ, ὁ, *a shining round about*, Heliod.

Περιχαίνω, (*περί, χαίνω*) like *ἀμφιχαίνω*, *to swallow with wide-opened mouth*, Ael. N. A. 4, 33, Luc. Merc. Cond. 3:—also *to gape at with astonishment*, c. acc., Nicet.

Περιχαίρω, f. *-χαιρήσω*, *to rejoice at* a thing: also in mid.

Περιχᾰλάω, ῶ, f. *-άσω*, *to loose all round, slack one's hold.*

Περιχᾰλῑνόω, ῶ, (*περί, χαλινόω*) *to bridle all round, hem in*, App.

Περίχαλκος, ον, (*περί, χαλκός*) *covered with brass* or *copper*, Ath. 413 B.

Περιχαλκόω, ῶ, (*περί, χαλκόω*) *to cover with brass* or *copper, copper*, LXX.

Περιχανδής, ές, (*περί, χανδάνω*) *much-containing*, Nic. ap. Ath. 372 E.

Περιχᾰρᾰκόω, ῶ, (*περί, χαρακόω* *to surround with a palisade, π. τὸ τεῖχος*, Aeschin. 87, 30: generally, *to fortify*, Polyb. 4, 56, 8:—pass., *to be all hemmed in*, Dinarch. 98, 22.

Περιχᾰρακτήρ, ῆρος, ὁ, (*περιχαράσσω*) *an instrument for cutting away* the gums from teeth to be drawn, Medic.

Περιχᾰρακτικός, ή, όν, *fit for cutting round*, Diosc.

Περιχᾰράκωμα, ατος, τό, *an intrenchment*, LXX. [ᾰ]

Περιχάραξις, εως, ἡ, *a cutting round, scarifying.* [χᾰ]

Περιχᾰράσσω, Att. *-ττω*: fut. *-ξω* (*περί, χαράσσω*):—*to scratch* or *cut all round, scarify*: esp. *to engrave letters which form a circle* or *part of one*, such as O, P, C, v. Bourdin ad Ar. Thesm. 782.

Περιχάρεια, ας, ἡ, *excessive joy*, Plat. Phil. 65 D, Legg. 732 C; opp. to *περιωδυνία*: [ᾰ] from

Περιχᾰρής, ές, (*περί, χαίρω*) *exceeding joyous* or *glad*, opp. to *περιώδυνος*, Hdt. 3, 35, etc., Soph. Aj. 693, Plat., etc.; *τινί*, at a thing, Polyb. 1, 34, 12; *ἐπί τινι*, 1, 41, 1; *διά τι*, 4, 86, 5; *τὸ π.*=foreg., Thuc. 2, 51; 7, 73. Adv. *-ρῶς.* Hence

Περιχᾰρία, ας, ἡ, poet. for *περιχάρεια.*

Περιχάσκω, collat. pres. form of *περιχαίνω*, Hipp.

Περιχειλόω, ῶ, (*περί, χειλόω*) *to edge round, σιδήρῳ*, Xen. Eq. 4, 4.

Περιχειρίδιος, ον, = *περιχείριος.* [ῐ]

Περιχειρίζομαι, (*περί, χειρίζω*) dep. mid., *to subdue entirely*, Dion. H.

Περιχείριος, ον, (*περί, χείρ*) *round the hand: τὸ π.* (sc. *ψέλιον*) *a bracelet.*

Περίχειρος, ον,=foreg.: also, *τὸ περίχειρον,=τὸ περιχείριον*, Polyb. 2, 29, 8: cf. *περίσφυρον, περισφύριον.*

Περίχευμα, ατος, τό, (*περιχέω*) *that which is melted round, a rim* or *edging*, v. l. Il. 23, 561, ubi nunc divisim *πέρι χεῦμα.*

Περιχέω, f. *-χεύσω*: aor. *περιέχεα* Ep. pres. *περιχεύω*, aor. *περιχεῦα* (*περί, χέω*). *To pour round about, over* or *upon*, Il. 21, 319: esp. of metal-workers, *π. χρυσὸν κέρασι*, *to put* gold *round* the horns, i. e. gild them, Il. 10, 294, Od. 3, 384; also in mid., *χρυσὸν περιχεύεται ἀργύρῳ*, he *puts* gold *round his* silver, i. e. gilds *his* silver, Od. 6, 232; 23, 159.—In pass., *to be poured* or *spread all about*, Hdt. 3, 12; of persons, *to pour* or *crowd round*, Id. 9, 120; *τινί*, round one, Plat. Rep. 488 C; also *τινά*, Xen. Hell. 2, 2, 21.—2. in aor mid. *περιχέασθαι*, *to take a moderate bath*, Mnesith. ap. Ath. 484 B.

Περιχθών, ὁ, ἡ, (*περί, χθών*) *round about the earth*, Anth. P. 9, 778, acc. to Brunck's conjecture.

Περιχῑλόω, ῶ, *to eat one's fill.*

Περιχλαινίζω, *to wrap one's self in a χλαῖνα.*

Περιχλανίζω,=foreg., dub.

Περίχολος, ον, (*περί, χολή*) *full of bile, very bilious*, Hipp.

Περιχορεύω, (*περί, χορεύω*) *to dance round* or *about*, Eur. Phoen. 315; *τινά*, Luc. D. Marin. 15, 3.

Περίχρεμπτος, ον, *spat upon, despicable.*

Περιχρήμᾰτος, ον, *surrounded with possessions, rolling in wealth.*

Περιχριμπτός, ή, όν, *drawing near*, f. l. Aesch. Supp. 878; v. Dind.

Περῐχρῑσις, εως, ἡ, (*περιχρίω*) *a plastering over, besmearing*, Diosc.

Περίχρισμα, ατος, τό, (*περιχρίω*) *ointment.*

Περίχριστος, ον, *plastered over, besmeared*, Plut. 2, 102 A: from

Περιχρίω, f. *-ίσω*, (*περί, χρίω*) *to plaster over, besmear*, Hipp. [χρῑ]

Περίχρῡσος, ον, (*περί, χρυσός*) *covered with gold* or *set in gold*, Chares ap Ath. 538 D, Luc. Nec. 12. Hence

Περιχρῡσόω, ῶ, *to gild all over*, Hdt. 4, 65.—II. *to set in gold.*

Περίχῠδᾰ, (*περιχέω*) adv., *shed around*, Hipp.

Περίχῠμα, ατος, τό, *that which is poured round* or *over.*

Περίχῠσις, ἡ, *a pouring round* or *over.*

Περιχῠτήρ, ῆρος, ὁ, *one who pours over.*

Περιχῠτήριον, ου, τό, *a vessel for pouring over*: neut. from

Περιχῠτήριος, α, ον, *pouring round about* or *over, bathing.*

Περιχύτης, ου, ὁ,=*περιχυτήρ.* [ῠ]

Περιχώννῡμι, (*περί, χώννυμι*) *to heap around* with earth, Diod.

Περιχώομαι, f. *-χώσομαι*, (*περί, χώομαι*) *to be exceeding angry, τινί, with* one, *περί τινος, about* a thing, Il. 9, 449; 14, 266,—both times in aor. *περιχώσατο.*—Ep. word.

Περιχωρέω, ῶ, f. *-ήσω*, (*περί, χωρέω*) *to go round*, Ar. Av. 958.—II. like *περιέρχομαι*, *to come round to the same place, to revolve*, as the heavenly bodies, Anaxag. Fr. 8.—2. *to come round* *to, come to in succession*, π. εἰς Δαρεῖον ἡ βασιληΐη, Hdt. 1, 210; cf. περιέρχομαι, περίειμι (εἶμι). Hence

Περιχώρησις, εως, ἡ, *a going round about.*—II. *a coming round to the same place, a revolution*, Anaxag. Fr. 8.

Περίχωρος, ον, (περί, χῶρος) *round about a place*: οἱ περίχωροι, *the people about*, Plut. Cat. Maj. 25, etc.: ἡ π. (sc. γῆ), *the country round about*, LXX.

Περιψαύω, (περί, ψαύω) *to touch* or *handle all round*, τινός, Nic. Al. 122.

Περιψάω, inf. -ψῆν, Ar. Eq. 909 sq.; fut. -ψήσω (περί, ψάω):—*to wipe all round*, esp. *to wipe* the eyes, Ar. l. c., Plut. 730. Hence

Περίψημα, ατος, τό, *anything wiped off, filth, offscouring*, N. T.—also metaph., like κάθαρμα: and

Περίψησις, ἡ, *a wiping* or *cleaning*.

Περίψηφος, ου, ὁ, *a master of arithmetic*, Suid.

Περιψήχω,=περιψάω.

Περιψῖθῠρίζω, f. -ίσω, *to murmur, whisper around.*

Περιψῑλόω, ῶ, (περί, ψιλόω) *to make bald all round*, περιψιλωθῆναι τὰς σάρκας, *to have one's* flesh *stript all off*, Hdt. 9, 83. Hence

Περιψίλωσις, ἡ, *a stripping of hair all round.* [ψῑ]

Περιψοφέω, ῶ, f. -ήσω, (περί, ψοφέω) *to sound loudly*, Plut. 2, 266 E. Hence

Περιψόφησις, ἡ, *a loud noise*, Plut. 2, 549 C.

Περιψυγμός, οῦ, ὁ,=περίψυξις, Plat. Ax. 366 D.

Περίψυκτος, ον, (περιψύχω) *cooled all round, quite cool, very cold*, Anth.:—*cooled on the surface, chill*, of places, Plut. Aemil. 14, Id. 2, 649 C.—II. *fanned all round*, hence *made much of, fondled, beloved*, Alciphr. (The deriv. from ψυχή, in this last signf., has been disproved by Riemer, cf. Jac. A. P. p. lxxxiv.)

Περίψυξις, εως, ἡ, (περιψύχω) *a cooling thoroughly.*—II. *a being chilled on the surface* or *extremities*, Lat. *perfrictio*, Hipp., and oft. in Plut.; v. περιψύχω II.

Περίψυχρος, ον, *cold all round* or *very cold.*—The form περίψῡχος, ον, is very dub. in Anth.

Περιψύχω, f. -ξω, (περί, ψύχω) *to cool all round: to cool* or *chill on the surface* or *extremities* of the body, Lat. *perfrigerare*:—pass. *to become so chilled*, Hipp., and oft. in Plut.; v. Foës. Oecon. [ῡ]

Περιωδευμένως, adv. part. pf. pass. from περιοδεύω, *by digressions, circuitously*, Plut. 2, 537 D.

Περιῳδέω, ῶ, (περί, ᾠδή) like περιᾴδω, *to subdue by spells*, Luc. (?) Philopatr. 9.

Περιωδῠνάω, ῶ, f. -ήσω, (περιώδυνος) *to cause excessive pain*: pass. περιωδυνάομαι, *to suffer excessive pain*, Hipp.

Περιωδῠνέω, ῶ, f. -ήσω, (περιώδυνος) *to feel excessive pain*, Hipp.

Περιωδῠνία, ας, ἡ, *excessive pain*, Hipp., Plat. Rep. 583 D, Plut., etc.; v. Foës. Oecon.: opp. to περιχάρεια: from

Περιώδῠνος, ον, (περί, ὀδύνη) *exceeding painful*, of death, Aesch. Ag. 1448, cf. Plat. Legg. 873 C.—II. *suffering great pain*, Hipp., and Dem. 1260, 25. Adv. -νως.—The form περιόδυνος is bad, but περιοδυνάω, -νέω not to be rejected, Lob. Phryn. 712.

Περιωθέω, ῶ, f. -ωθήσω and -ώσω, (περί, ὠθέω) *to push* or *shove about*, Dem. 570, 17, Plat. Tim. 79 C, E:—pass., *to be shoved away, pushed out of*, ἐκ πάντων περιεώσμεθα, Thuc. 3, 57; π. ἔν τινι, *to lose one's place* in a person's favour, Ib. 67: absol. *to be rejected, defeated*, Lat. *repulsam ferre*, Arist. Pol. 5, 4, 6, cf. 6, 14.

Περιωθίζω, f. -ίσω, v. l. for foreg. in Arist. Pol. 5, 4, 6.

Περιώμιον, ου, τό, *a garment worn round the shoulders*, Lat. *supparum* or *supparus*: strictly neut. from

Περιώμιος, ον, (περί, ὦμος) *round the shoulders.* Hence

Περιωμίς, ίδος, ἡ,=περιώμιον.

Περιώνῠμος, ον, (περί, ὄνομα) *far-famed*, Orph. Arg. 147.

Περιωπέω, ῶ, f. -ήσω, (περιωπής) *to gaze around*, Philostr.

Περιωπή, ῆς, ἡ, (περί, ὤψ) *a place commanding a wide view*, like σκοπιά, *a watch-tower*, Il. 14, 8, Od. 10, 146, etc.; so Plat. Polit. 272 E; ἐκ περιωπῆς, by *a bird's-eye view*, Luc. Symp. 11.—II. *circumspection*, πολλὴν π. τινος ποιεῖσθαι, to show much *caution* in a thing, Thuc. 4, 86. (The form περιοπή is only a f. l.)

Περιωπής, ές, (περί, ὤψ) *far-seen*, dub. in Orph. Arg. 14.

Περιωπίζομαι, dep. mid.,=περιωπέω.

Περιώσιος, ον, *immense, vast, extraordinary*, like περισσός, Solon 12, 7; μήδεα, Soph. Fr. 604; περιώσια εἰδώς, of Pythagoras, Emped. 419:—usu. as adv. περιώσιον, *exceeding, beyond measure*, Il. 4, 359, Od. 16, 203; so, περιώσια in H. Hom. 18, 41:—also c. gen., just like περί, περιώσιον ἄλλων, *far beyond* the rest, H. Hom. Cer. 363, Pind. I. 5 (4), 3. (Prob. orig. an Ion. form for περιούσιος from περίειμι, conseq.=περιών.)

Περίωσις, ἡ, (περιωθέω) *a shoving about*, Arist. Rerumpubl. Fragm.

Περιωτειλόω, ῶ, (περί, ὠτειλή) *to cicatrise all round*, Hipp.

Περιωτίς, ίδος, ἡ,=ἀμφωτίς.

Πέρκα, ἡ, v. sub πέρκη.

Περκάζω, f. -άσω, (πέρκος) *to turn to a dark* or *blackish colour*, strictly of grapes and olives beginning to ripen, Chaerem. ap. Ath. 608 F, Theophr.—2. metaph. of young men, whose beard begins to darken their faces, Call. Lav. Pall. 76; cf. σκιάζω.

Περκαίνω, *to make dark-coloured, blacken.*

†Πέρκαλος, ου, ἡ, *Percalus*, daughter of Chilon, wife of Demaratus, Hdt. 6, 65.

Πέρκᾰνα, τά, a sort of *woven stuff.*

Περκάς, άδος, poet. fem. of πέρκος, Eratosth. ap. Ath. 284 D.

Πέρκη, ης, ἡ, (πέρκος) a river-fish so called from its dusky colour, *the perch*, Lat. *perca*, Comici ap. Ath. 319 B; also πέρκα, ἡ, v. Meineke Menand. p. 181.

Περκίδιον, ου, τό, dim. from πέρκη, Anaxandr. Lycurg. 1. [ῐ]

Περκίς, ίδος, ἡ,=πέρκη.

Περκνόπτερος, ον, (περκνός, πτερόν) *dusky-winged*, ἀετός, Arist. H. A. 9, 32, 3.

ΠΕΡΚΝΟ'Σ, ή, όν, *dark-coloured*, strictly of grapes or olives when beginning to ripen, hence *dark, dusky*, name of a kind of eagle, Il. 24, 316, cf. Arist. H. A. 9, 32, and v. foreg.: *livid*, like πελιτνός, Foës. Oec. Hipp., etc.: cf. ἐπιπερκνός.—Less usu. collat. forms are πέρκος, πρεκνός, πρακνός.—II. ὁ περκνός, as subst., a kind of *hawk*, Arist. ubi supra. Hence

Περκνόω, ῶ,=περκαίνω. Hence

Πέρκνωμα, ατος, τό, *a dusky spot.*

Πέρκος, η, ον,=περκνός, Anth. P. 6, 102, Arist. H. A. 9, 36, 1.

†Περκώπη, ης, ἡ,=Περκώτη, Xen.

†Περκώσιος, α, ον, *of Percōte*, ὁ Π., Il. 2, 831: from

†Περκώτη, ης, ἡ, *Percote*, a city of Mysia on the Hellespont between Abydus and Lampsacus, Il. 11, 229; Hdt. 5, 117: also called Περκώπη, Xen. Hell. 5, 1, 26 (ubi v. Schneid.): in Strabo Παλαιπερκώτη.

†Περμησός, and -μησσός, οῦ, ὁ, *the Permessus*, a river of Boeotia, which unites with the Olmus and empties into the Copaïc lake, now *Panitza*, Hes. Th. 566; Strab. p. 407.

Πέρνα, ης, ἡ, *a ham*, Lat. *perna*, Strab. (Either from περόνη II, or the same word with πτέρνα, which might itself be derived from περόνη.)

Πέρνημι, part. περνάς, 3 Ep. impf. πέρνασκε in Hom. *To carry out*, esp. for sale, *to export, sell*, esp. of trade in slaves, of captives, who were transported to countries beyond the seas and sold, πέρνασχ' ὅντιν' ἕλεσκε πέρην ἁλὸς ἐς Σάμον, Il. 24, 752; so, περνὰς ἐπὶ νήσων, Il. 22, 45; also of other merchandise, κτήματα περνάμενα, goods *sold* or *for sale*, Il. 18, 292, cf. Pind. I. 2, 11; so, τοῖς ξένοις τὰ χρήματα περνάς, Eur. Cycl. 271, cf. Ar. Eq. 176.—A poet., and mostly Ep. word. (From περάω B, akin to πιπράσκω, hence πόρνη, q. v.)

Πέρνης, ὁ, *name of a bird of prey*, prob. f. l. for πτέρνις.

Πέροδος, ἡ, Aeol. for περίοδος, Pind. N. 11, 51, cf. Böckh ad O. 6, 38 (55).

†Περοίδας, ὁ, *Peroedas*, a cavalry officer of Alexander the Great, Arr. An. 2, 9, 3.

Περόνᾱμα, τό, Dor. for περόνημα

Περονάω, ῶ, f. -ήσω, (περόνη) *to pierce, pin*, δουρὶ μέσον περόνησε, Il 7, 145; 13, 397.—2. in mid., χλαῖναν ἑανὸν περονήσασθαι, *to buckle on one's* mantle, *one's* robe, Il. 10, 133; 14, 180. cf. Theocr. 14, 66.

Περόνη, ης, ἡ, (πείρω, περάω) orig. *any thing pointed for piercing* or *pinning*, esp. *the tongue of a buckle* or *brooch*: hence, *a buckle, brooch*, Lat. *fibula*, Il. 5, 425, Od. 19, 226; a state-robe with twelve brooches is mentioned in Od. 18, 293: also *a large pin* used for fastening on the outer garment or cloak (ἱμάτιον), Hdt. 5, 87, Soph. O. T. 1269.—Cf. πόρπη.—2. *a pin* for twisting ropes round, on board ship, Ap. Rh.—3. *a linchpin*, Parthen. 6; cf. Dict. Antiqq. s. v. *fibula.*—II. *the small bone* of the arm or leg, Lat. *os radii*. Xen. Eq. 1, 5; cf. κνήμη:—also *an excrescence from a bone*, Hipp.: v. Foës. Oecon.—III. *a sea-fish*, so called because *like a pin* in shape.

Περόνημα, ατος, τό, (περονάω)=πόρπημα, *a garment pinned* or *buckled on*, like περονητρίς, Theocr. 15, 79.

Περονῆτις, ιδος, ἡ,=sq., ἀμπεχόναι π., Anth. P. 7, 413.

Περονητρίς, ίδος, ἡ, Dor. -ᾱτρίς, (περόνη) *a robe fastened on the shoulder with a buckle* or *brooch*, Theocr. 15, 21, the same as (Ib. 34) is called καταπτυχὲς ἐμπερόναμα, cf. περόνημα. It was a woollen garment worn by Dorian women; being sleeveless, fastened on each shoulder by a brooch: closed on the right side, but on the left only kept together by a few clasps, hence called σχιστὸς χιτών and διπλοῦν ἱμάτιον: whereas the Ion. and Att. women's χιτών was, like a modern shirt or shift, of linen, close at both sides, etc., v. Muller Dor. 4, 2, § 3.—Acc. to Hdt. 5, 87, the Dorian was the original Hellenic, and even Athenian, dress.

Περόνιον, ου, τό, dim. from περόνη.

Περονίς, ίδος, ἡ,=περόνη, Soph. Tr. 925.

†Περουσία, ας, ἡ, *Perusia*, a city of Etruria, now *Perugia*, Strab. p. 226.

Περπερεία, ας, ἡ, *idle boasting, vaunting*, Clem. Al.: from

Περπερεύομαι, (πέρπερος) dep., *to boast* or *vaunt one's self*, like ἀλαζονεύομαι, N. T.; cf. ἐμπερπ-.

†Περπερήνα, ἡ, *Perperena*, a city of Mysia, Strab. p. 607.

Περπερία, ας, ἡ,=περπερεία.

†Περπέρνας, α, ὁ, the Rom. name *Perperna*, Strab. p. 646.

Πέρπερος, ον, *vain-glorious, braggart*, like ἀλαζών, Polyb. 32, 6, 5; 40, 6, 2. (Cf. Lat. *perperus, perperitudo.*)

Πέῤῥα, ἡ, only in Lyc. 1428, where an old gloss explains it as a dialectic word for γῆ, which gives a sufficient sense.

†Πεῤῥαιβία, ας, ἡ, and Περαιβία, Thuc. 4, 78, *Perrhaebia*, a district of Thessaly between Olympus and Tempe, Strab. p. 440 sqq. Hence

†Πεῤῥαιβίς, ίδος, ἡ, *Perrhaebian*, πόλις, Strab. l. c.

†Πεῤῥαιβοί, ῶν, οἱ, and Περαιβοί, *the Perrhaebi, Perrhaebians*, a Thessalian tribe, Strab. p. 439 sqq.

Πέῤῥοχος, ον, Aeol. for περίοχος, =ὑπέροχος, τινί, Sappho 69.

Πέρσα, Ep. for ἔπερσα, aor. from πέρθω, Il.

Περσαία, ἡ, v. περσέα.

†Περσαῖος, ου, ὁ, *Persaeus*,—1.= Πέρσης, father of Hecate, H. Hom. Cer. 24.—2. a stoic philosopher from Citium in Cyprus, at first a slave, Ath. 140 B, etc.

†Πέρσας, Dor.=Πέρσης.

Περσέα or περσία, ας, ἡ, poet. also πέρσεια (q. v.), Lat. *Persea*, a kind of Aegyptian tree with the fruit growing from the stem, perh.=περσίον, Hipp., and Theophr.:—often confounded with the peach-tree, μηλέα Περσική, Lat. *Persica*; prob. also different from *the poison-tree*, ἡ περσαία, which is said to have been brought to Aegypt by Cambyses, v. Schneid. Ind. ad Theophr.

Πέρσεια, ἡ, poet. for περσέα, Nic. Al. 99.

†Περσεία, ας, ἡ, *Persēa*, a fountain near Mycene, Paus. 2, 16, 6.

†Περσείδης, ου, ὁ, *son of Perseus*:—οἱ Περσεῖδαι, *the Persidae*:—1. *descendants of Perseus*, Thuc. 1, 9: and —2. of the Persian kings of the Achaemenid family, Hdt. 1, 125; *descendants of Perses* (II. 2).

†Περσεῖος, α, ον, *of Perseus, Persēan*, Eur. Hel. 1464.

Περσέπολις, εως, ὁ, ἡ, (πέρθω, πόλις) *destroyer of cities*, Lamprocl. ap. Ar. Nub. 967; poet. also περσέπτολις, Aesch. Pers. 65.—II. ἡ, *Persepolis*, the ancient capital of Persia and burial-place of her kings, also written Περσαίπολις, †Strab. p. 728 sqq.—III. ὁ, son of Telemachus and Polycaste, Hes. Fr. 7, 3.

Περσέπτολις, εως, ὁ, ἡ, poet. for foreg.

Περσεύς, έως Ion. and Ep. ῆος later Ion. έος, ὁ, *Perseus*, son of Jupiter and Danaë, one of the most famous Grecian heroes, Il. 14, 320, and Hes.—†2. son of Nestor and Anaxibia, Od. 3, 414.—3. the last king of Macedonia, reduced to subjection by Paullus Aemilius, Polyb.†—II. *a fish*, Ael. N. A. 3, 28.

Περσέφασσα, ἡ, Att. Περσέφαττα, Eur. Phoen. 684; also, Περσέφασσα (q. v.),=Περσεφόνη.

Περσεφόνεια, ἡ, poet., esp. Ep. for Περσεφόνη, †Il. 9, 457; Od. freq.

Περσεφόνη, ης, ἡ, poet., and esp. Ep., Περσεφόνεια, as always in Il. and Od., while the common form first appears in H. Hom. Cer. 56, Hes. Th. 913; later also Περσέφασσα (q. v.):—*Persephoné*, Lat. *Proserpina*, daughter of Jupiter and Ceres, Il. 14, 326, Hes. Th. 912: Pluto carried her off, and as his consort she continued to reign in the lower world, see H. Hom. (Usu. deriv. from φέρειν φόνον, *Bringer of death*, cf. Plut. 2, 942 D).

†Περσέως σκοπιά, ἡ, *the watch-tower of Perseus*, in the Aegyptian Delta, Hdt. 2, 15.

†Πέρση, ης, ἡ, *Perse*, daughter of Oceanus, wife of Helius, mother of Aeetes and Circe, Od. 10, 139: Ap. Rh. 4, 591: also Περσηΐς, Hes. Th. 356, 956.

†Περσηϊάδης, gen. αο, ὁ, Ep. patron. =Περσείδης, i. e. Sthenelus, Il. 19, 116.

†Περσήϊος, α, ον, poet.=Περσεῖος, Theocr. 24, 72.

†Περσηΐς, ίδος, ἡ, *daughter of Perses* or *Perseus*,—1. appell. of Hecate, Lyc. 1173: v. Πέρσης II. 1.—2. Alcmene, Eur. H. F. 801; as granddaughter of Perseus.—3. v. Πέρση.

Πέρσης, ου, ὁ, *a Persian, inhabitant of Persis* or *Farsistan*, first in Hdt. (who, in 8, 108, 109, has the heterocl. acc. Πέρσεα or Πέρσην, but the readings vary): voc. Πέρσᾰ, but Πέρση when it is the name of an individual, Buttm. Ausf. Gr. § 34, 4. (The Greeks derived the name of the people from †Perses son of† Perseus, Hdt. 7, 61).—†II. as masc. pr. n., *Perses*, son of the Titan Crius and Eurybia, father of Hecate, Hes. Th. 377, 409.—2. son of Perseus and Andromeda, gave name to the Persians, Hdt. 7, 61, 150; Apollod. 2, 4.—3. brother of Hesiod, to whom is addressed Hesiod's poem 'Works and Days.'—4. a poet of the Anthology.†—III. the name of *a throw on the dice*.

Περσία, ἡ, v. Περσέα.

Περσίζω, (Πέρσης) *to hold* or *side with the Persians: to imitate them: to speak Persian*, Xen. An. 4, 5, 34.

Περσικός, ή, όν, *Persian*, †Aesch. Pers. 116; ὁ Περσικὸς κόλπος and ἡ Περσικὴ θάλασσα, *the Persian gulf*, Strab.; ἡ Περσική, sc. χώρα,=Περσίς, Hdt. 4, 39:† hence—1. αἱ Περσικαί, a sort of *thin shoes* or *slippers*, Ar. Nub. 151, Lys. 229.—2. ὁ Περσικός or τὸ Περσικόν, *the peach*, Lat. *malum Persicum*, cf. μηλέα, μῆλον: π. κάρυα or αἱ Περσικαί, *Persian nuts*, our *walnuts*, Theophr.—3. π. ὄρνις, *the common cock*, Ar. Av. 485, etc. —4. τὸ Περσικόν, *a Persian dance*, Schneid. Xen. An. 6, 1, 10; cf. ὄκλασμα II.

†Περσίνοος, ου, ὁ, *Persinous*, masc. pr. n., Qu. Sm. 1, 227.

Περσίον, τό, prob.=ἡ περσέα, Theophr.

Πέρσις, εως, ἡ, (πέρθω) *a destroying, taking*, e. g. Ἰλίου π., a poem of Arctinus, forming one of the Epic cycle.

Περσίς, ίδος, pecul. poet. fem. of Περσικός, *Persian*, Aesch. †Pers. 59, 406†, etc.—II. as subst.,—1. (sub. γῆ), *Persis, Persia*, now *Farsistan*, Hdt. 3, 97, etc.—2. (sub. γυνή), *a Persian woman*, Id.; †Aesch. Pers. 155†.—3. (sub. χλαῖνα), *a Persian cloak*, Ar. Vesp. 1137.—†4. *Persis*, fem. pr. n., N. T. Rom. 16, 12.

Περσιστί, adv. (Περσίζω) *in Persian fashion*; esp. *in the Persian tongue*, Hdt. 9, 110, and Xen. [τῐ]

Περσοδῐώκτης, ὁ, (Πέρσαι, διώκω) *chaser of the Persians*, Anth. Plan. 233.

Περσοκτόνος, ον, (Πέρσαι, κτείνω) *slaying Persians*.

Περσονομέομαι, (Πέρσαι, νέμομαι) as pass., *to be governed by the Persian laws* or *by Persians*, Aesch. Pers. 585.

Περσονόμος, ον, (Πέρσαι, νέμω) *ruling Persians*, Aesch. Pers. 919.

Περσύας, περσυνός, = περυσίας, περυσινός.

Πέρῠσι or πέρῠσιν, adv. (πέρας) *a year ago, last year*, Cratin. Θρᾶττ. 6, Ar. Vesp. 1038; ἡ π. κωμῳδία, Ar. Ach. 378. Hence

Περῠσίας, or περσύας (sc. οἶνος), ὁ, *last year's wine*, Galen.

Περῠσῐνός, ή, όν, (πέρυσι) *of last year, last year's*, Ar. Ran. 986; ἄρχοντες, Plat. Legg. 855 C.

Πέρφερες, οἱ, the name of the five officers who escorted the Hyperborean maidens to Delos, Hdt. 4, 33, cf. Niebuhr Rom. Hist. 1, n. 267, sqq.

†Πέρων, ωνος, ὁ, *Peron*, a dealer in unguents at Athens, Ath. 553 E; etc.

Περώσιος, ον, Aeol. for περιώσιος, dub.

Πεσδᾶ, adv., Dor. for πεζῇ, Theocr.

Πεσεῖν, Ep. πεσέειν, inf. aor. of πίπτω. Hence

Πέσημα, ατος, τό, *a fall*, Aesch. Supp. 937, Soph. Aj. 1033, and freq. in Eur.—II. *that which falls out, a hap*, Anth.

Πέσκος, τό,=πέκος, *a hide, skin, rind*, Nic. Th. 549. (Acc. to old Gramm. by transpos. from σκέπω.)

Πέσμα, τό,=πεῖσμα, dub.

Πέσος, τό,=πέσημα, πτῶμα, Eur. Phoen. 1299.—II. *weight*.

Πεσσεία, ας, Att. πεττ-, ἡ, *a game at draughts*, Soph. Fr. 381, Plat. Phaedr. 274 D, etc.; v. sub πεσσός. —II. in music, *a striking the same string several times* in succession. Hence

Πεσσειάω,=πεσσεύω.

Πέσσευμα, Att. πεττ-, ατος, τό, *a game at draughts*: in plur. *draught-men*.

Πεσσευτήριον, ου, τό, *an astronomical draught-board* of the Aegyptians, on which Mercury is said to have played with Selené, and won five days, v. Ruhnk. Tim.: from

Πεσσευτήρ, ῆρος, ὁ,=sq.

Πεσσευτής, οῦ, ὁ, (πεσσεύω) *a draught-player*, Plat. Polit. 292 E; applied to divine Providence, Id. Legg. 903 D.

Πεσσευτικός, ή, όν, Att. πεττ-, *fit for draught-playing* (πεσσοί), *skilled therein*, ὁ π.=πεσσευτής, Plat. Rep. 333 B: ἡ -κή (sc. τέχνη),=πεσσεία, Id. Gorg. 450 D; so, τὸ π., Id. Charm 174 B: from

Πεσσεύω, Att. πεττ-, (πεσσός) *to play at draughts*, Plat. Rep. 487 B; v. sub πεσσός: proverb., τύχη ἄνω καὶ κάτω τὰ ἀνθρώπεια πεττεύει, fortune *plays at draughts* with human affairs, Philo.

†Πεσσινόεις, εντος,=Πεσσινοῦς.

†Πεσσινούντιος, α, ον, *of Pessinus*, Hdn.

†Πεσσινουντίς, ιδος, ἡ, *of Pessinus, Pessinuntian*, appell. of Cybele, Strab. p. 469.

†Πεσσινοῦς, οῦντος, ἡ and ὁ, *Pessinus*, a large commercial city of Phrygia, later reckoned in Galatia,

celebrated for the worship of Cybele, Strab. p. 567.

Πεσσόν, Att. πεττόν, οῦ, τό, *a draught-board*,=ἀβάκιον, called πεντέγραμμον by Soph. Fr. 381, because it was divided by five lines both ways, and so into thirty-six squares: the middle line cross-wise was called ἱερὰ γραμμή (cf. γραμμή III).—On the nature of the game, v. Dict. Antiqq. s. v. *Latrunculi.*

Πεσσονομέω, ῶ, (πεσσός, νέμω III. 2) *to set the πεσσοί in order for playing:* generally, *to arrange, dispose,* Aesch. Supp. 13.

Πεσσοποιέομαι, as mid., *to make and apply a πεσσός to one's self.*

ΠΕΣΣΟ΄Σ, Att. πεττός, οῦ, ὁ, *an oval-shaped stone for playing a game like our draughts;* usu. in plur., as it is found so early as Od., πεσσοῖσι θυμὸν ἔτερπον 1, 107; cf. Hdt. 1, 94, Pind. Fr. 95, 4, Soph. Fr. 380, Eur., etc.; πεττῶν θέσις, Plat. Rep. 333 B:—proverb., πεττῶν δίκην μετατιθέναι, Plut. 2, 1068 C.—2. *also the board on which it was played;* cf. πεσσόν.—3. οἱ πεσσοί, *the place* in which the game was played, also *the game* itself, Eur. Med. 68; for which usu. πεσσεία or πέσσευμα was used.—II. *a* kind of *plug of linen, resin, wax,* etc., mixed with medicinal substances to be introduced into the uterus, etc., *a pessary,* Cels. 5, 21.—2. *any oval body,* π. ἐκ μολύβδου, App. Mithr. 31.—III. in architecture, *a cubic mass of building* to support the piers of arches, Strab. (Perh. akin to Lat. *tessera, tessella,* like πίσυρις to τέσσαρες.)

ΠΕ΄ΣΣΩ, Att. πέττω (with later collat. form πέπτω): fut. πέψω: pf. pass. πέπεμμαι, inf. πεπέφθαι: Hom. uses only pres. Orig. signf., *to soften, make soft;* and so,—I. of the sun, *to soften, ripen,* Od. 7, 119: (hence, πέπων, πεπαίνω, etc.).—II. in artificial ways, *to boil,* like ἕψω: hence in genl. *to cook, dress,* Hdt. 2, 37; 8, 137, Ar. Plut. 1126, etc.: also, expressly, *to bake,* like ὀπτάω, ἄρτους, Ar. Ran. 505, cf. Plat. Rep. 372 B (but v. sub πεπτός):—mid., πέσσεσθαι πέμματα, *to cook one's self* cakes, Hdt. 1, 160: (hence πέμμα, ποπάς, πόπανον, ἀρτοπόπος).—3. *to make to ferment.*—III. of the action of the stomach, *to digest,* like Lat. *coquere, concoquere,* Plut. 2, 917 D; opp. to κατεργάζεσθαι (to chew), Id. Eumen. 11: hence,—2. metaph., χόλον πέσσειν, *to stomach,* i. e. *smother* one's wrath, Il. 4, 513; 9, 561, cf. Arist. Eth. N. 4, 5, 10; so, κήδεα π., Il. 24, 617, 639; ἄλγεα, Philet. 1:—but, γέρα πεσσέμεν, *to feed on* one's honours, *brood over* them, *enjoy* them, Il. 2, 237; so, ἀκίνδυνον αἰῶνα πέσσειν, *to lead a sodden* life of ease, Pind. P. 4, 330, cf. ἕψω: βέλος πέσσειν, *to have* a dart in one *to brood over* or *to take care* of, Il. 8, 513. (The root no doubt is ΠΕΠ-, as appears from the collat. form πέπ-τω, and the deriv. πόπ-ανον: it occurs in the Sanscr. *pach,* and prob. is akin to ἕψ-ω. Is not also Lat. *coquo* the same, by the same change of π into c or qu. that occurs in ἵππος *equus,* πῶς κῶς, etc.? Cf. our *bake,* Phryg. βέκος.)

Πεσών, part. aor. of πίπτω, Hom.

Πετά or πέτα, Aeol. for μετά, cf. πέδα.

Πέτακνον, ου, τό,=πέταχνον.

Πετάλειον, ου, τό, poet. for πέταλον. Nic. Th. 629. [ᾰ]

†Πεταλία, ας, ἡ, *Petalia,* a rocky island at the entrance of the Euripus, Strab. p. 444.

Πετᾰλίζω, (πέταλον) *to banish by petalism.*—II. the signf., *to put forth* or *drop leaves,* only in Hesych.

Πετᾰλίς ὑς, ἡ, *a full-grown sow,* Achae. ap. Ath. 376 A: v. πέταλος II.

Πετᾰλισμός, οῦ, ὁ, (πεταλίζω) *petalism,* a mode of banishing citizens practised in Syracuse, just like the ὀστρακισμός of Athens, except that their name was written on *olive-leaves* instead of pot-sherds, Diod.; v. Herm. Pol. Ant. § 66, 13, Niebuhr Rom. Hist. 1, n. 1119.—The same custom also existed in Athens, v. sub ἐκφυλλοφορέω.

Πετᾰλῖτις, ιδος, ἡ,=φυλλῖτις, Nic. Th. 864.

Πέτᾰλον, ου, τό, in dat. pl. πέταλσι as well as πετάλοις, Buttm. Ausf. Gr. § 56 Anm. 13 n.: the Ion. form πέτηλον, first in Hes. Sc. 289:—*a leaf,* usu. in plur., Il. 2, 312, Od. 19, 520, etc., Eur. Hel. 245, etc.; but rare in prose, though used by Xen. An. 5, 4, 12, Cyn. 9, 15:—νεικέων πέταλα, contentious votes, (cf. πεταλισμός), Pind. I. 6 (7), 91.—II. *a leaf* or *plate of metal:* hence *of the High-priests' mitre,* in LXX, and Eccl. (Strictly neut. from πέταλος.)

Πετᾰλοποιός, όν, (πέταλον, ποιέω) *making leaves of metal, a gold-beater.*

Πέτᾰλος, η, ον, Ion. πέτηλος, (πετάννυμι) *outspread, broad, flat,* Anth. P. 9, 226; usu. in compd. ἐκπέταλος.—II. metaph. of young animals, *full-grown,* μόσχοι, etc., Ath. 376 A: ἡ πετάλη, *a young girl,* Anth.

Πετᾰλουργός, όν,=πεταλοποιός, Clem. Al.

Πετᾰλόω, ῶ, (πέταλον) *to make into leaves.*—II. *to cover with metal-plates,* as gold, etc.

Πετᾰλώδης, ες, (πέταλον, εἶδος) *leaf-like,* Lyc.—II. *flaky, in flakes,* Hipp., v. Foës. Oecon.

Πετάλωσις, ἡ, (πεταλόω II) *a covering with gold.* [ᾰ]

Πετᾰλωτός, ή, όν, (πεταλόω) *leaf-shaped.*

Πέτᾰμαι,=πέτομαι, Pind. P. 8, 129, N. 6, 81, and in later prose, cf. sub πέτομαι.

Πετάννῡμι and -νύω, lengthd. from the root ΠΕΤ– (cf. sub fin.): f. πετάσω [ᾰ], Att. πετῶ: aor. ἐπέτᾰσα, Ep. πέτασσα, etc.: pf. pass. πέπτᾰμαι, also πεπέτασμαι, Orac. ap. Hdt. 1, 62, Luc. Somn. 29): aor. pass. ἐπετάσθην: of which tenses Hom. uses only aor. act. (both in common and Ep. form), with pf., plqpf., and aor. pass. *To spread out, unfold, unfurl,* ἱστία, πέπλα, Il. 1, 480; 5, 195: π. χεῖρε, *to stretch out* both arms, to embrace a person, Il. 13, 549; τινί, *towards* one, Il. 4, 523: metaph., θυμὸν πετάσαι, *to open* one's heart, Od. 18, 159.—In pf. pass., *to be spread on all sides,* αἴθρη, αἴγλη Ἠελίου πέπταται, Od. 6, 45, Il. 17, 371; part. pf., *spread wide, opened wide,* of folding doors, πύλαι πεπταμέναι, Il. 21, 531, cf. Od. 21, 50; later, πεπταμένον κῶας, Ap. Rh. 2, 405; πεπταμέναι περὶ τέκνα, Opp. C, 3, 106.—In Il. 1, 351, Zenodot. read χεῖρας ἀναπτάς; and in Parmen. Fr. v. 18, is found a part. aor. ἀναπτάμενος, *having opened,* which arose from a confusion with πέτομαι.—Poet. collat. forms πιτνάω, πίτνημι, and, but very late, πετάω. (From the same root come πέταλος, πέταλον, and prob. Lat. *pateo, patulus.*—Πέτομαι, πέταμαι, are prob. akin, *to spread the wings, fly,* the opposite being expressed by πτύσσω Perh. also from notion of *being extended, falling flat,* πίπτω (ΠΕΤ–), πεσοῦμαι.)

Πετάομαι, pres. in later prose for πέτομαι, Lob. Phryn. 581.

Πετάσιμος, ή, όν, *flying, made for flying.* [ᾰ]

Πετάσιον, ου, τό, dim. from πέτασος, Posidon. ap. Ath. 176 B. [ᾰ]

Πετᾰσίτης, ου, ὁ, (πέτασος) *a plant with a broad leaf like a hat,* a kind of *colts-foot, tussilago petasites,* Linn., Diosc. 4, 108.

Πέτασμα, ατος, τό, (πετάννυμι) *any thing spread:* in plur. *hangings, carpets,* Aesch. Ag. 909.

Πέτᾰσος, ου, ὁ, (πετάννυμι) *a spreading* or *broad-brimmed hat* used for protection against the sun and rain, chiefly by shepherds, hunters, etc., and esp. by ἔφηβοι, with the χλαμύς: in this dress their tutelary god Mercury was usu. represented, Ath. 537 F, cf. Müller Archäol. d. Kunst, § 380, 3: hence, as the badge of the palaestra, ὑπὸ πέτασον ἄγειν, to make one practise gymnastics, 2 Maccab. 4, 12.—On its various kinds and shapes, v. Dict. Antiqq. s. v. *Pileus.*—II. from its shape, *a broad umbellated leaf* e. g. of the lotus, Theophr.; and coltsfoot: also *the umbel* of umbelliferous plants:—cf. πετασίτης. In botanical signf., also ἡ πέτασος, Theophr., etc.

Πετᾰσώδης, ες, (πέτασος, εἶδος) *like* πετασίτης, *hat-shaped:* esp. of plants, *with umbellated leaves* or *flowers,* Phanias ap. Ath. 371 D.

Πετᾰσών, ῶνος, ὁ, *a fore-quarter of pork, a ham,* Lat. *petaso.*

Πεταυρίζω, f. -ίσω, (πέταυρον) *to dance on a rope.* Hence

Πεταυρισμός, οῦ, ὁ, *a rope-dance.* metaph., π. τῆς τύχης, Plut. 2 498 C.

Πεταυριστήρ, ῆρος, ὁ,=sq., Manetho.

Πεταυριστής, οῦ, ὁ, *a rope-dancer,* Lat. *petaurista.*

Πέταυρον or πέτευρον, ου, τό, *a pole* or *perch* for fowls to roost at night, Ar. Fr. 667, Theocr. 13, 13, in form πέτευρον: hence any *pole, spar, plank,* Lyc.—II. *a stage* for rope dancers: generally, *a platform, stage,* Polyb. 8, 6, 8. (Prob. from πέδαυρος, Aeol. for μετέωρος.)

Πέταχνον, ου, τό, (πετάννυμι) *a broad, flat cup,* Alex. Drop. 1: also written πέτακνον or πάτακνον. Hence

Πεταχνόω, ῶ, *to spread out, expand.* In pass., metaph., *to boast, play the braggart,* Ar. Fr. 279.

Πετάω, very late form of pres. for πετάννυμι.

Πετεεινός, ή, όν, poet. for πετεινός.

Πετεηνός, ή, όν, Ep. lengthd. form for πετηνός, q. v., Hom.

Πετεινός, ή, όν, Att. for πετηνός Aesch. Theb. 1020, Eur. Rhes. 515, cf. Pors. Hec. Praef. p. vii; but also in Theogn. 1097, and Hdt. 1, 140; 2, 123, and v. l. 3, 106.—Cf. πετηνός.

Πέτευρον, ου, τό,=πέταυρον, q. v.

†Πετεών, ῶνος, ἡ, *Peteon,* a small town of Boeotia near Haliartus, Il. 2, 500; Strab. p. 410, who places it in the territory of Thebes.

†Πετεώς, ῶ and ῶο, ὁ, *Peteūs,* son of Orneus, father of Menestheus, expelled from Attica by Theseus, Il. 2, 552; Plut. Thes. 32.

†Πετηλία, ας, ἡ, *Petelia,* a city of Lucania in Italy, Strab. p. 254.

Πετηλίας καρκίνος, ὁ, *a* kind of *crab*, prob. from πετάννυμι, from *its outspread claws*, Ael. N. A. 7, 30.

Πετήλον, ου, τό, Ion. for πέτᾰλον, esp. of the stalks of corn, Hes. Sc. 289, usu. in plur.

Πέτηλος, η, ον, Ion. for πέταλος, *outspread, stretched at ease*, hence *resting*, ἐπὶ σκελέεσσι πέτηλον, kneeling, Arat. 271.

Πετηνός, ή, όν, Ep. lengthd. πετεηνός (like πετεεινός for πετεινός), as always in Hom., and then shortd. again, πτηνός, q. v. (πέτομαι):—*able to fly, winged, flying*, as a general epith. of birds, ὀρνίθων πετεηνῶν ἔθνεα, Il. 2, 459; and absol., πετεηνά, *birds, fowls*, αἰετός...τελειότατος πετεηνῶν, Il. 8, 247, etc.; so τὰ πετηνά, *fowls*, Hdt. 3, 306.—2. of young birds, *fledged*, πάρος πετεηνὰ γενέσθαι, Od. 16, 218.—Cf. the Att. form πετεινός:—Thom. M. p. 765, is perh. right in rejecting πετηνός, in Att.; cf. Jac. A. P. p. 126, 535, Böckh v. l. Pind. N. 3, 77 (140). (Festus connects it with *petna, pesna, penna.*)

†Πετίνης, ου, ὁ, *Petines*, a commander of the Persians, Arr. An. 1, 12, 8.

†Πέτισις, ὁ, *Petisis*, a prefect of Alexander the Great in Aegypt, Arr. An. 3, 5, 2.

Πετοῖσαι, Dor. for πεσοῦσαι, aor. 2 part. of πίπτω, Pind.

ΠΕ΄ΤΟΜΑΙ, dep. mid., impf. ἐπετόμην, ἐπτόμην: f. πετήσομαι, Ar. Pac. 77, in Att. prose usu. shortd. πτήσομαι:—syncop. aor. ἐπτόμην, inf. πτέσθαι; but freq. also ἐπτάμην, inf. πτάσθαι, with Ep. subj. πτῆται for πτᾶται, Il. 15, 170 (as if from ἵπταμαι, v. infra); also an aor. of act. form ἔπτην, inf. πτῆναι, part. πτάς (as if from ἵπτημι, which is never found), first in compd. ἐξέπτη, Hes. Op. 98, and freq. in late writers: pf. πέπτηκα, only in Gramm., for the Att. always use πεπότημαι (v. ποτάομαι): aor. pass. ἐπετάσθην, first in Arist. H. A. 9, 40, 12, and Luc., cf. Lob. Phryn. 582.—Hom. uses the pres., impf., and once, (Il. 4, 126) inf. aor.—The only pres. used in strict Att. is πέτομαι: the pres. πέταμαι, used by Pind. and late writers (v. sub voc.), prob. never occurs in good Att., Pors. Eur. Med. 1, Dind. Ion 90, etc.; and ἵπταμαι (q. v.), first occurs in later prose.—Cf. the lengthd. forms ποτάομαι, πωτάομαι.

Orig. signf. (resting on its connexion with πετάννυμι), *to spread the wings to fly*, hence usu. *to fly*, of birds, Hom., Hdt., etc.; hence of arrows, stones, javelins, etc., Il. 13, 140; 20, 99; and of any quick motion, *to fly, dart, rush*, of men, Il. 23, 372, etc.; of horses, μάστιξεν δ' ἐλάαν, τὼ δ' οὐκ ἀέκοντε πετέσθην, Il.; of chariots, Hes. Sc. 308; of dancers, Eur. Cycl. 71; of the oar, Id. Hel. 673; πέτου, *fly!* i. e. make haste, Ar. Lys. 321, cf. 55:—of a departing soul, ἐκ μελέων θυμὸς πτάτο, Il. 23, 880.—II. metaph., of young children, οὐδέπω μακρὰν πτέσθαι σθένοντες, Soph. O. T. 17.—2. *to be on the wing, flutter*, Lat. *volitare*, hence, π. ἐξ ἐλπίδων, Pind. P. 8, 129; π. ἐλπίσιν, Soph. O. T. 486: ἐφ' ἕτερον π., *to fly off to* another, of inconstant people, Ar. Eccl. 399:—ὄρνις πετόμενος, a bird *ever on the wing*, proverb. of fickle people, Ar. Av. 169; so, πετόμενόν τινα διώκεις, 'you are chasing a butterfly,' Plat. Euthyphr. 4 A; cf. ποτανός, πτηνός.—3. *to fly abroad*, of fame, πέταται τήλοθεν αὐτῶν ὄνομα, *volitat per ora*, Pind. N. 6, 81.—III. c. acc., πτάμενος νόημα, *flying* in mind, Pind. Fr. 87, 3; like βαίνειν πόδα. (On the root, v. sub πετάννυμι.)

Πετόντεσσι, Aeol. for πέσουσι, dat. plur. part. aor. 2 of πίπτω, Pind.

†Πετόσῑρις, ὁ, *Petosiris*, an Aegyptian philosopher and astrologer, Anth. P. 11, 164; cf. Juvenal 6, 577.

ΠΕ΄ΤΡΑ, ας, ἡ, Ion. and Ep. πέτρη, *a rock*, generally, whether *peaked* or *ridged*, Lat. *petra*, π. αἰγίλιψ, ἠλίβατος, αἰπεῖα, λίς, λίσσα, Hom.; when in or by the sea, *a ledge* or *shelf of rock* (cf. χοιράς), hence of the beach, λεῖος πετράων, free from *rocks*, Od. 5, 443:—then, freq. in all authors.—There is no example in good authors of πέτρα, in the signf. of πέτρος, for a single *stone*: for even in Od. 9, 243, 484, Hes. Th. 675, Pind. P. 1, 42, πέτραι are not *loose stones*, but *masses of living rock* torn up and hurled, cf. Buttm. Lexil. s. v. ἠλίβατος:—πέτρη γλαφυρή, a hollow *rock*, i. e. a cave, Il. 2, 88; so, δίστομος π., *a rock* with double entrance, i. e. a cave, Soph. Phil. 16, cf. 937; but πέτρα can hardly be said to be *a cave* simply, as appears to Elmsl. Med. 1326.—II. On οὐκ ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης, v. sub δρῦς:—as a symbol of firmness, Od. 17, 463; of hardheartedness, Valck. Hipp. 305. Cf. πέτρος.

†Πέτρα, ας, ἡ, *Petra*, a village near Corinth, Hdt. 5, 92.—2. τῆς Ῥηγίνης, in Thuc. 7, 35,=Λευκοπέτρα.—3 ἡ τῶν Ναβαταίων, a large city of Arabia, Strab. p. 776: hence οἱ Πετραῖοι, *the inhab. of Petra*, Id. p. 729.

Πετραῖος, α, ον, (πέτρα) *of a rock*, σκιή, Hes. Op. 587; *living on* or *among the rocks*, Σκύλλη, Od. 12, 231; ὄρνις, Aesch. Fr. 291, 3; Νύμφαι π., *rock*-Nymphs, Eur. El. 805; τὰ π. τῶν ἰχθυδίων, *rock-fish*, Lat. *saxatiles pisces*, Theopomp. (Com.) Phin. 1, ubi v. Meineke.—2. *of rock, rocky*, τάφος π., Soph. El. 151, cf. sub ἀγκάλη: π. δειράς, χθών, ἄντρα, Trag.—II. Πετραῖος, ὁ, epith. of Neptune in Thessaly, as he *who clave the rocks of Tempé*, and drained Thessaly, Pind. P. 4, 245:—†and—2. Πετραία, ἡ, a daughter of Oceanus, Hes. Th. 357.

†Πετραῖος, ου, ὁ, *Petraeus*, a centaur, Hes. Sc. 185.—As masc. pr. n., Polyb.; Plut.; etc.—II. as adj.: v. Πέτρα (3).

Πετράκης, ες, gen. εος, (πέτρα) *hard as rock*, dub. in Orph. Lith. 228. [ᾱ]

Πετρηγενής, ές, (πέτρα, *γένω) *rock-born*, Anth.

Πετρηδόν, (πέτρα) adv., *like rock*, Luc. Tim. 3.

Πετρήεις, εσσα, εν, (πέτρα) *rocky*, in Hom. always epith. of countries, Αὖλις, Πυθών, Καλυδών, Il.; γλάφυ πετρῆεν, Hes. Op. 531.

†Πετρήϊος, ου, ὁ, the Rom. name *Petreius*, Strab. p. 161.

Πετρηρεφής, ές, (πέτρα, ἐρέφω) *o'er-arched with rock*, ἄντρον, Aesch. Pr. 300, Eur. Cycl. 82.

Πετρήρης, ες, (πέτρα, *ἄρω?) *of rock, rocky*, στέγαι, Soph. Phil. 1262.

Πετρίδιον, ου, τό, dim. from πέτρα. [ῐ]

Πετρίδιος, α, ον, poet. for sq., Anth. P. 9, 570. [ῐ]

Πέτρῐνος, η, ον, (πέτρα) *of rock, rocky*, ὄρος, Hdt. 2, 8; κοίτη, Soph. Phil. 160; ὄχθος, δειράς, etc., Eur.;—cf. χαλινός.

Πέτριον, ου, τό, *an herb*, perh. πετροσέλινον. [ῑ in Nic. Fr. 5, 2; but Schneid. reads πετραῖον.]

Πετροβᾰτέω, ῶ, *to climb* or *frequent rocks*, Diod. 2, 6, Strab.: from

Πετροβάτης, ου, ὁ, (πέτρα, βαίνω) *one who climbs rocks*, App. Civ. 4, 56.

Πετρόβλητος, ον, (πέτρα, βάλλω) *thrown at, pelted with stones*.—2. very late, νεφροὺς π., *suffering from the stone*.

Πετροβολέω, ῶ, (πετροβόλος) *to throw stones*. Hence

Πετροβολία, ας, ἡ, *a stoning*, Xen. An. 6, 6, 15; and

Πετροβολικός, ή, όν, *fit for throwing stones*, π. ὄργανα, the Lat. *balistae*, Polyb. 5, 99, 7.

Πετροβολισμός, οῦ, ὁ, *a throwing stones at, stoning*, late.

Πετροβόλος, ον, (πέτρα, βάλλω) *throwing stones*, Xen. Hell. 2, 4, 12.—2. as subst., ὁ π., the Lat. *balista*, Polyb. 5, 4, 6, etc.

Πετρογενής, ές,=πετρηγενής.

Πετροδύμων, ον, (πέτρα, δύω) *haunting rocks*. [ῡ]

Πετρόκοιτος, ον, (πέτρα, κοίτη) *lying* or *sleeping in a rock*, Anth.

Πετροκοπέω, ῶ, *to dash in pieces against a rock*.

†Πετροκόριοι, ων, οἱ, *the Petrocorii*, a people of Aquitanic Gaul, Strab. p. 190.

Πετροκῠλιστής, οῦ, ὁ, (πέτρα, κυλίνδω) *a roller of rocks* or *stones*, Strab.

Πετροποιΐα, ας, ἡ, (πέτρα, ποιέω) *a making* or *using of stones, stonework*, Callix. ap. Ath. 205 F.

Πετροῤῥῖφής, ές, (πέτρα, ῥίπτω) *hurled from a rock*, π. θανεῖν, Eur. Ion 1222.

Πετρόρῠτος, ον, (πέτρα, ῥέω) *flowing from a rock*, Orph. H. 50, 9.

ΠΕ΄ΤΡΟΣ, ου, ὁ, *a piece of rock, a stone*, and thus distinguished from πέτρα; in Hom., used by warriors, λάζετο πέτρον μάρμαρον ὀκριόεντα, Il. 16, 734; βαλὼν μυλοειδέϊ πέτρῳ, Il. 7, 270, etc. (never in Od.): so in Pind., ἔδικε πέτρῳ, O. 10 (11), 86; νιφὰς πέτρων, Aesch. Fr. 182; πέτροισι λευσθῆναι, Soph. O. C. 436: βάλλειν πέτρον or πέτρῳ, Eur. Andr. 1128, 1153: ἐν πέτροισι πέτρον ἐντρίβων, to produce fire, Soph. Phil. 296:—proverb., πάντα κινῆσαι πέτρον, Eur. Heracl. 1002, cf. Plat. Legg. 843 A:—but,—2. it is sometimes used for πέτρα, as, Θορίκιος π., κατηρεφὴς π., where *caves* are spoken of, Soph. O. C, 1595, Phil. 272; cf. sub πέτρα.—In later poets also ἡ πέτρος, like ἡ λίθος, Jac. A. P. p. 327.—The prose word is λίθος.

†Πέτρος, ου, ὁ, *Petrus, Peter*, masc. pr. n., Anth. P. 7, 579: esp. appell. of the distinguished apostle, whose name was Simon, N. T.

†Πετροσάκα, ἡ, *Petrosaca*, a town of Arcadia, Paus. 8, 12, 4.

Πετροσελῑνίτης, ου, ὁ, οἶνος, *wine of* πετροσέλινον, Diosc.: from

Πετροσέλῑνον, ου, τό, a plant, *rock parsley*, Diosc. 3, 77.

Πετροτόμος, ον, (πέτρος, τέμνω) *cutting stones*, like λαοτόμος, Anth. Plan. 221: as subst., *a stone-cutter*: but,—II. proparox., πετρότομος, ον, pass. *cut* or *hewn in stone*.

Πετροφῠής, ές, (πέτρος, φύω) *growing upon rocks*, πολύπους, Pseudo Phocyl. 44:—τὸ πετροφυές, *a plant*, Diosc.

Πετρόω, ῶ, (πέτρος) *to turn into stone, petrify*, Lyc.—II. in pass., *to be stoned*, Eur. Or. 564; πετρούμενος θανεῖν, Ib. 946.

Πετρώδης, ες, (πέτρα, εἶδος) *like*

rock or *stone, rocky, stony,* like πετραῖος, Plat. Rep. 612 A; π. κατῶρυξ, of a grave, Soph. Ant. 774, cf. 948.

Πετρώεις, εσσα, εν,=πετρήεις.

Πέτρωμα, ατος, τό, (πετρόω) *petrifaction.*—II. λευσίμῳ πετρώματι θανεῖν, to die *by stoning,* Eur. Or. 50, 442.

Πετρών, ῶνος, ὁ, *a rocky* or *stony place,* Inscr.

†Πετρώνιος, ου, ὁ, *Petronius,* Rom. pr. n., Strab. p. 788.

Πετρώροφος, ον,=πετρηρεφής.

†Πέττα, ἡ, *Petta,* daughter of king Nanus in Massilia, Ath. 576 B.

Πεττεία, -ευμα, -εύτης, -εύω, Att. for πεσσεία, etc., qq. v.

Πεττικός, ή, όν, (πέσσω)=πεπτικός, dub. in Theophr.

Πεττός, ὁ, Att. for πεσσός.

Πεττούγκιον, ου, τό, *five ounces,* Lat. *quincunx,* Epich. p. 5.

Πεττύκια, τά,=πιττάκια, ap. Moer.

Πέττω, Att. for πέσσω.

Πεύθη, ἡ, (πεύθομαι)=πεῦσις, ap. Hesych.

Πευθήν, ῆνος, ὁ, *an inquirer, a spy,* Luc. Alex. 23, 37, Arr.

Πεύθομαι, poet. pres. for the prose πυνθάνομαι (q. v.), freq. in Hom. (who uses the common form only twice in Od.), once in Hes. Th. 463, in Pind P. 4. 66, 193; and sometimes in Trag., as Aesch. 617, 988, Soph. O. T. 604. etc.: hence fut. πεύσομαι, perh. also πευσοῦμαι, Aesch. Pr. 988: pf. πέπυσμαι. Hence

Πευθώ, οῦς, ἡ, *tidings, news,* Aesch. Theb. 370.

Πευκάεις, Dor. for πευκήεις, Soph.

†Πευκαλέες, οἱ, v. Πευκανέες.

Πευκαλέος, α, ον,=ξηρός, only in Hesych.

Πευκάλιμος, η, ον, Homeric word, which however only occurs in Il. 8, 366; 14, 165; 15, 81; 20, 35, in the phrase, φρεσὶ πευκαλίμῃσι, and so in Hes. Fr. 33: usu. referred to πεύκη, as denoting *a sharp. piercing* intellect; but others, as Buttm. (Lexil. s. v. ἐχεπευκής) rightly explain it by the old gloss, πυκινός, πυκνός, of which πευκάλιμος, is merely a lengthened form, π. φρένες being=πυκιναὶ φρένες, for which v. sub πυκινός: so, πραπίδεσσιν ἀρηρότα πευκαλίμῃσιν, Orac. ap. Diog. L. 1, 30. Cf. πυκνός, πυκάζω.

†Πευκανέες, οἱ, *the Peucanes,* a people of India, Dion. P. 1143 more correctly Πευκαλέες.

Πευκέδᾰνον, ου, τό, a bitter, umbelliferous plant, like our *hog's-fennel* or *sulphur-wort,* Theophr.:— also, ἡ πευκέδανος.

Πευκεδᾰνός, όν, epith. of war, πτολέμοιο μέγα στόμα πευκεδανοῖο, the huge maw of *bitter,* or rather *keen, heart-piercing war,* Il. 10, 8 (v. πεύκη, fin., and πικρός); π. θάλασσα, Opp. H. 2, 33.

†Πευκείδης, ου, ὁ, *son of Peuceus,* a centaur, Hes. Sc. 185.

†Πεύκελα, ων, τά, *Peucela,* a city of India, Arr. Ind. 1, 8.

†Πευκελαῶτις, ιδος, ἡ, *Peucelaōtis,* a district of India, Arr. Ind. 4, 11, with v. l. Πευκελαιῆτις, An. 4, 22, 7: in Strab. Πευκολαΐτις.—2.=foreg., Arr. An. 4, 28, 6.

†Πευκεντῖνος,=Πικεντῖνος, Dion. P. 361.

†Πευκέστης, ου, ὁ, *Peucestes,* son of Macartatus, a Macedonian, Arr. An. 3, 5, 5: Plut. Eum 14.

†Πευκετία, ας, ἡ, *Peucetia,* a province of Apulia from the Aufidus to Brundisium; οἱ Πευκέτιοι, *the inhab. of Peucetia,* Strab. p. 277.

†Πευκέτιος, ου, ὁ, *Peucetius,* son of Lycaon, in myth. said to have led a colony from Arcadia to Italy with his brother Oenotrus, Apollod. 3, 8, 1.

ΠΕΥ'ΚΗ, ης, ἡ, *the fir,* Lat. *picea,* Il. 11, 494; 23, 328, Hes., etc.; distinguished from the ἐλάτη and πίτυς, Plat. Legg. 705 C, Plut. 2, 676 A, cf. Theophr., Lob. Phryn. 397.—II. *any thing made from the wood* or *resin of the* πεύκη, *a torch of fir-wood,* Aesch. Ag. 288, Soph. O. T. 214, etc.: *a wooden writing-tablet,* Eur. I. A. 39, etc.—(Buttm., Lexil. s. v. ἐχεπευκής, makes it very prob., that the radic. notion of πεύκη is not, as usu. supposed, that of *bitterness,* but of *sharp-pointedness:* the *fir* being so called either from its pointed shape or from its spines. The same root appears in πικρός, Lat. *pugo, pungo,* and our *pike, peak;* and this enables us to determine more accurately the signf. of πευκεδανός, ἐχεπευκής and περιπευκής, words in which the signf. of *bitter* is out of the question, and only that of *keen, piercing* appears. From πεύκη, moreover, comes πίσσα, πίττα, as the production of the tree; whence, again, πίτυς, *pinus,* as also Lat. *pix,* our *pitch.*)

†Πεύκη, ης, ἡ, *Peuce* (*fir-island*), an island at the mouth of the Ister, Strab. p. 301, etc.: οἱ Πευκηνοί and Πευκῖνοι, *the inhab. of Peuce.*

Πευκήεις, εσσα, εν, Dor. πευκάεις, (πεύκη) *grown with firs,* οὔρεα, Dion. P. 678.—2. *of fir* or *fir-wood,* π. σκύφος, Eur. Andr. 863; π. Ἥφαιστος, the fire *of fir-torches,* Soph. Ant. 123. —II. metaph. *sharp, keen, piercing, sad,* ὀλολυγμός, Aesch. Cho. 385; also, π. κέντρα, Opp. H. 2, 457; cf. πευκεδανός.

*Πευκής, ές,=πευκεδανός, only found in compd. ἐχεπευκής.

Πεύκῐνος, η, ον, (πεύκη) *of, from* or *made of fir* or *fir-wood,* π. κορμός, Eur. Hec. 575; π. λαμπάς, Soph. Tr. 1198; π. δάκρυα, tears *of the fir,* i. e. the resinous drops that ooze from it, Eur. Med. 1200.

†Πευκολαΐτις, ἡ, v. sub Πευκελαῶτις, Strab. p. 698.

Πεῦσις, εως, ἡ, (πεύθομαι) *an asking, inquiry, question,* Plut. 2, 614 D.—2. *information:* cf. πύστις.

Πεῦσμα, ατος, τό, rarer form for πύσμα.

Πεύσομαι, fut. of πυνθάνομαι, Hom.

Πευστέον, verb. adj. of πεύθομαι, πυνθάνομαι, *one must learn* or *ask,* Plat. Soph. 244 B.

Πευστήρ, ῆρος, ὁ,=πευστής. Hence

Πευστήριος, α, ον, *of* or *for inquiry:* ἡ πευστηρία (sc. θυσία) a sacrifice *for learning the will of the gods,* Eur. El. 835, ubi v. Seidl.

Πευστής, οῦ, ὁ, (πεύθομαι) *an asker, inquirer.* Hence

Πευστικός, ή, όν, *fond of asking.* Adv. -κῶς, *by way of question.*

Πευστός, ή, όν, (πεύθομαι) *asked after, learnt.*

Πέφανται, in Aesch. Ag. 374, prob. 3 sing. pf. pass. from φαίνω, q. v.: acc. to others, 3 plur. pf. pass. of *φένω.

Πεφάσθαι, inf. pf. pass. of *φένω, Il. 24, 254.

Πεφασμένος, η, ον, part. pf. pass. of φημί, *said, spoken,* Il. 14, 127, though it might be referred to sq.

Πεφασμένος, η, ον, part. pf. pass. of φαίνω, *brought to light, made manifest, visible, declared,* Solon 5, 71, Aesch. Pr. 843. Adv. -νως, *manifestly, declaredly,* Lex ap. Lys. 117, 40.

Πεφασμένος, η, ον, part. pf. pass. of *φένω, *slain,* Lyc.

Πεφεισμένως, adv. part. pf. pass. from φείδομαι, *forbearingly, sparingly.*

Πέφηνα, perf. from φαίνω.

Πεφήσομαι, poet. fut. pass. of φαίνω, Il. 17, 155.

Πεφήσομαι, poet. fut. pass. of *φένω, Il. 13, 829; 15, 140.

Πεφῐδέσθαι, redupl. inf. aor. of φείδομαι, Il. 21, 101; redupl. opt. πεφῐδοίμην, Od.; fut. πεφιδήσομαι, Il.

Πεφναῖος, α, ον,=φονικός, Lyc. 87.

Πέφνε, πεφνέμεν, πέφνων, etc., v. sub *φένω.

†Πέφνος, ου, ἡ, *Pephnus,* a city on the coast of Laconia, and an island near, Paus. 3, 26, 2.

Πεφοβημένος, η, ον, part. pf. pass. from φοβέω, Il.: adv. -νως, *timorously,* Xen. Hell. 7, 5, 25.

Πεφραγμένως, adv. part. pf. pass. from φράσσω, *close-pressed, thickly,* Joseph.

Πέφρᾰδε, 3 sing. aor. Ep. πέφρᾰδον, of φράζω, Hom,: Ep. inf. πεφρᾰδέειν and πεφρᾰδέμεν, Od. 7, 49; 19, 477, Hes. Op. 764.

†Πεφρηδώ, ἡ,=Πεμφρηδώ.

Πέφρῑκα, pf. from φρίσσω, Il.

Πεφρονημένως, adv. part. pf. pass. from φρονέω, *thoughtfully.*

Πεφροντισμένως, adv. part. pf. pass from φροντίζω, *carefully,* Strab.

Πεφύᾱσι, Ep. 3 pl. pf. of φύω, Hom., and Hes. [ῠ]

Πεφυγμένος, η, ον, part. pf. pass of φεύγω, Hom.

Πεφύγω or πεφύγγω, Aeol. pres for φεύγω, Alcae.

Πεφυζότες, nom. pl. part. pf. Ep. for πεφευγότες, from supposed pres. *φύζω,=φεύγω, Il.; cf. φῦζα.

Πεφῡκώς, part. pf. from φύω:—hence, πεφῡκότως, adv., *naturally,* opp. to πεπλασμένως, Arist. Rhet. 3, 2, 4.

Πεφύκω, Ep. pres. formed from pf. πέφῡκα,=φύω, hence ἐπέφῡκον, Hes. Op. 148, Th. 152, Sc. 76. [ῡ]

Πεφῠλαγμένος, η, ον, part. pf. pass. from φυλάσσω, Il. and Hes.—II. adv. -νως, *cautiously,* Xen. An. 2, 4, 24, Dem. 83, fin.:—II. *safely,* Xen. Hipparch. 6, 2.

Πεφυρμένως, adv. part. pf. pass. from φύρω, *indiscriminately, confusedly,* M. Anton. 2, 11.

Πεφῠυῖα, Ep. fem. part. pf. of φύω, Il. 14, 288.

Πεφῠῶτες, Ep. pl. part. pf. of φύω, Od. 5, 477.

Πέψις, εως, ἡ, (πέσσω, πέπτω) *a cooking.*—2. *a digesting, digestion,* Lat. *concoctio,* Hipp., etc.; joined with σῆψις, Plut. 2, 636 D.—3. of wine, *fermentation,* Ib. 656 A.

Πεώδης, ες, (πέος, εἶδος) *with a large* πέος, also πεοειδής, Luc.

Πη, Ion. (but not in Hom.) κη, Dor. πᾶ: enclit. particle:—1. of manner, *in some way* or *other, somehow,* Hom.; in questions, *at all,* Il. 6, 378, 383; οὔτω πη, *at all* so, Il. 24, 373; so, τῇδέ πη, Thuc.; εἴπη...ἄλλο, Plat. Prot. 354 E; ἢ ἔχεις πη ἄλλῃ λέγειν, Id. Crat. 427 E: oft. joined with demonstr. and other pronouns, to make their signf. more indef., ταῦτά κῃ, Hdt. 5, 40, etc.: Hom. sometimes adds it to the negat. οὐδὲ πη; so, οὔτι πη, Hes. Op. 105.—2. of space, *to some place,* Il. 3, 400, Od. 2, 127; also, *to any place,* Od. 22, 25:

generally, like πoι, but prob. not in Att. prose ; cf. infra II.—3. πῂ μέν..., πῂ δέ..., *now one way, now another, partly..., partly...*, Xen. An. 3, 1, 12 ; *here, there*, Plut. :—(this is usu. written πῇ μέν..., πῇ δέ..., perispom., but πῇ must be always interrog., Herm. Vig. n. 260 c).

II. πῇ, Ion. (but not in Hom.) κῇ, Dor. πᾶ : interrog. particle :—1. of manner, *how?* Lat. *qua ratione?* Od. 2, 364 : hence also *why?* Il. 10, 385 ; in Att. *how?* Plat. Phaed. 76 B, Prot. 353 C, etc.—2. of space, *which way?* Lat. *qua?* and so sometimes like ποῖ ; *whither?* in Hom. the usu. signf. ; more rarely like ποῦ ; *where?* as Il. 13, 307 ; in Att. it seems to fluctuate between both signfs., Pors. Hec. 1062 ; but v. sub ποῖ. (As it is dat. of an obsol. *πος, of which πως is adv., some write it πῃ and πῇ, as Wolf in his Homer, Ed. 1804 : but no one has dared to write πῳ for πω, and Wolf returned to πη, πῇ, as also to ὅπη.)

Πηγάζω, f. -άσω, (πηγή) *to spring* or *gush forth*, Anth. Plan. 310.—II. c. acc. cognato, *to gush forth with*, νᾶμα μέλισσα πηγάζει, Anth. P. 9, 404.

†Πηγαί, ῶν, αἱ, Dor. Παγαί, (*the Springs*) *Pegae*, a town of Megaris on the Halcyonium mare, now prob. *Psato*, Thuc. 1, 103 ; 4, 21 ; Strab. p. 380.—2. a place in Arcadia, Paus. 8, 44, 4.

†Πηγαία, ας, ἡ, *Pegaea*, a nymph, Paus. 6, 22, 7 : from

Πηγαῖος, α, ον, also ος, ον, Eur. Alc. 99 : (πηγή) :—*from, at* or *near a well*, π. ῥέος, *spring*-water, Aesch. Ag. 901 ; χέρνιψ, Eur. l. c. ; π. ἄχθος, a weight *of water*, Id. El. 108.

Πηγᾰνέλαιον, ου, τό, (πήγανον, ἔλαιον) *oil of rue.*

Πηγᾰνίζω, f. -ίσω, (πήγανον) *to be like rue*, Diosc.

Πηγᾰνῖνός, ή, όν, (πήγανον) *made of rue*, Galen. [ᾰ]

Πηγάνιον, ου, τό, dim. from πήγανον.—II. *a herb with fleshy leaves like rue*, Theophr. Nic. Th. 531, Al. 49. [ᾰ]

Πηγᾰνίτης οἶνος, ὁ, *wine flavoured with rue.*

Πηγᾰνόεις, εσσα, εν, *made of rue*, Nic. Al. 154 : from

Πήγᾰνον, ου, τό, *rue*, (in Nic. ῥυτή, Lat. *ruta*) ; π. κηπευτόν and ὀρεινόν, *garden* and *wild rue* :—proverb., οὐδ' ἐν σελίνῳ οὐδ' ἐν πηγάνῳ, i. e. scarcely at the beginning of a thing, because these herbs were planted for *borders* in gardens, Ar. Vesp. 480. (Prob. from πήγνυμι, from its thick, fleshy leaves.) Hence

Πηγᾰνόσπερμον, ου, τό, (σπέρμα) *rue-seed*, Geop.

Πηγᾰνώδης, ες, (εἶδος) *like rue.*

Πηγάς, άδος, ἡ, (πήγνυμι) *any thing that has become thick* or *hard* : esp.,—1.=πάχνη, παγετός, *hoar-frost, rime*, Hes. Op. 503.—2. (sub γῆ), *earth dried and hardened after rain* : also, *a rock*, like πάγος.

Πηγάσιον, ου, τό, dim. from Πήγασος, Ar. Pac. 76. [ᾰ]

†Πηγασίς, ίδος, ἡ, Dor. Πᾱγ-, fem. adj. from sq., *of* or *relating to Pegasus*, ἡ Π. κρήνη, *the fountain of* (produced by) *Pegasus*, i. e. *Hippocrene*, Mosch. 3, 78.—II. *Pegasis*, a nymph, Qu. Sm. 3, 301.

Πήγᾰσος, ου, ὁ, *Pegasus*, a horse sprung from the blood of Medusa, and named from the springs (πηγαί) of Ocean, near which she was killed, Hes. Th. 281, 325.—Later writers make him the winged horse which Bellerophon rode when he slew Chimaera ; and, then, the favourite of the Muses, under whose hoof the fountain Hippocrene (ἵππου κρήνη) sprang up on Helicon.

Πηγεσίμαλλος, ον, (πήγνυμι, μαλλός) *thick-fleeced*, ἀρνειός, Il. 3, 197 ; cf. πηγός.

Πηγετός, οῦ, ὁ=παγετός, Dion. P. 667.

ΠΗΓΗ', ῆς, ἡ, Dor. πᾱγά, ᾶς, *a spring, well*, Lat. *fons*, rarely in sing., as Aesch. Pers. 202 (cf. infra) ; in Hom. always in plur. of *the source* of rivers, πηγαὶ ποταμῶν, Il. 20, 9, Od. 6, 124, so always in Hdt., as 1, 189, etc. ; expressly distinguished from κρουνός, *the spring*, κρουνὼ δ' ἵκανον καλλιῤῥόω, ἔνθα δὲ πηγαὶ δοιαὶ ἀναΐσσουσι, Il. 22, 147 :—metaph., πηγαὶ κλαυμάτων, δακρύων, the *source* or *fount* of tears, i. e. the eyes, Aesch. Ag. 888, Soph. Ant. 803 ; and, strangely, πηγὴ ἀκούουσα, *the fount* of hearing, i. e. the ear, Soph. O. T. 1387 : πηγαὶ γάλακτος, βοτρύων, *streams* of milk, of wine, Id. El. 895, Eur. Cycl. 496 : so, παγαὶ πυρός, Pind. P. 1, 42 ; but, πηγὴ πυρός, *the fount* or *source* of fire, Aesch. Pr. 110 ; πηγαὶ ἡλίου, *the fount* of light, i. e. the East, Ib. 809 ; so, πηγαὶ νυκτός, the West, Soph. Fr. 655 : πηγὴ ἀργύρου, *a well*, (i. e. rich vein) of silver, Aesch. Pers. 238 ; παγὰ ἐπέων, Pind. P. 4, fin.—2. then more completely metaph., *the fount, source, origin, cause*, when it is more freq. in sing., πηγὴ κακῶν, Aesch. Pers. 743 ; καλῶν, Xen. Cyr. 7, 2, 13 ; πηγὴ καὶ ἀρχὴ κινήσεως, Plat. Phaedr. 245 C, and freq. in Plat.

Πηγίδιον, ου, τό, like πηγίον, dim. from πηγή. [ῐ]

Πηγῑμαῖος, α, ον, (πηγή) *from* or *out of a fountain.*

Πηγίον, ου, τό, dim. from πηγή. [ῐ]

Πῆγμα, ατος, τό, (πήγνυμι) *any thing fastened* or *joined together, a platform, stage*, etc. : metaph., of an oath, π. γενναίως παγέν, a *bond* in honour bound, Aesch. Ag. 1198, cf. sq. III.—II. *any thing that has become hard, any thing congealed*, π. χιόνος, frozen snow, Polyb. 3, 55, 5.—III. *that which makes to curdle*, as rennet does milk, Arist. H. A. 3, 6, 2.

Πήγνῡμι and -νύω, lengthd. from root ΠΑΓ-, which appears in aor 2 pass. (v. sub fin.) : fut. πήξω : aor. ἔπηξα.—Pass. πήγνῠμαι : fut. παγήσομαι : aor. 1 ἐπήχθην, but more usu. aor. 2 ἐπάγην [ᾰ].—Intr. like pass., in pf. 2 πέπηγα : aor. mid. ἐπηξάμην. A later aor. 2 mid. ἐπηγόμην is found in Fab. Aesop. 146, Ern.—Of these tenses Hom. uses the three aors., perf. 2, with plqpf. ; and of pass. the pres., and impf.—Πήσσω, Att. πήττω, is a late form.

Radic. signf., *to make fast* ; intr. and pass., *to be solid.*—I. *to stick* or *fix in*, as a nail, a spear or other weapon, oft. in Hom., sometimes with ἐν, πῆξαι δόρυ, βέλος, ἐν γαστέρι, etc. ; sometimes c. dat. only, ἔγχος στήθεϊ, ἐρετμὸν τύμβῳ (or ἐπὶ τύμβῳ) : so, later, of plants or trees, *to stick in, set* or *plant* : σκηνὴν π., *to fix, pitch* a tent, Andoc. 33, 9, Plat. Legg. 817 C ; π. σταύρωμα, Thuc. 6, 66 ; π. θύρας, *to make fast* the door, Theophr. :—intr., δόρυ δ' ἐν κραδίῃ ἐπεπήγει, the spear *stuck fast* in his heart, Il. 13, 442 ; ἐν χροῒ δοῦρα πήγνυτο, Il. 15, 315 ; [ξίφος] πέπηγεν ἐν γῇ, Soph. Aj. 819.—2. *to stick* or *fix on*, κεφαλὴν ἀνὰ σκολόπεσσι, *to stick* the head *on* stakes, Il. 18, 177 ; so, κρᾶτα πήξασ' ἐπ' ἄκρον θύρσον, Eur. Bacch. 1141 :—in pass., πηχθέντας μέλη ὀβελοῖσι, *having their* limbs *fixed* on spits, Eur. Cycl. 302 ; ὑπὸ ῥάχιν παγέντες, *impaled*, Aesch. Eum. 190.—3. *to fix upon* an object, κατὰ χθονὸς ὄμματα π., Il. 3, 217 ; πρός τι, Plat. Rep. 530 D :—intr. c. inf., ἀρέσκειν πέπηγε, *is bent upon* pleasing, Lat. *in eo defixus est ut...*, Ib. 605 A.—II. *to fasten* (different parts) *together, to put together, unite*, and so *to build*, νῆας πῆξαι, Il. 2, 664 (hence ναυπηγέομαι) : so in mid., ἄμαξαν πήξασθαι, *to build one's self* a wagon, Hes. Op. 453 ; νῆας, σκηνὰς πήξασθαι, Hdt. 5, 83 ; 6, 12 :—intr. *to be joined* or *put together*, Plat. Phaedr. 246 C ; σῶμα διὰ τῶν νεύρων πέπηγε, the body *is strung together* by sinews —III. *to make solid, stiff, hard*, esp. of liquids, *to freeze* them, Aesch. Pers. 496, Ar. Ach. 139 ; *to freeze* men, Xen. An. 4, 5, 3 :—in intr. tenses and pass., *to become solid, stiff* or *hard*, γοῦνα πήγνυται, the limbs *stiffen*, Il. 22, 453 ; so, ἄρθρα πέπηγέ μοι, Eur. H. F. 1395 ; of liquids, *to become congealed, freeze*, Hdt. 4, 28 ; ἅλες πήγνυνται, the salt *hardens*, i. e. separates from the water and *crystallizes*, Hdt. 4, 53 ; 6, 119 ; φόνος πέπηγεν, Aesch. Cho. 67 ; γάλα πεπηγός, *curds*, Diosc. :—cf. πάγος, παγετός, πάχνη, πηγάς, πηγυλίς.—IV. metaph., *to fix, appoint*, Lat. *pangere* (*foedus*, etc.), ὅρους τινί, Lycurg. 157, 7 : κακῶς παγέντας ὅρκους, Eur. I. A. 395, (v. sub πῆγμα) ; in mid., ὄφρα [τι] ἐν φρασὶ πάξαιτο, that *he might keep* it *fixed in his* heart, Pind. N. 3, 108 :—in intr. tenses and pass., *to be fixed, be firmly established*, εἴς ὅρος ἡμῖν παγήσεται, Thuc. 4, 92 ; μὴ γὰρ ὡς θεῷ νομίζετ' ἐκείνῳ τὰ παρόντα πεπηγέναι πράγματα ἀθάνατα, Dem. 42, 15, cf. 797, 10. (From the same root, Sanscr. *paç*, to tie, comes Lat. *pango* (*păgo*), *pepĭgi, pactum, pax, paco, paciscor* ; also Lat. *figo*, our *fix, peg* ; cf. πάσσαλος.)

Πηγόβρῠτος, ον, (πηγή, βρύω) *gushing from a spring*, v. l. for sq.

Πηγοῤῥῠτος, ον, (πηγή, ῥέω) *flowing from a spring*, Orph. H. 82, 5.

Πηγός, ή, όν, (πήγνυμι III) *firm, solid, strong*, ἵπποι πηγοί, *well-fed, powerful* steeds, Il. 9, 124 ; κῦμα πηγόν, *a huge, swelling* wave, Od. 5, 388 ; 23, 235, like κῦμα τρόφι, τροφόεν.—Some of the old interpp. of Hom. explain πηγός by *black* ;—others by *white* ; these therefore render πλόκος πηγός (in Lyc. 336) *a white* lock, πηγεσίμαλλος, *white*-fleeced, etc. ; so, πηγός (as a subst.) a pedantic word for *salt* (cf. πήγνυμι III), Strato Phoenic. 1, 36.—Prob. they got this signf. simply from the fact that hoar-frost, πάγος, παγετός, πηγετός, πηγυλίς, was white.

Πηγῠλίς, ίδος, ἡ, (πήγνυμι III) *covered with hoar-frost* or *rime, frozen*, and so *icy-cold, icy*, νύξ, Od. 14, 476 ; ἀϋτμή, Ap. Rh. 2, 737.—II. as subst.= πάγος, παγετός, πάχνη, *hoar-frost, rime*, Anth. P. 9, 384, Alciphr. ; in plur. *snow-flakes*, Orph.

†Πήδαιον, ου, τό, *Pedaeum*, a place in Troas, Il. 13, 172.

†Πηδαῖος, ου, ὁ, *Pedaeus*, son of Antenor by a female slave, Il. 5, 69.

†Πηδάλιον, ου, τό, *Pedalium*, a promontory of Cyprus, Strab. p. 682.

Πηδάλιον, ου, τό, (πηδόν) *a rudder*, Od. 5, 270. etc. (never in Il.), Hes., etc. : a Greek ship usu. had two, hence we oft. find it in plur. πηδάλια, Od. 8, 558, Hdt. 4, 110 ; they were in tact moved like large oars, whence Hdt. 2, 96, describing an Aegyptian boat, says, *πηδάλιον δὲ ἓν ποιεῦνται καὶ τοῦτο διὰ τῆς τρόπιος διαβύνεται*: the upper part with the tiller was called *οἴαξ*, (*πηδαλίων οἴακος ἀφέμενος*, Plat. Polit. 272 E); and the two were oft. joined by cross-bars (*ζεῦγλαι*, Eur. Hel. 1536, *ζευκτήριαι*, N. T), so as to work together.—2. metaph., *ἱππικὰ π.*, of reins, Aesch. Theb. 206, cf. Pind. P. 1, 166. —II. *the long hind legs* of the locust, etc., from their appearance, Arist. H. A. 4, 7, 9. [ᾰ]

Πηδᾰλιουχέω, ῶ, *to hold the rudder and steer*, LXX: from

Πηδᾰλιοῦχος, ον, (*πηδάλιον, ἔχω*) *holding the rudder; a steersman*, Philo.

Πηδᾰλιώδης, ες, (*πηδάλιον, εἶδος*) *rudder-shaped*, Arist. H. A.

Πηδᾰλιωτός, ή, όν, *furnished with a rudder*, Arist. Categ. 7, 12.

†*Πήδασα, ων, τά*, and *Πήδασον, ου, τό*, *Pedasa, Pedasum*, a city of Caria, earlier capital of the Leleges, united by Mausolus with Halicarnassus, Hdt. 5, 121; 8, 104: the territory was named in Strabo's time *Πηδασίς, ἡ*, and the inhab. *Πηδασεῖς, οἱ*, p. 611: v. Bähr Hdt. 5, 121. Hence

†*Πηδασεύς, έως* Ion. *έος, ὁ*, *of Pedasa, a Pedasian*, Hdt. 8, 104: *οἱ Πηδασεῖς*, Ion. *Πηδασέες*, Hdt. 1, 175.

†*Πήδασος, ου, ἡ*, *Pedasus*, a city of the Leleges in Troas, on the Satnioïs, residence of king Altes, laid waste by Achilles, Il. 6, 21, 35; Strab. p. 321.—2. a city of Messenia, Il. 9, 150; the later Mothone, Strab. p. 359: acc. to some the later Corone, Id. l. c.—II. *ὁ*, son of Bucolion, brother of Aesepus, Il. 6, 21.—2. one of the horses of Achilles, Il. 16, 152.

Πηδάω, ῶ, Ion. inf. *πηδέειν*, Hdt. 8, 118: fut. *-ήσω*, usu. *-ήσομαι*. *To spring, bound, leap*, Il.; *ποσσὶν ἐπήδα*, Il. 21, 269; metaph. of things, *οὐκ ὀΐω...ἅλιον πηδῆσαι ἄκοντα*, Il. 14, 455:—c. acc. cognato, *πήδημα πηδᾶν*, *to take* a leap, Eur. Or. 263; *π. μείζονα* (sc. *πηδήματα*) Soph. O. T. 1300, cf. Eur. Ion 717: but c. acc. loci, *πεδία πηδᾶν*, *to bound over* them, Soph. Aj. 30, cf. Elmsl. Bacch. 307. —II. metaph., esp. in Eur., of pulsations, *to leap, throb*, *κατά τ' ἐγκέφαλον πηδᾷ σφάκελος*, Eur. Hipp. 1353; *π. ἡ καρδία*, Ar. Nub. 1392; *πηδῶσα οἷον τὰ σφύζοντα*, Plat. Phaedr. 251 D:—of sudden changes, *τί πηδᾷς εἰς ἄλλους τρόπους*, Eur. Tro. 67; so, *εἰς τἀπίσημα ὁ φθόνος πηδᾶν φιλεῖ*, Id. Beller. 5, 2. Hence

Πηδηθμός, οῦ, ὁ, *a springing, bounding: the beating of the heart* or *veins, pulsation*, Hipp.

Πήδημα, ατος, τό, (*πηδάω*) *a leap*, Aesch. Pers. 95, etc., cf. sub *πηδάω*:—*a leaping up* in admiration, Plut. 2, 41 C.—II. *a beating* or *throbbing* of the heart, *καρδία πήδημ' ἔχει*, Eur. Bacch. 1289, cf. Plut. 2, 83 B.

Πήδησις, εως, ἡ, (*πηδάω*) *a leaping*. —II. *a beating* or *throbbing* of the heart, Plat. Tim. 70 C, Legg. 791 A.

Πηδητής, οῦ, ὁ, (*πηδάω*) *a leaper, a dancer*. Hence

Πηδητικός, ή, όν, *good at leaping, springing*, Arist. Part. An. 4, 6, 15, Luc. Bis Acc. 10.

Πήδῐνος, η, ον, v. sq.

Πηδόν, οῦ, τό, *the flat* or *blade of an oar*, elsewh. *πλάτη*: generally, *an oar*, Od. 7, 328; 13, 78.—II. *a rudder*, like *πηδάλιον*, Arat. Phaen. 155.—Some take the nom. to be not *τὸ πηδόν*, but *ὁ πηδός*, which is refuted by Arat. l. c.; others distinguish *πηδόν* as=*κώπη*, *πηδός*=*πλάτη*. (Either from *πέζα, πέδον, πούς, ποδός*, *pes, pedis*, or from *πηδάω*.—Some think *πῆδος* was a kind of wood, because the Gauls called the fir *pados* or *pades*; and so, in Il. 5, 838, they would read *πήδινος* for *φήγινος*; cf. *πάδος*.)

Πηκτή, ἡ, Dor. *πακτά*, v. *πηκτός*.

Πηκτικός, ή, όν, (*πήγνυμι*) *belonging to* or *fitted for thickening, congealing, freezing, curdling*, Theophr.

Πηκτίς, ίδος, ἡ, (*πήγνυμι* II) *an ancient* sort of *harp* with twenty strings, mostly used by the Lydians, also called *μαγάδις*, Hdt. 1, 17, Pind. Fr. 91, Soph. Fr. 227, 361; in plur. *αἱ πηκτίδες*, Ar. Thesm. 1217; said to have been introduced (from Lydia) by Sappho, Ath. 635, E, cf. Aristox. Ib. 182 F:—the word was later also used for *λύρα*, Luc.: Soph. Fr. 228, has *πηκταὶ λύραι*.—2. *a* sort of *shepherd's pipe*, joined of several reeds, like *Pan's pipes* (*σῦριγξ*), Anth. Plan. 244.—3. *a cage* or *net for birds*, Opp. — II. = *πῆγμα* III. — III. in Suid. *a knife*, dub.

Πηκτός, ή, όν, (*πήγνυμι* I) *stuck in, fixed*, *ἔγχος ἐν χθονί*, Soph. Aj. 909. —II. (*πήγνυμι* II) *made out of pieces joined, put together, jointed, built*, opp. to *αὐτόγυον*, and esp. used of woodwork, *ἄροτρον*, Il. 10, 353, Od. 13, 32, Hes. Op. 431 (as being formed of three pieces of wood, Voss Virg. G. 1, 169); *π. ἕδος*, a chair *of several pieces*, H. Hom. Cer. 196; *π. κλῖμαξ*, Eur. Phoen. 489; *π. λύρα*, Soph. Fr. 228.—2. *ἡ πηκτή*, *a* sort of *net* or *cage* set to catch birds, Ar. Av. 528; cf. *πηκτίς* I. 3.—3. *τὰ πηκτὰ* (Dor. *πακτὰ*) *τῶν δωμάτων*, *that which closes* the house, *the door*, Eur. Incert. 145 (parodied in Ar. Ach. 479).—II. (*πήγνυμι* III) *stiff, thick*, as opp. to soft or liquid, esp.,—1. *congealed, curdled*, *γάλα*, Eur. Cycl. 190: *ἡ πηκτή*, Dor. *πακτά*, *cream*-cheese, Theocr. 11, 20: —*ἅλς π.*, salt *obtained from brine*, Nic. Al. 518. —2. *stiff from cold, frozen, numbed*.

Πηλᾰγόνες, οἱ, v. *πηλόγονος*.

Πῆλαι, inf. aor. from *πάλλω*, Il.

Πηλαῖος, α, ον, (*πηλός*) *made of clay*, *πλίνθος*, Manetho.—II. *ὁ π.*, *a* kind of *fish*.

Πηλάκίζω, f. *-ίσω*, *to throw dirt at*; usu. *προπηλακίζω*. Hence

Πηλᾰκισμός, οῦ, ὁ,=the more usu. *προπηλακισμός*.

Πηλᾰμίς, ίδος, ἡ,=*πηλαμύς*, Schäf. Greg. p. 541.

†*Πήλαμος, ου, ὁ*, *Pelamus*, a fictitious name in Luc. V. H. 1, 38.

Πηλᾰμῡδεία, ας, ἡ, *the palamyde fishery*, Strab.: cf. *πηλαμύς*.

Πηλᾰμῡδεῖον, ου, τό, *a place where the πηλαμύς is caught and cured*, Strab.

Πηλᾰμύδιον, ου, τό, dim. from *πηλαμύς*.—II. = *πηλαμυδεῖον*. [ῠ]

Πηλᾰμύς or *-μίς*: *ύδος, ἡ*, (*πηλός*); —*a* sort of *tunny*, Lat. *pelamys*, Soph. Fr. 446, Arist. H. A. 6, 17, 11: the same as *ὄρκυνος*, and still called *palamyde* at Marseilles, cf. *κύβιον*.

Πήλαξ, ᾱκος, ὁ, a bird of the *finch*-tribe; cf. *πλούταξ*.

Πῆλε, Ion. for *ἔπηλε*, 3 sing. aor. from *πάλλω*, Il.

†*Πηλεγών, όνος, ὁ*, *Pelegon*, son of the river-god Axius and the nymph Periboea, Il. 21, 141.

Πηλεΐδης, ου Ep. *εω* and *αο, ὁ*, patron. from *Πηλεύς*, *Peleus' son*, †i. e. Achilles, Il. 1, 146, etc.†: also, *Πηλεΐδας*, Pind. P. 6, 22.

†*Πήλειος, α, ον*, *of* or *belonging to Peleus*, Anth.

Πηλείων, ωνος, ὁ, the same as *Πηλείδης*, Il. †1, 188, etc.

Πηλεύς, έως Ep. *ῆος, ὁ*, *Peleus*, son of Aeacus, husband of Thetis, father of Achilles, prince of the Myrmidons in Thessaly, Hom. †as Il. 9, 252, etc.†, and Hes. Th. 1006: adj. *Πηλήϊος, ίη, ιον*, Il.

†*Πήλη, ης, ἡ*, *Pele*, an island on the Ionian coast of Asia Minor opposite Clazomenae, Thuc. 8, 31.

Πηληϊάδης, ου Ep. *εω, ὁ*, Ep. for *Πηλείδης*, Hom. †as Il. 1, 1, etc.

†*Πηλήϊος, η, ον*,=*Πήλειος*, Il. 18, 60, 441.

†*Πήληκες, ων, οἱ*, *Peleces*, an Attic deme of the tribe Leontis; hence *Πήληξ, ηκος, ὁ*, one *of* (the deme) *Peleces*, Aeschin.

Πήληξ, ηκος, ἡ, *a helmet, casque*, *ἀμφὶ δέ οἱ κροτάφοισι φαεινὴ σείετο πήληξ*, Il. 13, 805, etc.; *ἤμυσε κάρη πήληκι βαρυνθέν*, 8, 308; *π. ἱππόκομος*, 16, 797. (Usu. deriv. from *πάλλω, πῆλαι*, either from the custom of shaking up the lots in a helmet, v. Il. 7, 171 sq.; or from the nodding of the plume, v. Il. 16, 797; acc. to others akin to *πέλις, πέλιξ, πέλυξ*, *pelvis*, etc. Also written *πίληξ*, which might point to a deriv. from *πῖλος*).

†*Πηλιακός, ή, όν*,=*Πήλειος*, Anth. Plan. 110.

Πηλιᾱοφόνος, ον, (*Πηλίας*, **φένω*) *murdering Pelias*, Pind. †P. 4, 446.

Πηλίας, ου, ὁ, *Pelias*, king of Iolcos.

Πηλιάς, άδος, ἡ, *of* or *from Mount Pelion*, *μελίη*, Il. 16, 143, and Eur. H. F. 370.—†Also appell. of the ship Argo, Ap. Rh. 1, 525.

Πηλίκος, η, ον, interrog. of *τηλίκος, ἥλικος*, *how great* or *large?* Lat. *quantus?* Plat. Meno 82 D, 83 E. [ῐ] Hence

Πηλῐκότης, ητος, ἡ, *size: age: quantity*, Quintil.

Πήλῐνος, η, ον, (*πηλός*) *of clay, earthen*, Isocr. p. 618, Bekk., Dem 47, 15.

Πήλιον, ου, τό, *Pelion*, a mountain in Thessaly, †now *Zagora* or *Petras*, Il. 2, 743, etc.†, and Hes.: also a town in Thessaly, Il.—†2. a town of Illyria on the Macedonian border, Arr. An. 1, 5, 5.

Πηλιώτης, ου, ὁ, fem. *-ῶτις, ιδος*, (*Πήλιον* 1) *of* or *from Pelion*, †*Ἰωλκὸς Π.*, Iolcos *at the base of Pelion*†, Eur. Med. 484.

Πηλοβάτης, ου, ὁ, (*πηλός, βαίνω*) *mud-walker*, name of a frog in Batr. [ᾰ]

Πηλόγονος, ον, (*πηλός*, **γένω*) *born from clay*: in Call. Jov. 3, the giants are called *πηλόγονοι*, = *γηγενεῖς*, *earth-born*, for which Hesych. and E. M. read *Πηλάγονοι* or *Πηλαγόνες*, *Pelagonians*, but needlessly, Lob. Phryn. 658.

Πηλοδομέω, ῶ, *to build of clay*, Anth. P. 10, 4 and 5: from

Πηλόδομος, ον, (*πηλός, δέμω*) *building of clay* or *earth*: but—II. proparox. *πηλόδομος, ον*, pass., *clay-built*, Anth. P. 9, 662.

Πηλοεργίη, ἡ, Ion. for *πηλουργία*.

Πηλοπᾰτέω, ῶ, f. *-ήσω*, *to walk on clay* or *mud*. Hence

Πηλοπάτιδες, αἱ, *mud-treaders*, a kind of shoes or boots with thick soles, Hipp.

Πηλοπλάθος, ον, (*πηλός, πλάσσω*) *moulding clay, a potter*, Luc. Prom. 1. [ᾰ]

Πηλόπλαστος, ον, (*πηλός, πλάσσω*) *moulded from clay*, Aesch. Fr 362.

Πηλοποιέω, ῶ, (πηλός, ποιέω) *to make muddy*, χθόνα, Lyc. 473.

Πηλοποιητικός, ή, όν, Diosc.; and πηλοποιϊκός, ή, όν, *of* or *belonging to a* πηλοποιός: from

Πηλοποιός, όν, (πηλός, ποιέω) *making mud* or *dirt*.—II. =πηλοπλάθος, dub.

ΠΗΛΟ΄Σ, οῦ, ὁ, which form remains unchanged in Dor.; also ἡ π.. acc. to Eust.:—*clay, earth*, esp. such as was used by the mason and potter, Lat. *lutum*, Hdt. 2, 36, 136, Ar. Av. 839, Plat. Theaet. 147 A: though πηλός was sometimes used merely for *mud*, Lat. *coenum*, Hdt. 2, 5; 4, 28 (for which βόρβορος, ἰλύς, were the proper words); proverb., ἔξω κομίζειν πηλοῦ πόδα, Aesch. Cho. 697; and dust is called κάσις πηλοῦ ξύνουρος, Id. Ag. 495.—2. metaph., *the clay* or *matter* from which things, and esp. man are made; no doubt from the legend of Prometheus, whence Call. calls man ὁ π. ὁ Προμηθέως, Fr. 87, cf. 133, Ar. Av. 686. — II. in poets also, *thick* or *muddy wine, wine-lees*, Soph. Fr. 928, cf. Casaub. et Schweigh. ad Ath. 383 C; hence it has been punningly connected with κάπηλος, cf. ὀνθυλεύω:—πηλός was even used for οἶνος itself, but prob. only in very late poets, Wern. Tryph. 349. (Akin to Lat. *pal-us*.)

Πηλότροφος, ον, (πηλός, τρέφω) *reared in mud* or *soft soil*, Opp. C. 1, 288.

Πηλουργία, ας, ἡ, Ion. -εργίη, *the business of a* πηλουργός, Aretae.: from

Πηλουργός, όν, (πηλός, *ἔργω) *a worker in clay*, Luc. Prom. 2.

†Πηλουσιακός, ή, όν, *of Pelusium, Pelusiac*, Hdt. 2, 15.

†Πηλούσιον, ου, τό, *Pelusium*, a city of Aegypt, at the eastern mouth of the Nile, Strab. p. 802; cf. Hdt. 2, 15, sqq.

†Πηλούσιος, α, ον,=Πηλουσιακός; esp. τὸ Πηλούσιον στόμα, *the Pelusiac mouth* of the Nile, Hdt. 2, 17; cf. Bähr Hdt. vol. 1, p. 905.

Πηλοφορέω, ῶ, *to carry clay*, Ar. Av. 1142, Eccl. 310: from

Πηλοφόρος, ον, (πηλός, φέρω) *carrying clay*.

Πηλόχῦτος, ον, (πηλός, χέω) *cast in clay, earthen*, Anth. P. 10, 16.

Πηλόομαι, (πηλός) as pass., *to become clay*. — II. *to be covered with, roll in mire*, Plut. 2, 831 A, 980 E.

Πῆλυξ,=ῥαγάς, *a rent, cleft*, Gramm.

Πηλώδης, ες, (πηλός, εἶδος) *like clay* or *earth, clayey*, Thuc. 6, 101: *muddy, dirty*, Plat. Phaed. 113 B. Hence

†Πηλώδης λιμήν, ὁ, (*muddy haven*) *Pelodes portus*, the outer bay of Buthrotum, Strab. p. 324.

Πηλώεις, εσσα, εν, poet. for πηλώδης, Opp. H. 4, 520, Nonn.

Πήλωσις, εως, ἡ, (πηλόομαι) *a wallowing in mire*, Plut. 2, 166 A, ubi v. Wyttenb.

Πῆμα, ατος, τό, which remains unchanged in Dor.: (πάσχω, πήσομαι, πέπηθα):—*suffering, misery, woe, bane*, freq. in Hom., and Hes., Pind., and Trag., both in sing. and pl.:-strengthened, κακὸν π., πῆμα δύης, Od. 5, 179; 14, 338; π. τῆς ἄτης, Soph. Aj. 363; πήματα ἐπὶ πήμασι, Soph. Ant. 593, cf. Wess. Hdt. 1, 68:—in Hom., a pers. is freq. called πῆμά τινι, *a bane to...*, (cf. Soph. O. T. 379); and he oft. uses the phrase πῆμα κυλίνδειν, τιθέναι τινί; and so in pass., πῆμα κυλίνδεταί τινι, Il. 11, 347, Od. 2, 163: — of the iron and anvil, πῆμ' ἐπὶ πήματι κεῖται, Orac. ap. Hdt. 1, 67.—Poet. word. Hence

Πημαίνω: f. -ᾰνῶ, the fut. mid. πημᾰνοῦμαι is only used in pass. signf. Soph. Aj. 1155 (wherefore Elmsl. and Dind. read πημανεῖ τις or τι, in Ar. Ach. 842): aor. pass. ἐπημάνθην. *To bring into misery, plunge in woe, ruin, undo*: and in milder signf. *to grieve, distress*, Hom., Hes., and Trag.; *to harm, injure*, τὴν γῆν, Hdt. 9, 13: absol., ὑπὲρ ὅρκια πημήνειαν, *might work mischief* in transgression of oaths, Il. 3, 299: for which Q. Sm. has ὅρκια πημήνασθαι, *to violate* one's oath, 13, 379.—Pass., *to suffer hurt* or *harm*, οὐδέ τις οὖν μοι νηῶν πημάνθη, Od. 14, 255, cf. 8, 563, Aesch. Pr. 334, etc.—Poet. word, used also by Hdt. l. c., and Plat. Rep. 364 C, Legg. 862 A, 933 E. Hence

Πήμανσις, ἡ, *a violation, injuring*: and

Πημαντέος, α, ον, *to be violated, violable*: and

Πημαντός, ή, όν, *injured, violated*.

Πημονή, ῆς, ἡ, (πήμων) poet. for πῆμα, freq. in Trag., as Aesch. Pr. 237, Soph. Tr. 1189, etc.—Poet. word, used also by Thuc.

Πῆμος, interrog. partic., *when?* cf. ἦμος and τῆμος.

Πημοσύνη, ης, ἡ,=πημονή, πῆμα, Aesch. Pr. 1058.

Πήμων, ον, (πῆμα) *baneful*, Orph. H. 1, 31: cf. ἀπήμων.

†Πηνειός, οῦ, ὁ, *the Penēus*, the chief river of Thessaly, rises in Mt. Pindus, flows through the vale of Tempe, and empties into the Thermaïcus sinus, now *the Selimbria*, Il. 2, 752; Strab. p. 327.—2. a river of Elis, empties into the Ionian sea near Cape Chelonatas, now *Igliaco*, Strab. p. 337.

†Πηνέλεως, ω Ep. gen. -έοιο in Il. 14, 489 (as if from a nom. Πηνέλεος), ὁ, *Peneleus*, a leader of the Boeotians before Troy, Il. 2, 494: in Apollod. son of Hippalmus, an Argonaut, 1, 9, 16.

Πηνελόπη, ης, ἡ, *Penelopé*, daughter of †Icarius and Periboea, niece of† Tyndareüs, wife of Ulysses, Hom. always in poet. form Πηνελόπεια. †Acc. to Hdt. 2, 145, mother of Pan by Mercury, cf. Luc. Dial. D. 22, 2, Cic. N. D. 3, 22†. (Prob deriv. from πῆνος, πηνίζω, Welcker Nachtr. zur Trilogie, p. 223.)

Πηνέλοψ, οπος, ὁ, a kind of *duck* with purple stripes, Alcae. 53, Ar. Av. 298, cf. Arist. H. A. 8, 3, 16.

ΠΗ΄ΝΗ, ης, ἡ, like πῆνος, *the thread on the bobbin* in the shuttle, *the woof*, and in plur. *the web*, Eur. Hec. 471, Ion 197: more usu. in the dim. form πηνίον. (Prob. from same root as Lat. *pannus*.)

Πηνήκη, ης, ἡ, v. sub πηνίκη.

Πηνῆτις, Dor. Πανᾶτις, ιδος, ἡ, *the Weaver*, i. e. Minerva.

Πηνίζομαι, dep., Dor. πᾱνίσδομαι; (πήνη):—*to wind thread off a reel for the woof*; generally, *to wind off a reel*, Theocr. 18, 32.

Πηνίκα, adv., interrog. to τήνικα, ἤνικα, *at what point of time? at what hour?* as always in Att., cf. Lob. Phryn. 50, (whereas πότε asks vaguely, *when?*); πηνίκα μάλιστα; about *what o'clock* is it? Plat. Crito init.; so too, πηνίκ' ἄττα; Ar. Av. 1514; in full, πηνίκ' ἐστὶ τῆς ἡμέρας; Ib. 1498. [ῐ]

Πηνίκη or πηνήκη, ης, ἡ, *false hair, a wig*, Luc. D. Meretr. 5, 3: also, φενάκη, ἔντριχον, προκόμιον. (The following derivs. from πηνίκη make it very prob. that it is only another form for φενάκη, in the orig. signf. of *false hair*: others from πῆνος, πήνη.) [ῐ?]

Πηνικίζω, f. -ίσω, like φενακίζω, *to cheat, gull, ape*. Hence

Πηνίκισμα, ατος, τό, *a deception, cheat*.

Πηνίον, ου, τό, dim. form from πῆνος or πήνη, *the thread wound on the bobbin* for weaving, *the thread of the woof*, Il. 23, 762; (acc. to others *the bobbin* or *spindle* of the shuttle itself). — Damm makes it an adj. agreeing with μίτον, the thread *upon the spindle*.—II. *a* kind of *gnat*, Arist. H. A. 5, 19, 9.

Πήνισμα, ατος, τό, (πηνίζω) *the thread, the spindle, the woof*: generally, *a thread*, (Eur. ap.) Ar. Ran. 1315.

ΠΗ῀ΝΟΣ, ὁ, like πήνη,=the more usu. πηνίον. Hence

Πήνω,=πηνίζω, Gramm.

Πηξῐθάλαττα, ἡ, (πήγνυμι, θάλαττα) *she that freezes the sea*, A. B.

Πῆξις, εως, ἡ, (πήγνυμι) *a fixing in*. —II. *a putting together*, esp. of woodwork, Plat. Polit. 280 D.—III. *a hardening*: esp. *a congealing, coagulation, freezing*, Id. Phil. 32 A: *a curdling*, Arist. Gen. An.

†Πηξόδωρος, ου, ὁ, *Pexodorus*, a Persian satrap of Caria, Plut. Alex. 10: cf. Πιξόδαρος.

Πηός, οῦ, ὁ, Dor. πᾱός, which became the common form:—*a kinsman*, Il. 3, 163, Hes. Op. 343; esp. by marriage, *a connexion*, Lat. *affinis*, Od. 8, 581; 10, 441;—nor was it ever used by the ancients *expressly* of blood-relations, Valck. Phoen. 431. (From πέπᾱμαι, the πηοί being ἐπίκτητοι συγγενεῖς, cf. Callicrat. ap. Stob. p. 485, 24, Eur. Andr. 641.) Hence

Πηοσύνη, ης, ἡ, *relationship by marriage*, Ap. Rh. 1, 48.

ΠΗ΄ΡΑ, ας, Ion. Πήρη, ης, ἡ, *a leathern pouch* for victuals, etc., *a wallet, scrip*, slung over the shoulders, Lat. *pera*, Od., Ar. Plut. 298, Anth.

†Πήρεια, ας, ἡ, *Perēa*, a region of Thessaly, Il. 2, 766, with v. l. Πιερίη.

Πηρίδιον, ου, τό, dim. from πήρα, Ar. Nub. 923. [ρῐ]

Πηρίν, ῖνος, ὁ, also πηρίς, ῖνος, ἡ, (πήρα) *the scrotum* or *bag of the testicles*, Nic. v. Foës. Oecon. Hipp.

Πηρόδετος, ον, (πήρα, δέω) *binding a wallet*, ἱμάς, Anth. P. 9, 150.

Πηρομελής, ές, (πηρός, μέλος) *disabled in the limbs, maimed*, Epigr. ap. Diog. L. 5, 40.

ΠΗΡΟ΄Σ, ά, όν, *disabled in a limb, maimed*, Lat. *debilis*: esp. in the organs of sense, *blind*, Il. 2, 599; generally, *stupid*, Anth.:—also with dat. of parts affected, π. γυίοις, ὄμμασι, etc., Anth.

Πηροφόρος, ον, (πήρα, φέρω) *carrying a wallet*.

Πηρόω, ῶ, (πηρός) *to lame, maim*, esp. in the limbs, Ar. Ran. 622, and freq. in Hipp., v. Foës. Oecon.; τὸ σκέλος πεπηρωμένος, Dem. 247, 12: —metaph., *to incapacitate*, π. τινα δι' ὀργήν, Plat. Phaedr. 257 A; πεπηρωμένος εἰς ἀρετήν, *incapacitated* for reaching virtue, Arist. Eth. N. 1, 9, 4.

†Πηρώ, οῦς, ἡ, *Pero*, daughter of Neleus and Chloris, famed for her beauty, wife of Bias, Od. 11, 287.—2. mother of the river-god Asopus by Neptune, Apollod. 3, 12, 6.

Πήρωμα, ατος, τό, (πηρόω) *a maiming* in the limbs or senses, Arist. Metaph. 6, 9, 5.

Πηρώνῠμος, ον, (πήρα, ὄνομα) *named after a wallet.*

Πήρωσις, εως, ἡ, (πηρόω) *a maiming* or *being maimed* in the limbs or senses, Hipp., and Plat. Legg. 874 E, 925 E; π. τῶν ὀφθαλμῶν, Luc. D. Marin. 2, 4.

Πῆσις, ἡ, late form for πεῖσις.

Πήσομαι; Ion. fut. of πάσχω, Hdt.

Πήσομαι, late form for πείσομαι, fut. of πείθω.

Πήσσω, Att. πήττω, late pres. form for πήγνυμι, Diosc.

Πητύα, ἡ,=πυτία, very dub.

Πηχίσκος, ὁ, *a piece of wood a πῆχυς long.*

Πηχυαῖος, α, ον, (πῆχυς) *a cubit long*, Hdt. 2, 48, 78, Plat., etc.

Πήχυιος, α, ον,=foreg., π. χρόνος, (as we say) '*but a span*,' Mimnerm. 2; cf. Lob. Phryn. 494.

Πηχύαλες ἱμάτιον, τό, Ion. word =παραλουργές, Poll. 7, 53.

Πηχύνω, (πῆχυς) *to give into the arms*:—mid. πηχύνομαι, *to take into one's arms, embrace*, χείρεσσι, Rhian. 12, 121; ἀγοστῷ, Nonn.: — but Ap. Rh., 4, 972, uses the act. much in the signf. of the mid.

Πῆχυς, εως, ὁ, gen. pl. πήχεων, only late contr. πηχῶν, Lob. Phryn. 246. *The fore-arm*, from the wrist to the elbow, Lat. *ulna*, opp. to βραχίων, Plat. Tim. 75 A: — poet., generally, *the arm*, ἀμφὶ δὲ ὃν φίλον υἱὸν ἐχεύατο πήχεε λευκώ, Il. 5, 314, cf. Od. 17, 38; so, λευκὸν πῆχυν, Eur. Or. 1466. —II. *the centre-piece, which joined the two horns of an ancient bow, the handle*, τόν ῥ' (sc. τὸν ὀϊστόν) ἐπὶ πήχει ἑλὼν...ἕλκειν νευρήν, Od. 21, 419; ὁ δὲ τόξου πῆχυν ἄνελκεν, Il. 11, 375; 13, 583, (though in the last place it is usu. taken for *the horns*). — III. in plur., οἱ πήχεες, are *the horns* or *sides of the lyre*, opp. to ζυγόν, the bridge, Hdt. 4, 192, where they are made of the horns of the ὄρυς, a kind of antelope: but πῆχυς seems also to be= ζυγόν, *the cross-piece* or *bridge* in which the horns were fitted, and the strings fixed with κόλλοπες, v. Artemo ap. Ath. 637 C, et ibi Schweigh.—IV. in the balance, *the beam.*—V. as a measure of length, *the space from the point of the elbow to that of the little finger*, Lat. *cubitus, a cubit*, orig. containing 24 δάκτυλοι, Hdt. 2, 175; but, in 1, 178, he distinguishes the π. βασιλήϊος as longer by three δάκτυλοι than the μέτριος: so then, the royal or Persian cubit = 27 δάκτυλοι or 20¼ inches; the μέτριος was the same with the ἰδιωτικός, or κοινός, or Asiatic, which like the Samian and Aegyptian, was ἐξαπάλαιστος = 24 δάκτυλοι or 18½ inches, Wess. ad l. c.: — but later this was taken at two feet, except that in measuring wood and stone the old size was retained; hence, πῆχυς τοῦ πριστικοῦ ξύλου and πῆχυς λιθικός always 1½ feet:—the πῆχυς was sometimes interchanged with πυγμή and πυγών. —VI. *a cubit-rule*, as we say 'a foot-rule,' Ar. Ran. 799, cf. Leon. Tar. 28. —VII. *an angle*, only in the later poets of the Anth. (Prob. akin to παχύς.)

Πῐ, v. Π.

Πῐάζω, Dor. for πιέζω, Dor. part. aor. πιάξας, Theocr. 4, 35.—II. *to lay hold of*, τινά, N. T.

Πῑαίνω; aor. pass. ἐπιάσθην: pf. πεπίασμαι, Ael. N. A. 13, 25: (πίων): —*to make fat, fatten, feed*, Pind. N. 9, 55, Eur. Cycl. 333, Plat., etc.; π. χθόνα, *to fatten* or *enrich* the soil, Aesch. Theb. 587: metaph. *to increase, enlarge*, πλοῦτον, Pind. P. 4, 267.—2. metaph., *to make wanton*, Aesch. Ag. 276:—pass., *to wax fat and wanton*, Ib. 1669; ἔχθεσιν πιαίνεσθαι, *to batten on* quarrels, Pind. P. 2, 101.—3. *to cherish, foster*, ἑὴν φρένα, Opp. H. 5, 372; μέλος, Ib. 620; μάστακα, Anth. P. 5, 294. [ῐ only in Greg. Naz.]

Πῑᾰλέος, έα, έον, poet. for πίων, Anth. P. 6, 190, 299.

Πίᾰλος, ον,=foreg., Hipp.: but,— 2. acc. to Hesych., = παράλευκος, *whitish.* [ῑ]

Πῑαντήριος, α, ον, *fattening*, Hipp.

Πῑαντικός, ή, όν,=foreg., Apollon. Lex.

Πῖαρ, τό, (πίων) *fat, tallow, suet*, βοῶν, Il. 11, 550; 17, 659: *any fatty substance, oil*, even *milk*, Anth.:— hence *fatness*, the *fat part*, Foës. Oecon., Hipp.; then, metaph., like Lat. *ubertas, the fat of the land, choicest, best*, H. Hom. Ven. 30; so, π. χθονός, like οὖθαρ ἀρούρης, Anth. P. 9, 555.—In ἐπεὶ μάλα πῖαρ ὕπ' οὖδας (Od. 9, 135, H. Hom. Ap. 60), πῖαρ is usu. taken as an adj., since of a surety the ground is *fat* beneath; but Buttm., Lexil., proposes to write πῖαρ ὑπ' οὖδας, *fatness* is beneath the surface, i. e. the soil is rich; and this sense might be given to the common reading, if ὕπ' be taken for ὕπεστι:—Passow's objection, that then it should be ὑπ' (or ὕπ') οὔδει, is of little moment, v. Nitzsch ad l.—Ep. word, never declined.

Πῑᾰρός, ά, όν, *fat, rich*, like πίων, Anth.

Πίασμα, ατος, τό, (πιαίνω) *that which makes fat, an enricher, fattener*, of a river, Aesch. Pers. 806. [πῑ]

Πίασμα, ατος, τό, (πιέζω) Dor. for πίεσμα, Eubul. Orth. 1, 11. [πῐ]

Πῑασμός, οῦ, ὁ, (πιαίνω) *a fattening.* —II. *fat*, Ael. N. A. 13, 25.

†Πίασος, ου, ὁ, *Piasus*, an ancient hero of the Pelasgi, Strab. p. 621.

Πῐαστήριος, ον,=πιεστήριος.

Πῑᾰτήριος, ον,=foreg., Heliod.

†Πίγρης, ητος, ὁ, *Pigres*, a Paeonian, Hdt. 5, 12.—2. son of Seldomus, commander of the Carian fleet, Id. 7, 98.—A brother of Artemisia, composer of a Batrachomyomachia, Plut. —3. an interpreter of the younger Cyrus, from Caria, Xen. An. 1, 2, 17. —Others in Anth.

Πῑδᾰκῖτις, ιδος, ἡ, (πῖδαξ) *growing at* or *about the spring*, βοταναί, Hipp.: *of the spring* or *fountain*, νύμφαι, Anth. No masc. πιδακίτης, is found.

Πῑδᾰκόεις, εσσα, εν, (πῖδαξ) *gushing*, λιβάς, Eur. Andr. 116.

Πῑδᾰκώδης, ες, (πῖδαξ, εἶδος) *full of springs*, τόποι, Plut. Aemil. 14: π. σάρξ, of a woman's breasts, Id. 2, 496 A.

Πῖδαξ, ᾰκος, ἡ, *a spring, fountain*, Il. 16, 825, Hdt. 4, 198, Eur. Andr. 285; π. ῥαγός, Anth. P. 6, 238.— The masc. ὁ πῖδαξ is very dub. (Cf. πιδύω.)

Πῑδάω,=πιδύω, very dub.

Πῑδήεις, εσσα, εν, (πῖδαξ) *rich in springs*, Ἴδη, Il. 11, 183.

†Πίδοκος, ου, ὁ, *Pidocus*, an Athenian, father of Demarchus, Xen. Hell. 1, 1, 29.

Πῑδύεις, εσσα, εν,=πιδήεις, dub.

†Πῑδύτης, ου, ὁ, (strictly *the springer*) *Pidutes*, a Trojan from Percote, Il. 6, 30; [ῡ] from

Πιδύω, *to make to gush forth*, τὰς ἀρχὰς τῶν ποταμῶν, v. l. Arist. Meteor. 1, 13, 10:—pass. πιδύομαι, *to gush forth*, Nic. Th. 302. (Acc. to old Gramm. πιδύω and πηδάω were the same word, as (accidentally) our *spring* is used in both senses; hence πῖδαξ: others refer it to πιπίσκω, πίσω.) [ῡ]

Πίε, for ἔπιε, 3 sing. aor. of πίνω, Od. [ῐ]

Πῐέειν, Ep. inf. aor. of πίνω for πιεῖν, Hom., and Hes.

Πῐεζέω, v. sq.

Πῐέζω, f. πιέσω: aor. pass. ἐπιέσθην, in Hipp. ἐπιέχθην: pf. pass. πεπίεσμαι, in Hipp. πεπίεγμαι, inf. πεπιέχθαι; cf. πίεξις. In Od. we find also an impf. πιέζευν for ἐπιέζουν, as if from πιεζέω, 12, 174: also part. pass. πιεζεύμενος, Hdt. 3, 146; 6, 108; ἐπιεζοῦντο, Polyb. 11, 33, 3; act. πιεζοῦντος, Plut. Thes. 6:—cf. also πιάζω.

To press, squeeze, so as to extract juice:—hence *to press tight, make fast*, Od., Hes., &c.; πιέζειν τινὰ ἐν δεσμοῖς, Od. 8, 336.—II. metaph., *to oppress, straiten, distress*, π. ἡ δαπάνη, Hdt. 5, 35; π. λιμός, Aesch. Cho. 250; and so freq. in Ar., as Eq. 259, Nub. 437, etc.; †so in pass. Sol. 5, 37†: esp. *to press hard, follow close*, Lat. *premere, urgere*, τοὺς ἐναντίους, Hdt. 9, 63:—so in pass., πολέμῳ πιεσθείς, Id. 4, 11, etc., and freq. in Xen. —2. *to repress, stifle*, χόλον, Pind. O. 6, 61: *to press in argument, insist on*, τι, Polyb.

Πῐεῖν, inf. aor. of πίνω, Hom.

Πίειρα, ἡ, pecul. fem. of πίων or πιαρός, *fat, rich*, in Hom. usu. π. ἄρουρα, γῆ πίειραι πόλεις, *rich, prosperous* cities, Il. 18, 541, cf. Plat. Criti. 111 B; δαὶς πίειρα, *a rich, plenteous meal*, Il. 19, 180; of wood, *resinous, juicy*, Soph. Tr. 766: in Theocr. 18, 29, Wordsw. proposes πιείρᾳ ἐλάτα ἅτ'.., v. ad l.—This fem., which also occurs in Att. prose, was seldom used of animal fatness; but Arist. Probl. 10, 19, has γλῶττα πιέρα. [ῐ]

†Πίελος, ου, ὁ, *Pielus*, son of Pyrrhus and Andromache, Paus. 1, 11, 1.

Πῐέμεν, Ion. inf. aor. of πίνω for πιεῖν, Hom., and Hes.

Πίεξις, εως, ἡ, (πιέζω) *a pressing, squeezing*, but only in the new Ionic of Hipp., for the common πίεσις. [πῐ]

†Πίερες, ων, οἱ, *the Pieres, Pierians*, a Thracian people, dwelling originally on the borders of Thessaly, later around Mt. Pangaeus, Hdt. 7, 112; Thuc. 2, 99; Strab., who calls them also Πιερῶται, p. 443, places them on the Thermaïcus sinus.

†Πιερία, ας, Ion. -ίη, ης, and Πιερίς, ίδος, ἡ, *Pieria*, a province of the later Macedonia, on the coast of the Thermaïcus sinus, north of Mt. Olympus, Il. 14, 226; Strab. etc., p. 330, p. 410.—2. a district of Syria, Strab. p. 749.—II. fem. pr. n., wife of Oxylus, Paus. 5, 4, 4.

Πῑερίδες, αἱ, *the Pierides*, name of the Muses, either as daughters of Pierus, or as haunting Mount Pierus in Thessaly, cf. Müller Literat. of Greece 1, p. 27, Hes. Th. 53, and Pind. P. 6, 49: the sing. Πιερίς is little used, †v. Hor. Od. 4, 3, 18.

Πῑερίηθεν, adv., *from Pieria* in Thessaly, Hes. Op. 1, H. Hom. Merc. 85.

†Πιερικός, ή, όν, *of Pieria* (I. 1), *Pierian*, ἡ Π. πίσσα, Hdt. 4, 195: ὁ Π. κόλπος, Thuc. 2, 99.

†Πιέριος, α, ον,=foreg., τὸ Πιέριον ὄρος.—Πιερία (I. 1), Thuc. 5, 13.

†Πιερίς, ίδος, ἡ, v. sub Πιερίδες.

†Πιερίων, ωνος, ὁ, *Pierion*, masc. pr. n., Plut. Alex. 50.

Πῑερός, ά, όν,=πιαρός, Anth.

†Πίερος, ου, ὁ, *Mt. Pierus*, in Thessaly on the Macedonian border, sacred to the Muses, in Thuc. 5, 13, Πιέριον ὄρος: in Paus. 9, 29, 3, also ἡ Πιερία.—2.=Πεῖρος, q. v.—II. masc. pr. n., *Pierus*, a Thracian, son of Magnes and the Muse Clio, Apollod. 1, 3, 3.—2. a Macedonian, who introduced the worship of the Muses into Thespiae, Paus. 9, 29, 3.

Πῐέσιμος, ον, (πιέζω) *pressing.*

Πίεσις, εως, ἡ, (πιέζω) *a pressing, squeezing*, Arist. Part. An. 4, 10, 25: cf. πίεξις. [ῐ]

Πίεσμα, ατος, τό, (πιέζω) *any thing pressed* or *squeezed:* whether, *the pulpy mass left after pressing*, Hipp.; or, *the juice pressed out*, Diosc., v. Foës. Oecon.—II.=πίεσις, Mel. 49.

Πῐεσμός, οῦ, ὁ,=πίεσις, Hipp.

Πῐεστήρ, ῆρος, ὁ, *a squeezer:* also =sq., Diosc.

Πῐεστήριον, ου, τό, (sc. ὄργανον), *a machine for pressing, a press*, Diosc.; also πιαστήριον, πιατήριον. Neut. from

Πῐεστήριος, ον, also πιαστ- and πιατ-, *pressing, squeezing.*

Πῐεστός, ή, όν, (πιέζω) *compressible, yielding to pressure*, Arist. Meteor. 4, 9, 19.

Πίεστρον, ου, τό, = πιεστήριον, Galen. [ῐ]

Πῑήεις, εσσα, εν, poet. for πίων, Leon. Tar. 13.

Πῐθάκνη, ης, ἡ, Att. φῐδάκνη, Lacon. πῐσάκνη: (πίθος):—a sort of *wine-cask* or *jar*, Ar. Plut. 546: hence, in Ar. Eq. 792, οἰκεῖν ἐν ταῖς πιθάκναις, to live *in casks*, as some of the poor Athenians were forced to do during the Peloponn. war, cf. Thuc. 2, 14, 17:—*a drinking cup:*—in Dem. 871, 22, reckoned among σκεύη γεωργικά.—The word is taken for a dim. from πίθος.

Πῐθάκνιον, ου, τό, dim. from πιθάκνη. Eubul. Incert. 7.

Πίθᾱκος, Dor. for πίθηκος, Ar. Ach. 907.

Πῐθᾰνεύομαι, (πιθανός) dep. mid., =sq. Artemid., Clem. Al.

Πῐθᾰνολογέω, ῶ, (πιθανολόγος) *to bring reasons for persuading* or *making probable, to use probable arguments*, Arist. Eth. N. 1, 3, 4; cf. Epicur. ap. Diog. L. 10, 87. Hence

Πῐθᾰνολογία, ας, ἡ, *a bringing of persuasive* or *probable arguments*, Plat. Theaet. 163 A.

Πῐθᾰνολογικός, ή, όν, *able to bring probable arguments:* ἡ -κή (sc. τέχνη), =foreg. Arr. Epict.: from

Πῐθᾰνολόγος, ον, (πιθανός, λέγω) *speaking so as to persuade.*

Πῐθᾰνοποιέω, ῶ, (πιθανός, ποιέω) *to make shrewd, sharpen the wits* of one.

Πῐθᾰνός, ή, όν, (πείθω) *calculated to persuade;* and so,—1. of persons, *persuasive, having the power of persuasion, influential*, esp. of popular speakers, π. τοῖς πολλοῖς, Thuc. 6, 35; and of their arguments, Ar. Thesm. 464; λόγοι θαυμασίως ὡς π., Dem. 928, 14:—c. inf., *persuasive in* doing, Eur. Or. 906; π. λέγειν, Plat. Gorg. 479 C: c. gen., π. ὄχλου, Meineke Menand. p. 222.—2. so of manners, *persuasive, winning*, Xen. Mem. 3, 10, 3; cf. Meineke ibid. p. 575.—3. of reports, and the like, *plausible, credible*, Hdt. 2, 123:—hence, *probable, likely*, Lat. *verisimilis*, Id. 1, 214, freq. in Plat.—4. of works of art, *producing illusion, true to nature, natural*, Xen. Mem. 3, 10, 7.—II. pass., *easy to persuade, credulous*, Aesch. Ag. 485, cf. Heind. Plat. Parm. 133 B.—2. *obedient*, Xen. Cyr. 2, 2, 10; π. λόγῳ, Id. Oec. 13, 9.—III. Adv. -νῶς, *persuasively, plausibly*, Ar. Thesm. 268, Plat. Phaedr. 269 C, etc.; compar. -ώτερον, Id. Gorg. 456 C. Hence

Πῐθᾰνότης, ητος, ἡ, *persuasiveness, plausibility*, Plut. 2, 1040 B:—of arguments, *speciousness*, Plat. Legg. 839 D, etc.

Πῐθᾰνουργικός, ή, όν, *belonging to a* πιθανουργός: ἡ -κή (sc. τέχνη), *persuasiveness*, Plat. Soph. 222 C sq.: from

Πῐθᾰνουργός, όν, (πιθανός, *ἔργω) *making probable* or *persuasive.*

Πῐθᾰνόω, ῶ, (πιθανός) *to make probable*, Arist. Rhet. 3, 7, 4.

Πῐθάριον, ου, τό, dim. from πίθος, *a keg.* [ᾰ]

Πῐθείας, ου, ὁ, *a meteor shaped like a jar*, Procl.: also πίθος.

Πῐθέσθαι, inf. aor. 2 mid. from πείθω, Hom.

Πῐθεών, ῶνος, ὁ, (πίθος) *a place where casks are put, a cellar*, Diod., v. Lob. Phryn. 166.—II.=πίθος, Anth.

Πῐθηκᾰλώπηξ, εκος, ὁ, (πίθηκος, ἀλώπηξ) *an ape-fox*, an animal in Ael. N. A.: also a nickname for men.

Πῐθήκειος, α, ον, *apish.*

Πῐθηκῐδεύς, έως, ὁ, (πίθηκος) *a young ape*, Ael. N. A. 7, 47.

Πῐθηκίζω, f. -ίσω, (πίθηκος) *to play the ape*, Ar. Vesp. 1290, cf. ὑποπιθ-. Hence

Πῐθηκισμός, οῦ, ὁ, *a playing the ape, aping, playing jackanape's tricks*, like flatterers, Ar. Eq. 887, M. Anton. 9, 37.

Πῐθηκοειδής, ές, (πίθηκος, εἶδος) *ape-like*, Arist. H. A. 2, 1, 16.

Πῐθηκόμορφος, ον, (πίθηκος, μορφή) *ape-shaped*, Lyc. 1000.

Πίθηκος, Dor. πίθᾱκος, ου, ὁ, *an ape*, Archil. 59, Ar. Ach. 120, etc.; also πίθηξ and πίθων: hence, as nickname for *a trickster*, Ar. Ach. 907, as also Demosth. calls Aeschines π. αὐτοτραγικός, 307, 25:—proverb., αντὶ λέοντος π. γίγνεσθαι, Plat. Rep. 590 B; π. ἐν πορφύρᾳ, Paroemiogr.—II. *a sort of* σελάχη. (Doubtless from πείθω, πιθανός,=μιμώ, from *its propensity to mimic*, cf. πιθανός; like Lat. *simia* from *similis, simulo.*) [ῐ]

†Πῐθηκοῦσαι, ῶν, αἱ, *the Pithecusae* insulae, two islands on the coast of Campania, Strab. p. 247: οἱ Π...σαῖοι, *inhab. of P.*, Id. p. 246.

Πῐθηκοφᾰγέω, ῶ, (πίθηκος, φαγεῖν) *to eat ape's flesh*, Hdt. 4, 194.

Πῐθηκοφόρος, ον, (πίθηκος, φέρω) *carrying apes*, Luc. Pisc. 47.

Πῐθηκώδης, ες,=πιθηκοειδής, Arist. Physiogn. 6, 31.

Πῐθήμων, πῐθήνιος, ον,=πειθ-.

Πίθηξ, ηκος, ὁ, = πίθηκος.—2. *a dwarf*, ap. Suid. [ῐ]

Πιθήσας, part. aor. 1 of πείθω, without any pres. πιθέω in use.

Πῖθι, irreg. 2 sing. imperat. aor. 2 of πίνω.

Πῐθίσκος, ου, ὁ, dim. from πίθος, Lat. *doliolus*, prob. l. Plut. Camill. 20.

Πῐθίτης, ου, ὁ, fem. -ῖτις, ιδος, *cask-shaped*, Diosc.

Πῐθόγαστρος, ον, (πίθος, γαστήρ) *pot-bellied*, Euthyd. ap. Ath. 116 B.

Πῐθογάστωρ, ορος, ὁ, ἡ,=foreg., Lob. Phryn. 660.

Πῐθοιγία, ας, ἡ, (πίθος, οἴγνυμι) *an opening of casks*, esp. to taste new wine.—II. τὰ πιθοίγια, a festival on the 11th of Anthesterion, being the first of the Anthesteria, like the *Vinalia* of the Romans, Plut. 2, 655 E, 735 D.

Πῐθοκοίτης, ου, ὁ, (πίθος, κοίτη) *one who sleeps in a cask*, epith. of Diogenes.

Πίθος, ου, ὁ, *a wine-jar*, Od. 2, 340; 23, 305, Hes., etc.; not like our *cask*, for it was usu. of *earthenware*, π. κεράμινος, Hdt. 3, 96 (cf. Plat. Lach. 187 B, Gorg. 493 A); having a wide mouth, Od. 23, 305; covered with a close-fitting lid, Hes. Op. 98: Croesus sent *silver* πίθοι to the Delphic temple, Hdt. 1, 51.—Proverbs, ζωὴ πίθου, from Diogenes, Paroemiogr.; πίθος ἄπληστος, from the pierced cask of the Danaïds, cf. Luc. D. Mort. 11, 4.—II. *any thing like a cask* or *jar*, esp. =πιθείας, Arist. Mund. 4, 24. (Acc. to Buttm.=φίδος, whence also Lat. *fidelia:* prob. akin to our *butt*, Germ. *Bütte, Butte.*) [ῐ] Hence

Πῐθώδης, ες, (πίθος, εἶδος) *like a cask.*

Πίθων, ὁ,=πίθηκος, *an ape*, i. e. *a flatterer*, Pind. P. 2, 132. [ῐ]

Πῐθών, ῶνος, ὁ,=πιθεών, Pherecr. Pet. 5.

Πιθών, part. aor. 2 of πείθω, Pind. P. 3, 50.

†Πίθων, ωνος, ὁ, *Pithon*, masc. pr. n., in Arr.; etc.

†Πίκεντες, ων, οἱ,=Πικεντῖνοι, Strab.

†Πικεντία, ας, ἡ, *Picentia*, capital of the Picentini, Strab. p. 251.

†Πικεντῖνοι, ων, οἱ, *the Picentini* or *Picentes*, a branch of the Sabines, Strab. p. 240.—2. a people on the Tyrrhenian sea between Campania and Lucania, planted there by the Romans as a colony, Id. 251: hence, ἡ Πικεντίνη, *the territory of the P.*, Id. p. 240.

Πικέριον, ου, τό,=βούτυρον, Hipp.: said to be a Phrygian word.

†Πῖκος, ου, ὁ, the Rom. name *Picus*, Plut. Num. 15.

Πικράζω,=sq., Epict. ap. Stob. p. 31, Clem. Al.

Πικραίνω, (πικρός) strictly, *to make sharp, keen* or *bitter*, esp. to the taste, *pungent* or *bitter.*—2. metaph., *to embitter, anger, irritate*, LXX:—Pass., *to grow angry*, Theocr. 5, 120; *to foster bitter feelings*, Plat. Legg. 731 D; *to vex one's self*, Antiph. Lemn. 3.—3. of style, *to make harsh* or *rugged*, διάλεκτον, Dion. H., Demosth. 55. Hence

Πικραντικός, ή, όν, *embittering.* Adv. -κῶς, διατίθεσθαι, Sext. Emp. p. 442.

Πικράς, άδος, pecul. fem. of πικρός, for πικρά.

Πικρασμός, οῦ, ὁ, (πικράζω) *bitterness: bitter feeling*, LXX.

Πικρία, ας, ἡ, (πικρός) *bitterness*, LXX.—2. of temper, *harshness, cruelty*, Dem. 580, 1, Polyb. 15, 4, 11; πρός τινα, Plut. Cor. 15.

Πικρίδιος, α, ον, (πικρός) *somewhat bitter;* as name of a kind of *olive*, Ath. 78 A. [ρῐ]

Πικρίζω, (πικρός) *to be* or *become bitter, taste bitter*, Strab.

Πικρίς, ίδος, ἡ, (πικρός) *a bitter herb*, esp. *succory, endive*, Arist. H. A. 9, 6, 8, Theophr.

Πικρόγᾰμος, ον, (πικρός, γαμεω) *whose nuptials are embittered*, Od. 1, 266, etc.: *married unhappily.*

Πικρόγλωσσος, ον, (πικρός, γλῶσσα) *of sharp* or *cutting tongue*, π. ἀραί, *bitter* curses, Aesch. Theb. 787.

Πικρόκαρπος, ον, (πικρός, καρπός) *bearing bitter fruit*, Aesch. Theb. 693

Πικροποιός, όν, (πικρός, ποιέω) *making bitter.*

Πικρός, ά, όν, poet. also ός, όν Od. 4, 406. Strictly (as Buttm. Lexil. s. v. ἐχεπευκής has shown) *pointed, sharp, keen,* οἰστός, βέλεμνα, Hom.: hence, generally, *piercing, pungent* to the sense;—1. of taste, *sharp, pungent, bitter,* ῥίζα, Il. 11, 846; ἅλμη, Od. 5, 323, etc. (which is the prevailing signf. in the derivs.); so of salt-water, opp. to γλυκύς, Hdt. 7, 35; ἁλμυρὸς καὶ π., Plat. Legg. 705 A; ἀπ' ὄμφακος πικρᾶς οἶνον, Aesch. Ag. 970.—2. of smell, *sharp, pungent,* Od. 4, 406.—3. of feeling, *keen, piercing,* ὠδῖνες, Il. 11, 271.—4. of sound, *piercing, shrill,* οἰμωγή, Soph. Phil. 189, φθόγγος, Id. O. C. 1610; ὄψ, Ar. Pac. 805.—5. generally, *painful, cruel, hateful,* Od. 17, 448, cf. Hdt. 7, 35:—so of acts, words, etc., *bitter, harsh, stern, cruel,* π. τελευτά, Pind. I. 7 (6), 69; τιμωρία, ἀγών, νόμος, Aesch. Pers. 473, Soph. Aj. 1239, Ar. Av. 1045; οὐδὲν τῆς ἀνάγκης πικρότερον, Antipho 116, 42; etc.—6. of persons, *cruel,* ἔς τινα, Hdt. 1, 123; also *hateful, hostile,* τινί, to one, Aesch. Cho. 234, Eum. 152, Soph. Phil. 254, etc., cf. Valck. Phoen. 963.—7. *bitter, sad, sorrowful,* δάκρυον, Od. 4, 153; πικρὰ ὄρνις, Soph. Ant. 424.—II. compar. and superl. πικρότερος, πικρότατος, never πικρώτερος, Buttm. Ausf. Gr. § 65 Anm. 2, and Addenda.—III. Adv. -ρῶς, *bitterly,* Soph. O. C. 994; *harshly, severely,* freq. in Dem.: superl. -ότατα, Polyb. 1, 72, 3. (On the root, v. πεύκη sub fin.) [ῐ in Hom. and Ep.; but ῐ oft. in Trag., as Aesch. Pers. 473, Ag. 970, Soph. Aj. 500, and in Theocr. 8, 74:—ι therefore not long by nature as in μικρός.] Hence

Πικρότης, ητος, ἡ, *bitterness,* esp. of taste, Plat. Theaet. 159 E, Tim. 83 B, etc.—II. metaph. *harshness, cruelty,* Hdt. 1, 130, Eur. El. 1014, Plut.

Πικρόχολος, ον, (πικρός, χολή) *full of bitter gall, bilious,* Hipp.: metaph. *splenetic,* Anth.

Πικρόω, ῶ, (πικρός) *to make bitter: to embitter,* like πικραίνω.

†Πικταί, ῶν, αἱ, *Pictae,* a place on the Latina via, Strab. p. 237.

Πικτίς, v. sub πυκτίς.

†Πίκτονες, ων, οἱ, *the Pictones,* a people of Aquitania, on the Liger, Strab. p. 190.

Πίλεος, ου, ὁ, (πῖλος) *the pileus* or *cap* given to Roman slaves when freed, Polyb. 30, 16, 3. [ῐ]

Πῖλέω, ῶ, f. -ήσω,=πιλόω, in pass., Anth. P. 6, 282:—also in pass., *to be close pressed,* Ap. Rh. 4, 678, Anth. Plan. 333. Hence

Πίλημα, ατος, τό, *wool* or *hair made into felt, a piece of felt,* Galen.—2. *any thing made thereof:* hence=πῖλος, Call. Fr. 124, 125.—II. in gen. *any thing pressed close,* π. νέφους, *a pack* of cloud, Arist. Mund. 4, 17. [ῐ]

Πιλήσεις, for φιλήσεις, barbarism in Ar. Thesm. 1190.

Πίλησις, εως, ἡ, (πιλέω) *a felting of wool:* also—2.=πίλημα, Plat. Legg. 849 C.—II. generally, *a pressing close, making close* or *compact, thickening,* Parmenid., Plat. Tim. 58 B, 76 C.

Πιλητής, οῦ, ὁ, (πιλέω) *a felt-maker, hatter.*—II. in genl. *one who presses tight* or *close.* Hence

Πιλητικός, ή, όν, *of, belonging to felt-making,* etc.: ἡ -κή (sc. τέχνη), *the felter's* or *hatter's trade,* Plat. Polit. 280 C

Πῖλητός, ή, όν, (πιλέω) *felted, of felt,* Plat. Tim. 74 B.—II. generally, *that may be pressed close* without returning to its shape, opp. to elastic, Arist. Meteor. 4, 9, 23.

Πῖλίδιον, ου, τό, dim. from πῖλος, Lat. *pileolus,* Ar. Ach. 439, Plat. Rep. 406 D, Dem. 421, 22. [λῐ]

Πίλῖνος, η, ον, (πῖλος) *made of felt.*

Πῖλίον, ου, τό, dim. from πῖλος, Polyb. 35, 6, 4.

Πῖλίσκος, ου, ὁ, dim. from πῖλος, Diosc.

Πιλνάω, ῶ,=πελάζω, *to bring near to,* τινί τι: but only found once, βορέας δρῦς πιλνᾷ χθονί, *brings* them to earth, Hes. Op. 508.—More freq. as pass., πίλναμαι (but with no act. form πίλνημι), *to draw near to, come near, approach,* c. dat., ἅρματα χθονὶ πίλναντο, the chariots *go close to* the ground, Il. 23, 368; so, ἐπ' οὔδεϊ πίλναται, Il. 19, 93; δόμοισι πίλνᾳ, *thou drawest nigh* the house, H. Hom. Cer. 115; and, when there are two subjects, absol., γαῖα καὶ οὐρανὸς πίλνατο, earth and sky *threatened to meet* in the storm, Hes. Th. 703:—in Il. 22, 402, absol., χαῖται πίλναντο,—which gives no tolerable sense; Spitzn. receives the old. v. l. πίτναντο.

Πῖλοειδής, ές, (πῖλος, εἶδος) *like felt,* Stob.

Πῖλοποιέω, ῶ, *to make felt* or *hats:* in genl.=πιλέω. Hence

Πῖλοποιητικός, ή, όν, *of, belonging to felt-making.*

Πῖλοποιΐα, ας, ἡ, *felt-making.*

Πῖλοποιϊκός, ή, όν,=πιλοποιητικός.

Πῖλοποιός, όν, *making felt:* ὁ π., *a hatter.*

ΠΙ͂ΛΟΣ, ου, ὁ, *wool* or *hair wrought into felt,* used as a lining for helmets, Il. 10, 265; or shoes, Hes. Op. 540, cf. Plat. Symp. 220 B: also, the lining of a cuirass, Arist. H. A.—II. *any thing made of felt,* esp. *a felt-hat, hat,* Hes. Op. 544; πίλους τιάρας φορέουσι, they wear turbans *for hats,* Hdt. 3, 12, cf. 7, 62, et v. sub πιλίδιον (such hats were also called πέτασοι from the shape): π. χαλκοῦς, a brazen *hat,* i. e. helmet, Ar. Lys. 562.—2. *felt-cloth,* used for *carpets, mats, tents,* Hdt. 4, 23, 73, cf. Xen. Cyr. 5, 5, 7: *a felt-cuirass,* Thuc. 4, 34.—III. *a ball, globe,* esp. that of the heavens and of the earth, Lat. *pila,* Paus. (nisi legend. πόλος).—IV. for the Lat. *pilus,* i. e. *ordo triariorum,* as in *primus pilus.* (Lat. *PILUS,* Germ. *FILZ,* our *FELT.*)

Πῖλοφορέω, ῶ, (πιλοφόρος) *to wear a felt-hat; to wear an apex,* like the Roman *flamines,* App. Civ. 1, 65.

Πῖλοφορικός, ή, όν, *accustomed to wear a* πῖλος, Luc. Scyth. 1: from

Πῖλοφόρος, ον, (πῖλος, φέρω) *wearing a* πῖλος, Anth. P. 9, 430.—II. esp. *wearing an apex,* like the Roman *flamines.*

Πῖλόω, ῶ, (πῖλος) *to felt wool:* hence *to press close, squeeze tight,* Eubul. Incert. 15 a; metaph., π. ἑαυτοὺς ἐπὶ ταῖς ἀρχαῖσι, Ar. Lys. 577:—pass. *to be pressed close,* Ar. Fr. 235.

Πῖλώδης, ες, *like felt:* generally, *close-pressed, close.*

†Πίλωρος, ου, ἡ, *Pilorus,* a city of Macedonia near Mt. Athos, Hdt. 7, 122.

Πίλωσις, ἡ,=πίλησις, Theophr.

Πῖλωτός, η, όν, (πιλόω)=πιλητός: hence, τιάρας περικείμενοι πιλωτάς, Strab.: and Dion. H. calls the *pilei* of the Roman Flamines πιλωτά.

Πιμελή, ῆς, ἡ, (πίων, πῖαρ) *fat,* Hdt. 2, 40, 47, Soph. Ant. 1011; distinguished from στέαρ as χυτὸν καὶ ἄπηκτον, *soft fat,* Lat. *adeps,* Arist. H. A. 3, 17, 1. Hence

Πιμελής, ές, *fat,* compar. -έστερος, Luc. Symp. 43:—πιμελός is dub.

Πιμελώδης, ες, (πιμελή, εἶδος) *fatty,* Arist. Part. An. 2, 6, 2.

†Πίμπλα, ἡ,=Πίμπλεια, Strab. p. 471.

Πιμπλάνω, poet. for πίμπλημι, hence pres. mid. πιμπλάνεται for πίμπλαται, Il. 9, 679.

Πιμπλάω, Ion. έω,=πίμπλημι. hence Ion. fem. part. pres. πιμπλεῦσαι for πιμπλοῦσαι, Hes. Th. 880, with v. l. πιμπλᾶσαι.

†Πίμπλεια, ας, ἡ, *Pimplēa,* a city of Macedonia, in Pieria, where Orpheus lived, Call. Del. 7, and sacred to the Muses, Strab. p. 471. Hence

†Πιμπληΐς, ίδος, ἡ, fem. adj., *of Pimplēa, Pimplēan,* Π. σκοπιά, of Helicon, Ap. Rh. 1, 25; in Lyc. 275 Πιμπλείας σκοπή, cf. Schol. Ap. Rh. l. c.:—αἱ Πιμπληΐδες, the Muses, Leon. Tar. 1: cf. Hor. Od. 1, 26, 9.

Πίμπλημι (lengthened from root ΠΛΕ-, ΠΛΗ-, which appears in πλέος, πλήσω, etc.), inf. πιμπλάναι [ᾰ], in pres. and impf. just like ἵστημι: fut. πλήσω: aor. ἔπλησα, aor. mid. ἐπλησάμην: pf. pass. πέπλησμαι: aor. pass. ἐπλήσθην: also irreg. aor. 2 mid. ἐπλήμην, opt. πλήμην or better πλείμην (like βλείμην), Ar. Ach. 236, imperat. πλῆσο.—In the compds., where μ comes before πι, the μ before πλ is dropt, as ἐμπίπλημι (q. v.), but it returns with the augm., as in ἐνεπίμπλασαν, Lob. Phryn. 95. The poets use the forms with and without μ, as suits their verse, Buttm. Catal. s. v.—The forms πιμπλάω, πιμπλέω, πιμπλάνω are not Att.: πλήθω, πέπληθα (q. v.) is always intr.; though the other tenses of πίμπλημι formed from it are trans., and are treated of here.

To fill, fill up, τί τινος, one thing with another, as, δέπας οἴνοιο, τράπεζαν ἀμβροσίης, πήρην σίτου, φρένας θάρσους, etc., Hom., Hes., Hdt., and Att.; also τί τινι, as δακρύοισιν Ἑλλάδα ἔπλησεν, *filled* it *with* tears, Eur. Or. 1363, cf. Aesch. Pers. 134, Soph. Fr. 483; but, πίμπλημ' ὄμμα δακρύων, Soph. El. 906; δακρύων ἔπλησεν ἐμέ, *filled* me *full of* tears, Eur. Or. 368.—2. c. acc. only, *to fill,* ἰχθύες πιμπλᾶσι μυχοὺς λιμένος, Il. 21, 23; *to fill full, satisfy, glut,* Eur. Cycl. 146, etc.—3. *to fill, discharge* an office, Aesch. Cho. 370.—II. mid., esp. in aor., *to fill for one's self,* or *what is one's own,* πλήσασθαι δέπας οἴνοιο, *to fill one's self* a cup of wine, Il. 9, 224; θυμὸν πλήσασθαί τινος, *to fill up the measure of one's* wrath with a thing, like Lat. *animum explere,* Od. 17, 603: μητρόθεν δυσώνυμα λέκτρ' ἐπλήσω, Soph. O. C. 528; πεδία πίμπλασθ' ἁρμάτων, *fill* the plain *full of your* chariots, Eur. Phoen. 522, etc.—III. pass., *to become* or *be full of,* τινός, Hom., Hdt., etc.: *to be filled, satisfied, have enough of* a thing, τῆς νόσου, Phil. 520; ἡδονῶν, Plat.

†Πίμπραμα, τά, *Pimprama,* a place in India, Arr. An. 5, 22, 3.

Πιμπράω, v. sq., never in Att.

Πίμπρημι, (lengthened from root ΠΡΗ-, cf. sub fin.), inf. πιμπράναι [ᾰ], only used in pres. and impf.; the fut. being πρήσω, aor. ἔπρησα, as if from πρήθω. Hom. only uses aor. ἔπρησα, except that he has impf ἐπρηθον in compos. with ἐν: the aor., in Hes. Th. 856, is shortd. into ἔπρεσε: the pres. in Aesch. Pers. 810, Eur. Tro. 81: wherever in compds. μ occurs before πι-, the μ before πρ- is dropped, as ἐμπίπρημι (q. v.), but it returns with the augm. as in ἐνεπίμπρασαν: the poets neglect this rule metri grat.

Radic. signf. *to kindle, burn*, νῆας πυρί, Il. 22, 374; also, θύρετρα πυρός, Il. 2, 415; and freq. absol., as Hes. l. c., etc.:—pass. πίμπραμαι, *to be burnt*, Ar. Lys. 341; imperat. pf. pass., πέπρησο, Pherecr. Crap. 1, 4; ἐπί τινι πίμπρασθαι, Luc. Jud. Voc. 8. Cf. πρήθω. (The root ΠΡΗ- appears in Germ. *brennen*, our *burn*.)

†Πιμώλισα, τά, *Pimolisa*, a mountain fastness in Pontus, Strab. p. 562.

†Πιμωλισηνή, ῆς, and Πιμωλῖτις, ιδος, ἡ, *Pimolisene* or *-lītis*, a district in Pontus by the Halys, Strab. p. 561.

Πίν or πῖν, comic abbrev. for πῖναι from πίνω, Lucill. 28, 3; but Jacobs prefers the form πείν, as in Cod. Palat.

Πίνα, ἡ,=πίνος, very dub.

†Πίνακα, τά, *Pinaca*, a town of the Gordyaei in Mesopotamia, Strab. p. 747.

Πῐνᾰκηδόν, adv., (πίναξ) *like planks*, Ar. Ran. 824, cf. Schol.

Πῐνᾰκιαῖος, α, ον, (πίναξ) *of the size* or *thickness of a plank*, Hipp.

Πῐνᾰκίδιον, ου, τό,=sq., Arist. Mirab. 57, 2. [ῐ]

Πῐνάκιον, ου, τό, dim. from πίναξ, *a little tablet*, esp. that on which the δικασταί wrote their verdict of 'guilty' or 'not guilty,' Lat. *tabella* (*condemnatoria* vel *absolutoria*), Ar. Vesp. 167; or on which the information in case of εἰςαγγελία was written, Dem. 96, fin.: *a memorandum-book*, Plat. Legg. 753 C.—2. *a small plate* or *dish*.—3. *a small* or *bad picture*, Isocr. 310 B, and Theophr. [ᾰ]

Πῐνᾰκίς, ίδος, ἡ,=πινακίδιον, Philyll. Pol. 3.—II. in plur., like δέλτοι, Lat. *codicilli*, Plut. T. Gracch. 6, Id. 2, 47 E.

Πινακίσκιον, ου, τό, second dim. of πίναξ, Antiph. Ἀφρ. γον. 1. 8.

Πῐνᾰκίσκος, ου, ὁ, = πινακίδιον, Ar. Plut. 813, Fr. 449.

Πῐνᾰκογρᾰφέω, ῶ, *to write* or *paint upon a* πίναξ: and

Πῐνᾰκογρᾰφία, ας, ἡ, *a writing* or *painting upon a* πίναξ, Strab.: and

Πῐνᾰκογρᾰφικός, ή, όν, *able to paint on a* πίναξ: from

Πῐνᾰκογράφος, ον, (πίναξ, γράφω) *writing* or *painting upon a* πίναξ.

Πινακοειδής, ές, *like a tablet*.

Πῐνᾰκοθήκη, ης, ἡ, *a collection of pictures* or *maps*, Strab.

Πῐνᾰκοπώλης, ου, ὁ, (πίναξ, πωλέω) *one who sells* πίνακες.—II. *one who sells little birds plucked and ranged upon a board*, Ar. Av. 14.

†Πινακόσπογγος, ὁ, (πίναξ, σπόγγος) *plate-sponge*, comic name of a parasite, Alciphr.

Πῐνάκωσις, εως, ἡ, *timber-work*, Lat. *contabulatio*, Plut. 2, 658 D.

Πίναξ, ᾰκος, ὁ, *a board, plank*, Od. 12, 67, cf. Opp. H. 1, 194, and v. sub πινακηδόν:—hence of various things made of flat wood,—1. *a writing tablet*, =the later δέλτος, first in Il. 6, 169; πτυκτὸς π. (though here not for *writing* on, v. sub σῆμα), Aesch. Supp. 946, etc.; also, πινάκων δέλτοι, Ar. Thesm. 778, cf. πινάκιον, πινακίς:—*a votive tablet*, Simon. 60.—2. *a wooden trencher, dish* or *plate*, Od. 1, 141; 16 49: and the name continued when the material was changed, Ar. Plut. 996.—3. *a board* for painting on, hence *a picture*, Lat. *tabula*, Theophr.: then,—4. generally, *a plate with any thing drawn* or *graven on it*, χάλκεος π., of a map, Hdt. 5, 49: πίνακες were used esp. for astronomical schemes, hence, ἡ περὶ πίνακα μέθοδος, the art of casting nativities, Plut. Rom. 12, cf. Wyttenb. 2, 386 B.—5. *a board on which public notices were inscribed*; generally, *a register, list*, Lat. *album*, Dem. 1091, 7: *a table of accounts*.—6. a kind of *strop* to sharpen knives on, Schneid. Theophr. H. Pl. 5, 5, 1. (Acc. to Hemst.. from an old word *πίνος, i. e. *pinus*, and so strictly *a deal board*. Acc. to Buttm., Ausf. Gr. § 16 Anm. 1 n., from πλάξ, so that acc. to the Dor. custom ν would be put for λ, and ι be inserted, as in πινυτός. [ῐ]

†Πίναρα, τά, *Pinara*, a town of Lycia, Arr. An. 1, 24, 4.

Πινάριον, ου, τό, *a sort of vitriol*, elsewh. σταλακτίς, Diosc.

†Πίνᾰρος, ου, ὁ, *the Pinarus*, a small river of Cilicia near Issus, Arr. An. 2, 7, 1: Dion. P. 867.

Πῐνᾰρός, ά, όν, Ion. πινηρός, (πίνος) *dirty, squalid*, Eur. El. 183, Anth. Plan. 196, Luc., etc. Hence

Πῐνᾰρόω, ῶ, *to defile, make dirty*.

Πῐνάω, ῶ, (πίνος) *to be dirty*, Ar. Plut. 297 (v. l. πεινῶντα), Lys. 279.

Πίνδᾰλος, ου, ὁ, *an unknown bird*, Ael. N. A. 13, 25.

†Πινδάρειος, ον, *of* or *relating to Pindar, Pindaric*, Π. ἔπος, Ar. Av. 939: from

†Πίνδαρος, ου, ὁ, *Pindar*, the celebrated lyric poet, of Thebes in Boeotia, Plat. Theaet. 173 E, etc.—2. a tyrant of Ephesus, Ael. V. H. 3, 26.

†Πινδόθεν, adv., *from Pindus*, Pind. P. 1, 126.

†Πίνδος, ου, ὁ, Strab. p. 329, usu. ἡ, *Mt. Pindus*, a range in Thessaly on the borders of Epirus, now *Agrapha*, Pind. P. 9, 27; Hdt. 1, 56; etc.—2. ὁ, *the Pindus*, a river of Locris joining the Cephisus, Strab. p. 427.—3. ἡ, a city of Doris on the Pindus, also called Ἀκύφας, Hdt. 8, 43; Strab. l. c., p. 427.

Πῐνηρός, ή, όν, Ion. for πιναρός, Hipp.

Πῐνικόν, τό, v. πιννικόν.

Πίννα and πίννη, ἡ, *the pinna marina*, Cratin. Archil. 5; cf. πιννοτήρης, and v. Arist. H. A. 5, 15, 17.—2. a kind of *muscle* which fixes itself to the bottom of the sea by silken threads which it spins, v. sq.; one variety is said to produce the oriental pearl, v. Ath. 93 E.

Πιννικόν or πίννικον, ου, τό (sc. ἔριον), a kind of *whitish silk spun by the* πίννα, which was and still is woven for divers uses.

Πιννόθριξ μάλλος, ὁ, wool *like the silk of the* πίννα.

Πιννοτήρης, ου, ὁ, (πίννα, τηρέω) *the pinna-guard, a small crab* that lives in the pinna's shell, described by Plut. 2, 980 B, cf. πιννοφύλαξ: hence,—2. *of a little parasitical fellow*, Soph. Fr. 116, Ar. Vesp. 1510.

Πιννοτρόφος, ον, (πίννα, τρέφω) *nourishing the pinna*.

Πιννοφύλαξ, ᾰκος, ὁ,=πιννοτήρης, Arist. H. A. 5, 16, 2. [ῠ]

Πιννώδης, ες, (πίννα, εἶδος) *like the pinna*.

Πῐνόεις, εσσα, εν, poet. for πιναρός, *dirty*, Ap. Rh. 2, 301.

Πῖνον, τό, *liquor made from barley, beer*, Arist. ap. Ath. 447 B.

Πῐνόομαι, as pass., *to be rusted*, of statues, Plut. Alex. 4: cf. πίνος: from

ΠΙ´ΝΟΣ, ου, ὁ, *dirt, filth*, Lat. *squalor*, Soph. O. C. 1259, Eur. El. 305; metaph., σὺν πίνῳ χερῶν, i. e. by foul means, Aesch. Ag. 776:—their πίνος ὁ τῆς ἀρχαιότητος was much prized in bronzes, whence freq. metaph. of style, Dion. H., Demosth., 39, cf. Plut. 2, 395, B, etc.; and v. sub πινόομαι, εὐπινής. [Usu. properisp. πῖνος as in E. M. p. 672, 40, and A. B. 1, p. 22, 11, prob. as if derived from πίων [ῑ]: but it has ῐ, cf. Soph. O. C. 1259, Ap. Rh. 2, 200, and so in δυσπῐνής and all compds.: indeed Draco 121, 17, and Arcad. 63, 21, write it πίνος.]

†Πῖνος, ου, ὁ, *Pinus*, a son of Numa, from whom the Pinarii were so called, acc. to Plut. Num. 21.

Πίνῡμῐ,=πινύσκω, πινύσσω. [ῐ]

Πίνῠσις, ἡ, *prudence*: [ῐ] from

Πῐνύσκω,=sq., Aesch. Pers. 830, Call. Dian. 152.

Πῐνύσσω, *to make wise* or *prudent, admonish, instruct*, Il. 14, 249: cf. πινύσκω, πινύω. (From πνέω, πέπνυμαι, with ι inserted.) Hence

Πῐνῠτή, ῆς, ἡ, *understanding, wisdom*, Il. 7, 289, Od. 20, 71.

Πῐνῠτής, ῆτος, ἡ,=foreg., Anth. P. 7, 490.

Πῐνῠτός, ή, όν, *wise, prudent, sagacious*, Od. 1, 229; 4, 211, Solon 15, 39, Pind. I. 8 (7), 56. (Cf. sub πινύσσω.)

†Πινυτός, οῦ, ὁ, *Pinytus*, a poet of the Anthology.

Πῐνῠτότης, ητος, ἡ,=πίνυσις, πινυτή.

Πῐνῠτόφρων, ονος, ὁ, ἡ, (πινυτός, φρήν) *of wise* or *prudent mind*, of Ulysses, Anth. P. 3, 8; σιγή, Anth. Plan. 325.

Πῐνύω,=πινύσσω, πινύσκω.

ΠΙ´ΝΩ, fut. πίομαι, and after Arist. πιοῦμαι, found indeed as early as Xen., v. Bornem. Symp. 4, 7, Lob. Phryn. 31: aor. ἔπιον, inf. πιεῖν, imperat. πίε, Od. 9, 347, only poet.; in comedy also πῖθι, Ameips. Sphend. 2, Antiph. Myst. 1. Other tenses are formed from a root ΠΟ-, pf. πέπωκα, pass. πέπομαι: aor. pass. ἐπόθην: verb. adj. ποτός, ποτέον. Ion. part. πινεύμενος, for πινόμενος: syncop inf. πῖν or πεῖν, also written πίν, πεῖν, Anth., cf. Meineke Euphor. Fr 105.—We also have collat. form πίομαι as pres., Pind. O. 6, 147.—Hom. uses all the act. tenses, except the pf.: of the pass., only pres., and impf.

To drink, oft. in Hom.; so too in Hes., Pind., Hdt., and Att.; usu. c. acc.; but also c. gen., *to drink of* a thing, *drink* wine, etc., Od. 11, 96; 15, 373; also, πίνειν κρητῆρας οἴνοιο, *to drink* bowls of wine, Il. 8, 232; also, π. ἐκ φιαλῶν, Xen. Cyr. 5, 3, 3; ἐν κερατίνοις ποτηρίοις, Id. An. 5, 9, 4; absol., *to drink*, ἐσθιέμεν καὶ πινέμεν, Od. 2, 305; πῖνε, πῖν' ἐπὶ συμφοραῖς, Ar. Eq. 404:—metaph. *to drink up*, as the earth does rain, Hdt. 3, 117; so, πιοῦσα κόνις μέλαν αἷμα, Aesch Eum. 980, cf. Theb. 736:—in pf. πέπωκα, *to have drunk, to be drunk*, Eur. Cycl. 536; and of plants, Xen. Symp. 2, 25; also, π. μέλη, *to drink in* music, Jac. A. P. p. 96.—Cf. πιπίσκω, *to give to drink*. [ῑ always in πίνω, for which reason in Strato 96, we must read πίε: ῐ in fut. πίομαι, but in Ep. mostly ῑ, as always in πιόμενος, metri grat.; Theogn. 956 and 1125 has both quantities; in Ar. Eq.

1289, 1401, ῐ, but elsewh. in comedy ῑ: in fut. πιοῦμαι and in aor., except the imperat. πῖθι, ῑ always.]

Πῐνώδης, ες, (πίνος, εἶδος) *dirty, squalid*, Hipp., Eur. Or. 225. Hence

Πῐνωδία, ας, ἡ, *dirt, filth.*

Πίνωσις, ἡ, (πινόω) *a dirtying, fouling.*

†Πιξώδαρος, ου, ὁ, *Pixodarus*, a Carian, Hdt. 5, 118: son of Hecatomnus, king of Caria, Strab. p. 656: cf. Πηξώδωρος.

Πιοειδής, ές, (πῖ, εἶδος) *shaped like the letter πι*, Math. Vett.

Πίομαι, fut. of πίνω, q. v., Hom.—II. as pres. rare collat. form from πίνω (q. v.), Pind. O. 6, 147.

Πῖον (sc. γάλα), τό, *fat, rich milk*, Nic. Al. 77.

†Πιονία, ας, ἡ, *Pionia*, a city of Mysia, Strab. p. 610: in Paus. Πιονιαί, ῶν, αἱ, 9, 18, 4.

Πῖος, α, ον, rare poet. form for πίων, Pind. P. 4, 99, Epich. p. 74, Orph. Arg. 508;—hence πιότερος, πιότατος, compar. and superl. of πίων.

Πῖος, εος, τό,=πῖαρ, dub.

Πιότης, ητος, ἡ, *fatness, fat*, Arist. H. A. 3, 17, 4, Luc. Amor. 14.

Πίπερι, εως, τό,=πέπερι, *pepper.* Hence

Πιπερίς, ίδος, ἡ, *the pepper-tree*, Ael. N. A. 9, 48, ubi Jacobs πεπερίδι.

Πῐπίζω,=sq., or=πιππίζω?

Πῐπίσκω, f. πίσω [ῑ], aor. ἔπισα; (πίνω). *To give to drink*, c. dupl. acc., πίσω σφε Δίρκας ὕδωρ, *I will give* them the water of Dirce *to drink*, Pind. I. 6 (5), 108; π. τινὰ τοῦ φαρμάκου, Luc. Lexiph. 20:—fut. also in Eupol. Dem. 24; the aor. ἐνέπισα in Pind. Fr. 77.

Πιπλάω, πίπλημι, v. πιμπλάω, πίμπλημι.

Πίπλω, poet. for πίμπλημι, only extant in impf. ἔπιπλον in Hes. Sc. 291, and retained by Gaisf., though Heinr., Göttl., etc., from MSS. give ἔπιτνον.

Πίπος or πῖπος, ἡ,=πιπώ, Arist. H. A. 9, 1, 17.

Πίπος, ὁ, *a young piping bird*, Lat. *pipio*, Ath. 368 F: perh. better πίππος, cf. sq.

Πιππίζω, *to pipe* or *chirp like young birds*, Ar. Av. 307.

Πίπρα, ἡ, *a bird*, perh.=πιπώ, Arist. H. A. 9, 1, 13.

Πιπράσκω, Ion. πιπρήσκω, shortd. from πιπεράσκω, redupl. form of περάω (q. v.): pf. πέπρᾱκα, pass. πέπρᾱμαι, inf. περπρᾶσθαι: aor. ἐπράθην [ᾱ], Ion. ἐπρήθην, Hdt.: fut. 3 πεπράσομαι [ᾱ], Ar. Vesp. 179, and Xen.; the fut. 1 πρᾱθήσομαι is not Att.—The fut. and aor. act. are borrowed from περάω.—Note that, in Ion., ᾱ becomes η in all tenses; also that the pf. πεπρᾶσθαι oft. stands for the aor. πραθῆναι.

To sell, the act. first in Dem. 17, 16 (cf. πρατέον), though Hdt. and Trag. have pass. (v. infra),—the Homeric words being περάω (B), πέρνημι.—Pass. *to be sold*, esp. for exportation, Hdt., and Att.; opp. to ὠνεῖσθαι, Plat. Phaed. 69 B, etc.; π. ἐς τοὺς Θεσπρωτούς, Hdt. 2, 56, cf. ἀποδίδομαι: metaph., πέπραμαι, *I am bought and sold!* i. e. *betrayed, ruined, undone*, πέπραμαι κἀπόλωλα, Soph. Phil. 978; so, εὐμορφίᾳ πραθεῖσα, Eur. Tro. 936; cf. πωλέω.

Πιπράω, πίπρημι, poet. for πιμπράω, πίμπρημι.

Πιπρήσκω, Ion. for πιπράσκω.

Πίπτω, redupl. from root ΠΕΤ- (v. sub. fin): fut. πεσοῦμαι, Ion. πεσέομαι: aor. ἔπεσον, inf. πεσεῖν, in Pind. ἔπετον: pf. πέπτωκα.—Hom. oft. uses pres. and aor.; of pf., only part. πεπτεώς, ῶτος, as dissyll.; Att. πεπτώς, ῶτος: there is also a poet. aor. 1 ἔπεσα, claimed for the Trag. by Wüstem. Eur. Alc. 477 (463), Buttm. Catal. s. v. πίπτω, but rejected in them by Herm. ad l. c., cf. Meineke Philem. p. 414, Lob. Phryn. 724.—Cf. the collat. form πίτνω.

A. Radic. signf. *to fall, fall down*, and (when intentional) *to cast one's self down*, Hom., etc.—Construct.: in prose usu. πίπτειν εἰς.., *to fall into..*, first in Hes. Op. 618, Th. 791, cf. Pors. Hec. 1048; but Hom. always says πίπτειν ἐν.., esp. π. ἐν κονίῃσιν, *to fall in* the dust, i. e. to rise no more, *to fall and lie* there, freq. in Il., as 11, 425; 13, 205; this phrase also in Att. expresses *a falling into and remaining in* a thing, whereas πίπτειν εἰς... is used of *falling into* alone; cf. βάλλειν εἰς.., βάλλειν ἐν.., and Lat. *ponere, collocare in..*: so c. dat. only, πεδίῳ πίπτειν, to fall *and lie*, Il. 5, 82; and so in Att., Herm. Soph. El. 420, Seidl. Eur. El. 424; also, π. ἐπὶ χθονί, Od. 24, 535, cf. Hes. Fr. 47, 7; ἐπὶ γᾶν, Aesch. Ag. 1019; ἐπὶ γᾷ, Soph. Ant. 134; πρὸς πέδῳ, Eur. Bacch. 605; oft. also in Hom. with an adv., ἐξ ἵππων χαμάδις πέσε, Il. 7, 16, cf. Aesch. Theb. 358; χαμαὶ πέσεν, Il. 4, 482; c. acc. cognato, π. πτώματα, πεσήματα, Aesch. Pr. 919, Eur. Andr. 653; absol., Il. 8, 67, etc.; esp. in pf., *to be fallen, lie low*, Aesch. Cho. 263, etc.

B. special usages:—I. πίπτειν ἔν τινι, *to throw one's self, fall upon* a thing *violently* or *resolutely, to attack, storm*, ἐνὶ νήεσσι πέσωμεν, Il. 13, 742; ἐπ' ἀλλήλοισι, of combatants, Hes. Sc. 379, cf. 375; ἐν βουσὶ π., Soph. Aj. 375; πρὸς πύλαις, Aesch. Theb. 462.—II. πίπτειν ἔκ τινος, *to fall out of, lose* a thing, unintentionally, esp., ἐκ θυμοῦ πίπτειν τινί, *to fall out of, lose* his favour, Il. 23, 595; so, π. ἐξ ἐλπίδων, Eur. Ion 23: but also of set purpose, Od. 10, 51; π. ἐξ ἀρκύων, *to escape* from.., Aesch. Eum. 147: and reversely, πίπτειν εἰς ἔρον, ἔριν, ὀργήν, φόβον, Eur.; but, π. ἐν φόβῳ, Id. Or. 1418: οὐκ οἶδα ποῖ πέσω, I know not which way *to turn*, Soph. Tr. 705.—III. πίπτειν μετὰ ποσσὶ γυναικός, *to fall* between her feet, i. e. to be born, Il. 19, 110, cf. Deuteron. 28, 57; so, in Engl., a foal or calf is said *to be dropt.*—IV. *to fall* in fight, very freq. in Hom., e. g. Il. 8, 67, Od. 8, 524; and so later.—V. *to fall, sink, leave off*, esp., ἄνεμος πέσε, the wind *fell*, Od. 19, 202; 14, 475, cf. Lat. *cadunt austri*, Virg. G. 1, 354, cf. Ecl. 9, 58: (but in Hes. Op. 545, Βορέαο πεσόντος is used for ἐμπεσόντος, *falling on, blowing on* one): metaph., πέπτωκε κομπάσματα, Aesch. Theb. 794, cf. Soph. 474; c. dat. ταῖς ἐλπίσι πεσεῖν, *to sink, fail* in one's hopes, Polyb. 1, 87, 1.—VI. π. ὑπό τινος, *to fall by* another's hand, Hdt. 9, 67; *to be overthrown, overcome*, ὑπό τινος, esp. of an army, μεγάλα πεσόντα πρήγματα ὑπὸ ἡσσόνων, Hdt. 7, 18; ὁ στρατὸς αὐτὸς ὑπ' ἑωυτοῦ ἔπεσε, Lat. *mole sua corruit*, Id. 8, 16; so in Thuc., etc.—VII. π. εἰς ὕπνον, *to fall* asleep (old Engl., *on* sleep), Soph. Phil. 826; also ὕπνῳ π., Aesch. Eum. 68: reversely, ὕπνος πίπτει ἐπὶ βλεφάροις, Hes. Fr. 47.—VIII. *to fall short, fail*, hence τὰ πεπτωκότα, *failures*, Valck. Hipp. 718: so of a play, *to fail, break down*, Lat. *cadere, explodi*, Ar. Eq. 540; cf. ἐκπίπτω.—IX. of the dice, τὰ δεσποτῶν εὖ πεσόντα θήσομαι, I shall count my master's throws good or lucky, Aesch. Ag. 32; ἀεὶ γὰρ εὖ πίπτουσιν οἱ Διὸς κύβοι, Jove's throws are always good, Soph. Fr. 763: generally, εὖ, καλῶς πίπτειν, *to be lucky*, Eur. Or. 603, etc.—2. *to fall, turn out*, π. παρὰ γνώμαν, Pind. O. 12, 14; and, of a battle, καραδοκήσας ᾗ πεσέεται, waiting to see how *it would fall*, Hdt. 7, 163, cf. 8, 130, Valck. Hipp. 388; ἐν ἀλαθείᾳ π., *to turn out* true, Pind. O. 7, 126:—generally, *to happen*, Trag.; πρὸς τὰ πεπτωκότα, according to *events*, Plat. Rep. 604 C, where however κύβοι goes before.—X. *to fall in with, fall into*, of a period of time, πίπτει ὑπὸ τοὺς ἡμετέρους χρόνους, π. κατὰ τὴν ρκθ' Ὀλυμπιάδα, Polyb. 1, 5, 1, etc.—2. *to fall in with, agree with, fit, suit*, εἴς τι, Diosc.—3. *to fall under, belong to* a class, ὑπό τι, Polyb., εἴς τι, Plut.—XI. *to fall to* one, i. e. to his lot, τινί, esp. of revenues, πρόσοδος τῷ δήμῳ πίπτει, Lat. *redit ad..*, Polyb. 31, 7, 7; or absol., πίπτει τὰ τέλη, the taxes *come in* or *are due*, Strab., τὸ πεσὸν ἀπὸ τῆς τιμῆς ἀργύριον, Dion. H.

B. in Plat. Polit. 272 E, εἰς γῆν σπέρματα πεσούσης (sc. τῆς ψυχῆς), has been explained as trans. *to let fall*, which cannot be correct, v. Stallb. ad l.

(The root is ΠΕΤ-, Sanscr. *pat* whence ἔπεσον, Dor. ἔπετον, (as in Pind. O. 7, 126, P. 5, 66), πίτ-νω: hence by redupl. πιπέτω, πίπτω, as ῥίπτω from ῥέπω, μίμνω from μένω, γίγνομαι from *γένω. [ῐ by nature, as in ῥίπτω, Herm. Eur. H. F. 1371.]

Πῖπώ, οῦς, ἡ, a kind of *woodpecker*, Lyc.

Πίρωμις, an Aegyptian word in Hdt. 2, 143, said to be=καλὸς κἀγαθός: but in modern Coptic, *Romi* is simply=Lat. *vir*;—*pi* is said to be the article: cf. Jablonski Prolegg. p. xxxviii, Wilkinson's Aegyptians, 1, p. 17.

Πίσα, ἡ, (πιπίσκω)=πίστρα. [ῐ]

†Πῖσα, ης, ἡ, *Pisa*, an ancient city of Elis, but acc. to Strab. p. 356, its existence was questioned, and it was believed by some that only a spring had been so called: in historical times the name was applied to the buildings, etc., of Olympia, first in Pind. O. 2, 4; 6, 8 [who has ῑ: ῐ in Theocr. 4, 29, and Eur. I. T. 1.]—2. and Πισαί, αἱ, *Pisae*, or *Pisa*, a city of Etruria, Strab. p. 217; Polyb.

†Πισάτης, ου Dor. -τας, α, ὁ, *an inhab. of Pisa*, Pind. O. 1, 112; Strab. [ᾱ]

†Πισᾶτις, ιδος, ἡ, fem. from foreg., *of or relating to Pisa*, Pind. O. 4, 20: ἡ Πισᾶτις (sc. γῆ), *Pisatis*, a district of Elis, Strab. pp. 337, 355, etc.—2. also *the territory of Pisa* in Etruria, Id. p. 211.

†Πισεύς, εως, ὁ,=Πισάτης, Theocr. 23, 201.

†Πισίας, ου, ὁ, *Pisias*, masc. pr. n., Ar. Av. 766.

†Πισίδαι, ῶν, οἱ, *the Pisidae*, a people of Asia Minor, Xen.; Strab. p. 569, sqq.: in Xen. An. Πισίδαι, 1, 1, 11, etc.; and Mem. 3, 5, 26 Πισιίδαι.

†Πισίδης, ου and Πισιδεύς, έως, ὁ, *a Pisidian*, Dion. P. 858.

†Πισιδία, ας, ἡ, *Pisidia*, the country of the Pisidae, a province of Asia

Minor north of Pamphylia, Strab. p. 570 sqq.

†Πισιδικός, ή, όν, *Pisidian*, οἱ Π., =Πισίδαι, Strab. p. 571.

†Πίσιλις, εως, ἡ, *Pisilis*, a city of Caria, Strab. p. 651.

Πισῖνος, η, ον, (πίσος) *made of peas*, ἔτνος π., *peasoup*, Ar. Eq. 1171, Antiph. Parasit. 5, 7. [πῐ]

Πισμός, ὁ, (πιπίσκω)=ποτισμός, Gramm.

Πίσον, τό,=sq.

Πίσος or πισός, οῦ, ὁ, a kind of *pulse*. prob. a kind of *pea*, Lat. *pisum*, Ar. Fr. 88, Ath. 406 C: also πίσσος, πίσον (τό). (Prob. from πτίσσω.) [ῐ, Ar. l. c.]

Πῖσος, τό, (πίνω, πιπίσκω, πίσω) prob. only used in nom. and acc. plur. πίσεα, *well-watered spots, meadows*, Il. 20, 9, Od. 6, 124, H. Ven. 99. Not so well written πίσσος or πεῖσος, Ruhnk. Ep. Cr. p. 53. — Old Ep. word.

†Πῖσος, ου, ὁ, *Pisus*, son of Perieres. Paus. 5, 17, 9.

ΠΙ'ΣΣΑ˘, Att. πίττᾰ, ης, ἡ, *pitch*, whether solid or liquid; also *tar*, Hdt., etc. Proverb., μελάντερον ἠΰτε πίσσα, black as *pitch*, Il. 4, 277, cf. Bast Ep. Cr. p. 90; ἄρτι μῦς πίττης γεύεται, i. e., now he finds what misery he is in, Dem. 1215, 10, Theocr. 14, 51.—II. *the resin* as it flows from a tree, *turpentine*.—III.=πεύκη, *the pitch-tree, fir*, Q. Sm. (From same root as πίτυς: cf. also πευκη). Hence

Πισσᾰλῐφέω or -οιφέω, ῶ, *to smear with pitch* or *tar*.

Πισσᾰλῐφής or -οιφής, ές, *tarred*.

Πίσσανθος, εος, τό, *the watery fluid that floats on the surface of pitch*, Lat. *flos picis*, Galen.; called by Hipp. ὄῤῥος πίσσης, v. Foës. Oecon.; also πισσέλαιον.

†Πισσαντῖνοι, ων, οἱ, *the Pissantini*, a people of Illyria, Polyb. 5, 108, 8.

Πισσάσφαλτος, ου, ἡ, *a compound of asphalt and pitch*, Diosc. 1, 100.

Πισσέλαιον, ου, τό, (πίσσα. ἔλαιον) *a mixture of oil and pitch*, Galen.—II. =πίσσανθος, Diosc. 1, 95.

Πισσήεις, εσσα, εν, (πίσσα) *like pitch*, Nic. Th. 716.

Πισσήρης, ες,=πισσήεις, Aesch. Cho. 268.—II. ὁ π., (sc. κηρωτής), *a pitch-plaster*, Hipp.

Πισσηρός, ά, όν,=πισσήεις, Galen.

Πισσίζω, f. -ίσω, (πίσσα) *to be like pitch*, Diosc.

Πίσσῖνος, η, ον, Att. πίττινος, (πίσσα) *of* or *from pitch, pitched*, κώδος π., Ar. Fr. 262, cf. Luc. V. Hist. 2, 29.

Πισσίτης, (πίσσα) οἶνος, ὁ, wine *flavoured with pitch*, Diosc. 5, 48. [ῑ]

Πισσοειδής, ές, (πίσσα, εἶδος) *like pitch, pitchy*.

Πισσοκαυτέω, ῶ, (πίσσα, καίω) πεύκην, *to extract pitch from the pine* by burning, Theophr.

Πισσόκηρος, ου, ὁ, (πίσσα, κηρός) *beeswax*, with which bees line their hives, Arist. H. A. 9, 40, 10.

Πισσοκονέω, -κονία, v. πισσοκωνάω, -κωνία.

Πισσοκοπέω, ῶ, (πίσσα, κόπτω) like πισσόω, *to pitch, smear with pitch*, Theophr.—II. *to remove hair by pitch-plasters*, Alex. Incert. 10, in pass., cf. Meineke Philem. p. 376.

Πισσοκοπία, ας, ἡ, *a pitching*.—II. *a removing hair by pitch-plasters*, Aretae.: and

Πισσοκοπικός, ή, όν, *of* or *belonging to a* πισσοκόπος: from

Πισσοκόπος, ον, (πίσσα, κόπτω) *daubing with pitch*.—II. *removing hair by pitch-plasters*.

Πισσοκωνάω or -έω, ῶ, (πίσσα, κωνάω II.) *to daub with pitch* or *tar*:—the same as πισσοκονέω, except that the latter is a compd. with κόνις, κονία, κονέω. Hence

Πισσοκώνητος, ον, *daubed with pitch*; π. μόρος, the death *of one who is pitched and burnt alive*, Aesch. Fr. 110.

Πισσοκωνία, ας, ἡ, *a daubing with pitch, pitching*. — On the synon. form πισσοκονία, formed like ἀμμοκονία, ὀστρακοκονία, v. sub πισσοκωνάω.

Πισσοκωνίζω, f. -ίσω, = πισσοκωνάω.

Πίσσος, ὁ, v. sub πίσος and πῖσος.

Πισσοτρόφος, ον, (πίσσα, τρέφω) *yielding pitch*, Plut. 2, 648 D.

†Πισσούθνης, ου, ὁ, *Pissuthnes*, son of Hystaspes, governor of Sardis, Thuc. 1, 115; 3, 31.

Πισσουργέω, ῶ, *to make pitch*, Dion. H.: and

Πισσούργιον, ου, τό, *a place where pitch is made*, Strab.: from

Πισσουργός, όν, Att. πιττ- (πίσσα, *ἔργω): *making pitch*.

†Πίσσουροι, ων, οἱ, *the Pissuri*, a race of the Daï, Strab. p. 511.

Πισσόω, Att. πιττόω, ῶ, (πίσσα) *to pitch over, pitch, tar*. — II. esp., *to pitch bronze statues*, in order to take casts of them. — III. *to remove hair from the body by means of a pitch-plaster*, a custom among women and effeminate men, Luc.

Πισσώδης, ες, (πίσσα, εἶδος) *like pitch*, Arist. H. A. 9, 10, 5.

Πίσσωσις, ἡ, Att. πίττωσις, *a pitching over*.

Πισσωτής, οῦ, ὁ, (πισσόω) *one who pitches*, Luc. Fugit. 33. Hence

Πισσωτός, ή, όν, Att. πιττωτός, *pitched*, Theophr.

Πιστάκη, ης, ἡ, *the pistachio-tree*, also=sq., Alciphr. 1, 22. [ᾰ]

Πιστάκια, τά, *the fruit of the* πιστάκη, Nic. Th. 891; also written βιστάκια, φιττάκια, ψιττάκια, v. Ath. 649 C, sq. [ᾰ]

Πίστευμα, ατος, τό, (πιστεύω) *a pledge of good-faith*, Aesch. Ag. 878.

Πίστευσις, εως, ἡ, (πιστεύω) *a confiding*, Joseph.

Πιστευτέον, verb. adj. from πιστεύω, *one must trust*, Plat. Tim. 40 E.

Πιστευτικός, ή, όν, *disposed to trust, confiding*: but also *creating belief*, πειθὼ π., Stallb. Plat. Gorg. 455 A. Adv. -κῶς, π. ἔχειν τινί, *to rely upon a* thing, Id. Hipp. Min. 364 A.

Πιστευτός, ή, όν, *trusted, confided*: from

Πιστεύω, f. -εύσω, (πίστις) *to believe, trust, trust in, put faith in, rely on* a person or thing, τινί, first in Hdt. 1, 24, etc., and Trag., as, π. θεσφάτοισι, Aesch. Pers. 800; χαλεπὸν πιστεύειν, hard *to believe*, Thuc. 1, 20; †cf. also Pseud-Phocyl. 74†: with an adj. neut., λόγοις ἐμοῖσι πίστευσον τάδε, *believe* my words herein, Eur. Hel. 710: later, esp. in N. T., we find also π. εἴς τινα, ἔν τινι, and more rarely ἐπί τινι, *to believe on* or *in*: — pass. *to be believed* or *trusted*, Xen., etc.; ἄξιος πιστεύεσθαι, Plat. Lach. 181 B; πιστεύεσθαι ὑπό τινος, to enjoy his confidence, Xen. Cyr. 6, 1, 39:—mid., *to believe mutually*, ἐπιστεύοντο ἃ περὶ ἀλλήλων ἔλεγον, Dem. 883, 14. — 2. *to believe, comply, obey*, Soph. O. T. 625, 646, Tr. 1228. —3. c. inf. *to believe that, feel sure* or *confident that* a thing is, will be. has been, Eur. H. F. 146; ἀληθῆ εἶναι, Plat. Gorg. 524 A, etc.; also, π. ὡς..., Xen. Hier. 1, 37; πιστεύω ἐμὲ προέχειν εἰδέναι, etc., Thuc. 2, 62, Plat., etc.: π. ποιεῖν, *to dare* to do a thing, Dem. 866, 1: — in pass., *to be believed* to be, Plat. Legg. 636 D. — 4. c. dat. et inf., π. τινὶ σιγᾶν, *to trust* to him to be silent, i. e. to feel confidence in his secresy, Hdt. 8, 110, cf. Xen. Cyr. 3, 3, 55.—II. π. τινί τι, *to entrust* something to another, Xen. Mem. 4, 4, 17, Symp. 8, 36: hence later in pass., πιστεύομαί τι, *I am entrusted with* a thing, *have* it *committed* to me, Ep. Plat. 309 A, cf. Xen. Cyr. 4, 2, 8, Wessel. Diod. 19, 20.

Πιστῆρ, ῆρος, ὁ, (πιπίσκω)=ποτιστήρ, ποτιστής. Hence

Πιστήριον, ου, τό, = ποτιστήριον.

†Πιστίας, ου, ὁ, *Pistias*, an Areopagite, Dinarch. 96, fin.

Πιστικός, ή, όν, (πίνω) *liquid*, νάρδος, N. T.; but perh. better referred to seq., like πιστός, in sense of *genuine, pure*.

Πιστικός, ή, όν, (πιστός) *faithful*, πιστικῶς ἔχειν τινί, Plut. Pelop. 8: v. foreg.—II. freq. for πειστικός, *convincing, persuasive*, ῥήτωρ, Plat. Gorg. 455 A, λόγοι, Xen. Cyr. 1, 6, 10, cf. Arist. Rhet. 1, 2, 1. — 2. pass. *obedient*.

Πίστιος, ὁ, Ζεύς, the *Jupiter Fidius* of the Rom., Dion. H.

Πίστις, εως, ἡ, (πείθω, πείθομαι) *trust* in others, *faith*, Lat. *fides, fiducia*, πίστεις καὶ ἀπιστίαι ὤλεσαν ἄνδρας, Hes. Op. 370: esp. *faith* or *belief* in a higher power, π. θεῶν, *faith in* them, Eur. Med. 414, Hipp. 1037; (hence the theol. sense, which must be sought elsewhere): — generally, *persuasion* of a thing, *confidence, assurance*, Pind. N. 8, 73, and freq. in Att.; πίστιν σωφροσύνης ἔχειν περί τινος, to be persuaded of another's moderation, Dem. 300, 10. — 2. in subjective sense, *good faith, faithfulness, honesty*, Lat. *fides*, Theogn. 1133, Hdt. 8, 105; θνήσκει δὲ πίστις βλαστάνει δ' ἀπιστία, Soph. O. C. 611. —3. *credit, trust*, also like Lat. *fides*, πίστις ἐστί μοι παρά τινι, I have *credit* with him, Dem. 962, 4, cf. 958. 3; εἰς πίστιν διδόναι, to give *in trust*, Id. 886, 25; so, ἐν πίστει ἀπολειφθῆναι, to be left *in trust*, as guardian, Plut. Cicer. 41. — II. *that which gives persuasion* or *confidence*; hence, — 1. like τὸ πιστόν, *an assurance, pledge of good faith, a treaty, warrant*, also like Lat. *fides*, οὐκ ἀνδρὸς ὅρκος πίστις ἀλλ' ὅρκων ἀνήρ, Aesch. Fr. 276. cf. Valck. Hipp. 1321; distinguished from ὅρκος, etc., by Pors. Med. 21; πίστιν καὶ ὅρκια ποιεῖσθαι, to make a treaty by exchange of *assurances* and oaths, Hdt. 9, 92; so, πίστις (Ion. for πίστεις) ποιεῖσθαι, Hdt. 3, 8; πρός τινα, Thuc. 4, 51; ἀλλήλοις, Xen. Hell. 1, 3, 12; πίστεις διδόναι, to give *assurances*, Hdt. 9, 91; διδόναι καὶ λαμβάνειν, or δ. καὶ δέχεσθαι, to interchange *them*, Xen. Cyr. 7, 1, 44, Plat. Phaedr. 256 D; πίστει λαβεῖν or καταλαβεῖν τινα, to receive into friendship *on assurance* given, Hdt. 3, 74; 9, 106.—2. *a means of persuasion, an argument, proof*, Plat. Phaed. 70 B, Isocr. 28 B; esp. of a moral nature, opp. to a demonstrative proof (ἀπόδειξις), Arist Rhet. 1, 1, 11.

Πιστόν, τό, v. πιστός II. 2.

†Πιστόξενος, ου, ὁ, *Pistoxĕnus*, an Athenian, Isae.

Πιστοποιέω, ῶ, (πιστοποιός) *to accredit, confirm*, Joseph. Hence

Πιστοποίησις, ἡ, *confirmation.*

Πιστοποιός, όν, (πιστός, ποιέω) *accrediting, confirming.*

Πιστοπορθής, ές, (πίστις, πέρθω) *faith-destroying*, Or. Sib.

Πιστός, ή, όν, (πίνω) *drinkable, liquid: τὰ πιστά, liquid medicines, draughts*, opp. to *βρώσιμα, χριστά*, Aesch. Pr. 480, cf. Blomf. (488).

Πιστός, ή, όν, (πείθω)—I. of persons one believes or trusts, *faithful, trusty, true, ἑταῖρος*, Il. 15, 331, etc.; *φύλακες*, Hes. Th. 735; *μάρτυρες*, Pind. P. 1, 172; *ἄγγελος*, Aesch. Pr. 969; etc.: freq. also c. dat., as in Hom., *πιστότατος δέ οἱ ἔσκε*, Il. 16, 147; *πιστὸς εἰς ξυμμαχίαν*, Thuc. 3, 11, cf. 8, 9; *π. πρός τι*, Arist. Pol. 3, 13, 2:—in Persia *οἱ πιστοί* were a sort of privy-councillors, 'our right *trusty* and well-beloved,' Xen. An. 1, 5, 15; cf. Aesch. Pers. 2; so, *πιστὰ πιστῶν = πιστότατοι*, Ib. 681: *τὸ πιστόν = πιστίς, good-faith*, Thuc. 1, 68.—2. *believed, trusted, thought trusty*, Antipho 129, 37, cf. Thuc. 3, 42.—3. of things one trusts or builds on, *trustworthy, to be trusted, sure, ὅρκια πιστά*, Hom., Pind., etc.; *οὐκέτι πιστὰ γυναιξίν*, no longer *can one trust* women, Od. 11, 456; *deserving belief, persuasive, credible, π. καὶ οἰκότα*, Hdt. 6, 82, etc.; *made credible, ἐλπὶς πιστὴ λόγῳ*, Thuc. 3, 40: hence,—II. *τὸ πιστόν*, as subst., like *πίστις* II., *a pledge, security, warrant*, freq. in Att., as Soph. Tr. 398, etc.; so, *τὰ πιστὰ ποιεῖσθαι,= πίστιν ποιεῖσθαι*, Hdt. 3, 8; *πιστὰ θεῶν π.*, of oaths, Xen. Cyr. 4, 2, 7; *πιστὸν* or *πιστὰ δοῦναι καὶ λαβεῖν*, to give and receive *pledges*, interchange *pledges*, c. inf. fut., Xen. An. 3, 2, 5; so, *πιστὰ δεικνύναι*, Aesch. Ag. 651; *παρέχεσθαι*, Eur. Phoen. 268; *ἠξίου πιστὰ γενέσθαι*, Xen. Cyr. 7, 4, 3.—III. act. like *πίσυνος* or *πιστεύων, believing, trusting in, relying on, τινί*, Theogn. 283, Aesch. Pers. 55, Schäf. Soph. O. C. 1031, Pors. Hec. 1117.—2. *obedient*, Xen. Hell. 2, 4, 30.—IV. adv. *-τῶς, in a trustworthy manner*, Antipho 120, 5: *persuasively*, Id. 122, 41.—2. *with disposition to believe*, Dem. 922, 1, cf. Lys. 150, 37. Hence

Πιστότης, ητος, ἡ, *good faith, faithfulness, honesty*, Hdt. 7, 52, Andoc. 4, 30, Plat. Legg. 630 C, etc.

Πιστοφύλαξ, ᾰκος, ὁ, ἡ, (πίστις, φύλαξ) *a guardian of truth*, Orph. H. 7, 17.

Πιστόω, ῶ, f. -ώσω, (πιστός) *to make trustworthy; πιστοῦν τινα ὅρκοις, to bind* him *by oaths*, Thuc. 4, 88.—II. pass., *to be made trust-worthy, give a pledge* or *warrant, πιστωθείς*, H. Hom. Merc. 536; and more fully, *πιστωθῆναι ὅρκῳ τινί, to bind one's self* to another by oath, Od. 15, 436.—2. *to feel trust* or *confidence*, i. e., *to trust, to be persuaded, πιστωθῆναι ἐνὶ θυμῷ*, Od. 21, 218, cf. Eur. I. A. 66: hence, *πιστωθείς*, like *πιστός* II., *πίσυνος, trusting, confiding*, Soph. O. C. 1039.—III. mid., *to give mutual pledges* or *guarantees of fidelity, exchange troth*, Il. 6, 233; more fully, *πιστώσασθαι ἐπέεσσιν*, Il. 21, 286; *π. πρὸς ἀλλήλους περί τινος*, Polyb. 18, 22, 6.—2. *πιστοῦσθαί τινα ὑφ' ὅρκων, to secure* his *good faith* by oaths, Soph. O. C. 650, cf. Polyb. 8, 17, 2.—3. *πιστώσασθαί τι, to believe* or *be confident in* a thing, Eur. Incert. 43, 6, Opp. C. 3, 355.

Πίστρα, ας, ἡ, (πιπίσκω) *a drinking-trough*, for cattle, Lat. *alveus*, Eur. Cycl. 47.

Πίστρις, εως, ἡ, a sort of *ship-of-war*, also *πρίστις*, q. v.

Πίστρον, ου, τό, = *πίστρα*, Eur. Cycl. 29.

†Πίστυρος, ου, ἡ, *Pistyrus*, a city of Thrace near the Nestus, Hdt. 7, 109.

Πίστωμα, ατος, τό, (πιστόω) *an assurance, guarantee, pledge*, like *πίστις, πιστόν*, usu. in plur., Aesch. Cho. 977, Eum. 214: but, *γηραλέα πιστώματα* for *πιστοὶ γέροντες*, Id. Pers. 171.

†Πίστων, ωνος, ὁ, *Piston*, masc. pr. n., Paus., Ath. 220 D.

Πίστωσις, εως, ἡ, (πιστόω) *an accrediting, giving assurance, confirmation*, Plat. Legg. 943 C. Hence

Πιστωτικός, ή, ον, (πιστόω) *confirmatory.*

Πῑσύγγιον, ου, τό, *a shoemaker's shop*, Poll.

Πίσυγγος, ου, ὁ, *a shoemaker*, Sappho 38. (From *πίσσα?*) [ῑ in Alex. Aet. ap. Ath. 699 C: but perh. we should write *πίσσυγγος, πισσύγγιον* with Dind.]

Πίσῠνος, η, ον, (πεῖσαι, πείθω) *trusting on, relying* or *depending on, confiding in*, always c. dat., *Διΐ, τόξοισι, ἠνορέῃ*, Il. 9, 238; 5, 205, etc.; (Hom. and Hes. only use masc.); *χρησμῷ*, Hdt. 1, 66; Pind., and Trag.—II. *obedient, τινί*, Orph. Arg. 263, 705. [ῐ]

Πίσῠρες, οἱ, αἱ, neut. *πίσυρα, τά*, Aeol. and old Ep. for *τέσσαρες, τέσσαρα, four*, Il. 15, 680, Od. 5, 70, etc. [ῐ]: *πέσσυρες* and *πέσυρες* are also mentioned as Aeol.

Πίσω, fut. of *πιπίσκω*, q. v. [ῑ]

†Πιταναῖοι, ων, οἱ, *the Pitanaei*, a people on the coast of the Leleges, Strab. p. 611.

†Πιταναῖος, α, ον, *of Pitane* (I. 1), *Pitanēan*, Ath. 5 A.

†Πιτανάτης, ου, ὁ, Ion. *-ήτης*, fem. *Πιτανᾶτις, ιδος, of Pitane* (I. 2); *οἱ Πιτανᾶται, the Pitanātae*, whence *ὁ Πιτανητέων λόχος*, Hdt. 9, 33, though the existence of such *λόχος* denied by Thuc. 1, 20; v. Bähr Hdt. l. c., Müller Dor. 3, 3, § 7, n. t. [ᾱτ]

†Πιτάνη, ης, ἡ, Dor. *-άνα, ας, ἡ*, *Pitane*, a city of Aeolis, near the mouth of the Caïcus, Hdt. 1, 149.—2. a town of Laconia on the Eurotas, containing a temple of Diana, Eur. Tro. 1112, Call. Dian. 172: v. Müller Dor. 3, 3, § 7.—II. daughter of the river-god Eurotas, mother of Euadne by Neptune, Pind. O. 6, 46.

Πῑτάριον, ου, τό, *a figure shaped like the letter* Π.

†Πιτθείδης, ου, ὁ, *son of Pittheus.*

†Πιτθεύς, έως, ὁ, *Pittheus*, son of Pelops, father of Aethra, king of Troezene, Eur., etc.: cf. Strab. p. 374.

†Πιτίας, ου, ὁ, *Pitias*, a Spartan ephor, Xen. Hell. 1, 6, 1.

Πιτνέω, v. sub *πίτνω.*

Πίτνημι, part. *πιτνάς*:—poet. collat. form from *πετάννυμι, to spread out, ἠέρα πίτνα* (for *ἐπίτνα*), Il. 21, 7; *πιτνὰς εἰς ἐμὲ χεῖρας, stretching out* his arms to me, Od. 11, 392; *πίτναν εἰς αἰθέρα χεῖρας* (impf. or aor. 2, for *ἐπίτναν*), Pind. N. 5, 20:—pass., *to be spread out* or *opened*, Eur. El. 713; cf. Anth. P. 7, 711.

Πίτνω, = *πετάω, πετάννυμι*, only in Hes. Sc. 291, *ἐπιτνον ἀλωῇ στάχυας*, and here Gaisford gives *ἔπιπλον*: cf. Heinrich ad l., Heyne Il. 22, 402.

Πίτνω, aor. 2 *ἔπιτνον*, = *πίπτω*. Pind., and Trag.—Herm. indeed, ad Elmsl. Med. 53, supposes the pres. to be always *πιτνέω*, with the aor. *ἔπιτνον, πιτνεῖν, πιτνών*. But Elmsl. seems to be justified in considering *πίτνω* as merely a collat. form of **πέτω* (*πίπτω*), used by Pind. N. 5, 76, I. 2, 39, and oft. in Trag., when the penult. is required to be short, (just as *μίμνω* is merely a collat. form of *μένω*, cf. *πίπτω* sub fin.); hence he altogether denies the existence of a pres. *πιτνέω*, and of any such aor. forms as *πιτνεῖν, πιτνών*, v. ad Eur. Heracl. 77, Med. 55, Soph. O. C. 1732; and herein he is followed by Dind. in the Poetae Scenici, v. ad Soph. Aj. 58, Eur. Heracl. 77.

Πίττᾰ, ἡ, Att. for *πίσσα.*

Πιττάκιον, ου, τό, Lat. *pittacium, a patch of leather* for laying salve on, *a plaster*, Dinoloch. ap. A. B. p. 112, 25: *πεττύκιον* also occurs, Piers Moer. p. 306.—II. *a leaf out of a writing tablet*, Polyb. 31, 21, 9, Diog. L. 6, 89. [ᾰ]

†Πιττάκειος, ον, *of* or *relating to Pittacus*, Plat. Prot.: from

†Πίττακος, ου, ὁ, *Pittacus*, one of the seven sages of Greece, of Mytilene in Lesbos, Hdt. 1, 27, Plat. Prot. 343.—2. a king of the Edoni in Thrace, Thuc. 4, 107.

†Πιττάλακος, ου, ὁ, *Pittalacus*, masc. pr. n., an Athenian, Dem.; Aeschin.

†Πίτταλος, ου, ὁ, *Pittalus*, a physician in Athens, Ar. Ach. 1032.

Πίτταξις or *πίτταξυς, ἡ, the fruit of the κρανεία, cornel-tree*, also *μάραον* and *μάραος.*

Πίττῐνος, η, ον, Att. for *πίσσινος.*

Πιττόω, πίττωσις, πιττωτός, ή, όν, Att. for *πισσόω*, etc.

Πιτύα, ἡ, dub. l. Theophr., for *πυτία.*

†Πιτύα, ας, ἡ, and Πιτύεια, *Pitya*, a city of Lesser Mysia, between Parium and Priapus, Il. 2, 829; Strab. p. 588: in Orph. Πιτύη.—2. an island in the Adriatic, Ap. Rh. 4, 565.

†Πιτυασσός, οῦ, ἡ, *Pityassus*, a town of Pisidia, Strab. p. 570.

Πιτύϊνος, η, ον, (πιτυς) *made of* or *from the pine; ῥητίνη π., pine-resin; π. κῶνοι, pine* cones, Alex. Mynd. ap. Ath. 57 B.—II. *ἡ πιτυΐνη, an unknown parasitic plant*, Theophr. [ῠῑ]

Πῐτῠΐς, ῐδος, ἡ, (πίτυς) *the fruit of the pine, kernel of the pine-cone* (*κῶνος*), Lob. Phryn. 397.—II. *pine*-resin, Galen. [ῐς]

Πῐτῠκάμπτης, ου, ὁ, = *πιτυοκάμπτης*, prob. l. Anth.

Πῐτῠλεύω, (πίτυλος) *to move quickly to and fro*, as *in rowing*: hence, generally, *to ply one's* task, Ar. Vesp. 678.

Πῐτῠλίζω, (πίτυλος) *to make a plashing sound* as with oars; hence, *π. γάλα ἐν φύλλοις, to drop* milk upon leaves, Hipp., cf. Foes. Oecon.—II *to practice a regular swinging of the arms*, as with dumb-bells, Galen. Hence

Πῐτύλισμα, ατος, τό, *any quick, regular movement*, v. l. Juven. 11, 173.

ΠΙ΄ΤΥ΄ΛΟΣ, ου, ὁ, *the regular sound of oars* pulled in time, *the measured plash of oars, νεὼς π. εὐήρης*, Eur. I. T. 1050; *νεὼς π.*, periphr. for *a ship*, Id. Tro. 1123: hence, *ἑνὶ πιτύλῳ*, with one *stroke*, all together, Aesch. Pers. 975.—II. *any quick repeated sound* or *movement*; as, 1. *the plash of* fast-falling drops, *π. δακρύων*, Eur. Hipp. 1464; *π. σκύφου*, of wine poured into a cup, Id. Alc. 798 cf. *πιτυλίζω*.—2. of blows, esp. of th.

beating of the breast and cheeks by mourners, *clapping of the hands*, etc., Aesch. Theb. 856, Eur. Tro. 1236, Theocr. 22, 127.—3. *a brandishing* of the spear, π. δορός, Eur. Heracl. 834. 4. *a gymnastic exercise* (somewhat like our dumb-bells), in which one stood on tip toe and swung the arms backwards and forwards as in rowing.—5. metaph., of *violent frantic gestures, violence, passion*, π. μανίας, φόβου, Eur. I. T. 307, H. F. 816; μαινομένῳ π. πλαγχθείς, ib. 1187. (Prob. onomatop., to express the *plosh* of oars.) [ῐ]

Πιτύνη, ἡ. dub. l. for πυτίνη.

Πῐτῠόεις, εσσα, εν, *abounding in pine-trees:—like a pine.*

Πῐτῠοκάμπη, ης, ἡ, (πίτυς, κάμπη) *a poisonous grub found on pine-trees.*—II. *a* sort of *small pine-cone.*

Πῐτῠοκάμπτης, ου, ὁ, (πίτυς, κάμπτω) *the pine-bender*, epith. of the robber Sinis, who killed travellers by tying them between two pine-trees bent down so as nearly to meet, and then let go again, Plut. Thes. 8: also, πῐτῠκάμπτης. q. v.

Πῐτῠόστεπτος, ον, *pine-crowned*, cf. πιτύστεπτος.

Πῐτῠοτρόφος, ον, (πίτυς, τρέφω) *growing pines*, Anth. Plan. 8.

†Πιτυοῦς, οῦντος, ὁ, (πιτυόεις) *Pityus*, a city on the Euxine, near Colchis, Strab. p 496.—2. *the territory of Pitya*, Id. p. 588.

Πῐτύουσα, ἡ, a plant, *Euphorbia pityusa*, Diosc. 4, 166.

†Πιτυοῦσα. ης, ἡ, and -οῦσσα, (πιτυόεις) *Pityusa*, ancient name of Lampsacus, Salamis, and Chios, Strab.—2. a small island in the Argolicus sinus, Paus. 2, 34, 8.—3. αἱ Πιτυοῦσαι, *the Pityusae* or *Pine islands*, near Hispania, Strab. p. 167.

Πῐτῡρηνός. ή. όν, *made of bran.*

Πῐτῡριας ἄρτος, ὁ, bread *made from bran.*

Πῐτῡρίασις, ἡ.=πίτυρον II, Hipp.

Πῐτυριος, α. ον,=πιτυρηνός. [ῡ]

Πῐτῡρὶς ἐλαία, ἡ, *a small* kind of *olive*, of the colour of πίτυρα. which was pricked before it was ripe, and then preserved, Call. Fr. 50, Philem. ap. Ath. 56 C.

Πῐτυρισμα, ατος, τό,=πιτυρίασις. [ῡ]

Πῐτῡρίτης, ου, ὁ,=πιτυρίας, Ath. 114 E.

Πῐτῡροειδής, ές, (εἶδος) *bran-like.*—II. *like scurf.*

Πίτῡρα, τά, (πτίσσω) *the husks of corn, bran:* then, generally, *grounds* or *refuse*, Lat. *furfura*, Hipp., and Dem. 313, 17.—II. *a bran-like eruption* on the skin, esp. the head, *scurf, dandriff*, Lat. *furfures, porrigo*, Diosc.: also, πιτυρίασις, πιτύρισμα. [ῐ] Hence

Πῐτῡρόομαι, as pass., *to be scurfy*, Hipp.

Πῐτῡρώδης, ες, (πίτυρα, εἶδος) *bran-like*, Hipp.—II. *like scurf*, Id., v. Foës. Oecon.

†Πίτυς, υος, ἡ, *Pitys*, a nymph beloved by Pan, changed into a pine, Luc. D. Dial. 22, 4: from

ΠΙ'ΤΥΣ, υος, ἡ, poet. dat. plur. πίτυσσιν, Od. 9, 186: *the pine-tree*, Lat. *pinus*, Hom., and Hdt.:—it differs from the πεύκη (v. sub πεύκη): Opp. calls it διπλόθριξ, like the *pinus silvestris, montana* and *rubra.*—Proverb., πίτυος δίκην ἐκτρίβεσθαι, to be destroyed like *a pine-tree*, i. e. *utterly*, because the pine-tree when once cut down never grows again, Hdt. 6, 37; cf. Bentl. Phalar. p. 169 sq.—II. poet. also *any thing made from the pine.* (From the same root come πίσσα, etc.; cf. πεύκη sub fin.) [ῐ] Hence

Πῐτύστεπτος, ον,=πιτυόστεπτος, Anth. P. 6, 253.

Πῐτῠώδης, ες, (πίτυς, εἶδος) *like the pine: abounding in pines*, Plut. 2, 676 A.

Πῐτῠών, ῶνος, ὁ, *a pine-forest.*

Πιφαλλίς, ίδος, ἡ,=πίφιγξ.

Πῐφάσκομαι,=πιφαύσκομαι, Hes. Th. 655.

Πιφαύσκω, redupl. form of root ΦΑ-, φαίνω, akin to φάσκω, φημί, (as διδάσκω of ΔΑ-, δαίω, δαῆναι): only used in pres. and impf.:—strictly, *to let be seen, show, give a token*, τινί, Il. 10, 502; esp. by words, *to make known, tell, tell of*, τι, H. Hom. Merc. 540; τινί τι, Il. 10, 478, Od. 11, 442; ἔπεα ἀλλήλοισι, or πάντεσσι πιφαύσκειν, Od. 22, 131, 247.—Ep. word, used also by Aesch. Pers. 661, Ag. 23, Cho. 279, Eum. 620.—2. so, also, πιφαύσκομαι as dep., *to make manifest, show*, τι, Il. 12, 280; 21, 333; esp. by words, *to make known*, τινί τινα, Od. 15, 518: hence, as in act., *to tell of, narrate*, τι, Il. 15, 97, Od. 2, 32, Hes. Th. 655 (where however πιφάσκεαι stands); τινί τι, Il. 16, 12, etc.—II. later also πιφαύσκομαι as pass., *to have told one, hear, learn*, Nic. [πῑ- in the former half of a hexam. before the penthemimer, Il. 10, 478, 502; 18, 500, H. Hom. Merc. 540: in the latter half always πῐ-: the depon. seems to occur only in the latter, conseq. with πῐ-; so in Aesch.: and this is the real quantity of ι in redupl., acc. to the analogy of δῐδάσκω, πῐπίσκω, τῐταίνω, τῐτύσκομαι, etc.]

Πίφηξ, ηκος, ὁ, v. l. for sq.

Πίφιγξ, ιγγος, ὁ, *an unknown bird*, Arist. H. A. 9, 1, 28.

Πίφρημι, v. the compd. εἰςπίφρημι.

Πίω, subj. aor. of πίνω, Od.

Πῑώδης, ες, (πῖος, εἶδος) *fatty.*

ΠΙ'ΩΝ, ὁ, ἡ, neut. πῖον, gen. πίονος:—*fat, well-fed, plump, sleek*, esp. of animals, πίονος αἰγός, Il. 9, 207; μῆλα πίονα δημῷ, Od. 9, 464; βοῦν πίονα δημῷ, Il. 23, 750; ἔγκατα πίονι δημῷ, Hes. Th. 538:—also, π. δημός, *rich* fat, Il. 22, 501, cf. Hdt. 2, 94: †τυροῦ καὶ μέλιτος π., Xenoph. 1, 10†.—II. metaph. of soil, *rich, fertile*, ἀγρός, δῆμος, etc., Il. 23, 832; 16, 437, etc.; πίονα ἔργα, *pingues segetes*, 12, 283; so, of wine, Soph. Tr. 703:—hence, generally, like παχύς, of persons and places, *rich, wealthy*, οἶκος, νηός, Od. 9, 35. Il. 2, 549; πίονας πλούτου πνοάς, Aesch. Ag. 820; of persons, πλούσιοι καὶ π., Plat. Rep. 422 B; πίονι μέτρῳ, in *plenteous* measure, Theocr. 7, 33.—III. compar. and superl. πῑότερος, πῑότατος, as if from πῖος, Il. 9, 577, H. Ap. 48, Hes. Op. 387. [ῑ]

Πῐών, όντος, part. aor. of πίνω, Od.

†Πίων, ονος, ὁ, *Pion*, a mountain near Ephesus, Paus. 7, 5, 10: cf. Πριών.

Πλαγά, Dor. for πληγή.

Πλαγγόνιον, ου, τό, dim. from πλαγγών.—II. a kind of *ointment.*

Πλάγγος, ου, ὁ, a sort of *eagle*, also νηττοκτόνος or μόρφνος, Lat. *plancus*, Arist. H. A. 9, 32, 2.

Πλαγγών, όνος, ὁ, (πλάσσω) *a wax-puppet, doll*, Call. Dem. 91.

†Πλαγγών, όνος, ἡ, *Plango*, fem. pr. n., concubine of Mantias, Dem. p. 994. sqq.—2. Πλάγγων, ωνος, ὁ, masc. pr. n., Ath. 690 C.

Πλᾰγιάζω, f. -άσω, (πλάγιος) like πλαγιόω, *to turn sideways* or *aside*, πλ. πρὸς τοὺς ἀντίους ἀνέμους (sc. τὴν ναῦν), *to tack to and fro* so as to make way against adverse winds, Luc. Nav. 9; metaph., πλ. ἢ φωνὴν ἢ πρᾶξιν, Plut. Demosth. 13.—II. pugilist. term, *to make a feint:* hence metaph., *to deceive*, LXX.—III. in Gramm. *to inflect, decline.* Hence

Πλᾰγιασμός, οῦ, ὁ, *a placing sideways, making slanting.*

Πλᾰγιαυλίζω, f. -ίσω, *to play upon the cross flute:* from

Πλᾰγίαυλος, ου, ὁ, (πλάγιος, αὐλός) *the cross-flute, German flute*, as opp. to the flute-à bec, Theocr. 20 29, Bion 3, 7:—elsewh. πλάγιος αὐλός.—II. as adj. πλᾰγίαυλος, ον, *playing upon the cross-flute.* (Aemil. Portus in Lex. Dor. compares the French word *flageolet.*)

Πλᾰγιόκαρπος, ον, (πλάγιος, καρπός) *having fruit at the sides*, Theophr.

Πλᾰγιόκαυλος, ον, (πλάγιος, καυλός) *having stalks at the sides*, Theophr.

Πλάγιος, α, ον, also ος, ον:—*placed sideways, slanting, aslant, athwart*, Lat. *obliquus, transversus*, Thuc. 7, 59, and Xen.; opp. to καταντικρύ, Plat. Rep. 598 A; εἰς πλ., *sideways*, Xen. An. 1, 8, 10:—τὰ πλάγια, *the sides*, Hdt. 4, 49; esp. in military sense, *the flanks* of an army, Thuc. 4, 32; κατὰ πλάγια, on *the flanks*, Xen. Cyr. 5, 2, 1; εἰς τὰ πλ. παράγειν, to make an army file off right and left; Id. An. 3, 4, 14; ἐκ πλαγίου, *from the side* or *in flank*, Thuc. 4, 33; 7. 6, and Xen.; so, ἐκ τῶν πλ., Polyb. 1, 22, 8; πλαγίους λαβεῖν τοὺς πολεμίους, to take the enemy *in flank*, Xen. Cyr. 7, 1, 26, etc.; πλάγιον παραδιδόναι ἑαυτόν, to lay one's self open *in flank*, i. e. open to attack, Plut. 2, 28 D, ubi v. Wyttenb.—2. of places, *sloping.*—II. metaph., as opp. to straightforward, *sideways, crooked, treacherous*, φρένες, Pind. I. 3, 8, cf. N. 1, 97; so, πλάγια φρονεῖν, Eur. I. A. 332; *timid, wavering*, Polyb. 30, 1, 6, etc.—III. in Gramm. πτώσεις πλάγιοι, Lat. *casus obliqui*, Diog. L.—IV. adv. -ίως. (Usu. deriv. from πλᾶγος, but πλάγιος has ᾰ: others from πλάξ, v. πλαίσιον.) [ᾰ]

Πλᾰγιοσύντακτος, ον, *constructed with the oblique cases*, Gramm.

Πλᾰγιότης, ητος, ἡ, (πλάγιος) *a slanting direction.*—II. *casus obliquus*, Gramm.

Πλᾰγιοφύλαξ, ᾰκος, (πλάγιος, φύλαξ) *one who guards the flanks* of an army on the march, Diod. 19, 82. [ῠ]

Πλᾰγιόω, ῶ,=πλαγιάζω I, Xen. Eq. 7, 16.

†Πλαγκταὶ πέτραι, αἱ, v. sub πλαγκτός.

Πλαγκταῖς, v. πλάξ.

Πλαγκτήρ, ῆρος, ὁ, (πλάζω) either (act.) *he that leads astray*, or, less prob., (pass.) *the roamer*, epith. of Bacchus, Anth. P. 9, 524, 17.

Πλαγκτός, ή, όν, also ός, όν Aesch. Ag. 593 (πλάζω):—*wandering, roaming*, πέτραι Πλαγκταί, Od. 12, 61: Πλαγκταὶ Πέτραι, Od. 23, 327; these are confounded by later writers (as Hdt. 4, 85) with the Symplegades, v. Nitzsch ad l.; of ships, Aesch. Pers. 277 (v. sub. δίπλαξ); π. νεφέλα, Eur. Supp. 961.—II. metaph. *wandering in mind, distraught*, Od. 21, 363.—III. *uncertain, wavering*, Aesch. Ag. 593.

Πλαγκτοσύνη, ης, ἡ, poet. for πλάνη, ἄλη, *a wandering, roaming*, Od. 15, 343.

Πλαγκτύς, ύος, ἡ,=foreg., dub. l. Lyc. 1045.

Πλᾶγος, τό, *the side*, old Dor. word, whence πλάγιος (cf. Lat. *plăga*) is usu. deriv., Tab. Heracl. p. 189.

Πλαγχθῆναι, -θείς, inf. and part. aor. 1 pass. from πλάζω.

Πλᾰδᾰρός, ά, όν, (πλαδάω) *wet, damp*. πλαδαρῇ ἱδρῶτι κόμη, Agath. 50: esp. of the body, *flabby, soft, loose*, σάρξ, διαχώρημα, etc., Hipp. (v. sub πλάδος): — *soft, tender*, Ap. Rh. 3, 1398. Hence

Πλᾰδᾰρότης, ητος, ἡ, *dampness*, Hermes ap. Stob. Ecl. 1, p. 1096.

Πλαδαρώδης, ες, (πλαδαρός, εἶδος) *like wet, wettish, liquid*, Hipp.

Πλᾰδάρωμα, ατος, τό, as if from πλαδαρόω,=πλάδος. [ᾰ]

Πλᾰδάω, ῶ, (πλάδος) *to be wet* or *damp*; hence, *to be* or *become flabby, soft*, Hipp., Arist. H. A. 3, 6, 2: cf. πλάδος.

Πλαδδιάω, ῶ, *to talk nonsense*, Lacon. word in Ar. Lys. 171, 990. (Perh. from πλατύς, like *des platitudes* in French: or it may be merely onomatop., like παφλάζειν, Lat. *blaterare*, Scottish *blether*.)

ΠΛΑ´ΔΗ, ἡ,=πλάδος, Emped. ap. Simplic. [ᾰ]

Πλᾰδόεις, εσσα, εν,= πλαδαρός, Hipp.

ΠΛΑ´ΔΟΣ, τό, *moisture, wet, dampness*, Hipp.: hence *flabbiness, softness*, Id.; cf. Foës. Oecon. [ᾰ] Hence

Πλᾰδώδης, ες, (εἶδος)= πλαδαρός.

ΠΛΑ´ΖΩ, with (as if from root ΠΛΑΓΧ-) fut. πλάγξω, aor. ἔπλαγξα. Like πλανάω, *to make to wander* or *roam, drive about*, esp. *to drive from the right course, cast away*, Il. 17, 751, Od. 20, 307: metaph., *to lead astray, mislead*, Od. 2, 396; *to lead from a plan* or *purpose*, Il. 2, 132.—Pass. c. fut. mid., πλάγξομαι, aor. ἐπλάγχθην, *to wander, rove, roam about, go astray*, ὃς μάλα πολλὰ πλάγχθη, Od. 1, 2; πλαγχθέντα ἧς ἀπὸ νηός, 6, 278; ἀπὸ χαλκόφι χαλκὸς ἐπλάγχθη, brass *glanced off* from brass, Il. 11, 351;—so in Pind. N. 7, 55, and Trag., ὀμμάτων ἐπλάγχθη, Aesch. Theb. 784; τίς πλάγχθη πολύμοχθος ἔξω; i. e. τίς ἐπλάγχθη ἔξω πολλῶν μόχθων; Soph. O. C. 1231.—Also in Hdt. 2, 116. but never in Att. prose.

Πλᾰθάνη, ης, ἡ, *a platter, dish* or *mould* in which bread, cakes, etc., were baked; hence the baking-woman in Ar. Ran. 549 is called Πλαθάνη. (Either from πλάσσω or from πλατύς.) [ᾰ]

Πλάθανον, ου, τό, and πλάθανος, ου, ὁ,=πλᾰθάνη, Theocr. 15, 115.

Πλαθῆναι, -θείς,=πλασθῆναι, -θείς, v. sub πελάζω.

Πλάθω, poet. collat. form of πελάζω, but seemingly only intr., *to approach, draw near*, τινί, Soph. El. 220, Phil. 728. Eur. Alc. 119. So also in mid., πλάθομαι.

Πλαίσιον, ου, τό, *an oblong figure* or *body*, Ar. Ran. 800; ἰσόπλευρον πλ., *a square*, like πλινθίον, Xen. An. 3, 4, 19, cf. Sturz Lex. s. v.: esp. of an army, ἐν πλαισίῳ τετάχθαι, to be drawn up in *square* or *mass*, Lat. *agmine quadrato*, as opp. to marching order, Lat. *agmen longum*, Thuc. 7, 78, cf. 6, 67, and Xen. (cf. sub τετράγωνος): εἰς τὰ πλαίσια βάλλειν, for εἰς τὰ πλάγια, Dio C. 40, 2, cf. Interpp. ad Xen. Cyr. 5, 3, 39. (Akin to πλάξ, πλάτος, πλατύς, πλάγιος.)

Πλαισός, ή, όν,= βλαισός.

†**Πλακεντία**, ας, ἡ, *Placentia*, in Gallia Cisalpina, now *Piacenza*, Strab. p. 216.

Πλᾰκερός, ά, όν, (πλάξ)=πλατύς, *broad*, Theocr. 7, 18.

Πλᾰκία, ας, ἡ, for ἀμπλακία, very dub., Seidl. Dochm. p. 25.

†**Πλακία**, ας, Ion. -ίη, ης, ἡ, *Placia*, a city of Lesser Mysia, a colony of the Pelasgi, Hdt. 1, 57.—II. wife of Ilus in Troy, Apollod. 3, 12, 3.

†**Πλακιᾱνός**, ή, όν, Ion. -ιηνός, *of Placia*; οἱ Πλακιηνοί, *the inhab. of Placia*, Hdt. 1, 57.

Πλᾰκίνος, η, ον, (πλάξ) *made out of a board, wooden*, τρίπους, Anth. P. 6, 98. [ᾰ]

Πλᾰκίς, ἡ, *a bench, seat, couch* of flowers, Hesych.

Πλᾰκίτης, (πλάξ) ἄρτος, ὁ, a *flat* cake, Sophron ap. Ath. 110 C: fem. -ῖτις, ιδος, Diosc.

Πλᾰκόεις, εσσα, εν, (πλάξ) *flat*, Orph. Arg. 949; cf. πλακοῦς.

Πλάκος, ου, ἡ, †*Placus*, a mountain of Mysia above Thebe, which was hence called Hypoplacian, Il. 6, 396: acc. to Strab. p. 614 there is no such mountain there†: v. ὑποπλάκιος.

Πλακουντάριον, ου, τό, dim. from πλακοῦς, Strab. [ᾰ]

Πλᾰκουντικός, ή, όν, (πλακοῦς) *like a cake*, Ath. 58 E.

Πλᾰκούντιον, ου, τό, dim. from πλακοῦς.

Πλᾰκουντοποιϊκός, ή, όν, *of* or *for the baking of cakes*, Ath. 643 E: from

Πλᾰκουντοποιός, όν, (πλακοῦς, ποιέω) *cake-baking*, Sopat. ap. Ath. 644 C.

Πλακουντώδης, ες, (πλακοῦς, εἶδος) *like cakes*, Ath.

Πλᾰκοῦς, οῦντος, ὁ, contr. from πλακόεις, *a flat cake*, freq. in Ar., as, πλακοῦντος κύκλος, Ach. 1125; cf. Ath. pp. 644-6:—also resolved πλακόεις, Anth.

Πλᾰκόω, ῶ, (πλάξ) *to cover with flat pieces* or *plates*.

Πλάκτωρ, ορος, ὁ, Dor. for πλήκτωρ, Anth. P. 6, 294.

Πλᾰκώδης, ες,=πλακόεις, Arist. H. A. 2, 17, 10.

Πλᾰκώτης μαρμάρου, ὁ, *one who overlays with* marble.

†**Πλανασία**, ας, ἡ, *Planasia*, an island in the sinus Gallicus, Strab. p. 185.

Πλᾰνάω, ῶ, Ion. πλανέω in Hdt.: f. -ήσω (πλάνη):—like πλάζω, *to lead astray, lead from the right road, lead wandering about*, Hdt. 4, 128, Aesch. Pr. 573: *to lead from the subject*, in talking, Dem. 448, fin.—2. *to lead astray, mislead*, ἡ γνώμη πλανᾷ (olim γνώμη πλανῶ); Soph. O. C. 316; cf. Plat. Prot. 356 D, Legg. 655 D; also *to seduce from*, c. gen., Schäf. Mel. p. 88.—II. pass. πλανάομαι, f. -ήσομαι: aor. ἐπλανήθην: pf. πεπλάνημαι:—*to wander, roam about, stray*, Il. 23, 321, Hdt., and Trag., as Aesch. Pr. 564; c. acc. loci, πλανᾶσθαι χθόνα, *to wander over* it, Lat. *oberrare*, Eur. Hel. 598; but c. acc. cognato, πολλοὺς ἑλιγμοὺς πλανᾶσθαι, *to wander* about as in a labyrinth, Xen. Cyr. 1, 3, 4; πλανᾶσθαι ἐν λόγῳ, Hdt. 2, 115; *to do a thing at random*, Id. 6, 52; esp. of reports, *to be spread about*, Soph. O. C. 304:—c. gen., πλαναθεὶς καιροῦ, *having missed* one's opportunity, Pind. N. 8, 6.—2. *to wander in mind*, Aesch. Pr. 473; *to be at a loss*, Hdt. 6, 37; πλανῶμαι καὶ ἀπορῶ, Plat. Hipp. Maj. 304 C: πλανᾶσθαι καὶ ταράττεσθαι, Id. Phaed. 79 C, etc.

Πλᾰνέω, πλᾰνέομαι, Ion. for πλανάω, πλανάομαι, Hdt.

ΠΛΑ´ΝΗ, ης, ἡ, like ἄλη, *a wandering* or *roaming about, straying*, Hdt. 1, 30; 2, 103, and freq. in Aesch., as Pr. 576, 585, 622; cf. Elmsl. Soph. O. T. 67: πλ. λόγου, *a digression, discursive argument*, Plat. Parm. 136 E, Legg. 683 A.—II. metaph. *a going astray*, Lat. *error*, βίοτος ἀνθρώπων πλάνη, Eur. Rhad. 1, 8; πλ. καὶ ἄνοια, Plat. Phaed. 81 A, etc. [ᾰ]

Πλάνημα, ατος, τό, (πλανάω) *a wandering, going astray*, Aesch. Pr. 828; πλ. ψυχῆς, Soph. O. T. 727.—II. *an error*. [ᾰ]

Πλάνης, ητος, ὁ, (πλανάω) *one who wanders* or *roams, a wanderer, roamer, rover, vagabond*, Lat. *erro*, Soph. O. T. 1029, and Eur.; c. gen., πόντου πλάνητες, *roamers* of the sea, Eur. Ino 25.—2. πλάνητες ἀστέρες, *the planets*, Xen. Mem. 4, 7, 5; and, simply, οἱ πλάνητες, Arist. Anal. Post. 1, 13, 1.—3. πλ. πυρετοί, fevers *that come in irregular fits*, Hipp.; also πλανῆται, cf. Foes. Oecon.

†**Πλανησία**, ας, ἡ, *Planesia*, an island on the coast of Hispania, Strab p. 159.

Πλᾰνησίεδρος, ον, (πλανάω, ἕδρα) *having a wandering seat*, i. e. *moving about freely*, of the knee-pan, Arist. H. A. 1, 15, 5.

Πλάνησις, εως, ἡ, (πλανάω) *a making to wander: a dispersing*, τῶν νεῶν, Thuc. 8, 42.—II. metaph., *a misleading*. [ᾰ]

Πλανητέον, verb. adj., from πλανάω, *one must wander*, Xen. Lac. 9, 5.

Πλᾰνητεύω, *to wander about*: from

Πλᾰνήτης, ου, ὁ,=πλάνης, Soph. O. C. 3, 124; πλ. ἄθλιον βίον, Eur. Heracl. 878:—of merchants, Plat. Rep. 371 D; πλαν. ἐπὶ πάντας τόπους, of hares, Xen. Cyn. 5, 17: cf. πλάνης. Hence

Πλᾰνητικός, ή, όν, *disposed to wander, roaming*, Strab. p. 345.

Πλᾰνῆτις, ιδος, ἡ, fem. from πλανήτης, Lyc. 998.

Πλᾰνητός, ή, όν, (πλανάω) *wandering about*, Plat. Tim. 19 E.—II. metaph., *erring*, Plut. 2, 550 D.

Πλάνιος, ον, poet. for πλάνος Leon. Tar. 100. [ᾰ]

Πλανοδία, ας, ἡ, (πλάνος, ὁδός) *a wrong way, bye-way*, H. Hom. Merc. 75 [where πλᾱ-, but only metri grat.].—Others take it as adj., πλανοδιος, α, ον, *going by bye-paths, wandering*, in which case πλανοδίας βοῦς must be joined.

ΠΛΑ´ΝΟΣ, η, ον, also ος, ον, act *leading astray, cheating*: ὁ πλ., *a deceiver*, N.T.—2. pass. *wandering, roaming*, πλ. πρᾶγμα ἡ τύχη, fortune 's *a wandering, fickle* thing, Menand. p. 97, cf. Nicostr. Syr. 1: but πλάνοι ἀστέρες=πλάνητες, opp. to οἱ ἄπλανοι.—II. πλάνος, ὁ, as subst. *a wandering about, roaming, straying*, like πλάνη, Soph. O. C. 1114, Eur. Alc. 482, etc.: φροντίδος πλάνοι, *the wanderings* of thought, Soph. O. T. 67; but, πλ. φρενῶν, *wandering* of mind, madness, Eur. Hipp. 283, cf. Fr. Incert. 164: πλάνοις, *in uncertain fits*, of a disease, Soph. Phil. 758, v. Ellendt s.v. ἴσως:—κερκίδος πλάνοι, of the act of weaving, Eur. Ion 1491

Πλᾰνοστιβής, ές, (πλάνος, στείβω) *trodden by wanderers*, Aesch. Eum. 76.

Πλᾰνύττω,=πλανάομαι, *to wander about*, Ar. Av. 3.

Πλᾰνώδης, ες,=πλανητικός, Hipp. ap. Erotian.

ΠΛΑ´Ξ, ἡ, gen. πλᾰκός, *any thing*

flat and broad, esp. *flat land, a plain*, *ἠπείρου πλάκα*, Aesch. Pers. 718, cf. Eum. 295, Soph., etc.; *νεκρῶν πλάκα*, the nether world, Soph. O. C. 1564; so, *πόντου πλάξ*, the *ocean-plain*, Pind. P. 1, 24, and Eur.; *αἰθερία πλάξ*, Eur. El. 1349; cf. Jac. A. P. p. 521: *the flat top of a hill*, Σουνίου, Οἴτας, Παρνασοῦ, πλ., Soph. Aj. 1220, etc.; so, *ἀπ' ἄκρας πυργώδους πλακός*, from the top story of a tower, Id. Tr. 273:—also, *a flat stone, tombstone*, Anth. P. 7, 324.—The irreg. dat. *πλαγκταῖς* or *πλακταῖς*, in Orph. for *πλαξί*, is very dub. (Hence *πλακοῦς*, *πλακερός*, Lat. *placenta*: also, *lanx lanc-is*, a dish: same root as Germ. *flach*, and so akin to *πλατ-ύς*, q. v. Buttm. also refers *πίναξ*, q. v., to it, cf. our *plank*, Fr. *planche*, etc.)

Πλάξιππος, *ον*, Dor. for *πλήξιππος*, Pind.

Πλάσις, *εως*, *ἡ*, (*πλάσσω*) *a moulding, conformation*, Emped. 218, cf. Polyb. 6, 53, 5.—II. in music = *πλάσμα*. [ᾰ]

Πλάσμα, *ατος*, *τό*, (*πλάσσω*) *any thing formed* or *moulded*, esp. from clay or wax, *an image, figure*, *πλάσματα πηλοῦ*, Ar. Av. 686; *κήρινα*, Plat. Theaet. 200 B.—II. *that which is imitated, a counterfeit, forgery*, Dem. 1110, 18; *an assumed form* or *manner*, like *χαρακτήρ*.—III. in music, *an affected execution*, such as the use of shakes, falsetto, etc., instead of full, natural tones, *μετὰ πλάσματος*, Theophr. H. Pl. 4, 11, 5, cf. Interpp. ad Persium, 1, 17, and Quint. Inst. 1, 8, 2: of like *affectation* in orators, actors, etc., Plut. 2, 405 D.

Πλασμᾰτίας, *ου*, *ὁ*, (*πλάσσω*) *fabricated, counterfeit*, Arist. Gen. An. 4, 3, 30.—II. *one addicted to lying*, Plut. Camill. 22.

Πλασμᾰτικός, *ή*, *όν*, (*πλάσμα*) *imitating*. Adv. *-κῶς*.

Πλασμᾰτογράφος, *ον*, *writing speeches for possible* (not real) *occasions*.

Πλασμᾰτώδης, *ες*, (*πλάσμα*, *εἶδος*) *feigned, unreal*, Arist. Gen. An. 4, 1, 12.

ΠΛΑ'ΣΣΩ, Att. *-ττω*: fut. *πλάσω*. [ᾰ]. *To form, mould, shape*, Lat. *fingere*, strictly used of the artist who works in soft substances, such as earth, clay, wax, *πλ. ἐκ γαίης*, Hes. Op. 70, Hdt. 2, 47, 73, Plat. etc.; mostly opp. to *γράφειν*, as the statuary's art to the painter's, Plat. Rep. 510 E; *πλ. τι πήλινον, κήρινον*, *to mould* in clay, in wax, Dem. 47, 15, Plat. Legg. 668 E; also, *ἐκ χρυσοῦ πλάσας*, Id. Tim. 50 A.—Pass., *to be moulded, made*, *ὁ μὲν πλάσσεται* one *is in course of formation*, Hdt. 3, 108.—II. generally, *to bring into shape* or *form*, *πλ. τὴν ψυχήν, τὸ σῶμα*, *to mould and form* the mind or body by care, diet and exercise, Plat. Rep. 466 A, cf. 377 C.—III. *to form in the mind, form a notion of* a thing, Id. Phaedr. 246 C, cf. Rep. 420 C.—IV. *to put in a certain form*, *πλ. τὸ στόμα* (so as to pronounce more elegantly), Plat. Crat. 414 D: so in mid., *πλασάμενος τῇ ὄψει*, *having formed himself* in face, i.e. composed his countenance, Thuc. 6, 58, cf. Dem. 1122, 12, 20.—V. metaph. *to make up, fabricate, forge*, *λόγους ψιθύρους πλάσσων*, Soph. Aj. 148; and freq. in Dem., who also uses mid. in same signf.; cf. Xen. An. 2, 6, 26: absol., *δόξω πλάσας λέγειν*, I shall be thought to speak *from invention*, i. e. not the truth, Hdt. 8, 80, cf. Xen. Mem. 2, 6, 37:—pass., *κόμπος οὐ πεπλασμένος*, no *false* boast. Aesch. Pr. 1030; *φάσκοντες πεπλάσθαι*, saying *it was a forgery*, Isae. 63, 9; *μὴ πλασθέντα μῦθον ἀλλ' ἀληθινὸν λόγον*, Plat. Tim. 26 E.—2. of an actor or singer, *to use studied and affected ornaments*, v. *πλάσμα* III.

Πλαστήρ, *ῆρος*, *ὁ*, = sq.: fem. *πλάστειρα*, Anth. Plan. 310.

Πλάστης, *ου*, *ὁ*, (*πλάσσω*) *a moulder, modeller*, an artist who works in clay or wax, Plat. Rep. 588 D, Plut., etc.

Πλαστίγγιον, *ου*, *τό*, Dim. from sq.

Πλάστιγξ, *ιγγος*, *ἡ*, Ion. *πλῆστιγξ*: *the scale of a balance*, Ar. Pac. 1248, Ran. 1378, Plat. Tim. 63 B, etc.—2. *the scale on which the wine was thrown* in playing at cottabus, Antiph. 'Αφρ. γον. 1.—3. from the likeness, the *shell of an oyster*, Opp. H. 2, 179.—II. *a pair of scales, balance*, Soph. Fr. 14, cf. Ellendt Lex., s. v. 1: hence, *a yoke for horses*, Eur. Rhes. 303.—III. *a splint for keeping broken bones in their place*, Lat. *regula* or *ferula*, Hipp.—IV. from (*πλήσσω*) *a whip*, Aesch. Cho. 290.

Πλαστικός, *ή*, *όν*, (*πλάσσω*) *fit for* or *skilful in moulding*: *αἱ πλ. τέχναι* *the arts of moulding* clay, wax, etc., *the plastic* arts, *statuary*, etc., Plat. Legg. 679 A.—II. *well formed* or *made*, Id. Tim. 55 E.

Πλάστις, *ιδος*, fem. from *πλάστης*, Ael. N. A. 5, 42.

Πλαστογρᾰφέω, *ῶ*, *to counterfeit writing*, Artemid. 4, 29: and

Πλᾰστογρᾰφία, *ας*, *ἡ*, *a forgery*, Joseph.: from

Πλαστογράφος, *ον*, (*πλαστός*, *γράφω*) *forging*, Artemid. 1, 52?

Πλαστοκόμης, *ου*, *ὁ*, (*πλαστός*, *κόμη*) *one who wears false hair*, Manetho.

Πλαστολάλος, *ον*, (*πλαστός*, *λᾰλέω*) *talking fictions*.

Πλαστολογέω, *ῶ*, *to tell fictions, lie*: from

Πλαστολόγος, *ον*, (*πλαστός*, *λέγω*) *telling fictions*: *ὁ πλ.*, *a liar*.

Πλαστός, *όν*, contr. for *πελαστός*: v. sq. sub fin.

Πλαστός, *ή*, *όν*, (*πλάσσω*) *formed, moulded*, esp. in clay or wax, Hes. Th. 513.—II. metaph., *made up, fabricated, forged, counterfeit*, *πλ. βακχεῖαι*, *sham* inspiration, Eur. Bacch. 218; *πλαστὸς πατρί*, a *supposititious* son, Soph. O. T. 780:—and so perh. in Aesch. Eum. 53, *οὐ πλαστοῖσι φυσιάμασι*, *with* no *sham, unreal* snorings, i. e. snoring so as to show they are really asleep; but here it is usu. taken for *πελαστοῖς* (Elmsl. Med. 149 would read *πλατοῖς*), with snorings *unapproachable*, adv. *-τῶς*, opp. to *ὄντως*, *ἀληθῶς*, Plat. Soph. 216 C, Legg. 642 D.

Πλαστουργέω, *ῶ*, *to form, mould*. Hence

Πλαστούργημα, *ατος*, *τό*, *any thing formed*; *an image*, etc.

Πλαστουργία, *ας*, *ἡ*, *a forming, moulding*: from

Πλαστουργός, *όν*, (*πλαστός*, **ἔργω*) *forming, moulding*: *creating*.

Πλάστρα, *τά*, *ear-rings*, Ar. Fr. 309, 10.

Πλάστρια, *ας*, *ἡ*, fem. of *πλαστήρ*, Hermes ap. Stob. Ecl. 1, 1084.

Πλάτα, *ἡ*, v. sub *πλάτη*.

Πλᾰτᾰγέω, *ῶ*, f. *-ήσω*, *to clap, clap the hands*, Theocr. 8, 88; of broad, flat bodies coming together, *to clash, crack*, Id. 3, 29; so in mid., Mel. 125: cf. *πλαταγώνιον*.—II. *to beat*, so as to make a loud noise, *στήθεα*, Bion 1, 4; *πλ. τύμπανα*, Anth. P. 6, 218. From

Πλᾰτᾰγή, *ῆς*, *ἡ*, (*πλατάσσω*, *πλατος*, *πλατύς*) any noise *caused by the collision of two flat bodies*:—*a rattle*, Arist. Pol. 8, 6, 2 (ubi cf. Göttling) Diod. 4, 13, cf. Leon. Tar. 33.

Πλᾰτάγημα, *ατος*, *τό*, (*πλαταγέω*) *a clapping*, Theocr. 3, 29, Anth. P. 5, 296. [ᾰ]

Πλᾰτᾰγίζω, = *πλαταγέω*.—II. *to cackle*, v. l. for *πλατυγ-*.

Πλᾰτᾰγωνέω, *ῶ*, = *πλαταγέω*: from

Πλᾰτᾰγών, *ῶνος*, *ἡ*, (*πλαταγή*) *a clapper, rattle*.—II. *ὁ*, *the petal of the poppy*, etc., cf. sq.

Πλᾰτᾰγώνιον, *ου*, *τό*, dim. from foreg., *a small rattle for children*.—II. *the broad petal of the poppy and anemoné*; so called because lovers took omens from it, laying it on the upper part of the left hand or arm, and striking it with the right; and it was a good omen if it burst *with a loud crack*, Theocr. 3, 29; 11, 57; cf. *τηλέφιλον*.

†Πλάταια, *ας*, *ἡ*, *Plataea*, daughter of the Asopus, Paus. 9, 1.—II. Poet. = sq., Il. 2, 504.

Πλαταιαί, *ῶν*, *αἱ*, usu. in prose, poet. also Πλάταια (v. foreg.); *Plataeae*, a city in Boeotia, †Hdt. 9, 29, etc., who calls it also *ἡ Πλαταιέων πόλις*, 9, 51†· hence adverbial dat., *Πλαταιᾶσι*, *at Plataeae*, v. Buttm. Ausf. Gr. § 116, 6.—†2. a deme of Sicyonia, Strab. p. 412; whence *ὁ Πλαταιάδας*, *of Plataeae*, Id. ib. [ᾰ]

†Πλαταιεύς, *έως*, *ὁ*, *a Plataean*; *οἱ Πλαταιεῖς*, Ion. *-έες*, *έων*, *the Plataeans*, Hdt. 6, 108, etc.

†Πλαταιϊκός, *ή*, *όν*, *of Plataeae, Plataean*, *ὁ Π. χῶρος*, Hdt. 9, 25.

†Πλαταιΐς, *ίδος*, *ἡ*, fem. to foreg., *ἡ Π. γῆ*, *the Plataean territory*, Hdt. 9, 25. [ᾰ]

Πλᾰτᾰμώδης, *ες*, (*πλαταμών*, *εἶδος*) *of flat shape, broad and even*, Arist. H. A. 5, 16, 1.

†Πλαταμώδης, *ους*, *ὁ*, *Platamodes*, a promontory of Messenia, also called Cyparissium, Strab. p. 348.

Πλᾰτᾰμών, *ῶνος*, *ὁ*, (*πλατύς*) *any broad, flat body* or *space*, esp. *a flat stone*, H. Hom. Merc. 128; *a flat beach*, Ap. Rh. 1, 365; *a flat reef* of rocks at the water's edge, Polyb. 10, 48, 7, Arat. 993. (The form *πλάταμος* is very dub.)

Πλᾰτάνιος, *α*, *ον*, *of* or *belonging to the πλάτανος*.—II. *πλατάνια* (sc. *μῆλα*), *τά*, a kind of *apple*, Ath. 81 A. [ᾰ]

†Πλατάνιος, *ου*, *ὁ*, *the Platanius*, a small river of Boeotia, emptying near Halae, Paus. 9, 24, 5.

Πλᾰτᾰνιστής, *οῦ*, *ὁ*, Dor. *πλατανιστᾶς*, = *πλατανών*, †in Sparta†, Paus. †3, 14, 8†.—II. an unknown *fish*, Plin.

Πλᾰτᾰνίστῐνος, *η*, *ον*, = *πλατάνιος*, Galen.

Πλᾰτάνιστος, *ου*, *ἡ*, = *πλάτανος*, Il. 2, 307, 310, Hdt. 5, 119, etc.

Πλᾰτᾰνιστοῦς, *οῦντος*, *ὁ*, contr. for *πλατανιστόεις*, = *πλατανών*, Theogn. 878. Hence

†Πλατᾰνιστοῦς, *οῦντος*, *ὁ*, *Platanistus*, acc. to Strab. p. 345 another name for Macistus.—2. a promontory of Laconia, Paus. 3, 23, 1.

†Πλατανιστών, *ῶνος*, *ὁ*, *Platanistōn*, a river of Arcadia near Lycosura, Paus. 8, 39, 1.

Πλάτᾰνος, *ου*, *ἡ*, *the oriental plane*, Lat. *platanus*, a tree of the maple kind, Ar. Eq. 528, Plat. Phaedr. 229 A, sqq. (From *πλάτος*, *πλατύς*, because of its *broad leaves and spreading form*.) [ᾰ]

†Πλάτανος, *ου*, *ἡ*, *Platanus*, a city

of Phoenicia: τὰ κατὰ Πλάτανον στενά, Polyb. 5, 68, 6.

Πλᾰτᾰνώδης, ες, (πλάτανος, εἶδος) *like a plane-tree*: τὰ πλατανώδη, *flat substances like plane-leaves*, Plut. 2, 896 E.

Πλᾰτᾰνών, ῶνος, ὁ, (πλάτανος) *a grove of plane-trees*, Lat. *platanetum*.

Πλάταξ, ᾰκος, ὁ, Alexandr. name of *the fish* κορακῖνος, Ath. 309 A. [λᾰ]

Πλᾰτᾰσσω, (πλατύς) *to slap* or *clap two flat bodies together*.

†Πλατέα, ας, ἡ, *Platea*, an island on the coast of Africa, east of Cyrene, now *Bomba*, Hdt. 4, 151 ubi v. Bähr: also Πλατεῖα and Πλατειαί.

Πλᾰτεῖα, ας, ἡ, v. sub πλατύς.

Πλᾰτειάζω, Dor. -άσδω: (πλατύς):—*to speak* or *pronounce broadly*, esp. like the Doric, Theocr. 15, 88, ubi v. Valck.; πλατεάζω occurs in Hesych. Hence

Πλᾰτειασμός, οῦ, ὁ, *a broad* (esp. *Doric*) *dialect* or *accent*, Quintil.

Πλᾰτεῖον, ου, τό, (πλατύς) *a plate, table, tablet*, Polyb. 6, 34, 8.

Πλᾰτέως, adv. from πλατύς.

Πλάτη or πλάτα, ης, ἡ: (πλάτος, πλατυς):—*the flat* or *broad surface* of a body, esp.,—1. *the blade of an oar*, Lat. *palmula remi*; hence also *the whole oar*, Trag., as Aesch. Ag. 695, Soph. Aj. 359, and very freq. in Eur.; hence, ναυτίλῳ πλάτῃ, *by ship, by sea*, Soph. Phil. 220; οὐρίῳ πλάτῃ, with a fair *voyage*, Ib. 355:—χερσαία πλ., i. e. the shepherd's crook, Lyc. 96.—2. *the broad ribs*; hence=ὠμοπλάται, the shoulder-blades. [ᾰ]

Πλάτιγξ or πλάτυγξ, ἡ,=foreg., Lob. Phryn. 72. [ᾰ]

Πλᾰτίον, ου, τό, dim. from πλάτη.

Πλᾱτίον, adv. Dor. for πλησίον, Theocr., Anth. Plan. 249.

Πλᾱτις, ιδος, ἡ, (πελάζω) poet. for πελάτις, *a wife*, Ar. Ach. 132.

Πλᾰτίστᾰκος, ου, ὁ, *a large species of the fish* μύλλος, v. Dorio ap. Ath. 118 C: also,=ὁ σαπέρδης, Ath. 308 F.

Πλᾰτόομαι, (πλατύς) as pass., *to be made flat* like the blade of an oar (cf. κωπεύς), Ar. Ach. 552.

Πλάτος, εος, τό, (πλατύς) *breadth, width*, (opp. to μῆκος and βάθος, Plat. Soph. 235 D), Simon. 66, Hdt., etc.;—absol., πλ., or τὸ πλ., *in breadth*, Hdt. 1, 193; 4, 195; ἐν πλάτει or κατὰ πλάτος, Plat. Soph. 235 D, 266 A. [ᾰ]

Πλᾱτός, ή, όν, (πελάζω) cf. πλαστός fin. ἄπλατος.

Πλάττω, Att. for πλάσσω.

Πλατυαλουργής, ές, *with broad, purple border*, Inscr.

Πλᾰτῠάμφοδος, ον, *with broad roads*.

Πλᾰτῠαύχην, ενος, ὁ, ἡ, (πλατύς, αὐχήν) *broad necked*, Manetho.

Πλᾰτῠγάστωρ, ορος, ὁ, ἡ, (πλατύς, γαστήρ) *broad-bellied*.

Πλᾰτῠγίζω, (πλατύς, πλάτυγξ) *to beat the water with the broad end of an oar*, generally, *to splash about in the water*, of a goose, Eubul. Char. 1; *to make a splash, splutter, swagger*, Ar. Eq. 830.

Πλᾰτύγλωσσος, ον, Att. -ττος, (πλατύς, γλῶσσα) *broad-tongued*, Arist. Part. An. 2, 17, 4.

Πλάτυγξ, ἡ, v. sub πλάτιγξ. [ᾰ]

Πλᾰτύζομαι, dep., (πλατύς) *to speak big, boast, swagger*.

Πλᾰτυκαρπος, ον, (πλατύς, καρπός) *with broad fruit*, Diosc. [ῠ]

Πλᾰτύκαρφος, ον, (πλατύς, κάρφος) *broad-boughed*, Diosc. [ῠ]

Πλᾰτύκαυλος, ον, (πλατύς, καυλός) *broad-stalked*, Theophr. [ῠ]

Πλᾰτύκερκος, ον, (πλατύς, κέρκος) *broad-tailed*, Arist. H. A. 8, 10, 5. [υ]

Πλᾰτύκερως, ωτος, ὁ, ἡ, (πλατύς, κέρας) *broad-horned*, Diosc. [ῠ]

Πλᾰτῠκέφᾰλος, ον, (πλατύς, κεφαλή) *broad-headed*.

Πλᾰτῠκορία, ας, ἡ, (πλατύς, κορη III) *a disease of the eye from dilatation of the pupil*, also πλατυκορίασις and μυδρίασις, opp. to στενοκορίασις.

Πλᾰτῠκός, ή, όν, (πλατύς) *in detail, diffuse*, Paul. Aeg.

Πλᾰτῠλέσχης, ου, ὁ, (πλατύς, λέσχη) *a wide-mouthed babbler*, Anth. P. 11, 382.

Πλᾰτῠλόγος, ον, (πλατύς, λέγω) *babbling*.

Πλᾰτύλογχος, ον, (πλατύς, λόγχη) *broad-pointed*: τὸ πλ., as subst., *a broad-pointed spear, partisan*, Strab.; in full, π. ἀκόντια, Ar. Fr. 401, cf. Alex. Leucad. 3.

Πλατυντέον, verb. adj., *one must widen*, Xen. Hipparch. 4, 3: from

Πλᾰτύνω, (πλατύς) *to make broad, widen, extend*; hence in mid., πλατύνεσθαι γῆν, *to widen* one's territory, Xen. Cyr. 5, 5, 34.—2. *to open wide*, π. στόμα, to talk impudently, LXX: so in pass., *to talk big of one's self*, Timon ap. Diog. L. 4, 42.

Πλᾰτύνωτος, ον, (πλατύς, νῶτος) *broad-backed*, Batr. 298 [ῠ]

Πλᾰτῠόνῠχος, ον, v. πλατυώνυχος.

Πλᾰτύουρος, ον, (πλατύς, οὐρά) *broad-tailed*, Opp. H. 1, 99. [ῠ]

Πλᾰτῠόφθαλμος, ον, (πλατύς, ὀφθαλμός) *having wide* or *large eyes*.—II. act. *widening the eyes*, τὸ πλ.=στίμμι, Diosc. 5, 99.

Πλᾰτύπῖλος, ον, *of broad felt*. [ῠ]

Πλᾰτῠπόρφῠρος, ον, (πλατύς, πορφύρα) *with broad purple stripe* or *border*, ἱμάτιον, Archipp. Plut. 5.

Πλᾰτύπους, ὁ, ἡ, -πουν, τό, *broad-footed*. [ῠ]

Πλᾰτῠπρόςωπος, ον, (πλατύς, πρόςωπον) *broad-faced*, Ael. N. A. 15, 26.

Πλᾰτύπῡγος, ον, (πλατύς, πυγή) *broad-bottomed*.

Πλᾰτῠρημοσύνη, ης, ἡ, (πλατύς, ῥῆμα) *breadth* (we say *length*) *in speaking*, Diog. L.

Πλᾰτύῤῥῑς, ῖνος, ὁ, ἡ, (πλατύς, ῥίς) *broad-nosed*, Strab.

Πλᾰτύῤῥοος, ον, contr. -ῥους, ουν, (πλατύς, ῥέω) *broad-flowing*, Νεῖλος, Aesch. Pr. 852.

Πλᾰτύῤῥυγχος, ον, (πλατύς, ῥύγχος) *broad-snouted* or *beaked*, Timocl. Icar. 2, Arist. Part. An. 3, 1, 16.

Πλᾰτυῤῥῡμος, ον, (πλατύς, ῥύμη) *with broad streets*.

Πλατύς, εῖα, ύ, fem. also πλατέα, Hdt. 2, 156:—*flat, wide, broad, even* (opp. to στρογγυλος, Plat. Phaed. 97 D), Hom., Hdt., etc.: *far-spread*, Il. 2, 474, Od. 14, 101, Hes. Th. 445: of a man, *broad-shouldered, huge*, Soph. Aj. 1250:—πλ. ὅρκος, a *broad, strong* oath, Emped. 153: πλατὺς κατάγελως, *flat* (i. e. downright) mockery, Ar. Ach. 1126; but, πλατὺ γελᾶν, to laugh *loud and rudely* (so, πλατὺ καταχρέμψασθαι, Ar. Pac. 815), cf. Lob. Phryn. 472.—2. ἡ πλατεῖα (sc. ὁδός), *a street*:—also (sub. χείρ), *the flat of the hand*, ταῖς πλατείαις τυπτόμενος, Ar. Ran. 1096.—II. *salt, brackish*, πόμα, Hdt. 2, 108, prob. because orig. πλατὺ ὕδωρ was used generally as epith. of *the sea*: but πλατὺς Ἑλλήςποντος, Il. 7, 86; 17, 432, is not *the salt*, but *the broad* Hellespont (i. e. considered as a river), cf. Aesch. Pers. 875;—though Ath. 42 B thought otherwise.—III. compar. and superl. πλατύτερος, πλατύτατος,—also πλατύστατος, Timon ap. Diog. L.—IV. adv. -έως. (Cf. πλάτη, πλάτος, Germ. *platt*, our *flat*, whence *plate*, etc., and πλάτανος, *planus*: also through Germ. *flach* connected with (πλαξ) πλακ-ός, etc., Pott Et. Forsch. 1, 93.) [ῠ]

Πλᾰτύσημος, ον, (πλατύς, σῆμα) *with broad border*: ἡ πλατύσημος, Lat. *tunica laticlavia*, a tunic *with a broad purple border*, Strab.; esp. that of the Roman senators: opp. to ἡ στενόσημος, *tunica angusticlavia*: τὸ π., *latus clavus*. [ῠ]

Πλάτυσμα, ατος, τό, (πλατύνω) any *thing widened* or *spread out, a flat piece, plate*, as πλ. σιδήρου, etc. [ᾰ]

Πλᾰτυσμάτιον, ου, τό, dim. from foreg.

Πλᾰτυσμός, οῦ, ὁ, (πλατύνω) *a widening, enlarging*, LXX.: metaph., *a boasting, bragging*, Timon ap Ath. 610 C.

Πλᾰτύστερνος, ον, (πλατύς, στέρνον) *broad-breasted*, Geop.

Πλᾰτυστομέω, ῶ, *to speak broadly*, like πλατειάζω: from

Πλᾰτύστομος, ον, (πλατύς, στόμα) *wide mouthed*, Ath.: hence, *speaking with a broad accent*.

Πλᾰτύσχιστος, ον, (πλατύς, σχίζω) *with broad slit*, Theophr.

Πλᾰτύτης, ητος, ἡ, (πλατύς) *breadth, width*, Hipp.: *size, bulk*, Xen. Cyr. 1, 4, 11. [ῠ]

Πλᾰτύφυλλος, ον, (πλατύς, φύλλον) *broad-leaved*, Arist. An. Post. 2, 16, 2.

Πλᾰτύχωρος, ον, (πλατύς, χῶρος) *with broad place* or *space*, Geop. [ῠ]

Πλᾰτῠῶνυξ, ῠχος, ὁ, ἡ, and

Πλᾰτῠώνῠχος, ον, (πλατύς, ὄνυξ) *with broad nails* or *hoofs*, Def. Plat. 415 A: the form πλατυόνυχος is bad.

†Πλάτων, ωνος, ὁ, *Plato*, son of Lycaon king of Arcadia, Apollod.—2. son of Ariston, the celebrated Athenian philosopher, pupil of Socrates.—3. a poet of the old comedy, Meineke 2, p. 615, sqq.

†Πλατωνικός, ή, όν, *of* or *relating to Plato* (2), *Platonic*; οἱ Πλατωνικοί, *the followers of Plato, Platonists*, Strab. p. 541.

Πλᾱτωχέτης, ου, ὁ, (πλᾱτίος for πλησίος, ἔχω) *one who dwells near*, perh. to be read Plut. 2, 292 D.

Πλέας, acc. of πλέες, q. v.

Πλέγδην, adv., (πλέκω) *in plaits* or *braids*; also, *in bonds, tied*.

Πλέγμα, ατος, τό, (πλέκω) *any thing twined* or *plaited*, πλ. ἕλικος, the *twisting* tendril of the vine, Simon. 51: *wicker work*, τὸ πλ. τοῦ κύρτου, Plat. Tim. 79 D; hence=ὁ κύρτος, Xen. Cyr. 1, 6, 28:—in plur., *wreaths, chaplets*, Eur. Ion 1393:—πλ. γυίων, an *embrace*, cf. Jac. A. P. p. 590. Hence

Πλεγμᾰτεύω, *to make plaited work*.

Πλεγμάτιον, ου, τό, dim. from πλέγμα, Arist. Part. An. 4, 9, 13.

Πλεγνύω, poet. for πλέκω, Opp. C. 3, 213, H. 1, 311. [ῠ]

Πλέες, οἱ, acc. πλέᾰς, Ep. compar. of πολύς, Il. 2, 129; 11, 395; only found in nom. and acc. plur. masc.: hence Dor. contr. form πλεῖς.

Πλεθρῐαῖος, α, ον, *of the size of a* πλέθρον, Xen. Cyr. 7, 5, 11.

Πλεθρίζω, orig. *to run the* πλέθρον: metaph., *to take long strides, 'shoot with a long bow,'* Theophr. Char. 23 (25).

Πλέθριον, ου, τό, dim. from πλέθρον.—II. *the Roman circus*.—2. also name of a gymnasium in Elis, Paus. 6, 23, 2.

Πλέθρισμα, ατος, τό, (πλεθρίζω) *a race of a πλέθρον in length.*

ΠΛΕ΄ΘΡΟΝ, ου, τό, as measure of length, *a plethron*, being 100 Greek or 101 English feet, the sixth part of a stade, Hdt. 2, 124, etc.; also—2. *a race-course of this length:* and, *racing in one.*—II. as a square measure, 10,000 square feet, Dem. 491, 27, cf. Herm. Eur. Ion 1152 (1137):—also, used to translate the Rom. *jugerum*, though this was about 28,800 square feet.—In Hom., who always uses the form πέλεθρον, it only occurs as a square measure.

Πλειάδες, αἱ, Ion. Πληϊάδες, *the Pleiads*, seven daughters of Atlas and Pleïoné, who were placed by Jupiter among the stars, Il. 18, 486, Od. 5, 272 (in Ion. form):—later, in sing., ὑπὸ Πληϊάδος, i. e. about Autumn, *Vergiliarum occasu*, Hipp. (Πλειάς is usu. deriv. from πλέω, because Greek navigation began at the rise and closed at the setting of the Pleiads, cf. Ὑάδες.)

Πλεῖμα, τό, old way of writing *πλῆμα, πλῆσμα*, v. *πλειών.*

Πλεῖν, Att. for πλέον, like δεῖν for δέον, *more*, freq. in Ar., as Ach. 858, Eq. 444; cf. Koen Greg. p. 140, Piers. Moer. p. 294.

Πλειονομοιρέω, ῶ, (πλείων, μοῖρα) *to have a plurality of parts.*

Πλειονότης, ητος, ἡ, (πλείων) *plurality, greater length.*

Πλειόνως, adv. from πλείων, *more.*

Πλεῖος, η, ον, Ion. and Ep. for πλέος, *full*, in Hom., and Hes. the usu. form; v. sub πλέος.

Πλειότερος, η, ον, Ion. and Ep. compar. from πλεῖος, *fuller*, Od. 11, 359; hence *richer*, Nic. Th. 119, Arat. 644.

Πλειότης, ητος, ἡ,=πλειονότης, dub.

Πλεῖς, v. πλέες.

†Πλεισθένης, ους, ὁ, *Plisthenes*, son of Atreus, father of Agamemnon and Menelaus, Aesch. Ag. 1602; Apollod. 3, 2. 2.

†Πλεισθενίδης, ου, ὁ, *son of Plisthenes; οἱ Πλεισθενίδαι*. ῶν Dor. ᾶν, *the Plisthenidae*, i. e. Agamemnon and Menelaus, Aesch. Ag. 1569.

†Πλεισταίνετος, ου, ὁ, *Plistaenetus*, a painter, brother of Phidias, Plut.

Πλειστάκις, adv., (πλεῖστος) *mostly*, hence *very often*, Plat. and Xen.; ὅτι πλ., Xen. Oec. 16, 14; ὡς πλ., Plat. Rep. 459 D.

†Πλείσταρχος, ου, ὁ, *Plistarchus*, son of Leonidas, a king of Sparta, (19th Agid), Hdt. 9, 10; Thuc. 1, 132.—Others in Paus.; Diog. L.; etc.

Πλειστᾰχόθεν, adv., (πλεῖστος) *from most* or *many places*, Ar. Fr. 668.

Πλειστᾰχῶς, adv., (πλεῖστος) *in manifold ways.*

Πλειστήρης, ες, (πλεῖστος) *manifold*, ἅπας πλ. χρόνος, all *the whole length of* time, Aesch. Eum. 763. Hence

Πλειστηριάζω, also as dep. mid. πλειστηριάζομαι: *to increase*, Nemes.; esp. of the price of a thing, *to raise the price, make dear*, Lys. Fr. 4, Plat. (Com.) Gryp. 4 (in act.). Hence

Πλειστηριασμός, οῦ, ὁ, *a raising the price, making dear.*

Πλειστηρίζομαι, dep. mid., (πλεῖστος) *to accuse* one *as taking the chief part* in a thing; *to assign as the chief agent* or *cause* of a thing, τινά or τί τινος, Aesch. Cho. 1029.

†Πλειστοάναξ, ακτος, ὁ, *Plistoanax*, son of the general Pausanias, a king of Sparta, successor of Plistarchus (20th Agid), Thuc. 1, 107; 3, 26: also written Πλειστῶναξ. Plut.

Πλειστοβολέω, ῶ, (πλειστοβόλος) *to throw the most* or *highest number.* Hence

Πλειστοβολίνδα (sc. παιδιά) ἡ, *dice-playing.*

Πλειστοβόλος, ον, (πλεῖστος, βάλλω) *throwing the most, throwing high*, of dicing, Leon. Tar. 84.

Πλειστοδῠνᾰμέω, (πλεῖστος, δύναμις) *to have very great might* or *power.*

†Πλειστόλᾱς, α, ὁ, Dor.=Πλειστόλαος, *Plistolas*, Spartan masc. pr. n., Thuc. 5, 19, 25: an ephor, Xen. Hell. 2, 3, 10.

Πλειστολόγως, adv., (πλεῖστος, λόγος) *in various ways.*

Πλειστόμβροτος, ον, (πλεῖστος, βροτός) *crowded with people, crowded*, ἑορτή, Pind. O. 6, 116.

†Πλειστόνῑκος, ου, ὁ, *Plistonīcus*, masc. pr. n., a physician, Ath. 45 D.

Πλεῖστος, η, ον, superl. of πολύς, *most*, hence also, *a great deal, very much*, Hom., etc.: not only in number, but also generally of bulk, size, strength, rank or worth, e. g. πλεῖστον κακόν, Od. 4, 697; οἱ πλεῖστοι, *the noblest, best*, Hes. Fr. 73; περὶ πλείστου ποιεῖσθαί τι, to consider of *the highest value*, cf. περί, A. IV.: αὐτῷ ἡ πλείστη γνώμη ἦν, his opinion was *mostly*.., Hdt. 5, 126; but also, πλεῖστός εἰμι τῇ γνώμῃ, Hdt. 7, 220; πλεῖστός ἐστιν ἔν τινι, he is *mostly* engaged in.., Lat. *plurimus est in hac re:* ὅσοι πλεῖστοι, ὅσα πλεῖστα, *the most* possible, Hdt. 1, 14; 6, 44: so, ὡς πλ., Plat. Gorg. 481 B, etc.: ὅτι πλ., Thuc., etc.:—εἷς ἀνὴρ πλεῖστον πόνον ἐχθροῖς παρασχών, Aesch. Pers. 327 (cf. sub εἷς):—τὰ πλεῖστα, *at the most*, τὸ πλεῖστόν τινος, *the highest degree* of a thing, Hdt.:—πλεῖστα ἤ.., like the compar. πλεῖον, Hdt. 2, 35; sometimes also πλεῖστον is added to a superl., Soph. Phil. 631, O. C. 743, Eur. Alc. 790, cf. Med. 1323:—ἐν τοῖς πλεῖστοι or even πλεῖσται, *about the most*, Thuc. 3, 17; cf. sub πρῶτος, V.

†Πλειστός, οῦ, ὁ, *the Plistus*, a small river of Phocis, in the territory of Delphi, falling into the Crissaean bay, now *Sizaliska*, Aesch. Eum. 27; Strab. p. 418.

Πλειστοτόκος, ον, (πλεῖστος, τίκτω) *bringing forth most*, Manetho.

Πλειστοφόρος, ον, (πλεῖστος, φέρω) *bearing most*, Theophr.

†Πλείστωρ, ορος, ὁ, *Plistor*, masc. pr. n., an Athenian, Dem. 967, 21.

†Πλείστωρος, ου, ὁ, *Plistorus*, a Thracian deity, Hdt. 9, 119.

Πλείω, poet. for πλέω, *to sail*, Od. 15, 34; 16, 368.

Πλείων, ὁ, ἡ, neut. πλεῖον, more usu. in Att. than the other form πλέων, neut. πλέον, compar. of πολύς: on the other forms v. sub fin. *More*, Hom., etc.: not only of number, but also generally of bulk, etc., like πλεῖστος: οἱ πλέονες, *the greater number*, hence, like οἱ πολλοί, *the mass* or *crowd*, Il. 5, 673, Od. 2, 277; so οἱ πλεῦνες in Hdt.; and c. gen., τὰς πλεῦνας τῶν γυναικῶν, Hdt. 1, 1; esp., *the many, the people*, opp. to the chief men, Hdt. 7, 149; also the dead, ἐς πλεόνων ἱκέσθαι, like ἐς Ἅιδου, Br. Ar. Eccl. 1073, Leon. Tar. 79, 6: τὸ πλεῖον πολέμοιο, *the greater part* of.., Il. 1, 165, Od. 8, 475; and freq. in Att.:—of time, *greater, longer*, πλείων χρόνος, Hdt. 9, 111, Soph., etc.; πλέων νύξ, *the greater part of* night, Il. 10, 252.—II. pecul. usages of neut., τὸ πλέον, *mostly*, τὸ πλεῦν, Hdt. 3, 52; περὶ πλείονος ποιεῖσθαί τι, to consider of *a higher value*, Hdt. etc.: τὸ δὲ πλέον, but what is *more*, but what is *the real truth:* ἐπὶ πλέον, *more and more*, Hdt. 2, 171, etc.: τὸ πλέον τινός, *a higher degree* of a thing, esp., ἐπὶ τὸ πλέον τινὸς ἱκέσθαι or ἐπὶ πλέον τινός, Theocr. 1, 20; πλέον ἔφερε οἱ ἡ γνώμη, his opinion *rather* tended, Hdt. 8, 100: πλέον ἔχειν, to have *the advantage*, have *the best* of it, win, conquer, like πλεονεκτέω, c. gen., Hdt. 9, 70, cf. Valck. Diatr. p. 150; so, πλέον τινὸς φέρεσθαι, Hdt. 8, 29, opp. to ἔλαττον ἔχειν: more fully, πλεῖον μοίρης ἔχειν, Theogn. 606: ἐς πλέον ποιεῖν or ἐργάζεσθαι, to get *on* or *forward* with a thing, gain by it, Lat. *proficere*, c. acc., Erf. Soph. O. T. 911; so, πλέον ποιεῖν τι, e. g. βουλοίμην πλέον τί με ποιῆσαι ἀπολογούμενον, Plat. Apol. 19 A:—τι πλέον, what *more*, i. e. what *good* or *use* is it? Antipho 140, 42, etc.; so, πλέον ἐστί μοι, I get something by it, Valck. Hipp. 284; opp. to οὐδέν μοι πλέον ἐστί, Plat. Symp. 217 C; πλέον (or οὐδὲν πλέον) γίγνεταί τινι, Isocr. 41 B, Dem., etc.:—ἐπὶ πλέον, as adv., *more, further*, also written ἐπίπλεον (q. v.), Plat. Gorg. 453 A, etc.: but πλέον also is oft. used as adv., esp. foll. by ἤ.., Lob. Phryn. 410; when a number follows, ἤ is omitted, as is Lat. *quam* after *plus*, and the number remains unchanged, ἔτη γεγονὼς πλείω ἑβδομήκοντα, *annos plus septuaginta natus*, Plat. Apol. 17 D, Matth. Gr. Gr. § 455, 4: yet the number, esp. if it be in acc., often passes into the gen., Xen. An. 3, 2, 34; 7, 3, 12:—as adv. with another compar., Pors. Hec. 624; and sometimes for μᾶλλον, Herm. Eur. Ion p. xii.

The nom. and acc. pl. πλέες, πλέᾰς, Il. 2, 129; 11, 395 are only Ep.; in Dor. contr. πλεῖς: the contr. πλεῦν for πλέον, πλεῦνος, πλεῦνες, etc., are Ion. and Dor., and in Hdt. the prevailing forms: πλεῖν, nom. and acc. sing. neut. for πλέον, like δεῖν for δέον, is pecul. Att., though only in phrases like πλεῖν ἢ χίλιοι, πλεῖν ἢ μαίνομαι, etc., Ar. Av. 6, Ran. 751, cf. Buttm. Ausf. Gr. § 105 Anm. 23, n.: Ion. dat. plur. πλεόνεσι, Hdt. 7, 224. Hom., like Hes., uses πλείων or πλέων as his verse requires, pl. πλείοσι and πλεόνεσσι: in Att. prose, πλείων is far the most freq.; but in neut., πλέον is more usu., esp. as it approaches the adverbial signf.: in the Att. contraction, πλείω, πλείους, etc., are, if not the only, yet the older and better forms; for even the neut. πλέω is rejected by Buttm. Ausf. Gr. 2, p. 411; this neut. pl. is by later writers strangely enough joined with a sing. subst., Wess. Diod., 1, 63, Schäf. Dion. Comp. p. 229.

Πλειών, ῶνος, ὁ, (πλεῖος, πλέος) *a full time* or *period, a year*, Hes. Op. 615, Call. Jov. 89, Anth. P. 6, 93; cf. πλεῖμα.

Πλέκος, εος, τό, (πλέκω) *any thing twined* or *plaited, wicker-work*, Ar. Ach. 454, Pac. 528.

Πλεκόω, ῶ, v. σπλεκόω.

Πλεκτᾰνάω, = πλεκτανόω:—πεπλεκτανημέναι δράκουσι, of the Erinyes, Aesch. Cho. 1049.

Πλεκτάνη, ης, ἡ, (πλέκω) *any thing twined* or *plaited, a coil, wreath*, ὀφέων, Aesch. Theb. 495; πλ. καπνοῦ, *a* *wreath* of smoke, Ar. Av. 1717:—in plur. *the arms* or *feelers* of the polypus-tribe, Lat. *cirri*, cf. Foës. Oecon. Hipp. [ᾰ] Hence

Πλεκτάνιον, ου, τό, dim. from foreg. II, *a little arm* of a polypus, Eubul Τιτθ. 1. cf. foreg.

Πλεκτἄνοστολος, ον, (πλεκτάνη, στέλλω) *corded, rigged*, of ships, Lyc. 230.

Πλεκτᾰνόω, ῶ, (πλεκτάνη) *to twine into wreaths, braids*, etc., Hipp.

Πλεκτή, ῆς, ἡ, strictly fem. from πλεκτός, *a coil, wreath*, Aesch. Cho. 248.—2. *a twisted rope, cord, string*, Eur. Tro. 958, 1010, Plat (Com.) Hell. 4.—3. *a fishing-basket* or *net* (cf. πλέγμα), Plat. Legg. 824 B.—4.= πλεκτάνη, Plat. (Com.) Pha. 1, 16.

Πλεκτικός, ή, όν, (πλέκω) *of, occupied with plaiting*, τέχναι, Plat. Legg. 670 A, cf. Polit. 288 D.—II. *disposed for twining* or *becoming entangled*, Epicur. ap. Diog. L. 10, 43.

Πλεκτός, ή, όν, (πλέκω) *plaited, twisted*, τάλαροι, ἀναδέσμη, σειρά, Od. 9, 247; 22, 175, Il. 22, 469; ἅρματα, Hes. Sc. 63: and Trag.: π. στέγαι, *wicker* mansions, i. e. cars, Aesch. Pr. 709: τὸ πλεκτὸν and τὰ πλεκτά, *any plaited* or *twisted instruments, ropes*, Xen. Oec. 8, 12: πλεκτὴ Αἰγύπτου παιδεία, *the twisted* task-work of Aegypt, i. e. ropes of biblus, Eur. Tro. 128.—3. for ἡ πλεκτή, v. sub voc.

ΠΛΕ´ΚΩ, fut. -ξω: aor. mid. ἐπλεξάμην: pf. pass. πέπλεγμαι, Hdt.: aor. pass. ἐπλάκην [ᾰ] or ἐπλέκην, the latter, acc. to Bekk., always in the best MSS. *To twine, twist, weave, tie, enfold*, Lat. *plicare, plectere*, esp of braiding the hair, twining wreaths, making baskets, helmets, Hdt. 7, 72; and twisting ropes, Hdt. 7, 85; πλ. στέφανον, Pind. I. 8 (7), 146: and in Att.:—Hom. only uses aor. mid., πλέξασθαι πλοκάμους, πεῖσμα, *to braid one's* hair, *twist one's self* a rope, Il. 14, 176, Od. 10, 168; cf. Hdt. 2, 28, Ar. Lys. 790; generally, *to contrive* or *make by art*, Jac. A. P. p. 446: hence, —3. metaph. *to plan, devise, contrive*, like ῥάπτειν, Lat. *nectere, texere*, usu. in a sly, tortuous manner. πλ. δόλον ἀμφί τινι. Aesch. Cho. 220; πλ. μηχανάς, Id. Fr. 299, Eur. Andr. 995; so, πλ. πλοκάς, τέχνην. Eur. Ion 826, 1280; πλ. παλάμας, Ar. Vesp. 644, cf. Valck. Phoen. 497; in Pind. also, πλ. ὕμνον, ῥήματα, O. 6, 146, N. 4, 154; so. πλ. λόγους, like Homer's μῆτιν ὑφαίνειν. Plat. Hipp. Min. 369 B: but, βίον πλέκειν *to form* a rational plan of life, v. διαπλέκω, καταπλέκω.—II. pass., *to be plaited* or *twisted*, κράνεα. σειραὶ πεπλεγμέναι, Hdt. 7, 85: βρόχος πεπλεγμένος σπάρτου, Xen. Cyn. 9, 13: *to twist one's self round*, περὶ βρέτει, Aesch Eum. 259: *to clasp, embrace*, τινά. Anth.—2. metaph., *to be entwined* or *involved*; in Ael. N. A. 5. 30, of words, *to be compounded*. Hence

Πλέξις, εως, ἡ. *a plaiting, weaving*, Plat. Polit. 308 D.

Πλέον, neut. from πλέων (v. πλείων), and from πλέος.

Πλεοναζόντως, adv. part. from πλεονάζω. *superfluously*.

Πλεονάζω, f. -άσω: (πλέον):—*to be more*, esp. *to be more than enough*, opp. to ἐλλείπω (Arist. Eth. N. 2, 6, 5): *to abound* or *be frequent*, Tim. Locr. 102 C. Polyb. 4. 3, 12:—πλεονάζει μοι τοῦτο, *this often happens* to me, Strab.—II. of persons, *to go beyond bounds, take* or *claim too much*, Isocr. 21 D, Dem. 117, 5; *to presume on* something, c. dat., τῇ εὐτυχίᾳ, Thuc. 1, 120.—2. πλεονάζειν τινός, *to have an excess of, abound in* a thing, Arist. Pol. 1, 9, 7.—3. *to have the better of* one, τινός, Strab.—4. *to bid higher, raise the price*, Aristid.—III. in pass., *to be magnified* or *exaggerated*, Thuc. 2. 35.

Πλεονάκις, adv., (πλέων) *more frequently, oftener*, Xen. Cyr. 1, 3, 14, Plat. Phaed. 112 D, etc. [ᾰ]

Πλεόνᾰσις, ἡ, (πλεονάζω) *superabundance, excess*, LXX.

Πλεόνασμα, ατος, τό, (πλεονάζω) *superfluity: a doing frequently*.

Πλεονασμός, οῦ, ὁ, (πλεονάζω) *abundance, excess*, LXX.—II. act. *a magnifying, exaggeration*, Polyb. 12, 24, 1. etc.—III. in Gramm., *the use of redundant words*. Hence

Πλεοναστικός, ή, όν, *redundant*.

Πλεόναστος, η, ον, (πλεονάζω) *abundant, rich*, LXX.

Πλεοναχῇ, adv., *in many points of view*, Plat. Rep. 477 A.

Πλεοναχόθεν, adv., (πλέων) *from several sides*. Arist. Coel.

Πλεονᾰχοῦ, adv., *in many places*, Epicur. ap. Diog. L. 10, 95.

Πλεοναχῶς, adv., *in various ways*, Arist. An. Post. 1, 33, 6, Eth. N., etc.

Πλεονεκτέω, ῶ, f. -ήσω, also -ήσομαι (Plat Lach. 192 E);=πλέον ἔχω, *to have* or *claim more* than another, *to have* or *claim a larger share*, Plat. Gorg. 491 A, Xen., etc.: esp. in bad sense, *to be* πλεονέκτης, *have* or *claim more than one's due, to be greedy and grasping*, Hdt. 8, 112, Plat., etc.: *to gain* or *have some advantage*, Thuc. 4, 62; ἀπό τινος, Polyb. 6, 56, 2: freq. with a neut. adj., πλ. τι, τοῦτο, τοιαῦτα, etc., Thuc. 4, 61, Plat., etc.—2. c. gen., *to have* or *gain the advantage over* another, τινος, Plat. Rep. 362 B, etc., and Xen.; τινί, *in* a thing, Xen. Cyr. 4, 3, 21, etc.; κατά τι, Plat. Euthyd. 15 A: also, πλ. παρά τινος (for τινός) Xen. Cyr. 1, 6, 32, ubi v. Poppo: πλ. τῶν νόμων, *to lord it over* the laws, Plat. Legg. 691 A; πλ. τῆς εὐηθείας ὑμῶν, *to take advantage of* your simpleness, Dem. 1434, fin.—3. c. gen. rei, *to have a greater share of* a thing, Xen. Oec. 7, 26: but, πλ. ἡλίου, ψύχους, *to bear more* heat, cold, Xen Cyr. 1. 6, 25.—4. later, c. acc., *to gain the advantage over*, τινά, Diod., Plut. Marcell. 29: but it occurs as pass earlier. *to be overreached, defrauded*, ὑπό τινος, Xen. Mem. 3, 5, 2; πλεονεκτεῖσθαι χιλίαις δραχμαῖς, *to be defrauded* in or of 1000 drachmae, Dem. 1035, 26. Hence

Πλεονέκτημα, ατος, τό, *advantage, gain*, Plat. Legg. 709 C, Dem. 245, 13: in plur. *gains, successes*, Xen. Hipparch. 5. 11.—II. *an act of overreaching, trick*, Dem. 1218, 29.

Πλεονεκτητέον, verb. adj. from πλεονεκτέω, *one must take more than one's share*. Plat. Gorg. 490 C.

Πλεονέκτης, ου, ὁ,=ὁ πλέων ἔχων, *one who has* or *claims more than his share*, hence *greedy, grasping, selfish*, Thuc. 1, 40; πλ. τινός, *making gain* from his losses, Xen. Cyr. 1, 6, 27:—also as adj., λόγος πλ., a *grasping, overbearing* speech, Hdt. 7, 158; and so superl. πλεονεκτίστατος, v. l. Xen. Mem. 1, 2, 12. Hence

Πλεονεκτικός, ή, όν, *like a* πλεονέκτης, *greedy*, etc., Isocr. 283 D. Adv. -κῶς, Plat. Phaed. 91 A; πλ. ἔχειν πρός τινα, Dem. 610, 10.

Πλεονεξία, ας, Ion. -ίη, ης, ἡ, (πλεονέκτης) *the character and conduct of a* πλεονέκτης, *greediness, grasping selfishness*, Thuc. 3, 82, Plat., etc.: *overbearing temper, arrogance*, Hdt. 7, 149: later, *concupiscence*, v. Jacobs. Patr. Apost. p. 485.—2. *advantage, superiority*, Isocr. 79 B: esp. in plur., *advantages*, Id. 31 B, etc.: πλ. τινός, *advantage over* another, Xen. Cyr. 1, 6, 28: ἐπὶ πλεονεξίᾳ, for *one's advantage*, Thuc. 3, 84, Xen. Mem. 1, 6, 12: πλ. ἔκ τινος, *gain made* from a thing, Polyb. 6, 56, 3.—3. *abundance*, opp. to ἔνδεια, Plat. Tim. 82 A.

Πλεονοσυλλᾰβέω, ῶ, *to be of many* or *too many syllables*.

Πλεονότης, ητος, ἡ, (πλείων)= πλειονότης.

Πλεόνως, adv. from πλέων, *too much*, Hdt. 3, 34.

ΠΛΕ´ΟΣ, α, ον; Ion. πλεῖος, η, ον (as usu. in Hom., though he has πλέον. Od. 20, 355); but also πλέος, πλέη, πλέον, Hdt. 1, 178, 194: Att. πλέως, πλέα, πλέων, hence fem. nom. plur. πλέᾳ, not πλέαι, as usu. written, Herm. Soph. El. 1397, Elmsl. Med. 259; but neut. plur. πλέᾱ. *Full, filled*, c. gen., Hom., Hdt., ll. c., etc.; hence also, *full of food, satisfied*, also *satiated, cloyed*: of time, *full, complete*, δέκα πλείους ἐνιαυτούς, ten *full* years, Hes. Th. 636; πλέῳ ἤματι, Hes. Op. 790.—Compar. πλειότερος, Od. 11, 359. (Akin to our *full*, Lat. *plenus*.)

Πλέτο, poet. for ἔπλετο, from πέλομαι.

Πλευμάω, shorter form for sq., Hipp.

Πλευμονάω, ῶ, (πλεύμων) *to have a disease of the lungs*.

Πλευμονία, ας, ἡ, (πλεύμων) *a disease of the lungs*.

Πλευμονίς, ίδος, ἡ,=foreg., Hipp.

Πλευμονώδης, ες, (πλεύμων, εἶδος) *like the lungs*, of sponges, Arist. H. A. 5, 16, 10.

Πλεῦμος, ὁ,=πλευμονία, Galen. Hence

Πλευμώδης, ες, *of, like a disease of the lungs*, Galen.

Πλεύμων, ονος, ὁ, v. sub πνεύμων —II. a kind of *mollusc, pulmo marinus*, Plat. Phileb. 21 C.

Πλεῦν, Ion. and Dor. for πλέον, so also πλεῦνος, πλεῦνες, etc., Hdt.; v. sub πλείων.

Πλευνως, adv., Ion. for πλεόνως, *too much*, Hdt. 5, 18.

ΠΛΕΥΡΑ´, ᾶς, ἡ, *a rib*, Lat. *costa*, Hdt. 4. 64: but mostly in plur., like Lat. *costae, the ribs*. i. e. *the side*, of a man or other animal, Il. 20, 170; 24, 10, Hes. Sc. 430. Hdt. 9, 72. etc.; though later, we find the sing. in this plur. signf. of *side*, as Soph. O. C. 1260. Aj. 834, etc.: indeed Elmsl. Heracl. 824 thinks that the Trag. used the fem. form in sing. only, and for πλευραί, πλευραῖς, etc., would always read (τὰ) πλευρά, πλευροῖς, etc.; he quotes Pors. Hec. 820, Or. 217, but perh. not to the purpose, v. Herm. Soph. Aj. 1389.—2. also, *the membrane that lines the chest, the pleura*. —II. *the side of a rectangle*. Plat. Tim. 53 D, etc.: also the *factor* that enters into any number, Nemes.—III. *the page* of a book, like Germ. *Seite*, Anth. P. 6, 62.—IV. in Eccl., *a wife*, Jac. A. P. p. 418. Cf. πλευρόν. Hence

Πλευράξ, adv., *sideways*, Gramm.

†Πλευρατος, ου, ὁ, *Pleuratus*, an Illyrian, Polyb. 10, 41. 3: cf. 2, 2, 4.

Πλευριάς, άδος, ἡ, rarer Dor. form for πλευρά, Tab. Heracl.

Πλευρίον, ου, τό, dim. from πλευρά.

Πλευρίτης, ου, ὁ, *on* or *at the side* cf. πλευρῖτις.

Πλευρῑτικός, ή, όν, *suffering from pleurisy*: from

Πλευρῖτις, ἡ, (πλευρά) sc. νόσος, *pleurisy*, Hipp., and Ar. Eccl. 417.

Πλευρόθεν, adv., (πλευρά) *from the side*, Soph. Tr. 938.

Πλευροκοπέω, ῶ, (πλευρά, κόπτω) *to smite the ribs*, Soph. Aj. 236.

ΠΛΕΥΡΟ´Ν, οῦ, τό, *a rib*, an older, esp. poet., form of πλευρά, but mostly in plur., *the ribs, side*, Il. 4, 468, Hdt. 9, 22, 72, and the more usu. form in Trag.; the sing. in Soph. O. C. 1112, Aj. 874 (where we have πλευρὸν νεῶν, *the side* of the intrenchment where the ships lay). Cf. sub πλευρά.

Πλευροτῠπής, ές, (πλευρά, τύπτω) *striking the sides* or *ribs*, Mel. 72.

Πλεύρωμα, ατος, τό, like πλευρόν, *a rib*, Aesch. Theb. 890: in plur., *the sides*, λέβητος, Id. Cho. 686.

†Πλευρών, ῶνος, ἡ, *Pleuron*, an ancient city of Aetolia, on the Euenus, containing a temple of Minerva, Il. 2, 639; Thuc. 3, 102: Strab. distinguishes between ἡ παλαιά and ἡ νεωτέρα, pp. 451, 459, sqq.—II. ὁ, son of Aeolus and Pronoë, Apollod. 1, 7, 6.

†Πλευρώνιος, α, ον, *of Pleuron, Pleuronian*; οἱ Π., *the Pleuronians*, Strab. p. 461; ἡ Πλευρωνία, *the territory of P.*, Id. ib.

Πλευστέον or -έα, verb. adj. from πλέω, *one must sail*, Ar. Lys. 411.

Πλευστικός, ή, όν, (πλέω) *fit* or *favourable for sailing*, οὖρος, Theocr. 13, 52. Adv. -κῶς, Arist. Meteor. 2, 3, 34.

†Πλευταῦροι, ων, οἱ, *the Pleutauri*, a people of Hispania, Strab. p. 155.

ΠΛΕ´Ω, fut. πλεύσομαι or usu. πλευσοῦμαι: aor. 1 ἔπλευσα: perf. πέπλευκα, pass. πέπλευσμαι: aor. pass. ἐπλεύσθην: Hom. uses only pres. and impf., and in compos. also fut. πλεύσομαι, Il. 11, 22: besides which he has Ep. and Ion. collat. forms πλείω and πλώω, with Ep. syncop. aor. ἔπλων. Though Hdt. mostly uses πλώω, all MSS. give the common form in some places, as 2, 96, 156.—The contr. into ει is oft. neglected in this verb even by Att. writers, as Thuc. 4, 28 Bekk.

To sail, go by sea, Hom.; also, πλ. ἐνὶ πόντῳ, ἐπὶ πόντον, ποντοπορεύων, Id.; c. acc. cognato, ὑγρὰ κέλευθα πλεῖν, *to sail* the watery ways, Od. 3, 71 (like ἰέναι ὁδόν, etc.); but this will hardly defend the reading πλέων οἴνοπα πόντον, Od. 1, 183, though πλεῖν θάλασσαν is found in acc., as Andoc. 18, 3, Lys. 105, 4, Isocr. 163 B; and pass. τὸ πεπλευσμένον, Xen. Cyr. 6, 1, 16: πλεῖν ἐν νηΐ, ἐν τῇ θαλάττῃ, Plat. Rep. 341 D. 346 B:—late poets seem to use πλεῖν, generally, for *to travel*, even by land, like the French *voyager*, Schol. Nic. Th. 295, Merrick Tryph. 614.—II. *to swim*, like νέω, Hdt. 2, 156.—III. metaph. *to be unsteady*, like things floating in water. *to totter, stagger*, Polyb. 3, 55, 2.—IV. proverb., ταύτης ἔπι (sc. τῆς πατρίδος) πλέοντες ὀρθῆς, while we keep (the ship of) our country right, Soph. Ant. 190, cf. Dem. 419, fin. (Hence πλοῖον. The root is ΠΛΕ- or ΠΛΥ-, Sanscr. *plu*, to swim: cf. Lat. *flu-ere*, our *flow, flood*, and *plunge*: also Lat. *flere*, Gr. βλύζω, βρύω, φλέω, so that φλυαρέω and πλάδος are prob. akin, and so no doubt is πλύνειν.)

Πλέω, Att. contr. nom. and acc. neut. pl. for πλέονα, from πλέων: as acc. sing. masc., v. πλείων.

Πλέων, neut. πλέον, for πλείων, q. v.: freq. in Hom., and Hes., but also in Att. who even prefer the neut. of this form.

Πλέως, πλέᾱ, πλέων, neut. plur. πλέᾱ, *full*, Att. for πλέος, q. v.

Πλήγᾰνον, ου, τό, (πλήσσω) *a stick, rod*, like βάκτρον.

Πληγάς, άδος, ἡ, (πλήσσω)=δρέπανον, *a sickle*, Hesych.—II. αἱ Πληγάδες,=Συμπληγάδες, Ap. Rh. †2, 655.

Πληγενής, έος, ὁ and ἡ, (πέλας, πλησίον, *γένω) *a half-brother, half-sister*.

Πληγή, ῆς, ἡ, (πλήσσω) *a blow, stroke, shock*, Hom., Hdt., etc.; πληγὰς λαβεῖν, Ar. Ran. 674, Thuc., etc.; πληγὰς μαστιγοῦσθαι, Plat. Legg. 914 B; πληγῶν δεῖσθαι, Ar. Nub. 493; opp. to πληγὰς προστρίβεσθαι, δοῦναι, Ar. Eq. 5, Dem. 1261, 20; πληγὴ τραύματος, Plat. Legg. 877 B; hence absol., *a wound*, Lat. *plaga*; of *a stroke by lightning*, Hes. Th. 857; also *a beating* or *fighting, battle with clubs*, Hdt. 2, 64: metaph., *a blow, stroke*, πληγαὶ βιότου, Aesch. Eum. 933; ἄτης, Id. Cho. 468; πλ. θεοῦ, a heaven-sent *plague*, Soph. Aj. 137, 279:—also, *a defeat, loss*, Polyb. 14, 9, 6, etc.

†Πληγήριον, ου, τό, v. l. -γύριον, *Plegerium*, a city of India, Strab. p. 697.

Πλῆγμα, ατος, τό,=πληγή, Soph. Tr. 522, Eur. I. T. 1366: *a wound*, Id. Ant. 1283.

Πληγμός, οῦ, ὁ, (πλήσσω) *an apoplectic stroke*.

Πλήγνυμι, rare Att. collat. form from πλήσσω: Thuc. 4, 125 has the compd. ἐκπλήγνυσθαι.

Πλῆθος, εος, τό, (πίμπλημι, πλήθω) *fulness, a mass, throng, crowd*, esp. of people, Il. 17, 330, Hdt. 1, 77, etc.; *a number*, Hdt. 6, 44, etc.:—τὸ πλῆθος, *the greater number*, like τὸ πολύ, οἱ πολλοί, *the greater part, the mass, main body*, τὸ πλ. τοῦ στρατοῦ, Hdt. 1, 82; cf. 5, 92:—hence, *the people*, Eur. Phoen 715; esp.=δῆμος, *the commons*, Lat. *plebs*, Thuc. 1, 9, Plat., etc.; but also as opp. to δῆμος, *the mob*, Xen. Ath. 2, 18: also, *the government of the people, democracy*, Hdt. 3, 81, Lys. 124, 5, etc.: στρατοῦ πλῆθος, periphr. for στρατὸς πολύς, Hdt. 9, 73; as a noun of multitude with a plur. verb, Jac. Ach. Tat. p. 416.—II. in Hdt. also oft. of *magnitude, size, extent*, ὄρος πλήθεϊ μέγιστον, πεδίον πλῆθος ἄπειρον, πλῆθος ὁδοῦ, etc., 1, 203, 204; 4, 123: and of *quantity*, πλῆθος οὐσίας, Plat. Rep. 591 E; τὸ πλ. τοῦ ῥεύματος, Polyb. 1, 75, 5;—of time, *length*, πλῆθος χρόνου, Thuc. 1, 1, Plat. Theaet. 158 D, Isocr. 271 A.—III. ὥς πλήθει, *upon the whole, in general*, Plat. Rep. 389 D: ὡς ἐπὶ τὸ πλῆθος, *usually, mostly*, Lat. *ut plurimum*, Id. Phaedr. 275 B.

Πληθοχορία, ας, ἡ, *a dancing much* or *often*: from

Πληθόχορος, ον, *much dancing*.

Πληθόχωρος, ον, (πλῆθος, χωρέω) *containing much*.

Πληθυντικός, ή, όν, (πληθύνω) *increasing*; in Gramm., *plural*: ὁ πλ. ἀριθμός, *the plural*, Ib. Adv. -κῶς.

Πληθύνω, (πληθύς) *to make full: to increase, multiply*.—II. intr., *to be, become full*, like πληθύω: also *to wax large* or *immoderate*, Hdn., and N. T. —2. *to be full of a resolution to* do a thing, πρός τι, Polyb. 3, 103, 7.—III. pass., πληθύνομαι, *to be filled* or *full, to abound*, Theophr.; cf. πληθύω. [ῡ]

Πληθύς, ύος, ἡ, Ep. dat. πληθυῖ, not -θύϊ, Il. 22, 458, Od. 11, 514; 16, 105:—Ion. for πλῆθος, *fulness, a throng, a crowd*, esp. of people, freq. in Hom as noun of multitude with pl. verb, Il. 2, 278, etc. [ῡ in nom. and acc. sing. always in Hom.; later, as in Ap. Rh., sometimes ῠ, though the examples are rather dub., Wern. Tryph. 322; in the other cases, ῠ always.]

Πληθυσμός, οῦ, ὁ, (πληθύνω) *an increasing, enlargement*.

Πληθύω, (πληθύς)=πληθύνω II, *to be* or *become full*, τινός, of a thing, Aesch. Pers. 420, Eur. H. F. 1172:—absol., ἀγορῆς πληθυούσης, Hdt. 4, 181 (cf. ἀγορά V); of rivers, *to swell, rise*, Hdt. 2, 19, 20.—2. *to abound*, Soph. Fr. 643; τινί, *in* a thing, Id. Tr. 54: *to increase in number, multiply*, Aesch. Cho. 1052, Plat. Legg. 678 B:—*to spread, prevail*, Lat. *invalescere*, ὡς ἐπλήθυον λόγοι, Aesch. Ag. 860; ὁ πληθύων λόγος, *the current* story, Soph. O. C. 377; ὁ πληθύων χρόνος, *increasing* time, age, Ib. 930.

II. Pass., *to be filled* or *full*, Hdt. 2, 93 (v. l. πλήθομαι): c. inf., *to be fully resolved* to..., Aesch. Ag. 1381, cf. πληθύνω II. 2.—2. *to be in the majority prevail*, Id. Supp. 604.

Πλήθω, only found in pres., impf., and poet. pf. πέπληθα, with pres. signf.; Hom. and Hes. use only the pres.: (the trans. aor. ἔπλησα belongs to πίμπλημι, q. v.):—like πληθύω, πληθύνω (intr.) II, *to be* or *become full*, τινός, Il. 21, 218, etc.; rarely c. dat., ὄμβρῳ χειμερίῳ πλήθων, *swelling* with winter's rain, Hes. Sc. 478, (and in late writers, cf. Schäf. Long. p. 410, Bast Ep. Cr. 229, sq.):—absol., πλήθουσα Σελήνη, the moon *at full*, Il. 18, 484: of rivers, *to swell, rise*, Il. 5, 87; 11, 492; in prose, esp., ἐν ἀγορᾷ πληθούσῃ, Plat. Gorg. 469 D, ἀμφὶ ἀγορὰν πλήθουσαν, Xen. An. 1, 8, 1, etc. (v. sub ἀγορά VI); so, ἐν ἀγορᾷ πλήθοντος ὄχλου, Pind. 4, 110:—*to complete* or *pass a full period*, Pors. Or. 54.—Πλήθω is never trans., and only late writers use mid.

Πληθωρέω, ῶ,=πλήθω, *to be full* or *satisfied*: also as dep. mid.

Πληθώρη, ης ἡ, *fulness*: πλ. ἀγορῆς,=ἀγορὰ πλήθουσα, Hdt. 2, 173: 7, 223; v. sub ἀγορά VI.—II. *fulness, satiety*, Hdt. 7, 49, 2.—III. in medic., *repletion of blood* or *humours, fulness of habit, plethora*. (Formed from πλήθω, as ἐλπωρή from ἔλπω, not compd. of ὥρα.)

Πληθωρία, ας, ἡ,=foreg.

Πληθωρικός, ή, όν, (πληθωρή III) *of full habit, plethoric*.

†Πληϊάς, άδος, ἡ, Ion.=Πλειάς, Il 18, 486; also in Apollod. 3, 10, 1.

†Πληϊόνη, ης, ἡ, *Pleïone*, daughter of Oceanus, mother of the Pleiades by Atlas, Pind. Fr. Dith. 8: Apollod 3, 10, 1.

Πλήκτης, ου, ὁ, (πλήσσω) *a striker, quarrelsome person: a disputer, fighter, railer*, Plut. Dion. 30, etc., cf. Wyttenb. 2, 132 D:—Att. superl. πληκτίστατος. Hence

Πληκτίζομαι, f. -ίσομαι, dep. mid., *to fight*, τινί, with one, Il. 21, 499.—II. *to beat one's breast* for grief, Lat. *plangere*, Anth. P. 7, 574.—III. *to excite by lustful looks*, etc., Ar. Eccl. 1000.—Cf. διαπληκτίζομαι.

Πληκτικός, ή, όν, (πλήσσω) *of* or *fit for striking*: ἡ -κή (sc. τέχνη) *fishing by means of striking* or *spearing*, Plat. Soph. 220 E, cf. 200, C.—2. *disposed to strike, quarrelsome*, Arist. H. A. 9, 1, 7.—II. metaph., *striking the senses, overpowering*, ὀσμή. Adv. -κῶς.

Πληκτισμός, οῦ, ὁ, (πληκτίζομαι) *amorous toying*, Anth. P. 12, 209

Πλῆκτρον, ου, τό, (πλήσσω) *any thing to strike with*; esp.—1. *an instrument for striking the lyre*, Lat. *plectrum*, usu. of gold or ivory, H. Hom. Ap. 185, Pind. N. 5, 43, Eur., etc.—2. *a spear-point*, Soph. Fr. 164; π. *διοβόλον*, of lightning, Eur. Alc. 125.—3. *a cock's spur*, Lat. *calcar*, Ar. Av. 759, 1365.—4. *a punting-pole* or *boat-hook*. Hdt. 1, 194, Soph. Fr. 151.

Πληκτροποιός, όν, (πλῆκτρον, ποιέω) *making a πλῆκτρον*.

Πληκτροφόρος, ον, (πλῆκτρον, φέρω) *with spurs*, Arist. H. A. 2, 12, 11.

Πλήκτωρ, ορος, ὁ,=πλήκτης, Anth. P. 6. 294.

Πλῆμα, τό,=πλῆσμα, Hesych., cf. Lob. Phryn. 254. Hence

Πλημάω,=πληρόω, Hesych.

Πλήμη, ης, ἡ, also written πλήμμη, a rare form for πλήσμη, Polyb. 34, 9, 5, cf. Wessel. Diod. 1, 208.

Πλημμέλεια, ας, ἡ, (πλημμελής) *a mistake in music, false note*: generally, *a mistake, faultiness*, Plat. Apol. 22 D, Legg. 691 A.

Πλημμελέω, ῶ, f. -ήσω, (πλημμελής) *to make a false note in music*: hence, *to err, make a mistake, do wrong*, τι, in a thing, Eur. Phoen. 1650, and freq. in Plat.; περί τι, Antipho 123, 10; εἴς τινα, Aeschin. 24, 3; with a part., μὴ οὖν τι πλημμελήσομεν καλοῦντες...; Plat. Rep. 480 A:—pass., πλημμελεῖσθαι ὑπό τινος, *to be maltreated, insulted* by one, Stallb. Plat. Phaedr. 275 E, cf. ap. Dem. 279, 11. Hence

Πλημμέλημα, ατος, τό, *a fault, error*, εἰς θεούς, Aeschin. 68, 35, etc.

Πλημμελής, ές, (πλήν, μέλος) strictly, *out of tune, making a false note*, opp. to ἐμμελής: hence, *failing, erring*: of things, *unpleasant, harsh*, παθεῖν τι πλ., Eur. Med. 306, and Plat.; πλ. τι δρᾶν τινά, Eur. Hel. 1091: cf. Plat. Soph. 243 A. Adv. -λῶς, Plat. Legg. 793 C. (Acc. to Buttm. Ausf. Gramm. § 120, 7, from πλήν, μέλειν).

Πλημμέλησις, ἡ, (πλημμελέω) *a failing, sinning*, LXX.

Πλήμμη, ἡ, v. sub. πλήμη.

Πλήμμῡρα, ας, ἡ,=πλημμυρίς, *a flood* or *tide*, Plut. 2, 897 B, etc.: also written πλήμυρα. (The paroxyt. accent, πλημμύρα, is wrong before -ρᾰ, cf. Buttm. Ausf. Gr. § 7 Anm. 17, n.)

Πλημμῡρέω, ῶ, *to flow*, of the tide: generally, *to overflow, pour over, be full to overflowing*, Hipp. Mel. 117. Hence

Πλημμῡρία or πλημῡρία, ας, ἡ,=πλήμμυρα.

Πλημμῡρίζω or πλημῡρίζω, f. -ίσω, =πλημμυρέω.

†Πλημμύριον, ου, τό, *Plemmyrium*, a promontory on the east coast of Sicily, now *Punta di Gigante*, Thuc. 7, 4, 22: Plut. Nic. 20.

Πλημμυρίς, ίδος, ἡ, *the flow of the sea*, πλ. ἐκ πόντοιο, *the flood* setting in towards land, Od. 9, 486; so, πλ. τῆς θαλάσσης, Hdt. 8, 129, where it is also *the flood-tide*, opp. to ἄμπωτις, ἀνάῤῥοια, the ebb, cf. ῥαχία: also, generally, *a flood*, as *of tears*, Aesch. Cho. 186, Eur. Alc. 184: hence, metaph., *over-fulness*, esp. of the fluids of the body. Hipp., cf. Foës. Oecon. (All words of this family are usu. written with μμ, upon the old deriv. from πλήν, μύρω: some would write it with single μ, taking it to be lengthd. from πλῆμα, πλήμη, πλήσμη, πλημάω, πλήθω, v. Buttm. Ausf. Gr. § 7 Anm. 17, n.) [ῡ in the one passage where it occurs in Hom., but in Att. ῡ always, as Aesch. Cho. 186, Eur. Alc. 184; hence later it varies, v. Br. Ap. Rh. 4, 1269, but ῡ most usu.: in the other words from same root ῡ always.] Hence

Πλημμῡρός, όν, *overflowing, running over, full*, Hesych.

Πλημμύρω or πλημύρω=πλημμυρέω, Panyas. 1, 18, Ap. Rh. 4, 706. [ῡ]

†Πλημναῖος, ου, ὁ, *Plemnaeus*, son of Peratus, Paus. 2, 5, 8.

Πλήμνη, ης, ἡ, *the nave of a wheel*, Il. 5, 726; 23, 339, Hes. Sc. 309; elsewh. χοινικίς. (From πλήθω, πλήμη; and so, strictly, *any thing that is filled up*.) Hence

Πλημνόδετον, ου, τό, (δέω) *a hoop to secure* the spokes of a wheel *in the nave* (πλήμνη).

Πλημοχοή, ῆς, (πλήμη, χέω) *an earthen vessel for water*, Eur. Pirith. 1, Pamphil. ap. Ath. 496 A; also κοτυλίσκος.—It was used on the last day of the Eleusinian mysteries, which was thence itself called αἱ πλημοχοαί.

Πλήμυρα, πλημυρέω, πλημυρίς, πλημύρω, etc., v. πλήμμ-.

Πλήν, as prep. with gen., (strictly from πλέον, and so) *more than, over, beyond*: hence, *except*, once in Hom., and Hes., viz., Od. 8, 207, Scut. 74; freq. in Hdt., and Att.—When found with any other case than gen., it is not a prep., but adv., as, οὐκ οἶδα πλὴν ἕν (as if it were ἀλλ' ἢ ἕν, ὅτι μὴ ἕν), Soph. O. C. 1161, Eur. El. 752; θνήσκουσι, πλὴν εἷς τις, Soph. O. T. 118; παντὶ δῆλον πλὴν ἐμοί, Plat. Rep. 529 A.—II. as adv., *besides, unless, save*, freq. in Hdt., and Att.; πλὴν ἐάν, πλὴν εἰ..., *except if*, or *when, unless, save that*, Soph. Phil. 710, etc.; so. πλὴν εἰ μή.., Dem. 141, 21; so, πλὴν ὅτι, Ar. Nub. 1429; πλὴν ὅταν... Soph. El. 293; πλὴν ἤ.., *except*.., Plat. Apol. fin.:—πλὴν ἀλλά, *although, notwithstanding, however*; also after parenth., *yet, still, but*; and so, πλὴν ἀλλὰ ἤ.., Jelf Gr. Gr. § 773 Obs. 4: πλὴν ὅσον, *except* so far as, Soph. O. T. 1509; πλὴν καθ' ὅσον εἰ.., Thuc. 6, 88: πλὴν οὕτω for πλήν. *only* so, much like ἀλλά, Hdt. 7, 32, Dem. 241, 3; also, οὐδὲν ἄλλο πλήν or οὐδὲν ἄλλο ἤ, Soph. Aj. 125, Ant. 236, etc.: hence also like ἤ, after a compar., ταῦτ' ἐστὶ κρείσσω πλὴν πεσεῖν, Eur. Heracl. 231, cf. Jelf Gr. Gr. § 779 Obs. 2.—A finite verb rarely follows without εἰ or some other conjunct., as, πλὴν ἀποίχεται. *only* he is gone, Soph. Tr. 41. cf. O.C. 1643; πλὴν Ἀπολλωνίδης τις ἦν, for πλὴν Ἀπολλωνίδου τινός, Xen. An. 3, 31, 26, cf. 1, 8, 20.

Πληνόδιος, ον, Ion. for πλανόδιος.

Πλῆντο, 3 pl. aor. pass. from πίμπλημι, Od. 8, 57, Hes. Th. 688.—II. 3 pl. aor. syncop. poet. from πελάζω, Il. 14. 468.

†Πληξαύρη, ης, ἡ, *Plexaure*, daughter of Oceanus and Tethys. Hes. Th. 353.—2. daughter of Nereus, Apollod. 1, 2.

Πλήξιππος, ον, (πλήσσω, ἵππος) *striking* or *driving horses*, Hom., and Hes., epith. of heroes, like ἱππόδαμος.

†Πλήξιππος, ου, ὁ, *Plexippus*, son of Thestius, slain by Meleager, Apollod. 1, 7, 10.—2. son of Phineus and Cleopatra, Id. 3, 15, 3.

Πλῆξις, εως, ἡ, (πλήσσω) *a stroke, blow, thrust*, Diog. L. 2, 17.

†Πληραῖοι, ων, οἱ, *the Pleraei*, a people of Dalmatia, Strab. p. 315.

Πληρεῦντες, -ρεύμεναι, Ion. for πληροῦντες, -ρούμεναι, Hdt.

Πλήρης, ες, gen. εος, contr. ους (πλέος):—*full of, filled with*, τινός, Hdt. 1, 180, etc., and very freq. in Att.; more rarely, πλ. ὑπό τινος, Soph. Ant. 1017:—absol., *full*, Hdt., and Att.; of a swollen stream, Hdt. 2, 92; of the full moon, Id. 6, 106: hence.—2. generally, *full, complete, sufficient*, Id. 8, 122, τὴν χάριν πλήρη λαβεῖν, Eur. Hel. 1411; of an assembly, *full*, πλήρης ὁ δῆμος, Ar. Eccl. 95, cf. Andoc. 15, 10: of a pebble (ψῆφος), *whole*, opp. to τετρυπημένη, Aeschin. 11, 34: of numbers or periods of time, τέσσερα ἔτεα πλήρεα, four *full* years, Hdt. 7, 20.—3. *satisfied, satiated*, τινός, *with* a thing, Soph. Ant. 1052; c. part., πλήρης ἐστὶ θηεύμενος, he has gazed his *fill*, Hdt. 7, 146, cf. Valck. Hipp. 1327.

Πληροσέληνος, ον, (πλήρης, σελήνη) *of the full moon*: τὸ πλ., *the full moon*.

Πληρότης, ητος, ἡ, (πλήρης) *fulness*.

Πληρούντως, adv. part. pres. from πληρόω, Arithm. Vett.

Πληροφορέω, ῶ, (πλήρης, φέρω) *to bring full measure, give entire satisfaction* or *certainty*, Ctes. Pers. 39:—in pass., of persons, *to have full satisfaction, to be fully assured, know certainly*; and of things, *to be fully believed*, both in N. T. Hence

Πληροφόρημα, ατος, τό, *full measure; certainty*, Eccl.

Πληροφορία, ας, ἡ, *full conviction, certainty*, N. T.

Πληρόω, ῶ, f. -ώσω (πλήρης, for πλῆρος does not occur). *To fill, make full*, τί τινος, Hdt. 3, 123. etc.; and in pass., *to be filled* or *full*, τινός, *of* a thing, Plat., etc.; rarely τινί, as πνεύμασιν πληρούμενοι, *filled by* breath, Aesch. Theb. 464:—rarely, πληροῦν τι εἴς τι, *to pour* one thing into another *till it is full*, as, πλ. εἰς ἄγγος, Eur. I. T. 954: esp.,—2. πλ. ναῦν, *to man* a ship, Hdt. 1, 171; 6, 89, etc.; also, πλ. ναῦν ἀνδρῶν, Id. 3, 41, cf. Dem. 1211, 12, and πλήρωμα; so, πληροῦτε θωρακεῖα, *man* the walls, Aesch. Theb. 32; in mid., πληροῦσθαι τὴν ναῦν, *to man one's* ship, Isae. 89, 10, Dem. 1208. 14.—3. πλ. γυναῖκα, *to make* a woman *pregnant*. 4. *to fill* or *satiate with food*, Hipp., in pass.; so. δαιτὸς πληρωθείς, Eur. Antiop. 45:—hence, *to satisfy, sate*, πληροῦν θυμόν. *to glut* one's rage, Soph. Phil. 324, Eur. Hipp. 1328; τὰς ἐπιθυμίας, Plat. Gorg. 494 C.—5. *to make* a number *full* or *complete*. πλ. τοὺς δέκα μῆνας, Hdt. 6, 63, cf. 7. 29, Plat. Tim. 39 D: οἱ πληροῦντες τὴν βουλήν, τὸν χορόν, those *who make up the entire number of* the council, chorus:—pass. with fut. mid. (Xen. Hipparch. 3. 6), *to be full*. of an assembly, Ar. Eccl. 89, and Oratt.; of the moon, Soph. Fr. 713.—6. *to fulfil* a duty towards one, τινί τι, Aesch. Theb. 464; πληροῦν τὴν χρείαν, *to supply* it, Thuc. 1, 70: generally, *to fulfil, accomplish, perform*, Aesch. Ag. 313. in Pass.—II. intr. *to be complete*, ἡ ὁδὸς πληροῖ ἐς τὸν ἀριθμὸν τοῦτον, the way *comes in full* to this number, Hdt. 2. 7.—The mid. is used like the act. in N. T., Ephes. 1, 23. Hence

Πλήρωμα, ατος, τό, *that by which a thing is filled*, hence *a full measure, complement, sum*, Hdt. 8, 43, 45; esp. of the men in a ship, *a ship's complement, her crew*, Thuc. 7, 4. 12, Xen., etc.: so, πλ. πόλεως, Plat. Rep. 371 E:—of number, *the sum*, ὀγδώκοντα ἔτεα ζόης πλ. μακρότατον πρόκειται, 80 years are fixed as life's longest *sum*, Hdt. 3, 22, cf. Ar. Vesp. 660:—Eur. oft. uses the word with a genit. of the thing filled, as, πλ. χθονός, of men, Or. 1642: κυλίκων πλ., of wine, Tro. 824, cf. Ion 1051, 1412: but, πλ. δαιτός, *the satiety* of the feast, Eur. Med. 203; πλ. τυρῶν, *their fill* of cheese, Id. Cycl. 209.—II. *a filling up, completing*, like sq., Soph. Tr. 1213.

Πλήρωσις, εως, ἡ, (πληρόω) *a filling up, filling, making full, satisfying*, Plat. Gorg. 496 E, etc.—2. Pass. like foreg. II, *fulness*, Plat. Legg. 956 E: *fulfilment, payment, completion.*—3. *the completing a number*, Hdt. 3, 67.

Πληρωτής, οῦ, ὁ, (πληρόω) *one who fills* or *completes* a number, πλ. ἐράνου = ἐρανιστής, Dem. 547, 18, cf. Interpp. ad Hesych. 2, p. 980.

Πληρωτικός, ή, όν, (πληρόω) *making full, filling up.*

Πλησῐάζω, f. -άσω, (πλησίος) *to bring near*, τινά τινι, Xen. Eq. 2, 5: pass., *to come near, approach*, τινί, Eur. El. 634.—II. intr., in signf. of pass., πλησιάζειν τινί or τινός, Xen. Cyr. 7, 3, 17; 3, 2, 8; absol., *to be near*, Soph. O. T. 91; πλ. τόπῳ, Amphis Amp. 2: hence c. dat., *to be always near, live* or *associate with*, Lat. *familiariter uti*, τῷ ἀνδρί, Soph. O. T. 1136, cf. Plat. Lach. 197 D, Theaet. 144 A; οἱ πλησιάζοντες, a man's *followers* or *disciples*, Isocr. Antid. § 187, etc.; but, πλ. γυναικί, like πελάζω, *to go in to* a woman, *have sexual intercourse with* her, Isocr. 34 C, Dem., etc

Πλησῐαίτερος and πλησῐαίτατος, v. sub πλησίος.

Πλησιᾰλος, ον, (πλησίος, ἅλς) *near the sea*, like ἀγχίαλος, Posidon. ap. Ath. 333 C. [ῐ]

Πλησίασμα, ατος, τό, = sq.

Πλησῐασμός, οῦ, ὁ, (πλησιάζω) *an approaching, approach*, τοῦ φοβεροῦ, Arist. Rhet. 2, 5, 2: *sexual intercourse*, Diog. L. 2, 100.

Πλησιαστός, ή, όν, (πλησιάζω) *brought near, near.*

Πλησιγνᾰθος, ον, (πίμπλημι, πλήσω, γνάθος) *filling the cheeks*, Sopat. Cnid.

Πλησῐέστερος, -έστατος, v. πλησίος fin.

†Πλησίμαχος, ου, ὁ, *Plesimachus*, masc. pr. n., Plut.

Πλησίμοχθος, ον, (πίμπλημι) *full of distress*, very dub.

Πλησιογείτων, ονος, ὁ, *a near neighbour, next neighbour*, Boeot. πλεισιογείτων, Inscr. ap. Müller Orchom. p. 472.

Πλησίοικος, ον, (πλησίος, οἶκος) *near the house, dwelling near*, Dio C.

Πλησίος, α, ον, (πέλας, πελάζω) *near*, Hom.; τινός, Il. 6, 249, Od. 5, 71; τινί, Il. 23, 732, Od. 2, 149.—II. as subst., *a neighbour*, Hom., also Hdt. 7, 152:—adv., πλησίον, *near, nigh, hard by*, τινός, Hom., and Hdt. 4, 111; τινί, Hom.:—ὁ πλησίον (sc. ὤν) *one's neighbour*, Theogn. 221, 611, Eur. Hec. 996, and freq. in Plat.; so in Dor., ὁ πλᾱτίον, Theocr. 5, 28; 10, 3.—The adj. is mostly poët. and Ion., though it also occurs in Trag., as Aesch. Eum. 195, Soph. Ant. 761; but in Att. prose only the adv., v. supra.

B. Compar. πλησιέστερος, Xen. Mem. 2, 1, 23; superl. -εστατος: also πλησιαίτερος, -τατος, Id. An. 1, 10, 5; 7, 3, 29 (but with v. l. -έστατος, ώτατος, v. Poppo ad l.); *nearer, nearest* or *next*, both forms Att., though the latter more freq.—Adv. πλησιαιτέρω, Hdt. 4, 112. [ῐ]

Πλησῐόχωρος, ον, (πλησίος, χώρα) *near a country, bordering upon*, τινί, Hdt. 3, 97; but he more usu. has it absol. of persons *who live in a near country, neighbours*, as 3, 89; 4, 13, etc.; τὸν σαυτοῦ πλησιόχωρον, Ar. Vesp. 393.

Πλησιίστιος, ον, (πίμπλημι, πλήσω, ἱστίον) *filling* or *swelling the sails*, οὖρος, Od. 11, 7; 12, 149; πνοαί, Eur. I. T. 430.

Πλησῐφᾰής, ές, (πίμπλημι, πλήσω, φάος) *in the full light*, esp. of the moon, Manetho.

Πλησίφωτος, ον, (φῶς) = foreg.

Πλῆσμα, ατος, τό, (πίμπλημι, πλήσω) like πλήρωμα, *that which fills* or *satisfies*, v. l. Ath. 111 C.—II. *impregnation, conception*, like ὄχευμα, Arist. H. A. 6, 23, 3.

Πλήσμη, ης, ἡ, also πλήμη and πλήμμη, (πλέος, πλήθω) like πλημμυρίς, *the flood-tide*; and in plur., generally, *the rising* of water, ἐν πλήσμησι διϊπετέος ποταμοῖο, Hes. Fr. 25.

Πλήσμιος, α, ον, (πίμπλημι) *filling, gorging*, Plut. Timol. 6: τὸ πλήσμιον, *a surfeit, disgust*, Id. Anton. 24.

Πλησμονή, ῆς, ἡ, (πίμπλημι) *a filling up, satiety*, Eur. Tro. 1211, Plat., etc.; esp. with food, *repletion, a surfeit*, Hipp.: generally, *fulness, plenty*, Eur. Incert. 112: πλ. ἐστί τινος, one has *enough* of a thing, Ar. Plut. 189; cf. Plat. Symp. 186 C, etc.; πλ. ἀπό τινος, Luc. Nigr. 33. Hence

Πλησμονικός, ή, όν, *fond of gorging.*

Πλησμονώδης, ες, (πλησμονή, εἶδος) *of a filling* or *cloying nature*, Hipp.; like πλήσμιος.

Πλήσσω, Att. -ττω, (cf. sub fin.): f. -ξω: pf. 2 (sometimes with pass. signf.) πέπληγα: pf. pass. πέπληγμαι: aor. pass. ἐπλήγην, but in compds. usu. ἐπλάγην (as ἐξεπλάγην, κατεπλάγην, etc.), [ᾰ]: Hom. uses pf. 2 always in act. signf. and Ep. redupl.; aor. 2 act. and mid. πέπληγον, inf. πεπληγέμεν, πεπληγόμην, and with augm. ἐπέπληγον, Il. 5, 504; also in Il. 3, 31, we have κατεπλήγην for κατεπλάγην: fut. 2 pass. πληγήσομαι, Xen. Cyr. 2, 3, 10; fut. 3 πεπλήξομαι, Eur. Hipp. 894. and Plat.

To strike, smite, wound, oft. in Hom.; esp. of a direct blow, as opp. to βάλλειν, Hdt. 6, 117: c. acc. dupl. pers. et rei, *to strike* one *on*.... πλήσσειν τινὰ αὐχένα, Il. 11, 240, etc.; and still more closely, τὸν κατ' ἄκνηστιν μέσα νῶτα πλῆξα, Od. 10, 161:—ποδὶ πλῆξαι, to *kick* or *spurn*, Od. 22. 20; but, πέπληγον χορὸν ποσίν, like Lat. *terram pulsare* or *pede quatere*, Od. 8, 264; πλήσσειν πληγῇσι, Il. 2, 264; ἵππους ἐς πόλεμον πεπληγέμεν, *to whip* on the horses to the fray, Il. 16, 728; of Jupiter, *to strike* with lightning, Hes. Th. 855:—sometimes c. acc. objecti. κονίσαλον ἐς οὐρανὸν ἐπίπληγον πόδες ἵππων, *struck* the dust up to heaven, Il. 5, 504; and so, Ζεὺς ἐπ' Ἴδαν πλᾶξε κεραυνόν (for Ἴδαν πλᾶξε κεραυνῷ) Pind. N. 10, 132; (so in pass., πέπληκται χαρακτὴρ ἐν τύποις, *has been stamped*, Aesch. Supp. 283); cf. παίω:—mid., πλήξασθαι μηρώ, etc., *to smite one's* thighs, Hom.; so πλήξασθαι τὴν κεφαλήν, Hdt. 3, 14; this was to express grief. like κόπτεσθαι and τύπτεσθαι, Lat. *plangere pectus*:—pass., *to be struck, stricken, smitten*, κεραυνῷ πληγείς, *stricken* by lightning, Hom.: so Hes. Sc. 422, cf. Th. 861, and freq. in Trag.; also, πληγείς τινος, *stricken* by a man, Eur. Or. 497: also *to be beaten, worsted*, or *conquered*, Hdt. 5, 120, Thuc. 8, 38: *to be stricken* by misfortune, Hdt. 1, 41: but, πλ. δώροισι, *to be touched* by bribes, Id. 8, 5: στρατὸν τοσοῦτον πέπληγμαι, i. e. *I have lost* it *by this blow*, Aesch. Pers. 1014.—II. metaph. of sudden, violent emotions, *to strike* one *from* one's senses, *amaze, confound*, ἔκ με πλήσσουσι, Od. 18, 231, cf. Il. 13, 394, (though these places properly belong to ἐκπλήσσω): later, of vehement passion, esp. in pass., ἱμέρῳ, χολῇ πεπληγμένος, Aesch. Ag. 544, 1660; πληγεὶς ἔρωτι, etc., like Lat. *percussus* or *ictus amore*, Valck. Hipp. 38, 1303: τὴν καρδίαν πληγείς, Plat., etc.—The Att. usage of this word is confined to the pass., though the fut. act. is used by Aesch. Fr. 255; the aor. by (Eur.) I. A. 1579; the pf. 2 πέπληγα, by Ar. Av. 1350,—but this itself took a pass. signf. in late writers, Oudend. Thom. M. p. 703: for the act. the Att. preferred πατάσσω, Valck. Act. Apost. 12, 7: Hdt. also mostly uses pass. (From the same root ΠΛΗΓ-, ΠΛΑΓ-, comes πληγή, Lat. *plāga* and *plango*: perh. also akin to πλάσσω, q. v.)

Πληστεύω, (πλήρης) = πίμπλημι, πληρόω, dub.

Πλῆστιγξ, ἡ, Ion. for πλάστιγξ.

Πλήτης, πλῆτις, Ion. for πελάτης, πλᾶτις.

Πλητίς, ῖνος, ἡ, = τὸ πλατίον, Hesych.

Πλῆτο, 3 sing. aor. pass. from πίμπλημι, Hom., and Hes.—II. 3 sing. aor. syncop. poet. from πελάζω, Il. 14, 438.

Πλήων, ον, Ion. for πλείων, dub

Πλίγμα, ατος, τό, (πλίσσω, πλίξ) *a step*: *a standing with the legs far asunder.*—II. in wrestling, *a tripping up.*—III. = πλιχάς.

Πλινθεία, ας, ἡ, (πλινθεύω) *a making of bricks*, LXX.—II. *a drawing up of an army in square.*

Πλινθεῖον, ου, τό, *a brick-kiln*, Lys. ap. Harpocr.

Πλίνθευσις, *a making of bricks*: and

Πλινθευτής, οῦ, ὁ, *a brick-maker*: from

Πλινθεύω, (πλίνθος) *to make into bricks*, γῆν, Hdt. 1, 179: nowhere else in this signf.—2. *to make bricks*, Thuc. 2, 78, in mid.—II. *to build of brick*, Ar. Nub. 1126; πλ. τείχη, Thuc. 4, 67.—III. *to make in the form of a plinth* or *brick*, πλαίσια, Ar. Ran. 800.

Πλινθηδόν, adv. (πλίνθος) *in the shape of a brick*, Hdt. 2, 96.

Πλινθιακός, ή, όν, (πλίνθος) *belonging to a brick*, ὁ πλ., = πλινθευτής, Diog. L. 4, 36.

†Πλινθίνη, ης, ἡ, *Plinthine*, a city of lower Aegypt, Strab. p. 799; Ath. 34 A. Hence

†Πλινθινήτης, ὁ, κόλπος, gulf *of Plinthine*, forming the eastern boundary of Aegypt, Hdt. 2, 6.

Πλίνθῐνος, η, ον, (πλίνθος) *made* or *built of brick*, Hdt. 5, 101, Xen. An. 3, 4, 11.

Πλινθίον, ου, τό, dim. from πλίνθος, *a small brick*, Thuc. 6, 88, Xen. Cyr. 7, 1, 24: hence, like πλαίσιον, *a plinth-shaped body, a chest, pedestal, sock, die.*—2. in the catapult, *the parts by which the arms are strained.*—3. in Arithm., *the proportion of twice four times four.*—4. πλινθίων ὑπογραφαί, *the fields* or *squares* into which the augurs divided the heavens, *templa* or *regiones coeli*, Plut. Camill. 32.

Πλινθίς, ίδος, ἡ, dim. from πλίνθος, Anth. P. 6, 295, Diod.

Πλινθοειδής, ές, (εἶδος) *brick-like.*

Πλινθοποιέω, ῶ, *to make bricks*, Ar. Ran. 1139. Hence

Πλινθοποιΐα, ας, ἡ, *brick-making*.

Πλίνθος, ου, ἡ, *a brick* or *tile*, whether baked in the sun or by fire, *πλίνθοι ὀπταί*, Hdt. 1, 180, 186; *πλ. κεράμιαι, γήϊναι*, Xen. An. 3, 4, 7; 7, 8. 14 (opp. to *ὠμὴ πλ.*, Paus.); *πλίνθους ἑλκύσαι, εἰρύσαι*, like Lat. *ducere lateres*, to make *bricks*, Hdt. 1, 179; 2, 136; *ὀπτᾶν*, *to bake* them, Id. 1, 179; *δομοι πλίνθου* collectively, layers of *brick*, Ib.:—proverb., *πλ. πλύνειν, laterem lavare*, of useless trouble, Paroemiogr. — 2. *any brick-shaped body, a plinth*, esp. of gold, *an ingot*, like Lat. *lateres aurei*, Polyb. 10, 27, 12, etc.; cf. *ἡμιπλίνθιον*: *the plinth of a column*, Vitruv.

Πλινθουλκέω, ῶ, *to make bricks*: from

Πλινθουλκός, όν, (πλίνθος, ἕλκω) *making bricks*: ὁ πλ., *a brick-maker*.

Πλινθουργέω, ῶ, *to make bricks*, Ar. Plut. 514: and

Πλινθουργία, ας, ἡ, *brick-making*, LXX.: from

Πλινθουργός, όν, (πλίνθος, *ἔργω) *making bricks*: *a brick maker*, Plat. Theaet. 147 A.

Πλινθοφορέω, ῶ, *to carry bricks*, Ar. Av 1149: from

Πλινθοφόρος, ον, (πλίνθος, φέρω) *carrying bricks*, Ar. Av. 1134.

Πλινθόω, ῶ,=πλινθεύω:—*to make of brick*, Anth. P. 9, 423.

Πλινθυφής, ές, (πλίνθος, ὑφαίνω) *built of brick*, Aesch. Pr. 450.

Πλινθωτός, όν, (πλινθόω) *brick-shaped, oblong*.

Πλίξ, ἡ,=*πλίγμα*, Gramm.

Πλίξ, adv., for which *ἀμφιπλίξ* (q. v.) is more usu.

Πλίξις, εως, ἡ, *a stepping, striding forward*.—II. *a stretching out*: hence also *a span-measure*: from

ΠΛΙ'ΣΣΩ, f. *-ίξω*:—strictly, like Lat. *plico, to fold*: but mostly in mid., *to cross one's legs in walking*, and hence *to stride, step out*, once in Hom., *εὖ πλίσσοντο πόδεσσιν*, of mules, Od. ζ, 318; cf. *διαπλίσσω*. (Hence *πλιχάς*, q. v.: akin also to *πλέκω*.) Hence

Πλῐχάς, άδος, ἡ, *the inside of the thighs, which is chafed in walking*, Lat. *interfemininum*, Foës. Oecon. Hipp.

Πλοάς, άδος, ἡ,= *πλωάς, νῆσοι, floating islands*, Theophr.

Πλοητόκος, ον, (πλόος, τίκτω) *producing navigation*, *Ζέφυρος*, Anth. P. 10, 6.

Πλοιάριον, ου, τό, dim. from *πλοῖον, a skiff, boat*, Ar. Ran. 139. [ᾰ]

Πλοΐζω, more freq. as dep. *πλοΐζομαι*, = *πλωΐζω*, from *πλόος*, but prob. not before Polyb., Lob. Phryn. 614, sq.

Πλοϊκός, ή, όν,=sq., dub.

Πλόϊμος, ον, v. sub *πλώϊμος*.

Πλοιοειδής, ές, (εἶδος) *ship-shaped*: from

Πλοῖον, ου, τό, (πλέω) strictly *a floating vessel*, hence *a ship* or *vessel* in the most general sense, Hdt. 1, 168, etc.; then more nearly defined, as, *πλοῖα λεπτά*, small *craft*, Id. 7, 36. Thuc. 2, 83; *πλ. ἱππαγωγά*, transport-*vessels*, Hdt. 6, 48; *πλ. μακρά*, *ships* of war, Id. 5, 30. Thuc. 1, 14; *πλ. στρογγύλα*, *ships* of burthen, merchantmen, Xen. Hell. 5, 1, 21:—as distinguished from *ναῦς*, *πλοῖον* was mostly used for a *merchant-ship* or *transport*, *ναῦς* being a ship of war, Valck. Hdt. 6, 48, cf. Sturz. Lex. Xen. s. v. *ναῦς*.

Πλοιοφόρος, ον, (πλοῖον, φέρω) *bearing ships*.

Πλοκᾰμίς, ῖδος, ἡ, poet. for *πλόκαμος, a lock* or *curl of hair*: also collectively, *curly hair*, Theocr. 13, 7, Bion. 1, 20, Euphor. 52.—Others take it as dim. from *πλόκαμος*. [ῐς Ion., ῑς Att. in nom., acc. to Draco p. 23, 20; 45. 23; in trisyll. cases ῑ always, as in Bion l. c.]

Πλόκᾰμον, ου, τό, = *πλόκανον*, dub.

Πλόκᾰμος, ου, ὁ, (πλέκω) *a lock* or *curl of hair*, like *πλόκος*, Aesch. Cho. 7, etc.; in plur., *the locks, hair*, Il. 14, 176; *κομᾶν πλόκαμοι*, Pind. P. 4, 145: but also in sing., collectively, =*κόμη*, Hdt. 4, 34, and Trag.; *τριχὸς πλ.*, Aesch. Theb. 564.—II. *a twisted rope*, Xen. Cyn. 9, 12, cf. sq.

Πλόκᾰνον, ου, τό, also written *πλόχᾰνον* (πλέκω):—*any thing twined* or *plaited*, Plat. Tim. 78 C: esp. *a wicker sieve, fan*, or *winnow*, Lat. *vannus*, Ibid. 52 E.

Πλοκάς, άδος,=*πλόκαμος*, Pherecr. Incert. 68.

Πλοκερός, ά, όν, (πλέκω) *twined, plaited*, v. l. for *πλακερός*.

Πλοκεύς, ὁ, (πλέκω) *a plaiter, braider*, Epich. p. 79.

Πλοκή, ῆς, ἡ, (πλέκω) *a twining, plaiting*, Epich. p. 79.—II. *any thing plaited* or *woven, a web*, Eur. I. T. 817, Plat. Legg. 849 C.—III. metaph., *entanglement, intricacy; the complication of* a dramatical plot, opp. to *λύσις*, Arist. Poët. 18, 12.—2. *a web of deceit, trick*, *πλοκὰς πλέκειν*, Eur. Ion 826, cf. I. A. 936.

Πλοκίζω, (πλόκος) = *πλέκω*, *to twine* or *braid*, usu. *κόμην*, Hipp.

Πλόκιμος, ον, (πλέκω) *for twining* or *plaiting*, *κάλαμος*, Theophr.

Πλόκιον, ου, τό, dim. from *πλόκος*, Plut. 2, 141 D.

Πλόκιος, α, ον, (πλέκω) *twined*, v. l. Od. 13, 295, for *κλόπιος*.

Πλόκος, ου, ὁ, (πλέκω)=*πλόκαμος*, Trag., as Aesch. Cho. 197, Soph. Aj. 1179:—also, *a wreath* or *chaplet*, *πλόκοι σελίνων*, the parsley-*wreath* at the Isthmian games, Pind. O. 13, 45; *πλ. μυρσίνης, ἀνθέων*, Eur. El. 778, Med. 841.

Πλόμενος, Ep. syncop. part. pres. from *πέλομαι*, formed after the Homeric *περιπλόμενος*, Euphor. Fr. 55.

Πλόμος, ὁ, and *πλομίζω*, Arist. H. A., for *φλόμος, φλομίζω*, q. v.

Πλόος, ὁ, Att. contr. *πλοῦς, οῦ*, pl. *πλοῖ, πλῶν*, etc.: later, we have a gen. sing. *πλόος*, as if of third declens., Lob. Phryn. 453 (πλέω):—*a sailing, voyage*, Od. 3, 169, Hes. Op. 628, Hdt. (who always has the dissyl. form) 2, 29, etc., and Att.; *πλοῦν στέλλειν, ποιεῖσθαι*, Soph. Aj. 1045, Phil. 552: *ἔξω πλόου*, out of *one's course*, Pind. P. 11, 60.—2. = *εὔπλοια*, *time for sailing*, i. e. fair wind, tide, etc., *καιρὸς καὶ πλοῦς*, Soph. Phil. 1450; *πλοῦς γίγνεται*, i. e. the wind is fair, Thuc. 1, 137; *πλῷ χρῆσθαι*, to have a fair wind, Id. 3, 3; *καλλίστοις πλοῖς χρῆσθαι*, Antipho 139, 12.—Proverb., *δεύτερος πλοῦς*, of trying a second scheme when one's first fails, Stallb. Plat. Phaed. 99 D, Polit. 300 B; so, *κατὰ τὸν δεύτερον πλοῦν*, Arist. Eth. N. 2, 9, 4.—3. later used even of *a journey by land*, Lob. Phryn. 615, cf. *πλέω*: in Nic., of *the crawling* of a serpent, Th. 295.

Πλουδοκέω, ῶ, (πλοῦς, δοκέω) *to wait for a fair wind*, Cic. Att. 10, 8, 9.

Πλουθῡγίεια, ας, ἡ, (πλοῦτος, ὑγίεια) *health and wealth*, Ar. Av. 731, Vesp. 677, Eq. 1091. [ῑ]

†Πλουμβαρία, ας, ἡ, *Plumbaria*, an island on the coast of Hispania, Strab. p. 159.

Πλοῦς, ὁ, Att. contr. for *πλόος*, q. v.

Πλουσιάζω, (πλούσιος) *to enrich*, Hdn.

Πλουσιακός, ή, όν, (πλούσιος) *peculiar to a rich man*, Alex. Incert. 10, 5.

Πλουσιάω, ῶ, late form for *πλουτέω*.

Πλουσιόδωρος, ον, *giving rich gifts*.—II. *richly endowed*.

Πλούσιος, α, ον, (πλοῦτος) *rich, wealthy*, Hes. Op. 22, and Att.; *μέγα πλ.*, Hdt. 1, 32: c. gen. rei, *rich in* a thing, Lat. *dives opum*, Eur. Or. 394, Plat. Polit. 261 E:—sometimes with collat. notion of *royal* or *noble*, Soph. O. T. 1070.—II. *ample, abundant*, Eur. Dan. 3. Adv. *-ίως*, Hdt. 2, 44, and Eur.

Πλουτᾰγᾰθής, ές, v. *πλουτογαθής*.

Πλουτᾰκᾰδήμεια, ας, ἡ, *the Academic philosophy* which holds outward goods in esteem.

Πλούταξ, ᾱκος, ὁ, *a rich churl*, a word coined by Eupol. Κολακ. 1, 9, like *πήλαξ, στόμφαξ*, etc.; v. Meineke Menand. p. 161, and cf. the Lat. termin. *-ax*.

†Πλούταρχος, ου, ὁ, *Plutarchus, Plutarch*, tyrant of Eretria in Euboea, Dem. 58, 5; etc.—2. the celebrated philosopher and biographer, of Chaeronea in Boeotia.

†Πλουτεύς, ὁ,=Πλούτων, Mosch. 3, 22.

Πλουτέω, ῶ, f. *-ήσω*, (πλοῦτος) *to be rich, wealthy*, *τάχα σε ζηλώσει ἀεργὸς πλουτεῦντα*, Hes. Op. 311; *πλ. μέγα, μάλιστα*, Hdt. 1, 32; 3, 57; *πλουτεῖ κατ' οἶκον μέγα*, Soph. Ant. 1168; and freq. in Eur., etc.: *πλ. ἀπὸ τῶν κοινῶν*, *to be rich* from the public purse, Ar. Plut. 569; so *πλ. ἔκ τινος*, Dem. 576, 1:—c. gen., *to be rich in* a thing, *πόνου*, Aesch. Fr. 225, cf. Plat. Rep. 521 A, Xen. An. 7, 7, 28; also, *τινί*, Xen. Ath. 2, 11. Hence

Πλουτηρός, ά, όν, *enriching*, *ἔργον*, Xen. Oec. 2, 10.

†Πλουτιάδης, ου, ὁ, *Plutiades*, a philosopher of Tarsus, Strab. p. 675.

Πλουτίζω, f. *-ίσω* (πλοῦτος) *to enrich*, Aesch. Ag. 1268, Xen., etc.: metaph., *πλ. τινὰ στεναγμοῖς*, Soph. O. T. 30; *ἀρετῇ*, Xen. Mem. 4, 2, 9: ironically, *to deck out, gladden*, Aesch. Ag. 586.

Πλουτίνδην, (πλοῦτος) adv., *according to one's wealth*, *πλ. αἱρεῖσθαι*, Arist. Pol. 11, 9, etc.; cf. *ἀριστίνδην*.

Πλουτισμός, οῦ, ὁ, (πλουτίζω) *an enriching*.

Πλουτιστήριος, α, ον, *enriching*, Philo.

Πλουτογᾱθής, ές, Dor. for *πλουτογηθής*, (πλοῦτος, γηθέω) *delighting by riches*, Aesch. Cho. 801, e conj. Turneb.; for the reading of the MSS., *πλουτᾰγᾰθής* is against the metre.

Πλουτοδότειρα, ας, ἡ, fem. from *πλουτοδοτήρ*, Orph. H. 39, 3.

Πλουτοδοτέω, ῶ, (πλουτοδότης) *to give riches*.—II. *to give rich presents to*, *τινά*, Orph. H. 17, 5.

Πλουτοδοτήρ, ῆρος, ὁ,=sq., Anth. P. 9, 525, 17.

Πλουτοδότης, ου, ὁ, (πλοῦτος, δίδωμι) *giver of riches*, Hes. Op. 125.

†Πλουτοκλῆς, έους, ὁ, *Plutocles*, masc. pr. n., Luc. Ver. H. 2, 33.

Πλουτοκρατέω, ῶ, fut. *-ήσω*, (πλοῦτος, κρατέω) *to govern through wealth*. Hence

Πλουτοκρᾰτία, ας, ἡ, *an oligarchy f wealth*, Xen. Mem. 4, 6, 12.

Πλουτοποιός, όν, (πλοῦτος, ποιέω) *;reating wealth, enriching*, Plut. Num. 16, etc.

Πλοῦτος, ου, ὁ, *wealth, riches*, Hom., Hes., etc.; ἄφενος καὶ πλοῦτον ἀφύξειν, Il. 1, 171; ὄλβῳ τε πλούτῳ τε, Il. 16, 596; opp. to πενία, Plat. Rep. 421 D: in plur., *treasures*, Plat. Prot. 354 B, Gorg. 523 C, etc.:—c. gen. rei, πλοῦτος χρυσοῦ, ἀργύρου, *treasure* of gold, silver, etc., Hdt. 2, 121, 1, cf. Pors. Med. 542:—metaph., πλ. πραπίδων, Emped. 300.—II. as masc. prop. n., *Plutus*, god of riches, son of Ceres, and Iasius, Hes. Th. 969: the later legend represents him as blind; v. also Πλούτων. (Prob. akin to πολύς, πλέων, etc.)

Πλουτοτᾰφής, ές, (πλοῦτος, θάπτω) *buried in riches*, Eust.

Πλουτοφόρος, ον, (πλοῦτος, φέρω) *bringing riches, enriching*, Com. ap. Plut. 2, 27 C.

Πλουτόχθων, ονος, ὁ, ἡ, (πλοῦτος, χθών) *rich in the treasures of the land*, Aesch. Eum. 947.

†Πλουτώ, οῦς, ἡ, *Pluto*, daughter of Oceanus and Tethys, Hes. Th. 355: a companion of Proserpina, H. Hom. Cer. 422.—2. mother of Tantalus by Jupiter, Paus. 2, 22, 3.

Πλουτων, ωνος, ὁ, poet. also Πλουτεύς, q. v., *Pluto*, god of the nether world, first in Trag., as Aesch. Pr. 806, Soph. Ant. 1200, Eur. Alc. 360: orig. an epith. of Ἅιδης, from πλοῦτος, because corn, the chief *wealth* of early times, was held as sent from beneath and the gift of Pluto, as husband of Proserpina the daughter of Ceres. v. Müller Literat. of Greece: hence *Pluto* was confounded with *Plutus*, and was also considered as the god of riches, cf. Soph. Fr. 259, Ar. Plut. 727. Hence

Πλουτώνιος, α, ον, *belonging to Pluto* or *the nether world*: τὰ Π. (sc. χωρία), places *where there are mephitic vapours*, like the Grotta del Cane near Naples, looked upon as entrances to the nether world, Strab. †p. 244, p. 579, 629, etc.†; cf. Χαρώνειος.

Πλόχᾰνον, ου, τό, v. πλόκανον.

Πλοχμός, οῦ, ὁ, (πλέκω) like πλόκαμος, usu. in plur. *locks, hair*, Il. 17, 52, Ap. Rh. 2, 677.

Πλοώδης, ες, (πλόος, εἶδος) *swimming*.—II. metaph., *loose, slack, not solid*, Hipp.; v. Foës. Oecon.

Πλύμα, ατος, τό, (πλύνω) *water in which something has been washed*, πλ. ἰχθύων, Plat. (Com.) Nic. 4: πλ. ἀλεύρου, *a decoction* or *infusion* of it, Foës. Oecon. Hipp.—II. metaph., *a low prostitute*. [ῡ, Nic. Al. 258, Herm. Orph. H. 10, 22.]

Πλῠνεύς, ὁ,=πλύντης, πλύτης, A. B.

Πλύνος, ου, ὁ, *a thing that is washed*.

Πλῠνός, οῦ, ὁ, (πλύνω) *a pit, in which dirty clothes were washed* by treading, Il. 22, 153, Od. 6, 40, 86; later also, *a washing-tub*, Luc.—II. metaph., πλυνὸν ποιεῖν τινα,=πλύνω II, Ar. Plut. 1061.

†Πλυνός, οῦ, ὁ, *Plynus*, a harbour of Africa, east of Cyrene, Hdt. 4, 168; Strab. p. 838: in Scylax οἱ Πλυνοί.

Πλυντήρ, ῆρος, ὁ, (πλύνω)=πλύντης. Hence

Πλυντήριος, ον, *of* or *for washing*: τὰ Πλυντήρια (sc. ἱερά), a festival at Athens (on the 25th Thargelion), *in which the clothes of Minerva's statue were washed*, Xen. Hell. 1, 4, 12, Plut. Alcib. 34; cf. Müller Archäol. d. Kunst. § 69.

Πλύντης, ου, ὁ, (πλύνω) *a clothes-cleaner*: the Gramm. however reject this form, Lob. Phryn. 256.

Πλυντικός, ή, όν,=πλυντήριος: ἡ πλ. (sc. τέχνη), *clothes-washing*, Plat. Polit. 282 A.

Πλύντρια, ας, ἡ, fem. from πλυντήρ, *a washer-woman*.

Πλυντρίς, ίδος, ἡ,=foreg., Ar. Fr. 642.—II. πλυντρὶς γῆ, a kind of *fuller's earth*, Theophr.

Πλύντρον, ου, τό, *the wages of a* πλύντης.—II.=πλύμα, Arist. Probl. 4, 29.

Πλύνω [ῡ], fut. πλῠνέω contr. πλῠνῶ: aor. ἔπλῡνα: pf. πέπλῠκα, pass. πέπλῠμαι: aor. pass. ἐπλύθην [ῠ], but usu. poet. ἐπλύνθην. *To wash, clean*, esp. linen and clothes, (opp. to λούομαι, *to bathe*, νίπτω, *to wash the hands* or *feet*); εἵματα πλύνεσκον, Il. 22, 155; πλῦναν ῥύπα πάντα, *they washed off* all the dirt, Od. 6, 93; πλυνέουσα, Ib. 59 (these are the only forms in Hom.); κώδια πλ., Ar. Plut. 166, etc.:—metaph., τὸ πρᾶγμα πέπλυται, the thing is *washed to pieces*, i. e. *worn out*, Sosipat. ap. Ath. 377 F.—II. as a slang term, πλύνειν τινά, as we say *to wipe* him *down, give* him *a dressing*, i. e. abuse or beat him, Ar. Ach. 381, Dem. 997, 24; and so, πλ. τινὰ τἀπόρρητα, Id. 1335, 5, cf. Meineke Menand. p. 221. (On the root v. πλέω sub fin.) Hence

Πλύσιμος, ον, *to be washed*. [ῠ]

Πλύσις, εως, ἡ, (πλύνω) *a washing, cleaning*, Plat. Rep. 429 E. [ῠ]

Πλύσμα, ατος, τό,=πλύμα, susp.

Πλυσμός, οῦ, ὁ,=πλύσις.

Πλύτης, ου, ὁ,=πλύντης. [ῠ]

Πλῠτός, ή, όν, (πλύνω) *washed, cleaned*.

Πλωάς, άδος, ἡ, (πλώω)=πλώουσα, *sailing* or *floating about*, ὄρνιθες, Ap. Rh. 2, 1054; and Pors. would so read in Soph. Phil. 1093: πλ. νῆσοι, the Harpy islands in the Aegaean sea, afterwds. called Στροφάδες.

†Πλωθειά or Πλωθιά, ᾶς, ἡ, *Plothēa*, a deme of the Attic tribe Aegeïs; hence ὁ Πλωθειεύς, or Πλωθεύς, έως, one *of* (the deme) *Plothea*, Dem. 1310.

Πλωϊάς, άδος, ἡ,=πλωάς, Theophr. ap. Plut. 2, 292 C.

Πλωΐζω, *to sail on the sea, use ships*, πλωΐζεσκ' ἐν (or πλωΐζεσκεν) νηυσί, Hes. Op. 632, cf. Thuc. 1, 13:—Plat. (Rep. 388 A) read πλωΐζοντ' ἀλύων in Il. 24, 12.—Even the Att. prefer πλωΐζω to πλοΐζω, Lob. Phryn. 616, cf. sq.

Πλώϊμος, ον, (πλώω) *fit for sailing*:—1. of a ship itself, *fit for sea, sea-worthy*, Thuc. 1, 29; 2, 13 (v. sub fin.).—2. of navigation, πλωϊμωτέρων γενομένων or ὄντων, as *navigation* advanced, as circumstances became *favourable for navigation*, Thuc. 1, 7, 8;—but, πλωΐμων γενομένων, when the wind, etc. became fair, Dion. H. 1, 63; so, πλώϊμά ἐστιν, Heliod.—Even the Att. prefer πλώϊμος to πλόϊμος, cf. foreg.: Bekker in Thuc. gives the short form, although he writes πλωΐζω, not πλοΐζω, in the same author.

Πλωΐς, ΐδος, ἡ, v. l. for πλωάς, Ap. Rh. 2, 1054.

Πλώς, ὁ, gen. πλωτός, (πλώω) *a swimmer*.—II. *a fish*, elsewh. called κεστρεύς, Epich. p. 44.

Πλώσιμος, ον,=πλώϊμος, Soph. O. C. 663.

†Πλωταὶ νῆσοι, αἱ, *the Plotae* (*floating*-islands), earlier name of the Strophades, Ap. Rh. 2, 285.

Πλωτάρχης, ου, ὁ, (πλώω, ἄρχω) *a ship-captain*, Manetho.

Πλωτεύω, (πλώτης) *to navigate*, Polyb. 16, 29, 11, in pass.

Πλωτή, ἡ, v. πλωτός.

Πλωτήρ, ῆρος, ὁ,=πλώτης, Ar. Eccl. 1087, Plat. Rep. 489 A.

Πλώτης, ου, ὁ, (πλώω) *one who sails, a seaman*.—II. *a swimmer*. Hence

Πλωτικός, ή, όν, *skilled in seamanship*, οἱ πλ., *seamen*, Plat. Ax. 368 B, Plut., etc.; also *ship-owners*, Plut. Cat. Min. 61.

†Πλωτῖνος, ου, ὁ, *Plotinus*, the celebrated new-Platonic philosopher.

Πλωτός, ή, όν, (πλώω) *sailing, floating*, νῆσος, Od. 10, 3, Hdt. 2, 156; of birds, Arist. H. A. 2, 12, 3:—οἱ πλωτοί, a tribe of *fish that constantly float* on the surface, πλ. ἐγχέλεις, Ath. 4 C.—II. *navigable*, Hdt. 2, 102, Polyb. 1, 42, 2, etc.; ἡ πλ. οἶμος, Lyc.: ὁ πλωτός, *the season for sailing*, Heraclid.

Πλώτωρ, ορος, ὁ,=πλωτήρ, poet.

Πλώω: f. -ώσω: pf. πέπλωκα:—Ep. and Ion. for πλέω, *to sail, float*, Il. 21, 302, Od. 5, 240.—Hom., besides the pres. and impf., has Ep. syncop. aor. ἔπλων, ως, ω, part. πλώς, gen. πλῶντος in the compds. ἀπέπλω, ἐπέπλως, part. ἐπιπλώς, παρέπλω; but Hdt. has pres. inf. πλώειν, 4, 156, and part. πλωούσας, 8, 10, 22, 42; impf. ἔπλωον, 8, 41; aor. 1 ἔπλωσα, 4, 148; inf. πλῶσαι, 1, 24; part. πλώσας, 4, 156, which also occurs once in Hom. in the compd. ἐπιπλώσας, Il. 3, 47.—It was never used in Att., Dind. Eur. Hel. 532, Ar. Thesm. 878. — Hom. seems to have used πλώω and its derivs. more in the signf. of *to float*, πλέω in that of *to sail*.

Πνείω, poet. for πνέω, q. v., Hom., and Hes., also Orac. ap. Hdt. 1, 67.

Πνεῦμα, ατος, τό, (πνέω) *wind, air*, first in Hdt., πνεύματα ἀνέμων, 7, 16, 1; then freq. in Att., esp. in prose, πνοή being the more usu. form in poetry, and the only one in Hom.—2. esp. like Lat. *anima* (Cic. Tusc. Q. 1, 9), *the air we breathe, breath*, πν. βίου, *the breath* of life, Aesch. Pers. 507; πνεῦμα ἀθροίζειν, to collect *breath*, Eur. Phoen. 851; πν. ἀφιέναι, ἀνιέναι, μεθιέναι, to give up *the ghost*, Id. Hec. 571, Or. 277, Tro. 780; cf. Thuc. 2, 49:—proverb., ἄνθρωπός ἐστι πνεῦμα καὶ σκιὰ μόνον, Soph. Fr. 13: also *breathing, respiration*, esp. freq. in Hipp., who uses it in various phrases, πνεῦμα ἀναφερειν, to breathe hard; τὸ πνεῦμα ἄνω ἔχειν, to be out of breath; τὸ πνεῦμα γίγνεται ἄνω (cf. Mein. Menand. 12); μετέωρον πνεῦμα, like Horace's *sublimis anhelitus*, breathlessness, when the breath seems to be stopped at the *upper* end of the wind-pipe; also, πν. ἀνελκόμενον; πν. ἁλιζόμενον, *a thick, quick* breathing, etc.; v. Foës. Oecon. Hipp.: also, absol., *difficulty of breathing*, Id.:—in plur. *breathings, gasps*, Id.—3. *life*, Polyb. 31, 18, 4, Plut., etc.:—also, *the spirit, a living being*, like Lat. *anima*, Phoenix ap. Ath. 530 F.—4. *a Spirit, Spiritual Being*, N. T.—5. metaph., *spirit*, i. e. *feeling*, Soph. O. C. 612; so, αἰδοίῳ πνεύματι δέξασθαι, Aesch. Supp. 30.—6. in hunters' language, *the scent*.—7. in Gramm., *the breathing*, πν. δασὺ καὶ ψιλόν, *spiritus asper et lenis*.

Πνευμᾰτέμφορος, ον, (πνεῦμα, ἐμφέρω)=πνευματόφορος.

Πνευμᾰτίας, ου, ὁ, (πνεῦμα)=πνευματώδης I. 3, Hipp.

Πνευμᾰτιάω, ῶ, = πνευστιάω, *to pant.*

Πνευμᾰτίζω, (πνεῦμα) *to fan by blowing.*—II. *to write* or *speak with the breathing* (*spiritus*), Antigon. Caryst.

Πνευμᾰτικός, ή, όν, (πνεῦμα) *belonging to wind* or *breath*, πν. μόριον, the organ *of breathing*, Medic.: πν. ὄργανον, a machine *moved by wind* or *air.*—2. *windy, exposed to wind*, Theophr.—3. act., *blowing up, making flatulent*, βρώματα, Nicom. ap. Ath. 291 C.—4. *of the spirit, spiritual*, opp. to σωματικός, Plut. 2, 129 C.—4. οἱ Πνευματικοί, a school of physicians *who pretended to explain every thing from the* πνεῦμα. Adv. -κῶς, †*spiritually*, N. T.

Πνευμάτιον, ου, τό, dim. from πνεῦμα, Polyb. 15, 31, 5, Damox. Syntr. 1, 26. [ᾰ]

Πνευμάτιος, α, ον, (πνεῦμα) *windy, portending wind*, Arat. [ᾰ]

Πνευμᾰτισμός, οῦ, ὁ, (πνευματίζω II) *a writing* or *speaking with the breathing* (*spiritus*).

Πνευμᾰτοδόχος, ον, (δέχομαι) *receiving wind.*

Πνευμᾰτοκήλη, ης, ἡ, *a flatulent* or *windy hernia.*

Πνευμᾰτοκίνητος, ον, (κῑνέω) *moved by the wind* or *spirit.*

Πνευμᾰτομάχος, ον, (πνεῦμα, μάχομαι) *fighting with the wind.*—2. in Eccl., *fighting with the Spirit.* [ᾰ]

Πνευμᾰτόμφᾰλος, ου, ὁ, (πνεῦμα, ὀμφαλός) *a hernia caused by pent-up vapours* about the navel, Galen.

Πνευμᾰτοποιέω, ῶ, *to produce wind, to fill with wind*, Arist. Probl. 24, 10, 2: from

Πνευμᾰτοποιός, όν, (πνεῦμα, ποιέω) *producing wind* or *breath*, Philem. Lex. 164, p. 109, Osann.

Πνευμᾰτόῤῥοος, ον, contr. -ῤῥους, ουν (πνεῦμα, ῥέω):—*flowing with winds*, i. e. *with draughts* or *currents of air*, Plat. Crat. 410 B.

Πνευμᾰτοφορέομαι, as pass., *to be borne, moved by wind*, or *as by the wind*, LXX.—II. *to be inspired.* From

Πνευμᾰτόφορος, ον, (πνεῦμα, φέρω) *borne by the wind*, LXX.—II. *inspired*, Ib.

Πνευμᾰτόω, ῶ, (πνεῦμα) *to turn into wind*, Plut.:—pass., *to become wind, evaporate*, Arist. Gen. An. 2, 3, 14.—II. *to blow* or *puff up*:—pass., *to be flatulent*, or *to be asthmatic*, Foës. Oecon. Hipp.; v. πνευματώδης, fin.

Πνευμᾰτώδης, ες, (πνεῦμα, εἶδος) *windy, exposed to the wind*, τόποι, Theophr.—2. *full of wind, flatulent*, Hipp.—3. *asthmatic*, Id.: cf. Foës. Oecon.—II. act. *blowing* or *puffing up.*

Πνευμάτωσις, εως, ἡ, (πνευματόω) *a blowing* or *puffing up, making windy*, Arist. Respir. 20, 6. [ᾰ] Hence

Πνευμᾰτωτικός, ή, όν, *blowing up, making flatulent.*

Πνευμονία, ας, ἡ, Att. πλευμ-, (πνεύμων) *a disease of the lungs*, Plut. 2, 918 D.

Πνευμονίας, ου, ὁ, (πνεύμων) *of the lungs, pulmonary.*

Πνευμονικός, ή, όν, Att. πλευμ-, (πνεύμων) *belonging to the lungs*, Arist. Probl. 33, 14, 1: esp. *affected with a disease of the lungs.*

Πνευμονίς, ίδος, ἡ, Att. πλευμ-, (πνεύμων) = πνευμονία.

Πνευμονώδης, ες, (εἶδος) *like the lungs, spongy*: from

Πνεύμων, ονος, ὁ, in common Att. also πλεύμων, which may be allowed in Plat. Tim. 70 C, but not in Trag., Lob. Phryn. 305, Br. and Herm Soph. Tr. 564, 775: (πνέω, πνεῦμα):—usu. in pl. πνεύμονες, *the organs of breathing, the lungs*, Il. 4, 528, Aesch. Theb. 61, Soph. Tr. 567, etc.; also in sing., Il. 20, 486.—Cf. πλεύμων. (With the Ion. form πλεύμων, cf. the Lat. *pulmo.*)

Πνεῦν, Dor. poet. for ἔπνεον, impf. of πνέω, Pind.

Πνεῦσις, ἡ, (πνέω) *a blowing, breathing.*

Πνεύστης, ου, ὁ, (πνέω) *one who gasps, breathes hard.* Hence

Πνευστιάω, ῶ, *to breathe hard*, Hipp., and Arist. Rhet. 1, 2, 18.

Πνευστικός, ή, όν, *disposed to blow* or *breathe*: from

ΠΝΕ´Ω, poet. πνείω: fut. πνεύσω, and later πνεύσομαι or usu. πνευσοῦμαι: aor. 1 ἔπνευσα, pass. ἐπνεύσθην.—Hom. uses only pres. and impf., usu. in poet. form πνείω, but also πνέω, Od. 5, 469: Hes. too has both forms and uses also part. aor. act.—For pf. pass. πέπνῡμαι, part. πεπνῡμένος, v. sub πέπνυμαι.

To blow, breathe, of the wind and air, Od. 4, 361; 5, 469, etc.—II. *to breathe, send forth an odour*, ἡδὺ πν., Od. 4, 446:—c. gen., *to breathe* or *smell of* a thing, οὐ μύρου πνέον, Soph. Fr. 147, πνεῖν χαρίτων ἐρώτων, Wern. Tryph. 505: rarely c. dat., *to smell with* a thing, Anth. P. 5, 200.—III. of animals, *to breathe hard, pant, gasp*, Il. 13, 385; ὕπνῳ πνεῖν, Aesch. Cho. 622.—IV. generally, *to draw breath, breathe*, and so *to live*, Il. 17, 447, Od. 18, 131; οἱ πνέοντες = οἱ ζῶντες, Soph. Tr. 1160.—V. metaph., c. acc. cognato, μένεα πνείοντες, *breathing* spirit, freq. in Hom. as epith. of warriors; so, πῦρ πν., Hes. Th. 319, Pind. Fr. 112, and so (in a rhetorical passage) even in Xen. Hell. 7, 5, 12; so, θρασείᾳ πρ. καρδίᾳ, Pind. P. 10, 69; χαμηλά, κενεὰ πν., *to be of* a low or empty spirit, Id. P. 11, 46, O. 10 (11), 111; Ἄρεα πνεῖν, Lat. *Martem spirare*, Aesch. Ag. 376; φόνον πν., Ib. 1309; φρενὸς πνέων τροπαίαν, Ib. 219; κότον, Id. Cho. 34; and so in comedy, πνεῖν Ἀλφειόν, of a swift runner, Ar. Av. 1121:—μέγα πνεῖν, *to be of* a high *spirit*, Lat. *magnum spirare*, Eur. Andr. 189; so too, πολὺς ἔπνει, Dem. 787, 20; also absol., ὑπὲρ σακέων πνείοντες, *breathing* over their shields, i. e. unable to repress their rage for war, Hes. Sc. 24, like Statius' *animus ultra thoracas anhelus.*—VI. *to breathe favourably on* one, Lat. *aspirare*, χάριν τινί, Aesch. Ag. 1206; ᾧ σὺ μὴ πνεύσῃς ἐνδέξιος, Call. Ep. 9, 3. (The root is ΠΝΕ- or ΠΝΥ-, hence πνεῦμα, πνοή, etc.: πνίγω is prob. akin.) [The ε in this verb sometimes melts into one syll. with the foll. vowel, Aesch. Ag. 1517, 1493, cf. Herm. Soph. Ant. 1132.]

Πνιγᾰλίων, ωνος, ὁ, (πνίγω) *the nightmare*, Lat. *incubo*, also πνίξ and ἐφιάλτης, from *the sense of throttling* which accompanies it. [ῑ ?]

Πνῑγέα, ας, ἡ, *a dry* or *vapour-bath*, Lat. *vaporarium*, Galen.

Πνῑγεύς, έως, ὁ, (πνίγω) *a place for baking, an oven*; or, *a couvre-feu*, or *cover put on coals to smother the flame*, Ar. Nub. 96, Av. 1001.—II. *a hydraulic instrument in which air is pent up.*—III. *a muzzle* for horses, etc.

†Πνιγεύς, έως, ἡ, *Pnigeus*, a village of Marmarica, Strab. p. 799.

Πνῑγηρός, ά, όν, (πνίγω) *choking, stifling*, whether by throttling or heat, Ar. Ran. 122, where there is a play on this double sense; in the latter, Thuc. 2, 52.

Πνῑγίζω, = πνίγω, Anth. P. 12, 222.

Πνῑγῖτις (sc. γῆ), ἡ, a sort of *clay*, Diosc., and Plin.

Πνῖγμα, ατος, τό, (πνίγω) *a choking*, εἰς π. ἔχειν, to have fast by the throat, throttled, Cephisodot. ap. Arist. Rhet. 3, 10, 7.

Πνιγμονή, ῆς, ἡ, = sq.

Πνιγμός, οῦ, ὁ, (πνίγω) *a choking*, Xen. Oec. 17, 12, Polyb. 4, 58, 9.—II. *a being choked, suffocation*, Hipp.—III. *a seething, stewing*, Theophr. ap. Ath. 66 E.

Πνιγμώδης, ες, (πνιγμός, εἶδος) *choking*, βήξ, Hipp.: *stifling hot*

Πνῑγόεις, εσσα, εν, = πνιγηρός, Anth. P. 7, 536, Nic. Th. 425.

Πνῖγος, τό, (πνίγω) *a choking*, Hipp.; and so, *drowning*, or *stifling heat*, Hipp., Ar. Av. 726, 1091, Thuc. 7, 87, Plat., etc.—II. in the parabasis of the Att. comedy, = μακρόν, because this part of it was to be spoken at one breath, and so nearly choked the actor, Schol. Ar. Ach. 666, cf. παράβασις III.—The accent πνίγος also occurs as if from aor. pass., Lob. Phryn. 107.

ΠΝΙ´ΓΩ; fut. mid. with trans. signf. πνίξομαι, usu. πνιξοῦμαι, in Luc. also πνίξω: fut. pass. πνιγήσομαι: aor. ἔπνιξα, inf. πνῖξαι, aor. pass. ἐπνίγην. *To stifle, choke*, Antipho 125, 39, Plat. Gorg. 522 A; *to seize by the throat, throttle*, Ar. Nub. 1376:—pass. *to be choked*, etc.; *be drowned*, Xen. An. 5, 7, 25.—II. *to cook in a close-covered vessel, to smother, to seethe, stew* or *bake*, Hdt. 2, 92, cf. Ar. Vesp. 511, Casaub. Ath. 66 E.—III. metaph., *to torment*, like ἄγχω, Luc. Prom. 17. (Cf. πνέω, sub fin.) [ῑ, except in aor. pass., Lob. Phryn. 107.]

Πνῑγώδης, ες, (πνῖγος, εἶδος) *stifling, suffocating*, θέρος, Hipp.—2. pass. *choked, stopped*, φάρυγξ, Hipp.

Πνικτήρ, ῆρος, ὁ, (πνίγω) *a choker*, Nonn.

Πνικτός, ή, όν, (πνίγω) *stifled, strangled*, N. T.—II. *sodden, stewed*, as meat in a covered pan, Antiph. Ἀγροικ. 1, 4.

Πνίξ, ῖγος, ἡ, (πνίγω) *a stifling, suffocation*, Hipp.—II. = πνιγαλίων.

Πνῖξις, εως, ἡ, (πνίγω) *a stifling, strangling, smothering*, Theophr.—II. *a seething, stewing.*

Πνοή, ῆς, ἡ, Ep. and Ion. πνοιή, as always in Hom.; Dor. πνοά, Pind.: (πνέω):—*a blowing, wind, blast, air*, freq. in Hom., absol., or with gen. added, as πνοιὴ ἀνέμων, Βορέαο, Ζεφύροιο; also in plur., ἅμα πνοιῇς ἀνέμοιο, along with, i. e. as swift as the wind; and so simply, ἅμα πνοιῇσι, Hom.; πνοιαὶ ἀνέμων. Hes. Th. 253, 268.—II. of animals, *a breathing hard, fetching breath*; generally, *the breath*, Il. 23, 380; and freq. later, esp. in plur., as Soph. El. 719, and Eur.: πνοιὴ Ἡφαίστοιο, *the breath* of Vulcan, i. e. *flame*, Il. 21, 355; also, πυρὸς πνοαί, Eur. Tro. 815: metaph., πνοαῖς Ἄρεος, Aesch. Theb, 115; θυμοῦ πνοαί, Eur. Phoen. 454, cf. Ar Av. 1396.—III. *a breathing odour, fragrance, smell*; generally, *a vapour, exhalation*, σποδὸς προπέμπει πλούτου πνοάς, of a burning city, Aesch. Ag. 820.—IV. *the breath* of a wind-instrument, δόνακος, Eur. Or. 145.—The word is almost solely poet., πνεῦμα being used in prose.

Πνοιήπους, ποδος, ὁ, ἡ, *wind-footed, swift as the wind*

Πνοιή, Ep. and Ion. for πνοή, Hom., and Hes.

Πνόος, ὁ, Att. contr. πνοῦς, = πνοή

Πνῠκίτης, ου, ὁ, v. πυκνίτης: from

Πνύξ, gen. πυκνός (v. infra), ἡ, *the Pnyx*, i. e. *the place* at Athens where the ἐκκλησίαι or meetings of the people were held, freq. in Ar., v. infra; it was cut out of a hill about ¼ of a mile west of the Acropolis, being of semicircular form like a theatre; v. Wordsworth's Athens, p. 65, sq.— I. *the people assembled in the* πνύξ.—The old and proper genit. is πυκνός, dat. πυκνί, acc. πύκνα, Ruhnk. Tim., Dind. Ar. Eq. 165, cf. Ach. 20, Thesm. 658, Eccl. 243; and v. sub πυκνίτης: late writers formed the cases regularly πνῠκός, πνῠκί, πνύκα, Buttm. Ausf. Gr. § 58, s. v. (The genit. πυκνός is also confirmed by comparison with the adj. πυκνός, *crowded, packed*, whence the strict sense of the word.—Prob. the nom. was changed for convenience of pronunciation.)

†Πνυταγόρας, ου, ὁ, *Pnytagoras*, a king in Cyprus, Arr. An. 2, 20, 6.—Others in Anth.

Πνῠτός, ή, όν, prob. only occurs in the lengthd. form πινυτός.

Πο, Lacon. for που, Ar. Lys. 155, Dind.

ΠΟ'Α, ας, ἡ, Ion. πόη and ποίη, Dor. ποία, cf. Lob. Phryn. 496:—*grass*, esp. as fodder for cattle, Hom. (always in the form ποίη); cf. Theophr. H. Pl. 1, 3, 1: ποία Μηδική, Lat. *herba Medica, sainfoin* or *lucerne*, Ar. Eq. 604: generally of plants, as, ποία Παρνασίς, i. e. the bay or laurel, Pind. P. 8, 28; so also, ποίᾳ ἐρέπτειν τινα, ib. 4, 427:—metaph., κεῖραι μελιηδέα ποίαν, Id. P. 9, 64,—just the same as ἥβας καρπὸν ἀποδρέψαι (ib. 193).—2. *a grassy place, meadow*, Xen. Hell. 4, 1, 30.—Cf. also ποία. Hence

Ποάζω, f. -άσω, *to root up weeds, to weed*, Theophr.—II. *to be like grass*, Strab.

Ποάριον, ου, τό, dim. from πόα, Theophr. [ᾰ]

Ποασμός, οῦ, ὁ, (ποάζω) *a weeding*, Theophr.

Ποαστήρ, ῆρος, ὁ, and fem. ποάστρια, (ποάζω) *a weeder*.

Ποάστριον, ου, τό, *a sickle for cutting grass*; also, χορτοκόπιον.

Ποδαβρός, όν, (πούς, ἁβρός) *tender-footed*. Orac. ap. Hdt. 1, 55, ubi al. πόδ' ἁβρός.

Ποδᾱγός, όν, Dor. for ποδηγός (q. v.); and the only form used in Trag.; v. sub κυναγός.

Ποδάγρα, ας, ἡ, (πούς, ἄγρα) *a trap for the feet*, Xen. Cyr. 1, 6, 28.—II. *gout in the feet*, Arist. H. A. 8, 22, sq.: opp. to χειράγρα. Hence

Ποδαγράω, ῶ, *to have gout in the feet*, Ar. Plut. 559, Plat. Alc. 2, 139 E.

Ποδαγριάω, ῶ, dub. for foreg., Lob. Phryn. 80.

Ποδαγρίζομαι, = ποδαγράω, very dub. in Strab.

Ποδαγρικός, ή, όν, (ποδάγρα) *gouty*, Plut. 2, 1087 E.

Ποδαγρός, όν,=foreg., Luc. Saturn. 7.

Ποδαλγέω, ῶ, *to have pains in the feet*; hence also=ποδαγράω: from

Ποδαλγής, ές, (πούς, ἄλγος) *having pains in the feet*, Diog. L. 5, 68.

Ποδαλγία, ας, ἡ, *pain in the feet*: also=ποδάγρα. Hence

Ποδαλγικός, ή, όν,=ποδαγρικός.

Ποδαλγός, όν,=foreg., dub. in Manetho.

†Ποδᾰλείριος, ου, ὁ, *Podalīrius*, son of Aesculapius, brother of Machaon, surgeon in the Greek army before Troy, Il. 2, 732; cf. Strab. p. 284. Hence

†Ποδαλείριος, α, ον, *of Podalirius, Podalirian*, τέχνη, Anth. P. 9, 631.

Ποδάνεμος, ον, Dor. for ποδήνεμος. [ᾱ]

†Ποδάνεμος, ου, ὁ, *Podanemus*, masc. pr. n., Xen. Hell. 5, 3, 13.

Ποδᾰνιπτήρ, ῆρος, ὁ, (πους, νίπτω) *a vessel for washing the feet in, a foot pan*, Hdt. 2, 172:—later also ποδονιπτήρ.

Ποδᾰνίπτρα, ας, ἡ,=foreg.

Ποδάνιπτρον, ου, τό, (πούς, νίζω, νίπτω) *water for washing the feet in*, usu. in plur., Od. 19, 504; ποδάνιπτρα ποδῶν, 19, 343:—later also ποδόνιπτρον, Lob. Phryn. 689. [ᾰ]

Ποδᾰπός, ή, όν, *from what country?* Lat. *cujas?* hence, generally, *whence? where born?* Hdt. 7, 218, and Trag., as Aesch. Cho. 576, Soph. O. C. 1160; ποδαπὸς τὸ γένος, Ar. Pac. 186, etc.: generally, *of what sort?* whether of birth or quality, Dem. 25, 48, Luc., etc.—The latter signf. some refer esp. to the form ποταπος, which is rejected by others. (Buttm., Lexil. s. v. ἐχθοδοπῆσαι, fin., considers the termin., as in ἀλλοδαπός, ἡμεδαπός, παντοδαπός, ὑμεδαπός, τηλεδαπός, ἐχθοδοπός, to be an old anastrophe from ἀπό, δ being inserted for euphony, as in Lat. *prodire, prodesse*. etc.; so ποδαπός would be for ποῦ or πόθεν ἄπο; and ποταπός would be an incorrect form, cf. Lob. Phryn. 56, sq. Acc. to Ap. Dysc. de Pron. p. 298, sq., —δαπός only lengthens the word.)

Πόδαργος, ον, *swift-footed*, or as others *white-footed* (v. ἀργός), Lyc.: hence ὁ Π., a horse of Hector, also one of Menelaus, *Swift-Foot* or *White-Foot*, Il. 8, 185; 23, 295: fem. Ποδάργη as name of a Harpy, Il. 16, 150.

†Ποδάρης, ὁ, *Podares*, masc. pr. n., Paus. 8, 9, 9; etc.

Ποδαρίζω, v. πυδαρίζω.

Ποδάριον, ου, τό, dim. from πούς, *a little foot*, Plat. (Com.) Incert. 46. [ᾰ]

†Ποδάρκη, ης, ἡ, *Podarce*, a Danaïd, Apollod. 2, 1, 5.

Ποδάρκης, ες, (πούς, ἀρκέω) strictly, *sufficient* or *able with the feet*, hence *swift-footed, strong-footed*, epith. of a good runner, freq. in Il., esp. as epith. of Achilles; but not in Od.: in Pind. O. 13, 53, ποδαρκὴς [sic] ἁμέρα, a day *of swiftness*, i. e. on which swift runners contended for the prize: so, ποδαρκέων δρόμων τέμενος, the sacred field of *swift* courses, i. e. the Pythian race-course, Id. P. 5, 45. Hence

†Ποδάρκης, ους, ὁ, *Podarces*, acc. to Apollod. 2, 6, 4, earlier name of Priam.—2. son of Iphiclus, a leader of the Thessalians from Phylace before Troy, Il. 2, 704; Strab. p. 432.—Others in Anth.

Πόδαυρος, ον, (πούς, αὔρα) *swift as the wind*, Hesych.; cf. ποδήνεμος.

Ποδεῖον or πόδειον, ου, τό, (πους) =πελλαστή, *a sock*, Lat. *pedale*, Critias 55: also, πόδιον.

Ποδεκμᾰγεῖον, ου, τό, also -μάγιον, *a cloth for wiping the feet*.

Ποδένδυτος, ον, (πούς, ἐνδύω) *drawn upon the foot*: but—II. τὸ ποδένδυτον=ποδιστήρ, πέπλος ποδήρης, Aesch. Cho. 998.

Ποδεών, ῶνος, ὁ (πούς):—in plur., *the ragged ends* in the skins of animals, *where the feet and tail have been*; δέρμα λέοντος ἀφημμένον ἄκρων ἐκ ποδεώνων, a lion's skin hung round one's neck by *the paws*, Theocr. 22, 52.—2. in sing., *the neck* or *mouth of a wine-skin*, which was formed by one of these ends, the others being sewn up, Hdt. 2, 121, 4:—also, *the neck of the bladder*, Hipp.: hence ποδεών was also used for πέος, πόσθη, Schol. Eur. Med. 662, Elmsl.—3. generally of *any narrow end*, ποδεὼν στεινός, a narrow *strip of land*, Hdt. 8, 31:—esp., *the lower end* or *corner of a sail, the sheet*, which in old times was a strip of hide, elsewh. πόδες, Lat. *pedes*, Luc. V. Hist. 2, 45; cf. πους III.

Ποδηγεσία, ας, ἡ, *a leading, guiding*: from

Ποδηγετέω, ῶ, f. -ήσω, *to lead, guide*, Opp. C. 4, 360, Lyc. 11: from

Ποδηγέτης, ου, ὁ, like ποδηγός, *a leader, guide*, Lyc.: from

Ποδηγέω, ῶ, f. -ήσω, (ποδηγός) *to lead, guide*, c. acc., Plat. Legg. 899 A:—in pass., Ath. 522 D. Hence

Ποδηγητικός, ή, όν, *fitted for leading* or *guiding*.

Ποδηγία, ας, ἡ, (ποδηγός) *a leading, guiding*, Lyc. 846.

Ποδηγικός, ή, όν, *belonging to, fitted for a leader*: from

Ποδηγός, όν, Dor. and Att. ποδᾱγός, Lob. Phryn. 429, Pors. Or. 26: (πους, ἄγω, ἡγέομαι)—strictly, *guiding the foot*: *a guide*, Eur. Phoen. 1715: generally, *an attendant*, Soph. Ant. 1181.—Irreg. compar. ποδηγέστερος.

Ποδηνεκής, ές, (πούς, ἠνεκής) *reaching down to the foot*, Il. 10, 24, 178; κιθὼν λίνεος, Hdt. 1, 195.

Ποδήνεμος, ον, (πούς, ἄνεμος) *wind-swift*, epith. of Iris, freq. in Il., never in Od.: comically, ποδάνεμοι καρκίνοι, Crates Sam. 1: cf. πόδαυρος.

Ποδήρης, ες, (πους) *reaching down to and touching the feet*, πέπλος, χιτὼν π., a robe *that falls over the feet*, leaving only the ends visible, such as we see in the oldest Greek statues, Eur. Bacch. 833, Xen. Cyr. 6, 4, 2; hence, στῦλος π., a *tall straight* pillar †(rather, a pillar *reaching* from the roof *to the ground*)†, Aesch. Ag. 898:—π. ἀσπίς, the large shield *which quite covered the body*, Xen. An. 1, 8, 9, Cyr. 6, 2, 10.—2. ναῦς π., a ship *with feet*, i. e. *oars*.—3. τὰ ποδήρη, *the feet themselves*, Aesch. Ag. 1594. (The termin. -ήρης is usu. referred to *ἄρω: cf. sub τριήρης.)

†Ποδῆς, οῦ, ὁ, *Podes*, son of Eëtion, a Trojan, Il. 17, 575.

Ποδιαῖος, α, ον, (πούς) *a foot long, broad* or *high*, Xen. Oec. 19, 4: ἡ π., *a foot-measure*, Plat. Theaet. 147 D.—II. ποδιαῖον ποιοῦμαι,=ποδόω.

Ποδιζω, f. -ίσω, (πούς) *to bind* or *tie the feet*: hence in pass., of horses, *to have the feet tied*, Xen. An. 3, 4, 35; *to be tied by the foot*, ἐπὶ ταῖς φάτναις, Id. Cyr. 3, 3, 27.—II. *to furnish with feet*.—III. in Prosody, *to measure by feet, scan*.

Ποδίκροτος, ον, (πούς, κροτέω) *striking with the feet*.—II. pass., *hammered* or *fixed on the feet*, ἅμμα, Anth. Plan. 15.

Πόδιον, ου, τό, dim. from πούς, Epich. p. 27.—2.=ποδεῖον.

Ποδίσκος, ου, ὁ, dim. from πούς, *a little foot*, Anacreont.

Ποδισμός, οῦ, ὁ, (ποδίζω III.) *a measuring with* or *by feet*.

Ποδιστήρ, ῆρος, ὁ, (ποδίζω):—πέπλος π., a long garment *such that the feet are caught in it*, a *foot-entangling* robe, Aesch. Cho. 1000; cf. ποδήρης.

Ποδίστρα, ας, ἡ, (ποδιζω) *a snare for the feet*, Anth. 6, 107, etc.

Ποδοῖϊν, Ep. gen. and dat. dual for ποδοῖν, Hom., and Hes.

Ποδοκάκη, ης, ἡ, also written πο

δοκάκκη, (πούς, κακός): strictly, *foot-plague*, a kind of *stocks*, better known at Athens by the name of ξύλον, Lex ap. Lys. 117, 32, Dem. 733, 6, Plat. (Com.) Incert. 27 B.

Ποδόκοιλον, ου, τό, (κοῖλος) *the hollow of the foot.*

Ποδοκρουστία, ας, ἡ, (πούς, κρούω) *a stamping with the feet*, Strab.

Ποδοκτῠπέω, ῶ, f. -ήσω, (πούς, κτυπέω) *to strike the earth with the feet*, esp. of dancers. Hence

Ποδοκτύπη, ης, ἡ, *a dancing-girl*, Luc. Lexiph. 8. [ῠ]

Ποδομερής, ές: Diomed. Gramm. p. 498, says, ποδομερεῖς *sunt, qui in singulis pedibus singulas partes orationis adsignant*, cf. Osann Auct. Lex. p. 26.

Ποδονιπτήρ, Plut., -νιπτρον, Philo, later forms for ποδάν-.

Ποδοπέδη, ης, ἡ, *a fetter.*

Ποδορρᾰγής, ές, (πούς, ῥήγνυμι) *bursting forth at a stamp of the foot*, ὕδατα, Anth. P. 9, 225.

Ποδορρώη, ης, ἡ, (πούς, ῥώννυμι) *the strong of foot*, Call. Dian. 215.

Ποδόστημα, ατος, τό, *the bottom of a ship near the stern.*

Ποδοστράβη, ης, ἡ, *a snare* or *trap to catch the feet*, Xen. Cyn. 9, 11, sq., v. Sturz Lex. s. v.—II. *an instrument for twisting the feet*, in surgical operations, or by way of torture. [ᾰ]

Ποδότης, ητος, ἡ, (πούς) *a having feet*, like πτερότης (a being winged), Arist. Part. An. 1, 3, 2.

Ποδοτρόχῠλος, ου, ὁ, (πούς, τρέχω) *one who turns a wheel with his foot*, i. e. *a potter.*

Ποδόψηστρον, ου, τό, (πούς, ψάω) *that on which the feet are rubbed, a foot-cloth*, Aesch. Ag. 926.

Ποδοψοφία, ας, ἡ, *the noise of feet*, Aesop.: from

Ποδοψόφος, ον, (πούς, ψοφέω) *making a noise with the foot* or *feet.*

Ποδόω, ῶ, f. -ώσω, *to haul* a sail *tight by the sheet* (πούς).

Ποδώκεια, ας, ἡ, *swiftness of foot*, Il. 2, 792 (in plur.), Eur. I. T. 33; cf. Lob. Phryn. 538: from

Ποδώκης, ες, (πούς, ὠκύς) *swift-footed*, Hom. (esp. in Il.), usu. as epith. of Achilles; also in Hes., and sometimes in Att. prose, as Thuc. 3, 98, Plat. Rep. 467 E:—generally, *swift, quick*, ὄμμα, Aesch. Theb. 623; ποδώκει χαλκεύματι, Id. Cho. 576; θεῶν βλάβαι, Soph. Ant. 1104:—metaph., *hasty, impetuous, rash*, τρόπος, Chaerem. ap. Stob. p. 53, 5.—An irreg. superl. ποδωκηέστατος, as if from a posit. *ποδωκήεις, is found in Ap. Rh. 1, 180, cf. ὑπεροπληέστατος.

Ποδωκία, ας, ἡ,=ποδώκεια, Aesch. Eum. 37, Xen. Cyn. 5, 27.

Ποδῶκυς, εια, υ, corrupt form for ποδώκης, Lob. Phryn. 537.

Πόδωμα, ατος, τό, (πούς) *a floor.*

Ποδώνῠχος, ον, (πούς, ὄνυξ) *reaching to the toes* or *feet*, like ποδήρης.

Ποδωτός, ή, όν, (ποδόω) *tightened by the sheet*, of a sail, Lyc. 1015.

Ποεσιτρόφος, ον, (πόα, τρέφω) *abounding in herbs*, Opp. C. 3, 189.

Ποησίχροος, ον, (πόα, χρόα) *grass-coloured*, Opp. C. 2, 409.

Ποέω, said to be Att. for ποιέω, but v. ποιέω (sub fin.).

Πόη, ἡ, Ion. for πόα. Hence

Ποηλογέω, ῶ, (λέγω) *to gather herbs.*

Ποηφᾰγέω, ῶ, *to eat grass.*

Ποηφᾰγία, ας, ἡ, *an eating of grass* or *herbs.*

Ποηφᾰγής, ές,=sq., late form.

Ποηφάγος, ον, (πόα, φαγεῖν) *eating grass* or *herbs*, Hipp., Arist. H. A. 8, 6, 3.

Ποηφόρος, *carrying grass* or *herbs.*

Ποθαίνω, late form for ποθέω.

†Ποθαῖος, ου, ὁ, *Pothaeus*, masc. pr. n., Paus. 6, 19, 7.

Ποθέεσκε, Ion. impf. from ποθέω for ἐπόθει, Il.

†Ποθεινή, ῆς, ἡ, *Pothīne*, fem. pr. n., Ath. 576 F.

Ποθεινοποιός, όν, (ποιέω) *exciting a tender longing.*

Ποθεινός, ή, όν, also ός, όν, Eur. Hel. 623: (ποθέω):—*longed-for, desired, much-desired*, esp. if absent or lost, †Callin. 1, 16†, Pind. O. 10 (11), 104, I. 5 (4), 9, and Trag.; ποθεινὰ Ἑλλάς, *desire of* seeing Greece, Pind. P. 4, 389; ποθεινὸς ἦλθες, Eur. I. T. 515; π. δάκρυα, tears *of regret*, Id. Phoen. 1737: ποθεινότερόν τι τινὸς λαβών, Thuc. 2, 42; ποθεινοὶ ἀλλήλοις, Plat. Lys. 215 B; etc. Adv. -νῶς, π. ἔχειν τινός, to long for a thing, Xen. Lac. 1, 5.

†Ποθεινός, οῦ, ὁ, *Pothīnus*, masc. pr. n., Luc.

Πόθεν, Ion. κόθεν, as in. Hdt.—I. interrog. adv.: *whence?* whether of place or origin, freq. with a genit., Hom., who usu. says, τίς πόθεν εἰς ἀνδρῶν; freq. in Od.; so, πόθεν τῆς Φρυγίης; Hdt. 1, 35; πόθεν γένος εὔχεται εἶναι; *from what source* does he boast that his race is? Od. 17, 373.—2. in Att. also of the cause, *whence? wherefore?* Aesch. Cho. 515: also, to express surprise, *whence can it be? how so?* meaning that it is not so, and so πόθεν = οὐδαμῶς, Valck. Phoen. 1614, Br. Ar. Ran. 1455, Wolf Lept. p. 238.—3. the Trag. use it, in pregnant signf., with the verbs λαμβάνειν, πρίασθαι, etc., with which we indeed say *where*, though the notion of *whence* is implied, Ar. Pac. 21, Xen. Symp. 2, 4.—II. ποθέν, enclit. adv., *from some place* or *other*, Hom., who usu. has εἴ ποθεν, also μή ποθεν (cf. ἔκποθεν): also in Att., as Aesch. Cho. 1073, Soph. Phil. 156, Plat., etc.

(As the corresponding relat. adv. ὅθεν is to ὅς, οὗ, οἷ, ὅθι, ὅτε, ὡς, so is πόθεν to *πός, ποῦ, ποῖ, πόθι, πότε, πῶς, and ποθέν to που, ποι, ποθί, ποτέ, πως.)

Ποθενός, ή, όν, f. l. for ποθινός.

Ποθέρπω, Dor. for προςέρπω.

Ποθέσπερος, ον, Dor. for προςέσπερος, hence τὰ ποθέσπερα, as adv., *towards evening, at even*, Theocr. 4, 3; 5, 113.

Ποθέω, ῶ, fut. usu. ποθήσω, Xen. Oec. 8, 10; also ποθέσομαι, Heind. Phaed. 98 A: aor. act. ἐπόθεσα, hence πόθεσαν, ποθέσαι, Hom., in Att. usu. ἐπόθησα, while Hdt. has both forms, 3, 36; 9, 22: pf. πεπόθηκα, pass. πεπόθημαι: aor. pass. ἐποθέσθην. The inf. pres. ποθήμεναι, as if from πόθημι, is pecul. to Hom., Od. 12, 110: (ποθή, πόθος). *To long for, yearn after, desire* (what is absent); hence, *to miss* or *regret* (what is lost), Lat. *desiderare*, c. acc., Il. 1, 492; 2, 709, Od. 1, 343, etc.; so in Pind. O. 6, 25, Hdt., and Att.; ποθεῖς τὸν οὐ παρόντα, Ar. Plut. 1127; ἡ χώρα αὐτὴ τὸ μὴ ὂν ποθήσει, the place itself *will make* us *miss* what is absent, Xen. Oec. 8, 10; *to require*, ποθεῖ ἡ ἀπόκρισις ἐρώτησιν τοιάνδε, Plat. Symp. 204 D:—also c. inf., *to be anxious* to do, Eur. Hec. 1020, Xen. An. 6, 2, 8; ἆρα ἔτι ποθοῦμεν μὴ ἱκανῶς δεδεῖχθαι; *do we* still *complain* that it has not been satisfactorily proved? Plat. Legg. 896 A, cf. Tim. 19 A:—absol., esp., *to love with fond regret*, οἱ δὲ ποθεῦντες ἐν ἤματι γηράσκουσι, Theocr. 12, 2; in Soph. Tr. 195, τὸ ποθοῦν cannot be = τὸ ποθούμενον (as the Schol.), but it may be *one's desiring, one's desire* (cf. τὸ δεδιός, τὸ μέλλον, Thuc. 1, 36, 142); Herm. however takes it as nom. = οἱ ποθοῦντες.—Rarely as dep., as ποθουμένη φρήν, the *longing* soul, Soph. Tr. 103 (where a needless alteration has been made), cf. 632, Eustath. Il. p. 806, 37.

Ποθή, ῆς, ἡ, = πόθος, *fond desire*, τινός, *for* a thing, Il. 14, 368, etc.; σῇ ποθῇ, *from longing after* thee, Il. 19, 321.

Πόθημα, ατος, τό, (ποθέω) *that which is longed for* or *regretted*: also=πόθος.

Ποθήμεναι, Ep. inf. of ποθέω, as if from πόθημι, Od. 12, 110.

Πόθησις, ἡ, (ποθέω) *a longing, regretting*: also=πόθος.

Ποθητός, ή, όν, (ποθέω) *longed for, regretted*, Anth.

Ποθητύς, ύος, ἡ, poet. for πόθησις, Opp. C. 2, 609. [ῡς, ῠος]

Ποθήτωρ, ορος, ὁ, (ποθέω) *one who longs*, Manetho.

Πόθῐ, interrog. Adv., poet. for ποῦ, *where?* Od. 14, 187, etc., Soph. Tr. 98; c. gen., πόθι φρενός, Pind. O. 10 (11), 2.—2. for ποῖ, *whither?* Seidl. Eur. Tro. 3, Jac. A. P. p. 363.—II. ποθί, enclit. adv., poet. for που, *any where* or *somewhere*, Hom.—2. of time, *some time*, Il. 1, 128; 6, 526: *at length*, Od. 1, 379.—3. also, to give an expression of indefiniteness, *soever, haply, probably*, Il. 19, 273, Od. 1, 348 etc.—Cf. πόθεν and the correl. advs ὅθι (ὁπόθι) and τόθι.

Ποθῑνός, ή, όν, poet. for ποθεινός, Jac. A. P. p. 315.

Ποθόβλητος, ον, (πόθος, βάλλω) *love-stricken*, Anth. P. 6, 71; 9, 620.

Πόθοδος, ἡ, Dor. for πρόςοδος.

Ποθολκίς, ίδος, ἡ, Dor. for προςολκίς, *a rein, bridle* for leading, guiding horses, etc.

Ποθοράω, ποθορέω, ποθόρημι, Dor. for προςοράω.

ΠΟ΄ΘΟΣ, ου, ὁ, *a longing, yearning, fond desire* or *regret* (for something absent or lost), Lat. *desiderium*, τινός, Od. 14, 144, etc. (though he prefers the form ποθή), Pind. P. 4, 327, and Trag.; σὸς πόθος, *a yearning after* thee, Od. 11, 201; also in Hdt. 1, 165, etc. (only in this form): πόθος ἱκνεῖταί τινα, Soph. Phil. 601; πόθος τινὸς ἔχει τινά, Ib. 646, Hdt. 3, 67, etc.—2. esp. *the longing desire* of love, *love, desire*, Hes. Sc. 41 (who never uses the form ποθή), Theocr. 2, 143, etc.—II. a kind of *flower*, which was planted on graves, Theophr. (Oft. confounded with πένθος, to which it is prob. akin, cf. βάθος, βένθος.)

Ποῖ, interrog. adv., *whither?* first in Theogn. 586, then freq. in Trag. and Att. prose: c. gen., ποῖ χθονός; *to what spot* of earth? Aesch. Supp. 777; ποῖ φροντίδος; ποῖ φρενῶν; etc., Soph. O. C. 170, 310.—It differs from πῇ, in that ποῖ; means *whither?* Lat. *quo?*, πῇ; *which way? where?* Lat. *qua?* v. Ellendt Lex. Soph. s. v.:—sometimes it seems to be for ποῦ; Lat. *ubi?* as, ποῖ μενεῖς ῥᾴθυμος, εἰς τίν' ἐλπίδων βλέψασα, Soph. El. 958; but here it may be joined with βλέψασα: in other cases it is used with verbs of rest in a pregnant construction, v. sub εἰς I. 2, ἐν I. 10, Jelf Gr. Gr. § 646 Obs.—2. *to what end?* Lat.

quorsum? πῶς τε καὶ ποῖ τελευτᾷ; Aesch. Pers. 735, cf. Id. Cho. 732, Herm. Soph. O. C. 227.—3. *how long?* Lat. *quousque?* but dub., Herm. Soph. El. 946.—II. enclitic ποι, *somewhither*, Soph. O. C. 26, Plat. Rep. 420 A, etc.; cf. Herm. Soph Tr. 303.

(Ποῖ is orig. the masc. dat. of the old pron. *πός, as ποῦ is the genit.: the relat. form is οἷ, ὅποι.)

Ποία, ἡ, Dor. for ποίη, πόα.

Ποιά, ᾶς, ἡ, *the summer*, *year*, only in late poets, as Anth. P. 6, 252; 7, 627; cf. Jac. A. P. p. 412. (Prob. from ποία, πόα, a reckoning of time by the grass season: also freq. written ποία, v. Lob. Phryn. 496.)

Ποιάεις, εσσα, εν, Dor. for ποιήεις, q. v.

Ποιανθής, ές, (ποίη, ἀνθέω) *luxuriant in grass*, Orph. Arg. 1048.

†Ποιάντειος, α, ον,=sq.

†Ποιάντιος, α, ον, *of Poeas*, Π. υἱός, *son of Poeas*, i. e. Philoctetes, Od. 3, 190: from

†Ποίας, αντος, ὁ, *Poeas*, son of Thaumacus, father of Philoctetes, an Argonaut, Pind. P. 1, 103.

†Ποίδικλοι, ων, οἱ, *the Poedicli*, a portion of the Apulians, Strab. p. 282.

ΠΟΙΕ´Ω, ῶ, f. -ήσω, *to make*, *produce*, *create*, strictly of something external to one's self and material, as manufactures, works of art, etc., freq. from Hom. downwds.: in Hom., very freq. of building, etc., π. δῶμα, ναούς, θεμείλια, τεῖχος, etc.; π. τι ἔν τινι, *to put* in, insert, as, πύλας ἐν πύργοις, Il. 7, 339; λίθου ποιεῖν τι, *to make* of stone, Hdt. 5, 62; so, π. ἀπὸ ξύλου, Id. 7, 65; less freq., π. λίθῳ, Ruhnk. Tim.:—in mid., *to make for one's self*, as of bees, οἰκία ποιήσασθαι, *to build them* houses, Il. 12, 168, etc.: and in Hom., the mid. always has its true signf., cf. Il. 5, 735, Od. 5, 251, etc.; so too Hes. Op. 501; though, later, it is oft. used just like the act.: in mid., also, *to have* a thing *made*, *get* it *made*, Hdt. 2, 135.—2. of abstract things, *to bring to pass*, *bring about*, *cause*, etc., τελευτήν, φόβον π., Od. 1, 250, Il. 12, 432; θυμὸν ποιῆσαι, *to cause*, *arouse* anger; but, θυμὸν ποιήσασθαι, *to have one's* anger *roused*, Francke Callin. p. 184: ποιεῖν ἱρά, like ἱερὰ ἔρδειν, Lat. *sacra facere*, *to do* sacrifice, Hdt. 9, 19, cf. 2, 49: π. Ἴσθμια, *to hold* or *celebrate* them, Dem.; π. ἐκκλησίαν, *to hold* an assembly (we say '*to make* a house'), Thuc. 1, 139, Xen., etc.: πόλεμον π. τινι, *to create*, *rouse* war *against* one; but, πόλεμον ποιεῖσθαί τινι, *to make* war *upon* him: so too, εἰρήνην ποιεῖν and ποιεῖσθαι: also, κλέος ποιεῖται αὐτῇ, she *makes*, *wins* herself glory, Od. 2, 126:—esp. freq., ποιήσασθαι ὑπ' ἑωυτῷ, *to bring* under one's self, reduce, Hdt. 1, 201, etc.—3. *to cause*, *be the means of* a thing, Lat. *facere ut..*, with ὡς or ὅπως, Hdt. 1, 209; 5, 109; so also c. acc. et inf., θεοί σε ποίησαν ἱκέσθαι ἐς οἶκον, *have let* you come home, Od. 23, 258; ποιεῖν τινα αἰσχύνεσθαι, μαίνεσθαι, ἐρᾶν, *to make* one ashamed, etc.—4. *to make*, *shape*, *create*, εἴδωλον, Od. 4, 796; γένος ἀνθρώπων χρύσεον, etc., Hes. Op. 110, etc., cf. Th. 161, 579; and esp. *to beget*, υἱόν; and so in mid. post-Hom., for which also παιδοποιεῖσθαι was used, Lob. Phryn. 200: but in mid. c. dupl. acc., ποιεῖσθαί τινα υἱόν, v. infra 5: generally, *to produce*, *grow*, κριθάς, Ar. Pac. 1322: τί ποιεῖ; what good *does* it?—5. *to make* so and so, as, π. τινα ἄφρονα, *to make* one senseless, Od. 23, 12; δῶρα ὄλβια ποιεῖν, *to make* them blest, i. e. bless them, Od. 13, 42: so with a subst., ποιεῖν τινα βασιλῆα, etc., Od. 1, 387, cf. 10, 21, Hes. Fr. 37, 5.—6. in mid., *to make* so and so *for one's self*, ποιεῖσθαί τινα ἑταῖρον, *to make* him *one's* friend, Hes. Op. 705; ποιεῖσθαί τινα ἄκοιτιν, *to take* her to wife, Il. 9, 397, cf. Od. 5, 120, etc.; ποιεῖσθαί τινα υἱόν, *to make* a person *one's* son, i. e. to adopt him as son, Il. 9, 495, and Att.; also pleonast., θετὸν υἱὸν π., Hdt. 6, 57, and simply, ποιεῖσθαί τινα, *to adopt* him, Plat. Legg. 923 C, etc.: ἑωυτοῦ ποιεῖσθαί τι, *to make* a thing *one's own*, Hdt. 1, 129: hence, after Hom., generally, *to hold*, *reckon*, *esteem* a thing as.., συμφορὰν ποιεῖσθαί τι, *to take* it for a visitation, Hdt. 6, 61: and very oft., δεινὸν ποιεῖσθαί τι, *to esteem* it a grievous thing, *take* it ill, Lat. *aegre ferre*, Hdt. 1, 127, etc. (rarely in act., δεινὸν ποιεῖν, Id. 2, 121, 5, cf. Valck. 3, 155); ἑρμαῖον π. τι, *to count* it clear gain, Bast Ep. Cr. p. 120; μέγα π. τι, Hdt. 3, 42, etc.: and with various preps., δι' οὐδενός, ἐν μεγάλῳ, ἐν ὁμοίῳ, παρὰ φαῦλον ποιεῖσθαί τι; but most freq., περὶ πολλοῦ ποιεῖσθαι, Lat. *magni facere*, cf. περί A. IV: sometimes with a subst., ἐν ἀδείῃ π. τι, *to consider* a thing safe, Hdt. 9, 42.—7. pass. c. dupl. nom., *to become*, *be made into*, τῶν τὰ κέρεα τοῖσι Φοίνιξι αἱ πήχεες ποιεῦνται, Hdt. 4, 192.—8. after Hom., *to compose*, *write*, esp. in verse (old English, *to make*), Lat. *carmina facere*, ποιεῖν διθύραμβον, ἔπεα, Hdt. 1, 23; 4, 14; also, *to invent*, ὄνομα, Id. 3, 115; and, generally, of all poetical expression; ἐν ἔπεσι π., Id. 4, 16; π. περί τινος, Xen. Symp. 4, 6:—also, *to make*, *represent in poetry*, Ὅμηρος Ἀχιλλέα πεποίηκε ἀμείνω Ὀδυσσέως, Plat. Hipp. Min. 369 C; ἐποίησε τὸν Ἀχιλλέα λέγοντα, *represented* Achilles saying, cf. Id. Gorg. 525 E; but, ἐποίησε μῦθον Αἰσώπειον, *did* it *into verse*; and so, μῦθον ποιῆσαι, *to work up* a legend *poetically*, Lycurg. 160, 17; π. Φαίδραν, *to write a play on* Phaedra, etc., Ar. Thesm. 153, etc.—Cf. ποιητής.—9. periphr., ἀθύρματα ποιῆσαι, i. e., *to sport*, Il. 15, 363: after Hom., this signf. was very freq., esp. in mid., as, ὀργὴν ποιεῖσθαι for ὀργίζεσθαι, Valck. Hdt. 3, 25, etc.; θαῦμα π. for θαυμάζειν, Hdt. 1, 68; ὁδόν, πλόον ποιεῖσθαι for ὁδοιπορεῖν, πλέειν, and so passim, esp. in Thuc.: also, ποιεῖσθαι δι' ἀγγέλου, διὰ χρηστηρίων, for ἀγγέλλειν, χρηστηριάζεσθαι, Wess. Hdt. 6, 4; 8, 134.—10. In Alexandr. Greek, *to sacrifice*, like Lat. *facere*, ποιεῖν μόσχον, like ῥέζειν ἑκατόμβας, LXX.—II. *to do*, rather with the notion of a continued than of a complete action, and so more like πράσσειν than δρᾶν, as, κακόν, ἀγαθόν or κακά, ἀγαθὰ ποιεῖν, *to do* bad or good, Hom.; ἄριστα πεποίηται, Il. 6, 56; Σπαρτιητικὰ ποιέειν, *to act* like a Spartan, Hdt. 5, 40; πάντα π., to leave no stone unturned, Xen. An. 3, 1, 35, etc.—2. ποιεῖν νόημα ἐνὶ φρεσίν, *to put* a thought into his head, Od. 14, 274, Il. 13, 55, for the more usu. τιθέναι ἐν φρεσίν; so, π. τι ἐπὶ νόον τινί, Hdt. 1, 27, 71: also, ποιεῖν εἴσω and ποιεῖν ἔξω, *to put* in, out, Hdt. 5, 33: also, ποιεῖν ἀπ' ὄψεως, *to put* out of sight.—3. c. acc. dupl., *to do* something to another, κακά or ἀγαθὰ ποιεῖν τινα, first in Hdt. 1, 115; 3, 75, etc.; also of things, ἀργύριον τωὐτὸ τοῦτο ἐποίεε, *he did* this same thing with the silver, Hdt. 4, 166; more rarely, ποιεῖν τινί τι, Xen. Eq. 9, 12: also, ποιεῖσθαι τινί τι, as, φίλα ποιεῖσθαί τινι, Hdt 5, 37:—freq. with an adv., as κακῶς or εὖ ποιεῖν τινα, freq. in Att.—4 ποιεῖν τι, euphem. for *to do something disgraceful*.—5. πολὺν χρόνον ποιῆσαι, *to spend* much time upon a thing; π. μέσην νύκτα, to be half the night about it, Dem. 392, 18, cf. Thuc. 7, 28, Jac. A. P. p. 710; so Seneca, *paucissimos dies facere*:—though this may be explained strictly, *to make much time*, i. e. *to make* the time long, spend a long time.—6. in Att., ποιεῖν, like Lat. *facere*, may be used in the second clause, to avoid repeating the verb of the first, as we say, 'that man knows Greek, this *does* not.'—III. absol., *to be doing*, *to do*, ποιέειν ἢ παθέειν, Hdt. 7, 11: esp. of medicine, τὸ φάρμακον ποιεῖ, it *works*, *is effective*.—2. like τιθέναι, *to put the case*, *suppose* or *assume that..*, c. acc. et inf., Valck. Hdt. 7, 184, 186; so in Lat., esse Deos *faciamus* (for *ponamus* or *sumamus*), Cic. N. D. 1, 30: πεποιήσθω, *be it granted*, Plat. Theaet. 197 E.—3. Thuc. has also a pecul. usage, ἡ εὔνοια παρὰ πολὺ ἐποίει ἐς τοὺς Λακεδαιμονίους, good-will *made* greatly for, on the side of, the L., like Lat. *facere cum aliquo*, 2, 8: so impers., ἐπὶ πολὺ ἐποίει τῆς δόξης τοῖς μὲν ἠπειρώταις εἶναι, τοῖς δέ.., it was the general character of the one to be landsmen, of the others etc., 4, 12.

The most remarkable dialectic forms are ποίεν, Dor. for ποιεῖν, πεποιήκω, Dor. for πεποίηκα, ποιεύμενος, Dor. and Ion. for ποιούμενος, ἐποιοῦσαν, Alexandr. for ἐποίησαν, LXX. [Att. poets, esp. comic, oft. use the penult. short, as also later Ep.: hence even some old Gramm., as E. M. 679, 24, concluded ποῶ to be the Att. form, ι being merely inserted metri grat.; and it is oft. written so in Inscrr. and MSS., followed by some modern critics, as Koen Greg. p. 75, Pors. Tracts p. 371, Buttm. Ausf. Gr. 2, p. 384, cf. Dind. Ar. Nub. 1448, Ach. 410:—but granting that this was the common pronunciation, that it is found with other bad forms (in Inscrr.), and even that the Latins said *pŏëta*, *pŏësis*, etc., yet the conclusion is too hasty: a Schol. on Ar. Plut. 14, declares expressly against it; and pari ratione we should write ὅος, τόος, τοοῦτος, ὄομαι, γεραός, δείλαος for οἷος, τοῖος, etc., whenever the diphthong is short.]

Ποίη, ης, ἡ, Ion. for πόα, *grass*, Hom., and Hes., who with Hdt. use only the Ion. form. Hence

Ποιηβόρος, ον, (ποίη, βορά) *grass-eating*, Oenom. ap. Euseb.

Ποιήεις, εσσα, εν, (ποίη) *grassy*, *rich in grass*, Hom., and Hes., and Soph. O. C. 157:—Pind. also has a contr. form, ποιᾶντα στεφανώματα, N. 5, fin. Hence

†Ποιήεσσα, ης, ἡ, *Poeëessa*, a city of Laconia, Strab. p. 360.—2. a city of the island Ceos, Id. p. 486.

Ποιηλόγος, ον, poet. for ποιολόγος.

Ποίημα, ατος, τό, (ποιέω) *any thing made* or *done*; hence—I. *a work*, *piece of workmanship*, first in Hdt. 2, 135; 4, 5, but only of works in metal: then—2. esp. *a poetical work*, *poem*, Plat. Phaed. 60 C, Lys. 221 D; cf. ποίησις: ποιήματα, like Lat. *carmina*, *single verses*, =ἔπη, Schäf. Dion

Comp. p. 30, 257: generally, *a work*, i.e. *a book*.—II. *a deed, doing, action, act*, opp. to *πάθημα*, Plat. Rep. 437 B, Soph. 248 B, etc. Hence

Ποιημἄτικός, ή, όν, *poetical*, Plut. 2, 744 E. Adv. *-κῶς*.

Ποιημάτιον, ου, τό, dim. from *ποίημα*, Plut. Cicer. 2. [ᾰ]

Ποιηρός, ά όν, = *ποιήεις*, Eur. Bacch. 1048, Cycl. 45, 61.

Ποίησις, εως, ἡ, (ποιέω) *a making*, *μύρου*, Hdt. 3, 22; *νεῶν*, Thuc. 3, 2: *a producing, forming, creating*, Plat. Soph. 265 B, etc.; *τῇ παρ' ὑμῶν ποιήσει πολίτης*, a citizen of your *making*, Wolf Lept. p. 250: *a making into one's son, adoption*, Isae. 63, 2; v. *ποιέω*, I. 6.—II. esp. of poetry, *π. διθυράμβων, τραγῳδίας, ἐπῶν*, Plat. Gorg. 502 A, B, Rep. 394 C: hence, absol., *poetic faculty, poesy, art of poetry*, Hdt. 2, 82, and freq. in Plat., cf. Symp. 205 C: also,—2. *a poetic composition, poem*, Thuc. 1, 10, Plat. Ion 531 D: usu. *a whole poem*, of which, sometimes, *ποιήματα* were the parts, Francke Callin. p. 171. Cf. *ποιητής*.

Ποιητέος, α, ον, verb. adj. from *ποιέω*, *to be made* or *done*, Hdt. 1, 191; 7, 15, etc.—II. *ποιητέον*, *one must make or do*, Id.

Ποιητής, οῦ, ὁ, (ποιέω) *one who makes, a maker*, Plat. Rep. 597 D, Tim. 28 C, etc.; hence (with and without *νόμων*), *a lawgiver*, Def. Plat. 415 B.—II. esp., *the creator of a poem*, like our old Engl. *maker: a poet* was called *ἀοιδός* till after Pind., when music and strict poetry began to be separated: the name *ποιητής* first occurs in Hdt.; of Homer, 2, 53; of Alcaeus, 5, 95; cf. Wolf Prolegg. p. xlii: also, *a composer* of music, Plat. Legg. 812 D.—2. generally, *the author of any mental production, a writer, orator*, *π. λόγων*, Heind. Plat. Phaedr. 234 E, cf. 278 E, Euthyd. 305 B. Hence

Ποιητίζω, *to be a poet*.

Ποιητῐκεύομαι, dep. mid. = foreg.; dub., cf. Lob. Phryn. 764.

Ποιητικός, ή, όν, (ποιέω) *capable of making*, *τινός*, Arist. Top. 6, 10, 1, Def. Plat. 411 D:—absol., *productive*, esp. of arts which have some *sensible* objects for their end, as architecture, opp. to *αἱ πρακτικαί*, such as music, Arist. M. Mor. 1, 35, 8, cf. Plat. Soph. 265 B, Diog. L. 3, 84:—of persons, *inventive, ingenious*, Chaerem. ap. Ath. 562 F.—II. esp. of the *poetic* art, *fitted for a poet, belonging to a poet, poetical*, freq. in Plat.: *ἡ -κή* (sc. *τέχνη*), *the art of poetry, poetry*, Id. Gorg. 502 D, etc.:—of persons, *poetical*, *π. καὶ μουσικοί*, Id. Legg. 802 B, cf. 700 D, etc. Adv. *-κῶς*, Rep. 332 B.

Ποιητοδῐδάσκᾰλος, ου, ὁ, (ποιητής, διδάσκαλος) *a poet's master*, E. M. p. 428, 19.

Ποιητός, ή, όν, (ποιέω) *made*, freq. in Hom., esp. of houses and arms; he always uses *ποιητός* as = *εὖ ποιητός*, *well* or *skilfully made*, like *τυκτός* and *τετυγμένος*, Il. 12, 470, etc.; though he also freq. joins *πύκα ποιητός* in same signf., Od. 1. 333, etc.:—*made, created*, opp. to self-existent, Theogn. 435.—II. *made into something*, esp. *made into a son*, hence, *παῖς π.*, an *adopted* son, opp. to *γεννητός*, Plat. Legg. 878 E; so, *π. πατήρ*, an *adopted* father, Lycurg. 153, 44; *π. πολῖται*, *factitious* citizens, not so born, Arist. Pol. 3, 1, 3: cf. *ποιέω* I. 6.—III. *made by one's self*, i. e. *invented, feigned*, Pind. N. 5, 53; *ποιητῷ τρόπῳ*, Eur. Hel. 1547.

Ποιήτρια, ας, ἡ, fem. of *ποιητής*, *a poetess*, Luc. Musc. Enc. 11, Ath., etc.

Ποιητρόφος, ον, *nourishing grass*, v. l. for *ποιοτρ-*.

Ποιηφᾰγέω, ῶ, *to eat grass*, Hdt. 3, 25, 100: from

Ποιηφάγος, ον, (ποίη, φαγεῖν) *eating grass*, Max. Tyr.; v. Lob. Phryn. 643. [ᾰ]

Ποικῐλανθής, ές, (ποικίλος, ἄνθος) *with variegated flowers, variegated*, Clem. Al.

Ποικιλάνιος, ον, Dor. for *-ήνιος*, (ποικίλος, ἡνία) *with broidered reins*, Pind. P. 2, 14. [ᾱ]

Ποικῐλειμονῖτις, ιδος, pecul. fem. of sq.

Ποικῐλείμων, ον, gen. ονος, (ποικίλος, εἷμα) *arrayed in various colours*: *νὺξ π.*, night *with spangled garb*, Aesch. Pr. 24.

Ποικῐλέρυθρος, ον, (ποικίλος, ἐρυθρός) *marked with red*, Arist. ap. Ath. 327 F.

Ποικῐλεύς, ὁ, = *ποικιλτής*, Alex. Incert. 58.

†Ποικίλης, ου Ion. εω, ὁ, *Poeciles*, father of Membliares, a Phoenician, Hdt. 4, 147.

Ποικῐλία, ας, ἡ, (ποικίλλω) *a marking with various colours*, esp. *an embroidering*, etc.: hence esp. *embroidery*, Plat. Rep. 373 A, 401 A; of the stars, *ἡ περὶ τὸν οὐρανὸν π.*, Ib. 529 D.—2. *a piece of broidery*, like *ποίκιλμα*, Xen. Mem. 3, 8, 10.—II. *a being marked with various colours, variegatedness*: generally, *variety*, *π. χρωμάτων, ὄψων*, etc., Plat. Phaed. 110 D, Rep. 404 D; *πραγμάτων*, Polyb. 9, 22, 10: cf. Ruhnk. Tim.—III. metaph. of the mind, *versatility, artfulness, cunning*, mostly in bad signf., *π. πραπίδων*, Eur. Aeol. 25: esp. *subtle discourse*, Dem. 844, 11; v. *ποικίλος*.

Ποικιλίας, ὁ, a kind of *fish*, Ath. 331 E.

Ποικῐλίς, ίδος, ἡ, a bird, like *a goldfinch*, Arist. H. A. 9, 1, 13.

Ποικίλλω, f. *-ῐλῶ*, (ποικίλος) *to mark with various colours, to variegate, broider, work in embroidery*, Eur. Hec. 470, cf. I. T. 224: then, of any rich work, *π. χορόν*, *to make a χορός of cunning workmanship*, Il. 18, 590 (v. sub *χορός*); so, *ἀναθήματα π.*, Emped. 82: *to paint*, cf. *ποικιλτέον*.—2. generally, *to diversify, vary*, *βίον*, Eur. Cycl. 339; *πᾶσιν ἤθεσι πεποικιλμένη πολιτεία, ὥςπερ ἱμάτιον ποικίλον πᾶσιν ἄνθεσι πεποικιλμένον*, Plat. Rep. 557 C: *π. τὰς πορείας ἱππικαῖς τάξεσι*, *to vary* the order of march with troops of horse, Xen. Hipparch. 4, 3: then, *to vary* and so *distinguish*, Plat. Tim. 87 A:—of style, *to embellish*, *βαιὰ π.*, *to tell with art and elegance*, Pind. P. 9, 134 (cf. sub *μίτρα* II. 2); a favourite word of the rhetoricians, v. Schäf. Dion. Comp. p. 258.—3. metaph., *to trick out with false, fair words*, *ποικίλλειν τι*, Soph. Tr. 1121: hence, *Σπάρτη πεποίκιλται τρόπους*, Eur. Supp. 187.—II. intr. *to vary, change about*, Hipp.—2. metaph., *to deal* or *speak subtlely*, Plat. Symp. 218 C. Hence

Ποίκιλμα, ατος, τό, *any thing marked by various colours*, by staining or broidering, hence esp., *a broidered robe* or *stuff*, such as *brocade*, Il. 6, 294, Od. 15, 107, Aesch. Cho. 1013: generally *rich work, broidery*, etc., Xen. Oec. 9, 2; of the stars in heaven, Plat. Rep. 529 C.—II. generally, *variety, diversity*, Plat. Legg. 747 A, Tim. 67 A.

Ποικιλμός, οῦ, ὁ, = *ποίκιλσις, ποικιλία*, Plut. 2, 1088 C.

Ποικῐλόβοτρυς, υος, ὁ, ἡ, (ποικίλος, βότρυς) *with variegated clusters*, Nonn.

Ποικῐλόβουλος, ον, (ποικίλος, βουλή) *of changeful counsel, wily-minded*, Hes. Th. 521; cf. *αἰολόβουλος*.

Ποικῐλόγηρυς, υος, ὁ, ἡ, Dor. *-γᾶρυς*, (ποικίλος, γῆρυς) *of varied voice, many-toned*, *φόρμιγξ*, Pind. O. 3, 13; also cf. *ποικιλόδειρος*.

Ποικῐλόγραμμος, ον, (ποικίλος, γραμμή) *with lines* or *stripes of various colours*, Arist. ap. Ath. 327 F.

Ποικῐλογράφος, ον, (ποικίλος, γράφω) *writing* or *painting in various colours*—II. *writing on various subjects*, Diog. L. 5, 85. [ᾰ]

Ποικῐλόδακρυς, υος, ὁ, ἡ, (ποικίλος, δάκρυ) *shedding many tears*, Nonn.

Ποικῐλόδειρος, ον, (ποικίλος, δειρή) *with variegated neck*, Alcae. 53, Anth. P. append. 6:—if we adopt it (with Ruhnk.) in Hes. Op. 201, as epith. of the nightingale, it may also be = *ποικιλόγηρυς*.

Ποικῐλόδερμος, ον, (ποικίλος, δέρμα) *with pied* or *spotted skin*.

Ποικῐλοδέρμων, ον, gen. ονος = foreg., Eur. I. A. 226.

Ποικῐλοδίνης, ου, ὁ, (ποικίλος, δίνη) *whirling in various eddies*, Opp. H. 1, 676.

Ποικῐλόδιφρος, ον, (ποικίλος, δίφρος) *with chariot richly dight*, Ath. 568 D.

Ποικῐλόδωρος, ον, (ποικίλος, δῶρον) *rich in various gifts*, Nonn.

Ποικῐλοεργός, όν, (ποικίλος, *ἔργω) *of varied work*, Paul. Sil. Ambo 262.

Ποικῐλόθριξ, ὁ, ἡ, (ποικίλος, θρίξ) *with spotted hair, spotted*, *νεβρός*, Eur. Alc. 584.

Ποικῐλόθρονος, ον, (ποικίλος, θρόνος) *on rich-worked throne*, *'Αφροδίτα*, Sappho 1.

Ποικῐλόθροος, ον, (ποικίλος, θρόος) *of varied note*, *οἰωνοί*, Poet. ap. Plut. 2, 497 A.

Ποικῐλόκαυλος, ον, (ποικίλος, καυλός) *with variegated stalk*, Theophr.

Ποικῐλομήτης, ου, ὁ, (ποικίλος, μῆτις) *full of various wiles, wily-minded*, in Il. and Od., as epith. of Ulysses; voc. *-μῆτα*, 13, 293: in the hymns of Jupiter and Mercury: cf. *ποικιλόβουλος*.

Ποικῐλόμητις, ιδος, ὁ, ἡ, = foreg., Soph. Fr. 519.

Ποικῐλομήχανος, ον, (ποικίλος, μηχανή) *full of various devices*, Anth. P. append. 302.

Ποικῐλομορφία, ας, ἡ, *variety of form, manifoldness*: from

Ποικῐλόμορφος, ον, (ποικίλος, μορφή) *of variegated form, variegated*, *ἱμάτια*, Ar. Plut. 530.

Ποικῐλόμῡθος, ον, (ποικίλος, μῦθος) *of various discourse*, Anth. P. 5, 56, Orph.

Ποικῐλόνοος, ον, = *ποικιλόφρων*

Ποικῐλόνωτος, ον, (ποικίλος, νῶτος) *with back of various hues*, Pind. P. 4, 442, Eur. I. T. 1245.

Ποικῐλοπράγμων, ον, (ποικίλος, πρᾶγμα) *busy about many things*. Synes.

Ποικῐλόπτερος, ον, (ποικίλος, πτερόν) *with variegated wings* or *feathers*, Eur. Hipp. 1270: metaph., *changeful*, *π. μέλος*, Pratin. ap. Ath. 617 D

Ποικίλος, η, ον, *many-coloured, spotted, mottled, pied, dappled*, Hom. and Hes.: *παρδαλέη*, Il. 10, 30; *νεβρίς*, Eur. Bacch. 249; *κιθῶν*, Hdt. 7, 61; *π. λίθος*, prob. some marble, Hdt. 2, 127;—in Xen. An. 5, 4, 32, *tattooed*, *ἀνθέμιον ἐστιγμένοι*.—II. *wrought in* *various colours*, of painting, broidery, inlaid-work, etc.: in gen. *of rich, rare work*, freq. in Hom., as epith. of *πέπλος, ἱμάς, θώρηξ, σάκος, τεύχεα, ἔντεα, ἅρματα, κλισμός*, etc.; esp. of woven stuffs and work in metal, like *δαίδαλος, δαιδάλεος*: so, *τεύχεα ποικίλα χαλκῷ*, arms *inwrought* with brass, Hom. and Hes.: *ποικίλα κάλλη=ποικίλματα*, Aesch. Ag. 923; so, *τὰ ποικίλα*, Aesch. Ag. 926, 936, Theocr. 15, 78: hence,—2. as subst., *ἡ ποικίλη* (sc. *στοά*), *the Poecilé* or *great hall at Athens adorned with fresco painting* of the battle of Marathon by Polygnotus, Müller Archäol. d. Kunst § 135, 2.—III. metaph., *changing colour*; and so, *changeful, various, manifold*, Aesch. Pr. 495, Plat., etc.:—*π. μῆνες*, the *changing* months, Pind. I. 4, 30 (3, 37): esp. of art, *π. ὕμνος*, a song *of changeful strain* or *full of diverse art*, Pind. O. 6, 148; so, *ποικίλον κιθαρίζων*, Id. N. 4, 23; and so, poetry is said to be *ποικίλοις ψεύδεσι δεδαιδαλμένος*, Id. O. 1, 46, cf. Donalds. ad O. 3, 8 (12):—of abstruse knowledge, *ποικίλον τι εἰδέναι*, Eur. Med. 301.—2. in bad sense, *intricate, riddling*, of an oracle, Hdt. 7, 111; *ὁ θεὸς ἔφυ τι ποικίλον*, Eur. Hel. 711; *π νόμος*, opp. to *ῥάδιος*, Plat. Symp. 182 B: *artful, tricky, π. μηχάνημα, λόγος*, Soph. O. C. 762, Ar. Thesm. 438; *ἀλώπηξ κερδαλέα καὶ π.*, Plat. Rep. 365 C; *οὐδὲν ποικίλον οὐδὲ σοφόν*, Dem. 120, 21; so too, *ποικίλως αὐδώμενος*, speaking *in double sense*, Soph. Phil. 130, cf. Ar. Eq. 196:—hence also *artful, cunning, wily* (like *varius*, in Sallust), as epith. of Prometheus, Hes. Th. 511, Aesch. Pr. 308; *π. βουλεύματα*, Pind. N. 5, 52. — 3. *changeable, changeful, unstable*, Arist. Eth. N. 1, 10, 14, Polyb. 14. 1, 5, etc.:—*ποικίλως ἔχειν*, to be different, Xen. Mem. 2, 6, 21.—Cf. *αἰόλος* throughout.—(Perh. from same root as Lat. *ping-ere, pic-tus*.)

Ποικῐλοσάνδᾰλος, *ον*, Aeol. *-σάμβᾰλος, ον*, (*ποικίλος, σάνδαλον*, Aeol. *σάμβαλον*) *with broidered sandals*, Bergk Anacr. 15.

Ποικῐλόστερνος, *ον*, *of varied breast*: metaph.,=*ποικιλόφρων*.

Ποικῐλόστικτος, *ον*, (*ποικίλος, στίζω*) *variously spotted, mottled*, Arist. ap. Ath. 305 C.

Ποικῐλόστολος, *ον*, (*ποικίλος, στολή*) *with variegated robe*: of a ship, *with variegated prow* (v. *στόλος*, fin.), Soph. Phil. 343.

Ποικῐλόστομος, *ον*, (*ποικίλος, στόμα*) *with variegated mouth*: metaph., =*ποικιλόμυθος*.

Ποικῐλοτερπής, *ές*, (*ποικίλος, τέρπω*) *delighting by variety*, Anth. P. 9, 517.

Ποικιλότευκτος, *ον*, (*ποικίλος, τεύχω*) *curiously wrought*, Anth. P. 9, 482.

Ποικῐλότεχνης, *ου, ὁ*, (*ποικίλος, τέχνη*) *skilled in various arts*, Tryph. 536.

Ποικῐλότραυλος, *ον*, (*ποικίλος, ῥαυλός*) *twittering* or *singing in various notes*; *π. μέλη*, Theocr. Ep. 4, 10.

Ποικῐλοφόρμιγξ, *ιγγος, ὁ, ἡ* (*ποικίλος, φόρμιγξ*) *accompanied by the varied notes of the phorminx*, *ἀοιδή*, Pind. O. 4, 4.

Ποικῐλοφρονέω, *ῶ*, *to be ποικιλόφρων*: from

Ποικῐλόφρων, *ονος, ὁ, ἡ*, (*ποικίλος, φρήν*) *of manifold thought* or *counsel, wily-minded*, Eur. Hec. 133.

Ποικῐλόφωνος, *ον*, (*ποικίλος, φωνή*) *with various voice* or *tones*, Ath. 258 A: metaph.,=*ποικιλόμυθος*.

Ποικῐλόχροος, *ον*, (*ποικίλος, χρόα*) *of various colour*, Arist. ap. Ath. 319 C.

Ποικῐλόχρωμος, *ον*, and *-χρως, ωτος, ὁ, ἡ*,=*ποικιλόχροος*.

Ποικῐλόω, *ῶ*, (*ποικίλος*) *to adorn with varied work*, Aesch. Fr. 291.

Ποικιλσις, *εως, ἡ*, (*ποικίλλω*)= *ποικιλία*, Plat. Legg. 747 A.

Ποικιλτέον, verb. adj. from *ποικίλλω*, *one must adorn*, Plat. Rep. 378 C.

Ποικιλτής, *οῦ, ὁ*, (*ποικίλλω*) *one who variegates* or *embroiders*; *a broiderer*, Aeschin. 14, 4, Plut., etc.: fem. *ποικίλτρια*, q. v.

Ποικιλτικός, *ή, όν*, (*ποικίλλω*) *qualified for an embroiderer* or *embroidery*: *ἡ -κή* (sc. *τέχνη*), *embroidery*, like *ποικιλία*, Dion. H.

Ποικιλτός, *ή, όν*, (*ποικίλλω*) *variegated, broidered*, Longin.

Ποικίλτρια, *ας, ἡ*, fem. of *ποικιλτής*, q. v., Strab.

Ποικῐλῳδός, *όν*, (*ποικίλος, ᾠδή*) *of various song*.—II. *of perplexed and juggling song*, of the Sphinx, Soph. O.T. 130.

Ποιμαίνω, f. *-ᾰνῶ*, (*ποιμήν*) *to feed, tend*, as shepherds do their flock, *μῆλα*, Od. 9, 188; *ἄρνας*, Hes. Th. 23; *ποίμνας*, Eur. Cycl. 26; *πρόβατα*, Plat. Rep. 345 C:—absol., *to keep flocks, be a shepherd*, Theocr. 11, 65; *ποιμαίνειν ἐπ' ὄεσσι*, Il. 6, 25; 11, 106.—II. metaph., *to tend, cherish, mind*, like *θεραπεύειν*, Pind. I. 5 (4), 14, cf. Dissen ad N. 8, 6; Aesch. Eum. 91:—*to foster* a passion, Jac. Ep. Ad. 9, 2.—2. *to take care of, guide, govern*, *στρατόν*, Eur. Tem. 10: cf. *ποιμήν*.—3. like *βουκολεῖν*, *to soothe, beguile*, Lat. *pascere, lactare, fallere*, *ἔρωτα π.*, Theocr. 11, 80: hence, generally, *to deceive*, Eur. Hipp. 153, (ubi libri *πημαίνω*).

B. pass., like *νέμομαι*, *to graze*, of flocks, Il. 11, 245, Eur. Alc. 579: *to stray about*, Mosch. 2, 5: but,—2. in Aesch. Eum. 249, *πᾶς πεποίμανται τόπος*, every country *has been wandered over, traversed*.

Ποιμάν, *ὁ*, Dor. for *ποιμήν*, Theocr.

Ποιμανδρία, *ας, ἡ*, (*ποιμαίνω*) *a milk-pail*, Lyc. 326.

†Ποιμανδρία, *ας, ἡ*, *Poemandria*, earlier name of Tanagra, Lyc.: in Strab. *Ποιμανδρίς*, p. 404.

†Ποίμανδρος, *ου, ὁ*, *Poemandrus*, founder of Tanagra, acc. to Paus. 9, 20, 1.—Others in Anth.

Ποιμᾰνεύς, *ὁ*,=*ποιμήν*, dub.: from

Ποιμᾰνεύω,=*ποιμαίνω*.

Ποιμᾰνόριον, *ου, τό*, (*ποιμάνωρ*) *a herd*: *a band under its leader, an army*, Aesch. Pers. 75.

Ποιμαντέος, *α, ον*, verb. adj. from *ποιμαίνω*, *to be fed, tended*, Theogn. 689.

Ποιμαντήρ, *ῆρος, ὁ*, (*ποιμαίνω*)= *ποιμήν*, Soph. Fr. 379.

Ποιμαντικός, *ή, όν*, (*ποιμαίνω*) *of, fit for pasturing*; *ἡ -κή* (sc. *τέχνη*) *a shepherd's art* or *life*.

Ποιμάντωρ, *ορος, ὁ*,=*ποιμαντήρ, ποιμήν*.

Ποιμάνωρ, *ορος, ὁ*,=*ποιμήν*, *a shepherd*, esp. *shepherd of the people, prince, chief*, Aesch. Pers. 241. (Usu. deriv. from *ποιμαίνω* and *ἀνήρ*, like *στυγάνωρ, φθισήνωρ*, etc., in which case it ought strictly to be *ποιμαινάνωρ*.) [ᾱ]

Ποιμᾰσία, *ας, ἡ*, (*ποιμαίνω*) *a feeding, tending, keeping*, Philo.

Ποιμενικός, *ή, όν*, (*ποιμήν*) *of* or *belonging to a shepherd*, *πίλημα*, Call. Fr. 125:—*ἡ -κή* (sc. *τέχνη*), Plat. Rep. 345 D. Adv. *-κῶς*.

Ποιμένιον, *ου, τό*, poet. for *ποίμνιον*, Opp. C. 3, 264; 4, 269.

Ποιμένιος, *α, ον*, rarer poet. form for *ποιμενικός*, Jac. A. P. 866.

Ποιμήν. *ένος, ὁ*, *a herdsman*, esp. *a shepherd*, Hom., and Hes.; opp. to the lord or owner (*ἄναξ*), Od. 4, 87. —II. metaph., *a shepherd* of the people, esp. of Agamemnon, *Ἀγαμέμνονα ποιμένα λαῶν*, Hom., etc.: generally, *a captain, chief*, Soph. Aj. 360 *ναῶν ποιμένες*, Aesch. Supp. 767 *ὄχων*, Eur. Supp. 674; cf. Valck. Phoen. 1146:—*ποιμένες δώρων Κυπρίας*, the Loves, Pind. N. 8, 10.—It does not make *ποιμέν*, in vocat., but remains *ποιμήν*, Buttm. Ausf. Gr. § 45, Anm. 2. (Prob. akin to *πέπᾱμαι, πᾶμα, πατέομαι*, *pasco*; and to *πόα, ποίη, πῶϋ*.

Ποιμναῖος, *α, ον*,=*ποιμνήϊος*, Aristaen.

Ποίμνη, *ης, ἡ*, *a herd of cattle* at pasture, esp. *a flock of sheep*, Od. 9, 122, Hes. Th. 446, Hdt., etc.—II. *a single head of cattle*, Seidl. Eur. El. 721. (Prob. from *ποιμήν*, like *λίμνη* from *λιμήν*: or else for *ποιμάνη* from *ποιμαίνω*.) Hence

Ποίμνηθεν, adv., *of* or *from a flock* or *herd*, Ap. Rh. 2, 491.

Ποιμνήϊος, *ΐη, ϊον*. Ion. form of a supposed *ποιμνεῖος* (*ποίμνη*):—*of* or *belonging to a flock* or *herd*, *σταθμός, σηκός*, Il. 2, 470, Hes. Op. 789: also of wild animals, as, *π. λεόντων*, Pind. Fr. 262.

Ποίμνιον, *ου, τό*. syncop. for *ποιμένιον*,=*ποίμνη*, esp. *of sheep*, Hdt. 2, 2; 3, 65, Soph. O. T. 761, 1028, Plat., etc.—II. *a single head of cattle*, Schäf. Long. p. 327, 369.

Ποιμνίτης, *ου, ὁ*,=*ποιμενικός*, *κύων π.*, *a shepherd's* dog; *ὑμέναιος π.*, *a shepherd's* marriage song, Ael. N. A. 12, 44.

Ποινάζω,=*ποινάω*, very dub., Lob. Phryn. 204.

Ποιναῖος, *α, ον*, (*ποινή*) *punishing, avenging*, Anth. P. 5, 254.

Ποινάτωρ, *ορος, ὁ, ἡ*, *an avenger, punisher*, Aesch. Ag. 1281, Eur. El. 23. [ᾱ]: from

Ποινάω, *ῶ*, f. *-άσω* [ᾱ], Ion. *-ήσω*, *to avenge, punish*:—mid., *to avenge one's self on* one, *τινά*, Eur. I. T. 1143: from

Ποινή, *ῆς, ἡ*, (**φένω, φόνος*): strictly *quit-money for blood spilt, the fine* paid by the slayer to the kinsman of the slain, as *a ransom* from all consequences, (old Engl. *were, were-geld*); c. gen. pers., *ποινὴ υἷος, κασιγνήτοιο θανόντος, ἀποφθιμένου*, the *ransom* or *were-geld for* the slain, whether paid or received, Il. 5, 266; 14, 483; 18, 498; *ποινὴ δ' οὔτις παιδὸς ἐγίγνετο τεθνηῶτος*, Il. 13, 659: also *a ransom*, c. gen. rei, Il. 17, 207:—hence, generally, *a price paid, satisfaction, retribution, requital, penalty*, Lat. *poena*, *Κύκλωψ ἀπετίσατο ποινὴν ἰφθίμων ἑτάρων*, Od. 23, 312, cf. Il. 21, 28, Hes. Op. 747, 753; *ἀνελέσθαι ποινὴν τῆς Αἰσώπου ψυχῆς*, to take *vengeance for* Aesopus' life, Hdt. 2, 134; but, *ποινὴν τῖσαι Ξέρξῃ τῶν κηρύκων ἀπολομένων*, to give Xerxes *satisfaction for* the death of his heralds, Id. 7, 134: in Att., usu. in plur., *ποινὰς τίνειν, τῖσαι, δοῦναι*, to pay, suffer *punishment*, Pind. O. 2, 106, Aesch. Pr. 112, etc., Eur. I. T. 446, Xen. Cyr. 6, 1, 11; *λαμβάνειν*, to inflict it, Eur. Tro. 360:—cf. *δίκη* (which is the common word in prose), *ἄποινα*.—2. in good sense, *recompense, reward, for* a thing, *τινός*, Pind. P 1

113, N. 1, 108.—3. as the result of the quit-money, *redemption, release,* Pind. P. 4, 112.—II. personified, *the goddess of vengeance, Vengeance,* a being of the same class with Δίκη and Ἐρινύς, Eur. I. T. 200.

Ποινηλᾰσία, ας, ἡ, *pursuit by the avenging goddesses.*—II. *the exaction of a penalty:* from

Ποινηλᾰτέω, ῶ, *to pursue with the torments of the furies:*—pass., *to be so pursued,* Plut. de Fluv. 23, 1: from

Ποινήλᾰτος, ον, (ποινή, ἐλαύνω) *pursued by the furies.*

Ποίνημα, ατος, τό, (ποινάω) *something inflicted by way of penalty, punishment.*

Ποινήτειρα, ας, ἡ, fem. from sq.

Ποινητήρ, ῆρος, ὁ, (ποινάω) *an avenger,* Opp. H. 2, 421.

Ποινήτης, ου, ὁ,=ποίνιμος, fem. -ῆτις, ιδος, Anth. P. 7, 745.

Ποινήτωρ, ορος, ὁ,=ποινάτωρ.

Ποίνιμος, ον, (ποινή) *avenging, punishing,* Δίκη, Ἐρινύς, Soph. Tr. 808, Aj. 843; π. πάθεα. Id. El. 210.—2. in good sense, *bringing a return* or *recompense,* χάρις, Pind. P. 2, 32.

†Ποίνῑνος, ου, ὁ, or τὸ Ποίνινον, *Mount Penninus,* in the Alps, Strab. p. 208.

Ποινοποιός, όν, (ποινή, ποιέω) *taking vengeance:* hence, *αἱ ποινοποιοί, the avenging goddesses,* Luc. (?) Philopatr. 23.

Ποινουργός, ὁ, (ποινή, *ἔργω) *an executioner.*

Ποιολογέω, ῶ, *to gather grass* or *herbs:* also *to put up corn in sheaves,* Theocr. 3, 32.

Ποιολόγος, ον, (ποία, λέγω) *picking up grass* or *herbs,* Arist. ap. Ath. 397 B.

†Ποῖον ὄρος, τό, *Mt. Poeus,* a part of Pindus, Strab. p. 327.

Ποιονόμος, ον, (ποία, νέμω) *feeding on grass* or *herbs,* βοτά, Aesch. Ag. 1169.—II. proparox., ποιόνομος, ον, (νομή) *with rich grassy fields,* τόποι, Id. Supp. 50.

Ποῖος, ποία, ποῖον, Ion. κοῖος, κοίη, κοῖον (but not in Hom., v. πόσος fin.):—*of what nature? of what sort?* Lat. *qualis?* in Hom. usu. expressing surprise and anger, ποῖον τὸν μῦθον ἔειπες! *what manner of* speech hast thou spoken!—ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων! and simply, ποῖον ἔειπες! Od. 2, 85; ποῖον ἔρεξας! Il. 23, 570; etc.—It retains this usage, to express surprise, etc., in Att., Heind. Plat. Charm. 174 C:—doubled, ποίαν χρὴ [γυναῖκα] ποίῳ ἀνδρὶ συνοῦσαν τίκτειν; Plat. Theaet. 149 D:—sometimes for ποδαπός, Lob. Phryn. 59.—2. in Att., not seldom with art., Pors. Phoen. 892. Elmsl. Ach. 418, 974 (963); esp. when it stands alone (when indeed it is seldom omitted), Soph. O. T. 120, etc., cf. however O. C. 1415:—so also with the demonstr., τὰ ποῖα ταῦτα; Id. O. T. 291, etc.; this usage of ποῖος with the demonstr. is very freq., and we can hardly render it but by a periphr., ποῖον ἐρεῖς τόδ' ἔπος; *what sort of* word [is this that] thou wilt speak? Soph. Phil. 1204, cf. 441, etc.:—τὸ ποῖον=ποιότης, the fourth of Aristotle's Categories, Categ. 8.—3. ποῖός τις; is oft. joined, making the question less definite, Xen. Hell. 4, 1, 6, and Plat.—4. κοίῃ, as adv.,=πῶς; Lat. *quomodo?* Hdt. 1, 30.—5. ποῖος, and ποῖός τις are oft. also used in indirect questions for ὁποῖος, Aesch. Supp. 519, Plat., and Xen.; cf. Jelf Gr. Gr. § 877, Obs. 2.—II. ποιός, ά, όν, indef. adj., *of a certain nature, kind* or *quality,* freq. in Plat., esp. joined with τις, as ποιός τις, ποιά ἄττα, Soph. 262 E, Rep. 438 E.

(ποῖος, πόσος must be referred to a primitive *πός, as the correlat. adjs. οἷος, ὅσος to ὅς, and the demonstr. τοῖος, τόσος to *τός, τό.) [Later versifiers sometimes make fem. ποιᾰ a trochee, Jac. A. P. p. lxv:—but the first syll. is freq. short in Att.]

Ποιότης, ητος, ἡ, (ποῖος) *quality,* Lat. *qualitas,* Plat. Theaet. 182 A, Arist. Eth. N. 10, 3, 1, etc., cf. Lob. Phryn. 350.

Ποιοτρόφος, ον, = ποεσιτρόφος, Opp. C. 1, 460.

Ποιοφάγος, ον,=ποιηφάγος, Opp. C. 2, 613. [ᾰ]

Ποιόω, ῶ, (ποιός) *to furnish with a certain quality, make such.*

Ποιπνύος, ὁ, *a servant,* Hesych.

Ποιπνύω, strictly *to blow, puff, be out of breath* from haste or exertion; hence, generally, *to hasten, hurry, bustle,* Lat. *satagere,* Il. 8, 219, Od. 3, 430: hence, also, *to do active service, be waiting,* δῶμα κορήσατε ποιπνύσασαι, *make haste and* sweep the house, Od. 20, 149, cf. Il. 1, 600; 24, 475:—ποιπνύων ἐμὰν χάριν, *labouring* for the sake of me (for there is no need to make it trans. here), Pind. P. 10, 101. (Not from πονέω; but formed by redupl. from πνέω, πέπνυμαι, like παιπάλλω from πάλλω, παιφάσσω from ΦΑ-, φάος, ποιφύσσω from φυσάω, etc.; hence its orig. signf.: v. Buttm. Lexil. s. v.; cf. διάκονος.) [ῠ in pres. and impf., before a short syll.; but ῡ before a long one, though only by position, as in Il. 24, 475: in all other tenses ῡ.]

Ποιφύγδην, (ποιφύσσω) adv., *blowing, puffing, hissing,* Nic. Th. 371.

Ποίφυγμα, ατος, τό, (ποιφύσσω) *a blowing, puffing, sobbing,* π. ἄγρια, Aesch. Theb. 280.

Ποίφυξις, ἡ, *a blowing, puffing:* from

Ποιφύσσω, f. -ξω, (redupl. form from φυσάω) *to blow, puff, snort.*—II. trans., *to blow up, burn up,* Lyc. 198:—but, παιδικὰ π., like ἔρωτα πνεῖν, Sophron, cf. Meineke Euphor. 95. Cf. ποιπνύω.

Ποιώδης, ες, (ποία, εἶδος) *like grass: grassy,* Hdt. 4, 47.

Ποιωτικός, ή, όν, (ποιόω) *giving* or *having a quality.*

Πόκα or ποκά, Dor. for πότε and ποτέ, and so through the whole series, ὄκα, ὁπόκα, ἀλλόκα. [ᾰ]

Ποκάζω, f. -άσω,=ποκίζω.

Ποκάριον, ου, τό, dim. from πόκος, Hippiatr.

Ποκάς, άδος, ἡ, (πόκος) *woolly, fleecy.*—II. *wool, hair,* Ar. Thesm. 567, in plur.

Πόκες, αἱ, and πόκη, ἡ, v. sub πόκος III.

Ποκίζω, f. -ίσω Dor. -ίξω, (πόκος): =πέκω, *to shear wool:* mid., ποκίζεσθαί τι, *to shear* or *cut for one's self,* τρίχας ἐποκίξατο, Theocr. 5, 26.

Ποκοειδής, ές, (πόκος, εἶδος) *like undressed wool: rough, raw,* Longin.

Πόκος, ου, ὁ, (πέκω, Lat. *pecto*) *wool* in its raw state, *a fleece,* Il. 12, 451: also *a lock* or *tuft of wool,* Soph. Tr. 675.—II. *a sheep-shearing,* Ar. Av. 714.—III. proverb., εἰς ὄνου πόκας, *to an ass-shearing,* i. e. to a place where nothing is to be got, Ar. Ran. 186:—some refer this acc. πόκας to αἱ πόκες, others to ἡ πόκη, but neither of these is extant in nom., and this isolated form had better be taken as heterocl. acc. of πόκος, cf. Buttm Ausf. Gr. § 56 Anm. 13, n. Hence

Ποκόω, ῶ, *to cover* or *clothe with wool,* Anth. P. 6, 102.

†Πόλα, ἡ, or Πόλαι, αἱ, *Pola,* a city of Istria, Strab. p. 209.

Πολέες, έων, έεσσι, έας, Ep. plur from πολύς, for πολλοί, ῶν, Hom., and Hes.

Πολείδιον, ου, τό, dim. from πόλις.

†Πολεμαγένης, ους, ὁ, *Polemagenes,* masc. pr. n., an Athenian, Aeschin. 22, 20.

Πολεμᾱδόκος, ον, Dor. for πολεμηδόκος, Pind.

†Πολεμαίνετος, ου, ὁ, *Polemaenetus,* a seer, Isocr. 394.

†Πολέμαιστος, ου, ὁ, *Polemaestus,* unless corrupted from Πτολεμαῖος, Dem. 1491, fin.

Πολεμάρχειος, ον, *belonging to the* πολέμαρχος, στοά, Ath. 210 B:—τὸ π., *his residence,* Xen. Hell. 5, 4, 5, Polyb.

†Πολεμάρχιος, ου, ὁ, *Polemarchius,* masc. pr. n., Polyb. 4, 79, 5.

Πολεμαρχέω, ῶ, f. -ήσω, *to be Polemarch* (v. πολέμαρχος), Hdt. 6, 109, Xen. Hell. 5, 2, 25.

Πολεμάρχης, ου, ὁ,=πολέμαρχος.

Πολεμαρχία, ας, ἡ, *the office* or *rank of Polemarch.*

Πολεμαρχικός, ή, όν, = πολεμάρχειος: from

Πολέμαρχος, ου, ὁ, (πόλεμος, ἄρχω) *one who begins* or *leads the war, a leader, chieftain,* Ἀχαιῶν, Aesch. Theb. 828, cf. Cho. 1072.—II. the title of high officers in several Greek states:—1. at Athens, *the Polemarch* or *third archon,* who presided in the court in which the causes of the *μέτοικοι* were tried: in earlier times he managed the war-office and all foreign affairs, and even took the field as general-in-chief, as at Marathon, Hdt. 6, 109.—2. in Sparta, *the commander of a μόρα,* Hdt. 7, 173; and so=μοραγός, Thuc. 5, 66, Xen. Hell. 4, 4, 7, and 5, 7, etc.—3. at Thebes, two officers of chief rank after the Boeotarchs, supreme in affairs of war, Ib. 5, 4, 2, sq.

†Πολέμαρχος, ου, ὁ, *Polemarchus,* a naval commander of the Lacedaemonians, Xen. Hell. 4, 8, 11.—2. son of Cephalus, elder brother of Lysias, put to death by the thirty tyrants, Lys.; Plat. Phaedr. 257 B; Plut.; etc.—Others in Polyb.; etc.

Πολεμᾱτόκος, ον, Dor. for πολεμητόκος, q. v.

Πολέμειος, ον, v. πολεμήϊος.

Πολεμέω, ῶ, f. -ήσω: (πόλεμος)—*to be at war, wage war,* opp. to εἰρήνην ἄγειν, Thuc. 5, 76; τινί, with one, oft. in Hdt., etc.: ἐπί τινα, Xen. An. 3, 1, 5; πρός τινα, Id. Vect 5, 6: absol., also, *to fight, do battle,* Id. Cyr. 7, 1, 49; ἀπὸ τῶν ἵππων, Plat. Prot. 350 A:—generally, *to quarrel, wrangle, dispute with* one, Ib. 1, 3, 11; so, π. τῇ χρείᾳ, Soph. O. C. 191, cf. Eur. Ion 1386.—II. c. acc., *to make war upon, treat as an enemy, attack, besiege,* ἄνθρωπον, πόλιν, etc., v. l. Polyb. 1, 15, 10, cf. Bast Ep. Cr. p. 112 hence in pass., *to have war made upon* one, Thuc. 1, 37, Xen. Hell. 7, 4, 20. Isocr. 92 A; so, fut. mid. πολεμήσομαι in pass. signf., Thuc. 1, 68: but,—2. c. acc. cognato, πόλεμον πολ., Plat. Rep. 551 D:—hence in pass., ὁ πόλεμος οὕτως ἐπολεμήθη, Xen. Mem. 3, 5, 10; so, ὅσα ἐπολεμήθη, *whatever hostilities passed,* Id. An. 4, 1, 1; τὰ περὶ Πύλον ἐπολεμεῖτο, Thuc. 4, 23.

Πολεμηδόκος, ον, Dor. πολεμᾱδόκυς, (πόλευος, δέχομαι) *entering upon a war, sustaining war*, epith. of Minerva, Stesich. Fr. 97: generally, *warlike*, ὅπλα, Pind. P. 10, 22.

Πολεμήϊος, ον, Ion. for the supposed πολέμειος, (πόλεμος) *warlike*, freq. in Hom. (esp. in Il.): he usu. has π. ἔργα, Il. 2, 338, etc.; also, π. τεύχεα, Il. 7, 193, Hes. Sc. 238:—πολεμήϊα =τὰ πολέμια, Hdt. 5, 111.

Πολεμησείω, desiderat. from πολεμέω, Thuc. 1, 33.

Πολεμητέον, verb. adj. from πολεμέω, *one must go to war*, Ar. Lys. 496, and (in plur.) Thuc. 1, 79.

Πολεμητήριον, ου, τό, (πολεμέω) *the place from which a general carries on his operations, head-quarters*, Polyb. 4, 71, 2; cf. ὁρμητήριον.

Πολεμητόκος, ον, Dor. πολεμᾱτόκος:—*bringing forth war, bringing war*, Nonn.

Πολεμήτωρ, ορος, ὁ, ἡ, *warlike*, Hermann's conj. in Opp. C. 3, 204.

Πολεμίς, ἡ, v. πολέμιος II. 2.

Πολεμίζω, poet. πτολ-, (both in Il.): fut. -ίσω Dor. -ίξω (the only fut. used by Hom.):—poet. for πολεμέω, *to wage war, fight with* or *against* one, τινί, freq. in Hom. (esp. in Il.): so, π. ἄντα τινός, ἐναντίβιόν τινος, Il. 8, 428; 20, 85; μετά τινι, *jointly with* another, Il. 9, 352; τόξῳ πολ., Pind. O. 9, 49: also in mid., Id. N. 8, 50:—later, generally, *to quarrel, wrangle*, π. τῇ γλώττῃ, Ar. Nub. 419.—II. trans., *to war* or *fight with*, ῥηΐτεροι πολεμίζειν, Il. 18, 258:—hence in pass., Opp. C. 3, 209.

Πολεμικός, ή, όν, (πόλεμος) *of* or *for war*, ὅπλα, πλοῖα, Thuc.; σκευή, μηχαναί, Plat., etc.:—of persons, *skilled in war, warlike*, Plat. Rep. 522 E, etc.; distinguished from φιλοπόλεμος, Xen. An. 2, 6, 1.—2. ἡ -κή (sc. τέχνη), *the art of war, war*, Plat. Soph. 222 C:—so, τὰ πολεμικά, Hdt. 3, 4, and freq. in Xen.; but also, *warlike exercises*, Id.—3. τὸ πολεμικόν, *the signal for battle*, τὸ π. σημαίνειν, Lat. *signum canere*, Id. An. 4, 3, 29: ἀνέκραγε πολεμικόν, gave a war-shout, Ib. 7, 3, 33.—II. *like an enemy, hostile*, Id. Vect. 4, 44: hence in adv., -κῶς ἔχειν πρός τινα, Id. An. 6, 1, 1, etc.—III. *stirring up hostility*, Id. Mem. 2, 6, 21. Cf. sq.

Πολέμιος, α, ον, also ος, ον, Eur. Supp. 1191 (πόλεμος):—*of* or *belonging to war*, κάματοι, Pind. P. 2, 37: τὰ πολέμια, *whatever belongs to war, war and its business*, Hdt. 5, 78; etc.—2. rarely like πολεμικός, *warlike*, Soph. Aj. 1013.—II. *hostile*, Pind., and Trag.; τινί, to one, Hdt. 1, 4, Eur., etc.; but also, ὁ π. τινός (as subst.) one's *enemy*, Hdt. 1, 78, Pind. P. 1, 30, and Att.: generally, *opposed, conflicting*, Hdt. 7, 47.—2. esp. ἡ πολεμία (sc. γῆ, χώρα), *the enemy's country*, Thuc., and Xen.; cf. Soph. Aj. 819. Adv. -ίως.—Πολέμιος is in genl. older than πολεμικός: in Xen., etc., πολέμιος is mostly used in the sense of *hostile*, πολεμικός in that of *warlike, skilled in war*.

Πολεμιστά, ὁ, Ep. for πολεμιστής: also as voc. from πολεμιστής, Il. 16, 492.

Πολεμιστήρ, ῆρος, ὁ,=πολεμιστής. Hence

Πολεμιστήριος, α, ον, also ος, ον: *of* or *belonging to the warrior*, ἵπποι, Hdt. 1, 192 (unless we read πολεμιστέων with Wessel.); βοή, θώραξ π., Ar. Ach. 572, 1132; π. ἅρματα, *war-chariots*, Hdt. 5, 113, and Xen.: ἐλᾶν πολεμιστήρια, a military game, Ar. Nub. 28.—II. τὰ πολεμιστήρια, also =τὰ πολεμικά, Plat. Criti. 119 B, Xen. Cyr. 8, 8, 26.

Πολεμιστής, οῦ, ὁ, (πολεμίζω) *a warrior, combatant*, Hom. (esp. in Il.), Pind., etc.: Hom. also has πτολεμιστής. Cf. foreg.

Πολεμίστρια, ας, ἡ, fem. from πολεμιστήρ, the old reading in Aesch. Cho. 424; but v. ἰηλεμίστρια.

Πολεμοδόκος, ον,=πολεμηδόκος.

Πολεμοκέλᾰδος, ον, (πόλεμος, κέλαδος) *rousing the din of war*, Lyr. ap. Dion. Comp. p. 107.

Πολεμόκλονος, ον, (πόλεμος, κλόνος) *raising the din of war*, Batr. 4, 276.

Πολεμόκραντος, ον, (πόλεμος, κραίνω) *finishing war*, Aesch. Theb. 161.

†Πολεμοκράτης, ους, ὁ, *Polemocrates*, a Macedonian, Arr. Ann. 5, 27, 3.—2. son of Machaon, Paus. 2, 38, 6.

Πολεμολᾱμᾰχᾱϊκός, ή, όν, comic word in Ar. Ach. 1082, a compd. of πόλεμος, Λάμαχος and Ἀχαϊκός.

Πόλεμόνδε, adv. from πόλεμος, *to the war, into the fight*, Hom. (esp. in Il.): he also has πτόλεμόνδε.

Πολεμοποιέω, ῶ, *to stir up war*, Xen. Hell. 5, 2, 30: *to stir up, provoke*, εἰς ἔχθρην, Hipp.: from

Πολεμοποιός, όν, (πολέμος, ποιέω) *causing war* or *dissension: making hostile*, Arist. Pol. 5, 11, 10, Plut. Poplic. 21, etc.

Πόλεμος, ου, ὁ, *a battle, fight*, and, generally, *war*, freq. in Hom., who has also the poet. form πτόλεμος: in Hom. and Hes. the signf. *battle* prevails; later, esp. in Att., that of *war*: in Hdt. both alike:—π. Ἀχαιῶν, π. ἀνδρῶν, their *war*, i. e. which they bring, Il. 3, 165; 24, 8, etc.: he freq. has such periphr. as ἔρις, νεῖκος, φύλοπις πολέμοιο, Il. 13, 271, 635, etc.; and oft. joins ἔρις, μάχη, δηϊοτής, φύλοπις, etc., with πόλεμος, as if equiv. to it; cf. γέφυρα:—π. πρός τινα, Hdt. 6, 2; ἐπί τινος, Xen. Hell. 3, 2, 22; πόλεμος ἐστί τισι πρὸς ἀλλήλους, Plat. Symp. 196 A; in Att. we have many phrases, as πόλεμον αἱρεσθαί τινι, to levy *war* against, Aesch. Supp. 341, Ar. Ach. 913, etc.; π. ἀναιρεῖσθαι, κινεῖν, ἐγείρειν, ἐκφέρειν, καθιστάναι, ἐπάγειν, to begin *a war*; π. ποιεῖσθαι, to make *war*; π. θέσθαι τινί, Eur. Or. 13;—opp. to π. ἀναπαύειν, καταλύεσθαι, to put an end to it, make peace: cf. also ἀκήρυκτος, ἄσπονδος: metaph., οὐ πόλεμον ἐπαγγέλλεις, i. e. your words are peaceful, Plat. Legg. 702 D.—2. *a warlike force, army*, as in old French *bataille* was used for a *battalion*.—II. in Pind., personified, *War, Battle*, Fr. 225. (From *πέλω, akin to πελεμίζω, πόλος, πολέω, and Lat. *pello, bellum*.)

Πολεμοτροφέω, ῶ, (πόλεμος, τρέφω) *to foment* or *foster war*, LXX.

†Πολεμοῦσα, ης, ἡ, (*the warring*) *Polemusa*, an Amazon, Qu. Sm. 1, 42.

Πολεμοφθόρος, ον, (πόλεμος, φθείρω) *wasting by war*, Aesch. Pers. 652.

Πολεμόφρων, ονος, ὁ, ἡ, (πόλεμος, φρήν) *of warlike spirit*.

Πολεμόω, ῶ, (πόλεμος) *to make hostile, make an enemy of*, in fut. mid., Thuc. 5, 98:—in pass., *to be made an enemy of*, opp. to οἰκειοῦσθαι, Id. 1, 36.

†Πολέμων, ωνος, ὁ, *Polemo*, a pupil of Xenocrates in Athens, teacher of Zeno, Diog. L.—2. son of Zeno of Laodicea, made king by Augustus, Strab. p. 578; Ath. 234 C.—3. an Athenian, son of Hagnias, Dem. 1057, 10.—4. ὁ Περιηγητής, a Stoic philosopher, author of a description of the earth, Strab. pp. 15, 396.—5. a king of Pontus, son of Pharnaces, Strab. p. 495, sqq.—Others in Arr., etc.

†Πολέος, Ep. gen. sing. from πολύς; πόλεος gen. from πόλις in Att. poetry.

Πολεύω, (πόλος, πολέω) intr. *to turn* or *go about*, Lat. *versari*, κατὰ ἄστυ π., *to go about* the city, i. e. live therein, Od. 22, 223; cf. sq.—II. trans., *to turn round, to turn up*, esp. the soil with the *plough*, with or without γῆν, Soph. Ant. 340: but, ψυχὴν π., *to pass* one's life, like πολεύομαι, Eur. Incert. 99, acc. to Valck. Diatr. p. 246.

Πολέω, ῶ, (πόλος) *to turn round, turn about, turn up*, esp. the soil with the plough, with or without γῆν, *to plough*, Hes. Op. 460, like *polare agros* in Ennius: hence πολεύω, πωλάω.—II. *to surround, go round about, haunt*, νῆσον, Aesch. Pers. 307; so in mid., ὄψεις ἔννυχοι πολούμενοι ἐς παρθενῶνας, Id. Pr. 645 (cf. πωλέομαι).—(Hence πολεύω, πόλις, v. also *πέλω.)

Πόλεων, gen. plur. from πόλις:—but—II. πολέων, Ion. gen. plur. from πολύς, Hom.

*Πολή, ἡ, *the surface*, only found in the adv. ἐπιπολῆς, q. v.

Πόληες, ήων, Ion. plur. from πόλις, for πόλεες, πόλεις, Hom.; gen. and acc. sing. πόληος, πόληα, Hes.

Πόλησις, εως, ἡ, (πολέω) *a turning round*, Plat. Crat. 405 C.

Πολιά, ἡ, v. πολιός.

†Πολίαγρος, ου, ὁ, *Poliagrus*, masc. pr. n., Ael. V. H. 5, 8.

†Πολιάδης, ου Ion. εω, ὁ, *Poliades*, masc. pr. n., Hdt. 9, 53.

Πολῐαίνω, (πολιός) *to make gray* or *white*:—pass. *to grow gray* or *white*, e. g. of the foaming sea, Aesch. Pers. 110.

Πολῐάνθη, ης, ἡ, (ἄνθος) *an ointment made of* πόλιον, Inscr.

Πολῐᾱνομέω, ῶ, *to be a* πολιανόμος, Ep. Plat. 363 C.

Πολῐᾱνόμος, ου, ὁ, (πόλις, νέμω) *a civic magistrate, the chief magistrate of a city*, Dio C.

Πολῐάοχος, ον, Dor. for πολιήοχος, πολιοῦχος (q. v.), Pind.

Πολῐαρχέω, ῶ, *to be a* πολίαρχος, Dio C.

Πολίαρχος, ου, ὁ, (πόλις, ἄρχω) *ruler of a city, a king, prince*, π. πάτρᾳ, Pind. N. 7, 125, Eur. Rhes. 381.—II. *the commandant of a city*, Lat. *praefectus urbi*.

†Πολίαρχος, ου, ὁ, *Poliarchus*, masc. pr. n., Ael. V. H. 8, 4.

Πολῐάς, άδος, ἡ, (πόλις) *guardian of the city*, epith. of Minerva in her *oldest* temple on the Acropolis of Athens, as distinguished from Ἀθ. Παρθένος and Ἀθ. Πρόμαχος, first in Hdt. 5, 82, v. Müller Eumen. § 30, 67 note 6: she had the same name in many Greek towns, cf. Πολιεύς.

Πολιάτας, ὁ, Dor. for πολιήτης, opp. to ξεῖνος, Pind. I. 1, 74.

Πολίδιον, ου, τό, dim. from πόλις, *a small town*, Strab. [ῐ]

Πολίδριον, ου, τό, = foreg.

Πολίεθρον, ου, τό, v. πτολίεθρον.

†Πολίειον, ου, τό, *Poliēum*, a city of Lucania, the earlier Siris, Strab. p. 264.

Πολῐεύς, έως, ὁ, *guardian of the city*, epith. of Jupiter, Arist. Mund. 7, 3: the contr. gen. Πολιῶς occurs in old Att. Inscrr.

Πολίζω, f. -ίσω, (πόλις) *to build* or *found a city*; and, generally, *to build, found*, τεῖχος πολίσσαμεν (for ἐπολίσαμεν), Il. 7, 453; Ἴλιος πεπόλι *στο*, Il. 20, 217; *πόλις πεπόλισται*, Hes. Fr. 39, 5; and freq. in Hdt., as 4, 108; 5, 13. — II. *χωρίον πολίζειν*, *to colonize* a country *by building a city*, Xen. An. 6, 6, 4, cf. Plut. Rom. 9.

Πολῐήοχος, *ον*, Dor. *πολιάοχος*,=*πολιοῦχος*, Pind. O. 5, 24.

Πολῐήτης, *ου*, *ὁ*, poet. for *πολίτης*, *a citizen*, Il. 2, 806, freq. in Hdt., and twice in Trag., Aesch. Pers. 556, Eur. El. 119: also, *a fellow-citizen*, *countryman*, Hdt. 1, 120: cf. *πολιάτας*.

Πολῐῆτις, *ιδος*, fem. from *πολιήτης*, Eur. Hipp. 1126, Ap. Rh.

Πολῐήτωρ, *ορος*, *ὁ*,=*πολιήτης*, Or. Sib.

Πόλινδε, adv. from *πόλις*, *into* or *to the city*, Hom.

Πολῐόθριξ, *τρῐχος*, (*πολιός*, *θρίξ*) *gray-haired*, Strab.

Πολῐοκόρσης, *ου*, *ὁ*, (*πολιός*, *κόρση*)=sq., Nicet.

Πολῐοκρότᾰφος, *ον*, (*πολιός*, *κρόταφος*) *with gray hair on the temples*, i. e. *just beginning to be gray*, (as says Theocr. 14, 68, *ἀπὸ κροτάφων πελόμεσθα γηραλέοι*, cf. Arist. Color. 6, 11,) Il. 8, 518, Hes. Op. 179; cf. *πολιός*.

†Πόλιον, *ου*, *τό*, *Polium*, later Πόλισμα, a city of Troas, Strab. p. 601.

Πόλιον, *ου*, *τό*, a plant with a strong aromatic smell, Lat. *polium*, prob. so called *from having glaucous leaves*, Theophr.

Πολιόομαι, (*πολιός*) as pass., *to be* or *become gray*, Arist. Anal. Pr. 1, 13, 5, etc.

Πολῐοπλόκᾰμος, *ον*, (*πολιός*, *πλόκαμος*) *gray-haired*, Q. Sm. 14, 14.

Πολῐορκέω, *ῶ*, f. *-ήσομαι*: (*πόλις*, *εἴργω*, *ἕρκος*):—*to hem in a city*, *blockade*, *beleaguer*, *besiege*, *π. τινα* or *πόλιν*, Hdt. 1, 26, etc., Ar. Vesp. 685, Thuc., etc.: metaph., *to besiege*, *annoy*, *pester*, Xen. Hell. 4, 7, 1, Mem. 2, 1, 13.—The fut. *πολιορκήσομαι* is used by Hdt. 5, 34; 8, 49, Thuc. 3, 109, in pass. signf. for *πολιορκηθήσομαι*. Hence

Πολιορκητέος, *α*, *ον*, verb. adj., *that must be taken by siege*, *to be taken*, Xen. Cyr. 7, 5, 7: and

Πολιορκητής, *οῦ*, *ὁ*, *taker of cities*, surname of Demetrius son of Cassander, Plut. Demetr. 42, etc. Hence

Πολῐορκητικός, *ή*, *όν*, *of*, *fit for*, *usual in besieging*, Polyb. 1, 58, 4: *πολιορκητικά*, *τά*, *a treatise on the art of sieges*.

Πολῐορκία, *ας*, *ἡ*, (*πολιορκέω*) *a beleaguering*, *siege of a city*, Hdt. 5, 34, Thuc. 2, 78, etc.: metaph., *a tormenting*, Plut. Sull. 25.

Πολιός, *ά*, *όν*, in Hom., and Att. sometimes *ός*, *όν*:—*gray*, *white*, Hom. as epith. of wolves, Il. 10, 334; of iron, Il. 9, 366, etc.; of the surging sea, *ἁλὸς πολιοῖο*, Il. 20, 229, Od. 5, 410; but esp. of hair, *gray* or *hoary* from age, Il. 22, 74, Od. 24, 316, Hes. Th. 271, and Trag.: hence, *ἡ πολιά*, *hoary hair*, Arist. Probl. 10, 34: *αἱ πολιαί* (sc. *τρίχες*), *gray* or *white hair*, Pind. O. 4, 40, like *canae* (sc. *comae*) in Cicero; *ἅμα ταῖς πολιαῖς κατιούσαις*, as the *gray hairs* come down (i. e. from the head and temples to the beard, cf. *πολιοκρόταφος*), Casaub. Ar. Eq. 520, 908; as also *πολιός*, *a gray*, *hoary-headed man*, Od. 24, 498, cf. Plat. Parm. 127 B:—Pind. P. 4, 175 has a strange phrase, *τίς σε πολιᾶς ἐξανῆκε γαστρός;* i. e., acc. to Herm., who was it bare thee *in her old age?* implying that he was *τηλύγετος* (q. v.); or, acc. to Böckh, *what old woman's womb* bare thee? implying a sarcasm. — II. *white*; and so, metaph., *light*, *clear*, *serene*, *ἔαρ*, Hes. Op. 475, 490; *αἰθήρ*, Eur. Or. 1376; *ἀήρ*, Ap. Rh. 3, 275.—III. metaph., *hoary*, *old*, *venerable*, *νόμος*, Aesch. Supp. 658; *λόγος*, *φήμη*, etc., Seidl. Eur. El. 696; *μάθημα π. χρόνῳ*, Plat. Tim. 22 B. (Akin to *πελλός* or *πέλλος*, *πέλιος*, and Lat. *pullus*: but prob. not to *παλαιός*.)

†Πόλιος or Πόλλιος, *ὁ*, *οἶνος*, *Pollian* wine, grown at Syracuse, and so named from a prince (*Pollis?*), Ael. V. H. 12, 31.

Πολῐότης, *ητος*, *ἡ*, (*πολιός*) *grayness*, Arist. Gen. An. 5, 1, 33.

Πολῐότρῐχος, *ον*,=*πολιόθριξ*, Opp.

Πολῐοῦχος, *ον*, (*πόλις*, *ἔχω*) *occupying* or *protecting a city*, like Πολιεύς and Πολιάς, always epith. of the guardian deity of a city: *Ἀθηναίη π.*, in Chios, Hdt. 1, 160; *Παλλὰς π.* at Athens, Ar. Eq. 581, cf. Nub. 602 (so, *Παλλὰς πολιάοχος*, Pind. O. 5, 24); *π. θεοί*, Aesch. Theb. 512, etc.; *Ζεύς*, Plat. Legg. 921 C:—*πολισοῦχος*, *πολισσοῦχος*, are synon.

Πολῐοφῠλᾰκέω, *ῶ*, (*πόλις*, *φυλάσσω*) *to guard a city*.—II. of an army, *to keep within walls*, opp. to taking the field, Polyb. 18, 22, 4.

†Πολίοχος, *ου*, *ὁ*, *Poliochus*, a poet of the new comedy, Ath. 60 C.

Πολῐόχρως, *ωτος*, *ὁ*, *ἡ*, (*πολιός*, *χρώς*) *with white skin*, *white*, *κύκνος*, Eur. Bacch. 1364.

Πολιπόρθης, *ου*, (*πόλις*, *πέρθω*) *sacker of cities*, Aesch. Ag. 472.

Πολίπορθος, *ον*,= foreg., Aesch. Ag. 782.

Πολιῤῥαίστης, *ου*, *ὁ*, (*πόλις*, *ῥαίω*) =*πολιπόρθης*, Lyc. 210.

ΠΟ´ΛΙΣ, *εως*, *ἡ*, Ion. and Dor. gen. *πόλιος*, etc., in Att. poetry also *πόλεος*, etc., Ep. *πόληος*, etc.; in Ion. poetry also *πόλευς*, Theogn. 774, 1039: — Hom. has genit. *πόλιος* as dissyll., Il. 2, 811, like Att. *πόλεως*, Pors. Med. 906:—dat. *πόλει*, Ep. *πόληῑ*:—acc. *πόλιν*, but Hes. Sc. 105 has acc. *πόληα*. Plur. nom. *πόλεες*, in Od. 15, 412 *πόλιες*:—gen. *πολίων*:—dat. *πολίεσσι*, Od. 21, 252, etc.; Dor. *πολίεσι*, Pind. P. 7, 8, Foed. Lacon. ap. Thuc. 5, 77, 79:—acc. *πόλεις*, *πόλιας*, †Il. 4, 308† (as dissyll., Od. 8, 560), and in Hdt. *πόλῑς*. Att. dual gen. *πολέοιν*, Isocr. 55 C:—nom. and acc. *πόλη*, Id. 44 B; but in Att. *πόλει* seems to have been used, Buttm. Ausf. Gr. § 51 Anm. 7, note: cf. also *πτόλις* (*πόλος*, *πολέω*).

A city, freq. as early as Hom., and Hes.: *πόλις ἄκρη*, and *ἀκροτάτη*,=*ἀκρόπολις*, the fortress of the city, *citadel*, Il. 6, 88, 257; 20, 52; which at Athens also was often called simply *πόλις*, while the rest of the city was called *ἄστυ*, Ar. Eq. 1093, Lys. 245, cf. Thuc. 2, 15, Xen. An. 7, 1, 27: hence the guardian deities of the Athenian Acropolis were *θεοὶ Πολιοῦχοι*, esp. *Ζεὺς* Polieus and *Ἀθηνᾶ* Polias, Br. Ar. Lys. 245, Hemst. Ar. Plut. p. 260.—II. *a whole country*, as dependent on and called after its city, Od. 6, 177, cf. Heinr. Hes. Sc. 380; so also in Il. 17, 144, Soph. O. C. 1533, etc., Strab.: hence, *an island* peopled by men, Il. 14, 230; *περιῤῥύτας πόλεις*, Aesch. Eum. 77; cf. Böckh Expl. Pind. O. 7, 34, Dissen. I. 4, 49, sq.—III. when *πόλις* and *ἄστυ* are joined, the former is the *body of citizens*, the latter, *their dwellings* (though in the phrase *δῆμός τε πόλις τε*, Od. 11, 14, *πόλις* denotes the *town*), *ὧν πόλις ἀνήριθμος ὄλλυται*, i. e. *πολῖται*, Soph. O. T. 179:—hence *πόλις*, esp. in Att., *the state* (*πολιτεία*), Soph. Ant. 734, etc., cf. Valck. Phoen. 932; esp. *a free state*, *republic*, Soph. Ant. 737, Xen. Cyr. 8, 2, 28: *τὰ τῆς πόλεως*, *state-affairs*, *government*, Plat. Prot. 318 E.—2. *the right of citizenship*, like Lat. *civitas*, Ar. Ran. 717.—In prose *πόλις* always has the art., except when it is used generally of *a state* or *commonwealth* as such, as in Plat. Rep. 422 E, Legg. 766 D; while in Trag. this is usu. omitted, Ellendt Lex. Soph. 2, p. 237.

†Πόλις, *εως*, *ἡ*, *Polis*, a village of the Hyaei in Locris, Thuc. 3, 101.

†Πόλισμα, *ατος*, *τό*, v. Πόλιον.

Πόλισμα, *ατος*, *τό*, (*πολίζω*) *the buildings of a city*, *a city*, *town*, (Lat. *urbs* as opp. to *civitas*), sometimes= *πόλις*, sometimes different from it, of Ecbatana, Hdt. 1, 98; of Thebes, Aesch. Theb. 63; of Troy, Soph. Phil. 1424; of Athens, Id. O. C. 1496:—and in prose, as Thuc. 1, 10, etc.:—also *a tract of country* that is peopled, Wunderl. Obs. Cr. p. 190.

Πολισμάτιον, *ου*, *τό*, dim. from foreg., Polyb. 1, 24, 12, Plut. [ᾰ]

Πολισμός, *οῦ*, *ὁ*, (*πολίζω*) *the building of a city*, Dion. H.

Πολῐσοῦχος, *ον*,=*πολιοῦχος*, v. l. Aesch. Theb. 822.

Πολισσονόμος, *ον*, (*πόλις*, *νέμω*) *managing* or *ruling a city*, *ἀρχαί*, Aesch. Cho. 864; *βιοτή*, Id. Pers. 853.

Πολισσόος, *ον*, (*πόλις*, *σώζω*) *guarding a city* or *cities*, H. Hom. 7, 2.

Πολισσοῦχος, *ον*, poet. for *πολιοῦχος*, *θεοί*, Aesch. Theb. 69, 185; *λεώς* Id. Eum. 775, cf. 883.

Πολιστής, *οῦ*, *ὁ*, (*πολίζω*) *the builder*, *founder of a city*, Eur. Erechth. 17, 13, acc. to Reiske and Osann.

Πολιτάρχης, *ου*, *ὁ*,=sq., N. T.

Πολίταρχος, *ου*, *ὁ*,=*πολίαρχος*.

Πολῖτεία, *ας*, *ἡ*, Ion. *-ηΐη*, (*πολιτεύω*) *the relation in which a citizen stands to the state*, *the condition*, *rights of a citizen*, *citizenship*, Lat. *civitas*, Hdt. 9, 34, Thuc., etc.; *πολιτείαν δοῦναί τινί*, Xen. Hell. 4, 4, 6; *π. ἐστί μοι ἐν πόλει*, Ib. 1, 2, 10.—2. *the life of a citizen*, *one's daily life*, Lat. *ratio vitae civilis*, Dem. 399, 6.—II. *the life and business of a statesman*, hence *government*, *administration*, Ar. Eq. 219, Xen. Mem. 3, 9, 15, Dem. 254, 18, etc.—III. *civil polity*, *the condition of a state*, *a state*, *constitution*, freq. in Plat., etc.: *a form of government*, Plat. Rep. 562 A, etc., Aeschin. 1, 19, etc. —2. esp., *a well-ordered republican government*, *a commonwealth*, Arist. Pol. 3, 7, 3; 4, 8, 1, etc.; and so, generally, *a republic*, Xen. Ath. 1, 1, etc.

Πολῖτευμα, *ατος*, *τό*, (*πολιτεύω*) *the art of a governor*; usu. in plur., *measures of government*, as Plat. Legg. 945 D, Isocr. 156 A, etc.; but in sing., *π. δημοκρατίας*, Aeschin. 51, 12. — II. *citizenship*, *life as a citizen*, N. T.—III.=*πολιτεία* III, Polyb. 1, 13, 12; 5, 9, 9, etc.

Πολῖτευτής, *οῦ*, *ὁ*, *a statesman* from

Πολῖτεύω, f. *-σω*, *to be a πολίτης*, *be a citizen* or *free-man*, *live in a free state*, Xen. An. 3, 2, 26; opp. to one who is under a monarchy, Polyb. 4, 76, 2: but this is more freq. as dep., v. infra B. I.—2. *to have a certain form of πολιτεία or government*, *π. κατ' ὀλιγαρχίαν*, Thuc. 1, 19; 3, 62, cf. 4, 130: v. infra B. 3.—II. trans., *to* *administer* or *govern* a state, Thuc. 2, 65: hence in pass., of the state, *to be governed*, Plat. Rep. 427 A, etc.: τὰ αὐτῷ πεπολιτευμένα, his *public measures*, Dinarch. 96, 10. —2. *to create a citizen*, Diod.

B. most usu. as dep., c. fut. mid. πολιτεύσομαι, Ar. Eq. 1365, Xen. Ath. 3, 9: but aor. pass. ἐπολιτεύθην, Thuc. 6, 92, etc., and pf. πεπολίτευμαι, Dem. 176, 23, etc. *To be a free citizen; live as such*, like the act., Thuc. 6, 92; and very freq. in all Att. writers; generally, *to live*, Xen. Hell. 2, 4, 22, Dem., etc.: also, λαὸς πολιτεύοιτ' ἄν, they *would form a state*, Eur. Aeol. 2.—2. then, since all citizens were members of the governing body, *to take part in the government*, Thuc. 2, 15; *to meddle with politics*, Plat. Rep. 561 D; opp. to ἰδιωτεύειν, Aeschin. 27, 32.—3. *to have a certain form of government*, Isocr. 31 D, Plat. Rep. 568 B, etc.; πόλις ἄριστα πολιτευομένη, Plat. Rep. 462 D; πολιτείαν ἄνισον πολιτεύεσθαι, Aeschin. 1, 24.—II. trans., *to administer* or *govern*, τὰ καθ' ἑαυτοὺς πολιτεύεσθαι, Dem. 151, 4, etc.; and then absol., *to conduct the government*, Ar. Eq. 1365: π. πόλεμον ἐκ πολέμου, *to make* perpetual war *the principle of government*, Aeschin. 51, fin.

Πολῑτηΐη, ης, ἡ, Ion. for πολιτεία, Hdt.

Πολίτης, ου, ὁ, Ion. πολιήτης, q. v. (πόλις):—*a member of a city* or *state, citizen, freeman*, Lat. *civis*, Il. 15, 558, Od. 7, 131, Pind., etc. — 2. also like Lat. *civis*,=*concivis*, *a fellow-citizen, fellow-countryman*, Hdt., etc.—II. generally, *belonging to, connected with one's city* or *country*, ἀκτὴ πολιῆτις, Valck. Hipp. 1126; θεοὶ πολῖται= πολιοῦχοι, Aesch. Theb. 253.

†Πολίτης, ου, ὁ, *Polītes*, a son of Priam and Hecuba, Il. 2, 791.—2. a companion of Ulysses, Od. 10, 224: cf. Strab. p. 255.—Others in Paus.

Πολῑτίζω, f. -ίσω,=πολιτεύω.

Πολῑτῐκός, ή, όν, (πολίτης) *of* or *belonging to citizens*, ξύλλογος, οἶκος, Plat. Gorg. 452 E, Isocr. 19 A; π. στράτευμα, ἱππεῖς (as opp. to σύμμαχοι), Xen. Hell. 4, 4, 19, etc.; π. χώρα, Lat. *ager publicus*, Polyb. 6, 45, 3. —2. *befitting a citizen, like a citizen, constitutional*, Lat. *civilis*, Xen. Cyr. 1, 5, 12: hence, *civil, courteous*, Polyb. 24, 5, 7; hence in adv., -κῶς ἔχειν, to think, act *like a citizen, in a constitutional manner*, Lat. *civiliter agere*, Isocr. 56 D, cf. 72 B; οὐκ ἴσως οὐδὲ π., Dem. 151, 4; hence, *civilly, kindly*, Polyb. 18, 31, 7. —II. *belonging to* or *befitting a statesman, fitted for state affairs*, Xen. Cyr. 2, 2, 14; hence ὁ πολιτικός, *the statesman*, Plat., who wrote a dialogue so called.—III. *belonging to the state* or *its administration, political*, Lat. *publicus*, opp. to οἰκεῖος, Thuc. 2, 40: τὸ π.,=οἱ πολῖται, *the body of citizens, commonwealth*, Hdt. 7, 103; ἡ -κή (sc. τέχνη) *the art of government*, Plat. Gorg. 521 D, etc.; but ἡ -κή (sc. ἐπιστήμη) *the science of politics*, i. e. *the principles of social relations and duties*, etc., as opp. to ἡ ἠθική (*ethics*—the science of *individual* duties), freq. in Plat., as Polit. 259 C, 303 E, Arist. Rhet. 1, 2, 7, Eth. N. 6, 8, 2:—τὰ πολιτικά, *state-affairs, public matters*, Thuc. 6, 15, Plat., etc.; τὰ π. πράττειν, to take part in *the government*, Plat. Gorg. 521 D, etc.—IV. generally, *having relation to public life, public*, opp. to κατ' ἰδίας, Thuc. 8, 89; so, π. τιμαί, Xen. Mem. 2, 6, 24; π. λόγος, Isocr. 319 C.—V. of language or style, *suited to a citizen's common life, received*, the *notus civilisque et proprius sermo* of Suet., cf. Schäf. Dion. Comp. p. 6, 7.—VI. adv. -κῶς, v. supra I. 2.

Πολῖτις, ιδος, fem. from πολίτης, *a female citizen*, Soph. El. 1227, Eur. El. 1335, Plat. Legg. 814 C.

Πολῑτισμός, οῦ, ὁ, (πολιτίζω) *the administration of public affairs*, Diog. L. 4, 39.

Πολῑτογρᾰφέω, ῶ, f. -ήσω, (πολίτης, γράφω) *to confer the citizenship upon*, in pass., Polyb. 32, 17, 3. Hence

Πολῑτογρᾰφία, ας, ἡ, *the enrolling as a citizen*, Diog. L.

Πολῑτοκάπηλος, ου, ὁ, *one who deals with the state* or *with citizens*.

Πολῑτοκοπέω, ῶ, (πολιτοκόπος)= δημοκοπέω: in Plat. (Com.) Peis. 5, =λοιδορεῖν, κωμῳδεῖν. Hence

Πολῑτοκοπία, ας, ἡ,=δημοκοπία.

Πολῑτοκόπος, ον, (πολίτης, κόπτω) =δημοκόπος, *fawning on the citizens*.

Πολῑτοφθόρος, ον, (πολίτης, φθείρω) *hurtful to the citizens, ruining land and people*, Plat. Legg. 854 C.

Πολῑτοφῠλᾰκέω, ῶ, (πολιτοφύλαξ) *to watch the citizens* or *people*, whether of the magistracy or of an enemy's garrison. Hence

Πολῑτοφῠλᾰκία, ας, ἡ, *a watching of the citizens*. — 2. *the garrison of a town*. Aen. Tact.

Πολῑτοφύλαξ, ᾰκος, ὁ, (πολίτης, φύλαξ) *one who watches citizens*: in Larissa, the chief magistrate, Arist. Pol. 2, 8, 9; 5, 6, 6.

Πολίχνη, ης, ἡ, (πόλις) *a small town*, rare dimin. form; v. Buttm. Ausf. Gr. § 119, 63, cf. Germ. *-chen*. —II. Πολίχνη, ης, Att. Πολίχνᾱ: cf. Arnold Thuc. 8, 14, *Polichne*, a city in Chios, Hdt. 6, 26. — †2. a small town of Crete near Cydonia, Thuc. 2, 85: cf. Hdt. 7, 170. — 3. a small town of Ionia near Clazomenae, Thuc. 8, 14, ubi v. Arnold. — 4. a small town of Troas, Strab. p. 601. —Others in Paus.; etc.

Πολίχνιον, ου, τό, dim. from foreg., Plat. Rep. 370 D, Isocr.

†Πολιχνίτης, ου, ὁ, *an inhab. of Polichne* (II. 2): οἱ Πολιχνῖται, ῶν Ion. έων, *the Polichnitae*, Hdt. 7, 170.

†Πόλιχος, ου, ὁ, *Polichus*, son of Lycaon, Apollod. 3, 8, 1.

Πολῐώδης, ες, (πολιός, εἶδος) *grayish, whitish*, Luc. Alex. 60.

Πολίωσις, ἡ, (πολιόω) *a making gray*.—II. *a becoming so*.

Πολλάκις, Ion. πολλάκι, adv., (πολλός, πολύς) *many times*, usu. of time, *often, oft*, Il. 1, 396, etc., Hes., and Pind.; — either form being used, as the verse requires; so in Trag., Aesch. Theb. 227, Supp. 131, Soph. O. T. 1275, etc.:—in Hdt. both forms occur without apparent distinction, and the readings vary, but in Att. prose only πολλάκις:—τὸ π., *for the most part*, Pind. O. 1, 51: — also of number, π. μύριοι or μυρίοι, *many* tens of thousands, Plat. Legg. 810 D: —of size, *multoties*, π. μεῖζον, Plut. 2, 944 A. — II. *very much; altogether*, Theocr. 2, 88, cf. 1, 144.—III. in Att. after εἰ, ἐάν, ἄν, *perhaps, perchance*, Lat. *si forte*, Plat Phaed. 60 E, etc.; and after μή, Lat. *ne forte*, Thuc. 2, 13, and Plat.; cf. Heind. Phaed. l. c., Stallb. Phaedr. 238 D. [ᾰκῐ]

Πολλαπλᾰσιάζω, (πολλαπλάσιος) *to multiply, magnify*, Polyb. 30, 4, 13. Hence

Πολλαπλᾰσίᾰσις, ἡ, *multiplication*: and

Πολλαπλᾰσιασμός, οῦ, ὁ,=foreg., Plut. 2, 388 C, etc.

Πολλαπλάσιος, α, ον, also ος, ον, (πολύς) *many times as many, many times more, many times larger*, followed by ἤ..., ἤπερ..., Hdt. 4, 50, Plat. Rep 530 C, etc.; or by a genit., Hdt. 7, 48, Antipho 122, 15, Thuc. 4, 94, etc.: — πολλαπλασία ἀναλογία, in Arist. An. Post. 1, 12, 7, is understood by some to be *geometrical progression* (e. g. 2, 4, 8, 16..); by others a series in which each term is the square of the one before, (as 2, 4, 16, 256..).—The Ion. form is πολλαπλήσιος, η, ον, the prevailing form in Hdt., where πολληπλήσιος seems to be a mere f. l.; but Hdt. also seems to have used the common form, for, in 7, 160, πολλαπλάσιος is read in all MSS., and Gaisf. has adopted it in 4, 50; 5, 45; 8, 10, where the readings vary. Adv. -ίως, Hipp. [πλᾰ] Hence

Πολλαπλᾰσιόω, ῶ, *to multiply*, Plat. Rep. 525 E.

Πολλαπλᾰσίων, ον,=πολλαπλάσιος, Polyb. 35, 4, 4.

Πολλαπλᾰσίωσις, ἡ, (πολλαπλασιόω) *multiplication*, Plat. Rep. 587 E, Arist.. etc.

Πολλαπλήσιος, η, ον, Ion. for πολλαπλάσιος. q. v.

Πολλαπλόος, η, ον, contr. -πλοῦς, ῆ, οῦν, *manifold, many times as long*, βίος, Plat. Tim. 75 B.—II. ἀνὴρ διπλοῦς καὶ π., like Lat. *multiplex*, i. e. *not simple and straight-forward*, Id. Rep. 397 E.

Πολλᾰχῇ, adv., *many times, often*, Hdt. 1, 42; 6, 21.—II. *in divers manners*, Aesch. Supp. 468; πολλὰ πολλαχῇ, Soph. O. C. 1626; πολλ. ἄλλῃ, Plat. Theaet. 179 C, etc.; opp. to οὐδαμῇ, Xen. An. 7, 3, 12.

Πολλᾰχόθεν, adv., *from many places* or *sides*, Thuc. 6, 32, Plat. Legg. 842 C, etc.

Πολλᾰχόθῐ, adv., *in many places*, Xen. Cyr. 7, 1, 30.

Πολλᾰχόσε, adv., *towards many sides, into many parts* or *quarters*, Thuc. 2, 47; c. gen., π. τῆς 'Αρκαδίας, Xen. Hell. 4, 4, 16.

Πολλᾰχοῦ, adv.,=πολλαχῇ, *many times, often*, Hdt. 6, 122, Plat., etc.: strictly,—II. *in many places*, Plat. Symp. 209 E, Crat. 408 A; π. ἄλλοθι, Xen. Cyr. 7, 1, 30.

Πολλᾰχῶς, adv., *in many places*, Isocr. 42 C, Dem., etc.

†Πολλεντία, ας, ἡ, *Pollentia*, a city in the island Majorca, now *Pollenza*, Strab. p. 167.

Πολληπλήσιος, η, ον, dub. l. for πολλαπλάσιος, q. v.

†Πόλλης, ὁ, *Polles*, a king of the Odomanti in Thrace, Thuc. 5, 6.

†Πόλλιος, v. Πόλιος.

†Πόλλις, ιος, ὁ, *Pollis*, an Argive, sent as envoy to Persia, Thuc. 2, 67. —2. a naval officer of the Lacedaemonians, Xen. Hell. 4, 8, 1.—Others in Paus.; etc.

†Πόλλιχος, ου, ὁ, *Pollichus*, a Syracusan, Plut. Nic. 24.

Πολλοδεκάκις, (πολύς, δεκάκις) adv., *many tens of times*, Ar. Pac. 243. [ᾰ]

Πολλός, πολλόν, Ion. masc. and neut. for πολύς, πολύ, Hom., and Hes., also in Hdt. the prevailing form, where the later form πολύς is rare, and prob. only in acc. masc. πολύν, as in 3, 57; 6, 125; neut. πολύ 2, 106; 3, 38; and acc. plur. masc. πολέας, 2, 107. More rarely in Trag., as Soph. Ant. 86, Tr. 1196.

Πολλοστημόριος, ον, (πολλοστός,

μόριον) consisting of one out of many parts, hence *very, very small*: τὸ π., *an infinitely small part*, Arist. Pol. 5, 8, 10, Top. 4, 4, 10; v. l. Thuc. 6, 86.

Πολλοστός, ή, όν: (πολλός, πολύς):—*one of many*, Lat. *multesimus*, πολλοστὸς ὢν τῶν Συρακοσίων, Lat. *unus e multis*, i. e. one of the common sort at Syracuse, Isocr. 95 B: hence, generally, *very little, smallest, least*, Plat. Legg. 896 B; αἱ π. ἡδοναί, *the most trivial* pleasures, Plat. Phil. 44 E; τὸ π. μέρος, *the smallest* part, Xen. Mem. 4, 6, 7; usu. with a negat., οὐδὲ π. μέρος, Lys. 144, 9, Isae. 1, § 42, etc.; so, π. μόριον, Thuc. 6, 86; and so in mathematics, *a very small fraction*: c. dat., τὰ σκληρότητι π., *the least* hard, Plat. Phil. 44 E.—II. of time, πολλοστῷ ἔτει, *in the last of many* years, i. e. after many years; hence, πολλοστῷ χρόνῳ, *after a very long time*, Ar. Pac. 559, Dem. 761, 21; cf. Meineke Menand. p. 116.—III. later also=πολύς, πολλοστὸς ἔργοις, that has done a great deal, LXX., opp. to ὀλιγοστός. Adv, -τῶς.

Πολογρᾰφία, ας, ἡ, (πόλος, γράφω) *a description of the heavens*, Hipp.: a treatise by Democritus bore this title, Diog. L. 9, 48.

Πόλος, ου, ὁ, (πέλω, πέλομαι, πολέω) *a pivot* or *hinge* on which anything turns, *an axis*, esp.,—1. *the axis of the sphere, the pole*, Plat. Tim. 40 B, Crat. 405 D.—2. also, *the vault of heaven, the sky* or *firmament*, Lat. *polus*, Aesch. Pr. 430, Eur. Or. 1685; cf. Ar. Av. 179 sq.—3. *the orbit of a star*, Plat. Epin. 986 C.—4. *the polar star*, Eratosth. Catast. 2, cf. Herm. Eur. Ion p. xix.—II. *land turned up with the plough*, Xen. Oec. 18, 8.—III. *a spring on the axle-tree*, to bear the body of the carriage, Diod. 18, 27.—IV. *an astronomical instrument* for measuring time, Hdt. 2, 109, where it is mentioned together with the γνώμων. The latter was *the common sun-dial with its index*; the former was prob. *a concave dial* (called πόλος, from being shaped like the vault of heaven), the sides of which cast the shadows, cf. Dict. Antiqq. p. 508.

†Πόλος, ου, ὁ, *Polus*, a spot in Boeotia, near Tanagra, Paus, 9, 20, 3.

Πολτάριον, πολτίον, ου, τό, dim. from πόλτος, *a little porridge, poor, bad porridge*, Diosc.; cf. πόλφος.

Πόλτος, ου, ὁ, *porridge*, Lat. *puls, pultis*, also *pulpa*, Alcman Fr. 28; cf. πόλφος.

†Πολτυοβρία, ας, ἡ, *Poltyo-bria*, Thracian name for Αἶνος,=city of Poltys, Strab. p. 319: cf. sq.

†Πόλτυς, υος, ὁ, *Poltys*, son of Neptune, king of Aenos in Thrace, Apollod. 2, 5, 9.

Πολτώδης, ες, (πόλτος, εἶδος) *porridge-like, consisting of porridge*.

Πολῠᾰγάπητος, ον, *much-beloved*. [ᾰ]

Πολῠάγκιστρος, ον, (πολύς, ἄγκιστρον) *with many hooks*: τὸ π., *a night line with many hooks*, Arist. H. A. 4, 7, 14, Plut. 2, 536 E.

Πολῠαγρής, ές, rarer form for πολύαγρος, Opp. C. 1, 88.

Πολῠαγρία, ας, ἡ, *a catching much game*: from

Πολύαγρος, ον, (πολύς, ἄγρα) *catching much game*, Anth. P. 6, 184.

Πολυάδελφος, ον, (πολύς, ἀδελφός) *with many brothers*. [ᾰ]

Πολυαής, ές, (πολύς, ἄημι) *blowing hard*, Q. Sm. 1, 253.

Πολῠᾱ́θλος, ον, (πολύς, ἆθλον) *conquering in many contests*, Luc. D. Deor. 10, 1.

Πολύαιγος, ον, (πολύς, αἴξ) *abounding in goats*, Anth. P. 9, 744.

Πολυάϊκος, ον,=πολυάϊξ. [ᾱῑ]

Πολῠαιμᾰτος, ον, (πολύς, αἷμα) *full of blood*, Emped. ap. Plut. 2, 683 E.

Πολῠαιμέω, ῶ, *to have much blood*, Arist. Part. An. 2, 2, 10; and

Πολῠαιμία, ας, ἡ, *fulness of blood*, Arist. Part. An. 3, 6, 9: from

Πολύαιμος, ον, (πολύς. αἷμα) *full of blood, of a full habit*, Hipp., Arist. Part. An. 3, 6, 6.—II. *very bloody*.

Πολῠαίμων, ον, gen. ονος, like foreg., *bloody*, Aesch. Supp. 840.

Πολῠαίνετος, ον,=πυλύαινος, Eur. Heracl. 761.

†Πολυαινίδας, α, ὁ, *Polyaenidas*, masc. pr. n., a Spartan, Xen. Hell. 7, 4, 23; Plut.

Πολύαινος, ον, (πολύς, αἰνέω) *much-praised*, in Homer as epith. of Ulysses, Il. 9, 673, etc., Od. 12, 184.—But Buttm. Lexil., s. v. αἶνος 2, follows those of the ancients, who explain it by πολύμυθος, not exactly *talkative* (which would rather suit Nestor), but *full of wise speech and lore* (cf. αἰνέω I, αἶνος I).

†Πολύαινος, ου, ὁ, *Polyaenus*, pronounced one of the speeches of Lysias.—2 a celebrated writer.—Others in Diog. L.: Anth.; etc.

Πολῠάϊξ, ῑκος, (πολύς, ἀΐσσω) *with many shocks, stirring*, πόλεμος, Il. 1, 165, Od. 11, 314: *much tiring*, κάματος, Il. 5, 811. [ᾰ]

Πολῠάκανθος, ον, (πολύς, ἄκανθα) *with many thorns*.—II. ἡ π., a peculiar *kind of thorn*, Theophr.

Πολῠαλγής, ές, (πολύς, ἄλγος) *very painful*, Orph. H. 66, 2.

Πολῠάλγητος, ον, (πολύς, ἀλγέω) *feeling much pain*.

Πολῠαλδής, ές, (πολύς, ἀλδαίνω) *much nourishing*, Q. Sm. 2, 658.

Πολῠαλθής, ές, (πολύς, ἄλθος) *curing many diseases*, Diosc.

Πολῠάλφῐτος, ον, (πολύς, ἄλφιτον) *yielding much meal*, κριθή, Theophr.

Πολύαμμος, ον, (πολύς, ἄμμος) *abounding in sand, sandy*.

Πολῠάμπελος, ον, *with many vines*.

Πολῠᾰναγνωσία, ας, ἡ, (πολύς, ἀναγιγνώσκω) *much reading, much learning*, Ath. 654 A.

Πολυανάλωτος, ον, (πολύς, ἀναλίσκω) *causing much expense*.

Πολῠανδρέω, ῶ, (πολύανδρος) *to be full of men, to be populous*, ὄχλοις, Thuc. 6, 17:—as dep., πολυανδρέομαι, Ael. N. A. 5, 13.

Πολῠανδρία, ας, ἡ, (πολύανδρος) *plenty of men, populousness*, Synes.

Πολυάνδριον, ου, τό, *a place where many people assemble*.—II. *a place where many people are buried*, Plut. 2, 872 E, Ael.

Πολύανδρος, ον, (πολύς, ἀνήρ) of places, *with many men, full of men, thick peopled*, Aesch. Pers. 73, 899.—II. of persons, *many, numerous*, Ib. 533, Ag. 693.

Πολυάνθεμος, ον, (πολύς, ἄνθεμον) *rich in flowers, blooming*, Pind. O. 13, 23.

Πολῠανθής, ές, (πολύς, ἀνθέω) *much-blossoming*, Od. 14, 353, H. Hom. 18, 17: poet. fem. πολυανθέα, Nic. Th. 877.

†Πολυάνθης, ους, ὁ, *Polyanthes*, a commander of the Corinthians, Thuc. 7, 34; Xen. Hell. 3, 5, 1.—II. a river of Chaonia, Lyc. 1046.

Πολύανθος, ον,=πολυανθής, Orph. H. 50, 7.

Πολῠάνθραξ, ᾰκος, ὁ, ἡ, *rich in coal*.

Πολυανθρωπέω, ῶ, *to be populous*.

Πολῠανθρωπησία, ας, ἡ, dub. in Joseph. for sq.

Πολῠανθρωπία, ας, ἡ, *a large population, multitude of people*, Xen. Hell. 5, 2, 16: from

Πολυάνθρωπος, ον, (πολύς, ἄνθρωπος) *full of people, populous*, Thuc. 1, 24; 2, 54, etc.:—*much frequented*, πανήγυρις, Luc. Peregr. 1: *numerous*, ἔθνος, Polyb. 3, 37, 11, etc.

†Πολύανος, ου, ὁ, *Polyanus*, a mountain in Epirus, Strab. p. 327.

Πολυάντυξ, ὁ, ἡ, (πολύς, ἄντυξ) *having many circumferences* or *rims*, Paul. Sil. Ambo 169.

Πολῠάνωρ, ορος, ὁ, ἡ, (πολύς, ἀνήρ) *populous*, Eur. I. T. 1282, Ar. Av. 1313.—II. γυνὴ π., the wife *of many husbands*, Aesch. Ag. 62. [ᾰ]

Πολυάρᾱτος, ον, v. πολυάρητος. [ᾰ]

†Πολυάρᾱτος, ου, ὁ, *Polyaratus*, masc. pr. n., a wealthy man in Athens, Dem. 1015, 26. Cf. Πολύαρτος.

Πολῠάργῠρος, ον, (πολύς, ἄργυρος) *rich in silver*, i. e. *money*, of persons, Hdt. 5, 49.

Πολῠάρητος, ον, (πολύς, ἀράομαι) *much wished for, much desired*, τινί, Od. 6, 280; 19, 404, H. Cer. 220: in Att. prose, πολυάρᾱτος, Plat. Theaet. 165 E. [ᾰρ Ion., ᾱρ Att.]

Πολῠάριθμος, ον, (πολύς, ἀριθμός) *numerous, manifold*, Diod. [ᾰ]

Πολῠαρκής, ές, (πολύς, ἀρκέω) *sufficing for many* or *for a long time*, hence *opulent, abundant*, Luc. Necyom. 15: in superl., πολυαρκέστατος ποταμός, Hdt. 4, 53. Adv. -κῶς.

Πολῠαρκυς, υος, ὁ, ἡ, (πολύς, ἄρκυς) *with many nets*, ἄγρα, Opp. C. 4, 10.

Πολῠάρμᾰτος, ον, (πολύς, ἅρμα) *with many chariots*, Soph. Ant. 149.

Πολῠαρμόνιος, ον, (πολύς, ἁρμονία) *many-toned*, Plat. Rep. 399 D.

Πολύαρνος, ον, *with many lambs* or *sheep, rich in flocks*: metapl. dat., πολύαρνι, Il. 2, 106; cf. Buttm. Ausf. Gr. § 58 (s. v. ἀρνός), and v. sub πολύῤῥην.

Πολῠάρουρος, ον, (πολύς, ἄρουρα) *with many fields*. [ᾰ]

†Πολύαρτος, ου, ὁ, masc. pr. n., in Isae. 50, 38, where Reiske Πολυάρατος.

†Πολυάρχης, ου, ὁ, *Polyarches*, one of the thirty tyrants in Athens, Xen. Hell. 2, 3, 2; v. l. Πολυχάρης.

Πολῠαρχία, ας, ἡ, *the authority* or *government of many*, Thuc. 6, 72, Xen. An. 6, 1, 18: from

Πολύαρχος, ον, (πολύς, ἄρχω) *ruling over many*.

†Πολύαρχος, ου, ὁ, *Polyarchus*, Athenian masc. pr. n., Xen. Hell. 2, 3, 2; Isae.; etc.—Others in Paus.; etc.

†Πολύας, ὁ, *Polyas*, a spy of the Greeks at Artemisium, Hdt. 8, 21.

Πολῠάστερος, ον, poet. for πολύαστρος, Manetho.

Πολῠάστηρ, ερος, = πολύαστρος, Orac. ap. Euseb.

Πολῠαστράγᾰλος, ον, (πολύς, ἀστράγαλος) *with many vertebrae* or *joints*: μάστιξ π. = ἀστραγαλωτή, Anth. P. 6, 234. [ρᾰ]

Πολύαστρος, ον, (πολύς, ἄστρον) *with many stars, starry*, Eur. Ion 870.

Πολυάσχολος, ον, (πολύς, ἄσχολος) *much busied*, Luc. (?) Philopatr. 25.

Πολυαύλαξ, ᾰκος, ὁ, ἡ, (πολύς, αὖλαξ) *with many furrows*, πεδίον π., *a wide, large* field, opp. to ὀλιγαύλαξ, Anth. P. 6, 238.

Πολυαυξής, ές, (πολύς, αὐξάνω) *much-grown, strong, large*, Nic. Th. 73, 597.

Πολῠαύχενος, ον, (πολύς, αὐχήν) *with many necks*, Anth. Plan. 92.

Πολῠαυχήν, ένος, ὁ, ἡ, = foreg., Geop.

Πολῠάφορμος, ον, (πολύς, ἀφορμή) *with many opportunities; with abundant materials.* [ᾰ]

Πολῠάχητος, ον, Dor. for πολυήχητος, Eur. [ᾱ]

Πολῠαχθής, ές, (πολύς, ἄχθος) *very grievous*, λιμός, Q. Sm. 10, 38.

Πολῠάχῠρος, ον, (πολύς, ἄχυρον) *with much chaff*, Theophr. [ᾰ]

Πολῠβάδιστος, ον, (πολύς, βᾰδίζω) =πολύβατος. dub.

Πολῠβάρβᾰρος, ον, (πολύς, βάρβαρος) *very barbarous*, Or. Sib.

Πολῠβάτειος, ον, (πολύς, βάτος) *with many thorn-bushes.* [ᾰ]

Πολύβᾰτος, ον, (πολύς, βαίνω) *much trodden*, Pind. Fr. 45.

Πολῠβᾰφής, ές, (πολύς, βάπτω) *much-dipped*, of drowned men, Aesch. Pers. 275.—II. *deep-dyed.*

Πολῠβέλεμνος, ον, (πολύς, βέλεμνον) *with many missiles.*

Πολῠβενθής, ές, (πολύς, βένθος) *very deep*, ἅλς, λιμήν, Od. 4, 406; 16, 324.

Πολῠβήμᾰτος, ον, (πολύς, βῆμα) *taking many steps.*

†Πολυβιάδης, ου, ὁ, *Polybiades*, a commander of the Spartans, Xen. Hell. 5, 3, 20.

Πολύβιβλος, ον, (πολύς, βίβλος) *with, in many books* or *volumes*, Ath. 249 A.

Πολύβῐος, ον, *long-lived*, Lat. *vivax.* —2. *wealthy.*

†Πολύβιος, ου, ὁ, *Polybius*, son of Lycortas, of Megalopolis in Arcadia, the celebrated historian, Paus. 8, 30, 8; etc.

Πολυβλᾰβής, ές, (πολύς, βλάπτω) *hurtful in many ways* or *to many.*—II. pass., *easily hurt*, Plut. 2, 1090 B.

Πολυβλαστής, ές, (πολύς, βλαστάνω) *sprouting* or *shooting vigorously*, prob. l. Theophr. Hence

Πολυβλαστία, ας, ἡ, *a vigorous sprouting* or *shooting*, Theophr.

Πολυβλέφᾰρος, ον, (πολύς, βλέφαρον) *with many eyelids*, Nonn.

Πολῠβόειος, ον, poet. πουλυβ., also η, ον, (πολύς, βόειος) *consisting of* or *covered with many ox-hides*, Q. Sm. 3, 239.

Πολῠβοησία, ας, ἡ, v. l. for περιβοησία, Artemid. 2, 31.

Πολυβόητος, ον, (πολύς, βοάω) *much talked of, far-famed.*

Πολῠβόλος, ον, (πολύς, βάλλω) *throwing many missiles*, Philo.

Πολῠβόρος, ον, (πολύς, βορά) *much-devouring*, Plat. Criti. 115 A, Ael.

†Πόλυβος, ου, ὁ, (i. e. Πολύ-βους) *Polybus*, a king of Corinth, with whom Oedipus was reared, Soph. O. T. 774. —2. son of Antenor, a Trojan, Il. 11, 59.—3. an Aegyptian prince, Od. 4, 126.—4. an artisan among the Phaeacians, Od. 8, 373.—5. of Ithaca, father of the suitor Eurymachus, Od. 15, 519; 16, 345. 434; etc.—6. one of the suitors of Penelope, Od. 22, 243, 284.

Πολύβοσκος, ον, (πολύς, βόσκω) *much-nourishing*, γαῖα, Pind. O. 7, 114.

Πολῠβότᾰνος, ον, (πολύς, βοτάνη) *abounding in herbs.*

Πολῠβότειρα, ας, ἡ, fem. of πολυβοτήρ, (πολύς, βόσκω). *much* or *all-nourishing*, freq. in Hom., and Hes., in poet. form πουλυβότειρα, as epith. of χθών; in Il. 11, 770 also of Ἀχαιΐς.

Πολύβοτος, ον, (πολύς, βόσκω, βοτά) *much-nourishing*, Aesch. Theb. 774.—II. *having much cattle, many pastures.*

Πολύβοτρυς, υος, ὁ, ἡ, (πολύς, βότρυς) *abounding in grapes*, Hes. Fr. 19, 2, Simon. 10, Eur. Bacch. 651.

Πολύβουλος, ον, (πολύς, βουλή) *much-counselling, exceeding wise*, Il. 5, 260, Od. 16, 282.

Πολῠβούτης, ου, ὁ, (πολύς, βοῦς) *rich in oxen*, Il. 9, 154, 296, Hes. Fr. 39, 3.

Πολῠβρόμος, ον, (πολύς, βρέμω) *loud-roaring.*

Πολύβροχος, ον, (πολύς, βρέχω) *much-moistened*, Diosc. 1, 186. — II. (βρόχος) *with many nooses*, Eur. H. F. 1035.

Πολύβῠθος, ον,=πολυβενθής, dub. in Philo.

Πολύβυρσος, ον, (πολύς, βύρσα) *of* or *with many hides* or *skins.*

Πολῠβῶλαξ, ακος, ὁ, ἡ,=sq., Auct. Cypr. ap. Ath. 334 D.

Πολύβωλος, ον, (πολύς, βῶλος) *with large, rich clods, fruitful*, like ἐρίβωλος, χώρα, Eur. Archel. 3.

Πολύβωμος, ον, (πολύς, βωμός) *with many altars*, Call. Del. 266.

†Πολυβώτης, ου, ὁ, *Polybotes*, a giant, Apollod. 1, 6, 2: cf. Strab. p. 489.

Πολύβωτος, ον, in Cratin. Seriph. 6, prob. from βόσκω, *many-feeding, fertile*, as ironical epith. of the barren island of Seriphus.

Πολῠγᾱθής, ές, Dor. for πολυγηθής, Pind.

Πολῠγάλακτος, ον, (πολύς, γάλα) *with much milk*, Arist. Part. An. 4, 10, 37.

Πολύγᾰλον, ου, τό, (γάλα) a plant, *polygala*, Diosc. 4, 142.

Πολῠγᾰμέω, ῶ, *to live in polygamy*, Eccl.: and

Πολῠγᾰμία, ας, ἡ, *polygamy*, Eccl.: from

Πολύγᾰμος, ον, (πολύς, γαμέω) *living in polygamy*, Eccl.

Πολύγελος, ον, and πολύγελως, ὁ, ἡ, (πολύς, γέλως) *much-laughing*, Plut.

Πολῠγένειος, ον, (πολύς, γένειον) *strong-bearded.*

Πολῠγενής, ές, (πολύς, *γένω) *of many* or *various families.*

Πολῠγηθής, ές, Dor. -γᾱθής, (πολύς, γηθέω) *much-cheering, delightful*, Ὧραι, Il. 21, 450; Διώνυσος, Hes. Th. 941, cf. Pind. Fr. 5, 5; εὐναί, Pind. P. 2, 51; ὀρχηθμός, Anth. P. 9, 189.

Πολύγηθος, ον,=foreg., dub.

Πολῠγήρᾰος, ον, contr. πολυγήρως, ων, (πολύς, γῆρας) *very old*, Asius Fr. 1, Plat. Ax. 367 B.

Πολῠγηρία, ας, ἡ, (γῆρας) *great age.*

Πολυγλᾰγής, ές, (πολύς, γλάγος) =πολυγάλακτος, Arat. 1100, Nonn.

Πολύγλευκος, ον, (πολύς, γλεῦκος) *abounding in must*, βότρυς, Anth. P. 6, 238.

Πολύγλημος, ον, (πολύς, γλήνη) *many-eyed*, Anth. P. 5, 262.—II. *with many meshes*, σαγήνη, Opp. C. 1, 157.

Πολυγλῠφής, ές, (πολύς, γλύφω) *much-carved*, Nonn.

Πολύγλωσσος, ον, Att. -ττος, (πολύς, γλῶσσα) *many-tongued*, βοὴ π., a noise *of many voices*, Soph. El. 641, 798; δρῦς π., the *vocal* (oracular) oak of Dodona, Id. Tr. 1168.

Πολυγλώχῑν, ῑνος, ὁ, ἡ, (πολύς, γλωχίν) *with many barbs*, Dion. P. 476, Nic.

Πολύγναμπτος, ον, (πολύς, γνάμπτω) *much-bent, winding*, μυχοί, Pind. O. 3, 49; σέλινον, Theocr. 7, 68.

Πολυγνωμοσύνη, ης, ἡ, *depth of knowledge:* from

Πολυγνώμων, ον, gen. ονος, (πολύς, γνώμη) *of much shrewdness, sagacious*, Plat. Phaedr. 275 A. Adv. -μόνως.

Πὀλυγνώριστος, ον, (πολύς, γνωρίζω) *easy to be recognized.*

Πολύγνωστος, ον,=sq.

Πολύγνωτος, ον, (πολύς, γιγνώσκω) *well-known*, Pind. N. 10, 70.

†Πολύγνωτος, ου, ὁ, *Polygnotus*, a celebrated painter at Athens, from Thasus, Plat. Ion 532 C; Arist. Pol. 8, 5, 7; etc.

Πολύγομφος, ον, (πολύς, γόμφος) *fastened with many nails, well-bolted*, νῆες, Hes. Op. 658, cf. Aesch. Pers. 72.—Also πολῠγόμφωτος, ον.

Πολῠγόνᾰτον, τό, (πολύς, γόνυ II.) *the many-knotted*, a plant, Diosc. 4, 6

Πολῠγονέομαι, (πολύγονος) as psss., *to multiply, spread*, νόσος, Luc. Nigr. 38.

Πολῠγονία, ας, ἡ, (πολύγονος) *fecundity*, Plat. Prot. 321 B, Plut. 2, 103 B.

Πολύγονον, ου, τό, an herb, π. ἄῤῥεν, *polygonum aviculare;* π. θῆλυ, perh. *Hippuris vulgaris*, Diosc. 4, 4, sq., ubi Sprengel: strictly neut. from

Πολύγονος, ον, (πολύς, γόνος, γονή) *producing much, fruitful*, Hdt. 3, 108, Aesch. Supp. 691.

†Πολύγονος, ου, ὁ, *Polygŏnus*, son of Proteus, Apollod. 2, 5, 9.

Πολυγράμμᾰτος, ον, (πολύς, γράμμα) *of great knowledge, very learned*, Ar. Fr. 43, Plut. 2. 1121 F, etc.

Πολύγραμμος, ον, (πολύς, γραμμή) *marked with many lines* or *stripes*, Arist. ap. Ath. 313 D.

Πολύγρᾰος, ον, (πολύς, γράω) *eating much*, Hipp.

Πολυγρᾰφία, ας, ἡ, *a writing much*, Diog. L. 10, 26: from

Πολυγράφος, ον, (πολύς, γράφω) *writing much:* superl. πολυγραφώτατος, Diog. L. 10, 26, Cic. Att. 13, 18. [ᾰ]

Πολῠγύμναστος, ον, (πολύς, γυμνάζω) *much-exercised.*—II. act. *exercising*, and so, *teasing long*, κακόν, Luc.

Πολῠγύναιος, ὁ, (πολύς, γυνή) *having many wives*, Ath. 556 F: also πολῠγύνης, ου, ὁ: a gen. πολυγύναικος, as if from πολυγύναιξ, occurs in Strab. [ῠ]

Πολῠγώνιος, ον,=sq.

Πολυγωνοειδής, ές, (πολύγωνος, εἶδος) *like a polygon*, Arist. Probl. 15, 6, 4.

Πολῠγωνος, ον, (πολύς, γῶνος) *polygonal*, Arist. de Sens. 4, 23.

Πολῠδαίδᾰλος, ον, (πολύς, δαίδαλος) *much* or *highly wrought, richly dight*, Hom., who like Hes. uses it chiefly of metal work, θώρηξ, ἀσπίς, ὅρμος, Il. 3, 358; 11, 32, Od. 18, 295, etc.; of embroidery, Hes. Op. 64.—II. act. *working with great art* or *skill, very skilful*, Il. 23, 743.

Πολῠδαίμων, ον, (πολύς, δαίμων) *having many deities*, dub. l. Orph. H. 17, 11, ubi Ruhnk. πολυδέγμων.

Πολῠδαισία, ας, ἡ, (δαίς) *an eating much;* cf. πολυποσία.

Πολυδακρῠμανής, ές, Or. Sib.; and

Πολῠδάκρῠος, ον, (δάκρυον)=sq., Tyrtae. 2. 7, Ap. Rh.

Πολύδακρῠς, ῠος, ὁ, ἡ, (πολύς, δάκρυ) *of* or *with many tears:* hence,—I. pass. *much-wept, tearful, sad*, Ἄρης, πόλεμος, ὑσμίνη, Il, 3, 132, 165; 17, 544; ἰαχή, γόος, Aesch. Pers. 939, Cho. 449; π. ἡδονή, Eur. El. 126.—II. act. *much-weeping*, Eur. Tro. 1105.

Πολῠδάκρυτος, ον, (πολύς, δακρύω) *much-wept* or *lamented*, παῖς, Il. 24, 620: *very lamentable, tearful*, μάχη, Il.

17, 192; γόος, Od. 19, 213, 251; πένθη, Aesch. Cho. 334.—II. act. *much-weeping*, Eur. Hec. 650. [Hom. uses ῠ before a short syll., Il. 17, 192; ῡ before a long one, Il. 24, 620, Od. 21, 57, etc.; and this was imitated by later writers.]

Πολυδάκτυλος, ον, (πολύς, δάκτυλος) *many-toed*, Arist. H. A. 2, 1, 30.

†Πολυδαμίδας, α, ὁ, *Polydamidas*, masc. pr. n., a Lacedaemonian, Thuc. 4, 123.

†Πολῠδάμας, αντος, ὁ, Ep. Πουλυδ., voc. Πολυδάμᾶ, (πολύς, δαμάω) *Polydamas*, son of Panthous and Phrontis, a noble Trojan, Il. 11, 57; 17, 40.—2. a celebrated athlete from Scotussa in Thessaly, Luc. Hist. Scrib. 35.—3. a Pharsalian, Xen. Hell. 6, 1, 2.—Others in Arr.; etc.

†Πολύδαμνα, ης, ἡ, *Polydamna*, wife of Thon, an Aegyptian, Od. 4, 228.

Πολύδαμνος, ον, (πολύς, δαμάω) *taming much*. — II. pass. *completely tamed*.

Πολῠδάπᾰνος, ον, (πολύς, δαπάνη) *causing great expense* or *outlay*, Hdt. 2, 137: of a person, *expensive*, *extravagant*, Xen. Apol. 19.

Πολῠδέγμων, ον, gen. ονος, (πολύς, δέχομαι) *containing* or *receiving much*, Lyc. 700.—II. Πολυδέγμων, ὁ, like Πολυδέκτης, a name of Hades (Pluto), *who must receive all mortals* into his kingdom, H. Hom. Cer. 17, 31, etc.; ubi v. Ruhnk., et cf. πολυδαίμων.

Πολῠδεής, ές, (πολύς, δέομαι) *wanting much*, Max. Tyr.

Πολῠδείμᾰτος, ον, (πολύς, δεῖμα) *much-affrighting*, Or. Sib.

Πολύδεινος, ον, *very dreadful*.

Πολῠδειράς, άδος, ὁ, ἡ, (πολύς, δειρή) strictly, *many-necked*, usu. of mountains, *with many ridges* or *chains*, Ὄλυμπος, Il. 1, 499; 5, 754; but also, ὕδρα, Q. Sm. 6, 212. Later form πολύδειρος, ον.

Πολῠδέκτης, ου, ὁ, (πολύς, δέχομαι) *receiving* or *containing much*: and —II. as subst. ὁ Π., *the All-receiver*, i. e. Hades, H. Hom. Cer. 9; cf. Πολυδέγμων.

†Πολυδέκτης, ου Hdt. εος, ὁ, Dor. -κτας, α, *Polydectes*, masc. pr. n.,—1. son of Magnes, king of Seriphus, Pind. P. 12, 25.—2. eldest son of Eunomus, brother of Lycurgus, king in Sparta, Plut. Lyc.: Hdt. 8, 131 calls him father of Eunomus, but v. Bähr ad l.—Others in Paus.

Πολῠδένδρεος, ον, (πολύς, δένδρον) *with many trees*, *full of trees*, ἀγρός, κῆπος, Od. 4, 737; 23, 139.

Πολύδενδρος, ον,=foreg.: the heterog. dat. plur. πολυδένδρεσσι is allowed in Eur. Bacch. 560.

Πολῠδερκής, ές, (πολύς, δέρκομαι) *much-seeing*, *far-seeing*, Ἠώς, Hes. Th. 451, φάος, 755.—II. *of varied aspect*, dub. l. Nic. Th. 209.

Πολύδεσμος, ον, (πολύς, δεσμός) *much-chained*, *strong-bound*, *firm*, σχεδία, Od. 5, 33, 338.

†Πολυδεύκεια, ας, ἡ, *Polydeucea*, a fountain near Therapne in Laconia, Paus. 3, 20, 1.

Πολῠδευκής, ές, v. l. Od. 19, 521, acc. to some from δεῦκος=γλεῦκος, *very sweet*, formed like ἀδευκής: acc. to others from a word *δευκής, which Gramm. sometimes explain by ἐοικώς, ὅμοιος, sometimes by λαμπρός.—II. Πολυδεύκης, εος, ὁ, *Polydeuces*, Lat. *Pollux*, son of Leda, brother of Castor, one of the Dioscuri, celebrated in the old legend as a πύκτης, Hom. †as Il. 3, 237; etc.; Pind. N. 10, 93.—2. a Grecian lexicographer.—Others in Luc.; etc.

†Πολυδεύκιον, ου, τό, dim. from foreg., Luc.

Πολύδημος, ον, (πολύς, δῆμος) *much-peopled*.

Πολυδημώδης, ες,=foreg., Diog. L. 7, 14.

Πολῠδήνης, ες, (πολύς, δήνεα)=πολύβουλος, πολύμητις.

Πολύδηνις, ὁ, ἡ,=foreg., Parmenid. ap. Diog. L. 9, 22, nisi legend. πολύδηρις,=sq.

Πολῠδήρῑτος, ον, (πολύς, δηρίομαι) *much-contested*, Opp. H. 5, 328.

Πολῠδιάφθορος, ον, (πολύς, διαφθείρω) *much-destroying*.

Πολῠδῐκέω, ῶ, *to be litigious*, Plat. Legg. 938 B: from

Πολύδῐκος, ον, (πολύς, δίκη) *having many lawsuits*, *litigious*, Strab.

Πολῠδῑνής, ές, (πολύς, δίνη) *much* or *fast whirling*, Opp. H. 4, 585.

Πολῠδίνητος, ον, (πολύς, δινέω) *much* or *quickly whirled*, *whirled round and round*, Dion. P. 407.

Πολύδινος, ον,=πολυδινής.

Πολῠδίψιος, ον, (πολύς, δίψα) *very thirsty*, of ill-watered countries, π. Ἄργος, Il. 4, 171:—acc. to others, metaph. *much thirsted after* by the absent Greeks; not so well. Others again would read πολυΐψιος from ἴπτω, *very destructive*; on the ground that Argos was not *poor of water*,—forgetting the old tradition, that it really was so till Ἄργος ἄνυδρον ἐὸν Δαναὸς ποίησεν ἔνυδρον (Hes. Fr. 58).

Πολύδιψος, ον, (πολύς, δίψα) *making very thirsty*, *causing great thirst*, Xenocr. de Alim.

Πολύδονος, ον, (πολύς, δονέω) *much-driven*, πλάνη, Aesch. Pr. 788.

Πολῠδοξία, ας, ἡ, *diversity of opinions*: from

Πολύδοξος, ον, (πολύς, δόξα) *having various opinions*, Stob. Ecl. 2, p. 82.—II. *very famous*, Anth. P. append. 217.

Πολυδουλεία, ας, ἡ, *abundance of slaves*.

Πολύδουλος, ον, *having many slaves*.

Πολυδράστεια, ας, ἡ, (πολύς, δράω) *one who effects very much*, Phurnut. 13.

Πολύδριον, ου, τό, dim. from πόλις, only in Phavorin.

Πολύδρομος, ον, (πολύς, τρέχω, δραμεῖν) *much running* or *wandering*, φυγή, Aesch. Supp. 737.

Πολύδροσος, ον, (πολύς, δρόσος) *very dewy*, *moist*, Anth. P. 5, 134.

Πολύδρῡμος, ον, *very woody*.

Πολῠδύνᾰμος, ον, (πολύς, δύναμις) *very powerful*. [ῠ]

Πολυδωρία, ας, ἡ, *open-handedness*, Xen. Cyr. 8, 2, 7: and

†Πολυδώρα, ας, ἡ, Ep. -ρη, *Polydora*, a daughter of Oceanus and Tethys, Hes. Th. 353.—2. daughter of Peleus and Antigone, wife of Borus, Il. 16, 175: cf. Schol.—3. daughter of Meleager, wife of Protesilaus, Paus. 4, 2, 7.—Others in Luc.; etc: from

Πολύδωρος, ον, (πολύς, δῶρον) *richly endowed*, *with ample dowry*, ἄλοχος, Il. 6, 394, Od. 24, 294. Hence

†Πολύδωρος, ου, ὁ, *Polydorus*, masc. pr. n.,—1. son of Priam and Laothoe, Il. 20, 407, where he is said to have been slain by Achilles: acc. to Eur. Hec. sent secretly at the beginning of the war to Polymestor for protection, but put to death by him: Eur. also makes him call himself son of Priam and Hecuba, Hec. 3, 4, sqq—2. son of Cadmus and Harmonia, king of Thebes, Hes. Th. 978; Hdt. 5, 59.—3. son of Alcamenes, king of Sparta in the first Messenian war, Hdt. 7, 204.—4. brother of the tyrant Jason in Pherae in Thessaly, Xen. Hell. 6, 4, 33.—Others in Paus.; etc

Πολύεδνος, ον, (πολύς, ἕδνον) *with rich dowry* or *portion*.

Πολύεδρος, ον, (πολύς, ἕδρα) *with many seats* or *sides*, *polyhedral*, Plut.

Πολῠεθνής, ές, (πολύς, ἔθνος) *many-peopled*; *numerous*, Orph. H. 77, 11.

Πολῠειδήμων, ον, gen. ονος, (πολύς, εἰδήμων) *knowing much*, Sext Emp. p. 229.

Πολῠειδής, ές, (εἶδος) *of many kinds*, *diverse*, *various*, Thuc. 7, 71; opp. to μονοειδής, Plat. Rep. 612 A; to ἁπλοῦς, Id. Phaedr. 238 A. Adv -δῶς, Dion. H.

†Πολυείδης, ους, ὁ, *Polyïdes*, masc pr. n., Arr. An. 3, 19, 6.

Πολῠειδία, ας, ἡ, (πολυειδής) *diversity*, *variety*, Plat. Rep. 580 D.

†Πολύειδος, ὁ, v. Πολύϊδος.

Πολῠείμων, ον, (πολύς, εἷμα) *clad in many garments*.

Πολῠέλαιος, ον, (πολύς, ἔλαιον) *yielding much oil*, *abounding in oil*, Xen. Vect. 5, 3.

Πολῠέλεος, ον, (πολύς, ἔλεος) *very merciful*, LXX.

Πολῠέλικτος, ον, (πολύς, ἑλίσσω) *rolled*, *twined in various ways*, *complicated*: generally, *various*, ἡδονή, Eur Phoen. 314.

Πολύελιξ, ικος, ὁ, ἡ,=foreg., Phavorin.

Πολῠελκής, ές, (ἕλκος) *with many sores*.

Πολύενος, ον, (ἔνος)=πολυετής.

Πολῠέξοδος, ον, (πολύς, ἔξοδος) *with many outgoings*, *lavish*, Procl.

Πολῠεπαίνετος, ον, (ἐπαινέω) v. l. for sq.

Πολῠέπαινος, ον, (πολύς, ἔπαινος) *much praised*, Xen. Ages. 6, 8.

Πολῠέπεια, ας, ἡ, *a speaking much*: from

Πολῠεπής, ές, (πολύς, ἔπος) *much speaking*, *wordy*, Aesch. Ag. 1134.

Πολῠέραστος, ον, (πολύς, ἐράω) *much-loved*, Xen. Ages. 6, 8.

Πολῠεργής, ές,=πολύεργος, Anth. P. 7, 400.

Πολυεργία, ας, ἡ, *much* or *careful labour*, Philo: from

Πολύεργος, ον, (πολύς, *ἔργω) *working much*, *hard-working*, Theocr. 25, 27. — II. pass. *worked with great pains*, *elaborate*.

Πολυέρως, ωτος, ὁ, *much-loving*.

Πολῠέταιρος, ον, *with many fellows* or *comrades*.

Πολῠέτηρος, ον,=sq.

Πολῠετής, ές, (πολύς, ἔτος) *of many years*, *full of years*, Eur. Or. 473, Hel. 651. Hence

Πολῠετία, ας, ἡ, *length of years*, Diog. L. 1, 72.

Πολύευκτος, ον, (πολύς, εὔχομαι) *much wished for*, *much desired*, ὄλβος, Aesch. Eum. 537; πλοῦτος, Xen. Cyr. 1, 6, 45.

†Πολύευκτος, ου, ὁ, *Polyeuctus*, Athenian masc. pr. n., esp.,—1. an orator, a friend of Demosthenes, Dem. 129, 18. — 2. a partisan of Midias, Id. 560, 2: but Ruhnk., Hist. Crit. Orat., makes him same as preceding.—3. a Thriasian, Id. 1028, sq. —Others in Dem. 1042, 5; 1331, fin.; Andoc.; etc.

Πολύευνος, ον, (πολύς, εὐνή) *married to many*.

Πολυεύτακτος, ον, (πολύς, εὔτακτος) *very well ordered*.

Πολῠεύχετος, ον, = πολύευκτος, H. Hom. Cer. 165.

Πολῠέψητος, ον, (πολύς, ἕψω) *much* or *well-cooked.*

Πολύζᾰλος, ον, (πολύς, ζάλη) *very stormy.*

Πολύζηλος, ον, (πολύς, ζῆλος) *much-envied*, βίος, Soph. O. T. 381: *much-desired, longed for, loved*, πόσις, Tr. 185.

†Πολύζηλος, ου, ὁ, *Polyzelus*, an Athenian archon, Dem. 868, 1.—Others in Dem. 525, 27; Ath.; etc.

Πολυζήλωτος, ον, (πολύς, ζηλόω) *much envied* or *desired*, Eur. Hipp. 169.

Πολυζήμιος, ον, (πολύς, ζημία) *very hurtful*, susp.

Πολύζῠγος, ον, (πολύς, ζυγόν III.) *many-benched*, νηῦς, Il. 2, 293; cf. πολυκλήϊς.

Πολύζωος, ον, (πολύς, ζωή) = πολύβιος, esp. *long-lived*, Opp. C. 3, 117.

Πολυζωστος, ον, (πολύς, ζώννυμι) *tight-girded.*

Πολῠήγορος, ον, (πολύς, ἀγορεύω) *speaking much*, Anth. P. append. 96.

Πολῠήθης, ες, (πολύς, ἦθος) *taking many characters, versatile.*

Πολῠηκοΐα, ας, ἡ, *much learning:* from

Πολῠήκοος, ον, (πολύς, ἀκούω) *having heard much; much-learned*, ἐν ταῖς ἀναγνώσεσι, Plat. Phaedr. 275 A; c. gen., π. διδαχῆς, Id. Legg. 810 E.

Πολῠηλάκᾰτος, ον, (πολύς, ἠλακάτη V.) *very reedy*, ποταμός, Aesch. Fr. 6. [ᾰ]

Πολῠήλιος, ον, *much-sunned, very sunny.*

Πολῠήμερος, ον, (πολύς, ἡμέρα) *of many days*, Hipp.

Πολῠήρᾰτος, ον, (πολύς, ἐράω) *much-loved, very lovely*, ἥβη, εἶδος, εὐνή, ἄλσος, ὕδωρ, etc., Od., H. Hom., and Hes.: more rarely as epith. of persons, as in Hes. Fr. 1, 1; Λιβύη, Orac. ap. Hdt. 4, 159. — But in Od. 11, 275, where it is epith. of Thebes, it was explained by all interpp. as *deeply-accursed* (from ἀράομαι).

Πολύηρος, ον, (*ἔρα) *rich in soil*, Hesych.

Πολῠήσῠχος, ον, *very quiet.*

Πολῠηχής, ές, (πολύς, ἦχος) *many-toned*, of the nightingale's voice, Od. 19, 521; *much, loud* or *far sounding*, αἰγιαλός, Il. 4, 422.

Πολῠήχητος, ον, Dor. πολυάχ-, (πολύς, ἠχέω) *loud-sounding*, Eur. Alc. 918.

Πολῠηχία, ας, ἡ, *great clamour* or *noise:* from

Πολύηχος, ον, = πολυηχής. Adv. -χως, Ael. N. A. 12, 27.

Πολῠθάητος, ον, poet. for πολυθέατος, Anth. P. append. 173. [ᾱ]

Πολῠθάλμιος, ον, (πολύς, θάλλω) *much-nourishing*, Orph. H. 67, 1; cf. ζωθάλμιος, φυτάλμιος.

Πολῡθαμβής, ές, (πολύς, θάμβος) *much frighted* or *astonished*, Nonn.

Πολυθαρσής, ές, (πολύς, θάρσος) *much-confident, very courageous, bold*, μένος, Il. 17, 156, Od. 13, 387.

Πολῠθαύμαστος, ον, (πολύς, θαυμάζω) *much-admired.*

Πολῠθεάμων, ον, gen ονος, (πολύς, θεάομαι) *having seen much*, c. gen., Plat. Phaedr. 251 A. [ᾱ]

Πολῠθέᾱτος, ον, (πολύς, θεάομαι) *much* or *often seen, very remarkable.*

Πολῠθεΐα, ας, ἡ, *polytheism:* from

Πολυθεος, ον, (πολύς, θεός) *of* or *belonging to many gods*, ἕδρα, Aesch. Supp. 424; ἐκκλησία, Luc. Jup. Trag. 14; — δόξα π., polytheism, Philo. Adv. -ως. Hence

Πολῠθεότης, ητος, ἡ, *polytheism.*

Πολῠθερής, ές, (πολύς, θέρω) *much feeding* or *nourishing.*

Πολύθερμος, ον, (πολύς, θερμός) *very warm* or *hot*, Plut. Alex. 4.

†Πολῠθερσείδης, ου, ὁ, *son of Polytherses*, i. e. Ctesippus, one of the suitors of Penelope, Od. 22, 287: patron. from

†Πολυθέρσης, ους, ὁ, *Polytherses*, masc. pr. n.; v. foreg.

Πολύθεστος, ον, (πολύς, θέσσασθαι) *much desired* or *loved*, Call. Dem. 48; cf. ἀπόθεστος.

Πολῠθηρία, ας, ἡ, *great plenty of game:* from

Πολύθηρος, ον, (πολύς, θήρ) *with much game, full of wild beasts*, Eur. Hipp. 145, Phoen. 802.

Πολυθλῐβής, ές, (πολύς, θλίβω) *much-pressed*, Nonn.

Πολύθουρος, ον, (πολύς, θορεῖν) *leaping* or *covering much: very lustful*, Opp. C. 3, 516.

Πολύθραυστος, ον, (πολύς, θραύω) *much broken.*

Πολυθρέμμᾰτος, ον, (πολύς, θρέμμα) *rich in cattle.*

Πολυθρέμμων, ον, gen. ονος, = foreg., epith. of the Nile, whether as *fertilizing the land* or as *full of monsters*, Aesch. Pers. 33; cf. βιοθρέμμων, πελειοθρέμμων, πολυκήτης.

Πολύθρεπτος, ον, (πολύς, τρέφω) *much-nourished, abundant*, Orph. H. 42, 6.—II. act. *much-nourishing*, Anth.

Πολυθρήνητος, ον, (πολύς, θρηνέω) *lamentable*, Anth. P. 7, 334.

Πολύθρηνος, ον, (πολύς, θρῆνος) *much weeping* or *wailing*, Aesch. Ag. 711, 714, Luc. Halc. 1.

Πολύθριξ, τρῐχος, ὁ, ἡ, (πολύς, θρίξ) *with much hair*, Anth.

Πολύθρονος, ον, (πολύς, θρόνον) = πολυφάρμακος, Nic. Th. 875: also πολυθρόνιος, ον.

Πολύθροος, ον, contr. -θρους, ουν, (πολύς, θρόος) *with much noise, clamorous*, Aesch. Supp. 820.

Πολυθρύλητος, ον, (πολύς, θρυλέω) *much spoken of*, hence *well-known, notorious*, Plat. Rep. 566 B, Phaed. 100 B. Adv. -τως. [ῡ]

Πολύθῠρος, ον, (πολύς, θύρα) *with many doors* or *windows*, Plut. 2, 99 E: generally, *with many holes*, τριβώνιον, Luc. D. Mort. 1, 2. — II. *with many plates* or *leaves*, π. δέλτου διαπτυχαί, Eur. I. T. 727.

Πολῠθύσᾰνος, ον, *with many tassels.* [ῠ]

Πολῠθῠσίαστος, ον, (πολύς, θυσιάζω) *honoured with many sacrifices.* [ῐ]

Πολύθῠτος, ον, (πολύς, θύω) *abounding in sacrifices*, ἔρανος, πομπαί, Pind. P. 5. 102, N. 7, 69; π. σφαγαί, Soph. Tr. 756; τιμὴ π., worship *with many sacrifices*, Eur. Heracl. 777.

Πολῠθώῠστος, ον, (πολύς, θωΰσσω) *with great impetuosity.*

Πολῠΐᾰχος, ον, (πολύς, ἰάχω) *crying much.* [ῐ]

Πολῠΐδμων, ον, = πολυΐστωρ, Orph. Lith. 691.

†Πολύῑδος, ου, ὁ, (i. e. Πολύειδος, as Paus. 1, 43, *much-knowing*) *Polyīdus*, son of Coeranus, of the family of Melampus, a seer of Corinth, Il. 13, 663; Paus. 1, 43, 5.—2. a Trojan, son of Eurydamas, Il. 5, 148.

Πολῠΐδρεια, ας, ἡ, (πολύϊδρις) *much knowledge, wisdom*, usu. in plur., Od. 2, 346; 23, 77: *cunning*, Theogn. 703.

Πολύϊδρις, Ion. gen. ιος, Att. εως, ὁ, ἡ, (πολύς, ἴδρις) *of much knowledge, wise, cunning*, Od. 15, 459, Hes. Th. 616: the dat. πολυΐδριδι is in Sappho 111, cf. Lob. Phryn. 326.

Πολύϊνος, ον, (πολύς, ἴς) *with many fibres*, Theophr. [ῑ]

Πολῠϊππία, ας, ἡ, *abundance of horses:* from

Πολύϊππος, ον, (πολύς, ἵππος) *rich in horses*, Il. 13, 171.

Πολῠΐστωρ, ορος, ὁ, ἡ, (πολύς, ἵστωρ) *of great knowledge, learned*, Anth. P. 9, 280: also πολυϊστόρητος.

Πολῠΐχθῠος, ον, H. Hom. Ap. 417; and πολύϊχθυς, υος, ὁ, ἡ, Strab. (πολύς, ἰχθύς):—*abounding in fish.*

Πολῠΐψιος, ον, v. πολυδίψιος.

Πολῠκαγκής, ές, (πολύς, κάγκω, καίω) *very dry*, χώρα, Anth. P. 9, 678: *drying* or *parching exceedingly*, δίψαι, Il. 11, 642.

Πολῠκᾱής, ές, (πολύς, καίω) *much burning*, Leon. Tar. 64.

Πολῠκάθεδρος, ον, (πολύς, καθέδρα) = πολύζυγος. [ᾰ]

Πολῠκαισᾰρίη, ης, ἡ, (πολύς, Καῖσαρ) *the government of many emperors at once*, formed after πολυκοιρανίη, Plut. Anton. 81.

Πολῠκάλᾰμος, ον, (πολύς, κάλαμος) *of many reeds*, Diod. 3, 58. [ᾰ]

Πολῠκάμᾰτος, ον, (πολύς, κάματος) act., *causing great labour* or *pain.* —II. pass., *made, done with great labour* or *pains.* [ᾰ]

Πολῠκάμμορος, ον, (πολύς, κάμμορος) *very miserable*, Anth. P. 9, 151.

Πολῠκαμπής, ές, = sq., Anth. P. 6, 297, Plut. 2, 615 C, etc.

Πολύκαμπτος, ον, (πολύς, κάμπτω) *with many twists and turns*, of elaborate ornament in music, π. μέλη, Parmenid. ap. Arist. Metaph. 3, 5, 12.

Πολῠκᾰνής, ές, (πολύς, καίνω) *slaughtering*, βοτῶν, Aesch. Ag. 1169.

Πολύκαπνος, ον, (πολύς, καπνός) *with much smoke: smoky*, στέγος, Eur. El. 1140.

Πολῠκάρηνος, ον, (πολύς, κάρηνον) *many-headed.* [ᾰ]

Πολῠκαρπέω, ῶ, *to bear much fruit*, Arist. Gen. An. 3, 1, 15: and

Πολῠκαρπία, ας, ἡ, *abundance of fruit*, Xen. Mem. 3, 14, 3: from

Πολύκαρπος, ον, (πολύς, καρπός) *with much fruit, rich in fruit, fruitful*, ἀλωή, Od. 7, 122; 24, 221; χθών, Pind. P. 9, 14; Φρύγες πολυκαρπότατοι, Hdt. 5, 49.—II. τὸ π., a kind of *crataegus.*

†Πολυκάστη, ης, ἡ, *Polycaste*, daughter of Nestor and Anaxibia, Od. 3, 464.—mother of Penelope, Strab. p. 461.

Πολῠκατασκεύαστος, ον, (κατασκευάζω) *carefully wrought.*

Πολῠκατέργαστος, ον, (πολύς, κατεργάζομαι) *variously wrought.*

Πολύκαυλος, ον, (πολύς, καυλός) *many-stalked*, Theophr. Pl. 7, 2, 8.

Πολύκαυστος or -καυτος, ον, (πολύς, καίω) *much burnt*, Q. Sm.

†Πολυκάων, ονος, ὁ, *Polycāon*, son of Lelex, first king of Messenia, Paus. 3, 1, 1.—Others in Paus.; etc. [ᾱ]

Πολῠκέλᾰδος, ον, (πολύς, κέλαδος) *much-sounding*, Luc.

Πολύκενος, ον, (πολύς, κενός) *with many gaps* or *vacuums*, Arist. Probl. 25, 22.

Πολῠκέντητος, ον, (κεντέω) = πολύκεστος.

Πολῠκέρδεια, ας, ἡ, *great craft* or *cunning*, Od. 24, 167, in plur.: from

Πολῠκερδής, ές, (πολύς, κέρδος) *very cunning, crafty, wily*, νόος, Od. 13, 255.—II. *bringing great profit*, Manetho.

Πολῠκερδία, ας, ἡ, = foreg.

Πολύκερως, ωτος, ὁ, ἡ, (πολύς, κέρας) *many-horned*: π. φόνος, the slaughter *of much horned cattle*, Soph. Aj. 55.

Πολύκεστος, ον, (πολύς, κεστός) *much wrought*, ἱμὰς π., *a richly broidered* strap, Il. 3, 371.

Πολῠκευθής, ές, (πολύς, κεύθω) *much concealing*, λόγος, Clem. Al.

Πολῠκέφᾰλος, ον, (πολύς, κεφαλή) *many-headed*, Plat. Rep. 588 C, etc.: νόμος π., a celebrated air on the flute, so called from its expressing the hissing of the serpents round the Gorgon's head, Plut. 2, 1133 D, cf. Böckh Expl. Pind. P. 12, 23 (41).

Πολῠκήδεια, ας, ἡ, *much care* or *grief*: from

Πολῠκηδής, ές, (πολύς, κῆδος) *full of care, grievous*, Od. 23, 351.

Πολῠκήριος, ον, (πολύς, κήρ) *very destructive, deadly*, Nic. Th. 798.

Πολῠκήτης, ες, (πολύς, κῆτος) *full of great fishes* or *monsters*, Νεῖλος, Theocr. 17, 98; cf. πολυθρέμμων.

Πολῠκίνδῡνος, ον, (πολύς, κίνδυνος) *with great danger, very dangerous*, Dem. Phal.

Πολῠκῑνησία, ας, ἡ, *much, violent motion*: from

Πολῠκίνητος, ον, (πολύς, κινέω) *much* or *violently moved*, Arist. Mund. 6, 34.

Πολύκλαγγος, ον, (πολύς, κλαγγή) *with a loud noise* or *sound*, Ael. N. A. 2, 51.

Πολυκλᾰδής, ές,=sq., dub. in Theophr.

Πολύκλᾰδος, ον, (πολύς, κλάδος) *with many boughs* or *branches*, Theophr.

Πολύκλαυστος, ον,=sq.

Πολύκλαυτος, ον, also η, ον, Pors. Med. 822: (πολύς, κλαίω):—*much lamented, very lamentable*, Ep. Hom. 3, 5, Aesch. Pers. 674, Ag. 1526, Eur., etc.—II. act., *much lamenting*, γυναῖκες, Emped. 195.

Πολυκλεής, ές, (πολύς, κλέος) *far-famed*, Manetho.

†Πολύκλεια, ας, ἡ, *Pŏlyclēa*, fem. pr. n., Ath. 642 C.

Πολυκλείδωτος, ον, (πολύς, κλειδόω) *closely shut up*.

Πολύκλειστος, ον, (πολύς, κλείω) *closely shut*, Pseudo-Phocyl. 203.

Πολύκλειτος, ον, also η, ον, (πολύς, κλειτός) *far-famed*, Pind. O. 6, 120, Fr. 206.

†Πολύκλειτος, ου, ὁ, *Polyclītus*, a celebrated statuary of Argos or Sicyon, in the time of Pericles, Plat. Prot. 311 B; Paus. 2, 20, 1.—2. a historian, Strab. p. 510.—Others in Polyb.; etc.

Πολυκλήεις, εσσα, εν,=πολυκλήϊστος, Anth. Plan. 331.

Πολυκλήϊς, ῐδος, ἡ, (πολύς, κλείς IV) *with many benches* of rowers, in Hom. and Hes. as epith. of ships, like πολύζυγος. [ῐ always, hence it cannot be properisp.: Spohn de Extr. Od. Parte p. 195 writes πολυκληΐς, ῐδος, but v. Jac. A. P. p. 359.]

Πολυκλήϊστος, ον, (πολύς, κληΐζω) *very celebrated*, Colluth.

Πολυκληματέω, ῶ, *to have many branches*, Philo.

Πολύκληρος, ον, strictly, *of a large lot*: usu. *with a large portion* of land, *exceeding rich*, Od. 14, 211, Theocr. 16, 83.

†Πολυκλῆς, έους, ὁ, *Polycles*, an Athenian archon, Dem. 261, 12.—2. another Athenian, against whom is directed Dem. p. 1206 sqq.—3. a statuary of Athens, Paus. 6, 4, 5.—Others in Paus.; etc.

Πολύκλητος, ον, (πολύς, καλέω) *called from many a land*, epith. of the allies of the Trojans, Il. 4, 438; 10, 420.

Πολυκλῑνής, ές, (πολύς, κλίνω) *lying with many*, Manetho.

Πολύκλῑνος, ον, (πολύς, κλίνη) *with many couches* or *seats*, Heliod.

Πολυκλόνητος, ον, (πολύς, κλονέω) *much* or *always in motion*, Synes.

Πολυκλόπος, ον, (πολύς, κλέπτω) *stealing much*, Opp. C. 3, 267.

Πολύκλυστος, ον, (πολύς, κλύζω) *much dashing* or *swelling*, πόντος, Od. 4, 354: 6, 204, Hes. Th. 189.—II. pass., *washed by the waves, sea-beat*, Hes. Th. 199.

Πολύκλωνος, ον, (πολύς, κλών) *with many suckers* or *branches*, Theophr.

Πολυκμής, ῆτος, ὁ, ἡ,=sq., dub.

Πολύκμητος, ον, (πολύς, κάμνω) *much* or *well wrought*, in Hom. usu. epith. of iron, as distinguished from copper: also, π. θάλαμος, Od. 4, 718: later, *laborious*, τέχνη, Anth.

Πολύκνημος, ον, (πολύς, κνημός) *with many highland forests, mountainous and woody*, Il. 2, 497.—II. τὸ π., *a plant*, Hipp., Nic. Th. 559.

Πολύκνισος, ον, (πολύς, κνῖσα) *steaming with sacrifice*, Ap. Rh. 3, 880.

Πολῠκοίλιος, ον, (πολύς, κοιλία) *with many stomachs*, Arist. Part. An. 3, 15, 1.

Πολῠκοίμητος, ον, (πολύς, κοιμάω) *sleeping much*.

Πολύκοινος, ον, (πολύς, κοινός) *common to many*, Pind. P. 2, 77, Arist. M. Mor. 2, 7, 4: *common to all*, ᾍδης, Soph. Aj. 1192.

Πολῠκοιρᾰνίη, ης, ἡ, *the rule of many*, Il. 2, 204: from

Πολῠκοίρᾰνος, ον, (πολύς, κοίρανος) *wide-ruling*, Ar. Ran. 1270.

Πολῠκόλλητος, ον, (πολύς, κολλάω) *compact of many pieces glued* or *joined together*.

Πολύκολπος, ον, (πολύς, κόλπος) *with many bays, recesses*, etc.

Πολῠκόλυμβος, ον, (πολύς, κολυμβάω) *diving much*, μέλη π., the frog's water-songs, Ar. Ran. 245.

Πολύκομος, ον, (πολύς, κόμη) *with much hair* or *foliage*, Diosc.

Πολύκομπος, ον, (πολύς, κομπέω) *much boasting*.

Πολύκομψος, ον, *very refined* or *affected*.

Πολύκοπος, ον, (πολύς, κόπτομαι) *striking one's self violently*: *much lamenting*; *pathetic*: or (from κόπος) *very fatiguing*.

Πολύκοσμος, ον, (κοσμέω) *much-adorned*.

Πολύκρᾱνος, ον, (πολύς, κρᾶνον) *many-headed*, Eur. Bacch. 1017.

Πολυκρᾰτέομαι, as pass., *to be governed by many*.

Πολυκρατής, ές, (πολύς, κρατός) *very mighty*, Aesch. Cho. 406.

†Πολυκράτης, ους, ὁ, *Polycrates*, a tyrant of Samos, son of Aeacus, famed for his wealth and good fortune, Hdt. 2, 182; Paus. 8, 14, 8: τὰ Πολυκράτους χρήματα, proverb. of great wealth, Plut.—2. an Athenian, a lochagus in the army of the ten thousand, Xen. An. 4, 5, 24; etc.—3. son of Epiphron, an ambassador to Philip, ap. Dem. 283, 7.—4. proposer of a colony to the Thracian Chersonese, Dem. 163, 6.—5. a rhetorician of Athens, lived and taught in Cyprus, Ath. 335 C.—Others in Polyb.; etc.

†Πολυκρατίδας, α, ὁ, *Polycratidas*, masc. pr. n., Plut.

Πολύκρεκτος, ον, (πολύς, κρέκω) *much sounding*, Orph. H. 33, 16.

Πολύκρημνος, ον, *with many steeps* or *mountains*.

Πολυκριθάω, ῶ, *to have plenty of barley* or *fodder*: from

Πολύκριθος, ον, (πολύς, κριθή) *abounding in, full of barley*.

Πολύκριμνος, ον, (κρίμνον)=foreg.

†Πολυκρίτη, ης, ἡ, *Polycrite*, fem. pr. n., Plut.: in Polyaen. 8, 36 Πολυκρήτη.

Πολύκρῐτος, ον, (πολύς, κρίνω) *widely separate*, Orph. H. 16, 18.

†Πολύκριτος, ου, ὁ, *Polycritus*, an Aeginetan, Hdt. 8, 93.—2. an Athenian, sent on an embassy to Philip, Dem. 250, 16.—3. a historian, Strab. p. 735: ὁ τὰ Σικελικὰ γράψας, Arist. Mir. Ausc. 112.—Others in Polyb.; etc.

Πολυκρόκῠλος, ον, (κροκάλη) *full of pebbles*.

Πολυκρότᾰλος, ον, (πολύς, κρόταλον) *much rattling*, χείρ, Nonn.

Πολυκρότητος, ον, (πολύς, κροτέω) *much struck* or *beaten*.

Πολύκροτος, ον, also η, ον (cf. infra) (πολύς, κρότος):—*sounding loud* or *clearly*, H. Hom. 18, 37; χελωνίς, Posidon. ap. Ath. 527 F.—II. ἡ πολυκρότη, *the many-oared*, i. e. a ship, Anacr. 90, 2; cf. δίκροτος.—III. *sly, cunning, wily*, v. l. Od. 1, 1.

Πολύκρουνος, ον, (πολύς, κρουνός) *with many springs*, στομάτα π., fountains *many-gushing*, Anth. 9, 669.

Πολύκρωζος, ον, (πολύς, κρώζω) *much-croaking*, Opp. C. 3, 117.

Πολυκτέᾰνος, ον, (πολύς, κτέανον) =πολυκτήμων, Pind. O. 10 (11), 44.

Πολυκτημοσύνη, ης, ἡ, *great wealth*: from

Πολυκτήμων, ον, gen. ονος, (πολύς, κτῆμα) *of great wealth, exceeding rich*, Il. 5, 613, Soph. Ant. 843; c. gen., π. βίου, Eur. Ion 581.

Πολύκτηνος, ον, *rich in cattle*.

Πολυκτησία, ας, ἡ, (πολύς, κτῆσις) =πολυκτημοσύνη, Ath. 233 C.

Πολύκτητος, ον, (πολύς, κτάομαι) *exceeding rich*, Eur. Andr. 769.

†Πολύκτητος, ου, ὁ, *Polyctetus*, masc. pr. n., in Luc. Fugit. 26.

Πολύκτῐτος, ον, (πολύς, κτίζω) *building much*, Orph. H. 9, 2.

Πολυκτόνος, ον, (πολύς, κτείνω) *much-slaying*, Aesch. Ag. 461, 734.

†Πολυκτορίδης, ου Ep. αο, ὁ, *son of Polyctor*, i. e. Pisander, Od. 18, 299.

†Πολύκτωρ, ορος, ὁ, *Polyctor*, son of Aegyptus and Caliande, Apollod. 2, 1, 5.—2. son of Pterelaus, an early prince of Ithaca, Od. 17, 207.—3. cf. foreg.—Others in Paus.; etc.

Πολῠκύδιστος, ον, also η, ον, (πολύς, κῦδος) *much-praised, honourable*, Anth. P. 7, 593; 9, 657.

Πολῠκῡήμᾰτος, ον, (πολύς, κύημα) *pregnant with many young*: *containing many eggs*.

Πολύκυκλος, ον, *with many circles, bends, windings*.

Πολύκῡκος, ον, (πολύς, κυκάω *much troubled*, of the sea, Porphyr.

Πολῠκυλινδητος, ον, (πολύς, κυλινδέω) *much* or *often rolled*.

Πολῠκύμαντος, ον, (πολύς, κυμαίνω) *swelling with many waves*.

Πολῠκύμᾰτος, ον, =πολυκύμων, v. l. Ath. 301 F. [κῡ]

Πολῠκῡμία, ἡ, (κῦμα) *multitude of waves*.

Πολῠκύμων, ον, gen. ονος, (πολύς, κύω, κῦμα) *swelling with many waves*, πόντος, Solon 5, 19.—II. *bringing forth much, prolific*, Emped. 167. [κῡ]

Πολῡκῡριότης, ητος, ἡ, (κύριος)= πολυκοιρανία.

Πολῠκώθων, ωνος, ὁ, ἡ, (πολύς,

κώθων) *a wine-bibber*, Polemo ap. Ath. 436 D.

Πολῠκώκῡτος, ον, (πολύς, κωκύω) *much-lamenting*, Theogn. 244.

Πολύκωλος, ον, (πολύς, κῶλον) *in many clauses*, Dem. Phal.

Πολύκωμος, ον, (πολύς, κῶμος) *much-revelling*, Anth. P. 9, 524, 17.

Πολύκωπος, ον, (πολύς, κώπη) *many-oared*, Soph. Tr. 656.

Πολῠκώτῐλος, ον, (πολύς, κωτίλος) *much-chattering*: also in good sense, *much-warbling*, ἀηδών, Simon. 158.

Πολῠλᾰλέω, ῶ, f. -ήσω, *to be* πολύλαλος, *to prate apace.* Hence

Πολῠλάλητος, ον,=sq. [ᾰ]

Πολύλᾰλος, ον, (πολύς, λάλος) *much-prating, talkative*, v. l. in LXX.

Πολῠλαμπής, ές, (πολύς, λάμπω) *bright-shining*, Luc.

Πολύλᾱος, ον, *populous.*

†Πολύλᾱος, ου, ὁ, *Polylaus*, a son of Hercules, Apollod. 2, 7, 8.

Πολῠλήϊος, ον, (πολύς, λήϊον) *with many cornfields*, Il. 5, 613, Hes. Fr. 39, 1. [ῐ]

Πολῠλίμενος, ον, (πολύς, λιμήν) *with many ports*, Artemid. [ῐ] Hence

Πολῠλῐμενότης, ητος, ἡ, *a number of ports.*

Πολύλῑμος, ου, ὁ, (πολύς, λιμός) *ravenous hunger*, cf. Plut. 2, 694 A;—also βουλιμία.

Πολύλλῐθος, ον, (πολύς, λίθος) *very stony*, Anth. P. 6, 3.

Πολύλλιστος, ον, and later η, ον (πολύς, λίσσομαι):—*much implored* or *prayed to*, Od. 5, 445; νηὸς π., a temple *much frequented by suppliants*, H. Hom. Ap. 347, Cer. 28.—II. *prayed for, yearned after.* (The proper form πολύλιστος is not found.)

Πολυλλῐτάνευτος, ον, (λιτανεύω) =foreg. [ᾰ]

Πολύλλῐτος, ον, (πολύς, λίτομαι) =πολύλλιστος, Call. Ap. 80, Del. 316.

Πολύλοβος, ον, (πολύς, λοβός) *with many lobes* or *pods*, dub. in Theophr.

Πολῠλογέω, ῶ, *to be* πολύλογος, *to talk much*, Dion. P.? Hence

Πολυλογητέον, verb. adj., *one must speak at length*, Clem. Al.

Πολῠλογία, ας, ἡ, *wordiness*, Plat. Legg. 641 E, Arist. Pol. 4, 10, 1; from

Πολύλογος, ον, (πολύς, λέγω) *wordy, talkative*, Plat. Legg. 641 E, Xen. Cyr. 1, 4, 3.—II. pass., *much talked of.*

Πολύλοπος, ον, (πολύς, λοπός) *covered with many rinds*, Theophr.

Πολῠμάθεια, ας, ἡ, v. l. for πολυμαθία: [ᾰ] from

Πολῠμᾰθέω, ῶ, f. -ήσω, *to learn* or *know much*, Plut.

Πολῠμᾰθημοσύνη, ης, ἡ,=πολυμάθεια, Timon ap. Ath. 610 B.

Πολῠμᾰθήμων, ον, gen. ονος, (πολυμαθέω)=sq.

Πολῠμᾰθής, ές, (πολύς, μανθάνω, μαθεῖν) *having learnt* or *knowing much*, Ar. Vesp. 1175, Plat. Legg. 810 E, Xen., etc. Adv. -θῶς. Hence

Πολῠμᾰθία, ας, ἡ, *much learning* or *knowledge*, Plat. Legg. 811 A, 819 A; cf. πολυνοΐα.

Πολύμᾰκᾰρ, ᾰρος, ὁ, ἡ, *most blissful* or *happy.*

Πολύμαλλος, ον, (πολύς, μαλλός) *very wooly*, Lyc. 874.

Πολυμᾰνής, ές, poet. πουλ-, (πολύς, μαίνομαι) *very furious*, Anth. P. 12, 87.

Πολῠμάντευτος, ον, (πολύς, μαντεύομαι) *often foretold*, Plut.

Πολῠμάσχᾰλος, ον, (πολύς, μασχάλη II) *with many suckers* or *side-shoots*, Theophr.

Πολῠμάταιος, ον, *quite vain, useless.* [ᾰ]

Πολῠμάχητος, ον, (πολύς, μάχομαι) *much fought for*, Luc. Cyn. 8. [ᾰ]

†Πολύμαχος, ου, ὁ, *Polymachus*, a Pharsalian, Xen. Hell. 4, 3, 8; v. l. Πολύχαρμος.

Πολῠμέδιμνος, ον, Ep. πουλ-, (πολύς, μέδιμνος) *with many medimni*, Call. Cer. 2.

†Πολυμέδων, οντος, ὁ, *Polymedon*, a son of Priam, Apollod. 3, 12, 5.

Πολῠμεθής, ές, (πολύς, μέθη) *drinking much wine*, Anth. P. 11, 45.

Πολῠμέλαθρος, ον, poet. πουλ-, (πολύς, μέλαθρον) *with many apartments, houses, temples*, Call. Dian. 225.

Πολῠμελής, ές, (πολύς, μέλος) *with many members*, Plat. Phaedr. 238 A.—II. *many-toned, varied*, μέλος, Alcm. 1.

Πολῠμελπής, ές, (πολύς, μέλπω) *much-singing*

Πολῠμεμφής, ές, (πολύς, μέμφομαι) *much-blaming*, Nonn.

Πολῠμέρεια, ας, ἡ, *a consisting of many parts*, Plut. 2, 910 C: from

Πολῠμερής, ές, (πολύς, μέρος) *consisting of many parts*, Tim. Locr. 98 D, Arist. Part. An. 4, 7, 1: *manifold*, Ib. 4, 6, 1. Adv. -ρῶς, N. T.

Πολῠμέριμνος, ον, (πολύς, μέριμνα) *with many cares.*—II. act. *causing much care, full of care*, Arist. Mund. 6, 34.

Πολῠμέρμερος, ον, poet. for foreg.

Πολῠμετάβλητος, ον, *often transforming one's self.*

Πολῠμετάβολος, ον, *very changeable.*

Πολῠμετρία, ας, ἡ, *a consisting of many measures*, esp. *metres.*

Πολύμετρος, ον, (πολύς, μέτρον) *of many measures, measuring much*: and, generally, *large, abundant*, π. στάχυς, Eur. Mel. 3 (ap. Ar. Ran. 1240): *consisting of many metres*, Ath. 608 D.

†Πολυμήδη, ης, ἡ, *Polymēdē*, daughter of Autolycus, mother of Jason, Apollod. 1, 9, 16: called in Ap. Rh. 1, 233 Ἀλκιμέδη.

†Πολυμήδης, ους, ὁ, *Polymedes*, a Thessalian from Larissa, Thuc. 2, 22.—Others in Diog. L.; etc.

†Πολυμήδιον, ου, τό, *Polymedium*, a district and town near Lectum, Strab. p. 606.

Πολῠμηκάς, άδος, ὁ, (πολύς, μηκάς) *much bleating*, αἶγες, Bacis ap. Hdt. 8, 20.

Πολῠμήκετος, ον, poet. for sq., Q. Sm. 2, 452.

Πολῠμήκης, ες, (πολύς, μῆκος) *very long.*

†Πολῠμήλη, ης, ἡ, *Polymele*, daughter of Phylas, mother of Eudorus by Mercury, Il. 16, 181.—2. daughter of Peleus, mother of Patroclus, Apollod. 3, 18, 8; elsewhere Φιλομήλη.

Πολύμηλος, ον, Dor. -μᾶλος, (πολύς, μῆλον) *with many sheep* or *goats, rich therein*, Hom., (never in Od.), as epith. of persons, places and countries; in Hes. only of persons; in Pind. only of countries.—II. *rich in fruit.*

Πολύμηνις, ιος, ὁ, ἡ, (πολύς, μῆνις) *very wrathful*: but in Anth. P. 9, 168, *visited by much wrath.*

†Πολυμήστωρ, ορος, ὁ, *Polymestor*, a king of Thrace, married Ilione eldest daughter of Priam, Eur. Hec. 7 sqq.—2. a king of Arcadia, Paus. 8, 5, 9.

Πολῠμῆτα, ὁ, poet. for sq., Opp. H. 5, 6.

Πολῠμήτης, οῦ, ὁ,=sq.

Πολύμητις, ιος, ὁ, ἡ, (πολύς, μῆτις) *of many counsels, ever-ready*, freq. in Hom., usu. as epith. of Ulysses, cf. Ar. Vesp. 351; also of Vulcan, Il. 21, 355.

Πολύμητος, ον, f. l. for πολύκμητος in Anth. P. 9, 656.

Πολῠμήτωρ, ορος, ἡ, (πολύς, μήτηρ) *mother of many*, Opp. H. 1, 88.

Πολῠμηχᾰνία, ας, ἡ, Ion. -ίη, ης, *the having many resources, inventiveness*, Od. 23, 321, Plut. 2, 233 E.

Πολῠμήχᾰνος, ον, (πολύς, μηχανή) *abounding in resources, inventive, ever-ready*, freq. in Hom., as epith. of Ulysses, cf. Soph. Phil. 1135; in H. Merc. 319, of Apollo.

Πολῠμῐγής, ές, Ep. πουλ- (πολύς, μίγνυμι):—*much-mixed, motley*, Anth. P. 9, 823. Hence

Πολῠμῐγία, ας, ἡ, *a mixture of many ingredients*, Plut. 2, 661 E.

Πολύμικτος, ον,=πολυμιγής, Orph. H. 9, 11.

Πολῠμιξία, ας, ἡ, = πολυμιγία, Plut. 2, 1109 C.

Πολῠμῑσής, ές, (πολύς, μῖσος) *much-hating*, Luc. Pisc. 20.

Πολύμισθος, ον, (πολύς, μισθός) *receiving much pay* or *hire*, v. l. Anth. P. 5, 2.

Πολυμῐτᾰρικός, ή, όν, and -μιτικός, ή, όν, cf. sq. sub fin.

Πολύμῐτος, ον, (πολύς, μίτος) *consisting of many threads*: τὰ πολύμιτα, *stuffs in which several threads were taken for the woof* in order to weave flowers or other objects, as in damask, Lat. *polymita* and *plumatica*; so, πέπλοι πολύμιτοι, *many-coloured, pictured* (Aegyptian) robes, Aesch. Supp. 432: the art of weaving these stuffs was called ἡ πολυμιτική or πολυμιταρική, Suid., and Hesych.

Πολυμνήμων, ον, gen. ονος, (πολύς, μνήμων) *remembering many things.*

†Πολυμνήστειος, ον, *of* or *relating to Polymnestus*, τὰ Π. ποιῶν, composing *songs resembling those of Polymnestus* (2), Ar. Eq. 1287.

Πολυμνήστευτος, ον, (πολύς, μνηστεύω) *much-wooed*, Plut. Q. Gracch. 4.

Πολυμνήστη, ης, ἡ, (πολύς, μνάομαι) *much courted* or *wooed, wooed* by many, Od. 4, 770; 14, 64; 23, 149:—prob. no masc. πολύμνηστος occurs except in prop. n. πολύμνηστος, v. sq.

†Πολύμνηστος, ου, ὁ, Dor. -μναστος, *Polymnestus*, father of Battus of Thera, Pind. P. 4, 104; Hdt. 4, 155.—2. a poet of Colophon, whose songs were of an obscene character, Strab. p. 643; Paus. 1, 14, 4.—Others in Diog. L.; etc.

Πολύμνηστος, ον, (πολύς, μνάομαι, μιμνήσκομαι) *much-remembering, mindful, grateful*, χάρις, Aesch. Ag. 821.—II. pass. *much-remembered, never to be forgotten*, Ib. 1459.

Πολυμνήστωρ, ορος, ὁ, ἡ,=πολυμνήμων, Aesch. Supp. 535.

Πολύμνητος, ον, (πολύς, μνάομαι, μιμνήσκομαι) *oft-mentioned.*

Πολύμνητος, ον, contr. for πολυΰμνητος, v. l. Orph., cf. sq.

Πολύμνια, ας, ἡ, contr. for πολυΰμνια, (πολύς, ὕμνια) *Polymnia*, i. e. *she of the many hymns*, one of the nine Muses, Hes. Th. 78;—later, the goddess, sometimes of the higher lyric poetry, sometimes of eloquence.

Πολύμνῐος, ον, (πολύς, μνίον) *full of moss*, v. l. Nic. 950.

†Πόλυμνις, ιδος, ὁ, *Polymnis*, father of the celebrated Epaminondas, Plut Epam.

†Πόλυμνος, ου, ὁ, *Polymnus*, masc. pr. n., Paus. 2, 37, 5.

Πολὔμορφία, ας, ἡ, *manifoldness*, Longin. 39, 3: from

Πολύμορφος, ον, (πολύς, μορφή) *multiform, manifold*, Arist. Part. An. 4, 11, 22, Luc. Asin. 54. Adv. -φως

Πολύμουσος, ον, (πολύς, Μοῦσα) *rich in the Muses' gifts, accomplished*, Plut. 2, 744 A.

Πολύμοχθος, ον, (πολύς, μόχθος) *much-labouring, suffering many things*, Soph. O. C. 165, (cf. sub πλάζω fin.), Eur. I. A. 1330, etc.—II. pass. *won by much toil, toilsome*, ἀρετή, Arist. Scol. ap. Ilgen. p. 137.

Πολὔμύελος, ον, (πολύς, μυελός) *with much marrow*, Hipp.

Πολύμῡθος, ον, (πολύς, μῦθος) *of many words*, i. e. *wordy, talkative*, Il. 3, 214, Od. 2, 200; acc. to Schol., *threatening violently*.—II. pass., *much talked of, famous in story*, ἀρεταί, Pind. P. 9, 133.—III. *full of story, storied*, ἀοιδή, Anth.

Πολύμυξος, ον, (πολύς, μύξα) *with many snuffs*, of a lamp.

Πολύνᾱος, ον, (πολύς, ναός) *with many temples*, Theocr. 15, 109.

Πολὔναύτης. ου, ὁ, (πολύς, ναύτης) *with many sailors, ships*, Aesch. Pers. 83.

Πολὔνείκης, ου, ὁ, (πολύς, νεῖκος) *much wrangling*, Aesch. Theb. 830:—esp. as a prop. n., on which the trag. are fond of playing, as Aesch. Theb. 577: cf. sq.

†Πολυνείκης, ους, ὁ, *Polynīces*, son of Oedipus and Jocasta, brother of Eteocles, v. Ἐτεοκλῆς (2), Il. 4, 377; Trag.—Others in Paus.; etc.

†Πολύνεικος, ου, ὁ, *Polynīcus*, a Lacedaemonian, Xen. An. 7, 6, 1: v. l. -νῖκος.—Others in Anth.

Πολύνευρον, ου, τό, *a plant*, elsewh. ἀρνόγλωσσον.

Πολὔνέφελος, ον, (πολύς, νεφέλη) *overcast with clouds, very cloudy*: Pind. has the Dor. form πολυνεφέλας, gen. α, N. 3, 16.

Πολυνηνεμία, ας, ἡ, *a great calm*, Anth. P. 10, 102; al. παλινην-.

Πολύνηος, ον, Ion. for πολύναος.

†Πολύνηος, ου, ὁ, *Polyneüs*, son of Tecton, a noble Phaeacian, Od. 8, 114.

Πολὔνίκης, ου, ὁ, (πολύς, νῑκάω) *a frequent conqueror*, Luc.

Πολὔνῑφής, ές, (πολύς, νίφω) *deep with snow*, Eur. Hel. 1326.

Πολύνῐφος, ον,=foreg.

†Πολυνόη, ης, ἡ, in Apollod. 1, 2, 6, for wh. Πολυνόμη.

Πολύνοια, ας, ἡ, (πολύνοος) *plenty of mother-wit, sagacity*, opp. to πολυμαθία (acquired learning), Plat. Legg. 641 E.

†Πολυνόμη, ης, ἡ, Ep. Πουλυνόμη, *Polynome*, a daughter of Nereus and Doris, Hes. Th. 258.

Πολύνομος, ον, (πολύς, νέμομαι) *grazing much* or *indiscriminately*, Theophr.

Πολύνοος, ον, contr. -νους, ουν, *much thoughtful*. Adv. -ως.

†Πόλυνος, ου, ὁ, (i. e. Πολύνους) *Polўnus*, masc. pr. n., Q. Sm. 8, 86.

Πολύνοσος, ον, *liable to many sicknesses*.

Πολύνοστος, ον, (πολύς, νόστος) *making much return*: of seed, *yielding much*, Theophr.; of meat, *giving much nutriment*, σιτία, Hipp.

Πολύνους, ουν, contr. for πολύνοος.

Πολύντρα, ας, ἡ, the Lat. *polenta*, Poll.

Πολύνως, contr. for πολυνόως, adv. from πολύνοος.

Πολύξαντος, ον, (πολύς, ξαίνω) *much torn* by the waves, prob. l. Archias Ep. 2.

†Πολυξένη, ης, ἡ, Ion. and Ep. Πολυξείνη, *Polyxĕna*, daughter of Priam and Hecuba, sacrificed by Neoptolemus on the tomb of Achilles, Eur. Hec. 75 sqq.—As fem. pr. n., also in Anth.

†Πολυξενίδας, α, ὁ, Dor.: and -ίδης, ου, *Polyxenides*, masc. pr. n., Polyb. 10, 29, 6; Anth.; etc.

Πολύξενος, ον, Ion. πολύξεινος, ον, poet. also η, ον, in both forms, Pors. Hec. praef. p. ix (πολύς, ξένος):—of persons, *entertaining many guests, very hospitable*, Hes. Op. 713, 720 (in Ion. form); πολυξενώτατον Ζῆνα τῶν κεκμηκότων, Aesch. Supp. 157.—II. *visited by many guests*, βωμός, νᾶσος, Pind. O. 1, 149, N. 3, 3; οἶκος, Eur. Alc. 569. Hence

†Πολύξενος, ου, ὁ, Ep. and Ion. Πολύξεινος, *Polyxĕnus*, a prince of Eleusis in Attica, H. Hom. Cer. 154.—2. a king of Elis, Apollod. 2, 4.—3. son of Agasthenes, leader of the Epei before Troy, Il. 2, 623.—4. son of Jason and Medea, Paus. 2, 3, 8.—5. a naval officer of Syracuse, Xen. Hell. 5, 1, 26.—Others in Anth.; etc.

Πολύξεστος, ον, (πολύς, ξέω) *much polished*, Soph. O. C. 1570.

Πολύξηρος, ον, *very dry* or *parched*.

Πολύξῠλος, ον, (ξύλον) *very woody*.

†Πολυξώ, οῦς, ἡ, *Polyxo*, a nymph, Apollod. 2, 1, 5.—2. mother of Antiope, Id. 3, 10, 1.—3. nurse of Hypsipyle queen of Lemnos, Ap. Rh. 1, 668.—Others in Paus.; etc.

Πολὔοδία, ἡ, (πολύς, ὁδός) *a long way* or *journey*, LXX.

Πολύοδμος, ον, (πολύς, ὀδμή) *strong smelling*, Orph. H. 42, 4.

Πολὔόδους, οντος, ὁ, ἡ, (πολύς, ὀδούς) *with many teeth*, Nic.

Πολὔοζία, ας, ἡ, *the having many boughs* or *branches*, Theophr.: from

Πολύοζος, ον, (πολύς, ὄζος) *with many branches*, φλέβες, Diogen. Apoll. ap. Arist. H. A. 3, 2, 8.

Πολὔοινέω. ῶ, *to be rich in wine*, H. Hom. Merc. 91; and

Πολὔοινία, ας, ἡ, *abundance of wine*.—II. *excess in wine*, Plat. Legg. 666 B, Plut. 2, 239 A.

Πολύοινος, ον, (πολύς, οἶνος) *rich in wine*, Thuc. 1, 138, Xen. Vect. 5, 3.—II. *drinking much wine*.

Πολύοκνος, ον, *delaying much, very tardy*.

Πολὔόλβιος, ον,=sq., Orph. H. 2, 12.

Πολύολβος, ον, (πολύς, ὄλβος) *very prosperous* or *rich*, Dion. P. 934, Coluth. 280, etc.—II. act., *crowning with happiness*, Sappho 58.

Πολὔομβρία, ας, ἡ, *much rain*, Geop.

Πολυόμβριμος, ον,=sq., v. l. Hes. Th. 785.

Πολύομβρος, ον, *very rainy*.

Πολὔομίλητος, ον, (πολύς, ὁμῑλέω) *having much intercourse*.

Πολὔόμμᾰτος, ον, (πολύς, ὄμμα) *many-eyed*, Luc. D. Deor. 3, 1.

Πολὔόμφᾰλος, ον, (πολύς, ὀμφαλός) *with many navels* or *knobs*; esp. of a shield *with many bosses*, Opp. C. 1, 218.

Πολὔόνειρος, ον, (πολύς, ὄνειρος) *dreaming much*, Plut. 2. 437 F.

Πολύοπος, ον, (πολύς, ὀπή) *with many holes* or *openings*.

Πολύοπος, ον, (πολύς. ὀπός) *full of juice* or *sap, succulent*, Theophr.

Πολύοπτος, ον, (*ὄπτω, ὄψομαι) *much seen*.

Πολὔόργιος, ον. (πολύς, ὄργια) *celebrated with many orgies*, Orph. H 5, 4.

Πολύορκος, ον, *swearing very much*. dub.

Πολὔόρμητος, ον, (ὁρμάω) *exceeding impetuous*, like πολυάιξ.

Πολυόρνιθος, ον, (πολύς, ὄρνις) *abounding in birds*, Eur. I. T. 435.

Πολύορνῑς, ιθος, ὁ, ἡ,=foreg.

Πολὔόροφυς, ον, corrupt form for πολυώροφος.

Πολυοσμία, ας, ἡ, *strength* or *quantity of smell*, Theophr.: from

Πολύοσμος, ον, Att. for πολύοδμος, Theophr.

Πολὔόστεος, ον, (πολύς, ὀστέον) *with many bones*, Arist. H. A. 1, 15, 6.

Πολὔούσιος, (οὐσία) *very wealthy*.

Πολὔόφθαλμος, ον, (πολύς, ὀφθαλμός) *many-eyed*, Diod.—2. *with many eyes* or *buds*, Geop.—II. as subst., *a plant*,=βούφθαλμος, Hipp.

Πολὔοχλέομαι, f. -ήσομαι, dep. mid.:—*to be much-peopled*, of a city, Strab.:—also sometimes in act., δύναμις πολυοχλοῦσα, *a numerous* army, Dion. H. 6, 64: and

Πολὔοχλία, ας, ἡ, *a crowd of people*, Polyb. 10, 14, 15.

Πολύοχλος, ον, (πολύς, ὄχλος) *much-peopled, populous*, Polyb. 3, 49, 5.

Πολύοχος, ον, (πολύς, ἔχω) *containing much*, dub. l. Eur. Rhes. 166.

Πολὔοψία, ας, ἡ, *abundance of* ὄψον; generally, *abundance, plenty*, Xen. Mem. 3, 14, 3.—II. *an eating much fish*; generally, *gluttony, daintiness*, Plut. 2, 662 A. From

Πολύοψος, ον, (πολύς, ὄψον) *abounding in* ὄψον; generally, *luxurious*, δεῖπνον, Luc. Gall. 11.

Πολὔπάθεια, ας, ἡ, *a suffering much, a being subject to various passions*, formed after ἀπάθεια, Plut. 2, 167 E. ubi v. Wyttenb.: from

Πολὔπᾰθής, ές, (πολύς, πάσχω. παθεῖν) *subject to many sufferings* or *passions*, Plut., v. Wyttenb. ubi supra.

†Πολυπαΐδης, ου, ὁ, *son of Polypas*, i.e. Cyrnus, Theo. 25; v. Müll. Gr. Lit. p. 122.

Πολὔπαιδία, ας, ἡ, (πολύπαις) *abundance of children*, Isocr. 203 D.

Πολὔπαίπᾰλος, ον, (πολύς, παίπαλος) *exceeding crafty*, Od. 15, 419; v. παιπάλημα.

Πολύπαις, παιδος, ὁ, ἡ, (πολύς, παῖς) *with many children*, LXX: metaph. of Tyre, mother of many colonies, Mel. 123.—2. *with many slaves*.

Πολὔπάμφᾰος, ον, (πολύς, πᾶς. φᾶος) *shining bright*, Anth. P. 9, 591.

Πολὔπάμων, ον, gen. ονος, (πολύς, πᾶμα, πέπαμαι) *exceeding wealthy*, Il. 4, 433. [ᾱ, the form πολυπάμμωι being wrong.]

Πολὔπάνσοφος, ον, *exceeding wise*, Or. Sib.

Πολὔπαρθένευτος, ον, (πολύς, παρθενεύω) *having been long a maid*.

Πολυπάρθενος, ον, (πολύς, παρθένος) *having many maidens*, Orph. H. 51, 12.

*Πολύπᾰταξ, ᾰγος, ὁ, ἡ, *much stricken* or *stamped on*: from πατάσσω, but we only find it in acc. sing., πολυπάταγα θυμέλαν, *the much trodden* stage, Pratin. ap. Ath. 617 C, and here Buttm. takes it as heterocl. acc. of πολυπάταγος; which however only occurs in E. M.

Πολυπάτητος, ον, (πολύς, πατέω) *much trodden*: hence, *common place, thread-bare*, Plut. 2, 514 C. [ᾰ]

Πολύπατρις, ῐδος, ὁ, ἡ, (πολυς, πατρίς) *having more than one country*.

Πολυπειρία, ας, ἡ, *great enterprise, experience*, Thuc. 1, 71, Plat. Legg 811 A: from

Πολύπειρος, ον, (πολύς, πεῖρα) *much-experienced, shrewd*, Ar. Lys. 1109.

Πολῠπείρων, ον, gen. ονος (πολύς, πεῖρας) —strictly, *with many boundaries*: hence, *of* or *from many countries*, λαός, H. Hom. Cer. 297: *with wide boundaries*, opp. to ἀπείρων, cf. Orph. Arg. 33.

Πολῠπέλαστος, ον, (πολύς, πελάζω) *approached closely.*

Πολῠπέλεθρος, ον, poet. πουλ-, Ep. for πολύπλεθρος, Q. Sm. 3, 396.

Πολῠπενθής, ές, (πολύς, πένθος) *much-mourning, exceeding mournful*, of persons, Il. 9, 563, Od. 14, 386; π. μόρος, Aesch. Pers. 547. Superl. -έστατος, Plut. 2, 114 F.—II. pass., *much-mourned*, παῖς, Anth.

Πολῠπένθῐμος, ον,=foreg. II, Anth. P. 7, 475.

Πολῠπευθής, ές, (πολύς, πεύθομαι) *asking much*:—ἡμέρα π., a day *on which many questions are asked*, Plut.

Πολῠπήδητος, ον, (πηδάω)=πολύσκαρθμος.

Πολυπημονίδης, ου, ὁ, *son of Polypemon*, with a play on sq., Od. 24, 305.

Πολῠπήμων, ον, (πολύς, πῆμα) *very hurtful*, H. Hom. Cer. 230, Merc. 37; π. νόσοι, diseases *manifold*, Pind. P. 3, 81.

†Πολυπήμων, ονος, ὁ, *Polypemon*, father of the robber Sinis, Apollod. 3, 16, 2.—Acc. to Paus. 1, 38, 5, a robber near Eleusis with appell. Προκρούστης, q. v.

Πολύπηνος, ον, (πολύς, πῆνος) *thick-woven, close-woven*, φάρεα, Eur. El. 190.

Πολύπηχυς, υ, gen. υος, (πολύς, πῆχυς) *many-armed*, Nonn.

Πολῠπίδᾰκος, ον,=sq., πολυπῑδάκου Ἴδης, H. Hom. Ven. 54; but in Il. 20, 59, 218, Wolf writes πολυπίδακος Ἴδης, from sq.

Πολῠπῖδαξ, ᾰκος, ὁ, ἡ, (πολύς, πῖδαξ) *with many springs, many-fountained*, as epith. of Mount Ida, Il. 8, 47, etc.; cf. foreg. [ῐ]

Πολῠπῑκός, ή, όν, (πολύπους) *belonging to a polypus*, σπαθίον π., a knife *for removing* polypi, Medic.

Πολύπικρος, ον, (πολύς, πικρός) *very keen* or *bitter*; πολύπικρα is adv., Od. 16, 255.

Πολῠπῑνής, ές, (πολύς, πίνος) *very dirty* or *squalid*, Eur. Rhes. 716.

Πολύπιστος, ον, *very faithful.*

Πολύπλαγκτος, ον, (πολύς, πλάζω) *much-wandering, roaming long* or *far away*, Od. 17, 425, 511, Aesch., etc.:—*much-erring*, Eur. H. F. 1197: π. ἔτεα, the years (of life) *full of wandering*, Soph. Aj. 1185: *fluttering about, uncertain*, κίγκλοι (prob. l.), Theogn. 1257.—II. act., *leading far astray, driving far from one's course*, ἄνεμος, Il. 11, 308.—In Soph. Ant. 615, π. ἐλπίς may be either *wandering* hope, hope *that indulges all kinds of fancies*, or, *misguiding, deceitful* hope. Cf. πολυπλανής. Hence

Πολυπλαγκτοσύνη, ης, ἡ, *a wandering far* or *long*, Manetho.

Πολυπλᾰνής, ές, (πολύς, πλανάομαι) *roaming far* or *long*, Eur. Hel. 204, Plat. Polit. 288 A; π. κισσός, the *wandering* ivy, Leon. Tar. 30.—II. *much-erring*, or, act., *leading much* astray, Musae. 75; cf. Jac. A. P. p. 482. Adv. -νῶς.

Πολυπλάνητος, ον,=πολυπλανής, Hdt. 1, 56; π. αἰών, Eur. Hipp. 1110; π. πόνοι, the pains of *wandering*, Id. Hel. 1319:—of blows, *showered from all sides*, Aesch. Cho. 425. [ᾰ]

Πολύπλᾰνος, ον,=πολυπλανής, Aesch. Pr. 585, Eur. Phoen. 661.

Πολυπλᾰσιάζω,=πολλαπλασιάζω, v. l. Plut. 2, 388 D.

Πολυπλᾰσιασμός, οῦ, ὁ,=πολλαπλασιασμός, Plut. 2, 1020 C.

Πολυπλάσιος, α, ον,=πολλαπλάσιος, v. l. in Arist.

Πολυπλᾰσίων, ον, gen. ονος,=πολλαπλασίων, susp.

Πολύπλεθρος, ον, (πολύς, πλέθρον) *many* πλέθρα *in size, far-stretching*, Eur. Alc. 687: of persons, *rich in land*, Luc. Icar. 18.

Πολύπλεκτος, ον,=πολύπλοκος, Nic. Al. 224, Anth.

Πολύπλευρος, ον, (πολύς, πλευρά) *many-sided*, Plut. 2, 966 E.

Πολυπλήθεια, ας, ἡ, *great quantity*, Hipp., Arist. H. A. 6, 4, 6: and

Πολυπληθέω, ῶ, *to be, become much* or *great*, LXX: from

Πολυπληθής, ές, (πολύς, πλῆθος) *very much* or *numerous.* Hence

Πολυπληθία, ας, ἡ,=πολυπλήθεια, Soph. Fr. 583, Dem. ap. Poll. 4, 163.

Πολυπληθύνω and πολυπλήθω, should be written divisim, πολὺ πλ., cf. Phryn. 631.

Πολυπλόκᾰμος, ον, (πολύς, πλόκαμος) *thick-haired, long-haired*, Anth.

Πολυπλοκία, ας, ἡ, *cunning, craft*, Theogn. 67: from

Πολύπλοκος, ον, (πολύς, πλέκω) *much-tangled, thick-wreathed*, of a serpent's coils, Eur. Med. 481, cf. Stallb. Plat. Phaedr. 230 A: hence of the polypus, *with tangled, twisting arms*, Theogn. 215.—2. metaph. *tangled, intricate*, νόημα, Ar. Thesm. 463; τάξις, Xen. Lac. 11, 5; of the chances in the game of πεσσοί, Eur. I. A 197.—II. act. *entangling, intriguing*, γυνή, Ar. Thesm. 435. Adv. -κῶς.

Πολύπλοος, ον, contr. -πλους, ουν, (πολύς, πλέω) *sailing much.*

Πολυπλούσιος, ον, *very rich.*

Πολύπνοια, ας, ἡ, *a blowing often* or *much*, Or. Sib.: from

Πολύπνοος, ον, contr. -πνους, ουν, (πολύς, πνέω) *breathing* or *blowing hard*, Opp. C. 1, 461.—II. *strong-smelling, sweet-smelling.*

Πολῠποδάριον, ου, τό, dim. from πολύπους. [ᾰ]

Πολῠπόδειον, ου, τό, dim. from πολύπους, Mnesim. Ἱπποτρ. 1, 43.

Πολῠπόδειος, ον, (πολύπους) *of, belonging to a polypus.*

Πολῠπόδης, ου, ὁ, poet. πουλ-,=πολύπους, Anth. P. 9, 227.

Πολῠποδία, ας, ἡ, (πολύπους) *a having many feet*, Arist. Part. An. 4, 6, 1.

Πολῠποδίνη, ης, ἡ, *a small kind of polypus*, elsewh. ὀσμύλη. [ῑ]

Πολῠπόδιον, ου, τό, dim. from πολύπους, Philox. ap. Ath. 147 B.—II. a kind of *fern, polypody*, Theophr. Hence

Πολῠποδίτης, οἶνος, ὁ, wine *flavoured with fern.*

Πολῠποδώδης, ες, (πολύπους, εἶδος) *like a polypus, of the polypus kind*, Arist. Part. An. 4, 9, 10.

Πολῠπόθητος, ον, (πολύς, ποθέω) *much-desired, much-regretted.*—II. act. *much-desiring*, Ath. 433 E.

Πολῠποίκῐλος, ον, (πολύς, ποικίλος) *much-variegated*, Eur. I. T. 1150, Eubul.

Πολύποινος, ον, (πολύς, ποινή) *punishing severely*, Parmenid. 14.

†Πολυποίτης, ου Ep. αο, ὁ, *Polypoetes*, son of Pirithoüs and Hippodamia from Thessaly, one of the Grecian leaders against Troy, Il. 2, 740; 12, 129; 23, 848.—2. a son of Ulysses and Callidice, Cyclic. p 585 Dübn.—Others in Apollod.; etc.

Πολύπολις, εως Ion. ιος, ὁ, ἡ, poet. πολύπτ-, (πολύς, πόλις) *with many cities*, Call. Dian. 225.

Πολῠπόνηρος, ον, *very bad.*

Πολῠπονία, ας, ἡ, *much labour* or *toil*, Plat. Rival. 133 E: from

Πολύπονος, ον, (πολύς, πόνος) of men, *much labouring, toilsome*, δόρυ, Aesch. Pers. 320: *much suffering*, freq. in Trag., esp. as a general epith. of mankind, π. ἄνδρες, βροτοί, Pind. N. 1, 50, Aesch. Supp. 382, Eur. Or. 175: of conditions, wounds, etc., *full of pain and suffering*, Soph. El. 515; also *causing pain, painful*, Id. Phil. 777. Adv. -νως.

Πολῠποξύστης, ου, ὁ, (πολύπους, ξύω) *an instrument for removing polypi.*

Πολῠπόρευτος, ον, (πολύς, πορεύομαι) *much travelled* or *trodden.*

Πολύπορος, ον, (πολύς, πόρος) *with many passages* or *pores*, Plut. 2, 650 C, etc.

Πολύπος, ου, ὁ, poet. for πολύπους, q. v.

Πολῠποσία, ας, ἡ, Ion. -ίη, (πολύς, πόσις) *hard-drinking, the drinking of much wine*, like πολυδαισία, Hipp., Polyb. 5, 15, 2, etc.

Πολῠπότᾰμος, ον, (πολύς, ποταμός) *with many* or *large rivers*, Eur. H. F. 409.

Πολῠποτέω, ῶ, *to drink hard, drink much wine*, Hipp.: from

Πολῠπότης, ου, ὁ, (πολύς, πίνω) *a hard drinker*, Hipp.: poet. πουλ-, Anth. P. 9, 524, 17.

Πολῠπότῐς, ῐδος, fem. from foreg., Ael. V. H. 2, 41.

Πολύποτμος, ον, (πολύς, πότμος) *of many fates* or *fortunes*, Orph. H. 69.

Πολῠπότνια, ας, ἡ, strengthd. for πότνια, H. Hom. Cer. 211.

Πολύποτος, ον, (πολύς, πίνω) *deep-drinking*, Hipp., Arist. H. A. 8, 18, 3.

Πολύπους, ποδος, ὁ, ἡ: acc. usu. πολύπουν, but also πολύποδα. Buttm. Ausf. Gr. § 44, 2: poet. πουλύπους, (πολύς, πούς).—I. as adj., *many-footed*, Soph. El. 488, Plat. Tim. 92 A.—II. as subst., *the many-footed*, esp.,—1. *the sea-polypus*, Od. 5, 432, H. Ap. 77 (both times in poet. form πουλύπους), and freq. in Att. comedy (cf. infra).—2. *the wood-louse, millepes*; also ὄνος κατοικίδιος.—3. *a polypus* or *morbid excrescence in the nose*, etc., Hipp.; cf. Foës. Oecon.—4. π. βοτάνη,=πολυπόδιον.—In the poets (even of Att. com.), the collat. form πολύπος, ου, ὁ, is freq.: it is usu. wrongly written πόλυπος, Ar. Fr. 235, etc., ap. Ath. 316–318: cf. ἀελλόπος, ἀρτίπος, μακρόπος: the Ep. form is πουλύπος, ὁ, Theogn. 215, Opp. H. 1, 310, etc., Dor. and Aeol. πωλύπος and πωλύπους, Epich. p. 31, Koen Greg. 634, with which compare the Lat. *pōlypus.* [ῠ]

Πολυπραγμᾰτέω, ῶ,=πολυπραγμονέω, Arist. Pol. 4, 15, 6.

Πολυπράγματος, ον,=πολυπράγμων.

Πολυπραγμονεύω,=sq.

Πολυπραγμονέω, ῶ, Ion. πολυπρηγμ-: fut. -ήσω: *to be* πολυπράγμων, *be busy about many things, to be curious* or *inquisitive*, Plat. Parm. 137 B, Legg. 821 A; περί τι, Ib. 952 D:—usu. in bad signf., *to be a meddlesome, inquisitive busybody*, Ar. Plut. 913, Plat., etc.; τὰ αὑτοῦ πράττειν καὶ μὴ πολυπρ., Plat. Rep. 433 A:—esp., *to meddle in state affairs, intrigue*, Lat. *novas res moliri*, Hdt. 3, 15 (like πολλὰ πρήσσειν, Id. 5, 33), Xen. An.

ὁ, 1, 15,—elsewh. *νεωτερίζειν*: cf. *πολυπράγμων*:—rarely in good signf., *to be curious after knowledge, pursue it carefully*, Polyb. 9, 15, 7.

Πολυπραγμοσύνη, ης, ἡ, *the character and conduct of the πολυπράγμων, officiousness, meddlesomeness*, Ar. Ach. 833, Plat., etc.; joined with *ἀλλοτριοπραγμοσύνη*, Plat. Rep. 444 B: *a bustling character*, opp. to *ἀπραγμοσύνη*, Thuc. 6, 87, cf. sq.:—rarely in good signf., *acquaintance with many things, search after knowledge*, Polyb. 5, 75, 6; cf. Plutarch, *περὶ πολυπραγμοσύνης*: from

Πολυπράγμων, *ον*, gen. *ονος*, (*πολύς, πράσσω, πρᾶγμα*) *busy after many things, always bustling*, Ar. Av. 471: usu. in bad signf., *meddlesome, prying, officious, a busybody*, Lat. *curiosus*, Isocr. Antid. § 105, 245, 253: an epith. often given to *the ever-restless* Athenian, esp. by their political opponents; cf. *ἀπράγμων*, and v. Valck. Hipp. 785:—rarely in good signf., *inquisitive, active, curious after knowledge*, Polyb. 9, 1, 4.

Πολυπράκτωρ, *ορος, ὁ*, poet. for *πολυπράγμων*, Manetho. [ᾰ]

Πολύπρᾳος, *ον*, (*πολύς, πρᾷος*) *very mild*, Luc. Tragop.

Πολύπρεμνος, *ον*, (*πολύς, πρέμνον*) *with many trunks, ὕλη*, Ap. Rh. 4, 161.

†Πολυπρέπων, *οντος, ὁ*, *Polyprepon*, a celebrated flute player in Athens, Luc. Conv. 20.

Πολυπρηγμονέω, *ῶ*, f. *-ήσω*, Ion. for *πολυπραγμονέω*, Hdt.

Πολυπρήων, *ωνος, ὁ, ἡ*, (*πολύς, πρηών*) *with many hillocks*, Hermesian. 57.

Πολυπρόβᾰτος, *ον*, (*πολύς, πρόβατον*) *rich in sheep* or *cattle, Φρύγες πολυπροβατώτατοι*, Hdt. 5, 49, cf. Xen. Vect. 5, 3.

Πολύπροικος, *ον*, (*προίξ*) *richly dowered*.

Πολυπρόςωπος, *ον*, (*πολύς, πρόςωπον*) *many-faced, multiform, οὐρανὸς π.*, prob. *the ever-changing sky*, Lyc. (Trag.) ap. Arist. Rhet. 3, 3, 1: of plays, *with many masks* or *characters*, Luc. Nigr. 20.

Πολυπρώτιστος, Il. 2, 702, should be written *πολὺ πρώτ-*.

Πολύπτερος, *ον*, (*πολύς, πτερόν*) *many-winged*, Arist. Part. An. 4, 6, 4.

Πολυπτόητος, *ον*, Ion. *-πτοίητος*, (*πολύς, πτοέω*) *much-scared, shy, timorous, ὄμμα*, Anth.: *agitated, θάλασσα*, Anth. P. 7, 624.

Πολύπτορθος, *ον*, (*πολύς, πτόρθος*) *with many shoots, branches*, Nonn.

Πολύπτῠχος, *ον*, (*πολύς, πτύξ, πτυχή*) *of* or *with many folds*: esp. of mountains, *with many vallies*, (so that from a distance their surface appears to be *in folds*, cf. *πτύξ* II), *π. Ὄλυμπος*, Il. 8, 411, Hes. Th. 113; *Ἴδη*, Il. 21, 449, etc.; of the mountainous tract of Phocis, Eur. I. T. 677.—II. *with many tablets, folded into many leaves, γραμματεῖον*.

Πολύπτωξ, *ωκος, ὁ, ἡ*, *abounding in hares*.

Πολύπτωτος, *ον*, (*πολύς, πίπτω, πτῶσις*) *with* or *in many cases*: *τὸ π.*, a rhetorical figure, cf. Quint. Inst. 9, 3, 36, Longin. 23, 1.

Πολύπῠλος, *ον*, (*πολύς, πύλη*) *with many gates*, Diod.

Πολύπυργος, *ον*, (*πολύς, πύργος*) *with many towers*, in Hom. Ap. 242, the reading of all MSS., though the Edd. mostly give *πολύπυρος*.

Πολύπῡρος, *ον*, (*πολύς, πυρός*) *rich in corn*, freq. epith. of fruitful lands, Il. 15, 372, Od. 14, 335, etc., Aesch. Supp. 7: v. foreg.

Πολύπῠρος, *ον*, (*πῦρ*) *full of fire*.

Πολύπυστος, *ον*, (*πολύς, πυνθάνομαι*) *much heard of, far-famed*, Nic. Al. 303.

Πολυπώγων, *ωνος, ὁ, ἡ*, *thick-bearded*, dub.

Πολῠρημονέω, *πολῠρήμων*, v. *πολυῤῥ*.

Πολύριζος, *ον*, for *πολύῤῥιζος*, in a poet. epitaph in Millingen Uned. Anc. Monum. T. 1, n. 36, p. 86.

Πολύῤῥαβδος, *ον*, (*πολύς, ῥάβδος*) *with many stripes*, Arist. ap. Ath. 305 D.

Πολυῤῥᾰγής, *ές*, (*πολύς, ῥήγνυμι*) *with many rents* or *clefts*, Nic. Th. 59.

Πολυῤῥάθᾰγος, *ον*, (*πολύς, ῥαθαγέω*) *far-sounding*, Opp. C. 3, 21, H. 5, 652. [ᾰ]

Πολυῤῥᾰθάμιγξ, *ιγγος, ὁ, ἡ*, (*πολύς, ῥαθάμιγξ*) *with many drops*, Nonn.

Πολυῤῥαίστης, *ου, ὁ*, (*πολύς, ῥαίω*) *slayer of many*, Opp. H. 1, 463, v. l. Lyc. 210.

Πολύῤῥαπτος, *ον*, Theocr. 25, 265; and-*ῥᾰφής, ές*, Nonn.,=sq.

Πολύῤῥᾰφος, *ον*, (*πολύς, ῥάπτω*) *sewn of many patches* or *pieces*, also *much-embroidered, richly-wrought*, like *πολύκεστος*, Soph. Aj. 575.

Πολυῤῥημονέω, *ῶ*, *to speak much*: from

Πολυῤῥήμων, *ον*, (*πολύς, ῥῆμα*) *much-speaking, wordy*, M. Anton.

*Πολύῤῥην, *ηνος, ὁ, ἡ*, (*πολύς, ῥήν, ἀρνός*) *rich in sheep* or *flocks, ἄνδρες*, Il. 9, 154, 296, Hes. Fr. 39, 3: but this adj. only occurs in oblique cases *πολύῤῥηνος, -νι*, etc., or nom. pl. *πολύῤῥηνες*, never in nom. sing.

†Πολυῤῥηνία, *ας, ἡ*, *Polyrrhenia*, a city of Crete: hence *οἱ Πολυῤῥήνιοι, the inhab. of P.*, Strab. p. 479.

Πολύῤῥηνος, *ον*,=**πολύῤῥην*, Od. 11, 257, Anth. P. 7, 255.

Πολύῤῥητος, *ον*, *often said* or *named*.

Πολυῤῥιζία, *ᾱς, ἡ*, *multitude of roots*, Theophr.: from

Πολύῤῥιζος, *ον*, (*πολύς, ῥίζα*) *with many roots*, Theophr., Anth. P. app. 6.

Πολύῤῥῑνος, *ον*, (*πολύς, ῥινός*) *with many hides, σάκος*, Ap. Rh. 3, 1231.

Πολυῤῥόδης, *ου, ὁ*,=sq., very dub.

Πολύῤῥοδος, *ον*, (*πολύς, ῥόδον*) *abounding in roses*, Ar. Ran. 448.

Πολυῤῥόθιος, *ον*, (*πολύς, ῥόθος*) *beaten by many waves*, Arat. 412.

Πολύῤῥοθος, *ον*, (*πολύς, ῥόθος*) *loud-roaring* or *dashing*; *φροίμια π.*, the cries *of many voices*, Aesch. Theb. 7.

Πολυῤῥοίβδητος, *ον*, (*πολύς, ῥοιβδέω*) *much-whirring, ἄτρακτος*, Anth. P. 6, 160.

Πολύῤῥοιζος, *ον*, (*πολύς, ῥοιζέω*) *with a loud, rushing noise*, Nic. Th. 792.

Πολύῤῥοος, *ον*, contr. *-ῥους, ουν*, =sq., Eumath.

Πολύῤῥῠτος, *ον*, (*πολύς, ῥέω*) *much* or *strong flowing*, of the sea, Aesch. Supp. 843; *π. αἷμα*, Soph. El. 1420.

Πολύῤῥῡμος, *ον*, *with many chariot-poles*.

ΠΟΛΥ΄Σ, *πολλή, πολύ*: gen. *πολλοῦ, ῆς, οῦ*: dat. *πολλῷ, ῇ, ῷ*: acc. *πολύν, πολλήν, πολύ*. Ion. nom. *πολλός, πολλή, πολλόν*, acc. *πολλόν, πολλήν, πολλόν*, and this Ion. declension was retained by the Att. in all cases, except the nom. masc. and neut., and the acc. neut.: Hom. uses both the Ion. and Att. forms indifferently: in Hdt. the Ion. prevail. The following forms are also retained in Ep.,—sing. gen. *πολέος*, Il. 4, 244, etc.; pl. nom. *πολέες*, contr. *πολεῖς*, Il. 11, 708; gen. *πολέων*; dat. *πολέσι, πολέσσι*, Il. 13, 452, etc., *πολέεσσι*, Hes. Op. 119; acc. *πολέας*, contr. *πολεῖς*, Hom.; the dat. *πολέι* occurs if at all, only in late poets, while the gen. pl. *πολλέων* and *πολλάων* [ᾱ] are fem. Lastly, *πουλύς*, neut. *πουλύ*, are also Ep. forms, of which *πουλύς* is sometimes used as fem., e. g. *πουλὺν ἐφ' ὑγρήν*, Il. 10, 27 *ἠέρα πουλύν*, Il. 5, 776, though in 17, 269 we find *ἠέρα πολλήν*: the neut *πουλύ* is only in Od. 19, 387; Hes also once in masc., Th. 190. Some traces of the Ion. and Ep. forms are also found in Att. poets, esp. in Trag., as dat. *πολεῖ* in a chorus, Aesch Supp. 745; *πολλόν*, Soph. Ant. 86, Tr. 1196; *πουλύ*, Meineke Quaest Men. p. 31; *πολέα* in a chorus, Aesch Ag. 723, etc.; *πολέων* in a chorus, Eur. Hel. 1332; *πολέσι*, Id. I. T. 1263.—I. strictly of number, *many*, opp. to *ὀλίγος*, Hom., etc.: *ἐξ ὀλίγων*, opp. to *ἐκ πολλῶν*, Hes. Th. 447: unusual phrase, *πολλὰ τριηκόντων ἐτέων ἀπολείπων*, wanting *many* of thirty years, Hes. Op. 694; *πολλὸν πλῆθος*, Hdt. 1, 141; *πολλὸν ἔθνος*, Hdt. 4, 22: also anything often repeated, *πολλὸς ὑπὸ παντὸς ἀνδρὸς αἰνεόμενος*, Hdt. 1, 98; *πολλὸν ἦν τοῦτο τὸ ἔπος*, Id. 2, 2; cf. infra 7.—2. not only of number in the strict sense, but also of size or degree, oft. in Hom., and Hes.; so, *πολὺς νιφετός, πολὺς ὑετός, a heavy* storm of snow or rain, Hom.; *π. ὕπνος, deep* sleep, Od. 15, 394; *π. ὑμέναιος, a loud* song, Il. 18, 493; so too, *π. ὀρυμαγδός, ῥοῖζος*, etc.; freq. of rivers, *πολὺς ῥεῖ ὁ ποταμός*, the river rolls *mighty*, is swoln, Valck. Hipp. 443; so, *ὅταν π. ὁ θεὸς ἔλθῃ*, Eur. Bacch. 300; rarely of a single person, *μέγας καὶ πολλός*, Hdt. 7, 1: also of conditions, *πολὺς πόνος, ὀϊζύς, δύη, ἄλγεα*, etc., Hom.—In most of these cases a sense of repetition is joined with that of degree, Ruhnk Ep. Cr. p. 142, Pors. Advers. p. 307:—however, *πολύς* oft. simply denotes that a thing is in a great or high degree, and must (as we have seen) be variously rendered; so again, *πολλὴ εὐδαιμονία, great* happiness; *πολλὴ ἐλπίς, much* hope; *πολλὴ σιγή, deep* silence; *πολλὸς λόγος, a far-spread* report; also, *οὔνομα πολλόν*, Hdt. 3, 137; *πολλὴ ἀνάγκη, strong* necessity, Valck. Phoen. 1668, Herm. Soph. Tr. 294: hence,—3. of the value or worth of a thing, *πολέος ἄξιος* (for *πολλοῦ ἄξιος*) Il. 23, 562, etc.; in Att. usu without *ἄξιος, πολλοῦ ἐστι*, it is worth *much*, valuable, dear, where *τιμήματος* is usu. supplied; *πολλοῦ* and *περὶ πολλοῦ ποιεῖσθαι τι*, Lat. *magni facere*, cf. *περί* A. IV: hence, *πολύ ἐστί τι*, it is *worth much, of great consequence*, Xen. Oec. 18, 7.—4. *πολύς*, partitive c. gen., e. g., *πολλοὶ Τρώων* for the usu. *πολλοὶ Τρῶες*, Il. 18, 271; also in neut., as *πολλὸν σαρκός* for *πολλὴ σάρξ*, Od. 19, 450 so, freq. in Att., *ὁ πολὺς τοῦ χρόνου, πολλὴ τῆς γῆς*, etc., where the adj follows the gender of the genit Hemst. Luc. Tim. 9, Br. Ar. Ach 350; also in Hdt. 1, 24, etc.—5 *πολύς* was oft. used as the predicate, and so is joined to another adj by *καί, πολέες τε καὶ ἐσθλοί, many* men and good, Il. 6, 452, etc.: *πολ*[illegible] *καὶ ἄλκιμοι*, Il. 21, 586, *παλαι*[illegible] *πολλά τε*, Od. 2, 188, etc.: more freq. in Att., *πολλὰ κἀγαθά*, [illegible] *καὶ κακά*, Br. Ar. Thesm. 351; *πολλὰ καὶ δεινά, πολλὰ καὶ* [illegible] γειν: more rarely before a subst., πολλοὶ καὶ καλοὶ χιτῶνες, etc.—6. in Att. with the artic., οἱ πολλοί, *the many*, i. e. *the greater number*, and so like οἱ πλεῖστοι, *the most*, Valck. Diatr. p. 217 B, Ruhnk. Ep. Cr. p. 298; Hom. has it in this sense without the art., Il. 21, 524; 22, 28:—strengthd., οἱ πολλοὶ πάντες, *far the most*, Hipp.: the sing. in this sense only in later writers, ὁ πολὺς δῆμος, λεώς, ὅμιλος, Lob. Phryn. 193, 390; but τὸ πολλόν like οἱ πολλοί, Hdt. 1, 136; in Hom., and Hes., πολὺς λαός, more freq. πολλοὶ λαοί: τὰ πολλά, *the most*, and so often for πάντα, as in Od. 2, 58; 17, 537, Hes. Op. 37; but τὰ πολλὰ πάντα, absol. as adv., like ὡς ἐπὶ πολύ, for *the most part*, Hdt. 1, 203; 2, 35; 5, 67:—but, elsewh. in Hom., πολλά as subst., means *much riches, great possessions*, Il. 9, 333, Od. 19, 195:—πολύς τις, *many* a one; πολύ τι, *many* a thing.—7. πολύς with a partic. and εἰμί, e. g. πολλὸς ἦν λισσόμενος, he was *all* entreaties, Lat. *multus erat in precando*, Hdt. 9, 91, cf. 7, 158; so with ἐν, e. g. πολὺς ἦν ἐν τῇ φιλοσοφίᾳ, he was *deep* in philosophy: cf. πλεῖστος.—8. sometimes also πολύς means *too much*, esp. in πολλὰ πράσσειν=πολυπραγμονεῖν, Valck. Hipp. 785.—II. of space, *large, far, far and wide, wide-stretched*, opp. to μικρός, oft. in Hom., and Hes.; πολλὸς ἔκειτο, he lay *outstretched wide*, Il. 7, 156, cf. 11, 307, Od. 22, 384: πολλὴ γαῖα, π. πεδίον, etc., Hom.; πολλή (ὁδός), a *far* way, Xen. An. 6, 1, 16, etc.: also joined with μέγας, λίμνη μεγάλη τε καὶ πολλή, Hdt. 4, 109, though πολλή may be understood of the quantity of water.—III. of time, *long*, πολὺς χρόνος, esp. πολὺν χρόνον, for a *long* time, Hom., Hes., etc.; also, πολλοῦ χρόνου, Ar. Plut. 98; διὰ πολλοῦ (sc. χρόνου) Luc. Necyom. 15; ἐκ πολλοῦ, Polyb. 10, 4, 2.

B. as adv. in neut. sing. and pl., πολύ (Ion. πολλόν), πολλά, *much, very*, strengthd. μάλα πολλά, Hom., Hes., and Att.; also of freq. repetition, *many times*, i. e. *much, oft-times, often*, Il. 2, 798, Od. 1, 1, etc., Hes. Op. 320; and the Homer. expressions μάλα πολλὰ κελεύων, μάλα πόλλ' ἐπέτελλε, λισσομένη μάλα πολλά, εὐχόμενος μαλά πολλά, etc., may be as well understood of *repeated*, as of *earnest* commands and entreaties: of space, *a great way*, Hdt. 1, 104; of time, *long*, Hdt. 4, 126: of degree, *far, very much*, Hdt. 1, 126; 6, 82: the notion of degree also lies in the absol. gen. πολλοῦ, like πάνυ, *very much*, Ar. Nub. 915: πολλοῦ πολύς, πολλοῦ πολλή, πολλοῦ πολύ, *much too much*, Ar. Eq. 822, Ran. 1046, cf. Dind. Nub. 915.—2. with. adjs.,—πολύ is joined with a compar. to increase its compar. force, πολὺ κάλλιον, μεῖζον, μείων, or Ion. πολλὸν ἀμείνων, νεώτερος, παυρότεροι, *much, far* more beautiful, etc., Hom., and Hes.: πολὺ μᾶλλον, *much* more, *far* sooner: Xen. likes to put several words between, Bornem. Xen. Symp. 1, 4, An. 3, 1, 22; 3, 2, 30: in this case also πολλῷ is freq. for πολύ, *by far*, Hdt. 1, 134; πολλῷ μᾶλλον, Heind. Plat. Phaed. 80 E; but πολύ τι μᾶλλον, *a good deal* more, Schäf. Dion. Comp. p. 70; so too, with compar. advs., as πολὺ πρίν, *much* sooner, oft. in Hom.; with the compar. verb φθάνω, πολύ κε φθαίη, Il. 13, 815; and, in like manner, with προβαινω, προτρέχω, προμάχομαι, etc., Il. 6, 125; 11, 217; and before πρό, Il. 4, 373; hence also may be explained the Homeric ἡμῖν πολὺ βούλεται ἢ Δαναοῖσιν νίκην, Il. 17, 331, Od. 17, 404,—βούλεται being for μᾶλλον βούλεται.—3. in like manner with superl., πολὺ πρῶτος, φίλτατος, κάλλιστος, πολλὸν ἄριστος, *far* the first, etc., Hom., etc.: also with superl. adv., πολὺ μάλιστα, *far* the most, πολὺ ἥκιστα, *far* the least.—4. also sometimes in Att. with a positive, to add force to the adj., οἱ πολύ or πολλὰ δυςτυχεῖς, the *much* unhappy, Valck. Phoen. 624; as also πλεῖστα and πάντα are used.—5. πολλά, *many times, often*: τὰ πολλά, ὡς τὰ πολλά, *mostly, usually*: so, ὡς ἐπὶ πολύ, ὡς ἐπὶ τὸ πολύ, Schäf. Dion. Comp. 445.—6. with preps., εἰς πολλά, *in many ways, much*, Valck. Phoen. 622; ἐπὶ πολύ, *for long*, of time, Heind. Plat. Prot. 345 C; ἐπὶ πολλόν, *far*, of place, Hdt. 2, 32.—V. for compar. πλείων, Att. πλέων; superl. πλεῖστος, v. sub vocc.

[ῠ always, Ep. the forms πολέων, Il. 16, 655, and πολέας, Il. 1, 559, are sometimes dissyll. ⏑ –: πολλέων is always dissyll.]

Πολύσαθρος, ον, (πολύς, σαθρός) *much decayed, unsound*, Luc. (?) Philopatr. 21.

Πολῠσαρκέω, ῶ, *to be very fleshy*: and

Πολῠσαρκία, ας, ἡ, *fleshiness, plumpness*, Xen. Mem. 2, 1, 22: from

Πολύσαρκος, ον, (πολύς, σάρξ) *very fleshy*, Arist. Part. An. 2, 10, 7.

Πολῠσέβαστος, ον, (πολύς, σεβαστός) the Lat. *augustissimus*, Anth. P. 9, 419.

Πολύσεμνος, ον, (πολύς, σεμνός) *exceeding venerable*, Anth. P. append. 281.

Πολύσεπτος, ον, (πολύς, σέβομαι) *much-revered*, Orph. H. 25, 6.

Πολῠσήμαντος, ον, (πολύς, σημαίνω) *signifying many things*, Gramm.

Πολῠσημάντωρ, ορος, ὁ, (πολύς, σημαίνω) *giving commands to, ruling many*, as epith. of Pluto, H. Hom. Cer. 31, 84, 377.

Πολύσημος, ον,= πολυσήμαντος, dub.

Πολυσθενής, ές, (πολύς, σθένος) *of much might*, Q. Sm. 2, 205.

†Πολυσθένης, ους, ὁ, *Polysthĕnes*, a foreigner, who obtained the citizenship of Athens through the influence of Timotheus, Dem. 688, 5.

Πολῠσῑνής, ές, (πολύς, σίνομαι) *very hurtful, mischievous*, Aesch. Cho. 446: al. πολύσινος.

Πολῠσῑτία, ας, ἡ, *abundance of corn* or *food*, Xen. Hell. 5, 2, 16.—II. *excess in eating*. From

Πολύσῑτος, ον, (πολύς, σῖτος) *abounding in corn*, Xen. Vect. 5, 3.—II. *high-fed, full of meat*, Theocr. 21, 40.

Πολύσκαλμος, ον, (πολύς, σκαλμός) *many-oared*, Leon. Tar. 91.

Πολύσκαρθμος, ον, (πολύς, σκαίρω) *much-springing, swift*, Il. 2, 814; or, acc. to Strab., *driving swift horses*, but cf. Nic. Th. 350, Q. Sm. 5, 657.

Πολυσκάριστος, ον, (σκᾰρίζω)= foreg.

Πολυσκελής, ές, (πολύς, σκέλος) *with many legs* or *feet*, Clem. Al.

Πολυσκεπής, ές, (πολύς, σκέπη) *covering very much, entirely*, Ael. N. A. 14, 26.

Πολύσκεπτος, ον, (πολύς, σκέπτομαι) *far-seen*, Βοώτης, Arat. 136.

Πολύσκηπτρος, ον, (πολύς, σκῆπτρον) *wide-ruling*, Anth. P. 4, 3.

Πολύσκῐος, ον, (πολύς, σκιά) *very shady*, v. l. Xen. Cyn. 5, 9.

Πολυσκόπελος, ον, (πολύς, σκόπελος) *very rocky*, Anth.

Πολύσκοπος, ον, (πολύς, σκοπέω) *far-seeing*, Pind. Fr. 74, 1.

Πολύσκῠλαξ, ᾰκος, ὁ, ἡ, (πολύς, σκύλαξ) *with many dogs*, Nonn.

Πολυσκώμμων, ονος, ὁ, ἡ, *fond of mocking*.

Πολυσμάρᾰγος, ον, (πολύς, σμαραγέω) *loud roaring*, Opp. [ᾰ]

Πολύσοφος, ον, (πολύς, σοφός) *very wise*, dub. l. in Philostr. Soph. Vit. 2, 19, for πολὺ σοφῶν, v. Kayser ad l.

Πολυσπᾰθής, ές, (πολύς, σπάθη) *thick-woven*, Anth. P. 6, 39.

Πολύσπαστος, ον, (πολύς, σπάω) *drawn from all sides* or *by several cords*, μηχάνημα π., a pulley, Plut. Marcell. 14.

Πολύσπειρος, ον, (πολύς, σπεῖρα) *much wound* or *bent*.

Πολυσπέρεια, ας, ἡ, *a spreading wide, diffusion*, Nicet.: from

Πολυσπερής, ές, (πολύς, σπείρω) *wide-spread, scattered, numerous*, ἄνθρωποι, Il. 2, 804, Od. 11, 365; Ὠκεανῖναι, Hes. Th. 365.—II. act. *spreading* or *scattering widely*, Emped. 235.

Πολυσπερμία, ας, ἡ, *abundance of seed*: from

Πολύσπερμος, ον, (πολύς, σπέρμα) *abounding in seed*, Arist. Gen. An. 1, 18, 57.

Πολυσπερχής, ές, *very diligent, zealous*.

†Πολυσπέρχων, οντος, ὁ, *Polysperchon*, an Aetolian, a celebrated general of Alexander the Great, Plut. Pyrrh.; Arr. An. 2, 12: in Ael. V. H. 12, 43 Πολυσπέρχης.

Πολυσπῐλάς, άδος, ἡ, *rocky, many-peaked*.

Πολυσπλαγχνία, ας, ἡ, *great compassion*, Eccl.: from

Πολύσπλαγχνος, ον, (πολύς, σπλάγχνον) *of great mercy*, N. T.

Πολύσπορος, ον, (πολύς, σπείρω) *abounding in seed* or *crops, fruitful*, Eur. Tro. 743, Opp. C. 3, 23. Adv. -ρως, Lat. *sparsim*, Sext. Emp. p. 347.

Πολυσπούδαστος, ον, (πολύς, σπουδάζω) *very hasty*.

Πολυστᾰγής, ές, (πολύς, στάζω) *dropping* or *dripping fast*. Adv. -γῶς.

Πολυστακτί, adv.,=foreg. [ῐ]

Πολυστᾰσίαστος, ον, (πολύς, στασιάζω) *much harassed by factions*, App.

Πολύστατος, ον, (πολύς, ἵστημι) *standing thick*, Philo.

Πολυστάφῠλος, ον, (πολύς, σταφυλή) *rich in grapes*, Il. 2, 507, H. Hom. 25, 11, Hecatae. p. 64, Soph. Ant. 1133. [ᾰ]

Πολύστᾰχυς, υ, gen. υος, (πολύς, στάχυς) *rich in ears of corn*, Theocr 10, 42, and Strab.

Πολυστεγής, ές,=sq.

Πολύστεγος, ον, (πολύς, στέγη) *with many cielings* or *stories*, Strab.

Πολύστειβος, ον, (πολύς, στείβω) *much trodden* or *walked on*.

Πολύστειος, ον, (πολύς, στεία) v. sub πολύστιος.

Πολυστελέχης, ες, susp. in Theophr. for sq.

Πολυστέλεχος, ον, (πολύς, στέλεχος) *with many stems*, Anth. P. 9, 312.

Πολυστένακτος, ον, (πολύς, στενάζω) *much-sighing; miserable*, βίος, Anth. P. 7, 155.

Πολύστεπτος, ον, (πολύς, στέφω) =sq., Paul. S. Ambo 269.

Πολυστέφᾰνος, ον, (πολύς, στέφα

νος) *with many wreaths* or *crowns*, Emped. 16.

Πολυστεφής, ές, (πολύς, στέφω) *decked with many a wreath*, Aesch. Eum. 39; π. δάφνης, Soph. O. T. 83.—II. *twisted in many a wreath*, κότινος, Nic.

Πολύστημος, ον, (πολύς, στῆμα) *thick woven.*

Πολυστῐβία, ας, ἡ, *a treading very much*, Opp. C. 4, 433: from

Πολύστῐβος, ον, (πολύς, στείβω) =πολύστειβος, *much-trodden.*

Πολύστικτος, ον, (πολύς, στίζω) *much pricked;* and so,—2. *much spotted*, Anth.

Πολύστῖος, ον, (πολύς, στία) *with many small stones, pebbly*, Call. Jov. 26, with v. l. πολύστειος, cf. Nic. Th. 950.

Πολυστῐχία, ας, ἡ, *a number of lines*, Anth. P. 9, 342: from

Πολύστῐχος, ον, (πολύς, στίχος) *of* or *in many lines*, Strab.

Πολύστοιχος, ον,=foreg., ὀδόντες, Arist. H. A. 2, 13, 11: hence, π. γνάθοι, jaws *set with many rows* of teeth, Luc.

Πολυστομέω, ῶ, *to speak much*, Aesch. Supp. 502: from

Πολύστομος, ον, (πολύς, στόμα) *many-mouthed:*—metaph., *much-speaking, talkative*, εἴς τι, v. l. Plut. 2, 999 A.

Πολύστονος, ον, (πολύς, στένω) *much-sighing, mournful*, of persons, Od. 19, 118.—2. of things, *causing many sighs*, κήδεα, Ἔρις, ἰός, Il. 1, 445; 11, 73; 15, 451; π. φάτις, Aesch. Eum. 380; Τροία, Soph. Phil. 1346; freq. in Eur.

†Πολύστρατος, ου, ὁ, *Polystratus*, an Athenian commander in the Corinthian war, Dem. 46, 20.—Others in Andoc.; Ath.; etc.

Πολύστρεπτος, ον, dub. Orph. Arg. 1092; and πολυστρεφής, ές, (πολύς, στρέφω)=πολύστροφος, Opp. H. 5, 132.

Πολύστροβος, ον, (πολύς, στροβέω) *much-tost, distracted*, Nic. Al. 6, Th. 310.

Πολύστροιβος, ον, poet. for foreg.

Πολυστρόφῠλιγξ, ιγγος, ὁ, ἡ, (πολύς, στροφάλιγξ) *whirling round and round, eddying*, ἄελλαι, Musae. 293.

Πολυστροφάς, άδος, ἡ, poet. fem. of πολύστροφος, Nonn.

Πολυστροφία, ας, ἡ, *a turning one's self to and fro*, Leon. Tar. 65: from

Πολύστροφος, ον, (πολύς, στρέφω) *much-twisted*, λίνα, Anth. P. 6, 107: hence, *supple, versatile*, γνώμα, Pind. Fr. 233.

Πολύστῡλος, ον, (πολύς, στῦλος) *with many columns*, Plut. Pericl. 13.

Πολῠσύγκρᾱτος, ον, *mixed up of many things.*

Πολῠσύγκρῐτος, ον, *compounded of many things.*

Πολῠσύλλᾰβος, ον, (πολύς, συλλαβή) *of many syllables, polysyllabic*, Luc.

Πολῠσύνδεσμος, ον, *using many conjunctions.*

Πολῠσύνδετος, ον, *joined in various ways* or *firmly:* τὸ π., *the use of many conjunctions in the same sentence.*

Πολῠσύνθετος, ον, *compounded of many things.*

Πολύσφαλτος, ον, *easily deceived* or *to be deceived.*

Πολυσφάρᾰγος, ον, (πολύς, σφαραγέω)=πολυσμάραγος, Opp. C. 4, 445. [ᾰ]

Πολύσφελμος, ον, (πολύς, σφέλμα) *with thick rind* or *bark*, ap. Hesych., nisi legend. πολύφελλος.

Πολυσφόνδῠλος, ον, (πολύς, σφόνδυλος) *many-jointed*, Luc. Dips. 3.

Πολυσφράγιστος, ον, (πολύς, σφραγίζω) *with many seals*, Nonn.

Πολυσχημάτιστος, ον, (πολύς, σχηματίζω) *multiform*, Dion. H. [ᾰ]

Πολύσχημος, ον,=sq., Aristaen. 1, 26. Adv. -μως.

Πολυσχήμων, ον, gen. ονος, (πολύς, σχῆμα) *of many forms* or *positions*, Strab.; also of words and sentences. Adv. -μόνως.

Πολυσχῐδής, ές, (πολύς, σχίζω) *split* or *divided into many parts*, Arist. Probl. 22, 9; like πολύσχιστος:—esp. of feet, *divided into toes*, opp. to hoofs, Arist. Gen. An. 4, 10, 65: and so of animals that have toes, not hoofs, Id. H. A. 2, 10, 2. Hence

Πολυσχῐδία, ας, ἡ, *a splitting into many parts: diversity*, Hipp.

Πολύσχιστος, ον, (πολύς, σχίζω) *split into many parts, branching*, κέλευθα, Soph. O. C. 1592; cf. Anth. P. 8, 7.

Πολύσχοινος, ον, (πολύς, σχοῖνος) *abounding in rushes*, Anth.

Πολῠσώμᾰτος, ον, (πολύς, σῶμα) *with many bodies: of large stout body*, Diod.

Πολύσωρος, ον, (πολύς, σῶρος) *yielding heaps of corn*, Anth. P. 6, 258.

Πολῠτάλαντος, ον, (πολύς, τάλαντον) *worth many talents*, Luc. D. Meretr. 7, 4. [τᾰ]

Πολῠτάρακτος, ον, (πολύς, ταράσσω) *much disturbed*, Ach. Tat. [τᾰ]

Πολῠτάρᾰχος, ον, (πολύς, ταραχή) *causing much noise* or *tumult.*—II. *very noisy, tumultuous.* [τᾰ]

Πολῠταρβής, ές, (πολύς, τάρβος) *frightening much;* or, *much frightened*, Nonn.

Πολῠτειρής, ές, (πολύς, τείρω) *wearying much*, Q. Sm. 4, 120.

Πολῠτειρής, ές, (πολύς, τείρεα) *rich in stars, starry*, Arat. 604.

†Πολυτειχίδες, ων, αἱ, *Polytīchides*, a place in Colophon, containing the tomb of Prometheus, Paus. 7, 3, 3.

Πολῠτεκνέω, ῶ, *to have* or *bear many children*, Plut. 2, 278 B: and

Πολῠτεκνία, ας, ἡ, *abundance of children*, Arist. Rhet. 1, 5, 4: from

Πολύτεκνος, ον, (πολύς, τέκνον) *bearing many children*, Aesch. Pr. 137; cf. ἅμιλλα: in Aesch. Supp. 1029, as epith. of rivers, *fertilizing.*

†Πολύτεκνος, ου, ὁ, *Polytecnus*, a tyrant of Chios, Ath. 259 A.

Πολῠτέλεια, ας, ἡ, Ion. -ηΐη, (πολυτελής) *great expense, costliness*, Hdt. 2, 87; *lavish expenditure*, Thuc. 6, 12: π. ἐσθῆτος, Xen. Lac. 7, 3; like τρυφή, Xen. Mem. 1, 6, 10.

Πολῠτελέομαι, f. -έσομαι, dep. mid., *to spend much*, Epicur. ap. Diog. L. 10, 11.

Πολῠτελεύομαι, dep., late and rare form for foreg., Diod., v. Lob. Phryn. 67.

Πολῠτελής, ές, (πολύς, τέλος) *requiring much expense, very expensive, costly*, of articles of sale, undertakings, etc., Hdt. 4, 79, Thuc. 7, 28, Plat., etc.:—of persons, *spending much, magnificent, sumptuous*, Polyb. 8, 11, 7:—generally, *great, excellent*, Diod.—Adv. -λῶς, Xen. Mem. 3, 11, 4: superl. -λέστατα, *in the costliest manner*, Hdt. 2, 86.

Πολῠτενής, ές, poet. πουλυτ., (πολύς, τείνω) *far-stretching*, Dion. P. 99, 339.

Πολῠτερπής, ές, (πολύς, τέρπω) *much-delighting*, Anth. P. 9, 504.

Πολῠτέχνης, ου †poet. εω†, ὁ, (πολύς, τέχνη) *one skilled in divers arts*, Solon 5, 49.

Πολῠτεχνής, ές,=πολύτεχνος II., Orph. Arg. 583.

Πολῠτεχνία, ας, ἡ, *many arts: ingenuity*, Plat. Alc. 2, 147 A: from

Πολύτεχνος, ον, (πολύς, τέχνη) *skilled in many arts, very ingenious*, Strab., Plut.—II. pass. *wrought with rare skill.*

Πολῠτῑμάω, should be written divisim πολὺ τ., Lob. Phryn. 630.

Πολῠτιμητίζω, *to make* πολυτίμητος, *to esteem highly.*

Πολῠτίμητος, ον, also η, ον, Ar. Pac. 978: (πολύς, τιμάω):—*highly honoured* or *revered*, usu. epith. of a divinity, Ar. Ach. 807, Nub. 269, Vesp 1001; of Aeschylus, Id. Ran. 851.—II. *of high value* or *price, costly*, Epich. p. 39, Ar. Ach. 759, cf. Meineke Menand. p. 43. Adv. -τως. [ῑ]

†Πολυτίμητος, ου, ὁ, *Polytimetus*, a river of Sogdiana, Arr. An. 4, 5, 6.

Πολῠτίμιος, ον,=πολυτιμητος, very dub. [τῑ]

Πολύτῑμος, ον, (πολύς, τιμή) *much-revered*, θεοί, Menand. p. 42: *much-esteemed, costly*, Anth. P. 5, 36. Adv. -μως, Polyb. 14, 2, 3.

Πολῠτῑμώρητος, ον, (πολύς, τιμωρέω) *much-punished.*

Πολύτῐτος, ον, (πολύς, τίω)=πολύτιμος, *much-honoured:* also, *worthy of high honour*, Orac. ap. Hdt. 5, 92, 2. [where ῑ.]

†Πολυτίων, ωνος, ὁ, *Polytion*, an Athenian, Andoc. 2, 41.

Πολύτλας, αντος, ὁ, (πολύς, τλῆναι) *having borne much, much-enduring*, as epith. of Ulysses, and only in nom., Hom., Soph. Aj. 954.

Πολυτλήμων, ονος, ὁ, ἡ, (πολύς, τλήμων) *bearing much, much-enduring*, θυμός, Il. 7, 152; Ὀδυσσεύς, Od. 18. 319; βροτοί, Ar. Pac. 236.

Πολύτλητος, ον, (πολύς, τλῆναι) *having borne much*, hence, *unfortunate*, γέροντες, Od. 11, 38.

Πολύτμητος, ον, (πολύς, τέμνω) *much cut, lacerated*, παρειά, Anth. P. 11, 66, cf. Opp. C. 2, 252.—II. act., *cutting much* or *deeply*, of sharp pain, Opp. H. 5, 288.

Πολῠτοιοῦτος, αύτη, οῦτον, *being much* or *many times* so and so, as πολυγλώχιν is a πολυτοιοῦτον of γλωχίς.

Πολῠτοκέω, ῶ, *to be prolific*, Arist. H. A. 6, 1, 3: and

Πολῠτοκία, ας, ἡ, *fecundity:* from

Πολῠτόκος, ον, (πολύς, τίκτω) *bringing forth many children* or *young ones, prolific*, Hipp., Arist. Part. An. 4, 10. 36.

Πολύτολμος, ον, (πολύς, τόλμα) *very bold*, Plut 2, 731 C.

Πολῠτόρος, ον, (πολύς, τορέω) *much-piercing.*

Πολυτρᾰφής, ές, (πολύς, τρέφω) *nourishing much, productive*, Diod.

Πολυτράχηλος, *many-necked.* [ᾰ]

Πολύτρεπτος, ον, (πολύς, τρέπω) *much-turning, changeable*, Plut.

Πολυτρήρων, ωνος, ὁ, ἡ, (πολύς, τρήρων) *abounding in doves*, Il. 2, 502, 582.

Πολύτρητος, ον, (πολύς, τιτράω, τρητός) *much-pierced, full of holes, porous*, σπόγγοι, Od. 1, 111; 22, 439; of flutes, Anth. P. 9, 266, 505.

Πολύτριμμα, ατος, τό,=περίτριμμα.

Πολυτρίπους, ὁ, ἡ, (πολύς, τρίπους) *abounding in tripods*, Anth. P. 7, 709. [ῐ]

Πολύτριπτος, ον, (πολύς, τρίβω) *rubbed very fine*, Nic. Th. 105, Opp. H. 3, 502.

Πολύτρῐχον, ου, τό, *a water plant with many hair-like leaves*, elswh., καλλίτριχον, Diosc.: strictly neut. from

Πολύτρῐχος, ον, (πολύς, θρίξ) *with a quantity of hair, very hairy.*

Πολυτροπία, ας, Ion. -πίη, ης, ἡ, *versatility, craft*, Hdt. 2, 121, 5, M. Anton. 12, 24.—II. *multifariousness, variety*: from

Πολύτροπος, ον, (πολύς, τρέπω) *having had many turns of fortune*, or *having wandered much, tost to and fro, much-travelled*, epith. of Ulysses in Od., cf. Nitzsch Od. 1, 1; whereas Wolf Anal. 3, p. 145, takes it here in signf. II, as also Plat. seems to have done, Hipp. Min. 364 E.—II. metaph., *turning many ways, shifty, wily*, Lat. *versatus, versatilis*, H. Hom. Merc. 13, 439, Plat. l. c., Polit. 291 B; †*changeful, fickle*, π. ἐστιν ὅμιλος, Pseudo-Phoc. 89†: τὸ π.=foreg., Thuc. 3, 83:—of diseases, *changeful*, Plut. Num. fin.; πολέμος τοῖς πάθεσι ποικίλος καὶ ταῖς τύχαις πολυτροπώτατος, Id. Sull. 33.—III. *manifold*, ξυμφοραί, Thuc. 2, 44. Adv. -πως, N. T.

†Πολύτροπος, ου, ὁ, *Polytropus*, a leader of the Lacedaemonians, Xen. Hell. 6, 5, 11.

Πολυτροφία, ας, ἡ, f. l. for πολυστροφία.

Πολύτροφος, ον, (πολύς, τρέφω) *well-fed, fat, plump*, Theophr., Plut. Lycurg. 17, etc.—II. parox. πολυτρόφος, ον, act., *feeding much, nutritious*, οἶνος, Ath.

Πολυτρόχᾰλος, ον, (πολύς, τρέχω) *running much* or *often*, π. ἀγοραί, *bustling*, or, perh., *slippery*, Anth.

Πολύτρῡτος, ον, (πολύς, τρύω) *much-wearied.*

Πολυτρώκτης, ου, ὁ, *a great eater.*

Πολύτρωτος, ον, *much-wounded.*

Πολύτῡρος, ον, (πολύς, τυρός) *with much cheese*, Pherecr. Pers. 1, 7.

Πολῠϋδρία, ας, ἡ, *plenty of water*, Theophr.

Πολύϋδρος, ον, (πολύς, ὕδωρ) *abounding in water*, Plat. Legg. 761 B.

Πολύϋλος, ον, (πολύς, ὕλη) *abounding in timber*, or *in materials.* [ῡλ]

Πολῠΰμνητος, ον, (πολύς, ὑμνέω) *much famed in song*, Pind. N. 2, 8.

Πολῠΰμνια, ας, ἡ,=Πολύμνια, q.v.: from

Πολύϋμνος, ον, (πολύς, ὑμνέω) *abounding in songs, much sung of, famous*, H. Hom. 25, 7, Ar. Eq. 1328: *honoured with many hymns*, θεός, Eur. Ion 1074.

Πολύϋπνος, ον, (πολύς, ὑπνέω) *sleeping much*, or *bestowing sound sleep*, Orph. H. 2, 4.

Πολῠφᾰγέω, ῶ, f. -ήσω, *to eat to excess*; and

Πολῠφᾰγία, ας, ἡ, *excess in eating, gluttony*, Arist. Gen. An. 4, 3, 20; from

Πολῠφάγος, ον, (πολύς, φαγεῖν) *eating to excess, gluttonous*, Hipp., Ath. 415 C.

Πολύφᾱμος, ον, Dor. for πολύφημος, Pind.

Πολῠφᾰνής, ές, poet. πουλυφ., *appearing in divers shapes.*

†Πολυφάντας, ὁ, *Polyphantas*, masc. pr. n., Polyb. 10, 42, 2.

Πολῠφάνταστος, ον, (πολύς, φαντάζω) *with many apparitions*, σκότος, Plut. 2, 167 A.

Πολῠφάρμᾰκος, ον, (πολύς, φάρμακον) *knowing many drugs* or *charms*, ἰητροί, Il. 16, 28; Κίρκη, Od. 10, 276; Παιών, Solon 5, 57: also of countries, *abounding in drugs, in healing* or *poisonous herbs*, Τυῤῥηνία, Theophr.

Πολῠφᾰσία, ας, ἡ, (πολύς, φημί) *wordiness.*

Πολῠφάσμᾰτος, ον, (πολύς, φάσμα) *multiform*, Orac. ap. Euseb. P. E. 175 C.

Πολύφᾰτος, ον, (πολύς, φημί) *much spoken of, very famous*, ἀγῶνες, Pind. P. 11, 71; π. ὕμνος, *an excellent, noble* strain, Id. O. 1, 13, cf. N. 7, 119.

Πολύφαυλος, ον, *very bad.*

Πολῠφεγγής, ές, (πολύς, φέγγος) *bright-shining*, Manetho.

Πολῠφειδής, ές, *very sparing.*

†Πολυφείδης, ους, ὁ, *Polyphīdes*, son of Mantius, grandson of Melampus, a celebrated soothsayer, Od. 15, 249.

Πολύφελλος, v. πολύσφελμος.

Πολῠφερβής, ές, = πολύφορβος, Nonn.

Πολύφερνος, ον, (φερνή)=πολύεδνος.

Πολυφημία, ας, ἡ, *far-spread fame*, whether good or bad: from

Πολύφημος, ον, Dor. -φᾱμος: (πολύς, φήμη):—*much speaking* or *singing, abounding in songs and legends*, ἀοιδός, Od. 22, 376; also of a θρῆνος, Pind. I. 8 (7), 128, cf. πολύφατος: *tuneful*; and in bad signf. *much screaming* or *croaking*, e. g. as epith. of a frog.—II. *many-voiced, wordy*, ἀγορή, Od. 2, 150; hence, ἐς πολύφημον ἐκφέρειν, to bring it forth to *the many-voiced*, i. e. *the agora*, Orac. ap. Hdt. 5, 79.

†Πολύφημος, ου, ὁ, Dor. -φαμος, *Polyphemus*, son of Neptune and the nymph Thoösa, a Cyclops, whose eye Ulysses bored out, Od. 1, 70, sqq.: he was enamoured of Galatea, Theocr. 6, 6.—2. son of Elatus, brother of Caeneus, one of the Lapithae from Larissa, an Argonaut, and founder of the city Cios, Il. 1, 264; Ap. Rh. 1, 40; Apollod. 1, 9, 16.

†Πολυφήτης, ου Ep. αο, ὁ, *Polyphetes*, a Trojan, Il. 13, 791.

Πολῠφήτωρ, ορος, ὁ, ἡ,=πολύφημος.

Πολύφθογγος, ον, (πολύς, φθόγγος) *many-toned, full-toned*, Plut. 2, 827 A, etc.

Πολυφθονερός, όν, (πολύς, φθονερός) *very envious*, as Epicurus called the dialectic school of Megara, Diog. L. 10, 8.

Πολύφθονος, ον,=foreg., very dub.

Πολύφθοος, ον, epith. of a day at Delphi, *on which the oracle was much consulted*, Plut. 2, 292 F.

Πολυφθορής, ές,=sq., Emped. 376.

Πολυφθόρος, ον, (πολύς, φθείρω) *destroying many, deathful*, Pind. N. 8, 53, I. 5 (4), 62, Aesch. Theb. 926.—II. proparox. πολύφθορος, ον, pass. *utterly destroyed* or *ruined*, Aesch. Pr. 633; *rife with ruin* or *murder*, Soph. Tr. 477, El. 10.—2. *braving ruin and danger*, of merchants, Soph. Fr. 499.

Πολυφιλανθρώπως, *very benevolently.*

Πολῠφίλητος, ον, *much-loved.* [ῐ]

Πολῠφῐλία, ας, ἡ, *abundance of friends*, Arist. Rhet. 1, 5, 4: from

Πολύφῐλος, ον, (πολύς, φιλέω) *having many friends, dear to many*, Pind. P. 5, 5, Lys. 112, 43. Adv. -λως.

Πολύφιλτρος, ον, (πολύς, φίλτρον) *suffering from many love-charms*, hence *deeply-enamoured, love-sick*, Theocr. 23, 1.

Πολυφλέγμᾰτος, ον, *having much phlegm.*

Πολύφλογος, ον, (πολύς, φλόξ) *fiercely blazing.*

Πολύφλοιος, ον, *with thick bark.*

Πολύφλοισβος, ον, (πολύς, φλοῖσβος) *loud-roaring*, freq. in Hom., always as epith. of θάλασσα; so in Hes., and Archil. 1.

Πολυφλύᾱρος, ον, *very talkative* Phot.

Πολύφοβος, ον, *very timid.*

Πολύφοινος, ον, (πολύς, φόνος) *with much slaughter*, π. ἑορτά, prob. l. Alcm. 25.

Πολύφοιτος, ον, (πολύς, φοιτάω) *always roaming*, Musae. 181.

Πολυφόνος, ον, (πολύς, φονεύω) *killing many, murderous*, Eur. H. F. 420.

†Πολυφόντης, ου Ep. αο, ὁ, *Polyphontes*, son of Autophonus of Thebes, Il. 4, 395.—2. a herald of king Laïus, slain by Oedipus, Apollod. 3, 5, 7.—Others in Apollod.; etc.

Πολύφορβος, ον, also η, ον, Il. 9, 568, Hes. Th. 912: (πολύς, φορβή):—*feeding many, bountiful*, γαῖα, Il. 14, 200, etc.

Πολῠφορέω, ῶ, *to be* πολυφόρος, *to bear* or *yield much*, Theophr. Hence

Πολῠφόρητος, ον, *borne much* or *often.*—II. act. *bearing much.*

Πολῠφορία, ας, ἡ, *productiveness*, Xen. Oec. 19, 19: from

Πολῠφόρος, ον, (πολύς, φέρω) *bearing much, fruitful*, Plat. Legg. 705 B, —II. π. οἶνος, strong wine *which will bear much water*: hence metaph., π. δαίμονι συγκεκρᾶσθαι, to have a fortune *that wants softening*, Ar. Plut. 853.

Πολύφορτος, ον, (πολύς, φόρτος) *heavily laden*, Vit. Hom. 1.

Πολυφρᾰδέω, *to be very eloquent* or *wise*, only found in part. πολυφραδέων,=sq., Hes. Fr. 54.

Πολυφρᾰδής, ές, (πολύς, φράζω) *very eloquent, wise, prudent*, ἐννεσίῃσι πολυφραδέεσσι δολωθείς, Hes. Th. 494, Simon. Amorg. 93. Hence

Πολυφρᾰδία, ας, ἡ, ὕμνων, *the eloquence* of songs, Hermesian. 5, 51.

Πολυφραδμοσύνη, ης, ἡ,=foreg., Archyt. ap. Stob. Ecl. 1, p. 786.

Πολυφράδμων, ον,=πολυφραδής, Opp. H. 4, 28, Ap. Rh. 1, 1311.

†Πολυφράδμων, ονος, ὁ, *Polyphradmon*, father of the tragic poet Phrynichus, Paus. 10, 31, 4.

Πολύφραστος, ον, (πολύς, φράζω) *often said*: *much spoken of, famed*, Parmenid. 4.—II. *shrewd*, δόλοι, Opp. C. 4, 6.

Πολύφροντις, ιδος, ὁ, ἡ, (πολύς, φροντίς) *full of care*, Anacreont.

Πολυφρόντιστος, ον, (πολύς, φροντίζω) *much thought of.*—II. act., *much thinking, thoughtful*, Anth. P. 7, 84.

Πολυφροσύνη, ης, ἡ, *fulness of understanding, great shrewdness*, Hdt. 2, 121, 6; plur., Theogn. 712.

Πολύφρων, ονος, ὁ, ἡ, (πολύς, φρήν) *much-thoughtful, very shrewd*, freq. in Hom., always in good signf., usu. as epith. of Ulysses; also of Vulcan, *ingenious, inventive*, like πολύμητις, Il. 21, 367, Od. 8, 297.

†Πολύφρων, ονος, ὁ, *Polyphron*, brother or uncle and successor of Jason, tyrant of Pherae in Thessaly, Xen. Hell. 6, 4, 33.—2. a general of the Aetolians, Paus, 10, 20, 4.

Πολῠφυής, ές, (πολύς, φυή) *of various sorts, manifold*, Theophr.

Πολύφυλλος, ον, (πολύς, φύλλον) *with many leaves, leafy*, Eupol. αἰγ. 1.

Πολύφῡλος, ον, (πολύς, φῦλον) *consisting of many tribes*, Orph. H. 60, 2, etc.

Πολύφῠτος, ον, *rich in plants* or *herbs.*

Πολῠφωνέω, ῶ, *to sound* or *speak much*: and

Πολῠφωνία, ας, ἡ, *a having many tones* or *voices*, Plut. 2, 674 E, 1141 C from

Πολύφωνος, ον, (πολύς, φωνή) *having many tones*, ὄρνιθες, Arist. Part. An. 2, 17, 4: *speaking much, talkative.* Dor. -φανος, usu. read in Alcman 25; but v. πολύφοινος.

Πολύχαλκος, ον, (πολύς, χαλκός) *abounding in copper* or *brass*, πολύχρυσος καὶ π., of Troy, Sidon, Il. 18, 289, Od. 15, 425.—II. *wrought of solid brass, all-brazen*, οὐρανός, (cf. sub voc.), Il. 5, 504, Od. 3, 2, as usu. explained: but Herm. Opusc. 4, 268, would take it in signf. I, referring to the brazen vessels in the houses of the gods.

Πολῠχανδής, ές, (πολύς, χανδάνω) *wide-yawning, all-containing*, Nic.

Πολῠχᾰρής, ές, (πολύς, χαίρω) *feeling* or *causing much joy.*

†Πολυχάρης, ους, ὁ, *Polychares*, masc., pr. n., Paus. 4, 4, 5.

Πολυχᾰρίδας, hence ὦ πολυχαρίδα, a Lacon. term of endearment in Ar. Lys. 1098, 1242, *dearest! sweetest!* [ῐ]

Πολύχαρμος, ον, (πολύς, χάρμη) *very warlike*, Anth. P. 5, 202.

†Πολύχαρμος, ου, ὁ, *Polycharmus*, a Spartan, commander of cavalry, Xen. Hell. 5, 2, 41.—Others in Ath.; etc.

Πολῠχείμερος, ον, (πολύς, χειμών) *very wintry*, Opp. C. 1, 429.

Πολύχειρ, χειρος, ὁ, ἡ, (πολύς, χείρ) *many handed, with many hands*, Soph. El. 488: *with many hands*, i. e. *men*, Aesch. Pers. 83. Hence

Πολῠχειρία, ας, ἡ, *a multitude of hands, workmen, assistants*, Thuc. 2, 77, Xen. Cyr 3, 3, 26.

Πολύχειρος, ον,=πολύχειρ, Alcidam.

Πολύχεσος, ον, (πολύς, χέζω) *suffering from diarrhoea*: π. νόσος, *the diarrhoea*, ap. Suid.

Πολῠχεύμων, ον, gen. ονος, (πολύς, χεῦμα) *strong-flowing*, Eumath.

Πολῠχίτων, ωνος, ὁ, ἡ, (πολύς, χιτών) *having many coats*, κάλαμος, Theophr. [ῐ]

Πολύχλωρος, ον, *very pale*, Hipp.

Πολύχνη, ἡ, and πολύχνιον, τό, less correct forms for πολίχν-.

Πολύχνοος, ον, contr. -χνους, ουν, (πολύς, χνόος) *very downy*, Lat. *lanuginosus*, like the quince, etc., Nic. ap. Ath. 66 E.

Πολῠχοέω, ῶ, (πολύχοος) *to pour forth much, to abound*, Arist. Gen. An. 3, 1, 5: of the earth, *to yield abundantly.*

Πολῠχοΐα, ας, ἡ, (πολύχοος) *a pouring forth much: an abundant crop*, Theophr.—II. *a diversity of kinds*, Id.

Πολύχοιος, ον, late form for sq.

Πολύχοος or πολυχόος, ον, contr. -χους, ουν: (πολύς, χέω):—*pouring forth much*: of animals, *prolific*, Arist. H. A. 9, 43, 2; of fruit and grain, *yielding abundantly*, σπέρμα π., Theophr.—II. *manifold, various*, π. καὶ ποικίλον, Id.:—Compar. -χούστερος, Id.

Πολῠχορδία, ας, ἡ, *the having many strings*, Plat. Rep. 399 C: from

Πολύχορδος, ον, (πολύς, χορδή) *many-stringed: many-toned*, epith. of the flute, Simon. 115, cf. Poll. 4, 67; also, π. ᾠδαί, Eur. Med. 196; π. γῆρυς, the sound *of many strings*, Id. Rhes. 548.

Πολύχορτος, ον, *with much grass.*

Πολυχρημᾰτέω, ῶ, (πολυχρήματος) *to abound in money*, prob. l. Strab. p. 414.

Πολυχρημᾰτία, ας, ἡ, (πολυχρήματος) *the possession of great wealth.*—II. *dearness, expensiveness*, opp. to εὐτέλεια, Xen. Symp. 4, 42.

Πολυχρημᾰτίας, ου, ὁ, *the possessor of a large fortune*, Diog. L. 6, 28.

Πολυχρημᾰτίζω,=πολυχρηματέω, (q. v.) dub. l. Strab. l. c.

Πολυχρήμᾰτος, ον, (πολύς, χρήματα) *having a large fortune, very wealthy*, Phintys ap. Stob. p. 445, 2.

Πολυχρημοσύνη, ης, ἡ,=πολυχρηματία: from

Πολυχρήμων, ον, gen. ονος,=πολυχρήματος, Polyb. 18, 18, 9.

Πολυχρηστία, ας, ἡ, *great usefulness*, Theophr.

Πολύχρηστος, ον, (πολύς, χρηστός) *useful to many* or *for many purposes, very useful*, Arist. Gen. An. 5, 8, 12.

Πολύχροια, ας, ἡ, *variety of colour*, Arist. Probl. 34, 4, 2.

Πολύχροιος, ον, late poet. form for πολύχροος.

Πολυχρονέω, ῶ, (πολύχρονος)= sq., susp.

Πολυχρονίζω, *to last long*, LXX: from

Πολυχρόνιος, ον, (πολύς, χρόνος) *existing a long time, olden, ancient*, H. Hom. Merc. 125; sometimes also in prose, as, Hdt. 1, 55, Plat. Tim. 75 B, Xen. Mem. 1, 4, 16:—compar. -ιώτερος, Polyb. 1, 13, 11; superl., Call. Del. 282.—Adv. -ως, Hipp. Hence

Πολῠχρονιότης, ητος, ἡ, *length of time, long duration.*

Πολύχρονος, ον, later form for πολυχρόνιος.

Πολύχροος, ον, contr. -χρους, ουν, (πολύς, χρόα) *many-coloured, variegated*, Arist. Probl. 34, 4, 2, Opp. C. 4, 389.

Πολύχρῡσος, ον, (πολύς, χρυσός) *rich in gold*, of persons, cities, etc., Il. 10, 315, Hes. Op. 519, etc., Pind., and Trag.:—in H. Hom. Ven. 1, 9, of Venus, *the gold-adorned*, cf. Ib. 65; and so later, sometimes in reference to her votive offerings, sometimes to her beauty, like χρυσέη, Lat. *aurea Venus.*

Πολυχρωμᾰτος, ον, (πολύς, χρῶμα) =πολύχροος, Strab.

Πολύχρωμος, ον,=foreg., Manetho.

Πολύχρως, ωτος, ὁ, ἡ,=πολύχροος.

Πολύχῡλος, ον, (πολύς, χυλός) *with much juice* or *sap, sappy*, Xenocr.

Πολύχῡμος, ον,=foreg., Xenocr.

Πολύχῠτος, ον, (πολύς, χέω) *poured* or *flowing far, widely diffused*, Plut. Cat. Min. 26, etc.: *manifold*, like πολύχοος.

Πολῠχώρητος, ον, *containing much.*

Πολῠχωρία, ας, ἡ, *extensiveness*, π. τῶν ὀνομάτων, *comprehensiveness* of words: from

Πολύχωρος, ον, (πολύς, χώρα) *spacious, extensive*, Ἅιδης, Luc.

Πολύχωστος, ον, (πολύς, χώννυμι) *high-heaped*, Aesch. Cho. 350.

Πολυψάμμᾰθος, ον,= sq., Aesch. Supp. 870. [ᾰ]

Πολύψαμμος, ον, (πολύς, ψάμμος) *very sandy*, dub. in Anth. P. 7, 214.

Πολύψεκτος, ον, (ψέγω) *much-blamed.*

Πολυψηφία, ας, ἡ, (πολύψηφος) *number* or *diversity of votes*, Thuc. 3, 10.

Πολυψήφῖς, ῖδος, ὁ, ἡ, (πολύς, ψηφίς) *with many pebbles, pebbly*, esp. of the beds of rivers or the sea-shore, Ἕρμος, Orac. ap. Hdt. 1, 55, cf. Plat. Rep. 566 C; ῥηγμίν, Naumach. 60. (Others write πολυψηφίς, ῖδος, wrongly, Spitzn. Vers. Her. p. 50.)

Πολύψηφος, ον, (πολύς, ψῆφος) *with many, various votes* or *voices*, at elections, etc., Luc. Harm. 3.

Πολύψοφος, ον, (πολύς, ψοφέω) *loud-sounding, noisy*, Paul. S. 74.

Πολῠωδῠνία, ας, ἡ, *great anguish*, Epist. Eur. 4: from

Πολῠώδῠνος, ον, (πολύς, ὀδύνη) *very painful*, Theocr. 25, 238.—II. pass., *suffering great pain*, Anth. Plan. 111, P. 11, 386.

Πολῠωνῠμέω, ῶ, *to be* πολυώνυμος, *to have many names*: and

Πολῠωνῠμία, ας, ἡ, *multitude of names*, Call. Dian. 7, ubi v. Spanh.: from

Πολῠώνῠμος, ον, (πολύς, ὄνομα) *of many names, worshipped under many names*, epith. of divinities, H. Hom. Cer. 18, 32, cf. Soph. Ant. 1115, Ar. Thesm. 320, Call. Ap. 67, Theocr. 15, 109, and v. foreg.—II. *of great name*, i. e. *famous*, H. Hom. Ap. 82, Hes. Th. 785, Pind. P. 1, 32.

Πολῠώνυχος, ον, (πολύς, ὄνυξ) *with many claws*, Arist. H. A. 2, 12, 3.

Πολῠωπέτις, ιδος, late poet. fem. of sq., Max. Tyr.

Πολῠωπής, ές,=sq., Anth. P. 6, 27; πολυωπέες ὄμπναι, i. e. honeycombs, Nic. Al. 450.

Πολῠωπός, όν, (πολύς, ὀπή) *with many openings* or *holes*, δίκτυον Od. 22, 386.—II. (ὤψ) *many-eyed.*

Πολῠωρέω, ῶ, (πολύωρος) *to respect much, pay much attention to, esteem highly, provide for* a thing, ap. Aeschin. 8, 5; π. τινά τινι, *to provide* one *with* a thing; πολυωρεῖσθαι ὑπό τινος, *to be highly esteemed by* one, Arist. Rhet. 2, 2, 7.—opp. to ὀλιγωρέω. Hence

Πολῠωρητικός, ή, όν, *attentive, careful*, Plut. 2, 276 A.

Πολῠωρία, ας, ἡ, *much attention*, opp. to ὀλιγωρία, Diod.: from

Πολύωρος, ον, (πολύς, ὥρα) *attentive, careful*, opp. to ὀλίγωρος.

Πολύωρος, ον, (πολύς, ὥρα) *of many years, old*, Stob.

Πολῠώροφος, ον, (πολύς, ὀροφή) *of many roofs* or *stories.*

Πολύωτος, ον, (πολύς, οὖς) *many eared*, Luc. (?) Philopatr. 3.

Πολῠωφελής, ές, (πολύς, ὄφελος) *very useful, useful in many ways*, Xen Hipparch. 1, 1, in superl. πολυωφελέστατος. Adv. -λῶς, Ar. Thesm. 304.

Πολῠώψ, ῶπος, ὁ, ἡ,=πολυωπός, Anth. P. 6, 65.

Πολφός, ὁ, usu. in plur., *a sort of farinaceous food*, like *maccaroni*, usu. eaten with boiled barley or peas-porridge, like πόλτος, Lat. *pulpa, puls, pultis*, Ar. Fr. 548, Metag. Incert. 1. (Sometimes written πόλφος, but v Arcad. p. 84, 19.)

Πολφοφάκη, ης, ἡ, (πολφός, φᾰκῆ *a dish of maccaroni and pulse*: cf. βολβοφάκη, λειριοπολφανεμώνη.

Πόλχος, ὁ, the Aeol. ὄλχος (for ὄχλος) with the Cretan aspirate, found on Cretan coins: cf. Lat. *volgus, vulgus*, Germ. *Volk*, our *folk.*

Πόμα, ατος, τό, (πίνω, πέπομαι) *a drink, draught*, Pind. N. 3, 136, Hdt 3, 23. The genuine Att. form is certainly πῶμα, Pors. Hec. 392, Monk Hippol. 209, but πόμα seems to have been used in prose, Lob. Phryn. 45 Poppo and Bornem. Xen. An. 4, 5, 27.

Πομάτιον, ου, τό, dim. from foreg., E. M.

†Πομεντῖνοι, ων, οἱ, v. sub Σοι εσσα.

Πομπαῖος, α, ον, also ος, ο (πομπή):—*attending, escorting*, οὐρο *a fair* wind, Pind. P. 1, 66; so of a ship, π. ἐλάτη, Eur. I. A. 1322, cf πομπεύς: esp. as epith. of Mercur *who escorted the souls of the dead* to th nether world, like ψυχοπομπός, Aesch. Eum. 91, Soph. Aj. 832, v Elmsl. Med. 742.

†Πομπέδιος, ου, ὁ, the Rom. *Pompedius*, Strab. p. 241.

Πομπεία, ας, ἡ, (πομπεύω) *a leading* or *attending in procession*, Polyb. 31, 3, 2; *any solemn*, esp. *religious procession:* at Rome, *a triumphal procession:*—hence, metaph., *pomp, show, display.*—II. *abuse, jeering, ribaldry,* such as formed part of the festivals of Bacchus and Ceres, Dem. 229, 3; πομπεῖαι λοίδοροι ἐπὶ τῶν ἁμαζῶν, because persons usu. drove in chariots upon these occasions, cf. Meineke Menand. p. 141; and a like license was allowed the Roman soldiers in their triumphs, Suet. Jul. Caes. 49: metaph., ἡ τοῦ δαίμονος καθ' ἡμῶν πομπεία, *the mock* that fate makes of us, Heliod.: cf. πομπεύω II.

†Πομπεῖα or Πομπήϊα, ας, ἡ, the city *Pompeii* in Campania, Strab. p. 247.

Πομπεῖον, ου, τό, (πομπή) *any vessel employed in solemn processions*, esp. in plur., Andoc. 32, fin., Dem. 608, 4; 615, 2.—II. at Athens, a public building *where such vessels were kept*, Dem. 918, 26: *a storehouse, arsenal.*

†Πομπέλων, ωνος, ὁ, *Pompeluna*, a city of Hispania, Strab. p. 161.

Πομπεύς, έως Ion. ῆος, ὁ, (πομπός) *one who attends* or *escorts* a person, *a guide* on a journey, Od. 3, 325, 376; of favourable winds, οὖροι πομπῆες νηῶν, Od. 4, 362:—later, *one who marches in a procession*, Thuc. 6, 58.

Πόμπευσις, εως, ἡ, (πομπεύω)=πομπεία, Plat. Legg. 949 C.

Πομπευτήριος, α, ον, *of* or *fit for a procession*, Dion. H.: from

Πομπευτήρ, ῆρος, ὁ, and πομπευτής, οῦ, ὁ,=πομπεύς, Luc.

Πομπεύω, (πομπή) *to attend, escort, lead*, e. g. as a guide, Od. 13, 422; Ἑρμοῦ τέχνην π., to act Mercury's part of messenger, Soph. Tr. 620: later, *to lead a procession*, π. πομπήν, ap. Dem. 522, 3;—in pass., *to be led in triumph* (at Rome), Plut. Aemil. 34.—2. intr., *to march in a procession*, esp. *in a triumph*, π. ἐπὶ τὸν νεών, Polyb. 4, 35, 2:—metaph., *to swagger, strut,* like persons walking in procession, App.—II. *to mock, jeer, satirize with ribald jests*, Dem. 268, 25; cf. πομπεία II.—III. in Heracl. Alleg. 4,=ἑρμηνεύω.

Πομπέω, dub. l. for foreg., Antimach. 5, 2.

Πομπή, ῆς, ἡ, (πέμπω) *a sending under an escort* or *in company; attendance, conduct, guidance, escort*, θεῶν ὑπ' ἀμύμονι πομπῇ, Il. 6, 171; οὔτε θεῶν πομπῇ οὔτε θνητῶν ἀνθρώπων, Od. 5, 32; so Διὸς πομπᾷ, Aesch. Ag. 748; later also in plur., Ἀπολλωνίαις πομπαῖς, Pind. P. 5, 122; Ζεφύροιο πομπαί, Id. N. 7, 42; βασιλέως ὑπὸ πομπαῖς, Blomf. Aesch. Pers. 58, etc.:—also, *an escort*, Eur. I. A. 352, etc.:—πομπὴν τείνειν, to go through with *an expedition*, Aesch. Theb. 613.—2. *a sending away*, esp. *a sending home* to his country, freq. in Od.; ἔπειτα δὲ καὶ περὶ πομπῆς μνησόμεθα, 7, 191, cf. 8, 545, etc.; ὄφρα τάχιστα πομπῆς καὶ νόστοιο τύχῃς, 6, 290; τεύχειν πομπήν τινι, 10, 18, cf. Pind. P. 4, 292: also, *the dismissal of an escort.*—3. simply, *a sending*, σημείων, Plat. Rep. 382 E.—II. *a solemn procession*, Lat. *pompa*, Hdt. 2, 45; 7, 16, 2, and Att.; μήλων κνισάεσσα πομπή, the flesh of sheep for sacrifice carried in procession, Pind. O. 7, 145:—at Rome, *a triumphant procession*, Polyb.—III. *an intervention, suggestion,* esp. θείη πομπή, Hdt. 1, 62; 3, 77, etc.; cf. συναλλαγή.

†Πομπηΐα, ας, ἡ, poet. -πηΐη, Anth., the Rom. fem. pr. n., *Pompeia*, Plut.

†Πομπηϊᾱνός, οῦ, ὁ, the Rom. name *Pompeianus*, Hdn.

†Πομπήϊος, ου, ὁ, the Rom. name *Pompeius*, Plut.

†Πομπηϊού-πολις, εως, ἡ, *Pompeiopolis* (*Pompey's city*), a city in the interior of Paphlagonia, founded as a memorial of Pompey's victory over Mithradates, Strab. p. 562.—2.=Σόλοι in Cilicia, q. v.—3. Πομπηϊόπολις, a city of the Vascones in Hispania, also called Πομπέλων, Strab. p. 161.

Πομπικός, ή, ον, (πομπή) *of, fit for going in solemn procession*, π. ἵππος, a horse *of state*, Xen. Eq. 11, 1, cf. Poll. 1, 211: hence, *splendid, showy*, Plut. Mar. 22.

†Πομπίλιος, ου, ὁ, the Rom. name *Pompilius*, Plut. Num.

Πομπίλος, ου, ὁ,=πομπός: esp.,—II. a fish *which follows ships*, the *gasterosteus ductor* of Linn., Erinna. [ῐ]

Πόμπῐμος, ον, also η, ον: (πομπή)—*attending, escorting, guiding*, Trag., as Aesch. Theb. 371, Soph. Tr. 560: νόστου πόμπιμον τέλος, the end of one's return home, Pind. N. 3, 43; cf. πομπή I. 2.—II. pass., *sent, brought, conducted*, τινί, Soph. Tr. 872, Eur. Med. 848, Hipp. 578.

Πόμπιος, α, ον, (πομπή) *belonging to a procession*, Diod. 12, 40.

†Πομπίσκος, ου, ὁ, *Pompiscus*, masc. pr. n., Polyaen. 5, 33.

†Πόμπος, ου, ὁ, *Pompus*, a king of Arcadia, Paus. 8, 5, 8.

Πομπός, ὁ, (πέμπω) *one who attends* or *escorts, an escort, guide*, Il. 13, 416; 24, 153, Hdt. 1, 122; esp. as epith. of Mercury, Soph. O. C. 1548 (cf. πομπαῖος); οἱ πομποί, *attendants, guards*, Ib. 723: also, ἡ πομπός, *a guide* or *conductress*, Od. 4, 826: πομπὸς ἴσθι τῶν ἐσθλῶν (for πέμπε τὰ ἐσθλά), Aesch. Cho. 147.—2. *a messenger, one who is sent for* a person or thing, Soph. O. C. 70, Tr. 617.—3. as adj., π. ἀρχοί, *the conducting* chiefs, Aesch. Ag. 124: πῦρ πομπόν, the *signal* or *beacon* fire, Ib. 299, Herm. Soph. El. 554; cf. ἄγγαρος.

Πομποστολέω, ῶ, (πομπή, στέλλω) *to lead a procession*, Strab.—II. *to conduct a fleet* or *ship*, Luc.

†Πομπύλος, ου, ὁ, *Pompylus*, a servant of Theophrastus, Diog. L.

†Πομπώνιος, ου, ὁ, the Rom. name *Pomponius*, which Plut. Num. 21 derives from a son of Numa, Πόμπων, ωνος.

Πομφολῠγέω, ῶ, *to bubble up* like boiling water, Diosc. Hence

Πομφολῠγηρός, ά, όν, *throwing up bubbles, bubbling.*

Πομφολῠγίζω,=πομφολυγέω.

Πομφολῠγοπάφλασμα, ατος, τό, (πομφόλυξ, παφλάζω) *the noise made by bubbles rising*, Ar. Ran. 249.

Πομφολῠγόω, ῶ, (πομφόλυξ) *to make to bubble* or *boil*, τὴν θάλατταν, Arist. Probl. 23, 4, 3.

Πομφολῠγώδης, ες, (πομφόλυξ, εἶδος) *like bubbles*, Galen.

Πομφολῠγωτός, ή, όν, (πομφολυγόω) *bubble-shaped*, Lat. *bullatus.*

Πομφολύζω, f. -ξω, (πομφόλυξ) *to rise in bubbles, bubble* or *boil up; δάκρυα πομφόλυξαν*, tears *gushed forth*, Pind. P. 4, 215.

Πομφόλυξ, ῠγος, ἡ, later also ὁ π., Lob. Phryn. 760: (πομφός):—*a bubble*, φυσαλίς, esp., *a water-bubble*, Hipp., Plat. Tim. 66 B, 83 D, etc.—II. *the boss of a shield*, elsewh. ὀμφαλός, from its being shaped like a bubble.—III. *an ornament for the head* worn by women, like ὄγκος, Ar. Fr. 309, 13.—IV. *the slag* or *scoriae* left on the surface of smelted ore, Diosc. 5, 85.

Πομφολύσσω,=πομφολύζω.

Πομφός, οῦ, ὁ, *a bubble: a blister* on the skin, Hipp.; v. Foës. Oecon. (Hence πομφόλυξ, πομφολύζω; akin to πέμφιξ.)

Πονέω, ῶ, f. -ήσω (πόνος):—A. in early Greek only found as dep. πονέομαι, c. fut. mid. -ήσομαι, pf. pass. πεπόνημαι (cf. Il. 15, 447, Soph. Tr. 985): absol., *to toil, work hard*, Il. 2, 409, etc.; ὄφελεν πονέεσθαι λισσόμενος, he ought *to suffer toil* in praying, Il. 10, 117; *to toil* or *busy one's self*, τινί, in a thing, Il. 18, 413, Od. 16, 13; περί τι, for a thing, Il. 24, 444, cf. Hdt. 2, 63; so, c. gen. rei, Arat.:—π. κατά τι, *to trouble one's self at* or *in* a thing, as, π. κατὰ ὑσμίνην, *to toil* in the fight, Il. 5, 84, etc.: πεπόνητο καθ' ἵππους, Il. 15, 447:—hence also πονεῖσθαι alone=μάχεσθαι, Il. 4, 374; 13, 288.—2. metaph., *to be in distress* or *anxiety, to distress* or *trouble one's self*, Il. 9, 12; cf. infra B. I. 1.—II. transit. c. acc., *to work hard at* a thing, *to make* or *do with pains* or *care*, τύμβον, Il. 23, 245; πολλὰ π., πονησάμενος τὰ ἃ ἔργα, Il. 9, 348, Od. 9, 250; 11, 9, etc.; so Hes. Op. 430, cf. Böckh Expl. Pind. O. 6, 9 (18), v. l. P. 4, 236 (420).

B. in prose the act. form πονέω is much more freq.: (on the tenses v. sub fin.):—I. rarely trans., and that,—1. c. acc. pers., *to afflict, distress*, Pind. P. 4, 268:—hence in pass., *to be afflicted* or *worn out, to suffer greatly*, ὀδύναις πεπονημένος, Soph. Tr. 985: πόλεως πονουμένης τῷ πολέμῳ, Thuc. 4, 59: *to be worn out by running*, L. Dind. Xen. Eq. p. xxiv.—2. also, *to train, exercise*, in pass., Theocr. 13, 14: and, c. acc. rei, like ἐκπονεῖν, *to gain by toil* or *labour*, χρήματα, Xen. An. 7, 6, 41: and in pass., *to be won* or *achieved by toil*, καλὸν εἴ τι πονα-θῇ, Pind. O. 6, 17, cf. P. 9, 166.—II. intr., the act. is used in all signfs. of mid. from Theogn. and Pind. downwards; π. τινι, *to suffer in* or *by* a thing, Pind. N. 7, 53; δίψει, Aesch. Pers. 484; γλωχῖνι πικρᾷ, Soph. Tr. 681; πον. ὑπὸ χειμῶνος, Antipho 116, 25; c. acc., πονεῖν τὰ σκέλη, Ar. Pac. 820: also c. acc. cognato, π. πόνον, μόχθους, *to go through, suffer* them, Aesch. Pers. 682, Eur. Hec. 779, Hipp. 1369:—of an army, *to be hard-pressed, to suffer*, Thuc. 5, 73, Xen. Cyr. 1, 4, 21, etc.:—of implements, arms, etc., *to be worn out, broken, spoilt*, Dem. 293, 4, Polyb. 3, 49, 11, cf. Wessel. Diod. 1, p. 499.—When πονέω, as usually, means *to toil*, the regul. Att. fut. is πονήσω: when *to suffer pain*, πονέσω, aor. ἐπόνεσα, but the perf. of both signfs. is πεπόνηκα, v. Buttm. Catal. s. v.—The intr. and trans. senses are united in Anacreont. 40 (39). Hence

Πόνημα, ατος, τό, *that which is wrought out, work*, μελισσῶν, Eur. I. T. 165: *a work, book.*

Πονημάτιον, ου, τό, dim. from foreg., Phot. [ᾰ]

Πονήρευμα, ατος, τό, *a knavish trick*, Dem. 423, 23, in plur.

Πονηρεύομαι, dep., *to be* πονηρός, *be in a bad state*, Hipp. 173 E, v. Foës. Oecon.—II. *to be bad* or *evil, to do a wicked deed, deal knavishly*, Arist. Rhet. 3, 10, 7.

Πονηρία, ας, ἡ, (πονηρός) *a bad state* or *condition, wickedness, vice, knavery*, Lat. *pravitas*, Soph. Fr. 663, Plat. Rep. 609 C, etc.; εἰς π. τρέπεσθαι, to turn to vice, Xen. Cyr. 7, 5, 75: in plur., *knavish tricks, rogueries*, Dem. 521, 7: also *baseness, cowardice*, Eur. Cycl. 645.

Πονηροδῐδάσκαλος, ον, (πονηρός, διδάσκω) *leading to vice*, Strab.

Πονηροκάρδιος, ον, (καρδία) *bad-hearted.*

Πονηροκρᾰτέομαι, (πονηρός, κρατέω) as pass., *to be governed by bad men*, Arist. Pol. 4, 8, 5. Hence

Πονηροκρᾰτία, ας, ἡ, *the government of bad men*, Dion. H. 8, 5.

Πονηρολογία, ας, ἡ, (πονηρός, λέγω) *a speaking of bad things*, Arist. Top. 8, 14, 10.—II. *a speaking* or *arguing badly.*

Πονηρόπολις, εως, ἡ, (πονηρός, πόλις) *Rogue-town*, a nick-name given to some place by Philip, Plut. 2, 520 B.

Πονηρός, ά, όν, (πονέω) strictly, *causing toil* or *hardship*; hence,—1. in physical sense, *painful*, Theogn. 274; *hurtful*, Plat. Prot. 313 D: pass., *unlucky*, Lat. *laboriosus*, in which sense Hercules is called πονηρότατος καὶ ἄριστος, Hes. Fr. 43, 5:—of persons, also, *in bad case, badly off, distressed*, πονηρῶς διετέθη, he was *in a sorry plight*, Dem. 1364, 5:—and of things, *bad, sorry*, π. δίαιτα, Plat. Rep. 425 E; *useless, good for nothing*, Xen. An. 3, 4, 19, etc.: π. ἕξις σώματος, *weakly*, Plat. Tim. 86 D; π. πράγματα, *a bad* state of things, Thuc. 8, 97, cf. 24: so, πονηρῶς ἔχειν τὰ πράγματα, Lys. 143, 7.—II. in moral sense, *bad, worthless, knavish, a knave, rogue*, Lat. *pravus, improbus*, Aesch. Cho. 1045, and freq. from Eur. downwds.; πονηρὸς κἀκ πονηρῶν, Ar. Eq. 336; πόνῳ πονηρός, laboriously *wicked*, Br. Ar. Vesp. 466, Lys. 350; π. τοῖς φίλοις, Xen. Cyr. 8, 4, 33:—also *base, cowardly*, like κακός, Soph Phil. 437, Eur., etc.; π. χρώματα, i. e. the coward's hue, Xen. Cyr. 5, 2, 34:—in all signfs. opp. to χρηστός.—Adv. -ρῶς, v. supra. The word is not found in Hom., for Ep. 14, 20 is nothing. (Acc. to Gramm., esp. Ammon. s. v., the Att. accent was πόνηρος when it meant *unlucky*, cf. Lob. Phryn. 389, and v. sub μόχθηρος.) Hence

Πονηρόφθαλμος, ον, (ὀφθαλμός) *sore-eyed*:—*with envious eyes*, LXX.

Πονηροφιλία, ας, ἡ, *friendship with the bad*: from

Πονηρόφῐλος, ον, (πονηρός, φιλέω) *a friend of bad men*, Arist. Pol. 5, 11, 12.

Πόνησις, ἡ, (πονέω) *toil, exertion*, Critias 9, 30.

Πονητέον, verb. adj. from πονέω, *one must toil*, Isocr. Antid. § 304.

Πονητικός, ή, όν, (πονέω) *fitted for hard work*, Arist. Longaev. 5, 6.

Πονικός, ή, όν, (πόνος) *toilsome, hard-working*: superl. πονικώτατος, Diog. L. 7, 180.

Πονόεις, εσσα, εν, (πόνος) *toilsome*, Manetho.

Πονοπαίκτωρ, ορος, ὁ, (πόνος, παίζω) *one that sports with danger*. Manetho.

Πόνος, ου, ὁ, (πένω, πένομαι) *work*, esp. *hard work, toil, drudgery*, Lat. *labor*, freq. in Hom., esp. in Il., and Hes.; μάχης πόνος, *the toil* of battle, Il. 16, 568; and πόνος alone = μάχη, Il. 6, 77, Od. 12, 117, etc.;—so too in Hdt., *a battle, action*, Hdt. 4, 1; 6, 114; πόνον ἔχειν,=μάχεσθαι, Il. 6, 525; 13, 2, Hes., etc.; πόνον λαμβάνειν=πονέεσθαι, Hdt. 7, 24; but, πόνον τιθέναι τινί, to cause *toil* to one, Hes. Op. 468, cf. Il. 21, 525: *bodily exertion, exercise*, esp., *hard-running*, and oft. in Pind. of the exertions in the games, N. 4, 1, I. 4, 79 (3, 65), etc., cf. L. Dind. Xen. Eq. p. xxiv, Foes. Oecon. Hipp.—2. *a work, task, business, trouble*, Od. 11, 54, Soph. Phil. 864, etc.—II. *the consequence of toil, distress* of body or mind, *suffering, pain, grief*, Il. 19, 227; 21, 525, and freq. in Trag.; πόνος πόνῳ πόνον φέρει, Soph. Aj. 866: esp. in plur., *pains, sufferings*, Aesch. Pr. 66, 326, etc.; πόνους ἔχειν διά τινα, Ar. Eccl. 976;—also *sickness*, Hipp., Thuc. 2, 49: generally, *any thing unpleasant*, opp to χάρις, Soph. O. C. 232.—2. *any thing produced by work, a work*, τρητὸς μελισσῶν π., of honey, Pind. P. 6, fin.; τεκτόνων π., Eur. Or. 1570; ὠδίνων π., of a child, Id. Phoen. 30, cf. Aesch. Ag. 54: in plur., *the fruits* or *results* of labour, Xen. An. 7, 6, 9.—III. Πόνος as a mythol. person, son of Eris, Hes. Th. 226.

Ποντάρχης, ου, ὁ, and πόνταρχος, ὁ, (πόντος, ἄρχω) *ruler of the sea*, Osann Syll. Inscr. p. 145.

†Ποντία, ας, ἡ, *Pontia*, an island on the coast of Latium, Strab. p. 233.

†Ποντιᾱνός, οῦ, ὁ, *Pontianus*, masc. pr. n., a deipnosophist in Ath. 2 D.

Ποντιάς, άδος, ἡ, poet. fem. of πόντιος, ἅλμα, Pind. N. 4, 59; π. γέφυρα, i. e. the isthmus, Id. I. 4, 34; π. αὔρα, Eur. Hec. 444.

Ποντίζω, f. -ίσω, (πόντος) *to plunge* or *sink in the sea*, Aesch. Ag. 1014: pass., *to be drowned*, Soph. El. 508.

Ποντικός, ή, όν, (πόντος) *of, from* or *in the sea*, esp. *out of the Black sea*: †ἡ Π. θάλασσα=ὁ Πόντος, Strab. p. 547.†—II. *from Pontus, Pontic*, Π. δένδρεον, the hazel, Hdt. 4, 23: †οἱ Ποντικοί, *the inhab. of Pontus*, and ἡ Ποντική, sc. γῆ, Strab. p. 546, etc.

Ποντίλος, ου, ὁ, = ναυτίλος II, Arist. H. A. 4, 1, 28. [ῐ]

†Ποντῖνος, ου, ὁ, *Pontinus*, a mountain and river near Lerna, Paus. 2, 36, 8.

†Πόντιος, ου, ὁ, *Pontius*, praenomen of Pilate, N. T.

Πόντιος, α, ον, also ος, ον, Eur. Alc. 595, Anth. (πόντος):—*of, from*, or *in the sea*, epith. of Neptune, H. Hom. 21, 3; Θέτις, θεός, Pind. N. 3, 60, etc.; π. ὕδωρ, Ib. O. 2, 115; πέλαγος, Id. 7, 104; κύματα, θύελλα, Aesch. Pr. 89, Soph. O. C. 1659, etc.:—*from beyond sea*, of iron, Aesch. Theb. 942 (cf. δια-),=ὑπερπόντιος.

†Πόντις, ιος, ὁ, *Pontis*, masc. pr. n., Paus. 6, 10, 7.

Πόντισμα, ατος, τό, (ποντίζω) *that which is cast into the sea*, esp. as an offering. Eur. Hel. 1548.

Ποντιστής, οῦ, ὁ, (ποντίζω) *one who casts into the sea*, usu. καταποντιστής, Paus. 8, 52, 2.

Ποντοβᾰφής, ές, (βάπτω) *dipped in the sea.*

Ποντόβροχος, ον, (πόντος, βρέχω) *drowned in the sea*, LXX.

Ποντογένεια, ας, ἡ, *the sea-born*, formed like ἀφρογένεια, Opp. C. 1, 33: poet. fem. from

Ποντογενής, ές, (πόντος, *γένω) *sea-born, sprung from the sea.*

Ποντόγονος, ον,=foreg.

Ποντόθεν, (πόντος) adv., *from* or *out of the sea*, Il. 14, 395.

Ποντοθήρης, ου, ὁ, (πόντος, θηράω) *one who fishes in the sea*, Anth. P. 6, 193.

Ποντοκράτωρ, ορος, ὁ, (πόντος, κρᾰτέω) *lord of the sea*, Orph. H. 16, B. 7.

Ποντοκύκη, ης, ἡ, (πόντος, κῠκάω) γυνή, *a woman that disturbs the sea*, i. e. *a very shrew*, ap. A. B. 1, p. 61.

Ποντομέδος, ὁ, = ποντομέδων, very dub.

Ποντομέδουσα, ἡ, fem. from sq.: †as pr. n., *Pontomedusa*, a Nereid, Apollod. 1, 2, 6.

Ποντομέδων, οντος, ὁ, (πόντος, μέδω) *lord of the sea*, of Neptune, Pind. O. 6, 176, Aesch. Theb. 131.

Ποντοναύτης, ου, ὁ, (πόντος, ναύτης) *a seaman*, Soph. Fr. 499.

Πόντονδε, (πόντος) adv., *into the sea*, Od.; Aesch. Supp. 34.

†Ποντόνοος, ου, ὁ, *Pontonŏus*, a herald of king Alcinoüs, Od. 8, 179.

Ποντόομαι, (πόντος) as pass., *to become a sea*, Q. Sm. 14, 604.

Ποντοπλάνητος, ον, (πόντος, πλανάομαι) *roaming over the sea*, Orph. H. 37, 5.

Ποντοπλάνος, ον, (πόντος, πλάνη) =foreg., Orph. H. 23, 8.

Ποντοπόρεια, ας, ἡ, a Nereid, *the Sea-traverser*, Hes. Th. 256: later as adj., pecul. poet. fem. of ποντοπόρος.

Ποντοπορεύω, *to pass, sail over the sea*, Od. 5, 277; later also as dep., Orac. ap. Plut. Thes. 24.

Ποντοπορέω, ῶ, *to pass the sea*, νηῦς ποντοποροῦσα, Od. 11, 11; *to sail the open sea*, opp. to a coasting-voyage, Plut. Dion 25.

Ποντοπόρος, ον, (πόντος, πείρω, πορεύω) *passing over the sea*, of ships, Il. 1, 439, Od. 12, 69, Soph., etc.; of ναῦται, only in Epigr. Hom. 8, 1.

Ποντοποσειδῶν, ῶνος, ὁ, *Sea-Neptune*, comic compd. in Ar. Plut. 1050.

ΠΟ'ΝΤΟΣ, ου, ὁ, *the sea*, esp. *the open sea*, very freq. in Hom., and Hes., with the epithets οἶνοψ, μέλας, ἰοειδής, μεγακήτης, etc. (v. sub vocc.); opp. to γαῖα, Il. 8, 479, etc.; πλάξ, πεδίον πόντου, Pind. P. 1, 46, Aesch. Fr. 142; θάλασσα πόντου, Il 2, 145; but, πόντος ἁλὸς πολιῆς, *the wide waters* of the gray brine, Il. 21, 59, Theogn. 10, 106; so *pontus maris*, Virg. Aen. 10, 377: cf. πέλαγος.—2. metaph., πόντος ἀγαθῶν, Sophron, like Shaksp. '*sea* of troubles:'—so, π. χρυσίου, Phoenix ap. Ath. 530 E.—II. Πόντος in geography, *the Black sea*; in full, Πόντος εὔξεινος, Hdt. 4, 99; but he also calls the Aegean and the whole of the Mediterranean simply πόντος, 4, 8, 99.—2. the country *Pontus* at the E. end of the Black Sea.—3. †in myth., acc. to Hes. Th. 132, son of Gaea, father of Nereus. etc.; cf. Hes. Th. 233 sqq.† (Akin to βένθος, βάθος, βυθός, and Lat *fundus.*)

Ποντοστέφης, ές, (πόντος, στέφω) *sea-girt*, Strab.

Ποντοτίνακτος, ον, (πόντος, τῑνάσσω) *shaken by the sea*, Ep. Hom. 4, 6, acc. to Pierson's emend. for the corrupt ποτνιὰ τιν-.

Ποντοφάρυγξ, ῠγος, ὁ, ἡ, = ποντοχάρυβδις, A. B.

Ποντόφιν, ποντόφι, poet. gen. from πόντος, Od.

Ποντοχάρυβδις, εως Ion. ιος, ἡ, (πόντος, χάρυβδις) *a sea-gulf* or *whirlpool*, comic epith. for a desperate glutton, Horace's *barathrum macelli*, Hippon. 56; cf. μεθυσοχάρυβδις: but perh. we should read παντοχάρυβδις, with Bergk. [ᾰ]

Ποοφάγος, ον, = ποηφάγος, Arist. Part. An. 4, 12, 10.

Ποπάνευμα, ατος, τό, as if from ποπανεύω, = sq., Anth. P. 6, 231. [ᾰ]

Πόπᾰνον, ου, τό, (πέπτω) like πέμμα, *any thing baked*, esp. *a flat, round cake*, often used at sacrifices, oft. in Ar.; π. θύειν, Ar. Thesm. 285, cf. Plat. Rep. 455 C; v. Ruhnk. Tim. Hence

Ποπᾰνώδης, ες, (εἶδος) *like a πόπανον.*

Πόπαξ, an exclamation of surprise and anger, akin to ποποῖ, and Att. πύπαξ, πύππαξ: Aesch. Eum. 143 has ἰού, ἰού, πόπαξ.

Ποπάς, άδος, ἡ, = πόπανον, Anth. P. 6, 232.

Ποπίζω, *to cry 'pop,' hoop* like the hoopoe (ἔποψ).

†Ποπλικόλας, α, ὁ, the Rom. name *Publicola*, Plut.

†Πόπλιος, ου, ὁ, the Rom. name *Publius*, Plut.

†Ποπλώνιον, ου, τό, the city *Populonia* in Etruria, Strab. p. 223.

Ποποί, (ποπίζω) *the cry of the hoopoe*, Ar. Av. 227.

Ποποῖ, exclam. of surprise, anger or pain, *oh! strange! shame!* akin to παπαί, βαβαῖ, Lat. *papae*, our *fie!* freq. in Hom., who always has ὢ ποποῖ at the beginning of a verse and sentence: the exclam. is seldom found without ὢ: but Aesch. Ag. 1076 has ποποῖ δᾶ. Later writers discovered that the Dryopians called the gods πόποι [sic]; so that the word was not to be a mere exclam., but a vocat., and therefore was always to be written ὢ πόποι (as we find it in many edd., but perh. without any special purpose), and really signified *oh ye gods!* But this is prob. mere invention. The fact that Lycophron and Euphorion declined it through all cases only proves that the notion was current among the learned of their time, Meineke Euphor. Fr. 99.

Ποποπό, *cry of the hoopoe*, Ar. Av. 227.

†Ποππαία, ας, ἡ, Rom. fem. pr. n., *Poppaea*, Dio C.

Ποππύζω, f. -ύσω, Dor. ποππύσδω, *to whistle* or *chirp* with the lips compressed: hence,—I. *to call to, coax* an animal in this way, Ar. Plut. 732; *to encourage* a horse, etc.; so, as dep., Soph. Fr. 883.—II. ποππύζειν, as a sign of applause, is freq. joined to κροτεῖν: hence also c. acc., ποππύζειν τινά, *to applaud, flatter* him, Timocl. Leth. 1; and in pass., Plat. Ax. 368 D.—III. *to smack*, of loud kisses, Anth. P. 5, 245, 285.—IV. of an inarticulate sound, commonly used by the Greeks in case of thunder, or any sudden alarm, as a sort of charm against evil, Ar. Vesp. 626, cf. Plin. H. N. 28, 5.—V. in bad signf., *to play ill* on the flute, let the breath be heard in playing, Theocr. 5, 7.—Gell. 9, 9, rightly remarks that the word cannot be translated. Cf. sq.

Ποππῠλῐάζω, f. -άσω, Dor. -λιάσδω, = foreg. III, Theocr. 5, 89.

Ποππύσδω, Dor. for ποππύζω.

Πόππυσμα, ατος, τό, *a whistling*, esp. in applause, Juvenal, etc.: = τὸ ποππύζειν in all its signfs.

Ποππυσμός, οῦ, ὁ, = foreg., Xen. Eq. 9, 10, Plut. 2, 545 C.

†Πόρατα, the Scythian name of the river which the Greeks called Πυρετός, Hdt. 4, 48.

Πορδᾰκός, όν, = παρδακός, Strab.

Πορδᾰλέος, α, ον, (πόρδαλις) = παρδάλεος, Opp. C. 3, 467.—II. (πορδή) *flatulent*, Luc.

Πορδᾰλίαγχες, τό, = παρδαλίαγχες, Nic. Al. 38.

Πόρδᾰλις, εως Ion. ιος, ὁ and ἡ, older, strictly Dor. and Aeol. form, now everywhere read in Hom., for πάρδαλις, q. v.

Πορδή, ῆς, ἡ, (πέρδω) *crepitus ventris*, Ar. Nub. 394.

†Πορδοσελήνη, ης, ἡ, *Pordoselene*, an island between Lesbos and Mysia with a city of same name, also called Ποροσελήνη, Strab. p. 618.

Πόρδων, ωνος, ὁ, *a stinkard*, nickname of the Cynics, Arr. Epict. 3, 22, 80.

Πορεία, ας, ἡ, (πορεύω) *a walking, mode of walking, running*, etc., Lat. *incessus*, Plat. Symp. 190 B, Tim. 45 A; Arist. wrote a treatise περὶ πορείας ζώων.—II. *a going, a journey, way, passage*, Aesch. Pr. 823; ἡ ἐκεῖσε π., Plat. Phaed. 107 D; ἡ κατὰ τὰ ἄγκη π., Id. Crat. 420 E: esp. *a march*, Thuc. 2, 18, Xen.: *a way of going*, Xen. An. 2, 2, 10.—2. *a crossing water*, Aesch. Pr. 733.—3. generally, *the course* taken by a person, by an arrow, etc., Antipho 121, 28, Plat. Polit. 274 A.

Πορεῖν, v. sub *πόρω.

Πορεῖον, ου, τό, (πορεύω) *a means of carrying* or *passing: a carriage*, Lat. *vehiculum*, Plat. Legg. 678 D, Tim. 44 E.

Πόρευμα, ατος, τό, (πορεύω) *a passage, way;* π. βροτῶν, *a place where* they *walk*, their *haunt*, Aesch. Eum. 239.—2. *a means of going, carriage*, νάϊον π., a fleet, Eur. I. A. 300.

Πορεύς, έως, ὁ, = πορθμεύς.

Πορεύσιμος, ον, also η, ον (πορεύω): —*that may be crossed, passable*, Xen. Cyr. 7, 5, 16, Plat. Tim. 24 E.—II. act., *able to go* or *travel*, Plat. Epin. 981 D.—II. in neut. as verb. adj. = πορευτέον, Seidl. Eur. El. 1041.

Πόρευσις, εως, ἡ, = πορεία, Def. Plat. 411 A.

Πορευτέος, α, ον, verb. adj. from πορεύω, *to be traversed, gone*, ὁδός, Soph. Phil. 990.—II. neut. πορευτέον, *one must go*, Id. Aj. 693, and Eur.

Πορευτικός, ή, όν, (πορεύομαι) *going on foot, walking*, τὰ π. ζῶα, Arist. H. A. 1, 1, 19, etc.—II. *of* or *for a march*, τὰ π. διαστήματα, Polyb. 12, 19, 7, cf. 20, 6.

Πορευτός, ή, όν, also ός, όν, Aesch. Ag. 287: *gone over, passed, passable*, Polyb. 1, 42, 3; καιρὸς π., the season *for travelling*, Id. 1, 37, 10.—II. act. *going, travelling*, Aesch. l. c.: from

Πορεύω, f. -εύσω, (πόρος) *to bring, carry, convey, fetch* or *send* by land or water, τινά, Pind. O. 1, 125, P. 11, 32, etc.; ἐπ' εὐστόλου νεὼς πορεύσαιμ' ἂν ἐς δόμους, Soph. Phil. 516; ἐμὲ πόντιον σκάφος Ἄργος πορεύσει, Eur. Tro. 1086; στρατιὰν πεζῇ π. ὡς Βρασίδαν, Thuc. 4, 132, etc.—2. of things, *to bring, carry*, Soph. O. C. 1602: *to furnish, bestow, find*, χρυσόν, Eur. Phoen. 985.—II. pass., πορεύομαι, with fut. mid. -εύσομαι, Soph. O. T. 676, etc.; aor. pass. ἐπορεύθην, Pind. Fr. 45, 8, Eur., etc.: pf. πεπόρευμαι, Plat. Polit. 266 C:—*to be made to go, to be driven* or *carried*, Soph. Aj. 1254, O. C. 845:—then, *to go, travel, sail, have one's self carried over*, π. παρά τινος, *to come* from one, Hdt. 6, 95; παρά τινα, *to repair* to one, esp. πορεύεσθαι παρ' ἄνδρα, παρὰ γυναῖκα, *to go in to..*, of married persons, freq. in Hdt., cf. Valck. and Schwgh. ad 2, 115; 4, 1; also, π. πρὸς ἄνδρα, Schäf. Dion. Comp. 43: then freq. in Att., Aesch. Pr. 570, Plat., etc.; c. acc. cognato, ὁδόν, σταθμοὺς πορ., Xen. An. 2, 2, 11, etc.: absol., *to march*, as opp. to going by sea, Ib. 5, 3, 1.

†Πορθᾱονίδης, ου, ὁ, *son of Porthaon;* οἱ Π., *the Porthaonidae*, Strab. p. 463.

†Πορθάων, ονος, ὁ, also called Παρθάων, *Porthaon*, son of Agenor and Epicaste, king of Calydon, Apollod. 1, 7, 7. [ᾱ]

†Πορθεύς, έως Ep. ῆος, ὁ, = foreg., Il. 14, 115.

Πορθέω, ῶ, collat. form from πέρθω (and more usu. in prose), *to destroy, ravage, waste, plunder*, π. πόλιας καὶ τείχεα, ἀγρούς, Il. 4, 308, Od. 14, 264; and so Hdt., and Att.:—also, *to besiege* a town, Hdt. 1, 162, and Diod.;—of single persons, *to slay, kill*, φίλους, Eur. Pel. 5: of women, κόρας βίᾳ π., *to violate, ravish*, Eur. Phoen. 565, cf. Heind. Plat. Prot. 340 A.—Pass., *to be plundered*, Aesch. Supp. 443: *to be ruined*, Id. Theb. 194; metaph., κατ' ἄκρας ὡς πορθούμεθα! Id. Cho. 691; so pf. πεπόρθημαι, *I am undone.* Hence

Πόρθημα, ατος, τό, *that which is ravaged, plundered:* also = sq., Plut. Sull. 16.

Πόρθησις, εως, ἡ, (πορθέω) *destruction, ravaging*, Plut. Sull. 33, etc.

Πορθητής, οῦ, ὁ, (πορθέω) *a destroyer, ravager*, Eur. Tro. 213. Hence

Πορθητικός, ή, όν, *destroying, ravaging.*

Πορθήτωρ, ορος, ὁ, poet. for πορθητής, Aesch. Ag. 907, Cho. 974.

Πορθμεία, ας, ἡ, *a ferrying across* a river, strait, etc., Strab.

Πορθμεῖον, Ion. -ήϊον, ου, τό, *a place for crossing, a passage over, ferry*, plur. in Hdt. 4, 12, 45 (where it is used as a prop. n.).—II. *a passage-boat, ferry-boat*, Hdt. 7, 25, Xen. Hell. 5, 1, 23.—III. *the fare of the ferry*, Luc.

Πόρθμευμα, ατος, τό, (πορθμεύω) *a crossing over, passage*, π. ἀχέων, of the river Acheron, Aesch. Ag. 1558, —'the Bridge of Sighs.'

Πορθμεύς, έως Ion. ῆος, ὁ, (πορθμεύω) *a ferryman*, Lat. *portitor*, Od. 20, 187, Hdt. 1, 24: π. νεκύων, Eur. Alc. 252: generally, *a boatman, seaman*, Theocr. 1, 57. Hence

Πορθμευτικός, ή, όν, *of, fit for a* πορθμεύς; τὸ π., *people engaged as ferrymen*, Arist. Pol. 4, 4, 21.

Πορθμεύω, (πορθμός) *to carry, ferry over* a strait, river, etc.; then, generally, *to carry over, carry*, Aesch. Cho. 685; *to carry away*, Soph. Tr. 802, Eur. I. T. 1358; π. πόδα, ἴχνος, to advance, Eur. I. T. 936, 266: and metaph. in Eur., as, ὑπόμνησιν κακῶν εἰς δάκρυα π., Or. 1032; π. τινὰ εἰς αἱματηρὸν γάμον, I. T. 371; ποῖ διωγμὸν πορθμεύεις; Ib. 1435:—pass., *to be carried* or *ferried over, to pass from place to place*, Hdt. 2, 97; c. acc. loci, *to pass over* or *through*, αἰθέρα, Eur. Andr. 1229.—II. the act. is also used intr., = pass., like Lat. *trajicere, to pass over* (sub. ἑαυτόν, στρατόν, etc.), Eur. I. A. 6; c. acc., π. αἰθέρα, ποταμούς, Eur. Andr. 1229, Plat. Ax. 371 B.

Πορθμήϊον, ου, τό, Ion. for πορθμεῖον, Hdt.

Πορθμία, ἡ, f. l. for πορθμεία, Plut. Rom. 5.

Πορθμικός, ή, όν, v. l. for πορθμευτικός.

Πόρθμιον, ου, τό, = πορθμεῖον, Plut. 2, 604 A.

Πορθμίς, ίδος, ἡ, = πορθμός.—II. =

πορθμεῖον II, *a ferry-boat, boat*, Eur. I. T. 355, Cycl. 362, Hel. 1061.

Πορθμός, οῦ, ὁ, *a ferry*; then, since ferries were usu. in narrow places, *a strait, narrow, frith*, Od. 4, 671; 15, 29, Hdt. 8, 76, and Trag.; esp. of the Hellespont, π. Ἕλλης, Aesch. Pers. 69; Σαρωνικός, Id. Ag. 307; ὁ εἰς Ἅιδου πορθμός, the Styx, Eur. Hec. 1106:—generally, *the sea*, Pind. P. I. 4, 97 (3, 75).—II. *a crossing by a ferry, passage*, Soph. Tr. 571, in plur.; π. χθονός, *a passage to* it, Eur. Cycl. 108; cf. νόστος. (Though the Greek radic. form is πείρω, περάω, yet. θ seems part of the root, cf. Lat. *portare*, Germ. (*fahren*) *Fahrt*, our *ford*, Norse *fiord*, Scottish *frith*: hence πορθμεύς, πορθμεύω, πορθμεῖον:—cf. πόρος.)

†Πορθμός, οῦ. ὁ. *Porthmus*, haven or *ferry* of Eretria in Euboea, Dem. 119, 21; etc.

Πορία, ἡ,=εὐπορία, very dub.

Πορίζω, f. -ίσω, (πόρος) *to bring, conduct*, just = πορεύω, Soph. El. 1266, ex emend. Dind. (cf. *πόρω): *to bring into the way*, like εὐοδόω; hence, *to bring about*, τινί τι, Ep. Hom. 14, 10.—II. *to furnish, provide, supply, produce*, π. ἀγαθόν, νίκην, χρήματα, etc., Ar. Plut. 461, Eq. 594, Eccl. 236, etc.; and sometimes absol., θεοῦ πορίζοντος καλῶς, Eur. Med. 879:—*to contrive, devise*, μηχανὴν κακῶν, πόρους, Eur. Alc. 222, Ar. Eq. 759, etc.: π. τέχνην ἐπί τινι, Eur. I. A. 745; π. διαβολήν, Thuc. 6, 29; σωτηρίαν τινί, Plat. Prot. 321 B, etc.; also, like mid., *to get*, Dem. 22, 26. — Mid. πορίζομαι, *to furnish for one's self*, ῥήματα, Ar. Ran. 880: *to procure, get*, Lat. *sibi comparare*, ὅπλα, Thuc. 4, 9; ἡδονάς, Plat. Gorg. 501 A, etc.; sometimes also πορίζεσθαι ἑαυτῷ, Xen. Hell. 5, 1, 17, Plat. Symp. 208 E. — We also have pf. pass. πεπόρισμαι in mid. signf., Lys. 182, 6, Philem. p. 411; but as a strict pass., Isocr. Antid. § 297; so also aor. ἐπορίσθη, Id. 46 A:—the pres. pass. πορίζεταί τινι, as impers., *it is in one's power to* do..., c. inf., Xen. Oec. 7, 19. — III. in mathemat. writers, *to deduce from something already proved, to draw as a corollary.*

Πόρῐμος, ον, (πόρος) *able to provide, supply, afford*, αὐτῷ, Ar. Ran. 1429: also c. acc. rei, like πορίζων, π. ἄπορα, Aesch. Pr. 905.—2. *well-provided, rich*, like εὔπορος, Thuc. 8, 76.—II. *full of resources, inventive, contriving*, Plat. Symp. 203 D.—III. of things, *practicable*, Ar. Thesm. 777.—IV. in medic. writers, *finding* or *making a passage*.

Πόριον, τό,=πορεῖον, dub. in Diod.

Πόρις, ιος, ἡ, rare poet. form for πόρτις, Od. 10, 410, Eur. Bacch. 737, Supp. 629. [ῐ]

Πόρισμα, ατος, τό, (πορίζω) *any thing procured* or *supplied, profit, gain.* —II. in mathem., *something deduced from a previous demonstration, a corollary*; also=πρόβλημα.

Πορισμός, οῦ, ὁ, (πορίζω) *a providing, procuring*, Polyb. 3, 112, 2, Plut., etc.

Ποριστέον, verb. adj., *one must provide, procure.*

Ποριστής, οῦ, ὁ, (πορίζω) *one who procures, supplies, provides*, π. κακῶν, Thuc. 8, 48:—esp. *one who finds ways and means*; in Athens the πορισταί were a financial board appointed *to raise extraordinary supplies*, Ar. Ran. 1501, Dem. 49, 18, cf. Böckh P. E. 1, p. 223.—2. the name used by robbers of themselves, Arist. Rhet. 3, 2, 10, (as Ancient Pistol says, 'Steal!—*convey* the wise it call'). Hence

Ποριστικός, ή, όν, *belonging to, fit for procuring, supplying*, τινός, Plat. Gorg. 517 D: *able to procure*, etc., Xen. Mem. 3, 1, 6.

Ποριστός, ή, όν, (πορίζω) *procured, supplied: to be procured.*

Πορκεύς, έως, ὁ, *one who fishes with the net called* πόρκος, Lyc. 237, Pancrat. ap. Ath. 321 E.

Πόρκης, ου, ὁ, *a ring, hoop*, esp. of gold, passed round the place where the iron head of a spear was fastened to the shaft, Il. 6, 320; 8, 495.

†Πορκία, ας, ἡ, the Rom. fem. pr. n. *Porcia*, Plut.

†Πόρκιος, ου. ὁ, *Porcius*, Rom. pr. n., N. T.

Πόρκος, ου, ὁ, a kind of *fishing-net*, Stallb. Plat. Soph. 220 C, Plut. 2, 730 C.—2. in old Att., acc. to Varro, *a pig*, Lat. *porcus.*

Πορνεία, ας, ἡ, (πορνεύω) *fornication*, Dem. 403, 26, etc.

Πορνεῖον, ου, τό, *a house of ill fame, brothel*, Ar. Vesp. 1283, Ran. 113, Antipho 13, 5, etc.

Πορνεύτρια, ας, ἡ,=πόρνη, Ar. Fr. 172.

Πορνεύω, (πόρνος) *to prostitute, debauch*:—pass., of a woman, *to prostitute herself, be* or *become a prostitute*, Hdt. 1, 93, and freq. in Dem.: in Aeschin. 8, 8, 16, it is opp. to ἑταιρεῖν as more promiscuous.—The act. intr.,=the pass., Luc. Alex. 5.

Πόρνη, ης, ἡ, *a harlot, prostitute, strumpet*, Archil. 26, Ar. Ach. 527, etc. (Prob. from περνάω, because the Greek prostitutes were usu. *bought slaves.*)

Πόρνης, ου, ὁ, rare poet. form for πόρνος, Crates 2 (ap. Anth.).

Πορνίδιον, ου, τό, dim. from πόρνη. [πορνῐδῐον, Pors. Ar. Nub. 997: in Ran. 1301 we have πορνῑδιον: but this passage is prob. corrupt, unless we assume an intermediate form πόρνιον, v. Dawes Misc. p. 213.]

Πορνικός, ή, όν, (πόρνη) *of* or *belonging to harlots*, Anth.: π. τέλος, the tax *paid by brothel-keepers*, Aeschin. 16, 44; cf. πορνοτελώνης.

Πορνοβοσκεῖον, ου, τό, *a place where prostitutes are kept*: from

Πορνοβοσκέω, ῶ, f. -ήσω, (πορνοβοσκός) *to keep prostitutes, keep a brothel*, Ar. Pac. 849.

Πορνοβοσκία, ας, ἡ, *the trade, habits of a brothel-keeper*, Aeschin. 84, 32: from

Πορνοβοσκός, όν, (πόρνη, βόσκω) *keeping prostitutes, a brothel-keeper*, Aeschin. 89, 4;—name of a play of Eubulus.

Πορνογενής, ές, (*γένω)=sq.

Πορνογέννητος, ον, (πόρνη, γεννάω) *born of a harlot, a bastard.*

Πορνογράφος, ον, (πόρνη, γράφω) *painting harlots*, Ath. 567 B. [ᾰ]

Πορνοδῐδάσκᾰλος, ου, ὁ, ἡ, (πόρνη, διδάσκαλος) *one who teaches fornication*, Aristaen.

Πορνοκοπία, ας, ἡ, *commerce with prostitutes*: from

Πορνοκόπος, ον, (πόρνη, κόπτω) *having commerce with prostitutes*, LXX; v. Lob. Phryn. 415.

Πορνομᾰνής, ές, (πόρνη, μαίνομαι) *mad after prostitutes.*

Πορνομοιχής, ές, (πόρνη, μοιχάω) *committing fornication with harlots.*

†Πορνοπίων, ωνος, ὁ, *Pornopion*, appell. of Apollo; and also name of a month among the Aeolians in Asia, Strab. p. 613.

Πόρνος, ου, ὁ, *a fornicator*, also *a catamite*, Ar. Plut. 155, Xen. Mem. 1, 6, 13. (On the deriv., v. sub πόρνη.)

Πορνοσκόπος, ον, (πόρνη, σκοπέω) *spying after harlots.*

Πορνοσύνη, ης, ἡ, = πορνεία, Manetho.

Πορνοτελώνης, ου, ὁ, (πόρνη, τελώνης) in Athens, *the collector* or *farmer of the tax imposed upon public prostitutes* (πορνικὸν τέλος), Philonid. Coth. 1; cf. Böckh P. E. 2, p. 49.

Πορνότριψ, ῐβος, ὁ, (πόρνη, τρίβω) earlier word for πορνοκόπος, acc. to Phryn. 415; formed like οἰκότριψ.

Πορνοφίλας, ὁ, Anth. P. 11, 416; and πορνοφίλος, ον, (πόρνη, φιλέω) *loving harlots.* [ῐ]

Ποροποιέω, ῶ, f. -ήσω, (πόρος, ποιέω) *to make a way, open a path.* Hence

Ποροποιΐα, ας, ἡ, *the making a way* or *passage, opening the pores* of the skin, Clem. Al.

Πόρος, ου, ὁ, *a means of passing* (a river), *a ford* or *ferry*, like πορθμός, Lat. *vadum*, Θρύον πόρος Ἀλφειοῖο, Thryum *the ford* of the Alphëus, Il 2, 592, cf. 14, 433; 21, 1: then, *a narrow part of the sea, strait*, π. Ὠκεανοῖο, Hes. Th. 292, cf. Hdt. 7, 183: esp. *a part used for crossing over*, and pleonast. π. διαβάσιος, Id. 8, 115; so, π. Ἕλλης, the Hellespont, Pind. Fr. 197, and Aesch.; Πλουτῶνος π., the Stygian ferry, Aesch. Pr. 806: Ἰόνιος π., the Ionian sea, which is *the passage-way* from Greece to Italy, Pind. N. 4, 87: ἐν πόρῳ, in or by *the passage-way*, Hdt. 8, 76, Thuc. 1, 120; 6, 48:—αἰθέρα ἁγνὸν πόρον οἰωνῶν, Aesch. Pr. 281.—2. periphr., πόροι ἁλός, *the paths* of the sea, i. e. the sea, Od. 12, 259, cf. κέλευθος: and very freq., πόρος Ἀλφεοῦ, Σκαμάνδρου, i. e, the Alphëus, Scamander, etc., Pind. O. 1, 148, Aesch. Cho. 366: hence prob. in Ib. 72, πόροι absol. for *rivers*; and ῥυτοὶ πόροι, Eum. 452:—βίου π., *the stream* of life, Pind. I. 8 (7), 30. — 3. generally, *a way through* or *over, thoroughfare, passage*, hence of a bridge, Hdt. 4, 136, 140, etc.: *the track* of a wild beast, Xen. Cyr. 1, 6, 40.—4. *a passage through* the skin, etc., and so, οἱ πόροι, *the pores* of the body, Lat. *meatus*, Plat. Meno 76 C.—II. c. gen. rei, *a way* or *means of achieving, accomplishing* a thing, as, Hdt. 2, 2; 3, 156; π. ὁδοῦ, *a means of performing* the journey, Ar. Pac. 124; π. χρημάτων, *a way of getting* money, Xen. Ath. 3, 2: and then,—2. absol., *a contrivance, device, resource*, Aesch. Pr. 59, 477, etc.; περὶ δ' ἱματίων τίς πόρος ἔσται; Ar. Eccl. 653; like μηχανή.—3. in plur., esp., *a way of meeting expenses, 'ways and means,' resources, revenue*, Xen. Cyr. 1, 6, 9, etc.; Xen. also wrote a treatise περὶ Πόρων, *de Vectigalibus.*—III. πόροι are also *the fibres* of the nerves, Arist.; and *the threads* or *filaments* by which the larvae of certain insects are hung, Id. (From περάω, q. v.; our *fare* (in thorough*fare*, *ferry*, Germ. *Fahrt*, cf. πορθμός: hence πορίζω.)

†Ποροσελήνη, ης, ἡ,=Πορδοσελήνη, Paus. 3, 25, 7.

Πορπᾱκίζω, f. -ίσω, (πόρπαξ) *to grasp by the handle*, esp. *to take up and bear a shield*, also in mid., Ar. Lys. 106: hence διαπορπᾱκίζω, *to put the hand through the handle of a shield, so as to manage it*, ap. Hesych.

Πορπᾱκοφορέω, ῶ, *to carry* a shield *by the handle.*

Πόρπᾱμα, ατος, τό, (πορπάω) *a garment fastened with a* πόρπη, Eur

El. 820, H. F. 959: cf. *περόνημα*, and v. sub *πόρπημα*.

Πόρπαξ, *ᾰκος, ὁ*, *the handle* of a shield, Soph. Aj. 576, Eur. Phoen. 1127, etc.; prob. like *κρίκος*, *a ring*, prob. of metal, inside the shield, which could be taken out at pleasure, *ἔχουσι πόρπακας* [*αἱ ἀσπίδες*], i. e. they are ready for use, Ar. Eq. 858, cf. 849: also=*ὀχάνη, ὄχανον*, q. v.—II. *part of the head-gear of a horse*, Eur. Rhes. 385. (From *πόρπη*, as *πύνδαξ* from *πύνδος*, *ὕσσαξ* from *ὕσσος*, etc.)

†Πόρπαξ, *ακος, ὁ*, *the Porpax*, a river of Sicily, Ael. V. H. 2, 33.

Πορπάω, *ῶ*: f. *-άσω* [*ᾱ*]: pf. pass. *πεπόρπᾱμαι*: the fut. in *-ήσω*, etc., being only Ion., Lob. Phryn. 205:—*to fasten with a buckle, to buckle* or *pin down*, Aesch. Pr. 61: from

Πόρπη, *ης, ἡ*, *that part of a clasp in which the περόνη* (q. v.) *was fastened*, like *the tongue* in a buckle; hence, generally, *a buckle, brooch* or *clasp* for fastening dresses, esp. on the shoulders, and mostly used in women's dresses: mostly used in plur., as Il., 18, 401, H. Ven. 164, and Trag.: but *πόρπη*, loosely,=*περόνη*, *the buckle-pin*, Eur. Phoen. 62. (No doubt from *πείρω*, *to pierce*: hence also *πόρπαξ*.) Hence

Πορπηδόν, adv., *like a clasp*.

Πόρπημα, Ion. for *πόρπαμα*, Lob. Phryn. 205.

Πορπόω, = *πορπάω, πορπάζω*. Hence

Πόρπωμα,=*πόρπαμα*.

Πόῤῥω, adv., the Lat. *porro*, later Att. for *πρόσω*. Compar. *ποῤῥωτέρω*, superl. *ποῤῥωτάτω*, etc.; v. sub *πρόσω*.

Πόῤῥωθεν, adv., later Att. for *πρόσωθεν*, q. v.

Πόῤῥωθι, adv., *far*.

Πορσαίνω,=*πορσύνω*, *to offer, give*, like *πορσύνω*, Pind. I. 6 (5), 11: hence, also, *to treat with care, attend to, cherish, nourish, βρέφος*, Pind. O. 6, 54: *to honour, adore, δαίμονα*, Ap. Rh. 2, 719, cf. 4, 897:—absol., *π. κατὰ δώματα*, *to manage* the household affairs, H. Hom. Cer. 156; cf. *πορσύνω*, sub fin.

†Πορσηνᾶς, *ᾶ, ὁ*, *Porsenna*, king of Clusium, Strab. p. 220: in Plut. *Πορσήνας*.

Πόρσῑον, adv., compar. of *πόρσω*, Pind.; v. sub *πρόσω*.

Πόρσιστα, adv., superl. of *πόρσω*, Pind.; v. sub *πρόσω*.

Πορσύνω [*ῠ*]: f. *πορσῠνέω* contr. *-ῠνῶ*: (**πόρω*)—*to proffer, offer, give, present* what one has before prepared; hence, *λέχος πόρσυνε καὶ εὐνήν*, euphem., she *prepared and shared* his bed and couch, Od. 3, 403; 7, 347; *κείνου πορσυνέουσα λέχος*, *to prepare* his bed, Il. 3, 411; in Hom. always of a wife, but in Trag. also of female slaves and concubines, v. Heyne Il. T. 4, p. 539.—II. generally, *to make ready, prepare, provide, order, adjust*, *τὰ τοῦ θεοῦ*, Hdt. 9, 7; *δαῖτα*, Pind. I. 4, 105 (3, 79); so, *π. τροφεῖα*, Soph. O. C. 341; *π. ἐχθροῖς ἐχθρά*, Aesch. Ag. 1360, cf. Xen. Cyr. 1, 6, 17; *π. πημονήν*, Id. Ag. 1374; *π. χάριν τινί*, Eur. Supp. 132; so too, *π. πρᾶγμα μέγα*, Soph. El. 670; *π. τὰ ἐπιτήδεια*, Xen. Cyr. 4, 2, 47; *παισὶν οἷα χρὴ καθ' ἡμέραν*, Eur. Med. 1020; *π. τεὸν οἶκον*, *to furnish* thy house *with store of wealth*, Pind. P. 4, 269:—mid., *to provide for one's self, get ready, δεῖπνον*, Aesch. Pers. 375;—in pass., *to be all ready*, Xen. Cyr. 7, 5, 17.—III. esp. of persons, *to treat with care*, Eur. Rhes. 878: hence, like *θεραπεύω, τρέφω*, *to cherish, tend* a child, a sick person, etc., Ap. Rh.:—of things, *to regard, esteem, ῥῆμα τῶν Ὁμήρου*, Pind. P. 4, 494.—The form *πορσύνω* is oft. confounded with the synon. *πορσαίνω*, but the latter is unknown to the most ancient Epic, as also prob. to Att. poetry.—Even *πορσύνω* is a poet. word, though used by Xen. ll. cc.

Πόρσω, adv.,=*πρόσω*, q. v.

Πορτάζω, *to be frolicsome as a calf*, Lat. *vitulari*, from *πόρταξ*.

Πορτάκιον, *ου, τό*, dim. from sq. [*ᾰ*]

Πόρταξ, *ᾰκος, ἡ*,=*πόρτις*, *a calf*, Il. 17, 4.

Πορτί, Cret. for Dor. *προτί* (*πρός*), Inscr., Koen Greg. 238.

†Πορτικανός, *οῦ, ὁ*, *Porticanus*, an Indian prince, Strab. p. 701.

Πόρτῐς, *ῐος, ἡ*, *a young heifer, calf*, Il. 5, 162, H. Cer. 174, Soph. Tr. 530:—metaph., *a young maiden*, like Lat. *juvenca, juvencula*, Lyc. 102;—also, though very rarely, *ὁ πόρτις*, Lat. *juvencus*, Aesch. Supp. 42, 313. Hence

Πορτιτρόφος, *ον*, (*τρέφω*) *nourishing calves*, H. Hom. Ap. 21.

Πορφύρα, *ας*, Ion. *-ρη, ης, ἡ*, *the purple-fish*, Lat. *purpura murex*, Archipp. Ἰχθ. 6, Arist. H. A. 4, 4, 2.—II. *the purple dye for wool obtained from it, purple*, Hdt. 3, 22, Plat. Legg. 847 C; *πορφύρας κηκίς*, Aesch. Ag. 959.—III. in plur., *purple*, i. e. *purple cloths*, Ib. 957.—IV. *πορφύρα πλατεῖα*, *the broad purple stripe* on a Roman toga, Lat. *praetexta, latus clavus*, Polyb. 10, 26, 1, Dem. Phal., Plut., etc. (Prob. from *πορφύρω*, q. v. [*ῠ*) Hence

Πορφῠραῖος, *α, ον*, = *πορφύρειος*, doubted by Lob. Phryn. 147.

Πορφῠράνθεμος, *ον*,=sq., Plut.

Πορφῠρανθής, *ές*, (*πορφύρεος, ἄνθος*) *with purple blossom*, Theophr. ap. Ath. 681 B.

Πορφύρειον, *ου, τό*, *a dye-house for purple*, Strab. [*ῠ*]

Πορφύρειος, *α. ον*,=sq. [*ῠ*]

Πορφύρεος, *α* Ion. *η, ον*, Att. contr. *πορφῠροῦς, ᾶ, οῦν*, (*πορφύρα*):—Lat. *purpureus, purple*,—strictly, *dark-red*, but varying in shade, Hom., etc.:—the first notion prob. (cf. *πορφύρω*) was of the troubled sea, *dark, purple*, like *οἶνοψ*, hence *π. κῦμα*, Il. 1, 482, Od. 2, 428, (of a river, Il. 21, 326); *π. ἅλς*, Il. 16, 391; (hence, *βίος πορφυροῦς θαλάσσιος*, a seaman's *troublous* life, Eur. Sthen. 4); so too, *π. νεφέλη*, *a dark* cloud, Il. 17, 551: then more definitely of colour, *π. αἷμα*, Il. 17, 361; hence also, *π. θάνατος*, of death in battle, Il. 5, 83; 16, 334; 20, 477, (unless it be simply=*μέλας θάνατος*): later, usu. of cloths, etc., coloured by the dye of the *murex, purple, red* (like *φοινικόεις*), *φᾶρος*, Il. 8, 221; *χλαῖνα*, Od. 4, 115, etc.; so usu. later, as in Hdt. 1, 50, Pind. P. 4, 203, Simon. 7, 12, Trag., etc. (cf. *μεσόλευκος*):—also, *rosy*, as very freq. Lat. *purpureus*, *π. Ἀφροδίτη*, Anacr. 2, 3; *π. χείλεα*, Simon. 119:—lastly, generally, *bright, beauteous*, cf. Böckh Pind. N. 11, 28 (36); and so Horace has *purpurei olores*, Od. 4, 1, 10; cf. *φοινικόπεζα*.—Compar. and Superl. *πορφυρώτερος, -ώτατος*, not *πορφυρεώτ-*, cf. *χρυσότερος*, and Buttm. Ausf. Gr. § 65, 7.

Πορφῠρεύς, *έως, ὁ*, (*πορφύρα*) *a fisher for purple fish, a purple dyer*, Lat. *purpurarius*, Hdt. 4, 151, Ael. N. A. 7, 34, Luc. Tox. 18.

Πορφῠρευτής, *οῦ, ὁ*,=foreg. Hence

Πορφῠρευτικός, *ή, όν*, *of, belonging to a πορφυρεύς, στέγαι*, Eur. I. T. 263.

Πορφῠρεύω, (*πορφύρα*) *to catch purple fish*, Acusil. ap. Schol. Ap. Rh. 4, 1147; so in mid. ap. Ath. 87 B.—II in mid., also, *to dye purple*, Philostr.

Πορφῠρέω, later poet. form for intr *πορφύρω*, v. l. Arat. 158.

Πορφῠρίζω, f. *-ίσω*, *to be purplish*, Diosc., Apollod. ap. Ath. 281 E.

Πορφύριον. *ου, τό*, dim. from *πορφύρα*, Arist. H. A. 5, 15, 4, Theophr.—II. v. l. for *πορφύρειον*. [*ῠ*]

†Πορφύριος, *ου, ὁ*, *Porphyrius, Porphyry*, masc. pr. n., Anth. Plan. 335.

†Πορφυρίς, *ίδος, ἡ*, *Porphyris*, fem. pr. n., Anth. P. 6, 172.

Πορφῠρίς, *ίδος, ἡ*, (*πορφύρα*) *a purple garment* or *covering*, Xen. Cyr. 2, 4, 6; 8, 3, 3.—II. *a red-coloured bird*, different from *πορφυρίων*, Ibyc. 3, Ar Av. 304, cf. Ath. 388 C-E

Πορφῠρίτης, *ου, ὁ*, fem. *-ῖτις, ιδος*, *like purple*.

Πορφῠρίων, *ωνος, ὁ*, (*πορφύρα*) *a red-coloured water-bird*, Ar. Av. 707, etc., Arist. H. A. 8, 6, 1, v. sub *πορφυρίς*.—II. *a* kind of *whale*:—*a polypus*, Artemid.

†Πορφυρίων, *ωνος, ὁ*, *Porphyrion*, one of the giants, slain by Hercules, Pind. P. 8, 15.—2. an early king of Attica, Paus. 1, 14, 7.

Πορφῠρόβαπτος, *ον*, (*πορφύρα, βάπτω*) *dipped in* or *dyed purple*, Plat. (Com.) Incert. 8.

Πορφῠροβᾰφεῖον, *ου, τό*, (*πορφυροβάφος*) *a dye-house for purple*, Strab.

Πορφῠροβᾰφής, *ές*,=*πορφυρόβαπτος*, only in A. B. p. 379.

Πορφῠροβάφος, *ου, ὁ*, (*πορφύρα, βάπτω*) *a dyer of purple*, Ath. 604 B. [*ᾰ*]

Πορφῠρογέννητος, *ον*, (*γεννάω*) *born in the purple*, a term of the Byzantine court for *a child born to the reigning emperor*.

Πορφῠροειδής, *ές*, (*πορφύρα, εἶδος*) *purpled, dark, λίμνη*, Aesch. Supp. 529, cf. Arist. Color. 2, 4, and *πορφύρω*.

Πορφῠρόεις, *εσσα, εν*, *purple*, like *πορφύρεος*, Nic. Al. 544.

Πορφῠρόζωνος, *ον*, *with purple girdle*.

Πορφῠρόκαυλος, *ον*, *with purple stalk*.

Πορφῠροκλέπτης, *ου, ὁ*, (*πορφύρα, κλέπτω*) *a stealer of purple*, Diog. L. 6, 57.

Πορφῠρομῑγής, *ές*, (*πορφύρα, μίγνυμι*) *mixed with purple*.

Πορφῠρόπεζος, *ον*, and pecul. fem. *-πεζα*,=*φοινικόπεζα*, q. v.

Πορφῠροπώλης, *ου, ὁ*, fem. *-πωλὶς, ιδος*, (*πορφύρα, πωλέω*) *a dealer in purple*, †N. T. Act. 16, 14.

Πορφῠροπωλική, *ῆς, ἡ*, (sc. *τέχνη*), *the trade of a purple-seller*, A. B.

Πορφῠρόστρωτος, *ον*, (*πορφύρα, στρώννυμι*) *spread with purple cloth*, Aesch. Ag. 910.

Πορφῠροσχήμων, *ον*, (*πορφύρα, σχῆμα*) *purple-clad*, Polyaen.

Πορφῠροῦς, *ᾶ, οῦν*, Att. contr. for *πορφύρεος*.

Πορφῠρόω, *ῶ*, *to make purple, dye purple*.

Πορφύρω, prob. a redupl. form of *φύρω*, (as *μύρω μορμύρω, μερίζω μερμηρίζω*, etc., v. Lucas Quaest. Lexil.), used intr., strictly of the sea, *to grow dark*, *ὡς ὅτε πορφύρῃ πέλαγος μέγα κύματι κωφῷ*, as when the huge sea *grows dark* with its dumb swell (i. e. with waves *that do not break*, opp. to *πολιὴ ἅλς*), Il. 14, 16; and Arist.

Color. 2, 4, explains it of the gleam of the sun on the *shadow side* of a wave; though Cic. ap. Non. says, *unda cum est pulsa remis purpurascit*; cf. πορφύρεος:—hence, metaph., πολλὰ δέ οἱ κραδίη πόρφυρε, much *was* his heart *troubled*, Il. 21, 551, Od. 4, 427, 572; 10, 309 (cf. καλχαίνω, in Soph. Ant. 20); though others take it trans., his heart *debated, brooded on* many things, and so it is found in an Epigr. ap. Suid. in v.; so also in Ap. Rh., absol., *to think, debate*, 3, 456, 1161.—II. of colour not till later, *to grow purple*, οἴνῳ, Theocr. 5, 125; cf. Opp. C. 3, 347.—2. trans. *to dye purple*, only in Nonn. [ῠ]

Πορφῠρώδης, ες,=πορφυροειδής.

Πορφῠρώματα, τά, *the flesh of the swine sacrificed to Ceres and Proserpina.*

Πορφυρώτερος, -ώτατος, v. πορφύρεος, fin.

*Πόρω, assumed as pres. to the aor. ἔπορον, and pf. πέπρωμαι.—I. aor. ἔπορον, in Hom. usu. without augm.; part. πορών, Aesch. Pr. 946; inf. πορεῖν, only in Hesych. (for in Pind. P. 2, 105, πεπαρεῖν is now read):—strictly, *to bring to pass, contrive* (cf. πόρος II), hence *to give, offer, impart*, of things, π. φάρμακα, τεύχεα, εἵματα, Il. 4, 219; 7, 146, etc.; and of conditions or qualities, π. μαντοσύνην, Il. 1, 72; πένθος, κακά, Hom.; τιμήν, Hes. Th. 904; εὖχος π., *to fulfil* a wish, Od. 22, 7; ἀνδρὶ παράκοιτιν π., Il. 22, 60, cf. Od. 10, 7; πόρεν δέ οἱ υἱόν, *he gave* her a son, i. e. begat one upon her, Il. 16, 185; so, ἔπορέν οἱ χρυσόν, Pind. O. 13, 111; κῦδος, Id. P. 4, 117; π. τινὶ γέρα, δωρεάν, τιμάς, Aesch. Pr. 108, etc.:—c. inf., πόρε καὶ σὺ κούρῃσιν ἕπεσθαι τιμήν (for ὥςτε ἕπεσθαι), Il. 9, 513; so, πόρε μιν Κενταύρῳ διδάξαι, Pind. P. 3, 80:—c. acc. pers., Κύκνον θανάτῳ ἔπορεν, Id. O. 2, 147:—absol. σοὶ θεοὶ πόροιεν, ὡς ἐγὼ θέλω, Soph. O. C. 1124:—also, π. τινὰ δεῦρο=πορεύειν, *to bring* him so far, Ib. 1458:—never in Eur., or in prose.—II. perf. πέπρωμαι, *to be one's portion* or *lot*: hence 3 pf. pass., πέπρωται, and in Hes. 3 plqpf. πέπρωτο, *it has* or *had been* (*is* or *was*), *fated, foredoomed*, c. acc. et inf. aor., Il. 18, 329, Eur. Alc. 21; c. inf. aor. (only), Hes. Th. 464, 475; c. dat. et inf., τί γὰρ πέπρωται Ζηνὶ πλὴν ἀεὶ κρατεῖν, Aesch. Pr. 519, cf. 753:—part. πεπρωμένος, *allotted, fated* to one, ὁπποτέρῳ θανάτοιο τέλος πεπρωμένον ἐστί, Il. 3, 309; also c. dat. rei, *destined to* a thing, ὁμῇ πεπρωμένον αἴσῃ, Il. 15, 209; 16, 441; cf. Eur. Tro. 341:—freq. absol. in Pind., πεπρωμένος βασιλεύς, etc., P. 4, 109, etc.; πεπρ. βίος, one's *natural* life (as in Lat. *mors fatalis* is a *natural* death), P. 6, 27;—ἡ πεπρωμένη (sc. μοῖρα), like εἱμαρμένη, *an appointed lot*, and so *fate, destiny*, Hdt. 1, 91, and Trag.; so, πεπρ. αἶσα, ξυμφορά, etc., Aesch. Pr. 103, Soph. Ant. 1337; etc.:—and so, τὸ πεπρωμένον, Pind. Fr. 256, Aesch. (Sometimes thought to be a perf. syncop. from περατόω.—The whole word is poet. only.)

*ΠΟ'Σ or ΠΟ', assumed as nom. of the interrog. pron., answering to the relat. ὅς, whence gen. ποῦ, dat. ποῖ, πῇ, πῶ, used as advs.; also, πόθεν, πόθι, πόσε, ποτε; and the adj. πότερος. (The Lat. *quis, qui*, cf. πόσος, sub fin.)

Ποσάκις, adv., (πόσος) *how many times? how often?* Ep. Plat. 353 D: poet. also ποσσάκι, Call. Dian. 119. [ᾰ]

Ποσαπλάσιος, α, ον, (πόσος) *how many times multiplied? how many fold?* Plat. Meno 83 B, where the answer is, τετραπλάσιον. [πλᾰ]

Ποσαπλᾰσίων, ον, gen. ονος,= foreg.

Ποσαπλῶς, adv., (πόσος) *how many times?* LXX.

Ποσάπους, ποδος, ὁ, ἡ, (πόσος, πούς) *of how many feet? how many feet long?* Plat. Meno 85 B. [ᾰ]

Ποσᾰχῇ, adv., (πόσος) *in how many places?*

Ποσᾰχῶς, adv., (πόσος) *in how many ways?* Arist. Top. 1, 13, 1, etc.

Πόσε, adv., (*πός) *whither?* πόσε φεύγετε; Il. 16, 422, Od. 6, 199; πόσ' ἴμεν; Od. 10, 431;—ποῖ was used in common Greek.

Ποσειδᾶν and Ποτειδᾶν, ᾶνος, ὁ, Dor. for Ποσειδῶν, q. v.

Ποσειδᾰόνιος, α, ον, = Ποσειδώνιος, hence, Π. θεός, = Ποσειδῶν, Herm. Soph. O. C. 1489.

†Ποσειδάων, ωνος, ὁ, Ep.=Ποσειδῶν, Il. 13, 351, etc.: v. sub Ποσειδῶν. [ᾰ]

Ποσείδειον, ου, τό, †Ion. -δήϊον†, *a temple of Neptune*, Strab.,—†as pr. n., *Posīdēum*, a town on the borders of Cilicia and Syria, Hdt. 3, 91: in Strab. p. 751 Ποσείδιον†: neut. from

Ποσείδειος, α, ον,=Ποσειδώνιος.

Ποσειδέων, ωνος, ὁ, Ion. for Ποσειδῶν, Hdt.

Ποσειδεών, ῶνος, ὁ, the sixth month of the Athen. year, the latter half of December and former of January.

Ποσειδεωνίς, ίδος, ἡ, *a bird sacred to Neptune, the halcyon*, ἀλκυών; also ποσειδωνία.

†Ποσειδήϊον, ου, τό, Ion.=Ποσείδειον, Hdt.

†Ποσείδιον, ου, τό,=Ποσείδειον, q. v.—2. a promontory and city on the coast of Epirus, Strab. p. 324.—3. a promontory of Thessaly on the Maliacus sinus, Id. exc., p. 330.—4. a promontory of Chios, Id. p. 644.—Other promontories, so called from a *temple of Neptune* thereon, in Samos, Arabia, etc., Id. pp. 637, 776, etc.

†Ποσείδιππος, ου, ὁ, *Posīdippus*, an Athenian pilot, Dem. 1222, 10.—Others of this name in Isae.; Ael.; etc.

Ποσειδῶν, ῶνος, ὁ, acc. Ποσειδῶ, voc. Πόσειδον: contr. from the Homeric form Ποσειδάων, άωνος, acc. άωνα, voc. Ποσειδᾶον: the contr. nom. Ποσειδῶν is first in Hes. Th. 732: later the gen. was also Ποσειδάονος, etc.: Dor. Ποσειδάν and Ποτειδάν, ᾶνος, or (acc. to Herodian., περὶ μον. λέξεις, p. 10, Dind.) Ποτειδάν, cf. Böckh v. l. Pind. O. 13, 5; also perh. Ποτῑδᾶν, Eupol. Hel. 6 (whence the name of the town Ποτίδαια, Ar. Eq. 438, but v. Arnold Thuc. 1, 63): Aeol. Ποτείδαν: Ion. Ποσειδέων, ωνος, Hdt.,—*Poseidon*, Lat. *Neptunus*, son of Cronus (Saturn) and Rhea, brother of Jupiter, god of the water, esp. of the sea, husband of Amphitrité: on his attributes, etc., v. Müller Archäol. d. Kunst, § 354 sq. [ᾱων] Hence

Ποσειδώνειον, ου, τό,=Ποσειδώνιον: strictly neut. from

Ποσειδώνειος, α, ον, = Ποσειδώνιος.

†Ποσειδωνία, ας, ἡ, *Posīdonia*, Greek name of Paestum in Lucania, Strab. p. 252.

†Ποσειδωνιάς, άδος, ἡ, *Posīdonias*, a small town near Troezene, Paus. 2, 30, 8.

†Ποσειδωνιάτης, ου, ὁ, Ion. -ιήτης, εω, *inhab. of Posidonia, a Posidonian*, Hdt. 1, 167: ὁ Π. κόλπος, the *sinus Paestanus*, now *gulf of Salerno*, Strab. p. 252.

Ποσειδώνιον, ου, τό (sc. ἱερόν), *the temple of Neptune*, †Strab. p. 257, etc.,† Lob. Phryn. 368: neut. from

Ποσειδώνιος, α, ον, (Ποσειδῶν) *belonging* or *consecrated to Neptune*: hence, ἡ ποσειδωνία, *the halcyon, which was sacred to Neptune*; and τὰ Ποσειδώνια (sc. ἱερά), *his festival.*

†Ποσειδώνιος, ου, ὁ, *Posīdonius*, a Spartan, Hdt. 9, 71.—2. a Stoic philosopher of Apamea, Strab. p. 653.—Others in Diog. L.; etc.

Ποσειδωνοπετής, ές, (Ποσειδῶν, πίπτω) *fallen* or *coming from Neptune.*

Πόσθη, ης, ἡ, *membrum virile*, Ar. Nub. 1014: *the foreskin*, Diosc.

Ποσθία, ας, ἡ, *a sty on the eye-lid*, elsewh. κριθή, Hipp.

Πόσθιον, ου, τό, dim. from πόσθη, Ar. Thesm. 254, 515.

Πόσθων, ωνος, ὁ, (πόσθη) *one that has a large* πόσθη:—comic word for *a little boy*, Ar. Pac. 1300, Luc. Lexiph. 12.

Ποσθωνεύς, έως, ὁ,=foreg.

Ποσῑδεῖος, α, ον, = Ποσειδώνιος, Osann Syll. Inscr. 1, p. 164.

Ποσίδεσμος, ου, ὁ, (πούς, δεσμός) *the foot-shackler, fetterer*, word coined by Plat. Crat. 402 E.

Ποσῑδήϊον, ου, τό, Ion. for Ποσείδειον, *the temple of Neptune*, Od. 6, 266: †in Ap. Rh. 1, 1279 as pr. n., a promontory of Bithynia†: neut. from

Ποσῑδήϊος, η, ον, Ion. for Ποσείδειος, ἄλσος Ποσ., a grove *sacred to Neptune*, Il. 2, 506, H. Ap. 230.

Πόσῐμος, η, ον, (ἡ πόσις)=πότιμος, dub.

ΠΟ'ΣΙ`Σ, ὁ, gen. πόσιος (and so in Att., not πόσεως); but dat. πόσει, Ep. πόσεϊ (Il. 5, 71); voc. πόσις or πόσι, Eur.: pl. πόσεις:—poet. nom. πόσσις, Leon. Al. 33.—*A husband, spouse*, freq. in Hom., Pind., etc.; τὸν ὁμοδέμνιον πόσιν, Aesch. Ag. 1108: esp., *a lawful husband*, opp. to ἀνήρ, *a paramour*, μὴ πόσις μὲν Ἡρακλῆς ἐμὸς καλῆται, τῆς νεωτέρας δ' ἀνήρ, Soph. Tr. 550. (Prob. its orig. sense was that of *lord, master*, v. πότνια, sub fin.)

Πόσῐς, ιος Att. εως, ἡ (πίνω):—*a drinking, drink, beverage*, freq. in Hom., who usu. opposes it to ἐδητύς; also to βρῶσις, Od. 10, 176; so Hes. Sc. 395; συγγίνεσθαι ἐς πόσιν, to meet for a carousal, Hdt. 1, 172, cf. 5, 19; so, παρὰ τὴν πόσιν, Lat. *inter pocula, over their cups*, Id. 2, 121, 4:—*a draught*, πίεται τρίτην πόσιν, Aesch. Cho 578:—also in Plat., etc.

Πόσος, η, ον, Ion. and Aeol. κόσος, interrog. adj. of the relat. ὅσος and demonstr. τόσος,—*how great? how much? of what value?* Lat. *quantus?* first in Aesch., πόσον τι πλῆθος; Pers. 334; πόσον τινὰ χρόνον; Soph. O. T. 558; etc.: πόσου; *for how much? at what* price? Lat. *quanti?* Plat. Apol. 20 B.—II. ποσός, ή, όν, indef. adj., *of any size* or *number*, Lat. *aliquantus*, Plat. Soph. 245 D: hence ἐπὶ ποσόν, also ἐπὶ ποσόν τι, *to a certain degree, during a certain time*: τὸ ποσόν, Lat *quantitas*. Plat. Phil. 24 D, cf. Arist. Categ. 6. Adv. -σῶς. (The Aeol. form κόσος, q. v., is the Lat. *cot cotus coties*, i. e. *quot quotus quoties*, by the same change as in *πος quis, ἵππος ἴκκος equus, etc.—some connect this with the numeral Sanscr. *-çati*, by the terminations *-κοντα*, *-κοσιος*, *-κοστος*; but the different letters these assume in the cognate languages makes this unlikely, viz., *-κοντα*= Sanscr. *-çati*, Lat. *-ginta*. It is likely that in the old dialect *κόσος*, *κότε*, etc., were spelt with a *koppa*, ϙ,= Lat. *q*.)

Ποσοσύλλᾰβος, *ον*, (*πόσος*, *συλλαβή*) *of how many syllables?*

Ποσότης, *ητος*, *ἡ*, (*πόσος*) *size* or *quantity*, Polyb. 16, 12, 10.

Ποσόω, *ῶ*, (*ποσός*) *to make of a certain size, of a certain price, state as so dear*, Theophr. Char. 23.

Ποσσῆμαρ, adv., (*πόσος*, *ἦμαρ*) *in how many days? within how many days?* Il. 24, 657.

Ποσσίκλῠτος, *ον*, (*πούς*, *κλυτός*) *famed for swiftness of foot*, Dionys. ap. Steph. Byz. s. v. Κάσπειρος.

†Ποσσικράτης, *ους*, *ὁ*, *Possicrates*, masc. pr. n., Paus. 8, 27, 2.

Ποσσίκροτος, *ον*, (*πούς*, *κρότος*) *struck with the foot* in dancing, Orac. ap. Hdt. 1, 66.—II. act. *striking with the feet*, Orph. H. 30, 2.

†Πόσσις, *ιος*, *ὁ*, *Possis*, masc. pr. n., Ath. 533 D.

Ποσταῖος, *α*, *ον*, (*πόστος*) *in how many days? on which day?* like *δευτεραῖος*, *τριταῖος*, etc., Xen. Cyr. 5, 3, 28.

Ποστημόριος, *α*, *ον*, *what fraction* or *proportion* of a thing?

Πόστιον, *τό*, for *πόσθιον*, barbarism in Ar. Thesm. 1188.

Πόστος, *η*, *ον*, (*πόσος*) *which* (in a series)? *πόστον δὴ ἔτος ἐστὶν ὅτε ξείνισσας ἐκεῖνον;* Od. 24, 288.—II. *how little* or *small?* Lat. *quantulus?* Xen. Cyr. 4, 1, 16.

†Ποστούμιος, *ου*, *ὁ*, *Postumius*, Rom. masc. pr. n., Polyb. 2, 11, 7.

†Πόστουμος, *ου*, *ὁ*, the Rom. name *Postŭmus;* [the *ου* following the analogy of the Latin word is short in late poets.]

†Ποσωχάρης, *ους*, *ὁ*, *Posochares*, masc. pr. n., Leon. Tar. 10.

Πότ, short. Dor. for *ποτί*, *πρός*, but, as it seems, only before the art., *πὸτ τῶ*, *πὸτ τῷ*, *πὸτ τόν*, *πὸτ τώς*, *πὸτ τό*, *πὸτ τά*, etc., for *ποτὶ τῶ* (Dor. for *πρὸς τοῦ*), etc., Ar. Ach. 723, 751, 783, Theocr. 15, 70; but not only in poetry, for we find *πὸτ τάδε*, in public acts of Sparta in Thuc, 5, 77, 79.—Many scholars, as Koen Greg. Cor. p. 233, Buttm. Ausf. Gr. § 117 Anm. 4, write these as one word, *ποττῶ*, *ποττάν*, etc., cf. *ἄμ*, *κάκ*, *κάπ*, *πάρ*.

Πότα, Aeol. for *πότε*, like *ὅτα* for *ὅτε*.

Πότᾰγε, Dor. for *πρόςαγε*, Theocr. 1, 62.

Ποτᾰγωγίς, *ίδος*, *ἡ*, Arist. Pol. 5, 11, 7, where Schneid. prefers *ποταγωγίδης*, *ου*, *ὁ*: v. sub *προςαγωγεύς*, *προςαγωγίδης*.

Ποταείδω, Dor. for *προςαείδω*.

Ποταινί, adv., *just now*, very dub.: from

Ποταίνιος, *α*, *ον*, also, *ος*, *ον*, (*ποτί*, *αἶνος*):—like *πρόςφατος*, *fresh*, *new*, Lat. *recens*, *στέφανος*, Pind. O. 10 (11), 72; more freq. in Aesch., *π. αἷμα*, Cho. 1055, Eum. 282; metaph., *unaccustomed*, *unwonted*, *unheard of*, *πῆμα*, Id. Pr. 102, cf. Theb. 239, Erf. Soph. Ant. 842:—a Doric form, but also found in the new Ion. of Hipp., v. Foës. Oecon. [Sometimes made trisyll., Seidl. Dochm. p. 93.]

Ποταινός, *ή*, *όν*,=*ποταίνιος*, dub.

Ποτάμειος, *α*, *ον*, v. l. for *ποτάμιος*, Eur. Tro. 1067. [ᾰ]

Ποτᾰμέλγω, f. *-ξω*, Dor. for *προςαμέλγω*.

Ποτᾰμηγός, *όν*, (*ποταμός*, *ἄγω*) *drawn* or *towed upon a river*, *going by a river*, of boats and vessels, Dion. H.

Ποτᾰμηδόν, adv., (*ποταμός*) *like a stream*, Luc.

Ποτᾰμήϊος, *η*, *ον*, Ion. and poet. for *ποτάμειος*, Nonn.

Ποτᾰμηΐς, *ΐδος*, pecul. poet. fem. of *ποτάμειος*, Ap. Rh. 3, 1219.

Ποτᾰμηπόρος, *ον*, (*ποταμός*, *πόρος*) *crossing*, *going by a river*, Opp. C. 2, 178.

Ποτᾰμήρῠτος, *ον*, (*ποταμός*, *ἀρύτω*) *drawn in streams*, *ὄλβος*, Paul. Sil. Ecphr. 596.

†Ποταμία, *ας*, *ἡ*, *Potamia*, a district of Paphlagonia, Strab. p. 562.

Ποτάμιον, *ου*, *τό*, dim. from *ποταμός*, Strab. [ᾰ]

Ποτάμιος, *α*, *ον*, also *ος*, *ον*, Eur. El. 309, but cf. 56: (*ποταμός*):—*of* or *from a river*, *ὄχθαι*, Aesch. Theb. 392; freq. in Eur.: *on the river*, of Acragas, Pind. P. 6, 6:—epith. of Diana from the connexion of her worship with that of rivers, Dissen Pind. P. 2, 7 (11).—†II. Ποτάμιος, v. sub Ποταμός. [ᾰ]

†Ποταμίς, *ίδος*, *ὁ*, *Potamis*, son of Gnosias, leader of the Syracusans, Thuc. 8, 85; Xen. Hell. 1, 1, 29.

Ποτᾰμίσκος, *ου*, *ὁ*, dim. from *ποταμός*, *a small river*, Strab.

Ποτᾰμίτης, *ου*, *ὁ*, *a water-finder*, Lat. *aquilex*.

Ποτᾰμογείτων, *ονος*, *ὁ*, *ἡ*, (*ποταμός*, *γείτων*) *near a river*.—II. *ἡ π.* a water-plant, *pondweed*, Lat. *potamogeton*, Diosc. 4, 101.

Ποτᾰμοδῐάρτης, *ου*, *ὁ*, (*ποταμός*, *διαίρω*) *a ferryman on a river*, Artemid.

Ποτᾰμόκλυστος, *ον*, (*ποταμός*, *κλύζω*) *washed by a river*, Strab.

Ποτᾰμόνδε, (*ποταμός*) adv., *into*, *to*, *towards a river*, Hom.

Ποτᾰμόῤῥῠτος, *ον*, (*ποταμός*, *ῥέω*) *watered by a river* or *rivers*, ap. A. B.—II. *flowing towards*, *on* or *with a river*.

Ποτᾰμός, *οῦ*, *ὁ*, *a river*, *stream*, freq. in Hom., Hes., etc.; *π. διϊπετής*, *καλλίῤῥοος*, *δινήεις*, etc., Hom.; cf. *πηγή*, *κρήνη*, *κρουνός*:—*ποταμόνδε*, *into* or *to a river*, Hom.—II. as a person, Ποταμός, *a river-god*, Il. 20, 7, 73, etc. (Prob. from ΠΟ- (*πίνω*), *πότος*, *ποτίζω*, and so orig, not *flowing*, but *fresh*, *drinkable* water, *πότιμον ὕδωρ*, opp. to the *salt* water of the sea; although in early geographical notions the ocean also is a *ποταμός*, v. sub *ὠκεανός*.)

†Ποταμός, *οῦ*, *ὁ*, *Potamus*, an Attic deme of the tribe Leontis, Strab. p. 398: in Paus. 1, 31, 3 *οἱ Ποταμοί*:—hence *ὁ Ποτάμιος*, *an inhab. of P.*, *a Potamian*, Isae. 53, 26: Ath. 299 B.

Ποτᾰμοφόρητος, *ον*, (*ποταμός*, *φορέω*) *carried away by a river*, N. T.

Ποτᾰμόχωστος, *ον*, (*ποταμός*, *χώννυμι*) *deposited by a river*, Diod. 1, 34.

†Ποτάμων, *ωνος*, *ὁ*, *Potamon*, son of Aegyptus, Apollod. 2, 1, 5.—2. a rhetorician, who attained to an advanced age, Luc. Macrob. 23.—Others in Anth.; etc.

Ποτᾱνός, *ά*, *όν*, Dor. for *ποτηνός*, *winged*, *flying*, *furnished with wings*, Pind. P. 8, 48; *ἐν ποτανοῖς*, among *fowls*, Id. N. 3, 140; *ποτανὸν διώκειν ὄρνιν*, Aesch. Ag. 394 (cf. *πέτομαι*, II. 1):—metaph., *ποτανὸς ἐν Μοίσαισι*, i. e. *soaring* in the arts of the Muses, Pind. P. 5, 153; *ποτανᾷ μαχανᾷ*, by *soaring* art, i. e. by poësy, Id. N. 7, 31.

Ποτάομαι, Ep. and Att. poet. form for *πέτομαι*, *to fly*, Il. 2, 462, H. Merc. 558; of sounds, Aesch. Theb. 84, Supp. 657:—pf. *πεπότημαι* (with pres. signf.), *to be upon the wing*, Od. 11, 222; 3 pl. pf. *πεποτήαται*, Il. 2, 90: Ep. 3 plqpf. *πεπότητο*, Hes. Sc. 148, Lob. Phryn. 581; *πεπότημαι* is also Att., *πεποτῆσθαι τὰς φρένας*, Ar. Av. 1445; but Aesch. and Eur. have the Dor. form *πεπότᾱμαι*, Eum. 379, Hipp. 564: so, Dor. aor. *ἐποτάθην* [ᾱ], in Soph. Fr. 423.—In Ep. we also find *ποτέομαι*.

Ποτᾰπός, *ή*, *όν*,=*ποδαπός*, N. T. Adv. *-πῶς*.

Ποταυλέω, Dor. for *προςαυλέω*, Theocr.

Ποτᾱῷος, *ῴα*, *ῷον*, Dor. for *προςηῷος*, Theocr. 4, 33.

Πότε, Ion. *κότε* (v. *πόσος* fin.), interrog. particle, *when? at what time?* Il. 19, 227, Od. 4, 642; *πότ' εἰ μὴ νῦν;* Aesch. Theb. 102; *πότ' ἆρα*,=*ἆρά ποτε*, Lat. *unquamne*, Eur. Ion 563, cf. Herm. Soph. O. C. p. xviii; *πότε δή;* Aesch. Cho. 720, Plat., etc.: *ἐς πότε λήξει;* (as in Germ. *bis wann?*) Soph. Aj. 1185.—II. more freq. *ποτέ*, enclit. particle, *at some* or *any time*, *once*, both of past and fut., freq. in Hom., Hes., etc.: also sometimes joined to the so called praesens historicus, which we translate as a past tense, Eur. El. 416, Bacch. 2 (cf. *δή ποτε*): *ἤδη ποτέ*, now *at length*, Lat. *tandem aliquando*, Il. 1, 260, Xen. Mem. 2, 2, 2; *τάχ' ἄν ποτε*, Il. 1, 205; *ποτὲ μέν.., ποτὲ δέ..*, *now...now..*, *first...then..*, *sometimes... sometimes:* Lat. *modo...modo..*, Plat. Theaet. 170 C; so, *ποτὲ μέν...ἐνιότε δέ..*, or *αὖθις δέ*, Id. Phaed. 59 A, Rep. 560 A.—In questions it has an intens. force, like Lat. *tandem*, *τί ποτε;* in Hom. *τίφθε; how ever? how in the world?* Pors. Or. 209. A negat. is often prefixed, v. *οὔποτε* and *μήποτε*, *οὐδέποτε*, *οὐδεπώποτε*, etc.—Sometimes used as enclit. part. at the beginning of a sentence, and then in case of elision the accent is thrown back on the first syll., Böckh v. l. Pind. N. 6, 43, Ar. Vesp. 1182.—Cf. also *δήποτε*, *εἴποτε*, *πώποτε*. (It belongs to the root **πός*.)

Ποτειδᾶν, Dor., but Ποτείδαν, Aeol. for Ποσειδῶν, q. v.

†Ποτεντία, *ας*, *ἡ*, *Potentia*, a city in the territory of the Picentini, Strab. p. 241.

†Ποτέολοι, *ων*, *οἱ*, the Lat. *Puteoli;* v. Δικαιάρχεια.

Ποτέομαι, Ep. for *ποτάομαι*, *to fly*, Od. 24, 7, Hes. Th. 691.

Ποτέος, *α*, *ον*, verb. adj. of *πίνω*, *to be drunk*, *drinkable*, Plat. Legg. 674 B.—II. *ποτέον*, *one must drink*, Id. Prot. 314 A.

Πότερος, *α*, *ον*, *whether of the two?* Lat. *uter? πότερος.., ὁ ἰατρὸς ἢ ὁ ὀψοποιός;* Plat. Gorg. 464 D, etc.:—in Hom. only once, Il. 5, 85, and that in indirect question, like *ὁπότερος*, cf. Plat. Rep. 527 E.—2. the neut. *πότερον* freq. as adv. at the beginning of an interrog. sentence containing two contrary propositions, the alternative being expressed by *ἤ..*, answering to Lat. *utrum...an*, in a direct question, *whether...or...?* first in Pind. P. 11, 35 sq., Fr. 232; *τίνες κατῆρξαν, πότερον Ἕλληνες ἢ παῖς ἐμός;* Aesch. Pers. 351, etc.; so in plur., *πότερα δικαστὴν ἢ δικηφόρον λέγεις;* Id. Cho. 120, etc.:—rarely in a single question, *πότερα δὴ κερτομῶν λέγεις τάδε* [*ἢ μή...*]; Soph

Phil. 1235, cf. Plat. Soph. 228 A, Xen. Cyr. 1, 3, 15.—The Att. used both πότερον and neut. plur. πότερα, as well in direct, as indirect questions; and so Hdt. in Ion. forms κότερον, κότερα.—II. without interrog., like ἅτερος, ὁπότερος, *either of the two*, Lat. *alteruter*, Heind. Plat. Charm. 171 B, Stallb. Rep. 499 C: in this signf. Phot. Lex. s. v., would write it oxyt. ποτερός, ά, όν. (The word is formed by contraction from ἕτερος and the root *πός.)

Ποτέρχομαι, Dor. for προςέρχομαι.

Ποτέρωθι, adv. (πότερος) *on whether of the two sides...? on which side...? at which place* (of two)? Plat. Phaedr. 263 B, Xen. Mem. 4, 2, 17.

Ποτέρως, adv. from πότερος, *in which way* (of two)? Lat. *utro modo?* Plat. Gorg. 502 B, etc.; ποτέρως, εἰ...ἤ.., Xen. An. 7, 7, 30:—also in indirect questions, *whether, how*, Plat. Rep. 368 C, Polit. 272 D.

Ποτέρωσε, adv. (πότερος) *to which side? to which place* (of two)? Xen. Mem. 4, 2, 14.

Ποτέχω, Dor. for προςέχω.

Ποτή, ῆς, ἡ, (ποτάομαι) *flight, a flying*, Od. 5, 337.

Πότημα, ατος, τό, (πότος, πίνω) *that which is drunk, a drink, potion, drinking*, Hipp.

Ποτημᾰτοποιός, όν, (πότημα, ποιέω) *preparing drink*, Parmenio ap. Ath. 608 A.

Ποτῆμεν, Dor. inf. from πρόςειμι for προςεῖναι.

Ποτηνός, ή, όν, (ποτάομαι) *winged, flying*, Poet. ap. Plat. Phaedr. 252 B: more usu. in the Dor. form ποτανός, q. v.

Ποτήρ, ῆρος, ὁ, (πότος, πίνω) *a drinking-cup, wine-cup*, Eur. Alc. 756, Cycl. 151.

Ποτηρίδιον, ου, τό, Dim. from ποτήριον, dub. in Menand. p. 12.

Ποτηριογλύπτης, ου, ὁ, *a carver of drinking-cups.*

Ποτηριοκλέπτης, ου, ὁ, (ποτήριον, κλέπτω) *a stealer of drinking-cups*, name of a poem by Euphorio.

Ποτήριον, ου, τό, neut. from sq., *a drinking-cup, wine-cup*, Hdt. 2, 37; 3, 148, etc., Ar. Eq. 120, 237, etc.—II. a kind of *shrub, Astragalus Poterium*, Diosc. 3, 15.

Ποτήριος, α, ον, (ποτήρ) *of* or *upon a drinking-cup.*

Ποτηριοφόρος, ον, (ποτήριον, φέρω) *bearing a drinking-cup*, Ath. 460 D.

Ποτηροθήκη, ης, ἡ, (ποτήρ, θήκη) *a table on which drinking-cups are laid, a beaufet* (The alteration ποτηριοθήκη is needless.)

Ποτηροπλύτης, ου, ὁ, (ποτήρ, πλύνω) *a washer of cups.* [ῠ]

Ποτής, ῆτος, ἡ, (πότος, πίνω) *a drinking, drink*, freq. in Hom., always opp. to ἐδητύς, βρωτύς, βρῶσις, βρώμη or σῖτος, Il. 11, 780; 19, 306, Od. 10, 379, etc.

Πότης, ου, ὁ, fem. πότις, *a drinker, tippler, toper*, Epicr. Antila. 1, 5, in fem.; (the masc. does not seem to be used of persons, φιλοπότης being used instead, Piers. Herodian. p. 432); πότης λύχνος, a *tippling* lamp, i. e. that consumes much oil, Ar. Nub. 57; so, στίλβη πότις, Plat. (Com.) Incert. 15:—comic superl., ποτιστάτη, *a hard drinker*, Ar. Thesm. 735.

Ποτητός, ή, όν, (ποτάομαι) *flying, winged*, τὰ ποτητά, *fowls, birds*, Od. 12, 62: formed like δακετά and ἑρπετά.

Ποτί, Dor. πρός, also freq. in Hom., Hes., Hipp., and Doric writers, whether in or out of compos.: the elision of ι before a vowel, so freq. in Theocr., esp. in compos., is so rare in older Dor., that Böckh only allows one case of it in Pind., viz. O. 7, 90, cf. v. l. P. 1, 56. Shortd. form πότ, q. v. [ῐ]

Ποτῐιάπτω, ποτῐβάλλω, ποτιβλέπω, Dor. for προςβ-.

†Ποτιδαία, ας, Ion. -αίη, ης, ἡ, *Potidaea*, a city in the peninsula Pallene, later merged in Cassandrēa, Hdt. 8, 128; Ar. Eq. 438; Strab. p. 330. Hence

†Ποτιδαιάτης, ου, Ion. -αιήτης, εω, ὁ, *an inhab. of Potidaea, a Potidaean*, Hdt. 8, 126: and

†Ποτιδαιᾱτικός, ή, όν, *of* or *relating to Potidaea*, Thuc. 1, 118.

†Ποτιδανία, ας, ἡ, *Potidania*, a stronghold in Locris on the borders of Aetolia. Thuc. 3, 96.

Ποτῑδᾶς, Ποτῑδαία, v. sub Ποσειδῶν.

Ποτῐδέγμενος, Dor. and Ep. for προςδ-, syncop. part. aor. from προςδέχομαι, also in Hom.

Ποτῐδεῖν, Dor. for προςιδ.

Ποτῐδέρκομαι, -δεύομαι, -δόρπιος, Dor. for προςδ-.

Ποτῐειλέω, Dor. for προςειλέω.

Ποτίζω, f. -ίσω, (πότος) *to give to drink*, Plat. Phaedr. 247 E: †c. dupl. acc. γάλα ὑμᾶς ἐπότισα, N. T.†: *to water* plants, π. τὰ φυόμενα, Xen. Symp. 2, 25.

Ποτίθες, Dor. for πρόςθες, imperat. aor. 2 from προςτίθημι, Theocr. 14, 45.

Ποτῐκέκλῐται, Dor. for προσκέκλ-, pf. pass. from προςκλίνω, Od.

Ποτίκολλος, ον, Dor. for προςκ-, Pind. Fr. 280.

Ποτικός, ή, όν, (πότος, πίνω) *fond of drinking*, Plut. Demetr. 1, etc. Adv. -κῶς, π. ἔχειν, to be given to drinking, Ib. 36.

Ποτιμάστιος, ον, Dor. for προςμ-, Soph. Fr. 230.

Πότιμος, ον, (πότος, πίνω) of water, *drinkable, fresh*, opp. to ἁλμυρός, Hdt. 8, 22, Arist. etc.: metaph., π. λόγος, *a sweet* discourse, opp. to ἁλμυρὰ ἀκοή, Plat. Phaedr. 243 D; and of persons, *mild, gentle*, Theocr. 29, 31.

Ποτῐνίσσομαι, Dor. for προςν-, also in Il.

†Ποτίολοι, οἱ,=Ποτέολοι, Strab. p. 243.

Ποτῐπεπτηυῖα, Ep. part. perf. from προςπτήσσω, q. v.

Ποτιπτύσσω, Dor. for προςπτύσσω, Od.

Πότις, ιδος, fem. from πότης, q. v.

†Ποτίσδω, Dor. for ποτίζω, Theocr. 1, 121.

Πότῐσις, ἡ, *a watering.*

Πότισμα, ατος, τό, *any thing watered*: also *drink*, Diosc.

Ποτισμός, οῦ, ὁ, (ποτίζω) *a watering*, LXX.

Ποτιστάζω, Dor. for προςστάζω, Pind.

Ποτίστατος, comic superl. from πότης, q. v.

Ποτιστήρ, ῆρος, ὁ, = ποτιστής. Hence

Ποτιστήριον, ου, τό, *a canal* or *ditch for irrigation*, LXX.

Ποτιστής, οῦ, ὁ, (ποτίζω) *one* who *gives to drink, waters*, LXX.

Ποτίστρα, ας, ἡ, (ποτίζω) *a watering-place, a drinking-trough*, Call. Dian. 50, Strab.; cf. πίστρα.

Ποτῐτέρπω, Dor. for προςτ-, also in Il.

Ποτιτρόπαιος, ον, Dor. for προςτρ-, Aesch. Eum. 176.

Ποτῐφόριμος, ον, Dor. for προςφ-, =πρόςφορος, Epich. p. 59.

Ποτίφορος, Dor. for πρόςφ-, Pind N. 3, 54.

Ποτιφωνήεις, εσσα, εν, Dor. for προςφ-, also in Od.

Ποτιψαύω, Dor. for προςψ-, Pind Fr. 86, 2.

Πότμος, ου, ὁ, (ΠΕΤ-, πίπτω) *that which befals one, one's lot, destiny*, usu *one's evil destiny, a mishap*, esp. like μοῖρα and μόρος, *death*: in Hom. always in last signf.; either of the killer, πότμον ἐφεῖναι, Il. 4, 396, Od. 19, 550; or, of the killed, πότμον ἐπισπεῖν, Il. 6, 412, etc.; he also freq. joins θάνατον καὶ πότμον ἐπισπεῖν, Il. 20, 337, etc.; more rarely θανέειν καὶ πότμον ἐπισπεῖν, Od. 4, 562; ὀλόμην καὶ πότμον ἐπέσπον, Od. 11, 197 (cf. ἑτοῖμος); πότμον ἀναπλῆσαι, Il. 11, 263:—freq. also in Pind., and Trag., as, πότμον ἐφάψαι=π. ἐφεῖναι, Pind. O. 9, 91; πότμον ἀμπίπλαντες, N. 10, 106; πότμον λαχεῖν, πότμον τυχεῖν,=πότμον ἐπισπεῖν, Eur. I. T. 914, etc.:—also, πότμος συγγενής, one's natural *gifts*, Pind. N. 5, 74.—II. as a person, *Destiny*, Id. P. 3, 153.—Only poet. [The Att. also sometimes use the first syll. long, Seidl. Dochm. p. 106, while later Ep. sometimes shorten it, Jac. A. P. p. 572.]

Πότνᾰ, ἡ, v. sq. II.

Πότνια, ἡ, a title of honour, used chiefly in addressing females, whether goddesses or women:—1. as subst., *lady, mistress, queen*, Hom.; hence also c. gen., πότνια θηρῶν, *queen* of wild beasts, Lat. *potens ferarum*, Il. 21, 470: πότνια βελέων, Pind. P. 4, 380; π. λαῶν, γυναικῶν, etc., Arat. 112; πότνια ἐμά, Eur. Ion 703:—Apion therefore rightly explains it by δέσποινα, cf. sub fin.—2. as adj., acc. to Apion.,=τιμία, *revered, august*, as of the goddesses Juno, Hebé, Circé, Calypso, Hom.; of Juno, Minerva, Tethys and Pitho, Hes.; and in Bacis ap. Hdt. 8, 77, of Νίκη; π. μήτηρ, freq. in Hom.:—also freq. in Pind., and Trag.—Besides the nom., the rare acc. πότνιαν occurs in H. Hom. Cer. 203, Ven. 24, Hes. Th. 11, 926, Eur. Ion 873:—plur. nom. πότνιαι, Soph. O. C. 84, gen. Ποτνιέων, Hdt. 9, 97, in which places it is a euphem. name for the Erinyes, cf. ποτνιάδες: elsewh. Πότνιαι are Ceres and Proserpina, Reisig Enarr. Soph. O. C. 1045:—a superl. ποτνιωτάτη in Cleobul. ap. Diog. L. 1, 93, where it is epith. of Lindos, just as cities generally are called ἱεραί: so, πότνια χθών, ἀκτή, Aesch. Cho. 722, cf. Soph. Phil. 395, Eur. Ion 873.—II. synon. form πότνᾰ in the phrase πότνα θεά was sometimes read in Od., as 5, 215; 13, 391; 20, 61: but Wolf has restored πότνια θεά, θεά being pronounced as monosyll.: in the lines just quoted, the word is in the first or second foot; elsewh. in Hom. always in the fifth:—the oldest certain instance of πότνα is in H. Hom. Cer. 118, πότνα θεάων like δῖα θεάων. This form is never found but in nom. and voc., so that Meineke is right in correcting the one seeming exception (τὰν ποτνίαν for πότνιαν) in Theocr. 15, 14.—Sometimes also in Trag., as Eur. Bacch. 370.—The question, whether πότνα is shortd. from πότνια or πότνια lengthd. from πότνα, is immaterial: but πότνια seems to be the older form.—No such masc. as πότνιος, πότνος, seems to have existed. (Buttm. Ausf. Gr. § 64 Anm. 2, n. makes πότνα an old fem. appella tive, *lady*, *queen*, from which πότνια comes, as ὑστάτιος from ὕστατος: hence the genit. after it:—and perh. it is strictly fem. of πόσις, as δέσποινα of δεσπότης, cf. Sanscr. *páti*, lord, husband, *patnî*, wife, lady, from root *pá* tueri: akin to Lat. *potens*, *potis*, Pott Et. Forsch. 1, 189.)

Ποτνιάδες, αἱ, (ποτνιάω) *the shouting, screaming ones*, epith. of Bacchantes, Eur. Bacch. 664; of horses, Id. Phoen. 1124: †v. infra II.†—2. perh. also as plur. of πότνια, hence in Eur. Or. 318, epith. of the Erinyes.—†II. Ποτνιάδες, αἱ, *of Potniae*, *Potnian*, ἵπποι Π., Strab. p. 409; and to this prob. belongs Eur. Phoen. 1124 supra; cf. Ποτνιεύς and Virg. Georg. 3, 267.

Ποτνιάζομαι, = ποντιάομαι, Hesych.

†Ποτνιαί, ῶν, αἱ, *Potniae*, an ancient city of Boeotia, not far from Thebes; its site nearly=mod. *Taki*, Strab. p. 412.

Ποτνίασις, εως, ἡ, (ποτνιάομαι) *a calling upon the gods.*

Ποτνιασμός, οῦ, ὁ,=foreg., Strab.: from

Ποτνιάομαι, dep., strictly, *to call out* πότνια, πότνια, to a deity; hence, generally, *to invoke, implore, lament*, only in later prose, as Luc. Merc. Cond. 17, Gall. 20, Plut. 2, 408 A, etc.; cf. Ruhnk. Tim.

†Ποτνιεύς, έως, ὁ, *of Potniae, Potnian*, appell. of Glaucus, who was torn asunder by the ἵπποι Ποτνιάδες, Strab. p. 409.

Ποτόδδω, Lacon. for ποτόσδω, ποτόζω, Ar. Lys. 206.

Ποτόν, οῦ, τό, (πίνω) *that which one drinks, drink*, κρητῆρας ἐπεστέψαντο ποτοῖο, Il. 1, 470, etc.; ποτὸν ἐντὸς ἔχοντες, Od. 2, 341; κρόμυον ποτῷ ὄψον, Il. 11, 630; σῖτα καὶ ποτά, meat and *drink*, Hdt. 5, 54; σιτία καὶ π., Plat. Prot. 334 A, Xen., etc.:—*a spring of fresh water*, Soph. Phil. 1461, cf. Meineke Theocr. 13, 46; and, generally, *water*, π. Σκαμάνδρου, Aesch. Ag. 1157, cf. Pers. 487: freq. also of wine, Ib. 615, Soph. Tr. 703.

Πότος, ου, ὁ, (πίνω) *a drinking*, esp., *a drinking-bout, carousal*, like συμπόσιον, παρὰ πότον, Lat. *inter pocula*, Xen. An. 2, 3, 15, Symp. 8, 41; ἀλλήλοις συνεῖναι ἐν τῷ πότῳ, Plat. Prot. 347 C; so, ἐν τοῖς πότοις, Aeschin. 34, 20; περὶ πότους διατριβὴν ποιεῖσθαι, Lys. 146, 35, cf. Plat. Rep. 329 A, Isocr. Antid. § 305.—II. oxyt., ποτός,=ποτόν, *drink*, Hipp.

Ποτός, ή, όν, verb. adj. of πίνω, *drunk, for drinking*, τί κακὸν ἐδανὸν ἢ ποτὸν πασαμένη...; Aesch. Ag. 1408.

Ποτόσδω, Dor. for προςόζω.

Ποττῶ, ποττῷ, ποττόν, ποττώς, ποττάν, etc., for ποτὶ τῶ, Dor. for πρὸς τοῦ, etc.; v. sub πότ.

†Ποτώνη, ης, ἡ, *Potone*, name of the mother and sister of Plato, acc. to Diog. L. 3, 1, 4.

Ποῦ; Ion. κοῦ; interrog. adv., (strictly gen. from *πός, q. v.):—*where?* Lat. *ubi?* Hom., etc.; ποῦ δέ οἱ ἔντεα κεῖται..; Il. 10, 407; ποῦ τοι τόξον; 5, 171, etc.: later also c. gen., ποῦ γῆς; ποῦ χθονός; *where* in the world? Lat. *ubinam terrarum?* Aesch. Pers. 231, Soph. Aj. 984; ποῦ ποτ' εἶ φρενῶν; Soph. El. 390; ποῦ ποτ' εἰμὶ πράγματος; Id. Tr. 375:—even with verbs of motion, in pregnant signf., ποῦ τοι ἀπειλαὶ οἴχονται; Il. 13, 219 (cf. ποῖ); though this is questioned by Pors. Hec. 1062, Herm. Soph. Aj. 1079.—2. *how? in what manner?* esp. to express indignation, Id. ib. 1260.—II. πού without interrog. as enclit., *anywhere, somewhere*, Hom., etc.; οὐχ ἕκας που, *somewhere* not far off, Soph. Phil. 41, etc.: c. gen., ἐμβαλεῖν που τῆς χώρας, *some part* of the country, Xen. Cyr. 6, 1, 42.—2. also very freq. from Hom. downwds., to qualify an expression, *anywise, possibly, perhaps, I suppose, I ween*, ὡς ὅτε που, Il. 11, 292; εἴ που, Xen. An. 3, 4, 23, etc.; οὐδείς που, Plat. Phil. 64 D, cf. δήπου, ἤπου, ἤ που.

†Πούδης, εντος, ὁ, *Pudens*, masc. pr. n., N. T.

Πουκότατος, η, ον, irreg. superl. of πυκνός, πύκα, Simmias.

Πουλῠβότειρα, ας, ἡ, Ion. for πολυβότειρα, Hom., and Hes.: and in the same way all other compds. with πολύ may be written Ion. and poet. πουλυ-, metri grat.:—Hom. however only uses this licence in this word, πουλύπους and the pr. n. Πουλυδάμας.

†Πουλυδάμας, αντος, ὁ, poet. = Πολυδάμας.

Πουλυπλάνητος, ον, Ion. for πολυπλάνητος, Hdt. 1, 56.

Πουλῠπόδειον, ου, τό, poet. for πολυπόδιον, Mnesim. Ἱππ., 1, 43.

Πουλύπους, ὁ, Ion. for πολύπους (q. v.), but only in oblique cases, Od.

Πουλύς, πουλύ, Ion. for πολύς, πολύ (q. v.), Ep., and Hdt.

ΠΟΥ´Σ, ὁ, gen. ποδός, dat. plur. ποσί, for which Hom. also has ποσσί and πόδεσσι: Ep. gen. and dat. dual. ποδοῖϊν, Hom., who never has the usu. ποδοῖν:—*A foot*, both of men and beasts, Hom., etc.: strictly, *the foot from the ankle downwards*, Il. 17, 386: hence freq. for *the leg*, as χείρ for *the arm*, πόδες καὶ χεῖρες, *legs* and arms, Hom.:—ξύλινος πούς, a wooden, artificial *foot*, Hdt. 9, 37:—in plur., also, a bird's *talons*, Od. 15, 526; *the arms* or *feelers* of a polypus, Hes. Op. 522.—Special usages:—1. *the foot* as that with which one runs, whence Achiles is called πόδας ὠκύς, cf. ποδαρκής, ποδωκής: in plur., *the feet, foot-race*, Il. 9, 124, Od. 8, 103; ποσὶν ἐρίζειν, i. e. to race *on foot*, Il. 13, 325; 23, 792; ποσὶ νικᾶν, Il. 20, 410, Od. 13, 261; ἀέθλια ποσσὶν ἄροντο, Il. 9, 124, etc.; freq. in Pind., ποδῶν τιμά, αἰγλά, ἀρετά, O. 12, 21; 13, 49, P. 10, 36; ἅμιλλαν ἐπόνει ποδοῖν, Eur. I. A. 213.—2. as a point of measurement, ἐς πόδας ἐκ κεφαλῆς, from head to *foot*, Il. 18, 353; ἐκ κεφαλῆς ἐς πόδας ἄκρους, Il. 16, 640; and reversely, ἐκ ποδῶν εἰς κεφαλήν, Ar. Plut. 650.—3. as a mark of close proximity, πρόσθεν ποδός or ποδῶν, προπάροιθε ποδῶν, just before one, oft. in Hom.; παρά or πὰρ ποδός, i. e. *close to*, as we said *at* one's *feet* or close *at hand*, whether of time or place, *straightway, at once*, Theogn. 282, Pind. P. 3, 107; 10, 96; πρὸ ποδός, Id. I. 8 (7), 25: πὰρ ποδί, Pind. O. 1, 118; (but, παραὶ ποσὶ κάππεσε θυμός, his courage fell *at* his feet, i. e. left him, Il. 15, 280);—in Att. usu. ἐν ποσί, like ἐμπόδων, Soph. Ant. 1327, Thuc. 3, 97, etc., and in Hdt. 3, 79; τὰ πρὸς ποσί, Soph. O. T. 130:—so, παρὰ πόδα, Soph. Phil. 838, Plat. Soph. 242 A; and κατὰ πόδα, Ib. 243 D (cf. infra κατὰ πόδας): hence, τὰ ἐν ποσί and τὰ πρὸ ποδῶν, what *lies before one*, any thing *plain, manifest, common*, Soph., etc.: all of which phrases are opp. to ἐκ ποδῶν, out of *the way, far off*, first in Hdt. 6, 35 (cf. ἐκποδών); rarely, ἐκ ποδός, Pind. N. 7, 99.—4. various, esp. Att. phrases:—ἀνὰ πόδα, *backwards*. ἐκ ποδὸς ἕπεσθαι, to follow *in the track*, i. e. *close behind*, Lat. *subsequi*, Polyb. 3, 68, 1, etc.:—ἐπὶ πόδα ἀναχωρεῖν, to go *backwards*, i. e. to retreat *without turning round, leisurely*, Lat. *pedetentim*, Xen. An. 5, 3, 32, Cyr. 3, 3, 69, etc., cf. σκέλος:—κατὰ πόδας, strictly, *with all the power of one's feet*, i. e. at *full speed*, on *the spur*, and so *following close, on the track* or *trail*, Lat. *e vestigio*, τινός, Hdt. 5, 98, Thuc. 5, 64, Xen., etc.: absol. *forthwith, directly*, ἡ κατὰ πόδας ἡμέρα, the *very next* day, Polyb. 1, 12, 1:—περὶ πόδα, strictly of a shoe, *round the* foot, i. e. *fitting well*, suitable, ἔστι μοι τοῦτο περὶ πόδα, that suits me well, Luc.—ὡς ποδῶν ἔχει, as he is off for feet, i. e. as quick as he can, first in Hdt. 6, 116, ὡς ποδῶν εἶχον τάχιστα ἐβοήθεον, 9, 59, and freq. in Att.:—φεύγειν ἀμφοῖν ποδοῖν or ἐκ δυοῖν ποδοῖν, with *both feet*, i. e. as fast as one can:—ἔξω τινὸς πόδα ἔχειν, to have one foot out of a thing, i. e. be clear of it, ἔξω κομίζον πηλοῦ πόδα, Aesch. Cho. 697: πημάτων ἔξω πόδα ἔχειν, Id. Pr. 263; ἐκτὸς κλαυμάτων, Soph. Phil. 1260; ἔξω πραγμάτων, Eur. Heracl. 109, cf. Böckh Expl. Pind. P. 4, 289 (515), opp. to εἰς ἄντλον ἐμβῆσαι πόδα, Eur. Heracl. 169:—βοηθεῖν ποδὶ καὶ χειρὶ καὶ πάσῃ δυνάμει, Aeschin. 43, 18, cf. 69, 10: ὅλῳ ποδί, with all the *foot*, i. e. *entirely*, Ap. Rh. 4, 1165:—on ὀρθῷ ποδί, v. sub ὀρθός.—5. the dat. ποδί or ποσί, both in Hom., and Att., is freq. joined with verbs which of themselves express *an action of the feet*, as ποσὶ στῆναι, ἱκέσθαι, ἐλθεῖν, δραμεῖν, σκαίρειν, πηδᾶν, πέτεσθαι; also, πόδα βαίνειν, τιθέναι, κινεῖν, πέμπειν, etc.—6. πούς τινος, as periphr. for a person, Herm. Soph. Ant. 43, Eur. Hipp. 661.—II. metaph. of things, *the foot* or *lowest part*, esp. *the foot of a hill*, Lat. *pes* or *radix montis*, Il. 2, 824; 20, 59; of a table, Xen Cyr. 8, 8, 16, etc.; cf. πέζα.—2. in a ship, πόδες are *the two bottom corners of the sail*, elsewh. ποδεῶνες; also *the ropes fastened thereto*, by which the sails are tightened or slackened, which we call *the sheets*, Od. 5, 260; also in sing., 10, 32: hence, παριέναι τοῦ ποδός, to slack away *the sheet*, as is done when the wind rises, Ar. Eq. 436; so, χαλᾶν πόδα, Eur. Or. 707; ἐκπετάσαι (with reference to the sail), Id. I. T. 1135;—opp. to τείνειν πόδα, to haul it tight, Soph. Ant. 715; and so, ναῦς ἐνταθεῖσα ποδί, a ship with her *sheet* hauled close, Eur. l. c.; cf. Ap. Rh. 2, 931, Q. Sm. 9, 438:—but,—3. ποὺς νηός, in Pind. N. 6, 95, seems to mean *the keel*.—III. *a foot*, as *a measure of length*, first in Hdt. 2, 149: about $\frac{1}{8}$ of an inch longer than our foot:—proverb., ὑπὲρ τὸν πόδα, over the measure, Luc.—IV. *a foot* in prosody, Plat. Rep. 400 A, and Gramm.—V. of trumpeters, flute-players, and criers, *a loud, full sound*, Galen. The usu. accent in the Edd. is ποῦς, but the old Gramm. recognize πούς only, E. M. p. 686, 16, Arcad. p. 126, 6, A. B. p. 554, 31, Choerobosc. ap. A. B. p. 1196, cf. Buttm. Ausf. Gr. § 41, 7, Lob. Phryn. 765.

(The Sanscr. root is *pad*, ire: hence Sanscr. *pad*, Lat. *pes*, *ped*-is, our *pad*, *foot*, Germ. *Fuss*, etc.: akin also to πέδον,=Sanscr. *pada*, and prob. to πηδάω.)

Ποῶ, Att. for ποιῶ, ποιέω, but v. sub ποιέω.

Ποώδης, ες, (πόα, εἶδος) *like grass*.

of the grass kind, Arist. Color. 5, 2: *τὰ ποώδη, the grasses*, Theophr.

Πρᾶγμα, Ion. *πρῆγμα, ατος, τό*: (*πράσσω*):—*that which has been done, a deed*; then generally, like Lat. *res, a thing done, a thing, fact, event, circumstance*, etc., first in Pind. O. 13, 104, P. 4, 495; then, freq. in the Ion. prose of Hdt., and Att.:—I. *any thing necessary* or *expedient, what must* or *ought to be*, freq. in Hdt., in phrase, *πρῆγμά ἐστι* or *ἐστί μοι*, c. inf., it is *necessary, expedient, advisable* to do..., 'tis my *duty* or *business* to do, like Lat. *opus est*, Hdt. 1, 17, 79, etc., cf. Wessel. 4, 11, Valck. 7, 12; cf. infra II. 2.—2. with a negat., *οὐδὲν πρᾶγμα ἐμοί*, it is no *matter*, of no *consequence* to me, Lat. *nihil refert*, Eur. Med. 451, Plat. Gorg. 447 B, etc.; cf. Heind. Hipp. Maj. 291 A: hence,—3. *a thing of consequence* or *importance*, *πρ. ποιεῖσθαί τι*, Hdt. 7, 150; *πρῆγμα οὐδὲν ποιεῖσθαι*, Hdt. 6, 63: so too sometimes of single persons and things, *μέγα πρᾶγμα*, a man of great importance, Dem. 928, 6; and so, *ἦν μέγιστον πρῆγμα Δημοκήδης παρὰ βασιλέϊ*, he was made much of by the king, Hdt. 3, 132; *ἄμαχον πρ.*, of a woman, Xen. Cyr. 6, 1, 36:—*πρᾶγμά τι*, some *thing* in the way, Id. An. 4, 1, 17.—4. used of a battle, as we say *an action*, Id. Hell. 7, 1, 17.—II. in plur., *πράγματα* is oft. used of *state-affairs, public business*, Hdt., Plat., etc.; in full, *κοινὰ πρ.*, Eur. I. T. 1062; *τῆς πόλεως τὰ πρ.*, Ar. Lys. 32; *τὰ πολιτικὰ πρ.*, Plat. Apol. 31 D; so, *τὰ Περσικὰ πρ.*, Hdt. 3, 137: *οἱ ἐν τοῖς πράγμασι*, like *οἱ ἐν τέλει*, those who are in *power* or *office*, the ministers, Thuc. 3, 28, Dem. 125, 7; *καταλαμβάνειν, ἔχειν τὰ πρ.*, to seize, hold *the power*, Lat. *rerum potiri*, Thuc. 3, 30, 62: *νεώτερα πρ., innovations*, Lat. *res novae*, Lys. 130, 18.—2. also one's *private affairs* or *fortunes*, Hdt. 7, 236, 237; *ἔρρει* or *ἀπόλωλε τἀμὰ πρ.*, Xen. Symp. 1, 15: esp. *commercial affairs*, hence, *ἀγαθὰ πρ.*, like *εὖ πράσσειν, success, good-luck*, and *τὰ πρ.*, like *τὰ χρήματα, one's all*, *ἐν ᾧπέρ ἐστι πάντα μοι τὰ πρ.*, Ar. Ach. 474: so too in sing., *φαῦλον γὰρ εἴη τὸ ἐμὸν πρᾶγμα*, Plat. Hipp. Maj. 286 E, cf. Apol. 20 C.—3. *business*, esp. *law-business*, Antipho 142, 39: hence, *πράγματα* in bad sense, *troublesome business, trouble, annoyance*, *πρ. ἔχειν*, c. part., *to have trouble about* a thing, Hdt. 7, 147, Plat. Theaet. 174 B, etc.; *πρ. παρέχειν τινί*, to cause one *trouble*, Hdt. 1, 155, Ar. Plut. 19, etc.; also sometimes in sing., *πρῆγμα παρέχειν*, Hdt. 7, 239.—4. generally, *πράγματά τινος, the circumstances, state, condition* of a person, as of a patient, Hipp., v. Foës. Oecon.; *ἐν τοιούτοις πράγμασι*, Xen. Mem. 2, 7, 2, An. 2, 1, 16, etc.: *δεινὸς πράγμασι χρῆσθαι*, Dem. 10, 2.—III. euphem. for something bad or disgraceful, *the thing, the business*, Thuc. 2, 64, Aeschin. 18, 38, sq.; cf. *πρᾶξις* III.

Πραγμᾰτεία, ας, ἡ (*πραγματεύομαι*):—*the careful prosecution of an affair* or *business, diligent treatment* of a subject, *investigation*, Plat. Gorg. 453 A, Crat. 408 A, etc., cf. Stalb. Phaed. 63 A: *ἡ μάταιος πρ.*, (*λογισμῶν*) this idle *attention to* argumentations, Xen. Mem. 4, 7, 8.—II. *an undertaking, occupation, pursuit, business*, Plat. Rep. 500 C, etc., and freq. in Oratt.: *a trade, calling, art*, generally, *a way of life*, Dem. 1416, 2: esp. *law-business, a law-suit*, Isocr. 18 C, 318 C: in plur., *troubles*, Dem. 1412, 20.—III. later, esp., *a written treatise*, Arist. Top. 1, 1, 1, and 2, 1, etc.: esp. *an historical work, systematic history*, in which events are put together connectedly as causes and effects, not merely in order of time, Polyb., v. esp. 1, 3, 1; 2, 8: *Τρωϊκὴ πρ., the accounts* of the Trojan war, Argum. Soph. Aj.

Πραγμᾰτειώδης, ες, (*πραγματεία, εἶδος*) *looking like business* (without being such), Plat. Parm. 137 B.

Πραγμᾰτεύομαι, Ion. *πρηγμ-*: strictly dep., c. fut. mid. *-εύσομαι*, aor. pass. *ἐπρηγματεύθην* (Hdt. 2, 87), pf. *πεπραγμάτευμαι* (Plat. Phaed. 99 D),—though this last is also used in pass. signf., v. sub fin. (*πρᾶγμα*). †*To busy one's self*†; *to be busy*, Hdt. l. c.: *to carry on an affair* or *business, to make* a thing *one's business, work at* it, *take in hand, treat of*, *τι*, Plat. Prot. 361 D, etc., Xen., etc.; *to treat systematically*, *περί τι*, Arist. Rhet. 1, 1, 3, etc.; esp. *to write a systematic history*, *τι*, Polyb. 1, 4, 3, etc.; also, *πρ. περί τι, περί τινος*, Plat. Theaet. 187 A. Rep. 430 D: *πρ. ἐπί τινι, to work at* a thing, *labour to bring* it *about*; and so, *πρ. ὅπως τι γένηται*, Xen. Ages. 9, 3, cf. Lac. 14, 5:—esp., *to carry on a business, be engaged in commerce*, Lat. *negotiari*, *πρ. ἀπὸ ἐμπορίας καὶ δανεισμῶν, to raise money* by trade and loans, Plut. Cat. Min. 59: *πρ. τὴν νύκτα, to spend* it *in business*, Xen. Cyr. 2, 4, 26.—II. perf., *πεπραγμάτευμαι* as pass., *to be laboured at, worked out*, Plat. Apol. 22 B. cf. Xen. Eq. 8, 10. Hence

Πραγματευτέον, verb. adj., *one must treat*, *περί τινος*, Arist. Pol. 8, 1, 1, cf. Top. 1, 15, 1.

Πραγμᾰτευτής, οῦ, ὁ, (*πραγματεύομαι*) *one who carries on a business*, esp., *a merchant, trader*, Plut. 2, 525 A, etc.

Πραγμᾰτευτικός, ή, όν, *skilled* or *experienced in business.*

Πραγμᾰτίας, ου, ὁ, *a troublesome fellow*, A. B.

Πραγμᾰτικός, ή, όν, (*πρᾶγμα*) *busy, active, able, business-like*, used in later Greek for *πρακτικός*, esp. of men *versed in state-affairs*, Polyb. 7, 11, 2; 12, 2, etc.—2. later still, *skilled in law*, esp., *pragmaticus*, one who suggested arguments to public speakers and advocates, a kind of *attorney*, Cic. de Orat. 1, 45, 59, Juven. 7, 123.—II. of things,—1. of history, *systematic*, Polyb. 1, 2, 8, etc.; cf. *πραγματεία*.—2. *strong*, of a fort, Id. 4, 70, 10.—3. of a speech, conduct, etc., *able, prudent*. Id. 36, 3, 1, etc.—III. Adv. *-κῶς*, Id. 2, 13, 1, etc.

Πραγμάτιον, ου, τό, dim. from *πρᾶγμα*, †*a little affair*†, *a petty law-suit*, Ar. Nub. 197, 1004.

Πραγμᾰτιστήριον, ου, τό, v. l. for *χρηματιστήριον*, Diod. 1, 1.

Πραγμᾰτογρᾰφέω, ῶ, (*γράφω*) *to describe a thing.*

Πραγμᾰτοδίφης, ου, ὁ, (*πρᾶγμα, διφάω*) *one who makes up law-suits, a pettifogger*, Ar. Av. 1424.

Πραγμᾰτοειδής, ές, (*πρᾶγμα, εἶδος*) *full of business* or *trouble, toilsome, troublesome*, Hipp. 618.

Πραγμᾰτοκοπέω, ῶ, (*πρᾶγμα, κόπτω*) *to meddle in business, to be a meddling, seditious fellow*, Polyb. 29, 8, 10, etc.; cf. *δημοκοπέω, δοξοκοπέω.*

Πραγμᾰτολογέω, ῶ, (*πρᾶγμα, λέγω*) *to speak* or *discourse of things*, Arist. Rhet. Alex. 32, 2.—II. *to quarrel, argue*, Diog. L. 9, 52.—III. *to choose words*, Philo.

Πραγμᾰτομῠθής, ές, (*πρᾶγμα, μανθάνω*) *skilled in the business of the world*, ap. Suid. Adv. *-θῶς*.

Πραγμᾰτώδης, ες, = *πραγματοειδής*, Isocr. 208 C, Dem. 427, 20.

Πρᾶγος, εος, τό, poet. for *πρᾶγμα*, Pind. N. 3, 10, Fr. 75, and Trag.: also = *πράγματα, state-affairs*, Aesch. Theb. 2.

Πρᾱέως, adv. from *πραΰς*.

Πραθέειν, poet. for *πραθεῖν*, inf. aor. of *πέρθω*, Hes. Sc. 240.

Πρᾱθείς, part. aor. pass. of *πιπράσκω*, †Sol. 28, 7.

†Πραίνεστος, ου, ἡ, the city *Praeneste* in Latium, Strab. p. 238.

†Πραίσιος, α, ον, *of Praesus, Praesian*; *οἱ Πραίσιοι, the inhab. of Praesus*, Hdt. 7, 170: from

†Πραῖσος, ου, ἡ, *Praesus*, a city of the Eteocretes in south of Crete, Strab. p. 475.

†Πραιτώριον, ου, τό, the Lat. *praetorium, a general's tent*; in N. T. a part of the governor's *palace* used as a *court* or *judgment-hall.*

Πρακτέος, α, ον, verb. adj. from *πράσσω, to be done*, Soph. O. T. 1439.—II. *πρακτέον, one must do*, Plat. Prot. 356 B.

Πρακτήρ, ῆρος, ὁ, Ion. and Ep. *πρηκτήρ* (*πράσσω*):—*one that does, a doer*, *πρηκτὴρ ἔργων, a doer* of deeds, Il. 9, 443: esp., *one who manages business, a trader, merchant*, Od. 8, 162.—II. in Att., = *πράκτωρ* II. Hence

Πρακτήριος, ον, *efficacious, accomplishing*, Aesch. Supp. 523.

Πράκτης, ου, ὁ, = *πρακτήρ*.

Πρακτικός, ή, όν, (*πράσσω*) *fit* or *disposed for doing* or *performing, fit for business, business-like, practical*, like the later *πραγματικός*, Plat. Rep. 476 A, Arist. Eth. N. 1, 7, 13, etc.; hence, *busy, active, able, effective*, also like *πραγματικός*, Ar. Eq. 91; *πρ. παρά τινος, carrying one's point* with another, Xen. Cyr. 1, 6, 3; *περί τι*, Polyb. 7, 10, 5:—*ἡ πρακτική* (sc. *ἐπιστήμη*), opp. to *ἡ γνωστική, practical*, as opp. to theoretic, science, Plat. Polit. 258 E, 259 D. Adv. *-κῶς*, *πρ. διακεῖσθαι πρός τι*, Polyb. 6, 25, 4.

†Πράκτιος, ου, ὁ, *the Practius*, a river of Troas, falling into the Hellespont between Abydus and Lampsacus, Il. 2, 835: acc. to some a city *Πράκτιον*, Arr. An. 1, 12, 6; Strab. p. 590.

Πρακτορεία, ας, ἡ, (*πράκτωρ*) *industry*, Stob. Ecl. 2, 352.

Πρακτός, ή, όν, verb. adj. from *πράσσω, done, to be done*: *τὰ πρακτά, things to be done, points of moral action*, Arist. Eth. N. 1, 2, 1.—II. *πρακτὸς ὑπό τινος, called on to pay money* by one, cf. *πράσσω*.

Πρακτύς, ύος, ἡ, Ion. for *πρᾶξις*.

Πράκτωρ, ορος, ὁ, poet. for *πρακτήρ, one who does* or *executes, an accomplisher*, Soph. Tr. 251, Antipho 121, 39: of a woman, Soph. Tr. 860.—II. *one who exacts payment*, esp. at Athens, *an officer charged with the collection of taxes, a tax-gatherer*, Dem. 778, 18; 1337, 26, cf. Dict. Antiqq.—2. generally, *one who exacts punishment, a punisher, avenger*, Aesch. Supp. 646; *πρ. αἵματος*, Aesch. Eum. 319; *φόνου*, Soph. El. 953: also as adj., *σὺν δορὶ καὶ χερὶ πράκτορι*, Aesch. Ag. 111.

†Πρᾶμναι, οἱ, *the Pramnae*, a class of Indian wise men, Strab. p. 718.

Πράμνειος οἶνος, *Pramnian wine*

Il. 11, 639, Od. 10, 235: acc. to ancient interpp. so called from Mount Pramné in the island of Icaria, or acc. to others from a place near Ephesus or Smyrna: later, the word seems to have been used of *any strong, red wine* made from dried grapes, without reference to its origin.—The form Πράμνιος likewise occurs in Ar. Eq. 107.

Πράμος, ὁ,=πρόμος, Ar. Thesm. 50. [ᾰ]

Πράν, Dor. adv.,=πρίν, πρώην, *before*, of time, hence *formerly, once, lately*, πράν ποκα, a short time ago, Theocr. 2, 115; 3, 28, etc.—Its root seems to have been πρό, cf. πρίν. [ᾱ]

Πρᾱνής, πρανίζω, Dor. and Att. for πρηνής, πρηνίζω.

†Πράνιχος, ου, ὁ, *Pranichus*, a poet, Plut. Alex. 50.

†Πράξ, ακός, ὁ, *Prax*, a descendant of Neoptolemus, Paus. 3, 20, 8.

†Πραξαγόρα, ας, ἡ, *Praxagora*, fem. pr. n., Ar. Eccl. 124.

†Πραξαγόρας, ου and αο, ὁ, Ion. Πρηξ., *Praxagoras*, father of the poet Theocritus, Theocr. Ep. 22.—Others in Ath.; etc.

†Πράξανδρος, ου, ὁ, *Praxandrus*, masc. pr. n., Strab. p. 682; etc.

Πραξείδιον, ου, τό, dim. from πρᾶξις.

†Πραξίας, ου, ὁ, *Praxias*, a statuary of Athens, Paus. 10, 19, 4.

†Πραξιδάμας, αντος, ὁ, *Praxidamas*, of Aegina, Pind. N. 6, 27.

Πραξῐδίκη, ης, ἡ, *Praxidice*, a goddess worshipped at Athens, usu. represented bareheaded, to whom only the heads of animals were offered in sacrifice, Orph. Arg. 31. [ῐ]

†Πραξιθέα, ας, ἡ, *Praxithea*, a daughter of Thespius, Apollod. 2, 7, 8.—2. wife of Erechtheus, Id. 3, 13, 1.—3. daughter of Leos, Ael. V. H. 12, 28.

†Πραξικλῆς, έους, ὁ, *Praxicles*, an Athenian trierarch, Dem. 1219, 19.

Πραξῐκοπέω, ῶ, f. -ήσω, (πρᾶξις, κόπτω) *to do, conquer by stratagem, surprise* or *treachery*, πόλιν, Polyb. 3, 69, 1: hence, *to overreach* or *outwit*, τινά, Id. 2, 46, 2.

†Πραξίλεως, ω, ὁ, Ion. Πρηξ., *Praxileus*, father of Xenagoras of Halicarnassus, Hdt. 9, 107.

†Πράξιλλα, ης, ἡ, *Praxilla*, a poetess, Arist.: cf. Πρήξιλλα.

Πράξῑμος, ον, (πράσσω) *practicable, feasible.*—II. of money, *that can be collected, recoverable*, Polyb. 22, 26, 17.

†Πραξινόη, ης, ἡ, *Praxinoë*, fem. pr. n., Theocr. 14, 1.

†Πραξῖνος, ου, ὁ, Ion. Πρηξῖνος, *Praxīnus*, a naval officer of Troezene, Hdt. 7, 180.

Πρᾶξις, εως, ἡ, Ion. and Ep. πρῆξις, ιος (πράσσω):—*a doing, deed, business, plan*, hence κατὰ πρῆξιν, opp. to μαψιδίως, *advisedly, on purpose*, Od. 3, 72; 9, 253; πρῆξις δ' ἥδ' ἰδίη—οὐ δήμιος, a private, not a public *affair*, Od. 3, 82:—esp., *traffic*, H. Ap. 397: πρ. περί τινος, *the transaction* respecting.., Thuc. 6, 88: ἐν ταῖς πράξεσι, in *fact*, in *reality*, Plat. Phaedr. 271 D.—2. *the progress, result of a business*, οὔ τις πρῆξις πέλεται γόοιο, *nothing* (no *good*) comes of weeping, Il. 24, 524 (explained infra 550, by οὔ τι πρήξεις ἀκαχήμενος); so, οὔ τις πρῆξις ἐγίγνετο μυρομένοισιν, Od. 10, 202, 568: λυμαίνεσθαί τινι τὴν πρᾶξιν, to spoil one's market, mar his schemes: πρᾶξιν φίλαν διδόναι, to grant a happy *issue*, Pind. O. 1, 136, cf. Aesch. Cho. 814; πρ. χρησμῶν, their *issue*, Aesch. Pers. 739.—II. *a doing, acting, action*, freq. in Plat., etc.; opp. to πάθος, Plat. Legg. 876 D, to ἕξις, Id. Rep. 434 A; opp. to speaking, Dem. 1414, 14: in Arist. Eth. N. 6, 2, πρᾶξις, *action*, is expressly distinguished from θεωρία (speculation), and ποίησις (production).—III. euphem. for *sexual commerce* or *intercourse*, Pind. Fr. 236, Aeschin. 22, 35, sq.—IV. like τὸ εὖ or κακῶς πράσσειν, as if intr., *a being* (*well* or *ill*) *off*, a certain *state, condition*, Hdt. 3, 65, Aesch. Pr. 695, Soph. Aj. 790, 792, etc.—V. *conduct, practical ability*, Polyb. 2, 47, 5; 4, 77, 1: also, *practice*, in the sense of *trickery, treachery*, Id. 2, 9, 2, etc.—VI. *the exaction of money, recovery of outstanding debts, arrears*, etc., πρ. μισθοῦ, τελέων, Plat. Prot. 328 B, Rep. 425 D.—VII. *a business, an office*, Hdn.—VIII. *a work, treatise*, like πραγματεία.

†Πρᾶξις, ιος, ὁ, *Praxis*, a rich Mytilenaean, Ael. V. H. 14, 24.

†Πραξίτας, α, ὁ, *Praxitas*, a Lacedaemonian, Xen. Hell. 4, 4, 7.

†Πραξιτέλης, ους, ὁ, *Praxiteles*, the celebrated statuary of Athens or Paros, Paus.; Luc.; etc.—Others in Plut.; etc.

†Πραξιφάνης, ους, ὁ, *Praxiphanes*, a peripatetic philosopher of Rhodes, Strab. p. 655.—Others in Diog. L.; etc.

†Πραξωνίδης, ου, ὁ, *Praxonides*, masc. pr. n., Paus. 5, 4, 6.

Πρᾶόνως, adv., *temperately*, Ar. Ran. 856, cf. Lob. Phryn. 403:—Buttm. Ausf. Gr. § 115 a. Anm. 2 note, makes it not a compd. of πρᾷος, νοῦς, but simply metaplast. for πράως from πρᾶος, πραΰς, as if through a collat. form πράων.

ΠΡΑ῀ΟΣ, neut. πρᾶον: but the fem. is from πραΰς, Ion. πρηΰς, εῖα, ύ, which however is used also in masc. and neut., of all the singul. cases: in plur. also πρᾶοι and πραεῖς in nom., πράοις and πραέσι in dat., πράους and πραεῖς in acc.: but the gen. is πραέων, rarely πράων, and the neut. nom. and acc. is πραέα, rarely πρᾶα (as in Arist.): the word is post-Hom., except in H. Hom. 7, 10. (Sometimes written πρᾳΰς, πρᾷος, which Buttm., Ausf. Gr. § 64, 2. n., prefers: but the authority for it is dub.: the deriv. from ῥᾷος is still more so.)

Mild, soft, σέλας, H. Hom. 7, 10; ὄαρος, Pind. P. 4, 241: more freq. of persons, *mild, meek, gentle*, πραῢς ἀστοῖς, Ib. 3, 124, cf. Plat. Rep. 566 E; πρᾶος τὸ ἦθος, Id. Phaedr. 243 C; πρᾶος ἐν τοῖς λόγοις, Id. Euthyd. 303 D;—esp. after having been angry, Hdt. 2, 181 (cf. πραότης):—so of a horse, *gentle*, Xen. Cyr. 2, 1, 29; of other animals, *tame*, Id. An. 1, 4, 9; of illnesses, *mild*, Hipp.: of sound, *gentle, low*, Xen. Symp. 1, 10.—2. *making mild, taming*, φάρμακον, of a bridle, Pind. O. 13, 121, cf. Xen. Eq. 9, 3.

II. Adv. (from πρᾶος) πράως,—(from πραΰς), πραέως, *mildly, gently*, πράως πείθειν τινί, φέρειν τι, Plat. Rep. 589 C, Crito 43 B; πράως ἔχειν πρός τι, Id. Lys. 211 E; πράως λέγειν τὸ πάθος, to speak *lightly* of it, Xen. An. 1, 5, 14: also πραόνως, q.v.

III. Compar. πραΰτερος, Ion. πρηΰτ-, Hdt. 2, 181; or πραότερος, Plat. Tim. 85 A, etc.;—never πράων, Lob. Phryn. 403:—superl. πραότατος, Plat. Phaed. 116 C, etc. Hence

Πρᾶότης, ητος, ἡ, *meekness, mildness, gentleness*, like πραΰτης, (q. v.), Plat. Symp. 197 D, etc.: properly, *the contrary habit to passionateness* (ὀργιλότης), Arist. Eth. N. 4, 5, Rhet. 2, 3, 1.

Πρᾰπίδες, αἱ, strictly=φρένες, *the midriff, diaphragm*, ἔβαλ' ἧπαρ ὑπὸ πραπίδων, Il. 11, 579; 13, 412; cf. 24, 514:—then, since this was deemed the seat of the understanding,—2. usu. like φρένες, *the understanding, mind*, freq. in Hom., usu. ἰδυίῃσι πραπίδεσσιν, Il. 1, 608; 18, 380; as the seat of desire, *the heart*, Il. 24, 514; hence, ἔσχεν ἄκοιτιν ἀραρυῖαν πραπίδεσσιν, a wife he had after his own *heart*, Hes. Th. 608; also in Pind. O. 10 (11), 10, P. 4, 500, Aesch. Ag. 380, 802:—the sing. πραπίς, ίδος, only in Pind. P. 2, 113, Fr. 228, Eur. Bacch. 428, 999.—Only poet. (Prob. from φράζω, φρήν.) [ῐ]

†Πρᾶς, αντός, ἡ, *Pras*, a city of Perrhaebia in Thessaly, Xen. Hell. 4, 3.

Πρασία, ἡ, *a bed in a garden, garden-plot*, Od. 7, 127; 24, 247, cf. ἄνδηρον: hence, πρασιαὶ πρασιαί, *by companies, in order*, N. T.: also in plur., *a garden*, esp. *a kitchen-garden*, Nic. (Prob. from πράσον, and so strictly *a bed of leeks.*)

†Πρασιαί, ῶν, αἱ, and Πρασία, ἡ, Strab. p. 399, *Prasiae*, an Attic deme of the tribe Pandionis, with a temple of Apollo, Thuc. 8, 95: adv. Πρασίαθεν, *from Pr.*; Πρασίασε, *to Pr.*; Πρασίῃσι, *in Pr.*—2. a city of Laconia, Thuc. 2, 56; 7, 18: in Strab. p. 374 assigned to Argolis.

Πρασιανός, όν,=πράσινος, M. Anton. 1, 5.

†Πρασίας λίμνη, ἡ, a lake in Thrace, =Βολβηΐς, Hdt. 5, 15.

Πρᾰσίζω, f. -ίσω, (πράσον) *to be green as leeks*, Diosc.

Πράσῐμος, ον, (πρᾶσις) *for sale*, Lat. *venalis*, Plat. Legg. 847 E, Xen. Cyr. 4, 5, 42.

Πρᾰσῐνοειδής, ές, (εἶδος) *like leeks in colour, green*: from

Πράσῐνος, ον, (πράσον) *of a leek green*, Arist. Meteor. 3, 2, 5. [ᾰ]

Πρᾰσῐνώδης, ες,=πρασινοειδής.

†Πράσιοι, ων, οἱ, *the Prasii*, an Indian people, Strab. p. 702.

Πράσιον, ου, τό, the plant *horehound*, Lat. *marrubium*, Theophr.

Πράσιος, ον,=πράσινος, Plat. Tim. 68 C. [ᾰ]

Πρᾶσις, εως, ἡ, Ion. πρῆσις, ιος. (πιπράσκω):—*a selling, sale*, Hdt. 1, 153; 4, 17, Plat., etc.; ὠνὴ καὶ πρ., Soph. Fr. 756; πρᾶσίν τινος ποιεῖσθαι, Aeschin. 16, 22; εὑρεῖν πρ., Ar. Fr. 477.

Πρᾰσίτης, ου, ὁ, Theophr., (πράσιον) οἶνος πρ., wine *flavoured with horehound*, Diosc. 5, 58.—II. (πράσον) *leek-green*: hence, πρασῖτις, ιδος, ἡ, a kind of *precious stone*, Theophr.

Πρᾰσοειδής, ές, (πράσον, εἶδος) *like a leek*, Hipp.

Πρᾰσόεις, εσσα, εν, (πράσον)= foreg., Opp. H. 1, 107.

Πρᾰσοκουρίς, ίδος, ἡ, (πράσον, κείρω) *a grub which destroys leeks*, sub. κάμπη, Arist. H. A. 5, 19, 12, Strattis Incert. 1.

Πρᾰσόκουρον, ου, τό, (πράσον, κείρω) *a leek-slice*, Anth. P. 11, 203.

ΠΡΑ´ΣΟΝ, ου, τό, *a leek*, Chionid. Ptoch. 4, Ar. Ran. 621, Theophr., etc.: also *a sea-plant like a leek.* (Hence by transpos. πάρσον, πάῤῥον, Lat. *porrum.*)

Πρᾰσόργη, ης, ἡ,=πρασόκουρον.

Πρᾰσοφᾰγέω, ῶ, *to eat leeks*: from

Πρᾰσοφάγος, ον, Ep. Πρασσοφ-, (πράσον, φαγεῖν) as a frog's name, *Leek-eater*, Batr. 229.

Πρᾰσόχρους, ουν, (χρόα) *leek-coloured.*

Πρασσαῖος, ου, ὁ, poet. for πρασαῖος, *Leek-green*, name of a frog, Batr. 255.

ΠΡΑ´ΣΣΩ, Ep. and Ion. πρήσσω, Att. πράττω (but not till after Trag., Herm. Soph. Phil. 1435): fut. πράξω, Ion. πρήξω: perf. πέπρᾱχα, pf. 2 πέπρᾱγα, (the Gramm. make πέπραγα the Att., πέπραχα the Hellenic form, Piers. Moer. p. 293, Meineke Menand. p. 221: πέπραγα in old writers is both trans. and intr., later only intr.; πέπραχα from Xen. downwards always transit.): pf. pass. πέπραγμαι: the mid. fut. πράξεσθαι in pass. signf., Herm. Pind. P. 4, 431.—Hom. uses only pres., fut., and aor. act.

To do, work, Od. 19, 324; absol., like ἐργάζομαι, Böckh Pind. Fr. 96.—I. in Hom., usu., *to achieve, bring about, effect, accomplish*, τι, Il. 1, 562; 18, 357, Od. 2, 191; οὔτι πρ., *to avail* nought, Il. 11, 552, etc., cf. Hes. Op. 400: πρ. κλέος, *to achieve, win it*, Pind. I. 5 (4), 10; πρ. δεσμόν, *to cause* one's bondage, *bring* it *on* one's self, Id P. 2, 74; πρ. φόνον τινί, *to do* murder upon him, Id. N. 3, 81; φίλα πρ. τινί, Aesch. Pr. 660: πρ. ὥςτε..., Lat. *efficere ut...*, Id. Eum. 896; etc.:—also, πρ. εἰρήνην, φιλίαν, *to bring* it about, Dem. 30, 16; 281, 19; but also, *to attempt, plot*, τι, Andoc. 24, 16: *to take charge*, περί τινος, Xen. An. 5, 6, 28: τὰ πεπραγμένα, Lat. *acta*, τὰ πεπρ. λῦσαι, Dem. 724, 24.—2. *to accomplish, perform, make* a journey, κέλευθον, Il. 14, 282, Od. 13, 83; ὁδόν, H. Merc. 203; but, πρ. ἅλα, *to make way over* the sea, *go over* it, Od. 9, 491, v. mox infra:—also c. gen., ὁδοῖο, *to finish* the course, Il. 24, 264, Od. 3, 476; 15, 47, 219; (in this signf. always in pres., and only in Ep., cf. διαπρήσσω, ἀτύζομαι:—some, as E. M. p. 688, 1, Schol. Il. 16, 282, Eust. 1779, 21, take πρήσσω here as another word formed from περάω, περάσω, chiefly to explain the usage c. gen.; but the same usage is found with similar verbs of motion, as, θέω, ἔρχομαι, κλονέομαι (cf. Jelf Gr. Gr. § 522, 2); and the usage may be explained by supposing κέλευθον to be omitted, just as in ἀνύω: however the phrase, ἅλα πρήσσοντες (v. supra) is strange, so that even Rhianus read πλήσσοντες; and Buttm., Lexil. s. v., though he rejects a two-fold root, yet considers the signf. περᾶν, περαίνειν, *to bring* [a journey] *to an end*, as the orig. signf. of πρήσσειν).—II. *to follow a business, trade*, esp. of traders, and merchants: hence, τὰ ἑαυτοῦ πράττειν, *to mind* one's own affairs, Soph. El. 678; *to keep one's self to one's self, live in private*, esp. *to avoid public life*, Plat. Phaedr. 247 A, Xen., etc.:—but, πράττειν τὰ πολιτικά, τὰ τῆς πόλεως, *to manage* state-affairs, take part in the government, Plat. Apol. 31 D, Xen.; and then, without any addition, ἱκανὸς πράττειν, an able statesman or minister, Xen. Mem. 1, 2, 15, cf. 2, 9, 4, etc.:—hence, generally, *to treat, negotiate*, τινί, *with* another, Thuc. 5, 76; πρ. τινὶ ὅπως..., 3, 4; πρ. πρός or ἔς τινα, *to practise* upon him, 1, 131, 132; and in pass., εἰ μή τι σὺν ἀργύρῳ ἐπράσσετο, unless some tampering had been practised, Soph. O. T. 125, cf. Thuc. 4, 121; 5, 83: hence also, πρ. Θηβαίοις τὰ πράγματα, to *manage* matters for the interest of the Thebans, Dem. 365, 15; and so absol., πράττειν Φιλίππῳ, Id. 126, 3: but, πρ. τινὶ πόλιν, *to betray* it to one, Polyb. 4, 16, 11.—III. *to do, practise*, Lat. *agere*, freq. in Att.: πολλὰ πρ.=πολυπραγμονεῖν, Ar. Ran. 228, etc.: and then, absol., *to act*, opp. to πάσχειν, Plat. Rep. 527 A, etc.: μεθ' ἡμῶν ἔπραττεν, i. e. he took our side, Isae. 52, 5.—IV. seemingly intr., *to be in a certain state* or *condition, fare so and so, have such and such success*, ὁ στόλος οὕτω ἔπρηξε, Hdt. 3, 25, ubi v. Valck., cf. 4, 77, Thuc. 7, 24; so, ὡς ἔπρηξε, Hdt. 7, 18: esp., εὖ or κακῶς πράττειν, *to fare, come off* well or ill, first in Pind. P. 2, 134, Hdt. 1, 24, 42, etc.; so, φλαύρως πρ., Hdt. 6, 94; πρ. καλῶς, Aesch Pr. 979 (ὅς τις καλῶς πράττει, οὐχὶ καὶ εὖ πράττει; Plat. Alc. 1, 116 B); πρ. εὐτυχῶς, Soph. Ant. 701; μακαρίως, Ar. Plut. 629; πρ. ᾗ δύναται ἄριστα, Hdt. 5, 30; οὐχ ὡς λῷστα πράττειν, etc., Arr.:—but here too the word is strictly transit., and the phrase is ellipt.; for it is in full εὖ πράττειν (τὰ αὐτοῦ), to bring one's affairs to a good issue; and Xen. actually says, εὖ πράττειν τὰ πολιτικά, τὰ γεωργικά, τὰ ἰατρικά, *to prosper* as a statesman, etc., Mem. 1, 6, 8; 3, 9, 8; so also, χρηστόν τι πρ., Ar. Plut. 341; χείρω πρ., Thuc. 7, 71; μεγάλα πρ., πολλὰ καὶ ἀγαθὰ πρ., Xen. Cyr. 8, 4, 6, An. 6, 2, 8:—but in these phrases the success or failure is always considered as the result of our own good or bad conduct, while in εὐτυχεῖν and δυςτυχεῖν it depends wholly on chance and the like, Ib. 3, 9, 14; the pf. 2 πέπρᾱγα is very freq. in this signf., Seidl. Eur. Tro. 625, (604):—cf. εὐπραξία.—2. but εὖ and κακῶς πράττειν were also used in a pecul. signf., *to deal well* or *ill*, oft. c. dat. pers., *to behave well* or *ill towards* one: but, πράττειν τινί τι, *to effect* or *procure* good or evil for another, Soph. Aj. 446, cf. Herm. Vig. n. 196; so too, πράττειν τί τινος, e. g. σωτηρίαν τινός, *to effect* another's safety, look to it.—3. euphem. for *to have commerce* or *sexual intercourse*, Theocr. 2, 143, in pass., cf. πρᾶξις III.—V. c. dupl. acc. pers. et rei, πράττειν τινά τι, *to do* something *to* one, like δρᾶν, εἰπεῖν τινά τι, etc., Isocr. 251 E.—2. but freq. c. dupl. acc. in another sense, πράττειν τινὰ ἀργύριον, *to exact* money from one, first in Hdt. 3, 58; πράσσει με τόκον, *he makes* me *pay up* the interest, Batr. 186; πρ. τινὰ χρέος. Pind. O. 3, 12, cf. P. 9, 180; τοὐφειλόμενον, Aesch. Cho. 309; and then very freq. in Att., esp. of state officers, who collected the taxes (cf. πράκτωρ II, πρᾶξις VI, εἰςπράττω, ἐκπράττω); also, πρ. τι παρά τινος, *to obtain* or *demand* from another, Hdt. 1, 106, cf. Duker Thuc. 8, 5: metaph., φόνον πράττειν, *to exact punishment for* a murder, *to take vengeance for* it, and so *to avenge, punish*, Aesch. Eum. 624: πράττειν τινά τι ὑπέρ τινος, *to demand* from one *as the price* for a thing, Luc.: also in pass., πεπραγμένος τὸν φόρον, *called on to pay up* the tribute, Thuc. 8, 5: πραχθεὶς ὑπὸ τῶνδε, Lys. 116, 5, cf. Plat. Legg. 921 C:—mid., πράξασθαί τινα ἀργύριον, μισθόν, τόκους, *to exact* money, etc., *for one's self*, first in Pind. O. 10 (11), 36, Hdt. 2, 126, and freq in Att. writers, cf. Blomf. Aesch. Pers. 482: also, φόρους πράσσεσθαι ἀπό or ἐκ τῶν πόλεων, Thuc. 8, 5, 37; παρά τινος, Lys. 17, 3: freq. with a bad sense attached, *to extort* money.—VI. c. acc. pers., πράττειν τινά, *to make an end of* him, prob. only in Aesch Cho. 440: in part. pf. pass. πεπραγμένος, *undone, utterly ruined*, like Lat. *confectus* for *perditus*, Ib. 131 (ubi nunc πεπραμένος). [ᾱ by nature in πράσσω, as the Ion. πρήσσω shows, Buttm Lexil. in voc. fin.]

Πρᾰσώδης, ες, (πράσον)=πρασοειδής.

Πρᾱτέος, α, ον, (πιπράσκω) *to be sold, for sale*, Lat. *venalis*, Plat. Legg 849 C.

Πρᾱτήρ, Ion. πρητήρ, ῆρος, ὁ, (πιπράσκω) *a seller, dealer*, Plat. Legg 915 D, Isae. 10, 24.

Πρᾱτήριον, ου, τό, Ion. πρητ-, *a place for selling, a market*, Hdt. 7, 23: neut. from

Πρᾱτήριος, α, ον, Ion. πρητ-, (πρατήρ) *of* or *for sale.*

Πράτης, ου, ὁ,=πρατήρ, Isae. ap. Poll. 7, 8. [ᾱ]

Πρᾱτίας, ου, ὁ, = πρατήρ, rare word.

†Πρατίνας, ὁ, *Pratinas*, Paus. 2, 13, 6.

Πρᾱτός, ή, όν, verb. adj.,=πρατέος, Soph.?

Πρᾶτος, α, ον, Dor. for πρῶτος like θᾶκος for θῶκος, freq. in Theocr—Strictly contr. from Dor. superl πρόατος.

Πράτρια, ας, ἡ, fem. from πρατήρ.

Πράττω, Att. for πράσσω.

Πρᾱΰγελως, Ion. πρηΰγ-, ὁ, ἡ, (πραΰς, γέλως) *softly-smiling*, Anth. P. 9, 229; 10, 4. [ῡ]

Πρᾱΰθῡμος, ον, (πραΰς, θυμός) *of gentle mind*, LXX. [ῠ]

Πρᾱΰλογος, ον, (πραΰς, λόγος) *of gentle words*, Synes. [ῠ]

†Πραΰλος, ου, ὁ, *Praylus*, a philosopher of Troas, Diog. L.

Πρᾱϋμενής, ές, (πραΰς, μένος) *of gentle spirit.* Adv. -νῶς. [ῠ]

Πρᾱΰμητις, ιος, ὁ, ἡ, (πραΰς, μῆτις) *of gentle counsel, gracious, kindly*, Pind. O. 6, 71. [ῠ]

Πρᾱΰνοος, Ion. πρηΰν-, ον, (πραΰς, νόος) *of gentle mind*, Orph. H. 68, 13, Anth. P. 7, 592, etc.: in Anth. P. 9, 769, with v. l. πρηΰνομος. [ῠ]

Πράϋνσις, εως, ἡ, (πραΰνω) *a softening, appeasing*, Arist. Rhet. 2, 3, 2.

Πρᾱϋντικός, ή, όν, *fit for appeasing*, Arist. Rhet. 2, 3, 10: from

Πρᾱΰνω, Ep. and Ion. πρηΰνω [ῡ]: fut. -ῠνῶ: pf. pass. πεπράϋσμαι, Ael N. A. 4, 16 (πραΰς). *To make soft, mild* or *gentle, to soften, soothe, calm*, πνοιὰς πρηΰνειν, Hes. Th. 254; πρηΰνειν τινά, Hes. Op. 795, H. Hom Merc. 417: †ὑπερήφανα τ' ἔργα πραΰνει, Sol. 15, 37†: πραΰνειν τινὰ λόγοις, Aesch. Pers. 837; πρ. πρὸς ἀλλήλους, Isocr. 50 B; πρ. ὀργήν, Eur. Phrix. 6, 3; πρ. ἕλκος, *to soothe* a raging sore, Soph. Phil. 650: also in Plat., and Xen.:—pass., *to become soft* or *gentle, grow milder*, πρηϋνομένου τοῦ χειμῶνος, Hdt. 2, 25; and of passion, *to abate*, Id. 2, 121, 4; opp. to ἐγείρεσθαι, of horses, Xen. Eq. 9, 10, cf. Arist. Rhet. 2, 3.

Πρᾱϋπάθεια, ας, ἡ, *gentleness*, Philo: [πᾰ] and

Πρᾱϋπαθέω, ῶ, *to be gentle*, Philo [ῠ] from

Πρᾱϋπαθής, ές, (πραΰς, πάσχω) *of gentle temper.*

Πραΰς, Ion. πρηΰς, εῖα, ύ, v. sub πρᾶος.

†Πραῦσοι, ων, οἱ, *the Prausi*, a Celtic people, Strab. p. 187.

Πραϋτένων, οντος, ὁ, Ion. πρηϋτ-, (πραΰς, τένων) *with tamed neck*, ταῦρος, Anth. P. 9, 299.

Πρᾱΰτης, ητος, ἡ, (πραΰς) *softness, mildness*, whether physical or moral, LXX : opp. to ἀγριότης, χαλεπότης. [ῠ]

Πρᾱΰτροπος, ον, (πραΰς, τρόπος) *gentle of mood*, Plut. 2, 493 D.

Πρειγεία, πρειγεύτης, πρείγιστος, ἡ, Cret. for πρεσβεία, -βεύτης, -βιστος; cf. sq.

Πρεῖγυς, Dor. and Aeol. form of πρέσβυς, Buttm. Lexil. s. v. προσελεῖν V.

Πρεμνιάζω,=sq., Hesych.

Πρεμνίζω, f. -ίσω, (πρέμνον) *to stub up, root up*, Lat. *excodicare.*

Πρέμνιον, ου, τό, dim. from πρέμνον.

Πρέμνοθεν, adv., *from the stump*, i. e. *utterly*, cf. πρύμνοθεν : from

Πρέμνον, ου, τό, *the bottom of the trunk of a tree, the stump*; generally, *the stem, trunk*, Lat. *codex, caudex, truncus*, H. Hom. Merc. 238, Ar. Lys. 267, Xen Oec. 19. 13, etc.—II. *the root* or *bottom* of any thing, πρέμνα χθόνια, Pind. Fr. 58; metaph., πρέμνον πράγματος πελωρίου, Ar. Av. 321; πρ. ἀρετῆς, Q. Sm. 14, 197. (No doubt akin to πρυμνός.)

Πρέμνος, ὁ,=foreg., dub.

Πρεμνώδης, ες, (πρέμνον, εἶδος) *like a trunk*, Theophr.

†Πρεπέσινθος. ου, ἡ, *Prepesinthus*, a small island in the Aegean, Strab. p. 485.

†Πρέπις, ιδος, ὁ, *Prepis*, an Athenian, derided for his effeminacy by Ar. Ach. 843.

Πρέπον, οντος, τό, part. from πρέπω, q. v.

Πρεπόντως, adv. part. from πρέπω, *in fit manner, fitly, meetly*. Aesch. Ag. 687 : *beseemingly, gracefully*, Pind. O. 3, 16 :—c. dat., σαυτῇ καὶ τῇ πατρίδι πρ., Plat. Legg. 699 D.

Πρεπτός. ή, όν, (πρέπω) *distinguished, eminent, honourable*, Aesch. Eum. 914, Ar. Lys. 1298.

ΠΡΕ´ΠΩ : the pres. and impf. were chiefly in use : but a fut. πρέψω occurs Aesch. Eum. 995. and Plat.; and aor. ἔπρεψα Aesch. Fr. 393, Plat Charm. 158 C. *To strike the senses*, e. g. *to catch the eye, be clearly seen* or *heard*, etc., *be conspicuous* among a number, διὰ πάντων, Il. 12, 104; μετ' ἀγρομένοισιν, Od. 8, 172, Hes. Th. 92 : *to be distinguished in* or *by* a thing, τινί. Od. 18, 2; cf. Aesch. Ag. 241, Cho. 12 :—always of impressions on the senses : as,—2. on the eye, *to be clearly seen, appear*, Hom., and freq. in Aesch., as Theb. 390, Ag. 389 : ἐπί τοι πρέπει ὄμμασιν αἰδώς, H. Cer. 214.—3. on the ear, βοὰ πρέπει, the cry *sounds loud and clear*, Pind. N. 3, 119, Aesch. Ag. 321.—4. on the smell, *to be strong*, or *rank*, Ib. 1311 : and so —5. generally, *to be plain* or *manifest*. πειρῶντι χρυσὸς πρέπει, Pind. P. 10. 106.—II. *to be like*, πρ. τινὶ εἶδος. *to be like* one in form, Pind. P. 2, 70 : also c. inf., τοῦδε γὰρ δράμημα φωτὸς Περσικὸν πρέπει μαθεῖν, his running *is like* Persian to behold, i. e. one may see it is Persian, Aesch. Pers. 247, cf. Supp. 719; also c. ὡς et inf., πρέπει ὡς τύραννος εἰςορᾶν, Soph. El. 664; ὡς πένθιμος πρέπεις ὁρᾶν, Eur. Supp. 1056 :—for the inf. we sometimes have a partic., Schäf. Dion. Comp. p. 212.—III. *to become, beseem, suit*, c. dat. pers., θνατὰ θνατοῖσι πρέπει, Pind. I. 5 (4), 20; τοῖς ὀλβίοις γε καὶ τὸ νικᾶσθαι πρέπει, Aesch. Ag. 941, cf. Plat. Polit. 288 C, Charm. 158 C :—oft. in part., ὕμνοι πρέποντες γάμοις, Id. Rep. 460 A, etc.; cf. πρεπόντως.—2. most freq. impers. πρέπει, like Lat. *decet, it is fitting, it beseems, suits, becomes*, from Hdt. downwds., both of outward circumstances and moral fitness, c. dat. pers. et inf.. οὐ πρέπει ἄμμιν λύειν τείχη, Theogn. 235; οὐ πρέπει νῷν δάσασθαι, Pind. P. 4, 261; πρέπει ἐσλοῖσι αἰνεῖσθαι, Id. Fr. 86; cf. Aesch. Ag. 483, 941, Eur. Hipp. 115 : c. acc. pers. et inf., τὸν πρέπει τυγχανέμεν ὕμνων, Pind. O. 2, 83; cf. Aesch. Supp. 203, Soph. Tr. 728 :—c. inf. only, πρέπει γαρυέμεν, Pind. N. 7, 121, cf. Aesch. Ag. 636, etc. :—when the acc. alone follows it, this depends on an inf. omitted, as, τίσασθαι οὕτω, ὡς ἐκείνους [τίσασθαι] πρέπει, Hdt. 4, 139, cf. 8, 68, 1; so, ἀμείβεσθαι ὡς ξένους [ἀμείβεσθαι] πρέπει, Aesch. Supp. 195; cf. Plat. Prot. 312 B, etc. : very rarely c. gen. pers., πρέπον ἦν δαίμονος τοῦ 'μοῦ τόδε, this were *well worthy of* my evil genius, Soph. Aj. 534 : but acc. to Thom. M. p. 734, it is never so with πρέπει, but only with πρέπον ἐστί, so that the gen. depends on the *substantive* force of the part.—3. part. neut. τὸ πρέπον, οντος, *that which is seemly. fitness. propriety*, Lat. *decorum*, Cic. Offic. 1, 17.—Buttm. Lexil. s. v. θεοπρόπος, q. v., refers πρέπω to the root πείρω, περάω, acc. to the orig. signf.) Hence

Πρεπώδης, ες, (πρέπων, εἶδος) *fit, becoming, suitable, proper*, like part. πρέπων, ουσα, ον, Ar. Plut. 793, Plat. Alc. 1, 135 B, Xen., etc.

Πρέπων, οντος, ὁ, a kind of *sea-fish*, Opp. H. 1, 146, Ael.

Πρέσβᾰ, ης, ἡ. pecul. old Ep. fem. of πρέσβυς. *the august, honoured*; in Il., always as epith. of a goddess, πρέσβα θεά. 5, 721. etc. (cf. δῖα, πότνα); πρέσβα Διὸς θυγατὴρ Ἄτη, 19, 91; in Od., of a mortal. πρέσβα Κλυμένοιο θυγατρῶν. 3. 452 : never in sense of *aged*. Cf. πρέσβειρα, πρεσβηΐς.

Πρεσβεία, ας, ἡ, (πρεσβεύω) *age, eldership*, κατὰ πρεσβείαν, by *the right of the elder*, Aesch. Pers. 4 : and hence, —2. *rank, dignity, respect*, Plat. Rep. 509 B.—II. *an embassy, embassage*, Ar. Lys. 570, Plat., etc.—2. *the body of ambassadors*, as we say, *the Embassy*. Thuc. 1, 72, Xen. Cyr. 2, 4. 1, Aeschin. 29, 30, etc. (This sense arose from *elders* being usu. chosen as ambassadors.)

Πρεσβεῖον, Ion. and Ep. -ήϊον, ου, τό (πρεσβεύω) :—*a gift of honour*, such as was usu. offered to the elders, Il. 8, 289 : later usu. in plur., *privileges, prerogatives*, πρεσβεῖα διδόναι τινί τι, to give him *as a privilege*, Plat. Gorg. 524 A; πρεσβεῖα λαβεῖν, πρεσβεῖον ἔχειν, to take, have *as one's right*. Dem. 955, 11; 1003, 10 (cf. γέρας) : c. gen., πρεσβεῖα γῆς, *the chief share, sway* of the land. Soph. Fr. 19.—II. *old age* itself, LXX. Hence

Πρεσβειόω, ῶ, *to present with a gift of honour* :—mid. *to honour, adore*, Lyc. 1265.

Πρέσβειρα, ἡ, = πρέσβα, fem. of πρέσβυς, θεῶν πρέσβειρα, H. Hom. Ven. 32, cf. Eur. I. T. 963; applied by way of parody by Ar. Ach. 883, to a large eel, πρέσβειρα Κωπᾴδων κορᾶν.

Πρέσβευμα, ατος, τό, (πρεσβεύω) *one sent on an embassy, an ambassador*, Eur. Supp. 173 (cf. παίδευμα, etc.) —*an Embassy*, Plut. Timol. 9.

Πρεσβεύς, ὁ, *an ambassador*, only found in dat. plur. πρεσβεῦσι, Lyc., v. Lob. Phryn. 69; for the pl. πρέσβηες, in Hes. Sc. 245 (usu. wrongly written πρεσβῆες), belongs to πρέσβυς I. 2, Buttm. Ausf. Gr. § 58, s. v.

Πρεσβευσία, ἡ. dub. l. in Dion. H. for sq.; Lob. Phryn. 532.

Πρέσβευσις, εως. ἡ, (πρεσβεύω) *a being sent on an embassy, embassage*, ἡ πρ. ἐγένετο, Thuc. 1, 73.

Πρεσβεύτειρα, ας, ἡ, *an ambassadress*, Opp. C. 1, 464 : fem. of sq.

Πρεσβευτής, οῦ, ὁ, (πρεσβεύω) *an ambassador*, Thuc. 5, 4, etc. : the plur. is usu. οἱ πρέσβεις, though οἱ πρεσβευταί occurs, as in Thuc. 8, 77. Hence

Πρεσβευτικός. ή, όν, *of, belonging to, fit for an ambassador* or *embassy*, Polyb. 9, 32, 4, Diod., etc.

Πρεσβεύω, f. -εύσω (πρέσβυς) :—intr., *to be the elder* or *eldest*, opp. to νεάζειν, Soph. O.C. 374, Plat., etc. : c. gen. pers., *to be older than, be the eldest of* a number, Hdt. 7, 2, ubi v. Valck. —2. *to rank before. take precedence of* others, c. gen., πρ. τῶν πολλῶν πόλεων, Plat. Legg. 752 E, cf. infra : hence, *to rule over*, c. gen., Ὀλύμπου πρ., Soph. Aj. 1389; c. dat., Id. Fr. 256; and absol., *to be best*, Id. Ant. 720.—3. trans., *to place as oldest* or *first, to put first in rank*, Aesch. Eum. 1 : hence, *to pay honour* or *worship to*, τινά, Id. Cho. 488, Soph. Tr. 1065, Plat., etc. :—pass., *to be first* or *foremost, hold the first place*, Aesch. Eum. 21; πρεσβεύεται κακῶν, *is most notable* of mischiefs, Id. Cho. 631, cf. Plat. Legg. 879 B : *to have the advantage, have the best of* it, Lat. *antiquior esse* Aesch. Ag. 1300; cf. πρέσβυς I. fin. —II. *to be an ambassador, treat, negotiate as one*, Eur. Heracl. 479, Ar. Ach. 610, and Xen.; c. acc., πρ. τὴν εἰρήνην, *to negotiate* peace, Andoc. 26. 21, etc. :—elsewh. the mid. (aor. ἐπρεσβευσάμην, Thuc. 6. 104; 8, 5) is usu. in the signf., *to send ambassadors*, πρεσβεύεσθαι παρά τινας. Thuc. 1, 92; 4, 41, etc. : also *to go as ambassador*, Id. 5, 39 :—τὰ ἑαυτῷ πεπρεσβευμένα, *his negotiations*, Dem. 347, 16.—III. *to set forth, plead*, λόγους, Diog. L. prooem. 18, cf. Luc. Pisc. 23.

Πρέσβη, ἡ, Ion. for πρέσβα, but not in Hom.

Πρεσβήϊον, ου, τό, Ion. for πρεσβεῖον. Il.

Πρεσβηΐς. ΐδος, ἡ,=πρέσβα. πρεσβηῒς τιμή. *the highest* or *most ancient honour*, H. Hom. 29. 3.

Πρέσβις, ὁ,=πρεσβευτής, only in Lacon. Inscr.

Πρέσβις, ἡ, poet. for πρεσβεία, *age*, κατὰ πρέσβιν, according to *age*, H. Hom. Merc. 431, Plat. Legg. 855 D. —II. *an aged woman*, Aesop.

Πρεσβίστατος, η, ον, = sq., Nic Th. 344.

Πρέσβιστος, η, ον, superl. of πρέσβυς, H. Hom. 30, 2, Aesch. Theb. 390, Soph. Fr. 523, 539.

Πρέσβος, τό, poet. for πρέσβευμα, *an object of reverence*, much like σέβας, Aesch. Pers. 623, Ag. 855.

Πρεσβῠγένεθλος, ον, = πρεσβυγενής. Orph. H. 3, 2.

Πρεσβῠγένεια, ας, ἡ, *seniority of birth*, Hdt. 6, 51, Plut. 2, 636 D.

Πρεσβῠγενής, ές, (πρέσβυς, γένος) *elder*, esp. *first-born*. Il. 11, 249, Seidl Eur. Tro. 610 (590); generally, *old, ancient*, both of persons and things, as, πρ. χρόνος. Cratin. Chir. 3. — II. οἱ πρεσβυγενεῖς, Lacon. for οἱ γέροντες, Lat. *senatus*, Plut. Lycurg. 6, Id. 2, 789 E.

Πρέσβυς, υος and εως, ὁ, *old, an old man*, poet. for πρεσβύτης, (but in this signf. only in acc. and voc. πρέσβυν, πρέσβυ, and this almost exclus. poet.); with fem. πρέσβα, πρέσβειρα, πρεσβηΐς, and πρέσβις (v. sub vocc.).—The compar. πρεσβύτερος, α, ον, *elder*, is more freq. from Hom. downwards in poetry and prose, though we also find ὁ πρέσβυς in posit. = ὁ πρεσβύτερος, Aesch. Ag. 184, 205, 530; also. πρεσβυτέρα ἀριθμοῦ, *older* than the fit number, Pind. Fr. 236; πρ. βουλαί, the wise counsels *of age*, Id. P. 2, 122:—so in compar. πρεσβύτερος, *older*, Il. 11. 787. etc.; ἐνιαυτῷ, by a year, Ar. Ran. 18; and freq. in Att.: superl. πρεσβύτατος, η, ον, *eldest*, Il. 4, 59, Pind., etc.; more definitely πρ. γενεῇ, Il. 6, 24: (for the superl. forms πρέσβιστος, πρεσβίστατος, v. sub vocc.): — in prose, ὁ πρεσβύτης is more usu. for the posit. —2. the plur. οἱ πρέσβεις, dat. πρέσβεσιν, occurs in old poets in signf. of *aged men, elders*, but always implying dignity, and so *chiefs, princes*, (cf. infra III), Aesch. Pers. 840: irreg. nom. pl. πρέσβηες, Hes. Sc. 245. (cf. sub πρεσβευς). The dual, πρέσβη occurs, Ar. Fr. 495.—3. the superl. is oft. used in the sense of *reverend, honoured*, from the respect paid to the aged and experienced, Aesch. Theb. 390, Soph. Fr. 523, etc.; so in prose, Plat. Legg. 717 B:—so the compar., of things. οὐδὲν πρ. ἐστι, Plat. Symp. 218 D; πρεσβυτερόν τι (οὐδὲν) ἔχειν is just = Lat. *aliquid (nihil) antiquius habere*, to deem *higher, more important*, so. τὰ τοῦ θεοῦ πρεσβύτερα ποιεῖσθαι ἢ τὰ τῶν ἀνδρῶν, Hdt. 5, 63; so, οὐδὲν πρεσβύτερον νομίζω τᾶς σωφροσύνας, Eur. Incert. 11; ἐμοὶ οὐδέν ἐστι πρεσβύτερον τοῦ..., Plat. Symp. 218 D; and so, πρεσβύτατον κρίνειν τι, Thuc. 4. 61; πρεσβυτέρως γυμναστικὴν μουσικῆς τετιμηκέναι, Plat. Rep. 548 C: hence, merely of greatness. πρεσβυτερον κακὸν κακοῦ, one evil *greater than* another, Soph. O. T. 1365, cf. Plat. Legg. 717 D: cf. πρεσβεύω I. 3. — II. *an ambassador*, in sing. only in poets, as Aesch. Supp. 728; ὁ πρέσβυς οὔτε τύπτεται οὔθ' ὑβρίζεται, ap. Schol. Il. 4, 394; gen. πρέσβεως, Ar. Ach. 93: the prose sing. is πρεσβευτής: but for the plur., πρέσβεις is most usu. even in prose. —III. at Sparta a political title, *an elder*. like γέρων, in sing. πρέσβεως. Boeckh Inscr. 1, p. 610; just like the A. Saxon *Aldermen*. [ῠ] (Döderlein derives it from πρέπω, πρέψω, and so strictly *one that is conspicuous*, like βλάσφημος from βλάπτω, φάσγανον from σφάζω, σφαγή.)

Πρέσβυσις, ἡ, dub. l. for πρέσβευσις

Πρεσβυτερικός, ή, όν, *of* or *belonging to the πρεσβύτεροι*, Eccl.

Πρεσβῦτέριον, ου, τό, *a council, body of elders* (πρεσβύτεροι), N. T.

Πρεσβῦτής, ῆτος, ἡ, (πρέσβυς) *age*, Inscr.

Πρεσβύτης, ου, ὁ, *an old man*, Lat. *senex*, Eur. Phoen. 847, Ar. Nub. 358; ἐκ παιδὸς μέχρι πρεσβύτου, Plat. Rep. 608 C; πρ. πατήρ, Aesch. Eum. 914: — fem. πρεσβῦτις, ιδος, *an old woman*, Ib. 731, 1027, Eur. Hec. 842, Plat., etc., πρεσβῦτις ἄνθρωπος. Lys. 93, 7: cf. πρέσβυς.—II. *a long-sighted person*, as the old are wont to be, Arist. Probl. 31, 25, 1, opp. to μύωψ. [ῡ] Hence

Πρεσβῦτικός, ή, όν, *like an old man, elderly*, Ar. Plut. 270, 787, Plat. Legg. 685 A, etc. Adv. -κῶς.

Πρεσβῦτις, ιδος, fem. of πρεσβύτης, q. v.

Πρεσβῦτοδόκος, ον, (πρεσβύτης, δέχομαι) *receiving the aged*, Aesch. Supp. 666.

†Πρέσβων, ωνος, ὁ, *Presbon*, son of Phrixus, Paus. 9, 34, 8.

†Πρεσβωνιάδης, ου, ὁ, *son of Presbon*, i. e. Clymenus, Orac. ap. Paus. 9, 37, 4.

†Πρευγένης, ους, ὁ, *Preugenes*, son of Agenor, Paus. 7, 6, 2.

Πρευμένεια, ας, ἡ, *gentleness of temper, graciousness*, Eur. Or. 1323: from

Πρευμενής, ές, *soft of temper, gentle of mood, kind, friendly, gracious*, τινί, to one, Aesch. Ag. 840, Eur. Hec. 538; absol., Id. Tro. 734:—also of events, *favourable*, πρ. τύχη, Aesch. Ag. 1647; νόστος, Eur. Hec. 540. — Adv. -νῶς, πρ. αἰτεῖσθαι, παραινεῖν, Aesch. Pers. 220, 224; δέχεσθαι, Id. Eum. 236.—II. *propitiating*, χοαί, Aesch. Pers. 609, cf. 685.—Poet. word. (Acc. to some from πρό and εὐμενής: but really from πραΰ. πρηΰ, and μένος, and so contr. for πρηϋμενής.)

Πρεών, όνος, ὁ,=πρηών, Anth. P. 6, 253.

Πρῆγμα, Ion. for πρᾶγμα, Theogn., and Hdt.

Πρηγμᾰτεύομαι, Ion. for πραγμ-, Hdt.

Πρηγορεύω, = προαγορεύω, Hesych.

Πρηγορεών, ῶνος, ὁ,=προηγορεών, Ar. Av. 1113, Eq. 374

Πρηδών, όνος, ἡ, (πρήθω) *a burn, a swelling*, Nic. Th. 365.

Πρηθῆναι, Ion. for πρᾱθῆναι, inf. aor. pass. of πιπράσκω.

Πρήθω, f. -ήσω: aor. ἔπρησα:—*to blow up, swell out by blowing*, ἔπρησεν δ' ἄνεμος μέσον ἱστίον, Od. 2, 427; so too. ἐν δ' ἄνεμος πρῆσεν μέσον ἱστίον, Il. 1, 481; ἄλα νότου πρήσαντος, Anth. P. 13, 27 (hence. πρηστήρ, πρῆστις).—2. *to blow out, drive out by blowing*, αἷμα ἀνὰ στόμα καὶ κατὰ ῥῖνας πρῆσε. he *blew* a shower of blood from his mouth and nostrils, Il. 16, 350: (hence, πρῆστις, πρίστις): cf. ἀναπρήθω.—3. *to blow into a flame, fan*. πρ. πυρὸς μένος, Ap. Rh. 4. 819.—II. intr., *to blow*, Id. 4. 1537.—Poet. word. (For the signf. *to burn*, v. sub πίμπρημι; and on the possible union of these two signfs., *to burn* and *to blow*, v. Buttm. Lexil. s. v.; cf. also πρίω B).

Πρηκτήρ, ῆρος, ὁ, Ion. for πρακτήρ (q. v.), Hom.

Πρημᾰδίη, ης, ἡ, name of a kind of *olive*. Nic. Al. 87.

Πρημαίνω. (πρήθω) *to blow, blow hard*, πρημαίνουσαι θύελλαι, Ar. Nub. 336.—II. trans., *to blow up*.

Πρημάς, άδος, ἡ, a kind of *tunny-fish*: also written πρημνάς, Plat. (Com.) Europ. 2, Opp. H. 1, 183; also, πρηνάς, πρημαδίη, πριμαδίη.

†Πρῆμνις, ιδος, ἡ, *Premnis*, a city in Aethiopia, Strab. p. 820.

Πρήν, ὁ,=πρηών, πρών.

Πρηνηδόν, adv., *forwards, headlong*, Nonn: from

Πρηνής, ές, gen. έος, contr. οῦς: Ion. for Dor. and Att. πρᾱνής, Lat. *pronus, bent forward, head-foremost, headlong*, freq. in Hom., usu. with verbs of falling and lying. πρηνὴς ἔπεσε, κάππεσε, ἤριπε, ἐλιάσθη, etc.; ἐκ δίφροιο . ἐξεκυλίσθη πρηνὴς ἐν κονίησιν ἐπὶ στόμα, Il. 6, 43, cf. Hes. Sc. 365; κατὰ πρηνὲς βαλέειν Πριάμοιο μέλαθρον, Il. 2, 414; πρ. ἐπὶ γαίης and ἐπὶ γαίῃ. freq. in Hes.: opp. to ὕπτιος, Il. 11, 179: and so, πρηνής and ὕπτιος when applied to man signify respectively *before* and *behind*, when to animals, *beneath* and *above*: so in Lat., *pronus* and *supinus*, Schneid. Cur. Poster. ad Arist. H. A. 4, 1, 7, cf. Ath. 447 B; opp. to ὀρθός, Plut. 2, 680 A: freq. of hills and heights, *steep, abrupt*, in the form πρανής. Xen. Hipparch. 8, 6; opp. to ὄρθιος (up-hill), Id. Cyr. 2, 2, 24; κατὰ πρανοῦς, Id. An. 1, 5, 8. (On the deriv. and kindred words v. πρό, sub fin.) Hence

Πρηνίζω, f. -ίσω and -ίξω, *to throw headlong*, πρ. πόλιν, *to level* it with *the ground*, Euphor. Fr. 16, and Nonn., cf. Valck. Hdt. 6, 27:—pass., *to fall headlong*, πρηνιχθείς, Anth. P. 7, 532. Hence

Πρηνισμός, οῦ, ὁ, *a throwing headlong*, Or. Sib.

†Πρηξαγόρης, ὁ, Ion.=Πραξαγόρας.

Πρῆξαι, Ion. for πρᾶξαι, inf. aor. from πράσσω, Hom.

†Πρηξάσπης, ους, ὁ, *Prexaspes*, a distinguished Persian under Cambyses, Hdt. 3, 30, 34; etc.—2. another, an admiral in the fleet of Xerxes, Id. 7, 97.

†Πρήξιλλα, ἡ,=Πράξιλλα, Anth.

Πρῆξις, ιος, ἡ, Ep. and Ion. for πρᾶξις, q. v., Hom., and Hdt.

†Πρηξώ, οῦς, ἡ, *Prexo*, fem. pr. n., Anth. P. 6, 208; etc.

Πρῆσις. ιος, ἡ, Ion. for πρᾶσις, *sale*, Hdt. 1, 153.

Πρῆσις, εως, ἡ, (πίμπρημι, πρήσω) *a setting on fire*.—II. (πρήθω) *a blowing up*, Aretae.

Πρῆσμα, ατος, τό, (πρήθω) *an inflamed* or *swollen part; an inflammation* or *swelling*, Hipp.

Πρήσσω, Ep. and Ion. for πράσσω, q. v., Hom., and Hdt.

Πρηστεύω, dub., v. διαπρηστεύω.

Πρηστήρ, ῆρος, ὁ, (πίμπρημι, πρήσω) *a meteor, a flash of lightning*; hence, *a thunder-storm*, Hes. Th 846; βρονταί τε καὶ πρηστῆρες ἐπεισπίπτουσι, Hdt. 7, 42, cf. Xen. Hell. 1, 3, 1.—II. (πρήθω) *a violent wind, hurricane, storm*, Ar. Lys. 974: metaph., *a pair of bellows*, Ap. Rh. 4, 777.—2. *a water-spout*: generally, *any swollen stream*; and, metaph., *a flood* of tears, Eur. Thes. 1.—3. πρηστῆρες, *the veins of the neck when swollen by anger*; perh. also *the arteries*.—4. a kind of *serpent*, whose bite is poisonous, Diosc.

Πρηστήριος, ον, (πρηστήρ) *burning, flashing*.

Πρηστικός, ή, όν, (πρήθω)=foreg., Galen.

Πρῆστις, ἡ,=πρίστις, q. v.

Πρητήν, ῆνος, ὁ,=περύσινος, ἐνιαύσιος, *a year old*: esp., *a yearling lamb*; hence ἐπιπρητήν. (On the deriv. and kindred words v. πρό.)

Πρητήριον, ου, τό, Ion. for πρατήριον, Hdt. 7, 23.

Πρηΰγελως. πρηΰνομος. πρηΰνοος, πρηΰνω, πρηΰς, πρηΰτένων, v. sub πραΰ-.

Πρηών, ῶνος, ὁ, *a jutting rock, foreland, headland*, Hes. Sc. 437, Coluth 14, 102:—the forms πρεών, πρών, πρώων are equiv. (From πρίν, πρώι, akin to πρηνής, v. sub. πρό.)

*ΠΡΙΑΜΑΙ, defect. dep., only found in aor. ἐπριάμην (for ἐωνησάμην is not Att., though the other tenses are supplied by ὠνέομαι, q. v and cf. Lob. Phryn. 138, Buttm. Catal. s. v.); subj. πρίωμαι: opt. πριαίμην, imperat. πρίασο and πρίω: inf. πρίασθαι: part. πριάμενος: Hom., only in Od., and always in 3 sing. indic. without augm. πρίατο. *To buy*, Hom., and Att.—Construct., c. dat. pretii, πρ. κτεάτεσσιν ἑοῖσιν, *to buy with* one's money, Od. 14, 115, 452; later c. gen., πρ. θανάτοιο, *to purchase by* his death, Pind. P. 6, 38; πρ. τι ταλάντου, τεττάρων σίγλων, Xen. Mem. 2, 5, 2, An. 1, 5, 6:—metaph., οὐδενὸς λόγου πρίασθαι, *to buy at* no price, Soph. Aj. 477; c. gen. pretii, acc. rei, et dat. pers., πόσου πρίωμαί σοι τὰ χοιρίδια, Ar. Ach. 812. cf. Ran. 1229, Soph. Ant. 1170; but, πρ. τι παρά τινος, Hdt. 9, 94; so, πρ. παρά τινος μὴ δοῦναι δίκην, Andoc. 28, 20.—On Ar. Ach. 34, 35, v. sub πριών. (Akin to περάω, περνάω, πιπράσκω.) [ῐ]

†Πριαμίδης, ου Ep. αο and εω, ὁ, *son of Priam*, Il. 2, 817; etc. [ῑᾰμῐ- in Ep.]

†Πριαμίς, ίδος, ἡ, fem. adj., *of* or *belonging to Priam*, Eur. Or. 1481.

†Πρίαμος, ου poet. οιο, ὁ, *Priam*, son of Laomedon, king of Troy: his proper name was Ποδάρκης, but he was called Πρίαμος because redeemed (πρίαμαι) by his sister Hesione from Hercules acc. to Apollod. 2, 6, 4: Hom. as Il. 3, 105, 117; etc.

Πρῐᾰμόω, ῶ, *to shave the head*, because Priam was always represented on the stage with a bald head.

†Πριαπηνός, οῦ. ὁ, *an inhab. of Priapus*, Strab. p. 587.

Πρῐᾱπίζω, f. -ίσω, Ion. Πριηπ-, *to be lewd*, Anth. Plan. 237.

Πρῐᾱπίσκος, ου, ὁ, dim. from Πρίαπος, strictly, *a little* or *young Priapus*: hence—II. usu., *a post, stake*. Hence

Πρῐᾱπισκόω, ῶ, *to make like Priapus*. Hence

Πρῐᾱπισκωτός, ή, όν, *made like Priapus*.

Πρῐᾱπισμός, οῦ, ὁ, (Πριαπίζω) *priapism, lewdness*; like σατυρίασις.

Πρίᾱπος, ου, ὁ, Ion. Πρίηπος, *Priapus*, the god of gardens and vineyards, and generally of agriculture, whose worship arose at a late period in Lampsacus and spread over all Greece: the poets have also a plur., Πρίηποι, like Σάτυροι, Mosch. 3, 27. He is variously described as the son of Adonis and Venus, or of Mercury and Chioné: he was usu. represented by a rude wooden terminal figure, painted red, with a club or garden-knife; and with a large generative organ, as the symbol of the fructifying principle in nature, v. Voss Mythol. Br. 2, p. 295:—hence,—II. *membrum virile*. [⏑ – ⏑]

†Πρίᾱπος, Ion. Πρίηπος, ου, ἡ, *Priapus*, a city of Troas, where Priapus was worshipped, Thuc. 8, 107; Strab. p. 582.

Πρῐᾱπώδης, ες, (Πρίαπος, εἶδος) *like Priapus, lewd*.

†Πρίας, αντος, ὁ, *Prias*, one of the suitors of Hippodamia, Paus. 6, 21, 11.

†Πρίβερνον, ου, τό, *Privernum*, a city of Latium, Strab. p. 237.

Πρίγκιπες, οἱ. the Lat. *principes*, Polyb. 6, 21, 7, etc.

Πρίεμος, ὁ, Aeol. for Πρίαμος, Buttm. Ausf. Gr. § 27 Anm. 20 n.

Πρίζω, f. -ίσω,=πρίω, *to saw*, Plat. Theag. 124 A, cf. Poll. 7, 114.

†Πριήνη, ης, ἡ, *Priene*, a city of the Ionians on the Carian coast, Hdt. 1, 142: 6, 8.

Πρίηπος, ὁ, Ion. for Πρίαπος. [ῐ]

Πριμαδίη, ἡ, v. πρημάς.

Πρίν, Dor. πράν, adv. of time:—I. in independent sentences, *before, formerly, erst, one time*, Lat. *prius*, of past time generally; oft. in Hom. (who uses πάρος just in the same way), Il. 2, 112, 344, Od. 5, 334, etc.; then freq. in Hes., Trag., etc.: πρίν γε also is freq.: μὴ πρίν=μὴ πρότερον, not *before*, Il. 24, 781, etc.—2. for πρίν we oft. have τοπρίν, like τοπάρος, Il. 6, 125, Od. 3, 265, etc., Hdt. 1, 129; τοπρίν γε, Il. 5, 54:—many write τὸ πρίν divisim, as Wolf in his earlier edd. of Hom., but τοπρίν differs from τὸ πρίν (v. infra 5).—3. *ere that, first*, πρίν κεν καὶ νὺξ φθεῖτο, *ere that*, even night would be gone, Od. 11, 330; πρὶν δέ κεν οὔτι δεχοίμην, Od. 14, 155. — 4. the notion of *past* time is strengthd. by πρίν ποτε, *once on a time*, Od. 6, 4; πρίν ποτε and δὴ τότε γε, opposed, Od. 15, 226; and still more, πολὺ πρίν, long *ago*, Il. 9, 250. Od. 2, 167. — 5. in Att. oft. inserted ellipt. between the art. and its subst., ὁ πρὶν Αἰγεύς (sc. ὁ πρὶν ὤν), *ancient* Aegeus, Soph. O. C. 69; τὰ πρὶν πελώρια, the giants of *old time*, Aesch. Pr. 151; and freq., ἡ πρὶν ἡμέρα, τὸ πρὶν ἔργον, etc.: — hence it appears that τοπρίν and τὸ πρίν differ, for in τοπρίν the art. belongs immediately to the adv., in τὸ πρίν to the following subst. — II. still oftener, πρίν serves as a relative adv., *before that..., before...*, Lat. *priusquam*, very freq. in Hom., who in this signf. also uses πρίν γε, as also Hes., and Hdt.:—1. with the indicat. pres., and (more usu.) fut., Il. 1, 29, πρίν γε, Od. 13, 336, Hes. Op. 736; with indic. aor., H. Ap. 357; but πρίν γ' ὅτε, with indic. aor., *up to the time when...*, Od. 13, 322; so, πρίν γ' ὅτε δή, with indic. aor., Il. 12, 437, Od. 4, 180; and with indic. impf., Il. 9, 588: — generally, with indic., πρίν answers to Lat. *donec tandem*, Elmsl. Med. 1142.—2. with subj. aor., Il. 24, 551, Od. 10, 175; so, πρίν γε, Il. 18, 135, Od. 17, 9: and πρίν γ' ὅτ' ἄν, Od. 2, 374: in Att., this mood was regul. only put after πρὶν ἄν, Heind. Plat. Phaedo 62 C, as also in Hdt. 3, 109; 4, 196; yet ἄν is oft. omitted by Trag., Pors. Med. 222, Elmsl. Ib. (215), and even in early Att. prose, acc. to Stallb. Plat. Phaed. l. c.: — further, πρίν γ' ἄν is as common in Att. as πρὶν ἄν γε, Elmsl. Ach. 176. Strictly, πρίν, πρὶν ἄν was foll. by the conj., only when the foreg. clause is negat. or prohibitory, Elmsl. and Herm. Med. 215.—3. with optat. aor., if the foreg. clause contains a negat., *not before..., not until...*, Il. 21, 580; so, πρίν κεν, Od. 3, 117; πρίν γε, Hes. Sc. 17, where πρίν also goes before in the negat. protasis; also, πρίν γ' ὅτε δή, Il. 9, 488.—4. most freq. with inf. aor., and if there be a new subject, c. acc. et inf.; very oft. in Hom., Hdt., etc.; πρίν γε, Il. 3, 430, Od. 23, 138, etc.; and πρὶν ἄν, Hdt. 1, 140: less freq. with inf. pres. or pf. — A distinction in the signfs. of πρίν with these three tenses is attempted by Elmsl. Med. 78, and still more nicely by Herm. ad l. — 5. for πρίν γε we also find πρίν γ' ἤ, as, οὔτε τι νῶϊν ὅρκια ἔσσονται, πρίν γ' ἢ ἕτερόν γε πεσόντα αἵματος ἆσαι Ἄρηα, *not until...*, Il. 22, 266, cf. 5, 288, where however ἤ is pleonast., as πρίν has of itself a compar. force, esp. after a negat.; yet this pleonasm is so freq. in Hdt., and Att., that πρὶν ἤ was oft. written as one word πρινή, like Lat. *priusquam*: it was also constructed like πρίν, with subjunct. (Hdt. 1, 19; 5, 133, etc.); or with inf. aor. (Hdt. 2, 2, etc.): — yet πρὶν ἤ seems to have come into Att. *after* Aristoph. and Thuc., v. Elmsl. Med. 179.—For a fuller account of this construct., v Jelf Gr. Gr. § 848.—6. πρὶν ὥρη (sc. ᾖ, ἔλθῃ), *before* it be time, before the time, Od. 15, 394: very rarely c. gen., as in Pind. P. 4, 76, πρὶν ὥρας, doubtless by analogy of πάρος.—III. πριν very oft. stands both in the antec. and relat. clause, as in Hom. esp. when the antec. clause is negat., but also without this, as τίς κεν ἀνὴρ πρὶν τλαίη πάσσασθαι ἐδητύος, πριν λύσασθ' ἑτάρους, who could *first* taste the food, *before...*, Od. 10, 384; here the former πρίν is a simple adv., and may of course always be omitted:—so also, πρίν..., πρίν γε..., Il. 1, 97, Od. 4, 254; τοπρίν..., πρίν..., Il. 9, 403; τοπρίν..., πρίν γε..., Il. 15, 72; πρίν γε..., πρίν γ' ἤ..., Il. 5. 288; πάρος..., πρίν γε..., Il. 5, 218; πάρος γε..., πρίν γε..., Od. 2, 127; πρόσθε..., πρίν γε..., Od. 23, 137: cf. Ruhnk. H. Cer. 333; most seldom πρίν..., τόφρα..., where the relative clause is put first, Il. 21, 100; also πρότερον..., πρὶν ἄν..., Hdt. 1, 140; 7, 8, 2. (On the family of words connected with πρίν, v. πρό sub fin.) [πρῐν properly, as in Il. 2, 344, 354, etc.: but even Hom. has πρῑν, and that not only in the arsis, as Il. 17, 5, Od. 4, 254; but also in the thesis, as Il. 6, 81; 9. 403, Od. 4. 668; 13, 113, etc.: this Ep. lengthening of πρίν was seldom, if ever, followed by Att. poets; at least in such passages the readings vary, and alterations are usu. very easy, v Elmsl. Ar. Ach. 176, Br. Ar. Eccl. 857, Blomf. Aesch. Pr. 795.—ᾱ always in Dor. πράν.]

Πρινή, v. πρίν II. 5.

†Πρινητάδης, ου Ion. εω, ὁ, *Prinetades*, a Spartan, Hdt. 5, 41.

Πρῑνίδιον, ου, τό, dim. from πρῖνος, Ar. Av. 615. [νῐ]

Πρίνῖνος, η, ον, *made from the ilex* (πρῖνος), Lat. *iligneus*, Hes. Op. 427: metaph., *oaken*, i. e. *tough, sturdy*, Ar. Ach. 180; cf. σφενδάμνινος.

ΠΡΙ͂ΝΟΣ, ἡ, *the holm* or *ever-green oak*, Lat. *ilex*, Hes. Op. 434 (where though in many MSS. and edd. ι is short, the true reading γύης πρίνου, for πρίνω τε γύης, has been restored by Shäfer, etc.), Ar. Ran. 858, Theocr. 5, 95. — II. *an ilex with prickly leaves, ilex aquifolium*, Arat. 1122. — III. *the scarlet-oak*, which bears the kermes-berry, whence the scarlet-dye κόκκος, (still called πιρνάρι in Greece): hence, πρίνου ἄνθος, the colour scarlet, Simon. 29 Schneidew.

†Πρῖνος, ου, ὁ, *Prinus*, a place in Arcadia, Paus. 8, 6, 4.

Πρῑνώδης, ες, (πρῖνος, εἶδος) *like the* πρῖνος, *tough as oak*, Ar. Vesp. 383, cf. πρίνινος. — II. *abounding in holm oaks*.

Πρῑνών, ῶνος, ὁ, *an ilex-grove*.

†Πριόλας, ὁ, *Priolas*, son of Dascylus of Bithynia, Ap. Rh. 2, 780.

Πρῑόνιον, ου, τό, dim. from πρίων, *a small saw*.

Πρῑονῖτις, ιδος, ἡ, a plant, *betonica*, also κέστρον, Alex. Trall.

Πρῑονοειδής, ές, (πρίων, εἶδος) *like a saw*, Diosc. Adv. -δῶς.

Πρῑονόω, ῶ, (πρίων) *to make like a saw, make jagged*.

Πρῑονώδης, ες,=πριονοειδής, Mel 111, 3, [with ῑ, cf. πρίων.]

Πρῖονωτός, ή, όν, (πριονόω) *made like a saw, jagged*, στόμια, Ar. Fr. 139: τοῦ κρανίου τὸ πρ. μέρος, *the suture of* the scull, which is of serrated form, Arist. H. A. 3, 7, 2: πρ. ὄφεις, serpents *with jagged crests* or *backs*, Philostr. Vit. Apollon. 2, 5, (where Jac. Philostr. Imag. p. 263, writes it πριόνωτος, as if a compd. of πρίων, νῶτος): — ἡ πριονωτή, *a warlike engine*, Math. Vett.

†Πριούερνος, ου, ὁ, οἶνος, wine *of Privernum*, Ath. 26 D.

Πριόω,=πρίω, but found only in part. pf. pass. πεπριωμένος,=πριονωτός, and in derivs. πρίωμα, πριωτός.

Πρίσις, ἡ, (πρίζω) *a sawing*: in Hipp. also, *the hole made by a cylindrical saw*, as in trepanning, Foës. Oecon. —II. πρ. ὀδόντων, *a grinding* of the teeth, from anger, Plut. 2, 458 C; or as an effect of some disease, Hipp.

†Πρίσκα, ης, ἡ, *Prisca*, fem. pr. n., N. T.

†Πρίσκιλλα, ης, ἡ, *Priscilla*, fem. pr. n., N. T.

†Πρίσκος, ου, ὁ, the Rom. name *Priscus*, Luc.

Πρίσμα, ατος, τό, (πρίζω) *anything sawn, saw-dust*, Theophr., cf. Anth. P. 11, 207: hence, *rotten wood*, Diosc.—II. a geometrical *prism*.

Πρισμάτιον, ου, τό, dim. from foreg. [ᾰ]

Πρισμός, οῦ, ὁ,=πρίσις.

Πριστήρ, ῆρος, ὁ, (πρίω) *a sawyer: a saw*, Aretae.: πριστῆρες ὀδόντες, *the incisors*, Anth. P. append. 373; also γελασῖνοι.

Πριστηροειδής, ές, (πριστήρ, εἶδος) *like a saw*, LXX.

Πρίστης, ου, ὁ, = πριστήρ:—*the saw-fish*, Arist. H. A. 6, 12, 1 (cf. Buttm. Lexil. s. v. πρήθειν 7); unless intended for the fish ῥίνη.

Πρίστις, εως, ἡ, *a large kind of fish*, usu. taken to be a kind of *whale*, as if πρῆστις (which some read), *spouter* (cf. πρήθω, πρίω IV), Leon. Tar. 95, Opp., etc.: but acc. to Buttm. (Lexil. s. v. πρήθειν 5) *never*=πρίστης, the saw-fish. Hence Lat. *pristis, pistris, pistrix.*—II. a sort of *ship of war*, prob. from its shape, Polyb. 17, 1, 1, cf. 16, 2, 9;—the Lat. *navis rostrata*, cf. Liv. 32, 32; 35, 26.—III. in Ath. a kind of *cup*,—for the same reason.

Πριστός, ή, όν, verb. adj. from πρίω, *sawn, that may be sawn*, ἐλέφας, Od. 18, 196; 19, 564.

†Πρίφερνον, ου, τό,=Πρίβερνον, q. v.

Πρίω, imperat. of ἐπριάμην (*πρίαμαι), Ar. Ach. 35; cf. πρίων.

ΠΡΙ'Ω, imperat. πρῖε, Ar. Ran. 927: fut. πριοῦμαι: aor. pass. ἐπρίσθην (v. infra): pf. pass. πέπρισμαι. *To saw*, πρ. δίχα, *saw* asunder, Thuc. 4, 100: *to sever, cut in pieces*, Eur. Hel. 389, in pass.: also,—2. *to pierce*, esp. in surgery, *to trepan*, Hipp.; cf. πρίσις.—II. *to grind* or *gnash the teeth*, πρίειν ὀδόντας or σιαγόνας, Lat. *stridere* or *frendere dentibus*, Hipp.: esp. with rage, etc., Ar. Ran. 927: generally, *to bite*, ὀδόντι πρῖε τὸ στόμα, Soph. Fr. 777; and metaph., θυμὸν ὀδὰξ πρίειν, like δακεῖν θυμόν (cf. sub δάκνω), Opp; cf. infra B:—hence,—3. pass., *to be irritated, provoked*, τινί, *by* or *at* a thing, πριομένη κάλλει Γανυμήδεος, Anth. P. 9, 77; cf. Meineke Menand. p. 278.—III. *to seize as with the teeth, gripe*, Lat. *stringere*, ζωστῆρι πρισθεὶς ἱππικῶν ἐξ ἀντύγων, Soph. Aj. 1030, cf. ἐκ I. 3: hence ἀπρίξ, ἀπρίγδα.

B. like πρήθω II, *to blow, spurt out*, χόλον ἐπί τινι, *to snort out* one's anger, *vent* it on one, Ap. Rh. 4, 1671; cf. Buttm. Lexil. s. v. πρήθειν 3.—The freq. exchange of η and ι, in words like σκήπων and σκίπων, etc., suggests a connection between πρήθω and πρίω as maintained by E. M., cf πρίστις and πρῆστις: yet πρίειν χόλον, Ap. Rh. 4, 1671, is expl. by Lob. Aj. 1019, *to gnash* fury, i. e. *show* it *by gnashing the teeth*: and Buttm. Lexil. l. c. grants that it may be so. —Later there is a freq. collat. form πρίζω, more rarely πριόω, q. v.: but πριονόω belongs to πρίων. [ῑ]

Πρίωμα, ατος, τό, (πριόω)=πρίσμα. [ῑ]

Πρίων, ονος, ὁ, (πρίω) *a saw*, Soph. Tr. 699, etc.: πρ. ὀδοντωτός, opp. to πρ. μαχαιρωτός, *a* toothless *saw* for cutting stone, Galen.; πρίων ὀδόντων, a *saw* of teeth, i. e. *a jagged, serrated* row, Anth. P. 7, 401:—in Ar. Ach. 36, ὁ πρίων, *that saw, that grating word* (with a punning reference to πρίω, *buy!* in the lines before).—II. a sort of *cylindrical saw*, esp. for trepanning, Hipp.; cf. πρίσις.—Phot., Lex. s. v., writes it oxyt. πριών, to distinguish the subst. from the part. πρίων, cf. Meineke Com. Fr. 2, p. 205. [ῑ, prob. always in Att., v. Pors. Med. 5; but later poets, as Nic. Th. 52, Leon. Tar. 28, 2, use ῐ, cf. Jac. A. P. in Indice.]

Πρίων, ωνος, ὁ, *a sawyer*, Ar. Vesp. 694 (where πρίων' is dual for πρίωνε) e conj. Dind.; but v. Meineke Com. Fr. 2, p. 205.

†Πρίων, ονος, ὁ, *Prion*, a place near Carthage, Polyb. 1, 85, 7.—II. Πριών, ῶνος, ὁ, a mountain near Ephesus, Strab. p. 633.

Πρῑωτός, ή, όν, verb. adj. from πριόω, *sawn: trepanned*.

ΠΡΟ', radic. signf. *before*, Sanscr. *PRA*, Lat. *PRO, PRAE*.

A. Prep. with Genit.:—I. of place, *before, in front of*, opp. to μετά c. acc., *behind*, freq. in Hom., and Hes., πρὸ ἄστεος, πρὸ πυλάων; also, ἔμπροσθε πρὸ τῆς ἀκροπόλιος, ὄπισθε δὲ τῶν πυλέων, Hdt. 8, 53, cf. 9, 52: also in some measure opp. to ἐν, esp. in phrases πρὸ οἴκου, πρὸ δόμων, πρὸ δωμάτων, *in front of*, i. e. *outside* the house, Pind.: of a leader, or messenger sent forward, πρὸ 'Αχαιῶν, Il. 10, 286, etc.; πρὸ ποδός (v. sub πούς I. 3).—2. *before, in front of*, for the purpose of shielding or guarding, στῆναι πρὸ Τρώων, Il. 24, 215: hence, like ὑπέρ, *in favour of, for*, μάχεσθαι πρὸ 'Αχαιῶν, πρὸ παίδων, πρὸ γυναικῶν, Il. 4, 156; 8, 57; so, ὀλέσθαι πρὸ πόληος, Lat. *pro patria mori*, Il. 22, 110; θνήσκειν and ἀποθνήσκειν, Hdt. 7, 134, 172, etc.; also freq. in Att., πρό τινος διακινδυνεύειν, πράττειν, βουλεύεσθαι, etc.; πρό τινος ἐπιστροφὴν θέσθαι, Soph. O. T. 134. —3. πρὸ ὁδοῦ, *further on* the road, i. e. *forwards, onward*, Il. 4, 382: hence the Att. adj. φροῦδος.—II. of time, *before*, (opp. to μετά c. acc., *after*), in Hom. only once, Od. 15, 524: much more freq. in Hdt.: *just before*, opp. to παλαίτερος, Thuc. 1, 1:—esp., in phrase πρὸ τούτου or πρὸ τοῦ, sometimes written conjunctim προτοῦ (where χρόνου is not to be supplied, τοῦ being neut.), *before this, ere this*, Hdt. 1, 122, etc., Plat. Symp. 172 C; so, ὁ πρὸ τοῦ χρόνος, like ὁ πρὶν χρόνος, etc., Thuc., in Att.:—but, πρὸ ὁ τοῦ, the one *before* the other, Il. 10, 224.—III. of preference, *before, sooner* or *rather than*, κέρδος πρὸ δίκας αἰνῆσαι, to praise sleight *before* right, Pind. P. 4, 248; ἡ τυραννὶς πρὸ ἐλευθερίης ἀσπαστότερον, merely periphr. for the compar., Hdt. 1, 62, cf. 6, 12, Stallb. Plat. Apol. 28 D; but, πᾶν πρὸ τῆς παρεούσης λύπης, any thing *before, rather than* their actual grievance Hdt. 7, 152; cf. ἀντί II. 4, παρά C. I. 6. *d*, πρός C. III. 4; αἱρεῖσθαί τι πρό τινος, to choose one *before* another: πρὸ πολλοῦ ποιεῖσθαι, to esteem *above* much, i. e. very high, Isocr. 110 B, cf. Thuc 6, 10; πρὸ ἄλλων, *more than* others, Plat. Menex. 249 E:—hence—IV. of exchanging, valuing one against another, *for, in lieu of*, δοῦλος πρὸ δεσπότου, servant *for* master: γῆν πρὸ γῆς ἐλαύνεσθαι, to be driven to one land *instead of* another, i. e. from one to another, Aesch. Pr. 682, Ar. Ach 235: πρὸ ἑωυτοῦ, *for* himself, *in his stead*, Hdt. 7, 3.—5. of cause or motive, Lat. *prae, for, out of, from*, πρὸ φόβοιο, *for* fear, Il. 17, 667: to this is also referred, ἀεθλεύειν πρὸ ἄνακτος, to fight *at* his *bidding*, Il. 24, 734; πρὸ τῶνδε, there*fore*, Soph. El. 495; cf. infra E. I.

B. Position: some words may be put between πρό and its subst., as in Il. 23, 115, but it is never put after its case, except after the Ep. gen. in -θι, 'Ιλιόθι πρό, Il. 8, 561; οὐρανόθι πρό, Il. 3, 3; ἠῶθι πρό, Od. 5, 469.

C. Πρό absol. as Adv.:—I. of place, *before*, (opp. to ἐπί, *after*), Il. 13, 799, 800; *before, in front*, Il. 15, 360; *forth, forward*, ἐκ δ' ἄγαγε πρὸ φόωςδε, Il 19, 118.—II. of time, *before, beforehand*, πρό οἱ εἴπομεν, Od. 1, 37; *before, earlier*, Hes. Th. 32, 38.—III. joined with other preps., ἀποπρό, διαπρό, ἐπιπρό, περιπρό, προπρό, it strengthens the first prep., or adds to it the notion of *forward, forth*; see these words with their adverb. forms ἀπόπροθεν, ἀποπρόθι.

D. πρό in Compos.—I. of place, *before, forth, forward, onward, away: before the eyes, in one's presence*, as in προάγω, προβαίνω, προβάλλω, προέρχομαι, προτίθημι.—2. *before, in defence*, as in προκινδυνεύω, προμάχομαι, Valck. Phoen. 1005.—II. of time, *before, beforehand, earlier*, as in προαγγέλλω, προειπεῖν, προπάτωρ.—III. of preference, *rather, sooner*, as in προαιρέομαι, προτιμάω.—IV. strengthening, as in πρόπας, πρόπαρ, προπάροιθε, Jac. A. P. p. 257.—V. in compos. with verbs, πρό seems sometimes to be quite pleonast., but it usu. involves the notion of *on, forth*, Herm. Vig. n. 417.—VI. sometimes it merely strengthens, κακὰ πρόκακα, Aesch Pers. 986; πρόπαλαι, Ar. Eq. 1155; cf. Lob. Phryn. 47, Dind. Soph. Aj. 1124.

E. Etymol. Remarks. Πρό is a root, whence, by change of the vowel, spring many branches; all having the common notion of *before*, in regard sometimes to space, sometimes to time.—I. immediately from πρό come πρότερος and προΐ; from προΐ, πρόϊος, πρόϊμος, and (by lengthening the radic. vowel) πρωΐ, πρώϊος, πρώϊμος, πρώϊζος, etc., contr. πρῴ, πρώην, πρῷος, πρῷμος, πρῴζος, πρῶτος, πρώτιστος, Dor. πρᾶϊος, πρᾷος, πρᾶτος, Ion. πρήϊος, πρῆος, also πρήτην, ἐπίπρητον:—which forms almost always refer to being *before* in point of time, sometimes in point of number or degree: this precedency of degree, or preference of one thing to another, is rendered by Lat. *prae* which likewise includes the notion of cause or motive, Lat. *prae gaudio, prae timore, for* joy, *for* fear.—II. the notion of *before* in point of place or space is found immediately in πρόμος, and then passing through Dor. προτί, πορτί, ποτί, into πρός, is multiplied in numerous compds.—The change of ο into α and η gives πέρα, πέραν, πέρην, πέρας, περάω, *over and away*, i. e. forward, hence the kindred nouns πρήν, πρηών, πρεών, προπρεών, πρών, πρώων, a *fore*-land, *head*land, jutting rock, also πρῆον; πρῶρα, *the front* of a ship: also the adj. πρανής, πρηνής, προπρηνής, Lat. *pronus, leaning forward;* and then applied metaph. to the mind, πρᾶος, πραΰς, πρηΰς, *inclined*, Lat. *propensus*, and so *gentle, mild.*—As πρόμος, *foreman*, certainly comes from it, prob. so does πρύτανις.—III. by change of ο into ι, we have a new series of words connected with time, πρίν, Dor. πράν, hence Lat. *PRIS* in *pridie, pridem, priscus*, πρέσβυς, *pristinus, prius, prior, priimus* (i. e. *primus*), *princeps:* though *time* appears more strongly in πέρυσι, περυσινός, while διαπρύσιος returns to *space.*—This view is confined to the immediate derivs., and might be extended almost indefinitely.

Προαγγελία, ας, ἡ, *a previous announcement;* dub.

Προαγγέλλω, f. -ελῶ, (πρό, ἀγγέλλω) *to declare beforehand, forewarn*, c. inf., Xen. Cyr. 3, 3, 34: πόλεμον, Polyb. 3, 20, 8. Hence

Προάγγελμα, ατος, τό, *a forewarning*, Joseph.

Προάγγελος, ον, (πρό, ἄγγελος) *announcing beforehand: a harbinger, herald*, Musae. 164, Coluth. 60, Plut. 2, 127 D.

Προάγγελσις, εως, ἡ, (προαγγέλλω) *a forewarning, early intimation*, τινός, Thuc. 1, 137.

Προαγγελτικός, ή, όν, *able to foretell*, Eccl.

Προαγκτηριάζω, *to tie with an* ἀγκτήρ *before an operation*, Galen.

Προάγνευσις, ἡ, *previous purification:* from

Προαγνεύω, *to purify by abstinence*, etc.: also intr., Eccl.

Προᾰγοράζω, f. -άσω, *to buy beforehand, forestall.*

Προᾰγορᾱνομέω, ῶ, *to be* ἀγορανόμος or *aedile first*, Dio C. 53, 33.

Προᾰγορᾰσία, ας, ἡ, *a previous purchase*, dub.

Προᾰγοραστής, οῦ, ὁ, *one who buys beforehand, a forestaller.*

Προᾰγόρευμα, ατος, τό, *that which is foretold, a prophecy*, App.

Προᾰγόρευσις, εως, ἡ, *a foretelling*, Hipp., Arist. Poet. 15, 10.

Προαγορευτέον, verb. adj., *one must foretell:* and

Προᾰγορευτικός, ή, όν, *of, belonging to foretelling, prophesying:* ἡ -κή (sc. τέχνη), *the art of divination*, Artemid. 1, 66? from

Προᾰγορεύω, f. -σω, (πρό, ἀγορεύω) *to tell beforehand*, τι, Thuc. 1, 68; 2, 13; c. inf., *to tell beforehand that...*, Hdt. 1, 74.—2. *to foretell, prophesy*, Xen. Symp. 4, 5: hence—3. *to forewarn*, τινί τι, Hdt. 1, 153.—II. *to publish* or *proclaim publicly*, τινί τι, Hdt. 3, 142, etc.; πόλεμον, Thuc. 1, 131, etc.; esp. of a herald, *to proclaim*, like προειπεῖν, Valck. Hdt. 3, 61, 62; also, *to have* a thing *proclaimed by herald*, Hdt. 1, 22; πρ. ὑπὸ κήρυκος, Hdt. 9, 98; (though ἀνειπεῖν was properly the word for heralds, προαγορεύειν for magistrates, Xen. An. 2, 2, 20): hence, *to issue a general order*, c. inf., Hdt. 1, 125; πρ. τοῖς πολιταῖς μὴ κινεῖν, Plat. Rep. 426 C, cf. Antipho 6, 34: τὰ προηγορευμένα, Xen. Mem. 1, 2, 35:—the fut. mid. in pass. signf., Id. Hipparch. 2, 7.

Προᾰγορέω, v. sub προηγορέω.

Προᾱγός, ὁ, (ἄγω) *a leader.*

Προαγρυπνέω, ῶ, f. -ήσω, *to be sleepless* or *watch before.*

Προάγω, f. -άξω: rare pf. act. προῆχα, Dem. 346, 24; 772, 5 (πρό, ἄγω); *to lead before: to lead on, onward*, εἰς τόπον, Hdt. 3, 148; also like προπέμπειν, *to escort*, Id. 8, 132.—2. δάκρυ πρ., *to bring out, shed* a tear, Eur. I. A. 1550.—3. *to bring forward*, εἰς τὸ φανερόν, εἰς τὸ πρόσθεν, Plat. Legg. 960 A, Polit. 262 C:—*to bring on* in age, προάγει αὐτὸν ὁ χρόνος, Xen. Cyr. 1, 4, 4.—4. *to carry forward* a wall, Dem. 1279, 13.—5. *to lead on* to a thing, *induce, persuade*, usu. c. acc. et inf., Hdt. 9, 90, Thuc. 3, 45, Plat. Legg. 666 C; also εἴς τι, as, θυμὸν ἐς ἀμπλακίην, Theogn. 386; τινὰ ἐς λόγους, Plat. Tim. 22 A; εἰς φιλοποσίαν, εἰς μῖσος, Xen.; εἰς ὀργὴν ἢ φθόνον ἢ ἔλεον, Arist. Rhet. 1, 1, 5:—so in mid., ἐς τοῦτό σφεα προηγάγοντο, *they brought* them to such a pitch, Hdt. 7, 50, 2; ἐς γέλωτα προαγαγέσθαι τινά, *to move* one to laughter, Id. 2, 121, 4; τινὰ εἰς ἔλεον, Lycurg. 152, 12; and freq. in Att. (cf. προηγμένα, τά): but,—5. also in mid., with pf. pass., προῆκται παῖδα, *has had his* son *educated*, Dem. 1264, 3.—6. *to bring to, present*, δῶρά τινι.—II. seemingly intr. (sub. ἑαυτόν), *to go before, go onwards, proceed*, Plat. Phaedr. 227 C, Phaed. 90 B, etc.; so, Schweigh. proposes in Hdt. 9, 92, τὸ ἔργον προῆγε for προςῆγε.—III. pass., like the intr. usage, *to advance, increase*, Dem. 426, 7.

Προᾰγωγεία, ας, ἡ, *a leading before: a bringing forward.*—II. esp. *the conduct of a* προαγωγός, *pandering, procuring*, Plat. Theaet. 150 A, Xen. Symp. 4, 61: this trade was criminal at Athens, Aeschin. 3, 7, v. Att. Process, p. 332, and Dict. Antiqq.: from

Προᾰγωγεύω, of a προαγωγός or pander, *to lead on to prostitution, prostitute*, τινά, Aeschin. 3, 9: hence metaphor., πρ. ἑαυτὸν ὀφθαλμοῖς, Ar. Nub. 980; and jestingly, πρ. τινὰ Προδίκῳ, Xen. Symp. 4, 62.

Προᾰγωγή, ῆς, ἡ, (προάγω) *a leading on, promotion*, Polyb. 6, 8, 4; 15, 37, 5, etc.—II. ἐκ προαγωγῆς φίλος, a friend not for one's own sake, but for base lucre, v. l. for προςαγ-, Dem. 678, 19.

Προᾰγωγία, ας, ἡ, rarer form for προαγωγεία, Plut.

Προᾰγωγικός, ή, όν, (προαγωγός) *fit for leading on* or *furthering.*—II. *pandering, bawdy.*

Προᾰγώγιον, τό, dub. l. for προςαγώγιον.

Προᾰγωγός, όν, (προάγω) *leading on:*—as subst., *a pander, pimp, procurer*, Ar. Ran. 1079, Thesm. 341, Xen. Symp. 4, 64.

Προᾰγών, ῶνος, ὁ, (πρό, ἀγών) *a preliminary contest, prelude*, name of a play of Aristoph. (Fragmm. 74–82), v. Bergk ap. Meinek. Com. Fr. 2, p. 1137, Plat. Legg. 796 D, Aeschin. 63, 14; προαγῶνας ἀεὶ κατασκευάζων ἑαυτῷ τῆςδε τῆς γραφῆς, Dem. 611, 8.—II. *prejudication*, the Lat. *praejudicium.* (προαγών is the accent adopted by Steph. Thes., Wolf, etc.: but προάγων by Arcad. p. 10, 20, v. Lob. Paral. 201.)

Προᾰγωνίζομαι, f. -ίσομαι, (πρό, ἀγωνίζομαι) dep. mid.: *to fight before*, ἐξ ὧν προηγώνισθε, from *the contests you have before had*, Thuc. 4, 126:—as pass., οἱ προηγωνισμένοι ἀγῶνες, Plut. Aristid. 12.—II. *to fight for* or *in defence of* another, Ib. 14, Flamin. 11. Hence

Προαγωνιστέον, verb. adj., *one must fight before*, e. g. *make a prelude to a battle*, Plat. Legg. 796 D: and

Προαγώνισμα, ατος, τό, *a previous contest*, App.

Προᾰγωνιστής, οῦ, ὁ, (προαγωνίζομαι) *one who fights before* or *fights for* another, *a champion*, προαγ. λόγοι, Plut. Lysand. 26.

Προᾰδῐκέω, ῶ, f. -ήσω, (πρό, ἀδικέω) *to wrong* another *first:*—pass., *to be wronged before* or *first*, Aeschin. 72, 37.

Προᾴδω, (πρό, ᾄδω) *to sing before* one, *to sing before*, Aeschin. 50, 5.

Προᾰθετέω, ῶ, f. -ήσω, (πρό, ἀθετέω) *to reject as spurious before* or *sooner than* another, Wolf Proleg. p. cclxxi, sq.

Προαθλέω,=προαγωνίζομαι.

Προαθρέω, f. -ήσω, *to foresee: to see before* one's self.

Προαθροίζω, *to gather* or *collect before.*

Προαιδέομαι, dep. c. fut. mid. -έσομαι; but aor. pass. προῃδέσθην, as well as aor. mid.: 3 pl. pf. pass. προῃδέατο (Ion. for -ηντο), Hdt. 1, 61: (πρό αἰδέομαι). *To owe* one *honour* or *thanks* for a thing, c. dat. pers. et acc. rei, Wess. Hdt. 1, 61; 3, 140, cf. προοφείλομαι.—II. *to be ashamed before* another, c. gen. pers., like αἰδέομαι πρό τινος.

Προαικίζομαι, f. -ίσομαι, (πρό, αἰκίζω) dep. mid., *to torture before*, Joseph.

†Πρόαινος, ου, ὁ, *Proaenus*, a naval commander of the Corinthians, Xen. Hell. 4, 8, 11.

Προαίρεσις, εως, ἡ, (προαιρέω) *a choosing one thing before another, preference, choice, will, purpose*, v. Arist. Eth. N. 3, 5, 4: τὰ κατὰ προαίρεσιν ἀδικήματα, wrongs *by malice prepense*, Lycurg. 169, 4; ἐκ προαιρέσεως, Lat. *ex instituto*, Dem. 1097, 22: ἡ πρ. τινος, *the purpose, scope* of a thing, as, ἡ πρ. τοῦ πλεονεκτεῖν, Id. 662, 17: *the purpose, character* of a person, γενναίου, Id. 331, 24; and so, ἡ πρ. τῆς πονηρίας, Id. 1478, 28.—2. esp., πρ. βίου, *a purpose* or *plan* of life, Id. 666, 21; and, absol., *a pursuit*, Plat. Parmen. 143 C, Dem. 1475, 4.—3. πρ. πολιτείας, *a mode* of government, such as an oligarchy, Dem. 168, 19; but also, *a department* of government, as home-affairs, Id. 245, 5; and also, *a plan* of government, *policy*, Id. 292, 16, cf. 257, 7.—II. *a party*, esp. *political*, τῆς πρ. τινὸς ἔχεσθαι, Id. 132, 18, cf. 323, 8: also, *a sect* or *school*, Plut. 2, 1137 A, Luc., etc.—III. *good-will* to a person, *friendliness*, Lat. *voluntas.* Hence

Προαιρετέον, verb. adj. from προαιρέομαι, *one must choose, prefer*, †Xenophan. 1, 16†; Plat. Rep. 535 A, and Xen.

Προαιρετικός, ή, όν, *of, belonging to choice, preference, will: choosing, preferring*, τινός, Def. Plat. 411 E: τὸ πρ., *the will*, Plut. Cor. 32.

Προαιρετός, ή, όν, (προαιρέω) *chosen before* others, *preferred, chosen, purposed*, Arist. Eth. N. 3, 3, 17.

Προαιρέω, ῶ, f. -ήσω: aor. προεῖλον (πρό, αἱρέω):—*to take before, bring forward* or *forth, produce publicly*, Ar. Thesm. 419, Thuc. 8, 90.—II. usu. in mid. (with aor. pass.), *to take* or *choose before* or *sooner than* another, *prefer* one thing to another, τι τινος, Plat. Lach. 190 D; τι πρό τινος, Plat. Phaedr. 245 B; τι ἀντί τινος, Xen. Cyr. 5, 2, 12; also, πρ. τι ἐκ τῶν ἄλλων, Plat. Polit. 292 B; foll. by μᾶλλον ἤ.., Xen. Mem. 2, 1, 2, etc.—2. c. acc. (only), *to prefer*, Plat. Legg. l. c.; also c. inf., Id. Demod. 381 A, Arist. Pol. 5, 11, 30.—3. *to purpose* or *intend* a thing, Eur. Incert.: *to undertake*, Lycurg. 148, 23, Dem., etc.; opp. to φεύγειν τι, Arist. Eth. N. 10, 1, 1.

Προαίρω, (πρό, αἴρω) *to set out* or *depart before*, Plut. 2, 211 D.

Προαισθάνομαι, f. -σθήσομαι, (πρό, αἰσθάνομαι) dep. mid., *to perceive, learn* or *observe beforehand*, Thuc. 3, 38; 5, 58, Xen. Hence

Προαίσθησις, εως, ἡ, *a presentiment*, Plut. 2, 127 D, ubi v. Wytt.

Προαιτιάομαι, (πρό, αἰτιάομαι) dep. mid., *to accuse beforehand*, N. T.

Προαιώνιος, ον, (πρό, αἰών) *before time, from eternity*, Eccl.

Προακμάζω, f. -άσω, (πρό, ἀκμάζω) *to ripen before* or *too soon, to be premature*, Hipp.—II. *to be at the age just before one's prime.*

Προᾰκονάω, ῶ, f. -ήσω, *to sharpen before* or *in front.*

Προᾰκοντίζω, f. -ίσω, (πρό, ἀκοντίζω) *to throw a javelin*, or *like a javelin, beforehand*:—pass., *to be darted before*, Luc. Tim. 3.

Προᾰκούω, f. -σομαι, (πρό, ἀκούω) *to hear beforehand*, τι, Hdt. 2, 5; 5, 86, etc.; τινός, Polyb. 10, 5, 5; περί τινος, Dem. 604, 7; also προακήκοε ὅτι.., Hdt. 8, 79.

Προακροβολίζω, f. -ίσω, (πρό, ἀκροβολίζω) *to skirmish with missiles before the battle.*

Προακτικός, ή, όν, (προάγω) *leading before* or *forward, furthering.*—II. intr., *going before.*

Προαλγέω, ῶ, f. -ήσω, (πρό, ἀλγέω) *to feel pain beforehand*, Hipp

Προᾱλείφω, f. -ψω, (πρό, ἀλείφω) *to anoint, besmear beforehand*, Diph. Siphn. ap. Ath. 90 A, in mid.

Προᾰλής, ές, (πρό, ἅλλομαι) *springing forward*, i. e. *over-hanging, abrupt*, χῶρος, Il. 21, 262; ὕδωρ πρ., water *falling sheer down*, Ap. Rh. 3, 73;—like πρηνής.—II. metaph., *inclined for* a thing, *ready*, and so *hasty, hurried*, Strab.; esp. in speaking, Iambl.: Lat. *pronus, proclivis, declivis.*—The adv. προᾰλῶς is censured by Phryn. 245, Thom. M. 744.

Προᾰλίζω, f. -ίσω, = προαθροίζω, Joseph.

Προᾰλίσκομαι, pass., with fut. mid. -ᾱλώσομαι, aor. 2 and pf. of act. form -εάλων, -εάλωκα:—*to be convicted beforehand*, Dem. 595, 17.

Προαλλοιόω, ῶ, *to change beforehand*

Προάλλομαι, (πρό, ἅλλομαι) dep., *to spring forward*, Q. Sm. 4, 510.

Προᾰμαρτάνω, f. -ᾰμαρτήσομαι, (πρό, ἁμαρτάνω) *to fail, sin before*, N. T.

Προᾰμείβομαι, (πρό, ἀμείβω) mid., *to answer previously.*—II. προαμείβεσθαι ἔργον, *to claim* a thing *before it is due*, Plat. Legg. 921 E.

Προᾰμύνομαι, (πρό, ἀμύνω) *to ward off* or *repel beforehand*, τινα, Thuc. 6, 38: absol., *to defend one's self*, Thuc. 3, 12

Προαναβαίνω, f. -βήσομαι, (πρό, ἀναβαίνω) *to go up to* or *mount before*, so as to preoccupy, τὸν λόφον, Thuc. 3, 112.

Προαναβάλλομαι, as mid., (πρό, ἀναβάλλω) *to say* or *sing by way of prelude*, Ar. Pac. 1267, Isocr. 240 D.

Προαναβλέπω, f. -ψω, *to look up before, look up.*

Προαναβοάω, ῶ, f. -ήσω, *to exclaim before*, Dem. Phal.

Προαναβολή, ῆς, ἡ, *an ante-prelude.*

Προαναγιγνώσκω, (πρό, ἀναγιγνώσκω) *to read before*, Joseph.—II. *to read aloud* to one, so that he may learn, Plut. 2, 790 E.

Προανᾰγορεύω, *to announce before.*

Προαναγράφω, f. -ψω, *to write down before* or *first*, App. [ᾰ]

Προαναγυμνάζω, f. -άσω, *to exercise before*, τὴν φωνήν, τὸ στόμα, A. B. 61, 14.

Προᾰνάγω, f. -ξω, (πρό, ἀνάγω) *to lead up before*:—pass., *to put to sea before*, Thuc. 8, 11. [ᾰγ]

Προαναθρέω, *to look up before.*

Προαναθρώσκω, fut. -θοροῦμαι, *to leap up before.*

Προαναιρέω, ῶ, f. -ήσω, (πρό, ἀναιρέω) *to take away before*, Isocr. 239 E; τινός, *from* one, Dem. 398, fin.

Προᾰναισῑμόω, ῶ, (πρό, ἀναισιμόω) *to use up, to spend before*, ἐν τῷ προαναισιμωμένῳ χρόνῳ πρότερον ἢ ἐμὲ γενέσθαι, in times *past before* I was born, Hdt. 2, 11.

Προανάκειμαι, (πρό, ἀνάκειμαι) as pass., *to be dedicated before*, Joseph.

Προανακηρύσσω, f. -ξω, *to cause to be first proclaimed by herald.*

Προανακῑνέω, ῶ, f. -ήσω, (πρό, ἀνακινέω) *to stir up and examine before*, Plut. 2, 948 C.—II. intr. of boxers, = προεξαγκωνίζω, metaph., Arist. Rhet. 13, 14, 11.

Προανακόπτω, f. -ψω, (πρό, ἀνακόπτω) *to cut off before*, Joseph.

Προανακράζω, f. -ξω, *to cry out, exclaim before.*

Προανακρίνω, (πρό, ἀνακρίνω) *to inquire into before*, Arist. Pol. 4, 14, 7. [ῐ]

Προανάκρουσις, ἡ, = προαναβολή: from

Προανακρούω, (πρό, ἀνακρούω) *to push back before*:—pass., *to retire first* or *before*:—mid., προανακρούσασθαί τι, in music, *to play a prelude to* a piece, Plut. 2, 161 C, 790 E; cf. Schäf. Mel. p. 13.

Προαναλαμβάνω, (πρό, ἀναλαμβάνω) *to undertake before*, Diod., Ath. 45 E.

Προαναλέγω, (πρό, ἀναλέγω) *to recount before*, Geop.

Προαναλείφω, (πρό, ἀναλείφω) *to smear on before*, Diosc.

Προανᾱλίσκω, fut. -λώσω, (πρό, ἀναλίσκω) *to use up, spend, consume before*, Thuc. 1, 141, Lys. 157, 9, Dem. 1031, 14:—and in pass., *to be spent*, esp. *to throw away one's life, before*, Thuc. 7, 81. Hence

Προανάλωμα, ατος, τό, *previous expense.* [ᾰ]

Προαναμέλπω, f. -ψω, *to sing before* or *first*, LXX.

Προαναπηδάω, ῶ, f. -ήσω, *to leap up before.*

Προαναπίπτω, f. -πεσοῦμαι, (πρό, ἀναπίπτω) *to fall down before*, Philo. [ῐ]

Προαναπλάσσω, f. -άσω, (πρό, ἀναπλάσσω) *to transform, reform before*, Hipparch. ap. Stob. p. 574, 20.

Προαναπνέω, (πρό, ἀναπνέω) *to take breath again before*, Plut.

Προαναπτῆναι, inf. aor. of προαναπέτομαι, *to fly up before.*

Προαναρπάζω, f. -άσω, (πρό, ἀναρπάζω) *to spirit away before*, Dem. 555, 24.

Προαναρρήγνῡμι, f. -ρήξω, *to tear* or *break open before.*

Προανασείω, (πρό, ἀνασείω) *to agitate beforehand*, τὸν δῆμον, Plut. C. Gracch. 4.

Προανασκευάζω, (πρό, ἀνασκευάζω) *to disfurnish beforehand*, Joseph.

Προανασκοπέω, ῶ, f. -ήσω, (πρό, ἀνασκοπέω) *to look at beforehand*, Joseph.

Προαναστέλλω, f. -ελῶ, (πρό, ἀναστέλλω) *to check beforehand*, Plut. Pericl. 15.

Προαναστρέφω, f. -ψω, (πρό, ἀναστρέφω) *to turn back* or *aside first*, τι, Diog. L. 10, 148; al. προκαταστρέφειν.

Προανατάσσω, f. -ξω, *to arrange* or *dispose beforehand.*

Προανατείνω, f. -ενῶ, *to stretch upwards, hold up first* or *before.*

Προανατέλλω, (πρό, ἀνατέλλω) *to rise before*, of stars, Tim. Locr. 97 A.

Προανατρίβω, f. -ψω, *to rub, pound before*, Diosc. [ῑ]

Προανατῡπόω, ῶ, *to design beforehand, prefigure*

Προανεφαίνω, f. -ᾰνῶ, *to hold on high and display beforehand.*

Προαναφέρω, (πρό, ἀναφέρω) *to bear, carry up before*: in pass., *to rush up before*, τινός, Arist. Probl. 10, 54, 5.

Προαναφωνέω, ῶ, (πρό, ἀναφωνέω) *to declare beforehand*, Plut. Pelop. 2. Hence

Προαναφώνημα, ατος, τό, *any thing announced before*: and

Προαναφώνησις, εως, ἡ, *a previous announcement, proclamation*, Vit. Hom., Ath. 212 E. Hence

Προαναφωνητικός, ή, όν, *signifying beforehand.*

Προαναχωρέω, ῶ, f. -ήσω, *to go away before.* Hence

Προαναχώρησις, εως, ἡ, *a former departure*, Thuc. 4, 128.

Προαναψηφίζω, f. -ίσω, (πρό, ἀναψηφίζω) *to determine beforehand*, Joseph.

Προανειπεῖν, *to proclaim before*

Προανεκτείνω, *to stretch out forward* or *first.*

Προανέλκω, (πρό, ἀνέλκω) *to draw up* or *forward*, Plut. 2, 905 C, in pass.

Προανέχω, f. -έξω, (πρό, ἀνέχω) *to hold up before*, Clem. Al.—II. intr., *to tower, rise up above* others.

Προανθέω, ῶ, f. -ήσω, (πρό, ἀνθέω) *to bloom* or *flower before*, Theophr. Hence

Προάνθησις, ἡ, *a previous flowering.*

Προανίπταμαι, *to fly up before.*

Προανίσταμαι, (πρό, ἀνά, ἵστημι) *to start up first*, Strattis Incert. 4.

Προανιστορέω, ῶ, f. -ήσω, *to search into before.*

Προανίσχω, = προανέχω, Plut. 2, 427 F.

Προανοίγω, (πρό, ἀνοίγω) *to open, unfold beforehand*, Plut. 2, 36 D.

Προᾰνύτω, = sq., Xen. Cyr. 4, 5, 22. [ῠ]

Προανύω, f. -ύσω, (πρό, ἀνύω) *to accomplish before*, Iambl. [ῡ]

Προαπαγγέλλω, (πρό, ἀπαγγέλλω) *to announce before*, Dio C. 38, 13.

Προαπαγορεύω, (πρό, ἀπαγορεύω) *to give in, give way, fail too soon*, Isocr. 322 A.—II. *to renounce before*, Joseph.

Προαπάγχομαι, (πρό, ἀπάγχω) as mid., *to strangle one's self before*, Dio C. 77, 20.

Προαπαίρω, (πρό, ἀπαίρω) *to rise beforehand, depart first*, Dio C.

Προαπαλείφω, f. -ψω, (πρό, ἀπαλείφω) *to wipe off, blot out first*, Dio C.

Προαπαλλάσσω, Att. -ττω, fut. -ξω, (πρό, ἀπαλλάσσω) *to remove beforehand*, πρ. τινα τοῦ [illegible].—II. intr. and pass., *to depart* or *die beforehand*, Diod.

Προαπαντάω, ῶ, f. -ήσω, (πρό, ἀπαντάω) *to go forth to meet, be beforehand with*, Thuc. 1, 69; 4, 92: *to meet beforehand*, Id. 6, 42. Hence

Προαπάντησις, ἡ, *a being beforehand with* one.

Προαπανδάω, ῶ, f. -ήσω,=προαπαγορεύω, Plut. 2, 783 E.

Προᾰπειλέω, ῶ, f. -ήσω, *to threaten beforehand*, App.

Προάπειμι, (πρό, ἀπό, εἶμι) *to go away first*, Luc. D. Mort. 5, 1.

Προαπεῖπον, aor. with no pres. in use,=προαπαγορεύω, Isocr. 76 C: pf. προαπείρηκα, Id. 404 D:—mid., προαπειπάμην, *to renounce first*, e. g. τὴν φιλίαν.

Προαπέρχομαι, f. -ελεύσομαι, (πρό, ἀπέρχομαι) dep. mid., *to go away* or *depart before*, Thuc. 4, 125; πρ. τοῦ χρόνου (for ἀπ. πρὸ τοῦ χρόνου), Plat. Legg. 943 D.—II. προαπέρχεσθαι (sc. τοῦ βίου), *to die before*:—*to die for* or *on behalf of*, τινός, Valck. Phoen. 1005.

Προαπεχθάνομαι, (πρό, ἀπεχθάνομαι) as pass., *to be hated beforehand*, Dem. 179, 11.

Προαπηγέομαι, προαπικνέομαι, Ion. for προαφ-.

Προαποβάλλω, f. -βᾰλῶ, *to throw away before.*

Προαποβρέχω, f. -ξω, *to soak* or *soften before*, Galen.

Προαποβύω, *to stop up before.* [ῡ]

Προαπογεύομαι, as mid., *to taste before*, Joseph.

Προαποδείκνῡμι, f. -δείξω, (πρό, ἀποδείκνυμι) *to prove beforehand*, Isocr. 29 B. Hence

Προαπόδειξις, ἡ, *a preliminary proof.*

Προαποδημέω, ῶ, f. -ήσω, *to leave one's country before.*

Προαποδίδωμι, (πρό, ἀποδίδωμι) *to give back before.*—2. πρ. τὴν βάσιν, *to finish the march* or *step too soon*, Longin.

Προαποδύομαι, (πρό, ἀπό, δύω) as mid., *to undress one's self beforehand*, Clem. Al. [ῡ]

Προαποζέννῡμι, *to boil down beforehand.*

Προαποθνήσκω, f. -θανοῦμαι, (πρό, ἀποθνήσκω) *to die before* or *first*, Hdt. 2, 1; ὑπέρ τινος, Plat. Symp. 208 D: πρ. τῆς γηραιοῦ τελευτῆς, *to die before* old age, Antipho 125, 25: of a coward, *to die beforehand*, i. e. before his real death, πρ. ἀπὸ τοῦ φόβου, Xen. Cyr. 3, 1, 25.

Προαποθρηνέω, ῶ, (πρό, ἀποθρηνέω) *to bewail beforehand*, Plut. Pomp. 78.

Προαποικίζω, f. -ίσω, (πρό, ἀποικίζω) *to make to emigrate beforehand*, App.

Προαποκᾰλύπτω, f. -ψω, *to uncover* or *disclose before.*

Προαποκάμνω, f. -κᾰμοῦμαι, (πρό, ἀποκάμνω) *to grow tired*, and so *desist before the end*, c. inf., Plat. Euthyphr. 11 E.

Προαποκινδῡνεύω, (πρό, ἀποκινδυνεύω) *to risk an engagement first*, Dio C.

Προαποκλείω, (πρό, ἀποκλείω) *to shut out* or *off beforehand*, App.

Προαποκληρόω, ῶ, (πρό, ἀποκληρόω) *to allot beforehand*, Luc. Bis Acc. 14, in pass.

Προαποκόπτω, f. -ψω, *to cut off before*, Joseph.

Προαποκρούομαι, mid., *to strike off in front* or *before.*

Προαποκτείνω, f. -κτενῶ, (πρό, ἀποκτείνω) *to kill beforehand*, Luc. Catapl. 8.

Προαποκτίννῡμι, -κτιννύω, Philostr., and Dio C.,=foreg.

Προαπολαύω, (πρό, ἀπολαύω) *to enjoy beforehand*, Plut. Aemil. 30.

Προαπολείπω, f. -ψω, (πρό, ἀπολείπω) *to leave first*, or *too soon*, τάξιν, Arist. Rhet. Al. 31, 5.—II intr., *to fail before* or *first*, Hipp. 611, Antipho 140, 29: c. gen., πρ. τινός, *to fail before*, i. e. *in comparison of*, δύναμις προαπολείπει προθυμίας, Plut. 2, 789 D, cf. 797 D.

Προαπολεπίζω, f. -ίσω, (πρό, ἀπολεπίζω) *to shell* or *peel beforehand*, Diosc.

Προαπολήγω, f. -ξω, (πρό, ἀπολήγω) *to cease first*, M. Anton.

Προαπόλλῡμι, (πρό, ἀπόλλυμι) *to destroy first*:—pass. and mid., *to perish before* or *first*, Antipho 137, 20, Thuc. 5, 61, Plat., etc.; τῶν ἄλλων προαπολοῦνται, Lys. 193, 3.

Προαπολύω, (πρό, ἀπολύω) *to loosen* or *release beforehand*, Clem. Al.

Προαποξηραίνω, (πρό, ἀποξηραίνω) *to dry beforehand*, Hipp.

Προαποξύω, (πρό, ἀποξύω) *to scrape off beforehand*, Diosc.

Προαποπέμπω, f. -ψω, (πρό, ἀποπέμπω) *to send away, dismiss first*, Thuc. 3, 25.

Προαποπίπτω, f. -πεσοῦμαι, *to fall off before.* [ῐ]

Προαποπλύνω, *to wash off first.*

Προαπόπτωτος, ον, *fallen off before its time*, v. l. for πρόπτωτος.

Προαπορέω, ῶ, f. -ήσω, (πρό, ἀπορέω) *to start, consider preliminary doubts and difficulties*, Arist. An. Post. 2, 19, 1, metaph. 2, 1, 3:—also as dep., προαπορηθῆναι περί τινος, Plat. Tim. 49 B.

Προαποῤῥέω, f. -ῥεύσομαι, *to fall off before.*

Προαποῤῥίπτω, f. -ψω, (πρό, ἀποῤῥίπτω) *to throw off* or *away before*, Dio C.

Προαποσαρκόω, ῶ, *to make incarnate before*, Eccl.

Προαποσβέννῡμι, f. -σβέσω, (πρό, ἀποσβέννυμι) *to extinguish first.*—II. pass., with pf. and aor. 2 intr., *to go out first*, M. Anton. 3, 1.

Προαποσμήχω, f. -ξω, *to wipe off before.*

Προαποσπάω, ῶ, f. -άσω, *to strip off before*, Dio C.

Προαποσταυρόω, ῶ, *to fortify with palisades before.*

Προαποστέλλω, f. -ελῶ, (πρό, ἀποστέλλω) *to send away, dispatch beforehand* or *in advance*, Thuc. 4, 77:—in pass., *to be sent in advance*, Id. 3, 112: but, προαποσταλῆναί τινος,= ἀποσταλῆναι πρό τινος, Ib. 5.

Προαποσφάζω, f. -ξω, (πρό, ἀποσφάζω) *to slay before*, Luc. Hist. Conscr. 26.

Προαποτάσσω, Att. -ττω, f. -ξω, (πρό ἀποτάσσω) *to put away before*:—mid., *to take leave of before*, τινί, Philo.

Προαποτέμνω, f. -τεμῶ, (πρό, ἀποτέμνω) *to cut off in front*, Dio C.

Προαποτίθημι, (πρό, ἀποτίθημι) *to put down, put aside beforehand*:—mid., πρ. ἔπαινον, *to throw out* some praise before beginning to blame, Plut. 2, 856 D.

Προαποτίκτω, (πρό, ἀποτίκτω) *to lay* eggs *before*, ὠὰ εἴς τι, Arist. H. A. 5, 27, 3.

Προαποτρέπω, f. -ψω, (πρό, ἀποτρέπω) *to turn off* or *away beforehand*:—mid. *to turn one's self away from* a thing, *to leave off* doing, c. part., προαποτρέπομαι διώκων, Xen. An. 6, 5, 31.

Προαποφαίνω, (πρό, ἀποφαίνω) *to declare beforehand*:—in mid., πρ. τὴν γνώμην, *to declare one's* opinion, Plat. Prot. 340 B, cf. Hipp. Maj. 288 D.

Προαπόφημι, (πρό, ἀπόφημι) *to deny before*, Arist. Soph. Elench. 19, 2.

Προαποφοιτάω, ῶ, f. -ήσω, (πρό, ἀποφοιτάω) *to depart*, i. e. *to die prematurely*, Plut. 2, 120 A.

Προαποχράομαι, f. -ήσομαι, dep. mid., *to kill before.*

Προαποχωρέω, ῶ, f. -ήσω, (πρό, ἀποχωρέω) *to go away before*, Thuc. 4, 90.

Προαρδεύω, (πρό, ἀρδεύω) *to water before*, Clem. Al.

Προᾰριθμέω, ῶ, f. -ήσω, *to count* or *pay before.* Hence

Προᾰρίθμησις, ἡ, *a counting* or *paying before.*

Προᾱριστάω, ῶ, (πρό, ἀριστάω) *to breakfast beforehand*, Hipp., Diog. L. 2, 139.

Προᾰριστίδιος, ον, (πρό, ἄριστον) *before breakfast*, Scylax.

Προύᾰρον, ου, τό, (πρό, ἀρύω) *a large wooden bowl in which wine was mixed*, Pamphil. ap. Ath. 495 A.

Προᾰροτριάω, ῶ, *to plough* or *till before.*

Προαρπᾰγή, ῆς, ἡ, *a taking away before*: from

Προαρπάζω, f. -σω, and -ξω, (προ, ἁρπάζω) *to take away, snatch up before* or *first*, Plat. Gorg. 454 C, Luc. Tox. 6, etc.

Προαῤῥᾰβωνίζω, *to deposit beforehand by way of earnest.*

Προάρχομαι, f. -ξομαι, (πρό, ἄρχομαι) dep. mid., *to begin before* or *first.*—II. act., *to govern before*, τόπου, Dio C. 47, 21.

Προασκέω, ῶ, f. -ήσω, (πρό, ἀσκέω) *to train, exercise before*, Isocr. 56 A.

Προᾴσμα, ατος, τό, (προᾴδω) *that which is sung before, a prelude.*

Προασπίζω, (πρό, ἀσπίζω) *to hold a shield before*: *to shield*, Hdn. 6, 2, 14. Hence

Προασπιστήρ, ῆρος, ὁ, *one who holds a shield before, a champion*, Nonn.: so, προασπιστής, οῦ, ὁ, Dion. H. 3, 14.

Προάστειον, Ion. -ήϊον, ου, τό, *the space immediately in front of* or *round a town, a suburb*, Hdt. 1, 78; 8, 129 (in Att. form); 3, 142 (in Ion.); opp. to ὁ τῆς πόλεως περίβολος, Plat. Legg. 759 A:—also in plur., Hdt. 2, 41: also *a house* or *estate near a town*, Polyb. 4, 78, 11, Luc. Hermot. 24. Strictly neut. from

Προάστειος, ον, (πρό, ἄστυ) *lying before a city*: *suburban*, Plut.

Προάστιον, ου, τό,=προάστειον, Pind. Fr. 95, 2, Soph. El. 1432.

Προάστιος, α, ον, Soph. Fr. 647, rarer form for προάστειος.

Προασφᾰλίζω, f. -ίσω, *to secure beforehand.*

Προαυδάω, ῶ, f. -ήσω, (πρό, αὐδάω) *to say, declare before* or *first*, πόλεμόν τινι, Ar. Av. 556, in the rare contr. inf. πρωυδᾶν.

Προαυλέω, ῶ, f. -ήσω, (πρό, αὐλέω) *to play on the flute before, prelude on the flute*, Arist. Rhet. 3, 14, 1. Hence

Προαύλημα, ατος, τό, *a prelude on the flute*: *a prelude.*

Προαυλίζομαι, dep. c. fut. mid., et aor pass., et mid.: *to encamp before a place*, App.

Προαύλιον, ου, τό, (πρό, αὐλός) *a prelude on the flute*, Plat. Crat. 417 E, Arist. Rhet. 3, 14, 1.—II. (αὐλή) *a place before a court, vestibule, porch.*—2. τὰ προαύλια, *the day before a wedding*, as ἐπαύλια is the day after.

Προαυξάνω, f. -ξήσω, (πρό, αὐξάνω) *to increase beforehand*, Hipp. Hence

Προαυξής, ές, *well-grown*, Hipp., v. Föes. Oecon.: and

Προαύξησις, ἡ, *previous growth*, Hipp.

Προαυξω, collat. form from προαυξάνω.

Προαφαιρέω, ῶ, f. -ήσω, (πρό, ἀφαιρέω) *to take off* or *away before*, Diod.

Προαφανίζω, f. -ίσω, (πρό, ἀφανίζω) *to make to disappear, destroy before*, Diod.

Προαφαναίνω, (πρό, ἀφαναίνω) *to dry up* or *parch before*, Philo.

Προαφέψω, f. -ψήσω, (πρό, ἀφέψω) *to boil away* or *down before*, Diosc.

Προαφηγέομαι, f. -ήσομαι: Ion., προαπηγ–; (πρό, ἀφηγέομαι), dep. mid.:—*to relate* or *explain before*, τὴν συμφορήν, Hdt. 3, 138.

Προαφίημι, (πρό, ἀφίημι) *to send away before* or *first*, Hipp., Dio C.

Προαφικνέομαι, (πρό, ἀφικνέομαι) dep. mid., *to arrive first*, Thuc. 4, 2.

Προαφίσταμαι, (πρό, ἀφίστημι) pass., c. fut. mid., et aor. 2, et pf. act.:—*to revolt beforehand*, Thuc. 3, 12.—II. *to leave off* or *desist before*, Plat. Phaed. 85 C: *to depart before*, Alex. Acha. 1, 2.

Προαφρίζω, f. -σω, *to foam before*, Diosc. Par. 2, 31.

Προβάδην, adv., (προβαίνω) *as one advances* or *goes along*, Hes. Op. 727: *going on, straight forward*, Ar. Ran. 351: metaph., *advancing gradually*, Iambl. [ᾰ]

Προβᾰδίζω, f. -ίσω, (πρό, βαδίζω) *to go before* or *beforehand*, Plut. 2, 707 B.

Προβαθύς, ύ, gen. έος, (πρό, βάθος) *very deep*, Ap. Rh. 4, 283: opp. to προβραχής.

Προβαίνω, fut. -βήσομαι: pf. βέβηκα: aor 2 προὔβην, inf. προβῆναι, part. προβάς: Hom. uses only pf., and Ep. part. pres. προβῐβάς and προβῐβῶν, ῶντος, (πρό, βαίνω). *To step on, step forward, advance*, Od. 15, 555, etc.; κραιπνά, κοῦφα ποσὶ προβιβάς, Il. 13, 18, 158; ἄστρα προβέβηκε, they *are far-gone* in heaven, i. e. it is past midnight, Il. 20, 252; so, ἡ νὺξ προβαίνει, etc., the night *is wearing*, Xen. An. 3, 1, 13:—c. acc. cognato, ὁδὸν πρ., Eur. Alc. 263:—metaph., προβήσομαι ἐς τὸ πρόσω τοῦ λόγου, Hdt. 1, 5; πρ. σκῆψιν εἴς τινα, Eur. Or. 749; προὔβης τῶνδε καὶ περαιτέρω, Aesch. Pr. 247; πρ. ἐπ' ἔσχατον θράσους, Soph. Ant. 853; ποῖ προβήσεται λόγος; Eur. Hipp. 342, cf. Med. 907, Alc. 785; εἰς τοῦτο προβέβηκε ὥςτε.., it *has gone* so *far* that.., Plat. Legg. 839 C; πρ. πόῤῥω μοχθηρίας, *to be* far *gone* in knavery, Xen. Apol. 30.—2. of time, χρόνου προβαίνοντος, as time *went on*, Hdt. 3, 5. 140; so, προβαίνοντος τοῦ πολέμου, Polyb. 2, 47, 3:—but of time also, *to be gone by, past*, Theogn. 583.—3. *to go before*; hence, *to be before, superior to* another, τινός, Il. 6, 125; τινί, in a thing, Il. 15, 24: hence, δυνάμει τε καὶ αἰδοῖ Τρηχῖνος προβέβηκε, by might and awe *he was over*, i. e. *ruled*, Trachis, not (as some) *he guarded* it, Hes. Sc. 355.—4. c. acc. rei, *to overstep*, τέρμα προβάς (for ὑπερβάς), Pind. N. 7, 104.—5. *to advance, proceed, succeed, make progress*, προέβαινε τὸ ἔθνος ἄρχον, the nation *made advances* in dominion, extended its sway, Hdt. 1, 134; τοσοῦτον προβεβήκαμεν, Lat. *tantum profecimus*, Plat. Theaet. 187 A: *to creep on, increase*, πρ. ἐπὶ πολύ, Aeschin. 25. 30.—II. in fut., and aor. 1 act., transit., *to move* or *put forward, advance*, ἄνδρα, Pind. O. 8, 83.—2. but in some phrases also quasitrans. in pres., πρ. πόδα, κῶλον, ἀρβύλαν, etc., Theogn. 283, Eur. Phoen. 1412, Or. 1470; cf. βαίνω II. 4.

Προβακχήϊος, ὁ, Ion. for προβάκχειος, (προ, Βάκχη) in Eur. Bacch. 411, epith. of Bacchus, *leader of the Bacchanals*.

Προβᾰλάνειον, ου, τό, *a preparatory bath*, Inscr. [ᾰ]

†**Προβάλινθος**, ου, ὁ, *Probalinthus*, an Attic deme belonging to the tribe Pandionis, Strab. p. 383: hence Προβαλίσιος, α, ον, and Προβαλεισιος, α, ον, *of Probalinthus, Probalinthian*, Dem.

Προβάλλω, f. -βᾰλῶ: aor. προὔβᾰλον: pf. -βέβληκα: Hom. has only aor. act. and mid. without augm. (πρό, βάλλω). *To throw* or *lay before, throw to*, Lat. *projicere*, τινί τι, Od. 5, 331, Hdt. 9, 112; τρωγάλια τοῖς θεωμένοις, Ar. Plut. 798.—2. *to put forward*, hence, ἔριδα προβαλόντες, like προφέροντες, *having put forward*, i. e. *begun* the contest, Il. 11, 529.—3. *to put forth beyond*, τί τινος, Soph. El. 740.—II. *to expose* or *give up to* another, ἐμαυτὸν εἰς δεινὰς ἀράς, Soph. O T. 745; τινί τι, Plat. Phaedr. 241 E, ubi v. Stallb.: *to throw forward, throw away*, Soph. Tr. 810; πρ. ἑαυτόν, *to give* one's self *up for lost*, Lat. *spem abjicere*, Hdt. 7, 141: but also,—2. *to put forward, hazard, venture*, ψυχὴν πρ. ἐν κύβοισι δαίμονος, Eur. Rhes. 183: hence, prob., προβεβλημένη προαίρεσις, *desperate* policy, Dem. 349, 15, cf. Lat. *projecta audacia*.—III. *to put forward an argument*, Thuc. 6, 92, in pass.: also *to put forward as a plea, to allege*, Κύπριν, Eur. Hec. 825.—2. *to propose* a question, task, problem, riddle, etc. (cf. πρόβλημα), Ar. Nub. 757, Plat. Rep. 536 D, Charm. 162 B (cf. infra B. V.); ὁ λόγος ἐνταῦθα προβέβληκε σκοπῶν, Plat. Phil. 57 B:—so, π. αἵρεσιν χαλεπήν, Id. Soph. 245 B.

B. mid., *to throw* or *toss before one's self*, οὐλοχύτας, Il. 1, 458, Od. 3, 447: hence, later, *to throw away, expose*, Soph. Phil. 1017.—2. *to throw, lay before* or *first*, θεμείλια προβαλέσθαι, Il. 23, 255.—II. *to throw beyond, beat in throwing*, like πρόσθε βάλλειν; and so, generally, *to surpass, excel*, c. gen. pers. et dat. rei, τινὸς νοήματι, Il. 19, 218.—III. *to set before one's self, propose to one's self*, ἔργον, Hes. Op. 777.—IV. *to put forward, propose for election*, Lat. *designare*, Hdt. 1, 98 (and pass., ibid., *to be so proposed*), Plat. Legg. 755 C, sq.: Thuc. has pf. pass. προβέβληνται, in act. signf., *they have proposed*, 1, 37: cf. supra A. III.—V. *to bring forward* or *quote on one's own part, in defence*, πρ. τὸν Ὅμηρον, Plat. Lach. 201 B; πρ. μάρτυρας, Isae. 63, 13, etc.; and so, ὁ προβαλόμενος, *one who has brought evidence*, Lex ap. Dem. 1132, 5: *to quote as an example*, ἔθνος, Hdt. 4, 46, ubi v. Wessel.—2. *to use as an excuse* or *pretext*, Thuc. 2, 87.—VI. *to hold before one's self* so as to protect, τὼ χεῖρε, Ar. Ran. 201; προβαλέσθαι τὰ ὅπλα, i. e. *to advance* the shield *and lay* the spear *in rest*, τὴν φάλαγγα ἐκέλευσε προβαλέσθαι τὰ ὅπλα καὶ ἐπιχωρῆσαι, Xen. An. 1, 2, 17, cf. 4. 2, 21, etc. (v. sub προβολή I): hence. absol., in pass. *to stand on guard*, Xen. Cyr. 2, 3, 10, Dem. 51, 27:—hence also, προβάλλεσθαι ἐλπίδα, συμμαχίαν, *to shelter one's self under* it, Dem. 258, 23; 293, 20; but in pass., προβεβλῆσθαι τινος, *to stand before* another, *cover* or *shield* him, Id. 560, 2; and, προβεβλῆσθαί τινα, to have another *before* one, *be covered by* **him**, Xen. Cyr. 6, 3, 21.—VII. *to denounce, accuse* a person *of* a thing, πρ. τινὰ ἀδικεῖν, Dem. 514, 6, cf. 571, 16: and in pass., *to be so accused*, Xen. Hell. 1, 7, 39 (on the particular kind of accusation, cf. προβολή V.).

Πρόβαλος or προβαλλός, ὁ, (προβάλλω B. VI) like πρόβολος, *something held before* one *by way of guard*.

Προβαπτίζω, f. -ίσω, (πρό, βαπτίζω) *to dip, baptize before*, Clem. Al.

Προβᾰσᾰνίζω, f. -ισω, (πρό, βασανίζω) *to try* or *torture before*, Luc. Tyrannic. 17.

Πρόβᾰσι, heterocl. dat. for προβάτοις, Hesych.

Προβᾰσῐλεύω, (πρό, βασιλεύω) *to rule* or *govern before*, Diod.

Πρόβᾰσις, ἡ, (προβαίνω) strictly, *a stepping forward*:—hence, *property in walking things* (i. e. *cattle*, πρόβατα), *abundance of cattle*, Od. 2, 75, where it is opp. to κειμήλια: in prose προβατεία.

Προβασκάνιον, ου, τό, (πρό, βάσκανος) *a safeguard against witchcraft, an amulet* or *figure* hung up by workmen before their shops, Plut. 2, 681 F, A. B. p. 30, Lob. Phryn. 86:—also, *a scarecrow*, for which the wooden images of Priapus were chiefly used. [κᾰ]

Προβᾰτεία, ας, ἡ, (προβατεύω) *a keeping of cattle*, esp. *sheep, a shepherd's life*, Plut. Solon 23, Poplic. 11.—II. *property in cattle, herds of cattle* or *flocks of sheep*, like the Homeric πρόβασις, Strab., Ael. N. A. 4, 32.

Προβάτειος, α, ον, (πρόβατον) *of, belonging to a sheep*: τὰ πρ. (sc. χωρία), *lands suited for breeding sheep*. [ᾰ]

Προβᾰτεύς, ὁ,=προβατευτής, name of a play of Antiphanes.

Προβάτευσις, ἡ, (προβατεύω)=προβατεία. [ᾰ] Hence

Προβᾰτεύσιμος, ον, *suited for pasturage*, χώρα, Philo.

Προβᾰτευτής, οῦ, ὁ, (προβατεύω) *a grazier*.

Προβᾰτευτικός, ή, όν, *suited to the breeding of cattle*: ἡ -κή (sc. τέχνη), *the art of breeding* or *keeping cattle*, esp. *sheep*, Lat. *pecuaria*, Xen. Oec. 5, 3: from

Προβᾰτεύω, (πρόβατον) *to keep cattle*, esp. *sheep*, Anth. P. 7, 636:—προβατεύεσθαι, *to be grazed by cattle*, Dion. H. 1, 37.

Προβάτημα, ατος, τό,=πρόβατον, Hesych. [ᾰ]

Προβᾰτία, ας, ἡ, = προβατεία, Strab.

Προβᾰτικός, ή, όν, (πρόβατον) *of, belonging to cattle*, esp. *sheep*: ἡ πρ. (sc. πύλη), *the sheep-gate*, N. T.

Προβάτιον, ου, τό, dim. from πρόβατον, *a little sheep*, Ar. Plut. 293, 299, Plat. Phaedr. 259 A: cf. πρόβατον fin. [ᾰ]

Προβᾰτοβοσκός, οῦ, ὁ, (βόσκω) *a shepherd*.

Προβᾰτογνώμων, ον, gen. ονος, (πρόβατον, γνῶναι) *a good judge of cattle*; metaph., *a good judge of character*, Aesch. Ag. 795.

Προβᾰτοδόρος, ον, (δέρω) *skinning* or *flaying sheep*.

Προβᾰτοκάπηλος, ον, (πρόβατον, κάπηλος) *a retailer of cattle*, Plut. Pericl. 24.

Πρόβᾰτον, τό, only used in plur. τὰ πρόβατα, in Gramm. with heterocl. dat. πρόβασι for προβάτοις, though Herm. de Emend. Gr. Gr. p. 308 takes this to be a mere vulgarism:—(προβαίνω).

Strictly, *any thing that walks forward;* and so (among the Ionians and Dorians), *of all animals that walk,* opp. to such as fly, creep, swim, etc.; esp. tame animals, hence, *cattle, a drove* or *flock,* in plur., Il. 14, 124; 23, 550, Hes. Op. 556, Hdt. 1, 203; πρόβατα, opp. to ἄνθρωποι, H. Merc. 571:—but usu. of *small cattle,* esp. *sheep,* opp. to horses and oxen, Hdt. 8, 137; though in 2, 41, he uses it of *oxen;* and in 4, 61, of horses, cf. Pind. Fr. 182, 183:—in Att. almost always *sheep,* which together with goats are called by Hdt. 1. 133; 8, 137, τὰ λεπτὰ τῶν προβάτων: generally, *slaughtered animals,* whether for sacrifices, Lat. *victimae,* Hdt. 6, 56; or for food, Id. 1, 207:—proverb. of stupid, lazy people, Ar. Nub.; so, προβατιου βιος, i. e. a lazy, do-nothing life, Ar. Plut. 922: also, τοὺς γενομένους κύνας τῶν προβάτων φασὶ δεῖν κατακόπτειν, Dem. 782, 15; λέων ἐν προβάτοις, Plut. Cleom. 33, cf. Polyb. 5, 35, 13.

Προβᾰτοπώλης, ου, ὁ, (πρόβατον, πωλέω) *a cattle-dealer,* esp., *a sheep-dealer,* Ar. Eq. 132.

Προβᾰτοτρόφος, ον, (τρέφω) *breeding* or *keeping sheep.*

Προβᾰτώδης, ες, (πρόβατον, εἶδος) *like sheep,* Simplic.

Προβεβαιόω, ῶ, *to confirm before.*

Προβέβουλα, an isolated poet. pf. 2, as if of προβούλομαι, which however does not occur, *to wish rather,* i. e. *prefer* one thing to another, τί τινος, Il. 1, 113; cf. Anth. P. 9, 445, Coluth. 199.—On this form, v. Buttm. Ausf. Gr. § 113 Anm. 5.

Προβεβουλευμένως, adv. part. pf. pass. from προβουλεύω, *premeditatedly, advisedly.*

Πρόβημα, ατος, τό, (προβαίνω) *a step forward, a step,* Ar. Plut. 759.

Προβῐάζομαι, f. -άσομαι [ᾰ]: dep. mid.:—*to obtain by force, force through before,* Aeschin. 64, 8.

Προβῐβάζω: f. -άσω, Att. προβῐβῶ (πρό, βιβάζω):—*to lead* or *bring forward, to lead on,* τινά, Soph. O. C. 180; ποῖ προβῐβᾷς ἡμᾶς ποτε; to what a pitch *do you mean to carry* us? Ar. Av. 1570; τινὰ εἰς ἀρετήν, Plat. Prot. 328 B: *to lead on, induce,* λόγῳ τινὰ πρ., Xen. Mem. 1, 2, 17, v. l. Aeschin. 67, 2.—II. *to advance, exalt,* τὴν πατρίδα, Polyb. 9, 10, 4.—2. intr.,=προβαίνω, Id. 5, 100, 1; 10, 44, 1.

Προβῐβάς, Ep. part. pres. of προβαίνω, Hom.

Προβίβᾰσις, ἡ, *a leading on* or *forward, advancing.* [ῐ]

Προβῐβασμός, οῦ, ὁ,=foreg.

Προβιβρώσκω, f. προβρώσω, *to eat, devour before.*

Προβῐβῶν, ῶντος, Ep. part. pres. of προβαίνω, Hom.

Προβιότης, ητος, ἡ, *a former life,* Clem. Al.: from

Προβιόω, ῶ, f. -ώσομαι, (πρό, βιόω) *to live before:* τὰ προβεβιωμένα, *one's previous life,* Polyb. 11, 2, 9.

Προβλαστάνω, f. -στήσω, (πρό, βλαστάνω) *to shoot* or *sprout before,* Theophr. Hence

Προβλάστημα, ατος, τό, *a previous shoot* or *bud,* Theophr.

Πρόβλαστος, ον, *shooting* or *budding before,* Theophr. C. Pl. 5, 1, 6, Schneid.—II. as subst., a surname of Bacchus, Lyc.

Προβλεπτικός, ή, όν, *foreseeing.*

Προβλέπω, (πρό, βλέπω) *to foresee: to provide for* one, N. T., in mid.

Πρόβλημα, ατος, τό, (προβάλλω): —*any thing which comes forward, juts out* or *projects,* πρ. πόντου, *a jutting headland,* Soph. Aj. 1219: hence, *any thing that projects between* one and something else, *a hindrance, obstacle,* Hipp., cf. Ael. N. A. 2, 13.—II. *any thing put forward* or *held out by way of guard, a rampart, barrier, fence, skreen,* Hdt. 4, 175; 7, 70, cf. Plat. Polit. 279 D, sq.; so Aesch. calls a shield, πρ. σώματος, Theb. 540; προβλήματα ἵππων χαλκᾶ, the brazen *armour* of horses, Xen. Cyr. 6, 1, 51:—c. gen. objecti, *a defence against* a thing, πρ. πετρῶν, Aesch. Theb. 676; πρ. χειμώνων, Plat. Tim. 74 B; πρ. κακῶν, Ar. Vesp. 615; but, πρ. φόβου ἢ αἰδοῦς ἔχειν, to have fear or shame *as a defence,* Soph. Aj. 1076:—τὸν ποταμὸν πρ. ποιεῖσθαι, λαβεῖν, Polyb. 2, 66, 1; 3, 14, 5.—III. *any thing put forward as an excuse* or *screen,* τοῦ τρόπου, Dem. 1122, 21; so, πρ. λαβεῖν τινα, (as we say) to make *a stalking horse* of him, Soph. Phil. 1008.—IV. *that which is proposed as a task, a task, business,* Eur. El. 985, ubi v. Seidl.: esp., *a problem* in geometry, Plat. Rep. 530 B, Theaet. 180 C, sq (but in the Logic of Arist., *a proposition to be discussed,* Lat. *quaestio,* Top. 1, 11, cf. 1, 4, 3):—*a problem,* i. e. *a difficulty,* Polyb. 28, 11, 9. Hence

Προβλημᾰτικός, ή, όν, *belonging to* or *disposed for a problem, problematical.* Arist. Somn.

Προβλημάτιον, ου, τό, dim. from πρόβλημα. [ᾰ]

Προβλημᾰτουργικός, ή, όν, *of* or *belonging to a* προβληματουργός: ἡ πρ. δύναμις, the faculty of *constructing fortifications,* Plat. Polit. 280 D: from

Προβλημᾰτουργός, όν, (πρόβλημα II, *ἔργω) *making arms* or *armour.*

Προβλημᾰτώδης, ες, (πρόβλημα IV, εἶδος) *like a problem, problematical,* Plut. Cat. Min. 25.

Προβλής, ῆτος, ὁ, ἡ, without neut., (προβάλλω) strictly, *thrown before* or *forward:* usu., *jutting, towering,* σκόπελος, πέτρα, στῆλαι, Il. 2, 396; 16, 407; 12, 259; ἀκταί, Od. 5, 405; also προβλῆτες, without subst., *forelands, headlands,* Soph. Phil. 936: but, Ib. 1455, κτύπος πόντου προβλής, may be the roar of the waves dashing *against the headlands* (Herm. however reads προβολῆς (v. προβολή II. 3), and others προβλῆς θ').

Προβλητικός, ή, όν, (προβάλλω) *throwing forth* or *away.*

Πρόβλητος, ον, (προβάλλω) *thrown forth* or *away,* Lat. *projectus,* κυσὶν πρ., *cast* to the dogs, Soph. Aj. 817.

Προβλώσκω: aor. προὔμολον, inf. προμολεῖν (πρό, βλώσκω):—*to go* or *come before, forth* or *out,* esp., *to go out of the house,* Od. 4, 22, etc.; π. θύραζε, Od. 21, 239, 385.—Hom. always uses the pres. and aor. without augm.

Προβοάω, ῶ, f. -ήσω, (πρό, βοάω) *to shout before* or *in front, to cry* or *shout out,* Il. 12, 277: πρ. δεινόν τι, Soph. Phil. 218.

Προβοηθέω, ῶ, f. -ήσω, Ion. προβωθέω, (πρό, βοηθέω) *to hasten to* another's *aid* or *defence beforehand,* εἰς τὴν Βοιωτίην, Hdt. 8, 144, where however Wess. reads προσβωθῆσαι from some MSS.

Προβόλαιος, ου, ὁ,=πρόβολος, *a spear held out before* one, Orac. ap. Hdt. 7, 148; προβολαίῳ δούρατι, Theocr. 24, 123 (where προβ. may be an adj., *outstretched, couched;* or, it may be a subst. in appos. with δούρατι).

Προβολεύς, ὁ, *a producer,* Eccl.

Προβολή, ῆς, ἡ, (προβάλλω) *a putting forth,* τοῦ βλαστοῦ, Theophr.—2. *a putting forward,* esp. of a weapon for defence, τὰ δόρατα εἰς προβολὴν καθιέναι, to bring the spears *to the rest,* couch them, Xen. An. 6, 5, 25; so, ἐν προβολῇ θέσθαι ξίφος, to bring it to *the guard,* Anth. P. 7, 433; cf. Ruhnk. Ep. Cr. p. 70:—hence, *the attitude of a soldier with his spear in rest,* Polyb. 2, 65, 11; ἡ πρ. τῆς φάλαγγος, the phalanx with its pikes couched, Id. 18, 13, 1; also ἡ τῶν θυρεῶν πρ., Id. 1, 22, 10; also of a pugilist, *a lunging out with the fist,* Theocr. 22, 120: hence,—II. *any thing put out, a prominence,* Hipp.: hence,—1. *a thing so held out for defence,* esp., *a spear,* like πρόβολος, προβόλαιος: hence *a guard, defence, bulwark,* τῆς χώρας, Xen. Mem. 3, 5, 27; so of the eyebrows, Id. Cyn. 5, 26: c. gen. objecti, *a defence against*... βελέων, Soph. Aj. 1212; θανάτου, Eur. Or. 1488; κυμάτων, Plat. Tim. 74 B; cf. πρόβλημα II.—2. *an elephant's trunk, proboscis,* Aretae.—3. *a jutting rock, foreland,* Soph. Phil. 1455, e conj. Herm.; v. sub προβλής, and cf. Dion. P. 1013, Leon. Al. 25, Polyb. 1, 53, 10.—4. *any thing put forward as a pretence, a pretext.*—III. *a proposing* a person's name for election, Plat. Legg. 765 A; cf. προβάλλω B. IV.—IV. in Att., προβολή or (more commonly) προβολαί was *a vote* of the Ecclesia *directing a public prosecution* to be undertaken, like the Roman *praejudicium,* τῶν συκοφαντῶν προβολὰς ποιουμεθα, Aeschin. 47, 26; etc.: this was only done in certain cases, as in that of Socrates, Xen. Hell. 1, 7, 29; and that, wherein Demosth. made his speech against Meidias: on its nature v. Herm. Polit. Ant. § 130, 12, Att. Process, p. 271 sq., and Dict. Antiqq., cf. προβάλλω B. VII.

Προβόλιον, ου, τό, dim. from προβολή II, esp., *a boar-spear,* Xen. Cyn. 10, 1.—2. *a cloak,* Philostr. Imagg. 1, 2, cf. Welcker.

Πρόβολος, ον, (προβάλλω) *any thing that is held forward* or *out:*—1. *a jutting rock, foreland,* ἐπὶ προβόλῳ, Od. 12, 251; προβόλοις προσπταίειν, λιμένας προβόλων ἐμπλῆσαι, Dem. 104, fin.; 795, 14.—II. *a weapon held out for defence,* esp., *a hunting-spear,* Hdt. 7, 76, cf. Schweigh. ad 7, 148: generally, *a defence, bulwark,* as πρόβολον πολέμου, of a fortress, Xen. Cyr. 5, 3, 11, and 23: also of a person, *a shielder, guardian,* Ar. Nub. 1161.—Cf. προβολή, πρόβλημα.

Προβοσκίς, ίδος, ἡ, (πρό, βόσκω) *an elephant's proboscis* or *trunk,* Polyb. 3, 46, 12, etc.—II. in plur., *the long feelers* or *arms of the cuttle-fish,* Arist. Part. An. 4, 9, 12, H. A. 4, 1, 8.

Πρόβοσκος, ου, ὁ, (πρό, βόσκω) *one who drives the herd to pasture,* Hdt. 1, 113; not (as usu. expl.) *one who tends the herd in another's place, an under-herdsman,* Buttm. Ausf. Gr. § 121 Anm. 9, n.: others write προβοσκός.

Προβούλευμα, ατος, τό, (προβουλεύω) *a preliminary decree:* at Athens, *a preliminary ordinance of the senate,* which became a βούλευμα or law when passed by the Ecclesia, Dem. 703, 17, Aeschin. 71, 22; v. Dict. Antiqq. p. 168, sq.

Προβουλευμάτιον, ου, τό, dim from foreg., Luc. Paras. 42. [ᾰ]

Προβουλεύω, (πρό, βουλεύω) *to*

plan, contrive before or first, Thuc. 3, 82; so in mid., to debate or consider first, τι, Hdt. 1, 133, Xen. Cyr. 4, 3, 17.—2. of the senate at Athens, to frame a προβούλευμα (q. v.), Xen. Hell. 1, 7, 7, Dem. 567, 3, etc.—3. to act as πρόβουλος, τοῦ δήμου, Arist. Pol. 4, 15, 11.—II. to have the chief voice in the senate and in passing decrees, Xen. Cyr. 8, 7, 9.—III. πρ. τινός, to deliberate for one, provide for his interest, Ar. Eq. 1342; c. gen. rei, to provide for a thing, Xen. An. 3, 1, 37; περί τινος, Thuc. 8, 1, Arist. Pol. 4, 14, 14.

Προβουλή, ῆς, ἡ, (πρό, βουλή) forethought: ἐκ προβουλῆς, by malice prepense, Antipho 112, 10.

Προβούλιον, ου, τό,=προβούλευμα. cf. Lob. Phryn. 519.

Προβούλομαι, v. προβέβουλα.

Προβουλόπαις, παιδος, ἡ, in Aesch. Ag. 398, προβουλόπαις Ἄτης, prob. =πρόβουλος παῖς Ἄτης, the crafty daughter of Até; formed on the analogy of αἰνόπαρις, etc.; cf. sub κακο-.

Πρόβουλος, ον, (πρό, βουλή) debating beforehand, or for others:—hence οἱ πρόβουλοι were—1. in some Greek states (prob. aristocratic), a standing committee to examine measures before they were formally proposed to the people, Arist. Pol. 4, 14, 4; 6, 8, 17: such were those of Megara, Ar. Ach. 755; cf. Aesch. Theb. 1006.—2. used too of the twelve deputies of the Ionian states at the Panionium, Valck. Hdt. 6, 7, Wess. Diod. 15, 49: and so of the deputies appointed by the western Greeks to consult on the mode of meeting Xerxes, Hdt. 7, 172.—3. at Athens, the provisional committee of ten for legislative purposes, just before the constitution of the 400, Ar. Lys. 421, Lysias 126, 10; called ξυγγραφεῖς by Thuc. 8, 67, cf. Thirlwall Hist. Gr. 4, p. 3.

Προβρᾰχής, ές, or προβρᾰχύς, ύ, (πρό, βραχύς) very flat, very shallow, Strab.: opp. to προβαθύς, v. Lob. Phryn. 510.

Προβρέχω, f. -ξω, (πρό, βρέχω) to soak beforehand, Hipp., Arist. Probl. 22, 11, 2.

Πρόβροτος, ὁ, (πρό, βροτός) a former mortal, Heraclit. ap. Diog. L. 8, 45.

Προβύω, f. -υσω (πρό, βύω):—πρ. λύχνον, like προμύσσω, to push the wick of a lamp up, to trim it, Ar. Vesp. 249. [ῡ]

Προβωθέω, Ion. for προβοηθέω, Hdt.

Προβώμιος, ον, (πρό, βωμός) at or in front of the altar, σφαγαί, Eur. Ion 376: τὰ προβώμια, the front or space in front of an altar, Heracl. 80.

Προγάμειος, ον,=προγάμιος.—II. τὰ προγάμεια (sc. ἱερά), the sacrifice before a marriage, also πρόγαμοι and προτέλεια, Poll. 3, 38. [ᾰ]

Προγᾰμέω, ῶ, f. -έσω, (πρό, γαμέω) to marry or lie with beforehand, Strab.

Προγᾰμιαῖος, α, ον,=sq., cf. Lob. Phryn. 544.

Προγάμιος, ον, (πρό, γάμος) before marriage, Ael. N. A. 9, 66. [ᾰ]

Πρόγᾰμος, ον, (πρό, γάμος) marrying or married before, νυμφαι, Tryph. 341.—II. before marriage or a wedding: οἱ πρόγαμοι, title of a comedy of Menander, v. Meineke p. 149.

Προγαστρίδιος, α, ον, (πρό, γαστήρ) worn in front of the belly: τὸ πρ., a piece of armour for the belly, Luc. Salt. 27, Jup. Trag. 41. [ῐ]

Προγάστωρ, ορος, ὁ, ἡ, (πρό, γαστήρ) fat paunched, pot bellied, Meineke Antiph. Χρυσ., 1, 6, etc.

Προγένεθλος, ον, (πρό, γενέθλη) born before, Nonn.

Προγένειος, ον, (πρό, γένειον) with prominent chin, long-chinned, Theocr. 3, 9.

Προγενέστατος, η, ον, (πρό, γένος) earliest in birth, i. e. oldest, H. Hom. Cer. 110, Polyb. 6, 54, 1.—II. προγενέστερος, α, ον, compar., earlier in birth, i. e. older, freq. in Hom.; also, γενεῇ πρ., Il. 9, 161; τινός, 23, 789:—also in Polyb. 9, 2, 2.—The posit., προγενής, of old time, ancient, is restored in Soph. Ant. 938 by Herm. and Dind.; cf. μεταγενής.

Προγενέτωρ, ορος, ὁ,=προγεννήτωρ, Pempel. ap. Stob. p. 461.

Προγεννάω, ῶ, f. -ήσω, (πρό, γεννάω) to beget before, Theophr.

Προγεννήτειρα, ας, ἡ, an ancestress; a mother, Lyc. 183, 200.

Προγεννητήρ, ῆρος, ὁ, (προγεννάω) a first ancestor, founder of a line: in plur., ancestors, forefathers.

Προγεννήτωρ, ορος, ὁ, = foreg., Eur. Hipp. 1380.

Πρόγευμα, ατος, τό, (προγεύω) that which has been tasted beforehand: something eaten before a regular meal: generally, a foretaste. Hence

Προγευμᾰτίζω, to give a thing to be tasted beforehand, Arist. de Anima 2, 10, 5.

Προγευστής, οῦ, ὁ, one who tastes before, a taster, Plut. 2, 990 A.

Προγεύω, (πρό, γεύω) in mid., to taste before, Arist. Part. An. 4, 11, 3, Plut. 2, 49 E.

Προγηράσκω, f. -άσομαι, aor. 1 -εγήρασα (πρό, γηράσκω):—to grow old before τοῦ χρόνου, Hipp.:—to grow prematurely old, Luc. Rhet. Praec. 10, cf. Tim. 20.

Πρόγηρος, ον, (γῆρας) prematurely old.

Προγίγνομαι, later form -γίνομαι [ῑ]:—f. -γενήσομαι: aor. προὐγενόμην; (πρό, γίγνομαι) dep. mid.:—to be, come before or forwards, τάχα προγένοντο, quickly they stept forward, came in sight, Il. 18, 525, H. Hom. 6, 7; ἄμυδις προγένοντο, Hes. Sc. 345.—II. of time, to be, happen before or earlier, οἱ προγεγονότες, ancestors, Hdt. 2, 146; 7, 3; οἱ προγενόμενοι, the former ones, Polyb. 10, 17, 12: οἱ προγεγονότες ἡμῖν ἔμπροσθεν λόγοι, Plat. Legg. 699 E; τὰ προγεγενημένα, things foregone, things of old time, Thuc. 1, 20, cf. 1, 1.

Προγιγνώσκω, later προγῑν-: f. -γνώσομαι (πρό, γιγνώσκω):—to know, perceive, learn or understand beforehand, H. Hom. Cer. 258 (in inf. aor. προγνώμεναι, Ep. for προγνῶναι), Eur. Hipp. 1072, Thuc. 2, 64.—II. to judge beforehand, προεγνωσμένος ἀδικεῖν, judged beforehand to have done wrong, Dem. 861, 23.

Προγλωσσεύω, to be of hasty tongue, be talkative.

Προγλωσσίς, ίδος, ἡ, the point of the tongue.

Πρόγλωσσος, ον, (πρό, γλῶσσα) hasty of tongue, talkative, Clem. Al.

Προγνωρίζω, (πρό, γνωρίζω) to recognize or know before, τί τινος, Arist. Top. 6, 4, 5.

Πρόγνωσις, εως, ἡ, (προγιγνώσκω) a perceiving beforehand, Luc. Alex. 8, Plut., etc.: esp. in medicine, a prognosticating, Hipp.; v. Foës. Oecon.

Προγνώστης, ου, ὁ, one who knows beforehand. Hence

Προγνωστικός, ή, όν, fit for knowing beforehand or foretelling, Plut. 2, 433 A: τὸ πρ., a sign of the future, prognostic, Hipp.

Προγονή, ῆς, ἡ, a step-daughter: fem. from πρόγονος.

Προγονικός, ή, όν, ancestral, Polyb. 3, 64, 2; 13, 6, 3, etc.: from

Πρόγονος, ον, (πρό, γίγνομαι, γέγονα) earlier born or begotten, hence older, Od. 9, 221.—οἱ πρόγονοι, forefathers, ancestors, Pind. O. 9, 80, Hdt. 7, 150, and freq. in Att.; ἐκ προγόνων, Lat. antiquitus, Plat. Theaet. 173 D, for Soph. Aj 1197, v. sub πρόπονος: rarely in sing., Plat. Symp. 186 E, Euthyphr. 11 B:—also of gods who are the authors or founders of a race (cf. ἀρχηγέτης), Ζεῦ πρόγονε, Eur. Or. 1242; θεοὶ πρόγονοι, Plat. Euthyd. 302 D.

Πρόγονος, ον, ὁ, ἡ, (πρό, γονή) a child by a former marriage, i. e. one's step-son or daughter, Eur. Ion 1329, Isae.: ἡ προγόνη, a step-daughter.

Πρόγραμμα, ατος, τό, (προγράφω) a public proclamation or written order, a public notice in writing, programm, Dem. 772, 15, Plut., etc.; v. Lob. Phryn. 249.

Προγραμμᾰτεύς, έως, ὁ, a deputy γραμματεύς, Inscr.

Προγρᾰφή, ῆς, ἡ, (προγράφω) a public notice, advertisement, Xen. Hipparch. 4, 9: esp., a public sale of confiscated property, Lat. proscriptio, Strab.: a praetor's edict, Polyb. 26, 5, 2, Dio C.

Προγράφω, f. -ψω, (πρό, γράφω) to write before or first, Thuc. 1, 23.—II. to write in public, πρ. τι ἐν πινακίοις, to put up a public notice, Ar. Av. 450; πρ. δίκην or κρίσιν τινί, to give notice of a trial, Dem. 1151, fin.:—also, to ordain or appoint by public notice, ἐκκλησιαν. Aeschin. 35, fin.; hence, in Pass., φρουρᾶς προγραφείσης, Dem. 1257, 5.—III.=Lat. proscribere, φυγάδα πρ. τινά, Polyb. 32, 21, 12: οἱ προγεγραμμένοι, the proscribed, Ib. 22, 1: but,—2. προγράφειν τινὰ τῆς βουλῆς, of the censor, to put one at the head of the senate, name him princeps senatus, Plut. Aemil. 38, Flamin. 18: so in pass., προγράφεσθαι τοῦ συνεδρίου, Id. 2, 318 C, ubi v. Wyttenb. [ᾰ]

Προγρηγορέω, ῶ, (πρό, γρηγορέω) to wake before the time, Arist. Probl.

Προγυμνάζω, f. -άσω, (πρό, γυμνάζω) to exercise beforehand, πρ. χέρας, Soph. Fr. 450: in mid., to exercise one's self beforehand, Aristid. Hence

Προγυμνασία, ας, ἡ, previous exercise, preparation, Clem. Al.: and

Προγύμνασμα, ατος, τό, a preparatory exercise, πολέμου, for war, Ath. 631 A: esp. in rhetoric.

Προγυμναστής, οῦ, ὁ, (προγυμνάζω) one who exercises beforehand or prepares: esp. a servant of the γυμναστής, who rubs, anoints, etc., Galen.: also a slave who goes through exercises with his master, Senec. Epist. 83, 3.

Προδᾰῆναι, inf. aor. pass. (with act. signf.) from the root *δάω, to know beforehand, προειδὼς ἠὲ προδαείς, Od. 4, 396; inf., Ap. Rh. 1, 106.

Προδᾰνείζω, (πρό, δανείζω) to lend before, Luc. Sacrif. 3, Plut. Pericl. 13.

Προδᾰπᾰνάω, ῶ, f. -ήσω, (πρό, δαπανάω) to spend beforehand, Luc. Abdic. 11.

Προδείδω, f. -σω, (πρό, δείδω)=προδειμαίνω, Soph. O. T. 90

Προδείελος, ον, (πρό, δείελος) before evening, πρ. ἔστιχεν, Theocr. 25, 223.

Προδείκνυμι and -ύω, f. -δείξω, (πρό, δείκνυμι) to show beforehand, point out, Hdt. 4, 10; esp., by way of *example*, προδέξαντες σχῆμα, οἷόν τι ἔμελλε εὐπρεπέστατον φανέεσθαι ἔχουσα, Hdt. 1, 60: *to make known beforehand*, c. acc. et inf., Thuc. 3, 47: *to tell first*, ποῖον πρόδειξον, Aesch. Pr. 779, cf. Soph. O. T. 624.—II. *to foreshow* what is about to happen, τινί τι, Hdt. 1, 209; 6, 27, etc.—III. *to point before* one, σκήπτρῳ πρ., *to feel one's way* with a stick, of a blind man, Soph. O. T. 456 (Seneca's *baculo senili iter praetentare*): also c. acc., *to put out before* one, τὸ τόξον, Luc. Herc. 1: hence,—IV. as a technical term of pugilists, χερσὶ πρ., *to make feints* with the hands, make as if one was going to strike, like Lat. *praeludere*, Theocr. 22, 102.—2. also in war, *to make a demonstration, assume an attitude of attack*, Xen. Hipparch. 8, 24. Hence

Προδείκτης, ου, ὁ, *a pantomimic actor*, Diod.

Προδειμαίνω, (πρό, δειμαίνω) *to fear beforehand*, τι, Hdt. 7, 50, 1.

Προδειπνέω, ῶ, f. -ήσω, (πρό, δειπνέω) *to dine* or *sup before*, Plut. 2, 226 E.

Πρόδειπνος, ον, (πρό, δειπνέω) *supping* or *dining beforehand*: ὁ Πρ., a piece of Timon's, Ath. 406 E.

Προδέκτωρ, ορος, ὁ, Ion. for προδείκτωρ, *one who foreshows, foretells*, Hdt. 7, 37.

Προδέρκομαι, (πρό, δέρκομαι) dep. mid., *to see beforehand*, Aesch. Pr. 248.

Προδεσμέω, ῶ, f. -ήσω, (πρό, δεσμός) *to bind, tie in front* or *before*.

Προδεύω, *to moisten beforehand*.

Προδηλέομαι, dep. mid., *to hurt before*, v. l. Hdt. 8, 68, 3.

Πρόδηλος, ον, (πρό, δῆλος) *clear beforehand, manifest, evident*, Hdt. 9, 17, Eur. Or. 190, Plat., etc.: ἐκ προδήλου, *manifestly*, Soph. El. 1429. Adv. -λως, Id. Aj. 1311. Hence

Προδηλόω, ῶ, *to make clear beforehand, show plainly*, Thuc. 6, 34, in Pass., Polyb. 10, 46, 10, etc. Hence

Προδήλωσις, εως, ἡ, *a declaring beforehand, prognostication*, Plut. 2, 398 D: *a demonstration of the event*, Id. Mar. 19. Hence

Προδηλωτικός, ή, όν, *fit for showing beforehand*, Def. Plat. 414 B.

Προδημᾰγωγέω, ῶ, f. -ήσω, (πρό, δημαγωγέω) *to be an arch-demagogue*, Himer.

Προδιαβαίνω, f. -βήσομαι, (πρό, διαβαίνω) *to go through* or *over before* others, τάφρον, Xen. Eq. 8, 3.

Προδιαβάλλω, f. -βᾰλῶ, (πρό, διαβάλλω) *to raise prejudices against* or *slander beforehand*, Thuc. 6, 75, Luc. Tox. 34.

Προδιαβεβαιόω, ῶ, *to confirm fully beforehand*.

Προδιαγιγνώσκω, f. -γνώσομαι, (πρό. διαγιγνώσκω) *to understand beforehand*, Thuc. 1, 78.—II. *to resolve* or *decree beforehand*, Id. 5, 38. Hence

Προδιάγνωσις, ἡ, *a knowing accurately beforehand*, esp. of symptoms, Hipp.

Προδιᾰγόρευσις, ἡ, (ἀγορεύω) *a foretelling exactly*, Hipp.

Προδιαγράφω, (πρό, διαγράφω) *to draw out beforehand*, Aristaen. 1, 26.

Προδιᾰγωγή, ῆς, ἡ, *a leading forward through* a thing, Plut. 2, 913 C.

Προδιᾰγωνίζομαι, (πρό, διαγωνίζομαι) dep. mid., *to fight it out beforehand*, Diod. Hence

Προδιαγωνιστής, οῦ, ὁ, *one who fights it out before*, Philo.

Προδιαδίδωμι, (πρό, διαδίδωμι) *to spread beforehand*, φήμην κατά τινος, Polyb. 40, 4, 2.

Προδιαζεύγνυμι (πρό, διαζεύγνυμι): hence, in Gramm., προδιεζευγμένον σχῆμα (also called Ἀλκμανικόν) a figure often used by Alcman, when a verb, being the predicate of two words, *is joined specially to the first*, as ἐγὼ ἤλθομεν καὶ σύ, Schol. Od. 10, 513; cf. Jelf Gr. Gr. § 393, 5.

Προδιάθεσις, εως, ἡ, *a predisposition*, Sext. Emp. p. 27.

Προδιαιρέομαι, f. -ήσομαι, (πρό, διαιρέομαι) mid., *to divide* or *distinguish beforehand*, Isocr. 294 C. Hence

Προδιαίρεσις, εως, ἡ, *a previous division*, Diod. 13, 82.

Προδιαιρετέον, verb. adj., *one must divide before* or *first*, Arist.

Προδιαίτησις, εως, ἡ, (πρό, διαιτάω) *preparation by diet*, Luc. Necyom. 7.

Προδιάκειμαι, as pass., *to be in a certain state before*, Arr. Epict.

Προδιακῑνέω, ῶ, *to set all in motion before*, Joseph.

Προδιακρίνω, *to distinguish, determine beforehand*, Sext. Emp. p. 82.

Προδιᾱκονέω, ῶ, and as dep. mid. προδιᾱκονέομαι, *to serve* or *be useful before*, Joseph.

Προδιαλαμβάνω, (πρό, διαλαμβάνω) *to judge and decide beforehand*, περί τινος, ὑπέρ τινος, Polyb. 9, 31, 2; 27, 7, 3.

Προδιαλέγομαι, (πρό, διαλέγομαι) dep. mid. c. aor. pass.:—*to speak* or *converse beforehand*, περί τινος, Isocr. 233 E. Hence

Προδιάλεξις, ἡ, *a speaking* or *conversing beforehand*.

Προδιαλύω, (πρό, διαλύω) *to dissolve, break before*, Arist. Probl. 23, 28, Polyb. 11, 16, 2.

Προδιαμαρτύρομαι, (πρό, διαμαρτύρομαι) dep. mid., *to call to witness* or *invoke beforehand*, τινάς, Polyb. 26, 3, 6. [ῡ]

Προδιανοέομαι, (πρό, διανοέω) dep. mid. c. aor. pass.:—*to think well over before*, Charond. ap. Stob. p. 291, 10.

Προδιαντλέω, ῶ, *to exhaust beforehand*.

Προδιανυκτερεύω, (πρό, διανυκτερεύω) *to pass the night before*, Clem. Al.

Προδιᾰνύω, f. -ύσω, (πρό, διανύω) *to accomplish beforehand*, Clem. Al. [ῠ]

Προδιαπέμπω, (πρό, διαπέμπω) *to send through* or *over before*.—Mid., *to send on as a messenger*, Polyb. 8, 20. 3.

Προδιαπλέω, f. -πλεύσομαι, *to sail, swim through* or *over before*.

Προδιαρθρόω, ῶ, *to declare, enucleate beforehand*, Sext. Emp. p. 237.

Προδιαρπάζω, (πρό, διαρπάζω) *to plunder beforehand*, Dio C.

Προδιασᾰφέω, ῶ, *to publish beforehand*, v. l. Polyb. for προσαφ-.

Προδιασάφησις, ἡ, *previous publication*. [ᾰ]

Προδιασβέννυμι, *to extinguish beforehand*, M. Anton. 12, 15.

Προδιασκέπτομαι, =sq., q. v.

Προδιασκοπέω, ῶ, c. fut. -σκέψομαι from foreg., *to examine well beforehand*, Dio C.

Προδιαστέλλομαι, (πρό, διαστέλλω) dep.:—*to give a positive opinion beforehand*, Hipp.: *to settle, make an agreement beforehand with* another, τινί, Ath. 521 A.

Προδιασύρω, (πρό, διασύρω) *to ridicule beforehand*, Arist. Rhet. Al. 19, 13. [ῡ]

Προδιατάσσω, Att. -ττω, (πρό, διατάσσω) *to range at regular distances beforehand* or *in front*, Aen. Tact.

Προδιατέμνω, *to cut through beforehand*.

Προδιατίθημι, *to set apart beforehand*, Joseph. [ῐ]

Προδιαττάω, ῶ, f. -ήσω, *to sift beforehand*.

Προδιατῠπόω, ῶ, *to sketch out beforehand*, Philo. Hence

Προδιατύπωσις, ἡ, *a previous plan* or *design*, Clem. Al.

Προδιαφθείρω, (πρό, διαφθείρω) *to spoil, ruin, destroy beforehand*, Isocr. 408 C: *to corrupt* or *bribe beforehand*, Dem. 520, 26:—pass., *to be ruined* or *lost beforehand*, Thuc. 1, 113: 6, 78.

Προδιαχρίω, *to besmear all over beforehand*. [χρῑ]

Προδιαχωρέω, ῶ, (πρό, διαχωρέω) *to separate, differ from* one *beforehand*, Arist. Rhet. 1, 12, 29.

Προδῐδάσκω, f. -άξω, (πρό, διδάσκω) *to teach beforehand*, τινά τι, Soph. Aj. 163; τινά, c. inf., Id. Phil. 1015, Dem. 1231, 26: so also in mid., Soph. Tr. 681, Ar. Plut. 687; cf. διδάσκω B.—II. *to teach by degrees*; and so, *to teach thoroughly*, Ar. Nub. 476, cf. Stallb. Addend. ad Plat. Prot.:—pass., *to learn beforehand*, Thuc. 2, 40.

Προδίδωμι, f. -δώσω, (πρό, δίδωμι) *to give beforehand, pay in advance*, Xen. Hell. 1, 5, 7. prob. l. Polyb. 8, 17, 7: but,—II. most commonly, *to give up to the enemy, betray*, freq. from Hdt. downwds.; πρ. τινί τι, Hdt. 6, 23, etc., Aesch. Pr. 38, etc.; τὰς πύλας, τὸ φρούριον, Ar. Av. 766, Ran. 362, etc.; πρ. τινὰ πρός τινα, Hdt. 3, 45: c. inf., ὃν σὺ προὔδωκας θανεῖν, Eur. Or. 1588, pass., προδοθεὶς ὑπό τινος, Hdt. 7, 137; ἀπόλωλα τλήμων, προδέδομαι, Soph. Phil. 922.—2. *to forsake in distress, abandon*, esp. in battle; and so, absol., *to desert*, Hdt. 5, 113; 6, 15, etc.; so, ἡ χάρις προδοῦσ' ἁλίσκεται, it proves *traitor*, Soph. Aj. 1267; τὸ δοκοῦν ἀληθὲς οὐχ ὅσιον προδοῦναι, Plat. Rep. 607 C.—3. of things, *to betray, fail* one, Xen. Hell. 5, 2, 5, Dem. 1239, fin.: hence, seemingly intr., *to fail*, Lat. *deficere*, e. g. of a river that has run dry, Hdt. 7, 187; of a tottering wall, useless for a defence, Id. 8, 52; cf. Xen. Hell. 5, 2, 5.—4. *to let go, give up*; hence, *to lose, bid adieu to*, ἡδονάς, etc., Soph. Ant. 1166; τὸν ἀγῶνα, Aeschin. 16, 19. [ῐ]

Προδιέξειμι, (εἶμι)=sq.

Προδιεξέρχομαι, f. -ελεύσομαι, (πρό, διεξέρχομαι) *to go through and out again before, go through first*, Xen. Cyn 5, 4, Aeschin. 2, 10.

Προδιεξοδεύω, =foreg.; esp., *to go through a preliminary train of thought*, Sext. Emp. p. 409.

Προδιεορτάζω. f. -άσω, (πρό, διά, ἑορτάζω) *to celebrate a festival beforehand*, Dio C.

Προδιέπω, f. -ψω, *to administer beforehand*, Joseph.

Προδιεργάζομαι, (πρό, διεργάζομαι) dep., *to work, form* or *mould beforehand*, Arist. Eth. N. 10, 9, 6, Probl. 22, 11, 2.

Προδιερευνάω, ῶ, f. -ήσομαι, (πρό, διά, ἐρευνάω) *to search through, discover by searching*, Xen. Cyr. 5, 4, 4, Diod. Hence

Προδιερευνητής, οῦ, ὁ, *one sent beforehand to search, a spy, scout*. Xen. Cyr. 5, 4, 4, Plut. Pelop. et Marc. fin.

Προδιέρχομαι, f. -ελεύσομαι, (πρό, διέρχομαι) dep. mid., *to go through* or *narrate before*. Xen. Cyn. 1, 47.

Προδιευκρῑνέω, ῶ, *to examine carefully, sift beforehand*.

Προδιηγέομαι, f. -ήσομαι, (πρό, διηγέομαι) dep. mid., *to relate before-*

hand, premise, Hdt. 4, 145, Dem. 1345, 10. Hence

Προδιήγησις, εως, ἡ, *a detailing beforehand*, Aeschin. 16, 30.

Προδιηθέω, ῶ, (πρό, διηθέω) *to strain* or *sift beforehand*, v. l. Arist. Probl. 23, 21.

Προδιΐστημι, f. -στήσω, *to put asunder beforehand*:—pass., c. aor. et pf. act., *to go asunder beforehand*.

Προδικάζω, f. -άσω, *to judge beforehand*. Hence

Προδῐκᾰσία, ας, ἡ, as Att. law-term, *the preliminary proceedings in a prosecution* for murder, Antipho 146, 15; cf. A. B. p. 186: and

Προδῐκαστής, οῦ, ὁ, *one who judges beforehand*, or *for* another.

Προδῐκέω, ῶ, f. -ήσω, *to be a* πρόδικος, *to be a patron, advocate*, or *guardian*, Plut. 2, 787 B. τινί, 973 A.

†Προδίκη, ης, ἡ, *Prodice*, fem. pr. n., Anth. P. 5, 12; etc.

Προδικία, ας, ἡ, *the office of* πρόδικος, *advocacy*, Plut. 2, 793 D.

Πρόδικος, ον, (πρό, δίκη) *judged beforehand*, δίκη πρ., a dispute *which is submitted to* or *decided by arbitration*:—but, also, a cause *which has the first turn of hearing*, Inscr.—II. as subst., ὁ πρ., *an advocate, defender*; and so, *an avenger*, Aesch. Ag. 450.—2. esp. at Sparta, a young king's *guardian*, Xen. Hell. 4, 2, 9; cf. Plut. Lycurg. 3.

†Πρόδικος, ου, ὁ, *Prodicus*, a sophist of Ceos, a contemporary of Socrates, Plat. Prot., freq., Apol. 19 E; etc.; Xen. Mem. 2, 1, 21.—2. a poet of Phocaea, author of a Minyad, Paus. 4, 33, 7.

Προδιοικέω, ῶ, f. -ήσω, (πρό, διοικέω) *to regulate, order, govern, manage beforehand*, Dem. 625, 5, in pass.; cf. Luc. Hist. Conscr. 52:—mid. in act. signf., Aeschin. 20, 33. Hence

Προδιοίκησις, εως, ἡ, *previous regulation*, Dion. H. Hence

Προδιοικητικός, ή, όν, *regulating beforehand*, M. Anton. 1, 16.

Προδιομολογέομαι, (πρό, διά, ὁμολογέω) dep. mid., *to agree in allowing beforehand*, Plat. Tim. 78 A, Arist. Top. 1, 18, 6:—also pass., προδιωμολογημένα, *points granted on both sides beforehand*, Id. Soph. 241 A. Hence

Προδιομολογητέον, verb. adj., *one must grant beforehand*, Arist. Top. 2, 3, 2.

Προδιορθόω, ῶ, *to improve beforehand*. Hence

Προδιόρθωσις, ἡ, *previous improvement*.

Προδιορίζω, f. -ίσω, (πρό, διορίζω) *to limit* or *define beforehand*, Diod.

Προδιῡλίζω, f. -ίσω, *to strain* or *sift off beforehand*.

Προδῐώκω, f. -ξω, (πρό, διώκω) *to pursue further* or *to a distance*, Thuc. 6, 70, Xen. An. 3, 3, 10. Hence

Προδίωξις, ἡ, *continued pursuit*.

Προδοκάζω, f. -άσω, *to lie in wait for*.

Προδοκέω: usu. in pass., προὐδέδοκτο ταῦτά μοι, *this was* my *former opinion*, Plat. Phaed. 88 D; τὰ προδεδογμένα, *previous resolves*, Thuc. 3, 40.—The act. in use is προδοξάζω.

Προδοκή, ῆς, ἡ, (πρό, δέχομαι, δοκεύω) *a place where one lies in wait, a lair, ambush*, πέτρης ἐν προδοκῇσιν, *in the secret places* of the rock, Il. 4, 107.

Προδοκῐμάζω, f. -άσω, *to try* or *prove beforehand*.

Προδομάτιον, ου, τό, dim. from sq. [ᾰ]

Πρόδομος, ου, ὁ, (πρό, δόμος) *the entrance-hall* or *chamber which one enters from the* αὐλή, *vestibule*, in Hom. serving as the guests' sleeping-room, ἐνὶ προδόμῳ πρόσθεν θαλάμοιο θυράων, Il. 9, 473; also, ἐν προδόμῳ δόμου, Il. 24, 673, Od. 4, 302.

Πρόδομος, ον, (πρό, δόμος) *before the house*; cf. πρόδρομος.

Προδοξάζω, f. -άσω, (πρό, δοξάζω) *to deem* or *judge beforehand*, Plat. Theaet. 178 E: also in mid., Arist. Rhet. 1, 2, 4: cf. προδοκέω.

Πρόδοξος, ον, *judging of* a thing *prior to experience*.

Προδοσείω, f. l. for προδωσείω.

Προδοσέταιρος, ον, *betraying one's companions*; cf. προδωσέταιρος.

Προδοσία, ας, Ion. -ίη, ης, ἡ: (προδίδωμι II):—*a giving up, betraying, abandoning in need, betrayal*, Hdt., and Att. prose; also in Eur. Hel. 1633; προδοσίην συντίθεσθαι, σκευάζεσθαι, Hdt. 6, 88, 100: προδοσία was a state-offence, like *treason*, προδοσίας ἁλῶναι, Dem. 740, 14; cf. Dict. Antiqq. Hence

Προδοσίκομπος, ον, (κομπέω) *a boaster who breaks his word*.

Πρόδοσις, εως, ἡ, (προδίδωμι) *a paying beforehand: earnest-money*, Dem. 1208, 16; 1210, 10.—II. *a giving up, betraying*, Plat. Legg. 856 E.

Προδοτέον, verb adj. of προδίδωμι, *one must betray*, Plat. Theaet. 203 E.

Προδότης, ου, ὁ, (προδίδωμι II) *a betrayer, traitor*, Hdt. 8, 30, 144, and Att.: also, *one who abandons in danger*, Aesch. Pr. 1068:—fem. προδότις, ιδος, *a traitress*, Eur. Med. 1332, etc., Ar. Thesm. 393. Hence

Προδοτικός, ή, όν, *of* or *belonging to a traitor*, χρυσίον πρ., *a traitor's* hire, Plut. Adv. -κῶς.

Πρόδοτος, ον, (προδίδωμι II) *betrayed, abandoned*, Soph. El. 126, 208; πρ. ἐκ φίλων, Eur. Hipp. 595.

Πρόδουλος, ον, (πρό, δοῦλος) *serving for a slave*, πρ. ἔμβασις ἀρβύλης, Aesch. Ag. 945.

Προδουλόω, ῶ, (πρό, δουλόω) *to enslave beforehand*, Onosand.

Προδουπέω, ῶ, (πρό, δουπέω) *to make a hollow sound before, to fall down with a hollow sound*, esp. in pf. προδέδουπα, Nic. Al. 313.

Προδρομή, ῆς, ἡ, (πρό, δραμεῖν) *a running before* or *forward*, esp., *a sally, sudden attack*, Xen. An. 4, 7, 10: metaph., προδρομαὶ λόγου, *sallies*, Plat. Alc. 1, 114 A.

Πρόδρομος, ον, (πρό, τρέχω, δραμεῖν) *running before, forward, in advance*, πρόδρομος ἦλθε στρατιή, Schweigh. Hdt. 9, 14: *with headlong speed*, Aesch. Theb. 80, 211, Soph. Ant. 108, etc.; cf. Valck. Phoen. 310.—2. *beforehand with others, premature*, σῦκα, Theophr. ap. Ath. 77 C.—3. of place, πρόδρομος μελάθρων, *before* the house, Aesch. Fr. 374 (nisi legend. πρόδομος).—II. as subst., οἱ πρ., *men sent on before to reconnoitre, scouts*, Hdt. 1, 60; 4, 122: also of horsemen *who ride first, as an advanced guard*, Id. 4, 121: cf. Thuc. 3, 22, Plat. Charm. 154 A.—2. οἱ πρόδρομοι, *certain winds which came before the monsoons*, Arist. Probl. 26, 12, 2; cf. ἐτησίαι.—3. *the first shoot of a tree*, Theophr. Hence

Πρόδρομος, ου, ὁ, *a sweet wine* of Mytilenè *which flowed unpressed* from the grape, like the Germ. *Strohwein, Ausbruch*, Ath. 30 B: others called it πρότροπος.

Πρόδρομος, ου, ὁ, = προδρομή.

Προδυστῠχέω, ῶ, (πρό, δυστυχέω) *to be unhappy beforehand*, Isocr. 69 E.

Προδυσωπέω, ῶ, *to be shamefaced* or *diffident beforehand*, Joseph.

Προδωμάτιον, ου, τό, (πρό, δωμάτιον) *a small building before another, an ante-chamber*: also *a vestibule*. Cf. Lob. Phryn. 252. [ᾰ]

Προδωσείω, desiderat. from προδίδωμι, *to wish to betray*; not προδοσείω, Lob. Phryn. 770.

Προδωσέταιρος, ον, = προδοσέταιρος, acc. to Ilgen's emend., Scol. Gr. p. 99; cf. Lob. Phryn. 770.

Προεγγράφω, f. -ψω, (πρό, ἐγγράφω) *to inscribe beforehand*, Dio C. [ᾰ]

Προέγγῠος, ὁ, ἡ, v. προὔγγυος.

Προεγείρω, (πρό, ἐγείρω) *to rouse beforehand*, Arist. Eth. N. 7, 7, 8.

Προεγκάθημαι, (πρό, ἐν, κάθημαι) as pass., *to be set in* or *implanted before*, Polyb. 3, 15, 9.

Προέγκειμαι, (πρό, ἐν, κεῖμαι) as pass., *to lie, be in before*, Hdn. 1, 17.

Πρόεγμα, ατος, τό, for πρόεχμα, (προέχω) *a hold, prop, stay*.

Προεγχειρέω, ῶ, (πρό, ἐγχειρέω) *to lay hand on, attempt, undertake first* Arist. Top. 8, 9, 1; or *before the time*, Polyb. 2, 68, 2.

Προεγχρίω, (πρό, ἐγχρίω) *to rub in* or *on before*, Diosc. Par. 2, 20.

Προέδρα, ἡ, = προεδρία, Gramm.

Προεδρεία, ας, ἡ, *precedence, rank*, Polyb. 2, 56, 15; cf. προεδρία.

Προεδρεύω, *to be* πρόεδρος, Aeschin. 5, 21.

Προεδρία, ας, ἡ, Ion. -ίη: (πρόεδρος):—*the seat* or *dignity of* πρόεδρος, *the first seat, presidency* in council, at public assemblies, games, etc., Hdt. 1, 54; 9, 73, Ar. Ach. 42, etc.—2. *the privilege of the front seats* at a theatre, an honour sometimes hereditary; at Athens given to those who had deserved well of their country, and (sometimes) to their descendants, Ar. Eq. 575, 702, etc.; or assigned as an honour to ambassadors, etc., Aeschin. 64, 26; or to strangers, Xen. Vect. 3, 4.—3. *the front seat itself, chief place*, Hdt. 4, 88; also in plur., Hdt. 6, 57 at Athens, esp. *the seats of the* πρόεδροι in the Ecclesia, Dinarch. 106, 34. [ῐ, Xenophan. ap. Ath. 414 A, nisi legend. προεδρεία.]

Προέδριον, ου, τό, dim. from προέδρα, or foreg.

Πρόεδρος, ον, (πρό, ἕδρα) *sitting in front* or *in the first place*: ὁ πρ., *a president*, Thuc. 3, 25, etc.: esp., in the Athenian ἐκκλησία, *the* πρυτάνεις *in office* were so called, ap. Dem. 706, 20, Aeschin. 36, 27; cf. πρύτανις.

Προέδω, v. sub προεσθίω.

Προέεργω, Ep. for προείργω, *to hinder* or *stop by standing before*, c. acc. et inf., προέεργε πάντας ὁδεύειν, Il. 11, 569.

Προέηκα, Ep. aor. 1 of προΐημι, for προῆκα, Hom.

Προεθίζω, f. -ίσω, (πρό, ἐθίζω) *to train beforehand*, Xen. Cyr. 6, 2, 29.

Προεῖδον, aor. with no pres. in use, προοράω being used instead, part. προϊδών, inf. προϊδεῖν (πρό, εἶδον): —*to look forward*, ὀξὺ μάλα προϊδών, Od. 5, 393: *to see from afar*, Hom so too in mid., προϊδέσθαι. Od. 13, 155, Hes. Sc. 386 (ubi al. προσιδ.): of time, *to foresee*, first in Hdt. 7, 235, Pind. N. 1, 40. Plat., etc.: so in mid., Xen. An. 6, 1, 8, Dem. 128, 18, etc.—II. *to have a care for, provide against*, τινός, Hdt. 8, 144: so in mid., προειδομένους [προϊδομένους?] αὐτῶν, Thuc. 4, 61; προϊδέσθαι τοῦ μὴ παθεῖν, Dion. H.; ὅπως μή.., Dem. 1262, 17.—Cf. πρόοιδα.

Προειδωλοποιέω, ῶ, *to form an image* or *representation beforehand*, Heliod.

Προεικάζω, (πρό, εἰκάζω) *to conjecture beforehand*, Arist. Rhet. 1, 3, 4.

Πρόειμι, (πρό, εἶμι) *to go forward, go on, advance*, Hdt. 1, 80, and freq. in Att.: freq. also of time, προϊόντος τοῦ χρόνου, as time *went on*, Hdt. 3, 96; so, προϊούσης τῆς πόσιος, Hdt. 6, 129; προϊουσης τῆς νυκτός, Xen. An. 2, 2, 19; προϊόντος τοῦ λόγου, Plat. Phaedr. 238 D, etc.: προϊὼν καὶ ἀναγιγνώσκων, *going on* reading, Id. Phaed. 98 B:—εἰς ἄπειρον πρ., Arist. Eth. N. 1, 2, 1.—2. *to go first, go in advance*, Xen. Cyr. 2, 2, 7.—3. *to go forth*, Ar. Thesm. 69.—4. πρ. εἴς τι, *to pass on to, begin* another thing, Xen. Eq. 10, 13; of persons, *to become*, ἐξ οἰκέτου δεσπότης πρ., Luc. Nigr. 20.—5. of an action, *to go on well, succeed*, Xen. Vect. 6, 3.

Πρόειμι, (πρό, εἰμί) *to be before*, πρό τ' ἐόντα, Il. 1, 70.

Προεῖπον, aor. with no pres. in use, πρόφημι being used instead, part. προειπών, inf. προειπεῖν (πρό, εἶπον). *To foretell, say before*, πρό οἱ εἴπομεν, Od. 1, 37; Plat. Euthyphr. 3 C, etc.: *to premise*, Aeschin. 1, 15.—II. *to order, bid beforehand, ordain by public proclamation*, Lat. *indicere*, πρ. τινι ποιεῖν τι, Hdt. 1, 21, etc., Soph. O. T. 351; also, πρ. τινα ποιεῖν, Thuc. 4, 26; also, πρ. τινι πόλεμον. *to proclaim* against one, Id. 7, 9, 2; θάνατόν τινι, Plat. Legg. 698 C:—πρ. τινι φόνου. *to make proclamation* of murder against him, Dem. 1348, 12; πρ. τινι ὅτι.., ὡς.., Plat., and Xen.—III. *to give notice* or *warning of* a thing, τινί τι, Hdt. 7, 116. Cf. προερέω.

Προείργω, f. -ξω, v. προεέργω.

Προειρηνεύω, (πρό, εἰρηνεύω) *to pacify beforehand*, Joseph.

Προειρήσομαι, προείρηκα, v. sub προερέω.

Προειςάγω, Ion. προεςάγω: f. -ξω (πρό, εἰςάγω):—*to bring in* or *introduce before*, εἴς τι, Dem. 1004, 6; πρ. ἑαυτοῦ, *to bring upon the stage before one's self*, Arist. Pol. 7, 17, 13:—mid., *to bring in beforehand for one's self, one's own use; to bring in from* the country into the town, Hdt. 1, 190; 8, 20. [ᾰ] Hence

Προειςᾰγωγή, ῆς, ἡ, *a bringing in beforehand.*

Προειςβάλλω. (πρό, εἰςβάλλω) *to throw in before*, Longin.—II. intr., *to fall in* or *on before, make an inroad.* Hence

Προειςβολή, ῆς, ἡ, *a previous inroad.*

Προειςδέω, (πρό. εἰςδέω) *to involve in previous ties*: οἱ προειςδεδεμένοι, *bound by previous alliances*, Polyb. 9, 31, 1.

Προειςελαύνω, *to drive in before.*—II. intr., *to go in before.*

Προειςενεγκεῖν, inf. aor. of προειςφέρω.

Προειςέρχομαι, (πρό, εἰςέρχομαι) dep., *to come* or *go in before*, Dem. 840. 5.

Προειςκρίνομαι, as pass., (κρίνω) *to slip in before.*

Προειςόδιον, ου, τό, (πρό, εἴςοδος) *an introduction, prelude*, Heliod.

Προειςοίσω, fut. of προειςφέρω.

Προειςπαίω, *to burst in before.*

Προειςπέμπω, f. -ψω, (πρό, εἰςπέμπω) *to send in before*, Xen. Cyr. 5, 2, 6.

Προειςπίπτω, *to fall in* or *into before.*

Προειςπορεύω, *to convey in* or *introduce before.*

Προειςφέρω, (πρό, εἰςφέρω) *to carry in before*: esp., *to pay εἰςφοραί in advance for* others, Dem. 1046, 24; 1208, 25: cf. sq. Hence

Προειςφορά, ᾶς, ἡ, *money advanced to pay the εἰςφορά for others*, Dem. 977, 19; 1209, 2, cf. Böckh P. E. 2, p. 5, 299, etc., and Dict. Antiqq.

Προεκβάλλω, (πρό, ἐκβάλλω) *to throw out, let out before*, Callistr.

Προέκβᾰσις. ἡ, *a previous going out.*

Προεκβῐβάζω. (πρό, ἐκβιβάζω) *to urge, drive forward*, εἰς πόλεμον, Polyb. 20, 3, 2.

Προεκδᾰπᾰνάω, ῶ, (πρό, ἐκδαπανάω) *to consume, exhaust before*, Polyb. 9, 43. 2.

Προεκδειματόω, ῶ, *to frighten before.*

Προεκδέχομαι, (πρό, ἐκδέχομαι) dep., *to intercept and detain before*, Strab.

Προεκδῐδάσκω, *to teach thoroughly before*, Iambl.

Προεκδίδωμι, (πρό, ἐκδίδωμι) *to give out, publish beforehand*, Polyb. 16, 20. 7. Hence

Προέκδοσις, ἡ, *a previous expenditure.*

Προεκδρομή, ῆς, ἡ, *a running out in advance*: usu., *a sally of troops.*

Προέκθεσις, εως, ἡ, (προεκτίθημι) *a previous notice. introduction, preface*, Polyb. 3, 1, 7; 8, 13, 2. Hence

Προεκθετικός, ή, όν, *introductory, prefatory.* Adv. -κῶς.

Προεκθέω, (πρό, ἐκθέω) *to run out before, rush too hastily on*, Thuc. 7, 30: *to outrun*, λογισμοῦ, Plut. 2, 446 E.

Προεκθρώσκω, *to leap out before, be beforehand with*, τινός.

Προεκκαθαίρω, (πρό, ἐκκαθαίρω) *to clean* or *clear out before*, Joseph.

Προεκκαίω, *to burn up before.*

Προέκκειμαι, (πρό, ἔκκειμαι) as pass., *to lie before*: τὰ προεκκείμενα, *words quoted above*, Ath. 105 C, Longin.

Προεκκομίζω, (πρό, ἐκκομίζω) *to carry out beforehand*, Hdt. 2, 63, Plut.

Προεκκρίνω, (πρό, ἐκκρίνω) *to secrete and carry off before*, Hipp. Hence

Προέκκρισις, εως, ἡ, *previous secretion*. Artemid. 4, 84!

Προεκκρούω, (πρό, ἐκκρούω) *to push* or *drive out before*, Dio C.

Προεκλέγω, (πρό, ἐκλέγω) *to collect money* or *taxes not yet due*, τὰ προεξειλεγμένα, Dem. 305, 18; 1209, 7.

Προεκλείπω, (πρό, ἐκλείπω) *to leave before*, Hipp.

Προεκλύω, (πρό, ἐκλύω) *to weary before the time*, Polyb. 15, 16, 3.

Προεκμανθάνω, *to learn by heart before.*

Προεκνιτρόω, ῶ, *to clean beforehand with* νίτρον.

Προεκπέμπω. (πρό, ἐκπέμπω) *to send out before*, Plut. Camill. 41, Alcib. 34, etc.

Προεκπηδάω, ῶ, (πρό, ἐκπηδάω) *to leap before* or *forward*, Diod.

Προεκπίνω, (πρό, ἐκπίνω) *to drink off, drain before*, Ath.

Προεκπίπτω, (πρό, ἐκπίπτω) *to get abroad before*, φήμη, Plut. Galb. 5: περαιτέρω, *to go far beyond limits*, Longin.

Προεκπλέω, (πρό. ἐκπλέω) *to set sail before*, Plut. Aristid. 23. Nic. 20.

Προεκπλήσσω, (πρό, ἐκπλήσσω) *to scare* or *astound before*, Plut. Lysand. 25.

Προεκπονέω, ῶ, (πρό, ἐκπονέω) *to work out, finish before*, Simon. 204.

Προεκρηγνῠμαι, (πρό, ἐκρήγνυμι) as pass., *to break out suddenly*, esp. of diseases or storms, Hipp.: also προεκρηγνύομαι, Id.

Προεκροφάω or -ροφέω, ῶ, *to drink up before*, Eumath.

Προεκτείνω, *to stretch out before.*—II. *to stretch out in front.*

Προεκτελέω, ῶ, (πρό, ἐκτελέω) *to bring quite to an end before*, Ael. V. H. 13, 1.

Προεκτήκω, (πρό. ἐκτήκω) *to melt before*: metaph., in pass., λύπαις προεξετήκοντο. Plut. 2, 107 A.

Προεκτιθημι (πρό, ἐκτιθημι) *to put out before.*—Mid., *to present before*, τινί τι, Arist. Gen. An. 2, 7, 4; *to set forth at the beginning* or *by way of preface*, Id. Rhet. Al. 30, 2, Polyb. 1, 13, 1, etc.

Προεκτίκτω, (πρό, ἐκτίκτω) *to lay* eggs *before*, ὠὰ πρό τινος, Arist. H. A. 5, 17, 8.

Προεκτίλλω, *to pluck out before.*

Προεκτρέχω, (πρό, ἐκτρέχω) *to run out before*, Theophr., Plut. Cor. 9, etc.

Προεκτρύχω, (πρό, ἐκτρύχω) *to wear down utterly beforehand*, App. [ῡ]

Προεκτῠπόω, ῶ, (πρό, ἐκτυπόω) *to mould* or *model before*, Philo.

Προεκφέρω, (πρό, ἐκφέρω) *to bear* or *put out before*, LXX: esp. *to bury before.*

Προεκφεύγω, *to escape before.*

Προεκφοβέω, ῶ, (πρό, ἐκφοβέω) *to scare away before*, Plut. Mar. 19, Luc. Hence

Προεκφόβησις, εως, ἡ, *a previous panic*, Thuc. 5, 11.

Προεκφοιτάω, ῶ, (πρό, ἐκφοιτάω) *to go out before*, Dio C.

Προεκχέω, (πρό, ἐκχέω) *to pour out before*, Luc.

Προεκχωρέω, ῶ, (πρό, ἐκχωρέω) *to go out before*, Dio C.

Προέλᾰσις, εως, ἡ, *a going* or *riding forward, advancing against the enemy*, Xen. Hipparch. 8, 3: from

Προελαύνω, f. -ελάσω. (πρό, ἐλαύνω) *to drive forward.*—II. seemingly intrans. (sub. ἵππον), *to ride on* or *forward*, Xen. An. 6, 3, 14; c. gen., *to ride before* one, Id. Mem. 3, 3, 1: generally, *to advance*; and so, in pass., ὡς πρόσω τῆς νυκτὸς προελήλατο, the night *being* now *far advanced*, Hdt. 9, 44.

Προελευθερόω, ῶ, *to set free before*, Dio C.

Προέλευσις, ἡ, (προέρχομαι) *a going before* or *forth, an issue.*

Προελκόομαι, (πρό. ἑλκόω) as pass., *to be ulcerated before*, Diosc. Par. 1, 159.

Προελκύω, later form for sq., Ath. [ῠ]

Προέλκω, (πρό, ἕλκω) *to draw, drag forth*, Ael. V. H. 4, 15.

Προελπίζω, (πρό, ἐλπίζω) *to hope for before*, Posidipp. ap. Ath. 377 C.

Προεμβαίνω. (πρό, ἐμβαίνω) *to embark first* or *beforehand*, Strab.

Προεμβάλλω, (πρό, ἐμβάλλω) *to put in, insert before*, Arist. Rhet. 3, 5, 2, in pass.: metaph., πρ. τινὶ κατελπισμόν, Polyb. 3, 82, 8.—II. absol., προεμβαλλόντων ἐς τὴν γῆν τῶν κερέων, the horns *first striking against* the ground, of the βόες ὀπισθονόμοι, which by reason of their projecting horns were obliged to graze backwards, Hdt. 4, 183.—2. of ships, *to make the charge* (ἐμβολή) *first*. Thuc. 4, 25; (in Polyb. 16, 3, 2, πρ. πληγὴν τῇ νηΐ).

Προεμβᾰτήριος, ον, *belonging to a* προεμβάτης: γέρας π., a reward *given one who first boarded* the enemy's ship, Heliod.: from

Προεμβάτης, ου, ὁ, (προεμβαίνω) *one who embarks before* or *first*; esp. *who first boards* the enemy's ship, Heliod. [ᾱ]

Προεμβῐβάζω, f. -άσω, (πρό. ἐμβιβάζω) *to put in before*; πρ. τινὰ εἰς ἀπέχθειαν, to make one hated, Polyb. 2, 15, 4.

Προεμβολίς, ἡ, *the under part of the ship towards the bow*: from

Προέμβολος, ου, ὁ, (προεμβάλλω) *the projecting beak of a ship*, for piercing the enemy's ships: also προέμβολον, τό: opp. to ἀκροστόλιον.

Προέμεν, Ep. for προεῖναι, inf. aor. 2 of προΐημι, Od. 10, 155, cf. ἐξέμεν and ἐπιπροέμεν.

Προεμέω, *to vomit beforehand*, Diosc.

Προεμπίπλημι, (πρό, ἐμπίπλημι) *to fill up before*, Luc. Calumn. 8, in pass.

Προεμπίπτω, (πρό, ἐμπίπτω) *to rush in first* or *before*, Plut. 2, 948 A (al. προςεμ-).

Προεμπλήθω, (πρό, ἐμπλήθω) *to be quite full*, Luc.

Προεμπνέω, *to blow into before* or *first*.

Προεμπολεύς, ὁ, *a previous buyer*, A. B.

Προεμφαίνω, (πρό, ἐμφαίνω) *to show* or *exhibit before*, App.

Προεμφανίζομαι, as pass., *to appear before*, Longin.

Προεμφορέομαι, (πρό, ἐμφορέω) as pass., *to be filled, glutted before with* a thing, τινός, Plut. 2, 1067 F.

Προεμφράσσω, (πρό, ἐμφράσσω) *to stop* or *block up before*, Clem. Al.

Προενάρχομαι, fut. -ξομαι, (πρό, ἐν, ἄρχω) dep. mid., *to begin before*, N. T.

Προενδείκνῡμι, *to state beforehand*, esp. in a court of justice.

Προενδημέω, ῶ, (πρό, ἐνδημέω) *to be in the country* or *among the people before*, Joseph.: metaph., πρ. τοῖς πράγμασι, *to familiarize one's self* with things *beforehand*, Posidon.

Προενδίδωμι, (πρό, ἐνδίδωμι) *to give in* or *yield before*, Hipp. [ῐ]

Προενεγκεῖν, inf. aor. of προφέρω.

Προενέδρα, ας, ἡ, *an ambush*.

Προενεδρεύω, (πρό, ἐνεδρεύω) *to lay an ambush before*, App.

Προενείρω, *to join to, attach, insert before*.

Προενέπω, and lengthd. προεννέπω, προὐννέπω, (as always in Trag.) (πρό, ἐνέπω): *to proclaim, announce*, τινί τι, Aesch. Eum. 98; τι, Ib. 852: πρ. τινὰ χαίρειν, *I publicly bid* him hail, Soph. Tr. 227.

Προενεργέω, ῶ, (πρό, ἐνεργέω) *to work at, practise before*, Arist. Metaph. 8, 5. 1.

Προενέχομαι, (πρό, ἐν, ἔχω) as pass.: *to be caught* or *held in bonds before*, LXX.

Προενεχῠριάζομαι, (πρό, ἐνεχυριάζω) as pass.: *to be laid under obligation by a previous favour*, Charito.

Προενθῡμέομαι, dep., c. fut. mid. et aor. pass., *to think on* or *take to heart before*, c. gen.

Προενίσταμαι, (πρό, ἐνίστημι) *to object beforehand*, Arist. Soph. Elench. 15. 8.

Προεννέπω, v. προενέπω.

Προεννοέω, ῶ, f. -ήσω, (πρό, ἐννοέω) *to ponder beforehand*, Artemid. 1, 3.

Προενοικέω, ῶ, (πρό, ἐνοικέω) *to dwell in before*:—c. acc., *to inhabit before*, Synes. Hence

Προενοίκησις, εως, ἡ, *a dwelling in before*, c. dupl. gen. pers. et loci, Thuc. 1, 25.

Προενσείω, (πρό, ἐνσείω) *to urge on* or *set at before*, τινί τι, Plut. Eumen. 6.

Προενστατέον, verb. adj. from προενίσταμαι, *one must object beforehand*, Arist. Soph. Elench. 17, 19.

Προεντίκτω, (πρό, ἐντίκτω) *to lay* eggs *in before*, ᾠά, Arist. H. A. 4, 2, 17.

Προεντυγχάνω, (πρό, ἐντυγχάνω) *to converse with before*, Plut. Nic. 10, etc.

Προεντύνω, *to make ready before*.

Προεξαγγέλλω, (πρό, ἐξαγγέλλω) *to announce beforehand*, Dem. 419, 15.

Προεξαγκωνίζω, (πρό, ἐξαγκωνίζω) as a pugilistic term, *to move the arms and elbows before*, as in sparring, metaph., Arist. Rhet. 3, 14, 11.

Προεξάγω, (πρό, ἐξάγω) *to bring out beforehand* or *first*, Hdt. 9, 106: *to lead out before* or *in front*, πρ. τῷ κέρᾳ (as if intrans.), Thuc. 8, 25 (but cf. προεξαΐσσω, προεξάρχω):—πρ. ἑαυτὸν ἐκ τοῦ ζῆν, Polyb. 30, 7, 8:—pass., *to go out first*, Thuc. 7, 70. [ᾰ]

Προεξᾰδῠνᾰτέω, ῶ, *to be wholly powerless before*, Hipp., v. Föes. Oecon.

Προεξαιρέω, ῶ, (πρό, ἐξαιρέω) *to take out before*, Luc. Alex. 15, in pass.

Προεξαΐσσω, Att. -ᾴσσω; f. -ξω (πρό, ἐξαΐσσω):—*to dart out before*, as out of the ranks in battle, Hdt. 9, 62; and so Dind. reads προεξᾴξαντες in Thuc. 8, 25, where Bekk. προεξᾰξαντες (from ἄγω). [ᾱ Ep.]

Προεξάλλομαι, (πρό, ἐξάλλομαι) dep. mid., *to leap out first* or *before*, Themist.

Προεξᾰμαρτάνω, (πρό, ἐξαμαρτάνω) *to do wrong before*, Isocr. 75 B; εἴς τινα, Id. 123 C.

Προεξανάγομαι, (πρό, ἐξανάγω) as pass., *to put out to sea before*, Dion. H.

Προεξανθέω, ῶ, (πρό, ἐξανθέω) *to put forth as flowers first*, Plut. 2, 552 C. Hence

Προεξάνθημα, ατος, τό, *a blossom put forth before, previous produce*.

Προεξανίστᾰμαι, pass., with aor. 2, pf., and plqpf. act.: (πρό, ἐκ, ἀνά, ἵστημι):—*to rise and go out before*, πρ. ἐς τοὺς βαρβάρους, *to rise before* others *and march* against them, Hdt. 9, 62; so too, πρ. τῷ πολέμῳ, Plut. Rom. 16, etc.:—in a race, *to start before* the signal is given, *start too soon*, Hdt. 8, 59.

Προεξαπατάω, ῶ, (πρό, ἐξαπατάω) *to deceive before*, Arist. Rhet. 3, 11, 6.

Προεξαποστέλλω, (πρό, ἐξαποστέλλω) *to send out before*, Polyb. 3, 86. 3.

Προεξαρτάω, ῶ, (πρό, ἐξαρτάω) *to hang up in front* or *before*, Diod.

Προεξάρχω, (πρό, ἐξάρχω) *to begin first of all*, v. l. for προεξάγω in Thuc. 8, 25, adopted by Poppo; cf. Lob. Phryn. p. 287.

Προεξασθενέω, ῶ, (πρό, ἐξασθενέω) *to become quite weak before*, Arist. Probl. 1, 50, 2.

Προεξεγείρω, *to excite before*, A. B.

Προεξέδρα, ας, ἡ, Ion. -δρη, *a raised seat, chair of state*, Hdt. 7, 44.

Προέξειμι, (πρό, ἐκ, εἶμι) *to go out* or *sally forth before*, Thuc. 3, 1.

Προεξειρεσία, ας, ἡ, *a part of a ship's sides*, perh. = παρεξειρεσία.

Προεξελαύνω, fut. -ελάσω, (πρό, ἐξελαύνω) *to go, ride, drive out before*, Plut. Philop. 7, etc.; π. πλοίῳ, *to run out* in a ship *before*, Id. Nic. 21.

Προεξενεγκεῖν, inf. aor. of προεκφέρω.

Προεξεπίστᾰμαι, contr. προὐξ-, (πρό, ἐκ, ἐπίσταμαι) dep., c. fut. mid., et aor. pass.: *to know exactly beforehand*, Aesch. Pr. 101, 699.

Προεξεργάζομαι, dep. mid., *to bring work to an end before*.

Προεξερευνάω, ῶ, contr. προὐξ-; (πρό, ἐξερευνάω) *to investigate before*, Eur. Phoen. 92. Hence

Προεξερευνητής, contr. προὐξ-, οῦ, ὁ, *an explorer sent before*, Eur. Rhes. 296.

Προεξέρχομαι, (πρό, ἐξέρχομαι) dep. mid., c. aor. et pf. act.: *to go out* or *forth before*, Thuc. 7, 74, Polyb. 2, 23. 6.

Προεξετάζω, (πρό, ἐξετάζω) *to examine before*, Luc. Merc. Cond. 5.

Προεξευκρινέω, ῶ, *to examine carefully, distinguish before*, like προδιευκρινέω, Hipp.

Προεξεφίεμαι, contr. προὐξ-, (πρό, ἐκ, ἐπί, ἵημι) as mid., *to command, bid, require beforehand*, Soph. Tr. 759.

Προεξηγέομαι, (πρό, ἐξηγέομαι) dep. mid., *to explain before*, Dion. H.

Προεξιλεόομαι, (πρό, ἐξιλεόω) dep. mid., *to propitiate before*, Sostrat. ap. Stob. p. 404.

Προεξίστᾰμαι, as pass., (πρό, ἐκ, ἵστημι) *to go out of the way, make way before*.—II. *to stand out, project*.

Προεξοδεύω, (πρό, ἐξοδεύω) *to go out, go forth before*, Joseph.

Προεξομᾰλίζω, (πρό, ἐξομαλίζω) *to make even* or *level before*, Joseph.

Προεξορμάω, ῶ, (πρό, ἐξορμάω) *to set out beforehand*, Xen. Mem. 3, 13, 5.

Προεορτάζω, f. -άσω, (πρό, ἑορτάζω) *to celebrate before*, as a festival, Hdn.

Προεόρτιος, ον, (ἑορτή) *before a festival*.

Προεπαγγέλλω, (πρό, ἐπαγγέλλω) *to announce, declare, appoint before*, Dio C. 40, 32: — mid., *to promise before*, N. T. Hence

Προεπάγγελσις, εως, ἡ, *a previous announcement*, Dio C. 38, 41.

Προεπαινέω, ῶ, (πρό, ἐπαινέω) *to praise beforehand*, Thuc. 3, 38.

Προεπανασείω, (πρό, ἐπανασείω) *to raise the hand against before*: metaph., παρασκευὴ προεπανεσείσθη, it *was in agitation before*, Thuc. 5, 17.

Προεπαφίημι, (πρό, ἐπαφίημι) *to send forward against*, Luc. Tox. 54.

Προεπειςφέρω, *to carry in before*, Inscr.

Προεπεξορμάω, ῶ, *to march out, sally forth against before*.

Προεπιβάλλω, (πρό, ἐπιβάλλω) *to throw* or *lay upon before*, πρ. τὰς χεῖράς τινι, Polyb. 16, 9, 3.—II. intr., *to fall* or *rush upon before*.

Προεπιβουλεύω, (πρό, ἐπιβουλεύω) *to plot against beforehand*, τινί, Thuc. 1, 33.

Προεπιβουλή, ῆς, ἡ, *a plot laid beforehand*, Dio C.

Προεπιγιγνώσκω, (πρό, ἐπιγιγνώσκω) *to become acquainted with before*, Sext. Emp.

Προεπιδείκνῡμι, (πρό, ἐπιδείκνυμι) *to display before*, prob. l. Isocr. 29 A.

Προεπίδεσμος, ου, ὁ, (πρό, ἐπί, δεσμός) *a band* or *ligature put on at first*, Galen.

Προεπιδίδωμι, (πρό, ἐπιδίδωμι) *to make a free gift before*, Clem. Al. [ῐ]

Προεπίζευξις, ἡ, a rhet. figure, *where a verb is put between two substantives*, so as to belong to both, cf. προδιαζεύγνυμι.

Προεπικοινόω, ῶ, *to impart as a subject for deliberation*, Dio C.

Προεπικρίνω, (πρό, ἐπικρίνω) *to judge upon before*, Sext. Emp.

Προεπιλογίζομαι, dep., *to calculate* or *consider before*, Philo.

Προεπινοέω, *to consider before*, Strab.

Προεπιξενόομαι, (πρό, ἐπί, ξενόω) as pass., *to be received as a guest before, turn in and abide at one's house*, τινί, Luc. Bis Acc. 7.

Προεπιπάσσω, *to strew upon before*.

Προεπιπλήσσω, (πρό, ἐπιπλήσσω) *to be the first to blame*, τινί, Arist. Rhet. 3, 7, 9.

Προεπισκέπτομαι, v. sq.

Προεπισκοπέω, ῶ, c. fut. mid. -σκέ

ψομαι, (πρό, ἐπισκοπέω) *to observe, inspect, consider before*, Strab., Luc. Merc. Cond. 3.

Προεπίστᾰμαι, (πρό, ἐπίσταμαι) dep., c. fut. mid. et aor. pass.: — *to know* or *understand beforehand*, Plat. Gorg. 459 E. Xen. Cyr. 4, 3, 12.

Προεπιστέλλω, (πρό, ἐπιστέλλω) *to send on before, to give command, enjoin before*, τινί, Paus. 7, 11, 1.

Προεπιχειρέω, ῶ, (πρό, ἐπιχειρέω) *to undertake, attack before*, Thuc. 6, 34; Plut.

Προεπιχείρησις, εως, ἡ, *an attacking first*, Dion. H.

Προεποικέω, ῶ, (πρό, ἐποικέω) *to settle upon, inhabit before*, Strab.

Προεργάζομαι, (πρό, ἐργάζομαι) dep. mid. c. pf. pass., *to do* or *work at beforehand*, τινί τι, Hdt. 2, 158; πρ. γῆν, *to till* the land *first*, Xen. Oec. 20, 3:—perf. also in pass. signf., τὰ προειργασμένα, *former exploits, former deeds*, Thuc. 2, 89, cf. 8, 65; ἡ προειργασμένη δόξα, glory *won before*, Xen. An. 6, 1, 21.

Προερεθίζω, f. -ίσω, (πρό, ἐρεθίζω) *to excite before*, Galen.

Προερέσσω, f. -έσω, (πρό, ἐρέσσω) *to row forwards*, ἐς λιμένα, Od. 13, 279.

Προερευνάω, ῶ, f. -ήσω, (πρό, ἐρευνάω) *to search out first* or *before:* also in mid., οἱ προερευνώμενοι ἱππεῖς, the videttes, Xen. Lac. 13, 6.

Προερέω, Att. contr. προερῶ, serving as fut. to προεῖπον, (πρό, ἐρέω) *to order beforehand* or *publicly*, τινί, c. inf., Hdt. 1, 77, 81, etc.; also, πρ. τινὶ ὡς..., Hdt. 3, 61. — To this also belong fut. pass. προειρήσομαι: pf. προείρηκα, pass. -είρημαι; hence, part. προειρημένος, *fore-ordained, appointed*, Hdt. 1, 126; 6, 128; aor. pass. προεῤῥήθην, Xen. Ages. 1, 17.

†Πρόερνα, ης, ἡ, *Proerna*, a city of Phthiotis in Thessaly, Strab. p. 434.

Προερύω, f. -ύσω, (πρό, ἐρύω) *to draw on* or *forward*, in Hom. always of ships, πρ. νῆα, *to move* a ship *forward*, whether by hauling from the beach to the sea, Il. 1, 308; 9, 358; or, by rowing from the open sea towards the shore, Od. 9, 73; the latter signf. marked by the addition of ἐρετμοῖς in Il. 1, 435. [ῠ; hence in Hom. fut. προερύσσω, aor. without augm. προέρυσσα.]

Προέρχομαι, f. -ελεύσομαι; (πρό, ἔρχομαι) dep. mid., c. aor. et pf. act.; (v. fin.) *To come* or *go forward, to go on, advance*, Hdt. 1, 207; 9, 14: τὰ Περσέων πρήγματα ἐς τοῦτο προελθόντα, the power of the Persians *having advanced* to this height, Hdt. 7, 50, 2: so, in Att., εἰς πᾶν μοχθηρίας πρ., Dem. 29, 18; οὕτως αἰσχρῶς πρ., Id. 688, 17; προεληλυθὼς ἡλικίᾳ, *advanced* in age, Xen. Hell. 6, 1, 4; προεληλυθέναι πόῤῥω φυλακῆς, *to be far gone* in cautiousness, Id. Hier. 4, 4: also, c. acc. cognato, πρ. ὁδόν, Plat. Rep. 328 E.—2. *to go before* or *first*, Xen. Cyr. 6, 3, 9, etc. — 3. of time, *to go on*, προελθόντος χρόνου, Plat. Polit. 273 A; cf. Parm. 152 A. Cf. πρόειμι.—Usu. pf. form προὐλήλυθα, Piers. Moer. p. 302; but also προελήλυθα, Meineke Menand. p. 45.

Προερωτάω, ῶ, f. -ήσω, *to ask before.*

Πρόες, imperat. aor. 2 of προΐημι, Od.

Προεσθίω, (πρό, ἐσθίω) *to eat before*, Luc. Paras. 59: the part. aor. pass. προεδεσθέν occurs in Arist. 20, 34, 2; but no pres. προέδω occurs.

Πρόεσις, εως, ἡ, (προΐημι) *a sending forth, letting fall, casting*, σπέρματος, Arist. H. A. 10, 2, 3: *a throwing away*, opp. to λῆψις, Id. Eth. N. 2, 7, 4.

Προεστέᾰτε or προέστᾰτε, Ion. for προεστήκατε, Hdt. 5, 49, cf. Buttm. Ausf. Gr. § 110 Anm. 13.

Προέτειος, ον, (πρό, ἔτος) *of the last year*, Arist. Probl. 20, 14, 2.

Προετέον, verb. adj. from προΐημι, *one must throw away*, or *give up*, τι, Dinarch. 101, 44, Plut. Galb. 4.

Προετικός, ή, όν, (προΐημι) *throwing away, giving lavishly*, τινί, Arist. Rhet. 1, 9, 29; *lavish*, Xen. Mem. 3. 1, 6, opp. to καθεκτικός, Arist. Probl. 33, 15, 4: πρ. δαπάνης, *lavish* of expense, Def. Plat. 416 B; χρημάτων, Arist. ap. Stob. tit. 1, 18. Adv. -κῶς.

Προετοιμάζω, f. -άσω, (πρό, ἑτοιμάζω) *to get ready, prepare before*:—mid. *to prepare for one's own use*, Hdt. 7, 21; 8, 24. Hence

Προετοίμᾰσις, ἡ, *previous preparation*; and

Προετοιμαστής, οῦ, ὁ, *one who prepares beforehand.*

Προευαγγελίζομαι, (πρό, εὐαγγελίζομαι) *to bring glad tidings beforehand*, Philo.

Προευδοκῑμέω, and as dep. προευδοκῑμέομαι, *to be in good repute before*, Dion. H.

Προευεργετέω, ῶ, (πρό, εὐεργετέω) *to confer a favour before*, τινά, upon one. Diod.

Προευθετίζω, f. -ίσω, (πρό, εὐθετίζω) *to arrange before*, Apoll. Dysc. de Synt. p. 303, Sylb.

Προευκρῐνέω, ῶ, *to pick out carefully before*, Aretae.

Προευλᾰβέομαι, (πρό, εὐλαβέομαι) dep., c. fut. mid. et aor. pass.: *to take heed, be cautious beforehand*, Dem. 798, fin.

Προευπορέομαι, (πρό, εὐπορέω) as pass., *to be provided with resources*, Dem. 731, 3; al. προςευπ-, sed v. Schäf. App. Dem. 4, p. 231.

Προευτελίζω, *to hold cheap, despise before.*

Προευτρεπίζω, *to adjust* or *put in good order beforehand.*

Προευφραίνω, (πρό, εὐφραίνω) *to rejoice before*, Ael. N. A. 10, 19.

Προεύχομαι, dep., *to pray for*, τινός.

Προεφίστημι, f. -επιστήσω, (πρό, ἐφίστημι) *to call one's attention to* a thing *beforehand*, πρ. τοὺς ἀκούοντας ἐπί τι, Polyb. 10, 2, 1.

Προεφοδεύω, (πρό, ἐφοδεύω) *to travel through* or *traverse before*, Strab.

Προεφοδιάζω, (πρό, ἐφοδιάζω) *to furnish beforehand for a journey*, Philo.

Προεφοράω, ῶ, (πρό, ἐφοράω) *to survey before*, M. Anton. 7, 49.

Προεφορμάω, ῶ, *to rush upon first*, Heliod.

Προεχής, ές, *prominent:* from

Προέχω, contr. προὔχω, and so always in Hom., except when there should be an augm.; therefore πρόεχε, not προὔχε, for προεῖχε, Od. 12, 11: contr. also in Soph., and even in the prose of Thuc.: f. προέξω: aor. προέσχον, προὔσχον, (πρό, ἔχω). *To hold before*, esp. so as to protect another, as, πρ. τὼ χεῖρε, Xen. Cyr. 2, 3, 10; τὴν ἀσπίδα τῆς κωλῆς πρ., Ar. Nub. 989: — mid., προέχομαι, contr. προὔχομαι, *to hold before one's self*, Od. 3, 8; *to hold out before one*, πρὸ δούρατ' ἔχοντο, Il. 17, 355, cf. Hdt. 2, 42.—2. metaph., *to put forward, use as a pretext*, with or without πρόφασιν, Hdt. 8, 3; cf. Valck. ad 9, 4, Soph. Ant. 80, Thuc. 1, 140.—3. *to hold forth, offer*, in mid., Thuc. 3, 68: in mid., also, *to hold out* a child (to do its needs), Ar. Nub. 1385.—II. *to have before* or *in preference to* others, πρ. τιμὴν τῶν ἐνδίκων, *to have* honour *before* the just, Soph. Ant. 208 (al. προςέξουσι, sed v. Dind.)—III. intr., *to come forward* or *forth, to advance, jut out*, Hom., always in a local sense, of projecting shores, towers, hills, etc., ὅθ' ἀκροτάτη πρόεχ' ἀκτή, Od. 12, 11, cf. 10, 90; ἐπ' ἠϊόνας προὐχούσας, Od. 6, 138; πύργῳ ἐπὶ προὔχοντι, Il. 22, 97, etc.; so, ἀκτὴ προέχουσα ἐς τὸν πόντον, Hdt. 4, 177; and in Att., as Thuc. 4, 109; 6, 97; τὸ προέχον τῆς ἐμβολῆς, Id. 2, 76: also in running, *to be the first, have the start*, Il. 23, 325, 453; πρ. τινὸς ἡμέρης ὁδῷ, *to keep* a day's march *ahead of* him, Hdt. 4, 120; προέχων τῶν ἄλλων (ὁ ἵππος) *getting before* the rest, Hdt. 9, 22; πρ. κεφαλῇ, *to beat* by a head, in racing, Xen. Cyr. 4, 3, 16:—and of time, εἴκοσιν ἔτεσιν πρ., Plat. Legg. 879 C.—2. of rank, c. gen., δήμου προὔχουσιν, *they are the first* or *chief* of the people, H. Hom. Cer. 151:—absol., ὁ προὔχων, one's *superior*, Thuc. 3, 84; οἱ προὔχοντες, *the chief men*, Id. 5, 17; and so freq. in Oratt.—3. *to surpass, excel*, τινός, Soph. Phil. 138; τινί, in a thing, Hdt 1, 1, 32, 56, etc., and freq. in Att.; also, ἔν τινι, Thuc. 6, 16; πρός τι, Dem. 10, 14:—very rarely, like διαφέρω, c. acc. pers., Xen. An. 3, 2, 19, ubi v. Poppo.—IV. *to have before, beforehand* or *first*, of time, Valck. Hdt. 9, 4, Schäf. Dion. Comp. p. 27.—V. in rare signf., *to hold, be in possession of, know beforehand*,=πρότερον ἔχω, Schweigh. Hdt. 9, 4.—VI. impers., οὔ τι προέχει, *it nought avails*, c. inf., Valck. Hdt. 9, 27.—Cf. προΐσχω.

Προέψω, f. -εψήσω, (πρό, ἕψω) *to cook* or *dress before*, Hipp., Ath. 381 B.

Προεωλίζω, (πρό, ἑωλίζω) *to make meat tender by keeping*, Galen.

Προζημιόω, ῶ, *to punish before.*

Προζητέω, ῶ, f. -ήσω, (πρό, ζητέω) *to seek before*, Arist. Memor. 2, 9.

Προζωγρᾰφέω, ῶ, *to paint before.*

Προζώννῡμι, f. -ζώσω, (πρό, ζώννυμι) *to gird beforehand* or *in front*:—mid., *to gird one's self so*, as with an apron, Pherecr. Ipn. 7.

Προηβάω, ῶ, f. -ήσω, *to grow young* or *youthful before.*

Προηγεμονεύω, f. -σω, *to guide before*, Nonn.

Προηγεμών, όνος, ὁ, (πρό, ἡγεμών) *one who goes before as a guide*, Dem. 313, 27.

Προηγέομαι, f. -ήσομαι, (πρό, ἡγέομαι) dep. mid., *to go first and lead the way*, Hdt. 2, 48, and Xen.; τινί, *for* a person, i. e. *to guide* him, Ar. Plut. 1195, Xen. Cyr. 2, 1, 1; πρ. τὴν ὁδόν, Xen. An. 6, 5, 10: *to be the leader* or *spokesman*, Id. Hell. 1, 1, 27:—ἴχνη προηγούμενα, the tracks *of persons gone before*, v. l. Xen. An. 7, 3, 42:—also c. gen., πρ. τῆς πομπῆς, Polyb. 12, 13, 11.—2. τὰ προηγούμενα, *things granted, the premises*, Lat. *data, posita*, Id. 16, 16, 2.

Προηγέτις, ιδος, fem. from προηγέτης, Paul. S. Ecphr. 199.

Προηγετήρ, ῆρος, and in Philem. p. 420 προηγέτης, οῦ, ὁ,=προηγήτης.

Προήγησις, ἡ, (προηγέομαι) *a going before to show the way.*

Προηγήτειρα, ἡ, fem. from sq., Ap. Rh.

Προηγητήρ, ῆρος, Eur. Bacch. 1159; and προηγητής, οῦ, ὁ, Soph. O. T. 1292, Ant. 990; (προηγέομαι):—*one who goes before to show the way, a guide.* Hence

Προηγητικός, ή, όν, *going before, guiding.*

Προηγμένα, τά, part. pf. pass. from προάγω I. 3, a term of Stoical philosophy, *things that are preferred before others*, not as absolutely good (ἀγαθά), but as coming next to these, and to be chosen rather than what is absolutely bad, Cicero's *promota, producta, praeposita, praecipua*, v. esp. Zeno ap. Diog. L. 7, 105; opp. to ἀποπροηγμένα, Lat. *remota, rejecta.*—The aor. pass. προαχθῆναι was also used in this signf., Diog. L. 7, 106.—Cf. Ritter Hist. of Philos. 3, p. 568.

Προηγορέω, ῶ, f. -ήσω, (προήγορος) *to speak for* or *in behalf of*, τινος, Xen. An. 5, 5, 7, Hell. 2, 2, 22; also τινί, Plut. Brut. 6.

Προηγορεών, ῶνος, ὁ, also contr. πρηγορεών, *the crop of birds*, prob. from πρό and ἀγείρω, because they collected and softened their food there before it passed into the second stomach.

Προηγορία, ας, ἡ, *a speaking for* or *in behalf of* others, *an intercession, defence*: from

Προήγορος, ὁ, (πρό, ἀγορά) *one who speaks for* or *in behalf of* others, *a defender, advocate*, LXX.

Προηγουμένως, adv. part. from προηγέομαι, *beforehand, antecedently*, Plut. Demetr. 1, Id. 2, 653 D, etc.—II. *principally, excellently*, Theophr.

Προήδομαι, f. -ησθήσομαι, (πρό, ἥδομαι) as pass.: *to rejoice, be delighted before.*

Προήκης, ες, (πρό, ἀκή) *pointed in front*, epith. of an oar, Od. 12, 205; others make it=προέχων, *projecting.*

Προήκω, f. -ξω, (πρό, ἥκω) *to have gone before, be the first*, ἀξιώματι, Thuc. 2, 34; χρήμασι, Xen. Hell. 7, 1, 23.—II. *to jut forward, reach beyond*, τινός, Id. Cyn. 10, 7:—πρ. ἐς βαθὺ τῆς ἡλικίας, Ar. Nub. 513; εἰς τοῦτο πρ., *to be come* to this pass, Dem. 28, 5.

Προηλιάζω, f. -άσω, *to lay* or *dry in the sun before.*

Προῆμαρ, (πρό, ἦμαρ) adv., *all day*, opp. to πρόννξ, Simon. Amorg. 47.

Προηρόσιος, α, ον, (πρό, ἀρόω):—*done* or *held before the time of tillage*, hence, τὰ προηρόσια (sc. ἱερά), or αἱ προηρόσιαι (sc. θυσίαι), a festival *at that time* celebrated by Athens for the whole of Greece, Lycurg. ap. Suid., Epict. 3, 21, Plut. 2, 1119 F, cf. Wyttenb. ad 158 E: θεοὶ προηρόσιοι, the gods *in whose honour it was performed*, e. g. Ceres, Plut. 2, 158 E.

Προήσθησις, εως, ἡ, (προήδομαι) *joy beforehand*, Plat. Rep. 584 C, Bekker; al. προαίσθησις.

Προησσάομαι, Att. -ηττάομαι, (πρό, ἡσσάομαι) pass., c. fut. mid.: *to be beaten* or *worsted before*, τοῖς ὅλοις, Polyb. 3, 90, 4, etc.:—rarely in act., τὸ προηττῆσαν τὰς ψυχάς, Id. 2, 53, 3.

Προῆχα, rare pf. from προάγω, q. v.

Προηχέω, ῶ, f. -ήσω, (πρό, ἠχέω) *to make to resound before*, Philostr.

Προθᾰλής, ές, (πρό, θάλλω) *growing before the time, unusually early, precocious*, H. Hom. Cer. 242.

Προθεάομαι, f. -άσομαι [ᾱ], dep. mid., *to see before.*

Προθειλοπεδεύω, (πρό, θειλοπεδεύω) *to dry in the sun before*, Diosc.

Προθέλυμνος, ον, (πρό, θέλυμνον) *by the roots, from the bottom, utterly*, like πρόρριζος, προθελύμνους ἕλκετο χαίτας, he tore his hair out *by the roots*, Il. 10, 15; so, προθέλυμνα χαμαὶ βάλε δένδρεα, he threw to earth trees *uprooted*, Il. 9, 541 (so also, ἐφόρει τὰς δρῦς προθελύμνους, Ar. Eq. 528; προθέλυμνόν μ' ἀπώλεσας, Id. Pac. 1210):—but somewhat different in the third passage in Hom., Il. 13, 130, σάκος σάκεϊ προθελύμνῳ φράξαντες, fixing shield on shield *close-pressed*;—where θέλυμνα are *the several layers* or *coats of the shields*, as in τετραθέλυμνος; and so, προθέλυμνος would be (as translated) *with layer upon layer, close-pressed, thick*: it may however likewise be understood of the whole phalanx, fixing their shields *one over the other*, so that each became a sort of *foundation* to the one next it, somewhat like the Roman *testudo.*—Poet. word.

Πρόθεμα, ατος, τό, (προτίθημι) *a notice* or *order posted up publicly.*—II. *a foundation, base.*

Προθερᾰπεία, ας, ἡ, *previous service, attendance, care*, esp., *medical treatment* or *attendance*: from

Προθερᾰπεύω, (πρό, θεραπεύω) *to court beforehand*, τοὺς δυνατούς, Plut. Alcib. 25: *to prepare beforehand*, Plat. Rep. 429 E.

Προθερμαίνω, (πρό, θερμαίνω) *to warm before*, Plut. 2, 690 C, D, etc.

Πρόθεσις, εως, ἡ, (προτίθημι) *a placing before, setting up*: also, *a laying out*, as of a corpse, Plat. Legg. 959 A, E, Dem. 1071, 21.—II. *a public notice*: *the statement* of a question to be discussed, Arist. Rhet. 3, 13, 2: πρόθεσιν ποιεῖσθαι ὑπέρ τινος, to discuss a question, Id. Categ. 8, 38.—III. *a purpose, end proposed*, Id. An. Pr. 1, 32, 2, Polyb. 1, 54, 1, etc. —IV. in Gramm., *a preposition.*

Προθέσμιος, α, ον, (πρό, θεσμός) *appointed beforehand*: ἡ προθεσμία (sc. ἡμέρα), a day *fixed for* any thing, *a limited* period, within which money was to be paid, actions brought, etc., Plat. Legg. 954 E; at Athens if this period (prob. *five* years) was allowed to expire, the debt was not recoverable, Dem. 952, 19, cf. 989, 19, and Dict. Antiqq.: hence, προθεσμίας οὔσης τῷ κινδύνῳ, Lys. 109, 42; πρ. ἀδικημάτων, Id. 137, 37, etc.

Προθεσπίζω, f. -ίσω, (πρό, θεσπίζω) *to foretell*, Aesch. Pr. 211, Luc. Alex. 19.

Προθετικός, ή, όν, (πρόθεσις) *having to do with prefixing*: πρ. μόριον, *a preposition*, Gramm.

Προθέω, f. -θεύσομαι, (πρό, θέω) *to run before*, Il. 10, 362; πολὺ προθέεσκε, *he was* far *ahead*, Il. 22, 459, Od. 11, 515, v. l. Hes. Sc. 240; opp. to ἀπολείπομαι, Plat. Crat. 412 A.—2. *to run forward* or *forth*, Xen. An. 5, 8, 13.—II. c. acc., *to outrun, outstrip*, Id. Cyn. 3, 7; c. gen., Plut. Crass. 18.

Προθέω, old radic. form of προτίθημι, found once in Hom., τοὔνεκά οἱ προθέουσιν ὀνείδεα μυθήσασθαι; *do they* therefore *let* him speak reproachful words? Il. 1, 291; cf. Buttm. Ausf. Gr. § 106 Anm. 9.

Προθεωρέω, ῶ, f. -ήσω, (πρό, θεωρέω) *to consider before*, Hipp.—Hence verb. adj.,

Προθεωρητέον, *one must consider before*, v. l. Arist. Coel. 3, 3, 3.

Προθεωρία, ας, ἡ, *previous examination.*

Προθήγω, f. -ξω, *to sharpen at the point*, or, *beforehand.*

Προθήκη, ης, ἡ, (προτίθημι) *a setting out, displaying*:—*a sign set up by artisans.*—II. *a proposition*:—*a purpose*, like πρόθεσις.

Προθησαυρίζω, (πρό, θησαυρίζω) *to store up before*, Arist. Part. An. 3, 14, 9.

Προθνήσκω, f. -θᾰνοῦμαι, (πρό, θνήσκω) *to die before*, Thuc. 2, 52.—II. *to die for* one, Eur. Alc. 383, 684, etc.

†**Προθοήνωρ**, ορος, ὁ, *Prothoënor*, leader of the Boeotians before Troy. Il. 2, 495; 14, 450.

†**Πρόθοος**, ου, ὁ, (πρό, θοός) *Prothoüs*, son of Tenthredon, leader of the Magnesians before Troy, distinguished for his swiftness, Il. 2, 758. —2. a Lacedaemonian, Xen. Hell. 6, 4, 2.—Others in Apollod.; etc.

Προθορών, part. aor. of προθρώσκω, Il.

†**Προθόων**, ωνος, ὁ, *Prothoön*, a noble Trojan, Il. 14, 515.

Προθρηνέω, ῶ, (πρό, θρηνέω) *to wail before*, Aristid.

Προθρυλλέω or -θρῡλέω, ῶ, (πρό, θρυλλέω) *to noise abroad beforehand*, Luc.

Προθρώσκω: f. -θοροῦμαι: aor. προὔθορον, part. προθορών, inf. προθορεῖν (πρό, θρώσκω):—*to spring before, forth, forward*, Hom., but only in Il., and always in part. προθορών, as Il. 17, 522; μέγα προθορών, *springing* far *forward*, Il. 14, 363.

Προθύελλα, ης, ἡ, (πρό, θύελλα) *a storm the forerunner of another*, v. l. Hes. Th. 742.

Πρόθῡμα, ατος, τό, (προθύω) *a preparatory sacrifice offered before the regular one*, Ar. Plut. 660; cf. Eur. I. A. 1311.

Προθῡμέομαι, dep. with fut. mid. -ήσομαι, Plat. Phaed. 91 A, etc.; but also pass. προθυμηθήσομαι, Xen. Cyr. 2, 3, 3: aor. προὐθυμήθην, Xen. An. 4, 1, 22, Plat. Phaed. 69 D, but also ἐπροθυμήθην (πρόθυμος). *To be ready, willing, eager to do* a thing, c. inf., Hdt. 1, 36, 206, etc.; πρ. ὅπως.., Id. 1, 91, Plat. Phaed. 91 A: —c. acc., *to be eager* or *zealous for* a person or thing, *desire ardently*, Thuc. 4, 81; 5, 17, Plat. Phaed 64 A, etc.: —absol., *to be forward, zealous, anxious*, Hdt. 8, 86, Aesch. Pr. 381, 630, Xen., etc.:—also *to be of good cheer, in good spirits*, opp. to ἀθυμεῖν, Xen. Cyr. 6, 2, 13. Hence

Προθυμητέον, verb. adj., *one must exert one's self*, Plat. Phaed. 90 E, etc.: so too in plur. -τέα, Id. Legg. 770 B.

Προθῡμία, ας, Ion. -ίη, ης, ἡ (πρόθυμος):—*willingness, readiness, eagerness, zeal*, first in Il. 2, 588, ᾗσι προθυμίῃσι πεποιθώς [where ῑ], i. e. πρόθυμος ὤν: then in Hdt. 1, 124, etc., and Att., as Aesch. Pr. 341, etc. c. inf., *readiness to do*, Hdt. 1, 204; ἐκ προθυμίης τινός, at *the desire* of one, Hdt. 6, 65, cf. Eur. Hipp. 1329;—but c. gen. objecti, πρ. ἔργου, *the will* or *purpose* to act, Soph Tr. 669; so προθυμίαν ἔχειν πόνων, Eur. Tro 684; also, πᾶσαν πρ. ἔχειν,=προθυμεῖσθαι, c. inf., Plat. Prot. 327 B ὑπὸ προθυμίας, *with zeal*,=προθύμως, Plat.; πάσῃ προθυμίᾳ, with all *zeal*, Id. Rep. 412 E; opp. to ἀθυμία, Xen Cyr. 3, 2, 4.—II. *good will, ready kindness*, πρ. παρέχεσθαι εἴς τινα, περί τινα, Xen. Hell. 6, 5, 43, An. 7, 7, 45.

Προθῡμιάω, ῶ, f. -άσω [ᾱ], *to fumigate before*, Joseph.

Προθῡμοποιέομαι, dep., (πρόθυμος, ποιέω) *to make willing, ready* or *confident, to encourage*, Diod. 14, 56.

Πρόθῡμος, ον, (πρό, θυμός) *ready, willing, eager, zealous*, πρόθυμος ἦν, he *was ready* or (more strongly) he *wished* or *purposed*, Hdt. 6, 74; c. inf., ea *ger to* do, etc., Hdt. 2, 3; 6, 5, etc.; πρ. εἴς τι, *ready, eager for..*, Ar. Plut. 209, Xen. Cyr. 1, 4, 22; ἐπί τι, Xen. Hell. 1, 1, 34; πρός τι, Ib. 1, 5, 2:—c. gen. objecti, *eager for* a thing, Soph. El. 3;—τὸ πρόθυμον=προθυμία, Plat. Legg. 859 B.—II. *bearing good will, wishing well* to one, τινί and εἴς τινα, Xen. Hell. 2, 3, 40; 6, 5, 42.—III. adv. -μως, *readily, actively*, Hdt. 1, 111; 5, 13, etc.; πρ. ἔχειν πρός τι, Plat. Symp. 176 C:—compar. -ότερον, Xen. An. 1, 4, 9:—superl. -ότατα, Hdt. 2, 59: opp. to φίλως, Aesch. Ag. 1591.

Προθύραιος, ον, (πρό, θύρα) *before the door*, epith. of Diana, Orph. H. 1, 4:—τὰ προθύραια, like πρόθυρα, *the space before a door*, H. Hom. Merc. 384. [ῠ]

Προθῠρίδιος, α, ον,=foreg., Sext. Emp. p. 592. [ῐ]

Πρόθῠρον, ου, τό, (πρό, θύρα) *a front door, the door-way leading to the open air*, Od. 24, 323, etc.; also in plur., ἐπὶ προθύροις Ὀδυσῆος, Od. 1, 103, etc.—2. *the space before a door, a porch*, Od. 20, 355; 21, 299; where, as in a chapel, the household gods were placed, Pind. P. 3, 139:—Hdt. has it only in this signf., and always in plur., 3, 35, etc.; so in Att., Aesch. Cho. 966, Eur. Tro. 194, Plat., etc.; but in sing., Plat. Symp. 175 A, Prot. 314 C:—metaph., ἐπὶ τοῖς τοῦ ἀγαθοῦ προθύροις, Plat. Phil. 64 C.—It is the Lat. *vestibulum*, which Gallus ap. Gell. 16, 5, explains as locus *ante januam domus* vacuus, per quem a via aditus accessusque ad aedes est; so Vitruv. 6, 10, *ante januam vestibula.*

Πρόθῠσις, εως, ἡ, (προθύω) *the foot* or *base of an altar*, elsewh. κρηπίς, Paus. 5, 13, 9: the form προθῠσία is dub.

†Προθύτης, ου, ὁ, *Prothytes*, a Theban, Plut. Alex. 11.

Προθύω, (πρό, θύω) *to sacrifice before*, πρὸ πάντων τῶν θεῶν τῇ Ἑστίᾳ πρώτη πρ., Plat. Crat. 401 D.—II. *to sacrifice in behalf of* one, τινός and ὑπέρ τινος, Eur. Ion 805, Supp. 29;—in Ar. Thesm. 38, both senses seem to concur.

Προθωράκιον, ου, τό, (πρό, θώραξ) *a breastplate, corslet*, Strab. [ᾰ]

Προΐ, adv., (πρό)=πρωΐ, prob. only occurring in the derivs. πρόϊος, πρόϊμος.

Προϊάλλω, (πρό, ἰάλλω) *to send forth* or *away, dismiss*, Il. 8, 365; 11, 3, Od. 14, 18, Theocr. 25, 235.—Ep. word, used by Hom. always in impf. without augm. [ῐ]

Προϊάπτω, f. -ψω, (πρό, ἰάπτω)= foreg., *to send away, dismiss*, in Hom. always of men sent *untimely* to the nether world, προϊάπτειν τινὰ Ἄϊδι, Il. 1, 3; 6, 487; Ἀϊδωνῆϊ, Il. 5, 190. Ep. word, used by Aesch. Theb. 322, πόλιν Ἄϊδι προϊάψαι. [ῐ]

Προΐειν, Ion. and Att. impf. of προΐημι, Od.

Προϊζάνω,=sq.

Προΐζω, f. προϊζήσω, (πρό, ἵζω) *to set* or *place before*:—mid., *to sit before, take the first seat*, Hdt. 8, 67.

Προΐημι, Att. impf. προΐειν, εις, ει, now read even in Hom., Od. 9, 88; 10, 100, cf. Buttm. Ausf. Gr. § 108 Anm. 1: fut. προήσω: aor. 1 πρόηκα, in Hom. also προέηκα: 3 pl. aor. 2 πρόεσαν, imperat. πρόες, προέτω, Il.; inf. προέμεν for προεῖναι, Od. 10, 155.—We also have 3 pres. προΐει as if from προΐω, Il. 2, 752; 3 opt. προΐοι [ῐ], H. Hom. Ven. 153; cf. ἐξίημι II: (πρό, ἵημι). *To send before, send on* or *forward*, Il. 11, 201, Od. 9, 88, etc.; Hom. mostly uses it just like ἵημι, except that the prep. denotes a point towards which the action is directed:—also, *to send* something *to* another, ἀγγελίας, Od. 2, 92; κῦδος, Il. 16, 241; τήνδε θεῷ πρόες, *let* her *go* to the god, i. e. in reverence to him, Il. 1, 127: hence,—2. *to let loose, let fall*, esp., thoughtlessly, ἔπος προέηκε, *he let drop* a word, Od. 14, 466, cf. 20, 105; so, πηδάλιον ἐκ χειρῶν προέηκε, *he let* the helm *slip* from his hands, Od. 5, 316:—with an inf. added, πόδα προέηκε φέρεσθαι, *he let* his foot *slip*, and fell, Od. 19, 468; so also, αἰετὼ προέηκε πετέσθαι, *he let* them *loose* to fly, *let* them fly away, Od. 2, 147; οὖρον προέηκεν ἀῆναι, Od. 3, 183:—and in Pind., βασιλευέμεν τοι προήσειν, P. 4, 295.—3. with direct purpose, *to throw before one, throw away*, Od. 12, 253, Ar. Nub. 1214.—4. esp., of missiles, *to send forth, shoot* or *dart forth*, βέλος, ἔγχος, ὀϊστόν, etc., freq. in Hom., esp. in Il., e. g. 5, 15, 280.—5. of a river, ὕδωρ προΐει ἐς Πηνειόν, *it pours* its water into the Peneius, Il. 2, 752, cf. Hes. Fr. 6 (ap. Schol. Ven. Il. 2, Catal. 29), Eur. Hipp. 124.—6. *to give away, give up, deliver over, betray* one to his enemy, Hdt. 1, 159; 3, 137; πρ. χρήματα, *to give away* his money, Hdt. 1, 24; hence also, προϊέναι ἑαυτὸν ἐπί τι and εἴς τι, *to give up, devote* one's self to a thing, *throw* one's self *upon* it, ἐπὶ τὸ ἡδύ, Xen. Cyr. 7, 5, 76, ubi v. Poppo; but,—7. *to allow* a person *to do* a thing, c. inf., Pind. P. 4, 296, Xen. An. 7, 2, 15.—II. in prose mostly in mid. (which is never in Hom.), *to send from one's self, shoot*, βέλη, Polyb. 3, 73, 3; φωνήν, Id. 2, 29, 6 (c. infra 3).—2. *to give up, betray*, Hdt. 2, 121, 5, and freq. in Att.: also, *to desert, abandon, leave in the lurch*, Thuc. 1, 120, Xen. An. 1, 9, 10, etc.—3. of things, *to give away, give freely*, Lys. 162, 35; ἔρανόν τινι, Thuc. 2, 43, cf. 1, 44; προέσθαι ἀπὸ τῶν ἰδίων, Dem. 264, 23:—*to give* a thing *up* without payment received, Plat. Legg. 849 E:—esp., in bad sense, *to throw away*, Plat., etc.; εὐεργεσίαν τινί πρ., *to throw* it *away* on one, Plat. Gorg. 520 C, Xen. An. 7, 7, 47; so, λόγους προέσθαι, *to throw* words *away*, Elmsl. Med. 1020 (but also simply, *to utter* them, Tim. Locr. 100 C, cf. Dem. 377, 10): *to let go, let slip*, θοἰμάτιον, Dem. 583, 20; and metaph., πρ. τὸν καιρόν, τὸ παρόν, Lycurg. 165, 36, Dem. 11, 22: πρ. τι ἀνομοθέτητον, *to leave* it undone, Plat. Legg. 780 A:—hence, c. part., ἡμᾶς προέσθαι ἀδικουμένους, *to suffer* us to be wronged, Thuc. 2, 73.—4. in good sense, *to confide to one's care, give over* to one, Xen. Cyr. 5, 2, 9; *to lend*, Plat. Demod. 384 C.—5. *to drive forward*, τὸν λαγὼ εἰς τὰς ἄρκυς, Xen. Cyn. 6, 10: hence c. inf., τοὺς ἐρῶντας ἵμερος δρᾶν προΐεται, *forces* them *on* to do, Soph. Fr. 162.—III. pass., *to be let go, be neglected*, Isocr., and Dem. [In Hom. ῐ always, in Att. ῑ: v. plura sub ἵημι.]

Προῖκα, adv., v. προΐξ I.

Προίκειος, ον, (προΐξ) *belonging to a dowry.*

Προικίδιον, ου, τό, dim. from προΐξ, Plut. 2, 767 C: neut. from sq.

Προικίδιος, α, ον, = προίκειος, Philo.

Προικίζω, (προΐξ) *to portion, give a dowry*, Diod.

Προικῑμαῖος, α, ον, (προΐξ) *gratuitous*, Dio C.

Προίκιος, ον,=foreg., πρ. ἀοιδός, of the cicada, Leon. Tar. 60; πρ. χάρις, of honey, Anth.

Προικοδότης, ου, ὁ, (δίδωμι)= ἑεδνωτής, Schol. Il. 13, 382.

Προικός, adv., v. προΐξ I.—II. ὁ προικός,=προΐκτης.

Προικοφορέω, ῶ, *to give a dowry*:—mid., *to receive one.*

Προικοφόρος, ον, (προΐξ, φέρω) *bringing a dowry.*—II. *receiving a dowry.*

Προΐκτης, ου, ὁ, (προΐξ) strictly, *one who asks for* a gift, hence *a beggar*, Od. 17, 449; ἀνὴρ πρ., *a beggar*-man, 17, 352.

Προικῷος, α, ον,=προικιμαῖος.

Προϊλάσκω, f. -άσω, (πρό, ἱλάσκομαι) *to appease beforehand*, Paus. 5, 13, 4.

Πρόϊμος, ον, (προΐ) *early*, lengthd. form from πρῷμος. [ῐ]

Προΐξ, Att. προίξ, ἡ: gen. προικός, dat. προικί, acc. προῖκα:—*a gift, present*, προικὸς γεύεσθαι, to enjoy *a free gift*, Od. 17, 413: hence, the gen. προικός is used as adv., *freely, without return*, Lat. *gratis*, ἀργαλέον ἕνα προικὸς χαρίσασθαι, burthensome is it for a single person to give *without return*, Od. 13, 15:—so, later, more usu. in acc. προῖκα, like δωρεάν, Ar. Eq. 577, 679, Nub. 1426; προῖκα ἐργάζεσθαι, Plat. Rep. 346 E, etc.; also, *of one's self, without a teacher*, and in Soph. Fr. 779.—II. post-Hom., *a marriage-portion, dowry*, Lat. *dos*, first in Hippon. 52, then Lys. 153, 19, Plat. Legg. 774 C, etc.; ἐν προικὶ τιμᾶν, to reckon *as part of the dowry*, Dem. 1156, 15. (From προΐσσομαι, as Lat. *dos* from *do.*)

†Προίξης, ου, ὁ, *Proexes*, a Persian, Arr. An. 3, 28, 4.

Πρόϊος, α, ον, (προΐ)=πρόϊμος.

Προϊππᾰσία, ας, ἡ, (πρό, ἱππάζομαι) *a riding before others, at the head*, Polyaen.

Προϊππεύω, (πρό, ἱππεύω) *to ride before* or *in front*, Plut. Sull. 28, etc.; in mid., Id. Poplic. 22.

Προΐπτᾰμαι, dep. mid., *to fly before, take the lead in flying.*

Προΐσσομαι: f. προΐξομαι, Att. προίξομαι: dep. mid.:—*to ask a gift*, hence *to beg*, Archil. Fr. 28: but the word is most freq. in the compd. καταπρ-, though this is only used in fut. and aor. 1. (Some make προΐσσομαι a form of προΐσχω, *to put out the hand and beg*, like προτείνειν χεῖρα, which is also used by Archil.:—hence προΐξ, προΐκτης, Lat. *pro care, procari, precari.*)

Προΐστημι, f. -στήσω: aor. 1 προὔστησα, part. προστήσας, inf. προστῆσαι: pf. προὔστηκα, hence Ion. 2 plur. προεστέατε, Hdt. 5, 49; (πρό, ἵστημι). *To set before* or *in front, set at the head* as leader, *put in front for defence*, τινά, Il. 4, 156 (the only place in Hom.): *to put forward, allege*, Eur. Cycl. 319: *to set over*, τῆς πόλεως, Plat. Lach. 197 D, cf. Polyb. 1, 33, 7.

B. mostly in pass., with aor. 2 act. προὔστην; pf. προέστηκα, inf. προεστάναι, part. προεστώς (v. infra); very rare in aor. pass., as προσταθέντα, Soph. O. T. 206. *To put one's self before* or *forward, come forward*, Dem. 1393, 19: *to stand near*, τινί, Hdt. 1, 129.—2. c. acc. pers., *to approach*, Soph. El. 1378, cf. Fr. 580: so, προστῆναί νιν, *that it entered* his mind, Hdt. 1, 86: ubi v. Matthiä; (Schweigh. would refer this to προσ-ἵστημι, q. cf., as if προςστῆναι).—II. c. gen., *to be set over, be at the head of, lead*, τοῦ δήμου, Hdt. 3, 82, cf. 1, 59; and freq. in Att.; absol., οἱ προεστῶτες, Ion. -εῶτες, *the leading men, chiefs*, Hdt. 4, 79, Thuc. 3, 11, etc.; so, οἱ προεστηκότες in Xen.: hence,—2. *to manage, govern, rule, direct*, c. gen., Hdt. 5, 49: metaph., οὐκ ὀρθῶς σεωυτοῦ προέστηκας, *you do* not *manage* yourself well, Hdt. 2, 173.—III. *to place one's self, stand before* one *to guard* him, *to take charge of, protect*, τινός, Hdt. 9, 107, Eur. Heracl. 306, etc.; so, ἀναγκαίας τύχης πρόστητε, *relieve* me from my difficulties, Soph. Aj. 803; ὁ προστὰς τῆς εἰρήνης, *the champion* of peace, Aeschin. 49, 41; so, ἀρωγὰ προσταθέντα, Soph. O. T. 206:—but also,—2. *to offer one's self* for an affair, *attempt, undertake* it, esp. of laborious things, c. gen., πρ. τέχνης, Ath. 612 A, γνώμης, Polyb. 5, 5, 8:—so, τοῖσιν ἐχθροῖς προὐστήτην φόνου, Soph. El. 980.—3. προστῆναί τινι, *to stand over against one*, esp. as an adversary, Soph. Aj. 1133.

C. in mid., also c. acc., though Hdt. only uses aor. 1 in this way, *to put* one *before one's self, choose as one's leader*, Hdt. 1, 123; 4, 80; so, προΐστασθαι τουτονὶ ἑαυτοῦ, *to take as one's guardian*, Plat. Rep. 565 C, Dem. 1357, 25.—2. *to put forward, put out*, σκίπωνα, Hdt. 4, 172: hence, metaph., *to put* any thing *forward as an excuse, pretence, and use* it *as a screen*, τι, Dem. 62, 4, etc.; *for* a thing, τί τινος, Antipho 118, 1.

Προϊστορέω, ῶ, f. -ήσω, (πρό, ἱστορέω) *to inquire into before*: *to relate before*. Polyb. 1, 13, 9, in pass.

Προΐστωρ, ορος, ὁ, *one who knows beforehand*.

Προϊσχάνω, poet. collat. form from προϊσχω, Nonn.

Προϊσχναίνω, (πρό, ἰσχναίνω) *to dry up beforehand*.—II. intr., *to become dry* or *lean before*, Arist. Probl. 3, 23.

Προΐσχω,=προέχω, *to hold before, hold out*, as a shield, Hdt. 4, 200 (al. πρόςισχε).—2. as in mid., *to make excuses*, Xen. Hipparch. 5, 10.—II. usu. in mid. προΐσχομαι, *to hold out before one's self, stretch forth*, χεῖρας, Thuc. 3, 58, 66.—2. *to bring forward*, esp. by way of proposal, *to propose, offer*, Hdt. 1, 141, 164, etc.—3. *to put forward, allege, plead*, Id. 1, 3, etc., Thuc. 1, 26; esp., πρόφασιν πρ. τι, Hdt. 4, 165; 8, 3.

†Προιτίδης, ου, ὁ, *son of Proetus*, i. e. Melampus, Anth.

†Προιτίς, ίδος, ἡ, fem. adj., *of* or *relating to Proetus*; *αἱ* Προιτίδες, *daughters of Proetus*, i. e. Lysippe, Iphinoë, and Iphianassa, Apollod. 2, 2, 2;—*αἱ* Προιτίδες πύλαι, *the Proetian* gate in Boeotian Thebes, Aesch. Theb. 377, v. Pors. Eur. Or. 1150: in Aesch. Theb. 395 Προίτου πύλαι.

†Προῖτος, ου, ὁ, *Proetus*, son of Abas and Ocalea, king in Tiryns in Argolis, Il. 6, 160; Pind. N. 10, 77; Paus.; etc.—2. acc. to Paus. 9, 8, 4, a Theban, different from previous one, from whom the gate Προιτίδες was named.—Others in Paus.; etc.

Προϊχνεύω, *to track* or *trace beforehand*.

Προΐωξις, ἡ, (πρό, ἴωξις) *a driving before one* or *onwards*, Hes. Sc. 154;—opp. to παλίωξις. [ῐω]

Προκά, Ion. adv., *forthwith, straightway, suddenly*, Hdt. 1, 111; 6, 134. (Not from [illegible], but from πρό, as Lat. *protenus* from pro, Lob. Phryn. 51).

Προκαθαίρω, (πρό, καθαίρω) *to prepare by purifying*, Clem. Al.

Προκαθαρπάζω, f. -άσω and -άξω, *to snatch away by force before*.

Προκαθάρσιον, ου, τό, (προκαθαίρω) *previous purification*.

Προκάθαρσις, ἡ,=foreg.

Προκαθεδρία, ας, ἡ,=προεδρία, N. T.

Προκαθέζομαι, (πρό, καθέζομαι) dep. pass., *to sit before others, preside*: *to sit down before and besiege*: τόπου, Dion. H.—II. ἡ προκαθεζομένη πόλις, *the presiding* city, *the capital*, Schol. Soph. El. 4.

Προκαθεύδω, f. -δήσω, (πρό, καθεύδω) *to sleep before* or *first*, Ar. Vesp. 104.

Προκαθηγέομαι, f. -ήσομαι, (πρό, καθηγέομαι) dep. mid., *to go before and guide*, Polyb. 3, 95, 6; πρός τινα, Id. 3, 6, 7. Hence

Προκαθηγητήρ, ῆρος, and προκαθηγητής, οῦ, ὁ, *one who goes before, a leader*: *the first author* of a thing.—II. *an instrument for boring holes*, Math. Vett.

Προκάθημαι, Ion. προκάτημαι, strictly, pf. of προκαθέζομαι:—*to sit before*, τοσοῦτο πρὸ τῆς ἄλλης Ἑλλάδος, with the notion of distance, Hdt. 7, 172; esp., *to sit down before* a place, so as to defend it, and so, generally, *to protect, defend*, τινός, Hdt. 8, 36; 9, 106; so of sentinels, στρατιᾶς πρ., Eur. Rhes. 6.—II. *to sit over, preside over*, τῆς πόλεως, Plat. Legg. 758 D:—absol., *to sit in public, sit in judgment*, Polyb. 5, 63, 7, etc.

Προκαθίημι, (πρό, κατά, ἵημι) *to let down beforehand*, πόλιν πρ. εἰς ταραχήν, *to plunge* the city into confusion, Dem. 179, 20.—II. πρ. τινὰ ἐξαπατᾶν, *to put* a person *forward* in order to deceive, Id. 365, 13.

Προκαθίζω, Ion. προκατίζω: f. -ίσω (πρό, καθίζω):—*to sit down before* or *in front*, Il. 2, 463: *to sit in public, sit in state*, ἐς θρόνον, Hdt. 1, 14, cf. 97:—so also in mid., προκατίζεσθαι ἐς τὸ προάστειον, Hdt. 5, 12.—II. trans., *to set over*, ἐπί τινος, Polyb. 2, 24, 6. Hence

Προκάθισις, εως, ἡ, *a sitting before, presidency*.—II. *a sitting in public*, Plut. 2, 166 A.

Προκαθίστημι, (πρό, καθίστημι) *to lay down* or *set before*, φύλακας πρὸ στρατοπέδου, Xen. Hier. 6, 9.—II. in pass. and intr. tenses of act., *to be set before*, φυλακῆς μὴ προκαθεστηκυίας, no guard *having been set*, Thuc. 2, 2.

Προκαθοράω, ῶ, f. -κατόψομαι, (πρό, καθοράω) *to examine beforehand*, Hdt. 8, 23.

Προκαθοσιόω, ῶ, *to dedicate before*, Joseph.

Προκαίω, f. -καύσω, (πρό, καίω) *to burn before* or *in front of*, τινός, Xen. An. 7, 2, 18, Poppo.

Προκᾰκοπᾰθέω, ῶ, (πρό, κακοπαθέω) *to suffer ills before*, Aesch. Supp. 864.

Πρόκᾰκος, ον, (πρό, κακός) *exceeding bad*, κακὰ πρόκακα, evils *beyond evils*, Aesch. Pers. 986, 991; cf. Jac. Anth. P. 3, p. 257, and v. sub πρόπονος.

Προκᾰκόω, ῶ, (πρό, κακόω) *to treat ill before*, LXX.

Προκᾰλέω, ῶ, f. -έσω, (πρό, καλέω) *to call forth*:—but hardly used save in mid., προκαλέομαι, *to call forth* or *out to one*, esp., *to call out to fight, challenge, defy*, Il. 13, 809, Od. 8, 142; with μαχέσασθαι added, Il. 3, 432; 7, 39; also, πάντας προκαλέσσατο χάρμῃ, Il. 7, 218: so later, πρ. εἰς μάχην, Bast Ep. Cr. p. 56; μάχῃ, Anacreont. 12, 7; εἰς ἀγῶνα, Luc. Symp. 20; ἐς λόγους, Hdt. 4, 201; also, προκαλεῖσθαι τινά τι, *to challenge* one *in* a thing, Xen Cyr. 1, 4, 4.—2. *to invite beforehand* τινὰ ἐς λόγους, ἐς σπονδάς, ἐπὶ συμμαχίαν, Thuc. 3, 34; 4, 19; 5, 43 πρὸς τὸ συνδειπνεῖν, Plat. Symp. 21 C: c. acc. pers. et inf., πρ. τι ποιεῖν, Plat. Symp. 217 C, etc.—II. c acc. rei, προκαλεῖσθαί τι, *to make offers* or *proposals*, Thuc. 2, 72, 73, etc and c. acc. pers. added. προκαλεῖσθ τινα σπονδάς, εἰρήνην, *to offer* peace, Ar. Ach. 652, Eq. 796, Plat Euthyphr. 5 A.—2. as law-term, *make some offer* or *challenge* to the opponent for bringing about a decision, e. g. for submitting the case to arbitration, letting slaves be put to the torture, etc., Antipho 112, 15; 144, 6 etc.; πρ. τὴν μητέρα ὀμόσαι, *to offer* that she should take an oath, Dem 1279, 15; also, πρ. τινα εἰς ὅρκον, Id 1240, 27; also, πρ. τινά τι, *to make* one an *offer*, Id. 1168, 7, cf. 969, fin. v. πρόκλησις.—3. *to appeal*, προκαλεῖσθαι ἐπί τινα περί τινος, Polyb. 2 2, 13.—III. *to call up* or *forth, rouse awake*, Eur. H. F. 308; προκαλεῖσθαι τινα ἐπὶ τιμωρίαν, Dem. 586, 20.

Προκᾰλίζομαι, f. -ίσομαι, Dep mid., like προκαλέομαι, prob. only found in pres. and impf.:—*to call forth* or *out, challenge, defy*, Il. 5, 807; 7, 150; with μαχέσασθαι added, Il. 3 19; ἀεθλεύειν, Il. 4, 389; τοξάζεσθαι, Od. 8, 228; but, χερσὶ προκαλίζεσθαι *to challenge* one to a pugilistic combat Od. 18, 20.

Προκαλινδέω, ῶ, = προκυλινδέω (q. v.):—pass., *to fall prostrate before another*, Lat. *provolvi ad genua*, Isocr 72 C, Dem. 450, 3.

Προκάλισμα, ατος, τό, (προκαλίζομαι) *a summons, challenge*.

Προκάλυμμα, ατος, τό, *any thing put before, a veil, curtain*, such as were hung in doorways instead of doors Aesch. Ag. 691: *a covering*, as a protection, Thuc. 2, 75: metaph., *a screen* or *cloak*, Thuc. 3, 67; πρ. τῆς βδελυρίας, Luc. Pseudol. 31: [ᾰ] from

Προκᾰλύπτω, f. -ψω, (πρό, καλύπτω) *to hang before* or *put over as a covering*, ὑφὰς πέπλων, Eur. I. T. 312 so, in mid., *to put* something *over one's self, as a screen* or *cloak*, τι, Plat. Prot 316 D; hence, οὐ προκαλυπτομένα [τι] παρηΐδος, *putting* no *veil over* one's face, Eur. Phoen. 1485:—pass., προκεκαλυμμένος τι, *having* a thing *put over* one, Id. Gorg. 523 D.—II. *to cover over*, ἥλιον νεφέλη πρ., Xen. An. 3, 4, 8, Schneid.: so in mid., *to cover one's self* or *what is one's own*, προὐκαλύψατ' ὄμματα, *veiled her* eyes, Eur Med. 1147:—pass., *to be covered*, Xen Cyr. 5, 4, 45. Hence

Προκάλυψις, ἡ, *a placing before, so as to cover* or *protect*.

Προκάμνω, (πρό, κάμνω) *to work* or *toil before*, Theogn. 921.—II. *to work for* another, τινός, Soph. Aj. 1270—III. *to grow weary, give up, faint too soon*, Aesch. Eum. 78; μὴ προκάμητε πόδα, Eur. H. F. 119.—IV. πρ., *to have a previous illness*, Thuc. 2, 49; *to be distressed beforehand*, τινί, by a thing, Thuc. 2, 39.

Προκάμπῠλος, ον, *bent in the forepart, bent forward*.

Προκάρδιον, ου, τό, (καρδία) *the pit of the stomach*.

Προκάρηνος, ον, (πρό, κάρηνον) *head-foremost*, like πρηνής, Anth. P. 7, 632; 9, 533, Nonn., etc. [ᾰ]

Προκάρπιον, ου, τό, *the part of the hand next the* καρπός, Diosc.

Προκάς, άδος, ἡ,=πρόξ, H. Hom. Ven. 71.

Προκαταβαίνω, (πρό, καταβαίνω) *to go down before*, Arist. H. A. 7, 4, 1.

Προκαταβάλλω, (πρό, καταβάλλω) *to lay down beforehand*:—mid., *to lay the foundations of before*, οἰκοδόμημα, Dio C, 57, 10.

Προκατάβλημα, ατος, τό, *that which is paid beforehand.*

Προκαταβολή, ῆς, ἡ, (προκαταβάλλω) *a laying down beforehand*: esp., *paying in advance.*

Προκαταβρέχω, *to moisten before.*

Προκαταγγέλλω, *to announce* or *declare beforehand.* Hence

Προκαταγγέλσις, ἡ, *previous announcement.*

Προκατᾱγέτης, ου, ὁ, (ἡγέομαι) *one who goes before, a leader.*

Προκατᾱγέτις, ιδος, fem. from foreg., Anth.

Προκαταγιγνώσκω, (πρό, καταγιγνώσκω) *to condemn beforehand*, Ar. Vesp. 919; *to condemn by a pre-judgment*, τινός, Dem. 586, 22; also c. inf., πρ. τι εἶναι, *to prejudge* that.., Thuc. 3, 53; so, πρ. τινὸς ἀδικεῖν, Lys. 160, 1; also, πρ. τί τινος, as φόνον τινός, *to give a verdict of* murder *against* one *beforehand*, Antipho 139, 39; so, πρ. τινὸς ἄδικόν τι, Id. 129, 40; ἀδικίαν τινός, Lys. 152, 40.

Προκατάγνῡμι, *to break in pieces before.*

Προκατάγνωσις, ἡ, (προκαταγιγνώσκω) *a pre-judging, condemnation without hearing.*

Προκατάγω, f. -ξω, (πρό, κατάγω) *to lead down* or *back before*:—pass., *to run into harbour, come to land before*, Luc. Catapl. 18. [ᾰ] Hence

Προκατᾰγωγή, ῆς, ἡ, *a running into harbour before.*

Προκαταδῐκάζω, (πρό, καταδῐκάζω) *to condemn beforehand*, τινός, Dinarch. ap. Poll. 8, 24.

Προκαταδουλόω, ῶ, (πρό, καταδουλόω) *to enslave* or *subdue before*, Diod.

Προκαταδύνω, and -δύω, (πρό, καταδύνω) *to drown, sink before.*—II. intr., esp. in aor. 2 and in mid., *to go down, sink before.*

Προκαταθέω, (πρό, καταθέω) *to run down beforehand*, Xen. An. 6, 3, 10.

Προκαταθήγω, *to sharpen at the point before.*

Προκατακαίω, (πρό, κατακαίω) *to burn before*: also of a country, *to burn, lay waste all before* one, Xen. An. 1, 6, 2.

Προκατάκειμαι, f. -κείσομαι, (πρό, κατάκειμαι) defect. dep., *to lie down in front of* or *before*, esp. at meals, Luc.

Προκατακλάω, f. -άσω, *to break in pieces beforehand*, Joseph.

Προκατακλίνω, (πρό, κατακλίνω) *to make to lie down before* others, esp. at meals:—pass., = προκατάκειμαι, Luc. de Deor. 13, 1. Hence

Προκατάκλῐσις, ἡ, *the first* or *highest place at table*, Joseph.

Προκατακλύζω, *to wash* or *overflow beforehand.*

Προκατακοιμίζω, *to lull to sleep beforehand*, Clem. Al.

Προκατακόπτω, (πρό, κατακόπτω) *to cut up beforehand*, Antiph. Incert. 5.

Προκατακρίνω, (πρό, κατακρίνω) *to pronounce judgment, decide against* one, τινός: hence *to think* or *expect ill of* a thing in one, e. g. τῶν ἀνθρωπείων τὴν ἀδηλότητα, Plut. 2, 112 C.

Προκαταλαμβάνω, (πρό, καταλαμβάνω) *to seize beforehand, preoccupy*, esp. a military post, Thuc. 4, 89 (in pass.), Xen. An. 1, 3, 16, etc.; then, generally, *to preoccupy*, Aeschin. 89, 13; in a speech, Isocr. 55 D:—metaph., *to prevent, anticipate*, ἀποστάσεις, Thuc. 3, 46; π. τινὰ ἔς τι, Id. 1, 33; πρ. ὅπως μή.., Id. 6, 18; absol., Id. 3, 2, Plat., etc.

Προκαταλέγω, (πρό, καταλέγω) *to speak of in detail, describe beforehand*, Hdt. 4, 175, in pass.

Προκαταλήγω, (πρό, καταλήγω) *to leave off, terminate beforehand*, Polyb. 2, 14, 6.

Προκατάληψις, εως, ἡ, (προκαταλαμβάνω) *a seizing beforehand, preoccupation: an anticipation*, e. g. of an adversary's arguments, Arist. Rhet. Al. 19, 1.

Προκαταλλάσσω, f. -ξω, (πρό, καταλλάσσω) *to exchange beforehand*, esp. one place for another: hence pass., *to retire beforehand*, Diod.

Προκαταλύω, (πρό, καταλύω) *to break up* or *annul beforehand*, νόμους, Thuc. 3, 84; τὸν πλοῦν, Dem. 1290, 15:—mid., προκαταλύεσθαι τὴν ἔχθρην, *to end their mutual* enmity *before*, Hdt. 7, 6.

Προκαταμαλάσσω, (πρό, καταμαλάσσω) *to soften beforehand*, Diosc.

Προκαταμανθάνω, (πρό, καταμανθάνω) *to learn, consider beforehand*, Hipp.

Προκαταμαντεύομαι, (πρό, καταμαντεύομαι) dep., *to prophesy, foretell*, Dion. H.

Προκᾰτᾰνᾱλίσκω, (πρό, καταναλίσκω) *to waste, squander beforehand*, Dion. H.

Προκατανοέω, ῶ, (πρό, κατανοέω) *to remark, perceive beforehand*, Joseph. Hence

Προκατανόησις, εως, ἡ, *foreknowledge*, Epicur. ap. Diog. L. 10, 79.

Προκατανύσσω, Att. -ττω, (πρό, κατανύσσω) *to pierce, stab beforehand*, Dio C.

Προκαταπίμπρημι, *to burn beforehand*, Dio C.

Προκαταπίνω, *to gulp* or *swallow down beforehand*, Joseph.

Προκαταπίπτω, (πρό, καταπίπτω) *to fall down beforehand*, πρ. ταῖς ψυχαῖς, *to despond beforehand*, Diod.: metaph., λόγοι προκατέπιπτον εἰς τὴν Ῥώμην, rumours *reached* Rome *beforehand*, Plut. Pomp. 43.

Προκαταπλέω, (πρό, καταπλέω) *to sail to* or *towards beforehand*, Polyb. 1, 21, 4.

Προκαταπλήσσω, f. -ξω, (πρό, καταπλήσσω) *to strike with terror beforehand*, τινά: so too in mid., Polyb. 5, 70, 9.

Προκάταργμα, τό, *a libation offered before the chief sacrifice.*

Προκατᾰριθμέω, ῶ, (πρό, καταριθμέω) *to reckon up beforehand*, Sext. Emp. p. 441.

Προκαταρκτικός, ή, όν, (προκατάρχω) *beginning beforehand, previous*, τὰ πρ., *the immediate causes* of things, Hipp.: παιὼν πρ., a paeon *preceded by a long syllable*, opp. to καταληκτικός, Dem. Phal.

Προκάταρξις, ἡ, (προκατάρχω) *a first beginning.*

Προκαταῤῥήγνῡμι, (πρό, καταῤῥήγνῡμι) *to break down beforehand*, Dio C, 35, 7.

Προκαταρτίζω, (πρό, καταρτίζω) *to repair, amend beforehand*, Hipp.

Προκαταρτύω, (πρό, καταρτύω) *to prepare beforehand*: metaph., *to calm* or *moderate beforehand*, Plut, 2, 31 D.

Προκατάρχω, (πρό, κατάρχω) *to begin first*: so in mid., *to begin* hostilities, Polyb. 3, 31, 5: c. gen., προκατάρχεσθαι λοιδορίας, Dio C. 58, 1;—but, προκατάρχεσθαί τινι τῶν ἱερῶν, *to serve* one *first* or *with the best portion of* the victim at sacrifices (one of the privileges of the citizens of the mother-city in their colonies), Thuc. 1, 25.

Προκατασκέπτομαι, dep. mid., *to inspect beforehand.*

Προκατασκευάζω, (πρό, κατασκευάζω) *to prepare beforehand*, Xen. Cyr. 3, 1, 19;—mid., *for one's self*, Polyb. 4, 32, 7, etc.

Προκατασκευή, ῆς, ἡ, *a preface, introduction*, Polyb. 1, 13, 7, etc.

Προκατασκιῤῥόω, ῶ, (πρό, κατά, σκιῤῥόω) *to harden beforehand*: metaph., ἀπέχθεια προκατεσκιῤῥωμένη, *inveterate* enmity, LXX.

Προκατάστᾰσις, εως, ἡ, (προκαθίστημι) *a disposing beforehand, preparation*, Dion. H. Hence

Προκαταστᾰτικός, ή, όν, *preparatory.*

Προκαταστέλλω, *to compose, quiet beforehand.*

Προκαταστρέφω, (πρό, καταστρέφω) *to alter beforehand* or *too soon*: πρ. (sc. τὸν βίον), *to come to an untimely end*, Diog. L. 2, 138. Hence

Προκαταστροφή, ῆς, ἡ, *previous* or *premature change*: *untimely death*, sub. βίου, Diog. L. 10, 154.

Προκατασύρω, (πρό, κατασύρω) *to plunder all in front* of one, Polyb. 4, 10, 8. [ῡ]

Προκατασφάζω, (πρό, κατασφάζω) *to slay before*, App. Hisp. 12.

Προκατασχάζω, f. -σω, (πρό, κατασχάζω) *to slit beforehand*, Diosc.

Προκατασχεθεῖν, poet. aor. form of προκατέχω.

Προκατατᾰχέω,=sq.

Προκατατᾰχύνω, *to occupy by coming beforehand.*

Προκατατίθεμαι, (πρό, κατά, τίθημι) as mid.:—*to set down before*, πρ. λόγον, *to make a speech before* doing a thing, Hipp.; πρ. χάριν, *to anticipate* one in conferring a benefit, Joseph.

Προκαταύλησις, ἡ, (πρό, κατά, αὐλέω) *a trial of the flute to get the proper pitch before playing*, Theophr. H. Pl. 4, 11, 4.

Προκαταφέρομαι, (πρό, καταφέρω) *to rush, fall down first*, Arist. Probl. 12, 2.

Προκαταφεύγω, (πρό, καταφεύγω) *to take refuge* or *sanctuary beforehand*, Thuc. 1, 134; πρ. ἐς τόπον, *to escape before to..*, Id. 2, 91.

Προκαταχράομαι, (πρό, καταχράομαι) dep., *to use up beforehand*, Dem. 389, 13.

Προκαταχρίω, *to rub* or *smear beforehand.* [ῑ]

Προκαταψύχω, *to cool, refresh beforehand.* [ῡ]

Προκατεγγῠάω, ῶ, *to betroth* or *promise beforehand.*

Προκατελπίζω, (πρό, κατελπίζω) *to hope beforehand*, περί τινος, Polyb. 14, 3, 1.

Προκατεπείγω, (πρό, κατεπείγω) *to urge, press beforehand*, Joseph.

Προκατεργάζομαι, (πρό, κατεργάζομαι) dep., *to accomplish beforehand*, Plut. Demetr. et Anton. 1, in pf. pass.

Προκατέρχομαι, (πρό, κατέρχομαι) dep. mid., c. aor., et perf. act.:—*to come* or *go down beforehand, return before*, Hdn.

Προκατεσθίω, f. -έδομαι, (πρό, κατεσθίω) *to eat up beforehand*, Luc.

Προκατεύχομαι, (πρό, κατεύχομαι) dep. mid., *to pray before* doing anything, c. gen., τῆς τροφῆς, Joseph.

Προκατέχω, (πρό, κατέχω) *to hol* or *gain possession of beforehand, preoccupy*, Thuc. 4. 105; διὰ τὸ προκατε *σχῆσθαι τὴν ἄκραν*, Polyb. 8, 33, 1:—mid., *to hold down before one's self*, *προκατέσχετο χερσὶ καλύπτρην*, H. Hom. Cer. 197.—II. intr., *to be superior*, *τινί*, *in* a thing, Polyb. 27, 13, 7.

Προκατηγορέω, ῶ, (*πρό, κατηγορέω*) *to accuse beforehand*, *τινός*, Dem. 95, 25. Hence

Προκατηγορία, *ας, ἡ*, *a previous accusation*, Thuc. 3, 53.

Προκάτημαι, Ion. for *προκάθημαι*, Hdt.

Προκατηχέω, ῶ, (*πρό, κατηχέω*) *to instruct beforehand*, Eccl. Hence

Προκατήχησις, *ἡ*, *previous* or *first instruction*, Eccl.

Προκατίζω, Ion. for *προκαθίζω*, Hdt.

Προκατοπτεύω, *to find out by previous search* or *inquiry*.

Προκατορρωδέω, ῶ, *to fear* or *dread beforehand*.

Προκατόψομαι, fut. of *προκαθοράω*, Hdt. 8, 23.

Πρόκειμαι, Ion. *προκέομαι*, as pass., c. fut. mid. *-κείσομαι* (*πρό, κεῖμαι*):—*to lie before* (locally), *to lie in front of*, c. gen., *Αἴγυπτος προκειμένη τῆς ἐχομένης γῆς*, Hdt. 2, 12, cf. 4, 99; *ᾧ προὔκειτο μαστῶν περονίς*, in which *was* a brooch *in front of* the breast, Soph. Tr. 925: absol., *to stretch forward*, of a cape, island, Xen. An. 6, 4, 3, Id. Ath. 2, 13.—II. generally, *to lie before the eyes, to be present* or *ready*, in Hom. always, *ὀνείατα προκείμενα*, the meats *ready laid;* so in Hdt., *πρ. δαίς, δεῖπνον* 1, 211; 5, 105; *τὸ προκείμενον πρῆγμα*, *the matter in hand, question at issue*, Hdt. 8, 56; so, *πρ. τινι πόνος, ἀγών*, Plat. Phaedr. 247 B:—as in Lat. *in medio positum esse.*—2. metaph., *γνῶμαι τρεῖς προεκέατο*, three opinions *were set forth, proposed*, Hdt. 3, 83, cf. 7, 16, 1; *πρόκειται περὶ σωτηρίας* (sc. *ὁ ἀγών*) *the question is* concerning safety, Ar. Eccl. 401, cf. Eur. Or. 847; so, *σκέψις πρόκειται περί τινος*, Plat. Rep. 533 E:—*ἄεθλος προκείμενος*, the task *proposed*, Hdt. 1, 126; 4, 10; so, *ἀγὼν πρ.*, the struggle *before one*, Id. 9, 60: but, *πρ. σημήϊα*, signs *are fixed beforehand, agreed upon*, Id. 2, 38; so, *προκείμεναι ἡμέραι*, *the settled, appointed* days, Id. 2, 87; so, *ἐνιαυτοὶ πρόκεινται εἰς ὀγδώκοντα*, *are set, fixed* at 80, Id. 3, 22; *πρ. ἀνάγκη*, Id. 1, 11; *ἄθλου τέρμα σοι προκείμενον*, Aesch. Pr. 257, cf. 755: *νόμοι πρόκεινται*, Soph. O. T. 865.—III. *to lie before one, lie exposed*, Hdt. 1, 111; *ἄτιμος ὧδε πρόκειμαι*, says Ajax of himself, Soph. Aj. 427:—esp., *to lie dead*, Aesch. Theb. 965, Soph. Aj. 1059, etc.; *ὁ προκείμενος*, *the corpse*, Ar. Eccl. 537.—IV. *to be held out, set forth*, *τινί*, esp. as a prize or reward, Hes. Sc. 312; *προκείμενα ἆθλα*, Plat., freq. in Xen.: also of punishments, Aesch. Pers. 371, Soph. Ant. 36, Thuc. 3, 45.

Προκέλευθος, *ον*, (*πρό, κέλευθος*) *leading the way, conducting*, *τινός*, Mosch. 2, 147.

Προκελευσματικός, *οῦ, ὁ*, (*πρό, κέλευσμα*) *a proceleusmatic*, a foot consisting of four short syllables (sub. *πούς, ῥυθμός*), Dion. H.

Προκελεύω, *to rouse to action beforehand.*

Προκενεαγγέω, ῶ, (*πρό, κενεαγγέω*) *to clear the bowels beforehand*, Hipp.

Προκενόω, ῶ, (*πρό, κενόω*) *to empty beforehand*, Luc. Alex. 13, in pass.

Προκέντημα, *ατος, τό*, (*πρό, κεντέω*) *a thing pricked* or *traced out beforehand, the plan of a building*, Sext. Emp.: also *προχάραγμα.*

Προκέφᾰλος, *ον*, (*κεφαλή*) *with the head* or *point first.*

Προκήδομαι, (*πρό, κήδομαι*) dep., *to take care of, take thought for*, *τινός*, Aesch. Pr. 629, Soph. Ant. 741, etc.

Προκηραίνω, (*πρό, κηραίνω*) *to be anxious for*, *τινός*, Soph. Tr. 29; cf. Monk Eur. Hipp. 223.

Προκήρυγμα, *ατος, τό*, (*προκηρύσσω*) *a previous announcement.*

Προκηρῡκεύομαι, f. *-εύσομαι*, (*πρό, κηρυκεύω*) dep. mid., *to have proclaimed by herald, to give public notice*, *περί τινος*, Andoc. 23, 45; *πρός τινα*, Aeschin. 51, 14.

Προκήρυξ, *ῡκος, ὁ*,=*κήρυξ.*

Προκηρύσσω, Att. *-ττω*: f. *-ξω* (*πρό, κηρύσσω*):—*to proclaim by herald, proclaim publicly*, Soph. Ant. 34, El. 684, Isae. 60, 2, etc.

Προκῐθάρισμα, *ατος, τό*, (*κιθαρίζω*) *a prelude on the lyre.*

Προκινδῡνεύω, (*πρό, κινδυνεύω*) *to run risk beforehand, brave the first danger, stand the brunt of battle*, Thuc. 7, 56, Xen., etc., cf. esp. Dem. 297, 11: also c. dat., *πρ. τῷ βαρβάρῳ* (sc. *τῆς Ἑλλάδος*), *braved* him *for* Greece, Thuc. 1, 73; also, *πρ. ὑπὲρ τῆς ἐλευθερίας*, Lys. 151, 38, cf. Isocr. 56 A.

Προκῑνέω, ῶ, f. *-ήσω*, (*πρό, κινέω*) *to move forward*, *τὸν στρατόν*, Xen. Cyr. 1, 4, 21; *to urge on*, *πρ. ἵππον*, Id. Eq. 9, 3:—pass., with fut. mid., *to come on, advance*, Id. Cyr. 1, 4, 23.

Προκλαίω, fut. *-κλαύσομαι*, (*πρό, κλαίω*) *to weep beforehand*, or *openly*, Soph. Tr. 963, Eur. Phoen. 1520.—II. trans., *to lament beforehand*, *τὸν νεκρόν*, Hdt. 5, 8; cf. Eur. Alc. 526.

Πρόκλαστος, *ον*, (*πρό, κλάω*) *broken* or *broken off in front.*

†Προκλέης contd. Προκλῆς, *έους, ὁ*, *Procles*, son of Aristodemus, brother of Eurysthenes, a king of Sparta, Hdt. 6, 52; 8, 131: from him the Proclid line of kings was so named.—2. a Spartan, ruler of Teuthrania in Asia Minor, Xen. An. 2, 1, 3.—3. ruler of Epidaurus, father-in-law of Periander of Corinth, Hdt. 3, 50.—4. an Athenian commander, son of Theodorus, Thuc. 3, 91: cf. *Πατροκλῆς.*—5. a Lerian, subject of the satire of Phocylides, 5, 2.—Others in Xen.; Paus.; etc.

†Πρόκλεια, *ας, ἡ*, *Proclēa*, daughter of Clytius, Paus. 10, 14, 2.

Προκληδονίζομαι, *to forebode, prophesy*, Joseph.

†Προκλῆς, *ὁ*, v. Προκλέης.

Πρόκλησις, *εως* Ion. *ιος, ἡ*, (*προκαλέω*) *a calling forth* or *out:*—*a challenging to combat*, *ἐκ προκλήσιος*, *upon* or *according to challenge*, Hdt. 5, 1; 9, 75.—II. *an invitation, proposal*, Thuc. 3, 64.—III. esp. as law-term, *a formal challenge* or *wager, offered by either party* to his opponent, for the purpose of bringing disputed points to issue, etc., somewhat like the Roman *sponsio*, freq. in Oratt., as Antipho 6, 27, Lys. 4, 15, etc.; cf. *προκαλέω* fin.: on the various kinds of *πρόκλησις*, v. Hudtwalcker über die Diäteten, p. 49; the most common was a challenge to the opponent to let his slaves be put to the rack to give evidence against him: also an offer of one's own slaves to be tortured, cf. Dem. 978, 8; see also 1387, 13, where the whole form is given. Hence

Προκλητικός, *ή, όν*, *calling forth, challenging*, *τῇ φωνῇ προκλητικὸν ἐπαλαλάζειν*, Plut. Marcell. 7.

Πρόκλητος, *ον*, (*προκαλέω*) *called forth, challenged, summoned.*

Προκλίνω, (*πρό, κλίνω*) *to lean forward*, *πρ. σῶμα ἐς χέρα φιλίαν*, Soph. O. C. 201. [ῐ] Hence

Προκλίτης, *ου, ὁ*, *one who occupies the first place at table.* [ῐ]

†Πρόκλος, *ου, ὁ*,=Προκλῆς: also answering to the Rom. name *Proculus*, Plut.

Προκλύζω, f. *-σω*, (*πρό, κλύζω*) *to wash out beforehand*, Philo:—esp. as medic. term, *to purge beforehand with a clyster.*

Πρόκλῠτος, *ον*, (*πρό, κλύω*) *heard formerly:* *ἔπεα πρ.*, *ancient* legends, or *old* saws, Il. 20, 204.

Προκλύω, (*πρό, κλύω*) *to hear beforehand*, Aesch. Ag. 251. [ῠ]

†Πρόκνη, *ης, ἡ*, *Procne*, daughter of Pandion, king of Athens, wife of Tereus, changed into a swallow, Thuc. 2, 29; Apollod. 3, 14, 8.

Προκνήμῐον, *ου, τό*, (*πρό, κνήμη*) *the inner and larger bone of the leg, shin*, Lat. *tibia;* cf. *παρακνήμιον.*

Προκνημίς, *ῖδος, ἡ*, (*πρό, κνημίς*) *a covering for the shin*, Polyb. 6, 23, 8.

Πρόκνις or *προκνίς, ιδος, ἡ*, a sort of *dried fig*, also written *πρόκρις* or *προκρίς*, Pamphil. ap. Ath. 653 B.

Προκοίλιος, *ον*, (*κοιλία*) *with a paunch.*

Πρόκοιλος, *ον*,=foreg.

Προκοιμάομαι, *to sleep beforehand*, Clem. Al.

Προκοιτεία, *ας, ἡ*,=*προκοιτία.*

Προκοιτέω, ῶ, (*πρόκοιτος*) *to keep guard before a place*, Joseph.

Προκοιτία, *ας, ἡ*, *a watch before* a place, Polyb. 2, 5, 6, etc.

Προκοίτιον, *ου, τό*, dub. l. for *προκοιτών.*

Πρόκοιτος, *ον*, (*πρό, κοίτη*) *keeping watch before* a place, Lat. *excubitor*, Polyb. 20, 11, 5; c. gen., *πρ. τῆς φρουρᾶς κύων*, Plut. 2, 325 B.

Προκοιτών, *ῶνος, ὁ*, *an antechamber*, Lob. Phryn. 252.

Προκολάζω, f. *-άσω*, *to chastise beforehand.*

Προκολᾰκεύω, (*πρό, κολακεύω*) *to flatter beforehand*, Plat. Rep. 494 C.

Προκόλπιον, *ου, τό*, (*πρό, κόλπος*) *a robe falling over the breast*, Theophr. Char. 6, 22, Luc. Pisc. 7.—II. *the entrance into a gulf*, Jac. Ach. Tat. p. 394.

Προκομία, *ας, ἡ*,=*προκόμιον*, Ael. N. A. 16, 10.

Προκομῐδή, *ῆς, ἡ*, *a bringing forward:* from

Προκομίζω, f. *-ίσω*, (*πρό, κομίζω*) *to bring forward:*—pass., *to be carried away into distant lands*, Hdt. 4, 122.

Προκόμιον, *ου, τό*, (*πρό, κόμη*) *the front hair* of a man; also, *the forelock* of a horse, Lat. *capronae*, Xen. Eq. 5, 6, Arist. H. A. 9, 45, 5.—II. *false hair*, esp. *a false front*, such as the Persians and the Greek women wore, Ar. Fr 309, Arist. Oecon. 2, 15, 3; *πρ. καὶ περίθετα*, Ath. 523 A:—also, *πηνίκη, φενάκη.*

†Προκόννησος, *ου, ἡ*, (*πρόξ, νῆσος*) *Proconnesus*, an island in the Propontis, famed for its marble, now *Marmara:* Hdt. 4, 14; Strab. p. 588.

Προκοπή, *ῆς, ἡ*, *progress on a journey:* generally, *progress, advance*, *προκοπὴν ἔχειν, ποιεῖσθαι, λαμβάνειν*, Polyb. 2, 37, 10, etc.; *improvement*, esp. in science, Cic. Att. 15, 16; and in plur., 2, 75 B, Luc. Alex. 22:—*πρ. παλίντροπος*, *progress in a contrary direction*, Polyb. 5, 16, 9; *πρ. ἐπὶ τὸ χεῖρον* or *τὸ βέλτιον*, Philo: from

Προκόπτω, f. *-ψω*, (*πρό, κόπτω*) *to*

forward a work:—pass., *to be forwarded, to advance, thrive, prosper,* ἀνωτέρω οὐδὲν τῶν πρηγμάτων προκοπτομένων, Hdt. 1, 190; ἐς τὸ πρόσω οὐδὲν προεκόπτετο τῶν πρηγμάτων, Id. 3, 56.—II. in this intr. signf., the act. is usu. employed in Att., τί ἂν προκόπτοις; what *good would you get?* Eur. Alc. 1079; οὐδὲν προὔκοπτον εἰς.., *they made* no *progress* towards.., Xen. Hell. 7, 1, 6; also, πρ. εἰς πρόσθε, Eur. Hec. 961; ἐπὶ τοσοῦτο πρ., Polyb. 39, 9, 2; ἐπὶ πλεῖον π. ἀσεβείας, N. T.:—so, prob., τοῦ ναυτικοῦ μέγα μέρος προκόψαντες, *having made improvements* in their navy to a great extent, Thuc. 7, 56, cf. 4, 60:—also, ἡμέρα, νὺξ προὔκοψε, the day, night *was* far *advanced,* App., N. T.; πρ. διὰ τῆς λεωφόρου, *to proceed* upon the high-road:—generally, = σοφὸς γίγνεσθαι, Plut. 2, 543 E. (Most interpp. follow Coray ad Isocr., who thinks the usage borrowed from the practice of armies, which hew down the trees, etc., that obstruct their progress, v. προοδοποιέω. Schneid. and Passow make the first signf., *to beat out, stretch by beating,* as a smith does metal.)

Προκοσμέω, ῶ, *to adorn in front* or *before;* susp. Hence

Προκόσμημα, ατος, τό, *an ornament in front,* Diog. L. 6, 72.

Προκόσμιος, ον, (πρό, κόσμος II.) *before the world,* Eccl.—II. τὸ προκόσμιον, *the frontlet* of a horse (nisi legend. προκόμιον, Plut. 2, 970 D.

Προκρᾰτέω, ῶ, (πρό, κρατέω) *to govern before* or *beforehand,* Dio C.

Προκρέμᾰμαι, (πρό, κρεμάννυμι) *to hang forward,* Arist. Physiogn. 6, 19.

Πρόκρημνος, ον, (πρό, κρημνός) *overhanging, abrupt,* LXX.

Πρόκρῐμα, ατος, τό, *a choosing before others, partiality,* N.T.—II. *a prejudgment,* Lat. *praejudicium:* from

Προκρίνω, (πρό, κρίνω) *to choose before others, pick out, choose,* Thuc. 4, 80, and Plat.: *to prefer before,* τι or τινά τινος, Hdt. 1, 70; 9, 26; πρ. τινὰ σωφρονέστατον βροτῶν, Eur. Hel. 47; προκρίνας οἵπερ ἀλκιμώτατοι, Phoen. 746; also in mid., τούτους ἐκ προκρίτων προκρινάμενος, Plat. Rep. 537 D:—pass., *to be preferred before, be superior to* others, τινός, Hdt. 2, 121, 6, cf. 1, 56; c. inf., τοῦτο προκέκριται κάλλιστον εἶναι, Xen. Cyr. 2, 3, 8, cf. Apol. 21.—II. *to judge beforehand;* and so, merely, *to judge,* c. acc. et inf., Xen. Apol. 15, Isocr. 42 A, etc.: πρ. μάχην δι' ἱππέων, *to decide* the battle by the horse *before* the foot comes up, prob. l. Diod. 17, 19. [ῐ]

Πρόκρις or προκρίς, v. sub πρόκνις.

†Πρόκρις, ιδος, ἡ, *Procris,* a daughter of Thespius, Apollod. 2, 7, 8.—2. daughter of Erechtheus, Id. 3, 15, 2.

Πρόκρῐσις, εως, ἡ, (προκρίνω) *preference, choice, election,* Plat. Polit. 299 A.—II. *a pre-judgment,* Lat. *praejudicium.* Hence

Προκριτικός, ή, όν, only found as subst., τὸ πρ., *a* kind of *verse* or *metrical foot,* Plut. 2, 1141 A

Πρόκρῐτος, ον, (προκρίνω) *chosen before others, preferred, picked,* Plat. Rep. 537 D, Legg. 945 B:—as a translation of Lat. *Princeps senatus,* Dio C. —II. *prejudged.*

Πρόκροον, Lacon. impf. from προκρούω, for προὔκρουον. Ar. Lys. 1252;—not an adj., as says Göttling Theodos. p. 215.

Πρόκροσσος, η, ον, or ος, ον (v. infra) (πρό, κρόσσαι):—*with projecting* κρόσσαι or *battlements:* in Il. 14, 35, the ships are drawn up on the beach πρόκροσσαι, i. e., prob. *ranged side by side so that their sterns stood up like a row of battlements;*—and so, in Hdt. 7, 188, a number of ships are said to be ranged (at sea) πρόκροσσαι ἐς πόντον ἐπὶ ὀκτώ, i. e. *ranged in rows* turned seawards eight deep:—also of a richly-carved cup, πέριξ αὐτοῦ γρυπῶν κεφαλαί οἱ πρόκροσσοι ἦσαν, the heads of griffins were *set at regular distances* round it, Hdt. 4, 152:—(opp. to περιφερεῖς, Democr. ap. Theophr. de Sens., cf. Opp. H. 4, 606).—In all these places Schweigh. takes πρόκροσσοι (-αι) to be *in quincuncem dispositae,* the French *par échelons.*—Metaph., πρόκροσσοι φερόμενοι ἐπὶ τὸν κίνδυνον, rushing *one after another* into danger, Agathocl. ap. Ath. 30 A.

†Προκρούστης, ου, ὁ *Procrustes,* appell. of the robber Polypemon, also called Damastes; v. sq., Plut. Thes. 11: cf. Πολυπήμων.

Προκρούω, Dor. προκρόω, (πρό, κρούω) *to beat out;* hence, *to stretch and torture,* whence the name of the robber Προκρούστης, who stretched all his captives, great or small, on the same bed.—II. like κρούω, *to lie with* a woman, Ar. Eccl. 1017.

Προκτάομαι, (πρό, κτάομαι) dep., *to gain beforehand,* v. l. Plut. for προςκτ-.

Προκτίζω, f. -ίσω, *to build, found beforehand.*

Προκῠβερνάω, ῶ, f. -ήσω, *to steer in front.*

Προκῡδάνω, strengthd. for κυδάνω, Orph. Arg. 1223, acc. to Herm.

Προκυκλέω, ῶ, f. -ήσω, (πρό, κυκλέω) *to roll forth* or *out,* in the Swallow-song ap. Ath. 360 C, ubi olim προςκ-.

Προκῠλινδέω, ῶ, later form from προκυλίνδω: pass., πρ. τινι, *to fall at the feet of, prostrate one's self before* one, Lat. *provolvi ad genua alicujus,* Ar. Av. 501, ubi v. Schol. (cf. προκαλινδέω); τινός, Dem. 450, 2. Hence

Προκῠλίνδημα, ατος, τό, *that which is rolled before.*

Προκῠλίνδω, f. -κυλίσω, (πρό, κυλίνδω) *to roll before, forward* or *away:* —pass., *to roll forward, on, past,* of the waves, Il. 14, 18; fut. mid. in pass. signf., Dion. H.:—cf. προκυλινδέω. Hence

Προκύλῐσις, εως, ἡ, *a casting one's self at the feet of another,* προκυλίσεις καὶ προςκυνήσεις, Plat. Legg. 887 E.

Προκυμαία or προκυμία, ας, ἡ, and προκύμαια or προκυμάτια, τά: (πρό, κῦμα):—*an embankment against the waves, a dyke, breakwater,* Joseph. [ῡ]

Προκῠνέω, ῶ, (πρό, κύων) of a dog, *to bark beforehand,* i. e. before game is found.

Προκύπτω, f. -ψω, (πρό, κύπτω) *to stoop and bend forward,* hence, *to peep out,* Ar. Ran. 412, Av. 496; γλῶσσα προκύπτει, Luc. Alex. 12; cf. Jac. Ach. Tat. p. 593.

Προκῡρόω, ῶ, (πρό, κυρόω) *to confirm* or *ratify before,* N. T.

Προκύων, κυνός, ὁ, (πρό, κύων) *Procyon,* a constellation which rises *before the dog-star;* strictly, a single star, which by later writers was itself described as a dog, Schol. Arat. 450. —II. πικροὶ Καλλιμάχου πρόκυνες, a nickname of the grammarians, *snappers and snarlers,* Anth:—cf. πρόςκυνες.

Προκώλῡμα, ατος, τό, (πρό, κωλύω) *a bulwark, defence,* Heliod. 9, 17.

Προκώμιος, ον, (πρό, κῶμος) *before the* κῶμος: τὸ πρ. ὕμνον, *the prelude* of a song *sung by a* κῶμος, Pind. N. 4, 17.

Πρόκωνα and προκώνια, τά, *ἄλφιτα, groats of fresh* or *unroasted barley,* Hipp., who also mentions πυροὶ προκωνίαι, v. Foës. Oecon.

Πρόκωπος, ον, (πρό, κώπη) *grasping the sword by its hilt, sword-in-hand,* Aesch. Ag. 1637.—2. of the sword, *grasped by the hilt,* Aesch. Ag. 1651, Eur. Or. 1477.

Προλᾰβή, ῆς, ἡ, (προλαμβάνω) like λαβή, *a hilt.*

Προλαγχάνω, (πρό, λαγχάνω) *to obtain by lot beforehand,* Ar. Eccl. 1159.

Προλάζῠμαι, dep., *to receive beforehand* or *by anticipation,* τινός, *some of* a thing, Eur. Ion 1027; cf. λάζομαι, fin.

Προλάκκιον, ου, τό, (πρό, λάκκος) *a hole in the ground lying before* a larger one, Arist. Part. An. 3, 14, 13.

Προλᾰλέω, ῶ, (πρό, λαλέω) *to prate before,* Anth. P. 12, 208.—II. *to foretell.*

Πρόλᾰλος, ον, (πρό, λάλος) *flippant in words, chattering,* Ael.

Προλαμβάνω, f. -λήψομαι, aor. προὔλᾰβον, (πρό, λαμβάνω) *to take beforehand,* Lys. 176, 5, etc.; πρ. ἀργύριον, *to receive as earnest* money, Dem. 1211, 5.—2. *to take before* or *sooner* than another, τι πρό τινος, Soph. O. C. 1141.—3. also, *to take away before,* Aeschin. 24, 30: πρ. πόδα ἐκ κακῶν, *first to get* one's self out of mischief, Eur. Ion 1253.—4. generally, *to obtain, get,* Dem. 970, 28.—II. *to outstrip, get the start of,* τινά, Xen. Cyn. 5, 19:—πρ. τῆς ὁδοῦ, to get a start, Hdt. 3, 105; so, πρ. τῆς φυγῆς, Thuc. 4, 33; also, πρ. τῷ δρόμῳ, Xen. Cyn. 7, 7; absol., πολλῷ προὔλαβε, *was* far *ahead,* Thuc. 7, 80.—2. *to be beforehand with, anticipate,* like φθάνειν, Eur. Ion 407, etc.: part., προλαβών, *by anticipation,* Xen. Cyr. 1, 2, 3:—also c. acc. rei, *to anticipate,* γόους, Eur. Hel. 339; πρ. τὴν ἡλικίαν, Lat. *decerpere florem aetatis,* Aeschin. 23, 18.—3. *to anticipate* one's words, *prejudge,* Dem. 44, 3.—4. *to prepossess, win beforehand,* πρ. τινὰ λόγῳ, Dem. 1439, 6.—III. *to repeat from the origin,* Lat. *altius repetere,* Isocr. 119 A, 351 C.

Προλάμπω, f. -ψω, *to shine beforehand, shine before* others.

†Προλᾶος, ου, ὁ, *Prolaüs,* masc. pr. n., Paus. 5, 2, 4.

Προλεαίνω, = προλειόω.

Προλέγω, f. -ξω, (πρό, λέγω) *to pick out* or *choose before* others, *prefer,* Ἀθηναίων προλελεγμένοι, Il. 13, 689; ἐξοχώτατοι προλέγονται, Pind. N. 2, 28.—II. *to foretell,* of an oracle, Hdt. 1, 53; 8, 136, and Att.; τι περί τινος, Plat. Euthyphr. 3 C:—*to say beforehand,* Aesch. Pr. 1071.—2. *to tell publicly, denounce,* esp. punishment, as, πρ. δεσμόν τινι, Dem. 719, 25, cf. Lycurg. 148, 16: *to caution, warn,* πρ. τινὶ ὅτι.., Antipho 126, 17:—generally, *to profess, declare,* Aesch. Theb. 336:—c. inf., *to order,* τινὶ ποιεῖν τι, Xen. An. 7, 7, 3.

Προλειόω, ῶ, *to make smooth before.* —2. *to pound beforehand.*

Προλείπω, f. -ψω, (πρό, λείπω) *to go forth and leave behind;* hence, *to leave behind, forsake,* of persons, places, and things, Hom., Hes., etc.; μῆτίς σε προλέλοιπε, prudence *forsook* thee, Od. 2, 279; ἄντρον προλιπών, Pind.

P. 9, 50; and Trag.; *χώραν πρ.*, *to abandon* one's post, Thuc. 2, 87.—2. c. inf., *to omit to do* a thing, Theogn. 351; so, *πρ. μὴ οὐ ποιεῖν*, Soph. El. 132.—II. intr., *to cease, fail beforehand, to cease*, *'Ατρείδαις οὐ προλείπει φόνος*, Eur. Or. 817; *εἴ τῳ προλείποι ἡ ῥώμη*, Thuc. 7, 75: absol., *to faint, fall into a swoon*, Eur. Hec. 438.

Προλεκτικός, *ή, όν*, (*προλέγω*) *foretelling*, Paul. S. 74, 67.

Προλεπτύνω, (*πρό, λεπτύνω*) *to make thin* or *fine beforehand*, Plat. Tim. 66 A.

Προλεσχηνεύομαι, dep. c. pf. pass. *προλελεσχήνευμαι*, *to hold converse with* one *before*, *τινί*, Hdt. 6, 4.

Πρόλεσχος, *ον*, (*πρό, λέσχη*) *voluble in talk, prating*, Aesch. Supp. 200.

Προλευκαίνω, *to make white* or *bright beforehand.*

Προλεύσσω, (*πρό, λεύσσω*) *to see before one's self* or *in front*, Soph. Phil. 1360.

Πρόλημμα, *ατος, τό*, (*προλαμβάνω*) *that which is taken beforehand*; *πρ. ποιεῖν τινι*, to give one some *start* or *advantage*, Polyb. 17, 10, 3. Hence

Προλημμᾰτίζω, *to place before* or *in advance*:—hence, *προλημματισμός, οῦ, ὁ*, *a preparatory exercise* in singing, Byzant.

Προλήνιον, *ου, τό*, (*πρό, ληνός*) *a vessel in front of a wine-press*, LXX.

Προληπτικός, *ή, όν*, *anticipating*, Plut. 2. 427 D: from

Πρόληψις, *εως, ἡ*, (*προλαμβάνω*) *an anticipating*: esp. in point of time, *a prolepsis, anachronism.*—II. *a previous assumption, preconception*, Polyb. 8, 29, 1; *πρ. ἔχειν τινός*, Id. 10, 43, 8: esp., *a vague* or *indistinct conception*, like the *notiones insitae* of Cicero: and in the Epicur. philosophy, *a conception formed through the senses*, as opp. to *ἔννοια*, Plut. 2, 900 B, C, etc.

Προλιμνάς, *άδος, ἡ*, (*πρό, λίμνη*) *stagnant water near a river* or *lake, a marsh formed by a river overflowing*, Arist. H. A. 6, 14, 2: in E. M. also *πρόλιμνα, ἡ.*

Προλιμνάζω, (*πρό, λιμνάζω*) *to form a marsh before* a river, Paus. 8, 22, 3.

Προλῑμοκτονέω, *ῶ*, (*πρό, λιμοκτονέω*) *to famish beforehand*, Arist. H. A. 8, 6, 3.

Προλῐπαίνω, (*πρό, λιπαίνω*) *to fatten* or *enrich before*, Diosc.

Προλιχνεύω, *to lick* or *nibble beforehand.*

Προλόβιον, *ου, τό*, (*πρό, λοβός*) *the lower part of the flap of the ear.*

Πρόλοβος, *ου, ὁ*,=*προηγορεών*, *the crop of fowls*, esp. pigeons; also written *πρόβολος*. Hence

Προλοβώδης, *ες*, (*εἶδος*) *like the crop of a bird*, Arist. Part. An. 4, 5, 9.

Προλογίζομαι, f. *-ίσομαι*, dep. mid., *to calculate beforehand.*

Προλογίζω, *to speak beforehand, speak a prologue.*

Πρόλογος, *ου, ὁ*, (*προλέγω*) *a prefatory discourse, preface*:—in Trag. and old Com., *the prologue, all that portion of the play that comes before* the first chorus, Ar. Ran. 1119, cf. Arist. Poët. 12, 4: after Eurip. it was usually a monologue containing a narrative of facts introductory to the main action, as in the Roman comedy; opp. to *ἐπίλογος.*—II. in arithm., of ratios in which the first number is the largest, as 5 : 3; cf. *ὑπόλογος* II.

Προλούω, *to wash beforehand*:—pass., *to bathe beforehand.*

Προλοχίζω, (*πρό, λοχίζω*) *ἐνέδρας*, *to lay an ambuscade beforehand*; hence, in pass., *αἱ προλελοχισμέναι ἐνέδραι*, the ambush *that had before been laid*, Thuc. 3, 112.—II. *to beset with an ambuscade*, *τὰς ὁδούς*, Thuc. 3, 110, cf. Plut. Sertor. 13: also, *πρ. τὰ περὶ τὴν πόλιν ἐνέδραις*, Thuc. 2, 81. Hence

Προλοχισμός, *οῦ, ὁ*, *a laying of an ambuscade beforehand*, Conon.

†Πρόλοχος, *ου, ὁ*, *Prolochus*, one of the Lapithae, Hes. Sc. 180.

Προλῡμαίνομαι, (*πρό, λυμαίνομαι*) dep., *to ravage beforehand*, Polyb. 2, 68, 5.

Προλῡπέω, *ῶ*, f. *-ήσω*, (*πρό, λυπέω*) *to pain* or *distress beforehand*:—Pass., *to feel pain* or *distress before*, Plat. Phaedr. 258 E, Phil. 39 D, etc. Hence

Προλύπησις, *εως, ἡ*, *previous distress*, Plat. Rep. 584 C. [ῡ]

†Προλύτα, *ἡ*, *Prolyta*, daughter of Agesilaus, Plut. Ages. 19, v. l. *Προαύγα.*

Προλύται, *οἱ*, v. *λύται.*

Προμᾱθεία, *προμᾱθεύς*, Dor. for *προμηθ-.*

†Προμᾱθίδας, *ου, ὁ*, *Promethidas*, masc. pr. n., Ath. 296 B.

†Προμαθίων, *ωνος, ὁ*, *Promathion*, a historian, Plut. Rom. 2.

Πρόμακρος, *ον*,=*προμήκης*, susp. in Theophr.

Προμάλαγγες, *οἱ*, a Cyprian name for *flatterers*, Clearch. ap. Ath. 255 F.

Προμᾰλακτήριον, *ου, τό*, (*προμαλάσσω*) *the bath-room in which the body was rubbed and made supple before* bathing, Galen.

Προμᾰλᾰκύνω,=sq.

Προμᾰλάσσω, Att. *-ττω*, f. *-ξω*, (*πρό, μαλάσσω*) *to soften beforehand, make soft* or *supple by rubbing*, Arist. Probl. 2, 32, 2:—so, metaph., in mid., *προμαλάττεσθαι τὸν δῆμον*, Plut. Caes. 6.

Πρόμᾰλος, *ου, ἡ*, an unknown tree with supple springy branches, like *ἰτέα, ἄγνος* and *λύγος*, prob. a kind of *willow*, Eupol. *Αἰγ.* 1, Ap. Rh. 3, 201; cf. Foës. Oecon. Hipp.

Προμάμμη, *ης, ἡ*, (*πρό, μάμμα* II) *a great-grandmother*, Lat. *proavia.*

Προμανθάνω, (*πρό, μανθάνω*) *to learn beforehand*, and (in aor.) *to know beforehand*, Pind. O. 8, 79, and Att.; c. inf., Soph. Phil. 538: opp. to *ἐπιμανθάνω*, and to *ξυνίημι*, Thuc. 1, 138:—*to learn by rote*, Ar. Nub. 966.

Προμαντεία, *ας*, Ion. *-ηΐη, ης, ἡ*, (*προμαντεύομαι*) *the right of consulting the Delphic oracle first*, Wess. Hdt. 1, 54, Dem. 119, 17, etc.

Προμάντευμα, *ατος, τό*, *a prediction*: from

Προμαντεύομαι, (*πρό, μαντεύομαι*) dep. mid., *to foretell, prophesy*, Hdt. 3, 125; *τι*, Eur. Melan. 3:—an act. *προμαντεύω*, in Plut. Cat. Maj. 23.

Προμαντηΐη, *ης, ἡ*, Ion. for *προμαντεία*, Hdt.

Προμάντιον, *ου, τό*,=*προμάντευμα*, Nonn.

Πρόμαντις, *εως* Ion. *ιος, ὁ, ἡ*, (*πρό, μάντις*) *a prophet* or *prophetess*: *ἡ πρ.* was specially the title of *the Pythia* or *Delphic priestess*, who gave out the answers of the oracle, Hdt. 6, 66; 7, 111; also, *Δωδωναίων αἱ προμάντιες*, Hdt. 2, 55; generally, *the representative of the god and the organ of his prophecies*, Wess. Hdt. 8, 135; cf. Thuc. 5, 16:—v. sub *προφήτης* II.—II. as adj., *prophetic*, *δίκη πρ.*, justice *giving presage of the issue*, Soph. El. 757; *θυμὸς πρ.*, 'my *prophetic* soul,' Eur. Andr. 1072:—*πρ. τινος*, *prophetic, foreboding of* a thing, Aesch. Cho. 758, Eur. Hel. 338.

Προμαραίνομαι, (*πρό, μαραίνω*) as pass., *to wither away first*, Arist. Probl.

Προμαρτύρομαι, (*πρό, μαρτύρομαι*) dep. mid., *to witness beforehand*, N. T. [ῡ]

Προμάτωρ, *ορος, ἡ*, Dor. for *προμήτωρ*, Aesch. [ᾱ]

Προμαχέω,=*προμαχίζω*, Xen. Cyr 3, 3, 60.

Προμᾰχεών, *ῶνος, ὁ*, (*προμάχομαι*) *a bulwark, rampart*, Lat. *propugnaculum*, Hdt. 1, 98; *πρ. τοῦ τείχεος*, Hdt 1, 164; 3, 151.

Προμᾰχίζω, (*πρόμαχος*) *to fight before*, *Τρωσί*, *in front of* the Trojans, as their champion, Il. 3, 16; but, also, *to fight with* another *as champion*, *'Αχιλῆϊ*, Il. 20, 376.

Προμάχομαι, f. *-μᾰχήσομαι* and Att. *-χοῦμαι*; (*πρό, μάχομαι*) dep. mid.:—*to fight before, fight in the front rank*, *ἁπάντων*, *before* all, Il. 11, 217; 17, 358.—II. *to stand before* one *and fight, fight for* him, *τινός*, Ar. Vesp. 957.—III. *to fight before*, i. e. *sooner than* another, *τινός*. [ᾰ]

Πρόμᾰχος, *ον*, (*πρό, μάχομαι*) *fighting before, fighting in front*: freq. in Hom., esp. in Il., always as subst. in plur., *the first* or *foremost fighters champions*, freq. in Hom., *ἐνὶ προμάχοισιν*, *among the foremost*; *πρώτοισιν ἐνὶ προμάχοισιν*, Od. 18, 379: *προμάχων ἀν' ὅμιλον*, Pind. I. 7 (6), 49:—as adj., *πρ. δόρυ*, Soph. Tr. 856.—II. *fighting for*, *πόλεως, δόμων*, Aesch. Theb. 418, 482.

†Πρόμαχος, *ου, ὁ*, *Promachus*, son of Parthenopaeus, Apollod. 3, 7, 2.—2. son of Aeson, slain by Pelias, Id. 1, 9, 27.—3. son of Alegenor, a Boeotian before Troy, Il. 14, 476.—Others in Dem.; Paus.; etc.

Προμᾰχών, *ῶνος, ὁ*,=*προμαχεών*, dub., cf. Lob. Phryn. 167.

†Προμέδων, *οντος, ὁ*, *Promedon*, masc. pr. n., Paus. 10, 30, 7.

Προμεθίημι, (*πρό, μεθίημι*) *to let go, despatch before*, Ap. Rh. 2, 329.

Προμεθύομαι, (*πρό, μεθύω*) as pass., *to be drunk with wine before*, Plut. 2, 734 A.

Προμελαίνομαι, (*πρό, μελαίνω*) pass., *to become black before*, Nic. Th. 797.

Προμελετάω, *ῶ*, f. *-ήσω*, (*πρό, μελετάω*) *to practise beforehand*, Ar. Eccl. 117, Xen. Ath. 1, 20, Plat. Soph. 218 D. Hence

Προμελέτησις, *εως, ἡ*, *previous exercise, prosecution of an art*, etc.

Προμένεια, *ας, ἡ*, (*πρό, μένος*) name of a prophetess of Dodona in Hdt. 2, 55, strictly *forefeeling, presage.*

Προμένειος, *σίδη, ἡ*, a sort of *pomegranate*, Nic. Al. 490.

†Προμένης, *ους, ὁ*, *Promĕnes*, masc. pr. n., Anth. P. 6, 112.

Προμεριμνάω, *ῶ*, f. *-ήσω*, (*πρό, μεριμνάω*) *to take thought beforehand*, N. T.

Προμεταβάλλω, (*πρό, μεταβάλλω*) *to change, transform beforehand*, Sext. Emp.

Προμετρέω, *ῶ*, f. *-ήσω*, *to measure out before.* Hence

Προμετρητής, *οῦ, ὁ*, *one who measures out*, a servant of the *μετρονόμοι*, Böckh P. E. 1, p. 68.

Προμετρητός, *ή, όν*, (*προμετρέω*) *measured out to.*

Προμετωπίδιον, *ου, τό*, *the skin* or *hair of the forehead*, *ἵππων προμετωπίδια*, Hdt. 7, 70.—II. *a frontpiece, frontlet*, esp. for horses, Xen. An. 1, 8, 7, Cyr. 6, 4, 1. [πῐ] Hence

Προμετωπίς, *ίδος, ἡ*, *a star on the forehead*, Callix. ap. Ath. 200 F, 202 A

†Προμεύς, έως, ὁ, *Promeus*, masc. pr. n., Ap. Rh. 1, 1044.

Προμήθεια, ας, ἡ, Dor. προμάθεια; Ion. προμηθίη, though the form in -θία was also used in Att. poets, and occurs as a freq. v. l. in Att. prose, v. Ellendt Lex. Soph. s. v. (προμηθής):—*foresight, forethought, wariness, discretion*, Hdt. 3, 36, Pind. I. 1, 57, and Trag.; esp. προμηθίαν λαβείν, Aesch. Supp. 177, Eur. Hec. 795.—II. *respect, consideration*, ἐν πολλῇ προμηθίῃ ἔχειν τινά, Hdt. 1, 88: προμηθίαν ἔχειν τινός, Eur. Alc. 1054.

Προμήθεια, ων, τά, *the festival of Prometheus*, Xen. Ath. 3, 4, cf. Dict. Antiqq.: from

†Προμήθειος, α, ον, *of* or *relating to Prometheus, Promethean*; τὸ Προμήθειον, sc. φάρμακον, a drug used in magic rites, said to have sprung from the blood of Prometheus, Ap. Rh. 3, 845.

Προμηθέομαι, dep. c. fut. mid. et aor. pass. (Hipp. 595):—*to be* προμηθής, *to take care beforehand, to provide for*, c. gen., πρ. ἑωυτοῦ, Hdt. 2, 172; ὑπέρ τινος, Plat. Prot. 316 C; περί τι, Id. Lach. 198 E; absol., Aesch. Pr. 381:—generally, *to take care*, Lat. *cavere*, πρ. μή.., Hdt. 3, 78:—c. acc. pers., *to show regard* or *respect for*, Hdt. 9, 108.

Προμηθεύομαι, f. -εύσομαι, dep. mid.,=foreg.

Προμηθεύς, έως Ion. ῆος, ὁ, *Prometheus*, son of the Titan Iapetus and Clymené, Hes. Th. 510: inventor of many arts, esp. those of working in metal and clay, whence he is said to have made man from clay, and to have furnished him with the ἔντεχνον πῦρ, stolen from Olympus: hence also his name, *the Forethinker* (from προμηθής), opp. to his careless brother Ἐπιμηθεύς, as it were *Forethought* and *Afterthought*. The elements of the legend of Prometheus are in Hes. Op. 48, Th. 510 sq., cf. Plat. Prot. 320 D, sqq.; the punishment inflicted on him by Jupiter for his zeal in the cause of man in the Prom. Vinctus of Aesch.—†2. a popular leader in Thessaly, Xen. Hell. 2, 3, 36, acc. to Wyttenbach appell. of Jason, tyrant of Pherae.†—II. in Att., all artists that worked in clay were called προμηθέες, Hemst. Luc. Prom. 2.—III. as appellat., *forethought, caution*, Aesch. Pr. 86; Αἰδὼς Προμαθέος (θυγατήρ), Pind. O. 7, 81, ubi v. Böckh (44), cf. Meineke Euphor. p. 128:—as adj., πρ. ἀρχή, *provident* rule, Aesch. Supp. 700.—Cf. Ἐπιμηθεύς. Hence

Προμηθευτικός, ή, όν, *using habitual forethought.*

Προμηθής, ές, *fore-thinking, wary, discreet*, Thuc. 3, 82; 4, 92: *troubling one's self, caring about* a thing, τοῦ θανεῖν, Soph. El. 1078: ἐπὶ τὸ προμηθέστερον ποιεῖν τι, Hipp. 650. (From πρό, and μῆδος or μῆτις, akin to μαθεῖν.)

Προμηθία, ας, Ion. -ίη, v. sub προμήθεια.

Προμηθικός, ή, όν,=προμηθευτικός. Adv. -κῶς, Ar. Av. 1511.

†Πρόμηθος, ου, ὁ, *Promethus*, son of Codrus of Athens, founder of Colophon, Paus. 7, 3, 3.

Προμήκης, ες, (πρό, μῆκος) *prolonged: oblong, rectangular*, Lat. *oblongus*, Plat. Tim. 54 A:—of numbers *made up of two unequal factors* (as 8=2, 4; 32=4, 8), Id. Theaet. 148 A.

Προμηλόω, ῶ, (πρό, μηλόω) *to probe beforehand*, Hipp.

Προμηνύτρια, ας, ἡ, *she who lays information.*

Προμηνύω, (πρό, μηνύω) *to denounce* or *betray beforehand*, τινί τι, Soph. Ant. 84, cf. Luc. Merc. Cond. 3.

Προμήτωρ, Dor. προμάτωρ, ορος, ἡ: (πρό, μήτηρ) *first mother* of a race, Aesch. Theb. 140, Eur. Phoen. 676: formed like προπάτωρ.

Προμηχᾰνάομαι, f. -ήσομαι, (πρό, μηχανάομαι) dep. mid., *to plan* or *contrive beforehand*, Dion. H. 1, 46, etc., Luc. Alex. 38.

Προμῐαίνω, (πρό, μιαίνω) *to defile beforehand*, Joseph.

Προμίγνῡμι and -νύω: f. -μίξω (πρό, μίγνυμι):—*to mingle beforehand*:—pass., παλλακίδι προμῐγῆναι, *to have intercourse with* her before, Il. 9, 452.

Προμιμνήσκω, *to remind beforehand.*

Προμίσγω, collat. form of προμίγνυμι.

Προμισθόω, ῶ, (πρό, μισθόω) *to let beforehand*: pass., *to be let beforehand*, Plut.

Προμνάομαι, (πρό, μνάομαι) dep., *to woo* or *court for* another, Plat. Theaet. 150 A, 151 B: generally, *to endeavour to obtain, solicit for* one, τινί τι, Xen. Mem. 2, 6, 36; πρ. τινί, *to sue* or *plead with* another, Id. An. 7, 3, 18; πρ. τινι ποιεῖν, *to persuade* one to do, Plat. Menex. 239 C.—II. προμνᾶταί τι μοι γνώμα, my mind *forebodeth* somewhat, Soph. O.C. 1074.

Προμνηστεύομαι, dep. mid.,=foreg., Luc. Herod. 6, Alciphr.

Προμνηστικός, ή, όν, (προμνάομαι) *fitted to woo for* another:—ἡ -κή (sc. τέχνη), *the art of match-making*, Plat. Theaet. 150 A.

Προμνηστῖνοι, ῖναι, *one by one, one after the other*, προμνηστῖναι ἐπήϊσαν, Od. 11, 233; προμνηστῖνοι ἐξέλθετε, Od. 21, 230. (Usu. deriv. from μένω, for προμενετῖνοι—or, as Buttm. writes, προμενέστινοι—*each waiting for the one before.* But Riemer derives it at once from πρόμος, πρόμνος, and so, apparently, *one just before the other*; cf. ἀγχιστῖνος.)

Προμνήστρια, ας, ἡ,= sq., Eur. Hipp. 589, Ar. Nub. 41, Plat., etc.

Προμνηστρίς, ίδος, ἡ, (προμνάομαι) *a woman who woos* or *courts for another, a match-maker*, Xen. Mem. 2, 6, 36.

Προμνήστωρ, ορος, ὁ, (προμνάομαι) *one who courts for* another.

Πρόμνος, ὁ, v. sub πρόμος.

Πρόμοιρος, ον, (πρό, μοῖρα) *before the destined term*, i. e. *untimely*, e. g., θάνατος, Anth.: so also adv., προμοίρως θανεῖν.

Προμοιχεύω, (πρό, μοιχεύω) *to procure* a woman, *pimp for* a person, τινά τινι, Plut. Galb. 19.

Προμολεῖν, inf. aor. of προβλώσκω. Hence

Προμολή, ῆς, ἡ, *an approach, vestibule*, Call. Dian. 142, Ap. Rh. 1, 1174: also, *the jutting foot of a mountain*, in plur., Anth. P. 7, 9, 246.

Προμολών, part. aor. of προβλώσκω, Hom.

Πρόμορος, ον,=πρόμοιρος, Epigr. in Welcker's Sylloge.

Πρόμος, ου, ὁ, (πρό) *the foremost man*, in Hom. always=πρόμαχος: πρ. τινί, *opposed to* another *in the front rank*, Il. 7, 75, 116; πρόμος ἀνήρ, Il. 5, 533: later, generally, *a chief*, Lat. *primus, princeps*, Aesch. Ag. 200, Eum. 399, Soph. O. C. 884; so the sun is πάντων θεῶν θεὸς πρόμος, Id. O. T. 660.—The forms πρόμνος in Aesch. Supp. 904, and πράμος in Ar. Thesm. 50, are dub.

Προμοσχεύω, (πρό, μοσχεύω) *to set a slip* or *cutting in a nursery*, Theophr.

Προμοχθέω, ῶ, f. -ήσω, (πρό, μοχθέω) *to work beforehand*, like προπονέω, Eur. Supp. 1234.

Προμῠέω, ῶ, f. -ήσω, *to initiate beforehand.* Hence

Προμύησις, εως, ἡ, *a previous initiation*, Plut. 2, 107 E

Προμῡθίκτρια, ἡ, Dor. for προμνήστρια, Valck. Hipp. 589.

Προμύθιον, ου, τό, (μῦθος) *the introduction to a fable* or *legend.* [ῡ]

Προμυκτήρ, ῆρος, ὁ, *the end of the snout*: cf. ἐπιρυγχίς.

Προμῠλαία or προμῠλία, ας, ἡ, *the goddess who presides over mills.*

Προμυλλαίνω, (πρό, μυλλαίνω) *to pout the lips*, Hipp.; v. Foës. Oecon.

Προμύσσω, Att. -ττω, (πρό, μύσσω) *to snuff* a lamp, τὸν λύχνον, Plut. 2, 798 B: generally, *to extort money from*, τινά, Hipp., ubi Coray προςνύσσειν, *to teaze.*

†Προναία, ας, ἡ, v. προνάϊος, II.

†Προναῖοι, ων, οἱ, v. sub Πρόννοι.

Προνάϊος, ον, Ion. προνήϊος, η, ον (πρό, ναός):—*before a temple*: hence as subst.,—I. τὸ προνήϊον, *the court before a temple*, or perh.=πρόναος II, Hdt. 1, 51; τὰ προνήϊα, Leon. Tar. 7.—II. ἡ Προνηΐη, Att. Προναία or Προνάα, as epith. of Minerva at Delphi, because she had a chapel or statue there *before the great temple* of Apollo, †Aesch. Eum. 21†, Wessel. Hdt. 1, 92; 8, 37, 39; cf. πρόνοια III:—other gods had the same epith., as Mercury at Thebes, where his chapel lay before that of Ismenian Apollo, Paus. 9, 10, 2.

Πρόναος, ον,=foreg., Lat. *protemplaris*, βωμοί, Aesch. Supp. 494.—II. as subst., ὁ πρόναος,=πρόδομος, *the hall* or *first room* of a temple, through which one went to the ναός or *cella*, Luc.; who also has the form πρόνηος.

†Προνάπης, ου, ὁ, *Pronapes*, masc. pr. n., an Athenian, Isae. 65, 17.

Προναυμαχέω, ῶ, f. -ήσω, (πρό, ναυμαχέω) *to fight at sea for* or *in defence of*, τινός, Hdt. 6. 7; 8, 60, 2.

Προνέμω, (πρό, νέμω) *to assign, allot beforehand*, τινί τι, Pind. I. 8, 37; καθαρὰς χεῖρας πρ., *to present* unspotted hands, Aesch. Eum. 313:—mid., *to go forward*, esp. in *grazing*: hence, *to gain ground, spread*, of war, etc., Soph. El. 1384.—Cf. ἐπινέμω.

Προνέομαι, (πρό, νέομαι) dep., *to go forward*, like προέρχομαι, Opp. H. 3, 238.

Προνεύω, (πρό, νεύω) *to stoop forwards*, Plat. Euthyd. 274 B: of a rider, *to bend forward*, Xen. Eq. 8, 7; of rowers, Polyb. 1, 21, 2.

Προνέω, f. -ήσω, (πρό, νέω) *to heap up in front* or *beforehand.*

Προνέω, f. -νεύσομαι, (πρό, νέω) *to swim before*, Ael. N. A. 1, 4, acc. to Paris MS.

Προνήϊος, η, ον, Ion. for προνάϊος, q. v., Hdt.

†Πρόνησος, ου, ἡ, *Pronesus*, a city of Cephallenia, Strab. p. 455.

Προνηστεύω, (πρό, νηστεύω) *to fast beforehand*, Hdt. 2, 40, Hipp.

Προνήχομαι, f. -ξομαι, (πρό, νήχομαι) *to swim before*, Plut. 2, 980 F; c. gen. 984 A.

Προνῑκάω, ῶ, f. -ήσω, (πρό, νικάω) *to gain a victory beforehand*, Thuc. 2, 89, Isae. 85, 28.

†Πρόννοι, ων, οἱ, *Pronni*, a small city on the east coast of Cephallenia, Polyb. 5, 3, 3: hence οἱ Προνναῖοι,

or Προναῖοι, *the Pronnaeans*, Thuc. 2, 30.

Προνοέω, ῶ, f. -ήσω, (πρό, νοέω) *to see* or *perceive beforehand*, δόλον, Il. 18, 526, Plat., etc.,—II. *to think of, plan, devise beforehand*, Od. 5, 364; *to provide*, τι, opp. to μετανοέω, Epich. p. 82; τὰ ἀμείνω πρ., v. l. Hdt. 7, 172.—2. c. gen., *to provide for, take care of, take thought for*, Xen. Cyr. 8, 1, 1, etc.—3. foll. by a relat. adv., πρ. ὅτι.., ὡς.., ὅπως.., *to provide, take care* that a thing may be, Xen.; πρ. μή... or ὡς μή.., *cavere ne..*, Id. Oec. 9, 11, Cyr. 1, 6, 24.—4. absol., *to be provident, act warily, take measures*, προνοῆσαι βραδεῖς, Thuc. 3, 38.

B. the Att. writers, except Xen., prefer προνοέομαι, fut. -ήσομαι, aor. -ησάμην (Eur. Hipp. 399); but also aor. pass. -ήθην (Plat. Crat. 395 C, Lys. 98, 46):—the construct. is just the same; but we have also προνοεῖσθαι περί τινος, ὑπέρ τινος, Lys. l. c., Dem. 179, 14.

†Προνόη, ης, ἡ, *Pronoë*, daughter of Nereus and Doris, Hes. Th. 261.—2. a daughter of Phorbas, Apollod. 1, 7.

Προνόησις, εως, ἡ, (προνοέω) *a foreseeing, providing*: and

Προνοητέον, verb. adj., *one must take care*. Xen. Oec. 7, 36.

Προνοητής, οῦ, ὁ, (προνοέω) *a provider*, Hermes ap. Stob. Ecl. 1, 966.

Προνοητικός, ή, όν, (προνοέω) *cautious, considerate, prudent*, Xen. Mem. 1, 3, 9.—II. of things, *showing forethought* or *design*, Ib. 4, 3, 6.

Πρόνοια, ας, Ion. προνοίη, ης, ἡ, (πρόνοος) *a seeing* or *perceiving beforehand*, Soph. O. T. 978, Tr. 823.—II. *foresight, forethought, forecast*, freq. from Hdt. downwds.: ἐκ προνοίας, *with forethought, purposely*, Lat. *consulto*, Hdt. 1, 120, 159, etc.; opp. to κατὰ τύχην, Id. 8, 87, cf. Stallb. Plat. Phaedr. 241 E; esp. of crimes committed with design or malice prepense, ἐκ προνοίας τραύματα, φόνος, Aeschin. 84, 21, Dinarch. 90, 33, etc.: πρόνοιαν ἔχειν τινός, to take *thought* for.., Thuc. 2, 89; so, πρ. ποιεῖσθαί τινος, Dem. 546, 6, etc.—2. from Plat. downwds., *the providence* of the gods, *divine providence*. — III. Ἀθηνᾶ Πρόνοια, Minerva *as Goddess of Forethought*, under which name she was worshipped at Delphi, Siebelis Paus. 10, 8, 6; and occurs in the Amphictyonic oath, Aeschin. 69, 14:—cf. Bentl. Phalar. p. 523. Lennep Phalar. p. 159, and Herm. would so read also in Aesch. Eum. 21, for Προναία, but the title Πρόνοια seems to be later than Aeschylus; whereas Προναία or Προνηΐη was current in his time; v. sub προνάϊος.

Προνομαία, ας, ἡ, = προνομή II, Plut. Alex. 60, Fabric. 20.

Προνομεία, ας, ἡ, (προνομεύω) *a foraging, plundering*, Luc.

Προνόμευμα, ατος, τό, *that which is plundered*.

Προνομευτής, οῦ, ὁ, *a forager, plunderer*, Strab. Hence

Προνομεύω, (πρό, νομεύω) *to go out for foraging* or *plunder, to forage*, Polyb. 2, 27, 2, Plut.—II. trans., *to sack, ravage*, χώραν, Dion. H. Hence

Προνομή, ῆς, ἡ, *a foraging*, ἐξάγειν εἰς προνομάς, Xen. Cyr. 6, 1, 24: also, *a sally, foray, raid*, προνομὴν ποιεῖσθαι, Hell. 1, 1, 33; σὺν προνομαῖς λαμβάνειν, An. 5, 1, 7; etc.:—αἱ πρ., also, *foraging parties*, Polyb. 4, 73, 4.—II. *an elephant's trunk*, Id. 5, 84, 3.

Προνομία, ας, ἡ, (πρό, νόμος) *a privilege*, Plut. 2, 279 B, 296 C.

Προνόμιον, ου, τό, *a song sung before the* νόμος (q. v., signf. II), Synes. —II. =foreg., ap. Suid.

Προνομοθετέω, ῶ, (πρό, νομοθετέω) *to make a law before*, Dio C. 36, 22.

Πρόνομος, ον, (πρό, νομή) *grazing forward*, opp. to ὀπισθόνομος (q. v.), βοτὰ πρόνομα, *grazing* herds, Aesch. Supp. 691.

†Πρόνομος, ου, ὁ, *Pronŏmus*, a flute-player of Thebes, Anth. Plan. 28; Ath. 631 E; so in Ar. Eccl. 102 acc. to Schol.

Πρόνοος, ον, contr. -νους, ουν,= προμηθής, Hdt. 3, 36, Aesch. Supp. 969:—compar. προνούστερος, Soph. Aj. 119; superl. -ούστατος, cf. Lob. Phryn. 144.

Προνοσέω, ῶ, f. -ήσω, (πρό, νοσέω) *to be ill beforehand*, Hipp.

Προνοτίζω, f. -ίσω, *to wet, moisten beforehand*.

Προνουμηνία, ας, ἡ, (πρό, νουμηνία) *the day before a new moon*, LXX.

†Πρόνους, ου, ὁ, *Pronus*, son of Phegeus, Apollod. 3, 7, 6.—2. a Trojan, Il. 16, 399.

Προνύξ, (πρό, νύξ) adv., *all night long*, opp. to προῆμαρ, Simon. Amorg. 47.

Προνύττω, f. -ξω, (πρό, νύττω) *to goad on*, Polyb. 28, 15, 8.

Προνωπής, ές, = πρηνής, *bent forwards, overhanging*, Lat. *pronus*: *drooping, at the point of death*, πρ. ἐστι καὶ ψυχοῤῥαγεῖ, Eur. Alc. 143; so, in Aesch. Ag. 234, πρ. λαβεῖν ἀέρδην.—2. metaph., *inclined, ready*, εἰς τὸ λοιδορεῖν, Eur. Andr. 729. (Prob. from πρό and ὤψ, ἐνώπιος, and so strictly *with the head* or *face forwards*: the ancients carefully distinguished it from sq. both in deriv. and use.)

Προνώπιος, ον, *before the walls*: hence, generally, *in front of* or *outside of* a place, Eur. Bacch. 645.—II. as subst., τὸ προνώπιον, *a hall* or *court*, like πρόθυρον, Ib. 639, cf. Monk Hipp. 376:—the Lat. *compita*, hence ἥρωες προνώπιοι, Lat. *lares compitales*, Dion. H. 4, 14.—Cf. ἐνώπιος and ἐξώπιος, but it must be distinguished from foreg. (From πρό, ἐνώπια, for πρὸ τῶν ἐνωπίων.)

Πρόνωπος, ον,=προνώπιος, dub.

ΠΡΟ´Ξ, gen. προκός, ἡ, also ὁ, a kind of *deer*, like δορκάς, perh. *the roe-deer, roe*, elsewh. νεβρός, Od. 17, 295, cf. Arist. H. A. 2, 15, 9, Part. An. 4, 2, 2:—also προκάς, H. Hom. Ven. 71: (hence the name of an island, Προκόννησος, q. v., as if *Roe-island*.

Πρόξεινος, ὁ, Ion. for πρόξενος, Hdt.

Προξενέω, ῶ, f. -ήσω: impf. προὐξένουν. *To be* any one's πρόξενος (q. v., signf. I), τινός, Xen. Hell. 6, 4, 24, Dem. 194, 18, etc.: generally, *to be* one's *protector, patron*, Eur. Med. 724, Ar. Thesm. 576.—II. from the duties of a πρόξενος (v. signf. II),—1. *to negotiate, manage*; and so, generally, *to effect, do* any thing for another, Eur. Ion 335; πρ. θράσος, *to lend* daring, Soph. Tr. 726: also, c. dat. et inf., *to contrive* for one that.., as, πρ. τινι ὁρᾶν, *to be the means* of his seeing, Soph. O. T. 1483; πρ. τινι καταλῦσαι βίον, *to grant* one to die, Xen. Apol. 7; also, πρ. τινι, *to guide* one, *give* him *directions*, Soph. O. C. 465.—2. *to introduce, recommend* one person to another, τινά τινι, Dem. 969, 18: hence πρ. τινα διδάσκαλον, φοιτητήν, *to introduce* him as teacher, as pupil, Plat. Lach. 180 C, Alc. 1, 109 D: πρ. κόρην τινί, Long. 3, 36, and Himer.—3. metaph., πρ. κίνδυνόν τινι, *to put* danger *upon* one, Xen. An. 6, 5, 14, cf. Apol. 7, Ael. V. H. 13, 32. Hence

Προξένησις, ἡ, *a negotiating, bringing about, effecting*.

Προξενητής, οῦ, ὁ, (προξενέω) *one who negotiates between two or more parties*: in mercantile affairs, *an agent* or *broker*, retained in the Lat. *proxeneta*. Hence

Προξενητικός, ή, όν, *belonging to, befitting a negotiator*; hence, τὸ πρ., *brokerage*, Lat. *proxeneticum*.

Προξενήτρια, fem. of προξενητής, *a mediatress*.

Προξενία, ας, ἡ, (πρόξενος) *the rights and privileges of a* πρόξενος or *public friend*, esp., of an ambassador: generally, *friendship* (for a foreigner), Pind. O. 9, 123, N. 7, 96; cf. Eur. Med. 359.—2. *the duties of a* πρόξενος (signf. II), Dem. 475, 10, etc.—II. *a treaty* or *compact of friendship between a state and a foreigner*, the Lat. *hospitium*, Thuc. 5, 43; 6, 89.—2. *the original record* or *written instrument in witness of such compact*, Polyb. 12, 12, 2.

†Προξενίδης, ου, ὁ, *Proxenides*, a wealthy Athenian, ὁ Κομπασεύς, q. v., Ar. Vesp. 325.—Others in Luc.; etc.

Πρόξενος, Ion. πρόξεινος, ου, ὁ, *a public* ξένος, *public guest* or *friend*, as Alexander I. of Macedon was to the Athenians, Hdt. 8, 136, 143, cf. Pind. I. 4, 13 (3, 26), etc. The word expressed the same relation *between a state and a* (foreign) *individual*, that ξένος did *between two* (foreign) *individuals*, (the relation *between two states* seems to have been also expressed by ξενία, Hdt. 6, 21, cf. Wachsm. Antiq. of Greece § 25). The πρόξενος possessed great rights and privileges in the state to which he was allied (cf. Dict. Antiqq. p. 513), which he might transmit to his children: so Alcibiades' family were πρόξενοι of Sparta, till his grandfather renounced the tie, Thuc. 5, 43; also Callias' family, Xen. Hell. 5, 4, 22.—II. esp., *one who enjoyed these privileges, under the condition of entertaining and assisting the ambassadors and citizens of a foreign state in his own*: this office was at first prob. self-chosen (cf. ἐθελοπρόξενος, Thuc. 3, 70); but soon became matter of appointment, sometimes by the government at home (as perhaps at Sparta, v. Hdt. 6, 57), but most usu. by the foreign state itself: these πρόξενοι answered pretty nearly to *our consuls, agents, residents*, though the πρόξενος was *always* a member of the foreign state:—on their duties v. Dem. 1237, 17, cf. Herm. Pol. Ant. § 116, 4. Ulrich de Proxenia Berl. 1822.—III. generally, *a patron, assistant, supporter, defender*, Aesch. Supp. 419, Eur. Tel. 18: *a hostess*, Soph. El. 1451:—in this sense also,—2. as adj., *assisting, relieving*, c. gen., φοίμια πρόξενα πόνων, Aesch. Supp. 830.

†Πρόξενος, ου, ὁ, *Proxĕnus*, son of Capato, of Locri in Italy, Thuc. 3, 103.—2. a Boeotian, friend of Xenophon, a commander of the Greeks under the younger Cyrus, Xen. An. 1, 1, 11; 2, 6, 16; etc.—Others of this name in Xen. Hell. 1, 3, 13; 6, 5, 6; etc.; Dem.; etc.

Προξηραίνω, (πρό, ξηραίνω) *to dry beforehand*, Diosc.

Προξηροτριβέω, ῶ, *to rub dry beforehand*.

Προξῡράω, ῶ, f. -ήσω, (πρό, ξυράω) *to shave beforehand*, v. l. Luc. Alex. 15, in pass.

Προξῡρίζω,=foreg.

Προογκάομαι, (πρό, ὀγκάομαι) dep., *to bray beforehand*, Luc. Asin. 26.

Προόδευσις, ἡ, *a travelling before:* from

Προοδεύω, f. -σω, (πρό, ὁδεύω) *to travel before*, Luc. Hence

Προοδηγός, οῦ, ὁ, *one who goes before to show the way*, Jac. A. P. p. 198.

Προόδιος, ον, (ὁδός) *foregoing, forerunning.*

Προοδοιπορέω, ῶ, *to travel before*, Luc. Hermot. 27.

Προοδοιπόρος, ον, *travelling before.*

Προοδοποιέω, ῶ, (πρό, ὁδοποιέω) *to go before to prepare a way;* generally, *to pave the way*, c. dat., Arist. Part. An. 2, 4, 4 (in pass.), Luc. Abdic. 17. Hence

Προοδοποιητικός, ή, όν, *going before to prepare the way.*

Πρόοδος, ον, (πρό, ὁδός) *going* or *travelling before;* hence as subst., οἱ πρ., *a party of soldiers in advance*, Xen. Hipparch. 4, 5.

Πρόοδος, ου, ἡ, (πρό, ὁδός) *a going on, advance*, Xen. Hell. 3, 4, 15. — II. *a going out of camp*, opp. to εἴςοδος, Polyb. 14, 1, 13.

Προόδους, οντος, ὁ, ἡ, *with prominent teeth.*

Προόδων, οντος, ὁ, ἡ,=foreg.

Πρόοιδα, pf., with plqpf. προῄδη, -ῄδειν, f. προείσομαι, *to know beforehand*, Arist. An. Post. 1, 1, 4: cf. προεῖδον.

Προοικειόω, ῶ, *to make friendly beforehand:*—mid., *to make friendly to one, win over beforehand.*

Προοικέω, ῶ, f. -ήσω, *to dwell* or *dwell in before.*

Προοικία, ας, ἡ, *the projecting eaves of a house*, Lat. *suggrunda.*

Προοικοδομέω, ῶ, *to build before* or *beforehand.*

Προοικονομέω, ῶ, (πρό, οἰκονομέω) *to arrange beforehand*, Cic. Q. Frat. 2, 3, 6: in pass., Luc. Alex. 14. Hence

Προοικονομία, ας, ἡ, *previous arrangement.* Hence

Προοικονομικός, ή, όν, *preparing.* Adv. -κῶς.

Προοιμιάζομαι, dep., c. fut. mid. -άσομαι, perf. pass. πεπροοιμίασμαι, Luc. Nigr. 10: (προοίμιον). *To make a preamble* or *preface*, Lat. *prooemior*, Xen. Mem. 4, 2, 4, Plat. Legg. 723 C, etc.: — c. acc., *to say in the preface, premise*, τοσαῦτα, Plat. Lach. 179 A. Cf. φροιμιάζομαι. Hence

Προοιμιᾰκός, ή, όν, *belonging to a preface* or *proëm.*

Προοίμιον, ου, τό, Att. contr. φροίμιον, as oft. in Aesch., and Eur., (πρό, οἶμος):—*an opening, introduction to* a thing: as in music, *a prelude, overture*, Pind. P. 1, 6, etc.: in poems and speeches, *a proëm, preface, beginning*, Pind. N. 2, 3, Trag., etc.; esp. of a short hymn, introductory to a longer poem, Plat. Phaed. 60 D;—of laws, *a preamble*, Plat. Rep. 531 D:—then oft. metaph., of *any beginning*, Xen. Mem. 4, 2, 3, etc.; πρ. ἐγχέων, Pind. Fr. 225; cf. Aesch. Pr. 741; πρ. ἔχθρας, τῆς ἀρχῆς, Polyb. 23, 2, 15; 26, 5, 8:—cf. Schäf. Mel. p. 29.—2. generally, *a hymn* or *shorter poem*, as those attributed to Homer, Thuc. 3, 104, Plat. Phaed. 60 D. Hence

Προοιμιώδης, ες, (εἶδος) *like a prelude.*

Προοιστέον, verb. adj. of προφέρω, *one must carry before*, Arist. Top. 2, 3, 6.

Προοιστός, ή, όν, (προφέρω) *placed* or *set before.*

Προοιχνεύω,=sq.

Προοίχομαι, (πρό, οἴχομαι) *to have gone on before*, Xen. Cyr. 7, 4, 8.

Προόλλῡμι, *to destroy, kill beforehand.*

Προομᾰλίζω, *to make level, smooth, even beforehand.*

Προομᾰλύνω, = foreg., Plat. Tim. 50 E.

Προόμνῡμι and -νύω, (πρό, ὄμνυμι) *to swear before* or *beforehand*, Aesch. Ag. 1196; τοὺς θεούς, by the gods, Plat. Legg. 954 A; πρ. τι εἶναι, Dem. 859, fin. Hence

Προομοσία, ας, ἡ, = προωμοσία, susp.

Προομολογέω, ῶ, f. -ήσω, (πρό, ὁμολογέω) *to grant* or *allow beforehand*, τι εἶναι, Plat. Rep. 479 D: pass., τὰ προωμολογημένα, *things granted beforehand*, Plat. Theaet. 159 C, cf. Phaed. 93 D. Hence

Προομολογητέον, verb. adj., *one must grant beforehand*, Arist. Top. 2, 3, 3.

Προονομάζω, *to name beforehand.*

Προοπτάνω, late and rare form for προοράω, Nicet.

Προοπτάω, ῶ, f. -ήσω, *to roast beforehand.*

Προοπτέον, verb. adj. of προοράω, *one must look to, take care of*, τινός, Hdt. 1, 120.

Προόπτης, ου, ὁ, (προόψομαι) *one who looks out, a scout, vidette*, Polyb. 29, 6, 13.

Πρόοπτος, Att. contr. προῦπτος, ον, verb. adj. of προοράω, *foreseen: manifest*, θάνατος, Hdt. 9, 17; ᾍδης, Soph. O. C. 1440; so, πρ. λόγος, Aesch. Theb. 848.

Προορᾱτικός, ή, όν, (προοράω) *quick at foreseeing* or *providing:* hence *cautious, provident*, Arist. Divinat. 2, 2, Philo.

Προορᾱτός, ή, όν, verb. adj. from προοράω, *foreseen, to be foreseen*, Xen. Cyr. 1, 6, 23.

Προοράω, ῶ, f. προόψομαι, (cf. aor. προεῖδον) (πρό, ὁράω):—*to foresee*, τὸ μέλλον, Hdt. 5, 24, and in Att. prose: absol., *to look forward, be provident*, Hdt. 7, 88; 9, 79.—2. *to look forward at, see before one*, Thuc. 7, 44, cf. Xen. Hell. 4, 3, 23: also, *to see from afar*, Xen. Cyr. 4, 3, 21.—3. c. gen., *to provide for* a person or thing, Hdt. 2, 121, 1: ἑαυτοῦ, Hdt. 5, 39. — II. in Att. also as dep. προοράομαι, *to provide for*, τὸ ἐφ' ἑαυτῶν, Thuc. 1, 17. —2. *to provide against*, Lat. *cavere*, τι, Dem. 63, 11, etc.; περί τινος, Lys. 915, 2: also, πρ. μή.., *cavere ne..*, Dem. 773, 1.

Προορθρίζω, f. -ίσω, *to rise before dawn.*

Προορίζω, f. -ίσω, (πρό, ὁρίζω) *to mark out beforehand:*—mid., *to have* a thing *marked beforehand*, v. l. for προςωρίσατο, in Dem. (l. c. sub προςορίζω). Hence

Προορισμός, οῦ, ὁ, *a previous marking out* or *determining*, Hipp.

Προορμάω, ῶ, f. -ήσω, (πρό, ὁρμάω) *to drive forward* or *onward:* hence, in pass., *to rush, drive, push on*, Xen. Cyr. 4, 3, 1. — II. so, intr. in Act., Xen. Cyr. 1, 4. 21, Hell. 5, 2, 28.

Προορμίζω, f. -ίσω, (πρό, ὁρμίζω) *to moor, anchor before* or *in front*, ὁλκάδας πρὸ τόπου, Thuc. 7, 38.

Προορούω, (πρό, ὀρούω) *to break loose beforehand*, Themist.

Προορύσσω, f. -ξω, *to dig before, in front*, or *beforehand.*

Προορχέομαι, f. -ήσομαι, dep. mid., *to lead the dance.* Hence

Προορχηστήρ, ῆρος, and προορχηστής, οῦ, ὁ, *one who leads the dance:* among the Thessalians=πρωταγωνιστής.

Προουρέω, *to make water before*, Hipp.

Προοφείλω, f. -ήσω, (πρό, ὀφείλω) *to owe beforehand*, πρ. κακόν τινι, *to owe* one an atonement, i. e. *to deserve* evil *at his hands*, Eur. I. T. 523; κακὸν ταῖς πλευραῖς πρ., *to owe* one's ribs a mischief, i. e. *deserve* a beating, Ar. Vesp. 3; so, πρ. τινί, c. inf., *I owe* it *to* him to do so and so, Ar. Lys. 648.—Pass., *to be due beforehand* or *long ago*, ὁ προοφειλόμενος φόρος, Hdt. 6, 59 (though Schweigh. has given προςοφ., whereas Stephanus and Schneid. have done just the reverse in Xen. Hell. 1, 5, 7); ἔχθρα προοφειλομένη εἴς τινα, the hatred *one has long had reason to feel*, Hdt. 5, 82; but, εὐεργεσία προυφειλομένη, a kindness *that has long remained as a debt*, Thuc. 1, 32; so, προωφείλετο αὐτῷ κακόν, *a debt* of punishment *had long been owing* to him, Antipho 136, 26, cf Dem. 539, 18.

Προοφθαλμίς, ίδος, ἡ, *the first bud* of a young vine, Geop.

Προοχεύω, (πρό, ὀχεύω) *to impregnate beforehand*, Arist. Gen. An.

Προοχή, ῆς, ἡ, (προέχω) *an eminence*, etc., Polyb. 4, 43, 2.

Πρόοψις, εως, ἡ, (πρό, ὄψις) *a foreseeing*, Thuc. 5, 8.—II. *a seeing before* one, οὐκ οὔσης τῆς προόψεως ᾗ.., since there was no *seeing where..*, Id. 4, 29.

Προόψομαι, fut. of προοράω.

Προπᾰγής, ές, (πρό, πήγνυμι) *fixed in front, prominent*, ὀφθαλμός, Luc. Muscae Enc. 3.

Προπάθεια, ας, ἡ, (προπάσχω) *the presentiment* or *first symptoms* of a disease, Plut. 2, 127 D, ubi v. Wyttenb. [ᾰ]

Προπάθημα, ατος, τό, *a previous suffering*, dub.

Προπαιδεία, ας, ἡ, (προπαιδεύω) *previous* or *preparatory teaching*, Plat. Rep. 536 D, Luc. Rhet. Praec. 14.

Προπαίδευμα, ατος, τό, *that which has been taught by way of preparation*, Philo: from

Προπαιδεύω, (πρό, παιδεύω) *to teach beforehand:* pass. προπαιδευθῆναί τι, *to be taught* a thing *beforehand* Plat. Rep. 536 D.

Πρόπαις, παιδος, ὁ, at Lacedaemon, *a child up to the end of his fourth year*, after which he began to be called παῖς.—II.=μαστροπός, Hesych.

Πρόπᾰλαι, (πρό, πάλαι) adv., *very long ago*, Lob. Phryn. 47; strengthd. by being joined with πάλαι, e. g. Ar. Eq. 1155.

Προπάλαιος, ον, (πρό, παλαιός) *very old*, Synes., v. Lob. Phryn. 47. [ᾰ] Hence

Προπᾰλαιόω, ῶ, *to make to grow old.*

Προπᾰλαίτερος, irreg. compar. of προπάλαιος; cf. παλαίτερος.

Προπᾰλαίω, (πρό, παλαίω) *to struggle beforehand*, τινί, with one, Heliod.

Προπαππικός, ή, όν, *of, belonging to a great-grandfather.*

Πρόπαππος, ου, ὁ, (πρό, πάππος) *a great-grandfather*, Lat. *proavus*, Lys. 143, 26, Plat. Tim. 20 E.

Πρόπᾰρ, (πρό, παρά) as prep. with gen., *before*, of place, Hes. Th. 518: also, *along*, Ap. Rh. 1, 454.—II. absol. as adv., *before, sooner*, Aesch. Supp. 791, Eur. Phoen. 120; cf. προπάροιθε.

Προπαραβάλλω, (πρό, παραβάλλω) *to put beside* or *along beforehand*

—mid., *to do so for one's self*, *λίθους*, Thuc. 7, 5.

Προπαραγγέλλω, (*πρό*, *παραγγέλλω*) *to announce beforehand*, Heliod. 9, 10.

Προπαραδίδωμι, *to deliver*, *teach beforehand*, Clem. Al.

Προπαραινέω, ῶ, *to warn beforehand.*

Προπαραλαμβάνω, *to accept* or *receive beforehand.*

Προπαραλήγω, *to be all but next to he end* : *ὁ προπαραλήγουσα* (sc. *συλλαβή*), *the antepenultimate.*

Προπαραμῡθέομαι, (*πρό*, *παραμυθέομαι*) dep., *to persuade beforehand*, Sext. Emp.

Προπαρασημαίνομαι, as mid., (*σημαίνω*) *to make a mark* or *note beforehand*, c. acc. rei.

Προπαρασκευάζω, f. -*άσω*, (*πρό*, *παρασκευάζω*) *to prepare for* any purpose *beforehand*, Thuc. 2, 88, Plat., etc.; and in mid., Isae. 73, 15, Plut. Eumen. 6:—pass., *to be so prepared*, Thuc. 1, 68. Hence

Προπαρασκευαστέον, verb. adj., *one must prepare beforehand*, Plut.

Προπαρασκευαστικός, ή, όν, *preparing.* Adv. -*κῶς*.

Προπαρασκευή, ῆς, ἡ, *preparation.*

Προπαρατάσσω, Att. -*ττω*, f. -*ξω*, *to post in front*, Dio C.

Προπαρατέλευτος, ον, (*πρό*, *παρά*, *τελευτή*) *all but next to the end* : esp., *ἡ πρ.* (sc. *συλλαβή*)=*ἡ προπαραλήγουσα.*

Προπαρατίθημι, (*πρό*, *παρατίθημι*) *to place by* one *before*, Clem. Al. [ῐ]

Προπαρέχω, (*πρό*, *παρέχω*) *to supply*, *furnish beforehand*, Xen. Hell. 5, 1, 18: *πρ. ἑαυτὸν σύμμαχον*, *to offer* one's self as an ally, Id. Cyr. 5, 5, 20.

Προπάροιθε, and before a vowel -*θεν*, (*πρό*, *πάροιθε*) prep. c. gen.; *before*, freq. in Hom. of place, things or persons; *προπάροιθεν ὁμίλου*, *before* the assembly, Il. 23, 804: *πρ. ποδῶν*, *at* one's feet, i. e. close at hand (cf. *ἐμποδών*); *προπάροιθε θυράων*, *before* the door, i. e. outside; and so, *πρ. πόληος*, Hom., and Hes.—2. *before*, *in front of*, Il. 2, 92; *προπάροιθε νεός*, *before*, i. e. *beyond* the ship, Od. 9, 482; opp. to *μετόπισθε νεός*, Ib. 539.—Sometimes *προπάροιθε* is placed after its case, e. g. Il. 14, 297; *τῆς ἀρετῆς ἱδρῶτα θεοὶ προπάροιθεν ἔθηκαν*, Hes. Op. 287.—Never c. dat., for in such passages as Od. 4, 225, the dat. belongs to the verb, and *προπάροιθε* is an independent adv.—II. absol. as adv.:—1. of place, *in front*, *in advance*, *forward*, *before*, Il. 15, 260, Od. 17, 277, Hes. Th. 769.—2. of time, *before*, *formerly*, Il. 10, 476; 11, 734; opp. to *ὀπίσσω*, Od. 11, 483. [ᾰ]

Προπαροξυντικός, ή, όν, *usually having the acute accent on the antepenultima* : from

Προπαροξύνω, (*πρό*, *παροξύνω*) *to mark* a word *with the acute accent on the antepenultima*, Plut. 2, 845 B. [ῡ]

Προπαροξῡτονέω, ῶ,=foreg.: and

Προπαροξῡτόνησις, ἡ, *a marking the antepenultima with the acute accent*: from

Προπαροξύτονος, ον, *marked* or *pronounced with the acute accent on the antepenultima.* Adv. -*νως*. [ῡ]

Πρόπᾶς, πρόπᾶσα, πρόπᾶν, strengthd. poet. form for *πᾶς*, in Hom. and Hes. always, *πρόπαν ἦμαρ*, *all* day *long*; except in Il. 2, 493, *νῆας προπάσας*, *all* the ships *together* : also in Trag.; *πρόπασα γαῖα*, Aesch. Pers. 548: *πρόπας δόμος*, Id. Ag. 1011; *προπαντι τῳ χρονῳ*, Id. Eum. 898; *πότμον*, Soph. Ant. 859, etc.

Προπαστάς, άδος, ἡ, *a hall*, *antechamber* ; also *a dining-hall.*

Προπάσχω, (*πρό*, *πάσχω*) *to suffer*, *bear*, *undergo before* or *beforehand*, Hdt. 7, 11: *to be ill-treated before*, *ὑπό τινος*, Thuc. 3, 67.

Προπᾰτορικός, ή, όν, *belonging to*, *proceeding from forefathers*, *ancestral* : from

Προπάτωρ, ορος, ὁ, (*πρό*, *πατήρ*) *the first founder of a family*, *forefather*, Pind. N. 4, 145, Hdt. 2, 161; 9, 122: esp. in plur., *οἱ προπάτορες*, *ancestors*, *forefathers*, Hdt. 2, 169:—epith. of Jupiter (cf. *πρόγονος*), Soph. Aj. 389.

Προπαύω, (*πρό*, *παύω*) *to bring to an end*, *stop beforehand*, Diod.:—mid., *to cease beforehand.*

Προπείθω, (*πρό*, *πείθω*) *to persuade beforehand*, Luc.

Πρόπειρα, ας, ἡ, *a previous attempt*, *πρόπειραν ποιεῖσθαι*, Lat. *experimentum*, *periculum facere*, Hdt. 9, 48, Thuc. 3, 86.

Προπειράζω,=sq.

Προπειράω, ῶ, (*πρό*, *πειράω*) *to attempt beforehand* : also, dep., with. aor. mid. and pass. -*πειράσασθαι*, -*πειρηθῆναι*, Luc. Hermot. 53.

Προπεμπτήριος, α, ον,=sq., Philostr.

Προπεμπτικός, ή, όν, (*προπέμπω*) *accompanying*, *belonging to*, or *done in accompanying.* Adv. -*κῶς*.

Πρόπεμπτος, ον, usu. in neut. pl. *πρόπεμπτα*, *five days before*, *on the fifth day*, Lex ap. Dem. 1076, 21; cf. *πρότριτος*.

Προπέμπω, f. -*ψω*, (*πρό*, *πέμπω*) *to send before* or *beforehand*, *κήρυκας*, Hdt. 1, 60; *to send on* or *forward*, Hdt. 4, 33, 121; and in mid., Xen. Cyr. 5, 3, 53.—2. *to send away*, *dismiss*, Il. 8, 367, Od. 17, 54, 117:—*to send forth*, *πίονας πρ. πνοάς*, Aesch. Ag. 820; *πρ. ἰούς*, *to send forth*, *shoot* arrows, Soph. Phil. 105.—3. also, simply, *to afford*, *furnish*, *τι*, Ib. 1205; and so in mid., Xen. An. 7, 2, 14.—II. *to conduct*, *accompany*, *escort*, Hdt. 1, 111; 3, 50, etc.; esp., *to follow* a corpse *to the grave*, Aesch. Theb. 1059, Plat. Legg. 800 E: *to carry* offerings *in procession*, Aecch. Pers. 622: *πρ. τινί*, *to add* one thing to another, Xen. Mem. 3, 14, 6:—pass., *πανδημεὶ προπέμπεσθαι*, *to be led* by all the people, Isocr. 213 C.—2. *to pursue*, Xen. Hell. 7, 2, 13.

Προπένθερος, ον, ὁ, *one's father-in-law's father.*

Προπεριελίσσω, f. -*ξω*, *to roll* or *wind round beforehand.*

Προπερισπασμός, οῦ, ὁ, *a marking the penultima with the circumflex accent.*

Προπερισπάω, ῶ, f. -*άσω*, (*πρό*, *περισπάω*) *to draw round before.*—II. esp. in Gramm., *to put the circumflex accent on the penult.* : *τὸ προπερισπώμενον*, *a word with circumflex accent on penult.*; and so, adv. part. *προπερισπωμένως*, *with this accent.*

Προπεριχᾰράσσω, Att. -*ττω*, f. -*ξω*:—*to scarify all round before.*

Προπέρῡσι, (*πρό*, *πέρυσι*) adv., *two years ago*, Lys. 114, 31, Plat. Euthyd. 272 C.

Προπερύσῐνος, ον, *of the year before last*, *καρπός*, Theophr. [ῠ]

Προπέσσω, Att. -*ττω*, f. -*πεψω*, *to digest beforehand.*

Προπετάννῡμι and *νύω*, (*πρό*, *πετάννυμι*) *to spread out before*, *ὑμᾶς αὐτοὺς προπετάσαντες ἡμῶν*, Xen. Cyr. 4, 2, 23. Hence

Προπέτασμα, ατος, τό, *something spread out before*, *a curtain.*

Προπέτεια, ας, ἡ, (*προπετής*) *a falling* or *rushing forwards* : hence, *headlong hastiness*, *rashness*, Dem. 612, 28, etc.: *fickleness*, Polyb. 10, 6, 2.

Προπετεύομαι, dep. mid., *to be headlong* or *rash.*

Προπετής, ές, (*προπίπτω*) *falling forwards*, *bent* or *bending forward*, *prostrate*, Lat. *prociduus*, *proclivis*, Soph Tr. 701, Eur. Hec. 152: esp., *drooping at the point of death*, Soph. Tr. 976, cf. *προνωπής* : *πρ. βίος*, *a short* life, Menand. p. 134.—II. metaph.,—1. *being upon the point of*, *πρ. ἐπὶ πολιὰς χαίτας*, Eur. Alc. 909.—2. *ready for*, *prone to* a thing, *ἐπί* or *εἴς τι*, Xen Hell. 2, 3, 15; 6, 5, 24; also, *πρὸς τὰς ἡδονάς*, Plat. Legg. 792 D; so, *προπετῶς ἔχειν*, Xen. Cyr. 1, 4, 4.—3. *sudden*, *headlong*, *hasty*, *violent*, *ἡδοναὶ σώματος*, Aeschin. 27, 8; *πρ. γέλως*, *senseless* laughter, Isocr. 5 A: of a lot, *drawn at random*, Pind. N. 6, 107; *οἱ γλώσσῃ προπετεῖς*, Anth. Plan. 89:—so also, freq. in adv. *προπετῶς*, *hastily*, *rashly*, *violently*, Xen. Cyr. 1, 3, 8, Plat., etc.—4. *ἁρμονίαι προπετεῖς*, *flowing* rhythms, Dion. H.—5. as medic. term, *subject to diarrhoea*, Ath. 584 D.

Προπέφανται, 3 sing. pf. pass. from *προφαίνω*, Il.

Προπήγνῡμι, also -*νύω* : f. -*πήξω* (*πρό*, *πήγνυμι*):—*to fix in front* or *before.*—2. *to make to congeal beforehand*—*προπεπηγός*, *congealed before*, Diosc.

Προπηδάω, ῶ, f. -*ήσω*, (*πρό*, *πηδάω*) *to spring before*, *τῶν ἄλλων*, Luc. D. Mort. 19, 2.

Προπήδησις, ἡ, *a springing before* or *forward.*

Προπηλᾰκίζω : fut. -*ίσω* Att. -*ιῶ* (*πρό*, *πηλακίζω*):—*to bespatter with mud*, or (as Buttm. Lexil. prefers) *to trample in the mire* : hence, *to treat with contumely. to abuse*, *τινά*, first in Soph. O. T. 427, Ar. Thesm. 386; and then freq. in Att. prose, as Thuc. 6, 54, 56, Andoc. 31, 14, etc.:—also c. acc. rei, *to throw in one's teeth*, *reproach one with*, *πενίαν*, Dem. 312, 16. Hence

Προπηλάκῐσις, εως, ἡ, *contumelious treatment*, Plat. Rep. 329 B.

Προπηλᾰκισμός, οῦ, ὁ, = foreg., Hdt. 6, 73, Plat. Legg. 855 B, etc.

Προπηλᾰκιστικός, ή, όν, *contumelious*, *grossly abusive.* Adv. -*κῶς*, Dem. 874, 14.

Προπήχιον, τό, v. *παραπήχιον*.

Προπίνω, (*πρό*, *πίνω*) *to drink before* or *to* one, *πρ. τινί τι*, *to drink before* another, i. e. *to* his health, Lat. *propinare*, because the Greek custom was to drink first one's self and then pass the cup to the person one pledged, first in Anacr. 62, Pind. O. 7, 5 (for there is no trace of the custom in Hom.): *πρ. τινὶ φιάλαν*, *ἔκπωμα*, *to drink* it to one's health, *pledge* it to one, Pind. l. c., Xen. Cyr. 8, 3, 35: *πρ. φιλοτησίας τινί*, *to drink* to one's health, Dem. 380, fin.—2. then, since on festal occasions it was often a custom to make a present to a person when one drank his health, as of the cup itself (Pind., and Xen. l. c., cf. Xen. An. 7, 3, 26); *προπίνειν* came to mean, generally, *to give away*, *make a present of*, *πρ. τὴν ἐλευθερίαν Φιλίππῳ*, Dem. 324, 23; esp., *to give thoughtlessly away*, *to throw away*, Aesch. Fr. 122; so, *προπέποται τῆς αὐτίκα χάριτος τὰ τῆς πόλεως πράγματα*, the interests of the state *have been sacrificed* for mere present pleasure, Dem. 34, 24; cf. App. Civ. 2, 143.—II. *to drink before dinner* ; v. *προπότεια*.

Προπῐπίσκω, f. -πίσω [ῑ], *to give to drink beforehand*, Hipp.

Προπιπράσκω, *to sell beforehand.* [ᾱ]

Προπίπτω, f. -πεσοῦμαι: aor. προὔπεσον, inf. προπεσεῖν (πρό, πίπτω):—*to fall* or *throw one's self forward*, as in rowing, προπεσόντες ἔρεσσον, like Lat. *incumbere remis*, Od. 9, 490; 12, 194.—II. *to fall forward, fall down*, Eur. Supp. 63.—III. *to fall suddenly upon* or *into*, ἐν νάπει, Herm. Soph. O. C. 157.—IV. *to advance, project beyond*, τινός, Polyb. 8, 6, 4, πρό τινος, Id. 18, 12, 4.

†Πρόπις, ιος, ὁ, *Propis*, a harper of Rhodes, Ath. 347 F.

Προπιστεύω, (πρό, πιστεύω) *to trust* or *believe beforehand*, Xen. Ages. 4, 4, Dem. 662, 20.

Προπίτνω, (πρό, πίτνω) *to fall down before* one, *fall prostrate*, ἐς γᾶν, Aesch. Pers. 588:—*to fall down a suppliant*, Soph. El. 1380; τινί, *before* one, Id. O. C. 1754.—On the form, v. sub πίτνω.

Πρόπλασμα, ατος, τό, (πλάσσω) *a model*, Cic. Att. 12, 41, 4.

Προπλέω, f. -πλεύσομαι, (πρό, πλέω) *to sail before*, Thuc. 4, 120; cf. προπλώω. Hence

Πρόπλοος, ον, contr. πλους, ουν, *sailing before, in front* or *at the head*, Thuc. 6, 44, v. l. Xen. Hell. 5, 1, 27: αἱ πρόπλοοι (sc. ναῦς), *the leading ships*, Isocr. 59 D.

Προπλύνω, *to wash out, rinse, clean before.*

Προπλώω, Ion. and poet. for προπλέω, Hdt. 5, 98.

Προπνῐγεῖον, ου, τό, *the place before a* πνιγεύς, Vitruv. 5, 11.

†Προπόδας, ὁ, *Propodas*, masc. pr. n., Paus. 2, 4, 3.

Προποδηγέτης, ου, ὁ,=προποδηγός.

Προποδηγέτις, ιδος, fem. from foreg., Orph. Arg. 340.

Προποδηγός, όν, (πρό, ποδηγός) *going before to show the way, a guide*, Plut. 2, 580 C; πρ. σκήπων, Anth.

Προποδίζω, f. -ίσω, (πρό, πούς) *to put the foot forward, stride forward*, Il. 13, 158, 806; like προβαίνω. Hence

Προποδισμός, οῦ, ὁ, *a striding forward: an advance, progression*, Moderat. ap. Stob. Ecl. 1, 18.

Προποδών, adv. for πρὸ ποδῶν, *at one's feet: close at hand.*

Προποιέω, ῶ, f. -ήσω, (πρό, ποιέω) *to do before, beforehand, sooner*, πρ. χρηστὰ ἔς τινα, Hdt. 1, 41.—II. *to make beforehand, prepare*:—pass., προεπεποίητο αὐτῷ προεξέδρη, Hdt. 7, 44.

Προπολεμέω, ῶ, f. -ήσω, (πρό, πολεμέω) *to fight before* or *in front of, to war for* or *in defence of* another, ὑπέρ τινος, Plat. Rep. 429 B; τινός, Isocr. 302 E: οἱ προπολεμοῦντες, *the guards* or *defenders of a country*, Plat. Rep. 423 A; so, τὸ πρ., Ib. 442 B. Hence

Προπολεμητήριον, ου, τό, *a defence in war, outwork*, Diod. 14, 100.

Προπολέμιος, ον, (πρό, πόλεμος) *before war, customary before war*, Dio C.

Προπόλεος, ον, (πρό, πόλις) *lying before a city*; late word.

Προπόλευμα, ατος, τό, *service done*, πρ. δάφνης, *the prophetic virtue* of the laurel, Eur. Ion 113: from

Προπολεύω, (πρόπολος) *to serve as a priest*, θεῷ: hence, *to prophesy.*

Προπολέω,=foreg., Anth.: also in mid., Ach. Tat.

Προπόλιος, ον, (πόλις)=προπόλεος, very dub.

Προπόλιος, ον, (πρό, πολιός) *gray-haired before his time*: but,—II. προπόλιον ἐξ ἑρπύλλου, seems to be a kind of *chaplet*, in Ath. Hence

Προπολιόομαι, as pass., *to grow gray beforehand*, Sext. Emp. p. 652.

Πρόπολις, εως, ἡ, (πρό, πόλις) *the first part of a town, a suburb.*—II. in a beehive, *the gummy substance with which the bees line and fence their hives*, Voss Virg. G. 4, 40.

Προπολιτεύω, f. -σω, (πρό, πολιτεύω) *to transact beforehand*: τὰ προπεπολιτευμένα, *the previous measures of his government*, Polyb. 4, 14, 7.

Πρόπολος, ον, (πρό, πολέω) *employing one's self before*; esp.,—1. *a servant that goes before* one, τινί, H. Hom. Cer. 440: *an attendant, minister*, τινός, Aesch. Cho. 359; absol., Eur. Hipp. 200: *a rower*, Pind. O. 13, 77.—2. esp. *a priest, priestess*, πρ. θεοῦ, Ar. Plut. 670, Eur. Hel. 570: generally, *one who serves in a temple*, Hdt. 2, 64, like νεωκόρος, προφήτης:—poets were metaph. called πρόπολοι Μουσῶν, Πιερίδων, etc.—II. as adj., *ministering to* a thing, *devoted to* it, ἀοιδαῖς, Pind. N. 4, 129.

Πρόπομα, ατος, τό, (πρό, πόμα) *a drink taken before*: and so—I. *a breakfast-drink*, esp. a kind of wine, Plut. 2, 624 C, cf. ἀκρατίζομαι II.—II. later, *a light, savoury dish, taken to stimulate the appetite*, as oysters sometimes with us, Lat. *gustatio*, Phylarch. ap. Ath. 58 C.

Προπομπεία, ας, ἡ,=προπομπία.

Προπομπεύω, (πρό, πομπεύω) *to go before and escort in procession*, Luc. Merc. Cond. 25, Plut. 2, 365 A.

Προπομπή, ῆς, ἡ, (προπέμπω) *an attending, escorting*, esp. on departure, Xen. Ag. 2, 27, Polyb. 20, 11, 8:—also, *an attending a body to the grave.*

Προπομπία, ας, ἡ, *a going before and escorting in procession*, Hierocl. ap. Stob. p. 462, 37.—II. *the first place in a procession*, Luc. Hence

Προπόμπιος, ον, *belonging to an escort* or *procession.*

Προπομπός, όν, (προπέμπω) *escorting*, esp. *in a procession*, c. acc., πρ. χοάς, *carrying* drink-offerings *in procession*, Aesch. Cho. 23.—II. as subst., *a conductor, escort*, esp. in plur., Id. Pers. 1036, Eum. 206, Xen. Cyr. 3, 1, 2.

Προπονέω, ῶ, f. -ήσω, (πρό, πονέω) *to work* or *exert one's self beforehand*, Xen. Cyr. 7, 5, 80.—2. also, *to work for* or *instead of* another, τινός, Xen. An. 3, 1, 37, Cyr. 8, 2, 2: also, simply, *to work before* another, Luc.—3. c. gen. rei, *to work for*, i. e. *to obtain*, a thing, τινός, Xen. Cyr. 8, 1, 32.—4. c. acc. rei, *to obtain by previous labour*: hence, τὰ προπεπονημένα, *things formerly pursued with zeal*, Xen. Mem. 4, 2, 23:—of meats, *to dress before, prepare*, τροφήν, Theophr.—II. also in mid. προπονέομαι, *to grow weary, tire too soon, sink under affliction*, Soph. O. T. 685.

Πρόπονος, ον, (πρό, πόνος) *very troublous*, πόνοι πρόπονοι, troubles *beyond troubles*, Soph. Aj. 1197, e conj. Dind. (cf. πρόκακος).

Προποντίς, ίδος, ἡ, (πρό, πόντος) strictly, *the Fore-sea*, †*the Propontis*†, a name given esp. to the sea of Marmara, that leads into the Pontus or Black Sea, †Aesch. Pers. 877†, Hdt. 4, 85.

Προπορεία, ας, ἡ, *a going before* or *in front.*—II. *the body of those who go in front, advanced guard*, Polyb. 9, 5, 8: from

Προπορεύω, (πρό, πορεύω) *to send before*:—pass. c. fut. pass. et mid., *to go before* or *forward*, Xen. Cyr. 4, 2, 23; τινός, *before* one, Polyb. 18, 2, 5.—2. *to overtake, surpass*, τινά.

Προπορίζω, f. -ίσω, (πρό, πορίζω) *to provide beforehand*;—mid., *for one's self*, Luc.

Πρόποσις, εως, ἡ, (πρό, πόσις, πίνω) *a drinking before* (a meal); *a draught, dram*, Lys. Fr. 2, 4.—II. *a drinking to* one, προπόσεις πίνειν, to drink *healths*, Alex. Demetr. 5; πρ. ἀποδωρεῖσθαι, Critias 2; λαμβάνειν, Polyb. 31, 4, 6.—2. *the drink* itself, Simon. 101.—Cf. προπίνω.

Προπότης, ου, ὁ, (προπίνω) *one who drinks health*, πρ. θίασοι, bands *of revellers*, Eur. Rhes. 361.

Προποτίζω, f. -ίσω, (πρό, ποτίζω) *to give to drink before.*—II. *to present a draught*, esp. as a physician. Hence

Προπότισμα, ατος, τό, *a draught given*: and

Προποτισμός, οῦ, ὁ, *a giving to drink, presenting a draught* or *potion*· also=foreg., Diosc.

Πρόπους, ποδος, ὁ, (πρό, πούς) *one that has large feet.*—II. *a star at the feet of the Twins.*—III. in plur., πρόποδες, *the fore-feet.*—IV. metaph., *the first rise of a mountain from the plain, its first step* or *lowest part*, Polyb. 3, 17, 2, †cf. Id. 4, 11, 6, where it is pr. n., *Propus*†, cf. Anth. P. 7, 501.

Προπράσσω, Att. -ττω, (πρό, πράσσω) *to do* one thing *before* another, τί τινος, Aesch. Cho. 834;—τὰ προπεπραγμένα, Luc. Jud. Voc. 2.

Προπρᾱτήρ, ῆρος, and προπράτης, ου, ὁ, (πρό, πιπράσκω) *a previous purchaser, retail dealer*, like προπώλης, Lys. ap. Poll. 7, 12.

Προπράτωρ, ορος, ὁ,=προπράτης, Isae. ap. Poll. 2, 11. [ᾱ]

Προπρεών, ῶνος, ὁ, (πρό, πρέων, πρών) literally,=sq.; but used metaph. by Pind. N. 7, 126, for πρόφρων, *ready, friendly, kind.*

Προπρηνής, ές, (πρό, πρηνής) *inclined* or *bent forwards*, Od. 22, 98; *flung down forwards*, Il. 24, 18; opp. to ὀπίσω, Il. 3, 218.

Προπρό, strengthd. for πρό, as prep. c. gen., *before*, Ap. Rh. 3, 453.—II. as adv., *thoroughly, quite*, Ib. 1013, cf. Heyne Il. 22, 221: more freq. in compds., Schäf. Dion. Comp. p. 188.

Προπροβῐάζομαι, f. -άσομαι, dep. mid., strengthd. for προβιάζομαι, Ap. Rh. 1, 386.

Προπροθέω, strengthd. for προθέω, Orph. Arg. 1255.

Προπροκᾰλύπτω, strengthd. for προκαλύπτω, Opp. C. 4, 334.

Προπροκᾰτᾱΐγδην, adv., *rushing down on and onward still*, Ap. Rh. 2, 595.

Προπροκῠλίνδομαι, as pass., strengthened for προκυλίνδομαι: πρ. τινός, *to keep rolling one's self at* another's feet (as a suppliant), Il. 22, 221:—absol., *to be driven, wander about from place to place*, Od. 17, 525.

Προπροτῐταίνω, strengthd. for προτείνω, Opp. H. 4, 103, in mid.

Πρόπρυμνα, adv., as if from πρόπρυμνος, (πρό, πρύμνα) *stern-foremost*, strictly of a ship on the point of sinking; hence, metaph, *utterly undone* or *lost*, Aesch. Theb. 769.

Πρόπταισμα, ατος, τό, *a previous fault* or *failure*, Clem. Al.: from

Προπταίω, (πρό, πταίω) *to stumble* or *fail beforehand*, Luc.

Προπτόρθιον, ου, τό, (πρό, πτόρθος) *a projecting branch: a first* or *early branch.*

Προπτύω, f. -σω, (πρό, πτύω) *to spit forth* or *out*, LXX.

Πρόπτωσις, εως, ἡ, (προπίπτω) a

falling before or *forwards, prostration,* LXX.—2. *inclination,* εἴς τι, Ath. 180 A.—II. *an occurrence, event* (Germ. *Vor-fall*). Hence

Προπτωτικός, ή, όν, *falling from over-haste,* M. Anton. 11, 10.

Προπτωτος, όν, (προπίπτω) *falling off before,* Theophr.

Προπύλαιος, ον, (πρό, πύλη) *before the gate.*—II. τὰ προπύλαια, *a gateway, entrance,* esp. of Aegyptian temples, Hdt. 2, 63, 101, 121, etc.: at Athens the entrance to the Acropolis, built by Pericles, Ar. Eq. 1326, Thuc. 2, 13, cf. esp. Dem. 174, 23, Aeschin. 42, 2;—also in sing., τὸ τοῦ Διονύσου πρ., Andoc. 6, 13. [ῡ]

Προπῠλίς, ίδος, ἡ,=sq.

Πρόπυλον, ου, τό, (πρό, πύλη) *a portico, vestibule*; freq. in plur., like προπύλαια, Hdt. 2, 91, Soph. El. 1375, Eur. H. F. 523.

Προπυνθάνομαι, f. -πεύσομαι, aor. προυπῠθόμην, (πρό, πυνθάνομαι) dep. mid.:—*to learn by inquiring before, hear beforehand,* τι, Hdt. 1, 21; 5, 63, 102, Thuc. 4, 42.

Προπύργιον, ου, τό, *a small outwork,* dim. from sq.

Πρόπυργος, ου, ὁ, *a fore-tower, outwork.*

Πρόπυργος, ον, (πρό, πύργος) *before* or *for towers*; θυσίαι πρ., offerings *made for the city, in her behalf,* Aesch. Ag. 1168.

Προπῠρεταίνω, (πρό, πυρεταίνω) *to have a fever beforehand,* Hipp.

Προπῠριάω, ῶ, (πρό, πυριάω) *to foment before, soothe by hot applications,* Hipp.

Προπῠρόω, ῶ, (πρό, πυρόω) *to burn* or *glow beforehand,* Alex. Trall.

Πρόπυστος, ον, (προπυνθάνομαι) *having learnt before,* A. B.

Προπωγώνιον, ου, τό, (πρό, πώγων) *the front part of the beard.*

Προπωλέω, ῶ, (πρό, πωλέω) *to buy beforehand, be a retail-dealer*: hence, also, *to buy for* another, *negotiate a bargain,* Plat. Legg. 954 A. Hence

Προπώλης, ου, ὁ, *one who buys beforehand, a retail-dealer, agent,* Ar. Fr. 669, cf. Poll. 7, 11 sq.

Προπωλητής, οῦ, ὁ,=foreg., in the Aegypt. Papyrus edited by Böckh, p. 5.

Πρόρᾰχος, ου, ὁ, (πρό, ῥαχία) *a breaker at sea,* Arr. Peripl.

Προρέω, f. -ρεύσομαι, (πρό, ῥέω) *to flow forward, forth, onward, along,* Lat. *profluere,* ἅλαδε προρ., Il. 5, 598; 12, 19; εἰς ἅλαδε, Od. 10, 351; ἐκ πέτρης, Hes. Th. 792.—II. trans., *to make to flow forth* or *forward, pour forth,* Lat. *profundere,* H. Hom. Ap. 380, cf. Ruhnk. Ep. Cr. p. 268; but Wolf writes προχέειν, with Eustath., who quotes the verse as Hesiod's (Fr. 6).—Later also προῤῥέω.

Προροφάω and -ροφέω, *to gulp down beforehand,* also προροφάνω, Hipp.

Προῤῥαίνω and προῤῥαντίζω, *to sprinkle beforehand.*

Προῤῥέω, v. προρέω.

Προῤῥήγνῡμαι, as pass., *to break forth beforehand.*

Προῤῥηθῆναι, aor. inf. pass.; v. sub προερέω.

Πρόῤῥημα, ατος, τό, *that which is foretold, a prophecy.*

Πρόῤῥησις, εως, ἡ, (πρό, ῥῆσις) *a foretelling, prediction,* Hipp., Anth. P. 11, 382.—II. *previous instruction* or *orders,* Thuc. 1, 49, Plat. Legg. 871 C, etc.—2. *a proclamation,* πολεμεῖν ἐκ προῤῥήσεως, Dem. 111, 2: αἱ προῤῥήσεις, *public notices,* esp. in case of trials for murder, Antipho 139, 42, cf. Luc. Sacrif. 12.

Προῤῥητέον, *one must foretell,* Plat. Legg. 854 A.

Προῤῥητικός, ή, όν, *foretelling.*

Πρόῤῥητος, ον, (πρό, ῥητός) *told before: proclaimed, commanded,* Soph. Tr. 684.

Πρόῤῥιζος, ον, (πρό, ῥίζα) *by the roots, root and branch, utterly,* Lat. *radicitus, funditus,* πρ. πίπτειν, ἐξερειπεῖν, Il. 11, 157; 14, 415; so, πρ. ἀνατρέπειν, Hdt. 1, 32; and in pass., πρ. ἐκτρίβεσθαι, Hdt. 6, 86, 4; τελευτᾶν, Id. 3, 40; φθείρεσθαι, Soph. El. 765, cf. Valck. Hipp. 683:—also πρόῤῥιζον or πρόῤῥιζα, as adv., Aesch. Pers. 812, Ar. Ran. 587.

Πρόῤῥυμος, ον, (ῥέω) *flowing before* or *in advance,* very dub.

ΠΡΟ´Σ, prep. with gen., dat. and acc.,—in which three cases, the orig. signfs. are, respectively, *motion from* a place, *abiding at* a place, *motion to* a place.—Dor. προτί (Sanscr. *prati*), ποτί [⏑⏑]; both which forms occur in Hom., usu. c. acc., much more rarely c. dat., and each only once c. gen., Il. 11, 831; 22, 198.—To avoid confusion with ποτέ, the elision of ι (in ποτί) is inadmissible, except in compds. and a few special forms, as, πόταγε, ποταίνιος, ποταμέλγω, ποτόδδω, πόθοδος, cf. Böckh v. l. Pind. P. 1, 57 (110): προτί seems never to be elided even in compds. The shortened form πότ is not unfreq. in Dor., cf. sub v. By metath. arose the Cretan form πορτί, Koen Greg. p. 238.

A. WITH GENIT., πρός refers to the object, *from which* something comes, like παρά c. gen.:—I. of place, *from* any place, *from forth,* Il. 10, 428, Od. 8, 29.—2. to express the relative situation of objects or places, πρὸς Νότου, *coming from* the South, which we express by *towards* the South, *going from* ourselves;—hence πρός is often rendered by *towards,* πρὸς βορέαο, north*wards,* Od. 13, 110; so, οἰκέουσι πρὸς νότου ἀνέμου, πρὸς βορέου ἀνέμου, Hdt. 3, 101, 102; and even, χωρίον πρὸς τοῦ Τμώλου τετραμμένον, Hdt. 1, 84, though in this phrase the acc. is more usu.—Of course, the same notion may be expressed by πρός c. acc., which strictly agrees with our usage, and sometimes we find the two combined, πρὸς ἠῶ τε καὶ τοῦ Τανάϊδος, Wess. Hdt. 4, 122; τὸν μὲν πρὸς βορέω ἑστεῶτα, τὸν δὲ πρὸς νότον, Hdt. 2, 121, cf. 4, 17: hence,—3. in hostile sense, *from the side of, towards, against,* φυλακαὶ πρὸς Αἰθιόπων, πρὸς Ἀραβίων, Hdt. 3, 30.—4. *from the side of*; and so, *hard by, near,* Il. 22, 198; freq. in Hdt., πρὸς θαλάσσης, 2, 154; πρὸς τοῦ Ἑλλησπόντου 8, 120: hence, also, *before, in presence of,* Lat. *coram,* Il. 16, 85; 22, 514; like πρός c. dat.—5. metaph., *from, on the side of,* πρὸς πατρός, *on* the father's *side*; οἱ πρὸς αἵματος, blood-relations; also, οἱ πρὸς αἵματος φύσιν, Soph. El. 1125.—II. of effects *proceeding from* what cause soever:—1. *from, at the hand of,* with verbs of having, receiving, etc., ἔχειν τιμὴν πρὸς Ζηνός, Od. 11, 302; ἄρνυσθαί τι πρός τινος, Il. 1, 160; ἀκούειν τι πρός τινος, Il. 6, 525; like ὑπό, Pors. Hec. 768.—2. so also with all passive verbs, as, διδάσκεσθαι πρός τινος, to be taught *by* one, Il. 11, 831; λέγεσθαι πρός τινος, Hdt. 1, 47; ἀτιμάζεσθαι or τετιμῆσθαι πρός τινος, Hdt. 1, 61; 2, 75; λόγου οὐδενὸς γίγνεσθαι πρός τινος, Hdt. 1, 120; παθεῖν τι πρός τινος, Hdt. 1, 73, etc.; c. part., τὸ ποιεύμενον πρὸς Λακεδαιμονίων, Hdt. 7, 209; also with an adj., τιμήεσσα πρός τινος, Od. 18, 162.—3. *by means* or *agency of,* πρὸς ἀλλήλων θανεῖν, Valck. Phoen. 1275: joined with ὑπό, πρὸς τῶν πνεόντων μηδενὸς θανεῖν ὕπο, Herm. Soph. Tr. 1150.—4. *by command of, according to one's will,* πρὸς Διός, πρὸς θεῶν, *by the will of* Jove, of the gods, Il. 1, 239; πρὸς Τρώων, Il. 6, 57; πρὸς ἀλλης, Il. 6, 456.—III. of the dependence or close connection of two objects; and so,—1. *dependent on* one, *under* one's *protection,* πρὸς Διός εἰσι ξεῖνοί τε πτωχοί τε, Od. 6, 207; 14, 57.—2. *on one's side, for,* like πρό or ὑπέρ, c. gen., Hdt. 1, 75, 124, cf. Francke Tyrtae. 1, 8, Soph. O. T. 1434.—3. *besides* or *before,* like παρά c. dat., where our *with* or *by* will often render it, μνήμην πρός τινος λείπεσθαι, Hdt. 4, 144:—to this head belongs its common use in oaths and protestations, μάρτυροι πρὸς θεῶν, πρὸς ἀνθρώπων, witnesses *before* gods and men, Il. 1, 339; ἐπιορκεῖν πρὸς δαίμονος, to forswear one's self *by* a god, Il. 19, 188; so, also, with the object *by which* one swears, πρός τ' ἀλόχου καὶ πατρός, Od. 11, 67; πρὸς Διός, πρὸς θεῶν, Lat. *per Deos,* in which case the Att. usu. insert σέ between the prep. and acc., πρός σε θεῶν αἰτῶ; or, omitting the verb, μὴ πρός σε γούνων, μὴ πρός σε θεῶν, etc., Valck. Phoen. 1659, Pors. Med. 325; as in Lat. *per omnes te deos oro*:—the gen. is sometimes so used without πρός, Pors. Or. 663.—4. *in the eyes of, before,* esp. in phrase δίκαιον or ἄδικον πρὸς θεῶν καὶ πρὸς ἀνθρώπων, right or wrong *before* gods and men, Thuc. 1, 71.—These last are closely connected with the strict local usage of *proximity,* v. supra I. 3.—IV. denoting *that which is of and from* any one, and so, *that which is suitable, agreeable, fitting, becoming,* etc., first in Hdt., οὐ πρὸς τοῦ ἅπαντος ἀνδρός, ἀλλὰ πρὸς ψυχῆς τε ἀγαθῆς καὶ ῥώμης ἀνδρηΐης, 7, 153, cf. 5, 12; πρὸς δυςσεβείας, Aesch. Cho. 704; πρὸς δίκης, *agreeable to* justice, Br. Soph. O. T. 1014, El. 1211; πρὸς ἐμοῦ, σοῦ, Lat. *e re mea, tua,* Br. Soph. O. T. 1434, cf. Valck. Schol. Phoen. 1686:—hence, *after* any one's *fashion* or *way,* πρὸς γυναικός ἐστι, 'tis a woman's way, Aesch. Ag. 1636; οὐ πρὸς ἰατροῦ σοφοῦ θρηνεῖν, Soph. Aj. 581, etc.:—πρὸς ὀνείδους, πρὸς ἀτιμίας, πρὸς αἰσχύνης ποιεῖσθαι or λαβεῖν τι, to take a thing *as* an insult, regard it so, Lob. Phryn. 10.

B. WITH DAT., it expresses the object near which a thing is, *hard by, near, at, on,* freq. in Hom., and Hdt.: so, πρὸς οὔρεσι, πρὸς βωμῷ, Hdt. 3, 111, Aesch. Eum. 305; τὰ πρὸς ποσί, that which is *close to* the feet, *before* one, Soph. O. T. 130, etc.—More special usages,—1. with collat. notion of *motion towards* a place, *followed by rest in* or *by* it, esp., βάλλειν ποτὶ γαίῃ, to dash *upon* earth, Il. 1, 245, etc.; so, λαβεῖν προτὶ οἷ, to take *to* one's bosom, Il. 20, 418, ἑλεῖν προτὶ οἷ, as, τὴν δὲ προτὶ οἷ εἷλε πατὴρ Κρονίδης, Il. 21, 507.—II. with collat. notion of *clinging together,* πρὸς ἀλλήλῃσιν ἔχεσθαι, Od. 5, 329.—III. to express a joining, addition to something before, esp. πρὸς τούτοις, πρὸς τοῖσι, *added thereto, moreover,* Od. 10, 68, Wessel. Hdt. 7, 197; esp. freq., πρὸς τούτοις, Lat. *praeterea,* rarely in sing., πρὸς τούτῳ, as Hdt. 1, 41: πρὸς τοῖς ἄλλοις κακοῖς, *besides, not to mention* them, cf. infra C, D: in numerals, almost=καί, ἔτη τρία πρὸς τοῖς τριάκοντα, Diod. 1, 58, cf. Aesch. Pr. 774.—IV. of employments which one attends closely to, γίγνεσθαι πρὸς τῷ σκοπεῖν, τοῖς πράγμασι, etc., be closely *engaged in* considering, etc.

C. WITH ACCUS., it expresses a motion or direction towards an object,—I. of place, *towards, to, upon*, Lat. *versus*, very freq. in Hom.; of points of the compass, πρὸς Ἠῶ τ' Ἠέλιόν τε, πρὸς ζόφον, Il. 12, 239, Od. 9, 26; in prose, πρὸς ἠῶ, μεσημβρίαν, ἑσπέραν, ἄρκτον, *towards* the east, etc.; also, πρὸς ἠῶ τε καὶ ἡλίου ἀνατολάς, πρὸς ἠῶ τε καὶ ἥλιον ἀνίσχοντα, etc., Hdt. 1, 201; 4, 40; cf. supra A. I. 2; κλαίειν πρὸς οὐρανόν, to cry to heaven, Il. 8, 364; also, ἀκτὴ τῆς Σικελίης πρὸς Τυρσηνίην τετραμμένη, Hdt. 6, 22: hence,—2. in hostile signf., *against*, πρὸς Τρῶας μάχεσθαι, Il. 17, 471; πρὸς στῆθος βάλλειν, Il. 4, 108, etc.:—in the titles of judicial speeches, πρός τινα, *in reference* or *reply to*, and so *against*, though not directly *in accusing* (which is κατά),=Lat. *adversus*, not *in*, Wolf Dem. Lept. p. clii: hence also, πρὸς δαίμονα, *against* the deity, *in spite of* him, Il. 17, 98.—3. generally, without hostile signf., εἰπεῖν, φάσθαι, μυθήσασθαι, ἀγορεύειν πρός τινα, to address one's self *towards* or *to* him, Hom.; and so, ὀμόσαι πρός τινα, to swear *to* one, take an oath to him, Od. 14, 331; 19, 288; σπονδὰς ποιεῖσθαι πρός τινα, Thuc. 4, 15; etc.: so, σκοπεῖν πρὸς ἑαυτόν, Stallb. Plat. Apol. 21 C.—4. τεύχεα ἀμείβειν πρός τινα, to exchange armour *with* one, so that it goes from one *to* the other, Il. 6, 235: but of the thing exchanged the phrase is, τι πρός τινος ἀμείβεσθαι, καταλλάττεσθαι, etc., one *for* the other, instead of the usu. τί τινος: so, ἡδονὰς πρὸς ἡδονάς, λύπας πρὸς λύπας, φόβον πρὸς φόβον, Plat. Phaed. 69 A.—5. of numerals, *about, nearly, close upon*, Att., v. Lob. Phryn. 410.—II. of time, *towards, near*, ποτὶ ἕσπερα, *towards* evening, Od. 17, 191; so in prose, πρὸς ἡμέραν, Xen. An. 4, 5, 21.—III. generally, of reference or relation, as,—1. λέγειν, σκοπεῖν πρός τι, to speak, consider *with a view to..*, πρὸς τὸν λόγον, *in reference to* the matter, Plat. Symp. 199 B, etc.: τὰ πρὸς τὸν πόλεμον, military matters, equipments, etc.: τὰ πρὸς τοὺς θεούς, our relations, i. e. duties to the gods, etc.—2. *according to, suitably to*, πρὸς τὴν παροῦσαν ἀῤῥωστίαν, Thuc. 7, 47; πρὸς τὸ παρόν, Xen. Hipparch. 5, 9:—also, πρὸς αὐλόν, *to* the flute's *accompaniment*, Eur. Alc. 346; πρὸς τὴν σελήνην, *by the light of* the moon, etc.—3. *according to, in consequence of*, πρὸς τοῦτο τὸ κήρυγμα, Hdt. 3, 52; πρὸς τὴν φήμην, *at* the news, Id. 3, 153; and so freq. such phrases as πρὸς τί; *wherefore? to what end?* Jac. A. P. p. 83; πρὸς οὐδέν, *for* nothing, in vain, Soph. Aj. 1018; πρὸς ταῦτα, *therefore, this being* so, Hdt. 5, 9, etc., cf. Valck. Phoen. 524, Herm. Vig. 425.—4. *in proportion* or *relation to, in comparison of*, πρὸς τὸν πατέρα Κῦρον, Wessel. Hdt. 3, 34; ἔργα λόγου μέζω πρὸς πᾶσαν χώρην, Hdt. 2, 35: often implying superiority as the result of the comparison, πρὸς πάντας τοὺς ἄλλους, Lat. *prae aliis omnibus*, as Schweigh. renders Hdt. 3, 94; 8, 44; cf. πρό A. III.—IV. in Att., πρός c. acc. is oft. merely periphr. for adv., as, πρὸς βίαν, πρὸς ἀνάγκην, *by* force, forcibly, freq. in Trag.: also, πρὸς ἰσχύος κράτος, Soph. Phil. 594; πρὸς ἡδονήν, *with* pleasure; πρὸς καιρόν, *in* season; πρὸς φιλίαν, in a friendly way, v. Br. Ar. Ran. 1457; πρὸς χάριν τινί, to please one; but absol. πρὸς χάριν, opp. to πρὸς βίαν, Soph. O. T. 1152, etc.; and c. gen. rei, πρὸς χάριν τινός, like χάριν and Lat. *gratia*, for ἕνεκα, Buttm. Soph. Phil. 1155:—here too may be placed πρὸς ἰθύ, straight *toward*, Il 14, 403; also, πρὸς τὸ καρτερόν for καρτερῶς, Aesch. Pr. 212; πρὸς τὸ βίαιον for βιαίως, etc.; and in superl., πρὸς τὰ μέγιστα, like ἐς τὰ μάλιστα, in the highest degree, Hdt. 8, 20; πρὸς ἐμὴν χεῖρα, *to* my hand, i. e. ready for use, like πρόςχειρος, and Lat. *ad manum*, Herm. Soph. Phil. 148.—V. like παρά c. dat., of rest in a place, but only rarely in late poets; for the instances collected by Schütz Aesch. Pr. 347, Br. Ap. Rh. 2, 496, imply *towards*.

D. ABSOL. AS ADV.,=πρός c. dat. III, *besides, over and above;* in Hom. always πρὸς δέ, also Hdt. 1, 71, etc.; so, πρὸς γὰρ καὶ πρός, Hdt. 3, 91; 5, 20; καὶ δὴ πρός, Hdt. 5, 67; in Att. also, καί γε πρός, καὶ πρός γε, Pors. Phoen. 619.

E. IN COMPOS.—I. motion *towards*, as, προςάγω, προςέρχομαι, etc.—II. addition, *besides*, as, προςκτάομαι, etc.—III. a being *on, at, by*, or *beside:* hence, *a remaining beside*, and metaph., *connexion and engagement with* any thing, as, πρόςειμι, προςγίγνομαι, etc.

F. REMARKS:—1. πρός does not seem ever to follow its case.—2. in Hom. it is very oft. separated from its verb by tmesis.—3. it is very seldom followed by an enclit. pronoun, though we find πρός με in Ar. Plut. 1055, etc., cf. Buttm. Ausf. Gr. 2, p. 413.

Προσάββᾰτος, ον, (πρό, σάββατα) *before the Sabbath*, N. T.

Προςᾰγάλλω, (πρός, ἀγάλλω) *to honour* or *adorn besides*, Eupol. Dem. 19.

Προςᾰγᾰνακτέω, ῶ, (πρός, ἀγανακτέω) *to be angry* or *wroth besides*, Hipp., Dion. H.

Προςαγγελία, ας, ἡ, *a bringing of tidings, a message*, Polyb. 5, 110, 11; 14, 6, 2: from

Προςαγγέλλω, (πρός, ἀγγέλλω) *to announce, bring tidings*, τινί, Ep. Plat. 362 C: *to notify*, τι, Luc. D. Deor. 9, 1; τὰ προςαγγελλόμενα, Polyb. 4, 19, 6.—II. *to denounce, accuse.* Hence

Προςαγγελτής, οῦ, ὁ, *one who brings tidings.*—II. *an accuser.*

Προςᾰγελάζω, f. -άσω, *to add to the herd* or *throng.*

Προςᾰγῆλαι, inf. aor. 1 from προςαγάλλω.

Προςαγκᾰλίζομαι, (πρός, ἀγκαλίζομαι) *to take in one's arms besides*, Aristaen. 1, 21.

Προςαγκῠλόω, ῶ, (πρός, ἀγκυλόω) *to fasten on with thongs*, Math. Vett.

Προςαγλᾰΐζω,=προςαγάλλω.

Προςαγνοέω, ῶ, f. -ήσω, (πρός, ἀγνοέω) *to be ignorant of besides*, Theophr.

Προςάγνῡμι, f. -άξω, (πρός, ἄγνυμι) *to break upon* or *against*, Q. Sm.

Προςᾰγοράζω, (πρός, ἀγοράζω) *to buy besides*, Diod.

Προςᾰγόρευμα, ατος, τό, (πρόςαγορεύω) *an address, a name*, Dion. H.

Προςᾰγόρευσις, εως, ἡ, (προςαγορεύω) *an addressing, address*, Plut. Fab. 17, etc.

Προςᾰγορευτέος, α, ον, *to be called* or *named*, Plat. Phaed. 104 A: and

Προςᾰγορευτικός, ή, όν, *addressing, naming.*—II. as subst., τὸ προςαγορευτικόν, *the dole given to visitors*, Lat. *sportula*, App.—2. in Gramm., *the vocative case*, Diog. L. 6, 67: from

Προςᾰγορεύω, (πρός, ἀγορεύω) *to address, accost*, Lat. *salutare*, τινά, Hdt. 1, 134; 2, 80, Thuc. 6, 16, and Plat.: πρ. τινὰ δι' εὐχῆς, Plat. Legg. 823 D.—II. *to name, call by name*, c. dupl. acc., πρ. νιν Δίκαν, Aesch. Cho. 950, cf. Plat. Gorg. 474 E, Soph. 216 C, etc.: πρ. χαίρειν τινά, *to bid* one hail, or farewell, Ar. Plut. 323, Plat. Legg. 771 A:—pass., *to be called*, Aesch. Pr. 834, Plat., etc.—III. *to assign, award, attribute to*, τινί τι, Heind. Plat. Theaet. 147 D.—IV. *to notice, state*, τι, Id. Legg. 719 E.

Προςαγρυπνέω, ῶ, f. -ήσω, (πρός, ἀγρυπνέω) *to lie awake by, sit up over*, c. dat., Plut. 2, 1093 D.

Προςάγω, f. -ξω: aor. 2 προςήγᾰγον, very rarely aor. 1 προςῆξα, as Thuc. 2, 97: fut. mid. (in pass. signf.) Thuc. 4, 115 (πρός, ἄγω). *To bring to* or *upon*, τίς δαίμων τόδε πῆμα προςήγαγε; Od. 17, 446; πρ. δῶρά τινι, H. Hom. Ap. 272; πρ. θυσίας τινί, Hdt. 3, 24; *to put to, apply*. ἤπια, Id. 3, 130: *to bring to, move towards*, like Lat. *applicare*, τὴν ἄνω γνάθον πρ. τῇ κάτω, Id. 2, 68; so, πρ. λόχον πύλαις, Eur. Phoen. 1104, cf. Thuc. 7, 43; so, σκάφος στρέβλαισιν ὡς προςηγμένον, Aesch. Supp. 441:—also, πρ. τι πρός τι, Plat. Gorg. 486 D: προςάγειν τινὶ ὅρκον, *to put* the oath to one, *make* him *take* an oath, Hdt. 6, 74: also in mid. c. inf., ἡ Σφὶγξ προςήγετο ἡμᾶς σκοπεῖν, she *put* us *upon* considering, Soph. O. T. 131.—2. *to bring in, introduce*, πρὸς τὸν δῆμον, Thuc. 5, 61, Lys. 105, 37, etc.: *to introduce* at court, Xen. Cyr. 1, 3, 8, cf. προσαγωγή.—3. *to put to, add*, πρ. ἔργον, *to add*, i. e. *execute* a work, Schweigh. ap. Gaisf. Hdt. 9, 92: also in speaking or writing, Ephor. ap. Macrob.—4. *to apply, employ*, τόλμαν, Eur. Med. 859; ἡδονάς, Plat. Legg. 798 E: συκοφαντίαν πρ. τοῖς πράγμασι, Dem. 372, 25.—5. *to give in moderation* or *gradually*, esp. of giving food to persons lately recovered from sickness, Foës. Oecon. Hipp.; cf. προςαγωγή I. 4.—II. seemingly intr. (sub. ἑαυτόν, στρατόν, etc.), *to draw near, approach*, Xen. Hell. 3, 5, 22: esp. in a hostile sense, πρ. πρός, ἐπί τινα, Id. Cyr. 1, 6, 43, etc.:—πρόςαγε, Dor. πόταγε, *come on*, Theocr. 1, 62; 15, 78.—2. (sub. ναῦν), *to bring to, come to land*, Polyb. 1, 54, 5.

B. mid., *to bring* or *draw to one's self, attach to one's self, bring over to one's side*, Lat. *sibi conciliare*, προςηγάγετο αὐτούς, Valck. Hdt. 2, 172; ἀνάγκῃ προςάγεσθαι, Id. 6, 25; ἀρετῇ πρ. τινά, Eur. Andr. 226; ἀπάτῃ πρ. τὸ πλῆθος, Thuc. 3, 43, cf. 48 χρήμασι καὶ δωρεαῖς τὸν δῆμον προςάγεσθαι, Plat. Legg. 695 D; θεραπείαις, Isocr. 31 B:—also, πρ. ξυμμαχίαν τινός, Thuc. 5, 82.—II. *to draw to one's self*, ὄμματα, *to draw* all eyes *upon one's self*, Xen. Symp. 1, 9.—2. *to draw to one's self, embrace, salute*, Ar. Av. 141, Xen. Cyr. 7, 5, 39.—3. *to take up*, τὰ ναυάγια, Thuc. 8, 106.—III. *to get for one's self, procure, import*, Xen. Vect. 1, 7; so too in act., Id. Cyr. 5, 2, 5: τὰ προςαχθέντα, *im* *ports*, Id. Vect. 4, 18.—IV. *to take to one's self, enjoy.* Hence

Προςᾰγωγεύς, έως, ὁ, *one who brings to, an introducer*, πρ. λημμάτων, *one who hunts for one's profit, a jackal*, Dem. 750, 21:—so, the spies of the Sicilian kings were called προςαγωγεῖς, *talebearers*, Plut. Dion 28; also, προςαγωγίδαι or προςαγωγίδες (Dor. ποταγωγ-), Plut. 2, 522 F, cf. Arist. Pol. 5, 11, 7.

Προςᾰγωγή, ῆς, ἡ, (προςάγω) *a bringing to* or *towards*, μηχανῶν, of engines to the walls, Polyb. 1, 48, 2.—2. esp., *a bringing of offerings in procession*, Hdt. 2, 58, (unless it be taken in signf. II. 1, like προςέλευσις).—3. *a bringing to, acquisition*, πρ. ξυμμάχων, *a bringing over* of allies, Thuc. 1, 82.—4. *a setting before: a giving gradually*, ἐκ προςαγωγῆς, *gradually*, freq. in Hipp.; opp. to ἀθρόως, Arist. Pol. 5, 8, 12; cf. προςάγω I. 5.—II. *a coming to* or *towards, approach*, πρ. νεῶν, *a place* for ships *to put in*, Polyb. 10, 1, 6.—2. *approach, access to* a person, esp. to a king's presence, Xen. Cyr. 7, 5, 45.

Προςᾰγωγίδης, ου, ὁ, Dor. ποτᾰγ., =προςαγωγεύς, q. v.

Προςᾰγώγιον, ου, τό, *a tool used by carpenters for straightening wood, a vice*, Plat. Phil. 56 C.

Προςᾰγωγίς, ίδος, v. sub προςαγωγεύς.

Προςαγωγός, όν, (προςάγω) *leading to*:—then, like ἐπαγωγός, *attractive, persuasive*, Thuc. 1, 21, cf. Def. Plat. 414 E.

Προςᾰγωνίζομαι and προςᾰγωνιστής, very dub. for προαγ-.

Προςᾰδῐκέω, ῶ, (πρός, ἀδικέω) *to wrong one* or *do wrong besides*, Joseph.

Προςᾴδω, (πρός, ᾄδω) *to sing to*, τὶν ποταείσομαι, to thee *will I sing*, Theocr. 2, 11.—2. πρ. τραγῳδίαν, *to sing the songs* in a tragedy to music, Ar. Eq. 401.—II. *to harmonize, chime in with*, Lat. *concinere*, τινί, *with* one, Soph. Phil. 405; absol., Plat. Phaed. 86 E, Legg. 670 B.

Προςαθροίζω, *to gather to.* Hence

Προςάθροισις, ἡ, *a gathering into a place.*

Προςᾰθῡμέω, ῶ, (πρός, ἀθυμέω) *to be discouraged at*, τινί, Joseph.

Προςᾰθύρω, =προςπαίζω. [ῠ]

Προςαιθρίζω, (αἰθήρ) *to send into the air.*

Προσαίνω, (πρό, σαίνω) *to flatter, win by flattery beforehand.*

Προςαιονάω, ῶ, (πρός, αἰονάω) *to sprinkle and foment*, Hipp.

Προςαιρέομαι, (πρός, αἱρέω) as mid., *to choose and associate with*, τινά τινι, Thuc. 5, 63; ἑωυτῷ πρ. τινά, *to choose, have for one's companion* or *ally*, Lat. *coöptare*, Hdt. 3, 130; 9, 10, Xen., etc.—II. generally, *to choose* or *elect in addition to*, τινά τινι, Xen. Hell. 6, 2, 39; τινὰ πρός τινι, Ib. 2, 1, 16.

Προςαίρω, (πρός, αἴρω) *to take up*, πρόςαιρε τὸ κανοῦν, εἰ δὲ βούλει, πρόςφερε, Pherecr. Petal. 7:—mid., *to eat*, Philotim. ap. Ath. 81 B.

Προσαίρω, (πρό, σαίρω) *to show one's teeth before*, v. l. Lyc. 880.

Προςαισθάνομαι, fut. -σθήσομαι, (πρός, αἰσθάνομαι) dep. mid., *to remark, perceive besides*, Arist. Memor. 1, 8.

Προςᾱΐσσω, f. -ξω, (πρός, ἀΐσσω) *to spring* or *rush to*, Od. 22, 337, 342, 365: ὁμίχλη πρ. ὄσσοις, a cloud *comes over* their eyes, Aesch. Pr. 145.

Προςαιτέω, ῶ, f. -ήσω, (πρός, αἰτέω) *to ask besides*, Pind. Fr. 166: *to demand more*, αἷμα, Aesch. Cho. 401; πρ. μισθόν, *to ask for higher* pay, Xen. An. 1, 3, 21.—II. *to continue asking*, and so, *to beg, ask an alms of* one, τινά, Hdt. 3, 14; πρ. τινά τι, *to beg* somewhat *of* one, Eur. Hel. 512:—absol., *to beg hard*, Id. Supp. 94, Ar. Ach. 452. Hence

Προςαίτης, ου, ὁ, *a beggar*, N. T.: fem. -αῖτις, ιδος.

Προςαίτησις, εως, ἡ, *begging, beggary*, Plut.

Προςαιτητής, οῦ, ὁ, =προςαίτης.

Προςαιτιάομαι, (πρός, αἰτιάομαι) dep. mid., *to accuse besides*, Plut. Fab. 7.

Προςαιωρέω, ῶ, (πρός, αἰωρέω) *to raise beside* or *near*: mid., προςαιωρήσασθαι τῇ λόγχῃ, *to raise one's self up by* or *on one's* lance, Diod.

Προςᾰκονάω, ῶ, f. -ήσω, *to sharpen besides.*

Προςᾰκοντίζω, (πρός, ἀκοντίζω) *to dart, throw a javelin at*, Luc.: also as dep. mid., προςακοντίζομαι, Ael.

Προςᾰκούω, f. -ούσομαι, (πρός, ἀκούω) *to hear besides*, τι, Xen. Hell. 2, 4, 22: *to hear a discourse*, περί τινος, Plut. 2, 37 F.

Προςακρῑβόω, ῶ, f. -ώσω, strengthd. for ἀκριβόω, Arist. ap. Diog. L. 5, 28.

Προςακροβολίζομαι, (πρός, ἀκροβολίζω) dep. mid., *to skirmish with besides*, Polyb. 3, 71, 10, etc.

Προςακτέον, verb. adj. from προςάγω, *one must bring to* or *near*, Plat. Rep. 537 A.

Προςακτρίδες, αἱ, (προςάγω) *the feelers* or *antennae* of a cock-chafer (strictly *the bringers-to*), ap. Hesych.

Προςᾰλείφω, f. -ψω, (πρός, ἀλείφω) *to rub* or *smear upon*, τινί τι, Od. 10, 392.

Προςᾰλίγκιος, ον, *like*; v. sub παναλίγκιος.

Προςᾰλίσκομαι, f. -ᾰλώσομαι, (πρός, ἁλίσκομαι) *to be cast* in one's lawsuit *besides*, Ar. Ach. 701 (ubi melius divisim πρὸς ἁλ-).

Προςάλλομαι, (πρός, ἅλλομαι) *to jump up at* one, like a dog, Xen. Cyr. 8, 4, 20.

Προςαλλοτριόομαι, as pass., *to be estranged* or *averse from.*

Προςάλπειος, ον, (πρός, Ἄλπις) *beside* or *near the Alps*, Strab.

Προσάλπιγξις, ἡ, (πρό, σαλπίζω) *a previous trumpet-sound, signal.*

Προσαλπιστός, όν, (πρό, σαλπίζω) *notified by sound of trumpet.*

Προςαμάομαι, dep. mid., *to heap together upon a thing.*

Προςάμβᾰσις, ἡ, poet. for προςανάβασις, Aesch., Eur.

Προςᾰμέλγω, f. -ξω, (πρός, ἀμέλγω) *to milk besides*, Theocr. 1, 26, in pass.

Προςᾰμιλλάομαι, f. -ήσομαι, (πρός, ἁμιλλάομαι) dep., c. aor. pass. et mid., *to be emulous about* or *in* a thing, *vie in doing.*

Πρόςαμμα, ατος, τό, (προςάπτω) *a band fastened on* or *to.*

Προςαμπέχομαι, as pass., (πρός, ἀμπέχω) *to remain held* or *entangled in* a thing, Anth. P. 12, 93.

Προςᾰμύνω, (πρός, ἀμύνω) *to go* or *come to the aid of* one, τινί, Il, 2, 238; 5, 139; 16, 509.

Προςαμφιέννῡμι, f. -έσω Att. -ιῶ, (πρός, ἀμφιέννυμι) *to put on* one *besides* or *over*, τινά τι, Ar. Eq. 891.

Προςαναβαίνω, f. -βήσομαι, (πρός, ἀναβαίνω) *to go up besides*, of riders, *to mount* a horse *besides*, Xen. Hipparch. 1, 2.—2. *to rise*, as a swollen river, Polyb. 3, 72, 4.—II. c. acc loci, *to climb, ascend*, τὸ βῆμα, Plat. (Com.) Nic. 1.

Προςαναβάλλω, (πρός, ἀναβάλλω) *to throw up besides*, Arist. Mund. 4, 31.

Προςανάβασις, ἡ, poet. προςαμβ-: (προςαναβαίνω)—*a going up, approach*, LXX:—κλίμακος προςαμβάσεις, of a scaling-ladder, Aesch. Theb. 466, cf. Eur. Phoen. 489, Bacch. 1213: τειχέων πρ., *a place where* they *may be approached*, Eur. Phoen. 744, cf. Herm. ad I. T. 97.

Προςαναγιγνώσκω, (πρός, ἀναγιγνώσκω) *to read besides*, Aeschin. 40, 17.

Προςανᾰγκάζω, f. -άσω, (πρός, ἀναγκάζω) *to force* or *constrain besides*, Thuc. 7, 18: *to compress too tight*, of a wound, Hipp.—2. *to bring under command, discipline*, Thuc. 6, 72.—II. c. acc. et inf., *to force* one *to do* a thing, βίῃ με προςηνάγκασσε πάσασθαι, H. Hom. Cer. 413, cf. Plat. Symp. 223 D, etc.: also, πρ. τινά, Thuc. 5, 42, Plat., etc.: πρ. τινὰ λόγοις, Plat. Phil. 13 B.—III. πρ. τι εἶναι, *to prove that* a thing *necessarily* is, Plat. Legg. 710 A, Polit. 284 B. Hence

Προςαναγκαστέον, verb. adj., *one must compel*, Plat. Polit. 284 B.

Προςανᾰγορεύω, (πρός, ἀναγορεύω) *to announce besides*, Plat. Rep. 580 C.

Προςαναγράφω, f. -ψω, (πρός, ἀναγράφω) *to record besides*, προςαναγραφέντες προδόται εἰς ταύτην τὴν στήλην, Lycurg. 164, 34:—in mid., προςαναγραψάμενοι τὸν χρῶτα, *having painted the rest of their* skin, Ath. 524 D. [ᾰ]

Προςανάγω, f. -ξω, (πρός, ἀνάγω) *to carry, raise up to* or *on*, Dion. Comp. 14, in pass.—2. seemingly intr., *to come up to, approach*, Plut. 2, 564 C. [ᾰ]

Προςαναδέρω, *to strip off the skin flay besides.*

Προςαναδετέον, verb. adj. (from πρός, ἀναδέω), *one must bind on besides*, Geop.

Προςαναδέχομαι, fut. -ξομαι, (πρός ἀναδέχομαι) dep. mid., *to expect besides, wait for*, Polyb. 5, 13, 8.

Προςαναδίδωμι, (πρός, ἀναδίδωμι) *to distribute in addition*, Polyb. 10, 14, 3.

Προςαναθλίβω, f. -ψω, (προς, ἀναθλίβω) *to press, compress besides*, Clem. Al. [ῐ]

Προςαναιδεύομαι, dep., *to act impudently besides*, ap. Suid.

Προςαναιρέω, ῶ, (πρός, ἀναιρέω) *to lift up besides*:—mid., *to take upon one's self besides*, πόλεμον, Thuc. 7, 28.—II. *to destroy besides*, Arist. An. Pr. 2, 11, 10.—III. of an oracle, *to give an answer besides*, Plat. Rep. 461 E. π. τινι ποιεῖν τι, Dem. 532, 6.

Προςᾰναισῐμόω, ῶ, (πρός, ἀναισιμόω) *to spend, use up besides*, Hdt. 5, 34, in pass.

Προςανακᾰλέω, ῶ, *to call to besides.*

Προςανακᾰλύπτω, (πρός, ἀνακαλύπτω) *to disclose, reveal besides*, Strab.

Προςανάκειμαι, (πρός, ἀνάκειμαι) as pass., *to be wholly given up, devoted to*, κυνηγεσίαις, Plut. 2, 314 A.

Προςανακεράννῡμι, fut. -κεράσω, (πρός, ἀνακεράννυμι) *to mix up with*, Ael. N. A. 14. 4.

Προςανακῑνέω, ῶ, (πρός, ἀνακινέω) *to stir up* or *rouse besides*, v. l. Plut. Cat. Maj. 26.

Προςανακλαίω, Att. -κλάω [ᾱ], fut. -κλαύσομαι, (πρός, ἀνακλαίω) *to lament at the same time* or *with one*, Synes.

Προςανάκλῑμα, ατος, τό, *that on which one leans*, Anth. P. 7, 407: from

Προςανακλίνομαι, as pass., (πρός, ἀνακλίνω) *to lean on*, τινί. [ῑ] Hence

Προςανάκλῑσις, εως, ἡ, *a leaning* or *lying on*, Luc. Amor. 31.

Προςανακοινόομαι, as pass., (πρός, ἀνακοινόω) *to go and communicate with* one, i. e. *take counsel with* him, Diod.

Προςανακουφίζω, (πρός, ἀνακουφίζω) *to lighten, relieve besides*, Joseph.

Προςανακρίνω, (πρός, ἀνακρίνω) *to inquire into, examine besides*, Plut. 2, 43 E.

Προςανακρούομαι, (πρός, ἀνακρουω) as mid., *to begin to speak*, Plut. 2, 996 B.

Προςαναλαμβάνω, fut. -λήψομαι, (πρός, ἀναλαμβάνω) *to take* or *receive besides*, Dem. 910, 10:—πλειόνων προςαναλαμβανομένων εἰς τὴν σύγκλητον, of the new senators, Plut. Rom. 13.—II. *to recall* (to strength), *to refresh, recruit, restore by rest*, ἑαυτόν, τὴν δύναμιν ἐκ κακοπαθείας, Polyb. 9, 8, 7; τὸ στρατόπεδον, Diod. 17, 16:—also,—2. intr., *to recover, revive*, Polyb. 3, 60, 8.—III. *to refer besides, repeat*, Theophr.

Προςαναλέγομαι, (πρός, ἀναλέγω) *to recount besides*, LXX.

Προςαναλικμάω, ῶ, *to winnow besides*, of corn, Geop.

Προςᾰνᾱλίσκω, fut. -λώσω, (πρός, ἀναλίσκω) *to lavish* or *consume besides*, Plat. Prot. 311 D; τι πρός τινι, v. l. Dem. 1025, 20.

Προςανάλλομαι, (πρός, ἀνάλλομαι) dep. mid., *to leap up at* a thing, Ath. 277 E.

Προςαναλογίζομαι, (πρός, ἀναλογίζομαι) dep., *to reckon up besides*, Plut. 2, 115 A.

Προςαναμᾰλάσσω, (πρός, ἀναμαλάσσω) *to soften besides*, Hipp.

Προςαναμένω, (πρός, ἀναμένω) *to await besides*, Diod.

Προςαναμιμνήσκω, (πρός, ἀναμιμνήσκω) *to remind of*, τινά τινος, Polyb. 4, 28, 6:—mid., *to recall to mind.*

Προςανανεόω, ῶ, *to renew besides.*

Προςαναπαύω, (πρός, ἀναπαύω) *to make to rest at* or *beside*, Polyb. 4, 73, 3:—mid., *to rest near*, Plut. Sull. 28.

Προςαναπείθω, (πρός, ἀναπείθω) *to persuade besides*, Dio C.

Προςαναπηδάω, ῶ, (πρός, ἀναπηδάω) *to leap up besides*, Ael. N. A. 5, 23.

Προςαναπίμπλημι, (πρός, ἀναπίμπλημι) *to fill up besides*, Arist. Probl. 1, 7.

Προςαναπίπτω, (πρός, ἀναπίπτω) *to lie down* or *recline by*, τινί, esp. with others at meals; Polyb. 31, 4, 6.

Προςαναπλάσσω, Att. -ττω, fut. άσω, (πρός, ἀναπλάσσω) *to mould besides* or *upon*: in pass., of a garment, *to be moulded on, take the exact form of, stick close to*, σώματι, Clem. Al. p. 234, 33.

Προςαναπλέκω, (πρός, ἀναπλέκω) *to plait, knit to* or *on*, Ael.

Προςαναπλέω, f. -πλεύσομαι, *to swim to* or *towards.*

Προςαναπληρόω, ῶ, (πρός, ἀναπληρόω) *to fill up by pouring into, fill up the measure of*, Diod.:—mid., *to add so as to fill up*. Plat. Men. 84 D.

Προςαναπνέω, *to recover breath besides.*

Προςαναπτύσσω, (πρός, ἀναπτύσσω) *to unfold and fix upon*, Arist. H. A. 5, 17, 6.

Προςανάπτω, *to attach to besides.*

Προςαναρρηγνῡμι, f. -ρήξω, (πρός, ἀναρρήγνυμι) *to break off besides*, τι, Plut. Crass. 25.—II. *to make to break* or *burst*, τὸ ὑπόστημα, Id. Cleom. 30.

Προςαναρρῑπίζω, (πρός, ἀναρριπίζω) *to fan besides*, Philo.

Προςαναρτάω, ῶ, (προς, ἀναρτάω) *to hang up upon*, τινί τι, Luc. Philops. 11.

Προςανασείω, (πρός, ἀνασείω) *to shake* or *stir up besides*: metaph., *to rouse still further*, πρ. τινὰ λόγοις, Polyb. 1, 69, 8; πρ. τινὶ δίκην, Plut. T. Gracch. 21; cf. ἀνασειω 2.

Προςανασπάω, f. -άσω, *to draw besides*, Eust.

Προςαναστέλλω, (πρός, ἀναστέλλω) *to hold back* or *check besides*, Plut. Alex. 6.

Προςανατάσσω, (πρός, ἀνατάσσω) *to restore to former order*, Artemid. 1, 1.

Προςανατείνω, (πρός, ἀνατείνω) *to put off, protract further*, Polyb. 11, 23, 3:—mid., *to hold out by way of threat*, τι, 26, 3, 13: hence, *to threaten*, τινί, Id. 18, 36, 9.

Προςανατέλλω, poet. προςαντ-, (πρός, ἀνατέλλω) *to rise up towards*, Eur. Supp. 688.

Προςανατίθημι, (πρός, ἀνατίθημι) *to lay on an additional* burthen, τινί τι: —mid., *to take such burthen on one's self*, Xen. Mem. 2, 1, 8: but, also, *to confer upon*, τινί τι, N. T.—II. προςανατίθεσθαί τινι, *to take counsel with* one, Luc. Jup. Trag. 1; περί τινος, Diod. 17, 116.

Προςανατρέπω, f. -ψω, (πρός, ἀνατρέπω) *to overturn besides*, LXX.

Προςανατρέφω, f. -θρέψω, (πρός, ἀνατρέφω) *to restore by food*, Cic. Att. 6, 1, 2.

Προςανατρέχω, fut. -δρᾰμοῦμαι, (πρός, ἀνατρέχω) *to run up to*: metaph., *to rise*, πρ. οὐσίαις, i. e. to get rich, Diod.—II. *to run back, retrace past events*, τοῖς χρόνοις, Polyb. 1, 12, 8, etc.

Προςανατρίβω, f. -ψω, (πρός, ἀνατρίβω) *to rub upon* or *against*: usu. in mid., *to rub one's self upon* a thing; and, metaph., *to rub one's self against* one, τινί, i. e. *to sharpen one's wits by disputing with* him, Plat. Theaet. 169 C; cf. Theophr. Char. 27.

Προςαναφέρω, (πρός, ἀναφέρω) *to carry to* or *up*: pass., *to be borne up against.*—II. *to refer to* any one *for advice*, πρ. τῇ συγκλήτῳ περί τινος, Lat. *referre ad senatum de aliqua re*, Polyb. 17, 9, 10; πρ. τοῖς μάντεσι, Diod.

Προςαναφῡσάω, ῶ, f. -ήσω, (πρός, ἀναφυσάω) *to blow up besides*, esp., *to play on the flute besides*, Plat. (Com.) Lacon. 1, 6.

Προςαναφωνέω, ῶ, (πρός, ἀναφωνέω) *to cry out besides*, Plut. 2, 996 B, Wytt. Hence

Προςαναφώνησις, ἡ, *a crying out at* or *during* any thing.

Προςαναχρώννῡμι, (πρός, ἀναχρώννυμι) *to give* one *a colour* or *hue*: —but in mid., προςαναχρώννυσθαι τὸ ψεῦδος, *to impart* a false *colour*, Wyttenb. Plut. 2, 16 F; cf. προςτρίβω.

Προςανδρᾰποδίζω, (πρός, ἀνδραποδίζω) *to enslave besides*, v. l. Hdt. 8, 29.

Προςάνειμι, (πρός, ἀνά, εἶμι) *to go up to*, Thuc. 7, 44.

Προςανεῖπον, (πρός, ἀνά, εἶπον) aor. 2 without pres. in use, *to declare, publish, order besides*, Xen. An. 7, 1, 11.

Προςανενεγκεῖν, inf. aor. 2 of προςαναφέρω.

Προςανέρομαι, (πρός, ἀνέρομαι) dep. mid., *to question besides*, Joseph.

Προςανέρπω, f. -ψω, (πρός, ἀνέρπω) *to creep up to*, Plut. Themist. 26.

Προςανερωτάω, ῶ, f. -ήσω, (πρός, ἀνερωτάω) *to question besides*, Plat. Meno 74 C.

Προςανευρίσκω, (πρός, ἀνευρίσκω) *to find out besides*, Strab.

Προςανέχω, f. -ξω, (πρός, ἀνέχω) *to hold up besides*: metaph., *to hold up in mind, persevere, persist*, ἐλπίσι, Polyb. 5, 72, 2; also *to wait patiently for*, c. dat. vel acc., Id. 1, 84, 12; 5, 103, 5: πρ. ἕως..., Id. 4, 19, 12.

Προςᾱνής, ές, Dor. for προςηνής, Pind.

Προςανθέω, ῶ, f. -ήσω, (πρός, ἀνθέω) *to flower near* or *beside*, Philostr.

Προςανίημι, (πρός, ἀνίημι) *to send up* or *forth besides*, Plut. 2, 1145 D.

Προςανιμάω, ῶ, (πρός, ἀνιμάω) *to draw up* (water) *besides*, Aristid.

Προςανίσταμαι, (πρός, ἀνίσταμαι) pass., *to rise and press against*, τινί, Dion. H.

Προςανοίγνῡμι, and -οίγω, f. -οίξω, (πρός, ἀνοίγνυμι) *to open besides*, Plut.

Προςανοικοδομέω, ῶ, *to add in rebuilding*, LXX.

Προςανοιμώζω, (πρός, ἀνοιμώζω) *to moan, sigh at* a thing, Polyb. 5, 16, 4.

Πρόςαντα, (πρός, ἄντα) adv., *up hill, upwards*, Dicaearch. p. 11 Huds.

Προςαντέλλω, poet. for προςανατέλλω, Eur.

Προςαντεπιτάσσω, *to issue an order against in return*, Dio C.

Προςαντέχω, f. -ξω, (πρός, ἀντέχω) *to hold out against still longer*, τινί, Polyb. 16, 30, 5; absol., Id. 11, 21, 4.

Προςάντης, ες, gen. εος, (πρός, ἄντην) *rising up against, steep, up-hill*, Lat. *adversus*, Pind. I. 2, 47, Thuc. 4, 43, Plat. Phaedr 230 C.—II. metaph., *steep, arduous, difficult, opposed to* one, τινί, Eur Or. 790, cf. Plat. Legg. 746 C; πρόςαντές (ἐστι), cf. inf., Isocr. 161 D:—also, *irksome, annoying, painful*, Lat. *adversus*, λόγος, Hdt. 7, 160, cf. Arist. Eth. N. 1, 6, 1.—III. of persons, like δυςχερής, Elmsl. Med. 375: πρ. πρός τι, *setting one's self against, previously opposing* it, Xen. Apol. 33. Adv. -τως, Diod.:—also -τα, q. v.

Προςαντιλαμβάνομαι, f. -λήψομαι, (πρός, ἀντί, λαμβάνω) as mid., *to take hold of one another*, τῶν χειρῶν, *by* the hands, Strab.

Προςαντίος, α, ον,=προςάντης.

Προςαντλέω, ῶ, (πρός, ἀντλέω) *to draw and pour upon*: *to bathe, foment*, Alex. Trall. Hence

Προςάντλησις, ἡ, *fomentation*, Alex. Trall.

Προςαξιόω, ῶ, (πρός, ἀξιόω) *to wish, demand besides*, Inscr.; also in Polyb. 3, 11, 7; 17, 8, 5.

Προςαπαγγέλλω, (πρός, ἀπαγγέλλω) *to announce* or *declare besides*, Xen. Hell. 4, 3, 2, Diod. 11, 4.

Προςαπᾰγορεύω, (πρός, ἀπαγορεύω) *to forbid besides*, Dio C. 38, 34.

Προςαπαιτέω, ῶ, f. -ήσω, (πρός, ἀπαιτέω) *to require from as a duty besides*, Dion. H., Luc. Tyrann. 13.

Προςαπαντάω, ῶ, f. -ήσω, (πρός, ἀπαντάω) *to meet*, Clem. Al.

Προςάπαξ, adv., *once.* [ᾰπ]

Προςαπαρτίζω, *to complete besides.*

Προςᾰπᾰτάω, ῶ, f. -ήσω, (πρός, ἀπατάω) *to deceive besides*, Strab.

Προςαπειλέω, ῶ, f. -ήσω, (πρός, ἀπειλέω) *to threaten besides*, ap. Dem 544, 26.

Προςαπεῖπον, aor. 2, with no pres. in use,=προςαπαγορεύω, Aeschin. 60, 5.

Προςαπεκδύομαι, (δύω) mid., *to undress one's self besides.*

Προςαπεργάζομαι, (πρός, ἀπεργάζομαι) dep. mid., *to finish off besides*, App.

Προςαπερείδομαι, as pass., (πρός, ἀπό, ἐρείδω) *to press forcibly against*, πρός τι, Arist. Probl. 25, 1: metaph., in an argument, *to rely mainly upon* something, ἐπί τι, Polyb. 3, 21, 3.

Προςαπέρχομαι, dep., *to go away besides.*

Προςᾰπιστέω, ῶ, (πρός, ἀπιστέω) *to be distrustful besides,* Aristaen. 2, 14.

Προςαποβάλλω, (πρός, ἀποβάλλω) *to throw away* or *lose besides,* Ar. Nub. 1256, Xen. Mem. 3, 6, 7.

Προςαποβλέπω, f. -ψω, (πρός, ἀποβλέπω) *to turn one's eyes and look at,* v. l. Polyb., Ath. 180 B.

Προςαπογράφω, f. -ψω, (πρός, ἀπογράφω) *to enrol* or *register besides,* Lys. 132, 34 ; 135, 6.

Προςαποδείκνῡμι, (πρός, ἀποδείκνυμι) *to demonstrate besides,* Plat. Phaed. 77 C.

Προςαποδεικτέον, verb. adj., *one must prove besides.*

Προςαποδίδωμι, (πρός, ἀποδίδωμι) *to give back* or *pay as a debt besides,* Dem. 1036, 13. Hence

Προςαποδοτέον, verb. adj., *one must give back besides,* Arist. Top. 5, 2, 12.

Προςαποδύομαι, as mid., *to draw, put off besides.*

Προςαπόθεσις, ἡ, (προςαποτίθημι) *a putting away besides.*

Προςαποθλίβω, f. -ψω, (πρός, ἀποθλίβω) *to squeeze besides,* Joseph. [ῑ]

Προςαποθνήσκω, (πρός, ἀποθνήσκω) *to die besides* or *with,* LXX.

Προςαποκρίνομαι, dep., (πρός, ἀποκρίνω) *to answer with some addition,* Plat. Euthyd. 296 A. [ῑ] Hence

Προςαποκριτέον, verb. adj., *one must answer besides,* Arist. Metaph. 3, 4, 19.

Προςαποκτείνω, (πρός, ἀποκτείνω) *to kill besides,* Xen. Cyr. 5, 3, 6, Plut. Dion fin.

Προςαπολαύω, (πρός, ἀπολαύω) *to partake of, enjoy besides,* c. acc., Plat. Alc. 2, 150 C, Dion. H.

Προςαπολείπω, (πρός, ἀπολείπω) *to forsake besides* or *at the same time,* Plut.

Προςαπολιμπάνω,=foreg.

Προςαπόλλῡμι and -λύω: f. -ύσω (πρός, ἀπόλλυμι) :—*to destroy, kill besides* or *at the same time,* Hdt. 1, 207 ; προςαπολλύουσι καὶ τὰς μητέρας, Hdt. 6, 138 ; τι πρός τινι, Plat. Gorg. 519 A : *to lose at the same time,* Hdt. 9, 23 :—mid., with pf. 2 προςαπόλωλα, *to perish besides* or *with others,* Hdt. 6, 100, Lys. 126, 5.

Προςαποπειράομαι, (πρός, ἀπό, πειράω) dep., *to try besides* or *once more,* Clem. Al.

Προςαποπέμπω, (πρός, ἀποπέμπω) *to send away* or *off besides,* Ar. Plut. 999.

Προςαποπλύνω, (πρός, ἀποπλύνω) *to wash off besides,* Philo.

Προςαποπνίγω, (πρός, ἀποπνίγω) *to choke* or *strangle besides,* Aretae. [ῑ]

Προςαποῤῥαίνω, (πρός, ἀποῤῥαίνω) *to sprinkle besides,* Ael. N. A. 9, 63.

Προςαποστέλλω, (πρός, ἀποστέλλω) *to send off* or *dispatch besides,* Thuc. 4, 108.

Προςαποστερέω, ῶ, (πρός, ἀποστερέω) *to rob besides,* esp., *to defraud of a loan,* c. gen., Dem. 536, 14, in pass.

Προςαποστρέφω, (πρός, ἀποστρέφω) *to turn away, divert besides,* Joseph.

Προςαποσφάζω and -σφάττω, f. -ξω, *to slaughter besides.*

Προςαποτίθημι, (πρός, ἀποτίθημι) *to lose besides* or *together with,* τὸ πνεῦμα τῷ χρυσίῳ, Polyb. 13, 2, 5.

Προςαποτιμάω, ῶ, f. -ήσω, (πρός, ἀποτιμάω) *to value* or *estimate besides,* πρ. τινός (sc. τὴν τιμήν), Dem. 1036, 17.

Προςαποτίνω, (πρός, ἀποτίνω) *to pay besides,* μισθόν, Plat. Legg. 945 A.

Προςαποτίω, poet. for προςαποτίνω.

Προςαποτρίβω, (πρός, ἀποτρίβω) *to rub off upon,* τινί τι, Ael. N. A. 9, 63. [ῑ]

Προςαποφαίνω, (πρός, ἀποφαίνω) *to show* or *prove besides,* Plat. Polit. 287 A.

Προςαποφέρω, (πρός, ἀποφέρω) *to carry off besides* : *to send in* or *return,* Dem. 1208, fin. :—mid., *to carry off, win for one's self,* τι.

Προςαποφράγνῡμι, also -φράσσω, Att. -ττω : f. -ξω :—*to stop* or *block up besides,* Dio C.

Προςαποψήχω, (πρός, ἀποψήχω) *to scrape* or *rub off besides,* Diosc. 2, 92.

Προςαπτέον, *one must apply,* τινί τι, Plat. Rep. 517 A : from

Προςάπτω, f. -ψω, (πρός, ἅπτω) *to fasten to* or *upon, attach to* ; generally, *to bestow upon, grant to,* κῦδός τινι, Il. 24, 110 (in Dor. form προτιάπτω) ; so, πρ. κλέος τινί, Pind. N. 8, 62 ; τῷ τεθνηκότι τιμάς, Soph. El. 356, cf. 432, Eur. Med. 1382 (ubi v. Elmsl.) ; πρ. κόσμον, χλιδήν τινι, Bacch. 859, Ion 27 ; εὐδαιμονίαν τινι, Plat. Rep. 420 D, etc. ;—and in bad sense, *to fix upon,* χρέος πόλει, Soph. O. C. 235 ; αἰτίαν τινί, Menand. p. 204 ; πρ. φάρμακον μεῖζον νόσου, Soph. Fr. 514 : *to deliver* or *confide to,* ναυτικόν τινι, Xen. Ages. 1, 36 :—*to attribute to,* τι τύχῃ, Polyb. 32, 16, 3 :—also, πρ. πρός τι, Eur. Erech. 20, 10. In Aesch. Ag. 1566, Blomf. πρὸς ἄτᾳ, for προςάψαι.—II. intr., *to fasten one's self to,* ἀγχοῦ πρ. τινί, *to come very near to* one, Soph. Fr. 69 ; also, *to be added,* κακοῖς κακὰ προςάψει, Soph. O. T. 667 ; cf. συνάπτω.—III. mid., προςάπτομαι, *to touch, lay hold on, reach,* τινός, Plat. Tim. 71 E, etc. ; *to have to do with, meddle with,* Aeschin. 69, 36 ; 72, 34.

Προςαπωθέω, ῶ, (πρός, ἀπωθέω) *to push away from beside,* LXX.

Προςᾱρακτός, ή, όν, (προςαράσσω) *dashed against.*

Προςάραξις, ἡ, *a dashing against.* [ᾰρ]

Προςαράσσω, Att. -ττω, f. -ξω (πρός, ἀράσσω) :—*to dash against,* πρ. τινὶ τὰς θύρας, *to slam* the door *in* one's *face,* Luc. D. Meretr. 15, 2 : πρ. ναῦς σκοπέλοις, Plut. Marc. 15.

Προςάρηρα, Ion. pf. of προςάρω, Il. 5, 725. [ᾰ]

Προςᾱρήρεται, 3 sing. Ion. pf. pass. of προςάρω, Hes. Op. 429.

Προςαρθρόω, ῶ, (πρός, ἀρθρόω) *to fasten to by joints, joint,* Hipp. Hence

Προςάρθρωσις, ἡ, *connection with* or *to by joints,* Hipp.

Προςᾱριθμέω, ῶ, (πρός, ἀριθμέω) *to count* or *reckon among,* Joseph.

Προςᾱριστάω, ῶ, (πρός, ἀριστάω) *to breakfast besides* or *upon,* Hipp.

Προςαρκέω, ῶ, f. -έσω, (πρός, ἀρκέω) *to suffice,* esp. *to yield needful aid, succour, help, assist,* τινί. Soph. O. T. 141 ; cf. ibid. 12, Eur. Hec. 862.—II. c. acc. rei, *to afford, yield, present,* τινί τι, Soph. O. C. 72 ; πρ. χάριν, Id. Fr. 470 ; so perh. in mid., Plat. Theaet. 168 C ; cf. προςάρχομαι.

Προςαρκτικός, ή, όν, and (in Polyb. 34, 5, 9) προςάρκτιος, ον, (πρός, ἄρκτος) *towards the north, northern.*

Πρόςαρμα, ατος, τό, (προςαίρω) *that which one takes* ; hence in plur., *victuals, food,* Hipp : v. Foes. Oecon.

Προςαρμόζω, in later Att. -όττω f. -σω (πρός, ἁρμόζω) : —*to fit to, attach closely to,* μαστῷ τέκνα, Eur. Ion 762 ; τι εἴς τι, Plat. Theaet. 193 C ; τι περί τι, Xen. Cyr. 6, 2, 17 : *to bring alongside, to close quarters,* of ships in action, Eur. I. A. 256 :—πρ. δῶρα, *to add fitting* gifts, Soph. Tr. 494.—II intr., *to suit* or *agree with* a thing, τινί, Plat. Phaedr. 277 B ; πρός τι, Xen Cyr. 8, 4, 21.

Προςαρπάζω, *to snatch away besides*

Πρόςαρσις, ἡ, (προςαίρω) *a giving* or *taking of food,* Hipp., v. Foes. Oecon.

Προςαρτάω, ῶ, f. -ήσω, (πρός, ἀρτάω) *to fasten* or *attach to.*—Pass., *to be fastened* or *attached to,* πρός τι or τινί, Polyb. 3, 46, 8 ; 8, 6, 5 :—*to belong to,* ὅσοις νοῦ καὶ σμικρὸν προςήρτηται, Plat. Phil. 58 A ; προςηρτημένον τῷ καλῷ τὸ ἀγαθόν, Xen. Oec. 6, 15 ; *to accrue to* one, λῆμμα προςήρτηται, Dem. 60, 4 ; ἡδονῇ προςηρτημένοι, *devoted to..,* Luc. Necyom. 5. Mid., *to make* another *dependent upon one's self,* Manetho. Hence

Προςάρτημα, ατος, τό, *that which is fastened to, an appendage* : and

Προςάρτησις, ἡ, *a fastening on,* Hipp. ; or,—II. (from pass.) *a growing upon,* τῶν καρπῶν, Theophr.

Προςάρτῡμα, ατος, τό, *a spice added to a thing,* dub.

Προςάρχομαι : in Plat. Theaet. 168 C, vulg. προςηρξάμην, where Heind. with Schneid. proposes προςηρκεσάμην ; while Buttm. Lexil. defends the usu. reading in the signf. of ἐπάρχομαι, *to devote, assign, present.*

*Προςάρω, only used in pf. 2 -άρᾱρα, Ion. -άρηρα, in intr. signf., *to be fitted to* or *on,* ἐπίσσωτρα προςαρηρότα, plates *firmly fitted,* Il. 5, 725 ; and in pf. pass., προςαρήρεται ἱστοβοῆϊ, Hes. Op. 429. [ᾰ]

Προςασκέω, ῶ, f. -ήσω, (πρός, ἀσκέω) *to exercise besides,* Polyb. 5, 109, 4.

Προςασπαίρω, (πρός, ἀσπαίρω) *to pant besides* or *near,* Plut. Otho 2.

Προςαστειάζομαι, dep., (πρός, ἀστεῖος) *to add wittily* to one's words, τι, Polyb. Fr. Gr. 109.

Προςαστράπτω, *to lighten upon,* τινί.

Προςᾰτῑμόω, ῶ, (πρός, ἀτιμόω) *to dishonour* or *disgrace besides,* esp., *to deprive of civil rights,* Dem. 834, fin.

Προςαυαίνομαι, as pass., (πρός, αὐαίνω) *to become dried up, waste* or *pine away at* or *upon,* πέτραις, Aesch. Pr. 147.

Προςαυγάζομαι, fut. -άσομαι, (πρός, αὐγάζω) dep. mid., *to look at* or *beam upon,* Joseph. : the act. προςαυγάζω, *to look at,* in Lyc. 1082, cf. Ap. Rh. 1, 1231. Hence

Προςαύγᾰσις, ἡ, *a looking at* or *beaming upon.*

Προςαυδάω, ῶ, f. -ήσω, (πρός, αὐδάω) *to speak to, address, accost,* τινά, freq. in poets from Hom. downwds. : θεοὺς πρ., Aesch. Ag. 514 :—Hom. oft adds ἐπέεσσι, μειλιχίοις ἐπέεσσι or κερτομίοις ; so too Hes. : Hom also has a double acc., ἔπεα, πολλά, ἐλεεινὰ πρ. τινά, *to speak* so and so *to* one, Il. 1, 201 ; 17, 431 ; 22, 37, etc. ; so also Hes. Sc. 326 ; λόγοις πρ., Eur. Hipp. 826 — Hom. most freq. uses 3 sing. impf. προςηύδα, also Ep. dual προςαυδήτην, Il. 11, 136 ; 22, 90.

Προςαύλιος, ον, (πρός, αὐλή) *near a farm-yard, rustic,* Eur. Rhes. 273.

Προςαυλέω, ῶ, f. -ήσω, (πρός, αὐλέω) *to play the flute to, accompany with the flute,* Ar. Eccl. 892 ; πρ. πτισμόν τινι, Nicoph. Cheir. 5. Hence

Προςαύλησις, ἡ, *accompaniment on the flute.*

Προςαυλίζομαι, dep., with f. mid. ίσομαι, aor. pass. et mid., (πρός, αὐλίζομαι) *to settle, encamp with* or *near.*

Προςαυξάνω, f. -ξήσω, (πρός, αὐξάνω) *to increase besides:* — pass., *to grow besides,* Theophr.; *to be added,* τινί, Philet. 13. Hence

Προςαύξησις, ἡ, *additional growth,* Theophr.

Προςαύξω, = προςαυξάνω, *to promote, to honour.*

Προςαυράω, *to move to, put upon* or *in,* πρὶν πυρὶ πόδα τις προςαύρῃ, as is now read in Soph. Ant. 620, e conj. Seidl.; cf. s. v. ἀπαυρᾶν 10. (On the deriv., v. ἀπαυράω.)

Προςαυρίζω, = foreg., Trag. ap. Hesych.

Προςαυτουργέω, ῶ, *to make with one's own hands besides.*

Προςαύω, *to set on fire, burn.*

Προςαφαιρέω, ῶ, (πρός, ἀφαιρέω) *to take away besides:* — mid., *to take away for one's self besides,* Isae. 73, 38, Dem. 467, fin.

Προςαφέψω, f. -ψήσω, (πρός, ἀφέψω) *to boil down besides* or *with,* Diosc.

Προςᾰφή, ῆς, ἡ, (προςάπτω) *a touching* or *handling,* Diosc.

Προςᾰφής, ές, (προςάπτω) *touching upon, adjoining,* Hipp.

Προςαφικνέομαι, (πρός, ἀφικνέομαι) dep. mid., *to arrive at,* Thuc. 8, 30.

Προςαφίστημι, (πρός, ἀφίστημι) *to cause to revolt besides,* Thuc. 4, 117.

Προςαφοδεύω, (πρός, ἀφοδεύω) *to void excrement at* one, Arist. H. A. 9, 45, 6.

Προςαφορίζω, *to part off beside.*

Προςαφρίζω, (πρός, ἀφρίζω) *to foam* or *sprinkle foam beside* or *upon,* Heliod.

Προςβᾰθύνω, *to make still deeper.*

Προςβαίνω, f. -βήσομαι: aor. 2 προςέβην, aor. mid. προςεβησάμην, Hom. (πρός, βαίνω). *To go towards, on, up, step upon,* Hom. (who only uses aor. 2 act. and aor. mid.), c. acc. loci, Il. 2, 48; 23, 117, Od. 21, 5, etc.; so too Hes. Sc. 33, and Att., as Aesch. Pr. 129; c. dat., Plat. Phaedr. 227 D; absol., Soph. Phil. 42, Eur., etc.:—*to mount* or *ascend,* like ἀναβαίνειν, Hdt. 1, 84:—metaph., *to come upon,* τίς σε προςέβα μανία; Soph. O. T. 1300; πρ. πρός τι, Xen. An. 4, 2, 28.

Προςβακχεύω, (πρός, βακχεύω) *to send Bacchic rage upon* one, τινί, Philostr. — II. intr., of Bacchic fury, *to come over* one, τινί, Id.

Προςβάλλω, (πρός, βάλλω) *to throw* or *put to, apply,* μαλακὰν χεῖρα πρ., of a surgeon, Pind. P. 4, 483; πρ. παρειὰν παρηΐδι, Eur. Hec. 410; κλίμακας πύλαις, Id. Supp. 498; πρ. δόρυ τινί, to attack him, Id. Phoen. 728 (cf. Aesch. Theb. 460); πρ. δεῖμά τινι, Lat. *incutere timorem,* Id. Ion 584; πρ. ὄψιν πρός τι, Plat. Theaet. 193 C.—2. *to assign to, procure for,* κέρδος τινί, Hdt. 7, 51; τινί τι, e. g. πρ. Λακεδαιμονίοις Ὀλυμπιάδα, *to give* them *the honour of* an Olympic victory, Id. 6, 70; πρ. ἄσην τῷ πατρί, *to cause* him distress, Id. 1, 136; so, πρ. μελέταν σοφισταῖς, Pind. I. 5 (4), 37; κακὸν τῇ πόλει, Aesch. Pers. 781; ὠδῖνας ἐμοί, Soph. Tr. 42; πρ. τινὶ εὔκλειαν, αἰσχρὰν κληδόνα, Soph. El. 973, Eur. Alc. 315.—3. of the sun, ἀρούρας προςβάλλειν, *to strike* the earth *with* his rays, Il. 7, 421, Od. 19, 433; so, βροτοῦ [ὀσμὴ] με προςέβαλε, Ar. Pac. 180: πρ. τινὰ ἀνάγκῃ, c. inf., *to force* a person to do..., Soph. O. C. 1178.—4. metaph., προςβάλλειν τι, *to lay* a thing *to heart, attend to* it, *understand* it, Soph. Tr. 580, 844; cf. Lob. Phryn. 282.—5. πρ. τὴν ἑαυτοῦ μορφήν τινι, *to put* one's form *upon* another, i. e. be like him in form, Ael. N. A. 14, 12.—6. mid., ἔπεϊ, ἔργῳ προτιβάλλεσθαί τινα, Dor. for προςβ., *to throw one's self upon* another with word or work, i. e. *attack* him, Il. 5, 879:—but, also, *to associate with one's self,* Opp. H. 5, 98. — II. intr., *to strike against, make an attack* or *assault upon,* πύλαις, Aesch. Theb. 615; τινί, Eur. Phoen. 724; τόπῳ, Thuc. 2, 19, 93, etc.; also, πρὸς τὸ τεῖχος, Hdt. 3, 155, 158; πρὸς τοὺς ὁπλίτας, Xen. An. 6, 1, 7, etc.: absol., *to attack, charge,* as Hdt. 7, 211; 9, 22, 25. — 2. *to put in* with a ship, ἐς τὸν λιμένα, Thuc. 8, 101.—3. generally, *to go* or *come to,* πρὸς ὄψιν, etc., Plat. Rep. 401 C.

Προςβάρησις, ἡ, (πρός, βαρύς) *a lying heavy* or *pressing upon.* [ᾰ]

Προςβᾰσᾰνίζω, (πρός, βασανίζω) *to torture besides,* Ath. 214 C.

Πρόςβᾰσις, ἡ, (προςβαίνω) *a means of approach, access,* esp. up-hill, οὔρεσι, ἔνθα πρόςβασις οὐδεμίη ἦν, Hdt. 3, 111, cf. Eur. El. 489, Thuc. 6, 96.

Προςβᾰτός, ή, όν, (προςβαίνω) *accessible,* τινί, Xen. An. 4, 3, 12; 8, 9.

Προςβῐάζομαι, f. -άσομαι, (πρός, βιάζω) dep. mid., *to force* or *compel to a* thing, c. inf., Ar. Plut. 16.—II. πρ. τόπῳ, *to force* or *storm* a place, Diod. 20, 39. — III. in aor. pass., προςβιασθῆναι, *to be forced* or *hard pressed,* Thuc. 1, 106. Hence

Προςβιαστέον, verb. adj., *one must force to* a thing, Plut.

Προςβῐβάζω: f. -βιβάσω Att. -βιβῶ (πρός, βιβάζω): — *to make to go to* or *towards, bring to,* πρ. ἐς συλλαβάς, *to reduce into syllables,* Plat. Crat. 427 C: metaph., πρ. λέγων, *to bring* one *over to* another opinion, Ar. Av. 425; so too, τῷ λόγῳ προςβιβάζειν τινά, Schneid. Xen. Mem. 1, 2, 17; also simply, προςβιβάζειν, *to bring over, persuade,* Ar. Eq. 35, Plat. Phaedr. 229 E, Meno 74 B.

Προςβῐόω, ῶ, (πρός, βιόω) *to live longer,* Plut. Num. 21, Lucull. fin.

Προςβλάπτω, f. -ψω, (πρός, βλάπτω) *to hurt* or *harm besides,* Hipp.

Προςβλαςφημέω, ῶ, (πρός, βλαςφημέω) *to slander, blaspheme besides,* Joseph.

Προςβλέπω: f. -ψω, also -ψομαι (Eur. I. A. 1192) (πρός, βλέπω) — *to look at* or *upon,* c. acc., Aesch. Pr. 215, Soph. O. T. 1183, Eur., etc. Hence

Πρόςβλεψις, εως, ἡ, *a looking at* or *upon,* τινί, Plut. 2, 45 C.

Πρόςβλησις, ἡ, (προςβάλλω) *a putting to, adding to,* Hipp.

Προςβλητός, ή, όν, (προςβάλλω) *added,* LXX.

Προςβλύζω, (πρός, βλύζω) *to spirt out upon,* τινί τι, Plut. Pericl. 10, ubi v. Schäf.

Προςβοάω, ῶ, (πρός, βοάω) *to shout, call to* one:—mid., *to call to one's self, call in,* παριόντας προςεβώσατο, Hdt. 6, 35.

Προςβοηθέω, ῶ, Ion. προςβωθέω, (πρός, βοηθέω) *to come to aid, come up with succour,* Thuc. 6, 66, 69, etc.; προςβωθῆσαι ἐς τὴν Βοιωτίην, Hdt. 8, 144.

Προςβολή, ῆς, ἡ, (προςβάλλω) *a putting to, application,* e. g. of the touchstone, Aesch. Ag. 391, cf. Arist. Rhet. 3, 2, 12; πρ. ὀμμάτων εἴς τι, Plat. Theaet. 153 E.—II. (from intr. signf.) *a falling upon, attacking: an assault,* freq. in Hdt., as, προςβολήν or -λὰς ποιεῖσθαι, 3, 158; 4, 128; προςβολὴ ἐγένετο πρὸς τὸ τεῖχος, 6, 101: so also in Att., usu. in plur.; προςβολαὶ Ἐρινύων, Aesch. Cho. 283; μιασμάτοιν, Id. Eum. 600; δαιμόνων, Ar. Pac. 39:—προςβολὴ Ἀχαιΐς, *an attack* or *attacking party* of the Achaians, Id. Theb. 28.—2. generally, *a going towards, approaching, arrival,* Soph. Fr. 737: hence, *an approach,* Plat. Soph. 246 A, χειμωνός, Legg. 865 B: φίλιαι προςώπων προςβολαί, of kisses, Eur. Supp. 1138; hence, absol., *a kiss* or *embrace,* Id. Med. 1074 (ubi v. Elmsl.). — 3. of ships, *a putting to land: a landing-place, harbour, place to touch at,* ὁλκάδων πρ., Thuc. 4, 53: of a place, ἐν προςβολῇ εἶναι, *to be a general place for ships to touch at,* Id. 6, 48; προςβολὴν ἔχειν πάσης τῆς Σικελίας, to afford *a means of entering* Sicily, Id. 4, 1.—III. (from pass.) *that which is thrown to* or *sent upon* one, *a chance, accident,* πρ. κακαί, Eur. El. 829; προςβολαὶ θεῖαι, divine *judgments,* Antipho 123, 23.—2. *that which is put upon a weapon, the iron point,* A. B. p. 58.

Προςβόλωσις, ἡ, (προςβολή fin.) *a pointing* of weapons.

Προςβόρειος, ον, = πρόςβοῤῥος, opp. to καταβόρειος, q. v., Arist. H. A. 5, 15, 7, Theophr.

Προςβόρεος, ον, rarer collat. form of foreg.

Πρόςβοῤῥος, ον, (πρός, βοῤῥᾶς) *towards* or *exposed to the north-wind,* Eur. Ion 11, 937, Strab.

Προςβράζω or -βράσσω, (πρός, βράζω) *to throw up against,* σῶμα πίτυϊ προςβεβρασμένον ὑπὸ θαλάσσης, Plut. 2, 675 E.

Προςβρᾰχής, ές, dub. l. for προβραχής, *somewhat shallow,* Strab.; but v. Lob. Phryn. 540.

Προςβρέχω, f. -ξω, (πρός, βρέχω) *to wet* or *moisten besides,* Hipp.

Προςβωθέω, Ion. for προςβοηθέω, Hdt.

Προςβωμολοχεύομαι, dep., *to play the buffoon to* another.

Πρόςγαιος, ον, (γαῖα) = sq.

Πρόςγειος, ον, (πρός, γέα, γῆ) *near the earth,* Tim. Locr. 96 D, Zeno ap. Diog. L. 7, 145.—II. *near land,* of fish, opp. to πελάγιος, Arist. H. A. 8, 13, 1; οἱ πρ. θαλάσσης τόποι, Ib. 8, 13, 2.

Προςγελάω, ῶ, f. -άσω, but -άσομαι [ᾰ], Ar. Pac. 600 (πρός, γελάω):—*to look laughing at* one, τινά, Hdt. 5, 92, 3, Eur. Med. 1162; τὸν πανύστατον γέλων, Ib. 1041: generally, *to gladden,* ὀσμὴ βροτείων αἱμάτων με προςγελᾷ, Aesch. Eum. 253: also, πρ. τινί, *to smile upon* one, Valck. Hipp. 862, Lob. Phryn. 463; like Lat. *arridere.*

Προςγενής, ές, (*γένω) *akin to.*

Προςγίγνομαι, later προςγίν- [ῑ]: fut. -γενήσομαι: (πρός, γίγνομαι) dep. mid.—*To come* or *go to, unite one's self with, join one's self to* another, τινί, esp. as an ally, Hdt. 4, 120; 5, 103, etc.: *to incline towards, befriend,* τινί, Id. 6, 136; generally, *to be added, accrue,* Lat. *accedĕre,* Id. 6, 110, Eur. Andr. 702, Thuc. 7, 14, Plat., etc.; *to be* so and so *in addition,* πρός τινι, Plat. Rep. 375 E. — 3. *to arrive:* so also of things, *to come to, happen to,* τοῖς γὰρ θανοῦσι μόχθος οὐ πρ., Soph. Tr. 1173, c. Plat. Tim. 86 E, etc.

Προςγλισχραίνω, *to make still more sticky* or *slippery,* Hipp.

Προςγλίχομαι, (πρός, γλίχομαι) dep., *to be eager for besides, cling close to,* τινός, Arist. Metaph. 1, 5 ?

Προςγνᾰθίδιον, ου, τό, (πρός, γνάθος) *a covering for the jaws and neck.*

Προςγρᾰφή, ῆς, ἡ, (προςγράφω) *a writing besides, addition.*

Πρόςγρᾰφος, ον, *added to a list*, Lat. *adscriptitius*, opp. to those enrolled originally, Dion. H.—II. as subst., τὸ πρόςγραφον τιμῆς, *a note* or *bill* of the price, Plut. 2, 832 A: from

Προςγράφω, f. -ψω, (πρός, γράφω) *to write besides, add to a writing* or *in writing*, Dem. 165, 13; 629, 1, etc.; also in mid., Id. 615, 24: τὰ προςγεγραμμένα, *conditions added to a treaty*, Xen. Hell. 7, 1, 37, cf. Lys. 136, 31. [ᾰ]

Προςγρηγορέω, ῶ, (πρός, γρηγορέω) *to watch* or *attend to*, Arist. Probl. 18, 1.

Προςγυμνάζω, f. -άσω, (πρός, γυμνάζω) *to exercise at* or *with*, Plat. Legg. 647 C: — pass., προςγεγυμνασμένος πολέμῳ, Plut. Marc. 27.

Προςδαίω, (πρός, δαίω) *to kindle* or *light up besides*, πόθον τινί, Pind. P. 4, 328 = 184 Böckh, who has there restored it for ἐνδαίω.

Προςδᾰνείζω, (πρός, δανείζω) *to lend in addition to*:—mid., *to have lent one, borrow*, τι, Xen. An. 7, 5, 5, Plut. Caes. 7.

Προςδᾰπᾰνάω, ῶ, f. -ήσω, (πρός, δαπανάω) *to spend besides*, Luc. Saturn. 39.

Πρόςδεγμα, ατος, τό, (προςδέχομαι) *a reception*, ξένης προςδέγματα, Soph. Tr. 628.

Προςδεής, ές, (προςδέομαι) *needing besides, yet lacking*, τινός, Plat. Tim. 33 D, Luc. Demon. 4.

Προςδέησις, ἡ, (προςδέομαι) *want, need*, Epicur. ap. Diog. L. 10, 77.

Προςδεῖ, impers. of προςδέομαι, *there is still wanting, is yet lacking*, τινί τι, Soph. Fr. 218; λύπης τι προςδεῖ (al. προςδεῖς); Eur. H. F. 90.—2. really impers., c. gen., *there is still need of*, προςδεῖ τινί τινος, one *has still need of*..., Thuc. 3, 13, Plat. Phil. 64 B; ἔτι προςδεῖ ἐρέσθαι, Id. Symp. 205 A:—distinguished from ἐνδεῖ by Dem. 14, 23; cf. προςδέομαι I. 2.

Προςδείκνῡμι, *to show besides.* Hence

Προςδεικτέον, verb. adj., *one must prove besides*, Arist. Top. 4, 2, 7.

Προςδεκτέος, α, ον, verb. adj. from προςδέχομαι, *to be received* or *accepted*, Plat. Tim. 89 B.

Προςδεκτός, ή, όν, (προςδέχομαι) *received*: metaph., *acceptable*, Lat. *acceptus*, LXX.

Πρόςδενδρος, ον, (πρός, δένδρον) *woody*, Theophr. C. Pl. 2, 18, 2, Schneid.

Πρόςδεξις, εως, ἡ, (προςδέχομαι) *a receiving*, Diog. L. 7, 47.

Προςδέομαι, (πρός, δέομαι) dep. mid., c. aor. pass.:—*to be in want of, stand in need of besides*, τινός, Thuc. 1, 102; 2, 41, Plat., etc. — 2. impers. like προςδεῖ, Plat. Demod. 384 B, Alc. 2, 138 B. — II. *to beg, ask of* another, τί τινος, Hdt. 3, 75; 6, 35; rarely in this signf. c. gen. rei, as Id. 5, 40:—c. acc. pers. et inf., *to beg* one *to* do, Id. 1, 36; 6, 41; c. gen. pers. et inf., *to beg of* one *to* do, Id. 8, 40.

Προςδέρκομαι, dep., with fut. mid. -δέρξομαι; aor. act. -έδρακον (Aesch. Eum. 167), pass. -εδέρχθην (Id. Pr. 53); pf. -δέδορκα (πρός, δέρκομαι). *To look at, behold*, c. acc., Od. 20, 385, and Att. poets: Dor. ποτιδέρκομαι, Il. 16, 10, Od. 17, 518.

Πρόςδεσις, ἡ, (προςδέω) *a tying on or to.*

Προςδεσμεύω, (πρός, δεσμεύω) *to bind, tie on* or *to*, Diod.

Προςδεσμέω,=foreg.

Πρόςδετος, ον, (προςδέω) *tied to* a thing, τινί, Eur. Rhes. 307.

Προςδεύομαι, Dor. ποτιδ-, poet. for -δέομαι, Theocr. 5, 63.

Προςδέχομαι, in Ion. prose προςδέκομαι: fut. -δέξομαι: dep. mid.:—Hom. uses only the Dor. part. pf. ποτιδεγμένος (πρός, δέχομαι). Strictly, *to accept, receive favourably*, esp. an offer, an embassy, etc., Hdt. 1, 48, Aesch. Eum. 656, Thuc., etc.; *to receive hospitably*, Eur. Phoen. 1706: *to admit into one's presence*, Xen. Cyr. 7, 5, 37: *to admit to citizenship*, Dem. 1317, 6, etc.: *to admit* arguments, Plat. Rep. 561 B: φιλίαν, συνθήκας, Polyb. 1, 16, 8; 17, 1: cf. προςδεκτός: but,—II. in Hom., always, *to wait for* or *expect* a thing, c. acc., δῶρον, τὴν σὴν ὁρμήν, σὸν μῦθον, Od. 2, 186, 403; 7, 161; so in Hdt. 1, 89; 3, 146; and Att., as Soph. Tr. 15.—2. absol., *to wait, abide*, Hom.; followed by ὁπότ' ἂν with opt., Il. 7, 415; by εἰ with opt., Od. 23, 91; also c. acc. et inf., Hdt. 5, 34, etc.; cf. προςδοκάω.—II. the impf. occurs in pass. signf., Thuc. 4, 19, cf. Poppo Thuc. 1, 1, p. 185.

Προςδέω, f. -δήσω, (πρός, δέω) *to tie, fasten to* or *on*, pf. pass. προςδέδεται, Hdt. 6, 119.

Προςδηλέομαι, f. -ήσομαι, (πρός, δηλέομαι) dep. mid., *to ruin* or *destroy besides*, τι, Hdt. 8, 68, 3.

Προςδηλόω, ῶ, (πρός, δηλόω) *to show* or *make plain besides*, Arist. An. Post. 2, 7, 4.

Προςδιαβάλλω, (πρός, διαβάλλω) *to insinuate besides*, τι ἄδικον εἶναι, Antipho 124, 12, cf. Plut. Fab. 7, etc.:—*to slander besides*, τινά, Id. Alcib. 28:—προςδιαβάλλεσθαι εἴς τι, Id. Pericl. 29.

Προςδιαιρέομαι, (πρός, διαιρέω) dep. mid., *to divide, distinguish besides* or *further*, Arist. Rhet. 1, 10, 9.

Προςδιαλέγομαι, (πρός, διαλέγομαι) dep. mid., c. aor. pass.:—*to answer one who speaks with* one, διαλεγομένῳ οὐ προςδιελέγετο, Hdt. 3, 50, and so Plat.; ὁ προςδιαλεγόμενος, *the person conversed with, the respondent*, Plat. Prot. 217 D.—2. simply, *to hold converse with*, τινί, Plat. Legg. 887 E. Hence

Προςδιάλεξις, ἡ, *conversation with* one.

Προςδιαμαρτῠρέω, ῶ, (πρός, διαμαρτυρέω) *to testify in addition*, Isae. 59 7, Aeschin. 46, 5.

Προςδιαμαρτύρομαι, (πρός, διαμαρτύρομαι) *to adjure in addition*, Polyb. 26, 3, 6, e conj. Schweigh. [ῡ]

Προςδιᾰναγκάζω, (πρός, διαναγκάζω) *to force* or *compel besides*, Hipp.

Προςδιανέμω, (πρός, διανέμω) *to distribute*, λίτραν ἀργυρίου κατ' ἄνδρα πρ., Plut. Cat. Maj. 10:—mid., *to divide among themselves*, Dem. 393, 26.

Προςδιανοέομαι, (πρός, διανοέω) dep. c. fut. mid. et aor. pass.:—*to reflect on* or *consider besides*, Plat. Legg. 857 E. Hence

Προςδιανοητέον, verb. adj., *one must consider besides*, Plat. Legg. 740 B.

Προςδιαπασσᾰλεύω, *to fasten to* a thing *with nails*, πρ. πρὸς σανίδα, v. l. Hdt. 7, 33.

Προςδιαπλάσσω, Att. -ττω: *to mould in addition.*

Προςδιαπολεμέω, ῶ, (πρός, διαπολεμέω) *to end in war besides*, Dio C.

Προςδιᾰπορέω, ῶ, (πρός, διά, ἀπορέω) *to be uncertain besides*, Plut. 2, 669 F.

Προςδιαπράσσω, f. -ξω, (πρός, διαπράσσω) *to achieve* or *accomplish besides*:—mid., *to achieve* or *acquire for one's self besides*: also like act., τινί τι, Xen. Cyr. 8, 3, 47.

Προςδιαρκέω, ῶ, *to last out*, Aristid.

Προςδιαρπάζω, (πρός, διαρπάζω) *to plunder besides*, Polyb. 4, 79, 2.

Προςδιασᾰφέω, ῶ, (πρός, διασαφέω) *to add by way of explanation*, Polyb. 3, 24, 25.

Προςδιαστέλλομαι, (πρός, διαστέλλω) as mid., *to add further condition*: hence *to agree upon, covenant*, Posidon ap. Ath. 263 D. Hence

Προςδιαστολή, ῆς, ἡ, *a further condition.*

Προςδιαστρέφω, (πρός, διαστρέφω) *to pervert besides*, Plut. 2, 697 D, etc.

Προςδιασύρω, (πρός, διασύρω) *to satirise* or *ridicule besides*; v. l. for προδιασ-.

Προςδιατᾰράσσω, f. -ξω, (πρός, διαταράσσω) *to disturb besides*, Dio C. 35, 10.

Προςδιατάσσω, Att. -ττω, f. -ξω (πρός, διατάσσω) *to ordain besides*, Philo.

Προςδιατρῐβή, ῆς, ἡ, *a dwelling by* or *with*: from

Προςδιατρίβω, f. -ψω, (πρός, διατρίβω) *to dwell by* or *with, have intercourse with*, τινί, Plat. Theaet. 168 A [τρῐ]

Προςδιαφθείρω, (πρός, διαφθείρω) *to spoil* or *ruin besides*, Soph. Phil. 76 —pass., *to perish besides*, Isocr. 390 B.

Προςδῐδάσκω, f. -ξω, (πρός, διδάσκω) *to teach* one something *besides*, τινά τι, Plat. Charm. 173 D.

Προςδίδωμι, (πρός, δίδωμι) *to give besides*, Soph. Phil. 309; κἀμοὶ πρόςδοτέ τι τῆς ἡδονῆς. Eur. Hel. 700, cf. Cycl. 531: also in Plat., Xen., etc.

Προςδιέρχομαι, (πρός, διέρχομαι) dep. mid., *to go through* or *detail besides*, Hipp.

Προςδιηγέομαι, (πρός, διηγέομαι) dep. mid., *to narrate besides*, Luc. Peregr. 43.

Προςδιηθέομαι, (πρός, διηθέω) *to filter through besides*, Arist. Probl. 23 21.

Προςδῑκάζω, f. -άσω, (πρός, δικάζω) *to award to as a judge*:—mid., *to be engaged in a law-suit*, Dem. 976, 2.

Προςδιοικέω, ῶ, *to manage* or *govern besides.*

Προςδιορθόω, ῶ, (πρός, διορθόω) *to ordain besides*, Inscr. Rosett.:—mid *to correct one's self besides*, Aeschin 39, 34.

Προςδιορίζω, (πρός, διορίζω) *to define* or *specify besides*, Dem. 496, 17 in mid., Arist. Interpr. 6, 4: mid., also *to assert* or *maintain besides*, τι εἶναι Polyb. 32, 7, 10, Plut. Hence

Προςδιορισμός, οῦ, ὁ, *a further limitation*: and

Προςδιοριστέον, verb. adj., *one must define besides*, Arist. Top. 6, 14, 1.

Προςδῑώκω, f. -ξω, (πρός, διώκω *to pursue besides*, v. l. Thuc. 6, 70.

Προςδοκάω, ῶ, Ion. -έω: fut. -ήσω aor. -εδόκησα:—*to expect*, whether in hope or fear, first in Hdt.; c. inf., *to expect that*.., 7, 156, Aesch. Pr. 930, 990, Eur., etc.; also, πρ. τι, *to expect look for* a thing, Aesch. Pr. 1026, Soph Phil. 784, etc. (The simple δοκάω is not found, only δοκεύω.)

Προςδοκέω, ῶ, aor. -έδοξα, (πρός, δοκέω) *to seem* or *be thought besides*, c. inf., ἀπειρόκαλος εἶναι, Dem. 617, 7. cf. 757, 18.

Προςδόκημα, ατος, τό, (

that which is expected: expectation, Plat. Phil. 32 B.

Προςδόκητος, ον, (προςδοκάω) *expected*, Aesch. Pr. 935.

Προςδοκία, ας, ἡ, (προςδοκάω) *a looking for, expectation*, whether in hope or fear, but more commonly the latter, *μέλλοντος κακοῦ, δεινῶν*, Plat. Lach. 198 B, Tim. 70 C, cf. Soph. 264 B; *προςδοκία ἦν μή....* or *μὴ οὐ...*, Thuc. 2, 93; 5, 14; also, *προςδοκίαν παρέχειν ὅπως...*, Id. 7, 12: so, *πρ. ἐμποιεῖν ὡς...*, Isocr. 159 E; in plur., *τὰς προςδοκίας ἔργων ἀπαιτεῖν τινα*, i. e. *the fulfilment of the expectations raised*, Aeschin. 52, 10:—*πρὸς προςδοκίαν*, according to *expectation*, Thuc. 6, 63; so, *κατὰ πρ.*, Plat. Soph. 264 B; *ἐκ προςδοκίας*, Id. Rep. 584 C; opp. to *παρὰ προςδοκίαν*.

Προςδόκιμος, ον, (προςδοκάω) *expected, looked for*, or *to be expected*, freq. in Hdt.; *πρ. τινί*, 1, 78; *ἐς Κύπρον, ἐπὶ Μίλητον πρ.*, *expected to come to* Cyprus, *against* Miletus, Id. 5, 108; 6, 6:—also in Att., as Thuc. 7, 15, Dem. 69, 23.

Πρόςδομα, ατος, τό, (προςδίδωμι) *that which is given in.*

Προςδοξάζω, (πρός, δοξάζω) *to hold additional opinions*, Plat. Theaet. 209 D: *to imagine further* or *besides*, Epicur. ap. Diog. L. 10, 50, 62.

Προςδοξοποιέω, ῶ, (πρός, δοξοποιέω) *to act according to mere opinion in* a thing.—Pass., *to be subject to wrong opinions*, Polyb. 17, 15, 16, where however Schweigh. writes *πρὸς δοξ–* divisim.

Προςδόρπιος, ον, Dor. *ποτιδόρπιος*, (πρός, δόρπον) *belonging to* or *serving for supper*, Od. 9, 234, 249, in Dor. form.

Προςδοχή, ῆς, ἡ, (πρός, δέχομαι) *reception*, Epicur. ap. Diog. L. 10, 89.

Προςδρᾰμεῖν, inf. aor. 2, of *προςτρέχω*. Hence

Προςδρομή, ῆς, ἡ, *a running to, towards* or *against one.*

Προςδυςκολαίνω, (πρός, δυςκολαίνω) *to be peevish towards* one, Plut. 2, 818 A.

Προςδωρέομαι, (πρός, δωρέομαι) dep. mid., *to present besides*, Diod.

Προςεάω, f. -άσω, (πρός, ἐάω) *to suffer to go to* or *towards*, N. T.

Προςεγγίζω, (πρός, ἐγγίζω) intr., *to approach*, Polyb. 39, 1, 4; *τινί*, Leon. Tar. 84. Hence

Προςεγγισμός, οῦ, ὁ, *an approaching, approach.*

Προςεγγράφω, f. -ψω, (πρός, ἐγγράφω) *to inscribe besides upon a pillar*, Hdt. 2, 102: *to add a saving* or *limiting clause*, Aeschin. 83, 5.

Προςεγγυάομαι, (πρός, ἐγγυάω) as mid., *to become surety besides*, *πρ. ὀφλήματος*, *to become surety for* the sum owed, Dem. 879, 2.

Πρόςεγγυς, *near to*, Hipp.

Προςεγκᾰλέω, ῶ, f. -έσω, (πρός, ἐγκαλέω) *to accuse besides*: *προςεγκ. τινί τι*, *exprobrare aliquid alicui*, Plut. 2, 401 B.

Προςέγκειμαι, as pass., *to lie heavy upon.*

Προςεγκελεύομαι, (πρός, ἐγκελεύω) dep., *to exhort besides*, Plut. Aemil. 33; *τινί*, Id. Alex. 10.

Προςεγχέω, f. -χεύσω, (πρός, ἐγχέω) *to pour in besides*, Arist. Probl. 32, 10, Diphil. Ἀπολιπ., 1, 10.

Προςεγχρίω, (πρός, ἐγχρίω) *to smear on besides*, *τι*.—2. *to besmear besides* or *once more*, *τινά*, Anth. P. 11, 117. [ῑ]

Προςεγχώννῡμι, (πρός, ἐγχώννυμι) *to heap up in besides*, Geop.

Προςεδᾰφίζω, (πρός, ἐδαφίζω) *to fasten to the ground* or *floor*:—in Aesch. Theb. 496, *ὀφίων πλεκτάναισι περιδρόμον κύτος προςηδάφισται*, the rim of the shield *was made fast to the centre* with wreaths of snakes.

Προςεδρεία, ας, ἡ, (προςεδρεύω) *a sitting by* or *near*: esp.,—1. *a sitting before* a place, *besieging, blockade*, Lat. *obsessio*, Thuc. 1, 126.—2. *close attention to* a thing, Lat. *assiduitas*:—esp., *a sitting by a sick-bed*, Eur. Or. 93, in form *-δρία*.

Προςεδρευτικός, ή, όν, *sitting by* or *near, assiduous*: from

Προςεδρεύω, (πρόςεδρος) *to sit near*, *πύρᾳ*, Eur. Or. 403.—II. *to sit by constantly*, *πρ. πρὸς τῷ διδασκαλείῳ*, *to attend* school, Dem. 313, 11; so, *πρ. τινί*, *to be always at* his *side*, Id. 914, 28: hence—2. *to sit before and besiege* a town, Lat. *obsidere*, *πόλει*, Polyb. 8, 9, 11:—hence, metaph., *to sit by and watch*, *τοῖς πράγμασι, τοῖς καιροῖς*, Dem. 14, 15, Polyb. 38, 5, 9; *to sit down patiently as if blockading*, Chaerem. ap. Ath. 562 F.

Προςεδρία, ας, ἡ, v. sub *προςεδρεία*.

Πρόςεδρος, ον, (πρός, ἕδρα) *sitting* or *being near*, *πρ. λιγνύς*, *the surrounding* smoke, Soph. Tr. 794.—II. *applying diligently to* a business; *diligent, industrious.*

Προςεθίζω, (πρός, ἐθίζω) *to accustom* one *to* a thing, *τινά τι*, Xen. Apol. 25; c. acc. et inf., Id. Cyr. 8, 1, 36:—pass., *to accustom one's self to* a thing, *τινί*, Id. Lac. 2, 4. Hence

Προςεθισμός, οῦ, ὁ, *an accustoming to, habituation.*

Προςειδέναι, -δώς, inf. and part. of *πρόςοιδα*, q. v.

Προςειδής, ές, (πρός, εἶδος) *similar*, *τινί*. Nic. Fr. 2.

Προςεῖδον, inf. *προςῐδεῖν*, part. *προςῐδών*: aor. 2 without any pres. in use, *προςοράω* being used instead, (πρός, εἶδον):—*to look at* or *upon*, first in Hes. Fr. 64, 2; also in mid., *προςῐδέσθαι*, but first in Aesch. Pers. 48, 694, (for in Od. 13, 155, the true reading is *προΐδωνται*, and in Hes. Sc. 386, *προϊδέσθαι*).—II. pass., *προςείδομαι*, *to appear beside*: hence, *to be like*, Aesch. Cho. 178; cf. *εἴδω* II.—Cf. *πρόςοιδα*.

Προςεῖκα, Att. for *προςέοικα*, q.v.

Προςεικάζω, f. -άσω: aor. -ήκασα, (πρός, εἰκάζω):—*to make like to, make after a model*, *τινί τι*, Xen. Mem. 3, 10, 8:—pass., *to be like, resemble*, *τινί*, Aeschin. 89, 11.—II. metaph., *to compare*, *τινί τι*, Aesch. Theb. 413, Cho. 12, Eur., etc.; *κακῷ δέ τῳ προςεικάζω τόδε*, *I think* this *looks like* mischief, Aesch. Ag. 1131:—but Ibid. 163, some take it=*ἐπεικάζω*, *to conjecture*, which is dub., v. Klausen ad l.

Προςείκελος, η, ον, also ος, ον, (πρός, εἴκελος):—*somewhat like*, c. dat., Hdt. 2, 12; 3, 110, etc.

Προςεικής, ές, =*προςείκελος*, from *προςέοικα*, Nic. Th. 292.

Προςειλέω, ῶ, f. -ήσω, (πρός, εἰλέω) *to press* or *force upon, against* or *together*, Il. 10, 347, in Dor. form, *προτιειλεῖν*:—cf. *προσείω* II.

Πρόςειλος, ον, (πρός, εἵλη) *towards the sun, sunny, warm, light*, *δόμοι*, Aesch. Pr. 451.

Πρόςειμι, (πρός, εἶμι) *to go to, towards*, Hom. (who, like Hes. Op. 351, only uses dat. and acc. of part. pres. *προςιών*):—*to go to, approach* one, *τινί*, Hdt. 1, 62; esp., *πρ. γυναικί*, like *προςέρχομαι*, *to go in to* a woman, Xen. Symp. 4, 38:—c. acc., Aesch. Eum. 242, Eur. Cycl. 40: *εἰς...* or *πρός..*, Soph. El. 436, Plat. Rep. 620 D: absol., *πρόςιθι*, Eur. Or. 150.—2. in hostile sense, *to attack*, *τινί*, Xen. Cyr. 7, 1, 7; *to make war on*, *πρός τινα*, Ib. 2, 4, 12; *ἐπί τινα*, Ib. 7, 1, 24:—*to come forward* to speak, *πρ. τῷ δήμῳ*, Xen. Mem. 3, 7, 1; *πρ. τῇ βουλῇ, τοῖς ἐφόροις*, *to come before..*, Dem. 346, 16, Polyb. 4, 34, 5.—II. of time, *to come on, be at hand*, *ἐπεὰν προςίῃ ἡ ὥρη*, Hdt. 4, 30 (with v. l. *προςῇ*).—III. *to come in*, esp. of revenue, Thuc. 2, 13, Andoc. 24, 29; *τὰ προςιόντα χρήματα*, *the public revenue*, like *πρόςοδοι*, Lat. *reditus*, Ar. Eccl. 712; more freq. *τὰ πρ.* alone, Id. Vesp. 664, and Oratt.

Πρόςειμι, (πρός, εἰμί) *to be at, near* or *by* another; and, in hostile signf., *τῷ προςιόντι προςεῖναι*, *to stand against* an opponent, Hes. Op. 351, (where some critics, both ancient and modern, have wrongly assumed *προςεῖναι* as = *προςιέναι*, but v. Ruhnk. Ep. Cr. p. 84: others, as Voss, explain it, *visiting the visitors.*)—II. *to be added to*, *τινί*, Hdt. 2, 99; 7, 173, and Att.: *to belong to, be in*, *τινί*, Soph. Aj. 521, Eur. Hec. 383, Xen. Mem. 3, 10, 12, etc.; *οὐδὲν ἄλλο προςῆν*, *there was* nothing *else* in the world, Dem. 571, 25.

Προςεῖπον, inf. *προςειπεῖν*, aor. 2, without any pres. in use, *πρόςφημι* or *προςαγορεύω*, being used instead: also, *προςεῖπα, ας*, etc., Eur. Med. 895, Cycl. 101, (πρός, εἶπον).—*To speak to* one, hence *to address*, or *accost*, *τινά*, freq. in Hom., and Hes. who always use the Ep. lengthd. forms *προςέειπον*, etc.: only in Il. 22, 329, the Dor. *προτιείποι*:—*to address* as a friend, hence *to salute*, *ἀλλήλας προςέειπον*, Hes. Th. 749:—*to address* the gods, Aesch. Ag. 811:—*πρ. ὀνόματί τινα*, Dem. 1351, 10.—II. *to say something further, add*, c. acc. rei, but also c. acc. et inf., Plat. Soph. 250 B; more rarely c. dupl. acc., *προςειπεῖν τινα ἔπος*, Ar. Pac. 520.—III. generally, *to call* so and so, *to name*, Aesch. Cho. 997, Soph. O. T. 1072, etc.; *πολλὰς ἐπιστήμας ἑνὶ λόγῳ προςειπεῖν*, Plat. Theaet. 148 D.

Προςείρω, *to join to, annex.*

Προςειςάγω, f. -ξω, (πρός, εἰςάγω) *to bring in besides*, Diog. L. 9, 88.

Προςειςευπορέω, ῶ, f. -ήσω, (πρός, εἰςευπορέω) *to aid in procuring*, c. gen., *ἀργυρίου*, Isae. Fr. 2 (ubi olim *προςειςευπορίζω*.)

Προςειςκρίνω, *to bring into besides.* [ῑ]

Προςεΐσκω, = *προςεικάζω*:—pass., *to resemble*: cf. *προςέοικα*.

Προςειςπράσσω, (πρός, εἰςπράσσω) *to exact payment besides*, Plut. Alcib. 8.

Προςειςφέρω, (πρός, εἰςφέρω) *to contribute besides*, v. l. Plut. Arat. 19. Hence

Προςειςφορά, ᾶς, ἡ, *an additional contribution*, Joseph.

Προσείω, (πρό, σείω) *to hold out and shake*, *πρ. χεῖρα*, *to shake* it *threateningly*, Eur. H. F. 1218, Hel. 445 (where Herm. *προςείλει*, from *προςειλέω*); *προσείειν ἀνασείειν τε* (sc. *τὸν πλόκαμον*), to shake it up and down, Id. Bacch. 930; *θαλλὸν προβάτῳ πρ.*, *to hold out and shake* a branch to a sheep, *hold* it out as *a bait*, Plat. Phaedr. 230 D; hence, =*προτείνειν, προδεικνύναι*, v. Ruhnk. Tim. s. v *θαλλός*:—then, metaph., *πρ. θήρατρον* or *σειρῆνά τινι*, *πρ. φόβον*, *to hold* a thing out *as a bugbear*, Thuc. 6, 86.

Προςεκβαίνω, (πρός, ἐκβαίνω) *to disembark in* or *upon*, Dio C. 50, 34

Προςεκβάλλω, (πρός, ἐκβάλλω) *to cast out besides*, Dem. 555, 2, Plut. C. Gracch. 14.—II. *to draw out farther, prolong*, e. g. *γραμμήν*.

Προςεκβοάω, ῶ, (πρός, ἐκβοάω) *to call out at the same time*, Dio C.

Προςεκδέρω, (πρός, ἐκδέρω) *to flay besides*, Posidipp. Χορ. 1, 14, Meineke.

Προςεκδέχομαι, dep. mid., *to intercept, expect besides.*

Προςεκδῐδάσκω, strengthened for προςδιδάσκω, Dio C.

Προςεκζητέω, ῶ, f. -ήσω, *to search out, examine besides.*

Προςεκθλίβω, f. -ψω, *to squeeze out besides* or *farther.* [ῑ]

Προςεκθρώσκω, *to spring out besides.*

Προςεκκαίω, f. -καύσω, (πρός, ἐκκαίω) *to set fire to, kindle besides*, Dio C.

Προςεκκᾰλύπτω, f. -ψω, (πρός, ἐκκαλύπτω) *to uncover, disclose besides*, Strab.

Προςέκκειμαι, (πρός, ἔκκειμαι) as pass., *to project towards*, Philostr.

Προςεκλέγω, f. -ξω, (πρός, ἐκλέγω) *to pick out besides*:—mid., *to pick out besides for one's self*, Polyb. 6, 24, 2.

Προςεκλογίζομαι, f. -ίσομαι, (πρός, ἐκλογίζομαι) dep. mid., *to think out, reckon on besides*, Dio C. 58, 7.

Προςεκλύω, (πρός, ἐκλύω) *to loosen, relax, weaken the more*, Plut. 2, 143 C.

Προςεκμαίνομαι, (πρός, ἐκμαίνομαι) pass., *to be violently enraged besides*, Aretae.

Προςεκπέμπω, f. -ψω, (πρός, ἐκπέμπω) *to send away besides*, Xen. Cyr. 5, 3, 24.

Προςεκπηδάω, ῶ, f. -ήσω, *to leap out besides* or *against.*

Προςεκπίνω, (πρός, ἐκπίνω) *to drink up, drain besides*: hence verb. adj. προςεκποτέον, Plut. 2, 1111 C. [ῑ]

Προςεκπίπτω, *to make a sally besides*, dub. l. Strab. p. 16, v. Casaub.

Προςεκπονέω, ῶ, f. -ήσω, (πρός, ἐκπονέω) *to work out, finish besides*, Plut. Nic. 17.

Προςεκπρίασθαι, (πρός, ἐκπρίασθαι) *to purchase* or *ransom besides*, Dio C. [ῐ]

Προςεκπῠρόω, ῶ, *to kindle, set on fire besides.*

Προςεκσπάω, ῶ, f. -άσω, (πρός, ἐκσπάω) *to draw out besides*, Arist. Probl. 4, 8.

Προςεκταπεινόω, ῶ, intr. (sub. ἑαυτόν). *to be degraded*, Plut. 2, 814 E.

Προςεκτᾰράσσω, (πρός, ἐκταράσσω) *to confuse still more*, Plut. 2, 463 F.

Προςεκτέον, verb. adj. from προςέχω, *one must apply*, τὸν νοῦν, Plat. Meno 96 D; and so, absol., *one must attend*, Id. Democ. 384 E.

Προςεκτικός, ή, όν, (προςέχω) *attentive*, Xen. Mem. 3, 5, 5.—II. act., *making attentive*, Arist. Rhet. 3, 14, 7. Adv. -κῶς.

Προςεκτίλλω, (πρός, ἐκτίλλω) *to pluck, pull out besides*, Ar. Av. 286.

Προςεκτίνω, f. -τίσω, (πρός, ἐκτίνω) *to pay in addition*, δίκην, Plat. Legg. 933 E; ζημίαν, Plut. Phoc. 27.

Προςεκτυφλόω, ῶ, (πρός, ἐκτυφλόω) *to blind outright besides*, Plut. 2, 176 F.

Προςεκφέρω, (πρός, ἐκφέρω) *to pay besides*, Polyb. 3, 27, 8.

Προςεκφοβέω, ῶ, (πρός, ἐκφοβέω) *to frighten away besides*, Dio C.

Προςεκχέω, f. -χεύσω, (πρός, ἐκχέω) *to pour out* or *away besides*, LXX.

Προςεκχλευάζω, (πρός, ἐκχλευάζω) *to ridicule besides*, τινα, Dem. 704, 24.

Προςελᾰσία, ας, ἡ, = sq.

Προςέλᾰσις, ἡ, *a coming to*: *an arrival*: from

Προςελαύνω, f. -ελάσω: aor. 1 -ήλᾰσα (πρός, ἐλαύνω):—*to drive towards*, usu. intr.,—1. (sub. ἵππον), *to ride towards, ride up*, Lat. *adequitare*, Hdt. 7, 208; 9, 20, and freq. in Xen.: also, πρ. ἵππῳ, Hdt. 9, 43, Xen. Cyr. 1, 4, 17; πρ. ἐπὶ καμήλου, Ib. 6, 2, 7: πρ. τινί, *to ride up to* him, Xen.—2 (sub. στρατόν), *to march up, arrive*, Id. An. 1, 5, 12. [ᾰ]

Προςέλευσις, εως, ἡ, (προςέρχομαι) *a going* or *coming to*, Luc. Prom. 6.

Προςελέω or προσελέω, a word found only in two passages of Att. poetry, viz. Aesch. Pr. 438, Ar. Ran. 730; explained by old Gramm. by ὑβρίζω, προπηλακίζω, *to misuse, maltreat, insult*, τινά.—Its origin is still dub.—Dawes, Misc. Crit. p. 164, brought it from ἕλος, *to bemire*, like προπηλακίζω. A difficulty arises from the fact that in both places the first syll. is long: Brunck accounted for this by the aspirate, and even ventured to write προςέλοῦμεν, προςέλούμενον. Dawes referred it to the digamma, which is supported by the Lat. *Veliae*, derived by Dion. H. from ἕλος. Then Porson from the E. M. p. 690, 11, and other Gramm. (who give προυσέλλειν as an old word), proposed to write προυσελέω (i. e. προϝσελέω), wherein he was followed by Blomfield and W. Dindorf, and this is now confirmed by the Ravenna MS. of Aristoph. Besides προυσελεῖν, Hesych. also gives προυγελεῖν, which seems to be another form produced by a different change of the digamma; v. Buttm. Lexil. s. v. 5, Catal. s. v. εἴλω.—Buttm. makes the root to be σφέλας, σφάλλω, *to throw down, trample on.* Passow suggests σύλλος. No one will now think of προσέληνος, q. v.

Προσεληναιος, ον, also α, ον, = προσέληνος.

Προσεληνίς, ίδος, pecul. fem. of sq.

Προσέληνος, ον, (πρό, σελήνη) *before the moon, older than the moon*: in Plut. 2, 282 A, a name assumed by the Arcadians, as priding themselves on their antiquity: others would fain connect it with προσελέω, and explain it = ὑβριστικός: Döderlein supposes the word to mean *pre-Hellenic*, v. Σελλοί.

Προςελκύω, later form for sq., q. v.

Προςέλκω, (πρός, ἕλκω) *to draw to* or *towards, draw on*, prob. l. Pind. O. 6, 142:—mid., *to draw towards one's self, attract*, εἰς φιλότητα, Theogn. 372; absol., Plat. Rep. 439 B:—aor. προςέλκυσα (v. sub ἕλκω) in Eur. Hipp. 1432, I. A. 1452.

Προςελλείπω, (πρός, ἐλλείπω) *to be still wanting*, πρ. στάδιον σταδίῳ, to fail by the whole length of the course, of a very slow runner, cf. Jac. Anth. 2, 1, p. 449: τὰ προςελλείποντα, *that which is still wanting to* a thing, Diod.

Προςελπίζω, *to hope besides*; v. l. for προελπ-, in Ath.

Προςελυτρόω, ῶ, (πρός, ἐλυτρόω) *to wrap up* or *cover besides*, Ath. 6 C.

Προςελώδης, ες, (πρός, ἑλώδης) *near a marsh*, τόπος, Arist. Probl. 23, 34, 1.

Προςεμβαίνω, (πρός, ἐμβαίνω) *to enter, embark in besides.*—II. *to step upon*: metaph., *to trample under foot, trample on*, Lat. *insultare*, πρ. θανόντι, Soph. Aj. 1348.

Προςεμβάλλω, (πρός, ἐμβάλλω) *to throw* or *put into besides*, Plat. Crat. 439 C.—II. intr., *to go into besides.* Plut. 2, 751 F.

Προςεμβλέπω, f. -ψω, (πρός, ἐμβλέπω) *to look into besides*, v. l. in Xen. Cyr. 2, 2, 29; but v. Bornem. Xen. Symp. 2, 16.

Προςεμβρῐμάομαι, (πρός, ἐμβριμάομαι) Dep., *to be very wroth with besides*, LXX.

Προςεμμᾰτεύω, *to feel besides*, dub. in Aristaen. 2, 22.

Προςεμπαλάσσω, *to plaster in besides.*

Προςεμπάσσω, f. -άσω, (πρός, ἐμπάσσω) *to sprinkle upon besides*, Diosc.

Προςεμπικραίνομαι, (πρός, ἐμπικραίνομαι) pass. c. fut. mid., *to be angry with besides*, τινί Hdt. 3, 146; cf. 5, 62.

Προςεμπίπρημι, *to kindle besides.*

Προςεμπίπτω, (πρός, ἐμπίπτω) *to fall into besides*, Aristid. [ῐ]

Προςεμπρήθω, = προςεμπίπρημι, LXX.

Προςεμφαίνομαι, (πρός, ἐμφαίνω) as pass., *to appear to be in* a thing, τινί. Arist. Mechan.

Προςεμφᾰνίζω, (πρός, ἐμφανίζω) *to make visible* or *testify besides*, Joseph.

Προςεμφέρεια, ας, ἡ, *resemblance*, Epicur. ap. Diog. L. 10, 58: from

Προςεμφερής, ές, *resembling, like*, τινί, Hdt. 4, 2 (in superl. προςεμφερέστατος), Xen. Symp. 4, 19. Adv. -ρῶς, Diod.—Cf. ἐμφερής, προςφερής.

Προςεμφέρω, *to bring* or *put in besides*:—Pass. *to be like.*

Προςεμφορέω, ῶ, = foreg., Plut. 2, 168 A; hence verb. adj. προςεμφορητέον, *one must put* or *pour in*, τινί, Ib. 1104 B.

Προςεμφύομαι, (πρός, ἐμφύω) pass., c. aor. 2, perf., et plqpf. act., *to hang upon, cling to besides* or *still more*, Diod.

Προςέναγχος, (πρός, ἔναγχος) adv., *very lately.* Longin.

Προςενδείκνῡμι, (πρός, ἐνδείκνυμι) *to announce, display besides*: Mid. *to show one's self off to another*, τινί, Aeschin. 85, 15.

Προςενεδρεύω, (πρός, ἐνεδρεύω) *to lie in wait besides.*—II. *to place in ambush besides.*

Προςενεχῠράζω, (πρός, ἐνεχυράζω) *to seize as a pledge for payment*, τινά, Dem. 610, 17.

Προςενθῡμέομαι, (πρός, ἐνθυμέομαι) Dep., c. fut. pass. et mid.:—*to think on, consider besides* or *at the same time*, Lys. 176, 26. Hence

Προςενθυμητέον, verb. adj., *one must consider besides.*

Προςεννέπω, poet. for προςενέπω, but prob. only found in this form, *to address, accost*, Pind. P. 4, 171, and Trag.:—c. inf., *to intreat* or *command*, τινὰ ποιεῖν τι, Pind. I. 6 (5), 24:—πρ. τινά τι, *to call* by a name, Aesch. Ag. 1291.

Προςεννοέω, ῶ, (πρός, ἐννοέω) *to think on, observe besides*, Xen. Symp. 2, 16, Arist. de Anima 3, 6, 2.

Προςενοχλέω, ῶ, (πρός, ἐνοχλέω) *to disturb besides* or *still more*, Hipp.

Προςενόω, ῶ, (πρός, ἑνόω) *to unite to* or *with*, Joseph.

Προςεντείνω, (πρός, ἐντείνω) *to strain still more*, πρ. πληγάς τινι, *to give more* blows to one, Dem. 528, 25, cf. Plut. 2, 237 D.

Προςεντέλλομαι, (πρός, ἐντέλλομαι) Dep. mid., *to enjoin* or *command besides*, Xen. Cyr. 4, 5, 34, Polyb. 14, 2, 6.

Προςεντίκτω, (πρός, ἐντίκτω) *to lay eggs in besides*, ὠά, v. l. in Arist. H. A., for [illegible]

Προςεντυγχάνω, (πρός, ἐντυγχάνω) *to converse with besides*, Plut. Nic. 10.

Προςενυβρίζω, (πρός, ἐνυβρίζω) *to abuse, maltreat besides*, Polyb. 4, 4, 2.

Προςενῦφαίνω, (πρός, ἐνυφαίνω) *to weave in besides*, Plut. Demetr. 12, in mid.

Προςεξαγρῐαίνω, (πρός, ἐξαγριαίνω) *to make savage besides* or *still more*, Joseph.

Προςεξαιρέομαι, as mid., (πρὸς, ἐξαιρέω) *to pick out for one's self, select besides*, γυναῖκα, Hdt. 3, 150.—In Act., *to destroy besides*, Liban.

Προςεξαίρω, (πρός, ἐξαίρω) *to raise besides* or *still more*, Joseph.

Προςεξᾰμαρτάνω, (πρός, ἐξαμαρτάνω) *to err besides* or *still more*, Dem. 1295, 23.

Προςεξανδρᾰποδίζομαι, dep., (πρός, ἐξανδραποδίζω) *to enslave besides*, Hdt. 1, 156 (ubi nunc divisim, πρὸς ἐξ.), Dem. 375, 12.

Προςεξανίσταμαι, (πρός, ἐκ, ἀνά, ἵστημι) pass. c. aor. 2, perf., et plqpf. act:—*to get up to*, πρός τι, Plut. Pyrrh. 3.

Προςεξᾰπᾰτάω, ῶ, (πρός, ἐξαπατάω) *to deceive besides*, τινά τι, Arist. de Lineis, 18.

Προςεξαπλόω, ῶ, (πρός, ἐξαπλόω) *to unfold, explain besides*, Erotian.

Προςεξαποστέλλω, (πρός, ἐξαποστέλλω) *to send away besides, at the same time*, LXX.

Προςεξάπτω, (πρός, ἐξάπτω) *to kindle, inflame besides* or *more:* metaph., πρ. τὴν ὀργήν, Joseph.

Προςεξασκέω, ῶ, *to adorn* or *cultivate besides*, v. l. Plut. Caes. 17.

Προςεξελαύνω, (πρός, ἐξελαύνω) *to drive out besides.*—II. intr., *to advance and break loose*, Dio C.

Προςεξελέγχω, f. -γξω, (πρός, ἐξελέγχω) *to convict* or *convince besides*, Dio C.

Προςεξελίσσω, f. -ξω, (πρός, ἐξελίσσω) *to unfold, unrol besides;* as military term, *to wheel half-round*, Polyb. 6. 40, 13.

Προςεξεμέω, ῶ, f. -έσω, (πρός, ἐξεμέω) *to spit out besides*, Plut. 2, 524 A.

Προςεξεργάζομαι, f. -άσομαι, (πρός, ἐξεργάζομαι) dep. mid., *to work out* or *accomplish besides*, Dem. 550, 16: pf. in pass. signf., Id. 549, 19.

Προςεξερείδομαι, (πρός, ἐξερείδω) as pass., *to support one's self by*, ταῖς χερσί, Polyb. 3, 55, 4.

Προςεξέρχομαι, (πρός, ἐξέρχομαι) dep., *to come* or *go out besides*, v. l. Plut. Artax. 27.

Προςεξετάζω, (πρός, ἐξετάζω) *to examine, search into besides*, Dem. 722, 23.

Προςεξεύρησις, εως, ἡ, *an additional discovery*, Plut. 2, 1135 D: from

Προςεξευρίσκω, (πρός, ἐξευρίσκω) *to find out* or *devise besides*, Thuc. 2, 76, Isocr. 75 E.

Προςεξηγέομαι, (πρός, ἐξηγέομαι) dep. mid., *to interpret, relate besides*, LXX.

Προςεξηπειρόω, ῶ, *to turn still more into dry land*, Strab. p. 537.

Προςεξικμάζω, (πρός, ἐξικμάζω) *to draw out moisture besides*, Plut. 2, 689 E.

Πρόςεξις, εως, ἡ, (προςέχω) *attention*, Plat. Rep. 407 B.

Προςεξίστημι, (πρός, ἐξίστημι) *to disconcert still more*, Plut. 2, 128 E.

Προςέοικα, perf. with pres. signf. (no pres. προςείκω being in use), Att. inf. προςεικέναι, Eur. Bacch. 1284, Ar. Eccl. 1161: besides which we have a pass. form of pf., προςήϊκται (cf. ἤϊκτο, in Hom.) in Eur. Alc. 1063; v. Buttm. Catal. s. v. εἴκω. *To be like, resemble* in a thing, τινί τι, Eur. and Ar. ll. cc., Plat. Prot. 331 D, etc.—II. *to seem fit*, τὰ προςεικότα, *things fit and seemly*, Soph. Phil. 903, cf. El. 618.—III. *to seem* to do, c. inf., Dem. 505, 4.

Προςεπαγγέλλομαι, (πρός, ἐπί, ἀγγέλλω) as mid., *to promise besides*, Diod.

Προςεπάγω, f. -ξω, (πρός, ἐπάγω) *to bring to besides, add*, Polyb. 15, 25, 6.

Προςεπαινέω, ῶ, f. -έσω, (πρός, ἐπαινέω) *to praise besides*, Aeschin. 49, 13.

Προςεπαίρω, (πρός, ἐπαίρω) *to raise besides* or *still more*, Dio C.

Προςεπαιτιάομαι, (πρός, ἐπαιτιάομαι) dep. mid., *to accuse besides*, Plut. C. Gracch. 6.

Προςεπανέρομαι, dep. mid., *to ask besides*, Dio C.

Προςεπᾰπειλέω, ῶ, *to threaten besides*, Dio C.

Προςεπαράομαι, dep., *to imprecate curses besides*, τινί τι, Dio C.

Προςεπάρχω, *to govern as* ἔπαρχος *besides*, c. gen., Joseph.

Προςεπαυξάνω, *to enlarge, increase besides*, Dio C.

Προςεπαυρίσκομαι, (πρός, ἐπαυρίσκομαι) dep., *to partake in besides*, τινός, Hipp.

Προςεπεῖπον, aor. 2 (cf. εἶπον), *to say besides*, Polyb. 4, 85, 2, Plut.

Προςεπειςφέρω, (πρός, ἐπί, εἰςφέρω) *to carry into* or *to besides*, Longin.

Προςεπελπίζω, (πρός, ἐπελπίζω) *to allure by hope besides*, Dio C.

Προςεπεμβαίνω, v. l. for προςεμβαίνω, Soph. Aj. 1348.

Προςεπεμβάλλω, = προςεμβάλλω, προςεπιβάλλω.

Προςεπεξεργάζομαι, dep. mid., *to finish off still further.*

Προςεπεξευρίσκω, (πρός, ἐπί, ἐξευρίσκω) *to invent for any purpose besides*, Thuc. 2, 76.

Προςεπεξηγέομαι, dep. mid., = προςεξηγ., Clem. Al.

Προςεπερωτάω, ῶ, *to ask besides.* Hence

Προςεπερωτητής, οῦ, ὁ, *one who asks besides, a second questioner.*

Προςεπεύχομαι, dep., *to intreat about* something *besides.*

Προςεπηρεάζω, (πρός, ἐπηρεάζω) *to abuse, insult besides*, Arist. Top. 8, 11, 1.

Προςεπιβαίνω, *to tread upon.*—II. metaph., = προςεμβαίνω II.

Προςεπιβάλλω, (πρός, ἐπιβάλλω) *to throw upon besides, add over and above*, πρ. (τι) πρός τινι, = ἐπιβάλλειν τινί (τι) Isocr. 123 D; πρ. τῆς γῆς, *to throw* some *more* earth upon, Polyb. 9, 38, 2.

Προςεπιβλαστάνω, (πρός, ἐπιβλαστάνω) *to blossom besides* or *again*, Theophr.

Προςεπιβλέπω, (πρός, ἐπιβλέπω) *to look at besides*, Arist. Anal. Pr. 1, 28, 16.

Προςεπιβοάω, ῶ, (πρός, ἐπιβοάω) *to exclaim besides*, Dio C.

Προςεπιβουλεύω, *to plot against besides*, f. l. in Thuc. 3, 37, v. Poppo.

Προςεπιγεννάω, ῶ, (πρός, ἐπιγεννάω) *to beget* or *produce besides*, Theophr.

Προςεπιγίγνομαι, (πρός, ἐπιγίγνομαι) dep. mid., *to be added to*, Hipp.

Προςεπιγράφω, f. -ψω, (πρός, ἐπιγράφω) *to write besides*, Theophr. Char. 13. [ᾰ]

Προςεπιδᾰψῐλεύομαι, dep., *to be liberal besides*, Liban.

Προςεπιδείκνῡμι, *to display besides*, dub. l. Isocr. 29 A.

Προςεπιδεσμέω, ῶ, = sq.

Προςεπιδέω, f. -δήσω, (πρός, ἐπιδέω) *to bind to* or *fasten besides*, Hipp.

Προςεπιδημέω, ῶ, *to come to, visit as a stranger* or *traveller.*

Προςεπιδῐδάσκω, (πρός, ἐπιδιδάσκω) *to instruct besides*, Clem. Al.

Προςεπιδίδωμι, = προςδίδωμι, Plat Soph. 222 E.

Προςεπιδοξάζω, *to agree to, approve of an opinion*, Epict.

Προςεπιδράσσομαι, Att. -ττομαι, (πρός, ἐπί, δράσσω) as mid.:—*to grasp* or *seize for one's self, appropriate besides*, Polyb. 21, 11, 6: metaph., πρ. φθόνον, *to draw* envy *on one's self*, Id. 9, 10, 6.

Προςεπιζεύγνῡμι, *to add over and above.*

Προςεπιζητέω, ῶ, (πρός, ἐπιζητέω) *to seek, demand besides*, Polyb. 25, 5, 11.

Προςεπιθεάομαι, (πρός, ἐπιθεάομαι) dep. mid., *to observe besides*, Longin.

Προςεπιθετέον, verb. adj. from -τίθημι, *one must add besides.*

Προςεπιθεωρέω, = προςεπιθεάομαι, Hipp.

Προςεπιθλίβω, *to press upon besides.* [θλῑ]

Προςεπικᾰλέω, ῶ, (πρός, ἐπικαλέω) f. -έσω, *to accuse* or *denounce besides*, Dio C.

Προςεπικαταδέω, f. -δήσω, (πρός, ἐπί, καταδέω) *to tie on* or *over besides*, Hipp.

Προςεπικατατείνω, *to strain besides* or *still more*, Joseph.

Προςεπίκειμαι, (πρός, ἐπίκειμαι) as pass., *to press hard upon, be urgent* or *instant*, Dem. 834, 19.

Προςεπικηρύσσω, f. -ξω, (πρός, ἐπικηρύσσω) *to publish* or *proclaim besides*, Dio C.

Προςεπικοσμέω, ῶ, (πρός, ἐπικοσμέω) *to embellish besides*, Polyb. 6, 22, 3, etc.

Προςεπικρᾰτέω, ῶ, (πρός, ἐπικρατέω) *to conquer, be master besides*, Dio C.

Προςεπικρεμάννῡμι, (πρός, ἐπικρεμάννυμι) *to hang to, upon* or *over besides*, Hipp.

Προςεπικρούω, (προς, ἐπικρούω) *to strike upon* or *against besides*, Dio C.

Προςεπικτάομαι, f. -ήσομαι, (πρός, ἐπικτάομαι) dep. mid., *to gain* or *acquire besides*, τινί τι, Hdt. 1, 29.

Προςεπίκτισμα, ατος, τό, *that which is built besides* or *upon.*

Προςεπιλαμβάνω, (πρός, ἐπιλαμβάνω) *to take* or *require still more*, Theophr. H. Pl. 8, 2, 7:—mid., *to help in* a thing, προςεπιλαβέσθαι τινὶ τοῦ πολέμου, Hdt. 5, 44; so absol., Plat. Tim. 65 D; cf. προςλαμβάνω, συλλαμβάνω, συνεπιλαμβάνομαι.

Προςεπιλέγω, (πρός, ἐπιλέγω) *to say still further*, Theophr., Polyb. 22, 7, 14.

Προςεπιλῑμώττω, *to be hungry besides.*

Προςεπιλογίζομαι, (πρός, ἐπιλογίζομαι) dep., *to conclude besides*, Eccl.

Προςεπιμανθάνω, (πρός, ἐπιμανθάνω) *to learn besides*, Diod.

Προςεπιμελέομαι, (πρός, ἐπιμελέομαι) dep., c. fut. mid. et aor. pass., *to take care* or *provide for besides*, c. gen., Plat. Legg. 755 B.

Προςεπιμετρέω, ῶ, (πρός, ἐπιμετρέω) *to give as additional measure, assign over and above*, τινί τι, Polyb. 4, 51, 6, Plut. 2, 513 A.

Προςεπινοέω, ῶ, (πρός, ἐπινοέω) *to devise, invent besides*, Polyb. 20, 6, 4.

Προςεπιορκέω, ῶ, (προς, ἐπιορκέω) *to swear a false oath besides*, Ar. Lys. 1238.

Προςεπιπηδάω, ῶ, *to leap upon besides*, Liban.

Προςεπιπίπτω, (πρός, ἐπιπίπτω) *to fall upon* or *against besides*, Philo.

Προςεπιπλάσσω, *to form* or *compose besides*, Phûrnut.

Προςεπιπλέω, f. -πλεύσομαι, *to sail towards* or *against*.

Προςεπιπλήσσω, Att. -ττω, f. -ξω, *to strike at besides*: esp. *to inveigh against besides*.

Προςεπιπνέω, (πρός, ἐπιπνέω) *to blow against*, Plut. Sertor. 17.

Προςεπιπονέω, ῶ, (πρός, ἐπιπονέω) *to work still more*: προςεπιπονεῖν ἀκούοντας, *to take the additional trouble* of listening, Aeschin. 34, 1.

Προςεπιῤῥέω, f. -ῥεύσομαι, (πρός, ἐπιῤῥέω) *to flow besides*; *to flow to*, Hipp.

Προςεπιῤῥώννῦμι, (πρός, ἐπιῤῥώννυμι) *to strengthen besides* or *still more*:—Pass., *to be stronger in* any thing, τινί, Polyb. 4, 80, 3.

Προςεπισεμνύνω, (πρός, ἐπί, σεμνύνω) *to treat with still more reverence*, Dio C.

Προςεπισημαίνομαι, (πρός, ἐπί, σημαίνω) as mid., *to give further signs of approval* or *disapproval at* any thing, Philo.

Προςεπισιτίζομαι, f. -ίσομαι, (πρός, ἐπί, σιτίζω) as mid., *to provide one's self with further supplies of corn*, Polyb. 1, 29, 1.

Προςεπισκέπτομαι, f. -ψομαι, dep. mid., *to consider besides*.

Προςεπισκευάζω, (πρός, ἐπισκευάζω) *to fit out, put in order besides*, Joseph.

Προςεπισκήπτω, (πρός, ἐπισκήπτω) *to intreat besides*, Heliod.

Προςεπισκώπτω, (πρός, ἐπισκώπτω) *to jest besides*, Plut. Ages. 15.

Προςεπισπάω, (πρός, ἐπισπάω) *to draw to* or *on besides*, Hipp.:—mid., *to drag forward for one's self*, μάρτυρα, Polyb. 12, 13, 3. [ᾰ]

Προςεπίσταμαι, (πρός, ἐπίσταμαι) dep. c. fut. mid., et aor. pass.: *to understand* or *know besides*, τι, Plat. Phaedr. 268 B, Charm. 170 B.

Προςεπιστείχω, (πρός, ἐπιστείχω) *to go, come to* or *towards*, Orph. Arg. 536.

Προςεπιστέλλω, (πρός, ἐπιστέλλω) *to notify, enjoin, command besides*, Thuc. 2, 85; esp. *by letter*, Id. 1, 132.

Προςεπιστεφᾰνόω, ῶ, f. -ώσω, *to crown besides*, Inscr.

Προςεπισυνάπτω, *to connect with besides*.

Προςεπισφάζω or -ττω, (πρός, ἐπισφάττω) *to kill over again*, or *besides*, Plut. 2, 1104 E.

Προςεπισφίγγω, f. -γξω, *to bind* or *fasten to besides*.

Προςεπισφρᾱγίζομαι, (πρός, ἐπί, σφραγίζω) as dep., *to set one's seal to* a thing *besides*: *to confirm* or *affirm besides*, τι εἶναι, Dem. 1487, 3.

Προςεπισχῡρίζω, *to strengthen besides*, Dio C.

Προςεπισωρεύω, *to pile up besides*, Arithm. Vett.

Προςεπιτᾰλαιπωρέω, ῶ, *to endure still longer*, Joseph.

Προςεπιτάσσω, Att. -ττω, f. -ξω, (πρός, ἐπιτάσσω) *to enjoin besides*, v. l. Isocr. 123 D:—mid., *to take one's appointed post*, Polyb. 1, 50, 7.

Προςεπιτείνω, (πρός, ἐπιτείνω) *to stretch still further, to lay more stress upon*, τι, Polyb. 3, 24, 14: *to make still more intense*, δίψαν, Plut. 2, 689 D.

Προςεπιτερᾰτεύομαι, (πρός, ἐπί, τερατεύω) dep., *to invent as a new wonder* or *miracle*, Clem. Al.

Προςεπιτέρπομαι, (πρός, ἐπιτέρπομαι) as pass., *to enjoy one's self still more*, Ar. Ran. 231.

Προςεπιτεχνάομαι, f. -ήσομαι, dep. mid., *to contrive besides*.

Προςεπιτίθημι, (πρός, ἐπιτίθημι) *to lay on besides*, Hipp.; πρ. δίκην τινί, Polyb. 35, 2, 7.

Προςεπιτῑμάω, ῶ, f. -ήσω, (πρός, ἐπιτιμάω) *to reprove, reproach besides*, τινί, LXX.—II. *to raise the price of* a thing *still more*, Ael. ap. Suid. s. v. βύβλον.

Προςεπιτρᾰγῳδέω, ῶ, *to add with tragic exaggeration*.

Προςεπιτρέπω, (πρός, ἐπιτρέπω) *to entrust, make over to besides*, Dio C.

Προςεπιτρίβω, (πρός, ἐπιτρίβω) *to wear by rubbing, to annoy besides*, Plut. 2, 1048 E.

Προςεπιτροπεύω, (πρός, ἐπιτροπεύω) *to act as guardian to* one *still longer*:—pass., *to be under as ward*, ὑπό τινος, Dem. 833, 18.

Προςεπιτυγχάνω, (πρός, ἐπιτυγχάνω) *to gain* or *reach besides*, Joseph.

Προςεπιφέρω, (πρός, ἐπιφέρω) *to bear* or *carry besides*: *to bring forth besides*, Xen. Oec. 5, 2:—*to put upon* or *add besides*, Clem. Al.

Προςεπιφημίζω, (πρός, ἐπιφημίζω) *to spread reports about* one *besides*, Strab.

Προςεπιφθέγγομαι, f. -γξομαι, (πρός, ἐπιφθέγγομαι) dep. mid., *to speak, exclaim further*, Polyb. 10, 4, 2.—II. *to agree with*, Dio C.

Προςεπιφοιτάω, ῶ, (πρός, ἐπιφοιτάω) *to come in besides*, Philo p. 552, fin.

Προςεπιφωνέω, ῶ, (πρός, ἐπιφωνέω) *to say besides, add*, Plut. Cat. Maj. 27.

Προςεπιχᾰρίζομαι, f. -ίσομαι, (πρός, ἐπιχαρίζομαι) dep. mid., *to gratify besides*, τινί, Xen. Hipparch. 3, 2.

Προςεπιχέω, f. -χεύσω, *to pour still more to*.

Προςεπιχώννῡμι, (πρός, ἐπιχώννυμι) *to heap upon besides*, Plut. 2, 1058 A.

Προςεπιψεύδομαι, (πρός, ἐπιψεύδομαι) dep. mid., *to lie besides*, Heliod., 7, 2.

Προςεπιψηφίζομαι, (πρός, ἐπιψηφίζω) mid., *to decree by vote besides*, Philo.

Προςεπόμνῡμι, (πρός, ἐπόμνυμι) *to swear besides*, Dio C.

Προςεποφλισκάνω, *to owe, incur besides*, Dio C.

Προςερᾰνίζω, (πρός, ἐρανίζω) *to levy contributions besides*: παραπληρώματι λέξεως προςηρανίσθαι, *to be overloaded* with expletives, Dion. Comp. 9.

Προςεργάζομαι, f. -άσομαι, (πρός, ἐργάζομαι) dep. mid., *to work besides*, πρ. τινί τι, *to do* something *besides* another, Eur. H. F. 1013; but, πρ. ἀγαθά τινα, *to do* good *to* one *besides*, Hdt. 6, 61.

Πρόςεργος, ον, (πρός,* ἔργω) *belonging to work*, Leon. Tar. 8.

Προςερεθίζω, *to provoke besides*.

Προςερείδω, f. -σω, (πρός, ἐρείδω) *to plant* or *set firmly against*, τινί τι, e. g. κλίμακας τείχει, Polyb. 4, 19, 3:—*to thrust violently against*, δόρατα, λόγχας, etc., Id. 15, 33, 4; 6, 25, 5: absol., *to fix firmly*, Arist. Part. An. 4, 12, 32.—II. intr., and in pass., *to press against, assault*, τινί or πρός τι, Polyb. 1, 10, 11; 17, 8.

Προςερέσσω, (πρός, ἐρέσσω) *to row to*, Ael.

Προςερεύγομαι, (πρός, ἐρεύγομαι) dep., *to belch* or *vomit forth against*: metaph., of waves, κύματα προςερεύγεται πέτρην, *they break foaming against* the rocks, Il. 15, 621.

Προςερέω, Att. contr. -ερῶ, serving as fut. to προςεῖπον, (πρός, ἐρῶ) *to speak to, to address*, τινά, Eur. Alc. 1005; esp. of one who addresses a god, Hdt. 5, 72.—II. *to call by a name, name*, πρ. ὄνομα ταὐτόν, Plat. Soph. 224 B; and in pass. προςρηθήσομαι, Id. Polit. 259 B. To this also belongs the perf. προςείρηκα.—Cf. προςέρομαι.

Προςερίζω, Dor. ποτερ-, (πρός, ἐρίζω) *to strive at the same time with* or *against* one, τινί, Theocr. 5, 60.

Προςέρομαι, f. -ερήσομαι, (πρός, ἔρομαι) dep. mid., *to ask besides*, Plat. Prot. 311 E, Tim. 50 A.

Προςερπύζω, later pres. for sq.

Προςέρπω, Dor. ποθέρπω, f. -ψω: but the aor. mostly in use is προςείρπυσα (Plut. Pyrrh. 3, etc.); (πρός, ἕρπω):—*to creep to, creep* or *steal on, approach, draw nigh*, ὁ πρ. χρόνος, i. e. the time *that's coming*, Pind. P. 1, 110, cf. N. 7, 100; τὸ πρ., the *coming event*, the *future*, Aesch. Pr. 127, Soph. Aj.; αἱ προςέρπουσαι τύχαι, Aesch. Pr. 272; also, *to steal* or *come to one*, τινά, Pind. O. 6, 142 (ubi al. προςέλκει); τινί, Soph. Aj. 1255.

Προςερυγγάνω, =προςερεύγω, Theophr. Char. 19.

Προςέρχομαι, f. -ελεύσομαι, (πρός, ἔρχομαι) dep. mid. c. aor. et pf. act.:—*to come* or *go to*, τινί, Aesch. Eum. 474; but also τινά, Elmsl. Med. 67; also, πρ. πρός τινα or τι, Hdt. 2, 121, 2; πρ. πρὸς τὰ κοινά, *to come forward* in public, Dem. 312, fin., cf. 891, 2; so, πρ. εἰς τὸ πολιτεύεσθαι, πρὸς τὴν πολιτείαν, Dinarch. 104, 18; 107, 1; and absol., *to approach, draw nigh*, Hdt. 1, 86, etc.: so of pain, pleasure, etc., *to be nigh at hand*, Soph. Phil. 777, Eur. Or. 857.—2. *to go in to* a woman, τινί, Xen. Symp. 4, 38.—3. *to visit, associate with* one, πρός τινα, Dem. 755, 5.—4. in hostile sense, *to go against*, πρός τινα, Xen. Cyr. 6, 2, 16.—II. *to come in*, of revenue, Lat. *redire*, Hdt. 7, 144, Xen. Mem. 3, 6, 12.—Cf. πρόςειμι (εἶμι).

Προςερωτάω, ῶ, f. -ήσω, (πρός, ἐρωτάω) *to ask besides*, Plat. Theaet. 165 D: pass., *to be questioned besides*, Xen. Mem. 3, 9, 4.

Πρόςεσις, εως, ἡ, (προςίημι) *a putting to* or *into*, πρ. τῶν σιτίων, *a taking* of meals, Arist. Probl. 30, 14, 4.

Προςεσπέριος, ον, (πρός, ἕσπερος) *towards evening*:—*western*, Polyb. 1, 2, 6, etc.

Προςέσπερος, ον, Dor. ποθέσπερος, =foreg.: τὰ ποθέσπερα, as adv., *towards evening*, Theocr. 4, 3; 5, 113; cf. προςέῳος.

Προςεσχᾰτος, ον, (πρός, ἔσχατος) *next to the last*: *close upon*, Strab.

Προςεταιρίζω, (πρός, ἑταιρίζω) *to give to* another *as his friend*, τινά τινι:—mid., προςεταιρίζεσθαί τινα, *to take to one's self as a friend, choose as one's friend* or *comrade, associate with one's self*, τινά, Hdt. 3, 70; 5, 66:—pass., *to join another as a friend* or *partner, side* or *comply with* him, Plat. Ax. 369 B. Hence

Προςεταιριστός, όν, *joined with as a companion, attached to the same ἑταιρεία* or *club*, ὁπλίτης, Thuc. 8, 100.

Προςετέον, verb. adj. of προςίημι, *one must allow* or *permit*, v. l. Dinarch. 102, 1.

Προςέτι, adv., *over and above, be-*

sides, Hdt. 1, 41, and Att., as Ar. Av. 855, Plat. Phil. 30 B; sometimes separated by a word between, as, πρὸς δ' ἔτι, Xen. An. 3, 2, 2,

Πρόςευγμα, ατος, τό, (προςεύχομαι) *that which is offered to a god:* esp. *a votive offering hung upon the statue of a god*, Eubul. Semel. 2: also κάτευγμα.

Προςευεργετέω, ῶ, (πρός, εὐεργετέω) *to do good besides*, τινά, *to* one, Diod.

Προςευθύνω, (πρός, εὐθύνω) *to bring to an account besides*, Arist. Probl. 6, 8, 16. [ῡ]

Προςευκαιρέω, ῶ, (πρός, εὐκαιρέω) *to have fit time* or *leisure for*, Lat. *vacare*, τινί, Plut. 2, 316 A: also sometimes προςευκαιρέομαι as dep.

Προςευκτήριον, τό, (προςεύχομαι) *a place for praying*, Philo.

Πρόςευξις, ἡ,=προςευχή, Orph.

Προςευπᾰθέω, a coined word, on which v. Lob. Phryn. 620.

Προςευπορέω, ῶ, (πρός, εὐπορέω) *to procure for besides, provide*, τινί τι, Dem. 962, 3; v. Phryn. 595:—pass., προςευπορέομαι, *to be forthcoming*, v. l. Dem. 731, 3.

Προςευρίσκω, (πρός, εὑρίσκω) *to find besides*, Soph. El. 1352, Polyb. 1, 59, 6.

Προςευσχολέω, ῶ, *to pass one's leisure in* a thing, τινί.

Προςευχή, ῆς, ἡ, *prayer*, LXX.—II. *a place of prayer*, esp. a Jewish *oratory*, Joseph., and perh. in Act. 16, 13; cf. Juven. 3, 296: from

Προςεύχομαι, f. -ξομαι, (πρός, εὔχομαι) dep. mid., *to pray, offer up vows*, τῷ θεῷ, Aesch. Ag. 317, Eur., etc.; πρ. τῷ θεῷ σωτηρίαν ἡμῖν διδόναι, Plat. Criti. 106 A:—but also c. acc., τὸν θεόν, Ar. Plut. 958:—and, absol., *to worship*, Hdt. 1, 48, Aesch. Pr. 937, etc.—II. πρ. τι, *to pray for* a thing, Xen. Hell. 3, 2, 22.

Προςεφαρμόζω, *to fit to besides.*

Προςεφευρίσκω, = προςευρίσκω, Clem. Al.

Προςέχεια, ας, ἡ, *connexion, nearness.*—II. *attention:* from

Προςεχής, ές, (προςέχω) of place, *adjoining, bordering upon, close to, next*, with or without a dat., freq. in Hdt., as 3, 13, 89, 91: *keeping close to*, ἔπλεον προςεχεῖς τῇ γῇ, Arr. Ind. 33: *exposed to the wind*, Dion. H. 3, 44 (with v. l. προεχής).—II. of time, like πρόςφατος, *not far gone*, i. e. *lately passed, late:*—adv., προςεχῶς, *immediately*, Porphyr. Isagog. 2, 24.—III. *attentive*, = προςέχων τὸν νοῦν, cf. προςέχω I. 3.

Προςεχόντως, adv. from προςέχω, *with attention*, Hipp.

Προςέχω, f. -ξω, (πρός, ἔχω) *to hold to, bring to* or *near*, τινί τι, Aesch. Cho. 531; so too, προςίσχειν πρός τι, Hdt. 4, 200:—esp.,—2. πρ. ναῦν, *to bring* a ship *near* a place, *bring* it *to port*, προςσχόντες τὰς νῆας, Hdt. 9, 99 (which some write προσχόντες); also, προςέχειν τινά, *to bring* a seaman *to land, make* him *put in*, Soph. Phil. 236: more freq. without ναῦν, *to put in, touch at* a place, προςσχεὶν ἐς τὴν Σάμον, ἐς Τυρον, Hdt. 1, 2; 3, 48, etc.; so, πρὸς την Σίφνον, Hdt. 3, 58; also c. dat. loci, πρ. τῇ γῇ, τῇ νήσῳ, etc., Hdt. 4, 156; or c. acc., πρ. τὴν γῆν, Soph. Phil. 244: absol., *to land*, Hdt. 2, 182, etc.: cf. προςίσχω.—3. πρ. νοῦν, *to turn one's mind, thoughts, attention to* a thing, *be intent on* it, Lat. *animadvertere*, τινί or πρός τινι, Ar. Eq. 1014, 1064, Xen. An. 2, 4, 2, etc.; or absol., νοῦν πρ., *to attend*, Ar. Nub. 575; so, γνώμην πρ., Ar. Eccl. 600, Thuc. 5, 26:—freq. also without νοῦν, πρ. ἑαυτῷ, *to give heed to* one's self, Ar. Eccl. 294; πρ. τοῖς ἔργοις, Id. Plut. 553; πλούτῳ, Plat. Alc. 1, 122 D, etc.:—πρ. τι, Critias, 9, 19:—also, *to devote one's self to* a thing, Lat. *totus esse in illo*, c. dat., γυμνασίοισι, Hdt. 9, 33; τῷ πολέμῳ, Thuc. 7, 4: also absol., ἐντεταμένως, προθύμως προςεῖχε, Hdt. 8, 128: c. inf., *to expect* to do, Id. 1, 80:—also, *to continue*, Hipp.:—*to pay court to*, τινί, Xen. Cyr. 5, 5, 40.—4. mid., *to attach one's self to* a thing, *cling, cleave to* it, τινί, Hdt. 2, 136, Ar. Vesp. 105: also metaph., *to devote one's self to the service of* any one, esp., a god, Pind. P. 6, 51, though the place is dub.—5. pass., *to be held fast by* a thing, ὑπό τινος, Eur. Bacch. 756: metaph., *to be implicated in*, τινί, Thuc. 1, 127.—II. *to have besides* or *in addition*, Plat. Rep. 521 D, Dem. 877, 26.

Προςέψημα, ατος, τό, (προςέψω)= προςόψημα, Lob. Phryn. 176.

Προςεψία, ας, ἡ, *an addressing, intercourse:* also written προςεψιά, prob. with a reference to ψιά.

Προςέψω, f. -ψήσω, (πρός, ἕψω) *to boil* or *cook besides* or *with*, Ath.

Προςεῷος, ον, (πρός, ἑῷος) *towards dawn* or *morning.*—II. *towards the east*, Casaub. Strab. p. 511; cf. Ion. πρυςηῷος.

Προςζεύγνῡμι, f. -ζεύξω, (πρός, ζεύγνυμι) *to yoke, bind, tie to:*—pass., *to be bound* or *yoked to*, τινί, Eur. Hipp. 1389.

Προςζημιόω, ῶ, (πρός, ζημιόω) *to punish besides*, Isocr. 9 B; *with* or *in* a thing, τινὰ φυγῇ, Plat. Gorg. 516 D.

Πρόςηβος, ον, (πρός, ἥβη) *near manhood*, Xen. Cyr. 1, 4, 4.

Προςηγορέω, ῶ, (προςήγορος) *to address, accost*, Soph. El. 1471: *to console*, τινά, Eur. Phoen. 989:—pass., *to be addressed as, called*, προςηγορεύεσθαι ἑταίρα, Anaxil. Neott. 2, 5; πρ. λίθος, Philem. p. 400. Hence

Προςηγόρημα, ατος, τό, *that which is addressed, the object of one's address*, Eur. Supp. 803.—II. *an address.*

Προςηγορία, ας, ἡ, (προςήγορος) *an addressing, accosting*, esp. *consolation.*—II. *a naming, name*, Isocr. Antid. § 303, Dem. 72, 1, Arist. Categ. 5, 30.—III. in Gramm., *a common noun, nomen appellativum*, as opp. to a *nomen proprium*, Zeno ap. Diog. L. 7, 58. Hence

Προςηγορικός, ή, όν, *addressing, accosting.*—II. *naming:* τὸ πρ. ὄνομα, *a surname*, Dion. H. Adv. -κῶς.

Προςήγορος, ον, (πρός, ἀγορεύω) *addressing, accosting*, αἱ πρ. δρύες, *the speaking* oaks, Aesch. Pr. 832: c. gen., πρ. Παλλάδος, *addressing her*, Soph. Ant. 1185: hence, generally, *conversable, affable, kind, agreeable*, φίλοι καὶ πρ. ἀλλήλοις, Theaet. 146 A: *agreeing, answering*, πρός τι, Id. Rep. 546 B.—II. pass., *addressed, accosted*, τινί, by one, Soph. Phil. 1353: also, τινός, O. T. 1437, cf. Fr. 360:—*an acquaintance*, Plat. Theaet. 146 A, cf. Plut. Cic. 40.

Προςήδομαι, fut. -ησθήσομαι, aor. -ήσθην, as pass., *to be delighted* or *pleased at* or *in* doing.

Προςήϊγμαι, pf. pass. of *προςείκω, v. sub προςέοικα.

Προςηκάμην, aor. 1 mid. of προςίημι.

Προςηκόντως, adv. part. pres. from προςήκω, *suitably, fitly, duly*, πρ. τῇ πόλει, *as beseems* the dignity of the state, Thuc. 2, 43; so also Plat. Legg. 659 B, Isocr., etc.

Προςήκω, (πρός, ἥκω) *to be come to, to have arrived at* a place, *to be come, be here, near, at hand*, χρεία προςήκει, Aesch. Pers. 143; ὡς φίλοι προςήκετε, Soph. Phil. 229; ἐνταῦθ' ἐλπίδος προςήκομεν, Eur. Or. 693.—II. usu. metaph., *to belong to*, εἰ τῷ ξένῳ τούτῳ προςήκει Λαΐῳ τι συγγενές, Soph. O. T. 814; *to have to do with*, τινί, Thuc. 1, 126: and so,—2. mostly impers., προςήκει πρός τινα, *it has to do with, concerns* one, Hdt. 8, 100; more freq. c. dat. προςήκει μοι, *it is* my *business*, Soph. El. 1213; and c. gen. rei, προςήκει μοί τινος, I *have to do with* a thing, *have part in* it, Xen. An. 3, 1, 31, Hell. 2, 4, 40, Dem. 934, 3:—esp., with a notion of suitableness, fitness, etc., *it belongs to, beseems*, προςήκει τινὶ ποιεῖν, Aesch. Cho. 173, Soph. El. 1213, etc.; but also c. acc. et inf., as Ag. 1551, Eur. Or. 1071, Xen. An. 3, 2, 15 (where the impf. προςῆκεν is used for προςήκει, cf. Id. Eq. 12, 14;—an Att. usage, acc. to Thom. M.):—oft. also c. dat. only, though an inf. should oft. be supplied, as in Xen. Mem. 2, 1, 32, etc.:—absol., *it is likely, probable.*—III. the partic. is very freq.:—1. οἱ προςήκοντες (with or without γένει), *one's kinsmen, relatives*, Hdt. 1, 216; 3, 24, etc.; ὀνόματι μόνον προςήκοντες, Plat. Symp. 179 C: τὸ ἀνέκαθε τοῖσι Κυψελίδῃσι ἦν προςήκων, Hdt. 6, 128; so prob., αἱ προςήκουσαι ἀρεταί, *hereditary* fair fame, Thuc. 4, 92:—οὐδὲν προςήκων, *one who has* nothing *to do with, knows* nothing *of the matter*, Plat. Rep. 539 D: also c. gen., τὰ πράγματος πρ., *all that belongs* to the subject, Plat. Legg. 643 B; τὴν προςήκουσαν σωτηρίαν ἐκπορίζεσθαι, *one's* own *safety*, Thuc. 6, 83:—also *befitting, proper to*, τινί, Id. 1, 91; hence, τὰ προςήκοντα, *what is fit, seemly, one's duties*, Xen. Cyr. 3, 3, 1, etc.: also, τὸ προςῆκον, *fitness, propriety*, ἐκτὸς τοῦ προςήκοντος, Eur. Heracl. 214; μακρότερα τοῦ προςήκ., Plat. Crat. 413 A; also *one's due*, τὸ πρ. ἑκάστῳ ἀποδιδόναι, Id. Rep. 332 C:—c. inf., οὐδὲν προςήκοντ' ἐν γόοις παραστατεῖν, *one who has* nought *to do with* assisting in sorrow, Aesch. Ag. 1079; προςήκοντα ἀκοῦσαι, *fit* to hear, Plat. Rep. 496 A.—IV. *to be come in*, of revenue: cf. πρόςειμι (εἶμι).

Προςηλιάζω. (πρός, ἡλιάζω) *to sun, put in the sun*, Geop.

Προςήλιος, ον, (πρός, ἥλιος) *towards the sun, exposed to the sun, sunny*, τόποι ξηροὶ καὶ πρ., Xen. Cyn. 4, 6.

Πρόςηλος, ον,=προςήλιος, f. l. in Theophr., etc.; it ought everywhere to be changed into πρόςειλος.

Προςηλόω, ῶ, (πρός, ἡλόω) *to nail, pin* or *fix to*, τί τινι, τι πρός τι, Plat. Phaed. 83 D, Luc. Prom. 2.—II. *to nail up*, Dem. 520, 19.

Προςήλῠσις, ἡ,=προςέλευσις, *approach, arrival.*

Προςηλύτευσις, ἡ, *residence as a stranger.* [ῠ]: from

Προςηλῠτεύω, *to live in* a place *as a stranger:* from

Προςήλῠτος, ον, (προςέρχομαι) *come to, that has arrived at* a place; hence *a new-comer, stranger*, LXX.:—in N. T., *one who has come over to Judaism, a convert, proselyte.* (Acc. to Valck. Ammon., ἐπήλυτοι, προςήλυτοι, συνήλυτοι were later forms for ἐπήλυδες, etc.)

Προςήλωσις, ἡ, (προςηλόω) *a nailing on* or *to.*

Πρόςημαι, strictly a perf. of προς-ἕζομαι, *to sit upon* or *close to*, c. dat., δώμασιν, Aesch. Ag. 1191; βωμοῖσι, Soph. O. T. 15; rarely c. acc., καρδίαν προςήμενος, Aesch. Ag. 808 (cf. καθίζω fin.):—generally, *to be* or *lie near*, τᾷδε γᾷ, Aesch. Pers. 880:—*to besiege*, Lat. *obsidere*, πύργοισι, Eur. Rhes. 390.

Προσημαίνω, (πρό, σημαίνω) *to presignify, foretell, announce*, esp. of the gods, Hdt. 1, 45, Eur. Supp. 213, Xen., etc.; so of Socrates' Genius, Xen. Mem. 1, 1, 4.—II. metaph., *to declare beforehand, proclaim*, etc., τινί τι, Eur. Med. 725; of a herald, Hdt. 6, 77; πρ. τινί, c. inf., of the Pythia, Ib. 123. Hence

Προσημαντικός, ή, όν, *signifying beforehand*, Diod., Ath. 490 A: and

Προσημᾰσία, ας, ἡ, *a foretoken, prognostic*, Strab., Diod.

Προσημειόω, ῶ, (πρό, σημειόω) *to signify beforehand*:—mid., *to mark* or *note for one's self beforehand*, LXX.

Προςήμερος, ον, (πρός, ἡμέρα) *happening in one day* or *a short time*, Artemid. ?—opp. to χρόνιος.

Πρόσημον, ου, τό, (πρό, σῆμα) *a foretoken, presage.*

Προςήνεια, ας, ἡ, (προςηνής) *mildness, softness, gentleness.*

Προςήνεμος, ον, (πρός, ἄνεμος) *towards the wind, windward*, Xen. Oec. 18, 6.

Προςηνής, ές, Dor. προςᾱνής, like ἐνηής, *soft, gentle, kind*, opp. to ἀπηνής, Emped. 229, Pind. P. 10, 99; προςανέα πίνειν, to drink *soothing* draughts, Ib. 3, 93; πρ. τι λέγειν, to speak *smooth*, Thuc. 6, 77; τὸ πρ. τοῦ φθέγματος, Luc. Rhet. Praec. 12:—also c. dat., λύχνῳ προςηνές, i. e. *suitable, fit* for burning, Hdt. 2, 94. Adv. -νῶς, Hipp. (Prob. from ἐΰς, ἐῆος.) Hence

Προςηνίη, ἡ, Ion. for προςήνεια.

Προσήπω, (πρό, σήπω) *to make to rot before*:—usu. in pass., with pf. 2 προσέσηπα, *to grow putrid, rot beforehand*, Galen.

Προςηχέω, ῶ, (πρός, ἠχέω) *to resound* or *re-echo*, Plut. Alex. 31.

Προςηχής, ές, *re-echoing*, v. l. Plut. Alex 17.

Προςηῷος, όν, (πρός, ἠώς) Ion. for προςεῷος: as adv. τὸ ποτᾱῷον (Dor.), *towards morning*, Theocr. 4, 33, cf. προςέσπερος.

Πρόσθᾱ, adv. Aeol. for πρόςθε, Apoll. Dysc.

Προςθᾱκέω, ῶ, (πρός, θακέω) *to sit beside, near* or *upon*, ἕδραν, Soph. O. C. 1166.

Προςθάλπω, (πρός, θάλπω) *to warm besides* or *at*, Joseph.

Προςθαυμάζω, f. -άσω, *to admire besides.*

Πρόσθε, Ion. and poet. for πρόσθεν, q. v.

Πρόςθεμα, ατος, τό, (προςτίθημι) *an addition, appendage.*—II. = πόσθη, *membrum virile*, Anth. P. 12, 3, Clem. Al.—III. *a pessary*, Hipp.

Πρόσθεν, poet. and Ion. -θε, Lob. Phryn. 284; adv. (πρό, πρός.)

A. as prep. with gen.:—I. of place or space, *before*, very freq. in Hom., and Hes., with various collat. notions, viz.,—1. *before* (by way of defence), [σάκος] πρόσθε στέρνοιο, Il. 7, 224; and so, like πρό, ὑπέρ, *for*, πρόσθε φίλων τοκέων ἀλόχων τε καὶ υἱῶν, Il. 21, 587, cf. Od. 8, 524.—2. *in front of, outside*, πρ. πυλάων, πρ. πόλιος, Il. 12, 145; 22, 464, etc.—3. *just before, close to*, Il. 19, 13; πρόσθε ποδός, Il. 23, 877; and Att., as Aesch. Pers. 447, Eum. 46:—also, τὸ πρόσθεν τινός, Plat. Rep. 618 A.—The gen. sometimes stands before πρόσθεν, Il. 4, 54:—when it seems to be followed by a dat., as in Il. 5, 300, Od. 5, 452, this dat. must be connected with the verb, and πρόσθεν taken as adv.—II. of time, *before*, πρόσθ' ἄλλων, Il. 2, 359, Soph. Phil. 778, Xen. Cyr. 7, 5, 43: also put after its gen., τῶν πρόσθ', *before* them, Hes. Th. 746, Aesch. Pers. 529.

B. as adv.:—I. of place or space, *before, in front*, oft. in Hom., Hes., and Hdt., esp. with collat. notion of defending, e. g. πρόσθεν ἔχειν, Hom.—2. *on, forward*, ἵππους πρόσθε βαλεῖν, Il. 23, 572; so, ἵππους may be easily supplied in πρόσθε βαλόντες, *driving before, outstripping*, Il. 23, 639.—3. πρόσθεν θεῖναι or ἡγεῖσθαί τι τινός, *to prefer* one thing to another, Eur. Hec. 131, Incert. 3, 6; so, τινὰ πρόσθεν ἄγειν τινός, Id. Bacch. 225; πρ. ποιεῖσθαι, Plat. Legg. 732 B.—4. in Att. oft. with the art., ὁ, ἡ, τὸ πρόσθεν, *the first, foremost*, ὁ πρ., *the front rank man*, Xen. Cyr. 2, 2, 8; εἰς τὸ πρόσθεν, *forward, further, to the front*, Hdt. 8, 89, Xen., etc.; εἰς τὸ πρόσθεν τῶν ὅπλων, Xen. An. 3, 1, 33; opp. to ὄπισθεν or ὄπιθεν, Il. 5, 595; 6, 181.—II. of time, *before, formerly, erst*, Hom., Hes., etc.; οὐ πρόσθεν, not *before*, Od. 17, 7; οἱ πρόσθεν ἄνδρες, the men *of old*, Il. 9, 524; so, τοῦ πρόσθε Κάδμου τοῦ πάλαι τ' Ἀγήνορος, Soph. O. T. 268:—ὁ, ἡ, τὸ πρόσθεν, *earlier, foregoing*, ἡ πρ. ἡμέρα, νύξ, Xen. Cyr. 2, 3, 1; ὁ πρ. χρόνος, Id.; τὰ πρόσθεν, *times bygone*, etc.: also, τόπροσθεν, as adv., *formerly*, Il. 23, 583, Od. 4, 688; and so, τὰ πρ., Aesch. Ag. 19:—also, ἐν τοῖς πρόσθε, like Lat. *supra.*

C. foll. by a relat., πρ. πρίν, *before..*, Lat. *priusquam*, Pind. p. 2, 169, Xen. Cyr. 1, 2, 8; πρόσθεν ἤ.., Soph. O. T. 736, etc.; πρόσθεν πρὶν ἤ, Xen. Cyr. 1, 4, 23: also, like Lat. *potius*, πρ. ἀποθανεῖν ἤ.., to die *sooner than..*, Id. An. 2, 1, 10. Cf. πρίν II. 6.

Πρόςθεσις, εως, ἡ, (προςτίθημι) *a putting to*, τινὸς πρός τι, Thuc. 4, 135; κλιμάκων, Polyb. 5, 60, 7.—2. *an adding, attaching*, τοῦ ἑτέρου τῷ ἑτέρῳ, Plat. Phaed. 97 A: also, *an addition*, Arist. Eth. N. 7, 4, 3; of *the mode* of a proposition, Id. An. Post. 1, 27 (cf. πρόςρησις).—3. *a long series*, Mus. Vett.

Προςθετέον, verb. adj. of προςτίθημι, *one must add*, Plat. Symp. 206 A: *one must teach*, τινὶ ποιεῖν τι, Xen. Mem. 2, 1, 2.

Προςθετέω, v. πρόςθετος fin.

Προςθέτησις, εως, ἡ, (προςτίθημι) *addition*, Diog. L. 10, 94.

Πρόςθετος, ον, verb. adj. of προςτίθημι, *added, put* or *fitted to*, Xen. Eq. 12, 6: *put on*, of false hair, Xen. Cyr. 1, 3, 2; cf. περίθετος.—II. *given up to* the creditor (of debtors), Lat. *addictus*, Plut. Lucull. 20.—III. προςθετόν, τό, like πρόςθεμα III, *a pessary*, Hipp., and Theophr.: hence προςθετέω, *to make* or *apply a pessary*, Hipp. 565.

Προςθέω, f. -θεύσομαι, (πρός, θέω) *to run towards* or *to*, τινί, Xen. Cyr. 5, 3, 20: absol., Id. An. 5, 7, 21.

Πρόςθη, ἡ, = πρόςθεσις, only in Hesych.

Προςθήκη, ης, ἡ, (προςτίθημι) *an addition, appendage, supplement*, Plat. Rep. 339 B; ἐν μέρει προςθήκης, by way *of appendage*, Dem. 22, 4; 37, 4:—hence, *an accident, mere circumstance*, Dem. 1477, 20: πᾶσίν εἰσι πράγμασι προςθῆκαι δύο, everything has two *modes* of doing, Id. 645, 3: hence,—2. *an appendix, episode, digression*, Hdt. 4, 30, cf. Arist. Rhet. 1, 1, 3.—3. *a conclusion, issue*, Aesch. Ag. 500.—II. *aid, help, assistance*, Soph. O. T. 38; esp. of an adventitious kind, Dem. 777, 1.—III. Gramm., *a particle*, Longin. 21, 2.

Πρόςθημα, ατος, τό, = πρόςθεμα, Eur. El. 191 (v. l. πρόθημα).

Προςθιγγάνω, f. -θίξω: aor. προςέθῐγον, inf. προςθιγεῖν (πρός, θιγγάνω):—*to touch*, τινός, Aesch. Cho. 1059, Soph. Phil. 9, 817; χερί, *with* the hand, Eur. Heracl. 652.

Προσθίδιος, α, ον, poet. for sq., Nonn. [ῐ]

Πρόσθιος, α, ον, (πρόσθεν) *the foremost*, opp. to ὀπίσθιος, οἱ πρ. πόδες, *the fore* feet, Hdt. 2, 69; τὰ πρ. κῶλα, Plat. Tim. 91 E; so, βάσιν χερσὶ προσθίαν καθαρμόσας, i. e. using the hands as fore-feet, Eur. Rhes. 210:—πρ. θρίξ, Achae. ap. Ath. 690 B:—πρ. τραύματα, Lat. *volnera adversa*, Anth. P. 9, 279.

Προςθλίβω, f. -ψω, (πρός, θλίβω) *to press still more*, Plut. [ῑ] Hence

Πρόςθλιψις, ἡ, *a pressing against.*

Προσθόδομος, ον, (πρόσθε, δόμος) *dwelling in a house before, the chief of a house*, Aesch. Cho. 321.—II. as subst., ὁ πρ., *the front-room*, opp. to ὀπισθόδομος, *the back-room.*

Προςθοῦ, imperat. aor. 2 mid from προςτίθημι.

Προςθροέω, ῶ, (πρός, θροέω) *to address. call by a name*, Aesch. Pr. 595.

Προςθύμιος, ον, (πρός, θυμός) *according to one's mind, welcome*, τινί, Anth. [ῡ]

Προςῐατρεύω, *to heal besides*, Hipp

Προςῐδεῖν, inf., and προςῐδών, part from aor. προςεῖδον, q. v.

Προςιζάνω, (πρός, ἰζάνω) *to sit by* or *near, attach to, rest on*, κείνῃ μῶμος οὐ προςιζάνει, Simon. Amorg. 84; generally, *to remain by* or *near.*—II. *to be always near, cling to, pursue*, Lat. *instare*, τινί, Aesch. Theb. 696; also, πρός τινα, Id. Pr. 276.

Προςίζω, f. -ιζήσω, (πρός, ἵζω) *to sit by*; c. acc., *to come and sit near*, βωμόν, Aesch. Supp. 186; Ἄρτεμιν, Eur. Hec. 935 (cf. καθίζω fin.); περὶ τὰ βήματα, Plat. Rep. 564 D.

Προςίημι, fut. προςήσω, mid. -ήσομαι: aor. 1 προςῆκα, mid. -ηκάμην (πρός, ἵημι). *To send to* or *towards, let come to*, τινὰ πρὸς τὸ πῦρ, Xen. An. 4, 5, 5: *to apply*, τινί τι, Id. Cyn. 10, 11.

B. usu. in mid., προςίεμαι, *to let come to* or *near* one, *admit*, προςίεμαί τινα ἐς ταὐτὸ ἐμαυτῷ, *I admit* one *into* my society, Xen. An. 3, 1, 30, cf. Plat. Phaedr. 255 A; τὸν πόλεμον εἰς τὴν χώραν, Dem. 124, 5:—πρ. οὐδὲν, αἰσχρόν, like Lat. *admittere*, Xen. Cyr. 7, 1, 13.—2. *to admit, approve, agree to, allow, believe*, Hdt. 1, 75, 135, etc., Eur. El. 622; πρ. τὰ κεκηρυγμένα, *to agree to* the proposed terms, Thuc. 4, 38; cf. Plat. Phaed. 97 B.—3. *to submit to*, ἧτταν, Xen. Cyr. 3, 3, 45.—4. c. inf., *to undertake* or *venture* to do, Xen. Mem. 2, 7, 11, Plat. Legg. 908 B: but also c. acc. pers., οὐδὲν προςιετό μιν, nothing *moved* or *pleased* him, Hdt. 1, 48; so, ἓν δ' οὐ προςίεταί με, one thing *pleases* me not, Ar. Eq. 359, cf. Vesp. 742.

Προςικνέομαι, f. -ίξομαι, (πρός, ἱκνέομαι) dep. mid., *to come to, arrive at, reach*, ἐπί τι, Aesch. Ag. 792:—also c. gen., *to reach so far as, come up to, come at*, Aesch. Cho. 1033, cf. Ar. Eq. 761: esp., *to come to as a suppliant*, c. acc. loci, Aesch. Cho. 1035. Hence

Προςίκτης, = sq., *suppliant*, Moschion ap. Stob. p. 561, 34.

Προςίκτωρ, ορος, ὁ, *one that comes to the temples*, like ἱκέτης, *a suppliant*, Aesch. Eum. 441 : but also,—II. pass., *he to whom one comes as a suppliant*, of a god, *a protector*, Ib. 120, v. Müller Eum. § 60, not. ; cf. ἀφίκτωρ, προςτρόπαιος.

Προσίνομαι, (πρό, σίνομαι) dep., *to hurt before*, Aretae. [ῑ]

Προςιππάζομαι, (πρός, ἱππάζομαι) dep. mid., Diod. ; and προςιππεύω, (ἱππεύω) Thuc. 2, 79, *to ride up to, charge.*

Προςίπταμαι, later pres. for προςπέτομαι, q. v.

Προςίστημι, (πρός, ἵστημι) *to place near, bring near*, τι πρός τι, Eur. Tro. 103.—2. *to weigh out to*, τινί τι, Macho ap. Ath. 243 F.—3. *to stop* or *check*, e. g. blood flowing from a wound, Hipp.

II. usu. in pass. προςίσταμαι, with intr. tenses of act., *to stand near to, by, beside* or *at*, τινί, Hdt. 5, 51 ; πύλαις, Aesch. Theb. 126, cf. Ar. Ach. 683 ; also, *to come to*, c. acc., Aesch. Pers. 203 : — metaph., προςίσταταί μοι, *it comes into* my *head, occurs to* me, Plat. Symp. 175 D, Theaet. 173 D : cf. προΐστημι B. I.—2. *to set one's self against* or *opposite to, oppose, attack, press hard upon*, Lat. *instare*, τινί, Hipp. ; πρός τι, Plat. Phil. 41 B.—3. *to offend, give offence to*, τοῖς ἀκούουσιν, Dem. 1393, 16 : impers., προςίσταταί μοι, *it is offensive* or *revolting to* me, Schäf. Dion. Comp. p. 141.

Προςιστορέω, ῶ, (προς, ἱστορέω) *to narrate besides*, c. acc. et inf., Plut. Themist. 27.

Προςισχναίνω, (πρός, ἰσχναίνω) *to dry up besides*, Hipp. 999, in pass.

Προςισχύω, (πρός, ἰσχύω) *to be able* to do a thing *besides*, Sext. Emp. p. 528. [ῡ]

Προςίσχω,=προςέχω, freq. in Hdt. (who uses both forms) ; *to hold* a thing *against*, τὴν ἀσπίδα πρὸς τὸ δάπεδον, Hdt. 4, 200 :—esp. (seemingly intr.) of seamen, *to put to land*, Hdt. 3, 136, etc. ; in full, Μαλέᾳ προςίσχων πρῶραν, Eur. Or. 362, cf. Thuc. 4, 30 ; cf. προςέχω I. 2:—mid., *to stick* or *cleave to*, τινός, but also τινί, Ar. Plut. 1096.

Προςῐτέον, verb. adj. of πρόςειμι (εἶμι), *one must go to* or *approach*, Plat. Theaet. 179 D.

Προςιτεύομαι, as pass., *to be accessible*, Geop.

Προςῐτός, ή, όν, (πρόςειμι) *approachable*, Plut. Philop. 15.

Προςκαθαιρέω, ῶ, *to take, pull*, or *tear down besides.*

Προςκαθέζομαι, dep. mid., but in later writers c. aor. pass. προςκαθεσθῆναι (v. l. Aeschin. 77, 33, cf. Lob. Phryn. 269), while in strict Att. προςκαθεζόμην is aor. mid. (πρός, καθέζομαι). *To sit down before* a town, *besiege* it, Lat. *obsidere*, πόλιν, Thuc. 1, 26 ; τῇ πόλει, Polyb. 3, 98, 7 :—absol., Thuc. 1, 134 ; in full πολιορκίᾳ πρ., Id. 1, 11 :—*to sit by and watch*, τοῖς πράγμασιν, Dem. 14, 15.

Προςκαθέλκω, f. -ξω : aor. 1 -είλκῠσα (cf. ἕλκω, ἑλκύω) :—*to haul down besides*, e. g. ships, Lat. *una deducere*, Plut. Camill. 8.

Προςκαθήκω, *to come down to* : generally,=προςήκω, LXX.

Προςκάθηλόω, ῶ, (πρός, καθηλόω) *to nail fast to*, Clem. Al.

Προςκάθημαι, Ion. -κάτημαι, strictly pf. of προςκαθέζομαι, like πρόςημαι, *to sit by* or *near, to sit constantly by* one, *to live with him*, τινί, Hdt. 6, 94 ; esp.,—II. *to sit down before* a town, *besiege* it, Lat. *obsidere*, c. dat., Hdt. 2, 157 ; absol., Hdt. 5, 104, Thuc. 7, 48, etc.—III. *to rest* or *be upon*, τινί, Theophr.

Προςκαθίζω, (πρός, καθίζω) *to set down by, near.*—II. intr., *to sit down by* or *near*, θᾶκον πρ., Eur. Hel. 895 ; cf. Plat. Apol. 31 A. Hence

Προςκάθῐσις, ἡ, *a sitting by, near*, v. l. Plut. 2, 166 A.

Προςκαθίστημι, (πρός, καθίστημι) *to appoint besides*, Plut. Rom. 7.

Προςκαθοπλίζω, (πρός, καθοπλίζω) *to arm* or *equip besides*, Plut. Cleom. 23.

Προςκαθοράω, ῶ, (πρός, καθοράω) *to behold besides*, τι, Plat. Charm. 172 B.

Προςκαινόω, ῶ, (πρός, καινόω) *to renew in addition*, prob. l. Plut. 2, 273 C.

Πρόςκαιρος, ον, (πρός, καιρός) *at the right time, seasonable*, Plut. Pelop. 15.—II. *lasting but for a time*, opp. to ἀθάνατος : *transitory*, N. T.

Προςκαίω, f. -καύσω, (πρός, καίω) *to set on fire* or *burn besides*, Theophr. : —pass., σκεύη προςκεκαυμένα, pots *burnt at the fire*, Ar. Vesp. 939 ; metaph., προςκαίεσθαί τινι, *to be in love with...*, Xen. Symp. 4, 23.

Προςκᾰκοπᾰθέω, ῶ, *to feel pain* or *sorrow at* a thing, τινί.

Προςκᾰκουργέω, ῶ, *to do* one *an ill turn besides*, τινά, Dio C.

Προςκᾰκόω, ῶ, (πρός, κακόω) *to treat ill, damage besides*, Hipp.

Προςκᾰλέω, ῶ, f. -έσω, (πρός, καλέω) *to call to, call on, summon*, τινά, Soph. Aj. 89, Thuc. 8, 98, Plat. Meno 82 A.—II. mid., *to call to one's self*, esp. *to call to one's aid*, τινά, Hdt. 1, 69 ; (but, προςκαλεῖσθαί τινα ἐς λόγους, Id. 4, 201, is f. l. for προκαλ-) : *to invite*, Luc. Asin. 51.—2. in Att., esp. of an accuser, *to call* another *into court, summon, accuse* him, Ar. Nub. 1277, etc. ; πρ. τινα ὕβρεως, *to lay an action* of assault *against* him, Ar. Vesp. 1417 ; so, πρ. τινα ξενίας, λειποταξίου, etc., Oratt. ; and in full, δίκην ἀσεβείας πρ. πρὸς τὸν βασιλέα, Lys. 104, 13, cf. Dem. 166, 32 : so in pass., ὁ προςκληθείς, *the party summoned*, Dem. 1190, 4 : hence πρόςκλησις, q. v.

Προςκάμνω, (πρός, κάμνω) *to work at the same time*, Paus.

Προςκάρδιος, ον, Dor. ποτικ-, (πρός, καρδία) *at the heart*, Bion 1, 17.

Προςκαρτερέω, ῶ, (πρός, καρτερέω) *to persist in* a thing, *apply diligently to* it, τινί, Polyb. 1, 55, 4 : absol., *to persevere*, Xen. Hell. 7, 5, 14.—2. *to adhere firmly to* a man, *be faithful to* him, τινί, Dem. 1386, 6, cf. Polyb. 24, 5, 3.—3. pass., ὁ προςκαρτερούμενος χρόνος, time *diligently employed*, Diod. 2, 29. Hence

Προςκαρτέρησις, ἡ, *perseverance, patience*, N. T.

Προςκαρφόω, ῶ, *to blight besides.*

Προςκαταβαίνω, (πρός, καταβαίνω) *to go down* or *to, descend besides*, Cebes.

Προςκαταβάλλω, *to pay so as to make up a deficiency.* Hence

Προςκατάβλημα, ατος, τό, *that which is paid afterwards* or *besides* : in plur., *sums paid* (from other funds) *to make up a deficiency* in the revenue, Dem. 731, 5 and 11 :—προκαταβολή (at Athens) being the sum required to be advanced *beforehand* by the farmer of the revenue ; προςκατάβλημα, to make up the deficiency *afterwards*, Böckh P. E. 2, 61, sq.

Προςκαταβολή, ῆς, ἡ, (προςκαταβάλλω) *a paying afterwards* or *besides, paying to make up a deficiency* : cf. foreg.

Προςκαταβόλημα, ατος, τό,=foreg.

Προςκαταγέλαστος, ον, *laughed at besides*, Longus : from

Προςκαταγελάω, ῶ, (πρός, καταγελάω) *to laugh at besides*, τινός, Ath 508 B.

Προςκαταγιγνώσκω, (πρός, καταγιγνώσκω) *to condemn besides*, Antipho 122, 44.—II. *to adjudge* or *award to* τινί τι, Dem. 1281, 3.

Προςκαταγράφω, f. -ψω, (πρός, καταγράφω) *to enrol besides* ; πρ. βουλευτήν, *to enrol as a new* member of the council, Dion. H. [ᾰ]

Προςκαταδείδω, f. -σομαι, (πρός, καταδείδω) *to fear besides*, Dio C.

Προςκαταδείκνῡμι, (πρός, καταδείκνυμι) *to point out, ordain besides*, Dio C.

Προςκαταδέω, f. -δήσω, (πρός, καταδέω) *to fasten to besides*, Hipp.

Προςκαταίρω τῷ στόλῳ, *to sail down against*, Diod.

Προςκαταισχύνω, (πρός, καταισχύνω) *to disgrace still further*, Plut. Phoc. 22.

Προςκατακλαίομαι, (πρός, κατά, κλαίω) as mid., *to lament one with another*, Polyb. 40, 2, 9.

Προςκατακλύζω, (πρός, κατακλύζω) *to deluge besides*, Plut.

Προςκατακτάομαι, (πρός, κατακτάομαι) dep. mid., *to get besides*, Polyb. 15, 4, 4.

Προςκατακῠκάω, ῶ, (πρός, κατακυκάω) *to mix* or *confuse besides*, Hipp.

Προςκαταλᾰλέω, ῶ, *to talk down besides.*

Προςκαταλαμβάνω, (πρός, καταλαμβάνω) *to seize besides*, Dio C.

Προςκαταλέγω, f. -ξω, (πρός, καταλέγω) *to enrol besides* or *in addition to*, τισί, Plut. C. Gracch. 5, Arat. 14 ; in pass., Id. Rom. 20.

Προςκαταλείπω, (πρός, καταλείπω) *to leave behind besides* as a legacy, τινί τι, Thuc. 2, 36 : also, *to leave* or *lose besides*, Id. 4, 62.

Προςκαταλλάσσω, Att. -ττω, f. -ξω, *to reconcile besides* :—pass. c. fut. mid., *to become reconciled besides.*

Προςκατανέμω, (πρός, κατανέμω) *to allot* or *assign besides*, Plut. Solon 19, Cat. Min. 33.

Προςκατανοέω, ῶ, (πρός, κατανοέω) *to perceive besides*, Epicur. ap. Diog. L. 10, 67, 72. Hence

Προςκατανόησις, ἡ, *a perceiving besides*, Epicur. Ibid. 79.

Προςκαταξαίνω, (πρός, καταξαίνω) *to scrape* or *bruise all in pieces*, Lyc. 173.

Προςκαταπήγνῡμι, (πρός, καταπήγνυμι) *to fasten in besides*, Ael.

Προςκαταπλήσσω, f. -ξω, (πρός, καταπλήσσω) *to strike with terror besides*, Dio C.

Προςκαταποντίζω,=sq., Liban.

Προςκαταποντόω, ῶ, *to sink in the sea besides*, Dio C.

Προςκαταπράττομαι, *to accomplish besides*, Aristid.

Προςκαταπρήθω, *to burn besides.*

Προςκαταπυκνόω, ῶ, *to make still closer, stop up more closely*, Plut.

Προςκατᾰριθμέω, ῶ, (πρός, καταριθμέω) *to count besides*, Plut. Marcell. 30.

Προςκαταῤῥήγνῡμι, *to break down besides.*

Προςκατασήπω, (πρός, κατασήπω) *to make rotten besides* :—pass., with pf 2, *to decay* or *rot besides*, Hipp.

Προςκατασκάπτω, *to undermine, destroy besides*, Joseph.

Προςκατασκευάζω, (*πρός, κατασκευάζω*) *to furnish, prepare besides*, *ἐμπόριον*, Dem. 467, 9; so in mid., Arist. Top. 3, 2, 11.—Pass., *to be so furnished* or *prepared*, Dem. 365, 25.

Προςκατασπάω, f. *-άσω*, (*πρός, κατασπάω*) *to draw down besides*, esp. ships into the sea, like, *προςκαθέλκω*, Polyb. 4, 53, 1.

Προςκαταστρέφω, f. *-ψω*, (*πρός, καταστρέφω*) *to put under, subject besides*:—mid., *to subject to one's self besides*, Dion. H.

Προςκατασύρω, (*πρός, κατασύρω*) *to pull down, destroy besides*, Anth. [ῡ]

Προςκατατάσσω, (*πρός, κατατάσσω*) *to append, subjoin*, Polyb. 3, 20, 1.

Προςκατατείνω, (*πρός, κατατείνω*) *to stretch out* or *extend besides*, Hipp.

Προςκατατίθημι, (*πρός, κατατίθημι*) *to pay down besides, make a further deposit*, Ar. Nub. 1235, Plat. Theag. 128 A.

Προςκατατρέχω, (*πρός, κατατρέχω*) *to overrun* or *ravage besides*, Joseph.

Προςκαταφεύγω, *to flee* or *escape to* one, *τινί*.

Προςκαταφρονέω, ῶ, (*πρός, καταφρονέω*) *to despise besides*, Dio C.

Προςκαταχέω, f. *-χεύσω*, (*πρός, καταχέω*) *to pour out besides* or *still more*, Hipp.

Προςκαταχράομαι, f. *-ήσομαι*, (*πρός, καταχράομαι*) dep. mid., *to kill besides*, Dio C.

Προςκαταψεύδομαι, f. *-σομαι*, (*πρός, καταψεύδομαι*) dep. mid., *to tell more lies of*, *τινός*, Polyb. 12, 13, 3, Dio C.

Προςκατεργάζομαι, f. *-άσομαι*, (*πρός, κατεργάζομαι*) dep. mid., *to accomplish besides*.—2. *to despatch* or *kill besides*, Dio C.

Προςκατερείπω, (*πρός, κατερείπω*) *to throw down besides*, Paus. 3, 7, 10.

Προςκατεσθίω, f. *-έδομαι*, (*πρός, κατεσθίω*) *to eat besides*, Alex. Pannych. 1, 5.

Προςκατεύχομαι, f. *-ξομαι*, (*πρός, κατεύχομαι*) dep. mid., *to curse besides* or *at the same time*, Theophr.

Προςκατέχω, f. *-καθέξω*, (*πρός, κατέχω*) *to detain besides* or *near*, Hipp.

Προςκατηγορέω, ῶ, (*πρός, κατηγορέω*) *to accuse besides*, *ἐπίδειξιν προςκατηγ. τινα*, *to accuse* one *also* of making a display, Thuc. 3, 42; *πρ. τινὸς ὅτι*.., Xen. Mem. 2, 6, 34.—II. in the logic of Arist., *to attribute* or *predicate besides*, *τινί τι*, Arist. Interp. 10, 3.

Προςκάτημαι, Ion. for *προςκάθημαι*, Hdt.

Προςκατοικίζω, *to remove to another settlement*, Arr.

Προςκατόμνῡμι, (*πρός, κατόμνυμι*) *to adjure besides*:—pass., *to take an oath besides*, Pausan.

Προςκατορθόω, ῶ, (*πρός, κατορθόω*) *to assist besides*, Heliod. 6, 13.

Προςκαυλέω, ῶ, (*πρός, καυλέω*) *to put forth a stalk* or *stem besides*, Hipp.

Πρόςκαυμα, *ατος, τό*, (*προςκαίω*) *that which is kindled*.—II. *a kindling, burning*, LXX.

Προςκαυστικός, *ή, όν*, (*προςκαίω*) *apt to burn* the meat, of a cook, Posidipp. ap. Ath. 662 A, cf. Ar. Vesp. 939.

Πρόςκειμαι, Ion. *-κέομαι*, (*πρός, κεῖμαι*) as pass.:—*to lie beside* or *upon*, *οὔατα προςέκειτο*, handles *were upon* it, Il. 18, 379; *τῇ θύρᾳ προςκεῖσθαι*, *to lie at, keep close to* the door, Ar. Vesp. 142, cf. Eur. Phoen. 739: *ὁ προςκείμενος ἵππος*, *the inside* horse (turning a corner), Soph. El. 722.—II. of a woman, *to lie with, to be given to wife*, *τινί*, Hdt. 1, 196, cf. *προςτίθημι*: generally, *to be involved in* or *bound up with*, *χρηστῷ, κακῷ*, Soph. El. 240, 1040; (but also, *κακὸν πρόςκειταί τινι*, Soph. Ant. 1243, cf. infra).—III. *to be attached* or *devoted to*, *τινί*, Hdt. 6, 61: also of things, *πρ. τῷ λεγομένῳ*, *to put faith in* a story, Hdt. 4, 11; *πρ. οἴνῳ*, *to be given to* wine, Hdt. 1, 133; *τῇ φιλοινίῃ*, Hdt. 3, 34; also, *to devote one's self to* a business, *ἄγραις*, Soph. Aj. 406, cf. Plat. Soph. 254 A.—IV. *to press upon, entreat, solicit*, like *ἔγκειμαι, τινί*, Hdt. 1, 123; hence, in bad sense, *to press close* or *hard, pursue closely*, *τινί*, Hdt. 9, 57, cf. 40, 60; so, Soph. Ant. 94, Thuc. 4, 33, etc.; *τὸ προςκείμενον*, *the enemy*, Hdt. 9, 61.—V. *to fall to* one, *belong to* him, *τινί*, Hdt. 1, 118, 119; 2, 83, etc.; *πρ. τινὶ δοῦλος*, Eur. Tro. 185: *to be put upon*, *τῇ πόλει*, Plat. Apol. 30 E; esp. of punishments, *to be laid upon*, *τινί*, Xen. Vect. 4, 21.—VI. *to be added*, *τινί*, Eur. Alc. 1039; *ἐπί τινι*, Id. Heracl. 483; *πρός τινι*, Eur. Rhes. 162: absol., *ἡ χάρις προςκείσεται*, Soph. O. T. 232: cf. Plat. Crat. 393 D.

Προςκέλλω, (*πρός, κέλλω*) *to push to land, land*, *νήσῳ*, Orph. Arg. 1048.

Προσκέπτομαι, dep. mid., = *προσκοπέω*, q. v.

Προςκερδαίνω, f. *-δήσω*, (*πρός, κερδαίνω*) *to gain besides*, Dem. 1292, 6, Polyb.

Προςκεφαλάδιον, *ου, τό*, dim. from sq., Eust. [ᾰ]

Προςκεφάλαιον, *ου, τό*, (*πρός, κεφαλή*) *a cushion for the head, pillow*, Ar. Plut. 542, etc.: but, also, *a cushion for sitting on*, esp. *a boat-cushion*, Cratin. Ὧρ. 18, cf. Theophr. Char. 2.

Προςκεφάλη, *ἡ*, = foreg., LXX.

Προςκηδής, *ές*, (*πρός, κῆδος*) *bringing into alliance* or *kindred*, *ξεινοσύνη*, Od. 21, 35; or, acc. to others, *kind, affectionate*.—II. *akin to, allied with*, *τινί*, Hdt. 8, 136.

Προςκήδομαι, (*πρός, κήδομαι*) dep., *to care* or *provide for besides*, rejected by Schäf. Soph. Aj. argum.

Προσκήνιον, *ου, τό*, (*πρό, σκηνή*) *the fore-part* or *entrance of a tent*, LXX.—II. Lat. *proscenium*, = *λογεῖον*, Polyb. 30, 13, 4, Ath. 536 A.

Προσκήπτω, *to pretend*.

Προςκηρῡκεύομαι, (*πρός, κηρυκεύω*) dep., *to send a herald to* one, Thuc. 4, 118.

Προςκηρύσσω, Att. *-ττω*, (*πρός, κηρύσσω*) *to summon by herald*, Luc. Pisc. 39.

Προσκῐαγρᾰφέω, ῶ, *to sketch in outline beforehand*.

Προσκίασμα, *ατος, τό*, *a covering, skreen*. [ῐ]

Προςκιγκλίζω, (*πρός, κιγκλίζω*) *to move to and fro* or *wag* (the tail) *at*:—pass., *εὖ ποτεκιγκλίσδευ* (Dor. for *προςεκιγκλίζου*) how nimbly *didst thou twist about?* Theocr. 5, 117.

Προςκινδῡνεύω, *to be in* or *expose one's self to danger*.

Προςκινέω, ῶ, (*πρός, κινέω*) *to move to* or *towards*: pass., with fut. mid., sensu obscoeno, of women, Ar. Eccl. 256, Pac. 902.

Πρόσκιον, *ου, τό*, (*πρό, σκιά*) *a first sketch* or *outline*, Strab.

Προσκιρτάω, ῶ, f. *-ήσω*, *to skip, bound before*. Hence

Προσκίρτησις, *ἡ*, *a springing, skipping, bounding before*.

Προςκλαίω, f. *-κλαύσομαι*, (*πρός, κλαίω*) *to weep at* or *during*, Ael. V. H. 9, 39. Hence

Πρόςκλαυσις, *ἡ*, *a weeping at* or *during* a thing.

Προςκλάω, (*πρός, κλάω*) as pass., *to be shattered* or *shivered against*, Xen. Eq. 7, 6. [ᾰ]

Προςκληδονίζομαι, f. l. for *προκληδονίζομαι*.

Προςκληρόω, ῶ, (*πρός, κληρόω*) *to assign by lot*, *τινά τινι*, Luc. Amor. 3:—pass., *to be attached to* or *associated with*, *τινί*, Plut. 2, 738 D.

Πρόςκλησις, *εως, ἡ*, (*προςκαλέω*) *a judicial summons* or *citation, accusation*, Ar. Vesp. 1041; cf. Dem. 1054, 21, sq.; Att. Proc. p. 576, and v. sub *προςκαλέω*. Hence

Προςκλητικός, *ή, όν*, *calling to, addressing*, Plut. 2, 354 D.

Προςκλινής, *ές*, *leaning upon, recumbent*, Geop.: and

Πρόςκλιντρον, *ου, τό*, *that on which one leans, an easy chair*: from

Προςκλίνω, (*πρός, κλίνω*) *to make to lean against, put to* or *against*, *τί τινι*, Od. 21, 138, 165:—*θρόνος ποτικέκλῐται* (Dor. pf. pass.) *αὐγῇ*, the seat *is turned towards* the light of the fire, Od. 6, 308 (though there is a v. l. *αὐτῇ*, sc. *κίονι*, which Nitzsch prefers); *νῶτον ποτικεκλιμένον*, his back *thereon reclined*, Pind. P. 1, 54.—II. *to make* the scale *incline* one way or the other: hence, *to turn* or *incline towards*, *τὴν ψυχὴν τοῖς λόγοις*, v. l. Plut. 2, 36 D:—and,—2. seemingly intr. (sub. *ἑαυτόν*), *to incline towards, to be attached to* one, *join* his *party*, Polyb. 4, 51, 5. [ῐ] Hence

Πρόςκλῐσις, *εως, ἡ*, *an inclining* to one side:—*inclination, bias*, Polyb. 6, 10, 10; *τινί*. to one, Id. 5, 51, 8.

Προςκλύζω, f. *-ύσω*, (*πρός, κλύζω*) *to wash with waves*, Xen. Cyr. 6, 2, 22; also c. dat., *τῷ ὄρει προςκλύζει τὸ πέλαγος*, Polyb. 5, 59, 5; also, *πρὸς τόπον*, Plut. Dio 24. Hence

Πρόςκλῠσις, *ἡ*, *a washing with waves*, Diod.: and

Πρόςκλυσμα, *ατος, τό*, *water for washing out* or *rinsing*.

Προςκναίω, Att. *-κνάω*: f. *-κνήσω* (*πρός, κναίω*):—*to rub against*:—mid., *to rub one's self against* a person or thing, *τινί*, Xen. Mem. 1, 2, 30, cf. Plut. 2, 917 D.

Προςκνήθω, = foreg., poet. ap. Plut. 2, 462 F.

Προςκνυζάομαι, dep., = sq.; Philostratus.

Προςκνύζομαι, (*πρός, κνύζομαι*) dep., *to whine to* one *in a fawning manner*, *τινί*, esp. of a dog, Heliod.

Προςκοιμίζομαι, as pass., (*πρός, κοιμίζω*) *to lie down and sleep beside*, *ταῖς κώπαις*, Xen. Hell. 5, 1, 19.

Προςκοινόω, ῶ, (*πρός, κοινόω*) *to communicate to* one, *give* one *a share*, *τινὶ ἀπό τινος*, Dem. 918, 1: also in mid. *προςκοινόομαι*, Joseph.

Προςκοινωνέω, ῶ, (*πρός, κοινωνέω*) *to partake of* a thing, *τινός*, Plat. Soph. 252 A, Legg. 757 D.

Προςκολλάω, ῶ, (*πρός, κολλάω*) f. *-ήσω*, *to glue on* or *to*:—in pass., generally, *to be fastened to, cleave to*, Plat. Phaed. 82 E, Legg. 728 B. Hence

Προςκόλλησις, *ἡ*, *a glueing to*:—metaph., *adherence, devotedness*, Joseph.

Προςκολλητός, *ή, όν*, *glued to*.

Προςκολλίζω, = *προςκολλάω*, Anthem.

Πρόςκολλος, *ον*, Dor. *ποτίκ-*, = *προςκολλητός*, Pind. Fr. 280

Προςκομιδή, *ῆς, ἡ*, *a conducting* or *bringing to*.

Προςκομίζω, f. *-ίσω*, (*πρός, κομίζω*) *to carry, convey to* a place, Xen. Cyr. 7, 3, 4:—mid., *to import*, Ib. 6, 1, 23: so in act., Id. Oec. 11, 16. Hence

Προςκομιστής, οῦ, ὁ, *one who brings, carries to.*

Πρόςκομμα, ατος, τό, (προςκόπτω) *a stumbling, false step :—the result of stumbling, a bruise, hurt,* Ath. 97 F :—metaph., *a hindrance, offence,* LXX, N. T.

Προσκοπέω, pres., c. fut. προσκέψομαι, aor. προὐσκεψάμην (no pres. προσκέπτομαι being used in good Att., so that in Thuc. 8, 66, Elmsl. reads προὔσκεπτο, as plqpf. for προὐσκέπτετο; cf. σκέπτομαι). *To see beforehand, weigh well, look to,* τι, Hdt. 7, 10, 4 ; 177, in aor. ; so Thuc. 1, 120, etc., in pres. ; and so in pres. mid., Eur. Med. 459 ; πρ. ὅτι.., Thuc. 3, 57 : *to provide for,* πάντα, Soph. Ant. 688, Eur. Heracl. 470 ; πρ. μὴ παθεῖν, *to provide* against suffering, Thuc. 3, 83 :—also in mid., *to watch, take care of,* τινά, Eur. I. A. 1098 in pres. mid., Ar. Eq. 154 in fut.—II. *to be a* πρόσκοπος, *to spy* or *reconnoitre beforehand,* Theophr. Char. 25, 2. Hence

Προσκοπή, ῆς, ἡ, *a spying* or *reconnoitring beforehand,* τινός, Thuc. 1, 116.

Προςκοπή, ῆς, ἡ. (προςκόπτω)= πρόςκομμα, *offence,* Polyb. 6, 7, 7 ; πρ. καὶ ἀλλοτριότης, Id. 31, 18, 4.

Προσκόπιον, ου, τό, (πρόσκοπος) *a shade for the forehead and eyes, visor,* dub. in Ath.

Πρόσκοπος, ον, (πρό, σκοπός, σκοπέω) *seeing beforehand, foreseeing, sagacious,* Pind. Fr. 255 (for Aesch. Eum. 105, cf. ἀπρόσκοπος).—II. ὁ πρ., *an outpost, vidette,* Xen. Lac. 12, 6 : and, in plur., *a reconnoitring party,* Id. Cyr. 5. 2. 6.

Προςκόπτω, f. -ψω, (πρός, κόπτω) *to strike against,* esp. with the foot ; hence, *to stumble,* Lat. *offendere,* Ar. Vesp. 275, Xen. Eq. 7, 6.—II. metaph., *to give umbrage to, offend, hurt* one, τινί, Polyb. 5, 49, 5 ; stronger than δυςαρεστέω, Id. 7, 5, 6.—2. *to take offence, be angry at* one, τινί, Id. 1, 31, 7 : also of things, πρ. τῷ ζῆν, *to be disgusted with* life, Diod. :—so also sometimes in pass., M. Anton. 9, 3.

Προσκορδοφᾰγέω, ῶ, (πρό, σκόρδον, φαγεῖν) *to eat garlic first,* Diosc.

Προςκορέννῡμι, f. -έσω, *to satiate besides: disgust.*

Προςκορής, ές,=sq., Luc. D. Mort. 26, 2.—II. pass., *sated.*

Πρόςκορος, ον, (πρός, κόρος) *satiating, palling.* Adv. -ρως, Anth.

Προςκοσμέω, ῶ, (πρός, κοσμέω) *to deck besides, add ornament,* Plut. 2, 316 D. ubi v. Wyttenb. Hence

Προςκόσμημα, ατος, τό, *an additional ornament.*

Προσκοτόω, ῶ, (πρό, σκοτόω) *to darken, cloud over beforehand,* Polyb. 1, 48. 8.

Πρόςκρᾱνος, ον, (πρός, κρᾶνον) *on the head :* τὸ πρόςκρ., Dor. ποτίκρ.,= προςκεφάλαιον, Theocr. 15, 3.

Προςκρεμάννῡμι, f. -κρεμάσω, (πρός, κρεμάννυμι) *to hang* a thing *on* or *to :*—pass., *to be hung up to, to hang up,* Ar. Fr. 187 ; so, προςκρέμαμαι, Polyb. 2, 10, 4, etc.

Προςκρήμνημι, = foreg., ἄγκυραν ποτὶ ναῒ κρημνάντων, *while they were hanging* the anchor *to* the ship, Pind. P. 4, 41.

Προςκρίνω, (πρός, κρίνω) *to adjudge* or *award to :*—pass., *to be joined with, to be assimilated, secreted,* a word of the Atomic Philosophy, Anaxag. Fr. 23. Hence

Πρόςκρῐσις, ἡ, *an adjudging.*—II. pass., *union, increase.*

Πρόςκρουμα, ατος, τό, (προςκρούω) *a stumbling :* hence, *an offence, injury,* Plut. 2, 137 B, ubi v. Wyttenb.

Πρόςκρουσις, εως, ἡ, (προςκρούω) *a dashing against* a thing, Plut. 2, 696 A. — II. *offence,* πρόςκρουσιν προςκρούειν τινί, to give him *offence,* Id. Cic. 34, cf. 2, 138 E, etc.

Πρόςκρουσμα, ατος, τό, = πρόςκρουμα, Dem. 1257, 8, Arist. Part. An. 2, 13, 12.

Προςκρουσμός, οῦ, ὁ,= πρόςκρουσις, Stob. Ecl. 1, 598.

Προςκρουστικός, ή, όν, *belonging to stumbling, offensive :* from

Προςκρούω, (πρός, κρούω) *to stumble upon* or *against ;* and so,—1. *to fall in with, come in contact with,* τινί, Plat. Tim. 43 C.—2. *to have a collision with* one, *quarrel with,* like προςκόπτω, Id. Phaed. 89 E ; τινί, Dem. 701, 23 ; ἀλλήλοις, Arist. Pol. 2, 5, 4 ; cf. πρόςκρουσις II.

Προςκτάομαι, f. -ήσομαι, (πρός, κτάομαι) dep. mid., *to gain, get* or *win besides,* τι πρός τι and τί τινι, Hdt. 1, 73 ; 5, 31, etc., and Thuc. ; πρὸς τοσούτοις αἰσχροῖς καὶ ἐπιορκίαν πρ., Dem. 409, 9 :—also of persons, πρ. τινὰ φίλον, Hdt. 1, 56 ; τινὰ δοῦλον, Id. 6, 44 ; but, πρ. τὸν Καλλίμαχον, *to win over* Callimachus *to his side,* Hdt. 6, 110 ; so also, πρ. τοὺς Ἀθηναίους, Hdt. 8, 136. Hence

Πρόςκτησις, εως, ἡ, *a getting besides, newly-gotten property, increase of fortune,* Artemid. 3, 62.

Πρόςκτητος, ον, (προςκτάομαι) *gotten besides.*

Προςκτίζω, f. -ίσω, (πρός, κτίζω) *to build* or *found besides,* Strab.

Προςκῡδής, ές, (κῦδος)=ἐπικυδής, dub.

Προςκυκλέω, ῶ,=sq. ; cf. προκυκλέω.

Προςκῠλινδέω, ῶ, Clearch. ap. Ath. 332 D ; and, προςκυλίνδω, f. -κυλίσω [ῑ] : *to roll to* or *against.* Hence

Προςκῠλισμός, οῦ, ὁ, *a rolling to* or *against,* Dion. H.

Προςκῠλίω, poet. for προςκυλίνδω, Ar. Vesp. 202. [ῑ]

Προςκῡμαίνω, (πρός, κυμαίνω) *to swell, dash against,* as waves, Philostr.

Πρόςκῠνες, οἱ, (πρός, κύων) *spaniel-like flatterers, fawners,* Hippias ap. Ath. 259 A (al. πρόκυνες).

Προςκῠνέω, ῶ, f. -ήσομαι, more rarely -ήσω : aor. προςεκύνησα, poet. also προςέκῠσα, inf. προςκύσαι, Soph. Phil. 776, 1407, (πρός, κυνέω). *To kiss the hand to* another as a mark of respect ; *to do obeisance* or *homage to* another ; esp. of the Oriental fashion of *making the salâm* or *prostrating one's self before* kings and superiors ; either absol., as Hdt. 1, 119 ; or c. acc. as 7, 136 ; later also c. dat. Lob. Phryn. 463 ; strengthd., πρ. τινα προςπίπτων, Hdt. 1, 134 ; 7, 136 ; so also in Xen. Cyr. 8, 3, 14, etc., Arr. An. 4, 11, 16 : πρ. τινα ὡς βασιλέα, *to salute* him as king, Hdt. 3, 86.—2. so also of gods, *to worship, adore,* Hdt. 2, 121, and Trag., cf. Job 31, 27 :—proverb., πρ. τὴν Ἀδράστειαν, *to deprecate* Nemesis, Aesch. Pr. 936, Plat. Rep. 451 A ; so, πρ. φθόνον, Soph. Phil. 776. —3. generally, *to do homage to, look up to,* Plat. Rep. 398 A, 469 B. Hence

Προςκύνημα, ατος, τό, *a worshipping, prostration :* [ῠ] and

Προςκύνησις, εως, ἡ, *adoration,* Plat. Legg. 887 E. [ῠ]

Προςκῠνητής, οῦ, ὁ, (προςκυνέω) *a worshipper,* N. T.

Προςκῠνητός, ή, όν, *worshipped : to be worshipped.*

Προςκύπτω, f. -ψω, (πρός, κύπτω) *to stoop to* or *over* one, ὅταν...προςκύψασα φιλήσῃ, Ar. Vesp. 608 : πρὸς τὸ οὖς πρ., *to whisper into* one's ear, Plat. Euthyd. 275 E ; absol., ἔλεγεν ἅττα προςκεκῡφώς, Id. Rep. 449 B.

Προςκῠρέω, ῶ, f. ήσω, and with three irreg. tenses, impf. προςέκῡρον, f. προςκύρσω, aor. προςέκυρσα, (πρός κυρέω). *To reach, touch, arrive at,* c. dat., προςέκυρσε Κυθήροις, Hes. Th. 198 : *to be at* or *near,* πτῶμα π. δόμοις, a fall *betides* the house, Aesch. Cho. 13 : c. acc., *to meet with,* Soph. O. T. 1299. Hence

Προςκύρησις, ἡ, *an arriving at, reaching,* dub. in Hipp. [ῠ]

Προςκῡρόω, ῶ, *to confirm, assign besides.* Hence

Προςκύρωσις, ἡ, *a confirmation, assignment.* [ῡ]

Προςκωμάζω, (πρός, κωμάζω) *to burst riotously in upon,* τινί, Philostr.

Πρόςκωπος, ον, (πρός, κώπη) *at the oar ;* ὁ πρ., *a rower,* Thuc. 1. 10.

Προςλαγχάνω, pf. -είληχα, (πρός, λαγχάνω) *to obtain by lot besides,* πρ. δίκην, *to bring* an action *against* one besides, Dem. 884, 26.

Προςλάζῠμαι, *to take besides,* τινός, Eur. Hec. 64 : cf. λάζομαι fin.

Προςλᾰλέω, ῶ. f. -ήσω, (πρός, λαλέω) *to talk to* or *with,* τινί, Henioch. Troch. 1, Luc. Nigrin. 7. Hence

Προςλᾰλῐά, ᾶς, ἡ, *a talking to, addressing,* dub. in Luc.

Προςλαμβάνω, fut. -λήψομαι, aor. προςέλᾰβον, (πρός, λαμβάνω) :—*to take, receive besides* or *in addition to,* τι πρός τινι, Aesch. Pr. 321 ; *to add,* τινί τι, Eur. I. A. 1145 : *to get over and above, to win* or *get besides,* Thuc. 5, 111, Plat., etc. ;—so, δόξαν ἑαυτῷ, Xen. Symp. 4, 8 : absol., *to make additions, gain something,* Soph. Fr. 779 : —also in mid., Plat. Rep. 556 E.—2. *to take as one's helper* or *partner, take to one's self, take with one,* τινά, Aesch. Pr. 217, Soph. O. C. 378 ; πρ. τινὰ σύμμαχον, Xen. An. 7, 6, 27 : also of marriage, πρ. κῆδος, εὐνήν, Eur. Med. 885, Hipp. 1011 : also in mid., προςλαβέσθαι πόλιν, Polyb. 1, 37, 5 ; προςλαβέσθαι γνώμην τινός, *to get* his vote besides, Id. 3, 70, 2.—3. *to assume besides,* in argument, Arist. An. Post. 1, 12, 9.—II. like συλλαμβάνω, *to take hold of,* τινά, Soph. Tr. 1024 : *to take part in* a work, Xen. An. 2, 3, 11 and 12 : πρ. τινί τινος, *to take part with* one *in..,* Plat. Legg. 897 D :—more freq. in mid., *to help, assist,* τινί, Ar. Pac. 9 ; and c. gen. rei, *to contribute to,* προςελάβετο πάθεος, *he was partly the author of* a calamity, Schweigh. Hdt. 8, 90, ubi Bekker προςεβάλετο.

Προςλάμπω, f. -ψω, (πρός, λάμπω) *to shine with* or *upon,* Plat. Rep. 617 A : in pass., τοὺς πλάνητας ὑπὸ τοῦ ἡλίου προςλάμπεσθαι, Plut. 2, 889 C. Hence

Πρόςλαμψις, εως, ἡ, *a shining on* or *along with,* Epicur. ap. Diog. L. 10, 109.

Προςλέγω, f. -ξω, (πρός, λέγω) *to lay near :*—pass., προςέλεκτο (3 aor. syncop.) *she lay beside* or *by* me, Od. 12, 34.—II. *to speak to, address, accost,* τινά : metaph., κακὰ προςελέξατο θυμῷ, he took *evil counsel with* him self, *meditated* evil, Hes. Op. 497.

Προςλείπω, (πρός, λείπω) *to be wanting to* or *in,* τινός, Arist. Pol.

Προςλεπτύνω, (πρός, λεπτύνω) *to make thin, fine* or *slender besides,* Hipp.

Προςλεύσσω, (πρός, λεύσσω) *to look on* or *at,* c. acc., Soph. Aj. 546, etc absol., Id. El. 1068.

Πρόςλημμα, ατος, τό, *that which is taken besides.*

Προςληπτέον, verb. adj. of προςλαμβάνω, *one must assume besides*, Arist. Org.

Προςληπτικός, ή, όν, *taking in addition:* from

Πρόςληψις, εως, ἡ, (προςλαμβάνω) *a taking* or *assuming besides*, Plat. Theaet. 210 A.—3. *the minor premiss* of a syllogism, Lat. *assumptio*, Plut. 2, 387 C, Diog. L. 7, 82; cf. Cic. Divin. 2, 53.

Προςλῐμενίζω, *to run into harbour.*

Προςλῐπαίνω, (πρός, λιπαίνω) *to make still fatter* or *larger*, Dion. H. 5, 13.

Προςλῑπᾰρέω, ῶ, f. -ήσω, (πρός, λιπαρέω) *to persevere in*, c. dat., Plut. 2, 39 A, ubi v. Wyttenb.: *to remain still in*, τῇ χώρᾳ, Arr.—II. *to importune*, τινί, Luc. Abdic. 16. Hence

Προςλῐπάρησις, εως, ἡ, *an abiding in.*—II. *importunity*, Luc. Calumn. 20. [ᾰ]

Προςλογίζομαι, f. -ίσομαι, (πρός, λογίζομαι) dep. mid., *to reckon* or *count in addition to*, τινί τι, Hdt. 2, 16; 5, 54, Lys. 155, 41. Hence

Προςλογιστέον, *one must add to:* so in plur. προςλογιστέα, τινί τι, Hdt. 7, 185.

Προςλογοποιέω, ῶ, (πρός, λογοποιέω) *to add in narrating*, Joseph.

Προςλοιδορέομαι, (πρός, λοιδορέω) dep. mid., *to rail at besides*, Joseph.

Πρόςλοιπος, ον, (πρός, λοιπός) *still left over and above*, Iambl.

Προςλῡμαίνομαι, dep., *to ravage besides.*

Προςλυσσάω, ῶ, f. -ήσω, (πρός, λυσσάω) *to rage against* or *at*, Joseph.

Προςμάθησις, εως, ἡ, (προςμανθάνω) *the faculty of acquiring fresh knowledge*, Xen. Mem. 1, 4, 13, ubi nunc divisim πρὸς μάθησιν. [ᾰ]

Προςμαθητέον, verb. adj. of προςμανθάνω, *one must learn besides*, Xen. Oec. 13, 1.

Προςμᾰλάσσω, *to soften still more.*

Προςμανθάνω, f. -μᾰθήσομαι, (πρός, μανθάνω) *to learn besides*, Aesch. Pr. 697, Ar. Thesm. 20, 24.

Προςμαρτῠρέω, ῶ, (πρός, μαρτυρέω) *to bear witness in addition*, πρ. τι εἶναι, Isae. 60, 42; τινί, *to* a thing, Polyb., etc.:—πρ. τινί τι, *to bring* it *as additional evidence*, Dem. 1105, 2.

Προςμαρτύρομαι, dep. mid., *to call as a witness to* a thing. [ῡ]

Προςμάρτῠρος, ον, *bearing additional witness*, Manetho.

Προςμάσσω, f. -ξω, (πρός, μάσσω) *to knead* or *plaster* one thing *against* another, *to attach closely to*, σικύην τύψει, the cupping-glass to the bruise, Nic. Th. 921; so, πρ. τὸν Πειραιᾶ τῇ πόλει, Ar. Eq. 815; and in pass., πλευραῖσι προςμαχθέν, *stuck close* to his sides, of the poisoned robe, Soph. Tr. 1053, cf. Lyc. 1029; so in part. aor. mid. (with pass signf.; †Jelf denies this, Gr. Gr. § 364, 4 *b*),† τηλέφιλον ποτιμαξάμενον, Theocr. 3, 29, nisi legend. ποτιμαξαμένῳ.

Προςμάστιος, ον, Dor. ποτιμάστιος, *on the breast.*

Προςμάχομαι, f. -χέσομαι usu. -χοῦμαι, (πρός, μάχομαι) dep. mid., *to fight against*, τινι, Plat. Legg. 647 C, 830 A: esp., *to assault* a town, Xen. Cyr. 7, 5, 7. [ᾰ]

Προςμειδῐάω, ῶ, (πρός, μειδιάω) *to smile upon*, or *to laugh at*, τινι, Plut. 2, 28 A, 754 C: cf. Lob. Phryn. 463.

Προςμελέομαι, dep. pass., = ἐπιμελέομαι.

Προςμελῳδέω, ῶ, (πρός, μελῳδέω) *to sing songs to* or *besides*, Semus ap. Ath. 618 A.

Προςμένω, (πρός, μένω) *to abide* or *wait still longer*, Hdt. 1, 199; 5, 19; σῖγα πρόςμενε, Soph. El. 1399;—πρ. τινί, *to remain for some* one, Aesch. Eum. 497.—II. trans., *to wait for, await*, c. acc., Theogn. 1140, Soph. O. T. 837, etc.: *to wait for* one *in battle*, i. e. *to stand one's ground against*, Pind. N. 3, 105.

Προςμερίζω, (πρός, μερίζω) *to apportion to*, in pass., τινί, Polyb. 22, 5, 15.

Προςμεταπέμπομαι, as mid., (πρός, μεταπέμπω) *to send for* or *send to fetch besides*, Thuc. 2, 100.

Προςμετασκευάζω, (πρός, μετασκευάζω) *to alter still more*, Dion. H. de Comp.

Προςμετρέω, ῶ, f. -ήσω, *to measure out to, join to.*

Προςμηνύω, (πρός, μηνύω) *to point out besides*, Sext. Emp. p. 275.

Προςμηχανάομαι, f. -ήσομαι, (πρός, μηχανάομαι) dep. mid.:—as pass., *to be cunningly fastened to* or *upon*, Aesch. Theb. 541, 643.—II. as mid., *to contrive* or *procure for one's self*, ἑαυτοῖς ἀσφάλειαν, Plat Rep. 467 C.

Προςμηχᾰνεύω, *to contrive besides.*

Προσμήχω, f. -ξω, (πρό, σμήχω) *to rub down* or *clean beforehand*, Geop.

Προςμιγνῡμι and -νύω: fut. -μίξω: (πρός, μίγνυμι, cf. προςμίσγω):—*to mingle* or *join with*, τινί τι: hence, metaph., πρ. δεσπόταν κράτει, *to lead* him *to sure* victory, Pind. O. 1, 34; and reversely, πρ. κίνδυνόν τινι, Aeschin. 74, 24; cf. πελάζω.—II. intr., *to mix with, come* or *go to a place*, πρὸς τόπον, Thuc. 3, 22, Xen. Cyr. 2, 4, 21; and c. acc., μέλαθρα πρ., Eur. Or. 1290; but c. dat., πρ. Νάξῳ, Πελοποννήσῳ, *to land in.., arrive at*, Hdt. 6, 96; 7, 168, Thuc., etc.:—so, of persons, *to come suddenly upon*, τινί, Soph. Tr. 821; and, simply, *to approach*, τινί, Id. Phil. 106, Xen. An. 4, 2, 16; so, πρ. ἐγγύς τινος, *to come* near one, Thuc. 4, 93; 7, 41; ἐγγύτερον ἐπί τινα, Plat. Polit. 290 C; πρὸς τὰ ὅρια, Xen. Cyr. 2, 4, 21:—πρ. ἀρετῇ, *to cleave to* virtue, Plat. Legg. 904 D.—2. in hostile signf. *to go against* a place, *attack* it, *to meet in battle, engage with*, τινί, Hdt. 5, 64; 6, 112, Thuc., etc.; also, πρ. πρός τινα, Thuc. 7, 22; *to attack*, τῷ τείχει, Thuc. 3, 22.—These intr. signfs. occur also in pass.

Προςμίμνω, poet. collat. form for προςμένω, Orph. Lith. 11.

Πρόςμιξις, εως, ἡ, (προςμίγνυμι II) *a coming near to, approaching*, and (in hostile sense) *attacking*, Thuc. 5, 72.

Προςμίσγω, Ion. collat. form for προςμίγνυμι, ἄποροι πρ., difficult *to deal with*, Hdt. 4, 46; but also in Thuc. 3, 22; 6, 104.

Προςμῑσέω, ῶ, (πρός, μισέω) *to hate besides*, Dem. 1001, 16; 1017, 14.

Προςμισθόω, ῶ, (πρός, μισθόω) *to let out for hire* or *interest besides*, πρ. ἀφορμήν, *to put* capital *out at interest*, Dem. 948, 12:—mid., *to take on hire, take into one's pay, hire*, Thuc. 2, 33, Dem. 663, fin.

Προςμοιράζω, (πρός, μοιράζω) *to allot to, assign*, Hermes ap. Stob. Ecl. 1, 956.

Προςμολεῖν, inf. aor. of pres. προςβλώσκω, which does not occur, = προςέρχομαι, *to come* or *go to, reach, arrive at*, c. acc., Soph. Aj. 721; absol., *to approach*, Ib. 72.

Προςμολυβδοχοέω, ῶ, *to melt still more lead*, Eratosth.

Προςμονή, ῆς, ἡ, (προςμένω) *an abiding by* a thing.

Πρόςμορος, ον, (πρός, μόρος) *doomed to woe*, dub. in Aesch. Theb. 576.

Προςμῡθέομαι, (πρός, μυθέομαι) dep. mid., *to address, accost*, Od. 11, 143, in Dor. form, προτιμυθησασθαι; so, c. dat., Theocr. 25, 66.

Προςμῡθεύω, (πρός, μυθεύω) *to add further fictions*, Polyb. 34, 2, 9, in mid.

Προςμῡθολογέω, ῶ, (πρός, μυθολογέω) *to talk* or *prattle with* one, τινί, Luc.—Also, προςμυθολογέομαι, as dep. mid.

Προςμῡθοποιέω, ῶ, (πρός, μυθοποιέω) *to speak words to* one, τινί, Strab.

Προςμύρομαι, (πρός, μύρω) dep.:—*to flow to, with*, Anth. P. 9, 362. [ῡ]

Προςναυπηγέω, ῶ, (πρός, ναυπηγέω) *to build ships in addition to*, Hdt. 7, 144.

Προςνεᾱνῐεύομαι, (πρός, νεανιεύομαι) dep., *to add in youthful wantonness*, Dio C.

Προςνέμω, (πρός, νέμω) *to allot, assign, award, dedicate to*, τινί τι, Plat. Legg. 828 C; ἑαυτὸν τῷ δικαίῳ, Polyb. 6, 10, 9: πρ. ἑαυτόν τινι, *to attach* one's self to any one, Id. 9, 36, 7; πόλιν τοῖς Ἀχαιοῖς, Id. 2, 43, 5:—so, in mid., πρόςνειμαι χάριν, *grant a further* favour, Soph. Tr. 1216: προςνείμασθαί τινα θεῷ, *to devote* him to the god, Ar. Av. 563.—II. πρ. ποίμνας, *to drive* his flocks *to pasture*, Eur. Cycl. 36.

Πρόςνευμα, ατος, τό, = sq., Arr. Epict.

Πρόςνευσις, εως, ἡ, *a nodding to: approbation.*—II. *a leaning to, the tendency of a falling body*, Ptolem.: from

Προςνεύω, (πρός, νεύω) *to nod to*, esp. *in approbation: to incline towards.*

Προςνέω, f. -νεύσομαι, (πρός, νέω) *to swim to* or *towards*, Thuc. 3, 112.

Προςνέω, (πρός, νέω) *to heap up* or *on*, Plut. 2, 775 D.

Προςνήχομαι, (πρός, νήχω) dep., *to swim towards*, Call. Del. 47, Plut. Mar. 37, etc.—II. also of water, in the act., *to dash upon*, προςένᾱχε θάλασσα, Theocr. 21, 18.

Προςνῑκάω, ῶ, f. -ήσω, (πρός, νικάω) *to conquer besides*, Hipp.

Προςνίσσομαι, (πρός, νίσσομαι) dep., *to come* or *go to*, εἰς...., Il. 9, 381 (in Dor. form ποτινίσσ-); οἴκοθεν οἴκαδ', Pind. O. 6, 167:—also, θεοὺς θοίναις ποτινίσσ., *to approach* them with sacrifices, Aesch. Supp. 530.—II. *to come against*, Soph. Ant. 129.

Προςνοέω, ῶ, (πρός, νοέω) *to perceive besides*, Xen. Symp. 2, 16, v. l. Cyr. 6, 3, 7.

Προςνομοθετέω, ῶ, (πρός, νομοθετέω) *to ordain by law besides*, Dio C. 37, 29, etc.

Προςνωμάω, ῶ, (πρός, νωμάω) *to move one's self* or *go to*, εἰς ὕδωρ, Soph. Phil. 717.

Προςξυν-, v. sub προςσυν-.

Προσσοβέω, ῶ, (πρό, σοβέω) *to frighten away before the time*, Synes.

Προςογκάομαι, f. -ήσομαι, (πρός, ὀγκάομαι) dep. mid., *to roar* or *bellow to*, esp. *to bray like an ass*, Luc.

Προςογκέω, ῶ, *to gain in bulk* or *weight*, Arist. Probl. 34, 11: from

Προςογκής, ές, (πρός, ὄγκος) *increased in bulk* or *weight.*

Προςοδεύω, (πρός, ὁδεύω) *to carry in*, esp. from the country, Clem. Al.:—mid., *to receive income* or *revenue*, Strab.; cf. πρόςοδος II.

Προςοδιάζομαι, = προςοδεύομαι.

Προςοδιακός, ή, όν,=προςῳδιακός, Plut. 2, 1141 A sq. (si vera l.)?

Προςοδικός, ή, όν, (πρόςοδος II) *productive*, Strab.

Προςόδιος, ον, *belonging to* or *used in processions, processional*, μέλος πρ. καὶ πομπικόν, Plut. Aemil. 33: hence, τὸ προςόδιον, (sc. μέλος), *a song*, usu. accompanied by flutes, *sung on such occasions* (v. Pind. Fr. 58–61); a *solemn thanksgiving*, Lat. *supplicatio*, Soph. Fr. 435, Ar. Av. 853, cf. Spanh. Call. Jov. 1: from

Πρόςοδος, ου, ἡ, (πρός, ὁδός) *a going* or *coming to, an approach*, Pind. N. 6, 76; ἀπείπασθαί τινι τὴν πρ., Hdt. 1, 205; πρόςοδον ποιεῖσθαι, to make *one's approach, go towards* or *against*, Hdt. 7, 223, etc.; πρόςοδοι τῆς μάχης, *onsets*, or *attacks*, Hdt. 7, 212.—2. *a solemn procession* to a temple with singing and music, Ar. Nub. 307, Xen. An. 6, 1, 11, Dem. 254, 16; elsewh. προςαγωγή, πομπή; cf. foreg.—3. *the coming forward* of a speaker *in a public assembly*; also *an address to the people, a speech*, Isocr. 140 A.—4. *sexual intercourse*, Hipp.—II. *income, rent*, but esp. *the public revenue*, φόρων πρόςοδος, Hdt. 3, 89; πρ. ἀπὸ τῶν μετάλλων, Hdt. 6, 46; πρ. χρημάτων, Thuc. 3, 13: very freq. in Att. from Thuc. downwds., but usu. in plur. as *the revenue, returns*, Lat. *reditus, proventus*, first in Hdt. 2, 109; Xen. wrote a treatise intitled πόροι ἢ περὶ προςόδων:—cf. πρόςειμι, προςέρχομαι.—2. generally, *returns, profits*, Plat. Legg. 846 E.

Προςοδύρομαι, (πρός, ὀδύρομαι) dep., *to lament beside*, τάφοις, LXX. [ῡ]

Προςόζω, pf. προςόδωδα (πρός, ὄζω):—*to hold to one to smell*, τινί τι.—II. intr., *to smell of* a thing, κακοῦ, Ar. Fr. 246; ἡδυσμάτων, Philem. p. 370: absol., *to be rotten, stink*, LXX.

Προςοίγνῡμι, and in LXX, -οίγω, (πρός, οἴγνυμι) *to open besides, at the same time*.

Πρόςοιδα, perf. without any pres. in use (cf. *εἴδω), *to know besides*, Plat. Apol. 20 A.—2. προςειδέναι χάριν, *to owe* thanks *besides*, Ar. Vesp. 1420 (ubi Dind. πρὸς εἰδ-).

Προςοικειόω, ῶ, (πρός, οἰκειόω) *to assign to* one *as his own*, τινί τι, Strab.: προςῳκείου ἑαυτὸν Ἀντώνιος Ἡρακλεῖ, *associated* himself *with*.., Plut. Anton. 60.—II. mid., *to make* one *one's friend*:—pass., οἱ προςῳκειωμένοι, *near relations*, Diod.

Προςοικέω, ῶ, f. -ήσω, (πρός, οἰκέω) *to dwell at, by*, or *near*; of towns, *to lie by* or *near, border on*, τινί, Plat. Tim. 22 D.—II. trans., *to dwell in* or *near*, c. acc., Thuc. 1, 24; οἱ προςοικοῦντες, neighbouring tribes, Isocr. 125 B. Hence

Προςοίκησις, εως, ἡ, *a dwelling near*, Paus. 6, 25, 5.

Προςοικίζω, (πρός, οἰκίζω) *to found and people near* or *beside*, Diod.

Προςοικοδομέω, ῶ, (πρός, οἰκοδομέω) *to build in addition to, near, by*, Thuc. 2, 76; τινί τι, Id. 6, 54; metaph., πρ. πάθη μεγάλα τῇ λύπῃ, Plut. 2, 168 A.

Προςοικονομέομαι, dep., *to manage besides*, Clem. Al.

Πρόςοικος, ον, (πρός, οἶκος) *dwelling near to, bordering on, neighbouring*, Hdt. 1, 144: πρ. τινι, Plat. Legg. 705 A: ὁ πρ., *a neighbour*, Thuc. 1, 7, 24.

Προςοιμώζω, (πρός, οἰμώζω) *to wail besides* or *over*, Joseph.

Πρόςοισμα, ατος, τό, (προςφέρω)= τὸ προςφερόμενον, *that which is brought to* one, *food*, like προςφορά, Hipp.

Προςοιστέος, α, ον, verb. adj. of προςφέρω, *to be added to*, τινί, Eur. Hec. 394.—2. προςοιστέον, *one must add*, Ar. Thesm. 1132.

Προςοίχομαι, (πρός, οἴχομαι) dep., *to go to* a place, Pind. P. 6, 4.

Προςοκέλλω, (πρός, ὀκέλλω) ναῦν, *to run* a ship *on shore*, Luc. V. Hist. 2, 2, Tim. 3; πόδα πρ., *to strike* one's foot *against*, Aretae.

Προςολοφύρομαι, (πρός, ὀλοφύρομαι) dep. mid., *to wail over*, τινί, Thuc. 8, 66: πρ. ἀλλήλοις, *to wail to* one another, Plut. Cic. 47. [ῡ]

Προςομαρτέω, ῶ, (πρός, ὁμαρτέω) *to go along with*, τινί, Theogn. 609.

Πρυςομῑλέω, ῶ, (πρός, ὁμιλέω) *to hold intercourse, live* or *associate with*, τινί, Theogn. 31, Eur. Med. 1085, Incert. 113; also, *to converse with* one, πρός τινα, Xen. Hell. 1, 1, 30; τὰ ἴδια προςομιλοῦντες, *in* our private *society*, Thuc. 2, 37; ὕβρει πρ., Plat. Phaedr. 250 E.—II. c. dat. loci, *to reside* or *remain at* a place, Theogn. 216.—III. c. dat. rei, *to busy one's self with, engage in* a thing, πείρᾳ, Soph. Tr. 591; πολέμῳ, Thuc. 1, 122. Hence

Προςομῑλητικός, ή, όν, *qualified for intercourse with* others: ἡ -κή (sc. τέχνη), *the art of discoursing*, Plat. Soph. 222 C.

Προςομῑλία, ας, ἡ, (προςομιλέω) *commerce, conversation with* one.

Προςόμνυμι, (πρός, ὄμνυμι) *to swear besides*, Xen. An. 2, 2, 8, Plut. 2, 223 B.

Προςομοιάζω, *to be like*, Geop.

Προςόμοιος, ον, (πρός, ὅμοιος) *nearly like, like*, Eur. Phoen. 128, Plat. Soph. 267 A, etc. Adv. -ως, Plat. Legg. 811 C. Hence

Προςομοιόω, ῶ, f. -ώσω, *to make like*, τινί τι, Dem. 1398, 24.

Προςομολογέω, ῶ, f. -ήσω: also προςομολογέομαι, as dep. mid. (πρός, ὁμολογέω):—*to concede, grant*, τινί τι, Plat. Gorg. 461 B; *to allow* or *confess* a thing; *to acknowledge* a debt, πρ. τριακοσίας δραχμάς, Isocr. 366 D; τι, Dem. 826, fin.; c. acc. et inf., Plat. Soph. 248 D, Dem. 1179, 17.—2. *to promise*, c. inf. fut., Dem. 1284, 17.—3. *to give in, surrender*, Xen. An. 7, 4, 24. Hence

Προςομολογία, ας, ἡ, *a confession, admission*, Dem. 1007, 7.

Προςομόργνῠμαι, (πρός, ὀμόργνυμι) as mid., *to wipe upon* another, *impart* it to him, τινί τι, Plut. Crass. 2.

Προςόμουρος, ον, Ion. for obsol. προςόμορος, like πρόςουρος, *adjoining, adjacent*, τινί, Hdt. 4, 173.

Προςονειδίζω, *to insult, reproach besides*.

Προςονομάζω, (πρός, ὀνομάζω) *to call by a name*, πρ. θεούς, *to give* them *the name* θεοί, Hdt. 2, 52: *to surname*, Plut. Thes. fin., Diog. L., etc. Hence

Προςονομᾰσία, ας, ἡ, *a naming, appellation*, Diog. L. 7, 108.

Προςονῠμᾰσία, ἡ, Aeol. for foreg., Inscr.

Προςοπτάζω, Dor. ποτοπτ-, poet. for προςοράω, Nossis 6.

Προςοπτίλλω, (πρός, ὀπτίλος) *to gaze at*: Dor. ποτοπτίλλω, ap. Stob.

Προςοράω, ῶ, f. -όψομαι (πρός, ὁράω): *to look at*, v. l. Od. 16, 29. †Mimn. 1, 8†, and oft. in Soph.; cf. aor. προςεῖδον.—In Att., also, προςοράομαι as dep. mid., Soph. O. C. 244.

Προςοργίζομαι, (πρός, ὀργίζω) as pass., *to be enraged at* a thing, Plut. 2, 13 D.

Προςορέγομαι, (πρός, ὀρέγω) as pass., *to stretch out after, make an attempt upon* a person or thing:—c. dat. pers., like προςκεῖσθαι, *to be urgent, pressing with*, Schweigh. Hdt. 7, 6.

Προςορέω, ῶ, f. -ήσω, (πρός, ὅρος) *to border on*, c. dat., Polyb. 10, 41, 4.

Πρόςορθρος, ον, (πρός, ὄρθρος) *towards morning*: hence Dor. adv., τὸ πότορθρον, Theocr. 5, 126 (al. ποτ' ὄρθρον); cf. προςέσπερος.

Προςορίζω, (πρός, ὁρίζω) *to determine* or *define besides*, Arist. Rhet. 3, 5, 4, in mid.:—but in mid., strictly, *to mark out for one's self besides*, προςωρίσατο τὴν οἰκίαν δισχιλίων, *he had* the house *marked* with other ὅροι (v. ὅρος I. 2), to the amount of 2000 minae, i. e. mortgaged it anew to that amount, Dem. 877, 7.

Προςορμάω, ῶ, f. -ήσω, (πρός, ὁρμάω) *to drive towards* or *against*.—II. intr., *to rush on, towards* or *against*, v. l. Xen. Cyr. 1, 4, 21.

Προςορμέω, ῶ, (πρός, ὁρμέω) *to come to anchor at*, τόπῳ, Polyb. 10, 42, 1, Schweigh.

Προςορμίζω, (πρός, ὁρμίζω) *to bring* (a ship) *to anchor at* or *near* a place:—pass. and mid., *to come to anchor near* a place, πρὸς τὴν νῆσον, Hdt. 6, 97; cf. Dem. 52, 28; 795, 15. Hence

Προςόρμῐσις, εως, ἡ, *a coming to anchor* or *to land*, Thuc. 4, 10.

Πρόςορμος, ου, ὁ, (πρός, ὅρμος) *a landing-place*, Strab.

Πρόςορος, ον, v. sub πρόςουρος.

Προςορχέομαι, (πρός, ὀρχέομαι) dep., *to dance to* or *with*, Luc. Calumn. 16; πρ. τοῖς λόγοις, *at* the words, Plut. 2, 46 B.

Προςόσσομαι, v. προτιόσσομαι.

Προςοσφραίνω, (πρός, ὀσφραίνομαι) *to give to smell*, τινί τι, Geop.

Προςουδίζω, (πρός, οὖδας) *to dash to the earth*, Hdt. 5, 92, 3; also, πρ. πέδῳ, Eur. I. A. 1151: *to throw down*.

Προςουρέω, ῶ, f. -ήσω, (πρός, οὐρέω) *to make water upon*, προςεούρουν τινί, Dem. 1257, 18; πρ. τῇ τραγῳδίᾳ, *to piddle upon* tragedy, Ar. Ran. 95 (where the Schol. falsely derive it from οὖρος, *a fair wind*, as if *to prosper* in tragedy).

Πρόςουρος, ον, Ion. for πρόςορος, like ὅμουρος and προςόμουρος, *adjoining, bordering on*, τινί, Hdt. 2, 12, 18; 3, 97, etc.; so Xen. in Att. form τὰ πρόςορα, Cyr. 6, 1, 17:—in Soph. Phil. 691, it is usu. taken in same sense, ἵν' αὐτὸς ἦν πρόςουρος, where he had no *neighbour* but himself, i. e. lived in solitude; but Diod. now reads (with Bothe in his 1st Ed.), ἵν' αὐτὸς ἦν, πρόςουρον οὐκ ἔχων βάσιν—having no *neighbour's* tread, i. e. no neighbours (for the Ionism cf. ἄπουρος, οὔρειος, etc.).

Προςουσία, ας, ἡ, (οὐσία)=συνουσία, Ath.

Προςοφείλω, f. -ήσω, (πρός, ὀφείλω) *to owe besides* or *still*, πολλά, Thuc. 7, 48; πρ. τινὶ χάριν, Xen. Cyr. 3, 2, 16, and Dem.:—pass., *to be still owing, be still due*, ὁ προςοφειλόμενος μισθός, Thuc. 8, 45; so, ἡ ἔχθρη ἡ προςοφειλομένη ἐς Ἀθηναίους ἐκ τῶν Αἰγινητέων, the hatred *which was still due* from the Aeginetans to the Athenians, i. e. their ancient feud, Hdt. 5, 82 (v. l. προοφ-); cf. προοφείλω.—II *to be behind-hand*, Polyb. 39, 2, 6.

Προςοφλισκάνω, f. -οφλήσω: aor. -ῶφλον, inf. -οφλεῖν (v. sub ὀφλισκάνω):—like προςοφείλω, *to owe besides*:—but usu., c. acc., *to incur* or *deserve besides*, πρ. αἰσχύνην, Dem. 58, 10.

πρ. κακοήθειαν, *to get a character for* malignity, Plut. 2, 43 D, ubi v. Wyttenb.; πρ. τὸν ἰχθύων βίον, *to deserve to be said* to live like fish, Polyb. 15, 20, 3.—III. esp. as law-term, *to lose one's suit and incur a penalty besides*, πρ. ἐπιτίμια, ἐπωβελίαν, Dem. 939, 27; 1103, 15, Aeschin. 23, 25; and absol., Antiph. Stratiot. 1, 5.

Προςοχή, ῆς, ἡ, (προςέχω II) *attention*, Plut. 2, 514 E, etc.

Προςοχθέω and -θίζω, *to be wroth with*, τινι, LXX; N. T. Hence

Προςόχθισμα, ατος, τό, LXX; and -θισμός, οῦ, ὁ, *abhorrence, detestation* of a thing.

Προςοχλέω, ῶ, (πρός, ὀχλέω) *to annoy* or *vex besides*, Ath. 180 A.

Πρόςοχος, ον, (προςέχω II) *directing the mind to, attentive.*

Προςοχῠρόω, ῶ, (πρός, ὀχυρόω) *to strengthen besides* or *still more*, LXX.

Προςόψημα, ατος, τό, (πρός, ὄψημα) *any thing eaten with* or *besides* (the regular meal), Ath. 276 E, Diosc.

Προςόψιος, ον, v. l. Soph. O. C. 1600, for ἐπόψιος.

Πρόςοψις, ἡ, *appearance, aspect*, ἀνδρὸς αἰδοίου, Pind. P. 4, 51; cf. Soph. Aj. 70, Eur. Or. 952, Hel. 636.—II. *a seeing, beholding, sight*, Eur. Or. 1021; εἰς πρόςοψίν τινος ἐλθεῖν, Andr. 685.

Προςοψωνέω, ῶ, (πρός, ὀψωνέω) *to buy* προςοψήματα.—II. *to add to the dishes already mentioned*, Ath. 331 C.

Προςπάθεια, ας, ἡ, (προςπαθής) *passionate attachment, partiality for*, πρός τινα, Dicaearch.; cf. Gatak. Anton. 12, § 4.—II. in Academ. philosophy, *the assent* or *approval bestowed on things probable, though not certain.* [ᾰ]

Προςπᾰθέω, ῶ, *to feel passionate love for*, πρός τι, Arr. Epict., cf. M. Anton. 5, 1: from

Προςπαθής, ές, (πρός, πάθος) *passionately attached to*, τινί. Adv. -θῶς.

Προςπαίζω: f. -ξομαι: aor. προςέπαισα, only in later writers προςέπαιξα (to suit the fut.) (πρός, παίζω). *To play* or *jest with*, τινί, Xen. Mem. 3, 1, 4, Plat. Euthyd. 278 B, etc.; πρός τινα, Ast Plat. Legg. 653 E, 804 B; and absol., *to jest, joke*, Id. Phaedr. 262 D, etc.—2. *to laugh at, mock*, τινά, Plat. Menex. 235 C, Euthyd. 285 A; cf. προςγελάω, and Lob. Phryn. 463.—II. trans., πρ. θεούς, *to sing to* the gods, *sing in* their *praise* or *honour*, Plat. Epin. 980 B; and c. dupl. acc., ὕμνον προςπαίζειν τὸν Ἔρωτα, *to sing* a hymn *in praise of* Cupid, Plat. Phaedr. 265 C; cf. Ruhnk. Tim.

Πρόςπαιος, ον, (πρός, παίω) *striking upon*; hence, *accidental, sudden*, also *new, fresh*, κακά, Aesch. Ag. 347; cf. Lyc. 211, Nic. Th. 690:—ἐκ προςπαίου, as adv., *suddenly, newly*, Arist. Eth. N. 9, 5, 2, cf. Polyb. 6, 43, 3. Also adv. -ως, Arist. Eth. N. l. c.

Προςπαίω,=προςπίπτω, v. l. Soph. Fr. 310.

Προςπᾰλαίω, (πρός, παλαίω) *to wrestle, struggle* or *fight with* one, τινί, Pind. I. 4, 90 (3, 71), Plat. Theaet. 162 B, etc.:—metaph., πρ. οὐρανῷ, *to strive against* heaven, Pind. P. 4, 516: but, πρ. σφαίρᾳ, *to practise with* (i. e. play at) ball, Plut. 2, 793 B.

†Πρόσπαλτα, ων, τά, *Prospalta*, an Attic deme of the tribe Acamantis; hence ὁ Προσπάλτιος, one *of* (the deme) *Prospalta, Prospaltian*, Plat. Crat. 396 D: Dem.

Προςπαραβάλλομαι, (πρός, παραβάλλω) as pass., *to be put by* (the table) *besides*, Plut. Cleom. 13.

Προςπαραγράφω, (πρός, παραγράφω) *to write beside, in addition, add yet besides*, Plat. Phaedr. 257 E, Dem. 997, 6, sq. [ᾰ]

Προςπαραινέω, ῶ, (πρός, παραινέω) *to encourage* or *exhort besides*, Dio C.

Προςπαραιρέομαι, (πρός, παρά, αἱρέω) *to take away besides*, susp.

Προςπαρακαλέω, ῶ, f. -έσω, (πρός, παρακαλέω) *to call in besides, invite*, Thuc. 1, 67; and in mid., Id. 2, 68, Polyb. 3, 64, 11.

Προςπαράκειμαι, (πρός, παράκειμαι) as pass., *to lie beside*, Antig. Caryst. 15.

Προςπαρακελεύομαι, (πρός, παρά, κελεύω) dep. mid., *to persuade besides*, Joseph.

Προςπαραλαμβάνω, (πρός, παραλαμβάνω) *to take besides* or *still more*, Diosc. Hence

Προςπαραληπτέον, verb adj., *one must take besides*, Clem. Al.

Προςπαράληψις, ἡ, *a taking besides*, or *still more.*

Προςπαραπήγνῡμι, *to plant beside in addition*, Geop.

Προςπαρασκευάζω, (πρός, παρασκευάζω) *to prepare besides*, Dem. 94, 20, Plut.

Προςπαρατίθημι, (πρός, παρατίθημι) *to put beside, to add*, Antig. Caryst. 15:—*to propose besides*, Polyb. 3, 99, 7.

Προςπαρατρώγω, (πρός, παρατρώγω) *to gnaw at the side besides*; and, metaph., *to nibble at one's reputation, attack besides*, Diog. L. 2, 107.

Προςπαρδεῖν, inf. aor. of προςπέρδω.

Προςπαρειςέρχομαι, dep., *to go into besides*, Eunap.

Προςπαρέχω, f. -ξω, (πρός, παρέχω) *to furnish* or *supply besides*, τινί τι, Thuc. 1, 9: so in mid., Plat. Rep. 437 E, Legg. 808 C.

Προςπαρίστημι, (πρός, παρίστημι) *to overpower, subdue.*—II. in pass., and intr. tenses of act., *to come to besides*, Dio C.: προςπαρίσταταί τινι, *it occurs to* him *further*, Id.

Προςπαροικέω, ῶ, *to dwell near besides.*

Προςπαροινέω, ῶ, (πρός, παροινέω) *to play the drunkard besides*, Philostr.

Προςπαροξύνω, (πρός, παροξύνω) *to provoke besides*, Hipp., Plut. Alex. 52.

Προςπασσᾰλεύω, Att. -παττᾰλεύω, (πρός, πασσαλεύω) *to nail fast on* or *to*, τινά or τί τινι, Aesch. Pr. 20, Ar. Plut. 943; πρός τινι, Menand. p. 193:—in Hdt. 9, 120, reversely, σανίδα προςπασσαλεύσαντες (sc. αὐτῷ), though one is tempted to read σανίδι or πρὸς σανίδα, cf. 7, 33.—II. *to nail up* or *hang upon a peg*, Hdt. 1, 144, Theophr. Char. 21.

Προςπασσᾰλόω, ῶ=foreg., Clem. Al.

Προςπάσσω, Att. -ττω (πρός, πάσσω): *to sprinkle besides* or *upon*, LXX.

Προςπάσχω, (πρός, πάσχω) *to have an additional, special feeling* or *affection*, Plat. Phaed. 44 A; τινί, *for* a thing, Cic. Att. 2, 19, Plut. 2, 514 A, etc.—II.=προςπαθέω; cf. προςπάθεια.

Προςπαττᾰλεύω, προςπάττω, Att. for προςπασσ-.

Πρόςπεινος, ον, (πρός, πεῖνα) *hungry*, N. T.

Προςπειράζω, *to make an attempt besides.*

Προςπελάζω, f. -άσω [ᾰ] (πρός, πελάζω):—*to make to approach, bring near to*, νῆα ἄκρῃ προςπελάσας, *to drive* her *against* the headland, Od. 9, 285:—pass., *to approach*, προςπελασθεῖσα Πανός, *having had intercourse with* Pan, Soph. O. T. 1101.—II. intr., *to draw nigh to, approach*, τινί, Plat. Symp. 206 D; cf. προςπλάζω. Hence

Προςπέλᾰσις, ἡ, *a bringing near to.*—II. *a coming near.*

Προςπελάτης, ου, ὁ, = πελάτης, Theopomp. (Hist.) ap. Ath. 271 E. [ᾰ]

Προςπελάω,=προςπελάζω.

Προςπέμπω, (πρός, πέμπω) *to send to*, esp. of messengers or ambassadors, Hdt. 9, 108, ubi v. Valck., Thuc. 7, 3:—πρ. τινά τινι, *to send* or *conduct* one person *to* another, Soph. O. C. 1101, 1349, Xen. Cyr. 8, 5, 18.

Προςπεποιημένως, adv. part. pf. pass. from προςποιέω, *disguisedly.*

Προςπέρδομαι, dep., with aor. 2 act. -έπαρδον, (πρός, πέρδω) *oppedere*, τινι, Ar. Ran. 1074, Sosipat. Καταψ. 1, 12.

Προςπεριβάλλω, (πρός, περιβάλλω) *to throw round besides*, τεῖχος πόλει, Thuc. 5, 2:—mid., *to put round one's self*, τείχη, Isocr. 198 C; *to involve one's self in*, πλείονα μολυσμόν, Plut. 2, 831 A:—pass., of the wall, *to be put round*, στρατοπέδῳ, Thuc. 8, 40; also, κῆπον ἐνὶ περιβόλῳ προςπεριβεβλημένοι, *having also* a garden *surrounded* by one fence, Plat. Criti. 112 B.—II. in mid., also, *to compass, seek to obtain*, Dem. 42, fin.

Προςπεριγίγνομαι, (πρός, περιγίγνομαι) dep. mid., *to remain over and above as surplus* or *net profit*, Dem. 467, 18.

Προςπεριεργάζομαι, f. -άσομαι, (πρός, περιεργάζομαι) dep. mid., *to act with care* or *curiosity, concern one's self about still further*, Dio C.

Προςπεριλαμβάνω, (πρός, περιλαμβάνω) *to embrace besides*, Dem. 714, 24; 726, fin.; πρ. τινὰ ταῖς συνθήκαις, Polyb. 3, 24, 1; πρ. τι τῷ νῷ, Id. 5, 32, 3.

Προςπεριοδεύω, (πρός, περιοδεύω) *to travel round and describe besides*, Strab.

Προςπεριορίζομαι, (πρός, περί, ὁρίζω) dep. mid., *to comprehend besides* or *at once*, Longin. 28, 3.

Προςπεριποιέω, ῶ, (πρός, περιποιέω) *to lay by* or *save besides*, Dem. 832, 24.

Προςπερονάω, ῶ, f. -ήσω, (πρός, περονάω) *to fasten to* or *on with a pin* (περόνη): generally, *to fasten to*, τι πρός τι, Plat. Phaed. 83 D; πρός τινι, Xen. An. 7, 3, 21.

Προςπέτᾰμαι, dep. mid.,=προςπέτομαι.

Προςπετής, ές, (προςπίπτω) strictly, *falling to* or *upon*: ἁρμονίαι πρ., i. e. *true* harmonies, Dion. H. Demosth. 40.

Προςπέτομαι: dep., with f. -πτήσομαι; aor. -επτάμην, but poet. also with aor. act. προςέπτην (v. infra); and in the later common dialect, c. aor. pass. προςεπετάσθην (Ath. 395 A), (πρός, πέταμαι). *To fly to* or *towards*, Ar. Ach. 865: generally, *to come upon* one *suddenly, come over* one, ὀδμὰ προςέπτα μ' ἀφεγγής, Aesch. Pr. 115; μέλος προςέπτα μοι or με, music *stole over* my sense, Ib. 555:—then of evil, misfortune, etc., *to come suddenly upon* one, Ib. 644, Soph. Aj. 282, Eur. Alc. 421.

Προςπεύθομαι, poet. for προςπυνθάνομαι (q. v.), Soph. O. C. 121.

Προςπεφῡκότως, adv. part. pf. from προςφύω, *clinging to.*

Πρόςπηγμα, ατος, τό, *that which is congealed on, a concretion*, Hipp.—II. *part of a ship*, Hesych.: from

Προςπήγνῡμι and -νύω, f. -πήξω, (πρός, πήγνυμι) *to fix to* or *on*, τινί, Eur Scir. 3.

Προςπηδάω, ῶ, (πρός, πηδάω) f. -ήσω also -ήσομαι, Alex. Leb. 5, 16:—*to leap against* or *upon*, πρὸς ἑστίαν, Andoc. 21, 31; ταῖς ῥισί, Alex. l. c.

Προςπήσσω, late collat. form of προςπήγνυμι.

Προςπηχύνομαι, (πρός, πηχύνω) *to embrace, take in one's arms besides*, Call. Jov. 46; ποτιπηχ-, Anth.

Προςπῐέζω, f. -έσω, (πρός, πιέζω) *to press upon, oppress besides*, v. l. Aesch. Cho. 301; πρός τι, *to press towards* or *upon*, Arist. H. A. 4, 2, 13.

Προςπίλναμαι, (πρός, πίλναμαι) as pass., *to move forward* or *towards, approach quickly*, τινί, Od. 13, 95.

Προςπῑπίσκω, (πρός, πιπίσκω) *to give to drink besides*, Hipp.

Προςπιπράσκω, *to sell besides* or *at the same time.*

Προςπίπτω, fut. -πεσοῦμαι, etc.; (πρός, πίπτω) — *to fall upon, strike against*, ἔς τι, Soph. Ant. 855; τινί, Xen. Eq. 7, 6: *to fall against*, as a mound against a wall, Thuc. 2, 75.—2. *to fall upon, attack, assault*, Thuc. 1, 5; 3, 30, etc. — 3. simply *to run to*, Hdt. 2, 2, Xen. Cyr. 1, 4, 4; *to embrace*, τινί, Eur. Alc. 350: hence, πρ. τινί, *to join the party of* another, Xen. Hell. 7, 1, 42.—4. *to fall in with, light upon, meet with*, μὴ λάθῃ με προςπεσών, Soph. Phil. 46, cf. 156; πρ. κλήρῳ, Eur. Tro. 291.—5. of events, accidents, etc., *to come suddenly upon, befall* one, Hdt. 1, 32, Eur. Med. 225, and freq. in Plat., etc.: absol., καὶ συμφοραὶ προςπίπτουσαι, such casualties *as occur*, Hdt. 7, 46, cf. Isocr. 417 B; πρ. εἰς βιόν, Hyperid. ap. Stob. p. 618, 19: so of passion, etc., Plat.: of expenses, *to fall upon*, Thuc. 7, 28: — impers., προςέπεσε, *it befel, chanced*, c. acc. et inf., Polyb. 25, 4, 10.—6. *to come to one's ears, be taught as news*, like Lat. *accidit nuntius*, εἴ τισιν ἀπιστότερος προςπέπτωκε, Aeschin. 62, 6, cf. Polyb. 5, 101, 3.—III. *to fall down to* or *before, prostrate one's self*, Hdt., cf. προςκυνέω; πρ. βωμοῖσι, Soph. Tr. 904, cf. O. C. 1157; πρός τινα, Eur. H. F. 79; πρός τι, Ar. Eq. 31; but in Eur., oft., πρ. τινά, *to fall down to, supplicate* him, as Andr. 537, Tro. 757; cf. Aesch. Theb. 95. [ῐ]

Προςπίτνω, poet. for foreg., *to fall upon*, τινί, Aesch. Pers. 461, and Eur.: *to fall upon* a person's neck, *embrace*, τινί, Eur. El. 576, Med. 1205; so, πρ. ἀμφί τινα, Id. H. F. 1208.—II. *to fall down to* or *before, supplicate*, τινά, Aesch. Pers. 152; προςπίτνω σε γόνασι, Soph. Phil. 485; γεραιᾶς πρ. παρῇδος, Eur. Hec. 274; ἀμφὶ σὰν γενειάδα, Id. H. F. 1208: also, πρ. τινὰ γονυπετεῖς ἕδρας, i. e. to kneel down to one, Eur. Phoen. 293; hence, c. inf., πρ. σε μὴ θανεῖν, *I beseech* thee that I may not die, Id. El. 221.—On the form v. sub πίτνω.

Προςπλάζω, poet. shortd. for προςπελάζω (intr.), *to come near, approach*, Il. 12, 285; c. dat., Od. 11, 583: cf. Buttm. Catal. s. v. πελάζω.

Προςπλάζω, f. -πλάγξω, (πρός, πλάζω) *to make to wander still more*: pass., *to wander* or *roam still more.*

Προςπλάσσω, Att. -ττω: f. -άσω (πρός, πλάσσω):—*to form* or *mould upon*, νεοσσιαὶ προςπεπλασμέναι ἐκ πηλοῦ πρὸς ἀποκρήμνοισι οὔρεσι, nests *formed* of clay and *attached to* precipitous mountains, Hdt. 3, 111. Hence

Προςπλαστικός, ή, όν, *fit, serving for fastening on.*

Πρόςπλαστος, ον, (προςπλάσσω) *formed upon, fastened on.*

Πρόςπλαστος, or rather πρόςπλᾱτος, ον, (πρόςπλάζω, -πελάζω) *approachable*, τινί, Aesch. Pr. 716, ubi v. Dind.

Προςπλέκω, f. -ξω, (πρός, πλέκω) *to fasten on, connect with*:—mid., *to cling to, hold on by* a thing, Polyb. 5, 60, 7, Plut. 2, 796 A.

Προςπλέω, f. -πλεύσομαι, (πρός, πλέω) *to sail towards* or *against*, Hdt. 2, 5; 7, 194, Thuc. 2, 83, etc.: so, Ion. προςπλώω, Hdt. 8, 6.

Προςπληρόω, ῶ, (πρός, πληρόω) *to fill up* or *complete* a number ἱππέας πρ. εἰς διςχιλίους, Xen. Cyr. 5, 3, 24, cf. Hell. 1, 6, 3: esp., *to man and equip* ships *besides, man still more* ships, Thuc. 6, 104; 7, 34; so in mid., Xen. Hell. 5, 1, 27.

Πρόςπλους, ὁ, (προςπλέω) *a sailing to* or *towards*, App.

Προςπλωτός, ή, όν, *accessible by sea*, Hdt. 4, 47, 71: from

Προςπλώω, Ion. for προςπλέω, Hdt. 8, 6.

†Προςπνείω, poet. = προςπνέω, Theocr. 17, 52.

Πρόςπνευσις, ἡ, *a breathing on: fragrance* or *odour*, Diod. from

Προςπνέω, f. -πνεύσω, (πρός, πνέω) *to blow* or *breathe upon, infuse*, δεῖμα πρ., Soph. Fr. 310: impers., c. gen., προςπνεῖ μοι κρεῶν (sc. ὀσμή), i. e. there's a smell of meat, Ar. Ran. 338.—II. in Gramm., *to add the hard breathing*, Seleuc. ap. Ath. 398 B.

Προςποθέω, ῶ, (πρός, ποθέω) *to desire to know besides*, Plat. Charm. 174 A.

Προςποιέω, ῶ, (πρός, ποιέω) *to add* or *attach to*, τινί τι, Lat. *tradere alicui in manus*, πρ. τινι τὴν Κέρκυραν, Thuc. 1, 55, cf. 2, 2, etc.; πρ. Λέσβον τῇ πόλει, Xen. Hell. 4, 8, 28, etc.; πρ. τινι χάριν, Dem. 1393, 15.—II. usu. as mid., προςποιέομαι (aor. pass. in Polyb. 5, 25, 7):—*to add* or *attach to one's self*, Hdt. 9, 37; also of persons, *to bring* them *to one's own side, win* or *gain over*, τὸν δῆμον, Ar. Eq. 215; τοὺς θεούς, Xen. Vect. 6, 3; so, πρ. φίλους, Hdt. 1, 6; 5, 71; πρ. ὑπηκόους τὰς πόλεις, Thuc. 1, 8; πρ. χωρίον ἐς ξυμμαχίαν, Thuc. 2, 30.—2. with collat. notion of taking *other people's* property, *to take to one's self, pretend to, lay claim to*, Lat. *affectare*, usu. c. acc., as Thuc. 1, 137; but also c. gen., Ar. Eccl. 871, Isae. 47, 11.—3. generally, *to pretend, feign, affect*, Lat. *simulare*, ὀργήν, Hdt. 6, 121, 4; and c. inf., *to pretend* to do, Ib., and 3, 2; also, χρὴ μὴ προςποιεῖσθαι, one must *make as if it were* not *so*, Thuc. 3, 47; and c. inf., *to pretend to*.., Plat. Apol. 23 D, 26 E, Xen. Cyr. 8, 2, 27, etc.: c. acc., also *to use as a pretence, allege*, ἔχθραν, Thuc. 8, 108. Hence

Προςποίημα, ατος, τό, *that which one takes to one's self; a pretence*, Arist. Eth. N. 4, 7, 1: and so, *a mask, disguise*, Dion. H. 10, 13, Plut., etc.

Προςποίησις, εως, ἡ, (προςποιέω) *a taking to one's self, pretending to* a thing, τινός, Thuc. 3, 82: *a pretension, pretence*, or *claim* to a thing, c. gen., Id. 2, 62; 6, 16:—εἰρωνεία is defined to be πρ. ἐπὶ χεῖρον πραξέων καὶ λόγων, *affectation* of.., Theophr. Char. 1.

Προςποιητικός, ή, όν, (προςποιέω II. 2) *pretending to* a thing, c. gen., ἀνδρείας, Arist. Eth. N. 3, 7, 8.

Προςποιητός, όν, or ή, όν, also προςποίητος, v. Lob. Paral. 493 (προςποιέω II. 2):—*taken to one's self, assumed, affected, pretended*, Plat. Lys. 222 A, Dem. 1334, fin.: υἱὸς πρ., *an adopted* son. Adv. -τως, opp. to τῷ ὄντι, Plat. Theaet. 174 D.

Προςπολεμέω, ῶ, f. -ήσω, (πρός, πολεμέω) *to carry on war against, be at war with*, Thuc. 8, 96; τινί, Aeschin. 9, 34; χαλεπὸς προςπολεμεῖν, Isocr. 69 A, cf. Dem. 24, 12:—also, πρ. τινά, *to harass in war*, Xen. An. 1, 6, 6.

Προςπολεμόω, ῶ, (πρός, πολεμόω) *to make hostile besides*:—mid., *to make one's enemy besides, go to war with besides*, τινά, Thuc. 3, 3.

Προςπολέω, ῶ, *to be a* πρόςπολος, *attend, serve*, τινί, Eur. Tro. 264:—pass., *to be led* or *attended by* πρόςπολοι, Herm. Soph. O. C. 1100.

Πρόςπολος, ον,=πρόπολος, *serving*: as subst., ὁ or ἡ πρ., *a servant, handmaid*, Aesch. Eum. 1024, Soph. El. 23, 78, etc., and Eur.; of *ministering priests*, Soph. O. C. 1053; πρ. θεᾶς, Eur. Supp. 2:—πρ. φόνου, *minister* of death, Aesch. Theb. 574:—v. l. for πρόπολος, Hdt. 2, 64.

Προςπονέω, ῶ, (πρός, πονέω) and sometimes as dep. mid.:—*to work during* or *at, tire one's self with*, τινί.—II. *to work besides*, Diod., App.

Προςπορεύομαι, (πρός, πορεύομαι) dep., c. fut. mid. et aor. pass.: *to go to, approach*, τινί, Polyb. 4, 3, 13 πρ. πρὸς τὴν ἀγορανομίαν, *to go in quest of* the office of Aedile, *be candidate for* it, Lat. *ambire*, Id. 10, 4, 1, cf 10, 27, 8.—II. *to attach one's self to* any one, *belong to* his *party*, etc., LXX.

Προςπορίζω, f. -ίσω, (πρός, πορίζω) *to procure* or *supply besides*, Xen. Mem. 3, 6, 5, Dem. 48, 9: in logic, *to assume besides*, Arist. Meteor. 3, 5, 6. Hence

Προςπορισμός, οῦ, ὁ, *a procuring besides*, the Lat. *peculium.*

Προςπορπάζω,=προςπορπάω.

Προςπορπᾱτός, ή, όν, *fastened on* or *to with a* πόρπη, *pinned down*, δεσμῷ, Aesch. Pr. 141: from

Προςπορπάω, ῶ, *to fasten on with a* πόρπη, like προςπερονάω.

Προςπράσσομαι, (πρός, πράσσω) dep., c. aor. pass. et mid., *to exact* or *demand besides*, ἕτερα τοσαῦτα πρ., Andoc. 30, 39.

Πρόςπταισις, ἡ, (προςπταίω) *a striking* or *stumbling against.*

Πρόςπταισμα, ατος, τό, *a stumbling against, a bruise, wound* or *hurt arising therefrom*, Arist. Eth. N. 5, 11, 8: from

Προςπταίω, (πρός, πταίω) *to strike against* a thing, and so, *to sprain*, τὸ γόνυ, Hdt. 6, 134: esp., *to strike one's foot against, stumble upon, strike against*, τινί, Dem. 104, fin.; of ships, π. περὶ τὸν Ἄθων, Hdt. 7, 22, cf. 6, 44; absol., *to stumble*, Xen. Hell. 3, 3, 3, Plat. Rep. 604 C; also, *to stumble along, limp*, Ar. Plut. 121: also of the mind, Arist. Rhet. 3, 9, 6.—II. metaph., *to fail*, Hdt., etc.; esp., *to suffer a defeat*, ναυμαχίῃ, Hdt. 9, 107; μεγάλως προςπταῖσαι, Hdt. 1, 16; 2, 161, etc.; opp. to εὐτυχεῖν, Hdt. 3, 40; also, πρ. πρός τινα, *to lose a battle* or *be unlucky* against one, Hdt. 1, 65; so, πρ. περί τινι, Hdt. 9, 107.—III. πρ. τινί, *to offend* one, *clash with* him, Plut. Pericl. 32, Cat. Min. 30.

Προςπτῆναι, inf. aor. of προςπέτομαι.

Προςπτήσσω, (πρός, πτήσσω) *to crouch* or *cower towards*: ἀκταί λιμένος ποτιπεπτηυῖαι (Ep. part. pf. for προςπεπτηκυῖαι), headlands, *verging towards* the harbour, i, e. shutting it n, Od. 13, 98:—usu. referred to προςπίπτω, but v. καταπτήσσω, ὑποπτήσσω, and Buttm. Ausf. Gr. § 97, Anm. 10.

Πρόςπτυγμα, ατος, τό, *that which is embraced, the object of embraces*, Eur. Or. 1049: from

Προςπτύσσω, (πρός, πτύσσω) *to embrace*, Eur. El. 1255, 1325.

B. mostly as dep., προςπτύσσομαι, Dor. ποτιπτ. (but in Od. 2, 77, προτιπτ-, acc. to Schol. Harl.): fut. -πτύξομαι: pf. προςέπτυγμαι, Pind. I. 2, 57:—strictly of a garment, *to fold itself close to, cling to, cling close round*, c. dat., πλευραῖς, Soph. Tr. 767: hence,—II. usu. of men,—1. *to fold to one's bosom, clasp, embrace*, πατέρα, Od. 11, 451; also c. dat.; παρθένῳ προςπτύσσεται, *he clings to* the maiden, Herm. Soph. Ant. 1222: †of a female, Theocr. 3, 19†.—2. *to receive warmly, greet, welcome*, τινά, Od. 8, 478; c. dupl. acc., πρ. τινά τι, *to address* a friendly greeting *to* one, Od. 17, 509; προςπτυσσεσθαί τινα ἔπεϊ, ἔργῳ, *to welcome* with word or deed, H. Hom. Cer. 199: also, προςπτύσσεσθαι μύθῳ, *to entreat* warmly, Od. 2, 77; 4, 647; and so Nonn. has it in the act. form.—3. θεῶν δαῖτας προςπτύσσεσθαι, *to welcome* the feasts of the gods, i. e. *honour* or *celebrate* them, Pind. I. 2, 57.—The word is poet. and chiefly Ep.

Προςπτυστος, ον, *spitten on: degraded*, Plut. 2, 565 B: from

Προςπτύω, f. -ύσω, (πρός, πτύω) *to spit upon*, τινί, Plut. Phoc. 36, Luc. Asin. 56: προςπτύσας, *in contempt*, Plut. Lucull. 18.

Πρόςπτωσις, εως, ἡ, (προςπίπτω) *a falling, lying against*, Hipp.: πρ. εἰδώλων, their *occurrence*, Plut. 2, 904 F.

Προςπυνθάνομαι, (πρός, πυνθάνομαι) dep., *to learn besides*, Arist. Soph. El. 13, 3.

Προςπῠρόω, ῶ, (πρός, πυρόω) *to kindle*, and metaph. *to incense still more*, LXX.

Προςραίνω, (πρός, ῥαίνω) *to sprinkle besides, throw about*, πρ. μίλτον κύκλῳ, Ar. Eccl. 379: *to sprinkle on* one, τινί τι, Lyc.:—pass., προςραίνεσθαί τινος, *to be sprinkled with...*, Plut. Ages. 30.

Προςραντίζω,=foreg.

Προςραπτέον, *one must sew on*, ap. Plut. Lys. 7: verb. adj. from

Προςράπτω, f. -ψω, (πρός, ῥάπτω) *to stitch, sew on.*

Πρόςραξις, ἡ,=πρόςρηξις: from

Προςράσσω, Att. -ττω,= προςρήγνυμι, LXX.

Προςρέπω, *to incline towards.*

Προςρέω, f. -ρεύσομαι, (πρός, ῥέω) *to flow to* or *towards*: *to flow together, assemble*, Hdt. 1, 62:—*to steal, creep towards*, τῇ τραπέζῃ, Plut. 2, 760 A.

Προςρήγνῡμι and -νύω: f. -ρήξω (πρός, ῥήγνυμι):—*to dash, beat against*, τινί, N. T.—II. *to dash in pieces.*

Πρόςρημα, ατος, τό, (πρός, ῥῆμα) *an address, salutation*, Plat. Charm. 164 E.—II. *that by which one is addressed, a name, designation*, Id. Phaedr. 238 B, etc., Dem. 630, 8.

Πρόςρηξις, ἡ, (προςρήγνυμι) *a dashing against, shattering.*

Πρόςρησις, εως, ἡ, (πρός, ῥῆσις) *an addressing, accosting*, πρόςρησιν διδόναι τινί, *to accost him*, Eur. I. A. 341; cf. Plat. Charm. 164 D:—hence, *an object of salutation*, Plat. (Com.) Incert. 1.—II. *a naming, name*, Plat. Polit. 258 A, 306 E, etc.—III. καθ' ἑκάστην πρόςρησιν, according to *the mode added* in each case (cf. πρόςθεσις), Arist. An. Pr. 1, 2, 1.

Προςρήσσω, Att. -ττω,= προςρήγνυμι.

Προςρητέος, α, ον, verb, adj., from fut. προςερῶ, *to be addressed, called*, Plat. Rep. 428 B.—II. προςρητέον, *one must call*, Ib. 431 D, etc.

Προςρητός, ή, όν, verb. adj., from fut. προςερῶ, *accosted.*

Προςριγόω, ῶ, (πρός, ῥιγόω) *to shiver besides* or *at* a thing, Hipp.

Πρόςριζος, ον, (πρός, ῥίζα) *at the root.* Hence

Προςριζόφυλλος, ον, (φύλλον) *with leaves at the root*, Diosc.

Προςριπτέω, ῶ,=sq., Plut. Lucull. 35.

Προςρίπτω, f. -ψω, (πρός, ῥίπτω) *to throw upon*, ὄνειδός τινι, Polyb. 17, 14, 1, Luc., etc.

Προςρύομαι, (πρός, ῥύομαι) dep., *to take refuge in*, τόπῳ, Philostr.

Προςρώννῡμι, and -νύω, f. -ρώσω, (πρός, ῥώννυμι) *to strengthen still more*, pass., *to grow still stronger.*

Προςσαίνω, (πρός, σαίνω) *to fawn upon*, like αἰκάλλω, strictly of dogs, Arr. Cyn. 7, 2:—but usu. metaph., οὐ γὰρ Ἀργείων τόδ' εἴη φῶτα προςσαίνειν κακόν, Aesch. Ag. 1665: of things, *to please*, like Lat. *arridere*, εἰ τῶνδε προςσαίνει σέ τί, Aesch. Pr. 835; also, generally, *to affect, agitate*, Eur. Hipp. 863.

Προςσαίρω, (πρός, σαίρω) *to grin* or *snarl at*, Lyc. 880: ῥόδα προςσεσηρώς, *grinning* roses, like κάρδαμον βλέπων, etc., Pherecr. Pers. 2.

Προςσαλπιστός, όν, *at which the trumpet is blown*, cf. προσαλπιστός.

Προςσέβω, (πρός, σέβω) *to worship* or *honour besides*, Aesch. Theb. 1023.

Προςσείω, (πρός, σείω) *to shake besides*, Ael.

Προςσεύω (πρός, σεύω): hence part. pf. pass. προςεσσῠμένος, *rushing at* or *upon*, Q. Sm. 8, 166.

Προςσημαίνω, f. -ᾰνῶ, (πρός, σημαίνω) *to show* or *signify besides*, Arist. Interpr. 3, 1, Rhet. 1, 13, 10. Hence

Προςσημαντικός, ή, όν, *signifying besides.*

Προςσῐᾰλίζω or -ελίζω, *to spit upon*, LXX.

Πρόςσκαψις, ἡ, Dor. ποτίσκ-, *a heaping of earth upon*, Tab. Heracl.

Προςσκελέω and -έλλω, *to grow dry on* or *in* a thing:—hence, intr. pf. προςέσκληκα, metaph., *to persist in firmly.*

Προςσκοπέω, ῶ, (πρός, σκοπέω) also as dep. mid.: *to contemplate besides*, Strab.

Προςσκώπτω, (πρός, σκώπτω) *to jeer besides*, Diog. L. 2, 120, in aor. pass.

Πρόσσοθεν, adv., poet. for πρόσωθεν, like προσσοτέρω for προςωτέρω, *forwards, onwards*, Il. 23, 533; where others take it simply as another form for πρόσθεν.

Προσσοτέρω, adv., poet. for προσωτέρω.

Προςσπαίρω, (πρός, σπαίρω) *to pant after* a thing, τινί, Plut. Otho 2.

Προςσπαστικός, ή, όν, *attractive*, Arist. H. A. 10, 3, 3: from

Προςσπάω, f. -άσω, (πρός, σπάω) *to draw to*:—pass., *to have spasms.* [ᾰ]

Προςσπένδω, (πρός, σπένδω) *to pour out* or *upon besides*, Dion. H. 7, 73.

Προςσπεύδω, (πρός, σπεύδω) *to be jealous besides*, Teles ap. Stob.

Προςστάζω, Dor. ποτιστ-, (πρός, στάζω) *to drop on, shed over*, τινί τι, Pind. O. 6, 128; πραῢν ποτιστάζων ὄαρον, *letting fall* mild words, Id. P 4, 244.

Προςσταυρόω, ῶ, (πρός, σταυρόω) *to draw a stockade along* or *before* a place, c. acc., πρ. τὰς τριήρεις, Arnold. Thuc. 4, 9.

Προςστείχω, (πρός, στείχω) *to go to* or *towards*, προςέστῐχε μακρὸν Ὄλυμπον, *towards* long Olympus *went she*, Od. 20, 73.

Προςστέλλω, (πρός, στέλλω) *to keep close to*, τινί τι, Plut. Sull. 19, in mid.—2. part. pf. pass., of a dress, *tight-drawn, tucked up*, Lat. *adstrictus*; hence, ἰσχία προςεσταλμένα, *thin, drawn-up* loins, of dogs, Xen. Cyn. 4, 1: metaph., *plain, modest*, ἐπιστήμη πρ. καὶ κοσμία, Plat. Gorg. 511 D.

Προςστερνίζομαι, (πρός, στέρνον) as mid., *to clasp to one's breast*, Longus

Προςστρατοπεδεύω, (πρός, στρατοπεδεύω) *to encamp near*, τόπῳ, Polyb. 1, 42, 8: also as dep. mid.

Προςσυγχρίω, *to anoint besides.* [ῑ]

Προςσῡκοφαντέω, ῶ, (πρός, συκοφαντέω) *to slander* or *backbite besides*, Dem. 280, 2.

Προςσυλλαμβάνομαι, (πρός, συλλαμβάνω) as mid., *to take part in besides*, τινός: v. sq.

Προςσυμβάλλομαι, (πρός, συμβάλλω) *to contribute to besides* or *at the same time*, c. gen., τῆς ὁρμῆς, Thuc. 3, 36 (with v. l. προςσυνελάβετο).

Προςσυνάπτω, (πρός, συνάπτω) *to join with* or *add still further*, Ath.

Προςσυνεδρεύω, (πρός, συνεδρεύω) *to sit together by one in council*, v. l. Diod. 11, 34.

Προςσυνθερμαίνω, (πρός, συνθερμαίνω) *to warm besides*, Hipp.

Προςσυνίημι, (πρός, συνίημι) *to observe, understand besides*, Hipp.

Προςσυνίστημι, (πρός, συνίστημι) *to recommend further*, Dem. 1411, 5.

Προςσυνοικέω, ῶ, (πρός, συνοικέω) *to settle with* others *in* a place, *join with* others *in a settlement*, c. dat. pers., Thuc. 6, 2.

Προςσυνοικίζω, (πρός, συνοικίζω) πρ. τὴν θυγατέρα, *to give* one's daughter *in marriage besides*, Dio C.—II. in pass., *to come to live, settle together with*, M. Anton. 4, 21.

Προςσυντίθεμαι, (πρός, συντίθημι) as mid., *to concert besides*, Dio C.

Προςσυρίζω or -ίττω, *to give a signal to*, v. l. for προσυρ-.

Πρόςσφαγμα, ατος, τό, *that which is slain at..*; cf. πρόσφαγμα.

Προςσφάζω or -ττω, (πρός, σφάζω) *to slay at, near*, τῷ μνήματι, Plut. Brut. 28.

Πρόσσω, adv., poet. for πρόσω, Hom., esp. in Il.

Προςσωρεύω, (πρός, σωρεύω) *to pile up besides* or *at the same time*, App.

Προςτᾰγή, ῆς, ἡ, (προςτάσσω)=sq.

Πρόςταγμα, ατος, τό, (προςτάσσω) *an ordinance, command*, Plat. Rep. 423 C, etc., Isocr. 77 E, etc.

Προςτακτέον, verb. adj., *one must order*, Xen. Hier. 9, 3; cf. προςτάσσω. fin.

Προςτακτικός, ή, όν, (προςτάσσω) *belonging to commanding, commanding*, λόγος, Plut. 2, 1037 F:—in Gramm., ἡ -κή (sc. ἔγκλισις), *the imperative* mood; also τὸ -κόν, Diog. L. 7, 66. 67. Adv. -κῶς.

Πρόςτακτος, ον, (προςτάσσω) *ordained*, quoted from Dem. †in a decree 256, 10.

Προςταλαιπωρέω, ῶ, (πρός, ταλαιπωρέω) *to persist* or *persevere still further*, Ar. Lys. 766; πρ. τινί, *to persevere still* in a thing, Thuc. 2, 53.

Πρόςταξις, εως, ἡ, (προςτάσσω) an

ordaining, an ordinance, command, Plat. Legg. 631 D, 761 E; *πρόςταξιν ποιεῖσθαί τινι*, to command him, Arist. Top.:—but, also, *πρ. ποιεῖσθαι*, to make *an assessment* of the number of men to be supplied, Thuc. 8, 3.—II. at Athens, *ἄτιμοι κατὰ προςτάξεις*, citizens deprived of their rights *in certain specified particulars* (opp. to *παντάπασιν ἄτιμοι*), Andoc. 10, 25, sq.

Προςτᾰράσσω, f. -ξω, (πρός, ταράσσω) *to throw into confusion besides*, LXX.

Προςταργᾰνόω, ῶ, (πρός, ταργανόω) *to fasten to*, Lyc. 748.

Προστάς, άδος, ἡ, (προΐστημι) *an ante-chamber, vestibule*, Ath. 205 A, Vitruv. 2, 8: in Vitruv. 2, 10 prop. the part between the two *antae* (or projecting walls) of a building.—II. *a prostitute*, i. e. *one who προΐσταται*, like Lat. *prostibulum*, Ath. [ᾰ]

Προστᾰσία, ας, ἡ, (προΐστημι) *a standing before* or *at the head of*, *πρ. δήμου*, Thuc. 2, 65; *τοῦ πλήθους*, Id. 6, 89; cf. *προστάτης* I.—2. *authority, power whereby one commands* others, *chieftainship*, *ἐτήσιος πρ.*, Thuc. 2, 80: *the authority* of a writer, Polyb. 12, 28, 6.—3. *outward dignity, pomp, show*, etc., *οὐ μόνον πρ., ἀλλὰ καὶ δύναμις*, Polyb. 4, 2, 6; cf. 1, 55, 8, etc.—III. *a standing up in behalf of, assistance, protection*.—IV. *partisanship, party, faction*, Dem. 145, 8: hence *collusion, champarty*, Id. 872, 6.—V. *a place before* or *round a building, area*, Polyb. 15, 30, 4; and so perh. in Aeschin. 42, 2, cf. Harpocr. s. v.—VI. as translation of the Roman *patronatus*, Plut. Rom. 13.

Προστᾰσιάζω, (πρό, στασιάζω) *to be in* or *bring into uproar before*, Dio C.

Πρόστᾰσις, εως, ἡ, (προΐστημι) *a standing at the head, chief place: authority*.—2. *outward dignity, pomp, show*, etc., Plat. Rep. 577 A; cf. *προστασία*.—3. generally, *predominance of humours*, Hipp. cf. Foës. Oecon.—II. *that which one puts before* a thing, *to conceal* it, *a pretence, pretext*, like *πρόσχημα*.

Προςτάσσω, Att. -ττω: f. -ξω, (πρός, τάσσω):—*to place* or *post at* a place, *τόπῳ*, Aesch. Theb. 527, in pass., cf. Soph. Ant. 670; *χωρεῖτε οἷ προςτάσσομεν*, Eur. Or. 1678.—2. *to ascribe* to a class or party, *τινὰ πρός τινι*, Hdt. 3, 89; also c. dat., *μοίρῃ τινὶ βασιλέα πρ. ἑωυτόν*, to join one party as their king, Hdt. 1, 94:—so, *πρ. τινάς τινι, to assign* them *to* his command, Thuc. 5, 8; and in pass., *Ἰνδοὶ προςετετάχατο Φαρναζάθρῃ*, Hdt. 7, 65; *στρατηγῷ τινι προςτεταγμένοι*, Thuc. 6, 42: but also,—3. reversely, *πρ. ἄρχοντά τισι, to appoint* as commander over them, Ib. 93, cf. 8, 8.—II. *to enjoin, give as a command*, *τινί τι*, Hdt. 1, 114, etc.: hence in pass., *τοῖσι δὲ ἵππος προςετέτακτο*, to others *orders had been given* to supply cavalry, Id. 7, 21, cf. Aesch. Eum. 208: *τὰ προςταχθέντα, orders given*, Hdt. 2, 121, 4, etc.—2. c. dat. pers. et inf., *to command, order* one to do, Hdt. 5, 105; 9, 99, and Att., as Soph. O. C. 494, 1018; and this dat. must be supplied in such places as Hdt. 1, 80:—pass., *to be ordered* to do, Id. 1, 192, etc.; also, *τοῖσι προςετέτακτο πρήσσειν*, Id. 7, 39:—in Plat. also, *προςτακτέον ὅπως*.., Rep. 527 C.

Προστᾰτεία, ας, ἡ, (προστάτης) *authority*, etc., Xen. Mem. 3, 6, 10: *a taking care of, providing for*; generally, *protection*, like *προστασία* III, Id. Oec. 2, 6.

Προστᾰτεύω, = *προστατέω* II, c. gen., Xen. An. 5, 6, 21, etc.

Προστᾰτέω, ῶ, f. -ήσω, *to be a προστάτης, to stand before* or *at the head of, be ruler over*, *χθονός, δώματος*, Eur. Heracl. 207, El. 932; *πόλεως*, Plat. Gorg. 519 C; *τινῶν*, Xen. Cyr. 8, 3, 25: *πρ. ἀγῶνος, to be steward* of the games, Xen. An. 4, 8, 25:—pass., *προστατεῖσθαι ὑπό τινος, to be ruled* or *led* by one, Xen. Hier. 5, 1.—II. *to stand before* as a defender, *to be protector, guard*, c. gen. *πυλῶν*, Aesch. Theb. 396; *to be patron, guardian, τινός*, Ar. Eq. 325, etc.—III. *to make a motion* or *proposition, to provide, take care, ὅπως*.., Xen. Mem. 2, 7, 9.—IV. *ὁ προστατῶν χρόνος*, the time *that's close at hand*, Soph. El. 781.

Προστᾰτήρ, ῆρος, ὁ, = *προστάτης*. Hence

Προστᾰτήριος, α, ον, *standing before, protecting*, Aesch. Theb. 449; epith. of Apollo (from his statue *standing before* the doors), Soph. El. 627 (cf. 7), ap. Dem. 531, 8, etc.; cf. sq. III.—II. *standing before*, *δεῖμα πρ. καρδίας*, fear *hovering before* my heart, Id. Ag. 976.—III. *ὁ Πρ.*, a Boeotian month, perh. the Att. Anthesterion, Plut.

Προστάτης, ου, ὁ, (προΐστημι) *one who stands before* or *first, a front-rank man*, like *πρωτοστάτης*, Xen. Cyr. 3, 3, 41: but,—II. usu., *a chief, leader*, Hdt. 1, 127; 2, 178, and Att.; opp. to *ἀστοί*, Aesch. Supp. 963; *πρ. τοῦ πολέμου*, Xen. Cyr. 7, 2, 23.—2. esp., *the leader of a party*, *ὁ πρ. τοῦ δήμου*, freq. in Att., as Thuc. 3, 75, 82; 4, 66, etc., cf. Plat. Rep. 565 D, sq., Herm. Pol. Ant. § 69, 4.—III. *one who stands before and protects, a protector, champion*, Aesch. Theb. 408, 798, etc.; *τινός, against* a thing, Soph. O. T. 303; esp. of certain gods, as Apollo, Soph. Tr. 209, cf. *προστατήριος*.—2. at Athens, of *the citizens who took care of the μέτοικοι* and others who had not civic rights, which relation resembled that of the Roman *patronus* and *cliens* (whence *προστάτης* is used to translate *patronus*, Plut. Rom. 13, Mar. 5), v. Herm. ut supra § 115, 5: hence the phrases, *ἐπὶ προστάτου οἰκεῖν*, to live under protection of *a patron*, Lys. 187, 29, etc.; *προστάτην γράφειν τινά*, to choose as one's *patron*, Luc. Peregr. 11; so, *προστάτην γράψασθαι*, Ar. Pac. 684; *ἔχειν*, Id. Plut. 920, cf. Soph. O. T. 882; but, *γράφεσθαι προστάτου*, to enter one's self *by one's patron's name*, attach one's self to *a patron*, *οὐ Κρέοντος προστάτου γεγράψομαι*, Soph. O. T. 411.—3. *a surety, guarantee*, *τῆς εἰρήνης*, Xen. Hell. 5, 1, 36.—IV. *προστάτης θεοῦ, one who stands before* a god to entreat him, *a suppliant*, like *ἱκέτης*, Soph. O. C. 1171, 1278, cf. El. 1378. [ᾰ] Hence

Προστᾰτικός, ή, όν, *belonging to a προστάτης* (signf. I), Plat. Rep. 565 D.—2. *of rank* or *honour*, Polyb. 6, 33, 9, etc. Adv. -*κῶς, magnificently*, Id. 5, 88, 4.

Προστάτις, ιδος, fem. from *προστάτης*, Soph. O. C. 458, e conj. Dind.; cf. Luc. Bis Acc. 29. [ᾰ]

Προστάτρια, ας, ἡ, = foreg., cf. Osann Auctar. Lex. p. 141.

Προςτάττω, Att. for *προςτάσσω*.

Προσταυρόω, ῶ, (πρό, σταυρόω) *to draw a stockade in front of* or *along*, *τὴν θάλασσαν*, Thuc. 6, 75.

Προσταφιδόομαι, (πρό, σταφιδόω) as pass., of grapes, *to be dried, become raisins before being used*, Diosc.

Προστέγασμα, ατος, τό, (πρό, στεγάζω) *a projecting roof, a projection in a building for shelter*.

Προστέγιον, ου, τό, (πρό, στέγος) *a place protected by a projecting roof*; *πρ. θύρας, a porch*, Plut. Caes. 17.

Προστέγισμα, ατος, τό, = foregoing, also *προτέγισμα*.

Προστεγνόω, ῶ, *to stop up in front* or *before*.

Προςτειχίζω, (πρός, τειχίζω) *to add to a wall* or *fortification, include in the city-wall*, Thuc. 6, 3.

Προστείχω, (πρό, στείχω) *to advance, go before*, Soph. O. C. 30, 320.

Προςτεκμαίρομαι, (πρός, τεκμαίρω) dep. mid., *to judge of by further signs* or *symptoms*, Hipp. Hence

Προςτεκμαρτέος, α, ον, verb. adj., *to be judged by further signs*, Hipp.

Προςτεκταίνομαι, (πρός, τεκταίνω) as mid., *to add of one's own device*, Plut. Lysand. 26.

Προςτελέω, ῶ, f. -έσω, (πρός, τελέω) *to pay* or *spend besides*, Thuc. 6, 31 (but perh. *προτελ-* should be read), Xen. An. 7, 6, 30.

Προστέλλω, (πρό, στέλλω) *to guard* or *cover in front, shelter*, *τὰ γυμνά τινι*, Thuc. 5, 71:—mid., *προστέλλεσθαί τινα, to bring* one *armed into the field*, Aesch. Theb. 415: but, *προσταλῆναι ὁδόν, to go forward on* a way, Soph. O. C. 20.—II. Hipp. also uses pass. of humours, *to be dispersed*.

Προστενάζω, f. -ξω, = sq., Aesch Pr. 696, in tmesis.

Προστένω, (πρό, στένω) *to sigh* or *grieve beforehand*, Aesch. Ag. 352.

Προςτερᾰτεύομαι, dep. mid., more rarely act. *προςτερατεύω*, = *ἐπιτερατεύομαι*.

Προστερνίδιος, ον, (πρό, στέρνον) *before* or *on the breast*: *τὸ πρ.*, *a covering* or *ornament for the breast*, of horses, Xen. An. 1, 8, 7, cf. Cyr. 6, 4, 1. [ῐ]

Πρόστερνος, ον, (πρό, στέρνον) *before* or *on the breast*, like foreg., Aesch Cho. 29.

Προςτέρπω, Dor. *ποτιτέρπω*, (πρός, τέρπω) *to delight, please beside* or *at the same time*, Il. 15, 401, in Dor. form.

Προστεφᾰνόω, ῶ, (πρό, στεφανόω) *to crown beforehand*, *τινά τινι*, Ath. 128 C.

Προςτεχνάομαι, (πρός, τεχνάομαι) dep. mid., *to devise besides*, Plut. Sertor. 11.

Προστηθίδιος, ον, (πρό, στῆθος) like *προστερνίδιος, worn* or *to be worn on the breast*: and *τὸ πρ.* alone, *a breast-ornament*, Polyb. 22, 20, 6. [ῐ]

Προςτήκω, f. -ξω, (πρός, τήκω) *to melt besides, pour something molten to*.—II. pass., and in perf. *προςτέτηκα*, intr., *to stick fast to* or *in*, *τινί*, Wytt. Ep. Cr. p. 240; but also c. acc., *προςτακῆναι πλευρά*, Soph. Tr. 833. Hence

Πρόςτηξις, εως, ἡ, *attachment, devotion*, *τῆς ψυχῆς*, Plut. 2, 1089 C.

Προςτίθημι, fut. -*θήσω*: aor. 2 *προςέθην*, (πρός, τίθημι). *To put to*, *χερσὶν ἀπώσασθαι λίθον ὃν προςέθηκεν*, Od. 9, 305 (cf. *ἐπιτίθημι* II); *πρ. θύρας, θύραν, to put to* the door, Hdt. 3, 78, Lys. 92, 42 (cf. *πρόςκειμαι*).—2. *to add*, *τινί τι*, Hdt. 1, 20, etc., and freq. in Att.; *πρὸς κακοῖσι πρ. κακόν*, Aesch. Pers. 531; *πρ. χάριτι χάριν*, Eur. H. F. 327; *νοσοῦντι νόσον*, Id. Alc. 1047; *πρ. τι, to add* it, Pind. O. 5, 56, Plat. Crat. 431 D, etc.; *πρ. τῷ νόμῳ, to add* to it, Id. Rep. 468 B; and singularly, *προςθεῖναι τῷ δικαίῳ ἢ ὡς ἐλέγομεν* (for λεον ἤ..), Ib. 335 A.—3. *to put upon*, τοῖς πρ. γόνασιν ὠλένας ἐμάς, Eur. Andr. 895:—then, metaph., πρ. πρῆγμά τινι, *to impose further* business on a man, Hdt. 1, 108; 3, 62: and in various relations, πρ. τινὶ γέρεα, *to give* one honours, H. Hom. Merc. 129; πρ. τινὶ ἀτιμίην, *to impose, inflict* disgrace upon him, Hdt. 7, 11; so, πρ. μόρον, Aesch. Cho. 482; ἀράς, Soph. O. T. 820; ὄκνον, Id. Ant. 243; βλάβην, Id. Fr. 321; λύπην, πόνους, Eur. Supp. 946, Heracl. 505; etc.; πρ. τινὶ ἔκπληξιν ἀφασίαν τε, to strike him dumb with fear, Eur. Hel. 549: also, πρ. τὰ ἴδια τοῖς ἀλλοτρίοις, Menand. p. 208: c. dat. et inf., πρ. τινὶ πρήσσειν, Id. 5, 30.—II. πρ. τινά τινι, *to hand over, to deliver over*, Ἅιδῃ τινά, Eur. Hec. 368; πρ. τινὶ γυναῖκα, *to give* one to wife, Hdt. 6, 126; τινὰ τῷ κατθανεῖν, *to condemn* him to death, etc.; νᾶσον εὐκλέϊ πρ. λόγῳ, Pind. N. 3, 120.

B. mid. προςτίθεμαι: aor. -εθέμην, imperat. -θοῦ. *To join, add, associate one's self to*, τινί, Dem. 154, 1; and so, *to agree with, consent to*, πρ. τῇ γνώμῃ, Hdt. 1, 109, Xen. An. 1, 6, 10; so, πρ. τῷ λόγῳ τῷ λεχθέντι, Hdt. 2, 120; πρ. τῷ νόμῳ, Plat. Legg. 674 A, cf. Thuc. 1, 20; πρ. τῷ ἀστῷ, *to be favourable, well-inclined* to him, Hdt. 2, 160; absol. *to come over, submit*, ap. Dem. 238, fin.:—prob. the above usage is found in full in the phrase, προςθέσθαι τὴν ψῆφον, τὴν γνώμην τινί, *to give one's* vote in favour of, i. e. agree with another, Aesch. Eum. 735, Dem. 1320, 16; 1243, 9.—II. προςτίθεσθαί τινα, *to join, associate with one's self*, i. e. *take to one as a friend, ally* or *assistant*, freq. in Hdt., πρ. δῆμον, 5, 69; φίλον πρ. τινά, 1, 53, 69, etc.; πρ. δάμαρτα, *to take* to wife, Soph. Tr. 1224; πρ. πλέον, *to get* good or advantage, Id. Ant. 40: πρ. πόλεμόν τινι, to declare war against one, Hdt. 4, 65, cf. πρ. μῆνίν τινι, Hdt. 1, 229; πρ. ἔχθρας ἑκουσίας πρὸς ταῖς ἀναγκαίαις, Plat. Prot. 346 B.—III. προςτίθεσθαί τινί τι, *to put, lay upon*, μέριμνάν τινι, Soph. O. T. 1460, ubi legend. προθῇ, cum Elmsl., v. Dind. ad. l.: also c. dat. et inf.

Προςτῖλάω, ῶ, f. -ήσω, (πρός, τιλάω) *to befoul with dung*, Ar. Nub. 411.

Προςτῑμάω, ῶ, f. -ήσω, (πρός, τιμάω) *to award further punishment* besides the legal and regular one, Plat. Legg. 767 E, 943 B; πρ. τινι δεσμόν, Dem. 732, 21; πρ. τῷ δημοσίῳ, *to adjudge* to the treasury *as a debt*, Dem. 528, 13 sq.:—the act. was used of the court itself (the δικασταί), the mid. of that single δικαστής *who proposed the additional penalty*, ap. Dem. 733, 8.—Pass., προςτιμᾶταί τινι δεσμοῦ, *the further punishment of* imprisonment *is laid on* him, ap. Eund. 712, 20; also, εἴκοσι δραχμῶν προςετιμήθη αὐτῷ, Id. 1152, 16. Hence

Προςτίμημα, ατος, τό, *that which is awarded over and above the regular punishment, a fine*, Dem. 700, 16. [ῑ]

Προςτίμησις, εως, ἡ, (προςτιμάω) *the adding a further punishment to the regular one*, Ael. V. H. 14, 7. [τῑ]

Προςτίμιον, ου, τό, (πρός, τιμή) *punishment awarded*, Polyb. 2, 56, 15.

Προςτῑμωρέω, ῶ, (πρός, τιμωρέω) *to assist besides*, Hipp.

Προςτινάσσω, (πρός, τινάσσω) *to shake at*, Anth. P. 12, 67 (in tmesis).

Προστοιχειόω, ῶ, (πρό, στοιχειόω) *to place first as elementary*, Sext. Emp. p. 239.

Προστομία, ας, ἡ, (πρό, στόμα) *the joining of the lips*.

Προστόμιον, ου, τό, (πρό, στομιόν) *a mouth*, esp. of a river, Aesch. Supp. 3.

Προστομίς, ίδος, ἡ, (πρό, στόμα) *a mouth-piece*, Math. Vett.

Πρόστομος, ον, (πρό, στόμα) *pointed*, Eubul. Sphing. 1, 10.

Πρόστοον, ου, τό, (στοά) *a portico*.

Προςτρᾰγῳδέω, ῶ, f. -ήσω, (πρός, τραγῳδέω) *to exaggerate in tragic style*, Strab.

Προστρᾰτοπεδεύω, (πρό, στρατοπεδεύω) also as dep. mid.: *to encamp before*, Diod.

Προςτρᾰχηλίζω, (πρός, τραχηλίζω) *to wrench the neck in wrestling*, Plut. 2, 234 D.

Προςτρέπω, f. -ψω, (πρός, τρέπω) *to turn* or *guide to*, cf. infra:—mid., *to turn one's self towards*, c. acc., Ep. Hom. 15; esp., *to turn towards a god* as an ἱκέτης, *to approach with prayer*, δόμους, Aesch. Eum. 205; *to pray to, supplicate*, τοὺς θεούς, etc., Soph. Fr. 724, and in later prose, as Ael. H. A. 15, 21:—but in Att. poets, the act is used in this signf., τοσαῦτά σ', ὦ Ζεῦ, προςτρέπω, Soph. Aj. 831; c. acc. et inf., *to intreat* one to do, Soph. O. C. 50, Eur. Supp. 1195.—2. *to approach* (as an enemy), Ἰαωλκὸν πολεμίᾳ χερὶ προςτραπών, Pind. N. 4, 90.—II. *to turn, avert*, τι, Plat. Legg. 866 B.

Προςτρέφω, f. -θρέψω, (πρός, τρέφω) *to bring up in*, δόμοις, Aesch. Ag. 735.

Προςτρέχω, (πρός, τρέχω) *to run to* or *towards, come to* one, πρός, τινα, Plat. Rep. 440 A; τινί, Xen. An. 4, 3, 10; and, absol., *to run up*, Id. Cyr. 7, 1, 15.—2. in hostile signf., *to run at, make a sally*, πρός τινα, Ib. 5, 4, 47.—II. metaph., *to join* or *side with*, πρὸς γνώμην τινός, Polyb. 28, 7, 8, cf. 17, 15, 2.

Προςτρίβω, f. -ψω, (πρός, τρίβω) *to rub on* or *against*: hence in pass., προςτετριμμένος τισί, *having had intercourse* with.., Lat. *versatus inter*.., Aesch. Eum. 238.—II. in mid., *to rub one's self against*, hence *to defile* or *stain by rubbing one's self against*, esp. in bad signf., *to affix, inflict*, τινὶ μήνιμα, Antipho 127, 2; συμφοράν, Dem. 786, 6; τὴν ὑποψίαν τῆς προδοσίας, etc., v. Wyttenb. Plut. 2, 89 F:—hence, *to reproach* or *charge* one *with* a thing; but also, πληγὰς προςτρίβεσθαί τινι, *to give* one a beating, Ar. Eq. 5: also in good signf., πλούτου δόξαν προςτρίβεσθαί τινι, *to get* one *the reputation of* wealth, Dem. 617, 4; 757, 16.—Also in pass., *to be inflicted*, γλώσσῃ ματαίᾳ ζημία προςτρίβεται, Aesch. Pr. 329. [ῑ] Hence

Πρόςτριμμα, ατος, τό, *that which is rubbed on*: metaph. *that which is imputed to* or *inflicted upon* one, esp., *a brand, disgrace, affliction*, Aesch. Ag. 395.—II. *a fragment*, Plut. 2, 99 C.

Πρόςτριψις, εως, ἡ, (προςτρίβω) *a rubbing on, galling*, Theophr.: also *an affixing, inflicting*; v. προςτρίβω II.

Προςτρόπαιος, ον, (προςτροπή):—I. act., *turning one's self towards*, hence esp.,—1. of one who has committed murder, etc., and *turns to* a god or man to obtain protection and purification; hence = ἱκέτης, *a suppliant*, c. gen., πρ. ἑστίας, etc., Aesch. Ag. 1587; absol., Soph. Aj. 1173, Phil. 930, etc.; and as adj., ἕδρα πρ., *suppliant* posture, Aesch. Eum. 41; πρ. λιταί, Soph. O. C. 1309.—2. hence, also, of one who has not yet been purified after committing such crimes, *a polluted person*, Lat. *homo piacularis*, elsewh ἐναγής, Aesch. Eum. 234, 237, 445 also of the pollution incurred, πρ. αἵμα *blood-guiltiness*, Eur. Ion 1260, H. F. 1161: τὸ πρ., *guilt*, Antipho 125, 2.—On the nature of such pollution, the condition of the suppliant, etc., Müller Eumenid § 51 sq.—II. pass. *he to whom one turns*, esp. with supplications, θεός or δαίμων πρ., the go *to whom the murdered person turns* vengeance, hence *an avenger*, lik ἀλάστωρ, ὁ πρ. τοῦ θανόντος, Antipho 125, 32; 126, 39, etc.: hence als of the manes of murdered perso *visiting with vengeance, implacable*, Id 119, 6, cf. Aesch. Cho. 287.—For th same double (act. and pass.) signf., cf. ἀφίκτωρ, προςίκτωρ.

Προςτροπή, ῆς, ἡ, (προςτρέπω):—strictly, *a turning one's self towards* hence, *the turning of a suppliant* (ἱκέτης) to a god or man to implore protection or purification, *the prayer supplication* of such person, Aesch Eum. 718: then *any address* to a god; in plur., *prayers*, esp. of a solemn kind with sacrifices, Aesch. Pers. 216, Eur. Alc. 1156; προςτροπὴν καὶ ἀρὰν ἐποιήσαντο, Aeschin. 69, 11: προςτροπὴν θεᾶς ἔχειν, to discharge *the duty of praying* to the goddess, i. e. to be her minister, Eur. I. T. 618: but, πόλεως προςτροπὴν ἔχειν, to address *a petition* to the city, Soph. O. C. 558.—2. πρ. γυναικῶν, *a suppliant band* of women, Aesch. Cho. 21, cf. 85.—II. *the guilt* or *pollution* of a murderer, etc., προςτροπῇ ἐνέχεσθαι, to be polluted.

Προςτρόπιος, ον, poet. form for προςτρόπαιος, Orph. Arg. 1233.

Πρόςτροπος, ον, (προςτρέπω) *turned to* or *towards*:—hence, like προςτρόπαιος, *a suppliant*, τινός, Soph. Phil. 773; absol., Id. O. T. 41.

Πρόςτροχος, ον, (τρέχω) *round*.

Προςτυγχάνω, (πρός, τυγχάνω) *to hit* or *light upon, meet with*, τῶν ἴσων, Soph. Phil. 552; πρ. κολαστοῦ, Id. El. 1463; also τινί, v. l. Plat. Soph. 246 B, etc.—2. of events, *to befall* one, *to happen*, Pind. Fr. 171, 4.—3. ὁ προςτυγχάνων, ὁ προςτυχών, *the first person one meets, the first that offers, any body*, like ὁ τυχών, ὁ ἐπιών, Plat. Legg. 808 E, 914 B, cf. Thuc. 1, 97: τὰ πρ. ξένια, the gifts *that come to one's share*, Eur. Alc. 754: τὸ προςτυχόν, *a common, every-day matter*, Plat. Tim. 34 C: ἐκ τοῦ προςτυχόντος, by *chance*.

Πρόστῡλος, ον, (πρό, στῦλος) *with pillars in front*, Vitruv. 3, 1.

Πρόστυμμα, ατος, τό, (προστύφω) *the process of preparing wool before dyeing it*.

Πρόςτῠπος, ον, (πρός, τύπος) *executed in low relief* (*basso relievo*), opp. to ἔκτυπος, Stallb. Plat. Symp. 193 A, cf. Ath. 199 E:—generally, *lying flat*, φύλλα, Diosc. Hence

Προςτῠπόω, ῶ, *to execute in low relief*, opp. to ἐκτυπόω.—II. *to press flat* Chirurg. Vett.

Πρόστυπτος, ον, (προστύφω) *pressed beforehand*, esp. of wool.

Προςτύπωσις, ἡ, (προςτυπόω) *a pressing flat*, Paul. Aeg. [ῠ]

Προστύφω, f. -ψω, (πρό, στύφω) *to press beforehand*; esp. *to prepare* wo *for receiving and keeping its colour*, Theophr. [ῡ]

Προςτῠχής, ές, (προςτυγχάνω) *being in* or *near, engaged in* or *with*, τινί Plat. Polit. 264 C; *meeting with*, τινί Id. Epin. 973 B, etc.; πρ. γίγνεται προςτυγχάνει, Id. Legg. 951 D

Πρόστῳον or πρόστωον, ου, τό,=πρόστοον, Plat. Prot. 314 E; cf. Lob. Phryn. 495.

Προςυβρίζω, f. -ίσω, (πρός, ὑβρίζω) *to insult, maltreat besides,* Dem. 524, 24.

Προσυγγίγνομαι, old Att. προξυγγ-, (πρό, συγγίγνομαι) dep. mid., *to come together, speak with* one *beforehand,* τινί, Thuc. 8, 14.

Προσύγκειμαι, (πρό, σύγκειμαι) as pass., *to be established before,* Joseph.

Προσυγχέω, f. -χεύσω, (πρό, συγχέω) *to confuse before,* Polyb. 5, 84, 9.

Προσυζεύγνῡμι, *to yoke, join together beforehand.*

Προςῠλακτέω, ῶ, (πρός, ὑλακτέω) *to bark at,* τινί, Dion. H.

Προσῡλάω, ῶ, f. -ήσω, *to rob, spoil, plunder beforehand.*

Προσυλλέγω, *to collect before.*

Προσυλλογίζομαι, (πρό, συλλογίζω) dep. mid., *to conclude by a prosyllogism* (cf. sq.), Arist. An. Pr. 2, 19, 2. Hence

Προσυλλογισμός, οῦ, ὁ, *a syllogism, the conclusion of which forms the major premiss of another,* Arist. An. Pr. 1, 25, 11: and

Προσυλλογιστέον, verb. adj., *one must use a prosyllogism,* Arist. Top. 6, 10, 4.

Πρόςῡλος, ον, (πρός, ὕλη) *belonging to, adhering to matter,* Eccl.

Προσυμβάλλω, (πρό, συμβάλλω) *to put together beforehand,* Hipp.

Προσύμβολον, ου, τό, *a previous sign, foretoken, prognostic.*

Προσυμμίγνῡμι and -μίσγω, (πρό, σύμμιγνυμι) *to intermix, mingle together first,* Hdt. 7, 129.

†Πρόσυμνα, ἡ, *Prosymna,* an ancient in Argolis with a temple of Juno, Strab. p. 373: acc. to Paus. 2, 17, 1, the tract around the temple of Juno.

Προσυμφύομαι, (πρό, σύν, φύω) as pass., with aor. 2 and pf. act., *to grow together before,* Hipp.

Προσυμφωνέω, ῶ, (πρό, συμφωνέω) *to accord, harmonise beforehand,* Sext. Emp.

Προσυναθροίζω, *to assemble together.*

Προσυνάπτω, (πρό, συνάπτω) *to connect* or *unite beforehand,* Joseph.

Προσυνίημι, (πρό, συνίημι) *to perceive* or *observe beforehand,* Hipp.

Προσυνίστημι, (πρό, συνίστημι) *to recommend* or *praise before,* Dion. H.

Προσυνοικέω, ῶ, (πρό, συνοικέω) *to live together before:* esp., *to live with* one *before marriage,* τινί, Hdt. 3, 88.

Προσυνοικίζω, (πρό, συνοικίζω) *to make to live together before;* esp., *to marry before to* one, τινί, M. Anton.

Προσυντελέω, ῶ, f. -έσω, *to complete, finish together before.*

Προσυντίθεμαι, *to make a contract beforehand with* one, τινί.

Προσυντρίβω, f. -ψω, *to crush* or *break in pieces before.* [ῑ]

Προςυπᾰκούω, (πρός, ὑπακούω) *to understand* something *not expressed, to supply in thought,* τι, Plat. Legg. 898 D: esp. in Gramm., like Lat. *subaudire.*

Προςυπαντάω, ῶ, *to meet with.*

Προςυπάρχω, (πρός, ὑπάρχω) *to exist besides;* οὐδὲ ταφῆναι προςυπῆρχεν ἐμοί, and *besides I could* not have been buried, Dem. 549, 12.

Προςυπεμφαίνω, *to indicate privately besides.*

Προςυπεργάζομαι, f. -άσομαι, dep. mid., *to arrange for* another *privately.*

Προςυπέχω, (πρός, ὑπέχω) sc. λόγον, *to be answerable also for* a thing, c. gen. Dem. 1436, 7.

Προςυπισχνέομαι, dep. mid., *to promise besides.*

Προςυποβάλλω, *to substitute falsely besides.*

Προςυπογράφω, f. -ψω, (πρός, ὑπογράφω) *to sketch out besides,* Longin. [ᾰ]

Προςυποδείνῡμι, (πρός, ὑποδείκνυμι) *to show besides,* τινί τι, Polyb. 23, 10, 4.

Προςυποθήγω, f. -ξω, (πρός, ὑποθήγω) *to whet upon,* τινί τι, Ael. N. A. 9, 16.

Προςυπολαμβάνω, (πρός, ὑπολαμβάνω) *to suppose besides,* Arist. Coel. 4, 1, 6.

Προςυπομιμνήσκω, (πρός, ὑπομιμνήσκω) *to remind* one *of* a thing *besides,* τινά τι, Polyb. 39, 2, 2.—II. *to add in a memoir* or *history,* Strab.

Προςυπομνημᾰτίζω, (μνῆμα) = foreg.

Προςυποπτεύω, (πρός, ὑποπτεύω) *to suspect besides,* Dio C.

Προςυποτάσσω, (πρός, ὑποτάσσω) *to range under* another *besides,* Sext. Emp.

Προςυποτίθεμαι, *to assume in addition to* or *together.*

Προςυποτοπέω, ῶ, also as dep. pass.: *to conjecture besides.*

Προςυπουργέω, ῶ, *to be instrumental, assist in besides.*

Προσῡριγγόω, ῶ, (πρό, συριγγόω) *to make into a tube, hollow out first,* Diod.

Προσῡρίσσω, Att. -ττω, f. -ξω, (πρό, συρίσσω) *to whistle by way of signal beforehand,* Polyh. 8, 22, 5

Προςῠφαίνω, (πρός, ὑφαίνω) *to interweave with,* ἀθανάτῳ θνητόν, Plat. Tim. 41 D.

Προςυφίσταμαι, (πρός, ὑπό, ἵστημι) *to exist* or *take place together.*—2. *to present itself to the mind from without,* M. Anton. 5, 19.

Προςυψόω, ῶ, (πρός, ὑψόω) *to heighten besides, still farther,* LXX.

Προςφᾰγεῖν, inf. aor. of προςεσθίω, *to eat over and above.* Hence

Προςφάγημα, ατος, τό,=sq. Aesop. [ᾰ]

Προςφάγιον, ου, τό, (προςφᾰγεῖν) *any thing eaten with other food;* like προςόψημα: generally, *something to eat,* N. T.

Πρόσφαγμα, ατος, τό, *that which is sacrificed beforehand;* generally, *a victim,* πρόσφαγμα τύμβῳ, Eur. Hec. 41, ubi v. Herm., cf. Plut. Thes. et Rom. 2:—also *a sacrifice, slaughter,* Aesch. Ag. 1278: from

Προσφάζω, later Att. -σφάττω, (πρό, σφάζω) *to sacrifice beforehand,* τινί, Eur. Hel. 1255, Plat. Minos 315 E.

Προςφαίνομαι, (πρός, φαίνω) as pass., *to appear besides,* Xen. Cyr. 4, 5, 57.

Προςφάσθαι, inf. mid. from πρόςφημι, Od. 23, 106.

Πρόςφᾰτος, ον, (πρός, *φένω, πέφαμαι) *lately slain, fresh-slaughtered,* Il. 24, 757; νεκρὸς πρ., a *fresh* corpse, Hdt. 2, 89; 121, 5; then, generally, *fresh, new,* Lat. *recens,* δίκαι, Aesch. Cho. 804; ὀργή, Lys. 151, 5:—πρόςφατον, as adv. of time, *lately,* Pind. P. 4, 533; cf. Lob. Phryn. 374. Adv. -τως, Polyb. 3, 37, 11.

Προςφερής, ές, (προςφέρω) *brought to* or *near, approaching:* hence,—2. metaph., *like, resembling,* τινί, Hdt. 2, 105; 4, 33, Aesch. Ag. 1218, etc.; cf. Valck. Diatr. p. 6 C; and v. sub sq. B. 3, ἐμφερής, προςεμφερής.—II. =ποόςφορος, *conducive, useful,* τινι, Hdt. 5, 111, where Schäf. from one MS. προφεοέστερον.

Προςφέρω, f. προςοίσω, (πρός, φέρω); *to bring to* or *upon,* τινί τι, τι πρός τι, Hdt. 3, 87:—in various relations, as, πρ. χεῖράς τινι, *lay* hands *upon...* Pind. P. 9, 62; πρ. τινὶ ἀνάγκην, Hdt. 7, 136, 172 (where however most MSS. have mid.), Aesch. Cho. 76; and without dat.; πρ. βίην, *to apply* force, Hdt. 3, 19; πρ. μηχανάς, Id. 6, 18; πρ. καινὰ σοφά, Ar. Thesm. 1130; ἴαμα, Thuc. 2, 51:—πρ. τόλμαν, *to bring* it *to bear,* Pind. N. 10, 55:—also, πρ. πόλεμον, Hdt. 7, 9, 3; but, πρ. τινὶ λόγον, *to make* a speech *to a* person, i. e. make him an offer, Hdt., 3, 134; 5, 30, etc.; so, without λόγους, *to make proposals,* Hdt. 3, 74; 5, 40; so, πρ. ἔπος, Eur. Ion. 1002; δῶρα, Thuc. 2, 97.—2. simply, *to add,* Soph. O. C. 481, Plat. Theaet. 205 C.—3. *to set* (meat) *before* one, Xen. Mem. 3, 11, 13 and 14; c. inf., πρ. τινὶ ἐμφαγεῖν, Xen. Cyr. 7, 1, 1; cf. infra C.—4. *to bring forward, quote,* Pind. O. 9, 162, Dem. 937, 16.—II. *to contribute, to bring in, yield,* like Lat. *conferre,* ἑκατὸν τάλαντα πρ., Hdt. 3, 91, Xen. Vect. 4, 15, Dem. 816, 11; but, πρ. μετοίκιον, *to pay* an alien-tax, Xen. Vect. 2, 1: τὰ προςφέροντα, *sources of income.*—III. *to bring* one thing *near* another, *make* it *like,* πρ. νόον ἀθανάτοις, Pind. N. 6, 7, cf. Fr. 173; so, πρ. τρόπους παιδί, Incert. ap. Schol. Pind. N. 3, 117; cf. infra B. III.

B. in pass., *to be borne* or *carried, go to* or *towards,* and of ships *to put in,* εἰς λιμένα, Xen. Cyr. 5, 4, 6: hence,—2. *to rush against* or *upon, attack, assault,* freq. in Hdt., sometimes πρός τινα, as 5, 34, Xen. An. 7, 1, 6; sometimes τινί, as Hdt. 5, 109, Thuc. 4, 126; and absol., *to rush, make an onset,* etc., κατὰ τὸ ἰσχυρότατον προςενείχθησαν, Hdt. 9, 71; ἐκ τοῦ Ἰκαρίου πελάγεος προςφερόμενοι, *bursting forth* or *out of* it, Hdt. 6, 96: but, also,—3. in good sense, *to go to* or *towards, approach, to join* or *associate one's self with, agree with,* and, generally, *to have dealings with, behave one's self* in a certain way *towards,* τινί or πρός τινα, Thuc. 5, 105, 111, Eur. Cycl. 176, etc., cf. Heind. Plat. Theaet. 151 B; πρ. ξυμφοραῖς, *to meet* them, Thuc. 4, 18: and, absol., *to behave* or *bear one's self,* Hdt. 7, 6:—προςφέρεσθαι πρὸς λόγον, *to answer* it, Xen. Cyr. 4, 5, 44.—4. προςφέρεσθαί τινι, *to come near* one, *be like* him, εἴς τινα or τι, Hdt. 1, 116 (cf. supra A. III): opp. to διαφέρειν.—II. προςφέρεσθαί τινι, *to be put* or *imposed upon* one, τὰ προςφερόμενα πρήγματα, Hdt. 2, 173.—III. of things, *to be managed,* Plat. Lys. 223 B.

C. mid., προςφέρεσθαί τι, *to take to one's self, enjoy,* esp., πρ. σῖτον, ποτόν, *to eat, drink,* Aeschin. 20, 26; (hence in pass., τὰ προςφερόμενα, *meat* or *drink, food,* Xen. Cyn. 6, 2; cf. supra A. I. 3, προςφορά III):—so in Soph. Phil. 1108, προςφέρειν φορβάν (sub. ἑαυτῷ) = προςφέρεσθαι.—2. like the act., *to apply,* μηχανήν, Polyb. 1, 18, 11, etc.

Προςφεύγω, (πρός, φευγω) *to flee for refuge to,* τινί, Plut. Pomp. 46, etc.

Προςφευκτέον, verb. adj., *one must stand an action besides,* Dem. 977, 27.

Πρόςφημι, (πρός, φημί) *to speak to, address,* τινά, Hom. (who also sometimes has it absol.), and Hes.; both usu. in aor. act. προςέφην, ης, η: but Hom. also has inf. mid. προςφάσθαι, Od. 23, 106.

Προςφθέγγομαι, f. -γξομαι, (πρός, φθέγγομαι) dep. mid., *to call to, accost, salute*, τινά, Eur. Hipp. 1097, etc.—II. *to call by name, call*, πρ. τινά τι, Pind. O. 10 (11), 61, Eur. Alc. 331; cf. Plat. Polit. 287 E. Hence

Προςφθεγκτέον, verb. adj., *one must pronounce*, v. l. Dem. 977, 27.

Προςφθεγκτήριος, α, ον, (προςφθέγγομαι) *accosting*, δῶρα πρ., gifts *brought* to a bride *with a salutation*.

Προςφθεγκτικός, ή, όν, =foreg.

Προςφθεγκτός, όν, (προςφθέγγομαι) *addressed, saluted* by one, τινός, Soph. Phil. 1067.—II. act. *addressing, saluting*.

Πρόςφθεγμα, ατος, τό, (προςφθέγγομαι) *an address, salutation*; esp. in plur., *words, accents*, Aesch. Ag. 903, Soph. Phil. 235, and freq. in Eur.; in sing., Soph. Aj. 500:—cf. προςφώνημα.

Πρόςφθεγξις, ἡ, *an addressing, saluting*.

Προςφθείρομαι, (πρός, φθείρω) as pass., *to go to destruction, arrive in an evil hour*, ἤν σοι λοιδορῆται προςφθαρείς, if he be *unlucky enough to meet* and insult you, Ar. Eccl. 248; θεούσῃ νηὶ προςφθαρείς, *having been so unlucky as to meet* a swift ship, Ael. N. A. †2, 17†; so, γυναικὶ or πόρνῃ προςφθαρῆναι, Alciphr. 1, 32, 34; like φθείρεσθαι πρός τινα.

Πρόςφθογγος, ον, (προςφθέγγομαι) *addressing, saluting*, μῦθοι πρ., words *of salutation*, Aesch. Pers. 153, βοὰ πρ. σοι νόστου, Ib. 935.

Προςφθονέω, ῶ, (πρός, φθονέω) *to bear envy towards*, Plut. Camill. 36.

Προσφίγγω, f. -γξω, (πρό, σφίγγω) *to bind beforehand*, Clem. Al.

Προςφίλεια, ας, ἡ, (προςφιλής) *kindness, good-will, friendship*, Aesch. Theb. 515. [ῐ]

Προςφιλής, ές, (πρός, φιλέω) *dear, beloved*, Hdt. 1, 123, in superl.; πρ. τινι, *dear* or *friendly* to one, Id. 1, 163, Soph. Phil. 587: also of things, *pleasing, grateful, dear*, Lat. *gratus*, ἔργον, Aesch. Theb. 580: στολή, χάρις, Soph. Phil. 224, 558.—II. act., of persons, *kindly affectioned, grateful*, ὥς μ' ἔθεσθε προςφιλῆ, Soph. Phil. 532. Adv. -λῶς, *kindly*, Soph. El. 442: πρ. ἔχειν τινί, to be *kindly affectioned* to one, Xen. Hell. 2, 3, 44; πρ. χρῆσθαί τινι, Id. Mem. 2, 3, 16.

Προςφῐλοκᾰλέω, ῶ, (πρός, φιλοκαλέω) *to add from a love of splendour*, Strab. p. 624.

Προςφῐλονεικέω, ῶ, (πρός, φιλονεικέω) *to vie with* another *in* any thing, τινὶ πρός τι, Polyb. 2, 19, 6.

Προςφῐλοσοφέω, ῶ, (πρός, φιλοσοφέω) *to study philosophy besides, to speculate further upon*, c. dat. rei, Luc. Tim. 6.—II. *to philosophise with* another, c. dat. pers., Id. Gall. 11.

Προςφῐλοτεχνέω, ῶ, (πρός, φιλοτεχνέω) *to employ further art*, Athenio Samoth. 1, 25.

Προςφῐλοτῑμέομαι, (πρός, φιλοτιμέομαι) dep., c. fut. mid., aor. mid. et pass., *to take to one's self as a further honour*, Ael. V. H. 9, 9.

Προςφοιτάω, ῶ, f. -ήσω, (πρός, φοιτάω) *to go to* one *frequently, to haunt* or *come constantly to*, as shops, etc., Lys. 166, 37; πρὸς τόπον, Id. 170, 8, Dem. 786, 8.

Προςφορά, ᾶς, ἡ, (προςφέρω) *a bringing to, applying*, κλιμάκων, Polyb.: *application, use*, Plat. Legg. 638 C.—II. (from pass.) *that which is brought to* a person or thing, *an addition, increase*, Herm. Soph. O. C. 1272: *a kindness, benefit*, Lat. *beneficium*, Ib. 581.—2. *intercourse, conversation*.—III. (from mid.) *that which one takes to one's self, food, victuals*, Hipp., v. Wyttenb. Plut. 2, 129 E:—*flavour, smell*, Ath. 33 F.

Προςφορέω,=προςφέρω, Hdt. 1, 82. Hence

Προςφόρημα, ατος, τό,=προςφορά III, Eur. El. 423.

Πρόςφορος, ον, Dor. ποτίφ-, Pind.: (προςφέρω):—*serviceable, useful, profitable*, τινί, to one, Hdt. 7, 20, Soph. O. C. 1774, Eur., etc.; also absol., Hdt. 4, 14, Soph., etc.: hence,—2. *suitable, fitting*, Pind. N. 3, 54; 8, 82, etc., cf. sub ἀνηγέομαι: *suited to, fit* or *meet for*, τινί, Pind. N. 7, 93, Eur. Supp. 338, Hec. 1246, Thuc., etc.; (so, in Pind. N. 9, 17, where the gen. is usu. read, Herm. and Böckh have restored the dat.), c. inf., *fit* or *meet* to do, Aesch. Eum. 207, cf. Elmsl. Heracl. 481.—3. τὰ πρόςφορα, *fitting service, attention meet*, τινός, *for* a thing, Aesch. Cho. 711, 714, etc.: also, τὰ, πρ., as adv., *fitly*, Eur. Hipp. 112.—II.=προςφερής, *approaching to*, i. e. *like*, τινί, Eur. Phoen. 192.—III. *that which is taken* or *eaten*. Adv. -ρως.

Προσφρᾱγίζω, *to seal beforehand*.

Προςφῠγή, ῆς, ἡ, (προςφεύγω) *a refuge*.

Πρόςφῠγος, ον, (προςφεύγω) *fleeing to*, esp. *for refuge*, Aesop.

Προςφῠέως, Ion. adv. from προςφυής, Hdt.

Προςφῠή, ῆς, ἡ, (προςφύω)=πρόςφυσις, Arist. H. A. 4, 4, 8.

Προςφῠής, ές, (προςφύω) *growing upon*; hence, *hanging upon* or *to*, ἔκ τινος, Od. 19, 58; elsewh., usu., πρ. τινί, *clinging to, attached* or *devoted to*, Plat. Rep. 519 B, Phil. 64 C.—II. *naturally belonging to, suitable* or *fitted for* a thing, Ep. Plat. 344 A:—adv. -ῶς, Ion. -έως, e. g. προςφυέως λέγειν, to speak *suitably, ably*, Hdt. 1, 27.

Προςφυλακή, ῆς, ἡ, *a keeping guard in* or *at*, v. l. Polyb. 3, 75, 4, for προφυλ-.

Πρόςφῠμα, ατος, τό, (προςφύω) *an appendage*, Dem. Phal.

Πρόςφυξ, ῠγος, ὁ, (προςφεύγω) *a runaway protected by another*: hence, also, *a client*, Hdn.

Προςφῡσάω, ῶ, f. -ήσω, (πρός, φυσάω) *to blow upon* or *fan besides*, Arist. Mirab. 144; πρ. πόλεμον, Polyb. 11, 5, 5.

Πρόςφῠσις, εως, ἡ, (προςφύομαι) *a growing to, clinging to*, as a man to his horse, Xen. Eq. 1, 11: πρ. τῆς τροφῆς, *assimilation* of food, Arist. Probl. 2, 3.—II. *the place of joining, joint*, τοῦ ἰσχίου, Hipp., cf. Foës. Oecon.

Προςφῠτεύω, *to plant besides* or *at the same time*.

Προςφύω, f. -φύσω: aor. 1 προςέφῡσα (πρός, φύω):—*to make to grow to*; hence, *to fix* or *fasten to*: metaph., προςφύειν τι λόγῳ, *to fix* by words, i. e. *to confirm, prove*, Aesch. Supp. 276, Ar. Nub. 372.—II. more freq. in pass., with intr. tenses of act., aor. 2 προςέφῠν, pf. προςπέφυκα:—*to grow to* or *upon*; hence, *to hang upon, cling to*, τῷ προςφὺς ἐχόμην, Od. 12, 433; so part. fem. προςφῦσα, Il. 24, 213; so too in Plat. Legg. 728 B, Tim. 45 A; of a fish, τὠγκίστρῳ ποτεφύετο, Theocr. 21, 46: προςφύντες ἔχονται τοῦ χρυσίου, they cling *fast* to it, Luc. Pisc. 51.

Προςφωνέω, ῶ, f. -ήσω, (πρός, φωνέω) *to call* or *speak to, address, accost*, τινά, freq. in Hom.; absol., Od. 10, 109, etc.: when a dat. is added, as in τοῖσιν προςεφώνεε, Od. 22, 69, τοῖσιν is not *to them*, but *in these words*.—2. *to call by name*; and so, *to speak of*, Aesch. Cho. 1015, Soph. El. 1213.—3. πρ. τινα βασιλέα, *to salute* him king, Polyb. 10, 38, 3, etc. Hence

Προςφωνήεις, εσσα, εν, *addressing, capable of addressing*, Od. 9, 456, in Dor. form ποτιφωνήεις.

Προςφώνημα, ατος, τό, (προςφωνέω) *that which is addressed to* another, *an address*, like πρόςφθεγμα, in plur., Soph. O. C. 325, Eur. Alc. 1144; in sing., Soph. O. C. 891. Hence

Προςφωνηματικός, ή, όν, *usual in addressing*, Dion. H.

Προςφώνησις, ἡ, (προςφωνέω) *an addressing*.

Προςφωνητικός, ή, όν,=προςφωνηματικός.

Προςχαίνω, f. -χᾰνοῦμαι: aor. προςέχανον: pf. in pres. signf. προςκέχηνα, (πρός, χαίνω). *To gape* or *stare open-mouthed at* one; μὴ χαμαιπετὲς βόαμα προςχάνῃς ἐμοί, fall not prostrate before me with loud cries, Aesch. Ag. 920:—*to gape eagerly at*, τινί, like Lat. *inhiare*, Polyb. 4, 42, 7.

Προςχαίρω, (πρός, χαίρω) *to rejoice at*, τινί, Plut. Anton. 29.

Προςχᾰλκεύω, *to fasten on by welding*.

Προςχᾰρίζομαι, (πρός, χαρίζομαι) dep. mid., *to gratify* or *satisfy besides*, τινί, Xen. Oec. 13, 9; τινί τι, *to grant him so* much, Luc. D. Meretr. 9, 5.

Προσχεθεῖν, aor. form of προέχω (v. sub σχέθω) *to hold before*, τι:—mid., *to ward off from one's self*, χειρὶ προεσχεθόμην βέλεμνα, Theocr. 25. 254.

Πρόσχειρος, ον, (χείρ) *close at hand, near to*.

Πρόσχερος, ον,=foreg., dub. l. Ath. 149 B.

Πρόσχεσις, ἡ, (προέχω) *a holding before*.

Προςχέω, f. -χεύσω, (πρός, χέω) *to pour to* or *on*, LXX:—mid., *to pour on one's self*, Hipp.; *to have poured on one*, Arist. Probl. 3, 26, 5.

Πρόσχημα, ατος, τό, (προέχω) *that which is held before*; hence,—I. *that which is held before to cover, a skreen, cloak*, τὸ σῶφρον τοῦ ἀνάνδρου πρ., Thuc. 3, 82: hence, *a pretence, pretext*, freq. in Hdt., usu. c. gen., as, πρ. τοῦ στόλου, τοῦ πολέμου, *the alleged cause of* the campaign, *the pretence for* it, Hdt. 6, 44, Polyb. 11, 6, 4; πρόσχημα ποιεῖσθαι ὡς ἐπ' Ἀθήνας ἐλαύνειν, make *a pretence* or *show* of marching against Athens, Hdt. 7, 157, cf. Thuc. 5, 30; so, πρ. ἦν ἀμύνασθαι, Thuc. 1, 96: πρόσχημα, as acc. absol., *by way of a pretext*, Hdt. 9, 87.—II. *that which is put over by way of ornament, clothing*, Plat. Prot. 316 D, 317 A: hence, *outward show, an ornament*, Plat. Rep. 495 C; so, Miletus is called πρόσχημα τῆς Ἰωνίης, Ionia's *chief ornament*, Wess. Hdt. 5, 28; and the Pythian games πρόσχημα Ἑλλάδος, Soph. El. 682, ubi v. Herm.; cf. Ar. Ran. 913.—III. generally, *a form, figure*, Heind. Plat. Hipp. Maj. 286 A: *the outward appearance, state condition*, e.g. of a wound, Hipp. Hence

Προσχημᾰτισμός, οῦ, ὁ, in Gramm., *the lengthening by a syllable*; also παραγωγή.

Προσχίζω, f. -ίσω, *to split, cleave beforehand*.

†Πρόσχιον, ου, τό, *Proschium*, a city of Aetolia, Thuc. 3, 102; cf. Πυλήνη.

Πρόσχισμα, ατος, τό, (προσχίζω) *a sort of slit* or *slashed shoe*, Ar. Fr. 670.—2. *part of a shoe*, Arist. Rhet. 2, 19, 10, Probl. 30, 8, 3.

Προςχλευάζω, (πρός, χλευάζω) *to mock, jeer besides*, Polyb. 4, 16, 4.

Πρόςχορδος, ον, (πρός, χορδή) *attuned to a stringed instrument;* generally, *in harmony with, τινί;* hence, ἀποδιδόναι τὰ φθέγματα τοῖς φθέγμασι πρόςχορδα, to make voices *harmonize with* voices, Plat. Legg. 812 D.

Πρόςχορος, ον, (πρός, χορός) *belonging to a chorus*, Ar. Fr. 396.

Προςχόω, old pres. for *προςχώννυμι*, Thuc. 2, 75, 102.

Προςχράομαι, f. -ήσομαι, (πρός, χράομαι) dep. mid., *to avail one's self of* a thing *besides, τινί*, freq. in Plat.; *τινὶ πρός τι*, Id. Criti. 115 A, cf. Phileb. 44 D.

Προςχρῄζω, f. -ῄσω: Ion. -χρηΐζω, f. -ηΐσω (πρός, χρῄζω):—*to require* or *desire besides*, c. gen. rei, Hdt. 5, 11, 18; but also c. gen. pers. et inf., *προςχρηΐζω ὑμέων πείθεσθαι* Μαρδονίῳ, *I request* you *to* obey him, Hdt. 8, 140, 2, cf. Soph. O. T. 1155; so in poetry, when it is used c. acc. only, an inf. may easily be supplied, as *πεύσεσθε πᾶν ὅπερ προςχρῄζετε* (sc. *πυθέσθαι*), Aesch. Pr. 641, cf. 787, Soph. O. C. 520:—c. gen. pers. only, Soph. Phil. 1055.

Πρόςχρησις, ἡ, (προςχράομαι) *use in* a thing, M. Anton. 7, 5, Longin. 27, 2.

Προςχρηστέον, verb. adj. from *προςχράομαι*, *one must use besides*, Plat. Legg. 713 A.

Προςχρίμπτω, (πρός, χρίμπτω) *to touch, graze*, Orph. Lith. 53.

Προςχρίω, (πρός, χρίω) *to smear upon*, Hipp. [ῑ]

Προςχρώννῡμι, f. -χρώσω, (πρός, χρώννυμι) *to rub* or *spread upon*, Diod.

Προςχρῶτα, adv., *body to body* (cf. *συγχρῶτα*), Artemid. 1, 79.

Πρόςχῠσις, ἡ, (προςχέω) *a pouring upon*, N. T., Longin.

Προςχύτης, ου, ὁ, (προςχέω) *one who pours upon.* [ῠ]

Πρόςχωμα, ατος, τό, *mud deposited by water, alluvial soil:* esp., *the bar* of a river, Νείλου, Aesch. Pr. 847: *a mound*, LXX: from

Προςχώννῡμι and *-νύω:* f. *-χώσω:*—a pres. *προςχόω* also occurs in Thuc., v. infra, (πρός, χώννυμι)—*to pour to* or *upon:* esp. of water, *to deposit* mud, silt, etc.; hence,—1. πρ. *χωρία*, *to form* new lands *by deposition*, Hdt. 2, 10.—2. *to choke up with mud*, etc., *silt up*, Hdt. 2, 99, Thuc. 2, 102; πρ. τὰς ἀνωμαλίας, *to fill up* hollows, *level*, Polyb. 9, 41, 4.—II. *to throw earth against*, hence in pass., ᾗ *προςεχοῦτο* [τὸ τεῖχος], where [the wall] *had earth thrown against it*, Thuc. 2, 75.

Προςχωρέω, ῶ, f. -ήσω, (πρός, χωρέω) *to go to, approach*, c. dat., *προςεχώρεον στρατόπεδον στρατοπέδῳ*, Hdt. 4, 112, cf. Thuc. 3, 32.—II. *to come* or *go over to, join* another, *τινί*, Hdt. 1, 58, and Thuc.; *πρός τινα*, Thuc. 3, 61; also πρ. ἐς ὁμολογίαν or ὁμολογίᾳ, Hdt. 7, 156, Thuc. 2, 100; πρ. τινὶ ἐς ξυμμαχίαν, Thuc. 1, 103; *to surrender, give in, τινί*, Xen. An. 5, 4, 30: so in mid., *to give one's self quite up to, πρός τινα*, Plat. Rep. 539 A.—2. *to accede, assent* or *agree to*, *πρὸς τὰς ἀνθρωπηΐας γνώμας*, Hdt. 8, 60, 3, cf. 8, 108; 9, 55; πρ. λόγοις *τινός*, *to yield to, concur in* one's views, Soph. Phil. 964.—3. *to approach*, i. e. *to agree with, be like, τινί*, Hdt. 4, 104; *πρός τι*, 1, 172.—4. *to put faith in, believe, τινί*, Id. 5, 45. Hence

Προςχώρησις, εως, ἡ, *a going to* or *towards, approach*, Plat. Tim. 40 C.—II. *a surrendering to, joining.*

Προςχώριος, ον,=sq., dub. in Paus.

Πρόςχωρος, ον, (πρός, χώρα) *lying near, neighbouring*, *τόπος*, Aesch. Pers. 273, Soph. O. T. 1127; *ξένοι*, Id. O. C. 493: but, *οἱ πρόςχωροί τινος*, one's *neighbours*, Hdt. 9, 15, Thuc. 8, 11, Plat., etc.:=ἐγχώριος, Soph. O. C. 1065.

Πρόςχωσις, εως, ἡ, (προςχώννυμι) *a pouring to* or *upon*, esp., *a depositing* mud, etc.; and so,=πρόςχωμα, Thuc. 2, 102.—II. *a bank* or *mound raised against* a place, Ibid. 77.

Προςψαύω, Dor. ποτιψαύω, (πρός, ψαύω) *to touch upon, touch, τινί*, Pind. Fr. 86, 2, cf. P. 9, 213: absol., Soph. Phil. 1054, O. C. 330.

Προςψεύδομαι, f. -σομαι, dep. mid., *to tell a lie besides.*

Προςψηφίζομαι, (πρός, ψηφίζω) as mid., *to vote besides, τινά*, c. inf., Lys. 105, 23; *to grant by a majority of votes*, Plut. Cat. Min. 32, etc.

Προςψῐθῠρίζω, (πρός, ψιθυρίζω) *to whisper, chirp, whistle to, τί τινι*, Mel. 90.

Προςψύχω, (πρός, ψύχω) *to make still colder*, Hipp., Anth. P. append. 368. [ῡ]

Πρόσω, poet. *πρόσσω;* Att. *πόρσω* (as also in Pind. O. 3, 78); and in later Att. *πόῤῥω*, like Lat. *porro;* adv. (πρό, πρός).—I. of space, *forwards, onward, further on*, oft. in Hom., esp. with the verbs *ἄγειν* or *φέρειν*, and with part. pass., *ἱέμενος, ὁρμενος, τετραμμένος, μεμαώς;* so in Trag., πρ. *πέμπειν*, Aesch. Ag. 853; *βῆναι, ἕρπειν*, Soph. Tr. 195, 547; *μὴ πόρσω φωνεῖν*, to speak no *further*, Id. El. 213:—generally, opp. to *ἐγγύς*, *far off, afar*, Hdt. 3, 133; 5, 13, Aesch. Eum. 65; cf. Valck. Phoen. 597.—In orig. signf., *forward;* oft. with the art. τὸ πρ., first in Hdt., and freq. in Att.; ἐς τὸ πρ., Hdt. 1, 5; 3, 25, and Att.: also, τοῦ πρ., Schneid. Xen. An. 1, 3, 1.—2. from Hdt. downwds. freq. c. gen., πρ. τῆς νυκτός, *further*, i. e. *later in* the night, Hdt. 2, 121, 4; πρ. τοῦ ποταμοῦ, *further into* the river, Xen. An. 4, 3, 28; πρ. τῆς πλεονεξίας, *further* to one's advantage, Id. Cyr. 1, 6, 39; ἐς τὸ πρ. μεγάθεος, *further in point of* size or power, Hdt. 3, 154; so, πρ. ἀρετῆς ἀνήκειν, Hdt. 7, 237:—but also with notion of distance, *far from*, οὐ πρ. Ἑλληςπόντου, Hdt. 5, 13; πρ. δικαίων, Aesch. Eum. 414; *οὐ πόῤῥω τῶν διθυράμβων φθέγγεσθαι*, Stallb. Plat. Phaedr. 238 D; *πόῤῥω εἶναι τοῦ οἴεσθαι*, Id. Phaed. 96 E; *πόῤῥω τῶν πραγμάτων*, Isocr. 44 A, etc.;—also foll. by *ἀπό*, πρ. *ἀπὸ τῶν φορτίων*, Hdt. 4, 196; *ἀπὸ τοῦ τείχους*, Xen. Cyr. 5, 4, 49.—II. of time, *forward*, Hom., always in the phrases, *πρόσσω καὶ ὀπίσσω νοεῖν, λεύσσειν, ὁρᾶν*, Il. 1, 343; 3, 109, Od. 24, 452; cf. Plat. Crat. 428 D:—*hereafter*, *κλέος εὑρέσθαι πρόσω*, Pind. P. 3, 196.—III. compar. adv., *πόρσιον*, *farther*, Id. O. 1, 183: superl., *πόρσιστα*, *farthest*, *ὡς π.*, *as far as possible*, Id. N. 9, 69:—but these are only poet.,—the regular forms being *προσωτέρω, -τάτω*, qq. v. (From *πρόσω* come *πρόσωθεν, πρόσσοθεν:* akin to our *far, further*, etc.)

Προςώδης, ες, (πρός, ὄζω) *smelling, stinking*, Galen.

Προςῴδης, ες, (οἰδάω) *swoln.*

Προςῳδία, ας, ἡ, (πρός, ᾠδή) *a song sung to* or *with, an accompanying song*, =ᾠδὴ πρὸς κίθαραν, Critias 48, ubi v. Bach.—II. *the accent accompanying the pronunciation* of a word, *the tone* or *accent* of a syllable, differing from its metrical quantity and rhetorical intonation, Plat. Rep. 399 A.—2. *a mark to show the tone, an accent*, πρ. βαρεῖα, ὀξεῖα, περισπωμένη, *the grave, acute, circumflex*, Gramm.; but they applied the word to other marks of pronunciation, as *the breathing, apostrophé, hypodiastolé*, and the usual mark for length or shortness.—3. *the doctrine of accentuation.*—4. later, *the doctrine of the quantity* of syllables, i. e. *prosody* in our sense. Hence

Προςῳδιακός, ή, όν,=sq.: and

Προςῳδικός, ή, όν, *belonging to accentuation.*—II. ποὺς πρ., a foot *consisting of two long syllables, and one short*, more correctly written *προςοδιακός:*—hence, τὰ πρ., *verses of such feet*, opp. to the dactylic, Dion. H.

Προςῴδιον, τό, f. l. for *πρόςοδιον.*

Προςῳδός, όν, (πρός, ᾠδή) *singing* or *sounding to, harmonizing* or *in harmony with, τινί*, Eur. Ion 359; πρ. *μέλος*, a song *in harmony*, Id. Plisth. 6, 2: so, metaph., πρ. *στοναχά*, a groan *in consonance* with grief, Id. Phoen. 1499.

Πρόσωθεν, and in later Att. *πόῤῥωθεν:* Ep. *πρόσσοθεν*, Il. 23, 533. adv. (πρόσω):—*from afar*, Il. l. c., Aesch. Ag. 947, 952, Soph. Tr. 1003, Plat., etc.:—compar. *πoῤῥωτέρωθεν*, Isocr. 45 A.

Προςωθέω, ῶ, f. -ωθήσω and -ώσω, (πρός, ὠθέω) *to push to* or *towards*, Theophr.

Προςωνέομαι, f. -ήσομαι, (πρός, ὠνέομαι) dep. mid., *to buy besides*, Xen. Vect. 4, 7, Dem. 823, 18.

Προςωνομᾰσία, ἡ, dub. l. for *παρωνομασία.*

Προςωνῠμία, ας, ἡ, (πρός, ὄνομα) *a surname*, Plut. Pericl. 8, 39, etc.

Προςώπατα, τά, old Ep. plur. of *πρόςωπον*, q. v.

Προςωπεῖον, ου, τό, (πρόςωπον) *a mask*, Luc. Nigr. 11, Tim. 28, etc.

Προςωπίδιον, ου, τό, dim. from *πρόςωπον*, Ar. Fr. 256. [ῐ]

Προςωπικός, ή, όν, *of* or *belonging to a mask.*

Προςώπιον, ου, τό, and -ωπίς, ίδος, ἡ, dim. from *πρόςωπον*, the Lat. *persolata* (Plin.), a kind of *cucumber*, Diosc.: also, *προςωπῖτις, ιδος*, ἡ, Geop.

†Προςωπῖτις, ιδος, ἡ, sc. *νῆσος*, *Prosopītis*, an island of Aegypt formed by the Canobic and Sebennytic mouths of the Nile, Hdt. 2, 41; Thuc. 1, 109.

Προςωποειδής, ές, (εἶδος) *formed like a face.*

Προςωποληπτέω, ῶ, *to be a respecter of persons*, N. T.: and

Προςωπολήπτης, ου, ὁ, *a respecter of persons*, N. T.: from

Προςωπόληπτος, ον, (πρόςωπον, λαμβάνω) *respecting persons.* Hence

Προςωποληψία, ας, ἡ, *respect of persons*, N. T.

Πρόςωπον, ου, τό: poet. plur. *προςώπατα*, for *πρόςωπα*, Od. 18, 192, Opp. etc.; dat. *προςώπασι*, Il. 7, 212, cf. Lob. Paral. 176:—and a nom. ὁ *πρόςωπος* is quoted from Plat. Com. (Incert. 39, v. Meineke Com. Fragm. 1, p. 173):—(πρός, ὤψ). A *face, visage, countenance*, Hom., always in plur., even of a single person, except in Il. 18, 24; but in the Hymns the sing. is more freq., as in Hes.:—*φαίνειν πρ.*, to unveil, appear, Pind. N. 5, 31; *βλέπειν τινὰ εἰς πρ.*, Eur. Hipp. 280; *εἰς πρ. τινος ἀφικέσθαι*, to come before him, Ib. 720: *κατὰ πρ.* or *πρὸς τὸ πρ.*, *face* to *face*, Xen. Cyr. 1, 6, 43, Cyn. 10, 9; so, *ἡ κατὰ πρ. ἔντευξις*, a *tête-à-tête*, Plut. Caes. 17.—Usu. of the *human* face, *προτομή* being used for that of animals; but, Hdt. 2, 76, uses *πρόσωπον* of the Ibis.—2. later, *the front* of any thing, as of an army, *κατὰ πρόσωπον τάξαι*, *in front*, *facing*, Polyb. 3, 65, 6, etc.—II. later also *one's look*, *countenance*, Lat. *vultus*, Aesch. Ag. 639, 794, etc.:—*τὸ σὸν πρ.*, periphr. for *σύ*, Soph. O. T. 448, cf. Dissen Pind. N. 5, 16.—2.=*προσωπεῖον*, *a mask*, Dem. 433, 22 (and some MSS. give *προσωπεῖον*), cf. Aesch. Eum. 990; also, *πρ. περίθετον*, Aristomen. Goët. 1: hence, *a dramatic part*, *character*, Lat. *persona*.—(On the masks of the ancients, v. Dict. Antiqq. s. v. *persona*.) Hence also,—3. like *πρόσχημα*, Lat. *forma*, *show*, *outward appearance*, *beauty*, Pind. P. 6, 14, cf. I. 2, 13.—III. *a person*, Polyb. 8, 13, 5; 12, 27, 10, N. T., etc.; cf. Jacobson Patr. Ap. p. 6.—2. *a person in grammar.*

Προσωποποιέω, ῶ, *to personify*, i. e. *represent* (lifeless objects, abstract conceptions, etc.) *in human form* or *with human attributes.*—II. *διάλογον πρ.*, *to dramatize* a dialogue, Dion. H.: and

Προσωποποιία, ας, ἡ, *personification*, Vit. Hom.—II. *a dramatizing*: from

Προσωποποιός, όν, (*πρόσωπον*, *ποιέω*) *personifying*, *investing with human attributes.*—II. *dramatizing.*—III. *making masks.*

Προσωποῦττα, ἡ, for *προσωπόεσσα*, (*πρόσωπον*) *a vessel with a face*, Meineke Com. Fragm. 2, p. 51.

Προσωρεύω, (*πρό*, *σωρεύω*) *to heap up before* or *beforehand*, App., Luc.

Προσωτέρω, Att. *πορρωτέρω*, compar. from *πρόσω*, *further*, *further off*, Hdt.; also c. gen., Hdt. 4, 16, etc.; *τὸ προσωτέρω*, Hdt. 1, 105; 3, 45, etc.—II. superl. *προσωτάτω*, Att. *πορρωτάτω*, *furthest*, Hdt., etc.: c. gen., *πορρωτάτω τῶν ὑποψιῶν*, Isocr. 34 C: also, *προσώτατα*, Hdt. 2, 103: *τοῦ προσωτάτω*, Soph. Aj. 731, ubi v. Dind.; al. *προσωτάτου*, but the adjs. *προσώτερος*, *-τατος* seem to be later; Polyb. 5, 34, 8, has *πορρώτερον* as adv.

Προσωφελέω, ῶ, f. *-ήσω*, (*πρός*, *ὠφελέω*) *to help* or *assist besides*, *contribute to assist*, *τινά*, Hdt. 9, 68; absol., Ib. 105: also c. dat.,=*ἐπωφελέω*, Eur. Alc. 41, Heracl. 330. Hence

Προσωφέλημα, ατος, τό, *help* or *aid in* a thing, Eur. Med. 611: and

Προσωφέλησις, εως, ἡ, *help*, *aid*, *advantage*, Soph. Phil. 1406.

Προσωφελητέον, verb. adj. from *προσωφελέω*, *one must assist*, Xen. Ages. 11, 8.

Πρόταγμα, ατος, τό, (*προτάσσω*) *the van*, Diod., Plut. Lucull. 28.

Προταινί, adv., *in front of*, *πρ. τάξεων*, Eur. Rhes. 523. [ῐ]

Προταίνιος, α, ον, = *ποταίνιος*. Adv. *προταίνιον*,=foreg.

Προτακτέον, verb. adj. from *προτάσσω*, *one must place in front*, Xen. Mem. 3, 1, 10; *one must prefer*, *τί τινος*, Aeschin. 78, 8.

Προτακτικός, ή, όν, *placing before.*—II. *placed before*: hence in Gramm., *ἄρθρον πρ.*, the *prepositive* article ὁ, ἡ, τό: from

Πρότακτος, ον, or *-τός*, *όν*, (*προτάσσω*) *posted in front*, *οἱ πρ.*, *the van*, Plut. Camill. 41, Crass. 23, etc.; cf. Lob. Paral. 491.—II. *predetermined.*

Προτᾰλαιπωρέω, ῶ, also as dep. pass., *to suffer beforehand.*

Προτᾰμῐεῖον, ου, τό, (*πρό*, *ταμιεῖον*) *a room before a magazine* or *storeroom*, Schneid. Xen. Hell. 5, 4, 5.

Προτᾰμιεύω, (*πρό*, *ταμιεύω*) *to lay in beforehand*, Luc. Salt. 61: also as dep.

Προτάμνω, Ion. for *προτέμνω*; hence *-τᾰμοίμην*, opt. aor. mid., Od.; and *-τᾰμών*, part. aor., Hom.

Πρόταξις, ἡ, (*προτάσσω*) *a posting in front.*—II. *predetermination*, Clem. Al.

Προτᾰράσσω, f. *-ξω*, (*πρό*, *ταράσσω*) *to confuse* or *disturb beforehand*, Hipp.

Προταρβέω, ῶ, (*πρό*, *ταρβέω*) *to fear beforehand*, *τι*, Aesch. Theb. 332; c. inf., Eur. H. F. 968.—II. *to fear* or *be anxious for one*, *τινός*, Soph. Tr. 89, Ant. 83.—III. *to fear more*, Eur. Erechth. 17, 25.

Προτᾰρῑχεύω, (*πρό*, *ταριχεύω*) *to salt* or *pickle beforehand*; generally, *to preserve* or *prepare for keeping*, Hdt. 2, 77.—II. in Hipp., *to reduce a patient by fasting*; v. Foës. Oecon. s. v.

Πρότᾰσις, ἡ, (*προτείνω*) *a stretching* or *putting forward*: *πρ. πνεύματος*, *an attempt* to breathe, Hipp.; v. Foës. Oec.—II. (in pass. sense,) *that which is put forward*: hence,—1. in logic, *a proposition* (*ἀπόφανσις*) *used as the premiss* of a syllogism, Arist. passim; cf. *προτείνω* III.—2. in Gramm., *the hypothetical* or *limiting clause* of a sentence, answered by the *ἀπόδοσις*.—3. *a question proposed*, *problem*, Ath. 234 C.—4. *part of a dramatic poem*, opp. to the *ἐπίτασις*.

Προτάσσω, Att. *-ττω*: f. *ξω* (*πρό*, *τάσσω*):—*to place* or *post in front*, *π. ἑαυτὸν πρό τινος*, *to put* one's self *in front of* another, so as to defend him, Andoc. 14, 31: so in mid., *προετάξατο τῆς φάλαγγος τοὺς ἱππέας*, *he posted his* horse *in front* of it, Xen. Hell. 6. 4, 10:—pass., *to take the lead*, *go first*, Aesch. Supp 835; *τὸ προταχθέν*, *οἱ προτεταγμένοι*, *the front ranks*, *van*, Xen. Cyr. 5, 3, 37, Hell. 2, 4, 15: cf. *προτακτέον*.—II. generally, *to appoint* or *determine beforehand*, Soph. Tr. 164.

Προτατέον, verb. adj. from *προτείνω*, *one must use as a πρότασις*, Arist. Top. 8, 1, 4.

Προτᾰτικός, ή, όν, *of* or *belonging to a πρότασις* (signf. II. 1), Arist. Top. 8, 14, 9. Adv. *-κῶς*, Id. Soph. El. 15, 9.

Προτέγιον, ου, τό, and *προτέγισμα*, *ατος*, *τό*, (*πρό*, *τέγος*) *the forepart of a roof*, also *προστέγιον*, *προστέγισμα*.

Προτείνω, (*πρό*, *τείνω*) *to stretch out*, *spread* or *hold before* one, so as to defend him, *πρ. ψυχήν τινος*, Soph. Aj. 1270.—2. metaph., *to hold out* as a pretext or excuse, *πρ. πρόφασιν*, Hdt. 1, 156; *πρ. θεούς*, Soph. Phil. 992; so in mid., Ep. Plat. 317 C.—II. *to stretch forwards* or *in front*, *stretch forth*, *hold out*, *χεῖρας*, esp., in suppliant posture, Hdt. 1, 45; 7, 233; so in mid., Hdt. 4, 136: also, *προτείνει χεὶρ ἐκ χερὸς ὀρέγματα* (sic legend. c. Hermanno pro *ὀρεγομένα*), Aesch. Ag. 1111.—2. *πρ. δεξιάν*, *to offer*, *tender* it as a pledge, Soph. Phil. 1292, Tr. 1184, Eur. Alc. 1118, Xen., etc.; so, *πρ. πίστιν*, Dem. 659, 10:—hence,—3. *to hold out*, *offer*, *tender*, *show at a distance*, Lat. *ostentare*, Hdt. 8, 140, 2; so, *προτείνειν κέρδος*, Aesch. Pr. 777; *τελετάς*, Eur. Bacch. 238, cf. Hel. 28, Plat. Rep. 382 A; *δραχμάς*, Ar. Plut. 1019; *ἐλευθερίαν*, Antipho 135, 16; also c. inf., *πρ. τινὶ λαβεῖν*, Xen. Oec. 5, 8:—also in mid., Hdt. 5, 24, Dem. 179, 17, etc.—4. in mid., *μισθὸν προτείνεσθαι*, *to claim* or *demand* as a reward, Hdt. 9, 34.—5. intr., *to stretch forward*, Plat. Criti. 111 A.—III. *to put forward as a proposition* (*πρότασις* II. 1), Arist. Top. 1, 10, 1; so in mid., Id. An. Pr. 1, 27, 9.

Προτειχίζω, f. *-ίσω*, (*πρό*, *τειχίζω*) *to build a wall in front*, *protect by a wall.* Hence

Προτείχισμα, ατος, τό, *an advanced fortification*, *outwork*, Thuc. 6, 100, Polyb. 2, 69, 6, etc.

Προτέλειος, ον, (*πρό*, *τέλος*) *before initiation* or *consecration*, *τὰ προτέλεια* (sc. *ἱερά*), an expiatory sacrifice *usual before any solemnity*; *θύειν τὰ προτέλεια*, to perform *an initiatory sacrifice for* or *in behalf of..*, *ναῶν*, Aesch. Ag. 226, cf. Eur. I. A. 718.—II. esp., *before* or *in the solemn marriage rite*, Sappho 44 (in Aeol. form *προτέληα*): Plat. also says in full *προτέλεια γάμων*, Legg. 774 D, cf. Ruhnk. Tim.—III. *τὰ προτέλεια*, generally, *a beginning*, *outset*, e. g. of battle, Aesch. Ag. 65; *βιότου πρ.*, Ib. 720:—also *the rudiments* of a science.

Προτελευτάω, ῶ, f. *-ήσω*, (*πρό*, *τελευτάω*) *to end before*, *die before*, Plut. 2, 113 E.

Προτελέω, ῶ, f. *-έσω*, (*πρό*, *τελέω*) *to pay as toll* or *tribute*, *give*, *pay*, or *expend beforehand*, Thuc. 6, 31, acc. to Arnold; *πρ. εἴς τι*, Xen. Vect. 3, 9.—II. *to initiate* or *instruct beforehand* in a thing, *τι*, in pass., Luc. Rhet. Praec. 14.

Προτελής, ές, (*πρό*, *τέλος*)=*προτέλειος*, esp., of the victim *which was offered before a marriage*, Agathocl. ap. Ath. 376 A.

Προτελίζω, f. *-ίσω*,=*προτελέω* II; hence, *πρ. τὴν νεάνιδα Ἀρτέμιδι*, *to present* her *along with an offering* to Diana *preliminary to marriage*, Eur. I. A. 433: pass., *προτελίζομαι*, *to be so presented*, Cratin. Pyl. 8.

Προτεμένισμα, ατος, τό, (*πρό*, *τέμενος*) *the precincts* or *entrance of a τέμενος*, v. Arnold Thuc. 1, 134: later *the vestibule of a temple*, where the lustral water was kept.

Προτέμνω, f. *-τεμῶ*: aor. *προὔτᾰμον* and in prose usu. *προὔτεμον*, (*πρό*, *τέμνω*). *To cut up beforehand*, Il. 9, 489.—II. *to cut off in front*, *cut short*, Lat. *praecidere*, *κορμὸν ἐκ ῥίζης προταμών*, Od. 23, 196.—III. *to cut forward* or *in front* of one, Lat. *proseco*, *praeseco*: hence in aor. opt. mid., *εἰ ὦλκα διηνεκέα προταμοίμην*, if in ploughing *I cut* a long furrow *before me*, Od. 18, 375; like *ὄγμον ὀρθὸν ἄγειν* in Theocr. 10, 2.

Προτενής, ές, (*προτείνω*) *forestretching*, Opp. C. 2, 304: of a spear, *in rest*, *couched*, Ap. Rh. 1, 756.

Προτενθεύω, (*πρό*, *τενθεύω*) *to taste before and pick out the tid-bits*; generally, *to have the pick* of a thing, Ar. Nub. 1200: cf. sq. Hence

Προτένθης, ου, ὁ, *one who picks out the tid-bits beforehand*, *a dainty fellow*, *gourmand*, Br. Ar. Nub. 1198, Meineke Com. Fragm. 2, p. 859.—At Athens, *προτένθαι* was an old name for *forestallers* or *regraters* (*μεταβόλοι*), who bought up provisions before they were brought into the market, Schol. Ar. l. c.—The fem. *ἡ προτένθης* occurs in Ael. N. A. 15, 10; cf. Lob. Paral. 272.

Προτεραῖος, α, ον, (προτέρος) *on the day before*, formed like δευτεραῖος, τριταῖος, etc.: ἡ πρ. (sc. ἡμέρα), *the day before*: usu. τῇ προτεραίᾳ, Lat. *pridie*, Hdt. 1, 84, 126, etc.; τῇ πρ. ἡμέρᾳ, Plat. Phaed. 59 D; and, c. gen., τῇ πρ. τῆς καταστάσιος, *the day before* the audience, Hdt. 9, 9, cf. Plat. Phaed. 58 A.

Προτεραίτερος, α, ον, compar. from foreg., for πρότερος, which it strengthens, as if *days and days before*, Ar. Eq. 1165.

Προτερεύω, v. l. for sq. in Hdt. 9, 66.

Προτερέω, ῶ, (πρότερος) *to be before, in front, at the head*, Hdt. 9, 57; also, πρ. τῆς ὁδοῦ, *to be forward* on the way, Hdt. 9, 66 (with v. l. προτερεύω).—2. also of time, *to be beforehand, get the start*, Thuc. 1, 33: *to come before the time*, opp. to ὑστερεῖν, Polyb. 9, 14, 9; *to be older than*, τινός, Dion. H.—3. *to be before* or *beforehand, to get the advantage*, οὐδὲν προτερήσετε, Philipp. ap. Dem. 239, 9; κατά τι, Polyb. 3, 110, 6.

Προτερηγενής, ές, (πρότερος, *γένω) *born sooner, older*, Call. Jov. 58.

Προτέρημα, ατος, τό, (προτερέω) *priority* in rank, etc.; *a privilege*, LXX:—in plur., *gain, advantages*, Polyb. 16, 20, 6.—2. in war, *an advantage, victory*, Id. 1, 9, 7; 2, 10, 6, etc.

Προτέρησις, ἡ, (προτερέω) *a being before* or *first*, Heliod.

Προτερίζω, f. -ίσω, = προτερέω, susp.

Προτερικός, ή, όν; συκῆ πρ., a kind of *early fig*, with v. l. πρωτ., Seleuc. ap. Ath. 77 D: from

Πρότερος, α, ον, (πρό) *before others*, in form and signf. a compar. without any posit. in use, answering to Lat. *prior*, as its superl. πρῶτος (q. v.) to Lat. *primus*; opp. to ὕστερος:—I. of place, *before, in front, forward*, Il. 16, 569; 17, 274; πόδες πρ., the *fore* feet, Od. 19, 228:—but more freq.,—II. of time, *before, sooner, earlier, older*, Hom., and Hes.; πρότερος γενεῇ, Il. 15, 182; πρότεροι ἄνδρες or ἄνθρωποι, also πρότεροι alone, Hom.: but, πρ. παῖδες, children *by the first* or *a former marriage*, Od. 15, 22; τῇ προτέρῃ (sc. ἡμέρᾳ) *on the day before*, Od. 16, 50; so, ἠοῖ τῇ προτέρῃ, Il. 13, 794; (in prose more usu. τῇ προτεραίᾳ, cf. προτεραῖος);—then freq. in Att., οἱ πρότεροι ἐπιόντες, the *first* assailants, Thuc. 1, 123; οἱ πρ. ἀναβάντες, Xen. An. 1, 4, 12, etc.:—as a regular compar., c. gen., ἐμέο πρότερος, Il. 10, 124; πρ. τούτων, Plat. Hipp. Maj. 282 D; τῷ πρ. ἔτει τῆς ἥττης, Polyb. 2, 43, 6.—The neut. πρότερον was esp. used as adv., *before, sooner, earlier*, very freq. in Hdt. foll. by ἤ and inf., πρότερον ἢ βασιλεῦσαι, Hdt. 7, 2; by πρὶν ἄν, and inf., Id. 1, 82, 140; also by ἤ and indicat., Id. 6, 45; 8, 8; by ἤ and subjunct., Id. 7, 54; also by πρὶν ἤ and subjunct., 7, 8, 2; 9, 93; cf. πρίν II. 6:—sometimes it stood for the prep. πρό, ὀλίγῳ πρότερον τουτέων, Hdt. 8, 95; also with artic., τὸ πρότερον τῶν ἀνδρῶν τούτων, Hdt. 2, 144: the adv. πρότερον is oft. put between art. and subst., e. g. ὁ πρότερον βασιλεύς, Hdt. 1, 84, etc.: cf. προτέρως, προτέρω, πρόσθεν.—Comic compar. προτεραίτερος, Ar. Eq. 1165.—III. post-Hom. of rank, worth, and in gen. of precedence, *before, above, superior*, τινί, *in* a thing, Isae. 37, 3; πρ. τινός, πρός τι, *superior to* him in..., Plat. Lach. 183 B.

Προτέρω, adv. from πρότερος, or directly from πρό, like ἀποτέρω from ἀπό, *further before, forwards*, like πρόσω, ἴθυσαν προτέρω, Il. 4, 507; πρ. ἄγειν, διώκειν, Il. 3, 400; 5, 672: metaph., ἔρις προτέρω γένετο, the fight went *further*, i. e. grew hotter, Il. 23, 490: οὐ πρ., no *further*, no *more*, Ap. Rh. 1, 919.—II. of time, *sooner, formerly*, Call. Dian. 72.

Προτέρωθε, adv. from foreg., *from aforetime: from the front*.

Προτέρως, adv. from πρότερος, *in the former manner*.

Προτέρωσε, adv. from foreg., *toward the front, forward*, H. Hom. 32, 10, Ap. Rh. 1, 306, etc.

Προτετᾰμένως, adv. part. perf. pass. from προτείνω, *spread* or *stretched out*.

Προτεύχω, (πρό, τεύχω) *to make* or *do beforehand*: pf. pass. inf. προτετύχθαι, *to have happened beforehand, to be past*, Il. 16, 60; 18, 112; 19, 65.

Προτεχνολογέω, ῶ, *to instruct in the rudiments of an art*. Hence

Προτεχνολόγημα, ατος, τό, *instruction in the rudiments of an art*.

Προτήθη, ης, ἡ, (πρό, τήθη) *a great grandmother*, Dio C.

Προτήθῡς, ῠος, ἡ, (πρό, Τηθύς) *born before Tethys*, comic name of an old woman, with a play on foreg., Cratin. Incert. 134.

Προτήκω, *to melt beforehand*. Hence

Πρότηξις, ἡ, *a melting beforehand*: esp. *a consuming*, dub.

Προτί, an old, esp. Ep., form for πρός, q. v., freq. in Hom.: in Cretan, πορτί. (Never used for πρό.) [ῐ]

Προτιάπτω, Dor. for προςάπτω, Il. 24, 110.

Προτιβάλλομαι, Dor. for προςβάλλομαι, Il. 5, 879.

Προτιειλεῖν, Dor. for προςειλεῖν, Il. 10, 347.

Προτιείποι, Dor. for προςείποι, Il. 22, 329.

Προτίθημι, f. -θήσω, (πρό, τίθημι) *to place* or *set before, set out*, esp. of meals, Il. 24, 409, Hes. Th. 537; δαῖτά τινι προθεῖναι, Hdt. 1, 207; ξείνιά τινι, Id. 7, 29: generally, *to hand to, present to*, τινί τι, Soph. El. 1198:—so in mid., *to set before one's self, have set before one*, τραπέζας, Od. 1, 112; δεῖπνον, Hdt. 4, 26.—2. *to put forth, expose* a child, like ἐκτιθέναι, Hdt. 1, 112; so, *to expose to* danger, τινά, Soph. Phil. 268.—3. *to set before, set up as a mark* or *prize, propose*, ἀέθλους, Hdt. 7, 197; ἅμιλλαν λόγων, Eur. Med. 546; στέφανον, Thuc. 2, 46; πονηρίας ἀγῶνα, Plat. Phaed. 90 B; ἄπορον αἵρεσιν, Id. Theaet. 196 C; σκοπὸν κάλλιστον, Arist. Pol.:—πρ. νόμον, Eur. Hipp. 1046:—also, *to set as a penalty*, πρ. ζημίαν, Id. 3, 44, cf. 82; ἐπιτίμια, Dem. 918, 4:—generally, *to set, fix*, οὖρον, as a limit, Hdt. 1, 32, 74.—4. in mid., *to put forth on one's own part, display*, ἀνδραγαθίαν, Thuc. 2, 42: but, πρ. τινὰ ἐν οἴκτῳ, *to set before one's self* in pity, i. e. compassionate, Aesch. Pr. 239:—*to purpose* to do, c. inf., Plat. Rep. 352 D.—II. *to set forth, put out publicly*, πρ. νεκρόν, *to lay out* a dead body, *let it lie in state*, Hdt. 5, 8; so in mid., Eur. Alc. 664, Thuc. 2, 34, and ap. Dem. 1071, 1; also, ποτήρια χρύσεα προθεῖτο, Hdt. 3, 148:—metaph., πένθος μέγα προεθήκαντο, *they showed* great sorrow, Hdt. 6, 21; and in act., Soph. Ant. 1249.—2. esp., *to set out* wares *for show* or *sale*, Luc. Nigr. 25; cf. Bast Ep. Cr. p. 179.—3. *to publish, make publicly known* in any way:—also, *to propose, bring forward* a thing to be examined and debated, Lat. *in medium afferre*, προθεῖναι πρῆγμα, λόγον, Hdt. 1, 206; 8, 59; also c. inf., προθεῖναι λέγειν, ἐκλέξασθαι, Hdt. 3, 38; 9, 27; so, πρ. τινι ποιεῖν, Id. 9, 94:—in mid., *to appoint* an assembly for debating a matter, Soph. Ant. 160, cf. Hemst. Luc. Necyom. 19:—pass., οὐ προὐτέθη σφίσι λόγος, speech *was* not *allowed* them, Xen. Hell. 1, 7, 5, cf. Aeschin. 36, 28.—III. *to put forward*, as one foot before the other, Eur. Hec. 67;—*to hold forth, offer, tender*, χεῖρα, Soph. Phil. 942 (but with v. l. προςθείς):—and in mid., προτίθεσθαί τινι πόλεμον, Hdt. 4, 65; μῆνιν προθέσθαι (al προςθ–) Id. 7, 229.—2. *to hold out* as a pretext, Soph. Aj. 1051.—Cf. προτείνω.—IV. *to put before* or *over*, πέπλον ὀμμάτων, Eur. I. A. 1550, cf. I. T. 1218: πρ. προοίμιον τοῦ λόγου, Plat. Legg. 723 C; and in mid., *to put before one's self*, Polyb. 1, 33, 9.—2. *to prefer one to another*, τί τινος, Hdt. 3, 53, Eur. Med. 963; τινὰ πάρος τινός, Soph. O. C. 419; τι ἀντί τινος, Eur. Hipp. 382.

Προτίκτω, (πρό, τίκτω) *to bring forth before*, Hipp.

Προτίλλω, *to pluck* or *pluck out before*, or *in front*.

Προτιμάσσω, Dor. for προςμάσσω, Theocr. 3, 29.

Προτῑμάω, ῶ, f. -ήσω, (πρό, τιμάω) *to honour* one *before* or *above* another, *to prefer* one *to* another, τινά τινος, Hdt. 1, 86, Xen., etc.; also, πρ. τινα ἀντί τινος, Plat. Lys. 219 D; πρό τινος, Id. Legg. 727 D; πλέον τινος, Ib. 777 D.—2. c. acc. only, *to prefer in honour, honour, esteem, regard*, Aesch. Ag. 1415, Eum. 739, Eur., etc.:—hence in pass., *to be so preferred*, Thuc. 6, 9, and Xen.: also, προτιμᾶσθαι ἐς τὰ κοινά (as we say) *to be preferred* to public honours, Id. 2, 37: the fut. mid. is used in pass. signf. by Xen. An. 1, 4, 14.—3. c. gen. only, *to care for, take heed of, reck of*, Aesch. Ag. 1672, Eur. Alc. 72; οὐδὲν πρ. τινος, Ar. Plut. 883, Dem. 80, 22.—4. c. inf. foll. by ἤ..., *to wish rather, prefer*, προτιμῶντες καθαροὶ εἶναι ἢ εὐπρεπέστεροι, Hdt. 2, 37, cf. Plat. Legg. 887 B: c. inf. only, *to wish greatly, wish much, care* to do or be, Soph. Tr. 722, Eur. Med. 343; strengthd., πολλοῦ πρ., Hdt. 3, 21:—so, πρ. ὅπως τι ἔσται, Ar. Ach. 27. Hence

Προτίμησις, εως, ἡ, *an honouring before* others, *preference*, Thuc. 3, 82 [τῐ]

Προτῑμητέον, verb. adj. from προτιμάω, *one must prefer*, c. inf., Plat. Criti. 109 A; τί τινος, Id. Legg. 726 A.

Προτῑμητικός, ή, όν, *belonging to preference* or *precedence*.

Προτῑμία, ας, ἡ, *greater honour, preference*.

Προτίμιον, ου, τό, like ἀῤῥαβών, *earnest-money*, Luc. Rhet. Praec. 17.

Πρότῑμος, ον, (πρό, τιμή) *honoured above, worth more than*, τινός, Xenophan. ap. Ath. 414 B †(2, 17 Bgk.)†, Plat. Eryx. 393 D; πρ. λίθοι, *precious* stones, Id. Legg. 947 D.

Προτιμῡθέομαι, Dor. for προςμυθέομαι, Od. 11, 143.

Προτῑμωρέω, ῶ, f. -ήσω, (πρό, τιμωρέω) *to help beforehand* or *first*, τινί, Thuc. 1, 74:—mid., *to revenge one's self*, Id. 6, 57.

Προτίοπτος, ον, Dor. for πρόςοπτος, Manetho.

Προτιόσσομαι, dep., only Ep., only used in pres. and impf., and never in the common form πρόςοσσ-, (ὄσσομαι). *To look at* or *upon* one, *to behold*, *τινά*, Od. 7, 31; 23, 365.—II. *to see with the mind*; hence *to foresee, forebode*, *κραδίη, θυμὸς προτιόσσετό μοι θάνατον* or *ὄλεθρον*, Od. 5, 389; 14, 219:—and so, prob., *ἦ σ' εὖ γιγνώσκων προτιόσσομαι*, from thorough knowledge of thee *I foresee* it, Il. 22, 356, though others explain it *I recognise* thee.

Προτιτύσκω, *to prepare before*, Welcker Syll. Ep. n. 183, 24.

Προτίω, f. -τίσω [ῑ], (πρό, τίω) *to honour* one *before* another, *prefer*, *τι*, Aesch. Ag. 789, Eum. 545; *πρ. τινὰ τάφου, to deem* the one *more worthy* of burial than the other, Soph. Ant. 22.

Πρότμησις, ἡ, (προτέμνω) *a cutting forward*.—2. *the waist* or *loins*, where the body is drawn in, Il. 11, 424, Q. Sm. 6, 374.

Προτολμάω, ῶ, (πρό, τολμάω) *to venture before* others:—pass., *to be first ventured* or *risked*, *ἐν Κερκύρᾳ τὰ πολλὰ προετολμήθη*, Thuc. 3, 84.

Προτομή, ῆς, ἡ, (προτέμνω) *the foremost* or *upper part of any thing*: esp.,—1. *the face of an animal* (whereas *πρόςωπον* is used of men), *γλαύκου πρ.*, Antiph. Κυκλ. 1, 4.—2. *an image reaching down to the middle, a half-figure*, Anth. Plan. 147:—hence,—3. *the forepart* of a ship, Anth. P. 7, 215.

Προτονίζω, *to haul up with πρότονοι*. Anth. P. 10, 2: from

Πρότονοι, ων, οἱ, two *ropes from the masthead to the bows of a ship*, serving to raise, lower, and stay the mast, *the forestays*, *ἱστὸν προτόνοισιν ὑφέντες*, Il. 1, 434; *κατὰ δὲ προτόνοισιν ἔδησαν* (sc. *τὸν ἱστόν*), Od. 2, 425; *ἱστοῦ δὲ προτόνους ἔρρηξ' ἀνέμοιο θύελλα ἀμφοτέρους, ἱστὸς δ' ὀπίσω πέσεν*, Od. 12, 409: later *the haul-yards* or *ropes to haul up and stay the sail*, Eur. Hec. 114, I. T. 1134:—in sing., *σωτῆρα ναὸς πρότονον*, Aesch. Ag. 897, cf. Mel. 77;—where it is usu. interpreted *a fore-cable*.—A neut., *τὸ πρότονον* is also quoted.

Προτοῦ, for πρὸ τοῦ, and this for *πρὸ τούτου, ere this, aforetime, erst, formerly*, Hdt., and Att.; *ὁ προτοῦ* (sc. *χρόνος*), Thuc. 1, 32; cf. πρό A. II.

Προτρᾰγῳδέω, ῶ, *to demean one's self in tragic manner beforehand, make much ado about* a thing.

Προτρεπτικός, ή, όν, *fitted for urging on, exhorting*, etc., *πρὸς ἀρετήν*, Aeschin. 75, 30; *πρ. λόγοι*, Isocr. 1 C. Adv. *-κῶς, persuasively*, Luc. Somn. 3: from

Προτρέπω, f. -ψω, (πρό, τρέπω) *to make* another *turn forwards*: but in this literal signf. rarely save in pass., *to turn and go forward, turn towards*, *ἐπὶ νηῶν*, Il. 5, 700; *ἐπὶ γαῖαν ἀπ' οὐρανοῦ*, Od. 11, 18; 12, 381; metaph., *ἄχεϊ προτραπέσθαι* (aor. mid. in pass. signf.), *to give one's self up* to grief, Il. 6, 336.—II. usu., *to turn and urge forwards, urge on, impel, exhort*, *τίς σ' ἀνάγκη τῇδε προτρέπει;* Soph. El. 1193: c. acc. pers et inf., *to urge one on* to do a thing, Hdt. 9, 90, Soph. Ant. 270, Plat., etc.; also, *πρ. τινὰ εἰς, ἐπὶ* or *πρός τι*, as, *προτρ. τινὰ εἰς φιλοσοφίαν*, Plat. Euthyd. 274 E, 307 A; *ἐπ' ἀρετήν*, Isocr. 16 C, Lycurg. 149, 7, etc.; *πρὸς ἀρετῆς ἐπιτηδεύματα*, Plat. Legg. 711 B:—so, in mid, much like act., c. acc. pers. et inf., Aesch. Pr. 990, Soph. O. T. 358; *προτρέπεσθαί τινα ἐπ ἀρετήν, πρὸς ἐγκράτειαν*, Xen. Mem. 1, 4, 1; 4, 5, 1; but in Hdt. 1, 31, c. dupl. acc., *τὰ κατὰ τὸν Τέλλον προετρέψατο ὁ Σόλων τὸν Κροίσον*, Solon *roused* the *curiosity* of Croesus respecting Tellus: †in pass., *to be urged, impelled onwards*, Xen. Mem. 1, 1, 4†.—III. in mid. also, like Lat. *praevertere, to outstrip, outdo*, *τινὰ ἔν τινι*, Plut. 2, 624 C.—IV. also in mid., *to make a change*, *ἐν τῇ φαρμακείῃ*, Hipp., v. Foës. Oecon.—V. in Eur. Hipp. 715 (si vera lectio) it is expl. by the Schol., *to search out, discover*.

Προτρέφω, f. -θρέψω, (πρό, τρέφω) *to nourish, feed before*, Alex. Trall.

Προτρέχω, fut. *-δρᾰμοῦμαι*: aor. *προὔδρᾰμον* (πρό, τρέχω):—*to run forward* or *forth*, Xen. An. 4, 7, 10.—II. *to outrun, run before*, *τινός*, Ib. 5, 2, 4; *πολλοῖς ἡ γλῶττα προτρέχει τῆς διανοίας*, Isocr. 11 A: absol., *to escape*, Antipho 122, 1.

Προτρίβω, (πρό, τρίβω) *to bruise beforehand*, Diosc.

Πρότρῐτα, adv., (πρό, τρίτος) *three days before*, or *for three successive days*, Thuc. 2, 34; cf. Lob. Phryn. 414.

Προτροπᾰδην, adv., (προτρέπω) *turned forwards*, i. e. *headforemost, headlong*; esp. of flight, *with headlong speed*, *πρ. φοβέοντο*, Il. 16, 304; *πρ. φεύγειν*, Plat. Symp. 221 C; *φέρεσθαι*, Polyb. 12, 4, 4; *πρ. ὤσασθαι*, to drive *headlong*, Plut. Ages. 18:—generally, *hurriedly*, Pind. P. 4, 167. [ᾰ]

Προτροπάω, collat. form from *προτρέπω*.

Προτροπή, ῆς, ἡ, (προτρέπω) *exhortation*, Plat. Legg. 920 B, Arist. Rhet. 1, 3, 3.—II. *impulse, motive*, Arr. An. 5, 28.

Πρότροπος, ὁ, v. πρόδρομος, Diosc.

Πρότροχος, ου, ὁ, (πρό, τροχός) *a fore-wheel*.

Προτρῠγαῖος, ον, (πρό, τρύγη) *before the vintage*.—II. epith. of Bacchus, *presiding over the vintage*; also, *θεοὶ προτρυγαῖοι*, Jac. Ach. Tat. p. 491.

Προτρῠγεία, ας, ἡ, *a festival before the vintage*: from

Προτρῠγεῖος, ον,=προτρυγαῖος.

Προτρύγης, ου, ὁ,=προτρυγαῖος II, susp. in Ael.

Προτρῠγητήρ, ῆρος, ὁ, Arat., and *-ητής, οῦ, ὁ*, (πρό, τρύγη) a star on the right of Virgo, which rises just before the vintage; also called *τρυγητήρ, vindemitor*.

Προτρώγω, f. -τρώξομαι, (πρό, τρώγω) *to gnaw, nibble beforehand*, Hipp.

Προτυγχάνω, f. -τεύξομαι, (πρό, τυγχάνω) *to happen* or *be before* one, *τὸ προτῠχόν, the first thing that came to hand*, Pind. P. 4, 61, cf. Ap. Rh. 4, 84.

Πρότῠπος, ον, (πρό, τύπος) *prefigured*: *τὸ πρότῠπον, a model, pattern*. Hence

Προτῠπόω, ῶ, *to form* or *mould beforehand*, Luc. Paras. 40:—mid., *προτυποῦσθαί τι, to figure to one's self, conceive*, Heliod.

Προτύπτω, f. -ψω, (πρό, τύπτω) intr., *to press forwards, break forth, burst out*, *Τρῶες προὔτυψαν*, Il. 13, 136; 15, 306; 17, 262; *ἀνὰ ῥῖνας δριμὺ μένος προὔτυψε*, Od. 24, 319; so in later Ep., as Ap. Rh. 1, 953, etc.—II. in pass., *προτυπέν, driven, urged on*, Aesch. Ag. 132, unless it be taken immediately from the signf. of *τύπτω, forged*, Lat. *procusum*.

Προτύπωμα, ατος, τό, (προτυπόω) *a model, pattern*. [ῠ]

Προὔβᾰλε, προὔβη, etc., for προεβ-.

Προὔγγυος, ον, for προεγγ-, *giving surety*:—Dor. *πρώγγυος*.

Προυγελέω, ῶ,=προυσελέω, Stob., and Hesych.; v. *προςελέω*.

Προϋγιαίνω, *to be healthy before*. [ῠ]

Προυγραίνω, (πρό, ὑγραίνω) *to moisten first*, Hipp.

Προὔγρᾰφε, for προεγρ-.

Προὐδιδάξατο, προὔδωκα, προὔθετο, for προεδ-.

Προὔθηκε, for προεθ-, Il.

Προὔκειτο, προὐκινδύνευε, for προεκ-.

Προϋλακτέω, ῶ, (πρό, ὑλακτέω) *to bark for* or *in watching* one, *τινός*, Alciphr. [ῠ]

Προὐλίγου, contr. for πρὸ ὀλίγου.

†Προῦμνις, ιδος, ὁ, *Prumnis*, father of Bacchis in Corinth, Paus. 2, 4, 4.

Προῦμνον, ου, τό, *a plum*, Lat. *prunum*, also *προῦνον*: from

Προῦμνος, ου, ἡ, *the plum-tree*, Lat. *prunus*: also *προύνη, πρυῦνος*.

Προὔνεικος, ον, (πρό, ἐνεγκεῖν) *bearing burdens, a porter*.—II. like *προφερής, lustful, lewd*, Anth.; cf. Diog. L. 4, 6.

Προὐννέπω, v. sub προενν-.

Προύνη, ης, ἡ,=προῦμνος, Theophr.

Προῦνον, ου. τό, and *προῦνος, ου, ἡ*,=προῦμνον, προῦμνος.

Προὐξένησε. προὐξεπίσταμαι, προὐξερευνάω, and *-ήτης, προὐξεφίεμαι*, v. sub *προεξ-*.

Προϋπάγω, f. -ξω, (πρό, ὑπάγω) *to lead on gradually*:—mid., *to reduce first under one's power*, Xen. Hell. 7, 1, 41, ubi al. *προςυπ-*.

Προϋπαντάω, ῶ, f. -ήσω, (πρό, ὑπαντάω) *to advance to meet, to meet before*, Joseph.

Προϋπαντιάζω,=foreg., Philo.

Προϋπαρξις, ἡ, (προϋπάρχω) *pre-existence*.

Προϋπαρχή, ῆς, ἡ, *a beginning of kindnesses, a previous service*, Arist. Eth. N. 9, 2, 5: from

Προϋπάρχω, f. -ξω, (πρό, ὑπάρχω) *to be beforehand in* a thing, *to begin with, make a beginning of*, c. gen., *ἀδικίας*, Thuc. 3, 40; c. dat., *πρ. τῷ ποιεῖν εὖ*, Dem. 471, 2: hence pass., *τὰ προϋπηργμένα, = προϋπαρχαί, benefits formerly received*, Dem. 1191, 26.—II. intr., *to exist before*, Thuc. 4, 126, etc.; *προϋπάρξαντα, things that happened before, past events*, Dem. 12, 16; so too, *τὰ προϋπηργμένα*, Id. 314, 9.

Προϋπεκλύω, (πρό, ὑπεκλύω) *to loosen* or *weaken beforehand*, Heliod.

Προὔπεμψα, for προέπεμψα, Hom.

Προϋπεξάγω, f. -ξω, *to carry out secretly beforehand*.

Προϋπεξέρχομαι, (πρό, ὑπεξέρχομαι) dep., *to go out secretly before*, Dio C.

Προϋπεξορμάω, ῶ, (πρό, ὑπεξορμάω) *to go out secretly beforehand*, Luc. D. Mort. 27, 3.

Προϋπεργάζομαι, f. -άσομαι, (πρό, ὑπεργάζομαι) dep. mid., *to accomplish secretly beforehand*, prob. l. in Plut. for *προςυπ*. Hence

Προϋπεργᾰσία, ας, ἡ, *a preparing, strengthening beforehand*, Lat. *praemunitio*, esp. as a form of rhetoric, like *προπαρασκευή*.

Προϋπισχνέομαι, (πρό, ὑπισχνέομαι) dep., *to promise before*, Xen. Cyr. 3, 3, 34.

Προϋποβάλλω, (πρό, ὑποβάλλω) *to put under* as a *foundation*, Plut. 2, 966, D, in mid.—Pass., *to be under as a foundation*.

Προϋπογράφομαι, (πρό, ὑπογράφω) mid., *to sketch out before*, Plut. Lucull. 31.

Προϋποδείκνυμι, (πρό, ὑποδείκνυ

μι) *to notify, explain beforehand*, Aristid.

Προϋπόκειμαι, (πρό, ὑπόκειμαι) dep., *to exist before*, Plut. Solon. 15, Id. 2, 678 F; like προϋπάρχω II.

Προϋπολαμβάνω, (πρό, ὑπολαμβάνω) *to assume beforehand*, Arist. An. Post. 1, 1, 3, Rhet. 2, 21, 15.

Προϋπομιμνήσκω, *to remind before.*

Προϋπομνημᾰτίζομαι, dep. mid., *to write remarks before.*

Προϋποπάσσω, *to strew under before.*

Προϋποπτεύω, (πρό, ὑποπτεύω) *to suspect* or *guess before*, Joseph.

Προϋποσπάω, (πρό, ὑποσπάω) *to draw from under before*, Geop.

Προϋπόστᾰσις, ἡ, (προϋφίστημι)=προὕπαρξις, Diosc.

Προϋποστρώννῡμι, *to strew* or *put under before.*

Προϋποστυφή, ῆς, ἡ, *preparation of wool for dyeing*; v. προστύφω.

Προϋποτέμνω, (πρό, ὑποτέμνω) *to cut away from under before*, Heliod.

Προϋποτίθημι, *to set under before*:—mid., *to suppose* or *assume beforehand.*

Προϋποτοπέω, ῶ, (πρό, ὑποτοπέω) *to guess* or *suspect before*, Dio C.

Προϋποτῠπόω, ῶ, (πρό, ὑποτυπόω) *to make an outline of beforehand*, Philo.

Προϋποφαίνω, *to indicate beforehand.*

Προϋποφεύγω, *to flee* or *escape secretly beforehand.*

Προὔπτος, ον, contr. for πρόοπτος, q. v.

Προὔργου, contr. for πρὸ ἔργου (as it is written in Arist. Rhet. 1, 1, 10), *for a work* or *object*; hence, of *any thing serviceable, worth the attainment, profitable, useful*, τι τῶν προὔργου, *something useful*, Ar. Plut. 623; οὐδὲν πρ. (ἐστί), it's no *good*, Andoc. 22, 20; πρ. τι δρᾶν, Ar. Eccl. 784; πρ. τι ποιεῖν πρός τι, to make a step towards gaining one's end, Xen. Hell. 7, 1, 10, Plat. Meno 84 B:—also as adv., *serviceably, conveniently*, πρ. πίπτειν, to be *of service*, Eur. I. T. 309, cf. Hel. 1379; πρ. γενέσθαι, εἶναι, Plat. Theaet. 197 A, Rep. 376 C, etc.—II. hence compar. προὐργιαίτερος, α, ον, *more serviceable, useful, important*; προὐργιαίτερόν (or -ρά) ἐστι, it is *of greater importance*, Plat. Gorg. 458 C, Ar. Lys. 26; πρ. ποιεῖσθαί τι, to deem *of more consequence*, Thuc. 3, 109;—superl. προὐργιαίτατος, η, ον: but the form προὐργιέστατος is dub.—The compar. and superl. are *used* almost wholly in neut.: but in Dinarch. 104, 44, we find προὐργιαιτέρα χάρις.

†Προῦσα, ης, ἡ, *Prusa*, a large city of Bithynia, ἡ ἐπὶ τῷ Ὀλύμπῳ, Strab. p. 563; also called Προυσιάς: ὁ Προυσιεύς, έως, *an inhab. of Prusa*, Id.

Προυσελέω, v. sub προσελέω.

†Προυσίας, ου, ὁ, *Prusias*, a king of Bithynia, Polyb. 4, 47, 7; etc.

Προὐτίθει, προὐτρέπετο, προὔτυψα, for προετ-.

Προὔφαινε, for προέφαινε, Od.

Προϋφαιρέω, ῶ, (πρό, ὑφαιρέω) *to draw from under before*: πρ. τὴν ἐκκλησίαν, *to have the* assembly *held before another's arrival*, Aeschin. 36, 5.

Προϋφαρπάζω, *to snatch away beforehand.*

Προὐφείλω, v. sub προοφείλω.

Προϋφίστημι, (πρό, ὑφίστημι) *to put under before.*—II. pass. c. aor. 2 act., *to exist before*, like προϋπάρχω II; τὰ προϋφεστῶτα, *pre-existent things*, prob. l. M. Anton. for προςυπ-.

Προὔχω, προὔχουσι, προὔχοντο, for προέχ-, Hom.

Προφᾰγεῖν, inf. aor. (προὔφᾰγον) of προεσθίω, *to eat before.*

Προφαίνω, (πρό, φαίνω) *to bring forth to light, show forth, manifest*, τέραα, Od. 12, 394; σφετέραν ῥίζαν, Pind. I. 8 (7), 123; οὐρανῷ σκέλη πρ., Soph. El. 753: esp., *to show forth by word, declare*, Id. Tr. 324, etc.: *to propose* as a prize, ἆθλά τινι, Xen. Cyr. 2, 1, 23:—pass., *to be shown forth, come to light, appear*, Od. 13, 169, and freq. in Att., as Soph. Ant. 1150, Eur. Hipp. 1228; c. inf., οὐδὲ προὐφαίνετ' ἰδέσθαι, *there was* not *light enough* for us to see, Od. 9, 143; also in part. aor. pass. προφᾰνείς, εῖσα, *stepping forward and appearing*, Il. 8, 378, Od. 24, 160; ἐς πεδίον, Il. 24, 332; pf. pass., προπέφανται ἅπαντα, all *came into sight*, Il. 14, 332; προπεφασμένα ἆθλα, prizes *delivered beforehand*, v. l. Hes. Op. 653 (v. προφράζω): also metaph., *to be plainly heard*, προὐφάνη κτύπος, Soph. Phil. 202.—II. *to show beforehand, foreshow*, esp. of oracles and divine revelations, Hdt. 1, 210; 3, 65: metaph., *to show a hope* or *prospect beforehand*, i. e. *promise*, Hdt. 7, 161; also foll. by ὅκως:—and in pass., and mid., *to show itself* or *appear before*, Xen. Cyr. 6, 3, 12.—III. seemingly intr., *to give forth light, shine forth*, σελήνη οὐρανόθε προὔφαινε, Od. 9, 145: *to hold a light before* one, Plut. Cicer. 32; also of a torch, Id. Solon 21; ὁ προφαίνων, *a torch-bearer*, Id. Cat. Min. 41.

Προφάνεια, ας, ἡ, *clearness, distinctness.* [ᾰ]

Προφανερόω, ῶ, *to manifest beforehand.*

Προφᾰνής, ές, (προφαίνω) *showing itself first* or *from afar*, Xen. Cyr. 4, 2, 15:—metaph., *quite plain* or *clear*, Plat. Rep. 530 D; ἀπό or ἐκ τοῦ προφανοῦς, *openly*, Thuc. 2, 93; 3, 43:—*very famous* or *renowned*, Manetho.—II. (from pass.) *appearing beforehand.* Adv. -νῶς.

Πρόφανσις, εως, ἡ, (προφαίνω) *a putting forward, advice, instigation*, Soph. Tr. 662, e conj. Dind.

Πρόφαντις, ιδος, ἡ,=προφῆτις.

Πρόφαντος, ον, (προφαίνω) like προφανής, *appearing at a distance, far-seen*, hence *far-famed*, πρ. σοφίᾳ καθ' Ἕλλανας, Pind. O. 1, fin.—II. *foreshown*, esp. by an oracle, Hdt. 5, 63, Soph. Tr. 1159.—III. surname of Neptune, Lyc. 522.

Προφάντωρ, ορος, ὁ,=προφήτης.

Προφᾰσίζομαι, f. -ίσομαι, (πρόφασις) dep. mid., *to set up as a pretext* or *excuse, allege by way of excuse*, c. acc., Theogn. 935, Thuc. 5, 54; πάσας προφάσεις πρ., Plat. Rep. 474 E:—absol., *to make excuses*, Ar. Lys. 756, Thuc. 1, 90:—in aor. pass., προφασισθῆναι, *to be pretended, be a pretence*, Thuc. 8, 33.—II. *to bring a pretended charge against*, c. dat. et inf., Plat. Menex. 240 A.

Πρόφᾰσις, gen. εως Ion. ιος, ἡ:—strictly, *that which appears*; and so, *that which is alleged to cover the real state of the case, an apparent cause, reason, motive, a pretext, colour given to a thing*, first in Theogn. (v. infra); also in plur., Hdt. 6, 86: sometimes of a *real cause*, as πρ. ἀληθεστάτη, Thuc. 1, 23; 6, 6; ἀναγκαία, Isae. 48, 28; φανερά, Xen. Hell. 6, 4, 33; cf. Pind. P. 4, 56:—but mostly in bad sense, like πρόσχημα, *a mere pretext, a pretence, excuse, shuffle, shift*, Hdt., etc.; βραχεῖα πρ., Thuc. 3, 39.—Construct.: πρ. τινός, *the pretext* or *pretence for* a thing, Hdt. 1, 29, etc.: as gen. absol., προφάσιος τῆςδε, Hdt. 4, 135; so, absol. in acc., πρόφασιν, *pretendedly, as one pretends* or *says*, Il. 19, 262, 302, Hdt. 5, 33, Ar. Eq. 466, Thuc. 3, 111, etc.; in Att. strictly, πρόφασιν μέν.., τὸ ἀληθὲς δέ, but τὸ ἀληθές is freq. omitted and δέ used alone, Eur. Bacch. 221, Wolf Dem. Lept. p. 270;—so, ἐπί προφάσεως and ἐπὶ προφάσει, by way of *excuse*, Theogn. 323, Hdt. 7, 150; ἀπὸ προφάσιος, Hdt. 2, 161; διὰ πρόφασιν, Hdt. 4, 145; προφάσεως ἕνεκα, Antipho 143, 6; κατὰ πρόφασιν, Hdt. 1, 29; πρόφασιν θέσθαι, to make *an excuse*, Theogn. 364; πρ. προτείνειν, προϊσχέσθαι, to put forward *an excuse*, Hdt. 1, 156; 8, 3; πρ. παρέχειν, Ar. Av. 581; ἕλκειν, Hdt. 6, 86; δέχεσθαι, Plat. Crat. 421 D; εὑρίσκειν, Antipho 137, 8, etc.; πρόφασιν ἔχειν ὡς.., to allege that.., Hdt. 6, 133; πρόφασιν ἔχει τοῖς δειλαίοις μὴ ἰέναι, gives them *an excuse* for not going, Plat. Rep. 469 C; but, πρ. ἔχειν τι, to have or use as *an excuse*, Xen. Cyr. 3, 1, 27; πρ. ποιεῖσθαί τι, Ep. Plat. 349 D; elliptically, μή μοι πρόφασιν, no *excuse*, no *shuffling*, Ar. Ach. 345; so in plur., μὴ προφάσεις, Alex. Leb. 2, 1, cf. Erf. Soph. Ant. 577; προφάσιος ἐπιλαβέσθαι, ἔχεσθαι, to lay hold of *a pretext*, Hdt. 3, 36; 6, 49, 94.—2. *an occasion, cause* of a thing, freq. in Hipp.: esp. the superficial obvious cause, opp. to the deeper and more real, v. Foës. Oecon., and cf. Hdt. 4, 79.—For Soph. Tr. 662, v. sub πρόφανσις.—II. Pind. personifies Πρόφασις, as daughter of ὀψίνοος Ἐπιμᾱθεύς, P. 5, 36 (πρόφασις comes from προφαίνω: not, as Schneider takes it, from πρόφημι). Hence

Προφᾰσιστικός, ή, όν, *serving for a pretext*, LXX.

Πρόφᾰτος, ον, (προφαίνομαι) like προφανής, *shown forth, renowned*, Pind. O. 8, 21.—II. *foreshown.*

Προφᾱτεύω, προφάτης, Dor. for προφητ-.

Προφερής, ές (προφέρω):—strictly, *carried before* or *first, placed before* or *at the head; preferred, excellent*, ἀλλάων, *before* all others, Hes. Sc. 260:—Hom. only uses compar., προφερέστερος, c. dat. rei, ἅλματι, βίῃ προφερέστατος, Od. 8, 128; 21, 134; also c. inf., προφερέστεροι ἑλκεμέναι, Il. 10, 352:—the superl. προφερέστατος, as v. l. Od. 8, 128 (ubi Wolf πολὺ φέρτατος); but it is used absol. in Hes. to signify *most advanced in age, oldest*, like πρεςβύτατος, Theog. 79, 361, 777:—later, we have a compar. and superl., προφέρτερος, προφέρτατος, Soph. O. C. 1531, Fr. 399; and προφέριστος, in Or. Sib.—II. *looking older than one is, forward, precocious*, Heind. and Stallb. Plat. Euthyd. 271 B, cf. Aeschin. 7, 35:—also of trees or plants, *bearing before their time*, and of young persons, *having sexual intercourse before the time, precocious*, Iambl., and Porphyr.—Poet. word. Adv. -ρῶς.

Προφέρω, f. προοίσω, aor. 1 προήνεγκα: aor. 2 προήνεγκον (Thuc. 5, 17): in Hom. only pres. and impf., an unusu. 3 sing. subj. pres. προφέρησι, as if from a form in μι, only in Il. 9, 323, cf. Buttm. Ausf. Gr. § 106 Anm. 7, (πρό, φέρω). *To bring before* one, *bring to, give, present*, τινί τι, Il. 9, 323; 17, 121.—2. esp. of words, πρ. ὀνείδεά τινι, *to throw* reproaches *in his teeth*, Il. 2, 251; and so, πρ. τινί τι, *throw in one's teeth, bring forward, allege*, esp. in the way of reproach or objection, Lat. *objicere, exprobrare*, Il. 3, 64, Hdt. 1, 3, Dem. 576, 13, etc.:—but also simply *to utter*, *αὐδὰν, μῦθον*, Eur. Supp. 600, Med. 189; so, *πρ. Αἴγιναν πάτραν, to proclaim* it as their country, Pind. I. 5 (4). 55: *πρ. εἰς μέσον, to propose*, Plat. Legg. 812 C; and so in mid., Id. Phil. 57 A, Polyb., etc.: *to bring forward, quote*, Thuc. 5, 26; *προφέρων Ἄρτεμιν, putting forward* her *authority*, Aesch. Ag. 201.—3. c. inf., of an oracle, *to order, command*, Hdt. 5, 63:—gen. absol., *προὐνεχθέντος τινί, if it were commanded* one to do so, Aesch. Ag. 964.—II. *to bring forward, show, display, πρ. μένος*, Il. 10, 479; *ἔριδα προφέρειν, to show*, i. e. engage in rivalry, Od. 6, 92; *πόλεμόν τινι πρ., to declare* war against one, Hdt. 7, 9, 3: so in mid., *ξεινοδόκῳ ἔριδα προφέρεσθαι, to offer* quarrel to one's host, Od. 8, 210, cf. Il. 3, 7.—III. *to bear on* or *away, to carry off, sweep away*, of a storm, Il. 6, 346, Od. 20, 64.—IV. metaph., *to forward* a man on *his way*; and so, generally, *to advance further, assist*, Lat. *proferre, promovere, πρ. τινὶ ὁδοῦ, ἔργου*, for *φέρειν πρόσω τῆς ὁδοῦ*, etc., *to further* on the road, in the work, Hes. Op. 577; *πρ. εἴς τι, to conduce, help* towards gaining an object, Thuc. 1, 93:—pass., *to increase, wax, grow*.—V. intr., *to surpass, excel* another in something, *τινός τινι*, as *εἴρια καλλονῇ τε προφέροντα καὶ ἀρετῇ τῶν ἀπὸ τῶν οἴων*, cotton wool *surpassing* sheep's wool in beauty and goodness, Hdt. 3, 106; *πλούτῳ καὶ εἴδεϊ προφέρων Ἀθηναίων*, 6, 127, cf. Thuc. 2, 89; so too, *πρ. τινὸς εἴς τι*, Eur. Med. 1092; cf. Pind. P. 2, 159.—Hence *προφερής*, q. v., cf. *προφορέω*.

Προφεύγω, f. *-ξομαι*, aor. *προὔφῠγον* (as mostly in Hom.) (*πρό, φεύγω*):—*to flee forwards, flee away*, Il. 11, 340, Aesch. Fr. 64.—II. c. acc., *to flee from, shun, avoid, κακόν, θάνατον, μένος καὶ χεῖρας, πόντον*, Il. 14, 81, Od. 22, 325, etc.: *πρ. χρέα, to avoid* debts, Hes. Op. 645: Ep. 2 sing. opt. *προφύγοισθα*, Od. l. c.

Πρόφημι, *to say beforehand, foretell.*

Προφημίζω, (*πρό, φημίζω*) *to spread a report*, Dio C.

Προφητάζω, = *προφητεύω*, Manetho.

Προφητεία, ας, ἡ, (*προφητεύω*) *the office* or *gift of prophecy*, Plut. Pelop. 17, Luc., etc.:—*prophecy*, N. T.—II. *an expounding of scripture, public instruction, preaching*, N. T.

Προφητεῖον, ου, τό, *the sanctuary of a prophet*, Eccl.: from

Προφητεύω, Dor. *προφᾱτ-*: f. *-εύσω*:—*to be a προφήτης*, or *interpreter* of the gods, *μαντεύεο, Μοῖσα, προφατεύσω δ' ἐγώ*, Pind. Fr. 118: *to declare in the name of a god, interpret* or *expound* his word, *ὁ προφητεύων τοῦ ἱροῦ*, Hdt. 7, 111 (where some propose to write *ὁ πρ. θεοῦ*, cf. Eur. Ion 413); *ἡ μανία προφητεύσασα*, Plat. Phaedr. 244 D:—*to prophesy*.—II. *to instruct publicly, preach*, N. T. (Though there is no simple *φητεύω*, the augm. is prefixed even to the root itself, *προεφήτευον, προεφήτευσα*, etc.)

Προφήτης, ου, ὁ, Dor. *προφάτης* [ᾱ]. (*πρόφημι*):—strictly, *one who speaks for* another, esp. *one who speaks for a god*, and interprets his will to man, *a prophet*, first in Hdt. 8, 36, 37, etc; so Tiresias is called *πρ. Διός*, Jove's *interpreter*, Pind. N. 1, 91; so of Apollo, *Διὸς προφήτης ἐστὶ Λοξίας πατρός*, Aesch. Eum. 19, cf. Id. Fr. 79, Virg. Aen. 3, 252; while the Pythia was in her turn *προφῆτις* or *πρόμαντις* of Apollo, Hdt. 8, 36; then again the *προφήτης* is the *interpreter of* the words of the *inspired μάντις*, Aesch. Ag. 1099, Ar. Av. 972, cf. Plat. Tim. 72 A: so also, poets are called *Μουσῶν προφῆται, interpreters* of the Muses, Plat. Phaedr. 262 D; cf. *προφητεύω, πρόμαντις, ὑποφήτης*, and v. Valck. Hdt. 7, 111:—generally, *a proclaimer*, as the bowl is called *κώμου προφάτης*, Pind. N. 9, 120; and the cicada *θέρεος πρ.*, Anacreont. 32, 11.—2. not till later in our sense of *a prophet* or *seer*,—*μάντις* (q. v.) being the classical word for this.—II. in N. T., and Eccl., *an interpreter of scripture, a preacher.*

Προφητίζω, = *προφητεύω*, Hipp.

Προφητικός, ή, όν, †*of* or *proceeding from the prophets*,† *prophetic*, N. T. Adv. *-κῶς*, Luc. Alex. 60.

Προφῆτις, ιδος, fem. from *προφήτης*, *a prophetess*, Eur. Ion 42, 321.

Προφητοκτόνος, ον, (*προφήτης, κτείνω*) *prophet-slaying*, Eccl.

Προφητοτόκος, ον, (*προφήτης, τίκτω*) *bearing prophets*, Philo.

Προφητόφθεγκτος, ον, (*προφήτης, φθέγγομαι*) *uttered by prophets.*

Προφητοφόντης, ου, ὁ, (*προφήτης, φονεύω*) = *προφητοκτόνος*, Eccl.

Προφήτωρ, ορος, ὁ, poet. for *προφήτης*, Manetho.

Προφθᾰδίην, adv. from sq., Nonn.

Προφθάδιος, α, ον, *anticipating*. [ᾰ]: from

Προφθάνω, f. *-φθάσω* and *-φθήσομαι* (*πρό, φθάνω*):—*to outrun, anticipate*, c. acc., Aesch. Ag. 1028, Plat. Rep. 500 A: also c. part., *πρ. με παρακύψασα*, Ar. Eccl. 884: absol., *to be beforehand*, Eur. Phoen. 1385.

Προφθᾰσία, ας, ἡ, later form for *πρόφθασις* Diod.

†Προφθασία, ας, ἡ, *Prophthasia*; a city of Drangiana, Strab. p. 514.

Πρόφθᾰσις, ἡ, (*προφθάνω*) *anticipation.*

Προφθέγγομαι, dep. mid. *to speak before.* Hence

Πρόφθεγξις, ἡ, *a speaking before.*

Προφθίμενος, η, ον, *dead* or *killed before*, Anth. P. 7, 184. (A compd. of the part. *φθίμενος*, for no pres. *προφθίνω* occurs.)

Προφλεβοτομέω, ῶ, (*πρό, φλεβοτομέω*) *to open a vein before*, Alex. Trall.

Προφοβέομαι, (*πρό, φοβέω*) as pass., with fut. mid., *to fear beforehand, fear at the thought of, τι*, Aesch. Supp. 1045, Xen. Cyr. 1, 6, 24. Hence

Προφοβητικός, ή, όν, *apt to fear beforehand*, Arist. Rhet. 2, 13, 7.

Προφοιβάζω, f. *-άσω*, (*πρό, φοιβάζω*) *to purify before*, Nonn.—II. *to foretel, prophesy.* Hence

Προφοίβασμα, ατος, τό, *prophecy.*

Προφορά, ᾶς, ἡ, (*προφέρω*) *a bringing forward, utterance, ῥημάτων*, Hdn. 1, 8, 12; cf. Wyttenb. Plut. 2, 41 A:—*ὁ ἐν προφορᾷ λόγος* = *προφορικὸς λ.* Ib. 777 B.—II. *a public reproach, rebuke*, Polyb. 9, 33, 13.

Προφορέω, ῶ, collat. form of *προφέρω*:—mid. *προφορέομαι*, in weaving, *to carry on the web by passing the woof to and fro* across the warp (which process is called *διάζεσθαι*): hence metaph. *to run to and fro*, Xen. Cyn. 6, 15: *ἄνω πρ.*, Ar. Av. 4; cf. Meineke Com. Fr. 2, p. 738.

Προφορικός, ή, όν, (*προφορά* II) *belonging to utterance, uttered*, opp. to *ἐνδιάθετος* (cf. *λόγος* fin.), Plut. 2, 777 C, 973 A.

Πρόφορος, ου, ὁ, (*προφέρω*) sc. *ἰχώρ, the liquid in which the unborn foetus floats*, Arist. H. A. 7, 7, 3.

Προφόωσδε, adv., f. l. for *πρὸ φόωσδε*, Il.

Πρόφραγμα, ατος, τό, (*προφράσσω*) *a fence placed in front*, and so = *προτείχισμα*, metaph., Polyb. 9, 35, 3, etc.

Προφράζω, f. *-σω*, (*πρό, φράζω*) *to foretel*, Hdt. 1, 120 (where Schweigh. takes it = *προειπεῖν, προαγορεύειν, to speak out boldly*): in part. pf. pass. *προπεφραδμένα ἄθλα*, Hes. Op. 653, where Herm. prefers *προπεφασμένα*, but cf. Ap. Rh. 3, 1315.

Πρόφρασσα, Ep. fem. of *πρόφρων*, *well-inclined, kindly, gracious*, Il. 10, 290, Od. 5, 161, etc.: others take it *having forethought, thoughtful*. (No doubt from *φράζομαι*).

Προφράσσω, Att. *-ττω, to fortify before* or *in front.*

Προφροντίζω, f. *-ίσω*, (*πρό, φροντίζω*) *to consider before*, Hipp., acc. to Coray.

Πρόφρων, ονος, ὁ, ἡ, (*πρό, φρήν, φρονέω*) strictly, *with forward soul*, Lat. *propenso animo*, hence *well-wishing, kindly, gracious, willing, ready, glad* to do a thing, usu. joined with a verb, *ὄμοσσον πρόφρων ἔπεσιν καὶ χερσὶν ἀρήξειν*, Il. 1, 77; *πρόφρων Δαναοῖσιν ἄμυνεν* 14, 1, etc.; so, *πρ. τελεῖν, ἀείδειν*, Pind. P. 5, 156, N. 5, 41; *προφρόνων Μοισᾶν τυχέσθαι*, Id. I. 4, 73 (3, 61); *πρόφρων θεὸς φυλάσσοι*, Aesch. Cho. 1063, cf. Soph. El. 1380:—*eager, earnest, πρόφρονι θυμῷ*, Il. 8, 23, 40; 10, 244; 24, 140, where others take it, *steadfast, resolute*:—in Od. 14, 406 it is ironical, *πρόφρων κεν δὴ ἔπειτα Δία Κρονίωνα λιτοίμην*, oh yes! *earnestly* would I pray to Jupiter!—II. Ep. adv. *προφρονέως, readily, willingly, gladly, μάχεσθαι, ῥυεσθαι*, Il. 5, 810; 17, 224.—later *προφρόνως, φιλεῖν*, Pind. P. 2, 29; *ἐπιδεῖν*, Aesch. Supp. 1, cf. Cho. 478.

Προφῠλᾰκή, ῆς, ἡ, (*προφυλάσσω*) *a guard in front, outpost, αἱ πρ., the outposts, videttes, piquets*, Xen. Cyr. 3, 3, 25, etc.; *διὰ προφυλακῆς, on guard*, Thuc. 4, 30.—II. *a guarding, guard*, Polyb. 5, 95, 5: *a watching, watch*, LXX.—III. *a preservative, amulet*, Diosc. Hence

Προφῠλᾰκίς, ίδος, ἡ, *ναῦς πρ., a guard-ship*, Thuc. 1, 117.

Προφυλακτέον, verb. adj. from *προφυλάσσω, one must guard before*, Plut.

Προφυλακτικός, ή, όν, (*προφυλάσσω*) *belonging to* or *fit for guarding; precautionary.*

Προφύλαξ, ᾰκος, ὁ, (*πρό, φύλαξ*) *an advanced guard*: *οἱ προφύλακες* = *αἱ προφυλακαί*, Thuc. 3, 112, Xen. An. 2, 4, 15, etc.—II. *the officer on guard*, Xen. Tact.—Also *ἡ πρ.*, Eratosth. [ῠ]

Προφύλαξις, ἡ, *caution*: [ῐ] from

Προφῠλάσσω, Att. *-ττω*; f. *-ξω* (*πρό, φυλάσσω*):—*to keep guard before, to guard* a place or house, c. acc., *νηόν*, H. Hom. Ap. 538 (in the rare Ep. imperat. form *προφυλαχθε*, for *προφυλάσσετε*, cf. Buttm. Catal. s. v. *φυλάσσω*), cf. Xen. Mem. 2, 7, 14: also, *προφυλάσσειν ἐπί τινι, to keep guard over* a person or place, Hdt. 8, 92; and c. gen., Xen. Hier. 6, 10: also absol., *to be on guard, keep watch*, Hdt. 7, 179, Ar. Ach. 1146, Thuc. 2, 93.—Mid., *to guard one's self*, Thuc. 6, 38: esp. *to guard against, to be on one's guard against*, Lat. *cavere*, c. acc., Hdt. 7, 176, cf. 130, Xen. Hell. 5, 3, 5: absol. Hdt. 1, 185.

Προφύρᾱμα, ατος, τό, *dough kneaded beforehand*, Eratosth. ap. Ath. 140 A: from

Προφῡράω, ῶ, (πρό, φυράω) *to mix up* or *knead beforehand*, μάζαν.—II metaph., προπεφύραται λόγος, *the speech is already kneaded*, Ar Av. 462; κακόν μοι προπεφυραμένον ἐστί (as we say) there's a mischief *brewing* for me, Ar. Thesm.. 75. Hence

Προφῡρητός, ή, όν, *kneaded beforehand*, πρ. μάζα, *a well-kneaded* barley-loaf, Hipp.

Προφῡσία, ας, ἡ, (πρό, φῦσα) *a case for the pipe of a bellows*; cf. ἀκροφύσιον.

Πρόφῡσις, ἡ, (προφύω) *a germ, bud, knot*, Hipp; v. Foës. Oecon.

Προφῠτεύω, (πρό, φυτεύω) *to plant before*: metaph., *to produce, engender*, Soph. El. 199.

Προφύω. (πρό, φύω) *to generate before*:—pass., with aor. 2 act., *to be born* or *be before* another, τινός, Soph. Aj. 1291.

Προφωνέω, ῶ, f. -ήσω, (πρό, φωνέω) *to utter, say* or *declare beforehand*, Aesch. Ag. 882, Eum. 466.—II. *to command publicly*, τινί τι, Aesch. Pers. 363; c. dat. et inf., Soph. Aj. 1089.

Προχάζομαι, dep. mid., strictly, *to give way beforehand*.

Προχαίνω, (πρό, χαίνω) *to push out one's mouth and open it wide*:—explained by Eust. as=προφασίζομαι; cf. προχάνη.

Προχαίρω, (πρό, χαίρω) *to rejoice beforehand*, Plat. Phileb. 39 D: but,—II. in 3 imperat., προχαιρέτω, *far be it from me! away with it!* Aesch. Ag. 251; cf. χαίρω VI. 2.

Προχαλκεύω, (πρό, χαλκεύω) *to forge beforehand*, Aesch. Cho. 647.

Προχάνη, ης, ἡ, *a pretext*, Call. Cer. 73, Fr. 26. (Cf. προχαίνω.) [ᾰ]

Προχάραγμα, ατος, τό, like προκέντημα, *an outline, pattern*.

Προχᾰράσσω, Att. -ττω; f. -ξω (πρό, χαράσσω):—*to engrave, carve before*: hence, *to make an outline* or *plan by lightly engraving*.

Προχᾰρίζομαι, dep. mid., *to gratify before*.

Προχᾰριστήρια, τά, *a previous thanksgiving*, a festival of Minerva, celebrated by all Athen. magistrates at the beginning of spring, A. B.

Προχειλίδιον, ου, τό, (χεῖλος) *the projecting part of the lip*. [ῐ]

Πρόχειλος, ον, *with prominent lips*: τὸ πρόχειλον,=foreg.

Προχειμάζω, f. -άσω, (πρό, χειμάζω) *to go into winter quarters before*.—II. of the weather, *to be wintry, stormy before*, Arist. Probl. 26, 8, 4. Hence

Προχείμᾰσις, ἡ, *previous stormy weather*, Plin.

Προχειρέω, f. l. for sq., Schäf. Mel. p. 15:—mid. προχειρέομαι, *to purpose*, τι, Stob. Ecl. 2, p. 40.

Προχειρίζω, f. -ίσω, (πρό, χειρίζω) *to put into the hand*; dub. in act.;—though we find several pass. participles in pass. signf., *to be taken in hand, undertaken*, τὸν προκεχειρισμένον λόγον, Plat. Legg. 643 A; *to be prepared*, ἑτοῖμα καὶ προκεχειρισμένα ἀγαθά, Dem. 85, 7.—2. *to be proposed as examples*, τῶν καθ' ἕκαστα προχειριζομένων, Arist. Categ. 5, 6, cf. Top. 1, 14, 1.—3. *to be elected before*, προχειρισθέντες, Polyb. 3, 106, 2.—II. Most usu. however as dep. mid., προχειρίζομαι, *to take into one's hand*, and so *to make ready, prepare for one's self*, Ar. Eccl. 729, Dem. 45, 10: hence, *to have in use, make use of*, Isocr. 184 A: *to make trial of*, Arist. Categ. 8, 31.—2. *to choose, elect*, ἐπί τι, Polyb. 3, 100, 6 πρός τι, 3, 44, 4.—3. c. inf., *to determine* to do, Id. 3, 40, 2.—4. προχειρίζεσθαι περί τινος or τι, *to finish the discussion of* a subject, Arist. Coel. 1, 5, 5, Meteor. 3, 6, 15.

Πρόχειρος, ον, (πρό, χείρ) *at hand, close to*, Soph. El. 1116: hence, *at hand, handy ready*, Aesch. Pr. 54; esp. of a drawn sword, Soph Phil. 747, Eur. Hel. 1564, Xen. Cyr. 4, 2, 32; πρ. ἔχειν τι, Thuc. 4, 34, Plat. Phaed. 61 B, etc.; πρόχειροι μῦθοι, Plat. Phaed. 61 B; ὃ προχειρότατον ἔχω εἰπεῖν, Dem. 700, 10; αἱ πρ. ἡδοναί, Plat. Phil. 45 A.—2. *ready, easy, common*, joined with φαῦλος, Plat. Theaet. 147 A; πρόχειρόν (ἐστι) it is *easy*, c. inf., Id. Soph. 251 B; τὰ πρ., opp. to τὰ ἄπορα, Arist. Metaph. 1, 2, 9: ἐκ προχείρου, *easily*, Diod.: τὸ πρόχειρον, *levity*, Hdn.—3. of persons, c. inf., *ready to* do, Soph. El. 1494; so, πρ. φυγῇ, *ready for* flight, Eur. H. F. 161.—II. Adv. -ρως, *offhand, readily*, ἀποκρίνασθαι, λέγειν, Plat. Symp. 204 D, Alc. 2, 144 D: *thoughtlessly*, Aeschin. 4, 4: *rashly*, Polyb. 5, 7. 2.—Compar. -οτέρως, Id. 1, 21, 5. Hence

Προχειρότης, ητος, ἡ, *readiness*, esp. *in handling* a subject, Sext. Emp. p. 268.

Προχειροτονέω, ῶ, (πρό, χειροτονέω) *to choose* or *elect before*, Plat. Legg. 765 B, Dem. 703, 18.

Προχειρουργέω, ῶ, (πρό, χειρουργέω) *to perform before*, Joseph.

Πρόχευμα, ατος, τό, (προχέω) *that which is poured forth*: generally, *a deposit*, Arist. Part. An. 2, 1, 22.

Προχεύω, poet. collat. form of sq., Dion. P. 52.

Προχέω, f. -χεύσω, (πρό, χέω) *to pour forth* or *forward*, ῥόον, ὕδωρ, Il. 21, 219, H. Ap. 241; τρὶς ὕδατος προχέειν, *to pour in* three parts *first*, Hes. Op. 594; σπονδὰς προχέαι, Hdt. 7, 192, Critias, 17:—metaph., πρ. ἀοιδήν, v. l. Hes. Th. 83; ὄπα, Pind. P. 10, 87 (cf. χέω):—pass., *to pour on* or *forth*, metaph. of large bodies of men *pouring over* a plain, ἐς πεδίον προχέοντο, Il. 2, 465; cf. 15, 360; 21, 6. Cf. προΐημι and προρέω.

Πρόχθες, adv., *the day before yesterday*. Hence

Προχθεσῖνός, ή, όν, *belonging to the day before yesterday*.

Πρόχνῠ, adv., (πρό, γόνυ) like γνύξ, *with the knees forward*, i. e. *kneeling, on one's knees*, πρόχνυ καθεζομένη, falling *on her knees*, Il. 9, 570:—metaph., ἀπόλοιντο πρόχνυ κακῶς, may they be brought *upon their knees*, (i. e. brought *low*) and perish, Il. 21, 460; so, πρόχνυ ὀλέσθαι, Od. 14, 69;—just as Hdt. uses ἐς γόνυ βαλεῖν τινα, 6, 27, cf. γόνυ I. fin.—From ignorance of the true signf., πρόχνυ was afterwards used as simply=πάνυ, Ap. Rh. 1, 1118; 2, 249.

Προχοή, ῆς, ἡ, (προχέω) *a pouring out*: almost always in plur. προχοαί, *the mouth of a river*, Il. 17, 263, Od. 5, 453, etc., Solon 22, Aesch. Supp. 1025, etc.; Τριτωνίδος ἐν προχοαῖς λίμνας, Pind. P. 4, 35;—the sing. in Hes. Op. 755:—generally, *the bed of a river, a stream*, Aesch. Fr. 178.

Προχόη, ης, ἡ,=πρόχοος, Ap. Rh., Anth.; cf. Lob. Paral. 379.

Προχοΐδιον, Att. προχοίδιον, ου, τό, dim. from πρόχοος, Cratin. Pyt. 16, Stratt. Lemn. 1; cf. Pors. Eur. Hec. p. li.

Προχοΐς, ΐδος, ἡ, dim. from πρόχοος, esp.=ἀμίς, *a chamber-pot*, Xen. Cyr. 8, 8, 10, cf. Ath. 496 C.—II.=ἐπίχυσις, A. B.

Πρόχοος, ἡ, Att. contr. -χους, ου. heterog. dat pl. πρόχουσι, like βοῦς, βουσί, as if of third decl. (v. Dind. Eur. Ion 435, Ar. Nub. 272, Piers. Moer. p. 296): acc. pl. πρόχους, Xen. Cyr. 5, 2, 7, Ael. N. A. 5, 23: (προχέω). *A vessel for pouring out, a jug, pitcher, vase*, esp. *ewer for pouring water upon the hands* of guests, freq. in Hom. (esp. in Od.), also Hes. Th. 785, Eur., etc., ll. cc.;—so also *the wine jug* from which the cup-bearer pours into the cups, Od. 18, 397.

Προχορεύω, (πρό, χορεύω) *to go* or *dance before in a chorus*, πρ. κῶμον, *to lead* a κῶμος or festive band, Eur. Phoen. 797.

†Πρόχορος, ου, ὁ, *Prochorus*, one of the seven deacons of the church at Jerusalem, N. T. Act. 6, 5.

Πρόχους, πρόχουσι, v. sub πρόχοος.

Προχόω, collat. form of προχώννυμι, Plat. Criti. 111 B.

Προχράομαι, (πρό, χράομαι) dep., *to use before*, Arist. de Xenocr. 1, 8.

Προχρίω, (πρό, χρίω) *to smear before*; πρ. τί τινι, *to smear* or *rub with* a thing, Soph. Tr. 696, cf. Luc. Alex 21. [ῑ]

Προχρονέω, ῶ, (πρό, χρόνος) *to precede in order of time*, Clem. Al.

Πρόχρονος, ον, (πρό, χρόνος) *preceding in time, previous*, Luc.

Πρόχῠμα, ατος, τό, (προχέω) *wine that flows from the grape* without pressing, Lat. *vinum protropum*.—II. =sq.

Πρόχῠσις, ἡ, (προχέω) *a pouring out*, also of dry things, as, πρ. τῆς γῆς, *deposition* of mud by water, alluvial soil, Lat. *alluvies*, Hdt. 2, 5, cf. 12; πρ. ἰλυόεσσα, Opp. H. 1, 116: also, οὐλὰς κριθῶν πρόχυσιν ἐποιέετο, where πρόχυσιν ἐποιέετο must be taken as a simple verb,=προέχεε. Hdt. 1, 160, cf. sq.

Προχύται, αἱ, (sc. κριθαί),=οὐλοχύται, Eur. El. 803, I. A. 1112, 1472, Ap. Rh. 1, 425.—II. *any thing thrown about*, esp. thrown to persons in token of respect and honour, as *flowers, garlands, ribands*, etc., Lat. *missilia*: also *largesses scattered* among the people, Plut. Dio 29. [ῡ]

†Προχύτη, ης, ἡ, *Prochyta*, an Italian island on the coast of Campania, now *Procida*, Strab. p. 123.

Προχύτης, ου, ὁ, (προχέω)=πρόχοος, *a jug* or *pitcher*, Ion ap. Ath. 463 B; esp. *an urn*, to pour lustral libations from, Eur. I. A. 955.

Προχῠτός, ή, όν, (προχέω) *poured in front* or *before, poured* or *scattered upon*.—II. Προχύτη νῆσος, †v. Προχύτη.

Πρόχωλος, ον, (πρό, χωλός) *very lame* or *halt*, Luc. Ocyp. 146.

Πρόχωμα, ατος, τό, (προχώννυμι) *earth thrown up* or *washed before* a place, *a dam*, v. l. Strab. for προσχ-.

Προχῶναι, αἱ, *the hips*, Lat. *os coccygis*, (cf. κοχώνη), Archipp. Rhin. 2.

Προχώννῡμι, f. -χώσω, (πρό, χώννυμι) *to deposit* mud *before*, Plut. 2, 602 D.

Προχωρέω, ῶ, f. -ήσω, (πρό, χωρέω) *to go* or *come forward, advance*, Soph. Phil. 148, etc.; also of time, Xen. Cyr. 8, 7, 1; of power, *to advance, become greater*, Hdt. 7, 50, 2; ἐπὶ μέγα, Thuc. 1, 16.—II. metaph. of undertakings, wars, and the like, *to go on* in a certain way, Lat. *transigi*, Xen. Cyr. 2, 3, 16: esp. *to go on well, succeed, prosper, thrive*, Hdt. 8, 108, Thuc. 6. 103; τὰ ἱερὰ προχωρεῖ τινι, Id. 5, 54: also, εὖ πρ., Eur. Heracl. 486:

hence impers., προχωρεῖ μοι, *it goes on well* for me, *I have success*, usu. with a negat., ὡς οἱ δόλῳ οὐ προεχώρεε, when *he could* not *succeed* by craft, Hdt. 1, 205, cf. 84, Thuc. 1, 109, etc.: also, ὁπόσα σοι προχωρεῖ, as much *as is convenient*, Xen. Cyr. 3, 2, 29, cf. Schneid. An. 1, 9, 13: absol. in part., προκεχωρηκότων τοῖς Λακεδαιμονίοις, *when things went on well* for them, Id. Hell. 5, 3, 27:—rarely in bad sense, *to turn out*, παρὰ δόξαν, Polyb. 5, 29, 1.—III. *to come forward to speak*, πρ. τῶν ἄλλων, *to come out in front of* the rest, Dinarch. 110, 7.—IV. *to be excreted*, Lat. *excerni*, Arist. H. A. 8, 5, 6. Hence

Προχώρημα, ατος, τό, *progress.*—II. *refuse, excrement*, LXX.

Προχώρησις, εως, ἡ, (προχωρέω) *a going on* or *advancing*, *precession*, v. l. Plat. Tim. 40 C, for προσχ-. Hence

Προχωρητικός, ή, όν, *conducive to, advancing, prospering.*

Πρόχωσις, εως, ἡ, (προχώννυμι) *a throwing up a dam* or *bank before, a deposit*, of rivers, Plut. 2, 941 B.

Προψηφίζομαι, (πρό, ψηφίζω) dep. mid.:—*to determine before*, Dio C.

Προψῐθῠρίζω, (πρό, ψιθυρίζω) *to whisper before*, Eumath.

Προψύχω, f. -ξω, *to cool before.*—II. *to dry before.*

Προῳδικός, ή, όν, *belonging to a prelude*; opp. to ἐπῳδικός.

Προῳδός, οῦ, ἡ, (πρό, ᾠδή) *a prelude, overture.*—II. *a short verse before a longer one*, Hephaest.: opp. to ἐπῳδός.

Προώδων, dub. l. for προόδων.

Προωθέω, ῶ, f. -ωθήσω and -ώσω: aor. προέωσα, but also ἐπρόωσα, contr. inf. πρῶσαι, dub. in Anth. P. 12, 206, (πρό, ὠθέω). *To push forward* or *to the front, push* or *urge on*, Plat. Phaed. 84 D: πρ. αὑτόν, *to rush on*, Xen. Cyn. 10, 10.—II. *to push off* or *away*, a wrestling term.

Προώλης, ες, (πρό, ὄλλυμι) *destroyed* or *ruined beforehand*, ἐξώλης καὶ πρ., Dem. 395, 7, cf. 332, 22: cf. sub ἐξώλης.

Προωμοσία, ας, ἡ, (προόμνυμι) *a previous oath.*

Προωνέομαι, (πρό, ὠνέομαι) dep. mid.: *to buy beforehand*, Inscr. ap. Villois. Iliad. Proleg. p. lv.

Προωνύμιον, ου, τό, (πρό, ὄνομα) the Roman *praenomen.* [ῠ]

Προώνῠμος, ον, (πρό, ὄνομα) *with a praenomen*, Nonn.

Προώριος, ον,=πρόωρος, Nonn.

Προωρισμένως, adv., *predeterminately*, Clem. Al.

Πρόωρος, ον, (πρό, ὥρα) *before the time, untimely*, Plut. 2, 101 F.

Πρόωσις, εως, ἡ, (προωθέω) *a pushing away*, Arist. Mund. 4, 31.

Προώστης, ου, ὁ, (προωθέω) *one that pushes forward* or *away*: hence—II. *a piece of wood standing out so as to keep bodies from striking against others, a fender*, Aen. Tact. 32. Hence

Προωστικός, ή, όν, *pushing forward* or *away*. Adv. -κῶς, Sext. Emp. p. 617

Πρῠλέες, έων, οἱ, usu. explained of *heavy-armed foot-soldiers*, Il. 5, 744; 15, 517; opp. to chiefs fighting from chariots, Il. 11, 49; 12, 77, Hes. Sc. 193.—Herm. explains it as = πρόμαχοι (cf. πρύ-τανις), Opusc. 4, 286–291.—2. later as adj., *close, in masses*, like foot-soldiers, Opp.—Cf. sq.

Πρύλῐς, εως, ἡ, *a dance in armour, armed dance*, like πυῤῥίχη, Call. Jov. 52, Dian. 240. A Cyprian word, no doubt akin to foreg. (On the deriv., v. Heins. Sil. Ital. 3, 317.) [ῠ]

†Πρύλις, ὁ, *Prylis*, a seer, son of Mercury, Plut.

Πρύμνᾰ, ης, ἡ, in Ion. and Hom. πρύμνη (which form however was also used by Att. poets, to make a long syll., Soph. Phil. 482, Ar. Vesp. 399, cf. Elmsl. Heracl. 19, Ellendt Lex. Soph.):—strictly, fem. from πρυμνός (sub. ναῦς), *the hindmost part of a ship, the stern, poop*, Lat. *puppis*, freq. in Hom., who also oft. has it in full, πρύμνη νηῦς, (where we might expect the accent πρυμνή, oxyt.) as, νηὸς ἄπο πρύμνης, Il. 15, 435; νηῒ παρὰ πρύμνῃ, 7, 383; ἐπὶ πρύμνησιν (ναῦφι going before) 8, 475; though he also has πρύμνη νηός, Od. 13, 84, etc.:—then in Hdt. and Att. Special phrases:—ἐπὶ πρύμνην ἀνακρούεσθαι (v. sub ἀνακρούω and κρούω); ἄνεμος ἐπείγει κατὰ πρύμνην, of a fair wind, Soph. Phil. 1451, cf. Theocr. 22, 10, and πρῷρα.—Ships were generally fastened to land by the stern, hence, πρύμνας λῦσαι, Eur. Hec. 539; cf. πρυμνήσιος, πρυμνήτης.—II. metaph., πρ. πόλεος, *the Acropolis*, Aesch. Supp. 344: but also of *the vessel* of the state, Id. Theb. 2, 760; cf. πρυμνήτης 2.—III. *the hindmost part of any kind of body*, Valck. Hdt. 8, 84; so πρ. Ὄσσας, *the foot* of mount Ossa, Seidl. Eur. El. 443; cf. πρυμνώρεια.—Opp. to πρῷρα. Hence

Πρυμναῖος, α, ον, *of a ship's stern*, Opp. H. 1, 191, Anth. P. 10, 16.

Πρυμνεύς, ὁ, *Prymneus*, name of a Phaeacian in Od. 8, 112, from πρύμνα, as almost all their names are connected with ships; cf. Πρωρεύς.

Πρύμνη, ἡ, Ion. and Hom. for πρύμνα, q. v.

Πρύμνηθεν, adv. from πρύμνη, *from the ship's stern*, Il. 15, 716, Aesch. Theb. 920, Eur. I. T. 1349: πομπεύσαις πρύμναθεν, of a fair wind, Erinna ap. Ath. 283 D.

Πρυμνήσιος, α, ον, (πρύμνα): *of a ship's stern*, κάλως, Eur. H. F. 479: πρυμνήσια, τά (sc. δεσμά, σχοινία), *ropes from a ship's stern* to fasten her to the shore, *stern-cables*, Lat. *retinacula navis*, freq. in Hom. (esp. in Od.), πρ. δῆσαι, ἀνάψαι, Il. 1, 436; Od. 9, 137; opp. to πρ. λῦσαι, ἀναλῦσαι, Od. 2, 418, etc. Cf. πεῖσμα, also πρύμνα, I, fin.

Πρυμνήτης, ου, ὁ, (πρύμνα) *the steersman*, whose place is *at the stern*:—metaph., ἄναξ πρυμνήτης, (as we say) *pilot* of the state, Aesch. Eum. 16; ἀνὴρ πρ. χθονός, Ib. 765; cf. πρωράτης.—II. as masc. adj.=πρυμνήσιος, e. g. κάλως, Eur. Med. 770:—of a fair wind, Ap. Rh.

Πρυμνητικός, ή, όν,=πρυμνήσιος, Ath.

Πρυμνόθεν, adv.=πρύμνηθεν, *from the stern* or *from behind.*—II. *from the lower end* or *bottom*, hence like Lat. *funditus, utterly, root and branch*, ὀλλύναι, etc., Aesch. Theb. 71, 1056, nisi legend. πρεμνόθεν, cf. Call. Del. 35: cf. αὐτόπρεμνος, but also πρυμνός, πρύμνα III.

Πρυμνόν, οῦ, τό, *the lower part, end*, πρ. θέναρος, Il. 5, 339; πρυμνοῖς ἀγορᾶς ἔπι, at *the far end* of the agora, Pind. P. 5, 125:—strictly neut. from sq.

Πρυμνός, ή, όν, *the hindmost, last, undermost*, Hom.; πρυμνὸς βραχίων, *the end of* the arm (where it joins the shoulder), Il. 13, 532; 16, 323; πρ. ὦμος, πρ. γλῶσσα, πρ. σκέλος, πρ. κέρας, in all which cases it means *the end of* the limb *next the body, the root*, Il. 5, 232; 19, 705; 16, 314, Od. 17, 504:—hence, πρυμνὴν ὕλην ἐκτάμνειν, to cut off the wood *at the root*, Il. 12, 149; δόρυ πρυμνόν, *the bottom* of a spear-head (where it joins the shaft), Il. 17, 618; πρυμνὸς παχύς, broad *at base*, opp. to ὕπερθεν ὀξύς (which follows), Il. 12, 446: superl. πρυμνότατος, Od. 17, 463:—for πρύμνη ναῦς, v. sub πρύμνα: also, cf. πρύμνον, τό. The adj. is rare save in Ep. (Acc. to E. M., from πείρω, περάω, akin to πρέμνον.)

Πρυμνοῦχος, ον, (πρύμνα, ἔχω) *occupying the ship's stern*, like πρυμνήτης.—II. *detaining the fleet*, Αὖλις, Eur. El. 1022, cf. Aesch. Ag. 188, sq.

†Πρυμνώ, οῦς, ἡ, *Prymno*, a daughter of Oceanus and Tethys, Hes. Th. 350.

Πρυμνώρεια, ας, ἡ, (πρυμνός, ὄρος) *the bottom, foot of a mountain*, Il. 14, 307:—formed like ἀκρώρεια, cf. πρύμνη, fin.

Πρῠτᾰνεία, ας, Ion. -ηΐη, ης, ἡ (πρυτανεύω):—*the prytaneia* or *presidency*, at Athens a period of 35 or 36 days, about 1-10th of a year, during which *the prytanes* of each φυλή in turn presided in the βουλή and ἐκκλησία, (v. πρύτανις). The first six in the year consisted of 35, the last four of 36 days, or (in the intercalary year of the Metonic cycle) the former of 38, the latter of 39 days, Herm. Pol. Ant. § 127, 6. Thus the days of the *presidencies* were counted as our days of the month: hence, κατὰ πρυτανείαν, *by presidencies*, i. e. every 35 or 36 days, Lys. 183, 27, Dem. 1353, 23, cf. Clinton F. H. 2, Append. 19, p. 388, sqq.—II. *any public office held by rotation* for given periods: hence in Hdt. 6, 110, πρ. τῆς ἡμέρης, *the chief command for the day*, held by each general in turn.

Πρῠτᾰνεῖον, Ion. -ήϊον, ου, τό, (πρύτανις):—*the presidents' hall, town-hall*, a public building in Greek cities, Hdt. 1, 146; 3, 57, Thuc. 2, 15, etc.: the Prytanēum was consecrated to Hestia or Vesta (Pind. N. 11, 1), to whom a perpetual fire was kept burning in it, which in colonies was orig. brought from the Prytaneum of the mother city:—at Athens also called θόλος, being the hall in which the Prytanes for the time being and some other magistrates had their meals, and entertained at the public cost foreign ambassadors, etc., Ar. Ach. 125, Dem. 350, 24; citizens also of high public merit, and the children of those who fell in battle were often rewarded by a seat at this public table, ἐν πρυτανείῳ ἐδείπνουν, ἐσιτοῦντο, Ar. Pac. 1084, Plat. Apol. 36 D, Dem. 414, 9, etc. (cf. sub σίτησις):—cf. Liv. 41, 20, *penetrale urbis, ubi publice, quibus is honos datus est, vescuntur*, and Herm. Pol. Ant. § 127: hence, Plato calls Athens τὸ πρ. τῆς σοφίας τῆς Ἑλλάδος, Protag. 337 D.—II. *a law-court* at Athens, τὸ ἐπὶ πρυτανείῳ δικαστήριον, οἱ ἐκ πρυτανείου καταδικασθέντες, Dem. 645, 15, Plut. Solon 19.—III. τὰ πρυτανεῖα, *sums of money deposited by both parties to a law-suit before the suit began*, Lat. *sacramentum*, Ar. Nub. 1136, 1180, etc.: the losing party not only forfeited his own deposit, but had to repay the winner: the sum differed in amount acc. to the importance of the cause: the proportions are given by Böckh P. E. 2, 64, Herm. Pol. Ant. § 140: hence, τιθέναι πρυτανεῖα τινι, to make *this deposit* against one, i. e. bring an action against, Lat. *sacramento aliquem provocare*, Ar. Nub.

1136, etc.; so, θέσεις, for θέσεις πρυτανείων, Ib. 1191; πρ. ἐκτίνειν, to pay *this deposit*, Dem. 1158, 22.

Πρῠτᾰνεύς, ὁ,=πρύτανις.

Πρῠτᾰνεύω, *to be* πρύτανις or *president. to hold sway*, ἀθανάτοισι, *among* them, H. Hom. Ap. 68: hence esp.,—II. at Athens, *to hold office as Prytanis:* the whole φυλή or tribe which happened to have the πρυτανεία was called φ. πρυτανεύουσα (cf. sub πρύτανις), Plat. Apol. 32 B, and Oratt.:—πρ. περὶ εἰρήνης, *to bring forward a motion for* peace, or *to put* it *to the vote*, this being the duty of the Prytanes, Ar. Ach. 40; so, πρυτανεύειν εἰρήνην, Isocr. 66 A; also, πρ. τινὶ εἰρ., *to obtain* peace for another, Luc.: ὁ πρυτανεύσας ταῦτα καὶ πείσας, Lat. *auctor, suasor sententiae*, Dem. 191, 15.—III. generally, *to manage, regulate*, joined with διοικεῖν, Dem. 58, 18:—pass., πρυτανεύεσθαι παρά τινος, *to suffer one's self to be guided* by one, Dem. 126, 14:—δεῖπνον χαριέντως πεπρυτανευμένον, a daintily *furnished* dinner, Alex. Κρατ. 1, 4:—and of persons, *to be entertained*, Plut. 2, 602 A.

Πρυτᾰνηΐη, -νήϊον, Ion. for πρυτανεία, -νεῖον, Hdt.

Πρῠτᾰνῐκός, ή, όν, *belonging to a* πρύτανις: pecul. fem. -ῖτις, ιδος, Ath. 149 D.

Πρύτᾰνις, εως, ὁ, *a prince, ruler, lord*, Pind. P. 2, 106; πρύτανις στεροπᾶν κεραυνῶν τε, of Jupiter, Ib. 6, 24; so, μακάρων πρ., Aesch. Pr. 169, cf. Eur. Tro. 1288.—II. esp. at Athens, *a Prytanis* or *President:* they were a committee of 50, being the deputies chosen by lot from each of the 10 φυλαί, and so forming $\frac{1}{10}$ part of the βουλή or council of 500; out of these 50 πρυτάνεις one was chosen by lot as *chief-president* (ἐπιστάτης), who chose 9 πρόεδροι, and the real business was in the hands of this smaller body, with a secretary (γραμματεύς) in addition.—The φυλή which first entered office every year was determined by lot; and their term of office (πρυτανεία) was somewhat more than a month (cf. πρυτανεία): during this time all treaties and public acts ran in their name, in this form: 'Ακαμαντὶς [φυλή] ἐπρυτάνευε, Φαίνιππος ἐγραμμάτευε, Νικιάδης ἐπεστάτει (Thuc. 4, 118, cf. 6, 13, Plat. Apol. 32 B).—The πρυτάνεις had the first place and hearing in the general assembly (ἐκκλησία), conducted the whole of the business of the council, and dined at the public cost in the πρυτανεῖον, v. Herm. Pol. Ant. § 127.—On the earlier πρυτάνεις τῶν ναυκράρων, v. sub ναύκραρος.—In other Greek states this office answered to the Roman *Pontifex maximus.* (No doubt from πρό, πρότερος, πρῶτος.) [ῠ]

†Πρύτανις, ιος or ιδος, ὁ, *Prytanis*, a Lycian, an ally of the Trojans, Il. 5, 678.—2. son of Euryphron, a king of Sparta, Hdt. 8, 131; Plut. Lys. 2.—Others in Plut.; etc.

Πρώ or πρῴ, adv., Att. for πρωΐ, which some write πρῷ, but not so well, v. πρωΐ.

Πρωαίτερον, πρωαίτατα, etc., v. sub πρωΐ II.

Πρωγγῠεύω, *to be surety, give security:* from

Πρώγγῠος, ον, Dor. for προύγγυος, προέγγυος.

Πρῷζος, ον, Att. for πρώϊζος, q. v.

Πρώην, Dor. πρώᾱν, and contr. πρῶν (Call. Fr. 84):—*lately, just now*, Lat. *nuper*, Il. 5, 832; 24, 500, Xen., etc.: esp., *the day before yesterday;* hence proverb., μέχρι οὗ πρώην τε καὶ χθές, till *yesterday or the day before*, i. e. *till very lately*, Hdt. 2, 53; also, πρώην καὶ χθές, ἐχθὲς καὶ πρώην, Ar. Ran. 726, Plat. Legg. 677 D, Gorg. 470 D, etc., cf. Lob. Phryn. 323, and v. χθές. (πρώην seems to have come from πρωΐην (sub. ὥραν), acc. sing. from πρώϊος; and, if so, ought, strictly, to be written πρῴην. [πρω- is used short by Theocr. 4, 60; 5, 4; 15, 15.]

Πρωθήβης, ου, ὁ,=sq., Il. 8, 518, Od. 8, 263.

Πρώθηβος, ον, also η, ον, (πρῶτος, ἥβη) *in the prime, bloom* or *flower of youth*, fem. πρωθήβη, Od. 1, 431.

Πρωθύστερον, ου, τό, usu. ὕστερον πρότερον, also ὑστερολογία, *hindmost foremost, last first*, Gramm.

Πρωΐ [ῐ], adv.: Att. shortd. πρώ, as Ruhnk. Tim., Buttm. Lexil. s. v. νῶϊ 2, would always write it, though the MSS. usu. give πρῴ, and in the edd. of Xen. it is written πρωΐ; but the accent πρῶϊ, πρῷ or πρῶ is decidedly wrong: (πρό). *Early, early in the day, at morn*, Lat. *mane*, (acc. to Theophr. Fr. 6, 1, 9, *the forenoon, between* ἀνατολή *and* μεσημβρία), πρωῒ ὑπηοῖοι, Il. 8, 530; 18, 277, 303, opp. to ὀψέ: also c. gen., πρωῒ ἔτι τῆς ἡμέρης, Hdt. 9, 101; πρῲ πάνυ, Ar. Vesp. 104; πρωῒ τῇ ὑστεραίᾳ, *early* next morning, Xen. Cyr. 1, 4, 16.—2. generally, *betimes, early, in good time*, Lat. *mature, tempestive*, Hes. Op. 463, Fr. 45; also c. gen., πρ. τοῦ ἦρος, τοῦ θέρεος, Hipp.: also, *too early, untimely*, like Lat. *mature* for *praemature*, Plat. Parm. 135 C.—II. πρωΐ mostly takes its degrees of comparison from its deriv. adj. πρώϊος, viz. compar. πρωϊαίτερον, Plat. Phaed. 59 D, Xen., etc.; superl. πρωϊαίτατα, Plat. Ib. E, Prot. 326 C:—but we also have compar. πρωΐτερον (Foës. Oecon. Hipp.), superl. πρωΐτατα, which are preferred by Thom. M., though not found in good Att. writers (for in Thuc. 8, 101, Bekker writes πρῳαίτερον, and in 7, 19, πρῳαίτατα);—cf. Ruhnk. Tim., Heind. Plat. Theaet. 150 E, Buttm. Ausf. Gr. § 115, Anm. 6. (From πρό: cf. Germ. *früh*, early, Sanscr. *prâh-na*, forenoon: perh. also Lat. *prandium* (πράν, πρίν) *pruina*, Pott Et. Forsch. 1, 108, 242).

Πρωΐα, ας, ἡ (sc. ὥρα), fem. from πρώϊος, *morning*, N. T. [ῐ]

Πρωϊαίτερον, πρωϊαίτατα, v. sub πρωΐ II.

Πρωϊανθής, ές, (πρωΐ, ἀνθέω) *flowering early*, Theophr.

Πρωϊβλαστέω, ῶ, f. -ήσω, *to sprout early*, Theophr.: from

Πρωϊβλαστής, ές, (πρωΐ, βλαστή) *sprouting early*, Theophr. Hence

Πρωϊβλαστία, ας, ἡ, *an early budding* or *sprouting*, Theophr.

Πρώϊζος, ον, Att. πρῷζος,=πρώϊος, *early, timely;* hence adv. πρώϊζα, χθιζά τε καὶ πρ., Il. 2, 303, where it is used for προχθές, *the day before yesterday:* but πρώϊζα, *too early*, Theocr. 18, 9,—like πρὶν ὥρη in Od. 15, 393.

Πρωΐθεν, adv. (πρωΐ) *from morning*, LXX. [ῐ]

Πρωϊκαρπέω, ῶ, *to bear fruit early*, Theophr.; and

Πρωϊκαρπία, ας, ἡ, *a fruiting early*, Theophr.: from

Πρωΐκαρπος, ον, (πρωΐ, καρπός) *fruiting early*, Theophr.

Πρώϊμος, ον, (πρωΐ) *early*, like ὡοαῖος, Xen. Oec. 17, 4, N. T.

Πρωϊνός, ή, όν, LXX: later form of πρώϊος. [ῐ]

Πρωϊόθεν, adv. =πρωΐθεν, LXX from

Πρώϊος, α, ον, Att. πρῷος: (πρό πρωΐ):—*early, early in the day, at morn*, Il. 15, 470, where πρώϊον is used as adv. like πρωΐ:—δείλη πρωΐη, *the early part of the afternoon*, Hdt. 8, 6, Philem. p. 429; cf. δείλη.—II. *early in the year*, Hdt. 8, 130; πρῷα τῶν καρπίμων, *early* fruits, like ὡραῖα, Ar. Vesp. 264. For the compar., and superl., v. sub πρωΐ II. Hence

Πρωϊότης, ητος, ἡ, *earliness*, esp. of fruits, Theophr.

Πρωϊσπορέω, ῶ, *to sow early*, Theophr., in pass.: from

Πρωΐσπορος, ον, (πρωΐ, σπείρω) *sown* or *to be sown early*, Theophr.

Πρωΐτερον, πρωΐτατα, v. sub πρωΐ II.

Πρωκτοπεντετηρίς, ἡ, (πρωκτός, πεντετηρίς) *five years of debauchery*, Ar. Pac. 872.

Πρωκτός, οῦ, ὁ, strictly *the anus*, hence in genl. *the hinder parts, backside, bottom, tail*, freq. in Ar. (Acc. to some from προάγω; acc. to others from προΐκω or προΐσχω.) Hence

Πρωκτοτηρέω, ῶ, (πρωκτός, τηρέω) *to be a watcher of* πρωκτοί, Ar. Eq. 876.

†Πρώμνη, ης, ἡ, *Promne*, wife of Buphagus, Paus. 8, 14, 9.

Πρῷμος, ον, Att. for πρώϊμος, Ar. Fr. 340.

Πρών, ὁ, gen. and dat. πρῶνος, πρῶνι, not πρωνός, -ί (as being contr. from πρηών, πρηόνος), though we also find πρωνός in Anth. P. 9, 328:—*any thing that juts forward; a foreland, headland*, Lat. *promontorium*, Il. 17, 747; besides this there only occurs in Il., plur. πρῴονες, from the lengthd. form πρώων, Il. 8, 557; 12, 282; (never in Od.); πρῶνες ἔξοχοι, Pind. N. 4, 85; πρῶνες Λοκρῶν, Soph. Tr. 788; cf. Eur. Cycl. 116, Ar. Ran. 665:—in Aesch. Pers. 132, ἅλιος πρὼν ἀμφοτέρας κοινὸς αἴας is explained by Blomf. to be *the bridge which jutted out* across the Hellespont; or, perh. better (by Schütz), *the foreland* of the Thracian Chersonese:—but πρ. ἅλιος, Ib. 879, is *the headland* of Ionia, opposite Chios (Blomf. ad l.), or perh. rather *the peninsula* of Asia Minor, like ἀκτή in Hdt. 4, 38:—on Aesch. Ag. 307, v. κάτοπτος. (The root is πρό: πρών, πρώων, is the same word as πρήν, πρηών, πρεών.)

†Πρών, ωνός, ὁ, *Pron*, a mountain in the territory of Corinth, Paus. 2, 36, 1.

†Πρῶναξ, ακτος, ὁ, *Pronax*, son of Talaus and Lysimache, Apollod. 1, 9, 13; Ael.

†Πρώνησος, ου, ἡ, *Pronesus*, a city of Cephallenia, Strab. p. 455, perhaps same as Πρόννος.

Πρώξ, ἡ, gen. πρωκός. *a drop*, esp. *a dew-drop, dew*, Call. Apoll. 40. (Usu. deriv. from πρωΐ.)

Πρῷος, α, ον, Att. for πρώϊος, q. v.

Πρωπέρῠσι, (πρό, πέρυσι) adv., *two years ago;* we also find it written προπέρυσι, but Phryn., and ap. Dysc. only recognise πρωπέρυσι.

Πρῷρα, ας, ἡ, (not πρώρα, Herm. and Dind. Soph. Phil. 482); Ion. and Ep. πρῴρη; and in Att. prose usu. parox., πρῴρᾱ (πρό):—*the fore part of a ship, a ship's head, prow. bow*, Lat. *prora*, νηῦς πρῴρη, Od. 12, 230; freq. in Hdt., and Att.; πνεῦμα τοὐκ πρῴρας, a contrary wind, Soph. Phil 639, opp. to κατὰ πρύμναν:—metaph., πρῷρα βιότου, the prow of life's vessel, Eur. Tro. 103. — II. generally *any front*, πάροιθεν πρῴρας, in front, before me, Aesch. Cho. 390:—hence the compds. καλλίπρῳρος, βουπρῳρος, etc. Hence

Πρῳράζω.=πρῳρατεύω.

Πρῳρᾶθεν, or before a consonant -θε: Adv. (πρῷρα):—*from the ship's head, from the front*, Pind. P. 4, 39; 10, 81, Thuc., etc.: also ἐκ πρῴραθεν, opp. to κατὰ πρύμναν, Theocr. 22, 11.

Πρῳρᾱτεύω, *to be a* πρῳράτης, *look out a-head*, Ar. Eq. 543.

Πρῳράτης, ου, ὁ, not πρῳρατής, Buttm. Ausf. Gr. § 119, 44 (πρῷρα): —*a man who stood at the ship's head* to give signs to the steersman, *a lookout man*, like πρῳρεύς, Xen. Ath. 1, 2: metaph., πρ. στρατοῦ, Soph. Fr. 470:—opp. to πρυμνήτης. [ᾱ] Hence

Πρῳρᾱτικός, ή, όν, *belonging to* or *concerning a* πρῳράτης. Adv. -κῶς.

Πρῳραχθής, ές, (πρῷρα, ἄχθος) *laden at the head* or *in front*.

Πρῳρεύς, έως, ὁ,=πρῳράτης, Xen. An. 5. 8, 20, Oec. 8. 14:—in Hom. as prop. n. of a Phaeacian, *Proreus*, Od. 8, 113 (from πρῷρα); cf. sub Πρυμνεύς.

Πρῴρηθεν, adv., Ion. for πρῴραθεν.

†Πρῶρος, ου, ὁ, *Prorus*, masc. pr. n., an Olympian victor, Paus. 10, 2, 3.

Πρῶσαι, πρώσας, πρῶσον, contr. inf., part., and imperat. aor. of προωθέω, for προῶσαι, etc.

Πρῶτα, as adv. neut. pl. from πρῶτος, q. v., Hom.

Πρωτάγγελος, ον, (πρῶτος, ἄγγελος) *announcing first*, Anth. P. 9, 383, Opp.

†Πρωταγόρας, ου, ὁ, (πρῶτος, ἀγορά) *Protagoras*, a celebrated sophist of Abdera, a pupil of Democritus, Plat. Protag.; etc.—Others in Diog. L.; etc. Hence

†Πρωταγόρειος, ον, *of* or *relating to Protagoras, Protagorēan*, Plat. Phaedr. 266 B.

†Πρωταγορίδας, ου, ὁ, (in form patronym.) *Protagoridas*, an erotic writer of Cyzicus, Ath. 162 B.

Πρωτᾱγός, οῦ, ὁ, (πρῶτος, ἡγέομαι, ἄγω) hence, οἱ πρωταγοί, *the vanguard*. Poppo Xen. An. 2, 2, 16.

Πρωτάγριος, ον, (πρῶτος, ἄγρα) *catching first*: τὰ πρ., *the first fruits of the chase*, Call. Dian. 104.

Πρωτᾰγωνιστέω, ῶ, f. -ήσω, *to be* πρωταγωνιστής: hence (as we say) *to play first fiddle, take the lead*, Plut. Timol. 31, etc.: from

Πρωτᾰγωνιστής, οῦ, ὁ, (πρῶτος, ἀγωνιστής) esp. on the stage, *one who plays the first part, the chief actor*, Lat. *primarum partium actor*: metaph., Aeschylus is said to have made the dialogue πρωταγωνιστής, *the principal part* in a play, Arist. Poët. 4, 16: hence, generally (as we say), *one who plays first fiddle, the chief personage*, Ath. 257 B.

Πρώταθλος, ὁ,=foreg., dub.

Πρωταίτιος, ον, (αἰτία) *a first author*.

Πρωταίχμεια and πρωταίχμια, τα, (αἰχμή)= πρωτόλεια, Lyc. 469; v. πρωτόλειος.

Πρωτάρχης, ου, ὁ, = πρώταρχος, Manetho.

†Πρωταρχίδης, ου, ὁ, *Protarchides*, an Athenian, Isae. 53, 26; in form patronym. from

†Πρώταρχος, ου, ὁ, *Protarchus*, masc. pr. n.,—1. son of Callias, an Athenian; Plat. Phileb. 19 C.—2. an Epicurean philosopher of Bargylia in Caria, Strab. p. 658.—Others in Paus.; etc.

Πρώταρχος, ον, (πρῶτος, ἄρχω) *first-beginning*, πρ. ἄτα, *the primal* mischief, Aesch. Ag. 1192.

†Πρωτέας, ου, ὁ, *Proteas*, son of Epicles, an Athenian naval officer, Thuc. 1, 75.—2. son of Hellanice the sister of Clitus, a companion of Alexander, Ael. V. H. 12, 26: in Ath. 129 A, son of Δανίκη, Alexander's nurse.—Others in Arr.; etc.

Πρωτέγγραφος, ον, (πρῶτος, ἐγγράφω) *first-inscribed*, Inscr.

Πρωτεία, ας, ἡ,=sq.

Πρωτεῖον, ου, τό, (πρωτεύω) *the chief rank, first place*, Dem. 151, 8; 331, 24: esp. in plur., τὰ πρ., *the first prize, first part* or *place*, Plat. Phil. 22 E, 33 C, Dem. 247, 5.

Πρωτείρης, ου, ὁ, (πρῶτος, εἴρην) *a Spartan youth in his 20th year*, Phot.; cf. Müller Dor. 4, 5 § 2 note.

Πρωτερική, ῆς, ἡ, συκῆ, a kind of *early fig*, Seleuc. ap Ath. 77 D.

†Πρωτεσίλᾱος, ου, ὁ, Dor. -ίλας, Ion. -ίλεως, *Protesilaus*, son of Iphiclus, from Phylace in Thessaly, leader of the Thessalians against Troy; honoured as a hero at Elaeus in the Thracian Chersonese, Il. 2, 698; 13, 681; Pind.; etc.

†Πρωτεσίλεων, τό, *the Protesileum*, a monument of Protesilaus, in the Thracian Chersonese, Strab. p. 595.

†Πρωτεύς, έως Ep. and Ion. ῆος, ὁ, *Proteus*, a sea god, possessed of the power of prophecy, and of changing himself into different shapes, Od. 4, 365; acc. to Apollod. 2, 5, 9, son of Neptune. In Hdt. 2, 112 and Eur. Hel. 46, a king of Aegypt.—Others in Apollod.; etc.

Πρωτεύω, (πρῶτος) *to be the first, hold the first place*, τινί, in a thing, Xen. Ages. 10, 1, Aeschin. 27, 18, γένει, Isae. 37, 25; πρ. ἐν or παρά τισι, among others, Xen. Cyr. 8, 2, 26, Isocr. 149 C, etc.; πρ. τινός, *to be first, before* or *over* another, Xen. Ages. 1, 3; freq. absol., Plat. Legg. 692 D, etc.

†Πρώτη, ης, ἡ, *Prote*, a small island on the coast of Messenia, Thuc. 4, 13.—II. fem. pr. n., Anth. P. 5, 108.

Πρωτηροτης, ου, ὁ, (πρῶτος, ἀρότης) *one who ploughs earliest* or *first*, Hes. Op. 488.

†Πρωτιάδαι, ῶν, οἱ, *the Protiadae*, a family in Massilia, descended from Protus, Ath. 576 A.

Πρωτιστεύω, *to be the very first*, M. Anton. 7, 55: from

Πρώτιστος, η, ον, also ος, ον, (H. Hom. Cer. 157), poet. superl. of πρῶτος, *the very first, first of the first*. Il. 2, 228; 16, 656; and, in Hom., still further strengthd., πολὺ πρώτιστος: but he most freq. uses neut., πρώτιστον and -τα, as adv., *first of all*; in Hes. only πρώτιστα; τὰ πρώτιστα, Od. 11, 168; and so in Att. poets, as Soph. El. 669, Ar. Plat. 792; cf. Lob. Phryn. 419.

Πρωτόαλος, ον, (πρῶτος, ἅλς) *making the first sea-voyage*, like πρωτόπλοος, Hesych.

Πρωτοβαθρέω, ῶ, *to fill the first seat*, LXX: from

Πρωτόβαθρος, ον, (πρῶτος, βάθρον) *sitting on the first seat*, A. B.

Πρωτοβολέω, ῶ, f. -ήσω, *to throw first, take the first shot*, Plut. 2, 173 D. —2. *to shed the first teeth*, Geop.—3. *to put forth as first fruits*, χάριτας, Anth. P. 5, 124: from

Πρωτοβόλος, ον, (πρῶτος, βάλλω) *throwing first*.—2. *shedding the first teeth*, usu. of a horse.—II. proparox., πρωτόβολος, ον, pass., *first thrown at* or *struck*, Eur. Tro. 1068.

Πρωτόγᾰλα, ακτος, τό, (πρῶτος, γάλα) *the first milk* of a cow after calving, *beestings*, more usu. πύος, Galen.

Πρωτόγᾰμος, ον, (πρῶτος, γαμέω) *just married*, Orph. Lith. 253.

†Πρωτογένεια, ας, ἡ, *Protogenīa*, daughter of Deucalion and Pyrrha, mother of Opus and Aethlius by Jupiter, Pind. O. 9, 63; Apollod.; etc. —2. daughter of Calydon, Apollod. 1, 7, 7: from

Πρωτογένεια, ας, *first-born*, pecul. fem. of sq., Orph. H. 9, 5.

Πρωτογενής, ές, (πρῶτος, *γένω) *first-born*: hence, *primeval, original*, Plat. Polit. 288 E, 289 A.

†Πρωτογένης, ους, ὁ, *Protogĕnes*, a celebrated painter of Caunus in Asia Minor, Paus. 1, 3, 5.—2. a grammarian, Plut.

Πρωτογέννημα, ατος, τό, (πρῶτος, γεννάω) *that which is born first*, usu. in plur., *firstlings*, LXX.

Πρωτογέννητος, ον, (γεννάω) = πρωτογενής.

Πρωτογλῠφής, ές, (πρῶτος, γλύφω) *first*, or *newly carved*, Anth. P. 5, 36.

Πρωτόγονος, ον, sometimes also η, ον. Paus.; (πρῶτος, *γένω)—*first-born, born first*, Il. 4, 102, 120, etc., Hes. Op. 541, 590:—πρ. οἶκοι, *high-born* houses (εὐγενεῖς, Schol.), Soph. Phil. 180.—II. parox. πρωτογόνος, ἡ, *bringing forth first*, cf. τελετή.

Πρωτογύναικες, οἱ, *persons married for the first time*, or *who still have their first wife*; cf. πρωτόποσις. [ῠ]

Πρωτοδᾱής, ές, (πρῶτος, δαῆναι) *having learnt for the first time*, Opp. H. 4, 323.

Πρωτόζευκτος, ον, (πρῶτος, ζεύγνυμι) *yoked together for the first time* generally, *newly-married*.

Πρωτόζυξ, ῠγος,=foreg., Anth. P 9, 245.

Πρωτόθετον, ου, τό, (πρῶτος, τίθημι) *a primitive word*, Gramm.

Πρωτοθοινία, ας, ἡ, (πρῶτος, θοίνη) *the first part of a meal*, Paus.

Πρωτόθρονος, ον, (πρῶτος, θρόνος) *filling the first seat*, Call. Dian. 228, Coluth. 153: heterocl. pl. πρωτόθρονες, Anth. P. append. 51; cf. Lob. Phryn. 658.

Πρωτόθροος, ον, Att. contr. -θρους, ουν, (πρῶτος, θρόος) *sounding* or *speaking first*.—II. pass., *first spoken*, Nonn.

†Πρωτοθύης, ὁ, *Protothyes*, a Scythian, Hdt. 1, 103.

Πρωτοκαθεδρία, ας, ἡ, (πρῶτος, καθέδρα) *the first seat, chief place*, N. T.

Πρωτοκήριος, ου, ὁ, (κηρός) *inscribed in the first line of a wax-tablet*, Lat. *primicerius*.

Πρωτοκλησία, ας, ἡ, *a first call*, LXX.: from

Πρωτόκλητος, ον, (πρῶτος, καλέω) *first called*, Clem. Al.

Πρωτοκλισία, ας, ἡ, (πρῶτος, κλισία) *the first place at meals*, N. T.

Πρωτόκοσμος, ου, ὁ, *the chief Cosmos* (a Cretan magistrate), freq. in Cretan Inscr.; cf. κόσμος IV.

Πρωτοκουρία, ας, ἡ, *the first shearing*, LXX.: from

Πρωτόκουρος, ον, (πρῶτος, κείρω) *first cut*, Arist. H. A. 8, 8, 2.

Πρωτοκτίστης, ου, ὁ, (κτίζω) *the first founder or creator*.

Πρωτόκτιστος, ον, (πρῶτος, κτίζω) *founded* or *created first*, Clem. Al.

Πρωτόκτιτος, ον,=foreg.

Πρωτοκτόνος, ον, (πρῶτος, κτείνω) *committing the first murder*, of Ixion, *the first homicide*, Aesch. Eum. 718.—II. proparox., πρωτόκτονος, ον, *killed first.*

Πρωτοκύμων, ονος, ὁ, ἡ, (πρῶτος, κῦμα III) *pregnant for the first time*, ἔρωτος, *with* love, Achill. Tat. [ῠ]

Πρωτοκύων, ὁ, (πρῶτος, κύων) *the first dog*, i. e. *the chief of the Cynics*, Anth. P. 11, 154.

†Πρωτόλαος, ου, ὁ, *Protolaus*, son of Dialces of Mantinea, Paus. 6, 6, 1.

Πρωτόλεια, τά, (πρῶτος, λεία) like ἀκρόλεια, *the first spoils* in war, and, generally, *first-fruits* (cf. προτέλεια), Lyc. 298, 1228:—hence, as adv., *in the first place*, Eur. Or. 382.

Πρωτολεχής, ές, (πρῶτος, λέχος) *bringing forth first*, Opp. H. 4, 197.

Πρωτολογέω, ῶ, *to speak first*, esp. in a law-court: also *to play the chief part*; and

Πρωτολογία, ας, ἡ, *the first speech*, esp., *the right of speaking first* in a law-court, Demad. 178, 46: also, *the principal part in a drama.*—II. *the beginning of a speech*: from

Πρωτολόγος, ον, (πρῶτος, λέγω) *speaking first*: also=πρωταγωνιστής.

Πρωτολοχία, ας, ἡ, (λόχος) *the first rank* or *line of the* λόχοι.

Πρωτόμαντις, ὁ, ἡ, (πρῶτος, μάντις) *the first prophet* or *seer*, Aesch. Eum. 2.

Πρωτόμαρτῠρ, ῠρος, ὁ, (πρῶτος, μάρτυρ) *the first martyr*, Eccl.

Πρωτόμᾰχος, ον, *fighting first* or *in the first rank*, Inscr.

†Πρωτόμαχος, ου, ὁ, *Protomăchus*, a commander of the Athenians, Xen. Hell. 1, 5, 16.—Others in Arr.; Anth.; etc.

†Πρωτομέδεια, ας, ἡ, *Protomedēa*, daughter of Nereus and Doris, Hes. Th. 249.

†Πρωτομέδουσα, ἡ, in Apollod. 1, 2, 6, where Heyne Ποντομέδουσα.

Πρωτόμισθος, ον, (πρῶτος, μισθός) *serving for hire first*, Lyc. 1384.

Πρωτόμορος, ον, (πρῶτος, μόρος) *dying* or *dead first*, Aesch. Pers. 568.

Πρωτομύστης, ου, ὁ, (πρῶτος, μύστης) *one just initiated*, Achill. Tat.

Πρωτόνεως, ων, gen. ω, (ναῦς) *going by ship for the first time.*

Πρωτονύμφευτος, ον, (πρῶτος, νυμφεύω) *just married*, Callicr. ap. Stob. p. 487, 16.

Πρωτοπᾰγής, ές, (πρῶτος, πήγνυμι) *first*, i. e. *newly put together*, *new-made*, δίφροι, ἅμαξα, Il. 5, 194; 24, 267.

Πρωτοπάθεια, ας, ἡ, *a first feeling*, Galen: [ᾰ] and

Πρωτοπᾰθέω, ῶ, *to suffer* or *feel first*, Heliod.: from

Πρωτοπᾰθής, ές, (πρῶτος, πάσχω, πάθος) *feeling first*, Clem. Al. Adv. -θῶς.

Πρωτόπειρᾰ, ἡ, and -ρία, ἡ, *first experience, a first trial.*

Πρωτόπειρος, ον, (πρῶτος, πεῖρα) *trying first*, *making the first trial*, *a novice*, τῆς τέχνης, *in* art, Alex. Isost. 1, 4; so, πρ. τῆς κακοπαθείας, Polyb. 1, 61, 4: more rarely εἴς τι, Jac. Ach. Tat. p. 600.

Πρωτοπήμων, ονος, ὁ, ἡ, (πρῶτος, πῆμα) *hurting first*: *the first cause of ill*, Aesch. Ag. 216.

Πρωτόπλᾰσις, ἡ, *first formation* or *creation*: from

Πρωτόπλαστος, ον, (πρῶτος, πλάσσω) *formed* or *created first*, LXX.

Πρωτόπλοος, ον, Att. contr. -πλους, ουν (πρῶτος, πλόος):—*going to sea for the first time*, νηῦς, Od. 8, 35; πλάτα, Eur. Andr. 865;—metaph., πρ. παρθένος, a maiden *just embarking on the sea* of love, Plat. Epigr. 6, 4 (ap. Diog. L. 3, 31); but Ath. 589 D, reads πρωτοπόρος.—II. *sailing first* or *foremost*, Xen. Hell. 5, 1, 27.

Πρωτόπολις, εως, ὁ, ἡ, (πρῶτος, πόλις) *first in the city*, τυχή, Pind. Fr. 14.

Πρωτοπολίτης, ου, ὁ, *the first citizen.* [ῑ]

Πρωτοπορεία, ας, ἡ, *a going first* or *before*: also, *the advanced guard* of an army, *vanguard*, like προπορεία, Polyb. 1, 76, 5, etc.: from

Πρωτοπόρος, ον, (πρῶτος, πορεύω) *going first* or *before.*—II. *making one's first march*; cf. πρωτόπλοος.

Πρωτόποσις, εως, ἡ, (πρῶτος. πόσις) *a woman married for the first time*, or *who has still her first husband*, Themiso ap. Ath. 235 A; cf. πρωτογύναικες.

Πρωτοπραξία, ας, ἡ, (πρῶτος, πράσσω) *the first collection of money due.*—II. *the privilege of* a particular creditor *to have first payment*, Lat. *jus primae exactionis*, Plin. Ep. 10, 109.

Πρωτόρριζος, ον, (πρῶτος, ῥίζα) *being the first root* or *origin*, Luc. Amor. 19.

Πρωτόρρῠτος, ον, (πρῶτος, ῥέω) *flowing first*, Opp. C. 4, 238.

Πρῶτος, η, ον, a superl. from πρό (Sanscr. *pratamah*), as if contr. from πρότατος, πρόατος, Dor. πρᾶτος (in Theocr.):—*the first*, *foremost*, as a numeral, or of place, rank, etc., and of time, *the first*, *earliest*, very freq. from Hom. downds.: the answering numerals are strictly δεύτερος, τρίτος, etc., Il. 6, 179; 23, 265, etc.; but ὕστατος is oft. opp. to it, Il. 11, 299, etc.; more rarely ὕστερον, as in Hes. Th. 34; also ἔπειτα, Il. 2, 281, etc.:—compar. πρότερος:—the Lat. *prior*, *primus.*—II. Special usages:—1. pl. masc. πρῶτοι in Hom. usu.=πρόμαχοι, esp. ἐν πρώτοις and μετὰ πρώτοις, among *the first fighters*, i. e. in *front*; πρῶτοι πρόμαχοι, Od. 18, 379.—2. neut. pl. πρῶτα (sc. ἄθλα), *the first prize*, Il. 23, 275; τὰ πρῶτα φέρεσθαι (more rarely φέρειν), to carry off *the first prize*, τινός, *in* a thing, Jac. A. P. p. 431, 890; ἐς τὰ πρῶτα, to *the highest degree*, Hdt. 7, 13; τὰ πρ. τοῦ λιμοῦ, *excess* of hunger, Ar. Ach. 743:—also of persons, ἐὼν τὰ πρῶτα τῶν Ἐρετριέων, Hdt. 6, 100, cf. 9, 78, Eur. Med. 917; τὰ πρῶτα τῆς ἐκεῖ μοχθηρίας, Ar. Ran. 421:—in philos. writers, *the first of things*, *the elements*, elsewh. στοιχεῖα and ἀσύνθετα.—3. τὴν πρώτην (sc. ὥραν, ὁδόν), as adv., *first*, *at present*, *just now*, Hdt. 3, 134, Ar. Thesm. 662; so, τὴν πρώτην εἶναι, like ἑκὼν εἶναι, Hdt. 1, 153.—III. πρῶτος, in compar. signf., like πρότερος, *before*, *sooner*, Il. 13, 502; 18, 92: later, oft. followed by ἤ.., or by a genit., Wess. Hdt. 2, 2; 9, 27, Musgr. Soph. Ant. 1327 (49), Schäf. Dion. Comp. p. 228.—IV. neut., sing. and plur. πρῶτον, πρῶτα, as adv., *first*, *in the first place*, like Lat. *primum*, first in Hom. τί πρῶτον, τί δ' ἔπειτα, τί δ' ὑστάτιον καταλέξω; Od. 9, 14; answered by ἔπειτα (*deinde*), Il. 5, 458, and Att.; πρῶτον μέν..ἔπειτα δέ..., Xen. Cyr.; πρ. μέν..εἶτα or εἶτα δέ.., Ib.:—τοπρῶτον, ταπρῶτα are not less freq. in Hom., and Hes., and just in same signf. as πρῶτον, πρῶτα, oft. also written divisim τὸ πρωτον, τὰ πρῶτα, even in Wolf's Odyssey; but better in one word, like ταννῦν, τοπρίν, etc.; for τὸ πρῶτον essentially differs from τοπρῶτον in sense; cf. πρίν I. fin., ὁ B. I. 4, Br. Ar. Ran. 421, Wolf. Praef. Il. p. lxii, Schäf Soph. Aj. 719.—3. *too early*, *before the time*, ἦ τ' ἄρα καὶ σοὶ πρῶτα παραστήσεσθαι ἔμελλε Μοῖρ' ὀλοή, Od. 24, 28.—4. after the relat. pron., after ἐπεί, ἐπειδή, πρῶτον and τοπρῶτον mean *once*, *once for all*, Od. 3, 320; 4, 13; 10, 328; ὁππότε κε πρῶτον, *as soon as*, like Lat. *quam primum*, Od. 11, 106; so, εὖτ' ἂν πρῶτα, Hes. Op. 596; ὅπως πρῶτα, Hes. Th. 156; ὅταν πρῶτον, Plat. Lys. 211 B.—V. ἐν πρώτοις, like Lat. *in primis*, *among the first*, i. e. *greatly*, Hdt. 8, 69:—also, ἐν τοῖς πρῶτοι, πλεῖστοι, *among the* first, etc.; and so ἐν τοῖς πρῶται, τοῖς remaining unchanged, Göller Thuc. 7, 19.—VI. Adv. πρώτως, post-Hom., esp. in Att. philosophic writers, Lob. Phryn. 311:—generally, it may be remarked, that the Greeks used the adj. in adverbial signf. much more freq. than the adv. itself.—Hom. etc. often strengthened the word by adding πολύ, as is common with superlatives; yet a new superl. πρώτιστος, q. v., was formed from it.

†Πρῶτος, ου, ὁ, *Protus*, masc. pr. n., Dem. 886, 10.—Cf. Πρωτιάδαι.

Πρωτοσέληνος, ον, (πρῶτος, σελήνη) *first of a moon* or *month*, usu. ἡμέρα πρ., *the first* day *of the month.*

Πρωτοσπόρος, ον, (πρῶτος, σπείρω) *sowing first.*—II. proparox., πρωτόσπορος, ον, pass., *first sown* or *generated*, Luc. Amor. 32, Coluth. 62, etc.

Πρωτοστᾰσία, ας, ἡ, *a standing first*, *the first rank*: and

Πρωτοστᾰτέω, ῶ, *to stand first* or *in the first rank*, Philo: from

Πρωτοστάτης, ου, ὁ, (πρῶτος, ἵστημι) *one who stands first*, esp. *the first man on the right*, of a line, *right-hand man*, Thuc. 5, 71; also, οἱ πρ., *the front-rank men*, Xen. Cyr. 3, 3, 57; 6, 3, 24, etc.—II. metaph., *a chief*, *leader*, N. T. [ᾰ]

Πρωτόσφακτος, ον, (πρῶτος, σφάττω) *slaughtered first*, Lyc. 329.

Πρωτοτοκεῖα, ων, τά, *the right of the first-born*, LXX.: from

Πρωτοτοκεύω, (πρῶτος, τοκεύς) *to make* one *the first-born*, *give* him *the privilege of such*, LXX.

Πρωτοτοκέω, ῶ, *to bear the first-born*, LXX.: and

Πρωτοτοκία, ας, ἡ, *a bearing her first-born*: and

†Πρωτοτόκια, ων, τά, *the rights of primogeniture*, *birth-right*, LXX.; N. T.: from

Πρωτοτόκος, ον, (τίκτω) *bearing her first-born*, πρ. μήτηρ, Il. 17, 5, cf. Plat. Theaet. 151 C.—II. proparox. πρωτότοκος, ον, pass. *first-born*, Anth. P. 9, 213, N. T.

Πρωτοτομέω, ῶ, *to cut* or *cut off first*: from

Πρωτότομος, ον, (πρῶτος, τέμνω) *first cut* or *cut off*, Anth. P. 9, 412.

Πρωτοτρόφος, ον, (πρῶτος, τρέφω) *rearing the first fruit* or *first child.*

Πρωτοτῠπία, ας, ἡ, *the quality of a* πρωτότυπον.

Πρωτότῠπον, ου, τό, *a first form*, *prototype.*—II. in Gramm. *a primary word*, *primitive*, whence others are derived: esp., opp. to κτητικόν; as, e. g., Ἕλλην is the πρωτότυπον, Ἑλληνικός the κτητικόν: strictly neut. from

Πρωτότῡπος, ον, (πρῶτος, τύπτω) *after the first form, original.*

Πρωτοΰπνιον, ου, τό, (πρῶτος, ὕπνος) *first sleep*, susp.

Πρωτουργός, όν, (πρῶτος, *ἔργω) *a first author*, Plat. Legg. 897 A.

Πρωτοφαής, ές, (πρῶτος, φάος) *first shining*; πρ. σελήνη, *the new* moon.

Πρωτοφάνεια, ας, ἡ, *first appearance*: from

Πρωτοφᾰνής, ές, (πρῶτος, φαίνομαι) *appearing first, first visible.*

†**Πρωτοφάνης**, ους, ὁ, *Protophānes*, an Olympian victor, Paus. 5, 21, 10.

Πρωτοφόνος, ον, (πρῶτος, φονεύω) *murdering first*, Eccl.

Πρωτοφορέω, ῶ, (πρῶτος, φέρω) *to bear first, bear the first fruits*, Ath. Hence

Πρωτοφόρημα, τό, *the first fruits of the earth*, Longus.

Πρωτοφῠής, ές, (πρῶτος, φύω) *first-produced, first-born*, Ap. Rh. 3, 851.

Πρωτόφῠτος, ον,=foreg., Anth. P. 4, 2.

Πρωτόχνοος, ον, contr. -χνους, ουν, (πρῶτος, χνόος) *with the first down*, Luc.

Πρωτόχορος, ου, ὁ, *the first chorus*, name of a play by Alexis, etc.

Πρωτόχρονος, ον, *in* or *from earliest time*, Lat. *primaevus.*

Πρωτόχῠτος, ον, (πρῶτος, χέω) *flowing first*, οἶνος, Leon. Tar. 18.

†**Πρωτώ**, οῦς, ἡ, *Proto*, daughter of Nereus and Doris, Il. 18, 43; Hes. Th. 248.

Πρώτως, adv. from πρῶτος, q. v.

Πρωὐδᾶν, contr. for προαυδᾶν, Ar. Av. 556: prob. the only example of this contraction.

Πρώων, ονος, ὁ, Ep. lengthd. form for πρών, q. v., Il.

Πταίρω, strengthd. from root ΠΤΑΡ-, which appears in the other tenses: f. πτᾰρῶ: aor. 1 ἔπτᾱρα: usu. aor. 2 ἔπτᾰρον. *To sneeze*, μέγ' ἔπτᾰρε, *he sneezed* aloud, Od. 17, 541, which as early as Hom. was taken for a good omen, cf. 545: *to make one's self sneeze*, τὴν ῥῖνα κνήσας πτάρε, Plat. Symp. 185 E: metaph. of a lamp, *to sputter*, Anth. P. 6, 333. —The Att. prefer the form πτάρνυμαι, q. v. (Perh. akin to πτύω, q. v.)

Πταῖσμα, ατος, τό, (πταίω) *a stumble, trip, false step, mistake*, Theogn. 1226.—II. *a failure, misfortune*, euphem. for *a defeat*, πτ. πρὸς τὸν Πέρσην, Hdt. 7, 149; cf. Aeschin. 77, 13, and v. sub πταίω II.

Πταισμάτιον, ου, τό, dim. from foreg. [ᾰ]

Πταίω, f. πταίσω; pf. pass. ἔπταισμαι:—I. trans., *to make to stumble* or *fall*, τινὰ πρός τινι, Pind. Fr. 221. —II. seemingly intr. (for the full phrase is πταίω τὸν πόδα πρὸς λίθῳ), *to strike the foot* or *stumble*; and so, generally, *to stumble, trip, fall*, absol., Aesch. Ag. 1624, Soph. Phil. 215, Plat., etc.; πτ. πρός τινι, *to stumble against, fall over*, Aesch. Pr. 926, Plat. Rep. 553 B; πρὸς τὰς πέτρας, Xen. An. 4, 2, 3, proverb., μὴ δὶς πρὸς τὸν αὐτὸν λίθον πταίειν, Polyb. 31, 19, 5; also, πτ. περί τινι, as, μὴ περὶ Μαρδονίῳ πταίσῃ ἡ Ἑλλάς, lest Hellas *should get a fall* over him, Hdt. 9, 101 (cf. πταῖσμα II):—metaph., *to make a false step* or *mistake, to fail*, Thuc. 2, 43, Dem. 23, 29, etc.; ἔν τινι, Id. 321, 8; μάχῃ, τοῖς ὅλοις, Polyb. 17, 14, 13; 3, 48, 4:—also, πτ. τῇ διανοίᾳ περὶ τὰ ὄντα, Plat. Theaet. 160 D; ἡ γλῶττα πτ., *stutters*, Arist. Probl. 3, 31, 2. (Akin to πίπτω, πτῶσις.)

Πτακάδις, adv. (πτάξ) *timidly*, A. B.

Πτακίς, ίδος, pecul. fem. of πτάξ. Hence

Πτακισμός, οῦ, ὁ, *shyness, timidity.*

Πτακωρέω, = πτήσσω, πτώσσω, from πτάξ.

Πτάμενος, η, ον, part. aor. of πέταμαι, Il. [ᾰ]

Πτάξ, gen. πτακός, ὁ, ἡ (πτήσσω, πτώσσω):—*shy, timid*: hence as subst., *a trembler*, i. e. *a hare*, Aesch. Ag. 137:—also πτώξ, q. v., like ῥάξ, ῥώξ. [ᾰ, Aesch. l. c. (though ᾱ, acc. to Draco p. 19, 14; 80, 22);—but when the penult. of the oblique cases was to be long, πτωκός (πτώξ), etc., were used.]

Πταρμική, ῆς, ἡ, a plant, *yarrow* or *mill-foil*, Diosc. 2, 192: from

Πταρμικός, ή, όν, *sneezing, inclined to sneeze.*—II. act., *making to sneeze*, τὰ πταρμικά, things like snuff, Hipp.: from

Πταρμός, οῦ, ὁ, (πταίρω) *a sneezing*, Hipp., and Ar. Av. 720.

Πτάρνυμαι, dep.,=πταίρω, said to be the more Att. form, Xen. An. 3, 2, 9.

Πταρτικός, ή, όν,=πταρμικός.

Πτάτο, Ep. 3 sing. aor. of πέταμαι for ἔπτατο, Il. [ᾰ]

Πτέλας, ὁ, *a wild-boar*, Lyc. 833: in Hesych. also πτέλος.

Πτελέα, ας, ἡ, Ion. πτελέη, ης, *the elm*, Il. 6, 419; 21, 242, Hes. Op. 433, Ar. Nub. 1008, etc. (Perh.=*patula*, the *spreading* tree, Lob. Paral. 337.)

†**Πτελέα**, ας, ἡ, *Ptelea*, a wine district of Cos or of the coast of Ionia, whence the οἶνος Πτελεατικός was obtained, Theocr. 7, 65.—2. acc. to Steph. Byz. and Dion. P. 829, ancient name of Ephesus.

†**Πτελεᾱτικός**, ή, όν, *of Ptelea*, v. sub foreg. 1.

Πτελέϊνος, η, ον, (πτελέα) *made of elm*, Theophr.

†**Πτελεόν**, οῦ, τό, *Pteleum*, a place in Elis Triphylia, Il. 2, 594; Thuc. 5, 18.—2. a city of Thessaly with a harbour, lying between Antron and Pyrasus, Il. 2, 697.—3. a fortress on the Ionian coast of Asia Minor near Erythrae, Thuc. 8, 24.—4. a town near Cardia in Thrace, Dem. 86, 16.

Πτελεώδης, ες, (εἶδος) *elm-like.*

Πτελεών, ῶνος, ὁ, (πτελέα) *an elm-grove.*

†**Πτελέων**, ωνος, ὁ, *Pteleon*, a lover of Procris, Apollod. 3, 15, 1.

†**Πτελέως λίμνη**, ἡ, *lake of Pteleus*, in Troas, Strab. p. 590.

Πτέον, τό, Att. for πτύον, q. v.

†**Πτερέλᾱος**, ου, ὁ, Dor. -λας, *Pterelaus*, son of Taphius, king of the island Taphus, Apollod. 2, 4, 5.—Others in Strab.; etc.

†**Πτερέλεως**, ω, ὁ, Att. form of foreg. name, ap. Ath. 498 C.

†**Πτερία**, ας, ἡ, Ion. -ίη, *Pteria*, capital of a district of same name, near Sinope; Hdt. 1, 76 assigns it to Cappadocia.

Πτέρῐνος, η, ον, also ος, ον, (πτερόν) *made of feathers*, πτ. κύκλος, *a feather-fan*, Eur. Or. 1429; πτ. ῥιπίς, Anth. P. 6, 306.—II. *feathered, winged*, Ar. Av. 900.

Πτέρῐς, ῐδος, ἡ, (πτέρον) a kind of *fern*, so called *from its feathery leaves*, Theophr.—Usu. written as oxyt. πτερίς, but wrongly, for the acc. is πτέριν in Theocr. 3, 14.

Πτέρισμα, ατος, τό, *a flapping of the wings*, Longin. Fr. 3, 5; ubi al. πτέρισμα vel πτερύγισμα.

ΠΤΕ΄ΡΝΑ or -νη, ης, ἡ, *the heel*, Il. 22, 397, cf. Arist. H. A. 1, 15, 6: also, *the under part of the heel*, Aesch. Cho 209, cf. Dem. 88, 2:—proverb., εἴπερ τὸν ἐγκέφαλον ἐν ταῖς πτέρναις φορεῖτε, Dem. 88, 2.—2. *the sole* of a shoe.—II. metaph., *the foot* or *lower part* of any thing, πόλεως, Lyc. 442; τῆς μηχανῆς, Polyb. 8, 8, 2.—III. *a ham*, Batr. 37. Hence

Πτερνίζω, *to strike with the heel*: hence, *to trip up, supplant*, LXX.—II. *to sole an old shoe*, A. B.

Πτέρνιξ, ῐκος, ὁ, (πτέρνα) *the middle stalk of an artichoke*, Theophr.; also στέρνιξ, τέρναξ.

Πτερνίον, ου, τό, dim. from πτέρνα.

Πτερνίς, ἡ,=πτέρνα II, *the bottom* of a dish, Alex. Incert. 54.

Πτέρνις or πέρνης, ὁ, *a bird of prey*, Arist. H. A. 9, 36, 1.

Πτερνισμός, οῦ, ὁ, (πτερνίζω) *a supplanting*, LXX.

Πτερνιστήρ, ῆρος, ὁ, and -τής, οῦ, ὁ, (πτερνίζω) *one who strikes with the heel.*

Πτερνοβᾰτέω, ῶ, *to walk on one's heels*: from

Πτερνοβάτης, ου, ὁ, (πτέρνα, βαίνω) *one who walks on his heels*, Hipp.

Πτερνογλύφος, ου, ὁ, (πτέρνα III, γλύφω) *Ham-scraper*, name of a mouse in Batr. 227. [ῠ]

Πτερνοκοπέω, ῶ, (πτέρνα, κόπτω) *to stamp with the heels*, esp. in a theatre, to show disapprobation.

Πτερνοκόπις, ὁ, (πτέρνα III., κόπτω) *Ham-cutter*, nickname for a parasite, Menand. p. 95, Axionic. Chalcid. 1, 2.

Πτερνοτρώκτης, ου, ὁ, (πτέρνα III., τρώγω) *Ham-nibbler*, name of a mouse in Batr. 29.

Πτερνοφάγος, ου, ὁ, (πτέρνα III., φᾰγεῖν) *Ham-eater*, name of a mouse in Batr. 230.

Πτεροβάμων, ονος, ὁ, ἡ, (πτερόν, βαίνω) *moving on wings* or *sails*, κύμβη) Emped. 226. [ᾰ]

Πτεροδόνητος, ον, (πτερόν, δονέω) *moved by wings*; hence metaph. *high-soaring, high-flown*, Ar. Av. 1390, 1402.

Πτεροδρομία, ας, ἡ, *a winged course*, v. l. Anth. P. 7, 699.

Πτεροείμων, ονος, ὁ, ἡ, (πτερόν, εἷμα) *feather-clad*, Opp. C. 2, 190.

Πτερόεις, εσσα, εν, (πτερόν) *feathered, winged*, ὀϊστοί, ἰοί, Il. 5, 171; 16, 773:—also, *feather-like, light*, λαισήϊα (q. v.); πέδιλα, Hes. Sc. 220:—but in Hom. mostly in the metaph. phrase, ἔπεα πτερόεντα, *winged* words, and so Hes.; so, πτ. ὕμνος, Pind. I. 4 (5), fin.; πτερόεντι τροχῷ, Id. P. 2, 41; πτερόεσσα κόρα, of the sphinx, Soph. O. T. 509; φυγὴ πτερόεσσα, Eur. Ion 1237; κεραυνὸς πτ., Ar. Av. 576.

Πτερόν, οῦ, τό (πέτομαι, πτέσθαι): —*a feather*; usu. in plur. *feathers*, Od. 15, 527, Hdt. 2, 73, etc.: then, like πτέρυξ, *a bird's wing*, usu. in plur., *wings*, Hom., Pind., etc.; in sing., ὡσεὶ πτερὸν ἠὲ νόημα, as an emblem of speed, Od. 7, 36: — in Hdt. 2, 76, also of *bat's wings*: — αἰθέρα πτεροῖς ψαίρειν, Aesch. Pr. 394 (cf. ἐξακρίζω): ὑπὸ πτεροῖς εἶναι, to be (like chickens) under their mother's *wings*, Id. Eum. 1001, cf. Eur. Heracl. 10; πτεροῦ σῦριγξ, *a quill*, Hipp. 886, cf. καυλός:—proverb., ἴδοις ἂν οὐδαμοῦ ταὐτὸν πτερὸν πόνου, misery is of varied *plumage*, i. e. manifold, Aesch Supp. 328, (cf. ὁμόπτερος); τοῖς αὐτῶν πτεροῖς ἁλισκόμεσθα, strictly of a bird shot with an arrow feathered from his own plumes, Aesch. Fr. 123 cf. Pors. Med. 139, viii.; ἀλλοτρίοις πτεροῖς ἀγάλλεσθαι, to pride one's self in 'borrowed *plumes*,' Luc.: κείρειν τινὶ τὰ πτερά, to clip his wings, Call. Epigr. 48, 8. — II. *any winged creature*, as the sphinx, Eur. Phoen. 806; of a beetle, Ar. Pac. 76: hence, —2. like οἰωνός, Lat. *avis, an augury, omen, fate, lot*, Soph. O. C. 97. — III. *any thing like wings* or *feathers*: as—1. *a ship's wings*, i. e. *oars*, ἐρετμά, τάτε πτερὰ νηυσὶ πέλονται, Od. 11, 125; 23, 272; so, νηὸς πτερά, Hes. Op. 626, though others take it here of sails, cf. Eur. Hel. 147: hence of birds, πτεροῖς ἐρέσσειν, Eur. I. T. 289; so, πτερύγων ἐρετμοῖσιν ἐρεσσόμενοι, Aesch. Ag. 52:—also, *wheels*, Müller Lyc. 1072.—2. ἀέθλων πτερά, i. e. *the crown* of victory, which lifts the poet to heaven, Pind. O. 14, fin., cf. P. 9, fin.—3. *the leafage* of trees, Soph. Fr. 24, in sing.: also *the down on* a youth's chin, Jac. A. P. p. 773. — 4. *a fan*, Meineke Com. Fragm. 2, p. 786.—5. in architecture, *the rows of columns along the sides* of Greek temples, Vitruv., cf. ἄπτερος, δίπτερος, περίπτερος: in Aegypt, where there were no side-columns, *the side-walls*, Strab.: also a kind of *coping* or *battlement*, Lat. *pinna*. — 6. a kind of *iron-shod portcullis*, or perh. *drawbridge* in gateways.—7. πτερὰ Θετταλικά were the *fluttering corners* of a kind of χλαμύς, Hesych., v. Dict. Antiqq. s. v. *Chlamys*.—Cf. the collat. form πτέρυξ.

Πτεροποίκῐλος, ον, (πτερόν, ποικίλος) *motley-feathered*, Ar. Av. 248.

Πτερόπους, ποδος, (πτερόν, πούς) *wing-footed*, of Mercury, Anth. Plan. 234.

Πτεροῤῥοέω and -ῤῠέω, ῶ, (πτερόν, ῥέω) *to shed the feathers, lose feather, moult*, Ar. Av. 106, Plat. Phaedr. 246 C; metaph., *to be plucked, fleeced, plundered*, Ar. Av. 284; hence also, πτ. τὸν πλοῦτον, Philostr. Hence

Πτεροῤῥύησις, ἡ, *a losing feather, moulting*. [ῠ]

Πτερότης, ητος, ἡ, πτερόν *in the abstract*, formed like ποδότης, Arist. Part. An. 1, 3, 2: also πτέρωσις. [ῠ]

Πτερόφοιτος, ον, (πτερόν, φοιτάω) *wing-walking*; hence the high-flown phrase, διὰ πτερόφοιτον ἀνάγκην, *because he must walk on wings*, i. e. *fly*, Plat. Phaedr. 252 B, where Heind. and Bekk. prefer the v. l. πτεροφύτορ', *because he has grown wings*, v. Stallb. ad l.

Πτεροφόρος, ον, (πτερόν, φέρω) *feathered, winged*, Aesch. Ag. 1147, Eur. Or. 317, etc.; πτ. φῦλα, the *feathered* tribes, Ar. Av. 1757: — metaph., πτ. Διὸς βέλος, *the winged* bolt of Jupiter, Ib. 1714.—II. *a fan-bearer* in Aegyptian processions, Inscr.—III. under the Roman emperors, *a flying-post, courier*, Lat. *speculator*, Plut. Otho 4.

Πτεροφῠέω, ῶ, *to put forth, grow feathers* or *wings*, Plat. Phaedr. 251 C, 255 D, Luc. Icarom, 10: from

Πτεροφῠής, ές, (πτερόν, φύω) *growing feathers* or *wings*, Plat. Polit. 266 E. [ῠ] Hence

Πτεροφύησις, ἡ, = sq., Geop.: [ῠ] and

Πτεροφῠΐα, ας, ἡ, *a growing feathers, fledging, feathering*.

Πτερόφῠτος, ον, (φύω) = πτεροφυής.

Πτεροφύτωρ, ορος, ὁ, ἡ, v. sub πτερόφοιτος. [ῡ]

Πτερόω, ῶ, (πτερόν) *to furnish with feathers* or *wings, feather*, τινά, Ar. Av. 1334, etc.: pass., *to be feathered*, Ib. 804: — πτεροῦν βιβλίον, i. e. to tie it to a feathered arrow and so shoot it, or perh. *to put it on* the arrow *by way of feathers*, Hdt. 8, 128, cf. Eur. Or. 274: — ἔπος ἐπτερουμένον, Ar. Ran. 1388. — 2. ναῦν πτ., *to have the oars spread like feathers* ready to dip into the water, Polyb. 1, 46, 11; (the pf. is intr., ναῦς ἐπτερωκυῖα, Ib. 9): hence, ταρσῷ πίτυλος ἐπτερωμένος, the dash made by the wing-like oars, i. e. the oars themselves, Eur. I. T. 1346, (which line Herm., and now Dind., places after v. 1394 = 1362 Herm.).—II. metaph., in pass., *to be excited*, πρός τι, Luc., Anacreont., etc.; cf. ἀναπτερόω.

Πτερῠγίζω, f. -ίσω, (πτέρυξ) *to move the wings, flutter*, like young birds trying to fly, Ar. Av. 1467: *to flap the wings*, like a cock crowing, Ar. Plut. 575, cf. πτερύσσομαι: — in Eq. 522, the word alludes to a play of Magnes called Ὄρνιθες.

Πτερύγῐνος, η, ον, (πτέρυξ) = πτέρινος. [ῠ]

Πτερύγιον, ου, τό, dim. from πτέρυξ, *a little wing*, but usu., — II. any thing like a wing, as,—1. *a fin*, Arist. H. A. 1, 5, etc.: in plur., also, parts of the cuttle-fish, which were eaten, Sotad. Ἐγκλει. 1, 16. — 2. *the end, point* or *tip* of a thing, ἱματίου, LXX. —3. *a projection*, esp. *a turret* or *battlement*, acc. to others, *a pointed roof, peak*, N. T., cf. Joseph. Ant. 15, 11, 5: *a projecting piece* of wood, in an engine, Polyb. 27, 9, 4.—4. medic., a disease of the eye when *a membrane grows over it, from the inner corner*, Galen.: — also *a growth of the flesh over the nails*, esp. of the great toe, Celsus.

Πτερύγισμα, ατος, τό, v. sub πτέρισμα.

Πτερῠγοειδής, ές, (πτέρυξ, εἶδος) *wing-like, feathery*. Adv. -δῶς, Theophr.

Πτερῠγοτόμος, ου, ὁ, *an instrument for cutting away* πτερύγια (signf. II. 4), Paul. Aeg.

Πτερῠγοφόρος, ον, (φέρω) *bearing feathers* or *wings*.

Πτερῠγόω, ῶ, f. -ώσω, (πτέρυξ) *to wing, hasten*: — mid., πτερυγοῦσθαι πεδὰ ματέρα, *to fly* to her, Sappho 75; cf. πτοέω sub fin.

Πτερῠγώδης, ες, contr. for πτερυγοειδής, Theophr. — 2. οἱ πτερυγώδεις, *thin emaciated persons whose shoulder-blades stick out like wings*, Hipp., v. Foës. Oecon.

Πτερῠγωκής, ές, (πτέρυξ, ὠκύς) *fleet of wing*, Aesch. Pr. 286.

Πτερύγωμα, ατος, τό, (πτερυγόω) *the wings, a wing*.—II. *any thing that hangs like a wing*; esp. *the lobe of the ear*; *a part of the pudenda muliebria*. [ῠ]

Πτερῠγωτός, ή, όν, (πτερυγόω) *fledged, winged, wing-shaped*, χρησμός, Ar. Eq. 1086.

Πτέρυξ, ῠγος, ἡ, (πτερόν) *a wing*, Il. 2, 316, etc.: hence poet., *the flight of a bird*, esp. as an omen, οὐκ ἀγαθαὶ πτέρυγες, Call. L. P. — II. *any thing that hangs like a wing*, as — 1. *a rudder*, Soph. Fr. 930; of oars, cf. πτερόν III. 1.—2. *the flaps* or *skirts* at the bottom of a coat of armour, Xen. An. 4, 7, 15, cf. Eq. 12, 4 and 6: also of a cloak, v. πτερόν III. 7. — 3. *the edge* of an axe, sword, or knife, Plut. Alex. 16; of the beak of the sword-fish, Ael. N. A. 9, 40.—4. *the lobe* of the ear, lungs, etc.—5. *the wing* of a building.—III. *any thing that covers* or *protects* like wings, πτ. πέπλων, Eur. Ion 1143; Εὐβοίης κολπώδης πτέρυξ, i. e. Aulis, Dind. Eur. I. A. 120.—IV. metaph., πτέρυγες γόων, *the wings*, i. e. *the flight* or *flow* of grief, Soph. El. 243, ubi v. Herm.

Πτέρυξις, εως, ἡ, (πτερύσσομαι) *a flapping of wings*.

Πτέρυσμα, ατος, τό, = foreg.: from

Πτερύσσομαι, f. -ξομαι, (πτέρυξ) dep. mid., *to move the wings, flutter, to clap the wings* like a cock crowing, Ael. N. A. 7, 7: metaph., *to triumph, exult*, Diphil. Paras. 2.

Πτέρωμα, ατος, τό, (πτερόω) *that which is feathered, a feathered arrow*, Aesch. Fr. 123.—2. *a getting feathers, being feathered, feathering*, Plat. Phaedr. 246 E.—II. πτ. βραγχίων, *the fin* by the gills of fishes, Ael. N. A. 16, 12. —III. = πτερόν III. 5, Vitruv.

Πτερώνυμος, ον, (πτέρυξ, ὄνομα) *named from its feathers* or *wings*, Plat. Phaedr. 252 C.

Πτέρως, ωτος, ὁ, (πτερόν) *the winged god*, a play on the name of Ἔρως, Plat. Phaedr. 252 B.

Πτέρωσις, εως, ἡ, (πτερόω) *a feathering, plumage*, Ar. Av. 94, 97.

Πτερωτής, οῦ, ὁ, (πτερόω) *one who feathers*, or *furnishes with wings*. — II. metaph., *one who emboldens*.

Πτερωτός, ή, όν, also ός, όν, Soph. O. C. 1460 (πτερόω):—*feathered*, πτίλα, Hdt. 2, 76; *winged*, ὄφιες, Id. 2, 75; ὄχος, Aesch. Pr. 135; Διὸς βροντή, Soph. l. c. (cf. πτεροφόρος); τοξεύματα, Eur. H. F. 571: — so, πτ. φθόγγος, of a sound in the air, Ar. Av. 1198: — χιτωνίσκος πτ., a tunic *worked with feathers*, Plut.

Πτέσθαι, inf. aor. of πέτομαι.

Πτῆμα, ατος, τό, *flight, a flying*. from

Πτῆναι, inf. aor. ἔπτην, of πέτομαι.

Πτηνοκράτωρ, ορος, ὁ, (κρατέω) *the king of feathered fowl*. [ᾰ]

Πτηνολέτης, ου, ὁ, fem. -όλετις, ιδος: (πτηνός, ὄλλυμι) *bird-killing* πτηνόλετις νεφέλη, of a net, Anth P. 6, 185.

Πτηνοπέδῑλος, ον, (πτηνός, πέδιλον) *with winged sandals*, Orph. H. 27, 4.

Πτηνόπους, ποδος, *wing-footed, swift-footed*.

Πτηνός, ή, όν, Dor. πτανός, ά, όν: (πτῆναι, πέτομαι):—*feathered, winged*; Διὸς πτ. κύων, i. e. the eagle, Aesch. Pr. 1024, Ag. 136: πτ. ὄφις, Id. Eum. 181; ὄρνις, οἰωνός, Soph., etc.: τὰ πτηνά, *fowls, birds*, Aesch. Cho. 591, Soph. Aj. 168; so, πταναὶ θῆραι, Soph. Phil. 1146:—also of arrows, πτ. ἰοί, Ib. 166, etc.; cf. πτερόω. — II. of young birds, *fledged*, Seidl. Eur. Tro. 147. — III. metaph., πτηνοὶ μῦθοι, like Homer's ἔπεα πτερόεντα, Eur. Or. 1176:—but, πτ. λόγοι, *fleeting, idle* words, Plat. Legg. 717 C; so, πτηνὰς διώκειν ἐλπίδας, *fleeting* hopes, Eur.—2. πτανὰ ἰσχὺς, *soaring, aspiring* strength, Pind. Fr. 74, 3.

Πτῆξις, ἡ, (πτήσσω) *a crouching for fear, terror*, LXX.

Πτῆσις, εως, ἡ, (πτῆναι) *a flying, flight*, Aesch. Pr. 486, Arist., etc.

ΠΤΗ΄ΣΣΩ, fut. πτήξω: aor. ἔπτηξα: and an aor. 2 ἔπτᾰκον appears in the compd. καταπτακών, Aesch. Eum. 252: pf. ἔπτηχα (Isocr. 94 A), more rarely ἔπτηκα, Buttm. Catal. s. v.: Hom. uses, of pf., only the Ep. part. πεπτηώς, ῶτος; also Ep. 3 dual aor. 2, in compd. καταπτήτην, Il. 8, 136. — I. causative, *to frighten, scare, alarm*, Lat. *terrere*, πτῆξε θυμὸν Ἀχαιῶν, Il. 14, 40: but, ζυγὸν πτ., *to make* a yoke *dreaded*, Paul. S. Ecphr.

26.—II. intr., *to be frightened* or *scared, to fear*; esp. *to crouch* or *cower down for fear* (cf. πτώσσω), Pind. P. 4, 100, Aesch. Pers. 209, Soph. Aj. 171; more fully, πτ. ταπεινός, *to crouch low*, Eur. Andr. 165; also, πτ. θυμόν, Soph. O. C. 1466; πτ. ἐν μυχοῖς πέτρας, Eur. Cycl. 408; εἰς ἐρημίαν ὁδοῦ πτ., Eur. Andr. 755; πτ. βωμόν, *to flee cowering to* it, Id. Ion 1280.—2. rarely c. acc., *to crouch for fear of* a thing, ἀπειλάς, Aesch. Pr. 174, cf. Xen. Cyr. 3, 3, 18: but in the strange passage ταῖς διανοίαις μὴ πτήξαντες φόβον, Lycurg. 154, 9, φόβον must be taken as a cognate acc. (Akin to πτύξ, πτώξ, πτώσσω, πτοέω, πτοιέω, πτῆναι, πτέσθαι, πέτομαι, πτύρω.)

Πτῆται, Ion. for πτᾶται, subj. aor. from πέτομαι, Il. 15, 170.

Πτητικός, ή, όν, (πτῆναι, πέτομαι) *ready* or *able to fly, winged*, Arist. Part. An. 2, 13, 5. Adv. -κῶς, Plut. 2, 405 B.

Πτῐλοβάφος, ον, (πτίλον, βάπτω) *staining* or *dyeing feathers*. [ᾰ]

Πτίλον, ου, τό, *a feather*, Ar. Ach. 585, 588: *plumage*, πτ. κύκνειον, Soph. Fr. 708: hence, *a down-cushion*, Clem. Al.: also, *down on a youth's chin*, Jac. A. P. p. 773.—II. *a wing*, of birds and insects, πτερόν, Arist. Incess. An. 15, 6: also of *the wing-like membrane* in a kind of serpents, Hdt. 2, 76. — III. = φύλλον, Nic. Th. 524. — Usu. in plur. (Acc. to some from ἵπταμαι: others from τίλλω.) [ῐ]

Πτιλόνωτος, ον, (πτίλον, νῶτος) *with feathered back*, Anth. P. 9, 256.

Πτιλόομαι, as pass., (πτίλον) *to have feather wings*, Philostr.

Πτίλος, ὁ, v. sq. II.

Πτίλωσις, εως, ἡ, (πτίλον) like πτέρωσις, *plumage*, Ael. N. A. 16, 4. —II. *a disease of the eyelids* in which their edges become swollen and inflamed, and the eyelashes fall off, Paul. Aeg.; also πτιλὰ ὄμματα, Diosc.; and the person afflicted therewith is called πτίλος, Galen. [ῐ] Hence

Πτῐλώσσω, *to have sore eyes*; cf. foreg.

Πτῐλωτός, ή, όν, (πτίλον) *feathered*.—2. *stuffed with feathers*.

Πτῐσάνη, ης, ἡ, (πτίσσω) *peeled barley*, Hipp.—II. *a drink made thereof, barley-water, a ptisan*, Id.; πτισάνην ἕψειν, Ar. Fr. 201.—Sometimes, but wrongly, written πτισσάνη. [ᾰ]

Πτῐσᾰνον, ου, τό, poet. for foreg., Nic. Th. 590. [ῐ] Hence

Πτῐσᾰνορροφία, ας, ἡ, (ῥοφέω) *a drinking of a ptisan*, Hipp.

Πτίσμα, ατος, τό, (πτίσσω) *peeled grain*, Strab.

Πτισμός, οῦ, ὁ, *a winnowing*, Nicopho Χειρ. 5: from

Πτίσσω, fut. πτίσω: pf. pass. ἔπτισμαι: *to husk, peel*, or *winnow grain*, Hdt. 2, 92, Luc. Hermot. 79; πτισσουσῶν ᾠδή, the song *of women winnowing*, Ar. Fr. 323. (Shortd. from *πιτίσσω, for the root is ΠΙΣ-, ΠΙΤ-, Sanscr. *pish*, to bruise; whence πίτυρον and Lat. *pinso, piso*.) Hence

Πτιστής, οῦ, ὁ, *a winnower*, Jac. A. P. p. 714. Hence

Πτιστικός, ή, όν, *belonging to* or *fitted for winnowing*.

Πτόα, ας, ἡ, and (but not Att.) πτοία, (πτοέω) *fear, terror, fright*, Tim. Locr. 103 B, and Erotian.—II. *excitement* caused by passion, esp. love.—On the forms, cf. Lob. Phryn. 495. Hence

Πτοαλέος, also πτοιαλέος, α, ον, *frightened*, Opp. H. 3, 431.

Πτοέω, also πτοιέω, πτοιάω, ῶ: f. -ήσω; pf. pass. ἐπτόημαι: — *to frighten, scare*, Call. Del. 191, Anth. P. 7, 214: — pass., *to be scared, dismayed*, φρένες ἐπτοίηθεν, Od. 22, 298; ἐπτοημένος φρένας, Aesch. Pr. 856, Cho. 535; δράκουσιν, by serpents, Eur. El. 1255.—II. metaph., *to flutter, excite* by any passion, esp. by hope or love, Sappho 2, 6: usu. in pass., *to be in a flutter, be so excited*, Theogn. 1012, or rather Mimnerm. 5, 2, (where there is also a collat. notion of *fear*, cf. Merrick Tryph. 360; in full, ἔρωτι πτοεῖσθαι, Eur. I. A. 587, ὑπ' ἔρωτι, Call. Dian. 191; πτοεῖσθαι περί τι, *to feel a passion* for a thing, *to be eager* about a thing, Plat. Rep. 439 D; so too, πρός τι and ἐπί τινι, Heind. Plat. Phaed. 68 C, Schäf. Dion. Comp. p. 10; εἰς γυναῖκας, Luc. Amor. 5:—generally, *to be distraught*, μεθ' ὁμήλικας ἐπτοίηται, *he gapes like one distraught* after his fellows, Hes. Op. 449: τὸ πτοηθέν, *distraction*, Eur. Bacch. 1269.—Cf. πτερυγόω. (Akin to πτήσσω, πτώσσω.) Hence

Πτόησις, also πτοίησις, εως, ἡ, *a frightening, scaring away*:—*an exciting* to passion. — II. pass., *any vehement emotion*, esp. *passionate desire*, Plat. Prot. 310 D, cf. Arist. Gen. An. 4, 5, 9; περί τι, Plat. Symp. 206 D; cf. Lob. Phryn. 495.

Πτοητός, also πτοιητός, ή, όν, (πτοέω) *scared away*, Nic. Al. 243.

Πτοιᾶ, ἡ, πτοιᾰλέος, α, ον, (πτοιέω, πτοέω) = πτόα, πτοαλέος, q. v.

Πτοιέω, πτοίησις, πτοιητός, v. sub πτοέω, etc., Hes.

†Πτοιόδωρος, ου, ὁ, *Ptoeodorus*, father of Thessalus of Corinth, a victor in the Isthmian games, Pind. O. 13, 58.—2. a Theban exile, Thuc. 4, 76. —Others in Dem.; etc.

Πτοῖος, ὁ, = πτοία, πτόα.

Πτοιώδης, ες, v. sub πτοώδης.

Πτοιωτός, ή, όν, (πτοῖος) = πτοητός, Nic.

†Πτολέδαρμα, ων, τά, *Ptoledarma*, a town of Arcadia, Paus. 8, 27, 3.

†Πτολεμαϊκός, ή, όν, *of* or *relating to Ptolemy, Ptolemaean*, Strab. p. 813, Arr.

†Πτολεμαῖον, ου, τό, *the Ptolemaeum*, a gymnasium in Athens, near the temple of Theseus, Paus. 1, 17, 2.

†Πτολεμαῖος, ου, ὁ, *Ptolemaeus, Ptolemy*, a freq. prop. n.,—1. son of Piraeus, father of Eurymedon, Il. 4, 228.—2. son of Damasichthon, king of Thebes, Paus. 9, 5, 16.—Esp. freq. of Aegyptian kings from — 3. Ptolemy I., son of Lagus, a general of Alexander the Great and governor of Aegypt, Strab. p. 795. — 4. Ptolemy II., surnamed Φιλάδελφος, Paus. 1, 6, 8. — 5. III., surnamed Εὐεργέτης, Ath. 251 D.—6. IV., surnamed Φιλοπάτωρ, from having poisoned his father, Id. 203 F. — 7. V., surnamed Ἐπιφανής.—8. VI., surnamed Τρύφων or Φιλομήτωρ, Paus. 1, 9, 1.—9. VII., surnamed Φύσκων or Κακεργέτης, Ath. 184 C.—10. VIII., surnamed Λάθυρος.—11. IX., surnamed Αὐλητής, cf. Strab. pp. 791 sqq. — 12. ὁ Κεραυνός, son of Ptolemy (3 supra), king of Macedonia, Paus. 10, 19, 7. —13. son of Seleucus, Arr. An. 1, 24, 1. — Others in Polyb.; Ath.; etc. Hence

†Πτολεμᾱΐς, ίδος, ἡ, prop. pecul. fem. to Πτολεμαϊκός; as prop. n.,—1. *Ptolemaïs*, a city of Phoenicia, Strab. p. 758. — 2. a city of Cyrene, port of Barca, Id. p. 837. — 3. a city of Upper Aegypt, also called ἡ Πτολεμαϊκὴ πόλις, Id. p. 813.—4. a city on the coast of the Troglodytae, Id. p. 768.

Πτολεμίζω, πτολεμιστής, πτόλεμόνδε, Ep. for πολεμ-, Il.

Πτόλεμος, ου, ὁ, Ep. for πόλεμος, Hom., and Hes. (The usual form is however more freq. in Hom.: he seems to have used this form and its derivatives, only metri grat., after a word ending with a short vowel.)

Πτολίαρχος, ον, Ep. for πολίαρχος, Call.

Πτολίεθρον, ου, τό, in *form* a dim from πτόλις (πόλις); but in *usage* just = πόλις, freq. in Hom., and Hes. never found in the form πολίεθρον Wern. Tryph.

Πτολῐπόρθης, ου, ὁ, v. sub πτολίπορθος.

†Πτολιπόρθης, ου, ὁ, *Ptoliporthes*, son of Penelope and Ulysses after his return from the Trojan war Paus. 8, 12, 6: v. πτολίπορθος.

Πτολῐπόρθιος, ον, = πτολίπορθος, of Ulysses, Od. 9, 504, 530.

Πτολίπορθος, ον, (πτόλις, πέρθω) *sacking* or *wasting cities*, freq. in Hom., esp. as epith. of Ulysses, Achilles, and Mars; of the last also in Hes. Th. 936; also, πτ. μάχαι, Pind. O. 8, 46: Dind. reads πολίπορθος in Aesch Ag. 783; and πολιπόρθης, Ib. 473, but doubtingly. [ῐ]

Πτόλις, ιος, ἡ, poet., esp. Ep. form for πόλις, Hom., though not freq., and prob. only metri grat., as πτόλεμος, q. v.: also in Aesch., and Eur.

Πτόλισμα, ατος, τό, Ep. for πόλισμα.

†Πτόλιχος, ου, ὁ, *Ptolichus*, a statuary of Aegina, Paus. 6, 9, 1.—Others in Paus.; etc.

Πτορθάκανθος, ον, (πτόρθος, ἄκανθα) *with thorns on its branches*, Theophr. [ᾰκ]

Πτορθεῖον, ου, τό, = sq., Nic. Al. 267

Πτόρθος, ου, ὁ, *a young branch shoot, sucker, sapling*, Od. 6, 128; ὥς τις πτόρθος ηὐξόμην, Eur. Hec. 20 πτόρθοισι δάφνης, Id. Ion 103, etc —II. *a sprouting, budding*, Hes. Op. 419

Πτορθοφορέω, ῶ, (φέρω) *to bear branches*.

Πτόρος, ὁ, rare form for πταρμός.

Πτοώδης, ες, (πτόα, εἶδος) *scared shy*.

Πτῠᾰλίζω, f. -ίσω, (πτύαλον) *to spit much, have the mouth full of spittle* also, πτυελίζω, Hipp. Hence

Πτῠᾰλισμός, οῦ, ὁ, *a spitting much*, also, πτυελισμός, Hipp.

Πτύᾰλον, ου, τό, (πτύω) *spittle* also, πτύελον, Hipp.

Πτῠάριον, ου, τό, Dim. from πτυον. [ᾰ]

Πτῠάς, άδος, ἡ, (πτύω) *the spitter*, a kind of serpent, Paul. Aeg.

Πτύγμα, ατος, τό, (πτύσσω) *any thing folded*, πέπλοιο πτ., a folded mantle, Il. 5, 315; cf. Anth. P. 6, 271: —in Medic., *a piece of lint folded up to stop a wound, a pledget*.

Πτυγμάτιον, ου, τό, dim. from foreg., Paul. Aeg. [ᾰ]

Πτύγξ, υγγος, ἡ, *a water-bird*, Aesch. H. A. 9, 12, 5; cf. πῶϋγξ.

Πτῠελίζω, πτυελισμός, πτύελον, = πτυαλ-.

Πτυκτίζω, = πτύσσω.

Πτυκτίον, ου, τό, *a folding book or tablet*: dim. from πτύξ.

Πτυκτός, ή, όν, (πτύσσω) *folded*, πτ. πίναξ (like the later δίπτυχα) *folding tablets*, consisting of two thin plates of wood, one folding upon the other, the oldest kind of writing materials, Il. 6, 169,—though not then used for *writing*, v. sub σῆμα, and cf. Wolf Proleg. p. lxxxii, sq.—2. generally, *in many folds, in folds, plates*, or *layers:* cf. sq.

Πτυξ, ἡ, gen. πτῠχός, and post-Hom. πτῠχη, ῆς, ἡ, which form prevails almost exclus. in Pind., and Trag., v. Elmsl. Med. 1264, though he need not have proscribed πτύξ entirely in those authors, v. Ellendt Lex. Soph.: (πτύσσω): *anything in folds;* hence, *a fold, leaf, layer, plate*, usu. in plur., πτύχες σάκεος, *plates* of metal or leather, five, six, or more in strong shields, Il. 7, 247; 18, 481; 20. 269, Hes. Sc. 143: *the folds of a garment*, first in Hom. Cer. 176, then in Soph. Fr. 437, Eur., etc.:—πτυχαὶ βίβλων, *folding* tablets (cf. πτυκτος), Aesch. Supp. 947; so, γραμμάτων πτυχαί, Soph. Fr. 150; δέλτου, Eur. I. A. 98.—II. of *the sides of a hill*, or hilly country, (which viewed from a distance appears to be in *folds*, cf. πολύπτυχος), *a cleft, dell, gully, corrie, coomb*, πτύχες Οὐλυμποιο, Il. 11, 77; also. πτύχες ἠνεμόεσσαι (from the wind that rushes down a narrow mountain-cleft), Od. 19. 432: also in sing., πτυχὶ Οὐλυμποιο, Παρνησοῖο. Il. 20. 22, H. Ap. 269, Merc. 555: so too, πτυχαὶ Κρισαῖαι, Πίνδου, Πέλοπος, Pind. P. 6, 18; 9, 28, N. 2, 33; Κιθαιρῶνος, Soph. O. T. 1026, and freq in Eur.:—so also of the sky with its *cloud-clefts*. πτυχαὶ αἰθέρος, οὐρανοῦ, esp. freq. in Eur., as Or. 1631. Phoen. 84, cf. Elmsl. Med. 1264:—but the metaph. phrase, ὕμνων πτυχαί. Pind. O. 1, 170, is used of *varied turns of poesy*, referred by Böckh to the *varieties of the metre, music*, etc., by Dissen to *the new turn given* in that ode *to the legend of Pelops*.—III. *the flat plate of a ship's stern*, on which her name was written, also πτυχίς, ἡ.—IV. in Comedy, πτυχαί are *wrinkles* in the face.—Poet. word.

Πτύξις, ἡ, (πτύσσω) *a folding:* also *a fold*, LXX.

Πτύον, ου, τό, (πτύω) *a winnowing-shovel* or *fan*, Lat. *vannus*, with which corn after threshing was thrown up against the wind to clear it of the chaff, Il. 13, 588 (in poet. gen. πτῠόφιν), Aesch. Fr. 194, Soph. Fr. 931, Theocr. 7, 156, cf. λικμός, λικμάω:—the later Att. form is πτέον, Lob. Phryn. 321.—II. in Cyprus, *a corn-measure*, hence τὸ δίπτυον, *half a μέδιμνος*.

Πτύρμα, ατος, τό, and πτυρμός, ὁ, (πτύρω) *consternation*.

Πτυρτικός. ή, όν, *timorous*, Arist. Mirab. 169.

Πτύρω, f. πτῠρῶ. *to frighten, scare:* pass., πτύρομαι, c. aor. 2, ἐπτύρην [ῠ], *to be frightened*, Hipp.: esp of horses, *to shy, start*, Diod. 2, 19, Plut. Fab. 3; τινί, *at* a thing, Id. Marcell. 6, Id. 2, 800 C; also c. acc., πτυρῆναι τὸν θάνατον, *to start at, be alarmed at* death, Plat. Ax. 370 A. (Akin to πτοέω, πτώσσω, πτήσσω.) [ῠ]

Πτυσις, ἡ, (πτύω) *a spitting*, Hipp.: also=sq. [ῠ]

Πτύσμα, ατος, τό, (πτύω) *spittle*, Hipp., Polyb. 8, 14, 5.

Πτυσμός, οῦ, ὁ,= πτύσις, from πτύω. Hipp.

ΠΤΥ´ΣΣΩ, f. -ξω, *to fold, double up*, χιτῶνα, εἵματα πτ., *to fold up* garments. and put them by, Od. 1, 439; 6,111,252:—χεῖρας πτύξαι ἐπί τινι, *to fold* one's arms over or round another, Soph. O. C. 1611.—II. pass., *to be folded, doubled up*, ἔγχεα ἐπτύσσοντο, the spears *bent back*, Il. 13, 134, like διπλοῦσθαι and κάμπτεσθαι.—2. *to fold* or *cling round*, as clothes on the body, πτύσσεσθαι ἀμφὶ μηρόν, Soph. Fr. 791; also, πτύσσεσθαί τινι, *to cling to*...., Ion ap. Ath. 447 E.—III. in mid., *to fold round one's self, wrap round one*. τι, Ar. Nub. 267. (Prob. akin to πετάννυμι and πυκνός.) Hence

Πτῠχή, ἡ, post-Hom. form of πτύξ, q. v.

†Πτυχία, ας, ἡ, *Ptychia*, an island near Corcyra, Thuc. 4, 46.

Πτῠχίον, τό,=πτυκτίον.

Πτύχιος, α, ον,=πτυκτός. [ῠ]

Πτῠχίς, ίδος, ἡ, v. πτύξ III.

Πτῠχώδης, ες, (πτυχή, εἶδος) *in folds, wrinkles, layers*, Arist. H. A. 5, 7, 2.

ΠΤΥ´Ω, f. πτύσω, pf. pass. ἔπτυσμαι:—*to spit out* or *up*, αἷμα, Il. 23, 697; absol., *to spit*, Hdt. 1, 99, Xen. Cyr. 8, 1, 24.—2. of the sea, *to disgorge, cast out*, ἐπ' ἀιόνι πτ., Theocr. 15, 133, cf. Ap. Rh. 2, 570, Leon. Tar. 96, etc.—3. metaph., *to spit in token of abhorrence*, hence *to abominate*, Erf. Soph. Ant. 645 (653); πτύσας προςώπῳ, with an expression of loathing, Soph. Ant. 1232.—4. εἰς κόλπον πτύειν, Lat. *in sinum spuere* (Plin.), to avert a bad omen, disarm witchcraft, and the like, which was done three times, ὡς μὴ βασκανθῶ, τρὶς εἰς ἐμὸν ἔπτυσα κόλπον, Theocr. 6. 39 cf. 20, 11; so, ὑπὸ κόλπον πτ., Anth. P. 12, 229. (The same as ψύω, hence πυτίζω, q. v., Lat. *spuo, sputo* (cf. *pituita*),—whence also *spuma*—our *spew, spit*.) [ῡ in pres and impf.: ῠ in fut., etc.; v. Gräfe Mel. 124, 7; but in Theocr. 24, 19, Ap. Rh. 2, 570; 4, 925, and later Ep., ῠ in impf., before a short syll.]

Πτωκάζω. v. πτωσκάζω.

Πτωκάς, άδος, ἡ, (πτώξ. πτώσσω) *shy, timorous, fearful*, Ep. Hom. 8, 2, Soph. Phil. 1093, where πτωκάδες is now admitted to be the correct reading.

Πτῶμα, ατος, τό, (πίπτω, πέπτωκα) *a fall*, freq. in Trag., πεσεῖν πτώματ' οὐκ ἀνασχετά. Aesch. Pr. 919; cf. Soph. Ant. 1046. Plat. Lach. 181 B; πτώμασιν αἱματίσαι πέδον, Aesch. Supp. 662:—hence, *a misfortune, calamity*, Lat. *casus*, τὰ θεῶν πτώματα, *calamities from* (sent by) the gods, Eur. H. F. 1228: *a failure, defeat*, like πταῖσμα, Polyb. 33, 12, 7.—II. *that which is fallen* or *killed, a corpse, carcase*, usu. πτῶμα νεκροῦ, as 'Ελένης, 'Ετεοκλέους πτ., Eur. Or. 1196, Phoen. 1697: so too, πτῶμα οἴκου, *the ruin* of a house; so, πτ. ἐλαῶν, *fallen olive-trees*, Lys. ap. Harp.: but later also without νεκροῦ, Valck. Phoen. 1490, Lob Phryn. 375, sq. Hence

Πτωμᾰτίζω, f. -ίσω, *to make to fall*.—II. οἱ πτωματιζόμενοι, *those who have the failing sickness, epileptic persons*.

Πτωμᾰτίς, ίδος, ἡ, a sort of *goblet*, literally, a *tumbler*, i. e. a cup that will not stand upright, and therefore must be emptied at once, Ath. 485 E: the correction πωματίς seems needless.

Πτωμᾰτισμός, οῦ, ὁ, (πτωματίζω II) *epilepsy*, Procl.

Πτώξ, ὁ, ἡ, gen. πτωκός, (πτώσσω) *crouching, cowering* for *fear*, epith. of the hare, Il. 22, 310: also, ὁ πτώξ, as subst.,=πτάξ (q. v.), Il. 17, 676, cf. Aesch. Eum. 325.

†Πτῶον, ου, τό, ὄρος, *Mount Ptoüs*, a mountain in Boeotia on the south-east of Lake Copaïs, with a temple and oracle of Apollo. Hdt. 8, 135; Πτώου κευθμών, Pind. Fr. 70, 4, Böckh

†Πτῶος, ου, ὁ. *Ptoüs*, son of Athamas and Themisto, Asius 9.—2. appell. of Apollo, Id. ib.

Πτώσιμος, ον, (πίπτω, πέπτωκα) *fallen, slain*, Aesch. Ag. 639: the passage, Ib. 1122, is yet dub.

Πτῶσις, εως, ἡ, (πίπτω, πέπτωκα) *a falling, fall*, κύβων. Plat. Rep. 604 C; Φαέθοντος, Polyb. 2, 16, 13.—II. *a case, grammatical inflexion* of any kind Arist. Top. 2, 9, 2, Rhet. 2, 23, 2.

Πτωσκάζω, poet. for πτώσσω, *to crouch* or *cower for fear*, Il. 4, 372 where the v. l. πτωκάζω is rightly rejected by Wolf and Heyne.

ΠΤΩ´ΣΣΩ, f. -ξω, like πτήσσω (intr.) *to crouch* or *cower from fear*. ὑφ' Ἕκτορι, Il. 7, 129, etc.; ὑπ. ἀσπίδος (without any notion of *fear*), Tyrtae. 2, 36; ἐχθρῶν πτώσσοντι. *they cower down for fear of* their enemies. Pind. P. 8. 124—also, *to go cowering* or *stooping about*, like a beggar, πτώσσων κατὰ δῆμον, Od. 17, 227; 18, 363; so, ἀλλοτρίους οἴκους πτώσσειν, *to go begging* to other people's houses, Hes. Op. 393: cf. πτωχός, πτωχεύω.—2. *to be frightened, scared*, Il. 4, 371, Hdt. 9, 48:—*to flee affrighted*, Il. 21, 14, Eur. Hec. 1065; πτ. εἰς ἐρημίαν, Eur. Bacch. 223 (cf. πτήσσω); and so, c. acc., οὐδ' ἔτι ἀλλήλους πτώσσοιμεν, *let us* no longer *flee from* one another. Il. 20, 427.

Πτωτικός, ή, όν, (πτῶσις) *of, belonging to a case*, Gramm.

Πτωτός, ή, όν, (πίπτω, πέπτωκα) *falling, apt to fall, fallen*.

Πτωχᾰλαζών, ὁ, ἡ. (πτωχός, ἀλαζών) *a braggart beggar, beggarly boaster*, Ath. 230 C.

Πτωχάς, άδος, ἡ, dub. l. for πτωκάς.

Πτωχεία, ας, Ion. -ηΐη, ης. ἡ, (πτωχεύω) *begging*, Hdt. 3, 14; εἰς ἐσχάτην πτ. ἐλθεῖν, Plat. Legg. 936 B, εἰς πτ. καταστῆναι, Lys. 898, 9:—proverb., πτωχείας πενία ἀδελφή, Ar. Plut. 549.

Πτωχεῖον, ου, τό, (πτωχεύω) *a refuge for beggars*.

Πτωχελένη, ης, ἡ, (πτωχός, 'Ελένη) *a beggar-Helen*, i. e. *a prostitute*, Ath. 585 B.

Πτωχεύω, f. -σω, (πτωχός) *to be a beggar, go begging, beg*, πρὸς ἄστυ, ἀνὰ δῆμον, Od. 15, 309; 19, 73; ἐπὶ ξενίας, Antipho 117. 22.—2. *to be as poor as a beggar*, Plat. Eryx. 394 B—II. trans., *to get by begging*, δαῖτα. Od. 17, 11, 19.—2. c. acc. pers. *to beg* or *ask an alms of*, φίλους, Theogn. 918.

Πτωχηΐη, Ion. for πτωχεια.

Πτωχίζω, f. -ίσω, (πτωχός) *to make a beggar of, beggar*, LXX.

Πτωχικός, ή. όν, (πτωχός) *of, belonging to* or *befitting a beggar, beggarly*. στολή, Lycurg. 158, 35; ἐπιθυμίαι, Plat. Rep. 554 B.

Πτωχίστερος, irreg. compar. of πτωχός, only Ar. Ach. 425.

Πτωχοδοκεῖον, ου, τό, (δέχομαι) *a poor-house*.

Πτωχόμουσος, ον, (πτωχός, μοῦσα) *a beggarly poet*, Gorg. ap. Arist. Rhet. 3, 3, 1.

Πτωχοπλούσιος, ον, *rich in pretended poverty*, or *poor amidst a show of wealth*.

Πτωχοποιός, όν, (πτωχός, ποιέω) *drawing beggarly characters*, of a poet, Ar. Ran. 842.

Πτωχός, ή, όν, also ός, όν, Aesch. Ag. 1274, Soph. O. C 751; (πτώσσω):—

poor, strictly, *one who crouches* or *cringes* (cf. πτώσσω); hence, as subst., *a beggar*, Od. 14, 400, etc., Hes. Op. 26, Hdt. 3, 14; πτωχὸς ἀνήρ, *a beggarman*, Od. 21, 327:—beggars, like ξένοι, were pecul. under divine protection, Od. 6, 208; 14, 58; 17, 475.—II. as adj., *beggarly*, like πτωχικός, πτωχῷ διαίτῃ, Soph. l. c.:—irregular compar. πτωχίστερος, Ar. Ach. 425; but superl. πτωχότατος, Anth. P. 10, 50.

Πτωχοτροφεῖον, ου, τό,=πτωχοδοχεῖον: from

Πτωχοτροφέω, ῶ, *to feed, support the poor*; and

Πτωχοτροφία, ας, ἡ, *the feeding, support of the poor*: from

Πτωχοτρόφος, ον, (πτωχός, τρέφω) *feeding, supporting the poor.*

Πύᾰλος, ὁ, v. πύελος.

Πῠᾰνεψία, ας, ἡ, (sc. ἑορτή); or πῠᾰνέψια, ων, τά, (sc. ἱερά): (πύανος, ἕψω):—*the Pyanepsia*, an Athenian festival in the month πυανεψιών, in honour of Apollo; said to be so called from a dish of beans, or (acc. to others) peeled barley and pulse, which was then cooled and eaten: but the form πανόψια, τά, also occurs, and this is said (v. Lycurg. ap. Harp.) to have been the name in all other parts of Greece. Hence

Πῠᾰνεψῐών, ῶνος, ὁ, the fourth month of the Att. year, so named from the festival πυανέψια: corresponding to the latter part of October and former part of November.—In Inscrr. we also find the form πυανοψιών.

Πῠάνιον, ου, τό, dim. from πύανος, *a mixture of various kinds of pulse*, cooked sweet, acc. to Sosib. ap. Ath. 648 B. [ᾰ]

Πῠάνιος, ον, *made of beans*, πόλτος, Alcman 28. [ᾰ]

Πύᾰνον, ου, τό,=sq. II, Heliod. ap. Ath. 406 C.

Πύᾰνος, ου, ὁ, an older word for ὀλόπυρος, Heliod. ap. Ath. 406 C: but Hesych. explains the Lacon. πούανος by κύαμοι ἑφθοί:—others make it a *mixture of barley and pulse*, eaten boiled at the πυναέψια, Gramm. [ῠ]

Πῠᾰνοψιών, ῶνος, ὁ, v. πυανεψιών.

Πῦαρ, ᾰτος, τό,=πῦος, *the first milk after calving, beestings*, Lat. *colostrum*: or, *rennet made from it*, cf. Nic. Al. 373.—Cf. πυετία.

Πυαρίτη, ἡ, v. πυριάτη.

Πῡγαῖος, α, ον, (πυγή) *of* or *on the rump*, τὸ π. ἄκρον, *the rump* (of birds), Hdt. 2, 76; and τὸ π.,=πυγή,=*the buttocks*, Archipp. Rhin. 2, Arist. H. A. 9, 35.—II. τὰ πυγαῖα, in architecture, *the base of a column*, elsewh. σπεῖρα, Hesych.—II.=κατάπυγος, dub. in Suid.

Πῡγαλγής, ές, (πυγή, ἄλγος) *suffering pain in the buttocks*, prob. l. Strab.

Πύγαργος, ον, (πυγή, ἀργός) *white-rump*, esp. as name of a Libyan kind of antelope, Hdt. 4, 192; also of an eagle, Arist. H. A. 9, 32, 1, which Aesch. Ag. 116, calls ἐξόπιν ἀργᾶς,—perh. with a collat. signf. of *cowardly*, as we say *to show the white feather*; cf. Lyc. 91 (et ibi Schol.), Soph. Fr. 932 A. [ῡ]

Πῡγᾰρίζω, late form for πυδαρίζω.

†Πύγελα, ων, τά, *Pygela*, a small town on the Ionian coast of Asia Minor, Strab. p. 639. Hence

†Πυγελεύς, έως, ὁ, *an inhabitant of Pygela, Pygelian*, Xen. Hell. 1, 2.

Πῡγή, ῆς, ἡ, *the rump, buttocks*, Archil. 59, Ar., etc.; in plur., Luc. Peregr. 17:—τὸ πυγή, Ar. Thesm. 1187, is a barbarism, but there is a heterocl. acc. sing. πῦγα, Arist. Physiogn. 6, 6:—πρὸς πυγὴν ἅλλεσθαι, to kick up the heels *so as to strike the buttock* in dancing, *to dance the fling*, a girls' exercise at Sparta, Ar. Lys. 82; cf. πυδαρίζω.—II. metaph. of *fat, swelling land*, like οὖθαρ. (Cf. πυγών fin.) Hence

Πῡγηδόν, adv., *tail foremost*, Arist. Part. An. 2, 16, 6.—II. *rump to rump*, Id. H. A. 5, 2, 2.

Πῡγίδιον, ου, τό, dim. from πυγή, *a thin rump*, Ar. Ach. 638. [ῐ]

Πῡγίζω, (πυγή) *to strike on the buttocks.*—II. *paedicari*, Theocr. 5, 41, Anth. etc. Hence

Πύγισμα, ατος, τό, *a blow on the buttocks.*—II. *paedicatio*, Theocr. 5, 43. [ῡ]

Πῡγιστής, οῦ, ὁ, (πυγίζω) *paedico, paedicator.*

Πυγμαιομάχος, ον, (Πυγμαῖοι, μάχομαι) *fighting with pygmies.* [ᾰ]

Πυγμαῖος, α, ον, (πυγμή II) *a πυγμή long* or *tall*: hence of men, *dwarfish*, Arist. Probl. 10, 12.—II. Πυγμαῖοι, οἱ, *the Pygmies*, a *fabulous* race of dwarfs on the upper Nile, said to have been warred on and destroyed by cranes, Il. 3, 6, Valck. Hdt. 3, 37.

†Πυγμαλίων, ωνος, ὁ, *Pygmalion*, a king in Cyprus, Apollod. 3, 14, 3.

Πυγμᾰχέω, ῶ, f. -ήσω, *to practise boxing, be a boxer*, Hdt. 5, 60, Anth. P. 6, 7: and

Πυγμᾰχία, ας, ἡ, *boxing*, Lat. *pugilatus*, Il. 23, 653, 665, Pratin. ap. Ath. 617 D, Pind. O. 11 (10), 12, etc.

Πυγμάχος, ον, (πυγμή, πύξ, μάχομαι) *fighting with the fist, boxing*: usu. ὁ π., as subst., *a boxer*, Lat. *pugil*, Od. 8, 246, Pind. I. 8 (7), 135, cf. Theocr. 24, 112:—more freq. πύκτης. [ᾰ]

Πυγμή, ῆς, ἡ, (πύξ) *a fist*, Lat. *pugnus*, πυγμῇ νικήσαντα, having conquered in *the boxing-match*, Il. 23, 669; also, πυγμὴν νικᾶν, Eur. Alc. 1031: πυγμᾶς ἄεθλα, Pind. O. 7, 30, cf. 10 (11), 82; πυγμὴν ἀσκεῖν, Plat. Legg. 795 B.—II. a measure of length, *the distance from the elbow to the knuckles*=18 δάκτυλοι, about 1 ft. 1½ inches: cf. πυγών II.

Πυγμομᾰχία, ας, ἡ, rare form for πυγμαχία.

Πῡγολαμπάς, άδος, ἡ, and πῡγολαμπίς, ίδος, ἡ, (πυγή, λάμπω) *the fire-tail*, i. e. *the glow-worm*, Lat. *cicindela*, Arist. H. A. 4, 1, 6: also, πυρολαμπίς.—Cf. λαμπουρίς, of the fox.

Πῡγονιαῖος, α, ον, and πῡγονιμαῖος, α, ον,=πυγωνιαῖος.

Πῡγόριζα, ἡ, (πυγή) a kind of *short, stumpy root.*

Πῡγοσκελίς, ίδος, ὁ, (πυγή, σκέλος) strictly *tail-leg*, a water-bird *with legs set far back*, like the grebe or puffin.

Πῡγοστόλος, ον, (πυγή, στέλλω) epith. of a woman *with a sweeping train*, Hes. Op. 371, parodied from ἑλκεσίπεπλος,—if it be not rather *lewd, lecherous.*

Πῡγούσιος, α, ον, *of the length of a* πυγών, Od. 10, 517; 11, 25; poet. for the usu. πυγωνιαῖος.

Πῡγών, όνος, ἡ, like πῆχυς, *the elbow.*—II. as a measure of length, *the distance from the elbows to the first joint of the fingers*=20 δάκτυλοι or 5 παλαισταί, rather more than 4¼ ft., nearly=Roman *palmipes*, Hdt. 2, 175, cf. πυγμή:—but πυγών and πῆχυς are freq. confounded in Gramm. (The root is no doubt to be found in Sanscr. *bhuj*, Germ. *beugen*, to *bow* or *bend*, whence *Ellen-bogen, el-bow*:—πυγή is also *the part which is bent* in sitting: Pott Et. Forsch. 1, 236.) Hence

Πῡγωνιαῖος, α, ον, *a* πυγών *long* Mnesith. ap. Ath. 494 B.

Πῡδᾰρίζω, f. -ίσω, *to hop, dance*, hence, ἀποπῡδᾰρίζειν μόθωνα, *to dance a fling*, an uncouth Laconian dance, Ar. Eq. 697.—Dub. collat. forms in Gramm. are πυγαρίζω and πυδαλίζω. (Acc. to E. M. for ποδαρίζω from πούς: but the form πυγαρίζω points to a deriv. from πυγή, q. v.)

†Πύδιος, ου, ὁ, *the Pydius*, a river of Asia Minor near Abydus, Thuc. 8, 106, where Poppo writes Μείδιος.

†Πύδνα, ης, ἡ, *Pydna*, a city of Pieria in Macedonia, on the Thermaïcus sinus, later Κίτρον, now *Kithros*, Thuc. 1, 61; Strab. p. 330: hence οἱ Πυδναῖοι, *the Pydneans*, Dem.

Πυέλιον, ου, τό, dim. from πύελον. [ῡ Ep., ῠ Att.]

Πυελίς, ίδος, ἡ, in a seal-ring, *the setting* or *socket of the stone*, Lat. *pala* or *funda*, Ar. Fr. 297. [ῡ Ep., ῠ Att.]

Πυελίτης, later πυαλ-, ὁ, *a throw on the dice*, Eubul. Κυβ. 2.

Πύελος, ου, ἡ, (later, but less Att., πύαλος, Hemst. Thom. M. 863, Lob Phryn. 309; also, πτύελος, q. v.):—*a tub, trough, pan*, esp. for feeding animals, Od. 19, 553: *a bathing-tub*, Ar. Eq. 1060, Thesm. 562: *any tub-shaped vessel, a vat, kitchen-boiler*, Ar. Vesp. 141:—later, *a coffin*, Theophr.: and in Eccl., *the font.* (Buttm. derives it from πλύνω, as if for πλύελος, as ἔκπαγλος from ἐκπλαγῆναι:—akin to Lat. *pelvis.*) ῡ Hom. and Ep., ῠ Att.] Hence

Πυελώδης, ες, (εἶδος) *like a trough* or *tub, hollow.* [ῡ Ep., ῠ Att.]

Πῡετία, ας, ἡ, (πῦος) *beestings, the first milk after calving*, that curdles in the second stomach of ruminating animals, and is used as rennet in making cheese, Lat. *colostrum, coagulum*, Arist. H. A. 3, 20, 15, Gen. An. 2, 4, 29; cf. πῦαρ, πυτία, πιτύ.

Πῡέω, ῶ, f. -ήσω, (πῦον) *to make to suppurate*: pass., *to suppurate.*

Πύη, ἡ,=sq. Aretae. [ῡ]

Πύησις, ἡ, (πυέω) *suppuration*: esp. *pulmonary consumption*, Aretae.

†Πυθάγγελος, ου, ὁ, *Pythangelus*, a tragic poet, derided by Aristoph. Ran. 87.—2. son of Phylides, a Boeotian, Thuc. 2, 2.—Others in Strab.: etc.

†Πυθαγόρας, ου, ὁ, Ion. -γόρης, εω, *Pythagoras*, son of Mnesarchus, of Samos, the celebrated philosopher, flourished in Magna Graecia about 600 B. C., Hdt. 4. 95, etc.; Diog. L. 8, 1, sqq., who also mentions others of this name.—2. a Milesian, Hdt. 5, 26.—3. a naval officer of the Lacedaemonians, Xen. An. 1, 4, 2.—4. a statuary of Rhegium, Paus. 6, 4, 4.—Others in Ath.; etc. Hence

†Πῡθαγόρειος, α, ον, also ος, ον, *of* or *relating to Pythagoras, Pythagorēan*, Arist.: ἡ Πυθαγόρειος φιλοσοφία, Strab.

Πῡθᾰγορίζω, *to be a disciple of Pythagoras*; cf. Πυθαγοριστής.

†Πῡθαγορῐκος, η, ον,=Πυθαγόρειος, Luc.; etc.

Πῡθᾰγορισμός, οῦ, ὁ, *adherence to the rules of Pythagoras.*

Πῡθᾰγοριστής, Dor. -ικτάς, οῦ, ὁ, *a Pythagorean, follower of Pythagoras*: in the later comic poets they were oft. ridiculed, see the Πυθαγορίζουσα of Alexis, the Πυθαγοριστής of Aristophon, (ap. Ath. 161 A. sq.) cf. Theocr. 14, 5:—acc. to Origen, Πυθαγοριστής was *an exoteric*, Πυθαγόρειος, *an esoteric Pythagorean.*

†Πῡθαεύς, έως, ὁ, *Pythäeus*, son of Apollo, said by some to have built the temple at Delphi, Paus. 2, 35, 2.

Πῡθᾰΐζω, (Πυθώ) *to consult the oracle at Pytho* (i. e. Delphi.)

†Πυθαίνετος, ου, ὁ, *Pythaenĕtus*, a historian, Ath. 589 F.

Πῡθᾰϊστής, οῦ, ὁ, *one who consults the Pythian oracle*, Strab.

†Πυθάρᾱτος, ου, ὁ, *Pytharatus*, masc. pr. n., Paus. ; etc.

†Πύθαρχος, ου, ὁ, *Pytharchus*, masc. pr. n., Ath. 30 A ; etc.

Πῡθαύλης, ου, ὁ, i. e. ὁ τὰ Πύθια αὐλῶν, *one who plays the air expressing the battle between Apollo and the Python:* it was played on a flute, hence called αὐλὸς Πύθιος, the air was Πυθικὸς νόμος and Πυθικὸν αὔλημα, cf. Thiersch Pind. 1, p. 60.

†Πυθέας, ου Dor. α, ὁ, Ion. -έης, *Pytheas*, son of Lampon, of Aegina, a victor in the pancratium at the Nemean games, Pind. N. 5 ; I. 4.—2. an Abderite, Hdt. 7, 137.—3. an Athenian orator, an opponent of Demosthenes, Dem. 1481, 13 ; Plut. Dem. ; etc.—4. a celebrated geographer of Massilia, Strab.—Others in Diod. S. ; etc

Πῡθεδών, όνος, ἡ, (πύθω) *putrefaction*, Nic. Th. 466, in plur.

Πῡθεῖον, ου, τό,=μαντεῖον, Suid.

†Πύθερμος, ου, ὁ, *Pythermus*, a Phocaean, sent as an envoy from the Greeks of Asia Minor to the Spartans, Hdt. 1, 152.—2. a historian of Ephesus, Ath. 289 F.—3. a poet of Teos, Ath. 625 B.

Πῠθέσθαι, inf. aor. of πυνθάνομαι, Hom.

Πύθεσκε, Ion. imperf. from πύθω, for ἔπυθε, Ap. Rh. [ῡ]

†Πυθεύς, έως, ὁ, *Pytheus*, appell. of Apollo, Thuc. 5, 31, v. l. Πυθαιεύς.

†Πυθήν, ῆνος, ὁ, *Pythen*, a naval commander of the Corinthians, Thuc. 6, 104.

†Πύθης, εω, ὁ, *Pythes*, son of Ischonoüs of Aegina, Hdt. 9, 78.—2. son of Andromachus of Abdera, Paus. 6, 14, 12.—Others in Paus. ; etc.

Πῡθία, ας, ἡ, (sc. ἱέρεια), Ion. -ίη, *the Pythia, priestess of the Pythian Apollo* at Delphi, who uttered the responses of the oracle, freq. in Hdt. : cf. προφήτης.

Πύθια, ων, τά, (sc. ἱερά) *the Pythian games*, celebrated every four years at *Pytho* or Delphi in honour of *Pythian Apollo*, Pind., etc.—It is pretty certain that they were held in the *third*, not the second, Olympian year, and probably in the summer or autumn, Clinton F. H. 1, Append. 1, Arnold Thuc. vol. 2, fin., Thirlw. Hist. of Gr. 6, p. 5.

†Πυθιάδης, ου, ὁ, *Pythiades*, a governor on the Erythraeum mare, Polyb. 5, 46, 7.

Πῡθιάζω, *to be inspired by the Pythian Apollo, to prophesy.*

Πῡθιάς, άδος, pecul. fem. of Πύθιος, Π. βοά, a song *to Apollo*, Soph. Fr. 435.—II. esp. as subst.,—1. (sub. ἱέρεια),=ἡ Πυθία, *the Pythian priestess.*—2. (sub. περίοδος), and that,—*a. a Pythiad*, period of 4 years, after which the Pythian games were celebrated, cf. Ὀλυμπιάς.—*b. the celebration of the Pythian games*, and so=τὰ Πυθια, Pind. P. 1, 58 ; 5, 26.—†3. sc. ὁδός, the road leading from Delphi to Tempe, by which the Delphians sent a solemn embassy in honour of Apollo, Ael. V. H. 3, 1.—4. also a solemn sending of offerings from Athens to Delphi, Strab. p. 404.

†Πυθικός, ή, όν,=Πύθιος ; τὸ Πυθικὸν μαντεῖον, the oracle of Apollo *at Delphi*, Soph. El. 32.

†Πύθιον, ου, τό, sc. ἱερόν, *the temple of the Pythian* Apollo, Thuc. 2, 15 ; as name of a place from a temple of Apollo there, Strab. ; etc.

Πῡθιονίκη, ης, ἡ, (Πύθια, νίκη) *a victory at the Pythian games.* [νῑ]

†Πυθιονίκη, ης, ἡ, *Pythionīce*, fem. pr. n., Ath. 339, etc.

Πῡθιονίκης, ου, ὁ, Dor. -κας, (Πύθια, νίκη) *a conqueror in the Pythian games*, Pind. P. 9, 1, Hdt. 8, 47. [νῑ]

Πῡθιόνῑκος, ον, (Πύθια, νίκη) *victorious in the Pythian games :* in genl. *of, belonging to such victory*, Pind. P. 6, 4, etc.

Πύθιος, α, ον, (Πυθώ) *Pythian*, i. e. *Delphian, of* or *belonging to Pytho*, freq. as epith. of Apollo, cf. H. Hom. Ap. 373, and then freq. in Pind., etc. ; and cf. Πυθία, ἡ, Πύθια, τά.—II. οἱ Πύθιοι, at Sparta, *four persons whose office it was to consult the Delphic oracle* on affairs of state, Hdt. 6, 57, Cic. Div. 1, 43 ; two of them were attached to the person of each king, and they had high privileges, Müll. Dor. 3, 1, ◊ 9. In Lacon. also Ποίθιοι. [ῠ: ῑ only in H. Hom. Ap. 373, and this place is altered by Herm.]

†Πύθιος, ου, ὁ, *Pythius*, a Lydian, son of Atys, famed for his wealth, Hdt. 7, 27.

Πυθίων, ωνος, ἡ, a sort of *bulbous root*, Theophr.

†Πυθίων, ωνος, ὁ, *Pythion*, masc. pr. n., Ath. 609 B.

Πυθμενέω, ῶ, (πυθμήν III) of a number, *to be a power of some root.*

Πυθμενικός, ή, όν, (πυθμήν) *of, belonging to the root of a number.*

Πυθμένιον, ου, τό, dim. from πυθμήν, Geop.

Πυθμενόθεν, adv., *from the foundation*, Lat. *funditus*, οὐ πυθμ., not *at all*, cf. ἀρχήν, Foës. Oecon. Hipp.

Πυθμήν, ένος, ὁ, *the bottom, the hollow* or *belly of a drinking-cup*, Lat. *fundus*, Il. 11, 635 ; 18, 375, Hes. Op. 367, Fr. 39, 7 ; π. θαλάσσης, πόντου, λίμνης, *the bottom* or *depths* of the sea, Hes. Th. 932, Solon 5, 20, Theogn. 1029 ; γενειάδος π., i. e., the beard, Aesch. Fr. 27 :—metaph., π. κακῶν, *a depth, abyss* of woe, Orph., like Λέρνα κακῶν, etc. : also in plur., χθὼν ἐκ πυθμένων, earth *from her foundations*, like πρέμνοθεν, Aesch. Pr. 1047, cf. Soph. O. T. 1261.—II. *the bottom, stock, root of a tree*, Od. 13, 122, 372 :—metaph., *the original stock* of a family, Aesch. Cho. 260, Supp. 104 : also *the stalk* or *stem of a plant*, cf. Aesch. Cho. 204.—III. in arithmetic, *the root* or *fundamental number*, as 2 is of 4, 3 of 9, etc., π. ἐπίτριτος, Plat. Rep. 546 C ; cf. ἐπίτριτος. (Akin to πύνδαξ, βυθός, βυσσός, βένθος, βάθος, βόθρος, and Lat. *fundus :* hence πύματος.) [ῠ in Aesch. Pr. 1047, Cho. l. c., Fr. 27.]

†Πυθογένης, ους, ὁ, *Pythogĕnes*, a Sicilian, Hdt. 6, 23.

†Πυθόδηλος, ου, ὁ, *Pythodelus*, a person ridiculed by Axionic. ap. Ath. 166 C.

†Πυθόδοτος, ου, ὁ, *Pythodotus*, an Athenian archon, Dem. ; but Reiske reads Πυθόδωρος.—Others in Paus. ; etc.

†Πυθοδωρίς, ίδος, ἡ, *Pythodoris*, daughter of Pythodorus, Strab. p. 555.

†Πυθόδωρος, ου, ὁ, *Pythodorus*, an Athenian, son of Isolochus, a pupil of Zeno, Thuc. 3, 115 ; Plat. ; etc.—2. an Athenian archon, Dem. 1174, 13, v. Πυθόδοτος.—3. an Acharnian, Id. 1215, 13.—Others in Dem. 1140, 17 ; etc.

Πῡθόθεν, adv., (Πυθώ) *from Pytho* or *Delphi*, †Pind. I. 1, 92.

Πῡθοῖ, adv., (Πυθώ) *to* or *at Pytho* or *Delphi*, Pind. O. 7, 17, P. 11, 74 :—strictly dat. from Πυθώ :—the trisyll. form Πυθόϊ is quoted by Choerob. from Pind. ; and Buttm. (Ausf. Gramm. ◊ 49 Anm. 3, n.) would restore this at the end of Isthm. 7 (6).

Πῡθοῖδε, adv.,=Πυθώδε, Hes. Sc. 480.

†Πυθοκλείδης, ου, ὁ, *Pythoclīdes*, a sophist of Ceos, teacher of Pericles in music, Plat. Prot. 316 C.

†Πῡθοκλῆς, έους, ὁ, *Pythocles*, an Athenian, father of Phaedrus, Plat. Phaedr. 244.—2. son of Pythodorus, an Athenian orator, Dem. 320, fin. ; 442, 15.—Others in Plut. ; etc.

Πῡθόκραντος, ον, (Πυθώ, κραίνω) *confirmed by the Pythian god :* τὰ Πυθόκραντα, *the Pythian oracles*, Aesch. Ag. 1255.

†Πυθόκριτος, ου, ὁ, *Pythocritus*, a flute-player of Sicyon, Paus. 6, 14, 10.

Πῡθοκτόνος, ον, (Πύθων, κτείνω) *slaying the serpent Python*, Orph.

†Πυθόλαος, ου, ὁ, *Pytholaus*, the murderer of Alexander of Pherae, Plut.

Πῠθόληπτος, ον, (Πυθώ, λαμβάνω) *seized* or *rapt by Pythian Apollo, seized with Pythic frenzy.*

Πύθομαι [ῡ], v. sub πύθω.

Πῡθόμαντις, εως, ὁ, ἡ, (Πυθώ, μάντις) *a Pythian prophet : belonging to such an one*, Π. Λοξίας, Aesch. Cho. 1030 ;—Π. ἑστία, *the prophetic* seat *at Pytho*, Soph. O. T. 965.

†Πυθόνῑκος, ου, ὁ, *Pythonicus*, masc. pr. n., Andoc. ; Ath. ; etc.

†Πυθόπολις, ἡ, *Pythopolis*, a city of Bithynia, Plut. Thes. 76.—II. fem. pr. n., Polyaen. 8, 42.

†Πυθοφάνης, ους, ὁ, *Pythophanes*, a Macedonian, Arr. An. 3, 22, 1.

Πυθοχρήστης, Dor. -τας, ου, ὁ, (Πυθώ, χράω) :—φυγὰς Π., an exile *sent by the Pythian god*, Aesch. Cho. 940.

Πῡθόχρηστος, ον, (Πυθώ, χράω) μαντεύματα Π., oracles *delivered by the Pythian god*, Aesch. Cho. 901.—II. =foreg., Eur. Ion 1218.

ΠΥ´ΘΩ, fut. πύσω : aor. ἔπῡσα :—*to make rot, to rot*, ὀστέα πύσει ἄρουρα, Il. 4, 174 ; σέ γ' αὐτοῦ πύσει γαῖα, H. Ap. 369 ; αὐτοῦ πῦσε πέλωρ μένος Ἠελίοιο, Ib. 374, cf. Hes. Op. 624 :—pass., *to become rotten, to rot, decay, moulder*, Il. 11, 395, Od. 1, 161, etc., Hes. Sc. 153. (From root ΠΥ-, which appears in Sanscr. *pûj*, to stink, in πῦον, πυέω, and Lat. *pus, puris, purulentus, puteo, putresco, putris, putridus*, etc.) [ῡ in all tenses ; though Call. Fr. 313 has the aor. πῦσε for πῦσε.]

Πῡθώ, gen. οῦς, dat. οῖ, ἡ. *Pytho*, older name of that part of Phocis at the foot of Parnassus, in which lay the town of Delphi, Hom., and Hes. ; also the oldest name of Delphi itself, Pind., and Hdt. : cf. Πυθών, Πύθων, Πύθιος, Πυθία. (Some derive the word from πῠθέσθαι in reference to *inquiry of the oracle*, which is unlikely from the difference of quantity : others from πύθειν, πύθεσθαι [ῡ], because the serpent (Python) *rotted* there.) Hence

Πῡθώδε, adv., (Πυθώ) *to Pytho*, Od 11, 581.

Πῡθῶθεν, adv., (Πυθώ) *from Pytho*, †for Πυθόθεν, Pind. I. 1, 92.

Πύθων, ωνος, ὁ, the serpent *Python*, slain by Apollo, thence surnamed the Pythian.—II. in Plutarch's time ventriloquists were called Πύθωνες and Πυθώνισσαι, 2, 414 E: cf. Wetstein ad Act. 16, 16.—†III. as masc. pr. n., *Python*,—1. an orator of Byzantium, an ambassador of Philip to the Athenians, Dem. 272, 19; etc.—2. an Aenian, prob. same with foreg., Id. 659, 27; 674, 21.—3. a poet of Catana, Ath. 586 C.—4. a general of Alexander the Great, after his death governor in Media, Arr. Ind. 15, 10.—Others in Plut.; etc.† [ῠ]

Πῡθών, ῶνος, ἡ, older form for Πυθώ, Il. 2, 519, H. Merc. 178; also in Simon., and Pind. Hence

†Πυθῶνάδε, adv., *to Pytho*, Pind. O. 6, 61,

†Πυθῶναξ, ακτος, ὁ, *Pythonax*, masc. pr. n., Dem.; etc.

Πῡθωνικός, ή, όν, *from Pytho: inspired by the Pythian god.*

Πυθώνοδε, adv., (Πυθώ)=Πύθωδε.

Πῡθωνόθεν, adv.,=Πυθῶθεν, Tyrtae. 8, 1, Pind. P. 5, 141.

Πῡθῷος, α, ον,=Πύθιος.

Πυΐρ, old poet. form of πῦρ, Simon. (Amorg.?) Lob. Paral. 76.

Πύκᾰ, poet. adv. from πυκός,=πυκινῶς, freq. in Hom., v. sub πυκνός VI. 3. [ῠ]

Πῠκάζω, f. -άσω: (πύκα, πυκνός):—*to make thick* or *close, cover* or *wrap up, enwrap*, oft. with collat. notion of protection, νεφέλῃ πυκάσασα ἓ αὐτήν, Il. 17, 551; πύκασεν κόρα ἀμφιτεθεῖσα (sc. ἡ κυνέη), Il. 10, 271; πυκ. νῆα λίθοισι, *to surround* a ship with stones, *so as to protect* it while lying up, Hes. Op. 622, v. Herm. Opusc. 6, 1, p. 245:—*to cover thickly, shadow*, of the down on a youth's chin, Od. 11, 320; so, πυκ. πέδιλα πίλοις, *to cover thick* with hair, Hes. Op. 540:—esp., πυκ. στεφάνοις, *to cover thick* with crowns, Eur. Alc. 796, Orac. ap. Dem. 531, 6; στέμμασι πᾶς πυκασθείς, Hdt. 7, 197; then, absol., *to crown*, Eur. Tro. 353:—part. pf. pass. πεπυκασμένος, *thickly covered*, ὄζοισι, χρυσῷ, Il. 14, 289; 23, 503; ῥάκεσιν πεπυκασμένος ὤμους, Od. 22, 488; so, ὄρος πεπυκασμένον, a hill *well-clothed* with wood, Hes. Th. 484; Aeol. πεπυκαδμένος, *covered, hidden*, Sappho 30.—2. metaph., Ἕκτορα ἄχος πύκασε φρένας, grief *darkened, threw a shadow* on his soul, Il. 8, 124; 17, 83.—3. *to provide well, prepare*, hence in mid., εὖ πυκάζου τόξον, *look* well *to thy* bow, Aesch. Theb. 149.—II. *to close, shut, shut up*, ἐντὸς πυκάζειν σφέας αὐτούς, *to shut* themselves *close up* within, Od. 12, 225; δῶμα π., *to shut* the house *close*, Soph. Aj. 581.—IV. νόον πεπυκασμένος, *close, cautious* of mind, Hes. Op. 791; cf. πυκνός V., πυκιμηδής.—Poet. word. Hence

Πύκασμα, ατος, τό, *that which is close, covered* or *closely shut.* [ῠ]

Πῠκασμός, οῦ, ὁ, (πυκάζω) *a covering* or *shutting closely.*

Πῠκῐμηδής, ές, (πύκα, πυκινός, μῆδος) *of close* or *cautious mind, shrewd*, Od. 1, 438, cf. Il. 24, 282: also written paroxyt. πυκιμήδης, H. Hom. Cer. 153; cf. Lob. Phryn. 671.

Πῠκῐνά, neut. plur. used as adv. from πυκινός; v. sub πυκνός.

Πῠκῐνόθριξ, =πυκνόθριξ, Nonn.

Πυκινοκίνητος, ον, (πυκινά, κινέω) *moving constantly*, Hipp.

Πυκινόρριζος, ον, (ῥίζα)=πυκνόρριζος, Hipp.

Πῠκῐνός, ή, όν, poet. lengthd. form for πυκνός, freq. in Hom., and Hes. Adv. -νῶς, Hom.; v. sub πυκνός.

Πῠκῐνόφρων, ονος, ὁ, ἡ, (πυκινός, φρήν)=πυκιμηδής, H. Hom. Merc. 538, Hes. Fr. 36.

Πυκνά, neut. used as adv. from πυκνός, q. v. (signf. VI. 2).

Πυκνάζω,=πυκνόω, dub.

Πυκνάκις, adv., (πυκνός) *oft-times*, Arist. Probl. 3, 9. [νᾰ]

Πυκνάρμων, ονος, ὁ, ἡ, (πυκνός, ἄρω) *closely fitted* or *joined*, Democr. ap. Stob. Ecl. 1, 594.

Πύκνη, ης, ἡ, as subst., *a wing*; and also in a form πυκναία, v. Lob. Paral. 319.

Πυκνίτης, ου, ὁ, *assembling in the Pnyx*, δῆμος π., Ar. Eq. 42; cf. πνύξ.

Πυκνόβλαστος, ον, (πυκνός, βλαστός) *covered with buds* or *shoots*, Theophr.

Πυκνογόνᾰτος, ον, (πυκνός, γόνυ II) *with thick knots* or *joints*, Diosc.

Πυκνόδους, οντος, ὁ, ἡ, *with teeth close together.*

Πυκνοέθειρος, ον, (ἔθειρα)=sq.

Πυκνόθριξ, τρῐχος, ὁ, ἡ, *thick-haired.*

Πυκνόκαρπος, ον, (πυκνός, καρπός) *thick with fruit*, Luc. Amor. 12.

Πυκνοκίνδῡνος, ον, (πυκνός, κίνδυνος) *ever in dangers*, v. l. Arist. Eth. N. 4, 3, 23.

Πυκνόκομον, ου, τό, (κόμη) a plant, a kind of *scabiosa*, Diosc.

Πυκνόν, neut. used as adv. from πυκνός, q. v.

Πυκνοπνεύμᾰτος, ον, (πυκνός, πνεῦμα) '*thick and scant of breath*,' Hipp.

Πυκνόπορος, ον, *with many passages* or *openings.*

Πυκνόπτερος, ον, (πυκνός, πτερόν) *thick-feathered*, π. ἀηδόνες, Soph. O. C. 17,—where it seems to be merely periphr. for πυκναί.

Πυκνόρρᾱξ, ᾱγος, (πυκνός, ῥάξ) *thick with berries*, Anth. P. 6, 22.

Πυκνόρριζος, ον, (πυκνός, ῥίζα) *with thick* or *many roots*, Theophr.

Πυκνόρρωγος, ον, and -ῥωξ, ωγος, (ῥώξ)=πυκνόρραξ, Anth.

Πυκνός, ή, όν, and poet. lengthd. πῠκῐνός, ή, όν, *close, compact*, opp. to *μανός*: and so,—I. of the material quality or substance of a thing, *close, firm, solid*, opp. to what is loose and porous, θώρηξ, Il. 15, 529; χλαῖνα, Od. 14, 521; νέφος, νεφέλη, Il. 5, 751; 16, 288; π. λέχος, not *a strong bedstead*, but *a well-stuffed, firm* bed, Il. 9, 621, Od. 7, 340; also, πυκνὸν καὶ μαλακόν, Il. 14, 349:—χρυσός, ὀστοῦν, Plat. Tim. 59 B, 75 A.—II. of the close union of the parts of a thing, *close, thick, close-packed, crowded*, Lat. *densus*, opp. to what is loose and scattered, πυκνοὶ καὶ θαμέες, joined, Od. 12, 92; πυκιναὶ φάλαγγες, πυκναὶ στίχες, Il. 4, 281; 7, 61, etc.; πυκνοὶ σταυροί, Il. 24, 453; πυκνὰ καρήατα, of the dense mass of heads in a crowd, Il. 11, 309; πυκνοὶ ἐφέστασαν ἀλλήλοισι, Il. 13, 133, cf. Od. 5, 480; πυκνὰ πτερά, *thick-feathered* wings, Il. 11, 454, Od. 5, 53, etc., v. Schäf. Dion. Comp. 351, Lob. Paral. 319: esp. of thick foliage, copse or *thicket*, ὕλη, λόχμη, θάμνοι, ὄζοι, ῥωπήϊα, δρυμά, πέταλα, etc., oft. in Hom.; πυκνὰ νέφεα, Hes. Op. 551; also βέλεα, λίθοι, λιθάδες, etc., *a thick shower of* darts, stone, Il. 11, 576; 16, 212, etc., (though λίθοι π. are also *heaps, piles of* stones); so, τοξεύματα πολλὰ καὶ πυκνά, Hdt. 7, 218; π. ψεκάς, *a thick-falling* shower, Soph. Fr. 563; π. νιφάς, Eur. Andr. 1129; π. τρίχες, δένδρα, Plat. Prot. 321 A, Xen. An. 4, 8, 2.—2. of an oft-repeated action, π. τροχός, *the oft-revolving* wheel (of Fortune), Soph. Fr. 713: hence in relation of time, *often, frequent*, Lat. *creber, frequens*, as, π. πυρετός, ῥοή, an *often recurring* fever, flux, Hipp.; π. σφυγμός, a *quick* pulse, etc., Id.; ἐρωτήμασι πυκνοῖς χρώμενοι, Thuc. 7, 44; ἡ εἰωθυῖα μοι μαντικὴ πάνυ πυκνὴ ἦν, Plat. Apol. 40 A.—III. of artificial union, *well put together, well-made, compact, fast, strong*, δόμος, χιτών, θύραι, θάλαμος, κευθμών, Il. 10, 267; 13, 68; 14, 167, etc.; ἀσπὶς ῥινοῖσιν πυκινήν, 13, 804; cf. infra VI: hence, *well-guarded, closed, close, concealed*, as also Homer's π. λόχος, π. δόλος may be explained: hence,—IV. generally, *strong* of its kind, *great, sore, excessive*, π. ἄτη, Il. 24, 480; π. μελεδῶναι, Od. 19, 516; π. ἄχος, Il. 16, 599, cf. Od. 11, 88, infra VI:—though these might be taken metaph. from the notion of *an overshadowing cloud*, as in ἄχος πύκασε φρένας, Il. 8, 124.—V. metaph. of the mind, πυκιναὶ φρένες, Il. 14, 294; νόος, Il. 15, 461; μήδεα, Il. 3, 208; βουλή, Il. 2, 55; ἐφετμή, Il. 18, 216; μῦθος, Od. 3, 23; ἔπος, Il. 11, 788; θυμός, βουλαί, Pind. P. 4, 130, I. 7 (6), 11; φρήν, Eur. I. A. 67; etc.:—of persons, πυκνότατος παλάμαις, Pind. O. 13, 73; πυκινοί, *the wise*, Soph. Phil. 854; π. κίναδος, Ar. Av. 429; ἄνθρωπος πυκνὸς καὶ σοφός, Critias 9, 12, etc.:—in these places all agree to interpret it *wise, prudent, shrewd*, though the way in which it came to have these notions is disputed;—some deriving it from the notion of *close, strong, forcible*; others from that of *close, guarded, cautious*; that the latter is best, appears from the phrases πυκινὸς δόλος, λόχος, Il. 6, 187, 189; μήτιδι πυκνῇ, Orac. ap. Hdt. 7, 141.—VI. adv. πυκνῶς, πυκινῶς, the former being post-Hom.: Hom. uses πυκινῶς, esp. in phrase, θύραι or σανίδες πυκινῶς ἀραρυῖαι, *close* or *fast* shut, Il. 9, 475, Od 2, 344, etc.: but oft. also metaph., πυκινῶς ἀνάχημαι, Il. 19, 312, Od. 19. 95, etc., v. supra IV: also, π. ὑποθήσομαι, Il. 21, 293; v. supra V.—2. Hom also uses neuters πυκνόν and πυκνά, πυκινόν and πυκινά as adv., esp. in signf. *much, often*, πήρη πυκνὰ ῥωγαλέη, a *much* torn cloak, a cloak full of holes, Od. 13, 438; 17, 198:—*very much, sorely*, πυκινόν περ ἀχεύων, Od. 11, 88: also, πυκινὰ φρονεῖν, Od. 9, 445; ἀοιδὴν πυκνὸν καταχεύεσθαι, Hes. Op. 582:—also in Att., πυκνὰ ἀποβλέπειν, Plat. Rep. 501 B; compar. πυκνότερον, Ib. 328 D, etc.—3. lastly, Hom. oft. has poet. adv. πύκα [~], from an old πυκός, *thickly, strongly*, usu. in phrases πύκα ποιητός, Il. 18, 608, etc.; πύκα θωρηκτής, 12, 317, etc.;—but also πύκα φρονεῖν, 9, 554; πύκα τρέφειν, to rear *carefully*, 5, 70.—Chiefly poetic.—A Lacon. superl. πουκότατος in Anth. P. 15, 27. (With πύξ, πυγμή, perh. akin to πήγνυμι, *pango*, our *pack*, as πύξ certainly is to *pungo*: perh. also to πτύξ, πτύσσω.)

Πυκνός, Att. gen. from πνύξ.

Πυκνόσαρκος, ον, (πυκνός, σάρξ) *with solid flesh*, Arist. Probl. 1, 20.

Πυκνοσπορέω, ῶ, *to sow thick*, Theophr.: from

Πυκνόσπορος, ον, (πυκνός, σπορά) *sowing thick.*—II. proparox. πυκνόσπορος, ον, pass., *thick sown*, Theophr.

Πυκνοστήμων, ον, (στήμων) *with a thick thread in the woof.*

Πυκνόστικτος, ον, (πυκνός, στίζω) *thick spotted*, ἔλαφοι, Soph. O.C. 1093.

Πυκνόστῡλος, ον, (πυκνός, στῦλος) *with the pillars close together*, opp. to ἀραιόστυλος, Vitruv.

Πυκνότης, ητος, ἡ, (πυκνός) *closeness, thickness, denseness*, e. g. of clouds, Ar. Nub. 384, 406; χρυσοῦ, Plat. Tim. 59 B; of flesh, opp. to μανότης, Id. Legg. 812 D, Arist., etc.: ἡ π. τῆς ξυγκλήσεως, Thuc. 5, 71: as medic. term, π. κοιλίης, *costivity*, Hipp.—II. *frequency*, μεταβολῶν, Isocr. 65 A.—III. metaph., *prudence, shrewdness*, ἐν τῷ τρόπῳ, Ar. Eq. 1132.

Πυκνόφθαλμος, ον, (πυκνός, ὀφθαλμός) *with thick-set eyes*, Menand. p. 185:—*with thick-set buds*, Theophr.

Πυκνόφυλλος, ον, (πυκνός, φύλλον) *with thick foliage*, Arist. Probl. 20, 36.

Πυκνόω. ῶ, (πυκνός) like πυκάζω, *to make close* or *solid*, τὴν σάρκα, Arist. Probl. 1, 52.—II. *to close* or *pack close*, π. ἑαυτούς, *to close* their ranks, Hdt. 9, 18; σαυτὸν στρόβει πυκνώσας, *roll* yourself *well up* and tumble about, Ar. Nub. 701:—πυκνουμένῳ πνεύματι, i. e. without taking breath, Lat. *uno spiritu*, Plut. Demosth. 11.—III. *to close, shut up*, π. τοὺς πόρους, Theophr.; so, φλέβες πυκνωθεῖσαι, Hipp.—IV. pass., *to be stuffed full of* or *filled with* a thing, Xen. Cyn. 5, 7.—V. in pass., also, of words, *to be compressed, become closer* in signification, Arist. An. Post. 1, 23, 4; cf. καταπυκνόω, III. Hence

Πύκνωμα, ατος, τό, *that which covers close, a covering, veil*, Aesch. Supp. 235.—II. pass., *close order* or *array*, τῶν σαρισσῶν, Plut. Aemil. 20, cf. Id. Philop. 9.—2. *that which is done frequently, repetition*, esp. of the same tone, as in tuning instruments, Plat. Rep. 531 A.

Πύκνωσις, εως, ἡ, (πυκνόω) *a closing, making* or *packing close*, Polyb. 18, 12, 2:—also = πυκνότης. Hence

Πυκνωτικός, ή, όν, *closing*, φάρμακα π., medicines *that close the pores.*

Πυκταλεύω = sq., Sophron.

Πυκτᾰλίζω, = πυκτεύω, Anacr. 61, 4, Sophron;—as if from πύκταλος, like ἁρπαλίζω, δαμαλίζω, etc.

Πυκτεῖον, ου, τό, (πυκτεύω) *a boxing-ring.*—II. (πυκτός) *a book-case*, very dub.

Πύκτευσις, ἡ, (πυκτεύω) *boxing.*

Πυκτευτής, οῦ, ὁ, *a boxer*, more usu. πύκτης: from

Πυκτεύω, *to practise boxing, box*, Plat. Gorg. 456 D; εἰς κρᾶτα π., *to strike with the fist* on the head, Eur. Cycl. 229. From

Πύκτης, ου, ὁ (πύξ, πυγμή) *a boxer*, Lat. *pugil*, †Xenophan. 2, 15 Bgk.,† Pind. O. 10 (11), 20, Soph. Tr. 442, Plat., etc.; Pind. has also πυγμάχος: opp. to the παλαιστής, or wrestler, cf. Arist. Rhet. 1, 5, 14. Hence

Πυκτικός, ή, όν, *skilled in boxing*, Plat. Gorg. 456 D; μάχη π., Id. Rep. 333 E:—ἡ -κή (sc. τέχνη) *the art of boxing*, Id. Gorg. 460 D.

Πυκτίον, ου, τό, = πτυκτίον, Jac. A. P. p. 18.

Πυκτίς, ίδος, ἡ, = πτυκτίον, *a writing tablet*, Anth. P. 9, 346.

Πυκτίς, ίδος, prob. ἡ, an unknown animal in Ar. Ach. 879, supposed to be *the beaver*: but several MSS. have πικτίς, which has been received by Dind.

Πυκτομᾰχέω, ῶ, (μάχομαι) = πυκτεύω.

Πυκτός, ή, όν, dub. for πτυκτός, Jac. A. P. p. 50.

Πυκτοσύνη, ης, ἡ, (πύκτης) *the art of boxing*, Xenophan. Fr. 19, 4.

Πῠλᾰγόρας, ου, ὁ, (Πύλαι, ἀγείρω) *one sent as an orator to* (the Amphictyonic council at) *Pylae*; and, generally, *the deputy of a Greek state at that council*, Dem. 277, 1, etc. The older form is Πυλαγόρος, Hdt. 7, 213, 214, and so ap. Dem. 278, 19, 26.—Cf. Herm. Pol. Ant. § 14, Niebuhr Kl. Schriften, 2, p. 170. Hence

Πῠλᾰγορέω, ῶ, *to be a* Πυλαγόρας, *to be sent as such*, Dem. 279, 15, Aeschin. 71, 26.

Πῠλᾰγόρος, ὁ, v. sub Πυλαγόρας.

†Πυλάδης, ου, ὁ, Dor. -άδας, α, *Pylades*, son of Strophius and Anaxibia, the friend and companion of Orestes, Pind. P. 11, 23; Soph. El.; etc.—2. a banker in Athens, Dem. 816, fin.—Others in Paus.; etc.

Πύλαι, ῶν, αἱ, v. πύλη II. 2.

Πῠλαία, ας, ἡ, (sc. σύνοδος) fem. from πυλαῖος, strictly, *the autumn-meeting of the Amphictyons at Pylae* (or rather at Anthela near Pylae); then. generally, *the Amphictyonic council*, Hdt. 7, 213; ἐαρινὴ Πυλ., Dem. 278, 18.—2. *the right of sending deputies to this council*, Id. 62, fin.; 71, 13.—3. *the place of meeting* at Anthela, Plut. 2, 400 A.—On this place and the times of meeting, cf. Bähr. Hdt. 7, 200, Herm. Pol. Ant. § 14, 2.—II. *idle jesting, nonsense, trifling*, such as loungers at the gate (πύλη) or at the Amphictyonic meetings indulged in (cf. sq.), Wytt. Plut. 239 C. Hence

Πῠλαιαστής, οῦ, ὁ, *a jester, merry-andrew, mountebank*, such flocked to Pylae and Delphi, during the Amphictyonic assembly: also, Rhodian name for *a liar*, Hesych.: also πυλαϊστής.

Πῠλᾰϊκός, ή, όν, *jesting, silly*, Plut. Pyrrh. 29; cf. πυλαία II.

Πυλαιμάχος, ον, = πυλημάχος, in Ar. Eq. 1172, with a play on Pylos, as the scene of Cleon's triumph.

†Πυλαιμένης, ους, ὁ, *Pylaemenes*, king of the Paphlagonians, an ally of Priam, Il. 2, 831.

†Πύλαιον, ου, τό, ὄρος, *Pylaeum*, a mountain in Lesbos, Strab. p. 621.

Πυλαῖος, α, ον, not πύλαιος, Lob. Paral. 342; (πύλη):—*at* or *before the gate.*—2. (Πύλαι) *at Pylae*, v. sub Πυλαία.

†Πύλαιος, ου, ὁ, *Pylaeus*, son of Lethus, leader of the Pelasgi, an ally of the Trojans, Il. 2, 842.

Πῠλᾰϊστής, οῦ, ὁ, = πυλαιαστής.

Πῠλᾰΐτης, ου, ὁ, (πύλη) *a door-keeper*: fem. πῠλᾰῗτις (or πῠλαῗτις) ιδος, epith. of Minerva, Lyc. 356.

Πῠλᾱμάχος, ον, Dor. for πυλήμ-, *fighting at the gates*, Stesich. 71, Call. ap. Schol. Od. 3, 380, ubi v. Buttm. [μᾰ]

Πῠλάοχος, ον, = πυλοῦχος, Plut. 2, 364 F.

†Πυλάργη, ης, ἡ, *Pylarge*, a daughter of Danaus and Pieria, Apollod. 2, 1, 5.

Πῠλᾱρος, όν, = πυλωρός, susp.

Πῠλάρτης, ου, ὁ, (πύλη, ἄρω) *the gate-fastener; he that keeps the gate of hell*, epith. of the god who held this office, Ἀΐδαο πυλάρταο, Il. 8, 367; 13, 415, Od. 11, 277;—acc. to Apion, ὁ ταῖς πύλαις προςηρτημένος, which however gives the same sense.

†Πυλάρτης, ου Ep. αο, ὁ, *Pylartes*, a Trojan, Il. 16, 696.

†Πύλας, α, ὁ, *Pylas*, a king of Megara, Apollod. 3, 15, 5; in Paus. also Πύλος and Πύλων, 4, 36, 1; 6, 22, 3.

Πῠλᾶτις, ιδος, pecul. poet. fem. of πύλαιος, Soph. Tr. 639.

Πῠλᾰωρός, ὁ, (πύλη, ὤρα) Ep. for πυλωρός, *keeping the gate, a gate-keeper*, Il. 21, 530; of dogs, Il. 22, 69. (Formed from πυληορός, πυλαορός, Lob. Phryn. 642.)

Πῠλεών, ῶνος, ὁ, = πυλών.—II. Laconic word for *a wreath*, (prob. from φύλλον), Welcker Alcman 29, cf. Call. Fr. 358, Ath. 678 A.

ΠΥ΄ΛΗ, ης, ἡ, strictly, *one wing of a pair of double gates*, ἑτέρην πύλην παρακλίνας, Hdt. 3, 156: hence, usu. in plur., *a gate, the gates*, strictly of a town, opp. to θύρα (*a house-door*), Σκαιαὶ πύλαι, Il. 3, 145, etc.; πύλας εὖ ἀραρυίας, 7, 339; πύκα στιβαρῶς ἀραρυίας, 12, 454; πεπταμένας ἐν χερσὶ πύλας ἔχετε, 21, 531; etc.: πύλας ἀναπιτνάμεν, ἀνοῖξαι, Pind. O. 6, 45, Aesch. Ag. 604; κλῇσαι, Plat. Rep. 560 C; etc.:—in Soph. also sometimes in sing., Ant. 1186, Aj. 11, El. 818:—but, in Trag., sometimes of the *house-door*, δωμάτων πύλαι, Aesch. Cho. 732, cf. 561, Soph. O. T. 1244, etc.:—Ἀΐδαο πύλαι, usu., periphr. for the nether-world, death, Hom., cf. Heyne Il. 5, 397; so σκότου πύλαι, Eur. Hec. 1, cf. Valck. Hipp. 1445.—II. generally, *an entrance, inlet, orifice*, πύλαι ἠθμοῖο, Emped. 267; πύλαι χολῆς, *the orifice* of the gall-bladder, Eur. El. 828, cf. Plat. Tim. 71 C.—2. esp., *an entrance into a country through a mountain-pass*; and so, *a pass*, Hdt. 5, 52: Πύλαι αἱ, the usu. shorter name for Θερμοπύλαι, *Pylae*, the pass under the mountains from Thessaly to Locris, considered *the gates* of Greece, first in Hdt. 7, 176, 201; so, of the pass from Syria into Cilicia, Xen. An. 1, 4, 4 and 5, cf. Hdt. 5, 52: †τῆς Κιλικίας, of the *pass* also leading from Cappadocia into Cilicia over Mt. Taurus, Xen An. 1, 2, 23: and αἱ Βαβυλώνιαι, of the *pass* from Mesopotamia into Babylonia, Xen. An. 1, 5, 5: cf. also Arr. An. 2, 3, 1; Strab. p. 520.†—These passes were sometimes really barred by *gates*, Hdt. 7, 176, Xen. l. c.—Hence, also, the isthmus is called Πόντοιο πύλαι, Pind. N. 10, 50.—3. also of *narrow straits*, by which one enters a broad sea, Πύλαι Γαδειρίδες, the straits of Gibraltar, Pind. Fr. 155; so of the Thracian Bosporus, Aesch. Pr. 729; of the Euripus, Eur. I. A. 803. [ῠ]

Πῠληγενής, ές, v. Πυλοιγενής.

Πῠληγόρης, ου, ὁ, Ion. for Πυλαγόρας.

Πῠληδόκος, ὁ, (πύλη, δέχομαι) *watching at the door*, epith. of Mercury, H. Hom. Merc. 15.

†Πυλήνη, ης, ἡ, *Pylene*, early name of the city Proschium in Aetolia, Il. 2, 639; Strab. p. 451.

†Πυλήνωρ, ορος, ὁ, *Pylenor*, a centaur, Paus. 5, 5, 10.

†Πυλιακός, ή, όν, *of Pylos, Pylian*, Strab.

†Πύλιος, α, ον, *of* or *relating to Pylos, Pylian*, Hom.: so Nestor is called ὁ Π. γέρων, Luc. Imag. 13.

Πῠλίς, ίδος, ἡ, dim. from πύλη, *a little gate, postern*, Hdt. 1, 180, 186, Thuc., etc.

Πῠλοειδής, ές, (εἶδος) *like a gate.*

Πῠλόθεν, adv., *from Pylos*, Od. 16, 323.

Πῠλοιγενής, ές, (Πύλος, *γένω) *born* or *sprung from Pylos*, Il. 2, 54, H. Ap. 424; but the usu. form Πυληγενής is retained by Wolf H. Ap. 398, as in Euphor. 59; cf. Lob. Phryn. 647.

Πῠλόνδε, adv., *to* or *towards Pylos*, Hom.

Πύλος, ὁ,=πύλη, only found in Il. 5, 397, ἐν πύλῳ, as Wolf reads with Aristarch.: al. ἐν Πύλῳ, v. Heyne ad l. [ῠ]

Πυλος, ου, usu. ὁ, more rarely ἡ, *Pylos*, a town and district of Triphylia in Peloponnesus, where Nestor ruled, Hom.: he used it in both genders, though mostly in masc., as Hes. Sc. 360. There were two other towns of the same name in Elis and Messenia, which even by ancient writers are confounded with the Triphylian Pylos, Bockh Expl. Pind. P. 6, 35: †cf. Strab. pp. 339, 350, sqq.† [ῠ]

Πῠλουρός, οῦ, ὁ, (πύλη, οὖρος)=πυλωρός, Hdt. 3, 72, 77, 118, 156. always with v. l. πυλωρός: also ἡ πυλ-. —Cf. θυρωρός.

Πῠλοῦχος, ον, (πύλη, ἔχω) *having* or *keeping gates*, Joseph.

Πῠλόω, ῶ, (πύλη) *to furnish with gates*, τὸν Πειραιᾶ, Xen. Hell. 5, 4, 34:—pass. *to be so furnished*, πεπύλωται πύλαις, Ar. Av. 1158. Hence

Πύλωμα, ατος, τό, *an enclosure by gates; a gate, gateway*, Aesch. Theb. 406, 799, Eur. Phoen. 1113, etc. [ῠ]

Πῠλών, ῶνος, ὁ, (πύλη) *a gate, gate-way: the gate-tower, gate-house*, Polyb. 4, 18, 2, Luc. Hipp. 5, etc.—II. *an ante-chamber*, Luc. Nigrin. 23.

†**Πυλῶρα**, *Pylora*, an island in the Persian gulf, Arr. Ind. 37, 8.

Πῠλωρέω, ῶ, *to be* πυλωρός, *keep the gate*, Luc. D. Mort. 20, 1, etc.: generally, *to guard*, Plut. 2. 980 B: and metaph., π. τὴν γεῦσιν, Hipp.

Πῠλώριον, ου, τό, *the place of the* πυλωρός, *porter's lodge*.

Πῠλωρός, οῦ, ὁ, *a gate-keeper*, Aesch. Theb. 621, etc., cf. πυλουρός; also, π. φύλαξ, Soph. Aj. 562; Ἅιδου π. κύων, Eur. H. F. 1277:—also as fem., ἡ π., Id. I. T. 1154.—Cf. θυρωρός.—II. *the pylorus* or *lower orifice of the stomach*, through which the food passes into the intestines.—(From πύλη, ὤρα, or, as Buttm. Ausf. Gr. § 120 Anm. 9, prefers, ὁράω: cf. also πυλαωρός.)

Πύμᾰτος, η, ον, *the hindmost*, Il. 4, 254; ἐν πυμάτοισιν, opp. to μετὰ πρώτοισι, Il. 11. 65; also of time, Οὖτιν ἐγὼ πύματον ἔδομαι, Od. 9, 369, cf. Soph. O. C. 1236:—*outermost*, ἄντυξ ἣ πυμάτη θέεν ἀσπίδος, Il. 6, 118: πύματον and πύματα, as adv., *at the last, for the last time*, Hom., and Hes.; also, πύματόν τε καὶ ὕστατον, Il. 22, 203; ὕστατα καὶ πύματα, Od. 4, 685. (From πυθμήν, as if for πύθματος.) [ῠ]

Πύνδαξ, ᾰκος, ὁ, (πυθμήν) *the bottom* of a vessel, Ar. Fr. 263: τὸν πύνδακα εἰςκρούειν, to knock in *the bottom* and so make the cup hold less, a trick of wine-sellers, etc., Pherecr. Αηρ. 7, cf Theophr. Char. 30:—Soph. is said to have used it for λαβή, *a sword-hilt*, Fr. 291.

Πυνθάνομαι, poet. πεύθομαι (q. v.), dep. lengthd. from root ΠΥΘ–: f. πεύσομαι, rarely πευσοῦμαι, Aesch. Pr. 988, Br. Eur. Hipp. 1104: aor. ἐπυθόμην, inf. πυθέσθαι, Ep. Opt. πεπύθοιτο, Il., imperat. πυθοῦ, but Ion. (with accent changed) πύθευ, Hdt. 3, 68: pf. πέπυσμαι, 2 sing. πέπῠσαι, Plat. Prot. 310 B, Ep. also πέπυσσαι, Od. 11, 494: plqpf. ἐπεπύσμην.—All these tenses in Hom.: the pres. πυνθάνομαι only in Od. 2, 315; impf. πυνθανόμην, Od. 13, 256: more freq. the poet. pres. πεύθομαι, v. sub voce.

To ask, inquire; to learn by asking or *inquiry, to hear, learn, understand: to hear of, know*.—Construction, like ἀκούω, strictly, πυνθ. τί τινος, *to ask* or *hear* something *from* a person, Il. 17, 408, Od. 10, 537, Aesch. Ag. 599, etc., and in prose; but also, π. τι ἀπό, ἐκ, παρά, πρός τινος, Hdt., and Att.:—oft. also c. acc. rei only, *to hear* or *learn* a thing, Od. 3, 187, etc.:—c. gen. only, usu., *to hear of, hear tell of, hear news of*, πυθέσθαι πατρός, ἀγγελίης, μάχης, Od. 1, 281; 2, 256, etc., cf. Plat. Legg. 635 B:—π. τινά τινος, *to inquire about* one person *of* or *from* another, Ar. Ach. 204: so, π. περί τινος, Hdt. 2, 75, and Plat.: c. part., πυθόμην ὁρμαίνοντα ὁδόν, *I heard* that he was starting, Od. 4, 732, cf. Hdt. 9, 58, Soph. Aj. 692; πυθέσθην ἡνιόχοιο πεσόντος, *they heard of* his having fallen, Il. 17, 427, cf. 377; 19, 322:—c. inf., *to hear* or *learn that..*, Aesch. Cho. 848, Soph. Tr. 103, etc.: π. εἰ... *to inquire* whether.., Aesch. Ag. 617; π. ὡς.., ὅτι.., *to hear* that.., Plat., etc. (Acc. to Ernesti and Pott, akin to πύνδαξ, πυθμήν, and so strictly, *to search to the bottom*, like Lat. *percontari*.)

ΠΥ´Ξ, adv., *with clenched fist*, πὺξ ἀγαθός, good *at the fist*, i. e. *at boxing*, Il. 3, 237, Od. 11, 300; πύξ τε παλαισμοσύνῃ τε, Od. 8. 103, 206; so too, πὺξ μάχεσθαι, νικᾶν, Il. 23, 621, 634, Hes. Sc. 302; πὺξ ἀρετὰν εὑρών, Pind. O. 7, 163: πὺξ τοὺς δακτύλους ἔχειν, to have one's fingers *doubled up*, fist *clenched*, Hipp: πὺξ πατάσσειν, παίεσθαι, Ar. Ran. 547, Lysias 101, 13; etc. (Hence πύκτης, πυγμή: akin to πύκα, πυκνός, and our *box*, cf. πύξος, *buxus, box-wood*, πυξίς, *a pyx* or *box*.)

Πύξ, ἡ, gen. πῡγός, later form for πυγή, Arist. Physiogn. 6, 6.

†**Πύξα**, ας, ἡ, *Pyxa*, a place in the island Cos, Theocr. 7, 130.

Πυξάκανθα, ἡ, (πύξος, ἄκανθα) *a thorn like the box-tree*, elsewhere λύκιον. [ᾰκ]

Πυξεών, ῶνος, ὁ, (πύξος) *a wood* or *grove of box-trees*.

Πυξίδιον, ου, τό,=πυξίον, Ar. Fr. 671. [ῐ]

Πυξίζω,(πύξος) *to be yellow like box-wood*.

Πυξίνεος, α, ον,=sq., Leon. Tar. 33.

Πύξῐνος, η, ον, (πύξος) *made of box*, Il. 24, 269, Theocr. 24, 108.—II. *yellow as box-wood*, Eupol. Pol. 22.

Πυξίον, ου, τό, dim. from sq., LXX.—II. *a writing-tablet of box-wood*: generally, *a tablet*, Ar. Fr. 671, Luc. adv. Indoct. 15.

Πυξίς, ίδος, ἡ, *a box of box-wood*, *a box*, Luc. Asin. 14.

Πυξογρᾰφέω, ῶ, *to write* or *draw on a tablet*, Artemid. 1, 53.

Πυξοειδής, ές, (πύξος, εἶδος) *like, of the nature of box-wood*, Diod.

ΠΥ´ΞΟΣ, ου, ἡ, Lat. *BUXUS*, *the BOX-tree* or *box-wood*, Arist. Mund. 6, 37, Theophr.—II. *the pale yellow colour of box-wood*, Nic. Al. 592.

†**Πυξοῦς**, οῦντος, ὁ, *Pyxus*, a river and town of Lucania on a promontory of same name, Strab. p. 253.

Πυξώδης, ες, = πυξοειδής.—II. *abounding in box-trees*.

Πυξών, ῶνος, ὁ,=πυξέων.

Πυοειδής, ές, (πύον, εἶδος) *like purulent matter, purulent*.

Πύον, ου, τό, *discharge from a sore, matter*, Lat. *pus*, Hipp.: cf. πῦος, τό, and πύθω.—2. in Emped. 218 = πύον [ῠ]; cf. Arist. Gen. An. 4, 8, 14.

Πῡοποιέω, ῶ, *to generate matter, suppurate*: from

Πῡοποιός, όν, (πῦον, ποιέω) *generating matter, suppurating*.

Πῡορροέω, ῶ, (πυόρροος) *to discharge matter, suppurate*; and

Πῡόρροια, ας, ἡ, *discharge of matter, suppuration*: from

Πῡόρροος, ον, contr. -ρους, ουν, (πῦον, ῥέω) *suppurating*.

Πῦος, εος, τό,=πῦον, q. v., Hipp., v. Foes. Oecon.

ΠΥΟ´Σ, or πύος, ὁ, *the first milk after the birth*, Lat. *colostrum, colostra*, whether of women or cattle: the latter, which we call *beestings*, was a favourite article of food in Greece, Ar. Pac. 1150, etc. (v. infr.); cf. πῦαρ, πυριάτη, πυετία, πυτία.—Some of the ancients wrote πῦος, v. Draco p. 77, 16; some πυός, and so Dind. Ar. Vesp. 710, Pac. 1150, Fr. 302. 476:—πύος is certainly wrong, for υ is long, Ar. Vesp. 710, Fr. 302.

Πῡός, ἡ,=πυρός, v. l. Od. 18, 368.

Πῡουλκός, όν, (πῦον, ἕλκω) *drawing out matter*, Math. Vett.

Πῡόω, ῶ, (πῦον) *to bring to a head, make to suppurate*, Medic.

Πῠπάζω,=sq., Cratin. Drap. 7: from πύπαξ,=πύππαξ.

Πυππάζω, *to cry* πύππαξ, *cry 'bravo,'* etc.: hence trans., π. τινά, *to applaud loudly*, cf. ὑπερπυππάζω.

Πύππαξ and πύπαξ, an exclamation of wonderment, *bravo!* like πόποι, βαβαί, βομβάξ, φύππαξ, Lat. *papae, babai*.

ΠΥ͂Ρ, τό, gen. πῠρός, in plur. of 2d decl. τὰ πῠρά, dat. τοῖς πῠροῖς:—the low Germ. *FÜR*, high-Germ. *FEUER*, French *FOYER*, our *FIRE*, etc., freq. in Hom.; πῦρ καίειν, to kindle *fire*, Il. 8, 521, etc. πῦρ αἴθειν, ἐναύειν, ἀνακαίειν, Hdt., v. sub vocc.: sometimes=πυρά, *the funeral-fire*, ἵνα πυρὸς λελάχωσι θανόντα, Il. 15, 350; 22, 342: ζῶντα διδόναι τινὰ πυρί, to burn one alive, Hdt. 1, 86: πῦρ Διός, *lightning*, Valck. Phoen. 191; πῦρ καὶ στεροπαί, Soph. O. T. 470; πῦρ πνέοντος κεραυνοῦ, Pind. Fr. 112; παλτὸν πῦρ, Soph. Ant. 131:—proverb., ἐν πυρὶ γενέσθαι, to be consumed, go to nothing, Il. 2, 340; εἰς πῦρ δεσποτείας ἐμπίπτειν, Plat. Rep. 569 B; βασανίζειν ὡς χρυσὸν ἐν πυρί, Ib. 413 E, cf. Polyb. 22, 3, 7, etc.—II. *fever heat, violent fever*, πῦρ τινὰ λαμβάνει, ἐπιλαμβάνει, Hipp., v. Foës. Oecon: and hence of *feverish hope*, Soph. El. 888: of love, Call. Epigr. 26.—III. freq. as a representative of things *irresistible* or *terrible*, Hom.: so, πῦρ νιν οὐκ ἐόλει, τὸ πεπρωμένον οὐ σχήσει πῦρ, Pind. P. 4, 414, Fr. 256: κρεῖσσον ἀμαιμακέτου πυρός, Soph. O. T. 177; so, διὰ πυρὸς ἰέναι (as we say) to go through *fire and water*, dash through any danger, Xen. Symp. 4, 16, cf. Oec. 21, 7; διὰ πυρὸς ἦλθε ἑτέρῳ λέχει, (Helen) braved all *for* an adulterous bed, Eur. Andr. 487, cf. Ar. Lys. 133; and so, διὰ πυρὸς ἔμολον ματρί, Eur. El. 1182: so, εἰς πῦρ ἅλλεσθαι, Xen. Mem. 1, 3, 9: πρὶν πυρὶ πόδα τις προςαίρῃ, Soph. Ant. 620 of persons, ὦ πῦρ σύ.., Soph. Phil. 927 rarely as an image of warmth and comfort, as in Aesch. Ag. 1435. [ῠ in all dissyll. cases, as in all compds., except πυραύστης, though the nom. is πῦρ.] Hence

Πυρά, ῶν, τά, *watch-fires*, used by Hom. only in acc., as Il. 8, 509, 554; 9, 77; gen. πυρῶν, dat. πυροῖς in Xen. Cyr. 4, 2, 16, An. 7, 2, 18; ἐ πυροῖσι κνισωτοῖς, Aesch. Cho. 485.—No sing. πυρόν occurs, and some (as Passow) refer all these cases to πῦρ, but the accent shows that it was usu. considered a different word.

Πῠρά, ᾶς, ἡ, Ep. and Ion. πῠρή, *any spot where fire is kindled, a fire-place, hearth*, esp.,—1. *a funeral-pyre*, πυραὶ νεκύων καίοντο θαμειαί, Il. 1, 52, etc.; πυρῆς ἐπιβαντ' ἀλεγεινῆς, 4, 99, etc.; πυρὴν νηῆσαι, συννῆσαι, to raise one, Hdt. 1, 50, 86; π. ἅπτειν, to light it, Ibid.; hence, also, *a burial-place, funeral-mound*, Soph. El. 901, Eur. Hec. 386, I. T. 26.—2. *an altar for burnt-sacrifice*, Hdt. 7, 167; also, *the fire burning thereon*, Id. 2, 39.—3. π. λαμπάδων, *a mass of burning* torches, Diod. 17, 36.

Πῠράγρα, ας, ἡ, (πῦρ, ἀγρέω) *a pair of fire-tongs*, Il. 18, 477, Od. 3, 434.

Πῠραγρέτης, καρκίνος, ὁ,=foreg., Anth. P. 6, 92.

Πῠράζω, *to burn, singe*, susp.

Πύρᾰθος, ὁ, poet. for σπύραθος. [ῠ, Nic. Th. 932.]

Πῠραιθεῖον, ου, τό, *a temple of the* πύραιθοι, Strab.

Πῠραιθής, ές, (αἴθω) *fiery, hot.*

Πύραιθοι, οἱ, (πῦρ, αἴθω) *the Persian fire worshippers, the Parsees* or *Gubhrs*, Strab. p. 733. [ῠ]

Πῠραίθουσα, ἡ, dub. l. in Epigr. Hom. 14, 11. perh. *part of a potter's oven.*

Πῠραίθω, *to light a watch-fire, keep it burning*, Eur. Rhes. 78 (nisi legend. πύρ' αἴθειν or πυραιθεῖν.)

†Πυραίχμης, ου, ὁ, *Pyraechmes*, a leader of the Paeonians, an ally of the Trojans, Il. 2, 848.—Others in Strab.; etc.

Πῠράκανθα, ἡ, *the pyracanthus*, Nic. Th. 856, Diosc.

Πῠράκης and πῠράκιος, dub. l. for πυῤῥάκης.

Πῠρακτέω, ῶ, (πῦρ, ἄγω) *to turn in the fire*, hence *to harden in the fire, char*, Od. 9, 328: *to burn*, Nic. Th. 688.

Πῠρακτόω, ῶ,=foreg., Strab., and Diod.: πυρακτωθείς, Luc. Tox. 55. Hence

Πῠράκτωσις, ἡ, *a charring, burning.*

Πῠρᾰλίς or πῠραλλίς, ίδος, ἡ, dub. l. for πυῤῥαλίς, q. v.

†Πυραλλίς, ίδος, ἡ, *Pyrallis*, fem. pr. n., Luc.

Πῠράμη, ἡ.=ἄμη.—II. *a fire-basket*, late Greek. [ᾰ]

Πῡρᾱμητός, ὁ, (πυρός, ἀμητός) *the wheat-harvest*, or *the time thereof*, Arist. H. A. 6. 17. 15.

Πῡρᾰμῐδόομαι, (πυραμίς) as pass., *to assume a pyramidical form*, of flame.

Πῡρᾰμῐκός, ή, όν, (πυραμίς) *pyramidal.* Adv. -κῶς.

Πῡράμῐνος, η, ον, (πυρός) poet. for πύρινος, *of wheat, wheaten*, Hes. Fr. 2, 2; like κριθάμινος, poet. for κρίθινος. [ᾰ]

Πῡρᾰμίς, ίδος, ἡ, *a pyramid*, Hdt., v. esp. 2, 124, sq.—II. a sort of *cake*, prob. shaped like a pyramid, Ephipp. Cydon.: different from πυραμοῦς, acc. to Iatrocl. ap. Ath. 647 C. (The ancients derived πυραμίς sometimes from πῦρ, because of its pointed shape, Ammian. Marcell. 22, 15; sometimes from πυρός, as if *the pyramids* had been *granaries!*—No doubt the word, as well as the thing, is Aegyptian.)

Πῡρᾰμοειδής, ές, (πυραμίς, εἶδος) *like a pyramid, pyramidal*, Arist. Plant. 2, 7, 9, Arr. An. 5, 7, 8.

†Πύραμος, ου, ὁ, *the Pyramus*, a river of Cilicia, earlier called Λευκόσυρος, Xen. An. 1, 4, 1; Strab. p. 536.—II. *Pyramus*, masc. pr. n., Nonn. [ῠ]

Πῡρᾰμοῦς, οῦντος, ὁ, for πυραμόεις, (πυρός) *a cake of roasted wheat and honey*, Ephipp. Epheb. 1, 3, cf. Ath. 114 B; given to him who kept awake best during a παννυχίς, Ath. 647 C: hence, generally, *the meed of victory, prize*, τοῦ γὰρ τεχνάζειν ἡμέτερος ὁ π., for stratagem *the prize* is ours, Ar. Thesm. 94, cf. Eq. 277.

†Πύρασος, ου, ὁ, *Pyrasus*, a Trojan, Il. 11, 491.—II. a city of Thessaly with a grove of Ceres, Il. 2, 695; Strab. p. 435.

Πῠραυγής, ές, (πῦρ, αὐγή) *fiery bright*, H. Hom. 7, 6, Mel. 49, etc.

Πύραυνον, ου, τό, (αὔω) *a pan of coals.* [ῠ]

Πῡραύστης, ου, ὁ, (πῦρ, αὔω) *a moth that gets singed in the candle*, δέδοικα μῶρον κάρτα πυραύστου μόρον, Aesch. Fr. 289. Hence, Tzetzes formed the word πυραυστουμόρος, *the moth-death.* [The word is rather susp., from the ῡ; v. πῦρ. fin.]

Πυρβόλος, ον, (πῦρ, βάλλω) *casting fire*, Manetho.

†Πυργεύς, έως, ὁ, *Pyrgeus*, father of Lepreus, Paus. 5, 5, 4.

Πυργηδόν, adv., *like a tower*:—of soldiers, *in masses* or *columns, in close array*, Il. 12, 43; 13, 152; v. πύργος II.

Πυργηρέομαι, as pass., *to be shut up in a tower, to be beleaguered, defend one's self*, Aesch. Theb. 22, 184, Eur. Or. 762, 1574; cf. Valck. Phoen. 1094: from

Πυργήρης, ες, (πύργος, *ἄρω) of persons, *shut up in a tower, beleaguered*: of a place, *furnished with towers, fortified*, κώμη, Orac. ap. Paus. 10, 18, 2. Adv. -ρως. (Formed like τειχήρης, etc.; cf. τριήρης, ποδήρης.)

Πυργίδιον, ου, τό, dim. from πύργος, Ar. Eq. 793. [ῐ]

Πύργῖνος, η, ον, (πύργος) *of the towers* (i. e. *the city*), or *strong as a tower*, νομίσματα π., Aesch. Pers. 859.

Πυργίον, ου, τό, dim. from πύργος, Luc. Pseudol. 19. Vit. Auct. 9.

Πυργισκάριον, ου, τό, [ᾰ] and πυργισκίον, ου, τό, dims. from sq.

Πυργίσκος, ου, ὁ, like πυργίον, dim. from πύργος, Artemid. 1, 76.

Πυργίτης, ου, ὁ, fem. ῖτις, ιδος, (πύργος) *of* or *belonging to a tower*; στρουθὸς π., *a house*-sparrow, Galen.

†Πυργίων, ωνος, ὁ, *Pyrgion*, a writer, Ath. 143 E.

Πυργόβᾱρις, εως, ἡ, (πύργος, βᾶρις 2) *a battlement on a tower; a battlemented house*, LXX.

Πυργοδάϊκτος, ον, (πύργος, δαΐζω) *destroying towers*, πόλεμοι, Aesch. Pers. 105. [ᾰ]

Πυργοδόμος, ον, (δέμω) *building towers.*

Πυργοειδής, ές, (πύργος, εἶδος) *like a tower*, Joseph.

Πυργοκέρᾱτα, metaph. acc. on the analogy of ὑψικέρᾱτα (cf. sub ὑψικέρως), *with towering horns*, Bacchyl. 44; where Lob. Phryn. 658 proposes πυρσοκ-, *fiery-horned.*

Πυργομᾰχέω, ῶ, (πύργος, μάχομαι) *to assault* or *storm a tower*, Xen. Cyr. 6, 4, 18, An. 7, 8, 13.—II. *to fight from a tower*, Polyb. 5, 84, 2.

Πυργοποιέω, ῶ, *to build a tower.* Hence

Πυργοποιΐα, ας, ἡ, *the building of a tower.*

ΠΥ'ΡΓΟΣ, ου, ὁ, *a tower*, esp. such as were attached to the walls of a city, freq. in Il., in Hes. Sc. 242, Hdt., etc.:—in plur., *the city walls with their towers*, Il. 7, 338, cf. 437; so in sing., πόλιος ἦν πέρι πύργος ὑψηλός, Od. 6, 262; πέριξ δὲ πύργος εἶχ' ἔτι πτόλιν, Eur. Hec. 1209:—later also, *a moveable tower for* storming towns, first in Xen. Cyr. 6, 1, 53; 2, 18; *a tower* in ships supported by the πυργοῦχος, (q. v.), Polyb.—2. metaph., *a tower of defence*, as Ajax is called πύργος 'Αχαιοῖς, Od. 11, 556; ἄνδρες πόλεως π. ἀρήϊος, Alcae. 12, cf. Dissen Pind. I. 4, 45; παῖς ἄρσην πατέρ' ἔχει πύργον μέγαν, Eur. Alc. 311:—πύργος θανάτων, *a defence from* death, Soph. O. T. 1201: cf. ἀκρόπολις II.—3. *the highest part of any building, a back-tower*, where the women lived, Il. 21, 526; 22, 447, cf. 440, where the same is called μυχὸς δόμοιο:—in the common Greek country-houses *the slaves' garret*, Dem. 1156, 10, sq.—II. *part of an army drawn up in close order, a column*, Il. 4, 334, 347; hence, πυργηδόν, q. v.—III. in Lat., *pyrgus* was= *fritillum, a dice-box*, so called from its shape. (Akin to πέργαμος, q. v., also to Germ. *Burg*, old Germ. *Purg*, our *burgh*: which words are prob. akin to *Berg*, a hill: v. plura in Pott Et. Forsch. 2, 118.)

†Πύργος, ου, ἡ, and Πύργοι, ων, αἱ, *Pyrgus* and *Pyrgi*, a city of Triphylian Elis, Hdt. 4, 148.—2. harbour of the inhab. of Caere in Etruria, Strab. p. 226.

Πυργοσκάφος, ον, (πύργος, σκάπτω) *undermining towers*, Lyc. 469. [ᾰ]

Πυργοῦχος, ου, ὁ, (πύργος, ἔχω) strictly, *a tower-bearer*; hence, in ships of war, *a platform, which bore towers for defence*, Polyb. 16, 3, 12.

Πυργοφορέω, ῶ, *to bear a tower* or *towers*, Luc. Dea S. 15: from

Πυργοφόρος, ον (πύργος, φέρω) *bearing a tower* or *towers*, Synes.

Πυργοφύλαξ, ὁ, (πύργος, φύλαξ) *a tower-guard, warder*, Aesch. Theb. 168.

Πυργόω, ῶ, f. -ώσω; (πύργος):—*to gird* or *fence with towers*, Θήβης ἕδος ἔκτισαν...πύργωσάν τε, Od. 11, 264, cf. Ep. Hom. 4, 3, Orac. ap. Hdt. 1, 174, Eur. Bacch. 172:—in mid., *to build towers*, Xen. Cyr. 6, 1, 20.—II. *to raise up to a towering height*: metaph., πυργῶσαι ῥήματα σεμνά, '*to build* the lofty rhyme,' Ar. Ran. 1004; so, ἀοιδὰς πυργῶσαι, Eur. Supp. 998, cf. Anth. P. 7, 39:—hence, *to exalt, lift up*, π. τὰ μηδὲν ὄντα, Eur. Tro. 608, cf. H. F. 475; so of doctors, πυργοῦντες ἑαυτούς, *puffing* themselves *off*, Mimnerm., or rather Menand., v. Meineke p. 303; so, π. χάριν, *to exalt, exaggerate* it, Eur. Med. 526, cf. Heracl. 293; and, in pass., *to exalt one's self, be proud*, τινί, *in* a thing, like ὑψοῦσθαι, Aesch. Pers. 192; so, πεπύργωσαι θράσει, λόγοις, Eur. Or. 1568, H. F. 238.

†Πυργώ, οῦς, ἡ, *Pyrgo*, wife of Alcathoüs, Paus. 1, 43, 4.

Πυργώδης, ες,=πυργοειδής, Soph. Tr. 273.

Πύργωμα, ατος, τό, (πυργόω) *that which is furnished with towers, a fenced city*, Orac. ap. Hdt. 7, 140, Eur. Phoen. 287:—in plur., *walls*, Aesch. Theb. 30, 251, etc.

Πύργωσις, ἡ, (πυργόω) *a making towers.*

Πυργῶτις, ιδος, pecul. fem. of πυργωτός, *towering*, ὀρκάνα, Aesch. Theb. 346.

Πυργωτός, ή, όν, (πυργόω) *made like a tower*:—of curtain hangings, *with an edge like battlements*, Ath. 196 C.

Πυρδᾰής, ές, (πῦρ, δαίω) *burnt in the fire: burning*, π. πρόνοια, of Althaea burning Meleager's fatal torch, Aesch. Cho. 606.

Πύρδᾰλον, ου, τό, and πύρδᾰνον, ου, τό, (πῦρ, δαίω) *small wood for burning*, elsewh. φρύγανον, Lacon. πούρδαλον and πούρδανον.—II. *a kitchen* or *stove for cooking.*—III.=ἐμπύρευμα.

Πύρεθρον, ου, τό, *a hot spicy plant, feverfew*, Nic. Th. 938, Diosc. [ῡ]

Πῠρεῖον, Ion. πῠρήϊον, ου, τό, (πῦρ) :—usu. in plur., *pieces of wood*, rubbed one against another till they caught fire, Lat. *igniaria*, H. Hom. Merc. 111, where the invention of this earliest mode of kindling fire is ascribed to Mercury ; Soph. Phil. 36 ; τρίβοντες ὥσπερ ἐκ πυρείων ἐκλάμψαι ποιεῖν τι, Plat. Rep. 435 A ; πυρεῖα συντρίψαντες, Luc. Ver. H. 1, 32.—II. *an earthen pan for coals.*—III. among the Persians, *the place where the sacred fire was kept.*

Πῠρεκβόλος, ον, (ἐκβάλλω) *yielding fire.*

Πῠρεκτικός, ή, όν, (πυρέσσω) *feverish.*

Πύρεξις, ἡ, *feverishness* : from

Πῠρέσσω, Att. -ττω ; fut. πυρέξω ; aor. ἐπύρεξα : (πυρετός). *To be feverish, be in a fever*, Eur. Cycl. 228, Ar. Vesp. 813, etc.

Πῠρεταίνω,= foreg., Luc. Scyth. 2: also πυρετιάω, Geop.

†Πυρετίδης, ου, ὁ, *Pyretides*, an Athenian, Isae. 39, 41.

Πῠρέτιον, ου, τό, Dim. from sq., *a low fever*, Hipp.

Πῠρετός, οῦ, ὁ, (πῦρ) *burning heat, fiery heat*, φέρει πυρετὸν δειλοῖσι βροτοῖσι (of Sirius), Il. 22, 31.—II. esp. *feverish heat, a fever*, Hipp.: the various kinds which he describes will be found in Foës. Oecon. : esp. *a recurring fever*, π. τριταῖος, τεταρταῖος, a tertian, quartan *fever*, etc., Id., and Plat. Tim. 86 A.

†Πυρετός, οῦ, ὁ, *the Pyrĕtus*, a river of Scythia falling into the Ister, Hdt. 4, 48.

Πῠρετοφόρος, ον, (φέρω) *causing fever.*

Πῠρέττω, Att. for πυρέσσω.

Πῠρετώδης, ες, (πυρετός, εἶδος) *fiery hot.*—II. *like fever, feverish, inflamed*, ἕλκος, Hipp. : *subject to fever*, σῶμα, Id.

Πῠρεύς, έως, ὁ, (πῦρ) *one who lights fire* or *burns.*—II. *a fire-proof vessel*, Anth. P. 13, 13.

Πῠρευστικός, ή, όν,= πυρευτικός I, Theophr.

Πῠρευτής, οῦ, ὁ, (πυρεύω) *one who lights* or *keeps up a fire.*—II. esp. *one who fishes by torch-light.* Hence

Πῠρευτικός, ή, όν, (πυρεύω) *fit for burning.*—II. (from foreg.) ἡ -κή (sc. τέχνη), *fishing by torch-light*, Plat. Soph. 220 D.

Πῠρεύω, (πῦρ) *to make fire.* — II. trans. *to set on fire, burn*, ὕλην, Plat. Legg. 843 E.

Πῠρή, ῆς, ἡ, Ion. and Ep. for πυρά (q. v.), Hom., and Hdt.

Πῡρήϊον, τό, Ion. for πυρεῖον, q. v.

Πῡρήν, ῆνος, ὁ, *the stone of stone-fruit*, as of olives, dates, Hdt. 2, 92 ; 4, 23 ; the pomegranate, Theophr. ; of fir or pine cones ; etc.—II. *the hard bone of fishes*, as opp. to the cartilage. —III. *any grain of salt, frankincense*, etc.—IV. *the round head of a probe.*—The form πυῤῥήν is quite wrong, and prob. arose from copyists not knowing that υ was long by nature.

†Πυρηναία, ας, ἡ, *Pyrenaean*, appell. of Venus, Strab. pp. 178, 181.

†Πυρηναῖος, α, ον, *of the Pyrenees, Pyrenaean* ; τὰ Π. ὄρη, *the Pyrenees*, Polyb. 3, 35, 7.

Πῡρήνεμος, ον, (πῦρ, ἄνεμος) *fanning fire*, Anth. P. 6, 101.

†Πυρήνη, ης, ἡ, *Pyrene*, a nymph, mother of Cycnus, Apollod. 2, 5, 11. —II. *the Pyrenēan range* of mountains between Hispania and Gallia, Polyb.; Dion. P. 698.—III. a city in the territory of the Celtae at the source of the Ister acc. to Hdt. 2, 33, which is of course incorrect, v. Bähr ad l.

†Πυρήνηθεν, adv., *from the Pyrenees*, Dion. P. 698.

Πυρηνοειδής, ές, (πυρήν, εἶδος) *like a stone in fruit.*

Πῡρηνοσμίλη, ἡ, (πυρήν IV, σμίλη) *a cutting instrument with a blunt end*, Paul. Aeg. [ī]

Πῡρηνώδης, ες, = πυρηνοειδής : καρπὸς π., a fruit *with a hard stone*, Arist. H. A. 6, 13, 12 : opp. to ἀπύρηνος.

†Πύρης, ητος, ὁ, *Pyres*, a Milesian, Ath. 620 E.

Πῡρητόκος, ον, (πυρός)=πυρηφόρος, Anth.

Πῡρητόκος, ον, (πῦρ, τίκτω) *producing fire*, dub. l. Phil. Thess. 5, 6.

Πῡρηφάτος, ον, (πυρός, φάω, πέφαμαι) formed like μυλήφατος, π. λάτρις Δήμητρος, *the wheat-slaying* servant of Ceres, i. e. a mill-stone, Anth. P. 7, 394. [ᾰ]

Πῡρηφόρος, ον, poet. for πυροφόρος, *bearing wheat*, πεδίον, Od. 3, 495, H. Hom. Ap. 228.

Πῠρία, ας, ἡ, (πῦρ) *a vapour-bath*, made by throwing odorous substances on hot embers inside air-tight cloth, Hdt. 4, 75, cf. Foës. Oecon. Hipp. : *a place for that purpose*, usu. πυριατήριον.—II. *a bathing-tub*,=πύελος, Ath. :—*a pot, kettle*, Anth. P. 11, 243.

Πῠριάζω,=πυριάω.

Πῠριάλωτος, ον, (πῦρ, ἁλίσκομαι) *wasted by fire*, v. Jac. Philostr. Imag. p. 498. [ᾰ]

Πῠρίαμα, ατος, τό, (πυριάω)=πυρία, Arist. Probl. 1, 55.

†Πυρίας, ου, ὁ, *Pyrias*, masc. pr. n., Paus., etc.

Πῠρίασις, ἡ, (πυριάω) *a warming by a vapor-bath.*

Πῠριάτης, ου, ὁ, (only found in dat. πυριάτῃ, which others refer to the nom. ἡ πυριάτη, not so well), *a pudding made with beestings*, i. e. *the first milk after calving* (πῦος), *beestings-pudding*, Ar. Vesp. 710, who joins πύῳ καὶ πυριάτῃ, where before Bentley was read πυαρίτῃ, cf. Eubul. Ὀλβ. 1, Luc. Lexiph. 3. The dish was called also πυρίεφθον. [ᾱ]

Πῠρῐᾱτήριον, ου, τό, (πυρία, πυριάω) *a place where vapour-baths were used* : also *the vapour-bath* itself, Lat. *sudatio, Laconicum*, Arist. Probl. 2, 29, 32, Plut. Cimon 1.

Πῠρῐᾱτός, ή, όν, *heated by a vapour-bath, sweated* : from

Πῠριάω, ῶ, (πυρία) *to put* persons *in a vapour-bath*, Medic. :—Pass., *to take a vapour-bath*, Ath. 519 E.

Πῠρῐβήτης, ου, ὁ, (πῦρ, βαίνω) *standing over a fire*, τρίπους, Arat. 983 : like ἐμπυριβήτης.

Πῠρίβιος, ον, *living in fire.* [ĭ]

Πῠρίβλητος, ον, (πῦρ, βάλλω) *struck by fire* : metaph., *fevered*, Nic. Th. 774.—II. act.=πυροβόλος, Jac. A. P. p. 747.

Πῠριβρεμέτης, ου, ὁ, (πῦρ, βρέμω) =πυρίβρομος, v. l. Orph. H. 48.

Πῠριβρῐθής, ές, (πῦρ, βρίθω) *laden with fire*, Orph.

Πῠρίβρομος, ον, (πῦρ, βρέμω) *roaring with fire*, Orph. Arg. 1120.

Πῠρίβρωτος, ον, (πῦρ, βιβρώσκω *devoured by fire*, Strab.

Πῠρῐγενέτης, ου, ὁ, = sq., *fire wrought*, χαλινός, Aesch. Theb. 207.

Πῠρῐγενής, ές, (πῦρ, *γένω)=foregoing, *born in* or *from fire*, δράκων, Eur. Incert. 120:—esp. of instruments *wrought* or *forged by fire*, στόμια, Id. Hipp. 1223 ; π. παλάμη, i. e. a weapon, Id. Or. 820 ; cf. foreg.

Πῠρίγληνος, ον, (πῦρ, γλήνη) *fiery-eyed*, Opp. C. 3, 97, Nonn., etc.

Πῠριγλώχιν, ῖνος, ὁ, ἡ, (πῦρ, γλωχίν) *barbed with fire*, v. l. Opp. C. 2, 166.

Πῠρῐγόνος, ον, (πῦρ, γονή) *producing fire*, Plut. Alex. 35.—II. proparox. πυρίγονος, ον, pass., *fire-engendered.*

Πῠρίδαπτος, ον, (πῦρ, δάπτω) *devoured by fire*, Aesch. Eum. 1041.

Πῠρίδιον, ου, τό, Dim. from πῦρ, *a spark*, Plut. 2, 890 A. [ĭ]

Πῡρίδιον, ου, τό, Dim. from πυρός, Ar. Lys. 1206. [ĭ]

Πῠρίδρομος, ον, *fiery in its course*, v. l. for πυρίβρομος.

Πυριέφθης, ὁ,=πυριάτης, dub. in Philippid. ap. Ath. 658 E.

Πῠρίεφθος, ον, (πῦρ, ἕψω) *cooked in* or *at the fire* : ὁ π., or τὸ π.,=πυριάτης, Ath.

Πῠριήκης, ες, (πῦρ, ἀκή) *with fiery point*, Od. 9, 387.

Πῠρῐθαλπής, ές, (πῦρ, θάλπω) *heated in the fire*, Ap. Rh. 4, 926, Nic. Th. 40, etc.

Πῠρῐκαής, ές, (πῦρ, καίω)=πυρίκαυστος, Manetho.

Πῠρῐκαίης, ες,=foreg., Leon. Tar. 7.

Πυρίκαος, ον, (καίω) = πυρκόος, q. v.

Πῠρίκαυστος, ον, (πῦρ, καίω) *burnt in fire*, Il. 13, 564.

Πῠρίκαυτος, ον, = πυρίκαυστος, Luc. Asin. 6 : *inflammatory*, νοσήματα, Plat. Tim. 85 C ; cf. Foës. Oecon. Hipp.

Πῠρῐκαύτωρ, ορος, ὁ, *one who burns with fire*, Timon. Fr. 41.

Πῠρίκμητος, ον, (πῦρ, κάμνω) *wrought at* or *with fire*, λέβης, Call. Del. 145 : *cooked with fire, scorched*, Nic. Th. 241.

Πῠρῐκοίτης, ες, (πῦρ, κοίτη) *wherein fire lies* or *is kept*, νάρθηξ π., of the cane of Prometheus, Anth. P. 6 294.

Πῠρῐκόος, ον, (κοέω) = πυρκόος, q. v.

Πῠρικρότᾰφος, ον, *hammered at the fire* or *when hot, forged hot.*

Πῠρίκτιτος, ον, (πῦρ, κτίζω) *made in* or *with fire* : ἐν πυρικτίτοισι γῆς, in earthen pots, as Meineke reads and interprets the Anaxandr. Αἰσχρ., 1, 2, ubi olim περικτύποισι.

Πῠρῐλάμπη, ης, ἡ,=πυριλαμπίς.

Πῠρῐλαμπής, ές, (πῦρ, λάμπω) *glowing with, bright as fire*, Arat. 1040, Opp. C. 3, 72. Plut. Crass. 24, Schäf

†Πυριλάμπης, ους, ὁ, *Pyrilampes*, an Athenian, sent as an envoy to Persia, Ar. Vesp. 98 ; Plat. Parm 126 B.—Others in Paus. ; etc.

Πῠρῐλαμπίς, ίδος, ἡ, (πῦρ, λάμπω) *a glow-worm*, Lat. *cicindela* : also πυγολαμπίς, q. v.

Πῡρίληπτος, ον, (πῦρ, λαμβάνω) *seized by fire* ; or *having fire within it*, πεδίον π., *a volcanic country*, Strab.

Πῠρῐμᾰνέω, ῶ, (πῦρ, μαίνομαι) *to break out into a furious blaze, to blaze soon* or *easily*, Plut. Alex. 35.

Πῠρῐμάρμαρος, ον, (πῦρ, μαρμαίρω) *gleaming with* or *like fire*, Manetho.

Πῠρίμᾰχος, ον, (πῦρ, μάχη) *fiery in the fight.*—II. *resisting fire:* esp. of a sort of fire-proof stone, Arist. Meteor. 4, 6, 10.

Πῠρίμορφος, ον, (μορφή) *fire-like, fiery.*

Πύρῑμος, ον, (πῡρός) = πύρινος, Eur. Erecth. 15.

Πυρίνη, ἡ,=πυρήν. Geop.

Πυρίνιον, ου, τό, dim. from πυρίνη. [ῐ]

Πυρῖνος, η, ον, (πῦρ) *of fire, fiery,* Arist. de Anima 3, 13, 1. [ῠ]

Πύρῑνος, η, ον, (πῡρός) like πύριμος and πυράμινος, *of wheat,* π. στάχυς, Eur. Eurysth. 2: *wheaten,* ἄρτοι, Xen. An. 4, 5, 31: also, πύριμος. [ῡ]

Πῠρίον, ου, τό, (πῦρ)=πυρεῖον.—II. *a censer,* LXX.

Πῠρίπαις, ὁ. ἡ, (πῦρ, παῖς) *Son of fire,* epith. of Bacchus, Opp.

Πῠριπληθής, ές, (πῦρ, πλήθω) *full of fire,* Orac. ap. Euseb. Praepar. 4, 9.

Πῠριπνείων, Ep. for πυριπνέων, Musae. 41.

Πῠρίπνευστος, ον, = πυρίπνοος, Musae. 88, Nonn.

Πῠριπνέων, ουσα. ον, (πῦρ, πνέω) part. with no verb in use, *fire-breathing,* Eur. Ion 203.

Πῠριπνοος, ον, contr. -πνους, ουν, (πῦρ. πνέω) *fire-breathing,* Pind. Fr. 150: *fiery,* Mel. 50, Anth. P. 7, 354, etc. Cf. πύρπνοος.

Πῠρῖπόλος, ον,=πυρπόλος, Orph.

†Πυρίππη, ης, ἡ, *Pyrippe,* mother of Patroclus by Hercules, Apollod. 2, 7, 8.

Πῠριῤῥᾰγής, ές,=πυροῤῥαγής.

Πῠρισμάρᾰγος, ον, (πῦρ, σμαραγέω) *roaring, rattling in* or *from fire,* Theocr. Fistul. [ᾰ]

Πυρίσπαρτος, ον, (πῦρ, σπείρω) *sowing fire, inflaming,* δῆγμα, Anth. Plan. 208.—II. pass., *sown* or *strewed with fire.*

Πῠρισπείρητος, ον, (πῦρ, σπειράω) *wrapt in fire,* Paul. S. ecphr. 475.

Πῠρισπόρος, ον, (πῦρ, σπείρω) *sowing fire,* Orph. H. 44, 1, etc.—II. πυρίσπορος, ον, pass., *sown* or *gendered in fire,* Opp. C. 4, 304.

Πῠρίσσοος. ον, (πῦρ. σώζω) for πυρίσοος, *plucked from the burning,* Agamestor ap. Schol. Lyc. 178.

Πῠρίστακτος, ον, (πῦρ, στάζω) *streaming* or *running with fire,* πέτρα π., of Aetna. Eur. Cycl. 298.

Πῠριστάτης, ου. ὁ, (ἵστημι) *a tripod to stand on the fire.* [ᾰ]

Πῠριστεφής, ές, (πῦρ, στέφω) *fire-wreathed,* Nonn.

Πῠρισφάρᾰγος, ον, (σφαραγέω)= πυρισμάραγος. [ᾰ]

Πυρισφρήγιστος, ον, (πῦρ, σφραγίζω) *sealed with fire.* Nonn.

Πῠρίτης. ου. ὁ, (πῦρ) *of* or *in fire,* π. τὴν τέχνην, i. e. a smith, Luc. Jup. Conf. 8.—II. π. λίθος, *a flint,* or the *copper pyrites* of mineralogists, Diosc., Plin.: also, πυρῖτις, ιδος, ἡ, q. v.

Πῡρίτης, ου, ὁ, (πυρός) ἄρτος, *wheaten bread,* Ath.

Πῠρῖτις, ιδος, ἡ, v. πυρίτης.—II. as subst.,=πύρεθρον, Nic. Th. 683, Al. 531.

Πῠρῑτόκος, ον, (πῦρ, τίκτω) *producing fire,* Jac. Anth. P. p. 143.

Πῠριτρεφής, ές, (πῦρ, τρέφω) *fire-fed,* Nonn.

Πῠριτρόφος. ον, (πῦρ. τρέφω) *cherishing fire,* Anth. P. 6. 101.

Πῠρίτροχος, ον, (πῦρ, τρέχω) *fiery in its course.* Nonn.

Πῠρίφᾰτος. ον, (πῦρ, φάω. πέφαμαι) *slain by fire,* Aesch. Supp. 627.

Πῠρῐφεγγής, ές, (πῦρ, φέγγος) *blazing with* or *like fire,* Orph. Arg. 212, etc.

Πῠριφλεγέθων, οντος, ὁ, (πῦρ, φλέγω) *Pyriphlegethon,* one of the rivers of hell, *Fireblazing,* Od. 10, 513.

Πῠριφλεγής, ές, (πῦρ, φλέγω) *flaming, blazing,* Xen. Hell. 5, 3, 19: *violently inflamed,* Hipp.

Πῠριφλέγων, οντος, ὁ,=foreg., Eur. Bacch. 1019.

Πῠρίφλεκτος, ον, (πῦρ, φλέγω) *burnt* or *blazing with fire,* Aesch. Fr. 156, Eur. Ion 195: *fiery,* βλάβαι, πόθοι, Anth. P. 12, 151, Lyc. 217.

Πῠρίφλογος, ον, (πῦρ, φλόξ) *flaming with fire,* Emped. Sphaer. 112.

Πῠρίφοιτος. ον, (πῦρ, φοιτάω) *walking in fire,* Orph.

Πῠρίχη, ης, ἡ, poet. for πυῤῥίχη, Anth. P. 12, 186; cf. Jac. p. 774. [ῐ]

Πῠρίχρως, ωτος, ὁ, ἡ, (πῦρ. χρώς) *of fiery colour* or *aspect,* ὄψις, Alcidam. ap. Arist. Rhet. 3, 3, 1.

Πυρκᾱεύς, έως, ὁ, (πῦρ, καίω, κάω) *a fire-kindler,* Προμηθεὺς π., name of a play of Aesch.

Πυρκαϊά, ᾶς. Ep. and Ion. πυρκαϊή, ῆς, ἡ; in Eur. Supp. 1207, trisyll. πυρκαιά: (πῦρ, καίω):—like πυρά, *any place where fire is kindled,* esp. *a funeral-pyre.* νεκροὺς πυρκαϊῆς ἐπενήνεον, Il. 7, 428, 431, etc., cf. Eur. l. c.—2. *a fire, conflagration,* πυρκαϊῆς γενομένης, Hdt. 2. 66.—3. metaph., *the flame of love,* Anth.—II. *an olive-tree which has been burnt down to the stump,* and grows up again *a wild olive,* Lys. 110. 23, cf. Virg. G. 2, 303 sq. [κᾰ in Il., though by analogy it should be κᾱ, v. Lob. Phryn. 523.]

Πυρκόος, ου, ὁ, (πῦρ, κοέω) *one who watches a sacrificial fire* to draw omens from it, esp. at Delphi: hence the Delphians were called πυρκόοι or πυρικόοι (cf. θυοσκόος), Plut. 2, 406 F, ubi libri πυρίκαος.

Πυρναῖος, α, ον, (πύρνον) *fit for eating, ripe,* σταφυλαί, Theocr. 1, 46; acc. to others from πῦρ, *of a yellow colour:* v. sq.

Πύρνον, τό, shortd. for πύρινον: (πύρινος, πυρός):—*wheaten-bread,* Od. 15. 312; 17, 12, 362:—generally, *food, meat,* as opp. to drink, from which signf. comes the adj. πυρναῖος.—II. *acorns* or *mast,* φήγινον π., Lyc. 482, cf. 639.

Πυρνος, ὁ.=foreg.

Πῠρόβῐος, ον,=πυρίβιος.

Πῠροβόλος, ον, (πῦρ, βάλλω) *giving forth fire, fire-darting:* τὰ πυροβόλα, *arrows tipped with fire,* Plut. Sull. 9. Anton. 66, etc.

Πῡροβόρος, ον, (πῦρ, βορά) *eating wheat,* Q. Sm. 2, 197.

Πῠρογενής. ές, (πῦρ. *γένω) *fire-born,* of Bacchus, Auson.

Πῡρογενής. ές, (πυρός, *γένω) *made from wheat,* Anth. P. 9, 368.

Πῠροδαίσιον, ου, τό, (δαίω) *a fire-place.*

Πῡροδόκος, ον, (πυρός, δέχομαι) *receiving wheat,* ἁλωή, Opp. H. 4, 501.

Πῠροειδής, ές, (πῦρ. εἶδος) *like fire, fiery,* Plat. Legg. 895 C. Adv. -δῶς, Plut. 2, 888 E.

Πῡροειδής, ές, (πυρός, εἶδος) *like wheat.*

Πῠρόεις, εσσα, εν, (πῦρ) *fiery,* Anth. P. 5, 15; 9, 132.—II. ὁ π., *the planet Mars,* from his *fiery* color, Cic. N. D. 2, 20.—III. οἱ πυροῦντες, a sort of *trout,* Mnesith. ap. Ath. 358 C.

Πῠροεργής, ές, (πῦρ, *ἔργω) *working in* or *at the fire,* Manetho.

Πῡροκᾰπηλεύω. *to deal in wheat.*

Πῠροκλοπία, ας, ἡ, *a theft of fire,* Anth.

Πῠροκλόπος, ον, (κλέπτω) *stealing fire.*

Πῠρολᾰβίς, ίδος, ἡ, (λαμβάνω) *a pair of fire-tongs.*

Πῠρολαμπίς, ίδος, ἡ, = πυριλαμπίς.

Πῡρολόγος, ον, (πυρός, λέγω) *reaping wheat,* Anth. P. 6, 104.

Πῠρομαντεία, and πῠρομαντία, ας, ἡ, *soothsaying from fire,* Böckh Expl. Pind. O. 6, init., p. 152.

Πῠρόμαντις, εως, ὁ and ἡ, *a fire-prophet;* v. foreg.

Πῠρομάχος, ον,= πυριμάχος, π. λίθος. Theophr. [ᾰ]

Πῡρομετρέω, ῶ, *to measure wheat:* from

Πῡρομέτρης, ου, ὁ, (μετρέω) *one who measures wheat.*

Πῡρομετρητής, οῦ, ὁ,=foreg.

*Πῠρόν, τό, v. sub πυρά, τά.

Πῡροπάλαμος, v. πυρπάλαμος. [ᾰ]

Πῠροπίπης, ου, ὁ, v. πυῤῥοπίπης. [ῐ]

Πῠροποίκῐλος, ον, *with fire-coloured spots.*

Πῡροπωλεῖον, ου, τό, *the wheat-market:* and

Πῡροπωλέω, ῶ, *to deal in wheat,* Dem. 376, 1: from

Πῡροπώλης, ου, ὁ, (πυρός, πωλέω) *a wheat-merchant, corn-merchant.*

Πῠροῤῥᾰγής, ές. (πύρος, ῥήγνυμι) *bursting in the fire,* Cratin. Ὧρ. 10: as adv. πυροῤῥαγές, *cracked,* Ar. Ach. 933.

Πῡρός, οῦ, ὁ, *wheat,* Hom. (esp. in Od.): also in plur., of divers kind of *grain,* Od. 4, 604; 9, 110, cf. Dem. 386, 4. (Usu. derived from πῦρ, from the *red-yellow colour* of wheat.)

Πῠροσθενής, ές, (σθένος) *mighty with fire,* Lat. *ignipotens.*

Πῠροστάτης, ου, ὁ,=πυριστάτης. [ᾰ]

Πῡροτομία, ας, ἡ, (πυρός, τέμνω) *a reaping of wheat.*

Πῠροφεγγής, ές,=πυριφεγγής, Or. Sib.

Πῠροφόρος, ον, (πῦρ)=πυρηφόρος.

Πῡροφόρος, ον (πυρός, φέρω) *bearing wheat,* Il. 12, 314; 14, 123, Hes. Op. 547, Pind. I. 4, 91 (3, 72), Eur., etc.:—in Od. also πυρηφόρος.

Πῠρόχρως, ωτος,=πυρίχρως.

Πῠρόω, ῶ. f. -ώσω, (πῦρ) *to set on fire, to burn, burn up,* Wess. Hdt. 7, 8, 2; 8, 102, Soph. Ant. 286, etc.: *to burn as a burnt sacrifice,* Aesch. Pr. 497:—in pass., *to be burnt.* Aesch. Ag. 440; Τρώων πυρωθέντων. *having been worn out,* Pind. P. 11, 50; also, *to be inflamed* or *excited,* τινί by a thing, Aesch. Ag. 481.—II. *to prove, test, try by fire:* pass. *to stand the fire,* Arist. H. A. 3, 5, 6.—III. *to fumigate,* δῶμα θεείῳ, Theocr. 24, 94.

Πυρπᾰλᾰμάω, ῶ, (πῦρ. παλαμάομαι) strictly. *to handle fire, play with fire,* hence acc. to Eust.,=κακοτεχνέω; and so, πυρπαλάμησεν, *he played some cunning tricks,* H. Hom. Merc. 357.

Πυρπάλᾰμος, η. ον, (πῦρ, παλάμη) *flung like fire,* of lightning, Pind. O. 10 (11), 96: acc. to Eust. and others *swift as fire,* and so *crafty.* [ᾰ]

Πυρπνόος, ον,= πυριπνόος, Τυφών, Aesch. Theb. 492; ταῦροι, λέαινα, Eur. Med. 478, El. 474: π. βέλος, of lightning. Aesch. Pr. 917.

Πυρπολέω, ῶ, (πυρπόλος) *to light* or *make a fire,* esp. *to light and keep up fire, watch a fire,* Od. 10, 30, Xen. Cyr. 3, 3, 25: π. τοὺς ἄνθρακας, *to stir up, fan* the fire, Ar. Av. 1580. Anth.—II. *to waste with fire, burn and destroy,* τὴν οἰκίαν, Ar. Nub. 1497; πόλιν, Vesp

1079; also π. τοὺς βαρβάρους, Anaxil. Neott. 1, 9, cf. Ar. Thesm. 727: and so in Hdt. 8, 50, it is better taken as pass. than as a depon. :—metaph., of grief, Nic. Th. 245, 364; of love, Anth. Hence

Πυρπόλημα, ατος, τό, *a watch-fire, beacon*, Eur. Hel. 767.

Πυρπόλησις, ἡ, *a wasting with fire.*

Πυρπόλος, ον, (πῦρ, πολέω, πολεύω) *busying one's self with fire*: esp. *wasting with fire, burning, scorching*, κεραυνός, Eur. Supp. 640.—2. epith. of Bacchus, prob. because of the *torches used at his nightly festivals.*—II. pass., *wasted by fire*, Phlegon.

Πυῤῥᾶ, ἡ, (πυῤῥός) *a red coloured bird*, Opp.: also πυῤῥίας.

† Πύῤῥα, ας, ἡ, *Pyrrha*, daughter of Epimetheus and Pandora, wife of Deucalion, Pind. O. 9, 66.—2. a daughter of Creon, Paus. 9. 10, 3.—II. a city on the west side of the island Lesbos, Thuc. 3, 18; etc.—2. a promontory in Phthiotis in Thessaly, with a small island of same name, Strab. p. 435.—Others in Strab. pp. 432, 606, etc.

Πυῤῥαγής, ές, (ῥήγνυμι)=πυρορῥαγής, dub.

Πυῤῥάζω, f. -σω, (πυῤῥός) *to be fiery red*, N. T.

†Πυῤῥαία, ας, ἡ, *Pyrrhaea*, earlier name of Thessaly from Pyrrha, Strab. p. 443.

Πυῤῥάκης, ου, ὁ, (πυῤῥός) *red*, LXX. [ᾰ]

Πυῤῥάκων.=foreg.

Πυῤῥᾶλις, ιδος, ἡ, (πυῤῥός) *a red-coloured bird*, prob. a sort of *wood-pigeon*, Arist. H. A. 9. 1, 15, Ath. 394 D: also written πυραλίς, πυραλλίς.—II. ἐλαῖαι πυῤῥαλίδες or πυραλλίδες, *reddish olives.*

†Πυῤῥανδρος, ου, ὁ, *Pyrrhandrus*, an Athenian, a public informer, Ar. Eq. 901; Aeschin.; etc.

Πυῤῥην, ὁ, f. l. for πυρήν.

Πυῤῥίας, ου, ὁ, (πυῤῥός) *a red-coloured serpent.*—II.=πυῤῥα.—III. *Redhead*, freq. name of a slave, as in Ar. Ran. 730,—strictly, of the sly *red-haired slaves from Thrace*; cf. Ξανθίας.

†Πυῤῥίας, ου, ὁ, *Pyrrhias*, an Arcadian, Xen. An. 6, 5, 11.—2. an Aetolian, a commander, Polyb. 5, 91, 3. Cf. foreg.

Πυῤῥιάω, ῶ, *to be of a red, fiery colour*. Lat. *rutilare*, LXX.

Πυῤῥίζω, f. -ίσω, (πυῤῥός)=foreg., LXX.

Πυῤῥίχη, ης, ἡ, (sc. ὄρχησις), *a kind of war-dance*; hence, generally, δειναὶ π., strange *violent movements*, Eur. Andr. 1135, Xen. An. 5, 9, 12, Plat. etc.:—proverb., πυῤῥίχην βλέπειν, 'to look daggers,' Ar. Av. 1169. (Called from Πυῤῥιχος, the inventor, Ath. 630 D.) [ῑ]

Πυῤῥιχιακός, ή, όν, (πυῤῥίχιος) *in the Pyrrhic metre*: the adv. -χῶς is more freq., Gramm.

Πυῤῥιχίζω, f. -ίσω, *to dance the* πυῤῥίχη, Luc. D. Deor. 8, 1, Plut., etc.

Πυῤῥίχιος, ον, *of* or *belonging to the* πυῤῥίχη, π. ὄρχημα, *the Pyrrhic* dance, Luc. Salt. 9; π. δρόμος, Hdn. 4, 2, 9. —II. ποὺς π., *a pyrrhic*, i. e. a foot consisting of two short syll., which was much used in the πυῤῥίχη or war-song: also παρίαμβος. [ῐ]

Πυῤῥῐχιστής, οῦ, ὁ, (πυῤῥιχίζω) *a dancer of the* πυῤῥίχη: οἱ π., *the chorus of Pyrrhic dancers*, Lys. 161, 37, Isae. 54, 30.

Πυῤῥῐχιστικός, ή, όν, *belonging to, like a* πυῤῥιχιστής.

Πύῤῥῐχος, η, ον, Dor. for πυῤῥός, *red*, ταῦρος, Theocr. 4, 20; it might also be *of Pyrrhus'* or *the Epirus breed*, cf. Arist. H. A. 8, 7, 3, though in this case it should rather be Πυῤῥικος, as Bekker has written it, Ib. 3, 21, 3.

†Πύῤῥιχος, ου, ὁ, *Pyrrhicus*, a Corinthian, father of Ariston, Thuc. 7, 39.—2. a Cydonian of Crete, inventor of the war-dance πυῤῥίχη, q. v., Strab. p. 467.—Others in Paus.; etc.

Πυῤῥόγειος, ον, (πυῤῥός, γέα, γῆ) *of* or *with red earth.*

Πυῤῥογένειος, ον, (πυῤῥός, γένειον) *red-bearded*, Anth. P. 7, 707.

Πυῤῥόθριξ, τρῐχος, ὁ, ἡ, (πυῤῥός, θρίξ) *red-haired*, Eur. I. A. 225.

Πυῤῥοκόμης, ου, ὁ,=πυρσόκομος, Schol. brev. Il. 2, 642.

Πυῤῥοκόραξ, ᾰκος, ὁ, a sort of *crow with a reddish beak*, Plin.

†Πυῤῥόλοχος, ου, ὁ, *Pyrrholochus*, an Argive, Xen. Hell. 1, 3, 13.

Πυῤῥοπίπης, ου, ὁ, (πυῤῥός, ὀπιπτεύω) *one that ogles boys*, (cf. πυῤῥός I, sub fin.), with a play upon πῡροπίπης, *ogling wheat*, (i. e. dinner in the Prytaneum), Ar. Eq. 407, ubi. v. Schol.:—cf. γυναικοπίπης, οἰνοπίπης, παιδοπίπης, παρθενοπίπης. [ῑ]

Πυῤῥοποικῐλος, ον, *red-spotted*, epith. of red granite.

Πυῤῥός, ά, όν, but in older Att. and Dor., πυρσός, ή, όν, as Aesch. Pers. 316, Eur. Phoen. 32: (πῦρ):—*flame-coloured, yellowish-red*, esp. of the colour of *red* hair (as we call it), Lat. *rufus*, such as that of the Scythians, Thracians, etc., Hdt. 4, 108, and Hipp.; much like ξανθός, but somewhat darker; πυῤῥὸν ξανθοῦ τε καὶ φαιοῦ κράσει γίγνεται, Plat. Tim. 68 C, v. omnino Foës. Oecon. Hipp.; generally, *reddish, tawny*, esp. of youths getting their first beard, Aesch. Pers. 316, Theocr. 6, 3, cf. Valck. Phoen. 32, and v. πυῤῥοπίπης:—also, *red with blushes*, Ar. Eq. 900.

Πύῤῥος, ου, ὁ, (paroxyt.) *Pyrrhus*, a name of Neoptolemus, Virgil, †Apollod. 3, 13, 8; Paus. 4, 17, 4.—2. the famous king of Epirus, Polyb.; Plut.—3. a lyric poet of Lesbos, a contemporary of Theocritus, Theocr. 4, 31.—Others in Dem.; Isae.; etc.

Πυῤῥότης, ητος, ἡ, (πυῤῥός) *redness*, Arist. Gen. An. 5, 5, 3.

Πυῤῥότρῐχος, ον, = πυῤῥόθριξ, Theocr. 8, 3.

Πυῤῥούλας, ου, ὁ, *a red-coloured bird*, different from πύῤῥα and πυῤῥίας, Arist. H. A. 8, 3, 5.

Πυῤῥόω, ῶ, (πυῤῥός) *to make red*: —pass., *to be so*, Arist. Probl. 38, 2.

Πυῤῥώδης, ες, (εἶδος) *red-looking.*

†Πυῤῥων, ωνος, ὁ, *Pyrrho*, a philosopher of Elis, contemporary of Aristotle, founder of the skeptic school, Plut.; Diog. L.; etc.

Πυρσαίνω, (πυρσός) *to make red, tinge with red*, π. ξανθὰν χαίταν, Eur. Tro. 227.

Πυρσαυγής, ές, (πυρσός, αὐγή) *fiery bright*, Orph. H. 18, 1.

Πυρσεία, ας, ἡ, (πυρσεύω) *communication by means of* πυρσοί, Polyb. 10, 43, 1: *the news conveyed thereby*, Ib. 45, 8.

Πυρσευτής, οῦ, ὁ, *one who conveys news by means of* πυρσοί.—II. *one who heats a room*, etc., Aretae.: from

Πυρσεύω, (πυρσός) *to set on fire, light up, kindle*, π. σέλας, Eur. Hel. 1126: metaph., π. ἔχθραν, Diod. 11, 64.—II. esp., *to communicate news by means of* πυρσοί, *make signals by torches* or *beacon-fires*, Xen. An. 7, 8, 15: hence, πυρσεύετε κραυγὴν ἀγῶνος, *give* a shout *in signal* of the battle, Eur. El. 694.

Πυρσίτης, ου, ὁ,=πυρσευτής, Philostr. [ῑ]

Πυρσοβολέω, ῶ, *to shoot forth fire*, Manetho: from

Πυρσοβόλος, ον, (πυρσός, βάλλω) *shooting forth fire*, Anth. P. 12, 196.

Πυρσογενής, ές, (*γένω) *fire-born.*

Πυρσοέλικτος, ον, (ἑλίσσω) *winding itself* or *writhing in fire.*

Πυρσόκομος, ον, (πυρσός, κόμη) *red-haired*, Paul. S. ecphr. 464.

Πυρσόκορσος, ον, (πυρσός, κόρση) =foreg., π. λεων, a *red-maned* lion, Aesch. Fr. 104.

Πυρσοκόρυμβος, ον, (πυρσός, κόρυμβος) *with red grapes*, Paul. S. Ambo 166.

Πυρσόλοφοι, ων, οἱ, (λόφος) *straps of leather dried at the fire.*

Πυρσόνωτος, ον, (πυρσός, νῶτον) *red-backed*, δράκων, Eur. H. F. 398.

Πυρσοπόρος, ον, f. l. for πυρσοφόρος, Nonn.

Πυρσός, οῦ, ὁ: heterog. pl., τὰ πυρσά, Eur. Rhes. 97 (πῦρ, πυῤῥός): —*a fire-brand, torch*, Il. 18, 211: metaph., ἅψαι πυρσὸν ὕμνων, Pind. I. 4, 74 (3, 61); and, in plur., *the fires of love*, Theocr. 23, 7.—II. esp., *a beacon* or *signal-fire*, Hdt. 7, 182; 9, 3, Polyb., etc.: cf. φρυκτωρός, φρυκτωρία.

Πυρσός, ή, όν, old Att. for πυῤῥός, q. v.

Πυρσοτόκος, ον, (πυρσός, τίκτω) *producing fire*, π. λίθος, a flint, Anth. P. 6, 27; Ἄρης, Manetho.

Πυρσουρίς, ιδος, ἡ, and -ουρός, ὁ, f. l. for πυρσωρίς, -σωρός.

Πυρσοφόρος, ον, (πυρσός, φέρω) *carrying fire*, οἰστοί, Diod. 20, 48.

Πυρσόω, ῶ,=πυρσεύω, Eur. Rhes. 43; ubi nunc πυρσοῖς (dat. pl.).

Πυρσώδης, ες, (πυρσός, εἶδος) *like a fire-brand, bright-burning*, φλόξ, Eur. Bacch. 146.

†Πύρσων, ωνος, ὁ, *Pyrson*, an Epicurean philosopher, Plut. Epicur. 20

Πυρσώπης, ου, ὁ, fem. πυρσῶπις ιδος,=sq., Orph. Arg. 14.

Πυρσωπός, όν, (πυρσός, ὤψ) *fiery-eyed*, Opp. C. 1, 183.

Πυρσωρίς, ίδος, ἡ, (πυρσός, ὥρα) *a beacon-tower, light-house*, like φρυκτώριον.

Πυρσωρός, οῦ, ὁ, (πυρσός, ὥρα) like φρυκτωρός, *a watchman who makes signals by fire*, Schneid. Xen. Hell. 6, 2, 34.

Πυρφορέω, ῶ, *to be a* πυρφόρος, *to carry a torch*,=δᾳδουχεῖν, Eur. Tro. 348: *to set on fire*, Aesch. Theb. 341.

Πυρφόρος, ον, (πῦρ, φέρω) *fire-bearing, charged with fire*, κεραυνός, Pind. N. 10, 132, Aesch. Theb. 444, etc.; ἀστραπαί, Soph. O. T. 200; π. ἔγχος Διός, Ar. Av. 1749; and so prob., πυρφορος αἰθέρος ἀστήρ, Id. Thesm. 1050:—epith. of Jupiter, Soph. Phil. 1198; of Ceres, Eur. Supp. 260.— II., *the Fire-bringer*, name of Prometheus in the last play of that trilogy of Aesch., cf. Soph. O. C. 55; so of Capaneus, Id. Ant. 135:—πυρφόροι οἰστοί, arrows with lighted tow and the like tied to them, so that they may set fire to wood-work, Thuc. 2, 75; so, οἱ πυρφόροι alone, Diod.; cf. πυρβόλος: ὁ πυρφόρος, an engine *for throwing fire*, Polyb. 21, 5, 1; ἀγγεῖον π., a vessel *full of combustibles.* —II. θεὸς πυρφόρος, *the fire-bearing* god, the god *who produces plague* or *fever*, Soph. O. T. 27.—III. ὁ πυρφόρος, in the Lacedaemonian army, was *the priest who kept the sacrificial* fire.

fire, which was never allowed to go out, Xen. Lac. 13, 2, cf. Sturz Lex. Xen. s. v.; hence proverb. of a total defeat, ἔδει δὲ μηδὲ πυρφόρον περιγενέσθαι, Hdt. 8, 6.

Πῠρώδης, ες, = πυροειδής, *fiery*, Plat. Criti. 116 C.—II. medic., *inflamed, betokening inflammation*, Hipp.

Πύρωμα, ατος, τό, (πυρόω) *any burning body*. [ῠ]

†Πυρωνίδης, ου, ὁ, *Pyronides*, name of an inhabitant of the sun, in Luc. Ver. H.

Πῠρώπης, ου, ὁ, fem. πῠρῶπις, ιδος, =sq., Opp. C. 2, 317.

Πῠρωπός, όν, (πῦρ, ὤψ) *fiery-eyed, fiery*, κεραυνός, Aesch. Pr. 667; also of the sun, Id. Fr. 290.

Πύρωσις, εως, ἡ, (πυρόω) *a burning, lighting, kindling, scorching*, etc., ὕλη πρὸς πύρωσιν, *fire*-wood, Theophr.: *a warming*, e. g. in cooking, Mnesith. ap. Ath. 357 D.—II. as medic. term, *inflammation*. [ῠ]

Πῠρώτερος, α, ον, (πῦρ) for πυῤῥότερος, poet. compar. as if from a posit. πυρός, Arat. 798.

Πῠρωτής, οῦ, ὁ, (πυρόω) *a metal-worker, smith*, LXX. Hence

Πῠρωτικός, ή, όν, *burning, inflaming*.

Πῠρωτός, ή, όν, (πυρόω) *fiery*, Antiph. Philotheb. 1, 21.

Πῦς, adv. Dor. for ποῖ, Sophron ap. Ammon.

Πύσμα, ατος, τό, (πυνθάνομαι) *any thing learnt by inquiry*.—II. *a question*, Plut. 2, 408 C.

Πυσματικός, ή, όν, *interrogative*. Adv. -κῶς.

Πύσσᾰχος, ου, ὁ, *a kind of muzzle* put on calves' noses to prevent their sucking, Virgil's *capistrum*, Hesych.: in Hephaest., πύσσαλος, differing from πάσσαλος, prob. only in dialect.

Πυστιάομαι, = πυνθάνομαι, only in Gramm.

†Πυστίλος, ου, ὁ, *Pystilus*, founder of Agrigentum, Thuc. 6, 4.

Πύστις, εως, ἡ, (πυνθάνομαι) like πεῦσις, *an asking, inquiring*, κατὰ πύστιν, for the purpose of *inquiring*, Thuc. 1, 136; ὑπέρ τινος, Plat. Lach. 196 C: πύστεις ἐρωτᾶν τινος, to ask *questions* of a man, Thuc. 1, 5.—II. *that which is learnt by asking*, hence *news, tidings, report*, Aesch. Theb. 54, Eur. El. 690:—πύστει τῶν προγενομένων, *by hearing* of past deeds, Thuc. 3, 82: cf. Lob. Phryn. 728.

Πυστός, ή, όν, verb. adj. from πυνθάνομαι, *known*: dub.

Πῡτία, ας, ἡ, (πῦος)=πυετία (q. v.), Arist. Gen. An. 1, 20, 18; also πιτύα.—II. *a sort of cake*, Alciphr.

Πῡτιάζω γάλα, *to curdle* milk *by means of rennet*.

Πῡτίζω, f. -ίσω, *to spit frequently, spurt out* water from one's mouth.—II. *to taste, try*. (Πυτίζω, also written πιτύζω, is a frequentat. form from πτύω, like Lat. *sputo* from *spuo*, whence in Lat. also *pytisare* for *pytissare* and *pytisma*.) [ῡ, Br. Ar. Lys. 205, cf. Ter. Heaut. 3, 1, 48, Juvenal 11, 173. The form πυττίζω therefore is wrong.]

Πῡτῑναῖος, α, ον, (πυτίνη) *plaited with willows*, πτερὰ πυτιναῖα are given by Ar. Av. 798 to Diitrephes, because he had grown rich by his trade of a πυτινοπλόκος.

Πῡτίνη, ης, ἡ, *a flask covered with plaited willow twigs* or *bass*, like Florence oil-flasks:—name of a comedy by Cratinus. [ῑ, acc. to Draco, p. 45, 10; 90, 14.]

Πῡτῑνοπλόκος, ον, (πυτίνη, πλέκω) *covering flasks with plaited willow twigs* or *bass*.

Πύτισμα, ατος, τό, (πῡτίζω) *that which is spit out, spittle*, Lat. *pytisma* in Juven. 11, 173.

†Πύτνα, ἡ, *Pytna*, a part of Mt. Ida in Crete, Strab. p. 472.

†Πύτταλος, ου, ὁ, *Pyttalus*, an Olympic victor from Elis, Paus. 6, 16, 8.

Πῡώδης, ες, (πῦον, εἶδος) *like matter, suppurating*, Hipp.

Πύωσις, ἡ, (πυόω) *suppuration*.

Πω, Ion. κω, enclit. particle, *up to this time, yet*, in Hom., and Hes., always with negat., with which it sometimes forms one word, and sometimes with a word between; v. οὔπω, μήπω, οὐ πώποτε, μὴ πώποτε, οὐδέ πω, μηδέ πω, οὐδεπώποτε, μηδεπώποτε, οὔτιπω:—later, without a negat., πόλις ἀφισταμένη τίς πω τούτῳ ἐπεχείρησε; has *ever* a revolted city? Thuc. 3, 45; though even here the question implies a negative: cf. πώποτε.—II. πῶ; as interrog., *where?* Sicilian Doric for ποῦ or πόθεν; Sophron ap. E. M.; but in Aesch. Pr. 576, Ag. 1507, Dind. reads πῶς;—cf. πώμαλα. [Πω is a Dor. gen. from the old *ΠΟΣ, for που or πόθεν.)

Πῶ, short. for πῶθι, *drink!* E. M.

Πώγων, ωνος, ὁ, *the beard*, πώγωνα ἔχειν, Hdt. 1, 175; φύειν, Hdt. 8, 104 (cf. φύω); πώγωνα καθιέναι, *to let* it *grow*, Ar. Eccl. 99.—2. πώγων πυρός or φλογός, *a beard* or *tail* of fire, Aesch. Ag. 306, Valck. Phoen. 1261.—3. *a bearded meteor*.

†Πώγων, ωνος, ὁ, *Pogon*, the harbour of Troezene in Argolis, Hdt. 8, 42; ὁ Πώγωνος λιμήν, Strab. p. 373.

Πωγωνιαῖος, α, ον, *bearded*.

Πωγωνίας, ου, ὁ, (πώγων) *bearded*: ἀστὴρ π., *a bearded* star, i. e. a comet, Arist. Meteor. 1, 7, 4.

Πωγωνιάτης, ου, ὁ, Ion. -ήτης,= πωγωνίτης. [ᾱ]

Πωγώνιον, ου, τό, dim. from πώγων, Luc. Paras. 50, Anth. P. 11, 157.

Πωγωνίτης, ου, ὁ, fem. -ῖτις, ιδος, *bearded*.

Πωγωνοκουρεῖον, ου, τό, *a barber's shop*: from

Πωγωνοκουρία, ας, ἡ, (κουρά) *a shaving*.

Πωγωνοτροφέω, ῶ, *to let the beard grow*, Diod.: and

Πωγωνοτροφία, ας, ἡ, *a letting the beard grow*, Plut. 2, 352 B: from

Πωγωνοτρόφος, ον, (πώγων, τρέφω) *letting the beard grow*, Anth.

Πωγωνοφορία, ας, ἡ, *the wearing a beard*: from

Πωγωνοφόρος, ον, (πώγων, φέρω) *wearing a beard*, Anth. P. 11, 410.

Πωγωνώδης, ες, (πώγων, εἶδος) *beard-shaped, bearded*, Theophr.

Πώεα, τά, v. πῶϋ.

Πωλάριον, ου, τό, dim. from πῶλος, *a young foal*, ap. Diog. L. 5, 2. [ᾰ]

Πωλεία, ας, ἡ,=πώλευσις, *a breeding of foals*, Xen. Eq. 2, 2, sq.: formed like ἱππεία.

Πωλέομαι, Ion. πωλεῦμαι (used by Hom. in part. πωλεύμενος, impf. πωλεύμην: f. -ήσομαι: Hom. oft. uses the iterative impf. πωλέσκετο): dep. mid. *To turn round and round* in a place, *frequent* a place, *wander about*, Lat. *versari in loco*: hence, *to go* or *come frequently to* a place or person, οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο...οὔτε ποτ' ἐς πόλεμον, Il. 1, 490; εἰς ἡμέτερον [δῶμα] πωλεύμενοι ἤματα πάντα, Od. 2, 55; δεῦρο, Od. 4, 384; ἐνθάδε, H. Ap. 170; ἔνθα καὶ ἔνθα, H. Ven. 80; μετ' ἄλλους, Od. 9, 189; so, π. μετά τισι, Emped. 368; περὶ πόλιν πωλεύμενε, Archil. 115; c. gen., ἀγγελίης πωλεῖται, *she goes* on a message, Hes. Th. 781.—II. *to pursue a walk* or *line of life*, esp. of a prostitute, Archil. 26, 6; so, πεφασμένως πωλεῖσθαι, Solon ap. Lys. 117, 40 (cf. Hdt. 8, 105), but Bekk. reads πολεῖσθαι.—Strictly a frequent. of πολέομαι, as πωτάομαι of πέτομαι, στρωφάω of στρέφω, etc.: cf. πωλέω, and Lob. Phryn. 584.

Πώλευμα, ατος, τό, (πωλεύω) *a colt, young horse*, Max. Tyr.

Πώλευσις, εως, ἡ, (πωλεύω) *horse-breaking*, Xen. Eq. 2, 1.

Πωλευτής, οῦ, ὁ, *a horse-breaker*: generally, *a trainer* of animals, as, π. ἐλέφαντος, Ael. N. A. 13, 8: from

Πωλεύω, (πῶλος) *to break in a young horse*, Xen. Eq. 2, 1: generally, *to train* animals, Ael. N. A. 13, 6.

Πωλέω, ῶ, f. -ήσω, *to exchange, barter* goods; hence, *to sell*, opp. to ὠνεῖσθαι, first in Hdt. 1, 165, 196; c. gen. pretii, ἐς Σάρδις χρημάτων μεγάλων π., to sell *at a high* price for exportation to Sardis, Id. 8, 105, cf. 3, 139, Thuc. 2, 60; so, ἀργυρίου πωλεῖν, πολλοῦ π., etc., Xen.; ἐρεῖσθαι ὁπόσου πωλεῖ, to ask what he wants for it, Xen. Mem. 1, 2, 36; π. τι πρός τινα, Hdt. 9, 80; hence, π. πρός τινα, *to deal with* one, Ar. Ach. 722; πάλιν π., to retail, Plat. Rep. 260 D:—π. τέλη, *to let out* the taxes, Lat. *locare*, Aeschin. 16, fin.; cf. πωλητής. Pass., *to be sold*, Hdt., etc.: of persons, *to be bought and sold, betrayed*, Ar. Pac. 633; cf. πιπράσκω. (From *πολάω in ἐμπολάομαι, q. v.; and this prob., as Valck., from πέλω, πέλομαι, *to be busy, to deal*: just as in Lat. there is a connexion between *veneo* and *venio*, *vendito* and *ventito*: cf. also πωλέομαι.) Hence

Πωλή, ῆς, ἡ,=πώλησις, Hyperid. and Sophron ap. Phot.

Πώλημα, τό, *that which is sold, ware*, Xen. ap. Poll. 3, 127.

Πώλης, ου, ὁ, *a seller, dealer*, Ar. Eq. 131, 133; scarcely found elsewh., except in compds.

Πώλησις, εως, ἡ, (πωλέω) *a selling, sale*, Xen. Oec. 3, 9.

Πωλητέος, α, ον, verb. adj. from πωλέω, *for sale*, Epich. p. 74.

Πωλητήριον, ου, τό, *a place where wares are sold, an auction-room, shop*, Xen. Vect. 3, 13, Luc. Vit. Auct. 1, etc.—II. *the place where the* πωληταί *sat, the place where the taxes were let to the highest bidder*, Dem. 787, 27: from

Πωλητής, οῦ, ὁ, (πωλέω) *a seller, dealer*.—II. *one who lets, a lessor*: at Athens the πωληταί were ten officers, who, like the Roman censors, let out (*locabant*) the taxes and other revenues to the highest bidders, and sold confiscated property, Antipho 147, 13, Dem. 788, 6; cf. Böckh P. E, 1, 209 sq., Herm. Pol. Ant. § 151, 2. Hence

Πωλητικός, ή, όν, *ready to sell, offering for sale*, τινός, Plat. Soph. 224 D. Adv. -κῶς.

Πωλικός, ή, όν, (πῶλος) *of foals, fillies* or *young horses*, ἀπήνη π., a chariot *drawn by young horses* or (generally) *by horses*, Soph. O. T. 802; so, π. ἄντυγες, ὄχος, ὄχημα, ζυγά, Eur. Rhes. 567, I. A. 623, etc.:—esp. in the races, π. ἅρμα, as opp. to a *mule* chariot, Inscr. in Wordsw. Athens and Att. p. 160.—2. *of any young animal*, πωλικὸν ζεῦγος βοῶν, a team of *young* oxen, Alcae. (Com.) Ἱερ. γαμ., 1, 2.—3. in poets,=παρθε νικος, Aesch. Theb. 454; cf. πῶλος I. 2.

Πωλίον, ου, τό, dim. from πῶλος, *a pony*, Ar. Vesp. 189, Pac. 75, Andoc. 9, 5.—II. *the membrane round the foal* in the uterus, Arist. H. A. 8, 24, 10: cf. ἀμνίον 2.

†Πωλλιανός, οῦ, ὁ, *Pollianus*, a poet of the Anthology.

Πωλοδἄμαστής, οῦ, ὁ,=πωλοδάμνης. Hence

Πωλοδᾰμαστικός, ή, όν,=πωλοδαμνικός.

Πωλοδαμνέω, ῶ, f. -ήσω, *to break young horses*, Eur. Rhes. 187, 624, Xen. Oec. 3, 10.—2. metaph., like πωλεύω, *to train up*, ἐν νόμοις πατρός, Soph. Aj. 549:—Luc. also has πωλοδᾰμέω, Amor 45 according to Lob. Phryn. 594.

Πωλοδάμνης, ου, ὁ, (πῶλος, δαμάω) *a horse-breaker*, Xen. Eq. 2, 1 and 3. Hence

Πωλοδαμνικός, ή, όν, *skilled in horse-breaking*: ἡ -κή (sc. τέχνη), *the art of horse-breaking*, Ael. N. A. 6, 8.

Πωλοκόμος, ον, (κομέω) *tending horses*.

Πωλομάχος, ον, (πῶλος, μάχομαι) *fighting on horseback* or *in a chariot*, Anth. P. 15, 50.

ΠΩ͂ΛΟΣ, ου, ὁ and ἡ, *a foal*, whether *colt* or *filly*, ἵππους θηλείας, πολλῇσι δὲ πῶλοι ὑπῆσαν, Il. 11, 681, cf. 20, 222; πώλους δαμάσαι, Pind. P. 2, 15; π. νεοζυγής, Aesch. Pr. 1009:—generally, *a horse*, Od. 23, 246:—*a young animal*, esp. of domestic kind, Anth. P. 12, 238.—2. in poets, *a young girl*, *maiden*, like δάμαλις, μόσχος, πόρτις, Lat. *juvenca*, Eur. Hec. 144, Hipp. 546, cf. Seidl. Tro. 553: more rarely, *a young man*, Eur. Phoen. 946: hence *a son*, Aesch. Cho. 794.—II. *a Corinthian coin*, from the figure of Pegasus upon it, Valck. Phoen. 331. (The same as Lat. *pullus*, Germ. *Fohlen*, our *foal*, *filly*, etc.)

†Πῶλος, ου, ὁ, *Polus*, a sophist of Agrigentum, a follower of Gorgias, Plat. Phaedr. 276; Gorg. 448; etc.—2. a Lacedaemonian, Xen. An. 7, 2, 5.—3. a celebrated actor in Athens in the time of Demosthenes, of Aegina, Plut. Dem. 28, acc. to Luc. Nic. 16 of Sunium.—Others in Paus.; etc.

Πωλοτροφέω, ῶ, *to rear* or *breed horses*: and

Πωλοτροφία, ας, ἡ, *a breeding of horses*, like ἱπποτροφία: and

Πωλοτροφικός, ή, όν, *belonging to horse-breeding*: ἡ -κή (sc. τέχνη) = foreg., Ael. N. A. 4, 6: from

Πωλοτρόφος, ον, (πῶλος, τρέφω) *rearing young horses*, Anth. P. 9, 21:—generally, *rearing young animals*, Ael. N. A. 16, 36.

Πώλυπος, ὁ, Aeol. and Dor. for πολύπους, q. v., Simon. 143. [ῠ]

Πῶλυψ, ῠπος, ὁ, = foreg., Diphil. ap. Ath. 356 E.

Πῶμα, ατος, τό, *a lid*, *cover*, φαρέτρης, χηλοῦ, Il. 4, 116; 16, 221, etc.; πίθου, Hes. Op. 94, 98; σιδηροῦν, Polyb. 22, 11, 16.

Πῶμα, ατος, τό, (πίνω, πέπωκα) *a drink*, *a draught*, Aesch. Eum. 266, Soph. Phil. 715, and oft. in Eur., and Plat. — II. *a drinking-cup*. — On the form πόμα, v. sub voc., and cf. Lob. Paral. 425.

Πωμάζω, (πῶμα) *to cover*, *furnish with a lid*, Arist. Probl. 11, 8, 1: also πωμᾰτίζω, Lob. Phryn. 671.

Πωμαίνω and πωμαννύω, rare and late forms for πωμάζω.

Πωμάλα, adv. for πῶς μάλα; *how in the world? how in the name of fortune?* hence in Att. without any question,=οὐδαμῶς, *not a whit*, Ar. Plut. 66, Fr. 126, Dem. 357, 2: cf. πω II.

Πωμαστήριον, ου, τό, (πωμάζω) *a lid*.

Πωμᾰτίας, ου, ὁ, (πῶμα) *a snail*, *which* in winter *shut up its shell with a lid*, Diosc.

Πωματίζω, f. -σω,=πωμάζω, Galen.

Πωμάτιον, ου, τό, dim. from πῶμα, *a little lid*. [ᾰ]

†Πωμέτιον, ου, τό, = Σούεσσα, Strab. p. 231.

Πώποκα, Dor. for sq., Epich. p. 76.

Πώποτε, (πω, ποτέ) usu. with a negat., as always in Hom., and Hes.; cf. οὐ πώποτε, μὴ πώποτε, οὐδεπώποτε, μηδεπώποτε. — II. without a negative sometimes in Att., esp. interrog., ἤδη πώποτέ του ἤκουσας; Plat. Rep. 493 D; and Poppo (Xen. An. 5, 4, 6) is wrong in restricting this use to *questions* implying a negative (v. sub πῶ); cf. Ar. Vesp. 556, Ran. 147, Ach. 405, where it follows εἰ, as in Plat. Theaet. 196 A, Xen., Lys., and Dem.; v. esp. Plat. Rep. 352 C.

Πώρειος, α, ον, (πῶρος)=πώρινος, Strab.

Πωρέω, ῶ, (πώρος) *to be blind*; *to be wretched*: — only in Gramm., as the simple of ταλαιπωρέω.

Πωρητύς, ἡ, *misery*, *distress*, Antim. 58. The forms πώρη and πῶρος are dub. [ῡς]

Πωριαῖος, α, ον,=sq., dub.

†Πωρίνας, ὁ, *Porinas*, a place in Arcadia, Paus. 8, 15, 8.

Πώρῐνος, η, ον, (πῶρος) *made of tufa* or *tuff-stone*: π. λίθος, Hdt. 5, 62; v. sub πῶρος 2.

Πωροκήλη, ης, ἡ, (πῶρος, κήλη) *a hardening of the scrotum*.

Πωρολῦτικός, ή, όν, (πῶρος, λύω) *softening*, *relaxing*.

Πωρόμφᾰλον, ου, τό, (ὀμφαλός) *a hardening of the navel*.

Πῶρος, ου, ὁ, *tuff-stone*, Ital. *tufa*, Lat. *tophus*, white and sparkling, but light, friable and porous, hence—2. =πόρος, which is, acc. to Theophr. de Lap. 7, *a kind of marble* like the Parian in colour and solidity, but lighter, the πώρινος λίθος of Hdt. 5, 62, cf. Siebel. Paus. 5, 10, 2. — 3. *a stalactite* in caverns, Arist. Meteor. 4, 10, 14.—4. *a node on the bones*, esp. on the joints of gouty persons, *a chalk-stone*, Id. H. A. 3, 19, 9: cf. ἐξόστωσις.—5. *a callus* or *substance exuding from fractured* bones and joining their extremities.

ΠΩΡΟ´Σ, ά, όν, *blind*: *miserable*, only in Gramm. (Prob. akin to πηρός.)

†Πῶρος, ου, ὁ, *Porus*, a king of India, conquered by Alexander, Arr. An.; Paus. 1, 12, 3.

Πωρόω, ῶ, f. -ώσω, (πῶρος) *to petrify*, *turn into stone*.—II. *to cause a hardening*, *concretion*, *chalk-stone*, etc. —2. *to unite fractured bones by a callus*, (cf. πῶρος II. 2), Diosc.—III. metaph., like Lat. *obdurare*, *to harden the heart*, *blunt the feelings*, N. T., in pass.

Πωρόω, ῶ, f. -ώσω, (πωρός) *to make blind*, like πηρόω, LXX.; unless it should be referred to foreg.

Πωρώδης, ες, (πῶρος, εἶδος) *like tuff-stone*, etc.

Πώρωμα, ατος, τό, (πωρόω, πῶρος) *a hardened part*, *callus*

Πώρωσις, εως, ἡ, (πωρόω, πῶρος) *a hardening*, *hardness*, τῆς καρδίας, N. T.—II. *the process by which the extremities of fractured bones are reunited by a callus* (v. πῶρος 5), Diosc.

Πώρωσις, εως, ἡ, (πωρόω, πωρός) =πήρωσις, dub.

Πῶς, Ion. κῶς, interrog. adv., *how? in what way* or *manner?* Lat. *qui? quomodo?* freq. in Hom., expressing wonder or displeasure: in Att. sometimes c. genit. modi, like ὡς, ποῦ, etc., πῶς ἀγῶνος ἥκομεν; *how* are we come off in it? Eur. El. 751.—II. emphatic, at the beginning of a speech, *How now? How in the world?* esp. in the following phrases: — 1. πῶς γάρ..., as if something had gone before, *That cannot be: for how can it...?* etc., Il. 1, 123, Od. 10, 337, etc.; cf. infra III. 2. — 2. πῶς δή, Il. 4, 351, etc., and Trag.; cf. Valck. Phoen. 1363. — 3. πῶς γὰρ δή, Od. 16, 70. — 4. πῶς δέ, Il. 21, 481. — 5. πῶς ποτε, Att. — 6. with another interrog., πῶς τί...; Heind. Plat. Hipp. Maj. 297 E, Theaet. 146 D; Bekk. divisim, πῶς; τί...; —III. qualified in various ways:—1. πῶς ἄρα, *but how can...?* with the subj., Il. 18, 188, Od. 3, 22; with the opt., Il. 11, 838. —2. πῶς ἄν and πῶς κε or κεν, with the opt., *how by any means? how could one think of it?* Il. 9, 437, Od. 1, 65, etc.: πῶς κεν with the indic., Il. 22, 202. — 3. πῶς ἄν, with the opt., oft. in Att. poetry and sometimes in prose, asks a question, but includes a wish, *O how* might I...? i. e. *would that I might...*, like Lat. *O si...* or *utinam...*, as, πῶς ἂν ὀλοίμην; Eur. Supp. 796, ubi v. Markl., cf. Valck. and Monk Hipp. 208, 345: later, as in M. Anton., πῶς in this signf. without ἄν, Schäf. Melet. p. 100. — IV. πῶς is freq. in broken elliptical sentences, as,—1. πῶς νῦν; *how now? what means this?* Od. 18, 223.—2. πῶς γάρ; freq. inserted parenthet. in a negative sentence, *for how is it possible?* and hence in emphatic denial, *assuredly not*, *by no means*, Lat. *quid enim?* just like πώμαλα (q. v.), Plat. Soph. 263 C, etc.; cf. Jelf Gr. Gr. § 872; opp. to it is πῶς γὰρ οὔ; affirmative, *how can it but be?* i. e. *yes certainly*, freq. in Att., cf. infra 4, and πῶς γάρ; seems to be so used in Soph. Aj. 279, ubi v Schäf., and cf. Koen Greg. p. 144 —3. καὶ πῶς; introducing an objection, *yet how* can that be? *but how*: Eur. Phoen. 1348: hence as a direct denial, *impossible!* Plat. Alc. 1, 134 C —4. πῶς οὔ; like πῶς γὰρ οὔ; (v. supra 2), and Lat. *quidni?* affirmat., *certainly*, *just so*, Plat., etc. — 5. πῶς οὖν; *how was the case then?* Dem. 379, 15. — 6. πῶς δοκεῖς; parenthet., in earnest conversation, *how think you?* and so (presuming the answer to be, *very much*),=λίαν, Valck. Hipp. 446, Br. Ar. Plut. 742, Herm. Ar. Nub. 878. — IV. πῶς in indirect questions for ὅπως, only late.

B. πως, Ion. κως, enclit., *in any way*, *at all*, *by any means*, Hom., etc., usu. put after αἰ, εἰ, οὐ or μή, sometimes with a word between, v. sub εἴ πως, οὔπως, μήπως: ὡδέ πως, *somehow so*, Xen. Cyr. 3, 3, 7; ἄλλως πως, *in some other way*, Id. An. 3, 1, 20: — after other advs. it qualifies their force, but cannot always be expressed in English, μόγις πως, Plat. Prot. 328 D; μάλα πως, Xen. Cyr. 4, 5, 54; etc.; cf. Wolf Dem. Lept. p. 299.

(Strictly πῶς is adv. of *πός, whence ποῦ, πω, ποῖ, etc.)

Πωτάομαι, f. -ήσομαι, Ep. for πέτομαι, ποτάομαι, *to fly*, λίθοι πωτῶντο, Il. 12, 287; σπινθαρίδες, H. Ap 442; cf. Lob. Phryn. 581. (Πωτάομαι is a frequentat. form of πέτομαι, as στρωφάω of στρέφω, πωλέομαι of πολέομαι, etc.)

†Πωταχίδαι, ῶν, αἱ, *Potachidae*, a deme of Tegea, Paus. 5, 45, 1.

Πωτήεις, εσσα, εν, (πωτάομαι) *flying*, Nonn.

Πώτημα, ατος, τό, (πωτάομαι) *flight*, Aesch. Eum. 250.

Πῶϋ, εος, τό, pl. πώεα, τά, *a flock, flocks*, freq. in Hom. in sing. and pl., always of *sheep*, and in phrases, ὀΐων μέγα πῶϋ, Il. 3, 198, etc.; οἰῶν πώεα, Od. 11, 402; πώεσι μήλων, Od. 4, 413, etc.; in Od. 12, 129, βοῶν ἀγέλαι is opp. to οἰῶν πώεα, cf. Il. 11, 678; and in Hes. Op. 514, πώεα is used absol. for *flocks of sheep*. — Ep. word. (Akin to ποιμήν, πᾶμα, πεπᾶμαι.)

Πῶϋγξ, ϋγγος, ὁ, also written πῶϋξ, πτύγξ, an unknown *water-bird*, Arist. H. A.: on the form, v. Lob. Phryn. 72.

Ρ

Ρ, ρ, ῥῶ, τό, indecl., seventeenth letter of Gr. Alphabet: as numeral ρʹ=100, but ͵ρ=100,000.

A. Dialectic changes of ρ:—I. Aeol. at the beginning of words, a β was oft. put before it, as βρόδον βράκος βρίζα for ῥόδον ῥάκος ῥίζα, Greg. Cor. 638, cf. 689.—II. Aeol. in the middle of words ρ was doubled after ει which then became ε, as ἐγέρρω φθέρρω for ἐγείρω φθείρω, Koen Greg. 587.—III. Aeol. at the end of words σ passed into ρ, as, οὗτορ ἵππορ μάρτυρ σκληρότηρ for οὗτος ἵππος μάρτυς σκληρότης, Plat. Crat. 434 C; hence also in Lat. *arbor* and *arbos*, *honor* and *honos*.—IV. in later Att., the Ion. and old Att. ρσ passed into ῤῥ, as ἄῤῥην θάῤῥος πυῤῥός for ἄρσην θάρσος πυρσός, etc., Koen Greg. 630.—V. Att., ρ was oft. put for λ, as κεφάλαργος κρίβανος ναύκραρος σιγηρός for κεφάλαλγος κλίβανος ναύκληρος σιγηλός, v. λ IV.—VI. in several dialects ρ is transposed, as κάρτος Ep. for κράτος, θάρσος for θράσος, βάρδιστος Dor. for βράδιστος: this is most freq. in Ion., Koen Greg. 337.—VII. ῥ is doubled after a prep. or α privat., and usu. after the augment, as ἀποῤῥίπτω ἄῤῥωστος ἔῤῥιψε: so always in prose, but the poets metri grat. interchange single and double ρ, esp. in compos. with a prep., as ἀπορίπτω and ἀποῤῥίπτω, ἔριψε and ἔῤῥιψε, ἄῤῥωστος and ἄρωστος, more rarely in a primary word, as πυῤῥίχη and πυρίχη, v Jac. A. P. p. 78, 498, 774: but these licenses are less freq. in Hom., and very rare in Att., as Ar. Thesm. 665.

B. ῥ at the beginning of a word may be so strengthd. in pronouncing, as to make a short vowel at the end of foreg. word long by position: however this is only the case when the two words are closely connected, as the prep. and subst., and when the short vowel is in arsis, as ψυχρῇ ὑπὸ ῥιπῆς, Il. 15, 171, etc., cf. Il. 8, 25, Od. 18, 262; very seldom when in thesis, as Il. 24, 755, Ar. Nub. 344: many examples are quoted from Pind. by Böckh v. l. O. 8, 23 (30), P. 1, 45 (86); from Trag. and Com. by Dawes Misc. Cr. p. 159, Valck. and Monk Hipp. 461, Markl. Eur. Supp. 94, Br. Ar. Plut. 647, etc.: acc. to Meineke, Com. Fragm. 2, p. 303, sq., a short vowel was always long in this position in the old comedy.

C. if ρ begins a word, it takes the rough breathing, except only in ’Ράρος and ’Ράριος: though indeed in Aeol. ρ was never aspirated, Schäf. Greg. 588, A. B. p. 693, 11:—double ρ in the middle of words, which used to be printed ῤῥ, is now commonly (?) ρρ.—Lastly ρ was called by the ancients the Dog's letter, *littera canina* (acc. to Lucil.), *irritata canis quod 'rr' quam plurima dicat*, v. Scal. Varro de Ling. Lat. vi (p. 192 Bip.), et ad Pers. 1, 109.

Ῥά, enclit. particle, Ep. for ἄρα (q. v.), freq. in Hom., and Pind.; and in lyric passages of Trag., as Aesch. Pers. 633, Soph. Aj. 172:—the only monosyllable not ending in ε, which allows elision. [ᾰ]

ῬΑʹι, poet. for ῥᾴδιον, quoted from Alcman by Apoll. Dysc.; and from Soph. (Fr. 932 b) by Strab., etc. It is the old root, to which belongs the compar. ῥαΐων, ῥᾴων.

ῬΑ͂, τό, the root of a plant of the species *Rheum*, to which belongs our *rhubarb* (*rha barbara*): so called from a river in Pontus, the *Rha* or *Volga*, Ammian. Marc. 22, 8, 38; hence *rha Ponticum*: also ῥῆον.

†Ῥαάβ, ἡ, or Ῥαχάβ, (Ῥαχάβη, ης, ἡ, Joseph.) *Rachab*, fem. pr. n., in LXX.; N. T.

Ῥᾰβάσσω, Att. -ττω, also ἀῤῥαβάσσω (or ἀραβάσσω),=ῥάσσω, ἀράσσω, *to make a noise*, esp. by *dancing* or *beating time with the feet*. cf. low Germ. *rabastern*: hence ἀῤῥάβαξ, ὁ, *a dancer*, and metaph. *a brawler*.

†Ῥαββατάμμανα, ων, τά, *Rabbatammana*, a city of Arabia, Polyb. 5, 71, 4.

†Ῥαββί, indecl. (Hebr.=Gr. διδάσκαλος) *master*; a title of honour applied to the Jewish doctors, N. T.

†Ῥαββουνί, indecl.=Ῥαββί, N. T.

Ῥαβδεύω, (ῥάβδος) *to fish with a rod, angle*.—II. in pass., *to rise like a* ῥάβδος, Arist. H. A. 9, 37, 5.

Ῥαβδηφόρος, ον, poet. for ῥαβδοφόρος, Lyc. 1139.

Ῥαβδίζω, (ῥάβδος) *to beat with a rod* or *stick*, *cudgel*, Ar. Lys. 587, Pherecr. ap. A. B. p. 113: ῥ. ἐλαίας, Theophr.; ῥ. πυρούς, *to thrash out* wheat, LXX.

Ῥάβδῐνος, η, ον, (ῥάβδος) *made of rods*.

Ῥαβδίον or ῥάβδιον, ου, τό, dim. from ῥάβδος, *a little rod*, Arist. H. A. 9, 37, 5.—2. esp. *an iron pin* or *stile*, used by painters in encaustic painting, Lat. *veraculum*, Plut. 2, 568 A, cf. Ath. 687 B.—II. *a narrow stripe*.

Ῥαβδοδίαιτος, ον, (ῥάβδος, δίαιτα) *living by the painter's stile* (ῥαβδίον), epith. of Parrhasius, a parody on ἁβροδίαιτος, Ath. 687 C.

Ῥαβδοειδής, ές, (εἶδος) *like a rod*. —II. *striped-looking*.

Ῥαβδομαντεία, ας, ἡ, *divination by a rod*, dub.

Ῥαβδομᾰχία, ας, ἡ, (ῥάβδος, μάχη) *a fighting with a staff* or *foil*, Plut. Alex. 4.

Ῥαβδονομέω, ῶ, *to be* ῥαβδονόμος, *sit as umpire*, Soph. Tr. 515.

Ῥαβδονόμος, ον, (ῥάβδος, νέμω) *holding a rod* or *wand*: hence, like ῥαβδοῦχος, of the Rom. *lictors*, Plut. Aemil. 32.

Ῥάβδος, ου, ἡ, *a rod, wand, stick, switch*, Hom.; lighter than the βακτηρία or walking-stick, v. Xen. Eq. 11, 4, cf. 8, 4: hence also *the young shoot* of some trees, cf. Schneid. Ind. Theophr.—Special uses:—1. *a magic wand*, as that of Circé, Od. 10, 238, 319, etc.; so, Minerva, to restore Ulysses' youthful appearance, χρυσείῃ ῥάβδῳ ἐπεμάσσατο, Od. 16, 172: so of the wand with which Mercury overpowers the senses of man, Il. 24, 343, Od. 5, 47; that with which Pluto rules the ghosts, Pind. O. 9, 51, cf. Horat. Od. 1, 10, 18, and 24, 16.—2. *a fishing-rod*, Od. 12, 251.—3. *a spear-staff* or *shaft*, Xen. Cyn. 10, 3.—4. *a wand* or *staff of office*, like the earlier σκῆπτρον, Plat. Ax. 367 A.—5. *the wand borne by the* ῥαψῳδός, ἐπὶ ῥάβδῳ μῦθον ὑφαίνεσθαι, Call. Fr. 138, cf. Paus. 9, 30, 3, and σκῆπτρον: hence also, κατὰ ῥάβδον ἐπέων, according to *the measure* of his (Homer's) verses, Pind. I. 4, 66, ubi v. Dissen. (3, 56) cf. Göttling Praef. Hes. p. xiii. —6. *a rod for chastisement*, ῥ. κοσμοῦσα, Plat. Legg. 700 C; μάστιξ ἢ ῥ., Xen. Eq. 8, 4:—later, esp., αἱ ῥάβδοι, the *fasces* of the Roman lictors, Plut. Lucull. 36; cf. ῥαβδονόμος, ῥαβδοῦχος.—7. a kind of *bird-trap*, Ar. Av. 527.—II. *a stripe* or *strip*, Il. 12, 297: *a streak* in the sky, Arist. Mund. 4, 22, Plut. 2, 894 F:—so in cloths, animals, etc., cf. ῥαβδωτός: *the flute* of a column, cf. ῥάβδωσις: etc.—III. in Gramm.,—1. *a line, verse*. —2. *a critical mark*, like ὀβελός. (Prob. from ῥάσσω, akin to ῥαπίς, ῥαπίζω; cf. our *rap, rapier*?)

Ῥαβδουχέω, ῶ, *to be a* ῥαβδοῦχος, *carry a rod* or *wand*, esp. as a badge of office, Hippias ap. Ath. 259 D:—of the Rom. lictors, *to bear the fasces*; but in pass., *to have the fasces borne before one*, Plut. Num. 10.

Ῥαβδουχία, ας, ἡ, (ῥαβδοῦχος) *the carrying a rod* or *staff*, esp. as a badge of office:—at Rome, *the office of lictor* who bore the fasces; and, collectively, *the lictors with their fasces*, Plut Fab. 4, Cicer. 16.

Ῥαβδουχικός, ή, όν, *belonging to* ῥαβδουχία.

Ῥαβδοῦχος, ον, (ῥάβδος, ἔχω) *carrying a rod* or *staff of office*: esp., *a judge, umpire at a contest*,=βραβευτής, Plat. Prot. 338 A.—2. *a magistrate's attendant*, like our *constable, beadle*, Ar. Pac. 734; so, prob., in Thuc. 5, 50: —so, at Rome, of *the lictors who carried the fasces*, Polyb. 5, 26, 10, etc.

Ῥαβδοφορέω, ῶ, *to carry a rod* or *staff*: from

Ῥαβδοφόρος, ον, (ῥάβδος, φέρω) *carrying a rod* or *staff*:=ῥαβδοῦχος, at Rome, *a lictor*, Polyb. 10, 32, 2: or *the magistrate who had the jus fascium*.

Ῥαβδῳδία, ας, ἡ, and ῥαβδῳδός, ὁ, as some wrote for ῥαψῳδ., considering these words as deriv. from ῥάβδος; but cf. ῥαψῳδός, fin.

Ῥάβδωσις, ἡ, as if from ῥαβδόω, (ῥάβδος II) *the fluting* of columns, Arist. Eth. N. 10, 4, 2.

Ῥαβδωτός, ή, όν, as if from ῥαβδόω (ῥάβδος), *made* or *plaited with rods*, ῥ. θύραι, *wicker* gates, Diod.—II. *striped*, ἱμάτια, Xen. Cyr. 8, 3, 16: of animals, *streaked, striated*, Lat. *virgatus*, esp. lengthways, Arist. H. A. 4, 4, 6: of columns, *fluted*; so of a cup, Ath. 484 C.

†Ῥάβεννα, ης, ἡ, *Ravenna*, a city of Cisalpine Gaul on the Adriatic, Strab. p. 213; also called Ῥαβηνός and Ῥαούεννα, Id.

†Ῥάγα, ἡ,=Ῥάγεια, Strab. p. 514.

†Ῥαγάδες, αἱ, *Rhagades*, a region of Media, Strab. p. 60.

†Ῥάγαι, ῶν, αἱ, *Rhagae*, a city of Media, Arr. An. 3, 20. 2.

Ῥᾰγάς, άδος, ἡ, (ῥήγνυμι) *a rent, chink*, Anth. P. 11, 407, Diod.

Ῥαγδαῖος, α, ον, (ῥάγδην) *tearing, furious, violent*, of rain, Diod. 2, 27, Plut. Timol. 28, Luc. Tim. 3, etc.; of lightning, Wessel. Diod. 1, p. 141, Jac. Philostr. Imag. p. 273: hence, of persons, Antiph. Ἀγροικ. 7; ῥ. ἐν τοῖς ἀγῶσι, Plut. Pelop. 1:—τὸ ῥ., *violence*, Plut. 2, 447 A. Adv. -ως, Diosc. Hence

Ῥαγδαιότης, ητος, ἡ, *violence, fury*.

Ῥάγδην, adv., (ῥάσσω, ῥήσσω, ῥήγνυμι) *tearingly*: hence *violently, furiously*, Lat. *ruptim*, Plut. 2, 418 E.

†Ῥάγεια, ας, ἡ, and Ῥάγα, *Rhagēa*, a city of Media founded by Seleucus Nicator, Strab. p. 524.

Ῥᾰγή, ἡ,=ῥαγάς, ῥῆγμα, Hipp.

Ῥᾱγίζω, f. -ίσω, (ῥάξ) *to gather grapes*, Theocr. 5, 113.

Ῥᾱγικός, ή, όν, (ῥάξ) *of berries* or *grapes*, Theophr.

Ῥαγίον, ου, τό, dim. from ῥάξ. [ῥᾱ]

Ῥᾱγοειδής, ές, (ῥάξ, εἶδος) *like berries* or *grapes*.

Ῥᾰγόεις, εσσα, εν, (ῥαγάς, ῥαγή) *torn, rent, burst*, Nic. Th. 821.

Ῥᾱγολογέω, ῶ, *to gather berries* or *grapes*: from

Ῥᾱγολόγος, ον, (ῥάξ, λέγω) *gathering berries* or *grapes*, Anth. P. 6, 45.

Ῥάγος, εος, τό, (ῥήγνυμι)=ῥάκος. [ᾰ] Hence

Ῥᾰγόω,=ῥακόω.—II.=ῥήγνυμι.

Ῥᾱγώδης, ες,=ῥαγοειδής, Theophr., Lob. Phryn. 76.

Ῥᾰγώδης, ες, (ῥαγή) *torn, rent*, like ῥαγόεις; susp.

Ῥᾰδᾰλός, ή, όν, acc. to Zenodot. in Il. 18, 576, for ῥοδανόν,=εὐκράδαντος, *movable*: (v. ῥαδινός).

†Ῥαδάμανθυς, υος, ὁ, *Rhadamanthys*, the oldest lawgiver of the Cretans, first brought the island under the control of laws, Strab. p. 476.—2. son of Jupiter and Europa, brother of Minos, Il. 14, 322; Pind. O. 2, 137; etc.; made a judge in the lower world, Apollod. 3, 1, 2: cf. Virg. Aen. 6, 566 sqq.: proverb. of a just man, Ῥαδ. τοὺς τρόπους, B. A. 61, 23.

Ῥάδαμνος, ου, ὁ, *a young branch, sprout, shoot*, Nic. Al. 92; also ῥόδαμνος, ὀρόδαμνος, ὄραμνος. (Prob. akin to ῥαδινός, etc.) [ῥᾰδᾰμ]

Ῥᾰδαμνώδης, ες, (εἶδος) *like a young shoot*.

Ῥᾰδᾰνίζω, f. -ίσω, *to swing, move backwards and forwards*, esp. of wool in spinning, Aeol. βρᾰδᾰνίζω.

Ῥᾰδᾰνός, ή, όν, supposed form for ῥαδινός, v. l. for ῥοδανός in Il. 18, 576, and prob. not found elsewh.

Ῥᾴδια, τά, a kind of *easy shoes*, Pherecr. Incert 76.

Ῥαδινάκη, ἡ, the Persian name for *a black ill-smelling petroleum* found at Ardericca near Susa, Hdt. 6, 119.

†Ῥαδινή, ῆς, ἡ, *Rhadine*, fem. pr. n., Strab.; Paus.; etc.

ῬΑΔΙΝΟ´Σ, ή, όν, Aeol. βραδινός:—*slender, taper*, ἱμάσθλη, Il. 23, 583: esp. of the forms of the youthful body, *taper, slim, delicate*, πόδες, H. Cer. 183, Hes. Th. 195; χεῖρες, Theogn. 6, 996; μηροί, Anacr. 65; so, ῥ. πῶλοι, Id. 104, ubi v. Bergk; ῥ. κυπάρισσοι, Theocr. 11, 45; 27, 45; σώματα, Xen. Lac. 2, 6; oft. in Anth.; ῥαδινὸς τῷ μήκει τοῦ σώματος, Plut. 2, 723 D:—then, generally, *delicate, tender*, of eyes, Aesch. Pr. 400.—Poet. word. Cf. ῥαδανός, whence ῥαδανίζω, Aeol. βραδανίζω. (If orig. of motion, then akin to κραδαίνω, κραδάω, κραδαίνω, κραδαλός, κράδη, ῥοδανός: if from *flowing* outline, as seems more prob., then from ῥέω.)

Ῥάδιξ, ικος, ἡ, *a branch*, also *a switch, rod*, Nic. Th. 378, cf. Diod. 2, 53.—II.=ῥαφανίς, Varro L. L. 4. (Prob. from ῥάσσω, ῥάβδος, cf. Lat. *radix*.) [ᾰ]

Ῥᾴδιος, α, ον; Att. also ος, ον, Eur. Med. 1375: Ep. and Ion. ῥηΐδιος, η, ον [ῐ], as always in Hom.; ῥαΐδιον, Plat. (Com.) Incert. 55: in Theogn. 574, 577 also ῥῄδιος, η, ον. *Easy, ready*, and so *easy to make* or *do*, ῥ. τινί, for one, Il. 20, 265, Od. 16, 211; ῥηΐδιόν τοι ἔπος, a word *easy* for thee *to understand*, Od. 11, 146; οἶμος ῥηϊδίη, *an easy* road, Hes. Op. 290:—c. inf., τάφρος ῥηϊδίη περῆσαι, Il. 12, 54; so, c. dat. pers. et inf., οὐ ῥηΐδι' ἐστὶ θεῶν ἐρικυδέα δῶρα ἀνδράσι γε θνητοῖσι δαμημέναι, Il. 20, 265, cf. Od. 16, 211; ῥᾴδιον πόλιν σεῖσαι ἀφαυροτέροις, Pind. P. 4, 484; τοῖς γὰρ δικαίοις ἀντέχειν οὐ ῥᾴδιον, Soph. Fr. 99; cf. Aj. 1350, Xen. Mem. 3, 11, 16, Plat. Phaedr. 250 A, etc.; c. acc. et inf., Xen. Hell. 6, 2, 10:—also, *light, slight, little-heeded*, παρ' ὑμῖν ῥᾴδιον ξενοκτονεῖν, Eur. Hec. 1247:—τὰ ῥᾴδια, *easy shoes, slippers*, Pherecr. Incert. 76.—II. of persons, *easy, ready, complaisant, obliging*, Lat. *facilis, commodus*, ῥᾴονι χρῆσθαι Φιλίππῳ, Dem. 11, 21; so, ῥ. ἤθεα, Eur. Hipp. 1115; ῥᾴδιος τὸν τρόπον, Luc. Merc. Cond. 40.—2. in bad sense, *heedless, reckless*; cf. ῥᾳδιουργός, etc.—Cf. ῥᾷ, ῥᾷος.

B. adv. ῥᾳδίως, Ep. and Ion. ῥηϊδίως, as always in Hom., in late authors also ῥᾴως, *easily, lightly, readily*, oft. in Hom.: besides this he also has the poet. adv ῥέα [⏑⏑, but as one long syll. in Il. 12, 381, Hes. Op. 5], and ῥεῖα:—in Att. oft. ῥᾳδίως φέρειν, to bear *lightly*, make *light* of a thing, Eur. Andr. 744, etc.; ῥ. ἀνέχεσθαι, Ib. 232; ῥ. ἀπολείπειν, to leave *not unwillingly*, Thuc. 1, 2 (cf. infra C. II):—*recklessly, rashly*, Plat. Legg. 917 B, etc.

C. degrees of comparison: the regul. compar. ῥᾳδιώτερος is said to have been used by Hyperid. ap. Poll. 5, 107; and a form ῥᾳδιέστερος occurs in Hyperid. ap. Ath. 424 D, Arist. Probl. 2, 42, 2, and Polyb.;—elsewh. usu. the irreg. ῥᾴων, ονος, neut. ῥᾷον, Ion. ῥηΐων, ῥήϊον, for which Hom. uses only Ep. ῥηΐτερος, Il. 18, 258; 24, 243; contr. ῥᾴτερος, Pind. O. 8, 78 (cf. Böckh v. l. ad 60, Lob. Phryn. 402):—ῥᾴων is esp. used of *ease* or *delivery from illness, trouble*, etc., e. g. Philippid. ap. Stob. p. 568, 9, Dem. 1118, 28:—superl. also usu. in irreg. form, ῥᾷστος, η, ον, Ion. and Ep. ῥήϊστος, Od. 4, 565, Dor. ῥάϊστος, Theocr. 11, 7; with the exclus. Ep. form ῥηΐτατος, Od. 19, 577; 21, 75.—II. adv. ῥᾷον, also ῥᾳόνως, and even ῥᾴδιον, Ion. ῥῄδιον, occurs as a compar. adv., Theogn. 577, v. Lob. Phryn. 403; superl. ῥᾷστα, especially in the phrases, ῥᾷστα or ὡς ῥᾷστα φέρειν, Soph. O. T. 320, Aesch. Pr. 104, cf. Eur. Supp. 954, Thuc. 3, 82, etc.; cf. Valck. Diatr. p. 113. The degrees of compar. are formed as if from a positive *ῥᾶϊς, ῥῆϊς, of which only the old neut. ῥᾴ has been preserved.

(Acc. to Hemst. akin to ῥέω,—*swimmingly*, i. e. *easily*.)

†Ῥάδιος, ου, ὁ, *Rhadius*, son of Neleus and Chloris, Apollod. 1, 9, 9.

Ῥᾳδιουργέω, ῶ, (ῥᾳδιουργός) *to do with ease*; and so, *to act thoughtlessly* or *recklessly, to do wrong, misbehave*, Xen. Cyr. 2, 1, 25.—II. *to lead an easy, lazy life, shun work and care*, Ib. 1, 6, 8, Hier. 8, 9, etc.; and as dep. mid., Id. Lac. 5, 2.—III. c. acc., *to treat slightingly, slight, neglect*, Jac. Philostr. Imag. p. 284. Hence

Ῥᾳδιούργημα, ατος, τό, *a reckless act, crime*, Plut. Pyrrh. 6, etc.

Ῥᾳδιουργία, ας, ἡ, *ease in doing, easy work, a ready way of doing* a thing, *facility*, Xen. Cyr. 1, 6, 34.—II. *easiness, laziness, sloth*, Ib. 7, 5, 74, Mem. 2, 1, 20, etc.—2. *recklessness, wickedness*, Polyb. 12, 10, 5, Plut., etc.: from

Ῥᾳδιουργός, όν, (ῥᾴδιος, *ἔργω) *doing things easily, ready, adroit*.—II. usu. in bad signf., *easy, lazy, careless*.—2. *reckless, wicked*, Arist. Virt. 6, 5, Polyb. 4, 29, 4, etc.:—also opp. to ἁγνός, *impure*, Xen. Symp. 8, 9.—III later,=πλαστογράφος, *forging another's hand*.

ῬΑ´ΖΩ,=ῥύζω, *to bark, snarl*, as a dog:—metaph., *to bark* or *snarl at*, Cratin. Del. 3. (The Lat. *rabo, rabio, rabula*.)

Ῥᾰθᾰγέω, ω,=ῥοθέω, ῥοθιάζω, *to make a noise*: from

Ῥάθᾰγος, ου, ὁ,=ῥόθος, ῥόθιον, *a noise*. [ᾰ]

Ῥᾰθαίνω,=ῥαίνω, Gramm.

Ῥᾰθάμιγξ, ιγγος, ἡ, *a drop*, Il. 11, 536; 20, 501, Hes. Th. 183.—II. of solids, *a grain, bit*, κονίης ῥαθάμιγγες, Il. 23, 502: later also *a spark*.—Cf. ῥανίς: [θᾰ] from

Ῥᾰθᾰμίζω,=ῥαίνω, Opp. H. 5, 657, Nonn.

Ῥᾰθᾰπῡγίζω, (ῥάσσω, πυγή) *to give one a slap on the buttocks*, Ar. Eq. 796; where Suidas ῥοθοπυγίζω, *to give a loud slap*.

Ῥᾰθάσσω,=ῥαίνω, Gramm.

†Ῥαθηνός, οῦ, ὁ, *Rhathenus*, masc. pr. n., Strab. p. 548.

†Ῥαθίνης, ου, ὁ, *Rhathines*, a Persian, general of Pharnabazus, Xen. An. 6, 3, 7; Hell. 3, 4, 13.

†Ῥαθονίκης, ου, ὁ, *Rhathonices*, masc. pr. n.; v. l. Ῥαδίνης, Xen. Cyr. 8, 3, 32.

Ῥᾳθῡμέω, ῶ, f. -ήσω, *to be* ῥᾴθυμος *be light-hearted, easy-tempered*, Plat Legg. 903 A:—*to take things easily, to leave off work, slacken, be idle*, opp. to πονεῖν, Xen. An. 2, 6, 6, etc.; ῥ. ἐπί τινι, Dem. 427, fin.; περί τινος, Polyb. 2, 49, 9. Hence

Ῥᾳθῡμία, ας, ἡ, *easiness of temper, thoughtlessness, carelessness, rashness*, Plat. Phaed. 99 B:—*a taking things easily*, Thuc. 2, 39: but usu. in bad sense, *indifference, sluggishness, laziness*, Lys. 117, 10, Xen. Mem. 3, 5, 5, Plat., etc.; ῥ. κτήσασθαι, to get *a name for laziness*, Eur. Med. 218.—II. *recreation, amusement, fun*, Eur. Cycl. 203.

Ῥᾳθῡμίζω, f. -ίσω, *to make* ῥᾴθυμος.

Ῥᾳθῡμοποιός, όν, (ποιέω) *making thoughtless, careless*, etc.: from

Ῥᾴθῡμος, ον, (ῥᾴδιον, ῥᾷον, θυμός) *light-hearted, easy-tempered, thoughtless, careless*, Plat. Theaet. 166 A; ῥ. βίος, *an easy* life, Isocr. 63 B:—*taking things easy, indifferent, sluggish, lazy*, Soph. El. 958, Isocr. 195 D: *cowardly*, Eur. Archel. 8.—II. adv. -μως, Plat. Legg. 659 B; also much like ῥᾳδίως, ῥ. φέρειν, ὑποφέρειν, Id. Rep. 549 D, Legg. 879 C: ῥ. ἔχειν περί τι, Polyb. 4, 7, 6; ῥ. διάγειν, Id. 2, 5, 6.

Ῥᾱΐα, ας, ἡ, *recovery from sickness*, v. ῥαΐζω.

Ῥαιβηδόν, adv., (ῥαιβός) *as if crooked*.

Ῥαιβοειδής, ές, *crooked-looking*, Hipp., v. Foës. Oecon.

Ῥαιβοκρᾱνος, ον, (ῥαιβός, κρᾱνον) *with crooked end*, κορύνη, Leon Tar. 31.

'ΡΑΙΒΟ΄Σ, ή, όν, *crooked, bent*, esp. of bandy legs, Arist. Soph. Elench. 31, 3, and v. l. for ῥοικός (q. v.) in Archil. 52 Bergk. (Akin to ῥέμβω.) Hence

'Ραιβοσκελής, ές, (σκέλος) *bandy-legged*, Anth. P. 6, 196.

'Ραιβόω, ῶ, (ῥαιβός) *to make crooked, bend*, Lyc. 563.

'Ρᾱΐδην, adv., (ῥήσσω, ῥάσσω) *piecemeal*, verb. dub.

'Ρᾱΐζω, Ion. ῥηΐζω: f. -ΐσω: (ῥᾴδιος, ῥᾴων):—*to grow easier*: usu., metaph., *to find relief, recover from illness*, Hipp., Plat. Rep. 462 D, Dem. 13, 2: *to take one's rest*, Xen. Cyr. 7, 5, 68 (though the reading varies); sometimes c. gen., ῥ. πόνων, *to rest from toil*, Memnon 4; also, ῥ. ἐκ νόσου, Dem. ap. Harp.

'ΡΑΙ΄ΝΩ, fut. ῥᾰνῶ: aor. ἔρρᾱνα, Jac. Anth. P. p. 761: pf. pass. ἔρρασμαι: v. infra. *To sprinkle, besprinkle*, strictly with water, etc., Hom. φόνῳ πεδίον, Pind. I. 8 (7), 110; αἵματι βωμόν, Eur. I. A. 1589: but also of solids, *to strew, bestrew*, ἵπποι ῥαίνοντο κονίῃ, Il. 11, 282:—metaph., ῥ. τινὰ ὕμνῳ, νῆσον εὐλογίαις, Pind. P. 8, 81, I. 6 (5), 30 (cf. ἄρδω II.):—c. acc. of thing scattered or sprinkled, ῥ. ἐγκέφαλον, Eur. Thes. 1 (cf. ῥαίω); ῥαίνειν αὐτοῖς (sc. ὕδωρ) to sprinkle the fish, Xenarch. Porphyr. 6; so, ῥαίνειν ἐς τὰ βλέφαρα, *to sprinkle* (vinegar) in their eyes, Ar. Ran. 1441; so, ῥ. πυρούς, Opp., cf. Jac. Anth. P. p. 80, Lob. Soph. Aj. 374.—Two irreg. Ep. forms must be noticed, imperat. aor. ῥάσσατε, *sprinkle*, Od. 20, 150; and 3 pl. pf. pass., ἐρράδαται τοῖχοι αἵματι, Od. 20, 354; plqpf. αἵματι ἐρράδατο, Il. 12, 431 [ᾰ]:—these are formed as if from another pres. ῥάζω, which however does not appear in use, cf. Buttm. Ausf. Gr. § 101 Anm. 14.—The very rare forms ῥαδαίνω, ῥαθαμίζω, ῥαθάσσω are synon. [In fut. ῥανῶ the Att. are said to have used ᾱ, Apoll. Dysc. de Adv. p. 600, 28; cf. φαίνω.]

'Ράϊος, α, ον, Ion. ῥήϊος,=ῥᾴδιος, Opp. C. 1, 101.

'Ραιστήρ, ῆρος, ὁ, (ῥαίω) strictly *a breaker, smasher*, and so *a hammer*, Il. 18, 477 (where it is fem.), Aesch. Pr. 56; χρύσειον ἀπὸ ῥαιστῆρος στῆσαι, to set up a statue of one in *beaten* gold, Anth. P. 7, 5:—of a firebrand, *a destroyer*, Opp. H. 5, 120. Hence

'Ραιστήριος, α, ον, *smashing, hammering*, ῥ. ἱδρώς, *the blacksmith's* sweat or toil, Opp. H. 2, 28: τὰ ῥαιστήρια, *the hammers*, Ib. 5, 153.

'Ραιστηροκοπία, ας, ἡ, (ῥαιστήρ, κόπτω) *a striking* or *working with a hammer*, Philo.

'Ραιστής, οῦ, ὁ, (ῥαίω)=ῥαιστήρ.

'Ραιστός, ή, όν, (ῥαίω) *destroyed*.

'Ράϊστος, α, ον, Dor. for ῥήϊστος; v. ῥᾴδιος C. [ᾱ]

'Ραιστότῠπος, ον, *struck with the hammer*, Manetho.

†'Ραιτία, ας, ἡ, *Rhaetia*, a country of Europe; also 'Ραιτική in Strab.

†'Ραιτικός, ή, όν, *of the Rhaeti, Rhaetian*, Strab.: from

†'Ραιτοί, ῶν, οἱ, *the Rhaeti*, an Alpine people around the Rhine, Strab. pp. 206, 313, etc.

'ΡΑΙ΄Ω, *to break, smash, shiver, shatter*, ῥ. νῆα, *to wreck* a ship, Od. 8, 569; 13, 151; ῥαιόμενος, *one shipwrecked*, Od. 6, 326:—in pass., φάσγανον ἐρραίσθη, it *shivered*, Il. 16, 339; ἐγκέφαλος ῥαίοιτο διὰ σπέος πρὸς οὔδεϊ, may his brain *be dashed* on the ground throughout the cavern, Od. 9, 459; so, αἰὼν δι' ὀστέων ἐρραίσθη, the marrow *came rushing* through the bones, Pind. Fr. 77 (nisi his ll. legend. ῥαίνοιτο, ἐρράνθη, cf. ῥαίνω).—II. generally, in pass., *to be broken down by toil and suffering*, Aesch. Pr. 189, Soph. Tr. 268, cf. Ap. Rh. 1, 617. (Prob. akin to ῥήγνυμι, q. v. sub fin.)

'Ραίων, ον, gen. ονος, Ion. for ῥᾴων, Hipp., v. Lob. Phryn. 402: but ῥαΐων is prob. without example.

'Ράκελος, ον, (ῥάσσω, ῥήσσω) *torn, rugged, steep*, like τραχύς, σκληρός: in Hesych. also ῥάκαλος. [ᾰ]

'Ρᾰκενδῠτέω, ῶ, *to put on, wear rags*: from

'Ρᾰκενδύτης, ου, ὁ, (ῥάκος, ἐνδύω) *putting on, wearing rags*. [ῠ]

'Ρᾰκετρίζω,=ῥαχετρίζω.

'Ράκετρον, ου, τό, also βράκετρον, *a cooking utensil*.

'Ρακία, v. sub ῥαχία.

'Ρᾰκίζω, ῥακκίζω, ῥακχίζω, collat. forms of ῥαχίζω.

'Ράκιον, ου, τό, dim. from ῥάκος, usu. in plur., *rags*, Ar. Ach. 412, etc.; but in sing., ῥάκιον ἐκ τραγῳδίας, Ib. 412. [ᾰ]

†'Ράκιος, ου, ὁ, *Rhacius*, leader of a Cretan colony to Asia, Paus. 7, 3, 1.

'Ρᾰκιοσυρραπτάδης, ου, ὁ, (ῥάκιον, συρράπτω) *a rag-stitcher*, in Ar. Ran. 842, of Euripides, *who tricked out his heroes in rags*, cf. Id. Ach. 411, sq.

'Ρᾱκίς, ῖδος, ἡ,=ῥάδιξ, dub.

'Ρᾰκοδῠτέω, ῶ, *to be clad in rags*: from

'Ρᾰκοδύτης, ου, ὁ,=sq., susp. [ῠ]

'Ρᾰκόδῠτος, ον, (ῥάκος, δύω) *clad in rags*: generally, *ragged*, στολή, Eur. Rhes. 712.

'Ρᾰκόεις, εσσα, εν, *ragged, torn, tattered*, Anth. P. 6, 21.—II. like ῥαγόεις, *wrinkled*, Ib. 11, 66: from

'ΡΑ΄ΚΟΣ, εος, τό, *a ragged, tattered garment*, ῥάκος ἀμφιβαλέσθαι, Od. 6, 178; cf. 14, 349: usu. in plur. ῥάκεα, ῥάκη, *rags, tatters*, Od. 18, 67, etc., Hdt. 3, 129, and Att. (never in Il.):—generally, *a strip of cloth*, ῥάκεα φοινίκεα, Hdt. 7, 76: *a strip* of flesh, Aesch. Pr. 1023.—2. collectively, *rag, lint*, Hipp.—II. in plur., also, *wrinkles*, as if *rents in the face*, Ar. Plut. 1065.—III. (metaph., of an old man, βίοιο ῥάκος, *a rag* or *remnants* of life, Anth. P. 9, 242, cf. Jac. p. 308, Luc. Tim. 32. The Aeol. form βράκος (q. v.) loses this general bad sense. (Cf. ῥάσσω, sub fin.) [ᾰ] Hence

'Ρᾰκοφορέω, ῶ, (φέρω) *to wear rags* or *tatters*.

'Ρᾰκόω, ῶ, (ῥάκος) *to tear in strips*:—pass., *to be so torn*, Plut. 2, 642 E:—ἐρρακωμένα πρόςωπα, *wrinkled* faces, Diosc.:—also, *to be dispersed all about*, Hipp.

'Ρακτήριος, α, ον, (ῥάσσω) *fit for striking with*.—II. *making a broken, inarticulate noise, bellowing*, Soph. Fr. 631.

'Ρακτός, ή, όν, (ῥάσσω, ῥήσσω) *broken, rugged*, Lyc. 92.

'Ράκτος, ου, ὁ, *a broken, rugged hill, a crag*, like ῥάχις, ῥαχία.

'Ράκτρια, ας, ἡ, (ῥακτός) *a pole for beating olives with*.

'Ρᾰκώδης, ες, (ῥάκος, εἶδος) *ragged*:—*wrinkled*, Anth. P. 5, 21.

'Ράκωμα, ατος, τό, (ῥᾰκόω) in plur., *rags*, Ar. Ach. 432.

'Ράκωσις, ἡ, (ῥακόω) *a becoming ragged* or *wrinkled*.—2. *a being relaxed*, Medic. [ῥᾰ]

†'Ρακῶτις, ιδος, ἡ, *Rhacotis*, a part of Alexandrea; at first a separate town, Strab. p. 792.

†'Ρᾶμα, ἡ, (Hebr., Gr. 'Ραμαθών, ῶνος, Joseph.) *Rama*, a city of the tribe of Benjamin in Judaea, N. T.

†'Ραμανῖται, ῶν, οἱ, *the Rhamanitae*, an Arabian people, Strab. p. 782

†'Ραμβαῖοι, ων, οἱ, *the Rhambaei*, nomadic people in Syria, Strab. p 753.

†'Ραμβάκας, α, ὁ, *Rhambacas*, a Mede, Xen. Cyr. 5, 3, 42.

†'Ραμβακία, ας, ἡ, *Rhambacia*, town of India, Arr. An. 6, 21, 5.

†'Ραμίς, ἡ, *Rhamis*, wife of Sesithacus, Strab. p. 291.

'Ράμμα, ατος, τό, (ῥαίνω) *any thing sprinkled*, Galen: v. Lob. Paral. 422 [ᾰ]

'Ράμμα, ατος, τό, (ῥάπτω) *any thing sewn* or *stitched*: *a seam*, Pind. Fr. 55.—2. *a thread*, Hipp., Plat. (Com.) 'Εορτ. 11.

'Ραμμᾰτώδης, ες, (εἶδος) *as if sewn*—2. *like a thread*.

'Ράμνος, ου, ἡ, a kind of *thorn* or *prickly shrub*, also called παλίουρος, Eupol. Αἰγ. 1, 5: there were two kinds, white and black, Theophr.

'Ραμνοῦς, οῦντος, ὁ, *Rhamnus*, a demus in Attica, †belonging to the tribe Aeantis†: strictly contr. from ῥαμνόεις, *thorny*, v. Wordsw. Athens and Att. p. 43.

'Ραμνούσιος, α, ον, *Rhamnusian*: ἡ 'Ραμνουσία, epith. of Nemesis from her famous temple at Rhamnus.

'Ραμφάζω, (ῥάμφος) *to have a beak*.

'Ραμφή, ῆς, ἡ, (ῥάμφος) *a hooked knife*, like our *bill*, Polyb. 10, 18, 6.

'Ραμφηστής, οῦ, ὁ, a fish, prob. *the pike*, Xenocr.

†'Ραμφίας, ου, ὁ, *Rhamphias*, a Lacedaemonian, father of Clearchus, Thuc. 1, 139; Xen. Hell. 1, 1, 35.

'Ράμφιον, ου, τό, dim. from ῥάμφος.

'Ραμφίς, ίδος, ἡ, *a hook*.—II. *a ship of very curved shape*.

'Ράμφος, εος, τό, *the crooked beak* of birds, esp. birds of prey: generally, *a beak, neb, bill*, Ar. Av. 99, Plut. 2, 980 E. (Akin to ῥαιβός: the adj. ῥαμφός, *crooked, bent*, is only found in Hesych.)

'Ραμφώδης, ες, (εἶδος) *beak-shaped*.

†'Ραμψινιτος, ου, ὁ, *Rhampsinitus*, a king of Aegypt, Hdt. 2, 121.

'Ρᾰνίς, ίδος, ἡ, (ῥαίνω) *any thing sprinkled*: hence=Homer's ῥαθάμιγξ, *a drop*, Eur. Andr. 227, Ion 106, Ar Ach. 171.

'Ραντήρ, ῆρος, ὁ, (ῥαίνω) *one who wets* or *sprinkles*, Nic. Th. 673. Hence

'Ραντήριος, α, ον, *fit for sprinkling*:—pass., πέδον ῥαντήριον, *blood-reeking* floor, Aesch. Ag. 1092; l. dub., cf. Dind.

'Ραντίζω, (ῥαντός)=ῥαίνω, LXX.:—fut. pass., Ath., 521 A. Hence

'Ράντισμα, ατος, τό, *that which is sprinkled*: also=sq., N. T.

'Ραντισμός, οῦ, ὁ, (ῥαντίζω) *a sprinkling*, LXX.

'Ράντιστρον, ου, τό, (ῥαντίζω) *a vessel for sprinkling; a whisk*.

'Ραντός, ή, όν, (ῥαίνω) *moistened, sprinkled*.

'Ράξ, ἡ, gen. ῥᾱγός, *a berry*, esp. *a grape*, Soph. Fr. 464, Plat. Legg. 845 A; also ῥώξ, cf. πτάξ, πτώξ.—II. in Poll. 2, 146, ῥᾶγες are *the tips of the fingers*.—Draco writes the nomin. ῥᾶξ, but v. Lob. Phryn. 76. (From ῥάσσω, ῥάδιξ, whence also Lat. *racemus*.)

'Ράξις, ἡ, (ῥάσσω)=ῥῆξις: esp. *the meeting of two armies* (?).

'Ρᾷον, neut. from ῥᾴων, freq. as compar. adv. for sq.

'Ρᾳόνως, adv. from ῥᾴων.

'Ρᾷος, quoted in Gramm. as collat.

form of ῥᾴδιος, but prob. only found in neut. ῥᾷον,=ῥᾴδιον: this is found in the best Att., as v. l. Isocr. 214 D, Dem. 208, 9, though many Edd. always alter it into ῥᾴδιον, cf. Schaf. Dion. Comp. p. 329, Lob. Phryn. 403. From this posit. the later Greeks formed adv. ῥᾴως, compar. ῥᾳότερος.

†Ῥαούεννα, ἡ,=Ῥάβεννα.

Ῥᾰπᾰταύλης, ου, ὁ, and ῥᾰπάταυλος, ὁ, (ῥαπάτη, αὐλός) *a piper*, also written ῥαπαύλης and ῥιπαύλης, Ath. 176 D.

Ῥᾰπάτη, ης, ἡ, *a shepherd's pipe.* [πᾰ]

Ῥᾰπήϊον, ου, τό,=ῥάπυς, Diosc.

Ῥᾰπίζω, f. -ίσω, (ῥαπίς) *to rap* or *strike with a stick, to beat, flog*, τινά, Hippon. 44, 10, †Xenophan. 6, 4 Bgk.†, Hdt. 7, 35, 223:—Anacr. 105 has the redupl. pf. pass., ῥεραπισμένα νῶτα.—II. *to slap in the face, box on the ear, cuff*, Dem. 787, 23; ἐπὶ κόρρης ῥάπ., Plut. 2, 713 C: ῥαπισθῆναι, Timocl. Marath.; cf. A. B. 300, Lob. Phryn. 176.

Ῥάπιον, ου, τό, dim. from ῥάπυς. [ῥᾱ]

Ῥᾰπίς, ίδος, ἡ, *a rod*: (akin to ῥάβδος, also to ῥώψ and ῥίψ: hence χρυσόρραπις.)—II. Dor. for ῥαφίς, Epich. p. 35.—We also find it written ῥάπις.

Ῥάπισμα, ατος, τό, (ῥαπίζω) *a stroke*, Antiph. Philotheb. 1, 21: esp. *a slap on the face, box on the ear*, ῥ. λαμβάνειν, Luc. D. Meretr. 8, 2; cf. Lob. Phryn. 176.

Ῥᾰπισμός, οῦ, ὁ, (ῥαπίζω) *a striking, beating.*

Ῥαπταύλης, ου, ὁ, v. ῥαπαταύλης.

Ῥάπτης, ου, ὁ, (ῥάπτω) *one who stitches, a cobbler.* Hence

Ῥαπτικός, ή, όν, *belonging to* or *fitted for stitching.*

Ῥαπτίς, ιδος, fem. from ῥάπτης.

Ῥαπτός, ή, όν, (ῥάπτω) *sewn together, stitched*, χιτών, κνημῖδες, Od. 24, 228, 229: generally, *strung together, continuous*, ῥαπτῶν ἐπέων ἀοιδοί, Pind. N. 2, 2; cf. ῥαψῳδός.—II. *worked with the needle*; hence, τὸ ῥαπτόν, *an embroidered carpet*, Xen. Hell. 4, 1, 30: ῥαπτὴ σφαῖρα, a ball of *divers colours*, Anth. P. 12, 44.

Ῥάπτρια, ας, ἡ, fem. of ῥάπτης, Luc.

Ῥάπτω, strengthd. from root ΡΑΦ-, which appears in aor. 2, in ῥαφή, etc.: f. ῥάψω: aor. ἔρραψα, aor. 2 ἔρραφε, Nonn.: aor. 2 pass. ἐρράφην. *To sew* or *stitch together*, βοείας, Il. 12, 296; *to stitch*, Xen. Eq. 12, 9: ἐρράφθαι τὸ χεῖλος, *to have* one's lip *sewed up*, Dem. 1268, 2:—mid., ῥάπτεσθαι ἀσκὸν δερμάτων, *to make one's self* a pipe of leather, Hdt. 3, 9; but, also *to sew to one's self*, Ar. Nub. 538:—so in pass., ἔχειν πώγωνα ἐρραμμένον, to have a beard *sewed on*, Id. Eccl. 24; but, ἐν μηρῷ Διὸς ἐρράφη, *was sewn up* in.., Eur. Bacch. 243.—II. metaph., *to devise, contrive, plot*, κακὰ ῥάπτειν, Od. 3, 118, Il. 18, 367: φόνον, θάνατον, μόρον ῥ., Od. 16, 379, 422: τινί, *for* another, Hom. ll. cc., cf. Eur. I. T. 681; also, ἐπί τινι φόνον ῥ., Hdt. 9, 17; εἴς τινα, Eur. Andr. 911; so, δόλον ῥ., just like Lat. *suere dolos*:—proverb., τοῦτο τὸ ὑπόδημα ἔρραψας μὲν σὺ, ὑπεδήσατο δὲ Ἀρισταγόρης, you *made the shoe*, and he put it on, Valck. Hdt. 6, 1.—III. generally, *to link together, unite*, ἀοιδήν, Hes. Fr. 34:—ῥ. ἔπη, etc., cf. ῥαψῳδός.

Ῥάπυς, υος, ἡ, *the turnip*, Lat. *rapa, rapum*, also ῥάφυς, Ath. 369 B. (Akin to this is ῥάφανος and ῥαφανίς.) [ᾰ]

Ῥάριον, ου, τό, dim. of ῥάρος.

Ῥάριος, α, ον, *from Raros, Rarian*: esp. Ῥάριον, τό, *the Rarian plain* near Eleusis, sacred to Ceres, H. Hom. Cer. 450; whence the goddess was herself called Ῥαριάς. [ᾱ] from

Ῥᾶρος, ου, ὁ, *Rarus*, father of Triptolemus. The word is usu. written Ῥάρος: but the first syll. is long; and though, since Hermann's note on H. Hom. Cer. 450, it has been usu. written with a smooth breathing, as by Siebelis and Bekker Paus. 1, 14, 3, yet it has been doubted whether the remarks on this breathing do not properly belong to the next word, Göttl. Theodos. p. 213.

Ῥάρος, ὁ, *a child untimely born*: or, acc. to others, *the womb*, found only in Gramm. The breathing is smooth, acc. to A. B. 693, 11, Lex de Spir. ap. Valck. Amm. 242, Moschopul., etc.; v. foreg.

Ῥάσμα, ατος, τό, (ῥαίνω) *that which is sprinkled*: also, *a sprinkling, showering*, Ath. 542 C.

Ῥάσσατε, Ep. imper. aor. of ῥαίνω, Od. 20, 150.

ῬΑ´ΣΣΩ, f. -ξω, like ἀράσσω (Lob. Aj. p. 192):—*to strike, smite, push*, τινὰ εἰς τὸν βόρβορον, Dem. 1259, 11: *to overthrow*, LXX.: *to shiver, shatter*, which signf. is retained, esp. in Ion. ῥήσσω, ῥήγνυμι.

Ῥᾴσσων, ον, irreg. compar. of ῥᾴδιος, for ῥᾴων, E. M.

Ῥᾷστα, neut. pl. from ῥᾷστος, usu. as adv.

Ῥᾷστος, η, ον, irreg. superl. of ῥᾴδιος, contr. from ῥᾴϊστος.

Ῥᾳστώνευσις, ἡ,=ῥᾳστώνη.

Ῥᾳστωνεύω,=ῥᾳθυμέω, *to be idle*, Xen. Oec. 20, 18.

Ῥᾳστωνέω, ῶ, f. -ήσω,=foreg.—II. *to give relief, relieve*, Hipp. v. Foës. Oecon.

Ῥᾳστώνη, ης, ἡ, Ion. ῥηστώνη, (ῥᾷστος) *easiness of doing* any thing, Plat. Rep. 460 D, etc.; opp. to χαλεπότης, Id. Criti. 107 B: ῥᾳστώνῃ, *easily, lightly*, Id. Epin. 991 C.—II. *easiness of temper, good nature*, Lat. *facilitas*, c. gen. objecti, ἐκ ῥηστώνης τῆς Δημοκήδεος, *from kindness to* Democedes, Hdt. 3, 136, cf. Polyb. 38, 3, 11.—III. *relief from any thing unpleasant*, τινός; as, *relief from pain*, Hipp.: generally, *relief, rest*, τινός, *from* a thing, Plat. Symp. 176 B, Legg. 720 C; ἔκ τινος, Ib. 779 A.—2. absol., *rest, leisure, ease*, ῥᾳστώνην τινα ζητεῖν, to seek some *diversion*, Lys. 169, 8, Plat., etc.; διὰ ῥᾳστώνην, for the sake of *resting*, Xen. An. 5, 8, 16:—esp., *luxurious ease, indolence*, Thuc. 1, 120; ῥ. καὶ ῥᾳθυμία, Dem. 33, 12.—3. *resting-time*, Arist. Pol.

Ῥᾴτερος, α, ον, irreg. comp. of ῥᾴδιος, q. v.

†Ῥατουμένα πύλη, ἡ, *the Ratumenian* gate in Rome, Plut. Popl. 13: v. Becker Röm. Alterth. 1, p. 134 sq.

†Ῥαύραρις, ὁ, more correctly Ἄραυρις, a river of Celtica, Strab. p. 182.

Ῥᾰφᾰνέλαιον, ου, τό, (ῥάφανος) *oil of radishes*, Diosc.

Ῥᾰφάνη, ης, ἡ,=ῥάφανος, Batr. 53. [φᾰ] Hence

Ῥᾰφᾰνηδόν, adv., *radish-like*, Medic.

Ῥᾰφᾰνίδιον, ου, τό, dim. from ῥαφάνις, Plat. (Com.) Ὑπερβ. 6. [ῐδ]

Ῥᾰφᾰνιδόω, ῶ, (ῥαφανίς) *to radish, thrust a radish up the fundament*, a punishment inflicted on adulterers in Athens, Ar. Nub. 1083: the punishment itself was called ῥαφανίδωσις.

Ῥᾰφᾰνιδώδης, ες, (ῥαφανίς, εἶδος) *like a radish*, Theophr.

Ῥᾰφᾰνίδωσις, ἡ, Alciphr.,—v. sub ῥαφανιδόω. [ῐ]

Ῥᾰφάνῖνος, η, ον, *of radish*, Diosc.

Ῥᾰφᾰνίς, ῖδος, ἡ, *the radish*, Lat. *raphanus*, Ar. Nub. 981, Plut. 544, and Comici ap. Ath. 56 E, sq.; cf. ῥάφανος. [ῐς]

Ῥᾰφᾰνίτης, ου, ὁ, fem. -ῖτις, ιδος, *like a radish.*

Ῥάφᾰνος, ου, ἡ, Att. for *cabbage* Theophr.: in other parts of Greece, =ῥαφανίς, *radish*, Lob. Phryn. 141. (Akin to ῥάπυς, ῥάφυς, Lat. *rapa, rapum.*) [ῥᾰ]

Ῥᾰφᾰνώδης, ες, (ῥάφανος, εἶδος) *like cabbage* or *radish*, Theophr.

†Ῥάφεια, and Ῥαφία, ας, ἡ, *Raphia*, a town of Syria; in Strab. p. 759, a town of Judaea; Polyb. 5, 80, 3 in Coele-Syria.

Ῥᾰφεῖον, ου, τό, *the workshop of a* ῥαφεύς.

Ῥᾰφεύς, έως, ὁ, (ῥάπτω) *a stitcher, patcher, cobbler*:—metaph., ῥ. φόνου, *a planner* of murder, Aesch. Ag. 1604.

Ῥᾰφή, ῆς, ἡ, (ῥάπτω) *a seam*, Od. 22, 186; ῥ. κρανίου, *the suture* of the skull, Hdt. 9, 83; so, ῥαφαὶ ὀστέων, Eur. Phoen. 1159, Supp. 503.—II. *seaming, sewing*, τρῆσις καὶ ῥ., Plat. Polit. 280 C.

Ῥᾰφία, ἡ,=foreg., dub.

Ῥᾰφῐδεύς, έως, ὁ, (ῥαφιδεύω)=ῥαφεύς, Anth.

Ῥᾰφῐδευτής, οῦ, ὁ,=foreg., LXX.

Ῥᾰφῐδευτός, ή, όν,=ῥαπτός, LXX.

Ῥᾰφῐδεύω,=ῥάπτω.

Ῥᾰφιδοθήκη, ης, ἡ, (ῥαφίς) *a needle-box.*

Ῥάφιον, ου, τό, dim. from sq., Galen. [ᾰ]

Ῥᾰφίς, ίδος, ἡ, Dor. ῥαπίς, (ῥάπτω) —*a needle, pin*, Hipp. Archipp. Plut. 4, Anth. p. 11, 110; v. Lob. Phryn. 90.—II. a sea-fish, *from its needle-like shape.*

Ῥάφυς, υος, ἡ,=ῥάπυς, Numen. ap. Ath. 371 C. [ᾰ]

†Ῥαχάβ, ἡ, v. Ῥαάβ.

Ῥᾰχάδην, adv., (ῥάχις) *through the spine*, Hesych., dub. [χᾱ]

Ῥᾰχάς, άδος, ἡ, either from ῥάχις, *a high ridge of country*, or from ῥάχος, ἡ, *a woody country*, Inscr.

Ῥᾰχετρίζω, (ῥάχις) *to cut through the spine*, also ῥακετρίζω, Plat. (Com.) Incert. 67.

Ῥᾰχετρόν, οῦ, τό, (ῥάχις) *the beginning* or *the middle of the spine*: generally, *the spine*: also written ῥάκετρον. [ᾰ]

Ῥάχη, ης, ἡ, v. ῥάχος, (ἡ) I. 3.

†Ῥαχήλ, ἡ, (Ῥαχήλα, ας, ἡ, Joseph.) *Rachel*, fem. pr. n., wife of the patriarch Jacob, LXX.

Ῥᾱχία, ας, ἡ: Ion. ῥηχίη, in Arr. also ῥηχείη: (ῥάσσω, ῥήσσω):—like ῥηγμίν, *the sea breaking on the shore, breakers, surf*: hence, esp., *the flood tide*, opp. to ἄμπωτις, Hdt. 2, 11; 7, 198, Polyb. 1, 37, 2, etc.: then *a high tide, flood*, joined with πλημμυρίς, Hdt. 8, 129 (ubi v. Valck.), and Hipp.—2. *the roar of the breakers*: metaph. of a crowd of people, Plut. 2, 83 D, Posidipp. Incert. 1, 11.—II. first in Att. writers, *a steep shore*, upon which the waves break, Aesch. Pr. 713, Thuc. 4, 10.—2. ῥαχία, *a rugged mountain ridge*, Soph. Fr. 934.—III. *an enclosure, hedge, fence*: also *a prison*, cf. ῥάχος, ἡ.

Ῥᾰχιαῖος, α, ον, (ῥάχις) *of* or *belonging to the spine.*

Ῥᾰχίζω, f. -ίσω, (ῥάχις) *to cut through the spine*, as was esp. done in sacrifices: hence, *to cleave in twain, hew in pieces*, of persons and animals, Aesch. Pers. 426, et ibi Blomf., Soph.

Aj. 56, 299.—II. *to play the braggart, boast, lie*, Dinarch. ap. A. B. 113.—Rarer forms are ῥακίζω, ῥακκίζω, and ῥακχίζω.

Ῥάχις, ιος Att. εως, ἡ, *the back* of men or animals, *the chine*, συὸς ῥ., Il. 9, 208: strictly, *the sharp ridge along the back of an animal*, and so, like *ἄκανθα, the backbone* itself, Lat. *spina dorsi*, *ὑπὸ ῥάχιν παγῆναι*, to be impaled, Aesch. Eum. 190, cf. Eur. Cycl. 643: hence,—II. *any thing ridged like the backbone*,—1. *the ridge* of a mountain-chain, Hdt. 3, 54; 7, 216, Polyb., etc.; so, Archil. 21, likened Thasos to an *ὄνου ῥάχις*.—2. *the sharp projection on the middle of the shoulder-blade*.—3. *ῥάχις ῥινός, the bridge* of the nose.—4. *ῥάχις φύλλου, the mid-rib* of a leaf, Theophr. (Cf. Germ. *Rücken*, our *ridge*: Passow compares also Lat. *brachium*, for β is oft. prefixed to ρ in Aeol.) [ᾰ]

Ῥᾰχιστήρ, ῆρος, ὁ, and *ῥᾰχιστής, οῦ, ὁ*, (ῥαχίζω) *he who cuts the victim through the spine*.—II. *a boaster, braggart*, Theopomp. (Com.) Pamph. 4.

Ῥᾰχιστός, ή, όν, (ῥαχίζω) *cut up, cleft*, Amphis, Ἑπτὰ ἐπὶ Θ. 1.

Ῥᾰχίτης, ου, ὁ, fem. ῥαχῖτις, ιδος, (ῥάχις) *in* or *of the spine*, *μυελὸς ῥ., the spinal* marrow, Arist. Part. An. 2, 6, 3, etc.:—*ἡ ῥαχῖτις* (sc. *νόσος*) *a spinal* complaint.

Ῥᾱχῐώδης, ες, (ῥαχία, εἶδος) *with surf* or *breakers*.

Ῥάχος, ου, ἡ, Ion. ῥηχός, (on the accent v. Schweigh. Hdt. 7, 142):—*a thorn-bush, briar*, opp. to high timber trees, Xen. Cyn. 10, 7.—2. *a thorn-hedge*, Hdt. l. c.—3. *a thorn-stick*; generally, *a twig, small branch*, Soph. Fr. 935, cf. ῥαχόω: but others in this signf. write ῥάχη, ἡ, Theophr.—II. at Troezen, *the wild olive-tree*, Paus. 2, 32, 10. (Akin to ῥάσσω, ῥήσσω, ῥήγνυμι, ῥάκος, also partly τραχύς, τρηχύς, partly φράσσω, φραγμός. [ᾰ]

Ῥάχος, εος, τό,=ῥάκος, *a strip, shred*: esp. (running into the signf. of ῥάχις), *a piece cut from the back* or *chine*. [ᾰ]

Ῥᾰχόω, ῶ, (ῥάχος, ἡ, I. 3) *to lop the young vine-shoots slantwise*.

Ῥάψις, εως, ἡ, (ῥάπτω) *a sewing, stitching together*.

Ῥαψῳδέω, ῶ, f. -ήσω, (ῥαψῳδός) *to be a ῥαψῳδός, to recite the poems of others*, Plat. Ion 541 B; or, sometimes, *to recite one's own poems*, Id. Rep. 600 D, Diog. L. 9, 18:—pass., of the poems, *to be recited*, Lycurg. 161, 41.—2. in contemptuous sense, *to repeat by heart* or *rote, declaim*, Heind. Plat. Phaedr. 277 E, Dem. 181, 4: c. inf., *to keep saying* that..., Id. 770, 13.—II. c. acc. pers., *to sing of* one, Ar. Eccl. 679. Hence

Ῥαψῴδημα, ατος, τό, *any thing recited by a rhapsodist*: generally, *a piece of idle declamation*.

Ῥαψῳδία, ας, ἡ, (ῥαψῳδός) *the reciting of Epic poetry*, Plat. Ion 533 B: also *Epic composition*, opp. to lyric, or κιθαρῳδία, Id. Legg. 658 B.—II. *a portion of an Epic poem fit for recitation at one time*, e. g. *a book* of the Iliad or Odyssey, Plut. 2, 186 D; cf. ῥαψῳδός.—III. metaph., *a long, rambling story, a rhapsody, tirade*, Plut. 2, 514 C.

Ῥαψῳδικός, ή, όν, *belonging to* or *befitting a rhapsodist*; ἡ -κή (sc. τέχνη), *the rhapsodist's art*, Plat. Ion 538 B, 540 A, etc.: from

Ῥαψῳδός, οῦ, ὁ, (ῥάπτω, ᾠδή) strictly *one who stitches* or *strings songs together*; esp., *of persons who recited Epic poems, a rhapsodist*, sometimes applied to the *bard who recited his own poem*, as to Homer, Plat. Rep. 600 D; to Hesiod, Nicocl. ap. Schol. Pind. N. 2, 2 (cf. infr.); but, usu., of *a class of persons who got their living by reciting the poems of Homer*, Hdt. 5, 67, etc.; see Plato's Ion, which is a satire on the art as practised in his day.—Hence, the poems of Homer came to be divided into certain lengths called *rhapsodies*, i. e. *lays, fyttes, cantos* (v. ῥαψῳδία II): but it does not seem that the word ῥάπτειν here means any thing more than *the even, continuous* flow (a kind of *chant* or *recitative*) in which the old Epic poems were recited, whence the ῥαψῳδοί were also called *στιχῳδοί*: nor can any conclusion be drawn from it to prove that these poems were made of fragments *stitched* (as it were) *together*; for ῥαψῳδός might be applied (as we have seen) to the poet himself; also, Hes. Fr. 34 speaks of himself and Homer as *ῥάψαντες ἀοιδήν*; and Pind. N. 2, 2, calls Epic poets *ῥαπτῶν ἐπέων ἀοιδοί*: moreover the term was applied to other than Epic poems, as to Iambic, and indeed to any kind, except Lyric, v. Müller Literat. of Greece, 1, p. 33, sq.; and, more at large, Wolf Proleg. p. xcvi sq., Heyne Il. 1, 8, p. 793, Nitzsch. Quaest. Hom. P. iv, p. 13.—The ῥαψῳδοί, while reciting, held a wand in their hand (cf. ῥάβδος II. 5), whence some have wished to derive the word hence, as if ῥαβδῳδός.—II. Soph., O. T. 391, calls the Sphinx *ῥαψῳδὸς κύων*, because she proposed her riddle to every one she met, as the rhapsodists did their lays, cf. Welcker Cycl. p. 363.

Ῥᾴων, ον, irreg. compar. of ῥᾴδιος:—ῥᾴως, adv. from ῥᾷος, Suid.

Ῥέᾰ, Ep. adv. of ῥᾴδιος, *easily, lightly*, Il.; cf. ῥεῖα. [⏑⏑, but as one long syll. in Il. 12, 381; 13, 144; Hes. Op. 5.]

Ῥέᾱ, ἡ, Ep. and Ion. Ῥείη, also Ῥέη, *Rhea*, wife of Saturn, and mother of Jupiter, etc., Il., and Hes.—Ῥείη is in Il., and in Hes., the usu. form: the prose Ῥέα is found in Il. 15, 187, as a monosyll.: Ῥέη, H. Hom. Cer. 459, and Hes. Th. 467. (Ῥέα is prob. deriv. by transpos. from ἔρα, earth.)

†Ῥέας κόλπος, ὁ, *gulf of Rhea*, Aesch. Pr. 837,=*Mare Adriaticum*, Blomf.

†Ῥέᾱτον, ου, τό, *Reate*, a city of the Sabines, now *Rieti*, Strab. p. 228.

†Ῥεβέκκα, ης, ἡ, *Rebecca*, fem. pr. n., wife of the patriarch Isaac, LXX.; N. T.

Ῥεβοειδής, ές, and ῥεβός, f. l. for ῥαιβ-.

Ῥεγιστήρ, ῆρος, ὁ, and ῥεγιστής, οῦ, ὁ, *one who dyes ῥέγη*.

Ῥέγκος, εος, τό, *a snoring sound, snoring*, Hipp.: who also has ῥέγχος, cf. ῥόγχος.

ῬΕ΄ΓΚΩ, f. ῥέγξω, *to snore*, Aesch. Eum. 53, Ar. Nub. 5, etc.; of horses, *to snort*, Eur. Rhes. 785:—in Ar. Eq. 115, also as dep., ῥέγκομαι.—ῥέγκω is Att. for the common form ῥέγχω, which is used by Hipp. (Hence ῥόγχος, ῥογχάζω, ῥογκιάω: akin to ῥοῖζος, ῥοιζέω, ῥόχθος, ῥοχθέω, ῥόθος, ῥοθέω.) Hence

Ῥεγκώδης, ες, (εἶδος) *as if snoring*.

Ῥέγμα, ατος, τό, (ῥέζω B) *that which is dyed, like ῥέγος*, Ibyc. 48.

Ῥέγξις, εως, ἡ, (ῥέγκω) *a snoring*, Hipp.

ῬΕ΄ΓΟΣ, εος, τό,=ῥῆγος, q. v. *a rug, coverlet*, Anacr. 97.

Ῥέγχος, εος, τό,=ῥέγκος, q. v.

Ῥέγχω, common form for Att ῥέγκω, q. v. Hence

Ῥεγχώδης, ες,=ῥεγκώδης, Hipp.

Ῥέδη, ης, ἡ, *a waggon*, the Lat. *rheda*, †N. T. Apoc. 18, 13.

Ῥέδιον, ου, τό, dim. from foreg.

Ῥέεθρον, ου, τό, Ion. and poet. for ῥεῖθρον, q. v., freq. in Hom., Hes., and Hdt.

ῬΕ΄ΖΩ, fut. ῥέξω: aor. ἔρεξα and ἔρρεξα: of pass. only aor. ῥεχθῆναι is used:—the same word with ἔρδω (q. v.), from which it is formed by transpos. of ε and ρ, Buttm. Lexil. s. v. χαλινός 5.—I. *to do, act, deal*, ὧδε ῥέζειν, Hom.; though he usu. has it transit. c. acc. rei, *to do, accomplish, make*, and so Hes., etc.; τί ῥέξεις; τί ῥέξω; Aesch. Theb. 105, Eum. 789.—c. dupl. acc. pers. et rei, *to do* something *to* one, oft. in Hom., *κακὸν ῥέζειν τινα*, Il. 4, 32, Od. 2, 72; *ἀγαθὰ ῥ. τινά*, Od. 22, 209, cf. Il. 9, 647;—also with an adv., *κακῶς ῥ. τινά*, to maltreat one, Od. 23, 56; more rarely c. dat. pers., *κακὰ ῥέζειν τινί*, Od. 20, 314, cf. Eur. Med. 1292; with strengthened signf., *ῥέζειν τι, to avail* aught, be of any service, Il. 14, 62, Od. 8, 148: *ῥεχθέν, what is done* or *has happened*, Il. 9, 250; 17, 32, etc.:—opp. to εἰπεῖν, Od. 4, 205; to παθεῖν, Hes. Fr. 69, *ῥέζοντά τι καὶ παθεῖν ἔοικε*, Pind. N. 4, 52: cf. δράω.—II. *ἱερά* or *ἑκατόμβας ῥέζειν θεῷ, to fulfil* or *accomplish* a hecatomb to a god, like Lat. *sacra facere*, Il. 23, 206, Od. 5, 102, Pind. P. 10, 53; *θύματα ῥ.*, Soph. Tr. 288: hence, *to sacrifice*, *βοῦν ῥ. θεῷ*, Il. 10, 292, Od. 3, 382; and, absol., *to do sacrifice*, like Lat. *operari, facere*, *ῥέζειν θεῷ*, Il. 2, 400, Od. 9, 553, etc.—A poet. word, used by Plat. Legg. 642 C.

B. acc. to Gramm., ῥέζω and ῥήζω were used in Dor.=βάπτω, *to dye*, cf. Epich. p. 60: hence, ῥέγος and ῥῆγος, ῥέγμα, ῥηγεύς, ῥεγιστής.

Ῥεθομᾱλίδης, ου, ὁ, (ῥέθος, μῆλον B) *with cheeks like apples, rosy-cheeked*.

Ῥέθος, εος, τό, *a limb*, in plur., *ψυχὴ δ' ἐκ ῥεθέων πταμένη*, Il. 16, 856; 22, 362; *ῥεθέων ἐκ θυμὸν ἑλέσθαι*, Ib. 68; cf. Theocr. 23, 39.—II. in sing., *the face, countenance*, Soph. Ant. 529, Eur. H. F. 1204:—*the body*, Lyc. 173.

Ῥεῖα, poet., esp. Ep. for ῥέα, adv. of ῥᾴδιος, *easily, lightly*, freq. in Hom., and Hes.: *θεοὶ ῥεῖα ζώοντες*, the gods who live *in ease*, Lat. *securum agentes aevum*, Il. 6, 138, Od. 4, 805: strengthened *ῥεῖα μάλα*, Hom., and Hes.

Ῥείη, ης, ἡ, Ep. and Ion. for Ῥέα, Il., and Hes.

Ῥεῖθρον, ου, τό, Att. contr. from Ion. and poet. ῥέεθρον: (ῥέω):—*that which flows, a river, stream*: hence in plur., *ποταμῶν ῥέεθρα*, river *waters, streams*, Il. 14, 245, cf. 21, 218 (Hom. has ῥεῖθρα only in Hymn 18, 9); so in Pind. and Trag.:—*streams* of blood, Aesch. Ag. 210:—later, esp. of *rivulets, brooks*, Polyb. 3, 71, 4, etc.—2. later also *the bed of a river*, freq. in Hdt., as 1, 75, 186, 191, etc., both in sing. and plur., cf. ἀπολείπω IV. Hence

†Ῥεῖθρον, ου, τό, *Rhithrum*, a harbour of Ithaca on the east coast, Od. 1, 186.

†Ῥεῖτοι, ων, οἱ, (ῥέω) *Rhīti*, small salt lakes on the road from Eleusis to Athens, sacred to Ceres and Proserpina, Thuc. 2, 19; Paus. 1, 38.

†Ῥεῖτος, ου, ὁ, *Rhītus*, a brook near Solygia in Corinthia, Thuc. 4, 42.

Ῥείω, poet. for ῥέω, Anth. P. 7, 36

†'Ρειώνη, ης, ἡ, *daughter of Rhea*, i. e. Juno, Meineke Euphor. Fr. 138.

†'Ρέκας, ὁ, *Rhecas*, a charioteer of the Dioscuri, Strab. p. 496.

'Ρέκτειρα, ἡ, fem. from ῥεκτήρ, Manetho.

'Ρεκτέος, *a*, *ον*, verb. adj. from ῥέζω, *to be done*.

'Ρεκτήρ, ῆρος, ὁ, (ῥέζω) *a doer*, *κακῶν*, Hes. Op. 189, like Homer's πρηκτήρ; Manetho.

'Ρεκτήριος, *a*, *ον*, *active*, *busy*, Ion ap. Ath. 604 D.

'Ρέκτης, ου, ὁ, = ῥεκτήρ: *active*, Plut. Brut. 12.

'Ρεκτός, ή, όν, verb. adj. from ῥέζω, *done*.

'Ρεμβάζω,=ῥέμβομαι. Hence

'Ρεμβασμός, οῦ, ὁ, *a roaming about*, LXX.—II. metaph., *a wavering*, *anxious frame of mind*.

'Ρεμβεύω,=ῥέμβομαι, LXX.

'Ρέμβη, ης, ἡ,=sq., Galen.

'Ρεμβίη, ης, ἡ, (ῥέμβω) *a roaming*, *roving about*, Hipp.

'Ρεμβοειδής, ές,=ῥεμβώδης.

'Ρεμβονάω, ῶ,=ῥυμβονάω.

'Ρεμβός, ή, όν, (ῥέμβω) *roaming*, *roving about*.

'Ρέμβος, ὁ,=ῥεμβίη, Hipp.

'Ρέμβω, *to turn round and round*, (but the act. only in Hesych.) Usu. ῥέμβομαι, dep., *to roam*, *rove*, *roll about*, Plut. Fab. 20, Demosth. 6, and Anth.: metaph., *to be unsteady*, *act at random*, Id. Pomp. 20:—of food eaten without an appetite, Id. 2, 664 A. (Akin to ῥόμβος, ῥύμβος, ῥυμβών, ῥυμβονάω, ῥαιβός, perh. also to ῥέπω.)

'Ρεμβώδης, ες, (ῥεμβός, εἶδος) *roving*, *rolling*, βλέμμα, Plut. 2, 45 D; διατριβαί, Id. Dio 7.—2. metaph., *desultory*, *remiss*, Polyb. 16, 39, 2.

'Ρεμβών, όνος, ἡ,=ῥυμβών.

†'Ρέμος, ου, ὁ, the Rom. name *Remus*, Anth. P. 9, 219.

†'Ρεμφάν, ὁ, indecl. or 'Ραιφάν, or 'Ρηφάν, *Remphan* or *Rephan*, a Coptic name=*Saturn*, N. T..

†'Ρέμφις, ὁ, *Rhemphis*, an early king of Aegypt, son of Proteus, Diod. S. 1, 62.

'Ρέμφος, εος, τό, Ion. for ῥάμφος.

†'Ρεομίθρης, ου, ὁ, *Rheomithres*, a Persian, Xen. Cyr. 8, 8, 4: in Diod. S. 'Ρεωμίθρης.

'Ρέον, οντος, τό, a kind of *cup*, Astyd. ap. Ath. 496 E; cf. ῥυτόν: strictly part. neut. from ῥέω.

'Ρέος, τό, (ῥέω) like ῥεῦμα, *any thing flowing*, *a stream*, Aesch. Pr. 676, 812: also of tears, Ib. 400.

'ΡΕ'ΠΩ, f. -ψω, strictly of the descending scale, *to incline downwards*, *to sink*, *fall*, Lat. *vergere*, *inclinare*, ἐτίταινε τάλαντα, ἕλκε δὲ μέσσα λαβών, ῥέπε δ' αἴσιμον ἦμαρ 'Αχαιῶν, Il. 8, 72: so in 22, 212; cf. Ar. Ran. 1393, Plat. Rep. 550 E:—ὅ τι πολλᾷ ῥέπει, what *is always shifting*, *never steady*, Pind. O. 8, 31:—hence simply *to fall* or *turn downwards*, as a young girl's eye, κάτω ῥέπει, Aesch. Fr. 224:—ὕπνος ἐπὶ βλεφάροις ῥέπων, sleep *falling upon* the eyes, Dissen Pind. P. 9, 25 (44). Then in various derived signfs., as,—2. of one of two contending parties, *to preponderate*, *prevail*, ἐπὶ ὁκότερα [οἱ 'Αθηναῖοι] ἐτράποντο, ταῦτα ῥέψειν ἔμελλεν, Hdt. 7, 139; so, σκοπουμένῳ μοι ἔῤῥεψε δεῖν, on consideration [the opinion] that it was necessary *prevailed*, Ep. Plat. 328 B.—3. of persons, ῥέπειν ἐπί τι, *to incline* towards a thing, Isocr. 311 A; εἴς τι, Plat. Rep. 485 D; ῥ. τῇ γνώμῃ ἐπί τινα, Polyb. 33, 15, 2.—4. of duties, feelings, etc., εἴς τινα, *to fall* or *devolve upon one*, τὸ μητρὸς ἔς σέ μοι ῥέπει στέργηθρον, Aesch. Cho. 240; cf. Soph. O. T. 847.—5. of events, *to fall*, *happen* in a certain way, φιλεῖ τοῦτο μὴ ταύτῃ ῥέπειν, Soph. Ant. 722; ῥ. εἴς τι, *to turn* or *come to* something, Aesch. Pers. 440, cf. Ar. Plut. 51: so, τὸ μηδὲν εἰς οὐδὲν ῥέπει, Eur. Meleag. 20; ῥ. πρός τι, *to incline*, *conduce towards*.., Xen. Lac. 4, 1, Plat. Legg. 802 E.—2. trans., *to make* the scale *incline* one way or the other, εὖ ῥέπει Θεός, Aesch. Theb. 21, cf. Erf. Soph. Ant. 1143: hence in pass., ἴσως ῥέπεσθαι, *to be* equally *balanced*, Aesch. Supp. 405. Cf. ῥοπή.

'Ρερῡπωμένος, part. perf. pass. from ῥυπόω, Od. 6, 59.

'Ρεῦμα, ατος, τό, (ῥέω) *that which flows*, *a flow*, *flood*, Aesch. Pr. 139, Plat., etc.—2. *a stream*, and so *a river*, Hdt. 2, 20, 24; he uses it only in plur.: also *a stream of lava*, Thuc. 3, 116: metaph., *a stream* or *flood of men*, ῥ. φωτῶν, στρατοῦ, Aesch. Pers. 871, 412, Soph. Ant. 129.—3. *a flood*, like πλημμυρίς, Thuc. 4, 75.—II. *that which is always flowing* or *changing*, ῥ. τύχης, *the ebb and flow* of fortune, Menand.—III. Medic., *a humour discharging* from the body, *a flux*, *rheum*, Plut.: esp. *dysentery*, διάῤῥοια: also *a bloody flux*, αἱμόῤῥοια. Hence

'Ρευμᾰτίζομαι, as pass., *to have* or *suffer from a flux*, Tim. Locr. 103 A: act. ῥευματίζω, Plut. 2, 902 A.

'Ρευμᾰτικός, ή, όν, (ῥεῦμα III) *of*, or *subject to a discharge*, *running*, or *flux*, εἰς ὀφθαλμούς, Arist. Probl. 31, 5, 1.

'Ρευμάτιον, ου, τό, Dim. from ῥεῦμα, Plut. Thes. 27. [ᾰ]

'Ρευμᾰτισμος, οῦ, ὁ, *liability to* ῥεῦμα (signf. III).

'Ρευμᾰτώδης, ες, *like a flux*, *of rheumatic nature*, Hipp.

'Ρεῦσις, εως, ἡ, (ῥέω) *a flowing*: more usu. ῥύσις.

'Ρευστᾰλέος, *a*, *ον*, (ῥέω) *liquid*, *fluent*.

'Ρευστικός, ή, όν, (ῥέω) *flowing*, *liquid*, Plut. Aemil. 14. Adv. -κῶς, Id. 2, 874 F.

'Ρευστός, ή, όν, (ῥέω) *made to flow*: *fluid*, *liquid*: generally, *fluctuating*, *unsettled*, εἰς ἅπαντα, Plut. 2, 522 A, etc.

'Ρεφᾰνίς, ῥέφᾰνος, Ion. for ῥαφανίς, ῥάφανος.

'ΡΕ'Ω, f. ῥεύσομαι, Theogn. 448: aor. ἔῤῥευσα: fut. and aor. rare in Att., cf. Lob. Phryn. 739, but in Att. more usu. f. ῥῠήσομαι, aor. ἐῤῥύην [ῠ], always in act. signf.; hence is formed the pf. ἐῤῥύηκα. A pres. ῥέομαι occurs also in poets. Hom. only has pres. and impf. act.; and in Od. 3, 455, the Ep. aor. ῥύη for ἐῤῥύη.

To flow, *run*, *stream*, *gush*, freq. in Hom. etc., strictly of water, also of blood, tears, sweat, etc.; sometimes c., dat., πηγὴ ῥέει ὕδατι, the fountain *runs* with water, Il. 22, 149, cf. Od. 5, 70; ῥέεν αἵματι γαῖα, Il. 8, 65, etc.; ῥεῖ γάλακτι πέδον ῥεῖ δ' οἴνῳ, Eur. Bacch. 142 (cf. sub fin.); and in a strange form of the part., ἱδρῶτι ῥεούμενοι, (for ῥεόμενοι, formed like μαχεούμενοι) Orac. ap. Hdt. 7, 140; πόλιν χρυσῷ ῥέουσαν, Eur. Tro. 995:—also, ἐκ χειρῶν βέλεα ῥέον, from their hands *rained* darts, Il. 12, 159:—the usu. post-Hom. expression for a full stream is μέγας or πολὺς ῥεῖ, the former in Hdt. 2, 25; 8, 138, cf. 7, 129; the latter, metaph. of men, in Aesch. Theb. 80, Eur. Hipp. 443 (cf. infr. 2); so, πολλῷ ἐπαίνῳ ῥεῖν, Ar. Eq. 527:—of a river, ῥ. ἀπὸ χιόνος, *to derive its stream* from melted snow, Hdt. 2, 22:—proverb., ἄνω ῥέειν, *to flow* backwards, of impossibilities, Eur. Supp. 520.—2. of a *flow* of words, ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή, Il. 1, 249, Hes. Th. 39, 97; ἔπε' ἐκ στόματος ῥεῖ μείλιχα, Hes. Th 84; hence, absol., of the tongue, *to run glibly*, Aesch. Theb. 557; so, θρασυνομένῳ καὶ πολλῷ ῥέοντι καθ' ὑμῶν, Dem. 272, 20, like Horace's *salso multoque fluenti*, Sat. 1, 7, 28.—3. *to fall*, *drop off*, e. g. of ripe or rotten fruit, of hair, Od. 10, 393, Hes. Fr. 5, Theocr. 2, 89, etc.—4. generally, *to flow* or *melt away*, Soph. Tr. 698: *to fleet away*, δόξα μάτην ῥέουσα, Id. O. C. 259; cf. Plat. Phaed. 87 D.—3. *to be always running on and changing*, ὡς ἰόντων πάντων καὶ ἀεὶ ῥεόντων, Plat. Crat. 439 C, cf. 411 C: κινεῖται καὶ ῥεῖ τὰ πάντα, Id. Theaet. 182 C: hence, οἱ ῥέοντες, the philosophers *who held that all things were in a constant state of flux*, Heraclitus and his school, οἱ τὸ πᾶν κινοῦντες, opp. to οἱ τοῦ ὅλου στασιῶται, Heind. Plat. Theaet. 181 A.—II. transit., *to let flow*, *pour*, ἔῤῥει χοάς, Eur. Hec. 528, Ruhnk. Ep. Cr. p. 264, Wolf Dem. Lept. p. 273:—this differs from the usage c. acc. cognato, ῥείτω γάλα, μέλι, *let* (the land) *run* milk, honey, Theocr. 5, 124, 126, cf. Schol. Ar. Plut. 287; the latter being commonly expressed by the dat., cf. supra I.—III. in mid., Anth. P. 9, 522. (The root is ΡΕ-, ΡΥ-, Sanscr. *sru*; whence the collat. forms ῥυέω, and ῥυίσκομαι,—but no pres. ῥύω.)

*'ΡΕ'Ω, *to say*, v. sub ἐρῶ.

†'Ρηβαῖος, ου, ὁ,=sq., Ap. Rh. 2, 784.

†'Ρήβας, ὁ, *the Rhebas*, a river of Bithynia, falling into the Euxine, Ap. Rh. 2, 349; Dion. P. 794 sqq.

'Ρηγεύς, έως, ὁ, (ῥῆγος) *a dyer*.

'Ρηγή, ῆς, ἡ, =ῥῆγμα, Hipp.

†'Ρήγιλλα, ἡ, *Regilla*, wife of Herodes Atticus, Luc. Dem. 33.

†'Ρήγιλλος, ου, ἡ, *Regillum*, a city of the Sabines, Strab.

†'Ρήγιον, ου, τό, *Rhegium*, the promontory at the southern point of Italy, opposite Messene, where the sea was said to have broken a passage (ῥήγνυμι) between Sicily and Italy, Thuc. 4, 24; Strab. p. 257.—2. a city of the Bruttii near this promontory, now *Reggio*, Hdt. 1, 166; etc.—Other towns of Italy in Strab. p. 213, 216, etc.

†'Ρηγῖνος, η, ον, *of Rhegium*, *Rhegian*, οἱ 'Ρηγῖνοι, Hdt.: ἡ 'Ρηγίνη, *the territory of Rh.*, Strab.

†'Ρηγιςούιλλα, ἡ, *Regis villa*, royal residence of Malaeotus in Etruria, Strab. p. 226.

'Ρῆγμα, ατος, τό, (ῥήγνυμι) *a fracture*, *breakage*, joined with στρέμμα (a strain), Dem. 24, 6, cf. 294, 21: *a rent*, *chink*, *cleft*, like χάσμα, Jac. Philostr. Imag. 370, Lat. *rima*: also=ἀποῤῥηγμα, Francke Callin. p. 81.—II. *an abscess*, Hipp., cf. Foës. Oecon. Hence

'Ρηγμᾰτίας, ου, ὁ, *one who has an abscess*, Lat. *vulsus*, Hipp.

'Ρηγμᾰτώδης, ες, (ῥῆγμα, εἶδος) *like a rent* or *tear*, *full thereof*: also=ῥηγματίας, Hipp.

'Ρηγμίν, or rather ῥηγμίς, (though prob. no form of the nom. will be found in use), gen. ῖνος, ὁ, (ῥήγνυμι):—like ῥαχία, ῥηχίη, *the sea break* *ing on the beach, breakers, surf*, Il. 20, 229, Od. 12, 214, where its signf. is plainly marked: in other places, as Il. 1, 437; 2, 773, it is needlessly taken to mean *the rugged beach*, =ῥαχία II, but even ῥαχία only has this sense in Att., v. sub voc., and cf. Nitzsch Od. 9, 149; Hom. always joins it with ἁλός or θαλάσσης, ἐπί, παρὰ ῥηγμῖνι θαλάσσης, and in many places it may be rendered *at the sea's edge*, cf. Pind. N. 5, 24; ἄκραις ἐπὶ ῥηγμῖσιν, Eur. I. T. 253.—2. metaph., ῥ. βίοιο, *the verge* of life, i. e. *death*, Emped. 224.—II. *a rent, cleft*, Hesych.

Ῥηγμός, ὁ,=foreg., Gramm.

Ῥήγνῡμι, or -νύω (v. sub fin.): f. ῥήξω, mid. ῥήξομαι: aor. ἔρρηξα, mid. ἐρρηξάμην, pass. ἐρράγην [ᾰ]: intr. pf. 2 ἔρρωγα: Hom. uses pres., impf., fut., and aor. very freq. in Il., but only once in Od., viz. 12, 409: Ep. impf. ῥήγνυσκε for ἐρρήγνυ, Il. 7, 141: Ion. 3 plur. pass. ῥηγνύατο [ῡ] Arat. 817. We also have collat. forms ῥήσσω, Il. 18, 571; and, in Att., ῥάσσω (q. v.)—I. *to break, to break* or *burst through, to break asunder* or *in pieces, shiver, shatter*, τεῖχος, πύλας, σάκος, θώρηκας, ἱμάντα, νευρήν, ὀστέον, χρόα, etc., Il., and Hes.; only once in Od., προτόνους ἔρρηξε, 12, 409:—later, esp., *to tear, rend* garments, in sign of grief, ῥ. πέπλους, Aesch. Pers. 199, 468:—ῥ. ἕλκεα, *to make grievous* wounds, Pind. N. 8, 50.—2. esp. as a term in the earliest art of war, *to break* a line of battle or body of men, ῥ. φάλαγγα, ὅμιλον, στίχας ἀνδρῶν, Il. 6, 6; 11, 538; 15, 615; τὸ μέσον ῥῆξαι, *to break through* the centre, Hdt. 6, 113; also in mid., ῥήξασθαι φάλαγγας, στίχας, *to break one's self a way through* the lines, Il. 11, 90; 13, 680: more rarely absol., ῥῆξαι, *to break* or *force one's way through*, Hdt. 6, 113.—3. *to tear away*, and so *to unchain, let loose*, ῥ. ἔριδα, Il. 20, 55:—later, esp., ῥῆξαι φωνήν, *to let loose* the voice, strictly of children and persons who have been dumb speaking for the first time, Hdt. 1, 85; 2, 2; then *to speak freely, speak out*, Hdt. 5, 93, like *rumpere vocem*, Virg. Aen. 2, 129, etc.: poet., also, ῥῆξαι and ῥήξασθαι αὐδήν, θρόον, φθόγγον, Jac. Anth. 2, 3, p. 385: so, ῥῆξαι βροντήν, Ar. Nub. 583:—ῥῆξαι δάκρυα (as we say) *to burst into tears*, Erf. Soph. Tr. 921 (919); so, ὁ χῶρος ῥήγνυσι πηγάς, Plut. Mar. 19.—II. absol., in the form ῥήσσω, *to dance*, ῥήσσοντες ἁμαρτῇ μολπῇ τ' ἰυγμῷ τε ποσὶ σκαίροντες, ἕποντο, Il. 18, 571; οἱ δὲ ῥήσσοντες ἕποντο, H. Ap. 516, cf. Ap. Rh. 1, 539; in full, γῆν or πέδον ποσὶ ῥήσσειν, like πλήσσειν, τύπτειν, Lat. *terram pedibus pulsare*, Ruhnk. Ep. Cr. p. 26.—III. later, as a term of fighters, *to fell, knock down*, Dem. 1259, 10; though ῥάσσω seems to have been more used in this signf., Jac. Ach. Tat. p. 821.

B. pass. ῥήγνῠμαι, mostly used in aor., ἐρράγην, inf. ῥαγῆναι, *to break, burst*, ῥήγνυτο κῦμα, Il. 18, 67, cf. 4, 425: *to break asunder*, Hes. Sc. 377: *to break open*, as the earth in an earthquake, Plat. Rep. 359 D, cf. Soph. Fr. 781:—ῥήγνυσθαι ὑπὸ φθόνου, Lat. *rumpi invidia*, Aristid.—2. *to burst forth*, like lightning, βροντὴ ἐρράγη δι' ἀστραπῆς, Soph. Fr. 507, cf. Ar. Nub. 583.—3. of ships, *to be wrecked*, Dem. 1289, 14; and so, metaph., πολλῶν ῥαγεισῶν ἐλπίδων, Aesch. Ag. 505.

C. intr., like pass., *to break asunder*, Hipp.—2. *to break* or *burst forth*, ἔρρηξεν ἐμετός, Id.; of a river, *to break its banks*, Hdt. 2, 99:—metaph. of showers, floods of tears, torrents, sudden misfortunes, bursts of passion, etc., ὁποῖα χρῄζει ῥηγνύτω (sc. κακά), Soph. O. T. 1076, cf. Fr. 731: v. ἀναρρήγνυμι, fin.:—but in this intr. signf. the perf. ἔρρωγα is commonly used, and this usu. has the signf. *to have broken out*, while pres. pass. ῥήγνυμαι means *to break out*, ἔρρωγεν παγὰ δακρύων, Soph. Tr. 852; metaph., κακῶν πέλαγος ἔρρωγεν, Aesch. Pers. 433, cf. Soph. O. T. 1280, Valck. Hipp. 1338.

The word is not common in prose.

(The root is ΡΗΓ-, ΡΑΓ-, or rather ϜΡΗΓ-, ϜΡΑΓ-, cf. Lat. *frang-o, freg-i*, our *break, wreck*, Germ. *brechen*, etc.: akin prob. to ῥαίω, Lat. *frio, friare.*—Hence come a multitude of words: ῥηκτός, ῥῆγμα: ῥαγᾶς, ῥάγος, etc.: ῥάκος, etc.: ῥάχος, ῥάχις, ῥαχία, ῥηχός, ῥηχίς, ῥηχίη, ῥηγμίς: τραχύς: and ῥώξ, ῥωγας, ῥωγαλέος: further, ῥάξ, etc.)

Ῥῆγος, εος, τό, *a rug, blanket* or *carpet*, freq. in Hom., usu. with epith. καλά, πορφύρεα or σιγαλόεντα: it was used either as a *coverlet for a bed*, Il. 24, 644, Od. 3, 349, etc.; or, for *a seat*, Od. 10, 352; also like φᾶρος, as *a garment*, Od. 6, 38; but,—since, in Od. 13, 73, 118, Hom. expressly distinguishes ῥῆγος and λίνον, it is prob. that the ῥῆγος was *of wool*. (Usu. referred to the dub. word ῥέζω, *to dye*, v. ῥέζω B: others connect it with ῥήγνυμι, ῥάκος, ῥάγος: cf. ῥέγος, *rug*.)

†Ῥηγοῦλος, ου, ὁ, the Rom. *Regulus*, Polyb.; etc.

Ῥῄδιον, Ion. for ῥᾴδιον, neut. adv., supposed to be an irreg. form for ῥᾷον, Theogn. 577: but—II. usu. neut. from sq.

Ῥῄδιος, η, ον, Ion. contr. form for ῥηΐδιος, Theogn.

Ῥηθείς, εῖσα, έν, part. aor. pass. of ἐρῶ, Od.

Ῥηΐδιος, η, ον, Ep. and Ion. for ῥᾴδιος, q. v., Hom., Hes., and Hdt. Adv. -ίως, Ibid. [ῐ]

Ῥηΐζω, Ion. for ῥαΐζω.

Ῥήϊστος, η, ον, Ion. and Ep. superl. of ῥᾴδιος, for ῥᾷστος, Od.

Ῥηΐτατος, η, ον, Ep. superl. of ῥᾴδιος, Od.

Ῥηΐτερος, η, ον, Ep. compar. of ῥᾴδιος, Il.

Ῥήκτης, ου, ὁ, (ῥήγνυμι) *a tearer, breaker, render*, hence, *an earthquake which makes chasms*, Arist. Mund. 4, 30.

Ῥηκτικός, ή, όν, *belonging to, fit for, given to breaking, shattering, bursting*, Hipp. Adv. -κῶς.

Ῥηκτός, ή, όν, (ῥήγνυμι) *broken, rent: to be broken* or *rent*, χαλκῷ ῥηκτός, *vulnerable* by brass, Il. 13, 323.

Ῥῆμα, ατος, τό, (*ῥέω, ἐρῶ) *that which is said* or *spoken, a word, saying*, Theogn. 1148, Archil. 63, Simon. 7, 15, and Pind.: in prose first in Hdt. 7, 162; 8, 83, etc.; ῥήματα, opp. to ἔργματα, Pind. N. 4, 10; to ἔργα, Soph. O. C. 873, Thuc. 5, 111:—ῥήματα πλέκειν, Pind. N. 4, 154; ῥήματα θερεύειν, to hunt for *fine words*, Andoc. 2, 23, cf. Luc. Tox. 34:—ῥήματος ἔχεσθαι, to keep *to the very words*, Plat. Legg. 656 C; τῷ ῥήματι εἰπεῖν, to use *words* to that effect, Id. Gorg. 450 D.—2. *a sentence*, opp. to a single word, Plat.: ῥῆμα, opp. to ῥυθμός μέλος, Id. Legg. 840 C.—3. *the subject of speech, a thing*, Hebraism in LXX., and N. T.—II. in Gramm., opp. to ὄνομα, ῥήματα καὶ ὀνόματα, *verbs* and nouns, Plat. Soph. 262 E, Crat. 425 A, etc., Diog. L. 7, 58. Hence

Ῥημᾰτικός, ή, όν, *belonging to a verb* or *word, verbal*.

Ῥημάτιον, ου, τό, dim. from ῥῆμα, Ar. Ach. 444, 447, Nub. 943. [ᾰ]

Ῥημᾰτίσκιον, ου, τό, dim. from ῥῆμα, Plat. Theaet. 180 A.

†Ῥῆμοι, ων, οἱ, *the Remi*, a people of Belgic Gaul, Strab. p. 194.

Ῥήμων, ονος, ὁ,=ῥήτωρ, acc. to Plut., an old v. l. in Il. 23, 886, for καί ῥ' ἤμονες ἄνδρες.

Ῥήν, ἡ, gen. ῥηνός, acc. ῥῆνα, *a sheep, lamb*, a rare poet. word, first in Nic. Th. 453: so, however, Ῥήνη for Ἄρνη, a pr. n., Il. 2, 728. (Cf. ἀρήν, ἄρρην, ἔρσην, ἀνήρ, εὔρην, πολύρρην, ῥῆνιξ, ῥῆνις, Lat. *rheno*.)

†Ῥηναῖα, ἡ,=Ῥήνεια, H. Hom. Ap. 44; Ῥήναια, Theocr. 17, 70.

†Ῥήνεια, ας, ἡ, Ion. Ῥηνέη and poet. also Ῥηναῖα or Ῥήναια, *Rhenēa*, a small island near Delos, in which the Delians buried their dead, Hdt. 6, 97; Thuc. 1, 13; Strab. p. 486.

†Ῥήνη, ης, ἡ, *Rhene*, a nymph, wife of Oïleus, Il. 2, 728.—II.=Ῥήνεια.

Ῥηνικός, ή, όν, *of a sheep*: ἡ -κή (sc. δορά), *a sheepskin*, Hipp.

Ῥῆνιξ, ικος, ἡ, and ῥῆνις, ιδος, ἡ, =ῥήν.

†Ῥῆνος, ου, ὁ, *the Rhenus*, now *Rhine* in Germany, Strab. p. 199.

Ῥηνοφορεύς, ὁ, (ῥήν, φέρω) *clad in sheepskin*, Anth. P. 9, 524, 18.

Ῥηξηνορία, ας, ἡ, *force* or *might to break through armed ranks*, Od. 14, 217: from

Ῥηξήνωρ, ορος, ὁ, (ῥήγνυμι, ἀνήρ) *breaking armed ranks, mighty in battle*, in Hom. and Hes. always epith. of Achilles; of Apollo, Anth. P. 9, 525, 18. Hence

†Ῥηξήνωρ, ορος, ὁ, *Rhexenor*, son of Nausithoüs, brother of Alcinoüs, king of the Phaeacians, Od. 6, 63.—2. father of Chalciope, Apollod. 3, 15, 6.

Ῥηξῐκέλευθος, ον, (ῥήγνυμι, κέλευθος) *opening a path*, Anth. P. 9, 525, 18.

Ῥηξίνοος, ον, (ῥήγνυμι, νόος) *heart-breaking*, Anth. P. 9, 524, 18.

Ῥῆξις, εως, ἡ, (ῥήγνυμι) *a breaking* or *bursting*, Plut. Flamin. 10, Pomp. 25.—2. *a breaking forth*, Id. Aemil. 14—in medic. writers *suppuration*, Hipp.—II. *a rent, cleft*, like ῥῆγμα, Plut. 2, 935 C.—On the obscure passage, Eur. Phoen. 1256, v. ap. Dind. ad l.

Ῥηξίφλοιος, ον, (ῥήγνυμι, φλοιός) *with cracked, split bark*, Theophr.

Ῥηξίφρων, ονος, ὁ, ἡ, (φρήν)=ῥηξίνοος.

Ῥηξίχθων, ονος, ὁ, ἡ, (ῥήγνυμι, χθών) *cleaving the earth*, Orph. H. 51, 9.

Ῥῆον, τό,=ῥᾶ, q. v.

†Ῥησά, ὁ, *Rhesa*, masc. pr. n., N. T.

Ῥησείδιον, ου, τό, and ῥησίδιον, ου, τό, dim. from ῥῆσις, *a short speech* or *saying, proverb*, etc. [ῐ]

Ῥησῐκοπέω, ῶ, (ῥῆσις, κόπτω)= δημηγορέω, strictly, *to cut, hew out phrases*.

Ῥησῐμετρέω, ῶ, (ῥῆσις, μετρέω) *to measure one's words*, Luc. Lexiph. 9.

Ῥῆσις, εως Ion. ιος, ἡ, (*ῥέω, ἐρῶ) *a saying, speaking: a word, saying, speech*, μύθου καὶ ῥήσιος, Od. 21, 291, cf. Pind. N. 1, 89; καταπλέξαι τὴν ῥῆσιν, to end one's *speech*, Hdt. 8, 83; ῥ. ξυνεχής, Thuc. 5, 85; μακρὰν ῥη-σιν ου στέργει πόλις, Aesch. Supp. 273, cf. Ag. 1296; ῥῆσιν λέγειν, Id. Supp. 615; ῥήσεις παμμήκεις ποιεῖν, Plat. Phaedr. 268 C:—ἡ ἀπὸ Σκυθῶν ῥῆσις, a Scythian answer,—a proverb taken from Hdt. 4, 127.—II. *a tale, legend*, ἀνθρώπων παλαιαὶ ῥήσεις, Pind. O. 7, 101.—III. *an expression* or *passage* in an author, esp. *a speech in a play*, Ar. Vesp. 580, Ran. 151, etc.—IV. *manner of speaking, style*, Gramm.

†'Ρῆσος, ου, ὁ, *Rhesus*, a king of the Thracians, Il. 10, 435; son of Eioneus or of Strymon and a Muse, an ally of the Trojans; Diomede and Ulysses slew him and carried off his horses before they had tasted of the pastures or waters of Troy, Il.; Eur. Rhes.; Apollod.—II. a river of Troas, which emptied into the Granicus, Il. 12, 20.—2. a river and river-god in Bithynia='Ρήβας, Hes. Th. 340.—Cf. Strab. pp. 590. 602.

'Ρήσσω, rarer collat. form of ῥήγνυμι, q. v. (signf. II).

'Ρηστώνη, ης, ἡ, Ion. for ῥᾳστώνη, Hdt.

'Ρητέος, α, ον, verb. adj. of *ῥέω, ἐρῶ, *to be said*.

'Ρήτερος, Ion. for ῥηΐτερος, Theogn. 1370; cf. Lob. Phryn. 402.

'Ρητήρ, ῆρος, ὁ, (*ῥέω, ἐρῶ) like ῥήτωρ, *a speaker*, μύθων τε ῥητῆρ' ἔμεναι πρηκτῆρά τε ἔργων, Il. 9, 443; so in Anth.

'Ρητίνη, ης, ἡ, (ῥέω) *resin, gum*, Lat. *resina*, because it *runs* from trees, Theophr. [ῐ Nic. Al. 300, 567.] Hence

'Ρητῑνίζω, f. -ίσω, *to be resinous, smell* or *taste of resin*.

'Ρητῑνίτης, οἶνος, ὁ, wine *that tastes of resin*, Lat. *vinum resinatum*, as now in Greece, Diosc. 5, 43.

'Ρητῑνολόγος, ον, (λέγω) *gathering* or *collecting resin*.

'Ρητῑνόω, ῶ, (ῥητίνη) *to yield resin*: part. pass. pf. ἐῤῥητινωμένος, *mixed with resin*, κηρωτή, Hipp.; οἶνος, Diosc.

'Ρητῑνώδης, ες, (ῥητίνη, εἶδος) *resinous*, Hipp., Diphil. Siphn. ap. Ath. 57 C.

'Ρητορεία, ας, ἡ, *skill in public speaking, eloquence, oratory, rhetoric*, Plat. Polit. 304 A.—II. *a piece of oratory, set speech*, Isocr. 87 D, Arist. Rhet. 1, 2, 10: from

'Ρητορεύω, *to be a* ῥήτωρ or *public speaker, speak in public*, Isocr. 425 D: *to use oratory*, Plat. Gorg. 502 D:—pass., of the speech, *to be spoken*, Isocr. 87 C.—II. *to be a rhetorician* or *teacher of speaking*: *to show off in a fine speech*, Plut.

'Ρητορικός, ή, όν, (ῥήτωρ) *of* or *belonging to a public speaker* or *public speaking, oratorical, rhetorical*; esp., ἡ ῥητορική (sc. τέχνη), *rhetoric, the art of speaking*, Plat. Phaedr. 266 D, etc.; also, τὸ ῥητορικόν, Id. Polit. 304 D; and τὰ ῥητορικά, Diog. L., etc.: of persons, *skilled in speaking, an orator*, Isocr. 28 B, and freq. in Plat. Adv. -κῶς, Plat. Gorg. 471 E, Aeschin. 10, 30.

'Ρητορομάστιξ, ῖγος, ὁ, (ῥήτωρ, μάστιξ) *the Rhetorician's Scourge*, as Aeschines of Mytilené was called, Diog. L. 2, 64.

'Ρητορομυκτος, ον, ὁ, (ῥήτωρ, μύζω) *Rhetorician-Mocker*, Timon ap. Diog. L. 2, 19, ubi Hemsterh. ῥητορομύκτης contra metrum.

'Ρητός, ή, όν, verb. adj. from *ῥέω, ἐρῶ:—*said, spoken*: *named, specified, covenanted*, Lat. *ratus*, ῥ. μισθός, Il. 21, 445; ἐς χρόνον ῥ., at a *set* time, Hdt. 1, 77; ἡμέραι ῥ., Thuc. 6, 29; ἐπὶ ῥητοῖς γέρασι, with *fixed* prerogatives, Id. 1, 13; ῥ. ἀργύριον, a *certain* sum, Id. 2, 70; ἐπὶ ῥητοῖσι, *on set terms, on certain conditions, according to covenant*, Hdt. 5, 57, Thuc. 1, 122; cf. Valck. Hipp. 461:—hence adv. -τῶς, *definitely, by agreement*, Polyb.—2. *spoken of, known, famous*, Hes. Op. 4.—II. *that may be spoken* or *told*, εἰ ῥητόν, φράσον, Aesch. Pr. 766, cf. 767; ἢ ῥητόν, ἢ οὐχὶ θεμιτὸν ἄλλον εἰδέναι, Soph. O. T. 993; ἀνόσι' οὐδὲ ῥητά μοι, Ib. 1289; etc.; v. sub ἄῤῥητος II. 3.—2. *possible to be spoken* or *enunciated*, Ep. Plat. 341 C.—III. in mathem., ῥητά are *rational quantities*, opp. to surds; v. sub. ἄῤῥητος III.—IV. τὸ ῥητόν=ῥῆσις III.

'Ρήτρα, ας, ἡ, Ion. ῥήτρη, (*ῥέω, ἐρῶ) *an agreement, bargain, covenant*, ἀλλ' ἄγε νῦν ῥήτρην ποιησόμεθ', Od. 14, 393: strictly, *a verbal covenant*, as in Xen. An. 6, 6, 28:—also, *a wager*, Ael.—II. *a word, saying*, esp. *a common saying, maxim, saw*; hence of *unwritten laws*, whence the ordinances of Lycurgus were called ῥῆτραι, Tyrtae. 8, 6, cf. Plut. Lycurg. 13, etc., Museum Crit. 1, p. 256, Francke Callin. p. 199.—III. *speech*, Nic. Al. 132: also, *leave* or *right to speak*, ῥήτραν λαβεῖν, Decret. Byz. ap. Dem. 255, 21; ῥ. παραλαβεῖν, παραδιδόναι, Luc. Tox. 35, etc.—IV. *an assembly of the people*, Lyc. 470. Hence

'Ρητρεύω, *to pronounce, declare*, ῥ. δίκας, Lyc. 1400.

'Ρήτωρ, ορος, ὁ, (*ῥέω, ἐρῶ) *a public speaker, pleader*, Lat. *orator*, Eur. Hec. 126, etc.: esp. at Athens, oft. in bad sense, οἱ ῥήτορες, *the public speakers in the* ἐκκλησία, a regular profession, by which men rose to office and honours, Ar. Ach. 38, 680, Eq. 60, 358, etc.—2. in Soph. Fr. 937, *one who gives sentence*.—II. later, esp. *a teacher of eloquence, rhetorician*, Lat. *rhetor*, Plut. 2, 131 A, etc.

'Ρηχείη, ἡ,=ῥηχίη, Arr.

'Ρηχιάδης, ου, ὁ, written also ῥηχάδης, (ῥηχίη, ῥαχία, III) *the jailor who kept condemned prisoners*, Hesych.

'Ρηχίη, ἡ, Ion. for ῥαχία, Hdt.

'Ρηχίς, ἡ,=ῥαχία, Hesych.

'Ρηχός (not so well ῥῆχος), ἡ, Ion. for ῥάχος, Hdt. 7, 142.

'Ρηχώδης, ες, (ῥηχός, εἶδος) *thorny, rough*, Nic. Al. 230.

'Ρήων, ον, Ion. for ῥᾴων, compar. of ῥᾴδιος, Lob. Phryn. 402.

†'Ριᾱνός, οῦ, ὁ, *Rhianus*, a poet of Crete, in the Anthology.

'Ρῑγεδᾰνός, ή, όν, and later ος, ον, (ῥιγέω) strictly, *making one shudder with cold, chilling*, but in Hom. only ῥιγεδανὴ 'Ελένη, *at whose name one shudders, horrible*, Il. 19, 325; cf. Opp. H. 5, 37. (Formed like ἠπεδανός, μηκεδανός, οὐτιδανός, etc.)

'Ρῑγέω, ῶ, f. -ήσω, pf. with pres. signf. ἔῤῥῑγα, hence irreg. Ep. dat. part. ἐῤῥίγοντι, Hes. Sc. 228: (ῥῖγος). Strictly, *to shiver* or *shudder with cold* (cf. ῥιγόω); but in this signf. not till after Hom., who only has it metaph., *to shudder* with fear or horror, ῥίγησε δ' ἰδών, Hom.; ἐῤῥίγησαν ὅπως ἴδον, Il. 12, 208; so Pind. N. 5, 92, Soph. O. C. 1607:—c. inf., *to shudder* or *fear to do* a thing, Il. 3, 353; 7, 114:—also, θυμὸς ἐῤῥίγει μή..., Od. 23, 216.—2. like Lat. *frigere, to cool* or *slacken in zeal*, Dissen Pind. N. 5, 50 (91).—II. trans., *to shudder at* any thing, ῥιγήσειν πόλεμον, Il. 5, 351; ἔῤῥιγα μάχην, Il. 17, 175; cf. 16, 119. (Akin to φρίσσω. Lat. *rigeo* and *frigeo*, our *freeze*, Germ. *frieren*, etc.) Hence

'Ρῑγηλός, όν, *making to shiver, chilling*, Hes. Sc. 131.

'Ρίγιον, as compar. adv. formed from ῥῖγος, *more frostily* or *coldly*, Od. 17, 191.—II. metaph., *more horribly*, τινί, for one, Hom., and Hes.; τό οἱ καὶ ῥίγιον ἔσται, Il. 1, 325, etc.—The masc. ῥιγίων seems not to occur: cf. superl. ῥίγιστος. [ῥῑ]

'Ρίγιος, ον, (ῥῖγος) *frosty, chill*, dub.

'Ρίγιστος, η, ον, superl. from ῥίγιον, *coldest*: *most horrible*, ῥίγιστα, Il. 5, 873; Ζεὺς ἀλιτροῖς ῥιγ., Ap. Rh. 2, 215. [ῥῑ]

†'Ρίγμος, ου, ὁ, *Rhigmus*, son of Piroüs of Thrace, an ally of the Trojans, Il. 20, 485.

'Ριγνός, ή, όν, rare form for ῥικνός.

'Ρῑγομάχης, or -χος, ου, ὁ, *fighting with cold*, Anth. P. 11, 155.

'Ρῑγοπύρετος, ὁ, (ῥῖγος) *a fever with shiverings*, a sort of *ague*, Hipp.; cf. sq. [ῠ]

'ΡΙ͂ΓΟΣ, εος, τό, *frost, cold*, Od. 5, 472, Hdt. 6, 44, and Att.; ὑπὸ λιμοῦ καὶ ῥίγους, Plat. Euthyphr. 4 D; λιμῷ καὶ ῥίγει μαχόμενος, Xen. Cyr. 6, 1, 14.—2. *a shivering from cold*: also, *a feverish shivering fit*, Hipp.: ῥίγεα πυρετώδη, Id.—II. metaph., *shivering, shudder, fear, dread*, like Lat. *horror*.—We also find it with accent ῥίγος, Lob. Phryn. 107; but it would be hard to find a passage with ῐ. (Cf. Lat. *rigor* and *frigus*.)

'Ρῑγοσίβιος, ον, f. l. for ῥιγωσίβιος.

'Ρῑγόω, ῶ, f. -ώσω, (ῥῖγος) like ῥιγέω, *to be cold, shiver from frost* or *cold*, Od. 14, 481, Hdt. 5, 92, 7, and Att.; though oft. the forms may belong either to this or to ῥιγέω, as, ῥιγῶν τε καὶ πεινῶν, Ar. Ach. 857, cf. Nub. 416, Plat. Gorg. 517 D.—This word, like ἱδρόω, has an irreg. contraction into ω and ῳ, for ου and οι, as, inf. ῥιγῶν, Ar. Vesp. 446, Av. 935 (though ῥιγοῦν is a v. l. Ar. Nub. 442); part. dat. ῥιγῶντι, Ar. Ach. 1146; fem. ῥιγῶσα, Simon. Amorg. 26; opt. ῥιγῴην, Br. Ar. Ach. 1146; subjunct. ῥιγῷ, Plat. Gorg. 517 D;—all of which are Att. forms.

'Ρῑγωσίβιος, ον, (ῥιγόω, βίος) *living in frost and cold*; hence, generally, *frosty, cold*, Lob. Phryn. 420.

'ΡΙ'ΖΑ (not ῥῖζα), ης, ἡ, *a root*, Hom., etc.; ῥ. ἐλατήριος, *a purgative* medicine, Foës. Oecon. Hipp.:—esp. nom. plur. αἱ ῥίζαι, *the roots*, as always in Hom.: hence in various metaph. usages, e. g., *the roots of the eye*, Od. 9, 390, cf. Eur. H. F. 933; *the roots* or *foundations* of the earth, Hes. Op. 19; of a mountain, Aesch. Pr. 365:—ἐκ ῥιζῶν, *radicitus*, Plut. Pomp. 21; cf. πρόῤῥιζος.—II. *any thing that grows like a root* from one stem; Pindar calls Libya the τρίττη ῥίζα χθονός, considering the earth as divided into three continents, P. 9, 14: but,—III. also, *that from which any thing springs*, as from a root, ἀστέων ῥίζα, of Cyrené, as the *root* or *original* of the Cyrenaïc Pentapolis, Id. P. 4, 26: hence, the *root* or *stock* from which a family springs, Lat. *stirps*, Id. O. 2, 83, I. 8 (7), 123, Soph. Aj. 1178, etc.; and so, *a race, family*, Aesch. Theb. 755, Eur. I. T. 610, etc.:—ῥ. κακῶν, like Virgil's *fons et origo mali*, Eur. Incert. 103, 11.

'Ριζάγρα, ας, ἡ, *a dentist's instrument*, Celsus.

Ῥιζάς, άδος, ἡ, v. l. for ῥιζίς, in Nic. Al. 531.

Ῥιζεῖον, ου, τό,=ῥίζιον, Nic. Al. 265.

Ῥιζηδόν, adv., (ῥίζα) *like roots*, Heliod. 1, 29.

Ῥίζηθεν, adv., (ῥίζα) *from the roots*, Ap. Rh. 3, 1400.

Ῥιζίας, ου, ὁ, (ῥίζα) *made from* or *out of the roots*, Theophr.

Ῥιζικός, ή, ον, (ῥίζα) *belonging to the root*, Plut. Fr. 49.

Ῥίζῐον, ου, τό, dim. from ῥίζα, *a little root*, Ar. Av. 654.

Ῥιζίς, ίδος, ἡ, poet. for ῥίζα, Nic. Al. 403; cf. ῥιζάς.

Ῥίζις, ὁ, an Æthiopic animal of the *elephant* kind, Strab.

Ῥιζοβολέω, ῶ, *to strike root*, Sext. Emp. p. 347, Anth. P. 11, 246: from

Ῥιζοβόλος, ον, (ῥίζα, βάλλω) *striking root.*

Ῥιζόθεν, adv., ῥίζηθεν, Nic. Th. 307, Luc. Tyrann. 13.

Ῥιζοκέφᾰλος, ον, (ῥίζα, κεφαλή) of plants, *of which the flower grows straight from the root*, Theophr.

Ῥιζολογέω, ῶ, *to gather roots.*—II. *to root out*, Diod. 16, 82: from

Ῥιζολόγος, ον, (ῥίζα, λέγω) *gathering roots.*—II. *rooting out.*

Ῥιζοπᾰγής, ές, (ῥίζα, πήγνυμι) *firmly rooted*, Nonn.

Ῥιζοπώλης, ου, ὁ, (ῥίζα, πωλέω) *a dealer in roots.*

Ῥιζοτομέω, ῶ, *to cut and gather roots*, esp. for medical purposes, Theophr. -II., *to root out:* and

Ῥιζοτομία, ας, ἡ, *a cutting and gathering of roots*, Theophr.: and

Ῥιζοτομικός, ή, όν, *belonging* or *suited to gathering of roots:* from

Ῥιζοτόμος, ον, (ῥίζα, τέμνω) *cutting and gathering roots*, esp. for purposes of medicine or witchcraft, Luc. D. Deor. 13, 1: Soph. had a play called αἱ Ῥιζοτόμοι, *the Veneficae*, v. Dind. Fr. 479: ῥιζοτόμος ὥρα, the time *for cutting roots*, Nic. Th. 494.—II. *cutting up by the roots.*

†Ῥιζοῦς, οῦντος, ὁ, *Rhizus*, a city of Thessaly, Strab. p. 443.

Ῥιζουχίζω, *to transplant*, Nicet.: from

Ῥιζοῦχος, ον, (ῥίζα, ἔχω) *holding the root.*—II. *upholding the roots* or *foundation*, epith. of Neptune, like γαιήοχος, Call. Fr. 285: generally, *upholding*, θεμείλια ῥ., Opp. H. 5, 680.

Ῥιζοφᾰγέω, ῶ, *to eat roots* or *vegetables*, Strab.: from

Ῥιζοφάγος, ον, (ῥίζα, φᾰγεῖν) *eating roots*, Arist. H. A. 8, 6, 2.

Ῥιζοφῠέω, ῶ, *to put out roots*, Theophr.: from

Ῥιζοφῠής, ές, (ῥίζα, φύω) *putting out roots:* also,=ῥιζόφυτος, Theophr.

Ῥιζόφυλλος, ον, (ῥίζα, φύλλον) *with leaves from the root*, Theophr.

Ῥιζόφῠτος, ον, (ῥίζα, φυτόν) *growing from a root*, prob. l. Chaerem. ap. Theophr. H. Pl. 5, 9, 5; vulg. ῥιζοφοίτητος.

Ῥιζόω, ῶ, (ῥίζα) *to make to strike root, plant;* hence, metaph., *to plant, fix firmly*, Od. 13, 163; ἐῤῥίζωσε τὴν τυραννίδα, Hdt. 1, 64; τυραννὶς ἐῤῥιζωμένη, a *firmly-rooted* tyranny, Hdt. 1, 60; cf. Plat. Legg. 839 A, etc.:—pass., *to take root, strike root*, Xen. Oec. 19, 9; (so, intr., in the act., Schneid. Theophr. C. Pl. 2, 4, 1); also, *to be made fast* or *solid*, Soph. O. C. 1591.—II. *to plant* with trees, hence in pass., ἀλωὴ ἐῤῥίζωται, Od. 7, 122.

Ῥιζώδης, ες, (εἶδος) *like a root.*

Ῥίζωμα, ατος, τό, (ῥιζόω) *that which has taken root*, Theophr.—II.=ῥίζα, *a root* or *element*, Emped. 26: *a stem, stock, race, lineage*, Aesch. Theb. 413.

†Ῥίζων, ωνος and ονος, ὁ, *Rhizon*, son of Cadmus.—II. a town of Dalmatia on a river of the same name, Polyb. 2, 11, 16: Strab. p. 316. Hence

†Ῥιζωνικός, ή, όν, *of Rhizon, Rhizonian;* ὁ Ῥιζονικὸς κόλπος, in Strab. p. 316.

Ῥιζωνῠχία, ας, ἡ, (ὄνυξ) *the root of the nail.*

Ῥιζωρύκτης, ου, ὁ,=ῥιζωρύχος.

Ῥιζωρῠχέω, ῶ, *to dig up roots*, Plut. 2, 473 A: from

Ῥιζωρύχος, ον, (ῥίζα, ὀρύσσω) *digging for roots*, Anth. P. 11, 322. [ῠ]

Ῥίζωσις, εως, ἡ, (ῥιζόω) *a making to take root.*—II. intr., *a taking root*, Theophr., Plut. 2, 227 D:—metaph., Id. Lycurg. 14, Poplic. 8.

Ῥικνήεις, εσσα, εν, poet. for ῥικνός, Nic. Th. 137.

Ῥικνόομαι, as pass. (ῥικνός):—strictly, *to grow stiff, to be shrivelled* by frost, heat, or old age, Arist. H. A. 5, 20, 5, Opp. C. 5, 592:—also used of unseemly contortions of the body, Soph. Fr. 297.—Also written ῥιχνόομαι.

Ῥικνός, ή, όν, strictly, *stiff* or *shrivelled with cold:* hence, *withered, bent, crooked*, ῥικνὸς πόδας, H. Hom. Ap. 317, cf. Opp. C. 2, 346, Leon. Tar. 37: *shrivelled* by old age, etc., Xenarch. Pentathl. 1, 8, Call. Fr. 49: *shrunk, contracted*, Foës. Oecon. Hipp. (Formed from ῥῖγος, as if from ῥιγανός, and so we sometimes find it written ῥιγνός.)

Ῥικνότης, ητος, ἡ, *a being shrivelled*, etc.

Ῥικνοφῠής, ές, (φυή) *shrivelled* or *crooked by nature.*

Ῥικνώδης, ες, (ῥικνός, εἶδος) *shrivelled-looking*, Anth. P. 5, 273, etc.

Ῥίκνωσις, εως, ἡ, (ῥικνόομαι) *a shrivelling*, esp., of the skin, Hipp., and Galen.

Ῥίμμα, ατος, τό, (ῥίπτω) *a throw, cast*, Arion 6.

Ῥιμμός, ὁ, later form for ῥίψις, Nicet.

Ῥίμφᾰ, adv., *lightly, swiftly, fleetly*, ῥίμφα ἑ γοῦνα φέρει, Il. 6, 511, etc., and Hes.; ῥ. τοξεύειν, Pind. I. 2, 5; ῥ. βαίνειν, Aesch. Ag. 407: cf. Ap. Rh. 1, 387, 1194. (Prob. from ῥίπτω, ἔῤῥιμμαι.) Hence

Ῥιμφᾰλέος, α, ον, *light, swift.*

Ῥιμφάρμᾰτος, ον, (ῥίμφα, ἅρμα) *of a swift chariot*, ῥ. διφρηλασία, Pind. O. 3, 67; ῥ. ἅμιλλαι, *swift* racing of chariots, Soph. O. C. 1063.

Ῥίν, ἡ, later form for ῥίς, q. v.

Ῥῑνάριον, ου, τό, dim from ῥίς, *a small nose.* [ᾰ]

Ῥῑναυλέω, ῶ, (ῥίς, αὐλέω) *to blow through the nose, snort*, from anger, etc., Gesn. Luc. Lexiph. 19.

Ῥῑνάω, ῶ, f. -ήσω, (ῥίς) *to lead by the nose*, Meineke Menand. p. 278.

Ῥῑνάω, ῶ, f. -ήσω, (ῥίνη)=ῥινέω, *to file, fine down*, Ael. N. A. 6, 3: ψῆγμα ῥινηθέν, *filings*, Anth. P. 9, 310.

Ῥῑνεγκᾰτᾰπηξῑγένειος, ον, (ῥίς, ἐγκαταπήγνυμι, γένειον) *with a nose reaching to the chin, with a nut-cracker nose and chin*, Anth. P. append. 288.

Ῥῑνεγχῠσία, ας, ἡ, (ῥινεγχύτης) *injection through the nose.*

Ῥῑνεγχῠτέω, ῶ, *to inject at the nose*, Diosc.: from

Ῥῑνεγχύτης, ου, ὁ, (ῥίς, ἐγχέω) *a surgical instrument for passing injections through the nose.*

Ῥῑνέγχῠτος, ον, (ῥίς, ἐγχέω) *injected through the nose:* τὰ ῥινέγχυτα *injections for the nose.*

Ῥῑνέω, ῶ, f. -ήσω, *to file, polish* from

ῬΙ´ΝΗ, ης, ἡ, *a file* or *rasp*, Xen Cyr. 6, 2, 33; ῥῖναι χαρακταί, Leon Tar. 4.—II. *a shark with a rough skin*, used (like shagreen) for polishing wood and marble, Lat. *squatina*, Epich. p. 29. (Acc. to Arcad. p. 111, 24, *the instrument* was oxyt. ῥινή, *the fish* paroxyt. ῥίνη.)

Ῥῑνηλᾰσία, ας, ἡ, *a tracking by the nose, hunting by scent.*

Ῥῑνηλᾰτέω, ῶ, *to track by scent*, Aesch. Ag. 1185.

Ῥῑνηλάτης, ου, ὁ, (ῥίς, ἐλαύνω) *one who tracks by scent, a hound.* [ᾰ]

Ῥῑνήλᾰτος, η, ον, (ῥίς, ἐλαύνω) *tracked by the scent*, Opp. H. 2, 290.

Ῥίνημα, ατος, τό, (ῥινέω) *that which is filed off*, in plur. *filings*, Hipp., Eur. Teleph. 26. [ῐ]

Ῥῑνητήριον, ου, τό,=ῥίνη.

Ῥῑνητής, οῦ, ὁ, (ῥινέω) *one who files.*

†Ῥίνθων, ωνος, ὁ, *Rhinthon*, a tragic poet of Syracuse, who lived in Tarentum, Anth. P. 7, 414.

Ῥῑνίζω, f. ίσω,=ῥινέω.

Ῥῑνίον, ου, τό, dim. from ῥίνη.—II. in plur. τὰ ῥίνια, dim. from ῥίς, *the nostrils*, Arist.

Ῥίνισμα, ατος, τό, (ῥινίζω)=ῥίνημα.

Ῥῑνόβᾰτος, ου, ὁ, *a rough-skinned fish*, between the species ῥίνη (signf. II) and βάτος, Arist. H. A. 6, 11, 7 also -της, Gen. An. 2, 5, 11.

Ῥῑνοβόλος, ον, (ῥίς, βάλλω) *hitting* or *striking the nose.*—II. proparox. ῥινόβολος, pass., *thrown out of the nose*, e. g. of a snorting sound, ῥ. πάταγος, Anth. P. 9, 769.

Ῥῑνοδέψης, ου, ὁ, (ῥινός, δεψέω) *a leather-dresser*, Hesych.

Ῥῑνόκερως, ωτος, ὁ, (ῥίς, κέρας) *the Rhinoceros*, i. e. *Nose-horn*, Plin.

†Ῥινοκόλουρα, ων, τά. *Rhinocolura*, a city of Phoenicia, Strab. p. 759.

Ῥῑνοκολούστης, ου, ὁ, (ῥίς, κολούω) *one who cuts off noses, a nose clipper*, Diod.

Ῥῑνοκοπέω, ῶ, f. -ήσω, (ῥίς, κόπτω) *to cut off the nose*, ῥ. τινα.

Ῥῑνοκτῠπέω, ῶ, (ῥίς) *to make a noise with the nose.*

Ῥῑνολάβίς, ίδος, ἡ, (ῥίς, λαμβάνω) *an instrument for taking hold of the nose.*

Ῥῑνόμακτρον, ου, τό, (ῥίς) *a pocket-handkerchief*, dub.

Ῥῑνόν, ου, τό,=ῥινός II, 2, *a shield*, Od. 5, 281, but dub.

Ῥῑνοπύλη, ης, ἡ, *a side-gate, wicket*, Polyb. 8, 27, 8, etc.

ῬΙ¯ΝΟ´Σ, οῦ, ὁ, (cf. sub fin.,) *the skin* of a living person, Il. 5, 308, Od. 5, 426, 435, etc.: rarely of a dead one, Hes. Sc. 152, cf. Jac. Anth. P. p. 746.—II. *the hide* of a beast, esp. of an ox, *an ox-hide*, freq. in Hom.; *a wolf's skin*, Il. 10, 334: Hom. does not use it of the skin of a live beast, but it is so in Hes. Op. 513.—2. *an ox-hide shield*, Il. 4, 447; 16, 636.—The gender is undetermined in Hom.; it is masc. in Nic. Th. 361, Al. 475; fem. in Ap. Rh. 4, 174: we also have ῥῖνόν, τό, q. v.; and the plur. τὰ ῥινά in signf. II, 1, Anth. P. 9, 328.

Ῥῑνόσῑμος, ον, (ῥίς, σιμός) *snub nosed;* Luc. Bacch. 2.

Ῥῑνότμητος, ον, (ῥίς, τέμνω) *with the nose cut off.*

Ῥῑνοτομέω, ῶ, f. -ήσω,=ῥινοκοπέω: from

'Ρῑνοτόμος, ον, (ῥίς, τέμνω) *cutting off the nose.*

'Ρῑνοτόρος, ον, (ῥινός, τορέω) *piercing shields*, epith. of Mars, Il. 21, 392, Hes. Th. 934, Anth.

'Ρινοῦχος, ου, ὁ, *a sewer*, Lat. *cloaca*, Strab. (Acc. to Coray from ῥοή, ῥέω, and ἔχω: dub.)

'Ρῑνόχοος, ὁ, (ῥίς, χέω)=ῥινεγχύτης.

'Ρῑνώλεθρος, ου, ὁ, (ῥίς, ὄλεθρος) *a nose-plague.*

†'Ρίνων, ωνος, ὁ, *Rhino*, one of the ten in Athens, Isocr. 372.

'Ρῑνωτηρία, ας, ἡ,=ἐφολκίς, *a part in the stern* of a vessel.

'ΡΙ΄ΟΝ, ου, τό, *any jutting part* of a mountain, whether upwards or forwards; hence,—1. *the peak* of a mountain, ῥίον Οὐλύμποιο, Il. 8, 25, etc.; ῥίον ὀρέων, Od. 9, 191; ῥίον οὔρεον, H. Ap. 139.—2. *a headland, foreland*, Od. 3, 295; whence the pr. names 'Ρίον Μολυκρικόν and 'Ρ. 'Αχαϊκόν at the mouth of the gulf of Corinth, Thuc. 2, 86, like our *North* and *South Foreland*.—3. later, also, *a bay formed by a foreland*, Ael. N. A. 15, 3. [ῐ]

†'Ρίον, τό, Μολυκρικόν, or 'Αντίῤῥιον, Strab. p. 387, and 'Ρίον 'Αχαϊκόν, v. foreg. 2.

†'Ριπαῖα, ὄρη, τά, *the Rhipaean mountains*, a fabled range of mountains on the northern edge of the earth, Dion. P. 315: 'Ριπαῖον ὄρος, Callim. Fr. 215: also, 'Ρῖπαι, Arist. Meteor. 1, 13.

'Ριπάς, άδος, ἡ,=ῥιπή, very dub.

'Ριπαύλης, ου, ὁ, v. ῥαπαταύλης.

'Ρῑπή, ῆς, ἡ, (ῥίπτω) *the swing* or *force with which any thing is thrown*; and, also, *the motion of the thing so thrown, rushing motion, rush*, ῥ. αἰγανέης, *the throw* or *flight* of a javelin, Il. 16, 589; λᾶος, of a stone, Il. 12, 462, Od. 8, 192; so, πέτριναι ῥ., Eur. Hel. 1123; ῥ. Βορέαο, *the sweep* or *rush* of the N. wind, Il. 15, 171; later, ῥιπαὶ κυμάτων ἀνέμων τε, Pind. P. 4, 346, cf. Fr. 58, 6; ῥ. ἀνέμων, Pind. P. 9, 84, Soph. Ant. 137; ῥιπή alone, *a storm*, Aesch. Pr. 1089: so, ῥ. πυρός, *the rush* of fire, Il. 21, 12; ῥ. ἀνδρός, Il. 8, 355; ἀθανάτων, Hes. Th. 681, 849; ὑπὸ ῥιπῆς 'Αφροδίτης, of love, Opp. H. 4, 141:—and so, of *a rushing sound*, ῥ. πτερύγων, Aesch. Pr. 126; hence also of *the buzz* of a gnat's wings, Id. Ag. 893; of the lyre's *quivering notes*, Pind. P. 1, 18:—then of *quivering, twinkling light*, ῥιπαὶ ἄστρων, Soph. El. 106, cf. O. C. 1248; and so, ῥ. ποδῶν, like μαρμαρυγή, Eur. I. T. 885:—lastly, of *a strong smell*, ῥ. οἴνου, Pind. Fr. 147.—Cf. βολή, ὁρμή, φορά, ῥύμη and Lat. *impetus*.—II. *the wing as an instrument of swift motion*, Ap. Rh. 2, 935.—Poet. word.

†'Ρίπη, ης, ἡ, *Rhipe*, a city of Arcadia near Stratia, Il. 2, 606.

'Ρῑπίδιον, ου, τό, dim. from ῥιπίς, *a small bellows.*

'Ρῑπίζω, f. -ίσω, (ῥιπίς) *to blow up, fan* the flame, Lat. *conflare*, πολέμου ἔριν, Fr. Hom. 26; ἀνεγείρει καὶ ῥιπίζει, Ar. Ran. 360:—pass., τεμάχη ῥιπίζεται, the fish *is fanned to boiling-point*, Id. Eccl. 842.—2. *to fan* a person, Plut. Anton. 26.

'Ρῑπίς, ῖδος, ἡ, (ῥιπή) *a fan for raising the fire*, Ar. Ach. 669, 888; ῥ. πτερίνα, Anth. P. 6, 306.—II. *a lady's fan*, Dion. H. 7, 9, Anth. P. 6, 290.—III.=ῥιψ. [Acc. to Draco p. 23, 15, etc., -ῐς in common Greek and Ion., ῑς in Att., v. Ar. ll. c.; in Anth., ll. c., both occur, Jac. A. P. p. 204.]

'Ρίπῐσις, ἡ, (ῥῑπίζω) *a blowing with a bellows* or *fan*, Theophr.

'Ρίπισμα, ατος, τό, (ῥῑπίζω) *that which is fanned* or *blown up with bellows*. II.=foreg., Anth. P. 5, 294.

'Ρῑπισμός, οῦ, ὁ,=ῥίπισις.

'Ρῑπιστήριος, α, ον, (ῥιπίζω) *fit for fanning*: τὸ ῥ.,=ῥιπίς.

'Ρῑπιστός, ή, όν, (ῥιπίζω) *fanned, blown with the bellows.*

'Ρῖπος, not ῥίπος, εος, τό, like ῥίψ, *a mat* or *wicker-hurdle*, Hdt. 2, 96: also ῥῖπος, ὁ, Diosc.

'Ριπτάζω, f. -άσω, frequentative from ῥίπτω, *to throw to and fro, throw* or *toss about*, Lat. *jactare*, ῥίπταζε θεοὺς κατὰ δῶμα, Il. 14, 257; ὀφρύσι ῥιπτάζειν, *to move* the eyebrows *up and down*, H. Merc. 279:—pass., *to toss one's self about, keep tossing*, esp. in bed, Hipp.; so, ἀγρυπνίαις πολλαῖσιν ἐῤῥιπτασμένον, Ar. Lys. 27; τῇ γνώμῃ πολλὰ ῥιπτασθεὶς ἐπ' ἀμφότερα, Plut. Cicer. 37:—Hipp. also has ῥ. ἑωϋτόν, and ῥιπτάζειν, intr., in same signf., cf. Foës. Oecon. [ῐ]

'Ρίπτασκον, Ep. impf. of ῥίπτω, Hom., and Hes.

'Ριπτασμός, οῦ, ὁ, (ῥιπτάζω) *throwing* or *tossing about*, τῶν μελέων, Hipp.: absol., *a tossing about*, esp. in bed, Id., Plut. 2, 455 B:—metaph., *uneasiness, anxiety.*

'Ριπταστικός, ή, όν, *tossing to and fro*, M. Anton. 1, 16.

'Ριπτέω, ῶ, used only in pres. and impf., a collat. form of ῥίπτω, to which it is related as Lat. *jactare* to *jacere*, conseq. with the collat. notion of repeated action, first in Hdt. 4, 94, 188, then in Att. poetry and prose: Elmsl. (Heracl. 150) indeed wholly rejects it in Trag.:—in the forms they use, the difference is generally one of accent, (ῥίπτειν or ῥιπτεῖν), so that the sense must determine the question, v. Dind. Soph. Ant. 131, Tr. 780, Aj. 239; but ῥιπτοῦντες is the reading of the MSS. in Eur. l. c.; ῥιπτεῖτε, Ar. Eccl. 507; ῥιπτούμενος, Plat. Tim. 80 A.

'Ριπτός, ή, όν, verb. adj. from ῥίπτω, *thrown, cast, hurled*, ῥ. μόρος, death *by throwing down* (a precipice), Soph. Tr. 357.

'Ρίπτω, strengthd. from Root ΡΙΠ- which appears in ῥιπή, ῥιφῆναι, etc.: f. ῥίψω: aor. ἔῤῥιψα, also 3 sing. aor. 2 ἔῤῥιφε, in Opp. C. 4, 350: aor. pass. ἐῤῥίφην [ῐ], less freq. ἐῤῥίφθην, Pors. Hec. 339: Ep. impf. ῥίπτασκον, ες, ε, Il. 15, 23, Od. 11, 591, and Hes.: a redupl. pf. pass. ῥερῖφθαι in Pind. Fr. 281. Hom. only uses Ep. impf., fut., and aor. act.—A later collat. form with modified signf. is ῥιπτέω, q. v.: see also the frequentat. ῥιπτάζω.

To throw, cast, hurl. δίσκον, σφαῖραν, Il. 23, 842, Od. 6, 115; ἤ μιν ἑλὼν ῥίψω ἐς Τάρταρον, Il. 8, 13, cf. Aesch. Pr. 1051; ἐς τὸ δυστυχές, Id. Cho. 913; ἐς φλόγα, Soph. Tr. 695; ῥ. χθονί, *to throw* on the ground, Soph. Tr. 790; cf. Eur. I. A. 39:—*to cast* a net, ἔῤῥιπται ὁ βόλος, the cast *has been made*, Orac. ap. Hdt. 1, 62:—ῥ. τί τινος, like κατά τινος, *to throw* it *at* one, Eur. Bacch. 1097 (ubi v. Elmsl.), Cycl. 51:—also, ῥ. τινὰ κατὰ πέτρας, *to throw* him *against* a rock, Id. I. T. 1430: but, κατὰ κρημνῶν ῥιφθέντες, *thrown down* from..., Plat. Legg. 944 A.—2. *to throw about*, like ῥιπτάζω, πλοκάμους, Eur. I. A. 758, Bacch. 150.—3. *to cast out* of the house or land, Soph. O. T. 719, Phil. 265, etc.; μὴ ῥιφθῶ κυσὶν πρόβλητος, Aj. 830,—4. *to throw off* or *away*, of arms, clothes, Eur. El. 820, Plat. Rep. 474 A; esp., ῥ. ἀσπίδα, Lys. 117, 1, etc.; cf. ῥίψασπις.—5. ῥ. λόγους, *to cast* them *forth, let drop*, Aesch. Pr. 312, Eur. Alc. 680:—but, also, *to throw* them away, *waste* them, Aesch. Ag. 1068, cf. Eur. Med. 1404.—6. ῥ. κίνδυνον, metaph. from the dice, (as we say) *to make a bold throw, make a venture* or *hazard, run a risk*, Valck. Hdt. 7, 50; v. ἀναῤῥίπτω, II, Elmsl. Heracl. 150.—7. intr. (sub. ἑαυτόν), *to throw* or *cast one's self*, i. e. *to fall*, Theogn. 176; *to dash one's self*, ἐς τάφρον, Monk Alc. 922, cf. Meineke Menand. p. 105:—the pass. is also used in this signf. (Akin to ἐρείπω.)

'ΡΙ΄Σ, ἡ, gen. ῥῑνός, acc. ῥῖνα, plur. ῥῖνες, Ion. gen. pl. ῥινέων, Hipp.:—*the nose*, both of men and beasts, Od. 4, 445, Hdt. 3, 154, and Att.—2. in plur., *the nostrils*, Lat. *nares*, Il. 14, 467, Od. 5, 456, etc., Hes. Sc. 267, and Att.:—post-Hom. also μυκτῆρες.—cf. γρυπός, σιμός.—II. metaph., *the power of tracking by scent.* A later form is ῥίν, cf. Lob. Paral. 196. [ῑ, except in late versifiers, Jac. Anth. P. p. 729.]

'Ρίσκος, ου, ὁ, *a coffer, chest*, Lat. *riscus*, Antiph. Κυβευτ. 1.

'Ρῐφή, ῆς, ἡ, (ῥίπτω)=ῥίμμα and ῥίψις, Lyc. 235, 1326.

'Ρίψ, ἡ, (later also ὁ, Lob. Paral. 114), gen. ῥῑπός:—*plaited work* of osiers or rushes, *wicker-work*, Od. 5, 256:—hence, *a mat*, Lat. *crates*, ῥιψὶ καταστεγάζειν, Hdt. 4, 71:—proverb., θεοῦ θέλοντος κἂν ἐπὶ ῥιπὸς πλέοις, ap. Plut. 2, 405 B, cf. Ar. Ran. 699, Luc. Hermot. 28,—said to be taken from boys' learning to swim with a bundle of rushes.—Later collat. forms are ὁ ῥῖπος and τὸ ῥῖπος. (Prob. akin to ῥίπτω, as δόναξ to δονέω. Hence γρῖπος, γρῖφος and Lat. *scirpus*, perh. also *ripa*: ῥώψ is akin. [ῑ]

'Ρίψασπις, ιδος, ὁ, ἡ, (ῥίπτω, ἀσπίς) *throwing away his shield in battle, a recreant*, Ar. Nub. 353, Pac. 1186, Plat Legg. 944 B.

'Ριψαυχενέω, ῶ, *to throw the neck up*, esp. of horses: from

'Ριψαύχην, ενος, ὁ, ἡ, (ῥίπτω, αὐχήν) *throwing the neck up, tossing the head*, esp. of horses; also of haughty persons, Pind. Fr. 224; cf. ὑψαύχην, ἐριαύχην.

'Ρῖψις, (not ῥίψις), εως, ἡ, (ῥίπτω) *a throwing, hurling*, Plat. Legg. 813 D.—2. *a throwing down* from a height, Id. Rep. 378 D.—3. *a throwing about*, ῥίψεις ὀμμάτων, Plut. Sull. 35.

'Ριψοκινδῡνέω, ῶ, *to run risks, be fool-hardy*, Dio C: from

'Ριψοκίνδῡνος, ον, (ῥίπτω, κίνδυνος) *running needless risks: a fool hardy person*, Lat. *vir projectae audaciae*, Xen. Mem. 1, 3, 9; cf. ἀναῤῥίπτειν II. Adv. -νως.

'Ριψολογέω, ῶ, (ῥίπτω, λόγος) *to bandy words*, Polyb. 12, 9, 5, etc.

'Ρίψοπλος, ον, (ῥίπτω, ὅπλον) *throwing away his arms*, hence, ἄτη ῥ., i. e. a panic flight, Aesch. Theb. 315.

'Ριψοφθαλμία, ας, ἡ, (ὀφθαλμός) *a casting about the eyes, leering.*

'Ρόα, ἡ,=ῥοιά, *a pomegranate*, Ar Fr. 506, Plat.: cf. σίδη.

'Ροά, ἡ, Dor. for ῥοή, *a stream*, Pind.

'Ροάς, άδος, ἡ, (ῥέω) *a flowing, running*, a disease of vines, Lat. *roratio*, Plin.: cf. ῥοιάς.

'Ροβδέω,=ῥοιβδέω, Hesych.

†'Ροβοάμ, ὁ, (Hebr. in Greek form 'Ροβόαμος, ου) *Roboam* or *Rehabeam*, a son of Solomon, king of Judah, N. T.

'Ρογκιάω,=ῥέγκω, ῥέγχω, Epich p. 111.

Ρόγκος, ὁ,=ῥόγχος.

Ῥογμός, ὁ,=foreg., Foës. Oecon. Hipp.

Ῥόγος, ου, ὁ, in Sicily and Magna Graecia, *a stack* or *rick* put up in the field; hence, generally, *a barn, storehouse*, Epich. p. 10. (Cf. Lat. *rogus*.)

Ῥογχάζω,=ῥέγχω, Hesych.

Ῥόγχος, ου, ὁ, (ῥέγχω) like ῥέγχος, *a snoring*, Lat. *ronchus*.

Ῥοδᾰλός, ή, όν,=ῥόδινος, Opp. C. 1, 501.

Ῥόδαμνος, ὁ,=ῥάδαμνος and ὀρόδαμνος.

Ῥοδάνη, ης, ἡ, (ῥοδανός) *the spun thread, woof* or *weft*, Batr. 183; acc. to Hesych.,=κρόκη: cf. Schneid. Orph. Arg. 509. [ᾰ] Hence

Ῥοδᾰνίζω, *to twist threads, spin*.

Ῥοδᾰνός, ή, όν, *waving, flickering*, παρὰ ῥοδανὸν δονακῆα, Il. 18, 576 (al. ῥαδαλόν, ῥαδανόν, ῥαδινόν, etc.): but ῥοδανόν is recognized by Aristarch., v. Spitzn. ad l., and correctly derived from κραδάω, κραδαίνω; cf. ῥαδινός.

Ῥοδᾰνός, ή, όν,=ῥόδινος, dub.

†Ῥόδανος, ου, ὁ, *the Rhodanus*, now *Rhone*, in Gallia, Ap. Rh. 4, 627; Strab. p. 183.

Ῥόδαξ, ᾰκος, ἡ, dim. from ῥόδον, *a dwarf-rose*.

†Ῥοδάσπης, ου, ὁ, *Rhodaspes*, a son of Phraates, Strab. p. 748.

Ῥοδέα, ἡ, contr. ῥοδῆ, *a rose-bush*: cf. ῥόδον fin.

Ῥοδεία, ας, ἡ, (ῥόδον) *a rose-wreath*, dub.

†Ῥόδεια, ας, ἡ, *Rhodēa*, daughter of Oceanus and Tethys, a companion of Proserpina, H. Hom. Cer. 451; Hes. Th. 351, ubi v. l. Ῥοδία.

Ῥόδειος, ον, and

Ῥόδεος, α, ον, (ῥόδον) *of roses*, ἄνθεα, πέταλα, Ibyc. 4, Eur. Hel. 245; ἄνθη, Id. Med. 841; λίπος, Nic. Al. 155.

Ῥοδεών, ῶνος, ὁ, *a rose-bed, rosary*, also ῥοδών.

Ῥοδῆ, ἡ, contr. for ῥοδέα, *a rose-tree, rose-bush*, Archil. 37.

†Ῥόδη, ης, ἡ, *Rhode*, daughter of Neptune and Amphitrite, Apollod. 1, 4, 4.—2. daughter of Danaüs, Id. 2, 1, 5.—Others in Anth.; N. T.; etc.—II. a city of Hispania, Strab. p. 160.

†Ῥοδία, ας, ἡ,=Ῥόδεια.—II. *the Rhodian territory*, as well the islands as the territory on the Carian coast, Strab.

Ῥοδιακός, ή, όν, *of Rhodes*: τὸ Ῥ.,=sq., Epigen. Ἡρωΐν. 2.

Ῥοδιάς, άδος, ἡ, *a kind of cup made at Rhodes*, Diphil. αἰρ. 1.

Ῥοδίζω, f. -ίσω, (ῥόδον) *to look* or *smell like the rose*, Ath. 677 E.—II. trans. *to tinge of a rose colour*, Theophr.

Ῥόδῐνος, η, ον, (ῥόδον) *made of roses*, Anacr. 95.

Ῥόδιος, α, ον,=foreg., Diosc.

Ῥόδιος, α, ον, (Ῥόδος) *Rhodian, of* or *from Rhodes*, Il. 2. 654.—II. Ῥοδία τέχνη, the art of *painting*, Mehlhorn Anacr. 15, 3, cf. p. 248.

†Ῥόδιος, ου, ὁ, *the Rhodius*, a river of Troas, Il. 12, 20.—II. as masc. pr. n., Diog. L.; etc.

†Ῥοδίππη, ης, ἡ, *Rhodippe*, fem. pr. n., Ar. Lys. 370.

Ῥοδίς, ίδος, ἡ, *an unguent* or *powder made from roses*, Diosc.

Ῥοδίτης, ὁ, (ῥόδον) οἶνος, wine *flavoured with roses*, Diosc. 5, 35.—2. ῥοδ., *a gem*, Plin.

†Ῥοδογούνη, ης, ἡ, *Rhodogūne*, mother of Xerxes.—2. daughter of Artaxerxes, Plut. Artax.—3. wife of Demetrius Nicanor, App.

Ῥοδοδάκτῠλος, ον, (ῥόδον, δάκτυλος) *rosy-fingered*, always as epith. of Ἠώς, Morn, Hom., and Hes.; Κύπρις, Coluth. 98.

Ῥοδοδάφνη, ης, ἡ, (ῥόδον, δάφνη) *the rose-laurel*, i. e. either *the oleander* or *the rhododendron*, Luc., and Plin.; elsewh. νήριον.

Ῥοδόδενδρον, ου, τό,=foreg., Plin.

Ῥοδοειδής, ές, (ῥόδον, εἶδος) *rose-like, rosy*, Musae. 114, Anth. P. 15, 40.

Ῥοδόεις, εσσα, εν, (ῥόδον) *of roses*, ἔλαιον, Il. 23, 186; ἄνθεα, Eur. I. A. 1298; χάρις, Anth. P. 5, 81; etc.

Ῥοδόκισσος, ου, ὁ, *rose-ivy*, Theocr. 5, 131; but prob. it should be written ῥόδα κισσός: cf. Wordsw. ad l.

Ῥοδόκολπος, ον, *rosy-bosomed*.

Ῥοδόμᾱλον, ου, τό, Dor. for ῥοδόμηλον.

Ῥοδόμελι, ιτος, τό, *rose-honey*.

Ῥοδόμηλον, ου, τό, Dor. -μᾶλον, (ῥόδον, μῆλον) *a rose-apple*: hence metaph., *a plump, rosy cheek*, Theocr. 23, 8.—II. *marmalade made of roses and quinces*.

Ῥοδομῐγής, ές, (ῥόδον, μίγνυμι) *mixed with roses*, Clem. Al.

ῬΟ´ΔΟΝ, ου, τό, *the rose*, Lat. *rosa*, first in H. Hom. Cer. 6, Theogn. 537, Hdt. 8, 138:—proverb. of any thing sweet or beautiful, ῥόδα μ' εἴρηκας, Ar. Nub. 910; πάττε πολλοῖς τοῖς ῥόδοις, Ib. 1330.—2. *a garden of roses, rosary*, Coluth. 348.—II. part of *the pudenda muliebria*, Pherecr. Metall. 1, 29.—A dat. ῥοδέεσσι, as if from τὸ ῥόδος, occurs Ap. Rh. 3, 1020; al. ῥοδέῃσι. (Perh. akin to ἐ-ρυθ-ρός, Germ. *roth*, our *red, ruddy*.)

Ῥοδόπεπλος, ον, (ῥόδον, πέπλος) *with roseate veil* or *robe*, Q. Sm. 3, 608.

†Ῥοδόπη, ης, ἡ, *Rhodŏpe*, an ocean nymph, companion of Proserpina, H. Hom. Cer. 422.—2. daughter of the river-god Strymon, wife of Haemus king of Thrace, Luc. Salt. 51.—Others in Luc.; etc.—II. a lofty mountain range in Thrace, Hdt. 4, 49; Thuc. 2, 96; Theocr. 7, 77.

Ῥοδόπηχυς, Dor. -πᾶχυς, υ, gen. υος, (ῥόδον, πῆχυς) *rosy-armed*, H. Hom. 31, 6, Hes. Th. 247, 251, Sappho 22, Theocr. 2, 148, etc.

Ῥοδόπνοος, ον, (ῥόδον, πνέω) *breathing of roses*, Anth.

Ῥοδόπῡγος, ον, (ῥόδον, πυγή) *rosy-rumped*, Anth. P. 5, 55.

Ῥοδοπώλης, ου, ὁ, (πωλέω) *a rose-seller*.

Ῥόδος, ου, ἡ, the isle of *Rhodes*, †on the coast of Caria, earlier called Ophiusa, Stadia, and Telchinis, Il. 2, 655; Strab. p. 653.—2. the capital of the island, having two harbours, Strab. l. c.

Ῥοδόσταγμα, τό, and ῥοδόστακτον, τό, (ῥόδον, στάζω) *extract of roses prepared with honey*, like ῥοδόμελι.

Ῥοδόσφῠρος, ον, (ῥόδον, σφυρόν) *rosy-ankled*, Q. Sm. 1, 138, Anth.

†Ῥοδουντία, ας, ἡ, *Rhoduntia*, a strong place in Thessaly near Thermopylae, Strab. p. 428.

Ῥοδοφόρος, ον, (φέρω) *bearing roses*.

†Ῥοδοχάρης, ους, ὁ, *Rhodochăres*, masc. pr. n., Luc. Catapl. 17.

Ῥοδόχροος, ον, contr. -χρους, ουν, (ῥόδον, χρόα) *rose-coloured*, Opp. H. 1, 130, Anacreont. 57, 3, etc.

Ῥοδόχρως, ωτος, ὁ, ἡ,=foreg., Theocr. 18, 31.

Ῥοδών, ῶνος,=ῥοδεών, Anth. P. 5, 36 (e conj. Jac.).

†Ῥόδων, ωνος, ὁ, *Rhodon*, masc. pr n., Anth.

Ῥοδωνία, ας, ἡ, (ῥόδον) *a bed, garden of roses, rosary*, Dem. 1251, 27: *a rose-bush*, Theophr., Ael. N. A. 14, 24, cf. ἰωνία.—II. *a vine with gold-coloured grapes*.—III.=ῥοδοδάφνη.—IV. *a dish prepared with roses*, Ath. 406 A; like ῥοδόμηλον.—V. *pudenda muliebria*, Cratin. Nem. 5.—Usu. written ῥοδωνία, but v. Lob. Paral. 317.

†Ῥοδῶπις, ιος, ἡ, *Rhodōpis*, a courtesan who became queen of Psammitichus of Aegypt, Ael. V. H. 13, 33.—2. another, who lived in Aegypt in the time of Amasis, Hdt. 2, 134.—Cf. Ath. 596 B; Strab. p. 808.

Ῥοδῶπις, ιδος, pecul. poet. fem. from sq., Nonn.

Ῥοδωπός, όν, (ὤψ) *rosy-faced*, Diosc.

Ῥοδωτός, ή, όν, as if from ῥοδόω, *prepared with roses*: τὸ ῥ., *rose-wine, rose-water*, etc., Lat. *rosatum*.

Ῥοείδιον, ου, τό, dim. from ῥόος, *a conduit* or *channel*, Inscr.

†Ῥοείτης, ου, ὁ, the river earlier called *Rhesus* in Troas, Strab. p. 602.

Ῥοή, ῆς, ἡ, Dor. ῥοά, (ῥέω) *a river, stream, flood*, freq. in Hom., always in plur., and usu. with a gen. added, ἐπ' Ὠκεανοῖο ῥοάων, Il. 3, 5; Μαιάνδρου τε ῥοάς, Il. 2. 869; ποτάμοιο, ὕδατος, etc.; so also in Hes., and Trag.: ἀμπέλου ῥοή or ῥοαί, *the juice* of the grape, Eur. Bacch. 281, Cycl. 123:—metaph., *the stream* of song or poesy, ῥοαὶ Μοισᾶν, ἐπέων, Pind. N. 7, 17, I. 7 (6), 26; also, ῥοαί, *streams of events, the tide of affairs*, Pind. O. 2, 62, cf. N. 11, 61.—2. *a flowing, flux*, as a philosoph. term, Plat. Theaet. 152 E, etc., v. Crat. 402 A; cf. ῥέω 5. Cf. ῥόος.

Ῥοητόκος, ον, (τίκτω) *producing streams*.

Ῥοθέω, ῶ, (ῥόθος) *to make a rushing noise, to dash*, esp. of waves and the stroke of oars: also of fire, ἐν ῥοθοῦντι κριβάνῳ, Aesch. Fr. 309.—2 of any confused noise, as, ῥοθεῖν τινι, *to murmur* at one, Soph. Ant. 290; λόγοι ἐρρόθουν, *there was a noise of* angry words, Ib. 259.

Ῥοθιάζω, f. -άσω, strengthd. form of foreg., *to ply the dashing oar*, Cratin. Incert. 8, Hermipp. Stratiot. 5: also of the oars, *to dash*, Ar. Fr. 60.—2. of pigs eating, *to make a guttling noise*, Ar. Ach. 807.

Ῥοθιάς, άδος, ἡ, pecul. poet. fem. of ῥόθιος, *roaring, dashing*, κώπη, Aesch. Pers. 396.

Ῥόθιον, ου, τό, v. ῥόθιος II.

Ῥόθιος, ον, also, α, ον, Eur. I. T. 1133: (ῥόθος):—*rushing, roaring, dashing*, esp. like waves, κῦμα ῥόθιον, Od. 5, 412; so of oars, ῥ. πλάται, κῶπαι, Eur. l. c., and 407.—2. of pigs, *guttling*, Numen. ap. Ath. 327 A.—II. τὸ ῥ., as subst., *a wave dashing on the beach, a breaker, wave*, esp. in plur., Soph. Phil. 689, Eur. Cycl. 17, etc.: and in sing., *surf, surge*, Aesch. Pr. 1048, Thuc. 4, 10:—γλυκερᾰ ῥ., of wine, Anth. P. 11, 64.—2. *a loud shout*, esp. of applause, ῥ. αἴρεσθαί τινι, Ar. Eq. 546:—generally, *a tumult, riot*, Eur. Andr. 1096, cf. Aesch. Theb. 362.

Ῥοθιότης, ητος, ἡ, *noisiness, violence*.

Ῥοθοπῡγίζω, v. ῥαθαπυγίζω.

ῬΟ´ΘΟΣ, ου, ὁ, *a rushing noise, roar* or *dash of waves*, esp., *the rushing of a stream, the dash of oars*, ἐξ ἑνὸς ῥόθου, with one *stroke*, i. e. all at once, Aesch. Pers. 462; cf. κέλευσμα.—2. of any confused inarticulate sound ῥόθος Περσίδος γλώσσης, *the noise* of the Persian (i. e. barbarian) tongue, Aesch. Pers. 406.—3. *of any rushing motion*, τῆς δὲ Δίκης ῥόθος ἑλκομένης ᾗ κ' ἄνδρες ἄγωσι δωροφάγοι, *a resistless course* is that of Justice, though she be dragged whithersoever bribed judges lead her, Hes. Op. 222; πτερύγων ῥόθος, Opp. H. 5, 17.—II. *a steep, rocky path*, Nic. Th. 672: αἰγὸς ῥόθος, a goat's *course* or *track*, Nic. l. c. (Onomatop., like ῥοῖβδος, ῥόφος, etc.)

Ῥοιά, ᾶς, ἡ, Ion. ῥοιή, *a pomegranate-tree*, Od. 7, 115; 11, 589.—II. the fruit, *a pomegranate*, H. Cer. 373, 412, Hdt. 4, 143, Ar. Vesp. 1268; also, ῥόα.

Ῥοία, ἡ, (ῥέω) *a horse-pond, horse-pool*, Hesych.: hence ῥοίζω.

Ῥοίαξ, ακος, ὁ,=ῥοιά, very dub.

Ῥοιάς, άδος, ἡ,=ῥοάς, v. l. for ῥυάς, which is better.

Ῥοιβδέω, ῶ, f. -ήσω, (ῥοῖβδος) like ῥοφέω, *to swallow with a noise, to suck down*, of Charybdis, Od. 12, 106:—in Aesch. Eum. 404 Minerva comes, ῥοιβδοῦσα κόλπον αἰγίδος, *letting* her bellying aegis *rustle* (as she flies). Cf. ἀναρ-, ἀπορ-, ἐπιρ-ροιβδέω.

Ῥοιβδηδόν, adv., = ῥοιζηδόν, Q. Sm. 5, 381.

Ῥοίβδησις, εως, ἡ, (ῥοιβδέω) *a whistling, piping*, βουκόλων, Eur. I. A. 1086.

Ῥοῖβδος, ου, ὁ, *any rushing* noise or motion, e. g. *the whirring* of wings, Soph. Ant. 1004; *the rushing* of the wind, ἀνέμου ῥ. καὶ ῥύμη, Ar. Nub. 407. (The usage of ῥοῖβδος. ῥοιβδέω, agrees with that of ῥοῖζος, ῥοιζέω, cf. ἀπορροιβδέω, ἐπιρροιβδέω: though in Hom. the verb ῥοιβδέω is used=ῥοφέω; cf. ἀναρροιβδέω.)

Ῥοιβδώδης, ες, (εἶδος)=ῥοιζώδης.

Ῥοιδάριον or ῥοϊδάριον, τό,=sq.

Ῥοίδιον or ῥοΐδιον, ου, τό, dim. from ῥοιά, ῥόα, *a small pomegranate*, Menand. p. 55: the form ῥοΐδιον was held to be better Att., Lob. Phryn. 87, Pors. Hec. p. li.

Ῥοίζασκε, Ep. impf. of ῥοιζέω, Hes. Th. 835.

Ῥοιζέω, ῶ, f. -ήσω, (ῥοῖζος) *to whistle*, Lat. *stridere*, Il. 10, 502; of a snake, *to hiss*, Hes. Th. 835 (in Ep. impf. with aor. signf. ῥοίζασκε), Ap. Rh. 4, 129, etc.; of birds, *to rush* or *whirr through the air*, Luc. Amor. 22:—so in pass., Anth. Hence

Ῥοιζηδά, adv., *with rushing sound* or *motion*, Nic. Al. 182, 498: so, ῥοιζηδόν, Id. Th. 556, Lyc. 66.

Ῥοιζήεις, εσσα, εν, (ῥοιζέω) *whizzing, rushing*, Nonn.

Ῥοίζημα, ατος, τό, (ῥοιζέω) *a rushing, whirring noise* or *motion*, as of birds, Ar. Av. 1182, cf. Luc. Musc. Enc. 2; στεροπᾶς, Id. Jup. Trag. 1.

Ῥοιζήτωρ, ορος, ὁ, ἡ, (ῥοιζέω) *one who moves with a rushing sound*, Orph. H. 5, 5.

Ῥοιζόθεμις, ιδος, ἡ, (ῥοιζέω, θέμις) *a noisy dispute*, Cic. Att. 14, 10, 3.

Ῥοῖζος, ου, ὁ, Ion. ἡ, *the whistling* or *whizzing* of an arrow, Il. 16, 361, Opp. H. 2, 352:—any *whistling* or *piping sound*, as of a shepherd, πολλῇ ῥοίζῳ, Od. 9, 315; ῥ. πνευμάτων, Plut. 2, 18 B: cf. ῥοῖβδος, ῥόθος.—II. *rushing motion, a rush, swing*, like ῥύμη, Plut. Marcell. 15, Demetr. 21.

Ῥοίζω, (ῥοή, ῥοία) ἵππον, *to water a horse, to ride him in a pond*: also as dep., Strab., but cf. Lob. Phryn. 616.

Ῥοιζώδης, ες, (ῥοῖζος, εἶδος) *like a rushing noise*: τὸ ῥοιζῶδες, *a rapid, whizzing motion*, Plut. 2, 923 C.

Ῥοιζωτήρ, ῆρος, ὁ,=ῥοιζήτωρ, dub. in Orph. H. 7, 6.

Ῥοιή, ἡ, Ion. for ῥοιά, Hdt.

Ῥοικοειδής, ές, (ῥοῖκος, εἶδος) *curved* or *crooked-looking*, Galen

Ῥοικός, ή, όν, like ῥαιβός, *crooked*, κορύνη, Theocr. 7, 18: περὶ κνήμας ῥοικός, *bow*-legged, Archil. 52, Bergk; v. l. ῥαιβός (q. v.).

Ῥοϊκός, ή, όν, (ῥέω. ῥόος) *flowing, fluid*: and of solids, *soft, flabby*, opp. to firm, σώματα, Hipp.—II. *suffering from a flux* or *diarrhoea*.

†Ῥοῖκος, ου, ὁ, *Rhoecus*, a centaur, Call. Dian. 221.—2. a celebrated artist and architect of Samos, Hdt. 3, 60.

Ῥοικώδης, ες,=ῥοικοειδής.

†Ῥοῖος, ου, ὁ, *Rhoeus*, a general of the Phocians, Paus. 10, 1, 8.

†Ῥοισάκης, ὁ, *Rhoesaces*, Persian masc. pr. n., Arr. An. 1, 15, 7.

Ῥοΐσκος, ου, ὁ, dim. from ῥόα, *a small pomegranate*: also, *a knob* or *tassel shaped like a pomegranate*, LXX.

Ῥοΐσκος, ὁ, dim. from ῥού, *a rivulet, brook*.

Ῥοισμός, οῦ, ὁ, (ῥοίζω) *a swimming*.

†Ῥοιτάκης, ὁ, *the Rhoetaces*, a river falling into the Cyrus in Albania, Strab. p. 500.

†Ῥοιτειάς, άδος, ἡ, fem. adj., *Rhoetean*, Ap. Rh.

†Ῥοίτειον, ου, τό, *Rhoetēum*, a city and promontory of Troas on the Hellespont, containing the tomb of Ajax, Hdt. 7, 43.

†Ῥοιτηΐς, ΐδος, ἡ,=Ῥοιτειάς, ἀκταί, Anth. P. 7, 146.

Ῥοΐτης, οἶνος, ὁ, *pomegranate-wine*, Diosc. 5, 34.

†Ῥοιτιεύς, έως, ὁ, *a Rhoetēan*, of Ῥ., Strab. p. 595.

Ῥομβέω, ῶ, (ῥόμβος) *to make to spin like a top: to whirl, hurl*.

Ῥομβηδόν, adv., *like a top*, Manetho.

Ῥομβητής, οῦ, ὁ, (ῥομβέω) *one that spins like a top*, Orph. H. 30, 2.

Ῥομβητός, ή, όν, (ῥομβέω) *spun round like a top, whirled about*, ῥομβητοὺς ἰονέων πλοκάμους, Anth. P. 6, 219, cf. 218.

†Ῥομβίτης, ου, ὁ, κόλπος, *Rhombites sinus*, a gulf in the Palus Maeotis, ὁ μέγας καλούμενος, and another near it, ὁ ἐλάσσων Ῥ., Strab. p. 493.

Ῥομβοειδής, ές, (ῥόμβος, εἶδος) *rhombus-shaped, rhomboidal*, Hipp.: ῥ. σχῆμα, *a rhomboid*. i. e. a four-sided figure with only the *opposite* sides and angles equal. Galen.:—τὸ ῥ., a place at Megara, Plut. Thes. 27.

Ῥόμβος, ου, ὁ, Att. ῥύμβος, Meineke Com. Fr. 2. p. 452 (ῥέμβω):—*any thing that may be spun* or *turned round*:—I. *a top*, also στρόμβος, βέμβιξ, Lat. *turbo*, ῥόμβων ἔνοσις. Eur. Hel. 1362, ubi v. Musgr. (ap. Dind.); cf. Schol. Ap. Rh. 1, 1139.—2. *a magic wheel*, used by witches and sorcerers to aid their spells, in Propert., *rhombi rota*, Eupol. Bapt. 15, Theocr. 2, 30; cf. Horat. Epod. 17, 7, v. sub ἴυγξ.—3. a kind of *tambourine*, like ῥόπτρον II, Ar. Fr. 288, Ap. Rh. l. c.—II. *a spinning, whirling motion*, as of a top, wheel, etc., hence, ἱέντα ῥόμβον ἀκόντων, shooting forth whirling darts, Pind. O. 13, 134; ῥ. αἰετοῦ, the eagle's *swoop*, Id. I. 4, 81 (3, 65); ῥ. κυμβάλων, Id. Fr. 48.

B. *a rhomb*, i. e. a four-sided figure with *all* the sides, but only the *opposite* angles, equal, Euclid.—II. a species of fish, of which *the turbot* is one variety, so called from its rhomb-like shape, Nausicr. ap. Ath. 330 B; yet this, though a *Greek* word, seems to have been an *Italian* name, ψῆττα being the Greek, v. Mein. Nausicr. Naucl. 2.—2. *a surgeon's bandage*, also called from its shape, Hipp.

Ῥομβώδης, ες,=ῥομβοειδής: metaph., τὸ ῥομβῶδες, *the giddy whirl* of drunkenness, Plut. 2, 715 C.

Ῥομβωτός, ή, όν, as if from ῥομβόω, *made in the shape of a rhombus*.—II.=ῥομβητός, dub.

Ῥόμμα, ατος, τό, (ῥοφέω)=ῥόφημα, Hipp.

Ῥόμοξ and ῥόμος, ὁ, *a wood-worm*, Lat. *teredo, termes*.

Ῥομφαία, ας, ἡ, *a large sword*, used by the Thracians, ὀρθὰς ῥομφαίας βαρυσιδήρους ἀπὸ τῶν δεξιῶν ὤμων ἐπισείοντες, Plut. Aemil. 18:—generally, *a sword*, N. T.

Ῥομφάνω,=ῥοφάνω, Hipp.

Ῥομφεύς, έως, ὁ, *the waxed thread of shoemakers*, usu. in plur.

Ῥόος, ου, ὁ, Att. contr. ῥοῦς, cf. sub fin. (ῥέω):—like ῥοή, *a stream*, freq. in Hom., but only in sing.; he often adds a gen., as, ῥόος Ἀλφειοῖο, Ὠκεανοῖο, etc., Il. 16, 151; 11, 726; also, κῦμα ῥόοιο, Il. 21, 263; προχέειν ῥόον εἰς ἅλα, Ib. 219: κατὰ ῥόον, down, i. e. with *stream*, Hom., Hdt., etc.; ἀνὰ ῥόον, up stream, against it, Hom.; cf. ἀνά C. I, κατά B. I.—II. *a flux, discharge* of humours, Hipp.; v. Foës. Oecon.—III.=ῥοή 2, Plat. Crat. 411 D.—Later writers have the heterocl. dat. ῥοῖ, like νοῖ from νοῦς, also gen. ῥοος, and acc. ῥόα, Lob Phryn. 454, Paral. 173.

Ῥοπᾰληφορέω, ῶ, (ῥόπαλον, φέρω) *to carry a club*.

Ῥοπᾰλίζω, (ῥόπαλον) *to brandish a club, strike with a club*.

Ῥοπᾰλικός, ή, όν, (ῥόπαλον) *like a club*, i. e. *thicker towards the end*: hence, *versus rhopalicus*, a verse *in which each word is one syllable longer than that before*, as, *rem tibi confeci, doctissime, dulcisonoram*, Serv.

Ῥοπᾰλισμός, οῦ, ὁ, (ῥοπαλίζω) *a striking with a club*.—II. *priapism*, Ar. Lys. 553.

Ῥοπᾰλοειδής, ές, (εἶδος) *like a club*.

Ῥόπᾰλον, ου, τό, (ῥέμβω, ῥέπω) *a club, a stick* or *cudgel* which grows gradually thicker, or which has a butt end, used to cudgel an ass, Il. 11, 559, 561; to walk with, Od. 17, 195: also, *a war-club* or *mace* of brass, Od. 11, 575, Xen. Hell. 7, 5, 20; hence expressly, ῥόπαλα ξύλων, Hdt. 7, 63; of the club of Hercules, Soph. Tr. 512, Ar. Ran. 47, etc.—II. *membrum virile*, Leon. Tar. 26.—III.=ῥόπτρον III, Xen. Hell. 6, 4, 36.

Ῥοπᾰλωτός, ή, όν, as if from ῥοπαλόω, *club-shaped*.

Ῥοπή, ῆς, ἡ, (ῥέπω) *inclination downwards, a sinking* or *falling*, opp. to σοῦς (motion upwards): esp. *the sinking of the scale, fall* or *turn of the scale*, Aesch. Pers. 437 (cf. ἀντισηκόω II): hence,—2. usu. metaph., *the turn of the scale, the critical moment* which is to determine the issue, Lat. *momentum*: ἐν ῥοπῇ κεῖται, Soph. Tr. 82; ἐπὶ ῥοπῆς μιᾶς ἐστι, Thuc. 5, 103, like Lat. *in discrimine est*, 'tis just *balancing on the turning point, in extreme danger*, like ἐπὶ ξυροῦ ἵσταται ἀκμῆς: so, ῥοπῆς ἔχεσθαι, Ar. Vesp. 1235: λεπταῖς ἐπὶ ῥοπαῖσιν ἐμπολὰς μακρὰς ἀεὶ ταλαντεύοντες, Soph. Fr. 499; so, ἐπὶ σμικρᾶς ῥοπῆς, Eur. Hipp. 1163, cf. Plat. Rep. 550 E, etc.; ῥοπὴν λαμβάνειν, παραγίγνεσθαι, Polyb. 1, 20, 7; 6, 52, 9; μεγάλας τὰς ῥοπὰς ποιεῖν, Isocr. 69 C; ῥοπὴ βίου, *the turning, sinking point* of life, i. e. death, Soph. O. C. 1508.—II. *the weight which makes the scale turn;* hence, metaph., *σμικρὰ παλαιὰ σώματ' εὐνάζει ῥοπή*, a slight *weight thrown in* puts an end to them, Soph. O. T. 961; *δύο ῥοπαί*, two *balancing weights*, two *alternatives*, Eur. Hel. 1090: also *weight, influence, ῥοπὴν ἔχειν*, to be of *importance*, Dem. 154, 18; *ῥοπὴν ἔχειν πρός τι*, Arist. Eth. N. 10, 1, 1; *μεγαλὴ γὰρ ῥοπὴ ἡ τύχη παρὰ πάντα πράγματα*, Dem. 24, 14; cf. Polyb. 6, 10, 10. Hence

'Ροπικός, *ή, όν, inclined* or *inclining to, prone, πρός τι.*—II. act., *giving a decision.*

'Ροπτός, *ή, όν*, verb. adj. from *ῥοφέω, to be supped up*, Gal.

'Ροπτρόν, *οῦ, τό*, (*ῥέμβω*)=*ῥόπαλον.*—2. *the wood in a trap* which strikes the mouse, etc., Archil. 100; metaph., Eur. Hipp. 1172, ubi v. Monk.: also, *ὕσπληγξ.*—II. *a musical instrument* of the Corybantes, *a tambourine*, Anth. P. 6, 74; *a kettledrum*, Plut. Crass. 23, also called *ῥόμβος*, Att. *ῥύμβος.*—III. *the knocker on a house-door*, Eur. Ion 1612, Lys. 103, 16; cf. *ῥόπαλον* III.

†'Ρόσκυνος, *ου, ὁ, the Rhoscynus*, a river of Gaul, Polyb. ap. Ath. 332 A.

†'Ρουβήν, *ὁ*, (Hebr., in Greek 'Ρούβηλος, *ου*, Joseph.) *Ruben*, eldest son of Jacob, N. T.

†'Ρουβίκων, *ωνος, ὁ, the Rubicon*, in Italy, Strab.

'Ρούδιον, *τό*, late form for *ῥοίδιον*, Lob. Phryn. 87.

†'Ρούθ, *ἡ*, (Hebr., in Greek 'Ρούδη, *ης*, Joseph.) *Ruth*, fem. pr. n., a Moabitess, LXX.; N. T.

'Ροῦς, *ὁ*, Att. contr. for *ῥόος.*

'Ροῦς, *ὁ* and *ἡ*, gen. *ῥοῦ* and *ῥόος*, Lob. Phryn. 454:—*a small tree*, the bark and fruit of which were used in tanning, prob., *the sumach, rhus cotinus*, Linn., Antiph. Leuc. 1, 2.—II. also, *a spice plant*, Ath.

†'Ροῦς, *οῦ, ὁ, Rhus*, a town of Megaris, later *Παλαιοχωρία*, Plut. Thes. 77.

'Ρουσίζω, *to be reddish*, Geop.

'Ρούσιος, *ον, reddish*, Lat. *russus, russeus*, Diosc., cf. Anth. Plan. 386.

'Ρουσιώδης, *ες*, (*εἶδος*) *of a reddish colour.*

†'Ρουσκίνων, *ωνος, ἡ, Rhuscinon*, a city, and *ὁ*, a river of Gallia Narbonensis, Strab. p. 182: cf. 'Ρόσκυνος.

†'Ρουσπῖνον, *ου, τό, Rhuspinum*, a city of Numidia, Strab. p. 831.

'Ρούσσαιος, *α, ον*,=*ῥούσιος.*

†'Ρουτηνοί, *ῶν, οἱ, the Rhuteni*, a people of Aquitania, Strab. p. 191.

†'Ρουτίλλιᾱνός, *οῦ, ὁ*, the Rom. name *Rutilianus*, Strab.

†'Ρούτουλοι, *ων, οἱ, the Rutuli*, a people of Latium, Strab. p. 228.

†'Ρουφῖνος, *ου, ὁ*, the Rom. name *Rufīnus*, Anth., etc.

†'Ροῦφος, *ου, ὁ, Rufus*, masc. pr. n., N. T.

'Ροφάνω, Hipp., and *ῥοφάω*, f. *-ήσω*, collat. forms of sq.

'Ροφέω, *ῶ*, f. *-ήσω* or *-ήσομαι*, which last alone Elmsl. will allow in Att., and therefore alters Ar. Ach. 278, Eq. 360, Pac. 716,—so too Dind. (*ῥόφος*). *To sup greedily up, gulp down*, Aesch. Eum. 264, Soph. Tr. 1055, Ar. ll. cc.—There are several collat. forms, *ῥοφάω, ῥοφάνω, ῥομφάνω, ῥυφέω, ῥυμφάνω:* hence *ῥόμμα, ῥοπτός.* (Formed onomatop. like *ῥοιβδέω*, Lat. *sorbeo.*) Hence

'Ρόφημα, *ατος, τό, that which is supped up*, esp., a kind of *thick gruel* or *porridge*, Hipp.

'Ροφημάτιον, *ου, τό*, dim. from foreg.

'Ρόφησις, *εως, ἡ*, (*ῥοφέω*) *a supping up*, Arist. Meteor. 4, 3, 14.

'Ροφητικός, *ή, ον*, (*ῥοφέω*) *belonging, given to supping up*, Strab.

'Ροφητός, *ή, όν*, (*ῥοφέω*) *that can be supped up*, Diosc.

'Ρόφος, *ου, ὁ*, = *ῥόφημα*, quoted from Eupol.

'Ρόχᾰνον, *ου, τό, a strickle:* prob. strictly *ῥόγανον*, from *ῥόγος.*

'Ροχθέω, *ῶ*, (*ῥόχθος*) *to roar*, esp., of the sea, *κῦμα ῥοχθεῖ*, Od. 5, 402; 12, 60; *ὑπὸ κύματι πέτραι ῥόχθεον*, Ap. Rh. 4, 925.—Cf. *ὀρεχθέω.*

'Ροχθίζω,=foreg., v. l. Orph. H. 49, 5.

'ΡΟ΄ΧΘΟΣ, *ου, ὁ, a roaring*, esp. of the sea, Nic. Al. 390, Lyc. 402.

'Ροώδης, *ες*, (*ῥόος, εἶδος*) *fluid, liquid, watery*, Arist. H. A. 9, 37, 9: also, *rough, boisterous, θάλασσα*, Thuc. 4, 24, cf. Ael. N. A. 7, 24.—II. in medic., *running, ὀφθαλμοί*, Hipp.: also *soft, flaccid*, Id.:—of persons, *affected with diarrhoea*, cf. Foës. Oecon.; v. *ῥοιάς.* Adv. *-δῶς.*

'Ροών, *ῶνος, ὁ*, (*ῥόα*) *a plantation of pomegranate trees*, LXX.

'Ρῠᾰδικός, *ή, όν*, (*ῥύας*) *like diarrhoea*, Paul. Aeg.

'Ρύαξ, *ᾰκος, ὁ*, (*ῥέω*) *a stream that bursts forth, a mountain stream* or *torrent* swollen by rains, Thuc. 4, 96: esp., *a stream of lava* from a volcano, Heind. Plat. Phaed. 111 E, 113 B; *ῥ. τοῦ πυρός* in Thuc. 3, 116: also, *a volcano* itself, Theophr.

'Ρῠάς, *άδος, ὁ, ἡ, τό*, (*ῥέω*) *fluid, running*, hence *flabby*, opp. to firm, *ῥυάδος σώματος γενομένου*, Arist. Part. An. 3, 5, 14.—II. *falling off, ῥ. θρίξ*, hair *that falls off: ῥ. ἄμπελος*, a vine *that sheds grapes.*—III. as subst., *οἱ ῥυάδες*, fishes *that go in shoals with the currents*, like herrings, Arist. H. A. 4, 8, 22.

'Ρύᾰτο, 3 pl. aor. sync. of *ῥύομαι*, Hom.

'Ρυάχετος, *ου, ὁ, ὁ τῶν 'Ασαναίων ῥυάχετος, the unstable crowd* of the Athenians, a Lacon. word in Ar. Lys. 170 (vv. ll. *ῥυέχετος, ῥυχάχετος, ῥυγχάχετος*): Hesych. explains *ῥυάχετος* by *ὁ ῥέων ὀχετός*, and Phot. *ῥυέχετος* by the same words:—if derived from *ῥύαξ ῥύακος, ῥυάχετος* is the most likely form: cf. *σύρφαξ.*

'Ρύβδην, adv., *with a noise*, Arist. H. A. 9, 40, 12; v. l. *ῥύδην.*

'Ρύγχαινα, *ἡ, with a large nose* or *snout*, Lat. *nasuta.*

'Ρυγχελέφας, *ὁ*, (*ῥύγχος, ἐλέφας*) *with an elephant's trunk.* Anth. P. 11, 204.

'Ρυγχίον, *ου, τό*, dim. from *ῥύγχος*, Ar. Ach. 744.

'Ρυγχομαχέω, *ῶ*, (*μάχομαι*) *to fight with the snout*, dub.

'Ρύγχος, *εος, τό*, (*ῥύζω*) *a snout, muzzle*, strictly of swine, Pherecr. Αηρ. 3, Anaxil. Calyps. 1; cf. Schol. Ar. Av. 348; of dogs, Theocr. 6, 30; of birds, *a beak, bill*, Ar. Av. 348, 364, etc.; generally, *a face*, Cratin. Incert. 83, cf. Comici ap. Ath. 95, Meineke Araros Adon. 1.

'Ρύδην, adv., (*ῥέω*) *flowingly*, i. e. *abundantly*, Hippon. 20; [where *ῡ*, unless we follow Welcker in writing *ῥύδδην*, like *ἄδδην* for *ἄδην*, cf. *διαρῥῠδην.*]—Cf. *ῥύβδην.*

'Ρῠδόν, adv.,=foreg., *ῥυδὸν ἀφνειός, abundantly* rich, Od. 15, 426.

'Ρῠέω, *ῶ*, f. *-ήσομαι*, collat. form of *ῥέω*, q. v.

'Ρυζέω or *ῥύζω*, like *ῥάζω, to growl, snarl*, like an angry dog, Hermipp. Europ. 1, ubi v. Meineke; *ῥύζει ἐπίκλαυτον νόμον, snarls* its melancholy ditty, Ar. Ran. 684. (Akin to *βρύκω, βρύχω, βρυχάομαι*, as also to Lat. *rudo, rugio, ringo.*)

'Ρύη, Ep. for *ἐῤῥύη*, 3 sing. aor. pass. of *ῥέω*, Od. 3, 455.

'Ρύημα, *ατος, τό*, (*ῥυέω*) strictly=*ῥύμα, ῥεῦμα:* usu. a kind of *honeycake*, Galen. [*ῠ*]

'Ρύημι,=*ῥυέω, ῥέω*, prob. not found in use.

'Ρῡηφενής, *ές*, (*ῥέω, ἄφενος*) *overflowing with riches, very wealthy*, Dion. P. 337; cf. *εὐηφενής.* Hence

'Ρῡηφενία, *ας, ἡ*, (*ῥέω, ἄφενος*) *affluence*, Call. Jov. 84.

'Ρυθμίζω, f. *-ίσω*, (*ῥυθμός*) *to bring into a measure of time* or *proportion; to repeat* a verse *in proper time* or *rhythm*, i. e. *to scan* it, Schäf. Dion. Comp. p. 238, Melet. p. 129.—II. generally, *to order, arrange, compose*, Plat. Phaed. 253 B, Xen. Cyr. 8, 8, 20; *ῥ. τὸ πρόσωπον*, Luc. Merc. Cond. 30; so, *ῥ. τὴν ψυχήν*, Tim. Locr. 103 D; *τὰς γνώμας*, Luc. Gymn. 22: pass., *ὧδ' ἐῤῥύθμισμαι*, thus *am I brought to order*, Aesch. Pr. 241:—*ῥυθμίζειν λύπην ὅπου, to define* the place of grief (referring to the line before), Soph. Ant. 318.

'Ρυθμικός, *ή, όν*, (*ῥυθμός*) *set to time, rhythmical*, Plat. Polit. 307 A, Plut., etc.: of a man, Plut. 2, 1014 C.

'Ρυθμιστής, *οῦ, ὁ, one who sets in order.*

'Ρυθμογρᾰφία, *ας, ἡ, a noting down of the time* or *rhythm*, Inscr.

'Ρυθμοειδής, *ές*, (*ῥυθμός, εἶδος*) *like rhythm, rhythmical*, Dion. H.

'Ρυθμοποιΐα, *ας, ἡ, a making of time* or *rhythm*, Plut. 2, 1135 C, etc.: from

'Ρυθμοποιός, *όν, making time* or *rhythm.*

'Ρυθμός (also *ῥυσμός*, q. v.), *οῦ, ὁ, any motion*, esp. *a regular, recurring, vibratory motion:* hence,—I. *measured motion, time*, Lat. *numerus*, whether in sound or motion, *ἡ τῆς κινήσεως τάξις*, Plat. Legg. 665 A, cf. 672 E, Symp. 187 B, cf. Cic. Orator 20 and 51, Suid. s. v., (though *we* confine the word *rhythm* to *sounds* only): therefore, opp. to *μέτρον* and *ἁρμονία*, Plat. Rep. 398 D, 601 A; for there is *rhythm* or *time* in prose as well as verse, Ib. 397 B, Arist. Rhet. 3, 1, 4: on the kinds of rhythm distinguished by the ancients, v. Böckh Pind. T. 1, P. 2, p. 22, sq.—Special phrases: *ἐν ῥυθμῷ*, in *time*, of dancing, marching, etc., Virgil's *in numerum, ἐν ῥ. βαίνειν*, Plat. Legg. 670 B; *ὀρχεῖσθαι*, Xen. Cyr. 1, 3, 10; so, *μετὰ ῥυθμοῦ*, Thuc. 5, 70; *ῥυθμὸν ὑπάγειν*, to keep *time*, Ar. Thesm. 956: *θάττονα ῥυθμὸν ἐπάγειν*, to play in quicker *time*, Xen. Symp. 2, 22.—II. *measure, proportion* or *symmetry* of parts, at rest as well as in motion, *κατὰ τὸν αὐτὸν ῥ.*, Plat Legg. 728 E:—hence, *form* or *shape made after a certain proportion, ὁ ῥυθμὸς τῶν γραμμάτων, the shape* of the letters, Hdt. 5, 58; so of the *shape* of a cup, Alex. Drop. 1, 4; cf. Xen. Mem. 3, 10, 10.—III. generally, *proportion, arrangement, order*, Aesch. Cho. 797; *ῥυθμῷ τινι*, Eur. Cycl. 398: *οὐκ ἀπὸ ῥυσμοῦ*, not without *reason*, Call. Ep. 44, 5.—2. *the state* or *condition* of any thing, e. g. *the state of the soul, temper, disposition*, Theogn. 958, where it is joined with *ὀργή* and *τρόπος:* in Archil. 14, 7 for *the state of man* generally, Lat. *conditio humana:—the wise,* *manner* or *fashion* of a thing, Ἕλλην ῥ. πέπλων, Eur. Heracl. 130; τίς ῥ. φόνου; what *kind* of slaughter? Id. El. 772, cf. Supp. 94: ἐν τριγώνοις ῥυθμοῖς, triangular-*wise*, Aesch. Fr. 70. (From root ῥέω, ῥεύ-σομαι, ῥυῆναι.) [In Att., and esp. in late poets, ῠ is not rare.]

Ῥῡΐσκομαι, later collat. form of ῥέω: esp. *to have diarrhoea.*

Ῥῡκᾰνάω, ῶ, f. -ήσω, *to plane*: from

Ῥῡκάνη, ης, ἡ, *a plane*, Lat. *runcina* (as τρυτάνη in Lat. becomes *trutina*), Leon. Tar. 28. [ᾰ]

Ῥῡκάνησις, ἡ, (ῥυκᾰνάω) *a planing*, Math. Vett.

Ῥῡκᾰνίζω=ῥυκανάω.

Ῥύμα, ατος, τό, (ῥέω)=ῥεῦμα, *any thing that flows, a river, stream*, Herm. Orph. H. 9, 22. [ῠ]

Ῥῦμα, ατος, τό, (*ῥύω, ἐρύω) *that which is drawn, a drawing*; esp.,—1. τόξου ῥῦμα, of the Persians, opp. to λόγχης ἰσχύς, of the Greeks, Aesch. Pers. 147; ἐκ τόξου ῥύματος, within bow-*shot*, Xen. An. 3, 3, 15; so, ἐς τόξου ῥῦμα, ap. Suid.—2. *a towing-line*, Polyb. 1, 26, 14, etc.—3. *the pole of a carriage*, usu. ῥυμός.—II. (ῥύομαι) *deliverance, protection*, Aesch Supp. 84, Soph. Aj. 159, Eur. Heracl. 260; cf. ῥῦσις.

Ῥῡμάρχης, ου, ὁ, (ῥύμη II., ἄρχω) *a street-inspector*, Aen. Tact.

Ῥυμβέω, ῶ, (ῥύμβος) Att. for ῥομβέω, Plat. Crat. 426 E.

Ῥύμβιον, ου, τό, dim. from ῥύμβος, Att. for ῥόμβιον.

Ῥυμβονάω, ῶ, (ῥυμβών) *to swing round*; and so *to throw away*:—metaph., like σπαθάω, *to squander* money, (as we say) *to make ducks and drakes of* it, Ruhnk. Tim.

Ῥύμβος, ου, ὁ, Att. for ῥόμβος, q.v.

Ῥυμβών, όνος, ἡ,=ῥύμβος, ῥόμβος, esp. *a sling*.—II. *serpentine motion, a coiling, coil*, Ap. Rh. 4, 144.

Ῥύμη, ης, ἡ, (*ῥύω, ἐρύω) *the force, swing, rush* of a body in motion, Lat. *impetus*, πτερύγων ῥύμη, *the rush* of wings, Ar. Pac. 86, cf. Av. 1182; ἡ ῥ. τοῦ αἵματος, *the flow* of blood in the veins, Hipp.:—absol., *a violent attack, charge*, of soldiers, Thuc. 7, 70, Xen. Cyr. 7, 1, 31, cf. Eur. Rhes. 64, Lob. Phryn. p. 404; ῥύμῃ, *with a swing*, Thuc. 2, 76; cf. ῥοῖβδος, ῥοῖζος:—metaph., ἡ ῥύμη τῆς τύχης, Plut. Caes. 53; ἡ ῥύμη τῆς ὀργῆς, etc., *vehemence of* passion, Dem. 546, 29; cf. Jac. Ach. Tat. p. 462.—II. *a quarter of a city, street*, Lat. *vicus*, Κεραμικῆς ῥύμης ἄπο, Ar. Eccl. 4, cf. Polyb. 6, 29, 1: *a lane, alley*, opp. to πλατεῖα, N. T. Hence

Ῥῡμηδόν, adv., *with a swing* or *rush*, Polyaen.

Ῥύμμα, ατος, τό, (ῥύπτω) *that which remains from washing, filth, dirt.* —II. *any thing used for washing, soap, lye*, etc., Ar. Lys. 377, Plat. Rep. 429 E, Nic. Al. 96, etc.

Ῥῡμός, οῦ, ὁ, (*ῥύω, ἐρύω) *the pole of a carriage*, Il. 6, 40; 10, 505, Hdt. 4, 69: also ῥῦμα.—II. *a trace in harness*, usu. ῥυστήρ, Ael. N. A. 10, 48.—III. *a furrow, row, line, train*, like ὁλκός, Lat. *tractus*, Arat. 927.—IV.=ῥύμη II.

Ῥῡμοτομέω, ῶ, (ῥύμη II, τέμνω); ῥ. πόλιν, *to divide* a town *into streets* or *quarters*, Diod. 17, 52. Hence

Ῥῡμοτομία, ας, ἡ, *division* of a town, etc., *into streets* or *quarters*, Polyb. 6, 31, 10.

Ῥῡμουλκέω, ῶ, (ῥῦμα I. 2, ἕλκω) *to draw by a line, to tow*, Lat. *remulcare* or *remulco agere*, ναῦν, Polyb. 1, 27, 9.

Ῥυμφάνω and ῥυμφέω, collat. forms of ῥοφέω, q. v.

Ῥυνδάκη, ης, ἡ, *an Indian bird* of the size of a pigeon, Ctesias; in Plut. Artax. 19, ῥυντάκης, ου, ὁ. [ᾰ]

†Ῥύνδακος, ου, ὁ, *the Rhyndacus*, a river between Mysia and Bithynia, the earlier Lycus, Strab. p. 576.

ῬΥ´ΟΜΑΙ, f. ῥύσομαι: aor. ἐῤῥυσάμην: Ep. 2 sing. impf. ῥύσκευ, from collat. form ῥύσκομαι, Il. 24, 730: syncop. collat. form of aor. ἔρυτο, 3 pl. ῥύατο, inf. ῥῦσθαι, Il. 15, 141; also, ἔῤῥυτο, Soph. O.T. 1352; ἔρυντο, Theocr. 25, 76.—Dep.; but, in later writers, the aor. ἐῤῥύσθην is used in pass. sense, Heliod.

Strictly, *to draw to one's self*, i. e., *draw out of danger*: hence, *to rescue, save*, c. acc., first in Hom. and Hes.; ῥ. ὑπ' ἐκ κακοῦ, *to save* from out of ill, Od. 12, 107, cf. Il. 20, 300; ῥ. ὑπ' ἠέρος, Il. 17, 645, cf. 224: also c. gen. alone, ῥ. τινά τινος, Hdt. 9, 76; τοῦ μὴ κατακαυθῆναι, Id. 1, 86: c. inf. alone, ῥ. τινὰ θανεῖν, Eur. Alc. 11; τινὰ μὴ κατθανεῖν, Id. H. F. 197:—absol., *to save from an illness, cure*, Hdt. 4, 187: hence,—II. *to free, redeem*, τὸν ἔνθεν ῥυσάμην, *I set him free* from thence, Il. 15, 29; ἐκ δουλοσύνης, Hdt. 5, 49; 9, 90; ἐκ πόνων, Pind. P. 12, 32; πολέμου καὶ μανιῶν, Ar. Lys. 342.—III. generally, *to shield, screen, guard, protect*, esp. of guardian gods, Il. 15, 257, 290, etc.; so of princes and chiefs, Il. 9, 396, and Trag.; of warders or watchmen, Il. 10, 417; of shepherds, Od. 14, 107:—hence Hom. oft. joins ῥ. καὶ φυλάσσειν, also ῥ. καὶ σαῶσαι, Il. 15, 290; so, ἀρήγειν καὶ ῥ., Aesch. Eum. 232.—2. oft. also in Hom. of defensive armour, *to shield, cover*, Il. 10, 259; 16, 799, etc.; of a wall, Il. 12, 8: hence,—3. *to screen, conceal*, Od. 6, 129.—III. *to draw back, to hold back, check*, Ἠῶ ῥύσατ' ἐπ' ὠκεανῷ, Od. 23, 244; νόστον ἐρυσσάμενοι, Pind. N. 9, 55: *to keep off*, Id. 8 (7), 114.—IV. by a rare metaph., *to draw down* the scale; and so, *to outweigh*, ἔργῳ ἀγαθῷ τὰς αἰτίας ῥ., *to outweigh* or *more than make up* the faults by good service, Thuc. 5, 63.—Poet word. (The act., ῥύω, does not occur, ἐρύω, *to draw*, being used instead: however such derivatives as ῥύσιον, ῥυσός, ῥυτήρ, ῥύτωρ, ῥυτόν, ῥυτίς, etc., show that an act. ῥύω existed in sense at least; and that the act. signf. of ἐρύω sometimes passed over into this of ῥύομαι, appears from signf. III, also from ῥύσιον, and ῥύσιος, ῥυτήρ.) [Hom. usu. has ῠ in indic. pres. when followed by a short vowel, but ῡ in arsis at the beginning of the verse, Il. 15, 257; 16, 799: in opt. ῥύοιτο, always ῡ, even in thesis, Il. 12, 8; 17, 224: ῡ also in fut., Hes. Th. 662; and usu. so in the regul. aor., of which Hom. has the forms ἐῤῥύσατο, ῥυσάσθην, ῥύσαιτο, ῥῦσαι; ῠ only once in ῥῠσάμην, Il. 15, 29: ῡ also in ἔρῡτο, Il. 23, 819 (though Hes. Th. 301, has ἔρῠτο), and in ῥύατο, Od. 17, 201, Il. 18, 515: Att. have ῡ in fut. and regul. aor.]

Ῥύπα, τά, heterocl. plur. of ῥύπος, q. v., Od. 6, 93.

Ῥυπαίνω, aor. ἐῤῥύπᾱνα, (ῥύπος): *to befoul, defile, disfigure*, Arist. Eth. N. 1, 8, 16: metaph., *to abuse, disparage*, Pherecr. Incert. 48, Arist. Rhet. 3, 2, 10.—Pass., *to be* or *become foul*, Xen. Lac. 11, 3.

Ῥυπαξ, ακος, ὁ, (ῥύπος) *a dirty fellow*, formed like πλούταξ, etc.

Ῥυπαπαί, v. ῥυππαπαί.

Ῥῠπᾰρεύομαι, as pass. (ῥυπαρός) *to be filthy*, dub. l. N. T.

Ῥῠπᾰρία, ας, ἡ, *dirt, filth*.—2. metaph., *sordidness*, Critias 47.

Ῥῠπᾰρογράφος, ον, (ῥυπαρός, γράφω) *painting foul objects*, also ῥυπογράφος: but they are prob. only f. l. in Plin. for *rhopographos*.

Ῥῠπᾰροκέρᾰμος, ον, *of a dirty earthenware colour*, also ῥυποκέραμος and ὑποκέραμος, Ath. 395 E.

Ῥῠπᾰρομέλᾱς, αινα, ᾰν, (ῥυπαρός, μέλας) *of a dirty black colour*, Ath. 395 D.

Ῥῠπᾰρός, ά, όν, (ῥύπος) *foul, filthy*, ἄρτος, Polyb. 37, 3, 12.—2. metaph., *sordid, stingy*, ῥ. τρόποι, Philetaer. Φιλαυλ. 1, 4. Adv. -ρῶς, Anth. P. 10, 48. Hence

Ῥῠπᾰρότης, ητος, ἡ, = ῥυπαρία, Ath. 220 A.

Ῥῠπᾰροφάγος, ον, (φᾰγεῖν) *eating dirt.*

Ῥύπασμα, ατος, τό, *dirt, filth*: [ῠ] from

Ῥῠπάω, Ep. ῥῡπόω, (ῥύπος) *to be foul, filthy, dirty*, μάλα περ ῥυπόωντα καθῆραι, Od. 6, 87; ῥωγαλέα, ῥυπόωντα, 13, 435; νῦν δ' ὅττι ῥυπόω, 23, 115; ῥυπόωντα δὲ ἕστο χιτῶνα, 24, 227: impf. ἐῤῥύπων, Ar. Av. 1282.—II. metaph. *to be sordid, stingy.*

Ῥῠπέλαιον, ου, τό, (ῥύπος, ἔλαιον) *foul, dirty oil*, Paul. Aeg.

†Ῥύπες, ων, αἱ, *Rhypes* (or *Rhypae*), one of the twelve old Achaean confederate cities, Aesch. Fr. 315; Hdt. 1, 145; in Strabo's time destroyed, p. 385. Hence

†Ῥυπικός, ή, όν, *of Rhypes, Rhypic*; ἡ Ῥυπική, *the territory of Rhypes*, Thuc. 7, 34; ἡ Ῥυπίς, Strab. l. c.

Ῥύπογράφος, ον, v. ῥυπαρογράφος.

Ῥῠπόεις, εσσα, εν, (ῥύπος=ῥυπαρός, v. l. Od. 13, 435, Leon. Tar. 10, Anth. P. 11, 158.

Ῥῠποκέρᾰμος, ον, v. ῥυπαροκέραμος.

Ῥῠποκόνδῠλος, ον, (ῥύπος, κόνδυλος) *with dirty knuckles*, esp. of one who imitated the Laconians, Archil. 114, Plat. (Com.) Presb. 2, ubi v. Meineke.

Ῥύπον, τό, v. ῥύπος, ὁ.

Ῥύπον or ῥῠπόν, τό, and ῥύπος, εος, τό, = ὀρός, *whey*, Hipp., v. Lob. Phryn. 150. [ῠ]

ῬΥ´ΠΟΣ, ου, ὁ, *dirt, filth, dirtiness, uncleanness*, Plat. Parm. 130 C: with heterocl. pl. ῥύπα, Od. 6, 93 (but regul. plur. οἱ ῥύποι, Ar. Lys. 1200). The existence of a neut. τὸ ῥύπον or τὸ ῥύπος has not yet been proved, and certainly does not follow from Theocr. 15, 20, v. Lob. Phryn. 150. —2. metaph., *sordidness, stinginess, meanness*, Jac. Lect. Stob. p. 100.—II. in Att., esp., *sealing-wax*, Ar. l. c. [ῠ] Hence

Ῥῠπόω, ῶ, *to make foul and filthy, to befoul* (cf. ῥυπάω): — pass., *to be foul and filthy*, Ep. part. pf. pass. ῥερῠπωμένος, *all filthy*, Od. 6, 59, for which some Gramm. would write ῥερυπωμένος with the lenis.

Ῥῠπόω, ῥυπόωντα, Ep. for ῥυπῶ, ῥυπῶντα, v. ῥυπάω.

Ῥυππᾰπαί, a cry of the Athenian rowers, like ὠόπ, *yoho!* Ar. Ran. 1073; hence comically, τὸ ῥυππαπαί, the crew, *one's messmates*, Ar. Vesp. 909.—Cf. ἱππαπαί.

Ῥύπτειρα, fem. of sq., *a washer woman*: also as adj., ῥ. κονία, *soap lye*, Nic. Al. 370.

Ῥυπτήρ, ῆρος, ὁ, (ῥύπτω) *one who cleanses from dirt, a washer.*

Ῥυπτικός, ή, όν, *cleansing from dirt, washing*, Plat. Tim. 65 D; c. gen., Arist. Probl. 11, 39: hence, *cathartic*, Ib. 3, 17, 1. Adv. -κῶς: from

Ῥύπτω, strengthd. from root ῬΥΠ-, which appears in ῥύπος: fut. -ψω:—*to remove dirt, to cleanse, wash*, esp. with soap or lye:—pass. ῥύπτομαι, *to wash one's self*, Nic. Al. 530; proverb., ἐξ ὅτου 'γὼ ῥύπτομαι, ever since *I began to wash*, i. e. from my childhood, Ar. Ach. 17, cf. Juven. 2, 152.

Ῥῠπώδης, ες, (ῥύπος) *foul, dirty to behold.*

Ῥῡσαίνομαι, (ῥυσός) as pass., *to be wrinkled*, Nic. Al. 78, Anth. P. 14, 103.

Ῥῡσᾰλέος, α, ον, *wrinkled*, Nic. Al. 180.

Ῥῡσάω, ῶ, (ῥυσός)=ῥυσαίνω.

Ῥυσή, ῆς, ἡ, (ῥυσός) *a withering, decay*, Suid.

Ῥύσημα, ατος, τό, *a wrinkle*, usu. ῥυτίς. [ῡ]

Ῥῦσθαι, inf. aor. syncop. of ῥύομαι, Il. 15, 141.

Ῥῡσιάζω, f. -άσω, strictly, *to seize as a* ῥύσιον or *pledge*: hence, *to seize as one's own property, as one's slave*, etc. (cf. ῥύσιον II), Eur. Ion 523, cf. 1406; generally, *to carry off, snatch away*, Aesch. Fr. 237:—in pass., *to be so dragged away*, of the *addicti* at Rome, Plut. Coriol. 5; generally, *to be dragged away*, as a suppliant from the sanctuary, Aesch. Supp. 424.

Ῥῡσίβωμος, ον, (ῥύομαι, βωμός) *defending altars*, Aesch. Eum. 920.

Ῥῡσίδιφρος, ον, (ῥύομαι, δίφρος) *preserving the chariot*, of a charioteer, Pind. I. 2, 31.

Ῥύσῐμον, ον, τό, poet. for ἐρύσιμον, Nic. [ῠ]

Ῥύσιον, ου, τό, (*ῥύω, ἐρύω) *that which is seized and dragged away: booty, plunder, prey*, ῥύσι' ἐλαύνεσθαι, of cattle, Il. 11, 674: τοῦ ῥυσίου θ' ἥμαρτε, Aesch. Ag. 535 (which, however, may belong to signf. II).—II. esp., *that which is seized as a pledge* or *surety, a pledge, surety*, ῥύσια δοῦναι, Solon 19, 3 (ubi v. Coray ap. Bach.); μεῖζον ῥ. πόλει θήσεις, Soph. O. C. 858, as Herm. takes it, (the ῥύσιον being Oedipus himself, and Thebes the πόλις):—hence, τὰ ῥύσια are *pledges entrusted to a god*, i. e. *suppliants*, Aesch. Supp. 412, 728.—III. *that which is seized by way of reprisals*, and so, *reprisals*, φόνον φόνου ῥύσιον τῖσαι, to suffer death *in return* for death, Soph. Phil. 959; ῥύσια καταγγέλλειν, *to threaten reprisals*, Polyb. 4, 53, 2: hence—2. τὰ ῥύσια, *claims to persons* or *things alleged to have been seized*, ῥύσια αἰτεῖσθαι, *to make this claim*, Polyb. 32, 17, 1, cf. 23, 2, 13:—also,—3. τὰ ῥύσια, *deliverance*, Aesch. Supp. 314:—also, *offerings for deliverance*, ῥ. ἀνάγειν, Dion. P., cf. Anth. P. 7, 605. [ῡ]

Ῥύσιος, ον, (ῥύομαι) *delivering, saving*, Aesch. Supp. 150; ῥύσια ψυχῆς δῶρα, Anth. P. 7, 605.

Ῥῡσίπολις, εως, ὁ, ἡ, (ῥύομαι, πόλις) *saving the city*, Aesch. Theb. 130.

Ῥῡσίπονος, ον, (ῥύομαι, πόνος) *setting free from trouble*, Anth. P. 9, 525, 18.

Ῥῦσις, not ῥύσις, ἡ, (ῥύομαι) *a freeing, deliverance.*

Ῥύσις, εως, ἡ, (ῥέω) like ῥεῦσις, *a flowing, streaming*, Plat. Legg. 944 B: *the course of a river, stream*, Polyb. 2, 16, 6, etc. [ῠ]

Ῥῠσίς, ίδος, ἡ, a dub. form=ῥῦτόν, Piers. Moer. 412, Meineke Com. Fr. 2, p. 90.

Ῥύσκομαι, collat. form of ῥύομαι, hence ῥύσκευ, Ep. 2 sing. impf., Il. 24, 730.

Ῥυσμός, οῦ, ὁ, (ῥύω) *a drawing out, stretching, extent*, esp. a tract of country, Lat. *tractus.*

Ῥυσμός, ὁ, rarer form for ῥυθμός (q. v.), Archil. 14, 7, Democr. ap. Arist. Metaph. 1, 4, 11, etc., Call. Ep. 44, 5, Diog. L. 9, 47.

Ῥυσμόω, Ion. for ῥυθμόω, *to form, fashion*, Democr. ap. Stob.

Ῥῡσόκαρπος, ον, (ῥυσός) *with shrivelled fruit.*

Ῥῡσόκαρφος, ον, (ῥυσός, κάρφος) *with shrivelled branches*, Diosc.

Ῥῡσός, ή, όν, (*ῥύω, ἐρύω) strictly, *drawn, drawn up*: hence, *shrivelled, wrinkled*, Il. 9, 503, Eur. El. 490, Ar. Plut. 266: in Eur. Supp. 50, ῥ. πολιῶν σαρκῶν καταδρύμματα, the tearing of old *wrinkled* flesh (cf. ῥυτίς): ῥ. ἐπισκύνιον, of a frown, Anth. P. 6, 64.—Written also ῥυσσός, and so in all derivs. and compds., but ῥυσός, ῥυσόω, ῥυσαίνω are older and better forms; σ being doubled, simply from ignorance that υ was long by nature, cf. Jac. Anth. P. p. 60, Seidl. Eur. El. 485. Hence

Ῥῡσότης, ητος, ἡ, *wrinkledness, wrinkles*, Plut. Galb. 13, etc.

Ῥῡσόω, ῶ, (ῥυσός) *to make wrinkled*:—pass., *to be* or *become wrinkled, to shrivel*, Arist. Probl. 24, 10, 2.

Ῥυσσαίνω, ῥυσσός, ῥυσσόω, etc., worse forms for ῥυσαίνω, etc., v. sub ῥυσός.

Ῥύσταγμα, ατος, τό, *a dragging away, maltreatment*, Lyc. 1089: from

Ῥυστάζω, f. -άξω, frequentat. from *ῥύω, ἐρύω, *to drag about, drag to and fro*, πολλὰ ῥυστάζεσκε περὶ σῆμα, *he dragged* it many times round the grave of Patroclus, Il. 24, 755; δμωὰς ἀεικελίως ῥυστάζειν κατὰ δώματα, Od. 16, 109; 20, 319: cf. sq., and v. ἑλκυστάζω, ῥιπτάζω.

Ῥυστακτύς, ύος, ἡ, *a dragging violently*: generally, *violent treatment* or *behaviour*, Od. 18, 224. [ῡς, ῠος]

Ῥυστήρ, rare late form for ῥυτήρ, ap. Wern. Tryph. 266.

Ῥύστης, ου, ὁ, (ῥύομαι) *a deliverer*, Luc. Philopatr. 6.

Ῥῡσώδης, ες, (ῥυσός, εἶδος) *wrinkled-looking.*

Ῥύσωσις, ἡ, (ῥυσόω) *a wrinkling.* [ῡ]

Ῥῡσωτός, ή, όν, *wrinkled, shrivelled.*

Ῥῡτά, τά, v. sub ῥῡτός II.

Ῥῡτᾰγωγεύς, έως, ὁ, (ῥῡτός) *the rope of a horse's halter*, Xen. Eq. 7, 1; cf. ῥυτήρ II. 2, ἀγωγεύς III.

Ῥῡτή, ῆς, ἡ, Peloponnesian word for πήγανον. Lat. *ruta*, our *rue*, Nic.; cf. Valck. Adon. p. 220.

Ῥῡτήρ, ῆρος, ὁ, (*ῥύω. ἐρύω) *one who draws* or *stretches*, ῥ. βιοῦ, ὀϊστῶν, *drawer* of the bow, of arrows, Od. 18, 262; 21, 173.—II. like ἱμάς, *the strap by which a horse draws, a trace*, Il. 16, 475: also,—2. *the strap by which one holds a horse, a rein*, σπεύδειν ἄπο ῥυτῆρος, *with loose rein*, and so like Lat. *immissis habenis, at full gallop*, Soph. O. C. 900 (usu. written ἀπὸ ῥυτῆρος, but not so well, Bast Ep. Crit. p. 132, Reisig Comm. Crit. Soph. O. C. 896).—3. *a strap* to flog with, Dem. 402, fin., Aeschin. 49, 20, cf. Soph. Fr. 938.

B. (ῥύομαι) *a saver, guard, defender*, ῥ. σταθμῶν, Od. 17, 187, 223; πόλεως, Aesch. Theb. 318.

†Ῥυτία, ας, ἡ, *Rhytia*, mother of the Corybantes, Strab. p. 472.

Ῥῡτῐδόομαι, (ῥυτίς) as pass., *to be wrinkled*, Hipp., Luc. Luct. 16.

Ῥῠτῐδόφλοιος, ον, (ῥυτίς, φλοιός) *with shrivelled rind*, Anth. P. 6, 22.

Ῥῠτῐδώδης, ες, (ῥυτίς, εἶδος) *wrinkled-looking*, Hipp.

Ῥῠτίδωμα, ατος, τό, *any thing wrinkled*: also=sq. [ῐ]

Ῥῠτίδωσις, ἡ, *a wrinkling.* [ῐ]

Ῥῠτίζω,=ῥυτιδόω, susp.

†Ῥύτιον, ου, τό, *Rhytium*, a city of Crete, Il. 2, 648; Strab. p. 479.

Ῥῠτίς, ίδος, ἡ, (*ῥύω, ἐρύω) *a fold which draws together, a wrinkle*, esp. in the face, Lat. *ruga*, Ar. Plut. 1051, Plat. Symp. 190 E, 191 A. [Though derived from *ῥύω, q. v., ῠ, except in late poets, as Greg. Naz., Jac. Anth. P. p. 726.]

Ῥύτισμα, ατος, τό, (ῥυτίζω) *a darn* or *patch*, Menand. p. 288.

Ῥῠτόν, τό, v. ῥυτός (ῥέω) II.

Ῥῡτός, ή, όν, (ῥύω, ἐρύω) *dragged along*, ῥυτοῖσι λάεσσι, with large stones *dragged along*, Od. 6, 267; 14, 10.—II. ῥῡτά, in pl., *reins* (cf. ῥυτήρ II), ῥυτὰ χαλαίνειν, Hes. Sc. 308.

Ῥῠτός, ή, όν, also ός, όν, (ῥέω) *flowing, running, fluid, liquid*, ῥ. ἅλς, ὕδωρ, etc., Aesch. Ag. 1408, Soph. O. C. 1598, Eur. Hipp. 123; ῥ. πόροι, Aesch. Eum. 452 (v. πόρος I. 2).—II. τὸ ῥῠτόν, *a drinking cup* or *horn*, running to a point, where was a small hole, through which the wine ran in a thin stream, (v. Dict. Antiqq sub. v.), Cratin. Ὡρ. 16, Dem. 565, fin., etc., ap. Ath. 496 F; cf. κρουνίζω:—a masc. ῥυτός, in Diod.; and Lat. *rhytium* in Martial. 2, 35, 2, whence we may infer a Greek dim. τὸ ῥυτίον.

Ῥῦτρον, οῦ, τό, *an offering for deliverance*, v. ῥύσιον III. 3.

Ῥύτρος, ου, τό, *a plant* with prickles only at the ends, Theophr.

Ῥύτωρ, ορος, ὁ, (*ῥύω, ἐρύω) *one who draws*, like ῥυτήρ I, ῥ. τόξου, *a bow-man, archer*, Ar. Thesm. 108.—II. (ῥύομαι) *a saver, deliverer*, λιμοῦ καὶ θανάτου, *from* them, Leon. Al. 29, 4: *a guard, defender*, Anth. P. 6, 37. [ῡ]

Ῥυφαίνω, Ion. for ῥοφαίνω.

Ῥῠφέω, Ion. for ῥοφέω, Hippon. 88; also in Ar. Fr. 108 A.

Ῥύφημα, τό, Ion. for ῥόφημα, Hipp. [ῠ]

Ῥύψις, ἡ, (ῥύπτω) *a cleansing, purifying*, Plat. Tim. 65 E.

*ῬΥ΄Ω, whence ἐρύω, *to draw*, v. sub ῥύομαι.

Ῥῠώδης, ες, (ῥέω, εἶδος) *fluid*: of persons, ῥ. τὰ οὖρα, *incontinent* of urine, Hipp.—II. *abundant*, Plat. Tim. 86 C, D.

Ῥῶ, v. Ῥ.

Ῥωά, ἡ,=ῥοιά, dub.

Ῥωβίδας, ὁ, *a boy in his first year*, Lacon. word.

Ῥωγᾰλέος, α, ον, (ῥώξ) *broken, cleft*, χιτὼν χαλκῷ ῥ., Il. 2, 417: esp. of clothes, *torn, ragged*, Od. 13, 435, 438 etc.

Ῥωγάς, άδος, ὁ, ἡ, (ῥώξ)=foreg., Anth.: ῥ. πέτρα. a *cloven* rock, cleft in the rock, Ap. Rh. 4, 1448, Nic. Th. 389:—ῥωγάς (sc. γῆ), *a cleft in the earth, cavern*, Opp. C. 4, 393. Cf. ῥαγάς, ῥώξ, ἀπορρώξ.

Ῥωγή, ῆς, ἡ, (ῥώξ) like ῥαγή, *a cleft*, Nonn.

Ῥῶγμα, ατος, τό, (ῥώξ)=ῥῆγμα. Hence

Ῥωγμᾰτίας, ου, ὁ,=ῥηγματίας, Galen.

Ῥωγμή, ῆς, ἡ,=ῥωγή, a kind of *fracture*, Foës. Oecon. Hipp.; *a cleft*, ῥ. ξύλου, Arist. H. A. 9, 9, 4. cf. 5, 28, 4: also ῥωγμός, cf. ῥωχμή, ῥωχμός

Ῥωγολογέω,=ῥαγολογέω

†Ῥώγωνις, ιος, ὁ, *the Rhogonis*, a river of Persia, Arr. Ind. 39, 6.

†Ῥωδαῖοι, ων, οἱ, Ῥωδαίων πόλις, *Rudiae*, a city of Calabria, Strab. p. 282.

Ῥώδιος, ὁ,=ἐρώδιος, Hippon. 37.

Ῥώθων, ωνος, ὁ, *the nose*; in plur., *the nostrils*, Nic. Th. 213, Al. 117.

Ῥῶμα, ατος, τό, poet. for ῥώμη.

Ῥωμᾱΐζω, *to hold with Rome, be of the Roman party*, App.

Ῥωμᾱϊκός, ή, όν, and Ῥωμαῖος, α, ον, *Roman, a Roman*: pecul. fem. Ῥωμαΐς, ίδος, *a Roman woman*.

Ῥωμᾱϊστί, adv., *in the Roman fashion, in Latin*, App.

Ῥωμᾰλέος, α, ον, (ῥώμη) *strong of body*: generally, *mighty, strong*, πέδαι ῥωμαλεώτεραι, Hdt. 3, 22; βίοτος, Anth. P. 7, 413. Hence

Ῥωμᾰλεότης, ητος, ἡ, *bodily strength*.

Ῥωμᾰλεόω, ῶ, (ῥωμαλέος) *to make strong*: pass. *to be endued with strength*, Arist. Physiogn. 5, 2.

†Ῥωμανός, οῦ, ὁ, *Romanus*, son of Ulysses and Circe, Plut. Rom. 2.

†Ῥώμη, ης, ἡ, v. sq. II.

Ῥώμη, ης, ἡ, *bodily strength, strength, might*, Hdt. 1, 31; 8, 113; ῥ. γυίων, Aesch. Pers. 913; μεῖζον ἢ κατ' ἐμὰν ῥώμαν, Soph. Tr. 1019; ἐπ' ἀσθενοῦς ῥώμης ὀχούμεθ', Eur. Or. 69; etc.—2. generally, *force*, πνίγους, Plat. Legg. 633 C; τοῦ λέγειν, Ib. 711 E.—3. οὐ μιᾷ ῥώμῃ, not single-handed, Soph. O. T. 123: like δύναμις, *a force*, i. e. *army*, Xen. An. 3, 3, 14, Hell. 7, 4, 16.—II. Ῥώμη, ἡ, *Roma, Rome*, first mentioned, among the Greeks, by Aristotle or Theophrastus, Nieb. R. H. 1, p. 12.—2. the goddess *Roma*. (Cf. ῥώομαι, fin.)

†Ῥωμυλίδαι, ῶν, οἱ, *the Romulidae, descendants of Romulus*, i. e. the Romans, Anth. P. 6, 235.

†Ῥώμυλος, ου, ὁ, *Romulus*, Strab. p. 229 sqq.; Plut. Rom.; etc.

Ῥώννῡμι or -νύω, f. ῥώσω: pf. pass. ἔῤῥωμαι: aor. pass. ἐῤῥώσθην. *To strengthen, make strong and mighty*, Tim. Locr. 103 B, E. But usu. in pass. ῥώννυμαι, *to be strong and mighty, to put forth strength*; though hardly any tenses are found in use, save pf. pass. (with pres. signf.) ἔῤῥωμαι, Eur. Heracl. 636, Plat., etc.; the plqpf. ἐῤῥώμην being used as impf., ἔῤῥωντο εἰς τὸν πόλεμον, Thuc. 2, 8: ἐῤῥῶσθαι τὴν ψυχήν, Xen. Hell. 3, 4, 29; also c. inf., *to be able*, Plat. Symp. 176 B: in imperat. ἔῤῥωσο, *fare-well*, Lat. *vale*, the usu. way of ending a letter, as in Xen. Cyr. 4, 5, 33, and in those attributed to Plat., etc.; also φράζειν τινὶ ἐῤῥῶσθαι, Lat. *valere jubere*, Plat. Phaed. 61 B, Dem. 419, 12:—part. ἐῤῥωμένος,=ῥωμαλέος, v. sub voce. (Prob. lengthd. from root ῬΩ-, ῥώομαι, q. v.)

Ῥώξ, ἡ, gen. ῥωγός (akin to ῥήγνυμι, ῥῆξαι), *a cleft*, ῥῶγες μεγάροιο, *the narrow entrance* of a room, Od. 22, 143; acc. to some, *a side-door*, or *a window*; acc. to Voss, *steps*.—II.= ῥάξ, *a grape* or *olive*, LXX.: also *a venomous spider* or φαλάγγιον, something like a grape, Nic. Th. 716: cf. Lob. Phryn. p. 76, Jac. Anth. P. p. 127, 502.

†Ῥωξάνη, ης, ἡ, *Roxane*, daughter of Oxyartes, wife of Alexander the great, Arr. 4, 19, 5.

†Ῥωξολάνοι, ων, οἱ, *the Rhoxolani*, a people of European Sarmatia on the Borysthenes, also called Ῥοξολανοί, Strab. p. 306, sqq.

ῬΩ´ΟΜΑΙ, f. -σομαι, old Ep. dep. mid., of which Hom. uses 3 pl. impf. ἐῤῥώοντο and ῥώοντο, and 3 pl. aor. ἐῤῥώσαντο (v. infra): Nic. has also ῥώετο, Th. 351. *To move with speed* or *violence, to dart, rush, rush on*, esp., of warriors, Il. 11, 50; 16, 166, cf. Hes. Sc. 230; ῥ. περὶ πυρήν, *to run round it*, Od. 24, 69:—of dancers, ἐῤῥώσαντο (absol.), Il. 24, 616; or, c. acc. cognato, χορὸν ἐῤῥώσαντο, *they plied the lusty* dance, H. Ven. 262:—ὑπὸ ῥώοντο ἄνακτι, *lustily they moved* under the king's weight, Il. 18, 417; so, κνῆμαι, γούνατα ἐῤῥώσαντο, Il. 18, 411, Od. 23, 3: also of the hair, ἐῤῥώοντο μετὰ πνοιῇς ἀνέμοιο, *it waved streaming* in the wind, Il. 23, 367. (Hence prob. ῥώννυμι, ῥώμη, Lat. *robur, robustus*: perh. also akin to *ῥύω, ἐρύω, ῥύμη.)

Ῥωπάκιον, ου, τό, dim. from sq.

Ῥῶπαξ, ᾰκος, ὁ, and ῥωπάς, άδος, ἡ,=ῥώψ.

†Ῥωπάρας, ὁ, *Rhoparas*, a Persian satrap in Babylon, Xen. An. 7, 8, 25.

Ῥωπεῖον, ου, τό, (ῥώψ) regul. form for ῥωπήϊον, q. v.

Ῥωπεύω, (ῥώψ) *to cut down shrubs and underwood*, conject. in Leon. Tar. 54.—II. (ῥῶπος)=ῥωποπωλέω.

Ῥωπήεις, εσσα, εν, (ῥώψ) *grown with underwood*, ἄγκος, Q. Sm. 7, 715.

Ῥωπήϊον, ου, τό, (ῥώψ) Ep., and Ion. for ῥωπεῖον, rarely found save in plur., *bushes, brushwood, underwood*, ῥωπήϊα πυκνά, Il. 23, 122, etc.; κατά τε ῥωπήϊα δύω, Il. 21, 559.

Ῥωπικός, ή, όν, (ῥῶπος) *of, belonging to small wares*: τὰ ῥωπικά, *small wares, trumpery*:—hence, *worthless*, δῶρον, Leon. Tar. 15; of persons, Polyb. 24, 5, 5:—ῥωπικὰ γράψασθαι, to paint *coarsely*, cf. ῥωπογράφος:—τὸ ῥωπικόν, *tawdry ornaments* in a speech, *clap-traps*, Toup. Longin. 3, 4.

Ῥώπιον, ου, τό, (ῥώψ)=ῥωπεῖον, *a bush, twig, bough*, Dio C.

Ῥωπογρᾰφία, ας, ἡ, *the painting of a* ῥωπογράφος, *a coarse painting, daub*, Cic. Att. 15, 16 *b*, cf. sq.

Ῥωπογράφος, ον, (ῥῶπος, γράφω) *one that paints merely to produce effect, a scene-painter, dauber*; or, *one who paints low subjects, still life*, etc., like the Dutch masters, cf. Plin. 35, 37, Welcker ap. Jac. Philostr. Imag. 1, 31, 397: others read ῥυπογράφος, ῥυπαρογράφος. [ᾰ]

Ῥωποπερπερήθρας, ου, ὁ, (ῥῶπος, πέρπερος) *a loose* or *random talker*, Com. ap. Plut. Demosth. 9: *this loose talk* is called ῥωποπερπερήθρα, ἡ, for which we have ῥωποστωμῠλήθρα (Com. ap. Diog. L. 2, 108), or ῥομβοστωμῠλήθρα, the *tolutiloquentia* of Naevius, Meineke Quaest. Men. p. 33.

Ῥωποπωλέω, ῶ, *to deal in small wares* or *frippery*: from

Ῥωποπώλης, ου, ὁ, (ῥῶπος, πωλέω) *a dealer in small ware* or *trumpery*: *a huckster, pedlar*, Galen.

Ῥῶπος, ου, ὁ, *any small ware*, esp. *common, vulgar ornaments* or *toys*, Aesch. Fr. 242: *pedlar's ware, trumpery*, Dem. 910, 1, Strab. pp. 200, 376.—II. as adj., *coarse, dauby*, Dion. H. Epit. 16, 6: cf. ῥωπογραφία.

Ῥωποστωμῠλήθρα, ἡ, v. sub ῥωποπερπερήθρας.

Ῥωρός, ά, όν, (ῥώννυμι) *strong, mighty*, only in Hesych.

Ῥῶσις, εως, ἡ, (ῥώννυμι) *strength, might*, Schneid. Theophr. Ind.—II. *strengthening, encouragement*.

Ῥωσκομένως, adv. part. pres., as if from a verb ῥώσκομαι,=ῥώννυμαι, *strongly*, Hipp.

†Ῥῶσσος, ου, ἡ, *Rhossus*, a city of Syria on the gulf of Issus, Strab. p. 676; etc.

Ῥῶσταξ, ᾰκος, ὁ, *a stand for putting any thing on*, Math. Vett.

Ῥωστήρ, ῆρος, ὁ, (ῥώννυμι) *one who strengthens*. Hence

Ῥωστήριος, α, ον, *strengthening*.

Ῥωστικός, ή, όν, (ῥώννυμι)=foreg.

Ῥωτακίζω, *to make overmuch* or *wrong use of* ρ, Gramm.

Ῥωτᾰκισμός, οῦ, ὁ, *overmuch* or *wrong use of* ρ, *rhotacism*.

Ῥωχμή, ἡ,=sq.

Ῥωχμός, οῦ, ὁ, (ῥώξ) like ῥῆγμα, *a cleft*, ῥ. γαίης, *a run* or *gutter* scooped out by heavy rains, Il. 23, 420: metaph., *a wrinkle*, Anth.—II. (ῥέγχω)=ῥόγχος, in medic. writers who also write it ῥωγμός.

ῬΩ´Ψ, ἡ, gen. ῥωπός, *a low shrub, bush*, hence in plur. *underwood, brushwood*, Od. 10, 166; 14, 49; 16, 47: nor does the sing. seem to have been much in use: cf. ῥωπήϊον. (Ῥώψ and ῥίψ are kindred forms.

Σ

Σ, σ, σίγμα, or better σῖγμα (for the ι in σίζω is long by nature), τό, indecl., eighteenth letter of the Greek Alphabet: as numeral σ′= 200, but ͵σ=200,000.

Its oldest form was that of a twisted curl (Eur. Thes. 7, 6, Theodect. ap. Ath. 454 D), or of a Scythian bow (Agatho ib. D), ⋞, ξ, whence arose the form Σ now in use: after this, but yet early, it took the shape of a semicircle C, whence Aeschrion calls the new moon, τὸ καλὸν οὐρανοῦ νέον σῖγμα, cf. Nake Choeril. p. 189; and late authors call the orchestra τὸ τοῦ θεάτρου σῖγμα, Tim. Lex. p. 196: cf. also σιγμοειδής. When used in these metaph. signfs., σῖγμα was sometimes declined, though Pors. Med. 476 denies this in the good Att. writers, cf. Plat. (Com.) Ἑορτ. 7:—late writers, however, as Eust., declined it in all senses.

In the later written character, final σ became ς: and we have followed many late German editors in retaining it at the end of the first part of compd. words, as of the preps. εἰς, πρός and δυς-, and in the forms νεώςοικοι, κυνόςουρα, Ἑλλήςποντος, πρόςωπον, etc. Different from this is the case, when σ is doubled, or inserted merely for euphony, as in λαοσσόος ἐπεσβόλος ἐγχέσπαλος σακέσπαλος θέσκελος θέσπις θεσπέσιος θέσφατος, etc., v. Buttm. Lexil. s. v. θέσκελος 1; cf. however Lob. Phryn. 672.

From this ς must be distinguished the character, which was orig. used only as a numeral, ϛ′=6, but was afterwds. used in MSS. and old edd. as a short form of στ, cf. σταῦ. Moreover σάν [ᾰ] is said to have been a Doric form of σῖγμα, Hdt. 1, 139, Pind. Fr. 47, Ath. 467 A; but, rather, it was a second sibilant, being to the Hebrew *shin*, as sigma to *samekh*, v. Donaldson New Cratyl. p 106. Hence the form σαμπῖ or σαμπι, ϡ, which was used as a numeral= 900.

Changes of σ, esp. in dialects:—I. Aeol., Dor., and Ion., into δ, as ὀδμή ἴδμεν for ὀσμή ἴσμεν, Koen Greg. 580.—II. Dor. for θ, as σιῶ, Ἀσάνα *ἀγασός παρσένος* for *θεός* 'Ἀθήνη *ἀγαθός παρθένος*, most freq. in Laconian, Cretan and Elean, Koen Greg. 300.—III. Aeol. and Dor. into *τ*, in the words *τύ τέ φατί* for *σύ σέ φησί*.—2. also freq. in later Att., as, *μέταυλος ναυτία ναυτιάω τεῦτλον τήμερον τῦκον* for *μέσαυλος ναυσία ναυσιάω σεῦτλον σήμερον σῦκον*, cf. Luc. Judic. Vocal., and Lob. Phryn. 194:—so also, *σσ* passed into *ττ*, esp. in verbs, as, *πράττω τάττω* for *πράσσω τάσσω*; but also in substs. and adjs., as, *θάλαττα διττός* for *θάλασσα δισσός*: *σσ* was Ion. and old Att., *ττ* Dor., Boeot., and new Att. At Athens, Pericles is said to have set the fashion of rejecting the hissing *σ*, and at the time of Plato (Com.), *τ* had got the upper hand.—IV. in Aeol., *σ* was often doubled, which practice was followed by poets, as, *ὅσσος μέσσος* for *ὅσος μέσος*, and very freq. in fut. and aor. forms *ᾰσω, ἔσω, ῐσω*, etc., to make the penult. long, Koen Greg. p. 588.—2. in several, esp. geograph., prop. names, when *σ* followed a long vowel (as, *Παρνᾱσός* 'Ἀλικαρνᾱσός Κρῖσα *Κηφῖσός* 'Ἰλῖσός Κνωσός Ταρτησός, etc.), the late Greeks doubled *σ*, Wess. Hdt. 1, 1, Böckh v. l. Pind. O. 9, 47; 13, 102, P. 1, 39:—so in *κνῖσα ῥῦσός*.—3. poet., *σ* is oft. doubled in compds., when the second part of the compd. begins with *σ*, as, *βοοσσόος λαοσσόος*, v. Lob. Phryn. 647.—V. *σ* sometimes passed into *πτ* or vice versa, as, *πεσσω* and *πέπτω*, **ὄπτω ὄψομαι* and *ὄσσομαι, ἐνίσσω* and *ἐνίπτω*, Buttm. Lexil. s. v. *ἀνήνοθεν* 19.—VI. into *ξ*:—1. Dor., in fut. and aor. of verbs, Koen Greg. 327: so, *διξός τριξός* for *δισσός τρισσός*.—2. in old Att., the prep. *σύν*, with all its compds., was written *ξύν*, Pors. Med. 11, Elmsl. ib. 2.—VII. Att. *σ* and *σσ* sometimes passed into *ψ*; cf. *ψ* III.—VIII. *σ* was prefixed,—1. to words beginning with a vowel, esp. in Aeol., and so in Lat., esp. as a substitute for the aspirate, e. g. *ὗς σῦς sus, ἅλς sal, ἕξ sex, ἑπτά septem, ἕρπω serpo, ὁλκός sulcus, εἴρω sero, σειρά*.—2. to words beginning with a conson., esp. before *μ* and *τ*, as, *μάραγδος σμάραγδος, μάραγνα σμάραγνα, μύραινα σμύραινα, μικρός σμικρός, τέρφος στέρφος, τέγος στέγω*, Lat. *tego*; more rarely before *κ* and *φ*, Koen Greg. 553.—IX. *σ* was inserted in the middle of words before *θ*, esp. by poets in the 1 pers. pl. pass. and mid., as *τυπτόμεσθα* for *τυπτόμεθα*, etc.: so too the adv. in *θεν*, as *ὄπισθεν* for *ὄπιθεν*, Lob. Phryn. 8; cf. supra IV.—X. conversely, the Lacon. used to throw out *σ* between two vowels, writing *Μῶα* for *Μοῦσα, πᾶα* for *πᾶσα, ὅρμαον* for *ὅρμασον, ποιῆαι* for *ποιῆσαι*, Koen Greg. p. 252, 301: in pronouncing, the second vowel was aspirated, as if written *Μῶά, πᾶά, ὅρμαόν, ποιῆαί*, and so it ought, perh., to be written.—XI. *σ* changes into *ρ* in some Dor. dialects, in which the endings *-ας -ης -ος -ως* become *-αρ -ηρ -ορ -ωρ*.—2. so also Att. when another *ρ* goes before, as *ἄῤῥην* for *ἄρσην, θάῤῥος* for *θάρσος*, v. sub *ρ*.—XII. Dor., *ζ* passes into *σδ*, as, *σδεύγλα μασδός τράπεσδα παῖσδε* for *ζεύγλη, μαζός τράπεζα παῖζε*.—XIII. *σ* is appended to *οὕτω, ἄχρι, μέχρι* before a vowel, though in the two last this is not always so.

Σ', by apostr. for *σέ*, also, though rarely, for *σοί*, v. sub *σύ*.—II. for *σά* in Od. 1, 356, Il. 6, 490, etc., cf. Jac. Anth. P. p. 948; but only when the article goes before, as *τὰ σ'*, Markl. Eur. Supp. 456.

Σᾶ, contr. for *σοά* or *σῶα*, neut. pl. from *σόος* and *σῶος*, Piers. Moer. p. 347: now also restored from MSS. in Plat. Criti. 111 C. But *σᾶ* as femin. nom. sing. is quoted by the Gramm. only from lost writers.

Σά μάν; Doric or Cyprian for *τί μήν*; Ar. Ach. 757, 784, where it is Megarian Doric.

†Σαβά, ἡ, *Saba*, a port on the coast of the Arabian gulf; perhaps same as *Σαβαί, αἱ*, Strab. pp. 770, 771.

Σᾰβάζιος, ου, ὁ, (*Σαβός*) a Phrygian deity, whose mysteries resembled the *τελεταί* of Bacchus: hence afterwards taken as a name of *Bacchus* himself, Ar. Vesp. 9, Av. 875, Lys. 388.—II. adj. *Σᾰβάζιος, α, ον, Bacchic, θύσθλα*, Opp.: †*τὰ Σαβάζια, the festival of Sabazius*, Strab. p. 471.

Σᾰβάζω, *to keep the feast of Bacchus.*

Σᾰβάζω, *to break to pieces, destroy*, Hesych.

†Σαβαῖοι, ων, οἱ, *the Sabaei*, a people of Arabia Felix, Strab. p. 778.

†Σαβάκης, ου, ὁ, *Sabaces*, a Persian satrap in Aegypt, Arr. An. 2, 11, 8.

Σᾰβᾰκός, ή, όν, like *σαθρός, rotten*: of a sore, *putrid*, Hipp.—2. *shattered*; and then (like *τεθρυμμένος, τρυφερός*, Lat. *fractus*) *enervated, effeminate, σαβακὴ σαλμακίς*, Anth. P. 7, 222.—Said by Hesych. to be a Chian word.

Σᾰβάκτης, ου, ὁ, (*σαβάζω*) *a shatterer, destroyer*, esp. of a mischievous goblin who broke pots, Ep. Hom. 14, 9.

†Σαβακῶς, ῶ, ὁ, *Sabacos*, a king of Aethiopia, Hdt. 1, 140: in Diod. S. 1, 65 *Σαβάκων*.

Σάβᾰνον, ου, τό, *a linen cloth*, esp. *for wiping with* in a bath, Lat. *sabanum*, Clem. Al. [ᾰ]

Σᾰβασμός, οῦ, ὁ, (*Σαβάζω*) *the feast of Sabazios* or *Bacchus*:—*the cry Σαβοῖ used at this feast.*

†Σαβάτα, ἡ, *Sabata*, a lake of Etruria, Strab. p. 226.

Σάββᾰσι, heterocl. dat. pl. of *Σάββατον* (the Hebr. word being *shabbath*), Mel. 83, 4. Hence

Σαββατεῖον, ου, τό, *a house in which the Sabbath was kept*, Joseph.

Σαββᾰτίζω, *to keep the Sabbath.*

Σαββᾰτικός, ή, όν, (*Σάββατον*) *of* or *for the Sabbath*: Σ. *πόθος*, love *for a Jew*, Mel. 83.

Σαββᾰτισμός, οῦ, ὁ, (*Σαββατίζω*) *a keeping of the Sabbath*, N. T., also in Plut. 2, 166 A.

Σάββᾰτον, ου, τό, the Hebrew *Sabbath*, i. e. *rest*: hence *the seventh day* or *day of rest*; also in plur., *τὰ σάββατα*, LXX., and N. T.: dat. pl. *σάββασι*, v. sub voc.—2. *a week*, N. T.

†Σάββη, ης, ἡ, *Sabbe*, a Babylonian or Aegyptian Sibyl, Paus. 10, 12, 9.

†Σάβελλοι, ων, οἱ, *the Sabelli*, an appell. of the Samnites, Strab. p. 250.

Σᾰβή, ῆς, ἡ, fem. from *Σαβός*.

†Σαβίκτας, ὁ, *Sabictas*, a satrap of Alexander in Cappadocia, Arr. An. 2, 4, 2.

†Σαβῖνοι, ων, οἱ, *the Sabines*, a people of Italy, Polyb.; etc.: *ἡ Σαβίνη, the Sabine territory*, Strab. p. 228.

Σᾰβοῖ, *a cry of the Σαβοί, at the feast of Sabazios, εὐοῖ Σαβοῖ*, Dem. 313, 27; also, *Σαβαί*, Eupol. Bapt. 10.

Σᾰβός, οῦ, ὁ, *one dedicated to the service of Sabazios*; generally *a Bacchanal*, Plut. 2, 671 E:—*Σάβη, ἡ, a Bacchanté.*—The modern Greeks still call a madman *ζαβός*.

†Σάβος, ου, ὁ, *Sabus*, masc. pr. n., Strab. p. 701, etc.

Σαβρίας or *σαμβρίας*, ὁ, a kind of *drinking-cup*, Ath. 262 B.

†Σαβύλινθος, ου, ὁ, *Sabylinthus*, a leader of the Molossi, Thuc. 2, 80.

†Σάβυλλος, ου, ὁ, *Sabyllus*, a citizen of Gela, who slew the tyrant Cleander, Hdt. 7, 154.

†Σαγαλασσός, οῦ, ἡ, *Sagalassus*, a city of Pisidia, Strab. p. 569: also *Σαλαγασσός*, Arr. An. 1, 28: hence *ὁ Σ...σεύς, an inhab. of S.*, Strab.

Σαγάλινα ξύλα, τά, prob. for *σατάλινα, σαντάλινα* or *σανδάλινα ξ., sandal-wood*, Arr. Peripl.

Σᾰγᾰπηνίζω, *to be like the σαγάπηνον in smell* or *taste.*

†Σαγαπηνοί, ῶν, οἱ, *the Sagapeni*, a people of Assyria, Strab. p. 745.

Σᾰγάπηνον, ου, τό, *the gum-like juice* of an umbelliferous plant, used as a medicine, Diosc.: also *ὀπὸς σαγάπηνος*. [ᾰ]

Σάγᾰρις, ιος, ἡ, pl. *σαγάρεις*, Ion. *ῑς*, a weapon used by the Scythian tribes, Hdt. 1, 215; 4, 5; by the Persians, Amazons, Mosynoeci, etc., Xen. An. 4, 4, 16; 5, 4, 13:—acc. to Hesych., single-edged, and therefore joined by Xen. with *κοπίς*, Cyr. 1, 2, 9; 4, 2, 22; whereas Hdt. 7, 64 explains it by *ἀξίνη*: prob. it was much like the old English *bill*. (The word is said to be Persian for *a sword.*) [ᾰγ]

†Σαγάρτιοι, ων, οἱ, *the Sagartii*, a nomadic tribe of the Persians, Hdt. 1, 125.

†Σάγγαλα, τά, *Sangala*, a city of India, Arr. Ind.

†Σαγγάριος, ου, ὁ, *the Sangarius*, a river of Bithynia, now *Sakaria*, Il. 3, 187; Strab. p. 543.

†Σαγγία, ας, ἡ, *Sangia*, a town of Phrygia, near which the Sangarius rises, Strab. p. 543.

Σάγδας, ὁ, v. *ψάγδας*.

Σαγή, or *σάγη* (Arcad. p. 104, 25), ης, ἡ, *the housings, harness*, etc., of a horse, ass or mule; hence of a man, *αὐτόφορτος οἰκείᾳ σάγῃ*, i. e. carrying his own baggage, etc., Aesch. Cho. 675:—then, generally, *harness, furniture, equipment, παντελὴς σ.*, Ib. 560; *τοξήρης σ.*, Eur. H. F. 188; esp. *armour*, which we also call *harness*, Soph. Fr. 939; also in plur., Aesch. Pers. 240, Theb. 125, 391. (Prob. from *σάττω*: hence *πανσαγία* or *πασσαγία*: akin also to *σάγος*, q. v.) [ᾰ]

Σᾰγηναῖος, α, ον, *belonging to a σαγήνη*, Anth. P. 6, 23, 192.

Σᾰγηνεία, ας, ἡ, *a hunting and taking with the σαγήνη.*

Σᾰγηνεύς, έως, ὁ,=sq., Leon. Tar. 91, Plut. Pomp. 73.

Σᾰγηνευτήρ, ῆρος, ὁ, *one who fishes with the σαγήνη*: hence, of a comb, *πλατὺς τριχῶν σαγ.*, Leon. Tar. 5.

Σαγηνευτής, οῦ, ὁ,=foreg., Plut. 2, 966 E, Anth. P. 9, 370.

Σᾰγηνεύω, *to surround and take a lot of fish with a drag-net* (*σαγήνη*); hence, metaph., of men, *to sweep* them *before one*, a Persian way of clearing a conquered country; they joined hands and so swept the whole face of it, Hdt. 6, 31, Plat. Legg. 698 D.

Σᾰγήνη, ης, ἡ, *a large drag-net* for taking fish, *a seine*, Ital. *sagena*, Luc. Pisc. 51, Plut. 2, 169 C, etc.

Σᾰγηνοβόλος, ον, (*σαγήνη, βάλλω*)

casting the σαγήνη: as subst. *a fisherman*, Anth. P. 6, 167; 10, 10.

Σαγηνόδετος, ον, (σαγήνη, δέω) *bound to a net.*—II. act. *binding a net*, Anth. P. 9, 299.

Σᾰγηφορέω, ῶ, (σάγος, φέρω) *to wear a cloak*, Strab.

Σάγιον, ου, τό, dim. from σάγος. [ᾰ]

Σᾰγίς, ίδος, ἡ, (σάγος) *a wallet.*

Σάγμα, ατος, τό, (σάττω) *that which is placed upon a horse, ass* or *mule, a saddle, pack-saddle*, Plut. Pomp. 41.—II. of persons, *a covering, clothing*, esp. like σάγος, *a large cloak*, Ar. Vesp. 1142.—III. *the covering of a shield*, Soph. Fr. 939, Ar. Ach. 574.—IV. *any thing piled together, a pile of arms*, etc., Plut. Cat. Maj. 20.

Σαγμάρια, τά, *beasts of burden.*

Σαγμᾰτογήνη or σαγμᾰτογίνη, ης, ἡ, *an Indian stuff*, Arr. Peripl.

Σᾰγοειδής, ές, (σάγος, εἶδος) *like a cloak.*

Σάγος, ου, ὁ, *a coarse cloak, soldier's cloak*, Lat. *sagum*, Polyb. 2, 28, 7, etc. (Said to be a Gallic or Celtiberian word: but it is certainly akin to σάγη, σάγμα, σάττω.) [ᾰ]

†Σάγουντον, ου, τό, *Saguntum*, in Hispania, Strab. p. 159.

†Σάγρας, ὁ, *the Sagras*, a small river of the Bruttii near Locri, Strab. p. 261.

†Σάγρος, ου, ὁ, *the Sagrus*, a river of Samnium, Strab. p. 242.

†Σαγχωνιάθων, ὁ, the Phoenician historian *Sanchoniathon*, Suid.; cf. Ath. 126 A.

†Σαδάκορα, ων, τά, *Sadacora*, a city of Cappadocia, Strab. p. 663.

†Σαδδουκαῖοι, ων, οἱ, *the Sadducees*, a sect among the Jews, N. T.

†Σάδοκος, ου, ὁ, *Sadocus*, son of Sitalces king of Thrace, obtained citizenship in Athens, Thuc. 2, 29, 67.

†Σαδυάττης, ου Ion. εω, ὁ, *Sadyattes*, son of Ardys king of Lydia, Hdt. 1, 16.

†Σαδώκ, ὁ, *Sadoc*, Hebr. masc. pr. n., N. T.

Σᾰθέριον, ου, τό, *a kind of otter* or *beaver*, Arist. H. A. 8, 5, 8.

Σάθη, ης, ἡ, *membrum virile*, Ar. Lys. 1119. [ᾰ]

Σαθρός, ά, όν, like σαπρός, *rotten, decayed, unsound*, Hipp.; εὕροιμ' ἂν ὅπη σαθρὸς εἴη, Plat. Euthyphr. 5 B; εὑρήσει τὰ σαθρὰ αὐτοῦ (sc. Φιλίππου) ὁ πόλεμος, Dem. 52, fin., cf. 24, 5; 303, 25:—also, of the sound of a cracked vessel, *sounding false*, opp. to ὑγιής, εἴ πή τι σαθρὸν ἔχει, πᾶν περικρούωμεν, Plat. Phil. 55 C; cf. Theaet. 179 D, Gorg. 493 E.—Adv., σαθρῶς, σ. ἱδρυμένος, built on *rotten* foundations, Arist. Eth. N. 1, 10, 8.—II. metaph., σ. κῦδος, *rotten, perishable* fame, Pind. N. 8, 59: πρίν τι καὶ σαθρὸν ἐγγίνεσθαί σφι, before any *unsound thought* comes into their heads, i. e. before they prove traitors, Hdt. 6, 109; σ. λόγοι, Eur. Hec. 1190, cf. Supp. 1064; δόλιον καὶ σαθρόν, Id. Bacch. 487.—(Like σαπρός, from σήπω, σαπῆναι.) Hence

Σαθρότης, ητος, ἡ, *rottenness, weakness, faultiness.*

Σαθρόω, ῶ, (σαθρός) *to make rotten, frail, worthless*, LXX. Hence

Σάθρωμα, ατος, τό, *that which is unsound, a flaw.*

Σάθων, ωνος, ὁ, from σάθη, like πόσθων from πόσθη, a coaxing word of nurses to a boy-baby, Teleclid. Incert. 22.—†2. appell. given to Plato by Antisthenes, Ath. 220 D.

†Σαιδήνη, ης, ἡ, *Saedene*, a high mountain on the Aeolian coast of Asia Minor, Ep. Hom. 1.

Σαικωνέω, ῶ, or, as in Ar. Fr. 674, σαικωνίζω, *to move, stir*, cf. σαλακωνίζω.

Σαινίδωρος, ον, (σαίνω, δῶρον) *coaxing by presents*, Epicur. ap. Diog. L.

Σαινουρίς, ίδος, pecul. fem. of sq.

Σαίνουρος, ον, (σαίνω, οὐρά) *wagging the tail, fawning*, as a dog: Ion. σήνουρος, Hesych. σάνουρος.

ΣΑΙ´ΝΩ, f. σᾰνῶ: aor. ἔσηνα, and ἔσᾱνα, v. Meineke Apollod. (Com.) Incert. 1, p. 454 (akin to σείω.) *To wag the tail, fawn*, strictly of dogs, ὅτ' ἂν ἀμφὶ ἄνακτα κύνες...σαίνωσιν, Od. 10, 217; νόησε δὲ δῖος Ὀδυσσεὺς σαίνοντάς τε κύνας, 16, 6; also, οὐρῇ σαίνειν, 17, 302; οὐρῇ τε καὶ οὔασι σαίνειν, Hes. Th. 771; σ. κέρκῳ, Ar. Eq. 1031:—proverb., σαίνουσα δάκνει, Soph. Fr. 902.—II. c. acc. pers., *to fawn upon*, Anth. P. 9, 604: hence metaph. of persons, *to fawn on, pay court to*, Pind. P. 1, 100, cf. Aesch. Ag. 798:—also, σ. πρός τινα, Pind. P. 2, 151; σ. ποτὶ ἀγγελίαν, to receive it with joy, Id. O. 4, 7:—*to deceive*, Soph. Fr. 508: σ. μόρον, *to cringe to* it, *shirk* it, Aesch. Theb. 383, 704.—III. generally, *to cheer, please*, Soph. Ant. 1214, Eur. Ion 685:—so, σ. ἀπ' ὀμμάτων, *to cheer* one by a look of recognition, Soph. O. C. 321; so, σαίνομαι δ' ὑπ' ἐλπίδος, Aesch. Cho. 191:—of a summer-sea, *to smile*, Valck. Theocr. 6, 11.

†Σάϊοι, ων, οἱ, *the Saïi*, a people of Thrace, Strab. p. 549.

ΣΑΙ´ΡΩ, f. σᾰρῶ: pf. with pres. signf. σέσηρα, usu. in part. σεσηρώς, υῖα, ός, Ep. fem. σεσᾰρυῖα, Hes. Sc. 268. Strictly *to draw back the lips and show the teeth, to grin* like a dog, Lat. *ringi*, οἷον σεσηρὼς ἐξαπατήσειν μ' οἴεται, Ar. Vesp. 900; esp. in mockery, scorn, or malice, ἠγριωμένους καὶ σεσηρότας, Ar. Pac. 620; σιμὰ σεσηρώς, Mel. 52; but also without any such bad sense, εἶπε σεσαρὼς ὄμματι μειδιόωντι, Theocr. 7, 19 (cf. προςσαίρω):—later also, σεσηρέναι ὀδόντας, Opp.:—also, σεσηρότι γέλωτι, Luc. Amor. 13; σεσηρὸς μειδιᾶν, Id. (?) Philopatr. 26.—II. *to sweep, clean*, δῶμα, στέγας, Eur. Hec. 363, Cycl. 29: also *to sweep up* or *away*, κόνιν σήραντες, Soph. Ant. 409.—Signf. I. is pecul. to the perf., signf. II. to the pres., fut., and aor. 1. No other tenses occur. (From same root come σάρος, σαρόω, and Lat. *sario, sarrio*, Lob. Phryn. 83.)

†Σάϊς, ιος and εως, ἡ, *Saïs*, Minerva among the Aegyptians, Paus. 9, 12, 2.—II. a city of the Aegyptian Delta, Hdt. 2, 133; dat. Σάϊ, Id. 2, 28. Hence

†Σαΐτης, ου Ion. εω, ὁ, *an inhabitant of Saïs, Saïtic*, Plut. Sol. 26: ὁ Σαΐτης νομός, *the Saïtic nome*, Hdt. [ῑ]

†Σαϊτικός, ή, όν, *of Saïs, Saïtic*, ὁ Σ. νομός, Plat. Tim. 21 B; τὸ Σαϊτικὸν στόμα, *the Saïtic* mouth of the Nile, also called Tanitic, Hdt. 2, 17. [ῑ]

†Σακάδας, α, ὁ, *Sacadas*, a poet and cithara-player of Argos, Heyne Pind. vol. 3, p. 29. Hence

Σᾰκάδιον, ου, τό, *a stringed instrument named after the musician Sacadas.* [κᾰ]

†Σάκαι, ῶν Ion. έων, οἱ, *the Sacae*, a people of central Asia, near the sources of the Araxes, Hdt.; Xen.; etc.: in Hdt. 7, 64, a general name for all the *Scythians* among the Persians; cf. Strab. p. 507 sqq.: Dion. P. 750 has sing. Σάκας.

†Σάκαιος, α, ον, *of the Sacae, Sacaean*: τὰ Σάκαια, a festival in honour of Anaïtis, Strab. p. 512.

Σάκανδρος, ου, ὁ, (σάκος, σάκκος, ἀνήρ) comic word for the *pudenda muliebria*, Ar. Lys. 824. [σᾰ]

†Σακάραυλοι, ων, οἱ, *the Sacarauli*, a Scythian people, Strab. p. 511.

†Σάκας, ου, ὁ, v. Σάκαι: and so—2. an epithet applied to the tragic poet Acestor to indicate his foreign origin, Ar. Av. 31.—3. *Sacas*, cup-bearer of king Astyages, Xen. Cyr. 1, 3, 8, sqq.

†Σακασηνή, ῆς, ἡ, *Sacasene*, a district of Armenia, Strab. p. 511.

†Σακαύρακες, ων, οἱ, *the Sacauraces*, a Scythian people, Luc. Macrob. 15.

Σακέρδως, ωτος, ὁ, the Lat. *sacerdos*, Luc. Alex. 43.

†Σακεσίναι, ῶν, οἱ, *the Sacesinae*, an Asiatic people, Arr. An. 3, 8, 4.

Σᾰκέσπᾰλος, ον, (σάκος, πάλλω) *wielding a shield*, Il. 5, 126.

Σᾰκεσφόρος, ον, (σάκος, φέρω) *shield-bearing*, of Ajax, Soph. Aj. 19, Virgil's *clypei dominus*; cf. Eur. Phoen. 139.—II. (σάκκος or σάκος, ὁ, III) *a beard-bearer*, epith. of the demagogue Epicrates, Plat. (Com.) Presb. 3, ubi v. Meineke.

Σᾰκίον, v. sub σακκίον, Xen.

Σᾱκίτας, ὁ, Dor. for σηκίτης.

Σακκελίζω,=σακκίζω, *to strain, filter*, Galen. Hence

Σακκέλισμα, ατος, τό, *any thing strained* or *filtered*, Diod.

Σακκελιστήριον, ου, τό, *a filter* or *sieve.*

Σακκεύω,=sq.

Σακκέω, ῶ, (σάκκος) *to strain, filter*, σ. τι ἱματίοις, *to strain* it through cloths, Hdt. 4, 23.

Σακκίας οἶνος, ὁ, *strained* wine, Poll. 6, 18.

Σακκίζω, f. -ίσω,=σακκέω, *to strain, filter*, Theophr.

Σάκκῐνος, η, ον, (σάκκος) *of sack cloth.*

Σακκίον, Att. σᾰκίον, ου, τό, also written σάκκιον, σάκιον, dim. from σάκκος, *a small bag*, Xen. An. 4, 5, 36, Diod. 13, 106.

Σακκογενειοτρόφος, ον, (σάκκος, γένειον, τρέφω) *cherishing a huge beard*, Anth. P. append. 288.

Σακκοπήρα, ἡ, (σάκκος) *a knapsack, wallet.*

Σακκοπλόκος, ον, (σάκκος, πλέκω) *plaiting sieves.*

ΣΑ´ΚΚΟΣ, or σάκος, ου, ὁ, v. sub fin.:—(σάττω):—*a coarse cloth of hair*, esp of goats' hair, Lat. *cilicium*, generally, *sackcloth*, LXX.—II. *any thing made of this cloth*:—1. *a sack, bag*, Hdt. 9, 80, Ar. Ach. 745, etc.—2. *a sieve, strainer*, esp. for wine, Hippon. 42. ubi v. Welcker.—3. *a coarse garment, cloak, mantle.*—III. *a coarse beard*, like rough hair-cloth, σάκον πρὸς ταῖν γναθμοῖν ἔχειν, Ar. Eccl. 502, cf. σακεσφόρος II.—The form σάκκος is said to be Doric, and σάκος Att., Thom. M. 789, etc.; and certainly in Ar. Ach. 822, Lys. 1211 we have σάκος, while the Megarian in Ach. 745 says σάκκος, cf. Lob. Phryn. 257, Meineke Menand. p. 44: Hdt. also says σάκκος.

Σακκοφορέω, ῶ, *to wear hair-cloth*, or *a garment made of it*; and

Σακκοφορία, ας, ἡ, *a wearing of hair-cloth*: from

Σακκοφόρος, ον, (σάκκος, φέρω) *wearing coarse hair-cloth*, or *a garment of it*, Plut. 2, 239 C.

Σακοδερμίτης, ὁ, *with a shield-like skin*, Soph. Fr. 562.

Σάκος, ὁ, v. sub σάκκος.

Σᾶκός, ὁ, Dor. for σηκός.

Σάκος, εος, τό, Ion. gen. σάκευς, Hes. Sc. 334:—*a shield*, very freq. in Hom., and Hes.: the earliest shields were of wicker-work or wood, covered with one or more ox-hides; if more than one, they were parted by metal plates (that of Ajax had seven hides and an eighth layer of metal, Il. 7, 222): hence the epithets, χάλκεον, χαλκῆρες, τετραθέλυμνον, ἑπταβόειον: it was concave, and hence sometimes used as a vessel to hold liquid, Aesch. Theb. 540. How much the art of these early times was employed on the shields, appears from the epithets δαιδάλεον, ποικίλον, αἰόλον, παναίολον, φαεινόν, and the description of the shields of Achilles and Hercules, Il. 18, 478, sq., Hes. Scut. 139, sq.—2. metaph., *a shield*, *defence*, Aesch. Supp. 190.—Mostly poet., ἀσπίς and ὅπλον being used in prose. (No doubt from σάττω.) [ᾰ except in Hes. Sc. 364, 461, where it is long in the fifth arsis: Guyet and Heinrich hold both lines to be spurious.]

Σᾰκοφόρος, ον,=Ep. σακεσφόρος, Gramm.

Σάκτας, ου, ὁ, (σάττω) *a sack*, Ar. Plut. 681.

Σάκτας, ὁ, Boeot. for ἰατρός, Strattis Phoen. 3, 5.

Σακτήρ, ῆρος, ὁ, (σάττω) *a sack*.

Σακτός, ή, όν, (σάττω) *crammed*, *stuffed*, Antiph. Cycl. 1, 3.

Σάκτρα, ας, ἡ, (σάττω)=φορμός.

Σάκτωρ, αρος, ὁ, (σάττω) *one who crams* or *fills up*, Ἅιδου σ., one *who crowds* the nether world, i. e. a slayer of many, Aesch. Pers. 924 (where the genit. Περσᾶν should be joined with ἥβαν, not with σάκτορι).

Σάκχᾰρ, αρος, τό, also σάκχᾰρῐ and σάκχᾰρον, τό, *sugar*, Lat. *saccharum*, Diosc. (An Eastern word, the Sanscr. *çarkara*, Malay *jagara*.)

Σακχῠφάντης, ου, ὁ, (σάκκος, ὑφαίνω) *one who weaves* σάκκος or *sackcloth*, *a sailmaker*, Dem. 1170, 27.

†Σάκων, ωνος, ὁ, *Sacon*, a citizen of Zancle, who founded Himera, Thuc. 6, 5.

Σάλα, ἡ, *distress*, *anguish*, Aesch. Fr. 394; cf. σάλος.

†Σαλά, ὁ, (Greek Σάλης, ου, Joseph.) *Sala*, Hebr. masc. pr. n., N. T.

Σᾰλάβη, ἡ,=σαλάμβη, Soph. Fr. 940. [ᾰβ]

Σᾱλᾰγέω, ῶ,=σαλάσσω, to which it is akin, as παταγέω to πατάσσω, Opp. C. 4, 74, cf. 3, 352.

Σᾰλάγη, ης, ἡ, (σαλάσσω) *noise*, *outcry*.

†Σαλαγκών, ῶνος, ὁ, *Salancon*, a river of Illyria, Ap. Rh. 4, 337.

†Σάλαγος, ου, ὁ, *Salagus*, son of Oenopion, Paus. 7, 4, 8.

Σᾰλάγω,=σαλαγέω.

†Σαλαθιήλ, ὁ, *Salathiel*, Hebr. masc. pr. n., N. T.

Σᾰλᾰΐζω, *to cry out in distress*, Anacr. 126.

Σᾰλᾰΐς, ἡ, or, better, σᾰλᾰϊσμός, ὁ, (σάλος): *a cry of distress*.

†Σάλαιθος, ου, ὁ, *Salaethus*, a Lacedaemonian, Thuc. 3, 25.—2. a lawgiver of the Crotoniats, Luc.

Σᾰλάκων, ωνος, ὁ, (σάλος, σαλάσσω) *one who walks in a loose, swaggering fashion* (cf. σαλεύω II. 4): hence, *a flaunting coxcomb*, *swaggerer*, Arist. Rhet. 2, 16, 2, Eth. Eud. 2, 3, 9; 3, 6, 2: v. σαλακωνεύω. [λᾰ]

Σᾰλᾰκωνεία, ας, ἡ, *vulgar display*, etc., *swaggering*, *flaunting*, Arist. M. Mor. 1, 27, 1:—also, σαλακωνία, ἡ, Ath. 691 F. From

Σᾰλᾰκωνεύω, (σαλάκων) *to play the* σαλάκων, *swagger*, *flaunt*: so, σᾰλᾰκωνίζω, whence διασαλακωνίζω, *to walk like a swaggering, flaunting fellow*, Ar. Vesp. 1169 (cf. σαλεύω II. 4), with an obscene hit at the Lacedaemonians, resting on the old interpr. of the word (σαλεύειν τὸν πρωκτόν) *to wriggle one's rump about*,—just like the still coarser σαυλοπρωκτιάω.

Σᾰλᾰκωνίζω,=foreg., Hermipp. ap. Schol. Ar. Vesp. 1164.

Σᾰλᾰκώνισμα, ατος, τό, *swaggering*, *flaunting*, Cic. Att. 14, 2: but the reading is dub.

Σᾰλάμανδρα, or -μάνδρα (Lob. Paral. 212), ας, ἡ, *the salamander*, a kind of lizard, supposed to be a fire-extinguisher, Arist. H. A. 5, 19, 25, Theophr. de Igne 60, ubi v. Schneider. Hence

Σᾰλᾰμάνδρειος, ον, *of the salamander*, Nic. Th. 819.

Σᾰλάμβη, ης, ἡ, *a hole*, *chimney*, Soph. Fr. 940, Lyc. 98: also σαλάβη.

Σᾰλᾰμίν, ῖνος, ἡ, v. Σαλαμίς.

Σᾰλᾰμῑνᾰφέτης, ου, ὁ, (Σαλαμίς, ἀφίημι) *a betrayer of Salamis*, Solon 16, 6.

†Σαλαμῑνιᾰκός, ή, όν,=Σαλαμίνιος; ὁ Σ. κόλπος, Strab. p. 335.

†Σαλαμινιάς, άδος, ἡ, pecul. fem. to sq., ἐπ' ἀκταῖς Σαλαμινιάσι, Aesch. Pers. 964.

Σαλαμίνιος, α, ον, also ος, ον, *Salaminian*, *of* or *from Salamis*.—II. ἡ Σαλαμινία, sub. ναῦς or τριήρης, cf. sub πάραλος III: from

Σᾰλᾰμίς, or (not so well) Σᾰλᾰμίν, gen. ῖνος, ἡ, *Salamis*, an island and town of the same name, just opposite Athens, first in Il. †2, 557: v. Thuc. 2, 94; Strab. p. 393 sqq.; now *Kolouri*.†—II. a town of Cyprus founded by Teucer of Salamis, †H. Hom. Ven. 4, Hdt. 4, 162: later, *Constantia*, now *Porto Konstanza*.† (Prob. from σάλος, σαλεύω, from *the breaking of the waves against the steep shores* of the island.) [ῑ]

Σάλαξ, ακος, ὁ, (σαλάσσω) *a miner's sieve* or *riddle*.

†Σαλαπία, ας, ἡ, *Salapia*, a city of Apulia, Strab. p. 283.

†Σαλαρία, ας, ἡ, ὁδός, *the via Salaria*, running through the territory of the Sabines, Strab. p. 228.

†Σάλας, α, ὁ, *the Sala*, now *Saale*, in Germany, Strab. p. 291.

Σάλασσα, σαλασσομέδοισα, Dor. for θάλ-.

Σᾰλάσσω, Att. -ττω, f. -ξω, (σάλος) =σαλεύω, Nic. Al. 457.—II. *to overload*, *cram full*, σεσαλαγμένος οἴνῳ, Leon. Tar. 37, cf. Anth. P. 11, 57. Cf. σαλεύω.

†Σαλγανεύς, έως, ὁ, *Salganeus*, a town of Boeotia on the Euripus, Strab. p. 403.

Σᾰλεία, ας, ἡ, (σαλεύω) *continual motion*.

†Σαλείμ, ἡ, *Salim*, a place in Judaea, N. T.

†Σαλεντινοί, ῶν, οἱ, *the Salentini*, a people of lower Italy, Strab. p. 277.

†Σάλερνον, ου, τό, *Salernum*, a town of Campania, Strab. p. 251.

Σάλευμα, ατος, τό, (σαλεύω) *motion like* σάλος, i. e. *constant*, *repeated motion*, Artemid. 1, 79: σ. πολεμικὸν ἵππον, *the quick* military *pace* of a horse, Dio Chrys. [σᾰ]

Σάλευσις, εως, ἡ, (σαλεύω) *a moving constantly*, Arist. Mechan. 27, 1.

Σᾰλευτός, ή, όν, *shaken*, *tossed*, Mel. 60: from

Σᾰλεύω, (σάλος) *to make to shake* or *rock*, c. acc., σαλεύει χειμὼν οὐδεὶς τὰς ἀγκύρας, ap. Stob. p. 3, 48:—pass., *to be shaken*, *totter*, *reel*, χθὼν σεσάλευται, Aesch. Pr. 1081.—II. intr., *to move to and fro*, *roll*, *toss*, esp. of ships in a stormy sea or persons in them, Xen. Oec. 8, 17: hence,—2. *to toss like a ship* at sea, *to be in sore distress*, πόλις σαλεύει, Soph. O. T. 23, cf. El. 1074, Eur. Rhes. 249; so, ἐν νόσοις ἢ γήρᾳ σ., Plat. Legg. 923 B; cf. σάλος II.—3. of a ship also, σ. ἐπ' ἀγκύρας, *to ride* at anchor, Plut. 2, 493 D: hence, metaph., σ. ἐπί τινι (as it were) *to ride at anchor on* one's friend, *depend* upon him, Plut. Demetr. 38; cf. ὀχέω II.—4. *to roll like a ship*; and so, *to roll in one's walk*, esp. of persons with the hip-joints far apart, Foës. Oec. Hipp.: hence, *to flaunt* or *swagger* about, like σαλακωνεύω, Schneid. Xen. Cyr. 2, 4, 6:—also in pass. or mid., Anth. P. 5, 35 etc.

†Σάλη, ης, ἡ, *Sale*, a city of Thrace on the coast of the Aegean sea, Hdt. 7, 60.

†Σαλήμ, ἡ, *Salem*, afterwards Ἱεροσόλυμα, q. v., N. T.

Σᾰλία, ἡ,=σαλεία, dub.

†Σάλιοι, ων, οἱ, *the Salii*, in Rome, Plut. Num. 13.

Σάλλω, Dor. for θάλλω, Alcman 64, Bergk.

Σαλμακίδες, αἱ, a name for ἑταῖραι, Anth. p. 7, 222.

†Σαλμακίς, ίδος, ἡ, *Salmacis*, a fountain of Halicarnassus whose waters were said to have the effect of enervating those who drank of them Strab. p. 656.—2. a fortress of the same place, Arr. An. 1, 23, 3.

†Σαλμυδήσιος, α, ον, *of Salmydessus*, *Salmydessian*, Σ. γνάθος Πόντου, Aesch. Pr. 726.

†Σαλμυδησσός and -δησός, οῦ, ὁ *Salmydessus*, a city and port of Thrace on the Euxine, now *Midjeh*, Hdt. 4, 93; Soph. Ant. 969; Xen. An. 7, 5, 12: the tract along the bank of the E. around this city also so called, Strab p. 50.

†Σαλμών, ὁ, *Salmon*, Hebr. masc. pr. n., N. T.

†Σαλμωνεύς, έως Ep. ῆος, ὁ, *Salmoneus*, son of Aeolus, ruled first in Thessaly, then in Elis, hurled to Tartarus by Jupiter for having attempted to imitate his thunder and lightning, Od. 11, 236; Apollod. 1, 9, 7.

†Σαλμώνη, ης, ἡ, *Salmone*, a city of Elis Pisatis, Strab. p. 356.—2.= sq., N. T.

†Σαλμώνιον, ου, τό, *Salmonium*, or *Sammonium*, the eastern promontory of Crete, Strab. p. 472: also, Σαμώνιον.

†Σαλμωνίς, ίδος, ἡ, sc. ἄκρα,= foreg., Dion. P. 110.

ΣΑ´ΛΟΣ, ου, ὁ, and in Alcman ap. Apoll. Dysc., heterog. dat. pl. σάλεσιν, as if from τὸ σάλος:—*any unsteady, tossing motion*, esp. *the tossing rolling swell* of the sea, Eur. I. T. 46 πόντου σ., πόντιος σ., Id. Hec. 28, I. T. 1443; also in plur., πόντιοι σάλοι, Id. Or. 994: hence, *the open*, *exposed sea*, opp. to a harbour, ἐν σάλῳ στῆναι=σαλεύειν II. 3, Lat. *in salo esse*, *in ancoris stare* hence,—2. *a road-*

stead, anchorage, ἀλίμενον μὲν σάλους δὲ ἔχον, Polyb. 1, 53, 10, cf. Diod. 3, 44.—II. of ships or persons in them, *tossing on the sea, ἐκ πολλοῦ σάλου εὕδοντ' ἐπ' ἀκτῆς*, Soph. Phil. 271; and metaph. of the ship of the state, Soph. O.T. 24, Ant. 163, cf. Lys. 107, 28; cf. *σαλεύω* II. 2.—2. *sea-sickness*, like *ναυτία*, Luc.:—*restlessness, perplexity*, Alcman l. c. (From *σάλος* come *σαλόω, σαλεύω, σαλεία, σάλα, σαλάσσω, σαλάγω, σαλαγέω*: also *σαλαΐς, σαλαΐζω, σαλάκων, σαλακωνεύω, σαλακωνεία*, and prob. *σαῦλος*, and Lat. *salum, salio, salax*: which again seem to bring us on one hand to *ἅλλομαι*, on the other to *ἅλς, sal*, and *θάλασσα*, Dor. *σάλασσα*:—perh. akin also to *ζάλη, ζάλος*.) [ᾰ]

Σᾰλόω, rare form for *σαλεύω*: pass. *σαλοῦμαι*,=*σαλεύω* II.

†Σάλπα, ἡ, *Salpa*, a female of Lesbos, Ath. 321 F.

Σάλπη or *σάρπη, ης, ἡ, a sea-fish*, Lat. *salpa*, the French *saupe*, Epich. p. 31, Arist. H. A. 5, 9, 5, etc.;—also *σάλπης, ὁ*, Archipp. Ichth. 11; and *σάλπιγξ*.

Σαλπιγγολογχῠπηνάδαι, οἱ, (*σάλπιγξ, λόγχη, ὑπήνη*) *whiskered-lance-trumpeters*, Ar. Ran. 966.

Σαλπιγκτής, οῦ, ὁ, (*σαλπίζω*) *a trumpeter*, Thuc. 6, 69, Xen. An. 4, 3, 29, etc.:—rare collat. forms *σαλπικτής, -στής*, Lob. Phryn. 191.

Σάλπιγξ, ιγγος, ἡ, *a war-trumpet, trump, ὅτε τ' ἴαχε σάλπιγξ*, Il. 18, 219: (this was afterwards called *σ. στρογγύλη*, another for sacred purposes, *σ. ἱερά*): the *σάλπιγξ* was esp. called Tuscan, *Τυρσηκινή*, Aesch. Eum. 568, Soph. Aj. 18, Eur. Phoen. 1377, Heracl. 831:—*ὑπὸ σάλπιγγος*, by sound *of trumpet*, Soph. El. 711, cf. Ar. Ach. 1001; also, *ἀπὸ σ.*, Polyb. 4, 13, 1: cf. *σημαίνω, ὑποσημαίνω, φθέγγομαι*.—II. *a signal* note by *trumpet, trumpet-call*, Arist. Rhet. 3, 6, 7; elsewh. *σάλπισμα*.—III. *σάλπιγξ θαλασσία*, elsewh. *στρόμβος*, Archil. 181 Bergk.—IV. *the trumpeter-bird*, from its trumpet-like note, Artemid.—V.=*σάλπη*. From

ΣΑΛΠΙ΄ΖΩ, fut. *-ίγξω* and later *-ίσω*, Phryn. 191:—*to sound the trumpet, give signal by trumpet, σαλπιγξὶ σαλπ.*, Xen. An. 7, 3, 32: metaph., *ἀμφὶ δὲ σάλπιγξεν μέγας οὐρανός*, heaven *trumpeted* around, of thunder as if a signal for battle, Il. 21, 388, cf Wern. Tryph. 327:—impers., *ἐπεὶ ἐσάλπιγξε* (sc. *ὁ σαλπιγκτής*) when *the trumpet sounded*, Xen. An. 1, 2, 17; cf. *σημαίνω, κηρύσσω*:—c. acc., *σ. ἡμέραν, to proclaim, announce* day, of the cock, Luc. Ocyp. 114.—*Σαλπίγγω* is not Greek, *σαλπίττω* dub. Hence

Σαλπικτής, οῦ, ὁ, later form of *σαλπιγκτής*, Piers. Moer. p. 354.

Σάλπιξ, ῐγος, ἡ, later poet. form for *σάλπιγξ*.

Σάλπισμα, ατος, τό, *sound of trumpet, trumpet-call*.

Σαλπιστής, οῦ, ὁ, later form of *σαλπιγκτής*, Polyb. 1, 45, 13.

Σαλπιστικός, ή, όν, *suited for a trumpet*.

Σαλπίττω,=*σαλπίζω*, dub., v. Luc. Jud. Vocal. 10.

Σαλύγη, ης, ἡ, (*σάλος, σαλεύω*) *constant motion*, as of the spindle, Gramm., nisi legend. *σαλάγη*.

†Σάλυες, ων, οἱ, *the Salyes*, a people of Gallia Narbonensis, Strab. p. 181.

†Σαλύνθιος, ου, ὁ, *Salynthius*, king of the Agraei in Acarnania, Thuc. 3, 111.

†Σαλώμη, ης, ἡ, *Salome*, sister of Herod, Strab. p. 765.—2. wife of Zebedee, mother of James and John the apostles, N. T.

†Σάλων, ωνος, ἡ, *Salona*, in Dalmatia, Strab. p. 315.—2. a city of Bithynia, from which the *Σαλωνίτης τύρος* was named, Id. p. 565.

Σάμ or *σᾶμα*,=*σάν*, dub.

Σᾶμα, τό, Dor. for *σῆμα*, Pind.

Σάμαινα, ἡ, (*Σάμος*) *a ship of Samian build*, used as a stamp on the Samian coin, Plut. Pericl. 26 (on which passage v. Bergk Ar. Babyl. 2): they had beaks like a swine's snout (cf. *ὑόπρωρος*); so Hdt., 3, 59, speaks of *τὰς πρώρας νέες καπρίους ἔχουσαι*, cf. Näke Choeril. p. 155, sq. [Σᾰ]

Σᾱμαίνω, Dor. for *σημαίνω*.

†Σαμαῖος, α, ον, *of* or *relating to Same, οἱ Σαμαῖοι*, Thuc. 2, 30.

Σαμάκιον, ου, τό, an unknown piece of *female attire*: dim. from sq.

Σάμαξ, ᾰκος, ὁ, *a mat*, used as a bed in war, Chion. Hero. 1.

Σαμάρδακος, ὁ, *a buffoon* or *cheat*, Eccl.

†Σαμάρεια, ας, ἡ, *Samaria*, a city of Palestine, capital of the kingdom of Israel, N. T.; later named *Σεβαστή*, Strab. p. 760: also, a district of Palestine, Steph. Byz.; v. Interpp. ad Act. 8, 5.

†Σαμαρείτης, ου, ὁ, *an inhabitant of Samaria, a Samarian*, N. T.

†Σαμαρεῖτις, ιδος, ἡ, fem. to foreg., *a female of Samaria*, N. T.

†Σαμαριανή, ῆς, ἡ, *Samariana*, a city of Hyrcania, Strab. p. 508.

Σαμάτης, ου, ὁ, poet. for *Σαρμάτης*, Dion. P. 304. [μᾰ]

Σαμβᾰλίσκον, ου, τό, dim. from sq., Hippon. 10.

Σάμβᾰλον, τό, Aeol. for *σάνδαλον*, Sappho 38, Anth. P. 6, 267; v. Bergk Anacr. Fr. 15.

†Σάμβας, ὁ, *Sambas*, a flute-player, Ath. 624 B.

†Σαμβαύλας, ὁ, *Sambaulas*, a Persian, Xen. Cyr. 2, 2, 28.

†Σάμβος, ου, ὁ, *Sambus*, a satrap of Alexander in India, Arr. An. 6, 16, 3.

Σαμβύκη, ης, ἡ, *a triangular stringed-instrument*, Lat. *sambuca*, Arist. Pol. 8, 6, 13; its notes were so high, as to make it of little use.—2.=*σαμβυκίστρια*, with a pun on signf. II, Polyb. 8, 8, 6.—II. *an engine of like form* used in sieges, Ib. 6, 2–11:—also *σάμβυξ*, q. v. [ῡ] Hence

Σαμβῡκίζω, *to play upon the sambuca*. Hence

Σαμβῡκιστής, οῦ, ὁ, *a player on the sambuca*, Euphor. 31.

Σαμβῡκίστρια, fem. from foreg., Plut. Cleom. 35, Anton. 9.

Σάμβυξ, ῡκος, ἡ, = *σαμβύκη*, Schweigh. Polyb. 8, 6, 2.—2.=foreg., Id. 5, 37, 10.

†Σάμβυξ, υκος, ὁ, *Sambyx*, inventor of the *σαμβύκη* (1), Ath. 637 B.

Σάμερον, Dor. for *σήμερον*, Pind.

Σάμη, ης, ἡ, *Samé*, the older name of *Κεφαλληνία*, q. v., Il.: cf. *Σάμος*. [ᾰ]

Σᾶμῆον, τό, Dor. for *σημεῖον*, Pythag.

†Σαμία, ας, ἡ, *Samia*, an ancient city in southern Elis, where, later, *Σαμικόν* lay, Paus. 5, 6, 1.—2. a city of Samos (3), Hdt. 1, 70.—II. fem. pr. n., Paus.

†Σαμιακός, ή, όν, *Samian*, Plut.

†Σαμικόν, οῦ, τό, *Samicum*, a fortress of Elis, on the site of *Σαμία* (1), with a temple dedicated to Neptune, hence called *Σάμιος* and *Σαμικός* Strab. p. 343: cf. p. 347.

†Σάμινθος, ου, ὁ, *Saminthus*, a spot near the passes leading from Arcadia into Argolis, Thuc. 5, 58.

†Σάμιος, α, ον, *of Samos* or *Same, Samian*, Strab.; etc.—II. *ὁ, Samius*, a Lacedaemonian, Xen. Hell. 3, 1, 1.—2. a poet of the Anthology.

†Σάμιππος, ου, ὁ, *Samippus*, masc. pr. n., Luc. Navig. 1.

†Σαμνῖται, ῶν, οἱ, *the Samnites*, in Italy; in Strab. *Σαυνῖται*, and in Polyb. *Σαυνῖται*: their *territory, Σαμνῖτις, ἡ*, also *Σαννῖτις* and *Σαυνῖτις*. Hence

†Σαμνῑτικός, ή, όν, *of the Samnites, Samnite*; and *Σαυνιτ.*, Strab.

Σᾰμοθρᾴκη, Ion. *-θρηΐκη, ης, ἡ, Samothrace*, an island near Thrace, noted for the early civilization of its inhabitants, Hdt. 6, 47: an inhabitant of it was *Σαμόθρᾳξ* (not *Σαμοθρᾷξ*, Meineke Euphor. p. 6, but cf. Lob. Paral. 277), and *Σᾰμοθρᾴκιος*, Hdt. 2, 51; 7, 108: cf. *Σάμος* 2, and v. *Κάβειροι*.

†Σαμόθρᾳξ, ᾳκος, ὁ, Ion. *-θρηξ*, v. foreg.

†Σαμόλας, ὁ, *Samolas*, an Achaean, Xen. An. 5, 6, 14.—2. an Arcadian, a statuary, Paus. 10, 9, 6.

Σάμος, ου, ἡ, *Samos*, the name of several Greek islands:—1. an old name for *Κεφαλληνία* (q. v.), Il. 2, 634; but in Od. called *Σάμη*, though this, acc. to others, is *a town on the island*.—2. *Σάμος Θρηϊκίη*, = *Σαμοθρᾴκη*, Il. 13, 12; but also called simply *Σάμος*, Il. 24, 78, 753.—3. later usu. the large island over against Ephesus, mentioned by Homer: hence adj., *Σαμαῖος, Σάμιος* and *Σαμιακός*. (Acc. to Strab., *σάμος* was an old word signifying *a height*, esp by the sea-shore, so it would be=*θίν*, perh. akin to *ἄμμος* and *ψάμμος*.) [ᾰ]

†Σᾶμος, ου, ὁ, Dor.=*Σῆμος*, an Arcadian of Mantinea, Pind. O. 10, 84.—II. *Σάμος, ὁ, Samus*, son of Ancaeus and Samia, Paus. 7, 4, 1.

†Σαμόσατα, ων, τά, *Samosata*, capital of Commagene, Strab. p. 664.

†Σαμουήλ, ὁ, (*Σαμούηλος, ου*, Joseph.) *Samuel*, the celebrated Hebrew prophet, LXX., N. T.

Σαμπῖ, not so well *σάμπι*, Herm. Schol. Ar. Nub. 23, an old letter, whose character, ϡ, was retained as a numeral,=900.

Σαμφόρας, ου, ὁ, (*σάν, φέρω*) *a horse branded with the old letter σάν*, Ar. Eq. 603, Nub. 122: cf. *κοππατίας*.

†Σαμψικέραμος, ου, ὁ, *Sampsiceramus*, chief of the Emeseni, Strab. p 753.

Σαμψῡχίζω, *to be like σάμψυχον*, Diosc.

Σαμψύχῐνος, η, ον, *of* or *belonging to σάμψυχον*, Diosc.

Σάμψῡχον, τό, foreign name of the *ἀμάρακος*, Diosc. 3, 47

†Σαμψών, ὁ, (*Σαμψών, ῶνος*, Joseph.) *Sampson*, the celebrated Hebrew hero, LXX.; N. T.

†Σαμώνιον, ου, τό=*Σαλμώνιον*,—2. a plain around Alexandrea Troas, Strab. p. 472.

Σάν, v. sub Σ. [ᾰ]

†Σαναῖος, α, ον, *of Sana, Sa*[illegible], *οἱ Σαναῖοι*, Thuc. 5, 18: v. *Σάνη* 2.

†Σαναχάριβος, ου, ὁ, *Sanacharib* or *Sanherib*, king of Assyria, Hdt. 2, 141.

†Σάνδακος, ου, ὁ, *Sandacus*, father of Cinyras, Apollod. 3, 14, 3.

Σανδάλιον, ου, τό, dim. from *σάνδαλον*, q. v., Hdt. 2, 91 [δᾰ]

Σανδᾰλίσκος, ου, ὁ, dim. from σάνδαλον, Ar. Ran. 405, cf. σαμβαλ-.

Σανδᾰλοθήκη, ης, ἡ, *a sandal-closet.*

Σάνδᾰλον, ου, τό, Ael. σάμβαλον (q. v.):—usu. in plur., *a wooden sole, firmly bound on by straps round the instep and ankle, a sandal,* first in H. Hom. Merc. 79, 83, 139; later usu. a kind of *woman's shoe;* on the σανδάλια Τυῤῥηνικά, v. Meineke Cratin. Nom. 10.—II. *a print of a foot, a footstep,* Anth. (Acc. to Hemst. for σανίδαλον, from σανίς, cf. Pott Et. Forsch. 1, p. 143.) Hence

Σανδᾰλόω, ῶ, *to furnish with sandals* or *shoes.*

Σανδᾰλώδης, ες, (εἶδος) *sandal-like.*

†Σάνδανις, ὁ, *Sandanis,* a Lydian, Hdt. 1, 71.

Σανδᾰράκη, ης, ἡ, *red sulphuret of arsenic, realgar,* (ἀρσενικόν being the yellow sulphuret, *orpiment,* Diosc. 5, 121), Lat. *sandaraca,* Arist. H. A. 8, 24, 8:—hence—2. *a bright-red colour* made therefrom, Theophr.—II. *beebread,* the same as κήρινθος, Arist. H. A. 9, 40, 5; and as ἐριθάκη, Ib. 52.

Σανδᾰρᾰκίζω, f. -ίσω, (σανδαράκη I. 2) *to be of a bright red.*

Σανδᾰράκῐνος, η, ον, *of* or *belonging to* σανδαράκη: esp. *of a bright red,* Hdt. 1, 98.

Σανδᾰρᾰκούργιον, ου, τό, *a pit whence* σανδαράκη *is dug,* Strab. p. 562.

Σανδᾰράχη, ἡ, -χίζω and -χῐνος,= σανδαράκη, -κίζω, -κινος.

†Σάνδης, ὁ, *Sandes,* of Lampsacus, a pupil of Epicurus, Diog. L.

†Σάνδιος, λόφος, ὁ, *Sandius,* a hill near Myus in Ionia, Thuc. 3, 19.

†Σανδίων, ονος, ὁ, *Sandion,* masc. pr. n., Paus. 1, 43, 3.

†Σανδοβάνης, ου, ὁ, *Sandobanes,* a river of Albania, Strab. p. 500.

†Σανδρακόττας, α, or Σανδρόκοττος, ου, ὁ, *Sandracottas,* a king in India, Arr. Ind. 5, 3; Strab. p. 702.

†Σανδρόκυττος, ου, ὁ,=foreg., Ath. 18 D.

Σάνδυξ, υκος, ἡ, also σάνδιξ, *a bright-red colour,* also called ἀρμένιον, Strab. p. 529; prepared from σανδαράκη, acc. to Plin. 35, 23; though a like colour was made from *a plant* of the same name, Sosibius ap. Hesych., Virg. Ecl 4, 45.—2. σάνδυκες, among the Lydians, *were transparent flesh-coloured women's garments,* Joh. Lydus. [ῡ in genit., Prop. 2, 19, 81; but ῠ in Gratius Phil. Cyneg. 86.]

†Σανδώκης, ὁ, *Sandoces,* son of Thaumasius, from Aeolian Cyme, Hdt. 7, 194.

†Σάνδων, ωνος, ὁ, *Sandon,* father of the philosopher Athenodorus, Luc.; etc.

†Σάνη, ης, ἡ, *Sane,* a city in the peninsula Pallene on the Thermaïcus sinus, Hdt. 7, 123.—2. another in the peninsula Athos, a colony from Andros, Id. 7, 22; Thuc. 4, 109.

Σᾰνίδιον, ου, τό, dim. from σανίς, *a small trencher,* Ar. Pac. 202;—but, ἐκ σανιδίου, from *the tablet* or *list,* Lys. 146, 6. [ῐ]

Σᾰνῐδόω, ῶ, (σανίς) *to board over:* esp. *to deck* a ship.

Σᾰνῐδώδης, ες, (σανίς, εἶδος) *like a plank.*

Σᾰνίδωμα, ατος, τό, (σανιδόω) *a covering* or *plate of planks,* Polyb. 6, 23, 3: esp. *a ship's deck,* Theophr.

Σᾰνῐδωτός, ή, όν, (σανιδόω) *covered with planks, decked,* LXX.

Σᾰνίς, ίδος, ἡ, *a board, plank, and any thing made thereof,* hence—1. *a door,* Hom. always in plur., *folding doors,* Il. 12, 121, Od. 22, 128, etc.; κολληταὶ σανίδες, Il. 9, 583; σανίδες πυκινῶς ἀραρυῖαι, δίκλιδες, Od. 2, 344:—also in sing., Eur. Or. 1221.—2. *a wooden platform, scaffold* or *stage,* ὑψηλὴ σανίς, Od. 21, 51.—3. *a wooden floor: a ship's deck,* Eur. Hel. 1556.—4. *a wooden pail* or *tub,* Arist. Mirab. 22.—5. in plur., *wooden tablets* for writing on, Eur. Alc. 968: esp. at Athens, *tablets covered with gypsum,* (like Lat. *album*) on which were written all sorts of public notices, esp. the causes for hearing in the law-courts, Ar. Vesp. 349, 848; laws to be proposed, Andoc. 11, 28; lists of officers, Lys. 176, 9; names of debtors, Dem. 791, 11 (where the sing. is used); etc.; cf. omnino Isocr. Antid. § 253.—6. *a plank to which offenders were bound* or sometimes *nailed* as to a cross, Hdt. 7, 33; 9, 120, and Ar. Thesm. 931, 940.

†Σανισηνή, ῆς, ἡ, *Sanisene,* a district of Paphlagonia, Strab. p. 562.

Σάννας, ου, ὁ, (σαίνω) acc. to the Gramm.,=μωρός, cf. Lat. *sanna, sannio, a zany,* Cratin. Incert. 33 A.

Σαννίον, ου, τό, (σαίνω) *a tail.*

†Σαννῖται, οἱ,=Σαμνῖται.

†Σαννῖτις, ιδος, ἡ, *the Samnite territory,* Strab.; as adj. *αἱ* Σ. πόλεις, Id. p. 254.

†Σαννίων, ωνος, ὁ, *Sannion,* an Athenian, called ὁ Καλός, Plat. Theag. 129 D.—2. an actor, teacher of a tragic chorus, Dem. 533, 9.

Σαννίων, ὁ, (σαίνω) *a buffoon, jester,* dub.

†Σάννοι, ων, οἱ, *the Sanni,* a people of Pontus, Strab. p. 548.

†Σαννυρίων, ωνος, ὁ, *Sannyrion,* an Athenian, a poet of the old comedy, Meineke 2, p. 872 sqq.; Ael. V. H. 10, 6.—II. in comedy, a comic personage, as if dim. of σάννας, q. v.

Σαντάλῐνος, η, ον, *of sandal-wood:* from

Σάντᾰλον, ου, τό, *the sandal-tree: sandal-wood,* Diosc.

†Σάντονες, ων, οἱ, *the Santones,* a people of Gallia, Strab. p. 190.

Σαντόνιον, ου, τό, a kind of *wormwood,* Diosc.

Σᾰνῠρίζω, *to jeer, mock:* from

Σᾰνῠρός, οῦ, ὁ, (σαίνω) *a jester, jeerer, mocker.*

Σάξις, εως, ἡ, (σάττω) *a cramming full,* Arist. Probl. 25, 8, 4.

†Σαξιτανός, οῦ, ὁ, *Saxitanian,* Ath. 121 A, *of* Σαξιτανία, a city of Hispania, Strab. ap. Ath. l. c.

†Σαόννησος, ου, ἡ, acc. to Diod. S. 5, 47 an ancient name of Samothrace.

Σᾰόπτολις, ιος, ὁ, ἡ, (σαόω, πόλις) *protecting cities,* Coluth. 140.

ΣΑ´ΟΣ, as posit., is found only in the contr. form σῶς, q. v.; but we find compar. σᾰώτερος, Il. 1, 32, Xen. Cyr. 6, 3, 4.

†Σάος, ου, ὁ, *the Savus,* a river of Pannonia, flowing into the Ister, now *Save,* Strab. p. 207.

Σᾰοσίμβροτος, ον, (σαόω) *saving* or *supporting mortals.*

†Σαούλ, ὁ, indecl., in Joseph. Σάουλος, ου, *Saul,* the first Hebrew king, LXX.; N. T.—2. the Jewish name of the apostle Paul, Σαῦλος, ου, ὁ, in N. T.

Σᾰοφρονέω, σᾰοφροσύνη, σᾰόφρων, poet. for σωφρ-, q. v.

Σᾰόω,=σώζω, q. v.

†Σάπαι, οἱ, *the Sapae,* a Thracian people,=Σάϊοι and Σίντιες, Strab. p. 549.

†Σαπαῖοι, ων, οἱ,=Σάπαι, Hdt. 7, 110.

†Σάπαρνος, ου, ὁ, *the Saparnus,* a river of India, Arr. Ind. 4, 12.

†Σάπειρες, οἱ, poet.=Σάσπειρες.

Σᾰπείς, εῖσα, έν, part. aor. 2 pass. from σήπω, Hes. Sc. 152.

Σᾱπέρδης, ου, ὁ, Pontic name for *the fish* κορακῖνος *when salted,* Hipp., cf. Ar. Fr. 546, Archestr. ap. Ath. 117 A. [ᾱ, ll. c., Pers. Sat. 5, 134.]

Σᾱπέρδιον, ου, τό, dim. from foreg. also as a term of endearment, Ath. 591 C.

Σᾱπερδίς, ἡ, name of *a fresh fish,* different therefore from σαπέρδης, Arist. H. A. 8, 30, 7.

Σᾱπήῃ, Ep. for σάπῃ, 3 sing. subj. aor. pass. from σήπω, Il. 19, 27.

†Σάπις, ὁ, *the Sapis,* now *Savio,* a river of Italy, Strab. p. 217.

†Σάπρα, ας, ἡ, *Sapra,* a lake, the northern part of the Maeotis, Strab. p. 308.—2. another near Astyra, Id. p. 614.

Σαπρία, ας, ἡ, (σαπρός)=σαπρότης, Hipp.

Σαπρίας οἶνος, ὁ, *old, high-flavoured wine* (v. σαπρός III), Hermipp. Phorm. 2, 6, cf. Meineke Com. Fr. 2, p. 865.

Σαπρίζω, (σαπρός) *to make rotten* or *stinking:*—pass., *to be so, to stink,* Hipp.: also,—II. intr., in sense of pass.

Σαπριόω, ῶ, (σαπρός)=foreg. I.

Σαπρόγηρος, ον, (σαπρός, γῆρας) *rotten from old age,* dub. in Diosc.

Σαπρόπλουτος, ον, (σαπρός, πλοῦτος) *stinkingly rich,* perh. a parody on ἀρχαιόπλουτος, Antiph. Chrysid. 1; where however Meineke, with Dobree, σατραπόπλουτος, *rich as a satrap.*

Σαπρός, ά, όν, (σήπω, σαπῆναι):—*rotten, putrid,* Hippon. 63, and freq. in Hipp.; of the lungs, *diseased,* Lat. *tabidus,* Id.; of bone, *carious, diseased,* Id.; of wood, *rotten, decayed,* Id.; proverb., σαπρὸν πεῖσμα ἀντιλαβέσθαι, Theogn. 1362:—esp., of fish that have been long in pickle, *stinking, rancid,* Ar. Plut. 813; of withered flowers, Dem. 615, 11.—II. *old, obsolete,* Ar. Plut. 323.—2. *filthy, disgusting,* Lat. *spurcus; ugly,* γυνή, Philem. Incert. 47; cf. Lob. Phryn. 377.—III. without any bad sense, of wine, *high-flavoured* or *old,* Ath. 31 (v. σαπρίας), cf. Piers. Moer. p. 353, Ruhnk. Tim. et ad Rutil. Lup. p. 102:—hence prob. (παρ' ὑπονοίαν), εἰρήνη σαπρά, Ar. Pac. 554. Cf. σαθρός.

Σαπρόστομος, ον, (σαπρός, στόμα) *with foul breath,* Stob.

Σαπρότης, ητος, ἡ, (σαπρός) *rottenness, decay,* Hipp., Plat. 609 E.

Σαπρόφῐλος, ον, (σαπρός IV) *fond of disgusting things.*

Σαπρόω, (σαπρός)=sq.

Σαπρύνω, (σαπρός) *to make rotten* or *stinking,* Nic.:—pass., *to be so.*

†Σαπφείρη, ης, ἡ, *Sapphira,* fem. pr. n., N. T.

Σαπφείρινος, η, ον, *of sapphire,* Philostr.: from

Σάπφειρος, also σάμφειρος, ου, ἡ, *the sapphire,* a precious stone, of which two chief kinds, the κυανῆ and χρυσῆ, are mentioned by Theophr. de Lap. 23 and 37.

Σαπφώ, οῦς, vocat. Σαπφοῖ, ἡ, *Sappho,* †the celebrated poetess of Mytilene, daughter of Scamandronymus, Hdt. 2, 135†: hence adj., Σαπφῷος, α, ον, or Σαπφικός, ή, όν.

Σᾰπών, part. aor. from σήπω.

Σάπων, ωνος, ὁ, Lat. *sapo,* our *soap,* Germ. *Seife,* a Celtic or German word. [ᾱ, Seren. Sammon. 158.]

Σᾱπώνιον, ου, τό, dim. from foreg.

Σαράβαλλα or -βᾱρα, τά, Antiph. Scyth. 1; and in Strab., σαραπάραι, *loose Persian trousers*, an Eastern word; v. Daniel 3, 21 (Chald. and LXX.), Bähr Hdt. 1, 71, Pott Et. Forsch. 1, p. lxxx.

†Σαράγγαι, ῶν, οἱ, *the Sarangae*, a people on the Aces, Hdt. 7, 67, perhaps the Δράγγαι of Arr. An. 3, 25.

†Σαράγγης, ου, ὁ, *the Saranges*, a river of India, Arr. Ind. 4, 8.

†Σάραμβος, ου, ὁ, *Sarambus*, a huckster, Plat. Gorg. 518 B.

†Σαραμηνή, ῆς, ἡ, *Saramene*, a district of Pontus, Strab. p. 547.

†Σαραόστος, ου, ὁ, *Saraostus*, a chief of Bactria, Strab. p. 516.

†Σαραπανά, ῶν, τά, *Sarapana*, a fortress on the borders of Colchis and Iberia, Strab. p. 498.

Σᾰρᾱπεῖον, Plut., and -ιεῖον, ου, τό, *the temple of Serapis*, †Polyb. 4, 39, 6.

Σάρᾱπις, ιδος, ὁ, also Σέρᾱπις, *Sarapis* or *Serapis*, an Aegyptian god, at first a symbol of the Nile, and so of fertility, later an infernal god, Call. Ep. 38, 5, Plut., etc. [Σᾰ]

Σάρᾱπις, gen. εως or ιος, ὁ, *a white Persian robe with purple stripes*, Democr. Eph. ap. Ath. 525 C.

†Σαραπίων, ωνος, ὁ, *Sarapion*, masc. pr. n., Paus. 5, 21, 18; etc.

Σᾰράπους, ποδος, ὁ, ἡ, acc. σαράπουν, and, in Alcae. 6, σάραπον (σαίρω II, πούς);—strictly *one who sweeps with his feet*, hence *one that has turned-out feet which he trails in walking*, Lat. *plautus*, Alcae. l. c., Galen. [ᾰ]

Σαργάνη, ης, ἡ, like ταργάνη, *wicker-work, a basket*: esp., *a plait, braid, band*, Aesch. Supp. 788.

Σαργανίς, ίδος, ἡ,=foreg., Cratin. Dionys. 7.

†Σαργαραυσηνή, ῆς, ἡ, *Sargarausene*, a part of Cappadocia, Strab. p. 534.

†Σαργεύς, έως, ὁ, *Sargeus*, a leader of the Sicyonians, Thuc. 7, 19.

Σαργῖνος, ου, ὁ,=σαρδῖνος, Epich. p. 29, Arist. H. A. 9, 2, 1.

Σάργος, ου, ὁ, name of *a sea-fish*, Lat. *sargus*; Epich. p. 36, Arcad. p. 46, 18, prefers the accent σαργός (for so it should be read there for σαγρός.)

Σάρδα, ἡ, *a* kind of *tunny caught near Sardinia*, Plin.; cf. σαρδίνη.

Σαρδάζω, v. Σαρδάνιος.

†Σαρδανάπᾱλος, and -παλλος, ου, ὁ, *Sardanapālus*, the last king of Assyria, Hdt. 2, 150; Arist. Pol. 5, 8, 14; infamous for his debauchery and effeminacy; hence as appell., Ar. Av. 1022.

Σαρδάνιος, α, ον, hence σαρδάνιον (sc. γέλωτα) γελᾶν, *to laugh a bitter laugh, laugh bitterly, grimly*, from anger or secret triumph, μείδησε δὲ θυμῷ σαρδάνιον μάλα τοῖον, Od. 20, 302; so, ἀνεκάγχασε μάλα σαρδάνιον, Plat. Rep. 337 A; σ. γελᾶν, Mel. 52; *ridere* γέλωτα σ., Cic. Fam. 7, 25, 1. (Prob. from σαίρω, σέσηρα, *grinning, sneering*, hence also, acc. to Gramm., μετὰ πικρίας γελᾶν. Others write σαρδόνιος, α, ον, deriving it from σαρδόνιον, a plant of Sardinia (Σαρδώ), which was said to screw up the face of the eater, Serv. Virg. Ecl. 7, 41; and in Lat. certainly the form *sardonius* or *sardonicus* has prevailed, as in our *sardonic*: others again write σαρδωνικός:—cf. Paroemiogr. pp. 102, 370, Gaisf.) [δᾰν]

Σάρδεις, εων, αἱ, Ion. Σάρδιες, ίων, †acc. Σάρδις, Hdt. 1, 15†, *Sardes*, the capital of Lydia, †at the foot of Mt. Tmolus, on the Pactolus, now *Sart*, Aesch. Pers. 45†, Hdt., etc.:—hence adj., Σαρδιᾱνός, ή, όν, and Σαρδιᾱνικός, ή, όν, Ar. Ach. 112; also Σάρδῖνος, η, ον, and Σάρδιος, ον.

†Σαρδιηνός, ή, όν, Ion. for Σαρδιανός, Hdt. 1, 22; v. sub foreg.

Σαρδίνη, ης, ἡ, *the sardine*, Lat. *sardina*. [ῑ]

Σαρδῖνος, ου, ὁ,=foreg., Epaenet. ap. Ath. 328 F.

Σάρδιον, ου, τό, *the Sardian stone*, used esp. for seal-rings, Ar. Fr. 309, 13, Plat. Phaed. 110 D:—it was of two kinds, the transparent-red or female being our *carnelian*, the brownish or male our *sardine*, Theophr. de Lap. 30.

†Σαρδονικός, ή, όν, *of Sardinia, Sardinian*, λίνον, Hdt. 2, 105, v. l. Σαρδωνικόν, but v. Bähr ad l.: cf. sub Σαρδώ.

Σαρδόνιος, α, ον, v. sub Σαρδάνιος.

Σαρδόνυξ, ῠχος, ὁ, (σάρδιον, ὄνυξ) *the sardonyx*, a kind of onyx, Plin.:—the stone was called simply *onyx*, when the dark ground was regularly *spotted* or *striped* with white; but if the different colours were *disposed in layers*, then it was a *sardonyx*.

†Σάρδος, ου, ὁ, *Sardus*, leader of Africans to Sardinia, acc. to Paus. 10, 17, 2.

Σαρδώ, οῦς, ἡ, *Sardinia* †in the Tyrrhenian sea, Hdt. 1, 170; etc.†: also, Σαρδών, όνος, ἡ, and Σαρδώνη, ἡ: hence adj., Σαρδῷος, ῴα, ῷον, Σαρδωνικός, ή, όν, Σαρδώνιος, α, ον, Σαρδόνιος, α, ον.—II. *a precious stone*, prob. the same as the σάρδιον or the σαρδόνυξ, Philostr., v. Lob. Phryn. 187.

Σαρδών, όνος, ἡ,=Σαρδώ.

Σαρδών, όνος, ἡ, *the upper edge of a hunting-net*, Xen. Cyn. 6, 9; al. σαρδόνιον.

Σαρδωνίζω,=σαρδάζω.

†Σάρεπτα, ων, τά, *Sarepta*, a city of Phoenicia, N. T.

Σάρι, τό, plur. σάρια, *an Aegyptian water-plant*, Theophr.

†Σάρισα, ων, τά, *Sarisa*, a town of Mesopotamia, Strab. p. 747.

Σάρισσα, ης, ἡ, *the sarissa*, a very long pike used in the Macedonian phalanx, on which v. Polyb. 18, 12. [σᾰ] Hence

Σᾰρισσοφόρος, ον, (φέρω) *armed with the sarissa*, Polyb. 12, 20, 2.

Σαρκάζω, (σάρξ) *to tear flesh like dogs*, Ar. Pac. 482, ubi v. Schol.:—*to pluck off the grass with closed lips*, like horses grazing, Hipp., v. Foës. Oecon.—II. *to bite the lips in rage*, hence *to speak bitterly, sneer*.

Σαρκασμοπῐτῠοκάμπτης, ου, ὁ, (σαρκασμός, πίτυς, κάμπτω) *sneering-pine-bender*, comic word in Ar. Ran. 966.

Σαρκασμός, οῦ, ὁ, *a bitter laugh, sneer*, Vit. Hom., v. σαρκάζω.

Σαρκαστικός, ή, όν, *sneering, sarcastic*. Adv. -κῶς.

Σαρκάω, v. sub σαρκοκύων.

Σαρκελάφεια, (sc. σῦκα), τά, *venison-figs*, a kind so called, Ath. 78 A.

Σαρκίδιον, ου, τό, dim. from σάρξ, *a bit of flesh*, Plut. Cat. Maj. 23.

Σαρκίζω, (σάρξ)=σαρκάζω: *to clear off the flesh, scrape it out*, Hdt. 4, 64.

Σαρκικός, ή, όν,=σάρκινος, Plut.—II. in N. T., and Eccl., *fleshly, of the flesh, sensual*, opp. to πνευματικός.

Σάρκινος, η, ον, (σάρξ) *of flesh*, Emped., Plat. Legg. 906 C.—II. *fleshy, fat*, Ar. Fr. 504, Polyb. 39, 2, 7.

Σαρκίον, ου, τό, dim. from. σάρξ, Diphil. Ἀπληστ. 1, 2, Plut. Brut. 8. [ῐ]

Σαρκοβορέω, ῶ, *to eat flesh*: from

Σαρκοβόρος, ον, (βορά) *eating flesh, carnivorous*.

Σαρκοβρώς, ῶτος, ὁ, ἡ, (βιβρώσκω) =foreg.

Σαρκογενής, ές, (σάρξ, *γένω) *born of the flesh*, Eccl.

Σαρκοδᾰκής, ές, (σάρξ, δάκνω) *biting* or *eating flesh*, Orph., Fr. 12, 2.

Σαρκοειδής, ές, (σάρξ, εἶδος) *flesh-like, fleshy*, Plat. Tim. 75 E.

Σαρκόθλᾰσις, ἡ, and -θλασμα, τό, *a bruise of the flesh*.

Σαρκοκήλη, ης, ἡ, *a fleshy excrescence on the scrotum*.

Σαρκοκόλλα, ἡ, *a Persian gum*, Diosc.

Σαρκοκύων, ὁ, (σαρκάζω, κύων) *a grinning dog*, Hippon. 116 Bergk: but Dind. (Schol. Ar. Pac. 481) reads σαρκῶν or -κᾷκ. in same signf.

Σαρκολᾰβίς, ίδος, ἡ, and σαρκολάβος, ὁ, *a surgeon's forceps*.

Σαρκολῑπής, ές, (σάρξ, λείπω) *forsaken by flesh, lean*, Anth. P. 7, 383.

Σαρκόμφᾰλον, ου, τό, *a fleshy excrescence on the navel*.

Σαρκοπᾰγής, ές, (σάρξ, πήγνυμι) *compact of flesh*, Mel. 117.

Σαρκοποιέω, ῶ, *to make into* or *out of flesh*: from

Σαρκοποιός, όν, (σάρξ, ποιέω) *making* or *begetting flesh*: *making* or *changing into flesh, making fleshy, nourishing, fattening*, Plut.

Σαρκόπῡον, ου, τό, (σάρξ, πῦον) *a fleshy pustule, boil*, Hipp. 220. Hence

Σαρκοπῡώδης, ες, (εἶδος) *like purulent flesh*.

Σαρκόρριζος, ον, (σάρξ, ῥίζα) *with a fleshy root*, Theophr.

Σαρκοτοκέομαι, (σάρξ, τίκτω) as pass., *to be born like lumps of flesh*, of young bears, Sext. Emp. p. 13.

Σαρκοτροφέω, ῶ, *to nourish* or *support the flesh*.

Σαρκοφᾰγέω, ῶ, *to eat flesh, be carnivorous*, Arist. Part. An. 3, 1, 14, σ. μέλη, *to tear* them *all to pieces*, Mel. 93: and

Σαρκοφᾰγία, ας, ἡ, *an eating of flesh: flesh-diet*, LXX.: from

Σαρκοφάγος, ον, (σάρξ, φαγεῖν) *eating flesh, carnivorous*, Arist. H. A. 1, 1, 26.—II. λίθος σ., a limestone (of which the best kind was quarried at Assos in Troas), *remarkable for consuming the flesh of corpses* laid in it, Diosc., and Plin.: hence coffins were often furnished with it or made of it: a coffin of such limestone was itself called σαρκοφάγος, ἡ: hence, ὁ σ., generally, like σορός, *a coffin*. [φᾰ]

Σαρκοφᾰνής, ές, (σάρξ, φαίνω) *looking like flesh, with a fleshy outside*, Sext. Emp. p. 14.

Σαρκοφθόρος, ον, (σάρξ, φθείρω) *flesh-consuming*, Orph. H. 69, 7.

Σαρκοφορέω, ῶ, *to bear flesh*, Clem Al.: from

Σαρκοφόρος, ον, (σάρξ, φέρω) *bearing flesh, clothed with flesh*, Eccl.

Σαρκοφῠέω, ῶ, (σάρξ, φύω) *to produce flesh, make it to grow*, Hipp Hence

Σαρκοφῠΐα, ας, ἡ, *a growth of flesh, an excrescence*, Hipp.

Σαρκόφυλλος, ον, (σάρξ, φύλλον) *with fleshy leaves*, Theophr.

Σαρκόω, ῶ, (σάρξ) *to make fleshy* or *strong*, Plut. 2, 79 C, ubi v. Wyttenb.—II. *to make* or *produce flesh, to flesh up a wound*, Hipp.

Σαρκώδης, ες,=σαρκοειδής, θεοὶ ἔναιμοι καὶ σαρκώδεες, gods of flesh and blood, Hdt. 3, 29, cf. Plat. Tim. 75 B.

Σάρκωμα, ατος, τό, *a fleshy excrescence*, Medic.

Σάρκωσις, εως, ἡ,=foreg., Plut.

Σαρκωτικός, ή, όν, *good for adding flesh* or *making flesh grow.*

Σάρμα, ατος, τό, (σαίρω) *a hole, opening in the earth,* like χάσμα.—II. (σαίρω II)=σαρμός.

Σαρμάτης, ου, ὁ, *a Sarmatian:* poet. Σἄμάτης, Dion. P. †v. Σαυρομάται†. [μᾰ]

†Σαρματία, ας, ἡ, *Sarmatia,* a large tract of country in northern Europe and Asia.

Σαρμός, ὁ, (σαίρω II) *that which is swept together, sweepings.*

†Σάρνιος, ου, ὁ, *the Sarnius,* a river of the borders of Hyrcania, Strab. p. 511.

†Σάρνος, ου, ὁ, *the Sarnus,* a river of Campania, Strab. p. 247.

Σάρξ, ἡ, gen. σαρκός, Aeol. σύρξ:—*flesh,* Lat. *caro,* Hom., etc.: he always uses plur., except in Od. 19, 450, where it is *a part only of the flesh,* viz. *the thick front muscle* of the thigh: for, strictly, by the plur. is meant *the whole flesh, all the flesh* or *muscles* in the body, as in Il. 8, 380, Od. 9, 293, cf. Foës. Oecon. Hipp.; hence with later writers σάρκες=σῶμα, *the flesh,* i. e. *body,* Eur. Hipp. 1031;—but in Hom. the plur. is usu. *the fleshy parts, the flesh,* ἔγκατά τε σάρκες τε καὶ ὀστέα, Od. 9, 293; σάρκες περιτρομέοντο μέλεσσιν, Od. 18, 76; so in Hes., and Att.:—the sing is freq. later, as in Hipp., etc., *flesh, the substance of flesh;* but also of the body, σάρκα ἡβῶσαν, σαρκὶ παλαιᾷ, Aesch. Theb. 622, Ag. 72; etc. (Acc. to Riemer, from σαίρω, σύρω, *that which may be stript* off.)

Σάρον, τό,=σάρος, Hesych. (Not σαρόν, Lob. Phryn. 83.)

Σάρος, ου, ὁ, (σαίρω II) *a broom, besom,* Plut. 2, 727 C.—II. *sweepings, refuse,* Lat. *quisquiliae,* such as seaweed, Call. Del. 225:—comically, of *an old woman,* Ion ap. Hesych. [ᾰ]

†Σάρος, ου, ὁ, *the Sarus,* a river flowing through Cilicia, Xen. An. 1, 4, 1.

Σᾰρόω, ῶ, f. -ώσω, (σάρος),=σαίρω II: metaph., in pass., *to be swept* by a storm, Lyc. 389. Σαρόω is not Att., as σαίρω is, Lob. Phryn. 83; but, unlike it, is used in pass., as well as act.

Σάρπη, ἡ,=σάλπη.

†Σαρπηδόνιος, α, ον, *of* or *relating to Sarpedon;* ἡ Σαρπηδονίη ἄκρη, a promontory of Thrace, Hdt. 7, 58; πέτρα, Ap. Rh. 1, 216:—τὸ Σ. χῶμα, the tomb *of S.,* a promontory on the coast of Cilicia Trachea (where S. was said to have been buried), Aesch. Suppl. 869; cf. Strab. p. 670.

Σαρπηδών, όνος, ὁ, *Sarpedon,* †son of Jupiter and Europa, brother of Minos, said to have founded a kingdom in Lycia, Hdt. 1, 173; cf. Strab. p. 573.—2. son of Jupiter and Laodamia (or of Evander and Deïdamia), grandson of foreg., king of Lycia, an ally of the Trojans, Il. 2, 876; 6, 199; Apollod. 3, 1, 9†: but we also have gen. Σαρπήδοντος, dat. -οντι, Il. 12, 379, 392; voc. Σαρπῆδον, Il. 5, 633; as if from a nom. Σαρπήδων.—†3. son of Neptune, slain by Hercules, Apollod. 2, 5, 9.—4. a general of Demetrius of Syria, Strab. p. 758.—Others in Diog. L.; etc.—II. ἡ,=Σαρπηδόνιον χῶμα, v. sub Σαρπηδόνιος.

Σάρπος, ὁ, *a wooden chest:* among the Bithynians, *a wooden house,* elsewhere μόσυν.

†Σάῤῥα, ας, ἡ, *Sara,* wife of Abraham, N. T.

†Σάρσινα, ης, ἡ, *Sarsina,* a city of Umbria, Strab. p. 227: hence οἱ Σαρσινᾶται, *the inhab. of S.,* Polyb. 2, 24.

†Σάρτη, ης, ἡ, *Sarte,* a city of Macedonia on the Singiticus sinus, Hdt. 7, 122.

Σᾰρῶ, fut. from σαίρω.

Σάρωθρον, ου, τό, (σαρόω) *a sweeping-broom.* [ᾰ]

Σάρωμα, ατος, τό, (σαρόω) *sweepings.* [ᾰ]

Σάρων, ωνος, ὁ, acc. to some, *a lewd fellow:* acc. to others, the *pudenda muliebria,* Hesych.: prob. from σαίρω. [ᾰ]

†Σάρων, ωνος, ὁ, *Saron,* a fertile plain of Palestine, N. T.

†Σαρωνικός, ὁ κόλπος, *the Saronic gulf,* between Attica and Argolis, now *gulf of Enghia,* Strab. p. 335; πορθμός, Aesch. Ag. 306.

†Σαρωνίς, ίδος, ἡ, θάλασσα,=foreg., Dion. P. 424.—II. appell. of Diana, also Σαρωνία, in honour of whom the festival Σαρώνια was celebrated, Paus.

Σᾰρωνίς, ίδος, ἡ, (σαίρω) *an old hollow oak,* Call. Jov. 22.

Σάρωσις, ἡ, (σαρόω) *a sweeping out:* also=σάρωμα. [ᾰ]

Σᾰρώτης, ου, ὁ, (σαρόω) *one that sweeps, a sweeper.*

Σάρωτρον, τό,=σάρωθρον, Lob. Phryn. 131.

Σάσαμον, σασαμόπαστος, etc., Dor. for σησαμ-.

†Σάσπειρες, ων, οἱ, *the Saspīres,* an Armenian people between the Araxes and the sources of the Gyndes, Hdt. 1, 104; 3, 94; also Σάπειρες, Ap. Rh. 2, 395.

Σάσσω, v. σάττω.

†Σάσυχις, ὁ, *Sasychis,* an ancient lawgiver of the Aegyptians, Diod. S. 1, 94.

†Σάσων, ωνος, ἡ, *Sason,* a small island between Epirus and Italy, Strab. p. 281.

†Σατᾶν, and Σατανᾶς, ᾶ, ὁ, a Hebr. word; *an adversary,* LXX.; usu. *Satan,* the chief of evil spirits, LXX.; N. T.

†Σατάσπης, ου Ion. εω, ὁ, *Sataspes,* a Persian who attempted to sail round Africa, Hdt. 4, 43.

Σᾶτες or σᾶτές, Dor. and Aeol. for σῆτες, τῆτες, *this year.*

†Σατιβαρζάνης, ὁ, *Satibarzanes,* a Persian satrap in Aria, Arr. An. 3, 8, 4.

Σᾰτίνη, ης, ἡ, *a war-chariot,* H. Hom. Ven. 13: generally, *a chariot, car,* Anacr. 19, 12, ubi v. Bergk. (Usu. deriv. from σάσαι, Paphian for καθίσαι.) [τῖν]

†Σατίων, ωνος, ἡ, *Sation,* a city of Illyria, Polyb. 5, 108, 8.

†Σατνιόεις, εντος, ὁ, *Satnioïs,* a large rapid torrent of Mysia, Il. 14, 445; also called Σατιόεις and Σαφνιόεις, Strab. p. 606.

†Σάτνιος, ου, ὁ, *Satnius,* son of Enops, a noble Trojan, Il. 14, 443.

Σάτον, τό, *a Hebrew measure, about a modius and a half,* N. T.

†Σατορνῖνος, ου, ὁ, the Rom. name *Saturninus,* Plut.

†Σάτραι, ῶν, οἱ, *the Satrae,* a Thracian people between the Strymon and Nessus, Hdt. 7, 110.

†Σατράκης, ὁ, *Satraces,* a Scythian prince, Arr. An. 4, 4, 8.

Σατρᾰπεία, ας, Ion. -ηΐη, ης, ἡ, *a satrapy, the office* or *province of a satrap,* Hdt. 1, 192; 3, 89, Thuc., and Xen.: from

Σατρᾰπεύω, *to be a satrap:—to rule as satrap,* σ. τὴν χώραν, Xen. An. 1, 7, 6; but also, τῆς χώρας, Ib. 3, 4, 31; cf. κρατέω I and IV: from

Σατράπης, ου, ὁ, *a satrap,* Lat. *satrăpa,* title of a Persian viceroy or governor of a province, cf. Xen. Cyr. 8, 6, 3. (In Theopomp. also ἐξατράπης, and in Esther, *achashdarpna;* no doubt a Persian word, supposed by Michaëlis to be *Schahderbân,* i. e. *King's-doorkeeper, King's-Protector,* cf. Heeren's Ideen T. 1, p. 178, sq., Pott Et. Forsch. 1, p. lxvii. sq.)

Σατρᾰπικός, ή, όν, *belonging to a* σατράπης.

Σατραπόπλουτος, cf. sub σαπρόπλουτος.

†Σατταγύδαι, ῶν Ion. έων, οἱ, *the Sattagydae,* an Indian people on the borders of Sogdiana, Hdt. 3, 91.

ΣΆΤΤΩ, fut. σάξω, *to pack* or *load,* strictly of putting the packsaddle with its load on beasts of burthen, cf. σάγμα: hence,—I. of warriors, *to load with full armour:*—pass., *to be so armed* or *harnessed,* Valck. Hdt. 7, 62, 70, 73, always in Ion. 3 plur. plqpf. pass. ἐσεσάχατο; cf. σάγη.—2. *to load* or *furnish with all things needful,* as clothing, food, etc., ὕδατι σάττειν, Wess. Hdt. 3, 7.—II. generally, *to load heavily. fill quite full, stuff;* τινός, of a thing, esp. in pf. pass., πημάτων σεσαγμένος, *loaded* with woes, Aesch. Ag. 644; τριήρης σεσαγμένη ἀνθρώπων, Xen. Oec. 8, 8; φορμοὶ ἀχύρων σεσαγμένοι, Polyb. 1, 19, 13.—2. *to fill full of* meat or drink, *to satisfy,* like πίμπλημι and πληρόω, cf. Arist. Probl. 21, 14, 2: hence, σεσαγμένος πλούτου τὴν ψυχήν, *having his fill* of riches, Xen. Symp. 4, 64.—IV. *to pack close, press down,* e. g. σ. τὴν γῆν περὶ τὸ φυτόν, *to stamp down* the earth about a plant, Xen. Oec. 19, 11: pass. σάττεσθαι, *to be packed close, sink down, settle,* Arist. Meteor. 2, 7, 8:—σάττειν εἰς ἀγγεῖον, *to pack* or *cram* something into it, Polyb. 12, 2, 5.—A pres. of the form σάσσω seems to have been never in use, though Foës. quotes it so from Hipp. (From σάττω come σάκκος, σάκος, σάγος, σάγη, σάγμα. cf. Germ. *Sattel,* our *saddle.*)

†Σατύρα, ας, and -ρη, ης, ἡ, *Satyra,* fem. pr. n., Ath. 576 C; Anth. P. 5 206.

Σᾰτῠρίας, ου, ὁ,=σατυρίασις II, v. l. Arist. Gen. An. 4, 3, 22.

Σᾰτῠρίασις, ἡ, -ιασμός, ὁ, and -ισμός, ὁ, (Σάτυρος) *a swollen state of the genital organs, priapism,* Hipp.—II. *a disease in which the bones near the temples are elongated, so as to be like Satyr's horns,* Galen.: also σατυρίας, and later ἐλεφαντίασις.—2. *a swelling of the glands of the ear,* Galen.—v. Foës. Oecon. Hipp.

Σᾰτῠρῐασμός, ὁ,=foreg.

Σᾰτῠρῐάω, ῶ, *to suffer from* σατυρίασις, Arist. Gen. An. 4, 3, 22, Bekk.

†Σατυρίδες, ων, αἱ, νῆσοι, *the Satyrides,* islands outside the pillars of Hercules, Paus. 1, 23, 5.

Σᾰτῠρίδιον, ου, τό, dim. from Σάτυρος, Strattis Incert. 1, 4. [ρῐ]

Σᾰτῠρίζω, f. -ίσω, (Σάτυρος) *to play* or *act a Satyr.*—II. intr., *to play the Satyr, be lewd, lustful.*

Σᾰτῠρικός, ή, όν, (Σάτυρος) *suiting a Satyr, like Satyrs,* ἐφήμεροι καὶ Σατυρικοὶ τοῖς βίοις, Plut. Galb. 16, cf. Pericl. 13, Cat. Maj. 7.—2. *of the Satyric drama,* Id. Pericl. 5.

Σᾰτύριον, ου, τό, *a plant,* which excited lust, Diosc. 3, 143, sq., Plut. 2, 126 A, usu. supposed to be a kind of *orchis.*—II. *a four-footed water-animal,* Arist. H. A. 8, 5, 8. [ῠ]

†Σατύριον, ου, τό, *Satyrium*, a place near Tarentum, Strab. p. 279.

Σᾰτῠρίσκος, ου, ὁ, dim. from Σάτυρος, q. v. signf. I. 2.

Σᾰτῠρισμός, ὁ,=σατυρίασις, q. v.

Σᾰτῠριστής, οῦ, ὁ, (Σατυρίζω) *a player of Satyric dramas*: χορὸς Σ., Dion. H. 7, 72.

Σᾰτῠρογράφος, ον, (Σάτυρος II, γράφω) *writing Satyric dramas*, Diog. L. [ᾰ]

ΣΑ΄ΤΥ˘ΡΟΣ, ὁ, *a Satyr*, companion of Bacchus, at first represented with long pointed ears, a goat's tail, and small knobs like horns behind their ears: later, goats' legs were added, and to this half-beast's form was assigned a lustful, half-brutal nature, cf. Schol. Theocr. 4, 62:—we hear of a number of Satyrs, as sylvan-gods, as early as Hes., γένος οὐτιδανῶν Σατύρων καὶ ἀμηχανοεργῶν, Fr. 13, 2; but he says nothing of their figure. Cf. Müller Archäol. d. Kunst, § 385; acc. to Gerhard (del Dio Fauno, Neap. 1825), the Satyr differed from the Pan or Faun by the want of horns; cf. Τίτυρος, Σειληνός.—2. *a lewd, goatish fellow*, Lat. *caprineus*, Julian. Caes. 5, 5; so, Σατυρίσκος, Theocr. 27, 48.—3. from their supposed likeness, *a kind of tailed ape*, Paus.—II. a kind of *play, in which the chorus consisted of Satyrs, the Satyric drama*; also δρᾶμα Σατυρικόν, Σατυρικός: it formed the fourth piece of a tragic tetralogy, and is said to have been invented by Pratinas; the only one extant is the Cyclops of Eurip. The fragments of the Satyrographi have been collected by Friebel (Berlin, 1837). [ᾰ]

†Σάτυρος, ου, ὁ, *Satyrus*, an Athenian, one of the thirty tyrants, Xen. Hell. 2, 3, 54.—2. a celebrated actor at Athens, Dem. 401, 16; taught Demosthenes how to acquire a correct elocution, Plut. Dem. 7.—3. a superintendent of the dock yards, Dem. 612, 21.—Others of this name in Dem. 953, 14; 1360, 8; Strab.; etc.

Σᾰτῠρώδης, ες, (Σάτυρος, εἶδος) *Satyr-like*, Luc. Zeux. 6.

†Σαύηρα, ων, τά, *Sauera*, a town of Cappadocia, Strab. p. 537.

Σαυκός, ή, όν, *easily rubbed to pieces, friable*: *dry*. (Syracus. word, akin to σαυσαρός, σαυχμός, σύχνος, αὔω).

Σαυκρόπους, ποδος, ὁ, ἡ, *tender-footed*.

Σαυκρός, ά, όν, like σαῦλος, *tender, soft, delicate*.

†Σαύλιος, ου, ὁ, *Saulius*, a king of the Scythians, Hdt. 4, 76.

Σαυλόομαι, as pass., (σαῦλος) *to bear one's self delicately*, or *affectedly*, esp. in gait, *to mince*, Eur. Cycl. 40; cf. sq.

Σαυλοπρωκτιάω, ῶ, (σαῦλος, πρωκτός) *to walk in a swaggering, conceited way*, so as *to make the hinder parts sway to and fro*, Ar. Vesp. 1173; cf. σαλακωνεύω.

ΣΑΥ͂ΛΟΣ, η, ον, (not σαυλός, Arcad. 53, 8, E. M. 270, 45):—*conceited, affected*, esp. in gait, σαῦλα ποσὶ βαίνειν, H. Hom. Merc. 28; cf. Anacr. 106, Simon. Amorg. ap. E. M., Ruhnk. Ep. Cr. p. 29:—generally,=ἁβρός, τρυφερός, Anacr. 54.

†Σαῦλος, ου, ὁ, v. Σαούλ.

Σαύλωμα, ατος, τό, (σαυλόομαι) *effeminacy*.

Σαυνάκα, a piece of Triballian jargon in Ar. Av. 1615.

Σαυνιάζω, *to hurl a javelin, to strike with a javelin*, Diod.

Σαύνιον or σαυνίον, ου, τό, *a javelin*, Diod. 14, 27, Festus.—II. *membrum virile*, Cratin. Incert. 122.

†Σαυνῖται, ῶν, οἱ,=Σαμνῖται, Polyb.; ἡ Σαυνῖτις=Σαμνῖτις.

Σαυνός=σαῦλος.

ΣΑΥ΄ΡΑ (not σαῦρα), ας, ἡ, Ion. σαύρη, *a lizard*, Lat. *lacerta*, Hdt. 4, 183, 192, Aesch. Fr. 138: cf. σαῦρος.—II. *a sea-fish*, elsewh. τραχοῦρος, usu. in masc. form σαῦρος.—III. *a plant*, prob. a kind of *cress*, usu. as dim. σαυρίδιον, τό, Hipp.—IV. *membrum virile*, esp. of boys, Anth. P. 12, 3, etc.—V. *a twisted finger case*, for setting dislocated fingers, Hipp.

†Σαυρίας, ου, ὁ, *Saurias*, an Athenian, Dem. 1360, 10.

Σαυρίδιον, ου, τό, v. σαύρα III. [ῐ]

Σαυρίτης, ου, ὁ, fem. -ῖτις, ιδος, *of* or *like a lizard*.—II. σαυρῖται, οἱ, a kind of *serpent*.

Σαυροειδής, ές, (σαύρα, εἶδος) *like a lizard*, Arist. H. A. 2, 11, 1.

Σαυροκτόνος, ον, (σαύρα, κτείνω) *lizard-killer*, epith. of Apollo, as represented in a famous statue by Praxiteles, Plin. 34, 19, 10.

Σαυρομάτης, ου, ὁ, *a Sarmatian*; †οἱ Σαυρομάται, ῶν Ion. έων, *the Sarmatians*, acc. to Hdt. 4, 21, a people in Europe dwelling at the east end of the Palus Maeotis; also called Σαρμάται, Strab., who divides them into various tribes, pp. 114, 129, 306, 498, etc.† [ᾰ]

†Σαυροματικός, ή, όν, *Sarmatian*.

†Σαυρομάτις, ιδος, ἡ, pecul. fem. to foreg., Plat. Legg. 804 E.

Σαυροπάτις, ιδος, ἡ, (σαύρα, πατέομαι) *she that eats lizards*, Strab. [ᾰ]

ΣΑΥ͂ΡΟΣ, ου, ὁ,=σαύρα, like *lacertus=lacerta*, in Virg., v. l. Hdt. 4, 183: acc. to A. B. p. 64, Theocr. also had ἡ σαῦρος.—II. usu. *a sea-fish*, Comici ap. Ath. 322 C, sq., Arist. H. A. 9, 2, 1: elsewh. τραχοῦρος.

Σαυρωτήρ, ῆρος, ὁ, *a spike* at the butt-end of a spear, by which it was stuck into the ground, Il. 10, 153, Hdt. 7, 41; elsewh. οὐρίαχος, στύραξ.—2. generally, *a spear*, Leon. Tar. 32.

Σαυρωτός, ή, όν, *furnished with a* σαυρωτήρ: as if from σαυρόω.

Σαυρωτός, ή, όν, (σαῦρος, σαύρα) *spotted like a lizard*.

Σαυσᾰρισμός, οῦ, ὁ, *paralysis of the tongue*, Arist. Probl. 27, 3, 3.

Σαυσᾰρός, ά, όν, *dry, parched*, Hesych. (Probl. from αὔω, αὖος, with σ prefixed, cf. σαυχμός.)

Σαυτοῦ, σαυτῆς, contr. for σεαυτοῦ, etc., q. v.

Σαυχμός, όν, also σαυκός and σύχνος, like σαυσαρός, from αὖος, αὔω, *dry, parched, brittle*; generally, *frail, weak*.

Σάφᾰ, poet. adv. of σαφής, *clearly, openly, plainly, assuredly*, freq. in Hom., etc., esp. with verbs of knowing, most freq. σάφα οἶδα, σάφα εἰδώς, etc., like εὖ οἶδα, to know *assuredly, of a surety*; ὃς σάφα θυμῷ εἰδείη τεράων, Il. 12, 228; and freq. in Trag., as also in Xen. Cyr. 4, 5, 21:—so, σάφα ἐπίστασθαι, Od. 4, 730; σάφα δαείς, Pind. O. 7, 166:—freq. also, σάφα εἰπεῖν, to tell *clearly, plainly*, Od. 2, 31; but also to speak *truly*, as opp. to ψεύδεσθαι, Il. 4, 404: cf. σαφής.

Σαφᾱνής, ές, Dor. for σαφηνής, Pind.

Σᾰφέως, Ion. for σαφῶς, cf. sub. σαφής.

Σᾰφηγορίς, ίδος, pecul. poet. fem. of sq., Epigr. ap. Paus. 10, 12, 3.

Σᾰφήγορος, ον, *speaking clearly* or *truly*.

Σᾰφήνεια, ας, ἡ, (σαφηνής) *clearness, plainness*, Aesch. Theb. 67; and freq. in Plat.; opp. to ἀσάφεια, Id. Rep. 478 C; σαφήνειαν πυθέσθαι, to learn *the plain truth*, Antipho 12, 44.

Σᾰφηνής, ές, Dor. σᾰφᾱνής,=σαφής, Aesch. Pers. 634, 738, Soph. Tr 892: τὸ σαφανές, *the plain truth*, Pind. O. 10 (11), 67. Adv. -νῶς, Theogn. 957; Ion. -νέως, in Hdt. (who never has the adj.) with the verbs εἰπεῖν, λέγεσθαι, ἐξαγγέλλεσθαι, 1, 140; 3, 122; 6, 82.

Σᾰφηνία, ας, ἡ, poet. for σαφήνεια.

Σᾰφηνίζω, f. Att. -νιῶ, (σαφηνής) *to make clear* or *plain, to explain, clear up*, Aesch. Pr. 227, 621, Xen. Cyr. 8, 4, 4: σ. τὴν βασιλείαν, *to determine* the succession, Ib. 8, 7, 9. Hence

Σᾰφηνισμός, οῦ, ὁ, *explanation, elucidation*, Dion. H. Hence

Σᾰφηνιστικός, ή, όν, *making clear, explaining*, Luc. Salt. 36.

ΣΑ˘ΦΗ΄Σ, ές, gen. έος, contr. οῦς, *clear, distinct, plain, sure, certain*, esp. of words, signs, etc., first in H. Hom Merc., 208, and Pind. (though Hom. has the adv. σάφα, q.v.); σαφὴς ἀρετά, Pind. I. 1, 30; τέκμαρ, Id. N. 11, 55; σημεῖον, Soph. El. 23; τεκμήριον, Eur. Hipp. 926; βάσανος, Plat. Legg. 957 D, etc.; μῦθος, Aesch. Pr. 641; πρόνοια, Soph. O. T. 978; τὸ σαφές, *the truth*, Thuc. 1, 22:—in Trag. also of persons, σ. ἄγγελος, Aesch. Theb. 82; φίλος, Eur. Or. 1155: esp. of seers, prophets, etc., as in Virgil *certus Apollo, sure, unerring*, Soph. O.T. 390, 1011:—compar. and superl., σαφέστερος, -έστατος.—II. adv. σᾰφῶς, Ion. -έως, H. Hom. Cer. 149, and freq. in Hdt., esp. (like σάφα) with verbs of knowing and saying, σαφέως φράσαι, δηλοῦν, ἐπίστασθαι, etc., Hdt.; μαθεῖν, Pind. P. 2, 47, etc.; cf. Valck. Hipp. 1076: σαφῶς ἀπολωλέναι, to be *undoubtedly* dead, Xen. Cyr. 3, 2, 15: εὖ σαφῶς and σαφῶς εὖ are freq. joined pleonast., Soph. O. T. 958:—compar. -έστερον, Aesch. Supp. 930, freq. in Plat.:—superl. -έστατα, Soph. O. T. 286, Ar. Plut. 46, and Plat. (σαφής is orig. the same with σοφός, as Eur. indicates in the words σοφόν τοι τὸ σαφές, οὐ τὸ μὴ σαφές, Or. 397; though jokingly opp. to it by Ar. Ran. 1434, ὁ μὲν σοφῶς γὰρ εἶπεν, ὁ δ' ἕτερος σαφῶς.—From the same root come Lat. *sapio, sapiens, sapor*.) Hence

Σᾰφήτωρ, ορος, ὁ, as if from σαφέω, *an explainer, interpreter*.

Σαχθείς, part. aor. pass. from σάττω.

Σάχνος, ον, v. σαυχμός.

ΣΑ΄Ω, root of σήθω, *to sift, bolt*, Hdt. 1, 200, in 3 pl. σῶσι.

Σάω, imperat. pres. mid., and Ep. 3 sing. impf. act. from σαόω, Il.:—σᾰώσω, fut. from the same, Hom.

†Σαώ, οῦς, ἡ, *Sao*, a Nereid, Hes. Th. 243.

†Σαωκονδάριος, ου, ὁ, or -δαρος, *Saocondarius*, father of the Galatian chief Castor, Strab. p. 568.

†Σάων, ωνος, ὁ, *Saon*, a mythic lawgiver of Samothrace, Diod. S. 5, 48.—Others in Anth.; etc.

Σᾰώτερος, Il. 1, 32; v. sub σάος.

Σᾱωτήρ, ῆρος, ὁ, poet. for σωτήρ, Simon. 57.

Σᾱώτης, ου, ὁ, (σαόω) poet. for σωτήρ, epith. of Bacchus, Anth. P. 9, 603, Paus. 2, 37, 2.

Σαῶτις, ιδος, fem. from σαωτης, *she that saves* or *delivers*.

Σβέννυμι and -ύω (Pind. P. 1, 8),

lengthd. from root ΣΒΕ-: fut. *σβέσω*, more rarely, *σβήσομαι*, Plat. Legg. 805 C: pf. pass. *ἔσβεσμαι:* aor. pass. *ἐσβέσθην*.—Hom. only has the aor. act. *ἔσβεσα* or *σβέσα*, and inf. Ep. *σβέσσαι* for *σβέσαι*. Hes. first has part. pres. pass. *σβεννύμενος*.

To quench, put out, Lat. *extinguere*, *πῦρ, πυρκαϊήν*, Il. 16, 293; 23, 237, 250 (though these passages properly belong to *κατασβέννυμι*); *κεραυνόν*, Pind. P. 1, 8.—2. of liquids, *to drain, dry up;* v. *κατασβέννυμι*.—3. generally, *to quench, still, stay, quell*, esp. of passions, *χόλον, μένος σβέσσαι*, Il. 9, 678; 16, 621, etc.; *ὕβριν*, Epigr. ap. Hdt. 5, 77, cf. Plat. Legg. 835 D; *σβ. φόνῳ φόνον*, Eur. H. F. 40: hence, *πεῖραν σβ.*, Soph. Aj. 1057; *ἔσβεσε κύματα νήνεμος αἴθρη*, Ar. Av. 778.—II. pass. *σβέννυμαι* (with intrans. tenses of act., pf. *ἔσβηκα;* and aor. *ἔσβην*, opt. *σβείην*, inf. *σβῆναι*, Dor. *ἔσβᾱν:* Hom. has only the aor.):—*to be quenched, go out*, Lat. *extingui*, strictly of fire, Il. 9, 471: so of inflamed pustules, *to go down, disappear*, Hipp.—2. of liquids, *to become dry:* hence, *αἶγες σβεννύμεναι*, goats *which are off their milk*, Hes. Op. 588, cf. Jac. Anth. 2, 1, p. 349; 2, 2, p. 179.—3. generally, *to become still, calm, lull, cease*, of wind, *ἔσβη οὖρος*, Od. 3, 183; of a man, *ἐσβέσθη Νίκανδρος*, the glow of his passion is gone out, Anth. P. 12, 39.—Opp. to *δαίω* and *φλέγω;* cf. *ἄσβεστος*. (From this root comes Lat. *Ve-sev-us, Vesuvius*, i. e. *the Unextinguished*, Pott Et. Forsch. 1, 87.)

Σβέσις, *εως, ἡ, a quenching, putting out;* or, from pass., *a going out, extinction*, *πυρός*, Arist. Resp. 8, 4, Plut. Lysand. 12, etc.

Σβεστήρ, *ῆρος, ὁ*, (*σβέννυμι*) *an extinguisher*, Plut. 2, 1059 C. Hence

Σβεστήριος, *α, ον, serving to quench* or *put out*, *σβεστ. κωλύματα*, Thuc. 7, 53.

Σβεστής, *οῦ, ὁ,=σβεστήρ*. Hence

Σβεστικός, *ή, όν, = σβεστήριος*, LXX.

Σδεύγλα, *ἡ*, Aeol. for *ζεύγλη*, Erinna.

-Σε, adverbial suffix, denoting *motion towards*, e. g. *ἄλλοσε, to some other place, ἀμφοτέρωσε*, etc.

Σεαυτοῦ, *-ῆς*, contr. *σαυτοῦ, -ῆς*, Ion. *σεωυτοῦ, ῆς*, reflexive pron. of 2d pers., *of thyself*, etc., only used in the masc. and fem. of gen., dat. and acc. sing., first in Pind. Fr. 64, Hdt., and Trag.: in plur. separated, *ὑμῶν αὐτῶν*, etc.—Orig. it was separated also in sing., as in Hom., who always says, *σοὶ αὐτῷ, σ' αὐτόν:* and so, *τὰ σ' αὐτοῦ, τὰ σ' αὐτῆς*, for *τὰ σά*, Il. 6, 490, Od. 1, 356; 14, 185.

Σεβάζομαι, f. *-άσομαι*, dep. mid., (*σέβας*) *to be afraid of* anything, c. acc., *σεβάσσατο γὰρ τόγε θυμῷ*, Il. 6, 167, 417.—2. later for *σέβομαι*, N. T.

Σέβας, *τό*, only used in nom., acc., and voc. sing.; though a plur. *σέβη* is found Aesch. Supp. 755: (*σέβομαι*):—*reverential awe, a feeling of awe and shame*, which rises to prevent one's doing something disgraceful (cf. *σέβομαι*), *σέβας δέ σε θυμὸν ἱκέσθω Πάτροκλον Τρῳῇσι κυσὶν μέλπηθρα γενέσθαι*, Il. 18, 178: *αἰδώς τε σέβας τε* joined, H. Cer. 190: generally, *reverence, worship, honour, esteem*, freq. in Trag.: *σ. τὸ πρὸς θεῶν*, Aesch. Supp. 396; c. gen., *Διὸς σέβας, reverence for* him, Id. Cho. 645; so, *τοκέων σ.*, Id. Eum. 545, cf. Supp. 707; *σ. ἀῤῥήτων ἱερῶν*, Ar. Nub. 302.—2. *the awe one feels at any astonishing sight;* and so, like *θαῦμα, θάμβος, astonishment, wonder*, *σέβας μ' ἔχει εἰςορόωντα*, Od. 3, 123, cf. 4, 75.—II. after Hom., *the object of reverential awe, majesty, holiness*, etc., as Mercury is called *κηρύκων σ.*, Aesch. Ag. 515;—hence as periphr. for persons, *σέβας μητρός*, Id. Pr. 1091; *σέβας ὦ δέσποτ'*, Id. Cho. 157, cf. Eur. I. A. 633; *Ζηνὸς σ.*, Soph. Phil. 1289; cf. Pors. Med. 750; so Shaksp., 'my sceptre's *awe*.'—2. *an object of wonder, a wonder*, Soph. El. 685, where Orestes is called *πᾶσι τοῖς ἐκεῖ σέβας*.—3. *an honour conferred* on one, as the arms of Achilles on Ulysses, Id. Phil. 402.

Σέβᾰσις, *εως, ἡ*, (*σεβάζομαι*) *reverence*, Plut. 2, 1117 A.

Σέβασμα, *ατος, τό*, (*σεβάζομαι*) *that for which awe is felt, an object of awe* or *worship*, LXX.: also=*σέβασις*, Dion. H. 5, 1.

Σεβασμιάζω,=*σεβάζομαι*, dub.

Σεβάσμιος, *α, ον*, also *ος, ον*, (*σέβας*) *reverend, venerable, august*, hence also *holy, divine*, Plut. 2, 764 B:—in Hdn., like Σεβαστός, for *Augustus:*—*τὸ σεβάσμιον,=σέβασις*, Id. 2, 10.

Σεβασμιότης, *ητος, ἡ, a being venerable, holiness.*

Σεβασμός, *οῦ, ὁ*, (*σεβάζομαι*)=*σέβασις*, Plut. 2, 879 F.

Σεβασμοσύνη, *ης, ἡ*, poet. for *σεβασμιότης*, Or. Sib.

Σεβαστεῖον, *ου, τό, a temple of Σεβαστός*, i. e. *Augustus*, Philo.

Σεβαστεύω, late collat. form for *σεβάζομαι*, Joseph.

†Σεβαστή, *ῆς, ἡ, Sebaste*, a city of Pontus, earlier Cabira, Strab. p. 557.—2. later name of Samaria, Id. p. 760.

Σεβαστιάς, *ἡ*, transl. of the Lat. *Augusta*, Leon. Al. 8.

Σεβαστικός, *ή, όν, venerable.* Adv. *-κῶς*, Dion. H.

Σεβαστός, *ή, όν*, (*σεβάζομαι*) *reverenced: venerable, reverend, august:* hence the imperial name *Augustus* was rendered by Σεβαστός, N. T.; *Augusta* by Σεβαστή or Σεβαστιάς, (q. v.).

Σεβένιον and *σεβέννιον, ου, τό, the case of the flower and fruit of the palm*, Galen.

†Σεβεννυτικός, *ή, όν, Sebennytic;* *τὸ Σ. στόμα, the Sebennytic* mouth of the Nile, Hdt. 2, 17.

†Σεβέννυτος, *ου, ἡ, Sebennytus*, a city in the Aegyptian Delta: in Strab. p. 802 *ἡ Σεβεννυτικὴ πόλις; ὁ Σεβεννύτης νομός, the district of Sebennytus*, Id.

†Σεβῆρος, *ου, ὁ*, the Rom. name *Sevērus*, Hdn.

Σεβίζω, f. *-ίσω,=σεβάζομαι*, esp. *to worship, honour*, Lat. *revereor*, *τινά*, Pind. P. 5, 107, Aesch., etc.; *σ. τινὰ ἐν θυσίαις*, Pind. I. 5 (4), 37; *σ. τινὰ λιταῖς, τιμαῖς*, Soph. O. C. 1557, 1007; *εὐχαῖς*, Eur. El. 195; *σ. τινά τινος, to honour* or *admire* one *for* a thing, Ib. 994; *καινὰ λέχη σ., to pay homage to* a new wife, Id. Med. 155; *σ. βάρη, to commemorate* them (prob. by a dirge), Aesch. Pers. 945:—also mid. in signf. of act., Id. Supp. 815, 922, Cho. 912; and so Soph. O. C. 636 uses part. aor. pass. *σεβισθείς*.

Σεβιστός, *ή, όν,=σεβαστός*, Hesych.

ΣΕ'ΒΟΜΑΙ, dep. pass.; of which, besides the pres., only aor. *ἐσέφθην* occurs in Soph. Fr. 175, and Plat. l. citand., cf. Buttm. Ausf. Gr. 2, p. 386. *To feel awe* or *fear* before God and man, esp. when about to do something disgraceful, *to feel shame, be ashamed, be afraid*, *οὔ νυ σέβεσθε;* Il. 4, 242: Plat. Phaedr. 254 B has part. pass. aor. *σεφθεῖσα, awe-stricken*, v. Stallb. ad l.; *τιμῶν καὶ σεβόμενος*, Id. Legg 729 C; *σ. καὶ φοβεῖσθαι*, Ib. 798 C:—rarely c. inf., *to fear to do* a thing, Aesch. Pers. 694, Plat. Tim. 69 D; and so c. acc. rei, *to fear to do* it, Antipho 120, 28.—2. after Hom., c. acc. pers., *to honour with pious awe, to worship*, Lat. *veneror*, *Κρονίδαν*, Pind. P. 6, 25; *τοὺς θεούς*, Aesch. Supp. 921, etc.; and so of heroes, Hdt. 1, 66; 7, 197; *ὡς θεὸν σέβεσθαί τινα*, Plat. Phaedr. 251 A:—then, *to do homage to* kings, etc., Aesch. Pr. 937:—generally, *to pay honour* or *respect to* men, Ib. 543, Soph. O. C. 187, Phil. 1163, etc.; hence also, *τὰ βιβλία σεβόμενοι μεγάλως*, Hdt. 3, 128.—II. the act. form *σέβω*, f. *-σέψω*, is post-Hom., just=*σέβομαι*, esp. in signf. 2, *to worship, honour*, etc., first in Pind. O. 14, 17, and so mostly in Trag.; usu. of the gods, but also of parents, Soph. O. C. 1377, cf. Ant. 511; of kings, Id. Aj. 667, etc.; of suppliants, Aesch. Eum. 151;—*σ. ὀνείρων φάσματα*, Id. Ag. 274:—*εὖ σέβειν τινά* for *εὐσεβεῖν εἴς τινα*, Pors. Phoen. 1340, Seidl. Eur. Tro. 85 (cf. *εὐσεβέω*): *σέβειν τι* or *τινὰ ἐν τιμῇ*, Aesch. Pers. 166, Plat. Legg. 647 A; c. inf., Aesch. Ag. 1612 (where however *ὑβρίζειν* is for *τὸ ὑ.*, cf. Eum. 749):—absol., *to worship, be religious*, Thuc. 2, 53.—Hence, *σέβομαι* as pass., *to be reverenced*, Soph. O. C. 760; *τὸ σεβόμενον=σέβας*, Schäf. Dion. Comp. p. 205. (Sanscr. *sêv*, venerari: Passow compares the relation of the Gr. *σέβω, σεύω*, with that of the Germ. *scheuen* to *scheuchen:*—*σεμνός, σεπτός* come from *σέβω* through pf. pass. *σεσέμμαι, σεσέπται*, which however is not in use.)

†Σεβρός, *οῦ, ὁ, Sebrus*, honoured as a hero in Sparta; his temple *τὸ Σέβριον*, Paus. 3, 15, 2.

Σέβω, v. *σέβομαι* II.

†Σεγεσάμα, *ἡ, Segesama*, a city of Hispania, Strab. p. 162.

†Σεγεστη, *ης, ἡ,='Εγέστη*.

†Σεγέστης, *ου, ὁ, Segestes*, masc. pr. n., Strab. p. 291.

†Σεγίδη, *ης, ἡ*, in Strab. p. 162 *Σέγιδα, Segida*, a city of the Celtiberi.

†Σεγιμοῦντος, *ου, ὁ, Segimuntus*, chief of the Cherusci, Strab. p. 292.

†Σεγόβριγα, *ων, τά, Segobriga*, a city of the Celtiberi, Strab. p. 162.

†Σεγοσίανοι, *ων, οἱ, the Segusiani*, a people of Gallia, Strab. p. 186.

†Σεγουντία, *ας, ἡ, Seguntia*, a city of Hispania, Strab. p. 162.

Σέθεν, poet. Att. as well as Ep. for *σοῦ*, gen. of *σύ*, freq. in Hom.: never enclitic.

†Σεθρωΐτης νομός, *ὁ, the Sethroïtic* nome in Aegypt, Strab. p. 804.

†Σεθών, *ῶνος, ὁ, Sethon*, priest of Vulcan, king of Aegypt, Hdt. 2, 141.

Σειεύς, *έως, ὁ*, (*σείω*) = *σείσων*, Poll.

Σειληνικός, *ή, όν, of* or *like Silenus*, †Plat. Symp. 222 D: from

Σειληνός, *οῦ, ὁ, Silenus*, a constant companion of Bacchus, the oldest and most famous of the Satyrs, distinguished above them all by prophetic powers: from him the older Satyrs were called generally Σειληνοί, first in H. Hom. Ven. 263, v. Voss Virg. Ecl. 6, 14, 18, Müller Archäol. d. Kunst, § 386:—the form Σιληνός is later and not so good, cf. Jac. Anth. P. p. 34.—†II. masc. pr. n., a historian, Ath. 542 A; Dion. H.

Σειληνώδης, ες, (Σειληνός, εἶδος) *like Silenus*, Plat. Symp. 219 D.

Σεῖν, Dor. for θεῖν, *to run.*—II. σεῖν is also *the whistling sound* used by nurses to make children make water.

Σεῖο, Ep. for σοῦ, gen. of σύ, freq. in Hom.: never enclitic.

Σεῖος, α, ον, Lacon. for θεῖος, freq. in Xen.

Σειρά, ᾶς, ἡ, Ion. σειρή, *a cord, rope, string, band*, σ. εὔπλεκτος, πλεκτή, Il. 23, 115, Od. 22, 175, 192; σ. χρυσείη, Il. 8, 19, 25.—II. *a cord* or *line with a noose*, like the *lasso* of the Gauchos in S. America, used by the ancient Sagartians and Sarmatians to entangle and drag away their enemies, Hdt. 7, 85, Paus. 1, 21, 5: hence also the Parthians are called σειραφόροι.—III. *a lock of hair*, LXX.—IV. =σειρίασις. (From εἴρω, Lat. *sero serui*; cf. Germ. *Seil*, i. e. cord.)

Σειρᾰγωγεύς, ὁ, (σειρά, ἄγω) *a cord* or *rope for leading*, cf. ῥυταγωγεύς.

Σειράδην, adv., (σειρά) *with a rope*, Anth.

Σειράδιον, ου, τό, dim. from σειρά [ᾰ]

Σειράζω, f. -άσω, (σειρά) *to bind* or *draw with a rope*, also σειράω.

Σειράζω, f. -άσω, and σειραίνω, also σειρέω, (Σείριος) *to dry up by heat, parch*, cf. σειριάω.

Σειραῖος, α, ον, (σειρά) *joined by a cord* or *band*, πόδες, Eur. H. F. 445: ἵππος σ.=σειραφόρος, Soph. El. 722.

Σεἱραμα, ατος, τό, *the noose* or *coil of a* σειρά:—generally, *a coil*, ἐχίδνης, Aesch. Cho. 248.

Σειράς, άδος, ἡ, dim. from σειρά.

Σειρᾱφόρος, ον, Ion. σειρηφόρος, Lob. Phryn. 645: (σειρά, φέρω):—*rope-carrying, led by a rope*, κάμηλος, Hdt. 3, 102:—usu. ὁ σειραφόρος (ἵππος) the horse *which draws by the trace only* (not by the yoke), *an outrigger* (cf. δεξιόσειρος), so that σειραφόρος was taken metaph., sometimes for *a partner, assistant*, Aesch. Ag. 842; sometimes for *one who has light work*, Ib. 1640; cf. Ar. Nub. 1300.—A quadriga had two ζύγιοι in the middle, and a σειραφόρος on each side. Cf. σειραῖος, σειροφόρος, δεξιόσειρος.—II. *carrying a noose*, v. σειρά II.

Σειράω, (σειρά) *to bind* or *draw with a rope*, also σειράζω.

Σειρεύω,=sq., f. l., v. Herm. Eur. H. F. 1005.

Σειρέω,=σειραίνω, σειριάω.

Σειρηδών, όνος, ἡ, late collat. form from sq.

Σειρήν, ῆνος, ἡ, *a Siren*: usu. in plur. αἱ Σειρῆνες, *the Sirens*, damsels on the south coast of Italy, who enticed seamen by the magic sweetness of their songs, and then slew them: the legend is first found in Od. 12, 39 sq., 167 sq., where only two are mentioned, hence the Ep. dual gen. Σειρήνοιϊν, Ib. 52, 167: later usu. three in number, Πεισινόη, Ἀγλαόπη, Θελξιέπεια; or, Μολπή (or Μολπαδία), Ἀγλαοφήμη, Θελξιόπη; and some added a fourth, Λιγεῖα. The Greeks oft. put figures of Sirens on their tombs to represent mourners. On the legend v. Voss. Antisymb. 1, p. 253 sq.; 2, p. 338.—II. generally, *a Siren, deceitful woman*, Eur. Andr. 936: and, metaph., *the Siren charm* of eloquence, persuasion and the like, Aeschin. 86, 17 sq.; cf. Schäf. Dion. Comp. p. 26.—III. a kind of *wild bee*, Arist. H. A. 9, 40, 2.—IV. a small *singing-bird*, Hesych.; perh. as an interp. of its meaning in LXX.; but there it is rather used of *the owl* or some similar melancholy-sounding bird. (Usu. deriv. from σειρά, *the entangling, binding*, which is supported by the analogy of κηληδών, q. v.; and cf. εἴρω, *sermo.*) Hence

Σειρήνιος, ον, *Siren-like*: metaph. *bewitching*, LXX.

†Σειρηνίς, ίδος, ἡ, pecul. fem. to foreg. *of the Sirens*; ἡ Σ. πέτρα,=Σειρηνουσῶν ἀκρωτήριον, Dion. P. 360.

Σειρηνός,=σείρινος, σειρός.

†Σειρηνοῦσαι, ῶν, αἱ, also Σειρῆνες, Strab. p. 247, 258, *the Sirenusae* islands, three small islands on the south coast of Campania, the fabled abode of the Sirens, p. 22, etc.

†Σειρηνουσσῶν ἀκρωτήριον, τό, a promontory of Campania.

Σειρηφόρος, ον, Ion. for σειραφόρος.

Σειρίασις, ἡ, not σιρ-, *a disease produced by the heat of the sun, a coup-de-soleil*, Lat. *sideratio.*

Σειρῐάω, ῶ, not σιρ-, (σείριος) *to be hot and scorching*, of the sun, Arat. 331.—II. *to be suffering from* σειρίασις, Medic.

Σείρῑνος, η, ον, (σειρός) *hot, scorching*, esp. of summer-heat: σ. ἱμάτια, *light summer* clothes, Lys. ap. Harpocr.

Σειρῐόεις, εσσα, εν, *scorching*, like Σείριος, Opp. C. 4, 338.

Σειριόκαυτος, ον, (σείριος, καίω) *scorched by the heat of the sun* or *dog-star*, Anth. P. 9, 556.

Σειρίον, τό, v. sq.

Σείριος, α, ον, strictly,=σειρός (q. v.), *hot, scorching*, esp. of summer-heat: hence epith. of all the heavenly bodies which cause this heat, σείριος ἀστήρ, *the sun*, Hes. Op. 415; and, absol., σείριος=ἥλιος, Archil. 24; σείριον ἄστρον, Ibyc. 47: but, ὁ Σείριος is also *the dog-star*, Lat. *Sirius*, Hes. Op. 607,—also called Κύων Σείριος, Aesch. Ag. 967; v. κύων V.—Cf. σειρός.

Σειρίς, ίδος, ἡ, Dim. from σειρά.

†Σειρίτης, ου, ὁ, *Sirites*, a Numidian, Ath. 618 B.

Σειρομάστης and σειρός, ὁ, v. sub σιρ.

Σειρός, ά, όν, *hot, scorching*, esp. of summer-heat: hence, ἡ σειρά (sc. ἐσθής), and τὸ σειρόν (sc. ἱμάτιον), *a light summer dress*, cf. σείρινος. (No doubt from same root as θέρος, *summer*, by Lacon. change of θ into σ, and redupl. of vowel.)

Σειροφόρος, ον, (σειρά, φέρω)=σειραφόρος, Eur. I. A. 223.

Σείρωσις, ἡ, (σειρά) *a binding, tying, fastening.*

†Σεισάμης, ὁ, or Σησάμης, *Sisames*, a Mysian, Aesch. Pers. 322.

Σεισάχθεια, ας, ἡ, (σείω, ἄχθος) strictly, *a shaking off of burdens*: hence the name given to an ordinance of Solon by which all debts were lowered, *the disburdening ordinance*, Diod. 1, 79, Plut. Solon 15, etc.; cf. Thirlwall Hist. of Gr. 2, p. 34.

Σεῖσις, ἡ, (σείω) *a shaking.*

Σεισίχθων, ονος, ὁ, (σείω, χθών) *earth-shaker*, epith. of Neptune, Pind. I. 1, 76; cf. ἐνοσίχθων, ἐννοσίγαιος.

Σεῖσμα, ατος, τό, (σείω) *a shaking*, LXX.: *an earthquake.*

Σεισμᾰτίας, ου, ὁ, *a storm that causes an earthquake*, Diog. L. 7, 154; σεισμ. τάφος, a being buried *in the ruins caused by an earthquake*, Plut. Cim. 16.

Σεισμός, οῦ, ὁ, (σείω) *a shaking, shock*; esp. *an earthquake*, Hdt. 4, 28; 5, 85, Soph., etc.; in full, γῆς σ., Eur. H. F. 862:—also, σ. τοῦ σώματος, Plat. Phil. 33 E, Tim. 88 D.

Σεισοπῡγίς, ίδος, ἡ, (σείω, πυγή) *the wagtail*, Lat. *motacilla.*

Σεισούρα, ἡ, (σείω)=foreg., susp.

Σειστής, οῦ, ὁ, (σείω) *the earth-shaker.*

Σειστός, ή, όν, (σείω) *shaken*, Ar. Ach. 346.—II. as subst. *a woman's ornament*, Lob. Paral. 348.

Σεῖστρον, ου, τό, (σείω) Lat. *sistrum*, a sort of *rattle* used in the worship of Isis, described by Plut. (de Iside 63) 2, 376 C, sq

Σείσων, ονος, ὁ, (σείω) *an earthen vessel for shaking beans in* while being roasted, like our coffee-roaster, Alex. Lem. 1.

-σείω, ending of verbs expressing desire or intention, *desideratives*, like Lat. *-urio.* They are formed from the fut. of the orig. verb, as γελάω γελασείω, so πολεμησείω, παραδωσείω, etc.

ΣΕΙ΄Ω, f. σείσω: pf. pass. σέσεισμαι: aor. 1 pass. ἐσείσθην. *To shake, move to and fro*, Hom. (esp. in Il.); σ. ἐγχείας, μελίην, *to move the poised* spear *to and fro*, Il. 3, 345; 22, 133, etc.; σανίδας σ., *to shake* the door *by knocking*, Il. 9, 583; of galloping horses, σεῖον ζυγὸν ἀμφὶς ἔχοντες, Od. 3, 486; σ. λόφον, of a warrior, Aesch. Theb. 385; ἡνίας χεροῖν σ., Soph. El. 713; σ. χαίτην, κόμην, etc., Eur. Cycl. 75, Med. 1191; κάρα σ., in sign of disapprobation, Soph. Ant. 291?:—also, σ. τῇ οὐρᾷ, Xen. Cyn. 3, 4:—*to toss* at sea, like σαλεύω, Soph. Ant. 163.—2. θεὸς σείει (sc. τὴν γῆν), of an earthquake, Ar. Lys. 1142; hence, ὁ Ποσειδῶν σείσας ἐμβάλοι οἰκίας, Ar. Ach. 511; also ab sol., σείει, *there is an earthquake*, Thuc. 4, 52, Xen. Hell. 4, 7, 4; cf. νίφω, ὕω.—3. metaph., *to shake, agitate, disturb*, πόλιν, Pind. P. 4, 485; σ. τινὰ εἴς τι, *to stir up* or *excite* him to.., Plut. Phoc. 23, Jac. Philostr. Imag. p. 574:—in Att., like συκοφαντεῖν, *to accuse falsely* or *spitefully*, so as to extort hush-money; hence, σ. καὶ ταράττειν, Ar. Eq. 840, cf. Pac. 639; σ. καὶ συκοφαντεῖν, Antipho 146, 22; cf. Lat. *concussio* and *concussor.*—II. pass. and mid., *to shake, heave*, ἐσσείοντο πόδες Ἴδης, Il. 20, 59: generally, *to move to and fro*, e. g. ἔγχεα σειόμενα, Il. 13, 135, 558; φαεινὴ σείετο πήληξ, Ib. 805; σείσατο δ' ἐνὶ θρόνῳ, Il. 8, 199; rare phrase, ὄρχος σειόμενος φύλλοισι, an orchard *waving* with foliage, Heinr. Hes. Sc. 298:—of places, *to have an earthquake*, Hdt. 6, 98, cf. 7, 129: ὀδόντες ἐσείοντο, his teeth *were loosened*, Id. 6, 107; σεισθῆναι σάλῳ, Eur. I. T. 46: τὸν ἐγκέφαλον σεσεῖσθαι, Ar. Nub. 1276. (Akin to σεύω.)

†Σεκοῦνδος, ου, ὁ, the Rom. name *Secundus*, N. T.

Σέλᾳ, for σέλαϊ, dat. from σέλας, Od.

Σελᾰγέω, ῶ, f. -ήσω, (σέλας) *to enlighten, illume.*—Pass. σελαγεῖσθαι, *to beam brightly*, σελαγεῖτο δ' ἀν' ἄστυ πῦρ, Eur. El. 714; ὄμμα σελαγεῖται, Ar. Nub. 285: also *to be in a blaze*, Ar. Ach. 924, sq.—II. intr., *to shine, to beam*, Ar. Nub. 604, Opp. C. 1, 210.

Σελᾰγίζω,=foreg. Hence

Σελάγισμα, ατος, τό, *lightning*, Nicet. [ᾰ]

Σελᾰηγενέτης, ου, ὁ, (σέλας, γενέτης) *father of light*, Anth. P. 9, 525 19.

Σελᾰηφόρος, ον, (σέλας, φέρω, *light-bringing*, Manetho.

Σελάνα, σελαναία, Dor. for σελήνη σεληναία. [ᾱ]

†Σελάνα, Σελαναία, Theocr. 2, 10, 165, etc., Dor., v. σελήνη II.

†Σελάρτιος, ου, ὁ, *Selartius*, masc. pr. n., Ar. Vesp. 459.

Σέλας, αος, τό: Hom. uses, besides nom., the dat. σέλαϊ, Il. 17, 739, contr. σέλᾳ, Od. 21, 246: in later poets we have also a plur. σέλᾱ, Anth. P. 9, 289:—*light, brightness, a bright flame, blaze*, esp. of fire, πυρός, πυρὸς καιομένοιο, π. αἰθομένοιο, Hom., Hes., etc.; μήνης, Il. 19, 374:—esp. *lightning, a flash of lightning*, Il. 8, 76; also called σέλας Διός, Soph. O. C. 95; σέλας ἐκ τοῦ οὐρανοῦ, Hdt. 3, 28: —*a torch*, H. Hom. Cer. 52: ἡλίου σ., Aesch. Eum. 926, Soph. El. 17; and so of day-light, ἡμέρας, Pind. Fr. 106, 4, cf. Soph. Aj. 856; τὸ σ. καὶ τὸ φῶς ταὐτόν, Plat. Crat. 409 B:—*the flash* of an angry eye, Aesch. Pr. 356, cf. Eur. Cycl. 663 (as in Hom., ὄσσε λαμπέσθην ὡςεί τε πυρὸς σέλας, Il. 19, 366; ὄσσε δεινὸν ὑπὸ βλεφάρων ὡςεὶ σέλας ἐξεφάανθεν, Ib. 17). —Poet. word. (Prob. from ἕλη, εἵλη, with Dor. σ prefixed, and so akin also to ἥλιος and σελήνη.) [ᾰ]

Σέλασμα, ατος, τό, and σελασμός, ὁ, *a shining*, Manetho.

Σελάσσομαι, dep., (σέλας)=σελάω, *to shine*: impers., σελάσσεται, *it shines*, Nic. Th. 46.

Σελασφόρος, ον, (σέλας, φέρω) *light-bearing, light-bringing*, Aesch. Eum. 1022.

Σελάχειον, ου, τό,=sq., Opp. H. 1, 643. [ᾰ]

Σελάχιον, ου, τό, dim. from σέλαχος, Eupol. Αἰγ. 2.—II. usu. in plur. *of the tribe of* σελάχη, Hipp. [ᾰ]

Σελᾰχοειδής, ές, (εἶδος) *like the tribe of* σελάχη, *after their kind*, in contr. form -ώδης, Arist. H. A. 5, 5, 5, etc.

Σέλᾰχος, τό, usu. in pl. σελάχη, τά, *a tribe of fishes with cartilages instead of bones*, Pliny's *cartilaginea*, Hipp., Arist. H. A. 2, 13, 6; 3, 1, 26, etc. (Arist. derives the name from σέλας, because most fishes of this kind emit a phosphorescent light.) Hence

Σελᾰχώδης, ες,=σελαχοειδής, q. v.

Σελάω, (σέλας) like σελαγέω, *to enlighten*.—II. intr., *to shine*, Nic. Th. 691.

†Σέλγη, ης, ἡ, *Selge*, a city of Pisidia, Strab. p. 570: hence Σελγεύς, έως, ὁ, *an inhabitant of Selge*, Polyb.; Strab.

†Σελγησσός, οῦ, ὁ, another name for Σαγαλασσός, Strab. p. 570.

†Σέλδωμος, ου, ὁ, *Seldomus*, a Carian, Hdt. 7, 98.

†Σελεάδας, α, ὁ, *Seleadas*, a Lacedaemonian victor at Olympia, Paus. 6, 16, 5.

†Σέλεμνος, ου, ὁ, *Selemnus*, masc. pr. n., Paus. 7, 23, 1.

†Σελεύκεια, ας, ἡ, *Seleucīa*, freq. name of cities,—1. ἡ ἐπὶ Τίγριδι, in Babylonia, built, or at least enlarged, by Seleucus Nicator, Strab. p. 738.—2. ἡ ἐν Πιερίᾳ, in Syria, Strab. p. 749.—3. ἡ Τραχεῖα, in Cilicia, earlier called Ὅλμοι, Id. p. 670.—4. a mountain stronghold of Mesopotamia, near Samosata, Id. p. 749.—5. a city of Elymaei, Id. p. 744.

†Σελευκεύς, έως, ὁ, *an inhabitant of Seleucia*, Strab.

†Σελευκίς, ίδος, ἡ, sc. χώρα, *Seleucis*, the territory of Seleucia (2), Strab. p. 749.

Σελευκίς, ίδος, ἡ, *a garment from Seleucia* in Syria.—II. *a drinking-cup from the same place*, Polemo ap. Ath. 497 F, Plut. Aemil. 33.—III. *a bird which eats locusts.*

†Σέλευκος, ου, ὁ, *Seleucus*,—1. ὁ Νικάτωρ, a general of Alexander the Great, Polyb.; Arr.; etc.—2. ὁ Καλλίνικος, brother of Antiochus Hierax, Strab. p. 750.—3. a poet, Ath. 697 D. —Others in Strab.; etc.

Σεληναίη, ης, ἡ, Ion. and Ep. for Σελήνη, Emped.; Att. Σεληναία, Eur. Phoen. 176, Ar. Nub. 614; and in late Prose; cf. Jac. Ach. Tat. p. 661: strictly fem. from

Σεληναῖος, α, ον, *lighted by the moon*, σ. νύξ, *a moonlight* night, Orac. ap. Hdt. 1, 62:—*of the moon*, αἴγλη, Anth.—2. *moon-shaped, crescent-shaped.* —3. σ. πάθος=σεληνιασμός.

Σελήνη, ης, ἡ, *the moon*, Hom. etc.: σ. πλήθουσα, *the full*-moon, Il. 18, 484; πρὸς τὴν σελήνην, by the *moonlight*, Andoc. 6, 18; also, εἰς τὴν σ., Aeschin. 67, 35; ἐν σελήνῃ, Ach. Tat.:—τὴν σ. καθαιρεῖν, Horace's *lunam deducere*, of Thessalian witches, Plat. Gorg. 513 A:—also for *a month*, δεκάτῃ σελήνῃ, in the tenth *moon*, Eur. El. 1126, cf. Alc. 431 (cf. μήνη=μήν). The full moon was an auspicious time for marriage, v. sub διχόμηνις.—2. *a round, moon-shaped wheaten cake.*—II. as fem. prop. n., *Selené*, the goddess of the moon, Hom., though it is often doubtful whether he means the moon or the goddess: acc. to Hes. Th. 371 sq., she was daughter of Hyperion and Theia; in H. Hom. Merc. 100, her father is Pallas, in later writers Helius: the worship of Selené freq. agrees with that of Diana. (σελήνη is plainly akin to σέλας, and so prob. referable to ἕλη, εἵλη, ἥλιος). Hence

Σεληνήεις, εσσα, εν, *lighted by the moon*, Paul. S. Ambo 244.

†Σελήνης λιμήν, ένος, ὁ, a harbour in Etruria, Strab. p. 222.

Σεληνιάζομαι, dep., *to be moonstruck* or *lunatic*, N. T.

Σεληνιακός, ή, όν, (σελήνη) *belonging to the moon, lunar*, μήν, Plut. Num. 18.—II. *moon-struck, lunatic.*

Σεληνιασμός, οῦ, ὁ, (σεληνιάζομαι) *lunacy*, Diosc.

Σεληνιάω, poet. for σεληνιάζομαι.

Σεληνίδιον, ου, τό, *moonshine, moonlight.* [ῐ]

Σελήνιον, ου, τό, dim. from σελήνη,=foreg., Arist. Mirab. 55, Ath. 276 E.—II. *any small moon-shaped object*, as,—1. *the bald crown of the head*, Synes.—2. at Rome, *the ivory half moon* on the boots of senators, Lat. *lunula.*

Σεληνίς, ίδος, ἡ,=foreg. II. 2, Plut. 2, 282 A; and σεληνίσκος, ὁ, dim. from σελήνη.

Σεληνίτης, ου, ὁ, fem. -ῖτις, ιδος, (σελήνη) *of* or *from the moon, like the moon*, σ. λίθος, *selenite*, i. e. crystallized gypsum, Diosc.—It was sometimes used to glaze windows, being also called φεγγίτης,—and sometimes ἀφροσέληνος, *moon-froth.*

Σεληνόβλητος, ον, (σελήνη, βάλλω) *moon-struck, lunatic.*

Σεληνοειδής, ές, (σελήνη, εἶδος) *like the moon, moon-shaped.*

Σεληνοτρόπιον, ου, τό, (σελήνη, τρέπω) name of *a mystical plant*, formed after ἡλιοτρόπιον.

†Σεληνοῦς, v. l.=Σελινοῦς.

Σεληνόφως, ωτος, τό, (σελήνη, φῶς) *moonlight, moonshine*, Chaerem. ap. Ath. 608 B: formed like λυκόφως, σκιόφως.

†Σεληπιάδης, ου Ep. αο, ὁ, *son of Selepius*, i. e. Euenus, Il. 2, 693.

Σελῐδηφάγος, ον, (σελίς, φᾰγεῖν) *devouring leaves of books*, of a bookworm, Anth. P. 9, 251.

Σελίδιον, ου, τό, dim. from σελίς, v. l. Polyb. 5, 33, 3. [ῐ]

Σελίδωμα, ατος, τό,=σελίς. [ῐ]

Σελίνῐνος, η, ον, (σέλινον) *of parsley*, Lat. *apiaceus*, Diog. L. [λῑ]

Σελῑνίτης οἶνος, ὁ, wine *flavoured with parsley*, Diosc. 5, 74.

Σελῑνοειδής, ές, (εἶδος) *like parsley*, Diosc.

Σέλῑνον, ου, τό, a kind of *parsley* Lat. *apium*, Il. 2, 776, Od. 5, 72; σελίνου σπέρμα, Hdt. 4, 71:—the ancients ate the roots; and made chaplets of the leaves, with which the victors at the Isthmian and Nemean games were crowned, Pind. O. 13, 46, N. 4, 143, I. 2, 23; it was also hung on tombs; whence, proverbially, of persons dangerously ill, σελίνου δεῖται, Plut. 2, 676 D, cf. Meineke Euphor. p. 108. (Prob. from ἕλιξ, ἑλίσσω, from its crisped leaves, cf. οὖλον, and Poët. ap. Arist. Rhet. 3, 11, 13: others from ἕλος, because it delights in wet spots, ἐλεόθρεπτον σέλινον, Il. 2, 776.) [ῐ once in Anth. P. 7, 621.] Hence

Σελῑνόσπερμον, ου, τό, (σπέρμα) *parsley-seed.*

†Σελινούντιος, α, ον, *of Selinus, Selinuntian*, οἱ Σ., Thuc. 6, 6.

†Σελινοῦς, οῦντος, ὁ and ἡ, (σέλινον) *Selinus*, a city of Sicily, on a river of same name, a colony of the Megarians, Hdt. 5, 46; Strab. p. 272.—2. a city of Cilicia, the later Trajanopolis, Strab. p. 669.—II. a river of Sicily, v. supra 1.—2. a river flowing by Ephesus, Xen. An. 5, 3, 8.—3. another near Scillus in Elis, Id. ib. —4. another in Achaia, Strab. p. 387.—Other names, of men, Paus.; etc.

†Σελινούσιος, α, ον,=Σελινούντιος, Hdt. 5, 46.

Σελῑνουσία, ας, ἡ, *a parsley-leaved cabbage*, Eudem. ap. Ath. 369 E.

ΣΕΛΙ΄Σ, ίδος, ἡ, usu. in plur., *the space* or *passages between the rowing benches* (σέλματα, to which it is akin): also, *the spaces between the benches in a theatre.*—II. metaph. *the blank space between two columns* (παραγραφαί) in a written page; σελίδων κανόνισμα φιλόρθιον, of the centre line by which the columns are kept straight, Anth. P. 6, 295; σελίδων σημάντωρ πλευρῆς, of a lead pencil, Ib. 62:—generally, *the page, leaf of a book*, Polyb. 5, 33, 3, Anth. P. 7, 138.

Σέλλα, ἡ, *a seat*, Lat. *sella*, late: but still the word may be genuine Greek, akin to σέλμα, σελμίς.

†Σελλασία, ας, ἡ, *Sellasia*, a city of Laconia, Xen. Hell. 2, 2, 13.

Σελλάστρωσις, ἡ, (σέλλα, στρώννυμι) the Lat. *sellisternium.*

†Σελλήεις, εντος, ὁ, *the Selleïs*, a river of Elis, between the Peneus and Alpheus, Il. 2, 659: Strab. p. 328.—2. a river of Troas, near Arisbe, Il. 2, 839.—3. another near Sicyon, Strab. p. 338.

Σελλίζομαι, as pass., *to imitate the Selli, affect an ostentatious poverty*, Phrynich. (Com.) Κρον. 5, ubi v. Meineke.

Σελλοί, ῶν, οἱ, *the Selli*, original inhabitants of Dodona, guardians of the oracle of Jupiter there, Σελλοὶ ἀνιπτόποδες χαμαιεῦναι, Il. 16, 234, cf. Soph. Tr. 1167, Strab. p. 328.—Pind. has Ἑλλοί, which is a sister-form of the same word, akin to Ἕλλην, v. Thirlw. Hist. of Gr. 1, 81.

†Σέλλος, ου, ὁ, *Sellus*, an Athenian, Ar. Vesp. 325.

Σέλλω, Dor. for ἕλλω, ἕλω, εἴλω, εἰλέω, only Gramm.: hence σόλος, perh. also akin to σείω.

Σέλμα, ατος, τό, *the upper timber-work of a ship, the deck*, H. Hom. 6, 47; metaph., γεμισθῆναι πρὸς σ. γαστρὸς ἄκρας, Eur. Cycl. 506: generally, *a ship*, Lyc. 1216, Anth. P. append. 15.—2. τὰ σέλματα, *the rowing-benches*, Lat. *transtra*, Aesch. Pers. 358, Ag. 1442, Soph. Ant. 717, Eur. Or. 242; in Hom. ζυγά, though he has the compd. ἐΰσσελμος.—3. in genl. *a seat, throne*, Aesch. Ag. 183; cf. ἧμαι, fin.—II. any *timberwork*, σέλματα πύργων, prob. *scaffolds* on which the defenders of the walls stood behind the parapet, Aesch. Theb. 32.—III. *logs of building timber*, Strab.—(Akin to σελίς.) Hence

Σελμίς, ίδος, ἡ, *any thing made of planks*.—II. *an angler's noose made of hair*, Hesych.

Σελμός, ὁ,=σέλμα, Hesych.

†Σέλουρος, ου, ὁ, *Selurus*, a robber in Sicily, Strab. p. 273.

Σέλπον, τό,=σίλφιον, Hesych.

Σέλω, Lacon. for θέλω, Ar. Lys. 1080.

Σέλω, Dor. for ἕλω, v. σέλλω.

†Σεμεΐ, ὁ, indecl. *Semeï*, Hebr. masc. pr. n., N. T.

†Σεμελεύς, ῆος, ὁ, *son of Semele*, appell. of Bacchus, Anth. P. 9, 524, 19.

†Σεμεληγενέτης, ου, ὁ, (Σεμέλη, γενέτης) *son of Semele*, of Bacchus, Anth. P. 9, 524, 19.

†Σεμέλη, ης, ἡ, *Semele*, daughter of Cadmus, mother of Bacchus by Jupiter, Il. 14, 323; Apollod.; etc.

Σεμίδᾱλις, ιος and εως, ἡ, *the finest wheaten flour*, Lat. *simila, similago*, Ar. Fr. 364, Hermipp. Phorm. 1, 22, Strattis Anthr. 2. Hence

Σεμῑδᾱλίτης ἄρτος, ὁ, *bread made of* σεμίδαλις.

†Σεμίραμις, ιδος, ἡ, *Semīramis*, the celebrated queen of Assyria, wife and successor of Ninus, founder of Babylon, Ctes.; Theocr. 16, 100; Diod. S. 2, 4, sqq.—2. another, queen of Babylon at a later period, Hdt. 1, 184, v. Bähr ad l. [ῑ]

Σεμνεῖον, ου, τό, (σεμνός) *a temple of the* σεμναὶ θεαί.

Σεμνηγορέω, ῶ, = σεμνολογέω, Philo.

Σεμνηγορία, ας, ἡ,=σεμνολογία, Timon ap. Plut. Num. 8.

Σεμνήγορος, ον, (σέμνος, ἀγορεύω) =σεμνολόγος

Σεμνόθεοι, οἱ, *priests of the Kelts, Druids*, Diog. L. 1, 1.

Σεμνόθεσμος, ον, (σεμνός, θεσμός) *worshipped with solemn rites*, θείου δὲ σεμνόθεσμον αἰθέρος μυχόν, as Dind. now reads in Eur. Hel. 866, e conj. Pflugk; cf. θειόω.

Σεμνοκομπέω, ῶ, (σεμνός, κομπέω) *to vaunt, boast highly*, Aesch. Fr. 116; cf. Lob. Phryn. 416.

Σεμνοληρέω, ῶ, *to trifle solemnly*.

Σεμνολογέω, ῶ, f. -ήσω, (σεμνολόγος) *to speak gravely and solemnly*, σ. τινὶ ὡς.., *to tell* one *gravely* that.., Aeschin. 40, 29; ἀμφί τινος, App. Hispan. 18: also as dep. σεμνολογέομαι, *to talk in solemn phrases*, Dem. 421, 19. Hence

Σεμνολόγημα, ατος, τό,=sq.:—*any thing that one may be proud of*, Dio C.

Σεμνολογία, ας, ἡ, *grave, solemn speech*, Plut. 2, 1046 D.

Σεμνολογικός, ή, όν, *belonging to grave, solemn speech*.

Σεμνολόγος, ον, (σεμνός, λέγω) *speaking solemnly, affectedly*, Dem. 271, 19. Adv. -γως, App.

Σεμνόμαντις, εως, ὁ, (σεμνός, μάντις) *a grave and reverend seer*, Soph. O. T. 556.

Σεμνομῡθέω, ῶ, (σεμνός, μυθέομαι) =σεμνολογέω, Eur. Hipp. 490, Andr. 234: also as dep. σεμνομυθέομαι, Philo.

Σεμνομῡθία, ας, ἡ,=σεμνολογία.

Σεμνοπαράσῑτος, ον, *a pompous parasite*, Alex. Κυβερν. 1, 5.

Σεμνοποιέω, also in mid.,=σεμνύνω.

Σεμνόποτος, ον, (σεμνός, πότος) *costly to drink*, epith. of Lesbian wine, Antiph. Ὁμοι. 1, 5.

Σεμνοπρέπεια, ας, ἡ, *a grave, solemn bearing*, Diog. L. 8, 36: from

Σεμνοπρεπής, ές, (σεμνός, πρέπω) *solemn-looking*. Adv. -πῶς, Hdn.

Σεμνοπροςωπέω, ῶ, f. ήσω, *to assume a grave, solemn countenance*, Ar. Nub. 363, Anth. P. 11, 382: and

Σεμνοπροςωπία, ας, ἡ, *gravity of countenance*.

Σεμνοπρόςωπος, ον, (σεμνός, πρόςωπον) *of a grave countenance*.

Σεμνός, ή, όν, *revered, august, honoured, holy, solemn*, orig. only of gods and things divine, H. Hom. 12, 1, H. Cer. 1, 486, Pind., and Trag.; σεμνοὶ λόγοι, of oracles, Hdt. 7, 6; σεμνὰ φθέγγεσθαι = εὔφημα, Aesch. Cho. 109:—at Athens the Erinyes were called by an euphemism σεμναὶ θεαί, Soph. O. C. 90, 459, Ar. Eq. 1312, Thuc. 1, 126; and also simply Σεμναί, Aesch. Eum. 383, 1041, Eur. Or. 410, cf. Müller Eum. § 80, 87; but not so Ceres and Proserpina, Meineke Menand. p. 346: σ. ἄντρον, the cave of Chiron, Pind. P. 9, 50, cf. O. 5, 44; σ. δόμος, the temple of Apollo, Id. N. 1, fin.; παιάν, Aesch. Pers. 393; σ. ὄργια, μυστήρια, Soph. Tr. 765, Eur. Hipp. 25, etc.—II. of persons also, *reverend, august, grave, solemn, stately, majestic*, ἐν θρόνῳ σεμνῷ σεμνὸν θωκέοντα, Hdt. 2, 173, cf. Aesch. Cho. 975; and freq. in Trag., esp. Eur.; so in Plat., σ. καὶ ἅγιος νοῦς, Soph. 249 A; οἱ σεμνότατοι ἐν ταῖς πόλεσιν, Phaedr. 257 D; of tragedy, Gorg. 502 A.—2. in bad sense, *proud, haughty*, τὰ σέμν' ἔπη, Soph. Aj. 1107, esp. contemptuously, *grave, solemn, grand*, ὡς σ. οὑπίτριπτος, how *grand* the rascal is! Ar. Plut. 275, cf. Ran. 178; so, σεμνὸς σεμνῶς χλανίδ' ἕλκων, Ephipp. Peltast. 1; σεμνὸν βλέπειν, to look *grave and solemn*, Eur. Alc. 773; τὸ σεμνόν=σεμνότης, Id. Hipp. 93, cf. Valck. ad l., Elmsl. Med. 210.—3. of things, *stately, grand, fine*, σ. ἱμάτια, Ar. Plut. 940, cf. Ran. 1061; σεμνοτέραν τὴν πόλιν ποιεῖν, Isae. 55, 31; οἰκία τοῦ γείτονος οὐδὲν σεμνοτέρα, Dem. 35, 22, cf. 36, 21; τὰ σ. ἀναλώματα, these *vaunted* outlays, Id. 565, 22; σεμνόν ἐστι, c. inf., 'tis a *noble* thing to.., Isocr. Antid. § 6.—III. adv. -νῶς, Aesch. Supp. 193, Ar., etc.; σεμνῶς κεκοσμημένος, Xen. Cyr. 6, 1, 6; etc. (From σέβομαι: cf. Lat. *somnus* from *sopio*.)

Σεμνόστομος, ον, (σεμνός, στόμα) *solemnly spoken*, μῦθος, Aesch. Pr. 953.

Σεμνότης, ητος, ἡ, (σεμνός) *gravity, solemnity*, Eur. Bacch. 486; *dignity, majesty*, Plat. Menex. 235 B, Dem. 1452, 27; and in plur., Isocr. 136 C: in bad sense, *affected gravity, solemnity*, φιλόσοφον, Luc. Prom. 7; and of a girl, *prudery*, Eur. I. A. 1344:—of things, *stateliness*, τῆς προαιρέσεως, Polyb. 7, 14, 4.

Σεμνότῑμος, ον, (σεμνός, τιμή) *reverenced with awe*, Aesch. Cho. 358, Eum. 833.

Σεμνοτῡφία, ας, ἡ, (τῦφος) *empty gravity*, M. Anton. 9, 29.

Σεμνόω, ῶ, f. -ώσω, *to make* σεμνός, esp. in a tale, *to exalt, dignify, embellish*, Hdt. 1, 95; 3. 16:—pass., *to hold the head high, give one's self airs*, Callias Ped. 2.

Σεμνύνω,=foreg., *to exalt, magnify*, ἑαυτούς, τὰ παρ' αὑτοῖς, Plat. Phil. 28 C, Dem. 691, 5; hence, ταῦτα περὶ ἑωυτὸν ἐσέμνυνε, thus *did he throw a cloak of majesty* about himself, Hdt. 1, 99.—II. mid., σεμνύνομαι, aor ἐσεμνυνάμην, *to be* σεμνός or *haughty*, Ar. Ran. 1020, Isocr., etc.; *to affect a grave and solemn air*, Ar. Av. 727; σεμνὰ γὰρ σεμνύνεται, Eur. I. A, 996; σ. ὥς τι ὄντες, Plat. Phaedr. 242 E:—hence, like λαμπρύνεσθαι, *to be proud* of a thing, *to pique one's self* on it, ἐπί τινι, Plat. Theaet. 175 A, Isocr. 352 C, Dem. 414, 12; also c. dat., Xen. Ages. 9, 1; and c. inf., Ib. 2.

Σέμνωμα, ατος, τό, *dignity, majesty*, Epicur. ap. Diog. L. 9, 77.

†Σέμνωνες, ων, οἱ, *the Semnones*, a race of the Suevi, Strab. p. 290.

†Σεμπρώνιος, ου, ὁ, *Sempronius*, Rom. masc. pr. n., Plut.

†Σενεκίων, ωνος, ὁ, the Rom. name *Senecio*, Plut.

†Σέννονες, ων, οἱ, *the Senones*, a people of Gallia Lugdunensis; in Strab. Σένονες, and Σένωνες, p. 190, etc.; in Polyb. also Σήνωνες.

†Σεντῖνον, ου, τό, *Sentinum*, a city of Umbria, Strab. p. 227; hence Σεντινάτης, ου, ὁ, *an inhab. of S.*, Polyb 2, 19, 2.

Σέο, Ep. σοῦ, gen. from σύ, oft. in Hom.: freq. enclitic.

Σεπτάς, άδος, ἡ,=ἑπτάς, in Pythag. philosophy.

†Σεπτέμπεδα, τά, *Septempeda*, a city of the Picentini, Strab. p. 241.

Σεπτεύω, (σεπτός)=σέβομαι, Hesych.

Σεπτήριος, α, ον, (σεπτός) *belonging to worship, worshipping*: σεπτήριον, τό, *a festival at Delphi*, Plut. 2 293 B (al. στεπτ-.)

Σεπτικός, ή, όν,=foreg.

Σεπτός, ή, όν, verb. adj. from σέβομαι, *worshipful, august, holy*, σ. Νείλου ῥέος, Aesch. Pr. 812.

Σερᾰπιάς, άδος, ἡ, *an orchideous plant*, elsewh. ὄρχις and τρίορχις, Diosc. 3, 142.

Σέρᾱπις, ιδος, ὁ,=Σάραπις.

†Σεραπίων, ωνος, ὁ, *Serapion*, masc. pr. n., Plut.; etc.

†Σερασπαδάνης, ὁ, *Seraspadanes*, son of Phraates, Strab. p. 748.

†Σερβίλιος, ου, ὁ, the Rom. name *Servilius*, Strab.; in Polyb. also Σερουΐλιος.

†Σερβωνίς, ίδος, ἡ, λίμνη, ἡ, *lake Serbonis*, on the eastern boundary of Aegypt, Hdt. 2, 6; 3, 5.

†Σέργιος, ου, ὁ, the Rom. name *Sergius*, N. T.

Σέρῖς, ἡ, gen. εως and ιδος, a kind of *endive, succory*, Lat. *seris*, Diosc 2, 160, Anth. P. 11, 413: called also τρώξιμα, and (from its bitter flavour) πικρίς.

Σερίφιον, ου, τό, [ρῑ] and σέριφος, ου, ἡ, Diosc. 3, 27, or σέριφον, ου, τό, a kind of *wormwood* (ἀψίνθιον), called also θαλάσσιον: cf. also σέρφος.

†Σέριφος, ου, ἡ, *Seriphus*, a small island in the Aegean with a city of same name, now *Serpho*, Pind. P. 12,

21: reckoned by Strab. p. 485, among the Cyclades.

†Σερίφιος, *α, ον, of Seriphus, Seriphian, οἱ Σ.*, Hdt. 8, 46.

†Σερμύλη, *ης, ἡ, Sermyle*, a city of Chalcidice on the Toronaïcus sinus, Hdt. 7, 123.

†Σερμύλιος, *α, ον, of Sermyle, Sermylian, οἱ Σ.*, Thuc. 1, 65.

†Σερουΐλιος, *ου, ὁ*, v. *Σερβίλιος.*

†Σερούϊος, *ου, ὁ*, the Rom. name *Servius*, Polyb.

†Σεροῦχ, *ὁ*, (*Σεροῦγος, ου*, Joseph.) *Seruch*, Hebr. masc. pr. n., N. T.

†Σέῤῥειον, *ου, τό, Serrhēum*, a mountain and promontory in Thrace opposite Samothrace, Hdt. 7, 59.

†Σέῤῥιον, *ου, τό*,=foreg.; *Σέῤῥιον τεῖχος, τό*, a fortress on foreg. promontory, Dem. 85, fin.; etc.

†Σερτώριος, *ου, ὁ*, the Rom. name *Sertorius*, Strab.

Σέρφος, *ου, ὁ*, a small winged insect, prob. a kind of *gnat* or *ant*, Ar. Vesp. 352 (ubi v. Schol.), Av. 82, 570:—proverb., *ἔστι κἂν σέρφῳ χολή*, 'even the gnat has its sting,' cf. Anth. P. 10, 49:—we find it also written *στέρφος, συρφός, σέριφος*: but,—II. *γραῦς σερίφη*, a kind of *locust*,=*μάντις: γραῦς σέριφος*, however, *an old maid*, ap. Suid.

Σέσαγμαι, perf. pass. from *σάττω.*

Σεσᾱρώς, Dor. for *σεσηρώς: σεσᾰρυῖα*, Ep fem. in Hes.

Σέσελι, *εως, τό*, and *σέσελις, εως, ἡ*, a shrub of the same kind as the *κρότων* or *σιλλικύπριον*, Alex. Leb. 2, 8, Arist. H. A. 9, 5, 1; cf. Diosc. 3, 54–56.

Σεσερῖνος, *ου, ὁ, a sea-fish*, Arist. ap. Ath. 305 D.

Σέσηπα, perf. from *σήπω*, Il.

Σεσηρώς, *υῖα, ός*, part. perf. from *σαίρω.*

†Σεσίθακος, *ου, ὁ, Sesithacus*, chief of the Cherusci, Strab. p. 292.

Σέσῑλος, *ου, ὁ, a snail with a shell*, living on shrubs, Epich. p. 102 (ap. Ath. 63 C, q. v.); also *σεσελίτης*, Diosc., *σέσηλος, σέμελος*; but *σέμελος*, acc. to Hesych., is *a snail without a shell.*

Σεσοφισμένως, adv. part. pf. pass., *cunningly*, Xen. Cyn. 13, 5.

†Σέσωστρις, *ιδος* Ion. *ιος, ὁ, Sesostris*, a celebrated king of Aegypt, Hdt. 2, 104; Arist.; etc.

Σεσωφρονισμένως, adv. part. pf. pass., *temperately, soberly*, Aesch. Supp. 724.

†Σέταβις, *ιος, ἡ, Setabis*, a city of Hispania, Strab. p. 160.

Σέτω, Lacon. for *θέτω*, 3 sing. imperat. aor. 2 of *τίθημι*, Ar. Lys. 1080.

Σεῦ, enclit. *σευ*, Ion. and Dor. for *σοῦ, σου*, gen. of *σύ*, Hom.

Σεῦα, *ας, ε*, Ep. for *ἔσσευα*, aor. 1 of *σεύω*, part. *σεύας*, Hom.

†Σευάλκης, *ὁ, Seualces*, a leader of the Persians, Aesch. Pers. 968.

†Σεύθης, *ὁ, Seuthes*, king of the Odrysae in Thrace; an elder in the Peloponnesian war, Thuc. 2, 97; a younger, treats with Xenophon in his return with the ten thousand, Xen. An. 7, 1, 5.—Others in Ath.; etc.

Σεῦμαι, syncop. pres. pass. from *σεύω*, hence *σεῦται*, Soph.

†Σευσάμορα, *ων, τά, Seusamora*, a city in Caucasian Iberia, Strab. p. 501.

Σευτλαῖος, *ου, ὁ*, (*σεῦτλον*) name of a frog in Batr. 212, *Beety.*

Σεύτλιον, *ου, τό*,=*σεῦτλον*, a dim. only in form, Euphro Apodid. 1.

Σευτλίς, *ἡ*, a kind of *garden stuff*, different from sq., Ath. 371 A, from Diphil. Ἡρω. 1, where however v. Meineke.

Σεῦτλον, *ου, τό, red beet*, Lat. *beta*, Att. *τεῦτλον*, q. v.

ΣΕΥ΄Ω, with *σ* doubled in augm tense, as impf. *ἔσσευον*, pass. and mid. *ἐσσευόμην*: aor. *ἔσσευα*, mid. *ἐσσευάμην*, but in Hom. oft. also without augm., *σεῦα, σεῦε, σεύατο*: so, pf. pass., oft. with pres. signf., *ἔσσῠμαι*, part. *ἐσσύμενος*, adv. *ἐσσῠμένως*: syncop. aor. 2 mid., *ἐσσύμην*, 2 sing. *ἔσσῠο* for *ἔσσυσο*, Il. 16, 585, Od. 9, 447, 3 sing. *ἔσσῠτο*, Ep. *σύτο*, part. *σύμενος*: aor. pass. *ἐσσύθην*, Soph. Aj. 294; but also *ἐσύθην*, Eur. Hel. 1302. [*ῠ*, in all these tenses.] Hom. does not use pres. act., or aor. pass., and no fut. seems to occur. Besides these forms, we find *σεῦται*, 3 sing. of a syncop. pres. pass., Soph. Tr. 645; or, more freq., *σοῦμαι, σοῦνται*, Aesch. Pers. 25; imperat. *σοῦ*, Ar. Vesp. 209; *σούσθω*, Soph. Aj. 1414; *σοῦσθε*, Aesch. Theb. 31, Ar. Vesp. 498, etc.; inf. *σοῦσθαι.*—Poet. word.

To put in quick motion, drive, Hom.: esp.,—1. *to hunt, chase*, in which signf. Hom. always has mid., *κύνες κάπριον σεύωνται*, Il. 11, 415; *κύνες ἐσσεύοντο αἶγα*, Il. 15, 272; 20, 148.—2. *to set on, let loose at, ὅτε πού τις θηρητὴρ κύνας...σεύῃ ἐπ' ἀγροτέρῳ συΐ*, Il. 11, 293.—3. *to drive, hunt, chase away*, Od. 14, 35; and in mid., Il. 3, 26; also, *to carry off*, Il. 20, 325.—4. of things, *to throw, hurl*, Il. 11, 147; 14, 413: also, *αἷμα ἔσσευα, I made* blood *spout forth, drew a stream of* blood, Il. 5, 208: in mid., *αἷμα σύτο*, the blood *shot* or *spouted out*, Il. 21, 167.—II. pass. and mid., the former esp. in pf. *ἔσσυμαι* with pres. signf., the latter mostly in *ἐσσευάμην*:—*to be in quick motion*; and so, *to run, rush on, dart* or *shoot along*, Hom.: *ποσσὶν ἔσσυμαι*, Il. 13, 79; *συθείς, having gone, departed*, opp. to *παρών*, Soph. O. C. 119; *ἀφ' ἑστίας*, Aesch. Pers. 865; *ἐκ ναοῦ, ἐξ ἕδρας*, Eur. I. T. 1294, etc.; *σύθην δ' ἀπέδιλος ὄχῳ πτερωτῷ*, Aesch. Pr. 135; *κατὰ γᾶς σύμεναι*, Id. Eum. 1007.—2. c. inf., *to hasten, speed, ὅτε σεύαιτο διώκειν*, when *he hasted to* pursue, Il. 17, 463; *ὄφρα ὕλη σεύαιτο καήμεναι*, that the wood *might speed to* the burning, i. e. burn up quickly, Il. 23, 198, cf. 210; *ἔσσυται κελαδῆσαι, is eager* to sing of, Pind. I. 8 (7), 133.—3. metaph., *to be eager, have longings*, Od. 10, 484: c. gen., *to be eager after* a thing, *long for* it, esp. in pf. part. *ἐσσύμενος* used as adj. (and therefore not *ἐσσυμένος*), v. sub voc.—(Akin to *θέω, θεύσομαι*: as in Lacon., *θ* changes into *σ*.)

Σεφθείς, part. aor. pass. from *σέβω*, q. v., Plat.

Σέω, Dor. for *θέω.*

Σεωυτοῦ, *-τέου*, fem. *σεωυτῆς*, etc., Ion. for *σεαυτοῦ*, q. v., Hdt.

†Σήθ, *ὁ*, indecl. (*Σῆθος, ου*, Joseph.) *Seth*, Hebr. masc. pr. n., N. T.

Σήθω, (*σάω*) *to sift, bolt*; in genl., *to shake*; Lob. Phryn. 151.

Σηκάζω, f. *-άσω*, (*σηκός*) *to drive to a pen and shut up in it*, hence in genl., *to pen in, coop up, σήκασθεν* (for *ἐσηκάσθησαν*) *κατὰ Ἴλιον*, they *were cooped up* there, Il. 8, 131; so, *ἐν αὐλίῳ σηκασθέντες*, Xen. Hell. 3, 2, 4.

Σηκηκόρος, *ὁ, ἡ*, poet. for *σηκοκόρος.*

Σηκίζω,=*σηκάζω.*

Σηκίς, *ίδος, ἡ*, (*σηκός*) *a female house-slave, a housekeeper, porteress*, Ar. Vesp. 768.

Σηκίτης, *ου, ὁ*, Dor. *σᾱκίτας* (*σηκός*): *stall-fed*; hence, *young, tender*, Theocr. 1, 10, Epigr. 4, 18.

†Σηκοάνας, *ὁ, the Sequana*, a river of Gallia, now *Seine*, Strab. p. 192.

†Σηκοανοί, *ῶν, οἱ*, also *Σηκουανοί, the Sequani*, a people of Gallia on the Sequana, Strab. pp. 186, 192.

Σηκοκόρος, *ὁ, ἡ*, (*σηκός, κορέω*) *cleaning a stable, byre* or *pen, a herdsman*, Od. 17, 224.—II. *a chapel-keeper*, Eccl.

Σηκολέτης, *ου, ὁ*, (*σηκός, ὄλλυμι*) *a stall-waster*, of wolves and thieves, Hesych.

ΣΗΚΟ΄Σ, *οῦ, ὁ, a pen, fold*, esp. for sheep and goats, Od. 9, 219, cf. Il. 18, 589; and Hes.—2. generally, *any dwelling*, Plat. Theaet. 174 E; *σ. δράκοντος*, the dragon's *den*, Eur. Phoen. 1010; *σ. ᾠῶν*, a nest, Arist. H. A. 6, 8, 4.—II. *any enclosure, a garden, olive-yard, vineyard*, Lat. *saepes*:—esp., *a sacred enclosure, a chapel, shrine*, Soph. Phil. 1328, Eur. (v. infra), v. l. Hdt. 4, 62.—Acc. to Ammon., *ὁ σηκός* was sacred to a hero, *ὁ ναός* to a god,—a distinction not observed by the poets, cf. Eur. Phoen. 1753, Rhes. 501, with Io 300, etc., and v. Valck. Hdt. 6, 19 also *a sepulchre*, enclosed and co secrated, Simon. 16, Plut. Cim. 8.—III. *the hollow trunk of an old oli tree*, v. Lysias *περὶ τοῦ σηκοῦ.*—I *weight, importance*, Eust. Hence

Σηκόω, *ῶ, to weigh, balance*, Plut. 2 928 D; cf. *ἀντισηκόω.*

Σηκύλη, *ης, ἡ*,=*σηκίς*, Ael. Epist 3. [*ῠ*]

Σηκώδης, *ες*, (*σηκός* II. 2, *εἶδος chapel-like*, Ael. N. A. 10, 31.

Σήκωμα, *ατος, τό*, (*σηκόω*) *a weigh in the balance*, Hyperid. ap. Poll. 4, 172, Arist. Mechan. 20, 5: *a counterpoise*, Polyb. 8, 7, 9.—2. metaph.=*ῥοπή, a momentum*, Id. 18, 7, 5:—also *a return, recompense*, Phalar.—II. like *σηκός* II. 2, *a chapel, sacred enclosure*, Eur. El. 1274.

Σηκωτήρ, *ῆρος, ὁ*, (*σηκόω*) *the beam of a balance.*

Σηλία, *ἡ*,=Att. *τηλία.*

†Σηλυμβρία, *ας, ἡ*, also *Σηλυβρια, Selymbria*, a city of Thrace on the Propontis, now *Selivria*, Hdt. 6, 33: acc. to Strab. p. 319,=*ἡ τοῦ Σήλυος πόλις.*

†Σήμ, *ὁ*, (*Σήμας, ου*, Joseph.) *Sem*, Hebr. masc. pr. n., N. T.

Σῆμα, Dor. *σᾶμα, ατος, τό, a sign, mark, token*, whereby to know a person or thing, Hom., etc.: esp.,—1. *a sign from heaven, an omen*, Hom., usu. in phrases, *σήματα φαίνειν*, Il. 2, 353, cf. 308; *κτύπε Ζεύς, σῆμα τιθεὶς Τρώεσσι*, Il. 8, 171: *δεικνὺς σῆμα βροτοῖσι*, Il. 13, 244: so, *θεοῦ σήμασι πιθέσθαι*, Pind. P. 4, 355, cf. 1, 5, Aesch. Cho. 259; *φλογωπὰ σ.*, Aesch. Pr. 498: hence,—2. generally, *a sign to do* or *begin something, σ. ἀροτοῖο*, Hes. Op. 448: later, esp., *a battle-sign, signal, the banner for giving such signals*; v. *σημαία.*—3. *the sign by which a grave is known, a mound, barrow*, Lat. *tumulus*, esp. *σῆμα χέειν*, to raise *a mound*, Il. 6, 419, etc.; c. dat. pers., *σῆμά τέ οἱ χεύσω*, Od. 2, 222; *σῆμά τέ μοι χεῦαι..ἀνδρὸς δυστήνου*, Od. 11, 75; so, *παρὰ σάματι Πέλοπος*, Pind. O. 10 (11), 30:—generally, *a grave, tomb*, Hdt. 1, 45, 93; 4, 72, Thuc., etc.; later also *the grave-stone* with its inscription,=*στήλη.*—4. *a mark to show the cast of a quoit*, etc., Il. 23, 843, Od. 8, 192, sq.: also, *a boundary-mark*, Dion. P. 18.—5. *any significant character;* and in plur., *written characters:* first in Il. 6, 168, 176 of the σήματα λυγρά carried by Bellerophon, which however were *pictorial*, not *written*, Wolf Proleg. p. lxxxi, sq.—6. *the device* or *bearing on a shield*, by which a warrior is known, freq. in Aesch. Theb., as 387, 404, Eur. El. 456; cf. σημεῖον, ταυρόπους.—7. *the mark set on a closed vessel* or *letter, a seal:* also, *the stamp of a coin.*—8. *a constellation*, σ. κυνός, Eur. Hec. 1273; usu. in plur., *the heavenly bodies*, Lat. *signa*, Soph. Fr. 379:—cf. Il. 22, 30, of Sirius, λαμπρότατος μὲν ὅδ' ἐστὶ κακὸν δέ τε σῆμα τέτυκται. (Prob. connected with θέα, θεάομαι, by the common Laconic change of θ into σ, and so strictly *that by which something is seen.*)

Σημάδιον, ου, τό,=σημάτιον. [ᾰ]

Σημαία, ας, ἡ, (σῆμα 2) *a military standard*, Lat. *signum militare*, Polyb. 2, 32, 6: also, *a band under one standard*, elsewh. σπεῖρα. *a troop, company*, the Roman *manipulus*, Id. 6, 24, 5.—II. *an image, statue*, like Lat. *signum*, Joseph.

Σημαίνω: fut. -ᾰνῶ Ion. -ᾰνέω, Od. 12, 26, Hdt. 1, 75: aor. usu. ἐσήμηνα, but ἐσήμᾱνα in Hdt. 3, 106, Xen. Hell. init.; inf. σημῆναι, rarely σημᾶναι, Lob. Phryn. 24: pf. pass. σεσήμασμαι, Plat., but inf. σεσημάνθαι, Ar. Lys. 1199:—(σῆμα).

To show by a sign, make known, point out, τι, Il 23, 358, 757, Od. 12, 26, Hdt. 1, 34, etc.: absol., of omens, σ. πρὸ τῶν μελλόντων, Xen. Hell. 5, 4, 17, etc.—II. *to give a sign* or *signal to do* a thing, c. dat. pers., Il. 10, 58; 17, 250; σ. τινὶ ποιεῖν τι, Hdt. 1, 116, cf. 6, 78, Aesch. Ag. 26, sq., Soph. Aj. 688:—also c. gen., like ἄρχειν, *to bear command over, rule*, Il. 14, 85; also, σ. ἐπί τινι, *to rule* over one, Od. 22, 427:—absol., Od. 22, 450; hence, σημαίνων, *a commander*, Soph. O. C. 704, cf. O. T. 957:—also, σ. ἐπί or πρός τι, *to give* a sign to do something, Wernicke Tryph. 145.—2. esp. in war or battle, *to give the signal* of attack, etc., Thuc. 2, 84, Xen., etc.; in full, σ. τῇ σάλπιγγι, Xen. An. 4, 2, 1; σ. τῷ κέρατι ὡς ἀναπαύεσθαι, Ib. 2, 2, 4; c. acc., σ. ἀναχώρησιν, *to give a signal* for retreat, Thuc. 5, 10; ἐπειδὰν ὁ σαλπιγκτὴς σημήνῃ τὸ πολεμικόν, Xen. An. 4, 3, 29, cf. 32:—also impers., σημαίνει (sc. ὁ σαλπιγκτής), *signal is given*, as, τοῖς Ἕλλησι ὡς ἐσήμηνε, *when signal was given* for the Greeks to attack, Hdt. 8, 11; c. inf., ἐσήμαινε πάντα παραρτέεσθαι, *signal was given* to make all ready, Hdt. 9, 42; cf. κηρύσσω, σαλπίζω.—III. *to signify, announce, declare*, τινί τι, Hdt. 7, 18; 9, 49, etc.:—σ. ὡς.., ὅτι.., etc., Id. 1, 34, 108; σ. εἴτε.., Soph. Phil. 22; c. part., *to signify that* a thing is, etc., σημαίνω φῶς μολόν, Aesch. Ag. 293; Κρέοντα προστείχοντα σημαίνουσί μοι, Soph. O. T. 79, cf. O. C. 1669.—2. of words, *to signify, mean*, ταὐτὸν σημαίνει, Plat. Crat. 393 A, cf. Phaedr. 275 D, etc.—IV.=σφραγίζω, *to stamp with a sign* or *mark, to seal*, Lat. *obsignare*, usu. in mid., Plat. Legg. 954 C, Xen. Cyr. 8, 2, 17, Dem., etc.: σεσημασμένα, *sealed*, opp. to ἀσήμαντα, Plat. Legg. 954 A, and Dem.: cf. σήμαντρον.

B. Mid. σημαίνομαι, like τεκμαίρομαι, *to give one's self a token*, i. e. *infer, conclude from signs*, Soph. Aj. 32.—2. *to mark for one's self, note down*, σημαίνεσθαί τι βύβλῳ, Hdt. 2, 38.

C. Pass. *to be signified*, etc.: hence Gramm., πρὸς τὸ σημαινόμενον, *according to the implied sense rather than the form.*

Σημαιοφόρος, ον, Lat. *signifer*, Polyb. 6, 24, 6.

Σημᾰλέος, α, ον, (σῆμα) *giving a sign* or *signal, signifying, announcing*, epith. of Jupiter, *who sends signs by thunder*, Paus. 1, 32, 2.—II. τὰ Σημαλέα, *his festival.*

Σήμανσις, ἡ, (σημαίνω)=σημασία.

Σημαντήρ, ῆρος, ὁ,=σημάντωρ, Ap. Rh. 1, 575; σ. κλήρου, its *owner*, Id. 3, 1403.—II. *a seal, signet.*

Σημαντήριον, ου, τό, (σημαίνω) *a mark* or *seal upon any thing* to be kept, Aesch. Ag. 609.—II. esp., *a stamp* or *die in coining:*—also, *a place for coining* money, *a mint*, ap. Harpocr.

Σημαντικός, ή, όν, *significant*, ὄνομά ἐστι φωνὴ ἄνευ χρόνου σημαντική, Arist. Interpr. 2, 1: c. gen., σ. ὑγιείας, Id. Top. 1, 15, 10.

Σημαντός, ή, όν, (σημαίνω) *marked, emphatic*, Plut. 2, 1140 F.

Σημάντρια, ας, ἡ, fem. from σημαντήρ, dub. l. Soph. Fr. 379.

Σημαντρὶς γῆ, ἡ, clay *used for sealing*, like our wax, Hdt. 2, 38.

Σήμαντρον, ου, τό,=σημαντήριον, *a seal*, σήμαντρα σῶα, an unbroken *seal*, Hdt. 2, 121, 2, cf. Eur. I. A. 325.

Σημάντωρ, ορος, ὁ, (σημαίνω) *one who gives a signal* or *command, a leader, commander;* esp. of a horse, *a driver*, Il. 8, 127; of a herd, *a herdsman*, Il. 15, 325; Jupiter is called θεῶν σημάντωρ, Hes. Sc. 56; σημάντορες ἄνδρες, H. Ap. 542: σημάντορες, *subordinate officers*, Hdt. 7, 81.—II. later merely as an adj., Wern. Tryph. 237.

Σημᾰσία, ας, ἡ, (σημαίνω) *the giving a signal* or *command.*—2. *a sign, symptom*, Aretae.

Σημᾰτίζομαι,=σημαίνομαι.

Σημάτιον, ου, τό, dim. from σῆμα. [ᾰ]

Σημᾰτόεις, εσσα, εν, (σῆμα) *of a sign.*—2. (σῆμα 3) *of* or *with a tomb*, χθών, Anth. P. 7, 628.

Σημᾰτουργός, όν, (σῆμα, *ἔργω) *making devices for shields*, Aesch. Theb. 491.

Σημεία, ἡ, f. l. for σημαία in Polyb., etc.

Σημειογρᾰφέω, ῶ, *to be a short-hand writer:* from

Σημειογράφος, ον, (σημεῖον, γράφω) *writing in certain characters, a short-hand writer*, Plut. Cat. Min. 23. [ᾰ]

Σημεῖον, ου, τό, Ion. σημήϊον,=σῆμα in all signfs., and more usu. in prose, but never in Hom., or Hes.: generally, *a mark by which something is known*, Hdt. 2, 38, e. g. a footstep, Soph. Ant. 257, Xen. An. 6, 2, 2: esp.,—2. *a sign from the gods*, Soph. O. C. 94; *an omen*, Plat. Phaedr. 244 C, cf. Apol. 40 B, Xen. Cyr. 1, 6, 1.—3. *a sign* or *signal to do a thing*, esp. of a general, ἀνέδεξε σημήϊον τοῖς ἄλλοις ἀνάγεσθαι, he made *signal* for the rest to put to sea, Hdt. 7, 128: esp., *signal for battle*, σ. αἴρειν, Thuc. 1, 49, 63, etc.; σ. καθαιρεῖν, to take it down, strike the flag,—a sign of dissolving an assembly, Andoc. 6, 4.—4. *a standard* or *flag*, esp. on the admiral's ship, Hdt. 8, 92; on the general's tent, Xen. Cyr. 8, 5, 13:—then, generally, *a standard*, ἔξω τῶν σημείων, out of the *lines*, Xen. Cyr. 8, 3, 19; hence, ἔξω τῶν σ. τοῦ ὑμετέρου ἐμπορίου, out of the *limits* of your factory, Dem. 932, 15.—5. *a device upon a shield*, Hdt. 1, 171, Eur. Phoen. 143, 1114:—generally, *a badge*, τρίαιναν, σ. θεοῦ, Aesch. Supp. 218:—also *the device* on a seal, Plat. Theaet. 191 D; and so, generally, *a seal*, Xen. Hell. 5, 1, 30, cf. Dem. 1039, 11.—6. *a signal, watchword*, or *warcry*, Polyb. 5, 69, 8.—II. in reasoning, *a sign* or *proof*, Thuc. 1, 6, 10, etc.; σημεῖον γάρ, or σημεῖον δέ, in apodosis, like τεκμήριον γάρ, *a proof* of it is this, Isocr. 58 C, etc., cf. Wolf Dem. Lept. 459, 28: for its technical signf. in Aristotle's Logic, v. Anal. Priora 2, 27, 2.—III. in Arist. An. Post. 1, 10, 3, it seems to be taken for στιγμή, *a point.*

Σημειοφόρος, ον, (σημεία, φέρω)=σημαιοφόρος, Plut. Brut. 43.

Σημειόω, ῶ, (σημεῖον)=σημαίνω, *to mark* (by milestones), Polyb. 3, 39, 8, in pass.—II. usu. in mid., *to mark for one's self, take a note* or *memorandum of, remark*, Theophr., Polyb. 22, 11, 12.—2. *to interpret* any thing *as a sign* or *portent*, Id. 5, 78, 2.—3. in Gramm., σημείωσαι,=our *nota bene.*

Σημειώδης, ες, (σημεῖον, εἶδος) *marking, marked, remarkable*, ἐσθής, M. Anton. 1, 17 (al. σημειωτή).—II. *significant*, Arist. Divin. 1, 2, Theophr.: *ominous*, ὄψις, Plut. 2, 286 A. Adv. -δῶς, Strab.

Σημείωμα, ατος, τό,=σημείωσις, dub.

Σημείωσις, εως, ἡ, (σημειόω) *a marking, signification*, Plut. 2, 961 C.—II. *a remarking, observing*, esp. of symptoms, Hipp.

Σημειωτέος, α, ον, (σημειόω) *to be noted* or *remarked.*

Σημειωτικός, ή, όν, (σημειόω) *fitted for marking, remarking, portending:* ἡ -κή (sc. τέχνη) *the science* of *symptoms* in medicine, *Diagnosis.*

Σεμειωτός, ή, όν, (σημειόω) *signified, noted*, Sext. Emp. p. 89.

Σημερῐνός, ή, όν, *of to-day:* from

Σήμερον, adv., *to-day*, Il. 7, 30, Od. 17, 186, etc., Eur. Rhes. 683: Dor. σάμερον, Pind. O. 6, 47, P. 4, 1:—the familiar Att. form, as in the comic poets, was τήμερον, Ar. Eq. 68, etc., Piers. Moer. p. 364; also as if neut. pl., τήμερα, Ar. Fr. 354; εἰς τήμερον, Plat. Symp. 174 A; τὸ τήμ., Ib. 176 E; τὸ τήμ. εἶναι, for *to-day*, Id. Crat. 396 D: ἡ τήμερον ἡμέρα, Dem. 51, 23. (The σ or τ was prob. a mere prefix, nothing to do with the article, as if for τῇ ἡμέρᾳ,—for the word is Homeric, and therefore prior to the usage of the article: σήμερον, τήμερον is to ἡμέρα, as σῆτες, τῆτες to ἔτος.)

Σημήϊον, τό, Ion. for σημεῖον, freq. in Hdt.

Σημικίνθιον, ου, τό, the Lat. *semicinctium, an apron*, N. T.

Σημόθετος, ον, (σῆμα, τίθημι) *for placing signs* or *written characters*, of a ruler or ruled line, Anth. P. 6, 295.

†Σημός, οῦ, ὁ, *Semus*, a Delian writer of a Delias, Ath. 38 A.

Σημύδα, ἡ, *the birch-tree*, Theophr.

Σημών, ὁ, Lacon. for θημών.

†Σῆνα, ἡ, *Sena*, a city of Umbria, also called Σηνογαλλία, Strab. p. 227.

†Σήνη, ης, ἡ,=foreg., Polyb. 2, 14, 10.

†Σηνογαλλία, ας, ἡ, v. Σῆνα.

Σήνουρος, ον, Ion. for σαίνουρος.

†Σήνωνες, οἱ,=Σένονες, Polyb. 2, 17, 7.

Σηπάς, άδος, pecul. fem. of σηπτός, dub. Jac. Anth. P. p. 857.

Σηπεδονικός, ή, όν, (σηπεδών) *leading to decay*, Heliod.

Σηπεδονώδης, ες, (σηπεδών, εἶδος) *rotten.*—II. act., *making to rot.*

Σηπεδών, όνος, ἡ, (σήπω) *rottenness, decay, putrefaction,* in animal bodies or wood, Hipp., Plat. Phaed. 110 E, etc.; *σηπεδόνα λαβεῖν*, 96 B: of live flesh, *mortification,* of two kinds, *σ. χλωρή,* when a humour discharges, and *ξηρή,* when it is dry, cf. Foës. Oecon.—2. in plur., *putrid humours,* Hipp., Polyb. 1, 81, 7, etc.—III. *a serpent whose bite causes putrefaction,* Nic. Th. 326.—IV. generally, *moisture, wetness, damp,* such as causes putrefaction, Antipho ap. Harp. s. v. *ἔμβιος.*

†Σήπεια, ας, ἡ, *Sepīa,* a place in Argolis near Nauplia, Hdt. 6, 77.

Σηπεῖον, ου, τό, v. sub *σήπιον.*

Σηπεύω, (σήπω) *to give a putrefying poison,* Manetho.

ΣΗΠΙ´Α, ας, ἡ, *the cuttle-fish* or *squid,* which when pursued troubles the water by ejecting a dark liquid, from which the colour *sepia* is prepared, Epich. p. 31, Ar. Ach. 351, etc., Arist. H. A. 4, 8, 21; cf. *θολός* (ὁ), *θολόω.*

†Σηπία, ας, ἡ, *Sepia,* a mountain in Arcadia, Paus. 8, 16, 2.

Σηπιάς, άδος, ἡ,=σήπιον, Nic. Al. 472.

†Σηπιάς, άδος, ἡ, sc. *ἄκρη, Sepias,* a promontory on the southern point of Thessaly, Hdt. 7, 183; Ap. Rh. 1, 582; in Eur. Androm. 1266, *ἡ Σ. χοιράς;* in Paus. 8, 27, 14 *Σηπιάδες πέτραι.*—2. a city on this promontory, Strab. p. 436.

Σηπιδάριον, ου, τό,=sq., Comici ap. Ath. 86 E.

Σηπίδιον, ου, τό, dim. from *σηπία,* Ar. Fr. 242, Ephipp. 'Οβελ. 1, 4. [πῐ]

Σήπιον, ου, τό, *the bone of the sepia* or *cuttle-fish, pounce,* Lat. *os sepiae,* Arist. H. A. 4, 1, 21; 7, 10, but with v. l. *σηπεῖον;* which Bekk. reads in Anal. Post. 2, 14, 4.

Σηποποιός, όν, (σήπω, ποιέω) *causing rottenness,* like *σηπτικός.*

Σηπτή, ῆς, ἡ, *a means of producing decay, an eating medicine, a caustic,* Diosc.: fem. from *σηπτός.*

Σηπτήριος, α, ον, Hipp., and *σηπτικός, ή, όν,* (σηπτός) *making rotten, putrefying:* also of the stomach, *digesting, ἡ σ. κοιλίη,* Hipp.—II. *τὸ σηπτικόν* (sc. *φάρμακον*)=foreg., Arist. H. A. 8, 29, 3.

Σηπτός, ή, όν, verb. adj. from *σήπω: τὸ σ., the food rejected after digestion,* Arist. Gen. An. 3, 11, 15.—II. act.=*σηπτικός.*

Σηπύα, ἡ, dub. l. for *σιπύα.*

ΣΗ´ΠΩ, *to make rotten* or *putrid,* Aesch. Fr. 255, Plat. Theaet. 153 C: esp. of a serpent's bite, Id. Cho. 995. —II. usu. in pass., *σήπομαι* with aor. 2 *ἐσάπην* [ᾰ], and act. pf. *σέσηπα;* pass. *σεσημμένος;*—*to be* or *become rotten, to rot, moulder,* of dead substances, esp. bodies, *χρὼς σήπεται,* Il. 24, 414; *χρόα πάντα σαπήῃ* (Ep. subj. aor. 2 pass. for *σάπῃ*), Il. 19, 27; *περὶ ῥινοῖο σαπείσης,* Hes. Sc. 152; *δοῦρα σέσηπε,* Il. 2, 135:—also of live flesh, *to mortify, ὁ μηρὸς ἐσάπη, τοῦ μηροῦ σαπέντος,* Hdt. 3, 66; 6, 136, cf. Plat. Phaed. 80 D, etc.:—of liquids, *to ferment.* (The root strictly is ΣΑΠ-, as it appears in aor. *σαπ-ῆναι,* adj. *σαπ-ρός: σαθρός* is akin.)

Σήρ, ὁ, gen. Σηρός, usu. in pl. *Σῆρες, the Seres,* an Indian people from whom the ancients got the first silk, †Strab. p. 701; Luc. Macrob. 5†: hence,—II. *the Seric worm, silkworm.*

Σήρ, ὁ, Lacon. for *θήρ;* cf. *σηροκτόνος.*

Σηράγγιον, ου, τό, dim. from *σῆραγξ.*—II. *a place in the Athenian Piraeeus,* Ar. Fr. 173, Lys. ap. Harpocr.: †*τὸ ἐν Σ. βαλανεῖον,* Isae. 59, 30.

Σηραγγόω, ῶ, *to make hollow:*—pass., *to be* or *become so,* Heliod.

Σηραγγώδης, ες, (σῆραγξ, εἶδος) *hole-like, full of holes, cavernous, porous,* Hipp., cf. Foës. Oecon.

Σῆραγξ, αγγος, ἡ, (prob. from *σαίρω*) *a hollow, hole, cleft;* esp. *a cave hollowed out by the sea,* Soph. Fr. 493; of the pores of a sponge, Plat. Tim. 70 C: *a hollow rock,* Id. Phaed. 110 A.

†Σήραμβος, ου. ὁ, *Serambus,* a statuary of Aegina, Paus. 6, 10, 9.

Σηρῐκοδῐαστής, οῦ, ὁ, (σηρικός, διάζομαι) *a silk-weaver.*

Σηρῐκοπλόκος, ον, (πλέκω) *twisting* or *spinning silk:* from

Σηρῐκός, ή, όν, (Σήρ) *Seric:* hence, *silken,* Plut. 2, 396 B.

Σηρῐκοφόρος, ον, (φέρω) *silk-bearing.*

Σηροκτόνος, ον, Lacon. for *θηροκτ-,* Ar. Lys. 1262.

ΣΗ´Σ, ὁ, gen. *σεός,* (as if from *σεύς*), nom. pl. *σέες,* gen. *σέων,* Br. Ar. Lys. 731, acc. *σέας,* Thom. M. p. 790: the regul. gen. *σητός,* etc., was first used by later writers, as in Menand. p. 198: *a moth, clothes-moth,* which eats woollen stuff, Lat. *tinea,* Pind. Fr. 243, Ar. l. c.: also *a book-worm,* hence in Anth., *ἀπ' Ἀριστάρχου σῆτες ἀκανθολόγοι* or *-βάται,* nickname of the Grammarians, as we also use *book-worms,* Anth. P. 11, 322, 347.

Σῇς, Ion. dat. pl. fem. from *σός, σή, σόν,* for *σαῖς,* Il.

Σησᾰμαῖος, α, ον, *made of sesamé,* Luc.

Σησάμη, ης, ἡ, *sesamé,* an Eastern leguminous plant, from the fruit of which (*σήσαμον*) an oil is still pressed; the seeds also are often boiled and eaten, like rice. [ᾰ]

Σησᾰμῆ, ῆς, ἡ, *a mixture of sesamé-seeds, roasted and pounded with honey, a sesamé-cake,* an Athenian delicacy, given to guests at a wedding, Ar. Pac. 869, Meineke Menand. p. 295: also *σησαμίς,* q. v.

†Σησάμης, ὁ, v. *Σεισάμης.*

Σησάμῐνος, η, ον, (σησάμη) *made of sesamé, σ. ἔλαιον, sesamé*-oil; also *σ. χρῖσμα,* Xen. An. 4, 4, 13. [ᾰ]

Σησᾰμίς, ίδος and ῖδος, ἡ,=σησαμῆ, Eupol. Κολ. 17, Antiph. Deucal. 2.—II. a plant, elsewh. *σησαμοειδὲς μέγα,* Diosc.

Σησᾰμίτης (σησάμη) *ἄρτος, πλακοῦς,* ὁ, bread, cake *sprinkled with sesamé-seeds.*—II.=*σησαμίς* II.

Σησᾰμοειδής, ές, (σησάμη, εἶδος) *like sesamé* or *sesamé-seeds,* Theophr. —II. *σησαμοειδὲς μέγα* and *μικρόν,* two *sesamé-like plants,* kinds of *Reseda,* acc. to Sprengel, Diosc. 4, 150.

Σησᾰμόεις, εσσα, εν, (σησάμη) *of sesamé:* contr. *ὁ σησαμοῦς* (sc. *ἄρτος*) *a sesamé-cake,* like *σησαμῆ,* Ar. Ach. 1092, Thesm. 570.

Σήσᾰμον, ου, τό, *the seed* or *fruit of the sesamé-tree* (*σησάμη*), first in Hippon. 26, Solon 30, Hdt. 1, 193: in plur., Ar. Vesp. 676, etc.

Σησᾰμόπαστος, ον, (πάσσω) *sprinkled with sesamé-seeds.*

Σήσᾰμος, ἡ,=σήσαμον.

†Σήσαμος, ου, ἡ, *Sesamus,* a city of Paphlagonia, Il. 2, 853; later united with Amastris, and the citadel of that city, Strab. p. 544.

Σησᾰμότῡρον, ου, τό, (σησάμη, τυρός) *sesamé-cheese,* Batr. 36. Hence

Σησαμοτῡροπᾰγής, ές, (πήγνυμι) *concrete with sesamé-cheese;* or *σησαμορῡτοπᾰγής,* (σησάμη, ῥυτή, πήγνυμι) *concrete of sesamé and rue,* Philox. ap. Meinek. Com. Fr. 3, p. 636.

Σησᾰμοῦς, οῦντος, contr. from *σησαμόεις,* q. v.

Σησαμόφωκτος, ον, (σησάμη, φώγω) *toasted with sesamé,* Meineke Com. Fr. 3, p. 641.

Σησᾰμώδης, ες, = σησαμοειδής, Theophr.

Σῆσις, εως, ἡ, (σήθω) *a sifting.*

Σηστέον, verb. adj. of *σήθω, one must sift,* Diosc. 5, 103.

Σηστιώδης, ες, (Σήστιος, εἶδος) *like one Sestius,* i. e. *foolish, silly:* hence compar. adv. *Σηστιωδέστερον,* Cic. Att. 7, 17.

Σηστός, ή, όν, verb. adj. from *σήθω, sifted.*—II. act. *sifting;* hence Phryné was called *σηστός, the sifter,* because she drained her lovers of money, Ath. 591 C.

Σηστός, οῦ, ἡ, also ὁ, *Sestus,* a town on the European side of the Hellespont, over against Abydus, Il. 2, 836: hence *Σήστιος, α, ον,* pecul. poet. fem. *Σηστιάς, άδος,* in Musaeus

Σῆστρον, ου, τό, (σήθω) *a sieve.*

Σητάνειος, α, ον, and *σητάνιος, α, ον,* (σήθω) *sifted, bolted: σ. ἄλευρα, fine* meal, Hipp.; *σ. ἄρτος,* bread *of such meal,* Id.; also *σ. ἀλητός,* Id.—Acc. to others from *σῆτες, τῆτες, of this year,* therefore *πυρὸς σητάνειος* and *σητάνιος* would be *this year's* wheat, and *ἄλευρα σητάνεια, ἄρτος,* flour, bread *of this wheat,* v. Foës. Oecon. Hipp.: but this sense is rather expressed by the adj. *σήτειος* or *σήτινος.*—II. *σητάνιον* is also the name of a kind of *onion,* and *a medlar,* Theophr.; *σητάνια μῆλα,* Ath. 81 A. [ᾰ]

Σητάω, (σής) *to eat, fret,* of moths.

Σήτειος, α, ον, *of this year,* Lat. *hornotinus:* from

Σῆτες, *this year,* hardly found except in the familiar Att. form *τῆτες,* q. v. Cf. plura sub *σήμερον.*

†Σητία, ας, ἡ, *Setia,* an old city of Latium, Strab. p. 231. Hence

†Σητῖνος, η, ον, *Setine, of Setia, οἶνος,* Strab. p. 234: *ἡ Σητίνη, the Setine* territory, Ib.

Σήτῐνος, η, ον,=σήτειος.

Σητόβρωτος, ον, (σής, βιβρώσκω) *eaten, fretted by moths,* LXX.

Σητόκοπος, ον, (σής, κόπτω)= foreg., Anth. P. 11, 78.

Σήψ, gen. *σηπός,* ὁ, and ἡ, (σήπω) *a putrefying sore,* Hipp.—II. *a serpent, the bite of which causes putrefaction,* Arist. Mirab. 164, Nic. Th. 147: cf. Lob. Paral. 113: also *a kind of lizard,* Nic. Th. 817; and *an insect.*

Σηψῐδᾰκής, ές, (σῆψις, δάκνω) *causing putrefaction by its bite,* Plat. ap. Arist. Top. 6, 2, 4.

Σῆψις, εως, ἡ, (σήπω) *putrefaction, decay,* Tim. Locr. 102 C, Arist., etc.: *fermentation.*—II. *a making to decay:* esp. *the process by which the stomach rejects that part of food which is not nutritious,* Arist. Gen. An. 3, 11, 15.

-σθα an ancient ending of 2 pers. sing. in the act., retained in Hom. and other poets, freq. in the subjunctive, more rarely in opt.; so Hom. has *ἐθέλησθα, ἔχησθα, εἴπησθα, κλαίοισθα,* etc.—In Dor. and Aeol. it was general; while in Att. it was retained only in some irreg. verbs, *ἦσθα. ἔφησθα, ἦσθα, ᾔεισθα, οἶσθα.*—Compare the 2 sing. pf. of Hebrew verbs

†Σθεινώ, ἡ, poet.=Σθενώ.

Σθενᾰρός, ά, όν, (σθένος) *strong, mighty,* Ἄτη, Il. 9, 505.

†Σθενέβοια, ας, ἡ, *Stheneboea,* wife

of Proetus, Apollod. 2, 2, 1: in Hom. Ἄντεια.

Σθένεια, τά, (σθένος) a kind of *boxing-match*, Plut. 2, 1140 C.

†Σθενελᾱΐδας, α, ὁ, *Sthenelaïdas*, a Lacedaemonian, Thuc. 1, 85.

†Σθενέλᾱος, ου, ὁ, *Sthenelaüs*, son of Ithaemenes, slain by Patroclus, Il. 16, 586.—2. a Lacedaemonian, Xen. Hell. 2, 2, 2.

†Σθενέλη, ης, ἡ, *Sthenele*, daughter of Danaus, Apollod. 2, 1, 5.—2. daughter of Acastus, acc. to Apollod. 3, 12, 8, mother of Patroclus.

†Σθένελος, ου, ὁ, *Sthenĕlus*, son of Capaneus and Euadne, one of the Epigoni, Apollod. 3, 7, 2: also engaged in the expedition against Troy, Il. 2, 564.—2. son of Perseus and Andromeda, king of Mycenae, Il. 19, 116; Apollod. 2, 4, 5.—3. an actor at Athens, Ar. Vesp. 1313.—Others in Apollod.; etc.

Σθένιος, ὁ,=σθεναρός, epith. of Jupiter at Argos.

†Σθένις, ιδος, ὁ, *Sthenis*, a statuary, Strab. p. 546.

Σθενοβλᾰβής, ές, (σθένος, βλάπτω) *hurting the strength*, hence *weakening*, Opp. C. 2, 82.

Σθενοβρῑθής, ές, f. l. for στερνοβριθής, ap. Polyaen. 4, 7, 12.

ΣΘΈΝΟΣ, εος, τό, *strength, might*, esp. *bodily strength*, first in Il., where it is very freq., but not so in Od.; in Il. κάρτος καὶ σθένος joined; also ἀλκὴ καὶ σθ., Il. 17, 499; χερσίν τε ποσίν τε καὶ σθένει, Il. 20, 361:—c. inf., σθ. πολεμίζειν, *strength* to war, Il. 2, 451:—more rarely of the force of things, as of a stream, Il. 17, 751; so, σθ. ἀελίου, Pind. P. 4, 256, etc.: σθένει, *by force*, Eur. Bacch. 953; λόγῳ τε καὶ σθένει, Soph. O. C. 68; so, ὑπὸ σθένους, Eur. Bacch. 1127; παντὶ σθένει, with all *one's might*, Plat. Legg. 646 A, and Xen.—2. later, *strength, might, power* of all kinds, moral as well as physical, Trag.—3. metaph., like Lat. *vis* for *copia, a quantity, plenty, flood*, σθ. πλούτου, Pind. I. 3, 3; ὕδατος, νιφετοῦ, Id. O. 9, 77. Fr. 74, 8.—II. *a force* of men, like δύναμις, Il. 18, 274.—III. periphr., like βίη, ἴς, μένος, as σθένος Ἕκτορος, Ἰδομενῆος, Ὠρίωνος, etc., for Hector, Idomeneus, etc., themselves, Il., Hes., and Trag.—Chiefly poet.

Σθενόω,=sq., Hesych.

Σθένω, (σθένος) *to have strength* or *might, be strong* or *mighty*, Trag.; μέγα σθένειν, Aesch. Ag. 938; ὅσον σθένει, Lat. *quantum valet*, Aesch. Eum. 619; εἰς ὅσον γ' ἐγὼ σθένω, Soph. Phil. 1403; καθ' ὅσον ἂν σθένω, Ar. Plut. 912; σθ. ποσί, χειρί, *to be strong in* foot, in hand, Eur. Alc. 267, Cycl. 651; also, σθ. μάχῃ, χρήμασι, Id.:—οἱ κάτω σθένοντες, *they who rule* below, the gods below, Eur. Hec. 49.—2. c. inf., like ἰσχύω, *to have strength* or *power* to do, *be able*, Soph. O. T. 17, 1486, Ant. 1044.—Rare, save in Trag.

†Σθενώ, poet. Σθεινώ, οῦς, ἡ, *Stheno*, one of the Gorgons, Hes. Th. 276.

Σιά, Lacon. for θεά, Ar. Lys. 1263, 1320.

Σῐᾱγόνιον, ου, τό, Ion. σιηγ-, dim. from σιαγών.

Σῐᾱγονίτης μῦς, ὁ, the muscle *of the jaw-bone*.

Σῐᾱγών, όνος, ἡ, Ion. σιηγών, *the jaw-bone*, Hipp., and Soph. Fr. 114; cf. Arist. H. A. 1, 11, 10: also, ὑαγών.

Σιαίνω, a late bad form for σικχαίνω, Valck. Opusc. 2, p. 247.

Σῐᾰλίζω, f. -ίσω, Ion. σιελ-, (σίαλον) *to slaver, foam*, Hipp.: σιαλίζων ἦχος, *a slavering* noise, Id.

Σῐᾰλικός, ή, όν, (σίαλον) *of spittle* or *slaver*.

Σιαλενδρίς, Call. ap. Hesych.; and σιαλίς, ίδος, ἡ, Ath.; a kind of *bird*.

Σῐᾰλισμός, οῦ, ὁ, Ion. σιελ-, *a slavering, foaming*.

Σῐᾰλιστήριον, ου, τό, Ion. σιελ-, *a bridle-bit*, which is *apt to be covered with foam*.

ΣΊᾸΛΟΝ, ου, τό, Ion. σίελον, (cf. ὕαλος, Ion. ὕελος):—*spittle, foam* from the mouth, Lat. *SALIVA*, our *SLAVER*, Hipp., Xen. Mem. 1, 2, 54.—II. also,=μύξα, κόρυζα, Hipp.

Σῐᾰλοποιός, όν, Ion. σιελοπ., (ποιέω) *producing spittle*.

ΣΊᾸΛΟΣ, ου, ὁ, *a fat hog*, Il. 21, 363, Od. 2, 300, etc.; also σῦς σίαλος, Il. 9, 208, Od. 14, 41, 81,—where σίαλος is the specific subst., added as in ἀνὴρ βασιλεύς, ἴρηξ κίρκος, σῦς κάπριος, etc.—2. metaph., *a blockhead, dunce*, with the same notion as in the Lat. *pinguis Minerva, pingue ingenium*: in Hesych. also σῐᾰλίς, si vera l.—II. *fat, grease*, Hipp.—III.=σίαλον, when (acc. to Suid.) it is oxyt. σιαλός, Ion. σιελός:—but the masc. form at all in this signf. is somewhat dub.

Σῐᾰλοχοέω, ῶ, *to let the spittle run, to slaver*, Hipp.

Σῐᾰλοχόος, ον, (σίαλον, χέω) *letting the spittle run*, Hipp.

Σῐᾰλόω, ῶ, (σίαλος) *to fatten*.—II. *to make shining, polish*.

Σῐᾰλώδης, ες, (σίαλον, εἶδος) *like slaver, slavering*, Hipp.—II. (σίαλος) *fat-like, fatty*, Id., Dion. P. 791.

Σῐάλωμα, ατος, τό,=σίαλον, Aretae.—II.=σιγάλωμα, Polyb. 6, 23, 4. [ᾰ]

†Σίβαι, ῶν, οἱ, *the Sibae*, an Indian people, Strab. p. 688.

Σίβδη, ἡ, Dor. for σίδη, Call. Lav. Pall. 28.

†Σιβινοί, ῶν, οἱ, *the Sibini*, a German people, Strab. p. 290.

Σίβυλλα, ης, ἡ, *a Sibyl*, Ar. Pac. 1095, 1116.—Acc. to the old deriv. Διὸς βουλή, Dor. Σιὸς βόλλα, *she that tells the will of Jove, a prophetess*.—The several Sibyls, Cumaea, Delphica, etc., do not belong to the old mythology, cf. Salmas. in Solin. p. 75 sq. [Σῐ] Hence

Σῐβυλλαίνω, *to foretell like a Sibyl*, Diod. 4, 66.

Σῐβύλλειος, α, ον, *Sibylline*, Σ. βίβλοι, at Rome, Plut. Fab. 4.

Σῐβυλλιάω, ῶ, *to play the Sibyl, prophesy*, Diod.: metaph., *to be like an old Sibyl, old womanish, silly*, Ar. Eq. 61.

Σῐβυλλίζω,=Σιβυλλαίνω. Hence

Σῐβυλλιστής, οῦ, ὁ, *a seer, diviner*, Plut. Mar. 42.

Σῐβύνη, ης, ἡ, σῐβύνης, ου, ὁ,=*a hunting spear*, Mel. 128, Anth. P. 6, 93, [where ῡ, cf. σιγύνη.]

Σῐβύνιον, ου, τό, dim. from foreg., Polyb. 6, 23, 9. [ῠ]

Σίβῠνον, τό, and σίβῠνος, ὁ,=σιβύνη. [ῐ]

†Σιβύρτιος, ου, ὁ, *Sibyrtius*, an Athenian, father of Clisthenes, Ar. Ach. 118.—2. a satrap of Carmania, Arr. An. 6, 27, 1.—Others in Diod. S.; etc.

†Σίγα, ἡ, *Siga*, a city of Massaesylia, Strab. p. 829.

Σῖγα, adv., (σιγή) *silently, stilly*, Trag.: σῖγ' ἔχειν, Soph. Phil. 258; also as an exclam., σῖγα, *hush! be still!* Aesch. Ag. 1344; so, οὐ σῖγα; Id. Theb. 250; οὐ σῖγ' ἀνέξει; Soph. Aj. 75:—also, σῖγα πᾶς (sc. ἔστω), Ar. Ach. 238.

Σίγα, imperat. from σιγάω, *hush! be still!* Hom.

Σιγᾷ, 3 pers. sing. from σιγάω; or Dor. dat. of σιγή.

Σῑγάζω, f. -άσω, (σιγή) *to bid* one *be silent, to force* him *to be so*, τινά, Xen. An. 6, 1, 32.

Σῑγᾰλέος, α, ον, (σιγάω) *silent, still*, Anth. P. 7, 597.

Σῑγᾰλόεις, εσσα, εν, (σίαλος, v. sub fin.): *smooth, shining, glittering*, Hom.:—1. of woman's apparel, σ. χιτών, Od. 15, 60; εἵματα, Il. 22, 154, Od. 6, 26; ῥήγεα, Od. 6, 38, etc.; δέσματα, Il. 22, 468;—in which cases, some explain it *fresh, new, with the gloss on it*, quoting Pindar's νεοσίγαλος, though here the notion of *newness* may belong merely to the νεο-.—2. of horses' reins, ἡνία, Od. 6, 81, Il. 5, 226, etc.;—not *supple, flexible*, like ὑγρός, nor yet *foamy* (as if from σίαλον).—3. of *splendid* house-furniture, σ. θρόνος, Od. 5, 86; of a queen's chamber, ὑπερώϊα σιγαλόεντα, Od. 16, 449, etc.; in Homer's time kings' houses were decked with precious metals, v. Od. 7, 84, sq., cf. 4, 45. (The only true deriv. is from σίαλος, *fat*, σιγαλόεις being related to σίαλος, as λιπαρός to λίπος. Fat, or things smeared with fat, look *shining* or *glossy*, so that the transition is very easy, and the signf. would soon take in the general notion of *rich, splendid*. No objection can be made from the ἀμύγδαλα σιγαλόεντα of Hermipp. Phorm. 20, for here the word is taken quite strictly, *fat, oily*; cf. μυία σιγαλόεντα, Numen. ap. Ath. 295 C.—(ι is long, simply because the word could not otherwise come into the hexameter.)

Σῑγᾱλός, Dor. for σιγηλός, Pind.

Σῑγᾰλόω, (σιγαλόεις) *to make smooth*, Gramm. Hence

Σῑγάλωμα, ατος, τό, *an instrument for smoothing* or *polishing*, esp. of shoemakers for smoothing leather.—II. *the polished metal rim* of a shield; also ἴτυς. [ᾰ]

Σιγάς, άδος, ἡ, acc. to Herm. in Aesch. Ag. 412, *silent*, for the reading of the MSS. σιγᾶσ':—σιγᾶς, Dor. for σιγῆς, σιγήεις, has also been proposed.

Σῑγάω, ῶ, f. -ήσω, but usu. -ήσομαι, as Soph. O. C. 113, 980, Eur., and Ar.: (σιγή). *To be silent* or *still, to keep silence*, Hom., only in imper. σίγα, *hush! be still!* Il. 14, 90, Od. 17, 393; then in Pind. N. 10, 53, Aesch., etc.;—also, *to cease to speak*; and then, generally, *to cease, rest*, σιγῶσι δ' ὀϊστοί, Tryph. 428.—The distinction that σιγᾶν is properly intr., like Lat. *silere*, σιωπᾶν properly trans., *to keep secret*, Lat. *tacere*, may have been orig. correct, but was little observed; for we find σιγᾶν c. acc. rei, Hdt. 7, 104, Pind. Fr. 49, Aesch. Pr. 106, 441, Soph., etc.; and the pass., *to be passed over in silence*, Lat. *taceri*, is very freq., as Pind. O. 9, 156 (v. sub σκαιός II. 2), Hdt. 5, 21, Soph. Fr. 585, etc.: 3 fut. σεσιγήσομαι, Ep. Plat 311 B:—the perf. σεσίγημαι is usu. =σιγάω, *to be silent*, Eur. Alc. 78, cf. Grafe Melet. 125, 6.

†Σιγγαῖος, α, ον, *of Singus, Singaean*; οἱ Σιγγαῖοι, Thuc. 5, 18.

†Σιγγιτικός, οῦ, ὁ, κόλπος, *Singiticus sinus*, gulf *of Singus*, Strab. p. 330: from

†Σίγγος, ου, ἡ, *Singus*, a city of Macedonia on the Singiticus sinus, Hdt. 7, 122.

†Σιγειάς, άδος, ἡ, ἄκρα,=Σίγειον, Strab. p. 595.

Σιγεῖν, Lacon. for θιγεῖν, Ar. Lys. 1004.

†Σίγειον, ου, τό, *Sigēum*, a promontory of Troas, now Cape *Jenischehr*, or usu. *Janissary*, Hdt. 4, 38: also a town near the same at the mouth of the Scamander, Id. 5, 65.

Σῑγέρπης, ου, ὁ, (σῖγα, ἕρπω) *one that glides silently to* a place, Call. Ep. 45, 6.

†Σίγερτις, ιδος, ὁ, *Sigertis*, a king of India, Strab. p. 516.

Σῑγή, ῆς, ἡ (σίζω II) *silence, a being silent*, σιγὴν ἔχειν, to keep, maintain *silence*, to be *silent*, Hdt. 1, 86; σιγὴν ποιεῖσθαι, to make *silence*, Id. 6, 130; σιγὴν φυλάσσειν, Eur. I. A. 542; σιγὴν τῶνδε θήσομαι πέρι, Id. Med. 66:—γυνή, γυναιξὶ κόσμον ἡ σιγὴ φέρει, Soph. Aj. 293, cf. Fr. 61, Arist. Pol. 1, 13, 11, etc.:—in plur., σιγαὶ ἀνέμων, Eur. I. A. 10.—II. σιγῇ, as adv., *in silence*, the only case used by Hom., πάντες εἵατο σιγῇ, Il. 19, 255, etc.; and, like σῖγα, as an exclam., σιγῇ νυν, *be silent now!* Od. 15, 440:—so, τῇ σιγῇ, Hdt. 7, 237:—also, *in an under tone*, σιγῇ ποιεῖσθαι λόγον, Hdt. 8, 74.—2. *secretly*, σιγῇ ἔχειν τι, to keep it *secret*, like σιωπᾶν, Id. 9, 93; σιγᾷ καλύψαι, στέγειν, κεύθειν, Pind. N. 9, 14, Soph. O. T. 341, Tr. 989.—3. c. gen., σιγῇ τινος, like κρύφα τινός, *unknown to* him, Hdt. 2, 140.—(Prob. at first σϜίγη, cf. Germ. *schweigen*, etc.)

†Σιγή, ῆς, ἡ, *Sige*, fem. pr. n., Ath. 583 E.

Σῑγηλός, ή, όν, Dor. σῑγᾱλός, όν, Pind. P. 9, 163 (σιγή):—*silent, still, mute, at rest*, also in Soph. Tr. 416, Phil. 741, and Eur.: τὰ σιγηλά, *silence*, Eur. Bacch. 1049. Adv. -λῶς. Cf. sq.

Σῑγηρός, ά, όν, less Att. form for foreg., Sing. Sent. 454, Br.

Σιγητεόν, verb. adj., *one must be silent*, Eur. Hel. 1403.

Σῑγητικός, ή, όν, (σιγάω)=σιγηλός, Hipp.

†Σιγία, ας, ἡ, *Sigia*, the place where, later, lay Alexandrea Troas, Strab. p. 604.

†Σιγίμηρος, ου, ὁ, *Sigimerus*, a chief of the Cherusci; also wr. Σαιγίμ., Strab. p. 292.

†Σίγιννοι, ων, οἱ, *the Siginni*, a people near the Caspian Sea, Strab. p. 520: v. σιγύνης III.

Σίγλαι, αἱ, *ear-rings*, Aeol. word, Poll. 5, 97, and Hesych.

†Σιγλιουρία, ας, ἡ, *Sigliuria*, a city, Plut. Poplic. 16.

Σίγλος or σίκλος, ου, ὁ, the Hebrew *shekel*=2 drachmae, LXX.:—Xen., An. 1, 5, 6, mentions a Persian σίγλος as worth 7½ oboli, or, acc. to others, 8 oboli, v. Soph. Fr. 944: or even 4 drachmae.—II. a measure,=μέδιμνος, Polyb. 34, 8, 7; but Schweigh. suspects it to be corrupt for Σικελικός (sc. μέδιμνος).

Σίγμα or σῖγμα, the letter *sigma*, v. sub Σ. Hence

Σιγμᾰτίζω, *to write with sigma: to be fond of using the sigma*, of which Euripides was accused.

Σιγμᾰτισμός, οῦ, ὁ, *a writing with sigma*, esp. an *over use of it*.

Σιγμᾰτοειδής, ές, and σιγμοειδής, ές, (σῖγμα, εἶδος) *of the shape of sigma* (Ϲ): hence *crescent-shaped, semicircular*, Strab.; cf. Bast Greg. Cor. 916.

Σιγμός, οῦ, ὁ, (σίζω) *a hissing*, Arist. H. A. 4, 9, 9; also σισμός.

†Σιγνία, ας, ἡ, *Signia*, a city of Latium, Strab. p. 237: hence adj. Σίγνιος, e. g. οἶνος, Ib., and Σιγνῖνος, Ath. 27 B, *Signian*.

Σίγραι, οἱ, acc. to Hesych., small *wild swine*, μικροὶ καὶ σιμοί.

†Σιγριανή, ῆς, ἡ, *Sigriane*, a district of Media, Strab. p. 524.

†Σίγριον, ου, τό, *Sigrium*, northern promontory of Lesbos, Strab. p. 616.

Σίγυμνος, ὁ, collat. form of sq., q. v.

Σῐγύνης, ου, ὁ, or, as commonly written, σιγύννης, Opp. C. 1, 152; Cyprian word for δόρυ; so also σίγυνος, ὁ, Ap. Rh. 2, 99; σίγυνον, τό, Anth. P. 7, 578; and in Lyc. 556, σίγυμνος. Seemingly a dialectic form of σιβύνη, σιβύνης: but, acc. to Suid., a Macedon. word, cf. Schweigh. Ath. 130 B.—II. among the Ligyes near Marseilles used for ὁ κάπηλος, Hdt. 5, 9.—III. the Σιγύναι or Σιγύνναι were a people on the middle Danube, Hdt. l. c.; in Ap. Rh. 4, 320, Σιγύνοι; Strab., p. 520 Σίγιννοι. [In Ap. Rh., and Opp., ῡ; and ignorance of this prob. caused it to be so oft. written with double νν; but ῠ in σιβύνη, q. v.]

Σίγῡνον, ου, τό, and σίγῡνος, ὁ, v. sub σιγύνη. [ῐ]

†Σιγών, ῶνος, ὁ, *Sigon*, a Phoenician, Arr. An. 2, 13, 8.

†Σίδαι, ῶν, αἱ, *Sidae*, a place on the borders of Attica and Boeotia, Ath. 650 F.

Σίδᾱρος, ὁ, Dor. for σίδηρος, Pind.; and so for all Dor. forms in σιδαρ-, v. sub σιδηρ-.

Σιδεύνης, ου, ὁ, Lacon. word, *a boy in his fifteenth* or *sixteenth year*, Müller Dorians, 4, 5, § 2.

ΣΙ´ΔΗ, ἡ, also σίβδη, Ion. and=ῥοιά, *a pomegranate* tree and fruit, Emped. 289, Hipp., Nic. (v. infra):—said to be a Doric word.—II. a water-plant, in Boeotia, esp. near Orchomenos, perh. *the water-lily*, Lat. *nymphaea alba*, Theophr. [ῐ in signf. I, Nic. Ther. 72, 870, etc.; ῑ in signf. II, Ib. 887: but ῐ in all derivs. of σίδη I.]

†Σίδη, ης, ἡ, *Side*, wife of Orion, Apollod. 1, 4, 2.—2. daughter of Danaus, Paus. 3, 22, 11.—II. an ancient city on the coast of Laconia, Id. ib.—2. a city of Pamphylia, with a temple of Minerva, Polyb.; Paus.—3. a city of Pontus, Strab. p. 548, later Πολεμώνιον.

†Σιδηνή, ῆς, ἡ, *Sidene*, a district in the northeastern part of Pontus around Side (II. 3), Strab. p. 548.—2. a city of Troas, on the Granicus, Id. p. 587.

Σῐδηρεία, ας, ἡ, (σιδηρεύω) *a working in iron*, whether mining or forging, Xen. An. 5, 5, 1.

Σῐδηρεῖον, ου, τό, *a smith's workshop, smithy*, Arist. Pol. 1, 11, 11.

Σῐδήρεος, έα Ion. and Ep. η, ον, Att. contr. σιδηροῦς, ᾶ, οῦν: in later writers also ος, ον; Ep. also σιδήρειος, η, ον (σίδηρος):—*made of iron* or *steel, iron*, Hom., etc., σιδήρεος ἄξων, Il. 5, 723; σιδηρείη κορύνη, 7, 141; σιδήρειαι πύλαι, 8, 15; σιδήρειος ὀρυμαγδός, an *iron* clang, i. e. the clang *of iron arms*, 17, 424; σιδήρεος οὐρανός, the *iron* sky, which the ancients held to be of metal, Od. 15, 329; 17, 565 (cf. χάλκεος).—2. metaph., σ. θύμος, κραδίη, a soul, heart *of iron*, whether *stout, firm*, in good sense, or in bad, *hard, cruel*, (cf. σίδηρος); σιδήρειον ἦτορ, Il. 24, 205, 521; so, σοίγε σιδήρεα πάντα τέτυκται, thou art *iron all!* Od. 12, 280; πυρὸς μένος σιδήρεον, the *iron* force of fire, Il. 23, 177:—of men, Ar. Ach. 490, so, ὦ σιδήρεοι, *O ye iron-hearted*, Aeschin. 77, 25, cf. Lys. 117, 44; εἰ μὴ σιδηροῦς ἐστι, οἶμαι ἔννουν γεγονέναι, Lys. 17, 44:—Hesiod's last and worst Age was that of Iron, Op. 174, sq.—II. σιδάρεοι, οἱ, *a Byzantine iron coin*, always used in Dor. form, even at Athens, Ar. Nub. 249, Plat. (Com.) Peis. 3.

Σῐδηρεύς, έως, ὁ, (σίδηρος) *a worke in iron, a smith*, Xen. Ages. 1, 26 Vect. 4, 6.

Σῐδηρεύω, (σίδηρος) *to mine for iron* —also *to work in iron*.

Σῐδηρήεις, εσσα, εν, poet. for σιδήρεος, Nic. Al. 51, Manetho.

Σῐδηρίζω, (σίδηρος) *to be like iron. to contain iron*.

Σῐδηρικός, ή, όν, *belonging to iron* or *the working of it*.

Σῐδήριον, ου, τό, (σίδηρος) *an implement, tool of iron* or *steel* (as we use the plur. *irons*), Valck. Hdt. 7, 18, Thuc. 4, 4; esp., *a sword* or *knife*, Hdt. 9, 37; σιδηρίων ἐπαΐειν, to feel *iron*, Hdt. 3, 29.—Dim. only in form.

Σῐδηρίτης, ου, ὁ, fem. -ῖτις, ιδος; Dor. σιδαρ-; (σίδηρος):—*of iron*, σ. πόλεμος, *iron* war, Pind. N. 5, 35:—σ. λίθος, *the loadstone*, Strab., Plut. 2, 641 C: σ. γῆ, *iron* ore.—II. ἡ σιδηρῖτις, a kind of *herb*, Diosc. 4, 33, sqq., ubi v. Sprengel.

Σῐδηροβόλος, ον, (βάλλω) *iron-throwing*.

Σῐδηροβόρος, ον, = σιδηροβρώς, Opp. C. 2, 174.

Σῐδηροβρῑθής, ές, (σίδηρος, βρίθω) *loaded with iron*, ξύλον, Eur. Mel. 5.

Σῐδηροβρώς, ῶτος, ὁ, ἡ, (σίδηρος, βιβρώσκω) *eating iron*, i. e. *sharpening* or *whetting it*, θηγάνη, Soph. Aj. 820.

Σῐδηροδάκτῠλος, ον, (σίδηρος, δάκτυλος) *iron-fingered*, κρεάγρα, Anth. P. 6, 101.

Σῐδηροδέσμιος, ον, and -δεσμος, ον, LXX., (σίδηρος, δεσμός) *binding with bonds of iron*, ἀνάγκαι.

Σῐδηροδετέω, ῶ, (δέω) *to bind in iron*, Heraclit.

Σῐδηροδέτης, ες,=sq., σ. πόρπαξ, Bacchyl. 12.

Σῐδηρόδετος, ον, (σίδηρος, δέω) *iron-bound, shod with iron*, ξύλον, Hdt. 9, 37.

Σῐδηροδμής, ῆτος, ὁ, ἡ, (δαμάω) *tamed with iron*.

Σῐδηροθώραξ, ᾱκος, ὁ, ἡ, *with iron breastplate*.

Σῐδηροκμής, ῆτος, ὁ, ἡ, (σίδηρος, κάμνω) *wrought with iron*.—II. *slain by iron*, i. e. *by the sword*, used with the neut. dat. βοτοῖς, Soph. Aj. 325; cf ἀνδροκμής.

Σῐδηροκόπος, ον, (κόπτω) *forging iron*.

Σῐδηρομήτωρ, ορος, ὁ, ἡ, (σίδηρος, μήτηρ) *mother of iron*, αἶα, Aesch. Pr. 301.

Σίδηρον, ου, τό, v. σίδηρος, sub fin.

Σῐδηρονόμος, ον, (σίδηρος, νέμω) *distributing with iron*, i. e. *the sword*, or *swaying the sword*, χείρ, Aesch. Theb. 788.

Σῐδηρόνωτος, ον, (σίδηρος, νῶτος) *iron-backed*, ἀσπίς, Eur. Phoen. 1130

Σῐδηροπέδη, ης, ἡ, *an iron fetter*.

Σῐδηρόπληκτος, ον, Dor. -πλακτο (σίδηρος, πλήσσω):—*smitten by iro or the sword*, Aesch. Theb. 911.

Σῐδηρόπλαστος, ον, (σίδηρος, πλάσσω) *moulded of iron*, Luc. Ocyp. 164.

Σῐδηρόπλοκος, ον, (σίδηρος, πλέκω) *plaited of iron*, Heliod. 9, 15

Σιδηροποίκῖλος, ον, ὁ, name of *a variegated stone*, Plin.

Σῐδηρόπτερος, ον, (πτερόν) *iron-winged*.

Σῐδηροπτέρυξ, ῠγος, ὁ, ἡ,=foreg.

Σῐδηροπώλης, ου, ὁ, (πωλέω) *an ironmonger*.

ΣΙ´ΔΗΡΟΣ, ου, ὁ, Dor. σίδᾱρος, *iron*, in Hom., with epith. πολιός, Il. 9, 366, Od. 24, 168; αἴθων, Od. 1, 184; ἰόεις, Il. 23, 850; and in Hes. Op. 150, μέλας. It was the last of the common metals which the Greeks found out how to work for general use, Hes. l. c. (cf. Höcks Kreta, 1, p. 273, and χαλκός); hence, πολύκμητος, *wrought with much toil*, Il. 6, 48, Od. 21, 10; cf. κύανος. It was early made an article of traffic, Od. 1, 184; and was evidently of high value, since pieces of it were given as prizes, Il. 23, 261, 850. It mostly came from the north and east of the Euxine, hence Σκύθης σ., Aesch. Theb. 817; cf. χάλυψ.—2. oft. as a symbol of *hardness*, sometimes in bad sense, of *hard-heartedness*, sometimes in good, of *unbending strength*, whether of body or mind, cf. σιδήρεος, and Jac. Ach. Tat. p. 815.—II. like Lat. *ferrum, any thing made of iron, an iron tool* or *implement*, esp. for husbandry, Il. 23, 834; also of arms, *a sword*, oft. in Hom.; †of the *iron head* or *point* of an arrow, Il. 4, 123†; generally, *armour, arms*, οἱ Ἀθηναῖοι σίδηρον κατέθεντο, Thuc. 1, 6; cf. σιδηροφορέω:—also *a knife, sickle*, Valck. Hipp. 76: cf. σιδήριον.—III. *a place for selling iron, a cutler's shop*, Xen. Hell. 3, 3, 7.—Nic. used also ἡ σ., Th. 924; and in plur., we sometimes find the heterocl. σίδηρα, τά: but the sing. τὸ σίδηρον, prob. only occurs Hdt. 7, 65, and even here the reading varies. [ῐ]

Σῐδηρόσπαρτος, ον, (σίδηρος, σπείρω) *sown* or *produced by iron*, Luc. Ocyp. 100.

Σῐδηροτέκτων, ονος, ὁ, (σίδηρος, τέκτων) *a worker in iron*, Aesch. Pr. 714.

Σῐδηρότευκτος, ον, (σίδηρος, τεύχω) *made of iron*, βέλος, Philippid., (?) ap. Ath. 699 F, cf. Meineke Com. Fr. 1, p. 529.

Σῐδηροτοκέω, ῶ, *to produce iron*.

Σῐδηροτόκος, ον, (σίδηρος, τίκτω) *producing iron*, Anth. P. 9, 561.

Σῐδηροτομέω, ῶ, (σίδηρος, τέμνω) *to cut* or *cleave with iron*, Anth. P. 9, 311.

Σῐδηροτρύπᾰνον, ου, τό, *an iron borer*, ap. Steph. B. [ῡ]

Σῐδηρότρωτος, ον, (τιτρώσκω) *wounded with iron*.

Σῐδηρουργεῖον, ου, τό, *iron works, a smithy*, Strab.: and

Σῐδηρουργία, ας, ἡ, *a working in iron*: from

Σῐδηρουργός, όν, (σίδηρος, *ἔργω) *working in iron: a smith*, Theophr.

†Σιδηροῦς, ᾶ, οῦν, v. σιδήρεος.

Σῐδηροφορέω, ῶ, *to bear iron arms, wear arms*, Thuc. 1, 6; so also in mid., Id. 1, 5.—II. *to go with an armed escort*, Plut. Cic. 31, also in mid.: from

Σῐδηροφόρος, ον, (σίδηρος, φέρω) *producing iron*, γαῖα σ., of the Chalybes, Ap. Rh. 2, 141, cf. 1005.—II. *bearing arms*.

Σῐδηρόφρων, ον, gen. ονος, (σίδηρος, φρήν) *of iron heart*, Aesch. Pr. 242; σ. θυμός, Id. Theb. 52; σ. φόνος, Eur. Phoen. 672.

Σῐδηροφυής, ές, (σίδηρος, φύω) *born of iron, of iron nature*.

Σῐδηρόχαλκος, ον, (σίδηρος, χαλκός) *of iron and copper*, Luc. Ocyp. 96.

Σῐδηροχάρμης, ου, ὁ, (σίδηρος, χάρμη) *fighting in iron*, epith. of mailed war-horses, Pind. P. 2, 4: cf. χαλκοχάρμης.

Σῐδηροχίτων, ωνος, ὁ, ἡ, (σίδηρος, χιτών) *with an iron tunic*, Nonn. [ῑ]

Σῐδηρόω, ῶ, (σίδηρος) *to make of iron, overlay with iron*, Luc. Pisc. 51:—ἐσεσιδήρωτο ἐπὶ μέγα καὶ τοῦ ἄλλου ξύλου, *iron had been laid* over a great part of the rest of the wood, Thuc. 4, 100.

†Σιδηρώ, οῦς, ἡ, (σίδηρος) *Sidero*, wife of Salmoneus, step-mother of Tyro, Soph. Fr. 573.

Σῐδήρωμα, ατος, τό, *iron-ware, ironmongery*.

Σῐδηρωρῠχεῖον, ου, τό, (ὀρύσσω) *an iron-mine*.

†Σιδητανοί, ῶν, οἱ, *the Sidetani*, a people of Hispania, Strab. p. 162.

†Σιδικηνοί, ῶν, οἱ, *the Sidiceni*, a people of Campania, Strab. p. 237.

Σῐδῐοειδής, ές, (σίδιον, εἶδος) *of a pale yellow colour, like pomegranate-peel, jaundiced*, Hipp., v. Foës. Oecon.

Σῐδῐόεις, εσσα, εν, (σίδιον) *of the nature* or *colour of pomegranate-peel*.—II.=σιδόεις, dub.

Σίδιον, ου, τό, (σίδη) *pomegranate-peel*, Hipp., Ar. Nub. 881: dim. only in form. [σῐ, Ar. l. c.]

Σῐδῐωτόν, οῦ, τό, *a medicine prepared from* or *with* σίδιον.

†Σιδόνες, ων, οἱ, *the Sidones*, a race of the Bastarni, Strab. p. 306.

Σιδόεις, εσσα, εν, (σίδη) *of the pomegranate, pomegranate-coloured*. [ῐ, Nic. Al. 276.]

Σῑδονίηθεν, (Σιδών) adv., *from Sidon*, Il. 6, 291.

†Σῑδόνιος, α, ον, poet.=Σιδώνιος, v. sub Σιδών, Il. 6, 290; Od. 4, 84.

Σῑδονῠφής, ές, *from the Sidonian loom*.

Σῐδοῦς, οῦντος, ὁ, *Sidûs*, a place near Corinth, where (no doubt) pomegranates grew, †Xen. Hell. 4, 4, 13†: hence adj. Σῐδούντιος, α, ον.

†Σιδοῦσσα, ης, ἡ, *Sidussa*, a fortress in the territory of Erythrae on the Ionian coast of Asia Minor, Thuc. 8, 24.

Σῑδών, ῶνος, ἡ, *Sidon*, one of the oldest cities of Phoenicia, first in Od. 15, 425: hence adj. Σῑδόνιος, α, ον, Hom.; and ἡ Σῑδονία, the country of which Sidon was capital, Hom.: later also Σιδώνιος, α, ον, †Hdt. 7, 44; Σιδώνιον ἄστυ=Σιδών, Ar. Ran. 1225†, with pecul. fem. Σιδωνιάς, άδος, †Eur. Hell. 1451†.—II. Σιδών, όνος, ὁ, *a man of Sidon*, Il. 23, 743. [Always ἡ Σῑδών; but ὁ Σῐδών, Draco p. 81, 23.]

Σῐελίζω, σίελον, etc., Ion. for σιαλίζω, σίαλον, etc.

ΣΙ´ΖΩ; f. σίσω and σίξω: pf. σέσῑγα:—*to hiss*, esp. of the noise made by plunging hot metal into cold water: hence also of the eye of the Cyclops when the burnt stake was thrust into it, σῖζε ἐλαϊνέῳ περὶ μοχλῷ, Od. 9, 394:—also of a pot boiling, Magnes Dionys. 2, Ar. Eq. 930; of fish frying, Id. Ach. 1158:—σ. ταῖς ῥίνεσσι, of a greedy fellow eating, Epich. p. 9.—(Hence σιγμός, σισμός, σῖγμα, σῖξις.)—II. *to hush, say hush, command silence*, hence σιγή, σιγάω, etc.—III. *to set a dog on* by saying '*st!*' Theocr. 6, 29: this, acc. to Ruhnk., is properly σίττω. [ῑ by nature, Elmsl. Med. 463.]

Σιθωνία, ας, ἡ, *Sithonia*, a *part* of Thrace, Hdt. 7, 122; and, poet., generally for *Thrace*: hence Σιθώνιος and Σιθόνιος, α, ον, *Thracian*: Σιθών, όνος, ὁ, *a Sithonian*; and Σιθονίς, ίδος, ἡ, *a Sithonian woman*.

Σικανία, ας, ἡ, *Sicania*, strictly a part of Sicily near Agrigentum, and so in genl. for Σικελία, Od. 24, 307: †cf. Hdt. 7, 170; Thuc. 6, 2.

†Σικάνιος, α, ον, *Sicanian, Sicilian*.

†Σικανοί, ῶν, οἱ, *the Sicani*, the earliest inhabitants of Sicily; acc. to Thuc. 6, 2, having come from Iberia from the river Sicanus, cf. Strab. p. 270. [ῐ in deriv., v. Σῐκανία, but ῑ Call. Dian. 57.]

†Σικανός, οῦ, ὁ, *a Sicanian*.—II. *Sicanus*, a river of Iberia, acc. to Thuc. 6, 2, where the Sicani dwelt before removing to Sicily.—III. a general of the Syracusans, Thuc. 6, 73.

Σικάριος, ου, ὁ, the Lat. *sicarius*, N. T.

†Σίκας, ου Ion. εω, ὁ, *Sicas*, a Lycian, Hdt. 7, 98.

Σῐκελία, ας, ἡ, (Σικελός) *Sicily*, †first in Pind. O. 1, 20; in Hom. called Σικανίη and Θρινακίη.† [Σῑ- in hexam., as in Σικελικός, -ίδης, metri grat.]

†Σῑκελίδης, ου poet. εω, ὁ, Dor. -δας, α, ὁ, *Sicelides*, a poet of Samos, Theocr. 7, 40, where the Schol. understands Asclepiades; as also is explained in (Mel. 1, 46) Anth. P. 4, 1, 46.

Σῐκελίζω, *to do* or *speak like the Sicilians; to favour their side*, Lat. *Sicelisso*.—II. = ὀρχέομαι, Theophr. ap. Ath. 22 C.

†Σικελικός, ή, όν, *of* or *relating to Sicily, Sicilian*, τὸ Σικελικὸν πέλαγος, Thuc. 4, 53: proverb. Σικελικαὶ τράπεζαι (as also ἡ Συρακουσία τράπεζα), of delicate, well-spread tables, Plat. Rep. 404; so ἡ Σ. ὀψοποιΐα, Id. Gorg. 518, for which they were noted.

Σῐκελιώτης, ου, ὁ, *a Sicilian Greek*, Thuc. 3, 90, etc.: fem. -λιῶτις, ιδος, Xen.: cf. Ἰταλιώτης.

Σῐκελός, ή, όν, *Sicilian, of* or *from Sicily*, Lat. *Siculus*, Od. 20, 383: for the migration of *the Siceli* from Italy, v. Thuc. 6, 2, and Niebuhr R. H. 1, p. 47. [Acc. to Draco p. 84, 13, also Σῑ-.]

Σίκερα, τό, *a fermented liquor, strong drink*, LXX.: a gen. sing. σίκερος, in Euseb. Praep. Ev. 6, 10. (Hebr. *shâkar, to be intoxicated*.)

†Σικινίτης, ου, ὁ, *an inhab. of Sicinus* II, Sol. 16, 3.

Σῐκίννη, ης, ἡ=σίκιννις, Dion. H.

Σῐκιννίζω, *to dance the Sicinnis*, Clem. Al.

Σίκιννῐς (or Σίκῑνις, Dind. Eur. Cycl. 37), ιδος, ἡ, *the Sicinnis*, a dance of Satyrs used in the Satyrical drama, Eur. l. c.: named from its inventor *Sicinnus*, Ath. 20 E, 630 B; or, acc. to others, from *Sicinnis*, a nymph of Cybelé. Orig. a Cretan dance in honour of Sabazius, Hocks Kreta, 1, p. 209. [Σῐ.]

Σῐκιννιστής, οῦ, ὁ, *a Sicinnis-dancer*, Ath. 20 A.

Σῐκιννοτύρβη, ης, ἡ, *a company of Sicinnis dancers*.—II. a common *air on the flute*, Ath. 618 E.

†Σίκιννος, ου, ὁ, *Sicinnus*, a slave of Themistocles and tutor of his children: sent by him to deceive Xerxes, Hdt. 8, 75. 110; cf. Plut. Themist. 12: v. l. Σίκινος

†Σίκινος, ου, ὁ, *Sicinus*, son of Thoas and the nymph Oenoe, Ap. Rh. 1, 625.—II. ἡ, a small island of the Aegean sea near Crete, Ap. Rh. 1, 624.

†*Σίκκα, ἡ*, the city *Sicca* Veneria in Numidia, Polyb. 1, 66, 6.

Σίκλος, ὁ,=σίγλος, q. v.

Σῐκύα, ας, ἡ, Ion. *σικύη,=πέπων*, a fruit like the *cucumber* or *gourd*, but eaten ripe (cf. *σίκυος*), Hipp.; the plant grew to the height of a tree, Theophr. C. Pl. 1, 10, 4:—esp. *the long Indian gourd* (the round sort being called *κολοκύνθη*).—II. *a cupping glass*, because it was shaped like the long gourd, Lat. *cucurbita*, Hipp.; v. Br. Ar. Lys. 444.

Σῐκῠάζω, (*σικύα* II) *to cup*, Arr. Epict. 2, 17.

Σῐκύδιον, ου, τό, dim. from *σικύα, σίκυος*, Phryn. (Com.) Monotr. 7.

Σῐκῠηδόν, adv. (*σικύα*) *gourd-like*, esp. of a fracture, when the bone breaks smoothly off without splinters: *ῥαφανηδόν* is the same: cf. *καυληδόν*.

Σῐκῠήλᾰτον, ου, τό, a forcing bed for cucumbers, etc., Hipp.

Σῐκῠήρᾰτον, ου, τό=foreg., Lob. Phryn. 86.

Σίκυον, ου, τό, the seed of cucumbers or *gourds*, Theophr. [*σῐ*]

Σῐκῠοπέπων, ονος, ὁ, for *σίκυος πέπων*, v. *πέπων* I. 2.

Σίκυος or *σικυός. οῦ, ὁ, the common cucumber* or *gourd*, Ar. Pac. 1001, etc.; eaten unripe and raw, hence *σ. ὠμός*, Hipp.:—the *σικύα* was a different kind eaten ripe,=*σίκυος σπερματίας, σ. πέπων*, or simply *πέπων*, cf. Foës. Oecon. Hipp., Lob. Phryn p. 258, sq.: the Lat. *cucumis* comprehends both kinds: also *σίκυς*. [*σῐ* Cratin. Od. 8.]

Σίκυς, υος, ὁ,=foreg., Alcae. Fr. 118. [*σῐ*]

Σῐκῠώδης, ες, (*εἶδος*) *like the σικύα* or *σίκυος*, Hipp.

Σῐκῠών, ῶνος, ὁ, (*σικύα, σίκυος*) *a cucumber-bed*.

Σῐκῠών, ῶνος, ἡ, Sicyon, †a city of the Peloponnesus, near the Isthmus, Il. 2. 572†: later, *ὁ Σ.*, †Xen. Hell. 4, 2, 14†, Polyb., cf. Schweigh. Ath. 629 A:—adj. *Σῐκῠώνιος, α, ον, Sicyonian*, Hdt. 6, 92:—adv. *Σῐκῠώνοθε, of* or *from Sicyon*, Pind. N. 9, 2.—The people themselves called their town *Σεκύων*: its oldest name was *Μηκώνη*.

Σῐκῠώνη, ης, ἡ, and *-νία, ας, ἡ*,=*σικύα*, Hipp., Wytt. Plut. 2, 154 C.

†*Σικυωνία, ας, ἡ*, (*Σικυών*) *Sicyonia*, a small territory of the Peloponnesus around Sicyon. Strab. p. 379.

Σῐκῠώνια (sc. *ὑποδήματα*), *τά*, a kind of *woman's shoes*, esp. made at Sicyon. Luc.

Σικχάζομαι, diss., (*σικχός*)=sq., Hesych.

Σικχαίνω, (*σικχός*) *to loathe, dislike*, c. acc., *σικχαίνω πάντα τὰ δημόσια*, Call. Epigr. 29, 4: so in mid., Ib. 30, 4, and freq. in late, esp. Alex., writers, Gataker M. Anton. 5, 9, Lob. Phryn. 226.

Σικχαντός, ή, όν, disgusting, loathsome.

Σικχᾰσία, ας, ἡ, (*σικχάζω*) *loathing, disgust*.

Σικχός, οῦ, ὁ, a squeamish, fastidious person. esp. in eating, opp. to *πάμφαγος*, Arist. Eth. Eud. 3, 7, 6, Plut. 2, 87 B, Ath. 262 A; cf. *ἄσικχος, σικχαίνω*. (Cf. *sick*.) Hence

Σίκχος, εος, τό, and *σικχότης, ητος, ἡ,=σικχάσια*, LXX.

†*Σίκων, ωνος, ὁ, Sicon*, masc. pr. n., a cook, Ath. 378 A.

†*Σίλα, ὁ δρυμός, Sila*, a wood in Bruttium, Strab. p. 261.

†*Σιλακηνοί, ῶν; οἱ, the Silaceni*, a people in Assyria, Strab. p. 745.

†*Σῑλᾱνίων, ωνος, ὁ, Silanion*, a celebrated statuary of Athens, Plut. Thes. 4.—Others in Diog. L.; etc.

†*Σῑλᾱνός, ὁ*, Dor.=*Σιληνός*; as pr. n., also *Silanus*, a seer of Ambracia, Xen. An. 1, 7, 18.—2. an Elean of Macistus, Id. 7, 4, 26.—3. a Greek historian, Strab. p. 172.

†*Σίλαρις, ιδος, ὁ, the Silarus*, in Lucania, Strab. p. 252: in Dion. P. *Σίλαρος*, 361.

†*Σίλας, α, ὁ, Silas*, and *Σιλουανός, οῦ, ὁ, Silvanus*, a companion of Paul, N. T.—II. *the Silas*, a river of India, Arr. Ind. 6, 2.

†*Σιλβία, ας, ἡ*, the Rom. fem. pr. n., *Silvia*, Strab.

Σιληνός, ὁ, v. *Σειληνός*.

Σιληπορδέω, Dor. *σιλᾱπορδέω*, (*πέρδω*) a word used by Sophron, of a vulgar arrogant person, Lat. *oppedere alicui, to treat* one *with rudeness*. (The first part of the compd. is dub.: perh. the Dorians had a form *σιλός* for *σίλλος*.) Hence

Σιληπορδία, ας, ἡ, wanton rudeness, Luc. Lexiph. 21; v. foreg.

Σίλι, τό, the palma Christi, called in Hdt. 2, 94, *σιλλικύπριον*; also *σέσελις, σέσελι, σέφιλι, κροτών*,—cf. also *κῖκι*.

Σῑλίγνιον, ου, τό, Lat. *siligo, spring-wheat*, which the Greeks first procured from the Romans. Hence

Σίλιγνις, εως, ἡ. flour from spring-wheat, a finer kind of *σεμίδαλις*, Galen.: *σιλιγνίτης ἄρτος*, bread *made therefrom*. [*σῐ*]

Σιλλαίνω, (*σίλλος*) *to insult, mock, jeer, banter*, Diog. L. 9, 111, Luc. Prom. 8, Ael. V. H. 3, 40.

Σιλλικύπριον, also *σιλικύπριον, ου, τό,=σίλι* or *κῖκι*, Hdt. 2, 94, ubi v. Bähr, et cf. Diosc. 4, 161.

Σιλλογρᾰφέω, ῶ, to write σίλλοι: and

Σιλλογρᾰφία, ας, ἡ, a writing of σίλλοι: from

Σιλλογράφος. ον, (*σίλλος, γράφω*) *a writer of σίλλοι*, usu. epith. of Timon of Phlius; cf. *σίλλος*. [*ᾰ*]

†*Σίλλοι, ων, οἱ, the Silli*, an Aethiopian people, Strab. p. 772.

ΣΙ'ΛΛΟΣ, *ου, ὁ*, (not *σιλλός*) *jeering, satire*, usu. *a satirical poem*: Timon of Phlius, who lived about Ol. 127, seems to have given this signf to the word; he wrote three books of *Σίλλοι* in hexam. verse, in which he attacked all the Greek philosophers, except Pyrrho and the Skeptics, to which school he himself belonged, v. Diog. L. 9, c. 12. His Fragments will be found in Brunck's Analecta, and separate editions have since been published by Wölke (Warsaw 1820), and F. Paul (Berlin 1828).—Later, the name *σίλλος* was given to any piece of satire or censure in any poem, as to many passages in the Homeric poems, to Xenophanes' attack on Homer's and Hesiod's theology, etc.: so Lat. *sillus*. The form *σιλλός* is dub. (Usu. deriv. from *εἴλω, ἴλλω, ἶλλος, ἰλλός*, with *σ.* prefixed Dor., cf. *ἴλλωψ, σιλλόω*. Schneider takes it as a collat. form. of *σιμός*, as a turned-up nose was a sign of mockery (cf. *σιμός* I, *σιμόω*), connecting it with *Σιληνός, Σειληνός*, and so with *Σάτυρος*: certainly the Lat. *silo* and *silus* are in his favour, cf. Lucret. 4, 1165.)

†*Σίλλος, ου, ὁ, Sillus*, son of Thrasymedes, Paus. 2, 18, 8.

Σιλλόω, = *σιλλαίνω*: acc. to Hesych., *τοὺς ὀφθαλμοὺς ἠρέμα περιφέρειν*, which favours the deriv. of *σίλλος* from *ἴλλω*, Archipp. Incert. 11.

Σίλλυβα, τά, and *σίλλυβος, ο, a tuft, bob*; generally, *an appendage*: hence of *the parchment labels* which hung from the written rolls of the ancients to receive the title of the book, Cic. Att. 4. 5, 3; cf. *σίλυβος, σίσυβος, σίττυβος*.

Σιλόδουροι. οἱ, a Gallic word translated by the Greek *εὐχωλιμαῖος, one who has vowed to live and die with his lord*, Ath. 249 B; the *soldurii* of Caesar, B. G. 3, 22.

†*Σιλουᾱνός, οῦ, ὁ, Silvanus*, v. *Σίλας*.

†*Σιλουΐον, ου, τό, Silvium*, a city of the Peucetii, Strab. p. 283.

Σιλουρισμός, οῦ, ὁ, the eating of a σίλουρος, a serving it up at table, Diphil. 'Απολιπ. 1, 11. [*σῐλ*]

Σίλουρος, ου, ὁ, a river fish, prob. the *shad*, Lat. *silurus* (usu. deriv. from *σείειν οὐράν*, Ath. 287 B), Diodor. 'Επίκληρ. 1, 36, Sopat. ap. Ath. 230 E, Juvenal. 4, 33. [*σῐλ*]

Σίλυβος, ὁ, also *Σίλλυβος, a plant like a thistle*, the shoots of which were eaten, Diosc. 4, 159.

Σίλφη, ης, ἡ, a stinking insect, a kind of *grub* or *beetle*, Lat. *blatta*, Arist. H. A. 8, 17, 8.—II. *a bookworm*, Luc.

Σιλφιόεις, εσσα, εν, (*σίλφιον*) *of silphium*, Nic. Al. 329.

Σίλφιον, ου, τό, Lat. *laserpitium*, a plant, the juice of which was used in food and medicine, first in Hdt. 4, 169, 192. Soph. Fr. 945; freq. in Ar. as an eatable, esp. mashed up with cheese, Av. 534, 1579; and certainly not very sweet, Id. Eq. 895, sq.—Bentl. (Correspondence, Lett. 235. and ap. Gaisf. Hdt. l. c.) thinks it is the *asa-foetida*, still much eaten as a relish in the East: it is now thought that the Persian sort, which yielded the *ὀπὸς Μηδικός*, was this, cf. Böttiger Archäol. u. Kunst 1, p. 226; but the African sort, yielding the *ὀπὸς Κυρηναϊκός* was (acc. to Della Cella) the *ferula Tingitana*, or (acc. to Sprengel) the *thapsia gummifera*, v. Bähr Hdt. l. c. Hence

Σιλφιοπώλης, ου, ὁ, (*πωλέω*) *a dealer in silphium*, Strab.

Σιλφιοφόρος, ον, (*σίλφιον, φέρω*) *bearing silphium*, Strab.

Σιλφιόω, ῶ, to prepare with silphium: *σεσιλφιωμένος*=sq., Philox. ap. Meineke Com. Fr. 3, p. 644. Hence

Σιλφιωτός, ή, όν, prepared with silphium, Ar. Fr. 180.

†*Σιλωάμ. ὁ, Siloam*, a fountain at the base of Mt. Sion. N. T.

†*Σιμάγγελος, ου, ὁ, Simangelus*, a Boeotarch, Paus. 9, 13, 6.

†*Σίμαιθα, ἡ, Simaetha*, a courtesan of Megara, Ar. Ach. 524, cf. Ath. 570 A.—2. a Sicilian female, Theocr. 2, 101.

†*Σῑμάριστος, ου, ὁ, Simaristus*, masc. pr. n., Ath. 478 C.

Σιμβλεύω, (*σίμβλος*) *to hive bees*.—II. intr., *κηρία σιμβλεύει*. honey *collects in the hive*, Anth. P. 6, 236.

Σίμβλη, ης, ἡ,=σίμβλος. Hence

Σιμβλήϊος. η, ον, poet. for *σίμβλιος, σ. ἔργα, honey*, Ap. Rh. 3, 1036,—pecul. fem. *σιμβληΐς, ΐδος, πέτρα σ., a hole in a rock used by bees as a hive*, Id.; *μελίσσαι σιμβληΐδες*, Anth. P. 9, 226.

Σίμβλιος, α, ον, (*σίμβλος*) *of a hive·like one: found in one*.

Σιμβλίς, ίδος, pecul. poet. fem. o *σίμβλιος*.

Σιμβλοποιέω, ῶ, to make bee-hives generally,=*σιμβλεύω*.

Σίμβλος, ου, ὁ, a bee-hive, Hes. Th

598, Theocr. 19, 2, Ap. Rh. 2, 132:—metaph., *any store* or *hoard*, *σίμβλος χρημάτων*, Ar. Vesp. 241, as in Lat. *favissae* for *thesaurus*. — In Opp. also heterocl. pl. *σίμβλα, τά*. (Prob. akin to *μέλι, βλίττω*.)

Σιμικίνθιον, *τό*, f. l. for *σημικίνθιον*.

Σιμίκιον, *τό*, *a musical instrument of thirty-five strings*.

†*Σιμίχη, ης, ἡ*, *Simiche*, a slave, mother of Archelaus, king of Macedonia, Ael. V. H. 12, 43.—2. in Luc. v. l. *Σιμμίχη*.

†*Σῑμιχίδας, α, ὁ*, Dor. for *-δης*, (strictly *son of Simichus*, or perh. formed from *σιμός*, v. Subj. of 3d Idyll. Theocr.), *Simichidas*, a name for Theocritus himself, 7, 21.

†*Σιμμίας, ου, ὁ*, *Simmias*, a Theban, pupil of the Pythagorean Philolaus, Plat.; etc. — 2. a poet of Byzantium, Anth. P. 4, 1. — Others in Strab.; etc.

Σῑμοειδής, ές, (*σιμός, εἶδος*) *snub-nosed*.

Σῐμόεις, εντος, ὁ, *the Simoïs*, †a small river of Troas, rising in Ida and joining the Scamander†, Il. 4, 476; contr. *Σῐμοῦς, οῦντος*. Hes. Th. 342:—adj. *Σιμοέντιος*, contr. *Σιμούντιος, α, ον*, also *ος, ον* in Eur. Hel. 250; pecul. poet. fem. *Σῐμοεντίς, ίδος*. †Eur. Andr. 1183. — 2. acc. to Strab. p. 608 a river of Sicily near Aegesta.

†*Σιμοείσιος, ου, ὁ*, *Simoïsius*, son of Anthemion, a noble Trojan, Il. 4, 474.

†*Σιμοέντιος, α, ον*, v. sub *Σιμόεις*.

Σῑμοπρόσωπος, ον, (*σιμός, πρόσωπον*) *with a snub-nose*, i. e. *flat face*, Plat. Phaedr. 253 E.

ΣΙ¯ΜΟ´Σ, *ή, όν*, *snub-nosed, flat-nosed*, like the Tartars (or Scythians, as Hdt. calls them), Hdt. 4, 23, cf. 5, 9; so, Arist. says that all children are *σιμοί*, Probl. 33, 18; also of the hippopotamus, Hdt. 2, 71; of bees and kids, Theocr. 7, 80; 8, 50: *σιμὴ ῥίς*, Plat. Theaet. 209 C; *τὸ σ. τῆς ῥινός* = *σιμότης*, Xen. Symp. 5, 6: opp. to *γρυπός*. — Since scorn is expressed by turning up the nose, we find *σιμὰ γελᾶν* = *naso suspendere adunco*, Mel. 91, 4: so, *σιμὰ σεσηρὼς μυχθίζεις*. Id. 52, 3, cf. 95. — II. also of other things, *bent upwards*, hence *steep, up-hill*, Lat. *acclivis*, opp. to *κατάντης*, Lat. *declivis*, Ar. Lys. 288; *πρὸς τὸ σιμὸν διώκειν*, to pursue *up-hill*, Xen. Hell. 4, 3, 23; *πρὸς τὸ σ. ἀνατρέχειν*, Dionys. (Com.) 'Ομων. 2; so, *τὰ σιμὰ ὑπερβαλεῖν*, Xen. Cyn. 5, 16.—2. generally, *bent in, hollow, concave*, *ἡ γαστὴρ τῶν ἀδείπνων σιμή*, Xen. Cyr. 8, 4, 21: *τὰ σιμὰ τοῦ ἥπατος*, *the bottom* of the liver:—opp. to *κυρτός*, convex. (Lat. *simus, simia*, seem to come from it.)

Σῖμος, ου, ὁ, masc. prop. n., *Simus*, strictly *Flat-nose*, also *Σιμύλος*. Jac. Anth. P. p. 60. 131. — †2. a Sicilian, founder of Himera, Thuc. 6, 5.—3. a Thessalian of Larissa, an adherent of Philip of Macedon, Dem. 241, 27. —Others in Dem.; Theocr.; etc.†—II. a kind of *tunny*. [*Σῖμος*, not *Σίμος*, should be written also in Anth. P. 6, 310; 9, 315.]

Σιμότης, ητος, ἡ, (*σιμός*) *the shape of a snub nose, snubbiness*, Plat. Theaet. 209 C, Xen. Cyr. 8, 4, 21; opp. to *γρυπότης*. — II. generally, *hollowness, flatness*, Hipp.; so, *σ. τῶν ὀδόντων*, of the *upturned* tusks of a wild boar, Xen. Cyn. 10, 13.

†*Σιμούντιος, α, ον*, v. sub *Σιμόεις*.

Σῑμοῦς, οῦντος, ὁ,=*Σιμόεις*.

Σῑμόω, ῶ, (*σιμός*) *to turn up the nose*: hence, *to sneer at*, Lat. *naso suspendere adunco*. — II. generally, *to bend in* or *upwards*:—pass., *to become hollow* or *flat*, Hipp.; *πόδες σεσιμωμένοι*, *up-turned* feet, as of some wading birds, Arist. Part. An. 4, 12, 8.

†*Σῑμύλος, ου, ὁ*, *Simylus*, a poet of the middle comedy, Meineke 1, p. 424.—2. a tragic actor, Dem. 314, 11. —Others in Luc.; etc.

†*Σίμυρα, ων, τά*, *Simyra*, a city of Syria, Strab. p. 753.

Σῑμῳδία, ας, ἡ, (*ᾠδή*) a kind of *loose song, named from one Σῖμος*, its inventor, Strab.

Σῑμῳδός, οῦ, ὁ, *one who sings σιμῳδίαι*, Ath. 620 D, cf. *ἱλαρῳδός*.

Σίμωμα, ατος, τό, (*σῑμόω*) *that which is bent upwards, that which turns up*, *σ. ναός*, *the upturned bow* of a ship, Plut. Pericl. 26: cf. *σάμαινα*.

†*Σίμων, ωνος, ὁ*, *Simon*, a notorious sophist in Athens, Ar. Nub. 351.—2. an Athenian, who wrote concerning horsemanship, Xen. de Re Eq. 1, 1. —3. a Thracian, gifted with citizenship at Athens, Dem. 624, 6, 15.—Others in Lys.; Luc.; etc.

†*Σιμωνακτίδης, ου, ὁ*, *Simonactides*, a writer of Chios, Ath. 662 C.

†*Σιμωνίδης, ου, ὁ*, *Simonides*, the celebrated lyric poet of Ceos, Theogn. 469, Hdt. 5, 102.—2. an elegiac poet of the island Amorgus, Ar. Nub. 1362; Ath. 106 F.—3. a leader of the Athenians, Thuc. 4, 7.—Others in Ath.; etc.

†*Σινᾶ, ὁ*, (*τὸ Σιναῖον ὄρος*, Joseph.) *Mt. Sina* or *Sinai*, in Arabia, renowned for the delivery on it of the law to Moses by the Lord, LXX.; N. T.

Σινάζω,=*σίνομαι*, dub. l. in Theocr. 30, 32, v. Wüstem.

Σῐνᾰμώρευμα, ατος, τό, *a stolen dainty*, Pherecr. Incert. 10.

Σῐνᾰμωρέω, ῶ, *to damage, waste, destroy wantonly*, *τῆς Ἑλλάδος μηδεμίην πόλιν σιναμωρέειν*, Hdt. 1, 152; cf. 8, 35: generally, *to treat roughly, wantonly, lewdly*, *γυνὴ σιναμωρουμένη*, Ar. Nub. 1070. (The form *σινομωρέω* is rejected even by the old Gramm., cf. *σινάμωρος* fin.)

Σῐναμωρία, ας, ἡ, *mischievousness*, joined with *ὕβρις* by Arist. Eth. N. 7, 6, 6.—II. *lewdness*: in Themist. *extravagance*.

Σῐνάμωρος, ον, *mischievous, hurtful*, Hipp. v. Foës. Oecon.: c. gen. rei, *τῶν ἑωυτοῦ σ.*, *ruining* his own affairs, Hdt. 5, 92, 6: *wantonly mischievous, wanton*, Anacr. 50.—II. *wanton, lecherous*, Plut. 2, 3 A; cf. Jac. Ach. Tat. p. 609. [*νᾰ*] (The deriv. from *σίνομαι* is clear: but as to *-μωρος*, it is as difficult to explain here, as in the other words with the same ending, *ἐγχεσίμωρος, ἰόμωρος, ὑλακόμωρος*. The form *σινόμωρος* is perh. acc. to analogy, but rejected even by the early Gramm., cf. Wessel. Hdt. 1, 152, Jac. in Wolf's Anal. 3, p. 30: *σινάμορος* is equally dub., and perh. arose from attempts at etymology.)

Σινᾱπέλαιον, ου, τό, *mustard-oil*, Diosc.

Σινᾱπι, εως, and *σίνᾱπυ, ῠος, τό*, *mustard*, Lat. *sinapi*, Nic. ap. Ath. 366 D, N. T.: cf. *σίνηπι*. The better Att. however used neither of these two forms, but *νᾶπυ* (q. v.), Ath. 367 A, cf. Lob. Phryn. 288. [*σῐ*]

Σῐνᾱπίδιον, ου, τό, dim. from *σίναπι*, *a mustard-pudding*. [*ῐ*]

Σῐνᾱπίζω, (*σίναπι*) *to apply a mustard-blister to* one, *τινά*, Xenarch. Scyth. 1.—II. *to look sourly at* one, *τινί*, dub.

Σῐνάπῑνος, η, ον, *of mustard*. [*ᾱ*]

Σῐνάπιον, ου, τό, dim. from *σίναπι*, *a little mustard*. [*ᾱ*]

Σινᾱπισμός, οῦ, ὁ, (*σιναπίζω*) *the use of a mustard-blister*.

Σιναπιστέον, verb. adj., *one must put on a mustard-blister*.

†*Σιναρθοκλῆς, έους, ὁ*, *Sinarthocles*, a king of the Parthians, Luc. Macrob. 15.

†*Σίναρος, ου, ὁ*, *the Sinarus*, a river of India, Arr. Ind. 4, 9.

Σῐνᾰρός, ά, όν, (*σίνομαι*) *mischievous, hurtful*.—II. pass., *hurt, damaged*, esp. in medic., as Hipp.; cf. Foës. Oecon.

Σῐνάς, άδος, pecul. fem. of foreg.

†*Σίνδα, ων, τά*, *Sinda*, a city of Pisidia, Strab. p. 570.

†*Σινδική, ῆς, ἡ*, *Sindice*, a district in Asia on the Cimmerian Bosporus, Hdt. 4, 85.

†*Σινδικός, ή, όν*, *of* or *relating to the Sindi, Sindian*; *λιμήν*, a harbour on the coast of the Cimmerian Bosporus, Strab. p. 496.

†*Σινδίμανα, ων, τά*, *Sindimana*, a city of India, Arr. An. 6, 16, 4.

†*Σινδοί, ῶν, οἱ*, *the Sindi*, a people of Asia just east of the Cimmerian Bosporus, Hdt. 4, 28.—2. In Ap. Rh. 4, 322 a people near the mouths of the Ister; prob. same with former; cf. Strab. p. 495.

Σινδόνη, ης, ἡ,=*σινδών*: *a garment, etc., made of it*.

Σινδόνιον, ου, τό, dim. from foreg., LXX., and Dio C.: also *σινδονίσκη, ης, ἡ*, Plut. 2, 340 D.

Σινδονίτης, ου, ὁ, fem. *-ῖτις, ιδος*, *wearing clothes of σινδών*, Strab.

Σινδονοφορέω, ῶ, *to wear clothes of σινδών*, Strab.: from

Σινδονοφόρος, ον, *wearing garments of σινδών*.

Σινδονῠφής, ές, *woven like* or *of σινδών*, Philox ap. Ath. 409 E.

†*Σίνδος, ου, ἡ*, *Sindus*, a city of Macedonia, in Mygdonia, Hdt. 7, 123.

Σινδρός, ὁ, also *σίνδρων, ωνος, ὁ*, Hermon ap. Ath. 267 B, contr. for *σιναρός*,=*βλαπτικός, πονηρός*, *mischievous*:—also=*δοῦλος, δουλέκδουλος*, Ath. l. c. Hence

Σινδρωνεύομαι,=*σίνομαι*, Gramm.

Σινδώ, οῦς, ἡ, Att. for sq., Valck. Phoen. 458.

Σινδών, όνος, ἡ, *sindon, a fine Indian cloth, muslin* (and so prob. derived from *Ἰνδός*, *Sind*), Hdt. 1, 200 2, 95; *σινδὼν βυσσίνη*, esp. used for mummy-cloth, Hdt. 2, 86; 7, 181 (cf. sub *βύσσος*):—later, generally, *fine linen, linen*, Soph. Ant. 1222, Thuc. 2, 49; *σινδόνος τελαμῶνες*, surgeon's bandages, Hdt. 7, 181:—then, *any thing made of this cloth, a muslin garment, a napkin*, Lat. *mappula*, Bast Ep. Cr. p. 180.

Σῑνέομαι, Ion. for *σίνομαι*, *to hurt, damage, waste*, c. acc., Hdt. 4, 123; 5, 81; 9, 13, 49, 73, 87.

Σίνηπῐ and *σίνηπυ, τό*, Ion. for *σίναπι, σίναπυ*: Nic. has also acc. *σίνηπυν*, Al. 533; gen. *σινήπιος*, Arist. Plant. 1, 5, 5. [*σῑ*]

Σινιάζω, (*σινίον*)=*σήθω*, *to sift, winnow*, N. T. Hence

Σινίασμα, ατος, τό, *that which is sifted off, chaff*.

Σινιάω=*σινιάζω*.

Σινιατήριον, τό, also *σινια*[illegible] *σινιάω* [illegible]

Σινίον, ου, τό, *a sieve:* this word with all its derivs. is late, prob. not before N. T.

Σίνις, ιδος, ὁ, acc. σίνιν, (σίνομαι) *a destroyer, ravager, robber,* σ. κτεάνων, Soph. Fr. 230:—also as adj., *destroying,* λέων σ., Aesch. Ag. 718.—II. as prop. n., ὁ Σίνις, *the Destroyer,* a famous robber of early Greece, called ὁ Πιτυοκάμπτης:—also written Σίννις, Valck. Hipp. 977. [~]

†Σίννακα, ων, τά, *Sinnaca,* a city of the Mygdones, in Babylonia, Strab. p. 747.

Σῐνόδους, οντος, ὁ, ἡ, (σίνομαι, ὀδούς) *hurting with the teeth.*—II. ὁ σ., *a fish,* Antiph. Arch. 1; cf. συνόδους.

†Σινόεις, ὁ, appell. of Pan from his nurse Σινόη. Paus. 8, 30, 3.

†Σινόεσσα, and Σινούεσσα, ης, ἡ, *Sinuessa,* a city of Latium on the confines of Campania, Strab. p. 231.

†Σινόη, ης, ἡ, *Sinoë,* a nymph, v. Σινόεις.

ΣΙ΄ΝΟΜΑΙ, Ion. σινέομαι (q. v.), dep., used by Hom. only in pres., and imperf., whereas Hdt. 8, 31, has an aor. ἐσίναντο (nisi legend. ἐσινέατο):—cf. sub fin. Strictly, *to tear away, seize and carry off* as booty, hence of attacks or assaults generally, in Hom. always upon living beings, ὅτε μοι σίνοιτό γ' ἑταίρους, Od. 12, 114; so of the Cyclopes, οἵ σφεας σινέσκοντο. who *used to attack and spoil* them. Od. 6, 6; esp. of the plunder of cattle, εἰ δέ κε σίνηαι, Od. 11, 112; 12, 139, cf. ἀσινής: so, later, of wild beasts, *to tear away, tear in pieces, devour;* cf. σίνις, σίντης, σίντωρ.—2. of things, *to carry off, plunder,* e. g., οὐ σινέσκετο καρπόν, Hes. Fr. 2, 3; in prose more usu., γῆν or χώραν σίνεσθαι, *to pillage, plunder, spoil* a country, Hdt. 6, 97; 8, 31, etc., Xen. Cyr. 3, 3, 15, etc.—II. in more general signf., *to harm, damage, distress,* αἰδὼς ἄνδρας μέγα σίνεται, Il. 24, 45, Hes. Op. 316, and Hdt.; like Att. βλάπτειν or κακοποιεῖν, cf. Plat. Legg. 936 E.—2. also, *to hurt, wound,* Hdt. 2, 68: esp. of the damage done by one army to another, σίνεσθαι τὸν στρατόν, μέγα σ. τοὺς πολεμίους, etc., 5, 27; 7, 147, etc., Xen. Lac. 12, 5.—No act. σίνω occurs, but σίνομαι is used as pass. by Orph. Arg. 212, and we have pf. σεσιμμένος in pass. signf. in an Inscr.—Rare in Att. prose, except Plat. l. c., and Xen. [σῐ]

†Σινορία, ας. ἡ, *Sinoria,* a fortress in Pontus, Strab. p. 555.

Σίνος εος, τό, (σίνομαι) *hurt, harm, mischief.* Aesch. Ag. 389, 561.—II. act. *any thing hurtful, a mischief, plague,* and so=σίνις, σίντης, Ib. 733; cf. Valck. Hipp. 977. [σῐ Aesch., Nic. Th. 1, 653; but, in Nic. Al. 231, σῑνος.] Hence

Σῐνότης, ητος. ἡ, *faultiness.*

Σῐνόω, late collat. form from σίνομαι, Manetho.

†Σίντες, ων. οἱ, *the Sintes,* a people of Africa, Strab. p. 131.

Σίντης, ου, ὁ, (σίνομαι) *tearing, ravenous,* epith. of the lion and wolf, like the later σίνις, Il. 11, 481; 16, 353: σινταοφάλαγγος (a fem. subst.) Nic. Th. 715.

Σίντις, ιος, ὁ,=foreg., but we only find it in plur. as prop. n., οἱ Σίντιες, *the Sintians,* the early inhabitants of Lemnos, who were *pirates,* Il. 1, 594, Od. 8, 294: hence Σιντηΐς, ΐδος, ἡ, old epith. of Lemnos, †*Sintian,* Ap. Rh. 1, 608.

†Σίντοι, ων, οἱ, *the Sinti,* a people of Macedonia, Thuc. 2, 98; also wr. Σιντοί, Strab. p. 457, v. Σάϊοι.

Σίντωρ, ορος, ὁ,=σίντης, Anth. P. 6, 45.

Σίνων, ωνος, ὁ, (σίνομαι) *Sinon,* i. e. *the Destroyer,* the Greek who persuaded the Trojans to receive the wooden horse: the story is not in Hom., but Soph. had a play of this name. [ῐ]

Σῐνώπη, ης, ἡ, *Sinopé, a town of Paphlagonia on the Black sea:* Σῐνωπίτης, ου, and Σινωπεύς, έως, ὁ, *an inhabitant of it:* adj. Σῐνωπικός, ή, όν, †*of Sinope, Sinopic,* Strab.; ἡ Σινωπίς, ίδος, and Σινωπῖτις, *the territory of S.,* Id. pp. 546, 561†.—II. ἡ Σινωπική (sc. μίλτος), *a red earth* found in Cappadocia, and imported into Greece from Sinopé, Lat. *rubrica Sinopica,* Theophr.; so, ἡ Σινωπίς, Diosc.

†Σῐνώπη. ης, ἡ, *Sinōpē,* daughter of Asopus and Methone, Ap. Rh. 2, 946.—Others in Dem. 610, 17; etc.

†Σινώτιον, ου, τό, *Sinotium,* name of two cities, τὸ νέον and τὸ παλαιόν in Dalmatia, Strab. p. 315.

Σῖξαι, aor. 1 inf. from σίζω.

Σῖξις, εως, ἡ, (σίζω) *a hissing,* such as is made by plunging hot metal in water, Arist. Meteor. 2, 9, 16.

Σῐοειδής, ές, (εἶδος) *like* σίον.

Σῐοκόρος, ὁ, Lacon. for θεοκόρος, =νεωκόρος.

Σίον, ου, τό, *a marsh* or *meadow plant,* Theocr. 5, 125, in plur.; and in Od. 5, 72, Ptolemy Euergetes wished to read σίον for ἴον, Wolf. Proleg. p. cxciii.

Σῐός, Lacon. for θεός, Ar. Lys. 81, 174, etc.; cf. sub θεός II.

†Σιούφ, ἡ, *Siuph,* a city of the Aegyptian Delta, in the Saïtic nome, Hdt. 2, 172.

Σῐπᾰλός, lengthd. for σιφλός, *purblind,* Poët. ap. E. M.

Σίπᾰρος, ου, ὁ, also σίφαρος, Lat. *supparum,* τὸ ἱστίον τὸ ἐν τῇ πρύμνῃ κρεμάμενον: proverb., σιπάρους ἐπαίρειν, Lat. *suppara summis velis annectere,* to hoist *all sail,* Arr. Epict. 3, 2. [ῐ]

†Σιποῦς. οῦντος, ὁ, the city *Sipontum* in Apulia, Polyb. 10, 1, 8.

Σῐπύη, ης, Ar. Eq. 1296, Plut. 806, and in Hippocr. σιπυΐς, ΐδος, ἡ, also σιπύς:—*a vessel, case, cupboard;* esp., *a meal-jar, meal-sack,* Jac. Leon. Tar. 9. (The deriv. is obscure: prob. akin to the dialectic forms σίββα, κίββα, κύββα,=πήρα, therefore also to κίβισις, κίβυσις, κύβισις, etc.: ἰπύα is a collat. form without σ, Lob. Phryn. 301; also in Att. with aspirated π., σίφνις, σίφνος.)

†Σιπυληνή, ῆς, ἡ, *of Sipylus,* appell. of Rhea from sq., Strab. p. 469.

†Σίπῠλος, ου, ὁ, *Sipylus,* a mountain on the borders of Lydia and Phrygia, now *Sipuli-dag,* Il. 24, 615; Strab. p. 571.—II. ἡ, a city of Lydia by Mt. Sipylus, destroyed by an earthquake, Pind. O. 1, 62; Eur. I. A. 952; called by Strab. Μαγνησία πρὸς Σίπυλον.—III. ὁ, son of Amphion and Niobe, Apollod. 3, 5, 6.

Σίραιον, ου, τό, *new wine boiled down,* Lat. *defrutum,* Ar. Vesp. 878, Antiph. Leuc. 1, Alex. Leb. 2, 8, Πονηρ., 2, 3: also οἶνος σίραιος, Hipp.; or οἶνος σίρινος, cf. Foës. Oecon.:—cf. ἕψημα. [ῐ]

†Σίρακες, ων, οἱ, *the Siraces,* a people between the Maeotis and Caspian, Strab. p. 506.

†Σιρακηνή, ῆς, ἡ, *Siracene,* the territory of foreg., Strab. p. 504.

Σιρίασις, σιριάω, worse forms for σειρίασις, σειριάω.

Σίριον, τό, *a star.*

†Σίρις, ιος, ὁ, but also Σῖρις, Lyc. 856, and Σεῖρις, *the Siris,* a river of Lucania, Strab. p. 264.—II. ἡ, a city on foreg. river, port of Heraclea, also called Πολίειον, Hdt. 8, 62.—2. a city of Paeonia in Thrace, Hdt. 8, 115.

†Σιρίτης, ου, ὁ, *an inhab. of Siris* II. 1), Hdt. 6, 27.

†Σίρμιον, ου, τό, *Sirmium,* a city of Pannonia, Strab. p. 134.

Σῐρομάστης, ου, ὁ, (σιρός, μαστήρ) strictly *pit-searcher,* a sort of *probe* or *gauge,* with which the tax-gatherers searched corn-pits and magazines, Math. Vett.: in war it was used to try whether there were pits etc. in the ground.—II. *a barbed lance,* LXX., Joseph. Also written σειρομάστης.

†Σιρομίτρης, ου Ion. εω, ὁ, *Siromitres,* a Persian, Hdt. 7, 68.

†Σιροπαίονες, ων, οἱ, *the Siropaeŏnes,* a people of Thrace, around Siris (II. 2), Hdt. 5, 15.

Σῑρός, οῦ, ὁ, *a pit,* esp. for keeping corn in, Eur. Phryx. 4, Anaxandr. Protes. 1, 28, Dem. 100, fin.: also *a pitfall,* Lat. *sirus.* [ῐ, ll. c., and Anth., cf. Valck. Diatr. p. 217; but in common language ῑ, acc. to Draco p. 81, 25.]

†Σίῤῥας, ὁ, *Sirrhas,* masc. pr. n. Arist. Pol. 5, 8, 11.

Σιῤῥός, ὁ, later form for σιρός, Schäf. Long. p. 336.

†Σίρωμος, ου, ὁ, *Siromus,* son of Euelthon, king in Cyprus, Hdt. 5, 104.—2. a Tyrian, Id. 7, 98.

†Σισάμνης, ου Ion. εω, ὁ, *Sisamnes,* a Persian, father of Otanes, Hdt 5, 25.—2. another, Id. 7, 65.

†Σισάπων, ωνος, ὁ, *Sisapon,* ὁ νέος and ὁ παλαιός, two cities in Hispania, Strab. p. 141.

Σῐσάριον, ου, τό, *a woman's ornament,* prob., a kind of *chain.*

Σίσᾰρον, ου, τό, a plant with an eatable root, *sium sisarum,* Linn., Lat. *siser,* Epich. p. 1, Diosc. [σῐ]

†Σίσικος or Σισίκοττος, ου, ὁ, *Sisicus* or *Sisicottus,* a Persian satrap, Arr. An. 5, 20, 7.

†Σισιμάκης, ου Ion. εω, ὁ, *Sisimaces,* a leader of the Persians, Hdt. 5, 121.

†Σισιμίθρου πέτρα, ἡ, *rock of Sisimithres* in Bactria, Strab. p. 517.

†Σισίνης, ου, ὁ, *Sisines,* a Persian name, Arr. An. 1, 25, 3; etc.

†Σισίννης, ου, ὁ, *Sisinnes,* a Scythian, Luc. Tox. 57.

†Σίσις, ιδος, ὁ, *Sisis,* masc. pr. n., Strab. p. 555.

†Σισκία, ας, ἡ, *Siscia,* in Pannonia, Strab. p. 314.

Σισμός, ὁ, (σίζω)=σῖξις, *a hissing.*

Σισόη, ης, ἡ, *a mode of braiding* or *dressing the hair,* LXX.

Σίσυβος, ὁ, rare dialectic form for θύσανος, akin to σίλλυβος and σίττυβος.

Σισύμβρινος, η, ον, of σίσυμβρον, Theophr.; σ. μύρον, Antiph. Thoric. 1, 5.

Σῐσύμβριον, ου, τό,=sq., Cratin. Malth. 1, 3, Ar. Av. 160.

Σίσυμβρον, ου, τό, a sweet-smelling plant, perh., *mint* or *thyme.* [σῐ, Mel. 1, 19, but σῑ, Nic. Th. 896.]

Σισύρα (not σίσυρα), ας, ἡ, orig., *a shaggy goat-skin;* and so, generally, *an outer garment of skin,* or *of skins sewn together,* like βαῖτα, Valck. Ammon., Ruhnk. Tim. s. v.: hence, *a thick, rough outer garment,* with the nap uncut: it served as a garment by day, and a covering by night, like the modern Greek *grego,* Ar. Vesp. 1138

Nub. 10, etc.; in Hdt. *σισύρνα*, q. v.: –*σίσυρνον*, *σίσυρνος*, *σίσυρος*, *σίσυς*, *σύρα*, *συρία* are rare collat. forms. The word prob. belongs to *τίτυρος*, Lacon. word for *a goat*, and this again connects it with *Σάτυρος*.)

†*Σισύρβη*, *ης*, *ἡ*, *Sisyrbe*, an Amazon at Ephesus, Strab. p. 633: from her a portion of the Ephesians were said to be named *Σισυρβῖται*.

Σῐσῠριγχίον, *ου*, *τό*, (*σισύρα*) *a bulbous plant*, Theophr.

Σῐσῠρίνιον, *τό*, later form for *σισύρα*.

Σίσυρνα, *ἡ*,=*σισύρα*, *a garment of skin*, *σ. λεοντεία*, v. l. Hdt. 4, 109; 7, 67, Aesch. Fr. 101. [*σῐ*] Hence

Σῐσυρνοδύτης, *ου*, *ὁ*, (*δύω*) *one who slips into a σίσυρνα*, *wears a shaggy upper garment*, Lyc. 634. [*δῡ*]

Σίσυρνον, *ου*, *τό*,=*σισύρα*. [*ῐ*]

Σίσυρνος, *ου*, *ὁ*,=*σῐσύρα*.—II. *a surgical bandage*. Hence

Σῐσυρνοφόρος, *ον*, = *σισυροφόρος*, Hdt. 7, 67.

Σῐσυρνώδης, *ες*, *like a skin* or *fur*, *στόλος*, Soph. Fr. 362.

Σῐσῠροδυτης, *ου*, *ὁ*,=*σισυρνοδύτης*.

Σίσῠρος, *ὁ*,=*σισύρα*. [*ῐ*]

Σῐσῠροφορέω, *ῶ*, *to wear skins*: from

Σῐσῠροφόρος, *ον*, (*σισύρα*, *φέρω*) *wearing a skin*.

Σίσῡς, *υος*,=*σισύρα*, Lyc. [*ῐ*]

†*Σῑσύφειον*, *ου*, *τό*, *the Sisyphēum*, an old ruin by the Acrocorinthus, Strab. p. 349.

†*Σισύφειος*, *α*, *ον*, *of Sisyphus*, *Sisyphēan*; *τὸ Σ. σπέρμα*, i. e. Ulysses, Eur. I. A. 524; *οἱ Σισύφειοι*, *the descendants of S.*, i. e. Creon and his family, or perh. Creon alone, Id. Med. 404.

†*Σῑσυφίδης*, *ου*, *ὁ*, *son* (or *descendant*) *of Sisyphus*, i. e. Ulysses, Soph. Aj. 190; cf. Phil. 417, 625.

Σῑσῠφίζω, *to act like Sisyphus*, i. e. *slily and unscrupulously*.

†*Σῑσύφιος*, *α*, *ον*,=*Σισύφειος*; *ἡ Σισυφίη γαῖα*, land *of Sisyphus*, i. e. Corinth, Anth.

†*Σῑσῠφίς*, *ίδος*, *ἡ*, pecul. fem. to foreg., *Σ. ἀκτή*, the *Corinthian* shore, Theocr. 22, 158.

Σίσῠφος, *ου*, *ὁ*, *Sisyphus*, a mythic king of Corinth, †son of Aeolus and Enarete, famed for his cunning†, Il. 6, 153; punished in the shades below, Od. 11, 593. (Prob. a redupl. form of *σοφός*, *the Wise* or *Cunning*.) [*ῐ*]

Σίσων, *ὁ*, *a Syrian plant*, the seeds of which were used as a spice and as a medicine, Diosc.

Σῖτα, *τά*, heterog. pl. of *σῖτος*, q. v.

Σῑτᾰγέρτης, *ου*, *ὁ*, (*σῖτος*, *ἀγείρω*) *a collector of corn* for state purposes, *a commissary*, Tab. Heracl.

Σῑτᾰγωγέω, *ῶ*, *to convey corn to a place*, Luc. Nav. 14: and

Σῑτᾰγωγία, *ας*, *ἡ*, *conveyance of corn* to a place, Luc. Nav. 14: from

Σῑτᾰγωγός, *όν*, (*σῖτος*, *ἄγω*) *conveying* or *transporting* corn to a place, *σ. πλοῖα*, *provision*-ships, Hdt. 7, 147, Andoc. 22, 21, etc.; cf. *σιτηγός*, v. Phryn. p. 430.

†*Σιτάκη*, or *Σιττάκη*, *ης*, *ἡ*, *Sitace*, a city of Babylonia, Xen. An. 2, 4, 13: hence *Σιττακηνός*, *οῦ*, *ὁ*, *an inhab. of S.*, Arr. An. 3, 8, 3.

†*Σίτακος*, *ου*, *ὁ*, *Sitacus*, a Persian river, Arr. Ind. 38, 8.

†*Σιτάλκας*, *ὁ*, Ion. *Σιτάλκης*, *εω*, *Sitalcas*, a king of the Odrysae in Thrace, Hdt. 4, 80.—2. another king in Thrace, an ally of the Athenians, Thuc. 2, 29.—Others in Arr.; etc.

Σιτανιας, *ου*, *ὁ*, *πυρὸς σ.*, a shrub-like kind of wheat, Theophr.; perh. the same as *σητάνιος πυρός*, q. v.

Σῑτάριον, *ου*, *τό*, dim. from *σῖτος*, usu. in plur., *a little corn* or *bread*, Hipp., Philem. p. 398, Polyb. 16, 24. 5. [*ᾰ*]

Σῑτάρκεια, *ας*, *ἡ*,=*σιταρκία*, v. l. Polyb.

Σῑταρκέω, *ῶ*, *to supply with provisions*, *to provision*.

Σῑταρκία, *ας*, *ἡ*, *sufficiency of provisions*, *supplies*, *τριμήνου σ.*, Arist. Oec. 2, 24, 2; v. l. *σιταρχία*, and in all other places Bekker has so written it, e. g. 2, 30, 3; 40: the same vv. ll. occur in Polyb.

Σῑταρχέω, *ῶ*, *to be a σιτάρχης*: generally,=*σιταρκέω*. Hence

Σῑτάρχημα, *ατος*, *τό*, *that which is furnished as provisions*: *a soldier's rations*, Antiph. Didym. 2, 12.

Σῑτάρχης, *ου*, *ὁ*, and *σίταρχος*, Harmod. ap. Ath. 148 F, (*σῖτος*, *ἄρχω*) *the president of the commissariat*, *a commissary-general*. Hence

Σῑταρχία, *ας*, *ἡ*, *the office of furnishing a town* or *army with provisions*, *the commissariat* of an army.—II. *the supplies* furnished, v. sub *σιταρκία*.

Σίταρχος, *ὁ*,=*σιτάρχης*. [*ῐ*]

Σῑτεία, *ας*, *ἡ*, (*σιτεύω*) *a feeding*, *fattening*: *public maintenance in the Prytanēum*, v. l. Xenophan. ap. Ath. 414 A.

Σῑτευτής, *οῦ*, *ὁ*, (*σιτεύω*) *one who feeds cattle*, etc., Plut. 2, 750 C.

Σῑτευτός, *ή*, *όν*, *fed up*, *fatted*, Xen. An. 5, 4. 32; *σ. χήν*, Lat. *altilis*, Epigen. Bacch. 2: from

Σῑτεύω, (*σῖτος*) *to feed*, *fatten*, Hdt. 7, 119:—pass., *to be fed*, *to eat*, c. acc., esp. *to eat* bread, Polyb. 12, 2, 5; cf. sq.

Σῑτέω, *ῶ*, f. -*ήσω*, (*σῖτος*) *to feed*, *fatten*:—usu. in pass., *σιτέομαι*, *to be fed*, *to eat*, *take food*, *οἶκος ἐν τῷ σιτέσκοντο*, Od. 24, 209, so Hdt. 1, 94, 133, Plat., etc.; cf. sub *πρυτανεῖον*:—also like Lat. *vescor*, *to feed on*, *eat* a thing, c. acc., *ἰχθῦς*, *καρποὺς σιτέεσθαι*, Hdt. 1, 200, 202, etc.; *ἐλπίδας*, Aesch. Ag. 1668; *ἀπομαγδαλίας σ.*, Ar. Eq. 415, sq. (ubi v. Br. et Dind.); *σοφίαν σιτήσομαι*, Id. Nub. 491.

Σῑτηβόρος, *ον*, (*σῖτος*, *βορά*) *eating corn*, Nic. Al. 115.

Σῑτηγέω, *ῶ*, (*σιτηγός*)=*σιταγωγέω*, *to convey*, *transport corn*, *εἰς τὸ Ἀττικὸν ἐμπόριον*, Dem. 917, 26, *Ἀθήναζε*, Id. 941, 4: *to import corn*, *παρά τινος*, Id. 467, 25.

Σιτηγία, *ας*, *ἡ*, *the conveyance*, *importation of corn*, etc., *εἰς τόπον*, Dem. 1286, 17.

Σῑτήγονος, *ον*, *created for the support of man*, v. l. Nic. Al. 429; Schneid. *χιλήγονος*.

Σιτηγός, *όν*, (*ἄγω*)=*σιταγωγός*, *σ. πλοῖα*. Dem. 1213, 2.

Σῑτηρεσιάζω, *to supply with provisions*, *εἰς δίμηνον*, Arist. Oec. 2, 38: from

Σῑτηρέσιον, *ου*, *τό*, *provisions*, *victuals*, esp. of soldiers' *provision-money*, Xen. An. 6, 2, 4; *δέκα ἕκαστος τοῦ μηνὸς δραχμὰς σιτηρέσιον λαμβάνει*, Dem. 48, 4, etc.; cf. Böckh P. E. 1, p. 365: strictly neut. from

Σῑτηρέσιος, *α*, *ον*,=sq.

Σῑτηρός, *ά*, *όν*, (*σῖτος*) *of corn*, *μέτρα*, Arist. Eth. N. 5, 7, 5.—II. *fit for food*, *eatable*.—III. *τὰ σιτηρά*, *corn* or *grain in all its various kinds*, Theophr.: also *τὰ σιτώδη*.

Σίτησις, *εως*, *ἡ*, (*σιτέω*) *an eating*, *feeding*: also *food*, *provisions*, Hdt. 3, 23; 4, 17; *σ. ἐν Πρυτανείῳ*, *public maintenance* in the Prytanēum, Ar. Ran. 764, Plat. Apol. 37 A, and freq. in Oratt.; so absol., *σίτησιν αἰτεῖν*, Ar. Eq. 574: cf. *Πρυτανεῖον*. [*σῑ*]

Σίτητος, *ή*, *όν*, (*σιτέω*)=*σιτευτός*

Σῑτίζω, f. -*ίσω*, (*σῖτος*) *to feed*, *nourish*, *fatten*, *τινά*, Hdt. 6, 52, Ar. Eq. 716, Isocr. 8 C; *τινά τι*, Xen. Symp 4, 9: cf. *σιτεύω*:—pass., *σιτέομαι*, c. acc., *πρῶκας σιτίζεται*, Theocr. 4, 16.

Σῑτικός, *ή*, *όν*, and *σίτινος*, *η*, *ον*, (*σῖτος*) *of wheat* or *corn*, *σιτικὴ ἐξαγωγή*, the export *of corn*, Polyb. 28, 14, 8.

Σῑτίον, *ου*, *τό*, (*σῖτος*) usu. in plur. *τὰ σιτία*, *food made of wheat* or *corn*, *bread*; generally, *food*, *victuals*, *provisions*, esp. for men, opp. to *χόρτος* (fodder for cattle), freq. from Hdt. downwds.; *ποιεῖσθαι σιτία ἀπὸ ὀλυρέων*, to feed off spelt, Hdt. 2, 36, cf. *ἀποζάω*:—*σιτία τριῶν ἡμερῶν*, three days' *provision* (of soldiers), Ar. Ach. 197:—*τὰ ἐν Πρυτανείῳ σιτία*, public *maintenance* in the Prytanēum, Id. Eq. 709; cf. *Πρυτανεῖον*.—II.=*σῖτος* II, Hipp.

Σίτῐσις, *εως*, *ἡ*, (*σιτίζω*)=*σιτισμός*, Theophr. [*σῑ*]

Σίτισμα, *ατος*, *τό*, and *σῑτισμός*, *ὁ*, *a feeding*, *fatting*.

Σῑτιστής, *οῦ*, *ὁ*, (*σιτίζω*)=*σιτευτής*.

Σῑτιστός, *ή*, *όν*, verb. adj. from *σιτίζω*,=*σιτευτός*, Ath.

Σίτλα, *ἡ*, *a measure*: from Lat. *situla*.

Σῑτοβόλιον, *ου*, *τό*, Polyb. 3, 100, 4; also *σῑτοβόλειον*, Menand. p. 69; and *σῑτόβολον*, *τό*,=sq.

Σῑτοβολών, *ῶνος*, *ὁ*, (*σῖτος*, *βάλλω*) *a place for laying up corn in*, *a corn-loft*, *granary*, Lat. *horreum granarium*; cf. *βολεών*.

Σῑτοδαισία, *ας*, *ἡ*, (*σῖτος*, *δαίω* II) *a distribution of corn*, prob. l. Dion. H 7, 45,—for -*δασία*.

Σῑτοδεία, *ας*, *ἡ*, Ion. *σῑτοδηΐη*, (*σῖτος*, *δέομαι*): *want* or *scarcity of corn* or *food*, Hdt. 1, 22, 94, Thuc. 4, 36, etc. Hence

Σῑτοδέομαι, for *σίτου δέομαι*, *to be in want of corn* or *food*.

Σῑτοδόκη, *ης*, *ἡ*, *a granary*: from

Σῑτοδόκος, *ον*, (*σῖτος*, *δέχομαι*) *holding food*, *πήρα*, *γαστήρ*, Anth. P. 6, 95; 11, 60.

Σῑτοδοσία, *ας*, *ἡ*, *a gratuitous distribution of corn*, LXX.

Σῑτοδοτέω, *ῶ*, *to furnish with corn*, like *σιτομετρέω*: pass., *to be provisioned* or *victualled*, Thuc. 4, 39: from

Σῑτοδότης, *ου*, *ὁ*, (*σῖτος*, *δίδωμι*) *a furnisher of corn*, like *σιτομέτρης*.

Σῑτοδοχεῖον, *ου*, *τό*,=*σιτοδόκη*: from

Σῑτοδόχος, *ον*, (*δέχομαι*)=*σιτοδόκος*.

Σῑτοθήκη, *ἡ*, *a granary*, susp.

Σῑτοκᾰπηλεύω, *to deal in corn*.

Σῑτοκάπηλος, *ου*, *a dealer in corn*, *a corn-factor*. [*ᾰ*]

Σῑτόκουρος, *ον*, (*σῖτος*, *κείρω*) *eating bread and doing nothing else*, *fruges consumere natus*, Alex. Pann. 6, Menand. pp. 85, 149.

Σῑτολογέω, *ῶ*, *to collect corn*, generally, *to forage*, Polyb 1, 17, 9: c. acc., *σ. τὴν χώραν*, *to scour* a country *of forage*, Id. 3, 101, 2: and

Σῑτολογία, *ας*, *ἡ*, *a collecting of corn*, *a foraging*: *conveyance of provisions to* any place: from

Σῑτολόγος, *ον*, (*σῖτος*, *λέγω*) *collecting corn*, *foraging*.

Σῑτομετρέω, *ῶ*, f. -*ήσω*, *to be* or *act as σιτομέτρης*: hence, *to deal out portions of corn* or *provisions*, *σ. σῖτον*

LXX. :—σ. δύναμιν, *to supply* it *with provisions, to provision, victual* it, Polyb. 4, 63, 10, etc.; and in pass., οἱ πεζοὶ σιτομετροῦνταί τι, they *have* it *served out as rations*, Id. 6, 39, 13: from

Σῑτομέτρης, ου, ὁ, (σῖτος, μετρέω) *one who measures and deals out corn* or *provisions* :—*a magistrate who had to inspect the corn-measures*, Arist. Pol. 4, 15, 3.

Σῑτομετρία, ας, ἡ, *the office of a* σιτομέτρης.—II. *a measured allowance of corn, rations*, Diod. 2, 41.

Σῑτομέτριον, ου,=foreg. II, N. T.: so, σιτόμετρον, ου, τό, Plut. 2, 313 B.

Σῑτομνημονέω, (μνήμων)=σιτομετρέω, Gramm.

Σῑτονόμος, ον, (σῖτος, νέμω) *dealing out corn* or *food*, σ. ἐλπίς, the hope *of getting food*, Soph. Phil. 1091.

Σῑτοποιέω, ῶ, (σιτοποιός) *to prepare corn for food, to make bread*, Eur. Tro. 494: σ. τινι, *to give victuals* to any one, Xen. Cyr. 4, 4, 7.—II. mid., *to prepare food for one's self*, Ib. 6, 2, 31: —*to take food*, Ib. 1, 6, 36.

Σῑτοποιΐα, ας, ἡ, *bread-making, preparing of food*, Xen. Oec. 7, 21: and

Σῑτοποιϊκός, ή, όν, *for bread-making*, ὄργανα, σκεύη, Xen. Cyr. 6, 2, 31, Oec. 9, 9; μηχάνησις, Polyb. 1, 22, 7: from

Σῑτοποιός, όν, (σῖτος, ποιέω) *preparing corn for food* :—usu. in fem. ἡ σιτοποιός, *a woman that ground the corn in the hand-mill* (called σ. ἐκ τῶν μυλώνων, Thuc. 6, 22); and, generally, *a bread-maker, a baking-woman*, Hdt. 3, 150; 7, 187; Thuc., etc.; opp. to ὀψοποιός (a cook), Plat. Gorg. 517 D, Xen. Cyr. 8, 5, 3 :—σ. ἀνάγκη, the task *of grinding and baking*, Eur. Hec. 362.

Σῑτοπομπεία, ἡ, v. l. for σιτοπομπία.

Σῑτοπομπεῖον, τό,=sq.

Σῑτοπομπία, ας, ἡ, (σῖτος, πέμπω) *the conveyance of corn*, Dem. 671, 13: *an escort accompanying it, a convoy*, Id. 254, 22; 326, 11.

Σῑτοπόμπια, τά, *conveyance of corn*, Diod.

Σῑτοπονέω, -πονία, = σιτοποιέω, -ποιΐα, Philo.

Σῑτοπόνος, ον,=σιτοποιός.

Σῑτοπράτης, ου, ὁ, (πιπράσκω)= σιτοπώλης. [ᾱ]

Σῑτοπωλέω, ῶ, *to deal in corn*: from

Σῑτοπώλης, ου, ὁ, (σῖτος, πωλέω) *a corn-merchant, corn-factor*, Lys. Or. 22, κατὰ τῶν Σιτοπωλῶν.

ΣΙ͂ΤΟΣ, ου, ὁ, in plur. always heterocl. τὰ σῖτα, Hdt. 4, 128; 5, 34, and Att., cf. Pors. Med. 494; but no neut. τὸ σῖτον has yet been found :—*wheat, corn, grain*; also, of *corn ground and prepared for food, meal, flour, bread*; and so, generally, *food, victuals, provisions*, like τὰ σιτία, first in Hom., and Hes.; always of human food, hence, as a general epith. of men, σῖτον ἔδοντες, Od. 8, 222; 9, 90, etc.; strictly of bread, as opp. to flesh-meat, hence σῖτος καὶ κρέα, freq. in Od.; and it is said of savages, who eat flesh only, that οὐδέ τι σῖτον ἤσθιον, Hes. Op. 145; so, σῖτον καὶ σπείρουσι καὶ σιτέονται, Hdt. 4, 17: —yet also in wider sense, *meat*, as opp. to *drink*, σῖτος ἠδὲ ποτής, Od. 9, 87, Il. 19, 306; σ. καὶ οἶνος, Od. 3, 479, Il. 9, 706; σ. καὶ μέθυ, Od. 4, 746, etc.; σῖτα καὶ ποτά, Hdt. 5, 34: —also, simply, *food*, as opp. to *sleep*, σῖτος καὶ εὐνή, Od. 20, 130, Il. 24, 129: and in Od. 10, 235, even of a thick soup or porridge, called κυκεῶν, q. v. The same usages remain in Hdt., and Att., though in prose σιτία, τὰ, is more usual, except in the special signf. of *wheat, corn, grain.*—II. in Att. law, *the public allowance made to widows and orphans*, σῖτον διδόναι, ἀποδιδόναι, Dem. 818, 6; 839, 4; cf. Harp. s. v. :—but the σίτου δίκαι were actions under the Athenian corn-law against regraters and monopolists, Isae. 38, 38, etc.—III. in medic., *that part of food which is rejected in digestion, the excrement*, Hipp.; v. Foës. Oecon.

Σῑτόσπορος, ον, (σῖτος, σπείρω) *sown with corn*, Dion. H. 4, 56.

Σῑτουργός, όν, (σῖτος, *ἔργω)= σιτοποιός, Plat. Polit. 267 E.

Σῑτοφάγος, ον, (σῖτος, φᾰγεῖν) *eating corn* or *bread*, Od. 9, 191, Hdt. 4, 109, a common epith. of men, like σῖτον ἔδοντες.

Σῑτοφόρον (sc. ἀγγεῖον), τό, *a vessel for keeping corn, food in.*

Σῑτοφόρος, ον, (σῖτος, φέρω) *carrying corn*, of beasts of burden, Hdt. 1, 80; 3, 153; 7, 125.—II. *producing corn.*

Σῑτοφῠλᾰκεῖον, ου, τό, (φυλακή) *a place for keeping corn in.*

Σῑτοφύλᾰκες, οἱ, (σῖτος, φύλαξ) *corn-watchers*, Athen. officers, originally three in number, but afterwards ten in the city and five in Piraeeus, who registered all imports of corn, and superintended the sale of corn, flour, bread, to see that they were sold by lawful measure, Lys. 165, 35, Dem. 467, 5; cf. Böckh P. E. 1, p. 113, Herm. Pol. Ant. § 150, 11. [ῠ] Hence

Σῑτοφῠλᾰκέω, ῶ, *to act as a* σιτοφύλαξ: generally, *to watch corn*, App. Hence

Σῑτοφῠλᾰκία, ας, ἡ, *the office of the* σιτοφύλακες.

Σῑτοφῠλάκιον, ου, τό,=σιτοφυλακεῖον. [ᾰ]

Σῑτοφύλαξ, ὁ, v. σιτοφύλακες.

Σῑτόχροος, ον, contr. -χρους, ουν, (σῖτος, χρόα) *of the colour of ripe wheat*, Lat. *robeus*, Opp. C. 1, 435.

Σίττᾰ, also σίττε, a cry of drovers to urge on or guide their flocks, *st! sht!* Theocr. 8, 69 :—when ἀπό follows, to drive them off, οὐκ ἀπὸ τᾶς κράνας σίττ', ἀμνίδες; Id. 5, 3, cf. 100; when πρός, to entice them, σίτθ', ἁ Κυμαίθα, ποτὶ τὸν λόφον, Id. 4, 46: also ψίττα, ψύττα.—The cry is still used in lower Italy, says Stollberg. (Cf. σίζω III.)

Σιττάκη, ης, ἡ, or σίττῠκος, ὁ, softer pronunciation for ψίττακος.

†Σιττακηνοί, ῶν, οἱ, *the Sittaceni*, a people on the Maeotis, Strab. p. 495.

Σίττας, ὁ,=foreg.

Σίττε, v. σίττα.

Σίττη, ης, ἡ, a kind of *woodpecker*, Lat. *sitta*, Arist. H. A. 9, 17, 1, Call. Fr. 173.

†Σίττιος, ου, ὁ, *Sittius*, Rom. masc. pr. n., Ath. 543 A.

†Σιττόκατις, ὁ, *the Sittocatis*, a river of India, Arr. Ind. 4, 3.

Σιττύβη, ἡ, *a leathern garment*, Hesych.; prob. akin to σισύρα.

Σίττῠβος, ου, ὁ,=κάκκαβος, λοπάς, Antiph. Parasit. 1, 7: also= foreg.—II. perh. also=σίλλυβος.

Σῑτώ, οῦς, ἡ, (σῖτος) epith. of Ceres, Polemo ap. Ath. 416 B.

Σῑτώδης, ες, (σῖτος, εἶδος) *of the nature of corn*, Theophr.

Σῑτών, ῶνος, ὁ, (σῖτος) *a corn-field*, v. l. Plut.

Σῑτωνέω, ῶ, *to be a* σιτώνης, *to buy* or *buy up corn.*

Σῑτώνη, ἡ,=σιτωνία, dub.

Σῑτώνης, ου, ὁ, (σῖτος, ὠνέομαι) *a buyer of corn, a commissary for buying it*, Dem. 310, 1, Plut. 2, 845 E.

Σῑτώνησις, εως, ἡ, and σῑτωνία, ας, ἡ, *the office of a* σιτώνης :—*a buying of corn*, Dem. 918, 27.—II. *corn bought up*, Inscr.

†Σῑφᾱεύς, έως, ὁ, *an inhab. of Siphae*, Ap. Rh. 1, 105.

†Σῖφαι, ῶν, αἱ, Dor. Τῖφαι, *Siphae*, a harbour in Boeotia on the Crissaean gulf, Thuc. 4, 76.

Σίφᾰρος, ὁ,=σίπαρος.

ΣΙΦΛΟ΄Σ, ή, όν, *crippled, maimed, defective* in some part of the body, Lat. *mancus*, σ. ποδός, Br. Ap. Rh. 1, 204; *impotent*, prob. l. Xenarch. Βουταλ. 1, 5 (ubi v. Meineke): of the eyes, *blinking, purblind*, v. Jac. Anth. P. p. 662; cf. σιπαλός, σιφνεύς, σιφλόω, ἐπίσιφλος.—II. *empty, hollow*, νάρθηξ, ap. Eustath.: of persons, *with an empty stomach*, i. e. *hungry, greedy*, Opp. H. 3, 183.—(The word is rare and only a poet. form for σιπαλός, Ruhnk. Ep. Cr. p. 166: σιφνός is another dialectic form, whence σιφνύω and σιφνεύς. By the signf *blind* it seems connected with τυφλός, by that of *empty*, with σίφων, σιφῶμαι, σομφός.) Hence

Σίφλος, ου, ὁ, *defect, reproach*, μορφῆς, Lyc. 1134.

Σιφλόω, ῶ, (σιφλός) *to maim, cripple*; generally, *to bring to misery* or *reproach*, Heyne Il. 14, 142.

Σιφλώζω, (σίφλος) *to mock*, dub.

Σιφνεύς, έως, ὁ, (σιφνός, σιφλός I. 2) *a mole*, so called from its supposed blindness, Lyc. 121.

Σιφνιάζω, (Σίφνος) *to play the Siphnian*, Ar. (Fr. 558) ap. Suid. s. v. χιάζειν, q. v.

†Σίφνιος, α, ον, *of Siphnus, Siphnian*; οἱ Σ., Hdt. 3, 57; 8, 46.

Σίφνις, ἡ,=σιπύα, dub.

Σίφνος, ου, ἡ, *Siphnus*, one of the Cyclades, Hdt. 3, 57.

Σιφνύω,=σιφλόω.

Σῑφῶμαι, (σίφων, σιφλός II) *to become empty, to decrease.*

Σίφων, ωνος, ὁ, (σιφλός II) *an empty* or *hollow body, a reed, straw, any tube*, Lat. *sipho*; esp.,—1. *the siphon*, as used for drawing wine out of the cask or jar, Hippon. 41.—2. *a fire-engine*, or *its pipes*, Math. Vett.—3. *a water-spout*; cf. τυφών, τυφώς II.—4. *mosquitoes* or *gnats* are called αἵματος ἀνδρῶν σίφωνες, *blood-suckers*, Mel. 93, 2.—5. in Eur. Cycl. 439, it must be taken sensu obscoeno for τὸ αἰδοῖον. [ῑ by rule; but ῐ in Eur. l. c.] Hence

Σῑφωνίζω, *to tap* a wine cask *with a siphon, to draw off wine therewith*, σ. οἶνον, Ar. Thesm. 557.

†Σιχάρ, ἡ, v. Συχάρ.

Σίω, rare collat. form of σείω, cf. Mehlhorn Anacr. p. 90, Herm. El. Metr. p. 484.

†Σιών, ὁ, *Sion* or *Zion*, in a broad sense the hills on which Jerusalem was built, in a narrower sense, one and the highest of these hills, on which was the tower of David, and the upper city ;—also Σιὼν ὄρος, met. for *Jerusalem*, or the *Jewish state*, N. T.; Joseph.

Σῑωπάω, ῶ: fut. -ήσομαι, Soph. O. T. 233, Ar. Pac. 309, Plat., etc.: aor. ἐσιώπησα :—cf. σωπάω. *To be silent* or *still, to keep silence*, Il. 2, 280, etc., Hdt. 7, 10, and Att.; σ. τινι, *to keep silence towards* another, Ar. Ran. 1134; so, σ. πρός τινα, Plat. Phaedr. 234 A :—also like σιγάω, in imperat., σιώπα, *hush! be still!* Soph. Fr. 102, and Eur.—II. transit., *to keep in silence, keep secret, not to speak of*, like Lat. *tacere*, Eur. Incert. 16, Xen. Symp. 6, 10, etc.:—pass., *to be kept silent* or *secret*, Isocr. 6 E, etc.; *τί σιγῶσ' ὧν σιωπᾶσθαι χρέων;* Eur. Ion 432. Cf. sub *σιγάω*.—III. mid. *σιωπῶμαι, to make silent, to silence, quiet, τινά*, Polyb. 18, 29, 4. From

ΣΙΩΠΗ', *ῆς, ἡ, silence, σιωπὴν ποιεῖν*, Xen. Hell. 6, 3, 10:—*stillness, a hush* or *calm*, Soph. O. T. 1075, cf. Aeschin. 33, 3:—also in plur., *τῶν ἀπειράτων ἄγνωστοι σιωπαί*, inglorious *silence* is their lot who make no venture, Pind. I. 4, 51 (3, 48); *κατὰ σιωπάς*. in *times of peace*, Inscr. Boeot. ap. Böckh P. E.—II. dat. *σιωπῇ*, as adv., *in silence*, the only case used by Hom., *ἀκὴν ἐγένοντο σιωπῇ*, Il. 3, 95, etc.; *σιωπῇ ἄλγεα πάσχειν*, Od. 13, 309: so in Pind. P. 4, 100, and Att.; *στῆναι, πορεύεσθαι, καθῆσθαι σ.*, Eur. H. F. 930, Xen. Cyr. 5, 3, 43, Dem. 1176, 2.

Σῐωπηλός, ή, όν, (*σιωπάω*) *silent, still, quiet*, Eur. Med. 320, Plut. Ages. 29, etc.: *τὸ σ., taciturnity*, Id. 2, 47 D.

Σῐωπηρός, ά, όν, less usu. collat. form for foreg., L. Dind. and Bornem. Xen. Symp. 1, 9, cf. Anth. P. 7, 199.

Σῐώπησις, εως, ἡ, (*σιωπάω*) *a being silent, taciturnity*.

Σιωπητέος, α, ον, verb. adj. from *σιωπάω, to be passed over in silence*, Luc.—II. *σιωπητέον, one must pass over in silence*, Id.

Σκάζω, f. *-άσω, to limp, halt*, Il. 11, 811; 19, 47.—II. *ὁ σκάζων*, also *χωλίαμβος*, the iambic verse of Hipponax, being a regular senarius, with a spondee or trochee in the last place; *σκάζοντα μέτρα*, Anth. P. 7, 405.

†*Σκαία, ας, ἡ*, Ion. *Σκαίη, Scaea*, a daughter of Danaus, Apollod. 2, 1, 5.

†*Σκαιαὶ πύλαι, αἱ, the Scaean gate* in Troy, v. *σκαιός* II.

Σκαιεμβᾰτέω and *σκαιοβᾰτέω*, (*σκαιός, βαίνω*) *to walk limpingly, to walk* or *dance awkwardly*.

Σκαιόθεν, (*σκαιός*) adv., *from the left*.

†*Σκαιοί, ῶν, οἱ, the Scaei*, a people of Thrace, Strab. p. 590.

†*Σκαιόλας, ὁ*, the Rom. name *Scaevola*, Plut.

ΣΚΑΙΟ'Σ, *ά, όν*, Lat. *scaevus*, strictly *left, on the left hand* or *side*, Aesch. Fr. 284, Plat. Phaedr. 266 A, though the commoner word is *ἀριστερός*:—*ἡ σκαιά* (sc. *χείρ*), *the left hand*, in Hom. always *σκαιῇ, with the left hand*, Il. 1, 501, etc.; in full, *χειρὶ σκαιῇ*, Hes. Th. 179.—II. *western, westward*, for the Greek *auspex* always turned his face northward, and so had the *West* on his *left*: hence the name of *Σκαιαὶ πύλαι, the West-gate* (of Troy), Il. 3, 149, etc.; so in Od. 3, 295, *σκαιὸν ῥίον* is prob. the *west* headland:—hence,—2. *unlucky, ill-omened*, because birds of ill-omen always appeared on the left of the Greek *auspex*, or in the west; birds of good omen on the right, or in the east (cf. *δεξιός* II):—generally, *unlucky, mischievous*, *φιλοτιμίη κτῆμα σκαιόν*, Hdt. 3, 53; *σεσιγαμένον οὐ σκαιότερον χρῆμ' ἕκαστον*, every thing is *as well* unsaid, Pind. O. 9, 157; *σκαιὸν ἐκλύσων στόμα*, about to speak *mischief*, Soph. Aj. 1225.—III. metaph., like French *gauche, left-handed, awkward, clumsy, uncouth, lubberly*, *σκαιότατος καὶ ἀδικώτατος*, Hdt. 1, 129; *σκαιοῖσι πολλοῖς εἷς σοφὸς διόλλυται*, Soph. Fr. 660; *ὅπου δ' Ἀπόλλων σκαιὸς ᾖ, τίνες σοφοί*, Eur. El. 972; *ὦ σκαιὲ κἀπαίδευτε*, Ar. Vesp. 1183; *σκαιότατον ἔπος*, Id. Av. 174; *οὕτως σκαιὸς ὥστε μαθεῖν οὐ δύνασθαι*, Lys. 117, 27; *σκ. καὶ βάρβαρος*, Dem. 805, 19; etc.:—so adv. *σκαίως*, Ar. Plut. 60; *σκαιῶς λέγειν*, Id. Eccl. 644.—In all these signfs. *σκαιός* is opp. to *δεξιός*, q. v.—IV. like *πλάγιος, aslant, crooked*, Lat. *obliquus*, of serpents, Nic. Th. 266. (Lat. *scaevus*, our *skew*, low Germ. *schief*: akin to *σκάζω*.)

†*Σκαῖος, ου, ὁ, Scaeus*, son of Hippocoön, Hdt. 5, 60.—2. *Σκαιός, ὁ*, a pugilist, Anth. P. 6, 7.

Σκαιοσύνη, ης, ἡ,=sq., Soph. O. C. 1213.

Σκαιότης, ητος, ἡ, (*σκαιός* III) *left-handedness, awkwardness, uncouthness, stupidity, ἀγνωμοσύνη καὶ σκ.*, Hdt 7, 9, 2; *ἀμαθία καὶ σκ.*, Plat. Rep. 411 E; *σκ. τῶν τρόπων*, Dem. 70, 20.

Σκαιουργέω, ῶ, (*σκαιός, *ἔργω*) *to be left-handed, to behave rudely, περὶ τοὺς γονέας*, towards one's parents, Ar. Nub. 994. Hence

Σκαιούργημα, ατος, τό, a left-handed deed, awkwardness.

ΣΚΑΙ'ΡΩ, *to skip, dance*, Od. 10, 412; *ποσὶ σκαίρειν*, Il. 18, 572. (Akin to *σκιρτάω*, as also *σπαίρω, ἀσπαίρω*.)

Σκαιώδης, ες, (*εἶδος*) *left-handed, awkward*.

Σκαίωμα, ατος, τό, (*σκαιός* IV) *curvature*, v. l. for *σκάλωμα*.

Σκαιωρέω,=*σκαιουργέω*: v. l. for *σκευωρέω* in Plut.

Σκαιώρημα, ατος, τό,=*σκαιούργημα*; also *malice, cunning, treachery*: so, *σκαιωρία, ἡ*, v. l. for *σκευωρία* in Plut.

Σκᾰλᾰβώτης, ου, ὁ, later form for *ἀσκαλαβώτης*, Meineke Menand. p. 69.

Σκᾰλάθυρμα, ατος, τό, a subtle question: a quibble. [ᾰ]

Σκᾰλᾰθυρμάτιον, ου, τό, dim. from foreg., *a trifling subtlety* or *technicality, petty quibble*, Ar. Nub. 630.

Σκᾰλᾰθύρω, strictly like *σκάλλω, σκαλεύω, to dig*; hence,—1. *to indulge in subtle speculation*; v. *σκαλάθυρμα*.—2. sensu obscoeno, like Lat. *fodicare*, Ar. Eccl. 611. [θῡ]

Σκάλᾰσις, ἡ,=*σκάλισις*, dub. l. Theophr. [ᾰ]

Σκᾰλεία, ἡ, (*σκαλεύω*) *a hoeing*.

Σκάλευθρον, ου, τό, (*σκαλεύω*) *that with which one stirs any thing*, as *an oven-rake* or *poker, a hoe* or *mattock*: also *σκάλευρον*, in the common language *σκάλεθρον*, and in Gramm. we find the dialectic forms *σκάλαυθρον, σκάλανθρον, σπάλεθρον, σπάλαθρον, σπάλαυθρον, σπάλανθρον, πάλαθρον*, [ᾰ]

Σκάλευμα, ατος, τό, (*σκαλεύω*) *that which is hoed*. [σκᾰ]

Σκάλευρον, τό, v. *σκάλευθρον*.

Σκᾰλεύς, έως, ὁ, (*σκάλλω*) *one who hoes* young corn, Xen. Oec. 17, 12; where others take it for *a hoe*.

Σκάλευσις, ἡ, (*σκαλεύω*) *a hoeing*. [ᾰ]

Σκᾰλευτής, οῦ, ὁ,=*σκαλεύς*: from

Σκᾰλεύω, = *σκάλλω, to stir, hoe*, but, *σκ. ἄνθρακας, to stir, poke* them, Ar. Pac. 440, cf. Luc. V. Hist. 2, 28.

Σκᾰληνία, ας, ἡ, unevenness, Plut. 2, 697 A.

Σκᾰληνός, ή, όν, (*σκάζω*) *limping, halting*.—II. *uneven, unequal*, Democr. ap. Theocr. de Sens. 66; *ἀταρπὸς σκ.*, a *rugged* path, Leon. Tar. 63; *σκ. φλέψ, a slanting* vein, Hipp.:—*ἀριθμὸς σκ., an odd* number, Plat. Euthyphr. 12 D; *τρίγωνον σκ.*, a triangle *with unequal sides*, Tim. Locr. 98 B; also *τὸ σκαληνόν*, Arist. An. Post, 1, 23, 1, etc. Hence

Σκᾰληνοειδής, ές, (*εἶδος*) *crooked looking, crooked, σκ. ὀχετός*, the ureter, Hipp.

Σκᾰληνόομαι, (*σκαληνός*) as pass., *to have the conception* or *impression of something unequal* or *crooked*, Plut. 2, 1121 A.

Σκᾰλίας, ου, ὁ, the head of the κάκτος or *artichoke*, Theophr.

Σκᾰλῐδεύω, (*σκαλίς*)=*σκαλίζω, σκάλλω*.

Σκαλίδρις, ἡ, a spotted bird, Arist H. A. 8, 3, 13.

Σκᾰλίζω, like *σκάλλω, σκαλεύω, to hoe*:—Att. *ἀσκαλίζω*.

Σκᾰλίς, ίδος, ἡ, (*σκάλλω*) *an instrument for stirring* or *hoeing, a hoe, mattock*.—II. *a bowl, cup*, Hesych.

Σκάλῐσις, ἡ, [ᾰ] and *σκᾰλισμός, ὁ*, (*σκαλίζω*)=*σκάλσις*, Theophr.

Σκαλιστήρ, ῆρος, ὁ, (*σκαλίζω*)=*σκαλεύς*. Hence

Σκᾰλιστήριον, ου, τό,=*σκαλίς*.

Σκαλλίον, ου, τό, dim. from *σκαλίς* II, Philet. 53.

Σκάλλω, to stir up, hoe, Hdt. 2, 14, *σκ. καὶ σκάπτειν*, Arist. Mirab. 91. (Hence *σκαλεύω, σκαλίζω, σκαλιδεύω, σκαλαθύρω, σκάλοψ*, akin to *σκάπτω*: and the root appears in *ξέω, ξύω, ξαίνω*, Lat. *scabo, scalpo*, our *shave, scrape*, etc.: perh. also akin to *σκύλλω*.)

Σκαλμή, ῆς, ἡ, a knife, sword, Soph. Fr. 549, v. Gatak. M. Anton. 11, 15. (Said to be a foreign word, but at all events connected with *σκάλλω*.)

Σκαλμίδιον, ου, τό, dim. from sq., Ar. Fr. 714. [*μῐ*, Meineke Menand. p. 160.]

Σκαλμός, οῦ, ὁ, the pin or *thole* to which the Greek oar was fastened by the *τροπωτήρ*, Lat. *scalmus, paxillus*, H. Hom. 6, 42, cf. Aesch. Pers. 376, Eur. Hel. 1598, I. T. 1347.—II. *σκ. θρανίτης, a bank* or *bench* of rowers, Polyb. 16, 3, 4

Σκάλοψ, οπος, ὁ, (*σκάλλω*) *the digger*, i. e. *the mole*, Ar. Ach. 879; cf. *σπάλαξ*: Phot. quotes the form *σκάλωψ* from Cratin. (Cleob. 6, ubi v. Meineke.)

Σκάλσις, εως, ἡ, (*σκάλλω*) *a hoeing*, Theophr.: also *σκαλεία, σκάλευσις, σκάλισις, σκάλασις*.

Σκάλωμα, ατος, τό, dub. l. in Polyb., ubi al. *σκαίωμα*:—it might have the same signf., as derived from *σκαληνός*,—though strictly one would expect *σκαλήνωμα*.

†*Σκαμάνδριος, ου, ὁ, Scamandrius*, v. sub. sq.—2. son of Strophius, a Trojan, Il. 5, 49.—Others in Andoc.; etc.

Σκάμανδρος, ου, ὁ, the Scamander, the famous river of Troy, *ὃν Ξάνθον καλέουσι θεοί, ἄνδρες δὲ Σκάμανδρον*, Il. 20, 74 (cf. *κύμινδις*),—now called *the Bounabashi*:—hence adj. *Σκᾰμάνδριος, α, ον*, and in †Soph Aj. 418†, Eur. Tro. 374, etc., *ος, ον Scamandrian*, Il.; whence Hector called his son *Σκαμάνδριος*, Il. 6, 402. [*Σκᾰ*; in Hom. the short vowel before *σκ* does not become long.]

†*Σκαμανδρώνῠμος, ου, ὁ*, (*Σκάμανδρος, ὄνυμα*) *Scamandronymus*, a Lesbian, father of Sappho, Hdt. 2, 135.

Σκαμβός, ή, όν, crooked, bent, bent asunder, of the legs, Lat. *varus*, opp. to *ῥαιβός*, Geop. (Prob. not from *σκαιός* or *σκάζω*, but from *κάμπτω, καμπός*, with *σ* prefixed.)

†*Σκαμβωνίδαι, ῶν, οἱ, Scambonidae*, an Attic deme, of the tribe Leontis, Paus. 1, 38, 2.

• *Σκάμμα, ατος, τό*, (*σκάπτω*) *tha*

which has been dug, a trench, pit, Plat. Legg. 845 E.—II. esp., in the gymnastic schools, *a place dug out and sanded*, on which the leapers practised: proverb., ἐπὶ σκάμματος εἶναι, to be at bay, Polyb. 40, 5, 5.—For τὰ ἐσκαμμένα, which were different, v. sub σκάπτω II.

Σκαμμώνιον, ου, τό,=sq., Nic. Al. 578.

†Σκάμων, ωνος, ὁ, *Scamon*, a writer of Mytilene, Ath. 630 B.

Σκᾰμωνία, ας, ἡ, a plant, a kind of *bind-weed, scammony*, from the roots of which a purgative is extracted, Theophr.: in Nic. also κάμων.

Σκᾰμωνίτης οἶνος, ὁ, wine *prepared with* σκαμωνία, used as a purgative, Diosc. 5, 83.

Σκᾱνά, Dor. for σκηνή, Theocr.

Σκανδάλᾱ, ἡ, also σκανδάλη,=sq., Alciphr. 3, 22. [δᾰ]

Σκανδάληθρον, ου, τό, *the stick in a trap* on which the bait is placed, and which, when touched by the animal, springs up and makes the trap shut, *the trap-spring*, also called πάσσαλος or ῥόπτρον: metaph., σκανδάληθρ' ἱστὰς ἐπῶν, setting word-*traps*, i. e. throwing out words which one's adversary will catch at, and so be caught himself, Ar. Ach. 687, ubi v. Schol. (Usu. deriv. from σκάζω or σκαμβός.) [δᾰ]

Σκανδᾰλίζω, *to make to stumble, give offence* or *scandal to* any one, τινά, N. T., and Eccl.: from

Σκάνδᾰλον, ου, τό, later form for σκανδάληθρον, esp., *a snare laid for an enemy*, LXX.—2. *a stumbling-block, offence, scandal*, N. T.

Σκάνδᾰλος, ὁ,=foreg., Hesych.

Σκανδᾰλόω, ῶ, (σκάνδαλον)=σκανδαλίζω, susp.

†Σκανδαρία, ας, ἡ, ἄκρα, *Scandaria*, a promontory of Cos, also called Σκανδάριον, Strab. p. 657.

†Σκάνδεια, ας, ἡ, *Scandēa*, a port on the south coast of Cythera, Il. 10, 268; Thuc. 4, 54.

Σκανδῑκοπώλης, ου, ὁ, *a dealer in chervil* (σκάνδιξ), as Aristoph. called Euripides, Hesych.

Σκάνδιξ, ῑκος, ἡ (Schol. Ar. l. c.), *chervil*, Lat. *scandix*, Ar. Ach. 478; cf. foreg.

Σκάνδυξ, ῡκος, ὁ,=foreg., Diosc. 2, 168.

Σκανθᾰρίζω,=σκινθαρίζω.

Σκᾶνος, Dor. for σκῆνος, Tim. Locr.

Σκᾰπᾰνεύς, έως, ὁ,=σκαφεύς, Luc.

Σκᾰπάνη, ης, ἡ, (σκάπτω) *a digging tool, a hoe*, used by athletes for exercise, Wüstem. Theocr. 4, 10; cf. σκάφιον III.—II. *a digging, trench*, Theophr., Anth. P. 9, 644.

Σκᾰπᾰνήτης, ου, ὁ, = σκαπανεύς, σκαφεύς.

Σκᾰπάνιον, ου, τό, dim. from σκαπάνη, susp.

Σκᾱπάνιον, ου, τό, Dor. for σκηπάνιον.

Σκαπέρδα, ἡ, *a game of youths at the Dionysia*: a rope was passed through the top of a pole or through a hole in a tree, and a youth at each end tried to pull his opponent up: playing at this game was called σκαπέρδαν ἕλκειν, Poll. 9, 116. Hence

Σκαπερδεύω, *to pull up, provoke, banter*, Hesych.

Σκάπετος, ὁ, (σκάπτω) usu. in form κάπετος, q. v.: σκαφετός, σκαπητός and σκαφητός are also quoted.

Σκᾶπος, ὁ, Dor. for σκῆπος, σκῆπτρον, Lat. *scapus*, Hesych.

Σκάπος, ὁ,=κάπος.

Σκάπτειρα, ἡ, fem. from σκαπτήρ, Anth. P. 6, 21.

Σκαπτήρ, ῆρος, ὁ, (σκάπτω) *a digger, delver*, Fr. Hom. 2.

Σκᾶπτον, τό, Dor. for σκῆπτρον, Pind. O. 7, 28, P. 1, 9, etc.

Σκαπτός, ή, όν, (σκάπτω) *dug: that may be dug*.—II. Σκαπτὴ ὕλη, a country in Thrace, named after a forest, Hdt. 6, 46: also Σκαπτησύλη, Theophr., *Scaptesŭla* in Lucret.

Σκαπτοφόρος, ον, Dor. for σκηπτροφόρος.

Σκάπτω, lengthd. from root ΣΚΑΠ- or ΣΚΑΦ-, which appears in the aor. 2, and derivs., cf. sub fin.: fut. σκάψω: pf. pass. ἔσκαμμαι: aor. 2 pass. ἐσκάφην. *To dig, delve*, φυτὰ σκ. (as we say *to hoe* turnips, etc.), H. Hom. Merc. 90; cf. Xen. Oec. 20, 20; σκ. τὴν γῆν, Ib. 16, 15; also, σκ. τάφρον, *to dig* a trench, Thuc. 4, 90; absol., μοχθεῖν καὶ σκ., Ar. Plut. 525: proverb., σκάπτειν οὐκ ἐπίσταμαι, Id. Av. 1432: also in mid., Pseudo-Phocyl. 146.—II. τὰ ἐσκαμμένα, *a trench as the limit of the leap of the* πένταθλοι, hence metaph., ὑπὲρ τὰ ἐσκαμμένα ἅλλεσθαι, to overleap *the mark*, Plat. Crat. 413 A, cf. Luc. Gall. 6, Bast Ep. Cr. p. 243. (Akin to the Lat. *cavo, cavus*, and to our *scoop*.)

Σκάραβος, ὁ,=κάραβος, susp.

Σκαρδᾰμυγμός, ὁ, (σκαρδαμύσσω) *a blinking, winking*.

Σκαρδᾰμυκτέω, = σκαρδαμύσσω, Luc. Lexiph. 4.

Σκαρδᾰμυκτής, οῦ, ὁ, (σκαρδαμύσσω) *one who blinks* or *winks*, Arist. Physiogn. 6, 47.

Σκαρδᾰμυκτί, adv., *winking*.

Σκαρδᾰμυκτικός, ή, όν, *given to winking* or *blinking, winky, blinking*, Arist. H. A. 1, 10, 3, Physiogn. 3, 6: from

Σκαρδᾰμύσσω, Att. -ττω: fut. -ξω:—*to blink, wink*, Lat. *nictare*, opp. to a steadfast gaze, Eur. Cycl. 626, Xen. Symp. 4, 24; cf. Foës. Oecon.: written also καρδαμύσσω. (Prob. from σκαίρω, and it is difficult not to connect the termin. -μύσσω with μύω.

†Σκάρδος, ου, ὁ, *Scardus*, a mountain range in Macedonia, Strab. p. 329.

†Σκάρδων, ωνος, ἡ, *Scardon*, a city of Liburnia, Strab. p. 315.

Σκαρθμός, οῦ, ὁ, (σκαίρω) *a leaping, leap, run, footstep*, Ap. Rh. 3, 1260, Nic. Th. 139:—ἵππου σκ., *the foot* of the bounding horse, Arat. 281.

Σκᾰρίζω, f. -ίσω, (σκαίρω) *to leap: to throb, palpitate*, usu. ἀσκαρίζω, Meineke Cratin. Del. 3.

Σκᾰρίς, ίδος, ἡ, another form of ἀσκαρίς, q. v.

Σκᾰρισμός, οῦ, ὁ, (σκαρίζω) = σκαρθμός.

Σκᾰρίτης, ου, ὁ, *a stone coloured like the fish* σκάρος, Plin.

Σκᾰρῑφάομαι, f. -ήσομαι, dep. mid. (σκάριφος): *to scratch* or *scrape up*, like fowls on a dung-hill: *to scratch an outline, sketch slightly*, hence the compd. διασκαρ- in Isocr.; cf. Schol. Ar. Ran. 1497, Nub. 630. (Hence Lat. *scarificare*, our *scarify*.)

Σκᾰρίφευμα, ατος, τό, = σκάριφος [ῐ]: from

Σκᾰρῑφεύω,=σκαριφάομαι.

Σκᾰρίφημα, ατος, τό (σκαριφάομαι) =σκάριφος. [ῐ]

Σκᾰρῑφισμός, οῦ, ὁ, *a scratching up*: σκαριφισμοὶ λήρων, *trifling criticisms, petty quibbles*, Ar. Ran. 1497, ubi v. Schol.

Σκάρῑφος, ου, ὁ, strictly the same as κάρφος: esp. *a stile for drawing outlines*: hence, *an outline, sketch*. [σκᾰ]

Σκάρος, ου, ὁ, *a sea-fish*, supposed by the ancients to chew the cud Epich. p. 24, Archestr. ap. Ath. 320 A. (Prob. from σκαίρω.) [ᾰ, ll. c.; but in Ennius, *scārus*, Meineke Philem. p. 386.]

Σκάρος, εος, τό, (σκαίρω) *a leap, spring*, like σκαρθμός. [ᾰ]

Σκάρτης, ου, ὁ, (σκαίρω) *a leaper*. in genl. *swift*, Hesych.

†Σκάρφεια, ας, ἡ, and Σκάρφη, *Scarphēa*, a small town of the Epicnemidii Locri, near Thermopylae, Il 2, 532; Strab. p. 60.

†Σκάρφη, ης, ἡ,=foreg., Il.—2. a city of Boeotia, Strab. p. 408.

Σκασμός, οῦ, ὁ, (σκάζω) *a limping, halting*, LXX.

Σκᾰτάω, (σκώρ, σκατός) *to defile with dung*.

Σκᾰτός, gen. of σκώρ: not nom. τὸ σκατόν, ὁ σκατός, nor even τὸ σκάτος is found, though Sophron used a gen. τοῦ σκάτους, Lob. Phryn. 293.

Σκᾰτοφᾰγέω, ῶ, *to eat dung* or *dirt*, Antiph. Corinth. 1, 4: from

Σκᾰτοφάγος, ον, (σκώρ, φαγεῖν) *eating dung* or *dirt*, Epich. p. 31, Ar. Plut. 706.

Σκαῦρος, ὁ, Lat. *scaurus, with projecting ankles*, Hippiatr.

Σκᾰφεία, ας, ἡ, (σκαφεύω) *a digging, hoeing*.

Σκᾰφεῖον, ου, τό, (σκαφεύω) *a digging tool, spade, mattock*, Hipp.

Σκᾰφεῖον, ου, τό, Dim. from σκάφη, v. σκάφιον I. 4.

Σκᾰφετός, ὁ,=σκάπετος.

Σκᾰφεύς, έως, ὁ, (σκάπτω) *a digger, delver, ditcher*, Eur. El. 252, Archipp. Incert. 2.

Σκάφευσις, ἡ, (σκαφεύω) = σκαφεία. [ᾰ]

Σκάφευσις, ἡ, *a cruel mode of death*, v. σκαφεύω (B). [ᾰ]

Σκᾰφευτής, οῦ, ὁ,=σκαφεύς: from

Σκᾰφεύω, (A)=σκάπτω, *to dig*.

Σκᾰφεύω (B), (σκάφη) *to lay* a person *in a trough* with the head, arms and legs hanging out, and so expose him in the heat of the sun, until he dies, eaten by insects,—a Persian mode of torture, cf. Ctesias Pers. 30, Plut. Artax. 16.

Σκάφη, ης, ἡ, (σκάπτω) like σκάφος, *any thing dug* or *scooped out*, as,—1. *a hole, trench*.—2. *a trough, tub, basin, bowl*, Hdt. 4, 73, Ar. Eccl. 742: *a washing-tub, moveable bath*, Hipp., Aesch. Fr. 210.—3. *a light boat, skiff*, Lat. *scapha*, Ar. Eq. 1315, with a pun on signf. 2.—4. *a cradle*, Ath. 607 A, Plut. Rom. 3.

Σκᾰφή, ῆς, ἡ, (σκάπτω) *a digging*, like σκαφεία.

Σκᾰφήτης, ου, ὁ,=σκαφίτης, susp.

Σκᾰφητός, ὁ,=σκαφετός, σκάπετος, Theophr.

Σκᾰφηφορέω, ῶ, *to be a* σκαφηφόρος, v. sq.

Σκᾰφηφόρος, ον, (σκάφη, φέρω) *carrying a bowl* or *vessel*: at Athens the μέτοικοι were esp. called σκαφηφόροι, because in the Panathenaïc procession they had the duty of carrying certain skiff-shaped sacrificial vessels; as their wives were called ὑδριαφόροι from their carrying pitchers (ὑδρίαι) for the wives of the citizens; and their daughters σκιαδηφόροι, from their carrying parasols (σκιάδια) over their heads:—these duties were considered servile, v. Herm. Pol. Ant. § 115, 10.

Σκᾰφιά, ἡ, Sicil. for σκάφος, *a trench, pit*, Inscr.

Σκᾰφίδιον, ου, τό, dim. from σκαφίς, in all its signfs., esp.—1. *a small tub; a small skiff*, Polyb. 34, 3, 2, Luc. Contempl. 8.—2. *a small hoe* or *mattock*. [ῐ]

Σκᾰφιόκαρτος, ον, (κείρω) and σκᾰφιόκουρος, ον, (κείρω, κουρά) *one who has his hair cut in the fashion* σκάφιον: v. σκάφιον II, σκαφίς I. 4.

Σκάφιον (not σκαφίον), ου, τό, dim. from σκάφη, σκάφος, *a small tub, trough, basin*, etc., Theophr.: *a small cup*, Ath. 142 D, etc.—2. *a small boat* or *skiff*.—3. *a chamber-pot* or *night-stool*, Ar. Thesm. 633; like Lat. *scaphium* in Juven. 6, 264.—4. *a concave mirror*, used as a *burning-glass*, with which the Vestal virgins kindled the fire, Plut. Num. 9 (ubi al. σκαφεῖα); cf. ὕαλος.—II. *a fashion of hair-cutting* (borrowed from the Scythians), *in which the hair was cut off all round the head*, so as to leave it only on the crown, which then looked like *a bowl*; hence, σκάφιον ἀποκεκαρμένος, shorn in this fashion, Ar. Thesm. 838; σκάφιον ἀποτετιλμένος, Ar. Av. 806: hence,—2. σκάφιον is also used for *the crown* of the head, μὴ καταγῇς τὸ σκάφιον, Ar. Fr. 502.—III.=σκαπάνη, Plut. Arat. 3. Cf. σκαφίς. [ᾰ]

Σκᾰφίς, ίδος, ἡ, like σκάφιον, dim. from σκάφη, σκάφος, in all its signfs.; esp.,—1. *a small tub, bowl*, etc., first in Od. 9, 223, for *a small milk-pail*, and so in Hipp.:—later esp. *a drinking vessel* or *measure*, like κόγχη, Foës. Oecon. Hipp.—2. *a small boat, skiff, canoe*.—3. a kind of *sun-dial with a concave dial plate*, Mart. Capell. 6; cf. πόλος.—II.=πτύον, *a winnowing-shovel*.

Σκᾰφιστήριον, τό,=σκαφίς II.

Σκᾰφίτης, ου, ὁ, (σκαφίς I. 2) *one who guides a skiff* or *small vessel, a rower, steersman*, Dem. Phal., Strab.

Σκᾰφοειδής, ές, (σκάφος, εἶδος) *like a boat* or *skiff*, Diod., Plut. 2, 890 D, sq.

Σκᾰφολουτρέω, ῶ, (σκάφος, λουτρόν) *to bathe in a tub*, Alex. Trall.

Σκάφος, εος, τό, (σκάπτω, σκαφῆναι) *a digging*, σκάφος οἰνέων, *the time for trenching* or *hoeing* vines, Hes. Op. 570 (where some would write σκαφός in order to mark the pecul. signf.).—II. *that which is dug, a trench, pit*, etc.: and so like σκάφη, *any thing hollowed*; esp.,—1. *any deep vessel*, like σκύφος, *a washing tub, moveable bath*, Hipp.—2. *the hull of a ship*, Lat. *alveus*, Hdt. 7, 182, Thuc. 1, 50; ἐν μέσῳ σκάφει, Soph. Tr. 803:—generally, *a ship*, Aesch. Ag. 1014, etc.; and so expressions like σκάφος νεώς, σκάφη ναυτικά, etc., are to be taken quite strictly for the *hulls*, v. Blomf. Gloss. Pers. 425; metaph., σκ. πόλεως, *the ship* of the state, Ar. Vesp. 29.—3. *the hollow of the belly*:—also, *the hollow of the* external *ear*.—III. *a spade*, Anth.

Σκᾰφώρη, ἡ, like καφώρη, *a bitch-fox, vixen-fox*.

†Σκεβλίας, ου, ὁ, *Sceblias*, a name of a slave, Ar. Ran. 608.

Σκεδάζω, v. sq.

Σκεδάννυμι, also -νύω, lengthd. from root ΣΚΕΔ-, v. sub fin.: fut. σκεδάσω [ᾰ], Att. σκεδῶ, ᾷς, ᾷ, Aesch. Pr. 25, Ar. Vesp. 229, but also in Hdt. 8, 68: pf. pass. ἐσκέδασμαι: aor. 1 pass. ἐσκεδάσθην: Hom. uses only aor. ἐσκέδασα, σκέδασα. *To scatter, disperse*, σκέδασον λαόν, Il. 19, 171: 23, 158; σκ. ἠέρα, ἀχλύν, Il. 17, 649, Od. 13, 352; πάχνην, Aesch. Pr. l. c.; hence in Soph. Tr. 989, σκ. ὕπνον τινὶ βλεφάρων,—sleep being conceived of as a cloud over the eyes:—singularly, αἷμα ἐσκέδασ' ὀξὺς Ἄρης, he *sprinkled, shed* the blood *around*, Il. 7, 330: *to scatter, spread abroad*, Hes. Op. 95:—αἰχμὴν σκ., *to shiver* it, Aesch. Pr. 925.—II. Pass., *to be scattered, to disperse*, ἀνὰ τὰς πόλιας, Hdt. 5, 102; esp. of a routed army, Thuc. 4, 56, 112; or of plundering parties, Xen. An. 3, 5, 2:—of the rays of the sun, *to be shed abroad*, Aesch. Pers. 502 (cf. σκίδναμαι):—of a report, *to be spread abroad*, ἐσκεδασμένου τοῦ λόγου, Hdt. 4, 14.—Collat. forms are σκίδναμαι, also Ep. κεδάννυμι, κίδνημι, Hom.; and κεδαίω, Ap. Rh. (The form κέδαννυμι suggests the root κεάζω; if rightly so, the radic. signf. is that of *splitting, shivering*.) Hence

Σκέδᾰσις, εως, ἡ, *a scattering*: σκέδασιν θεῖναι=σκεδάσαι, Od. 1, 116; 20, 225.

Σκεδασμός, ὁ,=foreg.

Σκεδαστικός, ή, όν, *of, belonging to, fitted for scattering, dispersive*, in genl.=sq.

Σκεδαστός, ή, όν, verb. adj. from σκεδάννυμι, *scattered*: *that may be scattered*, οὐσία σκ., *dissoluble* substance, Plat. Tim. 37 A.

Σκεδάσω, fut. of σκεδάννυμι, q. v.

Σκεθρός, ά, όν, *tight, exact, careful*, Hipp., Lyc. 270; v. Foës. Oecon. Adv. -ρῶς, *exactly*, σκ. προὐξεπίστασθαι, Aesch. Pr. 102. (From σχεθεῖν, σχεῖν, aor. of ἔχω: cf. σχεδρός.)

†Σκειρῖται, οἱ, v. Σκιρῖται.

Σκειρός, ά, όν, late form for σκιῤῥός.

Σκεῖρος, ὁ, late form for σκίῤῥος or σκῖρος.

Σκειρόω, late form for σκιῤῥόω.

Σκείρων, or better Σκίρων, ωνος, ὁ, Attic name for the wind *which blew from the Scironian rocks* in the isthmus of Corinth: hence *a north-west wind*, like ἀργέστης, Theophr. de Vent. 62.—†II. *Sciron*, a notorious robber who frequented the rocks near Megara, slain by Theseus, Eur. Hipp. 1208; Plat. Theaet. 169 A; Plut. Thes. 10.—2. son of Pylas, king of Megara, Paus 1, 39.

†Σκειρωνικός, ή, όν, *of Sciron* II. 1, *Scironian*, Anth. P. 7, 496.

†Σκειρωνίς or Σκιρωνίς, ίδος, ἡ, pecul. fem. to foreg., ἡ, Σ. ὁδός, *the Scironian way*, leading from Athens by Megara over steep rocks to Corinth, Hdt. 8, 71: αἱ Σκειρωνίδες πέτραι, *the Scironian* rocks, on the sea near Megara, where Sciron (II. 1) dwelt, Eur. Hipp. 979, called Σκείρωνος ἀκταί, Id. 1208.

Σκελέαι, not σκελεαί, αἱ, (σκέλος) *breeches*, Antiph. Antea 3; elsewhere ἀναξυρίδες.

Σκελετάζω,=σκέλλω, dub.

Σκελετεία, ας, ἡ, (σκελετεύω) *dryness, leanness, a parched state*.

Σκελέτευμα, ατος, τό, *any thing dry, parched, withered*.

Σκελετεύω,=σκέλλω:—pass., *to wither* or *waste away*, Ar. Fr. 677.—II. *to dry* or *salt flesh*, Diosc.: also, *to embalm* a corpse, Teles ap. Stob. p. 234, 11.

Σκελετία, ας, ἡ,=σκελετεία, Aretae.

Σκελετός, ή, όν, (σκέλλω) *dried up, parched*: *dry, lean*, Plat. (Com.) Incert. 2, Nic. Th. 696:—τὸ σκελετόν (sc. σῶμα) *a dried body, a mummy*, Plut. 2, 736 A; also ὁ σκελετός, σκ. Μουσῶν, Phryn. (Com.) Incert. 1, cf. Plut. Anton. 75. (Never *a skeleton* in our sense of the word.) Hence

Σκελετώδης, ες, (εἶδος) *like a mummy*, Luc. Salt. 75, Erotian.

Σκελέω, v. σκέλλω.

Σκελιᾱγής, ές, (σκέλος, ἄγνυμι) *breaking the legs*: τὸ σκ., *a fracture of the leg*. (Perh. should be written σκελεαγής.)

Σκελίζω, f. -ίσω, (σκελίς) *to run*.—II.=ὑποσκελίζω, Sext. Emp. p. 250.—III. for σκελλίζω, dub.

Σκελίς, ίδος, ἡ,=Att. σχελίς, q. v.—II.=σκέλος.—III.=σκελλίς, q. v.

Σκελίσκος, ου, ὁ, dim. from σκέλος, Ar. Eccl. 1168.

Σκελιφρός, ά, όν, (σκέλλω) *dry, parched, lean, dry* or *lean looking*, Hipp.; Att. σκληφρός, q. v.

†Σκέλλιος, ου, ὁ, *Scellius*, an Athenian, father of Aristocrates, Ar. Av. 126; Thuc. 8, 89.

Σκελλίζω, f. -ίσω, (σκελλός) *to be crook-legged*.

Σκελλίς, ίδος, ἡ, also σκελίς, late for ἀγλίς, Plut. 2, 349 A.

Σκελλός, ή, όν, (σκέλος) *crook-legged*; elsewh. ῥαιβός,—written also σκελός.

ΣΚΕ´ΛΛΩ: fut. σκελῶ, also σκελέω: aor. 1 ἔσκηλα. *To dry, dry up, make dry, parch*, μὴ μένος Ἠελίοιο σκήλει' ἀμφὶ περὶ χρόα ἴνεσιν ἠδὲ μέλεσσιν, Il. 23, 191: the subj. σκήλῃ in Nic. Th. 694.—II. in pass., σκέλλομαι: fut. σκλήσομαι or σκελοῦμαι: also with an intr. aor. 2 act. ἔσκλην; and so inf. σκλῆναι (as if from *σκλῆμι), pf. ἔσκληκα with pres. signf.:—*to be parched, lean, dry*, ἐσκληκότα καπνῷ, smoke-*dried*, Choeril. 4; χρὼς ἐσκλήκει, Ap. Rh. 2, 201; also part. nom. pl. ἐσκληῶτες, Ib. 53: cf *ἀπόσκλημι. (Hence σκελιφρός, ἀσκελής, περισκελής, also σκληρός, σκληφρός, akin to ξηρός, σκιῤῥός, v. Lob. Soph. Aj. 648; also perh. to *squaleo*.)

Σκελόδεσμος, ὁ, (σκέλος) *a garter*, usu. περισκελίς.

Σκελοκοπία, ας, ἡ, (κόπτω) *the fracture of a bone*.

ΣΚΕ´ΛΟΣ, εος, τό, *the whole leg* and foot (Arist. H. A. 1, 15, 5); generally, *the leg* of a man, only once in Hom., viz. πρυμνὸν σκέλος, the buttock, Il. 16, 314; then in Hdt. 6, 129, and Att.; also of animals, Hdt. 3, 103, etc.: esp. of dancers, σκέλη ῥίπτειν, αἴρειν, Ar. Pac. 332, Eccl. 295; of men usu. τὼ σκέλη, not τὰ σκ., Meineke Com. Fr. 3, p. 451:—as a military phrase, ἐπὶ σκέλος ἀνάγειν, to retreat with the face towards the enemy, retire leisurely. Lat. *pedetentim*, Ar. Av. 383; so, ἐπὶ σκέλος πάλιν χωρεῖν, Eur. Phoen. 1400; (like ἐπὶ πόδα in Xen., cf. πούς 3):—κατὰ σκέλος βαδίζειν, *to go* (as the giraffe and some quadrupeds do) *with the hind foot following the fore on the same side*, (not crosswise as most do), *to amble, pace*, Arist. H. A. 2, 1, 15: παρὰ σκέλος ἀπαντᾷ, it meets one *across*, i. e. crosses one's path, thwarts one, Ael.—II. τὰ σκέλη, *the two long walls* between Athens and the Peiraeeus, Strab. p. 395, called *brachia* by Liv. 31, 26, Propert. 3. 20, 23, cf. Meineke Euphor. p. 18; also of the long walls of Megara, Ar. Lys 1170

Σκελοτύρβη, ης, ἡ, *a lameness in the leg*, such as to make one totter about, esp frequent in Arabia, Strab p. 781.

Σκέμμα, ατος, τό, (σκέπτομαι) *a subject for reflection, question*, Plat.

Rep. 435 C, 445 A. — II. *reflection, speculation*, Id. Crito 48 C.

Σκεμμός, ὁ, late and rare form for σκέψις.

Σκενδύλιον, ου, τό, dim. from sq.

Σκενδύλη, ης, ἡ, v. the Att. σχενδύλη.

Σκένος, Aeol. for ξένος.

Σκέπᾰ, poet. nom. and acc. pl. of σκέπας, Hes.

Σκεπάζω, f. -άσω, (σκέπας) like σκεπάω, *to cover, shelter*, Xen. Mem. 3, 10, 9; and in pass., Id. Cyr. 8, 8, 17: cf. στεγάζω.

Σκέπᾰνον, ου, τό, *a covering*: strictly neut. from

Σκεπᾰνός, ή, όν, *covering, sheltering*, Opp. H. 3, 636. — II. pass., *covered, sheltered*, Anth. P. 7, 699.

Σκέπᾰνος (not σκεπανός), ὁ, also σκέπηνος, and σκέπινος, *a fish*, Lat. *umbra*, Opp. H. 1, 106.

Σκεπαρνηδόν, adv., *like the bandage called* σκέπαρνον, Hipp.

Σκεπαρνίζω, f. -ίσω, *to hew with a* σκέπαρνον. Hence

Σκεπαρνισμός, οῦ, ὁ, *a hewing with a* σκέπαρνον. — II. *a fracture of the skull in the shape of a* σκέπαρνον, Hipp.

Σκέπαρνον, ου, τό, *a carpenter's axe*, esp. for hewing and smoothing the trunks of trees; different from the πέλεκυς (felling-axe or hatchet), Od. 5, 235–7; 9, 391; ἀμφίξουν, Leon. Tar. 4.—II. from some likeness in the shape, *a surgical bandage*; also ὁ σκέπαρνος. Hipp.—III. of a *sheep-skin*, as if σκέπ-αρνον, Artemid. 4, 24. (Perhaps from σκάπτω.) [Hom. does not lengthen the short vowel before σκ-.]

Σκέπαρνος, ου, ὁ,=σκέπαρνον II., Hipp

ΣΚΕ΄ΠΑΣ, αος, τό, *a covering, shelter*. σκ. ἀνέμοιο, *shelter from* the wind, Od. 5, 443, etc.: poet. nom. and acc. pl. σκέπᾰ, Hes. Op. 530, cf. Ruhnk. H. Hom. Cer. 12: in prose usu. σκέπη, q. v., or σκέπασμα. (Cf. Lat. *squama*, Germ. *Schuppe*; and *bee-skep*. Scot. for *a hive*.)

Σκέπᾰσις, εως, ἡ, (σκεπάζω) *a covering*, LXX.

Σκέπασμα, ατος, τό, (σκεπάζω)= σκέπη, and poet. σκέπας, Plat. Polit. 279 D, E, 280 C, etc.

Σκεπαστήριος, α, ον, *fitted for covering* or *sheltering*.

Σκεπαστής, οῦ, ὁ, (σκεπάζω) *one that covers*, LXX.

Σκεπαστικός, ή, όν, = σκεπαστήριος, c. gen., Arist. Metaph., 7, 2, 8; σκ. ὅπλα, *defensive* armour, Ath. 193 C. Adv. -κῶς, Hipp.

Σκεπαστός, ή, όν, verb. adj. from σκεπάζω, *covered*.

Σκέπαστρον, ου, τό, contr. for σκεπαστήριον, *a veil*, LXX.

Σκεπάω, Ep. σκεπόω, like the prose form σκεπάζω, (σκέπας, σκέπη) *to cover, shelter*, ἀνέμων σκεπόωσι κῦμα, *they shelter* the sea *from* the wind. Od. 13, 99; κόρυν σκεπάουσιν ἔθειραι, Theocr. 16, 81.

ΣΚΕ΄ΠΗ, ης, ἡ, like the poet. σκέπας, *a covering, shelter*, σκέπη τοῦ νότου, *a shelter* from the south west wind, Hipp.; ἐν σκέπῃ τοῦ πολέμου, *under shelter from* war, Hdt. 7, 172, 215; so, ἐν σκέπῃ τοῦ φόβου, Hdt. 1, 143; ἐν σκέπῃ τοῦ κινδύνου, τοῦ κρύους, Ael. N. A. 7, 6; 9, 57: σκιὰν καὶ σκ. παρέχειν, Plat. Tim. 76 D:—but, ὑπὸ τὴν Ῥωμαίων σκ., under their *protection*, Polyb. 1, 16, 10.

Σκεπηνός, ή, όν, = σκεπανός: τὰ σκεπηνά, *strong places*, LXX.

Σκέπηνος, ὁ,=σκέπανος.

Σκεπῖνός, ή, όν,=σκεπανός.

Σκέπῖνος, ὁ,=σκέπανος, Dorio ap. Ath. 322 E.

Σκεπόωσι, Ep. for σκεπῶσι, 3 pl. pres. from σκεπάω.

Σκεπτέον, verb. adj. from σκέπτομαι, *one must reflect* or *consider*, Ar. Eq. 35, Plat., etc.

Σκεπτήριος, α, ον,=sq., Manetho.

Σκεπτικός, ή, όν, (σκέψις) *inclined to reflection* or *thought, thoughtful, reflective*.—II. σκεπτικοί, also ἀπορητικοί, ἐφεκτικοί, *the Skeptics, a school of philosophers who doubted all things*: the followers of Pyrrho were esp. so called, but also the Academics, Diog. L. Prooem. 20; 9, 69, sq. Adv. -κῶς, Id.

Σκέπτομαι, lengthened from root ΣΚΕΠ-, dep. c. fut. σκέψομαι, aor. ἐσκεψάμην; pf. ἔσκεμμαι in same signf., Plat. Prot. 317 B, etc.—The best Att. writers hardly ever have the pres. and impf. σκέπτομαι, ἐσκεπτόμην (Plat. Lach. 185 C is an exception, as is Thuc. 8, 66—unless we read plqpf. προὔσκεπτο with Elmsl.), though freq. later, as in Luc.: they prefer using σκοπῶ or σκοποῦμαι as pres., while they always take the other tenses from this form, viz. fut. σκέψομαι, aor. ἐσκεψάμην, pf. ἔσκεμμαι, Elmsl. Heracl. 148, cf. σκοπέω: the pf. is used by Dem. 576, 27; 1403, 21, in pass. signf., though even he usu. has it in act.: aor. 2 ἐσκέπην, LXX.—I. *to look about, look carefully, spy*, σκέπτεο νῦν..αἴ κεν ἴδηαι, Il. 17. 652; σκ. ἐς νῆα, μεθ' ἑταίρους, Od. 12, 247; c. acc., σκέπτετο ὀϊστῶν τε ῥοῖζον καὶ δοῦπον ἀκόντων, *he looked after* the whistling of the darts (so as to shun them), Il. 16, 361; ἐκ θαλάμοιο σκέψατο, H. Cer. 246.—II. later of the mind, *to look to, view, examine, consider, think on*, τι, freq. in Att. from Soph. downds.; also, περί τινος, Plat. Lach. 185 C; σκ. τι ἐκ τῶνδε, *from* these facts, Xen. Mem. 2, 6, 38, Dem. 23, 1:—σκέψασθε δέ, to call people's attention to a point, Thuc. 1, 143:—foll. by a relat., as, οἷος, ὁποῖος, ὅπως, etc., Aesch. Pr. 1015, Soph. Tr. 1077, etc.; by ὅτῳ τρόπῳ, Thuc. 1, 107; by πῶς.., πόθεν, πότερον..ἤ, Xen. An. 4, 5, 22; 5, 4, 7; 3, 2, 20; etc.: by εἰ, where ἢ μή must be supplied, *to consider whether or no*, Ib. 3, 2, 22:—rarely, *to think* a thing to be so and so, καλλίω θάνατον σκεψάμενος, Plat. Legg. 854 C. (Acc. to Hemst. from σκέπας, σκεπάω, and so strictly *to shade the eyes with the hand, and look steadily*: hence σκεπάω, σκοπός, σκοπέω, etc.: akin to Lat. *specio, spicio, specto, species*.) Hence

Σκεπτοσύνη, ης, ἡ, poet. for σκέψις. Timon ap. Sext. Emp. p. 58.

ΣΚΕ΄ΠΩ, rare radic. form of σκεπάζω, Polyb. 16, 29, 13, Luc. Tim. 21, Pisc. 29.

Σκέρᾰφος, τό, Att. σχέραφος, also κέραφος, only found in Gramm., who explain it by λοιδορία, κακολογία, βλασφημία, etc.; perh. akin to σκερβόλος.

Σκερβόλλω, *to scold, abuse*, σκ. πονηρά, 'to talk Billingsgate,' use foul abuse, Ar. Eq. 822: also σκερβολέω.

Σκέρβολος, like κέρτομος, *scolding, abusive*, Call. Fr. 281. (Usu. deriv. from κέαρ βάλλειν or ἐς κέαρ βάλλειν, as κέρτομος from κέαρ τέμνειν; cf. σκορακίζω.)

†Σκερδιλαΐδας, ου, ὁ, *Scerdilaïdas*, a commander, Polyb. 2, 5, 6.

Σκευᾰγωγέω, ῶ, f. -ήσω, (σκευαγωγός) *to pack up and carry away goods* ἐκ τῶν ἀγρῶν σκ., *to pack up* and leave the country, Dem. 237, 21, Aeschin. 46, 28. Hence

Σκευᾰγώγημα, ατος, τό, *a wagon for removing goods*, Nicet.

Σκευᾰγωγία, ας, ἡ, *a packing up and removing of goods*.

Σκευᾰγωγός, όν, (σκεῦος, ἄγω) *conveying goods*: ὁ σκ., *the officer who looks to the baggage of an army, the baggage-master*, Xen. Cyr. 8, 5, 4: τὸ σκ., *a baggage-wagon*, Plut. Pomp. 6.

Σκευάζω, f. -άσω: pf. pass. ἐσκεύασμαι, Ion. 3 pl. ἐσκευάδαται, and so of plqpf. -ατο, Hdt. (σκεῦος, σκευή). *To prepare, make ready, make*, esp., *to prepare* or *dress food*, Hdt. 1, 73, 207; ἐπίστασαι τὸν σαῦρον ὡς χρὴ σκευάσαι, Alex. Leuc. 1; φρυκτοὺς σκ. τινάς, Ar. Vesp. 1331; σκ. ἔκ τινος περικόμματα, *to make* mincemeat of him, Ar. Eq. 372: generally, *to provide, procure*, ἡδονάς, Plat. Rep. 559 D:—mid., *to prepare for one's self*, and then much like the act., Eur. H. F. 956, 969; also, like μηχανᾶσθαι, *to contrive, bring about*, πόλεμον, προδοσίαν σκευάζεσθαι, Hdt. 5, 103; 6, 100.—II. of men, armies, etc., *to furnish* or *supply* them *with* arms, etc., *to equip, accoutre, dress*, τινὰ πανοπλίῃ, στολῇ, ἐσθῆτι, Hdt. 1, 60, 80; 5, 20, ubi v. Wess.; hence also,—2. *to disguise by dress, to dress up*, σκ. τινὰ ὥσπερ γυναῖκα, Ar. Thesm. 591; χοῖρον, Ach. 739; also, σκ. εἰς Βάκχας, εἰς Σατύρους, *to dress out* as Bacchantes, as Satyrs, Plut., cf. Schweigh. App. 7, 32, Xen. An. 5, 9, 12; so in pass., ἐσκευασμένος, *dressed up*, Ar. Ach. 121.—III. intr., σκευάζειν κατ' οἶκον, to keep house, H. Hom. Merc. 285.

Σκευάριον, ου, τό, dim. from σκεῦος and σκευή, Ar. Ach. 451, Ran. 172, etc., Plat. Alc. 1, 113 E, etc. [ᾰ]

†Σκευᾶς, ᾶ, ὁ, *Sceva*, chief of the priests, N. T.

Σκευᾰσία, ας, ἡ, (σκευάζω) *a preparing, dressing*, esp., of food, Plat. Alc. 1, 117 C, cf. Bast Append. Ep. Cr. p. 52: in plur., *modes of dressing, receipts*, Alex. Κρατ. 1, 24, cf. Astydam. ap. Ath. 411 A.—II. *furniture, trappings*, Ath.

Σκεύᾰσις, εως, ἡ, (σκευάζω)= foreg., dub. Alex. l. c.

Σκεύασμα, ατος, τό, (σκευάζω) *that which is prepared, furniture*, etc., LXX. —II.=σκευασία.

Σκευαστέον, verb. adj. from σκευάζω, *one must prepare, make ready*, Ar. Pac. 885.

Σκευαστός, ή, όν, verb. adj. from σκευάζω, *prepared by art*, opp. to κατὰ φύσιν, Plat. Rep. 510 A.—II. *that may* or *can be prepared*.

Σκευή, ῆς, ἡ, (σκεῦος) *equipment, attire, dress*, Lat. *apparatus*, freq. in Hdt., as 7, 62, 66: esp., of *the dress of a singer, actor*, Hdt. 1, 24, Ar. Ran. 108; of *soldiers*, Thuc. 3, 94; of priests and public officers, Andoc. 15, 10.—2. *a fashion in dress*, etc., Thuc. 1, 6, 8, etc.—II. *tackle*, as of a net, Pind. P. 2, 145; cf. ἐνάλιος.

Σκευηφόρος, ον,=σκευοφόρος.

Σκευοθήκη, ης, ἡ, (σκεῦος, θήκη) *a storehouse for all kinds of* σκεύη: esp., *an armoury, arsenal*, Aesch. Fr. 258; cf. Aeschin. 57, 27.

Σκευοποιέω, ῶ, f. -ήσω, (σκευοποιός) *to prepare all kinds of* σκεύη, generally, *to make*, Plut. Marcell. 16. —II. esp., *to prepare cunningly*, σκ. τὰς ὄψεις, of women painting their faces, Alex. Isostas. 1, 27; σκ. διαθήκας, *to forge* a will, cf. Isae. ap. Poll. 10, 15, Hyperid. ap. Harp. :—pass., *to be furnished with dresses* or *disguises*, Plut. 2, 59 B; cf. σκευωρέομαι. Hence

Σκευοποίημα, ατος, τό, in plur., *the mask and dress* of a tragic actor, Plut. Crass. 33.—II. *a trick*, Hyperid. ap. Poll. 10, 15.

Σκευοποιΐα, ας, ἡ, *a preparing of* σκευη, esp., *of masks and other stage-properties*: from

Σκευοποιός, όν, (σκεύη, ποιέω) *making masks and other stage-properties*, Ar. Eq. 232, cf. Plut. 2, 1123 C.

Σκευοπώλης, ου, ὁ, (πωλέω) *one who sells* σκευη.

ΣΚΕΥ͂ΟΣ, εος, τό, *a vessel* or *implement of any kind*, Thuc. 4, 128, Plat. Rep. 601 D:—hence, usu., in plur. τὰ σκεύη, *all that belongs to a complete outfit, house-gear, kitchen utensils, moveables*, esp., as opp. to live stock, and fixtures, Lys. 154. 35, Plat., etc.; σ. γεωργικά, farming *implements*, Ar. Pac. 552:—σκ. ἱερά, sacred *vessels*, etc., Thuc. 2, 13:—esp., *the baggage* of an army, and, generally, *baggage, luggage*, Lat. *impedimenta*, Ar. Ran. 12, 15, Xen. Mem. 3, 13, 6, etc.:—*the tackling* of ships, *naval stores, engines*, etc., Xen. Oec. 8, 11; σκ. τριηραρχικά, Dem. 1145, 5:—*dresses*, esp., *of actors*; *trappings* of horses, Xen. Cyr. 4, 5, 55.—2. Protagoras gave the name of σκεύη, to neut. nouns, elsewh. τά μεταξὺ ὀνόματα, since most neuters in ον denote an implement, as σχοινίον, etc., Arist. Rhet. 3, 5, 5, Soph. Elench. 14, 4.—3. σκεῦος ὑπηρετικόν, *a person who helps another, a mere tool* or *instrument*, Polyb. 13, 5, 7.—4. τὸ σκεῦος, *the body*, as *the vessel* or *instrument* of the soul, Plat. Soph. 219 A, and N. T., cf. Gatak. Anton. 3, 4.

Σκευουργία, ας, ἡ,=σκευοποιΐα, Plat. Polit. 299 D.

Σκευουργός, όν, (*ἔργω)=σκευοποιός.

Σκευοφορεῖον, ου, τό, *a yoke resting on the shoulders for carrying pails*, etc., Plat. (Com.) Ζεὺς κακ., 8: elsewh. ἀναφορεῖον: from

Σκευοφορέω, ῶ, f. -ήσω, (σκευοφόρος) *to carry* σκεύη or *baggage*, Xen. Cyr. 3, 1, 43, An. 3, 2, 28:—pass., σκευοφορεῖσθαι καμήλοις, *to have one's baggage carried* by camels, Plut. Crass. 21.

Σκευοφορία, ας, ἡ, *a carrying of baggage*.

Σκευοφορικός, ή, όν, (σκευοφόρος) *belonging* or *suited to the carrying of baggage*, στρατὸς σκ., the body of σκευοφόροι or *sutlers*, Xen. Lac. 13, 4: βάρος σκ., the load *usually packed on one animal, a beast's* load, Id. Cyr. 6, 1, 54.

Σκευοφοριώτης, ου, ὁ, comic form of sq., Meineke Eupol. Tax. 9,—formed after εἰραφιώτης.

Σκευοφόρος, ον, (σκεύη, φέρω) *carrying* σκεύη or *baggage*:—οἱ σκευοφόροι, *the sutlers, camp-followers*, esp., *the servants of the* ὁπλίτης, who carried his baggage and shield, ὑποζύγια καὶ σκευοφόροι, Hdt. 7, 40, cf. Thuc. 2, 79, etc.: σκ. κάμηλοι, *the baggage*-camels, Hdt. 1, 80; so, τὰ σκευοφόρα (sc. κτήνη), *the beasts of burden in the train of an army*, Xen. Cyr. 5, 4, 45, An. 1, 3, 7, etc.

Σκευοφὔλᾰκέω, ῶ, f. -ήσω, *to watch the baggage*, Plut. Alex. 32: and

Σκευοφὔλάκιον, ου, τό, *a place for watching the baggage*: from

Σκευοφύλαξ, ακος, ὁ, (σκεύη, φύλαξ) *a guard* or *inspector of the baggage*. [ῠ]

Σκευόω, (σκεῦος)=σκευάζω.

Σκευωρέομαι, dep. c. fut. mid., and (in Dem. 884, 22; 885, 10) pf. pass. ἐσκευώρημαι in same signf.: (σκευωρός). Strictly, *to watch, guard the* σκεύη or *baggage*. hence, *to look after, inspect the baggage*.—2. *to examine thoroughly, inquire into*, c. acc., Plut. Camill. 32, cf. 2, 587 F: also σκ. περί τι, *to look carefully* or *eagerly after any thing*, Arist. H. A. 9, 32, 8.—II. *to fit up, furnish*, οἰκίαν, Plut. Caes. 51.—2. like σκευοποιέομαι, *to contrive cunningly* or *by intrigue, make up*, Dem. ll. c., etc.: *to effect by intrigue*, τι, Id. 115, 5:—also intr., *to act knavishly*, περί τι, Id. 217, 16.—III. *to plagiarise*, Diog. L. 2, 61. Hence

Σκευώρημα, ατος, τό, (σκευωρέομαι II) *a sly cunning trick*, Dem. 955, 3; 1035, 14.

Σκευωρία, ας, ἡ, *care, attention in guarding baggage*: generally, *great care*, σκ. ποιεῖσθαι περί τι, Arist. H. A. 9, 49, 3, etc.: esp., *over-great care*, Meineke Philem. p. 375.—II. *cunning, knavery, intrigue*, Dem. 1272, 8, cf. Plut. Lysand. 25: from

Σκευωρός, όν, (σκεῦος, ὤρα, οὖρος) *watching the baggage*, Cratin. Pan. 7.

Σκέψις, εως, ἡ, (σκέπτομαι) *a viewing, perception by the senses*, ἡ δι' ὀμμάτων σκ., Plat. Phaed. 83 A.—II. *examination, inquiry*, Id. Phaedr. 237 C, etc.;—*consideration, reflection*, νέμειν σκέψιν, to take *thought* of a thing, Eur. Hipp. 1323; σκέψιν ποιεῖσθαι, Plat. Phaedr. 237 D; σκ. περί τινος, *inquiry into, speculation on* a thing, Id. Gorg. 487 E, etc.; περί τι, Id. Legg. 636 D.—2. *hesitation, doubt*, esp. of the Skeptic or Pyrrhonic philosophers; v. σκεπτικός II.

Σκῆλαι, inf. aor. 1 of σκέλλω, 3 opt. σκήλειε, Il. 23, 191.

Σκήλημα, ατος, τό, (σκέλλω, σκῆλαι) *dryness, hardness*, Hipp. ap. Galen.: *a hard substance* or *body*; like σκλῆμα.

Σκῆμα, ατος, τό, for σχῆμα, barbarism in Ar. Thesm. 1188.

Σκήμπτω, σκῆμψις, ἡ, dub. forms for σκήπτω, σκῆψις.

†Σκηναί, ῶν, αἱ, *Scenae* (i. e. *the tents*) a town of Mesopotamia, Strab. p. 748.

Σκηνάω, ῶ, f. -ήσω,=sq., v. l. Xen. An. 7, 4, 12.—Also as dep., σκηνάομαι, *to dwell, live*, σκηνᾶσθαι παρὰ τὸν ποταμόν, Plat. Rep. 621 A; σκηνήσασθαι ἐν θαλάττῃ, Id. Legg. 866 D:—so, in pf. pass. ἐσκήνημαι, Ar. Ach. 69, Thuc. 2, 52. Cf. sq.

Σκηνέω, ῶ, f. -ήσω, (σκηνή) *to be* or *dwell in a tent, to be encamped*, freq. in Xen.: generally, *to be quartered* or *billeted*, ἐν οἰκίαις, Thuc. 1, 89; ἐν κώμαις, κατὰ τὰς κώμας, Xen. An. 1, 4, 9; 4, 5, 23; also, σκ. εἰς τὰς κώμας, *to go* to the villages *and quarter themselves there*, Ib. 7, 7, 1: generally, *to dwell, stay* in a place, οἴκοι σκ., Xen. Lac. 5, 2:—mid., σκηνεῖσθαι καλύβην, *to build one's self* a hut or cottage, Thuc. 1, 133.—The fut., etc., may belong either to this form or foreg.: we have confined the deponent usage to σκηνάω, because σκηνᾶσθαι is certainly found in Plat. l. c., and the other forms *may* belong to it; cf. σκηνόω, fin.—The strict difference of σκηνέω and σκηνόω is, that of *being in tents, being encamped*; and, that of *setting up tents, encamping*, though this is not strictly observed, v. Eustath. Il. p. 70, 21, sq., Poppo Indices ad Xen. Anab. et Cyrop.

Σκηνευτής, οῦ, ὁ,=σκηνητής, dub.

ΣΚΗΝΗ΄, ῆς, ἡ, *a covered, sheltered place*; esp.,—I. *a tent*, Hdt., Trag., Thuc., etc.; σκηνὴν ποιεῖν, Thuc. 2, 34; πήξασθαι, Hdt. 5, 83, etc.: *a booth* in the market-place, Ar. Thesm. 658, Dem. 284, 24; (Hom. has only κλισίη, q. v.):—in plur., *a camp*, Lat. *castra*, Aesch. Eum. 686, Ar. Pac. 731, freq. in Xen.: generally, *a dwelling-place, house, temple*, Eur. Hec. 1289, Ion 806.—II. *a wooden stage* or *scaffold* for actors to perform on, Plat. Legg. 817 C:—later, in regular theatres, *the Stage, the part on which the actors* (strictly so called) *performed*, opp. to θυμέλη (where the chorus danced and sang), Ruhnk. Tim.. hence,—2. οἱ ἀπὸ σκηνῆς, *the actors, players, the* σκηνικοί, opp. to the θυμελικοί, Dem. 288, 18; also οἱ ἐπὶ σκ., Schäf. Mel. 27, Bast Append. Ep. Crit. p. iv; οἱ περὶ σκηνήν, Plut. Galb. 16: but,—3. τὰ ἀπὸ σκηνῆς (sc. ᾄσματα, μέλη), *songs in a play sung by one of the characters standing on the stage* (not by the chorus), Herm. Arist. Poët. 12, 9, Elem. Metr. p. 733—4. σκηνή was also the *scenes* (in our sense), esp. *the three-sided back-scene*, which moved on a pivot, Plut.:—τραγικὴ σκηνή is esp. *a high sort of tower*, such as that from which the prologue of Aesch. Agam. is perh. spoken, cf. Xen. Cyr. 6, 1, 54, Plut. Demetr. 44.—5. like σκευή, *an actor's whole equipment, stage properties*.—III. *the tented cover, tilt of a wagon* or *carriage*, Xen. Cyr. 6, 4, 11, cf. Aesch. Pers. 1000, Ar. Ach. 69: also *a bed-tester*, Dem. 1031, 10.—IV. *an entertainment given in tents, a banquet*, Xen. Cyr. 2, 3, 1; 4, 2, 34, etc.

Σκήνημα, ατος, τό, (σκηνέω)=σκηνή, *a dwelling-place*, Xen. Hell. 5, 3, 19: in plur., *a nest*, Aesch. Cho. 251.

Σκηνήτης, ου, ὁ, (σκηνέω) *one that is on the stage*, σκηνικός: also *belonging to the stage*.

Σκηνίδιον, ου, τό, dim. from σκηνή, Thuc. 6, 37. [ῐ]

Σκηνῑκεύομαι, dep., strictly, *to play a part as an actor*: generally, *to deceive* one *in* a thing, τινί τι, Memnon 51.

Σκηνικός, ή, όν, (σκηνή) *of the stage* or *theatre, scenic, theatrical*, Plut. 2, 1142 B:—ὁ σκηνικός, *an actor*, Plut. Otho 6; esp. as opp. to one of the chorus (θυμελικός). Adv. -κῶς.

Σκηνίπτω,=σκνίπτω, only Gramm.; yet Nic. Th. 193, has the compd. διασκηνίπτω; strictly, *to pinch to pieces*, of the ichneumon which destroys the asp's eggs.

Σκηνίς, ίδος, ἡ=σκηνή, Plut. Lucull. 7.

†Σκηνῖται, ῶν, οἱ, *the Scenitae*, a people of Mesopotamia, Strab. p. 747

Σκηνίτης, ου, ὁ,=σκηνήτης, Isocr 365 C.—II. as adj., *in a tent*, βίος Diod. 2, 40; κισσός, Anth. P. 7, 36.

Σκηνοβᾰτέω, ῶ, (σκηνή, βαίνω) *to tread the stage*: but in pass., ποιήματα σκηνοβατεῖται, *are brought upon the stage*, Strab. p. 233, cf. Heraclid. Alleg. 30.

Σκηνογρᾰφέω, ῶ, *to paint scenes*, esp. *in perspective*.—II. in gen., *to represent theatrically*, i. e. *to exaggerate* and

Σκηνογρᾰφία, ας, ἡ, *the art of scene painting*, esp. *in perspective*: hence, *illusion, delusion*, σκ. καὶ τραγῳδία, Plut. Arat. 15: and

Σκηνογρᾰφικός, ή, όν, *belonging to* or *in the manner of scene-painting*, i. e. *in perspective*:—hence ἡ -κή (sc. τεχνή)=σκηνογραφία: from

Σκηνογράφος, ον, (σκηνή, γράφω) *painting the scenes in a theatre*: ὁ σκ., *a scene-painter*.—II. *speaking* or *telling in theatrical manner*, hence, *inventing, exaggerating*. [ᾰ]

Σκηνοειδής, ές, (σκηνή, εἶδος) *of the shape of a tent* or *theatre*.

Σκηνοπᾰγής, ές, (σκηνή, πήγνυμι) *put together like a tent*.

Σκηνοπηγέω, ῶ, *to put up a tent* or *tent-like building*.

Σκηνοπηγία, ας, ἡ, *a putting up of tents*: *a making of nests*, Arist. H. A. 9, 7, 1.—II. *the feast of tabernacles*, LXX.: called also σκηνοπήγια, τά.

Σκηνοποιέω, ῶ, f. -ήσω, *to make a tent*: in mid., Hdn. 7, 2: and

Σκηνοποιΐα, ας, ἡ, *the making of a tent*: *a pitching of tents*, Polyb. 6, 28, 3: metaph., σκ. τῆς τύχης, *frequent change* of fortune, as if she was one of a nomad tribe, Heliod.: from

Σκηνοποιός, όν, (σκηνή, ποιέω) *making tents*: *a tent-maker*.

Σκηνοῤῥᾰφεῖον, ου, τό, *the workshop of a tent-maker*, dub. l. for σκιραφεῖον.

Σκηνοῤῥᾰφέω, ῶ, *to sew* or *make tents*: from

Σκηνοῤῥάφος, ον, (σκηνή, ῥάπτω) *sewing* or *making tents*; ὁ σκ., *a tent-maker*, Ael. V. H. 2, 1, N. T. [ᾰ]

Σκῆνος, Dor. σκᾶνος, εος, τό, like σκηνή, *a hut, tent*, etc.—II. *the body* as the tabernacle of the soul: generally, *the body*, Tim. Locr. 100 A, Nic. Th. 742, Ael. N. A. 5, 3.

Σκηνοφύλαξ, ᾰκος, ὁ, ἡ, (σκηνή, φύλαξ) *a guard* or *watcher in a tent*, Xen. Hell. 3, 2, 5, Plut. Pomp. 72. [ῠ]

Σκηνόω, ῶ, (σκῆνος) *to pitch tents, encamp*, Xen. An. 2, 4, 14; 7, 4, 11.—II.=σκηνέω (q. v.), *to live* or *dwell in a tent*, Id. Cyr. 2, 1, 25: generally, *to settle, take up one's abode*, ἐν οἰκίᾳ, Id. An. 5, 5, 11:—hence in pf. pass., *to live* or *be*, πόῤῥω ἐσκήνωται τοῦ θανάσιμος εἶναι, Plat. Rep. 610 E, though with v. l. ἐσκήνηται, which is prob. best: cf. σκηνέω fin.

Σκηνύδριον, ου, τό, dim. from σκηνή, Plut. Mar. 37.

Σκήνωμα, ατος, τό, (σκηνόω)=σκήνημα, mostly in plur., Eur. Hec. 616, Cycl. 323, Xen.: soldiers' *quarters*, Xen. An. 7, 4, 16.

Σκήνωσις, εως, ἡ, (σκηνόω) *the putting up of a tent*: *a dwelling in one*, Diod.

Σκηνωτής, οῦ, ὁ,=σκηνήτης.—II. *a comrade in a tent*.

Σκηπάνιον, ου, τό, = σκῆπτρον, σκήπων, Il. 13, 59; 24, 247. [ᾰ]

Σκηπήνιον, τό, later poet. form for foreg.

Σκηπίων, ωνος, ὁ,=σκήπων.

†Σκηπίων, ωνος, ὁ, the Rom. name *Scipio*, Strab.; also Σκιπίων.

Σκηπτοβάμων, ον, gen. ονος, (σκῆπτον, βαίνω) *sitting on the sceptre*, ἀετός, Soph. Fr. 766, cf. Pind. P. 1, 10. [ᾱ]

Σκῆπτον, τό, for σκῆπτρον, seems only to be found in Dor. form σκᾶπτον, and the compds. σκηπτοῦχος, σκηπτουχία.

Σκηπτός, οῦ, ὁ, (σκήπτω) *a gust* or *squall of wind* that rushes violently from above, usu. with thunder, like λαῖλαψ, Soph. Ant. 418, cf. Valck. Hipp. 438, Blomf. Pers. 721: also, *a thunderbolt*, Xen. An. 3, 1, 11, Arist. Mund. 4, 19.—II. metaph., *any sudden visitation* or *calamity*, σκ. λοιμοῦ, Aesch. Pers. 715; so of war, Eur. Andr. 1047, cf. Rhes. 674, Dem. 292, 28.

Σκηπτουχία, ας, ἡ, strictly *the bearing a staff* or *sceptre*: hence,—1. *supreme power, chief command*, Aesch. Pers. 297.—2. *the rank* or *power of a Persian* σκηπτοῦχος (v. sq. 2), Strab.: from

Σκηπτοῦχος, ον, (σκῆπτον, ἔχω) *bearing a staff, baton* or *sceptre* as the badge of command, σκ. βασιλεύς, a *sceptred* king, Il. 2, 86, Od. 2, 231, etc.—2. ὁ σκ., *the wand-bearer*, a high office in the Persian court (somewhat like our *gold* or *silver stick, black rod*, etc.), always held by eunuchs, Xen. Cyr. 7, 3, 16 (where indeed εὐνοῦχος is a v. l.), 8, 1, 38; 3, 15. Certain provinces of the empire seem to have been assigned to them, which they governed by deputy.

Σκῆπτρον, ου, τό, Dor. σκᾶπτον, q. v., (σκήπτω):—*a staff* or *stick to lean upon*, Il. 18, 416, Od. 17, 199; *a walking-stick*, Od. 13, 437; 14, 31, Hdt. 1, 195: but usu.,—II. *a staff* or *baton*, esp. as the badge of command, *a sceptre*: in Hom. usu. borne by kings and chiefs, and transmitted from father to son, whence the passage in Il. 2, 100, sqq., is called ἡ τοῦ σκήπτρου παράδοσις, Thuc. 1, 9:—also borne by judges, Il. 1, 238; by speakers, who on rising to speak received it from the herald, Il. 23, 568, Od. 2, 37; by heralds, Il. 7, 277, etc.; by priests and soothsayers, Il. 1, 15; later also by minstrels, first in Hes. Th. 30; cf. ῥάβδος, ῥαψῳδός. The σκῆπτρον was of gold or gilt, χρύσεος, Il. 1, 15; 2, 268, Od. 11, 91, 569; or, χρυσείοις ἥλοισι πεπαρμένον, Il. 1, 246. In oaths or protests they held it up and called the gods to witness, Il. 7, 412; 10, 321, 328.—2. oft., as we use *crown*, for *royalty, kingly power, rule*, etc., Il. 6, 159; 9, 38; ᾧ ἔδωκε Κρόνου παῖς σκῆπτρόν τ' ἠδὲ θέμιστας, Il. 2, 206, cf. 9, 156, 298: later usu. in plur. in this signf., Hdt. 7, 52, Soph. O. C. 449, etc.; cf. Pors. Phoen. 600, 1268.—In the simple signf. of *a stick, walking-stick*, βακτηρία, σκήπων, σκίπων, are more usu. in prose.—III. in LXX., etc., σκῆπτρον is used=φυλή. of the Jewish tribes, to translate the Hebrew *Shevet*, cf. Jacobson Patr. Apost. 1, p. 112.

Σκηπτροφορέω, ῶ, *to bear a sceptre*: *to be king, rule*, Mel. 11: from

Σκηπτροφόρος, ον, (σκῆπτρον, φέρω) *bearing a staff* or *sceptre*, hence *kingly, princely*, σοφία, Mel. 37.

ΣΚΗ΄ΠΤΩ, f. -ψω: pf. ἔσκηφα, Diog. L. 1, 118, in compd. ἐπεσκ-.—I. trans., *to prop, lean* or *stay* one thing *against* or *upon* another; and so, like ἐνσκήπτω, ἐνσκίμπτω, and ἐπισκήπτω, *to let fall upon, hurl, shoot* or *dart*, Aesch. Ag. 366; σκ. ἀλάστορα εἴς τινα, Eur. Med. 1333; so in mid., σκήψασθαι κότον, Aesch. Eum. 801.—2. intr., *to lean upon, to fall* or *dart down*, πέδῳ, *on* the plain, Aesch. Pr. 749; εἰς στέγος, Id. Ag. 310; esp., of lightning, fire, Ib. 302, 310; and of any sudden visitation or calamity, Id. Theb. 429: cf. also II. 1 fin.—II. pass. and mid., *to prop* or *support one's self by a staff*, esp., of old men and beggars, Od. 17, 203, 338; 24, 158; *to lean upon*, c. dat., ἄκοντι, Il. 14, 457; βάκτρῳ, Ap. Rh. 2, 198: metaph., *to depend* or *rely upon* some person or thing, τινί, Dem. 915, 14; 921, 13.—2. σκήπτεσθαι, c. acc., *to put before* one's self *as a prop* or *support*; hence, *to pretend, allege by way of excuse*, Hdt. 5, 102; 7, 28; τι πρός τινι, Plat. Soph. 217 B:—so in Att., c. inf., *to pretend to be*, as σκήπτομαι ἔμπορος εἶναι, Ar. Eccl. 1027, cf. Plut. 904, Dem. 69, 13, etc.; also σκήπτομαι ὅτι.., Plat. Symp. 217 D:—σκ. ἀσθένειαν, *to pretend* illness, Polyb. 40, 6, 11; cf. Isae. 57, 25; σκ. πρόφασιν, Bast Ep. Cr. p. 201:—Eur. also has act. σκήψας ἔχω=σκήπτομαι, Hel. 834:—absol., *to excuse* or *defend one's self*, πρός τινα σκήπτεσθαι, *to excuse one's self* towards another, Thuc. 6, 18; also, σκ. ὑπέρ τινος, *to make a defence* for another, Plat. Legg. 864 D. (From σκήπτω come the synon. verb σκηρίπτω, σκηρίπτομαι, and the substs. σκῆπτρον, σκήπων, σκηπίων, σκηπάνιον, σκηπήνιον, Dor. σκᾶπτον, σκᾶπος, Lat. *scapus*, our *shaft*: from the mid., signf. 2, comes σκῆψις: and from the intr. signf., σκηπτός: the collat. forms σκίμπτω, σκίμπτων, σκίμπων, σκίμπους, σκιμπόδιον, σκίπων, Lat. *scipio*, are equiv. to these, v. Böckh v. l. Pind. O. 6, 101=171.)

Σκήπων, ωνος, ὁ,=σκῆπτρον, σκίπων, Anth. P. 7, 65.

Σκηρίπτω, like σκήπτω, *to prop, fix*, Ap. Rh. 2, 667:—Hom. has only mid. σκηρίπτομαι, *to support one's self, to lean*, Od. 17, 196; σκηριπτόμενος χερσίν τε ποσίν τε, *pressing, pushing against* it with hands and feet, Od. 11, 595; φρίκη ἐν ῥέθεϊ σκ., Nic. Th. 721.

Σκηρός, ά, όν,=ξηρός, σκληρός, σκιῤῥός. Hence

Σκηρόω,=σκληρόω, σκιῤῥόω.

†Σκήψιος, α, ον, *of Scepsis, Scepsian*; οἱ Σκήψιοι, *the inhab. of Scepsis*, Xen. Hell. 3, 1, 21; ἡ Σκηψία, *the territory of S.*, Strab. p. 472: from

†Σκῆψις, εως, ἡ, *Scepsis*, a city of Troas on Ida, Xen. Hell. 3, 1, 15, sqq.

Σκῆψις, εως, ἡ, (σκήπτω II. 2) *a pretext, excuse, pretence*, Aesch. Ag. 886, Soph. El. 584; c. gen., φόνου, *for* a murder, Hdt. 1, 147, cf. Dem. 10, 27:—σκῆψιν ποιεῖσθαί τι, to use as *an excuse*, Hdt. 5, 30: σκ. ἔχειν, προτείνειν, δεικνύναι, Eur. El. 29, 1067, Med. 744; opp. to σκ. εἰςδέχεσθαι, Ar. Ach. 392.

ΣΚΙ˘Α΄, ᾶς, ἡ, Ion. σκιή, *a shadow, shade*, Od. 11, 207: also, *the shade, ghost* of one who is dead, Od. 10, 495, Aesch. Theb. 988; also, of *one worn to a shadow*, Aesch. Eum. 302, Eur. Melan. 27: hence of things, *a mere shadow*, i. e. *a nothing*, Aesch. Ag. 1328, Soph., etc.: freq. in proverbs of our mortal estate, σκιᾶς ὄναρ ἄνθρωπος, Pind. P. 8, 136; εἴδωλον σκιᾶς, Aesch. Ag. 839; οὐδὲν μᾶλλον ἢ καπνοῦ σκιά, Id. Fr. 282, cf. Soph. Phil. 946; εὐτυχοῦντα μὲν σκιά τις ἂν τρέψειεν, Aesch. Ag. 1328; τἄλλ' ἐγὼ καπνοῦ σκιᾶς οὐκ ἂν πριαίμην, Soph. Ant. 1170; τὰ πάντ' ὄνου σκιά, Id. Fr. 308, cf. Ar. Vesp. 191, et ibi Schol.: ἡ ἐν Δελφοῖς σκιά, of the Amphictyonic council, Dem. 63, fin.—2. *the shade* of trees, etc.; as a protection from heat, πετραίη σκιή, *the shade* of a rock, Hes. Op. 587 (where a short syll. stands before σκ.); ὑπὸ σκιῇ ἐστιν ἡ μάχη, Hdt. 7, 226; also, ὑπὸ σκιᾶς, Eur. Bacch. 458, cf. συμμιγής: ἐν σκιᾷ, i. e. indoors, Xen. Symp. 2, 18, cf. 3, 3 (v. sub σκιατροφέω): σκιὰ Σειρίου κυνός, *shade* from it, Aesch. Ag. 967.—3. *a shady place*, Hes. Op. 591: later freq. in plur., Jac. Philostr. Imag. p. 564.—II. *a shade* or *shadow in painting*, usu., *σκίασμα*, Achill. Tat.—III. like Lat. *umbra, an uninvited guest, one guest introduced by another*, ap. Suid.

Σκῐᾱγρᾰφέω, ῶ, (σκιαγράφος) *to paint merely in light and shadow*, i. e. in one colour; and so, *to paint slightly, sketch out*, Lat. *adumbrare*, Plat. Rep. 583 B, 586 B, etc., always in pass.; cf. *σκιαγραφία*. Hence

Σκῐᾱγράφημα, ατος, τό, *a subject painted in light and shadow, a sketch*, Lat. *adumbratio*, Plat. Theaet. 208 E; cf. sq.

Σκῐᾱγρᾰφία, ας, ἡ, *the profession* or *act of a σκιαγράφος, painting in light and shadow*; hence, *a sketching, rough painting*, such as to produce an effect at a distance, Plat. Criti. 107 C, Arist. Rhet. 3, 12, 5, cf. Wyttenb. Plat. Phaed. 69 B, Heind. Theaet. 208 E; and *σκιαγράφος*.

Σκῐᾱγρᾰφικός, ή, όν, *belonging to* or *skilled in σκιαγραφία: ἡ -κή* (sc. *τέχνη*),=foreg.

Σκῐᾱγράφος, ον, (σκιά, γράφω): strictly *painting shadows*, i. e. *painting figures with their proper lights and shades*, which art was first understood by Apollodorus, *ἀνθρώπων πρῶτος ἐξευρὼν φθορὰν καὶ ἀπόχρωσιν σκιᾶς*, Plut. 2, 346 A:—hence, generally, *ὁ σκιαγράφος, one who understands the principles of painting*, esp., *a perspective-painter*, like *σκηνογράφος*, v. Müller Archäol. d. Kunst § 136.—II. *shadowing out, sketching*; cf. *σκιαγράφημα, -φία*.—The forms in *σκιογρ-* are later. [γρᾰ]

Σκῐάδειον, ου, τό, (σκιά) *any thing that affords shade*, like *σκιάς*:—esp., like *θολία, an umbrella*, or rather *a parasol*, Br. Ar. Eq. 1348, Av. 1508, cf. Dict. Antiqq.; and v. *σκιάδιον, ίσκη*. [ᾰ]

Σκῐᾰδεύς, έως, ὁ,=*σκίαινα*, Numen. ap. Ath. 322 F.

Σκῐᾰδηφορέω, ῶ, *to carry a parasol*.—II. of umbelliferous plants, *to bear flowers in an umbel*.—III. generally, *to be shady*, Ael.—Σκιαδοφορέω is a later form: from

Σκῐᾰδηφόρος, ον, (σκιάς, φέρω) *carrying a parasol*; cf. *σκαφηφόρος*.—II. *having an umbel, umbelliferous*.—III. generally, *shading, shady*, Ael. N. A. 16, 18.

Σκῐάδιον, ου, τό,=*σκιάδειον*, Strattis Psych. 6.—II.=*σκιάς* II, Diosc. [ᾰ]

Σκῐᾰδίσκη, ης, ἡ,=*σκιάδειον*, Anacr. 19, 13, ubi v. Bergk.

Σκῐάζω, f. -άσω, (σκιά) *to overshadow, shade, darken*, *εἰςόκεν ἔλθῃ δείελος ὀψὲ δύων σκιάσῃ δ' ἐρίβωλον ἄρουραν*, Il. 21, 232: *Ἄθως σκιάζει νῶτα Λημνίας βοός*, Soph. Fr. 348; *σκ. τὰ ἡλιούμενα*, Xen. Oec. 19, 18; *φάρεα, παραβαλλόμενα γένυσιν, ἐσκίαζον*, Eur. I. T. 1152:—of the sundial, *ὁ γνώμων σκιάζει τὴν ἕκτην*, Alciphr. 3, 4:—pass., of a youth's chin, *to become shaded by the beard*, Eur. Phoen. 63.—II. generally, *to cover*, *Τιτῆνας βελέεσσιν*, Hes. Th. 716; *τὸ γένειον τὴν ἀσπίδα πᾶσαν σκιάζειν*, Hdt. 6, 117: cf. *σκιάω*.—III. *to shade in painting*.—IV. *καῦμα σκ., to keep off* the sun's heat, Lat. *defendere aestatem*, Alciphr.

Σκῐᾱθήρας, ου, ὁ, (σκιά, θηράω) strictly *shadow-catcher*, i. e. *a sun-dial*, Vitruv.:—a later form is *σκιοθήρας*. Hence

Σκῐᾱθηρέω, ῶ, *to intercept the shadows and point to the hour*, of the sundial: also *to seek the meridian-line*.

Σκῐᾱθήριον, ου, τό, (sc. *ὄργανον*)=*σκιαθήρας*, Diog. L. 2, 1: also, *σκιόθηρον*, Plut. Marcell. 19.

Σκῐᾰθίς, ἡ,=*σκίαινα*, Epich. p. 27.

†Σκίᾱθος, ου, ἡ, *Sciathus*, an island in the Aegean on the coast of Magnesia, now *Sciatho*, Hdt. 7, 76; Ap. Rh. 1, 583.

Σκίαινα, ης, ἡ, *a sea-fish*, Lat. *umbra*, Ath. 322 F. [σκῐ]

Σκῐαινίς, ίδος, ἡ,=foreg.

Σκῐᾰκός, ή, όν, (σκία) *shady*.

Σκῐᾱμᾰχέω, ῶ, (σκιά, μάχη) *to fight in the shade*, i. e. *in the school* (merely for practice), *to spar*, *σκ. πρὸς τὸν οὐρανόν*, to practise the arms by beating the air, Cratin. Βουκ. 3.—II. *to fight with a shadow*, Plat. Apol. 18 D, cf. Legg. 830 C: *to fight* or *struggle in vain*, *σκ. πρὸς ἀλλήλους*, Id. Rep. 520 C. Hence

Σκῐᾱμᾰχία, ας, ἡ, *a fighting in the shade*, i. e. *practising in the school*, Lat. *umbratilis exercitatio*: esp., *an exercise with the hands and feet not much unlike χειρονομία*, cf. Paus. 6, 10, 3.—II. *a fighting with a shadow, a mock-fight*, Plut. 2, 130 E.

Σκῐάποδες, ων, οἱ, (σκιά, πούς) *the Shadow-footed*, a fabulous people in the hottest part of Libya with immense feet, which they used as parasols, Ar. Av. 1553, cf. Ctesias ap. Harp.: in Plin. also *σκιόποδαι*. [ᾱ]

Σκῐᾰρόκομος, ον, (σκιαρός, κόμη) *shading* or *being shaded by hair* or *leaves*, *ὕλη*, Eur. Bacch. 876.

Σκῐᾰρός, ά, όν, Dor. for *σκιερός*, Pind.

Σκῐάς, άδος, ἡ, (σκιά) *any covering for the purpose of shade, a verandah, canopy, pavilion*, Theocr. 15, 119, ubi v. Wüstem., Plut. Themist. 16:—hence, like the *θόλος* at Athens, *a theatre* or *odëum* at Sparta in which the assemblies of the people were held, Paus. 3, 12, 8.—II. *the umbel of umbelliferous plants*, Lat. *umbella, muscarium*.—III.=*ἀναδενδράς*.

Σκίασμα, ατος, τό, (σκιάζω) *a shadow thrown over, a shadow*, Plut. Aemil. 17, etc.:—generally, *a cover*.

Σκῐασμός, ὁ,=foreg.

Σκῐαστής, οῦ, ὁ, Laced. name for *a dancer*.

Σκῐαστικός, ή, όν, (σκιάζω) *shading, covering*.

Σκῐᾱτρᾰφέω, ῶ,=*σκιατροφέω*, q. v.: from

Σκῐᾱτρᾰφής, ές, (σκιά, τρέφω) *brought up in the shade*, i. e. *within doors*, hence, *brought up tenderly, leading a sedentary life*, Lat. *umbratilis, umbraticus*; cf. *σκιατροφέω*. Hence

Σκῐᾱτρᾰφία, ας, ἡ,=*σκιατροφία*, q. v.

Σκῐᾱτροφέω, ῶ, Ion. *σκιητρ-*; also, *σκιατραφέω*, which Lob. Phryn. 578 prefers in Att.; and in late writers *σκιοτρ-*: (σκιά, τρέφω). *To rear in the shade* or *within doors*, i. e. *to bring up tenderly*: hence pass., *to keep in the shade, shun heat and labour*, *σκηνὰς πηξάμενοι ἐσκιητροφέοντο*, Hdt. 6, 12, cf. Xen. Oec. 4, 2: but also,—II. intr. in act., *to wear a shade, cover one's head*, Hdt. 3, 12: hence also just like pass., *πλούσιος ἐσκιατροφηκώς*, a rich, *effeminate* man, opp. to *πένης ἡλιωμένος*, one who bears all the heat of the day, Plat. Rep. 556 D, cf. Phaedr. 239 C, Pers. Sat. 4, 18, 33. Hence

Σκῐᾱτροφία, ας, ἡ, *a bringing up in the shade: effeminate life*, Plut. Lycurg. 14; and in plur., *effeminate habits*, Id. Thes. 23:—also, *σκιατραφία*, Id. Aemil. 31, etc.

Σκῐᾱτροφίας, ου, ὁ,=*σκιατραφής*.

Σκῑαυγέω, ῶ, (σκιά, αὐγή) *to have dim sight, to be purblind*, from having as it were shadows before the eyes, Hipp.

Σκῐάω,=*σκιάζω*: but only used in pass., *to be shady* or *dark* (in Ep. 3 pl. pres.), *δύσετό τ' ἠέλιος σκιόωντό τε πᾶσαι ἀγυιαί*, Od. 2, 388; 3, 487, etc.

†Σκιγγόμαγον, ου, τό, *Scingomagum*, a city in the Alpine country, Strab. p. 179.

Σκίγγος, ὁ, also *σκίγκος*, a kind of *lizard* found in Africa and the East, and used in medicine, Diosc. 2, 71.

Σκίδναμαι, like *κίδναμαι*, collat. form of *σκεδάννυμαι*, as pass., only used in pres., and impf. *To be spread* or *scattered, disperse*, as a crowd or assembly, Il. 1, 487, Od. 2, 252, 258, etc.; *ἐσκίδναντο ἑὴν ἐπὶ νῆα ἕκαστος*, Il. 19, 277; of foam or spray, *ὑψόσε δ' ἄχνη σκίδναται*, Il. 11, 308; of a cloud of dust, *ὕψι δ' ἄελλα σκίδναται*, Il. 16, 375; of a stream, *ἀνὰ κῆπον ἅπαντα σκίδναται*, Od. 7, 130: also, *ὀδμὴ σκίδνατο*, H. Cer. 279; *ὂψ σκιδναμένη*, Hes. Th. 42; *σκιδναμένης Δημήτερος*, i. e. at seed-time, in spring, Orac. ap. Hdt. 7, 14; *ἅμα ἡλίῳ σκιδναμένῳ*, as the sun *begins to spread his light*, i. e. soon after sunrise, Hdt. 8, 23; also not seldom in Hipp., and Plut.; but not found in good Att. Cf. *κίδναμαι, ἐπικίδναμαι*.—The act. *σκίδνημι* seems to be preserved only in compds., esp. *διασκίδνημι*.

†Σκίδρος, ου, ἡ, *Scidrus*, a city of Italy, Hdt. 6, 21.

Σκῐερός, ά, όν, Dor. *σκιαρός*, Pind., cf. Schäf. Dion. Comp. p. 340: (σκιά):—*shady, giving shade*, *νέμος, ἄλσος*, Il. 11, 480, Od. 20, 278; *φύτευμα*, Pind. O. 3, 32; *δάφνη*, Eur. I. T. 1246.—2. *shady, shaded*, *θῶκος*, Hes. Op. 572; *ἀνάπαυλαι*, Plat. Legg. 625 B; *σκηνήματα*, Xen. Hell. 5, 3, 19.

Σκῐή, ῆς, ἡ, Ion. for *σκιά*, Od., Hdt

Σκιθακός, ὁ, *a fish*, elsewh. *τράχουρος*, also *σκιθαρκός* and *σισόρβακος*.

ΣΚΙ΄ΛΛΑ, ης, ἡ, *a squill*, Theogn 537: usu. *σχῖνος*.

Σκιλλητικός, ή, όν, (σκίλλα) *of squills*, *ὄξος σκ.*, vinegar *of squills*: also written *σκιλλιτικός*.

Σκιλλοκέφᾰλος, ον, (κεφαλή)=*σχινοκέφαλος*.

Σκιλλοκρόμμυον, ου, τό,=*σκίλλα*.

†Σκιλλοῦς, οῦντος, ὁ, *Scillus*, a city in Triphylian Elis near the Selinus, where Xenophon lived during his banishment, Xen. An. 5, 3, 7.

Σκιλλώδης, ες, (σκίλλα, εἶδος) *like squills*, Theophr., Ath. 121 A.

†Σκίλουρος, ου, ὁ, *Scilurus*, a Scythian prince in the Tauric Chersonese, Strab. p. 306.

Σκιμᾱλίζω, f. -ίσω, *to fillip* one *give* him *a fillip*; generally, *to insult τινά*, Ar. Pac. 549; *ῥηματίοις*, Ar. Ach. 444; *σκ. ποδί, to kick*, Diog. L. 7, 17;—acc. to Schol. Ar. Ach. 444, strictly, *τὸ τῷ μικρῷ δακτύλῳ τῶν ὀρνίθων ἀποπειρᾶσθαι εἰ ᾠοτοκοῦσιν*. (Deriv. unknown.) [The quantity of *σκι-* is not determined.]

Σκιμβάζω, f. -άσω, Att. for *κιμβάζω, ὀκιμβάζω, to halt, limp, crouch*, Ar. Fr. 678.

Σκιμβός, ή, όν, *halt, limping*, akin to *σκαμβός, σκίμπτω*.

Σκιμπάζω,=*σκιμβάζω*.

Σκιμπόδιον, ου, τό, Philem. p. 365; and

Σκιμποδίσκος, ου, ὁ, dim. from sq.

Σκίμπους, ποδος, ὁ, (σκίμπτω, πούς) *a small couch, low bed*, like *ἀσκάντης*, Lat. *grabbatus*, Ar. Nub. 254, 709, Plat. Prot. 310 C: esp. a kind of *litter* or *palankeen* for invalids for travelling also used by the later Sophists, as Libanius.

Σκιμπτω, f. -ψω.=σκήπτω, Pind., v. Böckh v. l. O. 6, 101 (171).—II.=σκιμβάζω, in which signf. others assume a dub. pres. σκίπτω. (Akin to σκιμβός and σκαμβός.)

Σκίμπτων, ωνος, ὁ, and σκίμπων, ωνος. ὁ.=σκίπων, σκήπων.

Σκίναξ, ᾰκος, ὁ, ἡ, (usu. deriv. from κινέω): *quick*, *nimble*, epith. of hares; so, ὁ σκ.,=λαγώς, Nic. Al. 67, Th. 577; and Hesych. has κίνδαξ in same signf. [ῐ]

Σκίνᾰρ, ᾰρος, τό, *the body*, Nic. Th. 694. (Prob. akin to σκῆνος II.) [ῐ]

Σκινδᾰκός, ή, όν,=σκίναξ, dub.

Σκινδᾰλᾰβίζω, *to search thoroughly*, late word.

Σκινδάλᾰμος, ου, ὁ, contr. σκινδαλμός, Att. σχινδάλαμος, contr. σχινδαλμός, Ruhnk. Tim., Piers. Moer. p. 360:—*a splinter*, Lat. *scindula*, *scandula*: metaph., λόγων ἀκριβῶν σχινδάλαμοι, straw-splittings, quibbles, Ar. Nub. 130, cf. Ran. 819: hence ἀνασκινδυλεύω, *to pierce*. (Akin to σχίζω.) [δᾰ]

Σκινδᾰλᾰμοφράστης, ου, ὁ, *a straw-splitter*, Anth. P. 11, 354.

Σκινδαλμός, ὁ, contr. for σκινδάλαμος.

Σκινδᾰρεύω, and -ρέω, v. sub σκινθαρίζω.

Σκινδάριον, ου, τό, *an unknown fish*, Anaxandr. Lycurg. 1, 4.

Σκίνδᾰρος, ου, ὁ, v. sub σκινθαρίζω.

Σκίνδᾰφος, ου, ὁ, v. sub κίδαφος.

Σκινδαψός, οῦ, ὁ, *a four-stringed musical instrument*, Theopomp. Col., etc., ap. Ath. 183 A: also, κινδαψός.—II. *an ivy-like tree*, Cleitarch. ap. Schol. Ap. Rh. 2, 906.

Σκινθαρίζω. = σκιμαλίζω: also written σκανθαρίζω, σκινδαρέω, σκινδαρεύω, σκινδαρίζω and σκινθίζω: but all these forms only in Gramm., who have also a subst. ὁ σκίνδᾰρος or σκίνθαρος, explained by Hesych. τὸ προςκίνημα, ἡ ἐπανάστασις νυκτὸς ἀφροδισίων ἕνεκα.

Σκίνθᾰρος, ου, ὁ. v. foreg.

Σκινθός, ή, όν, *diving*, dub. in Theophr.

Σκῐνίς, ίδος, ἡ,=σκίαινα, dub. in Galen.

Σκινίψ. ὁ,=σκνίψ, dub.

Σκῐογράφος, etc., later form for σκιαγρ-, Lob. Phryn. 646.

Σκῐοειδής, ές. (σκιά, εἶδος) *like a shadow*, *passing like a shadow*, *shadowy*, σκιοειδέα φῦλ' ἀμενηνά, Ar. Av. 686, cf. Plat. Phaed. 81 D.

Σκῐόεις, εσσα, εν, (σκιά): like σκιερός, *shady*, *shadowy*, σκ. ὄρεα, *shady*, i. e. *thickly-wooded* mountains, Il. 1, 157, Pind. P. 9, 60; σκ. μέγαρα, *shadowy* (*dark*) chambers, Od. 1, 365:—σκ. νέφεα, *shadowy* (*overshadowing*) clouds, Il. 5, 525, Od. 8, 374, etc.:—a neut. σκιόειν is found as v. l. in Ap. Rh. 2, 404.

Σκῐοθήρας, ου, ὁ, and -θηρον, ου, τό, later forms for σκιαθ-, q. v.

Σκῐομᾰχέω, -μᾰχία, later forms for σκιαμ-.

Σκῐοτρᾰφής, -τρᾰφέω, etc., later forms for σκιατρ-.

Σκίουρος, ου, ὁ, (σκιά, οὐρά) strictly *the shadow-tail*, hence *the squirrel*, Ael., Opp.; cf. Plin. 8, 58: also, καμψίουρος, ἵππουρος. (Hence our *squirrel*, through a Lat. dimin. *sciuriolus*.)

Σκῐοφόρος, ον, (σκιά, φέρω) *shadow-bringing*, *shadowy*.

Σκῐόφως, ωτος, τό. (σκιά, φῶς) *twilight*, esp. *evening-twilight*, formed like λυκόφως, q. v., Heliod.

Σκῐόψυκτος, ον, (σκιά, ψύχω) *cooled* or *dried in the shade*.

Σκῐόωντο, Ep. 3 pl. impf. pass. of σκιάω, Od.

†Σκιπίων, ωνος, ὁ, the Rom. name *Scipio*, Polyb.: v. Σκηπίων.

Σκίπτω,=σκίμπτω II, dub. in Hesych.

Σκίπων, ωνος, ὁ, (σκίμπτω)=σκήπτων, *a staff*, Lat. *scipio*, Hdt. 4, 172, Eur. Hec. 65, Ar. Vesp. 727: oft. interchanged with σκήπων, Jac. Anth. P. p. 198: also, σκίμπων, σκίμπτων. [ῐ]

Σκίρα, τά,=Σκιροφόρια, Ar. Thesm. 834, Eccl. 18, 59, Pherecr. Incert. 49. [ῐ]

Σκῑράδιον, ου, τό, v. sub σκίρον.

Σκῑραίνω,=σκιρόω.

Σκῑράς, άδος, ἡ, epith. of Minerva, under which the Σκίρα were celebrated in her honour at Athens, v. σκίρον.

Σκῑρᾰφεία, ας, ἡ, also σκειρ-, (σκιραφεύω) *play at dice*, *hazard*.

Σκῑράφειον, ου, τό, also σκειρ-, *a place where persons play at dice*, *a gambling-house*, Isocr. 149 C, Antid. § 306; also σκιράφιον, Theopomp. (Com.) Incert. 17, Amphis Κυβ. 1: [ᾰ] and

Σκῑρᾰφευτής, οῦ, ὁ, *a dice-player*, Amphis Κυβ. 1: from

Σκῑρᾰφεύω, also σκειρᾰφεύω, (σκίραφος) *to play at dice*.

†Σκιραφίδας, α, ὁ, *Sciraphidas*, a Laconian, Plut. Lys. 27.

Σκῑράφιον, ου, τό, v. sub σκιράφειον.

Σκίρᾰφος, ου, ὁ, also σκείραφος, *a dice-box*.—2. metaph., *trickery*, *cheating*, Hippon. 82.—II. *an expert dice-player*. (Usu. deriv. from the place Σκίρον, v. σκίρον II.) [ῐ]

Σκῑρῖται, ῶν, οἱ, *the Scirites*, a distinguished division of the Spartan army, consisting of six hundred foot: they usu. fought on the left wing near the king, and were (originally at least) περίοικοι, from the Arcadian town Σκῖρος, and its district Σκιρῖτις, Thuc. 5, 67. 68, and Xen. Some have supposed that they were cavalry, from Xen. Cyr. 4, 2. 1, but wrongly; v. Müller Dor. 3, 12, § 6.

Σκῑρίτης, ὁ, (σκῖρος) *a worker in stucco*.

†Σκῑρῖτις, ιδος, ἡ, *Sciritis*, a mountain district on the borders of Laconia and Arcadia, *territory of Scirus*, Thuc. 5, 33.

Σκίρον, τό, like σκιάδιον, *a white parasol* borne, at Athens, by the priestesses in a festival of Minerva Σκιράς, thence called τὰ Σκίρα or τὰ Σκιροφόρια, giving name to the month Σκιροφοριών (cf. Σκίρα): others derive these names from Σκίρος, a Salaminian seer, who built a temple to Minerva under this name, cf. Plut. Thes. 17. Paus. 1, 36, 4; and a promontory of Attica opposite Salamis was called Σκιράδιον, Plut. Sol. 9: †or from Σκίρα (unus. sing. Σκίρον), ων, τά, a place near the harbour Phalerum with a temple of Minerva, or a portion of the city, Strab. p. 393, Paus. l. c.†—At the festival of Minerva Σκιράς a white parasol was solemnly carried from the Acropolis, and took its name from thence.—II. τὸ Σκίρον, like Lat. *suburra*, a disreputable part of a town, district of brothels, etc., Alciphr. 3, 8, 25. [ῐ]

Σκῖρον, ου, τό,=σκῖρος: *the hard rind* of cheese, *cheese-parings*, Ar. Vesp. 925, ubi v. Dind.: cf. σκῖρος, fin.

Σκιροπαίκτης, ου, ὁ, or σκιῤῥοπαίκτης,=σκληροπαίκτης.

Σκιρός, ά, όν, usu. written σκιῤῥός (v. sq. sub fin.), *hard*: metaph., σκιῤῥοὶ θεοὶ, Schäf. Long. p. 364.

Σκῖρος, not σκίρος, ου, ὁ, (v. sub fin.):—*gypsum*, *stucco*, also λατύπη.—2. *any hard coat* or *covering*; *a hardened swelling* or *tumour*, *induration*, Lat. *scirrhus*, cf. Foës. Oec. Hipp.: *a coat of dirt*, σκῖρον ἠμφιεσμένη, Eupol. Χρυσ. 5, cf. Cratin. Incert. 28.—II. taken as=ῥίζα by Aristarch., who shortened Il. 23, 332, 333 into one line, ἢ τόγε σκῖρος ἔην· νῦν αὖ θέτο τέρματ' Ἀχιλλεύς.—III. Σκῖρος, ου, ἡ, *Scirus*, a town in Arcadia; v. sub Σκιρῖται. (The form σκίῤῥος, which is commonly found, arose from ignorance that the ι was long by nature; cf. κνῖσα, θρυλέω.)

†Σκίρος, ου, ὁ, *Scirus*, v. sub σκίρον.—2. a soothsayer of Dodona, Paus. 1, 30.

Σκῑροφόρια, or Σκιῤῥ-, τά, (σκίρον, φέρω) *the festival of* Minerva Σκιράς; also τὰ Σκίρα, q. v.

Σκῑροφοριών, or Σκιῤῥ-, ῶνος, ὁ, *Scirophorion*, the 12th Attic month, the latter part of June and former part of July, so called from the festival Σκιροφόρια, Antipho 146, 18, cf. Theophr. H. Pl. 4, 11, 5.

Σκῑρόω, ῶ, *to harden*:—pass., *to be* or *become ingrained*, πρὶν τὰν νόσον εἰς τὸν μυελὸν σκιρωθῆναι, Sophron ap. E. M. 718.—In Nic. Th. 75, pro σκῐρόωσι, legend. videtur σκιρτῶσι.

Σκιῤῥαίνω, v. σκιραίνω.

Σκιῤῥία, ας, ἡ.=σκίῤῥος, Aretae.

Σκιῤῥίτης, -ῤῥον, -ῤῥος, -ῤῥός, -ῤῥόω, v. sub σκῑρίτης, σκῖρον, etc.

Σκῑρώδης, ες, (σκιρός, εἶδος) *of a hard nature*, *hardened*.

Σκίρωμα, ατος, τό, (σκιρόω)=σκίῤῥος, ὁ.

Σκιρτάω, ῶ, f. -ήσω, *to spring*, *leap bound*, of horses, ὅτε μὲν σκιρτῷεν ἐπὶ ζείδωρον ἄρουραν, ἐπὶ νῶτα θαλάσσης, Il. 20, 226, 228: †*to frisk about*, of young she-goats, Theocr. 1, 152;† *to be unruly*, *unmanageable*, σκ. φόβῳ, Eur. Phoen. 1125; also in Ar., Plat., etc.:—metaph., of winds, Aesch. Pr 1086. (Akin to σκάζω, σκαρίζω, σκαίρω, σπαίρω.)

Σκιρτέω, Ion. for foreg., Opp. C. 4 342.

Σκιρτηδόν, (σκιρτάω) adv., *by leaps* or *bounds*, Orph. Fr. 24.

Σκιρτηθμός, οῦ, ὁ, = σκίρτησις, Orph. Lith. 218.

Σκίρτημα, ατος, τό, (σκιρτάω) *a bound*, *leap*, esp. of restive or frightened animals, Aesch. Pr. 600, 675, Eur. Hec. 526.

Σκίρτησις, εως, ἡ, (σκιρτάω) *a bounding*, *leaping*, Plut. Cleom. 34.

Σκιρτητής, οῦ, ὁ, (σκιρτάω) *a leaper*, Mosch. 6, 2. Hence

Σκιρτητικός, ή, όν, *disposed to leap*; *unruly*, Plut. 2, 12 B.

Σκιρτοπόδης, ου, ὁ, (σκιρτάω πούς) *spring-footed*, Σάτυρος, Anth. Plan. 15*.

Σκιρτὸποιέω, ῶ, *to make to bound* or *leap*, LXX.

†Σκιρφώνδας, ου, ὁ, *Scirphondas*, a Boeotarch, Thuc. 7, 30.

Σκίρων, ὁ, v. Σκείρων.

†Σκῑρωνίδης, ου, ὁ, *Scironides*, leader of the Athenians, Thuc. 8, 25.

Σκιταλίζω, *to feel* or *show lust*, πρός τι, dub. in Long.: from

Σκίτᾱλοι, οἱ, *lewd fellows*, *lechers*, invoked as demons in Ar. Eq. 634; a word of quite uncertain origin. [Σκῐ]

Σκιτών, ὁ perh.=foreg., Pherecr. Incert. 50.

†Σκίτων, ωνος, ὁ, *Sciton*, slave of

Democedes, Hdt. 3, 130.—2. an Athenian, Dem. 573, 18.

Σκίφη, ης, ἡ, (σκιφός) = κνιπεία. [ῐ]

Σκῐφίας, ου, ὁ, Dor. for ξιφίας, *the sword-fish*, Epich. p. 28.

Σκῐφίζω, Dor. for ξιφίζω.

Σκίφινος, η, ον, *made of palm-leaves*: from

Σκίφος, τό, Dor. for ξίφος, *a sword*.—II. *a palm*, prob. from its *sword-shaped* leaves or fronds.—On the form v. Meineke Com. Fr. 3, p. 73. [ῐ]

Σκιφός, ή, όν, = κνιπός.

Σκιφύδριον, ου, τό, Dor. for ξιφύδριον, Epich. p. 22. [ῡ]

Σκίψ, ὁ, = σκνίψ, Lob. Phryn. 400.

Σκῐώδης, ες, contr. from σκιοειδής, Hipp.: also, *shady*, πέτρα, Eur. Supp. 759. Adv. -δῶς.

†**Σκιώνη**, ης, ἡ, *Scione*, a city in the peninsula Pallene on the Thermaïcus sinus, Hdt. 7, 128; hence οἱ Σκιωναῖοι, the *Sciōneans*, Hdt.

Σκῐωτός, ή, όν, (σκιόω) *shaded*: σκ. ζώνη, a belt *striped with colours shading one into another*, Arr. Peripl.

Σκλῆμα, ατος, τό, *dryness, hardness, induration*.

Σκλῆναι, inf. aor. 2 of σκέλλω.

Σκληρᾰγωγέω, ῶ, *to bring up hardy, harden*, Luc. D. Marin. 16, 1: σκλ. τὴν λέξιν, Dion. H. de Thuc. 30.

Σκληρᾰγωγία, ας, ἡ, *hardy training*, Philo.

Σκληράργιλλος, ον, (σκληρός, ἄργιλλος) *of* or *with hard clay*, Geop.

Σκληραύχην, ενος, ὁ, ἡ, (σκληρός, αὐχήν) *hard* or *stiff-necked, unmanageable*, strictly of horses, Plut. 2, 2 F.

Σκληρευνία, ας, ἡ, (εὐνή) = σκληροκοιτία, prob. l. in Hipp.

Σκληρία, ας, ἡ, = σκληρότης, *hardness*, Plut. 2. 376 B, LXX.

†**Σκληρίας**, ου, ὁ, *Sclerias*, of Tarentum, a poet of the Italian comedy, Ath. 402 B.

Σκληρίᾱσις, ἡ, *a hardening, induration*, Galen.: from

Σκληριάω, ῶ, (σκληρός) *to become hard, indurated*.

Σκληρόβιος, ον, = sq.

Σκληροβίοτος, ον, *leading a hard strict life*, A. B. [ῐ]

Σκληρόγεως, ων, (σκληρός, γῆ) *with a hard soil*: ἡ σκλ. (sc. γῆ), Philo.

Σκληρογνώμων, ον, gen. ονος, (σκληρός, γνώμη) *hard-hearted*, Mosch.

Σκληρόδερμος, ον, (σκληρός, δέρμα) *with a hard skin* or *hide*, Arist. H. A. 1, 5, 10.

Σκληροδίαιτος, ον, (σκληρός, δίαιτα) *of a hard, severe way of life*, esp. in food and dress, Philo. [ῐ]

Σκληροειδής, ές, (σκληρός, εἶδος) *of hard nature* or *kind*.

Σκληρόθριξ, ὁ, ἡ, (σκληρός, θρίξ) *with hard, coarse hair*, Arist. Physiogn. 2, 7.

Σκληροκαρδία, ας, ἡ, *hardness of heart*, LXX.: from

Σκληροκάρδιος, ον, (σκληρός, καρδία) *hard-hearted, stubborn*, LXX.

Σκληροκέφᾰλος, ον, *hard of head*.

Σκληρόκηρος, ον, (σκληρός, κηρός) *overlaid with hard wax*, Diog. L. 7, 37.

Σκληροκοίλιος, ον, (σκληρός, κοιλία) *costive*, Diosc.

Σκληροκοιτέω, ῶ, f. -ήσω, (σκληρός, κοίτη) *to sleep on a hard bed*, Hipp. Hence

Σκληροκοιτία, ας, ἡ, *a sleeping on a hard bed*, Theophr.

Σκληρόκοκκος, ον, (σκληρός, κόκκος) *with hard seeds*, ῥόαι, Antiph. Boeot. 2.

Σκληρολέκτης, ου, ὁ, *harsh-speaking*.

Σκληροπᾰγής, ές, (σκληρός, πήγνυμι) *firmly put together, firm*, Xenocr.

Σκληροπαίκτης, ου, ὁ, (σκληρός, παίζω) a kind of *buffoon* or *juggler*, also σκιῤῥοπαίκτης, Hippoloch. ap. Ath. 129 D.

Σκληροποιέω, ῶ, *to harden*, Xenocr.: from

Σκληροποιός, όν, (σκληρός, ποιέω) *making hard, hardening*, Plut. 2, 953 C.

Σκληρόπους, ποδος, ὁ, ἡ, *hard-footed*.

Σκληροπύρηνος, ον, (πῡρήν) *with a hard kernel*.

Σκληρός, ά, όν, (σκλῆναι, σκέλλω) *dry, hard*, Lat. *durus*, ἐλαία, Pind. O. 7, 53; γῆ, Aesch. Pers. 319; opp. to μαλακός, μαλθακός, Plat. Prot. 331 D, Symp. 195 D.—2. first in Hes., of sound, *hoarse, harsh, rough*, σκληρόν ἐβρόντησε, Hes. Th. 839; σκληραὶ βρονταί, Hdt. 8, 12; cf. αὖος, and Virgil's *aridus fragor*.—3. of taste and smell, *harsh*, as opp. to sweet, Lat. *asper*, Theophr.; cf. σκληρότης.—4. *stiff*, Lat. *rigidus*, opp. to ὑγρός (lithe and supple), σκέλη, χαλινός, Xen. Eq. 1, 5 and 6; 10, 8; so of dogs, Id. Cyn. 3, 2; of boys who look old for their age, *stiff, sturdy*, Stallb. Plat. Symp. 196 A.—II. metaph., of things, *hard*, τροφή, Soph. O. C. 1615; δίαιτα, Eur. Meleag. 8, 5: τὰ σκληρά, *hard words* or *hardships*, Soph. O. C. 1408, etc.; σκληρὰ μαλθακῶς λέγων, Ib. 774; τὸ σκλ. = σκληρότης, Polyb. 4, 21, 1.—2. of persons, *hard, harsh, stern*, also, *obstinate, stubborn*, Soph. Tr. 1250, Fr. 19, etc.; σκλ. δαίμων, Ar. Nub. 1264; σκληρὸς τοὺς τρόπους, Ar. Pac. 350; σκλ. ψυχή, ἦθος, Soph. Aj. 1361, Plat. Symp. 195 E; σκλ. θράσος, *stubborn* courage, Eur. Andr. 260.—III. Adv. -ρῶς, Eur. Ant. 1, 9; σκλ. καθῆσθαι, Ar. Eq. 783, etc. (There are collat. forms, σκληφρός, σκηρός, ξηρός, ξερός, σχερός, σκελιφρός, σκολυφρός: akin to χέῤῥος, χέρσος.)

Σκληρόσαρκος, ον, (σκληρός, σάρξ) *with dry, hard flesh*, Arist. H. A., 1, 1, 7.

Σκληρόστομος, ον, (σκληρός, στόμα) *hard-mouthed*; strictly of horses, *unmanageable, refractory*.—II. *hard to pronounce*, σῖγμα, Aristox. ap. Ath. 467 B.

Σκληρόστρᾰκος, ον, (σκληρός, ὄστρακον) *hard-shelled*, Arist. H. A. 4, 4, 9.

Σκληρότηρ, Eretrian for σκληρότης, Plat. Crat. 434 C.

Σκληροσώμᾰτος, ον, (σῶμα) *with a hard body*.

Σκληρότης, ητος, ἡ, (σκληρός) *hardness, harshness*, οἴνου, Theophr.; of persons, τοῦ δαίμονος, Antipho 122, 44; σκλ. καὶ ἀγροικία, Plat. Rep. 607 B.

Σκληροτρᾰχηλέω, ῶ, *to be stiff-necked*: from

Σκληροτράχηλος, ον, (σκληρός, τράχηλος) *stiff-necked*, LXX. [ᾰ]

Σκληρότριχος, ον, = σκληρόθριξ.

Σκληρουχία, ας, ἡ, (ἔχω) *severity*, Joseph.

Σκληροφθαλμία, ας, ἡ, *hardness of the eyes*, Paul. Aeg.: from

Σκληρόφθαλμος, ον, (σκληρός, ὀφθαλμός) *having hard, dry eyes*, opp. to ὑγρόφθαλμος, ὄμματα, Arist. H. A. 4, 2, 10.

Σκληροφυής, ές, (σκληρός, φυή) *of hard, harsh nature*, Xenocr.

Σκληρόψῡχος, ον, (σκληρός, ψυχή) *hard-hearted*.

Σκληρόω, ῶ, (σκληρός) *to harden, stiffen*.

Σκληρυντικός, ή, όν, *hardening*: from

Σκληρύνω, (σκληρός) *to harden*, e. g. the heart, LXX.: *to make thick, heavy, stupid*, Ib.: — pf. pass. ἐσκλήρυσμαι, ἐσκλήρυμμαι.

Σκλήρυσμα, ατος, τό, = σκλήρωμα, Hipp.

Σκληρυσμός, οῦ, ὁ, *a hardening, induration*, Hipp.

Σκληρώδης, ες, contr. for σκληροειδής, Manetho.

Σκλήρωμα, ατος, τό, *a hardened body* or *part, an induration*, Hipp.

Σκληφρός, ά, όν, Att. for σκληρός, strictly contr. for σκελιφρός, *thin*, Plat. Euthyd. 271 B, Theopomp. (Com.) Strat. 4.

Σκνῑπαῖος, α, ον, (σκνῖφος, σκνιφός): like κνεφαῖος, *dark*, σκν. ὁδίτης, a wanderer *in the twilight*, Theocr. 16, 93.

Σκνῑπός, ή, όν, (κνίζω, σκνίπτω) like κνιπός, *niggardly, stingy*. — II. also = σκνιφός. Hence

Σκνῑπότης, ητος, ἡ, *stinginess*, like κνιπότης.

Σκνίπτω, (κνίζω) *to pinch, nip*: metaph., *to be niggardly, griping*. (Akin to σκνίψ, κνίψ, κνιπός, κνάω, κνάπτω, κνύω: the collat. forms σκενίπτω, σκηνίπτω occur in Gramm.)

Σκνῖφος, τό, = κνέφας, *darkness, gloom*.

Σκνῑφός, ή, όν, (κνέφας, νέφος) like κνιφός, *dark, overcast, dim*: also of persons, *dim-sighted, purblind*: perh. also written σκνιπνός. — II. (κνίζω, κνίπτω) = σκνιπός. Hence

Σκνῑφότης, ητος, ἡ, *dim-sightedness*: also κνιφότης.

Σκνῑφόω, ῶ, (σκνιφός) *to darken, make dim*.

Σκνίψ, ὁ, not ἡ (Lob. Paral. 114): gen. σκνῑπός and σκνῑφός, nom. pl. σκνῖπες, Lob. Phryn. 399, = κνίψ, Plut. 2, 636 D: from the quick jump these animals take comes the proverb, ἡ σκνὶψ ἐν χώρᾳ, what, a flea found at home! Strattis Incert. 12. — II. metaph., *a stingy fellow, a miser*.

Σκοά, ἡ, collat. form from σκιά, *a shade, shadow*, ap. Hesych.

†**Σκόδροι**, ων, οἱ, *the Scodri*, an Indian people, Dion. P. 1147.

Σκοίδιον, τό, = σκιάδιον.

Σκοῖδος, ὁ, Macedonian for διοικητής, ταμίας, written also κοῖδος: also epith. of Bacchus, Hemst. Poll. 10, 16, Meineke Menand. p. 97.

Σκοιός, ά, όν, (σκοά) rare poet. form for σκιερός.

†**Σκολιίτας**, ὁ, appell. of Pan in Arcadia, from a hill of that name, Paus. 8, 30, 7.

Σκολιάζω, f. -άσω, (σκολιός) *to be bent* or *crooked*, σκ. ταῖς ὁδοῖς, *to walk in crooked* ways, LXX.

Σκολιαίνω, = σκολιόω:—pass., *to grow crooked*, Hipp.

Σκολιόβουλος, ον, (σκολιός, βουλή) *of crooked counsel*; cf. ἀγκυλομήτης.

Σκολιόγραπτος, ον, (σκολιός, γράφω) *marked with crooked lines*, Arist. ap. Ath. 286 F.

Σκολιοδρομέω, ῶ, *to run a crooked course*: from

Σκολιόδρομος, ον, (σκολιός, δραμεῖν) *running hither and thither*, Orph. H. 50, 4.

Σκολιόθριξ, τρίχος, ὁ, ἡ, (σκολιός, θρίξ) *with curled hair* or *leaves*, Mel. 1, 37.

Σκόλιον, ου, τό, strictly neut. from σκολιός (sub. μέλος or ᾆσμα), *a song which went round at banquets*, sung to the lyre by the guests one after another: said to have been introduced by Terpander (Plat. Gorg. 451 E, sq.); but the word is now first found in Pind. Fr. 87, 9, Ar. Ach. 532, etc. The name is of uncertain origin: some refer it to the character of its music (νόμος σκολιός, as opp. to νόμος ὄρθιος): others to the ῥυθμὸς σκολιός, or amphibrachic rhythm recognized in many scolia; but most, after Dicaearch., Plut., etc., from the *irregular, zig-zag way it went round the table*;—each guest who sung holding a myrtle-branch (μυῤῥίνη), which he passed on to any one he chose, cf. Ar. Nub. 1364, ubi v. Schol.—A complete collection of the *scolia* has been made by Ilgen, Carm. Conviv. Graec. (Jena 1798); and on their nature see him, p. lxxxv. sq., cf. Ath. 694 sq. (Usu. less correctly written σκολιόν, σκολίον, Ilgen p. lxxxiv.)

Σκολιοπλᾰνής, ές, (σκολιός, πλανάω) *wandering crookedly*, Nic. Th. 319.

Σκολιοπόρος, ον, (σκολιός, πόρος) *with crooked* or *winding* passages, ὦτα, Sext. Emp. p. 33.

ΣΚΟΛΙΟ'Σ, ά, όν, *crooked, curved, bent*, σίδηρος, Hdt. 2, 86: *twisting, winding*, ποταμός, Hdt. 1, 185; 2, 29; εἰς πλάγια καὶ σκ., Plat. Theaet. 194 B: — opp. to ὀρθός, ὄρθιος: and so,—II. metaph., *crooked, not straightforward, unrighteous*, like ἑλικτός, σκ. θέμιστες, Il. 16, 387; σκ. μῦθοι, δίκαι, Hes. Op. 192, 219; ἀπάται, Pind. Fr. 232, 2; σκολιαῖς ὁδοῖς πατῶν, Id. P. 2, 156: rarely of men, as Hes. Op. 7: —so in Att., σκολιὰ πράττειν, Plat. Theaet. 173 A, cf. Gorg. 525 A. Adv. σκολιῶς, Ib. 256, 260.—Cf. σκόλιον. —Strabo's σκολιὰ ἔργα, which has caused great discussion, is only a corrupt reading, for which Uhden proposes Σκοπάδεια ἔργα; Tyrwhitt, etc., better, Σκόπα ἔργα. (Usu. deriv. from σκέλλω, bent or curved from dryness.) Hence

Σκολιότης, ητος, ἡ, *crookedness*, σκ. τῆς καμπῆς, of a Parthian bow, Plut. Crass. 24. — II. metaph., *inequality*, σκολιότητα ἔχειν, *to be unequally affected*, Hipp.—2. of men, *crookedness, dishonesty*, LXX.

Σκολιόφρων, ὁ, ἡ, (σκολιός, φρήν)· *of crooked mind*, Nonn.; cf. σκολιόβουλος.

Σκολιόχειλος, ον, (σκολιός, χεῖλος) *with crooked lip: crooded-beaked*, like ἀγκυλοχείλης.

Σκολιόω, ῶ, (σκολιός) *to bend, crook*, Theophr.

Σκολιώδης, ες, (εἶδος) *crooked-looking*.

Σκολίωμα, ατος, τό, (σκολιόω) *a bend, curve*, Strab.

Σκολιωπός, όν, (σκολιός, ὤψ) *looking askew, squinting*, Manetho.

Σκολίωσις, εως, ἡ, (σκολιόω) *a bending, curve*, Hipp.

†Σκόλλις, εως, ἡ, *Scollis*, a rocky range between Elis and Arcadia, Strab. p. 340.

Σκόλλυς, υος, ὁ, (σκολύπτω) *a way of cutting the hair, in which a tuft is left on the crown*, σκόλλυν ἀποκείρειν, Pamphil. ap. Ath. 494 F; written also σκολλύς, σκόλλις, σκολλίς.

Σκόλοκρος, ον, like κόλος, *cropped, lopped*, of short-horned animals, pollard trees, and the like, Phot.

Σκολόπαξ, ᾰκος, ὁ, a large bird of the *snipe* kind, perh. *a woodcock*, Arist. H. A. 9, 8, 12: sometimes written σκολῶπαξ, cf. Nemes. Aucup. 21: Arist. also has ἀσκαλώπας, q. v.

Σκολόπενδρα, ας, ἡ, *the scolopendra* or *milliped*, Arist. H. A. 4, 7, 4, etc.: also ἴουλος, μυριόπους.—II. *the sea-scolopendra*, an animal prob. of the genus Nereïs, Id. 2, 14, 2, Ael. N. A. 7, 26, etc. Hence

Σκολοπένδρειος, α, ον, *of* or *like the scolopendra*, Nic. Th. 684.

Σκολοπένδριον, ου, τό, *a* kind of *fern, hart's tongue* (so called from a fancied likeness to *the scolopendra*), Theophr.: cf. ἄσπληνον.

Σκολόπενδρος, ου, ὁ, = σκολόπενδρα.

Σκολοπενδρώδης, ες, (σκολόπενδρα, εἶδος) *like a scolopendra*, as Strabo calls a hill that throws out a number of spurs (πρόποδες).

Σκολοπηῒς μοῖρα, ἡ, the fate *of one impaled*, Manetho.

Σκολοπίζω, (σκόλοψ) *to impale*, cf. ἀνασκολ-: in pass., σκολοπισθῆναι, *to run a splinter into one's self*, Diosc.

Σκολοποειδής, ές, (σκόλοψ, εἶδος) *pointed like a pale*.

†Σκολοπόεις, εντος, ὁ, *the Scolopoïs*, a river between Priene and Mycale, on the coast of Asia Minor, Hdt. 9, 96.

Σκολοπομᾰχαίριον, ου, τό, (σκόλοψ, μάχαιρα) *a small surgical knife*, sharp on one side and blunt on the other, Hipp.

Σκολοπώδης, ες, contr. for σκολοποειδής, Theophr.

†Σκόλοτοι, ων, οἱ, the name by which the Scythians called themselves, Hdt. 4, 6.

Σκόλοψ, οπος, ὁ, *any thing pointed*: esp., *a pale, stake*, for fixing heads on, Il. 18, 177; or for impaling, Eur. Bacch. 983, I. T. 1430:—in plur. σκόλοπες, *a palisade*, used in fortification as early as Hom., esp. in Il.; τείχεα σκολόπεσσιν ἀρηρότα, Od. 7, 45; διά τε σκόλοπας καὶ τάφρον ἔβησαν, Il. 8, 343; cf. 12, 63; 15, 344; so also in Hdt. 9, 97, Eur. Rhes. 116, Xen. An. 5, 2, 5:—though the usu. Att. word was σταύρωμα. (Perh. from κόλος: akin to σκῶλος.)

Σκολύθριον, ου, τό, Dim. from sq., Plat. Euthyd. 278 B: also σκολύφριον.

Σκόλυθρος, ον, ὁ, (σκολύπτω):—*a low three-legged stool*, Teleclid. Amph. 5.—II. σκόλυθρος, ον, as adj., *low, mean, shabby*.

Σκόλῠμος, ου, ὁ, *an eatable* kind of *thistle*, which blossoms in the heat of summer, prob. a kind of *artichoke*, Hes. Op. 580: in Theophr. also ἡ σκ-. (Akin to κόλος, σκόλοψ, σκῶλος.)

Σκολῠμώδης, ες, (εἶδος) *like a* σκόλυμος.

Σκολύπτω, (κόλος) like κολούω, *to dock, crop, lop*; also, *to peel, strip*, esp. *to pull back the praeputium*, which signf. shows that it is akin to γλύφω, Lat. *glubo, deglubo*.

Σκολυφρός, = σκληρός, Hesych., therefore perh. only another form of σκελιφρός.

Σκολῶπαξ, ὁ, v. σκολόπαξ.

†Σκομβραρία, ας, ἡ, (σκόμβρος) *Scombraria*, the island by Hispania, elsewhere called Ἡρακλέους νῆσος, Strab. p. 159: in Ath. 121 B Σκομβροαρία.

Σκομβρίζω, like θυννάζω, = ῥαθαπυγίζω.

Σκομβρίς, v. sub σκορπίς.

†Σκόμβρον, ου, τό,= Σκόμιον, Arist. Meteor. 1, 13.

Σκόμβρος, ου, ὁ, generic name for the θύννος and πηλαμύς, Epich. p. 30, Ar. Eq. 1008, etc.: proverb., σκ. ἐν τοῖς σατύροις, Alex. Epid. 1, 3, ubi v. Meineke.

†Σκόμιον, ου, τό, *Mount Scomius*, a high range in Thrace, near Rhodope, Thuc. 2, 96.

Σκόνυζα, ἡ, Att. for κόνυζα.

†Σκοπάδαι, ῶν, οἱ, *descendants of Scopas*, an ancient princely house in Thessaly, Pind. Fr. Incert. 182; Hdt. 6, 127.

†Σκοπάδειος, ον, *of* or *relating to Scopas*, Luc.

†Σκόπας, ου, ὁ, *Scopas*, a prince of Pherae in Thessaly, victor at the Olympic games, Xen. Hell. 6, 1, 15. —2. another prince of Pherae, Ael. V. H. 12, 1.—3. a celebrated statuary of Paros, Paus. 8, 45, 5.

Σκοπάρχης, ου, ὁ, (σκοπός, ἄρχω) *leader of the spies* or *scouts*, or *of a reconnoitring party*, Xen. Cyr. 6, 3, 6.

†Σκόπασις, ὁ, *Scopasis*, a king of the Scythians, Hdt. 4, 120.

Σκοπελοδρόμος, ον, (σκόπελος, δραμεῖν) *running over rocks*, Anth. P. 6, 74.

Σκοπελοειδής, ές, (εἶδος) *rock-like; generally, rocky*.

Σκόπελος, ου, ὁ, (σκοπός, σκοπέω): strictly, like σκοπιά, *a look-out place*, usu. *a high rock*, standing in or by the sea, Lat. *scopulus*, Hom., esp. in Od., as 12, 73, 80, etc.; προβλὴς σκ., Il. 2, 396: generally, *a high rock, peak*, Aesch. Pr. 142, and Eur.; Θηβᾶν σκ., of the Theban acropolis, Pind. Fr. 209; Ἀθάνας σκ., of the Athenian, Eur. Ion 1434.

†Σκόπελος, ου, ἡ, *Scopelus*, a small island in the Aegean, north of Euboea.

Σκοπελώδης, ες, contr. for σκοπελοειδής.

Σκόπευμα, ατος, τό, *a looking about one*, dub.; v. Lob. Phryn. 613.

Σκοπευτήριον, ου, τό,=σκοπιά.

Σκοπευτής, οῦ, ὁ,=σκοπός, LXX.

Σκοπεύω, a dub. form of σκοπέω, once read in Hdt. 1, 8, and still in Xen. Hipparch. 7, 6; v. Lob. Phryn. 591.

Σκοπέω, ῶ, only used in pres. and impf., the other tenses being supplied by σκέπτομαι, q. v.: (σκοπός). *To look at* or *after* a thing: *to behold, contemplate*, ἄστρα, Pind. O. 1, 7; generally, *to look*, σκ. ὅπου.., σκ. ἄλλοσε, Soph. Phil. 16, El. 1474; ἔγγυθεν σκοπεῖν, Id. Phil. 467, Eur. I. A. 490.—2. metaph., *to look to, consider, examine*, σκοπεῖν τὰ ἑαυτοῦ, *to look to* one's own affairs, Hdt. 1, 8, cf. Valck. Hipp. 48; σκ. τὸν καιρόν, Thuc. 4, 23; also, σκ. εἰς.., Eur. Phoenix 4, cf. Med. 1166, Thuc. 7, 71; σκ. τι πρὸς ἐμαυτόν, πρὸς ἀλλήλους, Plat. Euthyphr. 9 C, Rep. 348 B; περί τινος, Plat. Rep. 351 B, etc.; περί τι, Id. Soph. 239 B: — freq. with a relat., σκοπεῖν τὴν τελευτὴν κῇ ἀποβήσεται, Hdt. 1, 32; σκ. εἰ..., Plat. Legg. 861 E; σκοπεῖν ὅπως..., Xen. Cyr. 2, 2, 26; σκόπει μή..., *take heed* lest..., Plat. Gorg. 458 C.—3. *to look out for*, ἐσκόπει γυναῖκά μοι, Isae. 2, § 22.—4. *to inquire, learn*, ἀπό τινος, Br. Soph. O. T. 286. — II. also, σκοπέομαι as dep. mid. just like σκοπέω c. acc., Soph. O. T. 964, Eur. l. c., Hel. 1537, and freq. in Plat., Xen., etc.: —but the act. and dep. together, σκοπῶν καὶ σκοπούμενος ὑπ' ἄλλων, *inquiring*, and *having inquiry made* by others, Plat. Legg. 772 D. — As θεάομαι, θεωρέω, refer to *universal con-*

templation : so do σκοπέω, σκοπέομαι *to particular*, cf. Hdt. 1, 30, Thuc. 1, 1, Plat. Phaed. 99 D. Hence

Σκοπή, ῆς, ἡ, = σκοπιά, *a look-out place, watch-tower*, Aesch. Supp. 713; in plur., Id. Ag. 289, 309, Xen. Cyr. 3, 2, 11, etc. — II. *a look-out, watch*, Aesch. Supp. 786.

Σκόπησις, εως, ἡ, (σκοπέω) *a surveying; spying; consideration.*

Σκοπιά, ᾶς, ἡ, Ion. σκοπιή, (σκοπός, σκοπέω): — *a place whence one can look out, a look-out place*, in Hom. always *a mountain-peak*, σκοπιὴν εἰς παιπαλόεσσαν, Od. 10, 97; ἀπὸ σκοπιῆς εἶδεν, Il. 4, 275, Od. 4, 524; ἥμενος ἐν σκοπιῇ, Il. 5, 771; etc.; so of Athos, Soph. Fr. 229; Ἰλιὰς σκ., of the Trojan acropolis, Eur. Hec. 931; cf. Phoen. 233, Ar. Nub. 281, etc., v. sub σκόπελος:—metaph., *the height* or *highest point* of any thing, Pind. N. 9, 112.—2. in prose, simply, *a watch tower*, Lat. *specula*, Hdt. 2, 15, Plat. Rep. 445 C. — II. *a looking out, spying, keeping watch*, σκοπιὴν ἔχειν, =σκοπιάζειν, Od. 8, 302, Hdt. 5, 13: *a watch*, Xen. Hipparch. 4, 10. — III. Σκοπιαί, αἱ, = Ὀρειάδες, Welcker ap. Jac. Philostr. Imag. p. 421. Hence

Σκοπιάζω, f. -άσω, *to look about one, to spy from a high place* or *watch-tower*, Il. 14, 58: generally, *to spy, explore*, even in a plain, Od. 10, 260:—as dep. in Theocr. 3, 26.—II. transit., *to spy out, search out, discover*, c. acc., Il. 10, 40.

Σκοπιάω, later poet. form for foreg., σκοπίασκον, Q. Sm. 2, 6.

Σκοπιήτης, ου, ὁ, (σκοπιάω) *a spy, watch, scout*.—II. *a highlander*, epith. of Pan, Anth. P. 6, 16, 34.

Σκόπιμος, ον, (σκόπος) *belonging to* or *leading to a goal, end, object*; hence *suitable to an end* or *object.*

†Σκόπιον, ου, τό, *Scopium*, a place near Thebes in Boeotia, Polyb. 5, 99, 8.

†Σκόπιος, ου, ὁ, *Scopius*, masc. pr. n., Paus. 5, 3, 7.

Σκοπιωρέομαι, f. -ήσομαι, dep. mid., *to look about, observe from a high place as a watch or scout*: generally, *to spy, watch, observe*, Ar. Vesp. 361, cf. Xen. Cyn. 9, 2. From

Σκοπιωρός, οῦ, ὁ, (σκοπιά, ὤρα) *a watcher, scout*, Philostr.

Σκοπός, οῦ, ὁ, (ΣΚΕΠ-, σκέπτομαι) *one that watches, one that looks about* or *after* things, Il. 23, 359: *a housekeeper*, Od. 22, 396: in Pind., of gods and kings, c. gen. loci, its *guardian, protector, ruler*, O. 1, 86; 6, 101;—in bad signf., *one who watches* or *dogs another, lies in wait for* him, Od. 22, 156, Soph. Aj. 945.—2. usu., *a look-out man, watchman, watcher*, stationed in some high place to overlook a country, esp. in war, Lat. *speculator*, Il. 2, 792, Od. 16, 365, Xen. Cyr. 3, 2, 1; 4, 1, etc.; also, *one who watches* or *marks* game, Ib. 1, 6, 40:—in Hom., also, *a spy, scout*, Il. 10, 324, 526, 561, in which signf. Xen. prefers κατάσκοπος; so in Aesch. Theb. 36, Eur. Tro. 956:—*a messenger who has been sent to learn tidings*, Soph. O. C. 35.—II. *the distant mark* or *object on which one fixes the eye, a mark*, Lat. *scopus*, σκοπὸν ἄλλον, ὃν οὔπω τις βάλεν ἀνήρ, εἴσομαι αἴ κε τύχωμι, Od. 22, 6; ἀπὸ σκοποῦ, away *from the mark*, Od. 11, 344, cf. Schaf. Mel. p. 51; so, παρὰ σκοπόν, Pind. O. 13, 134; σκοπῷ ἐπέχειν τόξον, to aim at it, Ib. 2, 160; σκοποῦ τυχεῖν, Id. N. 6, 46; ἔκυρσας ὥςτε τοξότης σκοποῦ, Aesch. Ag. 628; ὥςτε τοξόται σκοποῦ, τοξεύετ' ἀνδρὸς τοῦδε, Soph. Ant. 1033; ἐπὶ σκοπὸν βάλλειν, Xen. Cyr. 1, 6, 29; παράλλαξαι τοῦ σκοποῦ καὶ ἁμαρτεῖν, Plat. Theaet. 194 A; ἀποτυγχάνειν σκοποῦ, Id. Legg. 744 A; στοχάζεσθαι σκοποῦ, Id. Rep. 519 C; πρὸς σκοπὸν βλέπειν, Id. Gorg. 507 D. (Some, wrongly, write it parox. σκόπος in signf. I, cf. Wolf Anal. 2, p. 469.)

Σκόπτω, σκοπτικός, later form of σκώπτω, σκωπτικός, Jac. Anth. P. p. 657.

Σκορᾰκίζω, f. -ίσω, strictly, *to bid* one *go* ἐς κόρακας: hence, in pass., *to be treated contemptuously*, Lat. *contumelia affici*. Dem. 11, 12, Plut. Artax. 27. (Cf. the modern *Stambûl* from ἐς τὰν πόλιν.)

Σκορᾰκισμός, ὁ, *contemptuous treatment*, Plut. 2, 467 E.

Σκόρδαξ, v. l. for κόρδαξ, Mnesim. Ἱπποτρ. 1, 18.

Σκορδίζω, (σκόρδον) contr. for σκοροδίζω.

Σκορδῑνάομαι, f. -ήσομαι, Ion. σκορδῑνέομαι, also κορδῑνέομαι, dep. mid.:—*to stretch one's limbs, to yawn, gape*, strictly of men, dogs, etc., only half roused from sleep, Lat. *pandiculari*, Hipp.: hence also of a person tired or ennuyé, Ar. Ach. 30, Vesp. 642, Ran. 922: later also=καρηβαρέω, *to feel dull sick head-ache*; hence *to retch, vomit*. (Perh. from κόρυς II, κάρα.) Hence

Σκορδίνημα, ατος, τό, also κορδίνημα, *a yawning and stretching: a sick head-ache*, Hipp. [ῑ]

Σκορδῑνῐασμός or σκορδῑνισμός, οῦ, ὁ,=foreg., Hipp.

Σκόρδῐον, ου, τό, (σκόρδον) *a plant which smells of garlic*, Diosc.

Σκορδῐοειδής, ές, *of the* σκόρδιον *kind*, Diosc.

†Σκορδίσκοι, ων, οἱ, and Σκορδίσκαι, *the Scordisci*, a Celtic race in Pannonia, so named from Mt. Σκόρδος, Strab. pp. 296, 318.

Σκόρδον, τό, contr. for σκόροδον, *garlic.*

Σκορδόπρᾰσον, ου, τό, *a plant which smells of garlic*, Diosc.

Σκορδοπώλης, ου, ὁ,=σκοροδοπώλης.

Σκορδύλη, ης, ἡ, like κορδύλη III, *a young tunny-fish*, Arist. H. A. 6, 17, 13.

Σκορδύλος, ου, ὁ, = κορδύλος, *a water-lizard, eft* or *newt*, Arist. H. A. 1, 1, 15. [ῠ]

Σκοροδάλμη, ης, ἡ, (σκόροδον, ἅλμη) *a sauce* or *pickle composed of brine and garlic*, Cratin. Od. 5, Ar. Eq. 199, etc.

Σκοροδίζω, f. -ίσω, (σκόροδον) *to feed* or *prepare with garlic*: esp., *to train game-cocks on garlic* for fighting, Ar. Eq. 494; hence, ἐσκοροδισμένος, *primed with garlic*, Ib. Ach. 166; cf. φυσιγγόω.—II. *to look, smell, taste like garlic.*

Σκορόδιον, ου, τό, dim. from σκόροδον, in plur., *sprouts* or *stalks of garlic*, Ar. Plut. 818.

Σκοροδομάχοι, ων, οἱ, *Garlic-fighters*, Luc. V. Hist. 1, 13.

Σκοροδομιμητός, ή, όν, (σκόροδον, μιμέομαι) *made to resemble garlic, like garlic*, Ar. Fr. 122.

Σκόροδον, ου, τό, contr. σκόρδον, *garlic*, Lat. *allium*, the root of which consists of several separate *cloves* (γελγῖθες), and so distinguished from the onion (κρόμυον), and leek (πράσον); first in Hdt. 2, 125; 4, 17, and freq. in Ar.; σκορόδοις ἀλείφειν= σκοροδίζειν, Ar. Pac. 502; σκόροδα φαγεῖν=ἐσκοροδ.σθαι, Id. Lys. 690. Hence

Σκοροδοπανδοκευτριαρτοπῶλις, ιδος, ἡ, comic word in Ar. Lys. 458, *a garlic-bread-selling hostess.*

Σκοροδοπώλης, ου, ὁ, (πωλέω) *a garlic-seller.*

Σκοροδοφᾰγέω, ῶ, *to eat garlic*, Hesych.: from

Σκοροδοφάγος, ον, *garlic-eating.*

Σκοροδοφόρος, ον, (σκόροδον, φέρω) *garlic-bearing*, Eust. ad Dion. P 525.

Σκοροδόω, contr. σκορδόω, acc. to Hesych.,=συνουσιάζω.

Σκοροδών, ῶνος, ὁ, (σκόροδον) *a bed of garlic.*

Σκόρπειος, α, ον, Ion. -ήῖος, η, ον, (σκορπίος) *of the scorpion*, Orph. Lith. 504.

Σκορπῐαίνω, (σκορπίος) *to anger, enrage*:—pass., *to be enraged.*

Σκορπῐᾱνός, ή, όν, *born under the scorpion*; cf. κριανός.

Σκορπίδιον, ου, τό, dim. from σκορπίος IV, Polyb. 8, 7, 6. [ῐ]

Σκορπίζω, f. -ίσω, *to scatter, disperse*, just like σκεδάννυμι, an Ion word, used by Hecataeus, acc. to Phryn. 218, ubi v. Lob.; but most freq. in Alex. Greek, as LXX., and N. T.

Σκορπῐόδηκτος, ον, (δάκνω) *stung by a scorpion.*

Σκορπῑοειδής, ές, (σκορπίος, εἶδος) *scorpion-like*: τὸ σκ., a plant, so called from *the likeness of its seed to a scorpion's tail*, Diosc. 4, 195: also σκορπίουρος, *Scorpiurus sulcatus*, Sprengel.

Σκορπῐόεις, εσσα, εν, (σκορπίος) *of a scorpion*, Nic. Th. 654, Al. 145.

Σκορπῐόθεν, (σκορπίος) adv., *from a scorpion*, Orph. L. 755.

Σκορπιομάχος, ον, (σκορπίος, μάχομαι) *fighting with scorpions*, ἀκρίς, Arist. Mirab. 139.

Σκορπῐόπληκτος, ον, (πλήσσω)= σκορπιόδηκτος, Diosc. 4, 195.

Σκορπίος, ου, ὁ, *a scorpion*, Aesch Fr. 155, Soph. Fr. 35, etc.:—adulterers were punished with it, Plat (Com.) Pha. 1, 21. (Perh. akin to σκοροβαῖος, which Hesych. quotes as equiv. to σκάραβος, κάραβος).—II. *a prickly sea-fish*, Epich. p. 35, etc. (ap. Ath. 320).—III. *a prickly plant*, Theophr.—IV. *an engine of war for discharging arrows*, Plut. Marcell. 15 [πῐ]

Σκορπίουρος, ον, (οὐρά) *scorpion tailed*: esp. the name of a plant, cf σκορπιοειδής. [ῐ]

Σκορπῐόω, ῶ, (σκορπίος)=σκορπιαίνω.

Σκορπίς, ίδος, ἡ, a kind of sea fish, Arist. H. A. 5, 10, 5; v. l. σκομβρίς.

Σκορπισμός, οῦ, ὁ, *a scattering.*

Σκορπίτης, ου, ὁ, *scorpion-like*, Plin.

Σκορπιώδης, ες, contr. for σκορπιοειδής, Arist. H. A. 4, 7, 7.

Σκορπίων, ὁ,=σκορπίος IV.

Σκοτάζω, f. -άσω, *to darken*, LXX. cf. συσκοτάζω.

Σκοταῖος, α, ον, (σκότος):—*dark, in the dark*, either before morning, σκοταῖος διῆλθε, Xen An. 4, 1, 5; ἔτι σκ. παρῆλθεν, Id. Hell. 4, 5, 18; or after night-fall, ἤδη σκ. ἀνήγαγον, Id. Cyr. 7, 1, 45, cf. An. 4, 1, 10: cf κνεφαῖος.

†Σκοτάνη, ης, ἡ, *Scotane*, a spot in Arcadia, Paus. 8, 23, 8.

Σκοτασμός, οῦ, ὁ, (σκοτάζω) *a making dark*.—II. *a being* or *becoming dark, darkness*, ὀφθαλμῶν, Diosc.

Σκοτάω,=σκοτάζω, hence Ep. 3 pl. σκοτόωσι, Nic. Al. 35

Σκοτεία, ἡ,=σκοτία, LXX.

Σκοτεινός, ή, όν, (σκότος) :—*dark*, like σκότιος, σκ. νυκτὸς ἅρμα, Aesch. Cho. 661; ἐνερτέρων βέλος, Ib. 286; σκ. περιβολαί, of a scabbard, Eur. Phoen. 276, and Plat.; ἀνὰ τὸ σκ. προϊδεῖν, *the darkness*, Thuc. 3, 22 :—*in the dark, darkling, blind*, Soph. O. T. 1326; σκ. ὄμμα, Eur. Alc. 385 :—τὰ σκοτεινά, *the dark shadows in a picture*, Plut. 2, 57 C.—II. metaph., *dark, obscure*, opp. to ἐλλόγιμος (well-known), Plat. Symp. 197 A; so Heraclitus was called ὁ σκοτεινός, Cic. Fin. 2, 5, 15; σκ. ἀκοαί, *obscure* reports, Plat. Criti. 109 E :—adv. -νῶς, σκ. διαλέγεσθαι, Plat. Rep. 558 D.—III. for Pind. N. 7, 901, v. sub κοτεινός. Hence

Σκοτεινότης, ητος, ἡ, *darkness*, Plat. Soph. 254 A.

Σκοτεινώδης, ες, (εἶδος)=σκοτώδης.

Σκότειος, α, ον,=σκότιος, σκοτεινός, LXX., Joseph.

Σκοτερός, ά, όν,=σκότιος, v. l. Orph. Arg. 1045;—like νύκτερος for νύχιος, ζοφερός for ζόφιος, δνοφερός, etc.

Σκοτεύω, (σκότος) *to hide one's self in darkness*, Hesych.

Σκοτέω,=σκοτόω, Schäf. Dem. 1, p. 260.

Σκοτία, ας, ἡ, (σκότος) *darkness, gloom*, esp. *the darkness of the grave*, Eur. Phoen. 335.—II. in architecture, *the scotia* or *cavetto*, a sunken moulding in the base of a pillar, so called from *the dark shadow* it casts, Vitruv. 3, 3. Hence

Σκοτιαῖος, α, ον,=σκοταῖος, Hipp.; v. Lob. Phryn. 552.

Σκοτίας, ου, ὁ, (σκότος) *one who keeps in the dark*, esp. *a runaway slave*, Lat. *tenebrio*, ap. Hesych.

Σκοτίζω, f. -ίσω, (σκότος) *to make dark* :—pass., *to be dark*, Plut. 2, 1120 E; τῇ διανοίᾳ, N. T.: also *to be dizzy*.

Σκότιον, ου, τό,=σκότος, Carm. Sib.

Σκότιος, α, ον, also ος, ον, Eur. Alc. 123 (σκότος) :—*dark, darkling*, Eur. Phoen. 1542, etc.: esp., *in the dark, secret*, σκότιον δέ ἑ γείνατο μήτηρ, *in secret* his mother bare him, Il. 6, 24; hence, θεῶν παῖδες σκότιοι, the children of the gods' *secret* loves, Eur. Alc. 989; so, σκ. εὐναί, λέχος, νυμφευτήρια, *secret, stolen* loves, Id. Ion 860, Tro. 44, 252: σκ. Κύπρις, Anth. P. 7, 51.—2. *dark, obscure*, of dithyrambs, Ar. Av. 1389.—II. in Crete, the boys before the age of manhood were called σκότιοι, *because* up to that time *they lived* at home *in the* μυχός or women's apartments, Schol. Eur. Alc. l. c.

†Σκοτίος, ου, ὁ, *Scotius*, masc. pr. n., Pind. Fr. 282 Böckh.

Σκοτισμός, οῦ, ὁ, (σκοτίζω) *a making dark, darkening.*—II. *a being, becoming dark, darkness.*—2. *dizziness*, Lat. *vertigo.*

Σκοτίτης, ου, ὁ, (σκοτίος) epith. of Jupiter, like κελαινέφης, νεφεληγερέτης, etc., Paus.

Σκοτοβῑνῐάω, ῶ, (σκότος, βίνεω) comic word formed after σκοτοδινιάω, *in tenebris concumbere cum aliqua*, Ar. Ach. 1221.

Σκοτοδᾰσῠπυκνόθριξ, τρῐχος, ὁ, ἡ, (σκότος, δασύς, πυκνός) *dark with rough thick hair*, comic word in Ar. Ach. 390.

†Σκοτοδείνη, ης, ἡ, appell. of a courtesan, Arched. Diam. 2.

Σκοτόδειπνος, ον, (δειπνέω) *eating in the dark.*

Σκοτοδῑνέομαι, (σκότος, δινέω) dep., *to grow dizzy, to have a dizziness* or *vertigo*, Hipp. 677; so in act., Luc. (?) Philopatr. 1.

Σκοτοδίνη, ης, ἡ,= σκοτοδινία, Hipp.: acc. to Lob. Phryn. 499, the worse form.

Σκοτοδῑνία, ας, ἡ, *dizziness, vertigo*, Plat. Soph. 264 C; σκ. καὶ ἴλιγγος, Id. Legg. 892 E.

Σκοτοδῑνίᾱσις, ἡ,=foreg.: from

Σκοτοδῑνιάω,=σκοτοδινέομαι, Ar. Ach. 1219, Plat. Legg. 663 B, etc.; cf. Lob. Phryn. 82.

Σκοτόδῑνος, ὁ,=σκοτοδινία, Hipp.

Σκοτοειδής, ές, (σκότος, εἶδος) *dark-looking*, Plat. Phaed. 81 D, Bekk., ubi al. σκιοειδ-.

Σκοτόεις, εσσα, εν, poet. for σκότιος, *dark*, νέφος, Hes. Op. 553: σκοτόεσσα δόξη, *a dark, doubtful* opinion, Emped. 301.

Σκοτοεργός, όν, (σκότος, *ἔργω) *working in the dark*, Manetho.

Σκοτοιβόρος, ον, (σκότος, βορά) *eating in the dark* : metaph., *malicious, mischievous.*

Σκοτόμαινα, ἡ, Att. for σκοτομήνη, Anth. P. 13, 12; cf. Phryn. 499.

Σκοτομήδης, ες, (μῆδος) *of dark counsel, wily.*

Σκοτομήνη, ης, ἡ, (σκότος, μήνη) *a moonless night*, Aristid. 1, p. 570.

Σκοτομηνία, ας, ἡ,=foreg. Hence

Σκοτυμήνιος, ον, *moonless, dark*, νύξ, Od. 14, 457.

Σκότος, ους, τό, v. sq., sub fin.

ΣΚΟ'ΤΟΣ, ου, ὁ, *darkness, gloom*, Od. 19, 389, Pind., and Att.: more freq. in Il., but there always of *the darkness of death*, usu. in phrase, τὸν δὲ σκότος ὄσσε κάλυψεν, 4, 461, etc.; στυγερὸς δ' ἄρα μιν σκότος εἷλεν, 5, 47; so in Trag., e. g. σκότῳ θανεῖν, Eur. Hipp. 837; so, of the nether world, τὸν ἀεὶ κατὰ γᾶς σκότον εἱμένος, Soph. O. C. 1701, cf. Aj. 394; γῆς σκότῳ κέκρυπται, Eur. Hel. 62:—in plur., ἐν σκότοισι νηδύος τεθραμμένη, Aesch. Eum. 665; cf. Cho. 63:—also of blindness, σκότον βλέπειν, to see darkness, i. e. to be blind, Soph. O. T. 419; also, σκότον δεδορκέναι, Valck. Phoen. 380, Diatr. p. 141:——metaph., σκότῳ κρύπτειν, like Horace's *nocte premere*, to hide in *darkness*, Soph. El. 1396, cf. Pind. Fr. 171, 5; 252; so, κατέχειν ὑπὸ σκότου, Xen. Cyr. 4, 6, 4: opp. to σκότον ἔχειν, to be *in darkness*, Pind. N. 7, 19, Eur. Incert. 30, 8; ἐν σκότῳ καθήμενος, Pind. O. 1, 134; καὶ περικαλύψαι τοῖσι πράγμασι σκότον, Eur. Ion 1522: διὰ σκότους ἐστί, it is dark and uncertain, Xen. An. 2, 5, 9; ἀπορία καὶ σκ., Plat. Legg. 837 A:—also *darkness*, i. e. *ignorance*, Dem. 411, 25.—A neut. nom. σκότος, εος, τό, also occurs, as in Pind. Fr. 106; 171, 5, and so in Att., as Xen. Cyr. 1, 6, 40; 2, 1, 25, etc.; but not so freq. as the masc., cf. Pors. Hec. 819, Piers. Moer. p. 355, Ellendt Lex. Soph. s. v.; Dind. would wholly eject it from the Trag., ad Eur. Hec. 1. (Akin to σκοά, σκιά.)

†Σκότουσα, more correctly Σκοτοῦσσα, ης, ἡ, (σκοτόεις) *Scotussa*, a city of Thessaly, Strab. p. 329: hence οἱ Σκοτουσσαῖοι, *the inhab. of Scotussa*, Xen. Hell. 4, 3, 3.

Σκοτόω, ῶ, (σκότος) *to make dark, darken, to blind*, σκοτώσω βλέφαρα καὶ δεδορκότα, Soph. Aj. 85.—II. in pass.,=σκοτοδινιάω, Hipp., Plat. Prot. 339 E.

Σκοτώδης, ες, contr. for σκοτοειδής, Plat. Rep. 518 C: *obscure*, Id. Crat. 412 B.—II. *dizzy*, Hipp.: τὸ σκ =σκοτοδινία, Id.

Σκοτωδία, ας, ἡ, *a being dark, darkness.*

Σκότωμα, ατος, τό, (σκοτόω) *dizziness, vertigo*, Polyb. 5, 56, 7, in plur. Hence

Σκοτωματικός, ή, όν, *causing dizziness.*

Σκότωσις, ἡ, (σκοτόω) *a darkening, eclipse.*—II. *dizziness, vertigo.*

Σκῠβᾰλίζω, (σκύβαλον) *to look on as dung : to despise, reject, treat contemptuously*, LXX.

Σκῠβᾰλικός, ή, όν, *contemptible*, Timocr. ap. Plut. Themist. 21.

Σκῠβάλισμα, ατος, τό,=σκύβαλον, Pseudo-Phocyl. 144. [ᾰ]

Σκῠβᾰλισμός, οῦ, ὁ, (σκυβαλίζω) *contempt, rejection*, Polyb. 30, 17, 12.

Σκύβᾰλον, ου, τό, *dung*, Diosc.: *filth, refuse, leavings*, ἀποδειπνίδιον, Leon. Al. 30, cf. Anth. P. 6, 303; etc.:—*that which the sea throws up*, Jac. Phil. Thess. 28, 2, Gataker Advers. p. 869 sq. (Usu. deriv. from ἐς κύνας βαλεῖν, cf. σκορακίζω.) [ᾰ] Hence

Σκῠβᾰλώδης, ες, (εἶδος) *refuse-like* : τὸ σκ.=σκύβαλον.

†Σκυδίσης, ου, ὁ, Mt. *Scudīses*, a range in Pontus and Armenia, Strab. p. 548.

Σκύδμαινος, ον,=σκύθρωπος, Hesych.: from

Σκυδμαίνω,=σκύζομαι, *to be angry with* one, τινί, Il. 24, 592.

Σκύζα, ἡ, (κύω, κυέω, κύων) *sexual desire, lust*, Philet. 32.

Σκυζάω, ῶ, *to be at heat*, of dogs, (cf. καπράω), Arist. H. A. 6, 18, 8.

Σκύζομαι, dep., prob. only used in pres. part. and inf., *to be angry* or *wroth with* one, τινί, Il. 4, 23, Od. 23, 209; absol., *to be wroth*, Il. 8, 483; 9, 198.—An act. σκύζω only in Gramm. (Usu. deriv. from κύων, and so, strictly, like κυνζάομαι, *to snarl* : but, acc. to Schol. Theocr. 16, 8, strictly of an angry lion, letting down his ἐπισκύνιον, and so, strictly, *to look furious.* From σκύζομαι come σκυδμαίνω, σκυθρός.)

Σκύθαινᾰ, ἡ, a fem. form of Σκύθης, coined by Ar. Lys. 184. [ῠ]

Σκῠθάριον, ου, τό, *Scythian-wood*, =θάψος, Diosc.

Σκύθης, ου, ὁ, *a Scythian*, first in Hes. Fr. 17, †usu. in pl. οἱ Σκύθαι, a general term for most of the nomadic tribes in north of Europe and Asia, beyond the Ister and Pontus Euxinus, Hdt. 4, 18, sqq., acc. to whom they called themselves Σκόλοτοι, and were divided generally into γεωργοί, νομάδες, and βασιλήϊοι :†—proverb., Σκυθῶν ἐρημία, Ar. Ach. 704, cf. Aesch. Pr. 2.—2. as adj., *Scythian*, σίδηρος, Aesch. Theb. 817; cf. Χάλυψ.—II. metaph., *any rude, rough person.*—III. at Athens, *a policeman, one of the city-guard*, which was mostly composed of Scythian slaves, Ar. Thesm. 1017, etc.; cf. τοξότης III. [ῠ]

†Σκύθης, ου, ὁ, *Scythes*, son of Hercules and Echidna, Hdt. 4, 10.—2. a king of the Zanclaei in Sicily, Id. 6, 23.—3. another, father of Cadmus of Cos, Id. 7, 163.—Others in Xen Hell. 3, 4, 20; Dem.; etc.

†Σκυθία, ας, ἡ, *Scythia*, country of the Scythae in northern Europe and Asia, Call. Dian. 174, Strab. pp. 7 34, 119, etc.

Σκῠθίζω, f. -ίσω, *to be* or *behave like a Scythian* ; and so,—1. *to drink immoderately* ; cf. ἐπισκυθ-.—2. from the Scythian practice of scalping slain enemies (Hdt. 4, 64), *to shave the head* ἐσκυθισμένος ξυρῷ, Eur. El. 241; cf. ἀποσκυθίζω. χειρόμακτρον.

†Σκυθίηνδε, adv. *to Scythia*, Call. Dian. 256.

Σκῠθικός, ή, όν, (Σκύθης) *Scythian*, †ὁ πόντος Σ., i. e. the Euxine, Theocr. 16, 99; ἡ Σκυθική, sc. χώρα, *Scythia*, Hdt. 4, 99, etc.:† *αἱ Σκυθικαί, a kind of shoes*, like Περσικαί, Σικυώνια, etc., Lys. ap. Harpocr.

†Σκυθῖνοι, ων, *οἱ, the Scythini*, a people of Armenia, Xen. An. 4, 7, 18.

†Σκυθῖνος, ου, ὁ, *Scythinus*, an iambic poet, of Teos, Ath. 461 F.

†Σκυθίς, ίδος, ἡ, pecul. fem. to Σκυθικός.—1. with or without γυνή, *a Scythian female*.—2. sc. γῆ, *Scythia*.

Σκῠθιστί, adv. (Σκυθίζω) *after Scythian fashion*, Soph. Fr. 420: *in the Scythian tongue*, Hdt. 4, 27, 59. [τῐ]

†Σκυθόπολις, ἡ, *Scythopolis*, a city of Palestine, Strab. p. 763: in Polyb. 5, 70, 4. ἡ Σκυθῶν πόλις

Σκύθος, ὁ, Aeol. for σκύφος, Parmeno ap. Ath. 500 B.

Σκῠθοτοξότης, ου, ὁ, (Σκύθης, τοξότης) *a Scythian bowman*, Xen. An. 3, 4, 15.

Σκυθράζω, f. -άσω, *to be angry, peevish*, Eur. El. 830.

Σκύθραξ, ὁ,=σκύρθαξ, q. v.

Σκυθρός, ά, όν, *angry, sullen*, Menand. p. 8, Arat. 1120.

Σκυθρωπάζω, f. -άσω, (σκυθρωπός) *to look angry* or *sullen, be of a sad countenance*, Ar. Lys. 7, Plut. 756: in part. pf., ἐσκυθρωπακώς, Dem. 1122, 12; aor. 1, σκυθρωπάσας, Aeschin. 33, 5: cf. σκυθρωπός:—hence, *to be of a sad colour*, Jac. Philostr. Imag. p. 378. Hence

Σκυθρωπασμός, οῦ, ὁ, *sternness, sadness of countenance*, Plut. 2, 43 F.

Σκυθρωπός, όν, also ή, όν, Luc., cf. Lob. Phryn. 105: (σκυθρός, ὤψ):—*angry-looking, of sad* or *angry countenance, sullen*, Eur. Med. 271, Hipp. 1172; ὄμμα, πρόσωπον, Eur. Phoen. 1333, etc.; opp. to φαιδρός, Xen. Mem. 3, 10, 4:—also of affected gravity, Dem. 1122, 20, Aeschin. 56, 31:—κεύθειν σκ. γέλων, to cloak joy *under a show of sadness*, Aesch. Cho. 738:—τὸ σκυθρωπόν,=sq., Eur. Alc. 797.—Adv., σκυθρώπως ἔχειν, Xen. Mem. 2, 7, 1.—II. of colour, *sad-coloured, dark and dull*, Lat. *tristis*, opp. to λαμπρός, Jac. Philostr. Imag. p. 378. Hence

Σκυθρωπότης, ητος, ἡ, *a being σκυθρωπός, sullenness*, Hipp.

Σκῠλάκαινα, ἡ, poet. fem. from σκύλαξ, Anth. P. 9, 604. [ᾰ]

Σκῠλᾰκεία, ας, ἡ, (σκυλακεύω) *the breeding, training*, etc., *of dogs*, Plut. Cat. Maj. 5.

Σκῠλάκειος, α, ον, (σκύλαξ) *of young dogs* or *puppies*, κρέας, Hipp. [ᾰ]

Σκῠλάκευμα, τό, *a puppy, young dog*, Epigr. ap. Plut. 2, 241 A, Anth. P. 3, 7. [ᾰ]

Σκῠλᾰκεύς, ὁ, poet. for σκύλαξ, Opp. C. 1, 480; 4, 227.

†Σκυλακεύς, ὁ, *Scylaceus*, masc. pr. n., Qu. Sm. 10, 147.

Σκῠλᾰκεύω, (σκύλαξ) *to pair dogs for breeding*, c. acc., Xen. Cyn. 7, 1:—pass., ὑπὸ λυκαίνης σκυλακεύεσθαι, *to be suckled* by a she-wolf, Strab.

Σκῠλάκη, ἡ, poet. fem. of σκύλαξ, dub. in Orph. Arg. 982. [ᾰ]

†Σκυλάκη, ης, ἡ, *Scylace*, a small town of the Pelasgi on the Mysian coast of Asia Minor, Hdt. 1, 57.

Σκῠλᾰκηδόν, adv. like *a young dog, puppy-like*, Synes.

Σκῠλᾰκίζω, (σκύλαξ) *to copulate like dogs*.

Σκῠλᾰκῖνός, ή, όν, *of young dogs*.

Σκῠλάκιον, ου, τό, dim. from σκύλαξ, Plat. Rep. 539 B. [ᾰ]

†Σκυλάκιον, ου, τό, *Scylaceum*, in lower Italy, Strab. p. 261.

Σκῠλᾰκῖτις, ἡ, *protectress of dogs*, Diana, Orph. H. 35, 12.

Σκῠλᾰκοδρόμος, ον, (σκύλαξ, δραμεῖν) *of the dog-days*, ὥρα σκ., Poët. de Herb. 140.

Σκῠλᾰκοκτόνος, ον, (σκύλαξ, κτείνω) *dog-killing*.—II. proparox. σκυλακόκτονος, ον, pass., *killed, worried by dogs*.

Σκῠλᾰκοτροφία, ας, ἡ, *a breeding of dogs*, Opp. C. 1, 436.

Σκῠλᾰκοτρόφος, ον, (σκύλαξ, τρέφω) *keeping* or *rearing dogs*, Opp. H. 1, 719.

Σκῠλᾰκώδης, ες, (σκύλαξ, εἶδος) *like a young dog: τὸ σκ., the nature of puppies*, Xen. Cyr. 1, 4, 4.

Σκύλαξ, ᾰκος, ὁ and ἡ, (the latter always in Hom., and Hes.):—*a young dog, a whelp, puppy*, Od. 9, 289; 12, 86, Hes. Th. 834; κύων ἀμαλῇσι περὶ σκυλάκεσσι βεβῶσα, Od. 20, 14; in full, σκ. κυνός, Hdt. 3, 32:—generally, *a dog*, Soph. Tr. 1098, Eur. Bacch. 338, etc.:—the Grammarians are called σκύλακες Ζηνοδότου, in Anth. P. 11, 321.—Cf. σκύμνος.—II. *an iron chain*, Plat. (Com.) Hell. 5:—*a chain* or *collar for the neck*, Polyb. 20, 10, 8; so Lat. *canis, catellus*, in Plaut. (Prob. akin to σκύλλω, from the nature of young dogs, cf. Σκύλλα: still it may be akin to κύων, as σκυθρός is.) [ῠ]

†Σκύλαξ, ακος, ὁ, *Scylax*, a celebrated geographer of Caryanda in Caria, Hdt. 4, 44.—There were two others of this name at a later period; for the various opinions respecting these v. Bähr. Exc. X ad Hdt. 4, 44, vol. 2, p. 671.

Σκῡλᾱτικός, ή, όν, *stripping a slain enemy*: from

Σκῡλάω, a rare form for σκυλεύω, Anth.

Σκῡλεία, ας, ἡ, *a despoiling*, esp. of a slain enemy, LXX.

Σκύλευμα, ατος, τό, (σκυλεύω) esp. in plur., *the arms stript off a slain enemy, spoils*, Eur. Phoen. 857, Ion 1145, Thuc. 4, 44. [ῡ]

Σκύλευσις, ἡ, (σκυλεύω)=σκυλεία. [ῡ]

Σκῡλευτής, οῦ, ὁ, *one who strips a slain enemy*: from

Σκῡλεύω, (σκῦλον) *to strip* or *spoil a slain enemy* of his arms (for it was not right to take off the clothes also, Plat. Rep. 469 C), Lat. *spoliare*, first in Hes., and Hdt. Construct.: c. acc. pers. et rei, Κύκνον τεύχεα ἀπ' ὤμων σκυλεύσαντες, Hes. Sc. 468; c. acc. pers. only, σκ. νεκρούς, Hdt. 1, 82, and Thuc.:—c. acc. rei et gen. pers., Xen. An. 6, 1, 6, Hell. 2, 4, 19; so, σκ. τι ἀπό τινος, Hdt. 9, 80:—later c. acc. pers. et gen. rei, σκ. τοὺς τελευτήσαντας πλὴν ὅπλων, Plat. l. c.; ἀμφίσβαιναν δέρματος, Nic. Th. 379. (Akin. to συλάω, συλεύω.)

†Σκύλης, ου Ion. εω, ὁ, *Scyles*, a king of the Scythians, Hdt. 4, 78.

Σκῡλήτρια, ας, ἡ, *she who strips a slain enemy*, Lyc. 853.

Σκῡληφόρος, ον, poet. for σκυλοφόρος, Anth. P. 9, 428.

Σκύλια, τά, *dog-fish*, Lat. *caniculae*, Arist. H. A. 6, 10, 10, etc. [ῠ]

Σκύλλα, ης, ἡ, in Od. usu. Σκύλλη, *Scylla*, daughter of Crataeïs †(later, of Phorcys and Hecate who was called Crataeïs, Ap. Rh. 4, 828-9)†, a monster inhabiting a cavern in the straits of Sicily, Od. 12, 73, sq.;—a fable that afterwards underwent many changes, v. Heyne and Voss on Virg. Ecl. 6, 74. The usu. nom. Σκύλλα occurs in Od. only once, 12, 235 (From σκύλλω, because she *rended her prey in pieces*, Od. 12, 96, 245 Not from σκύλαξ, for the *dogs in her womb* belonged only to the later legend.)—†II. daughter of Nisus of Megara, who betrayed her father through love for Minos, Apollod. 3, 15, 8.

†Σκύλλαιον, ου, τό, *Scyllaeum*, a promontory of Argolis opposite Sunium, now cape *Skillo*, Thuc. 5, 53.—2. rocks in the straits of Sicily, where *Scylla* dwelt, Strab. p. 257, who also mentions a town of same name; v Σκύλλα.

Σκύλλᾰρος, ου, ὁ, also κύλλαρος, (σκύλλω) a kind of *crab*, which, being unprotected by a shell, fixes itself in empty snail-shells; perh., *the hermit-crab*, Arist. H. A.

†Σκυλλητικός, ή, όν, *of Scylletium*; ὁ Σ. κόλπος, Arist. Pol. 7, 9, 2; Strab p. 254: from

†Σκυλλήτιον, ου, τό, *Scylletium*, a city of Bruttium, later called Σκυλάκιον.

†Σκυλλίας, ου, Ion. -ίης, εω, ὁ, *Scyllias*, a diver of Scione, Hdt. 8, 8.

†Σκύλλις, ιδος, ὁ, *Scyllis*, son of Daedalus, a statuary of Crete, Paus. 2, 15.—2. Σκυλλίς, ίδος, ἡ, fem. pr n., Anth. P. 7, 475.

†Σκύλλος, ου, ὁ, *Scyllus*,=Σκυλλίας, Ath. 296 F.

ΣΚΥ΄ΛΛΩ, aor. ἔσκῡλα, strictly *to skin, flay*: generally, *to rend, mangle*, Aesch. Pers. 577; ἔσκυλται, Mel. 60: *to pluck out* the hair, Nic. Al. 412:—metaph., *to trouble, annoy*, Lat. *vexare*, N. T. (From σκύλλω come σκῦλον, σκύλον: cf. σκύλαξ, Σκύλλα.) Hence

Σκύλμα, ατος, τό, *hair plucked out*, κόμης σκύλματα, Anth. P. 5, 130; cf. Ruhnk. Ep. Cr. p. 73.

Σκυλμός, οῦ, ὁ, (σκύλλω) *a rending, mangling*, Anth.: metaph., *trouble, grief*, LXX., Artemid. 2, 30, etc.

Σκῡλοδεψέω, ῶ, f. -ήσω, *to tan hides*, Ar. Plut. 514: from

Σκῡλοδέψης, ου, ὁ, (σκῦλον, δέφω, δεψέω) *a tanner of hides*, Ar. Av. 490, Eccl. 420: cf. σκῡτοδέψης, from which it differs only in the quantity of the first syllable; also, σκῡλᾰδέψης.

Σκῡλοδέψος, ὁ,=foreg., Dem. 781, 15

Σκῦλον, ου, τό, (σκύλλω, perh also akin to συλάω, Buttm. Lexil. s v. κελαινός 3):—usu. in plur. σκῦλα, like ἔναρα, *the arms stript off a slain enemy, spoils*, Lat. *spolia*, Soph. Phil 1428, 1431; σκῦλα γράφειν, to write one's name on arms gained as spoils, which were then dedicated to a deity, Valck. Eur. Phoen. 577, cf. Cycl. 9, Thuc. 2, 13; 3, 57:—rarely in sing., like ἕλωρ, *booty, spoil, prey*, σκῦλον οἰωνοῖς, Eur. El. 897, cf. Rhes. 620—II σκύλον [ῠ]=sq.; but perh. no certain example can be found, cf Intt. ad Ar. Plut. 514.

Σκῦλος, εος, τό, *an animal's skin, a lion's hide*, etc., Call. Fr. 142, prob. l Theocr. 25, 142, Nic. Al. 270: cf foreg. II. [ῡ]

Σκῡλοφόρος, ον, (σκῦλον, φέρω) *receiving the spoil*, Anth. P. 6, 161 Ζεὺς σκ., as a transl. of the Rom. *Jupiter Feretrius*.—II. *bearing the skin of an animal*.

Σκῦλοχᾰρής, ές, (*σκῦλον, χαίρω*) *delighting in spoils* or *booty*, Anth. Plan. 214.

Σκυλόω, ῶ, (*σκύλος*) *to veil, cover*, Hesych.

Σκύλσις, ἡ, (*σκύλλω*)=*σκυλμός*.

Σκυμνᾰγωγέω, ῶ, (*σκύμνος, ἀγωγή*) *to lead young animals*.

Σκυμνεύω, (*σκύμνος*)=*σκυλακεύω*, Philostr. Imag. 2, 18.

Σκυμνίον, τό, dim. from *σκύμνος*, Arist. H. A. 9, 1, 9.

ΣΚΥ΄ΜΝΟΣ, *ου, ὁ, any young animal*, esp. *a lion's whelp*, Il. 18, 319; *σκ. λέοντος*, Hdt. 3, 32, Eur. Supp. 1222, Ar. Ran. 1431; *λεαίνης*, Soph. Aj. 987; also, *σ. λύκου*, Eur. Bacch. 699; *ἄρκτου, ἐλέφαντος*, Arist. H. A. 6, 18, 5; 27:—then of men, *Ἀχίλλειος σκ.*, Andr. 1171, cf. Or. 1213:—also *ἡ σκ.*, Id. Or. 1493. Cf. *σκύλαξ*.—II. *a sea-monster* of the *γαλεός* kind.

†*Σκύμνος, ου, ὁ, Scymnus*, a geographer of Chios.—2. of Tarentum, a *θαυματοποιός*, Ath. 538 E.

Σκυμνοτοκέω, ῶ, (*σκύμνος, τίκτω*) *to produce its young alive*, Arist. ap. Ath. 314 C.

Σκύνιον, ου, τό, the skin above the eyes, Nic. Th. 177, 443, in plur.: cf. *ἐπισκύνιον*. [ῠ]

†*Σκύππιον. ου, τό. Scyppium*, a town near Colophon, Paus. 7, 3, 8.

Σκύπφειος, σκύπφος, v. sub *σκύφειος, σκύφος*.

†*Σκύρας, ὁ, the Scyras*, a river of Laconia, Paus. 3, 25, 1.

Σκῠράω, σκῠρόω, rare poet. collat. forms of *σκιρτάω*, old reading in Nic. for *σκιρόω*

Σκυρθάλιος, ὁ, and *σκύρθαξ, ακος, ὁ*, also *σκύθραξ*, like *κυρσάνιος*, Lacon. for *νεανίας*. (Perh. from *σκιρτάω*.)

Σκύριον, ου, τό,=*σκύρον*, Diosc. [ῠ]

†*Σκύριος, a, ον, of Scyrus, Scyrian, Σκύριαι αἶγες*, Pind. Fr. ex Epin. V. 11, 3, Hdt. 7, 183.—II. *ὁ, Scyrius*, father of Aegeus, Apollod. 3, 15, 5.

†*Σκυρμιάδαι, ῶν, οἱ, the Scyrmiadae*, a Thracian people on the coast of the Euxine, Hdt. 4, 93.

Σκύρον, ου, τό, a plant, prob. the same as *ἄσκυρον*, Diosc. [ῠ]

Σκῦρον, ου, τό,=*λατύπη, the chippings of stone*.

Σκῡρός, ά, όν,=*σκιῤῥός*, Hipp.

Σκῦρος, ου, ἡ, the isle of *Scyros*, †now *Scyro*†, one of the Sporades, not far from Euboea, so called from its *ruggedness* (cf. foreg.), *Σκῦρος αἰπεῖα*, Il. 9, 668:—*Σκῡρόθεν*. adv., *from Scyros*, Il. 19, 332.—†II. *ὁ*, a river joining the Alpheus, Paus. 8, 35, 1.

Σκῡρόω, ῶ, (*σκυρός*)=*σκιῤῥόω*, esp. *to pave with stones*:—pass., *to become hard* or *indurated*, Hipp., v. Foës. Oecon.

Σκῠρόω, v. *σκυράω*.

Σκῡρώδης, ες, (*σκυρός, εἶδος*) *stony, rocky*.

Σκῡρωτός, ή, όν, (*σκυρόω*) *paved with stones, σκ. ὁδός, a paved* road, Lat. *via strata*, Böckh Expl. Pind. P. 5, 90 (125).

Σκῠτάλη, ης, ἡ, a stick, staff, esp. *a thick stick, cudgel*, v. Ruhnk. ap. Stallb. Plat. Theaet. 209 D; cf. *σκυταλίς*:—hence,—I. at Sparta, *a staff*, used as a cypher for writing dispatches, thus;—a strip of paper was rolled slantwise round it, on which the dispatches were written lengthwise, so that when unrolled they were unintelligible: commanders abroad had a staff of like thickness, round which they rolled these papers, and so were able to read the dispatches:—hence, *a Spartan dispatch*, Thuc. 1, 131, Xen. Hell. 3, 3, 8, cf. Plut. Lysand. 19, A. Gell. 17, 9; and, metaph., *a message* or *messenger*, as Pind. calls an ode of his *σκυτάλα Μοισᾶν*, O. 6, 154, where the Schol. quotes Archil. (Fr. 39, 2), cf. Plut. 2, 152 E.—II. *a sucker* or *shoot* cut off the stem to plant.—III. *a roller* or *windlass* wherewith heavy weights are moved. Arist. Mechan. 9, 1; 11, 1.—IV. *a serpent*, of uniform roundness and thickness, Nic. Th. 384. (If the deriv. from *σκῦτος* is right, the Laced. usage would seem to be the orig. signif.: prob. however better from *ξύω, ξύλον*.) [ᾰ]

Σκῠτᾰληφορέω, ῶ, to carry a σκυτάλη, Strab.: from

Σκῠτᾰληφόρος, ον, carrying a σκυτάλη.

Σκῠτᾰλίας, ου, ὁ, (*σκυτάλη*) *cudgel-shaped, σκ. σίκυος, a long* cucumber, Theophr.; also, *αὐλὸς σκ*–.

Σκῠτάλιον, ου, τό, dim. from *σκύτᾰλον*, Ar. Av. 1283, Nicoph. Aphr. 2.

Σκῠτᾰλίς, ίδος, ἡ, like *σκυτάλη*, but with dimin. signf., *a small cudgel*, Hdt. 4, 60.—II. *a roller, windlass*; esp. such as is used by fishermen for drawing the net to land, hence Lat. *scutulae*, Ael. N. A. 12, 43.—III. *a finger-joint*, like *φάλαγξ* III, Heliod.—IV. *a small crab*, of the *καρίς* kind.—V. a kind of *caterpillar*.

Σκῠτᾰλισμός, οῦ, ὁ, (*σκυταλίς*) *a cudgelling*: esp. *club-law*, such as prevailed at Argos, Diod. 15, 57, Plut. 2, 814 B.

Σκύτᾰλον, ου, τό,=*σκυτάλη, a cudgel, club*, Pind. O. 9, 45, Hdt. 3, 137, Ar. Eccl. 76.—II. in Sicilian, *the neck*. [ῠ] Hence

Σκῠτᾰλόω, ῶ, to cudgel. Hence

Σκῠτᾰλωτός, ή, όν, cudgelled:—II. =*ῥαβδωτός*.

Σκῠτάριον, ου, τό, dim. from *σκῦτος*, Anaxil. Synop. 1. [ᾰ]

Σκῠτεῖον, ου, τό. (*σκυτεύς*) *a shoemaker's workshop*.

Σκύτειος, a, ον. *of a shoemaker*; *τέχνη σκ.*, the art of *shoemaking*, Manetho: from

Σκῠτεύς, έως, ὁ, (*σκῦτος*) *a shoemaker, cobbler*, Ar. Av. 491, Plat. Gorg. 491 A, etc.

Σκύτευσις, εως, ἡ, shoemaking, Arist. Eth. Eud. 2, 1, 6: from

Σκῠτεύω, (*σκυτεύς*) *to be a shoemaker*, Xen. Mem. 4, 2, 22.

Σκύτη, Dor. *σκύτᾱ, ἡ, the head*, Archil. 130.

Σκῠτῐκός, ή, όν, (*σκῦτος*) *of shoemaking* or *a shoemaker*; *ἡ -κή* (sub. *τέχνη*)=*σκύτευσις*, Plat. Rep. 374 B, etc.

Σκύτῐνος, η, ον, (*σκῦτος*) *leathern, made of leather, σκ. ἀναξυρίδες, σκευή*, Hdt. 1, 71; 7, 71; *πλοῖον*, Hdt. 1, 194; *κράνη*, Xen. An. 5, 4, 13:—*σκύτινον καθειμένον, a leathern* phallus (of comic actors), Ar. Nub. 538; cf. *σύκινος* II. [ῠ]

Σκῠτίς, ίδος, ἡ, dim. from *σκῦτος*.

Σκῠτοβρᾰχίων, ονος, ὁ, ἡ, (*σκῦτος, βραχίων*) *with the leathern arm*, Ath. 515 D.

Σκῠτοδεψέω, ῶ, f. *-ήσω, to dress leather*: from

Σκῠτοδέψης, ου, ὁ, (*σκῦτος, δέφω, δεψέω*) *a leather-dresser, currier*, Plut. Num. 17; cf. *σκυλοδέψης*. Hence

Σκῠτοδεψικός, ή, όν, belonging to curriers: *ἡ -κή*, (sc. *τέχνη*), *the art of leather-dressing*, Theophr.

Σκῠτοδεψός, ὁ,=*σκυτοδέψης*, Plat. Gorg. 517 E.

Σκῠτοῤῥάφος, ον, (*σκῦτος, ῥάπτω*) *a shoemaker, saddler*. [ᾰ]

ΣΚΥ῀ΤΟΣ, *τό*, like ΚΥ΄ΤΟΣ, Lat. *CUTIS*, Germ. *HAUT*, *a skin, hide*, esp. *a dressed* or *tanned hide*, Od. 14, 34, Ar. Eq. 868, etc.; cf. sub fin.—II *any thing made of leather*, esp. *a whip*, Dem. 572, 27, cf. Jac. Anth. P. p. 41: hence, *σκύτη βλέπειν*, to look *scourges*, i. e. as if one was going to be whipt, Eupol. *Χρυς. γεν.* 12, Ar. Vesp. 643; so, *ὁ νοῦς ἦν ἐν τοῖς σκύτεσι* (but with reference to Cleon the tanner), Ar. Pac. 667: also, *the leathern phallus* introduced in Att. Comedy; cf. *σύκινος* II. [*σκύτος* with ῠ is very dub., v. Draco p. 83. 9, Br. Ar. Plut. 514, Vesp. 643, Pac. 667. Therefore, in passages like Theocr. 25, 142, Lyc. 1316, it should perh. be written *σκύλος* or *κύτος*.]

Σκυτοτομεῖον, ου, τό, a shoemaker's shop, Lys. 170, 9: from

Σκῠτοτομέω, ῶ, (*σκυτοτόμος*) *to cut leather*, esp. for shoes; *to be a shoemaker*, Ar. Plut. 162. 514, Plat., etc.; *σκ. ὑποδήματα*, Plat. Charm. 161 E.

Σκῠτοτομία, ας, ἡ, a cutting out of leather, esp. *for shoes* or *shoemaking*, Plat. Rep. 397 E. Hence

Σκῠτοτομικός, ή, όν, of or *belonging to a shoemaker, τὸ σκ. πλῆθος*, Ar. Eccl. 432; *ὁ σκ.*=*ὁ σκυτοτόμος*, Plat. Rep. 443 C: *ἡ -κη* (sc. *τέχνη*),=foreg., Ib. 333 A, etc.

Σκῠτοτόμιον, ου, τό,=*σκυτοτομεῖον*, Macho ap. Ath. 581 D.

Σκῠτοτόμος, ον, (*σκῦτος, τέμνω*) *cutting leather*, esp. for shoes:—hence, *ὁ σκ., a worker in leather*, Il. 7, 221; esp. *a boot and shoemaker*, Ar. Eq. 740, Lys. 414, Plat., etc.

Σκῠτοτρᾰγέω, ῶ, (*σκῦτος, τραγεῖν*) *to eat, gnaw leather*, Luc. Indoct. 25.

Σκῠτοφάγος, ον, eating leather.

Σκῠτόω, ῶ, (*σκῦτος*) *to cover, guard with leather, ἐσκυτωμέναι μάχαιραι*, Polyb. 10, 20, 3.

Σκῠτώδης, ες, (*σκῦτος, εἶδος*) *like leather*, Arist. H. A. 9, 37, 24.

Σκύφειος, a, ον, like a σκύφος, Stesich. Fr. 7. [ῠ, but Stesich. l. c. has ῡ; cf. sub *σκύφος*.]

Σκῠφίον, ου, τό, dim. from *σκύφος*, Ath. 477 E.—II. Medic., *the skull*, so called from its shape, Paul. Aeg.

Σκύφιος, a, ον,=*σκύφειος*. [ῠ]

Σκῠφοειδής, ές, (*εἶδος*) *like a σκύφος*, Ath. 499 A.

Σκυφοκώνακτος, ον, (*σκύφος, κωνάω*) *whirled about by cups*, i. e. *drunken*, Epich. p. 57.

Σκύφος, ου, ὁ, and *σκύφος, εος, τό*:—*a cup, can*, esp. used by poor country folks, Od. 14, 112, where Wolf, with Aristarch., reads *δῶκε σκύφον*, whilst Aristoph. Byz. had *δῶκε σκύφος*: however, the neut. is used by Epich. p. 49, and even in Att., as Eur. Cycl. 390, 411, though he prefers the masc., Ib. 256, 556, etc., cf. Ath. 498 E; the masc. also in Alcman. 25. (Prob. from *κύω*, to contain, akin to *κῦφος* II, *κύπελλον, κύπη*, etc.) [ῠ:—yet, Hes. Fr. 42, 2, 5, Anaximand. and Panyas. ap. Ath. l. c., have ῡ, in which case it was proposed to write *σκύπφος*: but even if the word was so pronounced in Ion. and Aeol., yet the old form was prob. the same, Scal. Euseb. Chron. p. 119, Wolf Praef. Il. p. lxxi; cf. *Ζεφυρίη, ὄφις, φιλόσοφος, βρόχος, ἰαχέω*.]

Σκύφωμα, ατος, τό,=foreg., Aesch. Fr. 171.

Σκωλήκησις, ἡ,=sq., very dub. in Theophr.; al. σκωλήκωσις.

Σκωληκίασις, ἡ, *a being worm-eaten*, susp.

Σκωληκιάω, ῶ, (σκώληξ) *to breed worms*, Diosc.: hence, *to be* or *become worm-eaten, be rotten.*

Σκωληκίζω, (σκώληξ) *to be like a worm*, esp., *to move slowly*: of the pulse, *to beat slowly.*

Σκωλήκιον, ου, τό, dim. from σκώληξ, *a little worm*, Ath.

Σκωληκίτης, ου, ὁ, fem. -ῖτις, ιδος, *of worms, worm-like*, Diosc.

Σκωληκόβρωτος, ον, *eaten of worms, worm-eaten*, Theophr.; N. T.

Σκωληκοειδής, ές, (σκώληξ, εἶδος) *worm shaped*, Arist. H. A. 5, 20, 3.

Σκωληκοποιέω, ῶ, *to make into worms.*

Σκωληκοτοκέω, ῶ, *to breed worms*, of animals that produce their young in this shape, Arist. Gen. An. 1, 21, 7:—pass., *to be born in this shape*, Ib. 2, 1, 28: and

Σκωληκοτοκία, ας, ἡ, *a breeding of worms*: from

Σκωληκοτόκος, ον, (σκώληξ, τίκτω) *breeding worms*, Arist. H. A. 4, 11, 9.

Σκωληκοφάγος, ον, (σκώληξ, φαγεῖν) *eating worms*, Arist. H. A. 8, 3, 4.

Σκωληκόω, ῶ, (σκώληξ) *to make into worms*:—pass. σκωληκοῦμαι, *to breed worms, be worm-eaten*, Theophr.

Σκωληκώδης, ες, contr. for σκωληκοειδής, Arist. Gen. An. 3, 9, 6.

Σκωλήκωσις, ἡ,=σκωληκίασις: cf. σκωλήκησις.

ΣΚΩ´ΛΗΞ, ηκος, ὁ, *a worm*, esp., *the earth-worm*, Lat. *lumbricus*, ὥςτε σκώληξ ἐπὶ γαίῃ κεῖτο ταθείς, Il. 13, 654; cf. Ar. Vesp. 1111: also, *a worm in the stomach*, Hipp.—II. *the thread* which is spun or twisted from the distaff, Epigen. Pont. 1.—III. said also to be Aeol. for κολόκυμα, Plat. (Com.) Hell. 8; cf. Phot. s. v.—IV. *a worm-shaped cake*, Alciphr. Fr. 10.—V. *a heap of threshed corn*; also ἄντλος.

Σκωλοβᾰτίζω,=ἀσκωλιάζω, Epich. p. 63.

Σκῶλον, ου, τό,=sq.—II. *an obstacle, stumbling-block, kindrance*, LXX.; like σκάνδαλον.

Σκῶλος, ου, ὁ, like σκόλοψ, *a pointed stake*, σκ. πυρίκαυστος, Il. 13, 564: also, *a thorn, prickle*, Ar. Lys. 810.

†**Σκῶλος**, ου, ὁ, *Scolus*, a town of Boeotia in the territory of Thebes, near Tanagra, Il. 2, 497; Hdt. 9, 15: acc. to Strab. in the territory of the Plataeans, p. 408.—2. a city of the Thracian peninsula Chalcidice, Thuc. 5, 18: acc. to Strab. l. c., near Olynthus.

Σκωλύπτομαι, dep., *to curve, bind, wind to and fro*, dub. l. Nic. Th. 229. (Either from σκώληξ or σκολιός.)

Σκῶμμα, ατος, τό, (σκώπτω) *a jest, joke, gibe, scoff*, Ar., Plat., etc.; ἐν σκώμματος μέρει, by way of *a joke*, Aeschin. 17, 41; εἰς γέλωτα καὶ σκώμματα ἐμβαλεῖν, Dem. 1261, 14.

Σκωμμάτιον, ου, τό, dim. from foreg., Ar. Vesp. 1289. [ᾰ]

Σκωπαῖος, ου, ὁ, among the Sybarites, *a dwarf*; also στίλπων or στίλβων. (Prob. from σκώψ, as if *an owl*.)

†**Σκώπασις**, ιος, ὁ, *Scopasis*, a king of the Scythians, Hdt. 4, 120.

Σκώπευμα, ατος, τό,=σκώψ, signf. I. 2; cf. Aesch. Fr. 71, Lob. Phryn. 613.

Σκώπτης, ου, ὁ, (σκώπτω) *a mimic, mocker*: hence, usu., like our *mocker, a scoffer, jester.* Hence

Σκωπτικός, ή, όν, *given to mockery, jesting*, Plut. Adv. -κῶς.

Σκωπτόλης, ου, ὁ, *a mocker, jester*, Ar. Vesp. 788; cf. Lob. Phryn. 613. (From σκώπτω; as μαινόλης from μαίνομαι.)

Σκώπτρια, ἡ, fem. of σκώπτης.

ΣΚΩ´ΠΤΩ, fut. σκώψομαι, Elmsl. Ach. 278, 844 (854), Dind. Nub. 296: aor. 1 ἔσκωψα. *To ape, mimic, mock*: hence,—1. usu., *to mock, jeer, scoff at*, τινά, Ar. Nub. 992, etc.; εἴς τινα, Aeschin. 33, 30; πρός τινα, Plat. Theag. 125 E; and in good sense, *to joke with*, τινά, Hdt. 2, 121, 4:—absol. *to jest, joke, be funny*, Ar. Eq. 525, Nub. 296, etc.; also, *to joke, be in fun*, Eur. Cycl. 675; *to make believe*, opp. to doing a thing *really, in earnest*, Xen. Symp. 9, 5. (Cf. our *scoff*.)

ΣΚΩ͂Ρ (not σκώρ, Dind. Ar. Ran. 146), τό, gen. σκᾰτός:—*dung, ordure*, Ar. l. c., Plut. 305:—a later form is τὸ σκάτος, q. v., Lob. Phryn. 293. (Lob. connects Lat. *scurra* with σκώρ, as κόβαλος from σκύβαλον, cf. κοπρίας.) Hence

Σκωρᾰμίς, ίδος, ἡ, *a night-stool*, Ar. Eccl. 371.

Σκωρία, ας, ἡ, (σκώρ) *filthy refuse, scum*, esp., *the dross of metal, scoria*, as in Lat. *stercus ferri*, Arist. Meteor. 4, 6, 9.

Σκωριοειδής, ές, (εἶδος) *like the dross of metals.*

Σκώψ, ὁ, gen. σκωπός, nom. pl. σκῶπες, *a kind of owl, the screech-owl*, Od. 5, 66. (Either from σκώπτω, because of its *hooting, mocking* note; or from σκέπτομαι, as κλώψ from κλέπτω, cf. Ath. mox citand.)—2. *a dance* in which they mimicked the gait of an owl, Ael. N. A. 15, 28, Ath. 629 F,—where he explains it of *the gesture of shading the eyes with the hand* to look to a distance, cf. σκέπτομαι, sub fin. (But he mentions another dance called γλαύξ.)

Σκῶψις, ἡ, (σκώπτω) *mockery, scoffing, banter.*

Σμᾰράγδειος, α, ον, (σμάραγδος) *of the emerald*, Heliod. 2, 32.

Σμᾰραγδίζω, (σμάραγδος) *to be of an emerald green*, Diosc.

Σμᾰράγδῐνος, η, ον, (σμάραγδος) *of emerald*, N. T.—II. *emerald-green.*

Σμᾰράγδιον, ου, τό, dim. from σμάραγδος, M. Anton.

Σμᾰραγδίτης, ου, ὁ, fem. -ῖτις, ιδος, *of the kind* or *colour of the emerald*, λίθος, LXX.: from

Σμάραγδος, ου, ὁ, and in Theophr. ἡ, Lat. *smaragdus, a precious stone of a light green colour*, usu. called *the emerald*, first in Hdt., who calls it σμ. λίθος: however, it was prob. not the same as our *emerald*, but a semi-transparent stone like the *aqua-marina*, cf. Theophr. de Lap. 23, sq., Plin. 37, 5, Lucas Quaest. Lexilog. § 46: there was a *pillar of smaragdus* in the temple of Hercules at Tyre, Hdt. 2, 44, which Theophr. (l. c. 25) suspects to have been false.—A rarer form is μάραγδος, Meineke Menand. p. 132. (Prob. from μαίρω, μαρμαρυγή:—for the Sanscr. *marakata* prob. came from the west, though others derive this from *maraka*, morbus, as if the emerald were used as *a talisman*, Pott Et. Forsch. 2, 195.)

ΣΜᾸΡᾸΓΕ´Ω, ῶ, f. -ήσω, *to crash*, of various loud noises, as of thunder, ὅτ' ἀπ' οὐρανόθεν σμαραγήσῃ, Il. 21, 199; of the sea, Il. 2, 210; of the screaming of cranes, Ib. 463; of the battle of the Titans, Hes. Th. 679; so σμαραγίζω, Ib 693; of the bowels, Hipp. (Onomatop., like σφαραγέω.) Hence

Σμᾰραγή, ῆς, ἡ, *a crashing*, Opp. H. 5, 245.

Σμᾰρᾰγίζω, f. -ίσω, v. sub σμαραγέω, sub fin.

Σμάραγνα, ἡ, *a sounding scourge*; cf. μάραγνα.

Σμάρᾰγος, ου, ὁ, *a lubber-fiend* in Ep. Hom. 14, 9. [ά]

Σμαράσσω,=μαράσσω, σμαραγέω, dub.

Σμᾰρίς, or σμάρις, ίδος, ἡ, a small poor *sea-fish*, Epich. p. 32, Arist. H. A. 8, 30, 5, Opp. H. 1, 109, etc.

ΣΜΑ´Ω, Ion. σμέω: f. σμήσω, Dor. σμάσω [ᾱ]: aor. pass. always ἐσμήχθην, from σμήχω.—Contr. pres. σμῶ, σμῇς, σμῇ, inf. σμῆν, not σμᾷς, σμᾶν before Luc.: cf. Lob. Phryn. 61.

To SMEAR, rub, wipe; hence,—1. *to anoint*, σμᾶσθαι τὴν κεφαλήν, *to anoint one's* head, Hdt. 9, 110, Valck. ad 7, 209; then σμᾶσθαι, absol., *to anoint one's self*, Ar. Fr. 326.—2. *to rub, wipe, wash off, cleanse*, σμησάμενοι τὰς κεφαλάς, *having washed* their heads, Hdt. 4, 73, cf. Valck. ad 3, 148.—Σμάω, acc. to Phryn., is more Att. than σμήχω, v. Lob. p. 253. (The root is *μάω (B), μάσσω, and so the orig. signf. is *to touch, handle*: akin to σμήχω, σμύχω, σμώχω, and to ψάω, ψαύω, ψήχω, ψώχω, σώχω.)

Σμερδᾰλέος, α Ion. η, ον, *dreadful, fearful, terrible to look on*, δράκων, Il. 2, 309; of Ulysses when cast up by the sea, Od. 6, 137; etc.; χαλκὸς σμ., brass *dire-gleaming*, Il. 12, 464; 13, 192; so, of armour of all kinds, ἀορτήρ, αἰγίς, σάκος, Il. 20, 260, Od. 11, 609: οἰκία σμ., of Hades, Il. 20, 64:—also, *terrible to hear*, esp. in neut. as adv., σμερδαλέον δ' ἐβόησε, Il. 8, 92, etc.; σμ. κονάβησαν, κονάβιζε, Il. 2, 334, Od. 10, 399; σμερδαλέα κτυπέων, of Jupiter, Il. 7, 479.—Ep. word, used by Ar. Av. 553.

†**Σμερδίης**, εω, ὁ, *Smerdies*, a beautiful youth, a favourite of Polycrates of Samos, Anth. P. 7, 25; Ael. V. H. 9, 4: in Anth. P. 7, 29 also Σμέρδις.

†**Σμέρδις**, ιος, ὁ, *Smerdis*, son of Cyrus and Cassandane, put to death by his brother Cambyses, Hdt. 3. 30, sqq.: cf. Μέρδις.—2. a Magus, who gave himself out to be the murdered prince, Id. 3, 61.—3. a Mytilenean, Arist. Pol. 5, 8, 13.—4. v. Σμερδίης.

Σμερδνός, ή, όν,=σμερδαλέος, αἰγίς, Il. 5, 742; σμερδναῖσι γαμφηλαῖσι συρίζων φόνον, Aesch. Pr. 355:—as adv., σμερδνὸν βοόων, Il. 15, 687.

†**Σμερδομένης**, ους, ὁ, *Smerdomenes*, a commander of the Persians, Hdt 7, 82.

Σμέω, Ion. for σμάω.

Σμῆγμα, ατος, τό, (σμήχω)=σμῆμα, q. v., LXX. Hence

Σμηγμᾰτοπώλης, ου, ὁ, (πωλέω) *one who sells unguents*, etc., *a perfumer.*

Σμηγμᾰτώδης, ες, (σμῆγμα, εἶδος) *fit for rubbing, anointing* or *cleansing*, Hipp.

Σμήκτης, ου, ὁ, (σμήχω) *one who rubs* or *cleanses.* Hence

Σμηκτικός, ή, όν, *fit for rubbing, cleansing*, etc., Diosc., etc.

Σμηκτίς, ίδος, ἡ,=σμηκτρίς (q. v.), γῆ, Hipp.

Σμηκτός, ή, όν, verb. adj. from σμήχω, *anointed, cleansed.*

Σμηκτρίς (sc. γῆ), ίδος, ἡ, (σμήχω) a kind of *fullers'-earth*, for cleaning cloth, Nicoch. Herc. 1; cf. Lob Phryn. 253.

Σμήλη, ἡ,=σμῆγμα, dub.: from

Σμήλω, = σμάω, σμήχω, only in Hesych.

Σμῆμα, ατος, τό, (σμάω) more Att. form of σμῆγμα, *that which is used for rubbing* or *cleansing, unguent, soap*, Antiph. Κωρυκ. 1, Philox. ap. Ath. 409 E; cf. Lob. Phryn. 253.

Σμημᾰτοφορεῖον, ου, τό, (σμῆμα, φορέω) *a box of unguents*, etc., Ar. Aeolos. 16 (Bergk.)

Σμηνηδόν, adv. (σμῆνος) *in swarms.*

Σμηνίον, ου, τό, dim. from σμῆνος, Diosc.

Σμηνιών, ῶνος, ὁ,=σμηνών.

Σμηνοδόκος, ον, (σμῆνος, δέχομαι) *holding a swarm of bees*, Anth. P. 9, 438.

Σμηνοκόμος, ον, (σμῆνος, κομέω) *keeping bees.*

†Σμῆνος, ου, ὁ, *the Smenus*, a river of Laconia, Paus. 3, 24, 9.

Σμῆνος, εος, τό, *a bee-hive*,=σίμβλος, Plat. Rep. 552 C, Arist. H. A. 5, 22, 1.—II. mostly, like ἑσμός, *a swarm of bees*, σμ. ὡς μελισσῶν, Aesch. Pers. 129, Plat. Polit. 293 D:—generally, *a swarm, crowd*, νεκρῶν, Soph. Fr. 693; θεῶν, Ar. Nub. 297; and, metaph., σμ. ἡδονῶν, ἀρετῶν, etc., Plat. Rep. 574 D, Meno 72 A. Hence

Σμηνουργέω, ῶ, f. -ήσω, *to be a bee-master.*—II. in mid., of bees, *to swarm*, ἐν τοῖς δένδρεσι, Strab.: and

Σμηνουργία, ας, ἡ, *a keeping of bees*: from

Σμηνουργός, οῦ, ὁ,=μελισσουργός, Ael. N. A. 5, 13.

Σμηνών, ῶνος, ὁ, (σμῆνος) *a stand of bee-hives.*

Σμῆξις, εως, ἡ, (σμήχω) *a wiping off, cleansing*, Diosc.

Σμηρέα, ας, ἡ, and σμηρία, ας, ἡ, *a plant, shrub*, acc. to Hesych. a kind of κισσός,—written also σμίρις.

Σμῆριγξ, ιγγος, ἡ,=μῆριγξ, q. v., Lyc. 37.

Σμηρίζω,=σμυρίζω, cf. σμύρις.

Σμήρινθος, ου, ἡ,=μήρινθος, q. v., Plat. Legg. 644 E.

Σμηρίον, ου, τό, = πρόπολις II, Arist. Plant. 2, 9, 14.

Σμῆρις, ἡ, v. σμύρις.

Σμήρισμα, ατος, τό, (σμηρίζω)= σμύρισμα, cf. σμύρις.

Σμήχω, f. -ξω, collat. form of σμάω, *to rub, wipe off* or *away*, χνόον ἐκ κεφαλῆς ἔσμηχεν, Od. 6, 226: *to wash clean*, Lyc. 876: proverb., Αἰθιόπα σμ., '*to wash* a blackamoor white,' Paroemiogr.:—mid., σμηχομένα κρόταφον, *wiping her* brow, Anth. P. 6, 276.

†Σμίκρης, ητος, ὁ, *Smicres*, a general of the Arcadians, Xen. An. 6, 1, 4.

Σμῑκρίνης, ου, ὁ, (σμικρός) *one who minds little things, a niggard*; used as a generic name in the new Greek comedy, like *Harpagon* in the French, Meineke Menand. p. 64, 565.

†Σμικρῖνος, ου, ὁ, *Smicrinus*, masc. pr. n., Ath. 242 B.

†Σμικρίων, ωνος, ὁ, *Smicrion*, an Athenian, Plat. Crat. 429 E.

Σμῑκρο-, all words beginning thus v. sub μικρο-, and cf. sq.

Σμῑκρός, ά, όν, Ion. and old Attic for μικρός: this form is also used in Il. 17, 757, metri grat., H. Ven. 115, Hes. Op. 359: freq. in Hdt., Pind., Trag., and Thuc., and even in Plat.

†Σμῖκρος, ου, ὁ, *Smicrus*, masc. pr. n., Isae. 46, 35.

Σμῑκρότης, σμῑκρύνω, v. sub μικρ-.

†Σμίκρων, ωνος, ὁ, *Smicron*, an Athenian. Dem. 573, 17; v. l. Σμῖκρος.

†Σμῑκύθης, ου, ὁ, *Smicythes*, a petty Thracian king, Ar. Eq. 969.—2. an Athenian, Dem. 401, 1.

†Σμικυθίων, ωνος, ὁ, *Smicythion*, an Athenian, Ar. Vesp. 401.—2. prob. a Thracian, who betrayed Miltocythes to Charidemus, Dem. 676, fin.

†Σμίκυθος, ου, ὁ, *Smicythus*, an Athenian, Ar. Eccl. 293.—2. perh. in Dem. 401, 1; v. Σμικύθης 2.

Σμῖλα, ἡ,=σμίλη, Anth. P. 6, 62, 295.

†Σμίλα, ἡ, *Smila*, a city of Macedonia on the sinus Thermaïcus, Hdt. 7, 123.

Σμῑλάκῐνος, η, ον, *of the yew-tree* or *its wood.* [ᾰ]

Σμῖλαξ, ᾰκος, ὁ,=Att. μῖλαξ (q. v.), *the yew*, Lat. *taxus.*—II. in Arcadia, *a tree of the* πρῖνος *kind*, Theophr.—III. σμῖλαξ κηπαία, a *garden leguminous plant*, Lat. *phaseolus vulgaris*, the fruit of which (λόβια) was dressed and eaten like our French or kidney-beans, elsewh. δόλιχος, also φασήολος, Diosc. 2, 176.—IV. σμῖλαξ λεία, a kind of *bindweed* or *convolvulus*, Id. 4, 145.

Σμίλευμα, ατος, τό, (σμιλεύω) *carved work*: metaph., σμιλεύματα ἔργων, finely carved works, Ar. Ran. 819. [ῐ]

Σμῑλευτός, ή, όν, *cut, carved* (cf. νεοσμίλευτος), Anth. P. 7, 411.

Σμῑλεύω, like γλύφω, *to cut out* or *carve finely.*

ΣΜΙ΄ΛΗ, ης, ἡ, *a knife for cutting and carving*, Lat. *scalper, scalprum*, Ar. Thesm. 779, Plat. Rep. 353 A: *a graving tool, sculptor's chisel, a surgeon's* or *shoemaker's knife, a penknife*, Anth. P. 6, 67, etc. [ῑ, Ar. l. c., and oft. in Anth.: also σμῖλα, q. v.]

Σμῑλίον, ου, τό, dim. from σμίλη, Lat. *scalpellum*, Plut. 2, 60 A, Luc.

†Σμῖλις, ιδος, ὁ, *Smilis*, a statuary, Paus. 7, 4, 4.

Σμῑλῐωτός, ή, όν, *shaped like a σμίλη*, Chirurg. Vett.

Σμῖλος, ὁ, poet. for σμῖλαξ, Nic. Al. 624 (611).

†Σμινδυρίδης, ου Ion. εω, ὁ, *Smindyrides*, son of Hippocrates of Sybaris, Hdt. 6, 127; Ath. 273 B.—2. an Athenian, Andoc. 3, 17.

Σμινθεύς, έως, ὁ, epith. of Apollo, Il. 1, 39,—acc. to Aristarch. from Σμίνθη, v. sq., *the Sminthian*; acc. to Apion from σμίνθος, *the mouse-killer*: also Σμίνθιος, ὁ.

†Σμίνθια, ων, τά, Strab. p. 605, and Σμίνθη, ης, ἡ, Steph. Byz., *Sminthe*, a town of Troas: cf. foreg.

†Σμίνθιον, ου, τό, *the temple of* Apollo *Smintheus*, Strab. p. 605.

Σμίνθος, ὁ, old poet. word (Cretan, acc. to Schol. Ven. Il. 1, 39), *a mouse*, Aesch. Fr. 212, Lyc. 1307: in Hesych. also σμίνθα, ἡ.

Σμῑνύδιον, ου, τό, dim. from sq.

Σμῑνύη, ης, ἡ, *a two-pronged hoe* or *mattock*, Lat. *bidens*, like δίκελλα, Ar. Nub. 1486, 1500, Av. 602, Pac. 546, Plat., etc.; cf. Lob. Phryn. 302. [ῠ]

Σμῑνῠός, όν, *of* or *belonging to a hoe*, Nic. Th. 386.

Σμῑνύς, ύος, and ύδος, ἡ,=σμινύη, Ar. Fr. 372.

Σμίρις, ιδος, ἡ, v. σμηρέα and σμύρις.

Σμογερός, ά, όν,=μογερός, Gramm.

Σμοιός, ή, όν,=σκυθρωπός, also μοιός and σμυός, Gramm. (Prob. from μύω.)

†Σμοιός, οῦ, ὁ, *Smoeus*, an Athenian, Ar. Eccl. 846.

Σμοκορδόω, ῶ,=σπλεκόω. Gramm.

Σμῠγερός, ά, όν, adv. -ρῶς. poet. for μογερός, -ρῶς, Ap. Rh. 2, 374; 4, 380; et sic legend. Soph. Phil. 166, v. Dind.—Hom. has only the compd. adv. ἐπισμυγερῶς, q. v.

Σμύλα or σμύλλα, ἡ, a kind of *fish.*

Σμύξων, ὁ,=μύξων, μύξινος, q. v., Arist. H. A. 5, 11, 3.

Σμύραινα, ης, ἡ, for μύραινα, q. v., Arist. H. A. 2, 13, 5; cf. σμῦρος. [ῡ]

Σμύραινος, ου, ὁ, *a* kind of *fish*, Marcell. Sid. 14. [ῡ]

Σμῠρίζω, (σμύρις) *to smooth* or *polish by rubbing*; also written σμηρίζω.

Σμῠρίζω, poet. for μυρίζω; ἐσμυρισμένος κόμας, Archil. 12.

Σμύρις, ιδος, ἡ, *emery*, used by lapidaries as polishing-powder, Diosc. 5, 165: hence, *polishing* is called σμυρίζειν. (Since σμύρις is formed from σμάω, σμήχω, the form σμῆρις is equally good; cf. σμηρίζω, σμήρισμα, σμηρισμάτιον, etc.; and perh. is the orig. form, though usage is altogether for σμύρις. Hesych. has also σμίρις.) [ῠ]

Σμύρισμα, ατος, τό, (σμῠρίζω) *that which is rubbed off* or *polished.*—II. *a small tube by means of which a vessel is connected with a siphon*, Math. Vett. written also σμήρισμα.

Σμῠρισμάτιον, ου, τό, dim. from foreg., written also σμηρ-.

Σμῠρίτης λίθος, ὁ, *the emery-stone*, LXX.

Σμύρνα, ης, ἡ, Ion. σμύρνη, like μύῤῥα, *myrrh*, the resinous gum of an Arabian tree (prob. a kind of acacia), used for embalming the dead, Hdt. 2, 40, 86, ubi v. Bähr; called σμύρνης ἱδρώς by Eur. Ion 1175; σμύρνης σταλαγμοί, Soph. Fr. 340.

†Σμύρνα, ης, ἡ, Ep. and Ion. -νη, *Smyrna*, one of the most celebrated cities on the Ionian coast of Asia Minor, on the river Meles; it still retains its name, Hom. Ep. 4, 6; Hdt. 1, 150; etc.—Acc. to Strab. p. 633, Ephesus was also so called.—II. fem. pr. n., mother of Cinyras, called also *Myrrha*, Apollod. 3, 14, 4.—2. an Amazon, Strab. l. c.

†Σμυρναϊκός, ή, όν, and usu. Σμυρναῖος, α, ον, *of Smyrna, Smyrnaean*; οἱ Σμυρναῖοι, *the Smyrnaeans*, Hdt. 1, 150: but in Callin. 4 *the Ephesians*, v. Σμύρνα I. fin.

Σμυρναῖος, α, ον, (σμύρνα) *of myrrh*, Mel. 1, 29.

Σμυρνεῖον, ου, τό,=σμυρνίον, Nic. Th. 848, Al. 405.

Σμυρνιάζω, f. -άσω; and σμυρνίζω, f. -ίσω (σμύρνα):—*to flavour, drug with myrrh*, οἶνος ἐσμυρνισμένος, N. T.

Σμύρνῐνος, η, ον, (σμύρνα) *of myrrh, made from it.*

Σμυρνίον, ου, τό, *an herb, the seeds of which taste like myrrh*, Sprengel Diosc. 3, 72.

Σμυρνοειδής, ές, (εἶδος) *myrrh-like.*

Σμυρνοφόρος, ον, (σμύρνα, φέρω) *bearing myrrh*, Strab.

Σμῦρος, ὁ, a kind of *eel*, different from σμύραινα, Arist. H. A. 5, 10, 3.

ΣΜΥ΄ΧΩ, f. -ξω, *to burn in a slow smouldering fire, to make* a thing *smoulder away*, σμῦξαι πυρὶ νῆας, Il. 9, 653:—pass. σμῦχομαι, aor. ἐσμύγην, *to smoulder away*, Ἴλιος πυρὶ σμύχοιτο, Il. 22, 411; esp. (metaph.) by the fires of love, Mosch. 6, 4. (Akin to σμάω, σμήχω, σμώχω.) [ῡ, except in aor. pass. σμῠγῆναι.]

Σμῶδιγξ, ἡ, = σμῶδιξ, only in Gramm.

Σμωδικός, ή, όν, *belonging to weals* or *bruises*, σμ. φάρμακον, a plaister *for them*, Hipp.: from

ΣΜΩ͂ΔΙΞ, ιγγος, ἡ, *a weal, swollen*

bruise, esp. from a blow, Lat. *vibex*, *σμῶδιξ δ' αἱματόεσσα μεταφρένου ἐξυπανέστη*. Il. 2, 267; *πυκναὶ δὲ σμώδιγγες..αἵματι φοινικόεσσαι ἀνέδραμον*, 23, 716.

Σμώνη, ἡ, and *σμώς, ἡ*, *a squall of wind*, Gramm.

Σμώχω, f. -ξω,=*σμάω, σμήχω*, *to rub: to rub down, grind down* with the teeth, Ar. Pac. 1309; *σμώξας*, Nic. Th. 530.

†*Σόαμος, ου, ὁ, the Soamus*, a river of India, Arr. Ind. 4, 12.

†*Σόανες, ων, οἱ, the Soanes*, a people of Colchis, Strab. p. 497.

†*Σόαστος, ου, ὁ, the Soastus*, a river of India, Arr. Ind. 4, 11.

Σοβᾰρεύομαι, dep., *to bear one's self pompously, give one's self airs*, Anth. P. 5, 273; 11, 382.

Σοβᾰροβλέφᾰρος, ον, (*σοβαρός, βλέφαρον*) *with haughty upraised eyebrows*, i. e. *in stately pompous fashion*, Anth. P. 5, 217.

Σοβᾰρός, ά, όν, (*σοβέω*) strictly, *moving like one who is going to scare others away*; hence, *strutting, pompous, haughty, insolent*, much like *σεμνός*, freq. in Ar., as Nub. 406, Plut. 872; of a horse, like *γαῦρος*, Xen. Eq. 10, 17; *σ. καὶ ὀλίγωρος*. Dem. 1357, 25; *σ. αὐχήν, ὀφρύς*, Anth. P. 5, 28, 92; *σοβαρὸς τῇ χαίτῃ*, Luc. Zeux. 5; of a triumphal procession, Plut. Sull. 34:—so in adv., *σοβαρῶς χωρεῖν*, opp. to *ἡσυχῶς*, to strut along, Ar. Pac. 83; *σ. ἐπιέναι τοῖς ὑπεναντίοις*. Polyb. 3, 72, 13:—so of things, *σ. μέλος*, Ar. Ach. 674; *σοβαρωτέρα τιμῇ*, at *a higher* price, Ael. N. A. 16, 32.

Σοβάς, άδος, ἡ. poet. fem. of *σοβαρός*, esp. of bacchanals and courtesans, *insolent, capricious*, Eupol. Incert. 62.—II. *ἡ σοβάς*, a kind of *dance*, Ath. 629 F.

Σοβέω, ῶ, f. *-ήσω*, strictly to say *σοῦ, σοῦ* (*shoo! shoo!*) to a bird, *to scare* or *drive away* birds, Ar. Av. 34, Vesp. 211; *οὐ σοβήσετ' ἔξω τὰς ὄρνιθας ἀφ' ἡμῶν;* Menand. p. 62; cf. *ἀποσοβέω*: hence, generally, *to drive away, knock off*, c. dupl. acc., *σ. κόνιν τὴν κεφαλήν*, Xen. Eq. 5, 5; and, still more generally. *σ. τὸν κύλικα*, *to push* the bottle *round*, Jac. Philostr. Imag. p. 597; cf. *κυκλοσοβέω*.—II. *to shake, beat, τὸν κάλαμον* (to rouse the birds). Arist. H. A. 9, 36, 4:—pass., *to be vehemently excited, σεσοβημένος οἴστρῳ*, Anth. P. 6, 219; *σεσοβημένος πρὸς δόξαν, all in a fever* for glory, Plut. Pomp. 29; *σοβούμενος ὀφθαλμός, a wild roving* eye; etc.;—so also,—III. intr. in act., *to walk in a stately, pompous manner, to strut, bustle along, διὰ τῆς ἀγορᾶς σοβεῖ*, Dem. 565, fin.; *σοβοῦντες ἐν ὄχλῳ προπομπῶν*, Plut. Solon 27; and *σόβει ἐς Ἄργος, away with you!* Luc. D. Deor. 24, 2. etc. (Hence *σοβαρός* and *σοβάς*, q. v.: *σοβέω* belongs to the root *σεύω. ἔσσυμαι, σοῦμαι*, akin to *φοβέω, πέφοβα, φέβομαι, φεύγω*, cf. *φόβη, σόβη*.)

Σόβη, ης, ἡ, (*σοβέω*) *a horse's tail*.—II. *the horse-hair plume* of a helmet.

Σόβησις, εως, ἡ, (*σοβέω*) *a scaring, driving away*.—II. *strutting, bustling, pompous motion*:—*σ. περί τι. a bustling, excitement about* a thing, Plut. 2. 286 C.

Σόβος, ὁ,=*Σάτυρος*, either from *their horse-tail* (*σόβη*); or, generally (from *σοβέω*), *to strut, be insolent*, etc.

†*Σογδιάνη, ῆς, ἡ, Sogdiana*, a country of Asia between the Oxus and Iaxartes, Strab. p. 511: *οἱ Σογδιανοί, the Sogdiani*, Ib.: also *Σόγδιοι*.

†*Σογδιανός, οῦ, ὁ, Sogdianus*, a son of Artaxerxes, Paus. 6, 5, 7.

†*Σόγδοι, ων, οἱ, the Sogdi*,=*Σογδιανοί*, Hdt. 3, 93.—2. a people of India, Arr. An. 6, 15, 4.

Σόγκος, ου, ὁ,=*σόγχος*, Antiph. Incert. 1, 4. Hence

Σογκώδης, ες, (*εἶδος*) *like the plant σόγκος*, Theophr.

Σόγχος, ου, ὁ, the sow-thistle, also *σόγκος*, Theophr.

†*Σόδομα, ων, τά, Sodoma, Sodom*, a city of Judaea, Strab. p. 764; destroyed by fire from heaven; its site now occupied by the Dead sea, LXX.; N. T.

†*Σόηβοι*, and *Σούηβοι, ων, οἱ, the Suevi*, Strab. p. 290.

Σοί, dat. from *σύ*, Hom.

†*Σοΐδας, ου, ὁ, Soïdas*, a statuary of Naupactus, Paus. 7, 18, 10.

Σοῖο, Ion. for *σοῦ*, gen. from *σός, σόν*. Od.

Σοΐς, ῖδος, ἡ, (*σόος, σοῦς*)=*σοβάς*.

Σοῖσφα and *σοῦσφα, a bird* which indicates the nearness of land in the Indian ocean, Cosmas Ind.

†*Σόλιος, α, ον, of Soli, οἱ Σόλιοι, the inhab. of Soli*, Solon 23, 1; Hdt. 5, 110.

†*Σόλλιον, ου, τό, Sollium*, a city of the Corinthians in Acarnania, Thuc. 2, 30; 3, 95; in Thuc. 3, 30 also *Σόλλειον*.

†*Σολμισσός, οῦ, ὁ, Solmissus*, a mountain near Ephesus, Strab. p. 640.

†*Σολόεις, εντος*, contd. *Σολοῦς, οῦντος, ὁ, Soloïs* or *Solus*, a promontory on the west coast of Mauritania, Hdt. 2, 32.—II. *ἡ*, the old city *Solus* or *Soluntum*, on the north coast of Sicily, Thuc. 6, 2.

†*Σόλοι, ων, οἱ, Soli*, a city on the north coast of the island Cyprus, a colony of the Athenians (earlier *Αἴπεια*). Strab. p. 683; *inhab. Σόλιοι*, v. *Σόλιος*.—2. a city of Cilicia, the later Pompeiopolis, Xen. An. 1, 2, 26: hence *ὁ Σολεύς, of Soli*, Call. Ep. 28: cf. *σόλοικος*, fin.

Σολοικία, ας, ἡ, = *σολοικισμός*, Luc. Salt. 27, 80.

Σολοικίζω, f. *-ίσω*, (*σόλοικος*) *to speak* or *write incorrectly, commit a solecism, φωνῇ Σκυθικῇ σολ.*, to speak bad Scythian, Hdt. 4, 117; *σ. τῇ φωνῇ*, Dem. 1110, 29.—II. *to err against good manners* or *propriety* in any way, *to behave awkwardly*, Plut. 2, 45 E, ubi v. Wyttenb., etc. Hence

Σολοικισμός, οῦ, ὁ, incorrectness in the use of language, a solecism; awkwardness, Plut. 2, 520 A, Luc. Vit. Auct. 23, etc.

Σολοικιστής, οῦ, ὁ, (*σολοικίζω*) *one who speaks* or *pronounces wrongly, commits solecisms*, title of a dialogue by Luc.

Σολοικοειδής, ές, (*εἶδος*) *like a solecism, solecistic*: from

Σόλοικος, ον, speaking or *pronouncing incorrectly*; esp., *using provincialisms*.—2. generally, *barbarous*, Anacr. 83; *οἱ Σόλοικοι, foreigners*, Hippon. 30.—II. metaph., *erring against good manners, awkward, clumsy*.=*ἀπειρόκαλος, σ. τῷ τρόπῳ*, Xen. Cyr. 8, 3, 21, Plut. 2, 817 A; cf. *σολοικίζω*. (Said to come from the corruption of the Attic dialect among the Athenian colonists of *Σόλοι* in Cilicia, Diog. L. 1, 51.)

Σολοικοφᾰνής, ές, like a solecism. Adv. *-νῶς*.

Σολοιτύπος, ον, hammering a mass of iron. [ῠ]

†*Σολόκη, ης, ἡ, Soloce*, a city of the Elymaei, Strab. p. 744.

†*Σολόματις, ιος, ὁ, the Solomatis*, a river of India, Arr. Ind. 4, 3.

†*Σολομών, ῶνος, ὁ, Solomon*, Hebr. name, son and successor of David, celebrated for his wisdom, LXX.; N. T.

Σόλος, ου, ὁ, (*σέλλω*) *a mass of iron used as a quoit*, Il. 23, 826, 839, 844; distinguished, by being spherical, from the flat round stone *δίσκος*: also, *a quoit of stone*, Ap. Rh. 3, 1366.

†*Σολοῦς, ὁ*, v. *Σολόεις*.

†*Σολόων, οντος, ὁ, Soloon*, an Athenian, who went with Theseus against the Amazons, Plut. Thes. 26.

†*Σολύγεια, ας, ἡ, Solygēa*, a fortified town in the territory of Corinth, Thuc. 4, 42, 43.

†*Σόλυμα, ων, τά*,=*Ἱεροσόλυμα*. Paus. 8, 16, 5.—2. a mountain of Lycia above Phaselis, Strab. p. 666: cf. *Σόλυμοι*.

†*Σόλυμοι, ων, οἱ, the Solymi*, ancient inhab. of Lycia, Il. 5, 184, Od. 1, 283: acc. to Hdt. 1, 173=*Μιλύαι* in Lycia.—A mountain in Pisidia was called *Σόλυμος*, Strab. p. 630.

†*Σόλων, ωνος, ὁ, Solon*, son of Execestides, the celebrated lawgiver of the Athenians, Hdt. 1, 29; etc.—Others of this name, Dem. 1013, 4; 1120, 27; etc.

ΣΟΜΦΟ'Σ, *ή, όν, spongy, loose, porous*, Hipp., Arist. Part. An. 3, 6, 7; *σομφὴ σάρξ*, of fish, Archestr. ap. Ath. 316 A.—II. metaph. of sound, *hollow* or *thick, σομφὸν φθέγγεσθαι*, Hipp. 147; as in Lat. *fusca vox*, opp. to *candida*, Cic. N. D. 2, 146; half way between *λευκός* and *μέλας* in sounds, like *φαιός* in colours, v. Arist. Top. 1, 13, 6 sq.; and cf. *ξουθός*. Hence

Σομφότης, ητος, ἡ, sponginess, Arist. Part. An. 3, 6, 4.

Σομφώδης, ες, (*σομφός, εἶδος*) *of spongy, porous nature*, Theophr.

Σόομαι, v. *σοῦμαι*.

Σόος, ὁ, contr. *σοῦς*, Dor. *σῶς, any strong, rapid, vehement motion*, esp. upwards, as *ῥοπή* downwards, mostly used by the Laconians, Democrit. ap. Arist. Coel. 4, 6, 31, Heind. Plat. Crat. 412 B. (Akin to *σόομαι, σοῦμαι*; and to *θέω, θοός*.)

Σόος, η, ον, Ep. shortd. form of *σῶος, safe and sound* in body, *whole, unhurt, unharmed*, Lat. *integer, incolumis*, Il. 1, 117; 24. 382, etc.: so also *σῶς*, contr. from obsol. *σάος*:—v. sub *σῶς*.

†*Σόος, ου, ὁ*, contd. *Σοῦς, Soüs, Sus*, son of Aristodemus, king of Sparta, Plat. Crat. 412 A.

Σορέλλη, like *σοροδαίμων*, nickname of an old man, prob. akin to *σορός, with one foot in the grave*, Ar. Fr. 1, 1, ubi v. Dind. The form *σορέλλην* occurs in Eustath. Il. p. 1289, 19, but is rejected by Bergk ap. Meinek. Com. Fr. 2, 1034.

Σορεύω, and *σορηδόν*, adv.,=*σωρ-*. Hesych.

†*Σοροάδειος, ου, ὁ*, a wine-god among the Indians,=*οἰνοποιός*. Chares ap. Ath. 27 D.

Σοροδαίμων, ονος, ὁ, a nick-name of *an old person with one foot in the grave*, ap. Plut. 2, 13 B; cf. *σορέλλη, σοροπλήξ*.

Σοροεργός, όν, (*σορός, *ἔργω*) *a coffin-maker*, Ar. Nub. 846, Anth.

Σορόπληκτος, ον, σοροπλήξ, ῆγος, ὁ, ἡ,=*σοροδαίμων*.

Σοροποιός, όν, (*ποιέω*) *making coffins*.

ΣΟΡΟ'Σ, *οῦ, ἡ, a vessel for holding* any thing, esp. *a cinerary urn, ὡς δὲ* καὶ ὀστέα νῶϊν ὁμὴ σορὸς ἀμφικάλυπτοι, Il. 23, 91 (being made of gold, Ib., cf. 243); so, Hdt. 1, 68, Ar. Ach. 691, etc.:—*a coffin*, Hdt. 2, 78.—II. as nickname of an old man or woman, Ar. Vesp. 1365, Macho ap. Ath. 580 C.

†Σόρων, ωνος, ὁ, *Soron*, a wood in Arcadia, Paus. 8, 23, 8.

Σορωνίς, ίδος, ἡ, also σωρωνίς, *an old fir-tree*, cf. σαρωνίς.

Σός, ή, όν, possessive adj. of 2 pers. sing. from σύ, *thy, thine*, i. e. *of thee*, Lat. *tuus, tua, tuum*, Hom.: also objective, *for thee*, σὸς πόθος, Od. 11, 202: Ep. gen. σοῖο, Od. 15, 511:—in Att. oft. with the article, τὸ σὸν κάρα, πατρὸς τοῦ σοῦ, Aesch. Cho. 469, 918; but never so when it serves as predicate, οὐ σὸν τόδ' ἐστὶ τοὔργον, Soph. El. 296, cf. Ant. 635.—Earlier Ep. and Dor. form τεός, τεή (Dor. τεά), τεόν, Hom.

†Σόσσιος, ου, ὁ, the Rom. *Sosius*, Plut.

†Σοσσινάται, ῶν, οἱ, *the Sossinatae*, a people of Sardinia, Strab. p. 225.

Σοῦ, gen. from σύ; also from σός: in Hom. only the latter.

Σοῦ, σοῦ, *shoo! shoo!* a cry to scare away birds, etc. Strictly imperat. from σοῦμαι, Ar. Vesp. 209. (Cf. σοβέω, etc.)

†Σουάγελα, ων, τά, *Suagela*, a city of Caria, Strab. p. 611.

Σοῦβος, ου, ὁ, a kind of *antelope*, Opp. C. 2, 382,—vv. ll. σοῦγος, σοῦβλος, σῦβος.

†Σούγαμβροι, ων, οἱ, *the Sugambri*, a German people, Strab. p. 292.

†Σουγδιάς, άδος, ἡ,=Σογδιάς, *Sogdiana*, Dion. P. 747.

Σουδάριον, ου, τό, the Lat. *sudarium*, N. T.: but the Dor. form σωδάριον occurs as early as Hermipp., Incert. 8. [ᾰ]

†Σουδῖνος, ου, ὁ, *Sudinus*, masc. pr. n., Strab. p. 739.

†Σούεσσα, ης, ἡ, the city *Suessa* Pometia, in Latium, also called Σύεσσα τῶν Πομεντίνων, Strab. pp. 231, 237.

†Σουεσσίονες, ων, οἱ, *the Suessiones*, a Celtic people, Strab. p. 194.

†Σουέσσουλα, ης, ἡ, *Suessula*, a city of Campania, Strab. p. 249.

†Σούηβοι, οἱ,=Σόηβοι.

†Σουΐδας, ου, ὁ, *Suidas*, a historian, Strab. p. 329.—2. a celebrated lexicographer.

Σουκῐνος, η, ον, (*succinum*) *made of amber*, Artemid.: cf. σούχιον.

†Σούκρων, ωνος, ὁ, *Sucro*, a town of Hispania, on a river of same name, Strab. p. 158, sqq.

†Σούλγας, ὁ, *the Sulgas*, a river of Gallia, Strab. p. 185.

†Σοῦλμον, ου, τό, *Sulmo*, a city of the Peligni in Italy, Strab. p. 241.

†Σουλπικιᾱνός, οῦ, ὁ, the Roman name *Sulpicianus*, Hdn.

†Σουλπίκιος, ου, ὁ, the Rom. name *Sulpicius*, Plut.

†Σουλχοί, and Σολκοί, ῶν, οἱ, *Sulci*, a city of Sardinia, Strab. p. 224.

Σοῦμαι, contr. for σόομαι (which is found only in Ap. Rh.),=σεύω, σεύομαι, under which the forms in use of σοῦμαι will be found: cf. also ἀπέσσουα.

†Σουματία, ας, ἡ, and Σουμάτειον, ου, τό, a place in Arcadia, from Σουματεύς, ὁ, a son of Lycaon, Paus. 8, 3, 4, etc.: Σουμητία, Id. 8, 36, 8.

Σοὔνεκα, contr. for σοῦ ἕνεκα, Herm. Soph. Phil. 550.

†Σουνιάδης, ου, ὁ, an archon, Lys. 109, 15, for which Λυσιάδης in Diod. S.

†Σουνιακός, ή, όν, *of Sunium*, *Sunian*, ὁ γουνὸς Σ., the promontory *of S.*, Hdt. 4, 99.

Σουνιάρᾱτος, ον, (Σούνιον, ἀράομαι) *invoked, worshipped at Sunium*, Ποσειδῶν, Ar. Eq. 560; parodied in Av. 868, Σουνιέρακος, Hawk of Sunium. [ᾰρ]

Σουνιάς, άδος, ἡ, †pecul. fem. to Σουνιακός, ἡ Σ. ἄκρη, Dion. P. 511†; epith. of Minerva, *from her temple at Sunium*, †Paus. 1, 1, 1.

Σουνιεύς, ὁ, epith. of Jupiter, *from his temple at Sunium.*

Σούνιον, ου, τό, *Sunium*, the southern promontory of Attica, first in Od. 3, 278, †now *Kapo Colonne.*—2. an Attic deme of the tribe Leontis, on the foreg. promontory, Dem. 238, 19; Strab. p. 398.

†Σοῦρα, ων, τά, *Sura*, a city of Syria, Luc. Hist. Scrib. 29.

†Σουρασηνοί, ῶν, οἱ, *the Suraseni*, an Indian people, Arr. Ind. 8, 5.

†Σουρήνας, α, ὁ, the Rom. name *Surena*, Strab. p. 747.

Σοῦς, ὁ, contr. for σόος, ὁ, q. v.

†Σοῦς, ὁ,=Σόος.

†Σοῦσα, τά, v. sub σοῦσον.

†Σουσάννα, ης, ἡ, *Susanna*, Hebr. fem. pr. n., N. T.

†Σουσαρίων, ωνος, ὁ, *Susarion*, a poet of the old comedy, Meineke, 2, p. 3 sqq.

†Σούσας, ου, ὁ, *Susas*, a leader of the Persians, Aesch. Pers. 958.

Σοῦσθαι, inf., σοῦσθε, σούσθω, imperat., from σοῦμαι.

†Σουσία, ας, ἡ, *Susia*, a city of Ariana, Arr. An. 3, 25.

†Σουσιᾱνή, ῆς, ἡ, *Susiana*, a province of Persia, Strab. p. 732, v. sub σοῦσον.

†Σουσιᾱνοί, ῶν, οἱ, *the Susiani*, inhab. of foreg., Arr.; etc.

†Σουσιάς, άδος, ἡ,=Σουσίς.

Σουσῐγενής, ές, (Σοῦσα, *γένω) *born at Susa*, Aesch. Pers. 644.

Σούσῐνος, η, ον, (σοῦσον) *of lilies*, ἔλαιον, Hipp., cf. Foës. Oecon.

†Σούσιος, α, ον, *of Susa*, οἱ Σούσιοι, *the Susians*, Xen. Cyr. 6, 2, 10; Strab. p. 732.

†Σουσίς, ίδος, ἡ, pecul. fem. to foreg., ἡ Σ. γυνή, Xen. Cyr. 4, 6, 12: v. sub σοῦσον.

Σοῦσις, ἡ, (σοῦμαι)=σόος, σοῦς, *violent motion*, susp.

†Σουσισκάνης, ου, ὁ, *Susiscanes*, leader of the Aegyptians in the Persian host, Aesch. Pers. 34.

Σοῦσον, ου, τό, *the lily*, Persian word, Diosc.—hence, Σοῦσα, τά, *Susa*, the royal city of the Persians, in the province of Susiana, or Shushan, Hdt. 1, 188: hence Σοῦσις, ιδος, ἡ, this province, Aesch. Pers. 119, 577.

Σοὐστί, contr. for σοι ἐστί, but only when σοι is enclitic, Ar. Ach. 339.

Σοῦσφα, v. σοῖσφα.

†Σούτριον, ου, τό, *Sutrium*, a city of the Tyrrheni, Strab. p. 226.

Σούχιον, ου, τό,=Lat. *succinum*, Clem. Al.

Σοῦχος, ου, ὁ, name of *the crocodile* in one part of Aegypt, Strab. p. 811.

†Σοφαίνετος, ου, ὁ, *Sophaenetus*, a leader of the Greeks in the army of the younger Cyrus, of Stymphalus in Arcadia, Xen. An. 1, 1, 11; etc.

Σοφία, ας, ἡ, Ion. σοφίη, (σοφός):—orig. *cleverness* or *skill* in handicraft and art, as in carpentry, ὅς ῥά τε πάσης εὖ εἰδῇ σοφίης, Il. 15, 412; in music and singing, H. Hom. Merc. 483, 511; in poetry, Pind. (who in O. 9, 161 uses the rare pl. σοφίας), cf. Xen. An. 1, 2, 8; *skill* in driving, Plat. Trag. 123 C; ἡ ἔντεχνος σ., Id. Prot. 321 D; σ. τινός, *knowledge of, acquaintance with* a thing, Id. 360 D.—2. *skill* in matters of common life, *sound judgment, intelligence, prudence, practical and political wisdom*, etc., such as was attributed to the seven sages, Hdt. 1 30, 60; ἡ περὶ τὸν βίον σ., Plat. Prot 321 D: also, in not so good a sense, *cunning, shrewdness, craft*, Hdt. 1, 68, etc.—3. *knowledge of a higher kind*, as of the sciences, *learning, wisdom, philosophy*, freq. in Eur., etc., cf. esp. Arist. Eth. N. 6, 7.—Cf. σοφός, σοφιστής throughout.

Σοφίζω, f. -ίσω, (σοφός) *to make one* σοφός, *to instruct, make wise*, τινά τι, one in a thing, LXX., and N. T.: the act. is rare in good authors.—II. σοφίζομαι, as pass. and mid., *to become* or *be* σοφός, *to be clever* or *skilled in* a thing, c. gen. rei, ναυτιλίης σεσοφισμένος, *skilled in* seamanship, Hes. Op. 647 (like νηῶν πεπείρημαι, Ib. 658); so, σοφ. ἔν τινι, Xen. Cyn. 13, 6:—absol. *to be* or *become wise, to pursue wisdom*, Plat. Hipp. Maj. 283 A, Xen. Mem. 1, 2, 46.—2. *to play the sophist*, Ar. Eq. 299, 721; *to play subtle tricks, deal subtlely*, Eur. I. A. 744, Dem., etc.; σ. τινί, *to deal subtlely with* one, Eur. Bacch. 200:—in speaking, *to quibble*, περί τι, Plat. Rep. 509 D; σοφίσασθαι πρός τι, *to use fraud* for an end, Polyb. 6, 58, 12, cf. Plut. Demosth. 27:—σοφιζόμενοι ἰητροί, *quack*-doctors, Foës. Oecon. Hipp.—3. aor. σοφισθῆναι, as pass., *to be devised* or *contrived*, Soph. Phil. 77, and N. T.—III. σοφίζομαι, as dep. c. pf. pass. σεσόφισμαι (Hdt. 1, 80) c. acc. rei, *to devise, contrive* any thing *cleverly, skilfully*, Hdt. l. c., 2, 66; 8, 27; καινὰς ἰδέας σοφίζεσθαι, Ar. Nub. 547, cf. Jac. Philostr. Imag. p. 194.—2. *to deceive, beguile*, Joseph.; μή με σοφίζου, Anth. P. 12, 25.—3. *to perceive*, ὅτι τί ἐστι, LXX.

†Σόφιλος, ου, ὁ, *Sophilus*, father of Sophocles, Anth. P. 7, 21.—2. v. Σώφιλος. [ῐ in arsis Anth. l. c.]

Σόφισμα, ατος, τό, (σοφίζω) *any clever, cunning contrivance* or *thought, a device, invention, trick*, Pind. O. 13, 24, Hdt. 3, 85, 152, Aesch. Pr. 459, etc.:—in Xen. Hier. 1, 23, *the skilful dressing of food*:—also in less good sense, *a sly trick, artifice*, freq. in Eur., and so Thuc. 6, 77, etc.; *a stage-trick, clap-trap*, Ar. Ran. 17.—2. *a sharp, captious argument, a quibble, fallacy*, such as the sophists used, *a sophism*, Dem. 775, 6, etc.; and so Ar. calls a person σόφισμ' ὅλον, Av 431:—opp. to a true logical conclusion (φιλοσόφημα, ἐπιχείρημα), Arist. Top. 8, 11, 12.

Σοφισμᾰτίας, ου, ὁ, *a clever sophist*, Nicet.

Σοφισμᾰτικός, ή, όν, *belonging to* or *like a* σόφισμα, *sophistical.*—II. ὁ σ., as subst., late form for σοφιστής.

Σοφισμάτιον, ου, τό, dim. from σόφισμα, Luc. Parasit. 43. [ᾰ]

Σοφισμᾰτώδης, ες, (εἶδος) *like a* σόφισμα, *sophistical.*

Σοφισμός, ὁ, rare and late form for σόφισμα.

Σοφιστεία, ας, ἡ, *the art of a sophist, sophistry*, Plut. 2, 78 F, etc.

Σοφίστευμα, ατος, τό,=σόφισμα, Oecon. ap. Euseb.

Σοφιστεύω, (σοφιστής) *to act as a sophist, give lectures*, Plut. Lucull. 22, Caes. 3, etc.—II. transit., *to devise artfully*: but also *to conceal artfully, to dissemble*, e. g. ἔρωτα, Heliod

Σοφιστήριον, ου, τό, *a sophist's school*, Clem. Al.

Σοφιστής, οῦ, ὁ, (σοφίζω):—orig. like σοφός, *a master of one's craft*, esp. of a poet, Pind. I. 5 (4), 36; of musicians, Aesch. Fr. 308; σοφιστῇ Θρῃκί (sc. Orpheus), Eur. Rhes. 924; cf. Ath. 632 C:—generally, *skilful*, τὴν ἱππείαν, Ael. N. A. 13, 9:—metaph., σ. πημάτων, *learned* in misery, Eur. Heracl. 993:—then,—2. *one who is clever in matters of life, a judicious, prudent man, a wise statesman*, etc., in which sense the seven Sages are always called σοφισταί by Hdt., 1, 29, cf. 2, 49; so too Pythagoras, 4, 95; ἵνα μάθῃ σοφιστὴς ὢν Διὸς νωθέστερος, Aesch. Pr. 62, ubi v. Blomf.:—hence, in the noblest signf. of σοφός, *the wise man, philosopher*, v. Valck. Hipp. 921.—II. at Athens, esp., *one who gave lessons in the arts and sciences for money*, such as Prodicus, Gorgias, Protagoras, etc., *a sophist*, Thuc. 3, 38, Plat., etc.; cf. Arist. Soph. El. 2, 6:—the sophist, acc. to Cic. de Orat. 3, 16, united *dicendi faciendique sapientia*, i. e. ability both to speak and act; for many of them, as Gorgias, were themselves public speakers (*oratores*), as well as teachers of rhetoric (*rhetores*). If the earlier sophists are to be blamed rather for false display, than for actual false intention, their trade soon became that of perverting and opposing truth as such, and in this character being attacked by Socrates and Plato, as also by Aristoph., and others, they fell into deserved odium; for a clear popular account, v. Thirlw. Hist. of Gr. 4, p. 257 sq. In later times, the term σοφιστής returned into honour, being applied to the ῥήτορες, or *high-flown prose-writers of the Empire*, such as Philostratus, Libanius, etc.—Cf. σοφία, σοφός throughout. Hence

Σοφιστιάω, ῶ, *to speak* or *write like a sophist*, Eubulid. ap. Ath. 437 D.

Σοφιστικός, ή, όν, (σοφιστής) *of a sophist*, βίος, Plat. Phaedr. 248 E: τὸ σ., *the sophists*, Id. Soph. 224 C: ἡ -κή (sc. τέχνη), *a sophist's art, sophistry*, Id. 224 D, etc.—II. *sophistical, fallacious*, μὴ σοφιστικοὺς ἀλλὰ σοφούς, Xen. Cyn. 13, 7:—Arist. wrote a treatise περὶ σοφιστικῶν ἐλέγχων. Adv. -κῶς, Id.

Σοφιστομᾰνέω, ῶ, *to be mad after the sophists*, Greg. Naz.

Σοφίστρια, ας, ἡ, fem. of σοφιστής, Plat. Euthyd. 297 C.

†**Σοφοκλῆς**, έους, ὁ, *Sophocles*, son of Sophilus, the celebrated tragic poet of Athens.—2. son of Sostratides, a general of the Athenians in the Peloponnesian war, Thuc. 3, 115; 4, 5; etc.—Others in Paus.; etc.

Σοφόνοος, ον, contr. -νους, ουν, (σοφός, νόος) *wise-minded*, Luc. Rhet. Praec. 17.

Σοφός, ή, όν, strictly, *clever, skilful, skilled in any handicraft* or *art, cunning in his craft*, generally, of any one who excelled his fellows in any thing, ἁρματηλάτας σ., Pind. P. 5, 154; οἰωνοθέτας, Soph. O. T. 484; etc.; even hedging and ditching, as in the Margites ap Arist. Eth. N. 6, 7; but, in this sense, mostly of poets and musicians, Pind. O. 1, 15; P. 1, 42; 3, 200, Soph.; cf. σοφία I:—esp., *one who has natural abilities* for any thing, opp. to ὁ μαθών, one who owes all to teaching, σοφὸς ὁ πόλλ' εἰδὼς φυᾷ, Pind. O. 2, 154; ὁ χρήσιμ' εἰδώς, οὐχ ὁ πόλλ' εἰδώς, σοφός, Aesch. Fr. 271.—2. generally, *clever in matters of common life, judicious, intelligent, prudent, wise*, esp. in political matters, in which sense the seven Sages were so called, v. Dicaearch., etc., ap. Diog. L. 1, 40 sq., cf. σοφιστής I. 2: hence, *shrewd, cunning*, first in Hdt. 3, 85; and so even of animals, Xen. Cyn. 3, 7; 6, 13: τὸ σοφόν, *a shrewd thought, shrewdness*, Plat.—3. as restricted by philosophers, *skilled in the sciences, learned, profound, wise*, freq. in Eur., Plat., etc.; hence, ironically, *abstruse, obscure*, (as the word *transcendental* is sometimes used with us), opp. to σαφής, Ar. Ran. 1434; whereas Eur. Or. 397, says σοφὸν τὸ σαφές, οὐ τὸ μὴ σαφές.—From these successive limitations of signf., v. esp. Arist. Eth. l. c. N. 6, 7.—Construction:—usu. c. acc. rei, Eur. Bacch. 655, and Plat.; also, σ. ἔν τινι, Eur. I. T. 662, 1238; εἴς τι, Id. Antig. 6, 3; περί τι or τινος, Plat. Symp. 203 A, Apol. 19 C; rarely c. gen. solo, κακῶν σοφός, Aesch. Supp. 453: also c. inf., σοφὸς λέγειν, σοφὸς νοεῖν, etc., Valck. Hipp. 921: but it is mostly used absol.—The history of our word *cunning* is much the same with that of σοφός, or rather of σοφιστής.—II. pass., of things, *cleverly devised, prudent, wise*, νόμος, Hdt. 1, 196; γνώμη, λόγος, etc.; σοφώτερ' ἢ κατ' ἄνδρα συμβαλεῖν ἔπη, Eur. Med. 675.—III. adv. σοφῶς, *cleverly, wisely*, etc., first in Soph. (Though the word does not occur in Hom. or Hes., except in the Margites l. c., its derivs. σοφία, σοφίζω, do: its root appears in Lat. *sapere, sapor, sapiens*: also akin to σαφής, q. v.)

Σοφόω,=σοφίζω, LXX.

†**Σόφων**, ωνος, ὁ, *Sophon*, an Acarnanian cook, ap. Ath. 403 E.

Σόω,=σαόω, σώζω, rare, only Ep., *to preserve, save, deliver*, σόῃς, σόῃ, Il. 9, 424, 681, σόωσι, Il. 9, 393. Hence

Σοωναύτης, ου, ὁ, (ναύτης) *deliverer of sailors*, the name of a harbour; written also, and perh. better, σωοναύτης.

Σπάδαξ, ακος, ὁ, ἡ,=σπάξ, Gramm.

Σπᾰδίζω, (σπάω) *to draw off*, σπαδίξας τὸ δέρμα, Hdt. 5, 25.

Σπάδιξ, ῑκος, ἡ, (σπάω) *a bough* or *branch torn off* (cf. κλάδος from κλάω): esp. *a palm-branch* or *frond*, like βαΐς, Nic. Al. 528, Plut. 2, 724 A: cf. σπάθη 7.—2. also as adj., *of that colour, our bay*, Lat. *spadix* in Virg. G. 3, 82, cf. A. Gell. 2, 26, 9.—II. *a stringed instrument like the lyre*, Poll. 4, 59, condemned by Quintilian as effeminate, 1, 10, 31.—III. *the rind stripped from the root of the πρῖνος*. [ᾰ, Nic. and Virg. ll. c.]

Σπᾰδονίζω, (σπαδών) like σπάω, σπαράσσω, *to tear to pieces*; σπ. τὸν ἦχον, *to make an abrupt, sharp* sound, Dion. H. de Comp. p. 75. Hence

Σπᾰδόνισμα, ατος, τό, *a tearing*, μαστῶν, Mel. 77, 5.

Σπαδονισμός, οῦ, ὁ,=foreg., ἤχων σπαδονισμοί, sharp sounds *distracting the ear*, Dion. H. de Dem. 40.

Σπάδων, ωνος, and οντος, ὁ, Lob. Phryn. 273, (σπάω): *an eunuch*, Lat. *spado*, Plut. Demetr. 25. [ᾰ]

Σπᾰδών, όνος, ἡ, (σπάω) *a tear, rent, rupture*, Hipp.: esp. *a convulsion, cramp, spasm*, Id., Nic. Al. 317:—like σπάσμα, σπασμός. (Sometimes less accurately written σπάδων.)

Σπᾰθᾰλάω,=σπαταλάω, very dub.

Σπᾰθάλιον, ου, τό, dim. from σπάθη 4; cf. σπατάλιον. [ᾰ]

Σπᾰθᾱτός, ή, όν, Dor. for σπαθητός.

Σπᾰθάω, ῶ, f. -ήσω, in weaving, *to strike down the woof with the σπάθη* (q. v.), σπ. τὸν ἱστόν, Philyll. Pol. 4: hence in Ar. Nub. 55, λίαν σπαθᾶν, *to weave at a great rate, to go fast*, a cant phrase for throwing away money (prob. with a play on σπαταλάω); so, σπ. τὰ χρήματα, Plut. Pericl. 14:—σπαθᾶν φυτά, *to prune, clip plants*, Jac. Philostr. Imag. p. 496.—In Dem. 351, fin., ἐσπαθᾶτο ταῦτα καὶ ἐδημηγορεῖτο (prob.), *these webs were woven* and these speeches made (cf. ῥάπτω, ὑφαίνω, Lat. *texere*), v. Schäf. ad l.: others take it, these measures *were so inconsiderately taken*; so, ἀκρίτως φέρεται καὶ σπαθᾶται τὰ τῶν ἀνθρώπων, Plut. 2, 168 A.

Σπάθη, ης, ἡ, *any broad blade*, of wood or metal: esp.,—1. *a broad, flat piece of wood used by the ancient weavers* in their upright loom (instead of the comb, κτείς, used in the horizontal), for striking the threads of the woof home, so as to make the web close, Aesch. Cho. 232, Plat. Lys. 208 D; cf. σπαθάω.—2. *a spaddle, spatula*, for stirring any thing, Alex. Drop. 2.—3. like πλάτη, *the paddle* or *blade of an oar*, Lyc. 23.—4. *the broad ribs*: in Hipp. also *the shoulder-blade, scapula*.—5. *the broad blade of a sword*, Eur. Eurysth. 2: *a broad-sword*, Philem. p. 378.—6. *a scraper for currying horses*.—7. *the stem of a palm-leaf*, Hdt. 7, 69: also *the spathe*, i. e. *sheath, of the flower* in many plants, esp. of the palm-kind, Theophr. (Lat. *spatha*, Germ. *spatel*, Ital. *spada*, our *spade, paddle*, etc.) [ᾰ]

Σπάθημα, ατος, τό, (σπᾰθάω) *a web made close by striking*: metaph., σπ. φρενῶν,=τὸ πυκινόφρον.

Σπάθησις, εως, ἡ, (σπαθάω) *a striking the web with the σπάθη*, Arist. Phys. Ausc. 7, 2, 4.—II. *a squandering*. [ᾰ]

Σπᾰθητός, ή, όν, (σπαθάω) *struck with the σπάθη*, q. v.: generally, *woven*, Aesch. Fr. 320, Soph. ap. Poll. 7, 36.

Σπᾰθία, ας, ἡ,=σπάθη IV.

Σπᾰθίζω, f. -ίσω, (σπάθη 2) *to spread with a spatula*:—mid., *to use a spatula in anointing one's self*.—II. (σπάθη 5) *to play with the sword*, v. l. Cratin. Trophon. 4, ubi v. Meinek.

Σπᾰθῑναίας, ἔλαφος, ὁ,=sq.

Σπᾰθίνης, ου, ὁ, (σπάθη) *a young deer*, so called from the shape of its horns.

Σπάθιον, ου, τό, dim. from σπάθη, Anth. P. 6, 283. [ᾰ]

Σπάθιος, α, ον, *shaped like a σπάθη*, Opp. C. 1, 296. [ᾰ]

Σπᾰθίς, ίδος, ἡ,=σπάθη, *a spatula*, Ar. Fr. 8.—II. *a closely-woven cloth*, (v. σπάθη I).

Σπᾰθισμός, οῦ, ὁ, (σπαθίζω II) *a smiting with the sword*.

Σπᾰθίτης οἶνος, ὁ, *palm-wine*, Alex. Trall.

Σπᾰθομήλη, ης, ἡ, (σπάθη 2, μήλη) *a spatula shaped probe*, Hipp.

Σπᾰθόφυλλος, ον, (σπάθη 5, φύλλον) *with sword-shaped leaves* or *spines*, as the fir, Theophr. H. Pl. 1, 10, 4.

ΣΠΑΙΡΩ, more usu. with α prefixed, ἀσπαίρω, q. v. (From σπάω, akin to σκαίρω, σφαδάζω, σπαράσσω.)

Σπάκα, Pers. for τὴν κύνα, Hdt. 1, 110; cf. κύων fin.

Σπάλαθρον, ου, τό, v. σκάλαθρον.

Σπᾰλακία, ας, ἡ, *a defect in the eye, dim sightedness*. From

Σπάλαξ, ακος, ὁ, also ἀσπάλαξ (q. v.), *a mole*.

Σπάλεθρον, ου, τό, v. σκάλεθρον.

Σπᾰλεῖς, Aeol. for σταλεῖς, part. aor. pass. from στέλλω.

Σπάλιον, ου, τό,=ψάλιον, ψέλλιον. [ᾰ]

Σπαλίς, ίδος, ἡ, Aeol. for ψαλίς.

Σπᾰλίων, ὁ, (σπάλιον) *a wicker-roof* to shelter soldiers engaged in a siege, Lat. *vinea*.

Σπᾰνάδελφος, ον, (σπανός, ἀδελφός) *with few brothers* or *sisters*, Sext. Emp. p. 355.

Σπᾰνανδρία, ας, ἡ, (σπάνις, ἀνήρ) *lack of men* or *persons*.

Σπάνη, ης, ἡ, and σπᾰνία, ας, ἡ, =σπάνις, *want, scarceness*, Jac. Anth. P. p. 201.

†Σπανία, ας, ἡ, another form of Ἰσπανία, N. T.: v. Σπανός.

Σπᾰνῐάκῐς, (σπανία) adv., *rarely, seldom*, Luc. Rhet. Praec. 17. [ᾰ]

Σπᾰνίζω, f. -ίσω, (σπάνις) of things, *to be rare, scarce, few* or *scanty*, Pind. N. 6, 54, Ar. Vesp. 252.—2. of persons, *to lack* or *be in want of* a thing, χρημάτων, βίου, Hdt. 1, 187, 196; πέπλων, Eur. Med. 960, etc.; τροφῆς, Thuc. 4, 6; etc.—II. transit., *to make rare* or *scarce*, τι, Philo:—hence pass. =act. (signf. 2), ἐσπανίσμεθ' ἀρωγῶν, Aesch. Pers. 1024, cf. Eur. Or. 1055, Med. 560; and so in Xen.

Σπάνιος, α, ον, like σπανός, of persons and things, *rare, few, scarce, scanty*, first in Hdt. 2, 67; 5, 29; σπάνιον ἑαυτὸν παρέχειν, like Lat. *difficiles aditus habere*, Plat. Euthyphr. 3 D: c. inf., σπ. ἰδεῖν, *rare* to behold, Xen. Cyr. 1, 3, 3:—as adv., σπάνιος ἐπιφοιτᾷ, he *seldom* visits, Hdt. 2, 73; so, σπ. φανῆναι, Xen. Cyr. 7, 5, 46:—comp. σπανιώτερος, Hdt. 8, 25, Plat., etc. Adv. -ίως, *seldom*, Xen. Ages. 9, 1; so σπανίᾳ, Plat. Phaedr. 256 C.—II. of persons, *lacking, needy*. [ᾰ]

Σπᾰνιότης, ητος, ἡ,=sq., *lack*, γῆς, Isocr. 47 C, 68 A.

Σπάνις, εως, ἡ, (σπανός) of things, *scarceness, rareness*: οὐ σπάνις, c. inf., *'tis* not *hard* to..., Eur. I. A. 1163.—II. of persons, *lack, want*, c. gen., as, σπ. βύβλων, Hdt. 5, 58; esp., σπ. βίου, *poverty*, Soph. O. T. 1461, Eur. Hec. 12; and so σπάνις alone, Soph. O. C. 506: ἀργυρίου σπ., Lys. 152, ult.; ἐν σπάνει χρημάτων, Dem. 389, 6.

Σπᾰνιστός, ή, όν, (σπανίζω) of things, *wanted, scarce, lacking; poor, shabby*, δωρήματα, Soph. O. C. 4.—II. of persons, *stinted of* a thing, τινός, Strab.

Σπᾰνοκαρπία, ας, ἡ, *lack of fruit*, Diod.: v. l. στενοκ-.

Σπᾰνοπώγων, ωνος, ὁ, (σπανός, πώγων) *lacking a beard*, Galen.

ΣΠΑ˘ΝΟ´Σ, ή, όν, of things, *scarce, rare*, like *parcus* and *rarus*.—II. of persons, *in want of, lacking*, τινός. (Akin to ἠπανάω, ἠπανέω, ἠπανία, ἠχάνω, ἠχανία.) [ᾰ, though Draco 119, 26, would have ᾱ.]

Σπανός, ἡ, όν, older form of Ἱσπανός, Schäf. Plut. Sert. 11.

Σπᾰνοσιτία, ας, ἡ, *lack of corn* or *food*, Xen. Hell. 4, 8, 7: from

Σπᾰνόσῑτος, ον, (σπανός, σῖτος) *lacking corn* or *food*.

Σπᾰνόσπερμος, ον, *with few seeds*.

Σπᾰνότεκνος, ον, (σπανός, τέκνον) *lacking children*, Sext. Emp. p. 355.

Σπᾰνόουρος, ον, (οὐρά) *lacking in tail*, susp.

Σπᾰνόφυλλος, ον, (φύλλον) *lacking in leaves*.

Σπάνυδρος, ον, (σπανός, ὕδωρ) *lacking water*, Diphil. Siphn. ap. Ath. 80 C.

Σπάραγμα, ατος, τό, (σπαράσσω) *a piece torn off, a piece, shred*, σπ. τινος, *a* man's *mangled corpse*, Soph. Ant. 1081; σπ. κόμας, Eur. Andr. 826.—II.=σπαραγμός, Eur. Bacch. 739. [σπᾰ] Hence

Σπᾰραγμᾰτώδης, ες, *convulsive*, κραυγή, Plut. 2, 130 D.

Σπᾰραγμός, οῦ, ὁ, (σπαράσσω) *a tearing, rending, mangling*, Βακχῶν, *by* them, Eur. Bacch. 735: but σπαραγμοὶ χαίτης, χρωτός, etc., *rending of* them, Eur. Phoen. 1525, Tro. 453.—II. *a convulsion, spasm*, Aesch. Fr. 155, Soph. Tr. 778, 1254.

Σπᾰραγμώδης, ες, (εἶδος) =σπαραγματώδης, Hipp.

†Σπαράδοκος, ου, ὁ, *Sparadocus*, father of the Thracian prince Seuthes, Thuc. 2, 101, v. l. Σπάρδοκος.

Σπᾰράκτης, ου, ὁ, *one who rends in pieces*.

†Σπαράμειζος, ου, ὁ, *Sparamizus*, a eunuch of Sardanapalus, Ath. 528 F.

Σπάραξις, ἡ,=σπαραγμός. [σπᾰ]

Σπᾰράσσω, Att. -ττω: f. -ξω:—*to tear, rend in pieces, mangle*, Lat. *lacerare*, esp. of dogs, carnivorous animals, and the like, σπ. σάρκας ἀπ' ὀστέων, Eur. Med. 1217; σπαράσσεσθαι κόμας, *to tear one's* hair, Id. Andr. 1209; generally, σπ. βροντῇ, Aesch. Pr. 1018:—metaph., *to pull to pieces, attack*, Lat. *conviciis lacerare*, σπ. τινὰ λόγῳ, Plat. Rep. 539 B, cf. Dem. 785, 18; λώβαις σπ. τινά, Lyc. 656:—pass., *to be convulsed, retch* with desire to vomit, Foës. Oec. Hipp. (Akin to σπάω, σπαίρω.)

Σπαργᾰνάω, ῶ,=σπαργανόω, σπαργανίζω, Plat. Legg. 782 E.

Σπαργᾰνίζω, f. -ίσω, (σπάργανον) like σπαργανόω, *to swathe, wrap up*, Hes. Th. 485.

Σπαργάνιον, ου, τό, dim. from σπάργανον.—II. *a plant*, Diosc. 4, 21. [γᾰ]

Σπαργᾰνιώτης, ου, ὁ, *a child in swaddling-clothes*, H. Hom. Merc. 301; formed like εἰραφιώτης: from

Σπάργᾰνον, ου, τό, (σπάργω):—*a swaddling* or *swathing band*, H. Hom. Merc. 151, 306. Pind. N. 1, 58: usu. in plur., *swaddling-clothes*, H. Merc. 237, Pind. P. 4, 202; παῖς ἔτ' ὢν ἐν σπαργάνοις, Aesch. Cho. 755, cf. 529, Ag. 1606:—hence, in Trag., *any thing which reminds* of one's childhood, *the marks*, etc., *by which a person's true birth and family are discovered*, Lat. *monumenta, crepundia*, cf. Brunck Soph. O. T. 1035, Donat. Terent. Eun. 4, 6, 15; allusion is prob. made to this in Ar. Ach. 431. Hence

Σπαργᾰνόω, ῶ, *to swathe* a child *in swaddling-clothes*, σπαργανώσαντες πέπλοις (τὸν παῖδα) Eur. Ion 955, cf. Ath. 258 A; Hipp., in pass.; cf. σπάργω. Hence

Σπαργάνωμα, ατος, τό, *that which is swathed*.—II.=σπάργανον.

Σπαργάνωσις, εως, ἡ, *a swathing* a child *in swaddling-clothes*. [γᾰ]

†Σπαργαπείθης, ους, ὁ, *Spargapīthes*, a king of the Scythians, Hdt. 4, 78.

†Σπαργαπίσης, ους, ὁ, *Spargapises*, son of queen Tomyris, Hdt. 1, 211.

Σπαργάω, ῶ, f. -ήσω, like ὀργάω, *to be full to bursting, to swell, be ripe*, μαστὸς σπαργῶν, Eur. Bacch. 701, Cycl. 55; of a woman with child, Plat. Symp. 206 D; also, *to swell with humours*, Foës. Oec. Hipp.; with milk, Q. Sm. 14, 283; of the earth, *to teem with life*.—II. metaph., like Lat. *turgere, to swell with desire* or *any passion*, Plat. Phaedr. 256 A, Legg. 692 A; περί, πρός τι, Plut. 2, 585 C, 1100 A; ἐπί τι, *for* a thing, Id. Artax. 3: ὀλιγαρχία σπαργῶσα, Id. Lycurg. 7. (Not from σπέρχω or σπάω: but rather from the same root as ὀργάω, ὀργή, akin to σφριγάω and σφαραγέω.) Hence

Σπαργή, ῆς, ἡ, like ὀργή, *swelling impulse* or *desire: passion*.

Σπάργω, f. -ξω, *to swathe*, esp. a child, hence *to wrap in swaddling-clothes*, σπάρξαν ἐν φάρεϊ λευκῷ, H. Hom. Ap. 121. (Hence σπάργανον, and the more usu. verbal forms σπαργανόω, σπαργανάω, σπαργανίζω. Cf. σπεῖρα, σπεῖρος, σπεῖρον.)

Σπάργωσις, εως, ἡ, *a swelling*, μαστῶν, Diosc.

†Σπάρδοκος, ου, ὁ, v. Σπαράδοκος.

†Σπαρέθρα, ας, ἡ, *Sparethra*, wife of Amorges, Ctes.

Σπᾰρείς, part. σπᾰρῆναι, inf. aor. 2 pass. from σπείρω.

Σπᾰρίζω,=σπαίρω, Gramm.

Σπαρνοπόλιος, ον, *with thin gray hair*.

Σπαρνός, ή, όν, poet. for σπανός, σπάνιος, Aesch. Ag. 556.

Σπάρος, ου, ὁ, *a sea-fish*, not to be confounded with σκάρος, Epich. p. 24. (From σπαίρω, like σκάρος from σκαίρω.) [ᾰ]

Σπαρτᾰγενής, ές, *producing the shrub spartos*, App.

Σπαρτᾱγενής, ές, (Σπάρτη, γένος) *of Spartan breed*.

†Σπάρτακος, ου, ὁ, *Spartacus*, the celebrated leader of the gladiators, Ath. 272 F.

Σπάρτη, ης, ἡ,=σπάρτον, *a rope* or *cord of spartum*, Ar. Av. 815 (with a play upon *Sparta*), cf. Cratin. Nemes. 9, et ibi Meineke.—II. like στάθμη, *a plumb-line*; also ἡ σπάρτος.

Σπάρτη, ης, ἡ, *Sparta* in Laconia, Hom. as Il. 2, 582; etc.: hence advs., Σπάρτηθεν, *from Sparta*, Od. 4, 10; Σπάρτηνδε, *to Sparta*.—†II. daughter of the Eurotas, wife of Lacedaemon, Apollod.; etc.

Σπαρτιάτης, ου, ὁ, †Ion. -ιήτης, εω, Hdt. 1, 65†, *a Spartan*, Eur., and Thuc.: fem. Σπαρτιᾶτις, ιδος, †ἡ Σ. χθών, Eur. Or. 537†; and Σπαρτιάς, άδος: adj. Σπαρτιατικός, ή, όν, *Spartan*. [ᾱ]

Σπαρτίνη, ης, ἡ,=σπάρτη, Ael. N. A. 12, 43.

Σπάρτῑνος, η, ον, *made of* σπάρτος, Cratin. Nemes. 9.

Σπαρτίον, ου, τό, dim. from σπάρτη, σπάρτον, *a small cord* or *rope*, Ar. Pac. 1247.—II. *the tongue of a balance*, Lat. *ansa, agina*, Arist. Mechan. 2, 1; 9.—III.=σπάρτος, *the shrub*, Diosc.

Σπαρτιοχαίτης, ου, ὁ, (σπαρτός, χαίτη) like σπαρνοπόλιος, *with scattered scanty hair*, Plat. (Com.) Presb. 2; cf. Lob. Phryn. 662.

Σπαρτόδετος, ον, (δέω) *bound with* σπάρτος, Opp. C. 1, 156.

†Σπαρτοί, ῶν, οἱ, v. σπαρτός II.

Σπάρτον, ου, τό, (σπείρω) *a rope, cable*, Il. 2, 135, Hdt. 5, 16, Thuc. 4, 48: strictly, *a rope made of* σπάρτος (cf. σπάρτη), Lat. *spartum, spartea*: also, in pl., *this material for making ropes*, like λίνα, v. Plat. et Xen. ll. c. sub σπάρτος.—Homer's cables could not have been made of the Spanish σπάρτος, as it was not known to the Greeks till long after, Varro ap. Gell. 17, 3, Plin. 24, 40, first: Plin. supposes they were made of another *spartum*, a kind of *broom* (*spartium scoparium*, Linn.).—II.=σπαρτίον II, Arist. Mechan. 1, 17 and 20.—III.=σπάρτος, Arist. H. A. 9, 40, 49. Cf. σπάρτος

Σπαρτοπλόκος, ον, *making ropes*, esp. of σπάρτος.

Σπαρτοπόλιος, ον, *with scattered gray hairs*; cf. σπαρνοπόλιος.

Σπαρτοπώλης, ου, ὁ, (πωλέω) *a dealer in ropes* or *mats of σπάρτος*. Hence

Σπαρτοπώλιον, ου, τό, *the shop of a σπαρτοπώλης*, Menand. p. 289.

Σπαρτός, ή, όν, (σπείρω) *sown, scattered*: metaph. *begotten*, *σπαρτῶν γένος*, children *of men*, Aesch. Eum. 410.—II. esp., at Thebes, *Σπαρτοί, οἱ, the Sown-men*, those who claimed descent from the dragon's teeth sown by Cadmus: hence Σπαρτοί for Θηβαῖοι, Pind. I. 1, 41; 7 (6), 13, and Trag.; *λόγχη σπαρτός*, the *Theban* spear, Eur. Supp. 578.

Σπάρτος, ου, ὁ and ἡ, *the shrub σπάρτος*, either *Lygeum spartum* or *stipa tenacissima*, Linn., growing in Spain (both still called *esparto* there), and (as Pliny says) used by the people of the country for divers purposes, but by the Carthaginians and Romans for making cords or ropes, and then by ɛll the Greeks, cf. Plat. Polit. 280 C, Xen. Cyn. 9, 13, and Schneid. Theophr. H. Pl. 1, 5, 2, Plin. 19, 7.—2. another plant, a kind of *broom*, *spartium scoparium*, Linn., the seeds of which were used in medicine:—v. sub σπάρτον.—II. ἡ σπάρτος,=σπαρτή II.

Σπαρτοφόρος, ον, (φέρω) *bearing the shrub σπάρτος*, Strab.

Σπαρτοχαίτης, ου, ὁ, f. l. for σπαρτιοχαίτης.

†Σπάρτωλος, ου, ὁ, and Σπαρτωλός, *Spartolus*, a city of Macedonia, in Bottiaea, Thuc. 2, 79; Xen. Hell. 5, 3, 6.

†Σπάρτων, ωνος, ὁ, *Sparton*, son of Phoroneus, Paus. 2, 16, 4.—2. son of Tisamenus, Id. 7, 6, 2.

Σπάσις, εως, ἡ, (σπάω) *a pulling*: *a convulsion, spasm*. [ᾰ]

Σπάσμα, ατος, τό, (σπάω) *that which is drawn*, σπ. ξίφους, a drawn sword, Plut. Otho 17: *that which has been torn off, a piece, shred*, Id. Sull. 21; cf. Wyttenb. 2, 99 C.—II. *a convulsion, spasm*, Hipp., Plat. Tim. 87 E.

Σπασμάτιον, ου, τό, dim. from foreg.

Σπασμᾰτώδης, ες, (σπάσμα, εἶδος) *like convulsions, convulsive, spasmodic*, Arist. Probl. 5, 1, 1.

Σπασμός, οῦ, ὁ, (σπάω)=σπάσις and σπάσμα, *a convulsion, spasm*, Hdt. 4, 187, Soph. Tr. 805, 1082, etc.: *a fit of epilepsy*, Hipp.—II. *tension*, esp. *priapism*, Lat *tentigo*, Ar. Lys. 845.

Σπασμώδης, ες,=σπασματώδης, Theophr. Adv. -δῶς.

Σπαστικός, ή, όν, (σπάω) *pulling, stretching*.

Σπάταγος or σπάταγγος, ου, ὁ, Arist. H. A. 4, 5, 2; and σπατάγγη, ἡ, Ar. Fr. 359;—a kind of *sea-urchin*.

Σπᾰτᾰλάω, ῶ, f. -ήσω, *to live riotously* or *lewdly, to run riot*, LXX.: *to be effeminate* or *spoilt*, τὰ σπαταλῶντα τῶν παιδίων, Theano: from

Σπᾰτάλη, ης, ἡ, (prob. from σπαθάω) *wantonness, riot*, χρυσομανής, Anth. P. 5, 302:—χρυσόδετος σπ., i. e. a bracelet, Ib. 6, 74; χρυσοφόρος σπ. ταρσῶν, i. e. an anklet, Ib. 5, 27; cf. σπατάλιον.

Σπᾰτάλημα, ατος, τό, (σπατᾰλάω) =foreg., Anth. P. 9, 642.

Σπᾰτάλιον, ου, τό, written also σπατάλιον, a kind of *bracelet*, Anth.: also, *a mode of dressing the hair in a simple knot, corymbus*, Salinas. ad Solin. p. 537. (From σπατάλη, q. v.) [ᾰ]

Σπᾰτᾰλός, όν, (σπατάλη) *riotous, gluttonous*, Anth. P. 5, 18, 27.

Σπάτειος, α, ον, (σπάτος) *of a skin* or *leather*. [ᾰ]

†Σπατέμβας, ου, ὁ, *Spatembas*, an ancient Indian king, Arr. Ind. 8, 1.

Σπᾰτίζω, f. -ίσω, (σπάω) *to draw, suck*.

Σπᾰτίλη, ης, ἡ, *thin excrement*, Hipp.: generally, *human ordure*, Ar. Pac. 48. (From σκώρ, σκατός, and τιλάω.)—II. (σπάτος) *parings of leather*, dub. [ῑ]

Σπᾰτίλουρος, ὁ, (σπατίλη, οὐρά) *foul-tailed, filthy*. [ῐ]

Σπάτος, τό, *a skin, hide, leather*, Boeot. word. [ᾰ] Hence

Σπᾰτόω,=καττύω.

ΣΠΑ΄Ω, fut. σπάσω: pf. ἔσπᾰκα, pf. pass. ἔσπασμαι: aor. mid. ἐσπασάμην, the tense most in use in Hom.: aor. pass. ἐσπάσθην. *To draw*; hence,—I. *to draw out* or *forth*, Il. 11, 458; c. acc., φάσγανα, ἄορ, ἔγχος παρὰ μηροῦ or ἐκ σύριγγος σπάσασθαι, Od. 22, 74, Il. 16, 473; 19, 387; ἐκ χειρὸς χεῖρα σπάσατο, Od. 2, 321; ῥῶπας, Od. 10, 166: so in prose, this signf. is usu. in mid., as Xen. Cyr. 7, 5, 29; but, ξίφος σπάσαντα, Eur. Or. 1194:—σπασθέντος (sc. ἔγχεος ἐξ ὠτειλῆς), Il. 11, 458:—also, πάλον σπᾶν, *to draw* the lot (out of the helmet, etc.), Aesch. Ag. 333.—II. of violent actions, *to pluck off* or *out*, κόμην, Soph. O. T. 1243, cf. Tr. 690.—2. *to tear, rend*, esp. of ravenous animals, like σπαράσσω, Soph. Ant. 258, 1003.—3. *to wrench, sprain*, τὸ σκέλος ἔσπασε, Plut. Arat. 33; in pass., τὸν μηρὸν σπασθῆναι, Hdt. 6, 134.—4. *to tear* or *drag away*, παρά τινος, Plat. Legg. 666 E; ἀπὸ γονάτων, ἐκ βραχίονος σπασθείς, Eur. Hec. 92, 408.—5. metaph., *to draw aside, pervert*, σὲ ἔσπασεν πειθώ, Soph. El. 561.—6. medic., *to cause convulsion* or *spasm*: in pass., *to be convulsed*, Plut. 2, 658 E: cf. σπάσις, σπάσμα, σπασμός.—III. *to draw in, suck in*, θρόμβον αἵματος, Aesch. Cho. 533: hence, *to drink at a draught*, ἔσπασεν ἄμυστιν ἑλκύσας, Eur. Cycl. 571; συνεκθανεῖν σπῶντα χρὴ τῷ πώματι, Ib. 573:—hence. σπ. ἔρωτα, to *enjoy* it, Opp. H. 4, 269; ὀλίγον ὕπνον σπάσωμεν, Heliod.; μικρὸν ἐσπάσαντο ὕπνου, Id.—IV. *to draw tight, pull* the reins, Xen. Eq. 7, 1; 9, 5.—V. σπάσαι ἐπωνυμίαν, *to adopt a surname*, Philostr.—VI. proverb., οὐκ ἔσπασε ταύτῃ γε, 'he took nothing by his motion,' Ar. Vesp. 175; metaph. from angling, ἡ μήρινθος οὐδὲν ἔσπασε, Thesm. 928.—In prose ἕλκω is the more usu. word. (From σπάω come σπαίρω, σπαράσσω, σφαδάζω, σπάδων, σπαδών, σπάδιξ.) [σπᾰ-, whence Hom. doubles the σ, σπασσάμενος, etc., when he wants ᾱ.]

Σπεῖν, inf. aor. of ἕπω.

Σπεῖο, Ep. imperat. aor. mid. of ἕπω, for σπέο, Il. 10, 285.

Σπεῖος, τό, Ep. for σπέος, Od. 5, 194, H. Ven. 264: acc. to Hesych. also σπεῖον.

Σπεῖρα, ας, ἡ, also written σπείρα. Lat. *spira, any thing wound, wrapt, rolled round* or *upon* a thing, ποιεῖν τι σπεῖραν, to twist it tight up, Foes. Oecon. Hipp.: hence,—2. in plur., *the twisted folds, coils* or *spires* of a serpent, Soph. Fr. 480; πολύπλοκοι σπ., Eur. Med. 481; cf. σπείρημα.—3. *a twisted rope* or *cord, cordage of a net*, σπ. δικτυόκλωστοι, Soph. Ant 347: esp., *a ship's cable*, Plut.:—*a padded circle*, used by women carrying weights on their head, Apollod. 2, 5, 11.—4. σπεῖραι βόειαι, *thongs* or *straps of ox-hide* to guard and arm a boxer's fist, the *caestus*, Theocr. 22, 80.—5. *a knot in wood*, Theophr.—6. *a body of men-at-arms*, used to translate the Roman *manipulus*,=two centuries, Polyb. 11, 23, 1, etc.; κατα σπείρας, *manipulation*, Id. 3, 115, 12:—but in N.T. Act. 10, 1, a larger body, prob. a *cohort*.—Hom. has only the form σπεῖρον: cf. also σπεῖρος. (The verb to which this is akin is εἴρω, for σπείρω in the signf. of ἑλίσσω is only in Gramm.: σπάρτος, σπάρτον, and σπάργω, σπάργανον, σπαργανόω, are also akin, as well as σφαῖρα and prob. σπυρίς, Lat. *sporta, sportula*, σπύραθος, σφυρίς, σφύραθος.) Hence

Σπειραία, ας, ἡ, *spiraea*, a kind of shrub, prob. *with the cells of its pods spirally twisted up*, Theophr.

Σπείρᾱμα, Dor. and also Att. for σπείρημα, q. v., Aesch.

Σπειραχθής, ές, (σπεῖρα, ἄχθος) *rolling a burthen onwards, winding, wriggling forwards*, epith. of reptiles, Nic. Th. 399.

Σπειράω, ῶ, f. -ήσω, (σπεῖρα) *to coil up*, Lob. Phryn. 204. Hence

Σπειρηδόν, adv., *in coils* or *spires*, Anth.—II. (σπεῖρα 6) of troops, *in maniples, manipulation*, Polyb. 5, 4, 9, etc.

Σπείρημα, ατος, τό, Dor. and Att. for -αμα, (σπειράω):—*that which is rolled* or *wound, a wreath, coil, spire*, esp. of serpents, Aesch. Cho. 248: αἰῶνος σπ., Anth P. append. 109.—II.=σπάργανον, Nic. Al. 417.

Σπειρίον, ου, τό, dim. from sq., *a light, thin garment*, Xen. Hell. 4, 5, 4.

Σπεῖρον, ου, τό, (σπεῖρα) *a cloth for wrapping about, a wrapper*, like φᾶρος, εἴλυμα σπείρων, a cloth for wrapping *washed linen* in, Od. 6, 179, cf. σπειρίον; κακὰ σπεῖρα, sorry *wraps*, of a beggar, Od. 4, 245: so, *the shroud* of a corpse, Od. 2, 102; 19, 147: also, *sail-cloth, canvass*, Od. 5, 318; 6, 269. Hence

Σπειροπώλης, ου, ὁ, (πωλέω) *one who sells clothes*, esp. *old clothes*.

Σπειροπῶλις, ιδος, fem. from foreg.: hence, σπ. ἀγορά, *the old clothes market*.

Σπεῖρος, εος, τό,=σπεῖρον: metaph., σπείρεα βολβῶν, *the coats* of onions, Nic. Th. 882.

Σπειροῦχος, ον, ὁ, (σπεῖρα, ἔχω) *circle-holding, circular*, Anth. P. 6, 295.

Σπειρόω, ῶ, (σπεῖρον) like σπειράω, *to swathe*, esp. *to wrap* a child *in swaddling-clothes*, like σπαργανόω, Call. Del. 6; doubted by Lob. Phryn. 204.

ΣΠΕΙ΄ΡΩ, f. σπερῶ: aor. ἔσπειρα: pf. pass. ἔσπαρμαι: aor. pass. ἐσπάρην [ᾰ]: freq. impf. σπείρεσκον, Hdt. 4, 42. *To sow*:—I. *to sow seed*, Hes. Op. 389, Sc. 399; σῖτον σπ., Hdt. 4, 17.—II. *to sow a field*, νειόν, Hes. Op. 465; πεδιάδα, τέμενος, Hdt. 9, 116, 122; ἡ σπειρομένη Αἴγυπτος, *the arable part of* Aegypt, Hdt. 2, 77: πόντον σπείρειν, proverb. of lost labour, Theogn. 106, 107: also εἰς ὕδωρ and ἐν ὕδατι σπείρειν:—comically, σπ. τινὰ καινοτάταις διανοίαις, Ar. Vesp. 1044.—III. metaph., *to sow children*, i. e. *engender, beget them*, Soph. Aj. 1293, etc.; σπ. τέκνων ἄλοκα, Eur. Phoen. 18; but Aesch. Theb. 754 expresses this by πρὸς ἁγνὰν σπ. ἄρουραν, *to cast seed* into the field:—pass., *to spring* or *be born*, Soph. O. T. 1498, Eur. Ion 554, etc.—IV. generally, *to* *scatter like seed, throw about*, χρυσὸν καὶ ἄργυρον, Hdt. 7, 107; σπ. φλόγα, Trag. ap. Arist. Poët 21, 14:—*to spread* a report, σπ. ματαίαν βάξιν, Soph. El. 642: so, σπ. τι πολλοῖς, *to scatter among* many, Id. Fr. 585; cf. Ar. Ran. 1206:—pass., *to be scattered* or *dispersed*, ἐσπαρμένοι εἰς ἁρπαγήν, Xen. Hell. 3, 4, 22; κατὰ χώραν, Ib. 6, 2, 17. (Hence σπέρμα and Lat. *spargo.*)

Σπείρω,=ἑλίσσω, only in Gramm., v. σπεῖρα.

Σπειρώδης, ες, (σπεῖρον, εἶδος) *like a covering.*—II. *with many coats*, like an onion, Nic. Al. 253, 527.

Σπεῖσαι, inf. aor. of σπένδω, Od.

Σπείσασκε, Ion. for ἔσπεισε, 3 sing. aor. of σπένδω, Hom.

Σπεῖσις, ἡ, (σπένδω)=σπονδή, dub.

Σπείσω, fut. of σπένδω.

†Σπειώ, οῦς, ἡ, *Spio*, a Nereid, Il. 18, 43.

Σπεκλόω, v. σπλεκόω.

†Σπεκουλάτωρ, ορος, ὁ, the Lat. *speculator*, or as Wahl prefers *spiculator* (from spiculum)=δορυφόρος, *one of the* king's *body-guard*, N. T.

Σπέλεθος, ὁ, and σπέλληξ, ηκος, ὁ, =πέλεθος, q. v.

Σπέλλιον, τό, Aeol. for ψέλλιον.

Σπενδαυλέω, σπενδεῖον, σπενδοποιέω, f. l. for σπονδ-.

ΣΠΕ´ΝΔΩ: f. σπείσω: aor. ἔσπεισα: pf. ἔσπεικα, Plut. Sertor. 14: pf. pass. ἔσπεισμαι: Hom. uses pres., impf., and aor. act., the impf. and aor. indicat. in the frequentat. forms σπένδεσκε, σπείσασκε; also Ep. subj. pres. σπένδησθα, Od. 4, 591.

To pour (i. e. *offer*) *a drink-offering*, because before drinking wine they poured some on the table, hearth or altar, Lat. *libare*, oft. in Hom. σπεῖσάν τ' ἔπιόν θ' ὅσον ἤθελε θυμός, Od. 3, 342; ἐπὴν σπείσῃς τε καὶ εὔξεαι, Od. 3, 45; also with dat. of the god to whom the libation was made, δέπας ἑλὼν σπείσασκε θεοῖσι, Od. 8, 89; οὔτε τεῳ σπένδεσκε θεῶν ὅτε μὴ Διΐ, of Achilles, Il. 16, 227, etc.; so also later, except that we have σπ.'Αγαθοῦ Δαίμονος [sc. σπονδήν], Ar. Eq. 106: also c. dat. rei, ὕδατι σπ., *to pour with* water, Od. 12, 363; for which we also have the acc., σπ. οἶνον, *to pour* wine, Il. 11, 775, Od. 18, 151; (so, λοιβάς, σπονδάς, χοάς, Trag.):—also c. dat. instrumenti, σπ. δέπαϊ, δεπάεσσι, Il. 23, 196, Od. 7, 137.—The religious sense, which the word always has in Hom., is lost in later authors, so that it means simply *to pour*, ἐκ χρυσέης φιάλης ἐς τὴν θάλασσαν, Hdt. 7, 54; also σπ. φιάλῃ, Id. 2, 147: *to sprinkle*, Id. 4, 187: metaph., σπ. ἀοιδαῖς, *to pour offerings* of song, Pind. I. 6. 12.—This sense in Att. prose, as Plat. Legg. 799 B, Xen. Cyr. 7, 1, 1.—II. mid., *to pour libations one with another*; and so, this being the custom in making treaties, truces, etc., *to make a treaty, make peace*, Hdt. 3, 144: *to be at peace*, τὰ μὲν σπενδόμενοι τὰ δὲ πολεμοῦντες, Thuc. 1, 18:—construction, σπένδεσθαί τινι, *to make peace with* one, Eur. Bacch. 284, Thuc. 5, 5, etc.; in full, σπένδεσθαί τινι σπονδάς, Thuc. 5, 14; but, σπένδεσθαι τῇ πρεσβείᾳ, to give the embassy pledges of safe conduct, Aeschin. 62, 39: also, σπένδεσθαι πρός τινα for τινί, Thuc. 5, 17, Xen. An. 3, 5, 16:—the object of the treaty, as expressed by ἐπὶ τοῖςδε, *on these terms*, Eur. Phoen. 1240, and so Xen.; also, σπένδεσθαί τινι ὥςτε, c. inf., Thuc.; or c. inf. alone, Id. 7, 83; more rarely c. acc., σπείσασθαι εἰρήνην, *to conclude a formal* peace, Hdt. 7, 148; ἐσπεῖσθαι νεῖκος, *to make up* a quarrel, Eur. Med. 1140; σπ. ἀναίρεσιν τῶν νεκρῶν, ἀναχώρησιν, *to obtain a treaty* for taking up, for retreating, Thuc. 3, 24, 109.—The pf. ἔσπεισμαι is used in act. sense in Eur. l. c.; but in pass., Thuc. 4, 16. Cf. λείβω.

†Σπένδων, οντος, ὁ, *Spendon*, masc. pr. n., Plut. Lyc. 28.

ΣΠΕ´ΟΣ, τό, Ep. σπεῖος, Lat. *SPECUS*, *a cave, cavern, grot*, μέγα, γλαφυρόν, Hom.:—of the form σπέος, Hom. uses only nom. and acc. sing., with irreg. dat. σπῆϊ, Od. 2, 20, etc., Hes. Th. 297 (v. l. σπεῖϊ, Il. 18, 402, but v. Lob. Paral. 24): of σπεῖος the acc. sing. only in Od. 5, 194, and more freq. gen. σπείους, but only in Od.: of the plur., Hom. has only dat. σπέσσι and σπήεσσι, which are freq., but only in Od.: in H. Ven. 264 also gen. σπείων: an irreg. dat. plur. σπεάτεσσι, as if from σπέας, is in Xenophan. ap. Herodian., περὶ μον. λέξεως, p. 30 Dind.—Ep. word. (From σπέος are derived σπήλαιον and σπῆλυξ, Lat. *spelaeum* and *spelunca.*)

Σπέρᾰδος, τό, (σπείρω)=σπέρμα, Nic. Th. 649, Al. 134, 330.

Σπέργδην, adv., (σπέρχω) *hastily*, ap. Hesych.

†Σπερθίης, εω, ὁ, *Sperthies*, a Spartan, who gave himself along with Bulis to death for his country, Hdt. 7, 134: cf. Σπέρχις.

Σπέρμα, ατος, τό, (σπείρω) *that which is sown, seed, the seed* or *germ* of anything, σπέρμα πυρός, a *spark*, Od. 6, 490, cf. Pind. P. 3, 65:—usu., *the seed* of plants, H. Hom. Cer. 308, Hes. Op. 444, Hdt. 3, 97; τὰ σπέρματα, *seeds*, Hes. Op. 444, 469:—also of animals,=γονή II, γόνος IV, *the seed*, Lat. *semen genitale*, Pind. P. 3, 27, Plat. Tim. 86 C:—metaph. of *the germ* of any thing, σπ. φλογός, a *spark*, Pind. O. 7, 87; σπ. ὄλβου, Id. P. 4, 453; σπέρμα παρασχεῖν, Dem. 280, 28.—2. in poets very freq. for *seed, offspring*, Orac. ap. Thuc. 5, 16, and Trag.; of a single person, Pind. O. 9, 92, Aesch. Cho. 474, Soph. Phil. 364; more rarely in plur., Aesch. Supp. 290, Eum. 909, Soph. O. C. 600, 1275, and even Plat. Legg. 853 C.—3. also, *race, origin*, Soph. O. T. 1077.

Σπερμᾰγοραιολεκῐθολᾰχᾱνοπῶλις, ιδος, ἡ, *a green-grocery-market-woman*, Ar. Lys. 457.

Σπερμαίνω, (σπέρμα) like σπείρω, *to sow, to yield seed*: metaph., σπ. γενεήν, *to beget* a progeny, Hes. Op. 734.

Σπερμᾰτίας σικυός, ὁ, a cucumber *left for seed*, opp. to εὐνουχίας, Cratin. Odyss. 8.

Σπερμᾰτίζω, f. -ίσω,=σπερμαίνω, esp. *to come to seed*, LXX.:—pass., of a woman, *to conceive* or *bear* seed, Ib.

Σπερμᾰτικός, ή, όν, (σπέρμα):—*of* or *from seed*, Theophr.: metaph., *containing the germs of things*, hence in Stoic philosophy, σπερματικοὶ λόγοι, certain laws *of generation*, contained in matter, Diog. L. 7, 148, Ritter's Hist. of Philos. 3, p. 528.—Adv. -κῶς, σπ. λέγειν, to observe *in passing, casually*, Clem. Al.

Σπερμάτιον, ου, τό, dim. from σπέρμα, Theophr. ap. Ath. 66 E. [ᾰ]

Σπερμᾰτῖτις, ιδος, ἡ: φλέβες σπερματίτιδες (al. σπερματίδες), the *spermatic* veins, Syennes. ap. Arist. H. A. 3, 2, 15.

Σπερμᾰτισμός, οῦ, ὁ, (σπερματίζω) *emission of the seed.*—II. in plur., *seedling-plants*, to be afterwards planted out, Theophr.

Σπερμᾰτολογέω, ῶ,=σπερμολογέω, Philostr. V. Soph. 1, 22.

Σπερμᾰτολόγος, ον,=σπερμολογος, Epich. p. 25.

Σπερμᾰτοπώλης, ου, ὁ, *a seedsman*, Nicoph. Χειρογ. 1, 5.

Σπερμᾰτοῦχος, ον, (ἔχω) *seed-holding, fruitful.*

Σπερμᾰτοφάγος, ον, (σπέρμα, φαγεῖν) *eating seeds*, Strab.

Σπερμᾰτοφῠέω, and σπερμᾰτοφῠής, ές,=σπερμοφ-.

Σπερμᾰτόω, ῶ, (σπέρμα) *to sow ground*, σπερματουμένη γῆ, Theophr.—II. *to bear seed.*

Σπερμᾰτώδης, ες, (σπέρμα, εἶδος) *like seed*: metaph., *undeveloped*, Artemid. 4, prooem.

Σπερμάτωσις, εως, ἡ, (σπερματόω) *a sowing.*—II. *a bearing of seed*, Phanias ap. Ath. 61 F. [ᾰ]

Σπερμεῖον, ου, τό,=σπέρμα, Nic. Th. 599.

Σπέρμειος, α, ον, also ος, ον, (σπέρμα) *of, presiding over seeds*, Orph. 33, 3; 39, 5.

Σπέρμιος, ον, v. l. for foreg.

Σπερμοβολέω, ῶ, (σπέρμα, βάλλω, βολή) *to scatter seed*: *to yield seed.*

Σπερμογονέω, ῶ, *to bear seed*, Theophr.: from

Σπερμογόνος, ον, *bearing seed.*

Σπερμολογέω, ῶ, f. -ήσω, (σπερμολόγος) *to pick up seeds*, like birds, Hipp.: *to glean, pick up, collect by little and little*, Philostr.—2. *to be a* σπερμολόγος (signf. II), *to be a babbler.*

Σπερμολογία, ας, ἡ, *babbling, gossip*, Plut. Alcib. 36, etc.: and

Σπερμολογικός, ή, όν, *like a* σπερμολόγος, *babbling*; generally, *idle, useless*, joined with περίεργος, Plut. 2, 664 A: from

Σπερμολόγος, ον, (σπέρμα, λέγω) *picking up seeds*: hence as subst. ὁ σπ.,—1. *a crow that picks up seed, rook*, Ar. Av. 232, 579; cf. Arist. H. A. 8, 3, 6, Plut. Demetr. 28.—2. *one who picks up scraps by begging* or *stealing*: hence, *one who retails scraps of knowledge, an idle babbler*, Dem. 269, 19, cf. Casaub. Theophr. Char. 6; in superl., Dion. H. Epit. 17, 6.

Σπερμοποιέω, ῶ, (σπέρμα, ποιέω) *to generate seed*, of men, Arist. H. A. 10, 5, 5.

Σπερμουχέω, ῶ, (σπέρμα, ἔχω) *to have* or *bear seed*, dub. in Theophr.

Σπερμοφαγία, ας, ἡ, *an eating of seeds*: from

Σπερμοφάγος, ον,=σπερματοφάγος, Sext. Emp. p. 16. [ᾰ]

Σπερμοφορέω, ῶ, *to bear seed*, Theophr.: from

Σπερμοφόρος, ον, (σπέρμα, φέρω) *bearing seed*. Theophr.

Σπερμοφῠέω, ῶ, f. -ήσω, *to produce seed*, Theophr.: from

Σπερμοφῠής, ές, (σπέρμα, φυή) *growing from seed*, Theophr.

Σπερχεῖος, ου, ὁ, Ion. -χήϊος, *the Sperchēus*, a river of Thessaly, Il. †16, 174; Hdt. 7, 198†: strictly *the Rapid*, from σπέρχω; †now the *Hellada.*

†Σπέρχις, ιδος, ὁ,=Σπερθίης Theocr. 15, 98.

Σπερχνός, ή, όν, (σπέρχω) *hasty, rapid*, βέλος, Hes. Sc. 454: generally, *hasty, hot, violent*, λόγοι, Aesch. Theb. 285; and so, of diseases, pains, etc., Hipp., v. Foës. Oecon.—II. act. *hastening, pressing*,=σπερχνοποιός, Hesych.

ΣΠΕ΄ΡΧΩ, f. -ξω, *to set in rapid motion, to drive, hasten, urge on,* ὅτε σπέρχωσιν ἄελλαι, when storms *are driving fast,* Il. 13, 334; cf. Od. 3, 283:—pass. σπέρχομαι, *to move rapidly* or *hastily, to haste, be in haste,* Il. 19, 317; σπ. ἐρετμοῖς, to row *rapidly,* Od. 13, 22:—Hom., however, uses most freq. part. pres. pass. σπερχόμενος, as adj., *in haste, hastily, hurriedly,* σπ. ἐπεβήσετο δίφρου, Il. 24, 322, etc.; cf. also of the mind, Hdt. 3, 72; so, σπερχθείς, Id. 1, 32; σπερχθεῖσα θυμῷ, in *haste* or *heat, angry,* Pind. N. 1, 60; so, μὴ σπέρχου, *be* not *hasty,* Eur. Med. 1133; σπέρχεσθαι τινι, *to be angry with* one, Hdt. 5, 33. Rare in Att. (Akin to Lat. *pergo, expergo, expergisco.*)

Σπές, σπέτε, imperat. aor. of εἰπεῖν for εἰπέ, εἴπατε, ἔσπετε, as σχές, σχέτε, of ἔχω, E. M.

Σπέσθαι, inf. aor. of ἕπομαι, as σχέσθαι of ἔχομαι, Od.

Σπέσσι, Ep. dat. plur. from σπέος, Od.

Σπέτε, v. σπές.

Σπεύδω, f. σπεύσω.—I. transit., *to urge on, set a-going;* esp., *to press on, hasten, quicken,* ταῦτα χρὴ σπεύδειν, Il. 13, 236; γάμον σπ., Od. 19, 137, Hdt. 1, 38, etc., cf. Bornem. Xen. Conv. 7, 4; παῦσαι σπεύδων τὰ σπεύδεις, Hdt. 1, 206; so in Id. 8, 46, an acc. must be supplied:—also, *to seek eagerly, strive after,* c. acc., σπ. βίον, ἀρετάν, Pind. P. 3, 110, I. 4, 22 (3, 31); εὐψυχίαν, Eur. Supp. 161:—*to promote* or *further zealously, to press* or *urge on,* τὸ ἐφ' ἕκαστον, Thuc. 1, 141; σπ. ἀσπούδαστα, Eur. I. T. 200; in arguing, σπ. ἑαυτῷ ἐναντία, Plat. Prot. 361 B:—so in mid., σπευδομένα θυσίαν, Aesch. Ag. 151 (ubi Ald. σπενδομένα):—so in pass., ξυνὸν πᾶσι ἀγαθὸν σπεύδεται, Hdt. 7, 53.—II. more freq. intr., *to exert one's self, press on, hasten,* Hom., and Hes.:—construct., c. part., σπεῦσε πονησάμενος τὰ ἃ ἔργα (for σπουδαίως ἐπονήσατο), Od. 9, 250, 310:—later, c. inf., *to be eager to...,* Hes. Op. 22, 671, Pind. N. 9, 50, and Att., (so in mid., σπευδόμεναι ἀφελεῖν, Aesch. Eum. 360): c. acc. et inf., *to be anxious that...,* Hdt. 1, 74, Ar. Pac. 672; so, σπ. ὡς Ζεὺς μήποτ' ἄρξειεν, Aesch. Pr. 203; σπ. ὅπως μή..., Plat. Gorg. 480 A:—σπ. περὶ Πατρόκλοιο θανόντος, Il. 17, 121; σπ. ἐς μάχην, Il. 4, 225; and in mid., σπεύσομαι εἰς Ἀχιλῆα, Il. 15, 402; σπ. ἐς τὰ πράγματα, Eur. Ion 599:—App. has part. pf. pass. ἐσπευσμένος as adj., *in haste, eager;* in which signf. Hom. always uses part. pres. act. σπεύδων, Il. 8, 293; 23, 506, etc.; cf. Aesch. Pr. 192: σπεύδειν τινί, *to exert one's self* for another (cf. σπουδάζω), Alex. Incert. 65:—in LXX., *to be troubled in mind.* (Usu. deriv. from ἕπω, ἕσπον, σπεῖν: from σπεύδω again come σπουδή, etc.) Hence

†Σπεύσιππος, ου, ὁ, *Speusippus,* son of Eurymedon, successor of Plato in the Academy, Ael. V. H. 3, 19.

Σπευστέον, verb. adj., *one must hurry, hasten,* Ar. Lys. 320.

Σπευστικός, ή, όν, (σπεύδω) *hasty,* Arist. Eth. N. 4, 3, 34.

Σπευστός, ή, όν, verb. adj., *done* or *pursued eagerly.*

Σπήεσσι, Ep. dat. pl. from σπέος, Od.

Σπῆϊ, Ep. dat. sing. from σπέος, Hom., and Hes.

Σπηλάδιον, ου, τό, dim. from sq., Theopomp. (Com.) Pant. 1. [ᾱ, -άδιον being put for -ᾴδιον: cf. ἐλάδιον.]

Σπήλαιον, ου, τό, (σπέος) like σπῆλυγξ, *a grotto, cave, cavern, pit,* Lat. *spelaeum,* Plat. Rep. 514 A. Hence

Σπηλᾰΐτης, ου, ὁ, *dwelling* or *worshipped in grottos,* of certain gods, Paus. 10, 32, 5.

Σπηλαιοειδής, ές,=sq.

Σπηλαιώδης, ες, (σπήλαιον, εἶδος) *cavern-like,* οἴκησις, Plat. Rep. 514 A.

Σπηλυγγώδης, ές,=foreg.

Σπῆλυγξ, υγγος, ἡ, (σπέος)=σπήλαιον, Lat. *spelunca,* Arist. H. A. 9, 17, 2, Ap. Rh. 2, 568. (Perh. akin to σπῖλος, σπιλάς.)

Σπηλώδης, ες,=σπηλαιώδης, dub.

Σπίγγος, ὁ,=σπίνος, Hesych.

ΣΠῘΔΗ΄Σ, ές, gen. έος, only in Il. 11, 754, διὰ σπιδέος πεδίοιο, through the *far-stretched, broad* plain. So Aristarch.; but others read δι' ἀσπιδέος, from an adj. ἀσπιδής, ές, which (if right) is merely σπιδής with α euphon., and in nowise to be derived from ἀσπίς, as if *round, shield-shaped.*—From the same root (for which the Gramm. invent a verb σπίζω) we have σπίδιος, α, ον,=μακρός, Aesch. Fr. 323; σπῐδόθεν=μακρόθεν, Antim. 74; σπιδνός=πυκνός, συνεχής, and σπιδόεις=πλατύς, μέγας, πυκνός, all quoted by Hesych.: σπιθαμή also belongs to it; but hardly the Lat. *spissus.*

Σπίζα and σπίζη, ης, ἡ, (σπίζω):—*a small piping bird,* esp. *a* kind of *finch,* Lat. *fringilla,* Soph. Fr. 382, Arist. H. A. 8, 3, 4; 9, 7, 11: cf. σπίνος. Hence

Σπιζίας, ου, ὁ, *the sparrow-hawk,* Arist. H. A. 8, 3, 1; 9, 36, 1.

Σπιζίτης, ου, ὁ, *a titmouse,* Lat. *parus,* Arist. H. A. 8, 3, 4.

ΣΠΙ΄ΖΩ, *to pipe, chirp,* of the shrill note of small birds, also πιππίζω, Lat. *pipio,* Arat. 1024.

Σπῐθᾰμαῖος, α, ον, dub. for σπιθαμιαῖος, Lob. Phryn. 544.

Σπῐθᾰμή, ῆς, ἡ, (σπίζω) *the space one can stretch over with the ends of the thumb and little finger, a span,* Lat. *dodrans:* as a fixed measure, *about 7½ inches,* first in Hdt. 2, 106. Hence

Σπῐθᾰμῐαῖος, α, ον, *of a span, a span long,* Arist. Pol. 7, 4, 10.

Σπῐθᾰμώδης, ες, (εἶδος)=foreg., Diosc.

†Σπιθριδάτης, ου, ὁ, *Spithridates,* a Persian, general of Pharnabazus, Xen. An. 6, 3, 7.—2. a satrap of Ionia and Lydia, Arr. An. 1, 12, 8.

Σπῐλᾰδώδης, ες, (σπίλας, εἶδος) *rock-like: rocky,* Strab.

ΣΠῘΛΑ΄Σ, άδος, ἡ, *a rock in* or *by the sea,* νῆάς γε ποτὶ σπιλάδεσσιν ἔαξαν κύματα, Od. 3, 298; οὐ γὰρ ἔσαν λιμένες, .. ἀλλ' ἀκταὶ προβλῆτες ἔσαν σπιλάδες τε πάγοι τε, Od. 5, 405, cf. 401, Soph. Fr. 341, Polyb. 1, 37, 2:—generally, *a stone,* Soph. Tr. 678: *a hollow rock, cave,* Anth.—II. ἡ σπ. (sc. γῆ), *argillaceous earth, clay,* Theophr. C. Pl. 3, 4, 4 Schneid.

Σπίλος, ου, ἡ,=foreg., *a rock, cliff, mountain.* [ῐ certainly in Lyc. 188, and prob. in Ion ap. Hesych.: so that the usu. accent σπῖλος is wrong.]

Σπῖλος, ου, ὁ, more rarely σπίλος, *a spot, stain, blemish,* Dorio ap. Ath. 297 C, Diosc.:—the Att. use κηλίς instead, Lob. Phryn. 28.

Σπιλόω, ῶ, *to stain, soil,* LXX.

Σπῑλώδης, ες, (σπίλος, ἡ)=σπιλαδώδης, λόφος, Polyb. 10, 10, 7.

Σπίλωμα, ατος, τό, (σπιλόω) *a spot, stain.*

Σπιλωτός, ή, όν, (σπιλόω) *stained, soiled.*

Σπίνη, ἡ,=σπίνος, q. v.—II. a kind of *fish,* Alex. Eretr. 1. [ῑ]

Σπινθάριγξ, ιγγος, ἡ; σπινθάριξ, or -υξ, γος, ἡ, Ap. Rh. 4, 1544; and σπινθαρίς, ίδος, ἡ, H. Hom. Ap. 442: =σπινθήρ, *a spark.*

†Σπίνθαρος, ου, ὁ, *Spintharus,* a barbarian who passed himself off as a citizen of Athens, Ar. Av. 762.—2. an Athenian, son of Eubulus, Dem. 1259, 2.—3. another in Dem. 1358, 8, perhaps same as foreg.—Others in Paus.; etc.

Σπινθεύω, *to emit sparks.*

Σπινθήρ, ῆρος, ὁ, *a spark,* Lat. *scintilla,* Il. 4, 77: metaph., ἐκ τούτου τοῦ σπ. ἐξεκαύθη πόλεμος, Polyb. 18, 22, 2.

Σπινθηρᾰκίζω, and in Theophr. σπινθηρίζω, *to emit sparks.*

Σπινθηροβόλος, ον, (σπινθήρ, βάλλω) *emitting sparks.*

Σπινθηρόπομπος, ον, (πέμπω)= foreg.

Σπῐνίδιον, ου, τό, dim. from sq., Ar. Fr. 344, 7. [ῐ]

Σπινίον, ου, τό,=sq., Eubul. Incert. 14.

Σπίνος, ου, ὁ, (σπίζω) a small bird, *so called from its shrill, piping note* (cf Arat. 1024), commonly eaten at Athens, prob. a kind of *finch* (yet different from σπίζα), Ar. Av. 1079, Pac. 1149, Eubul. Incert. 15 a, 5, etc. The name σπίνος still remains in Chios.—In Gramm. we also find σπίνα, σπίγγος, our *spink:* but σπῖνος (properisp.) is prob. wrong.—II. a kind of *stone,* which blazes when water touches it, Arist. Mirab. 41.

Σπῑνός, ή, όν,=ἰσχνός, *lean, thin,* Procl.

†Σπιτάκης, ου, ὁ, *Spitaces,* masc. pr. n., Ctes.; Arr.; etc.

†Σπιτάμας, ου, ὁ, *Spitamas,* son-in-law of Astyages, Ctes.

†Σπιταμένης, ους, ὁ, *Spitamenes,* a Persian general, Arr. An. 3, 2, 8.—2. a Bactrian, Id. 7, 4, 6.

Σπλαγχνεύω, *to eat the inwards* (σπλάγχνα) *of a victim* after a sacrifice, Ar. Av. 984, cf. Lat. *visceratio:* also in mid., Arr.—II. *to prophesy from the inwards,* like the Roman *extispices,* in mid., Strab.

Σπλαγχνίδιον, ου, τό, dim. from σπλάγχνον, Diphil. Ἀπληστ., 1, 2. [ῑ]

Σπλαγχνίζομαι, f. -ισθήσομαι, dep. pass., (σπλάγχνον):—*to feel pity, compassion* or *mercy,* N. T.—The act. σπλαγχνίζω occurs once in LXX.,= σπλαγχνεύω.

Σπλαγχνικός, ή, όν, *of the bowels, good for them,* φάρμακα, Diosc.

Σπλάγχνιον, ου, τό,=σπλάγχνον, v. l. Soph. Aj. 995.

Σπλαγχνίς, ίδος, ἡ, = καρδία, Gramm.

Σπλαγχνισμός, οῦ, ὁ, (σπλαγχνίζομαι) *a feeding on the inwards of a sacrifice,* Lat. *visceratio,* LXX.—II *compassion,* N. T.

Σπλάγχνον, ου, τό:—usu. in plur σπλάγχνα, like Lat. *viscera, the inward parts,* esp. the nobler parts of them, the heart, lungs, liver, which remained in sacrifices to be roasted or fried at the fire, and eaten by the sacrificers as a beginning of their feast, σπλάγχν' ἐπάσαντο, Il. 1, 464, etc., cf. Ar. Pac. 1105:—hence, *the sacrificial feast,* Lat. *visceratio,* Ar. Eq. 410, Vesp. 654.—2. though the σπλάγχνα (*viscera thoracis*) were usu. distinguished from *the bowels* (*viscer.*

abdominis), as being eaten (*σὺν ἐντέροις τε σπλάγχνα*, Aesch. Ag. 1221), yet it was sometimes applied to the latter also, cf. Eur. El. 828 sq., with 838 sq. :—*σπλάγχνα ἐκβάλλειν*, of one vomiting, Plut. 2, 831 C.—3. *any part of the inwards*, as of a child, *ὑπὸ σπλάγχνων ἐλθεῖν*, to come from *the womb*, Pind. O. 6, 73, N. 1, 53 ; so, *ἐκ σπλ.*, Soph. Ant. 1066 ; and the sing. is so used in Aesch. Theb. 1031.—II. metaph., like our *heart*, *the seat of the feelings*, *affections*, esp. of anger, Ar. Ran. 844, 1006 ; and, generally, of anxiety, Aesch. Ag. 995 ; of pity, N. T. :—so in sing., Soph. Aj. 995, Eur. Or. 1201, Hipp. 118 ; *ἀνδρὸς σπλάγχνον ἐκμαθεῖν*, i. e. to learn a man's *true nature*, Id. Med. 220.—But the sing. is rare in the literal signf., as Aesch. Eum. 249, Plat. Rep. 565 D, Tim. 72 C, Plut. Pyrrh. 4. (Hence *σπλαγχνίζομαι* : prob. akin to *σπλήν*.)

Σπλαγχνόπτης, *ου*, *ὁ*, *one who roasts σπλάγχνα*.

Σπλαγχνοσκόπος, *ον*, (*σπλάγχνα*, *σκοπέω*) *examining the inwards* of a victim, to prophesy from them, Lat. *extispex*.

Σπλαγχνοτόμος, *ον*, (*τέμνω*) *cutting up the σπλάγχνα*.

Σπλαγχνοφάγος, *ον*, (*σπλάγχνα*, *φαγεῖν*) *eating the σπλάγχνα*, Plut.

Σπλεκόω, *ῶ*, *to have sexual intercourse*, whence *διασπλ-* : also written *πλεκόω*, *σπεκλόω*. (Root supposed to be *πλέκω*, Hemst. Schol. Ar. Plut. 1082.)

Σπληδός, *ὁ*,=*σποδός*, *ashes*, Lyc. 483, Nic. Th. 763.

ΣΠΛΗ'Ν, *ὁ*, gen. *σπληνός* :—*the milt*, *spleen*, Hdt. 2, 47, Hipp. : *σπλῆνα ἐκβάλλειν*, of one dying with anxiety, Ar. Thesm. 3.—II.=*σπλήνιον*, Hipp. (Lat. *lien* ; prob. akin to *σπλάγχνον*.)

Σπληνιάω, *ῶ*, *to be splenetic*, Arist. Part. An. 3, 7, 15.

Σπληνίδιον, *ου*, *τό*,= *σπλήνιον*. [ῐ]

Σπληνίζομαι, dep. pass.,=*σπληνιάω*.

Σπληνικός, *ή*, *όν*, (*σπλήν*) *of the spleen* : esp., *diseased in the spleen*, *hypochondriac* or *splenetic*, Macho ap. Ath. 348 E, cf. Foës. Oecon. Hipp. s. v. *σπλήν*.

Σπληνιόδετος, *ον*, (*δέω*) *bound with a bandage* : from

Σπλήνιον, *ου*, *τό*, *a bandage*, *compress of linen* moistened or spread with something to lay on a wound, Hipp., Philem. p. 405 ; cf. Foës. Oecon. Hipp. s. v. *σπλήν*.—II. a plant of the *fern* kind, *spleenwort*,=*ἀσπλήνιον*, Diosc. 3, 151.

Σπληνίσκος, *ου*, *ὁ*, dim. from *σπλήνιον*, *a small bandage*, Hipp.

Σπληνίτης, *ου*, *ὁ*, fem. *-ῖτις*, *ιδος*, (*σπλήν*) :—*of the spleen*, *φλὲψ σπλ.*, a bloodvessel *of the spleen*, Syennes. ap. Arist. H. A. 3, 2, 7.

Σπληνόω, *ῶ*, *to apply a σπλήνιον to* one, Chirurg. Vett.

Σπληνώδης, *ες*, (*σπλήν*, *εἶδος*) *like the spleen* : also=*σπληνικός*, Galen.

Σπογγάριον, *ου*, *τό*, Dim. from *πόγγος*, M. Anton. 5, 9. [ᾰ]

Σπογγεύς, *έως*, *ὁ*,=*σπογγοθήρας*, Arist. H. A. 9, 37, 6.

Σπογγιά, *ᾶς*, *ἡ*, like *σπόγγος*, *a sponge*, Lat. *spongia*, Ar. Ran. 482, 487, Arist. H. A. 9, 14, 3 :—in Ion. written parox. *σπογγίη*, Schäf. Greg. p. 148, Att. *σφογγ-*, q. v.

Σπογγιεύς, *ἡ*,=*σπογγοθήρας*, Theophr.

Σπογγίζω, f. *-ίσω*, (*σπόγγος*) *to wipe with a sponge*, Ar. Thesm. 247 ; *τὰ βάθρα*, Dem. 313, 12 ; *τὰ ὑποδήματα*, Ath. 351 A.

Σπογγίον, *ου*, *τό*, Att. *σφ-*, dim. from *σπόγγος*, Ar. Ach. 463.

Σπόγγισμα, *ατος*, *τό*, *that which is wiped with a sponge*.

Σπογγιστικός, *ή*, *όν*, (*σπογγίζω*) *that belongs to sponging* : *ἡ -κή* (sc. *τεχνή*) Plat. Soph. 227 A.

Σπογγοειδής, *ές*, (*σπόγγος*, *εἶδος*) *sponge-like*, *spongy* ; epith. of the *ὀστοῦν ἠθμοειδές*, Hipp.

Σπογγοθήρας, *ου*, *ὁ*, (*σπόγγος*, *θηράω*) *one who hunts for sponges*, *a diver for sponges*, Plut. 2. 981 E.

Σπογγοκολυμβητης, *οῦ*, *ὁ*,=foreg., Lycurg. ap. Poll. 7, 137.

Σπογγολογέω, *ῶ*, (*λέγω*) *to collect sponges*.—II.=*σπογγίζω*.

ΣΠΟ'ΓΓΟΣ, *ου*, *ὁ*, Att. *σφόγγος*, *a sponge*, *σπ. πολυτρήτοισι τραπέζας νίζον*, Od. 1, 111, etc. ; *σπόγγῳ ἀμφὶ πρόσωπα καὶ ἄμφω χεῖρ' ἀπομόργνυ*, Il. 18, 414 ; *σπόγγος ὑγρώσσων ὤλεσεν γραφήν*, Aesch. Ag. 1329 ; esp. for cleaning shoes, Id. Vesp. 600, cf. *σπογγίζω*.—II. *οἱ σπόγγοι*, *the glands* in the throat, *tonsils*, from their *spongy* nature and liability to swell, Hipp. (Akin to Lat. *fungus*.)

Σπογγοτόμος, *ον*, (*σπόγγος*, *τέμνω*) *one that cuts sponges from the rocks*, Opp. H. 5, 612.

Σπογγώδης, *ες*, = *σπογγοειδής*, Hipp.

Σποδά, *ἡ*, Lacon. for *σπουδή*, Ar. Lys. 173, ubi v. Dind.

Σποδεύνης, *ου*, *ὁ*, (*σποδός*, *εὐνή*) *lying on ashes*, Anth. P. 15, 26 ; al. *σπονδ-*.

Σποδέω, *ῶ*, f. *-ήσω*, (*σποδός*) strictly, *to knock off ashes* or *dust*, *to dust* : hence, generally, *to knock*, *smite*, *beat*, Cratin. Πυτιν. 8, 4, Ar. Nub. 1376, etc. ; *σπ. κονδύλοις*, Id. Lys. 366 ; cf. *ἀποσπ-*, *κατασπ-* : also pass., *σποδούμενος νιφάδι*, *pelted* by the storm, Eur. Andr. 1129 ; *πρὸς πέτρας σπ.*, *dashed* against the rocks, Id. Hipp. 1238 ; absol., *στρατὸς κακῶς σποδούμενος*, *handled roughly*, *in sorry plight*, Aesch. Ag. 670.—II. = *βινέω*, Ar. Eccl. 1016 ; and in Mid., Ib. 113.—III. like *φλᾶν*, *παίειν*, etc., *to eat greedily*, *devour*, *gulp down*, Ar. Pac. 1306, Pherecr. 'Επιλ. 1.—Whether *σποδόω* is used in signf. of *σποδέω* is very dub. Hence

Σποδησιλαύρα, *ἡ*, *a street-walker*, ap. Eust. Il. p. 1033, 61.

Σποδιά, *ᾶς*, *ἡ*, Ion. *σποδιή*, *a heap of ashes* : generally,=*σποδός*, *ashes*, Od. 5, 488, Eur. Cycl. 615, freq. in Anth. Hence

Σποδιαῖος, *a*, *ον*,=*σπόδιος*.

Σποδιακός, *ή*, *όν*, *made of the dross of metals*, Medic.

Σποδιάς, *άδος*, *ἡ*, *a tree of the plum kind*, Theophr. ; al. *σπονδιάς*.

Σποδίζω, f. *-ίσω*, (*σποδός*) *to roast* or *bake in the ashes*, Plat. Rep. 372 C : *to singe*, *τὰς τρίχας*, Diod. :—*to burn to ashes*, *κεραυνῷ σποδίσαι*, Ar. Vesp. 329.—II. intr. *to be of an ash-colour*, dub.

Σπόδιον, *ου*, *τό*, = *σποδός* III, Diosc.

Σπόδιος, *a*, *ον*, *ash-coloured*, *gray*, *ὄνος*, Simon. Amorg. 43.

Σποδιόομαι, (*σποδιά*) as pass., *to burn faintly under the ashes*, Nicet.

Σποδίτης ἄρτος, *ὁ*, *bread baked in hot ashes*, also *ἐγκρυφίας*, Diphil. Διαμαρτ. 1.

Σποδιώδης, *ες*,=sq.

Σποδοειδής, *ές*, (*σποδός*, *εἶδος*) *ash-like*, *full of ashes* : also *ash-coloured*,=*σπόδιος*, *dun-coloured*, Hipp. ; different from *τεφρός*.

Σποδόεις, *εσσα*, *εν*,=*σπόδιος*.

Σποδόρχης, *ου*, *ὁ*, (*σποδέω*, *ὄρχις*) =*κίναιδος*.

ΣΠΟΔΟ'Σ, *οῦ*, *ἡ*, *ashes*, esp. *hot ashes*, *embers*, Od. 9, 375, H. Merc. 238 : generally, *ashes*, Hdt. 2, 140 ; of men, Aesch. Ag. 435, 443, and Soph. :—*ἀμφὶ σποδὸν κάρα κεχύμεθα*, in sign of mourning, Eur. Supp. 826, cf. 1160 :—*εἰς σποδὸν ἐμβάλλειν*, a punishment among the Persians, Ctes. Pers. 48, cf. Hdt. 2, 100 (ubi v. Bähr), 2 Maccab. 13, 5, sq.—II. *dust*, Hdt. 4, 172.—III. *the oxide* of certain metals, as of copper, used in medicine, Foës. Oecon. Hipp.—IV. metaph., *σ. κυλίκων*, *πίθων*, *of a bibulous* old woman, as we say 'a sponge,' Anth. P. 6, 291 ; 7, 455. (Acc. to Orion from *σβέννυμι*, *that which remains after the fire is put out*, and so strictly *σβοδός* : akin to *ψόλος*, *ἄσβολος*, *ἀσβόλη*.) Hence

Σποδόω, *ῶ*, *to burn to ashes*, Anth. :—*to roast in hot ashes*, Hipp.—Cf. *σποδέω*.

Σποδώδης, *ες*, contr. for *σποδοειδής*.

Σπολάς, *άδος*, *ἡ*, *a leathern garment*, *buff jerkin*, Soph. Fr. 16, Ar. Av. 933, 935, 944 ; Xen. An. 3, 3, 20.—Dor. word adopted in Att. ; v. Schäf. Greg. 364, and cf. *στολάς*.

Σπολεύς, *έως*, *ὁ*, a kind of *bread*, *ὃν ὑπὸ τῶν συγγενῶν μόνον καταναλίσκεσθαι*, Philet. 55.

†Σπολίτιον, or Σπολήτιον, *ου*, *τό*, *Spoletium*, in Umbria, Strab. p. 227.

Σπόμενος, part. aor. 2 mid. of *ἕπομαι*.

Σπονδᾰγωγός, *όν*, *offering σπονδαί*, A. B.

Σπονδαρχία, *ας*, *ἡ*, for *σπονδῆς ἀρχή*, *the beginning of the drink-offering* or *libation*, *the right of beginning it*, Hdt. 6, 57.

Σπόνδαρχος, *ον*, (*σπονδή*, *ἀρχη*) *beginning the drink-offering*.

Σπονδαυλέω, *ῶ*, *to play the flute at a σπονδή*, Artemid. 1, 58 : from

Σπονδαύλης, *ου*, *ὁ*, *playing the flute at a σπονδή*, Inscr.

Σπονδειάζω, (*σπονδεῖος* II) *to use spondees*, Plut. 2, 1137 B.

Σπονδειακός, *ή*, *όν*, (*σπονδεῖος* II) *spondaic*, *consisting of spondees*, Plut. 2, 1137 B.

Σπονδειασμός, *οῦ*, *ὁ*, (*σπονδειάζω*) *the use of the spondee*, Plut. 2, 1135 A, B.—II. in music, *a raising of the voice through an interval of three quarter-tones* (*διέσεις*), Aristid. Quint. p. 28.

Σπονδειοκατάληκτος, *ον*, *ending with a spondee*.

Σπονδεῖον or *σπονδίον*, *ου*, *τό*, (sc. *σκύφος*), *a cup from which the σπονδή was poured*.

Σπονδεῖος, *a*, *ον*, *used at a σπονδή*, *Ζεὺς σπ.*, as *the president of σπονδαί*.—II. *σπονδεῖος* (sc. *πούς*), *ὁ*, in metre, *a spondee*, a foot consisting of two long syllables, Plut. 2, 1135 A, etc. ;—so called because at *σπονδαί* slow solemn melodies were used, chiefly in this metre. So, *σπονδεῖον μέλος*. *σπ. αὔλημα*.

Σπονδή, *ῆς*, *ἡ*, (*σπένδω*) :—*a drink-offering*, like *χοή*, *χοαί*, i. e. the wine which was poured out to the gods before drinking, to hallow the draught, Lat. *libatio*, Hdt. 1, 132 ; *νεκταρέαις σπονδαῖς ἄρξαι*, Pind. I. 6 (5), 55 ; *τρίτας σπονδὰς ποιεῖσθαι* (where the plur. is used of *single* libations), Xen Cyr. 2, 3, 1 ; cf. *τριτόσπονδος*, *σωτήρ* II) —the *custom* is described in Il. 7.

480:—esp. *the solemn drink-offering made in concluding treaties* of peace, *covenants*, etc.; hence—2. in plur. σπονδαί, *a solemn treaty* or *truce* (different from εἰρήνη, Andoc. 24, 40); σπ. ἄκρητοι, *a truce* made by pouring unmixed wine, Il. 2, 341; 4, 159, cf. Hes. Op. 336; σπονδὰς ποιεῖσθαί τινι, to make *a truce* with any one, Hdt. 1, 21; πρός τινα, Ar. Ach. 52, 131; σπονδὰς σπένδεσθαι (v. sub σπένδω); and even σπονδὰς τέμνειν (like ὅρκια τ.), Eur. Hel. 1235; cf. also ἄγω IV. 2, ἐμμένω, λύω, παραβαίνω:—σπονδὰς ποιεῖσθαί τι,=σπένδεσθαί τι, *to agree to* certain terms, Thuc. 4, 15: σπ. αἰτεῖν τοῖς σώμασι, to ask for safety to their persons, Aeschin. 46, 38:—rarely in sing., Eur. Cycl. 469.—II. σπονδὴ ἀμπέλου, *the juice* of the grape, Soph. Fr. 461. (From the same root comes Lat. *spondeo, sponsus, sponsio*, orig. used of solemn covenants.) Hence

Σπονδήσιμος, ον, *suited for a σπονδή*, Philem. p. 377.

Σπονδήτης, ου, ὁ, fem. -ῆτις, ιδος, *making a σπονδή*.

Σπονδηφορέω, ῶ, (φέρω) *to make* or *offer a σπονδή*.

Σπονδιάς, άδος, ἡ, v. σποδιάς.

Σπονδίζω, late form for σπένδω.

Σπόνδιξ, ὁ,=σπονδήτης, Hesych.

Σπονδίον, ου, τό, v. σπονδεῖον.

Σπονδίτης, ου, ὁ, fem. -ῖτις, ιδος, =σπονδήτης, q. v., Anth. P. 6, 190.

Σπονδοποιέομαι, (σπονδή, ποιέω) dep. mid., *to make a drink-offering, conclude a truce*, Nic. ap. Ath. 477 B.

Σπονδοφορέω, ῶ, *to be a σπονδοφόρος*.

Σπονδοφόρος, ον, (σπονδή 2, φέρω): —*bringing σπονδαί*: usu. as subst., ὁ σπ., *one who brings proposals for a truce* or *treaty of peace*, Ar. Ach. 217.—II. esp., *a herald* or *officer who published the sacred σπονδαί and ἐκεχειρία* of the Olympic and other games, σπονδοφόροι Ζηνὸς Ἠλεῖοι, Pind. I. 2, 35, ubi v. Dissen (23); cf. Thuc. 5, 49, Schneid. Xen. Hell. 4, 7, 2.—2. as a translation of the *fetialis* of the Romans, Dion. H. 1, 21.

Σπονδύλη, ης, ἡ, Att. σφονδύλη, q. v. [ῠ]

Σπονδύλιον, ου, τό, and σπονδύλιος, ὁ, v. σφονδ-. [ῠ]

Σπόνδῠλος, ου, ὁ, Ion. and common form for Att. σφόνδυλος (q. v.), Hipp., Arist. Part. An. 2, 9, 5, etc.

Σπορά, ᾶς, ἡ, (σπείρω) *a sowing*: *a begetting of children*, Plat. Legg. 729 C.—2. *seed-time*, δεκέτεσιν ἐν σποραῖσιν, i. e. in the tenth *year*, Eur. El. 1153.—II. *the seed sown*, ξηρὰ σπ., seed sown in a dry land, Eur. Andr. 637; metaph., *generation, birth*, Aesch. Pr. 871, Soph. Aj. 1298.—2. *that which is born, seed, offspring*, Soph. Tr. 316, 420: in plur., *young ones*, Eur. Cycl. 56: generally, θηλὺς σπ., the female *race*, Id. Hec. 659, cf. Tro. 503.

†Σποράδες, ων, αἱ, v. sub σποράς.

Σποράδην, adv., (σποράς, σπείρω) *scatteredly, here and there*, Lat. *passim*, σπ. ἀπόλλυσθαι, Thuc. 2, 4; οἰκεῖν, Plat. Prot. 322 A; cf. Isocr. 48 C, etc.

Σπορᾰδικός, ή, όν, *scattered, living here and there*, σπ. ζῶα, *solitary* animals, opp. to ἀγελαῖα, Arist. Pol. 1, 8, 5, H. A. 1, 1, 23; so fem. σποράς, Ib. 9, 25.—II.=σποράς II, νοσήματα, Hipp.: from

Σποράς, άδος, ὁ, ἡ, (σπείρω):—usu. in plur., *scattered*, Hdt. 4, 113: esp. of ships scattered by a storm or a defeat, Thuc. 1, 49; 3, 69, 77: also with a masc. subst., σπ. βίος, prob., *a vagrant* life, Eur. Rhes. 701: αἱ Σποράδες (sc. νῆσοι), *the Sporades*, was the group of islands off the west coast of Asia Minor, †Strab. p. 124, etc.†—II. *scattered all about, found everywhere*, νόσοι, Hipp.—Cf. foreg.

Σποργή, ῆς, ἡ,=σπαργή.

†Σποργίλος, ου, ὁ, *Sporgilus*, an Athenian, Ar. Av. 300.

Σπορεύς, έως, ὁ, (σπορά) *a sower*, Xen. Oec. 20, 3.

Σπορευτής, οῦ, ὁ,=foreg.

Σπορευτός, ή, όν, *sowed, sown*, σπ. χώρα, *seed-land*, Theophr.: from

Σπορεύω, (σπορεύς)=σπείρω, *to sow the ground*, susp.

Σπορητός, ή, όν, (σπορά) *sown, scattered like seed*.—II. as subst., ὁ σπορητός, *a sown field, corn-field*, Aesch. Ag. 1392.—2. *a sowing*, Xen. Hell. 4, 6, 13.—Cf. ἄμητος.

Σπόριμος, ον, (σπείρω) *sown, to be sown, fit for sowing*, αὖλαξ, Theocr. 25, 219; γῆ σπ., *seed*-land, Xen. Hell. 3, 2, 10; so, ἡ σπ. (sc. γῆ), Theophr.: τὰ σπόριμα, *the corn-fields*, N. T.:—αἰδὼς σπ.=τὸ αἰδοῖον, Manetho.

†Σπόριος, ου, ὁ, the Rom. name *Spurius*, Plut.

Σπορολογέομαι, (σπόρος, λέγω) dep., *to gather the fruits of the earth*, Dion. H. Epit. 15, 3.

Σπόρος, ου, ὁ, (σπείρω) *a sowing*, Hdt. 8, 109, Plat. Tim. 42 D.—2. *seedtime*, Xen. Oec. 17, 4.—II. *seed, produce*, σπ. γῆς, Soph. Phil. 706.—III. like γονή, *semen genitale*, Hipp.

Σπού, in Scythian, *an eye*, Hdt. 4, 27.

Σπουδάζω, f. -άσω usu. -άσομαι as in Plat. Euthyphr. 3 E: (σπουδή): —strictly intr., *to make haste*, i. e. *to be busy, eager, zealous, serious*, or *earnest*, c. inf., to do a thing, Soph. O. C. 1143, Eur. Hec. 817, and Plat.; ὅτ' ἐσπούδαζες ἄρχειν, *wast eager* to rule, Eur. I. A. 337: freq. also σπ. περί τινος or τι, Xen. Mem. 1, 3, 8, Plat. Rep. 330 C, etc.; ὑπέρ τινος, Dem. 1371, 10; πρός τι, Id. 617, 10: so with a neut adj., πολλὰ σπ., Plat. Gorg. 481 B:—σπ. πρός τινα, *to be busy* with him, Xen. Cyr. 1, 3, 11; σπ. περί τινα, to be anxious for his success, canvass for him, Isocr. 1, 10, etc.; so, σπ. τινί, Plut. Artax. 21:—absol., *to speak seriously, to be serious* or *earnest*, Ar. Ran. 813, and oft. in Plat.; opp. to σκώπτειν καὶ κωμῳδεῖν, Ar. Plut. 557; σπουδάζει ταῦτα ἢ παίζει; Plat. Gorg. 481 B, etc.; ἐσπούδακας, ὅτι ἐπελαβόμην ἐρεσχηλῶν σε, *you took it seriously*, because I.., Id. Phaedr. 236 B; σπ. ὅπως.., *to endeavour* that.., Plut. Philop. 7:—ἐσπουδακώς, *in haste, hurriedly*, Ar. Thesm. 572.—II. transit.,—1. c. acc. rei, *to do* any thing *hastily* or *earnestly*: hence pass., σπουδάζεται, *a thing is busily pursued*, Eur. Supp. 761. Plat. Rep. 485 E: so, σπουδὴ ἐσπουδασμένη, *serious* attention, Id. Lys. 219 E; προοίμια θαυμαστῶς ἐσπουδασμένα, elaborately worked up, Id. Legg. 722 D; so, τὰ μάλα ἐσπ. σῖτα καὶ ποτά, Xen. Cyr. 4, 2, 38; εἰ ταῦτα ἐσπουδασμένα ἐτέθη ἐν γράμμασι, if those pains were *seriously* bestowed on letters, Ep. Plat. 344 C.—2. c. acc. pers., *to exert* or *interest one's self about* a person:—pass., *to be courted*, of women, Plut. Cimon 4, cf. Artax. 26:—in LXX., *to trouble, disturb* any one.

Σπουδαιολογέω, ῶ, f. -ήσω, (σπουδαῖος, λέγω) *to speak seriously, talk on serious subjects*, Xen. Symp. 8, 41; and so in mid., Id. An. 1, 9, 28.—pass., ὁ λόγος ἐσπουδαιολογήθη, the matter *was treated seriously*, Id. Symp. 1, 50.

Σπουδαιομῦθος, ον, *speaking seriously* or *on serious matters*.

Σπουδαῖος, α, ον, (σπουδή):—of persons, *in haste, busy, zealous, serious, in earnest*, opp. to παίζων, Schäf. Plut. 4, p. 409:—hence,—II. *good, excellent*, first in Hdt., but not freq. till Plat.; opp. to φαῦλος, Plat. Legg. 757 A, 814 E; σπ. περί τι, Ib. 817 A; σπ. τι, Xen. Mem. 4, 2, 2: esp. of men *of character and importance*, Xen. Cyr. 2, 2, 24.—2. of things, *worth one's serious attention, serious, earnest, weighty*, λόγοι, Pind. P. 4, 235; ἰσηγορίη χρῆμα σπουδαῖον, Hdt. 5, 78; opp. to γελοῖος, Ar. Ran. 390; generally, *excellent, good*, σπ. νομαί, Hdt. 4, 23; σπ. εἰς ὄψιν, *goodly* to look on, Soph. O. C. 577.—III. adv. -ως, *with haste* or *zeal, seriously, earnestly, well*, Xen. Cyr. 1, 3, 9, Plat., etc.:—compar. σπουδαιότερον, Xen. Cyr. 2, 3, 20; superl. -ότατα, *most carefully, in the best way*, Hdt. 2, 86.—We also freq. find an irreg. compar. and superl. σπουδαιέστερος, Hdt. 1, 8; -έστατος, Id. 1, 133. Hence

Σπουδαιότης, ητος, ἡ, *the character of the σπουδαῖος, zeal, seriousness, earnestness, goodness*, Def. Plat. 412 E.—II. of things, *weight, importance*, Diod.

Σπουδαρχαιρεσία, ας, ἡ, *active canvassing*, Lat. *ambitus*.

Σπουδαρχέω, ῶ, f. -ήσω, *to be eager for offices of state, to canvass actively for them*, Dio C.: so, σπουδαρχιάω, διασπουδάζω: from

Σπουδάρχης, ου, ὁ, (σπουδή, ἀρχή) *one who is eager for offices of state, an active canvasser* for them, Xen. Symp. 1, 4: but L. Dind. rejects the word altogether, reading σπουδαρχίας from Hesych. and A. B. 1, p. 63. Hence

Σπουδαρχία, ας, ἡ, *eagerness to gain offices of state, active canvassing* for them, Lat. *ambitus*, Plut. Aemil. 38, etc.

Σπουδαρχίας, ὁ, v. sub σπουδάρχης.

Σπουδαρχιάω, ῶ, strengthd. for σπουδαρχέω, Arist. Pol. 5, 5, 10; cf. Lob. Phryn. 81.

Σπουδαρχίδης, ου, ὁ, comic patronymic of σπουδάρχης, *one who is eager for office*, a mock prop. n. in Ar. Ach. 595; like στρατωνίδης, μισθαρχίδης, etc.

Σπούδασμα, ατος, τό, (σπουδάζω) *a thing* or *work done with zeal, a pursuit*, Lat. *studium*, Plat. Phaedr. 249 D: *a great work*, Arr. An. 7, 7, 13.

Σπουδασμάτιον, ου, τό, Dim. from foreg.

Σπουδαστέος, α, ον, verb. adj. from σπουδάζω, *to be sought for zealously*, Xen. Lac. 7, 3.—II. σπουδαστέον, *one must bestir one's self, be anxious*, Eur. I. A. 902, Plat.

Σπουδαστός, ή, όν,=foreg. I, Plat. Hipp. Maj. 297 B.

Σπουδαστής, οῦ, ὁ, (σπουδάζω) *one who wishes well to another, a supporter, partisan*, Lat. *fautor*, Plut. Caes. 54, Artax. 26. Hence

Σπουδαστικός, ή, όν, *busy, zealous, earnest, serious*. Plat. Rep. 452 E. Adv. -κῶς, σπ. ἔχειν, Plut. 2, 613 A.

Σπουδή, ῆς, ἡ, *haste, speed, readiness*, σπουδὴν ἔχειν, ποιεῖσθαι, to make *haste*, Hdt. 9, 89; σπ. τίθεσθαι, Soph. Aj. 13; ὅκως αὐτὸν ὁρέωσι σπουδῆς ἔχοντα, Hdt. 9, 66: also, σπ. ἔχειν, c. inf., to make haste to do, Id. 6, 120: σπουδῇ, *in haste, hastily*, Od. 13, 279; 15, 209, Hdt. 9, 1, etc.; so, διὰ σπουδῆς, κατὰ σπουδήν, Xen. Hell. 6, 2, 28, An. 7, 6, 28:—

hence,—II. *zeal, pains, trouble,* ἄτερ σπουδῆς, Od. 21, 409; σῆς ὑπὸ σπουδῆς, Aesch. Theb. 585; σπουδῆς ἄξιος, Soph. O. T. 778, Plat., etc.:—σπουδήν, or σπουδὴν πολλήν, μεγάλην ποιεῖσθαι, c. inf., to take great *pains* to.., Hdt. 6, 107; 7, 205; περί τινος, Isocr. 91 B: also c. gen., σπουδήν τινος ποιήσασθαι, to make *much ado about* a thing, Hdt. 1, 4; so, σπ. τιθέναι ἀμφί τινος, Pind. P. 4, 492; σπ. ἔχειν τινός, Eur. Alc. 778, 1014:—ἡ σπ. τῆς ἀπίξιος, *my zeal* in coming, Hdt. 5, 49; σπουδῇ ὅπλων, *with great attention to* the arms, Thuc. 6, 31, cf. Plat. Legg. 855 D:—σπουδῇ, as adv., *with great trouble,* i. e. *scarcely, hardly,* like σχολῇ, Od. 24, 119, Il. 2, 99; 5, 893, etc.; so, σπουδῇ πολλῇ, Hdt. 1, 88; σὺν πολλῇ σπουδῇ, Xen., etc.:—in plur., *rivalries,* Hdt. 5, 5; σπουδαὶ λόγων, Eur. Hec. 132.—III. *an earnest, serious purpose,* ἀπὸ σπουδῆς, *in earnest,* Il. 7, 359; 12, 233; σπουδὴν ποιεῖσθαι,=σπουδάζειν, Ar. Ran. 522: also, *earnestness, seriousness, gravity,* Xen. Symp. 1, 13:—σπουδῇ, *in earnest, seriously,* Plat. Apol. 24 C; πάνυ σπ., Id. Phaed. 98 B; πάσῃ σπ., Id. Legg. 952 A; μετὰ σπουδῆς, opp. to ἐν παιδιαῖς, Xen. Symp. 1, 1; μετά τε παιδιᾶς καὶ μετὰ σπουδῆς, Plat. Legg. 887 D; οὐ σπουδῆς χάριν ἀλλὰ παιδιᾶς ἕνεκα, Id. Polit. 288 C, cf. Symp. 197 E, etc.; Wyttenb. Ep. Crit. p. 236.—IV. *zeal, esteem, respect, regard for* a person, διὰ τὴν ἐμὴν σπουδήν, out of *zeal* for me, Antipho 146, 13: κατὰ σπουδάς, through *regard of persons,* through *party influence,* Ar. Eq. 1370:—*canvassing,* Lat. *ambitus,* Plut. Lucull. 42, Crass. 7. (From σπεύδω: akin to Lat. *studeo, studium.*)

†Σπουδίας, ου, ὁ, *Spudias,* an Athenian, against whom one of the orations of Demosthenes was directed.

Σπουδογέλοιος, ον, (σπουδή, γέλοιος) *blending jest with earnest,* Strab.

Σπῠρᾰθία, ἡ, dub.: and σπῠράθιον, τό,=sq., Diosc. [ᾰ]

Σπύρᾰθος, ου, ὁ or ἡ, *ball-dung,* as that of sheep and goats, Hipp., v. Foës. Oecon. (Orig. perh. any round mass, from σπεῖρα.) [ῠ] Hence

Σπῠρᾰθώδης, ες, (εἶδος) *like sheep* or *goat's dung,* Hipp.

Σπῠράς, άδος, ἡ, Hipp., and σπύρδᾰνον, τό,=σπύραθος.

Σπυρθίζω,=πυδαρίζω, Ar. Fr. 681.

Σπῠρίδιον, ου, τό, dim. from σπυρίς, Ar. Ach. 453, 469. [ῐ]

Σπῠρῐδόν, adv., *like a* σπυρίς, A. B.

Σπῠρῐδώδης, ες, (εἶδος) *of the shape* or *look of a* σπυρίς.

Σπῠρίδων, ωνος, ὁ,=sq. [ῐ]

Σπῠρίς, ίδος, ἡ, (σπεῖρα) *a round plaited basket; a fish-basket,* Hdt. 5, 16, Ar. Pac. 1005:—used to translate the Lat. *sporta. sportula,* σπυρίσι δειπνίζειν, Arr. Ep. 4, 10; δεῖπνον ἀπὸ σπυρίδος, *coena e sportula,* Ath. 365 A.

Σπῠρίχνιον, ου, τό, dim. from σπυρίς.

†Σπωλητῖνος, ου, ὁ, οἶνος, perh. *Spoletian,* v. Σπολίτιον, Ath. 27 B.

Σταβατίνης, ου, ὁ, and σταβεύς, έως, ὁ,=κωπεών, κωπεύς, late.

Στάγδην, adv., (στάζω) *in drops, drop by drop,* Hipp.

†Στάγειρος, ου, ἡ, *Stagirus* or *Stagīra,* a city of Macedonia on the sinus Strymonicus, birthplace of Aristotle, now *Stauros,* Hdt. 7, 115; Thuc. 4. 88; also wr. Στάγειρα, τά, Diog. L., and Σταγείρα, ἡ, Dio Chrys.: hence ὁ Σταγειρίτης, *an inhab. of S., Stagirite.*

Στάγες, v. sub σταγών.

Στᾰγετός, ὁ, (στάζω) *a drop.*

†Στάγης, ὁ, *Stages,* a Persian, Xen. Hell. 1, 2, 5.

Στάγιον, τό, *the character* στῖ, dub.

Στάγμα, ατος, τό, (στάζω) *a drop, that which is dropped, a liquid,* στ. τῆς ἀνθεμουργοῦ, honey, Aesch. Pers. 612.

Στᾰγονίας, ου, ὁ, *running in drops, drop by drop,* Diosc.

†Σταγόνιον, ου, ἡ, *Stagonium,* fem. pr. n., Ath. 586 B.

Στᾰγών, όνος, ἡ, (στάζω) *a drop,* φόνου, Soph. O. T. 1278, cf. Aesch. Cho. 400; οἴνου, Eur. Cycl. 67; δίψιοι στ., of tears, Aesch. Cho. 186, cf. Ag. 888:—irreg. nom. pl. στάγες as if from στάξ, Ap. Rh. 4, 626.—II. *a metal* that easily melts, perh. Lat. *stannum,* joined with μόλυβδος, Tim. Locr. 99 C.

Στᾰδαῖος, α, ον (στάδην):—*standing erect* or *upright,* Ζεὺς στ., as in act to hurl his bolt, Aesch. Theb. 513; στ. ἔγχη, pikes for *close fight,* opp. to missiles, Id. Pers. 240; cf. στάδιος I.

Στάδην, adv. (ἵστημι) *in standing posture.*—II. (ἵστημι A. IV) *according to weight,* Nic. Al. 327; cf. στήδην. [ᾰ]

†Σταδία, ας, ἡ, *Stadia,* earlier name of Rhodes, Strab. p. 653.

Στᾰδιαῖος, α, ον, (στάδιον) *a stade long, deep,* etc., Polyb. 34, 11, 14.—II. =σταδαῖος, Themist.

Στᾰδίας, ου, ὁ, Ion. σταδίης,=σταδιεύς, very dub.

Στᾰδιασμός, οῦ, ὁ, *a measuring by stades,* as if from σταδιάζω.

Στᾰδιεύς, έως, ὁ,=σταδιοδρόμος, Polyb. 40, 1, 1: παῖς στ., in the title of Pind. O. 14, cf. N. 8.

Στᾰδιευτής, οῦ, ὁ,=foreg., Nicet.

Στᾰδιεύω, (σταδιεύς) *to run in the stadium.*

Στᾰδίη. ἡ, v. στάδιος.

Σταδιοδραμοῦμαι, a fut. in Eur. H. F. 863 contrary to analogy; for it should be σταδιοδρομήσω, from sq.: Herm. proposes στάδια δραμοῦμαι, which Dind. supposes may have been the gloss to σταδιοδρομήσω.

Στᾰδιοδρομέω, ῶ, *to run in the stadium, race,* Dem. 1386, 10: from

Στᾰδιοδρόμης, ου, ὁ,=sq., Ar. Fr. 682.

Στᾰδιοδρόμος, ον, (στάδιον, δραμεῖν) *running in the stadium, running for a prize:* ὁ στ., Simon. 67; in title of Pind. O. 13: cf. σταδιεύς.

Στάδιον, ου, τό, (in plur. οἱ στάδιοι or τὰ στάδια, Hdt., Xen., etc.; but examples of the sing. masc. are rare, if any):—strictly, *that which stands fast;* hence, *a fixed standard of length, a stade,*=100 ὀργυιαί, Hdt. 2, 149;—i. e. 600 Greek, 606¾ English feet, about ⅛ of a *Roman mile,* Polyb. 3, 39, 8; a longer stade, of which there were 7½ in a Roman mile, is mentioned first by Dio C.; cf. Hussey, Weights and Measures, App. 11, sq.—In Ar. we have ἑκατὸν σταδίοισιν ἄριστος, 'a dozen miles best,' Nub. 430; so, πλεῖν ἢ σταδίῳ λαλίστερος, Ran. 91.—II. *a race-course* (because the most noted, that of Olympia, was exactly a stade long): hence, *the course, race,* strictly, *a single course,* opp. to the δίαυλος, Pind. O. 13, 50; σταδίου πόνος (or τόνος), δρόμος, τιμά, Id. O. 10 (11), 76; 13, 41, 49; γυμνὸν στ., opp. to ὁπλίτης δρόμος, P. 11, 74; ἀγωνίζεσθαι στ., to run *a race,* Hdt. 5, 22; ἁμιλλᾶσθαι, Plat. Legg. 833 A; νικᾶν, Xen. Hell. 1, 2, 1, cf. Pind. N. 8, 26.—III. *firmness, solidity, fixedness.* (Dor. σπάδιον, Lat. *spatium.*) [ᾰ]

Στάδιος, α, ον, (ἵστημι) *standing, fast and firm,* σταδίη ὑσμίνη, *close* fight, *fought hand to hand,* Lat. *pugna stataria,* Il. 13, 314, 713, cf. Thuc. 4, 38; ἐν σταδίῃ (sc. ὑσμίνῃ), Il. 7, 241; 13, 514:—*unmoving,* Opp. C. 4, 326.—II. *standing upright* or *stiff,* hence στ. χιτών,=ὀρθοσταδίας, an ungirt tunic *hanging in straight plaits,* Call. Fr. 59, v. Lob. Phryn. 238; also, θώραξ στ., *a stiff* breastplate, plate-armour, as opp. to στρεπτός or ἁλυσιδωτός, Müller Archäol. d. Kunst § 337, 3; 342, 4.—III. (ἵστημι A. IV) *weighed,* Nic. Al. 402. [ᾰ]

Στάδιος, ὁ, v. στάδιον.

Στᾰδισμός, ὁ,=σταδιασμός.

†Στάζουσα, ης, ἡ, *Stazusa* (*the dripping*), a fountain, Paus. 2, 7, 4: from

ΣΤΑ΄ΖΩ, fut. στάξω:—I. transit., *to drop, let fall* or *shed drop by drop,* Πατρόκλῳ νέκταρ στάξει κατὰ ῥινοῦ, Il. 19, 39, cf. 348, 354; σπέρμα θνατὸν ματρὶ τεᾷ στάξεν, Pind. N. 10, 151; στ. αἷμα, δάκρυ, Aesch. Cho. 1059, etc.; στ. βότρυν, Eur. Phoen. 230:—metaph., στ. πόθον κατ' ὀμμάτων, Eur. Hipp. 526; χάριτας, Anth. P. 5, 13; ἵμερον, etc., Jac. Philostr. Imag. p. 728.—II. intrans., *to drop, fall in drops, drip,* Hdt. 6, 74; τινός, *with* a thing, Soph. El. 1423; but also c. dat., στ. χεῖρας αἵματι, *to have* one's hands *dripping* or *reeking* with blood, Aesch. Eum. 42; so, κάρα στάζων ἱδρῶτι, Soph. Aj. 10 (but, also, ἱδρῶτα σώματος στάζων ἄπο, Eur. Bacch. 620); so, δακρύοισι κόρας στ., Eur. Andr. 534; ἀφρῷ γένειον, Id. I. T. 308; ἐν αἵματι χέρα, Id. Bacch. 1164:—also of dry things, *to fall off,* e. g. of ripe fruit, Aesch. Supp. 1001: even of houses, *to be ready to fall.* (Akin to σταλάω, σταλάζω, σταλάσσω, and Lat. *stagnum.*)

Στάθεν, Aeol. 3 plur. aor. pass. from ἵστημι for ἐστάθησαν: but σταθέν, part. neut. aor. pass. from ἵστημι. [ᾰ]

Στᾰθερός, ά, όν, (ἵστημι) *standing fast, firm, fixed;* of the sea, *calm, still,* στ. χεῦμα, Aesch. Fr. 259, cf. Anth. P. 10, 17 (nisi legend. χεῖμα, v. infra): στ. μεσημβρία, *high* noon, when the sun as it were *stands still* in the meridian, Plat. Phaedr. 242 A; also, στ. ἦμαρ, Ap. Rh.; τὸ στ. τῆς μεσημβρίας, Synes.; θέρος σταθερόν, *midsummer,* Antim. 76:—cf. Ruhnk. Tim. Adv. -ρῶς, *vehemently,* Cratin. Seriph. 4.—II. ἡ σταθερά (sc. γῆ), Anth. P. 7, 393. Hence

Στᾰθερότης, ητος, ἡ, *steadiness, firmness.*

Στάθευσις, ἡ, *a warming:* [ᾰ] and

Στᾰθευτός, ή, όν, *warmed, burnt,* Aesch. Pr. 22: from

Στᾰθεύω, *to scorch, burn, roast, fry,* esp. fish, Ar. Ach. 1041, cf. Eccl. 127. (Not from εὕω, nor from θέρος: but prob. from σταθερός.)

Στᾰθηρός, ά, όν,=σταθερός, Schäf. Dion. Comp. 338. Hence

Στᾰθηρότης, ητος, ἡ,=σταθερότης.

Στᾶθι, Dor. for στῆθι, imperat. aor. 2 from ἵστημι.

†Στάθμαι, ῶν, αἱ, *Stathmae,* a place in Laconia, from which was named ὁ Σταθμίτας οἶνος, Ath. 31 C.

Σταθμάω, ῶ, f. -ήσω:—*to measure by rule* (στάθμη), Eur. Ion 1137; fut. mid. σταθμήσομαι as pass., *to be measured,* Ar. Ran. 797.—II. σταθμάομαι, Ion. σταθμέομαι, f. -ήσομαι, dep. mid.,=the act., Pind. O. 10 (11). 53:—also, *to calculate, estimate* dis tance or size, without actual measurement, Hdt. 2, 150; 9, 37, cf. Heind. Plat. Lys. 205 A; μετρεῖν ἢ σταθμᾶσθαι, Plat. Legg. 643 C.—2. metaph., *to measure, estimate, judge of* a thing, τινί, *by* some fact, Hdt. 2, 2; 7, 237; so, σταθμέεσθαι ὅτι.., *judging* by the fact that.., Id. 8, 130, cf. 9, 37; absol., *to conjecture*, Soph. O. T. 1111:—cf. σταθμόσμαι.—2. *to pay regard to*, τι, Plat. Lys. 205 A.

Σταθμεύω, (σταθμός) *to have* or *take up quarters*, App.

Στάθμη, ης, ἡ, (ἵστημι) *a carpenter's line* or *rule*, Lat. *amussis*, δόρυ στάθμῃ εὐθύνειν, Od.; ἐπὶ στάθμην ἴθυνεν, Od. 5, 545; also, στάθμη δόρυ ἐξιθύνει, Il. 15, 410; διαβήτης καὶ στ., *rule* and compass., Plat. Phil. 56 B:—but, strictly, στάθμη seems rather *the chalked line*, Lat. *linea rubricata*, than *the rule*, and so it is expressly distinguished from κάνων by Xen. Ages. 10, 2:—λευκὴ στ., *the line* that left no mark, Lat. *linea alba*, cf. Soph. Fr. 307; hence, of a person, with no power of judging, ἀτεχνῶς λευκὴ στάθμη εἰμὶ πρὸς τοὺς καλούς. Heind. Plat. Charm. 154 B.—2. proverb., παρὰ στάθμην, *by rule, straight, true*, Lat. *ad amussim*, Theogn. 543, 939, cf. Soph. Fr. 421 (but also, *beside the line, wrong*, Aesch. Ag. 1045); κατὰ στάθμην νοεῖν, to guess *aright*, Theocr. 25, 194:—στάθμα πατρῷα, *the measure* (of piety) towards his father, Pind. P. 6, 45:—for Pind. P. 2, 166, v. sub ἕλκω B. 3.—II. *the plummet, weight on the plumbline.*—III. like γραμμή, *the line which bounds the racecourse, the goal*, Lat. *meta*, πρὸς στάθμαν δραμεῖν, metaph. of man's life, Pind. N. 6, 13, cf. Eur. Ion 1514.—IV. metaph., *a law, rule*, ὑπὸ στάθμᾳ νέμεσθαι, Pind. Fr. 4, 5; Ὑλλίδος στάθμης ἐν νόμοις, i. e. according to laws of Dorian *rule*, Id. P. 1, 120.—V. δοράτων στάθμαι, the *butt-ends*, Diod. 17, 35.

Στάθμησις, ἡ, (σταθμάω) *a weighing out.*

Σταθμητικός, ή, ὄν, (σταθμάω) *of* or *fit for measuring.*

Σταθμητός, ή, όν, adj. verb. from σταθμάω, *to be measured*, τινί, by a standard, Plat. Charm. 154 B; οὐ σταθμητός, Arr.—II. (στάθμη) *straightened by a rule* or *level.*

Σταθμίδιον, ου, τό, = σταθμίον, susp.

Σταθμίζω, f. -ίσω, = σταθμάω, *to weigh*, E. M.

Σταθμικός, ή, όν, = σταθμητικός.

Σταθμίον, ου, τό, dim. from σταθμός III, *a balance.*

Σταθμίς, ίδος, ἡ, = σταθμός.

Σταθμιστής, οῦ, ὁ, (σταθμίζω) *one who weighs.*

Σταθμοδότης, ου, ὁ, (σταθμός, δίδωμι) *he who assigns quarters, a quarter-master*, Plut. Demetr. 23.

Σταθμόνδε, adv., *to the stall, homewards*, Od. 9, 451.

Σταθμός, οῦ, ὁ, in Att. freq. with heterocl. plur. τὰ σταθμά, Soph. Phil. 489, O. T. 1139, etc.; but also σταθμοί, Eur. Andr. 280, Or. 1474: (ἵστημι)—*a standing place, shelter* for men or animals, freq. in Hom., of farm-yard buildings, *stables, stalls, folds*, etc. (so Lat. *stabulum* from *stare*), Il. 2, 470, Od. 17, 200, etc.; also freq. in plur., Il. 18, 589, Hes. Th. 444. etc.: generally, *a dwelling, abode*, first in Hes. Th. 294, Pind. O. 5, 21, etc., and Trag.—2. *quarters, lodgings* for travellers or soldiers, Lat. *statio, mansio, castra*:—so in Persia, σταθμοί were *stations* or *stages* on the royal road, where the king rested in travelling, σταθμοὶ βασιλήϊοι, Hdt. 5, 52; 6, 119: hence in reference to Persia it is used loosely of distances, *a day's journey, day's march*, usu. = 5 parasangs, or 150 stades, though this was by no means fixed, cf. Xen. An. 1, 2, 10–20, and Sturz Lex. Xen.—II. *an upright standing-post*, freq. in Hom.; sometimes of *the bearing pillar* of the roof, παρὰ σταθμὸν τέγεος, Od. 1, 333; 8, 458; sometimes of the *door-posts*, elsewh. παραστάδες, ἀργύρεοι σταθμοὶ ἐν χαλκέῳ ἕστασαν οὐδῷ, Od. 7, 89, cf. 10, 62, Il. 14, 167, etc.; so in Hdt. 1, 179, and Eur.: later, the plur. σταθμά, was used in this signf., Ar. Ach. 449.—III. (ἵστημι A. IV) *the weight* of the balance, Il. 12, 434:—*a certain weight*, στ. σίτου, Hdt. 2, 168; σταθμὸν ἔχειν τάλαντον, to weigh a talent, Id. 1, 14; acc. absol., *in weight*, ἀναθήματα ἴσα σταθμόν, Ib. 92; ἡμιπλίνθια σταθμὸν διτάλαντα, two talents *in* or *by weight*, Ib. 50; σταθμὸν Βαβυλώνιον τάλαντον, a talent, Babylonian *weight*, Id. 3, 89; ἱστᾶν σταθμῷ τι πρός τι, Id. 2, 65:—σταθμῶν ἀριθμῶν καὶ μετρῶν εὑρήματα, Soph. Fr. 379, cf. Decret. ap. Andoc. 11, 25, Xen. Mem. 3, 10, 10, etc.:—hence, the *scale* or *balance*, Ar. Ran. 1365, 1407.

Σταθμοῦχος, ου, ὁ, (σταθμός, ἔχω) *a keeper of a house, landlord*, Aesch. Fr. 211: esp., *a lodging-house keeper, one who rents a whole house*, and *sublets it by separate rooms*, Böckh. P. E. 1, 188; 2, 15.

Σταθμόω, ῶ, f. -ώσω, (σταθμός) *to bring to quarters*, etc.—II. the aor. mid. σταθμώσασθαι is freq. in Hdt. in signf. of σταθμήσασθαι (v. σταθμάω), *to conjecture, conclude by* or *from* a thing, c. dat., Hdt. 4, 58; 7, 11; στ. τινι, ὅτι... *to conclude* by a thing that..., Id. 3, 38; 7, 102.

Σταθμώδης, ες, (σταθμός, εἶδος) *full of dregs* or *sediment, foul, thick, turbid*, Hipp.

Σταθμών, όνος, ἡ, = σταθμός I, and II.

Σταίην, ης, η, opt. aor. 2 of ἵστημι, Hom.

Σταῖμεν, σταῖτε, σταῖεν, Att. pl. opt. aor. 2 of ἵστημι, for σταίημεν, σταίητε, σταίησαν, as θεῖμεν, θεῖτε, θεῖεν.

ΣΤΑΙ͂Σ, (more rarely σταίς, Lob. Paral. 88), τό, gen. σταιτός; Att. στᾴς:—*wheaten flour mixed and made into dough*, Hdt. 2, 36.—II. = στέαρ, Foës. Oecon. Hipp. Hence

Σταιτήϊος, η, ον, = sq.

Σταίτῖνος, η, ον, (σταῖς) *of wheaten flour* or *dough*, Hdt. 2, 47.

Σταιτίτης, ου, ὁ, = foreg., Epich. p. 37.

Σταιτώδης, ες, (σταῖς, εἶδος) *like* or *of wheaten flour.*

Στακτή, ῆς, ἡ, Lat. *stacte* or *stacta, the oil that trickles from fresh myrrh* or *cinnamon, oil of myrrh* or *cinnamon*, Antiph. Φρεαῤῥ. 1, cf. Theophr. de Odor. 29.—Strictly fem. of στακτός.

Στακτικός, ή, όν, = sq.

Στακτός, ή, όν, (στάζω) *oozing out in drops, trickling* or *dropping*, στ. μύρον, Ar. Plut. 529; χυλοὶ στ., Plat. Criti. 115 A: στακτά, τά, *resin, gums, balsams*: στακτὸν ἔλαιον, oil *that runs off without pressing, virgin*-oil, like στακτή:—στ. ἅλμη, *brine*; στ. κονία, *lime-water*, Geop.

Στάλα, ἡ, Dor. for στήλη, Pind.

Στᾰλᾰγέω, ῶ, late form for σταλάω, Or. Sib.

Στάλαγμα, ατος, τό, (σταλαζω) *that which drops, a drop*, Aesch. Eum. 802, Soph. Ant. 1224. [στᾰ]

Στᾰλαγμιαῖος, α, ον, *in drops, drop by drop.*

Στᾰλαγμίας, ου, ὁ, *dropping, trickling*, Plin.

Στᾰλαγμός, οῦ, ὁ, (σταλάζω) *a dropping, dripping*, Aesch. Theb. 61, Eum. 247, 783, Soph. Fr. 340; αἵματος, Eur. Ion 351.

Στᾰλάζω, f. -ξω, = στάζω II, σταλάω, *to drop, drip.* Hence

Στᾰλακτικός, ή, όν, *dropping, dripping*, Diosc.

Στᾰλακτίς, ίδος, ἡ, *that which drops*, Id.

Στᾰλακτός, ή, όν, (σταλάζω) = στακτός, Id.

Στᾰλάσσω, Att. -ττω; fut. -ξω := σταλάω I, Eur. Phoen. 1388:—c. acc. cognato, *to have* a thing *dripping* with.., Sappho 82; cf. στάζω II, καταστάζω.—II. = σταλάω II, δάκρυ στ., Eur. Hel. 633.

Στᾰλάω, = στάζω II, *to drop, drip*, Anth. P. 5, 237.—II. trans., *to let fall in drops*, δάκρυ, Ib. 7, 552:—also σταλάζω, σταλάσσω.

Στᾰληδών, όνος, ἡ, *a drop.*

Στᾰλίδωμα, ατος, τό, as if from σταλιδόω, = σταλίς. [ῐ]

Στάλιξ, ῐκος, ἡ, Dor. for σταλίς Anth. P. 6, 109, 187; 7, 338. [ᾰ]

Στᾰλίς, ίδος, ἡ, Dor. στάλιξ (ἵστημι): *any thing set up; a stake to which nets were fastened*, v. l. Xen. Cyn. 2 8; 6, 7; cf. σχαλίς.

Στᾱλίς, ίδος, ἡ, Dor. for στηλίς.

†Στάλκας, α, ὁ, *Stalcas*, an Elean, Xen. Hell. 7, 4, 15.

Στᾱλουργός, όν, Dor. for στηλ- (στήλη, *ἔργω):—τύμβος στ., *a grave with a* στήλη or *gravestone*, Anth. P. 7, 423.

Σταλτέος, α, ον, verb. adj. from στέλλω, Clem. Al.

Σταλτικός, ή, όν, (στέλλω) *drawing together, contracting* or *lessening* a thing, c. gen., Arist. Probl. 1, 33, Ath., etc.

Σταλτός, ή, όν, verb. adj. from στέλλω.

Στᾰλύζω, f. -ξω, *to weep*: hence ἀσταλύζω, ἀνασταλύζω, νεοστάλυξ. (Prob. from στάζω, σταλάζω.)

Στᾱμᾰγορίς, ίδος, ἡ, Dor. for στημαγ-, (στῆμα, ἀγείρω) *the twisting of several threads of the warp into one*, ap. Hesych.

Στᾶμεν, Dor. for στῆναι, inf. aor. 2 of ἵστημι, Pind.

†Σταμένης, ους, ὁ, *Stamenes*, a satrap of Babylonia, Arr. An. 4, 18, 3.

Στᾰμίν or στᾰμίς (no nom. is found in use), ῖνος, ἡ (ἵστημι):—*any thing that stands up*; esp., in plur., *the ribs of a ship standing up* from the keel, Lat. *statumina*, ἴκρια ἀραρὼν θαμέσι σταμίνεσσι, fitting planks to the close-set *ribs*, Od. 5, 252. [ῐ in gen.]

Σταμνάριον, ου, τό, dim. of στάμνος, Eupol. Maric. 17, Ephipp. Incert. 3.

Σταμνίον, ου, τό, dim. of στάμνος, Ar. Ran. 22, Lys. 196.

Σταμνίσκος, ου, ὁ, dim. of sq.

Στάμνος, ου, ὁ, also ἡ, Hermipp. Phorm. 2, 7 (ἵστημι): *an earthen jar* or *bottle for racking off wine*, l. c., Ar. Plut. 545,—which operation was called καρασταμνίζειν: generally, *a jar* Hipp.

Στάν, Aeol. 3 pl. aor. 2 from ἵστημι, for ἔσταν, ἔστησαν, Il.—2. neut of part. στάς, στᾶσα.

Στάννω, Cretic for ἵστημι, Inscr.

Στάξις, ἡ, (στάζω) *a dripping, drip*

ping, trickling, e. g. of blood from the nose, Hipp., v. Foës. Oecon.

Στάς, στᾶσα, στάν, part. aor. 2 of ἵστημι, Hom.

Στᾴς, Att. for σταῖς, q. v.

Στᾰσύνη, ης, ἡ, (ἵστημι) *a pledge given*, ap. Hesych. [σῠ]

†Στᾱσάνωρ, ορος, ὁ, *Stasanor*, a general of Alexander the great, Arr. An. 3, 29.

†Στασέας, ου, ὁ, *Staseas*, a peripatetic of Naples, Cic. de Orat. 1, 22.

Στᾰσιάζω, f. -άσω (στάσις): intr., *to rebel, revolt, rise in rebellion*, τινί, *against* one, Hdt. 4, 160, Xen. An. 2, 5, 28; ἐπί τινι, Hdt. 1, 60; περί τινος, about or for a thing, Hdt. 5, 66, etc.; ἕνεκά τινος, Id. 9, 27:—generally, *to form parties, quarrel, be at odds*, Hdt. 1, 59; 7, 2; 9, 27, Plat. Rep. 488 B, etc.; στ. μετά τινος, *to side* with one *against* another, Ar. Eq. 590:—esp., of states, *to be at discord, be distracted by factions and party-strife*, Ar. Av. 1014, Thuc. 4, 1, 66, etc.

Στᾰσιάρχης, ου, ὁ, Dio C., and στᾰσίαρχος, ου, ὁ, Aesch. Supp. 13 (στάσις, ἄρχω):—*the chief of a band* or *company*, Aesch.: esp., *the head of a party, a leader in sedition*, Dio C.

Στᾰσιασμός, οῦ, ὁ, (στασιάζω) *the raising of sedition*, Thuc. 4, 130; 8, 94.

Στᾰσιαστής, οῦ, ὁ, (στασιάζω) *one who stirs up to sedition*, N. T. Hence

Στᾰσιαστικός, ή, όν, *of* or *belonging to a party: seditious, factious*, Plat. Polit. 303 C. Adv. -κῶς, στ. ἔχειν, to be *factious*, Id. Phaedr. 263 A, Dem. 245, 20.

†Στασικράτης, ους, ὁ, *Stasicrates*, masc. pr. n., Anth. P. 12, 91.

Στάσιμος, ον, rarely η, ον; (στάσις):—act., *setting, stopping*: τὰ στάσιμα τοῦ αἵματος, *styptics*, Hipp. 638.—II. pass., *brought to a stand: standing, stationary*, στ. ὕδωρ, Xen. Oec. 20, 11: *set, firm*, like στρυφνός, opp. to ὑγρός, Hipp., Foës. Oecon.:—generally, *stable, steady, regular, set*, κίνησις, φύσις, Plat. Soph. 256 B, Rep. 539 D; so adv. -μως, Id. Tim. 55 E: τὸ στ. τοῦ ἵππου, heavy cavalry, Polyb. 3, 65, 6.—2. of men, *steady*, Lat. *constans*, Polyb. 21, 5, 5: τὸ στ., *steadiness*, Id. 6, 58, 13: used of the Hypodorian mode in music, Arist. Probl. 19, 48.—3. ἀργύριον στάσιμον, money *out at interest*, Solon ap. Lys. 117, 39.—4. στάσιμον (sc. μέλος), τό, in tragedy, *a song of the chorus continued without the interruption of dialogue* or *anapaestics*, and perhaps so named from its *regular* structure; or, acc. to others, because the στάσιμον was not sung till the chorus *had taken its place* in the orchestra, after the πάροδος, cf. Herm. Arist. Poët. 12, 8, Elem. Metr. p. 724, sq.; στάσιμον is also called στάσις μελῶν in Ar. Ran. 1281:—in comedy there were no στάσιμα, Herm. Arist. Poët. 12. 2.—III. (στάσις III) *weighed, weighable*. [ᾰ]

†Στασῖνος, ου, ὁ, *Stasinus*, a poet of Cyprus, Ath. 682 C.

Στᾰσιοκοπέω, ῶ, (κόπτω) *to stir up sedition*.

Στᾰσιοποιέω, ῶ, *to cause sedition*.

Στάσις, εως, ἡ, (ἵστημι) act. *a placing, setting*.—II. (ἵστημι A. IV) *a weighing, weighing off* or *to*, στ. μισθοῦ, *the weighing out* or *paying of wages*, Hipp.

B. (ἵσταμαι) pass., *a standing, the posture of standing*, Aesch. Eum. 36; (al. βάσιν), Xen. Cyn. 2, 8; ἀπόφασις τοῦ ἰέναι acc. to Plat. Crat. 426 D; opp. to φορά, κίνησις, Ib. 437 A, etc.—2. *the place* or *way in which one stands* or *should stand, a position, post, station*, Hdt. 9, 21, 26, and Att.: esp. *a point of the compass*, στάσις τῶν ὡρέων, τοῦ νότου, τῆς μεσαμβρίης, Hdt. 2, 26, etc.—3. *the state* or *condition in which a person is*, Lat. *status*, ἐν καλλίονι στάσει εἶναι, Plat. Phaedr. 253 D.—4. στάσις μελῶν, v. sub στάσιμος II. 4.—II. *a party, company, band*, Aesch. Cho. 114, 459, Eum. 311;—esp., *one for seditious purposes, an illegal union* to carry out political views, *a faction, party*, Theogn. 51, 779, Solon 15, 19, Hdt. 1, 59, 60, etc.; αἱ τῶν Μεγαρέων στάσεις, Thuc. 4, 71:—hence,—2. *sedition, faction, discord*, Pind. N. 9, 31, etc., Hdt. 5, 28, Thuc., etc.; στ. ἀντιάνειρα, Pind. O. 12, 23; εἰς λόγου στάσιν ἐπελθεῖν, Soph. Tr. 1180; στάσει νοσοῦσα πόλις, Eur. H. F. 34; στάσεις παύειν, Xen. Mem. 4, 6, 14; ποιεῖσθαι, Isocr. 56 D; πόλεμοι καὶ στάσεις, Plat. Phaed. 66 C; στάσεις καὶ διαστάσεις, Arist. Pol. 4, 11, 12; στάσις ἔνεστι ταῖς γνώμαις, Thuc. 2, 20; οὐκ ἔνι στάσις, there's no *denying* it, Aesch. Pers. 738. [⏑⏑]

†Στᾱσίχορος, ου, ὁ, Dor.=Στησίχορος.

Στᾰσιώδης, ες, (στάσις, εἶδος) *seditious, tumultuous*, Xen. Mem. 2, 6, 4.

Στᾰσίωρον, τό, in Eur. Cycl. 53, usu. explained by στάσις ἐν ὄρει, *a mountain-fold*;—but, prob., it ought to be στασιωρός, ὁ, (ὤρα) *watcher of the station* or *fold*, like θυρωρός, πυλωρός.

Στᾰσιωτεία, ας, ἡ, *a state of faction*, formed after πολιτεία, Plat. Legg. 715 B, 832 C: from

Στᾰσιώτης, ου, ὁ, (στάσις B. II) *one who stirs up sedition*, esp. *one of a party* or *faction, a partisan*; in plur., *the members of a party* or *faction in a state, partisans*, οἱ τοῦ Μεγακλέους στ., Hdt. as 1, 60, cf. 59, 173, etc., Thuc., etc.:—*the champions* of a cause, and with a punning allusion to στάσιμοι, as opp. to οἱ ῥέοντες, Plat. Theaet. 181 A. Hence

Στᾰσιωτικός, ή, όν, *inclined to faction, seditious*, Thuc. 4, 130; 7, 57. Adv. -κῶς, Arist. Pol. 5, 6, 15.

Στάσκε, Ion. for ἔστη, 3 sing. aor. 2 from ἵστημι, Il. 3, 217.

†Στατανὸς οἶνος, ὁ, wine *of Statana* (a city of lower Italy), Ath. 26 D.

Στᾰτέος, α, ον, verb. adj. from ἵστημι, *that must be placed*.—II. στατέον, *one must place*.

Στάτευσις, ἡ,=στάθευσις, Arist. Meteor. 4, 2, 1: from

Στᾰτεύω,=σταθεύω, q. v.

Στᾰτήρ, ῆρος, ὁ, (ἵστημι A. IV) *any weight*.—II. esp. *a coin of a certain weight, a stater*, at Athens *of silver*, called also τετράδραχμος,= about †70.4 cts.;† though, later, esp. in Philip's time and afterwards, a *gold stater* was current at Athens, worth 20 Att. drachmae, or †$3. 52†. The *stater* first occurs as a name for the *Persian gold coin*, Hdt. 3, 130: the oldest were struck by Croesus in Lydia (cf. Hdt. 1, 54); Darius Hystaspis struck them of very pure gold, and they are said to have been called from him *Darics* (like a *Louis d'or*, a *Napoleon*, etc.), worth about 1*l.* 1*s.* 10*d.*, †English, or $5.33†,—στατῆρες Δαρεικοί, Hdt. 7, 28, cf. Ar. Plut. 816, Thuc. 8, 28. There were other staters in Greece, as the Cyzicene,= 28 Att. drachmae, Dem. 914, 11; the basest was the Phocaean, Thuc. 4, 52, Dem. 1019. 16. Cf. Hussey Ancient W. and M. 3, 4; 7, 2, sq., and Dict. Antiqq.—III. *one who owes money, a debtor*, opp. to ἀποδοτήρ, Epich. p. 66. Hence

Στᾰτηριαῖος, α, ον, *worth, of the value of a* στατήρ, Theopomp. (Com.) Call. 3:—στατηρίδιος is a dub. form.

Στᾰτηρός, ά, όν,=σταθερός, dub.

Στᾳτίας, ου, ὁ, Att. for σταιτίτης.

Στᾰτίζω, poet. for ἵστημι, *to place*: pass.=ἵσταμαι, *to stand*, Eur. Alc. 90:—the act. is also used intr., *to stand*, Eur. El. 315.

Στᾰτικός, ή, όν, (ἵστημι) *causing to stand, bringing to a standstill*, Arist. Probl. 13, 5: ἡ στατική, *an astringent* herb, *staticé*.—II. (ἵστημι A. IV), *skilled in weighing*, Plat. de Justo 373 C:—hence ἡ στατική (sc. ἐπιστήμη), *Statics, the science which ascertains the properties of bodies at rest*, opp. to dynamics, Plat. Charm. 166 B, Phil. 55 E. Adv. -κῶς.

†Στατίλιος and -ίλλιος, ου, ὁ, the Rom. name *Statilius*, Plut.

Στᾴτινος, η, ον, (στᾴς) Att. for σταίτινος. [ᾱ]

Στᾳτίτης, ου, ὁ, (στᾴς) Att. for σταιτίτης.

Στᾰτός, ή, όν, verb. adj. from ἵστημι, *placed, standing*, στατὸς ἵππος, *a stalled* horse, Il. 6, 506; 15, 263; στατὸν ὕδωρ, *standing* water, Soph. Phil. 716; στατοῖς λίκνοισι. Id. Fr. 724:—στατὸς χιτών, like ὀρθοστάδιας and στάδιος χιτών (v. στάδιος II), Plut. Alcib. 32.—II. οἱ Στατοί, =Ἀγαθοεργοί, Ruhnk. Tim.

†Στατωνία, ας, ἡ, *Statonia*, a city of the Tyrrheni, Strab. p. 226.

Σταῦ, τό, an ancient Greek letter, ϛ, which stood between ε and ζ, and was retained as a numeral,=6; cf. κόππα, σαμπῖ.

Σταυρηδόν, adv., (σταυρός) *like a pale* or *cross*, susp.

Σταυροειδής, ές, *shaped like a pale* or *cross*.

Σταυρός, οῦ, ὁ, (ἵστημι) *an upright pale* or *stake*, σταυροὺς ἐκτὸς ἔλασσε διαμπερὲς ἔνθα καὶ ἔνθα πυκνοὺς καὶ θαμέας, Od. 14, 11, cf. Il. 24, 453: also of *piles*, Hdt. 5, 16: cf. σταύρωμα:—later, *the cross*, as the Roman instrument of crucifixion, N. T.: its form was represented by the Gr. letter T, Luc. Jud. Voc.

Σταυρότῠπος, ον, (σταυρός, τύπτω) *marked with the cross*, Eccl.

Σταυροφάνεια, ας, ἡ, (σταυρός, φαίνομαι) *the appearance of the Holy Cross*, Eccl. [ᾰ]

Σταυρόω, ῶ, (σταυρός) *to strike in pales, to impalisade* a place, Thuc. 6, 100.—II. *to crucify*, Polyb. 1, 86, 4; cf. ἀναστ-. Hence

Σταύρωμα, ατος, τό, *a place secured with a palisade*; or *the palisade* itself, Lat. *vallum*, Thuc. 5, 10; 6, 64, Xen., etc.

Σταύρωσις, εως, ἡ, (σταυρόω) *a palisading*: also=foreg., Thuc. 7, 25.—II. *crucifixion*, Eccl. Hence

Σταυρώσιμος, ον, *of the crucifixion*, ἡμέρα στ., Eccl.

Σταυρωτήρ, ῆρος, ὁ, and σταυρωτής, οῦ, ὁ, (σταυρόω) *one who drives in pales* or *stakes*.—II. *a crucifier*, Eccl.

Στᾰφῐδευταῖος, α, ον, (σταφίς) *of dried and pressed grapes*, like στεμφυλίτης, Hipp.

Στᾰφίδιον, ου, τό, dim. from σταφίς. [ῐ]

Στᾰφίδιος, ον,=σταφιδίτης, esp. οἶνος, Hipp. [ῐ]

Στᾰφῐδίτης οἶνος, ὁ, *raisin*-wine.

Στᾰφῐδοποιΐα, ας, ἡ, *a making of raisins*, Geop.

Στᾰφῐδόω, ῶ, *to dry grapes, make raisins*, Diosc.: from

Στᾰφίς, ίδος, ἡ, *a dried grape, raisin*, also ἀσταφίς, Theocr. 27, 9. (Akin to σταφυλή and στέμφυλον.)

Στᾰφῠλάγρα, ας, ἡ, (σταφυλή III, ἀγρεύω) *a forceps for taking hold of the uvula*, Paul. Aeg.

ΣΤΑ˘ΦΥ˘ΛΗ΄, ῆς, ἡ, *a bunch of grapes*, σταφυλῇσι μέγα βρίθουσαν ἀλωήν, Il. 18, 561; ἡμερὶς ἡβώωσα τεθήλει δὲ σταφυλῇσι, Od. 5, 69, etc.; cf. Plat. Legg. 844 E.—2. *the uvula in the throat when swollen at the lower end* so *as to resemble a grape* on the stalk, Hipp., Nicoph. Incert. 8, Arist. H. A. 1, 11, 12; cf. Foës. Oecon.; and v. sub κατάῤῥοος:—also *a vine*.—II. parox., σταφύλη, *the plummet in a carpenter's level*; also *the level* itself; hence, ἵπποι σταφύλῃ ἐπὶ νῶτον ἐΐσαι, horses equal in height even to *a level*, matched to a nicety, Il. 2, 765.

Στᾰφῠληκόμος, ον, (σταφυλή, κομέω) *cultivating grapes*, Nonn.

Στᾰφῠλητομία, ας, ἡ, *a cutting of grapes*.

Στᾰφῠλητόμος, ον, (τέμνω) *cutting grapes*.

Στᾰφῠλίζω, (σταφύλη) *to make even by a level* or *plumb-line*.

Στᾰφύλῑνος, η, ον, (σταφυλή) *of a bunch of grapes*. [ῠ]

Στᾰφῠλῖνος, ου, ὁ and ἡ, a kind of *carrot*, or *parsnep*, Hipp., and Diosc. 3, 59.—II. ὁ στ., *an insect like the* σφονδύλη, Arist. H. A. 8, 24, 6.

Στᾰφῠλιον, ου, τό, dim. of σταφυλή. M. Anton. 6, 13. [ῠ]

Στᾰφῠλίς, ίδος, ἡ, like σταφυλή, *a bunch of grapes*, Theocr. 27, 9.—II. *the stalk on which grapes hang*, Lat. *racemus*.

†Σταφυλίτης, ου, ὁ, appell. of Bacchus from σταφυλή, Ael. V. H. 3, 41.

Στᾰφῠλοβολεῖον, and στᾰφῠλοβόλιον, ου, τό, (βάλλω) *a place in which grapes are put for pressing*.

Σταφυλοκαύστης, ου, ὁ, *burning the uvula*, Paul. Aeg.

Στᾰφῠλοκλοπίδης, ου, ὁ, (σταφυλή, κλέπτω) *a stealer of grapes*, Leon. Al. 42.

†Στάφυλος, ου, ὁ, *Staphylus*, son of Bacchus and Ariadne, Ap. Rh. 3, 996: acc. to Plut. Thes. 20, son of Theseus and Ariadne; an Argonaut, Apollod. 1, 9, 16.—2. a historian of Naucratis, Strab. p. 475.

Στᾰφῠλοτομέω, ῶ, *to cut bunches of grapes*.—II. *to cut out the swollen uvula*, Artemid. 3, 46: and

Στᾰφῠλοτομία, ας, ἡ, *a cutting of grapes*: from

Στᾰφῠλοτόμος, ον, (σταφυλή, τέμνω) *cutting grapes*.—II. *cutting out the swollen uvula*: τὸ στ., *a knife for this purpose*, Paul. Aeg.

Στᾰφῠλοφόρος, ον, (σταφυλή, φέρω) *bearing grapes*.—II. τὸ στ. μόριον, *the uvula*, Arist. H. A. 1, 11, 12.

Στᾰφύλωμα, ατος, τό, *a defect in the eye inside the cornea*. [ῠ]

Σταχάνη, ης, ἡ, (ἵστημι) *a balance*; Doric word.

Στᾰχῠηκομάω, ῶ, f. -ήσω, (στάχυς, κομάω) *to bear ears of corn for hair*, of fields, Opp. C. 2, 150; cf. Lob. Phryn. 629: from

Στᾰχυηκόμος, ον, (στάχυς, κομέω) *cultivating ears of corn*, Nonn.

Στᾰχῠηλόγος, ον, *gleaning ears of corn*.

Στᾰχῠηρός, ά, όν, *with ears of corn*: τὰ στ., *the plants that bear ears, the grasses*, Theophr.

Στᾰχῠητόμος, ον, (στάχυς, τέμνω) *cutting ears of corn, reaping*, Anth. P. 6, 95.

Στᾰχῠητρόφος, ον, (στάχυς, τρέφω) *feeding ears of corn*, Anth. P. 7, 209.

Στᾰχῠηφόρος, ον, (στάχυς, φέρω) *bearing ears of corn*, Anth., Nonn.

Στᾰχύϊνος, η, ον, *of an ear of corn*, Lat. *spiceus*. [ῠ]

Στᾰχῠμήτωρ, ορος, ἡ, (στάχυς, μήτηρ) *mother of ears of corn*, epith. of Isis, Anth. Plan. 264.

Στᾰχῠοβολέω, ῶ, f. -ήσω, (στάχυς, βάλλω) *to put forth ears of corn, to put forth the ear*, Theophr.

Στᾰχῠόθριξ, τρῐχος, ὁ, ἡ, (στάχυς, θρίξ) epith. of the νάρδος, *the leaves of which form ears*, Mel. 1, 45.

Στᾰχῠολογέω, ῶ, f. -ήσω, *to glean ears of corn*: and

Στᾰχυολογία, ας, ἡ, *a gleaning of ears of corn*: from

Σταχῠολόγος, ον, (στάχυς, λέγω) *gleaning ears of corn*.

Στᾰχῠόομαι, as pass., (στάχυς) *to have* or *be furnished with an ear of corn*: *to be in ear*, Diosc.

Στᾰχῠοπλόκᾰμος, ον, (στάχυς, πλόκαμος) *having the hair wreathed with ears of corn*, Orph. Lith. 240.

Στᾰχῠοστέφᾰνος, ον, (στάχυς, στέφανος) *crowned with ears of corn*, Anth. P. 6. 104.

Στᾰχῠοτρόφος, ον, (στάχυς, τρέφω) *feeding ears of corn*, Orph. H. 39, 3.

Στᾰχῠοφόρος, ον, (στάχυς, φέρω) *bearing ears of corn*.

ΣΤΑ΄ΧΥΣ, υος, ὁ: pl. acc. στάχυς, Ar. Eq. 393:—*an ear of corn*, Lat. *spica*, usu. in plur., Il. 23, 598, Hes. Op. 471, etc.; metaph., στ. ἄτης, Aesch. Pers. 821:—in Eur. of the Theban Σπαρτοί, Phoen. 939, H. F. 5.—II. generally, *a plant*; and, poet., *a scion, child, progeny*, Eur. Erechth. 17, 22; cf. καρπός I. 1.—III. *the lower part of the abdomen*, Lat. *pubes*, Poll. 2, 168.—IV. the plant *stachys, woundwort*, Diosc. 3, 110. (Akin to Germ. *Achel, Stachel*.) [ᾰ: ῡ in Eur. H. F. 5.]

†Στάχυς, υος, ὁ, *Stachys*, masc. pr. n., N. T.

Στᾰχῠώδης, ες, (στάχυς, εἶδος) *like ears of corn*, Theophr.

Στέᾰρ, τό, gen. στέᾱτος: contr. στῆρ, στητός (ἵστημι):—*stiff fat, tallow, suet*, such as ruminating animals have, Lat. *sevum, sebum*, στέατος μέγας τροχός, a large cake of *suet*, Od. 21, 178, 183:—πιμελή is *soft fat* (v. sub voc.); but we find στέαρ used for πιμελή in Xen. An. 5, 4. 28.—II. =σταῖς, *dough made from wheaten flour*, Theophr. H. Pl. 9, 20, 2, ubi v. Schneid.; cf. Foës. Oec. Hipp.; as vice versa σταῖς (q. v.) is used for στέαρ:—also *leaven*, ζύμη, Galen.—III. =στεάτωμα. [ᾱ in the oblique cases, cf. στεάτιον; but they seem to be always used as dissyll., as in Od. ll. c.] Hence

Στεάτῐνος, η, ον, *of tallow*.—II. = σταίτινος, Aesop. [ᾱ]

Στεάτιον, ου, τό, dim. from στέαρ, Alex. Eretr. 1. [ᾱ]

Στεατόω, ῶ, f. -ώσω, (στέαρ) *to turn into tallow* or *suet*:—pass., *to be fatted*, LXX.; esp. *to get a* στεάτωμα.

Στεατώδης, ες, (στέαρ, εἶδος) *tallowy*, ζῶα στ., animals *that have tallow* or *suet*, Arist. H. A. 3, 17, 5, Part. An. 2, 6, 2.

Στεάτωμα, ατος, τό, (στεατόω) *a kind of fatty tumour*, Galen.

Στεγάζω, f. -άσω, =στέγω, *to cover, wrap around*, Soph. El. 781; ἀσπίδες τὰ σώματα στεγάζουσι, Xen. Cyr. 7, 1, 32:—πλοῖον ἐστεγασμένον, a *decked* vessel, Antipho 132, 8.

Στεγάνη, ης, ἡ, (στεγανός) *a covering*, Anth. P. 6, 294. [ᾰ]

Στεγᾰνογρᾰφία, ας, ἡ, *the art of secret writing*: from

Στεγᾰνογράφος, ον, *writing in secret hand* or *cipher*.

Στεγᾱνόμιον, ου, τό, *house-rent*, Ath. 8 D.

Στεγᾱνόμος, ον, (στέγη, νέμω III) *inhabiting a house*, ὁ στ., *the master of a house*, Lyc. 1095; v. Lob. Phryn. 641.

Στεγανόπους, ποδος, ὁ, ἡ, (στεγανός, πούς) *covering one's self with one's feet*, Alcman 56; cf. σκιάποδες.—II. στεγανόποδες, *animals that have their toes connected by a membrane, web-footed animals*; opp. to σχιζόποδες. Arist. H. A. 2, 12, 3: cf. στεγνός.

Στεγᾰνός, ή, όν, (στέγω): *covered*, τινί, by a thing, Soph. Ant. 114: *roofed over*, Thuc. 3, 21.—2. *close, compact, water-proof*, τρίχες, Xen. Cyn 5, 10.—3. metaph. of persons, *close, reserved*, Lat. *tectus homo*, Plat. Gorg. 493 B; στεγανώτατα τὴν αὑτοῦ γνώμην ἔνδον κατεῖχε, Memnon 6, cf. Anth. P. 5, 216: proverb., Ἀρεοπαγίτου στεγανώτερος.—4. *closed up, obstructed*, νηδύς, Nic. Al. 367.—II. act. *covering*, δοκοὶ στ., rafters, Eur Cret. 2, 7: *confining, enclosing*, δίκτυον, Aesch. Ag. 358.—2. *constipating, astringent*: cf. the contr. form στεγνός.—III. adv. -νῶς, *closely, in a close, thick stream*, στ. ἰέναι, Thuc. 4, 100.

Στεγᾰνόω, ῶ, (στεγανός)=στέγω. Hence

Στεγάνωμα, ατος, τό, *roofing-timber*. [ᾰ]

Στέγαρχος, ου, ὁ, (στέγη, ἄρχω) *master of the house*, Hdt. 1, 133.

Στεγάρχων, οντος, ὁ,=foreg., dub.

Στέγᾰσις, ἡ, (στεγάζω) *a covering, roofing*.

Στέγασμα, ατος, τό, (στεγάζω): *any thing which covers* or *shelters, a covering*, Xen. An. 1, 5, 10: esp., *a roof*, Lat. *tectum*, opp. to a σκέπασμα, Plat. Polit. 279 D, cf. Criti. 111 C.

Στεγαστέον, verb. adj. from στεγάζω, *one must cover*, Xen. Eq. 12, 7.

Στεγαστήρ, ῆρος, ὁ, (στεγάζω) *a tile*.

Στεγαστής, οῦ, ὁ, (στεγάζω) *one who covers*.

Στεγαστός, ή, όν, (στεγάζω) *covered, sheltered*.

Στεγαστρίς, ίδος, ἡ, (στεγάζω) *that covers* or *serves for covering*, διφθέρα. Hdt 1, 194.

Στέγαστρον, ου, τό, (στεγάζω) *a covering, cover, wrapper*, Aesch. Cho. 984, cf. Fr. 344; esp. of leather, Lat. *segestrium, segestre*, Plut. Crass. 3.—2. *a place in which to hide* or *keep* any thing, *a receptacle*, Antiph. Aphr. 1, 9—3. *a covered carriage*.

Στέγη, ης, ἡ, also τέγη, (στέγω):—*a roof*, Lat. *tectum*, Hdt 6, 27, Aesch., etc.—II. *a roofed place, a chamber, room*, Hdt. 2, 2, 148; *a tent*, Soph. Aj. 108; a hare's *seat* or *form*, Id. Fr. 184.—2. esp. in plur., like Lat *tecta, a house, dwelling*, Aesch. Ag. 3, 518, Soph., etc.; κατὰ στέγας, *at home*, Soph. O. T. 637, etc.—III. *the deck of a ship* Hence

Στεγήρης, ες, (στέγη, *ἄρω?) *with a covering* or *roof, roofed*, οἶκος, Moschio ap. Stob. Ecl 1, p 242.

Στεγίτης, ου, ὁ, (στέγη) *belonging to a roof, house* or *room, to be found* *therein* :—στεγῖτις, ιδος, ἡ, *a prostitute* (*whose haunt is called* στέγος or τέγος).

Στεγνός, ή, όν, contr. from στεγανός, (στέγω) :—*covered, water-tight, water-proof*, πῖλος, Hdt. 4, 23; σκηνώματα, Eur. Cycl. 324; στ. πρὸς ὕδωρ καὶ πρὸς χιόνα, Hipp. :—στεγνά, *covered dwellings*, Xen. Oec. 7, 19.—2. *closed, costive*, Hipp.—3. στεγνὰ πτερά, wings *joined by a membrane*, like those of the bat, Nic. Th. 762; cf. στεγανόπους II. Hence

Στεγνότης, ητος, ἡ, *closeness* : στ. γαστρός, *costiveness*, Hipp.

Στεγνοφῠής, ές, (στεγνός, φυή) *of thick nature*, Anth. P. 11, 354.

Στεγνόω, ῶ, (στεγνός) *to cover closely*.—II. *to make costive* : *to check bleeding*, Diosc.—2. *to solder, lute* ; whence, συστεγνόω, *to solder together* ; cf. Lat. *stagnum, stannum*, i. e. *soldering-metal*. Hence

Στέγνωσις, ἡ, *a making close* or *costive, a checking of natural evacuations*, etc., Foës. Oecon. Hipp.—II. *a soldering*. Hence

Στεγνωτικός, ή, όν, *suited for making costive, astringent*, Diosc.

Στεγονόμιον, ου, τό, (στέγος)=στεγανόμιον.

Στέγος, εος, τό,=the Homeric τέγος, *a roof*, Aesch. Pers. 141, Ag. 310, Soph. Aj. 307, etc. :—*a cinereal urn*, Soph. El. 1165 :—τάφος, *a grave*, Lyc. 1098.

ΣΤΕΓΩ, f. -ξω, *to cover closely*, esp. *so as to keep out wet*, δόμος ἅλα στέγων, a house *that keeps out* the sea, i. e. a good ship, Aesch. Supp. 134; absol., νῆες οὐδὲν στέγουσαι, not *water-tight*, Thuc. 2, 94: so in mid., ναῦς οὐκ ἐστέξατο κῦμα, Phalaec. 5.—2. generally, *to keep off, fend off*, πῖλοι οὐκ ἔστεγον τοξεύματα, Thuc. 4, 34; δόρυ πολέμιον στέγειν, Aesch. Theb. 216, cf. 797; πληγάς, Ar. Vesp. 1295; στ. τινός, *to protect from...*, Plat. Rep. 415 E :—mid., στέγεσθαι ὄμβρους, *to keep off* rain *from one's self*, Pind. P. 4, 144.—II. *to cover over, shelter, protect*, πύργοι πόλιν στέγουσιν, Soph. O. C. 15; cf. Xen. Cyr. 7, 1, 33.—2. *to cover and conceal*, κακόν τι στέγεις ὑπὸ σκότῳ, Eur. Phoen. 1214; στ. σιγῇ, Soph. O. T. 341; τί χρὴ στέγειν ἢ τί λέγειν, Id. Phil. 136; cf. Valck. Hipp. 874: so in pass., *to be kept secret*, Thuc. 6, 72.—III. *to hold water within* itself, Plat. Rep. 621 A, Criti. 111 D; δάκρυον ὄμματ' οὐκέτι στέγει, Eur. I. A. 888: hence, τὸ μὴ στέγον, *a leaky vessel*, οὐκ ἂν δυναίμην μὴ στέγοντα πιμπλάναι, Eur. Incert. 9; hence applied by Plat. to a soul *incontinent* of desire, Rep. 586 B: then, —2. generally, *to contain, hold* any thing, as ashes, Soph. El. 1118, Eur. Ion 1412, Plat.—3. *to bear up against, resist*, Polyb. 3, 53, 2; 18, 8, 4, etc.; —whence some read in Soph. O. T. 11, στέξαντες, *bearing*, v. Dind. ad l. (Lat. *tego, tectum* ; Germ. *decken, Dach* ; our *deck*.)

Στεία, ἡ, worse form for στία.

Στειβεύς, στειβία,=στιβεύς, στιβία, dub.

Στείβω, lengthd. from root ΣΤΙΒ- : fut. στείψω : aor. 2 ἔστῐβον :—cf. στιβέω, στίβω. *To tread* or *stamp on, tread under foot*, of horses, στείβοντες νέκυάς τε καὶ ἀσπίδας, Il. 11, 534; 20, 499: but, στεῖβον ἐν βόθροισιν εἵματα, *washed* the clothes *by treading them* in the water, Od. 6, 92, like *walken* in Germ. :—νόμον στ., Nic. Th. 603; cf. sub στίβω.—2. c. acc. cognato, χορὸν στείβ., *to tread* a measure, dance, Eur. Ion 495.—3. absol., *to tread*, Eur. Hel. 689, Hipp. 217.—4. mid., *to go upon any one's track, to chase, trace, hunt out*, Theocr. 17, 122; so in act., Eur. Hipp. 217.—II. *to stamp down, stamp tight*, Opp. C. 1, 456. (Hence στιπτός, στιβάς, στιβαρός, στιβεύω, στῖφος, στιφρός : στύφω, στυφελός, στυφλός, στυφρός, στρυφνός : στύπος, στύπη, στύππη, στύπαξ, στυπάζω : στοιβή, στοιβάζω : στόβος, στυβάζω : στόμφος, στομφάζω : στέμβω, στεμβάζω, στέμφυλον : akin to Lat. *stipo, stipes, stupa, stuppa*, our *step, stop, stamp, stump*.)

Στεῖλα, aor. Ep. from στέλλω, for ἔστειλα, Hom.

Στειλαιός, ὁ,=sq., Hipp.

Στειλειά, ᾶς, ἡ, Ion. στειλειή :—*the hole for the handle of an axe*, Od. 21, 422: cf. στελεά, στελειόν, στέλεχος.

Στειλειόν, οῦ, τό, *the handle* or *helve of an axe fitted in the* στειλειά, Od. 5, 236.

Στειλεόν, τό,=foreg.

Στειναύχην, ενος, ὁ, ἡ, *narrow-necked*, Ion. for στεν-, Anth. P. 6, 248.

Στεινόπορος, ον, Ion. for στενόπορος, Hdt.

Στεινός, ή, όν, Ion. for στενός, *narrow*, Hdt.

Στεῖνος, εος, τό, (στείνω) :—*a narrow, close* or *confined space*, Il. 8, 476, Od. 22, 460; στ. ὁδοῦ, *a narrow part* of the way, *a pass*, Il. 23, 419; στ. μάχης, *the press* of battle, Il. 15, 426. —II. generally, *press, straits, distress*, πόνοι καὶ στείνεα, Lat. *angustiae*, H. Hom. Ap. 533.—Cf. Att. στένος.

Στεινόω, (στεινός) Ion. for στενόω,=sq.

Στείνω, Att. στένω : (στεινός) :—*to make strait, narrow* or *close, to confine, straiten*, Orph. Arg. 112.—II. elsewh. only in pass., στείνομαι, στένομαι, *to become strait, to be narrowed*, θύρετρα στείνεται φεύγοντι, Od. 18, 386: *to be straitened for room*, Il. 14, 34: and so,—2. *to be* or *become full, be thronged*, Hes. Th. 160: c. gen., *to be full of* a thing, στείνοντο δὲ σηκοὶ ἀρνῶν ἠδ' ἐρίφων, Od. 9, 219; c. dat., *with* a thing, ποταμὸς στεινόμενος νεκύεσσι, Il. 21, 220.—3. hence, metaph., *to be straitened, distressed*, Hes. Th. 160; ἀρνειὸς λαχμῷ στεινόμενος, *distressed by weight* of wool, Od. 9, 445.—Cf. Att. στένω. Hence

Στείνωμα, ατος, τό,=Att. στένωμα, *a narrow place*.

Στεινωπός, όν, Att. στεν-, *made narrow, straitened*, στ. ὁδός, Il. 7, 143; 23, 416 :—στεινωπός, ἡ, *a narrow way, pass*, Od. 12, 234. (For the compos., v. sub στενωπός.)

Στείομεν, Ep. for στῶμεν, 1 pl. subj. aor. 2. from ἵστημι, Il. 15, 297; like βείομεν for βῶμεν, τραπείομεν for τράπωμεν, etc.

Στειπτός, ή, όν, (στείβω)=στιπτός, q. v.

Στεῖρα, ας, ἡ, Ion. στείρη, (στεῖρος, στερεός) :—*the stout beam of a ship's keel*, esp. *the curved part of it, cutwater*, Lat. *carina*, ἀμφὶ δὲ κῦμα στείρῃ πορφύρεον μεγάλ' ἴαχε, Il. 1, 482, Od. 2, 428: also, στείρωμα, στερέωμα, στήριγμα. (Strictly fem. from στεῖρος.)

Στεῖρα, ἡ, (στεῤῥός, στέριφος q. v.) in Hom. βοῦς στεῖρα, a *barren* cow, Od. 10, 522; 11, 30,—where στεῖρα must be taken as a specific subst., in appos. with βοῦς, like βοῦς ταῦρος, σῦς κάπρος, etc. :—for, if it were an adj. fem. from στεῖρος, the Homeric form would be στείρη.

Στειρεύω, (στεῖρος) *to be barren*.

†Στειριά, ᾶς, ἡ. *Stiria*, an Attic deme of the tribe Pandionis, Strab. p. 399: also wr. Στηριά and Στεριά : hence Στειριεύς, έως, ὁ, one *of* the deme *Stiria*, Lys. 147, 13; Plut. Alcib. 26: and adj. Στειριακός, ή, όν, *of Stiria, Stirian*.

†Στεῖρις, ιδος, ἡ, *Stiris*, a place in Phocis, Plut. Cim. 1: cf. Στίρις.

Στεῖρος, α, ον, also ος, ον, Eur. Andr. 711: (στερός, στεῤῥός, στερεός) :—strictly, of the ground, *barren*, Lat. *sterilis* : metaph. of the female, Eur. l. c.: cf. στεῖρα, and στέριφος. Hence

Στειρόω, ῶ, *to make hard* or *barren* : —pass., *to be so*.

Στειρώδης, ες, (στεῖρος, εἶδος) *as it were barren*, Hipp.

Στείρωμα, ατος, τό, (στεῖρος)= στεῖρα, στερέωμα.

Στεῖρωσις, ἡ, (στεῖρος) *barrenness unfruitfulness*.

Στειφρός, ά, όν,=στιφρός, ver. dub.

Στείχω, lengthd. from root ΣΤΙΧ- f. στείξω : aor. 1 ἔστειξα, but als aor. 2 ἔστῐχον. Strictly, *to go up mount, ascend*, πρὸς οὐρανόν, Od. 11 17; ἐπὶ τὴν εὐνήν, Hdt. 1, 9: then generally, *to go, journey*, Hom., Hes. and Trag., whether of *going to* or *from* a place, hence sometimes simply *to depart*, Soph. Ant. 98, Tr. 47; or, *to approach*, Eur. Rhes. 992 :—esp. *to go after one another, go in line* or *order* (whence στίχος, στίχες, στοῖχος), ἐς πόλεμον στ., *to march* to war, Il. 2, 833; οἱ δ' ἅμα Πατρόκλῳ ἔστιχον, Il. 16, 258 :—στ. ὁδὸν κάτα, Od. 17, 204; ἐν εὐθείαις ὁδοῖς στ., Pind. N. 1, 37; —which, later, is usu. expressed by an acc. cognat., στ. ὁδόν, Aesch. Ag. 81, Soph. Ant. 808; so, the words ἀνὴρ ὁπλίτης κλίμακος προσαμβάσεις στείχει, in Aesch. Theb. 467, may be compared to our phrase of '*walking* a horse up to a place :'— freq. also c. acc. loci, στ. πόλιν, δόμους, etc., Aesch. Supp. 955, Soph O. C. 643 :—metaph., στείχει δ' ἴουλος ἄρτι διὰ παρηίδων, Aesch. Theb. 534.—The word is only poet., and Ion. (The root is found in the Lat *ve-stig-ium*.)

Στεκτικός, ή, όν, (στέγω) *covering*, esp. against wet: ἡ -κή (sc. τέχνη) *an art of sheltering*, Plat. Polit. 280 C.

Στελγῐδολήκῡθος, ὁ, (στελγίς)= ξυστρολήκυθος.

Στελγῐδοποιός, όν,=στλεγγιδοποιός.

Στελγίζω,=στλεγγίζω ; from

Στελγίς, ίδος, ἡ,=the more usu. στλεγγίς, q. v., Polyb. 26, 7, 10.

Στέλγισμα, ατος, τό,=στλέγγισμα and

Στέλγιστρον, ου, τό,=στλέγγιστρον.

Στελεά, ἡ, Ion. στελεή,=στειλειή, Ap. Rh. 4, 957.

Στελειόω, ῶ, *to furnish with a handle*.

Στελεόν, οῦ, τό,=στειλειόν, *a handle*, Anth. P. 6, 297 :—an implement of cookery, Anaxipp. Κιθαρ. 1, 3.

Στελεόω,=στελειόω, Leon. Tar. 4.

Στελεφοῦρος, ου, ὁ, *a plant bearing ears, a grass*, Theophr.

Στελεχηδόν, (στέλεχος) adv., *stem by stem*, Ap. Rh. 1, 1004, (al. στοιχηδόν.)

Στελεχητόμος, ον, (στέλεχος, τέμνω) *cutting stems*, Anth. P. 6, 103.

Στελεχιαῖος, α, ον, (στέλεχος) : *of a trunk* or *stem* : φλὲψ στ., *the vena portae*, from which all the others branch.

Στελεχόκαρπος, ον, (στέλεχος, καρπός) *bearing fruit on the stem*, Theophr.

ΣΤΕ´ΛΕΧΟΣ, τό, *the crown of the root*, whence the stem or trunk springs, of trees, Lat. *codex*, δρυὸς ἐν στελέχει, Pind. N. 10, 115, cf. Hdt. 8, 55:—generally, *a trunk, log*, στελέχη φέρειν, '*portare fustes*,' Ar. Lys. 336; ἐκπρεμνίζειν στελέχη, Dem. 1073, 27. (Akin to στελεών, στελεός, our *stalk*, Germ. *Stiel*.)

Στελεχόω, ῶ, *to sprout out with*, τι, Philo.

Στελεχώδης, ες, (στέλεχος, εἶδος) *like a stem*, Theophr.

Στελίδιον, ου, τό, dim. of στελεόν, Babrius Fab. 21. [ῐ]

Στελίς, ίδος, ἡ, also ἀστυλίς, a parasitic plant, a kind of *mistletoe*, also ὕφεαρ, Theophr.

Στέλλω, strengthd. from root ΣΤΕΛ-, ΣΤΑΛ-: fut. στελῶ, Ep. στελέω: aor. ἔστειλα, mid. ἐστειλάμην, pass. ἐστάλην [ᾰ], rarely ἐστάλθην: perf. ἔσταλκα, pass. ἔσταλμαι, plqpf. ἐστάλμην, of which a 3 pl. ἐσταλάδατο occurs in Hdt. 7, 89, which Buttmann holds to be an ancient error for ἐστάλατο, as in Hes. Sc. 288.—Hom. has only pres. act. and pass., aor. act. and mid., and fut. Ep., and these but rarely.

Radic. signf.: *to set, place*; esp., *to set in order, to arrange, array*, ἑτάρους στέλλων, Il. 4, 294; oft. with collat. signf., *to furnish, equip, get ready*, as, στ. τινὰ ἐς μάχην, Il. 12, 325; στ. νῆα, *to rig* or *fit* her *out*, Od. 2, 287; πλοῖον στ., Hdt. 3, 52: also, στρατιήν, στόλον, στρατὸν στεῖλαι, *to fit out* an armament, Hdt. 3, 141; 5, 64, Aesch. Pers. 177, etc.; στ. πλοῦν, Soph. Aj. 1045: στέλλειν τινὰ ἐσθῆτι, *to furnish* with a garment, Id. 314:—mid., στείλασθαι πέπλους, *to put on* robes, Eur. Bacch. 821; ἐσθῆτι στειλάμενοι, Luc. Philops. 32:—pass., *to fit one's self out, get ready*, ἄλλοι δὲ στέλλεσθε κατὰ στρατόν, Il. 23, 285; ἐσταλμένος σκευήν, *furnished with* dress, *dressed*, Hdt. 7, 62, 93; ἐστ. ἐπὶ πόλεμον, Xen. An. 3, 2, 7: also c. inf., ἐστέλλετο ἀπιέναι, *he prepared* to go, Hdt. 3, 124, cf. Eur. Tro. 181:—hence στολός, στολή, *apparel*.—II. from the sense of *getting* a ship *ready*, and the like, comes that of *to dispatch on an expedition*; and, generally, *to dispatch, send*, ἐς τόπον, Aesch. Pr. 387, etc.; c. inf., *to charge* one to do, ὑμᾶς δ' ἐγὼ ἔστειλ' ἱκέσθαι, Soph. Ant. 165, cf. Phil. 495:—esp. in pass., *to get ready for an expedition, to start*, Hdt. 3, 53, 124, etc.; and so (esp. in aor. 2 pass.), *to go, depart, journey, voyage*, ἐς τόπον, Hdt. 1, 165, etc.; ἐπί τι, *for* some purpose, Id. 3, 102, Soph. O. C. 530, cf. Aj. 328; ἴδιος ἐν κοινῷ σταλείς, Pind. O. 13, 69.—2. in Att. the act. has sometimes the intrans. signf. of the pass., like Lat. *trajicere*, etc., *to prepare to go, start, set forth*, where στόλον may be supplied, Hdt. 4, 147; 5, 125, Soph. Phil. 571, 640, Eur. Supp. 646; also στ. κέλευθον, Aesch. Pers. 609.—III. in mid. sometimes, στέλλεσθαί τινα, *to send for* one, Br. Soph. O. T. 434, like μεταστέλλομαι, μεταπέμπομαι:—the act. is sometimes used by Soph. in a somewhat similar way, *to fetch, bring* a person to a place, Phil. 60, 495, Ant. 165.—IV. as a nautical term, ἱστία στέλλειν, *to take in* sail, *shorten* sail, Od. 3, 11; 16, 353; and in mid., ἱστία στέλλεσθαι, Il. 1, 433; so, χιτῶνας ἐστάλατο, *they girded up* their clothes to work, Hes. Sc. 288: hence.—2. generally, *to bring together, contract*; and in medic. writers, *to bind, make costive*, στ. τὴν κοιλίαν:—and metaph., λόγον στέλλεσθαι, *to draw in, shorten one's* words, i. e. *not speak out the whole truth*, Eur. Bacch. 669: πρόςωπον στέλλεσθαι, *to draw up* one's face, look rueful, A. B.:—in mid. and pass., *to shrink up, flinch*, Hipp.; *to contract*, Nic. Al. 193.

Στέλμα, ατος, τό, (στέλλω)=ζῶμα, *a girdle, belt*.

Στελμονίαι, αἱ, *broad belts* or *girths*, put round dogs when used to hunt wild beasts, Xen. Cyn. 6, 1. (Prob. a local form for τελαμών.)

Στεμβάζω,=sq.

Στέμβω,=στείβω, esp. *to shake by stamping*: hence, ἀστεμφής, ἀστέμβακτος, also στέμφυλον, στόμφος.

Στέμμα, ατος, τό, (στέφω):—usu. in plur. (though Ar. Pac. 498 has sing.), *materials for crowning, a wreath, garland, chaplet*, Il. 1, 14, where it is the suppliant's laurel-wreath wound round with white wool, Lat. *infulae*; so, Hdt. 1, 132; 7, 197: the στέμματα were either worn on the head or borne on the sceptre, cf. Il. l. c., Eur. Andr. 894, Plat. Rep. 617 C: hence, also, *the wool* itself, Pors. Or. 12:—ἐκ τῶν στεμμάτων, from *shrine with chaplets decked*, Ar. Plut. 39.

Στεμμᾰτίας, ου, ὁ, *a person wearing a wreath*, Paus. 3, 20, 9.

Στεμμάτιον, ου, τό, dim. from στέμμα. [ᾰ]

Στεμμᾰτόω, ῶ, f. -ώσω, (στέμμα) *to furnish, adorn with a wreath* or *chaplet*, Eur. Heracl. 529.

Στεμφῠλίς, ίδος, ἡ, dub. l. for στεμφυλῖτις, Ath. 56 C.

Στεμφῠλίτης, ου, ὁ, fem. -ῖτις, ιδος, (στέμφυλον): *made from fruit already pressed*: οἶνος στ., wine *from grapes already pressed, bad wine*, Lat. *lora*: τρύγες στεμφυλίτιδες, new wine *from grapes already pressed*, Hipp.

Στέμφῠλον, ου, τό, usu. in pl. τὰ στέμφυλα: (στέμβω, στείβω):—*olives already pressed, the mass of pressed olives, oilcake*, Lat. *fraces* from *frango*, Ar. Eq. 806, Nub. 45.—II. *pressed grapes*, Lat. *floces*, Alciphr. 3, 20:—in which signf. the stricter Att. preferred βρύτεα, βρύτια, Lob. 405.

Στέμφω,=στέμβω, dub.

Στέναγμα, ατος, τό, *a sigh, groan*, Soph. O. T. 5, Eur. Or. 1326, Heracl. 478: and

Στεναγμός, οῦ, ὁ, *a sighing, groaning*, Pind. Fr. 150, 4, and Trag., as Aesch. Pers. 896, Soph. O. T. 30; Plat., etc.: from

Στενάζω, f. -άξω, strictly frequentat. of στένω, *to sigh much* or *deeply*, generally, *to sigh* or *groan*, Trag., as Aesch. Eum. 789, Soph. Phil. 916; very freq. in Eur.: c. acc., *to sigh over, bewail*, πότμον, Soph. Ant. 882; τινά, Eur. Phoen. 1640: τί ἐστέναξας τοῦτο: why *utteredst thou* this *complaint*? Eur. I. T. 550:—the aor. is used by Dem. 690, 18; 835, 12. Hence

Στενακτέον, verb. adj., *one must groan*, Eur. Supp. 291.

Στενακτικός, ή, όν, *sighing* or *groaning continually*.

Στενακτός, ή, όν, (στενάζω) *to be mourned*, ἀνήρ, Soph. O. C. 1663; λαχή, ἄτη, Eur. Phoen. 1302, H. F. 917.

Στεναύχην, ενος, ὁ, ἡ, (στενός, αὐχήν) *narrow-necked*, cf. στειν-.

Στενᾰχέω, v. sub στοναχέω.

Στεναχή, ἡ, dub. for στοναχή, Buttm. Lexil. s. v. στεναχίζειν 3.

Στενᾰχίζω, f. -ίσω,=στενάχω, στένω, *to groan, sigh, wail*, ἀδινὸν στεναχίζων, Od. 24, 316, cf. 9, 13, etc., Hes. Th. 858:—so in mid., Il. 7, 95; but in Hes. Th. 159, all the MSS. and good Edd. have στοναχίζετο.—II. transit., *to bewail, lament*, c. acc., Od. 1, 243.—The form στοναχίζω, which freq. occurs as a v. l., is rejected in Homer by Wolf, foll. by Spitzn. Excurs. iii. ad Il., but defended by Buttm. Lexil. s. v. Of στεναχίζω or στοναχίζω only the pres. and impf. seem to have been used by the ancients; the aor. was furnished by στοναχέω.

Στενάχω, (στενος lengthd. by the sound *ach!* ἀχέω):—lengthd. form for στένω, *to groan, sigh*, freq. in Hom., who usu. joins ἀδινά, βαρέα, μεγάλα or πυκνὰ μάλα στ., and uses the mid. in act. signf., Il. 19, 301; 23, 1, etc.: sometimes also in Trag., as Aesch. Pr. 99, Soph. El. 141; metaph. of the roar of a torrent, the noise of horses galloping, Il. 16, 391, 393; στοᾶς στεναχούσης, like γεμούσης, *groaning* from being over crowded, Ar. Ach. 548.—II. transit., *to bewail, lament*, τὴν αἰεὶ στενάχεσκε, Il. 19, 132, cf. Aesch. Pr. 99; so in mid., Od. 9, 467.—The ancients used only pres. and impf. of στενάχω, and most freq. part. pres. act. [ᾰ]

Στενόβρογχος, ον, (στενός, βρόγχος) *narrow-throated*, of vessels, Arr. Epict. 3, 9.

Στενοεπιμήκης, ες, *narrow and long*.

Σνενοθώραξ, ᾱκος, ὁ, ἡ, (στενός, θώραξ) *with narrow breast* or *chest*, Galen.

Στενοκοίλιος, ον, (στενός, κοιλία) *narrow-bellied*, Medic.

Στενοκορίασις, ἡ, (στενός, κόρη III) *unnatural contraction of the pupil*.

Στενοκύμων, ονος, ὁ, ἡ, (στενός, κῦμα) *surging in a narrow strait*, Archestr. ap. Ath. 313 A.

Στενοκώκῡτος, ον, (στενός, κωκύω):—τρίχες στενοκώκυτοι, hairs *so fast set in, that one screams when they are pulled out*, comic word in Ar. Lys. 448.

Στενολεσχέω, ῶ, *to talk subtlely, quibble*, Ar. Nub. 320: from

Στενολέσχης, ου, ὁ, (στενός, λέσχη) *one that talks subtlely, fond of quibbling*.

Στενολεσχία, ας, ἡ, *quibbling*.

Στενολογέω,=στενολεσχέω.

Στενολόγος, ον, (λέγω)=στενολέσχης.

Στενόμακρος, ον, *narrow and long*.

Στενοπορθμίς, ίδος, ἡ, Archestr. ap. Ath. 92 D: fem. of

Στενόπορθμος, ον, (στενός, πορθμός) *at* or *on a strait*, Χαλκίς, Eur. I. A. 167.

Στενοπορία, ας, ἡ, *a narrow way* or *pass*, Dio C.: from

Στενόπορος, ον, Ion. στειν., (στενός, πόρος) *with a narrow pass* or *opening*, στ. χῶρος, Hdt. 7, 211; πύλαι, Aesch. Pr. 729; ὅρμοι Αὐλίδος, Eur. I. A. 1497; ἀκτή, ap. Arist. Rhet. 3, 3, 1:—τὰ στενόπορα, *narrow passes, defiles*, Hdt. 7, 223, Thuc. 7, 73; also, *a strait, narrow*, Xen. Ath. 2, 13.

Στενόπους, ποδος, ὁ, ἡ, (στενός, πούς) *narrow-footed*, Arist. Physiogn. 6, 2.

Στενοπρόσωπος, ον, (στενός, πρόσωπον) *narrow-faced*, Arist. Physiogn. 5, 5.

Στενόπρωκτος, ον, *narrow-rumped*.

Στενόρρῑνος, ον, (ῥίς) *with a narrow, thin nose*.

Στενοῤῥύμη, ης, ἡ, (στενός, ῥύμη II) *a narrow street.* [ῡ]

Στενός, ή, όν, Ion. στεινός, *narrow, strait,* first in Hdt. 2, 8; 4, 195, etc.: ἐν στενῷ, *in a narrow compass,* Id. 8, 60, 2, Aesch. Pers. 413; τὰ στενά, *a narrow pass,* Hdt. 7, 223; so, τὸ στενόν, Xen. Cyr. 4, 1, 3; ἡ στενή, Thuc. 2, 99: εἰς στενὸν καταστήσεαι, will be brought into *small compass,* Dem. 15, 24.—II. metaph., *close, confined, scanty, little, petty,* Plat. Gorg. 497 C. —Opp. to εὐρύς and πλατύς. The old Gramm. say that στενός, like κενός, forms the compar. and superl. στενότερος, στενότατος, which seems to originate in the earlier Ionic form στεινός, cf. Buttm. Ausf. Gr. § 65 Anm. 4, n.: στεινότερος occurs Hdt. 1, 181; 7, 175, and as v. l. Plat. Phaed. 111 D, Xen. Cyr. 2, 4, 3; but στενώτερος, Arist. H. A. 2, 17, 29. Adv. -νῶς. Hence

Στένος, εος, τό, *a strait, difficulty, trouble, distress,* Aesch. Eum. 520; cf. Ion. στεῖνος.

Στενόσημος, ον, (στενός, σῆμα) *with narrow border:* ἡ στ., the Roman *tunica angusticlavia,* opp. to πλατυσ-, Arr. Epict. 1, 24.

Στενόστομος, ον, (στενός, στόμα) *narrow-mouthed.*

Στενότης, ητος, ἡ, Ion. στειν-, (στενός): *narrowness, straitness,* Hdt. 4, 85, Thuc. 4, 24; 7, 62.—II. metaph., *scantiness,* φορτίων, Lys. 93, 29: *need,* Lat. *angustiae,* Joseph.

Στενοτράχηλος, ον, *thin-necked.* [ᾰ]

Στενοφλεβοτόμος, ου, ὁ, *a narrow lancet,* Paul. Aeg.

Στενοφυής, ές, (στενός, φυή) *narrow by nature,* Alex. Incert. 30, 5.

Στενοφυλλία, ας, ἡ, *narrowness of leaf,* Theophr.: from

Στενόφυλλος, ον, (στενός, φύλλον) *narrow-leaved,* Diosc.

Στενόφωνος, ον, (στενός, φωνή) *with a weak, thin voice.*

Στενοχωρέω, ῶ, f. -ήσω, (στενόχωρος) *to be straitened* or *pressed for room,* perh. in Macho ap. Ath. 582 B: but more freq.,—II. trans., *to straiten,* Luc. Nigr. 13, Charito 9, 3, etc.: hence pass., Luc. Tox. 29, N. T., cf. Diod. 20, 29.

Στενοχωρής, ές,=στενόχωρος, Arist. Gen. An. 3, 4, 5; cf. Lob. Phryn. 185.

Στενοχωρία, ας, ἡ, *narrowness of space, a confined space,* by sea or land, Thuc. 2, 89; 4, 30, Plat., etc.; opp. to εὐρυχωρία.—II. metaph., *straits, difficulty,* στ. ποταμοῦ, *difficulty of passing* the river, Xen. Hell. 1, 3, 7: στ. βίου, *scantiness* of means, Ael. N. A. 2, 40?

Στενόχωρος, ον, (στενός, χώρα) *of narrow space, strait,* Hipp.

Στενόω, ῶ, f. -ώσω, Ion. στεινόω, *to straiten, confine,* Liban.

Στεντόρειος, a, ον, (Στέντωρ) *Stentorian,* κῆρυξ, Arist. Pol. 7, 4, 11.

†Στεντορίς, ίδος, ἡ, sc. λίμνη, Lake *Stentoris,* an estuary formed by the Hebrus near its mouth, Hdt. 7, 58.

Στέντωρ, ορος, ὁ, *Stentor,* a Greek at Troy, famous for his loud voice, Il. 5, 785: hence proverb., *a Stentor.*

Στενυγρός, ή, όν, Ion. for στενός, Simon. 200: ἡ στενυγρή, *a narrow pass,* Oenom. ap. Euseb.

Στενυγροχωρίη, ης, ἡ, Ion. for στενοχωρία, v. Foës. Oec. Hipp.

Στενυγρόω, Ion. for στενόω, esp. *to contract,* Galen.

†Στενύκλᾱρος, ου, ἡ, Ion. -κληρος, *Stenyclerus,* an ancient city of Messenia, residence of its kings, Hdt. 9, 64; Strab. p. 361: the plain around it was πεδίον Στενυκλήρικόν, acc. to Paus. 4, 33, 4, from an ancient hero Στενύκληρος.

ΣΤΕ'ΝΩ, Ion. στείνω; only used in pres. and impf.; (στενός). Strictly, *to make narrow, straiten,* esp. by cramming full:—pass. στένομαι, Ep. στείνομαι (v. sub στείνω), *to be narrow* or *strait.*—II. *to groan, sigh,* Il. 10, 16, Od. 21, 247, etc., and Trag.; ὑπέρ τινος, Aesch. Pr. 66; τινί, *at* a thing, Aesch. Pers. 295; so, ἐπί τινι, Eur. Hipp. 903;—also of the hollow roar of the sea, Il. 23, 230, Soph. Aj. 675, cf. Aesch. Pr. 432:—also in mid., Aesch. Theb. 872, Eur. Ion 721; of the plaintive note of the turtle-dove, ἔστενε τρυγών, Theocr. 7, 141.—2. after Hom., also transit., *to bewail, lament,* c. acc., Trag., as Aesch. Pr. 435, Soph. Phil. 338; and in mid., Aesch. Pers. 62: στένειν τινὰ τῆς τύχης, *to pity* him *for* his ill fortune, Aesch. Pr. 398; and without acc., Ἑλλάδος τῆς ταλαιπώρου στένω, Eur. I. A. 370. The strict signf. of *to straiten* seems to be confined to the Ion. form στείνω, q. v., the usu. form being confined to the metaph. sense *to groan,* both in Hom. and Att. The connection of *groaning,* with *confinement* or *over-fulness,* is obvious enough; cf. γέμω with its Lat. deriv. *gemere.*

Στενώδης, ες, (στένος, εἶδος) *somewhat strait* or *narrow,* Scymn.

Στένωμα, ατος, τό, (στενόω) *a narrow place* or *pass.*

Στενώπαρχος, ου, ὁ, (στενωπός, ἄρχω) *a surveyor of streets* or *roads* Dio C.

Στενωπός, όν, Ion. and Ep. στεινωπός (στενός):—*narrow, strait, confined;* esp. ἡ στενωπός (sc. ὅδος),—also ἡ στενωπή, Lob. Phryn. 106,—*a narrow way, by-way, lane,* Lat. *angiportus,* Soph. O. T. 1399, Plat. Tim. 70 B, cf. Luc. Nigr. 22 (where ὁ στ.); στ. Ἅιδου, *the narrow entrance* to Hades, Soph. Fr. 716; στ. θαλάσσιος, of the *straits* of Messana, Aesch. Pr. 364; so, στ. ἁλός, Ap. Rh.:—also dim. στενώπιον, τό, and στενωπεῖον, Jac. Ach. Tat. p. 962. (It is more natural to assume a compos. of στενός with ὤψ or ὀπή, than to consider -ωπός as a mere adject. termin.)

Στένωσις, εως, ἡ, (στενόω) *a being straitened: anguish,* LXX.

Στεπτήριος, ον, (στέφω) *of* or *for crowning,* τὰ στεπτήρια=στέμματα.

Στεπτός, ή, όν, (στέφω) *crowned,* Anth.

Στέργᾰνος, ὁ,= κόπρος, the Lat. *stercus,* ap. Hesych.

Στέργηθρον, ου, τό, (στέργω) *a love-charm,* etc., like φίλτρον:—then, *love itself, affection,* in sing., Aesch. Cho. 241; in plur., Id. Pr. 492; στέργηθρα ἔχειν τινός, Id. Eum. 192; so, στέργηθρα φρενῶν, Eur. Hipp. 256.

Στέργημα, ατος, τό, (στέργω) *a love-charm,* Soph. Tr. 1138.

Στεργοξύνευνος, ον, (στέργω, σύνευνος) *loving one's consort,* Lyc. 935. [ῠ]

ΣΤΕ'ΡΓΩ, f. -ξω, aor. ἔστερξα: with the rare pf. 2 ἔστοργα, Hdt. 7, 104. *To love,* esp. of the mutual love of parents and children, Soph. O. T. 1023, O. C. 1529, etc.; παῖς στέργει τε καὶ στέργεται ὑπὸ τῶν γεννησάντων, Plat. Legg. 754 B; hence, of the mutual love between king and people, Hdt. 7, 104; 9, 113; of a country and her colonies, Thuc. 1, 38.—2. less freq. of the love of husband and wife, Hdt. 2, 181; 7, 69, Soph. Tr. 577, Eur. Andr. 469, etc.:—very seldom of mere sensual love, as Xen. Symp. 8, 14 and 21.—II. generally, *to love, like, to be fond of, have pleasure in,* στ. εὐνοίην, Hdt. 7, 104, cf. Aesch. Eum. 673, Soph. Ant. 277, etc.—2. c. part., Ζεὺς εἴτ' Ἀΐδης ὀνομαζόμενος στέργεις, whether *thou likest* to be named (*libentius audis*) Jupiter or Pluto, Eur. Incert. 103.—III. *to be content* or *satisfied, acquiesce,* like ἀγαπᾶν and αἰνεῖν, Soph. O. T. 11, O. C. 7; and that,—1. c. acc. στ. τὰ παρόντα, *to be satisfied* or *content with* the present state of things, *acquiesce in, submit to, bear with* them, Wess. Hdt. 9, 117; στ. τὴν τυραννίδα, *bear with* it, Aesch. Pr. 11; ἐθέλω τάδε μὲν στέργειν δύςτλητά περ ὄντα, Ag. 1570; στ. τὴν γυναῖκα, Soph. Tr. 486; τὰ κακά, Phil. 538. —2. c. dat., στ. τοῖς παροῦσι, etc. Valck. Phoen. 1679; τῇ ἐμῇ τύχῃ στέρξω, Plat. Hipp. Maj. 295 B:—absol., στέρξον, *oblige me, do me the favour,* Soph. O. C. 518.—IV. like εὔχομαι, *to pray, beg, entreat,* c. acc. et inf., Herm. Soph. O. C. 1096; and so many interpret Soph. O. T. 11 (v. supra III, cf., also στέγω fin.).—Cf. στοργή.

Στερέμνιος, ον, also a, ον, Plat. Epin. 981 D:=στερεός, *hard, fast, firm,* Epicur. ap. Diog. L. 10, 46, 48. Adv. -ίως, Hipp. Hence

Στερεμνιόω, ῶ, *to make hard, fast* or *firm:*—pass., *to be* or *become so,* Zeno ap. Schol. Ap. Rh. 1, 498.

Στερεμνιώδης, ες, *of a hard* or *firm nature.*

Στερεογνώμων, ονος, ὁ, ἡ, (γνώμη) *hard* or *firm of mind.*

Στερεοειδής, ές, (στερεός, εἶδος) *of solid nature,* Plat. Tim. 32 B.

Στερεοκάρδιος, ον, (στερεός, καρδία) *hard-hearted,* LXX.

Στερεομετρέω, ῶ, *to measure solids* from

Στερεομέτρης, ου, ὁ, (στερεός, μετρέω) *one who measures solids.* Hence

Στερεομετρία, ας, ἡ, *the measurement of solids, geometry of three dimensions,* Arist. An. Post. 1, 13, 7. Hence

Στερεομετρικός, ή, όν, *belonging to the measurement of solids;* ποὺς στ., a *cubic* foot.

Στερεοποιέω, ῶ, f. -ήσω, *to make hard, firm* or *solid.*

Στερεός, ά, όν, *stiff and stark, hard, firm, solid,* λίθος, σίδηρος, Od. 19, 494; βόεαι, Il. 17, 493; αἰχμὴ στερεὴ πᾶσα χρυσέη, all of *solid* gold, Hdt. 1, 52, cf. 183.—2. metaph., *stiff, stubborn,* στερεοῖς ἐπέεσσι, opp. to μειλιχίοις, Il. 12, 267; κραδίη στερεωτέρη ἐστὶ λίθοιο, Od. 23, 103:—so the adv., στερεῶς ἀρνεῖσθαι, ἀποειπεῖν, Il. 9, 510, etc.: στερεῶς καταδῆσαι, ἐντετάσθαι, Od. 14, 346, Il. 10, 263:—*difficult,* Plat. Rep. 348 E:—*hard, stubborn, cruel,* πῦρ, Pind. O. 10 (11), 45; ἀπειλαί, Aesch. Pr. 174; ἁμαρτήματα, Soph. Ant. 1261.—II. of bodies and quantities, *solid, cubic,* opp. to ἐπίπεδος (superficial), Plat. Phil. 51 C; στ. γωνία, a *solid* angle, Id. Tim. 54 E; στ. ἀριθμός, *a cubic* number, Arist. Pol. 5, 12, 8; τὰ στερεά, *cubic numbers, representing solids* (or bodies of three dimensions), Plat. Theaet. 148 B. (The root is prob. ΣΤΑ-, ἵσταμαι, *to stand, be stiff and hard:* στεῤῥός is a collat. Att. form, also στέριφος, Lat. *sterilis,* cf. στεῖρα: hence also στεριφνός, στέρφος, στέρφινος, στερέμνιος: akin also to στηρίζω.)

Στερεόσαρκος, ον, (στερέος, σάρξ) *with hard* or *firm flesh,* Hipp

Στερεότης, ητος, ἡ, (στερεός) *stiffness, hardness, firmness*, Plat. Tim. 74 E.

Στερεόφρων, ονος, ὁ, ἡ, (στερεός, φρήν) *hard* or *firm of soul, stubborn-hearted*, Soph. Aj. 926.

Στερεόω, ῶ, (στερεός) *to make firm, strong*, Xen. Eq. 4, 3, Arist. Gen. An. 2, 2, 2, in pass. :—*to confirm, settle*, LXX.

ΣΤΕΡΕ´Ω, ῶ, fut. -ήσω, but also -έσω. Jac. Anth. P. p. 680, 711 : hence in Od. 13, 262, inf. aor. στερέσαι. The pass. is most common in the collat. form στέρομαι, which however has a modified signf. (v. sub voce): fut. στερήσομαι, in pass. signf., Thuc. 3, 2, Xen. An. 1, 4, 8 ; 4, 5, 28 ; pf. ἐστέρημαι : aor. ἐστερήθην, Pind., cf. Pors. Phoen. 1277.—Cf. στερίσκω.

To deprive, bereave, rob of any thing, τινά τινος, Od. 13. 262, Aesch. Pr. 862, Soph. Ant. 574, and Eur. :—pass., *to be deprived, bereaved* or *robbed of* any thing, c. gen., ὅπλων στερηθείς, Pind. N. 8, 46 ; τῶν ὀμμάτων, τῆς ὄψιος στερηθῆναι, Hdt. 6, 117 ; 9, 93 : γῆς πατρῴας ἐστερημένος, Aesch. Eum. 755, etc. ; also c. acc. rei, κτῆσιν ἐστερημένη, Soph. El. 960, cf. Thuc. 3, 2 : cf. ἀποστερέω.

Στερεώδης, ες, (στερεός, εἶδος) *of firm* or *solid nature.*

Στερέωμα, ατος, τό, (στερεόω) *that which has been made firm* or *solid, a solid body*, Anaxag. ap. Plut. 2, 891 C. —2. esp., *a foundation, basis* : e. g. *the skeleton*, on which the body is, as it were, *built*, Arist. Part. An. 2, 9, 12 : metaph., *stedfastness*, N. T.—3. also =στεῖρα, Theophr.—4. in LXX., *the firmament* of heaven.

Στερέωσις, εως, ἡ, (στερεόω) *a making firm* or *hard* : στ. τῆς μάχης, *hardness, vehemence* of battle, LXX.

Στέρημα, ατος, τό, (στερέω) *that which is taken away, plunder, booty*, Soph. Fr. 227.

Στέρησις, εως, ἡ, (στερέω) *deprivation, privation, loss*, τινός, of a thing, Thuc. 2, 63, Plat. Legg. 865 B. Hence

Στερητικός, ή, όν, *depriving* : τὰ στ.=στερήσεις, Plut. 2, 947 D.—II. *privative, negative*, of propositions, opp to κατηγορικός, Arist. Anal. Pr. 1, 18, 1, etc. Adv. -κῶς.

Στέριπο, for στέριφος, barbarism in Ar. Thesm. 1185.

Στερίσκω, Att. collat. pres. of στερέω, Thuc. 2, 43, Plat. Rep. 413 A : in pass., c. gen., Eur. Supp. 1093, Agatho ap. Arist. Eth. N. 6, 2, 6, etc.; but also in Hdt. 4, 159 ; 7, 162.

Στερῐφεύομαι, dep., (στέριφος) *to be barren.*

Στεριφνός, ή, όν,=στέριφος, Hipp. ap Hesych.

Στερῐφοποιέω, ῶ, *to make firm* or *hard* : from

Στέρῐφος, η, ον,=στερεός, στεῤῥός, *firm, hard*, of ground, Thuc. 6, 101 ; *strong*, τὰς πρῴρας στεριφωτέρας ἐποίησαν, Id. 7, 36.—II. like Lat. *sterilis, barren, unfruitful*, of women, Ar. Thesm. 641, Plat. Theaet. 149 B, cf. Ruhnk. Tim., and στεῖρα.—III. of a ship, ἡ στέριφος=στεῖρα, ap. Suid. Hence

Στερῐφόω, ῶ, *to make firm* or *solid.* Hence

Στερίφωμα, ατος, τό, *a solid foundation*, App. Civ. 4, 109. [ῐ]

Στερκτικός, ή, όν, (στέργω) *disposed to love, affectionate*, Arist. H. A. 9, 44, 2 : τὸ στ.=στοργή, Plut. 2, 769 C.

Στερκτός, ή, όν, verb. adj. from στέργω, *loved* : *to be loved, amiable, lovely*, Soph. O. T. 1338.

Στερνίδιον, ου, τό, dim. from στέρνον.—II.=προστερνίδιον. [ῐ]

Στέρνιξ, ικος, ἡ,=ἐντεριώνη, Hesych.

Στερνίον, ου, τό, *a breast of meat*, Alex. Trall.

Στερνίτης, ου, ὁ, fem. -ῖτις, ιδος, *of the breast.*

Στερνοβρῖθής, ές, (στέρνον, βρίθω) *with a strong chest*, ἵππος, Polyaen. 4, 7, 12.

Στερνοκοπέομαι, as mid., *to beat one's breast for grief.*

Στερνοκτῠπέω,=foreg., dub. in Aesop.

Στερνόμαντις, εως, ὁ, ἡ, (στέρνον, μάντις) *one who prophesies from his own breast*, like θυμόμαντις :—also= ἐγγαστρίμυθος.

ΣΤΕ´ΡΝΟΝ, ου, τό, *the breast, chest*, freq. in Hom. both in sing. and plur. ; he always has it of males (στῆθος being used of both sexes), βάλε δουρὶ στέρνον ὑπὲρ μαζοῖο, Il. 4, 528, etc. ; and in plur., εὐρύτερος δ' ὤμοισιν ἰδὲ στέρνοισιν, Il. 3, 194, etc. ; στέρνα λαχνάεντα, Pind. P. 1, 34 ; also of horses, Il. 23, 365, 508 ; and of sheep, Od. 9, 443 :—in Trag. oft. of women, as στέρνων πληγαί, δοῦποι, like Lat. *planctus*, Soph. El. 90, Aj. 632, cf. Eur. Hec. 563 ; στέρν' ἄρασσε, Aesch. Pers. 1054 : — Xen. also uses it in plur. of a *single* man, Cyr. 1, 2, 13, etc.—2. in Trag., also, like στῆθος, στήθεα, *the breast* as the seat of the affections, etc., Aesch. Cho. 746, Soph. O. C. 487, etc. ; οὕτω χρὴ διὰ στέρνων ἔχειν, one ought to feel thus, Id. Ant. 639.—II. metaph., στέρνα γῆς, *a broad-swelling* country, Poët. ap. Suid. ; cf. στερνοῦχος.

Στερνοσώμᾰτος, ον, v. sub στεῤῥοσώματος.

Στερνοτῠπέομαι, = στερνοκοπέομαι, *to beat one's breast for grief*, Lat. *plangere*, Plut. 2, 114 F : from

Στερνοτῠπής, ές, (στέρνον, τύπτω) κτύπος στ., the sound *of beaten breasts, of passionate wailing*, Eur. Supp. 604, cf. Anth. P. 7, 711. Hence

Στερνοτῠπία, ας, ἡ, *a beating of the breast* for grief, Lat. *planctus*, Luc. Luct. 19.

Στερνοτύπτης, -τυπτέομαι, dub. for στερνοτυπής, -τυπέομαι, Lob. Phryn. 593.

Στερνοῦχος, ον, (στέρνον, ἔχω):—χθὼν στ., *broad-swelling* land, of the plain of Athens, Soph. O. C. 691 ; cf. στέρνον II.

Στερνόφθαλμος, ον, (στέρνον, ὀφθαλμός) *with eyes in his breast*, Aesch. Fr. 188.

†**Στέρνοψ**, οπος, ὁ, *Sternops*, son of Melas, Apollod. 1, 8, 5 ; where Heyne Στέροψ.

Στερνώδης, ες, (στέρνον, εἶδος) *like the breast.*

Στέρξις, εως, ἡ, (στέργω) *a loving ; love, affection* ; like στοργή.

ΣΤΕ´ΡΟΜΑΙ, as pass., only used in pres. and impf., with poet. part. aor. 2 pass. στερείς,=στερηθείς, Eur. Hec. 623, Hel. 95, El. 736 :—collat. form of στερέομαι, στερίσκομαι, but with a notion of *state* or *condition.*—*to be without, to be wanting in, to lack, want, lose*, Lat. *carere*, τινός, Hes. Op. 209, cf. Hdt. 8, 140, 1, and Trag., Plat., etc. : rarely c. acc., Eur. Hel. 95, cf. Elmsl. Bacch. 1369 : absol., χαίρειν τε καὶ στέρεσθαι, Soph. Tr. 136. — This difference of signf. between στερέομαι or -ίσκομαι, and στέρομαι, should not be neglected.

Στεροπεύς, ὁ,=ἀστεροπητής, Poet. ap. Plut. 2, 1129 E, dub.

Στεροπή, ῆς, ἡ,=ἀστεροπή, ἀστραπή, *a flash of lightning*, στ. πατρὸς Διός, Il. 11, 66, 184, Hes. Th. 845 : ἀκτῖνες στεροπᾶς ἀπορηγνυμένας, Pind. P. 4, 353 ; στεροπᾶν κεραυνῶν τε πρύτανις, i. e. Jupiter, Ib. 6, 24 ; βροντῇ στεροπῇ τε, Aesch. Supp. 35, etc. :—generally, *any flashing, dazzling light, glitter, sheen*, χαλκοῦ, χρυσοῦ, Il. 11, 83, etc. ; of the sun, λαμπρᾷ στεροπᾷ φλεγέθων, Soph. Tr. 99 ; v. στράπτω.

†**Στερόπη**, ης, ἡ, *Sterope*, a Pleiad, wife of Oenomaus, Apollod. 3, 10, 1 : acc. to Paus. 5, 10, 6, daughter of Atlas.—2. daughter of Pleuron and Xanthippe, Apollod. 1, 7, 7.—3. wife of Dorylaus, Strab. p. 477.—Others in Apollod.

Στεροπηγερέτᾰ, ὁ, Ep. for στεροπηγερέτης, either (from ἀγείρω, στεροπή) *he who gathers the lightning*, or (from ἐγείρω) *who rouses the lightning*, Ζεύς, Il. 16, 298, cf. νεφεληγερέτα. [ᾰ, but always long by position at the end of the Hexam., before Ζεύς.]

Στερόπης, ου, ὁ, *Lightner*, name of one of the three Cyclopes, Hes. Th. 140.

Στερός, ά, όν,=στερεός, στεῤῥός, dub.

Στέροψ, οπος, ὁ, ἡ, *lightning, flashing, bright*, Soph. Ant. 1127 : acc. to Gramm., also=στεροπή. (Usu., but prob. wrongly, deriv. from στερέω and ὄψ : cf. στεροπή, ἀ-στραπ-ή.)

Στεῤῥοβᾰρής, ές, (στεῤῥός, βαρύς) *hard and heavy, burdensome* ; also στερεοβαρής.

Στεῤῥοβόας, ὁ, (βοάω) = χαλκοβόας.

Στεῤῥόγυιος, ον, (στεῤῥός, γυῖον) *with strong limbs*, Anth. Plan. 52.

Στεῤῥοποιέω, ῶ, (στεῤῥός, ποιέω) *to make hard, firm* or *strong*, Polyb. 5, 24, 9.

Στεῤῥός, ά, όν, also ός, όν, Pors. Hec. 147 :—collat. Att. form of στέρεος, *stiff, firm, solid*, opp. to soft, pliant, fluid, Tim. Locr. 101 A ; of water, *hard*, Plut. 2, 725 D :—*stiff, strong*, δόρυ, Eur. Supp. 711.—II. of lands or countries, *hard, stony*, Eur. Tro. 114 : also *barren*, Lat. *sterilis.*—III. *stiff with age*, Ar. Ach. 219. — IV. metaph., *stiff, stubborn, hard, cruel*, ἀνάγκη, Aesch. Pr. 1052 ; δαίμων, ἀλγηδόνες, etc., Eur. Andr. 98, Med. 1031 ; ψυχή, Ar. Nub. 420 :—in adv., στεῤῥῶς, *stiffly, obstinately*, Xen. An. 3, 1, 22. Hence

Στεῤῥοσώματος, ον, (στεῤῥός, σῶμα) *with strong body* or *frame*, Xenarch. But. 1, as Lob. Phryn. 176 reads for στερνοσώματος, cf. Meineke ad l.

Στεῤῥότης, ητος, ἡ, =στερεότης, *hardness, firmness.*

Στεῤῥόω, ῶ, (στεῤῥός) =στερεόω, *to make hard, firm* or *solid.*

Στέρφῐνος, η, ον, and στέρφνιος, ον, (στέρφος) :—*hard, firm, tight*, esp. of leather.

Στερφόπεπλος, ον, *clad in hide* or *skin*, Lyc. 652.

Στέρφος, εος, τό, (στεῤῥός) : — strictly *any thing firm* or *tight* : esp. *a hide, skin*, Ap. Rh. 4, 1348, Leon. Tar. 11 ; cf. στρέφος, τέρφος, ἔρφος. —II.=λέπυρον, *a husk, shell.*—III.= σέρφος. Hence

Στερφόω, ῶ, *to cover with hide.* Hence

Στέρφωσις, ἡ, *a covering with hide.*

Στερφωτήρ, ῆρος, ὁ, *one clad in hide or skin*, Lyc. 55

ΣΤΕΎΡΩ, not used in act., v. στέρομαι.

Στεῦμαι, an Epic dep., used by Hom. only in 3 sing. of pres. and impf., στεῦται, στεῦτο, and by Aesch. Pers. 49, in 3 pl. στεῦνται: (ἵστημι):—strictly, *to stand on the spot*, στεῦτο δὲ διψάων, *he stood there* thirsting, Od. 11, 584: usu. c. inf., *to stand as if going to do* something, *to give signs* of something *by one's attitude* or *bearing*; hence, *to assure, promise, boast, threaten*, freq. in Hom.; c. inf. fut., Il. 2, 597; 3, 83; 9, 241; 18, 191; 21, 455; c. inf. aor., Od. 17, 525; also στ. τινί, c. inf. fut., Il. 5, 832.

†Στεφανᾶς, ᾶ, ὁ, *Stephanas*, masc. pr. n., N. T.

Στεφάνη, ης, ἡ, (στέφω):—*any thing that surrounds* or *encircles* the head, for defence or ornament: hence, —I. *the brim* of the helmet, projecting behind as well as before, βάλ' ἔγχεϊ ὀξυόεντι αὐχέν' ὑπὸ στεφάνης εὐχάλκου, Il. 7, 12; στ. χαλκοβάρεια, Il. 11, 96; *the helmet* itself, ἐπὶ στεφάνην κεφαλῆφιν ἀείρας θήκατο χαλκείην, Il. 10, 30.—2. part of a woman's head-dress, *a diadem, coronal*, Il. 18, 597, H. Hom. 5, 7, Hes. Th. 578, Böckh Expl. Pind. O. 2, 75 (135); found on statues of Juno, Müller Archäol. d. Kunst § 352, 5: στεφ. χρυσέη, Hdt. 8, 118, cf. Ar. Eq. 968:—metaph., ἀπὸ στεφάναν κέκαρσαι πύργων, thou hast been shorn of thy *coronal* of towers, Eur. Hec. 910; (with allusion to the technical sense of στεφάνη, στέφανος, *the wall round* a town, cf. Id. Tro. 779):—στ. τριχῶν, *a front* of false hair.—3. *the part of the head round which the* στεφάνη *is placed, the sutura coronalis*, Medic.—4. *the brim* of any thing, *brow of a hill, edge of a cliff*, Il. 13, 138; cf. Polyb. 7, 16, 6.—5. *part of the* ποδοστράβη, Xen. Cyn. 9, 12. [ᾰ] Hence

Στεφᾰνηδόν, adv., *like a crown*, Nonn.

Στεφᾰνηπλοκέω, ῶ, f. -ήσω, *to plait wreaths*, Ar. Thesm. 448: and

Στεφᾰνηπλοκία, ας, ἡ, *a plaiting of wreaths: and*

Στεφᾰνηπλόκιον, ου, τό, *a place where wreaths are plaited* or *sold*, Anth. P. 12, 8: from

Στεφᾰνηπλόκος, ον, (στεφάνη, πλέκω) *plaiting wreaths*, Theophr.: also στεφανοπλόκος, but in all these compounds the form with η is best, Lob. Phryn. 650.

Στεφᾰνηφορέω, ῶ, f. -ήσω, *to wear a wreath*, Eur. H. F. 781, Dem. 530, fin.: and

Στεφᾰνηφορία, ας, ἡ, *the wearing a wreath*, esp. of victory, Pind. O. 8, 13; νίκης στ., Eur. El. 862.—II. *the right of wearing a crown*, which belonged to certain magistrates (v. sq. II), Dem. 525, 2, Plut. 2, 558 B: from

Στεφᾰνηφόρος, ον, (στεφάνη, φέρω):—*wearing a crown* or *wreath, crowned*, Eur. Bacch. 531: ἀγὼν στ. =στεφανίτης, a contest *in which the prize was a crown*, Hdt. 5, 102, Andoc. 29, 11.—II. οἱ στ., *certain magistrates in the Greek states who had the right of wearing crowns* when in office, as the archons at Athens, Aeschin. 3, 33: compared with the Roman *flamen* by Dion. H. 2, 64.

Στεφᾰνιαῖος, α, ον, (στέφανος) *of* or *like a crown*, Diod.

Στεφᾰνίζω, Dor. aor. 1 ἐστεφάνιξα, *to crown*, Ar. Eq. 1225.

Στεφᾰνικός, ή, όν, *belonging to a crown* or *wreath*.

Στεφάνιον, ου, τό, dim. from στέφανος. [ᾰ]

Στεφᾰνίς, ίδος, ἡ,=στέφανος.

Στεφᾰνίσκος, ου, ὁ, dim. from στέφανος, Anacr. 53.

Στεφᾰνίτης, ου, ὁ, fem. -ῖτις, ιδος, ἡ, (στέφανος):—*belonging to, consisting of a crown* or *wreath*: στ. ἀγών, a contest *in which the prize was a crown* or *wreath*, Xen. Mem. 3, 7, 1, Dem. 500, 5, Lycurg. 154, 22: esp. of the four great games, cf. στέφανος II. fin., and ἀργυρίτης: hence in Eccl., ὁ στ., *the conqueror*.—II. ἡ στεφανῖτις (sc. ῥαφή) *sutura coronalis*, Medic.

Στεφᾰνίων, ωνος, ἡ, *the crested daw.*

Στεφᾰνοπλοκέω, -πλοκία, -πλόκιον, -πλόκος, worse forms for στεφανηπλ-, Lob. Phryn. 650.

Στεφᾰνοποιός, όν, (στέφανος, ποιέω) *making crowns*, Arist. M. Mor. 2, 7, 30.

Στεφᾰνοπώλης, ου, ὁ, (στέφανος, πωλέω) *a dealer in crowns*: fem. στεφᾰνόπωλις, ιδος, Plut. 2, 646 E.

Στέφᾰνος, ου, ὁ, (στέφω):—strictly, *that which surrounds* or *encompasses*, στ. πολέμοιο, *the circling crowd* of fight, Il. 13, 736; of *the wall round* a town, Pind. O. 8, 42, cf. στεφάνη 2, εὐστέφανος.—II. usu., *a crown, wreath, garland*, H. Hom. 6, 42; 32, 6, Hes. Th. 576: esp., *the conqueror's wreath* at the public games, *crown of victory*, Pind. O. 8, 99, etc.;—στ. ἐλαίης, Hdt. 8, 26; also called στ. θαλλοῦ, Aeschin. 34, 12, etc.; hence, στ. θαλλοῦ χρυσοῦς, an olive *crown* worked in gold, Böckh Inscr. 1, p. 242:—hence, *the meed* of victory, *the prize, victory*, like Lat. *palma*, τοῦδε γὰρ ὁ στέφ., Soph. Phil. 841; στέφ. εὐκλείας, Id. Aj. 465.—We have it with various verbs, στέφανον προτιθέναι, to propose *a prize*, Thuc. 2, 46; στ. λαχεῖν, δέχεσθαι, to win *one*, Pind. O. 10 (11), 73, P. 1, fin.; στέφ. περιθέσθαι, to put *one* on, Eur. Med. 984; στεφάνῳ στεφανωθῆναι, Plat. Ion 530 D, etc.; στέφ. εἴρειν, ἀνείρειν, πλέκειν, Pind. N. 7, 113, Ar. Ach. 1006, Thesm. 400.—These *prize-crowns* were usu. of *leaves*, as of κότινος at the Olympic games, δάφνη at the Pythian, σέλινον at the Nemean, κισσός or πίτυς at the Isthmian.—2. *a crown of glory, an honour, glory*, Inscr. ap. Hdt. 4, 88, Lycurg. 154, 17, and freq. in Eur.—3. in the later times of Athens a public officer was oft. presented with a *golden* crown in approbation of his conduct, see the famous orations of Aeschin. in Ctesiphontem, and Dem. pro Corona.—4. *a crown as a badge of office, public honours, distinction*, Dem. 524, 24; v. στεφανηφόρος, στεφανόω fin.—5. οἱ στέφανοι, *the garland-market*, Antiph. Διδυμ. 4, v. Meineke.—Cf. στεφάνη.

†Στέφανος, ου, ὁ, *Stephanus*, an Athenian, son of Thucydides, Plat. Meno 94 C.—2. son of Menecles of Acharnae, against whom one of the orations of Demosthenes was directed.—Freq. as masc. pr. n., Dem.; Ath.; etc.

Στεφᾰνοῦχος, ον, (στέφανος, ἔχω) *wearing a crown*, Diog. L. 1, 73.

Στεφᾰνοφορέω, -φορία, -φόρος, worse forms for στεφανηφ-, Lob. Phryn. 650.

Στεφᾰνόω, ῶ, f. -ώσω: Ion. pres. pass. στεφανεῦμαι for στεφανοῦμαι, Hdt.:—the act. does not occur in Hom., or Hes.: (στέφανος). Strictly, *to surround, encompass*, esp. *to surround as a rim* or *border*: hence, ἣν πέρι μὲν πάντῃ φόβος ἐστεφάνωται, *round about* the shield *is* Terror, Il. 5, 739; so, τῇ δ' ἐπὶ μὲν Γοργὼ ἐστεφάνωτο, Il. 11, 36; ἀμφὶ δέ μιν νέφος ἐστεφάνωτο, *all round about* him *was* a cloud, Il. 15, 153; περὶ νῆσον πόντος ἐστεφάνωται, the sea *lies round about* the island, Od. 10, 195: rarely c. acc., ἄστρα, τά τ' οὐρανὸς ἐστεφάνωται, constellations with which heaven *is encircled*, Hes. Th. 382:—also of a crowd of people *surrounding* any thing, ἀμφὶ δ' ὅμιλος ἀπείριτος ἐστεφάνωτο, H. Hom. Ven. 120; περὶ δ' ὄλβος ἐστεφάνωτο, *around were* riches *in a circle placed*, Hes. Sc. 204; cf. Q. Sm. 5, 99.—This was the Ep. usage.—II. later, *to crown, wreath*, χαίτην, Pind. O. 14, 35; κρᾶτα κισσίνοις βλαστήμασιν, Eur. Bacch. 177; στεφάνῳ, Ib. 101, Ar., etc.; ῥόδοις, Ar. Eq. 966: also of crowning with libations, στ. τύμβον αἵματι, Eur. Hec. 128 (cf. στέφω II. fin.); metaph., στ. τινα χρηστοῖς ἤθεσι, Ar. Nub. 960:—sometimes also c. gen. rei, Schäf. Long. p. 369, Phalar. p. 149:—στεφανοῦν εὐαγγέλια, *to crown* one *for* good tidings, Ar. Eq. 647:—pass., *to be crowned* or *rewarded with a crown*, Hdt. 7, 55; 8, 59:—mid., *to win a crown*, of the victor at the games, Pind. O. 7, 29, 146; 12, 25, N. 6, 33; also, *to crown one's self*, of one going to sacrifice, Thuc.; of a Spartan preparing for battle, cf. Xen. Lac. 13, 8.—2. *to crown, honour*, Eur. Tro. 1030, Critias 3, 1.—III. in pass. *to wear a crown* as a badge of office, esp. of persons sacrificing, Xen. An. 7, 1, 40; of magistrates in office, ὁ ἄρχων ὁ ἐστεφανωμένος, Dem. 520, 16; cf. στέφανος III.—V. plura ap. Spitzn. Excurs. xxviii. ad Il.

Στεφᾰνώδης, ες, (στέφανος, εἶδος) *like a wreath, wreathing, twisted*, χλόη, Eur. I. A. 1058.

Στεφάνωμα, ατος, τό, (στεφανόω):—*that which surrounds* or *encompasses*, στ. πύργων, *the surrounding* towers, Soph. Ant. 122.—II. *a crown* or *wreath*, Theogn. 995, Soph. O. C. 684:—esp., *a crown as the prize* of victory, Pind. P. 12, 9, I. 2, 22.—2. generally, *a reward*, μόχθου, Eur. H. F. 355; *an honour, glory*, πλούτου, Κυράνας, Pind. P. 1, 96; 9, 5. [ᾰ] Hence

Στεφᾰνωματικός, ή, όν, *belonging to, fit for a crown*, Theophr.

Στεφάνωσις, εως, ἡ, *a crowning.* [ᾰ]

Στεφᾰνωτής, οῦ, ὁ, *one who crowns.*

Στεφᾰνωτικός, ή, όν, *fit for crowning*, ἄνθη, Ath. 73 A.

Στεφᾰνωτίς, ίδος, ἡ, Theophr., and -ωτρίς, ίδος, ἡ, *belonging to, fit for a crown* or *wreath*, Apollophan. Cret. 1; cf. Lob. Phryn. 255.

Στεφηπλόκος, Plut. 2, 41 E; -ηφορέω, Dion. H.; and -ηφόρος, Lyc. 327; =στεφανηφ-, v. Lob. Phryn. 680.

Στέφος, εος, τό, (στέφω):—poet. for στέφανος, *a crown, wreath*, Eur. I. A. 1512, etc.:—στέφη, = στέμματα, Aesch. Ag. 1265, Theb. 101, Soph. O. T. 913:—στέφη, of libations, Aesch. Cho. 95; cf. στέφω II. 2.

ΣΤΕ΄ΦΩ, f. -ψω: aor. ἔστεψα, pass. ἐστέφθην: pf. pass. ἔστεμμαι. *To surround, encompass, encircle closely* or *thickly*, like πυκάζειν, ἀμφὶ δέ οἱ κεφαλῇ νέφος ἔστεφε, Il. 18, 205: metaph., θεὸς μορφὴν ἔπεσι στέφει, the god *invests* the unsightly form with power of speech, Od. 8, 170; cf. ἀμφιπεριστέφω.—II. *to crown, wreath*, τινὰ ἄνθεσι, Hes. Op. 75; παγχρύσοις λαφύροις, Soph. Aj. 93; μυρσίνης κλάδοις, Eur. Alc. 759; ἐρίῳ, Plat. Rep. 398 A; στ. μνημεῖα χερσιν, Aesch. Theb. 50: esp. of crowning with libations, στ. χοαῖσι, λοιβαῖς, Soph. Ant. 431, El. 53, cf. Aesch. Cho. 95, Eur. Or. 1322; v. sub στεφανόω II, fin., στέφος:—mid., *to adorn one's self*, στέφεσθαι ἰούλους, Mehlhorn Anacr. 32, 10:—in pass., *to be crowned*, τινί, *with* a thing, Aesch. Eum. 44; but also στέφεσθαί τινος and στ. τι, Jac. Ach. Tat. p. 423.—2. generally, *to crown, to honour*, Soph. El. 458.—The notion of excessive fulness, proper to this word, appears esp. in ἐπιστέφω, ἐπιστεφής, cf. στείβω. Hence

Στέψις, εως, ἡ, *a crowning.*

Στέωμεν, Ion. for στῶμεν, 1 plur. subj. aor. 2 of ἵστημι, in Hom. always used as dissyll., Il. 11, 348; 22, 231.

Στῇ, Ion. for ἔστη, 3 sing. aor. 2 of ἵστημι, Hom.

Στήδην, adv., (ἵστημι)=στάδην II, *by weight*, Nic. Al. 327.

Στήῃς, στήῃ, Ep. for στῇς, στῇ, 2 and 3 sing. subj. aor. 2 of ἵστημι, Il.

Στῆθι, imperat. aor. 2 of ἵστημι, Ar.

Στηθιαῖος, α, ον, (στῆθος) *of the breast.*

Στηθίας, ου, ὁ, (στῆθος) a kind of *bird.*

Στηθίδιον, ου, τό, dim. of στῆθος, *a little breast.* [ῐ]

Στηθικός, ή, όν, (στῆθος) *of, at* or *on the breast*, Arist. Part. An.

Στηθίον, ου, τό, dim. from στῆθος, Arist. Physiogn. 6, 11.

Στηθοδέσμη, ης, ἡ,=στηθόδεσμος.

Στηθόδεσμον, ου, τό, and -δεσμος, ου, ὁ, *a breast-band* for women:—hence the dim. -δέσμιον, τό, and in LXX. -δεσμίς, ίδος, ἡ.

Στηθοειδής, ές, (στῆθος, εἶδος) *like the breast*, Hipp.

Στηθομελής, ές, (στῆθος, μέλος): —*singing with the breast*; epith. of the cicada, Valck. Theocr. 7, 139.

Στῆθος, εος, τό, *the breast*, Lat. *pectus*. Hom., who has it of both sexes (cf. στέρνον), both in sing. and plur., βάλε στῆθος παρὰ μαζόν, Il. 4, 480; ἔβαλε στ. μεταμάζιον, 5, 19: κληῒς ἀποέργει αὐχένα τε στῆθός τε, 8, 326; so in Hes., and Att.:—also of animals, Il. 11, 282; 12, 204, etc.; in this signf. Hom. has most freq. the Ep. dat. pl. στήθεσφι.—II. metaph., *the breast as the seat of feeling, passion and thought, the heart*, freq. in Hom., but always in plur., θυμὸν ἐνὶ στήθεσσιν ὄρινεν, Il. 2, 142; νόον καὶ θυμὸν ἐνὶ στήθεσσιν ἔχοντες, 4, 309, etc.:—proverb., ἀπὸ στήθους λέγειν, to speak from *the heart*, post-Hom.—III. *the ball of the hand* or *foot*, Arist. H. A. 1, 15, 6.—IV. *a breast-shaped hill* or *bank, a bank of sand* or *earth* in a river or the sea, Lat. *dorsum*, Polyb. 4, 41, 2; elsewh. ταινία. (Prob. from ἵστημι, *that which stands up.*)

Στηθύνιον, ου, τό, dim. of στῆθος, Ephipp. Geryon. 2, 7.

†Στῆλαι, ῶν, αἱ, Ἡράκλειαι, v. sub Ἡράκλειος.—2. αἱ Ἰνδικαί, a mountain in India, to which Bacchus is said to have proceeded in his Indian expedition, Strab. p. 171; in Dion. P. 623 αἱ τοῦ Διονύσου στῆλαι. Cf. also Strab. p. 168, and 769.

Στήλη, ης, ἡ, Dor. στάλα, (ἵστημι):—*an upright stone, a post*, used as a *prop* or *stay*, Il. 12, 259; hence as an image of firmness, ὥστε στήλην ἀτρέμας ἑσταότα, 13, 437: also, *a block* of rock-crystal, in which the Aegyptian mummies were cased, Hdt. 3, 24:—and so, generally, *a block* or *post*, Lat. *cippus*, rather than *a pillar* (which is κίων, Lat. *columna*).—II. esp., *a post* or *slab*, bearing an inscription, *a monument*; and so,—1. *a gravestone*, Il. 11, 371, Od. 12, 14, etc.; ὥστε στήλη μένει ἔμπεδον, ἥτ' ἐπὶ τύμβῳ ἑστήκει, Il. 17, 434; μήτε στήλαις μήτε ὀνόμασι δηλοῦντας τοὺς τάφους, Plat. Legg. 873 D:—στάλαν θέμεν (of a poet), Pind. N. 4, 130.—2. *a post* or *slab set up in a public place*, inscribed with a record of victories, dedications, votes of thanks, treaties, decrees, and other documents, Hdt. 2, 102, 106, Ar. Ach. 727, Thuc. 5, 47, 56, etc.; τί βεβούλευται περὶ τῶν σπονδῶν ἐν τῇ στήλῃ παραγράψαι, Ar. Lys. 513:—γράφειν τινὰ εἰς στήλην, ἀναγράφειν ἐν στήλῃ, whether for honour, as Hdt. 6, 14; or for infamy, as Andoc. 7, 45 (cf. στηλίτης); κατὰ τὴν στήλην, according *to agreement*, Ar. Av. 1051.—III. *a boundary-post*, Xen. An. 7, 5, 13, Decret. ap. Dem. 278, 23:—and so, *the turning-post* at the end of the race-course, Lat. *meta*, Soph. El. 720, 744:—hence, περὶ τὴν στ. διαφθείρεσθαι, Lys. Fr. 2, 3.—For Στῆλαι Ἡρακλήϊαι, v. sub Ἡράκλειος. (Akin to στύλος, στῦλος.) Hence

Στηλήτης, ου, ὁ, fem. -ῆτις, ιδος, Dor. σταλάτας, fem. -ᾶτις,=στηλίτης, στηλῖτις, Anth. P. 7, 424.

Στηλίδιον, ου, τό, dim. from στήλη. [ῐ]

Στηλίς, ίδος, ἡ, dim. from στήλη.—II. esp., *a pole to carry a sail at a ship's stern*; v. also στυλίς.

Στηλίτευσις, ἡ, *a being written on a* στήλη: esp. *a being publicly placarded* as infamous. Hence

Στηλῑτευτικός, ή, όν, *of* or *fitted for invective.*

Στηλῑτεύω, *to inscribe on a* στήλη, Plut. 2, 354 B; esp., *to placard publicly, inveigh against.*

Στηλίτης, ου, ὁ, fem. -ῖτις, ιδος, (στήλη):—*of a* στήλη, *like one.*—II. *inscribed on a* στήλη: esp., of *one whose name is placarded as infamous*, στηλίτην τινὰ ἀναγράφειν, ποιεῖν, Isocr. 348 D, Dem. 122, 24; cf. στήλη II. 2.—III. *dwelling on a pillar*, like Simeon the hermit; also στυλίτης. [ῑ]

Στηλογρᾰφέω, ῶ, f. -ήσω, (στήλη, γράφω) *to engrave* or *inscribe on a tablet*:—hence = στηλιτεύω, Dio C. Hence

Στηλογρᾰφία, ας, ἡ, *an inscription on a tablet.*

Στηλοειδής, ές, *like a post* or *pillar, of the form of one.*

Στηλοκοπέω, ῶ, *to engrave* or *inscribe on a tablet*: hence,=στηλιτεύω.—II. *to break* or *mutilate a* στήλη.

Στηλοκόπης, ου, ὁ, and -κόπος, ου, ὁ, (στῆλαι, κόπτω) *a tablet-picker*, epith. of Polemo, a sort of *Old Mortality*, who used to go about copying the inscriptions on public monuments (στῆλαι), Ath. 234 D.

Στηλουργός, όν, v. σταλουργός.

Στηλόω, ῶ, *to set up as a* στήλη, Anth. P. 7, 394: *to make a pillar of*, LXX.:—pass., *to be set up, stand firm*, LXX.:—mid., στηλοῦσθαί τινι, like στηλοῦν ἑαυτόν, *to devote one's self to* another, Eccl.

Στῆμα, ατος, τό, (ἵστημι)=στήμων II, *the exterior part of the membrum virile*, Poll. 2, 171.—II. *the stamen* of a flower.—III. as nautical term,=σταμίν.

Στήμνιος, ον, contr. for στημόνιος, dub.

Στημονάριον, ου, τό, dim. from στήμων.

Στημονητικός, ή, όν, *belonging to the* στήμων or *warp*, τέχνη στ., the art *of spinning*, Plat. Polit. 282 E.

Στημονιάς, ου, ὁ,=στημόνιος: in Cratin. Incert. 96, of *a thin, thread-like curl.*

Στημονίζομαι, f. -ίσομαι, dep. mid., *to stretch the warp in the loom, to begin the web*, Arist. H. A. 9, 39, 3.

Στημονικός, ή, όν,=στημονητικός, susp.

Στημόνιον, ου, τό, dim. from στήμων, Arist. Pol. 2, 6, 14.

Στημόνιος, ον, *of* or *like the threads of the warp.*

Στημονοφυής, ές, (στήμων, φυή) *of the same kind with the threads of the warp*, Plat. Polit. 309 B.

Στημονώδης, ες, (στήμων, εἶδος) *like the threads of the warp*, of a torn edge, Plut. 2, 966 E.

Στημορραγέω, ῶ, f. -ήσω, (στήμων, ῥήγνυμι) *to undo the threads of the warp.*—II. intr., *to break up into threads, be torn to shreds*, Aesch. Pers. 836.

Στήμων, ονος, ὁ, (ἵστημι):—*the warp* in the ancient upright loom at which the weaver stood instead of sitting, Hes. Op. 536; στήμονα νεῖν, Ar. Lys. 519;—the woof was called κρόκη (v. sub voc.), cf. Plat. Polit. 281 A, etc.—II. in wicker-work, *the sticks round which the pliant twigs are plaited.*—III. *a thread as spun*, Ar. Lys. 519.—2. στ. ἐξεσμένος, nickname of *a very thin person*, as we say, '*a thread-paper*,' Ar. Fr. 684.

Στήνια, τά, *a nightly festival in which the return of Ceres from the nether world was celebrated* by women, with mutual abuse and low language, Eubul. Incert. 25: hence, στηνιῶσαι, *to be scurrilous*, ap. Hesych.—II. *a place at Athens*, Alciphr. 2, 3.

Στηνίον, ου, τό,=στῆθος.

Στηνιῶσαι, v. Στήνια.

Στῆρ, τό, gen. στητός, contr. for στέαρ (q. v.); as κῆρ for κέαρ.

Στήριγμα, ατος, τό, (στηρίζω) *a support, foundation*, χερὸς στ., *the support of* one's hand, Eur. I. A. 617.—2. =Lat. *furca*, Plut. Coriol. 24.—3. = στεῖρα, στερέωμα.

Στηριγμός, οῦ, ὁ, (στηρίζω) *a setting firmly, propping, supporting.*—II. pass., *a standing still*, Plut. 2, 76 D: *fixture*, of steady light, as opp. to flashing, Arist. Mund. 4, 23.

Στῆριγξ, ιγγος, ἡ, *a support, prop, stay*, Xen. Eq. 1, 5: *the pole* of a carriage, Lys. ap. Poll. 10, 157: also, *the fork with which the pole was propped*, until the beasts were yoked to it, Ib., Lat. *furca.*

Στηρίζω, f. -ίσω, (ΣΤΑ-, ἵστημι): —*to set fast, make fast, prop, fix, set*, ἴριδας ἐν νέφει στήριξε, *he set* rainbows in the cloud, Il. 11, 28; λίθον κατὰ χθονός, *he set* the stone *fast* in the ground, Hes. Th. 498; οὐρανῷ ἐστήριξε κάρη, she *lifts up* her head to heaven, Il. 4, 443: metaph., *to confirm, establish*, N. T.

B. pass. and mid., *to be firmly set* or *fixed, to stand fast*, οὐδὲ πόδεσσιν εἶχε στηρίξασθαι, i. e. he could not get a firm footing, Il. 21, 242; so, οὐδαμῆ ἐστήρικτο, Hes. Sc. 218; δώματα κίοσιν πρὸς οὐρανὸν ἐστήρικται, the house *is lifted up* to heaven on pillars, Hes. Th. 779, cf. Eur. Bacch. 1073; κακὸν κακῷ ἐστήρικτο, evil *was set upon* evil, Il. 16, 111: δέκατος μεὶς οὐρανῷ ἐστήρικτο, the tenth month *was set* in heaven, H. Hom. Merc. 11; ὅπου ποτὲ στηρίζει, wheresoever *thou art lying or keeping*, Soph. Aj. 195.—II. the act. also occurs in same signf., οὐδέ πῃ εἶχον στηρίξαι ποσὶν ἔμπεδον, Od. 12, 434 (like στηρίξασθαι in Il. 21, 242, v. supra); κῦμα οὐρανῷ στηρίζον, a wave *rising up* to heaven, Eur Hipp. 1207; and metaph., κλέος οὐρανῷ στηρίζον, Elmsl. Bacch. 970; also, πρὸς οὐρανὸν ἐστήριξε φῶς, Ib. 1081: — of diseases, *to fix* or *settle* in a particular part, ὁπότε εἰς τὴν καρδίαν στηρίξαι (sc. ἡ νόσος), Thuc. 2, 49, cf. Foës. Oec. Hipp.

†Στησαγόρας, Ion. -ρης, εω, ὁ, *Stesagoras*, an Athenian, father of Cimon, Hdt. 6, 33. — 2. son of Cimon, Id. 6, 39.—3. a Samian, Thuc. 1, 116.

†Στήσανδρος, ου, ὁ, *Stesandrus*, a citharoedus of Samos, Ath. 638 B.

†Στησήνωρ, ορος, ὁ, *Stesenor*, a tyrant of Curium, Hdt. 5, 113.

†Στησικλείδης, ου, ὁ, *Stesiclides*, an Athenian, who wrote a list of the Olympian victors, Diog. L. 2, 56.

†Στησικλῆς, έους, ὁ, *Stesicles*, an Athenian naval officer, Xen. Hell. 6, 2, 10.

†Στησίλαος, ου, ὁ, Ion. Στησίλεως, *Stesilaus*, son of Thrasylus, a commander of the Athenians at Marathon, Hdt. 6, 114.—2. another Athenian, Plat. Lach. 183 C.

†Στησίμβροτος, ου, ὁ, *Stesimbrotus*, a rhapsodus of the island Thasus, Plat. Ion 530 C; Plut. Cim. 4.—2. a historian, Plut. Pericl. 8.

Στήσιος, ου, ὁ, (ἵστημι): — Ζεὺς Στ., the Rom. Jupiter *Stator*, Plut. Cicer. 16;—called Ἐπιστάσιος, Id. Rom. 18.

Στησίχορος, ον, (ἵστημι, χορός):—*exhibiting* or *leading* χοροί.—II. *a throw at dice which showed eight pips*,—acc. to Poll., from the *eight-sided* monument of the poet at Himera. [ῐ]

†Στησίχορος, ου, ὁ, *Stesichorus*, a Grecian poet of Himera in Sicily, a contemporary of Pythagoras, Plat. Phaedr. 243 A.

Στήτη or στήτα, ἡ, a rare Dor. word for γυνή, Anth. P. 15, 26; cf. Lob. Paral. 429. (Some suppose the form arose from the words διαστήτην ἐρίσαντε, Il. 1, 6, where some wrote separately διὰ στήτην ἐρίσαντε, contending about a *woman*: but, more prob., this interpr. arose from στήτη, than vice versa.)

Στητώδης, ες, (στῆρ, εἶδος) contr. for στεατώδης.

Στήωσι, Ep. 3 plur. subj. aor. 2 from ἵστημι, for στῶσι.

Στῖ, v. sub Σ.

Στία, ας, ἡ, like ψῆφος, *a small stone, pebble*, Schol. Ap. Rh. 2, 1176: also στῖον:—different from ψία, perh., only in dialect. [ῑ: later writers, ignorant of this, wrote στεία, στεῖον.] Hence

Στῑάζω, *to pelt with pebbles.*

Στῐβᾰδεύω, (στιβάς) *to use as litter* for animals, *to spread as litter*, Diosc.

Στῐβάδιον, ου, τό, dim. of στιβάς, Plut. Philop. 4. [ᾰ]

Στῐβᾰδοκοιτέω, ῶ, f. -ήσω, (στιβάς, κοίτη) *to sleep on litter* or *bedding of straw, leaves*, etc., Polyb. 2, 17, 10.

Στῐβᾰδοποιέομαι, (στιβάς, ποιέω) as mid., *to make one a bed of straw, leaves*, etc., Arist. H. A. 8, 30, 4; 9, 7, 2.

Στῐβάζω, f. -άσω, like στιβεύω, στιβέω, στείβω, *to tread upon.*—II. *to follow the track, track out*, Aresas ap. Stob. Ecl. 1, p. 848, 854.

Στῐβᾰρός, ά, όν, (στείβω):—strictly, *close pressed*; and so, *thick, strong, stout, sturdy*, freq. in Hom., and Hes., both of men's limbs, ὦμος, αὐχήν, βραχίονες, Il. 5, 400; 18, 415, Od. 18, 68; and of weapons, ἔγχος, σάκος, Il. 5, 746; 3, 335, etc.:—of a man, Ar. Thesm. 639:—compar. στιβαρώτερος, Od. 8, 187.—Adv. -ρῶς, πύκα στιβαρῶς ἀραρυῖαι πύλαι, gates *close* shut, Il. 12, 454.

Στῐβάς, άδος, ἡ, (στείβω):—*a bed of straw, rushes*, or *leaves*, whether strewed loose or stuffed into a matrass; hence, *a matrass*, Hdt. 4, 71; esp., one used by soldiers, Ar. Pac. 348, Xen. Hell. 7, 1, 16; made of rushes, Ar. Plut. 541; of yew and myrtle-twigs, Plat. Rep. 372 B; so, στειπτὴ φυλλάς, Soph. Phil. 33.

Στῐβεία, ας, ἡ, (στιβεύω) *a treading, walking.*—II. *a going on the track* with hounds.

Στῐβεύς, έως, ὁ, (στιβέω):—*one who treads* or *walks*:—esp. *a fuller*, who cleans clothes by treading them; cf. στείβω I. fin.—II. *one who tracks out*; στ. κύων, Opp. C. 1, 462.

Στῐβευτής, οῦ, ὁ,=στιβεύς: from

Στῐβεύω,=sq., Plut. 2, 399 A, 966 C.

Στῐβέω, ῶ, f. -ήσω, pf. pass. ἐστίβημαι, (στείβω, στίβος):—*to tread, walk upon.*—II. *to track*, πᾶν ἐστίβηται πέδον, all *has been tracked* or *searched*, Soph. Aj. 874.

Στίβη, ης, ἡ, *frozen dew, rime, hoar-frost*, esp. in the morning, Od. 5, 467; 17, 25. (From στείβω, as πάγος, παγετός, πάχνη, πηγυλίς, from πήγνυμι.) [ῑ] Hence

Στῑβήεις, εσσα, εν, *frosty, rimy.*

Στίβι, τό, Lat. *stibium*,=στίμμι, q. v.

Στῐβία, ας, ἡ, poet. for στιβεία.

Στῑβῐάω, ῶ, (στίβη) *to freeze.*

Στῐβίζω, f. -ίσω, *to stain with black paint* (στίβι):—mid., *to paint* one's eyelids and eyebrows therewith, LXX.

Στίβος, ου, ὁ, (στείβω):—*a trodden way, a footpath*, H. Hom. Merc. 352, Hdt. 4, 140, Soph., and Eur.; cf. ὀγμεύω.—II. *a track, footstep*, H. Hom. Merc. 353; κατὰ στίβον, on *the track* or *trail*, Hdt. 4, 122; 5, 102, and Trag.: also, στίβος ποδῶν, Aesch., and Xen.: cf. Aesch. Ag. 411.—III. =στιβεία, *a going, gait*, as Herm. takes στίβον κατ' ἀνάγκην in Soph. Phil. 206; and the word is so used in Crinag.

Στίβω, a collat. form of στείβω; ὁδοὶ στιβόμεναι, *beaten* ways,—if the reading of Schneid. and Dind. in Xen. An. 1, 9, 13 be right.

Στῐγεύς, έως, ὁ, (στίζω) *a brander*, Hdt. 7, 35.—II. *the branding iron*; also καυτήριον, and in Suid. κεντήριον.

Στίγμα, ατος, τό, (στίζω):—*the prick* or *mark of a pointed instrument, a spot, mark*:—esp., *a mark burnt in, a brand*, Hdt. 7, 233; esp., of a runaway slave, Plat. (Com.) Hyperb. 2: also, generally, *a mark, spot*, as on the dragon's skin, Hes. Sc. 166,—though Herm. would read στιγμαί. Hence

Στιγμαῖος, α, ον,=στιγμιαῖος, q. v.

Στιγμᾰτηφορέω, ῶ, *to bear marks*, esp. *brandmarks, to be branded*, Luc. Dea Syr. 59.

Στιγμᾰτηφόρος, ον, (στίγμα, φέρω) *bearing marks*, esp. *brandmarks*, Polyaen.; cf. Lob. Phryn. 682.

Στιγμᾰτίας, ου, ὁ, †Ion. -ίης†, (στίγμα):—*one who bears marks*, esp. *brandmarks; a branded culprit, runaway slave*, †Asius 1, 1†, Ar. Lys. 331, Xen. Hell. 5, 3, 24; στ. οἰκέτης, Lys. ap. Ath. 612 C.—2. in Comedy, *one whose property is marked* as mortgaged, Cratin. Incert. 140; cf. στίζω.—II. *a critic who lays great stress on punctuation*; v. στίζω II.

Στιγμᾰτίζω, like στίζω, *to brand.*

Στιγμᾰτοφόρος, ον,=στιγματηφόρος, Polyaen. 1, 24.

Στιγμή, ῆς, ἡ, (στίζω):—*a prick, mark made by a pointed instrument: a mathematical point*, Lat. *punctum*, Arist. Top. 1, 18, 8, etc.:—metaph. of any thing very small, *a jot, tittle*, εἰ γε εἶχε στιγμὴν ἢ σκιὰν τούτων, Dem. 552, 7:—of time, *a moment*, στιγμὴ χρόνου ὁ βίος, Plut. 2, 13 D.—II. in Gramm., στιγμή or τελεία στιγμή, *the full stop, period*: μέση στ., *the colon*: ὑποστιγμή, *the comma.*—2. =ὀβελός III. Hence

Στιγμιαῖος, α, ον, *no bigger than a point*, Plut. 2, 1084 B: of time, *momentary*, Ib. 117 E, where the form στιγμαῖος is found, cf. Lob. Phryn. 544.

Στιγμός, οῦ, ὁ, (στίζω) *a pricking, poking, striking*, Aesch. Supp. 839.

Στίγων, ωνος, ὁ,=στιγματίας, Ar. Fr. 46.

ΣΤΙ'ΖΩ, f. στίξω: pf. pass. ἔστιγμαι. *To mark with a pointed instrument, to prick*, Lat. *pungere*: hence, *to tattoo*, as the Thracians used to do, among whom τὸ ἐστίχθαι εὐγενὲς κέκριται, Hdt. 5, 6, cf. 5, 35: also, *to burn a mark in, to brand*, as a mark of disgrace, Ib. 7, 35; esp. of runaway slaves, δραπέτης ἐστιγμένος, Ar. Av. 760; so, ἐστ. αὐτομόλος, Aeschin. 38, 26, (cf. στιγματίας):—also, merely for the purpose of marking as one's property, as, στίξαι ἵππον, elsewh. ἐγκαῦσαι, cf. κοππατίας, σαμφόρας: but στ. ἵππον also, *to brand* the figure of a horse upon a person, Plut. Nic. 29, cf. Pericl. 26:—hence, generally, *to mark*, στίζειν χωρίον, *to mark* a piece of land as mortgaged, by a notice set up upon it, v. Meineke Menand. p. 277, and cf. ἄστικτος:—rarely c. dupl. acc., στίγματα στίζειν τινά, *to brand* one *with* a mark, Hdt. 7, 233:—metaph., a breeze is said στίζειν εἰς ἅλα, Simon. 137.—2. *to make spotted* or *parti-coloured*, βακτηρίᾳ στ., to beat black and blue, Ar. Vesp. 1296:—pass., *to be spotted*, Xen. An. 5, 4, 32.—II. in Gramm., *to put a full stop* or *period*, Lat. *interpungere*, Anth. P. 15, 38; cf. στιγμή III. (The true root is ΣΤΙΓ-, which appears in all the derivs., and in Lat. *instigo* and *distinguo*, etc.) Hence

Στικτέος, α, ον, verb. adj., *that ought to be pricked, branded*, etc.—II. *to be punctuated*, Gramm.

Στικτόπους, ουν, (στικτός, πούς) *with spotted feet*, Opp. C. 1, 307.

Στικτός, ή, όν, verb. adj. from στίζω, *pricked, branded*;—in gen. *marked, spotted, dappled*, esp. of deer, Soph. Phil. 184, Eur. Bacch. 111, 835:—*variegated*, πτέρυξ, Aesch. Fr. 291.—II. *punctuated*, Gramm.

Στικτόχροος, ον, contr. -χρους, ουν, (στικτός, χρόα) *with spotted skin*, Anth.

Στίλβη, ης, ἡ, (στίλβω) *the sheen* of a bright or polished surface.—2. *a mirror.*—II. *a lamp*, Ar. Fr. 470. Plat. (Com.) Incert. 15; cf. πότης. Hence

Στιλβηδόν, adv., *shining, glittering.*

Στιλβηδών, όνος, ἡ, = στίλβη I, *polish*, στ. λαβεῖν, Theophr.

†Στιλβίδης, ου, ὁ, *Stilbides*, a celebrated seer in Athens, Ar. Pac. 1031.

Στιλβοποιέω, ῶ, f. -ήσω, (στιλβός ποιέω) *to make to shine*, Diosc.

Στιλβός, ή, όν,=στιλπνός, LXX. Hence

Στιλβότης, ητος, ἡ,=στιλπνότης, Plut. Alex. 57.

Στιλβόω, ῶ, (στιλβός)=στιλπνόω, LXX.

ΣΤΙ΄ΛΒΩ, f. -ψω, *to glitter, glisten*, of polished or bright surfaces, ἐλαίῳ, Il. 18, 596; metaph., κάλλεϊ, χάρισιν στ., Il. 3. 392, Od. 6, 237; ἀκτῖνες στίλβουσιν ἀπό τινος, *beam* from him, H. Hom. 31, 11; στ. ὅπλοις, Id. Andr. 1146; στ. νῶτον πτερύγοιν χρυσαῖν, Ar. Av. 697: absol., of sleek horses, Eur. Rhes. 618: c. acc. cognato, στ. ἀστραπάς, *to flash* lightning, Eur. Or. 480:—of the fixed stars, *to twinkle*, Arist. An. Post. 1, 13, 2.—2. metaph., *to shine, be bright*, Eur. Hipp. 195.

Στίλβωμα, ατος, τό, (στιλβόω) *any thing made to shine*.—II.=στίλβωτρον, Diosc.

Στίλβων, οντος, ὁ, *the planet Mercury*, Arist. Mund. 2, 9; cf. Cic. Nat. D. 2, 20.—II. among the Sybarites, *a dwarf*.

†**Στιλβωνίδης**, ου, ὁ, *son of Stilbo*, Ar. Av. 139.

Στίλβωσις, εως, ἡ, (στιλβόω) *a making to shine, polishing*, LXX.

Στιλβωτής, οῦ, ὁ, *a polisher*.

Στίλβωτρον, ου, τό, *an instrument for polishing*, Diosc.

Στίλη, ης, ἡ, *a drop*, Lat. *stilla*: metaph., like στιγμή, *a little bit, a moment*, Ar. Vesp. 213. [ῐ]

Στιλπνός, ή, όν, *glittering, glistening*, ἕερσαι, Il. 14, 351, cf. Luc. Gymnas. 29, Imag. 9.

Στιλπνότης, ητος, ἡ,=στιλβότης, Clem. Al.

Στιλπνόω, ῶ, *to make to shine, polish*, Arr. Epict. 2, 8.

Στίλπων, ὁ,=στίλβων II.

†**Στίλπων**, ωνος, ὁ, *Stilpo*, a celebrated philosopher of Megara, Ath. 422 D: Diog. L.

Στίλψις, εως, ἡ, (στίλβω) *a shining, glittering*.

Στίμμι, τό, Lat. *stimmi* or *stibium*, *a sulphuret of antimony*, whence a dark pigment was made, with which women, esp. in the East, stained their eyelids, so as to add to the beauty of the eyes, Diosc.: also, στίμμις or στῖμις, ἡ, acc. στῖμιν, Antiph. Paroem. 2; and, στίβι, τό.—It is still used in Asia under the names *cohel, surmeh*.

Στιμμίζω, *to tinge* the eyelids *black with* στίμμι:—mid. στιμμίζομαι, *to tinge* one's eyelids *with black*, Galen.

Στίμμις, ἡ, v. στίμμι.

Στιμμισμα, ατος, τό, *the black pigment prepared from* στίμμι.

***Στίξ**, ἡ, a word only used in gen. sing. στιχός, Il. 16, 173; 20, 362, and in nom. and acc. plur. στίχες, στίχας (the other cases being taken for στίχος, which, in all cases, is the commonest form in prose):—*a row, line, rank* or *file*, esp. of soldiers, usu. in pl., στίχες ἀνδρῶν, Il.; ἀσπιστάων, Il. 16, 173; so Hes. Sc. 170:—mostly of foot, but also, στ. ἡρώων τε καὶ ἵππων, Il. 20, 326; κατὰ στίχας, *in ranks* or *lines*, Il. 3, 326: ἐπὶ στίχας, Il. 18, 602: also in Att. poets, στίχες πολεμίων, λαῶν, Eur. Heracl. 676, Ar. Eq. 163, cf. Aesch. Theb. 925:—rare in sing., *battle-array*, στιχὸς εἶμι διαμπερές, Il. 20, 362:—metaph., ἀνέμων στίχες, Pind. P. 4, 373; ἐπέων στίχες, *verses, lays*, Pind. P. 4, 100.—Cf. στίχος, as also στοῖχος and στόχος. (For the root, v. στείχω.)

Στίξις, ἡ, (στίζω) *a marking with a pointed instrument, pricking, branding*, etc.—II. *punctuation*.

Στῖον, τό,=στία, q. v., Hipp.

Στιπτός, ή, όν, (not στειπτός, Dind. Soph. Phil. 33,—for it is formed from the root ΣΤΙΒ-):—strictly, *trodden down*: hence, *pressed closely, close, firm, solid*, Lat. *stipatus*: στιπτὴ φυλλάς,=στιβάς, Soph. Phil. 33:—but, ἄνθρακες στιπτοί, a kind of *hard coal* or *charcoal*, Theophr. de Ign. 37; from which the Acharnians, as colliers, are called στιπτοί, Ar. Ach. 180,—unless here it be better taken in the signf. of στιφρός, στρυφνός (being joined with πρίνινοι, σφενδάμνινοι), *sturdy, tough*.

†**Στίρις**, εως and ιδος, ἡ, *Stiris*, a city of Phocis, Paus. 10, 3, 2.

†**Στιφάνη**, ης, ἡ, *Stiphane*, a large lake in Pontus, Strab. p. 560.

Στῖφος, εος, τό, (στείβω):—*any thing pressed firm, compact*, esp. *a body of men in close array*, Hdt. 9, 57, Aesch. Pers. 20; νεῶν στῖφος, the close array of the ships, Ib. 366; στῖφος ποιήσασθαι, to form *a close column*, Hdt. 9, 70; cf. Ar. Eq. 852, Thuc. 8, 92, Xen. Cyr. 1, 4, 19, etc. [ῐ only in Gramm., unless by error of accent in Edd.]

Στιφράω,=στιφρόω, dub.

Στιφρός, ά, όν, (στείβω):—*pressed close*: hence, *close, compact, solid, stout, strong*, Ar. Fr. 190, Xen. Cyn. 4, 1; 5, 30, etc.; opp. to μαδαρός, of flesh, Arist. H. A. 4, 6, 9; to ὑγρός, Id. Gen. An. 2, 2, 5; στ. καὶ στερεόν, Ib. 3, 3, 3:—στρυφνός is a freq. v. l. (Strictly the same as στιβαρός: hence στυφελος, στυφνός, στυφρός, στρυφνός, στριφνός, Ruhnk. Tim.) Hence

Στιφρότης, ητος, ἡ, *solidity, stoutness*, Timocl. Marath. 1, 3.

Στιφρόω, ῶ, *to make firm, solid*.

Στῐχᾰοιδός, οῦ, ὁ, (στίχος, ἀείδω) *one who sings verses, a poet*, Anth. Plan. 316.

Στῐχάριον, ου, τό, dim. from στίχος. [ᾰ]

Στιχάς, άδος, ἡ, poet. for στίχος.

Στῐχάω, (στείχω, στίχες, στίχος):—*to set in rows* or *ranks*: usu. in mid. στιχάομαι, *to march in rows, ranks*, esp. of soldiers, freq. in Il., where however we find only Ep. 3 pl. impf. ἐστιχόωντο, Il. 2, 92, etc.; also of ships in line or squadron, Il. 2, 516, 602, etc.

Στίχες, αἱ, v. sub *στίξ: στίχη, ἡ, =στίχος, dub.

Στῐχηδόν, (στίχος) adv., *by rows* or *lines*, Hdn. 4, 9.

Στῐχήρης, ες, and -ρός, ά, όν, *in rows* or *ranks*: esp. *in verse*.

Στῐχίδιον, ου, τό, dim. from στίχος, Plut. 2, 60 A, 668 A. [ῐ]

Στῐχίζω, (στίχος) *to bring into rows, to arrange*, dub. in LXX.

Στίχῖνος, η, ον, (στίχος) *of lines* or *verses*: στ. θάνατος, of one *who was rhymed to death*, Anth. P. 11, 135.

†**Στιχίος**, ου, ὁ, *Stichius*, a leader of the Athenians before Troy, Il. 13, 195.

Στῐχιστής, οῦ, ὁ, *a writer of verse*.

Στῐχογράφος, ον, (στίχος, γράφω) *writing verse*, Anth. P. append. 321. [ᾰ]

Στῐχομῡθέω, ῶ, *to answer one another line by line*. Hence

Στῐχομῡθία, ας, ἡ, *a conversation in alternate lines*.

Στῐχοποιΐα, ας, ἡ, *verse-making, versification*, Plut. 2, 45 B: from

Στῐχοποιός, όν, (στίχος, ποιέω) *making verses*: ὁ στ., *a verse-maker*.

Στίχος, ου, ὁ, (στείχω):—*a row, order, line*, of persons and things, *a rank* of soldiers, Aesch. Pers. 366, Xen., etc.: *a row* of trees, etc., Xen. Oec. 4, 21: also of numbers, Plat. Phaed. 104 B.—II. *a line of writing, line in a book*, esp. in poems, *a verse*, Ar. Ran. 1239, Plat. Legg. 958 E.—Cf. *στίξ, στόχος, στοῖχος. [ῐ]

Στῐχός, τῆς, v. *στίξ.

Στῐχουργέω, ῶ, (στιχουργός) *to make verses*; hence

Στῐχούργημα, ατος, τό, *a verse*,

Στῐχουργία, ας, ἡ, *versification* from

Στῐχουργός, όν, (στίχος, *ἔργω) *versifying*.

Στῐχῳδός, ὁ, contr. for στιχαοιδός, Menaechm. ap. Schol. Pind. N. 2, 1.

Στῑώδης, ες, (στῖον, εἶδος) *stony, hard*, Lat. *scruposus*, Galen.

Στλεγγίδιον, ου, τό, dim. from στλεγγίς, Ath. 605 B.

Στλεγγῐδολήκῡθος, ὁ, like ξυστρολήκυθος, *the servant who carried his master's* στλεγγίς *and* λήκυθος to and from the bath.

Στλεγγῐδοποιός, όν, (ποιέω) *making* στλεγγίδες, Strab.

Στλεγγίζω, *to scrape* or *dress with the* στλεγγίς at the bath or palaestra:—cf. ἀποστλ-.

Στλεγγίον, ου, τό, dim. from sq.

Στλεγγίς, ίδος, ἡ, (rarely στελγίς, στελεγγίς):—a sort of *scraper*, Lat. *strigil*, to remove the oil and dirt (γλοιός) from the skin in the bath or after the exercises of the Palaestra, Hipp., Plat. Hipp. Min. 368 C, etc.; cf. Dict. Antiqq. p. 150:—proverb. of poverty, οὐδ' ἐστὶν αὐτῷ στλεγγὶς οὐδὲ λήκυθος, Ar. Fr. 14, cf. Cic. Fin. 4, 12, Plut. 2, 59 F:—at Sparta reeds were used, elsewh. it was of metal, Plut. 2, 239 A.—II. a sort of *tiara* of this material, at Sparta, Sosib. ap. Ath. 674 B: hence of gold, of the same shape, Ath. 128 D; proposed as a prize, Xen. An. 1, 2, 10; also by the θεωροί sent to an oracle or a solemn festival, v. Foës. Oecon. Hipp.—III. in Ar. Thesm. 556, the women are said to draw wine with στλεγγίδες.

Στλέγγισμα, ατος, τό, (στλεγγίζω) like γλοιός, *the oil and dirt scraped off by the* στλεγγίς, Lat. *strigmentum*, Lyc. 874; ubi legitur στέλγισμα.

Στλέγγιστρον, ου, τό,=στλεγγίς.

Στλεγγοποιός, όν,=στλεγγιδοποιός: from

Στλέγγος, τό, rare collat. form of στλεγγίς.

Στοά, ᾶς, ἡ, or στοιά, Elmsl. Eur. Heracl. 431, Ar. Ach. 548 (ἵστημι): *a place enclosed by pillars, a colonnade, piazza, arcade, cloister*, Lat. *porticus*, Hdt. 3, 52, Xen., etc.: they were usu. attached to a temple, etc., but also were separate buildings, used as places of resort in the heat of the day, cf. Dict. Antiqq.—II. at Athens this name was given to various public buildings, prob. of a long shape, supported by pillars: as,—1. *a storehouse, magazine, warehouse*, esp. for corn, Ar. Ach. 548; also, στοιὰ ἀλφιτόπωλις, Id. Eccl. 686; cf. Ib. 14.—2. ἡ βασίλειος (or ἡ τοῦ βασιλέως) στοά, the court where the ἄρχων βασιλεύς sat, Ar. Eccl. 684, Plat. Theaet. 210 D, cf. Paus. 1, 3, 1; 14, 6.—3. the *Poecilé*, Andoc. 11, 37, cf. sub ποικίλος:—as Zeno of Citium and his successors taught in this piazza, this school of philosophers was called οἱ ἐκ τῆς στοᾶς or Στωϊκοί, and, as a nickname, Στοΐακες, Hermeas ap. Ath. 563 C.—III. *a roof* or *shed to protect* besiegers, like Lat. *vinea, testudo*, Polyb. 1, 48, 2: cf στωά.

Στόαξ, ᾱκος, ὁ, v. foreg., II. 3.

Στοβάζω, like στοβέω, *to scold, abuse*, Hesych.

†Στοβαῖος, ου, ὁ, *Stobaeus*, a late Greek writer or compiler.

Στόβασμα, ατος, τό, *a scolding.*

Στοβέω, ῶ, *to scold*, E. M.

†Στόβοι, ων, οἱ, *Stobi*, a city of Macedonia, Strab. p. 389.

Στόβος, ου, ὁ, *scolding* (from στόμφος).—II.=φλυαρία, *bragging, vaunting*, Lyc.

Στοιά, ἡ, v. sub στοά.

Στοιβάζω, f. -άσω, (στοιβή) *to pile* or *heap up, pack together*, Luc. Catapl. 5; cf. διαστοιβάζω. Hence

Στοιβᾰσία, ας, ἡ, *a stuffing, heaping up.*

Στοιβάσιμος, ον, *heaped up* or *together.*

Στοιβασμός, οῦ, ὁ, *a heaping up*, Nicet.

Στοιβαστής, οῦ, ὁ, *one who heaps up.*

Στοιβέω,=στοβέω, dub.

Στοιβή, (not στοίβη, Arcad. 104, 14,) ῆς, ἡ, (στείβω):—*a stuffing, filling up;* or *that which is used for stuffing*, etc.: hence,—I. *a shrubby plant*, φέως, Theophr.; the leaves of which were used to stuff cushions, etc., and to make brooms; hence,—2. στοιβῆς πυθμήν, *a broom*-end, Hippon. 8.—3. *a cushion, pad*, etc., Arist. Part. An. 2, 9, 6.—II. metaph., *any thing stuffed in, an expletive*, Ar. Ran. 1179. Hence

Στοιβοειδής, ές, (εἶδος) *loose, porous.*

Στοΐδιον, ου, τό, dim. from στοά, Strab. [ῐ]

Στοιχᾰδικός, ή, όν, *prepared from the plant* στοιχάς, στ. οἶνος, ὄξος, etc., Diosc.

Στοιχᾰδίτης, ου, ὁ, fem. -ῖτις, ιδος, =foreg., Diosc.

Στοιχάριον, ου, τό, dim. from στοῖχος. [ᾰ]

Στοιχάς, άδος, ὁ, ἡ, (στοῖχος):—*lying in rows* or *lines:* hence,—1. *αἱ* Στοιχάδες (sc. νῆσοι), *a row of islands* off Marseilles, now *les Isles d' Hières*, Ap. Rh. †4, 554; Strab. p. 184†; cf. Κυκλάδες, Σποράδες.—2. ἐλᾶαι στοιχάδες, olive-trees *in rows*, which were not sacred, like the μόριαι, Solon ap. Poll. 5, 36.—II. στοιχάς, ἡ, *an aromatic plant, Lavandula stoechas*, Diosc. 3, 31; sometimes wrongly written στιχάς.

Στοιχειᾰκός, ή, όν,=στοιχειώδης: *in the manner* or *order of letters, literal, alphabetic.* Adv. -κῶς.

Στοιχειαταί, οἱ, a name given to *the grammarians who invented the anastrophé* of the accent, Göttl. Theodos. p. 208.

Στοιχεῖον, ου, τό, strictly dim. from στοῖχος, *a small upright rod* or *post:* esp., *the gnomon* of the sun-dial, or *the shadow* thrown by it, δεκάπουν στοιχεῖον (which was supper-time), Ar. Eccl. 652.—II. *a first beginning, first principle* or *element:* esp.,—1. *a simple sound* of the voice, as the first element of language, Plat. Crat. 424 D, 426 D, Theaet. 202 E, etc.; στοιχεῖόν ἐστι φωνὴ ἀδιαίρετος, Arist. Poët. 20, 2;—στοιχεῖα therefore, strictly, were different from *written letters* (γράμματα), as accurate Latin writers (e. g. Priscian) distinguished between *elementa* or *elementa litterarum* and *litterae:*—κατὰ στοιχεῖον, *in the order of the letters, alphabetically*, Anth.—2. τὰ στοιχεῖα, *the first and simplest component parts;* hence, in physics, *the primary matter, elements*, first reduced to four by Empedocles, who called them ῥιζώματα, v. Sturz Emped. p. 255 sqq.; στοιχεῖα being first used by Plat., Tim. 48 B, cf. Bentl. Phal. p. 523; στοιχεῖα are often interchanged with ἀρχαί, *the formal causes of created things*, Sturz ubi supra: ἀπὸ τῶν στ., from *the first elements*, Xen. Mem. 2, 1, 1.—3. *the elements of knowledge and the sciences;* in geometry, *points, lines, surfaces;* in logic,=τόποι τῶν ἐνθυμημάτων, Arist. Rhet. 2, 22, 13.—III. in Alexandr. writers, *a shape, figure;* esp., *a sign of the Zodiac.* Hence

Στοιχειόω, ῶ, *to teach the elements* (στοιχεῖα), Chrysipp. ap. Plut. 2, 1036 A.

Στοιχειώδης, ες, *elementary.*

Στοιχείωμα, ατος, τό, (στοιχειόω) *an element, principle*, Diog. L.—II. in astrology, στοιχειώματα were *the signs of the Zodiac.* Hence

Στοιχειωμᾰτικός, ή, όν, *belonging to a* στοιχείωμα, *elementary.*—II. later, στοιχειωματικοί, *persons who cast nativities*, etc., *from the signs of the Zodiac* (στοιχειώματα).

Στοιχείωσις, εως, ἡ, (στοιχειόω) *elementary instruction*, LXX.

Στοιχειωτής, οῦ, ὁ, (στοιχειόω) *a teacher of elements*, esp. as an epith. of Euclid. Hence

Στοιχειωτικός, ή, όν, *elementary.*

Στοιχέω, ῶ, f. -ήσω (στοῖχος):—*to stand* or *go in a line* or *row*, μὴ ἐγκαταλιπεῖν τὸν παραστάτην, ᾧ στοιχοίη, not to desert him *by* whose *side he ought to stand* in battle,—from the oath of Athenian citizens, ap. Stob. p. 243, 21:—hence, *to go in battle-order*, Xen. Cyr. 6, 3, 34, Hipparch. 5, 7: *to dance in rows* or *set order*, Jac. Philostr. Imag. p. 647: κατὰ τὸ στοιχοῦν, *in sequence*, Arist. Interpr. 10, 3.—II. στ., c. dat., *to walk by* a rule, etc., *submit to*, Polyb, 28, 5, 6, Dion. H.: also, στοιχεῖν μιᾷ γυναικί, *to be satisfied with* one wife, Hemst. Schol. Plut. 773.

Στοιχηγορέω, ῶ, f. -ήσω, (στοῖχος, ἀγορεύω) *to tell in regular order*, Aesch. Pers. 430.

Στοιχηδίς, adv.=sq., A. B. in indice, s. v. αἰφνηδίς.

Στοιχηδόν, adv., (στοῖχος) *in a row, in order*, or *one after another*, Arist. Gen. An. 4, 4, 6.

Στοίχημα, ατος, τό, (στοιχέω) *a contract, pledge*, very late.

Στοιχίζω, f. -ίσω (στοῖχος):—*to set in a row, set out, arrange*, Aesch. Pr. 484: esp., *to set a row of poles with nets* to drive the game into, Xen. Cyn. 6, 8; cf. περιστοιχίζω: mid., στοιχίζομαι,=στοιχηγορέω. Hence

Στοιχισμός, οῦ, ὁ, *a surrounding with hunting nets.*

Στοιχομῡθέω, ῶ, f. -ήσω, (μῦθος)=στοιχηγορέω.

Στοῖχος, ου, ὁ, (στείχω):—*a row*, στοῖχοι τῶν ἀναβαθμῶν, *rows* of steps, Hdt. 2, 125: esp. of persons standing one behind another, as in a procession, ἐπὶ στοίχου, *all in a row*, Ar. Eccl. 756; κατὰ στοῖχον, Thuc. 2, 102:—of soldiers, *a file*, Thuc. 4, 47.—II. *a line of poles with hunting nets* into which the game was driven, Xen. Cyn. 6, 10, and 21. (Orig. the same word as στίχος, στόχος.) Hence

Στοιχώδης, ες, (εἶδος) *like rows, in rows*, κριθὴ στ., barley *which has its grains one directly under another*, Theophr.

Στολάρχης, ου, ὁ,=στόλαρχος, Anth. P. append 204.

Στολαρχία, ας, ἡ, *the office* or *rank of* στόλαρχος, Nicet.

Στόλαρχος, ὁ, (στόλος, ἄρχω) *the commander of a fleet.*

Στολάς, άδος, ἡ, (στέλλω):—*going in a body, like a* στόλος or *army*, of cranes, in Eur. Hel. 1480 (ubi Ald. στοχάδες).—II. as subst., *a horseman's cloak*, v. l. for σπολάς in Xen. An. 3, 3, 20; 4, 1, 18.

Στολή, ῆς, ἡ, (στέλλω):—*equipment, fitting out*, στρατοῦ, Aesch. Supp. 764.—II. esp., *equipment in clothes, clothing, dress*, στολὴν ἱππάδα ἐσταλμένοι, Hdt. 1, 80; στ. Σκυθική, Id. 4, 78, and oft. so in Trag., etc.: cf. Ἕλλην II: esp. of soldiers, Xen. Cyr. 3, 3, 42.—2. *a piece of dress, a garment, robe*, Lat. *stola*, Soph. O. C. 1357, 1597 and Eur.; στολὴ θηρός, the lion's skin which Hercules wore, Eur. H. F. 465.—Later writers oft. join στολὴ καὶ σχῆμα, Jac. Philostr. Imag. 390.

Στολίδιον, ου, τό, dim. from στολίς, στολή. [ῐ]

Στολῐδόω, ῶ, (στολίς) *to fold* (a robe) *so as to put it on:*—mid., *to put on one's self, dress in*, νεβρίδα, Eur. Phoen. 1754, cf. I. A. 255.

Στολῐδώδης, ες, (στολίς II, εἶδος) *in folds, folded*, Hipp.

Στολίδωμα, ατος, τό, (στολιδόω) *a fold*, πέπλου, Anth. P. 5, 104. [ῐ]

Στολῐδωτός, ή, όν, verb. adj. from στολιδόω, *put on.*—II. *folded*, στολιδωτὸς χιτών, a long tunic *hanging in many folds*, such as we see in many ancient statues, Xen. Cyr. 6, 4, 2; cf. Poll. 7, 54, and στολίς II.

Στολίζω, f. -ίσω, (στολίς):—like στέλλω, *to make ready, put in trim*, στολίσας νηὸς πτερά, *drawing in* the sail, Hes. Op. 626: *to equip, dress*, τινά, Anacreont. 15, 29, Plut. 2, 366 F:—pass., ἐστολισμένος δορί, *armed* with spear, Eur. Supp. 659; νῆες σημείοις ἐστολισμέναι, Id. I. A. 255.

Στόλιον, ου, τό, dim. from στολή II, *a small* or *scanty garment*, esp. of the dress of philosophers, Anth. P. 11, 157.

Στολίς, ίδος, ἡ,=στολή II, *a garment, robe*, Eur. Phoen. 1491; νεβρῶν στολίδες, i. e. fawn-skins worn as garments, Id. Hel. 1359.—II. in plur., *folds in* a garment, στολίδες ἀνδριάντων, Arist. Audib. 35; cf. στολιδωτός:—hence, in Plut. 2, 64 A, prob. *of a folded* or *knitted brow.*—III. νηῶν στολίδες, *sails*, Anth. P. 10, 6:—but στολὶς ἄκρα=ἀκροστόλιον, Eratosth. Catast. 35.

Στόλισμα, ατος, τό, (στολίζω) *an equipment, dress: a garment, mantle*, Eur. Hec. 1156.

Στολισμός, οῦ, ὁ, *an equipping, clothing: dress.*

Στολιστήριον, ου, τό, *a place where the priests attired themselves* or *the statues of the gods, a vestry.* Plut. 2, 359 A, cf. Wytt. 352 B.

Στολιστής, οῦ, ὁ, *one who equips* or *clothes*, Plut. 2, 366 E.

Στολμός, οῦ, ὁ, (στέλλω)=στολή, Eur. Supp. 1055.—II.=στολίς II, *a fold*, στολμοὶ πέπλων, folded robes, Aesch. Supp. 715, Cho. 29; and in sing., Eur. Alc. 215, Andr. 148.

Στολοδρομέω, ῶ, (στόλος, δρόμος) *to go in a fleet.*

Στόλος, ου, ὁ, (στέλλω) *equipment*, esp. for warlike purposes, *an expedition* by land or sea, oft. in Hdt.; στ. κατ' ἤπειρον, κατὰ θάλασσαν, Hdt. 5, 64; oft. followed by ἐπί c. acc., Hdt. 3, 25, etc.; στόλον αἴρειν, Aesch. Pers. 795, Eur. Hec. 1141:—generally, *a sending* or *going a journey*, ὁ δὲ στόλος νῷν ἐστι παρὰ τὸν Τηρέα, Ar. Av. 46; or (oftener) *a voyage*, Soph. Phil. 244, 499, etc.: ἰδίῳ *στόλῳ, in a journey* privately undertaken, on one's own account, Hdt. 5, 63; opp. to *κοινῷ στ.*, Id. 6, 39; *ἐλευθέρῳ στόλῳ*, with free *course*, Pind. P. 8, 141, cf. 2, 114; *πατρῷον στόλον*, as adv., by my father's *sending*, Schäf. Soph. Tr. 562.—2. *the purpose* or *cause of a journey*, Soph. O. C. 358, Phil. 244.—3. *that which goes* or *is sent on an expedition, an army*, Hdt. 5, 64; or (oftener) *a sea-force, fleet*, Id. 1, 4; 5, 43, and Trag.; *οὐ πολλῷ στόλῳ*, i. e. in one ship, Soph. Phil. 547:—generally, *a party of men, a band, troop*, very freq. in Aesch. Supp., as 2, 29; *πρόπας στόλος*, all the *people*, Soph. O. T. 170.—4. *παγκρατίου στ.*, periphr. for *παγκράτιον*, Pind. N. 3, 27: also, *στ. λόγων*, a set narrative, Emped. 58.—II. *a stalk, stem, κέρκος μικρὸν στόλον ἔχουσα*, Arist. Part. An. 2, 14, 5; cf. 4, 10, 52: *στόλος ὀμφαλώδης*, Id. Gen. An. 3, 2, 6.—2.=*ἔμβολον, a ship's beak*, of which the extremity was called *ἀκροστόλιον*, Pind. P. 2, 114; usu. plated with brass, *χαλκήρης στόλος*, Aesch. Pers. 406, cf. Interpp. ad Eur. I. T. 1135: hence, *δώδεκα στόλοι ναῶν*, for *δώδεκα νᾶες*, Id. I. A. 277.

Στόμα, ατος, τό, Dor. *στύμα*:—*the mouth*, Lat. *os*, Hom., etc.: later poets oft. use the plur. for sing., like Lat. *ora*, Jac. Anth. P. p. 263, 470:—also, for *the whole face*, Il. 6, 43; 16, 410: metaph., *στόμα πτολέμοιο, ὑσμίνης, the very jaws* of the battle, as of a devouring monster, Il. 10, 8; 20, 359 (but cf. infra III):—periphr., *στόμα τὸ δῖον*, for Jupiter, Aesch. Pr. 1033, cf. Soph. O. C. 603; *στ. Πινδάρου*, etc., like Lat. *os Pindari*, Jac. Anth. 2, 1, p. 303:—in Trag. also very freq. *the mouth, tongue*, as Aesch. Pr. 1032, Soph. O. T. 671; and sometimes for *speech, words*, Soph. O. T. 426, 706.—Special phrases:—*ἀπὸ στόματος εἰπεῖν*, like *ἀπὸ γλώσσης*, to speak *by word of mouth*, i. e. by memory, like *ἀπὸ χειρός*, Plat. Theaet. 142 D, Xen. Mem. 3, 6, 9, etc.; so, *διὰ στόμα λέγειν*, Aesch. Theb. 579, cf. Eur. Or. 103; *ἐν στόματι λέγειν*, Ar. Ach. 198: *ἀνὰ στόμα ἔχειν*, to have always in *one's mouth*, whether for good or ill, Eur. El. 80, Andr. 95; so, *διὰ στόμα ἔχειν*, Ar. Lys. 855; *οἶκτος ἦν διὰ στόμα*, Aesch. Theb. 51; *πᾶσι διὰ στόματος*, 'tis the common talk, Theocr. 12, 21: *ἐν στόμασιν* or *στόματι ἔχειν*, Hdt. 3, 157; 6, 136: *ὅ τι ἦλθεν ἐπὶ στόμα*, whatever came uppermost, Lat. *quicquid venerit in buccam*, Plat. Rep. 563 C, cf. Schäf. Dion Comp. p. 13: *ἐξ ἑνὸς στόματος*, with one *voice*, all at once, Ar. Eq. 670:—*κοιμᾶν στόμα*, i. e. to keep silence, Aesch. Ag. 1247; so, *στόμα κλείειν, ἐπέχειν*, Eur. Phoen. 865, Hec. 1283; also, *δάκνειν στόμα*, i. e. to keep a forced silence, Aesch. Fr. 279, Soph. Tr. 977 (cf. *δάκνω, ὑπίλλω*);—opp. to *λύειν στ.*, Isocr. 252 C.—II. *the mouth* of a river, Lat. *ostia, ποταμῶν*, Il. 12, 24, Od. 5, 441; so, *ἠιόνος στόμα μακρόν*, the wide *mouth* of the bay, Il. 14, 36, cf. Od. 10, 90, Hdt. 2, 17; *στ. τοῦ Πόντου*, Lat. *fauces Ponti*, Hdt. 4, 86, cf. Thuc. 4, 102; *στ. εἰσβολῆς*, Ar. Eccl. 1107:—but also, *a chasm* or *cleft* in the earth or rock with a stream gushing out, Hdt. 1, 202: hence, *any outlet*, or *entrance, ἀργαλέον στόμα λαύρης*, Od. 22, 137; so, *στ. τῆς ἀγυιᾶς*, Xen. Cyr. 2, 4, 4; *στ. φρέατος*, Id. An. 4, 5, 25; *χθόνιον Ἀΐδα στόμα*, Pind. P. 4, 78; *ἑπτάπυλον στόμα*, the seven gates of Thebes, Soph. Ant. 119:—but, *τὸ ἄνω, τὸ κάτω στόμα τοῦ ὀρύγματος, the width* of the trench at top, at bottom, Hdt. 7, 23, 37 (cf. *gape, gap*).—III. *the foremost part, face, front*; esp. of weapons, *the point, κατὰ στόμα εἱμένα χαλκῷ*, Il. 15, 389: *the edge* of a sword, Lat. *acies*, Soph. Aj. 651, etc.:—hence, also like Lat. *acies, the front ranks* of the battle, *the front*, Xen. An. 3, 4, 42 and 43 (and so perh. *στ. πολέμοιο, ὑσμίνης* in Hom. should be taken):—*κατὰ στόμα, face to face, front to front*, Lat. *adversa fronte*, Hdt. 8, 11, Xen. An. 5, 2, 26; *κατὰ στόμα τινός, confronted* with him, Plat. Legg. 855 D:—*ἄκρον στόμα πύργων, the edge* or *top* of the towers, Eur. Phoen. 1166.

Στομακάκη, ης, ἡ, *a disease in which all the teeth fall out, scurvy of the gums*, Strab. cf. Plin. H. N. 25, 3. [ᾰ]

Στομαλγέω, ῶ, f. -ήσω, *to be στομαλγής*.

Στομαλγής, ές, (στόμα, ἄλγος):—*grievous with the mouth*, i. e. *talking incessantly*, like *στόμαλγος*. (Στόμαργος, στομαργία, στομαργέω, are prob. merely Att. forms of *στομαλγ-*, v. Pott. Et. Forsch. 2, 98; and cf. *γλώσσαλγος*.) Hence

Στομαλγία, στόμαλγος,=στομαργ-.

Στομᾰλίζομαι, used only in compd. *διαστομαλίζομαι*, which Hesych. explains by *λοιδορεῖν*.

Στομᾰλίμνη, ης, ἡ, (στόμα, λίμνη) like *λιμνοθάλαττα, a place where the sea runs up inland, a salt-water lake*, Lat. *aestuarium*, Strab. pp. 184, 595. (Before Aristarch., it was read in Il. 6, 4, v. Spitzn. ad l.)

Στομάλιμνον, τό,=foreg., f. l. Theocr. 4, 23.

Στομαργέω, ῶ, *to be very talkative*; and

Στομαργία, ας, ἡ, *endless talking*, Philo: from

Στόμαργος, ον, *busy with the tongue, a noisy prater, loud-tongued*, Aesch. Theb. 447, Soph. El. 607: *στ. γλωσσαλγία, wearisome* talkativeness, Eur. Med. 525:—cf. *στομαλγής*.

Στομᾰτικός, ή, όν, (στόμα) *belonging to, for the mouth*, Galen.—II. *diseased in the mouth*.

Στομᾰτουργός, όν, (στόμα, *ἔργω) *a word-maker*, Ar. Ran. 826.

Στομαυλέω, ῶ, (στόμα, αὐλέω) *to mimic a flute with the lips*, Plat. Crat. 417 E; cf. Poll. 2, 101.

Στομᾰχικός, ή, όν, *of* or *for the stomach, stomachic*.—II. *disordered in the stomach*, Diosc. Adv. *-κῶς*: from

Στόμᾰχος, ου, ὁ, (στόμα II):—strictly, *a mouth, opening*: hence,—1. in the oldest Greek, *the throat, gullet, ἀπὸ στομάχους ἀρνῶν τάμε νηλέϊ χαλκῷ*, Il. 3, 292; 17, 47; 19, 266; the same as *οἰσοφάγος*, Arist. H. A. 1, 16, 8, sq., compared with 1, 12, 1: but, after Arist., *the orifice of the stomach*; and, in later medical writers, *the stomach* itself:—in Hipp. also, *the neck of the bladder* or *uterus*:—v. Foës. Oecon., Greenhill Theophil. p. 56, 10.

Στομβάζω,=στομφάζω: from

Στόμβος, η, ον,=βαρύηχος, βαρύφθογγος, Galen; cf. *στόμφος* II.

Στομήρης, ες, (στόμα)=εὔστομος, εὔφημος.

Στομίας ἵππος, ὁ, *a hard-mouthed* horse: also *στόμις*.

Στόμιον, ου, τό, dim. from *στόμα*, *a small mouth*.—II. *the mouth* of a vessel;—also of a grave, Soph. Ant. 1217; or of a cave, hence *a cave, vault*; of the lower world, Aesch. Cho. 807 †(so Schol. ad l., but rather to be referred to the cave at Delphi over which the sacred tripod was placed, Blomf. and Klaus. ad l., *ὑπερκεῖσθαι δὲ τοῦ σ. τρίποδα*, Strab. p. 641)†:—generally, any *aperture* or *opening*, Plat. Rep. 615 D, E.—III. *a bridle-bit, bit, χαλινοὺς καὶ στόμια ἐμβαλεῖν*, Hdt. 4, 72, cf. 1, 215; so, *στόμιον παρέχειν*, Soph. Tr. 1261; *γνώμη στομίων ἄτερ εὐθύνων*, Aesch. Pr. 287; *στ. δάκνειν*, Aesch. Pr. 1009; *συνδάκνειν*, Xen. Eq. 6, 9; cf. Valck. Hipp. 1223: met., *στόμιον δέχεσθαι*, Soph. El. 1462.

†Στόμιος, ου, ὁ, *Stomius*, masc. pr. n., Paus. 6, 3, 2; etc.

Στόμις, ὁ,=στομίας, Aesch. Fr. 335.

Στομίς, ίδος, ἡ (στόμα):—*the mouthpiece of a flute-player*, also *χειλωτήρ* and *φορβειά*, qq. v., Poll. 10, 56. Cf. *ἐπιστομίζω*.

Στομοδόκος, ον,=στωμύλος, Phe recr. Incert. 71.

Στομοκάκη, ης, ἡ,=στομακάκη.

Στόμος, ὁ, dub. l. in Hesych. for *στόβος, στόμφος*.

Στομόω, ῶ, f. -ώσω (στόμα):—*to stop the mouth of, to muzzle* or *gag*, Hdt. 4, 69;—pass., *φιμοῖς ἐστομωμένοι*, with their mouths muzzled, Aesch. Fr. 330.—II. (στόμα II), *to furnish with a mouth* or *opening, ἐχίδναις ἐστομωμένη, set round with mouths* of vipers, Eur. I. T. 287: hence—2.=*ἀναστομόω, to open*, esp. medically, either by the knife, or by alteratives, Hipp.—III. (στόμα III) *to furnish with a point* or *edge*, and of iron, *to harden, make into steel*, Plut. 2, 943 D, 946 C: metaph., *to harden, train for* anything, Ar. Nub. 1108, 1110.

Στομφάζω, f. -άσω (στόμφος):—*to speak mouthfuls, to mouth*:—*to talk big, vaunt*, Ar. Vesp. 721.

Στόμφαξ, ᾱκος, ὁ, ἡ, (στόμφος) *one who speaks mouth-filling words*, esp such as have the broad *α* and *ω*:—so Aeschylus is called in Ar. Nub. 1367. cf. Schol. ad l.

Στομφασμός, οῦ, ὁ, (στομφάζω) *a talking big, bragging*. Nicet.

Στομφαστικός, ή, όν, *full-mouthed bragging*.

Στόμφος, ου, ὁ, also *στόβος*, Lyc. 395; and perh. *στομος* (στόμα): strictly, *a full mouth*, hence—1. *lofty phrases*, like *ὄγκος*, Lat. *ampullae*, Longin.: also in worse sense *bombast*, Id.—2. *scoffing, abuse*, like *λοιδορία*, Lyc. l. c.—II. as adj. *στόμφος, ον*, also *η, ον, high-sounding, bombastic: bragging*, Hipp.

Στομώδης, ες, (στόμα, εἶδος)=εὔφημος, Soph. Fr. 947.

Στόμωμα, ατος, τό (στομόω):—like *στόμα* II, *a mouth, Πόντου*, Aesch. Pers. 878.—II. (στομόω III) *any thing pointed, sharpened* or *hardened, a steel edge*, Plut. 2, 326 B:—also, *στ. σιδήρου, the hardening* of iron *into steel*, Ib. 625 B.—2. *a scale which flies from hammered iron*, Lat. *squama ferri*, Cels.

Στόμωσις, εως, ἡ (στομόω):—*a giving an edge to* a thing, *hardening* of iron *into steel*, Muson. ap. Stob. p. 160, 55, Plut. 2, 73 C, etc.:—metaph., *στόμα πολλὴν στόμωσιν ἔχον*, a mouth that hath much *sharpness of tongue*, Soph. O. C. 795.

Στομωτήρ, ῆρος, ὁ, and *στομωτής, οῦ, ὁ*, (στομόω III) *one who hardens* iron *into steel*.

Στονᾰχέω, ῶ, f. -ήσω (στοναχή):—like *στένω, στενάχω, to groan, sigh*.

Il. 18, 124: cf. 24, 79.—II. trans., *to sigh, groan over* or *for*, τινά, Soph. El. 133.—The v. l. στεναχέω, is rejected from Hom. by Wolf and Spitzner; v. sub στεναχίζω.

Στονᾰχή, ῆς, ἡ, (στενάχω): like στόνος, *a groaning, wailing*, Il. 24, 512, 696, etc.; also in plur., *groans, sighs*, Il. 2, 39, etc. (cf. ὅρμημα); so in Pind. N. 10, 141, Soph. Aj. 203, and Eur.

Στονᾰχίζω, στοναχίζομαι, v. sub στεναχίζω.

Στόνᾰχος, ου, ὁ,=στοναχή.

Στονόεις, όεσσα, όεν, (στόνος): *causing groans* or *sighs*, βέλεα, Il. 8, 159; ὀϊστοί, Od. 21, 60; κήδεα, Od. 9, 12; etc.:—generally, *mournful, sad, wretched*, ἀϋτή, εὐνή, Od. 11. 382; 17, 102; ἀοιδή, Il. 8, 159; ὅμαδος, Pind. I. 8 (7), 55; and in Trag.

†Στόνοι, ων, οἱ, *the Stoni*, an Alpine people, Strab. p. 204.

Στόνος, ου, ὁ, (στένω) *a sighing* or *groaning*, Ἔρις ὀφέλλουσα στόνον ἀνδρῶν, Il. 4, 445; στόνος ὤρνυτ' ἀεικής, 10. 483; στ. κτεινομένων, Od. 23, 40:—and in Trag.: also of the sea, Soph. Ant. 592.

Στόνυξ, ῠχος, ὁ, like ὄνυξ, *any sharp point*, as of a rock, Ap. Rh. 4, 1679, Lyc. 1181: *the tusk* of a boar, Id. 486; *a tooth*, Id. 795; *a sharp instrument, shears, knife*, Anth. P. 6, 307. Hence

Στονῠχώδης, ες, (εἶδος) *like a point, pointed*.

†Στόρας, ου, ὁ, *the Astura*, a small river of Latium, now *Stura*, Strab. p. 232.

Στοργέω, ῶ, f. -ήσω,=στέργω.

Στοργή, ῆς, ἡ, (στέργω):—*love, affection*, esp. of parents and children, Philem. p. 427:—of *sexual love*, Mel. 14; 64, 8; 103; 109: cf. στέργω.

Στορέννῡμι, shortd. στόρνῡμι, and by metath. στρώννῡμι (v. fin.): fut. στορέσω and στρώσω, Att. στορῶ, in compd. παραστορῶ, Ar. Eq. 481: aor. ἐστορέσα and ἔστρωσα: pf. pass. usu. ἔστρωμαι: aor. pass. ἐστορέσθην, whence καταστορεσθῆναι in Hipp.; but more freq. ἐστρώθην, which is the strict aor. form,—ἐστορήθην only in Hesych.: verb. adj. στρωτός.—Of these forms Hom. has only aor. ἐστόρεσα with and without augm., and from στρώννυμι, 3 plqpf. pass. ἔστρωτο in Il. From the form στόρνυμι, we have 3 sing. στόρνυσι, Eur. Heracl. 702; imperat. στόρνῡ, Ar. Pac. 810; part. στόρνυντες, στόρνυντα, Hdt. 7, 54, Soph. Tr. 898; and the compd. καστορνῦσα in Od. 17, 32.

Strictly, *to spread, spread* or *stretch out, strew*, λέχος στορέσαι, Lat. *lectum sternere, to spread* or *make up* a bed, Il. 9, 621, 660; so, δέμνια, τάπητας, κώεα στ., Od. 4, 301; 13, 73, Il. 24, 798; so, στορνὺς δέμνια, Soph. Tr. 902; κλίνην ἔστρωσαν, Hdt. 6, 139:—ἀνθρακιὴν στ., *to spread abroad* or *scatter* a heap of coals, Il 9, 213.—2. *to spread smooth, level*, πόντον στ., Lat. *sternere aequor*, Od. 3, 158; το κῦμα ἔστρωτο, Hdt. 7, 193: metaph. *to calm*, στορέσας ὀργήν, Aesch. Pr. 190; *to level, lay low*, λῆμα στόρνυσι χρόνος τὸ σόν, Eur. Heracl. 702; ἵνα στορέσωμεν τὸ φρόνημα τῶν Πελοποννησίων, Thuc. 6, 18; cf. Epitaph. ap. Lycurg. 163, 32.—3. ὁδὸν στ., *to make a level* road, *to pave it*, Lat. *viam sternere, viam stratam facere*, hence in pass., ἐστρωμένη ὁδός, Hdt. 2, 138.—II. *to strew, bestrew with* a thing, ὁδὸν μυρσίνῃσι, Hdt. 7, 54, cf. 8, 99.—III. intr., *to stretch* or *extend to*, so in part. aor. στορέσας, Anacreont. 30, 3, cf. Wagner Alciphr. 1, 1.—(Lengthened from root ΣΤΟΡ-, ΣΤΡΟ-, which answers to the Sanscr. *stri, strî*, Lat. *sterno, stravi, stratum*.) Hence

Στορεύς, έως, ὁ, *one who spreads*, Lat. *qui sternit*.—II. *the undermost of two substances by which fire is produced* (πυρεῖα), Schol. Ap. Rh. 1, 1182.

Στόρθυγξ, υγγος, ἡ, also στόρθυξ, ῠγος, ἡ, *a point, spike*, esp. *the tyne* of a deer's horn, Soph. Fr. 110; *the tusk* of a boar, Lyc. 492: *a point* or *tongue of land*, Id. 865, 1406; cf. Jac. Anth. P. p. 128, 149.—In Hesych. also στόρθη. (Seemingly akin to στορύνη, στύραξ, *sturio*.)

Στόρνη, ης, ἡ,=ζώνη, Call. Fr. 476, Lyc. 1330.

Στόρνῡμι, a later form of στορέννυμι, q. v.

Στορύνη, ης, ἡ, *a pointed instrument* used by surgeons, Aretae. (Seemingly akin to στόρθυγξ.) [ῡ]

Στορχάζω, *to enclose* cattle in a fold; elsew. σηκάζω. (From εἴργω, ἕρκος, ὅρκος, ὁρκάνη, ὀρχάνη, akin to *arceo*.)

†Στουρά, ᾶς, ἡ, *Stura*, a place in India, Arr. Ind. 21, 1.

Στοχάζομαι, dep. c. fut. et aor. mid., Plat. Gorg. 464 C, etc.: pf. pass. ἐστόχασμαι, Id. Legg. 635 A: (στόχος). *To aim* or *shoot at*, c. gen., τοῦ σκοποῦ στ., Plat. Rep. 519 C, Isocr. 420 A; ἄλλου στοχαζόμενος ἔτυχε τούτου, to aim at one thing and hit another, Antipho 115, 19:—hence, metaph., *to aim at, endeavour after*, τοῦ ἡδέος, Gorg. 465 A, etc.; πρός τι, Id. Legg. 962 D.—2. esp., *to endeavour to make out*; *to guess*, c. acc. Plat. Legg. 635 A, Xen. Mem. 2, 2, 5:—absol., *to make guesses, feel one's way*, εὖ γε στοχάζει, Soph. Ant. 241.

Στοχάς, άδος, ἡ, *a hillock* or *mound thrown up for fixing the poles of nets* (στοῖχοι) *in*, Poll. 5, 36; but it ought prob. to be στοιχάς.—II. as adj. v. sub στολάς.

Στόχᾰσις, εως, ἡ,=στοχασμός, Plat. Phil. 62 B.

Στόχασμα, ατος, τό, (στοχάζομαι) *the thing aimed at a mark, an arrow, javelin*, Eur. Bacch. 1205.—II. *the mark*.

Στοχασμός, οῦ, ὁ, (στοχάζομαι) *an aiming at a mark*: hence, *a guess, conjecture*, Plat. Phil. 56 A.

Στοχαστέον, verb. adj. from στοχάζομαι, *one must aim at*, τινός, Arist. Pol. 2, 7. 7.

Στοχαστής, οῦ, ὁ, (στοχάζομαι) *one who aims at* any thing, *one who has an end in view*. Hence

Στοχαστικός, ή, όν, *disposed to aim at, able to hit*, c. gen., τοῦ ἀρίστου, Arist. Eth. N. 6, 7, 6; *able to guess, guessing*, τινός, Def. Plat. 412 E:—absol., *sagacious*, Plat. Gorg. 463 A. Adv. -κῶς, στ. ἔχειν πρός τι, Arist. Rhet. 1, 1, 11.

Στόχος, ου, ὁ, *a mark*, v. l. for σκοπός, Xen. Ages. 1, 25:—*a guess, conjecture*, Aesch. Supp. 243.—(Orig. the same as στοῖχος, στίχος.)

Στρᾰβᾰλοκομάω, ῶ, *to have curly hair*, Soph. ap. Poll. 2, 23; cf. Ellendt Lex. s. v.: from

Στρᾰβᾰλοκόμης, ου, ὁ, (στράβαλος, κόμη) *curly-headed*.

Στράβᾰλος, ον, like στρεβλός, *twisted*: of hair, *curly*: also *distorted*. (Like στρεβλός from στρέφω.) [ᾰ]

†Στράβαξ, ακος, ὁ, *Strabax*, an officer of the Athenians under Iphicrates, Dem. 482, 25; etc.

Στράβη, ης, ἡ, (στρέφω) *a noose, fetter*, mostly in plur.: more usu. in compd. ποδοστράβη. [ᾰ]

Στράβηλος, ου, ὁ, (στρέφω) for στράβαλος, *a wounded, distorted body*, as στρόβιλος and στρόμβος, esp. *a snail*, Soph. Fr. 299: also a kind of *olive*, Meineke Pherecr. Agr. 2. [ᾰ]

Στρᾰβίζω, (στραβός) *to have distorted eyes, to squint*. Hence

Στρᾰβισμός, οῦ, ὁ, *a squinting*.

Στρᾰβός, ή, όν, (στρέφω) like στρεβλός, *distorted, oblique*; esp. *squinting*, Lat. *strabus*, Poll. 2, 51. Hence

Στρᾰβών, ῶνος, ὁ, = foreg., Lat. *strabo*, Com. Anon. (Nov.) Fr. 314.

†Στράβων, ωνος, ὁ, *Strabo*, the celebrated geographer, of Amasea in Cappadocia. — 2. the Rom. name *Strabo*.

Στραγγᾰλάω.=στραγγαλίζω, dub. in Menand. p. 289.

Στραγγάλη, ης, (στράγγω) *a halter*, Plut. Agis 20.

Στραγγᾰλία, ᾶς, ἡ, (στράγγω) *a knot hard to unloose*, cf. στραγγαλίς.—II.=στραγγάλιον. Hence

Στραγγᾰλιάω, ῶ, *to tie knots, start difficulties*, Plut. 2, 618 F; cf. στραγγαλίς.

Στραγγᾰλίζω, (στραγγάλη) *to strangle*, Lat. *strangulare*, Alciphr. 3, 49.

Στραγγᾰλιον, ου, τό, usu. in plur. τὰ στρ., *indurations in the limbs*, esp. by humours.

Στραγγᾰλίς, ίδος, ἡ,=στραγγαλιά, Strattis Phoen. 5; στραγγαλίδας σφίγγω=στραγγαλιάω, Pherecr. Autom. 12: στρ. γάλακτος, *a clot* of milk, Arist. H. A. 7, 11, 1: hence, Chrysippus was called by Aristocreon, στραγγαλίδων Ἀκαδημαϊκῶν κοπίς, a knife to cut Academic *knots*, Plut. 2, 1033 E.

Στραγγᾰλισμός, οῦ, ὁ, *a strangling*: generally, *a twisting*.

Στραγγᾰλιώδης, ες, (στραγγαλιά, εἶδος) *like a knot*.—II. metaph., *knotty, crafty*, LXX.

Στραγγᾰλόω, ῶ, (στράγγω, στραγγάλη) *to twist up, knot*: hence,—II. *to strangle, choke*, LXX. Hence

Στραγγᾰλωτός, ή, όν, *twisted, knotted*.

Στραγγεία, ας, ἡ, *a hesitating, loitering, tarrying*.

Στραγγεῖον, ου, τό, *a cupping instrument*, elsewh. σικύα.

Στράγγευμα, ατος, τό, = στραγγεία.

Στραγγεύω, (στράγγω) = στρέφω, *to twist, wind*:—usu. in mid. στραγγεύομαι, *to turn one's self about, hesitate, waver, loiter, tarry*, ἐγὼ δῆτ' ἐνθαδὶ στραγγεύομαι, Ar. Ach. 126; τί ταῦτ' ἔχων στρ.; Id. Nub. 131; στρ. περί τι, Macho ap. Ath. 580 E:—cf. στρεύγομαι.

Στραγγία, ας, ἡ, poet. for στραγγεία.

Στραγγίας πυρός, ὁ, a kind of *wheat*, Theophr.

Στραγγίζω, (στράγξ) *to press* or *squeeze out*, LXX.

Στραγγίς. ίδος, ἡ,=στράγξ.

Στραγγός, ή, όν, (στράγγω) *twisted, crooked*: also στραγός.

Στραγγουρία, ας, ἡ, (στράγξ, οὐρέω): *retention of the urine* (when it falls *by drops*), *strangury*, Ar. Vesp. 810, Ep. Plat. 358 E. Hence

Στραγγουριάω, ῶ, *to suffer from strangury*, Ar. Thesm. 616, Plat. Legg. 916 A.

Στραγγουρικός, ή, όν, (στραγγουρία) *liable to, suffering from strangury*, Hipp. 513: τὰ στρ.,=στραγγουρία, Id. 190.

ΣΤΡΑΎΓΩ, fut. στρύγξω, Lat. *stringo*, Germ. *strängen*, *to draw tight*, *bind* or *tie tight*, *squeeze*, etc. (Root seldom, if ever, used; but hence come στρύγξ, στραγός, στραγγός, στραγγεύω, στραγγίζω, στραγγάλη, etc.; akin also to στρεύγομαι.)

Στράγξ, ἡ, gen. στραγγος, (στράγγω) *that which oozes out*, *a drop*, Menand. p. 82, Mel. 1, 38; cf. Schol. Ar. Nub. 131.

Στραγός, ή, όν,=στραγγός.

Στράπτω, f. -ψω, rarer and later for ἀστράπτω, *to lighten*, Soph. O. C. 1515, Ap. Rh. 1, 544. (Acc. to some, akin to στρέφω, because of the *zigzag motion* of lightning.)

Στρᾰταρχέω, ῶ, f. -ήσω, *to lead* or *command an army*. Hence

Στρᾰτάρχης, ου, ὁ, (στρατός, ἄρχω) *the general of an army*,=στρατηγός, Hdt. 3, 157; 8, 44, Aesch. Fr. 168. Hence

Στρᾰταρχία, ας, ἡ, *the office* or *dignity of a general*, Philo.

Στράταρχος, ου, ὁ,=στρατάρχης, Pind. P. 6, 31, I. 5 (4), 50. [ρᾰ]

†Στράταρχος, ου, ὁ, *Stratarchus*, brother of Lagetas, a relative of Strabo, Strab. p. 477.

Στρᾰτάω, assumed as pres. of the Ep. impf. ἐστρατόωντο, *they were encamped*, Il. 3, 187; 4, 378; cf. sub στρατόω.

Στρᾰτεία, ας, ἡ, Ion. στρᾰτηΐη, (στρατεύω):—*an expedition*, *campaign*, στρατηΐην ποιεῖσθαι, Hdt. 1, 71, 171, etc.; εἰς στρ. ἄγειν τινάς, Eur. Supp. 229; ἐπὶ στρατείας εἶναι, *to be on foreign service*, Plat. Symp. 220 A; so, ἐν στρατείᾳ εἶναι, Xen. Cyr. 5, 2, 19; στρατειας ἐκδήμους οὐκ ἐξῄεσαν, Thuc. 1, 15; οἴκοι καὶ ἐπὶ στρατείας, Lat. *domi militiaeque*, at home and *abroad*, Plat. Phaedr. 260 B: freq. also in plur., *military service*, *warfare*, Id. Rep. 404 A, Legg. 878 C; so, ἀπὸ στρατείας, returning from *war*, Aesch. Ag. 603, Eum. 631.—στρατιά is a constant v. l., and is sometimes undoubtedly used=στρατεία, v. sub voc.; but στρατεία is never=στρατιά, *an army*, Stallb. Plat. Phaedr. l. c.

Στρᾰτεία, ας, ἡ, *the Warlike*, epith. of Minerva, Luc. D. Meretr. 9, 1.

Στράτευμα, ατος, τό, (στρατεύω):—like στρατεία, *an expedition*, *campaign*, Aesch. Pers. 758, freq. in Hdt., Thuc., etc.; στρ. ἐπὶ Σάμον, Hdt. 3, 49.—II. *an armament*, *army*, *host*, Hdt. 7, 48, and Trag.; στράτ. ἱππικόν, Xen. Cyr. 3, 3, 26; *a company*, *band*, Eur. Supp. 653. [ρᾰ] Hence

Στρᾰτευμᾰτικός, ή, όν, *inclined to war*, *warlike*, *military*, Plut.

Στρᾰτευσείω, desiderat., *to be anxious for war*, Dio C.

Στρᾰτεύσιμος, ον, *fit for military service*, *serviceable*, ἡλικία, Xen. Hell. 6, 5, 12; στρ. ἔτη, Id. Cyr. 1, 2, 4; οἱ στρατ., Polyb. 6, 19, 6: from

Στράτευσις, ἡ, *an expedition*, like στρατεία, Hdt. 1, 189. [ᾰ]

Στρατευτέον, verb adj. from στρατεύω, *one must march*, Xen. Hell. 7, 1, 41.

Στρᾰτευτικός, ή, όν,=στρατευματικός, Chaerem. ap. Ath. 562 F.

Στρᾰτεύω, f. -σω, (στρατός):—*to serve in war*, *serve as a soldier*, *do military service*, *to take the field*, *march*, first in Hdt., ἐπὶ τοὺς Πέρσας, ἐπὶ τὴν Ἑλλάδα, Hdt. 1, 77, Eur. H. F. 825, Thuc., etc.; c. acc. cognato, στρ. πόλεμον, Thuc. 1, 112:—so also as dep. mid. στρατεύομαι, *to take the field*, *be on active service*, *serve as a soldier*, absol., Hdt. 4, 28, etc.; and like the act., ἐπί τινα, Id. 3, 139, etc.; aor. pass. ἐστρατεύθην, only in Pind. P. 1, 98; pf. pass. ἐστρατευμένος, *having been a soldier*, Ar. Ran. 1113:—later the dep. became much the most freq., and was used exactly like the act., as in Xen.—II. later, *to take* or *receive into the army*, *to enroll*, *enlist*, App., and Hdn.

Στρᾰτηγεῖον, ου, τό, (στρατηγός) *the general's tent*, Lat. *praetorium*:—at Athens, *the place where the* στρατηγοί *held their sittings*, Lat. *curia strategorum*, Aeschin. 74, 21; cf. στρατήγιον.

Στρᾰτηγέτης, ου, ὁ,=στρατηγός.

Στρᾰτηγέω, ῶ, f. -ήσω, *to be* στρατηγός, *to be general*, Hdt. 5, 28, Ar. Eq. 288, Thuc., etc.:—c. gen., *to be general of* an army, τῶν Λυδῶν, etc., Hdt. 1, 34; 7, 82, 161; so in Soph. Aj. 1100, and often in Xen.: but also like ἡγεῖσθαι, c. dat., ἐστρατήγησε Λακεδαιμονίοισι ἐς Θεσσαλίην, Hdt. 6, 72, cf. Aesch. Eum. 25, Lys. 135, 29.—II. c. acc. rei, *to do* a thing *as general*, Xen. An. 7, 6, 40; πάντα στρ. ὑπὲρ Φιλίππου, *to carry on the* whole *war* in Philip's favour, Dem. 30, 13.—2. c. acc. pers., *to out-general*, Epist. Socr. 28, cf. καταστρατηγέω.—III. rare in pass. *to be commanded*, Plat. Ion 541 C, Dem. 52, 2. Hence

Στρᾰτήγημα, ατος, τό, *the act of a general*, esp. *a stratagem*, *piece of generalship*, Xen. Mem. 3, 5, 22, Polyb., etc.

Στρατηγητέον, verb. adj. from στρατηγέω, *one must be a general*, *one must command*, Plat. Sisyph. 389 D.

Στρᾰτηγητικός, ή, όν, *belonging* or *suited to the command of an army*, Plat. Phileb. 56 B.

Στρᾰτηγία, ας, ἡ, Ion. στρατηγίη, (στρατηγός) *the office*, *dignity*, *post of a general*, *command*, Hdt. 6, 94, Eur. Andr. 678, 704; ἀνάσσων Ἑλλάδος στρατηγίας, being chief general of Greece, Id. I. T. 17: καθιστάναι τινὰ εἰς στρατηγίαν, Aeschin. 33, 28:—later, also *the qualities*, *skill of a general*, *generalship*, Xen. An. 2, 2, 13, etc.; *his conduct*, Thuc. 1, 95.

Στρᾰτηγιάω, ῶ, desiderat. of στρατηγέω, *to wish to be a general*, Xen. An. 7, 1, 33, Dem. 435, 27.

Στρᾰτηγικός, ή, όν, (στρατηγός) *of* or *fit for a general*: ἡ -κή (sc. τέχνη)=στρατηγία II, Plat. Euthyd. 290 D, etc.; so στρ. ἔργα, Xen. Cyr. 1, 6, 12.—II. *suited* or *fitted for command*, *general-like*, *versed in generalship*, Plat. Gorg. 455 C, Xen. Cyr. 8, 4, 7:—adv. -κῶς, εὖ καὶ στρ., Ar. Av. 362: compar. -ώτερον, Polyb. 10, 32, 7.

Στρᾰτήγιον, ου, τό,=στρατηγεῖον II, Dem. 1043, 11, Aeschin. 39, 25.—II.=στρατόπεδον, *a camp*, Soph. Aj. 721.

Στρᾰτηγίς, ίδος, fem. adj., *of a general*, πύλαι στρ., the door or entrance *of a general's tent*, Soph. Aj. 49; ναῦς στρ., *the admiral's* ship, *flag*-ship, Thuc. 2, 84; cf. Andoc. 2, 31; so ἡ στρ., alone, Hdt. 8, 92.—II. as subst., fem. of sq., *a female commander*, Ar. Eccl. 835: from

Στρᾰτηγός, οῦ, ὁ (στρατός, ἄγω): *the leader* or *commander of an army*, *a general*, very freq. from Hdt. downwards; opp. to ναύαρχος (admiral), Soph. Aj. 1232 (though at Athens the two offices were not distinct):—also, ἡ στρατηγός, Ar. Eccl. 491, 500: στρατηγὸς τοῦ πεζοῦ, Hdt. 7, 83.—II. at Athens, the title of 10 *officers elected by yearly vote to command the army and navy*, *and conduct the war-department at home*, first in Hdt. 6, 109,—where they are all in the field, with the Polemarch at their head; cf. πολέμαρχος, and v. Herm. Pol. Ant. § 152.—2. also *the chief magistrates* of the Achaians and some other Greek states, Polyb.—3. στρ. ὕπατος, the Roman *consul*, Id. 1, 52, 5; so, στρατηγός alone, 1, 7, 12, etc.; cf. ὕπατος II; στρ. ἑξαπέλεκυς, *the praetor*, Id. 3, 106, 6.—III. *an officer with a recruiting commission.*

Στρατηΐη, ης, ἡ, Ion. for στρατεία, Hdt.

Στρᾰτηλᾰσία, ας, ἡ, Ion. -ίη:—*an expedition*, *campaign*, freq. in Hdt.; στρ. ἐπ' Αἴγυπτον ἐποιέετο 2, 1.—II. sometimes, but rarely, *the army itself*, as Hdt. 8, 140, 1.

Στρᾰτηλᾰτέω, ῶ, f. -ήσω (στρατός, ἐλαύνω):—*to lead an army into the field*, ἐπί τινα, ἐπὶ χώραν, Hdt. 1, 124, etc.; absol., 7, 108, Aesch. Eum. 687; στρ. ἐκεῖσε, Aesch. Pers. 717.—II. trans., *to lead*, *command*, c. gen., Aesch. Pers. 717, Eur. Rhes. 276; c. dat., Id. Bacch. 52, El. 917.

Στρᾰτηλάτης, ου, ὁ, (στρατός, ἐλαύνω) *a leader of an army*, *a general*, *commander*, Soph. Aj. 1223, and Eur.; στρ. νεῶν, Aesch. Eum. 637. [ᾰ]

Στρᾰτιά, ᾶς, ἡ, Ion. στρατιή:—*an army*, *squadron*, Aesch. Pers. 534, Ag. 799, etc.; στρ. ναυτική, πεζή, Thuc. 6, 33, etc.:—generally, *a company*, *band*, Pind. P. 11, 75.—II. sometimes =στρατεία, *an expedition*, Ar. Eq. 587, Thesm. 828, 1169, Lys. 592 (where the metre requires it), Thuc. 8, 108; cf. sub στρατεία. (Not fem. from στράτιος, but a lengthd. form of στρατός.) Hence

Στρᾰτιάρχης, στρᾰτίαρχος, ὁ,= στρατάρχης, -χος.

†Στρατίη, ης, ἡ, *Stratia*, a city of Arcadia, Il. 2, 606: in Strabo's time in ruins, p. 388: cf. Paus. 8, 25, 12.

Στράτιος, ον, (στρατός) *of an army* or *war*, *warlike*; epith. of Jupiter. Hdt. 5, 119, Arist. Mund. 7, 3; and of Mars:—στράτιον, as adv., *valiantly*, Ar. Vesp. 618. [ᾰ]

†Στράτιος, ου, ὁ, *Stratius*, son of Nestor and Anaxibia, Od. 3, 413, where acc. is Στρατίος.—2. an Athenian, son of Buselus, Dem. 1055, 25.—3. another, Isae. 84, 9.—Others in Paus.; etc.

Στρᾰτιώτης, ου, ὁ, (στρατιά):—*a citizen bound to* or *performing military service*: then generally, *one serving as a soldier*, *a soldier*, Hdt. 4, 134, Thuc., etc.:—later, *a soldier by profession*, Arist. Eth. N. 3, 8, 9;—elsewh. μισθοφόρος.—II. ποτάμιος στρατιώτης, an Aegyptian water-plant, Sprengel Diosc. 1, 100; στρ. χιλιόφυλλος, our *yarrow*, *Achillea millefolium*, Ib. 101. Hence

Στρᾰτιωτικός, ή, όν, *of* or *belonging to soldiers*, οἰκήσεις, Plat. Rep. 415 E; σκηνή, Xen., etc.:—τὸ στρ. (sc. ἀργύριον) *the pay of the forces*, Dem. 167, 16: but τὸ στρ. (sc. πλῆθος) *the soldiery*, Thuc. 8, 83:—τὰ στρατιωτικά (sc. ἔργα, πράγματα), *military affairs*, Plat. Ion 540 E.—II. *fit for a soldier*, *military*, like στρατεύσιμος, στρ. ἡλικία, the *military* age, Xen. Cyr. 6, 2, 37.—III. *warlike*, *soldierlike*, Polyb. 23, 17, 3; opp. to πολιτικός, Ib. 10, 4.

B. Adv. -κῶς, στρ. ζῆν, Isocr. 248 E; *like a rude soldier*, and so *brutally*, Polyb. 22, 21, 6:—but. στρατιωτικώτερον παρεσκευασμένοι opp. to ἐν ναυμαχίαν) equipped *rather as troop-ships*, Thuc. 2, 83.

Στρᾰτιωτίς, ίδος, fem. of στρατιώτης.—II. as adj., στρ. ἀρωγά, *the martial* aid, Aesch. Ag. 47.—2. ἡ στρ. (sc. ναῦς), *a troop-ship, transport*, Thuc. 6, 43; 8, 62, Xen., etc.

Στρᾰτοβάτης, ου, ὁ, (στρατός, βαίνω) strictly, *one who is in the camp*, i. e. *a soldier*, Apollod.

†Στρατοβάτης, ου, ὁ, *Stratobates*, son of Electryon and Anaxo, Apollod. 2, 4, 5.

†Στρατόδημος, ου, ὁ, *Stratodemus*, a Lacedaemonian, Thuc. 2, 67, v. l. Πρατόδημος.

Στρᾰτοκήρυξ, ῡκος, ὁ, (στρατός, κήρυξ) *the herald of a camp* or *army*, Joseph.

†Στρατοκλῆς, έους, ὁ, *Stratocles*, a leader of the slingers from Crete in the Greek army of Cyrus, Xen. An. 4, 2, 29.—Others of this name in Isocr.; Dem.; etc.

†Στρατόλα, ἡ, *Stratola*, fem. pr. n., Dem. 1351, 14.

†Στρατόλᾱς, α, ὁ, *Stratolas*, an Elean, Xen. Hell. 7, 4, 15.

Στρᾰτολογέω, ῶ, f. -ήσω, *to levy an army, enlist soldiers*, Plut. Mar. 9, Cat. Min. 27, etc.: and

Στρᾰτολογία, ας, ἡ, *a raising, levying an army*: from

Στρᾰτολόγος, ον, (στρατός, λέγω) *raising, levying an army.*

Στρᾰτόμαντις, εως, ὁ, (στρατός, μάντις) *prophet to the army*, Aesch. Ag. 122.

†Στρατονίκεια, ας, ἡ, *Stratonicēa*, a city of Caria, founded by Antiochus Soter, and named after his queen Stratonice, now *Eskihissar*, Strab. p. 660.—2. another city of Caria, Ib.

†Στρατονίκη, ης, ἡ, *Stratonīce*, daughter of Pleuron and Xanthippe, Apollod. 1, 7.—2. a daughter of Thespius, Id. 2, 7, 8.—3. sister of Perdiccas, wife of Seuthes of Thrace, Thuc. 2, 101.——4. wife of Antiochus Soter, Luc. de Dea Syr. 17.—Others in Ath.; etc.

†Στρατόνῑκος, ου, ὁ, *Stratonicus*, a citharoedus of Athens, Strab. p. 610.—Others in Ath. 782 B; etc.

Στρᾰτοπεδάρχης, ου, ὁ, (στρατόπεδον, ἄρχω) *a general officer*, Luc. Hist. Conscr. 22:—the Lat. *tribunus legionis*, Dion. H. 10, 36. Hence

Στρᾰτοπεδαρχία, ας, ἡ, *the office of* στρατοπεδάρχης, Dion. H. ib.

Στρᾰτοπεδεία, ας, ἡ,=στρατοπέδευσις, Xen. Hell. 4, 1, 24.

Στρᾰτοπέδευμα, ατος, τό, *a camp, an army*, Diod.

Στρᾰτοπέδευσις, εως, ἡ, *an encamping*, Xen. Cyr. 8, 5, 6, Plat. Rep. 526 D: also, *the position occupied by an army*, or *by a fleet.* Hence

Στρᾰτοπεδευτικός, ή, όν, *for an encampment*, Polyb. 6, 30, 3.

Στρᾰτοπεδεύω, *to encamp, bivouac, take up a position*, Xen. An. 7, 6, 24, cf. Poppo Cyr. 4, 2, 6:—more freq. as dep. mid., στρατοπεδεύομαι, Hdt. 1, 62; 2, 141, Thuc., etc.; of a fleet, Hdt. 7, 124: from

Στρᾰτόπεδον, ου, τό, (στρατός, πέδον):—strictly, *the ground on which soldiers are encamped*, Aesch. Theb. 79; in Hdt. 2, 154, Στρατόπεδα, as the proper name of a part of Aegypt:—hence, *a camp, encampment, encamped army*, Hdt. 4, 114, etc.; in both signfs., Thuc. 3, 81: generally, *an army, squadron*, Hdt. 1, 76, etc.; also, *a squadron* of ships, Thuc. 1, 117, Lys. 162, 9.—2. the Greek name for the Roman *legion*, Polyb. 1, 16, 2, etc.

Στρᾰτόπλωτος, ον, (στρατός, πλέω) *transporting an army*, ῥῆτραι στρ., orders *for sailing*, Lyc. 1037.

†Στράτος, ου, ὁ, *Stratus*, a Thracian, Qu. Sm. 8, 99.—II. ἡ, a city of Acarnania on the Acheloüs, Thuc. 2, 80; Strab. p. 450: hence ἡ Στρατική, *the territory of Stratus*, Polyb. 4, 63, 10.—2. a city of Achaea, the subsequent Dyme, Strab. p. 387.

ΣΤΡΑ˘ΤΟ´Σ, οῦ, ὁ, *an encamped army*; generally, *an army, host*, freq. from Hom. downwards, who most freq. has ἀνὰ στρατόν, κατὰ στρ., throughout *the army*: στρ. ἀνδρῶν, a military force, Hdt. 1, 53; of a naval force, στρ. νηΐτης, ναυτικός, Thuc. 4, 85; 7, 71: in prose, as in Hdt., it is oft. omitted with ὁ πεζός, ὁ ναυτικός: v. sub vocc.—In Hom. στρατός always means *the soldiery, the people*, exclusive of the chiefs:—hence,—2. later, *the commons, people*,=λαός, δῆμος, opp. to οἱ σοφοί, Pind. P. 2, 160; cf. O. 9, 143, Aesch. Eum. 683, 762, Soph. El. 749; cf. στόλος I. 3.—3. *any band* or *body* of men, as of the Amphictyons, Pind. P. 10, 12; of the Centaurs, Ib. 2, 86: metaph., ἐριβρόμου νεφέλας στρατὸς ἀμείλιχος, Ib. 6, 11.

Στρατόφι, Ep. gen. of foreg., Il. 10, 347.

Στρᾰτοφύλαξ, ᾰκος, ὁ, (στρατός, φύλαξ) *a sentinel in a camp* or *army*, Strab. [ῠ]

Στρᾰτόω, ῶ, (στρατός) *to lead to war*, only found in the part. aor. 1 pass.: στρατωθέν, Aesch. Ag. 135 (ubi al. στρατευθέν);—for the Ep. impf. ἐστρατόωντο belongs to a pres. στρατάω, cf. Buttm. Ausf. Gr. § 105 Anm. 6.

†Στράττις, ιδος, ὁ, *Strattis*, a tyrant of the island Chios, Hdt. 4, 138.—2. a poet of the old comedy, Meineke 2, p. 263 sqq.

Στρᾰτύλλαξ, ὁ, Cic. ad Att. 16, 15, a comic dim., Lat. *imperatorculus.*

†Στράτων, ωνος, ὁ, *Strato*, an Athenian, Ar. Ach. 122.—2. another, Id. Av. 942.—3. of the family of the Buselidae, Dem. 1064, 7.—4. a Phalerian, Id. 541, 17.—5. a king of Sidon, Ael. V. H. 7, 2.—6. a subsequent king of Sidon, Arr. An.—7. ὁ Φυσικός, a philosopher of Lampsacus, teacher of Ptolemy Philadelphus, Strab. p. 49; etc.—Others in Plut.; etc.

Στρᾰτωνίδης, ου, ὁ, comic patronymic, *Son of a Gun*, Ar. Ach. 596; cf. Σπουδαρχίδης.

†Στράτωνος νῆσος, ἡ, *island of Strato*, in Arabicus sinus, Strab. p. 770.

†Στράτωνος πύργος, ὁ, *tower of Strato*, in Palestine, the later Caesarea, Strab. p. 758.

Στρᾰφείς, στρᾰφῆναι, part. and inf. aor. 2 pass. from στρέφω.

Στρέβλευμα, ατος, τό, as if from στρεβλεύω, *frowardness*, LXX.; v. στρεβλός.

Στρέβλη, ης, ἡ, strictly fem. from στρεβλός, *an instrument for turning* or *winding, a windlass; roller*, Aesch. Supp. 441, Arist. de Motu An. 7, 7, sq.:—*a screw, press*, Plut. 2, 950 A:—*a rack* or *instrument of torture*, Polyb. 18, 37, 7.

Στρεβλοκάρδιος, ον, *froward of heart.*

Στρεβλόκερως, ων, *with crumpled horns.*

Στρεβλόπους, πουν, *crook-footed.*

Στρεβλόῤῥῑν, ῑνος, (ῥίς) *crook-nosed.*

Στρεβλός, ή, όν, (στρέφω):—*twisted, bowed, crookt*, Ar. Thesm. 516: στρ. παλαίσματα, tricks of wrestling, Id Ran. 878: of the eyes, *squinting*, like στραβός, A. B.: of the brows, *knit, wrinkled*, Leon. Tar. 85.—II. metaph., like σκολιός, *crooked in one's ways, froward*, LXX. Hence

Στρεβλότης, ητος, ἡ, *a being twisted*, Plut. Mar. 25: *crookedness*, ὁδῶν, Id. 2, 968 A.

Στρεβλόχειλος, ον, (στρεβλός, χεῖλος) *crooked-lipped*, i. e. *deceitful*, Nicet.

Στρεβλόω, ῶ, f. -ώσω, (στρεβλός, στρέβλη):—*to twist* or *strain with a windlass*, ὅπλα ὄνοισι ξυλίνοισι στρεβλοῦν, Hdt. 7, 36: also *to screw up, stretch* the strings of an instrument, ἐπὶ τῶν κολλόπων στρεβλοῦν τὰς χορδάς, Plat. Rep. 531 B.—II. *to twist* or *wrench* a dislocated limb, with a view to setting it, στρ. πόδα, Hdt. 3, 129:—also, of wrestlers, Jac. Philostr. Imag. p. 435:—pass., στρεβλοῦσθαι τοὺς ὀφθαλμούς, *to squint.*—2. *to stretch on the rack*, etc., *rack, torture*, Ar. Ran. 620, Antipho 133, 17, etc.; and metaph., Ar. Nub. 620:—pass., *to be racked, wrenched*, etc., στρεβλοῦσθαι ἐπὶ τροχοῦ, Ar. Lys. 846, Plut. 875; στρεβλωθεὶς ἀπέθανε, Lysias 134, 40:—Plat. also has fut. mid. στρεβλώσομαι in pass. signf., Rep. 361 E. Hence

Στρέβλωσις, εως, ἡ, *a putting to the torture*, Plut. 2, 1070 B.

Στρεβλωτήρ, ῆρος, ὁ,=στρεβλωτής.

Στρεβλωτήριον, ου, τό, *a rack*, neut. of sq., Joseph.

Στρεβλωτήριος, α, ον, *racking, torturing.*

Στρεβλωτής, οῦ, ὁ, (στρεβλόω II. 3) *a torturer, executioner*: also=στρεβλωτήριον.

Στρέμμα, ατος, τό, (στρέφω) *that which is twisted* or *wound.*—II. *a wrench, strain, sprain*, ῥῆγμα ἢ στρέμμα, Dem. 24, 6; 156, 1.

Στρέπταιγλος, η, ον, (στρέφω, αἴγλη) *whirling-bright*, ὁρμὴ Νεφελῶν, comico-dithyrambic epith., Ar. Nub. 335.

Στρεπτήρ, ῆρος, ὁ, (στρέφω)=στροφεύς, Anth. P. 5, 294.

Στρεπτίνδᾰ, adv. (στρέφω) a game in which a piece of money being laid down, was to be struck by another piece *so as to be made to turn over*, Poll. 9, 117.

Στρεπτός, ή, όν, also ός, όν, verb. adj. from στρέφω, *easily bent* or *twisted, pliant*: στρεπτὸς χιτών, in Il. 5, 113; 21, 31, was (acc. to Aristarch.) a shirt *of chain-armour* or *mail*, Lat. *lorica annulata*, elsewh. ἁλυσιδωτὸς χ.; or, one covered *with scales*, elsewh. λεπιδωτὸς χ.: στρεπταὶ λύγοι, *pliant* withs, Eur. Cycl. 225.—2. ὁ στρεπτός, also in full στρ. κύκλος, a collar *of twisted* or *linked metal*, Lat. *torques*, esp. among barbarous nations, στρ. περιαυχένιος, Hdt. 3, 20; 9, 80, cf. Plat. Rep. 553 C, Xen. Cyr. 1, 3, 2, etc.—3. of pastry, *a twist, cracknel*, Dem. 314, 1, cf. Hippol. ap. Ath. 130 D.—II. metaph., *to be bent* or *turned* στρεπτοὶ καὶ θεοὶ αὐτοί, the gods themselves *may be turned*, Il. 9, 497 στρ. φρένες, Il. 15, 203; στρ. γλῶσσα, *a glib, pliant* tongue, Il. 20, 248—III. *bent, curved*, στρ. σίδηρος, of a pick-axe, Eur. H. F. 946.

Στρεπτοφόρος, ον, (στρεπτός I. 2, φέρω) *wearing a collar* or *necklace*, Lat *torquatus*, Hdt. 8, 113.

Στρευγεδών, όνος, ἡ, *distress, suffering*, Nic. Al. 313.

Στρεύγομαι, (στράγγω, στραγγίζω,

στραγγεύομαι) as pass.; strictly, *to be squeezed* or *pressed out in drops;* hence, *to be gradually drained of one's strength, grow weary, weary one's self,* στρεύγεσθαι ἐν αἰνῇ δηϊοτῆτι, ἐν νήσῳ ἐρήμῃ, Il. 15, 512, Od. 12, 351; στρ. καμάτοισι, *to be worn out* by toils, Ap. Rh. 4, 384; νόσῳ στρ., Call. Cer. 68: later, generally, *to be distressed, to suffer distress, pain,* etc., Nic. Al. 291. (No act. στρεύγω seems to occur: the usu. assumed mid. signf., *to turn one's self* about, i. e. *to hesitate, waver,* etc., like στραγγεύομαι, is also dub.)

Στρεφεδινέω, ῶ, f. -ήσω, (στρέφω, δινέω):—*to spin* or *whirl* something *round:* hence, in pass., *to spin round and round,* ὄσσε οἱ στρεφεδίνηθεν (for -νήθησαν), his eyes *went round,* of one stunned by a blow on the nape of the neck, Il. 16, 792.—II. intr. in act., *to spin, whirl round,* Q. Sm. 13, 6. Also στροφοδινέω.

Στρέφος, εος, τό, (στρέφω)=στρέμμα.

Στρέφος, τό, = στέρφος, q. v. Hence

Στρεφόω, ῶ,=στερφόω.

ΣΤΡΕ΄ΦΩ, f. -ψω: aor. 1 ἔστρεψα, Ep. 3 pl. στρέψασκον, Il. 18, 546: pf. ἔστροφα, cf. Theognet. ap. Ath. 104 C, Lob. Phryn. 578: pf. pass. ἔστραμμαι; aor. 1 pass. ἐστρέφθην, oft. in Hom., but only in part.; Ion. and Dor. ἐστρύφθην, Theocr. 7, 132,—a form never found in Ep.; and in Att. the aor. 2 pass. ἐστράφην prevailed. Hom. uses pres., impf., but most freq. aor. 1 act., and pres., impf., fut., and esp. aor. 1 pass. No pres. στρύφω seems to be in use.

To twist, turn, ἂψ δὲ θεοὶ οὖρον στρέψαν, Od. 4, 520; ἵππους στρ., *to turn* or *guide* horses, Il. 8, 168, Od. 15, 205; so, στρ. πηδάλιον, Pind. Fr. 15; σάκος, Soph. Aj. 575:—στρ. ἑαυτὸν πρός.., Aesch. Pr. 707; ἑαυτὸν εἰς πονηρὰ πράγματα, Ar. Nub. 1455:—*to wheel* soldiers *round,* Xen. Lac. 11, 9.—II. *to turn about,* ἄνω καὶ κάτω στρ., *to turn* upside down, Aesch. Eum. 651; so, κάτω στρ., Soph. Ant. 717; ἄνω κάτω στρ., Dem. 544, 2; and στρέφειν alone, *to overturn, upset,* Eur. I. T. 1166, Meleag. 21: hence, *to change, alter,* Eur. Med. 416, Plat., etc.—III. *to twist* a rope, Xen. An. 4, 7, 15:—*to torture, torment,* στρέφει με περὶ τὴν γαστέρα, Antiph. Omph. 2, cf. Ael. N. A. 2, 44: v. sub στρόφος II, στροφέω.—IV. *to twist threads,* i. e. *spin,* Luc.—V. as a technical term of wrestlers, *to twist* the adversary *back:* hence, ἔριδα στρέφειν, Pind. N. 4, 151; cf. ἀποστρέφω.—VI. metaph., στρ. τι φρεσίν, *to turn* a thing *over* in one's mind, Lat. *consilium animo volvere;* so, absol., τί στρέφω τάδε; Eur. Hec. 750; cf. Ael. N. A. 10, 48.—VII. *to turn from the right course, divert, embezzle* money, Lys. 905, 1.

B. pass. and mid., *to twist* or *turn one's self, to turn round* or *about, turn to and fro,* Hom.; ἔνθα καὶ ἔνθα στρέφεσθαι, of one tossing in bed, Il. 24, 5: *to turn to* or *from* an object, acc. to the prep. which follows, as, ἔμελλεν στρέψεσθ' ἐκ χώρης, Il. 6, 516: hence also absol., *to turn back,* Il. 15, 645, Soph. O. C. 1648, etc.; *to turn and flee,* Xen. An. 3, 5, 1, etc.:—and of the heavenly bodies, *to revolve, circle,* Plat. Tim. 40 B, etc.—2. metaph., *to twist about,* like a wrestler trying to elude his adversary; and so, in argument, *to twist and turn, shuffle,* τί ταῦτα στρέφει; Ar. Ach. 385: τί δῆτα ἔχων στρέφει; Plat. Phaedr. 236 E, etc.; πάσας στροφὰς στρέφεσθαι, *to twist* every way, Id. Rep. 405 C; cf. Euthyd. 302 B, στροφή I. 2.—3. *to turn and change,* κἂν σοῦ στραφείη θυμός, Soph. Tr. 1134: c. gen. causae, τοῦ δὲ σοῦ ψόφου οὐκ ἂν στραφείην, *I would* not *turn for* any noise of thine, Id. Aj. 1117; cf. ἐπιστρέφομαι.—II. *to attach one's self, stick close,* νωλεμέως στρεφθείς, Od. 9, 435; 16, 352:—then simply, like Lat. *versari, to be always engaged,* ἔν τινι, Plat. Theaet. 194 B; and of things, *to be rife,* ταῦτα μὲν ἐν δήμῳ στρέφεται κακά, Solon 15, 23.—III. of limbs, *to be twisted, dislocated,* Hdt. 3, 129, Plat. Legg. 789 E.

C. strictly in mid. signf., *to turn about with one's self, take back,* Soph. O. C. 1416.

D. intr. in act., like pass., *to turn about,* Il. 18, 544, 546; where, however, ζεύγεα may be supplied from v. 543; as may ὄϊς in Od. 10, 528: of soldiers, *to wheel about,* Xen. An. 4, 3, 26, and 32: of the sun, *to revolve,* Soph. Fr. 771, cf. Eur. Ion 1154.

(στρέφω is orig. the same word with τρέπω: hence στροφή, στρεβλός, στρόβος, στρόμβος, στρομβέω.)

Στρέφωσις, ἡ, (στρεφόω)=στέρφωσις.

†Στρέψα, ης, ἡ, *Strepsa,* a place in Macedonia on the Thracian borders, Aeschin. 31, 38.

Στρέψασκον, Ep. for ἔστρεψαν, aor. 1 from στρέφω, Il. 18, 546.

Στρεψαύχην, ενος, ὁ, ἡ, (στρέφω, αὐχήν) *with twisted neck,* κώθων, Theopomp. (Com.) Strat. 1.

†Στρεψιάδης, ου, ὁ, *Strepsiades,* a victor in the Isthmian games, celebrated in song by Pind. I. 7.—2. one of the characters in the Clouds of Aristophanes, formed from στρέφω, with comic allusion to στρεψοδικέω; with irreg. voc. Στρεψίαδες, 1206.

Στρεψίμαλλος, ον, (στρέφω, μαλλός) *with curly wool,* ὄϊς:—metaph., *using distorted phrases,* of Euripides, prob. l. Ar. Fr. 542.

Στρεψίμελος, ον, *changing simple airs,* v. l. for foreg.

Στρέψις, εως, ἡ, *a turning, twisting;* like στροφή.

Στρεψοδῐκέω, ῶ, f. -ήσω, (στρέφω, δίκη) *to twist* or *pervert the right,* Ar. Nub. 434. Hence

Στρεψοδῐκοπᾰνουργία, ας, ἡ, (πανουργία) *cunning in the perversion of justice,* Ar. Av. 1468.

Στρεψοδῑνέω,=στρεφεδινέω, susp.

Στρηνής, ές, also στρηνός, ή, όν, *strong, hard, rough, harsh,* esp. of sounds, like τραχύς, ὀξύς; hence, στρηνὲς βρέμει ἀκτή, Ap. Rh. 2, 323; so, στρηνὲς φωνεῦσα θάλασσα, Anth. P. 7, 287; στρηνὲς φθέγγεσθαι, of the trumpet, Id. 6, 350: cf. στρηνύζω, Lat. *strenuus.*

Στρηνιάω, ῶ, f. -άσω, (στρῆνος):—*to be over-strong;* hence, *to wax wanton,* a word of the new comedy for τρυφάω, Antiph. Didym. 1 (ubi v. Meineke), Sophil. Philarch. 1, 3, Diphil. Incert. 48; cf. Phryn. 381.—II. *to exult over,* Lob. l. c.

Στρηνός, ή, όν,=στρηνής, q. v.

Στρῆνος, ου, ὁ, and στρῆνος, εος, τό, (στρηνής):—*power, strength,* Anth. P. 7, 686: hence, *haughtiness,* like ὕβρις, LXX.: c. gen., *eager desire for* any thing, πόρου, Lyc. 438.

Στρηνόφωνος, ον, (στρηνός, φωνή) *rough-voiced,* Callias Incert. 5.

Στρηνύζω, (στρηνής) *to cry strongly* or *roughly,* strictly of elephants: also written στριννύζω.

Στρῐβῐλῐκίγξ, comic word, οὐδ' ἂν στριβιλικίγξ, not *the very least,* not *a fraction,* Ar. Ach. 1035. (Cf. sq.)

Στρίβος, ὁ, *a weak, fine voice,* the root of στριβιλικίγξ, acc. to Schol. Ar. Ach. 1035; though he expressly distinguishes it from *a bird's voice,* λίκιγξ. (Akin to σφίζω.)

Στριγμός, οῦ, ὁ,=τριγμός.

Στρίγξ, ἡ, gen. στριγγός, (στρίζω, τρίζω):—*a night-bird,* so called from its shrieking cry, Lat. *strix.*—II. *a row, line,* cf. *στίξ, στίχος, Lat. *striga:* a form στλίξ is quoted in Cramer's Anecd.

ΣΤΡΙ΄ΖΩ, collat. form of τρίζω, seldom, if ever, used: hence στρίγξ, στριγμός, στρίβος, Lat. *strideo.*—II. collat. form of στράγγω, hence Lat. *stringo.*

Στριφνός, ή, όν, like στιφρός, στρυφνός (q. fortasse legend.), *firm, hard, solid,* Plut. 2, 642 E.

Στρίφνος, ου, ὁ, *hard, sinewy flesh.* LXX.

Στροβελοβλέφᾰρος, στροβελοκομάω,=στροβιλ-.

Στροβελός, ή, όν, = στροβιλός, στράβαλος, στρεβλός.

Στροβεύς, έως, ὁ, *an instrument for stirring,* used by fullers.

Στροβέω, ῶ, f. -ήσω, (στρόβος):—*to spin a top, to make to spin* or *whirl,* πάντα τρόπον σαυτὸν στρόβει, Ar Nub. 700, (hence, seemingly intr. στρόβει (sc. σεαυτόν), Ar. Eq. 386 Vesp. 1528):—*to make giddy,* τίνες σε δόξαι στροβοῦσι, Aesch. Cho. 1052 *to distract, distress,* νόσος ἐστρόβησε τὴν Ῥώμην, Plut. Num. 13.—Pass. *to be spun about, wheel round and round,* οἵοισιν ἐν χειμῶσι στροβούμεθα Aesch. Cho. 203; with fut. mid., Ar. Ran. 817: *to be distracted,* νύκτωρ καὶ μεθ' ἡμέραν, Polyb. 24, 8, 13.—Cf. στρομβέω, -όω.

Στροβητός, ή, όν, *whirled round* or *about,* Luc. Tragop. 12.

Στροβῑλέα, ἡ,=στρόβιλος 5.

Στροβῑλέω, ῶ, f. -ησω,= στροβιλίζω.

Στροβῑλεών, ῶνος, ὁ, (στρόβιλος 6) *a forest of pines* or *firs,* Lat. *pinetum.*

Στροβίλη, ης, ἡ, *a plug of lint twisted into an oval shape like a pine-cone,* Hipp.; cf. Foës. Oecon. [ῑ]

Στροβῑλίζω, (στρόβιλος) *to twist about,* αὐχένα, Anth. P. 6, 94.

Στροβίλινος, η, ον, (στρόβιλος 6) *of* or *like a pine-cone,* Diosc. [βῑ]

Στροβίλιον, ου, τό, dim. of στρόβιλος, *a small pine-cone,* or *small pine-tree,* Diosc.—II. *a cone-shaped earring.* [βῐ]

Στροβῑλίτης οἶνος, ὁ, wine *flavoured with pine-cones,* Diosc. 5, 44.

Στροβιλοβλέφᾰρος, ον,=ἑλικοβλέφαρος, Orph. Lith. 666; Herm. metri grat. στροβελοβλέφαρος, sed v. στρόβιλος fin.

Στροβῑλοειδής, ές, *like a* στρόβιλος, *conical,* Theophr.

Στροβῑλοκομάω, ῶ, *to have curly hair.*

Στρόβῑλος, ου, ὁ, (στρόβος, στροβέω, στρέφω):—*any thing twisted up,* στρόβιλος ἀμφ' ἄκανθαν εἱλίξας δέμας, of the hedgehog, Ion ap. Ath. 91 E:—or, *one which turns round, spins* hence,—2. *a top,* Plat. Rep. 436 D.—3. *a whirlpool: a whirlwind, which spi[ns] upwards,* Arist. Mund. 4, 16; cf. Luc. Tox. 19.—4. *a twist* or *turn in music,* Pherecr. Cheir. 1, 14, Plat. (Com.) Incert. 57.—5. *a whirling dance, pirouette,* Καρκίνοι στρόβιλοι, Ar. Pac.

864, cf. Vesp. 1502.—6.=κῶνος, *the cone of the fir* or *pine, fir-apple, pine-cone*, Lat. *nux pinea*, Theophr., cf. Schneid. in Indice, Lob. Phryn. 397: also of the tree itself, *a fir, pine*, Plut. 2, 648 D.—7. *a cone-shaped earring*, like κόννος.—II. as adj., στροβῖλός, ή, όν, *whirling*, Anth. P. 15, 25. [ῑ regularly, as in ll. cc.; but ῐ, in signf. I. 6, Anth. P. 6, 232.] Hence

Στροβῑλόω, ῶ, *to turn about, keep going*, τὴν γλῶσσαν, Plut. 2, 235 E.

Στροβῑλώδης, ες, contr. for στροβιλοειδής, Plut. Sull. 17.

Στρόβος, ου, ὁ, also στροιβός and στρόμβος, (στρέφω):—like στρόφος, *a top*.—II. *a making to spin, a whirling round*; ποιμένος κακοῦ στρόβῳ, i. e. by a whirlwind, Aesch. Ag. 657.—Cf. στρόφος I. 1.

Στρογγῠλαίνω, (στρογγύλος) *to round off*, Plut. 2, 894 A.

Στρογγύλευμα, ατος, τό, *a round body*. [ῠ]

Στρογγῠλεύω,=στρογγυλαίνω.

†Στρογγύλη, ης, ἡ, *Strongyle*. one of the Aeolian islands near Sicily, now *Stromboli*, Thuc. 3, 58; Strab. p. 276.

Στρογγῠλίζω, v. l. for sq. in Dion. H.

†Στρογγυλίων, ωνος, ὁ, *Strongylion*, a statuary, Paus. 1, 40, 3.

Στρογγύλλω, (from στρογγύλος, as στωμύλλω from στωμύλος) *to round off, make round*, Leon. Tar. 78, 8, Dion. H. Comp. 14.

Στρογγύλμα, ατος, τό,=στρογγύλευμα.

Στρογγῠλόγλῠφος, ον, *cut round*.

Στρογγῠλοδίνητος, ον, (στρογγύλος, δινέω) *turned into a round shape, rounded*, Archestr. ap. Ath. 112 A. [ῑ]

Στρογγῠλοειδής, ές, *somewhat round*. Adv -δῶς.

Στρογγῠλόκαυλος, ον, (στρογγύλος, καυλός) *with a round stalk*, Diosc.

Στρογγῠλόλοβος, ον, *with a round pod* or *shell*.

Στρογγῠλοναύτης, ου, ὁ, (ναύτης) *sailing in a merchant ship*, Ar. Fr. 685; cf. στρογγύλος.

Στρογγῠλόομαι, (στρογγύλος) as pass., *to have an impression* or *conception of roundness*, Plut. 2, 1121 A.

Στρογγῠλόπλευρος, ον, (στρογγύλος, πλευρά) *round-sided*, of an eel, Strattis Phil. 1.

Στρογγῠλοπρόςωπος, ον, (στρογγύλος, πρόςωπον) *with a round face*, Arist. H. A. 1, 16, 4, Physiogn. 3, 5.

Στρογγύλος, η, ον, (στράγγω):—*round*, Hdt. 2, 92, Ar. Nub. 751, 1127, Plat., etc.:—*spherical*, opp. to πλατύς, Plat. Phaed. 97 D; or, *circular*, opp. to εὐθύς. Id. Meno 74 D:—στρογγύλη ναῦς,= γαῦλος, ὁλκάς. *a merchant*-ship, *from its round, roomy shape*, as opp. to the long narrow ship-of-war (μακρὰ ναῦς), Hdt. 1. 163, Thuc. 2, 97; στρ. ἱστία. *full, swelling* sails, App.—II. metaph. of words and expressions, *well-rounded, neat, pithy, close, terse*, στρ. ῥήματα. Ar. Ach. 686; so, στρ. ὀνόματα ἀποτετόρνευται, Plat. Phaedr. 234 E; στρ. λέξις, etc.; also, τὸ στρ. στόματος, *neatness, terseness* of expression, Ar. Fr. 397; στρογγύλως ἐκφέρειν, like συστρέφειν, to express *neatly and cleverly*, cf. Lat. *verba* or *oratio pressa*, Cic. de Or. 2, 23, Brut. 55, cf. Schneid. Theophr. T. 3, p. 63; so in Germ. *gedrungen*: hence also, στρογγύλως βιοῦν, i. e. to live *closely*, i. e. *simply*, Plut. 2, 157 B. Hence

Στρογγῠλότης, ητος, ἡ, *roundness*, Plat. Meno 74 B.

Στρογγύλωμα, ατος, το,=στρογγύλευμα, LXX. [ῠ]

Στρογγύλωσις, ἡ, *a rounding*, Hipp. [ῠ]

Στροιβάω, and στροιβέω, ῶ, f. -ήσω, =στροβέω: from

Στροιβός, ὁ,=στρόβος, στρόμβος, ap. Hesych.

†Στροῖβος, ου, ὁ, *Stroebus*, an Athenian, father of Leocrates, Thuc. 1, 105.

Στρομβεῖον, ου, τό, dim. from στρόμβος, Nic. Th. 629.

Στρομβέω, ῶ, f. -ήσω,= στροβέω. Hence

Στρομβηδόν, adv., *like a top, whirling*, Anth. Plan. 300.

Στρομβίον, ου, τό, dim. from στρόμβος.

†Στρομβιχίδης, ου, ὁ, *Strombichides*, father of Diotimus, Thuc. 1, 45; vulg. Στρόμβιχος, as also in Strab. p. 47.—2. son of Diotimus, a naval officer, Thuc. 8, 15; Xen. Hell. 6, 3, 2.

Στρομβοειδής, ές, (εἶδος) *like a* στρόμβος, *a top, cone*, etc.

Στρόμβος, ου, ὁ, (στρέφω):—like στρόβος, στροιβός, στρόφος, στρόβιλος, *a body rounded* or *spun round*: hence,—1. *a top*. Il. 14, 413.—2. *a snail-shell*, Arist. H. A. 1, 11, 1, Theocr. 9, 25:—also, *the snail*, Arist. H. A. 5, 15, 22, cf. 4, 4, 35.—3. *a whirlwind*, usu. στροφάλιγξ, Aesch. Pr. 1085.—4. *a pine-cone*, elsewh. στρόβιλος, κῶνος, Nic. Th. 884.—5. *a spindle*. Lyc. 585. Hence

Στρομβόω, ῶ, like στροβέω, *to turn round, spin about*.—II. *to make into a* στρόμβος.

Στρομβώδης, ες, contr. for στρομβοειδής: τὰ στρ., *animals of the snail kind*, Arist. H. A. 4, 4, 2, sq.

Στρουθάριον, ου, τό, dim. from στρουθός, Eubul. Incert. 14. [ᾰ]

†Στρούθας, ὁ, *Struthas*, a Persian, Xen. Hell. 4, 8, 17.

Στρούθειος, a, ον, *of* or *like a* στρουθός.—II. μῆλον στρ.,=στρουθίον III, Anth. P. 6, 252.

†Στρουθίας, ου, ὁ, *Struthias*, a parasite often named in comedy, Luc. Fug. 19.

Στρουθίζω, *to chirp like a* στρουθός, *to twitter, chatter*, Ar. Fr. 717.—II. *to clean with the herb* στρουθίον, Diosc.

Στρουθίον. ου, τό. dim. from στρουθός, Anaxandr. Anter. 1.—II. τὸ στρ. (sc. ῥιζίον), *soap-wort*, used for cleaning wool, Theophr.: *a chaplet of this flower*, Eubul. Steph. 2 (with a play on στρουθός IV), Theophr., etc.—III. (sub. μῆλον), also στρούθειον, a kind of *quince*, Theophr.

Στρούθιος, a. ον,=στρούθειος.

Στρουθίων, ωνος. ὁ,=-θοκάμηλος.

†Στρουθοβάλανοι, ων, οἱ, (στρουθός, βάλανος) *the Struthobalani*, name of a people in Luc. Ver. H. 1, 13.

Στρουθοκάμηλος, ὁ, also ἡ, (στρουθός, κάμηλος) *an ostrich*, from its *camel-like* neck, *struthiocamelus* in Plin. 10, 1, 1. [ᾰ]

Στρουθοκέφᾰλος, ον, (στρουθός, κεφαλή) *with the head of a* στρουθός: *with a sharp-pointed head*, Plut. 2, 520 C.

Στρουθόπους, πουν, *with sparrow's* or *ostrich's feet*.

ΣΤΡΟΥΘΟ΄Σ, οῦ, ὁ, also ἡ, *any small bird*; esp., *of the sparrow kind, a sparrow*, Il. 2, 311, sq. in fem.; in masc., Hdt. 1, 159: generally, *a bird*, even of an eagle, Aesch. Ag. 145; cf. Ar. Vesp. 207, Av. 578.—II. ὁ μέγας στρ., *the large bird*, i. e. *the ostrich*, Xen. An. 1, 5, 2; also called στρουθοὶ κατάγαιοι (i. e. birds *that run*, do not fly); later also στρουθοὶ χερσαιαι, Wess. Hdt. 4, 175, 192, Schneid. Xen. An. 1, 5, 2; also simply ἡ στρουθός, like στρουθοκάμηλος, Ar. Ach. 1106, Av. 875.—III. ἡ στρ., *a plant*,=στρουθίον II.—IV. ὁ στρ., *a lewd fellow, lecher* (as in Juvenal, *passer*); cf. στρουθίον II.

†Στρουθοῦς, οῦντος, ὁ, *Struthus*, a promontory near Mases in Argolis, Paus. 2, 36, 3.

Στρουθοφάγος, ον, (στρουθός, φαγεῖν) *feeding on birds*, Strab.

Στρουθωτός, ή, όν, as if from στρουθόω, *painted* or *embroidered with birds*, Sophron ap. Ath. 48 C.

†Στρούχατες, ων, οἱ, *the Struchates*, a people of Media, Hdt. 1, 101.

†Στροφάδες. ων, αἱ, νῆσοι, v. στροφάς II.

Στροφαῖος, α, ον, (στροφή) *adroit, cunning*.—II. ὁ στροφαῖος (στροφεύς II), epith. of Mercury, *standing as porter at the door-hinges*, Ar. Plut. 1153, with a play upon signf. I,—v. Schol.

†Στρόφακος, ου, ὁ, *Strophacus*, a Thessalian, Thuc. 4, 78.

Στροφάλιγξ, ιγγος, ἡ, (στρέφω, στροφαλίζω):—*a whirl, eddy*, στρ. κονίης, Il. 16, 775, Od. 24, 39.—II. *a curve, bend*, Dion. P. 162, 584: also a star's *orbit*, Arat. 43.—III. *any thing of a round shape*, e. g. *a cheese*, Nic. Th. 697.—IV. *a thing to turn upon, pivot, axle*, etc.

Στροφᾰλίζω, a lengthd. form of στρέφω, ἠλάκατα στρ., *to turn* the spindle, i. e. to spin, Od. 18, 315; cf. Anth. P. 6, 218.

Στρόφᾰλος. ου, ὁ, *a top*.—II. *a curved handle* on a catapult.

Στροφάς, άδος, ὁ, ἡ, (στρέφω):—*turning round, whirling, circling*, esp. of the constellations, ἄρκτου στροφάδες κέλευθοι, the Bear's *circling* paths, Soph. Tr. 131, cf. Dion. P. 594:—ἄελλα στρ.. a *whirl*wind, Orph. Arg. 675:—of cranes *on their return*, Arat. 1032.—II. αἱ Στροφάδες (sc. νῆσοι), *the Drifting Isles*, a group not far from Zacynthus, supposed to have been once floating, cf. Thuc. 2, fin., †earlier called Πλωταί, Ap. Rh. 2, 295 sqq.; another deriv. is given from the *turning* (στρέφω) back here of the sons of Boreas from the pursuit of the Harpies, Apollod. 1, 9, 21†: cf. Σποράδες, Κυκλάδες.

Στροφεῖον, ου, τό, (στρέφω):—*a twisted noose, cord*, Xen. Cyn. 2, 7.—II *an instrument for turning* any thing *with*, esp. in the theatre, *a machine by which an actor disappeared* from the audience, Poll. 4, 132.—2. *a wooden windlass* on which a cable runs, Luc. Navig. 5.

Στροφεύς, έως, ὁ, (στρέφω) *a vertebre* of the neck or spine.—II. *the socket* in which the door moves (cf. στρόφιγξ), Ar. Thesm. 487, Polyb. 7, 16. 5, Luc.

Στροφέω.=στρέφω, esp. to have a στρόφος (signf. II), Ar. Pac. 175.

Στροφή, ῆς, ἡ, (στρέφω):—*a turning*, Xen. Eq. 7, 15: *a turning round, circling*, Ἄρκτου, Soph. Fr. 379; τῶν ὡρῶν, Plat. Legg. 782 A; cf. στροφάς: στρ. ὀμμάτων, *rolling* of the eyes, Eur. H. F. 932.—2. *a twist*, such as wrestlers make to elude their adversary; *a slippery trick, a dodge*, οὐ δεῖ στροφῶν, Ar. Plut. 1154, Eccl. 1026; so Aesch. Supp. 623; cf. στρέφω B. I. 2.—3. in music, *a twist* or *turn*, στροφὰς κατακάμπτειν, Ar Thesm. 68; cf. καμπή.—II. esp. *the turning* of the chorus, *dancing towards*.

one side of the ὀρχήστρα : hence also *the strain sung during this evolution ; the strophé*, to which the ἀντιστροφή answers.

Στροφιγγοειδής, ές, *like a* στρόφιγξ, Math. Vett.

Στρόφιγξ, ιγγος, ὁ, Plat. and Plut. ll. citand. : (στρέφω) :—like στροφεύς, *the pivot, axle, pin*, etc., *on which a body turns*, Eur. Phoen. 1126.—2. στρόφιγγες were *pivots sunk in sockets*, Lat. *scapi cardinales*, at top and bottom of a door, and which therefore served as hinges : they were made from the λωτός, πύξος or πρῖνος, whereas the στροφεύς, made from the πτελέα, was the socket in which the στρόφιγξ turned, Theophr. H. Pl. 5, 5, 4, sq., cf. Vitruv. 4, 6, Plut. Rom. 23 :—hence, *the vertebrae, as the pivots* on which the body moves, Pherecr. Incert. 71 B, Plat. Tim. 74 A, B.—3. στρ. γλώττης, of a *well-hung* tongue, Ar. Ran. 892.

†Στροφίη, ης, ἡ, *Strophia*, a fountain near Thebes, Call. Del. 76.

Στροφικός, ή, όν, (στροφή) :—*fit for turning about* ;—cf. sub λισχροί.—II. (στροφή II) *strophic, consisting of a strophé.*

Στρόφιον, ου, τό, dim. from στρόφος, *a band worn by women* round the head, or (more usu.) round the breast, Ar. Lys. 931, Thesm. 139, 255, Fr. 509 ; cf. στρόφος I. 1.—II. *a head-band worn by priests*, Plut. Arat. 53, cf. Diog. L. 8, 73.

†Στροφίος, ου, ὁ, *Strophius*, father of Scamandrius, Il. 5, 49.—2. son of Crisus, king of Phocis, father of Pylades, Pind. P. 11, 53 ; Eur. I. T. 60 : in Paus. 2, 16, 7, also a son of Pylades and Electra.

Στρόφις, ιος, ὁ, (στρέφω) *a twisting, slippery fellow*, Ar. Nub. 450 ; cf. στρέφω B. I. 2.

Στροφίς, ίδος, ἡ,=στρόφιον, Eur. Andr. 718.

Στροφοδῑνέομαι, (στρέφω, δινέω) as pass., *to wheel eddying round*, of birds, Aesch. Ag. 51.

Στροφόομαι, f. -ώσομαι, as pass., (στρόφος II) :—strictly, *to have the colic*, Diosc.

Στρόφος, ου, ὁ, (στρέφω) :—*a twisted band* or *cord*, used as a sword-belt, ἐν δὲ στρόφος ἦεν ἀορτήρ, on it was *a cord* to hang it by, Od. 13, 438 ; 17, 198 : generally, *a cord, rope*, Hdt. 4, 60 :—also=στρόφιον, *a maiden-zone*, Aesch. Theb. 871 (et sic legend. pro στρόβους in Supp. 457).—2. *a swathing-cloth, swaddling-band*, H. Hom. Ap. 122, 128 ; like σπάργανα.—3. *basket-work, braided-work* ; also *a braid of hair*.—II. *a twisting of the bowels, colic*, Lat. *tormina*. στρόφος μ' ἔχει τὴν γαστέρα, Ar. Thesm. 484, and Hipp. ; cf. Foës. Oecon., and v. sub στρέφω, A. III, στροφέω. Hence

Στροφώδης, ες, *like a* στρόφος, Hipp. ; al. τροφιώδης.

Στρόφωμα, τό,=στρόφιγξ II.

Στροφωμάτιον, ου, τό, dim. from στρόφωμα.

Στρύζω, rare collat. form of τρύζω

†Στρύμη, ης, ἡ, *Strymē*, a city of the Thasians in Thrace, on the Lissus, Hdt. 7, 108 ; Dem. 163, 18.

†Στρῡμόδωρος, ου, ὁ, *Strymodorus*, a citizen of Acharnae, Ar. Ach. 273. —2. a banker in Aegina, Dem. 953, 19.

Στρῡμονίας, Ion. Στρυμονίης, (sc. ἄνεμος), ὁ, *a wind blowing from the Thracian river Strymon* towards Greece, i. e. *a N.NE. wind*, Valck. Hdt. 8, 118 ; cf. Aesch. Ag. 192.

†Στρῡμονικός, ή, όν,=sq., ὁ Στρ. κόλπος, *the Strymonicus* sinus, a gulf on the coast of Macedonia, Strab.

†Στρῡμόνιος, α, ον, *of* or *relating to the Strymon, Strymonian*, and so *Thracian*, ὁ Στρ. πῶλος, of Rhesus, Eur. Rhes. 386 ; ἡ Στρ. Ἀμφίπολις, Anth. P. 7, 485.

†Στρῡμών, όνος, ὁ, *the Strymon*, a large river of Thrace, which empties into the Aegean, now *Karasou*, Hes. Th. 339 ; Hdt. ; etc.—The river-god was the father of Rhesus, Eur. Rhes. 351, sqq.

Στρυνίζω, v. στρηνύζω.

Στρυφνός, όν, (στρύφω) :—strictly, of a taste which draws up the mouth, *rough, harsh, astringent*, Plat. Tim. 65 D, Xen. Hier. 1, 22.—II. metaph. of temper, manner, etc., *harsh, austere*, στρ. ἦθος, Ar. Vesp. 877 ; cf. Xen. Cyr. 2, 2, 11.—III.=στριφνός (q. v.), *stiff*, Opp. C. 1, 411 ; cf. Jac. Philostr. Imag. p. 263. [Acc. to Draco, p. 83, 2, ῡ by nature, as appears also by its deriv. from στύφω.] Hence

Στρυφνότης, ητος, ἡ, *a sour, harsh taste, sourness*, Arist. Categ. 8, 8, Probl. 1, 42, 4.—II. metaph., *sourness, ill-temper*, Dion. H.

Στρυφνόω, ῶ, (στρυφνός) *to make sour* or *harsh* : generally, = στύφω, Plut. 2, 624 E.

Στρύχνη, ης, ἡ,=στρύχνος, dub. in Diosc.

Στρύχνον, ου, τό,=sq., Nic. Th. 878.

Στρύχνος, ου, ὁ, also ἡ, *nightshade, solanum*, a family of plants of which the ancients knew three or four species, some poisonous, one bearing an eatable berry of an acid, vinous flavour, Theophr., and Diosc. 4, 71–4 : cf. τρύχνος.

Στρῶμα, ατος, τό, (στρώννυμι) :—*any thing spread* or *laid out for resting, lying, sitting upon, a matrass, bed*, Theogn. 1193 : esp., in plur., *the matrass and bed-clothes, bedding*, Lat. *vestis stragula*, freq. in Ar., as Ach. 1090, Nub. 37, 1069, Comici ap. Ath. 48 B, sq., Plat., etc. ; στρώματα αἴρεσθαι, Ar. Ran. 596 ; στρ. ὑποσπᾶν, to pull *the bed* from under one, Dem. 762, 4 ; περισπᾶν, Luc. Asin. 38.—2. in plur. also=στρωματεῖς, v. sq. 2.—3. in plur. also *piles* for building bridges on, Lat. *sublicae*, Polyaen.

Στρωμᾰτεύς, έως, ὁ, *the coverlet* of a bed, first in the New Comedy, Antiph. Ἀποκαρτ. 1, Alex., etc. : also = στρωματόδεσμος, cf. Lob. Phryn. 401.—2. in plur. στρωματεῖς, *patchwork* (such as these coverlets were often made of) ;—the name of *a miscellaneous work* by Clemens Alex.— II. *a flat fish marked with divers colours.*

Στρωμᾰτίζω, f. -ίσω, (στρῶμα)= στρώννυμι.

Στρωμᾰτίτης, ου, ὁ, ἔρανος στρ., a pic-nic *at which the host found the* στρώματα.

Στρωμᾰτόδεσμον, ου, τό ; and in Ar. Fr. 249, -δεσμος, ου, ὁ :—*a leathern* or *linen sack in which slaves had to put the bed-clothes* (στρώματα), and tie them up therein (συνδῆσαι ἱμάντι, συσκευάζεσθαι), Ar. l. c., Plat. Theaet. 175 E, Xen. An. 5, 4, 13.

Στρωμᾰτοθήκη, ης, ἡ, *a pack-saddle.*

Στρωματοφθορέω, ῶ, *to spoil carpets*, etc., cf. σωματοφθ-.

Στρωμᾰτοφύλαξ, ᾰκος, ὁ, ἡ, (στρῶμα, φύλαξ) *one who has the care of the bedding, table-cloths*, etc., Plut. [ῠ]

Στρωμνή, ῆς, ἡ, *a bed spread* or *prepared* ; generally, *a bed, couch*, Pind. P. 1, 54, etc., and Att., as Aesch. Cho. 671, Thuc. 8, 8 ; *a matrass, bedding*, Xen. Mem. 2, 1, 30 :—στρ. ἄφθιτος, of the golden fleece, Pind. P. 4, 410.

Στρώννῡμι, and -νύω, f. στρώσω, formed metaplast. from στόρνυμι, στορέννυμι, q. v. Hence

Στρῶσις, εως, ἡ, *a spreading, covering*, Ath. 48 D.

Στρωτήρ, ῆρος, ὁ, (στρώννυμι)= στρωτής.—II. in plur., *the rafters laid upon* the bearing beam, Ar. Fr. 54 (where allusion is made to the proverb in A. B. respecting a drunken man, ὅταν μὴ δύνηταί τις τοὺς στρωτῆρας ἢ τὰς δοκοὺς ἀριθμεῖν), Polyb. 5, 89, 6 : cf. Böckh Inscr. 1, p. 281.—2. *the laths nailed across the rafters*, Philo.

Στρωτηρίδιον, ου, τό, dim. from foreg.

Στρώτης, ου, ὁ, (στρώννυμι) : — like στρωτήρ, *one that spreads*, esp. *one that gets ready the beds and dinner-couches*, Lat. *strator*, Ath. 48 D, Plut. Pelop. 30.

Στρωτός, ή, όν, (στρώννυμι) *spread, laid, covered*, Lat. *stratus*, λέχος, Hes. Th. 798, Eur. Or. 313 ; στρωτὰ φάρη, Soph. Tr. 916.

Στρωφάω, ῶ, poet. and Ion. freq of στρέφω, as τρωπάω for τρέπω :— *to turn constantly*, στρ. ἠλάκατα, *to turn* the spindle of wool, i. e. spin, Od. 6, 53, 306, etc. :—pass., στρωφᾶσθαι, *to turn one's self about, keep turning*, Il. 13, 557 ; 20, 422 : hence, like Lat. *versari in loco, to keep in* a place, *abide, tarry, live* there, Il. 9, 463, Hdt. 2, 85, and Hipp. (where it is wrongly written στροφάομαι) : usu. στρωφᾶσθαι ἐν χώρῳ, Aesch. Ag. 1224, cf. Eur. Alc. 1052 ; but in pregnant signf., στρ. ἐπὶ πόλεις, *to visit* cities *and abide* there, Hes. Op. 526.—II. intr., στρωφᾶν for στρωφᾶσθαι, Ap. Rh. 3 893.

†Στυβέρρα, ας, ἡ, a city of Macedonia, Polyb. 28, 8, 8, in Liv. *Stubera.*

Στῠγάνος, ή, όν, (στυγέω) the primary form of στυγνός.

Στῠγάνωρ, ορος, ὁ, ἡ, (στυγέω, ἀνήρ) *hating the man* or *the male sex*, Aesch. Pr. 724. [ᾰ]

Στῠγερός, ά, όν, (στυγέω) :—*hated, abominated ; hateful, abominable* ; freq. in Hom., Hes., and Trag., both of persons and things ; στ. Ἀΐδης, Il. 8, 368 ; δαίμων, πόλεμος, γάμος, πένθος, etc., Od. 5, 396, Il. 4, 240, etc. ; so, μοῖρα, etc., Aesch. Pers. 909, Theb. 335, Eum. 308, cf. Herm. Soph. Phil. 166 :—c. dat., *filled with hate* to any one, στυγερὸς δέ οἱ ἔπλετο θυμῷ, he was his *enemy* in heart, Il. 14, 158. Adv. -ρῶς, Od. 23, 23, etc.—Poet. word. Hence

Στῠγερότης, ητος, ἡ, *a being hated*, etc., *hatefulness*, dub.

Στῠγερώπης, ες, (στυγερός, ὤψ) *with hateful, horrid look*, epith. of ζῆλος, Hes. Op. 194.

Στῠγερωπός, όν, =foreg. : *hateful, horrid*, Anth. P. 9, 662.

Στῠγέω, ῶ, f. -ήσω : lengthd. from root ΣΤΥΓ-, whence the deriv. tenses used by Hom are directly formed, viz aor. 1 ἔστυξα, opt στύξαιμι, Od. 11. 502 ; aor. 2 ἔστῠγον, Od 10, 113, cf. Il 17, 694 : fut mid. as pass., στυγήσεται, Soph. O. T. 672. *To hate, abominate, abhor*, c. acc., freq. in Hom., Hes., and Trag. ; also in Pind. Fr. 217, 2, Hdt. 7, 236, and Ar., but never in Att. prose ;—a stronger word than μισέω,—*to show hatred*, not merely *to feel* it, cf Eur. El. 1016 :—sometimes, c. inf., also, *to hate* or *fear* to do a thing, Il. 1, 186 ; 8, 515, cf. Soph Phil 87.—II. in ac-ι, *to make hateful, fearful, horrid*, τῷ κέ τεω στύξαιμι μένος καὶ χεῖρας, then *would I make* my courage and my hands *a dread* to many a one, Od. 11, 502:—but this aor. is used in the common sense by Ap. Rh. 4, 512, Anth. P. 7, 430.—Poet. word. Hence

Στύγημα, ατος, τό, *an abomination*, Eur. Or. 480.—II. *hatred*. [ῠ]

Στῠγητός, ή, όν, also ός, όν, Aesch. Pr. 592 (στυγέω):—*hated, abominated, horrid: to be hated, hateful*, Aesch. l. c.

Στύγιος, α, ον, also ος, ον, Eur. Med. 195, Hel. 1355 (Στύξ):—*Stygian, of the nether world*, Aesch. Pers. 668.—II.=στυγητός, *hateful, abominable*, λῦπαι, ὀργαί, Eur. ll. c.

Στυγνάζω, f. -άσω, (στυγνός) *to be* or *become sad* or *gloomy, to look so*, LXX., and N. T.

†Στύγνη, ης, ἡ, *Stygna*, a Danaïd, Apollod. 2, 1, 4.

Στυγνοποιός, όν, *making sad* or *gloomy*.

Στυγνός, ή, όν, strictly contr. from στυγανός,=στυγερός, *hated, abhorred*; hence, *hateful*, of persons and things, ἄτη, δαίμων, Aesch. Pr. 886, Pers. 472, etc.; στυγνὸς εἴκων εἶ, you yield *with an ill grace*, Soph. O. T. 673.—II. *sad, sorrowful, gloomy*, of outward appearance, like Lat. *tristis*, στ. πρόςωπον, Aesch. Ag. 639; ὀφρύων νέφος, Eur. Hipp. 173; opp. to φαιδρός, Xen. An. 2, 6, 9 and 11; but it is rare in prose. Hence

Στυγνότης, ητος, ἡ, *sadness, gloominess*, Lat. *tristitia*: esp., of outward appearance: hence of the sky, Polyb. 3, 20, 3, etc.

Στυγνόχροος, ον, (χρόα) *sad-coloured*, Nicet.

Στυγνόω, ῶ, (στυγνός) *to make sad*:—pass., *to be* or *become so*, Anth. P. 9, 573.

Στῠγόδεμνος, ον, (στυγέω, δέμνιον) *hating marriage*, νόος, Anth. P. 10, 68.

Στύγος, εος, τό, (στυγέω) *hatred, abhorrence: sadness, gloom*, δύςφρον στ., Aesch. Ag. 547; φρενῶν στ., Ib. 1308.—II. *the object of hatred, an abomination*, Ib. 558, Cho. 991; στύγη θεῶν, of the Erinyes, Id. Eum. 644. [ῠ]

*Στύγω, v. στυγέω.

Στῡλίς, ίδος, ἡ, dim. from στῦλος.—II. like στηλίς, *a mast* or *spar to carry a sail at the stern*, Plut. Pomp. 24.

Στῡλίσκος, ου, ὁ, dim. from στῦλος, Strab.

Στῡλίτης, ου, ὁ, fem. -ῖτις, ιδος, *of* or *like a pillar*, cf. στηλίτης.

†Στυλλάγιον, ου, τό, *Styllagium*, a place in Triphylian Elis, Polyb. 4, 77, 9.

Στῡλοβάτης, ου, ὁ, (στῦλος, βαίνω) *the foot* or *base of a pillar*, Plat. (Com.) Ἑορτ. 12. [ᾰ]

Στῡλογλύφος, ον, (στῦλος, γλύφω) *cutting pillars*, Philo. [γλῠ]

Στῡλοειδής, ές, (στῦλος, εἶδος) *like a pillar*.—II. *like a stile* or *writing instrument*.

Στῡλοπῑνάκιον, ου, τό, (στῦλος, πίναξ) *a pillar with figures on it*, Anth. P. 3, tit.

Στῦλος, ὁ, *a pillar*, Hdt. 2, 169, Aesch. Ag. 898, Eur. I. T. 50.—II. *any long, upright body like a pillar, a post, pale*, etc., Polyb. 1, 22, 4.—2. in late writers,=Lat. *stilus*:—(but as the best authorities write *stilus*, not *stylus*, and the penult. of this word is short, *stĭlus*, whereas ῡ always in στῦλος (Eur. l. c., Leon. Tar. 64, 5, ap. Paus. 5, 20, 7), it is prob. that the Lat. *stilus* rather belongs to στέλεχος, *stalk*, which is one of its signfs.—(στῦλος is no doubt akin to στήλη, q. v.) Hence

Στῡλόω, ῶ, f. -ώσω, *to prop* or *stay with pillars*, ζωὴν στυλώσασθαι, *to give stay to one's* life (by means of children), Leon. Tar. 64.

Στύμα, ᾰτος, τό, Aeol. for στόμα, Theocr. 29, 25. [ῠ]

Στῦμα, ατος, τό, (στύω) *priapism*, Plat. (Com.) Pha. 1.

†Στύμβαρα, ων, τά, *Stymbara*, a city of Macedonia, Strab. p. 327.

Στῦμμα, ατος, τό, (στύφω) *that which contracts*: esp. *a material for thickening oil*, that it may retain scent better, Galen: see also στῦψις.

†Στυμμόδωρος, ου, ὁ, *Stymmodorus*, masc. pr. n., v. l. in Ar. Lys. 259 for Στρυμόδωρος.

Στυμνός, ή, όν, (στύφω) *drawn up*: hence, *firm, solid*.

†Στυμφάλιος, α, ον, Ion. -ήλιος, *of Stymphalus, Stymphalian*, τείχη, Pind. O. 6, 167. [ᾱ]

†Στυμφᾱλίς, ίδος, ἡ, pecul. fem. to foreg., Pind. O. 6, 144; esp. ἡ Σ. λίμνη, in Hdt. 6, 76, Στυμφαλίη, the lake *of Stymphalus*, or lake *Stymphalis*, in Arcadia, whence the Στυμφαλίδες ὄρνιθες, killed by Hercules, Strab. p. 371; Paus. 8, 22; etc.: from

†Στύμφᾱλος, ου, ἡ, Ion. Στύμφηλος, *Stymphālus*, a city of Arcadia, on a mountain of same name; its ruins near *Zaraka*, Il. 2, 608; Xen.; etc.—II. ὁ, a river flowing from lake Stymphalis, which disappears under ground, and reappears in Argolis as the Erasinus, Strab. p. 275, 371.—III. masc. pr. n., son of Elatus, a king of Arcadia, Paus. 8, 4, 4.—Others in Apollod.; etc.

Στύξ, ἡ, gen. Στῠγος, (στυγέω):—*the Styx*, i. e. *the Hateful*, a river of the nether world, by which the gods in Homer swore their most sacred oaths, Il. 14, 271; 15, 37, Od. 5, 185, cf. ὅρκος:—ἡ Στύξ, the nymph of this river, acc. to Hes. Th. 361, the eldest daughter of Oceanus and Tethys.—2. *a well of fatal coldness* in Arcadia, †near Nonacris, Hdt. 6, 74; cf. Paus. 8, 17, 6, sqq.†—II. as appellat., *piercing frost*, in plur., αἱ στύγες, Theophr. C. Pl. 5, 14, 4.—2. *that which is hated, an abomination*, Aesch. Cho. 532; like στύγος.—3. *hatred, abhorrence*, esp. of mankind, Alciphr. 3, 34.

Στῠπάζω, f. -άσω, (στύπος) *to strike, beat*.

Στύπαξ or στύππαξ, ᾱκος, ὁ, (στύπη) *a rope-seller*, nickname of the Athenian Eucrates, Ar. Fr. 540; cf. στυπειοπώλης.

Στῡπεῖον or στυππεῖον, ου, τό,=στύπη, *tow*, Hdt. 8, 52, Xen. Cyr. 7, 5, 23, Dem. 1145, 6; cf. στύπη. Hence

Στῡπειοπώλης or στυππ-, ου, ὁ, (πωλέω) *a hemp* or *rope-seller*, Ar. Eq. 129; cf. στύπαξ.

Στυπέϊνος, η, ον,=sq., LXX.

Στύπειος or στύππειος, α, ον, *of tow*: [ῡ] from

Στύπη, ης, ἡ, *tow, the coarse part of the stalks of flax* or *hemp* next to the woody bark (στύπος). [ῡ by nature, Lob. Phryn. 261; so that στύπη, etc., (with single π) are prob. the true forms, cf. κνῖσα.] Hence

Στύπῖνος or στύππ-, η, ον, *of tow*, Lat. *stupeus*, Diod. [ῡ]

Στῡπιοποιός, όν, (ποιέω) *making tow*.

Στῡπιοπώλης, ου, ὁ,=στυπειοπώλης.

Στῠπογλύφος, ον, (στύπος, γλύφω) *cutting, hewing, working trunks* or *stems*. [γλῠ]

Στύπος, εος, τό, *a stem, stump, block*, Lat. *stipes*, Ap. Rh. 1, 1117, Polyb. 22, 10, 4:—also=κύτος, ὅλμου στ., Nic. Th. 952, Al. 70. (From στύφω, στυφλός, akin to στείβω, etc., as Lat. *stipes* to *stipo*.)

Στυππεῖον, στύππη, στύππινος, etc.; v. στυπεῖον, etc.

Στυπτηρία, Ion. στυπτηρίη (sc. γῆ), ἡ, *an astringent salt*, prob. *alum*, made from χαλκῖτις (q. v.), Hdt. 2, 180, and freq. in Hipp.; v. Foës. Oecon., Beckm. Arist Mirab. 139. From

Στυπτήριος, α, ον,=στυπτικός.

Στυπτηριώδης, ες, *like* στυπτηρια, *containing it*, ὕδατα, Theophr.

Στυπτικός, ή, όν, (στύφω) *of astringent* or *bitter taste*: generally, *astringent, thickening*, Diosc.

†Στύρα, ων, τά, *Styra*, a city in the island Euboea, near Carystus, Il. 2, 539; Dem.; etc.; hence Στυρεύς, έως Ion. έος, ὁ, *of Styra, Styrean*, Hdt. 8, 46.

Στῠρᾰκίζω, f. -ίσω, (ὁ στύραξ) *to stick* or *thrust with the* στύραξ.—II. (ἡ στύραξ) *to be somewhat like the gum of the storax*, esp. in smell, Diosc.

Στῠράκῖνος, η, ον, (ἡ στύραξ) *made of storax*, Diosc. [ᾰ]

Στῠράκιον, ου, τό, dim. of στύραξ, ὁ, Thuc. 2, 4. [ᾰ]

Στύραξ, ᾰκος, ὁ, like σαυρωτήρ, *the spike at the lower end of a spear-shaft*, Xen. Hell. 6, 2, 19, Plat. Lach. 183 E. (Prob. akin to στόρθυγξ) [ῠ]

Στύραξ, ᾰκος, ἡ, (once in Strabo, ὁ), *the shrub* or *tree which yields storax* (cf. sq.), Hdt. 3, 107. [ῠ]

Στῠραξ, ᾰκος, τό, *storax*, a sweet-smelling gum or resin used for incense, and produced by the shrub στύραξ, (ἡ), Theophr., and Diosc. 1, 79.

Στυρβάζω,=τυρβάζω.

†Στυρεύς, ὁ, v. sub Στύρα.

Στῦσις, ἡ, (στύω) *priapism*.

Στῡτικός, ή, όν, (στύω) *causing priapism, lewd*, Ath. 18 E.

Στῡφεδᾰνός, ὁ, v. τυφεδανός.

Στῠφελιγμός, οῦ, ὁ, *a striking, beating, pushing*; generally, *ill-usage, abuse*, Ar. Eq. 537: from

Στῠφελίζω, f. -ξω, (στυφελός):—*to strike rudely, smite*, Ἀπόλλων ἐστυφέλιξεν ἀσπίδα, Il. 5, 437, cf. 7, 261; 16, 774; νέφεα στ., of the wind, *to scatter* the clouds, Il. 11, 305; στ. τινὰ ἐξ ἑδέων, *to thrust* him *rudely* from his seat, etc., Il. 1, 581, Od. 17, 234: generally, *to treat roughly and rudely, maltreat*, by deed or word, Il. 21, 380, 512, Od. 18, 416, etc.—Ep. word, used by †Xenophan. 6, 2 Bgk.†, Pind. Fr. 247, Soph. Ant. 139.

Στῠφελός, ή, όν, also ός, όν, Aesch. Pers. 964 (cf. στυφλός): (στύφω):—*close, solid, hard, rough*, ἀκτή, Aesch. l. c.: also of flavour, *astringent, sour, acid*, Mel. 1:—metaph., *harsh, severe, cruel*, ἐφέται, Aesch. Pers. 80.

Στῠφελώδης, ες, (εἶδος)=foreg.

Στυφλός, όν, shortd. from στυφελός, *hard, rugged*, ἀκταί, πέτραι, γῆ, Aesch. Pers. 303, Pr. 748, Soph. Ant. 250, Eur. Bacch. 1137:—often, but wrongly, written στύφλος.

Στυφνός, ή, όν,=στρυφνός, dub.

Στῠφόεις, εσσα, εν, poet. for στυπτικός, v. l. Nic. Al. 375.

Στῠφοκόπος, ον, (στύπος, κόπτω): *striking with a stick*; esp.=ὀρτυγοκόπος, of a favourite Athen. game, in which they put quails in a small ring, and hit them on the head with little sticks: if a quail flinched and ran out of the ring, it was reckoned as beaten, Ar. Av. 1299. (libri στυφοκόμπου, v. ad l.)

Στῠφός, ή, όν,=στυφρός. Hence

Στῠφότης, ητος, ἡ, thickness, firmness, solidity, Plut. 2, 96 F.

Στυφρός, ά, όν, (στύφω)=στυφνός, στρυφνός, στυφλός, v. l. Arist. H. A. 2, 17, 29..

Στύφω, f. -ψω, *to contract, draw together*; esp. of an astringent *taste*, χείλεα στυφθείς, *having* one's lips *drawn up* by the taste, Anth. P. 9, 375.—II. intr., *to be astringent*, Diosc.: metaph. *to look sour*. [ῡ always, seemingly, Nic. Al. 375.]

†Στύφων, ωνος, ὁ, *Stypho*, a Lacedaemonian, son of Charax, Thuc. 4, 38.

Στῦψις, εως, ἡ, (στύφω) *a contracting, drawing together*, esp. by *an astringent* taste.—II. in dyeing, *the steeping of wool in some astringent solution*, as alum, to prepare it for taking the dye aright, Arist. Color. 4, 4;—*sufficere lanam medicamentis, ut purpuram combibat*, Cic.—III. in perfumery, *the thickening of oil with certain drugs* to make it retain the scent longer, cf. στῦμμα.

ΣΤΥ´Ω, f. στύσω, *to make stiff* or *erect*; sensu obscoeno, *penem erigere*, Ar. Lys. 598:—pass. στύομαι, with an intr. pf. act. ἔστυκα, of men, freq. in Ar. [ῡ only in pres. and impf.] (Akin to στύφω.)

Στωά, ἡ, Dor. for στοά, v. στοιά.

Στῴδιον, ου, τό, dim. of στοά.

Στωϊκός, ή, όν, (στοά) *of a colonnade, piazza*.—II. usu. *Stoic, of* or *belonging to the Stoics* or *their system*: ὁ Στ., *a Stoic*, Diog. L.

Στωΐς, ΐδος, pecul. fem. of στωϊκός.

Στωμῠλεύω, and dep. στωμῠλεύομαι,=στωμύλλω.

Στωμῠλέω, and in Ar. Eq. 1376 as dep. στωμῠλέομαι,=στωμύλλω.

Στωμῠλήθρης, ου, ὁ,=sq., dub.

Στωμύληθρος, ον, *talkative, babbling*, Aristaen. 1, 1. [ῠ]

Στωμῠλία, ας, ἡ, *wordiness*, Ar. Ran. 1069, Polyb. 9, 20, 6. Hence

Στωμῠλιοσυλλεκτάδης, ου, ὁ, (συλλέγω) *a gossip-gleaner*, Ar. Ran. 841.

Στωμύλλω, only used in pres., (from στωμύλος, as στρογγύλλω from στρογγύλος):—*to be talkative, to chatter, babble*, Ar. Nub. 1033; ludicrously of birds, Id. Ran. 1310.—More freq. as dep. στωμύλλομαι, Id. Thesm. 1073, Ran. 1071; also in good signf., *to talk, chat away*, εἰς ἀλλήλους, Ar. Pac. 995. Hence

Στώμυλμα, ατος, τό,=στωμυλία, Ar. Ran. 943: hence of persons, *a chatterbox*, Ib. 92.

Στωμύλος, ον, (στόμα):—*mouthy, wordy, talkative, full of small talk*, Ar. Ach. 429, Polyb. 40, 6, 2:—in good signf., *fluent, conversing like a gentleman*, Anth. P. 9, 187. [ῠ]

ΣΥ´, Dor. ΤΥ´, Lat. *TU*, our *THOU*, Germ. *DU*, Sanscr. *TVAM*, etc.; subst. pron. of the second pers.: Ep. nom. τύνη, in Il. 5, 485, etc.:—gen. σοῦ, dat. σοί, acc. σέ, which are also enclit. σου, σοι, σε. Hom. never uses the common gen. σοῦ, but freq. the Ion. and Ep. σεῦ, σέο, σεῖο; also σέθεν; moreover σευ, σεο, enclit.: Hdt. has only σεο (enclit.), σεῦ:—Dor. gen. τεῦ, rarely τέο, lengthd. τεοῦ and (in Il. 8, 37) τεοῖο, Aeol. and Dor. τεῦς, τεοῦς.—Dat. σοί, Ion. and Ep. τοί, in Hom. and Hdt. always enclit., while in them σοί has the accent: Dor. τεΐν, τίν, the former also in Il. 11, 201, Od. 4, 619, etc.; the latter in Pind. O. 10 (11), 114.—Acc. σέ; Dor. τέ, Theocr. 1, 5; enclit. τυ, Ib. 56, 78, etc.—Strengthd. by compos. with the enclit. γε, σύγε, σοῦγε, etc., *thou at least, for thy part*, several times in Hom., and freq. in Att.; Dor. τύγα, Theocr. 5, 69, 71.—In Ion. prose σύ is used c. inf., as c. imperat., Hdt. 3, 134; 4, 163.—Different roots appear in the other numbers, dual σφῶϊ, pl. ὑμεῖς, qq. v. [ῠ, except in Ep. nom. τύνη, ῑ in τεΐν and τίν. Even in Ep. there seems to have been no elision of the dat. σοί or τοι, Heyne Il. T. 7, p. 401.]

Σῠάγρειος, ον, (σύαγρος II) *of the wild boar*, Diosc.

Σῠαγρεσία, ας, ἡ, (σῦς, ἄγρα) *a boar-hunt*, Anth. P. 6, 34.

Σῠάγριος, ον,=συάγρειος, Lynceus ap. Ath. 402 A.

Σῠαγρίς, ίδος, ἡ, *a sea-fish*, Epich. p. 13.

Σύαγρος, ου, ὁ, (σῦς, ἄγρα) *one who hunts wild boars*, Soph. Fr. 166.—II.=σῦς ἄγριος, *a wild boar*, Antiph. Ἁρπαζ. 1; but never in the best Att., Lob. Phryn. 381. [ῠ]

†Σύαγρος, ου, ὁ, *Syagrus*, an ancient poet, said to have sung of the Trojan war, Ael. V. H. 14, 21.—2. a Lacedaemonian, Hdt. 7, 153.

Σῠαγρώδης, ες, (σύαγρος, εἶδος) *like a wild boar*, Polyb. 34, 3, 8, Strab.

Σύαγχος, ον, (σῦς, ἄγχω) *choking* or *suffocating swine*. [ῠ]

†Συάδρας, ὁ, *Syadras*, a statuary of Sparta, Paus. 6, 4, 4.

Σύαινα, ης, ἡ, (σῦς) *a sow*.—II. *a sea-fish*, Opp. H. 1, 129. [ῠ]

Σῠᾱνία, ἡ, Dor. for συηνία, q. v.

Σῦαξ, ᾰκος, ὁ, a kind of *pulse*, Lob. Paral. 276.

Σῠάς, άδος, ἡ, usu. in plur. σῠάδες, =ὑάς, ὑάδες.

Σῠβᾰλής, ές,=sq.

Σύβαξ, ᾱκος, ὁ, ἡ, (σῦς) *hoglike, swinish*, Hesych.: also συβάς, *ruttish, lustful*, Ib.: cf. Lat. *subare*.

†Συβαριάδης, ου, ὁ, *Sybariades*, a Lacedaemonian, a conqueror at Olympia, Paus. 5, 8, 10.

Σῠβᾰρίζω, f. -ίσω, *to live like a Sybarite* or *voluptuary*, Ar. Pac. 344 [where however ῡ in arsis].

Σύβᾰρις, ιος and ιδος, ἡ, *Sybaris*, a city of Magna Graecia, on a river of the same name, noted for luxury, †Hdt. 6, 21; Thuc. 7, 35; etc.†; afterwards called Θούριοι or Θούριον, †Strab. pp. 251, 262, sq.—2. another city, of the Bruttii, Id. p. 264.—II. ὁ, a river of Lucania mentioned under foreg. 1.—2. a fountain near Bura in Achaia, Strab. p. 386†: hence—III. as appellat. *luxury, voluptuousness*. (From σοβαρός, *proud*, acc. to Valck. Callim. p. 182: but the name of the city and river was doubtless older than the luxury of the citizens. Yet this existed in very ancient times, and gave rise to the words συβριάζω, συβριασμός, συβριακός.) [ῠ]

Σῠβᾰρίτης, ου, ὁ, *a Sybarite*, †Hdt. 5, 14†:—metaph., *a voluptuary*. [ῑ]

Σῠβᾰρῑτικός, ή, όν, *of Sybaris*: λόγος Σ., a class of fables among the Greeks, Ar. Vesp. 1259, ubi v. Schol., cf. 1427, 1435: †ἱστορίαι Σ., Ael. V. H. 14, 20†.—II. metaph., *voluptuous, luxurious*.

Σῠβᾰρῖτις, ιδος, fem. of Συβαρίτης, *a woman of Sybaris*, Ar. Vesp. 1438: †ἡ Σ. κράνα, the fountain *Sybaris*, Theocr. 5, 146: v. Σύβαρις II. 2.

†Συβάρτας, α, ὁ, Dor. for Συβαρίτης, Theocr. 5, 5, etc.

Σῠβάς, άδος, ὁ, ἡ, v. σύβαξ.

Συβαύβαλος, ὁ, cf. συοβ-, Meineke Cratin. Incert. 33 B.

Σῠβήνη or σῠβίνη [ῑ], ης, ἡ, *a flute-case*, Ar. Thesm. 1197, 1215; cf. σιβύνη.

Σῠβόσιον, ου, τό, (σῦς, βόσκω) *a herd of swine*, Il. 11, 679, Od. 14, 101 (both times in pl. συῶν συβόσια, and with ῑ in arsis); Polyb. 12, 4, 8.—II. *a pigsty*.

Σύβοτα, τά, Thuc. 1, 47, 50, 52 54, the name of some islets near Corcyra, and spots on the main-land opposite; originally, no doubt, *swine-pastures*.

Σῠβότης, ου, ὁ,=συβώτης, Arist. Poët. 16, 4, cf. Jac. Ael. 8, 19.

Σύβρα, adv.,=τύρβα.

Συβριάζω, (Σύβαρις) *to riot, revel*. Hence

Συβριακός, ή, όν, *voluptuous*; and συβριασμός, οῦ, ὁ, *voluptuousness, luxury*.

Σῠβωτέω, ῶ, f. -ήσω, *to be a swineherd*: from

Σῠβώτης, ου, ὁ, (σῦς, βόσκω) *a swineherd*, Od. 4, 640, etc., Hdt. 2, 47, 48, Plat., etc. Hence

Σῠβωτικός, ή, όν, *of* or *belonging to a swineherd*, μέλος συβ., *the swineherd's song*, Poll. 4, 187.

Σῠβώτρια, ας, ἡ, fem. of συβώτης, Plat. (Com.) Incert. 12.

Συγγάλακτος, ον, (σύν, γάλα)=ὁμογάλακτος.

Σύγγαμβρος, ου, ὁ, *brother-in-law of the same person*.

Συγγᾰμέω, ῶ, *to marry together, at the same time*, Sext. Emp. p. 650: and

Συγγᾰμία, ας, ἡ, *union by wedlock*: from

Σύγγᾰμος, ον, (σύν, γαμέω) *united in wedlock, married*, ἄλλῳ, to another, Eur. El. 212; ὁ, ἡ σύγγαμος, *husband* or *wife*: the plur., also in a wider sense, *connected by marriage*, like γαμβρός, Eur. Andr. 182, cf. Valck Phoen. 431.

Συγγανύσκομαι, dep.,=συγχαίρω, Themist.

Συγγελάω, ῶ, f. -άσω, (σύν, γελάω) *to laugh with* or *together*, Eur. Erechth. 20, 22.

Συγγενεᾱλογέω, ῶ, f. -ήσω, *to reckon up one's pedigree*, v. l. Hdt. 2, 143.

Συγγένεια, ας, ἡ, (συγγενής):—*sameness of stock, descent* or *family, relationship, kin*, Eur. I. A. 492, Thuc. 3, 65, etc.:—not applied to the relation of parents and children, Isae. 72 32:—generally, *a class*, Arist. An. Post. 1, 9, 2.—2. *kinsfolk, kin, family*, Eur. Or. 733, 1233:—collectively, *one's kin, kinsfolk, kinsmen*, ἡ Περικλέους ὅλη οἰκία ἢ ἄλλη συγγένεια, Plat. Gorg. 472 B, cf. Charm. 155 A; in plur., *families*, Dem. 25, 87; 796, 17:—in Diod. 13, 20, συγγένεια, of *two sons*.—II. *the relation of a colony to the mother-city*, Wolf Dem. Lept. p. 328.—III. *family influence* or *interest*, τιμὴ καὶ ξυγγ., Stallb. Plat. Symp. 178 C, where Wyttenb., needlessly εὐγένεια.

Συγγενέτειρα, ας, ἡ, fem. of sq., *a common mother*, Eur. El. 746.

Συγγενέτης, ου, ὁ, *a common father* Hence

Συγγενέτις, ιδος, ἡ,=συγγενέτειρα, Philo.

Συγγενής, ές, (σύν, *γένω) *born with, connate, natural, inborn*, ἦθος, Pind. O. 13, 16; σ. νόσημα, Hipp.: συγγενές τινι, *natural* to him, Aesch.

Ag. 832, cf. Pind. N. 1, 41; v. sub σύμφυτος.—II. *of the same stock, race, descent* or *family, akin to*, τινί, Hdt. 1, 109, and Att.; also as subst., τινός, Plat., Xen., etc., as φίλος καὶ ξ. τινος, Plat. Rep. 487 A:—absol., *akin, kindred*, Pind., Trag., etc.; συγγενέστατος, *most nearly akin*, Isae. 85, 25:—οἱ συγγενεῖς, *kinsfolk, kinsmen*, Pind. P. 4, 236, Hdt. 2, 91, etc.; not applied to children (ἔκγονοι) in relation to their parents, Isae. 72, 12; proverb., τοῖς συγγενέσι τὰ τῶν συγγενῶν, Id. 48, 40:—τὸ συγγενές = συγγένεια, *kindred, relationship*, Aesch. Pr. 289, Soph. El. 1469, Thuc., etc.; but also *the spirit of one's race*, Pind. P. 10, 20, N. 6, 15:—συγγενὴς ὁ κύσθος αὐτῆς θὠτέρᾳ (for τῷ τῆς ἑτέρας), Ar. Ach. 789.—Adv. -νῶς, Eur. H. F. 1293.—2. metaph., *akin, cognate, of like kind*, freq. in Plat., cf. Ar. Eq. 1280; σ. τιμωρία, *a fitting, proper* punishment, Lycurg. 165, 10:—*homogeneous*, Arist. An. Post. 1, 9, 1.—III. at the Persian court, συγγενής was a title bestowed by the king as a mark of honour, (like our old English *cousin*, Germ. *Vetter*), cf. ὅμοιος, Schneid. Xen. Cyr. 1, 4, 27.

Συγγένησις, ἡ, like συνουσία, *a being together, meeting*, Plat. Legg. 948 E; cf. Lob. Phryn. 352.

Συγγενήτωρ, ορος, ὁ, = συγγεννήτωρ, dub.

Συγγενικός, ή, όν, (συγγενής) *becoming, beseeming*, or *due to kinsmen, belonging to one's race* or *family*, Hipp.; σ. φιλοστοργία, Polyb. 32, 11, 1; τὰ κοινὰ καὶ σ., things common and *of our own nature*, Alex. Ach. 1, 7. Adv. -κῶς, *like kinsfolk*, Dem. 797, 2.

Συγγενίς, ίδος, pecul. fem. of συγγενής, Plut. 2, 265 C; cf. Lob. Phryn. 452.

Συγγεννάω, ῶ, f. -ήσω, (σύν, γεννάω) *to beget* or *produce jointly*, Plat. Theaet. 156 E. Hence

Συγγεννήτωρ, ορος, ὁ, *a common father*, Plat. Legg. 874 C.

Συγγεύομαι, dep. mid., *to taste with, eat with.*

Συγγεωργέω, ῶ, *to be a fellow-labourer*, Isae. 76, 25: from

Συγγεωργός, οῦ, ὁ, (σύν, γεωργός) *a fellow-labourer*, Ar. Plut. 223.

Συγγηθέω, ῶ, (σύν, γηθέω) pf. -γέγηθα, *to rejoice with*, τινί, Eur. Hel. 727.

Συγγηράσκω, fut. -άσομαι, (σύν, γηράσκω) *to grow old together with*, γηράσκοντι τῷ σώματι συγγηράσκουσι καὶ αἱ φρένες, Hdt. 3, 134; cf. Eur. Incert. 31, Isocr. 2 C; cf. συννεάζω.

Σύγγηρος, ον, (σύν, γῆρας) *growing old together*, Anth. P. 7, 260, 635.

Συγγίγνομαι, Ion. and later συγγίν- [ῐ], fut. -γενήσομαι, dep. mid. (σύν, γίγνομαι). *To be with* any one, *hold converse* or *communication with*, τινί, Hdt. 3, 55, Thuc. 2, 12, Plat., etc.; also, σ. ἐς λόγους τινί, Ar. Nub. 253; of disciples, *to discourse with* a master, περί τινος, Plat. Phaed. 61 D, cf. Meno 91 E:—of things, *to fall in with*, ἐνδείᾳ, Plat. Phil. 45 B;—in comic writers, of good eating, σ. μάζαις, σπλάγχνοις, etc., Meineke Com. Fr. 2, p. 438:—σ. γυναικί, like συνουσιάζειν, *to have sexual intercourse with* her, Hdt. 2, 121, 5, Xen. An. 1, 2, 12.—2. also, *to come to assist*, τινί or πρός τινα, Aesch. Cho. 456, 460; cf. Soph. El. 411.—3. absol., *to come together, meet*, Thuc. 5, 37; σ. ἐς πόσιν, Hdt. 1, 172; οἱ συγγιγνόμενοι, *comrades*, Xen. Mem. 1, 2, 16.

Συγγιγνώσκω, Ion. and later συγγῑ-, f. -συγγνώσομαι: aor. 2 συνέγνων (σύν, γιγνώσκω). *To think with, agree with*, τινί, Hdt. 4, 43; πρός τι, Id. 4, 5; τι, Thuc. 7, 73:—absol., like Lat. *consentire, to consent, agree*, Hdt. 7, 13, Thuc. 2, 60; so in mid., Hdt. 3, 99; 7, 12:—hence,—II. *to yield up*, Lat. *condonare*, τινί τι, Xen. Ath. 2, 20: hence,—2. *to yield, allow, acknowledge, own, confess*, τι, Hdt. 4, 3, Thuc. 8, 24; c. inf., Hdt. 6, 92; c. acc. et inf., Id. 1, 89, 91:—also in mid., *to grant, allow*, etc., Hdt. 5, 94, etc.; c. inf., *to allow, confess*, that.., 1, 45; 4, 126, etc.; so, c. part., παθόντες ἂν ξυγγνοῖμεν ἡμαρτηκότες, Soph. Ant. 926; also, σ. ὡς.., Plat. Legg. 717 D.—3. *to be conscious*, ἑαυτῷ, with one's self, c. inf., Hdt. 3, 53; σ. σφίσιν ὡς, c. part., Lys. 115, 11; so also in aor. 2 act., συγγνῶναι ἑαυτῷ, c. part., Hdt. 5, 91.—III. *to have a fellow-feeling with another*; and so, *to make allowance for* him, *excuse, pardon, forgive*, Soph. Tr. 279; τινί, Eur. El. 1105, etc.; τινὶ τὴν ἁμαρτίαν, Lat. *ignoscere alicui culpam*, Eur. Andr. 840, cf. Aesch. Supp. 215; also, ξυγγνῶθι ἡμῖν τοῖς λελεγμένοις, Eur. Hel. 82:—so in mid., Aesch. Supp. 216:—pass., *to obtain pardon* or *forgiveness*, συγγιγνώσκεταί μοι, Lat. *ignoscitur mihi*, v. l. Xen. Cyr. 7, 1, 44.—This signf. of the verb is first in Att., though Hdt. uses συγγνώμη so.

Σύγγνοια, ας, ἡ, = sq., Soph. Ant. 66.

Συγγνώμη, ης, ἡ, *a fellow-feeling with* another; and so, *pardon, forgiveness*, συγγνώμην ἔχειν τινί, *to pardon* one, Hdt. 1, 155, Plat., etc.; τινός, for a thing, Hdt. 6, 86, 3, Plat., etc.; σ. ποιήσασθαι, Hdt. 2, 110:—opp. to συγγνώμης τυγχάνειν, Xen. Mem. 1, 7, 4; γίγνεταί μοι συγγνώμη, Hdt. 9, 58; ἐστί μοι ξυγγνώμη, Thuc. 8, 50; συγγνώμην αἰτεῖσθαι, Plat. Criti. 106 B; διδόναι, ἀπονέμειν, Polyb. 12, 7, 5, Luc. Alex. 17:—of acts, etc., κακὴ μὲν ἀλλὰ συγγνώμην ἔχει, admits of *excuse*, is excusable, Soph. Tr. 328; ἔχειν τι ξυγγνώμης, Thuc. 3, 445; so, ξυγγνώμη (ἐστί), c. acc. et inf., it is *excusable* that..., Id. 4, 61; 5, 88, Dem. 415, 16: †also c. dat., συγ. τοι... ἔχειν, Hdt. 1, 39.†—II. *leave, permission.*

Συγγνωμονέω, ῶ, (συγγνώμων) *to pardon, allow*, worse form for συγγιγνώσκω III, Apollod. 2, 7, 6; cf. Lob. Phryn. 382.

Συγγνωμονικός, ή, όν, (συγγνώμων) *inclined to pardon*, or *make allowance, indulgent*, Ar. Rhet. 2, 6, 19.—II. of things, *pardonable.*

Συγγνωμοσύνη, ης, ἡ, = συγγνώμη, Soph. Tr. 1265: from

Συγγνώμων, ον, gen. ονος, (συγγιγνώσκω III): *pardoning, forgiving* a thing, σ. εἶναί τινος, Eur. Med. 870:—*disposed to pardon, indulgent*, Id. Incert. 3, 1; συγγν. εἶναί τινι, *to be indulgent*, show favour to any one, Thuc. 2, 74, cf. Xen. Mem. 2, 2, 14: τὸ ξυγγ. = συγγνώμη, Plat. Legg. 757 D.—II. pass., *pardoned, forgiven, deserving pardon* or *indulgence, pardonable, allowable*, Thuc. 3, 40; 4, 98.—III. (συγγιγνώσκω I) *agreeing with*, App.

Σύγγνωσις, εως, ἡ, (συγγιγνώσκω III) *a pardoning*, Clem. Al.

Συγγνωστέον, or -έα, verb. adj. of συγγιγνώσκω, *one must pardon, indulge*, τινί, Plat. Phaedr. 236 A.

Συγγνωστός, ή, όν, verb. adj. of συγγιγνώσκω, *to be pardoned, pardonable, allowable*, Soph. Fr. 323, and Eur.: συγγνωστόν (-τά) ἐστι, c. inf., Eur. Alc. 137, Med. 491.

Συγγογγῠλίζω, f. -ίσω, (συν, γογγυλίζω) *to turn round together*, Ar. Thesm. 61.

Συγγομφόω, ῶ, (σύν, γομφόω) *to join* or *fasten with nails*, Diod., Plut. Num. 9.

Συγγονεύς, ὁ, c. gen. rei, *one who has* something (as a disease) *born with* him, *congenital*, Hipp. Foës. Oecon.

Σύγγονος, ον, (σύν, *γένω) *born with, inborn, natural*, ἀτρεμία, Pind. N. 11, 15; φρήν, Aesch. Theb. 1034: ξύγγονον βροτοῖσι τὸν πεσόντα λακτίσαι, Id. Ag. 885.—II. *connected by blood, akin*, Lat. *cognatus*, Pind. P. 9, 190, Eur., etc.; σ. τέχναι, the arts *proper to his race*, Pind. P. 8, 86:—esp., ὁ, ἡ, σ., *a brother, sister*, freq. in Eur.—III. *of one's native country*, Soph. Fr. 758.—Poet. word.

Σύγγραμμα, ατος, τό, (συγγράφω):—*that which is noted* or *written down, a writing, a written paper*, Hdt. 1, 48:—*a writing, book, work*; esp., *a prose work*, opp. to ποίημα, Plat. Legg. 810 B, Isocr. 16 B, 23 B; *a written speech*, Id. 405 C:—*a written form, law, ordinance*, Plat. Polit. 299 D, sq.; *a clause* of a law, Aeschin. 71, 30:—a physician's *prescription*, Xen. Mem. 4, 2, 10, Arist. Eth. N. 10, 9, 21. Cf. συγγραφεύς.

Συγγραμμάτιον, ου, τό, dim. from foreg., Luc. Herod. 1.

Συγγραμμᾰτοφύλαξ, ὁ, *a keeper of books, librarian.*

Συγγρᾰφεύς, έως, ὁ, (συγγράφω): *one who notes* or *writes down*; esp. *one who collects and writes down historic facts, an historian*, Xen. Hell. 7, 2, 1: then, *a prose-writer*, opp. to ποιητής, Plat. Phaedr. 235 C; and, generally, *a writer, author*, Ar. Ach. 1150, Plat. Phaedr. 272 B; cf. Heind. Plat. Lys. 204 D, Schäf. Dion. Comp. p. 105.—II. οἱ συγγραφεῖς, at Athens (in the 21st year of Pelop. war), a committee, to consider all suggested alterations of the constitution, Thuc. 8, 67; cf. συγγράφω III. 2.

Συγγρᾰφή, ῆς, ἡ, (συγγράφω):—*a writing* or *noting down*, Hdt. 1, 93.—II. *that which is written, a writing, book*, esp., *a history*, Thuc. 1, 97.—2. esp., *a written contract, a covenant, bond*, Lat. *syngrapha*, opp. to the looser συνάλλαγμα, etc., Thuc. 5, 35, Dem., etc.; συγγ. ναυτικαί, Dem. 932, 3; κατὰ τὰς συγγραφάς, according to *the covenant*, Lys. 184, 38; ἀνδριάντα ἐκδεδωκὼς κατὰ σ., having delivered the statue according to *contract*, Dem. 268, 10 (hence, *work done by contract*, as a painting, Andoc. 31, 17; cf. συγγράφω V):—*any document*, Plat. Legg. 953 E.

Συγγρᾰφία, ας, ἡ, = foreg., Aretae.

Συγγρᾰφικός, ή, όν, (συγγραφή) *belonging to a contract*, Luc. Pisc. 23; or *to prose*, A. B. 368, 25. Adv. -κῶς, σ. ἐρεῖν, to speak *like a book* or *bond*, i. e. with great precision, Plat. Phaed. 102 D.

Σύγγρᾰφος, ου, ἡ, = συγγραφή, dub.

Συγγράφω, f. -ψω, (σύν, γράφω) *to write* or *note down*, Lat. *conscribere*, Hdt. 1, 47, 48 (in mid.):—*to describe*, σ. εἶδος τοῦ καμήλου ὁκοῖόν τι ἐστί, Id. 3, 103, cf. 6, 14.—II. *to compose a writing* or *a work in writing*, Lat. *componere*: c. acc., πόλεμον ξ., *to write the history of* the war, Thuc. 1, 1; *to describe*, Theocr. Epigr. 20, 4: so, σ. τὴν ὀψοποιΐαν, *to write a book on* cookery, Plat. Gorg. 518 B, etc. (hence συγγραφεύς); esp., *to write in prose*, opp. to *ποιεῖν*, Id. Lys. 205 A; cf. Schäf. Dion. Comp. p. 25, 70, 105, 185:—then, generally, *to compose, write*, esp. a speech to be delivered by another, Isocr. 1 C, 230 A, and Plat.; so also in mid., Plat. Euthyd. 272 A.—III. *to draw up*, *νόμους*, Xen. Hell. 2, 3, 2:—esp., *to draw a written contract*:—usu. in mid. *συγγράφεσθαί τι, to settle by contract* or *bond*, Xen. Eq. 2, 2; *συγγράφεσθαι εἰρήνην πρός τινα, to make a treaty* of peace *with* another, Isocr. 265 E; *σ. γάμον, to make a contract of* marriage, Plut. 2, 1034 A:—but, *συγγράφεσθαι εἰς ἐμπόριον, to make a contract* to carry a ship to a port, Dem. 1286, 19; 1297, 3:—pass., *ὁ συγγεγραμμένος, one bound by contract*, Hipp.—2. also in mid., *to draw up a form of motion* to be submitted to vote, Ar. Thesm. 432, Plat. Gorg. 451 B.—IV. *to paint to order* or *by contract* (cf. *συγγραφή* II), Ar. Av. 805; cf. *εὐτέλεια*.

Συγγυμνάζω, f. *-άσω*, (*σύν, γυμνάζω*) *to exercise together*, Polyb. 5, 65, 3:—pass., *to exercise one's self with* or *together*, Plat. Symp. 217 B, C. Hence

Συγγυμνᾰσία, *ας, ἡ, common exercise*, Plut. 2, 898 B, etc.

Συγγυμναστής, *οῦ, ὁ*, (*συγγυμνάζω*) *a companion in bodily exercises*, Plat. Soph. 218 B, Legg. 830 B.

Σύγε, v. *σύ*.

Συγκαθᾰγίζω, f. *-ίσω*, (*σύν, καθαγίζω*) *to burn up together*, Plut. Aemil. 24: *to burn along with*, *τινί τι*, Id. 2, 141 E.

Συγκαθαιρέω, ῶ, Ion. *συγκατ-*; fut. *-ήσω* (*σύν, καθαιρέω*):—*to pull down together, to join in pulling down*, *τὸν βάρβαρον*, Thuc. 1, 132; *τοὺς κρατοῦντας*, Id. 8, 46:—*to accomplish* a thing *with* any one, *σ. τινι ἀγῶνας μεγίστους*, Hdt. 9, 35.

Συγκαθαρμόζω, (*σύν, καθαρμόζω*) *to join on with* or *together*.—II. esp. like *συμπεριστέλλω*, *to bury along with*, Soph. Aj. 922.

Συγκάθεδρος, *ον*, (*σύν. καθέδρα*) *sitting with* or *together*; *a fellow-assessor*, Lob. Phryn. 465.

Συγκαθέζομαι, c. fut. mid. *-εδοῦμαι*, (*σύν, καθέζομαι*) *to sit with, together with*, *τινί*, Isocr. 236 D: *to sit together*, Plat. Theaet. 162 D.

Συγκαθείμαρμαι, (*σύν, κατά, εἵμαρμαι*) pf. pass. with pres. signf., *to be joined with by fate*, *ἀλλήλοις*, Hierocl. ap. Stob. p. 416, 3, M. Anton.

Συγκαθείργω, Att. for *συγκατείργω*, *to shut up with* others, Xen. Cyr. 6, 1, 36, Aeschin. 26, 9.

Συγκαθέλκω, f. *-ξω*: aor. *-είλκῠσα* (cf. *ἕλκω*):—*to drag down with* or *together*, Aesch. Theb. 614.

Συγκάθεσις, *εως, ἡ*, (*συγκαθίημι*) *a letting down together with, letting in*, Galen.—II. (from mid.) = *συγκατάθεσις*.

Συγκαθεύδησις, *ἡ, a sleeping with, sexual intercourse*.

Συγκαθεύδω, f. *-ήσω*, *to sleep with*, *τινί*, Aesch. Cho. 906; esp. of sexual intercourse, *σ. τινί*, Cratin. Incert. 174, Plat. Legg. 838 B.

Συγκαθέψω, f. *-ήσω*, (*σύν, καθέψω*) *to boil down with*, Diosc.

Συγκάθημαι, (*σύν, κατά, ἧμαι*) strictly perf. of *συγκαθέζομαι*, *to sit with* or *by the side of*, Hdt. 3, 68, Eur. Bacch. 810: esp., *to sit together* at one common work, or in deliberation, *meet in assembly*, Thuc. 5, 55, Xen. Hell. 2, 4, 23.—II. *to sink* or *subside together, settle down*, Lat. *considere*, Strab.

Συγκαθιδρύω, (*σύν, καθιδρύω*) *to set up* or *dedicate with*, *τὸν Ἑρμῆν ταῖς Χάρισιν*, Plut. 2, 44 E:—pass., *to be set up together with*, *τινί*, Strab. p. 411.

Συγκαθῐερόω, ῶ, *to consecrate with* or *at the same time*.

Συγκαθίζω, f. *-ιζήσω*, (*σύν, καθίζω*) *to make to sit together*:—mid. or pass., *to sit together, meet for deliberation*, Xen. Hell. 5, 2, 35.—II. *σῶμα συγκεκαθικός, a bent, stooping* figure, Arist. Probl. 3, 2.

Συγκαθίημι, f. *-ήσω*, (*σύν, καθίημι*) *to let down with* or *together*, Eur. Hel. 1068:—*σ. ἑαυτόν, to let* one's self *down, stoop*, *εἴς τι*, Plat. Theaet. 174 A; then absol., in like signf., *to stoop, condescend*, *τινί*, to another, Id. Rep. 563 A, cf. Stallb. Protag. 336 A, Heind. Theaet. 168 B; cf. *συγκαταβαίνω*, and Lob. Phryn. 398:—pass., *to stoop down and enter*, *εἰς τόπον*, Polyb. 8, 26, 1.

Συγκαθίστημι, (*σύν, καθίστημι*) *to set with* or *together*; *to join in setting up*, or *establishing*, esp. of setting up kings, Lat. *constituere*, Aesch. Pr. 305, Lex ap. Andoc. 13, 13, Xen. Ages. 2, 31; or, of settling disturbed countries, Thuc. 4, 107:—*to help in arranging, managing, treating*, Eur. Hipp. 294, cf. Thuc. 8, 68.—II. in pass., and intr. tenses of act., *to go down* (into the arena) *with* another; generally, *to take one's ground for a contest with* any one, *σ. τοῖς πολεμίοις εἰς μάχην, τοῖς ὑπεναντίοις κατὰ πρόσωπον*, Polyb. 11, 23, 4; 9, 3, 6; *πρός τινα*, Id. 31, 20, 8; *οἱ συγκαθεστῶτες, the contending parties*, 4, 12, 6.

Συγκαθορμίζω, f. *-ίσω*, (*σύν, καθορμίζω*) *to bring to port together*: in pass., *to be at anchor along with* one, Polyb. 5, 95, 3.

Συγκαθοσιόω, ῶ, (*σύν, καθοσιόω*) *to consecrate with* or *at once*, Plut. 2, 636 E.

Συγκαθῠφαίνω, (*σύν, καθυφαίνω*) *to interweave with*, LXX.

Σύγκαιρος, *ον*, (*σύν, καιρός*) *conformable to the time*: generally, *agreeable to, suitable*, Alciphr. 3, 16.

Συγκαίω, Att. *-κάω* [ᾱ]: fut. *-καύσω* (*σύν, καίω*):—*to set on fire with* or *at once, burn up*, Lat. *comburere*, Plat. Tim. 22 C: *κοιλίαι ξυγκαίειν ἀγαθαί*, having a tendency to *inflammation*, Hipp.:—pass., *to be burnt up*, Plat. Tim. 49 C.

Συγκᾰκοπᾰθέω, ῶ, f. *-ήσω*, (*σύν, κακοπαθέω*) *to be unfortunate with, at once, together*.—II. *to be compassionate, to feel with* or *for*.

Συγκᾰκουργέω, ῶ, f. *-ήσω*, (*σύν, κακουργέω*) *to behave ill with* others, Liban. Hence

Συγκᾰκούργημα, *ατος, τό, mischief jointly done*.

Συγκᾰκουργία, *ας, ἡ, a joining in mischief with others*.

Συγκᾰκουχέομαι, as pass., *to endure adversity with*.

Συγκᾰκόω, ῶ; and *συγκᾰκύνω*, Theophr.; *to injure, harm*, or *corrupt conjointly*.

Συγκᾰλέω, ῶ, f. *-έσω*, (*σύν, καλέω*) *to call* or *summon together, call to council*, Il. 2, 55; 10, 302; so Hdt. 1, 206, Aesch. Supp. 517, etc.: also in mid., Hdt, 2, 160:—*to invite to* a feast, Xen. Cyr. 8, 4, 1:—mid., *to call* and *collect to one's self*.

Συγκᾰλινδέομαι, as pass., *to roll about together* or *with*, v. l. in Xen. for *συγκυλ-*.

Συγκαλλύνω, (*σύν, καλλύνω*) *to sweep* or *brush together*, Arist. Probl. 24, 9, 1.

Συγκαλύμμα, *ατος, τό*, = *συγκάλυψις*, LXX.

Συγκᾰλυμμός, *οῦ, ὁ*, = *συγκάλυψις*, formerly read in Ar. Av. 1496.

Συγκᾰλυπτέος, *α, ον*, (*συγκαλύπτω*) *to be covered* or *veiled*, Aesch. Pr. 520.

Συγκᾰλυπτός, *ή, όν*, (*συγκαλύπτω*) *veiled, wrapped up*, Aesch. Pr. 496.

Συγκᾰλύπτω, f. *-ψω*, (*σύν, καλύπτω*) *to cover* or *veil completely*, Eur. Phoen. 872, Plat. Rep. 352 D:—mid *συγκαλύψασθαι, to wrap one's self up, cover one's face*, Xen. Cyr. 8, 7, 28, Symp. 1, 14. Hence

Συγκάλυψις, *ἡ, a covering quite up*. [ᾰ]

Συγκάμνω, (*σύν, κάμνω*) *to labour* or *suffer with, sympathize with*, *τινί*, Aesch. Pr. 413, 1059, Soph. El. 987, etc.

Συγκαμπή, *ῆς, ἡ, a bending together a joint*, Xen. Eq. 1, 8, Polybus ap. Arist. H. A. 3, 3, 4: and

Συγκαμπτός, *ή, όν, bent together*, Arist. Incess. An. 9, 11: from

Συγκάμπτω, f. *-ψω*, (*σύν, κάμπτω*) *to bend together, bend* the knee-joint, Plat. Phaed. 60 B, cf. Xen. Eq. 7, 2:—pass., *to bend*, so as to sit down, Plat. Phaed. 98 D.—II. metaph., *to bow down, humble*, LXX. Hence

Σύγκαμψις, *ἡ, a bending in* or *together, a crooking, curving*.

Συγκᾰνηφορέω, ῶ, *to help as κανηφόρος*.

Συγκᾰπηλεύομαι, dep., *to help in falsifying*.

Συγκαρκῐνόομαι, (*σύν, καρκινόω*) as pass., of corn, *to entwine its roots*, Pherecr. Autom. 8.

Συγκᾰσιγνήτη, *ης, ἡ*, (*σύν, κασιγνήτη*) *an own sister*, Eur. I. T. 800.

Σύγκᾰσις, *ὁ* and *ἡ*, (*σύν, κάσις*) *an own brother* or *sister*, Eur. Alc. 410.

Συγκαταβαίνω, f. *-βήσομαι*, (*σύν. καταβαίνω*) *to go* or *come down with* or *together*, Aesch. Eum. 1046. Eur. Andr. 505; e. g. to the sea-side, Thuc 6, 30: *to come to one's aid*, Aesch. Cho 727:—of the hair, *to hang down*, Jac. Philostr. Imag. p. 266: so, *συγκάτειμι*.—2. metaph., *to let one's self down, condescend, submit to*, *εἴς τι*, Polyb. 4. 45, 4, etc.; *σ. εἰς πᾶν, to agree to* all conditions, Id. 3, 10, 1: cf. *συγκαθίημι*.—II. *to come to pass at the same time*.

Συγκαταβάλλω, (*σύν, καταβάλλω*) *to throw down along with* or *together*, Plut. Lucull. 23:—*τὰ χρήματα σ., to pay together*, Dio C.

Συγκατάβασις, *ἡ, a going down with*—II. metaph., *condescension, submission, accommodation*. Hence

Συγκαταβᾰτικός, *ή, όν, condescending, accommodating*.

Συγκαταβῐβάζω, f. *-άσω*, (*σύν, καταβιβάζω*) *to lead* or *decoy down with* one, Polyb. 5, 70, 8.

Συγκαταβῐόω, ῶ, f. *-ώσομαι*, (*σύν, καταβιόω*) *to live with* or *together*, Plut 2, 754 A.

Συγκαταγήρασις, *ἡ, a growing old together, a living even to old age together*, Plat. Legg. 930 B: from

Συγκαταγηράσκω, fut. *-γηράσομαι*, aor. *-εγήρασα* (*σύν, καταγηράσκω*):—*to grow old with* or *together*, Hdt. 1, 203, Hipp., Isae. 2, § 8.

Συγκαταγιγνώσκω, later *-γινώσκω*, (*σύν, καταγιγνώσκω*) *to condemn along with* or *at once*, Dion. H.

Συγκαταγομφόω, ῶ, (*σύν, καταγομφόω*) *to nail together, join together*, Plut. 2, 426 C.

Συγκαταγράφω, f. *-ψω*, like *συγγράφω*, *to write down*. [ᾰ]

Συγκατάγω, f. -ξω, (σύν, κατάγω) *to lead down with :—to join in bringing back*, τύραννον, Ar. Thesm. 339.

Συγκαταδαρθάνω, (σύν, καταδαρθάνω) *to sleep with* one, Ar. Eccl. 613, 622.

Συγκαταδῐκάζω, *to sentence* or *condemn together.*

Συγκαταδιώκω, (σύν, καταδιώκω) *to pursue with* or *together*, Thuc. 8, 28, in pass.

Συγκαταδουλόω, ῶ, (σύν, καταδουλόω) *to join in enslaving*, Thuc. 3, 64; 8, 46.

Συγκαταδύνω and -δύω: aor. -έδυν (σύν, καταδύνω): *to sink* or *set together with*, Πλειάδι, Theocr. Epigr. 9. Hence

Συγκατάδῠσις, εως, ἡ, *a sinking, diving with*, Strab.

Συγκαταζάω, (σύν, καταζάω) *to spend one's life with*, τινί, Plut. 2, 749 D.

Συγκαταζεύγνῡμι, f. -ξω, (σύν, καταζεύγνυμι) *to yoke together, to join in marriage, marry*, τινά τινι, Plut. Camill. 2: σ. τινὰ ἄτῃ, *to bind* one *fast* to misery, Soph. Aj. 123; cf. *συγκεράννυμι.*

Συγκαταθάπτω, f. -ψω, (σύν, καταθάπτω) *to bury along with* one, Hdt. 2, 81; 5, 92, 7, Lys. 196, 12.

Συγκατάθεσις, εως, ἡ, (συγκατατίθημι) *agreement, approval*, Polyb. 2, 58, 11, etc.; esp in Stoic philos., *the assent given by the mind to its perceptions, assensus* in Cic. Acad. Pr. 2, 47, cf. Plut. 2, 1055 F, 1056 C, etc.—II. *submission*, Plut. Anton. 24. Hence

Συγκαταθετικός, ή, όν, *accordant, approving*, Plut. 2, 1122 B.

Συγκαταθέω, (σύν, καταθέω) *to make an inroad with* another, Xen. Cyr. 5, 3, 1.

Συγκαταθλάω, (σύν, καταθλάω) *to break all to pieces*, Macho ap. Ath. 348 F.

Συγκαταθνήσκω, (σύν, καταθνήσκω) *to die along with*, τινί, Anth. P. 7, 139.

Συγκαταίθω, (σύν, καταίθω) *to burn all together*, Soph. Ant. 1202.

Συγκαταίνεσις, ἡ, *approval, sanction;* from

Συγκαταινέω, ῶ, (σύν, καταινέω) *to agree with, favour*, τινί, Xen. Cyr. 3, 3, 20: *to sanction, approve*, Polyb. 15, 8, 9, Plut. Camill. 6. Hence

Συγκάταινος, ον, *agreeing, approving*, Philipp. ap. Dem. 284, 3.

Συγκαταιρέω, Ion. for *συγκαθαιρέω*, Hdt.

Συγκαταίρω, *to come to land together*, v. l. Polyb. 1, 52, 6.

Συγκαταιτιάομαι, f. -άσομαι, (σύν, καταιτιάομαι) dep. mid., *to accuse with;*—aor. 1 *συγκαταιτιᾱθῆναι*, as pass., *to be jointly accused*, Joseph.

Συγκατακαίνω, = *συγκατακτείνω*, App.

Συγκατακαίω, Att. -κάω [ᾱ] (σύν, κατακαίω): *to burn along with*, τινί τι, Xen. An. 3, 2, 27:—pass., *to be burnt with*, τινί, Hdt. 4, 69, Diod.

Συγκατακᾰλύπτω, f. -ψω, (σύν, κατακαλύπτω) *to wrap up with*, Diod.

Συγκατάκειμαι, (σύν, κατάκειμαι) as pass., *to lie down with, to lie with*, of sexual intercourse, Ar. Eccl. 614, Plat. Phaedr. 255 E, etc.

Συγκατακλάω, f. -άσω, *to break to pieces at once.* [ᾰ]

Συγκατακλείω, Ion. -κληΐω, (σύν, κατακλείω) *to shut in* or *enclose with* or *together*, Hdt. 1, 182; σ. τινὰ ἀποοίᾳ, Luc. Vit. Auct. 9.

Συγκατακληρονομέω, ῶ, f. -ήσω, *to inherit along with*, LXX.

Συγκατακλίνω, (σύν, κατακλίνω) *to make to lie with*, τὴν νύμφην τῷ νυμφίῳ, Plut. 2, 655 A:—pass., *to lie on the same couch with* another *at table*, Ar. Ach. 981, Nub. 49. Hence

Συγκατάκλῐσις, εως, ἡ, *a lying together with* another in bed or at board, Clearch. ap. Ath. 516 B.

Συγκατακοιμάω, ῶ, (σύν, κατακοιμάω) *to cause to sleep together*, Joseph.:—pass. c. fut. mid., *to sleep together.*

Συγκατακολουθέω, ῶ, f. -ήσω, (σύν, κατακολουθέω) *to follow along with*, Strab.

Συγκατακομίζω, f. -ίσω, (σύν, κατακομίζω) *to bring down together*, Dion. H. 7, 12.

Συγκατακόπτω, f. -ψω, (σύν, κατακόπτω) *to cut up along with* or *together:* in pass., Plut. Sull. 22, Caes. 18, etc.

Συγκατακοσμέω, ῶ, (σύν, κατακοσμέω) *to order* or *arrange together*, Plut. 2, 938 F. Hence

Συγκατακόσμησις, εως, ἡ, *an ordering* or *settling together*, Philodem. de Mus.

Συγκατακρημνίζω, f. -ίσω, (σύν, κατακρημνίζω) *to throw down a precipice along with* or *together*, Joseph.

Συγκατακτάομαι, f. -ήσομαι, (σύν, κατακτάομαι) dep. mid., *to join with* another *in acquiring*, σ. Φιλίππῳ τὴν ἀρχήν, Dem. 246, 3.

Συγκατακτείνω, f. -κτενῶ, (σύν, κατακτείνω) *to kill, slay, murder with* or *together*, Soph. Aj. 230, Eur. Or. 1089.

Συγκατακῠλίω, (σύν, κατακυλίω) *to roll down at once* or *together*, Dion. H. [ῑ]

Συγκαταλαμβάνω, f. -λήψομαι, (σύν, καταλαμβάνω) *to take, receive with* or *together*, Xen. Cyr. 4, 2, 42.—II. *to enclose with walls*, Thuc. 7, 26.

Συγκαταλέγω, f. -ξω, *to elect with* or *besides: to note* or *write down with* or *at the same time.*

Συγκαταλείπω, f. -ψω, (σύν, καταλείπω) *to leave all together*, Thuc. 5, 75.

Συγκαταλήγω, f. -ξω, (σύν, καταλήγω) *to leave off together*, Dem. Phal.

Συγκαταλλάσσω, Att. -ττω, (σύν, καταλλάσσω) *to reconcile to each other*, Dion. H.

Συγκαταλογίζομαι, f. -ίσομαι, (σύν, καταλογίζομαι) dep. mid., *to calculate* or *consider with* or *together*, Joseph.

Συγκαταλύω, (σύν, καταλύω) *to join* or *help in undoing* or *putting down*, τὸν δῆμον, Thuc. 8, 68, Lys. 146, 7, etc.—II. intr. *to halt* or *stop for the night with* another, Plut. 2, 94 A.

Συγκαταμαρτυρέω, ῶ, f. -ήσω, (σύν, καταμαρτυρέω) *to join in bearing witness against* another, v. l. Dem. 855, 18.

Συγκαταμίγνῡμι, and -νύω, f. -μίξω, (σύν, καταμίγνυμι) *to mix in with, mingle with*, Χάριτας Μούσαις συγκαταμιγνύς, Eur. H. F. 674:—mid., *to absorb in* a thing, *give up* to it, ᾠδαῖς καὶ θαλίαις τὴν ψυχὴν συγκαταμίγνυται, Xen. Hier. 6, 2:—pass., *to be mingled with*, εἴς τι, Plat. Polit. 288 E.

Συγκαταμύω, (σύν, καταμύω) *to shut, close quite* or *altogether*, Anth. P. 9, 311.

Συγκαταναυμᾰχέω, ῶ, *to conquer with* or *together by sea*, Diod.

Συγκατανέμω, (σύν, κατανέμω) *to allot* or *assign together:*—mid., *to divide jointly among themselves*, γῆν, Thuc. 6, 4.

Συγκατανευσίφᾰγος, ον, (σύν, κατανεύω, φαγεῖν) *living by saying 'yes,'* comic epith. of a parasite, Crates ap. Stob. p. 150, 40.

Συγκατανεύω, (σύν, κατανεύω) *to agree, consent to*, τοῖς λεγομένοις, Polyb. 3, 52, 6; *to grant at the same time*, τινί τι, Id. 7, 4, 9.

Συγκαταπᾰτέω, ῶ, (σύν, καταπατέω) *to trample down together*, Diod.

Συγκαταπαύω, (σύν, καταπαύω) *to bring at the same time to an end:*—pass. and mid., *to cease at the same time.*

Συγκαταπίμπλημι, f. -πλήσω, (σύν, καταπίμπλημι) *to fill up with at the same time*, esp., with something foul, c. gen. rei, Antipho 116, 13; cf. *ἀναπίμπλημι* III.

Συγκαταπίπτω, f. -πεσοῦμαι, (σύν, καταπίπτω) *to fall down along with*, σ. ταῖς τύχαις, to let one's spirits *fall together with* one's fortunes, Dion. H. de Isocr. 9.

Συγκαταπλέκω, f. -ξω, (σύν, καταπλέκω) *to plait* or *twist with*, Dion. H.

Συγκαταπολεμέω, ῶ, (σύν, καταπολεμέω) *to overcome with* or *together*, Diod.

Συγκαταποντόω, ῶ, or -τίζω, *to sink in the sea together*, Sext. Emp. p. 352.

Συγκαταπράσσω, f. -ξω, *to act* or *do with* or *together with, join in doing*, Dem. 63, 2; 96, 21.

Συγκαταπρήθω, (σύν, καταπρήθω) *to burn with* or *together*, Paus.

Συγκατᾰριθμέω, ῶ, (σύν, καταριθμέω) *to include in the account*, Arist. Categ. 8, 38.

Συγκαταρρέω, f. -ρεύσομαι, *to flow down* or *fall off together.*

Συγκαταρρίπτω, (σύν, καταρρίπτω) *to throw down together*, Diod., Luc. Contempl. 5.

Συγκατάρχω, f. -ξω, (σύν, κατάρχω) *to begin with*, Eccl.

Συγκατασβέννυμι, f. -σβέσω, *to extinguish together.*

Συγκατασήπω, *to make to putrefy with* or *together:*—pass. c. perf. 2 act. *to rot with* or *together.*

Συγκατασκάπτης, ου, ὁ, *a joint-destroyer*, Lyc. 222: from

Συγκατασκάπτω, f. -ψω, (σύν, κατασκάπτω) *to raze, pull down with another* or *altogether*, Eur. Or. 735, Rhes. 391, Andoc. 13, 38.

Συγκατασκεδάννῡμι, f. -δάσω, (σύν, κατασκεδάννυμι) *to pour over at the same time*, Xen. An. 7, 3, 32, where some books give the act., and some the mid.

Συγκατασκευάζω, (σύν, κατασκευάζω) *to help in establishing* or *setting up*, τὴν ἀρχήν, Thuc. 1, 93; c. dat. pers., Dem. 33, 4; 215, 27, etc.;—*to furnish completely*, Plat. Polit. 274 D, Isocr. 27 E, etc.; τινί, *with* a thing, Plat. Legg. 920 D.

Συγκατασκηνόω, ῶ, (σύν, κατασκηνόω) *to bring into one tent* or *dwelling with* others, Xen. Cyr. 5, 4, 17.

Συγκατασκήπτω, f. -ψω, *to fall down with* or *together.*

Συγκατασπάω, f. -άσω, (σύν, κατασπάω) *to snatch away with* or *together*, Xen. Cyr. 5, 5, 24, in pass.: *to pull down with one's self*, Luc. Nigr. 11.

Συγκατασπείρω, (σύν, κατασπείρω) *to scatter with* or *together*, Heliod.

Συγκαταστᾰσιάζω, (σύν, καταστασιάζω) *to help in stirring up*, τὴν πόλιν, Plut. Philop. 13.

Συγκατάστᾰσις, εως, ἡ, (συγκαθίστημι) *a falling in with so as to fight*, σ. τῶν θηρίων, *a conflict with* animals, Polyb. 4, 8, 9.

Συγκαταστρέφω, f. -ψω, (σύν, καταστρέφω) *to end, close* or *conclude together:*—mid., *to make subject together* or *at the same time*, Thuc. 6, 69, Xen. Cyr. 8, 1, 8.

Συγκατασχημᾰτίζω, f. -ίσω, (σύν, κατασχηματίζω) *to bring into shape, order in accordance with*, τινί, Plut. 2, 442 D.

Συγκατάτασις, εως, ἡ, (συγκατατείνω) *a stretching together, violent tension*, Hipp. 864.

Συγκατατάσσω, Att. -ττω, f. -ξω, (σύν, κατατάσσω) *to arrange, draw up with* or *together*, Xen. Cyr. 6, 3, 32.

Συγκατατείνω, (σύν, κατατείνω) *to stretch, extend with* or *together*, Hipp.

Συγκατατήκω, f. -ξω, (σύν, κατατήκω) *to melt down together*: — pass., *to melt away with* or *together*; συγκατατήκεσθαί τινι, like Lat. *intabescere, to pine away over* a thing, *to spend all one's powers upon* it, ἔργοις, M. Anton. 5, 1.

Συγκατατίθημι, (σύν, κατατίθημι) *to deposit together* or *at the same time*, Isae. 59, 25, in mid.:—pass., *to agree with, assent to*, τινί, Philipp. ap. Dem. 283, 22; τινὶ περί τινος, Plat. Gorg. 501 C.

Συγκατατρέχω, (σύν, κατατρέχω) *to run together, come together*, Leucipp. ap. Diog. L. 9, 31.

Συγκατατρίβω, (σύν, κατατρίβω) *to crush together*, Plut. Cleom. 26.

Συγκατατρώγω, f. -ξομαι, *to gnaw to pieces along with, to destroy gradually*.

Συγκαταφᾰγεῖν, inf. aor. of συγκατεσθίω, Plut. Thes. 22.

Συγκαταφεύγω, f. -ξομαι, *to flee to for safety*.

Συγκαταφέρω, (σύν, καταφέρω) *to carry with* or *together*:—pass., *to be carried along with*, Arist. Probl. 23, 4, 1; 5, 4; metaph., *to agree, go along with in opinion*, τινί, Polyb., 10, 5, 9, etc.

Συγκαταφθείρω, (σύν, καταφθείρω) *to destroy* or *lose together*, Polyb. 9, 26, 6.

Συγκαταφλέγω, f. -ξω, (σύν, καταφλέγω) *to burn with* or *together*, Luc. Nigr. 30.

Συγκαταφονεύω, (σύν, καταφονεύω) *to put to death with* or *together*, Polyaen.

Συγκαταφρονέω, ῶ, (σύν, καταφρονέω) *to despise with* or *alike*, App. Hence

Συγκαταφρόνησις, εως, ἡ, *utter contempt*, App.

Συγκαταφύρτος, ον, (σύν, κατά, φύρω) *mixed* or *kneaded in with*, Philox. ap. Ath. 643 C.

Συγκαταχράομαι, (σύν, καταχράομαι) dep., *to consume* or *misuse alike*, Clem. Al.

Συγκαταχώννῡμι, f. -χώσω, *to bury with*, Geop.

Συγκαταψεύδομαι, f. -σομαι, (σύν, καταψεύδομαι) dep., *to join in a lie against*, τινός, Aeschin. 49, 21.

Συγκαταψηφίζω, f. -ίσω, (σύν, καταψηφίζω) *to condemn with* or *together*. —II. *to reckon along with*, N. T., in pass.

Συγκατέδω, *to eat, devour with* or *together*. (?)

Συγκάτειμι, (σύν, κατά, εἶμι) *to go down with*, Luc. D. Mort. 27, 7: esp. like συγκαταβαίνω, of hair, *to fall in ringlets*, Jac. Philostr. Imag. p. 266.

Συγκατείργω, f. -ξω, Att. συγκαθείργω, q. v.

Συγκατεξανίστημι, v. l. Plut. Alex. 16, for συνεξανίστημι.

Συγκατεπείγω, *to urge on together*.

Συγκατεργάζομαι, f. -άσομαι, (σύν, κατεργάζομαι) dep. mid.:—*to help* or *assist* any one *in accomplishing* a work, τινί τι, Hdt. 1, 162; 2, 154, Eur. Or. 33, Thuc. 1, 132;—*to be of use to* any one, *to help, aid, assist*, τιν., Hdt. 8, 142, etc. — II. *to kill with* or *together, join in murdering*, Eur. H. F. 1024.

Συγκατέρχομαι, f. -ελεύσομαι, (σύν, κατέρχομαι) dep. mid., c. aor. et perf. act., *to come back, return with* or *together*, Lys. 187, 33, Plut., etc.

Συγκατεσθίω, (σύν, κατεσθίω) *to eat up together*, Plut. 2, 94 A.

Συγκατεύχομαι, f. -ξομαι, (σύν, κατεύχομαι) dep. mid., *to pray, beg for with* or *together*, τι, Soph. Ant. 1336.—II. *to pray to with* or *together*, τινί, Plut.

Συγκατέχω, f. -θέξω, (σύν, κατέχω) *to help in holding down*, Plat. Crat. 404 A.

Συγκατηγορέω, ῶ, f. -ήσω, (σύν, κατηγορέω) *to charge* or *accuse with, at once* or *together*, Dem. 434, 22; 1232, 24. — II. in logic, *to predicate jointly*. Hence

Συγκατηγόρημα, ατος, τό, *that which is said* or *can be said of* a person or thing *along with* other words, *a syncategorematic word*, such as adjectives and adverbs. Hence

Συγκατηγορηματικός, ή, όν, *that can be used as a* συγκατηγόρημα.

Συγκατηγόρησις, ἡ, *a joint accusation*.

Συγκάτημαι, Ion. for συγκάθημαι, Hdt.

Συγκατηρεφής, ές, *quite covered*, Lyc. 1280.

Συγκατοικέω, ῶ, f. -ήσω, (σύν, κατοικέω) *to dwell with*, Soph. O. C. 1259.

Συγκατοικίζω, f. -ίσω, (σύν, κατοικίζω) *to settle, colonize jointly with* another, σ. τινὶ Σάμον, Hdt. 3, 149: *to establish jointly*, μνημεῖα, Thuc. 2, 41. —II. σ. τινά, *to settle, plant* in a place *along with* or *together*, Eur. Hipp. 646: *to help in establishing* or *restoring*, Thuc. 6, 4, 8.

Συγκατοικτίζω, f. -ίσω, (σύν, κατοικτίζω) *to pity jointly with* another:— mid., *to lament with* or *together*, Soph. Tr. 535.

Συγκατολισθαίνω, (σύν, κατολισθαίνω) *to slip* and *fall together*, Diod.

Συγκατορθόω, ῶ, (σύν, κατορθόω) *to help in righting*, Isocr. 112 E, Plut. 2, 53 C.

Συγκατορύσσω, Att. -ττω, (σύν, κατορύσσω) *to bury with*, Plut. Lysand. 30, etc.

Συγκάττῡσις, ἡ, *a patching up, cobbling*, Clem. Al.: from

Συγκαττύω, (σύν, καττύω) *to patch up, cobble*, strictly of shoemakers and saddlers, Luc. Hist. Conscr. 23; ἐσθῆτες συγκεκαττυμέναι ἐκ..., Id. Saturn. 28: — metaph., ψεύσματα συγκ., *to patch up* lies, Clem. Al.

Σύγκαυσις, εως, ἡ, (συγκαίω) *a burning*: esp. *a scorching, over-roasting*, Plat. Tim. 83 A.

Συγκέας, part. aor. 1 of συγκαίω, Ar.

Σύγκειμαι, (σύν, κεῖμαι) as pass., *to lie with* or *together*, Soph. Aj. 1309. —II. *to have been put* or *fitted together, to be composed*, ἔκ τινων freq. in Plat., etc.: σύγκειται τὸ σῶμα ἐξ ὀστῶν καὶ νεύρων, Plat. Phaed. 98 C; τὴν φύσιν ἡμῶν ἔκ τε τοῦ σώματος συγκεῖσθαι καὶ τῆς ψυχῆς, Isocr. Antid. § 193: so of quack-doctors, ἐξ ἀδοξίας συγκείμενοι, Foës. Oec. Hipp.; ἐξ ὀνομάτων συγκείμενος ἄνθρωπος, Aeschin. 86, 27: — of words, *to be compounded*, Id. Crat. 402 D: εἰς ἓν συγκείμενον, *compounded* into one body, Id. Phil. 29 D: συμφοραὶ ὑπὸ ποιητῶν συγκείμεναι, misfortunes *composed* by poets, Isocr. 76 A; πάντα αὐτῷ σύγκειται καὶ μεμηχάνηται, Lys. 98, 31; cf. Antipho 122, 41, Thuc. 1, 22, etc.—III. *to be agreed on* by two parties, ὁ συγκείμενος χρόνος, τὸ σ. χωρίον, the time, place *agreed upon*, Hdt. 4, 152; 8, 128; κατὰ τὰ σ., according to *the terms of the agreement*, Hdt. 3, 158, etc.; κατὰ τὰ σ. πρός τινα, according to *what had been agreed on* with him, Id. 6, 14; ἐκ τῶν ξυγκειμένων, Thuc. 5, 25; παρὰ τὰ σ., Luc. Jup. Trag. 37: also, σπονδαὶ οὐ καλῶς ξύγκεινται, Thuc. 8, 43; ξυγκείμενα σημεῖα, Ar. Eccl. 6, cf. 61.— 2. impers., σύγκειται, *it has been* or *is agreed on*, c. inf., Hdt. 9, 52; absol., Thuc. 4, 23: so, συγκειμένου σφι, c. inf., *since* they *had agreed to*..., Hdt. 5, 62.—Cf. συντίθημι. Hence

Συγκειμένως, adv. part. pres., *according to agreement*.

Συγκεκρᾱμένως, adv. part. pf. pass. of συγκεράννυμι, *in a mixed* or *tempered manner*.

Συγκεκροτημένως, adv. part. pf. pass. of συγκροτέω, *as if hammered together, firmly*, Luc. Merc. Cond.

Συγκελεύω, (σύν, κελεύω) *to join in ordering, bidding*, etc., Eur. I. A. 892: also in mid.

Συγκέλλω, (σύν, κέλλω) *to push together*, Opp. H. 5, 602.

Συγκενόω, ῶ, *to empty out with, to make empty with*.

Συγκεντέω, ῶ, f. -ήσω, (σύν, κεντέω) *to pierce together, to stab at once*, Lat. *telis confodere*, Hdt. 3, 77: in pass., ἔμελλε συγκεντηθήσεσθαι, Id 6, 29; cf. συνακοντίζω.

Συγκεράννῡμι or -νύω: f. -κεράσω [ᾰ]: pf. -κέκρᾱκα, pass. -κέκρᾱμαι: —aor. 1 pass. συνεκράθην, Ion. -εκρήθην; also -εκεράσθην, Plat. Legg. 889 C: fut. pass. συγκραθήσομαι, Eur. Ion. 406: (σύν, κεράννυμι). *To mix together, mingle, commingle*, Thuc. 6, 18; λύπῃ τὴν ἡδονὴν ξ., *to temper* pleasure *by a mixture* of pain, Plat. Phil. 50 A.—II. in pass., *to be mixed with*, τινί or πρός τι, Plat.: παιδεία εὐκαίρως συγκεκραμένη, Dem. 1414, 7; *to become united, coalesce*, Xen. Cyn. 3, 1: — of persons, *to be close friends with*, τινί, Xen. Cyr. 1, 4, 1; so, φιλίαι μεγάλαι συνεκρήθησαν, Hdt. 4, 152, ubi v. Wess. (and so in mid., συγκεράσασθαι φιλίαν, *to form a close* friendship, πρός τινα, with any one, Hdt. 7, 151); cf. Pors. Med. 138. — 2. *to become closely acquainted with, become deeply involved in*, συγκεκρᾶσθαι δύᾳ, Soph. Ant. 1311, cf. Aesch. Cho. 744; so, σ. δαίμονι, Ar. Plut. 853; σ. οἴκτῳ, *to be deeply affected* by pity, Soph. Aj. 895; παγχρίστῳ συγκραθείς, Id. Tr. 662.—III. mid. *to mix with* or *for one's self*, Plat. Tim. 35 A, 69 D. Hence

Συγκέρασμα, ατος, τό, *a mixing, tempering*.

Συγκερασμός, οῦ, ὁ, *a mixing, tempering*.

Συγκεραστός, ή, όν, (συγκεράννυμι) *mixed*; *tempered by mixing*.

Συγκερᾰτίζομαι, (σύν, κερατίζω) dep., *to butt, fight with the horns*, LXX.

Συγκεραυνόω, ῶ, (σύν, κεραυνόω) *to strike with a thunderbolt, shiver in pieces*, Cratin. Pytin. 8, Eur. Bacch. 1103, ubi v. Elmsl:—pass., ξυγκεραυνωθείς, *thunder-stricken*, Lat. *attonitus*, Archil. 36.

Συγκερκίζω, f. -ίσω, (σύν, κερκίζω) *to weave together*, Plat. Polit. 310 B.

Συγκεφαλαιόω, ῶ, (σύν, κεφαλαιόω) *to bring together, sum up the heads* or *chief points, to sum up, reckon up*, Aeschin. 62, 9; more freq. in mid., Plat. Phil. 11 B, Soph. 219 B, Xen. Cyr. 8, 1, 15, etc. Hence

Συγκεφᾰλαίωμα, ατος, τό, *the sum total of a reckoning*: and

Συγκεφᾰλαίωσις, εως, ἡ, *a summing up, conclusion*, Def. Plat. 415 B. Hence

Συγκεφᾰλαιωτικός, ή, όν, *summing up the principal points.*

Συγκεχῠμένως, adv. part. pf. pass. from συγχέω, *mixedly. confusedly, indiscriminately*, Arist. Eth. N. 7, 1, 6.

Συγκηδεστής, οῦ, ὁ, (σύν. κηδεστής) *one's brother-in-law*, ap. Dem. 949, 6; *one's father-in-law*, Diod.

Συγκηδεύω, (σύν, κηδεύω) *to join in burying*, Phylarch. ap. Ath. 606 F.

Συγκινδῡνεύω, (σύν, κινδυνεύω) *to be involved in danger along with* others, τινί, Thuc. 8, 22, Plat. Legg. 969 A, etc.: absol., *to be partners in danger*, Xen. Ages. 11, 13.

Συγκῑνέω, ῶ, f. -ήσω, (σύν, κινέω) *to move, excite together*, Polyb. 15, 17, 1:—pass., *to move along with*, τινί, Arist. Top. 2, 7, 5, Polyb., etc. Hence

Συγκίνημα, ατος, τό, *that which is moved jointly.*—II.=sq. [ῐ]: and

Συγκίνησις, εως, ἡ, *joint-motion*: metaph., *an emotion.*

Συγκιρνάω, and in Tim. Locr. 96 A, συγκίρνημι,=συγκεράννυμι.

Συγκλάζω, f. -κλάγξω, *to sound with.*

Συγκλαίω, Att. -κλάω [ᾱ], *to weep with.*

Σύγκλᾰσις, εως, ἡ, *a breaking together*: *σ. τῆς φάλαγγος, collision with* the enemy's main body, Arr. An.: and

Συγκλασμός, οῦ, ὁ,=foreg.: from

Συγκλάω, [ᾰ] f. -κλάσω, (σύν, κλάω) *to break together, break off*, Chaerem. ap. Ath. 608 C:—pass., *to be broken off*, Plat. Theaet. 173 A; metaph., τὰς ψυχὰς συγκεκλασμένοι, Id. Rep. 495 E.—II. intr., *to dash together*, Ath. 608 C.

Συγκλάω, Att. for συγκλαίω. [ᾱ]

Σύγκλεισις, εως, ἡ, Att. σύγκλησις, ἡ, (συγκλείω):—*a shutting up, closing up* (of a line of battle), Thuc. 5, 71.—2. *a being closed*, σύγκλεισιν ἔχειν, to be closed, Foës. Oec. Hipp.: *close union*, Plat. Tim. 81 B: συγκλείσεις, *narrow passes, defiles*, Polyb. 5, 44, 7, Plut. Camill. 41 (Reiske et Schäf. συγκλίσεις).

Σύγκλεισμα, ατος, τό, (συγκλείω) *a joint, band, border*, LXX.

Συγκλεισμός, οῦ, ὁ,=σύγκλεισις.—II. *confinement, prison*, LXX.

Συγκλειστός, ή, όν, *shut up*: *with the power of shutting* or *closing*, ὄστρακα, Arist. H. A. 4, 4, 11:—verb. adj. from

Συγκλείω, f. -κλείσω: Ion. συγκληΐω, f. -ΐσω: Att. συγκλῄω, f. -ῄσω, (σύν, κλείω). *To shut up, hem in, inclose*, Hdt. 4, 157; 7, 41; ξ. διὰ μέσου, to intercept, Thuc. 5, 64; ἔριδι ξ. τινάς, Eur. Andr. 122.—2. *to shut close, to close.* στόμα, ὄμμα, Eur. Hipp. 498, Ion 241; τὰς πύλας, Thuc. 4, 67; τὰς θύρας, Aeschin. 11, 5:—*to shut up, close shops*, etc., τὰ καπηλεῖα, τὸ δικαστήριον, Lys. Fr. 2, 5, Andoc. 7, 26:—σ. τοὺς ὀφθαλμούς, *to close* them *up* (by blows), Dem. 1259, 13.—3. *to close up*, as an army does its ranks, Thuc. 4, 35; 5, 72; so, σ. τὰς ἀσπίδας, *to lock* their shields, Xen. Cyr. 7, 1, 33.—4. *to close, conclude*, τὰ προειρημένα τοῖς μέλλουσι σ., *to make* the latter part of the speech *fit as a conclusion* to the former, Isocr. 238 A: *to close, come to an end*, συγκλειούσης τῆς ὥρας ἤδη, Polyb. 17, 7, 3.—II. pass., *to be shut in*, etc., λίμνη συγκεκλῃσμένη πάντοθεν, Hdt. 7, 129.—2. *to be closely united*, Isocr. 342 D; hence, ἐπιγαμίαις συγκλεισθήσονται, Xen. Hell. 5, 2, 19.—Cf. κλείω, sub fin.

Συγκλέπτης, ου, ὁ, *a fellow thief.*

Συγκλέπτω, f. -ψω, (σύν, κλέπτω) *to steal along with*, μετά τινος, Antipho 145, 27: *to elude, evade*, τὴν ὄψιν, Foës. Oec. Hipp.

Συγκληΐω, Ion. for συγκλείω.

Συγκληρία, ας, ἡ, (σύγκληρος) *a happening together, coincidence*, παθημάτων, Hipp.; v. Foës. Oecon.

Συγκληρονομέω, ῶ, *to be joint-heir*, Dion. H.: from

Συγκληρονόμος, ον, *a joint-heir.*

Σύγκληρος, ον, (σύν, κλῆρος) *allotted together, coming together by chance, bordering upon, neighbouring*, χθών, Eur. Heracl. 32; τείχεα, Nic. Al. 1.—II. *assigned by lot, allotted*, Plut. 2, 103 F. Hence

Συγκληρόω, ῶ, *to join* or *embrace in one lot*, Plat. Legg. 745 C: *to choose by lot*, δικαστήριον, Plut. Alcib. 19.—II. *to assign by lot*, τινί τι, Dem. 183, 1. Hence

Συγκλήρωσις, ἡ, *an allotting, assigning by lot.*

Σύγκλῃσις, συγκλῄω, v. σύγκλεισις, συγκλείω.

Συγκλητικός, ή, όν, (συγκαλέω) *calling together, convening.*—II. ὁ συγκλ., *a senator*, Luc. Alex. 25, v. sq.

Σύγκλητος, ον, (συγκαλέω) *called together, summoned*, Eur. I. A. 301:—ἡ σύγκλητος (sc. ἐκκλησία) *a legislative body*, Arist. Pol. 3, 1, 10; at Rome, *the senate*, Polyb., etc.; so, σύγκλητος λέσχη, Soph. Ant. 159.

Συγκλῐνής, ές, (σύν, κλίνω) *lying with*: *a bedfellow.*—II. *inclining together, hanging upon*, ἐπί τινι, Aesch. Fr. 77. Hence

Συγκλῐνίαι, αἱ, *the meeting-line of mountain-ridges* which slant towards one another, ξ. τῶν τόπων, *defiles*, Plut. Pomp. 32, Pyrrh. 28.

Συγκλίνω, f. -ῐνῶ, (σύν, κλίνω) *to incline together, to lean towards*, Polyb. 7, 12, 4.—Pass., *to lie with*, γυναικί, Hdt. 2, 181, Eur. Alc. 1090. [κλῑ] Hence

Σύγκλῐσις, ἡ, *an inclining together*; cf. σύγκλεισις, fin.

Συγκλίτης, ου, ὁ, (συγκλίνω) *one who lies with* one, *a companion at table*, Plut. 2, 149 B, 503 A. [ῐ]

Συγκλονέω, ῶ, (σύν, κλονέω) f. -ήσω, *to dash together, confound utterly, entangle*, Il. 13, 722, cf. Anth. P. 9, 755. Hence

Συγκλόνησις, ἡ, *a dashing together.*

Συγκλῠδάζομαι,=sq., Iambl.

Συγκλῠδωνίζομαι, dep., *to be disturbed by storms and waves.*

Συγκλύζομαι, (σύν, κλύζω) as pass., *to be washed over by the waves*, of a ship, Plut. 2, 206 C, 467 D. Hence

Σύγκλῠς, ῠδος, ὁ, ἡ, *washed together*, esp. by the waves: metaph., ἄνθρωποι σύγκλ., *a promiscuous* crowd, a mob, Lat. *colluvies hominum*, Thuc. 7, 5, Plat. Rep. 569 A, Luc., etc.; also, σύγκλῠδος, ον, Clem. Al.—Cf. σύνηλυς.

Σύγκλυσμα, ατος, τό, *that which is washed together.*

Συγκλυσμός, οῦ, ὁ, (συγκλύζομαι) *a meeting of waves*, Menand. p. 194.

Συγκλύω, *to listen to, agree to.*

Συγκλώθω, f. -ώσω, (σύν, κλώθω) *to spin together*:—II. *to unite by fate.* Hence

Σύγκλωσις, εως, ἡ, *a spinning together*: *a uniting by fate*, M. Anton 2, 3.

Συγκνῑσάω, and -σόω, ῶ, *to seethe* or *stew together*, συγκεκνισωμένα ζωμῷ κρέατα, Ath. 395 F.

Συγκοιλαίνω, *to hollow out with.*

Συγκοιμάομαι, as pass., with fut. mid. -ήσομαι, (σύν, κοιμάομαι): *to sleep with* another, *lie with*, of the man, σ. γυναικί, Hdt. 3, 69, Soph. El. 274; of the woman, Aesch. Ag. 1258, Eur. Phoen. 54. Hence

Συγκοίμημα, ατος, ὁ, *a sleeping together.*—II. *the partner of one's bed*, in plur., Eur. Andr. 1273, cf. Monk Hippol. 11: and

Συγκοίμησις, εως, ἡ, *a sleeping together*; *sexual intercourse*, Plat. Phaedrus 255 E, Rep. 460 B.

Συγκοιμητήρ, ῆρος, ὁ, and συγκοιμητής, οῦ, ὁ, *a husband.*

Συγκοινολογέομαι, f. -ήσομαι, (συν, κοινολογέομαι) dep. mid., *to join in forming plans* or *plots*, Dinarch. 93, 40.

Συγκοινόομαι, (σύν, κοινόω) dep. mid., *to impart, communicate, give a share of*, Thuc. 8, 75.

Σύγκοινος, ον, *common, familiar.*

Συγκοινωνέω, ῶ, f. -ήσω, *to partake with, have a joint share* of a thing, τινός, v. l. Isae. 70, 28, Dem. 1299, 20: from

Συγκοινωνός, ή, όν, (σύν, κοινωνός) *partaking jointly*, †τινός, also ἔν τινι,† N. T.

Συγκοιτάδιος, ον, = σύγκοιτος, Gramm.

Συγκοίτιον, ου, τό, (sc. ἀργύριον) *a harlot's hire.*

Σύγκοιτις, ιδος, pecul. fem. of sq.

Σύγκοιτος, ον, (σύν, κοίτη) *a bedfellow*, ὕπνον σ. γλυκύν, Pind. P. 9, 42.

Συγκολάζω, f. -άσω. (σύν, κολάζω) *to help in chastising*, Plat. Legg. 730 D.

Συγκολλάω, ῶ, (σύν, κολλάω) f. -ήσω, *to glue* or *stick together*, Ar. Vesp. 1041; εἰς ταὐτό, Plat. Tim. 43 A. Hence

Συγκόλλησις, εως, ἡ, *a gluing* or *sticking together*; and

Συγκολλητής, οῦ, ὁ, (συγκολλάω) *a gluer* or *sticker together*: metaph., *a fabricator*, σ. ψευδῶν, Ar. Nub. 446.

Σύγκολλος, ον, (σύν, κόλλα):—*glued together*: generally, *closely joined*, Soph. Fr. 746:—adv. -λλως, *in accordance with*, τινί, Aesch. Supp. 310; σ. ἔχειν, to agree, Id. Cho. 542.

Συγκολυμβάω, ῶ, f. -ήσω, *to swim with, dive together.*

Συγκομῐδή, ῆς, ἡ, *a bringing together*, Thuc. 2, 52: esp. of harvest, *a gathering in, housing*, καρποῦ ξυγκ., Id. 3, 15; τῶν ὡραίων, Plat. Legg. 845 E; σίτου, Xen. Hell. 7, 5, 14: from

Συγκομίζω, f. -ίσω, (σύν, κομίζω) *to carry* or *bring together*, Hdt. 1, 21, etc.: of harvest, *to gather in, house* it, Xen. Mem. 2, 8, 3, etc.: so in pass., ὀργᾷ συγκομίζεσθαι, it is ripe *for carrying*, Hdt. 4, 199;—mid., *to collect to* or *for one's self, supply one's self with*, Hdt. 2, 94 (and so in Act. 2, 121, 4); *to send for*, Xen. Cyr. 8, 2, 24: συγκομίζεσθαι εἰς τὴν ψυχήν, *to store up* in one's soul, *to learn*, Ib. 1, 5, 12; σ. πρὸς ἑαυτόν, *to claim* as one's own, Ib. 4, 3, 17:—pass., *to be gotten* or *gained both at once*, Soph. O. C. 585.—II. *to help in burying*, τὸν νεκρόν, Soph. Aj. 1048: like συστέλλειν. Hence

Συγκομιστήρ, ῆρος, ὁ, *a reaper*. Hence

Συγκομιστήριος, α, ον, *of* or *belonging to harvest*: τὰ συγκομιστήρια (τὰ ἱερά), *the feast at harvest-home.*

Συγκομιστός, ή, όν, (συγκομίζω) *brought together*, of harvest, *gathered in*: δεῖπνον σ., *a picnic*, Ath.: but,—II. ἄρτος σ., bread *of unbolted meal*, Trypho ap. Ath. 109 B: σ. διαιτήματα, *mixed* food, v. Foës. Oec. Hipp.

Συγκονίομαι,=sq.

Συγκονιόομαι, (σύν, κονιόω) as pass., *to roll in the dust with another*; i. e. *to wrestle* or *struggle with*, τινί, Plut. 2, 97 A.

Συγκοπή, ῆς, ἡ, (συγκόπτω) *a cutting short*: *shortness*, φράσεως σ., conciseness, Longin.: hence, in Gramm., *syncopé*, i. e., *a striking out one* or *more letters* in a word.—II. *a striking together, collision*, Lat. *collisio*, τῶν ἤχων σ., Dion. H.—III. *a sudden loss of strength, swoon*; cf. σύγκοπος, συγκόπτω III.

Συγκοπιάω, ῶ, *to labour along with*, Eccl.

Σύγκοπος, ον, (συγκοπή III) *falling down in a swoon*, Diod. 3, 57.

Συγκοπτικός, ή, όν, *fit for cutting short.*—II. *causing sudden faintness*; cf. συγκοπή III.

Σύγκοπτος, ον, *chopped up*, λάχανα, Ath. 373 A: from

Συγκόπτω, f. -ψω, (σύν, κόπτω) *to beat together, cut up*, Xen. Cyr. 6, 4, 3: χειμὼν συνέκοψε πάντα καὶ διέλυσε, Hdt. 7, 34; *to thrash soundly, maltreat*, τινά, Lys. 97, 42, Xen. Symp. 8, 6, Metagen. Thur. 4; συγκεκομμένος, Eur. Cycl. 228, cf. Xen. Cyr. 2, 3, 20.—II. *to cut short, abridge*, Lat. *concidere.*—III. *to shake violently*; *to weary, tire*:—esp. in pass., συγκεκόφθαι, *to feel all sore from weariness*, Theophr.

Συγκορδῦλέω, ῶ, f. -ήσω, and -ίζω, f. -ίσω, (κορδύλη)=συναθροίζω.

Συγκορῠβαντιάω, ῶ, *to join in the revels of the Corybantes*: *to share inspiration* or *frenzy*, Plat. Phaedr. 228 B.

Συγκόρῠφος, ον, (σύν, κορυφή) *with the vertices joined*, κῶνοι, Arist. Probl. 15, 11, 2.

Συγκορῠφόω, ῶ,= συγκεφαλαιόω, also *to complete*, Dion. H. Hence

Συγκορύφωσις, ἡ,=συγκεφαλαίωσις.

Συγκοσμέω, ῶ, f. -ήσω, (σύν, κοσμέω) *to arrange together*, *to adjust*, Arist. Coel. 2, 13, 2.—II. *to confer honour on, to be an ornament to*, Xen. Cyr. 2, 2, 26.

Συγκοττᾰβίζω, (σύν, κοτταβίζω) *to play at the cottabus with.*

Συγκουφίζω, f. -ίσω, (σύν, κουφίζω) *to help to lighten*, or *hold up*, Luc. Tox. 20.

Συγκρᾰδαίνω, (σύν, κραδαίνω) *to shake together*, Arist. Mund. 4, 29.

Σύγκρᾱμα, ατος, τό, (συγκεράννυμι) *a mixing, mixture*. Plut. 2, 913 E. Hence

Συγκρᾱμᾰτικός, ή, όν, *belonging to mixing*; *of a mixed nature*, Plut. 2, 904 F.

Σύγκρᾱσις, εως, ἡ, (συγκεράννυμι) *a mixing together, blending*, Eur. Aeol. 2, 4; χρωμάτων, Plat. Polit. 277 C; ξυγκρ. ἔς τινας, Thuc. 8, 97; πρός τι, Plut. Arat. 10: of friendship, Id. Anton. 31.

Συγκρᾱτέον, verb. adj. of συγκεράννυμι, *one must mingle* or *blend*, Plat. Phil. 62 B.

Συγκρᾰτέω, ῶ, f. -ήσω, (σύν, κρατέω) *to hold together*, Plut. 2, 508 D, 876 A.

Σύγκρᾱτος, ον, (συγκεράννυμι) *mixed together*, Luc. Amor. 12: *closely united*, σ. ζεῦγος, Eur. Andr. 494.

Συγκρᾰτύνω, (σύν, κρατύνω) *to strengthen together*: *to make quite strong*, Plut. 2, 656 E:—pass., *to become so*. Hipp. 1006.

Συγκρέκω, *to weave together*

Συγκρημνίζω, (σύν, κρημνίζω) *to throw down a precipice with* or *together*, Polyb. 8, 34, 7.

Συγκρητίζω, (σύν, Κρητίζω) *to make two parties join against the third.* Hence

Συγκρητισμός, οῦ, ὁ, *the union of two parties against a third*, Plut. 2, 490 B.

Σύγκρῑμα, ατος, τό, (συγκρίνω) *a compound substance*, Plut. 2, 898 D, etc.

Συγκρῐμάτιον, ου, τό, dim. from foreg., M. Anton. [ᾰ]

Συγκρίνω, (σύν, κρίνω) *to separate from other matter and compound anew*, in gen., *to compound, put together*, opp. to διακρίνω, Epich. p. 95, Plat. Tim. 67 D, etc.: hence, esp. in physical philosophy, τὰ συγκρινόμενα, *compound matter*, Anaxag. 3, cf. Plat. Phaed. 72 C, Parm. 157 A, etc.—II. *to compare*, τι πρός τι, Arist. Rhet. 1, 9, 38; cf. Lob. Phryn. 278; τινί τι, N. T.: συγκρ. τι ἐκ παραθέσεως, Polyb. 12, 10, 1; and, in pass., *to measure one's self with another, strive* or *contend*, LXX. Hence

Σύγκρῐσις, εως, ἡ, *a putting together, compounding*, opp. to διάκρισις, Plat. Tim. 64 E, 65 C, etc.—II. *a comparing, comparison*, Menand. p. 401; πρὸς ἄλληλα, Arist. Top. 1, 5, 9, cf. Polyb. 15, 11, 9; and freq. in late prose, and Luc. and Plut.; cf. Lob. Phryn. 278.

Συγκριτέον, verb. adj. of συγκρίνω, *one must compare*, Arist. Pol. 4, 12, 3.

Συγκρῐτικός, ή, όν, (σύγκρισις) *compounding, compositive*, opp. to διακριτικός, Plat. Polit. 282 B, sq., Arist. Top. 1, 15, 21.—II. *comparing*: ὁ συγκρ. (sc. τρόπος) *the comparative degree*, Plut. 2, 677 D, Gramm. Adv. -κῶς.

Σύγκρῐτος, ον, (συγκρίνω) *put together, compound.*—II. *comparable*, τινί, Polyb. 12, 23, 7.—2. v. l. for συγκριτικός II.

Συγκροτέω, ῶ, f. -ήσω, (σύν, κροτέω) *to strike together*; σ. τὼ χεῖρε, *to clap* the hands, Xen. Cyr. 2, 2, 5: absol., *to clap, applaud*; and, in pass., *to be applauded*, Xen. Symp. 8, 1.—II. *to beat, hammer*, or *weld together*, Ar. Eq. 471.—2. metaph., σ. ὀνόματα, *to weld* words *together* (by composition, contraction, etc.), Plat. Crat. 409 C, 415 D, 416 B.—3. *to weld* a number of men into one body, i. e., *train and discipline* them, τὸν χορόν, Dem. 520, 11:—in pass., esp. of ships, soldiers, etc., *to be well-trained, in good discipline*, Xen. Hell. 6, 2, 12; συγκεκροτημένος τὰ τοῦ πολέμου, Dem. 23, 3; συγκεκρ. πληρώματα, Polyb. 1, 61, 3, etc. Hence

Συγκρότημα, ατος, τό, *any thing beaten, welded together.*—2. metaph., *a mass, multitude, crowd.*—II. *any thing hammered out* or *forged in the mind, an artifice, craft.*

Συγκρότησις, εως, ἡ, (συγκροτέω) *a hammering, welding together.*—II. *a joining together, conspiracy*, Joseph.

Σύγκροτος, ον, *welded together*, v. l. for σύγκρατος.

Συγκροτούσιος, ον, v. συγκρούσιος.

Σύγκρουμα, ατος, τό, (συγκρούω) *borrowed money*: hence *debt.*

Συγκρούσιος, (συγκρούω) γέλως, laughter *accompanied by clapping of the hands*, etc., *immoderate mirth*, Paroemiogr.; so in Suid., γέλως συγκροτούσιος.

Σύγκρουσις, εως, ἡ, (συγκρούω) *a striking, dashing together, collision*, ἀνέμων, Theophr.; φωνηέντων, Plut. 2, 1047 B.—2. *quarrel*, Plut. Num. 17.—II. in music, *the rapid alternation of two notes, a shake.*—2. in genl. *a trembling, quaking.*

Συγκρουσμός, οῦ, ὁ,=foreg., Plut. Marcell. 16, etc.

Συγκρουστός, ή, όν, *struck* or *beaten together*: ἱμάτιον συγκρ., a cloth *with a thick, shaggy pile*, like velvet or plush, Diosc.: from

Συγκρούω, (σύν, κρούω) *to strike together, clap*, τὼ χεῖρε, Ar. Ran. 1029:—*to bring into collision*, Dem. 231, 12; 282, 1; *to throw into confusion*, Isocr. 68 B.—II. metaph., *to stir up, excite, to embroil*, σ. τινὰς ἀλλήλοις, *to wear them out* one against the other, Thuc. 1, 44; σ. πόλεμον, Diod.—III. intr., *to strike one against another*, νῆες ἀλλήλαις συγκρούουσαι, Polyb. 1, 50, 3—Cf. συγκροτέω.

Συγκρύπτω, f. -ψω, (σύν, κρύπτω) *to cover up* or *completely*, δέμας ὅπλοις, Eur. Heracl. 721:—*to conceal utterly*, Id. I. T. 1052, Antipho 118, 19, Xen. Cyr. 8, 1, 40, etc.; generally, *to hide*, πενίαν, Amphis Erith. 1. Hence

Σύγκρυψις, ἡ, *complete concealment.*

Συγκτάομαι, f. -ήσομαι, (σύν, κτάομαι) dep. mid., *to win* or *gain along with*, Thuc. 7, 57, Arist. Pol. 5, 7, 9.

Συγκτερεΐζω, f. -ΐξω, (σύν, κτερεΐζω) *to join in paying the last honours to a corpse*, Ap. Rh.

Συγκτησείδιον, and -σίδιον, ου, τό, dim from sq.

Σύγκτησις, ἡ, *joint-possession.*

Συγκτήτωρ, ορος, ὁ, *a joint-possessor.*

Συγκτίζω, f. -ίσω, (σύν κτίζω) *to join with another in founding* or *colonizing*, σ. Βάττῳ Κυρήνην, Hdt. 4, 156, cf. Thuc. 7, 57. Hence

Σύγκτῐσις, ἡ, *the joint building* or *founding of a city.*

Συγκτίστης, ου, ὁ, (συγκτίζω) *a joint founder* or *colonizer*, Hdt. 5, 46.

Συγκτῠπέω, ῶ, f. -ήσω, (σύν, κτυπέω) *to crash with* or *at the same time*, Nonn.

Συγκῠβευτής, οῦ, ὁ, *a person with whom one plays at dice, a fellow-gamester*, Aeschin. 8, 41; 9, 6: from

Συγκῠβεύω, (σύν, κυβεύω) *to play at dice with*, τινί, Hdt. 2, 122, Arist. Eth. N. 9, 12, 12.

Συγκῠκάω, ῶ, f. -ήσω, (σύν, κυκάω) *to throw into an utter ferment, to confound utterly*, Ar. Ach. 531, Plat. Legg. 669 D.

Συγκυκλέω, ῶ, f. -ήσω, (σύν, κυκλέω) *to roll along together*, Plat. Polit 269 C: also συγκυκλόω.

Συγκύκλωψ, ωπος, ὁ, *a fellow-Cyclops.*

Συγκῠλινδέομαι, (σύν, κυλινδέω) as pass., *to roll about* or *wallow together*, ἀκρασίᾳ, Xen. Symp. 8, 32.

Συγκῠλίομαι, (σύν, κυλίω) as pass., =foreg., ap. Ath. 588 E. [ῑ]

Συγκῡνηγετέω, ῶ, f. -ήσω, *to hunt together.*

Συγκῡνηγέτης, ου, ὁ,= συγκυνηγός.

Συγκῡνηγέω, ῶ, f. -ήσω, = συγκυνηγετέω, Arist. Eth. N. 9, 12, 2: from

Συγκῡνηγός, Dor. and Att., συγκῡνᾱγός, όν, (σύν, κυνηγός) *a fellow-hunter*, Eur. I. T. 709; ἡ σ., *a fellow huntress*, Id. Hipp. 1093.

Συγκύπτης, ου, ὁ, *that which stoops towards*: in mechanics, a kind of *prop* or *support*, Lat. *capreolus*, Vitruv. 4, 2: from

Συγκύπτω, f. -ψω, (σύν, κύπτω) *to bend forwards towards each other*, κέρατα, Xen. An. 3, 4, 19: absol., *to stoop and lay heads together*, Ar. Vesp. 570; hence, συγκύψαντες ποιοῦσι, πράσσουσι, they do it *in concert, in conspiracy*, Hdt. 3, 82; 7, 145; τοῦτο δ' ἐς ἕν ἐστι συγκεκυφός, Ar. Eq. 854.

Συγκῠρέω, ῶ, f. -κυρήσω or -κύρσω (σύν, κυρέω):—I. of persons, *to meet, come together by chance*, μήπως συγκύρσειαν ὁδῷ, Il. 23, 435; so of ships, Hdt. 8, 92: *to meet with* an accident, τῇ τύχῃ, Soph. O. C. 1404; also, σ. ἔς τι, *to light upon* a thing, Eur. Andr. 1172: c. part., σ. παραπεσοῦσα, Hdt. 8, 87.—II. of events and accidents, *to happen at the same time*, τινί, to one, Hdt. 4, 15, Eur. Ion 1448; impers., c. inf., συνεκύρησε γενέσθαι, *it came to pass* that.., Hdt. 9, 90; τὰ συγκυρήσαντα, *what had occurred*, Hdt. 1, 119; so in pass., τὸ ἐς Λακεδαιμονίους συγκεκυρημένον, Hdt. 9, 37.—III. of places, *to be contiguous to*, τινί, Polyb. 3, 59, 7. Hence

Συγκύρημα, ατος, τό, *a chance, accident*, Polyb. 4, 86, 2, etc.

Συγκύρησις, εως, ἡ, (συγκυρέω) *a meeting by chance: a conjuncture, event*, Polyb. 9, 12, 6.

Συγκῠρία, ας, ἡ, rarer form for foreg., τὰ ἀπὸ συγκυρίης, *chance* events, Foës. Oec. Hipp.: †κατὰ συγκυρίαν, *by chance*, N. T.†

Συγκυρκῠνάω, ῶ,=συγκυκάω, Epinic. ap. Ath. 432 C.

Συγκῡρόω, ῶ, *to establish* or *sanction along with* a thing.

Σύγκυρσις, ἡ,=συγκύρησις.

Συγκύφω, *to make to stoop*, LXX.

Συγκωθωνίζομαι, (σύν, κωθωνίζω) dep., *to tipple together*, Ath. 19 D.

Σύγκωλος, ον, (σύν, κῶλον) *with limbs united*: generally, *standing close together*, σκέλη, Xen. Cyn. 5, 30.

Συγκωμάζω, f. -άσω Dor. -άξω, (σύν, κωμάζω) *to march together in a* κῶμος, Pind. O. 11 (10), 16, Luc. Salt. 11.

Σύγκωμος, ον, (σύν, κῶμος) *a partner in a* κῶμος, *a fellow-reveler*, Eur. Bacch. 1171, Ar. Ach. 264; c. dat., σ. Διονύσῳ, Aesch. Fr. 381, e conj. Pors.

Συγκωμῳδέω, ῶ, f. -ήσω, (σύν, κωμῳδέω) *to play with in a comedy*, Luc. —II. *to mock* or *scoff with.*

Συγξαίνω, (σύν, ξαίνω) *to card with* or *together, to card thoroughly.*—II. metaph., *to bring together, join.*

Συγξενῐτεύω, (σύν, ξενιτεύω) *to be with on a journey* or *in a foreign country.*

Συγξέω, f. -ξέσω, (σύν, ξέω) *to smooth by scraping* or *planing*: metaph., *to polish one's style*, Dion. H.

Συγξηραίνω, *to dry up with.*

Συγξύω, f. -ύσω, (σύν, ξύω) *to scratch* or *tear to pieces*, Diog. L. 4, 47.

Συγχάζομαι, dep. mid., = συγχωρέω.

Συγχαίρω, (σύν, χαίρω) *to rejoice with, take part in another's joy*, Aesch. Ag. 793, Ar. Pac. 1330; σ. ἐπί τινι, Xen. Hier. 11, 12.—II. *to wish one joy, congratulate*, σ. τινὶ τῶν γεγενημένων, *to wish one joy of..*, Dem. 194, 23; so, σ. τινὶ ὅτι.., Aeschin. 34, 9: so in aor. pass. συγχάρηθι, Anacreont. 34, 30; fut. -ρησόμενός τινι ἐπί τινι, Polyb. 30, 16, 1.

Συγχᾰλάω, ῶ, f. -άσω, (σύν, χαλάω) *to relax with* or *at the same time*, Archyt. ap. Steph. Excerpt. p. 81.

Συγχαλκεύω, (σύν, χαλκεύω) *to weld together*, Ath. 488 F.

Συγχᾰρητικός, ή, όν, (συγχαίρω) *congratulatory*, Joseph.

Συγχᾰρίζομαι, f. -ίσομαι, (σύν, χαρίζομαι) dep. mid., *to be agreeable at the same time*, or *with others, to comply with, gratify*: συγκεχαρισμένος, *dearest, most lovely.*

Συγχαρτικός, ή, όν,=συγχαρητικός.

Συγχειλίαι, αἱ, (σύν, χεῖλος) *the joining of the lips*, Arist. Physiogn. 6, 18.

Συγχειμάζω, f. -άσω, (σύν, χειμάζω) *to winter with* or *together.*—Pass., *to weather the same storm*, Ar. Plut. 847.

Συγχειρίζω, (σύν, χειρίζω) *to administer with*, τινί τι, Polyb. 6, 2, 14.

Συγχειροπονέω, ῶ, f. -ήσω, (σύν, χείρ, πονέω) *to do at the same time by manual labour*, Luc. Lexiph. 2.

Συγχειρουργέω, ῶ, f. -ήσω, (σύν, χειρουργέω) *to put hand to* a thing *together, to accomplish*, τὰ ἱερά, Isae. 70, 28.

Συγχεῦαι, Ep. inf. aor. 1 of sq.

Συγχέω, f. -χεύσω: Hom. uses pres. and impf. act. and aor. Ep. συγχέας, but more usu. συνέχευα, inf. συγχεῦαι; and 3 syncop. aor. pass. σύγχυτο, (σύν, χέω). *To pour together, commingle, confound*, Il. 15, 364, cf. 366, 373; 16, 471; σ. τὰ διακεκριμένα, Plat. Phil. 46 E (so, στήμονας συγκεχυμένους διακρίνομεν, Id. Crat. 388 B): so, like συγχώννυμι, σ. τοὺς τάφους, Hdt. 4, 127; τὴν ὁδόν, Hdt. 7, 115 (cf. Bähr ad l.).—2. of persons, *to confound, trouble*, ἄνδρα, θυμόν, Od. 8, 139, Il. 9, 612, etc., Hdt. 8, 99; and in pass., σὺν δὲ γέροντι νόος χύτο, Il. 24, 358; τί συγχυθεῖσ' ἕστηκας; Eur. Med. 1005; συνεχέοντο αἱ γνῶμαι τῶν φαμένων, Hdt. 7, 142.—3. σ. ὅρκια, σπονδάς, νόμιμα, etc., *to scatter* them *to the winds, set* them *at nought, violate* them, Il. 4, 269, Valck. Hdt. 7, 136, Eur. Hipp. 1063; also, σ. χάριν, Soph. Tr. 1229; τὴν πολιτείαν, τὸν βίον, Dem. 729, 14; 777, 9, etc.: but, πόλεμον συγχ., *to stir up* a war, Lat. *conflare bellum*, Polyb. 4, 10, 3.

Συγχῑλίαρχος, ου, ὁ, *a fellow-tribune*, Joseph.

Συγχίς, ίδος, ἡ, a kind of *shoe* or *sock*, Anth. P. 6, 294; cf. Jac. p. 198; cf. συκχίς.

Συγχόνδρωσις, ἡ, *a growing into one cartilage.*

Συγχορδία, ας, ἡ, *harmony of strings, concord*, Soph. Fr. 361: from

Σύγχορδος, ον, (σύν, χορδή) *harmonious, in harmony*, strictly of musical strings; generally, *harmonizing, agreeing.*

Συγχορευτής, οῦ, ὁ, (συγχορεύω) *a companion in a dance*, Plat. Legg. 653 E, 665 A, Xen. Hell. 2, 4, 20.

Συγχορεύτρια, ας, fem. of foreg., *partner in the dance*, Ar. Fr. 399.

Συγχορεύω, (σύν, χορεύω) *to dance with*, Ar. Av. 1761: *to be one of the same chorus*, Plut. 2, 94 B.

Συγχορηγέω, ῶ, f. -ήσω, *to assist with supplies*, τινί, Polyb. 4, 46, 5, Plut.; *to assist by supplying*, τροφάς, Plut. Rom. 6: *to contribute towards*, τινί, Id. Phoc. 30: from

Συγχορηγός, όν, (σύν, χορηγός) *a fellow-choragus*: generally, *sharing with a partner in the expense*, Dem. 853, 1.

Σύγχορος, ον, (σύν, χορός) *partner in the chorus*, Νυμφῶν, Orph. H. 10, 9.

Σύγχορτος, ον, (σύν, χόρτος) strictly, *with the grass joining*, i. e. *bordering upon*, χθόνα σύγχορτον Συρίᾳ, Aesch. Supp. 5, cf. Eur. Antiop. 9; c. gen., σύγχορτοι 'Ομόλας, Eur. H. F. 371; σύγχορτα πεδία, i. e. *the marches* or *boundaries* of two lands, Id. Andr. 17.

Συγχόω, Ion. for συγχώννυμι, q. v.

Συγχράομαι, f. -ήσομαι, (σύν, χράομαι) dep. mid., *to use at the same time*; generally, *to make use of*, τινί, Polyb. 3, 14, 5.—II. *to borrow jointly*, Id. 1, 20, 14.—III. *to have dealings, associate with*, τινί, N. T. Hence

Σύγχρησις, εως, ἡ, *common* or *joint use*, Clem. Al.—II. *intercourse.*

Συγχρηστηριάζομαι, dep., *to consult an oracle together.*

Συγχρίμπτω, f. -ψω,=συγκρούω.

Σύγχρισμα, ατος, τό, (συγχρίω) *ointment, salve*, Diosc.

Συγχριστέον, *one must anoint*; and

Συγχριστός, ή, όν, *anointed*: verb. adj. from

Συγχρίω, f. -ίσω, *to anoint.*

Συγχρονέω, ῶ, f. -ήσω, and -νίζω f. -ίσω, (σύγχρονος):—*to be contemporary with*, τινί, Ath. 599 C.—II. *to delay a long time together*, LXX.—III. *to be in the same tense*, Gramm. Hence

Συγχρονισμός, οῦ, ὁ, *agreement of time.*

Σύγχρονος, ον, (σύν, χρόνος) *contemporaneous.*

Σύγχροος, ον, contr. -χρους, ουν, (σύν, χρόα):—*of like colour* or *look*, like ὁμόχροος, Polyb. 3, 46, 6, Posidipp. ap. Ath. 596 D.

Συγχρώζω, f. -ώσω, (σύν, χρώζω) *to colour, to give a colour to*, Plut. 2, 934 D.—II. in painting, *to blend colours*; and in pass., of the colours, *to melt one into the other*, though Schäf. takes it=συγχρωτίζεσθαι from χρώς, Dion. Comp. p. 366.

Σύγχρως, ωτος, ὁ, ἡ, (σύν, χρώς) *body to body*, usu. as adv. σύγχρωτα, Lob. Phryn. 414.

Συγχρωτίζομαι, (σύν, χρωτίζω) as pass., *to touch one another*: *to be in contact, have close intercourse with*, νεκροῖς, Diog. L. 7, 2; cf. συγχρώζω.

Συγχύνω, later form for συγχέω.

Σύγχῠσις, εως, ἡ, (συγχέω):—*a mixing together, commingling, confounding*, Hipp.: *a destroying*, βίου, δόμων, Eur. Andr. 292, 959; σπονδῶν, Thuc. 1, 146; 5, 46; νόμων, Isocr. 64 C: σύγχυσιν ἔχειν, *to be confounded*, Eur. I. A. 354, 1128: σύγχυσις ὁρκίων was the name given by the Gramm. to the first half of the fourth book of the Iliad, see v. 269;—of persons, *confusion*, Luc. Nigr. 35, cf. Polyb. 14, 5, 8. Hence

Συγχῠτικός, ή, όν, *commingling, confounding*, Plut. 2, 948 D.

Σύγχωμα, ατος, τό, (συγχώννυμι) *that which is heaped together, a heap, mound.*

Συγχωνεύω, (σύν, χωνεύω) *to melt together, to melt down*, Lycurg. 164, 29, 39, Dem. 615, 12.

Συγχώννῡμι and -νύω; Ion. pres. συγχόω, inf. συγχοῦν, Hdt. 4, 120, also in Xen. Hell. 3, 1. 18: f. -χώσω, (σύν, χώννυμι). *To heap all together, to heap with earth, cover up*, σορόν, κρήνας, ὕδατα, τάφους, Hdt. 1, 68; 4, 120, 140; τὴν ὁδόν, Hdt. 8, 71.—II. *to make into ruinous heaps, destroy*, like καταβάλλειν, Id. 9, 13; also in pass., οἰκήματα, συγκεχωσμένα, Id. 8, 144.—III. *to throw* one thing *into a heap with* another, *confound with*, τινί τι, Aesch. Pr. 1049.

Συγχωρέω, ῶ; f. -ήσω (Xen. Hell. 3, 2, 12, Isocr. 118 D), and -ήσομαι

Eur. I. T. 741, Plat., etc.), (σύν, χωρέω). *To come together, unite,* like συνάγεσθαι, Eur. I. T. 124: *to combine,* opp. to ἐκχωρέω, Anaxag. 19:—συγχωρεῖν λόγοις, *to meet* (me) in argument, bandy words with me, Eur. Hipp. 703.—II. *to give place, give way,* Plat. Charm. 155 B: metaph., *to make concessions, yield,* Συρηκοσίοισι τῆς ἡγεμονίης συγχ., *to make concessions to* them *about* the command, Hdt. 7, 161: ξ. τινι, Thuc. 1, 140, Plat., etc.: ξ. ἀλλήλοις, *to make a compromise,* Thuc. 3, 75; and, in bad sense, *to be in collusion with, connive at,* τοῖς πονηροῖς, Dem. 912, 17.—2. c. acc. rei, *to concede, give up, yield, agree on,* συγχωρησάντων ταῦτα τῶν Λακεδαιμονίων, Hdt. 9, 35; hence in pass., τὰ συγχωρηθέντα χρήματα, Dem. 985. 22; εἰρήνη, ἡμέρα συγχωρηθεῖσα, Id. 231, fin.; 1042, 26: σ. θάνατον ἑαυτῷ τὴν ζημίαν, *to acquiesce* in death being his punishment, Dinarch. 91, 11: σ. τοῦτο, ὡς..., Plat. Euthyphr. 13 C, etc.—3. *to accede* or *agree, assent, to acquiesce in,* τῇ γνώμῃ, Hdt. 4, 148, Thuc. 7, 72; τῇ αἰτίᾳ, Plat. Phaed. 100 A: c. inf., *to agree* to do, *agree that...,* Hdt. 2, 2; c. acc. et inf., Thuc. 3, 52, etc.: absol., *to agree, acquiesce, assent,* Hdt. 3, 83; 4, 43: τὸ συγκεχωρηκὸς τῆς εὐσεβείας, *a yielding, unexacting temper* of piety, Dem. 533, 17.—4. impers. συγχωρεῖ, *it is agreed, it may be done,* ὅπῃ ἂν ξυγχωρῇ, as *may be agreed,* Thuc. 5, 40; εἰ συγχωροίη, if *it were possible,* v. l. Xen. Eq. 9, 11. Hence

Συγχώρημα, ατος, τό, *that which is conceded, a concession; permission, consent,* συγχ. λαβεῖν παρά τινος, Polyb. 4, 73, 10; περί τινος, Id. 1, 85, 3; σ. γίγνεταί τινι, Id. 6, 13, 3.

Συγχώρησις, εως, ἡ, (συγχωρέω) *acquiescence, concession,* Plat. Legg. 770 C: τὴν σιγὴν σ. θεῖναι, to take silence *for consent,* Id. Crat. 435 B.

Συγχωρητέον, verb. adj. from συγχωρέω, *one must concede,* Plat. Phaedr. 234 E, etc.: so also in plur. συγχωρητέα, Soph. O. C. 1426.

Συγχωρητικός, ή, όν, *inclined to yield, yielding, compliant.*

Συγχωρία, ας, ἡ, = συγχώρησις, Hipp.

Σύγχωρος, ον, (σύν, χώρα) *neighbouring, bordering on.*

Σύγχωσμα, ατος, τό, (συγχώννυμι) *that which is heaped* or *thrown up, a mound.*—2. *a place defended by a mound.*

Σύδην, adv., (σεύω) *with rushing motion, hurriedly,* σ. αἱρεσθαι φυγήν, Aesch. Pers. 480. [ῡ]

†Σύεδρα, τά, *Syedra,* a city in Cilicia, Strab. p. 669.

Σύειος, α, ον, (σῦς):—*of swine,* Lat. *suillus,* χρῖσμα σ., *hogs*-lard, Xen. An. 4, 4. 13, (ubi Muret. σούσινον), cf. Luc. Hist. Conscr. 20. [ῡ]

†Συέννεσις, εως and ιος, ὁ, *Syennesis,* name of the kings of Cilicia, Aesch. Pers. 326; Hdt. 1, 74; 7, 48; Xen. An. 1, 2, 12.

Συζάω, f. -ήσω, (σύν, ζάω) *to live with,* Plat. Polit. 302 B; τινί, Dem. 363, 4; σ. φιλοπραγμοσύνῃ, *to pass one's life in* meddling, Id. 13, 10:—θηρίον ὕδατι συζῶν, a creature *living in* water, Aesch. Fr. 21.

Συζεύγνῡμι, f. -ζεύξω, (σύν, ζεύγνυμι) *to yoke together, couple,* Hdt. 4, 189; esp. in marriage, Eur. Alc. 166, Xen. Oec. 7, 30.—Pass., *to be yoked with, coupled with,* πλάνῳ σ., Eur. Alc. 482; στεῤῥῷ δαίμονι σ., Id. Andr. 98, cf. Ion 343: συζυγέντες ὁμιλοῦσι, they live in close familiarity, Xen. Lac. 2, 12:—mid., *to yoke for one's self,* ἅρμα, Xen. Cyr. 6, 1, 51. Hence

Σύζευξις, εως, ἡ, *a yoking together, coupling, union,* Plat. Rep. 508 A, Legg. 930 B.

Συζέω, f. -έσω, (σύν, ζέω) *to make to boil with,* Diosc.

Συζητέω, ῶ, f. -ήσω, (σύν, ζητέω) *to seek, examine with, at the same time* or *together,* Plat. Crat. 384 C, Meno 90 B. Hence

Συζήτησις, εως, ἡ, *a joint inquiry:* and so, *a disputation,* N. T.

Συζητητής, οῦ, ὁ, (συζητέω) *a joint inquirer:* and so, *a disputer,* N. T.

Συζοφόω, ῶ, (σύν, ζοφόω) *to darken at the same time,* Anth., in pass.

Συζυγέω, ῶ, f. -ήσω, (σύζυγος) *to draw together in a yoke,* strictly of beasts of draught, Aesch. Fr. 298: of soldiers, *to stand in one rank,* Polyb. 10, 21, 7.

Συζῠγής, ές,=σύζυγος. Hence

Συζῠγία, ας, ἡ,=σύζευξις, *union,* Eur. H. F. 675: *a joint,* as in plants, much like γόνυ, Theophr.—II. *a yoke of animals, a pair,* σ. πώλων, Eur. Hipp. 1131, cf. Plat. Phaed. 71 C, Parm. 143 D.—III. in Gramm., *a conjugation.*

Συζύγιος, α, ον, poet. for σύζυγος, *joined, united,* χάριτες, Eur. Hipp. 1147; cf. Schäf. Dion. Comp. p. 175.—II. act., *joining,* hence like ζυγία, epith. of Juno, as *patroness of marriage,* Stob. Ecl. 2, p. 54.

Συζῠγίτης, ου, ὁ, fem. συζυγῖτις, ιδος,=sq.

Σύζῠγος, ον, (συζεύγνυμι):—*yoked together; paired, united,* esp. by marriage, σ. ὁμαυλίαι, *wedded* union, Aesch. Cho. 599; hence as subst., ἡ σ., *a wife,* Eur. Alc. 314, 342: but, ὁ σ., generally, *a yoke-fellow, comrade, friend,* Id. I. T. 250, Ar. Plut. 945. Adv. -γως.

Σύζυξ, ῠγος, ὁ, ἡ,=foreg., Eur. Alc. 921, Plat. Phaedr. 254 A.

Συζῡμόω, ῶ, *to leaven, make to ferment.*

Σύζωμα, ατος, τό, *a girding together.*—II. *a girdle,* Aesch. Supp. 462: from

Συζώννῡμι, f. -ζώσω, (σύν, ζώννυμι) *to gird together, gird up,* τι, Ar. Thesm. 255:—mid., *to gird one's self, gird up one's loins,* Ib. 656.

Συζωοποιέω, ῶ, f. -ήσω, (σύν, ζωοποιέω) *to quicken at the same time,* N. T.

Σῠηβόλος, ον, (σῦς, βάλλω) *striking* or *killing swine,* Opp. C. 2, 27.

Σῠῆλαι, αἱ, (σῦς) *a pig-sty,* the Lat. *suile,* formed like θυηλή, ἀνθήλη.

Σῠηνέω, ῶ, f. -ήσω, (συηνός)= ὑηνέω.

†Συήνη, ης, ἡ, *Syene,* a city of Upper Aegypt on the borders of Aethiopia, Hdt. 2, 28; Strab. pp. 786, sqq.: hence *an inhab of S.,* Συηνίτης, ὁ, and adj. Συηνῑτικός, ή, όν, *Syenitic.*

Σῠηνία, ας, ἡ,=ὑηνία, Pherecr. Incert. 11, Plut. 2, 988 E: from

Σῠηνός, ή, όν, (σῦς)=ὑηνός, *swinish.*

Σύθεν, Aeol. 3 pl. aor. 1 pass. of σεύω, for ἐσύθησαν. [ῡ]

Σύθι, imperat. aor. 1 pass. of σεύω, *make haste, speed,* formed like κλῦθι and πῖθι, Hesych.

Σῠΐδιον, ου, τό, dim. of σῦς, *a porker,* M. Anton. 10, 10. [ῐ]

Σῡκάζω, f. -άσω, (συκῆ):—*to gather* or *pluck ripe figs,* Ar. Av. 1699 (with a play on συκοφαντέω); σ. σῦκα, Xen. Oec. 19, 19.—II. in Strattis Atal. 1, 2, *to tickle;* cf. συκοφαντέω II.

Σῡκᾰλίς, ίδος, ἡ, (σῦκον) *the fig-pecker,* Italian *beccafico,* (*motacilla ficedula,* Linn.), Epich. p. 25, 41, who writes συκαλλίς, metri grat.

Σῡκαμινέα, ας, ἡ,=συκάμινος.

Σῡκαμίνινος, η, ον, *of* or *belonging to the* συκάμινος, σ. τρίμμα, *mulberry-*jam, Sotad. ap. Ath. 293 B. [μῐ]

Σῡκάμῑνον, ου, τό, *the fruit of the* συκάμινος, *a mulberry,* Lat. *morum,* Amphis Incert. 6; its juice was used by women as a wash, Eubul. Steph. 1, 2. [ᾰ]

Σῡκάμινος, ου, ἡ, more rarely ὁ, *the mulberry-tree,* Lat. *morus,* Amphis Incert. 6; black and white, ἐρυθρὸν ἢ λευκόν, Theophr. C. Pl. 6, 6, 4.—II.=συκόμορος, v. sub voc. [ᾰ]

Σῡκᾰμῑνώδης, ες, *like the mulberry-tree* or *mulberry.*

Σῡκάριον, ου, τό, dim. of σῦκον, *a small fig,* Eupol. Lacon. 1. [ᾰ]

Σῡκάς, άδος, ἡ,=συκίς.

Σῡκαστής, οῦ, ὁ, *one who gathers figs.*—II.=συκοφάντης.

Σῡκάστρια, ἡ, fem. of συκαστής.

Σῡκέα, ας, ἡ, Ion. and Ep. σῡκέη, as always in Hdt., but in Od. always contr. σῡκῆ, ῆς, (except in Od. 24, 341, and here it must be *pronounced* as dissyll.): Ion. gen. pl. συκέων, Hdt. 1, 193: (σῦκον):—*the fig-tree,* Lat. *ficus,* Od., Hdt., etc.: Theophr. mentions many kinds, cf. Schneid. Index.—II.=σῦκον II.

†Συκέα, ας, ἡ, *Sycea,* a city of Cilicia, Ath. 78 B.

†Συκέας, ου, ὁ, *Syceas,* one of the Titans, Ath. 78 A.

†Συκῆ, ῆς, ἡ, *Syce,* a fortified place at Syracuse in Sicily held by the Athenians, so called no doubt from the *fig-trees* growing there, Thuc. 6, 98.—II. daughter of Oxylus, a hamadryad, Ath. 78 B.

Σῡκηγορία, ας, ἡ, (σῦκον, ἀγορεύω) =συκοφαντία.

Σῡκία, ας, ἡ, Dor. for συκέη, Tab Heracl.

Σῡκίδιον, ου, τό, dim. from σῦκον, Ar. Pac. 598. [ῐ]

Σῡκίζω, f. -ίσω, (σῦκον) *to fatten with figs,* Anth. P. 9, 487.

Σύκῐνος, η, ον, (σῦκον) *of the fig-tree* or *figs,* σ. ξύλον, *fig-*wood, Ar Vesp. 145 (where it is taken to express the pungent smoke produced thereby): σ. πόμα, *fig-wine,* Plut. 2, 752 B.—II. metaph. from the spongy, useless nature of this wood (Horace's *inutile lignum*), σύκινοι ἄνδρες, *weak, worthless, good-for-nothing fellows,* Theocr. 10, 45; so, σ. σοφιστής, Antiph. Κλεοφ. 1, 4: proverb., σ. ἐπικουρία, Meincke Strattis Ψυχαστ. 4 (there is an obscene play on this in Ar. Lys. 110):—in Ar. Plut. 946, σ. σύζυγος, *a false, treacherous* comrade, with a play on συκοφαντικός.

Σῡκινόφυλλον, ου, τό, *a fig-leaf.*

Σῡκίον, ου, τό, (σῦκον) *a drink made from figs,* Hipp.

Σῡκίς, ίδος, ἡ, (σῡκέη) *a slip* or *cutting from a fig-tree, a young fig-tree,* Ar. Ach. 996.—II. *a person having large warts;* cf. σῦκον II.

Σῡκίτης, ου, ὁ, fem. -ῖτις, ιδος, (σῦκον) *fig-like, of figs,* οἶνος, *fig* wine, Hipp.—II. a Lacedaem. name of Bacchus, Ath. 78 C.

Σῡκοβᾰσίλεια, ων, τά, *royal figs, a very fine* kind, Ath. 78 A; when dried they were called βασιλίδες ἰσχάδες, Id. 76 E.

Σῡκόβιος, ον, *living on figs.*—II. *living by slander,* of a συκοφάντης.

Σῡκολογέω, ῶ, f. -ήσω, *to gather figs,* Ar. Pac. 1346: from

Σῡκολόγος, ον, (σῦκον, λέγω) *gathering figs.*—II. *speaking of figs.*

Σῡκομάμας, or -μάμμας, ὁ, *a coward, poltroon*; cf. βλιτομάμμας.

Σῡκομορέα, ας, ἡ, = συκόμορος, N. T.

Σῡκομορίτης οἶνος, ὁ, wine *prepared from the* συκόμορον.

Σῡκόμορον, ου, τό, *the fruit of the* συκόμορος.

Σῡκόμορος, ου, ἡ, (σῦκον, μόρον):—*the fig-mulberry*, an Aegyptian kind that bears its fruit on the branches, and has leaves like the white mulberry (*ficus sycomorus*, Linn.), Diosc. 1, 181, Plin. 13, 14:—Theophr. calls it συκάμινος ἡ Αἰγυπτία, H. Pl. 1, 1, 7; 14, 2; and the συκόμορος was oft. called simply συκάμινος, as in LXX., Luc. 17, 6. (The Hebrew is *sikemah*.)

ΣΥ͂ΚΟΝ, ου, τό, *a fig*, Od. 7, 121, Hdt. 2, 40, and Att.: proverb., ὅσῳ διαφέρει σῦκα καρδάμων, 'as different as chalk from cheese,' Henioch. Trochil. 1, 2.—II. from its shape, *a large wart*, esp. on the eyelids, Hipp.: also on the anus, of *piles*, Galen., cf. Foës. Oecon. Hipp., and v. σύκωσις.—III. *pudenda muliebria*, Ar. Pac. 1349, cf. 1346.

Σῡκοπέδῑλος, ου, ὁ, (σῦκον, πέδιλον) *fig-sandaled*, a parody on Homer's χρυσοπέδιλος, with a play on συκοφάντης, Cratin. Eun. 2.

Σῡκόπρωκτος, ον, (σῦκον II, πρωκτός) *with warts* or *piles on the posteriors.*

Σῡκοσπᾰδίας, ου, ὁ, and σῡκοσπάς, άδος, ὁ, (σῦκον, σπάω);—comic for συκοφάντης, formed after λυκοσπάς.

Σῡκοτρᾰγέω, ῶ, f. -ήσω, (συκοτράγος) *to eat figs*, Theophr. Char. 10.

Συκοτραγίδης, ου, ὁ, *a fig-nibbler*, comic nickname for a miser, Archil. Fr. 114: strictly dim. from

Σῡκοτράγος, ον, (σῦκον, τρώγω) *fig-eating*, Ael. N. A. 17, 31.

Συκοτρώκτης, ου, ὁ, = foreg.

Σῡκουρός, όν, also συκωρός, (ὤρα, οὖρος) *watching figs.*

Σῡκοφαντέω, ῶ, f. -ήσω, *to be a* συκοφάντης or *informer*: and so,—1. c. acc. pers., *to inform against, accuse, slander*, Ar. Vesp. 1096, Av. 1431: hence in pass., ὑπό τινος συκοφαντοῦμαι, Lys. Fr. 26.—2. c. acc. rei, *to lay information against a thing*, Ar. Ach. 519, Xen., etc.:—but σ. τριάκοντα μνᾶς, *to extort* them *by laying informations*, Lys. 177, 32.—3. absol., *to use an informer's tricks*, Plat. Rep. 341 B.—II. = κνίζω ἐρωτικῶς, Meineke Plat. (Com.) Incert. 36, Menand. p. 295. Hence

Σῡκοφάντημα, ατος, τό, *a sycophant's trick, a false accusation, slander, misrepresentation*, Aeschin. 33, 19.

Σῡκοφάντης, ου, ὁ, (σῦκον, φαίνω):—*a fig-shower*, i. e. *one who informs against persons exporting figs* from Attica, or *plundering sacred fig-trees*: hence, *a common informer*, and so, generally, *a false accuser, slanderer, backbiter.* The Sycophants began to multiply from the time of Pericles, and were a common object of attack to the comic writers, Ar. Ach. 818, sq., etc.; v. esp. Schol. Plut. 31.—The literal signf. is not found in any ancient writer; and is perh. altogether an invention.

Σῡκοφαντητός, ή, όν, *accused by sycophants.*

Σῡκοφαντία, ας, ἡ, (συκοφάντης) *the behaviour of a sycophant, false accusation, misrepresentation, slander*, Lys. 102, 5, Xen. Hell. 2, 3, 12, Dem., etc.; σ. τινὶ διδόναι, to give *occasion for false informations* against him, Dem. 642, 11. Cf. sq.

Συκοφαντίας, ου, ὁ, (συκοφάντης) in Ar. Eq. 437, πνεῖ καικίας καὶ συκοφαντίας, Caecias is blowing, and *the Sycophant-wind*; but there is a play on κακίας καὶ συκοφαντίας, there is a wind of villany and *sycophancy.*

Σῡκοφαντικός, ή, όν, (συκοφάντης) *like a sycophant, slanderous*, Dem. 967, 11. Adv. -κῶς, Isocr. Antid. § 330.

Σῡκοφάντρια, ας, ἡ, fem. of συκοφάντης, Ar. Plut. 970.

Σῡκοφαντώδης, ες, *sycophant-like*, Lys. Fr. 2, 1.

Σῡκόφᾰσις, ἡ, = συκοφαντία, dub. l. Diog. L.

Σῡκοφορεῖον, ου, τό, *a basket for carrying figs*: from

Σῡκοφορέω, ῶ, f. -ήσω, *to carry figs*: from

Σῡκοφόρος, ον, (σῦκον, φέρω) *carrying figs*, Strab.

Σῡκόω, ῶ, (σῦκον) *to make into a fig.*—2. like συκίζω, *to feed with figs.*—3. in pass., *to have warts.*

Συκχίς, ίδος, ἡ, also written συκχάς, άδος, ἡ, and σύκχος, ὁ, like συγχίς, a kind of *shoe* or *sock.*

Σῡκώδης, ες, (σῦκον, εἶδος) *fig-like*, Arist. H. A. 9, 40, 5: *full of figs.*

Σύκωμα, ατος, τό, = σύκωσις. [ῡ]

Σῡκών, ῶνος, ὁ, (σῦκον) *a fig-garden*, LXX.

Σῡκωρέω, ῶ, f. -ήσω, *to watch figs*: from

Σῡκωρός, όν, (σῦκον, ὤρα) *watching figs*, = συκουρός, LXX.

Σύκωσις, ἡ, (συκόω) *a rough, fig-like excrescence on the flesh*, esp. on the eyelids, Foës. Oecon. Hipp.; cf. σῦκον II. [ῡ]

Σῡκωτός, ή, όν, (συκόω) *fed* or *fatted on figs*, ἧπαρ συκ., the liver *of an animal so fatted*, Lat. *jecur ficatum.*—II. *dressed* or *flavoured with figs*, τὰ συκωτά, Hipp.

Σῦλα, τά, v. sub σύλη.

Σύλα, Ep. for ἐσύλα, 3 sing. impf. act. from σῡλάω.

Σῡλᾰγωγέω, ῶ, f. -ήσω (σῦλον, ἄγω) *to carry off as booty* or *plunder*, Heliod.—II. *to rob, despoil*, τὸν οἶκον, Aristaen. 2, 22.

Σύλασκε, Ion. impf. from sq. [ῡ]

Σῡλάω, ῶ, f. -ήσω, frequent. 3 impf. σύλασκε, Hes. Sc. 480.

To strip off, esp. *to strip off* the arms, etc., of a slain enemy, Hom. (only in Il.), Pind., etc. Construction:—1. in full, c. acc. pers. et rei, *to strip off from* another, *strip* him *of* his arms, etc., τεύχεα σ. τινα, Il. 15, 428; 16, 500; σ. τὴν θεὸν τοὺς στεφάνους, Dem. 616, 19; σ. ῥήματα ἀλλήλους, *to steal* one another's phrases, Dion. H.:—hence, in pass., c. acc. rei, *to be stript, robbed, deprived of* a thing, σκῆπτρα, λέκτρα συλᾶσθαι, Aesch. Pr. 761, Eur. I. A. 1275, cf. Soph. Phil. 413.—2. c. acc. pers. only, *to strip*, σ. τινὰ νεκύων, Il. 10, 343, 387: *to strip bare, pillage, plunder*, τοὺς θεούς, τὰ ἱρά, etc., Hdt. 6, 101, and Att.—3. c. acc. rei only, *to strip off*, in Hom. usu. τεύχεα συλᾶν, oft. with the addition of ἀπ' ὤμων, Il. 6, 28, etc.; so, ἀπὸ χροὸς ἔντεα σ., Il. 13, 640:—then, generally, *to take away, off, down*, τόξον σ., *to take down* the bow, Il. 4, 105; σ. πῶμα φαρέτρης, *to take* the lid *off* the quiver, Il. 4, 116: usu. with a notion of violence or suddenness, σ. κρᾶτα Μεδοίσας, Pind. P. 12, 28; σ. θεῶν γέρα, Aesch. Pr. 83, cf. Soph. Phil. 1363; συλ. τῷ λόγῳ τὰ τῶν προγόνων ἔργα, Dem. 442, 7: c. gen. loci, τίς σε δαίμων συλᾷ πάτρας; Eur. Hel. 669:—pass., *to be taken away, carried off as spoil*, σεσυλημένον ἄγαλμα, Hdt. 6, 118; *to be taken away*, Eur. Hipp. 799; συλαθεὶς ἀγενείων, *taken out of* the boys, i. e. having become a man, Pind. O. 9, 135. Rarer collat. forms are συλεύω, and συλέω. (From σῦλον, σύλη, akin to σκύλλω, σκυλεύω, σκῦλον, cf. Buttm. Lexil. s. v. κελαινός 3.)

†Συλέα, ας, ἡ, *Sylea*, daughter of Corinthus, Apollod. 3, 16, 2.

†Συλεύς, έως, ὁ, *Syleus*, son of Neptune, king at Aulis, Apollod. 2, 6, 3.—II. τὸ Συλέος πεδίον, *the plain of Syleus*, along the Strymonicus sinus, Hdt. 7, 115.

Σῡλεύω, rare collat. form of συλαω, *to despoil*, esp. of arms, τινά, Il. 5, 48: also, *to despoil* one *secretly* of any thing, *to trick, cheat*, Il. 24, 436. Cf. σκυλεύω.

Σῡλέω, = συλάω, in Chandl. Inscr.

Σύλη, ης, ἡ, or σῦλον, ου, τό, usu. in plur., σῦλαι or σῦλα:—*the right of seizing the ship* or *cargo of a merchant* (esp. a foreigner), to cover losses received through him (cf. σύμβολον II); generally, *the right of seizure*, strictly of goods only, as opp. to ἀνδροληψία, Dem. 1232, 4; σύλας διδόναι τινὶ κατά τινος, Id. 931, 23; opp. to σῦλον (σῦλα?) ἔχειν κατά τινος, Arist. Oec. 2, 11, 1; ὅπου σῦλαι μὴ ὦσιν Ἀθηναίοις, where the Athenians have (to fear) no *right of seizure*, ap. Dem. 927, 4:—σῦλα ποιεῖσθαι τοὺς Βοιωτούς, to exercise *this right* against them, Lys. 185, 18.—This *right of reprisals*, when exercised in war towards whole states, answers, more or less, to the modern *letters of marque*, v. Böckh P. E. 1, 185; 2, 375. (Cf. συλάω.) Hence

Σύλημα, ατος, τό, (συλάω) *spoil, booty, plunder.* [ῡ]

Σῡλήσιος, ον, (συλάω) *robbed, stolen*, Maxim. 583.

Σύλησις, εως, ἡ, (συλάω) *a spoiling, plundering.* [ῡ]

Σῡλήτειρα, ας, ἡ, fem. from sq., Eur. H. F. 377.

Σῡλητήρ, ῆρος, ὁ, and σῡλήτης, ου, ὁ, (συλάω) *a robber.*

Σῡλήτρια, ας, ἡ, fem. from συλητήρ.

Σῡλήτωρ, ορος, ὁ, = συλήτης, Aesch Supp. 927.

Συλλᾰβή, ῆς, ἡ, (συλλαμβάνω):—*a taking together*; also, *conception, pregnancy.*—II. act. *that which holds together*, συλλαβαὶ πέπλων, i. e. a girdle, Aesch. Supp. 457.—2. pass., *that which is held together*; usu., *several letters taken together* so as to form one sound, *a syllable*, Eur. Palam. 2, 2, and freq. in Plat.; σ. βραχεῖα καὶ μακρά, Arist. Categ. 6, 3:—ἐν γραμμάτων ξυλλαβαῖς, in written words, Aesch. Theb. 468.—III. in music, the concord called *the Fourth*, Böckh Philolaos p. 68. Hence

Συλλᾰβίζω, f. -ίσω, *to join letters into syllables, to pronounce letters together*, Plut. 2, 496 F.

Συλλᾰβικός, ή, όν, *belonging to syllables, syllabic.*

Συλλᾰβομᾰχέω, ῶ, (συλλαβή, μάχομαι) *to fight for syllables*, Philo.

Συλλᾰβοπευσῐλᾰλητής, οῦ, ὁ, (συλλαβή, πυνθάνομαι, λαμβάνω):—*examining each syllable before pronouncing it*, Hegesand. ap. Ath. 162 A, with v. l. -λαβητής.

Σύλλᾰβος, ὁ, = σίττυβος, σίλλυβος, *the title* of a book, dub. in Cic. Att 4, 4 b.

Συλλαγνεύω, = συμπορνεύω.

Συλλαγχάνω, f. -λήξομαι, (σύν

λαγχάνω) *to be joined with* any thing *by lot*, τινί, Plat. Polit. 266 C, E; Tim. 18 E, Plut., etc.

†Συλλαῖος, ου, ὁ, *Syllaeus*, a governor of the Nabataei, Strab. p. 780.

Συλλᾰλέω, ῶ, (σύν, λαλέω) f. -ήσω, *to talk with*, τινί, Polyb. 4, 22, 8.

Συλλαμβάνω, f. -λήψομαι: pf. συνείλημμαι, aor. συνέλᾰβον, inf. συλλᾰβεῖν:—συλλήψεται, for pass. fut. συλληφθήσεται, in Xen. An. 7, 2, 14, is certainly wrong, (σύν, λαμβάνω). *To take together, lay hold of, seize*, Hdt. 6, 26; *to seize the person of.., apprehend, arrest*, Id. 1, 80; 2, 114, etc., and Att.; κόμην ἄπριξ ὄνυξι συλλαβὼν χερί, Soph. Aj. 310.—II. *to put together, close*, τὸ στόμα καὶ ὀφθαλμούς (of a corpse), Plat. Phaed. sub fin.—III. *to comprehend*, ἑνὶ ἔπεϊ πάντα συλλαβὼν εἰπεῖν, Hdt. 3, 82; πᾶν συλλαβὼν εἴρηκας, Hdt. 7, 16, 3; also, ξ. εἰς ἕν, Plat. Theaet. 147 D:—also of the mind, *to comprehend, understand*, τὸ ῥηθέν, τὸν λόγον, τὴν φωνήν, Hdt. 1, 91; 2, 49; 4, 114, cf. Pind. O. 13, 103.—IV. *to bring together, collect*, esp. *to rally* scattered troops, Hdt. 5, 46; σ. τὰς δυνάμεις, Plat. Gorg. 456 A.—V. *to receive at the same time, enjoy together*, Hdt. 1, 32.—VI. of women, *to conceive, become pregnant*, Plut. 2, 829 B.—VII. συλλαμβάνειν ἑαυτὸν ἐκ γῆς, *to take* one's self *off* from the land, Soph. Phil. 577.—VIII. *to take with* or *besides, take as an assistant*, τὴν δίκην σ., Eur. Palam. 5:—but also,—IX. c. dat. pers., *to take part with* another, *assist* him, Hdt. 6, 125, and Att.; εἴς τι, towards a thing, Ib. 7, 6, cf. Xen. Mem. 2, 6, 28; so, σ. τινί τινος, *to take part* with one *in* a thing, *assist* one *in* it, Eur. Med. 946, Ar. Vesp. 734, etc.: absol., *to assist*, Aesch. Cho. 812, Plat. etc.:—in this signf. the mid. is also freq., συνελάβετο τοῦ στρατεύματος, he *took part in* it, Hdt. 3, 49, cf. Soph. Phil. 282, cf. Br. Ar. Lys. 313, Pac. 465: cf. συνεπιλαμβάνομαι.

Συλλάμπω, f. -ψω, (σύν, λάμπω) *to shine together, be bright on all sides* or *all over*, Lat. *collucere*. Hence

Σύλλαμψις, εως, ἡ, *a being bright on all sides* or *all through*.—II. *a union of light*, Plut. 2, 625 F.

Συλλανθάνω, f. -λήσω, *to be hid with* or *together*.

Συλλάνιος, ὁ, and -ία, ἡ, dub. epith. of Jupiter and Minerva, Plut. Lycurg. 6 (Schäf. Ἑλλαν-).

†Σύλλας, α, ὁ, the Rom. name *Sylla*, Strab.—2. a Carthaginian Σέξτιος Σύλλας is mentioned in Plut. Rom. 15.

Συλλατρεύω, (σύν, λατρεύω) *to serve with* or *together*, Plut. 2, 941 E.

Συλλᾰφύσσω, f. -ξω, (σύν, λαφύσσω) *to devour, carry off together*, Lyc. 1267.

Συλλεαίνω, (σύν, λεαίνω) *to smooth by rubbing together, to polish*, Dion. H.—II. *to rub, pound up with*, τινί, Diosc.

Συλλέγω, f. -ξω, (σύν, λέγω) *to collect, gather*, Il. 18, 301, Hdt. 1, 68; 3, 107, and Att.; esp. of money, Xen.; and in mid., ὅπλα τε πάντα λάρνακ' ἐς ἀργυρέην συλλέξατο, Il. 18, 413: cf. Ar. Pac. 1327.—2. of persons, *to call together*, Eur. I. T. 303; and in mid., Od. 2, 292:—pass., *to come together, assemble*, esp. in aor. 2 συλλεγῆναι, Hdt. 1, 81: 7, 8, 1, etc; εἰς ταὐτὸ σ., Plat. Legg. 961 A; εἰς τὸ δικαστήριον, Id. Phaed. 59 D; πρὸς τὸ ἱερόν, Id. Legg. 784 A.—3. *to collect, get together*, στασιώτας, Hdt. 1, 59: *to raise* or levy an army, Lat. *conscribere*, Xen. An. 6, 1, 6, etc.—4. σ. σθένος, to *collect* one's powers, make a rally, Eur. Phoen. 850; so, ἐκ τῆς ἀσθενείας σ. ἑαυτόν, Plat. Ax. 370 E.—5. σ. φιλίας, *to form many* friendships.—6. in pass., of things, *to come together, arise, become customary*, Xen. Cyr. 1, 4, 3.

Συλλείβω, f. -ψω, (σύν, λείβω) *to pour together, commingle*, Arist. Meteor. 1, 13, 10.—Pass., *to flow, run together*.

Συλλειόω, ῶ, *to make smooth by rubbing together*.

Συλλειτουργέω, ῶ, f. -ήσω, *to be a fellow*-λειτουργός: from

Συλλειτουργός, όν, *performing a public service* (λειτουργία) *with* or *at the same time*.

Σύλλεκτος, ον, *gathered* or *brought together*.

Σύλλεκτρος, ον, (σύν, λέκτρον) *partner of the bed: a husband* or *wife*, Eur. H. F. 1, 1268: σ. τινί, *having the same bed-fellow*, Luc. D. Deor. 6, 5.

Σύλλεξις, εως, ἡ, (συλλέγω) *a gathering together, assembling*.

Συλλεσχηνεύω, (σύν, λεσχηνεύω) *to converse with*, App.

Συλλήβδην, (συλλαμβάνω) adv., *taken together*, i. e. *collectively, in sum, in short*, Theogn. 147; βραχεῖ δὲ μύθῳ πάντα σ. μάθε, Aesch. Pr. 505; opp. to κατὰ σμικρόν (little by little), Plat. Rep. 344 A; to καθ' ἕκαστον, Xen. Oec. 19, 14; etc.

Συλλήγω, *to make to cease at the same time*.

Σύλληξις, εως, ἡ, (σύν, λαγχάνω) *a joining together by lot* or *fate*; generally, *a joining together, combining*: σ. πυκτῶν, *a pairing* of boxers *by lot*, Plat. Legg. 819 B, cf. Wyttenb. Plut. 2, 390 B.

Συλλήπτειρα, ας, ἡ, fem. from συλληπτήρ.

Συλληπτέον, verb. adj. of συλλαμβάνω, *one must lay hold of together*, Eur. Cycl. 472.

Συλληπτήρ, ῆρος, ὁ,=συλλήπτωρ.

Συλληπτικός, ή, όν, (συλλαμβάνω) *apt* or *able to conceive*, θήλειαι, Arist. Gen. An. 2, 8, 13. Adv. -κῶς.

Συλληπτός, ή, όν, verb. adj., *taken together*.

Συλλήπτρια, ας, ἡ,=συλλήπτειρα, Xen. Mem. 2, 1, 32.

Συλλήπτωρ, ορος, ὁ, (συλλαμβάνω) *a partner, accomplice, assistant*, Aesch. Ag. 1506; τινός, in a thing, Eur. Or. 1229, Antipho 123, 35, Plat. Symp. 218 D, etc.

Συλληρέω, ῶ, f. -ήσω, *to trifle with* or *at the same time*.

Συλληστεύω, *to join in robbery*.—II. trans., *to steal with*.

Συλληστήρ, ῆρος, ὁ, and συλλῃστης, ου, ὁ, (σύν, λῃστής) *a fellow-robber*.

Συλλῄστρια, ας, ἡ, fem. from foreg., Ar. Fr. 399.

Σύλληψις, εως, ἡ, (συλλαμβάνω) *a taking together*, or *putting together*; esp., *a seizing, laying hold of, arresting, apprehending*. ποιεῖσθαι ξύλληψιν, *to arrest*, Thuc. 1, 134; σ. κατασκευάζειν, Aeschin. 85, 37.—II. *a grasping with the mind, comprehension*.—III. *conception, pregnancy*, Arist. H. A. 7, 2, 3, etc.: also, of the child, ἡ ἐν μητρὶ σ. Ῥωμύλου, Plut. Rom. 12.—IV. *a taking with one, taking as assistant*:—*a taking part with another, help, assistance*.

Συλλῐάζομαι, *to slip away at the same time*.

†Σύλλιον, ου, τό, *Syllium*, a strong city of Pamphylia, Arr. An. 1, 26, 5.

Συλλῐπαίνω, (σύν, λιπαίνω) *to melt down with* something else, *to melt out*, Strab.

Συλλογεύς, έως, ὁ, *one who assembles*, Böckh Inscr. 2, p. 253? Hence

Συλλογευτικός, ή, όν, *belonging to collecting* or *assembling*.

Συλλογή, ῆς, ἡ, (συλλέγω) like σύλλεξις, *a gathering, collecting*, φρυγάνων, Thuc. 3, 111: σ. τριχώματος, *the first growth* of a beard, Aesch. Theb. 666.—2. *a raising, levying* of soldiers, Lat. *conscriptio*, συλλογὴν ποιεῖσθαι, Xen. An. 1, 1, 6.—II. (from pass.) *an assembling, an assembly, concourse*, Hdt. 5, 105; ποιεῖν συλλογήν, to hold *an assembly*, Lys. 160, 23.

Συλλογίζομαι, f. -ίσομαι, (σύν, λογίζω) dep. mid., *to reckon all together, bring at once before the mind*, Hdt. 2, 148: generally, *to sum up completely, reckon up*, Plat. Tim. 87 C: *to consider fully*, σ. ὅτι.., etc., Plat. Rep. 516 B.—II. esp., *to bring together premises, and draw a conclusion* from them, *to reason, infer, conclude*, Lat. *colligere*, τι, Plat. Gorg. 479 C, Phil. 41 C; σ. ὅτι.., Id. Rep. 516 B, etc.:—hence, in the Logic of Aristotle, *to infer by way of syllogism, to conclude*; συλλ. τι κατά τινος, *to conclude* one thing of another; συλλ. τι εἶναι, Anal. Post. 1, 16, 1: cf. συλλογισμός. Hence

Συλλογῐμαῖος, α, ον, *wont to unite, collected from divers places*, ὕδατα, Arist. Meteor. 2, 1, 6; ἄνθρωποι, Luc. Tox. 19.

Συλλογισμός, οῦ, ὁ, (συλλογίζομαι) *a reckoning all together, reckoning* up: generally, *consideration, reasoning*, Plat. Theaet. 186 D.—II. *a conclusion, consequence, inference from premises* (Cicero's *ratiocinatio*), Id. Crat. 412 A:—hence, in the logic of Arist., *a syllogism* or *demonstrative argument*, in which a conclusion is deduced by comparison of its terms with a middle term (as opp. to induction, ἐπαγωγή, q. v.), Anal. Pr. 2, 23, 1, Post. 1, 1, 2, etc.; but sometimes in a looser sense, for *any reasoning*, as ὁ ἐξ ἐπαγωγῆς συλλ., Anal. Pr. 2, 23, 2: cf. συλλογίζομαι II.—III. in Diod., *military pay*, dub.

Συλλογιστής, οῦ, ὁ, (συλλογίζομαι) *one who reckons, an accountant*.—II. *one who deduces, concludes* or *infers*.

Συλλογιστέος, α, ον, verb. adj. from συλλογίζομαι, *to be concluded* or *inferred*, Plat. Rep. 517 C.—II. συλλογιστέον, one *must conclude*, Arist. Org.

Συλλογιστικός, ή, όν, (συλλογιστής) *of, suited for, practised in concluding, inferring, illative*, Def. Plat. 414 E. Arist. An. Pr. 1, 25, 9. etc.

Σύλλογος, ου, ὁ, (συλλέγω) like συλλογή, *a gathering*, esp. *an assembly, concourse, meeting* of persons; freq. in Hdt., usu. in the phrase, σύλλογον ποιήσασθαι, opp. to διαλύειν, Hdt. 7, 10, 4, and Att.; of the people, διαλύεσθαι ἐκ τοῦ συλλόγου, Hdt. 3, 73—so often in Att., esp. of *any special regular meeting* or *assembly*, opp. to the common ἐκκλησία, Thuc. 2, 22, Plat. Legg. 764 A, cf. Xen. An. 5, 7, 2, Dem. 378, 24.—II. metaph., *collectedness, presence of mind*, σύλλογον ψυχῆς λαβεῖν, Eur. H. F. 626

Συλλοιδορέω, ῶ, f. -ήσω, (σύν, λοιδορέω) *to join in reviling*, LXX

Συλλούομαι, (σύν, λούω) mid. or pass., *to bathe together*, Plut. Cat. Maj. 20, Luc., etc.

Συλλοχάω, ῶ, in LXX = συλλοχίζω.

Συλλοχία, ας, ἡ, (σύν, λόχος II) *a joining soldiers into* λόχοι, *levying* *troops.*—II. medic., *a stoppage, obstruction*, like ἄθροισμα, Hipp.

Συλλοχίζω, (σύν, λοχίζω) *to put together with*, τινά τινι, Plut. 2, 761 B, etc. Hence

Συλλοχισμός, ὁ,=συλλοχία.

Συλλοχίτης, ου, ὁ, *a soldier of the same* λόχος, Hdt. 1, 82.

Συλλῡπέω, ῶ, f. -ήσω, (σύν, λυπέω) *to hurt* or *mortify together*, σ. τινὰ αὐτῷ, *to make* him *share one's grief*, Arist. Eth. N. 9, 11, 4:—pass., *to feel pain for, sympathize* or *condole with*, τινί, Hdt. 9, 94, cf. 6, 39, Antipho 122, 4, etc.

Σύλλῠσις, εως, ἡ, (συλλύω) *a dissolution, end of hostility: a treaty of peace, league*, Diod.

Συλλυσσάω, ῶ, (σύν, λυσσάω) *to rave, go mad with*: also in pass., Anth. Plan. 83.

Συλλύω, f. -ύσω, (σύν, λύω) *to help in loosing* or *setting free*, e. g. from crime, Aesch. Cho. 294;—but others, perh. better, explain it *to lodge with*, (cf. καταλύω, κατάλυμα).—II. opp. to συνάπτω, *to part* combatants, like διαλύω, Soph. Aj. 1317.

Σῦλον, τό, v. sub σύλη.

Σῡλόνυξ, ῠχος, ὁ, ἡ, (συλάω, ὄνυξ) *taking away, paring the nails*, Anth. P. 6, 307.

†Συλοσῶν, ῶντος, ὁ, *Syloson*, son of Aeaces, brother of Polycrates in Samos, Hdt. 3, 39, 139.

†Σύμαιθος, ου, ὁ, *the Symaethus*, a river of Sicily, emptying into the sea south of Catana, Thuc. 6, 65; Strab. p. 272.

Συμβάδην, adv., (συμβαίνω) *with the feet close together*, opp. to περιβάδην (with the feet asunder as in riding), Nicet. [ᾰ]

Συμβᾰδίζω, f. -ίσω, (σύν, βαδίζω) *to go with*, Joseph.

Συμβαίνω, f. -βήσομαι: pf. -βέβηκα, Ion. inf. συμβεβάναι, Hdt. 3, 146: aor. 2 συνέβην, inf. συμβῆναι, (σύν, βαίνω). *To stand with the feet together*, opp. to διαβαίνειν, διαβαίνοντες μᾶλλον ἢ συμβεβηκότες, Xen. Eq. 1, 14; ἀνδριὰς συμβεβηκώς, a statue *with closed feet*, as in early Greek art, Müller Archäol. d. Kunst § 68, 3.—II. *to stand with* or *beside, so as to assist*, Soph. Aj. 1281; but, Τίρυνθι συμβέβηκε, *he has reached* Tiryns and *is there*, Id. Tr. 1152.—III. *to come together, meet*, esp. *on a conference: to agree with*, Lat. *convenire*; and so,—1. *to come to an agreement, make an agreement*, Hdt. 1, 13, 82, Thuc., etc.; πρός τινα, *with* another, Thuc. 1, 103; 4, 61: generally, *to be* or *make friends with*, τινί, Ar. Ran. 807: ἐκ πολέμου ξυμβ., Id. Vesp. 867:—pf. συμβεβάναι, of the terms, *to be agreed on*, Hdt. 3, 146.—2. *to suit, fit, be like*, τινί, Hdt. 1, 116; 2, 3: *to coincide, correspond with*, ὁ χρόνος τῇ ἡλικίῃ συμβαίνει, Hdt. 1, 116; ἐς ταὐτὸ σ., Aesch. Cho. 210, cf. 580, Soph. Tr. 1164.—3. *to be fitting, to suit*, Lat. *convenire*, Dem. 360, 5; 493, fin.—IV. *to fall to one's lot*, Dem. 1154, 11.—V. of chance events, etc., *to come to pass, fall out, happen*, Lat. *contingere*; usu. impers. συμβαίνει, συνέβη, sometimes c. dat. et inf., συνέβη αὐτῷ ἀνελέσθαι, Hdt. 6, 103, cf. 3, 50, Thuc. 1, 1; also c. acc. et inf., συνέβη Γέλωνα νικᾶν, Hdt. 7, 166, cf. Thuc. 3, 25, etc.: in Plat. oft. συμβαίνει εἶναι or γίγνεσθαι, *it happens* to be, i. e. *is*; but also c. part., σ. ὄν, γιγνόμενον, Id. Soph. 224 D, Phil. 42 D:—τὸ συμβεβηκός, *a chance event, contingency*, Plat. Parm. 128 C, Dem. 89, 27, cf. Arist. Top. 1, 5, 8, sq.: so, τὰ συμβαίνοντα, Xen. Cyr. 1, 6, 43; κατὰ συμβεβηκός, *by chance, contingently*, Arist. Eth. N. 3, 10, 5, etc.; so, τοῦ συμβαίνοντός ἐστι, 'tis *an everyday matter*, Isae. 47, 40: also euphem., ἄν τι συμβῇ, *if any thing happens* (meaning *something bad*), Dem. 551, 15.—2. esp., *to turn out* in a certain way, ὀρθῶς συνέβαινε ἡ φήμη, Hdt. 9, 101; ἔχθιστα συμβέβηκε, Soph. El. 262; τὸ μαντεῖον τοὐναντίον ξυνέβη, Thuc. 2, 17; κακῶς, καλῶς ξυμβῆναι, Xen. Mem. 1, 2, 63, Cyr. 5, 4, 14, Eur. I. T. 1055; so, absol., *to turn out well*, Lat. *succedere*, ἢν ξυμβῇ ἡ πεῖρα, Thuc. 3, 3, cf. Plat. Legg. 744 A.—3. of consequence, *to come out, result*, δαπανῶντες ἐς τοιαῦτα ἀφ' ὧν ἡ ἀσθένεια ξυμβαίνει, Thuc. 8, 45; κάλλιστον δὴ ἔργων ἡμῖν ξυμβήσεται, Id. 6, 33:—so of logical conclusions, *to follow*, freq. in Plat., as Phaed. 74 A, Gorg. 459 B, etc.

†Συμβάκη, ης, ἡ, *Symbace*, a city of Armenia or Media, Strab. p. 523.

Συμβακχεύω, (σύν, Βακχεύω) *to join in the feast of Bacchus*, or *Bacchic revelry*, absol., Eur. Bacch. 725; μετά τινος, Plat. Phaedr. 234 D: so of countries, mountains, etc., Jac. Philostr. Imag. p. 294.

Σύμβακχος, ου, ὁ, and ἡ, (σύν, Βάκχος) *joining in Bacchic revelry*, τινί, Eur. Tro. 500.

Συμβάλλω: f. -βᾰλῶ: aor. συνέβᾰλον, inf. συμβᾰλεῖν: pf. -βέβληκα: aor. 1 pass. συνεβλήθην.—of which tenses Hom. uses only pres., c. aor. act. et mid.; he has much more freq. the Ep. intr. aor. -εβλήμην in the forms ξύμβλητο, -βλήτην, -βληντο, -βληται, -βλήμενος, -βλήμεναι, which Wolf, even where the verse does not need it, writes with the Att. ξ, while in the fut. mid. (pass.) συμβλήσομαι, and in all other tenses, he retains σ. In Hdt. may be noted the Ion. part. pres. and aor. συμβαλλεόμενος, συμβᾰλεόμενος, Schweigh. v. l. Hdt. 1, 68, etc., cf. Buttm. Ausf. Gr. § 112 Anm. 7, (σύν, βάλλω).

To throw, bring or *put together*, e. g. of rivers that fall into one another, συμβάλλειν ὕδωρ or ῥοάς, Il. 4, 453; 5, 774; also in mid., ὕδωρ συμβάλλεσθαι, Hdt. 4, 50:—*to throw together, collect*, Xen. Cyr. 2, 1, 5, etc.: and then, seemingly intr., *to come together*, Ib. 6, 2, 41:—σ. ῥινούς, ἀσπίδας, of men in close combat, Ar. Pac. 1274, and Xen.: σ. βλέφαρα, ὄμμα, *to close* the eyes, Aesch. Ag. 15, 1294:—generally, *to join, unite*, σ. σχοινία, *to twist* ropes, Ar. Pac. 37; ξ. δεξιάς, *to join* hands, Eur. I. A. 58; σ. λόγους τινί, Ib. 830:—σ. συμβόλαιά τινι or πρός τινα, *to make a contract with* a person, esp. to lend him money on bond, Dem. 907, 5, Plat. Rep. 425 C; absol., in same signf., Isocr. 402 D, Plat. Alc. 1, 125 D:—mid., *to bring together some of one's own property, to pay a share, contribute*, συμβάλλεσθαι ὁλκάδα τινί, *to give* him *one's* merchant-vessel, Hdt. 3, 135; χρήματά τινι εἴς τι, *to contribute one's share* for any joint-stock business, *invest* one's money therein, συμβόλαιον εἰς ἀνδράποδα συμβεβλημένον, Dem. 822, 4; generally, *to contribute*, ἡ τύχη οὐδὲν ξυμβάλλεται εἰς τὸ ἐπαίρειν, Thuc. 3, 25, etc.; so, συμβάλλεσθαι πρός τι, Xen. Cyr. 2, 4, 21, Isocr. 143 E; and so c. acc., τὸ μὴ ἀγανακτεῖν πολλὰ συμβάλλεται, Plat. Apol. 36 A; rarely c. gen. partitivo, ξυμβάλλεται πολλὰ τοῦδε δείματος, many things *contribute (their share) of* this fear, i. e. join in causing it, Eur. Med. 284; συμβάλλεσθαι ξενίαν, *to contract* friendly relations, Xen. An. 6, 6, 35; συμβάλλεσθαι γνώμας, *to add one's* opinion to that of others, Hdt. 8, 61; and simply, *to add*, Pind. I. 1, 84; συμβάλλεσθαι λόγους (or absol., as Lat. *conferre*, with or without *sermonem*), *to bring words together, converse, confer*, τινί, Xen. An. 2, 21; 6, 14; also c. acc.—II. *to bring* men *together*; esp., in hostile sense, *to set* them *together, match* them, like συνίημι, Lat. *committo*, θεοὶ σύμβαλον ἀμφοτέρους, Il. 20, 55; ἐμὲ καὶ Μενέλαον συμβάλετε μάχεσθαι, Il. 3, 70; σ. τινά τινι, *to set* one *to fight with* another, Hdt. 3, 32.—2. intr., *to come together*, σύμβαλον μάχεσθαι, Il. 16, 565; also, συμβ. alone, *to come to blows, engage*, oft. in Hdt., either absol., or c. dat. pers., as 1, 77, 80, 82, 103; more rarely, σ. πρός τινα, Xen. Cyr. 7, 1, 20; sometimes in mid., σὺν δ' ἐβάλοντο μάχεσθαι ἐναντίον, Il. 12, 377.—3. in Att., we also have σ μάχην τινί, Lat. *committere pugnam* Eur. Bacch. 837; so, ἔχθραν, ἔριν σ. τινί, Id. Med. 44, 521; cf. Soph. Aj. 1323.—4. in mid., *to fall in with* one, *meet* him *by chance*, c. dat., freq. in Hom., who uses Ep. aor. ξύμβλητο, etc., and fut. συμβλήσομαι, solely in this signf., Νέστορι δὲ ξύμβληντο, Il. 14, 27, cf. 39; ξυμβλήμενος ἄλλος ὁδίτης, Od. 11, 127, etc.; ὅτε κεν συμβλήσεται αὐτῷ, Il. 20, 335:—(so, later, in act., συμβαλεῖν τινι, πρός τινα, Aesch. Cho. 461, 677; absol. of roads, *to meet, join*, Soph. O. C. 901).—III. *to put together*; and so, *to compare*, τί τινι, Hdt. 2, 10; 3, 160; also, τι πρός τι, Hdt. 4, 50; so in pass., Id. 2, 10; 3, 125; τὸ Βαβυλώνιον τάλαντον συμβαλλεόμενον πρὸς τὸ Εὐβοεικόν, the Babyl. talent *being reduced to* the Euboïc, Hdt. 3, 95.—2. *to compare one's own opinion with facts*, and so *to come to a conclusion, to conclude, infer, guess, conjecture*, συμβαλεῖν τι εἶναι, Pind. N. 11, 43; τι, Soph. O. C. 1474, Eur. Or. 1394; also *to interpret*, Id. Med. 1675:—but in this sense, from Hdt. downwds., usu. in mid., and that either absol., as Hdt. 4, 15, 45, 87, etc.; or, τι ἔκ τινος, 6, 107; or c. acc. et inf., as Hdt. 1, 68; 2, 33, 112, etc.; or foll. by ὅτι..., Hdt. 3, 68: also c. acc., *to guess* or *make out by conjecture, to interpret, understand*, Hdt. 4, 111; 6, 107.—IV. *to put together, reckon, compute*, Hdt. 6, 63, 65; and in pass., ἡ ὁδὸς ἀνὰ διηκόσια στάδια συμβέβληταί μοι, Hdt. 4, 101; cf. δάκτυλος.—V. in mid., *to agree upon*, τι, Xen. An. 6, 3, 3.

Σύμβαμα, ατος, τό, (συμβαίνω V):—*a chance, casualty.*—II. as philosoph. term of the Stoics,=κατηγόρημα, *a complete predicate*, such as is an intrans. verb, e. g. Σωκράτης περιπατεῖ: while an impers. verb. was regarded as an incomplete predicate, e. g. Σωκράτει μέλει, and called παρασύμβαμα, παρακαταγόρημα. [If Dor. for σύμβημα, it must be σύμβᾱμα: but Lob. Paral. 423 questions this.] Hence

Συμβαματικός, ή, όν,=κατηγορικός, Ptolem.

Συμβαπτίζω, f. -ίσω, (σύν, βαπτίζω) *to baptize with*:—pass., συμβαπτίζεσθαί τινι, *to sink along with others in* any thing.

Συμβαρβᾰρίζω, f. -ίσω, *to join in siding with the barbarians.*

Συμβᾰρύνω, *to weigh down with.*

Συμβᾰτείω, desiderat. from συμβαίνω III. 1, *to wish to make a league* or *covenant with*, τινί, Thuc. 8, 56.

Συμβᾰσῐλεύς, ὁ, *a joint-king.*

Συμβᾰσῐλεύω, (σύν, βασιλεύω) *to rule conjointly with*, τινί, Polyb. 30, 2, 4, Plut.

Σύμβᾰσις, εως, ἡ, (συμβαίνω) *a standing together* or *having the feet closed*, Hipp.; opp. to διάβασις.—II. (συμβαίνω III) *an agreement, arrangement, treaty*, Hdt. 1, 74; ξ. ποιεῖσθαι, Eur. Supp. 739; δὸς ξύμβασιν τέκνοις, make them friends, Id. Phoen. 85; εἰς ξ. ἄγειν τινάς, Id. Andr. 423.—III. (συμβαίνω V) like σύμβαμα, *a chance, casualty*, Ep. Plat. 359 B.

Συμβαστάζω, f. -άσω, (σύν, βαστάζω) *to carry together.*—II. *to hold together, to compare*, Lat. *conferre.*

Συμβᾰτεύω, (σύν, βατεύω) *to go together, to pair*, Palaeph.

Συμβᾰτήριος, ον, = sq., λόγοι, Thuc. 5, 76.

Συμβᾰτικός, ή, όν, (συμβαίνω III):—*tending* or *leading to agreement, disposed thereto*, ξυμβ. λόγοι, Thuc. 6, 103; οὐδὲν πράξαντες ξυμβατικόν, having effected nothing *towards an agreement*, Id. 8, 91, cf. 71. Adv. -κῶς, σ. ἔχειν, to be *disposed for agreement*, Plut. Flamin. 5, etc.

Συμβᾰτόν ἐστι=συμβαίνει, Polyb. 9, 2, 4.

Συμβεβαιόω, ῶ, (σύν, βεβαιόω) *to confirm with* or *at the same time*, Clem. Al.

Συμβεβηκότως, adv. part. pf. act. from συμβαίνω, *by chance.*

Συμβεβηλόω, ῶ, *to profane* or *desecrate with.*

Συμβελής, ές, (σύν, βέλος) *hit by several arrows at once*, Polyb. 1, 40, 13; elsewh. καταβελής.

Συμβῆναι, inf. aor. 2 of συμβαίνω.

Συμβῐάζω, f. -άσω, (σύν, βιάζω) *to extort by force at the same time*, Dem. 100, 3, in pass.

Συμβῐβάζω, f. -άσω, (σύν, βιβάζω) *to bring together*: metaph., *to reconcile, bring to terms*, Hdt. 1, 74; σ. τινά τινι, *to reconcile* one to another, Thuc. 2, 29; σ. εἰς τὸ μέσον, to mediate, Plat. Prot. 337 E.—Pass., like συμβαίνω III, *to come to terms with* another.—II. like συμβάλλω III, *to put together, to compare*, and so *to examine closely*, Plat. Hipp. Min. 369 D; so, prob., σ. ὃ ἕκαστον εἴη, Id. Rep. 504 A (though Timaeus here explained it intr., *to agree*, v. Ruhnk.): hence, *to deduce, prove*, συμβ. ὅτι.., Arist. Top. 7, 5, 2, etc.:—but,—III. *to teach, instruct*, τινά and τινά τι, like διδάσκειν, only in LXX. and N. T.; the Attics using only προσβιβάζειν in this signf. Hence

Συμβῐβᾰσις, εως, ἡ, *a bringing together, an agreement.*—II. *a comparing, comparison.*—III. *teaching, instruction*: [ῐ] and

Συμβῐβασμός, οῦ, ὁ=foreg., Iambl.

Συμβῐβαστής, οῦ, ὁ, (συμβιβάζω) *a reconciler* or *comparer.* Hence

Συμβῐβαστικός, ή, όν, *leading to reconciliation, reconciliatory*, Plut. Alcib. 14.

Σύμβῐος, ον, (σύν, βίος) *living with* one, *a companion, partner*, Arist. Eth. N. 9, 11, 1; of *a wife*, Anth. P. append. 282.

Συμβῐοτεύω, = sq., Anth. P. append. 39.

Συμβῐόω, ῶ, f. -ώσομαι, (σύν, βιόω) *to live with*, τινι, Dem. 313, 5; ἥδιστος συμβιῶναι, Isocr. 414 A; σ. κοινῇ, Plat. Symp. 181 D. Hence

Συμβίωσις, εως, ἡ, *a living with, companionship, connexion*, Polyb. 5, 81, 2; μετά τινος, Id. 32, 11, 10: [ῐ] and

Συμβιωτέον, *one must live with*, τινὰ πρός τινα, Arist. Eth. N. 8, 12, 8.

Συμβῐωτής, οῦ, ὁ, (συμβιόω) *one who lives with, a companion, partner*, prob. l. Eupol. ap. Poll. 6, 159, Polyb. 8, 12, 3.

Συμβλάπτω, (σύν, βλάπτω) *to hurt together*, Arist. Part. An. 4, 10, 65, pass.

Συμβλαστάνω, (σύν, βλαστάνω) *to sprout together*, M. Anton.

Συμβλαστής, οῦ, ὁ, *sprouting together*, dub.

Συμβλήδην, adv., (συμβάλλω)= συλλήβδην, dub.

Σύμβλημα, ατος, τό, (συμβάλλω) *a joining, joint, seam*, LXX.

Συμβλής, ῆτος, ὁ, ἡ, (συμβάλλω) *thrown together*, Orph. Arg. 684.

Σύμβλησις, εως, ἡ, (συμβάλλω) *union: a joint*, LXX.—II. *comparison: reference to* any thing, Diog. L. 9, 87:—*explanation.*

Συμβλήσομαι, Ep. fut. pass. of συμβάλλω, Il. 20, 335.

Συμβλητέος, α, ον, verb., adj., *comparable.*

Συμβλητός, ή, όν, verb. adj., of συμβάλλω, *comparable*, Arist. Top. 1, 15, 19; πρός τι, Theocr. 5, 92.

Συμβλύζω, and in Nonn. συμβλύω, *to spirt out together.*

Συμβοάω, ῶ, (σύν, βοάω) *to cry aloud* or *shout together, to shout together with*, τινί, Xen. Cyr. 7, 5, 26.—II. *to shout at once*, ἀλλήλοις, Ib. 3, 2, 6: but, σ. ἀλλήλους, *to shout to, call on at once*, Id. An. 6, 3, 6.

Συμβοηθεία, ας, ἡ, *joint aid* or *assistance*, Thuc. 2, 82: from

Συμβοηθέω, ῶ, f. -ήσω, (σύν, βοηθέω) *to render joint aid, join in giving aid*, Ar. Lys. 247, Thuc. 2, 80, 81, etc.

Συμβοηθός, όν, (σύν, βοηθός) *aiding* or *assisting jointly*, LXX.

†Σύμβολα, ων, τά, *Symbola*, a place in Arcadia, Paus. 8, 54, 1.

Συμβολαιογράφος, ον, (γράφω) *writing contracts.* [ᾰ]

Συμβόλαιον, ου, τό, (συμβάλλω): like σύμβολον, *a mark* or *sign from which one concludes* any thing, *a token*, Hdt. 5, 92, 7: *a symptom*, Soph. Phil. 884, Eur. Ion 411.—II. at Athens usu. in plur., συμβόλαια, *a contract, covenant, bond*, usu. in acknowledgement of money lent, Plat., and Oratt.; τὰ πρὸς ἀλλήλους συμβ., Plat. Rep. 556 A; τὰ Ἀθήναζε καὶ Ἀθήνηθεν συμβ., *bonds for money lent* on freights to or from Athens, Dem. 882, 6:—this money was recoverable by action, συμβολαίων δίκη, Dem. 882, 6; τὰ τοῦ καθ' ἡμέραν βίου συμβ., i. e. common civil suits, Id. 298, 3; συμβολαίου λαχεῖν (sc. δίκην), Lys. 148, 21; ἀντίδικος ἐκ συμβολαίων, the opposite party in such a suit, Isae. 54, 16: συμβόλαια ἀποστερεῖν, to fail in payment *of money lent on such bond*, Isocr. 283 D, Dem. 884, 9; συμβόλαιον ἀπολλύναι, to lose it, Id. 1185, 11; πρᾶξις σ., exaction *of such monies*, Andoc. 12, 8:—cf. συγγραφή, συνάλλαγμα, συνθήκη.—2. generally, *intercourse*, ἀνδρὸς πρὸς γυναῖκα, Plut. Alex. 30, cf. Anton. 25.—Strictly neut. from sq.

Συμβόλαιος, α, ον, (σύμβολον) *of, referring to, concerning bargains, contracts*, esp. in trade, δίκαι ξ.,=αἱ ἀπὸ ξυμβόλων δ., Thuc. 1, 77; cf. σύμβολον II.

Συμβολᾰτεύω, in Epich. p. 58, explained by Hesych.=συναλλατεύω, prob. in *trading* signf.

Συμβολεύς (συμβάλλω) σχοινίων, ὁ, *one who twists* cords: also *the forked pole* with which fishermen stretch their nets, Math. Vett.—II. σ. φίλων, *one who sets* friends *at enmity.*

Συμβολεύω,=sq.

Συμβολέω, ῶ, f. -ήσω, like συμβάλλω, *to throw, carry, bring together*, c. acc.—II. like συμβάλλομαι, *to meet* or *fall in with*, τινί, Aesch. Theb. 352: from

Συμβολή, ῆς, ἡ, (συμβάλλομαι):—*a coming together, meeting, joining*, τριῶν κελεύθων, Aesch. Fr. 160, cf. Xen. Hell. 7, 1, 29.—2. *the part that meets, the joining, end*, Hdt. 4, 10; σ. ὀστέων, of the joints, Lat. *commissura*, Hipp., cf. Plat. Phaed. 98 D, etc.—II. *a meeting*, esp. in hostile sense, *a coming to blows, engaging*, συμβολὴν ποιεῖσθαι, συμβολὴ γίγνεται, Hdt. 1, 74; 6, 100; cf. Aesch. Pers. 350.—III. in plur., συμβολαί were *contributions* made to provide a common meal, Cicero's *collectae*, συμβολὰς πράττεσθαι, to make people pay *their share of the reckoning*, Eubul. Οἰδ. 1, 4; δειπνεῖν ἀπὸ συμβολῶν, *to have a picnic, de symbolis esse* in Terent. Eun. 3, 4, 2; cf. συνάγω IV, σύμβολον I. 3, συμβολικός 2:—also, *the meal* or *entertainment* itself, *a picnic*, Xen. Symp. 1, 16.—In Ar. Ach. 1210, 1211 there is a play on signfs. II, and III.

Συμβόλησις, ἡ, (συμβολέω)=foreg.

Συμβολικός, ή, όν, *of* or *belonging to a* συμβολή or *a* σύμβολον, esp.,—1. *showing, signifying by a sign* or *symbol, symbolical, figurative*, Luc. Salt. 59:—adv. -κῶς, σ. φράζειν, *by signs*, Plut. 2, 511 B.—2. *belonging to a contribution*, esp. for a picnic, πρόποσις, Anth.

Συμβολιμαῖος, α, ον, (σύμβολον) *of* or *concerning bargains* or *contracts.*

Συμβολοκοπέω, ῶ, f. -ήσω, *to be given to feasting*, LXX.: from

Συμβολοκόπος, ον, (σύμβολον κόπτω) *given to feasting.*

Σύμβολον, ου, τό, (συμβάλλω III):—*a sign by which one knows* or *infers* a thing; usu. in plur., *marks, tokens*, σ. τίθεσθαι, Theogn. 1146; εὑρεῖν, Pind. O. 12, 10; so, σ. ἔχειν τινός, Soph. Phil. 403; and so Eur.; also of omens, Archil. 107, Aesch. Ag. 144, σ. λαμπάδος, *a beacon-fire, signal*, Id. 8; ἐς ξύμβολ' ἐλθεῖν, Eur. Hell. 291: νόμισμα σύμβ. ἀλλαγῆς, Plat. Rep. 371 B:—hence,=ἀῤῥαβών, *an earnest* or *pledge*, χρυσίον φιλίας συμβ., Plut. Pyrrh. 20.—2. σύμβολα were strictly the two pieces of a bone or coin, which two ξένοι, or any two contracting parties, broke between them and preserved, *tallies*, Lat. *tesserae hospitalitatis*, Hdt. 6, 86, 2, Eur. Med. 613: hence, generally, *the half* or *corresponding portion* of a thing cut in two, Plat. Symp. 191 D: cf. λίσπη.—3. at Athens, σύμβολον was *a ticket, cheque*, Lat. *tessera*, such as the dicasts had given them on entering the court, and on presenting which they received their fee, Dem. 298, 6; cf. Ar. Eccl. 297, Böckh P. E. 1, 315—so, aliens had *a permit* or *license* to reside, σ. ἐπιβάλλειν τινί, to make one take out his *license*, Ar. Av. 1214, ubi. v. Schol.:—also, *a ticket* or *cheque* given by each person who joined in a picnic, to be presented for payment at the end, cf. συμβολή IV: these were usu. sealed, or signets were given instead of them, whence σύμβολον and σφραγίς are freq. synon., Ar. Av. ubi supra.—4. like Lat. *tessera, a verbal signal, watchword*, usu..

σύνθημα: hence in Eccl. esp., *the watchword* or *distinctive mark* of the Christian body, consisting in their *confession of faith, a creed,* Lat. *symbolum.*—5. *a symbol, outward sign of a conception* or *idea,* Arist. Interpr. 2, 2; 14, 14.—II. in legal phrase, τὰ σύμβολα was *a covenant* or *treaty between two states for mutual protection of commerce;* such, that all commercial disputes were settled in the law-courts of the defendant's city, σύμβολα ποιεῖσθαι πρὸς πόλιν, to make *a commercial treaty* with a state, Dem. 79, 17; τὰ σ. συγχέειν, to violate *such treaty,* Id. 570, 18:—this relation (which superseded the more ancient process of *reprisals,* σῦλαι, ῥύσια) was called ἀπὸ συμβόλων κοινωνεῖν (Arist. Pol. 3, 1, 4); or, δίκας λαμβάνειν καὶ διδόναι, (cf. λαμβάνω fin.): the lawsuits were αἱ ἀπὸ συμβόλων δίκαι, or συμβόλαιαι δίκαι (Thuc. 1, 77); and to bring such action, ἀπὸ συμβόλων δικάζεσθαι (Antipho 138, 31);—*at Athens,* however, these phrases were often applied to the arrangement by which that state compelled all her subject-states to bring their causes for trial to her courts, Xen. Ath. 1, 16.—Cf. Böckh P. E. 2, p. 141, Dict. Antiqq. s. v.

Σύμβολος, ον, (συμβάλλω):—*coming together, meeting: chance, occasional:* hence, ὁ σύμβολος (sc. οἰωνός), *an augury, omen,* Aesch. Pr. 487, Xen. Apol. 13, cf. Soph. Fr. 161.

†Συμβόλων λιμήν, ὁ, a harbour of the Tauric Chersonese, Strab. p. 308.

Συμβόσκω, f. -ήσω, (σύν, βόσκω) *to pasture sheep* or *cattle together* or *on common land:*—pass., *to feed* or *live together,* LXX.

Συμβότης, ου, ὁ, *one who tends cattle on a common pasture.*

Σύμβοτος, ον, *pastured together* or *in common:* ἀγρὸς σ., *common* pasture-land.

Συμβούλευμα, ατος, τό, (συμβουλεύω) *advice given,* Xen. Apol. 13, Eq. 9, 12.

Συμβούλευσις, εως, ἡ, (συμβουλεύω) *advice,* Def. Plat. 413 C.

Συμβουλευτέος, α, ον, (συμβουλεύω) *to be deliberated upon; to be advised,* Thuc. 1, 140.—II. συμβουλευτέον, *one must advise,* τινί, Isocr. Antid. § 187.

Συμβουλευτής, οῦ, ὁ, (συμβουλεύω) *an adviser, counsellor,* Lat. *auctor,* Plat. Legg. 921 A.—II. (βουλευτής) *a fellow-senator.* Hence

Συμβουλευτικός, ή, όν, *fit* or *disposed for advising; persuasive,* opp. to βιαστικός, Plat. Legg. 921 E, Arist. Rhet., etc.

Συμβουλεύω, (σύν, βουλεύω) *to advise, counsel,* τινί, like Lat. *consulere alicui,* Hdt. 1, 59, etc.; τινὶ περί τινος, Plat. Prot. 319 D; σ. τινί, c. inf., *to advise* one to do a thing, Hdt. 1, 53; 2, 107, etc.; and without the inf., σ. τινί τι, Theogn. 38, Hdt. 1, 71; 7, 237: οὐ σ., *to advise* one not.., Hdt. 7, 46:—absol., *to advise, give advice,* Soph. O. T. 1370, etc.; ὁ συμβουλεύων, *an adviser,* Lat. *auctor, suasor sententiae,* Arist. Rhet. 1, 1, 10; τὰ συμβουλεύοντα τῶν ποιημάτων, Isocr. 23 B: τὰ συμβουλευθέντα, *the advice,* Id. 29 C.—II. mid., *to take advice* or *counsel:* hence, also *to consult with* a person, i. e. ask his advice, τινί, Lat. *consulere aliquem,* Hdt. 2, 107; τι, in a matter, Thuc. 8, 68;—σ. τι μετά τινος, *to consider, debate* a matter with another, Ar. Nub. 475:—absol., *to consult together, deliberate,* Xen. Cyr. 2, 1, 7, etc.: we have the act. and mid. opposed, συμβουλευομένου ἂν συμβουλεύσειε τὰ ἄριστα, *if one asked his advice* he *would give* him the best, Hdt. 7, 237.

Συμβουλή, ῆς, ἡ,=sq., Hdt. 1, 157, Xen. An. 5, 6, 4, Plat., etc.; σ. περί τινος, Plat. Gorg. 455 E: εἰς σ. παρακαλεῖν τινα, Id. Prot. 313 A, etc.

Συμβουλία, ας, ἡ, Ion. -ίη, (σύν, βουλή) *advice* or *counsel given,* freq. in Hdt., as 3, 125; 4, 97; also Xen. Mem. 1, 3, 4, etc.

Συμβούλιον, ου, τό, (σύν, βουλή) *advice, counsel.*—II. *a council,* N. T.

Συμβούλομαι, (σύν, βούλομαι) dep. pass., c. fut. mid.:—*to will, to wish together with,* συμβούλου μοι θανεῖν, Eur. Hec. 373: *to agree with,* τινί, Plat. Lach. 189 A, etc.: absol., *to consent,* Id. Legg. 718 B.

Σύμβουλος, ου, ὁ, (σύν, βουλή):—*an adviser, counsellor,* Soph. Phil. 1321, Thuc. 3, 42, etc.; τινός or περί τινος, about a thing, Aesch. Pers. 170, Cho. 86, Plat. Prot. 319 B, etc.: ξύμβουλός εἰμι, c. inf., Aesch. Eum. 712:—at Athens, the council of the Θεσμοθέται were called their σύμβουλοι, Dem. 1330, 15, cf. Dict. Antiqq. v. πάρεδροι.

Συμβρᾰβεύω, (σύν, βραβεύω) *to judge* or *govern along with,* τινί, LXX.

Συμβράζω, (σύν, βράζω) *to boil up together:*—pass., *to be thrown out as in boiling,* LXX.

Συμβράσσω, Att. -ττω, (σύν, βράσσω) *to shake violently together* or *along with* others:—pass., καχασμῷ συμβράττεσθαι, *to be convulsed* with laughter, Nicet.

Συμβρέμω, (σύν, βρέμω) *to soar along with* or *together,* Dio C.

†Σύμβροι, ων, οἱ, *the Insubres,* Strab. p. 218; v. Ἴνσουβροι.

Συμβρύκω, (σύν, βρύκω) τοὺς ὀδόντας σ., *to gnash* the teeth, Iambl. [ῠ]

Συμβύω, f. -ύσω, (σύν, βύω) *to cram, huddle together,* Ar. Vesp. 1110. [ῡ]

Σύμβωμος, ον, (σύν, βωμός) *sharing* (i. e. *worshipped at*) *one altar,* Strab.

†Σύμη, ης, ἡ, *Syme,* a small island on the coast of Caria, Il. 2, 671; Hdt. 1, 174.

Συμμᾰθητής, οῦ, ὁ, (συμμανθάνω) *a fellow-disciple, a school-fellow,* Plat. Euthyd. 272 C. Hence

Συμμᾰθητιάω, desiderat. of συμμανθάνω, *to wish to be a fellow-disciple.*

Συμμαίνομαι, (σύν, μαίνομαι) pass. c. pf. 2 συμμέμηνα, *to rave* or *be mad along with* or *together,* Luc.

Συμμᾰλάσσω, Att. -ττω, *to soften with* or *together.*

Συμμανθάνω, f. -μᾰθήσομαι, (σύν, μανθάνω) *to learn along with* one, τινί, Xen. Symp. 2, 21: κοὐδεὶς ἐπίσταταί με συμμαθεῖν τόπος, prob. is, and no place knows it *so that I may learn,* Soph. Aj. 869, v. Elmsl. (ap. Dind.) ad l.:—ὁ συμμαθών, *one that is accustomed to* a thing, Xen. An. 4, 5, 27.

Συμμάρπτω, f. -ψω, (σύν, μάρπτω) *to seize together,* Il. 10, 467, Orac. ap. Hdt. 6, 86, 3; σὺν δὲ δύω μάρψας, Od. 9, 289, cf. Eur. Cycl. 397.

Συμμάρτῠρ, ῠρος, ὁ, ἡ, (σύν, μάρτυρ) *a fellow-witness, joint witness,* Soph. Ant. 846, Plat. Phil. 12 B.

Συμμαρτῠρέω, ῶ, f. -ήσω, (σύν, μαρτυρέω) *to bear witness with* or *in accordance with* another, τινί, Soph. Phil. 438, Eur. Hipp. 286; τι, to a fact, Solon 28: συμμ. τὰ ῥηθέντα τοῖς ἔργοις, Isocr. 47 A; σ. τινι ὅτι πάντα ἀληθῆ λέγει, Xen. Hell. 7, 1, 35.

Συμμάρτῠρος, ον,=συμμάρτυρ.

Συμμαστῑγόω, ῶ, (σύν, μαστιγόω) *to whip* or *lash along with* or *together,* Luc.

Συμμᾰχέομαι, f. -ήσομαι, Ion. for συμμάχομαι, τινί, Hdt. 7, 239.

Συμμᾰχέω, ῶ, f. -ήσω, *to be a σύμμαχος* or *ally,* Aesch. Pers. 793; *to be in alliance,* Thuc. 1, 35; 7, 50:—generally, *to help, aid, succour;* σ. τινί, Soph. Ant. 740, Phil. 1366, Plat., etc.; τοῖσιν εὖ φρονοῦσι συμμαχεῖ τύχη, Critias 13; σ. ὥςτε εἶναι, *to assist* towards.., Hdt. 1, 98.

Συμμᾰχία, ας, Ion. συμμαχίη, ης, ἡ, (σύμμαχος) *help, succour, aid, an alliance offensive and defensive* (opp. to an ἐπιμαχία or *defensive* one, Thuc. 1, 44), Hdt., etc.; σ. ποιεῖν, ποιεῖσθαι πρός τινα, Hdt. 5, 63, 73: generally, *the duty* or *office of a σύμμαχος,* ξυμμαχίας ἁμαρτών, Aesch. Ag. 214.—II.=τὸ συμμαχικόν, οἱ σύμμαχοι, *the body of allies,* Hdt. 1, 77, 82, Thuc. 2, 9; cf. ἐπικουρία II:—also, *an allied* or *auxiliary force,* Thuc. 6, 73: generally, *a body of friends,* Pind. O. 10 (11), 88; cf. Schäf. Appar. Dem. 1, p. 851. Hence

Συμμᾰχικός, ή, όν, *of* or *for alliance, allied;* θεοὶ ξ., the gods *invoked at the making of an alliance,* Thuc. 3, 58.—II. τὸ συμμαχικόν, *the auxiliaries, allied forces,* Hdt. 6, 9, Thuc. 4, 77.—2. also, *a treaty of alliance,* Ar. Eccl. 193, Thuc. 5, 6.—III. adv. -κῶς, *like an ally,* Isocr. 62 C, 186 A.

Συμμᾰχίς, ίδος, pecul. fem. of σύμμαχος, *allied,* νῆες, etc., Thuc.: ἡ ξ. (sc. πόλις), *an allied state,* Id. 1, 98; 2, 2; also=τὸ ξυμμαχικόν, Id. 5, 36, 110.

Συμμάχομαι, f. -οῦμαι, (σύν, μάχομαι) dep. mid., *to fight along with, to be an ally, auxiliary,* Plat. Legg. 699 A, and Xen.: generally, *to help, succour,* τινί, Xen. An. 5, 4, 10:—Ion συμμαχέομαι, q. v. [ᾰ]

Σύμμᾰχος, ον, (σύν, μάχη):—*fighting along with, leagued* or *allied with,* τινί, freq. from Hdt. downwds.; τοῦ χωρίου τὸ δυςέμβατον ξύμμαχον γίγνεται, Thuc. 4, 10; πολλά ἐστι τὰ ξύμμαχα, Xen. An. 2, 4, 7:—hence, ὁ σ., as subst., *an ally, auxiliary,* Pind. I. 6 (5), 39, Hdt. 1, 22, 102, etc.; generally, *an assistant, helper,* Hdt. 5, 65, cf. 3, 31; 4, 129, Trag., etc.

†Σύμμαχος, ου, ὁ, *Symmachus,* masc. pr. n., Paus.; etc.

Συμμεθαρμόζω, (σύν, μεθαρμόζω) *to alter along with* or *together,* Dion. H.

Συμμεθελκύω, and -έλκω, *to draw away together.*

Συμμέθεξις, εως, ἡ, (συμμετέχω) *participation in,* τινός, Arist. Eth. E. 7, 12, 20.

Συμμεθέπω, (σύν, μεθέπω) *to sway jointly with,* σκῆπτρα, Anth.

Συμμεθίστημι, (σύν, μεθίστημι) *to help in changing,* Arist. Probl. 26, 2, 2.—II. pass. c. aor. 2 et pf. act., *to change places along with* another, Plut. Pyrrh. 16, Id. 2, 53 B, etc.

Συμμεθύσκομαι, as pass., = sq., Plut. 2, 97 A, 124 C.

Συμμεθύω, (σύν, μεθύω) *to get drunk along with* or *together,* Ath.

Συμμειόω, ῶ, *to diminish, lessen along with* or *together.*

Συμμειρᾰκιώδης, ες, (σύν, μειρακιώδης) *altogether childish,* Lucil. ap. Gell. 18, 8.

Συμμελαίνω, *to make black with:*—*to make quite black*

Συμμελᾰνειμονέω, ῶ, *to wear mourning along with* others.

Συμμελετάω, ῶ, f. -ήσω, (σύν, μελετάω) *to exercise* or *practise with* or *together*, Antipho 124, 26, Anth. P. 12, 206.

Συμμελής, ές, (σύν, μέλος) *in unison with*, Ael. N. A. 9, 29.

Συμμεμετρημένως, adv. part. pf. pass. from συμμετρέω, *in proportion* or *relation, symmetrically, proportionately*, Hipp.

Συμμένω, f. -μενῶ, (σύν, μένω) *to hold together, keep together*, of an army, Dem. 101, 7: of treaties, etc., *to hold*, συμβάσιες ἰσχυραὶ οὐκ ἐθέλουσι συμμένειν, Hdt. 1, 74; ξυνέμεινεν ἡ ὁμαιχμία, Thuc. 1, 18; χαλεπὸν φιλίαν συμμένειν, Plat. Phaedr. 232 B, cf. Xen. Hell. 7, 1, 2.

Συμμερίζω, (σύν, μερίζω) *to give a share of* a thing *with* others:—mid., *to partake of* a thing *jointly with* others, c. dat. pers., N. T.

Συμμεριστήρ, ῆρος, ὁ, and -τής, οῦ, ὁ, *a partaker.*

Συμμερίστρια, fem. of foreg.

Συμμεσουρᾰνέω, ῶ, *to be in the same meridian.* Hence

Συμμεσουράνησις, ἡ, *a being in the same meridian*, Strab.

Συμμεσουράνιος, α, ον, *in the same meridian*, Ptolem. [ᾰ]

Συμμεταβαίνω, (σύν, μεταβαίνω) *to pass over, be transferred at the same time*, Luc. Nigr. 38.

Συμμεταβάλλω, f. -βᾰλῶ, (σύν, μεταβάλλω) *to change along with* another thing (intr.), Arist. Gen. An. 1, 2, 8, Mot. An. 9, 3:—pass., *to change sides and take part with*, τινί, Aeschin. 77, 18.

Συμμεταδίδωμι, (σύν, μεταδίδωμι) *to impart information about* a matter, σ. τινί τινος or περί τινος, Polyb. 5, 36, 2; 23, 14, 7.

Συμμεταίτιος, ον, like μεταίτιος, σ. πρός τι, *contributing to cause* a thing, Plat. Tim. 46 E.

Συμμετακῑνέω, ῶ, *to alter along with* or *together.*

Συμμετακλίνομαι, (σύν, μετά, κλίνω) pass., *to recline at meals together*, Clem. Al.

Συμμετακοσμέομαι, (σύν, μετακοσμέω) as pass., *to change one's habits with* another, Plut. Alex. 47.

Συμμεταλαμβάνω, f. -λήψομαι, *to partake in with* others.

Συμμεταπίπτω, (σύν, μεταπίπτω) *to change sides along with* others, τινί, prob. l. Polyb. 9, 23, 8.

Συμμεταποιέω, ῶ, *to alter along with* or *together.*

Συμμετασχημᾰτίζω, (σύν, μετασχηματίζω) *to change the shape of* a thing *with* or *together*:—pass., *to assume a different shape together.*

Συμμετατίθημι, (σύν, μετατίθημι) *to place differently together*:—mid., τὸν θυρεὸν συμμετατίθεσθαι πρός τι, *to shift one's* shield according to the blows, Polyb. 18, 13, 7:—pass., *to change along with*, ταῖς πραγμάτων μεταβολαῖς, Id. 9, 23, 4.

Συμμεταφέρω, f. -μετοίσω, (σύν, μεταφέρω) *to transpose, shift with* or *together*, Plut. 2, 901 C, 1071 B.

Συμμεταχειρίζομαι, f. -σομαι, (σύν, μεταχειρίζω) dep. mid., *to take charge of along with*, σ. μεθ' ὑμῖν τὸ σῶμα, Isae. 71, 17.

Συμμετέρχομαι, f. -μετελεύσομαι, (σύν, μετέρχομαι) dep. mid., c. aor. et pf. act., *to go after, to pursue together*, τι.

Συμμετέχω, f. -θέξω, (σύν, μετέχω) *to take part in* or *partake of* a thing *with* a person, Βάκχαις συμμετασχήσω χορόν, Eur. Bacch. 63, cf. Supp. 648; c. gen., ἔργου, Xen. An. 7, 8, 17; etc.

Συμμετεωρίζω, (σύν, μετεωρίζω) *to raise along with* or *together*, Hipp.

Συμμετεωροπολέω, ῶ, *to join in transcendental speculations*, Philostr.

Συμμετίσχω, = συμμετέχω, Soph. Ant. 537.

Συμμετοικέω, ῶ, (σύν, μετοικέω) *to emigrate along with*, τινὶ εἰς τόπον, Plut. Num. 21.

Συμμετοικίζω, *to transplant together* to another place.

Συμμέτοχος, ον, (συμμετέχω) *partaking in*, τινός, N. T.

Συμμετρέω, ῶ, f. -ήσω, (σύν, μετρέω) *to make* one thing *commensurate with* another or *proportional to* it, *to adapt*, τι πρός τι, Theophr.; τι εἴς τι, Jac. Philostr. Imag. p. 379:—in mid., ὥραν συμμετρήσασθαι, *to compute, ascertain* the time of day, Hdt. 4, 158; ξυνεμετρήσαντο [τὸ τεῖχος] ταῖς ἐπιβολαῖς τῶν πλίνθων, Thuc. 3, 20:—pass., *to be commensurate*, πρός τι, Plat. Tim. 19 C; ἦμαρ συμμετρούμενον χρόνῳ, this day *brought into reckoning with* the time of his absence, Soph. O. T. 73; ἔφθιτο μακρῷ συμμετρούμενος χρόνῳ, he died *measured out by* (i. e. *having reached to*) length of days, Id. 963; οἷς ἐνευδαιμονῆσαί τε ὁ βίος καὶ ἐντελευτῆσαι ξυνεμετρήθη, Thuc. 2, 44. Hence

Συμμέτρησις, εως, ἡ, *a measuring by a standard, admeasurement*, Thuc. 2, 20: and

Συμμετρητής, οῦ, ὁ, *a measurer, calculator.*

Συμμετρία, ας, ἡ, (σύμμετρος) *symmetry, due proportion*, freq. in Plat.; opp. to ἀμετρία, Id. Legg. 925 A; σ. τινὸς πρός τι, Id. Rep. 530 A; ἡ πρὸς ἄλληλα σ., Id. Soph. 228 C.

Συμμετριάζω, *to keep measure*, Dion. H. de Comp. 11.

Σύμμετρος, ον, (σύν, μέτρον):—*commensurate with*, ἀρβύλη ποδὶ ξ., Eur. El. 533; λόγοι ἀνδρὶ σύμμετροι, Isocr. 57 C: also c. gen., *of like measure* or *size with*, Eur. Scir. 1:—of Time, *commensurate with, keeping even with* one, δαλὸν ἥλικα σύμμετρόν τε διαὶ βίου, Aesch. Cho. 612; *of like age with*, τινί, Soph. O. T. 1113: ποίᾳ σύμμετρος προὔβη τύχῃ; *coincident with* (i. e. *in consequence of*) what chance has he come? Id. Ant. 387.—2. *like, resembling*, τριχὸς ξυμμέτρου τῷ σῷ κάρᾳ, Aesch. Cho. 227.—3. in mathematics, *having a common measure*, opp. to ἀσύμμετρος, Arist. Rhet. 2, 19, 5, etc.—II. *symmetrical, in due proportion*, freq. in Plat.:—generally, *fitting, meet, due*, Aesch. Eum. 531; δένδρον πολυκαρπότερον τοῦ συμμέτρου, Plat. Tim. 86 C:—σύμμετρος ὡς κλύειν, *within fit distance* for hearing, Soph. O. T. 84:—*moderate*, πόνοι, Isocr. 4 C; *moderate in size*, στέγη, Xen. Oec. 8, 13.—III. adv. -τρως, Eur. Alc. 26; σ. ἔχειν, to be *in proportion*, Xen. Eq. 1, 16; σ. ἔχειν πάχους, Plat. Tim. 85 C.—Compar. -ότερον, *better fitted*, τινί, Dem. 1409, 22. Hence

Συμμετρότης, ητος, ἡ,=συμμετρία.

Συμμηκίζω, (σύν, μῆκος) *to lengthen with* or *after* any thing, Nicet.

Συμμηνία, ας, ἡ, (σύν, μήνη) *the period when the moon does not shine*, Lat. *interlunium*, Arr. Peripl.

Σύμμηρος, ον, (σύν, μηρός) *with the thighs close together*, Hipp.

Συμμηρύομαι, (σύν, μηρύω) dep., *to wind together*, M. Anton. [ῡ] Hence

Συμμήρῡσις, εως, ἡ, *a winding together, connexion*, M. Anton. 4, 40.

Συμμήστωρ, ορος, ὁ, (σύν, μήστωρ) *a fellow-counsellor*, Ap. Rh. 1, 228.

Συμμητιάομαι, f. -άσομαι, (σύν, μητιάομαι) dep. mid., *to take counsel with* or *together*, Il. 10, 197.

Συμμηχᾰνάομαι, f. -ήσομαι, (σύν, μηχανάομαι) dep. mid., *to bring about together, to help to bring about* or *procure*, Xen. Cyr. 1, 6, 11: *to form plans with*, τινί, Plut. Alex. 72.

Συμμῐαίνω, (σύν, μιαίνω) *to defile with* or *together*, LXX.

Σύμμῐγᾰ, (συμμίγνυμι) adv., *mixedly, all together with*, c. dat., Hdt. 6, 58.

Συμμίγδην, adv.,=foreg., Nic. Th 677.

Συμμῐγής, ές, (συμμίγνυμι) *mixed up with*, τινί, Aesch. Theb. 741: *mingled, promiscuous*, Soph. Tr. 762; ἐν συμμιγεῖ σκιᾷ, in *a mingling* shade i. e. of various trees, Stallb. Plat Phaedr. 239 C:—ἀνδρὶ καὶ γυναικι σ. κακά, *common* to both, Soph. O. T 1281. Hence

Συμμῐγία, ας, ἡ,=σύμμιξις, dub.

Σύμμιγμα, ατος, τό, *a mixture, compound, medley*: from

Συμμίγνῡμι, more rarely -νύω, Xen An. 4, 6, 24, etc.: fut. συμμίξω, (σύν μίγνυμι) Ep., and Ion., pres. συμμίσγω, as always in Hom., Theogn., and Hdt. *To mix, mingle* one thing *with* another, τινί τι, first in H. Hom. Merc. 81; then in Pind., etc., in various relations, βοὰν αὐλῶν ἐπέων τε θέσιν ξυμμῖξαι, Pind. O. 3, 12; σ. τινὰ εὐθαλεῖ τύχᾳ, *to introduce to, make acquainted with*, high fortune, Id P. 9, 128: esp., *to unite in sexual intercourse*, θεοὺς γυναιξί, θεὰς ἀνθρώποις, H. Hom. Ven. 50, 52, 251; so, λέχος τινὶ συμμ., Ar. Thesm. 891:—but, κοινόν τι πρῆγμα συμμῖξαί τινι, *to communicate* to one a subject of common interest, Hdt. 8, 58; σ. συμβόλαια, *to form mutual* contracts, Plat. Legg. 958 C.—II. pass., with fut. mid. (Bacis ap. Hdt. 8, 77), *to be mingled*, θαλίαισι σ. νέκταρ, Sappho 5; τινί or πρός τι, Plat. Tim. 83 C, 57 D; ἀνοσίοισι συμμιγείς, *mixed up with* ungodly men, Aesch. Theb. 611—*to be formed by combination*, opp. to διακρίνομαι, freq. in Anaxag.:—of rivers, *to join, unite*, ὅγε Πηνειῷ συμμίσγεται, Il. 2, 753, cf. Hdt. 4, 49 esp. of sexual intercourse, σ. γυναικί, Hdt. 4, 114, Plat., etc.:—metaph. οὐδείς (ἐστι) τῷ κακὸν οὐ συνεμίχθη, there is none who *has not* misery *as an ingredient in his nature*, Hdt. 7, 203; cf. συγκεράννυμι.—III. intrans. in act., *to have dealings* or *intercourse with*, τινί, Theogn. 1167, Hdt. 1, 123; esp. *to meet* one *for conversation* or *traffic*, Hdt. 4, 151; 6, 23, etc.: hence, *to talk* or *converse with*, τινί, Eur. Hel. 324, and Xen.; διὰ λόγων σ. τινί, Plat. Polit. 258 A; πρός τινα, Xen Cyr. 7, 4, 11: but also,—2. freq. in hostile signf., *to meet in close fight, come to blows*, τινί, with one, freq. in Hdt., as 1, 127; 6, 14, cf. Thuc. 1, 49, Xen., etc.; also, συμμ. τῇ ναυμαχίῃ, Hdt. 1, 166; συμμ. τινὶ εἰς μάχην, Hdt. 4, 127, etc.; σ. ὁμόσε τινί, Xen. Cyr. 7, 1, 26; (in full, σ. χεῖράς τινι, Ib. 2, 1, 11):—generally, *to meet* just like the pass., εἰς τόπον, Xen An. 6, 3, 24. Hence

Συμμικτέον, verb. adj., *one must commingle*, Plat. Phil. 62 E.

Σύμμικτος, ον, (συμμίγνυμι) *commingled, promiscuous*, Hes. Op. 561; σ. στρατός, Hdt. 7, 55; ἄνθρωποι ὄχλος, Thuc. 6, 4, 17:—σ. εἶδος, of a centaur, Eur. Thes. 6.—II. *mingled, confounded*, Id. Ino 13, 3. Adv. -τῶς, Strab.

Συμμῑμέομαι, f. -ήσομαι, (σύν, μιμέομαι) dep. mid., *to join in imitating* or *copying*, τινί, Plat. Polit. 274 D. Hence

Συμμῑμητής, οῦ, ὁ, *a joint-imitator*, N. T.

Συμμιμνήσκομαι, pf. -μέμνημαι, as pass., (σύν, μιμνήσκω) *to remember, bear in mind along with*, τι, Dem. 1129, 15.

Συμμῑνύθω, (σύν, μινύθω) *to decrease with* or *together*, Philostr. [ῠ]

Σύμμιξις, εως, ἡ, (συμμίγνυμι) *a mixing, mixture*, τινὸς πρός τι, Plat. Phil. 23 D, cf. Polit. 309 B; also, τινὸς καί τινος, Id. Soph. 264 B:—*promiscuousness*, γάμων, Id. Legg. 721 A.—II. *intercourse*, esp. *sexual intercourse*, Id. Legg. 839 A.

Συμμίσγω, Ep. and Ion. for συμμίγνυμι, q. v.

Συμμῑσέω, ῶ, (σύν, μισέω) *to join with in hating*, τινί τινα, Polyb. 1, 14, 4.

Συμμῑσοπονηρέω, ῶ, *to feel a common hatred to what is bad*, LXX.

Συμμνάομαι, -μνῶμαι, Ion. for συμμιμνήσκομαι.

Συμμνημόνευσις, εως, ἡ, *recollection together*, Sext. Emp. p. 618: from

Συμμνημονεύω, like συμμιμνήσκομαι, *to remember along with* or *together*.—II. *to mention at the same time*, Plut.

Συμμογέω, ῶ, f. -ήσω, (σύν, μογέω) *to toil* or *weary one's self with* others, Opp.

Συμμοιράω, ῶ, f. -άσω [ᾰ], (σύν, μοιράω) *to impart at the same time*:—Mid., *to partake in with*, M. Anton.

Σύμμολπος, ον, = συνῳδός, Eur. Ion 165.

Συμμολύνω, *to defile, pollute with* or *together*.

Συμμοναρχέω, ῶ, (σύν, μοναρχέω) *to be monarch with* or *together*, App.

Συμμονή, ῆς, ἡ, (συμμένω) *a remaining together*, Chrysipp. ap. Plut. 2, 1054 F.

Συμμονόομαι, (σύν, μονόω) as pass., *to be alone with* one, τινί Joseph.

Συμμορία, ας, ἡ, (σύν, μέρος):—strictly, *a joint division*:—a word used at Athens after the census of 377 B. C., when the 1200 wealthiest citizens were divided into 20 συμμορίαι or *companies*, 2 in each tribe (φυλή), and each containing 60 members: each συμμ. was called on in its turn to discharge extraordinary expenses of war by payment of the property-tax (εἰςφορά):—first in Xen. Hell. 1, 7, 32; but the chief ancient authority is the speech of Dem. περὶ τῶν Συμμοριῶν; cf. Böckh P. E. 2, 285, sqq., Dict. Antiqq. s. v. εἰςφορά.—2. generally, *partnership with, concern in*, τινός, Aristid. 2, p. 20.—II. the word is used by Dion. H. 4, 18, of the *Classes* of Servius.

Συμμοριάρχης, ου, ὁ, and -αρχος, ὁ, (ἄρχω) *the first man*, or *president of a* συμμορία, also ἡγεμὼν συμμορίας.

Συμμορίτης, ου, ὁ, *a member of a* συμμορία.

Σύμμορος, ον, (σύν, μόρος) like συντελής, *united for the purposes of taxation*, etc.; οἱ ξύμμοροι, of the minor states of Boeotia, Thuc. 4, 93; cf. Arnold ib. 76.

Συμμορφίζω, = συμμορφόω.

Σύμμορφος, ον, (σύν, μορφή) *conformed to*, τινί and τινός, N. T. Hence

Συμμορφόομαι, as pass., *to be conformed to*, τινί, N. T.

Συμμοχθέω, ῶ, (σύν, μοχθέω) *to share in toil with*, τινί, Eur. I. T. 690.

Συμμῠέω, ῶ, (σύν, μυέω) *to initiate with* or *together*, Plut. Alex. 2.

Συμμῠολόγος, ον, (συμμύω, λόγος) *one that shuts up his words.*

Σύμμῠσις, ἡ, (συμμύω) *a closing up of the womb*, Hipp.

Συμμύστης, ου, ὁ, (σύν, μύστης) *one who is consecrated with* others.

Συμμύω, f. -ύσω, (σύν, μύω) *to be shut up, close, be closed*, of wounds, σὺν δ' ἕλκεα πάντα μέμυκε, Il. 24, 420: later usu. of the eyelids and lips, Plat. Rep. 529 B, Tim. 45 E (hence, *to be silent*, Polyb. 31, 8, 8): also, of the mouth of the uterus in pregnant women, Hipp.; generally, of pores, Plat. Phaedr. 251 B.

Συμπᾰγής, ές, (συμπήγνυμι) *joined* or *put together*, Plat. Tim. 45 C, etc.

Συμπᾰγία, ας, ἡ,=σύμπηξις, Stob. Ecl. 1, 1100.

Συμπάθεια, ας, ἡ, *like-feeling, fellow-feeling, community of feeling* or *disposition*, Polyb. 22, 11, 12, Stoic. ap. Plut. 2, 906 E: *sympathy*, Ib. 119 C, etc.: and

Συμπᾰθέω, ῶ, f. -ήσω, *to feel with* or *together, to sympathise with*, Arist. Physiogn. 4, 1, Plut., etc.:—also c. dat rei, *to sympathise in, feel for*, ἀτυχίαις, Isocr. 64 B; cf. συμπάσχω: from

Συμπᾰθής, ές, (σύν, πάθος, πάσχω) *of like feelings* or *constitution: endued with fellow-feeling, sympathising with*, τινί, Arist. Physiogn. 4, 2, Polyb. 2, 56, 7, etc.: *sympathetic, compassionate*, Plut. 2, 536 A, etc. Comp. -θέστερος, Plat. (Com.) Incert. 19.

Συμπάθησις, ἡ,=συμπάθεια, Hipp. [ᾰ]

Συμπᾰθητιάω, ῶ, *to feel disposed to sympathise with*, τινί.

Συμπᾰθία, ας, ἡ, poet. for συμπάθεια, Anth. Plan. 143.

Συμπαιᾱνίζω, (σύν, παιανίζω) *to sing the paean with* another, τινί, Dem. 380. 27: generally, *to shout out together*, Polyb. 2, 29, 6.

Συμπαίγμων, ον, gen. ονος, *playing with*: ὁ, ἡ σ., *a playfellow.*

Συμπαιδᾰγωγέω, ῶ, (σύν, παιδαγωγέω) *to bring up along with*, Themist.

Συμπαιδεύω, (σύν, παιδεύω) *to teach together*, Xen. Oec. 5, 14:—pass., *to be educated with* others, Isocr. 193 B; μετά τινος, Isae. 77, 32.

Συμπαίζω, f. -ξομαι, (σύν, παίζω) *to play* or *sport with*, τινί, Anacr. 2, 4; 15, 4, Soph. O. T. 1109; absol., *to play together*, Hdt. 1, 114: c. acc. cognato, σ. ἑορτὴν μετά τινος, *to keep* holiday or festival *with*, Ar. Pac. 817. Hence

Συμπαικτήρ, ῆρος, ὁ, and -κτης, ου, ὁ, in Mel. 97,=συμπαιστής: fem. συμπαίκτρια.

Συμπαίκτωρ, ορος, ὁ,=συμπαιστής, Mel. 114, Leon. Tar. 30.

Συμπαίσδεν, Dor. for συμπαίζειν, Theocr. 11, 77.

Συμπαιστής, οῦ, ὁ, (συμπαίζω) *a playmate, playfellow*, Plat. Minos 319 E: fem. συμπαίστρια, ἡ, Ar. Ran. 411.

Συμπαίστωρ, ορος, ὁ,=foreg., Xen. Cyr. 1, 3, 14.

Συμπαίω, f. -ήσω, †aor. -έπαισα, (σύν, παίω q. v.)†, *to dash together* or *against*, πῶλοι μέτωπα συμπαίουσι... ὄχοις, Soph. El. 727.—II. intrans., ἔριδος ξυνέπαισε κλύδων, in Eur. Hec. 118, ubi v. Pors.

Συμπαιωνίζω,=συμπαιᾱνίζω.

Συμπᾰλαίω, (σύν, παλαίω) *to wrestle with*, Plut. Alcib. 4, etc.

Συμπᾰλᾰμάομαι, f. -ήσομαι, (σύν, παλαμάομαι) dep. mid., *to take in hand along with, to help* or *assist in* a thing, Synes.

Σύμπᾱν, τό, *the whole collectively*, neut. of σύμπας, q. v.

Συμπᾰνηγῠρίζω, (σύν, πανηγυρίζω) *to keep high festival, attend a solemn assembly along with* others, Plut. Demetr. 25, Dio 17. Hence

Συμπᾰνηγῠρισταί, οἱ, *persons who join in keeping festival.*

Συμπᾰνουργέω, ῶ, (σύν, πανουργέω) *to play the knave along with*, Plut. 2, 64 C.

Συμπαραβᾰδίζω, *to go along together.*

Συμπαραβάλλω, *to compare with* or *together.*

Συμπαραβύω, (σύν, παραβύω) *to cram in along with*, τινί, Luc. [ῡ]

Συμπαραγγέλλω, τινί, *to help* one *in canvassing for* an office (v. παραγγέλλω 3), Plut. Crass. 7.

Συμπαραγίγνομαι, (σύν, παραγίγνομαι) dep. mid., *to come in at the same time*, of fruit ripening, Hdt. 4, 199: *to stand by* another, τινί, Dem. 1369, 17; *to come in to assist*, Thuc. 2, 82; 6, 92.

Συμπαράγω, f. -ξω, (σύν, παράγω) *to lead by along with* or *together*, Diod.:—mid., *to arrive* or *advance along with* or *together.*

Συμπαραδηλόω, ῶ, (σύν, παραδηλόω) *to signify at the same time*, Strab.

Συμπαραδιδωμι, (σύν, παραδίδωμι) *to give up along with*, Procl.

Συμπαραδύομαι, as pass., *to go into along with* another.

Συμπαραθέω, (σύν, παραθέω) *to run along with*, Dem. 52, 2, Plut. Them. 10, etc.

Συμπαραινέω, ῶ, f. -έσω (σύν, παραινέω): *to join in recommending*, χρηστὰ τῇ πόλει, Ar. Ran. 687; καλῶς κακῶς πράσσοντι συμπαραινέσαι, Soph. Fr. 14.—2. *to join in approving*, Ib. 435, Ar. Av. 852.

Συμπαρακαθέζομαι, (σύν, παρά, καθέζομαι) dep. pass., *to sit beside with* another, μετά τινος, Plat. Lys. 207 B.

Συμπαρακαθίζω, (σύν, παρά, καθίζω) *to set beside with* another: in mid. or pass.,=foreg., Dem. 840, 9.

Συμπαρακᾰλέω, ῶ, f. -έσω, (σύν, παρακαλέω) *to call upon* or *exhort together*, ἐπὶ συμμαχίαν, Plat. Rep. 555 A: *to invite at the same time*, εἴς τι, Xen. Cyr. 8, 1, 38.—II. *to invoke together*, Ib. 3, 3, 21.—III. *to ask for at the same time*, τι ἀπό τινος, Id. Hell. 4, 8, 13.

Συμπαρακατακλίνω, (σύν, παρά, κατακλίνω) *to make to lie beside*, Dio C. [ῑ]

Συμπαράκειμαι, (σύν, παράκειμαι) as pass., *to lie along with* or *by the side of* any one, Epicur. ap. Diog. L. 10, 107.

Συμπαρακελεύω, f. -σω, (σύν, παρακελεύω) *to join in exciting*: so, συμπαρακελεύομαι, as dep. mid., Isocr. 295 D.

Συμπαρακμάζω, (σύν, παρακμάζω) *to be past one's prime along with*, τινί, Diosc.

Συμπαρᾰκολουθέω, ῶ, (σύν, παρακολουθέω) *to follow along with, accompany*, Plat. Polit. 308 D: *to follow in mind*, τῷ λόγῳ, Ib. 271 C: esp., *to follow close, stick to*, Aeschin. 87, 12, συμπ. φόβος, Xen. Hier. 6, 6.

Συμπαρακομίζω, (σύν, παρακομίζω) *to carry* or *lead together* to a place of ships, *to convoy*, Thuc. 8, 41; and in pass., Ib. 39.

Συμπαρακύπτω, (σύν, παρακύπτω) *to bend one's self along with*, Luc. Icarom. 25.

Συμπαραλαμβάνω, (σύν, παραλαμβάνω) *to take along with*, κοινωνόν τινα σ., Plat. Phaed. 65 A, cf. 84 D, Lach. 179 E. Hence

Συμπαραληπτέον, verb. adj., *one must take along with* a thing, Arist. Rhet. Al. 37, 4.

Συμπαραμένω, (σύν, παραμένω) *to stay along with* or *among*, c. dat., Hipp., and Thuc. 6, 89.

Συμπαραμίγνῡμι (σύν, παραμίγνυμι); more rarely -νύω, Ar. Plut. 719; and -μίσγω, Hipp.; *to mix* or *mingle with*.

Συμπαρᾰνᾱλίσκω, (σύν, παρά, ἀναλίσκω) *to waste* or *destroy together*, Dio C.

Συμπαρανεύω, (σύν, παρανεύω) *to nod assent* or *agree in both ways*, of ambiguous oracles, Arist. Rhet. 3, 5, 4.

Συμπαρανήχομαι, f. -ξομαι, (σύν, παρανήχομαι) dep., *to float along with*, Luc.

Συμπαρανομέω, ῶ, (σύν, παρανομέω) *to transgress the laws along with*, Joseph.

Συμπαραπέμπω, (σύν, παραπέμπω) *to escort along with* others, Aeschin. 50, 34.

Συμπαραπλέκω, f. -ξω, *to entwine with*, f. l. Plut. Crass. 25.

Συμπαραπλέω, (σύν, παραπλέω) *to sail along with*, Polyb. 5, 68, 9.

Συμπαραπληρωματικός, ή, όν, = παραπληρωματικός.

Συμπαραπόλλῡμι, (σύν, παραπόλλυμι) *to destroy along with*:—pass. and mid., *to perish along with* or *besides*, Dem. 396, 7.

Συμπαρασκευάζω, (σύν, παρασκευάζω) *to get ready, bring about along with* others, τινί τι, Xen. Cyr. 7, 5, 81: *to help* or *join in preparing*, Ib. 5, 3, 14, and Dem.; σ. τὸν ἀγῶνα, *to help in providing for it*, Andoc. 17, 16; συμπ. ὅπως, *una efficere ut*..., Dem. 413, 5.

Συμπαρασπονδέω, ῶ, *to join in breaking a truce* or *league*.

Συμπαραστᾰτέω, ῶ, *to be a* συμπαραστάτης, *to stand by, help*, τινί, Aesch. Pr. 218, Ar. Ran. 385, Eccl. 15.

Συμπαραστάτης, ου, ὁ, (συμπαρίστημι) *one who stands by to aid, a joint helper* or *assistant*, Soph. Phil. 675. [στᾰ]

Συμπαράταξις, ἡ, *a meeting in battle array*: generally, *a desperate struggle*, as between disease and one's constitution, Hipp., cf. Foës. Oecon.

Συμπαρατάσσομαι, Att. -ττομαι, (σύν, παρατάσσω) as pass.:—*to be set in array with* others, *fight along with*, Xen. Hell. 3, 5, 22; μετά τινων, v. l. Dem. 304, 10, cf. 300, 15.

Συμπαρατείνω, (σύν, παρατείνω) *to stretch out along with*, Philostr.

Συμπαρατηρέω, ῶ, (σύν, παρατηρέω) *to stand by and watch along with* or *together*, Dem. 204, 20. Hence

Συμπαρατήρησις, ἡ, *a watching along with*.

Συμπαρατίθημι, (σύν, παρατίθημι) *to place alongside of*, Polyb. 2, 66, 7.

Συμπαρατρέφω, f. -θρέψω, (σύν, παρατρέφω) *to feed* or *nurture along with*, Xen. Oec. 5, 5; cf. Schäf. Greg. p. 1040.

Συμπαρατρέχω, (σύν, παρατρέχω) *to run along with*, Plut. Cat. Maj. 5.

Συμπαρατροχάζω, = foreg., Plut. 2, 970 B.

Συμπαραφέρω, (σύν, παραφέρω) *to carry forth along with*:—pass., *to rush forth* or *over along with*, Xen. Cyn. 3, 10.

Συμπαραφύομαι, as pass., *to grow along with* or *together*.

Συμπαρεδρεύω, *to sit by with* or *together*, v. l. Luc. Navig. 31.

Συμπάρειμι, (σύν, παρά, εἰμί) *to be present along with*, τινί, Dem. 749, 16: *to be present together* or *at the same time*, Xen. Hell. 7, 1, 12, Lac. 12, 3:—*to come to help*, τινί, Id. Hell. 4, 6, 1.

Συμπάρειμι, (σύν, παρά, εἶμι) *to go along at the same time*, Aeschin. 42, 37: *to go on together*, Xen. Hell. 2, 1, 28.

Συμπαρειςέρχομαι, (σύν, παρειςέρχομαι) dep. mid., c. aor. et pf. act.: *to go* or *slip in along with*, Luc. Tim. 28.

Συμπαρειςφθείρομαι, (σύν, παρά, εἰςφθείρω) as pass., *to fall into misfortune along with* or *together*, Joseph.

Συμπαρέκτᾰσις, ἡ, *a stretching out beside together*; and so *a comparing*: from

Συμπαρεκτείνω, *to stretch out beside together*; *to compare*.

Συμπαρεμφέρω, *to carry* or *bring into along with*.

Συμπαρέπομαι, (σύν, παρέπομαι) dep. mid., *to go along with, accompany*, Xen. Cyr. 7, 1, 8: metaph., τιμὴ συμπαρέπεταί τινι, Ib. 2, 1, 23, Hier. 8, 5; cf. Plat. Legg. 667 E.

Συμπαρέχω, (σύν, παρέχω) *to offer* or *present along with*, φόβον, ἀσφάλειάν τινι σ., Xen. An. 7, 4, 19; 6, 30: in mid., Id. Symp. 8, 43.

Συμπαρήκω, (σύν, παρήκω) *to be present together with*, Plut. 2, 1024 C.

Συμπάρθενος, ου, ἡ, (σύν, παρθένος) *a fellow-maiden*, Ael. V. H. 12, 1.

Συμπαριππεύω, (σύν, παριππεύω) *to ride along with*, Dio C. 63, 2.

Συμπαρίπταμαι, dep. mid., *to fly along with*.

Συμπαρίστημι, (σύν, παρίστημι) *to place with by the side of*, τινά τινι, Pind. O. 6, 72:—pass. and mid., c. aor. et pf. act., *to stand beside so as to assist*, Soph. O. C. 1340.

Συμπάροικος, ον, (σύν, πάροικος) *dwelling beside along with, neighbouring*, Eupol. Κολ. 26.

Συμπαροίχομαι, dep., *to have past by with* or *together*.

Συμπαρολισθαίνω, (σύν, παρολισθαίνω) *to slip along with* or *together*, Plut.

Συμπαρομαρτέω, ῶ, = συμπαρέπομαι, *to follow together with*, τινί, Xen. Cyr. 8, 7, 7; ἐπί τι, Ib. 1, 6, 24.

Συμπαροξύνω, (σύν, παροξύνω) *to provoke along with, together*, Xen. Oec. 6, 10.

Συμπαρορμάω, ῶ, (σύν, παρορμάω) *to urge on along with* or *together*, πρός τι, Arist. M. Mor. 2, 10, 3.

Συμπαροτρύνω, = foreg.

Σύμπᾱς, σύμπᾱσα, σύμπᾰν, (σύν, πᾶς) *all together, all at once, all in a body*. Hom. only in plur.; in Od. 7, 214; 14, 198, though the metre does not require it, he uses the Att. ξύμπ-: later with article, οἱ ξύμπαντες, Soph. O. T. 752, Xen., etc.:—post-Hom. also in sing., with collective nouns, *the whole*, ὁ σύμπας στρατός, Hdt. 7, 82: ξύμπασα πόλις, Plat., etc.; χρόνῳ σύμπαντι, Pind. O. 6, 94; αἰών, Eur. Hec. 757: also, σ. ἀρετή, σῶμα αἴσθησις, Plat.: ξ. γνώμη, *the general* scope (of a speech), Thuc. 1, 22:—τὸ σύμπαν, *the whole together, the sum* of the matter, Hdt. 7, 143, Soph., etc.; *the universe*, Isocr. 223 E: but also τὸ σύμπαν, as adv., *altogether, on the whole, in general*, Thuc. 4, 63, Isocr. 18 B, etc.; so, σύμπαντα, Plat. Legg. 679 E.—Cf. συνάπας. [The neut. σύμπαν also seems sometimes to have had ᾱ in Att., Draco p. 29, 26.]

Σύμπασμα, ατος, τό, *that which is sprinkled over one*, like διάπασμα, Foës. Oecon. Hipp.: from

Συμπάσσω, (σύν, πάσσω) *to besprinkle, bestrew*, Plut. 2, 89 D, 638 E.

Συμπάσχω, (σύν, πάσχω) *to suffer along with, have like feelings, be affected by the same thing*, Plat. Charm. 169 C: *to have a fellow-feeling, to sympathize with*, τινί, Id. Rep. 605 D, Polyb., etc.

Συμπᾰτᾰγέω, ῶ, *to beat together, clap*; v. συμπλαταγέω.

Συμπᾰτάσσω, f. -ξω, (σύν, πατάσσω) *to strike along with* or *together*, Eur. Supp. 699.

Συμπᾰτέω, ῶ, f. -ήσω, (σύν, πατέω) *to tread together, tread*, as clothes in washing, Cratin. Incert. 116:—pass. *to be trampled under foot*, as by horses, Aeschin. 77, 10, Polyb. 1, 34, 7, etc.

Συμπατριώτης, ου, ὁ, (σύν, πατριώτης) *a fellow-countryman*, a form condemned by Luc. Soloec. 5.

Συμπᾰχύνω, (σύν, παχύνω) *to make thick* or *fat along with* or *together*, Hipp.

Συμπεδάω, ῶ, f. -ήσω, (σύν, πεδάω) *to bind together, bind hand and foot*: metaph. of the frost, *to benumb*, v. l. Xen. An. 4, 4, 11.

Συμπείθω, f. -σω, (σύν, πείθω) *to persuade along with* or *together, to join in persuading*, Lycurg. 162, 2; c. acc. et inf., Xen. Cyr. 2, 2, 24; also, σ. τοῦ μὴ ἀθυμεῖν, *to help in persuading* against despair, Thuc. 7, 21:—pass., *to allow one's self to be persuaded at the same time*, τι, *to* a thing, Aeschin. 64, 1; ποιεῖν τι, Polyb. 17, 13, 4; συμπεπεισμένοι καθ' ἡμῶν, Luc. Jup. Trag. 45.

Σύμπειρος, ον, (σύν, πεῖρα) *experienced in, acquainted with* a thing, Lat. *expertus rei*, c. dat., Pind. N. 7, 15.—II. *experiencing the same thing with* others.

Συμπείρω, (σύν, πείρω) *to pierce through together*, Plut. Camil. 41, etc.

Συμπέμπω, f. -ψω, (σύν, πέμπω) *to send* or *despatch along with* or *at the same time*, τινί τινα or τι, Pind. I. 5 (4), fin., Hdt. 1, 36; 5, 80, Aesch. Supp. 493, etc.; τινὰ σύν τινι, Xen. Cyr. 1, 4, 7.—2. *to help in conducting*, τὴν πομπήν, Isae. 61, 17, Lys. 137, 23.

Συμπενθέω, ῶ, f. -ήσω, (σύν, πενθέω) trans. *to join in mourning for* a thing, τι, Lycurg. 153, 23.—II. intr., *to mourn together*, τινί, *with* one, Aesch. Cho. 199; absol., Eur. H. F. 1390, Dem. 1399, 26.

Συμπένομαι, (σύν, πένομαι) dep., *to be poor along with* another *in* a thing, τινί τινος, Plat. Meno 71 B.

Σύμπεντε, (σύν, πέντε) *five together, by fives*, Valck. Hdt. 4, 66.

Συμπεπαίνομαι, (σύν, πεπαίνω) as pass., *to become quite ripe, come to a head*, Hipp.

Συμπεπλεγμένως, adv. part. pf. pass. from συμπλέκω, *complicatedly, involvedly*.

Συμπεπτικός, ή, όν, *promoting digestion, digestive*: from

Συμπέπτω, = συμπέσσω, q. v.

Συμπεραίνω, (σύν, περαίνω) *to finish along with* or *at the same time*, dub. l. Hdt. 2, 11: *to join in finishing* or *accomplishing*, Isocr. 76 C:—κλῇθρα μοχλοῖς σ., *to secure* the door with bars, Eur. Or. 1551:—pass., *to be quite finished*, Plat. Tim. 39 D, Xen. Cyr. 6, 1, 30.—II. in Logic, *to conclude s* and so, Arist. Org.; also in mid., Id. Anal. Pr. 2, 5, 1:—pass. συμπεραίνεται, *the conclusion is* so and so, *it results* or *follows* that...—III. mid. συμπεραίνεσθαι τινι ἔχθραν, *to join fully in* enmity *with* another, Dem. 281, 27. —IV. intr. in act., *to stretch far out, extend along with*, Arist. H. A. 5, 5, 7.

Συμπεραιόω, ῶ, (σύν, περαιόω) *to conclude along with* or *together*:—pass., *to be concluded, end together*, εἴς τι, Clem. Al. Hence

Συμπεραίωσις, εως, ἡ, *a common ending*, τοῦ βίου, Clem. Al.

Συμπεραντικός, ή, όν, (συμπεραίνω) *tending to a conclusion, conclusive.* Adv. -κῶς, σ. λέγειν, to speak *conclusively*, Arist. Soph. El. 15, 5.

Συμπέρασμα, ατος, τό, (συμπεραίνω) *a finishing, end*:—in Logic, *the conclusion* in a syllogism, Arist. An. Pr. 1, 8, 3, Eth. N. 1, 8, 1, etc. Hence

Συμπερασματικός, ή, όν, *finishing*: —in Logic, *belonging to the conclusion*, hence *conclusive.* Adv. -κῶς, Arist. Rhet. 2, 24, 2.

Συμπερασμός, οῦ, ὁ,=συμπέρασμα, Artemid. 3, 58.

Συμπεραστικός, ή, όν,=συμπεραντικός. Adv. -κῶς.

Συμπέρθω, (σύν, πέρθω) *to destroy with*, Eur. Hel. 106, in tmesis.

Συμπεριάγω, f. -ξω, (σύν, περιάγω) *to lead, drive about along with* or *together*, Xen. Cyr. 4, 3, 1, Oec. 8, 12: —mid., *to lead about with one's self*, Id. Hier. 2, 8. [ᾰ] Hence

Συμπεριᾰγωγός, όν, *bringing round* to a point *with* or *at the same time*; generally, *coöperating*, Plat. Rep. 533 D.

Συμπεριαιρέω, ῶ, *to join, help in taking away from all around.*

Συμπεριβομβέω, ῶ, *to buzz about together*, Themist.

Συμπεριγίγνομαι, dep. mid., *to exceed, surpass along with* or *at the same time.*

Συμπεριγράφω, (σύν, περιγράφω) *to cancel together*, Sext. Emp. p. 488. [ᾰ]

Συμπεριδῑνέω, ῶ, (σύν, περιδινέω) *to make to whirl about with* or *together*:—pass., *to whirl round with* or *together*, Tim. Locr. 96 D.

Συμπερίειμι, (σύν, περί, εἶμι) *to go about along with*, τινί, prob. l. Xen. Cyn. 10, 4.

Συμπεριέλκω, (σύν, περιέλκω) *to drag about together*, Plut.?

Συμπεριενεκτέον, verb. adj. of συμπεριφέρω, *one must accommodate one's self to*, τινί, Socrat. ap. Stob. p. 456, 50.

Συμπεριέρχομαι, (σύν, περιέρχομαι) dep., *to go about with* or *together*, App.

Συμπεριέχω, (σύν, περιέχω) *to embrace with* or *together*, Dion. H.

Συμπεριζώννῡμι, (σύν, περιζώννυμι) *to gird about with*:—mid., *to gird one's self with* a thing, e. g., stays, Ath. 551 D.

Συμπεριθέω, f. -θεύσομαι, (σύν, περιθέω) *to run about with*, M. Anton. 7, 47.

Συμπεριΐπταμαι, dep. mid., *to fly about with* or *together.*

Συμπεριλαμβάνω, (σύν, περιλαμβάνω) *to embrace together with*, τινί τι, Plat. Tim. 74 D:—generally, *to embrace* or *comprehend at once*, Ib. 58 A: *to comprehend* people in a treaty *with* others, Philipp. ap. Dem. 251, 9, cf. Decret. ap. 235, 16: συμπεριειλῆφθαι, Arist. Top. 6, 4, 13. Hence

Συμπεριληπτέον, verb. adj., *one must also embrace* or *comprehend*, Theophr.

Συμπερινοέω, ῶ, (σύν, περινοέω) *to consider well with* or *together*, M. Anton.

Συμπερινοστέω, ῶ, (σύν, περινοστέω) *to travel with* or *together*, Luc. Tox. 56, etc.

Συμπεριοδεύω, (σύν, περιοδεύω) *to come round together with*, τῇ σελήνῃ, Arist. Mund. 4, 35: *to describe together*, Strab.

Συμπεριπᾰτέω, ῶ, (σύν, περιπατέω) *to walk about with*, τινί, Plat. Prot. 314 E.

Συμπεριπλέκω, (σύν, περιπλέκω) *to plait all round with, encompass with.*

Συμπεριπλέω, (σύν, περιπλέω) *to sail about with*, Vita Hom. 8, App.

Συμπεριπλοκή, ῆς, ἡ, (συμπεριπλέκω) *an encompassing* or *surrounding with*, Luc. Hist. Conscr. 55.

Συμπεριποιέω, ῶ, (σύν, περιποιέω) *to help in procuring*, τινὶ ἀρχήν, Polyb. 3, 49, 9.

Συμπεριπολέω, ῶ, (σύν, περιπολέω) *to follow all about*, Plut. 2, 745 E, 766 B.

Συμπερισπάω, *to circumflex the last syllable also.*

Συμπεριστέλλω, (σύν, περιστέλλω) *to help in cloaking*, ἁμαρτίας, Polyb. 10, 25, 9.

Συμπεριστρέφω, (σύν, περιστρέφω) *to turn about with*: in pass., *to revolve along with*, Arist. Mund. 2, 7, Plut. 2, 927 D.

Συμπεριτειχίζω, (σύν, περιτειχίζω) *to help in walling round*, Plut. Timol. 9.

Συμπεριτίθημι, (σύν, περιτίθημι) *to put round together*, π. αὑτῷ δόξαν, *to get* honour for himself *at the same time*, Plut. Nic. 5.

Συμπεριτρέπω, (σύν, περιτρέπω) *to turn about with* or *at the same time.*

Συμπεριτρέχω, (σύν, περιτρέχω) *to run about with*, Luc.

Συμπεριτυγχάνω, (σύν, περιτυγχάνω) *to fall in with at the same time*, only as v. l. Xen. An. 7, 8, 22.

Συμπεριφαντάζομαι, (σύν, περί, φαντάζομαι) as mid., *to form conceptions of, contemplate at once*, M. Anton. 10, 38.

Συμπεριφέρω, (σύν, περιφέρω) *to bear, carry about with*, Plat. Rep. 404 C.—II. pass. συμπεριφέρομαι, *to be carried round together*, Ib. 617 B: συμπεριφέρεσθαι περιφοράν, Id. Phaedr. 248 A.—2. συμπεριφέρεσθαί τινι, *to go about with* one, *to have intercourse with* one, *live in* his *society*, Polyb. 2, 17, 12, cf. Wytt. Plut. 2, 124 B:—hence, *to accommodate, adapt one's self to*, σ. τοῖς καιροῖς, Aeschin. 50, 17: of things, *to understand and follow them, be well acquainted with*, τοῖς λεγομένοις, τοῖς παραγγελλομένοις, Polyb. 3, 10, 2; 10, 21, 9.

Συμπεριφθείρομαι, (σύν, περιφθείρω) as pass., *to go about with* any one, *to one's own ruin*, Luc. Pseudol. 18.

Συμπεριφορά, ᾶς, ἡ, (συμπεριφέρω) *intercourse, companionship, society*, Polyb. 5, 26, 15: hence, *revelry, debauch*, Wytt. Plut. 2, 124 B.—2. *an accommodating temper, indulgence, complaisance*, Polyb. 1, 72, 2, cf. 24, 2, 10:—also, like συνουσία, *sexual intercourse*, Diod. —II. *ability, adroitness.*

Συμπεριφράσσω, Att. -ττω, (σύν, περιφράσσω) *to fence all around* or *together*, Arist. Physiogn. 6, 16.

Συμπερονάω, ῶ, f. -ήσω, (σύν, περονάω) *to pin together*, χεῖρας θυρεοῖς συμπεπερονημένας, Plut. Crass. 25.

Συμπέσσω, Att. -ττω, (σύν, πέσσω) *to help in cooking*: *to digest entirely, assimilate*, Arist. Gen. An. 3, 2, 16, etc.

Συμπετάννῡμι, *to spread out, extend with* or *together.*

Συμπέτομαι, dep. mid., *to fly with* or *together.*

Συμπέττω, Att. for συμπέσσω, q. v.

Σύμπεψις, εως, ἡ, (συμπέσσω) *digestion*, Ath.

Συμπήγνῡμι and -νύω: fut. -πήξω, (σύν, πήγνυμι):—*to put together, frame, make*, τάφον, Eur. Supp. 938; λόγον, Pind. N. 5, 53; in mid., συμπήγνυσθαι δίφρον, Critias 1, 10.—2. *to make solid, congeal*, γάλα συνέπηξε, he *made* it *curdle*, Il. 5, 902; cf. Plat. Tim. 85 D.—II. Pass., with pf. 2, συμπέπηγα, *to be compounded*, Anaxag. 4.—2. *to become solid, congeal*, Plat. Tim. 81 B, 91 A, etc.

Συμπηδάω, ῶ, f. -ήσω, *to leap with* or *at the same time.* Hence

Συμπήδημα, ατος, τό, *a leap taken with* or *together.*

Σύμπηκτος, ον, (συμπήγνυμι):—*joined together, put together, framed, made*, ἔκ τινος, Hdt. 4, 190: *close-fitted, jointed*, Ar. Ran. 800.—2. *curdled*, σ. γάλα, Philox. ap. Ath. 147 E.

Σύμπηξις, εως, ἡ, (συμπήγνυμι) *a putting together, framing*, Hdn. 4, 2.

Συμπῐέζω, f. -έσω, (σύν, πιέζω) *to press* or *squeeze together, to grasp closely with* the hand, Plat. Phaed. 89 B, Soph. 247 C; σ. τὸ στόμα, Ephipp. Emp. 1, 3:—pass., *to be squeezed up*, opp. to διέλκεσθαι, Xen. Mem. 3, 10, 7, cf. Arist. Probl. 11, 44 Hence

Συμπίεσις, εως, ἡ, *a pressing together*, Plat. Crat. 427 A. [ῐ]

Συμπῐεσμός, οῦ, ὁ,=foreg.

Συμπῑλέω, ῶ, f. -ήσω, (σύν, πιλεω *to force together like felt*: generally *to compress*, Plat. Tim. 45 B; an more freq. in pass., Ib. 49 C, Polit 281 A; κομὴ συμπεπιλημένη, *matted* Luc. Tox. 30. Hence

Συμπίλησις, εως, ἡ, *a felting together, compressing.* [πῑ]: and

Συμπῑλητής, οῦ, ὁ, *one who felt. together* or *compresses.* Hence

Συμπιλητικός, ή, όν, *compressing, apt to close up*, τῶν πόρων, Tim Locr. 100 E.

Συμπῑλόω, συμπῑλωτικός, = συμπιλέω, -ητικός.

Συμπίνω, f. -πίομαι, (σύν, πίνω). *to drink together*, σ. μετά τινος, Hdt. 2, 121, 4; esp. at a drinking-party or any entertainment (συμπόσιον, q. v.) Plat. Symp. 213 A; παρά τινι, Xen Cyr. 5, 2, 28.

Συμπιπράσκω, Ion. -πιπρήσκω, *to sell with* or *together.*

Συμπίπρημι, (σύν, πίπρημι) *to set fire to, burn along with*, v. l. Plut.

Συμπίπτω, f. -πεσοῦμαι: pf. -πέπτωκα, (σύν, πίπτω). *To fall together, meet violently*, Lat. *concurrere*, of winds, σὺν δ' Εὖρός τε Νότος τε πέσον, Od. 5, 295; so of two champions beginning fight, σύν ῥ' ἔπεσον, Il. 7, 256; 21, 387; so in Hdt., *to come to blows*, opp. to distant fighting, 1, 214, cf. 5, 112; also, σ. τινί, Pind. I. 4, 86 (3, 69); σ. τινὶ εἰς ἀγῶνα, Soph. Tr. 20, cf. Eur. Tro. 1036:—of ships, λάβρῳ κλύδωνι σ., Id. I. T. 1393; ξυμπεσούσης νηῒ νεώς, Thuc. 7, 63.—2. generally, *to fall in with, meet with*, esp. with accidents, misfortunes, c. dat. rei, Hdt. 3, 52, Soph. Aj. 429, etc.: also, σ. ἐς νείκεα, Hdt. 3, 120; 9, 55.—3. also of accidents, etc., *to fall upon, happen to,* τινί, Hdt. 5, 36, Aesch. Eum. 336; ἔς τινας, Hdt. 7, 137:—absol., *to happen* or *fall out at the same time, concur,* freq. in Plat., c. part., σ. ἐοῦσα ἔρις, Hdt. 1, 82:—more freq. impers. συνέπεσε, *it happened, fell out, came to pass,* foll. by ὥςτε, c. inf., Id. 8, 15, 132; or c. acc. et inf., 5, 35:—τὰ συμπίπτοντα, one's *lot* or *fortune,* Eur. Oenom. 3.—II. *to coincide, agree* or *be in accordance with,* τινί, Hdt. 6, 18; 7, 151; absol., *to agree exactly,* Id. 2, 49; also, εἰς ταὐτὸν σ., Plat. Rep. 473 D, etc.—III. *to fall together,* i. e. *fall in,* esp. of a house, Lat. *concidere,* στέγη συμπ., Eur. H. F. 905, cf. Thuc. 8, 41:—esp. of the vessels of the body, *to collapse, be compressed,* Hipp., cf. Xen. Eq. 1, 10; so, σῶμα συμπεσόν, a frame *fallen in* or *away by sickness,* Plat. Phaed. 80 C, cf. Jac. Philostr. Imagg. p. 674.—IV. σ. τινὶ πρὸς τὰ γόνατα, Polyb. 39, 3, 1.

Συμπιστεύω, (σύν, πιστεύω) *to believe* or *trust along with,* Joseph.

Συμπιστόω, ῶ, (σύν, πιστόω) *to confirm,* Sext. Emp. p. 274, in mid.

Συμπίτνω, poet. for συμπίπτω, aor. 2 -έπιτνον:—*to fall* or *dash together,* Aesch. Pr. 432: *to agree,* εἰς ἕν, Id. Cho. 299; τινί, with a thing, Eur. Hec. 1030. Cf. πίτνω.

Συμπλάζομαι, f. -άγξομαι, = sq., Soph. Fr. 342, acc. to Dind.

Συμπλᾰνάομαι, pass. c. fut. mid. -ήσομαι, (σύν, πλανάομαι) *to wander about along with,* Polyb. 3, 21, 10.

Σύμπλᾰνος, ον, (σύν, πλάνος) *wandering about together,* νὺξ σ. κώμων, night *the fellow-roamer* of revelry, Mel. 102. cf. 64.

Σύμπλᾰσις, εως, ἡ, *fiction, fabrication:* from

Συμπλάσσω, (σύν, πλάσσω) *to mould* or *fashion together,* γαίης, of clay, Hes. Th. 571: σησαμῆ ξυμπλάττεται, Ar. Pac. 869.—II. metaph., *to feign* or *fabricate together,* Dem. 949, 13; σ. τι ἑαυτῷ, Aeschin. 64, 34.

Συμπλᾰτᾰγέω, ῶ, f. -ήσω, (σύν, πλαταγέω) *to beat together, clap,* χερσί, with the hands, Il. 23, 102; al. συμπατάγησεν.

Συμπλέγδην, adv., *by plaiting together,* Nonn.

Σύμπλεγμα, ατος, τό, (συμπλέκω) *that which is twined together,* esp. of a pair of wrestlers, *with their limbs entwined,* Plin. 36, 4, 6 and 10; cf. Müller Archäol. d. Kunst. § 126, 4.

Συμπλείονες, οἱ, αἱ, -ονα, τά, (σύν, πλείων) *several together,* Lat. *complures,* Arist. Pol. 3, 15, 16.

Συμπλεκής, ές, (συμπλέκω) *entwined, entangled,* Nonn.

Συμπλέκτειρα, ας, ἡ, *she who plaits,* dub. l. in Orph. H. 28, 9.

Συμπλεκτικός, ή, όν, (συμπλέκω) *twining, plaiting together,* Plat. Polit. 282 D. Adv. -κῶς.

Σύμπλεκτος, ον, *twined together,* ἔρνεσι, Mel. 1, 18. Hence

Συμπλέκω, f. -ξω, (σύν, πλέκω) *to twine* or *plait together,* Plat. Polit. 309 B, etc.; τι ἔκ τινος, Dinarch. 92, 30; συμπλέκοντες τὼ χεῖρε εἰς τοὐπίσω, *joining* their hands behind them, Thuc. 4, 4.—2. *to combine* words *so as to form a proposition,* σ. τὰ ῥήματα τοῖς ὀνόμασι, Plat. Soph. 262 D: cf. συμπλοκή.—II. pass., *to be twined together, plaited,* ἔκ τινος, Plat. Rep. 533 C; πρός τι, Id. Tim. 80 C; λύγοισι σῶμα συμπεπλεγμένοι, Eur. Cycl. 225.—2. esp. of persons wrestling, *to be intertwined, locked together* (cf. σύμπλεγμα); *to be engaged in a close struggle,* Hdt. 3, 78; so of a ship, *to be entangled* with her opponent, Id. 8, 84: then metaph., *to be entangled* in, τῇ Σκυθῶν ἐρημίᾳ συμπλακῆναι, Ar. Ach. 704 (not without allusion to *a struggle* with Cephisodorus); also, συμπεπλέγμεθα ξένῳ, *to be entangled* or *engaged with* him, Eur. Bacch. 800, cf. Aeschin. 48, 33: and of war, ἐὰν συμπλακῇ πόλεμος, Dem. 24, 10, cf. συνάπτω: generally, ἴχνη συμπεπλεγμένα, of many footsteps *crossing in different directions,* Xen. Cyn. 5, 6.—3. of lovers, *to be locked* in an embrace, Soph. Fr. 548: generally, of friends, etc., συμπλέκεσθαι ἀλλήλοις, Plat. Symp. 191 A.—4. συμπεπλεγμένος, η, ον, *complex,* opp. to ἁπλοῦς, Arist. Interpr. 2, 2, Part. An. 1, 3, 18. Hence

Σύμπλεξις, εως, ἡ, *a twining* or *plaiting together: complexity,* Arist. Part. An. 1, 3, 20.

Σύμπλεος, α, ον, *quite full,* τινός, of a thing, Hipp.

Σύμπλευρος, ον, (πλευρά) *side to side.*

Συμπλέω, f. -πλεύσομαι, (σύν, πλέω) *to sail, float, swim along with* or *together,* τινί, Hdt. 4, 149; 5, 46, Eur. I. A. 102, Thuc., etc.

†Συμπληγάδες, αἱ, v. sq. II.

Συμπληγάς, άδος, ἡ, (συμπλήσσω) *striking, dashing together,* Arist. Mund. 2, 13.—II. αἱ συμπληγάδες (sc. πέτραι), *the Symplegades, the justling rocks,* i. e. the Κυάνεαι νῆσοι, q. v., which were supposed to close on all who sailed between them, Eur. Med. 2, Theocr. 13, 22; also called συνδρομάδες: hence in Eur. Andr. 796. Ἄξενον ποντίαν ξυμπληγάδα, of the passage out of the Euxine.

Συμπλήγδην, adv., (συμπλήσσω) *by beating* or *dashing together,* Theocr. 24, 55.

Συμπληθύνω, =sq., *to increase,* Xen. Oec. 18, 2.

Συμπληθύω, f. -ύσω, (σύν, πληθύω) *to help to fill,* ποταμόν, Hdt. 4, 48, 50.

Σύμπληξις, εως, ἡ, *a striking, dashing together.*

Συμπλήρης, ες,=σύμπλεος, Plat. Epin. 985 A.

Συμπληρόω, ῶ, (σύν, πληρόω) *to help to fill, fill completely,* τὰς νέας σ., *to man* them *completely,* Hdt. 8, 1, Thuc. 6, 50; πάντα ξυμπεπλήρωται σαρξίν, Plat. Tim. 75 A. Hence

Συμπλήρωμα, ατος, τό, *the complement,* Tim. Locr. 96 B: and

Συμπλήρωσις, εως, ἡ, *a filling up, completion, perfection,* εὐδαιμονίας, Polyb. 5, 90, 4. Hence

Συμπληρωτικός, ή, όν, *of, suited to filling up* or *perfecting, complementary,* τινός, Plut. 2, 1060 C.

Συμπλησιάζω, (σύν, πλησιάζω) *to draw near with* or *together, to have intercourse with,* τινί.

Συμπλήσσω, Att. -ττω, f. -ξω, *to beat, weld together.*

Σύμπλοια, ας, ἡ, *a joint voyage, voyage taken in common.*

Συμπλοϊκός, ή, όν, (σύμπλοος) *sailing with, on a voyage together,* συμπλ. φιλία, friendship *of shipmates,* Arist. Eth. N. 8, 12, 1.

Συμπλοκή, ῆς, ἡ, (συμπλέκω) *an interweaving, interlacing, connexion,* Plat. Polit. 281 A, etc.—2. *a struggle,* esp. of wrestlers; ἡ ἐν ταῖς συμπλοκαῖς μάχη, a close struggle, Id. Legg 833 A.—3. *sexual intercourse,* Id. Symp. 191 C.—4. *a combination of words so as to form a proposition,* Id. Soph. 262 C, cf. Theaet. 202 B:—κατὰ συμπλοκὴν λέγεσθαι, to be used *in combination,* opp. to ἄνευ συμπλοκῆς, Arist. Categ 2, 1.

Σύμπλοκος, ον, (συμπλέκω) *entwined, interwoven,* Paul. S. 7, 14.

Σύμπλοος, ον, contr. -πλους, ουν, (σύν, πλέω):—*sailing with* one in a *ship, a shipmate,* Hdt. 2, 115; 3, 41; ξύμπλοι ἢ ξυστρατιῶται, Plat. Rep. 556 C.—2. metaph., *a partner* or *comrade in* a thing, πάθους, Soph. Ant 541.

Συμπλώω, Ep. and Ion. for συμπλέω.

Συμπνευσμός, οῦ, ὁ,=σύμπνοια from

Συμπνέω, f. -πνεύσω, (σύν, πνέω) *to blow* or *breathe together:* metaph., like Lat. *conspirare, to agree with,* Plat. Legg. 708 D; σ. ἐμπαίοις τύχαις, *to go along with* sudden blasts, *to yield* or *bow* to them, Aesch. Ag. 187: absol., *to agree together, conspire,* Dem. 284, 17; εἴς τι, Ael. N. A. 3, 44.

Συμπνῐγής, ές, *strangling, choking by pressure,* Diod.: from

Συμπνίγω, f. -πνιξοῦμαι, (σύν, πνίγω) *to throttle:* generally, *to choke up,* Theophr. [ῑ, but in aor. pass. ῐ]

Σύμπνοια, ας, ἡ, *a breathing together,* τῶν φυσῶν, Artemid. 2, 37:—metaph., *an agreement, union,* Diog. L.

Σύμπνοος, ον, contr. -πνους, ουν, (σύν, πνέω, πνοή):—*animated by one breath,* Plut. 2, 574 E: *agreeing with, seconding,* τινί, Anth. P. 6, 227.

Συμποδέω, ῶ, f. -ήσω, (σύν, πούς) *to tie the feet together, fetter.*

Συμποδηγέω, ῶ, f. -ήσω, (σύν, ποδηγέω) *to conduct* or *lead together,* Plat. Polit. 269 D, 270 A.

Συμποδίζω, (σύν, ποδίζω) *to tie the feet together, bind hand and foot,* τινά, Ar. Ran. 1512; συμπ. τινὰ χεῖράς τε καὶ πόδας καὶ κεφαλήν, Plat. Rep. 615 E: metaph., *to entangle, involve,* μέθῃ, Ib. 488 C:—pass., *to be entangled* in an argument, ὑπό τινος, Id. Gorg. 482 D, cf. Xen. Mem. 3, 11, 8.

Συμποδοδεσμέω, ῶ, (σύν, πούς, δεσμός)=foreg., v. l. in Strab.

Συμποιέω, ῶ, (σύν, ποιέω) *to help* or *assist in doing,* Isae. 70, 29, Andoc. 9, 8, etc.:—*to make poetry together,* Ar Thesm. 158.

Συμποικίλλω, (σύν, ποικίλλω) *to help to variegate, colour* or *paint,* Joseph.

Συμποιμαίνομαι, (σύν, ποιμαίνω) as pass., *to feed together, to herd together,* Eur. Alc. 579.

Συμπολεμέω, ῶ, f. -ήσω, (σύν, πολεμέω) *to war with* or *together, to succour* or *join in the war,* Thuc. 1, 18; 8, 46; μετά τινος, Plat. Rep. 422 D; σ. πόλεμον, Dem. 254, 24.

Συμπολεμίζω,=foreg.

Συμπολίζω, f. -ίσω, (σύν, πολίζω) *to unite into one city with,* τῶν ἑπτὰ λόφων συμπεπολισμένων τῇ Ῥώμῃ, Dion. H. 1, 71, cf. 32.

Συμπολιορκέω, ῶ, (σύν, πολιορκέω) *to join in besieging, besiege jointly,* Hdt. 1, 161, Thuc. 3, 20.

Συμπολῑτεία, ας, ἡ, *a federal union* of several states, *with interchange of civic rights,* v. Nieb. R. H. 2, p. 51: generally, *a confederacy, league,* τῶν Ἀχαιῶν, Polyb. 3, 5, 6; cf. 2, 41, 12, etc.: from

Συμπολιτεύω, (σύν, πολιτεύω) *to live with as fellow-citizens* or *members of one state,* Thuc. 6, 4; 8, 47, 73, Xen. Hell. 5, 2, 12:—also in mid. συμπολιτεύομαι, Lys. 116, 6, etc.; μετὰ τῶν Ἀχαιῶν, Polyb. 23, 8, 9; οἱ συμπολιτευόμενοι, *one's fellow-citizens,* Isocr. 27 C, 238 E.

Συμπολίτης, ου, ὁ, (σύν, πολίτης)

a fellow-citizen, Aesch. Theb. 605, Eur. Heracl. 826;—but condemned by Phryn. p. 172.

Σύμπολλοι, αι, α, (σύν, πολύς) *many together*, Plat. Alc. 1, 114 B, etc.

Συμπομπεύω, (σύν, πομπεύω) *to accompany in a procession*, Aeschin. 6, 43.

Συμπονέω, ῶ, f. -ήσω, (σύν, πονέω) *to work with* or *together*, *to help* or *relieve in toil*, τινί, Trag., as Aesch. Pr. 274, Soph. El. 986; σ. τινι πόνους, Eur. Or. 1224: also, σ. κακοῖς, *to take part in them*, Ib. 683.

Συμπονηρεύομαι, (σύν, πονηρεύω) dep., *to join* others *in villany*, *play the knave together*, Ar. Lys. 404.

Συμπορεύομαι, dep. c. fut. mid. et aor. pass., (σύν, πορεύω):—*to go* or *journey together*, Eur. I. T. 1488, Xen. An. 1, 3, 5, etc.:—metaph., *to consort together*, *hold intercourse*, Plut. Lycurg. 15.

Συμπορθέω, ῶ, f. -ήσω, like συμπέρθω, *to help to destroy* or *lay waste*, τί τινι, Eur. Or. 888.

Συμπορίζω, f. -ίσω, (σύν, πορίζω) *to help in procuring*, Thuc. 7, 20:—mid., *to do so for one's self*, Id. 8, 1, Isocr. 47 A. Hence

Συμπορισμός, οῦ, ὁ, *a bringing together and providing*, Joseph.

Συμπορνεύω, *to commit fornication with*.

Συμπορπάω, ῶ, (σύν, πορπάω) *to pin together*: *to set as jewels*, LXX. Hence

Συμπορπητός, ή, όν, verb. adj., *pinned together*.

Συμπορσύνω, (σύν, πορσύνω) *to help to arrange*, *to promote*, Hipp., Ap. Rh. 4, 549. [ῡ]

Συμποσία, ας, ἡ, (συμπίνω) *a drinking together*, Sappho 33, Pind. P. 4, 524.

Συμποσιάζω, f. -άσω, *to drink together*.

Συμποσιακός, ή, όν, (συμπόσιον) *fit for a drinking party*, *convivial*: τὰ σ. distinguished from τὰ συμποτικά by Plut. 2, 629 D.

Συμποσιαρχέω, ῶ, *to be a* συμποσίαρχος, Arist. Pol. 2, 12, 12.

Συμποσιάρχης, ου, ὁ,=συμποσίαρχος, Plut. 2, 620 E.

Συμποσιαρχία, ας, ἡ, *the office of* συμποσίαρχος, Plut. 2, 620 A.

Συμποσίαρχος, ου, ὁ, (συμπόσιον ἄρχω) *the president of a drinking-party*, *toastmaster*, Lat. *rex convivii* or *magister bibendi*, Xen. An. 6, 1, 30, Plut. 2, 620 B, etc.: cf. συμποτικός.

Συμποσιαστής, οῦ, ὁ,=συμπότης.

Συμπόσιον, ου, τό, (συμπίνω):—*a drinking-party*, *entertainment*, *feast*, Lat. *convivium*, first in Theogn. 298, 496, Hdt. 2, 78, Pind., etc.: strictly after the δεῖπνον, cf. Ar. Ach. 1142; cf. συμποτικός. On the Athenian *symposia*, v. Dict. Antiqq., Plat., Xen., and Plut. wrote dialogues under this name.

Σύμποσις, ἡ,=foreg., dub.

Συμπότης, ου, ὁ, (συμπίνω) *a fellow-drinker*, *a boon-companion*, Hdt. 2, 78, 173, Pind. O. 1, 99, P. 6, fin., and Att.

Συμποτικός, ή, όν, *belonging to*, *suited for a* συμπόσιον, Ar. Ach. 1142; νόμοι σ., the laws of such parties, enforced by the συμποσίαρχος, Plat. Legg. 671 C (whence the phrase συμπόσιον παιδαγωγεῖν, Id. Legg. 641 B): σ. ἁρμονίαι, airs *suited for drinking-songs*, Id. Rep. 398 E: συμποτικός, *a jolly fellow*, Ar. Vesp. 1209, cf. Polyb. 31, 21, 8.

Συμποτίς, ίδος, and συμπότρια, fems. from συμπότης.

Σύμπους, ποδος, ὁ, ἡ, *with the feet closed together*.

Συμπραγμᾰτεύομαι, f. -εύσομαι, (σύν, πραγματεύομαι) dep. mid., *to assist in transacting* business, Plut. Lycurg. 5.

Συμπράκτωρ, Ion. -πρήκτωρ, ορος, ὁ, (συμπράσσω) *a helper*, *assistant*, Hdt. 6, 125, Xen. Cyr. 3, 2, 29; σ. ὁδοῦ, *a companion* in travel, Soph. O. T. 116.

Σύμπραξις, ἡ, *a doing with*, *an assisting*, *assistance*.

Συμπράσσω, Att. -ττω: Ion. -πρήσσω: f. -ξω, (σύν, πράσσω):—*to do with* another, *to help in doing*, absol., Aesch. Pr. 295, Soph. Tr. 1177; συμπρ. τι, Soph. Aj. 1396, Eur. I. T. 980: *to help in negociating*, εἰρήνην, Xen. Ages. 7, 7: οἱ ξυμπράσσοντες, *the confederates*, Thuc. 4, 67, Xen. Hell. 3, 3, 10: *to act with*, *assist*, τινί, Lys. 128, 5, Isocr.; etc.; *to make for*, τινὶ περί τινος, Xen. An. 5, 4, 9; σ. ὥςτε γενέσθαι τι, Id. Cyr. 3, 2, 28, etc.; σ. τινὶ ὅπως ἕξει, Isocr. 67 B.—2. *to be on the side* or *in the interest of* another, Thuc. 8, 14; σὺν κακῶς πράσσοντι σ. κακῶς, *to share in* another's woe, Eur. Heracl. 27.—II. mid. συμπράσσομαι, *to assist in exacting* a debt, συνεπρήξαντο Μενέλεῳ τὰς Ἑλένης ἁρπαγάς, *they helped* Menelaus *to avenge* the rape of Helen, Hdt. 5, 94; cf. συνεκπράσσομαι.

Συμπράτης, ου, ὁ, (συμπιπράσκω) *a fellow-dealer*, Lys. ap. Poll. 7, 12. [ᾱ]

Συμπρεπής, ές, (σύν, πρέπω) *beseeming*, *befitting*, τινί, Aesch. Supp. 458, Theb. 13; in tmesis.

Συμπρέπω, (σύν, πρέπω) *to agree with*, τινί, Plut. Philop. 11:—*to befit*, *beseem*, βοᾷ σὺν Ἀριστοκλείδᾳ πρέπει, Pind. N. 3, 119.

Συμπρεσβευτής, οῦ, ὁ, *a fellow-ambassador*, Lys. 177, 41, Aeschin. 24, 12: from

Συμπρεσβεύω, (σύν, πρεσβεύω) *to be a fellow-ambassador*, *be joined with on an embassy*, Dem. 400, 11, Aeschin. 50, fin.:—mid., *to join in sending an embassy*, Thuc. 3, 92; 5, 44.

Σύμπρεσβυς, εως, ὁ,=συμπρεσβευτής, but prob. only in plur. (cf. πρέσβυς II), Thuc. 1, 90, sq.; σ. τινί, Xen. An. 5, 5, 24.

Συμπρεσβύτερος, ου, ὁ, *a fellow-presbyter*, N. T.

Συμπρήκτωρ, ορος, ὁ, Ion. for συμπράκτωρ, Hdt.

Συμπρήσσω, Ion. for συμπράσσω, Hdt.

Συμπρίασθαι, inf. aor. 2 (with no pres. in use, cf. *πρίαμαι), *to buy along with* or *together*, Lys. 164, 33. [ῐ]

Συμπροάγω, f. -ξω, (σύν, προάγω) *to lead forward*, *escort with* or *together*, Dion. H. — II. intr. *to move forward with* or *together*. [ᾰ]

Συμπροαυξάνομαι, (σύν, πρό, αὐξάνω) as pass., *to increase with* or *together*, Hipp.

Συμπρογιγνώσκω, (σύν, προγιγνώσκω) *to foreknow* or *foresee along with*, Iambl.

Συμπρόεδρος, ον, (σύν, πρόεδρος) *presiding along with*, Joseph.

Συμπρόειμι, (σύν, πρό, εἶμι) *to go forth*, *come out along with*, or *together*.

Συμπροέρχομαι, dep. mid.,=foreg., Ath.

Συμπροθῡμέομαι, (σύν, προθυμέομαι) dep. c. fut. mid., et aor. pass.:—*to have equal desire with* any one; c. acc. rei, *to join zealously in promoting*, τὸν ἔκπλουν, Thuc. 8, 1, cf. Xen. Cyr. 6, 1, 19; more usu. c. inf., *to have a joint zeal*, *share in the desire that*..., Thuc. 8, 2, Xen. An. 3, 1, 9, etc.; so, σ. ὅπως..., Ib. 7, 1, 5: absol., *to share one's eagerness*, Id. Hell. 5, 4, 5.

Συμπροκόπτω, *to advance* or *increase with*.

Συμπροκύπτω, *to bend forward along with*, *to bend over*.

Συμπρονομεύω, *to join in foraging* or *plundering*.

Συμπροξενέω, ῶ, (σύν, προξενέω) *to help in furnishing with means*, Eur. Hel. 146.

Συμπροπέμπω, (σύν, προπέμπω) *to escort* or *attend together*, *join in escorting*, τινά, Hdt. 9, 1, Ar. Ran. 403, 413; σ. τινὰ ναυσίν, Thuc. 1, 27; Xen., etc.

Συμπροπίπτω, (σύν, προπίπτω) *to go forth with*, τινί, Polyb. 31, 22, 1.

Συμπροπορεύομαι, (σύν, πρό, πορεύομαι) dep. c. fut. mid., et aor. pass., *to travel forward with*, *to advance with*, LXX.

Συμπροςάγω, f. -ξω, (σύν, προςάγω) *to lead to along with* or *together*.—II. intr. *to move towards* or *advance with*, sub. στρατόν. [ᾰ]

Συμπρόςειμι, (σύν, πρός, εἶμι) *to approach along with* or *together*, LXX.

Συμπροςέρχομαι, dep. mid., c. aor. et pf. act.,=foreg.

Συμπροςέχω, *to apply* or *attend to with* or *together* (sub. τὸν νοῦν or τὴν ψυχήν).

Συμπροςίσχω, = foreg.:—pass., *to cleave to*, Plut. 2, 322 F.

Συμπροςκῠνέω, ῶ, *to worship along with* or *together*.

Συμπροςμίγνῡμι, f. -μίξω, (σύν, προςμίγνυμι) *to add to and mix together*.—II. intr., *to go into company with*, *converse with*, τινί, Plat. Theaet. 183 E.

Συμπροςπίπτω, (σύν, προςπίπτω) *to fall to* or *on together*, M. Anton.

Συμπροςπλέκω, f. -ξω, (σύν, προςπλέκω) *to twine in with* or *together*:—pass., *to contend* or *struggle to the last*, LXX.

Συμπροςψαύω, (σύν, προςψαύω) *to touch along with*, Aesop.

Συμπροτερέω, ῶ, f. -ήσω, *to precede* or *exceed together*, ap. Suid.

Συμπροτρέπω, f. -ψω, (σύν, προτρέπω) *to urge on together*, Dion. H.

Συμπροφητεύω, (σύν, προφητεύω) *to prophesy along with* or *together*, Plut. 2, 860 D.

Συμπροχέω, f. -χεύσω, (σύν, προχέω) *to pour out together*, v. l. Orph. Arg. 573.

Συμπροχωρέω, ῶ, f. -ήσω, *to go forward with* or *together*.

Συμπρύτᾰνις, εως, ὁ, (σύν, πρύτανις) *a joint-prytanis*, Dinarch. ap. Poll. 6, 159.

Συμπρῶτα, adv., *first of all*, Emped.

Συμπτερόω, ῶ, *to join with in furnishing with wings*.

Συμπτερύσσομαι, dep. mid., *to fly* or *flutter with*, Nicet.

Συμπτυκτικός, ή, όν, *folding up*.

Σύμπτυκτος, ον, (συμπτύσσω) *folded up*, σ. ἀνάπαιστοι, *folded* anapaestics, i. e. *spondaic*, Meineke Pherecr. Coriann. 5.

Σύμπτυξις, εως, ἡ, *a folding up and laying by*: from

Συμπτύσσω, f. -ξω, (σύν, πτύσσω) *to fold up and lay by*, Soph. Tr. 691.

Σύμπτυστος, ον, (σύν, πτύω) *to be spitten on*, *abominable*: but the word is very dub., Osann Auctar. Lex. p. 150.

Συμπτωθέν, έντος, τό, neut. part. aor. 1 pass. of συμπίπτω, *that which has fallen in ruins*.

Σύμπτωμα, ατος, τό, (συμπίπτω):

—any thing that has befallen one, a chance, casualty, esp. *a mischance,* Thuc. 4, 36; *ἀκούσιον σ.*, Dem. 1295, 20; *κατὰ σ.*, by *chance,* Polyb. 5, 24, 2:—*a disease,* Plat. Ax. 364 C; cf. Lob. Phryn. 248. Hence

Συμπτωματικός, ή, όν, *exposed to chance* or *accident.*

Συμπτωσία, ας, ἡ,=sq.

Σύμπτωσις, εως, ἡ, (συμπίπτω):—*a falling together, collapsing, contraction,* Hipp.—II. *a falling together, a meeting,* ποταμῶν, Polyb. 3, 49, 6; ὀρῶν, 2, 14, 8: esp. in hostile sense, *an attack, onset,* Id. 1, 57, 7, etc.

Σύμπτωχος, ον, (σύν, πτωχός) *a fellow-beggar,* Synes.

Συμπῠκάζω, f. -άσω, (σύν, πυκάζω) *to cover quite up,* Diod.

Σύμπυκνος, ον, (σύν, πυκνός) *pressed together, tight,* Xen. Eq. 10, 10.

Συμπυκνόω, ῶ, (σύν, πυκνόω) *to press close together, make compact,* Hipp.

Συμπυνθάνομαι, (σύν, πυνθάνομαι) dep. mid., *to ask, hear* or *learn along with, τινί τι.* Eur. Hel. 328.

Συμπῠρόω, ῶ, (σύν, πυρόω) *to burn up, consume along with* or *together,* Eur. Cycl. 307, Rhes. 960:—Pass., Id. Supp. 1071.

Συμπωλέω, ῶ. (σύν, πωλέω) *to sell with* or *together,* Dio C.

Συμπωρόω, ῶ, *to join* or *bind together by a callus* (πῶρος):—Pass., *to be united* or *to grow in such a manner.*

Συμφᾰγεῖν, inf. aor. of συνεσθίω.

Συμφαίνομαι, *to appear along with* or *together.* Hence

Συμφᾰνής, ές, *manifest at the same time, quite manifest,* Arist. Eth. N. 1, 9, 7, de Anima 1, 2, 25, Polyb., etc.—II. *clear* or *bright on all sides.*

Συμφαντάζομαι, (σύν, φαντάζω) as pass., *to appear, be thought of* or *imagined along with,* Plut. 2, 392 E.

Σύμφᾰσις, εως, ἡ, (συμφαίνομαι) *an appearing together, ἄστρων, a conjunction,* Arist. Meteor. 1, 6, 1.

Συμφέρει, impers. from συμφέρω A. I. 5.

Συμφέρον, τό, neut. from συμφέρω A. I. 5.

Συμφερόντως, adv. part. pres. from συμφέρω, *profitably, τινί,* Plat. Legg. 662 A, Isocr. 19 E, Xen., etc.

Συμφερτός, ή, όν, (συμφέρω) like συμφορητός, *brought together; united, joined, συμφερτὴ ἀρετή,* Il. 13, 237.

Συμφέρω, f. συνοίσω: aor. 1, συνήνεγκα: aor. 2, συνήνεγκον: pf. συνενήνοχα (Dem. 294, 15), (σύν, φέρω). *To bring together, gather, collect, ἐς μέσον,* Hdt. 7, 152; esp., like συγκομίζω, of dead bodies, cf. Xen. An. 6, 4, 9, Lycurg. 153. 29.—2. *to match together,* like συμβάλλω, Aesch. Theb. 510.—3. *to bear along with* or *jointly, to help to bear,* Xen. Cyr. 4, 3, 13: esp., σ. *κακά,* etc., *to bear, suffer, endure with* others, Soph. El. 946, Eur. H. F. 1366, etc.: hence, *to suffer, bear with, indulge, ὀργὰς συνοίσω σοι,* Aesch. Eum. 848.—4. *to bring together, contribute, βουλεύματα,* Aesch. Pers. 528; *πᾶν ὅσονπερ ἂν σθένω,* Soph. El. 946; *εἴς τι,* Hdt. 3, 92.—5. seemingly intr., the acc. rei being omitted, *to be useful* or *profitable, τινί.* for one, Aesch. Supp. 753, Soph. Phil. 627, Plat., etc.; *εἴς* or *πρός τι,* Xen. Hell. 6, 2, 19, Mem. 2, 2, 5; *ξυμφέρει σωφρονεῖν ὑπὸ στένει,* Aesch. Eum. 520: also, *καλῶς ξυμφέρει,* Ar. Ach. 252; *συμφέρει ἐπὶ τὸ βέλτιον, ἄμεινον,* Xen. An. 7, 8, 4, Andoc. 10, 35 (cf. infra B. 5):—part. *συμφέρων, ουσα, ον, useful, expedient, fitting,* Soph. O. T. 875, etc.; esp. in neut. *συμφέρον, οντος, τό, use, profit, advantage, expediency,* Soph. Phil. 926, and freq. in prose: *τὰ ξυμφέροντα ἀνθρώποις,* Plat. Legg. 875 A; but also, *τὰ τῆς πατρίδος σ.*, Dinarch. 102, 40:—hence adv. *συμφερόντως* (q. v.): *συμφέρον ἐστί,=συμφέρει,* Ar. Plut. 49.—II. intr.,—1. *to agree with, ξυμφέρει ὄνομα τοῖς ἐμοῖς κακοῖς,* Soph. Aj. 431; *to assist,* Id. Phil. 659: *to come to terms with, bear with, give way to, τοῖς κρείσσοσι,* Soph. El. 1465, Elmsl. Med. 13; cf. infra B. 2.—2. of events, *to happen, take place, turn out,* c. inf., Hdt. 3, 129; 6, 22, 117, etc.: *συνήνεικε αὐτῇ ἐς εὐτυχίην γενόμενα, it turned out* for her advantage, Hdt. 8, 88; cf. infra B. 5.

B. pass. *συμφέρομαι*: fut. mid. *συνοίσομαι*: aor. pass. *συνενείχθην* (Hdt.), Att. *συνηνέχθην*: pf. *συνήνεγμαι.* *To come together,* of sexual intercourse, *σ. γυναικί,* Ar. Lys. 166.—2. in hostile sense, *to meet in battle, engage,* Lat. *congredi,* Il. 11, 736, Aesch. Theb. 636, Thuc. 7, 36; so, *συνοισόμεσθα πολεμίζειν,* Hes. Sc. 358.—3. *to agree together, ὥςτε ἀπαλλάσσεσθαι τοῦ πολέμου,* Thuc. 4, 65: *to live on friendly terms with, τινί,* Hdt. 4, 114; *to bear with,* Soph. O. C. 641; cf. supra II. 1: *to agree with, τινί,* Hdt. 1, 173; 2, 80, etc.; cf. Aesch. Supp. 243:—*ἐγὼ δὲ τούτοις κατὰ ταῦτα εἶναι οὐ ξυμφέρομαι,* Plat. Prot. 317 A; so, *συμφέρεται τοῦτο εἶναι,* this *is generally allowed* to be, Hdt. 2, 79, cf. 4, 13.—4. *to be acquainted, κακῷ συνοισόμενος,* Id. 6, 50.—5. of events, *to happen, turn out,* like act. (II. 2), *ξυμφέρεσθαι ἐπὶ τὸ βέλτιον,* Ar. Nub. 590, cf. supra I. 5: hence also impers., *συμφέρεται ἐς τὸ ἄμεινον, it happens, falls out* for the better, Hdt. 7, 8, 1; *οὐδέν σφι χρηστὸν συνεφέρετο,* no good *came of it* to them, Hdt. 4, 157; so, *αὐτῷ συνεφέρετο παλιγκότως,* it *turned out* ill to him again, c. inf., Schweigh. Hdt. 4, 156; so too, *συνηνείχθη γενέσθαι,* Id. 1, 19, etc., Thuc. 1, 23, etc.; or c. *ὥςτε* et inf., Hdt. 1, 74:—part. *τὰ συμφερόμενα, things which happen, events.*

Συμφεύγω, f. -φεύξομαι, (σύν, φεύγω) *to flee along with, τινί,* Hdt. 4, 11, Eur., etc.; *σὺν φεύγουσι συμφεύγειν,* Eur. Heracl. 26: esp., *to be banished along with* or *together,* Lycurg. 151, 13; *ξ. φυγήν,* Plat. Apol. 21 A.

Σύμφημι, (σύν, φημί) *to assent, approve* or *agree fully,* Aesch. Pr. 40, Soph., etc.; *to agree with, τινί,* Eur. Hipp. 266; *ξύμφημί σοι. I grant* you, Plat. Rep. 403 C, 608 B; and often so in Platonic dialogue: *ξύμφαθι ἢ ἄπειπε, say yes* or no, Ib. 523 A:—σ. c. inf., *to agree* that.., Soph. O. T. 553, and Xen.

Συμφήτωρ, ορος, ὁ, *a witness.*

Σύμφθαρσις, εως, ἡ, (συμφθείρω) *a melting into one another,* esp. of colours.

Συμφθέγγομαι, f. -γξομαι, (σύν, φθέγγομαι) dep. mid., *to sound with* or *together: to accord with,* Plut. Alcib. 2, etc.

Συμφθείρω, (σύν, φθείρω) *to destroy along with* or *entirely, σ. λέχος, to pollute* the bed, Eur. Andr. 947:—Pass., *to perish along with, τινί,* Arist. Top. 6, 13, 4, Polyb. 6, 5, 6; *συμφθείρεσθαι εἰς τὸ αὐτό, to meet unfortunately at* one place, Plut. 2, 708 E.—II. of colours, *to melt* or *die away into each other,* Ib. 436 B; cf. Schäf. Dion. Comp. p. 129.

Συμφθίνω, (σύν, φθίνω) intr. and in pass., *to pine away* or *decay along with, τινί,* Arist. Gen. An. 2, 6, 49.

Σύμφθογγος, ον, (σύν, φθόγγος) *sounding together, σύμφθ., οὐκ εὔφωνος, sounding together,* but not in harmony, Aesch. Ag. 1187.

Συμφῐλέω, ῶ, f. -ήσω, (σύν, φιλέω) *to love mutually,* Soph. Phil. 519. Hence

Συμφιλία, ας, ἡ, *mutual friendship,* Epicur. ap. Diog. L. 10, 115.

Συμφῐλοδοξέω, ῶ, (σύν, φιλοδοξέω) *to take part in promoting,* Cic. Att. 5, 17, 2.

Συμφῐλοκᾰλέω, ῶ, (σύν, φιλοκαλέω) *to join in love of beauty,* Plut. 2, 53 C:—*to be candidate for an honour along with* another, Id. Sertor. 14.

Συμφῐλολογέω, ῶ, (σύν, φιλολογέω) *to join* another *in the study of language,* Cic. Fam. 16, 21, 8.

Συμφῐλομᾰθέω, ῶ, *to join* another *in the love of knowledge.*

Συμφῐλονεικέω, ῶ, (σύν, φιλονεικέω) *to be emulous along with* another, *join in quarrelling with, τινί,* Plat. Prot. 336 E: *to join in a disputation,* Plut. Arat. 3:—*to take zealous interest in, τινί,* Andoc. 31, 39.

Συμφῐλοσοφέω, ῶ, (σύν, φιλοσοφέω) *to join* another *in the love and pursuit of wisdom,* Arist. Eth. N. 9, 12, 2, Luc. D. Deor. 18, 2.

Συμφῐλοτῑμέομαι, (σύν, φιλοτιμέομαι) dep. c. fut. mid., et aor. pass., *to join in emulating, τινί,* Diod., Plut. Lucull. 6, etc.

Συμφλάω, f. -άσω, (σύν, φλάω) *to crush in pieces,* Foës. Oec. Hipp.

Συμφλέγω, f. -ξω, (σύν, φλέγω) *to set on fire together,* Eur. Bacch. 595; *σ. κεραυνῷ,* Theocr. 22, 211; of love, Anth. P. 5, 111.

Συμφλογίζω, f. -ίσω,=foreg., LXX.

Συμφλῠᾱρέω, ῶ, *to chatter, trifle along with* or *together.*

Συμφοβέω, ῶ, f. -ήσω, (σύν, φοβέω) *to frighten at the same time:*—Pass., *to be afraid at the same time,* Thuc. 6, 101.

Συμφοιτάω, ῶ, Ion. -έω, fut. -ήσω, (σύν, φοιτάω) *to go regularly to* a place *together,* Hdt. 2, 60; 4, 180: esp., *to go to school together,* Ar. Eq. 988 (ubi v. Interpp.), Plat. Euthyd. 304 B, etc. Hence

Συμφοίτησις, εως, ἡ, *a going to school together,* Aeschin. 2, 23: and

Συμφοιτητής, οῦ, ὁ, *a schoolfellow,* Plat. Euthyd. 272 D, Xen. Hell. 2, 4, 20, etc.

Συμφονεύω, (σύν, φονεύω) *to kill along with* or *together, τινί,* Eur. Hec. 391, cf. Ion 851.

Συμφορά, ᾶς, ἡ, Ion. -ρή, (συμφέρω): *a bringing together:* but usu.,—II. (from συμφέρω A. II. 2, and B. 5), *an event, circumstance, hap, chance, πᾶν ἐστιν ἄνθρωπος συμφορή,* Hdt. 1, 32, cf. 7, 49, 1; *συμφοραὶ βίου, the haps of* life, Trag., cf. Eur. Ion 536; both of *good* and *evil chances,* but far more freq. the latter, *a mishap, mischance, misfortune, distress, evil, a disease, complaint, defeat, σ. οἰκτρά,* Pind. O. 7, 141; *συμφορᾷ δεδαιγμένοι,* Id. P. 8, 125; *σ. πάθους,* Aesch. Pers. 436; and freq. in Att.; *συμφορῇ χρῆσθαι,* to be unfortunate, Hdt. 1, 42, etc.; *συμφορὴν* or *μεγάλην σ. ποιεῖσθαι τι,* to look upon or consider a thing as a great *misfortune,* Hdt. 1, 83, 216, etc., cf. *συμφοραίνω*: proverb., *πῖνε, πῖν' ἐπὶ συμφοραῖς,* Simon. (120) ap. Ar. Eq. 406:—rarely in good sense, *good luck, a happy issue,* Aesch. Ag. 24, Soph. El. 1230; *σ. ἐσθλαί, εὐδαιμο* νες, Eur. Alc. 1155, El. 457 ; σ. ἀγαθή, Ar. Eq. 655, cf. Schäf. Dion. Comp. p. 10.—2. very rarely in a moral relation, *an offence, trespass*, Plat. Legg. 854 D, 934 B. Hénce

Συμφοράζω, f. -άσω, and συμφοραίνω, *to bewail one's ill-luck*, like συμφορὰν ποιεῖσθαι, Vit. Hom. 14.

Συμφορεύς, ὁ, (συμφέρω A. II) :—in Xen. Hell. 6, 4, 14, a Lacedaemonian officer, a sort of *aid-de-camp*.

Συμφορέω, ῶ, f. -ήσω, = συμφέρω, but only in the primary signf., *to bring together, to gather, collect, heap up*, Hdt. 5, 92, 7 ; 9, 83, Thuc. 6, 99 ; εἰς μίαν οἴκησιν, Plat. Legg. 805 E ; πνεῦμα συμφοροῦν τὴν χιόνα, Xen. Cyn. 8, 1 ; αἰτίας καὶ σκώμματα καὶ λοιδορίας σ., Dem. 230, 6. Hence

Συμφόρημα, ατος, τό, *that which is brought together, a heap*, Plut. 2, 955 A : and

Συμφόρησις, εως, ἡ, *a bringing together*, Plut. Pericl. 34, Otho 14.

Συμφορητός, ή, όν, (συμφορέω) *brought together, collected promiscuously*, ὄχλος, Dion. H., etc. ; σ. ἐκ πολλῶν τόπων, Id. ; *compiled*, Luc. Pseudol. 4 :—σ. ἑστίασις or δεῖπνον, a meal *towards* which *each guest contributes*, Lat. *convivium collatitium, a picnic*, Arist. Pol. 3, 11, 2 ; 15, 7 ; v. Lob. Paral. 493.

Σύμφορος, ον, (συμφέρω) :—*happening with, accompanying*, λιμὸς ἀεργῷ σύμφορος ἀνδρί, hunger is the sluggard's *companion*, Hes. Op. 300 ; c. gen., πενίης οὐ σύμφορα, ἀλλὰ κόροιο, Hes. Th. 593, cf. Ruhnk. Ep. Cr. p. 83.—II. *useful, profitable*, Hdt. 8, 60, 1, Soph., etc. : *suitable, proper, fit*, c. dat., κούρῃ οὐ σύμφορός ἐστιν ἕκτη, the sixth day is not *good* for a girl, Hes. Op. 781 ; so, γυνὴ νέα οὐ σύμφορον ἀνδρὶ γέροντι, Theogn. 457 ; ἡ πενίη κακῷ σύμφυρον ἀνδρὶ φέρειν, poverty is *fit* for a bad man to bear, Id. 526 : τὰ σύμφορα, τὸ σύμφορον, *what is expedient*, Soph. O. C. 464, 592 ; τῶν ἀναγκαίων ξυμφόρων διαναστάς, departing from his necessary (i. e. natural) *interests*, Thuc. 4, 128 (v. Göller) :—σύμφ. ἔς τι, Thuc. 3, 47 ; πρός τι, Plat. Legg. 766 E.—Adv. -ρως, σ. ἔχειν, to be *expedient*, Isocr. 102 E : compar. συμφορώτερον, Thuc. 3, 40 : superl. -ώτατα, Eur. Med. 876.

Συμφράδμων, ονος, ὁ, ἡ, *giving good counsel, a counsellor*, εἰ γὰρ...τοιοῦτοι δέκα μοι συμφράδμονες εἶεν, Il. 2, 372 ; cf. Anth. P. 9, 365 : from

Συμφράζομαι, f. -άσομαι, mid. c. pf. pass. συμπέφρασμαι (Soph. Ant. 364), (σύν, φράζομαι). *To take counsel with* one, c. dat., ἑῷ θυμῷ, Od. 15, 202 ; also, τίς δ' αὖ τοι θεῶν συμφράσσατο βουλάς; who *imparted* his counsels to thee ? Od. 4, 462 ; cf. Il. 1, 537 ; 9, 374 :—but, μῆτιν συμφράσσασθαι (sc. ἑαυτῷ), *to contrive* a plan, Hes. Th. 471, cf. Soph. l. c.—II. later, act. συμφράζω, f. -άσω, *to say* or *express together with* ; so in pass., Plut. 2, 22 A.

Σύμφραξις, εως, ἡ, (συμφράσσω) *a closing up*, Theophr.

Σύμφρᾰσις, ἡ, (συμφράζω) *the connexion of speech, context*.

Συμφράσσω, Att. -ττω, f. -ξω (σύν, φράσσω) :—*to press* or *pack closely together*, Hdt. 4, 73 ; τὰς ναῦς, Xen. Hell. 1, 1, 7 ; τὰς σαρίσσας, Polyb. 2, 69, 9.—II. *to force together and shut in, to fence all round*, λιθοειδεῖ περιβόλῳ, Plat. Tim. 74 A, E : *to block up*, Id. Phaedr. 251 E, in pass.

Συμφρονέω, ῶ, f. -ήσω, (σύν, φρονέω) *to be of one mind* or *opinion with* any one, *to agree with, assent to*, σ. ἀλλήλοις εἴς τι, Polyb. 4, 60, 4 ; ἐπί τινι, Id. 3, 2, 8 ; πρός τινα περί τινος, 4, 81, 3 : absol., *to agree together*, Lat. *conspirare*, Id. 2, 22, 1, etc.—II. *to comprehend*, also *to ponder, consider*, c. acc., Id. 18, 9, 2, Plut., etc.—III. *to recollect one's self*, Plut. Cat. Min. 70. Hence

Συμφρόνησις, εως, ἡ, *agreement, union*, Polyb. 2, 37, 8.

Συμφρονίζω,=σωφρονίζω, dub. in Joseph.

Συμφροντίζω, (σύν, φροντίζω) *to have a joint care for*, τινός, Luc. Dem. Encom. 25.

Συμφροσύνη, ης, ἡ,=συμφρόνησις, App.

Σύμφρουρος, ον, (σύν, φρουρός) *watching with* or *together, a fellow-watchman*, μέλαθρον ξ. ἐμοί, the chamber *that keeps watch with me*, i. e. *in which I lie sleepless*, or *which I cannot quit*, Soph. Phil. 1455.

Συμφρύγω, f. -ξω, (σύν, φρύγω) *to roast* or *burn quite up*, Theophr.

Σύμφρων, ονος, ὁ, ἡ, (σύν, φρήν) : *of one mind, agreeing, brotherly*, Aesch. Ag. 110 ; σ. θεοί, Id. Cho. 802.

Συμφῠάς, άδος, ἡ, (συμφύω) *a growing together, connexion by natural growth*, as of the joints, Foës. Oec. Hipp.

Συμφῠγᾰδεύω, (σύν, φυγαδεύω) *to banish with* or *at the same time*, Iambl.

Συμφῠγάς, άδος, ὁ, ἡ, (σύν, φυγάς) *a fellow-exile*, Eur. Bacch. 1382, Thuc. 6, 88.

Συμφῠή, ῆς, ἡ, = σύμφυσις, v. l. Plat. Legg. 734 E, for συνυφή.

Συμφῠής, ές, (συμφύω) *grown together, joined* or *united by nature, intimately connected*, σ. γίγνεσθαί τινι, Plat. Soph. 247 D. Tim. 45 D : metaph., τῷ κοινῷ συμφ., *attached by nature* to a commonwealth, of bees, Plut. Lycurg. 25. Adv. -ῶς. Hence

Συμφῠΐα, ας, ἡ,=σύμφυσις, Plut. 2, 1112 A, etc.

Συμφύλαξ, ᾰκος, ὁ, (σύν, φύλαξ) *a fellow-watchman* or *guard*, Thuc. 5, 80, Plat. Rep. 463 C, Xen., etc. [ῠ]

Συμφῠλάσσω, f. -ξω, (σύν, φυλάσσω) *to watch, keep guard along with* or *together*, Hdt. 7, 172, Plat. Rep. 451 D.

Συμφῡλέτης, ου, ὁ, *of* or *from the same* φυλή, Lat. *contribulis* : in genl., *a countryman*, v. l. Isocr. 263 A.

Σύμφῡλος, ον, (σύν, φῦλον) *of the same stock* or *race with*, τινί, Arist. Part. An. 4, 6, 3 : *kindred, natural*, Plat. Ax. 366 A.

Συμφῡράω,=συμφύρω, Plut. 2, 398 A, Diosc.

Συμφύρδην, (συμφύρω) adv., *mixedly*, Nic. Th. 110.

Σύμφυρτος, ον, *kneaded* or *mixed together* : metaph., *confounded, confused*, Eur. Hipp. 1234 : from

Συμφύρω, f. -σω, (σύν, φύρω) *to knead together* : metaph., *to confound, confuse, commingle*, αἷμα συμπεφυρμένον πυρί, Eur. Med. 1199 ; σ. εἰς ἕν, Phat. Phil. 15 E ; συμπεφυρμένος λύπαις, μετὰ κακοῦ, Id. Phil. 51 A, Phaed. 66 B : πλαγαῖς συνέφυρε πρόσωπον, Theocr. 22, 111. [φῡ]

Συμφῡσάω, ῶ, f. -ήσω, (σύν, φυσάω) *to blow together*, Lat. *conflare* ; hence, *to beat up, contrive*, ταῦτ' ἐφ' οἷσίν ἐστι συμφυσώμενα, Ar. Eq. 468.—II. metaph., ξυμφυσῆσαι εἰς ταὐτόν, *to blow* (as it were) *into one horn*, i. e., *to agree exactly, harmonize* in all things, Plat. Legg. 708 D :—in pass., of the wind, *to blow at the same time*, Plut. Sertor. 17.

Συμφῠσιόω, ῶ, *to unite* or *join with nature*.

Σύμφῠσις, ἡ, (συμφύω) *a growing together, natural joining*, esp. of the limbs, Hipp., v. Foës. Oecon. : in genl. *intimate connexion, union, dependence*.

Συμφῠτεύω, (σύν, φυτεύω) *to plant along with* or *together*, σύν τέ οἱ δαίμων φυτεύει δόξαν, Pind. I. 6, (5), 16 : metaph., *to contrive* or *plot with*, τινί τι, Soph. O. T. 347.

Συμφῠτικός, ή, όν, (συμφύω) *likely to grow together*, of a wound, Arist. Probl. 1, 33.

Σύμφῠτον, ου, τό, *a plant, comfrey*, in old English *boneset*, so named from its *healing qualities* (v. foreg.), *symphytum officinale*, Linn., Diosc. 4, 10 : from

Σύμφῠτος, ον, (συμφύω)—*planted together with* : metaph., *innate, inborn, inbred*, ἀρετά, Pind. I. 3, 23 ; σ. αἰών, one's *natural* age (acc. to the Schol.), or rather the time *appointed by fate*, Aesch. Ag. 107 : νεικέων σ. τέκτων, *the natural* author of strife, Id. 152 ; ἐς τὸ σ., according to *one's nature*, Eur. Andr. 954 ; σ. δειλία τινί, Lys. 118, 31 ; ἐπιθυμία, Plat. Polit. 272 E ; etc. : cf. συγγενής, σύγγονος.—II. *grown together, closed, healed*, of a wound.

Συμφύω, f. -ύσω, (σύν, φύω) *to make to grow together*, συντῆξαι καὶ συμφῦσαι εἰς τὸ αὐτό, Plat. Symp. 192 E ; cf. Ep. Plat. 323 B, Arist. Meteor. 4, 1, 1.—II. pass., with act. pf. συμπέφῡκα, aor. 2 συνέφῡν, *to grow together, be naturally* or *necessarily connected*, ἀλλήλοις, εἰς ἕν, εἰς ταὐτό, Plat. Rep. 588 C, D, 503 B : *to grow up, close*, as a wound, Arist. Probl. 1, 33 :—so of a political constitution, Polyb. 4, 32, 9.

Συμφωνέω, ῶ, f. -ήσω, (σύν, φωνέω) *to agree in sound, be in harmony* or *unison*, ἐκ πασῶν μία ἁρμονία ξυμφωνεῖ, Plat. Rep. 617 B ; cf. Arist. An. Post. 2, 2, 3.—II. usu. metaph., *to agree with, hold* or *express the same opinions with*, τινί, freq. in Plat. ; τὰ ἔργα οἱ ξυμφωνεῖ τοῖς λόγοις, Plat. Lach. 193 E.—2. *to make an agreement* or *bargain with* any one, σ. πρός τινα, Xen. Hell. 1, 3, 8 ; περί τινος, Polyb. 2, 15, 5.——3. also *to unite for a bad purpose, to conspire*, Arist. Pol. 4, 12, 5. Hence

Συμφώνησις, ἡ, *an agreeing together, unison*.

Συμφωνία, ας, ἡ, (σύμφωνος) :—*an agreeing together in sound, unison of sound, symphony*, ἁρμονία τις, ὁμολογία τις, acc. to Plat. Symp. 187 B, Crat. 405 D, cf. Rep. 430 E ; λόγος ἀριθμῶν ἐν ὀξεῖ ἢ βαρεῖ, Arist. An. Post. 2, 2, 3 ;—strictly of two sounds only, *a concord, accord*, such as the fourth, fifth and octave (=διὰ τεσσάρων, διὰ πέντε, διὰ πασῶν), distinguished from mere ὁμοφωνία, Plut. 2, 389 D ; cf. Müller Literat. of Greece 1, p. 151, Dict. Antiqq. p. 649.—II. *a union of many voices* or *instruments in concord* :—*a concert* either *of vocal* or *instrumental music*, Polyb. 26, 10, 5.

Σύμφωνος, ον, (σύν, φωνή) :—*agreeing in sound, harmonious*, Ar. Av. 221 659 ; χορδαί, H. Hom. Merc. 51 : generally, *echoing to*, c. gen., βοῆς, Soph. O. T. 421.—2. esp. as music. term, *in concord with, accordant*, Plat. Legg. 812 D ; distinguished from ὁμόφωνος, Arist. Probl. 19, 16, and 39.—II. usu. metaph., *agreeing, in unison, friendly*, ἡσυχία, Pind. P. 1, 136 ; δεξιώματα, Soph. O. C. 619 ; and freq. in Plat. : σ. τινι, *agreeing, in unison with*, rarely πρός τινα, as Ep. Plat. 332 D ; σύμφωνόν τινι πρός τινα, Polyb. 6, 36, 5 :—adv. -νως, Plat. Epin. 974 C.—II. also pass., *agreed upon*, σ. ὅροι, perh. in Diod. 5, 6.

Συμφωνούντως, (συμφωνέω) adv., *in harmony* or *agreement with*, ἑαυτῷ, Plat. Legg. 662 E.

Συμφωτίζω, f. -ίσω, (σύν, φωτίζω), *to give light together*, Plut. 2, 893 A.

Σύμψαλμα, ατος, τό, (ψάλλω) *a joint sounding of strings.*

Σύμψαυσις, εως, ἡ, *a joint touching:* from

Συμψαύω, f. -σω, (σύν, ψαύω) *to touch one another*, τοῖς σώμασι, Xen. Symp. 4, 26.

Συμψάω, f. -ήσω, (σύν, ψάω) *to scrape together:* hence, *to wipe out the traces* of any thing in the sand, etc., Ar. Nub. 975: generally, *to sweep away*, ὁ ποταμὸς τὸν ἵππον συμψήσας ὑποβρύχιον οἰχώκεε φέρων, Hdt. 1, 189.

Συμψελλίζω, *to stammer with* or *together.*

Συμψεύδομαι, f. -σομαι, (σύν, ψεύδομαι) Dep. mid., *to tell a lie with* or *together*, Polyb. 6, 3, 10.

Συμψηφίζω, (σύν, ψηφίζω) *to reckon together, count up*, N. T.—II. more usu. in mid., *to vote with*, τινί, Ar. Lys. 142. Hence

Συμψηφιστής, οῦ, ὁ, *a joint reckoner.*

Σύμψηφος, ον, (σύν, ψῆφος) *voting with*, τινί, Plat. Gorg. 500 A, etc.; τινί τινος, *voting with* one *for* a thing, Id. Rep. 380 C, Crat. 398 C; λαβεῖν τινα σύμψηφον, Dem. 206, 15; cf. Lob. Phryn. 2.

Συμψήχω, *to rub with* or *together.*

Συμψιθυρίζω, f. -σω, *to whistle, whisper with* or *together.*

Συμψοφέω, ῶ, f. -ήσω, (σύν, ψοφέω) *to make a noise together*, τοῖς ὅπλοις, Polyb. 1, 34, 2; σ. τοὺς θυρεοὺς ταῖς μαχαίραις, *to rattle upon* the shields with the swords, Id. 11, 30, 1.

Συμψῡχέω, ῶ, *to be of one mind:* and

Συμψῡχία, ας, ἡ, *unity of mind:* from

Σύμψῡχος, ον, (σύν, ψυχή) *of one mind, at unity.*

Συμψύχω, (σύν, ψύχω) *to cool with* or *together:*—pass., *to grow cool* or *cold together*, Hipp. 244. [ῡ]

ΣΥ´Ν, old Att. ξύν (v. sub voc.), prep. with dat., the Lat. *cum*, and akin to Sanscr. *sa-, sam*, ἅμ-α, Lat. *simul*, etc.;—the radic. signf. being, *with.*—I. usu., *along with, in company with, together with*, Hom., etc.—2. with collat. notion of help or aid, σὺν θεῷ, *with* God's *help*, (the God being conceived *as standing with* or *by* one), Il. 9, 49, Od. 13, 391; so, σὺν δαίμονι, σὺν Διί, σὺν Ἀθήνῃ, Il. 11, 792; 20, 192, etc., cf. Böckh Pind. P. 9, 2; so in prose, σύν τινι εἶναι or γίγνεσθαι, to be *with* another; i. e. *on* his *side, of* his *party*, Xen. An. 3, 1, 21; οἱ σύν τινι, any one's friends, followers, Ib. 1, 2, 15, etc.—3. *furnished with, endued with*, ἄκοιτις σὺν μεγάλῃ ἀρετῇ, Od. 24, 193.—4. of any accidental union: in Hom. esp., σὺν νηυσί, i. e. on board ship; σὺν ἵπποισιν καὶ ὀχεσφιν, Il. 5, 219; esp. of arms, σὺν ὅπλοις, τεύχεσι, ἔντεσι, σκήπτρῳ, Hom., and Att.; also, θύελλαι σὺν Βορέῃ, ἄνεμος σὺν λαίλαπι, Il. 15, 26; 17, 57: in such cases σὺν is oft. put where καί might stand, cf. μετά A.—5. of necessary connexion, consequence, etc., σὺν μεγάλῳ ἀποτῖσαι, to pay *with* a great loss, i. e. suffer greatly, Il. 4, 161; σὺν δημοσίῳ κακῷ, *with* loss to the public, Theogn. 50; σὺν τῷ σῷ ἀγαθῷ, to your advantage, Xen. Cyr. 3, 1, 15; just like the Lat. *tuo cum commodo, publico cum incommodo:* σὺν μιάσματι, *attended with* pollution, Soph. Ant. 172: and so, generally, to denote agreement, σὺν τοῖς νόμοις, *in accordance with* the laws; σὺν τῷ δικαίῳ καὶ καλῷ, Xen. An. 2, 6, 18; so, σὺν κόσμῳ, σὺν τάχει, etc., which answer pretty much to the advs. κοσμίως, ταχέως, etc., freq. in Att.—6. of the instrument or means, *with* or *by* which a thing is done, *with, by means of*, σὺν νεφέεσσι κάλυψεν γαῖαν καὶ πόντον, Od. 5, 293: so in Att., σὺν βίᾳ, *by* force.—II. the Att. oft. use the dat. alone, where in Ep. the prep. σύν is added, esp. in such phrases as αὐτοῖσι συμμάχοισι, etc.; v. sub αὐτός I. 4, cf. Lob. Phryn. 100.

B. σύν sometimes follows its case, Il. 10, 19, Od. 9, 332; 15, 410.

C. σύν AS ADV., *together, at once, jointly*, Hom.; though he also has it merely detached from its verb by tmesis: so, ξὺν κακῶς ποιεῖν, Thuc. 3, 13.—2. where persons are spoken of, σύν may be rendered *besides, moreover, furthermore, too*, Il. 23, 879; in Att. esp. followed by δέ, σὺν δ' αὔτως ἐγώ, Soph. Ant. 85, etc.; σὺν δ' ἐγὼ παρών, Id. Aj. 1288: but also *together, all at once*, Od. 10, 42; σύν τε διπλοῖ βασιλῆς, Soph. Aj. 960.

D. In COMPOS.—1. *with, along with, together, at the same time*, hence of any kind of union, connexion, or participation in a thing, and metaph. of agreement or unity, like Lat. *con-.* In compos. with a transit. verb σύν may refer to the object as well as the subject, as σύν in συγκτείνειν may mean *to kill one person along with, amongst others;* or, *to join with others in killing one.*—2. of the completion of an action, *quite, thoroughly, completely*, as in συμπληρόω, συνάγνυμι, συγκόπτω, συμπατέω, συντέμνω, etc.: hence it seems oft. only to strengthen the force of the simple word.—3. with numerals it has a separate force, σύνδυο, *two together*, i. e. *by twos, two and two;* and so σύντρεις; like Lat. *bini, terni*, etc.—II. further must be remarked, that σύν in compos., before β μ π φ ψ, changes into συμ-; before γ κ ξ χ, into συγ-; before λ into συλ-; before σ usu. into συσ-; and that ν is wholly dropped before ζ, before σ followed by a conson., and perh. sometimes before ξ. In one poet. passage ap. Plat. Phaedr. 237 A, we have ξύμ alone in tmesis, ξύμ μοι λάβεσθε for συλλάβεσθέ μοι. [ῠ]

Σῦν, acc. from σῦς, Hom.

Συνᾰγάλλομαι, dep. mid., *to rejoice with* or *together.*

Συνᾰγᾰνακτέω, ῶ, f. -ήσω, (σύν, ἀγανακτέω) *to be angry along with*, τινὶ ἐπί τινι, Polyb. 2, 59, 5, etc. Hence

Συνᾰγᾰνάκτησις, ἡ, *joint anger* or *displeasure.*

Συνᾰγᾰπάω, ῶ, f. -ήσω, (σύν, ἀγαπάω) *to love along with* or *together*, τοῖς φίλοις τοὺς φίλους σ., Polyb. 1, 14, 4.

Συναγγέλλω, (σύν, ἀγγέλλω) *to announce along with* or *together*, Dion. H.

Συνάγγελος, ου, ὁ, (σύν, ἄγγελος) *a fellow-messenger* or *ambassador*, Hdt. 7, 230.

Συνᾰγείρω, fut. -ερῶ: aor. ξυνάγειρα, in Il. 20, 21, metri grat., (σύν, ἀγείρω). *To gather together, assemble*, Id. 20, 21; also, σ. ἐκκλησίην, Hdt. 3, 142, cf. 1, 206; σ. πάντας εἰς τόπον, Plat. Criti. 121 C:—esp., *to collect* armies, soldiers, etc., στόλον, στράτευμα, Hdt. 1, 4; 4, 4, Polyb., etc.:—pass., *to gather themselves together, come together, assemble*, συναγειρόμενοι, *those who are assembling*, Il. 24, 802; but συναγρόμενοι, Ep. syncop. part. aor. 2 pass., *those assembled, an assembly*, Il. 11, 687.—2. *to collect* the means of living, etc., βίοτον, Od. 4, 90; and in mid., *to collect for one's self*, κτήματα, Od. 14, 323; 19, 293; cf. συναίρω.—3. metaph., σ. ἑαυτόν, *to collect* one's self, Plat. Prot. 328 D:—so in pass., *to rally*, Id. Phaed. 67 C, Charm. 156 D.

Συνᾰγελάζω, f. -άσω, (σύν, ἀγελάζω) *to bring into a flock* or *herd:*—pass., *to herd together with*, τινί, Polyb. 6, 5, 7, Plut. 2, 40 A. Hence

Συναγελασμός, οῦ, ὁ, *a driving together:*—*a flocking together.*

Συναγελαστικός, ή, όν, (συναγελάζω) *driving together in herds:*—*flocking* or *herding together, social*, Porphyr.

Συνᾰγένητος, ον, (σύν, α priv., γίγνομαι), or συνᾰγέννητος, ον, (γεννάω); *alike uncreated, co-eternal*, Eccl.

Συνάγκεια, ας, ἡ, = Homer's μισγάγκεια, *a narrow valley in which streams meet*, Theophr. C. Pl. 2, 4, 8, Polyb. 18, 14, 5, Plut., etc.

Συναγλαΐζω, f. -ίσω, *to deck out, adorn.*

Σύναγμα, ατος, τό, (συνάγω) *that which is brought together, a collection, concretion;* esp. of *stone* or *gravel in the kidneys*, Hipp.; v. Foës. Oecon.

Συναγνοέω, ῶ, f. -ήσω, *to be ignorant along with* or *together.*

Συνάγνῡμι, (σύν, ἄγνυμι): aor. συνέαξα (the only tense found in use):—*to break together, break to pieces, shiver*, ἔγχεος, ὃ ξυνέαξε, Il. 13, 166; νῆας ξυνέαξαν ἄελλαι, Od. 14, 383; τέκνα ἐλάφοιο συνέαξε, *he broke their necks*, Il. 11, 114.

Συνᾰγοράζω, f. -άσω, (σύν, ἀγοράζω) *to buy up*, Arist. Oec. 2, 9, 1.

Συνᾰγόρευσις, ἡ, *a speaking with*—*a defending:* from

Συνᾰγορεύω, (σύν, ἀγορεύω) *to speak with* another, *join in advising, recommend the same* thing, ξ. τί τινι, Thuc. 7, 49; c. inf., Xen. Hell. 5, 2, 20; foll. by ὡς . . , Id. Cyr. 6, 2, 24: *to agree* or *assent to* a thing, τοῖς λεγομένοις, Isocr. 69 B; opp. to ἀντιλέγω, Lys. 122, 23.—II. *to speak with* or *in behalf of* a person, *support* him, *advocate* his *cause*, σ. τινί, Thuc. 6, 6; 8, 84, and Xen.; σ. τινὸς σωτηρίᾳ, Dem. 194, 22; ταῖς ἐπιθυμίαις, Isocr. 82 C.—pass., *to have* others *advocating one's cause*, Plut. 2, 841 E.

Συναγραυλέω, ῶ, (σύν, ἀγραυλέω) *to be, live in the country along with* or *together*, Dion. H.

Συναγρεύω, (σύν, ἀγρεύω) *to hunt* or *catch jointly with*, Leon. Tar. 17.

Συναγρίς, ίδος, ἡ, a kind of *sea-fish*, Epich. p. 105, Arist. H. A. 2, 13, 8; 15, 14.

Συναγρόμενος, Ep. part. aor. 2 pass. syncop. of συναγείρω, Il.

Συναγρυπνέω, ῶ, *to keep awake with*, Aristaen.: from

Συνάγρυπνος, ον, (σύν, ἄγρυπνος) *keeping awake with*, Nonn.

Συναγρώσσω, = συναγρεύω, Nonn.

Συνᾰγυρμός, οῦ, ὁ, (συν, ἀγυρμός) *a bringing together, collecting*, τῆς φρονήσεως, Plat. Polit. 272 C.

Συνάγυρτος, ον, (σύν, ἀγυρτός) *assembled, collected*, Plat. Legg. 845 E. [ᾰ]

Συνάγχη, ης, ἡ, (σύν, ἄγχω) a kind of *sore throat;* constantly interchanged with κυνάγχη, v. Foës. Oecon. Hipp. Hence

Συναγχικός, ή, όν, *liable to* or *affected with* συνάγχη.

Συνάγχομαι, (σύν, ἄγχω) as pass. *to be choked* or *oppressed*, LXX.

Συνάγω, f. -άξω: aor. 1 σύνηξα, part. -άξας, Hdt. 7, 60 (where Schweigh. συννάξας); but usu. aor. 2 συνήγαγον: Att. pf. συνῆχα, Xen. Mem. 4, 2, 8; συναγήοχα, Arist. Oec. 2, 1, 10: old Att. ξυνάγω, which Hom. also uses metri grat., (σύν, ἄγω).

To lead together, to gather together, σύναγεν νεφέλας, Od. 5, 291; ἵνα οἱ σὺν φόρτον ἄγοιμι, Od. 14, 296; ὅρκια πιστὰ θεῶν σύναγον, Il. 3, 269; σ. δικαστήριον, Hdt. 6, 85; ἐκκλησίαν, Thuc. 2, 60; ἔνθα ποτ' Ὀρφεὺς σύναγεν δένδρεα Μούσαις, σύναγεν θῆρας, Eur. Bacch. 562:—in Il. usu. in the phrases, συνάγειν Ἄρηα, ἔριδα Ἄρηος, ὑσμίνην, πόλεμον, *to join* battle, *begin* the battle-strife, etc., Il. 2, 381; 5, 861; 14, 448, etc.:—also, like συμβάλλω, συνίημι, *to set to fight*, Aesch. Theb. 508, 756:—hence intr., σ. εἰς μέσσον, to engage in fight, Theocr. 22, 82, cf. Polyb. 11, 18, 4.—2. *to gather in* fruits, Id. 12, 2, 5.—II. generally, *to bring together, join in one, unite*, Hdt. 6, 113, cf. Eur. I. A. 290; also, σ. εἰς ἕν, Id. Or. 1640; εἰς ταὐτόν, Plat. Phaedr. 256 C: σ. γάμους, *to contract* a marriage, Xen. Symp. 4, 64; σ. ἑταιρείας, Plat. Rep. 365 D.—2. metaph., *to bring together, make friends of, reconcile*, Dem. 1335, fin.; 1360, 6; cf. Plat. Polit. 311 C.—III. *to draw together, straiten, narrow*, τὴν πρώρην, τὴν διώρυχα, Hdt. 1, 194; 4, 52; τὴν πόλιν, Polyb. 5, 93, 5, etc.; and, in pass., ἐς ὀξύ or ἐς στενὸν συνῆχθαι, Diod., and Athen.; also, ὀφρῦς συνάγειν, *to contract* the brows, frown, Soph. Fr. 752; but, σ. τὰ ὦτα, *to prick* the ears, of dogs, Xen. Cyn. 3, 5:—in pass., *to be straitened, afflicted*, λιμῷ, σιτοδείᾳ, Polyb. 1, 18, 7 and 10.—IV. *to collect* or *club together* for a picnic; hence seemingly intr., συνάγειν ἀπὸ συμβολῶν, to have a picnic (like δειπνεῖν ἀπὸ συμβολῶν), Diphil. Zogr. 2, 28: cf. Meineke Menand. p. 58, Schweigh. Ath. 142 C:—in LXX., and N. T., generally, *to receive hospitably, entertain.*—V. *to collect* from premises, i. e. *to conclude, infer*. Hence

Συνᾰγωγεύς, έως, ὁ, *one who brings together, an assembler*, Hipp.; σ. πολιτῶν, Lys. 124, 13.—II. *one who brings into one* or *unites*, Plat. Symp. 191 D.—III. οἱ σ., *the contracting muscles*, Hipp.

Συνᾰγωγή, ῆς, ἡ, (συνάγω):—*a bringing together, gathering*, σίτου, Polyb. 1, 17, 9, etc.: σ. πολέμου, *a levying* war, Thuc. 2, 18.—2. *a collection* of writings, etc., *a treatise*, Plut. 2, 1131 F, 1132 E.—3. *an assembly, meeting*, LXX.:—and, *a place of meeting* or *assembling*, esp. among the Jews after the captivity, *a synagogue*, N. T.—II. *a bringing together, uniting*, opp. to διαίρεσις, Plat. Phaedr. 266 B: hence, *a coupling*, Id. Theaet. 150 A: σ. στρατιᾶς, *a forming in close order*, Id. Rep. 526 D.—III. *a drawing together*, σ. τοῦ προςώπου, *a pursing up* or *wrinkling* of the face, Isocr. 190 E.

Συνᾰγωγία, ας, ἡ,=foreg. II, Plut. 2, 632 E.

Συνᾰγώγιμον δεῖπνον, τό,=sq., Alex. Φιλοκ. 1, Ephipp. Ger. 3.

Συνᾰγώγιον, ου, τό, (συνάγω IV) *a picnic*, Menand. p. 58.

Συνᾰγωγός, όν, (συνάγω):—*bringing together, uniting*, ἀμφοῖν, Plat. Tim. 31 C; φιλίας σ., Id. Prot. 322 C.

Συνᾰγωνιάω, ῶ, (σύν, ἀγωνιάω), *to share in the anxiety*, Polyb. 3, 43, 8, Plut. 2, 96 A.

Συνᾰγωνίζομαι, f. -ίσομαι, (σύν, ἀγωνίζομαι) dep. mid., *to contend along with, to share in a contest*, τινί, *with* one, Ar. Thesm. 1061, cf. Thuc. 1, 123; τινὶ πρός τινα, Plat. Alc. 1, 119 E: generally, *to share in the fortunes of another*, τινί, Thuc. 3, 64: *to help, aid, succour, second*, τινί τι, one in a thing, Dem. 872, 20; τινὶ πρός τι, one towards a thing, Id. 231, 20. Hence

Συνᾰγώνισμα, ατος, τό, *succour in a contest*: generally, *succour, aid*, Polyb. 10, 43, 2.

Συνᾰγωνιστής, οῦ, ὁ, (συναγωνίζομαι) *one who shares with* another *in a contest, a fellow-combatant*, Dem. 239, 21, etc.; τινός, for a thing, Aeschin. 52, 37; 66, 24: *a fellow-soldier*, Plat. Alc. 1, 119 D: generally, *a seconder, assistant*, Isocr. 70 B, etc.

Συνάδελφος, ον, (σύν, ἀδελφός) *one that has a brother* or *sister*, opp. to ἀνάδελφος, Xen. Mem. 2, 3, 4. [ᾰ]

Συνᾰδικέω, ῶ, f. -ήσω, (σύν, ἀδικέω) *to join in wrong* or *injury*, τινί, *with* another, Thuc. 1, 37, 39, Plat. Rep. 496 D, Xen., and Oratt.

Συνᾳδόντως, adv. pres. part. from συνᾴδω, *in unison.*

Συνᾰδοξέω, ῶ, f. -ήσω, (σύν, ἀδοξέω) *to share in disgrace with*, Plut. 2, 96 A.

Συνᾴδω, f. -ᾴσομαι, (σύν, ᾄδω) *to sing with* or *together, to accompany in a song*, τινί τι, Aeschin. 49, 42; 50, 3.—II. generally, *to accord with, agree with*, τινί, Soph. O. T. 1113, Ar. Av. 858, Plat., etc.

Συνάεθλος, ον,=σύναθλος. [ᾰ]

Συνᾰείδω, poet. for συνᾴδω, Theocr. 10, 24, Arat. 752.

Συνᾰείρω,=συναίρω, *to raise up together*, σὺν δ' ἕταροι ἤειραν, Il. 24, 590, cf. 10, 499:—mid., *to take for one's self, choose*, ἐκ πολέων πίσυρας συναείρεται ἵππους, Il. 15, 680, Spitzn.; vulg. συναγείρεται.

Συνᾰέξω, poet. for συναύξω.

Συνᾰθετέω, ῶ, f. -ήσω, *to agree in declaring spurious.*

Συναθλέω, ῶ, f. -ήσω,=συναγωνίζομαι, N. T.—II. *to impress by practice upon*, μεταφορᾶς μνήμῃ συνηθλημένης, Diod. 3, 4.

Σύναθλος, ον, *helping in a contest*, also συνάεθλος.

Συναθροίζω, (σύν, ἀθροίζω) *to gather together, assemble*, εἰς ἕν, Ar. Lys. 585; esp. of soldiers, Xen. An. 7, 2, 8, Lys. 194, 2.—pass., in intr. signf., Xen. An. 6, 5, 30; ξυναθροισθῆναι εἰς ἕν, Plat. Tim. 25 B; εἰς μίαν πόλιν, Id. Rep. 422 D: οὐ ξυνήθροισται στρατῷ, *has not joined* the main army, Eur. Rhes. 613. Hence

Συνάθροισις, ἡ, *a gathering together*: and

Συνάθροισμα, ατος, τό, *an assemblage.*

Συναθροισμός, οῦ, ὁ,=συνάθροισις, Babrius 28, Plut. 2, 884 D.

Συνᾰθύρω, *to play with* or *together*. [ῠ]

Συνᾱΐγδην, (σύν, ἀΐγδην) adv., *pressing violently* or *boisterously together*, Hes. Sc. 189, olim συναΐκτην.

Συναΐδιος, ον, (σύν, ἀΐδιος) *co-eternal*, Eccl.

Συναιθριάζω, (σύν, αἰθριάζω) *to clear at the same time*, v. l. Xen. An. 4, 4, 10, for διαιθρ-.

Συναιθύσσω, (σύν, αἰθύσσω) *to flutter along with* or *together*, Nonn.

Συναικλεία, ας, ἡ, (σύν, αἶκλον) Lacon. for σύνδειπνον, Alcman 19.

Σύναιμος, ον, (σύν, αἷμα):—*of common blood, kindred*, γονᾷ ξ., Soph. El. 156: ὁ, ἡ, ξ., *a kinsman, kinswoman*, esp. *a brother, sister*, Id. Ant. 198, 488: Ζεὺς ξ., *as presiding over kindred*, Ib. 659; νεῖκος ξ., strife *between kinsmen*, Ib. 794.

Συναίμων, ον, gen. ονος,=foreg.

Συναίνεσις, εως, ἡ, *approbation, assent*, Plut. 2, 258 B: and

Συναινέτης, ου, ὁ, *one who agrees, approves*, or *assents*: from

Συναινέω, ῶ, f. -έσω, (σύν, αἰνέω) *to join in praising* or *approving*, Aesch. Ag. 484, Plat. Rep. 393 E, and Xen.: *to consent, come to terms with* another, Aesch. Ag. 1208, Soph. Phil. 122:—σ. ποιεῖν, *to* do, Xen. Cyr. 4, 4, 9: hence, *to agree with*, τινί, Hdt. 5, 92, 7, Soph. El. 402.—II. *to grant at once*, τινί τι, Eur. Rhes. 172, Xen. Cyr. 8, 5, 20.

Σύναινος, ον, *agreeing with.*

Συναίνυμαι, (σύν, αἴνυμαι) defect. dep., *to take hold of together, to gather up*, Λητὼ δὲ συναίνυτο τόξα, Il. 21, 502.

Συναίρεμα, ατος, τό, *a contraction.*

Συναίρεσις, εως, ἡ, *a taking* or *drawing together*, Plut. 2, 924 F.—II. in Gramm. *synaeresis*, whereby two vowels are not changed, but coalesce into a diphthong, as, ὀϊστός οἰστός, opp. to διαίρεσις: from

Συναιρέω, ῶ, fut. -ήσω: fut. 2 -ελῶ: aor. -εῖλον: Hom. only uses 3 sing. aor. σύνελεν, and part. συνελών, (σύν, αἱρέω). *To grasp* or *seize together*, χλαῖναν μὲν συνελὼν καὶ κώεα, Od. 20, 95; cf. Thuc. 2, 29:—*to seize at once*, πάντα ξυνήρει ἡ νόσος, Thuc. 2, 51:—*to join in lifting* or *grasping*, αἰχμήν, Soph. Trach. 884.—2. *to bring together, bring into small compass, comprehend*: hence, ξυνελὼν λέγω, I say *briefly, in a word*, Thuc. 1, 70; 2, 41, etc.; ὡς συνελόντι εἰπεῖν, to speak *concisely, briefly*, Xen. An. 3, 1, 38, etc.: so in mid., εἰς ἓν λογισμῷ ξυναιρούμενον, Plat. Phaedr. 249 B:—in pass., *to be contracted*, Polyb. 10, 11, 4.—II. *to carry away with* one, *to destroy all trace of*, ἀμφοτέρας δ' ὀφρῦς σύνελεν λίθος, Il. 16. 740; *to take clean away*, Soph. Tr. 884: often metaph., *to cut short, destroy, make an end of*, v. Arnold Thuc. 8, 24; *to end, conclude*, πόλεμον, Plut. Marcell. 3; καῦμα, πῦρ, φάρμακον, etc., Dio C.; hence, *to achieve, accomplish*, τὸ διάστημα συνῄρητο, Plut. Lysand. 11, cf. 2, 759 C.—2. *to help to conquer, subdue*, τὴν Σύβαριν, Hdt. 5, 44, sq., cf. Thuc. 2, 29.—In Arist. Rhet. 1, 1, 7, legend. συνήρτηται (Bekk. συνήρηται).

Συναίρω, (σύν, αἴρω) poet. συνᾰείρω (q. v.):—*to raise, lift* or *take up with* or *together*:—mid., *to take part in* a thing, c. gen. rei, συναίρεσθαί τινι πολέμου, κινδύνου, Thuc. 5, 28; 4, 10:—but also c. acc. rei, *to help in bearing*, οὐ ξυναίρεται δόρυ, Eur. Rhes. 495; ξυναίρεσθαι κίνδυνον, Thuc. 2, 71; also, σ. Κύπριν τινί, Aesch. Pr. 650; φόνον, Eur. Or. 767:—pass., συναίρεσθαι εἰς τὸ αὐτό, *to be joined together, to unite*, Xen. Ath. 2, 2.

Συναισθάνομαι, f. -σθήσομαι, (σύν, αἰσθάνομαι) dep. mid., *to perceive along with* or *together*; esp. *by the organs* of sense; *to feel*, Arist. H. A. 4, 8, 26, Polyb., etc. Hence

Συναίσθησις, εως, ἡ, *joint-sensation*, πρός τι, Plut. 2, 75 A, 76 B.

Συναΐσσω, f. -ξω, *to hasten together.*

Συναισχύνω, (σύν, αἰσχύνω) *to disgrace with* or *at the same time*, Max. Tyr.

Συναιτιάομαι, dep. mid., *to accuse along with.*

Συναίτιος, ον, also α, ον, (σύν, αἰ

τία) :—*being the cause of* a thing (τινός) *jointly with* another, *helping* another *towards* a thing, σ. τινι ἀθανασίας, σωτηρίας, *helping* him *towards*.., Isocr. 89 A, 91 B: *sharing in the guilt* of a thing (τινός) *with* another (τινί), Isocr. Antid. § 102, Dem. 246, 11.—2. c. gen. rei only, *being joint-cause, accessory to*, Plat. Gorg. 519 B, etc. :—hence as subst., συναιτία φόνου, *accomplice in murder*, Aesch. Ag. 1116, cf. Plat. Tim. 46 D; οὐκ αἰτίων ὄντων ἀλλ' ἴσως συναιτίων, Id. Gorg. 519 B: τὸ συναίτιον, *a joint* or *secondary cause*, Tim. Locr. 93 A.

Συναιχμάζω, f. -άσω, (σύν, αἰχμάζω) *to fight along with*, Anth. P. 15, 50.

Συναιχμᾰλωτίζω, f. -ίσω, *to take captive along with*.

Συναιχμάλωτος, ον, pecul. fem. -ωτίς, (σύν, αἰχμάλωτος) *a fellow-prisoner*, N. T.

Σύναιχμος, ον, *allied with, an ally*.

Συναιωρέω, ῶ, f. -ήσω, (σύν, αἰωρέω) *to raise and hold suspended together* :—pass., *to be so raised*, ξυναιωρούμενον τῷ ὑγρῷ τὸ πνεῦμα, Plat. Phaed. 112 B. Hence

Συναιώρησις, εως, ἡ, *a raising* or *suspending with* or *together*, Plat. Tim. 80 D.

Συνακμάζω, f. -άσω, (σύν, ἀκμάζω) *to blossom at the same time*, as of plants, Anth. P. 11, 417:—of persons, *to flourish at the same time with*, τινί, Plut. Lycurg. 1, cf. Pomp. 1, Polyb. 32, 12, 3:—absol., *to flourish together*, Plut. T. Gracch. 3.—II. συνακμάσαι ταῖς ὁρμαῖς πρός τι, to be in the highest degree zealous for a thing, Polyb. 16, 28, 1.

Συνᾰκολασταίνω, (σύν, ἀκολασταίνω) *to live dissolutely with* or *together*, Plut. 2, 140 B, etc.

Συνᾰκολουθέω, ῶ, (σύν, ἀκολουθέω) *to follow along with* or *closely*, τινί, Thuc. 6, 44, Xen., etc.; μετά τινος, Plat. Rep. 464 A: esp. *to follow an argument, understand*, λόγῳ, Plat. Phil. 25 C, Legg. 629 A:—*to follow necessarily with* a term, *to be involved in* it (cf. συνεπιφέρω), Arist. An. Pr. 1, 46, 15.

Συνᾰκόλουθος, ον, (σύν, ἀκόλουθος) *accompanying*, metaph., Arist. Rhet. Al. 26, 2.

Συνᾰκοντίζω, f. -ίσω, (σύν, ἀκοντίζω) *to throw a javelin along with* or *at once*, Antipho 124, 31.—II. *to strike with many javelins*, Lat. *telis confodere*, συνηκοντίσθησαν, Polyb. 1, 34, 7, etc., where however Schweigh. proposes συνεκεντήθησαν.

Συνάκοος, ον,=συνήκοος, dub.

Συνᾰκούω, f. -ούσομαι, (σύν, ἀκούω) *to hear along with* or *at the same time*, Xen. Hell. 2, 4, 36:—but, σ. ἀλλήλων, *to hear each the other*, Id. An. 5, 4, 31.

Συνακρᾱτίζομαι, f. -ίσομαι, (σύν, ἀκρατίζομαι) dep. mid., *to breakfast with* or *together*, μετά τινος, Antiph. Incert. 26.

Συνακροάομαι, f. -άσομαι, (σύν, ἀκροάομαι) dep. mid., *to listen to with* or *together*, Plat. Menex. 235 B.

Συνακτέον, verb. adj. from συνάγω, *one must bring together*, Plat. Rep. 537 C.

Συνακτήρ, ῆρος, ὁ, (συνάγω) *one that brings together, a collector*.—II. *any thing which girds one, an apron*. Hence

Συνακτήριον, ου, τό, *a heaping up: a heap*.

Συνακτικός, ή, όν, (συνάγω) *able to bring together, accumulative*: τὸ σ., *power of accumulation* in oratory, as Luc. speaks of τὸ σ. καὶ κρουστικὸν of Demosthenes, Dem. Encom. 32.

Συνᾰλάλαγμα, ατος, τό, *cry, clamour raised in common*, LXX: from

Συνᾰλᾰλάζω, f. -άξω, (σύν, ἀλαλάζω) *to cry aloud with*, λωτῷ, Eur. H. F. 11; cf. Polyb. 1, 34, 2.

Συνᾰλάομαι, (σύν, ἀλάομαι) dep. pass., *to roam, wander about with, share the exile of* any one, Diog. L. 6, 20.

Συναλγέω, ῶ, f. -ήσω, (σύν, ἀλγέω) *to share in suffering* or *grieving for*, τι, Soph. Aj. 283; ξυναλγῶν, *a partner in suffering*, Ib. 255.—II. *to feel with, sympathise in*, ταῖς σαῖς τύχαις, Aesch. Pr. 288: absol., *to share in sorrow, show pity*, Eur. H. F. 1202, etc., Antipho 122, 4, Plat., etc.; σ. ψυχῇ, Dem. 321, 19. Hence

Συναλγηδών, όνος, ἡ, *joint grief*:—in plur.,=αἱ συναλγοῦσαι, *fellows* or *partners in pain*, Eur. Supp. 74.

Συναλγύνω, (σύν, ἀλγύνω) *to make to feel pain with*:—*to fill with compassion*, Opp. H. 1, 726.

Συναλδής, ές, (σύν, ἀλδαίνω) *growing together*, Nic. Al. 544, Opp.

Συνᾰλεαίνω, (σύν, ἀλεαίνω) *to help to warm*, Plut. 2, 691 E.

Συνᾰλειπτικός, ή, όν, *daubing together, effacing* or *blotting out*: *melting together*, coalescing by συναλοιφή (q. v.), Sext. Emp. p. 251. Adv. -κῶς, *by coalition*, Gramm.: from

Συνᾰλείφω, f. -ψω, (σύν, ἀλείφω) *to smear together, hide by daubing, smooth over*, Arist. Rhet. 2, 6, 8: *to close up, plaster up*, Theophr.—II. *to melt together*: generally, *to join, combine, unite*.—2. in Gramm., *to melt two syllables into one*, Dion. H.; v. συναλοιφή:—pass., *to coalesce*, esp. in Gramm., of two syllables.

Συνᾰλέω, f. -έσω, (σύν, ἀλέω) *to grind together, grind small*.

Συνᾰληθεύω, (σύν, ἀληθεύω) *to be true together*, Arist. Interpr. 10, 5.—II. *to join in seeking* or *speaking the truth*, Plut. 2. 53 B.

Συνᾰλήθω,=συναλέω.

Συνᾰλητεύω, (σύν, ἀλητεύω) *to roam, wander about with*, Heliod.

Συναλθαίνω, and συναλθάσσω, v. sq.

Συναλθέω, transit., *to heal* or *cure with* or *together*:—pass., *to heal up*, of a wound or *fracture*, also in the form συναλθάσσομαι, Foës. Oec. Hipp.

Συνᾱλῐάζω, f. -ξω, (σύν, ἁλία)=sq., Ar. Lys. 93.

Συνᾱλίζω, f. -ίσω, (σύν, ἁλίζω) *to bring together, collect, assemble*, ἐς τόπον, Hdt. 1, 125. 176, etc.; πάντας εἰς ἓν συναλ., Eur. Heracl. 404:—pass., *to come together, assemble, meet*, Hdt. 1, 62; 5, 15. [ᾱ, Eur. l. c., ubi v. Elmsl.]

Συνᾰλίσκομαι, (σύν, ἁλίσκομαι) as pass., c. fut. mid. -ᾰλώσομαι, pf. act. -εάλωκα, *to be taken captive with* or *together*, Plut. Dio et Brut. 3.

Συναλλαγή, ῆς, ἡ, (συναλλάσσω): —*an interchange*, ξυναλλαγῇ λόγου, by *reconciling* words, Soph. Aj. 732; so, λόγων ξυναλλαγαῖς, opp. to battle, Eur. Supp. 602: absol., *a making up of strife, reconciliation, making of peace*, Thuc. 4, 20; ὅρκοι ξυναλλαγῆς, Id. 3, 82; ξυναλλαγαί, *a treaty of peace*, Xen. Hell. 6, 5, 8.—2. generally, *commerce, intercourse*, λέκτρων ἐλθεῖν εἰς ξυναλλαγάς, Eur. Hipp. 652.—II. *that which is brought about by the intervention* or *agency* of another, δαιμόνων ξυναλλαγαί, *interventions* of the deities, opp. to συμφοραί, Soph. O. T. 34: so νόσου ξυναλλαγῇ, *by the intervention* of disease, i. e. by disease as an agent, Ib. 960: generally, *the issue of such intervention, a contingency*, Id. O. C. 410; μολόντα ὀλεθρίαις ξυναλλ., coming with destructive *issues* or *results*, Id. Tr. 845.

Συνάλλαγμα, ατος, τό, (συναλλάσσω):—*a mutual agreement, covenant, contract*, Dem. 766, 3, etc.; cf. Arist. Rhet. 1, 1, 10, Eth. N. 5, 2, 13,—which passage shows that συνάλλαγμα is *the most general word for 'a contract'*:—more special kinds are συγγραφή, *a written contract*; συμβόλαιον, *a contract for loan* of money; συνθῆκαι, *a convention* (usu. of political nature), v. Dict. Antiqq. s. v. συμβόλαιον. Hence

Συναλλαγμᾰτικός, ή, όν, *belonging to contracts*. Adv. -κῶς.

Συναλλακτής, οῦ, ὁ, *a mediator*: *a negotiator*.

Συναλλακτικός, ή, όν, *of* or *belonging to barter, reconciliation, intercourse*, etc. Adv. -κῶς.

†Συνάλλαξις, εως, ἡ, *Synallaxis*, a nymph, Paus. 6, 22, 7.

Συνάλλαξις, εως, ἡ, *exchange, barter, commerce*, Plat. Legg. 850 A; from

Συναλλάσσω, Att. -ττω: f. -ξω, (σύν, ἀλλάσσω):—*to interchange* a thing *with*: *to exchange* pledges, etc., as, σ. τὰ συμβόλαιά τινι, *to exchange* bonds, *negotiate with* him, Dem. 760, 12, cf. 867, 11.—2. intr. in act., *to deal, associate, have intercourse, have to do with*, Soph. O. T. 1110, 1130, Eur. Heracl. 4;—so in pass., τινί, Soph. Aj. 493.—3. but also trans., *to bring into intercourse* or *communication, associate with*, τινά τινι, Aesch. Theb. 597: hence, *to reconcile*, τινά τινι, Thuc. 1, 24:—pass. and mid., *to be reconciled with* one, *come to terms, agree with* him; *to make arrangement, to make a league* or *alliance with*, μετρίως, on fair terms, Thuc. 4, 19; πρός τινα, Id. 8, 90: generally, *to make peace*, Thuc. 5, 5.

Συναλλοιόω, ῶ, *to alter together* or *with others*.

Συνάλλομαι, (σύν, ἅλλομαι) dep. mid., *to leap together*, Luc. Gymn. 4: of a horse, *to rear and leap upon*, Plut. 2, 970 D.—II. *to start back with terror*, Artemid. 1, 29.

Σύναλμα, ατος, τό, *a leap taken together*.

Σύναλμος, ον, (σύν, ἅλμα) *salted*, Macho ap. Ath. 580 D.

Συνᾰλοάω, ῶ, f. -ήσω, poet. -οιάω, (σύν, ἀλοάω) *to thresh with* or *together*: generally, *to dash to pieces, smash*, Theocr. 22, 128, Opp. C. 1, 268.

Συνᾰλοιφή, ῆς, ἡ, (συναλείφω) *a melting together*: esp., in Gramm., *a coalescing of two syllables into one*, either by Synaeresis, Crasis or Elision (θλῖψις), Sext. Emp. p. 250: Draco, p. 157, enumerates seven kinds of συναλοιφή.

Σύνᾰλος, ον, (σύν, ἅλς) *eating salt with* one: in genl., *eating with* or *together*, Lat. *consalineus*.

Συναλόω,=συναλοάω, very dub.

Συνᾰλύω, f. -ύσω, (σύν, ἀλύω) *to wander about*: *to be at a loss, to be sad* or *sorry along with* or *together*, Plut. Anton. 29.

Συνᾰλωνιάζω, (σύν, ἅλων) *to be with on the threshing floor*.

Συνάμᾱ, adv. for σὺν ἅμα, *together*, Theocr. 25, 126: oft. in tmesis, σὺν δ' ἅμα, Jac. Anth. P. p. 217, 795.

Συνᾰμᾰθύνω, (σύν, ἀμαθύνω) *to annihilate together*, Ap. Rh. 3, 295.

Συναμάομαι, (σύν, ἀμάω) as mid., *to gather together*, Ap. Rh. 3, 154.

Συναμαρτάνω, (σύν, ἁμαρτάνω) *to sin along with* or *together*, Plut. 2, 53 C.

Συνᾰμιλλάομαι, f. -ήσομαι, (σύν, ἁμιλλάομαι) dep. c. fut. mid. et aor. pass. :—*to begin a race, start along with* or *together*, Eur. H. F. 1205.

Σύναμμα, ατος, τό, (συνάπτω) *a joining of several things, a band, knot*, Arist. Part. An. 4, 10, 26, Gen. An. 5, 7, 22.

Συνάμωρος, f. l. for σινάμωρος, q.v.

Συναμπέχω, fut. -αμφέξω : aor. ἠμπεσχον, inf. -αμπισχεῖν, (σύν, ἀμπέχω). *To cover up together* or *entirely* : metaph., *to cloak, wrap up*, Aesch. Pr. 521 : so in mid., τί συναμπίσχει κόρας ; why *dost veil thine* eyes? Eur. H. F. 1111.

Συναμπρεύω,(σύν, ἀμπρεύω) *to help in drawing*, Arist. H. A. 6, 24, 3.

Συνᾰμύνω, (σύν, ἀμύνω) *to join in assisting*, τινί, Eur. I. A. 62.

Συναμφιάζω, (σύν, ἀμφιάζω) *to put about* one *along with* or *together* : generally,=συναμπέχω, Clearch. ap. Ath. 256 F.

Συναμφιβάλλω, *to throw around* or *put on together*.

Συναμφότερος, α, ον, (σύν, ἀμφότερος) usu. in plur., *both together*, Theogn. 818, Hdt. 1, 147 ; 3, 97, and Att. :—in sing., ὁ ξ. βίος, Plat. Phil. 22 A ; τὸ ξ.=συναμφότεροι, Id. Symp. 209 B ; τοῦτο συναμφότερον, e. g., *this united power*, Dem. 22, 6.

Συνάμφω, οἱ, αἱ, (σύν, ἄμφω) *both together*, Plat. Polit. 278 C, Ap. Rh. 4, 134.

Συναναβαίνω,(σύν,ἀναβαίνω) *to go up with* or *together*, esp. of going into central Asia, Hdt. 7, 6, Xen. An. 1, 3, 18, Isocr. 70 E.

Συναναβλαστάνω, (σύν, ἀναβλαστάνω) *to shoot forth with* or *together*, Theophr.

Συναναβοάω, ῶ, (σύν, ἀναβοάω) *to cry out along with* or *together*, Xen. Cyr. 5, 1, 6.

Συναναβόσκομαι, (σύν,ἀνά,βόσκω) as pass., *to feed and grow up along with* or *together*, metaph., Plut. 2, 409 A.

Συναναγιγνώσκω, (σύν, ἀναγιγνώσκω) *to read with* or *together*, Plut. 2, 97 A, etc.

Συνᾰναγκάζω, f. -άσω, (σύν, ἀναγκάζω) *to force* or *compel at the same time*, c. inf., v. l. Isocr. 78 D :—pass., *to be compelled at the same time*, c. inf., Xen. Hier. 3, 9, Dem. 803, 24.—II. *to obtain by force, extort*, Isocr. 58 E ; ὅρκοι συνηναγκασμένοι, Eur. I. A. 395. Hence

Συνᾰναγκασμός, οῦ, ὁ, *constraining proof*, Iambl. : and

Συνανάγνωσις, εως, ἡ, *a reading together*, Plut. 2, 700 B.

Συναναγράφω, *to register with* or *together*.

Συναναγυμνόω, ῶ, (σύν, ἀνά, γυμνόω) *to leave naked together*, Plut. Lyc. et Num. 3.

Συνανάγω, f. -ξω, (σύν, ἀνάγω) *to carry back together* : — pass., *to retire together*, Polyb. 1, 66, 10 ; also, *to go to sea together*, Dem. 910, 17.

Συναναδείκνῡμι, f. -δείξω, *to proclaim as colleagues* to an office.

Συναναδέχομαι, (σύν, ἀναδέχομαι) dep. mid. : — *to undertake together*, σ. κίνδυνον, Polyb. 16, 5, 6.

Συναναδίδωμι, (σύν, ἀναδίδωμι) *to give back along with*, Luc. Symp. 15. [ῐ]

Συναναδίπλωσις, ἡ, (διπλόω) *reduplication*.

Συναναζεύγνῡμι, (σύν, ἀναζεύγνυμι) *to set out along with*, Plut.

Συναναζέω, f. -ζέσω, (σύν, ἀναζέω) *to make to boil with* or *together*, Diosc.

Συναναζητέω, ῶ, f. -ήσω, (σύν, ἀναζητέω) *to search out with*, Heliod.

Συναναθρηνέω, ῶ, (σύν, ἀναθρηνέω) *to mourn over along with*, Xen. Ephes.

Συναναθυμιάω, ῶ, (σύν, ἀναθυμιάω) *to burn as incense together* :—pass., *to be burnt together*, Arist. Probl. 12, 11.

Συναναίρεσις, ἡ, *a destroying together* : from

Συναναιρέω, ῶ, f. -ήσω, (σύν, ἀναιρέω) *to take away, cut short, destroy along with* or *together*, Antipho 134, 23, Isocr. 407 C :—pass., *to be destroyed together*, Lycurg. 155, 32, cf. Arnold Thuc. 8, 24.—II. *to give the same answer*, ἐὰν καὶ ἡ Πυθία συναναιρῇ, Plat. Rep. 540 C.

Συνανακάμπτω, (σύν, ἀνακάμπτω) intr., *to return along with*, Polyb. 8, 29, 6.

Συνανάκειμαι, (σύν, ἀνάκειμαι) as pass., *to recline together*, esp., at table, LXX.

Συνανακεράννῡμι, f. -άσω, (σύν, ἀνακεράννυμι) *to mix up along with*, Plut.

Συνανακεφαλαιόω, ῶ, *to sum up the whole briefly*, Dion. H.

Συνανακῑνέω, ῶ, f. -ήσω, *to move* or *stir up along with* or *together*.

Συνανακίρνημι,=συνανακεράννυμι.

Συνανακλίνομαι, as pass., (σύν, ἀνά, κλίνω) *to lie down along with*, esp., *in bed* or *at table*, μετά τινος, Luc. Asin. 3.—The act. συνανακλίνω occurs in Eumath. [ῑ]

Συνανακοινολογέομαι, (σύν, ἀνά, κοινολογέομαι) dep. mid. :—*to impart for deliberation*, τινί τι, v. l. Dinarch. 93, 41.

Συνανακομίζω, (σύν, ἀνακομίζω) *to bring back* or *restore along with*, Polyb. 4, 25, 8, in mid.

Συνανάκρᾱσις, εως, ἡ, *a mixing up with* other things.

Συνανακυκλέω, or -κυκλόω, ῶ, *to make to go round together* :—pass., *to come round together*, Plat. Polit. 271 B.

Συνανακῠλίομαι, as pass., *to turn round* or *roll along with*. [ῑ]

Συνανακύπτω, *to raise up the head along with*.

Συναναλαμβάνω, (σύν, ἀναλαμβάνω) *to take up together*, Plut. 2, 214 E.

Συνᾰνᾱλίσκω, f. -λώσω, (σύν, ἀναλίσκω) *to spend* or *waste along with*, τινί τι, Dem. 12, 12 ; 1220, 2.—II. *to help by furnishing money*, Xen. Mem. 2, 4, 6.

Συναναμαλάσσω, (σύν, ἀναμαλάσσω) *to soften along with* or *together*, Diosc.

Συναναμέλπω, (σύν, ἀναμέλπω) *to sound with, sing with*, Ael. N. A. 11, 1.

Συναναμίγνῡμι, f. -ξω, (σύν, ἀναμίγνυμι) *to mix up with*, Plut. Philop. 21, in pass.

Συναναμιμνήσκω, (σύν, ἀναμιμνήσκω) *to remind along with* or *together* :—pass., *to remember along with* or *together*, Plat. Legg. 897 E.

Συναναμίξις, εως, ἡ, (συναναμίγνυμι) *a mixing together ; intercourse*, LXX.

Συναναμνάομαι, Ion. for συναναμιμνήσκομαι.

Συναναπάλλομαι, as pass., *to fly forth along with*, Philostr.

Συναναπαύομαι, (σύν, ἀναπαύω) pass., *to sleep with*, τινί, Plut. 2, 125 A.

Συναναπείθω, (σύν, ἀναπείθω) *to assist in persuading*, Thuc. 6, 88, Isocr. 50 A.

Συναναπέμπω, f. -ψω, (σύν, ἀναπέμπω) *to send up together*, Plut.

Συναναπηδάω, ῶ, *to spring up along with*, v. l. Arist. Mirab. 127.

Συναναπίμπλημι, *to fill up with*, Joseph.

Συναναπίπτω, f. -πεσοῦμαι,=συνανάκειμαι, Philo.

Συναναπλάσσω, *to form* or *feign along with* or *together*.

Συναναπλέκω, f. -ξω, (σύν, ἀναπλέκω) *to plait upon* or *into along with*, Luc.

Συναναπληρόω, ῶ, (σύν, ἀναπληρόω) *to fill up at the same time*, Theophr., in pass. : *to make up* or *compensate for*, τι, Polyb. 23, 18, 7.

Συναναπράσσω, Att. -ττω, (σύν, ἀναπράσσω) *to help* or *join in exacting payment*, μισθὸν παρά τινος, Xen. An. 7, 7, 14.

Συναναρπάζω, f. -σω or -ξω, *to snatch up with* or *together*.

Συναναῤῥιπτέω, ῶ, f. -ήσω,=sq., Luc.

Συναναῤῥίπτω, f. -ψω, *to throw up along with* or *together*. [ῑ]

Συνάναρχος, ον, (ἄναρχος) *likewise without beginning*, Eccl.

Συνανασκάπτω, (σκάπτω) *to dig up along with* or *besides*, Strab.

Συνανασκευάζω, *to refute along with*.

Συνανασπάω, (σύν, ἀνασπάω) *to draw up together*, Luc. Catapl. 18.

Συνᾰνάσσω, *to rule with*, Inscr.

Συναναστομόομαι, (σύν, ἀνά, στομόω) as pass., *to be joined by a mouth* or *opening, to open into*, τὸ Αἰγαῖον συνεστόμωται τῇ Προποντίδι, Arist. Mund. 3, 10 ;—so, intr. in act., λίμνη Μαιῶτις εἰς τὸν Ὠκεανὸν ἀναστομοῦσα, Arr. Peripl. p. 37, Huds.

Συναναστρέφω, f. -ψω, (σύν, ἀναστρέφω) *to turn back together* :—pass. and mid., *to live along with* or *among*, τινί, Plut. Lycurg. 17, etc. Hence

Συναναστροφή, ῆς, ἡ, *a turning about with* :—esp. in plur., *intercourse, social life*, Diod. 4, 4.

Συνανασώζω, f. -σω, (σύν, ἀνασώζω) *to restore along with*, τινί τι, Polyb. 3, 77, 6, etc.

Συνανατέλλω, (σύν, ἀνατέλλω) *to rise* or *appear with* or *together*, Ael.

Συνανατήκω, f. -ξω, (σύν, ἀνατήκω) *to melt with* or *together*, Plut. Pomp. 8.

Συνανατίθημι, (σύν, ἀνατίθημι) *to set up and consecrate along with*, Luc. [ῐ]

Συνανατολή, ῆς, ἡ, (συνανατέλλω) *a rising together*, Strab. p. 24.

Συνανατρέφω, f. -θρέψω, (σύν, ἀνατρέφω) *to rear along with*, Plut.

Συνανατρέχω, (σύν, ἀνατρέχω) *to run up along with*, Plut. Alex. 15.

Συνανατρίβω, f. -ψω, (σύν, ἀνατρίβω) *to rub upon together* :—pass., *to have intercourse with* a person, *and get* something from him. [ῑ]

Συναναφαίνω, (σύν, ἀναφαίνω) *to hold up and show together* :—pass., *to appear on high together*, Dem. Phal.

Συναναφέρω, (σύν, ἀναφέρω) *to bring up together*, Plut. 2, 451 A :—metaph., *to bring up* before one, *refer to at the same time*, Polyb. 5, 32, 4 :—pass., *to be carried up with*, τινί, Arist Meteor. 1, 3, 27.—II. intr., *to recover one's self along with* or *together*.

Συναναφθέγγομαι, (σύν, ἀναφθέγγομαι) dep. mid., *to cry out* or *speak together*, Plut. Mar. 19.

Συναναφλέγω, *to set fire to along with* or *together*.

Συναναφορά, ᾶς, ἡ, (συναναφέρω) *a carrying up together* :—metaph., *reference to something before*, M. Anton.

Συναναφύρω, (σύν, ἀναφύρω) *to*

knead or *mix up together*:—pass., *to wallow together*, ἐν τῷ πηλῷ, Luc. Gymn. 1: so of lewdness, παισὶν ἢ γυναιξίν, Luc. Saturn. 28; σ. ἐν καπηλείοις μεθ' ἑταιρῶν, Ath. 567 A. [φῡ]

Συναναφύω, (σύν, ἀναφύω) *to produce along with*:—pass., c. aor. 2 et pf. act., *to grow up with*, Clem. Al.

Συναναχέω, f. -χεύσω, (σύν, ἀναχέω) *to pour upon with*, Heliod.

Συναναχορεύω, (σύν, ἀναχορεύω) *to dance in chorus with*, metaph., Arist. Mund. 2. 2.

Συναναχρέμπτομαι, (σύν, ἀναχρέμπτομαι) dep., *to cough up together*, τι μετά τινος, Luc. Gall. 10.

Συναναχρώννῡμι, fut.-χρώσω,(σύν, ἀναχρώννυμι) *to rub against and so impart colour*:—pass., *to rub against one another*; with collat. notion of *being stained and infected*, βαρβάροις καὶ μοχθηροῖς, Plut. 2, 4 A, ubi v. Wyttenb. Hence

Συνανάχρωσις, εως, ἡ, *an imparting colour*: *infection*, Plut. 2, 680 E.

Συναναχωρέω, ῶ, f. -ήσω, (σύν, ἀναχωρέω) *to go back along with* or *together*, Plat. Lach. 181 B.

Συνανδάνω, v. συνεύαδα.

Συνανδρᾰγᾰθέω, ῶ, (σύν, ἀνδραγαθέω) *to behave bravely with* or *together*, Diod.

Συνανδρόομαι, (σύν, ἀνδρόω) pass., *to grow up along with*, συνανδροῦται τὸ νόσημα, Foës. Oec. Hipp.

Συνάνειμι, (σύν, ἀνά, εἶμι) *to grow up with*, Ael. N. A. 6, 63.

Συνανείργω, (σύν, ἀνείργω) *to keep back together*, Arist. de Anima 1, 2, 5.

Συνανέλκω, f. -ξω, *to draw up with* or *together*.

Συνανέρχομαι, (σύν, ἀνέρχομαι) dep. mid., c. aor. et pf. act.:—*to come* or *go up with*, τινί, Ap. Rh. 2, 913.

Συνανέχω, *to hold up together*.—II. intr., *to come forth along with* or *together*, *to rise together*.

Συνανηβάω, ῶ, f. -ήσω, *to grow young again with* or *together*.

Συνανθέω, ῶ, (σύν, ἀνθέω) *to blossom with* or *together*, Theophr., Polyb. 6, 44, 2.

Συνανθρωπεύομαι, f. -εύσομαι, dep. mid., rarely in act. συνανθρωπεύω (σύν, ἀνθρωπεύομαι): *to live with* or *among men*, ἐν ταῖς οἰκήσεσι, Arist. H. A. 8, 14, 1; ζῶα συνανθρωπευόμενα, *domestic* animals, Ib. 5, 8, 6, etc.—II. *to put one's self on a level with*.

Συνανθρωπέω, ῶ, *to live with men*, τοῖς πολλοῖς, Plut. 2, 823 B.

Συνανθρωπίζω, f. -ίσω,=συνανθρωπεύομαι, of *domestic* animals, Arist. H. A. 1, 1, 30. Hence

Συνανθρωπιστικός, ή, όν, *gladly living with mankind*.

Συνανιάω, ῶ, (σύν, ἀνιάω) *to afflict along with* or *together*, Synes.

Συνανίημι, (σύν, ἀνίημι) *to relax along with* or *together*, Philo.

Συνανίπταμαι, dep. mid., *to fly up* or *forth along with*.

Συνανίστημι, (σύν, ἀνίστημι) *to make to stand up* or *rise together*, Xen. Symp. 9, 5:—in pass., c. aor. 2 et perf. act., *to rise at once* or *together*, Id. An. 7, 3, 34.—2. *to help in setting up again* or *restoring*, τὰ τείχη, Id. Hell. 4, 8, 9.—3. *to drive out from a country together*.

Συνανίσχω,=συνανέχω, Ael. N. A. 11, 23.

Συνανιχνεύω, (σύν, ἀνιχνεύω) *to track along with*, Ael. N. A. 10, 45.

Συνανοηταίνω, *to join in foolish conduct*.

Συνανοίγνῡμι, also -οίγω, Inscr., *to open together*.

Συνανοιμώζω, (σύν, ἀνοιμώζω) *to bewail with* or *together*, App.

Συναντᾰγωνίζομαι, f. -ίσομαι, dep. mid., *to help in fighting against* another, v. l. Plat. Alc. 1, 119 D.

Συναντάω, ῶ, Ion. -έω: f. -ήσω (σύν, ἀντάω):—*to come to meet together*, i. e. *to fall in with* or *meet one another*, Od. 16, 333; generally, *to meet, assemble*, εἰς τόπον, Philipp. ap. Dem. 280, 10:—also, σ. τινι, *to meet with*, Hes. Th. 877, Eur. Ion 787, Ar. Plut. 41, and Xen.; so in mid., Il. 17, 134; v. Lob. Phryn. 288, cf. συνάντομαι. Hence

Συνάντημα, ατος, τό, *an occurrence*: and

Συνάντησις, εως, ἡ, *a meeting*, Eur. Ion 535: *a happening, an occurrence*, LXX.

Συναντιάζω, f. -άσω,=συναντάω, τινί, Soph. O. T. 804.

Συναντιβάλλω, (σύν, ἀντιβάλλω) *to set against together* and so *to compare closely*, Clem. Al.

Συναντιλαμβάνομαι, (σύν, ἀντιλαμβάνω) as pass., *to lay hold along with, to help in* a thing, τινός, LXX.

Συναντλέω, ῶ, f. -ήσω, (σύν, ἀντλέω) *to drain along with* or *together*, σ. πόνους τινί, *to join* him *in bearing all* his sufferings, Lat. *una exhaurire labores*, Eur. Ion 200.

Συνάντομαι, (σύν, ἄντομαι) dep., poet. for συναντάω, *to come over against, fall in with, meet*, τινί, Od. 4, 367, etc.; ἀλλήλοισι δὲ τώγε συναντέσθην παρὰ φηγῷ, Il. 7, 22; also in hostile sense, *to meet* in battle, Il. 21, 34, cf. Pind. O. 2, 71: κόρος οὐ δίκᾳ συναντόμενος, satiety *that never combines with* justice, Ib. 175; φόρμιγγι σ., *to approach* (i. e. *use*) the lyre, Id. I. 2, 4.—Cf. Lob. Phryn. 288.

Συνᾰνύτω,=sq.:—seemingly intr., *to come to an end together with*, σ. βίου δύντος αὐγαῖς, Aesch. Ag. 1123. [ῠ]

Συνᾰνύω, (σύν, ἀνύω) *to accomplish, arrive at together*, Arist. Physiogn. 6, 54.

Συναξιόω, ῶ, (σύν, ἀξιόω) *to join in desiring* or *thinking fit*; and so, generally, *to approve, allow*, c. acc. et inf., Xen. Cyr. 7, 1, 15.

Σύναξις, εως, ἡ, (συνάγω) *a bringing together*: *an assembly*, esp. *at the Lord's Supper, Communion*, Eccl.

Συνᾰοιδία, ας, ἡ,=συνῳδία.

Συνᾰοιδός, όν,=συνῳδός, q. v., Eur. H. F. 787.

Συνᾱορέω, ῶ, strictly, *to be yoked together with*: generally, *to accompany*, c. dat., ἐλπίς οἱ συναορεῖ, Pind. Fr. 233.

Συνάορος, ον, Dor. and Att. for συνήορος, q. v. [ᾰ]

Συνάπαγω, f. -ξω, (σύν, ἀπάγω) *to lead away with*, τινί, Xen. Cyr. 8, 3, 23:—pass., *to be led away, seduced by* or *with*, N. T. [ᾰ]

Συναπᾰθᾰνᾰτίζω, f. -ίσω, *to make immortal with* or *at once*.

Συναπαίρω, (σύν, ἀπαίρω) *to lift and carry off together*.—II. intr., *to go away with*, Luc. Bis Acc. 27.

Συναπαντάω, ῶ, f. -ήσω, (σύν, ἀπαντάω) *to meet at the same time*, Arist. Mirab. 56.

Συναπαρτίζω, f. -ίσω, (σύν, ἀπαρτίζω) *to make even together*.—II. intr., *to be equal one to another, to correspond with*, Strab. p. 617. Hence

Συναπαρτισμός, οῦ, ὁ, *a making even* or *exact together*.

Συνάπᾱς, ᾶσα, ᾰν, like σύμπας, strengthd. for πᾶς, πᾶσα, πᾶν, *all together*, usu. in plur., Hdt. 1, 98, 134, etc.: but also in sing., with collective nouns, τὸ συνάπαν στράτευμα, Hdt. 7, 187; especially of countries, Id. 2, 39, 112; 9, 45; μουσικὴ συνάπασα, *the whole range of...*, Plat. Soph. 224 A.

Συναπατάω, ῶ, (σύν, ἀπατάω) *to join in cheating*, Plut.

Συναπαυγάζομαι, as pass., *to beam forth together*.

Συνᾰπειλέω, ῶ, f. -ήσω, *to threaten with* or *at the same time*.

Συνάπειμι, (σύν, ἀπό, εἰμί) *to be away* or *absent with* or *at once*.

Συνάπειμι, (σύν, ἀπό, εἶμι) *to go away, depart together*, Xen. An. 2, 2, 1, Lys. 134, 34.

Συναπειπεῖν, inf. aor. of συναπόφημι.

Συναπελαύνω, *to drive away with* or *together*.—II. seemingly intr., *to ride, march* or *go away with* or *at once*.

Συναπελεύθερος, ον, *set free with a fellow-freedman*.

Συναπεργάζομαι, (σύν, ἀπεργάζομαι) dep. mid., *to help in finishing* or *completing*, Plat. Rep. 443 E, Tim. 38 E.

Συναπερείδω, (σύν, ἀπερείδω) *to fix firmly together*, σ. τὴν ὑπόνοιάν τινι or ἐπί τινα, *to help in fixing* a suspicion *upon* one, Plut. Cic. 21.

Συναπερεῖν, inf. fut. of συναπόφημι.

Συναπέρχομαι, (σύν, ἀπέρχομαι) dep. mid., c. aor. 2 et pf. act., *to go away, depart with* or *at once*, Arist. Gen. An. 1, 18, 53, etc.

Συναπευθύνω, (σύν, ἀπευθύνω) *to make straight together, help to guide*, Plut. 2, 426 C.

Συναπεχθάνομαι, (σύν, ἀπεχθάνομαι) dep. mid., *to become an enemy with* or *together, share in enmities with*, Plut. 2, 96 A.

Συναπίσταμαι, Ion. for συναφίσταμαι, Hdt.

Συναπλόω, ῶ, *to unfold with* or *at once*, Callistr.

Συναποβαίνω, (σύν, ἀποβαίνω) *to go away along with* or *together*: *to disembark along with*, Hdt. 6, 92.

Συναποβάλλω, (σύν, ἀποβάλλω) *to lose at the same time*, Diod., Plut Philop. 21.

Συναποβιάζω, (σύν, ἀποβιάζω) *to force, drive away together*: also in mid., συναποβιάζεσθαι ταῖς ἐπιμελείαις, *to strive with all force and diligence*, Arist. H. A. 7, 1, 4.

Συναποβρέχω, (σύν, ἀποβρέχω) *to macerate along with*, Diosc.

Συναπογράφομαι, as mid., (σύν, ἀπογράφω): *to enter one's name as candidate together*, Plut. Aemil. 3.

Συναπογυμνόω, ῶ, f. -ώσω, *to lay bare along with*.

Συναποδείκνῡμι, *to demonstrate together*, Eucl.

Συναποδημέω, ῶ, f. -ήσω, *to be abroad together*, Arist. Pol. 5, 11, 20: from

Συναπόδημος, ον, (σύν, ἀπόδημος) *abroad together*, Arist. Pol. 2, 5, 4.

Συναποδιδράσκω, (σύν, ἀποδιδράσκω) *to run away along with*, τινί, Ar. Ran. 81.

Συναποδίδωμι, (σύν, ἀποδίδωμι) *to give back with* or *together*, Dio C.

Συναποδοκιμάζω, (σύν, ἀποδοκιμάζω) *to join in reprobating*, Xen. Oec. 6, 5.

Συναποδύρομαι, dep., *to lament with* or *together*, Joseph.

Συναποδύω, (σύν, ἀποδύω) *to strip off with* or *together*:—pass., συναποδύεσθαί τινι εἰς or πρός τι, *to strip one's* *self* for a contest *along with*, Plut. 2, 94 C (ubi v. Wyttenb.), 406 E.

Συναποθλίβω, (σύν, ἀποθλίβω) *to squeeze, press, crush together*, Diosc.

Συναποθνήσκω, f. -θᾰνοῦμαι, (σύν, ἀποθνήσκω) *to die together with*, τινί, Hdt. 3, 16; 5, 47, Plat. Phaed. 88 D.

Συναποικέω, ῶ, (σύν, ἀποικέω) *to place elsewhere together*:—pass. *to migrate together*, hence *to remain constant*, Soph. O. C. 1752, as Herm. reads, for ξυναπόκειται; but Dind. ξύν' ἀπόκειται.

Συναποικίζω, *to remove together.*

Συναποίχομαι, dep. mid., *to have gone away together.*

Συναποκαθαίρω, *to purify from* any thing *together.*

Συναποκάμνω, (σύν, ἀποκάμνω) *to be weary together*, Eur. I. T. 1371.

Συναπόκειμαι, (σύν, ἀπόκειμαι) as pass., *to be laid up together*: l. vulg. Soph. O. C. 1752: v. sub συναποικέω.

Συναποκείρω, *to shear off with* or *at once.*

Συναποκινδῡνεύω, (σύν, ἀποκινδυνεύω) *to venture* or *risk along with*, Heliod.

Συναποκλείω, *to shut off, close up with* or *at once.*

Συναποκλίνω, (σύν, ἀποκλίνω) *to turn away with* or *together.*—II. intr., *to fall off with* or *together*, ἐπ' ἀμφότερα, Plut. 2, 790 E. [ῐ]

Συναποκλύζω, (σύν, ἀποκλύζω) *to wash away with* or *at once*, Diosc.

Συναποκομίζω, (σύν, ἀποκομίζω) *to carry away with* or *at once*, Diod.

Συναποκόπτω, f. -ψω, (σύν, ἀποκόπτω) *to cut off with* or *together*, Plut.

Συναποκρίνομαι, (σύν, ἀποκρίνω) as pass., *to be carried off* or *secreted together*, Arist. H. A. 7, 1, 12.—II. *to answer along with* or *at once.* [ῐ]

Συναποκτείνω, (σύν, ἀποκτείνω) *to kill along with* or *together*, Antipho 134, 8, Aeschin. 48, 3.

Συναποκτίννῡμι, = foreg., Arist. Eth. Eud. 7, 12, 26.

Συναπολαμβάνω, f. -λήψομαι, (σύν, ἀπολαμβάνω) *to receive from* another *with* or *together*: generally, *to take* or *receive in common* or *at once*, esp., that which one has a right to, συναπ. τὸν μισθόν, etc., Xen. An. 7, 7, 40.—II. *to intercept with.*

Συναπολάμπω, f. -ψω, (σύν, ἀπολάμπω) *to shine forth together*, Luc.

Συναπολαύω, f. -σομαι, (σύν, ἀπολαύω) *to enjoy together*, Arist. Eth. Eud. 7, 12, 4: *to share in profit* or *loss*, Id. Probl. 5, 22, 1.

Συναπολείπω, f. -ψω, (σύν, ἀπολείπω) *to forsake along with* or *at once*, Diod.

Συναπολήγω, f. -ξω, (σύν, ἀπολήγω) *to cease along with* or *together*, σ. τοὺς πόδας τῷ ἀκρωτηρίῳ, *to have the* feet *ending with* (i. e. *reaching to*) it, Philostr.; cf. Jac. Imag. p. 507.

Συναπόλλῡμι, (σύν, ἀπόλλυμι) *to destroy together*, Antipho 139, 7; σ. τοὺς φίλους, *to destroy one's* friends *as well as one's self*, Thuc. 6, 12:—pass., *to perish along with* or *together*, Hdt. 7, 221, Thuc. 2, 60, Lys. 128, 20, Plat., etc.

Συναπολογέομαι, f. -ήσομαι, (σύν, ἀπολογέομαι) dep. mid., *to join* or *help in defending*, τινί, ap. Dem. 707, 15; 749, 23; μισθοῦ, *for* hire, Lycurg. 167, 23.

Συναπομᾰλάσσω, f. -ξω, (σύν, ἀπομαλάσσω) *to soften together*, Aristaen. 1, 1.

Συναπομᾰραίνω, (σύν, ἀπομαραίνω) *to make to wither along with* or *together*:—pass., *to fade away and die with* or *together*, Xen. Symp. 8, 14.

Συναπονεύω, (σύν, ἀπονεύω) *to bend away* from a thing *along with* or *together*, Thuc. 7, 71; cf. Plut. 2, 780 A.

Συναπονοέομαι, (σύν, ἀπονοέομαι) dep. c. fut. mid., aor. et pf. pass., *to defend one's self desperately together with*, τινί, Diod.

Συναποξύω, (σύν, ἀποξύω) *to shave off with* or *together*, Themist. [ῡω]

Συναποπέμπω, (σύν, ἀποπέμπω) *to send away along with* or *together*, Xen. Cyr. 3, 1, 2.

Συναποπλέω, f. -πλεύσομαι, *to sail away with* or *together.*

Συναπορέω, ῶ, and as dep. pass. συναπορέομαι, (σύν, ἀπορέω) *to be in doubt together with*, Sext. Emp. p. 634, in pass.

Συναποῤῥήγνῡμι, (σύν, ἀποῤῥήγνυμι) *to break* or *tear off together*, Plut. Mar. 12.

Συναποῤῥίπτω, (σύν, ἀποῤῥίπτω) *to throw away along with*, Philostr. [ῐ]

Συναποσβέννῡμι, (σύν, ἀποσβέννυμι) *to put out with* or *together*, τί τινι, Anth. P. 7, 367: pass., Plut. Marcell. 24.

Συναποσεμνύνω, (σύν, ἀποσεμνύνω) *to exalt* or *extol highly together*, Diod.

Συναποσπάω, (σύν, ἀποσπάω) *to tear off together*, Apollod. 2, 7, 7, in pass.

Συναποστάζω, *to drop down from along with.*

Συναποστάτης, ου, ὁ, (σύν, ἀποστάτης) *a fellow-apostate*, Diod.

Συναποστέλλω, (σύν, ἀποστέλλω) *to send away, dispatch together with*, τινί, Thuc. 6, 88, Isae. 59, 9, and Xen.

Συναποστερέω, ῶ, (σύν, ἀποστερέω) *to help to strip* or *cheat*, τινά τινος, one *of* a thing, Dem. 872, 21, cf. 864, 16.—II. *to help to get by cheating*, τι, Plat. Legg. 948 C.

Συναποτελέω, ῶ, (σύν, ἀποτελέω) *to finish off* or *complete along with* or *together*, Plat. Polit. 258 E.

Συναποτερμᾰτίζω, *to bound, border with* or *together.*

Συναποτίθεμαι, (σύν, ἀποτίθημι) as mid., *to put off together*, Plut. 2, 37 D. [ῐ]

Συναποτίκτω, (σύν, ἀποτίκτω) *to produce at the same time*, Plut. Theaet. 156 E.

Συναποτίλλω, (σύν, ἀποτίλλω) *to pluck off along with* or *together*, Diosc.

Συναποτροχάζω, = sq.

Συναποτρέχω, *to run off along with* or *together.*

Συναποφαίνομαι, (σύν, ἀποφαίνω) as mid., *to assert likewise, together*, Aeschin. 33, 32; σ. τινι, *to agree with* another *in asserting*, Polyb. 4, 31, 5.

Συναπόφᾰσις, εως, ἡ, (συναπόφημι) *a joint denial*, Arist. Metaph. 9, 5, 10.

Συναποφέρω, (σύν, ἀποφέρω) *to carry off along with* or *together*, Demad. 180, 17:—mid., *to take away with one*, Ath. 273 F.

Συναπόφημι, (σύν, ἀπόφημι) *to deny together.*

Συναποφθίνω, (σύν, ἀποφθίνω) *to destroy together*, Opp. H. 5, 576: pass., *to perish together*, Ib. 587.

Συναποχράομαι, dep. mid., *to use up along with* or *together.*

Συναποχωρέω, ῶ, *to go away together*, Polyb. 20, 10, 5.

Συναπτέον, verb. adj. from συνάπτω, *one must join together.*

Συναπτικός, ή, όν, *joining together, uniting.* Adv. -κῶς.

Συναπτός, ή, όν, also ός, όν, Ar. Eccl. 508:—verb. adj., *joined together, fastened, tied*, Ar. l. c.: *linked together, continuous*, Arist. Rhet. Al. 32, 2, etc.: v. Lob. Paral. 497: from

Συνάπτω, f. -άψω, (σύν, ἅπτω) *to join together*, χειρὶ χεῖρα, of dancers, Ar. Thesm. 955; but, σ. χεῖρας, *to bind* another's hands, Eur. Bacch. 615, cf. 198, Plat. Legg. 698 D; σ. στόμα, *to kiss* one, Eur. I. T. 375: proverb., σ. λίνον λίνῳ, to keep on doing the same thing, Plat. Euthyd. 298 C, ubi v. Schol.:—also σ. τι ἔκ τινος, as δύο ἐξ ἑνός, Eur. I. T. 488, cf. Hipp. 515; opp. to σ. τρία εἰς ἕν, etc., Plat. Rep. 588 D, cf. Eur. Bacch. 1304; so in pass., συνάπτεται ἕτερον ἐξ ἑτέρου, Plat. Soph. 245 E:—σ. μηχανήν, *to frame* a plan, Aesch. Ag. 1609, Eur. Hel. 1034: σ. ὄναρ εἴς τινα, to *connect* it *with, refer* it *to* him, Id. I. T. 59:—also, ξ. τινὰ γῇ, to bury him, Eur. Phoen. 673, cf. Hel. 544: ξ. τινὶ κακά, *to bring* evil *on* him, Id. Med. 1232; ξ. τινὶ δαῖτα, Id. Ion 807.—II. esp. of persons,—1. in hostile signf., σ. τὰ στρατόπεδα εἰς μάχην, *to bring* them into action, Hdt. 5, 75; so, σ. τινάς, to make them fight, Soph. Aj. 1317, Eur. Supp. 480:—and very freq., σ. μάχην, πόλεμον, *to join* battle, *begin* war, Hdt. 6, 108; 1, 18, etc.; τινί, with one, cf. Eur. Hel. 55, etc.: absol., συν., *to engage*, Hdt. 4, 80, cf. Ar. Ach. 686; and then, σ. μάχῃ, Eur. Heracl. 808; also, σ. ἔχθραν τινί, Ib. 459:—these phrases come from the simple notion, as in σ. φάσγανα (Eur. Or. 1482), Lat. *conserere manus.*—2. in friendly signf., σ. ἑαυτὸν εἰς λόγους τινί, to enter into conversation with him, Ar. Lys. 468; so, σ. μῦθον, Eur. Supp. 566: also, σ. ὅρκους, Eur. Phoen. 1241, κοινωνίαν, Xen. Lac. 6, 3:—and freq. in Eur., σ. γάμους, λέκτρα, κῆδος, *to form an alliance by* marriage; but in mid., ξυνάπτεσθαι κῆδος θυγατρός, *to get one's daughter* married, Thuc. 2, 29:—also, σ. ἴχνος, πόδα τινί, to meet him, Eur. Ion 663, Phoen. 37.

B. intrans.:—1. of lands, *to border on, lie next to*, Hdt. 2, 75, Aesch. Pers. 885: then, generally, *to be joined to*, Elmsl. Soph. O. T. 664, Monk Eur. Hipp. 187; γεωλόφοι συνάπτοντες τῷ ποταμῷ, *reaching to..*, Polyb. 3, 67, 9: σ. πρός τι, Arist. Categ. 6, 2.—2. of time, *to be nigh at hand*, ὥρα συνάπτει, Pind. P. 4, 440; χρόνου συνάψαντος, Polyb. 2, 2, 8; συνάψαντος τοῦ καιροῦ, Id. 6, 36, 1, etc.:—*to meet in one point, coincide*, συνάπτει ἐν αὐτῇ πάνθ' ὅσα δεῖ, Arist. Eth. N. 8, 4, 7.—3. of persons, σ. λόγοισι or εἰς λόγους τινί, *to enter into* conversation with.., Soph. El. 21, Eur. Phoen. 702; also, σ. εἰς χορεύματα, *to join* the dance, Id. Bacch. 133; σ. ἐς χεῖρα γῇ, i. e. *to come close* to land, Id. Heracl. 429:—τύχα ποδὸς ξυνάπτει μοι, i. e. I have come fortunately, Id. Supp. 1014.

C. mid. and pass., *to lay hold of*, τοῦ καιροῦ, Polyb. 15, 28, 8:—*to take part with* one, Aesch. Pers. 742; τινός, in a thing, Ib. 724:—*to contribute towards*, τινός, Soph. Fr. 710.—2. *to bring upon one's self*, πληγάς, Dem. 1018, 8.—3. ἀναλογία συνημμένη, *continuous* proportion; cf. συνεχής.

Συναπωθέω, ῶ, *to push off* or *away along with* or *together*, Arist. Probl Luc. Tox. 19.

Συνᾰράσσω, Att. -ττω: f. -ξω, (σύν, ἀράσσω):—*to dash together; to dash in pieces*, σύν κεν ἄραξ' ἡμέων κεφαλάς, Od. 9, 498; σὺν δ' ὀστέ' ἄραξεν πάντ' ἄμυδις, Il. 12, 384; σ. οἶκον, πόλιν, Eur. H. F. 1142, Heracl. 378:—pass., *to be dashed in pieces*, of ships, Hdt. 7, 170: but, συναράσσεσθαι κεφαλάς, *to get their* heads *broken*, Id. 2, 63.—II. *to beat* or *hammer together, make fast*, Ap. Rh. 2, 614.

Συναραχνόομαι, as pass., *to be covered with fine net-work* (like a spider's web), Hipp.; but cf. Foës. Oecon.

Συνᾰρέσκω, (σύν, ἀρέσκω) *to please* or *satisfy together*, συνήρεσκέ μοι ταῦτα, Dem. 404, 12.—2. impers., like Lat. *placet*, συναρέσκει μοι, *I am content also*, c. inf., Xen. Hell. 2, 3, 42.—II. *to concede, grant*, τινί τι, Ap. Rh. 3, 901, cf. 4, 373: *to agree with*, τινί, Ib. 3, 1100.

Συνᾰρήγω, f. -ξω, (σύν, ἀρήγω) *to assist also with* or *together*.

Συναρθμέω, ῶ, (σύν, ἀρθμέω) *to be fitted together*, σ. ἐπέεσσι, *to agree with* any one, Ap. Rh. 4, 418.

Συναρθμίζω,=foreg.

Συνάρθμιος, ον, stronger form of ἄρθμιος, Opp. H. 5, 424.

Συναρθμόω, ῶ, (σύν, ἀρθμός) *to join together*:—pass., *to fit closely*, Hipp.

Σύναρθρος, ον, (σύν, ἄρθρον) *linked together: agreeing with, in accordance with*, τινί, Aesch. Ag. 254; ubi Wellauer et Dind. ξύνορθρον.—II. *connected by the article.* Hence

Συναρθρόω, ῶ, *to link together*:—pass., *to be joined*, Galen. Hence

Συνάρθρωσις, εως, ἡ, *a being joined together; a peculiar mode of joining*; cf. sub διάρθρωσις.

Συνᾰριθμέω, ῶ, (σύν, ἀριθμέω) *to count along with, to take into the account*, Isae. 52, 26; so in mid., Plat. Phil. 23 D: in pass., Arist. Eth. N. 1, 7, 8. Hence

Συνᾰρίθμησις, εως, ἡ, *a counting along with*, Ath.

Συνάριθμος, ον, (σύν, ἀριθμός) *counted with, included in* a number.—II. *of like* or *equal number*, Simon. 23. [ᾰ]

Συνᾱριστάω, ῶ, f. -ήσω, (σύν, ἀριστάω) *to take breakfast* or *luncheon with*, Ar. Av. 1486, Aeschin. 7, 1, Luc. Asin. 50.

Συνᾰριστεύω, (σύν, ἀριστεύω) *to do brave deeds with* another, ἅμα τινί, Eur. Tro. 803.

Συνάριστος, ον, (σύν, ἄριστον) *breakfasting with*, Luc. Asin. 21. [ᾱ]

Συναρκέομαι, dep. (σύν, ἀρκέω):—*to be satisfied with, submit to together with* another, τινί, Theophr. Char. 3, fin.

Συναρμογή, ῆς, ἡ, *a joining* or *fitting together, combining*, Tim. Locr. 95 B:—*harmony*: from

Συναρμόζω, Att. -όττω: f. -σω Dor. ξω, Pind. N. 10, 22, (σύν, ἁρμόζω) *to fit together*, λίθοι εὖ συνηρμοσμένοι, Hdt. 1, 163; συναρμόζειν βλέφαρα, *to close* the eyelids, Eur. Phoen. 1451, cf. I. T. 1167:—*to fit* or *furnish with* a thing, τινί, Eur. Tro. 11: so, εὐχερείᾳ σ. βροτούς, *to furnish* them with recklessness, i. e. make them indifferent to crime, Aesch. Eum. 495.—2. *to join together, unite*, βίαν καὶ δίκην, Solon 28, 14; τινί τι, Pind. l. c.: also, *to join in wedlock*, Arist. Mirab. 109, 2:—*to compound* a word, Plat. Crat. 414 B.—3. *to put together*, so as to make a whole, σκάφος, Eur. Hel. 233; συνηρμοσμένος ἔκ τινος, Plat. Tim. 54 C: ξ. πόλιν, etc., Plat. Legg. 628 A; ξ. πολίτας πειθοῖ καὶ ἀνάγκᾳ, Id. Rep. 519 E.—4. metaph., *to fit* or *adapt* one thing to another, σ. τινὶ τὸν τρόπον, Ephipp. 'Εμπολ. 2, 4; so in pass., πρὸς παρόντα συνηρμοσμένος, Xen. Apol. 16: esp. of music, λύρα συνηρμοσμένη πρὸς τὸν αὐλόν, Id. Symp. 3, 1.—II. intr., *to agree together*, ἀλλήλοις, Plat. Prot. 333 A; σ. τινὶ εις φιλίαν, Xen. Mem. 2, 6, 20: *to fit, suit*, Id. Cyr. 7, 5, 60.—III. in mid., much like act., *to join together, unite*, Plat. Tim. 53 C, Polit. 309 C.

Συναρμολογέω, ῶ, f. -ήσω,=foreg., N. T.

Συναρμονιάω, ῶ, *to agree together.*

Σύναρμος, ον, (σύν, ἁρμός) *joined together, joined*, Math. Vett., Philo.

Συναρμοστέον, verb. adj. from συναρμόζω, *one must join together*, Plat. Tim. 18 C.

Συναρμοστέω,=συναρμόζω.

Συναρμοστής, οῦ, ὁ, (συναρμόζω) *one who joins* or *fits together*, Luc. Somn.—II. *an assistant ἁρμοστής, deputy governor*, Id. Toxar. 32. Hence

Συναρμοστικός, ή, όν, *qualified for uniting*, Iambl.

Συναρμοττόντως, adv. part. pres. from συναρμόττω, *fitly, suitably*, Plat. Legg. 967 E.

Συναρμόττω, Att. for συναρμόζω.

Συναρπᾰγή, ῆς, ἡ, *joint robbery.*

Συναρπάζω, fut. -άσω later -άξω, (σύν, ἁρπάζω) *to snatch and carry with* one, *carry clean away*, Aesch. Pers. 195; esp. of a storm, Soph. El. 1150; and of an eagle, Xen. Cyr. 2, 4, 19:—pass., *to be seized and carried off*, Soph. Aj. 498, Fr. 485.—2. ξ. χεῖρας, *to seize and pin* them *together*, Eur. Hec. 1163, cf. Lys. Fr. 45, 4: so in mid., ξυναρπάσασθαί τινα μέσον, of a wrestler, Ar. Lys. 437.—3. metaph., σ. φρενί, *to seize* with the mind, *catch eagerly at*, Soph. Aj. 16: σ. τὸ ζητούμενον, in arguing, *to be guilty of a petitio principii*, Luc., Sext. Emp. p. 81.

Συναῤῥωστέω, ῶ, *to be sick with* or *together.*

Σύναρσις, ἡ, (συνάρω) *a joining together.*

Συναρτάω, ῶ, f. -ήσω, (σύν, ἀρτάω) *to hang up with: to knit* or *join together*, σ. γένος, Eur. Med. 564:—pass., συνηρτῆσθαι πλείους ναῦς περὶ μιάν, *to be closely engaged* or *entangled with..*, Thuc. 7, 70; συνηρτῆσθαι πολέμῳ, Plut.; but also, συνηρτῆσθαί τισι, Plut. Num. 20; *to hang close on* an enemy's rear, Id. Pomp. 51. Hence

Συνάρτησις, ἡ, *a fastening* or *knitting together.*

Συναρτίζω, f. -ίσω, (σύν, ἀρτίζω) *to finish completely*, Schäf. Dion. Comp. p. 296.

Συναρτύνω, (σύν, ἀρτύνω) *to fit out, furnish with*, ἀσπίδι, Ap. Rh. 2, 1077:—mid., *to join in accomplishing*, τι, Id. 4, 355. [ῡ]

Συναρτύω,=foreg.

Συναρχαιρεσιάζω, (σύν, ἀρχαιρεσιάζω) *to help in canvassing*, Plut. 2, 97 A.

Συναρχία, ας, ἡ, *joint administration.*—II. in plur., αἱ συναρχίαι, *the assembled magistracy*, Arist. Pol. 4, 14, 4, Polyb.; etc.: from

Σύναρχος, ον, (σύν, ἀρχή) *ruling with.*

Συνάρχω, f. -ξω, (σύν, ἄρχω) *to rule jointly with*, τινί, Hdt. 8, 130: *to be a colleague* or *partner in office*, Thuc. 7, 31: hence, ὁ συνάρχων, *a colleague*, Id. 6, 25; 8, 27, Lys. 125, 6, Plat., etc.—II. as dep. mid., συνάρχομαι, *to begin with, begin in like manner.*

*Συνάρω, hence aor. 2 συνήρᾰρον:—like συναρμόζω, *to join together*.—II. intr. in pf., συνάρηρεν ἀοιδή, the song *hung well together*, H. Hom. Ap. 164; φάλαγξ συναραρυῖα, Luc. Zeux. 8.

Συνᾰρωγός, όν, (σύν, ἀρωγός) *a joint helper*, H. Hom. 7, 4, Anth. P. 6, 259.

Συνᾰσεβέω, ῶ, f. -ήσω, (σύν, ἀσεβέω) *to join in impiety*, Antipho 125, 29.

Συνασκέω, ῶ, f. -ήσω, (σύν, ἀσκέω) *to practise together, join in practising*, ἐπιμέλειαν, Isocr. 295 D, δεινότητα, Dem. 450, 6:—pass., *to be trained so as to act together*, of soldiers, Plut. Cleom. 20. Hence

Συνάσκησις, εως, ἡ, *joint practice.*—II. *complete practice*, Dion. H.

Συνασμενίζω, *to rejoice* or *be glad with.*

Συνᾰσοφέω, ῶ, f. -ήσω, (σύν, ἄσοφος) *to be unwise* or *foolish along with*, Eur. Phoen. 394, ubi v. Pors. et Schäf., cf. Lob. Phryn. 630.

Συνασπάζομαι, (σύν, ἀσπάζομαι) dep. mid., *to greet together*, Heliod.

Συνασπῐδόω, ῶ,=sq., *to keep the shields close together*, Xen. Hell. 7, 4, 23, cf. sq.

Συνασπίζω: fut. -ίσω Att. -ιῶ (σύν, ἀσπίζω):—*to hold the shields together, to stand in close rank*, Polyb. 4, 64, 6, etc.: generally, *to fight together*, ξυνασπιοῦντες ἐναντία τινί, Xen. Hell. 3, 5, 11; ubi al. ξυνασπιδοῦντες, cf. foreg.—II. *to be a messmate*, τινί, Eur. Cycl. 39. Hence

Συνασπισμός, οῦ, ὁ, *a holding of the shields together, fighting in close rank*, Diod., Ael. Tact. 11.

Συνασπιστής, οῦ, ὁ, (συνασπίζω) *a shield-fellow, comrade, messmate*, Soph. O. C. 379; σ. τινί, Anth. Plan. 184.

Συναστᾰχύω, (σύν, ἄσταχυς) *to be full of ears of corn*, Arat. 1050. [ῠ]

Συναστρᾰγᾰλίζω, f. -ίσω, *to play at* ἀστράγαλοι *with.*

Συναστράπτω, f. -ψω, *to flash like lightning with* or *together.*

Συναστρία, ας, ἡ, *slight disagreement among friends*, Procl.

Συνασφαλίζομαι, dep., *to secure along with.*

Συνασχᾰλάω, ῶ, (σύν, ἀσχαλάω) *to be sad* or *angry along with, to feel common anger at* a thing, μόχθοις, κακοῖς, Aesch. Pr. 161, 243, 303.

Συνασχάλλω,=foreg.

Συνασχημονέω, ῶ, (σύν, ἀσχημονέω) *to behave unseemly along with* Plut. 2, 64 C.

Συνασχολέομαι, (σύν, ἀσχολέω) as pass., *to share in business with*, τινί, Plut. Philop. 4, Id. 2, 95 D, E.

Συνᾰτενίζω, *to look fixedly at.*

Συνᾰτῑμάζομαι, (σύν, ἀτιμάζω) as pass., *to share in dishonour with*, τινί. Plut. Agis 17.

Συνατιμόομαι,=foreg., Plut. Flamin. 19.

Συνατμίζω, (σύν, ἀτμίζω) *to be joined in a vaporous form*, Diog. L. 6, 73.

Συνᾰτῠχέω, ῶ, f. -ήσω, (σύν, ἀτυχέω) *to be unlucky with* or *together*, μετά τινος, Lycurg. 166, 28; τινί, Plut. Agis 17, etc.

Συνᾰτῠχής, ές, *sharing in ill luck.*

Συναυαίνω, (σύν, αὐαίνω) *to dry up*, τι, Hipp., Eur. Cycl. 463:—pass., *to be dried up, wither away*, Plat Phaedr. 251 D.

Συναυγασμός, οῦ, ὁ, (σύν, αὐγασμός) *a meeting of rays*, Plut. 2, 893 A, 929 B.

Συναύγεια, ας, ἡ, (σύν, αὐγή)=foreg.: in the Platonic philos., *th* *meeting of the rays of sight from the eye* (ὄψις) *with the rays of light from the object* seen, the union of which produced sight, Plut. 2, 901 C.

Συναυδάω, ῶ, f. -ήσω, (σύν, αὐδάω) *to speak with* or *together*: hence, like σύμφημι, *to agree*: *to confess, allow*, Soph. Aj. 943.

Συναυλέω, ῶ, (σύν, αὐλέω) *to accompany on the flute*, τοῖς χοροῖς, Ath. 617 B.

Συναυλία, ας, ἡ, (σύν, αὐλός):—*a playing on the flute together, a duet, trio, quartet*, etc., of flutes, Soph. Fr. 79: also, *a playing upon the flute and lyre together*, Ath. 617 F: generally, *any union of musical instruments, a concert*, opp. to μονῳδία, Plat. Legg. 765 B: hence, ξυναυλίαν κλάειν Οὐλύμπου νόμον, to sob one of Olympus' pieces in concert, Ar. Eq. 9, cf. Meineke Antiph. Αὐλητ. 1:—then, —2. still more generally, *any concert, agreement, fellowship*, δορὸς ξ., i. e. single combat, Aesch. Theb. 839: σ. θρήνου, πένθους, etc., Jac. Philostr. Imag. p. 275.—II. (prob. from αὐλή, cf. συναυλίζομαι) *a dwelling together* as man and wife, σ. ποιεῖσθαι, Arist. Pol. 8, 16, 10, cf. μοναυλία: though this signf. almost melts into I. 2.

Συναυλιασμός, οῦ, ὁ,=foreg., dub. in Ath. 109 E.

Συναυλίζω, f. -ίσω, (σύν, αὐλίζομαι):—*to bring together into one* αὐλή or αὖλις, *to assemble*, v. l. Xen. Hell. 1, 1, 30.—Usu. as pass. συναυλιζόμαι, *to sleep together, dwell together*, LXX.: metaph., *to be brought together in one* or *in one point of view*, Hipp.: sometimes also used in aor. mid. Hence

Συναυλισμός, οῦ, ὁ, *a dwelling together.*

Σύναυλος, ον, (σύν, αὐλός):—*playing the flute together*: generally, *sounding in concord* or *unison*: *harmonious*, βοά, Ar. Ran. 212:—then, more generally, *agreeing with, accordant, in harmony with*, βοὰ ξ. χαρᾷ, Eur. El. 879: ἀνέμῳ σύναυλος ἤχθη, he was borne away *in union with* the wind, *as fast as* the wind, Anacreont. 62, 10.—II. (ἀυλή) *dwelling with* or *in* a place, πρὸς χώρῳ, Soph. O. T. 1126; σ. μανίᾳ, i. e. mad, Id. Aj. 611.

Συναυξάνω, f. -ξήσω, (σύν, αὐξάνω) *to increase* or *enlarge along with* or *together*, dub. l. in H. Hom. Cer. 268, Xen. Mem. 4, 3, 6; also, σ. τὴν ἀρχήν, Id. Cyr. 8, 3, 21: *to join in exaggerating*, τι, Polyb. 6, 15, 7:—pass., *to increase with* or *together, wax larger together*, αὐξανομένῳ δὲ σώματι συναύξονται καὶ αἱ φρένες, Hdt. 3, 134, cf. Eur. El. 544, Isocr. 193 C.

Συναφαιρέω, ῶ, f. -ήσω, (σύν, ἀφαιρέω) *to take away together*:—mid., *to assist in rescuing*, Thuc. 8, 92.

Συνᾰφᾰνίζω, f. -ίσω, (σύν, ἀφανίζω) *to make away with at the same time*, Strab.

Συνάφεια, ας, ἡ, *the state of a* συναφῆς,=συναφή: v. Lob. Phryn. 497. —2. in prosody, *a mutual connexion of all the verses in a system*, so that they are scanned as one verse, as in Anapaestics.—II. *a joining, joint*, Aretae.

Συνάφεσις, εως, ἡ, (συναφίημι) *a letting loose with.*—II. pass. *a running out* or *away with.*

Συναφέψω, f. -ήσω, *to boil off* or *down together*, Diosc.

Συνᾰφή, ῆς, ἡ,=συνάφεια: *a joining, junction*, as in bivalve shells, Arist. Part. An. 4, 5, 30; ἡ τοῦ βέλους πρὸς τὸ ξύλον σ., Polyb. 6, 23, 11.—2. *point of contact*, Math.: from

Συνᾰφής, ές, *united, joined, connected.*

Συναφίημι, f. -φήσω, (σύν, ἀφίημι) *to let loose together*, Lat. *una immittere*, esp. upon the enemy, Polyb. 11, 12, 7; cf. Plut. 2, 674 C.

Συναφικνέομαι, dep. mid., *to arrive with* or *together.*

Συναφίστημι, (σύν, ἀφίστημι) *to draw into revolt together*, Thuc. 1, 56. —II. Pass., c. aor. 2 et pf. act., συναφίσταμαι, Ion. συναπίσταμαι, *to fall off* or *revolt along with*, τινί, Hdt. 5, 37, 104; ὁ δῆμος ξυναφίσταται τοῖς ὀλίγοις, Thuc. 3, 39, etc.

Συναφομοιόω, ῶ, (σύν, ἀπό, ὁμοιόω) *to make quite like*, τινί, Plut. 2, 51 D, 52 E, etc.

Συναφορίζω, f. -ίσω, (σύν, ἀφορίζω) *to mark off together*, Plut. 2, 425 B.

Συνάχθομαι: dep. c. fut. mid. -θέσομαι, Att. -θήσομαι; aor. pass. -αχθεσθείην, Dem. 491, 10, etc., (σύν, ἄχθομαι):—*to be troubled* or *grieved along with* or *together, to mourn with*, τινί, Hdt. 8, 142, Dem. 491, 10; ἐπί τινι, at a thing, Xen. Cyr. 8, 2, 2, etc.; so c. dat. rei, Ib. 4, 6, 5, Dem., etc.

Συνάχνῡμαι, (σύν, ἄχνυμαι) as pass., *to be grieved along with*, Q. Sm. 2, 625.

Σύναψις, εως, ἡ, (συνάπτω) *a binding* or *tying together, union*, τινὸς πρός τι, Plat. Theaet. 195 C: τινί, Arist. Part. An. 3, 4, 32.

Συνάωρ, ορος, ὁ, ἡ, *a consort, spouse*, Lob. Paral. 216.

Συνδᾰΐζω, f. -ξω, (σύν, δαΐζω) *to kill with another, kill also*, Soph. Aj. 361.

Συνδαίνυμαι, dep., *to eat with* or *together.*

Συνδαιτᾰλεύς, ὁ, (σύν, δαιταλεύς) *a fellow-guest*, Ath.

Σύνδαιτις, ιδος, ἡ, fem. of sq., v. l. Orph. H. 54, 11.

Συνδαίτωρ, ορος, ὁ, *a sharer of meals, companion at table*, οὐδέ τις σ., Aesch. Eum. 351: from

Συνδαίω, f. -δαίσω, (σύν, δαίω, δαίνυμι) *to feast along with*, σ. γάμους τινί, *to share* a marriage *feast with* one, Eur. Hel. 1439.

Συνδάκνω, f. -δήξομαι, (σύν, δάκνω) *to bite together*, συνδ. τὸ στόμιον, of a horse, *to take* the bit *in his teeth* and run away, Xen. Eq. 6, 9.

Συνδακρύω, (σύν, δακρύω) *to weep with* or *together*, Plut. 2, 599 B:—c. acc., *to lament together*, Id. Lucull. 29.

Συνδᾰμάω, ῶ, f. -άσω, (σύν, δαμάω), *to subdue in common with* or *together*: —poet. pass., συνδάμνᾰμαι, *to be subdued together*, Nic. Al. 173.

Συνδᾰνείζομαι, (σύν, δανείζω) as mid., *to borrow together, to scrape together by borrowing*, Plut. Eumen. 13.

Συνδᾰπᾰνάω, ῶ, f. -ήσω, *to spend in* or *upon along with.*

Συνδείδω, (σύν, δείδω) *to fear with* or *in common*; used esp. in pf. with pres. signf. συνδέδοικα and συνδέδια, App.

Συνδειπνέω, ῶ, f. -ήσω, (σύν, δειπνέω) *to dine* or *sup with*, Lat. *coenari apud aliquem*, συνδειπνέω τῷ λῶντι, Epich. p. 15, cf. Xen. Hell. 4, 1, 6: *to dine* or *eat together*, Xen. Cyr. 4, 5, 9, etc.; μετά τινων, Isae. 39, 26: οἱ ξυνδειπνοῦντες, *the members of a picnic party*, Xen. Mem. 3, 14, 2.

Συνδείπνιον, ου, τό, poet. for sq., Call. Cer. 73, Ath. 140 C.

Σύνδειπνον, ου, τό, (σύν, δεῖπνον) *a common meal* or *banquet*, Ar. Fr. 204, Plat. Symp. 172 B, Lys. ap. Ath. 365 B.

Σύνδειπνος, ον, (σύν, δεῖπνον).—*dining together, a companion at table*, Lat. *conviva*, Eur. Ion 1172, Xen. Cyr. 3, 2, 25; ξ. τινὰ ποιεῖσθαι, Id. An. 2, 5, 27; ξ. τινὰ ἄγεσθαι, to take him with one *as an umbra*, Id. Cyr. 2, 2, 28.

Συνδεκάζω, f. -άσω, (σύν, δεκάζω) *to bribe the whole together, all at once*, τὴν ἡλίαιαν, Lex. ap. Dem. 1137, 1; cf. Aeschin. 12, 25.

Συνδεκᾰτεύω, (σύν, δεκατεύω) *to help in exacting the tithes* or *tenths.*— II. *to celebrate the feast of a child's tenth day together, to join in keeping* it; *v.* δέκατος II. 2.

Σύνδενδρος, ον, (σύν, δένδρον) *overgrown with trees, thickly wooded*, Polyb. 12, 4, 2, Dicaearch. p. 12: τὸ σ., *the woody country, the "Bush."*

Συνδέομαι, (σύν, δέομαι) dep. fut. mid. et aor. pass., *to beg along with, to join in begging* or *asking*, Plat. Parm. 136 D; σ. τινος μὴ ποιεῖν τι, Ep. Plat. 318 C; τί τινος, something *of* a person, Dem. 962, 1.

Σύνδεσις, εως, ἡ, (συνδέω):—*a binding together*, δέρματος, Hipp.: generally, *a uniting*, Plat. Tim. 43 D. —II. (from pass.) *density, solidity.*

Συνδεσμεύω, (σύν, δεσμεύω) *to bind together, bind firmly*, Polyb. 3, 42, 8.

Συνδεσμέω,=foreg.

Συνδέσμιος, ον, (σύν, δέσμιος) *bound* or *captured along with*, Dio C.

Σύνδεσμος, ου, ὁ; heterocl. pl. τὰ σύνδεσμα, Eur. ll. citand. (σύν, δεσμός): *that which binds together, a band, bond*, ξ. τοῦ μὴ ἀσθενὲς εἶναι τὸ οἰκοδόμημα, Thuc. 2, 75: *a headband*, Eur. Med. 1193; σύνδεσμα ἁμμάτων, the fastenings of garments, Id. Bacch. 697; σ. μελέων, *the sinews* or *joints*, Eur. Hipp. 199: good men are called ξ. τῆς πόλεως, Plat. Rep. 520 A, cf. Polit. 310 A: ξ. τῆς πόλεως μετὰ θεῶν, *the bond* between the state and heaven, Id. Legg. 921 C.—2. in surgery, *a ligament*, Foës. Oecon. Hipp. —3. in Grammar, *a conjunction*, Arist. Rhet. 3, 5, 2: but he also uses it in a loose sense for *a particle*, Poët. 20, 6.—II. *that which is bound together, a bundle*, Hdn. 4, 12.

Συνδεσμώτης, ου, ὁ,=συνδέσμιος, Thuc. 6, 60, Plat. Rep. 516 C.

Συνδέτης, ου, ὁ, (συνδέω) *bound together, bound hand and foot*, Ath. 213 B, Dio C.—II. act. *binding together* Hence

Συνδετικός, ή, όν, *fit for binding together* or *joining*, Plut. 2, 908 B, etc. νεῦρα σ.,=σύνδεσμα, Galen.

Συνδετός, όν, (συνδέω):—*bound together, bound hand and foot*, Soph. Aj. 296: *united with*, τινί, Plat. Polit. 279 E.—II. as subst. σύνδετον (Lob. Paral. 491), τό,=σύνδεσμος, Eur. Ion 1390. Adv. -τως.

Συνδεύω, (σύν, δεύω) *to moisten and mix up together*, Q. Sm. 4, 213.

Συνδέω, f. -δήσω, (σύν, δέω) *to bind together*, συνέδησα πόδας δεινοῖο πελώρου, Od. 10, 168 (so, σ. τοὺς πόδας καὶ τὰς χεῖρας, Plat. Euthyphr. 4 C); γαυλοὺς συνέδεε, Hdt. 8, 97; and so in Att.:—*to bind up* a wound, Il. 13, 599:—*to bind hand and foot*, ὀππότε μιν ξυνδῆσαι ’Ολύμπιοι ἤθελον ἄλλοι, Il. 1, 399; cf. Hdt. 9, 119, Soph. Aj. 62, Phil. 1016, and Eur., etc.:—generally, σ. φίλους φίλοις, Eur. Phoen. 538; τὸ κοῖνον ξυνδεῖ τὰς πόλεις, Plat. Legg. 875 A; ἡδονῆς καὶ λύπης κοινωνία ξυνδεῖ, Id. Rep. 462 B; σ. καὶ συνέχειν, Id. Phaed. 99 C.—II. *to stop, hinder*, Jac. Philostr. Imag. p. 522.—In Il., Wolf always reads ξυνδ-.

Συνδηλόω, ῶ, intr., *to become manifest together*, Theophr.

Σύνδηλος, ον, (σύν, δῆλος) *quite clear* or *manifest*, Arist. Poët. 7, 12.

Συνδημᾰγωγέω, ῶ, (σύν, δημαγωγέω) *to join in seeking popularity*, Plut. Pomp. 2:—συνεδημαγώγησε τῷ πάθει τοὺς πολλούς, *joined with* his calamity *in persuading* the mob, Id. Caes. 5.

Συνδημιουργέω, ῶ, f. -ήσω, *to create with* or *together*, Hierocl.: from

Συνδημιουργός, όν, (σύν, δημιουργός) *creating along with* or *together*, *a joint maker*, νόμων, Plat. Legg. 671 D.

Συνδιαβαίνω, (σύν, διαβαίνω) *to go through, cross over together*, Thuc. 6, 101, Xen. An. 7, 1, 4.

Συνδιαβάλλω, (σύν, διαβάλλω) *to convey over together*; and absol., like Lat. *trajicere*, συνδ. κόλπον, *to cross* the gulf *together*, Thuc. 6, 44.—II. *to accuse along with* or *together*, Dem. 1404, fin.:—pass., *to be so accused*, Thuc. 6, 61, Lys. 128, 40.

Συνδιαβαπτίζομαι, v. l. in Dem. for διαβαπτ-, q. v.

Συνδιαβαστάζω, f. -άσω, *to carry through together*.

Συνδιαβῐβάζω, f. -άσω, (σύν, διαβιβάζω) *to carry through* or *over along with* or *together*, Plat. Legg. 892 E.

Συνδιαγιγνώσκω, (σύν, διαγιγνώσκω) *to decide along with, join in decreeing*, σ. τινὶ δρᾶν τι, Thuc. 2, 64.

Συνδιάγω, f. -ξω, (σύν, διάγω) *to go through together*:—συνδ. (sc. τὸν βίον), *to live together*, Arist. Rhet. 2, 4, 12; ἐπιθυμίαις ἀνόμοις συνδ., Plut. 2, 993 C. Hence

Συνδιᾰγωγή, ῆς, ἡ, *a living together.*

Συνδιαδίδωμι, (σύν, διαδίδωμι) *to let through along with* or *also*, Galen. [ῐ]

Συνδιαθερμαίνω, *to warm thoroughly together*, Hipp.

Συνδιαθέω, f. -θεύσομαι, (σύν, διαθέω) *to continue running* or *racing together*, μετά τινος, Plat. Polit. 266 C.

Συνδιαίρεσις, εως, ἡ, in Logic, *cross division*: from

Συνδιαιρέω, ῶ, (σύν, διαιρέω) *to separate at the same time*, Plut. 2, 425 B.—pass., *to be separated at once*, Arist. de Xenophane 2, 29.

Συνδιαιτάομαι, f. -ήσομαι, (σύν, διαιτάω) as pass., *to dwell with* or *together*, Thuc. 2, 50; μετά τινος, Plat. Tim. 18 B; etc. Hence

Συνδιαίτησις, εως, ἡ, *a living together, intercourse, society*, Plut. Aemil. 1, Dio 16, etc.: σ. εἴς τινα, *behaviour* towards one, Arr. An. 4, 7.

Συνδιαιτητής, οῦ, ὁ, (συνδιαιτάομαι) *one who lives with* another, *a companion*, v. l. Luc. Saturn. 36.—II. *a joint arbitrator*, (v. διαιτητής) Dem. 898, 25; 902, 25.

Συνδιαιωνίζω, f. -ίσω, (σύν, διαιωνίζω) *to pass all one's life with*, Philo.

Συνδιακαίω, (σύν, διακαίω) *to burn, heat through at the same time*, Plut. 2, 752 D.

Συνδιακινδῡνεύω, (σύν, διακινδυνεύω) *to share in danger*, Hdt. 7, 220; μετά τινος, Plat. Lach. 189 B.

Συνδιακομίζω, f. -ίσω, (σύν, διακομίζω) *to carry through* or *over together*:—pass., *to cross over together*, Polyb. 3, 43, 4.

Συνδιάκονος, ου, ὁ, (σύν, διάκονος) *a helper*, Posidipp. ap. Ath. 376 E. [ᾰ]

Συνδιακοσμέω, ῶ, f. -ήσω, (σύν, διακοσμέω) *to arrange* or *set in order along with* or *at once*, Plat. Legg. 712 B.

Συνδιακρίνω, (σύν, διακρίνω) *to determine together*, Tim. Locr. 104 E:—pass., *to be separated at once*, Arist. de Xenophane 2, 29.

Συνδιάκτορος, ου, ὁ, *a fellow-διάκτορος, co-mate* (said of Mercury), Luc. Contempl. 1.

Συνδιακῠβερνάω, ῶ, (σύν, διακυβερνάω) *to guide* or *govern jointly*, Plat. Polit. 304 A.

Συνδιαλαμβάνω, f. -λήψομαι, (σύν, διαλαμβάνω) *to examine along with* or *together*, περί τινος, Polyb. 16, 25, 1.

Συνδιαλέγομαι, (σύν, διαλέγομαι) dep. c. fut. mid., aor. pass., etc.: *to converse with* or *together*, Diod.

Συνδιάληψις, ἡ, (συνδιαλαμβάνω) *joint consideration*, M. Anton. 1, 10.

Συνδιαλλᾰγή, ῆς, ἡ, *a reconciliation*, Dion. H.: from

Συνδιαλλάσσω, Att. -ττω, (σύν, διαλλάσσω) *to help in reconciling*, ἵνα συνδιαλλάττωσιν αὐτῷ τοὺς Ἀλεῖς πρὸς τοὺς Φαρσαλίους, Dem. 352, 17; cf. Plut. Lysand. 8, etc.

Συνδιαλῠμαίνομαι, dep., *to help to ruin*, Dion. H.

Συνδιαλύω, f. -λύσω, (σύν, διαλύω) *to help in putting an end to*, τὰς ταραχάς, Isocr. 68 C: *to help in reconciling*, Dem. 897, 28:—mid., *to help to pay*, Luc. Dem. Encom. 45.—II. in pass., *to be dissipated, melt away with*, ὁμοῦ τινι, Plut. 2, 823 E.

Συνδιαμάχομαι, (σύν, διαμάχομαι) dep. mid., *to fight together to the end*, πρός τι, Plat. Phileb. 66 E. [ᾰ]

Συνδιαμένω, (σύν, διαμένω) *to remain and persevere with* or *together*, Xen. Cyr. 4, 5, 53.

Συνδιαμνημονεύω, (σύν, διαμνημονεύω) *to mention* or *bring to remembrance along with* or *together*, Dem. 347, 3, Aeschin. 3, 25.

Συνδιανέμομαι, (σύν, διά, νέμω) as pass., *to be distributed with*, τινί, Plut. 2, 1082 B:—*to remain with, accompany*, Ib. 1024 C.

Συνδιανεύω, (σύν, διανεύω) *to incline, turn one's self every way together*, Polyb. 1, 23, 10: metaph., σ. τῇ διανοίᾳ ἐπί..., Id. 3, 38, 5.

Συνδιανήχομαι, (σύν, διανήχομαι) dep., *to swim through together*, Sotion ap. Stob.

Συνδιανοέομαι, f. -ήσομαι, (σύν, διανοέομαι) dep. pass., *to deliberate along with*, τινὶ περί τινος, Polyb. 2, 54, 14: σ. πῶς ἄν..., Id. 31, 20, 7.

Συνδιαπεραίνω, (σύν, διαπεραίνω) *to help to bring quite to an end*, Plat. Gorg. 506 B.

Συνδιαπέτομαι, (σύν, διαπέτομαι) dep. mid., *to fly through* or *over as in a flock*, Plat. Theaet. 199 E.

Συνδιαπλέω, (σύν, διαπλέω) *to sail through together*, Luc. Bis Acc. 27.

Συνδιαπολεμέω, ῶ, (σύν, διαπολεμέω) *to carry on a war along with, to stay with throughout the whole war*, τινί, Thuc. 8, 13, Bekk.

Συνδιαπονέω, ῶ, (σύν, διαπονέω) *to work out, finish along with*, μετά τινος, Plat. Legg. 842 E, Soph. 218 B.

Συνδιᾰπορέω, ῶ, (σύν, διαπορέω) *to start doubts* or *questions together*, Plut. Aristid. 11; περί τινος, Id. Pomp. 75; etc.

Συνδιαπράσσω, Att. -ττω, f. -ξω, (σύν, διαπράσσω) *to carry through, effect together* or *besides*, Isocr. 48 A, Luc. D. Deor. 24, 1, etc.: — mid., *to negotiate with* one, ὑπέρ τινος, Xen. An. 4, 8, 24.

Συνδιαρθρόω, ῶ, (σύν, διαρθρόω) *to arrange into members* or *clauses together*, Arist. Metaph. 1, 8, 11.

Συνδιαρκέω, ῶ, f. -έσω, *to hold out along with* or *together.*

Συνδιαρρέω, f. -ρεύσομαι, (σύν, διαρρέω) *to flow through along with* o *together*, Diod. — II. *to fall asunde along with* or *together.*

Συνδιαρρήγνῡμι, *to break to piec with.*

Συνδιασκοπέω, ῶ, c. fut. -σκέψο μαι, etc. (σύν, διασκοπέω):—*to look through, examine along with*, τί τινι o μετά τινος, Plat. Prot. 349 B, 361 D —so in mid., Id. Rep. 458 B.

Συνδιαστρέφω, f. -ψω, (σύν, διαστρέφω) *to distort along with* or *together*:—pass. *to be twisted together with*, Plut. Lysand. 17, etc.

Συνδιασώζω, (σύν, διασώζω) *to help in preserving*, Thuc. 5, 62; 7, 57; σ. τινὶ τὴν οὐσίαν, Dem. 840, 16: σ. καὶ τὰ ὅπλα καὶ αὐτὸν ἐμέ, *to save* both my arms and myself *together*, Plat Symp. 220 E.

Συνδιατᾰλαιπωρέω, ῶ, (σύν, διαταλαιπωρέω) *to endure hardship with* or *together*, Plat. Crito 45 D.

Συνδιατᾰράσσω, f. -ξω, (σύν, διαταράσσω) *to alarm all at once*, Plut Demetr. 28.

Συνδιατείνω, (σύν, διατείνω) *to extend along with* or *together*, Plut. 2, 63 C.

Συνδιατελέω, ῶ, (σύν, διατελέω) *to remain* or *continue with to the end*. Plat. Phaed. 91 B, Dem. 1412, fin.

Συνδιατηρέω, ῶ, (σύν, διατηρέω) *to watch along with* or *together*, Polyb 2, 58, 3.

Συνδιατίθημι, (σύν, διατίθημι) t *help in disposing*, Plut. Lycurg. 1, Timol. 24.

Συνδιατρέπομαι, (σύν, διατρέπω) as pass., *to turn away, be put to sham along with*, τινί, Plut. 2, 528 E.

Συνδιατρέφω, (σύν, διατρέφω) *to help in bringing up*, Ael. N. A. 3, 45.

Συνδιατρῑβή, ῆς, ἡ, *a passing tim together*: from

Συνδιατρίβω, f. -ψω, (σύν, διατρίβω) *to pass one's time* or *live with* o *together*, τινί and μετά τινος, Plat. Symp. 172 C, Isocr. 20 B, etc.; esp. with a master, as, οἱ τῷ Σωκράτει συνδιατρίβοντες, the disciples of Socrates, Xen. Mem. 1, 2, 3; 4, 1, 1; also in full, σ. τὸν αἰῶνα, Cratin Archil. 1, 5; σ. διατριβὰς ἀλλήλοις, Aeschin. 21, 1.—II. of things, *to occupy one's self with*, μύθοις, Isocr. 73 E [τρῑ]

Συνδιαφέρω, (σύν, διαφέρω) *to bear to the end along with, to help in maintaining*, σ. τινὶ τὸν πόλεμον, Hdt. 1, 18; 5, 79, 99; cf. Ar. Eq. 597.—II. t *help in spreading* a report.

Συνδιαφεύγω, f. -ξομαι, (σύν, διαφεύγω) *to escape along with* or *togethe* Dio C.

Συνδιαφθείρω, (σύν, διαφθείρω) t *destroy along with* or *together*:—pass., *to perish along with*, τινί, Isocr. 167 D, v. l. Dinarch. 99, 35.

Συνδιαφορέω, = συνδιαφέρω, Longus.

Συνδιαφῠλάσσω, (σύν, διαφυλάσσω) *to help in keeping* or *preserving*, Lycurg. 168, 16; σ. τινὶ τὴν ἀρχήν, Polyb. 7, 3, 7.

Συνδιαχειμάζω, f. -άσω, (σύν, διαχειμάζω) *to pass the winter, be in winter quarters along with* or *together*, μετά τινος, Plut. Ages. 40, etc.

Συνδιαχειρίζω, f. -ίσω, (σύν, διαχειρίζω) *to take in hand, manage together, to assist in managing*, Hdt. 9 103: also sometimes as mid.

Συνδιαχέω, f. -χεύσω, (σύν, δια χέω) *to dissolve* a thing *so as to melt i into another substance*, Plut. 2, 953 D

Συνδιδάσκω, f. -ξω, *to teach al with* or *together.*

Συνδίδωμι, f. -δώσω, (σύν, δίδωμι) *to give along with* or *together: to contribute*, τινί τι, Plut. 2, 660 B, etc.—II. *to give in, abate, slacken: to waver, sink*, opp. to συντείνω, Foës. Oec. Hipp.

Συνδιεκκύπτω, f. -ψω, *to stoop and slip out together.*

Συνδιεκπίπτω, (σύν, διεκπίπτω) *to rush out through together*, Plut. Poplic. 19.

Συνδιέξειμι, (σύν, διέξειμι) *to go through and examine along with*, τινί, Xen. Mem. 4, 7, 8.

Συνδιεξίημι, *to let through along with* or *together.*

Συνδιέρχομαι, dep. mid., c. aor. et pf. act.: *to go through with* or *at the same time.*

Συνδιηθέω, ῶ, (σύν, διηθέω) *to strain through together*:—pass., *to run through a strainer, filter through*, Plat. Tim. 66 E.

Συνδιημέρευσις, εως, ἡ, *a passing the day together*, Plut. Demetr. 32: from

Συνδιημερεύω, (σύν, διημερεύω) *to spend the day with*, τινί, Xen. Symp. 4, 44, Arist. Rhet. 2, 4, 12.

Συνδῐκάζω, f. -άσω, (σύν, δικάζω) *to have a share in judging*, Plat. Legg. 768 B: *to be assessor to a judge*, Lys. 184, 11. 24.

Συνδῐκᾰσία, ας, ἡ, *a common lawsuit.*

Συνδικαστής, οῦ, ὁ, (σύν, δικαστής) *a fellow-dicast* or *juryman*, Ar. Vesp. 197, 215, etc.

Συνδῐκέω, ῶ, f. -ήσω, *to be a σύνδικος* or *advocate, to defend one accused*, Aesch. Eum. 579; σ. τινι, *to be* his *advocate*, Plat. Legg. 937 E, Andoc. 19, 31, etc.; esp., *to be one of the public advocates* (σύνδικος I. 2), Dem. 503, 18, etc.; σ. τῷ δημοσίῳ, Aeschin. 3, 33:—Ζεύς σοι τόδε συνδικήσει, Jove *will be* thy *advocate* in this matter, Eur. Med. 157.

Συνδίκη, ης, ἡ,=sq., and συνδικασία.

Συνδῐκία, ας, ἡ, *the position of a σύνδικος, a being advocate*, Plat. Legg. 938 B: also in bad sense, *partiality shown by the judge* to one party: from

Σύνδῐκος, ον, (σύν, δίκη):—*helping in a court of justice, advocating one's cause*, τινί: as subst., ὁ σύνδικος, in a court of justice, *an advocate*, esp. at Athens, *the defendant's advocate, defender*, opp. to συνήγορος (the prosecutor), Plat. Legg. 929 E, Dem. 689, 7, cf. Heraldi Jus Att. 3. 10, 14: generally, *an advocate, supporter, backer*, Aesch. Eum. 761; so, τύμβος Ἰολάου σ. αὐτῷ, Pind. O. 9, 148; τὸν νόμον σύνδικον ἔχων, having the law *on one's side*, Isocr. 387 A; σ. ὑπέρ τινος, Dem. 271, 22.—2. at Athens, after the 30 tyrants, οἱ σύνδικοι were *judges appointed to determine on confiscations and confiscated property*, Lys. 146, 12, etc.; cf. Böckh P. E. 1, 212, Att. Process. p. 110.—II. *belonging to in common*, σ. Ἀπόλλωνος καὶ Μοισᾶν κτέανον, their *joint* possession, Pind. P. 1, 3; so adv. συνδίκως, *with joint sentence, jointly*, (or simply for σὺν δίκῃ), Aesch. Ag. 1601.

Συνδιοικέω, ῶ, f. -ήσω, (σύν, διοικέω) *to administer, order along with* or *together*, Isae. 64, 15, Dem. 750, 11.

Συνδιόλλῡμι, (σύν, διόλλυμι) *to kill along with* or *together*, Eur. Oed. 10.

Συνδιοράω, ῶ, f. -όψομαι, (σύν, διοράω) *to see through, examine along with* or *together*, Isocr. 80 C, Bekk.

Συνδιορθόω, ῶ, (σύν, διορθόω) *to make straight, set in order, arrange along with* or *together: to set a dislocated joint*, Hipp.

Συνδιορίζω, f. -ίσω, (σύν, διορίζω) *to mark off, limit, distinguish along with* or *together*, Strab.

Συνδισκεύω, (σύν, δισκεύω) *to play at quoits with*, Luc. D. Deor. 14, 2.

Συνδιψάω, ῶ, (σύν, διψάω) *to thirst along with*, διψῶντι, Arist. Eth. Eud. 7, 6.

Συνδῐωκομένως, adv. part. pres. pass. from συνδιώκω, *in haste like a pursuer*, Clem. Al.

Συνδῐώκω, f. -ξω, (σύν, διώκω) *to hunt* or *chase away along with* or *at the same time*, Thuc. 1, 135, Polyb. 1, 17, 13, etc.—II. as law-term, *to prosecute along with, help in the prosecution*, Lex ap. Dem. 1068, fin., Luc., etc. Hence

Συνδίωξις, ἡ, *joint pursuit.* [ῐ]

Συνδοιάζω,=συνδυάζω, LXX.—II. *to make dubious.* Hence

Συνδοιασμός, οῦ, ὁ,=συνδυασμός.

Συνδοκέω, ῶ, f. -δόξω, (σύν, δοκέω) *to seem to one as to another*, Eur. I. T. 71; cf. Xen. Cyr. 3, 3, 34, etc.—2. esp., *to seem good* to another *also*, ταῦτα ξυνέδοξε τοῖς ἄλλοις, Thuc. 8, 84, cf. 4, 44; εἰ σοὶ συνδοκεῖ ὅπερ καὶ ἐμοί, Plat. Prot. 340 B:—also συνδοκεῖ, impers., like Lat. *placet*, εἰ ξυνδοκοίη τοῖσιν ἄλλοις ὀρνέοις, Ar. Av. 197; εἴ τοι δοκεῖ σφῶν ταῦτα, χἠμῖν ξυνδοκεῖ, Id. Lys. 167; ἦ καὶ σοὶ ξυνδοκεῖ οὕτως, Plat. Prot. 331 B; etc.:—the neut. part. is also used absol. like ἐξόν, παρόν, etc., συνδοκοῦν ἅπασιν ὑμῖν, *since* you all *agree*, Xen. Hell. 2, 3, 51; συνδόξαν τῷ πατρί, *since* the father *approved*, Xen. Cyr. 8, 5, 28, cf. 8, 1, 8.

Συνδοκῐμάζω, f. -άσω, (σύν, δοκιμάζω) *to test* or *examine along with* or *together*, Plat. Theaet. 197 B, Tim. 20 D, Isocr. 20 C.

Συνδονέω, ῶ, f. -ήσω, (σύν, δονέω) *to move, shake along with* or *together*, Hipp.

Συνδοξάζω, f. -άσω, (σύν, δοξάζω) *to agree with in opinion, confirm*, hence οἱ συνδεδοξασμένοι νόμοι, Arist. Pol.—II. *to glorify, extol jointly*, N. T.

Συνδόξαν, v. συνδοκέω.

Σύνδορπος, ον,=σύνδειπνος, Lyc. 135.

Σύνδοσις, ἡ,=σύνοδος, Hipp.

Συνδοτήρ, ῆρος, ὁ, *a joint giver.*

Συνδουλεία, ας, ἡ, *joint slavery* or *service*: from

Συνδουλεύω, (σύν, δουλεύω) *to be a fellow-slave*, τινί, *with* one, Eur. Hec. 204.

Σύνδουλος, ον, ὁ, ἡ, (σύν, δοῦλος) *serving with, a fellow-slave*, Hdt. 1, 110 (v. l. συνδούλη), 2, 134, Eur. Ion 1109, etc.

Συνδράσσω, (σύν, δράσσω) *to clutch along with* or *together*, Q. Sm. 13, 185.

Συνδράω, f. -άσω, (σύν, δράω) *to do along with* or *together, help in doing*, τοῖς δρῶσι καὶ ξυνδρῶσι, Soph. El. 498, cf. 1025, Thuc. 6, 64; σ. τινί τι, Eur. Andr. 40: ξ. αἷμα καὶ φόνον, *to help* in shedding blood and doing murder, Id. Or. 406: τὸ συνδρῶν χρέος, the *joint* necessity, Id. Andr. 337.

Συνδρηστήρ, ῆρος, ὁ, Ion. for συνδραστήρ, *a joint agent, assistant*:—fem. συνδρήστειρα, Ap. Rh. 3, 700.

Συνδρομάς, άδος, pecul. fem. of σύνδρομος:—αἱ σ. πέτραι,=συμπληγάδες, Eur. I. T. 422.

Συνδρομή, ῆς, ἡ, *a tumultuous concourse* of people, Cephisod. ap. Arist. Rhet. 3, 10, 7, Polyb. 1, 67, 2:—esp. in Medic., *a concurrence* of symptoms, Foës. Oecon. Hipp.: from

Σύνδρομος, ον, (σύν, δρόμος, τρέχω):—*running together, meeting*, σ. πέτραι,=συνδρομάδες, συμπληγάδες, Pind. P. 4, 370: ὁ σ., as subst., *a place where several roads meet*, Strab.—2. metaph., *concurring, agreeing*, of Time, Plat. Legg. 844 E.—II. *running along with, following close*, σ. Ἀρτέμιδος, Call. Lav. Pall. 110:—hence in adv., ἴχνος συνδρόμως ῥινηλατεῖν, Aesch. Ag. 1184; also, σύνδρομά τινι πορεύεσθαι, to keep *up with in running*, Plat. Polit. 266 C, cf. Anth. Plan. 276.

Συνδῠάζω, f. -άσω, (σύν, δυάζω) *to join two together, to couple, pair*, Arist. Eth. N. 4, 1, 30; τι πρός τι, Id. Pol. 6, 7, 2; esp. *to wed*, συνδυασθέντες ἄῤῥην θηλείᾳ καὶ θήλεια ἄῤῥενι, Plat. Legg. 840 D; cf. Valck. Diatr. p. 50.—II. intr. in act., *to join one's self with* any one, *pair with*, τινί, Polyb. 4, 38, 6.—III. as law-term, συνδυάζεσθαί τινι, *to be in league* or *compact with* any one; cf. συνδυασμός.

Συνδῠαίνω, (σύν, δύω) *to double*, Galen.

Συνδῠάς, άδος, ἡ, (σύνδυο) *paired*, σ. ἄλοχος, one's *wedded* wife, Eur. Alc. 473.

Συνδῠασμός, οῦ, ὁ, (συνδυάζω):—*a joining two together, a coupling, pairing*, Arist. Pol. 6, 1, 4, etc.: *marriage*; and, generally, *sexual intercourse*, Foës. Oec. Hipp.—2. *a secret understanding* of a judge with either party, Lat. *compactum*, Casaub. Sueton. Jul. 20.

Συνδῠαστικός, ή, όν, (συνδυάζω) *disposed to live in pairs*, ἄνθρωπος γὰρ τῇ φύσει συνδυαστικὸν μᾶλλον ἢ πολιτικόν, Arist. Eth. N. 8, 12, 7; cf. Hierocl. ap. Stob. p. 414, 41.

Συνδῠναστεύω, (σύν, δυναστεύω) *to rule* or *have chief power along with* or *together*, Nicol. Damasc. ap. Ath. 249 B.

Σύνδῠο, οἱ, αἱ, τά, (σύν, δύο) *two together, two and two, by pairs*, Lat. *bini*, H. Hom. Ven. 74, Xen. An. 6, 1, 2, etc.; cf. Valck. Hdt. 4, 66, Il. 10. 224.

Συνδυςτῠχέω, ῶ, *to be unlucky along with* or *together, to be in like misfortune*, Eur. Or. 1099, Isae. 56, 17: from

Συνδυςτῠχής, ές, (σύν, δυςτυχής) *sharing in misfortune.*

Συνδώδεκα, οἱ, αἱ, τά, (σύν, δώδεκα) *every twelve, by twelves* or *dozens*, Lat. *duodeni*, Eur. Tro. 1076.

Συνεᾰρίζω, (σύν, ἐαρίζω) *to pass the spring with*, τινί, Plut. 2, 959 C; but with v. l. συννεαρ-.

Συνεγγίζω, f. -ίσω, (σύν, ἐγγίζω) *to draw near together*, Polyb. 1, 23, 8. Hence

Συνεγγισμός, οῦ, ὁ, *a drawing near*, Strab.

Συνεγγράφω, f. -ψω, (σύν, ἐγγράφω) *to register* or *enter along with*, Lat. *adscribere*, εἰς θεούς, Plut. 2, 763 E.

Συνεγγῠάω, ῶ, (σύν, ἐγγυάω) *to join in betrothing*, Plut. Cat. Min. 25.

Σύνεγγῠς, (σύν, ἐγγύς) adv., *near together, quite near, close to*, Thuc. 4, 24; c. gen., Xen. Hell. 6, 5, 17, etc.; c. dat., Arist. Pol. 2, 11, 1, Plut. 2, 77 C:—superl., συνέγγιστα, Plut.

Συνεγείρω, †(σύν, ἐγείρω) *to aid in arousing* or *raising up* (κτῆνος), Pseudo-Phoc. 132†; *to awaken together*, θρήνους, Plut. 2, 117 C.

Συνεγκᾰλέω, ῶ, f. -έσω, (σύν, ἐγκαλέω) *to accuse along with* or *together*, Diod.

Συνεγκλίνω, (σύν, ἐγκλίνω) *to bend in* or *towards along with* or *together.*—II. in Gramm., *to write as an enclitic.*

Συνέδρα, ἡ,=συνεδρία.

Συνέδρᾰμον, aor. of συντρέχω, Il.

Συνεδρεία, ας, ἡ,=συνεδρία, Arist. Eth. Eud. 7, 2, 13: *σ. μετὰ φίλων*, Polyb. 18, 37, 2.

Συνεδρευτής, οῦ, ὁ, *an assessor in council:* from

Συνεδρεύω, (σύνεδρος):—*to sit together* or *along with*, *σ. λόγῳ*, *to be present at, take part in* a discussion, Arist. Metaph. 1, 5, 14.—II. *to sit together* or *meet in council*, Aeschin. 66, 39; *to consult together*, Polyb. 2, 26, 4: *οἱ συνεδρεύοντες, the members of a council, deputies*, Dem. 133, 7; 215, 21: *τὰ συνεδρευόμενα, orders in council, decrees of the senate*, Dion. H.

Συνεδρία, ας, ἡ, *the state of a σύνεδρος, a sitting together*, e. g. of birds, from which omens were drawn, Aesch. Pr. 492; cf. Arist. H. A. 9, 1, 10: opp. to *διεδρία*.—II. *a sitting in council; a council*, Xen. Mem. 4, 2, 3.

Συνεδριάζω,=συνεδρεύω, LXX.

Συνεδριακός, ή, όν, *belonging to* or *governed by a συνέδριον*, Polyb. 31, 12, 12.

Συνεδριάομαι, poet. for *συνεδρεύω*, Ap. Rh. 1, 328.

Συνέδριον, ου, τό, (σύνεδρος) *a sitting together, sitting in council: a council-board, council*, Hdt. 8, 56, 75, Plat., etc.; esp. of the Areopagus, Aeschin. 13, 11: *a council of war*, Xen. Hell. 1, 1, 31, etc.:—also used to translate the Roman *senatus*, Polyb. 1, 11, 1, etc.—2. *the place of session, council-chamber, session-house*, Lat. *curia*, Hdt. 8, 79, Xen. Hell. 2, 4, 23.

Σύνεδρος, ον, (σύν, ἕδρα):—*sitting together* or *with*, esp. *in council*, Eur. I. A. 192; *δίκη σ. Ζηνὸς Ἀρχαίοις τρόποις*, Soph. O. C. 1382; *σ. κύκλος, an assembled* council, Id. Aj. 749.—II. *ὁ σ., one who sits with others*, esp. *in council, a councillor, senator*, Hdt. 3, 34: *οἱ σύνεδροι, select commissioners, a committee*, Thuc. 4, 22; cf. 5, 85, Jusjur. ap. Dem. 747, 4, Isocr. 165 A.

Συνεείκοσι, v. *συνείκοσι*.

Συνεεργάθω, Ep. for *συνειργάθω*, Il. 14, 36, [ᾰ]

Συνεέργω, Ep. for *συνείργω*, Od.

Συνεέῤῥαισα, Aeol. for *συνείρασα*, Neue Sapph. Fr. 44.

Συνεζευγμένως, adv. part. pf. pass. from *συζεύγνυμι, connectedly, by pairs.*

Συνέηκα, Ion. for *συνῆκα*, aor. 1 of *συνίημι*.

Συνεθέλω, (σύν, ἐθέλω) *to wish with* or *together, to consent*, Antipho 122, 4, Xen. Hipparch. 9, 7:—in poets usu. *συνθέλω*, Soph. O. C. 1344, Eur. H. F. 832, Ar. Av. 851.

Συνεθίζω, f. -ίσω, (σύν, ἐθίζω) *to accustom, ἕτερον ἑτέρῳ*, Plat. Rep. 589 A; *σ. τινὰ ποιεῖν τι, to accustom* him to.., Dem. 169, fin., etc. In pass., *to become used to;* aor. 1 and pf., *to be used to, τινί*, Thuc. 4, 34; c. inf., *συνειθίσθην ποιεῖν*, Isocr. 22 C, Xen. Mem. 3, 14, 6. Hence

Συνεθισμός, οῦ, ὁ, *a being accustomed to* any thing, *use, custom.*

Συνεθιστέον, verb. adj. from *συνεθίζω, one must accustom one's self*, Plat. Rep. 520 C.

Συνειδέναι, inf. of *σύνοιδα*, q. v.

Συνείδησις, εως, ἡ, *a knowing with one's self, consciousness*.—2. *conscience*, Periander and Bias ap. Stob. p. 192, 21, sq.

Συνεῖδον, inf. -ιδεῖν, aor. 2 without pres., *συνοράω* being used instead, (σύν, εἶδον) *to see together, see in one view*, Plat. Legg. 904 B, etc.: *to perceive plainly*, Xen. An. 1, 5, 9, Isocr. 16 B, etc.: *to understand*, Dem. 1351, 6.—Cf. also *σύνοιδα*.

Συνεικάζω, (σύν, εἰκάζω) *to compare together*, and so *copy, mimic*, Ath. 391 B.

Συνείκοσι, (σύν, εἴκοσι) *twenty together, every twenty*, Lat. *viceni;* Ion. *συνεείκοσι, ξυνεείκοσι*, Od. 14, 98.

Συνείκω, (σύν, εἴκω) *to give way*, Lat. *concedere*, *τῷ καιρῷ*, Polyb. 32, 19, 3.

Συνειλᾰπῐνάζω, *to feast with* or *together*, Nonn.

Συνειλέω, ῶ, f. -ήσω, (σύν, εἰλέω) *to crowd together, σ. τὰ τέκνα καὶ τὰς γυναῖκας ἐς τοὺς νεωςοίκους*, Hdt. 3, 45; also of things, *to bind firmly together, ῥάβδους*, Hdt. 4, 67:—pass., *to be crowded* or *pressed together, εἰς ἔλαττον*, into less compass, Xen. Hell. 7, 2, 8. Hence

Συνείλησις, εως, ἡ, *a crowding together*, Ael.

Συνείληχα, pf. of *συλλαγχάνω*.

Συνειμαρμένα, τά, (σύν, εἱμαρμένα, μείρομαι) *that which is jointly dependent on fate*, Plut. 2, 569 E, Aristid.

Σύνειμι, f. -έσομαι, (σύν, εἰμί):—*to be with, be joined* or *linked with, ἔμελλον ἔτι ξυνέσεσθαι ὀϊζυῖ*, Od. 7, 270; freq. periphr. for a verb, *σ. ὀνείρασιν, to dream*, Aesch. Pers. 177; *σ. νόσῳ, σ. σὺν δίκῃ* for *νοσεῖν, δίκαιον εἶναι*, Soph. O. T. 303, El. 611; *σ. κόπῳ, μερίμναις, to be acquainted* with toil, cares, Ar. Plut. 321, Nub. 1404; *σ. πράγμασι, to be engaged in business*, Id. Ran. 957; *γεωργίᾳ σ.*, Xen. Oec. 15, 12; *ἀπορίᾳ, εὐδαιμονίᾳ*, Luc. Cron. 11, Bis Acc. 3:—also, *ἐμοὶ ξύνεστιν ἐλπίς*, Eur. Tro. 677.—2. of persons, *to have intercourse with, live with, τινί*, Soph. El. 264, Eur., etc.; *μετά τινος*, Ar. Plut. 504; esp. of a woman, *to live with* a husband,=*συνοικέω*, Hdt. 4, 9, Soph. El. 276, etc.; and then, merely, *to have sexual intercourse*, Ar. Eccl. 619, cf. *συνουσία:*—generally, *to agree with, take part* or *side with, Δίκη ξυνοῦσα φωτί*, Aesch. Theb. 671, cf. Soph. O. T. 275, etc.:—*to attend*, as to a pupil, Plat. Theaet. 151 A, etc.; *οἱ συνόντες, followers, partisans, disciples*, freq. in Plat., as Apol. 25 E, Theaet. 168 A; *guests*, Xen. Symp. 1, 15, etc.

Σύνειμι, (σύν, εἶμι):—*to go* or *come together*, hence *to asssemble, ἐς χῶρον ἕνα*, Il. 4, 446; 8, 60; *ἐς τωὐτό*, Hdt. 1, 62.—2. in hostile sense, *to meet in battle, engage with*, Il. 6, 120; 20, 159, Hes. Th. 686, etc.; *ἔριδι ξυνιόντες*, Il. 20, 66, Hes. Th. 705: also of states, *to engage in war*, Thuc. 2, 8.—3. in peaceable sense, *to come together, meet to advise* or *debate*, Thuc. 2, 15, Lycurg. 165, 32, etc.; of conspirators, *συν. ἐπὶ καταλύσει τοῦ δήμου*, Dem. 745, 15, cf. Dinarch. 102, 15:—also of festive meetings, *ξυνιέναι ξυνόδους*, Plat. Symp. 197 D.—4. of sexual intercourse, Lat. *coïre*, Arist. H. A. 5, 2, 2.—5. *to come together, to come in*, of money, *χρήματα συνιόντα*, Hdt. 1, 64; 4, 1.—Hom. in Il. has Att. form *ξυνιόντες, ξύνισαν*, etc., metri grat.

Συνεῖπον, inf. -ειπεῖν, aor. of *σύμφημι:*—*to speak with* any one, *confirm* what another says, Isocr. 399, fin.; *to agree with, τινί*, Xen. Cyr. 4, 2, 46, etc.; opp. to *ἀντειπεῖν*, Lys. 123, 12: *to advocate* his cause; and, generally, *to help, further, σ. ταῖς ἐπιθυμίαις τινός*, Isocr. 412 B.—2. *to tell along with* one, *help one to tell*, Eur. Hipp. 557.—3. in mid., *συνείπασθαι, to agree upon, settle*, Dion. H. 5, 51.—Cf. *συνερῶ*.

Συνειργάθω,=συνείργω, Ep. *συνεεργάθω*, Il. 14, 36. [ᾰ]

Συνειργνῦμι and -νύω,=sq.

Συνείργω, Ep. -εέργω, as in Od. Ion. -έργω: f. -ξω, (σύν, εἴργω). *To shut in* or *enclose together*, Od. 9, 427; *to shut up*, Soph. Aj. 593:—*to bind* or *tie together*, Od. 12, 424; 14, 72: generally, *to join together, unite*, esp. in wedlock, Plat. Rep. 461 B, cf. Wyttenb. Plut. 2, 138 B.

Συνείρηκα, pf. of *σύμφημι*.

Συνειρμός, οῦ, ὁ, *a tying* or *joining together, connexion, dependence*, Dem. Phal.: from

Συνείρω, (σύν, εἴρω) *to string together, join one after another*, Ar. Av. 1079; generally, *to connect together*, Plat. Crat. 425 B, Legg. 654 A: *to add besides*, Lat. *continuare, τὸν λόγον*, Id. Polit. 267 A: esp., *σ. λόγους ἀπνευστί, string* words *together*, Dem. 328, 12, Arist. Eth. N. 7, 3, 8, cf Polyb. 10, 47, 9: hence,—II. seemingly intr., *to speak on, continue* the subject, Arist. Metaph. 13, 3, 10, Gen An. 1, 2, 1, Luc. Prom. 5: and then, more generally, *to continue*, c. part., *συνεῖρον ἀπιόντες*, i. e. they went off *without pausing*, Xen. Cyr. 7, 5, 6; *σ. κινούμενος, to continue* moving, Arist. Phys. Ausc. 8, 8, 5:—absol., *to continue, be continuous* or *connected*, Id Meteor. 2, 5, 17, etc.

Συνειςάγω, f. -ξω, (σύν, εἰςάγω) *to bring in with* or *together, στρατιήν*, Hdt. 5, 75; *τὰ ἐπιτήδεια*, Xen. Cyr. 3, 2, 24. [ᾰ] Hence

Συνείςακτος, ον, *introduced along with* or *together: ἡ σ.* in Eccl., *a priest's housekeeper*, Lat. *subintroducta.*

Συνειςβαίνω, (σύν, εἰςβαίνω) *to go into* or *embark in together with, τινὶ πλοῖον*, Aesch. Theb. 602, cf. Eur. Med. 477; *εἰς τὸ πλοῖον*, Antipho 139, 7.

Συνειςβάλλω, (σύν, εἰςβάλλω) *to throw into with* or *together*.—II. usu. intr., *to make an inroad into* a country *together, join in an inroad, ἐς Ἀθήνας*, Hdt. 9, 17, cf. Thuc. 4, 94; *with* another, *τινί* or *μετά τινος*, Xen. Cyr. 7, 1, 30, Hell. 6, 5, 22. Hence

Συνειςβολή, ῆς, ἡ, *a joint invasion, inroad* or *attack.*

Συνειςδύνω,=sq.

Συνειςδύω, (σύν, εἰςδύω) *to slip into with* or *together*, Arist. Mirab.

Συνείςειμι, (εἶμι) *to go into with* or *together.*

Συνειςελαύνω, (σύν, εἰςελαύνω) *to join in driving into*.—II. intr., *to go, ride into along with*, Plut. Artax. 13, etc.

Συνειςέρχομαι, (σύν, εἰςέρχομαι) dep. mid., c. aor. et pf. act., *to enter along with* or *together, δόμους*, Eur. Hel. 327; *εἰς τεῖχος*, Thuc. 4, 57; *οἴκαδε*, Andoc. 31, 15; etc.

Συνειςευπορέω, ῶ, *to furnish with besides, to assist*, Ath. 367 B.

Συνειςηγέομαι, (σύν, εἰςηγέομαι) dep. mid., *to introduce along with* or *together, λόγους*, Plut. 2, 795 B.

Συνειςθλάω, Ion. -φλάω, *to break along with* or *together*, Hipp.

Συνειςθρώσκω, *to leap into along with* or *together.*

Συνειςκατοικέω, ῶ, *to dwell with* in a place, Hipp.

Συνειςκομίζω, *to carry into along with* or *together.*

Συνειςκρίνομαι, (σύν, εἰςκρίνω) as pass., *to be introduced* (as into the body, cf. *ἐκκρίνω*) *with* or *together*, Plut. 2, 902 A.

Συνείσομαι, fut. without any pres in use, cf. sub *σύνοιδα*.

Συνειςπέμπω, f. -ψω, (σύν, εἰςπέμπω) *to send into along with*, Ael. V. H 12, 43.

Συνειςπηδάω, ῶ, (σύν, εἰςπηδάω) *to leap into with* or *together*, Opp.

Συνειςπίπτω, (σύν, εἰςπίπτω) *to fall* or *be thrown into along with* or *together*, εἰς τὴν θάλατταν, Xen. An. 5, 7, 25.—II. *to rush in along with* or *together*, esp. of soldiers pursuing the besieged to their own gates and getting in with them, σ. ἐς τὸ τεῖχος, Hdt. 3, 55, cf. 9, 102; τινί, *with* one, Thuc. 6, 100; σ. μετά τινος, Ar. Eccl. 1095; σ. εἴσω τῶν πυλῶν σύν τινι, Xen. An. 7, 1, 18; κατὰ τὰς πύλας, Id. Hell. 4, 7, 6.

Συνειςπλέω, (σύν, εἰςπλέω) *to sail into together*, εἰς λιμένα, Xen. Hell. 1, 6, 16.

Συνειςποιέω, ῶ, f. -ήσω, (σύν, εἰςποιέω) *to bring into along with* or *together*: esp., *to draw into one's own party*, τινά, Plut. 2, 482 E, 484 D.

Συνειςπορεύομαι, as pass. c. fut. mid., *to go into along with* or *together*, Dion. H.

Συνειςπράσσω, Att. -ττω, f. -ξω, (σύν, εἰςπράσσω):—*to help* one (τινί) *in exacting* money *from* another (τινά), Dem. 1205, 9.

Συνειςρέω, (σύν, εἰςρέω) *to flow into together, to steal in together*, Ael. N. A. 1, 2.

Συνειςτρέχω, (σύν, εἰςτρέχω) *to run into along with* or *together*, App.

Συνειςφέρω, (σύν, εἰςφέρω) *to join in paying the war-tax*, (εἰςφορά) Xen. Hell. 2, 1, 5. Hence

Συνειςφορά, ᾶς, ἡ, *a joint contribution*, esp. *to the war-tax*, Dion. H.

Συνειςφλάω, Ion. for -θλάω, q. v.

Συνειςφορέω,=συνειςφέρω.

Συνειςφρέω, f. -ήσομαι, *to let into along with* or *together*.

Συνεκβαίνω, (σύν, ἐκβαίνω) *to go out with* or *together*, εἰς τὸ ὄρος, Xen. An. 4, 3, 22.

Συνεκβάλλω, (σύν, ἐκβάλλω) *to cast out along with*, τινί τι, Hdt. 3, 108: *to assist in casting out* or *expelling*, Xen. Hell. 3, 2, 13, etc.

Συνεκβιβάζω, f. -άσω, (σύν, ἐκβιβάζω) *to help in bringing out*, τὰς ἁμάξας ἐκ τοῦ πηλοῦ, Xen. An. 1, 5, 7.

Συνεκβοάω, ῶ, *to shout out with* or *together*, Hipp.

Συνεκβοηθέω, ῶ, *to join in going out to aid* one, Diod.

Συνεκβράσσω, (σύν, ἐκβράσσω) *to throw out together*, as boiling water does scum: hence of the sea, *to throw on shore along with*, στρατηλάτην ναύταις, Lyc. 898:—in pass. *to be ejected, cast out*, LXX.

Συνεκδέχομαι, f. -ξομαι, (σύν, ἐκδέχομαι) dep. mid., *to join in receiving, entertaining kindly*, Plut. 2, 662 B.

Συνεκδημέω, ῶ, (σύν, ἐκδημέω) *to be abroad with* or *together*, Plut. Cat. Min. 5.

Συνεκδημία, ας, ἡ, *a being* or *going abroad together*: from

Συνέκδημος, ον, (σύν, ἔκδημος) *a fellow-traveller*, Plut. Otho 5, etc.

Συνεκδίδωμι, (σύν, ἐκδίδωμι) *to give out together*: esp., *to help* a poor man *in portioning out* his daughter (cf. ἐκδίδωμι I. 2.), σ. τινὶ τὴν θυγατέρα, Lys. 157, 18, Dem. 316, 4. [ῐ]

Συνεκδοχή, ῆς, ἡ, (συνεκδέχομαι):—strictly, *an understanding one thing with another*: hence usu. in rhetoric, an indirect kind of expression, esp. *when the whole is put for a part*, or *vice versa*, Quint. Inst. 8, 6, 19. Hence

Συνεκδοχικός, ή, όν, *making use of* συνεκδοχή. Adv. -κῶς, *in the way of synecdoché*, Diod.

Συνεκδρομή, ῆς, ἡ, *a general running out*, esp. *for a sally*.

Συνεκδύω, (σύν, ἐκδύω) *to put off, strip off together*:—Mid., *to strip one's self of, put off together*, ἅμα κιθῶνι ἐκδυομένῳ συνεκδύεται καὶ τὴν αἰδῶ γυνή, Hdt. 1, 8.—II. pass., c. aor. 2, et pf. act., *to go out together*, Polyaen. 2, 31, 2.

Συνεκθειάζω, (σύν, ἐκθειάζω) *to join in placing among the gods*, Plut.

Συνεκθερμαίνω, (σύν, ἐκθερμαίνω) *to heat together*, Plut. Pomp. 8.

Συνεκθηλύνω, (σύν, ἐκθηλύνω) *to help to make womanish*, Ath. 687 A.

Συνεκθλίβω, (σύν, ἐκθλίβω) *to squeeze out together*, Arist. Probl. 4, 2, 1. [ῑ]

Συνεκθνήσκω, (σύν, ἐκθνήσκω) *to die along with* or *together*, σ. τῷ πώματι, i. e. to drink till wine and drinker fail together, Eur. Cycl. 571.

Συνεκκαίδεκα, (σύν, ἑκκαίδεκα) *sixteen together, by sixteens*, Dem. 260, fin.

Συνεκκαίω, f. -καύσω, (σύν, ἐκκαίω) *to set on fire with* or *together*, Ael. V. H. 13, 1: metaph. *to help to inflame*, τινά, Polyb. 3, 14, 3.

Συνεκκᾰλέω, ῶ, f. -έσω, (σύν, ἐκκαλέω) *to join in calling out*:—*to entice out* or *excite together*, τινὰ πρός τι, Polyb. 18, 2, 11.

Συνέκκειμαι, (σύν, ἔκκειμαι) as Pass., *to be exposed along with* a child, Heliod. 2, 31.

Συνεκκεντέω, ῶ, (σύν, ἐκκεντέω) *to pierce, stab at once*, LXX., nisi legend. συγκ–.

Συνεκκλέπτω, (σύν, ἐκκλέπτω) *to help to steal away*, Eur. Tro. 1018, Hel. 1370; σ. γάμους, *to help in evading* or *frustrating* a marriage, Id. El. 364.

Συνεκκλησιάζω, (σύν, ἐκκλησιάζω) *to frequent the* ἐκκλησία *together*, Plut. Sol. 18.

Συνεκκλίνω, (σύν, ἐκκλίνω) *to bend aside together*, Diod. [ῑ]

Συνεκκλύζω, (σύν, ἐκκλύζω) *to wash out along with* or *together*, Arist. Gen. An. 1, 19, 20.

Συνεκκολυμβάω, ῶ, f. -ήσω, (σύν, ἐκκολυμβάω) *to swim out from together*, Galen.

Συνεκκομίζω, (σύν, ἐκκομίζω) *to help in carrying out* a thing, *help in achieving*, Eur. Hipp. 465: σ. τινὶ κακά, πόνους, *to help* one *in bearing* them, Id. Or. 685, El. 73; cf. συνεκφέρω.

Συνεκκόπτω, (σύν, ἐκκόπτω) *to help to cut out, cut away*, Xen. An. 4, 8, 8.

Συνεκκρίνω, (σύν, ἐκκρίνω) *to help to secrete*, Arist. Gen. An. 2, 4, 5. [ῑ]

Συνεκλᾰλέω, ῶ, *to utter along with* or *together*.

Συνεκλάμπω, (σύν, ἐκλάμπω) *to shine forth together*, Plut.

Συνεκλεαίνω, (σύν, ἐκλεαίνω) *to smooth off along with* or *together*, Diosc.

Συνεκλέγω, (σύν, ἐκλέγω) *to pick out along with* or *together*:—mid., *to contract* an illness, Luc. Epist. Saturn. 28.

Συνεκλειόω, ῶ,=συνεκλεαίνω.

Συνεκλείπω, (σύν, ἐκλείπω) *to vanish along with* or *together*, Plut. 2, 777 A; etc.: Νούμα συνεξέλιπε ἐν εἰρήνῃ τὴν Ῥώμην εἶναι, Id. Lycurg. et Num. 4.

Συνεκλεκτός, ή, όν, (συνεκλέγω) *chosen along with* or *together*, N. T.

Συνεκλύω, (σύν, ἐκλύω) *to dissolve with* or *together*: συνεκλύεσθαι τὴν ψυχὴν τῷ σώματι, Plut. 2, 596 A; πάντα συνεκλέλυται, Anth. P. 6, 56.

Συνεκμᾰχέω, ῶ, (σύν, ἐκ, μάχομαι) *to march out to fight together*, Ar. Lys. 1154.

Συνεκμοχλεύω, (σύν, ἐκμοχλεύω) *to join in forcing with a lever*, Ar. Lys. 430.

Συνεκνήχομαι, Dep. mid., *to swim out along with*.

Συνεκπέμπω, (σύν, ἐκπέμπω) *to send out* or *forth together*, Plat. Tim. 91 A; *to conduct* or *take out together*, Xen. Hell. 7, 2, 18.

Συνεκπεπαίνω, (σύν, ἐκπεπαίνω) *to help to ripen*, Plut. 2, 700 F.

Συνεκπέπτω, later form for συνεκπέσσω.

Συνεκπεράω, ῶ, f. -άσω Ion. -ήσω, (σύν, ἐκπεράω) *to run to the end along with* or *together*, μετά τινος, Xen. Cyn. 4, 5.

Συνεκπέσσω, Att. -ττω, f. -πέψω (σύν, ἐκπέσσω):—*to help in getting rid of by digestion*, Plut. 2, 648 F:—pass., Arist. Probl. 2, 21, 1, Plut. 2, 647 D.—II. metaph., *to boil down*; and so, *to make mild, mellow together*, Plut. 2, 676 B.

Συνεκπηδάω, ῶ, (σύν, ἐκπηδάω) *to spring out along with* or *together*, Philostr.

Συνεκπῐέζω, f. -έσω, (σύν, ἐκπιέζω) *to press out together*, Geop.: from

Συνεκπιεστέον, verb. adj., *one must press out together*.

Συνεκπικραίνω, (σύν, ἐκπικραίνω) *to make angry along with* or *together*, Plut.

Συνεκπίμπρημι, (σύν, ἐκπίμπρημι) *to make hot together*, Arist. Meteor. 3, 1, 9.

Συνεκπίνω, (σύν, ἐκπίνω) *to drink out* or *off along with* or *together*, τινί, Xen. An. 7, 3, 32. [ῑ]

Συνεκπίπτω, (σύν, ἐκπίπτω) *to come forth along with* or *together*, μετά τινος, Plat. Theaet. 156 B.—II. esp. of the voting tablets coming out of the urn in which they were collected, *to come out in unison* or *agreement*; and so, generally, of the votes, *to turn out to agree, happen to agree*, αἱ γνῶμαι συνεκπίπτουσιν, Hdt. 1, 206; 8, 49; so, οἱ πολλοὶ συνεξέπιπτον, Hdt. 8, 123:—c. dat., *to come out equal* to another, *run a dead heat with* him, ἀγωνιζόμενος στάδιον συνεξέπιπτε τῷ πρώτῳ, Hdt. 5, 22, cf. Plut. 2, 1045 D.—III. *to fall out, be thrown out, fail together*, ἔν τινι, Demad. 179, 29, but Bekker would eject the ἐν.—2. *to be torn out together*, ἐκ τῶν ῥιζῶν, Plat. Tim. 84 B. [ῐ]

Συνεκπλέω, Ion. -πλώω, (σύν, ἐκπλέω) *to sail out along with*, τινί, Hdt. 1, 5, Thuc. 4, 3, Lys. 132, 7, etc.

Συνεκπληρόω, ῶ, (σύν, ἐκπληρόω) *to fill quite up, fill up the measure of* a thing, τὸ ἐλλιπές, Polyb. 16, 28, 2: *to complete*, Id. 14, 4, 3: *to indulge to the full*, Id. 3, 78, 5.

Συνεκπλήσσω, Att. -ττω, (σύν, ἐκπλήσσω) *to strike with fear together*, Plut. 2, 41 C.

Συνεκπνέω, f. -πνεύσω, (σύν, ἐκπνέω) *to breathe out*, i. e. *breathe one's last along with another*, τινί, Eur. I. T. 684.

Συνεκποιέομαι, (σύν, ἐκποιέω) *to be sufficiently supplied by, be content with*, τινί, Polyb. 6, 49, 7; cf. ἐκποιέω IV.

Συνεκπολεμέω, ῶ, f. -ήσω, (σύν, ἐκπολεμέω) *to vanquish along with* or *together*, Diod.

Συνεκπολεμόομαι, (σύν, ἐκπολεμόω) as pass., *to become hostile together*, πρὸς ἀλλήλους, Plut. 2, 380 B.

Συνεκπονέω, ῶ, f. -ήσω, (σύν, ἐκπονέω) *to help in working out* a thing, *help in achieving* or *effecting*, τι, Eur. I. T. 1063, Hel. 1406: σ. μόχθον τινί, suffer it *to the end* with him, Eur. Andromed

8, 4:—*to assist to the utmost*, Eur. Ion 740; cf. Plut. 2, 807 C, etc. Hence

Συνεκπονητέον, verb. adj., *one must help in working out.*

Συνεκπορεύομαι, (σύν, ἐκπορεύω) as pass. c. fut. mid., *to go* or *travel out along with* or *together*, LXX.

Συνεκπορίζω, (σύν, ἐκπορίζω) *to help in discovering and procuring*, Xen. An. 5, 8, 25, Plut. 2, 73 E.

Συνεκποτέον, or -έα, verb. adj., of *συνεκπίνω, one must drink out* or *off*, Ar. Plut. 1085.

Συνεκπράσσω, Att. -ττω, Ion. -πρήσσω; f. -ξω (σύν, ἐκπράσσω):—*to exact* money *with* or *together.*—Mid., *to join* a person (τινί) *in taking vengeance for* a thing (τι), *to assist* him *in avenging*, Hdt. 7, 169; cf. *συμπράσσομαι.*

Συνεκπῠρόω, ῶ, (σύν, ἐκπυρόω) *to inflame together*, Plat. Tim. 65 E.

Συνεκρέω, (σύν, ἐκρέω) *to flow* or *run out along with* or *together*, Clem. Al.

Συνεκροφέω, ῶ, *to gulp down along with* or *together.*

Συνεκστρᾰτεύω, (σύν, ἐκστρατεύω) *to march out along with* or *together*, Joseph.

Συνεκσώζω, (σύν, ἐκσώζω) *to help in drawing out of danger* and *delivering*, Soph. O. C. 566, Antipho 140, 28.

Συνεκτᾰπεινόω, ῶ, (σύν, ἐκταπεινόω) *to humble greatly along with* or *together; σ. ἑαυτόν, to condescend greatly*, Plut.

Συνεκτᾰράσσω, Att. -ττω, *to disturb along with* or *together.*

Συνεκτάσσω, Att. -ττω, (σύν, ἐκτάσσω) *to arrange in line* or *battle order along with* others, Xen. Cyr. 6, 3, 18.

Συνεκτείνω, (σύν, ἐκτείνω) *to stretch out along with* or *together*, Philo.—II. intr., *to extend along with* or *together*, Plut. 2, 901 B; (al. pass.)

Συνεκτέλεω, ῶ, f. -έσω, (σύν, ἐκτελέω) *to help in completing*, Theophr.

Συνεκτέμνω, (σύν, ἐκτέμνω) *to cut out, exterminate together*, Plut. 2, 159 C.

Συνεκτέον, verb. adj., from *συνέχω, one must keep with one* or *together*, Xen. Cyr. 7, 5, 70.

Συνεκτίθημι, (σύν, ἐκτίθημι) *to expose, put on shore, along with* or *together*, Plut. 2, 27 C.

Συνεκτῐθηνέομαι, (σύν, ἐκ, τιθηνεύω) dep., *to assist in fostering*, Plut. 2, 662 C.

Συνεκτικός, ή, όν, (συνέχω) *fit for holding together* or *maintaining*, αἰτία σ. τῶν ὅλων, Arist. Mund. 6, 1; σ. τῆς σωφροσύνης, Phintys ap. Stob. p. 444, 26:—also pass., *lasting, enduring*, v. l. Theophr.—II. Adv. -κῶς, *summarily.*

Συνεκτίκτω, (σύν, ἐκτίκτω) *to bring forth along with* or *together*, σ. τροφήν, *to produce* young ones and their food *together*, as oviparous animals do, Arist. Pol. 1, 8, 10, Gen. An. 3, 2, 9.

Συνεκτιννύω, = συνεκτίνω, Plut. Romul. 13.

Συνεκτίνω, f. -τίσω [ῐ], (σύν, ἐκτίνω) *to pay along with* or *together, to help in paying*, Plat. Legg. 855 B, Dem. 1254, 27.

Συνεκτοκίζω, (σύν, ἐκτοκίζω) *to make to produce together*, LXX.

Συνεκτρᾰχηλίζομαι, (σύν, ἐκτραχηλίζω) as pass., *to be run away with by a horse* or *as if by a horse*, Plut. 2, 802 D.

Συνεκτρᾱχύνω, (σύν, ἐκτραχύνω) *to make quite savage along with* or *together*:—pass., *to become so*, Plut. Sull. 16.

Συνεκτρέφω, f. -θρέψω, (σύν, ἐκτρέφω) *to rear up along with* or *together*, τοὺς παῖδας, Plat. Menex. 249 A; *μετά τινος*, Id. Symp. 209 C:—pass., *to grow up with, συνεκτραφεὶς ἐμοί*, Eur. I. T. 709, cf. Andoc. 7, 29.

Συνεκτρέχω, (σύν, ἐκτρέχω) *to run out along with* or *together, to sally out together*, Xen. Hell. 4, 3, 17, Ages. 2, 11.—II. *to turn out well, to prosper, speed*, Polyb. 12, 13, 5, cf. 10, 40, 6.—III. *to be equal to, correspond* in size, quantity, opinion, etc., c. dat. Schäf. Dion. Comp. p. 425.

Συνεκτρίβω, f. -ψω, (σύν, ἐκτρίβω) *to destroy utterly with* or *together*, LXX.

Συνέκτροφος, ον, (συνεκτρέφω) *reared up together*, LXX.

Συνεκφαίνω, (σύν, ἐκφαίνω) *to show* or *signify together, τινί τι*, Plut. 2, 33 D.

Συνεκφέρω, (σύν, ἐκφέρω) *to bear* or *carry out together*, esp. *to burial*: hence *to attend a funeral*, Thuc. 2, 34:—*to vomit forth, disgorge together*, Plut. 2, 453 D.—II. *to bear to the end along with, τινί τι*, Eur. Dictys 7.—III. *to utter, express with* or *together*; metaph., of an artist, *σ. τῇ μορφῇ τὴν ἀρετήν*, Plut. 2, 335 B, cf. 25 C.—IV. pass., *to go out from with* or *together.*

Συνεκφεύγω, (σύν, ἐκφεύγω) *to escape with*, Philostr. Imagg. 2, 2.

Συνεκφλεγμαίνω, (σύν, ἐκφλεγμαίνω) *to become inflamed together*, Theophr. Fr. 7, 12.

Συνεκφορά, ᾶς, ἡ, (συνεκφέρω) *a carrying out together*, esp. to burial.—II. *an uttering together*, Dion. H.

Συνεκφορέω, ῶ, = συνεκφέρω, Heliod.

Συνεκφύω, (σύν, ἐκφύω) *to produce along with* or *together*, Philostr.

Συνεκφωνέω, ῶ, (σύν, ἐκφωνέω) *to call out, utter along with* or *together.* Hence

Συνεκφώνησις, εως, ἡ, *an uttering together*, Clem. Al.:—hence, = συνίζησις 2.

Συνεκφωτίζω, (σύν, ἐκφωτίζω) *to lighten quite up*, or *mutually*, Plut. 2, 806 A.

Συνεκχέω, (σύν, ἐκχέω) *to pour out together*:—pass., *to stream out together*, metaph. of men, Polyb. 9, 9, 7, cf. 11, 14, 7.

Συνεκχῡμόω, ῶ, *to help in emptying*: as medic. term, *to assist nature in emptying* the vessels of the body, Hipp.; v. Foës. Oecon.

Συνελαττόω, ῶ, *to lessen* or *diminish along with*, Ach. Tat.

Συνελαύνω: f. -ελάσω [ᾰ], Ep. -ελάσσω, etc., (σύν, ἐλαύνω). *To drive together*, Il. 11, 677, Xen. Cyr. 1, 4, 14: *σ. ὀδόντας ἐλ., to gnash* the teeth *together*, Od. 18, 98: *to hammer together*, Plut. 2, 567 E:—pass., *to be driven* or *forced together*, Polyb. 4, 48, 2, etc.—II. esp., *to set together, set one against the other*, like *συνίημι, συμβάλλω*, Lat. *committere, θεοὺς ἔριδι ξ.*, Il. 20, 134; 21, 394: *to make to fight with each other*, Od. 18, 39: also intr., *ἔριδι ξ., to meet* in quarrel, Il. 22, 129.—Hom. usu. has Att. form ξυνελ., but always metri grat.: he only uses pres., and Ep. aor. συνελάσσαμεν, ξυνελάσσαι, etc.

Συνελέγχω, *to convince together.*

Συνελεῖν, inf., and σύνελεν, Ep. 3 sing. aor. 2 of *συναιρέω.*

Συνελευθερόω, ῶ, (σύν, ἐλευθερόω) *to join in freeing from, τινά τινος*, Hdt. 5, 46: absol., *to join in freeing, τὴν Ἑλλάδα*, Id. 7, 51, 157, Thuc. 2, 72, etc.

Συνέλευσις, ἡ, *a coming together, meeting, intercourse.*

Συνελεύσομαι, fut. of *συνέρχομαι.* Hence

Συνελευστικός, ή, όν, *disposed for intercourse* or *society*, Plut.

Συνέλιξις, ἡ, *a rolling together, combining*: from

Συνελίσσω, Att. -ττω, (σύν, ἑλίσσω) *to roll together*, Arist. H. A. 2, 11, 2.

Συνελκυστέον, *one must draw together*, Xen. Ages. 9, 4: verb. adj. from

Συνέλκω, f. -ξω: aor. -είλκῠσα (cf. ἕλκω):—*to draw together* or *to a point*, Plat. Symp. 190 E: *σ. ἑαυτούς, to draw together* or *into union*, opp. to *ἕλκεσθαι ἐς τὰ ἐναντία*, Id. Theaet. 181 A.—2. *to draw up, contract, θρυαλλίδ' εἰς ἑαυτὸν ξυνελκύσας*, Ar. Nub. 585.—II. *to draw out along with, to help to draw out*, Ar. Pac. 417, Xen. Ages. 2, 15.

Συνελών, part. aor. 2 of *συναιρέω*, Od.

Συνεμβαίνω, (σύν, ἐμβαίνω) *to go in along with* or *together, σ. τινὶ εἴς τι, to embark with* one in any undertaking, Schweigh. Polyb. 29, 3, 8, cf. 1, 20, 7.

Συνεμβάλλω, (σύν, ἐμβάλλω) *to throw in along with, help in putting in*, Ar. Lys. 246.—II. intr., *to fall in* or *upon, join in attacking*, Xen. Hell. 7, 4, 22; *σ. εἰς τὴν Ἀττικήν, to make a joint inroad*, Dem. 299, 10. Hence

Συνεμβολή, ῆς, ἡ, *a throwing* or *putting in together, σ. κώπης, the regular dip* of all the oars together, to the sound of the *κέλευσμα*, Aesch. Pers. 396:—and *ξυνεμβολαῖς* should be read in Id. Ag. 984, though the passage is corrupt.

Συνέμεν, for *συνεῖναι*, inf. aor. 2 of *συνίημι*, Pind.

Συνεμπάσσω, *to strew in* or *upon along with* or *together.*

Συνεμπίπρημι, (σύν, ἐμπίπρημι) *to burn along with* or *together*, Eur. Rhes. 489.

Συνεμπίπτω, (σύν, ἐμπίπτω) *to fall in* or *upon together*:—*to come on* or *happen together*, Hipp. Demetr. 34, etc.

Συνεμπλέκω, (σύν, ἐμπλέκω) *to twine* or *plait in together*, Plut. 2, 71 F.

Συνεμπνέω, (σύν, ἐμπνέω) *to blow in along with* or *together*, Longin.

Συνέμπορος, ον, (σύν, ἔμπορος) *travelling with*: ὁ σ., as subst., *a fellow-traveller, a companion, attendant*, Aesch. Cho. 208, Soph. Tr. 318, Phil. 542; opp. to ἡγεμών (a guide), Plat. Phaed. 108 B; *ξυνεμπόρους ἐμοί*, Eur. Bacch. 57; *λύπη δ' ἄμισθός ἐστί σοι ξυνέμπορος*, Aesch. Cho. 733:—*σ. χορείας, partner in..*, Ar. Ran. 396; v. Valck. Callim. Fr. 67, 3.

Συνεμπρῆσαι, aor. 1 inf. of *συνεμπίπρημι.*

Συνέμπτωσις, ἡ, (συνεμπίπτω) *a happening together.*

Συνεμφαίνω, (σύν, ἐμφαίνω) *to point out, indicate together*, Theophr., Ath. 663 C:—pass., *to appear together* or *besides*, Id. Hence

Συνέμφασις, εως, ἡ, *a pointing to, indicating together*: *σ. τινός, secondary allusion to* a thing, Ath. 325 B.

Συνεμφέρω, (σύν, ἐμφέρω) *to bring in with*, or perhaps merely strengthd. for *συμφέρω*, in an obscure passage of M. Anton. 3, 4; v. Gataker

Συνεναντίον, (σύν, ἐναντίον) adv., *just over against, right opposite*, Opp.

Συνενδείκνυμι, *to give notice of along with.*

Συνενδίδωμι, (σύν, ἐνδίδωμι) *to give in, abate*, Diod. Hence

Συνένδοσις, εως, ἡ, *a giving in, giving way*, Plut. 2, 680 A.

Συνενδύω, (σύν, ἐνδύω) *to put in along with* or *together*, Arr.

Συνενείκομαι, as pass., Ep. for συμφέρομαι, *to be carried so as to meet*, hence *to strike* or *dash against*, τῷ δὴ συνενείκεται, Hes. Sc. 440: prob. the only example of this form of the pres.

Συνενθουσιάζω, (σύν, ἐνθουσιάζω) *to share in inspiration* or *enthusiasm*, Diod.

Συνενθουσιάω, ῶ, = foreg., Polyb. 38, 4, 7, Plut., etc.

Συνεννοέω, ῶ, *to have in one's mind along with* or *together*.

Συνενόω, ῶ, *to unite in one*, dub. l., Polyb. 2, 14, 1.

Συνέντᾰσις, εως, ἡ, (σύν, ἐντείνω) *tension, pressure together*, Plut. 2, 589 A, 901 D.

Συνεντάσσω, *to arrange with, bring into line with.*

Συνεξάγω, f. -ξω, (σύν, ἐξάγω) *to lead out, carry away along with* or *together*, Plat. Theaet. 157 D, Plut., etc.

Συνεξαιθερόω, ῶ, (αἰθήρ) *to change into air with.*

Συνεξαιθριάζω, f. -άσω, (σύν, ἐξαιθριάζω) *to put into the open air along with* or *together*, Diosc.

Συνεξαιρέω, ῶ, f. -ήσω, (σύν, ἐξαιρέω) *to take out along with* or *together*: *to help in removing*, τὸ θηρίον ἐκ τῆς χώρης, Hdt. 1, 36; τὸν ἐχθρὸν σ. δόμων, Eur. Ion 1044:—*to help in taking*, σ. τινι πόλιν, Xen. Hell. 7, 4, 12; μετά τινος, Aeschin. 32, 28; so, σ. Φρύγας, Eur. Tro. 24:—*to help in rescuing*, Polyb. 5, 11, 5:—mid., συνεξαιρεῖσθαί τι τινός, *to take away from* one, Xen. Cyn. 5, 28.

Συνεξαίρω, (σύν, ἐξαίρω) *to elevate* or *excite along with*, Jac. Philostr. Imag. p. 321, cf. p. 219.—II. intr. *to go out along with*, of colonies, Polyb. 12, 5, 8;—but, συνεξηρκός, Id. 3, 68, 8, is now altered.

Συνεξᾰκολουθέω, ῶ, (σύν, ἐξακολουθέω) *to follow constantly, to attend everywhere*, συνεξακολουθεῖ τινι ὄνειδος, Polyb. 2, 7, 3, cf. 58, 11: *to fall to one's lot*, Id. 3, 63, 11, etc.: *to be habitual to*, συνεξηκολούθει οἱ ἀσέλγεια, Id. 37, 2, 4: τὰ συνεξακολουθοῦντα τούτοις, *the consequences*, Id, 3, 109, 9:—of events, *to turn out in accordance with*, τινί, Id. 18, 15, 12.

Συνεξᾰκοντίζω, *to throw for, dart along with* or *together.*

Συνεξᾰκούω, f. -ούσομαι, (σύν, ἐξακούω) *to hear all* of a thing *at the same time* or *together*, Soph. Tr. 372, Plut. 2, 720 D.

Συνεξᾰλείφω, (σύν, ἐξαλείφω) *to wipe out together*, Plut. Cat. Min. 17.

Συνεξάλλομαι, dep. mid., *to leap out along with* or *together.*

Συνεξᾰμαρτάνω, (σύν, ἐξαμαρτάνω) *to err along with, have part in a fault*, Antipho 138, 18, Thuc. 3, 43, Lys., etc.; σ. τοῖς ἀσεβήμασίν τινος, Polyb. 5, 11, 1.

Συνεξᾰμιλλάομαι, (σύν, ἐξαμιλλάομαι) dep. c. fut. mid. et aor. pass., *to begin a contest with* or *together, labour equally with*, Plut.

Συνεξᾰνᾱλίσκω, (σύν, ἐξαναλίσκω) *to consume along with* or *together*, Dion. H.

Συνεξαναπληρόω, ῶ, (σύν, ἐξαναπληρόω) *to fill up again with or together*, Hipp.

Συνεξανθέω, ῶ, (σύν, ἐξανθέω) *to blossom together*, Plut. 2, 434 B.

Συνεξανίστημι, (σύν, ἐξανίστημι) *to make to stand up together*:—*to stir up* or *excite together*, Plut. 2, 44 C.—II. pass., c. aor. 2 et pf. act., *to rise and come forth with*, v. l. Xen. Cyr. 8, 4, 27; *to rise up at the same time*, Plut. Ages. 12, etc.—2. *to rise in rebellion, rebel, revolt, riot along with* or *together*, Polyb. 16, 9, 4.

Συνεξαντλέω, ῶ, *to exhaust, endure along with* or *together.*

Συνεξᾰνύω, Att. -ανύτω, [ῠ] (σύν, ἐξανύω):—*to accomplish along with* or *together*, Hermesian. 5, 39.—II. absol., (sub. τὸν δρόμον) *to overtake* or *equal in running*, Plut. 2, 137 C.

Συνεξᾰπᾰτάω, ῶ, f. -ήσω, (σύν, ἐξαπατάω) *to cheat along with* or *together*, Dem. 202, 14; 673, 2, Plut., etc.

Συνεξαποστέλλω, (σύν, ἐξαποστέλλω) *to send forth together*:—pass., f. -σταλήσομαι, aor. 2 -εστάλην, *to go out with*, Polyb. 23, 14, 11.

Συνεξάπτω, f. -ψω, (σύν, ἐξάπτω) *to set on fire along with* or *together*, Plut. 2, 929 B.

Συνεξᾰριθμέω, ῶ, (σύν, ἐξαριθμέω) *to reckon, count with* or *besides*, Diod.

Συνεξαρκέω, ῶ, f. -έσω, (σύν, ἐξαρκέω) *to suffice along with* or *together*, Strab.

Συνεξάρχω, (σύν, ἐξάρχω) *to join in leading*, τῷ δήμῳ, Plat. Ax. 368 D.

Συνεξατμίζω, (σύν, ἐξατμίζω) *to evaporate with* or *together*, Arist. Part. An. 2, 4, 1, Gen. An. 3, 2, 5.

Συνεξᾰτονέω, ῶ, (σύν, ἐξατονέω) *to lose tension, become powerless along with* or *together*, Plut. 2, 528 E.

Συνεξαυαίνω, *to dry up with* or *at the same time.*

Συνεξεγείρω, (σύν, ἐξεγείρω) *to rouse together*:—pass., *to be roused* or *excited together*, Polyb. 4, 47, 3.

Συνέξειμι, (σύν, ἐκ, εἶμι):—*to go out along with* or *together*, μετά τινος, Thuc. 3, 113; τινί, Xen. Cyr. 1, 4, 15.

Συνεξελαύνω, f. -ελάσω, (σύν, ἐξελαύνω) *to drive out along with* or *together*, Aesch. Ag. 1606.—II. intr. (sub. στρατόν, ἵππον, etc.), *to march out, ride out*, Anth. P. 9, 715.

Συνεξελεύθερος, ου, ὁ, *a fellow-freedman*, App.

Συνεξελίσσω, Att. -ττω, *to unroll with* or *together*, Callistr.

Συνεξελκύω, *to draw out with.*

Συνεξεμέω, ῶ, f. -έσω, (σύν, ἐξεμέω) *to vomit out with*, Arist. H. A. 5, 15, 10.

Συνεξερεύθω, (σύν, ἐξερεύθω) *to make red, inflame with*, Hipp.

Συνεξερευνάω, ῶ, f. -ήσομαι, (σύν, ἐξερευνάω) *to search out, examine thoroughly with*, τινί τι: in aor. mid., Plat. Theaet. 155 E.

Συνεξερύω, (σύν, ἐξερύω) *to draw out with* or *together*, Anth. P. 6, 57.

Συνεξέρχομαι, (σύν, ἐξέρχομαι) dep. mid., c. aor. et pf. act.:—*to go* or *come out with*, τινί, Hdt. 5, 74, Eur. Hec. 1012, Thuc. 8, 61, etc.; esp. to attack, Xen. Hell. 3, 4, 2.

Συνεξετάζω, f. -άσω, (σύν, ἐξετάζω) *to search out and examine along with* or *together*, Plat. Legg. 900 D.—Pass., *to be reckoned with* or *among*, οἱ συνεξεταζόμενοι μετά τινος or τινί, his *party* or *adherents*, Dem. 556, 16; 576, 12, cf. Luc. Imagg. 15:—also, συνεξετάζεσθαί τινι, *to measure one's self with* one, *rival* him, Alciphr. 3, 54.

Συνεξευπορέω, ῶ, or -ίζω, f. l. for συνεκπορίζω in Xen.; cf. Lob. Phryn. 595 sq., Schäf. Mel. p. 6, 7.

Συνεξευρίσκω, (σύν, ἐξευρίσκω) *to help* or *join in finding out*, τινά, Ar. Thesm. 601; πάντα, Isocr. 50 B:—σ. ὅπως σωθήσεσθε, Eur. Heracl. 420.

Συνεξηγέομαι, f. -ήσομαι, dep. mid., *to lead out together.*

Συνεξημερόομαι, (σύν, ἐξημερόω) as pass., *to become tame* or *civilized with* or *together*, ὁ δῆμος ἅμα τῇ χώρᾳ συνεξ., Plut. Num. 16.

Συνεξιδρόω, ῶ, (σύν, ἐξιδρόω) *to exude together*, Hipp.; σ. δυςώδη, *to send forth* an ill odour *with the perspiration*, Arist. Probl. 13, 11.

Συνεξικμάζω, (σύν, ἐξικμάζω) *to exude, throw off*, Arist. Probl. 5, 27.

Συνεξῐσόω, ῶ, (σύν, ἐξισόω) *to equalize, make even with*, in pass., Diod 2, 10.

Συνεξίσταμαι, (σύν, ἐξίσταμαι) pass., *to rise and go out, march out to battle*, τινί, *to meet* another, Polyb. 3, 34, 9.

Συνεξιχνεύω, (σύν, ἐξιχνεύω) *to trace out along with*, τινί τι, Plut. Cic. 18.

Συνεξοδεύω, (σύν, ἐξοδεύω) *to go out of along with* or *together*, τινί, Ath. 248 F.

Συνεξόζω, (σύν, ἐξόζω) *to smell of* a thing *besides*, Theophr.

Συνεξοκέλλω, (σύν, ἐξοκέλλω) *to drive out together.*—2. intr. (sub. τὴν ναῦν), *to push out together*, Plut. 2, 985 C.

Συνεξολισθαίνω, *to slip out along with*, Manetho.

Συνεξομοιόω, ῶ, (σύν, ἐξομοιόω) *to make quite like*, τί τινι, Plut. 2, 1054 B:—pass., *to become so*, Theophr., etc. συνεξομοιοῦσθαι τῷ περιέχοντι, *to become acclimated*, Polyb. 4, 21, 1 Hence

Συνεξομοίωσις, ἡ, *complete assimilation.*

Συνεξορθιάζω, (σύν, ἐξορθιάζω) *to raise up, excite together*, Plut. 2, 998 E

Συνεξορίζω, *to help to remove beyond the frontiers.*

Συνεξορμάω, ῶ, f. -ήσω, (σύν, ἐξορμάω) *to help to urge on*, Isocr. 21 C; τινὰ πρός τι, Plut.; etc.—II. intr. *to rush forth* or *sally out together*, Xen Cyr. 1, 4, 20; 7, 1, 29: ὕλη συνεξορμᾷ τῷ σίτῳ, *shoots up along with* the corn, Id. Oec. 17, 12 and 14.

Συνεξορούω, (σύν, ἐξορούω) *to rush out with* or *together*, Ath.

Συνεξορύσσω, Att. -ττω, *to dig out with* or *together.*

Συνεξοστρᾰκίζω, *to banish by ostracism with* or *together.*

Συνεξουρέω, *to discharge with the urine*, Hipp.

Συνεξυγραίνω, (σύν, ἐξυγραίνω) *to moisten with* or *together*, Plut. 2, 752 D.

Συνεξωθέω, ῶ, (σύν, ἐξωθέω) *to thrust out together*, Hipp., Plut. 2, 819 F, etc.

Συνέορσις, ἡ, dub. l. in Plut. 2, 449 A: the sense requires συνερεθισμός, or some such word.

Συνεορτάζω, (σύν, ἑορτάζω) *to keep festival with* or *together*, Plut. 2, 666 D. Hence

Συνεορταστής, οῦ, ὁ, *a sharer in a festival*, Plat. Legg. 653 D.

Συνεοχμός, οῦ, ὁ, poet. for συνοχμός, = συνοχή, *a joining*, κεφαλῆς τε καὶ αὐχένος ἐν συνεοχμῷ, Il. 14, 465, ubi v. Spitzner; cf. ὄχμα.

Συνεπάγω, f. -ξω, (σύν, ἐπάγω) *to join in bringing in against* another, *join in inviting*, Thuc. 4, 1, 79.

Συνεπᾰγωνίζομαι, (σύν, ἐπαγωνίζομαι) dep. mid., *to join in stirring up a contest*, τοῖς γεγονόσι, *besides* all that had happened, Polyb. 3, 118, 6.

Συνεπᾴδω, and poet. -αείδω, (συν, ἐπᾴδω) *to join in celebrating*, Ἄρτεμιν, Eur. I. A. 1492.—II. *to sing* spells or charms *together*, ἐπῳδὰς σ., Theophr.

Συνεπαινέω, ῶ; f. -έσω Ep. -ήσω (σύν, ἐπαινέω):—*to approve* or *advise together*, Aesch. Theb. 1073: *to join in advising* or *recommending*, c. inf. Thuc. 4, 91, Xen. Cyr. 5, 3, 34; c. acc., *to approve, consent* or *agree to*, Xen. An. 7, 3, 36, Plat. Hipp. Min. init.: absol., *to approve*, Xen. Cyr. 4, 3, 23, Dem. 288, 6: σ. τινι, *to agree with* one, Dem. 1438, 9.—II. *to join in praising*, τινά, Xen. Hipparch. 5, 14.

Συνέπαινος, ον, (σύν, ἔπαινος) *joining in approbation of* a thing, *consenting to* it, c. dat. rei, Hdt. 3, 119; absol. 5, 20, 31:—σ. εἶναι,=συνεπαινεῖν, c. acc. et inf., *to consent that*..., Hdt. 7, 15.

Συνεπαίρω, (σύν, ἐπαίρω) *to raise, lift at the same time*, ἑαυτόν, Xen. Eq. 7, 2.—II. *to urge on together* or *also*, c. inf., Xen. Symp. 8, 24, cf. Oec. 5, 5.

Συνεπαισθάνομαι, dep. mid., *to feel along with*.

Συνεπαιτιάομαι, (σύν, ἐπαιτιάομαι) dep. mid., *to accuse together, involve in the same charge*, τινά τινος, Thuc. 1, 135, Plut. Pericl. 10, etc.

Συνεπαιωρέομαι, (σύν, ἐπαιωρέω) as pass., *to continue soaring over*, τινί, Plut. Alex. 33.

Συνεπᾰκολουθέω, (σύν, ἐπακολουθέω) *to follow with* or *together, follow close*, τινί, Plat. Phaed. 81 E, Callicrat. ap. Stob. p. 426, 15, Plut., etc.

Συνεπακτήρ, ῆρος, ὁ, *a fellow-huntsman*.

Συνεπᾰλᾰλάζω, f. -ξω, (σύν, ἐπαλαλάζω) *to join in raising the war-cry*, Joseph.

Συνεπᾰμύνω, (σύν, ἐπαμύνω) *to join in repelling*, c. acc., Thuc. 6, 56.

Συνεπανίστημι, (σύν, ἐπανίστημι) *to make to rise*, esp. *rise up against together*:—II. pass., c. aor. 2 et pf. act., *to join in a revolt* or *rebellion*, Hdt. 1, 59; 3, 61, Thuc. 1, 132.

Συνεπανορθόω, ῶ, (σύν, ἐπανορθόω) *to join in setting right* or *establishing*, Dem. 140, 14, Polyb. 30, 18, 4.

Συνεπαπερείδω, *to support one's self upon, along with* or *together*.

Συνεπάπτομαι, Ion. for συνεφάπτομαι, Hdt.

Συνεπᾰρήγω, *to help, aid, succour together*.

Συνεπασκέω, ῶ, *to join in practising*, Aristid.

Συνεπαυξάνω and -αύξω, *to increase, enlarge along with* or *together*.—II. intrans. and in pass., *to grow with*.

Συνεπαφίημι, (σύν, ἐπαφίημι) *to let loose at jointly* or *together*, Joseph.

Συνεπεγείρω, *to help to arouse against*.

Συνεπέδησε, aor. 1 from συμπεδάω, Xen.; not from συνεπιδέω.

Συνέπεια, ας, ἡ, (σύν, ἔπος) *the connexion of words* or *verses*, Dion. H. Comp. 23; al. συνέχεια.

Συνεπείγω, (σύν, ἐπείγω) *to urge on along with*:—pass., *to increase* or *grow with*, Ael. N. A. 14, 23.

Συνέπειμι, (σύν, ἐπί, εἶμι) *to go with against, join in attacking*, τινὶ μετά τινος, Thuc. 3, 63.

Συνεπείςειμι, (σύν, ἐπί, εἰς, εἶμι) *to go into along with*, Ath. 615 C.

Συνεπειςκυκλέω, ῶ, *to roll into besides* or *along with*.

Συνεπειςπίπτω, (σύν, ἐπειςπίπτω) *to rush in upon along with*, ἅμα τινι, Plut. Fab. 17, cf. Coriol. 8.

Συνεπειςφέρομαι, (σύν, ἐπειςφέρω) as mid., *to bring in together with one's self*, Xen. Hell. 6, 5, 43, si vera lectio.

Συνεπεκπίνω, (σύν, ἐπεκπίνω) *to drink off quickly*, Anth.

Συνεπεκτείνω, (σύν, ἐπί, ἐκτείνω) *to help to stretch out over*, Aristaen. 2, 15.

Συνεπεκφαίνω, (σύν, ἐπί, ἐκφαίνω) *to show forth manifestly*:—pass., *to be* or *become quite manifest, shine forth together*, v. l. Plut. Anton. 83.

Συνεπελαφρύνω, (σύν, ἐπελαφρύνω) *to help to make light*, i. e., *to assist in bearing*, σ. τινὶ τὸν πόλεμον, Hdt. 1, 18.

Συνεπεμβαίνω, (σύν, ἐπεμβαίνω) *to take one's stand upon together*, σ. τοῖς καιροῖς, ταῖς ἀτυχίαις, *to pounce upon* opportunities, etc., Polyb. 20, 11, 7; 30, 9, 21.

Συνεπεμφαίνω, *to show on the surface with* or *together*: susp.

Συνεπεργάζομαι, dep., *to help in performing*, Aristid.

Συνεπερείδω, f. -σω, (σύν, ἐπερείδω) *to help in inflicting*, πληγήν, Plut. Brut. 52: σ. ὑπόνοιάν τινι, *to help to fix* a suspicion on him, Id. Caes. 8.—2. *to transfix*, τινά, Id. Philop. 10:—συνεπερείσας τῇ ῥύμῃ τοῦ ἵππου, *charging* him with all the force of his horse, Id. Marcell. 7.

Συνεπερίζω, (σύν, ἐπερίζω) *to contend with*, τινί, Anth. P. 9, 709.

Συνεπεσπόμην, Ion. aor. of συνεφέπομαι, Hdt.

Συνεπευθύνω, (σύν, ἐπευθύνω) *to help to direct* or *guide*, Plut. Romul. 7, etc.

Συνεπευφημέω, ῶ, *to join in cheering*, Diod.

Συνεπεύχομαι, (σύν, ἐπεύχομαι) dep. mid., *to join in a prayer*, Thuc. 6, 32: c. inf., *to vow at the same time*, σ. θῦσαι, Xen. An. 3, 2, 9, cf. Ar. Thesm. 952.

Συνεπηχέω, ῶ, f. -ήσω, (σύν, ἐπηχέω) *to join in singing, sing in chorus*, ὁ μὲν ἐξῆρχε παιᾶνα, οἱ δὲ πάντες συνεπήχησαν, Xen. Cyr. 3, 3, 58; cf. 7, 1, 25, Plut. 2, 44 C, etc.

Συνεπιβαίνω, (σύν, ἐπιβαίνω) *to go together towards* or *upon, mount a ladder together*, Polyb. 10, 13, 8.—II. *to enter upon* or *undertake along with*, τινί τι, Antipho 117, 41.

Συνεπιβάλλω, (σύν, ἐπιβάλλω) *to cast upon together*.—II. intr., *to coincide with*, τινί, Polyb. 2, 56, 4.—III. mid., *to begin together*.

Συνεπιβλάπτω, f. -ψω, (σύν, ἐπιβλάπτω) *to damage besides at the same time*, Arist. Pol. 2, 9, 20, in pass.

Συνεπιβουλεύω, (σύν, ἐπιβουλεύω) *to join in plotting against*, Isae. 61, 40.

Συνεπιγαυρόω, ῶ, (σύν, ἐπιγαυρόω) *to encourage along with*, Plut. 2, 746 D, 796 A.

Συνεπιγίγνομαι, (σύν, ἐπιγίγνομαι) dep., *to come on together*, of an illness, Diod.

Συνεπιγρᾰφεύς, ὁ, *a fellow-registrar, fellow-clerk*, Isocr. 367 A.

Συνεπιγράφω, f. -ψω, (σύν, ἐπιγράφω) *to ascribe* or *assign besides*, τύχην πράγμασι, Plut. 2, 816 D.—II. pass., *to be enrolled among, take part in* or *with*, Clem. Al. [ᾰ]

Συνεπιδείκνῦμι, (σύν, ἐπιδείκνυμι) *to point out together*, Polyb. 3, 38, 5, in pass.

Συνεπιδέω, (σύν, ἐπιδέω) *to bind fast with* or *to*, τινί τι, Hipp. 748.

Συνεπιδημέω, ῶ, (σύν, ἐπιδημέω) *to come to* a place *and stay there together*, Strab.

Συνεπιδίδωμι, (σύν, ἐπιδίδωμι) *to give up wholly* or *willingly*, ἑαυτόν τινι or εἴς τι, Polyb. 32, 10, 5; 21, 10.—II. intr., *to increase along with* or *together*, Plut. 2, 448 D.

Συνεπιζεύγνῦμι, *to yoke along with* or *together*, v. l. Ath.

Συνεπιζητέω, ῶ, (σύν, ἐπιζητέω) *to examine along with*, Aristaen. 2, 3.

Συνεπιθειάζω, (σύν, ἐπιθειάζω) *to ascribe to divine interposition*, Plut. Sull. 6, etc.

Συνεπιθεωρέω, ῶ, (σύν, ἐπιθεωρέω) *to contemplate along with*, Sext. Emp. p. 379.

Συνεπιθήγω, (σύν, ἐπιθήγω) *to help to sharpen* or *stimulate*, Plut. 2, 433 D.

Συνεπιθορῠβέω, ῶ, (σύν, ἐπιθορυβέω) *to join in applauding loudly*, Plut. 2, 531 C.

Συνεπιθρηνέω, ῶ, (σύν, ἐπιθρηνέω) *to join in bewailing*, Plut. 2, 541 A, etc. Hence

Συνεπιθρήνησις, εως, ἡ, *a joint bewailing*, Plut. 2, 610 B.

Συνεπίθρυψις, ἡ, (σύν, ἐπιθρύπτω) *participation in luxury*, Plut. 2, 1092 D.

Συνεπιθῡμέω, ῶ, (σύν, ἐπιθυμέω) *to desire along with*, τινί τινος, Xen. Hipparch. 1, 8. Hence

Συνεπιθῡμητής, οῦ, ὁ, *one of the same desires with* another, Plat. Clitoph. 408 C.

Συνεπιθωΰσσω, (σύν, ἐπιθωΰσσω) *to cheer on together*, esp. of hallooing to hounds, Plut. 2, 757 D.

Συνεπικάθημαι, strictly, perf. of -καθέζομαι, *to sit upon with* or *together*, Eumath.

Συνεπίκειμαι, (σύν, ἐπίκειμαι) as pass., *to press upon together*: *to join in attacking*, Ar. Eq. 267.

Συνεπικεράννῡμι, *to mix with besides*.

Συνεπικιρνάω,=foreg.

Συνεπικλάω, f. -άσω, (σύν, ἐπικλάω) *to break with* or *at once*: metaph., τῆς αἰσθήσεως συνεπικλώσης τὴν διάνοιαν, Plut. Philop. 9. [ᾰ]

Συνεπικοσμέω, ῶ, (σύν, ἐπικοσμέω) *to help to adorn*, Xen. Hier. 8, 6, Arist. Eth. N. 1, 10, 12.

Συνεπικουρέω, ῶ, (σύν, ἐπικουρέω) *to join as an ally, help to relieve*, ἀπορίαις, Xen. Cyr. 1, 6, 24, Hier. 3, 2.

Συνεπικουφίζω, (σύν, ἐπικουφίζω) *to lighten at the same time*, Plut. Camill. 25:—*to help in relieving*, Id. Eumen. 9.

Συνεπικρᾰδαίνω, (συν, ἐπικραδαίνω) *to move* one thing *backwards and forwards with* another; τὸ σῶμα τῇ οὐρᾷ συνεπ., of dogs near game, Xen. Cyn. 6, 16.

Συνεπικρίνω, (σύν, ἐπικρίνω) *to help to judge* or *decide between*, τινάς Plat. Legg. 792 C; absol., Plut. 2, 53 B.

Συνεπικροτέω, ῶ, (σύν, ἐπικροτέω) *to join in applauding*, Plut. 2, 56 B, 63 A.

Συνεπικρύπτω, (σύν, ἐπικρύπτω) *to help to conceal*, Plut. Timol. 10, etc.

Συνεπικῡρόω, ῶ, (σύν, ἐπικυρόω) *to join in ratifying*, τί, Polyb. 4. 30, 2, etc.

Συνεπικωμάζω, (σύν. ἐπικωμάζω) *to join in a κῶμος with*, τινι, Ath. 534 E.

Συνεπιλαμβάνομαι, (σύν, ἐπιλαμβάνω) as mid.:—*to take part in with* or *together, have a share in, partake in*, c. gen., στρατεύματος, πολέμου, Hdt. 3, 48; 5, 45. v. Thuc. 6, 70. (cf. συλλαμβάνω IX. πρός τι, ἔς τι):—*to help, support* one, Thuc. 3, 74; (so in act., which is very rare, Id. 2, 8); συνεπιλαβέσθαι τινι συμμαχίας, *to help* one *towards* it, Polyb. 11, 24, 8, etc., cf. Plut. Themist. 12

Συνεπιλαμπρύνω, (σύν, ἐπιλαμπρύνω) *to help to brighten*, σ. φρόνημα, Plut. 2, 795 C.

Συνεπιλάμπω, (σύν, ἐπιλάμπω) *to shine upon* or *forth at the same time*, Theophr.

Συνεπιλέγομαι, dep., *to read over with.*

Συνεπιλεκτέον, verb. adj. from συνεπιλέγω (not in use), *one must further add*, Eust.

Συνεπιλείπω, *to fail along with* or *together*, Iambl.

Συνεπιλογίζομαι, dep. mid., *to reckon with besides.*

Συνεπιμαρτῠρέω, ῶ, (σύν, ἐπιμαρτυρέω) *to join in attesting* or *ratifying*, Arist. Mund. 6, 31, Polyb. 26, 9, 4, Plut., etc. Hence

Συνεπιμαρτύρησις, εως, ἡ, *joint testimony* or *approval*, M. Anton. 1, 10. [ῠ]

Συνεπιμειδιάω, ῶ, f. -άσω [ᾱ], (σύν, ἐπιμειδιάω) *to smile at with* or *together*, Plut. 2, 672 E.

Συνεπιμελέομαι, dep. c. fut. mid. et aor. pass.; (σύν, ἐπί, μέλομαι):—*to join in taking care of* or *attending to*, τινός, Thuc. 8, 39, and Xen.; *to have joint charge of*, τῆς στρατιᾶς, Xen. An. 6, 1, 22: *to join in providing*, ξυνεπιμεληθῆναι ὅπως τι ἔσται, Plat. Legg. 754 C. Hence

Συνεπιμελητής, οῦ, ὁ, *one who joins in taking care of, an associate*, Xen. Cyr. 5, 4, 17.

Συνεπιμερίζω, *to assign along with* or *together.*

Συνεπιμετρέω, *to add to the measure.*

Συνεπιμίγνυμι, *to mix with besides.*

Συνεπινεύω, (σύν, ἐπινεύω) *to join in assenting*, Arist. Soph. El. 7, 2; ἐξ ὅλης ψυχῆς σ. τινί, Plut. 2, 446 A; etc.

Συνεπινήχομαι, f. -ξομαι, (σύν, ἐπινήχομαι) dep. mid., *to float on the surface along with* or *together*, Aristaen.

Συνεπινοέω, ῶ, (σύν, ἐπινοέω) *to join in contriving*, Polyb. 8, 17, 2.

Συνεπιορκέω, ῶ, *to join in swearing falsely.*

Συνεπιπάσχω, (σύν, ἐπιπάσχω) *to feel emotion at* a thing *with* another, Plut. 2, 1037 A.

Συνεπιπλέκω, (σύν, ἐπιπλέκω) *to help to twine* or *plait*, Anth. P. 4, 2.

Συνεπιπλέω, f. -πλεύσομαι, (σύν, ἐπιπλέω) *to sail against together, to join in a naval expedition*, Dem. 1224, 27.

Συνεπιπονέω, ῶ, (σύν, ἐπιπονέω) *to help in extra-work*, v. l. Xen. Cyr. 5, 4, 17.

Συνεπιρρέπω, (σύν, ἐπιρρέπω) *to incline towards along with*, Plut. Phoc. 2.

Συνεπιρρέω, (σύν, ἐπιρρέω) *to flow to along with* or *together*, Plut. 2, 696 D.

Συνεπιρρώννῡμι, (σύν, ἐπιρρώννυμι) *to help to support*, Plut. Alex. 33.

Συνεπισημαίνω, (σύν, ἐπισημαίνω) *to help to indicate*, Plut. 2, 398 A:—but usu. as dep., συνεπισημαίνομαι, *to join in expressing a judgment*, whether of disapproval, Polyb. 4, 24, 5; or of approval, Diod.

Συνεπισκέπτομαι, v. συνεπισκοπέω.

Συνεπισκευάζω, *to prepare along with*, Procl.

Συνεπισκοπέω, ῶ, f. -σκέψομαι, (σύν, ἐπισκοπέω) *to look over, examine along with* or *together*, Xen. Mem. 4, 7, 8; συνεπισκέψασθαί τι τινί, or μετά τινος, Plat. Hipp. Maj. 296 B, Crat. 422 C.

Συνεπίσκοπος, ον, ὁ, *a joint overseer* or *superintendent.*

Συνεπισκυθρωπάζω, (σύν, ἐπισκυθρωπάζω) *to look sternly at with* or *together*, Plut. 2, 672 E.

Συνεπισπάω, (σύν, ἐπισπάω) *to draw on with*, Plut. Crass. 19.—II. usu. in mid., *to draw along with*, τινά τινι, Dem. 411, 2.—2. *to draw to one's self wholly* or *at once, draw over to one's own views*, etc., τινά, Plat. Rep. 451 A, Xen. Cyr. 2, 2, 24; πρός τι, Plat. Soph. 236 D, Polyb., etc.

Συνεπισπέσθαι, -σπόμενος, inf. and part. aor. 2 of συνεφέπομαι.

Συνεπισπεύδω, (σύν, ἐπισπεύδω) *to join* or *assist in forcing onward*, τὰς ἁμάξας, Xen. An. 1, 5, 8.

Συνεπίσταμαι, (σύν, ἐπίσταμαι) dep. pass., *to know along with, be privy to*, τι, Xen. Hell. 5, 4, 19; σ. τινὶ πονηρὰ δράσαντι, Luc. Catapl. 23.—2. *to know thoroughly*, Plat. Legg. 821 C.

Συνεπίστᾰσις, ἡ, *joint attention* or *observation.*

Συνεπιστᾰτέω, ῶ, (σύν, ἐπιστατέω) *to direct, superintend, preside in common*, Plat. Rep. 528 C.

Συνεπιστέλλω, (σύν, ἐπιστέλλω) *to send with* or *together*, Luc. Cron. 15.

Συνεπιστενάζω, (σύν, ἐπιστενάζω) *to groan at* or *over together*, Epict. Ench. 16.

Συνεπιστένω, = foreg., Plut. Galb. 23.

Συνεπιστρᾰτεύω, (σύν, ἐπιστρατεύω) *to join in war against*, Thuc. 5, 48.

Συνεπιστρέφω, f. -ψω, (σύν, ἐπιστρέφω) *to turn round at the same time*, τὸν ἄτρακτον, Plat. Rep. 617 C, cf. Tim. 84 D.—2. *to help to turn towards, serve to make attentive*, Plut. Num. 14; πρός τινα, Id. 2, 542 C, etc.—pass., *to pay all one's attention*, πρός τι, Id. Lycurg. et Num. 4.—II. intr. *to turn jointly towards*, πρὸς ἀλλήλας, Id. Num. 13. Hence

Συνεπίστροφος, ον, *twisted up together; concise*, Philostr.

Συνεπισφάζω, (σύν, ἐπισφάζω) *to kill at* a spot *along with*, Parthen. 6, 4.

Συνεπισχύω, (σύν, ἐπισχύω) *to help to strengthen* or *support*, Xen. Mem. 2, 4, 6; σ. ταῖς πλεονεξίαις τινός, Polyb. 28, 5, 5.

Συνεπίτᾰσις, ἡ, *joint erection*, dub. in Iambl.

Συνεπιτᾰχύνω, (σύν, ἐπιταχύνω) *to join in hastening*, Plut. Agis 8, etc.

Συνεπιτείνω, (σύν, ἐπιτείνω) *to help to strain* or *aggravate*, ὀργήν τινος, Polyb. 3, 13, 1.—2. intrans., *to be parallel with*, Arist. Insomn. 2, 17.

Συνεπιτελέω, ῶ, f. -έσω, (σύν, ἐπιτελέω) *to help to accomplish*, Plut. Pericl. 13: *to join in performing*, παιᾶνα θεῷ, Xen. Ages. 2, 17.

Συνεπιτέμνω, *to help to cut off, shorten, abridge.*

Συνεπιτίθημι, (σύν, ἐπιτίθημι) *to help in putting on, to put on still more*, Plut. 2, 748 C.—II. mid. *to set on* or *attack jointly*, τινί, Thuc. 3, 54; 6, 17; ξ. τινὶ μετά τινος, Thuc. 1, 23; 6, 10, Plat. Phil. 16 A:—*to throw one's self upon, seize and use to one's own advantage*, σ. τῇ ἀγνοίᾳ τινός, Polyb. 6, 43, 4, cf. 2, 45, 4. [ῐ]

Συνεπιτῑμάω, ῶ, *to help to scold* or *punish.*

Συνεπιτρέπω, (σύν, ἐπιτρέπω) *to commit jointly to one's charge*, Joseph.

Συνεπιτρίβω, (σύν, ἐπιτρίβω) *to destroy at once* or *utterly*, σ. πάντα, Xen. An. 5, 8, 20. [τρῑ]

Συνεπίτροπος, ον, ὁ, (σύν, ἐπίτροπος) *a joint-guardian*, τινί, Dem. 818, 2, 21.

Συνεπιτροχάζω, *to run violently towards with* or *together.*

Συνεπιτῡφόω, ῶ, (σύν, ἐπιτυφόω) *to help to puff up*, Plut. 2, 58 B.

Συνεπιφαίνομαι, (σύν, ἐπιφαίνω) as pass., *to appear on* some occasion *along with*, Plut. 2, 767 C, etc.

Συνεπιφάσκω, = συνεπίφημι, Plut. 2, 63 C.

Συνεπιφέρω, (σύν, ἐπιφέρω) *to join in applying*, ὄνομα, Plut. Pomp. 2.—II. of a term, *to carry along with itself*, i. e. *to imply, involve*, as 'quadruped' implies 'animal,' Arist. Top. 8, 2, 6, An. Pr. 1, 46, 15.

Συνεπιφεύγω, *to flee to along with* or *together.*

Συνεπίφημι, *to join in assenting, promising.*

Συνεπιφθέγγομαι, (σύν, ἐπιφθέγγομαι) dep. mid., *to help in calling to*, Plut. Timol. 27.

Συνεπιφορτίζω, (σύν, ἐπιφορτίζω) *to help to lade still more*, Plut. 2, 728 C.

Συνεπιχειρέω, ῶ, *to take in hand with* or *jointly.*

Συνεπιχειρονομέω, ῶ, *to use additional violence*, Diod. Excerpt. 32, p. 593 Wess.

Συνεπιχωρέω, ῶ, *to go to with* or *together*, Inscr.

Συνεπιψεύδομαι, (σύν, ἐπιψεύδομαι) dep. mid., *to join in lying*, Call. Dian. 223.

Συνεπιψηφίζω, (σύν, ἐπιψηφίζω) *to join in putting to the vote:* hence, *to join in ratifying a* motion, Arist. Pol. 2, 10, 7.

Συνεποκέλλω, (σύν, ἐποκέλλω) *to put to land with* or *together*, Plut. 2, 161 A.

Συνέπομαι, aor. -εσπόμην (σύν, ἕπω):—*to follow close upon* or *with*, τινί, Hdt. 5, 47; 7, 39, Aesch. Ag. 955, etc.; ποίμναις σ., *to follow* the flocks, i. e. tend them, Soph. O. T. 1125; τῷ βίῳ ξυνέσπετο (thy fortunes) *have remained constant* to thy life, Ib. 1523; σ. λόγῳ, *to follow* it, *to understand* it *fully*, Plat. Legg. 695 C; μουσικῇ ξυνεπόμεναι τέχναι, the arts *attendant on* music, Id. Phileb. 56 C; τὰ τούτοις ξυνεπόμενα, *the consequences* of these, Id. Legg. 679 E, cf. Tim. 52 D;—but also as subst. c. gen., like Lat. *consequentia*, ξυνεπόμενα τούτων, Plat. Legg. 899 C.

Συνεπόμνῡμι, (σύν, ἐπόμνυμι) *to swear to in addition* or *besides*, τι, Ar. Lys. 237; c. inf., Xen. An. 7, 6, 19.

Συνεποτρύνω, (σύν, ἐποτρύνω) *to join in urging on*, Soph. El. 299.

Συνεπούλωσις, εως, ἡ, (σύν, ἐπουλόω) *a scarring quite over*, Arist. Probl. 1, 49.

Συνεπουρίζω, f. -ίσω, (σύν, ἐπουρίζω) *to direct* another *in one's own course*, metaph. from a fair wind, Arist. Coel. 3, 2, 17; cf. H. A. 8, 13, 9.

Συνεπτυγμένως, adv., part. pf. pass. from συμπτύσσω, *as if folded together, taken together*, Eccl.

Συνεπωάζω, (σύν, ἐπωάζω) *to sit on eggs together with*, τῇ θηλείᾳ, Arist. H. A. 5, 27, 4.

Συνεπωθέω, ῶ, (σύν, ἐπωθέω) *to help to push towards* or *upon*, Plut. 2, 1005 A.

Συνερᾰνίζω, f. -ίσω, (σύν, ἐρανίζω) *to collect contributions:* generally, *to collect* or *contribute*, ἀλλήλοις τὰς χρείας, App.:—pass., *to assemble, come* or *run together*, Plat. Ax. 369 A. Hence

Συνερᾰνισμός, οῦ, ὁ, *a gathering in collecting*, Plut. 2, 992 A.

Συνερᾰνιστός, όν, (συνερανίζω) *one who joins in collecting*, Crobylus Ἀπαγχ. 1; — as Pors. for συνερανιστής.

Συνερᾶσαι, inf. aor. without any pres. συνεράω in use, *to pour together, collect*, Isocr. 110 B; so part. συνεράσας, Arist. Gen. An. 3, 1, 38, with v. l. συνερανίσας.

Συνεραστής, οῦ, ὁ, *a joint lover*, σ. τινός τινι, *loving* one *jointly with* another, Xen. Symp. 8, 41: from

Συνεράω, ῶ, (σύν, ἐράω) *to love jointly* or *in concert*, τινά τινι, Eur. Andr. 223: — in pass. or mid., συνερᾶσθαί τινι, *to return* him *love for love*, Bion 16, 8.

Συνεργάζομαι, f. -άσομαι, (σύν, ἐργάζομαι) dep. mid., *to work with* another; *to help, assist* him, Soph. Ant. 41; σ. πρός τι, *to help towards, contribute to* a thing, Xen. Cyr. 7, 1, 33. — II. the pf. in pass. sense, λίθοι ξυνειργασμένοι, stones *wrought so as to fit together*, i. e. *wrought for building, ashlar*, Thuc. 1, 93. Hence

Συνεργᾰσία, ας, ἡ, *joint work* or *labour.*—II. *a place where several slaves are employed together, a work-house*, Lat. *ergastulum*, Diod. 20, 13.

Συνεργαστής, οῦ, ὁ,=sq., Jac. Anth. P. p. 394.

Συνεργάτης, ου, ὁ, (συνεργάζομαι): —*a fellow-workman, partner, colleague, assistant*, Soph. Phil. 93, Eur. Hipp. 417; τινός, *in* a thing, σ. ἄγρας, Eur. Bacch. 1146:—so, in fem., συνεργάτις φόνου, Id. El. 100. [ᾰ]

Συνεργᾰτίνης, ου, ὁ, poet. for συνεργάτης, Leon. Tar. 91. [ῐ]

Συνεργάτις, ιδος, ἡ, fem. from συνεργάτης, q. v.

Συνέργεια, ας, ἡ,=συνεργία.

Συνέργειον, ου, τό, *a workshop.*

Συνεργέτης, ου, ὁ,=συνεργάτης.

Συνεργέω, ῶ, impf. συνήργουν, (συνεργός):—*to work together with*, ἀλλήλοιν, Xen. Mem. 2, 3, 18; *to join* or *help in work*, Eur. Hel. 1427: generally, *to coöperate with, assist*, τινί, Dem. 799, 11; σ. τινι συμφέροντα, *to do* one fitting *service*, Xen. Mem. 3, 5, 16; σ. τινι πρός τι, Polyb. 3, 97, 5:—pass., *to receive aid, be helped*, Dion. H. Hence

Συνέργημα, ατος, τό, *assistance, support*, Polyb. 2, 42, 4; πρός τι, 3, 99, 9.

Συνεργήτης, ου, ὁ,=συνεργάτης, Anth. P. 7, 693. Hence

Συνεργητικός, ή, όν, *coöperative*, M. Anton. 6, 42.

Συνεργία, ας, ἡ, (συνεργός) *joint-work, assistance* or *help, coöperation*, Polyb. 8, 35, 10;—and, in bad sense, *conspiracy, collusion*, Dem. 1285, 17; περί τι, Dinarch. 104, 33.

Συνέργιον, ου, τό,=συνέργειον.

Συνεργολάβος, ον, (συνεργός, λαμβάνω) *undertaking work in partnership with* others, Strab. p. 354. [ᾰ]

Συνεργοπονέω, ῶ, *to support in work* or *labour.*

Συνεργός, όν, (σύν, *ἔργω) *working together with, joining* or *helping in work*, c. dat. pers., Xen. Cyr. 8, 4, 17, etc.:—*taking part in* a thing, c. dat. rei, θρήνοις ξυνεργός, Eur. Hel. 1112; but also c. gen. rei, σ. τείχεος, *helping to make* it, Pind. O. 8, 43; σ. ἀδικων ἔργων, ἀρετᾶς, *helping towards* them, Eur. Hipp. 676, Med. 815; σ. τινί τινος, *helping* a person *in* a thing, Xen. An. 1, 9, 21; σ. εἰς τι, Id. Symp. 8, 38; πρός τι, Id. Mem. 4, 3, 7; ἔν τινι, Ar. Eq. 588: — and as subst., συνεργός, ὁ, or ἡ,=συνεργάτης, -άτις, Eur. Or. 1446, Med. 395, Plat., etc.— II. *of the same labour* or *trade as another, a fellow-workman* or *colleague*, c. gen. pers., Dem. 385, 23: in this signf. some write σύνεργος, cf. Bast Ep. Crit. p. 208.

Συνέργω, old form of συνείργω, q. v.

Συνέρδω, f. -ξω, (σύν, ἔρδω) *to join in a work, help*, τινί, Soph. El. 350, Tr. 83.

Συνερείδω, f. -σω, (σύν, ἐρείδω) *to set firmly together*, σύν τε στόμ' ἐρεῖσαι χερσί, Od. 11, 426; σ. ὀδόντας, *to set* the teeth, *lock* them *fast*, Foës. Oec. Hipp.: *to bind together, fasten up*, Eur. Bacch. 97:—pass., ξυνερηρίσθαι τοὺς ὀδόντας, *to have* the teeth *set* or *locked*, Foës. u. s.; σ. χέρας δεσμοῖς, *to have one's* hands *tight bound*, Id. I. T. 457, cf. Theocr. 22, 68.—2. σ. τὸν λογισμόν, *to apply* reasoning, Plut. 2, 600 D.—II. intr., *to be firmly set*, ὀδάντες συνηρείκασι (sic leg. pro -ήρκασι), Foës. ut supra.—2. *to meet, engage, attack*, τινί, Polyb. 5, 84, 2: *to dash together*, Plut. Themist. 14.— 3. *to lean against*, πρός τινα, Plut. 12, 21, 3.

Συνερείπω, *to dash together, break in pieces, destroy.*

Συνέρεισις, ἡ, (συνερείδω) *a setting firmly together*, ὀδόντων, *a setting* or *locking* of the teeth, Foës. Oec. Hipp. Hence

Συνερειστικός, ή, όν, *leaning firmly against: helping to prop*, Plut.

Συνερέσσω, *to row with* or *together.*

Συνερέω, Att. συνερῶ, fut. without any pres. in use, (σύν, ἐρέω q. v.) *I shall speak with* or *together, shall advocate, support in a speech*, Xen. Cyr. 2, 2, 22; 8, 1, 6: cf. συνεῖπον.

Συνερίζω, f. -ίσω, (σύν, ἐρίζω) *to contend with* or *together*, LXX.

Συνέρῑθος, ου, ὁ, also ἡ, (σύν, ἔριθος) *a fellow-worker, helper, assistant*, Od. 6, 32, as fem., as in Ar. Pac. 786: esp., *one who is hired to assist in domestic work*, as spinning, sewing, etc., Jac. Anth. P. p. 471:—σ. τέχναι, *assistant* arts, Plat. Rep. 533 D, Legg. 889 D.

Συνερκτικός, ή, όν, (συνέργω):—of a speaker, *driving* his opponent *into a corner, cogent*, Ar. Eq. 1378; cf. συνακτικός.

Σύνερξις, εως, ἡ, (συνέργω) *a forcing together, junction*: esp. (with or without γάμων) *wedlock*, Plat. Rep. 460 A, Tim. 18 D.

Συνέρομαι, inf. συνέρεσθαι, or perh. better συνερέσθαι, dep. mid., *to ask with* or *together.*

Συνερπύζω,=συνέρπω, *to creep together*, Opp. H. 1, 328.

Συνέῤῥωγα, pf. 2 of συῤῥήγνυμι, q. v. signf. II:—συνέῤῥωσε, in Heracl. Alleg. 52, either should be συνέῤῥωγε, or must come from συῤῥώννυμι in intr. signf.

Συνέρχομαι, f. -ελεύσομαι, (σύν, ἔρχομαι) dep. mid. c. aor. 2 et pf. act.:—*to come, go along with* or *together*, Hdt. 7, 97; σύν τε δύ' ἐρχομένω, Il. 10, 224.—II. *to come together, meet*, Hdt. 1, 152; σ. ἐς τωὐτό, Id. 1, 202; εἰς ἕν, Eur. Phoen. 462; σ. ἐς λόγους τινί, Hdt. 1, 82; and simply, σ. τινί, *to have dealings with*, Soph. O. T. 572: —*to have sexual intercourse with*, γυναικί, Xen. Mem. 2, 2, 4.—2. in hostile signf., *to meet in battle*, Hdt. 1, 80; σ. εἰς μάχην, Plat. Theaet. 154 D; ἐπὶ ἀγῶνα, Dem. 532, 8: also of the battle, μάχη ὑπό τινων ξυνελθοῦσα, *engaged in, contested* by them, Thuc. 5, 74.—3. c. acc. cognato, στρατείαν σ. (like ὁδὸν ἔρχ.), *to join in an expedition*, Thuc. 1, 3; so, σ. λέχος σόν, *to share* thy bed, Soph. Aj. 491, cf. Pors. Phoen. 831; but also—III. of things, *to be made up, completed*, Hdt. 3, 159: *to be joined in one*, Soph. Tr. 619; so, σ. ἐς ταὐτόν, Hdt. 4, 120, and freq. in Plat.—IV. of events, *to concur, happen together*, Hdt. 6, 77.

Συνερωτάω, ῶ, f. -ήσω, (σύν, ἐρωτάω) *to ask with* or *at the same time*, Luc. Bis Acc. 22.—II. λόγον σ., *to put questions, and draw conclusions from the answers*, Cicero's *interrogatione concludere*, Sext. Emp., cf. Diog. L. 2, 119:—pass., *to be established by such mode of arguments*, Luc. Hist. Conscr. 17. Hence

Συνερώτησις, ἡ, *a syllogism couched in questions*, Sext. Emp.

Σύνες, Att. ξύνες, imperat. aor. 2 of συνίημι, *mind, mark!*

Συνεσθίω, (σύν, ἐσθίω) *to eat with* or *together*, Arist. Eth. Eud. 7, 12, 9.

†Συνέσιος, ου, ὁ, *Synesius*, masc pr. n., Anth. Plan. 38.

Σύνεσις, εως, ἡ, Att. ξύν-, (συνίημι):—strictly, like σύμβλησις, *a hitting, coming together, joining, union*, ξύνεσις δύω ποταμῶν, Od. 10, 515 (in Att. form metri grat.).—II. usu., *the faculty of comprehension, judgment, understanding, intelligence, sagacity*, first in Hdt. 2, 5; 7, 49; σ. φρενῶν, Pind. N. 7, 88; οἰκείᾳ ξυνέσει, by his *mother-wit*, opp. to μάθησις (of Themistocles), Thuc. 1, 138, cf. Arist. Eth. N. 6, 10, and συνετός: hence of animals generally, Plat. Menex. 237 D.—2. *conscience*,=συνείδησις, Eur. Or. 396, Menand. p. 224, Polyb. 18, 26, 13.—3. *perception*, Plut. 2, 588 D: σ. τινός, *acquaintance with* a thing, Diod. 1, 1.

Συνεσκευασμένως, adv. part. pf. pass. from συσκευάζω, *by joint preparation*, v. l. Xen. Oec. 11, 19.

Συνεσκιασμένως, adv. part. pf. pass. from συσκιάζω, *obscurely.*

Συνεσπόμην, aor. of συνέπομαι.

Συνεσταλμένως, adv. part. pf. pass. from συστέλλω, *shortly*: in Gramm. *with a short vowel*, Ath. 106 B.—II. of a mode of life, *simply, frugally*, σ. ζῆν, Plut. 2, 216 F, etc.

Συνεστέον, verb. adj. from σύνειμι, *one must meet*, τινί, Plat. Prot. 313 B.

Συνεστηκότως, adv. part. pf. from συνίστημι, *steadfastly, gravely*, σ. ἔχειν, Arist. Pol. 8, 5, 22.

Συνεστίᾱσις, ἡ, *a feasting, banqueting together.*

Συνεστῐάω, ῶ, f. -άσω [ᾱ], (σύν, ἑστιάω):—*to entertain in one's house*: —pass., *to live* or *feast along with* or *together*, Lys. Fr. 31, 2, Isae. 45, 7, Luc., etc.

Συνεστίη, ης, ἡ, (σύν, ἑστία):—*a common feast*, Hdt. 6, 128; where Schäf. with one MS. reads συνεστώ, *a being together* (like εὐεστώ),—for Hdt. would have written συνιστίη, not συνεστίη.

Συνέστιος, ον, (σύν, ἑστία): — *sharing one's hearth* or *house, living together, a fellow-lodger*, Soph. O. T. 249; esp., *a guest*, Eur. Alc 1151, El. 784: σ. καὶ ὁμοτράπεζος, Plat. Euthyphr. 4 B; σ. καὶ σύσσιτος, Ep. Plat. 350 C;—σ. πόλεος, a fellow-citizen, Aesch. Theb. 773; σ. δαιτός, Anth. P. 6, 248.—2. as epith. of gods, *the guardians of the hearth, upholding hospitality*, Aesch. Ag. 704, cf. Theb. 770.

Συνεστραμμένως, adv. part. pf. pass. from συστρεφω, *as if twisted up*, σ. εἰπεῖν, to speak *tersely*, Arist Rhet. 2, 24, 2.

Συνεστώ, ἡ, v. sub συνεστίη.

Συνεταιρέω, ῶ, *to cohabit illicitly with*, Aeschin. Epist.

Συνεταιρίς, ίδος, fem. from sq., *a female companion, friend,* Erinn. 2, 7.

Συνέταιρος, ου, ὁ, (σύν, ἑταῖρος) *a companion, partner, comrade,* Hdt. 7, 193.

Συνετέω, like συνίημι, *to understand,* dub. in Hipp.

Συνετίζω, f. -ίσω, *to make sensible, make to understand,* LXX.: from

Συνετός, ή, όν, (συνίημι):—*understanding, sagacious,* first in Hdt. 1, 185, and Pind.; esp. *by nature,* opp. to ὁ μαθών, Pind. O. 2, 152 sq., Thuc. 1, 84, etc., cf. σύνεσις: of Jupiter and Apollo, ξυνετοὶ καὶ τὰ βροτῶν εἰδότες, Soph. O. T. 498:—τὸ συνετόν,=σύνεσις, Eur. Or. 1180.—II. pass., *easy to be comprehended, intelligible,* Hdt. 2, 57; esp. in oxymora, ἀναβοᾶν οὐ συνετὰ συνετῶς, Eur. I. A. 466; so, δυςξύνετον ξυνετὸν μέλος, Id. Phoen. 1507; and the act. and pass. senses conjoined, εὐξύνετος ξυνετοῖσι βοά, Id. I. T. 1092. Adv. -τῶς, Eur. l. c., etc.

Συνεύᾰδε, 3 aor. Ep. of obsol. συνανδάνω, *to please likewise,* Ap. Rh. 3, 30, Pseudo-Phocyl. 178.

Συνευαστήρ, ῆρος, ὁ, (σύν, εὐάζω) *a fellow-bacchanal,* Orph. H. 1, 34.

Συνευδαιμονέω, ῶ, (σύν, εὐδαιμονέω) *to share in happiness,* Xen. Hell. 5, 1, 16.

Συνευδοκέω, ῶ, (σύν, εὐδοκέω) *to approve of with* or *together, to consent,* Demad. 180, fin.; τινί, to a thing, LXX.

Συνεύδω, f. -ευδήσω (σύν, εὕδω):—*to sleep* or *lie with,* γυναικί, Hdt. 3, 69; ἀνδρί, Soph. El. 587, Eur. El. 1145:—ὁ ξυνεύδων χρόνος, the time *which passes while one is asleep,* Aesch. Ag. 894.

Συνευημερέω, ῶ, (σύν, εὐημερέω) *to enjoy the day together,* Plut. Coriol. 4.

Συνευκοσμέω, ῶ, *to arrange with,* Inscr.

Συνευνάζω, (σύν, εὐνάζω) *to make to lie together; to marry to each other*:—pass., *to lie with,* esp. of sexual intercourse, Hdt. 6, 69, 107, Pind. P. 4, 452, Soph. O. T. 982.

Συνευνάω, ῶ,=foreg., Luc. V. Hist. 2, 46.

Συνευνέτης, ου, ὁ, (σύνευνος):—*a bed-fellow, husband, consort,* Eur. Med. 240, etc.: συνευνέτις, ιδος, ἡ, *a wife,* Id. Andr. 908.

Συνεύνιος, ον,=σύνευνος.

Συνευνομέομαι, as pass., *to live together under good laws* or *a good government,* v. l. Plut.

Σύνευνος, ον, (σύν, εὐνή) *in one bed together*: ὁ or ἡ σ., *a bed fellow, consort, husband* or *wife,* but esp. the latter. Pind. O. 1, 143, Aesch. Pr. 866, Ag. 1116, Soph. etc.—The fem. συνεύνα, in Mel. 89, is a f. l.: v. Jac. Anth. P. p. 96, Lob. Paral. 473.

Συνευπάσχω, *to receive favours, derive profit along with* or *together,* Dem. 105, 23 and 26. But it should be written divisim σὺν εὖ πεπονθότων, Lob. Phryn. 619.

Συνευπορέω, ῶ, (σύν, εὐπορέω) *to help to provide, contribute,* c. acc. rei, Dem. 894, 10; also with the acc. rei omitted, σ. ἐκ τῶν ἰδίων πρὸς τὴν κοινὴν σωτηρίαν, Lycurg. 167, 34: c. gen. rei, *to provide a part of, contribute towards,* προικός, Isae. 87, 40; χρημάτων ἀναλωμάτων, Dem. 94, 21; 1369, 18:—generally, *to assist, help,* τινί, Dinarch. 97, 32:—*to help in contriving,* συνευπ. ὅπως..., Plut. Lycurg. 15.

Συνευρίσκω, *to find, find out along with* or *together.*

Συνευσχημονέω, ῶ, (σύν, εὐσχημονέω) *to observe decency with,* τινί, Plut. 2, 442 F.

Συνευτῠχέω, ῶ, (σύν, εὐτυχέω) *to be fortunate* or *prosperous along with* or *together,* σ. βίον, Eur. Hipp. 1119.

Συνευφημέω, ῶ, (σύν, εὐφημέω) *to use words of good omen* or *to be silent together.*—II. transit., *to extol, praise* or *bless together.* Diod.

Συνευφράζομαι, *to think well along with,* dub. in Ap. Rh. 3, 918; for it should be written divisim; σὺν εὖ φρ., Lob. Phryn. 624.

Συνευφραίνομαι, (σύν, εὐφραίνομαι) as pass., *to rejoice with* or *together,* LXX.

Συνεύχομαι, f. -ξομαι, (σύν, εὔχομαι) dep. mid., *to pray with* or *together,* Eur. I. T. 1221; τι, for a thing, Hel. 646; σ. τινι or μετά τινος, *jointly with* one, Plat. Phaedr. 257 B, Legg. 909 E; but he also uses dat. of person *for* whom one prays, Legg. 687 D.

Συνευωχέω, ῶ, f. -ήσω, (σύν, εὐωχέω) *to entertain along with* or *together*:—pass., *to feast with* or *together,* Arist. Eth. Eud. 7, 12, 14.

Συνεφάπτομαι, Ion. συνεπάπτομαι: f. -άψομαι (σύν, ἐπί, ἅπτω): dep. mid.:—*to lay hold of jointly,* τινός, Plut. Brut. 52: *to put hand to along with* another, *to help in* a work, ἔργου, Pind. O. 10 (11), 117:—*to help, assist,* esp. *to join* one (τινί) *in attacking* another (τινός), Hdt. 7, 158, cf. Luc. Amor. 6.

Συνεφαρμόζω, *to suit, fit along with* or *together.*

Συνεφεδρεύω, *to wait as* ἔφεδρος, *together,* Polyb. 1, 27, 9: σ. τοῖς καιροῖς, *to watch* one's times and seasons, Id. 31, 13, 6.

Συνεφέλκω, aor. -είλκῠσα (cf. ἕλκω):—*to draw after* or *to along with* or *together,* Plat. Phaed. 80 E:—mid., *to pull down with one,* Plut. 2, 529 C, etc.

Συνεφέπομαι, aor. -εφεσπόμην, Ion. -επεσπόμην, (σύν, ἐφέπομαι) dep. mid.:—like συνεπακολουθέω, *to follow along with* or *together,* τινί, Hdt. 5, 47; 9, 102; absol., Xen. Cyr. 6, 4, 10, Plat. Legg. 701 A; etc.:—cf. συνέπομαι.

Συνεφηβεύω, (σύν, ἐφηβεύω) *to pass one's youth together,* Plut. 2, 816 A.

Συνέφηβος, ον, (σύν, ἔφηβος) *at the age of youth together, a fellow-youth,* Aeschin. 50, 33; 7, 37.

Συνεφιζάνω, *to sit by the side of.*

Συνεφίστημι and -ιστάνω: f. -στήσω: aor. -έστησα, (σύν, ἐφίστημι):—*to place upon together*: metaph., *to make attentive,* τινὰ ἐπί τι, Polyb. 11, 19, 2; σ. τοὺς ἀναγιγνώσκοντας, Id. 10, 41, 6:—seemingly intr. (sub. τὸν νοῦν) *to attend to, observe along with,* σ. ἐπί τι, Id. 3, 9, 4; τινί, 9, 2, 7; cf. 4, 40, 10, etc.—II. pass., συνεφίστᾰμαι, c. aor. 2 et pf. act., *to stand over, superintend along with* or *together,* Thuc. 2, 75.

Συνεφομοιόω, ῶ, *to make like one's self,* Plut. 2, 780 B, al. συνεξ-.

Συνέχεια, ας, ἡ, *continuity, unbroken connexion,* Plat. Soph. 261 E, 262 C; of time, Plut. 2, 792 D.—II. *continued attention, perseverance,* Dem. 301, 14: from

Συνεχής, ές, (συνέχω):—*keeping* or *holding together, continuous, in an unbroken line* or *series,* Arist. An. Post. 1, 29, 1; opp. to διωρισμένος, Id. Categ. 6, 1:—of time, *continuous, unceasing, unintermitting,* σ. πυρετός, opp. to διαλείπων, Hipp., v. Foës. Oecon.; so, ξ. ῥῆσις, *a continuous* speech, Thuc. 5, 85; πόνος ξυνεχέστερος, *a long continued* struggle, Id. 7, 81; τὸ ξυνεχές,=συνέχεια, Ib. 71; πόλεμος διὰ βίου ξυνεχής, Plat. Legg. 625 E; etc.:—adv. -χῶς, Ep. and Ion. -χέως, *continually, unceasingly,* Hes. Th. 636, Hdt. 7, 16, 3; σ. πολεμεῖν, Thuc. 1, 11, cf. 5, 24:—but in Ep. we have συνεχές, as adv., Il. 12, 26; and strengthd. συνεχὲς αἰεί, *unceasing ever,* Od. 9, 74; (like συνεχέως αἰεί in Hdt. 1, 67, cf. Meineke Menand. p. 182); συνεχές, also in Pind. I. 4, 110 (3, 83), Ar. Eq. 21; κατὰ τὸ σ., Polyb. 3, 2, 6.—II. c. dat., *in a line with,* Polyb. 1, 42, 9: *next to,* συνεχέες τούτοισι, Hdt. 4, 22.

[Συνεχές and συνεχέως in Hom. and Hes. have σῡν- in arsis, without the ν being doubled: so also in later Ep., as Theocr. 20, 12, Ap. Rh. 1, 1271.]

Συνεχθαίρω, (σύν, ἐχθαίρω) *to hate together, join in hating,* Anth. P. 6, 20.

Συνεχθραίνω,=foreg.

Συνέχθω, poet. for συνεχθαίρω, Soph. Ant. 523.

Συνεχίζω, (συνεχής) *to combine, connect.*

Συνέχω, f. -ξω, (σύν, ἔχω):—*to hold* or *keep together, confine, secure,* ὅθι ζωστῆρες ὀχῆες χρύσειοι σύνεχον, Il. 4, 133; ἵνα τε ξυνέχουσι τένοντες ἀγκῶνος, where the sinews of the elbow *hold* (it) *together,* Il. 20, 415; cf. Hes. Sc. 315, Pind. P. 1, 35, etc.; in Att., esp., *to keep* soldiers *together,* Xen. An. 7, 2, 8; *to keep* the state *together, keep* it *from falling to pieces,* πόλιν, Eur. Supp. 312; κοινωνίαν, Plat. Gorg. 508 A; πολιτείαν, Dem. 700, 15:—also, σ. τὴν εἰρεσίαν, *to keep* the rowers *together, make* them *pull together,* Thuc. 7, 14.—2. *to contain, comprise, embrace,* Plat. Hipp. Min. 374 D; σ. εἰς ἕν, Id. Legg. 945 D: hence, τὸ συνέχον, *that which contains* the chief-matter, Polyb.—3. like Lat. *comprimere, to check, hinder.*—4. *to constrain, oppress, afflict*: hence, freq. in pass., συνέχεσθαί τινι, *to be constrained, troubled, distressed,* and, generally, *to be affected by, under the influence of* any thing whether in mind or body, e. g. πολέμῳ, δουληΐῃ, Hdt. 5, 23; 6, 12; ὀνείρασι, Aesch. Pr. 656; φροντίδι, Eur. Heracl. 634; διψῇ, Thuc. 2, 49; κακῷ, νοσήματι, etc., Ar. Eccl. 1096, Plat. Gorg. 512 A, etc.;—but also, σ. χαλεπῷ πατρί, *to be oppressed by* a severe father, Hdt. 3, 131.—5. also in pass., συνέχεσθαι αἰχμῇσι, like συμπλέκεσθαι, *to engage, fight* with spears, Hdt. 1, 214. The fut. mid. συνέξομαι, in pass. signf., Dem. 1484, 23; part. aor. mid. συσχόμενος, in pass. signf., as in Plat. Theaet. 165 B, is rare.

Συνεψέω,=συνέψω, Hipp.

Συνεψιάω, ῶ, (σύν, ἑψιάομαι) *to play together,* Anth. P. 5, 288.

Συνέψω, f. -εψήσω, (σύν, ἕψω) *to boil* or *smelt with,* τινι τί, Arist. Mirab. 62.

Συνηβάω, ῶ, f. -ήσω, (σύν, ἡβάω) *to pass their youth together*: *to be merry along with* or *together,* τινί, Opp. H. 5, 472, cf. Plut. 2, 409 A; absol., Anacr. 22, 43.

Συνηβολέω, ῶ, *to happen, befall, come to pass to one.* Hence

Συνηβολίη, ης, ἡ, *a happening, coming to pass,* Ap. Rh.

Σύνηβος, ον, (σύν, ἥβη) *young at the same time, a young friend* or *comrade,* Eur. H. F. 438.

Συνηγέομαι, (σύν, ἡγέομαι) dep. mid., *to lead on together,* Diod

Συνηγορέω, ῶ, *to be συνήγορος, plead another's cause*, like *συναγορεύω*, c. dat. pers., Ar. Ach. 685, Aeschin. 30, 12, etc.; *ὑπέρ τινος*, Dem. 1233, 18:—but, *σ. τῷ κατηγόρῳ, to second* the accuser, Soph. Tr. 814. Hence

Συνηγόρημα, *ατος, τό*,=sq., Dio C.

Συνηγορία, *ας, ἡ, advocacy in a cause, exertions in another's behalf*, Aeschin. 54, 33; etc.

Συνηγορικός, *ή, όν, belonging* or *suited to a συνήγορος*: hence, *τὸ σ., the advocate's fee*, being a drachma per diem paid to the public *συνήγοροι* while the court sat, Ar. Vesp. 691; cf. Böckh P. E. 1, p. 317: from

Συνήγορος, *ον*, (*σύν, ἀγορά*):—*speaking with, agreeing with, of the same tenor*, Soph. Tr. 1165.—2. *supporting, on one's side*, Aesch. Ag. 831:—esp., *supporting in a court of justice*; hence, *ὁ σ., an advocate, counsel for the prosecution* (opp. to *σύνδικος*, q. v.), Ar. Ach. 705, 715, Eq. 1358, Vesp. 482:—these were officers paid by the state for conducting prosecutions, 10 in number:—but in some states, *οἱ σ.* were magistrates, = *οἱ εὔθυνοι*, Arist. Pol. 6, 8, 16.

Συνηδέατε, Ion. 2 pl. plqpf. from *σύνοιδα*, Hdt. 9, 58.

Συνήδομαι: fut. *-ησθήσομαι*: aor. *-ήσθην*, (*σύν, ἥδομαι*) dep. pass. *To rejoice with* one; hence, *to wish* him *joy, to congratulate, τινί*, Valck. Hipp. 1285, Diatr. p. 113 B; *σ. τινι περιέοντι*, Hdt. 3, 36; opp. to *συλλυπεῖσθαι*, Antipho 122, 4:—also c. dat. rei, *to rejoice at* a thing, *be pleased, gratified*, Soph. O. C. 1398, Isocr.; *ἐπί τινι*, Xen. Cyr. 1, 6, 24, etc.:—always of *joy at another's good-fortune*, never like *ἐφήδομαι*, of joy over his *ill*-fortune, cf. Eur. Med. 136, Rhes. 958, etc., Reisig Enarr. Soph. O. C. l. c.

Συνηδύνω, (*σύν, ἡδύνω*) *to sweeten* or *make pleasant to the taste*, Plut. 2, 668 E: generally, *to help in cheering*, Arist. Eth. N. 4, 6, 6.

Συνήθεια, *ας, ἡ, a dwelling* or *living together*, Ael. N. A. 2, 31: *intercourse, acquaintance, intimacy*, Lat. *consuetudo, πρός τινα, with* another, *μετά τινος*, Aeschin. 31, 18; *τὰς τῶν φαυλῶν σ. ὀλίγος χρόνος διέλυσεν*, Isocr. 1 A:—rarely, *sexual intercourse*, Xen. Cyr. 6, 1, 31.—II. *use, custom, habit*, H. Hom. Mer. 485, Plat. Rep. 516 A, etc.; *κατὰ σ. τοῦ προτέρου βίου*, Ib. 620 A; also, *διὰ συνήθειαν*, etc., Id. Soph. 248 B:—*practice*, Polyb. 1, 42, 7.—2. *the usage* of language, *σ. τῶν ὀνομάτων*, Id. Theaet. 168 B.—3. in plur.=*τὰ καταμήνια*, Arist. H. A. 6, 21, 7: from

Συνήθης, *ες*, gen. *εος*, contr. *ους*, gen. pl. *συνηθέων*, contr. *συνηθῶν*: (*σύν, ἦθος*):—*dwelling, living together*; hence, *accustomed, used to each other, συνήθεες ἀλλήλοισιν*, Hes. Th. 230: *like each other in habits*, Thuc. 1, 71; *well-suited to, συνηθέστερα τῷ γένει*, Andoc. 22, fin.:—*σ. τινί, well-acquainted, intimate with* him, Plat. Crito 43 A, etc.; *οἱ συνήθεις, acquaintances*, Id. Rep. 375 E.—II. *used, accustomed, τινί*, to a thing, Plat. Rep. 518 D: *usual, common, ἔθος, πότμος*, Soph. Phil. 894, Tr. 88; *well-known, ὄμμα*, Id. El. 903:—*habitual, customary*, Eur. Alc. 41, Thuc. 6, 18; *τὸ ξύνηθες ἥσυχον*, your *habitual* quietness, Thuc. 6, 34; *τὸ ξύνηθες φοβερόν*, Ib. 55.

Συνήκοος, *ον*, (*σύν, ἀκοή*):—*hearing* or *listening to along with, οἱ σ. τῶν λόγων*, Plat. Legg. 711 E; *τῷ κορυφαίῳ σ., as able to hear* as the first, Plut. 2, 678 D.

Συνήκω, (*σύν, ἥκω*) *to have come together, to be assembled, to meet*, Thuc. 5, 87; *σ. εἰς ἕν*, Xen. Vect. 4, 44: *σ. εἰς στενόν, to become narrow*, Arist. Inc. An. 10, 10.

Συνηλῐκιώτης, *ου, ὁ*, Dion. H.; and *συνήλῐκος, ον*, v. l. Dem. 308, 29, cf. Lob. Paral. 289;=sq.

Συνῆλιξ, *ῐκος, ὁ, ἡ*, (*σύν, ἧλιξ*) *of like* or *equal age*, Lat. *aequalis, a play-fellow, play-mate, school-fellow*; generally, *a comrade*, Aesch. Pers. 784, Eupol. Maric. 5, 5.

Συνηλόω, ῶ, (*σύν, ἡλόω*) *to nail together*, Polyaen. 7, 21, 3.

Σύνηλῠς, *ῠδος, ὁ, ἡ*, (*συνέρχομαι*):—*going along with, coming together, assembling*, Nonn.; cf. *σύγκλυς*. Hence

Συνηλῠσίη, *ης, ἡ*, Anth. P. 9, 665; and *συνήλυσις, ἡ*:—*a meeting, assembly*.

Συνήλωσις, *ἡ*, (*συνηλόω*) *a nailing together*.

Συνημέρευσις, *εως, ἡ, a passing the day together, daily intercourse*, Arist. Eth. Eud. 7, 5, 3: and

Συνημερευτής, *οῦ, ὁ, one who passes the day with* another, *a daily companion*, Arist. Pol. 5, 11, 14: from

Συνημερεύω, (*σύν, ἡμερεύω*) *to pass the day with, to live with*, Plat. Symp. 217 B; *τινί*, Xen. Mem. 1, 4, 1; *μετά τινος*, v. l. Arist. Eth. N. 9, 4, 9.

Συνημερόω, ῶ, *to help to tame* or *cultivate*, Theophr.

Συνημμένως, adv., part. pf. pass. from *συνάπτω, connectedly*.

Συνημοσύνη, *ης, ἡ, union, connexion*: hence, like *συνθήκη, an agreement, covenant, solemn promise*, Il. 22, 261, Theogn. 284: also, *relationship*, Ap. Rh. 3, 1105: from

Συνήμων, *ον*, gen. *ονος*, (*συνίημι*):—*joined together, united*, esp. locally, like *συνεχής*, Ap. Rh. 4, 1210.

†Συνήνεικα, aor. 1 of *συμφέρω*, Hdt. 7, 10.

Συνηνιοχέω, ῶ, *to help to guide a chariot: to govern jointly*.

Συνήορος, *ον*, Dor. and Att. *συνάορος*: (*σύν, αἰωρέω*):—*hanging together, linked with* or *together, φόρμιγξ δαιτὶ σ.*, the lyre *ever linked* with feasting, Od. 8, 99; *εὐλογία φόρμιγγι σ.*, Pind. N. 4, 9: *in communion with, ξυνάορον ξυναῖς γυναιξί*, Id. Fr. 87, 9:—esp., *joined in wedlock*; *a consort*, whether a *husband*, Eur. Or. 1136; or (as more usu.) *a wife*, Ib. 654, Alc. 824, etc.—Poet. word. (Hence by contr. *συνωρίς*.)

Συνηπεροπεύω, (*σύν, ἠπεροπεύω*) *to join in cheating* or *tricking*, Ar. Lys. 843.

Συνηρέτης, *ου, ὁ*, (*σύν, ἐρέτης*) *a fellow-rower: a fellow-servant*.

Συνηρετμέω, ῶ, (*σύν, ἐρετμός*) *to pull with*: generally, *to work with, be friends with, τινί*, Soph. Aj. 1329; ubi Lob. (ex Hesychio) *συνηρετεῖν*.

Συνηρέφεια, *ας, ἡ, a thick tangled shade of trees*: and

Συνηρεφέω, ῶ, *to shade thickly*; or, perh. intr., *to be thickly shaded*, Eur. Phaëth. 12: from

Συνηρεφής, *ές*, (*σύν, ἐρέφω*):—*thickly shaded* or *covered, χώρη ἴδῃσι σ.*, Hdt. 1, 110; *οὔρεα ἴδῃσι καὶ χιόνι σ.*, Id. 7, 111; *ξυνηρεφὲς πρόσωπον ἐς γῆν βαλοῦσα*, Eur. Or. 957: freq. in Plut., etc.

Συνηρεφία, *ας, ἡ*, = *συνηρέφεια*, App.

Συνῃρημένως, adv. part. pf. pass. from *συναιρέω, contractedly*.

Συνήρης, *ες*, (*σύν*, **ἄρω?*) *joined together, common, δαίς*, Nic. Al. 512.—II.=*συνηρεφής*, Id. Th. 69.

Συνήριθμος, *ον*, poet. for *συνάριθμος, of the same number*, Anth. P. 7, 389.

Συνηρμοσμένως, adv. part. pf. pass. from *συναρμόζω, conformably*, M. Anton.

Συνήσθησις, *εως, ἡ, sympathetic joy, gratulation*, App. Civ. 5, 69.

Συνησκημένως, adv. part. pf. pass. from *συνασκέω, neatly*.

Συνησσάομαι, Att. *-ττάομαι*, (*σύν, ἡσσάομαι*) as pass., *to be conquered* or *overcome together*, Xen. Cyr. 6, 4, 10.

Συνηχέω, ῶ, (*σύν, ἠχέω*) *to sound* or *peal together*, Plut. C. Gracch. 3, Anton. 18:—*to re-echo*, Polyb. 2, 29, 6:—*to sound in unison*. Hence

Συνήχησις, *εως, ἡ, a sounding in unison*, Plut. 2, 1021 B.

Συνήωρ, *ορος, ὁ, ἡ*,=*συνήορος*, Eunap.

Συνθᾱκέω, ῶ, f. *-ήσω, to sit with o together, σ. νυκτί, to take counsel with* the night, Eur. Heracl. 994, cf. Pind P. 4, 204: from

Σύνθᾱκος, *ον*, (*σύν, θᾶκος*) *sittin with* or *together, σ. θρόνων Ζηνί, partner* of his throne, like *σύνεδρος, σύνθρονος*, Soph. O. C. 1267: generally *a partner*, Eur. Or. 1637, Hipp. 1093.

Συνθάλπω, f. *-ψω*, (*σύν, θάλπω*) *t warm with* or *together*, Plut. 2, 974 C—metaph., *to warm* or *soothe by fla tery*, Aesch. Pr. 685.

Συνθαμβέω, ῶ, (*σύν, θαμβέω*) *to b astounded together with, τινί*, Plat. Io 535 E.

Συνθάπτω, f. *-ψω*, (*σύν, θάπτω*) *t bury with* or *together*, Trag., as Aesch Theb. 1027, Soph. Aj. 1378:—pass. *to be buried with* or *together*, Hdt. 5, 5 Thuc. 1, 8, Plat., etc.

Συνθαυμάζω, f. *-άσω, to admire alon with* or *together*.

Συνθεάζω, (*σύν, θεάζω*) *to be inspired together*, Diod.; cf. *ἐνθεάζω*.

Συνθεάομαι, f. *-άσομαι*, (*σύν, θεάομαι*) dep. mid.:—*to view together* esp., *to see* a play or games *togethe* Xen. Oec. 3, 7; *οἱ συνθεώμενοι, th other spectators*, Antipho 124, 27.— *to examine together, examine carefull* Xen. An. 6, 4, 15, Plat. Legg. 967 E Hence

Συνθεᾱτής, *οῦ, ὁ, a fellow-spectato companion at the theatre*, Plat. Rep. 52 A, Lach. 179 E.

Συνθεάτρια, *ας, ἡ*, fem. of foreg Ar. Fr. 399.

Συνθεΐα, *ας, ἡ*, (*σύν, θεῖος*) *coequa divinity*, Eccl.

Συνθειάζω,=*συνθεάζω*.

Συνθέλω,=*συνεθέλω*, q. v.

Σύνθεμα, *ατος, τό*, poet. for *σύνθημα*, also in late prose, Lob. Phryn. 249.

Σύνθεο, Ep. for *σύνθου*, imperat. aor. 2 mid. of *συντίθημι*, Hom.

Συνθεολογέω, ῶ, *to join in reckoning as a God*.—II. *to speak on divine things with* or *together*, Eccl.

Συνθερᾰπεύω, (*σύν, θεραπεύω*) *to court along with* or *together*, Philostr.

Συνθερίζω, f. *-ίσω, to reap* or *mow along with* or *together*.

Συνθερμαίνω, *to warm together; to warm thoroughly*.

Συνθεσία, *ας, ἡ*, (*συντίθημι*) *a putting together, an arrangement, covenant*, Il. 2, 339: in plur., *injunctions, instructions*, Il. 5, 319: later, also, *a wager*, Posidipp. ap. Ath. 412 E; cf. *σύνθεσις* II, *συνθήκη* II, Lob. Phryn. 527.

Σύνθεσις, *εως, ἡ*, (*συντίθημι*) *a putting together, making a whole out of parts, compounding, composition*, Plat., etc.; esp. of letters, words, etc., σ. γραμμάτων, Aesch. Pr. 460; ῥημάτων καὶ ὀνομάτων, Plat. Soph. 263 D: hence, *a composition, treatise, book*, cf. Foës. Oec. Hipp.—2. *logical and mathematical synthesis*, a process of deduction from first principles, opp. to *analysis*.—3. *a composition* of medical *drugs*, etc., Theophr.—II. metaph., like συνθεσία, *an agreement, treaty*, Pind. P. 4, 299; *good faith*, Id. Fr. 221.—III. in the Roman times, *a* kind of *dress-garment* worn at dinner-parties, etc., Martial, etc.; cf. Becker Gallus 1, p. 37, Dict. Antiqq. s. v.

Συνθετέον, verb. adj. of συντίθημι, *one must compound*, Plat. Crat. 434 B.

Συνθέτης, ου, ὁ, (συντίθημι) *a putter together, composer, writer*, Plat. Legg. 722 E: esp., σ. λόγων, a prose-*writer*, like συγγραφεύς, opp. to ποιητής, Paus.

Συνθετίζω, *to put together, arrange*, Joseph., in mid.

Συνθετικός, ή, όν, (σύνθεσις) *skilled in putting together*, τινός, Luc. Hist. Conscr. 47; ἐπιστήμη σ., the art *of composition*, Plat. Polit. 308 C.

Σύνθετος, ον, also η, ον, Lys. Fr. 18, Arist. Poët. 16, 10; 20, 5: (συντίθημι):—*put together, compounded of parts, composite, compound*, Plat. Phaed. 78 B, etc.; of a centaur, Xen. Cyr. 4, 3, 20, cf. Lys. l. c.: σ. ἐκ πολλῶν, Plat. Rep. 611 B, cf. Phil. 29 E:—esp. in language, *compound*, φωνή, Arist. Poët. 20, 5, sq.:—*complex*, σ. ἀναγνώρισις, Ib. 16, 10.—II. *put together, got up*, and so, σ. λόγοι, *feigned, forged* words, Aesch. Pr. 686.—III. metaph., *agreed upon, covenanted*, ἐκ συνθέτου, *by agreement*, Lat. *ex compacto*, Hdt. 3, 86; cf. σύνθημα.

Συνθέω, f. -θεύσομαι, (σύν, θέω) *to run together*, Luc. Tim. 45, etc.:—of things, *to go along with, to go smoothly with*, οὐχ ἡμῖν συνθεύσεται ἥδε γε βουλή, Od. 20, 245:—also, *to run together, meet, join in one point*, Xen. Eq. 10, 11, Plut., etc.

Συνθεωρέω, ῶ, (σύν, θεωρέω) *to look upon, contemplate with* or *together*: also, *to study carefully*, Arist. Eth. Eud. 7, 12, 14.

Συνθέωρος, ου, ὁ, *a colleague in a mission* (θεωρία), Inscr.

Συνθήγω, f. -ξω, (σύν, θήγω) *to help to sharpen* or *provoke*, ὀργῇ συντεθηγμένος φρένας, Eur. Hipp. 689.

Συνθήκη, ης, ἡ, (συντίθημι):—*a putting together*: esp. of words and sentences, *a composition*.—II. *an agreement, arrangement, convention*, Plat. Crat. 433 E; so in plur., Aesch. Cho. 555:—*a contract, covenant, treaty*, esp. between states, (cf. συνάλλαγμα), Thuc. 5, 31; but usu. in plur., *articles of agreement, heads of a covenant*, ξ. τινῶν πρὸς βασιλέα, Thuc. 8, 37, cf. Plat. Crito 54 C, Dem. 199, 9; συνθήκας ποιεῖσθαί τινι, Hdt. 6, 42, and Xen.; σ. ἀναιρεῖν, λύειν, Isocr. 365 A, 37 B; ἐκ τῶν σ., according to *the covenant*, Isocr. 78 C; κατὰ τὰς σ., Plat. Theaet. 183 C; opp. to παρὰ τὰς σ., Id. Crito 52 D; also, διὰ συνθήκης, Arist. An. Pr. 1, 44, 1; ἐκ συνθήκης, Lat. *ex compacto*, Plat. Legg. 879 A.—Cf. συνθεσία, σύνθεσις. Hence

Συνθηκοποιέομαι, dep. pass., = συνθήκην ποιέομαι.

Συνθηκοφύλαξ, ἄκος, ὁ, *the guarantee of a covenant*. [ῠ]

Σύνθημα, ατος, τό, (συντίθημι):—*that which is put together*, as the letters of words, a writing, Soph. Tr. 158.—II. *any thing agreed upon, a preconcerted signal*, Hdt. 8, 7: *a conventional sign*, Plat. Crat. 433 E: in plur., *letters in cipher*, Polyb. 8, 17, 9, cf. συνθηματικός:—hence,—2. *a watchword*, Hdt. 9, 98 (where Ἥβη is the word); σ. παρέρχεται, *the word* is passing round, Xen. An. 1, 8, 16; σ. παραδιδόναι, to pass *it*, Ib. 7, 3, 34: opp. to παρασύνθημα, any *other kind of* military *signal*, v. Stanl. Aesch. Ag. 21.—3. *any token, pledge of agreement*, Soph. Θ. C. 1594: *a sign, omen*, συμφορᾶς σ. ἐμῆς, Soph. O. C. 46.—4. = συνθήκη, *an agreement, covenant*, σ. ποιεῖσθαι, Xen. An. 4, 6, 20; ἀπὸ συνθήματος and ἐκ συνθήματος, *by agreement*, Lat. *ex compacto*, Hdt. 5, 74; 6, 121; ὑπὸ συνθήματι, Ael. N. A.:—generally, *communion, connexion*, τί σ. ἀσπίδι καὶ βακτηρίᾳ, Ath. 215 D. Hence

Συνθημᾰτιαῖος, α, ον, *agreed upon*: *bespoken*, Ar. Thesm. 458.

Συνθημᾰτίζω, (σύνθημα) *to give a preconcerted sign*:—mid., *to make an agreement*, Nicet.

Συνθημᾰτικός, ή, όν, (σύνθημα) *in* or *by preconcerted signs*, γράμματα σ., writings *in cipher*, Polyb. 8, 18, 9, ubi v. Schweigh. Adv. -κῶς, *in cipher*, Ib. 19, 4.

Συνθημάτιον, ου, τό, Dim. from σύνθημα.

Συνθηρᾱτής, οῦ, ὁ, *a fellow-hunter*, Xen. Mem. 3, 11, 15: from

Συνθηράω, ῶ, (σύν, θηράω) *to hunt with*, τινί, Xen. Cyr. 3, 1, 14, and 38.—2. *to catch* or *find together*, in mid., Soph. Ant. 433 (in tmesis): hence in pass., χεῖρες συνθηρώμεναι, hands *taken by force, made powerless*, Soph. Phil. 1005.

Συνθηρευτής, οῦ, ὁ,=συνθηρατής, Xen. Cyr. 2, 4, 15.

Συνθηρεύω,=συνθηράω, Eur. Erechth. 17, fin., Plut. 2, 799 D:—pass., *to be caught, found out to be* so and so, μίμησις ταῦτα συνθηρεύεται, this *is found to be all* imitation, Ar. Thesm. 156.

Σύνθηρος, ον, (σύν, θήρα):—*hunting with*, τινί, Xen. Cyr. 3, 1, 7: *joining in pursuit of*, τινός, Id. Mem. 2, 6, 35.

Συνθῐᾰσεύω, (σύν, θιασεύω) *to hold the θίασος along with* or *together*, Strab.

Συνθῐᾰσώτης, ου, ὁ, *a partner in the θίασος*: generally, *a fellow, comrade*, σ. τοῦ ληρεῖν, *a fellow*-gossip, Ar. Plut. 508.

Συνθλάω, f. -άσω, *to crush along with* or *together*, Theophr. [ᾰ]

Συνθλίβω, f. -ψω, (σύν, θλίβω) *to press together*, Plat. Tim. 91 E. [ῑ] Hence

Σύνθλιψις, ἡ, *a pressing together*.

Συνθνήσκω, (σύν, θνήσκω) *to die with* or *together*, Trag., as Aesch. Ag. 819, etc.; θανόντι συνθανεῖν, Soph. Tr. 798, Fr. 690; ἡ γὰρ εὐσέβεια σ. βροτοῖς, Id. Phil. 1443.

Συνθοινάτωρ, ορος, ὁ, (σύν, θοινάτωρ) *a partaker in a feast*, Eur. El. 638. [ᾱ]

Σύνθοινος, ον,=σύνδειπνος, Polemo ap. Ath. 234 D.

Συνθολόω, ῶ, *to make muddy*: metaph., *to confound together*.

Συνθορῠβέω, ῶ, (σύν, θορυβέω) *to applaud along with* or *together*, Diod.

Συνθρᾱνόω, ῶ, (σύν, θρανόω) *to break in pieces, shiver*, Eur. Bacch. 633.

Συνθραύω, (σύν, θραύω) = foreg., Eur. Or. 1569, Xen. Ages. 2, 14, Polyb.

Συνθρηνέω, ῶ, *to mourn along with* or *together*.

Σύνθρηνος, ον, (σύν, θρηνέω) *condoling*, Arist. Eth. N. 9, 11, 4.

Συνθριαμβεύω, (σύν, θριαμβεύω) *to share in a triumph*, Plut. Mar. 44, Lucull. 36.

Συνθρίζω, contr. for συνθερίζω.

Συνθρόησις, εως, ἡ, (σύν, θροέω) *perplexity*, Sext. Emp. p. 588.

Σύνθρονος, ον, (σύν, θρόνος) *enthroned with*, σύνθρονος Ἡφαίστῳ, Or. Sib. ap. Luc. Peregr. 29:—*a joint ruler*, Mel. 129; σ. Δίκη, Anth. P. 9, 445.

Σύνθροος, ον, (σύν, θρόος) *sounding together* or *in harmony*, σ. κιθάρη, Anth. P. 9, 308.

Συνθρύπτω, f. -ψω, (σύν, θρύπτω) *to break in pieces*:—*to weaken*, τὴν καρδίαν, N. T.

Συνθῡμέω, ῶ, *to be of one mind*, prob. l. Epich. p. 115.

Συνθῡμόομαι, as pass., *to be angry with* or *together*.

Συνθύτης, ου, ὁ, *a fellow-offerer* or *priest*, Inscr.: [ῠ] from

Συνθύω, (σύν, θύω) *to offer, sacrifice along with*, τινί, Eur. El. 795: οἱ συνθύοντες, Polyb. 4, 49, 3.—Also as dep. mid., συνθύομαι.

Συνθωκέω, ῶ,=συνθακέω, Joseph.

Σύνθωκος, ον,=σύνθακος, Oenom. ap. Euseb.

Συνῐαίνω, (σύν, ἰαίνω) *to cheer along with* or *together*, Opp. C. 3, 167.

Συνιδεῖν, aor. 2 inf. of συνοράω.

Συνῐδῐάζω, *to appropriate along with* or *together*.

Συνιδρύω, *to set up, found, dedicate along with* or *together*.

Σύνιε, imperat. of συνίημι, q. v., dub.

Συνῑέμεν, Ep. for συνιέναι, inf. pres. from συνίημι, Hes. Th. 831.

Συνῐεράομαι, f. -άσομαι, (σύν, ἱεράομαι) dep. mid.:—*to share in the priestly office*, Strab., Dion. H., etc.

Συνῐερεύς, έως, ὁ, (σύν, ἱερεύς) *a fellow-priest*, Plut. Aemil. 3, etc.

Συνιεροποιέω, ῶ, *to join in sacrifice with* one, τινί, Isae. 71, 5: from

Συνῐεροποιός, όν, *joining in sacrifice* or *worship*.

Συνίερος, ον, (σύν, ἱερός) *having joint sacrifices* or *worship*:—*worshipped along with* another, τινός, Plut. 2, 753 E: cf. σύνναος. [ῐ]

Συνιερουργέω, ῶ,=συνιεροποιέω, Dion. H.

Συνιζάνω, (σύν, ἱζάνω) *to sit down*, etc., like συνίζω I.—2. *to sink, fall*, as the wind, Luc. V. Hist. 1, 29: *to settle down, collapse*, Arist. Somn. 2, 16:—*to shrink up, collapse*, σάρκες δ' ἱδρῶτι συνίζανον, Theocr. 22, 112, Plut. Poplic. 13, etc. Hence

Συνίζησις, εως, ἡ, *a falling in* of houses, Plut. Crass. 2.—2. in Gramm., *a melting of two vowels into one*.

Συνίζω, f. -ιζήσω, (σύν, ἵζω) intr., *to sit with* or *together, to hold sittings* or *meetings*, of a court of magistrates, Hdt. 6, 58.—2. *to fall together, sink in*, as the ground: *to shrink up, collapse*, Arist. Probl. 21, 9; so, ἐς ταυτὸν σ., Plat. Tim. 72 D.—II. transit., *to set down together* or *beside*.

Συνίημι, Att. ξυνίημι: impf. συνίην, or usu. συνίειν, Jac. Ach. Tat. p. 442: f. -συνήσω, or usu. συνήσομαι: aor. 1 συνῆκα: pf. συνεῖκα, etc.—In Hom. we find of pres., only imperat. ξυνίει, Od. 1, 271, etc. (for which Theogn. 1240 has the dub. form σύνιε): of impf., 3 pl. ξύνιον for ξυνίεσαν, with v. l. ξύνιεν, Il. 1, 273: of aor. 1, Ep. 3 sing. ξυνέηκε, Il. 1, 8: of aor. 2, imperat. ξύνες, Il. 2, 26, etc.: of aor. 2 mid., 3 sing. ξύνετο, Od. 4, 76; subj. 1 pl. συνώμεθα, Il. 13, 381:—all except last form with the

Att. ξυν-, though seldom required by the verse.—Further may be remarked an old inf. pres. συνιεῖν, Theogn. 565; Ep. inf. συνϊέμεν, Hes. Th. 831; Dor. inf. aor. 2 ξυνέμεν, Pind. P. 3, 141.—Cf. ἵημι.

I. strictly, *to send together, to bring* or *set together*, esp. in hostile sense, like συμβάλλω, Lat. *committere*, σφῶε ἔριδι ξυνέηκε μάχεσθαι, Il. 1, 8; οὓς ἔριδος μένεϊ ξυνέηκε μάχεσθαι, Il. 7, 210.—II. metaph., *to perceive, hear*, oft. in Hom. (who also has mid. in this signf., ἀγορεύοντος ξύνετο, Od. 4, 76):—generally, *to be aware of, observe*, Od. 18, 34: *to take in, understand, know*, Hdt., Trag., etc., (v. infra); ξ. ἀλλήλοιν, *to understand* one another's language, Thuc. 1, 3.—Construction much like that of ἀκούω, in Hom. usu. c. gen. pers. et acc. rei, θεᾶς ὄπα, ἔπος τινός, etc., Il. 2, 182, etc.; also alone c. gen. pers., Il. 2, 26, etc.; and even c. gen. rei, Il. 1, 273: so in Hdt., Pind., and Att.; sometimes c. gen. pers., as Hdt. 4, 114, Plat. Alc. 1, 132 C; but mostly c. acc. rei only, Hdt. 3, 46, Pind. P. 3, 141, Aesch. Pers. 361, etc.:—also, like all verbs of perception, c. part., as, συνῆκα γεγενημένος, Luc. D. Deor. 2, 1, but this is rare:—also foll. by a relat., σ. ὅτι..., εἰ..., Foës. Oec. Hipp.—The word in this metaph. signf. strictly means, *to bring the outward object into connexion with the inward sense.*—III. in mid., *to come to an understanding* or *agreement, agree about* a thing, ὄφρα συνώμεθα ἀμφὶ γάμῳ, Il. 13, 381: hence, συνήμων, συνημοσύνη. [On quantity v. sub ἵημι: Hes. however has ῑ in συνιέμεν, while sometimes in Att. we find ῐ, Ar. Av. 946, cf. Seidl. Dochm. p. 101.]

Συνῐκετεύω, (σύν, ἱκετεύω) *to supplicate together with*, τινί, Plut. Aristid. 4, etc.

Συνικμάζω, f. -άσω, (σύν, ἰκμάζω) *to make quite wet, wet through*:—pass., *to get wet* or *soaked*, Theophr.

Συνικνέομαι, (σύν, ἱκνέομαι) dep. mid., *to come together, meet*, Theophr.

Συνίλλομαι, (σύν, ἴλλω, εἴλω) as pass., *to be rolled together*, dub. in Eubul. Steph. 2, 3.

Συνίμεν, Ep. for συνιέναι, inf. from σύνειμι (εἶμι). [ῐ]

Συνιππάζομαι, (σύν, ἱππάζομαι) dep., *to ride with*, τινί, Plut. 2, 1043 C.

Συνίππαρχος, ου, ὁ, (σύν, ἵππαρχος) *a joint commander of horse*, Hdt. 7, 88.

Συνιππεύς, έως, ὁ, (σύν, ἱππεύς) *a fellow-rider, comrade in cavalry-service*, Dem. 558, 13.

Συνιππεύω, = συνιππάζομαι, Dio C.

Συνιππία, ας, ἡ, *a troop of horses.*

Συνίπταμαι, dep. mid.:—*to fly with* or *together.*

†Σύνιρις, ιδος, ὁ, *Syniris*, masc. pr. n., Polyb. 5, 57, 5.

Σύνῐσαν, Ep. 3 pl. impf. from σύνειμι (εἶμι) *went together.*—II. Ep. 3 plur. impf. of σύνοιδα, *shared in the knowledge.*

Συνίσημι, v. sub σύνοιδα.

Συνισθμίζω, (σύν, ἰσθμίζω) *to join by an isthmus*, Scymn. 370.

Συνιστάνω, rarer collat. form for συνίστημι, Polyb.

Συνιστάω, ῶ, rarer collat. form of συνίστημι, whence impf. συνίστα, Polyb. 3, 43, 11.

Συνίστημι, impf. συνίστην: f. συστήσω, aor. 1 συνέστησα, (σύν, ἵστημι). *To place* or *set together*: hence, —1. *to associate, unite, band together*, σ. Ἀρκάδας ἐπὶ Σπάρτῃ, Hdt. 6, 74; cf. Thuc. 6, 16, Xen. Cyr. 6, 1, 26: but, σ. Ἀσίαν ἑαυτῷ, *to unite* Asia in dependence on himself, Hdt. 1, 103; σ. τινὰς ἐς ξυνωμοσίαν, Thuc. 8, 48; and in a rare phrase, μαντικὴν ἑαυτῷ συστῆσαι, *to bring* prophetic art *into union with* himself, i. e., *to win, acquire it*, Hdt. 2, 49.—2. *to put together as a whole, to compose, create, form, frame*, freq. in Plat.; πρᾶγμα ὁτιοῦν ἐκ χρηστῶν καὶ πονηρῶν σ., Plat Polit. 308 C; σ. τὴν ὀλιγαρχίαν, Thuc. 8, 48; ἑταιρείαν, Dem. 1137, 4:—hence, *to bring into order, appoint, arrange, contrive together, join in contriving*, in bad sense, σ. θάνατον ἐπί τινι, Hdt. 3, 71; σ. τιμάς, *to settle* prices, Dem. 1285, 6:—in this sense, freq. in fut. and aor. 1 mid., συστήσασθαι τὸ ὅλον, οὐρανόν, τέχνην, πόλιν, Plat. Phaedr. 269 C, Tim. 32 B, etc.; πόλεμον, πολιορκίαν, κίνδυνον, etc., Polyb. 2, 1, 1, etc.; (but Plat. has the fut. mid. in pass. signf., Tim. 54 C).—3. *to bring together as friends, introduce* or *recommend one to another*, τινά τινι, Xen. An. 3, 1, 8, Plat. Lach. 200 D, etc.: *to recommend, advise* one to do, c. inf., Dem. 1032, 27, cf. 1029, 26.—4. *to make solid, firm*, σ. τὸ σῶμα, Hipp. Aphor. 3, 17, cf. infra II. 4; σ. τὰ ἴχνη, *to harden* tracks in mud, Xen. Cyn. 5, 3; esp. of liquids, *to make* them *congeal, curdle*, σ. γάλα, Arist. H. A.—II. more freq. in pass., with aor. 2 act. συνέστην; pf. συνέστηκα, part. συνεστηκώς, usu. contr. συνεστώς, ῶσα, ώς, Ion. συνεστεώς, εῶσα, εώς. *To stand together*, Hdt. 8, 27, Xen., etc.: *to meet, assemble*, Eur. I. A. 87: also, *to stand one's ground*, Hdt. 6, 29.—2. in hostile signf., *to meet, come together*, once only in Hom., πολέμοιο συνεσταότος, when battle *is joined, has begun*, Il. 14, 96; μάχης συνεστεώσης, Hdt. 1, 74; πόλεμος ξυνέστη, Thuc. 1, 15:—then of persons, συνίστασθαί τινι, *to meet* him *in fight*, Aesch. Theb. 435, 509; also, ἐν μάχῃ σ. τινί, Eur. Supp. 847; συσταθεὶς διὰ μάχης, Id. Phoen. 755: *to be at odds with, differ with*, τινί, Hdt. 4, 132; 6, 108; *to contradict*, τινί, Jac. Anth. P. p. 71:—absol., συνεστηκότων τῶν στρατηγῶν, when the generals *were in dispute*, Hdt. 8, 79: γνῶμαι συνέστησαν, opinions *clashed*, Hdt. 1, 208, cf. 7, 142.—3. of friends, *to form a league* or *union, to band together*, Thuc. 6, 21, 33, etc.; συνίστασθαι πρός τινα, *to league one's self with* him, Id. 1, 1, 15; μετά τινος, Dem. 917, 13, etc.: τὸ ξυνιστάμενον, *a conspiracy*, Ar. Eq. 863, cf. Xen. Cyr. 1, 1, 2; so, τὸ συνεστηκός, Thuc. 8, 66, Aeschin. 44, 23:—generally, *to be connected* or *allied*, as by marriage, c. acc. cognato, λέχος Ἡρακλεῖ ξυστᾶσα, Soph. Tr. 28.—4. like σύνειμι, *to be engaged, involved*, or *implicated* in a thing, λιμῷ, πόνῳ, Hdt. 7, 170; 8, 74; ἀλγηδόνι, Soph. O. C. 514; συνεστῶτες ἀγῶνι ναυτικῷ, Thuc. 4, 55.—5. *to be put together, composed, created, framed*, Eur. Incert. 101, 6, and Plat.; of a play, Arist. Poët. 14, 2:—*to consist*, ἐκ μερῶν, Plat. Tim. 56 B:—hence, *to arise, become, take place*, Ib. 25 A, etc.; and, in perf., *to exist, be* so and so, ἡ πολιτεία ξυνέστηκε μίμησις βίου, Id. Legg. 817 B.—6. *to hold together, endure, continue*, like συμμένω, τοῦτο συνεστήκεε μέχρι οὗ..., Hdt. 7, 225: τὸ συνεστηκός or τὰ συνεστηκότα, *the existing state of things*; στράτευμα συνεστηκός, *a standing* army.—7. *to be contracted*: συνεστὼς πρόςωπον, *a frowning, gloomy* countenance, Plut Demetr. 17; τὸ συνεστὼς φρενῶν, *sullenness*, Eur. Alc. 797.—8. *to be compact, tight, firm*, σώματα συνεστηκότα, of animals in good condition, Xen. Cyn. 7, 8, cf. Plat. Tim. 83 A:—*to acquire substance* or *consistency*, of eggs, Arist. H. A. 6, 13, 3; συνεστηκότα διαχωρήματα, excrements *with a firm consistency*, freq. in Hipp., cf. Foës. Oecon. s. vv., ξυνίστημι, συνίστασθαι, συνεστηκός:—*to be congealed* or *frozen*, συνεστηκυῖα χιών, Polyb. 3, 55, 2.

Συνιστορέω, ῶ, (σύν, ἱστορέω) *to know about* a thing *along with* or *together*, σ. αὐτῷ τι, *to be conscious of* a thing, Menand. p. 224.

Συνίστωρ, ορος, ὁ, ἡ, (σύν, ἵστωρ) *knowing along with* another, *conscious*, οἱ θεοὶ ξυνίστορες, the gods are *witnesses*, Soph. Phil. 1293; cf. Ant. 542, Eur. Supp. 1174, Thuc. 2, 74.—2. *conscious of* a thing, esp. a crime, τινός, or (with the verbal constr.) τι, Aesch. Ag. 1090.

Συνισχναίνω, (σύν, ἰσχναίνω) *to help to dry up, shrivel, make lean*, Hipp.: metaph., *to join with in reducing*, ὁ νόμος αὐτὰ τῷ χρόνῳ ξυνισχνανεῖ, Eur. I. A. 694 (al. ξυνισχανεῖ, cf. sub ἰσχναίνω).

Συνισχῡρίζω, (σύν, ἰσχυρίζω) *to help to strengthen*, τινά, Xen. Cyr. 2, 2, 26.

Συνισχύω, *to be strong, stout with* or *together.* [ῡ]

Συνίσχω, = συνέχω: pass., *to be afflicted*, Plat. Gorg. 479 A.

Συνιχνεύω, *to track, trace out together.*

†Σύνναδα, ων, τά, *Synnada*, a town of Phrygia, famed for the marble in its vicinity, Strab. p. 576, sqq. Hence

†Συνναδικός, ή, όν, *of Synnada, Synnadic*, ὁ Σ. λίθος, Strab. l. c.

Συνναίω, (σύν, ναίω) *to dwell* or *live with*, γυναιξί, Aesch. Theb. 195, cf. Soph. Phil. 892, Tr. 1237.

Συνναкτός, ή, όν, verb. adj. from συννάσσω, *pressed together*, Plut.

Σύνναος, ον, (σύν, ναός) of gods, *in the same temple, worshipped together*, Strab., Plut. 2, 668 E, etc.; cf. Ernesti Indic. Cic.

Συννάσσω, f. -ξω, (σύν, νάσσω) *to pack tight together*, συννάξαντες, Hdt. 7, 60, acc. to Schweigh. for συνάξαντες.

Συνναυᾱγέω, ῶ, (σύν, ναυαγέω) *to suffer shipwreck together*, Aesop.

Συνναυβάτης, ου, ὁ, (σύν, ναυβάτης) *a shipmate*, Soph. Phil. 565. [ᾰ]

Συνναύκληρος, ου, (σύν, ναύκληρος) *a joint-owner of a ship: a partner*, Luc. Tragop. 327.

Συνναυμᾰχέω, ῶ, (σύν, ναυμαχέω) *to engage in a sea-fight along with*, τινί, Hdt. 8, 44, cf. Ar. Ran. 702, Thuc. 1, 73.

Συνναυσθλόω, ῶ, *to cross by ship together.*

Συνναύτης, ου, ὁ, (σύν, ναύτης) *a shipmate*, Soph. Aj. 902, Eur. Cycl. 425, Plat. Rep. 389 C, etc.

Συννεάζω, (σύν, νεάζω) *to spend one's youth with*, τινί, Eur. Dan. 2.—2. = sq., Alciphr. 2, 3, Philostr.

Συννεᾱνῐεύομαι, (σύν, νεανιεύομαι) dep. mid., *to be young* or *riotous together*, Dio C.

Συννέμω, (σύν, νέμω) *to feed* or *tend together*, of the shepherd:—pass., *to feed with*, τοῖς θήλεσι, of the herds, Arist. H. A. 6, 18, 17:—generally, *to be conjoined*, Plut. 2, 424 A, 744 F

Συννενέαται, v. συννέω.

Συννεύρωσις, ἡ, (νευρόω) *a joining, union by sinews.*

Σύννευσις, εως, ἡ, *an inclination together,* πρός τι, Plut. 2, 428 A:—metaph., *agreement, union,* πρὸς ἀλλήλας, Polyb. 2, 40, 5: from

Συννεύω, (σύν, νεύω) *to bend, incline together,* e. g. τὰς ὀφρῦς, Luc. (?) Philopatr. 1:—also intr., *to turn to one point,* πρὸς τὸ αὐτό, Polyb. 3, 32, 7; εἰς ἓν κέντρον, Plut. Num. 9; κάτω συνν., Luc. Gymn. 24.—II. *to approve by a nod, consent,* Soph. O. T. 1510, Pind. O. †7, 121 in tmesis.

Συννέφεια, ας, ἡ, (συννεφής) *a clouding over: a clouded sky,* dub. in Arist. Probl. 26, 38.

Συννέφελος, ον,=συννεφής, Thuc. 8, 42.

Συννεφέω, ῶ, *to collect clouds,* Ζεὺς ξυννεφεῖ, Ar. Av. 1502; and then impers., συννεφεῖ, *it is cloudy* (like ὕει, νίφει, etc.), εἰ συννεφεῖ, εἰκος ὗσαι, Arist. Rhet. 2, 19, 24:—metaph., συννεφοῦσαν ὄμματα, *wearing a dark and cloudy* look, Eur. El. 1078.—II. *to be under a cloud, in adversity,* Eur. Dan. 4, 7: from

Συννεφής, ές, (σύν, νέφος) *clouded, cloudy,* ἀήρ, νύξ, Polyb. 9, 15, 12; 16, 3:—of persons, *gloomy,* Eur. Phoen. 1307; ὄμμα, Mel. 44.

Συννεφία, ας, ἡ,=συννέφεια.

Συννεφόω, ῶ,=συννεφέω.

Συννέφω,=συννεφέω, very dub. except in pf. συννένοφα, Ar. Fr. 142, 349.

Συννέω, Ion. -νήω, and -νηέω: f. νήσω, (σύν, νέω):—*to pile* or *heap together, heap up,* Hdt. 1, 34, 86, etc.; Ion. pf. pass. 3 sing. συννενέᾰται, Hdt. 2, 135; 4, 62; τῶν νεκρῶν ὁμοῦ ἀλλήλοις ξυννενημένων, Thuc. 7, 87.

Συννέω, f. -ήσω,=συννήθω, M. Anton.

Συννεωτερίζω, f. -ίσω, (σύν, νεωτερίζω) *to join in innovation* or *sedition,* Strab.

Συννηέω, Ion. for συννέω.

Συννήθω, (σύν, νήθω) *to spin with; to allot by the thread* of fate, M. Anton. 4, 34.

Συννηπιάζω, *to play the child, act* or *talk childishly with.*

Σύννησις, εως, ἡ, (συννήθω) *a spinning together; connexion,* M. Anton. 4, 40.

Συννηστεύω, *to fast with* or *together.*

Συννήχομαι, f. -ξομαι, (σύν, νήχομαι) dep. mid., *to swim with* or *together,* Ar. Eccl. 1104, Luc. V. Hist. 1, 33.

Συννήω, Ion. for συννέω.

Συννῑκάω, ῶ, f. -ήσω, (σύν, νικάω) *to have part in a victory,* τινί, *with* another, Eur. Alc. 1103; μετά τινος, Xen. Cyr. 6, 4, 14; absol., Andoc. 27, 2.—II. transit., *to help in conquering.* Dio C.

Συννοέω, ῶ, f. -ήσω, (σύν, νοέω) *to think upon together, to think deeply upon, meditate* or *reflect on, consider,* τι, Soph. O. C. 453, and freq. in Plat.; σ. ὅτι.., Plat. Polit. 280 B:—so in mid., Eur. Or. 634, Ar. Ran. 598, Plat. Alc. 2, 138 A.—2. simply, *to think, suppose,* Plat. Soph. 238 C. Hence

Συννοητός, ή, όν, *comprehensible.*

Σύννοια, ας, ἡ, Ion. συννοίη, (σύννοος):—*meditation, deep thought,* συννοίῃ ἔχεσθαι, Hdt. 1, 88; cf. Soph. Ant. 279; ἐς σ. αὐτῷ ἀφικέσθαι, Plat. Rep. 571 D:—esp., *anxious thought, anxiety,* συννοίᾳ δάπτομαι κέαρ, Aesch. Pr. 437; ἐπὶ συννοίᾳ πόδα κυκλεῖν, Eur. Or. 632; σύννοιαν ὄμμασιν φέρων, Id. Heracl. 381. —2. *consciousness,* σ. οἷον δέδρακε, Eur. Andr. 806.

Συννομέομαι, dep. mid., *to live all together,* Plut. 2, 1065 E.

Συννομεύς, έως, ὁ, *a fellow-shepherd.*

Συννομή, ῆς, ἡ, (σύν, νομή) *a feeding together, joint pasture,* Plat. Polit. 268 C.—II. in Plat. Legg. 737 E, Bekk. reads γενόμενα ἀνὴρ καὶ κλῆρος ξυννομή (for ξὺν νόμῃ), the man and his allotment being *a joint affair;* but Ast's reading, ξύννομα, is easier.

Συννομίζω, f. -ίσω, (σύν, νομίζω) *to think* or *agree with,* Plat. Minos 316 D.

Συννομικός, ή, όν, (σύννομος):—*of* or *for feeding together:* ἡ -κή (sc. τέχνη), v. l. for συννομή I, in Plat. l. c.

Συννομοθετέω, ῶ, (σύν, νομοθετέω) *to be a joint lawgiver,* Plat. Legg. 833 E, Dem. 708, fin.

Σύννομος, ον, (σύν, νέμω I, νομή):—*feeding with* or *together, herding together, gregarious,* ζῶα, Plat. Criti. 110 B:—metaph., ἔρωτες ἄταις σ., Aesch. Cho. 598.—2. c. gen. rei, *partaking in* a thing, σ. τινί τινος, *partner with* one *in* a thing, Pind. I. 3, 27; σ. λέκτρων, *partner* of the bed, Aesch. Pers. 704; cf. Ar. Av. 678.—3. as subst., ὁ, ἡ σ., *one who lives with, a consort,* Soph. El. 600; of birds, *a mate,* Ar. Av. 209:—then, esp. of brothers and sisters, Soph. O. C. 340; ὡς λέοντε συννόμω, like *twin* lions, Soph. Phil. 1436:—*any companion,* Plat. Legg. 666 E:—metaph., θαλάσσης σύννομοι πέτραι, of the Scironian rocks which *skirt* the sea, Eur. Hipp. 979; also, ποταναὶ σύννομοι νεφέων δρόμον, i. e. swift as the clouds, Id. Hel. 1488.—4. generally, *associated, kindred,* σ. τέχναι, Plat. Polit. 287 B; cf. 289 B, Legg. 930 A: λίθοι σ., stones *uniformly hewn, fitted,* Polyb. Spicileg. 8, 2, 1.—II. parox., συννόμος, ον, act. *tending cattle together,* Heliod.

Σύννομος, ου, ὁ, *a living together, pairing,* Ael. N. A. 15, 3.

Σύννοος, ον, Att. contr. -νους, ουν, (σύν, νόος) *in deep thought, meditative,* Isocr. 5 A, Plut. Themist. 3, etc.:—*anxious, gloomy,* βλέμμα, Arist. Probl. 31, 7, 5.—II. σ. γίγνομαι, to come *to one's self, become wise* or *prudent,* Arist. Pol. 2, 7, 17.

Συννοσέω, ῶ, f. -ήσω, (σύν, νοσέω) *to be sick, ill together,* Eur. I. A. 407; or *along with,* τινί, Id. Andr. 948; νοσοῦντι συννοσοῦσ' ἀνέξομαι, Id. Incert. 100, 6.

Συννυκτερεύω, (σύν, νυκτερεύω) *to pass the night with,* Plut. Dio 55.

Συννυμφοκόμος, ον, (σύν, νυμφοκόμος) *helping to deck a bride,* Eur. I. A. 48.

Σύννυμφος, ου, ὁ, ἡ, *a brother's wife* or *sister's husband,* LXX.

Συνοδεύω, (σύν, ὁδεύω) *to journey along with,* τινί, Plut. Pomp. 40, etc.

Συνοδία, ας, ἡ, (σύνοδος) *a journey in company,* Cic. Att. 10, 7, 2, Plut. 2, 48 A, ubi v. Wyttenb.—II. *a party of travellers, caravan,* Strab.: generally, *a family,* LXX.

Συνοδικός, ή, όν, v. sq.

Συνόδιον, ου, τό, dim. from σύνοδος, esp., *the conjunction of the moon with the sun,* when no moon shines:—hence, μήνη συνοδική, Lat. *interlunium;* νὺξ συνοδική, a *moonless* night, Synes.

Συνοδίτης, ου, ὁ, (σύν, ὁδίτης) *a fellow-traveller,* Anth.

Συνοδοιπορέω, ῶ, *to travel together,* Luc. Hermot. 13: from

Συνοδοιπόρος, ον, (σύν, ὁδοιπόρος) *a fellow-traveller,* Xen. Mem. 2, 2, 12.

Συνοδοντίς, ίδος, ἡ, (συνόδους) a kind of *tunny,* caught in the Nile, Ath. 312 B, Diphil. Siphn. ib. 356 F.

Σύνοδος, ον,=συνοδοιπόρος, Anth. P. 7, 635; cf. Epict. 2, 14, 8; 3, 21, 5.

Σύνοδος, ου, ἡ, (σύν, ὁδός) *a coming together, assembly, meeting,* esp., for deliberation, Hdt. 9, 27, Orac. ap. 9, 43, Thuc., etc.; or for festivals, Thuc. 3, 104: generally, *a festive meeting, party,* σ. καὶ δεῖπνα, Plat. Theaet. 173 D: σ. πρὸς τῷ διαιτητῇ, *a meeting* of parties in court, Dem. 1266, 9:—ξύνοδοι, political *unions,* Thuc. 3, 82.—2. in hostile sense, *a meeting* of two armies, Lat. *concursus,* Thuc. 3, 107; 5, 70, and Xen.—3. *sexual intercourse,* like συνουσία, Lat. *coïtus,* Arist. H. A. 5, 5, 14.—4. of things, *a coming together,* as χρημάτων σύνοδοι, *an incoming* of money, Hdt. 1, 64; like πρόςοδοι.—5. *a meeting, joining,* σύνοδοι θαλάσσης, of the *straits* of the Hellespont, Eur. I. T. 393: σ. μηνῶν, i. e. the end of one month and beginning of another, Arist. Gen. An. 2, 4, 9: *a conjunction of the sun and moon,* Plut.:—generally, *union, junction,* Plat. Phaed. 97 A, etc.

Συνόδους, οντος, ὁ, ἡ, (σύν, ὀδούς) *with teeth together,* i. e., *that meet along their whole surface,* opp. to καρχαρόδους (with pointed teeth): τὰ συνόδοντα, *animals with such teeth,* Arist. H. A. 8, 6, 1.—II. as subst., ὁ et ἡ σ., *a fish with such teeth,* Lat. *dentex,* Epich. p. 105, Anaxandr. Protes. 1, 50; also συνόδων, Antiph. Cycl. 1, 3.

Συνοδῠνάω, ῶ, (σύν, ὀδυνάω) *to afflict together:*—pass., *to sympathise with* another: generally, *to be very sorrowful,* LXX.

Συνοδύρομαι, (σύν, ὀδύρομαι) dep mid.:—*to bewail along with* or *together,* Plat. Menex. 247 C. [δῡ]

Συνόδων, ὁ,=συνόδους II, q. v.

Συνόζω, (σύν, ὄζω) *to smell* or *be smelt at once,* Arist. Probl. 12, 4.

Σύνοιδα, pf. with pres. signf., (there being no pres. συνείδω); 3 pl. συνοίδᾱσι, Lys. 119, 5 (Att. usu. συνίσᾱσι); inf. συνειδέναι: plqpf. with impf. signf. συνῄδειν, Att. συνῄδη, Ion. 2 plur. συνῃδέᾰτε, Hdt. 9, 58: to this also belongs fut. συνείσομαι, rarely συνειδήσω (Isocr. 5 B). *To share in the knowledge, be cognisant of* a thing, *to be privy to* it, Lat. *conscius esse,* absol., Hdt. 5, 24; 6, 57; σ. τι, Id. 6, 39; αὐτὸς ξυνειδὼς ἢ μαθὼν ἄλλου πάρα, Soph. O. T. 704:—but usu.,—2. c. dat. pers., *to know the same as* another, σ. ἑαυτῷ, *to be conscious, convinced with* one's self, c. part., which may be in the nom., ἐσθλὸς ὢν αὐτῷ ξύνοιδε, Soph. Fr. 669; σύνοιδα ἐμαύτῳ οὐδ' ὁτιοῦν σοφὸς ὤν, Plat. Apol. 21 B; or in the dat., ξ. ἐμαυτῷ οὐδὲν ἐπισταμένῳ, Ib. 22 C, cf. Symp. 193 E, 216 B, etc.:—also c. acc. rei, σ. ἐμαυτῷ τι καλόν, *I know* something good *of* myself, Ar. Eq. 184; μηδὲν ἑαυτῷ συνειδέναι, *to have* no load *on one's conscience,* Socrat. Diogen., etc., ap. Stob. Tit. 24, cf. 1 Cor. 4, 4; hence, τὸ συνειδός=συνείδησις, *conscience,* Wolf Dem. Leptin. p. 231:—but also, σύνοιδά τινί τι, *to know something of* another, Hdt. 8, 113; 9, 58, Eur. Ion 956, etc.:—σ. τινί, *to be privy to his opinions.* Xen. Hell. 3, 3, 3; (so, ξυνειδώς, absol.; Soph. O. T. 330):—*τινὰ σύνοισθά μοι καλουμένῃ;*—answered by, *σύνοιδ' Ὀρέστην πολλά σ' ἐκπαγλουμένην*, Aesch. Cho. 217; cf. Soph. Ant. 266:—*τοῖς λόγοις ξύνοιδα οὖσιν ἀλαζόσι*, *I know* they are conceited, Plat. Phaed. 92 D:—*σ. ὅτι..., ὡς...*, Plat. Phaedr. 257 D, Soph. 232 C:—Cf. *συνεῖδον*.

Συνοιδάω, ῶ, f. -ήσω, *to swell up along with* or *together*.

Συνοικειόω, ῶ, (σύν, οἰκειόω) *to bind together as friends, to associate* or *combine with*, τινί τι, Polyb. 5, 21, 5, cf. Luc. Gymn. 24: *to adapt, conciliate* one to another, τινί τινα, Plut. Num. 8, Anton. 75, etc.; cf. Wyttenb. 2, 355 B:—pass., *to be bound by ties of kindred, to be closely united*, τινί, to one, Arist. Eth. N. 8, 12, 2; 10, 1, 1; *to be suited* or *adapted to*, τινί, Plut. Lycurg. 4. Hence

Συνοικείωσις, εως, ἡ, *a binding together*: esp. a figure in rhetoric, *whereby heterogeneous things were combined* or *attributed to one person*, Rutil. Lup. 2, 9, Quintil. 9, 3, 64.

Συνοικεσία, ας, ἡ,=συνοίκησις.

Συνοικέσιον, ου, τό, in late writers =συνοίκησις, esp. *marriage*, Lob. Phryn. 516.—II. v. συνοίκια.

Συνοικέτης, ου, ὁ,=συνοικήτης.

Συνοικέω, ῶ, f. -ήσω, (σύν, οἰκέω) *to dwell* or *live together*, Ep. Hom. 15, 15; τινί, with one, Aesch. Cho. 909; of peoples, *to live together and form one*, Thuc. 2, 68:—but of persons, *to live with* or *together*, esp. as man and wife, or merely *to cohabit with*, ἀνδρί, δούλῳ, γυναικί, δεσποίνῃ, etc., Hdt. 1, 37, 91, 108, etc.; absol., *to marry, wed*, Hdt. 1, 93; 4, 168, Plat., etc.; so, τούτων συνοικησάντων γίνεται Κλεισθένης, from their *marriage* sprang Clisthenes, Hdt. 6, 131: oft. metaph., σ. ἄχθει, φόβῳ, γήραϊ, *to be wedded* to misery, etc., Soph. Phil. 1168, Eur. Heracl. 996, Erechth. 13, 3; then, reversely, γῆρας, ἵνα πάντα κακὰ κακῶν ξυνοικεῖ, Soph. O. C. 1238; ᾗ ἂν ξυνοικίᾳ μήτε πλοῦτος ξυνοικῇ μήτε πενία, Plat. Legg. 679 B.—2. absol., *to live, exist, be*, Lyc. 957.—II. c. acc. loci, *to make to dwell in together*: hence in pass., of a country, *to be thickly peopled*, Xen. Oec. 4, 8, cf. Plat. Criti. 117 E. Hence

Συνοίκημα, ατος, τό, *that with which one lives*, νομίζων δῆμον εἶναι σ. ἀχαριτώτατον, a most unpleasant *house-fellow*, Hdt. 7, 156.—II.=συνοικία II.

Συνοίκησις, εως, ἡ, (συνοικέω) *a living* or *being together*, ἀλλήλων σ., Plat. Rep. 520 C, etc.: esp., *marriage*, Hdt. 1, 196, Plat. Legg. 930 A.

Συνοικητήρ, ῆρος, ὁ,=sq., Simon. Amorg. 102.

Συνοικητής, οῦ, ὁ, (συνοικέω) *one who lives with* or *together*, Lat. *contubernalis*: *one who lives with in marriage, a consort*.

Συνοικήτωρ, ορος, ὁ, ἡ, (συνοικέω) *living with*, τινί, Aesch. Eum. 833.

Συνοικία, ας, ἡ, Att. ξυνοικία:= συνοίκησις, *a living* or *dwelling together*, συνοικίαν δέχεσθαι, to agree to live with another, Aesch. Eum 916. -2. *a body of people living together, a community*, Plat. Rep. 369 C, etc.:—generally, *a band, troop, brood*, Aesch. Supp. 267.—II. *a place where people live together*, as a city, Plat. Rep. 369 C, etc.:—esp., *a house in which several families live, a house divided into chambers* or *flats*, like the Lat. *insula*, opp. to *οἰκία*, a dwelling occupied by one family, Thuc. 3, 74, Isae. Menecl § 33; cf. Ar. Thesm. 273: *ὅπου πολλοὶ μισθωσάμενοι μίαν οἴκησιν διελόμενοι ἔχουσιν, συνοικίαν καλοῦμεν*, Aeschin. 17, 29:—at Athens, these *lodging-houses* were a common investment of money, Dem. 946, 6; 1110, 12; cf. Böckh P. E. 1, 90, Dict. Antiqq. s. v.—2. *an additional building, side-room, out-house*, Ar. Eq. 1001; (unless here too it is *a hired room*); v. Schol. ad l.—3. generally, *the neighbourhood*, Plut. 2, 280 E, etc.: in plur. *αἱ ξυνοικίαι, a village, hamlet, as being made up of a number* of poor houses joined in one, Polyb. 16, 11, 1.

Συνοίκια, (sc. ἱερά), τά, at Athens, *a public feast in memory of Theseus' uniting all the towns of Attica under the single government of the capital*, celebrated on the 17th Boëdromion, Thuc. 2, 15; cf. sq. (signf. II), and v. Herm. Pol. Ant. § 97, 8:—τὰ συνοικέσια is a later form; cf. also *μετοίκιον* II.

Συνοικίζω, f. -ίσω, (σύν, οἰκίζω) *to make to live with*, τινά τινι, esp. in marriage, Epich. p. 92, Isocr. 391 C; σ. τινὶ τὴν θυγατέρα, *to give* him one's daughter *in marriage*, Hdt. 2, 121, 6; σ. νύμφας νυμφίοις, Plat. Rep. 546 D; so, σ. εὐνήν τινι, Eur. H. F. 68.—2. *to make to live together, join in one city, unite under a capital* or *metropolis*, ξ. πάντας (sc. ἐς τὰς Ἀθήνας), Thuc. 2, 15, cf. foreg.; so, ξ. τὴν Λέσβον ἐς τὴν Μυτιλήνην, Thuc. 3, 2; hence, πόλεως ξυνοικισθείσης, when the city *became a regular capital*, opp. to κατὰ κώμας οἰκίζεσθαι, Id. 1, 10, cf. 2, 16, Dem. 425, 18.—II. *to join in peopling* or *colonising* a country, τὴν Τροίαν, Eur. Hec. 1139; cf. Thuc. 1, 24; 6, 5. Hence

Συνοίκῐσις, εως, ἡ, *a making to live together, joining under one city as a capital*, Thuc. 3, 3; cf. foreg. I, 2.

Συνοικισμός, οῦ, ὁ,=foreg. Polyb. 4, 33, 7.—II. *intercourse, marriage*, Diod. 18, 23; ἀνδρὸς καὶ γυναικός, Plut. Sol. 20.

Συνοικιστήρ, ῆρος, ὁ, (συνοικίζω) *one who joins in peopling, a fellow-colonist*, Pind. O. 6, 8, Fr. 185.

Συνοικιστής, οῦ, ὁ,=foreg.

Συνοικοδομέω, ῶ, (σύν, οἰκοδομέω) *to build together*, Plut. Thes. et Rom. 4, N. T.

Συνοικονομέω, ῶ, (σύν, οἰκονομέω) *to govern along with* or *together*, Longin.

Σύνοικος, ον, (σύν, οἶκος) *dwelling* or *living with* or *together*, τινί, Hdt. 1, 57; 7, 73, Aesch. Theb. 188, etc.: τινός, Soph. Ant. 451; ξύνοικον δέχεσθαι, Ar. Plut. 1147:—esp. in plur., *joint-inhabitants*, Thuc. 4, 64, etc.:—oft. metaph., *living with, wedded to, used to*, ξ. ἀλλαγᾷ βίου, Soph. O. T. 1206; ξ. ἐνδείᾳ, κακῷ, etc., Plat. Symp. 203 D, Rep. 367 A; and then, reversely, βλάβη, ἔρως σ. μοι, Soph. El. 775, Xen. Symp. 8, 24:—ὁ δυσφιλεῖ σκότῳ λιμὸς ξύνοικος, Aesch. Ag. 1642.

Συνοικουρέω, ῶ, *to help in watching the house, live at home together*, Dion. H.: from

Συνοικουρός, όν, (σύν, οἰκουρός) *living at home together*: c. gen., σ. κακῶν, *a partner* in mischief, Eur. Hipp. 1069.

Συνοικτίζω, (σύν, οἰκτίζω) *to pity along with* or *together*, c. acc., Xen. Cyr. 4, 6, 5.—II. intr., *to feel* or *show compassion*.

Συνοίμιος, ον, (σύν, οἴμη) *agreeing* or *harmonising with*, like σύμφωνος, c. dat., φόρμιγγι σ. ὕμνος, Ap. Rh. 2, 161.

Συνοίομαι, aor. -οιήθην, (σύν, οἴομαι) dep. pass.:—*to suppose the same with* another, *agree with* him, Plat. Rep. 500 A, 517 C, etc.

Σύνοισις, εως, ἡ, *future profit*, Plut. from

Συνοίσω, fut. of συμφέρω, mid. συνοίσομαι, Il. 8, 400: neut. part. τὸ συνοῖσον,=foreg.

Συνοκλάζω, f. -άσω, *to cower together, sink on one knee*.

Συνόκτω, οἱ, αἱ, τά, (σύν, ὀκτώ) *eight together, by eights*, Lat. *octoni*, Sopat. ap. Ath. 702 C.

Συνοκωχή, ῆς, ἡ, like συνοχή, *a joining, junction*, σ. στήθεος, Foës. Oec. Hipp.; cf. συνόχωκα.

Συνολισθαίνω, (σύν, ὀλισθαίνω) *to slip and fall together*, Plut. Pericl. 6, etc.

Συνολκή, ῆς, ἡ, *a drawing together*, Diosc.

Σύνολκος, ον, (συνέλκω) *drawn together*, Arist. Probl. 20, 8.

Συνόλλῡμι, (σύν, ὄλλυμι) *to destroy along with* or *together*:—mid., *to perish along with*, αὐτῷ δ' οὐ ξυνωλόμην ὁμοῦ, Eur. Hel. 104.

Συνολολύζω, f. -ξω, *to raise a loud cry together*, esp. of women, Xen. An. 4, 3, 19, cf. ὀλολύζω.

Σύνολος, ον, also η, ον, Plat. Polit. 299 D (σύν, ὅλος):—*all together*, Plat. l. c.: as neut., τὸ σύνολον, *the whole together*; and, as adv., *on the whole, in general, at once*, Plat. Soph. 220 B: also συνόλως, Luc.

Συνολοφύρομαι, dep. mid., *to wail with* or *together*. [φῡ]

Συνόμαιμος, ον,=sq., Orph.

Συνομαίμων, ον, gen. ονος, (συν, ὁμός, αἷμα):—*of the same blood, kindred*, †Pseudo-Phoc. 191†: ὁ. ἡ σ., *a brother, sister*, Aesch. Pr. 410, Eur. I. T. 848, etc.

Συνομᾰλύνω, (σύν, ὁμαλύνω) *to make quite level*, Plut. Timol. 22, Sull. 14.

Συνομαρτέω, ῶ, (σύν, ὁμαρτέω) *to follow along with, attend on*, τινί, Solon 5, 55, Eur. Or. 950, Perictyoné ap. Stob. p. 488, 56.

Συνομβρίζω, (σύν, ὀμβρίζω) *to deluge with rain*, Plut. Fr. 9, 7.

Σύνομβρος, ον, *joined* or *mixed with rain*.

Συνόμευνος, ὁ, ἡ, (σύν, ὅμευνος) *a bed-fellow, mate*, Anth. P. append. 244, 384.

Συνομήθης, ες,=συνήθης, Anth. P. 6, 206.

Συνομῆλιξ, Dor. -ᾶλιξ, ῐκος, ὁ, ἡ, like συνῆλιξ, *a fellow, comrade*, Theogn. 1059, Theocr. 18, 22.

Συνομηρεύω, (σύν, ὁμηρεύω) *to be a joint hostage*, Polyb. 21, 9, 9.

Συνομήρης, ες, (σύν, ὁμήρης) *assembled*. Nic. Al. 449.

Συνομῑλέω, ῶ, f. -ήσω, (σύν, ὁμιλέω) *to converse* or *live with*, τινί, N. T.

Συνόμιλος, ον, *living with, a friend, acquaintance*.

Συνόμνῡμι or -ύω: f. -ομόσω (σύν, ὄμνυμι):—*to swear along with* or *together, to join in a league* or *confederacy*. Thuc. 5, 48; 6, 18; ξυνώμοσαν γάρ, ὄντες ἔχθιστοι τὸ πρίν, πῦρ καὶ θάλασσα, Aesch. Ag. 650, cf. συνωμότης: but also simply, like ὀμνύναι τι τινί, *to swear to one, or promise him by oath*, Soph. Phil. 1367.—II. *to bind one's self with* another *by oath, conspire together*, ἐπί τινι, Hdt. 7, 235, Ar. Eq. 236; ἐπί τινα, Dem. 1319, 1; so, σ. ὅρκους δεινούς, Hdt. 1, 176: also σ. θάνατόν τινι, *to join in swearing death against* him, Aesch. Cho. 978: also in mid., οἱ συνομοσάμενοι τινί, his *fellow-conspirators*, Plut. Sertor. 27.

Συνομοιοπᾰθέω, ῶ, (σύν, ὁμοιοπαθέω) *to be of like passions with, to sympathise with*, τινί, Arist. Rhet. 3, 7, 5: so συνομοπαθέω.

Συνομοιόω, ῶ, (σύν, ὁμοιόω) *to make quite like*, Dion. H.

Συνομολογέω, ῶ, (σύν, ὁμολογέω) *to say the same thing with*; and so, *to agree with*, τινί, Hdt. 2, 55: *to confess together, confess the whole*, τι, Thuc. 1, 133:—*to agree mutually*, c. acc. et inf., περὶ δικαιοσύνης σ. πάντα εἶναι ταῦτα καλά, Plat. Legg. 859 D; so in mid., Id. Euthyd. 280 A: συνωμολογημένον τοῦτο κεῖται, Id. Phil. 41 D.—II. *to agree to do, promise*, τι, Xen. An. 4, 2, 19, etc.—III. *to come to terms with, make a covenant with*; hence, συνθῆκαι συνωμολογημέναι, Polyb. 3, 21, 2.

Συνομολογία, ας, ἡ, *agreement, confession: an agreement, covenant*, Plat. Soph. 252 A: from

Συνομόλογος, ον, *agreeing to: confessing.*

Συνομοπᾰθέω, ῶ, = συνομοιοπαθέω, Plut. Alcib. 23, etc.

Συνομορέω, ῶ, *to border on, march with*, τινί, N. T.: from

Συνόμορος, ον, (σύν, ὅμορος) *bordering on, marching with.*

Συνομοσία, ἡ, worse form for συνωμοσία.

Συνομωνῠμέω, ῶ, *to have the same name with* another: from

Συνομώνῠμος, ον, (σύν, ὁμώνυμος) *having the same name with*, τινός, Achae. ap. Ath. 173 D, Anth. P. 6, 206.

Συνοξύνω, (σύν, ὀξύνω) *to bring to a point*, Polyb. 6, 22, 4.

Σύνοξυς, υ, (σύν, ὀξύς) *brought to a point, pointed*, Theophr.

Συνοπᾱδός, όν, (σύν, ὀπαδός) *following along with, attending on*, c. gen., ἀοιδῆς, Panyas. 1, 13; c. dat., θεῷ, Plat. Phaedr. 248 C: absol., Id. Soph. 216 B.

Συνοπάζομαι, f. -άσομαι, mid. (σύν, ὀπάζω):—*to follow along with, attend on*, v. l. Soph. Fr. 342; Dind. συμπλάζομαι.

Συνοπάων, ονος, ὁ, ἡ,=συνοπαδός, Opp. H. 30, 5, Anth. [ᾱ]

†Συνοπηδός, όν, Ion. for συνοπαδός.

Συνοπλίζω, *to arm together*:—pass., *to be a companion in arms.*

Σύνοπλος, ον, (σύν, ὅπλον) *under arms together, allied*, δόρατα, Eur. H. F. 128.

Συνοπλοφορέω, ῶ, *to bear arms with* or *together*, Themist.

Συνοπτάω, ῶ, f. -ήσω, (σύν, ὀπτάω) *to roast together*, Hippoloch. ap. Ath. 129 B.

Συνοπτικός, ή, όν, *seeing the whole together, seeing at a glance, taking a comprehensive view*, Plat. Rep. 537 C: τὸ συνοπτικόν, *far-sightedness, acuteness*: from

Σύνοπτος, ον, (συνόψομαι) *that can be seen at a glance, within sight*, Arist. Pol. 2, 12, 9, Polyb. 2, 28, 9: cf. εὐσύνοπτος.

Συνόρᾱσις, εως, ἡ, *a seeing all together, far-sightedness*, Clem. Al.: and

Συνορᾱτικός, ή, όν,=συνοπτικός: from

Συνοράω, ῶ, f. συνόψομαι: cf. συνεῖδον (σύν, ὁράω):—*to see the whole together, to see at a glance*, σ. πάντα, Plat. Phaedr. 265 D, etc.: *to take a view of* a thing, Dem. 1122, 16: aor. pass. συνώφθη, Polyb. 6, 49, 6.

Συνοργῐάζω, (σύν, ὀργιάζω) *to assist in holding orgies*, Plut. 2, 944 C.

Συνοργίζομαι, as pass. c. fut. mid. -ίσομαι, rarely -ισθήσομαι, as in Dem. 547, 6: aor. συνωργίσθην, (σύν, ὀργίζομαι). *To be angry along with* or *together*, Isocr. 78 E, Dem. 516, 7, and l. c.

Συνόργιος, ον, (ὄργια) *joining in celebration of orgies.*

Συνορέω, ῶ, (σύνορος) *to border on, be a neighbour*, τινί, Polyb. 5, 55, 1.

Συνορθιάζω, *to set upright along with*, Philo.

Συνορθόω, ῶ, (σύν, ὀρθόω) *to make straight together, bring into order*, App.

Σύνορθρος, ον, (σύν, ὄρθρος) *dawning* or *coming to light along with*; a word introduced into Aesch. Ag. 254 by Wellauer and Dind.; cf. σύναρθρος.

Συνορία, ας, ἡ, (σύνορος) *neighbourhood.*

Συνοριγνάομαι, dep. pass.;—*to desire with* or *together.*

Συνορίζω, f. -ίσω, (σύν, ὁρίζω) *to make to border on, combine*, Arist. Coel. 3, 8, 12.—II. intr.=συνορέω.

Συνορίνω, (σύν, ὀρίνω) *to rouse* or *stir up together*, ἵνα οἱ σὺν θυμὸν ὀρίνῃς, Il. 24, 467, cf. 568:—pass., συνορινόμεναι κίνυντο φάλαγγες, the lines moved on *by one impulse*, Il. 4, 332. [ῑ]

Σύνορκος, ον, (σύν, ὅρκος) *bound together by oath*, Xen. Vect. 5, 9.

Συνορμάς, άδος, ἡ, = συνδρομάς, συμπληγάς, Simon. 163.

Συνορμάω, ῶ, f. -ήσω, (σύν, ὁρμάω) *to set in motion* or *urge on together*, Plut. 2, 1129 E.—II. more usu. intr., *to move on, start, set out along with* or *together*: so also in pass.

Συνόρμενος, part. aor. mid. of συνόρνυμι.

Συνορμέω, ῶ, f. -ήσω. (σύν, ὁρμέω) *to lie at anchor together*, Polyb. 5, 68, 6.

Συνορμίζω, f. -ίσω, (σύν. ὁρμίζω) *to bring to anchor together*, Xen. Hell. 1, 1, 17, Polyb., etc.: generally, *to pack close together*, Dio C.

Συνόρνῡμι, = συνορίνω: hence part. aor. 2 mid. συνόρμενος, *having started* or *set forth together*, Aesch. Ag. 420.

Σύνορος, ον, Ion. σύνουρος (σύν, ὅρος): *bordering on, marching with, conterminous*, σ. πολιτεῖαι, Arist. Eth. N. 8, 10, 3, cf. Eth. Eud. 7, 9, 1: κόνις πηλοῦ κάσις ξύνουρος, dust *twin-brother* of mud, Aesch. Ag. 495.

Συνορούω, (σύν, ὀρούω) *to rush on with* or *together*, Ap. Rh. 2, 88.

Συνοροφόω, ῶ, (σύν, ὀροφόω) *to roof over, over-arch*, Luc. Amor. 12.

Συνορχέομαι, (σύν, ὀρχέομαι) dep. mid.:—*to dance together*, Plut. 2, 52 B.

Συνουλόω, ῶ, *to scar quite over*, Galen. Hence

Συνούλωσις, εως, ἡ, *a scarring over, making quite whole*, LXX. Hence

Συνουλωτικός, ή, όν, *scarring over and making whole.*

Συνουρίζω, σύνουρος, Ion. for συνορ-.

Συνουσία, ας, ἡ, Ion. -ίη, (σύνειμι, part. συνών, συνοῦσα):—*a being with* or *together*, esp. for purposes of feasting, conversing, etc., *a friendly meeting, party*, Hdt. 2, 78, and Plat.; ἡ ἐν οἴνῳ σ.,=συμπόσιον, Plat. Legg. 652 A, cf. Isocr. 9 A; and absol., Isocr. Antid. § 305: σ. ποιεῖσθαι, to converse together, Plat. Symp. 176 E, Soph. 217 D; διαλύειν, Id. Lach. 201 C; συνουσίαν συγγενέσθαι, Id. Legg. 672 A; αἱ σοφαὶ ξυνουσίαι, of literary parties, *conversazioni*, Ar. Thesm. 21; ἡ περὶ τὰ γράμματα ξυν. τῶν μανθανόντων, of school-boys, Plat. Polit. 285 C.—2. *a living together, friendly intercourse*; generally, *intercourse, society*, Hdt. 6, 128, Aesch. Eum. 285, Soph., etc.; κουψὸς ἐν συνουσίᾳ, Ar. Nub. 649; σ. τινός, *intercourse with* one, Soph. Fr. 12, Ar. Eccl. 110, Plat., etc.:—but, ξυνουσίαι θηρῶν,=οἱ ξυνόντες θῆρες, Soph. Phil. 936; so, ὅταν δὲ πλησθῇς τῆς νόσου ξυνουσίᾳ, Ib. 520:—*the method* or *rules of society*, Plat. Theag. 130 E; οὐ λόγοις . . ἀλλὰ τῇ ξυνουσίᾳ, but by *custom*, Soph. O. C. 63.—3. esp., *sexual intercourse*, Lat. *coïtus*, Plat. Symp. 191 C, 206 C, etc.; ἀνδρὸς σ., Jusjur. ap. Dem. 1371, 22. Hence

Συνουσιάζω, *to keep company with*: esp., *to have sexual intercourse*, Theopomp. ap. Ath. 526 E. Hence

Συνουσίᾰσις, εως, ἡ, Philo; and συνουσιασμός, οῦ, ὁ, Plut. 2, 1 D;= συνουσία, esp. *sexual intercourse.*

Συνουσιαστής, οῦ, ὁ, (συνουσιάζω) *one who keeps company with, a companion*, Plat. Minos 319 E; *a disciple*, Xen. Mem. 1, 6, 1. Hence

Συνουσιαστικός, ή, όν, *suited for society* or *company, agreeable*, Ar. Vesp. 1209: esp., *given to sexual intercourse.*

Συνουσιόω, ῶ, *to connect essentially with*:—pass., *to agree essentially with*, τινί. Hence

Συνουσίωσις, ἡ, *essential connexion.*

Συνοφρῠόομαι, (σύν, ὀφρυόομαι) as pass., *to knit the brow*, ἀήθης καὶ ξυνωφρυωμένη, *with bent and gloomy brow*, Soph. Tr. 869: ξυνωφρυωμένῳ προσώπῳ, *with frowning, gloomy* countenance, Eur. Alc. 777, cf. 800.

Σύνοφρυς, υ, gen. υος, (συν, ὀφρύς) *with meeting eye-brows*, Arist. Physiogn. 6, 41;—of girls, Theocr. 8, 73; συνόφρυν βλεφάρων ἴτυν κελαίνην, Anacreont. 15, 16;—still considered as a beauty in the East.—II. *with knitted brow.*

Συνοφρύωμα, ατος, τό, *a meeting of the eye-brows.*

Συνοχεύς, έως, ὁ, (συνέχω) *that which holds together, a hold-fast.*

Συνοχέω, ῶ, (σύν, ὀχέω) *to carry with* or *together*:—pass., *to travel together in a chariot*, Plut. Anton. 11 etc.

Συνοχή, ῆς, ἡ, Att. ξυνοχή, (συνέχω):—*a being held together, meeting joining*, ἐν ξυνοχῇσιν ὁδοῦ, at the cross-roads, Il. 23, 330; but, ξυνοχῇσιν ἀγῶνος, in battle-*conflicts*, Q. Sm. 4, 342, cf. Ap. Rh. 1, 160.—2. metaph. *distress, anguish*, LXX., and N. T.—II. *a fastening, band*, Arist. Top. 4, 2, 13: of a *belt* or *girdle*, Ap. Rh. 1, 744, cf. Opp. H. 5, 131:—in plur., *bonds*, Manetho. Hence

Συνοχηδόν, adv., *holding together*, Anth. P. 9, 343.

Συνοχμάζω, (σύν, ὀχμάζω), *to hold* or *bind together*, Luc. Tragop. 215.

Συνοχμός, οῦ, ὁ,=συνοχή, συνεοχμός (q. v.), Il. 14, 465.

Σύνοχος, ον, (συνέχω) like συνεχής, *joined together*: metaph., *agreeing with, suiting*, τινί, Eur. Bacch. 161, Hel. 171.—2. of Time, *lasting, perpetual.*

Συνόχωκα, old Ep. and Ion. intr. pf. of συνέχω, for συνόκωχα:—*to be held together, come together*, ὤμω ἐπὶ στῆθος συνοχωκότε, shoulders *bending towards each other* over the chest, Il. 2, 218: cf. συνοκωχή.—II. *to fall together, sink down*, Q. Sm. 7, 502.—On the form v. Buttm. Ausf. Gr. § 85 Anm. 5.

Σύνοψις, εως, ἡ, *a seeing all together;* and, generally, *a general view, contemplation*, Plat. Legg. 858 C: συνακτέον εἰς σ., one must bring under *one view*, Id. Rep. 537 C; ὑπὸ μίαν σ. ἀγαγεῖν, Polyb. 1, 4, 1; ἐν σ. ἀλλήλων, *in sight* of one another, Ib. 40, 5, 6.—II. *a general view* of a subject, *synopsis*, Plut. 2, 1057 C: from

Συνόψομαι, fut. of συνοράω.

Συνοψοφᾰγέω, ῶ, (σύν, ὀψοφαγέω) *to be gluttonous with* or *together*, Plut. 124 C.

Συνσ-, συνσκ-, συνστ-:—for words wrongly so written v. sub συσσ-, συσκ-, συστ-.

Συντᾰγή, ῆς, ἡ, (συντάσσω):—*a putting together in order, arranging*, esp. *a physician's prescription*, Artemid. 4, 22.—II. in plur. συνταγαί, like συνθῆκαι, *a covenant, treaty*, Iambl.

Σύνταγμα, ατος, τό, (συντάσσω) *that which is put together in order:* hence,—1. σ. ὁπλιτῶν, ἱππέων, etc., *a body* of troops *drawn up in order;* generally, *a body of troops, a squadron, a corps*, Xen. Hell. 3, 4, 2, Polyb. 9, 3, 9, etc.—2. *the constitution of a state*, σ. πολιτείας, a form of constitution, Isocr. 145 B, 264 C.—3. *a table* or *schedule* regularly drawn out, σ. συντάσσειν, Aeschin. 67, 16.—4. *an arrangement of musical notes*, like ἁρμονία, *a mode*, Δωρικὸν σ., Arist. Pol. 4, 3, 7.—5. *a regular collection of writings, a work, book*, Plut. 2, 1036 C, etc. Hence

Συνταγμᾰτάρχης, ου, ὁ, (ἄρχω) *the leader of a* σύνταγμα (1), Luc. Bacch. 2, Pseudol. 18.

Συνταγμᾰτικός, ή, όν, *of* or *like a* σύνταγμα: τὰ συνταγματικά, *a regular, set treatise*, opp. to ὑπομνηματικά, Ammon.

Συνταγμάτιον, ου, τό, dim. from σύνταγμα.

Συντᾰκής, ές, (συντήκω) *asthmatic*, Philostr.

Συντακτέον, verb. adj. from συντάσσω, *one must arrange*, Luc.

Συντακτήριος, ον, and συντακτικός, ή, όν, (συντάσσω) *putting together in order, arranging.*—II. (from mid. 4) *of* or *for departure;* σ. λόγος, *a farewell*-speech.

Συντακτός, ή, όν, verb. adj. from συντάσσω, *put together in order, established*, Diog. L. 7, 58, 64.

Συντᾰλαιπωρέω, ῶ, f. -ήσω, (σύν, ταλαιπωρέω) *to endure along with* or *together*, τι, Soph. O. C. 1136; *to share in misery*, μετά τινος, Ar. Lys. 1221. Also sometimes as dep. pass., -πωρέομαι.

Συντᾰλᾰσιουργέω, ῶ, *to work wool together*, Ath. 516 B.

Συντᾰμιείας, ου, ὁ, and συντᾰμίας, ου, ὁ, (σύν, ταμίας) *a colleague in the quaestorship*, Dio C.

Συντάμνω, Ion. for συντέμνω, Hdt.

Συντᾰνύω,=συντείνω, *to stretch together*, πολλῶν πείρατα συντανύσαις ἐν βραχεῖ, *bringing* the issues of many events *together* in small compass, Pind. P. 1, 158.

Σύνταξις, εως, ἡ, (συντάσσω) *a putting together in order, arranging*, Plat. Tim. 24 C: esp., of soldiers, *a drawing up in order, array*, Thuc. 6, 42; σ. ποιεῖσθαι, Xen. Cyr. 2, 4, 1.—2. *order*, σ. στρατιωτική, military *discipline*, Xen. Cyr. 8, 1, 14:—*arrangement, system, method*, Lat. *constitutio*, Plat. Rep. 591 D; σ. τοῦ ποιεῖν τι, Dem. 14, 27: *a position, condition*, ἡ τοῦ ἄρχοντος σ., Plat. Rep. 462 C:—*organization*, Dem. 182, 25.—3. *a putting together, compiling* a book, history: hence, *a writing, narrative*, Polyb. 1, 4, 2, etc.—4. in Gramm. *the combination of words and sentences*, the doctrine of *grammatical connexion, syntax.* —II. like σύνταγμα, *that which is put together*, esp. *a body of troops*, ἡ εἰς μυρίους σ., Xen. Hell. 5, 2, 37; σ. Ἑλληνική, the *combined forces* of Greece, Plut. Aristid. 21.—2. *a covenant, contract*, Dem. 1334, 12.—3. *an assigned impost, contribution*, euphem. for φόρος, *tribute* or *tax*, Dem. 60, 11; σ. τελεῖν, ὑποτελεῖν, Aeschin. 67, 21, Isocr. 140 B: introduced at Athens by Callistratus, v. Böckh P. E. 2, 162.—4. *covenanted pay* or *reward*, a more delicate word than μισθός, first in Dem. 95, 9, and 20; 305, 16: *an annual allowance, salary, pension*, Plut. Alex. 21, Lucull. 2.

Συντᾰπεινόω, ῶ, (σύν, ταπεινόω) *to join in humbling, reducing*, Strab.

Συντάραξις, εως, ἡ, *a total confusion*, Arist. Probl. 1, 4: [τᾰ] from

Συντᾰράσσω, Att. -ττω; f. -ξω, (σύν, ταράσσω):—*to throw all together into confusion, to disturb, trouble*, Lat. *conturbare*, σὺν δ' ἵππους ἐτάραξε, Il. 8, 86; so, σὺν δ' ἡμῖν δαῖτα ταρ., Il. 1, 579: σ. τὴν κρήνην, *to trouble* the water, Hdt. 9, 49; so, σ. τὴν Ἑλλάδα, Id. 3, 138: *to trouble, to confound, perplex*, Ar. Nub. 1037; σ. τὰ πράγματα, Dem. 714, 26; etc.:—pass., *to be troubled, thrown into confusion*, of soldiers, Thuc. 7, 81; of social order, Soph. Ant. 1067, Xen. Hell. 3, 4, 7; ξυνταραχθέντος βίου, Thuc. 3, 84; νόμοι σ., all legal order *was at an end*, Thuc. 2, 52; αἰθὴρ πόντῳ ξυντετάρακται, Aesch. Pr. 1088; *to be much distressed*, νόσῳ, Plat. Legg. 798 A.—II. c. acc. rei, σ. πόλεμον, *to stir up war*, Polyb. 4, 14, 4, Plut.

Συνταργᾰνόω, ῶ, (σύν, ταργανόω) *to wrap up*, Lyc. 1101.

Σύνταῤῥος, ον, (σύν, ταῤῥός, ταρσός):—*interwoven, entangled*, δένδρον σ., a tree *with interlacing* roots, Theophr. Hence

Συνταῤῥόω, ῶ, *to interweave, entangle:* in pass., *to be full of entangled roots*, Theophr.

Σύντᾰσις, εως, ἡ, (συντείνω) *a stretching together, straining, exertion*, Plat. Symp. 206 B, Phil. 46 D.—II. *distension*, Hipp.

Συντάσσω, Att. -ττω; f. -ξω, (σύν, τάσσω):—*to put together in order*, esp. *to draw up* soldiers *in order, put* an army *in array*, like διατάσσω, Hdt. 7, 78, Xen. Cyr. 3, 1, 2, etc.: but, also, *to draw up along with* others, *form into one body with* them, Ib. 6, 4, 14, Hell. 4, 8, 28.—2. generally, *to arrange, order* as parts of a whole, *organise*, Lat. *constituere*, τὸ σῶμα, Plat. Gorg. 504 A: *to regulate, ordain*, τὰς ὥρας, Id. Phil. 30 C, etc.: *to contrive by art*, Dem. 888, 26:—cf. σύνταγμα 4.—3. *to ordain, command*, τινὰ ποιεῖν τι, Xen. Cyr. 8, 6, 8; also, σ. τινί τι, Plat. Legg. 625 C.—4. *to put together* or *compose* a narrative, Polyb. 2, 40, 4.—5. *to impose a tax* or *tribute on*, cf. B. 4.—II. pass., *to be drawn up in order*, Xen. Cyr. 1, 4, 18, etc.—2. *to be joined to*, τινί; Plat. Legg. 903 D; οἱ συντεταγμένοι, *conspirators*, Xen. Hell. 3, 3, 7.—3. metaph., *to rally, collect one's self, be collected* or *firm*, ὁ συντεταγμένος, *a sober, steady man*, Ib. 4, 8, 22; πρὶν συνταχθῆναι τὴν δόξαν, before their minds *are collected*, their courage *screwed up*, Thuc. 5, 9. —4. *to be assessed for taxation*, Dem. 167, 6; 168, 21.—III. mid., *to put one's self in order of battle, form*, Ar. Lys. 452; τισί or μετά τινων, *in the same body as* others, Xen. Hell. 1, 2, 15, Vect. 2, 3.—3. *to arrange for one's self*, and so much like the act., *to ordain*. Plat. Legg. 625 E, cf. 781 B: σ. λόγους, *to put together, compose* them, Plat. Phaedr. 263 E; βίβλον, Polyb 1, 3, 8; (and absol., *to write*, ὑπέρ τινος, Id. 9, 2, 2); σ. ὑπόθεσιν, *to treat of* a subject, Schäf. Dion. Comp. 70 —3. *to agree together, bargain*, Dem 344, fin.; Aeschin. 14, 33; πρὸς ἀλλήλους, Polyb. 3, 67, 1:—(so in pass., τὸ συντεταγμένον and τὸ συνταχθέν, *an agreement*, Polyb. 3, 42, 9, etc.; cf σύνταξις II. 4).—4. later, *to take leave of* one, *bid* him *farewell*, τινί, Jac Anth. P. p. lxviii.

Συντᾰτέον, verb. adj. from συντείνω, *one must use exertion, strive earnestly*, Ep. Plat. 340 C.

Συντᾰτικός, ή, όν, (συντείνω) *straining, drawing tight.*

Σύντᾰφος, ον, (σύν, τάφος) *buried along with, together, in the same grave*. Plat. Legg. 873 D.

Συντᾰχύνω, (σύν, ταχύνω) *to help to urge on, hurry*, Hdt. 3, 71.—II. intr., *to hasten*, Id. 3, 72; ὁ βίος συνταχύνει, life *hastens to an end*, Id. 2, 133.

Συντείνω, (σύν, τείνω) *to stretch together, strain, draw tight*, Eur. Hipp 257; σ. τὰ νεῦρα, opp. to χαλάω, Plat. Phaed. 98 D: metaph., *to exert*, ποδὸς ὁρμήν, Eur. El. 112; *to urge on, excite*, δρόμημα κυνῶν, Id. Bacch. 872; σ. τινὰ εἰς or ἐπί τι, Plat. Gorg. 507 D, Legg. 641 E; σ. ἑαυτόν, Id. Euthyphr. 12 A:—pass., *to exert one's self, endeavour*, c. inf., Plat. Rep. 504 E; ξυντεταμένον τε καὶ σπουδάζοντα, Id. Euthyd. 288 D; γνώμῃ συντεταμένῃ, *earnestly, seriously*, Xen Oec. 2, 18.—II. intr., *to exert one's self, strive*, Plat. Soph. 239 B:—hence, like Lat. *contendere, to haste hasten*, σ. δρόμῳ εἰς ἄστυ, Plut. Nic 30:—*to increase*, συντείνοντος τοῦ κακοῦ, Plut. Dio 45.—2. *to direct all one's powers to* one object, *tend towards*. Lat. *tendere ad..*, c. inf., Eur. Hec 190; εἰς, ἐπί, πρός τι, Plat. Legg 903 C, Polit. 294 B, Legg. 903 C, Xen. Ages. 7, 1: and more literally, σ. τοῖς τόξοις, *to aim at..*, Hipp.

Συντειχίζω, f. -ίσω, (σύν, τειχίζω *to help to build a wall* or *fortification*. Thuc. 4, 57, Xen. Cyr. 3, 2, 24.

Συντεκμαίρομαι, (σύν, τεκμαίρομαι) dep. mid., *to conjecture from signs* or *symptoms*, Foës. Oec. Hipp.: *to guess, calculate*, Thuc. 2, 76, Xen Symp. 2, 8.

Συντεκνοποιέω, ῶ, (σύν, τεκνοποιέω) *to breed children with* one, of the woman, Xen. Mem. 2, 2, 5.

Συντεκνόω, ῶ,=foreg.; generally *to breed*, Ar. Thesm. 15.

Συντεκταίνομαι, (σύν, τεκταίνω) dep. mid., *to help to build, make* or *frame*, Plat. Tim. 30 B, 45 B, Ap. Rh. 1, 1295.

Συντελέθω,=συντελέω II. 2, *to belong to*, Pind. P. 9, 100.

Συντέλεια, ας, ἡ, (συντελέω):—*a paying in together; a joint* or *common contribution for the public burdens*, σ. ποιεῖν, Dem. 306, 18.—II. at Athens, *a subdivision of the* συμμορία, (q. v.), consisting of 5, 6, or 15 citizens, who equipped a ship for the public service at their joint expense, and were called συντελεῖς, Hyperid. ap. Harp but the subject is very obscure, v Böckh P. E. 2, 344 sq.—2. *any similar partnership for bearing public burdens*, εἰς σ. ἄγειν τὰς λειτουργίας, to impose the liturgies on *a company*, not on one person (as was usual)

Dem. 463, 24, cf. 262, 8: generally, *a club, company*, Plat. Legg. 905 B; hence, σ. θεῶν (who separately were called τέλειοι), Aesch. Theb. 251:—*a federal union of cities* with a common treasury, Polyb. 5, 94, 1, Plut. Philop. et Flam. 1.—III. *the combination of parts to one end, unity of a scheme*, Plat. Legg. 905 B:—*accomplishment* of a scheme, opp. to ἐπιβολή, etc., Polyb. 1, 3, 3; 4, 3, etc.; σ. ἐπιθεῖναί τινι, Id. 11, 33, 7.—2. in grammar, *the perfect tense*, Dem. Phal.—IV. in later philosophers, like ἐντελέχεια, *reality*, Ocell. Luc.

Συντελειόω, ῶ, *to make quite perfect*, Clem. Al. Hence

Συντελείωσις, εως, ἡ, *a completion*; esp. *a perfect, completed action*, opp. to παράτασις, Gramm.

Συντέλεσμα, ατος, τό, (συντελέω) *a joint contribution, tax*, LXX.—II. *accomplishment, completion.*

Συντελεστής, οῦ, *a member of a* συντέλεια, (II).—II. *a completer, finisher*: hence

Συντελεστικός, ή, όν, *complete, perfect*: ὁ σ. (sc. χρόνος) *the perfect* tense, Gramm.

Συντελέστρια, ας, ἡ, fem. of συντελεστής.

Συντελευτάω, ῶ, f. -ήσω, (σύν, τελευτάω) *to help to bring to an end.*—II. intr., *to die along with* or *together*, Diod.

Συντελέω, ῶ, f. -έσω, (σύν, τελέω) *to bring to one end together, bring quite to an end, finish*, σ. τὴν δαπάνην, *to make up the whole* sum, Dem. 183, 13; so too, σ. (sc. τὰ ἅρματα) εἰς τὰ ἑκατὸν ἅρματα, *to make up* the number 100, Xen. Cyr. 6, 1, 50:—of a workman, *to finish off, make*, σ. γεῖσον, Lys. ap. Poll.; στέφανον, ap. Dem. 522, 4.—2. *to perform* or *celebrate sacred rites*, ἁγιστείας, Plat. Ax. 371 D; τὰ Ἴσθμια, etc., Plut. Ages. 21; etc.—II. *to pay joint taxes, tribute, to incur joint expense*: σ. ἑξήκοντα τάλαντα, Aeschin. 67, 17: but mostly, without the sum expressed, σ. εἰς τὸν πόλεμον ἐν ταῖς εἰςφοραῖς, *to pay all alike* in the εἰςφοραί, towards the war, Dem. 465, 23.—2. συντελεῖν εἰς τοὺς ἱππεῖς, etc., strictly *to pay* to the knights or the class of knights, and so *to belong* to this class or body (because at Athens all citizens were classed acc. to their τίμημα, or rateable property); then, generally, *to belong to* it, *be counted* in a class or body, σ. εἰς ἄνδρας, Isocr. 277 B; σ. εἰς τοὺς νόθους, Dem. 691, 18: cf. τελέω III: so, also, σ. εἰς Ὀρχομενόν, εἰς τὸ Ἀρκαδικόν, etc., used esp. of a number of small states *tributary to* or *under the protection of* a larger, Thuc. 4, 76, Xen. Hell. 7, 4, 12: hence, also, *to go to make up the whole, belong to, count as part of* a people, εἴς τινας, v. Arnold Thuc. 2, 15: also c. dat., σ. Θηβαίοις, Isocr. 298 B, cf. Plut. Arat. 34; hence, συντελεῖν τῷ βίῳ, Alex. Incert. 31. Hence

Συντελής, ές, *effecting joint payments, paying joint taxes* or *tributes*, Antipho ap. Harp.; ἕκτος καὶ δέκατος σ., *paying* a sixteenth *share*, ap. Dem. 261, 3:—hence, *belonging to the same* συντέλεια (II) or *company*, Dem. 564, 27:—σ. πόλις, the city *which had to pay a part of the penalty*, Aesch. Ag. 532.—2. *rated in the same class, counted among, belonging to*:—absol., σ. μόρια, *the component* parts, Arist. Part. An. 3, 14, 3: cf. συντελέω II. 2.—3. *tributary to another state, dependent upon* it, Lat. *contributus*, πόλιν εἰς αὐτοὺς συντελῆ ποιεῖν, Dem. 198, 5. Hence

Συντελικός, ή, όν, *belonging to a* συντελής, or συντέλεια, (II): τὸ συντελικόν=συντέλεια, *a body of persons paying tax jointly*, Lat. *contributi*, Polyb. 40, 3, 4.—II. in Gramm., χρόνος σ., *the perfect* tense; ῥῆμα σ., *verbum perfectum*: στάσις σ., *status facti seu praeteriti et consummati*, Quintil. 3, 6, 46.

Συντέμνω, Ion. -τάμνω, Hdt.; fut. -τεμῶ (σύν, τέμνω):—*to cut all in pieces, to chop up*, Ar. Ran. 1262: *to divide*, Plat. Polit. 261 A.—II. *to cut down, cut short*, Lat. *concidere*, σ. τὰς πρώρας ἐς ἔλαττον, Thuc. 7, 36; τοὺς χιτῶνας, *to cut out, shape* them, Xen. Cyr. 8, 2, 5; ξυντέμνει δ' ὅρος ὑγρᾶς θαλάσσης, the sea *cuts short* my realm, Aesch. Supp. 258:—metaph., *to cut short, abridge*, σ. πολλοὺς ἐν βραχεῖ λόγους, Ar. Thesm. 178; σύντεμνέ μοι τὰς ἀποκρίσεις καὶ βραχυτέρας ποίει, Plat. Prot. 334 D (cf. infra III. 2); *to cut down*, σ. τὴν μισθοφοράν, Thuc. 8, 45; σ. τὰς δαπάνας εἰς τὰ καθ' ἡμέραν, *to cut down* one's expenses to one's daily wants, Xen., Hier. 4, 9; so, σ. εἰς εὐτέλειαν, Thuc. 8, 86; also, σ. τιμάς, Aesch. Eum. 227; συντέμνουσι θεῶν βλάβαι τοὺς κακόφρονας, Soph. Ant. 1103; so in mid., Id. Fr. 678, 16.—III. seemingly intr.,—1. (sub. ὁδόν), *to cut the road short, cut across*, σ. ἀπ' Ἀμπέλου ἄκρης ἐπὶ Καναστραίην ἄκρην, Hdt. 7, 123: cf. σύντομος II.—2. (sub. λόγον, v. supra II), *to cut the matter short, speak briefly*, ὡς δὲ συντέμω, Eur. Tro. 441, cf. Hec. 1180; σύντεμνε, *cut short, make an end*, Mnesim. Δυςκ. 1, 4; ὡς συντέμνοντι εἰπεῖν, like συνελόντι εἰπεῖν, or simply συντέμνοντι, Valck. Schol. Phoen. 837.—3. τοῦ χρόνου συντάμνοντος, as the time *became short*, Lat. *instante tempore*, Hdt. 5, 41: cf. σύντομος II.

Συντερετίζω, (σύν, τερετίζω) *to whistle an accompaniment*, Theophr. Char. 21, Schneid.

Συντερμονέω, ῶ, *to march with, border on*, τινί, Polyb. 2, 21, 9: from

Συντέρμων, ον, (σύν, τέρμα) *bordering on, close together*, Anth. Plan. 185.

Συντέρπω, *to delight along with* or *together.*

Συντεταγμένως, adv. part. pf. pass. from συντάσσω, *in an orderly manner, in set terms*, σ. καὶ πιθανῶς, Plat. Apol. 23 E, Bekker; cf. sq.

Συντετᾰμένως, adv. part. pf. pass. from συντείνω, *earnestly, eagerly*, Ar. Plut. 325, Plat. Rep. 499 A, Phil. 59 A, etc.;—usu. with v. l. συντεταγμένως.

Συντετραίνω: f. -τρήσω, aor. -έτρησα: pf. pass. -τέτρημαι: the pres. -τιτραίνω or -τιτράω is a late form, (σύν, τετραίνω). *To bore through so as to meet* each other, σ. τοὺς μυχοὺς ἀλλήλοις, Hdt. 2, 11 (cf. παραλλάσσω); τὴν τοῦ ποτοῦ διέξοδον συντέτρησαν εἰς τὸν μυελόν, *they carried* the passage *through* into the marrow, Plat. Tim. 91 A, cf. Criti. 115 D; συντρῆσαι εἰς τὰ τῶν πλησίον, *to run out a gallery* into one's neighbour's mines, Dem. 977, 22:—pass., *to be connected by openings* or *channels*, εἰς αλλήλους, Plat. Phaed. 111 D, cf. Criti. 115 E; συντέτρηται ἡ ὄσφρησις τῷ στόματι, Arist. Probl. 13, 2, cf. 33, 17, 2; so, εἰς τὴν ψυχὴν ἡ ἀκοὴ συντέτρηται, Plut. 2, 502 D.—II. metaph., συντετραίνειν μῦθον δι' ὤτων, *to let* words *pierce in, sink deeply*, Aesch. Cho. 451.

Σύντευξις, εως, ἡ, (συντυγχάνω) =συντυχία II.

Συντεχνάζω,=sq., Plut. Timol. 10, Marcell. 20.

Συντεχνάομαι, (σύν, τεχνάομαι dep. mid.:—*to help in contriving*, σ τινι τὰ ἔργα, Dem. Phal.; σ. ἀπάτην Plut. Demetr. 43.

Συντεχνίτης, ου, ὁ,=sq.

Σύντεχνος, ον, ὁ, ἡ, (σύν, τέχνη, *practising the same art, a fellow in art* Ar. Fr. 226; c. gen., one's *fellow-workman*, Ar. Ran. 763; Minerva is the σύντεχνος of Vulcan, Plat. Polit 274 C.

Σύντηγμα, ατος, τό, (συντήκω) *that which is melted down* and so *dissolved*, Arist. Somn. 3, 10.

Συντηκτικός, ή, όν, *apt to melt into one* or *dissolve*, Arist. Somn. 3, 10: from

Συντήκω, f. -ξω, (σύν, τήκω) *to melt into one, melt down*, σ. καὶ συμφῦσαι εἰς τὸ αὐτό, Plat. Symp. 192 E:—*to make to waste* or *pine away*, ἐμὲ συντήκουσι νύκτες ἡμέραι τε δακρύοις, Eur. I. A. 398; also, τὸν πάντα συντήκουσα δακρύοις, Id. Med. 25.—2. pass. συντήκομαι, aor. 1 συνετήχθην, aor. 2 συνετάκην [ᾰ]: and in same signf. intr. pf. act. συντέτηκα: *to melt away, disappear*, Xen. Cyn. 10, 1:—*to waste, fall away*, συντήκεσθαι λύπαις, νόσῳ, Eur. El. 240, Or. 34, cf. Ib. 283, Med. 689; συντακεὶς τῷ ἐρωμένῳ, *melted away with* him, Plat. Symp. 192 E. Hence

Σύντηξις, εως, ἡ, *a melting into one*, Theophr., Cic. Att. 10, 8.—II. *a melting away, wasting, falling away*, Hipp., cf. Foës. Oecon.

Συντηρέω, ῶ, f. -ήσω, (σύν, τηρέω) *to watch closely together, observe strictly*, Polyb.: σ. τὴν γνώμην παρ' ἑαυτῷ, *to keep* it *close*, Id. 31, 6, 5:—*to take aim*, Plut. Marcell. 12. Hence

Συντήρησις, ἡ, *a watching closely: observation.* Hence

Συντηρητικός, ή, όν, *watching closely.*

Συντίθημι, f. συνθήσω, (σύν, τίθημι):—*to place, put together*, Hdt. 2, 47; 4, 67, Plat., etc.: σ. ἄρθρα στόματος, *to close* the lips, Eur. Cycl. 625: *to add together*, as numbers, Hdt. 3, 95.—2. *to put together, combine, frame, build*, σ. πεντηκοντέρους καὶ τριήρεας, Hdt. 7, 36; *to compose*, τι ἀπό τινος, Hdt. 4, 23; ἐκ τῶν νεῶν καὶ τοῦ πεζοῦ συντιθέμενον, Hdt. 7, 184: σ. τὸ πᾶν, *to frame* the universe, ὁ συνθείς, *the Creator*, Plat. Tim. 33 D: metaph., συντιθεὶς γέλων πολύν, Soph. Aj. 303; σ. δυοῖν ἅμιλλαν, *to strive for two things at once*, Eur. El. 95.—3. *to compose*, as an author does a book, Thuc. 1, 21, 97; σ. μύθους, ποίησιν, etc., Plat. Rep. 377 D, Phaedr. 278 C, etc.—4. *to compound* words, Plat. Crat. 424 E, 434 A.—5. *to plan, devise, contrive*, μόρον τινός, Aesch. Supp. 65; ὁ συνθεὶς τάδε, Soph. O. T. 401; cf. Thuc. 8, 68: also, σ. λόγον, *to devise* a story, Eur. Bacch. 297.—6. *to put together in one, take together, unite, comprehend*, πᾶν γένος εἰς ἕν, Id. Med. 747; ἐν βραχεῖ συνθεὶς λόγῳ, *putting* things *shortly together*, speaking briefly, Soph. El. 673.—7. *to give into a person's care*, τινί τι, Polyb. 5, 10, 4.—8. *to collect, conclude, infer*, Id. 28, 15, 14; so, σ λογισμῷ, Arr.

B. Mid. συντίθεμαι, as first in Hom., though he only uses the aor 2 (in signf. 1):—1. strictly, *to get together for one's self*; and so, *to observe* a thing, *take heed* to it, σύνθετο βουλὴν θυμῷ, Il. 7, 44; φρεσὶ σύνθετ' ἀοιδήν, Od. 1, 328; and, simply, *to perceive, hear*, κλαιούσης ὄπα σύνθετο, Od. 20, 92; so, συνθέμενος ῥῆμα

Pind. P. 4, 494: but Hom. has it usu. absol. in the phrase, σὺ δὲ σύνθεο, do thou *take heed*, Il. 1, 76, etc.; σὺ δὲ σύνθεο θυμῷ, Od. 15, 27.—2. *to agree on, conclude*, συμμαχίην, ὁμαιχμίην, etc., Hdt. 2, 181; 8, 140, 1, etc.; σ. ξεινίην τινί, i. e. *with* one, Id. 1, 27; ταῦτα συνθέμενοι, *having agreed on* these points, Id. 1, 87; ξυνέθεσθε κοινῇ τάδε, Eur. Bacch. 807, cf. 808; so, συντίθεμαί τινί τι, *with* another, Hdt. 3, 157, etc.; also, σ. τι πρός τινα, Hdt. 7, 145: sometimes c. inf. pro acc., *to covenant* or *agree* to do, μισθῷ συνετίθευ παρέχειν, Pind. P. 11, 64; c. inf. fut., Hdt. 9, 7, 2, Thuc. 6, 65; and an inf. must be supplied in the phrases, κατὰ (i. e. καθ' ἃ) συνεθήκαντο, καθ' ὅτι ἂν συνθῶνται, etc., Hdt. 3. 86, Thuc. 5, 18; σ. ὡς, Id. 6, 84: also in pass., συντεθεὶς χρόνος, the time *agreed on*, Plat. Phaedr. 254 D: absol., *to make a covenant*, τινί, Xen. An. 1, 9, 7: also, *to bet, wager*, πρός τινα, Plut. Alcib. 8:—cf. συνθήκη.

Συντίκτω, *to beget* or *bear, procreate with* or *together.*

Συντίλλω, (σύν, τίλλω) *to pluck along with* or *together*, Anth. P. 12, 27.

Συντῑμάω, ῶ, f. -ήσω, (σύν, τιμάω) *to value together* or *with others*:—mid., συνετιμήσαντο ὑπὲρ ἐμοῦ ταύτην τὴν εἰςφοράν, *they fixed this as the estimate of* my contribution, Dem. 815, 19:—pass., *to be honoured among* or *above others*, Lys. 189, 40; *to increase in value, rise in price*, Dem. 1285, 15. Hence

Συντίμησις, εως, ἡ, *value, worth, price*, LXX. [τῑ]

Συντῑμωρέω, ῶ, (σύν, τιμωρέω) *to stand by and help*:—mid., *to help to avenge*, Hipp.

Συντῐνάσσω, f. -ξω, (σύν, τινάσσω) *to shake to the foundations*, Lat. *concutere*, Arist. Mund. 4, 29; σὺν δὲ τίναξε μάχαν, i. e. began to fight at random, Theocr. 22, 90.

Συντῐταίνω,=συντείνω.

Συντιτραίνω and -τιτράω, later forms of the pres. συντετραίνω.

Συντιτρώσκω, (σύν, τιτρώσκω) *to wound in many places*, Xen. Hell. 3, 1, 18: *to wound at the same time*, Plut. Alex. 63, etc.

Συντολῠπεύω, *to help in winding up* a business.

Συντομεύω and συντομέω, *to cut short, abridge.*

Συντομή, ῆς, ἡ, (σύντομος II) *a cutting short*, Dio C.

Συντομία, ας, ἡ, (σύντομος II) *abridgment, shortness, brevity*, σ. λόγων, Plat. Phaedr. 267 B.

Συντομίζω,=συντέμνω: from

Σύντομος, ον, (συντέμνω) *cut up, chopped up*; cf. infra.—II. *cut off, cut short: abridged, shortened*, esp. of a road, σ. ὁδός, a short cut, Ar. Ran. 123 (with a pun on signf. I); so, τὰ σ. τῆς ὁδοῦ, Hdt. 1, 185; 4, 136; συντομώτατον, *the shortest cut*, Id. 2, 158; 4, 183; ἡ σύντομος (sc. ὁδός), Hdt. 5, 17: cf. συντέμνω III.—2. *concise, brief*, in language, εἰπέ μοι μὴ μῆκος ἀλλὰ σύντομα, Soph. Ant. 446; cf. Aesch. Pers. 698, etc.: generally, *short*, Thuc. 7, 42.—III. adv. -μως, of time, *shortly, immediately*, Hipp., Soph. O. T. 810, etc.—2. σ. λέγειν, etc., *shortly, concisely*, Aesch. Eum. 585, Soph., etc.; ὡς σ. εἰπεῖν, Plat. Tim. 25 E:—compar. -ώτερον, Isocr. 53 D, etc.: superl. -ωτάτως, Soph. O. C. 1579.

Συντονέω, ῶ, *to stretch tight, strain.*

Συντονία, ας, ἡ, (σύντονος) *a stretching, straining, distension*, Hipp.—2. *intense application*, opp. to *relaxation*, Arist. Pol.; πρός τι, Def. Plat. 413 D.—II. *strength, energy: intensity*, τοῦ παθήματος, Plat. Tim. 84 E.—III. *agreement*, Diog. L. 7, 140.

Συντονολῡδιστὶ ἁρμονία, ἡ, a musical mode, called also ὑπερλύδιος, Plat. Rep. 398 E; cf. Böckh Pind. 1, part. 2, p. 237.

Σύντονος, ον, (συντείνω) *on the stretch, strained tight*: τὸ σ.,=συντονία, Xen. Cyn. 6, 7: *intense, excessive*, πόνος, ὀδύνη, Foës. Oec. Hipp.; σ. πορεία, a *forced* march, Polyb. 5, 47, 4.—2. *strong, grave, earnest, austere*, opp. to ἀνειμένος, σ. μοῦσα, Pratin. ap. Ath. 624 F; to μαλακός, Plat. Soph. 242 E: so, συντόνως ζῆν, Plat. Rep. 623 B.—3. *violent, impetuous, eager*, συντόνῳ χερὶ λύει τὸν αὐτῆς πέπλον, Soph. Tr. 919; βακχεία, δρόμημα, Eur. Bacch. 126, 1091: so of persons, Plat. Symp. 203 D.—II. *in harmony, accordant with*, γράμμασι, Eur. I. A. 116.—III. adv. -νῶς, *intensely, unflinchingly*, βλέπειν, μένειν, Plat. Phaedr. 253 A, Rep. 539 D. Hence

Συντονόω, ῶ, *to mark with the same tone* or *accent.*

Συντορμόω, ῶ, (τόρμος) *to fasten with pegs*, Math. Vett.

Συντορῡνάω, ῶ, *to stir up together as with a spoon.*

Συντρᾰγῳδέω, ῶ, f. -ήσω, (σύν, τραγῳδέω) *to act tragedy, act with*, Luc. Alex. 12: or, *in accordance with*, τινί, Plut. 2, 771 A.

Συντράπεζος, ον, (σύν, τράπεζα) *a messmate*, βίον σ. ἔχειν, to live with one, Eur. Andr. 658, Xen. An. 1, 9, 31. [ᾰ]

Συντραυλίζω, f. -ίσω, (σύν, τραυλίζω) *to lisp with* or *together*, Clem. Al.

Σύντρεις, οἱ, αἱ, -τρια, τά, (σύν, τρεῖς) *three together, three and three*, Od. 9, 429, cf. Valck. Hdt. 4, 66; κατὰ σύντρεις, Plat. Tim. 54 E.

Συντρέπω, f. -ψω, (σύν, τρέπω) *to help in turning*, esp. *to flight.*

Συντρέφω, f. -θρέψω, (σύν, τρέφω) *to help to feed: to feed besides*, Xen. Mem. 4, 3, 6:—pass., *to grow up together, live together*, Plat. Legg. 752 C, and Xen.; τινί, *with* one, Eur. Hel. 1036.—II. in pass. also, of liquids, *to be congealed*: hence, *to be consolidated, to assume a consistency*, Plat. Phaed. 96 B, Tim. 75 A.

Συντρέχω: f. -θρέξομαι, usu. -δρᾰμοῦμαι: aor. 2 συνέδρᾰμον, (σύν, τρέχω):—*to run together*, Hdt. 2, 121, 4: esp. as enemies, *to rush together, meet in battle*, Hom., only in Il. 16, 335, 337, in aor. 2, which prevails also in Hdt.—2. as friends, *to come together, unite, agree*, αἱ γνῶμαι συνέδραμον ἐς τωὐτό, Hdt. 1, 53; συντρέχειν τοῖς κριταῖς, *to agree in* (or *about*) the judges, Xen. Cyr. 8, 2, 27 (where others take it, *to meet before, have recourse to* them).—3. *to meet with*, μόρῳ, Soph. Tr. 880:—*to agree with, fit, harmonise with*, τινί, Ib. 295:—absol., of time, *to concur, coincide*, Aesch. Fr. 286, Eur. Or. 1215; εἰς ταὐτὸ τὸ δίκαιον ἅμα καὶ ὁ καιρὸς καὶ τὸ συμφέρον συνδεδράμηκε, Dem. 214, 7.—4. *to run together, twist* or *shrivel up*, as hair, Xen. Cyn. 10, 17.—II. *to assemble, gather together, meet*, Hdt. 8, 71; εἴς τι, in one, Eur. Pal. 1; εἰς τόπον, Lycurg. 149, 40: of clouds, *to gather in, thicken*, Hdt. 1, 87: of liquids, *to mingle with*, τινί, Soph. O. C. 160.—III. *to run the same way with*, τινί, Plat. Polit. 266 C.

Σύντρησις, εως, ἡ, (συντετραίνω) *a piercing through, connexion by a passage* or *channel*, ἔκ τινος εἴς τι, Arist. H. A. 1, 16, 9: cf. συντετραίνω.

Σύντρητος, ον, *pierced through; joined by a passage.*

Συντρῐαινόω, ῶ, (σύν, τριαινόω) *to dash to pieces with a trident*, Plat. (Com.) Hell. 2: generally, *to shatter*, στρεπτῷ σιδήρῳ συντριαινώσω πόλιν (metaph. from a pick-axe), Eur. H. F. 946.

Συντρῐβή, ῆς, ἡ,=σύντριψις, LXX.

Συντρῐβής, ές,=σύντριψ: from

Συντρίβω, f. -ψω, (σύν, τρίβω) *to rub together*, σ. τὰ πυρεῖα, *to rub* dry sticks *together* to procure a light.—II. *to shatter, shiver*, τὴν χύτραν, Plat. Hipp. Maj. 290 E, Lys., etc.: *to make a jelly of*, like Lat. *conterere, contundere*, Eur. Cycl. 705; σ. ναῦς, *to stave* them *in*, Thuc. 4, 11: generally, *to destroy utterly*, Ar. Vesp. 1050: *to crush* an enemy, Polyb. 5, 47, 1:—hence, συντριβῆναι τῆς κεφαλῆς, *to have* one's head *broken* (like κατεαγῆναι), Ar. Pac. 71; τὴν κεφαλήν, Lys 98, 7; τὴν κλεῖν, Andoc. 9, 6.—III metaph. in pass.,—1. *to be in perplexity, anguish*, τῇ διανοίᾳ, Polyb. 21, 10, 2.—2. *to run against, clash with*, Dem 142, 22. [ῑ]

Συντρῐηραρχέω, ῶ, *to be a* συντριήραρχος, Lys. 107, 21; 907, fin.: from

Συντρῐήραρχος, ον, ὁ, (σύν, τριήραρχος) *a partner in the equipment of a trireme*, Dem 566, 24, etc.

Σύντριμμα, ατος, τό, (συντρίβω) *that which is shattered: a fracture*, Arist. de Audib. 34: *ruin*, LXX.—II. *a thing to stumble against, obstacle.*

Συντριμμός, οῦ, ὁ,=σύντριψις, LXX.

Σύντριψ, ῐβος, ὁ, ἡ, (συντρίβω) *shattering*: hence *the Smasher*, a lubber-fiend that breaks all the pots in the kitchen, Epigr. Hom. 14, 9.—II. =οἰκότριψ, dub.

Σύντριψις, εως, ἡ, (συντρίβω) *a dashing together: shattering, breaking*: generally, *a blow*, LXX.

Συντροφία, ας, ἡ, *a growing up together*, πρός τινα, Strab.: generally, *a living together, society*, Polyb. 6, 5, 10: *a brood*, Anth. P. 7, 216: from

Σύντροφος, ον, (συντρέφω) *brought up together with*, τινί, Hdt. 1, 99: hence, *as old as, of the same origin as*, τινί, Id. 2, 65: ξ. γένος, as Ajax calls the Athenians, Soph. Aj. 861.—2. generally, *living with*, φονεῦσι, Soph. El. 1190; ὄμμα σ., a *friendly* eye, Id. Phil. 171: τὰ σύντροφα, *common, every-day* evils, Thuc. 2, 50: of animals, *domestic*, Xen. Mem. 2, 3, 4: metaph., τῇ Ἑλλάδι πενίη αἰεὶ σύντροφος, Hdt. 7, 102, so c. gen., τηγάνων σύντροφα μειρακύλλια, Eubul. Orthan. 1; τὸ τῆς φύσεως ξύντροφον, Plat Polit. 273 B.—3. like σύμφυτος, *natural*, σ. ὀργαί, Soph. Aj. 639; also, σ. τινός, Id. Phil. 203.—II. act., σ. ζωῆς, *helping in the preservation* of life, Xen. Mem. 4, 3, 8; cf. Plat. Legg. 845 D.

Συντροχάζω, like συντρέχω, *to run with* or *together*, Mel. 127, Anacreont. 32, 3, Plut. Ages. 36, etc.:—also, συντροχάω.

Συντρῠγάω, ῶ, *to gather in*, as grapes, *with* or *together.*

Συντρῠφάω, ῶ, *to share in luxury with*, v. l. for σύντροφα in Eubul. l. c.

Συντυγχάνω, fut. -τεύξομαι: aor. 2 συνέτῠχον (σύν, τυγχάνω).—I. of persons, *to meet with, fall in with*, τινί, Hdt. 4, 14, Ar. Nub. 598, etc.; so, μοίρᾳ τοιᾷδ' ἐχθίονι σ., Soph. Phil. 683; more rarely τινός, Herm. Soph.

Phil. 320, O. C. 1482; cf. ἐντυγχάνω: absol., Id. O. T. 122; ὁ συντυχών, like ὁ τυχών, *the first that meets one, any one,* Eur. Rhes. 864; ὁ,ἀεὶ ξυντυχών, Id. Hec. 1182; so, ὁ ξυντυγχάνων, Plat. Legg. 762 D;—(so also, τὸ συντυχόν, *the first that comes to hand, any thing common, mean, bad,* Hdt. 1, 51, Xen. Ages. 9, 3): but, οἱ ξυντυχόντες, of two persons *meeting,* Hdt 1 134—II. of accidents, etc., *to happen to, befall,* τινί, Hdt. 8, 136, Thuc. 3, 59: also absol., *to happen, fall out,* εὖ ξυντυχόντων, if things *go well,* Aesch. Theb. 274: impers., ξυνετύγχανε, *it happened that..,* c. inf., Thuc. 7, 70.

Συντυμβωρῠχέω, ῶ, (σύν, τυμβωρυχέω) *to help in robbing* (or, pedantically, *in digging*) *graves,* Luc. Lexiph. 2.

Συντῠπόω, ῶ, (σύν, τυπόω) *to form* or *fashion along with:* hence in mid., συντυποῦσθαι τὰς ψυχὰς τοῖς παροῦσι, *to allow* the soul *to be acted on* by circumstances, Simplic.

Συντῠραννεύω, (σύν, τυραννεύω) *to share in absolute power with,* Strab.

Συντῠραννοκτονέω, ῶ, *to join in slaying tyrants,* Luc. Tyrann. 7.

Συντύραννος, ου, ὁ, also ἡ, (σύν, τυραννος) *a fellow-tyrant,* Plut. 2, 105 B. [τῠ]

Συντῡρόω, ῶ, (σύν, τυρόω) *to make into cheese together:* hence, comically,—Lat. *concoquere, to get up, concoct,* Ar. Eq. 479.

Συντῠχία, ας, ἡ, Ion. συντυχίη, (συγτυγχάνω) *a meeting with: a hap, chance, event, incident,* Theogn. 590, Hdt. 3, 43, etc.: σ. κρυόεσσα, Pind. I. 1, 54; μεταλλαγαὶ ξυντυχίας, Eur. H. F. 766; κατὰ συντυχίην, by *chance,* Hdt. 3, 74, etc.:—esp., *a happy chance, happy event,* Hdt. 1, 68, Pind. P. 1, 70, Soph. Ant. 158; etc.;—but also, *a mishap, mischance, accident,* Thuc. 3, 45, Plat. Phaedr. 248 C.—II. later, *an assembly: conversation, acquaintance.* Hence

Συντῠχικός, ή, όν, *accidental,* Plut. 2, 611 A.

Συνυγραίνομαι, pass., *to be wet along with* or *together.*

Συνυθλέω, ῶ, f. -ήσω, (σύν, ὑθλέω) *to chat with* or *together,* Luc. Lexiph. 14.

Συνῠλακτέω, ῶ, *to bark together,* Nonn.

Συνῠμεναιόω, ῶ, (σύν, ὑμεναιόω) *to join in the bridal hymn,* Plut. 2, 138 B.

Συνυμνέω, ῶ, (σύν, ὑμνέω) *to praise in song together with,* Synes.

Συνυπάγω, f. -ξω, *to bring under together.* [ᾰ]

Συνυπακουστέον, *one must join in obeying,* Strab.: from

Συνυπᾰκούω, f. -σομαι, (σύν, ὑπακούω) *to obey together,* τινί, Polyb. 25, 9, 7; πρός τι, *in* a thing, Id. 1, 66, 7.—II. *to comprehend under the meaning of terms.*

Συνύπαρκτος, ον, (συνυπάρχω) *coëxistent.* Hence

Συνύπαρξις, εως, ἡ, *coëxistence,* Sext. Emp. p. 677.

Συνύπαρχος, ου, ὁ, *a fellow-governor:* esp. among the Romans, *a joint-prefect.*

Συνυπάρχω, (σύν, ὑπάρχω) *to be* or *exist together,* Polyb.

Συνῠπᾰτεύω, (σύν, ὑπατεύω) *to be a fellow-consul,* Plut. Poplic. 1, Fab. 25, etc.

Συνύπᾰτος, ου, ὁ, *a fellow-consul,* Lat. *collega.* [ῠ]

Συνύπειμι, (εἰμί) *to be in* or *under together.*

Συνυπερβάλλω, (σύν, ὑπερβάλλω) *to carry over together.*—II. intr., *to pass over along with,* σ. τινὶ τὸν Ταῦρον, Polyb. 4, 48, 6.

Συνῠπηρετέω, ῶ, (σύν, ὑπηρετέω) *to join in helping,* τινί, Plat. Legg. 934 B.

Συνυπηχέω, ῶ, (σύν, ὑπηχέω) *to accompany in singing,* Himer.

Συνυποβάλλω, (σύν, ὑποβάλλω) *to put close at hand together,* Plut. Fragm. 1, 1.

Συνυποδείκνῡμι, and -νύω, f. -δείξω, (σύν, ὑποδείκνυμι) *to suggest along with* or *together,* Polyb. 17, 15, 12. Hence

Συνυποδεικτέον, verb. adj., *one must indicate together,* Polyb.

Συνυποδύομαι, (σύν, ὑποδύομαι) *to go under* or *insinuate one's self with,* τινί, Plut. 2, 542 B.—II. c. acc., *to undergo along with* or *together,* κίνδυνον, Id. Brut. 18.

Συνυποζεύγνῡμι, (σύν, ὑποζεύγνυμι) *to yoke together,* Ath. 533 D.

Συνυποκορίζομαι, f. -ίσομαι, (σύν, ὑποκορίζομαι) dep. mid.:—*to call by diminutive names:*—the act. συνυποκορίζω in Eust. Il. p. 1283, 40.

Συνυποκρίνομαι, (σύν, ὑποκρίνομαι) dep. mid.:—*to play a part along with* or *together,* τινί, Polyb. 3, 52, 6; cf. 31, 7:—σ. τινὶ προςποίημα, *to support* another in his pretence, Plut. Mar. 14.

Συνυπολαμβάνω, *to help in supporting,* Geop.

Συνυπονοέω, ῶ, (σύν, ὑπονοέω) *to comprehend under the meaning of terms,* Arist. Soph. El. 17, 15.—II. *to perceive, bear in mind together,* Polyb. 4, 24, 2.

Συνυποπίπτω, (σύν, ὑποπίπτω) *to be comprised together,* Sext. Emp. p. 489.

Συνυποπτεύω, (σύν, ὑποπτεύω) *to suspect together,* Polyb. 14, 4, 8.

Συνυπόπτωσις, εως, ἡ, (συνυποπίπτω) *a being comprised in one view, perceived together,* Sext. Emp. p. 490.

Συνυποστέλλω, *to shorten along with* or *together.*

Συνυποτίθεμαι, (σύν, ὑποτίθημι) as mid., *to lay down, assume* a thing *along with* or *together,* Plat. Ax. 370 A: *to help in composing,* σ. τινὶ λόγον, Plut. Cat. Min. 66. [ῐ]

Συνυπουργέω, ῶ, *to join in serving* or *assisting.*

Συνυποφέρω, *to sustain, suffer along with,* τινί τι.

Συνυποφύομαι, (σύν, ὑποφύομαι) as pass., *to grow up after,* Plut.

Συνυποχωρέω, ῶ, *to give way along with* or *together.*

Συνῠφαίνω, (σύν, ὑφαίνω) *to weave together;* metaph., ὥςτε ταῦτα συνυφανθῆναι, so that this web *was woven,* Hdt. 5, 105: generally, *to put together, frame,* σ. λόγον, Plat. Tim. 69 A; also in mid., πλέγμα ἐξ ἀέρος καὶ πυρὸς συνυφήνασθαι, Ib. 78 B:—ἀλλήλοις συνυφασμένοι, quite close together, Ael. N. A. 15, 3. Hence

Συνύφανσις, εως, ἡ, *a weaving together,* Plat. Polit. 310 E. [ῠ]

Συνύφασμα, ατος, τό, *that which is woven together, a web.*

Συνύφειαι, αἱ, (συνυφής) *bees' cells* (from their *net-like* appearance), *a honeycomb,* Arist. H. A. 9, 40, 9; which he also calls ἱστοὶ συνυφεῖς, Ibid. 8. [ῠ]

Συνῠφή, ῆς, ἡ, = συνύφασμα:—it was taken for *the woof* in Plat. Legg. 734 E; but ἐνυφή is now received there.—II. metaph., συνυφὴ οἰκήσεων, *a putting together, construction* of houses, Plat. Epinom. 975 B.

Συνῠφής, ές, *woven together,* v. sub συνύφειαι.

Συνυφίστημι, (σύν, ὑφίστημι) *to call into existence together:* pass., with perf. and aor. 2 act., *to exist together, coëxist.*—II. in mid., *to undertake along with,* τινί τι, Polyb. 4, 32, 7.

Συνυψόω, ῶ, *to exalt with* or *together,* LXX.

Συνῳδέω, ῶ, *to sing, play with* or *together.*

Συνῳδή,=sq.

Συνῳδία, ας, ἡ, (συνῳδός) *a singing together:* hence, *agreement, assent,* Plat. Legg. 837 E.

Συνωδίνω, (σύν, ὠδίνω) *to be in travail along with* or *together:* σ. κακοῖς, *to share in* distresses, Eur. Hel. 727. [ῑ]

Συνῳδός, όν, (σύν, ᾠδή) *singing with* or *together: echoing* or *responsive to,* θρηνήμασι, Eur. Or. 133, Hel. 174; metaph., *according with, in harmony with,* τινί, Hdt. 5, 92, 3, Eur. Med. 1007; φρονεῖν συνῳδά, Ar. Av. 634; λόγοι σ. τοῖς ἔργοις, Arist. Eth. N. 10, 1, 4.

Συνωθέω, ῶ, f. -ωθήσω and -ώσω, (σύν, ὠθέω) *to push, press, force together,* τι εἰς τόπον, Plat. Tim. 53 A, 58 B etc.—II. intr., *to force one's way, push in together,* Arist. Mirab. 99. Hence

Συνώθησις, ἡ, *a pushing, pressing together.*

Συνώμεθα, 1 pl. subj. aor. 2 mid. of συνίημι, Il. 13, 381.

Συνωμία, ας, ἡ, (σύν, ὦμος) *the joining of the shoulder-blades,* Polyb. 12, 25, 3.—II. also in horses, *a twisting of the shoulder-blades,* Hippiatr.

Συνωμίασις, ἡ,=foreg. II, Hippiatr.

Συνωμοσία, ας, ἡ, (συνόμνυμι):—*a being leagued by oath, conspiracy,* Ar. Eq. 476, Thuc. 6, 27, 60, etc.: *confederacy,* πρός τινας, Id. 5, 83.—II. *a body of men leagued by oath,* cf. sub ἑταιρεία II.

Συνωμόσιον, ου, τό, *that which is sworn to by clubbists* or *conspirators,* Dion. H. 10, 41.

Συνωμότης, ου, ὁ, (συνόμνυμι) *one who is leagued by oath, a fellow-conspirator, confederate,* Soph. O. C. 1302, Ar. Eq. 257, etc.; ἐπί τινι, *against* another, Hdt. 7, 148: metaph., ὕπνος πόνος τε, κύριοι ξ., Aesch. Eum. 126; cf. συνόμνυμι I. Hence

Συνωμοτικός, ή, όν, *of* or *for a conspiracy,* adv. -κῶς, Plut. 2, 813 A.

Συνωμότις, ιδος, fem. from συνωμότης.

Συνώμοτος, ον, (συνόμνυμι) *leagued* or *banded by oath:* τὸ συνώμοτον= συνωμοσία II, Thuc. 2, 74.

Συνωνέομαι, f. -ήσομαι, (σύν, ὠνέομαι) dep. mid.:—*to buy with* or *together:* esp., *to hire a body of soldiers, take into one's pay,* σ. ἵππον, Hdt. 1, 27.—II. *to buy up,* Lat. *coëmere,* σῖτον, Lys. 164, 36:—the pf. συνεώνημαι is used as pass., ὁ συνεωνημένος σῖτος, corn *bought up,* Id. 165, 17; but with act. signf. in Dem. 175, 11; 689, 22; cf. ὠνέομαι, fin.

Συνωνῠμία, ας, ἡ, *likeness of name,* Arist. Rhet. 3, 2, 7: from

Συνώνῠμος, ον, (σύν, ὄνομα) *of like name* or *meaning,* Aesch. Supp. 193, Eur., etc.—II. in the logic of Arist., *univocal,* as opp. to ὁμώνυμος (equivocal); for συνώνυμα are *objects expressed by one common name,* as *man* and *ox* by *animal,* Categ. 1, 3, Top. 6, 10, 3:—so in adv. -μως, Id.

Συνωριαστής, οῦ, ὁ, *one who drives* a συνωρίς, Luc. Zeux. 9.

Συνωρίζω, (συνωρίς) *to yoke together*, Nic. ap. Ath. 683 D, Ael. N. A. 15, 24: — in mid., ξυνωρίζου χέρα, *join thy hand with mine*, Eur. Bacch. 198.

Συνωρῐκεύομαι, dep.: — *to drive a* συνωρίς, Ar. Nub. 15.

Συνωρίς, ίδος, ἡ, (συνάορος): — *a pair of horses, mules*, etc., *a two-horse chariot*, Ar. Nub. 1302, Plat., etc.:— generally, *a pair* or *couple of* any thing, like Lat. *biga*, Aesch. Ag. 643, Soph. O. C. 895, etc.: esp., *a wedded pair*, Valck. Phoen. 331. — II. *that which binds together*, hence *a pair of fetters*, ποδοῖν ξ., Aesch. Cho. 982. (This word is almost always used in the form ξυνωρίς.)

Σύνωσις, εως, ἡ, (συνωθέω)=συνώθησις, Plat. Tim. 62 B.

Συνωφελέω, ῶ, (σύν, ὠφελέω) *to join in aiding* or *relieving*, τινά, Xen. Mem. 3, 5, 16; τινί, Soph. Phil. 871: absol., *to be of use* or *assist together*, εἴς τι, Xen. An. 3, 2, 27, Oec. 2, 14:— mid., *to assist one's self*, Lys. 128, 40.

Συνωχᾰδόν, adv. (συνέχω):—poet. for συνοχηδόν, of time, *perpetually, continually*, Hes. Th. 690, Q. Sm. 14, 517; — acc. to others, *forthwith, straightway*: cf. Lob. Phryn. 701.

Συξέω,=συγξέω, q. v.

Σῠοβαύβᾰλος, *of* or *from a pig-sty*: —hence, σ. λόγος, *a swine-herd's song*, Cratin. Incert. 33 *b*, ubi v. Meineke.

Σῠόβαυνος, ου, ὁ, *a pig-sty*.

Σῠοβοιωτοί, ῶν, οἱ, (σῦς, Βοιωτοί) *the Hog-Boeotians*, as Cratinus calls them, Fr. Incert. 153, cf. Pors. Hec. Praef. p. lvii.

Σῠοδήλητος, ον, *hurt* or *slain by a boar*.

Σῠοθήρας, ου, ὁ, (σῦς, θηράω) *a boar-hunter*, Philostr. Imag. 1, 28.

Σῠοκτᾰσία, ας, ἡ,=sq., Mel. 128, 12.

Σῠοκτονία, ας, ἡ, *a slaughter of swine*, Dion. P. 853: from

Σῠοκτόνος, ον, (σῦς, κτείνω) *slaying swine* or *boars*, Call. Dian. 216.— II. proparox. σῠόκτονος, ον, pass. *slain by a boar*.

Σῠοτρόφος, ον, *feeding* or *keeping pigs*.

Σῠοφόντης, ου, ὁ, (σῦς, φονεύω) *a slayer of swine* or *boars*: fem. σῠοφόντις, ιδος, Anth. P. 11, 194.

Σῠοφορβέω, ῶ, *to feed pigs*, Longin. 9, 14: and

Σῠοφορβεῖον, ου, τό, *a pig-sty*.—II. *a herd of swine*, Arist. H. A. 6, 18, 3, where Bekk. has συοφόρβιον: from

Σῠοφορβός, όν, (σῦς, φορβή, φέρβω)=συοτρόφος, Polyb. 12, 4, 6.

†Συπαλλήττιος, ου, ὁ, *of Sypallettus, Sypalletian*, Isae. 79, 20; in Diog. L. 6, 12, Συπαληττεύς.

†Σύρα, ας, ἡ, *Syrian*,=Συρία, v. Σύριος, Theocr. 10, 26:—*a Syrian* maid-servant, used as pr. n., *Syra*, Ar. Pac. 1146

†Συρακόσιος, α, ον, Dor. v. sub Συράκουσαι.

†Συρακοσσίς, ίδος, ἡ, fem. adj. *Syracusan*, Nonn. Dion. 19, 23.

Σῠράκουσαι, ῶν, αἱ, *Syracuse*: Hdt. uses Ion. form Συρήκουσαι, the better Att. follow the Dor. form Συράκοσαι, which Pind. metri grat. makes Σῠράκοσσαι, Böckh v. l. Pind. O. 6, 6: Σῠράκουσα, ἡ, is an older form, in Steph. Byz.—Adj. Σῠρᾱκούσιος, ία, ιον, Ion. Σῠρηκ., Dor. and Att. Συρᾱκόσιος, *Syracusan*.—Σῠρᾱκοσεύς, ὁ, *a Syracusan*. [ᾱ in all forms.]

†Συρακώ, οῦς, ἡ, = Συράκουσαι, Epicharm. ap. Strab. p. 364.

Σύρβᾰ, adv.=τύρβα, q. v.

Σύρβη, ης, ἡ, Ion. and common form for Att. τύρβη, *a noise, row*, Lat. *turba*. — II. (σύρω)=σύρμα, συρμός, σύρφαξ, by the freq. change of β and φ. Hence

Συρβηνεύς, ὁ, Cratin. Thratt. 13, and συρβηνός, όν, *noisy, rowing*, Lat. *turbulentus*.

Σύργαστρος, ὁ, strictly συρόγαστρος, (σύρω, γαστήρ) *trailing the belly*, as a worm or snake, Anth. P. 15, 26.—II. metaph., *a common man, day-labourer*, Alciphr. 3, 19, 63.

Συργάστωρ, ορος, ὁ,=foreg.: if it is to mean *swine-herd*, it must be written συογάστωρ.

†Σύργις, ιος, ὁ, *the Syrgis*, a river of Europe falling into the Palus Maeotis; also written Ὕργις, Hdt. 4, 123.

Σύρδην, adv., (σύρω):—*rushing furiously: long-drawn out, in a long line*, Aesch. Pers. 54, Eur. Rhes. 58.

†Συρία, ας, ἡ, Ion. Συρίη, ης, *Syria*, a country of Asia lying at the eastern extremity of the Mediterranean, and including Coele-Syria, Phoenicia, and Palestine, Strab.:—in a more extended sense it comprised also Mesopotamia, Babylonia and Assyria, Hdt. 7, 63; Xen. An. 6, 1, 27; hence by the Greeks oft. used for Ἀσσυρία. —Later, by the Romans, the northern part of Syria proper, called by the Greeks ἡ ἄνω Συρία, Strab. p. 133.— 2. v. Συρίη.

†Συριακός, ή, όν, *Syrian*, ἡ Σ. θάλασσα, Strab. p. 535.

†Συριᾱνός, οῦ, ὁ, *Syrianus*, masc. pr. n., Anth. P. 7, 341.

Σῡριγγίας κάλαμος, ὁ, *a hollow* reed, Theophr.

Σῡρίγγιον, ου, τό, dim. from σῦριγξ, *a little reed* or *pipe*.—II. *a small fistula* or *ulcer*.

Σῡριγγοτόμιον, ου, τό, *a small knife for operating on a fistula*.

Σῡριγγοτόμος, ον, (σῦριγξ II. 5, τέμνω): — *cutting fistulas, made for this purpose*.

Σῡριγγόω, ῶ, (σῦριγξ): — *to make into a pipe* or *channel*, σ. φλέβα:— pass., *to grow* or *become hollow; to end in a fistula*. — II. sometimes intr. in act., *to pass like a pipe*, εἰς τὸ στόμα: —for all these see Foës. Oec. Hipp.

Σῡριγγώδης, ες, (σῦριγξ, εἶδος) *like a pipe* or *tube*: *like a fistula*, Hipp.—II. *with many tubes, perforated, carious*, ὀστέα, Id.

Σῡριγκτής, οῦ, ὁ,=συρικτής.

Σύριγμα, ατος, τό, (συρίττω) *the sound of a pipe, a whistle*, Eur. Bacch. 952, Ar. Ach. 554. [ῡ] Hence

Σῡριγμᾰτώδης, ες, (εἶδος) *like the sound of a pipe, whistling*, Arist. Probl.

Σῡριγμός, οῦ, ὁ, (συρίττω): — *a piping, a playing on the pipe*: hence, *any shrill, piping sound, a whistle*, Xen. Symp. 6, 5: *a hissing*, σ. καὶ χλευασμός, Polyb. 30, 20, 6: σ. κάλων, *the rattling of ropes*, Lat. *stridor rudentum*: *a ringing in the ears*.

Σῦριγξ, ιγγος, ἡ, *any pipe* or *tube*; hence,—I. *a musical pipe*, esp., *a shepherd's pipe, Pan's-pipe*, αὐλῶν συρίγγων τ' ἐνοπή, Il. 10, 13; νομῆες τερπόμενοι σύριγξι, 18, 526; Hes., etc.; κατ' ἀγροὺς τοῖς νομεῦσι σῦριγξ ἂν εἴη, Plat. Rep. 399 D.—2. *a cat-call, whistle*, as in theatres, Plat. Legg. 700 C.—3. *the mouth-piece of the* αὐλός or *flute*. — 4. = συριγμός, Strab. p. 421; cf. Lob. Paral. 131.—II. *any thing like a pipe*; as — 1. *a spear-case*, Il. 19, 387; also δορατοθήκη.—2. *the box* or *hole in the nave of a wheel*, Aesch. Theb. 205, Soph. El. 721, Eur. Hipp. 1234.—3. *the hollow part of a hinge*, Parmenid.—4. *a vein* or *artery*, Soph. Aj. 1412; cf. αὐλός.—5. *a hollow sore, a fistula*, Hipp.: v. Foes. Oecon.—6. σ. πτεροῦ, cf. πτερόν.—7. σύριγγες σαρκῶν in Emped. 209, appear to be *the lymphatic ducts*, v. Sturz ad l.—8. *a hollow in the earth*, also *a mine*, Lat. *cuniculus*, Polyb. 22, 11, 8, etc.:—σύριγγες were esp. *the underground burial vaults* of the Aegyptian kings at Thebes, Jac. Philostr. Imag. p. 679. —9. *a covered gallery* or *cloister*, Polyb. 15, 30, 6, Ath. 205 D.

ΣΥ͂ΡΙ´ΖΩ, more Att. pres. συρίττω, Lob. Phryn. 192; Dor. συρίσδω: fut. -ίξω, more freq. and better Att. -ίξομαι; whereas συρίσω is not Att., though we have the aor. συρίσαι in Luc. Harmon. 2, cf. Hemst. Ar. Plut. 689. *To pipe* or *whistle*, συρίζων κισσοδέτας ὁ κάλαμος, Eur. I. T. 1125; of shepherds, σ. ὑμεναίους, Id. Alc. 579; φιμοὶ δὲ συρίζουσι, Aesch. Theb. 463; σ. φόνον, *to hiss forth* murder, Aesch. Pr. 355:—absol., *to hiss*, Ar. Plut. 689, Plat. Theaet. 203 B: esp., *to hiss* an actor, like Lat. *explodere*, σύ γ' ἐξέπιπτες ἐγὼ δ' ἐσύριττον, Dem. 315, 10, cf. Aeschin. 64, 29: — of a ship's rudder, Eur. I. T. 431. (Cf. Lat. *susurr-us*, Sanscr. *svri*, to sound: hence perh. τίτυρος, Pott Et. Forsch. 1, p. 225.

†Σῦριγξ, ιγγος, ἡ, *Syrinx*, capital of the Hyrcanii, Polyb. 10, 31, 6.

Σῠρίζω, f. -ίσω, *to speak* or *act like a Syrian*.

†Συρίη, ης, ἡ, Ion.=Συρία, Hdt.— 2. in Od. 15, 403 = Σῦρος, acc. to Strab. p. 487.

Σῠριηγενής, ές, (Σύρος II, *γένω) *Syrian-born*, Orac. ap. Hdt. 7, 140.

Σῠρικός, ή, όν, *from Syria, Syrian*.

†Συρικτά, ὁ, Dor.=συριστής, Theocr. 8, 34.

Σῡρικτήρ, ῆρος, ὁ, = συριστής, Leon. Tar. 1:—also συρικτής, οῦ, ὁ, Arist. Probl. 18, 6, 1, Anth. P. 6, 237.

†Σύριος, α, ον, *of* or *from Syria, Syrian*, Hdt. 1, 72, 76, etc.; αἱ Συρίαι πύλαι, v. πύλη.—Also for Ἀσσύριος, Hdt. 7, 63; Aesch. Pers. 84. [ῠ]

Σύριος, α, ον, *of the island Syros*. [ῡ]

Σῡρίσδω, Dor. for συρίζω, Theocr. 1, 3, etc.

Σύρισμα, ατος, τό,=σύριγμα. [ῡ]

Σῡρισμός, οῦ, ὁ,=συριγμός, Luc. Gymn. 32.

Σῡριστής, οῦ, ὁ, (συρίζω) *a piper*, esp., *a player on the Pan's-pipe* (σῦριγξ), Luc.—II. *the male crane*, so called from his voice, Hesych.; cf. Eur. Hel. 1483.

Σῠριστί, adv., *in the Syrian language*, Σ. ἐπίστασθαι, to know *Syrian*, Xen. Cyr. 7, 5, 31.

Σῡρίττω, f. -ίξω,=συρίζω, q. v.

Σύρῐχος, ου, ὁ,=ὑββίσκος (q. v.), Alex. Leb. 1, 3. [σῠ]

Συρκάζω, συρκίζω, Aeol. for σαρκάζω, σαρκίζω.

Σύρμα, ατος, τό, (σύρω): — *any thing drawn* or *trailed after* one; *a theatric robe with a long train*, Juven. 8, 229: also simply in periphr., σύρμα πλοκάμων, *long, flowing* hair, Anth. P. 5, 13; σ. τερηδόνος, *a long* wood worm, Ib. 12, 190.—II. *any thing drawn, swept*, or *thrown together, sweepings, refuse, litter*, Lat. *quisquiliae*, like σύρφος, τό, and συρφετός, in plur., Heraclit. ap. Arist. Eth. N. 10, 5, 8. —III. in medic., *a place where the skin has been torn off*, Lat. *desquamatum*, Foës. Oec. Hipp.—IV. in music, *a drawing out* or *prolonging the tones*, Ptolem. Harm. 2, 12.

Συρμαία, ας, ἡ, Ion. συρμαίη, (συρμός IV): — *an emetic* or *purgative draught*, much used by the Aegyptians, Hdt. 2, 88; cf. συρμαΐζω: they compounded it (says Erotian) of the juice of the radish (ῥαφανίς) and salt water, hence *the radish* itself is called συρμαίη, Hdt. 2, 125, cf. Ar. Pac. 1254; hence also Ar. calls the Aegyptians μελανοσυρμαῖος λαός, Thesm. 857: proverb., συρμαίαν βλέπειν, to look like one just going to vomit, ap. Phavorin.—II. also, acc. to Hesych., *a mixture of honey and suet*, given as a prize at Sparta, in a contest of the same name. Hence

Συρμᾰΐζω, *to take an emetic* or *purge*, of the Aegyptians, συρμαΐζουσι τρεῖς ἡμέρας ἐπεξῆς μηνὸς ἑκάστου, ἐμετοῖσι θηρώμενοι τὴν ὑγιείην καὶ κλύσμασι, Hdt. 2, 77.

Συρμαιοπώλης, ου, ὁ, (συρμαία, πωλέω) *one who sells emetics* or *purges*, Ar. Fr. 252.

Συρμᾰϊσμός, οῦ, ὁ, (συρμαΐζω) *the use of an emetic* or *purge*, Foës. Oec. Hipp.

Συρμάς, άδος, ἡ, (σύρω) = σύρμα II, Anth.

Συρμᾰτίτης, ου, ὁ, fem. συρματῖτις, ιδος:—κόπρος σ., manure *mixed with sweepings* or *litter*, Theophr.; v. σύρμα II.

Συρμός, οῦ, ὁ, (σύρω):—*any thing that draws, drags,* or *tears along with violence, any lengthened, trailing motion,* like Lat. *tractus, the track* of meteors, waves, etc., σ. πρηστήρων, Plat. Ax. 370 C, cf. Arist. Mirab. 130, 1; νιφετῶν, ἀνέμων, Anth. P. 7, 8, 498; χαλαζήεις, Leon. Al. 12, etc. — II. *that which is drawn* or *dragged along;* hence like Lat. *tractus serpentis, the trail* of a serpent, Plut. Anton. 86.—III. = σύρμα. — IV. *a vomiting*, Lat. *vomitus:* generally, *a purging and clearing* of the body, Nic. Al. 256: hence συρμαία.

†Σύρμος, ου, ὁ, *Syrmus*, a king of the Triballi, Plut. Alex. 11; Strab. p. 301.

†Σύρνος, ου, ἡ, or Σύρος, *Syrnus*, a city of Caria, Paus. 3, 26, 10.

Σύρξ, ἡ, Aeol. for σάρξ, *flesh.*

Σῡρομένως, adv. part. pres. mid. from σύρω, = σύρδην.

Συροπέρδιξ, ῑκος, ὁ, = Σύρος πέρδιξ, Ael. N. A.

Σῦρος, ου, ἡ, *Syros*, one of the Cyclades: also Σύρα, ἡ, and in Od. Συρίη.—II. Σύρος, ου, ὁ, *a Syrian*, †Hdt. 1, 6, etc.; hence as appell. of a slave, *Syrus*, Strab. p. 304, freq. in Com.; cf. Hor. Serm. 1, 6, 38; so also in fem. Σύρα, q. v.

Σῠροφοίνιξ, ῑκος, ὁ, *a Syro-phoenician*, Luc. †Deor. Concil. 4†: fem. Σῠροφοίνισσα, N. T.

Σύῤῥαγμα, ατος, τό, (συῤῥάσσω) *a dashing together, conflict, battle*, like σύῤῥαξις, Plut. 2, 346 E, ubi v. Wyttenb.

Συῤῥάδιος, ον, (σύρω) *promiscuous*, cf. Hesych.

Συῤῥᾳδιουργέω, ῶ, *to commit a crime with*, τινί, Plut.

Συῤῥᾰθᾰγέω, ῶ, (σύν, ῥαθαγέω) *to make a noise with* or *together*, Nic. Th. 194.

Σύῤῥαξις, εως, ἡ, = σύῤῥηξις, Arist. Mirab. 130, 2: *a conflict, battle;* cf. σύῤῥαγμα.

Συῤῥαπτός, όν, *sewn together*, Arr.; v. Lob. Paral. 493: from

Συῤῥάπτω, f. -ψω, (σύν, ῥάπτω) *to sew* or *stitch together*, δέρματα νεύρῳ βοός, Hes. Op. 542, cf. Hdt. 2, 86; 4, 64: τὰ στόματα τῶν ἀνθρώπων συῤῥ., *to sew* men's mouths *together*, i. e. stop their mouths, muzzle them, Plat. Euthyd. 303 E: σ. ἐπιθυμίας ἀπολαύσεσι, *to bring* appetites *into connexion with* enjoyment, i. e. to gratify them immediately, Plut. 2, 565 D.

Συῤῥάσσω, Att. -ττω: f. -ξω: = συῤῥήσσω, συῤῥήγνυμι, *to dash together, fight with* another, τινί, Lat. *confligere cum aliquo*, Thuc. 8, 96; ἀντιμέτωπος συνέῤῥαξε τοῖς Θηβαίοις, Xen. Hell. 4, 3, 19, cf. 7, 5, 16: — v. συῤῥήγνυμι II, σύῤῥαγμα.

Συῤῥᾰφεύς, ὁ, *one who sews* or *stitches together.*

Συῤῥᾰφή, ῆς, ἡ, *a sewing together.*

Συῤῥέζω, f. -ξω, (σύν, ῥέζω) *to do along with* or *together*, Anth. P. append. 164.

Συῤῥέμβομαι, (σύν, ῥέμβω) dep. *to roam about together*, v. l. LXX.

†Συῤῥεντῖνος, η, ον, *of Surrentum, Surrentine*, esp. ὁ Σ. οἶνος, Ath. 27 B: from

†Σύῤῥεντον, ου, τό, *Surrentum*, a city of Campania, Strab. p. 247.

Συῤῥέπω, (σύν, ῥέπω) *to bend* or *turn together*, σ. τῇ διανοίᾳ ἐπί τι, Polyb. 3, 38, 5.

Σύῤῥευσις, εως, ἡ, *a flowing together, conflux*, Arist. H. A. 5, 19, 4: from

Συῤῥέω, f. -ῥεύσομαι: pf. -εῤῥύηκα, (σύν, ῥέω):—*to flow together* or *in one stream*, of rivers, Plat. Phaed. 109 B, 112 A; metaph. of men, *to flow* or *stream together*, Hdt. 8, 42; and of money, Isae. Menecl. § 34.

Σύῤῥηγμα, ατος, τό, = σύῤῥαγμα.

Συῤῥήγνῡμι, f. -ῥήξω: pf. pass. συνέῤῥηγμαι: aor. pass. συνεῤῥάγην [ᾰ]: intr. pf. 2 συνέῤῥωγα:—συῤῥηγνύω, συῤῥήσσω, συῤῥάσσω, συῤῥώσσω, are collat. forms, (σύν, ῥήγνυμι): —I. trans., *to tear* or *break up, dash to pieces:* metaph. κακοῖσι συνέῤῥηκται, *he is broken down* by sufferings, Od. 8, 137.—2. συῤῥῆξαι εἰς ἓν ἅπαντα, *to break up* all into one, i. e. *to join* in one, Ar. Eccl. 674.—3. *to strike* or *dash together:* metaph. *to cause to burst* or *break out*, σ. πόλεμον, Plut. 2, 1049 D.—II. Pass. and intr. in act. (esp. in the pf. -έῤῥωγα, which is always intr.): *to break* or *fall to pieces, to burst out and crush together, run together*, of rivers, Ὕλλος συῤῥήγνυσι ἐς τὸν Ἕρμον, Hdt. 1, 80: so of war, tumult, etc., *to break out*, ὁ πόλεμος ξυνεῤῥώγει, Thuc. 1, 66, π. συῤῥαγέντος, Plut. 2, 322 B; σ. ἡ κραυγή, Id. Arat. 21.—2. like συῤῥάσσω, *to meet in battle, engage*, Plut. Caes. 45.—3. *to break* or *burst forth.* Hence

Σύῤῥηξις, ἡ, *a striking, dashing, running together*, esp. the *first onset in battle;* cf. σύῤῥαγμα.

Συῤῥιζόομαι, (σύν, ῥιζόω) as pass., *to take* or *strike root at the same time*, Luc. V. Hist. 1, 8.

Σύῤῥιζος, ον, (ῥίζα) *having taken root together.*

Συῤῥίπτω, (σύν, ῥίπτω) *to throw* or *cast together*, Diod. [ῐ]

Συῤῥοή, ῆς, ἡ, = σύῤῥευσις, Theophr.

Σύῤῥοια, ας, ἡ, = foreg., Hipp., Polyb. 2, 32, 2; v. Lob. Phryn. 497.

Σύῤῥοος, ον, (συῤῥέω) *flowing together, confluent*, Tim. Locr. 101 E. —II. as subst., σύῤῥους, = foreg., Arist. H. A. 10, 7, 12.

Σύῤῥῠσις, ἡ, = σύῤῥευσις, Polyb. 9, 43, 5.

Σύρσις, ἡ, (σύρω) a rare form for συρμός.

Σύρτης, ου, ὁ, (σύρω) *a rope* or *cord for drawing with.*—II. in mechanics, *the sheaf of a block*, Math. Vett.

Σύρτις, ιδος, ἡ, (σύρω):—*a sandbank in the sea*, esp. *the Syrtis* (Major and Minor) on the coast of Libya, Hdt. 2, 32, 150: †ἡ μεγάλη Σύρτις, on the coast of Cyrene, now *gulf of Sidra*, Polyb.; Strab.; etc.: ἡ μικρά or ἐλάττων, on the coast of Byzacene, now *gulf of Cabes*, Id.†—II. metaph., *destruction*, ap. Hesych.

Συρτός, ή, όν, (σύρω) *swept* or *washed down by a river*, of gold-dust, etc., Polyb. 34, 9, 10, Strab.

Σύρφαξ, ᾱκος, ὁ, (σύρω) = συρφετός, σύρφος, Ar. Vesp. 673.—II. as adj., = συρφετώδης.

†Σύρφαξ, ακος, ὁ, *Syrphax*, masc. pr. n., Arr. An. 1, 17, 12.

Συρφετός, οῦ, ὁ, (σύρω):—lengthd. form for σύρφος, = φορυτός, *any thing dragged* or *swept together, sweepings, refuse, litter*, Lat. *quisquiliae*, χόρτος καὶ συρφετός, hay and *litter*, Hes. Op. 604, cf. σύρμα II.—II. metaph., *a mixed crowd, mob, rabble*, σ. δούλων, Plat. Gorg. 489 C, Theaet. 152 C: also, *one of the mob*, like Horace's *plebs eris*, Plat. Hipp. Maj. 288 D. (Akin to σύρβη, τύρβη, Lat. *turba.*) Hence

Συρφετώδης, ες, (εἶδος) *like a* συρφετός, *jumbled together, promiscuous*, σ. ὄχλος, Polyb. 4, 75, 5; cf. Luc. Salt. 83.

Σύρφος, ὁ, = σέρφος.

Σύρφος, εος, τό, = συρφετός, which is a lengthd. form.

ΣΎΡΩ, in pass. only with aor. 2 ἐσύρην. *To draw* or *trail along, to drag a net*, Plut. 2, 977 F:—*to drag by force, force away, hale*, N. T.: of rivers, *to sweep* or *carry down* with them, σύρεται ὁ χρυσός, Strab., cf. Plut. Mar. 23; κλύδων δελφῖνα ἔσυρεν ἐπὶ χέρσον, Anth. P. 7, 216, cf. 9, 84: so of war, *to sweep away*, Plut. 2, 5 F; cf. συρτός:—absol. in pass., of a stream, *to flow* or *run down*, Dion. P. 16, 46. [ῡ, except in aor. 2 pass. ἐσῠρην.]

ΣΥ͂Σ, ὁ and ἡ, but oftener masc. than fem.: gen. σῠός: acc. σῦν:—in pl. Hom. never contracts the nom. σύες, of acc. he has both forms, σύας and σῦς, in dat. συσί and σύεσσι: he uses, like Hdt., both forms, σῦς and ὗς.—Like ὗς, *a swine, pig, a hog, boar* or *sow*, freq. in Hom., usu. in masc., σῦς ἄγριος, a wild *boar*, Il. 8, 338; ἀγρότερος, 11, 293; also, σῦς κάπριος, σῦς κάπρος (v. sub vocc.); so too, σῦς χλούνης, σύες χλοῦναι, Il., and Hes. Cf. sub ὗς. [ῡ in monosyll. cases, in the rest ῠ.] (Lat. *SUS*, Germ. *SAU*, our *sow*, of which *swine* is strictly the plur.: prob. from σεύομαι, ἔσσυμαι, σύμενος, akin to θύω B, as in Lat. *sus*, from the violence and fierceness of the wild boar.)

†Σῦς, ὁ, *the Sys*, a mountain-torrent of Olympus in Boeotia, Paus. 9, 30, 11.

Συσβέννῡμι, (σύν, σβέννυμι) *to extinguish together*, Opp. H. 2, 477.

Συσκάπτω, (σύν, σκάπτω) *to dig together.*—II. *to fill* or *heap up*, σ. τοὺς γύρους, Theophr.

Συσκεδάννῡμι, also -νύω, fut. σκεδάσω (σύν, σκεδάννυμι):—*to help in scattering: to toss all about*, Ar. Ran 903.

Σύσκεμμα, ατος, τό, *joint consideration.*

Συσκεπάζω, *to cover with* or *entirely.*

Συσκεπτέον, verb. adj., *one must consider*, μετά τινος, Plat. Soph. 218 B: from

Συσκέπτομαι, f. -ψομαι, (σύν, σκέπτομαι) dep. mid.:—*to consider along with.*

Συσκευάζω, f. -άσω, (σύν, σκευάζω):—*to make ready by putting together, to pack up* baggage, etc., for another, Xen. Cyr. 1, 4, 25; and then, generally, *to make ready, prepare*, τὸ δεῖπνον, Ar. Vesp. 1251: *to hatch, get up, contrive*, Dem. 764, 7, cf. 365, 5; σ. τινὶ τὴν βασιλείαν, Dion. H. 3, 35.—II. in mid., *to pack up one's own baggage, to pack up*, Lat. *convasare, vasa colligere*, Thuc. 7, 74, Plat. Theaet. 175 E, Xen., etc.: esp. in part. aor. 1 mid., or pf. pass., *all packed up, ready for a start*, παρεῖναι συνεσκευασμένος, Xen. Cyr. 3, 2, 3; πορεύεσθαι συσκευασάμενοι, Ib. 6, 2, 3, etc.: the pf. pass. is even followed by an acc., συνεσκευασμένος τὰ ἑαυτοῦ ἐνθάδε, *with all* his goods *packed up and brought* hither, Lys. 187, 28, cf. Id. Fr. 32, Xen. Cyr. 5, 3, 16.—2. *to prepare, make ready*, πορείαν, Xen. Cyr. 8, 5, 1; σῖτον, ἐπιτήδεια, etc., Id.—3. *to contrive, get up*, as in act., Dem. 772, 11.—4. *to bring together, scrape up for one's own use* or *advantage*, σ. χρήματα, Lycurg. 149, 44, cf. Dinarch. 100, 25: hence also—5. *to win, gain over, to overreach, fall upon, surprise*, Dem. 438, 14: and so of love, συσκευάζεται τὸν ἄνθρωπον, Xen. Cyr. 5, 1, 16. Hence

Συσκευᾰσία, ας, ἡ, *a packing up, getting ready*, esp. for a journey or march, Xen. Cyr. 4, 2, 35.

Συσκευαστής, οῦ, ὁ, (συσκευάζω) *one who packs up* or *gets ready*, Clem. Al.

Συσκευή, ῆς, ἡ, *a getting ready, preparation*, esp. on the theatre: metaph. *juggling, sleight of hand, delusion*, Hdn. 3, 12.

Συσκευοφορέω, ῶ, (σύν, σκευοφορέω) *to bear* or *carry baggage along with* or *together*, Xen. Cyr. 8, 3, 7.

Συσκευωρέομαι, f. -ήσομαι, (σύν, σκευωρέομαι) dep. mid.:—*to contrive, devise, plan, plot*, Dem. 313, 15.

Συσκηνέω, ῶ, (σύν, σκηνέω) *to be* or *live in the same tent* or *house with* another, like ὁμοσκηνέω: *to lodge together*, Xen. Hell. 3, 2, 8: *to mess* or *eat with* any one, Xen. Cyr. 2, 2, 1, etc. Hence

Συσκηνητήρ, ῆρος, ὁ, *one who dwells with* another, *a messmate*: fem. συσκηνήτρια, Ar. Thesm. 624.

Συσκηνία, ας, ἡ, (σύσκηνος) *a dwelling in one tent*: esp. of soldiers, *a messing together*, Xen. Hell. 5, 3, 20, v. l. Cyr. 2, 1, 26. Hence

Συσκήνιον, ου, τό,=συσσίτιον, usu. in plur. τὰ συσκήνια, for the Spartan φιδίτια, Xen. Lac. 5, 2.

Σύσκηνος, ον, (σύν, σκηνή) *dwelling* or *living in one tent*: *a messmate, comrade*, Lat. *contubernalis*, Thuc. 7, 75, Xen. An. 5, 8, 6, etc. Hence

Συσκηνόω, ῶ, = συσκηνέω, Xen. Hell. 7, 1, 38.

Συσκῐάζω, f. -άσω, (σύν, σκιάζω) *to shade* or *cover quite over*, Hes. Opp. 611; γένυν σ., i. e. to get a beard, Eur. Supp. 1050: metaph. *to veil, conceal*, Dem. 155, 25, and v. l. 23, fin.—II. intrans., ἄγκος.. πεύκαισι συσκιάζον, a vale with pines *thick-shading*, Eur. Bacch. 1052. Hence

Συσκίασις, ἡ, *a shading, shadowing, covering over*: [ῑ] and

Συσκίασμα, ατος, τό, *a shaded place* or *thing*: also=foreg.

Συσκῐασμός, οῦ, ὁ, = συσκίασις, LXX.

Σύσκῐος, ον, (σύν, σκιά) *quite-shaded, shady, covered*, Xen. Cyn. 8, 4: τὸ σύσκ., *the shade* or *shadiness* of a tree, Plat. Phaedr. 230 B; cf. Luc. Gymn. 16.

Συσκιρτάω, ῶ, (σύν, σκιρτάω) *to leap together*, Ael.

Συσκοπέω, f. -έψομαι, (σύν, σκοπέω) *to contemplate along with* or *together*, Plat. Phaed. 89 A, Lach. 189 C: also as dep. mid., συσκοπέομαι.

Συσκοτάζω, f. -άσω, (σύν, σκοτάζω) *to make quite dark*.—II. intr., *to grow dark*: impers., συσκοτάζει, *it grows dark*, Thuc. 1, 51; 7, 73, Xen., etc.; so, ἤδη συσκοτάζοντος, *when it was* now *getting dark*, Lys. Fr. 45, 4.

Συσκυθρωπάζω, (σύν, σκυθρωπάζω) *to be* or *look sad along with* or *together*, Eur. Incert. 100, 4, Xen. Cyr. 6, 2, 21.

Συσκῦλόω, ῶ,=συγκαλύπτω.

Συσμηρίζω, *to solder together*.

Συσπᾰράσσω, Att. -ττω, f. -ξω, (σύν, σπαράσσω) *to pull all to pieces*, N. T.

Σύσπᾰσις, ἡ, *a drawing together*.

Σύσπαστος, ον, or συσπαστός, όν (Lob. Paral. 490), *drawn together*: *closed by drawing together*, βαλάντιον, Plat. Symp. 190 E: from

Συσπάω, f. -άσω, (σύν, σπάω) *to draw together, squeeze together*, Ar. Fr. 406, Plat. Tim. 71 C; συνεσπακὼς τοὺς δακτύλους, Luc. Tim. 13;—esp. by stitching, *to sew together*, τὰς διφθέρας, Xen. An. 1, 5, 10. [ᾰ]

Συσπειράω, ῶ, (σύν, σπειράω) *to roll up together*:—mid., *to wrap one's cloak about one*, metaph. of one who is content with a little (*mea virtute me involvo*), Plut. 2, 828 C, v. Wyttenb. 157 C.—II. in pass. of soldiers, *to be formed, stand in close order*, Xen. Cyr. 7, 5, 6, etc.; σ. ἐπὶ τόπον, *to march so* to a place, Id. Hell. 2, 4, 11.—2. *to shrink up, shrivel*, Plat. Symp. 206 D.

Συσπείρω, (σύν, σπείρω) *to sow* or *sprinkle along with* or *together*, Luc.

Συσπένδω, f. -σπείσω, (σύν, σπένδω) *to join in making a libation*, Dem. 400, 21, Aeschin. 61, 2:—mid., *to join in making a treaty*, etc.

Συσπεύδω, (σύν, σπεύδω) *to join in hastening* or *pressing on, to lend a helping hand*, τινί, to one, Hdt. 1, 92; φιλεῖ δὲ τῷ κάμνοντι συσπεύδειν θεός, Aesch. Fr. 277.

†Συσπιρῖτις, ιδος, ἡ, *Syspiritis*, a district of Armenia, Strab. p. 503.

Συσπλαγχνεύω, (σύν, σπλαγχνεύω) *to help to* σπλάγχνα *at a sacrifice*, Ar. Pac. 1115.

Συσποδέω, ῶ, *to mince up*.

Σύσπονδος, ον,=ὁμόσπονδος, Aeschin. 50, 9.

Συσπουδάζω, f. -άσω, (σύν, σπουδάζω) *to make haste along with* or *together, to be zealous* or *serious concerning*, περί τινος, Ar. Pac. 768, Xen. An. 2, 3, 11.—II. transit., *to pursue, do* or *manage along with* or *together*, τινί τι, Xen. Ages. 8, 2: *to take any one's part, favour* him, τινί, Dio C. Hence

Συσπουδαστικός, ή, όν, *zealous in helping*, M. Anton. 1, 16.

Συσσαίνω, (σύν, σαίνω) *to caress* or *fondle together*, τινά:—pass., *to feel flattered* or *pleased* by a thing, τινί, Polyb. 1, 80, 6.

Συσσαρκία, ας, ἡ,=εὐσαρκία, for which it is v. l. in Hipp.

Συσσαρκόω, ῶ, *to join, unite by flesh, cover over with flesh*. Hence

Συσσάρκωσις, ἡ, *a joining with flesh, growing over with flesh.*

Συσσάττω, f. -ξω, (σύν, σάττω) *to stop* or *fill quite up*, Arist. Probl. 25, 8, 4.

Συσσεισμός, οῦ, ὁ, *a shaking together*, esp. *a whirlwind*, LXX.: also *an earthquake*: from

Συσσείω, (σύν, σείω) *to shake together, to put in motion together*, H. Hom. Merc. 94: *to make to tremble, awe*, LXX.

Συσσεύω, *to urge on, set in motion along with* or *together.*

Συσσημαίνομαι, (σύν, σημαίνω) dep., *to seal* or *sign along with* others, *join in signing* or *ratifying*, Dem. 928, 4; 1034, fin.

Σύσσημος, ον, (σύν, σῆμα) *marked in common*; esp. of weights and measures, *stamped as current*: τὸ σύσσημον, *a fixed sign* or *signal*, like σύμβολον, LXX.: *a pledge* or *pawn*, Anth. P. append. 32.

Συσσήπω, f. -ψω, (σύν, σήπω) *to digest completely*, τὴν τροφήν, Arist. Part. An. 3, 14, 13:—pass., c. perf. act., *to grow putrid together*. Hence

Σύσσηψις, ἡ, *a growing putrid, decaying together*.

Συσσῑτέω, ῶ, (σύσσιτος) *to mess with*, τινί, Ar. Eq. 1325, Lys. 137, 18, etc.: absol., in plur., *to eat* or *mess together*, Plat. Symp. 219 E, Dem. 401, 1, etc. Hence

Συσσίτησις, εως, ἡ,=sq., Plut. Lycurg. 12. [σῖ]

Συσσῑτία, ας, ἡ, (σύσσιτος) *a messing together* or *in common*, Plat. Legg. 781 A: *a club* or *mess*, Xen. Oec. 8, 12. Hence

Συσσῑτικός, ή, όν, *of* or *for a mess*, οἶκος, Doriad. ap. Ath. 143 C.

Συσσίτιον, ου, τό, usu. in plur. τὰ συσσίτια, *a common meal, a mess*, such as Lycurgus instituted for all the Spartans, Hdt. 1, 65, Ar. Eccl. 715, Plat., etc.; cf. φειδίτια.—II. *a mess-room, common hall*, Eur. Ion 1165, Plat. Legg. 762 C; σ. χειμερινά, winter-*quarters*, Id. Criti. 112 B. [σῖ]

Συσσῑτοποιέω, ῶ, (σύν, σιτοποιέω) *to help to prepare corn* or *bread*.—II. *to prepare and knead with* bread, ἄρτῳ, Diosc.

Σύσσῑτος, ον, (σύν, σῖτος) *eating together* or *in common, a messmate*, Theogn. 309, Hdt. 5, 24, Ar. Vesp. 557, Xen., etc.

Συσσόη, ης, or σύσσοια, ας, ἡ, *joint motion of several bodies to one point*, a word of the Atomic Philosophy, Democr. ap. Hesych.: from

Συσσοῦμαι, defect. dep., *to rush along with* or *together.*

Συσσυκοφαντέω, ῶ, (σύν, συκοφαντέω) *to join in laying false informations*, Dem. 1359, 4.

Συσσύρω, *to draw backwards and forwards, to disturb.*

Συσσώζω, (σύν, σώζω) *to help to save, deliver*, Eur. I. A. 1209, Ar. Thesm. 270, Thuc. 1, 74.—II. *to maintain, observe along with* or *together*, Polyb. 10, 47, 10.

Συσσωμᾰτοποιέω, ῶ (σύν, σωματοποιέω) *to bring into one body with* or *together, to incorporate*, Arist. Mund. 4, 32.

Σύσσωμος, ον, (σύν, σῶμα) *joined, united in one body*, N. T.

Συσσωρεύω, (σύν, σωρεύω) *to heap up* or *together*, Diod., Ath. 333 B.

Συσσωφρονέω, ῶ, (σύν, σωφρονέω) *to be a partner in temperance*, συσσωφρονεῖν γάρ, οὐχὶ συννοσεῖν ἔφυν, Eur. I. A. 407; συσσωφρόνει σώφρονι, Scol.

Συστάδην, adv.,=sq., Polyb. 3, 73 8; 13, 3, 7. [ᾰ]

Συστᾰδόν, adv., (συνίστημι) *standing close, close together*, συστ. μάχαις χρῆσθαι, to fight in *close* combat, Lat. *cominus pugnare*, Thuc, 7, 81: so, ἡ συσταδὸν μάχη, Hdn. 4, 7.

Συστᾰθεύω, *to roast together: to roast, toast thoroughly.*

Συσταθμέομαι, dep. mid.,=συμμετρέω.

Συσταθμία, ας, ἡ, *a mixing together by weight*, Diosc.: from

Σύσταθμος, ον, (σύν, σταθμός III) *of equal weight*, Hipp. ap. Galen.

Συσταλτικός, ή, όν, (συστέλλω) *drawing together, constringent, checking*, opp. to κινητικός, Arist. Probl.

Συσταμνίζω, (σύν, στάμνος) *to put together in the same vessel*, τί τινι, Nic. ap. Ath. 133 D.

Συστάς, άδος, ἡ, (συνίστημι) *standing close together*: συστάδες ἀμπέλων, vines *planted closely and irregularly*, not in rows, Lat. *vites compluviatae*, Arist. Pol. 7, 11, 5, cf. Hesych. sub v. ξυστάδες.—2. συστάδες θαλάσσης, ὀμβρίων ὑδάτων, *cisterns, reservoirs* for sea or rain water, Strab. p. 773.

Συστᾰσιάζω, f. -άσω, (σύν, στασιάζω) *to join in rebellion* or *sedition, take part therein*, Thuc. 4, 86, Plut. C. Gracch. 13:—*to be of the same party with*, τινί, Plut. Hence

Συστᾰσιαστής, οῦ, ὁ, *a fellow-rebel* or *rioter*, N. T.

Συστᾰσις, εως, ἡ, (συνίστημι):—*a setting together, composition*: so, σ. προςώπου, *a studied arrangement, serious expression* of countenance, of Pericles, Plut. Pericl. 5.—2. *introduction, recommendation*, Id. Themist. 27, etc.—3. *the forming of a plan*, σ. ἐπιβουλῆς, Polyb. 6, 7, 8.—II. (συνίσταμαι) *a standing together, meeting*, esp. in hostile sense, *a conflict, battle*, Hdt. 6, 117; 7, 167; *a quarrel*, Eur. Heracl. 415: metaph., σ. γνώμης, *a conflict* of mind, intense anxiety, Thuc. 7, 71.—2. *a collection*, e. g. of humours, Foës. Oec. Hipp.—3. *a union; a political union, club*, like ἑταιρεία (q. v.), Dem. 1122, 5: *a knot of men assembled*, Eur. Andr. 1088, Thuc. 2, 21, Xen. Eq. 7, 19.—4. *friendship* or *alliance*, πρός τινα, Polyb. 3, 78, 2: *a conspiracy*, ἐπί τινα, Plut. Pyrrh. 23.—5. *the constitution* of a person or a thing, τῶν ὡρῶν, τοῦ κόσμου, τῆς ψυχῆς, Plat. Symp. 188 A, Tim. 32 C, 36 D, etc.; φυσικὴ σ., Arist. Categ. 8, 13:—absol., *a political constitution*, Plat. Rep. 546 A.—6. metaph., σ. φρενῶν, *sternness, harshness, rigour* of mind, Eur. Hipp. 983, cf. Alc. 797.—Cf. συνίστημι throughout.—III. of bodies, *a becoming compact* or *solid, recovery of good condition*, etc., Plat. Tim. 89 A.

Συστᾰσιώτης, ου, ὁ, (σύν, στασιώτης) *a member of the same party* or *faction, a partisan*, Hdt. 5, 70, 124, Strab., etc.

Συστάτης, ου, ὁ, (συνίστημι) *one who stands with* others: in plur., *the rafters of the roof which meet* in the top-ridge. [ᾰ] Hence

Συστᾰτικός, ή, όν, *introductory, commendatory*: proverb., τὸ κάλλος πάσης συστατικώτερον ἐπιστολῆς, personal appearance is *better introduction* than any letter, Diog. L. 5, 18: ἡ συστ. (sc. ἐπιστολή), *a letter of introduction*, Id. 8, 87, and N. T.—II. *drawing together, making compact* or *solid, curdling.*

Συσταυρόω, ῶ, (σύν, σταυρόω) *to secure, fortify with a palisade.*—II. *to crucify along with*, τινί, N. T.

Συστεγάζω, f. -άσω, (σύν, στεγάζω) *to cover together* or *entirely*, τινί, with a thing, Plat. Tim. 75 C; in pass., Xen. Cyr. 6, 2, 17.

Συστεγνόω, ῶ, *to solder together.*

Συστείχω, *to go at the same time* or *together.*

Συστέλλω, pf. συνέσταλκα, (σύν, στέλλω):—*to draw together, to straiten*: hence, *to lessen, shorten*, esp. *to shorten sail* (sub. ἱστία), Ar. Ran. 999, cf. Eq. 432.—2. *to draw in, contract*, εἰς τὸ ἐλάχιστον, Dem. 309, 2: *to check, restrain, moderate*, Plat. Legg. 691 E, and freq. in Plut.: σ. τὴν δίαιταν, Plut. Cat. Min. 4:—pass. *to contract, grow smaller*, Xen. Vect. 4, 3: συστέλλεσθαι εἰς εὐτέλειαν, to retrench expenses, Thuc. 8, 4 (cf. συντέμνω); συσ. εἰς ὀλίγον, Plut. Aristid. 14, etc.; ἐς βραχύ, Luc. Icarom. 12:—συνεσταλμένην διάνοιαν ἔχειν, to keep *a moderate* mind, Isocr. 280 D; συνεσταλμένος ὄγκῳ, *short* in stature, Diod.; cf. συνεσταλμένως.—3. metaph., *to lower, humble, abase*, τὰ μεγίστα θεὸς συνέστειλεν, Eur. Teleph. 25: and in pf. pass., *to be lowered* or *cast down*, συνέσταλμαι κακοῖς, Id. H. F. 1417, cf. Tro. 108.—II. *to wrap closely up, shroud*, esp. of the dead, Eur. I. T. 295, in pass.: also, πέπλοις συσταλέντες, Id. Tro. 378:—mid., συστέλλεσθαι θαἰμάτια, *to wrap our* cloaks *close round us*, Ar. Eccl. 99: hence, συστέλλεσθαι ἑαυτόν, *to gird up one's* loins, *get ready for action*, Id. Eccl. 484: and so, συσταλείς, *tucked up, all ready*, Id. Vesp. 424.—2. *to cloak, hide*, Plut. Galb. 18.—III. in Gramm. *to use a syllable as short.*

Συστενάζω, f. -ξω, (σύν, στενάζω) *to sigh* or *groan with*, τινί, Eur. Ion 935.

Σύστενος, ον, (σύν, στενός) *running to a narrow point*, Antimach. Fr. 89: formed like σύνοξυς.

Συστενοχωρέω, ῶ, (σύν, στενοχωρέω) *to drive into a narrow place together, trammel quite up*, Plut. 2, 601 D.

Συστένω,=συστενάζω, Arist. Eth. N. 9, 11, 4.

Συστεφᾰνηφορέω, ῶ, (σύν, στεφανηφορέω) *to wear a crown with* others, σ. τινι, Scol. ap. Ath. 695 D.

Συστεφᾰνόω, ῶ, (σύν, στεφανόω) *to crown with* or *together*, Anth. P. 5, 36:—pass., *to wear a crown with*, συνεστεφανοῦτο καὶ συνεπαιώνιζε τῷ Φιλίππῳ, Dem. 380, 27.

Σύστημα, ατος, τό, (συνίστημι) *a whole compounded of several parts* or *members, a complex whole*, Plat. Epin. 991 E, Arist. Mund. 2, 1.—2. *a body of persons leagued by the same laws, institutions*, etc., *a regular government, established power, confederacy*, Plat. Legg. 686 B: also, *the constitution of a state*, σ. δημοκρατίας, πολιτείας, Polyb. 2, 38, 6; 6, 11, 3; σ. τῶν Ἀχαιῶν, Id. 2, 41, 15.—3. *a body of soldiers, a corps*, usu. of a definite number, like τάγμα and σύνταγμα, hence σ. μισθοφόρων, ἱππέων, etc., Id. 1, 81, 11, etc.; but, τὸ τῆς φάλαγγος σύστημα, the phalanx itself, Id. 5, 53, 3.—4. generally, *a flock, herd*, ζώων, ἱπποτροφείων, Id. 12, 4, 10, etc.—5. *a college* of priests or magistrates, Id. 21, 10, 11.—6. in music, *the combination* or *unison of several tones*, Plat. Phil. 17 D: esp. *the concord of four tones.*—7. in metre, *the union of several versus nexi into one whole*, as esp. in anapaestics: cf. συνάφεια.—8. in medicine, like ἄθροισις, *the accumulation* or *deposition of sediment*, Foës. Oec. Hipp.—9. later, as we use it, *a system, arrangement of the elements of an art* or *science.*—The word is late, and rare in good Att. authors. Hence

Συστημᾰτικός, ή, όν, *combined in one whole, brought into system, systematic*, Plut. 2, 1142 F.

Συστοιχέω, ῶ, *to stand in the same row* or *line with*, Polyb. 10, 21, 7: *to be co-ordinate with*, τινι: and

Συστοιχία, ας, ἡ, *a standing together in one row* or *line; a co-ordinate arrangement* or *series of co-ordinates*, Arist. Eth. N. 1, 6, 7:—*any regular series*, Id. Anal. Pr. 2, 21, 2: *a belonging to the same class, kind, race* or *sex*, Theophr., cf. Arist. Metaph. 9, 3, 10: cf. σύστοιχος fin.

Σύστοιχος, ον, (σύν, στοῖχος) *standing in the same row* or *line with* others, *belonging to the same class, kind, race* or *sex*: hence, *co-ordinate, similar*, opp. to ἀντίστοιχος, Arist. Top. 2, 9, 1: so, in Aristot., the elements of *air* and *fire, water* and *earth*, are σύστοιχα; but *water* and *fire, air* and *earth*, are ἀντίστοιχα: so in Gramm. letters classed acc. to the organ of pronunciation are σύστοιχα, as the labials π β φ, etc.; but classed acc. to their properties they are ἀντίστοιχα, as the tenues π κ τ, etc.: this reciprocal relation of letters is called συστοιχία and ἀντιστοιχία:—hence, κατ' ἀντιστοιχίαν, *by the relation* of letters.

Συστολέω,=συστολίζω, susp.

Συστολή, ῆς, ἡ, (συστέλλω) *a drawing together, a contracting*; metaph., *a repressing, reproof*, Plut. 2, 544 E, etc. —2. in medicine, *a contraction* of the heart, Galen.—3. in Gramm., *the change of a long vowel into a short one*, e. g. ἔσαν for ἦσαν: also, *a pronouncing as short* a syllable strictly long: —so also in music.—4. *a lessening* of expenses, *economy*, Polyb. 27, 12, 4. —In all these senses, opp. to διαστολή.

Συστολίζω, f. -ίσω,=συστέλλω, *to put together, make*, Eur. Or. 1435.—II. *to clothe, deck, adorn along with* or *together*, Mel. 126.

Σύστομος, ον, (σύν, στόμα) *with a narrow mouth*, opp. to μεγαλόστομος, Arist. Part. An. 3, 1, 12.—2. *mouth to mouth*, of a kiss, Telecl. Aps. 2. Hence

Συστομόω, ῶ, *to make narrow-mouthed*:—pass., *to be joined with by a mouth*, Strab. p. 308.

Συστονᾰχέω,=συστενάζω, Q. Sm. 1, 296.

Συστορέννῡμι, (σύν, στορέννυμι) *to spread* or *lay together*, Diphil. ap. Poll. 10, 38.

Συστοχάζομαι, (σύν, στοχάζομαι) dep. mid., *to aim at with* or *together*, τινός, M. Anton. 3, 11.

Συστρᾰτεία, ας, ἡ, *a common campaign* or *expedition*, Xen. Hell. 3, 1, 6 from

Συστρᾰτεύω, f. -σω, or more freq. as dep. mid., -εύομαι, f. -εύσομαι (σύν, στρατεύω):—*to make a campaign* or *to be on service, serve along with* or *together, to join* or *share in an expedition*, τινί, or absol., Hdt. 5, 44; 6, 9, Thuc., etc.—Hdt. always uses it as dep. mid.; Thuc. always as act.; Xen. has both, but more usu. dep.

Συστρᾰτηγέω, ῶ, *to hold joint command, to be the fellow-general of*, τινός, Dem. 401, 2: from

Συστράτηγος, (not συστρατηγός, Poppo Thuc. 3, 109), ου, ὁ, (σύν, στρατηγός) *a fellow-general, partner in command*, Eur. Phoen. 745, Thuc. 2, 58. [ᾰ]

Συστρᾰτιώτης, ου, ὁ, (σύν, στρατιώτης) *a fellow-soldier*, Xen. An. 1, 2

26, Plat. Rep. 556 C: fem. -ῶτις, ιδος.

Συστρᾰτοπεδεύομαι, (σύν, στρατοπεδεύομαι) dep. mid., *to encamp along with*, τινί or σύν τινι, Xen. Hell. 6, 5, 19, An. 2, 4, 9.

Σύστρεμμα, ατος, τό, (συστρέφω) *any thing twisted up together* or *collected*, like συστροφή II: hence,—1. *a body of men; a crowd, concourse*, Polyb. 1, 45, 10.—2. *a tumour*, Foës. Oec. Hipp.—II. *roundness of form*, as of a drop of water.—III. *any thing turned by art: a stratagem, plot*, LXX.

Συστρεμμᾰτάρχης, ου, ὁ, (σύστρεμμα I. 1, ἄρχω):—*the commander of a corps*, Arr. Tact.

Συστρεμμάτιον, ου, τό, dim. from σύστρεμμα, σ. ὕδατος, *a whirlpool*, Arist. Mirab. 29.

Συστρεπτικός, ή, όν, *twisting together, bringing to a head*, Foës. Oec. Hipp.: from

Συστρέφω, f. -ψω, (σύν, στρέφω) *to twist up together, roll into a mass*, Lat. *conglobare*; generally, *to collect in one, combine*, as the wind does the clouds; hence, σ. τὸ Μηδικὸν ἔθνος, Valck. Hdt. 1, 101; of soldiers, σ. ἑαυτούς, *to rally and throw* themselves *together, form in one body* or *into a solid, compact body*, esp. so as to resist attacks, Hdt. 9, 18, cf. infra; σ. ἑαυτόν, *to rally, collect* one's self, Plat. Rep. 336 B; συστρέψας, absol., *with all one's force, collectis viribus*, Aeschin. 68, 2:—pass., *to be* or *become united in one body, combine*, Hdt. 4, 136; 6, 6, 40; esp. of soldiers, like σ. ἑαυτούς, Id. 9, 62, Thuc. 2, 4, etc.; συνεστραμμένοι, *in a body, agmine facto*, Xen. Hell. 6, 4, 12, etc.: also, *to club together, conspire*, Thuc. 8, 54; ἐπί τινα, Aeschin. 52, 6.—2. *to twist* or *curl* the hair, σ. κομήν, Theodect. ap. Strab.: συνεστραμμένη ῥίζα, *a knotted, gnarled* root, Theophr.: also, συνεστραμμένος ταῖς ῥίζαις, Id.—3. of sentences, *to bring into a close form, compress*, with collat. notion of *brevity, conciseness, terseness*, σ. λόγους, Antiph. Aphrod. 1, 17, Φιλοθ. 1, 17; ἐνθυμήματα, Arist. Rhet. 3, 18, 4; ῥῆμα βραχὺ καὶ συνεστραμμένον, a short and *pithy* saying, of the Lacedaemonians, Plat. Prot. 342 E, ubi v. Stallb.;—so Cicero uses *contortus*.—II. *to twist* or *whirl round, whirl away, carry off* like a whirlwind, Aesch. Fr. 181, Ar. Lys. 975.—III. *to turn all together*, σ. ἐπὶ δόρυ, *to make* them *all wheel* to the right, Xen. Lac. 13, 6: σ. τὸν ἵππον, *to turn* him *about*, Plut. Anton. 41.

Συστρογγυλίζω, f. -ίσω,=sq., Nicom. ap. Ath. 58 A.

Συστρογγύλλω, (σύν, στρογγύλλω) *to roll up into a ball*:—σ. τὴν οὐσίαν, to play at ball with it, i. e. to throw it away, Alex. Phaedr. 2, 4.

Συστροφή, ῆς, ἡ, *a rolling up together, a twisting* as of a thread, Plat. Polit. 282 E.—II. *that which is rolled up* or *united, any dense mass*, like σύστρεμμα: hence,—1. *a body of men, a crowd*, Lat. *globus*, Hdt. 7, 9, 2; *a seditious meeting, mob*, Polyb. 4, 34, 6; also, *a swarm of bees*, LXX.—2. *a gathering, tumour, wen*, Hipp., v. Foës. Oecon.—3. *a knot* in wood, Theophr.—4. συστροφή, with or without ὄμβρου, *a sudden storm* of rain, Polyb. 3, 74, 5; 11, 24, 9: so, σ. ἀνέμου, *a whirl*wind; σ. ὑδάτων, *a whirl*pool.—5. metaph., σ. τῆς λέξεως, Dion. H.; cf. συστρέφω I. 3.

Συστροφία, ας, ἡ, *combination, union*, esp. for party purposes, Polyb. 24, 2, 2;—or, it may be *the power of turning quickly, craft*.—II. *intercourse, familiarity: study* of an author, Dion. H. de Dinarch. 7: from

Σύστροφος, ον, (συστρέφω) *rolled up together, compressed, combined, united*.—II. *turning quickly*: metaph., *dexterous, artful*, Lat. *versutus*.

Συστυγνάζω, *to mourn with*.

Σύστῡλος, ον, (σύν, στῦλος) *with columns standing close*, Vitruv. 3, 2.

Συστύφω, *to draw together*. [στῡ]

Συσφάζω, f. -ξω, (σύν, σφάζω) *to slay, sacrifice along with* or *together*, Eur. I. T. 685, in aor. 2 pass. συσφαγῆναι.

Συσφαιρίζω, f. -ίσω, (σύν, σφαιρίζω) *to play at ball with* or *together*, Plut. Hence

Συσφαιριστής, οῦ, ὁ, *one who plays at ball with another*, Ep. Plat. 363 D, Ath. 19 A.

Συσφαιρόω, ῶ, *to round off* or *make quite round*.

Συσφάλλω, (σύν, σφάλλω) *to cause to fall with*:—pass., *to fall with*, Max. Tyr.

Συσφάττω, f. -ξω,=συσφάζω.

Συσφηκόω, ῶ, (σύν, σφηκόω) *to join, fasten together*, Timon ap. Diog. L. 2, 6.

Συσφηνόω, ῶ, *to wedge together, to press together*.

Συσφίγγω, (σύν, σφίγγω) *to clasp* or *bind close together*, Anth. Plan. 199. Hence

Συσφιγκτήρ, ῆρος, ὁ, *a garment laced tight to the body*, like σφιγκτήρ, LXX.: and

Σύσφιγκτος, ον, *laced close together*: τὸ σ., *a hook*, LXX.

Σύσφιγμα, ατος, τό, (συσφίγγω) *that which is laced* or *bound close together*: in plur., *a chain*, LXX.

Σύσφιγξις, εως, ἡ, (συσφίγγω) *a lacing* or *binding close together*: also=σύσφιγμα, LXX.

Συσφρᾱγίζω, fut. -ίσω, *to seal up*: used also in mid.

Συσχετήριον, ου, τό, (συνέχω) *a repository, receptacle, coffer*, Stob. Ecl. 1, p. 1082.

Συσχημᾰτίζω, (σύν, σχηματίζω) *to form, fashion*, or *shape* one thing *after* another, σ. τι πρός τι, Arist. Top. 6, 14, 4:—pass., *to form one's self after* another, *to be conformed* to his example, πρός τινα, Plut. 2, 100 F, ubi v. Wyttenb.; τινί, N. T.:—of the constellations, *to stand in mutual opposition*, Sext. Emp. p. 343. Hence

Συσχημᾰτισμός, οῦ, ὁ, *mutual opposition of the constellations*, Sext. Emp. p. 343.

Συσχολάζω, (σύν, σχολάζω) *to devote one's leisure to* any thing *with* others: *to be a fellow-pupil with*; in genl. *to be intimate*, Luc. Jud. Voc. 8. Hence

Συσχολαστής, οῦ, ὁ, *a playmate*, Dion. H.: also, *a school-fellow*, Strabo, Plut. 2, 47 E: cf. Lob. Phryn. 401.

Σύσχολος, ον, (σύν, σχολή) *at leisure with* or *together*.

Σύτο, 3 aor. syncop. or plqpf. pass. of σεύω, Il. [ῠ]

Σύφαξ, ὁ,=γλεῦκος, ap. Hesych.: hence, συφακίζω=ὀπωρίζω, Ib. [ῡ ?]

Σῦφαρ, not σύφαρ, τό, *a piece of old* or *wrinkled skin*, Sophron ap. E. M., Call. Fr. 49: *the old coat* or *slough* of serpents and insects, Lat. *exuviae*, Luc. Hermot. 79:—*the skim* or *scum* on milk,=γραῦς.—II. as adj., σῦφαρ, ὁ, ἡ, *very aged*, Lyc. 793.

Σῠφειός, ὁ,=sq., Od. 10, 389.

Σῠφεός, οῦ, ὁ, (σῦς) *a hog-sty*, Od 10, 238; 14, 13, 73: συφεόνδε, *to the sty*, Ib.

Σῠφετός, ὁ,=foreg., dub.

Σῠφεών, ῶνος, ὁ, later form for συφεός.

Σῠφόρβιον, ου, τό, (σῦς, φέρβω) *a herd of swine*, Anth.

Σῠφορβός, οῦ, ὁ, (σῦς, φέρβω) like ὑφορβός, *a swineherd*, Il. 21, 282, Od 11, 504.

Σῠφός, ὁ,=συφεός, Lyc. 676.

Σύφος, α, ον, Aeol. for σοφός, ap E. M.

Συχνάζω, f. -άσω, (συχνός) *to be frequent, to do* or *come frequently*, like θαμίζω.

Συχνάκῐς, adv., *frequently, often, ofttimes*, Luc. Scyth. 2. [ᾰ]

Σύχνασμα, ατος, τό, *that which is done frequently*, dub.

Συχνός, ή, όν,—1. of time, *long*, σ. χρόνος, Hdt. 8, 52, Plat., etc.; σ. λόγος, *a long, unbroken* speech, Plat. Gorg. 465 E, etc.—2. of number and quantity, like πολύς, *many*, ἔθνεα, νῆσοι, Hdt. 1, 58; 3, 39, etc.; συχνοί, *many people together*, Ar. Ran. 1267, etc.; hence, τὸ πολίχνιον σ. ποιεῖν, to make the small town *populous*, Plat. Rep. 370 D:—with sing. nouns, *much, frequent*, σ. οὐσία, Ar. Plut. 754; πειθώ, Plat. Rep. 414 C; ἡ διοίκησις σ., the expense was *great*, Dem. 1359, 9:—the dat. συχνῷ is oft. joined with a compar. adj., like πολλῷ, as, σ. βελτίων, *far* better, Plat. Legg. 761 D; νεώτερος ἐμοῦ καὶ συχνῷ, younger *by a good deal*, Dem. 1002, 23.—II. the adv., -νῶς is rare, the neut. συχνόν, συχνά, being used instead, συχνὸν διαμαοτάνειν, to err *much*, Plat. Phaedr. 257 C; συχνὰ χαίρειν ἐῶν, Ib. Phileb. 59 B. (Prob. transp. and contr. from συνεχής.)

Σῠώδης, ες, (σῦς, εἶδος) *swine-like, swinish*, esp. *gluttonous*, Jac. Philostr. Imag. 511.

Σφάγανον, τό, a word coined by Gramm. to show the deriv. of φάσγανον.

Σφᾰγεῖον, ου, τό, (σφάζω):—*a bowl for catching the blood of the victim* in sacrifices, Aesch. Ag. 1092, cf. Ar. Thesm. 754.—II. like σφάγιον, *the victim* itself, Eur. Tro. 742, El. 800.

Σφᾰγεύς, έως, ὁ, (σφάζω):—*a slayer, butcher*, Eur. I. T. 623: *a murderer, cut-throat*, Dem. 175, 27:—in Soph. Aj. 815, ὁ σφαγεὺς ἕστηκε, of the sword on which Ajax is about to throw himself:—*a sacrificial knife*, Eur. Andr. 1134.

Σφᾰγή, ῆς, ἡ, (σφάζω):—*slaughter, butchery, sacrifice*, both in sing. and plur., Trag.: also in prose, σφαγὰς ποιεῖν, Dem. 424, 22:—σφαγαὶ πυρός, the *sacrificial* fire, Aesch. Ag. 1057:—with collat. signf. of *a wound*, Soph. Tr. 573, 717: σφαγὴ αἵματος, the blood gushing from the wound, Aesch. Ag. 1389: *the victim itself*, Soph. Tr. 756.—II. *the throat*, strictly the spot where the victim is struck, (cf. Lat. *jugulum, jugulari*): usu. in plur., like Lat. *fauces*, Aesch. Pr. 863, Eur. El. 1228, cf. Thuc. 4, 48; κοινὸν μέρος αὐχένος καὶ στήθους, Arist. H. A, 1, 14, 2.

Σφᾰγία, ας, ἡ, *a day of sacrifice*, strictly fem. from σφάγιος, sub. ἡμέρα.

†Σφαγία, ας, ἡ,=Σφακτηρία, Plat. Menex. 242 C; Xen.; etc.

Σφαγιάζομαι, f. -άσομαι, (σφάγιον) dep. mid.:—*to slay a victim, sacrifice*, ταῦρον, Hdt. 9, 61, 72; absol., Id. 6, 76:—an act. σφαγιάζω occurs in Ar. Av. 569; also part. pres. pass. in pass. signf., Ar. Av. 570; and so aor. part.

σφαγιασθείς in pass. signf., Hdt. 7, 180, Xen. Lac. 13, 8. Hence

Σφᾰγιασμός, οῦ, ὁ, *a slaying, sacrificing*, Eur. El. 200.

Σφᾰγιαστήριον, ου, τό,=σφαγεῖον.

Σφᾰγίδιον, ου, τό, dim. from *σφαγίς*. [ῐ]

Σφᾰγίζω,=*σφαγιάζω*.

Σφάγιον, ου, τό, *a victim*, Eur. Hec. 111: usu. in plur., *σφάγια καλά* or *χρηστά*, like *ἱερὰ καλά, victims* of good omen, Hdt. 9, 61, 62, and Trag., esp. in Eur.; *σφάγια ἔρδειν, τέμνειν*, Aesch. Theb. 230, Eur. Supp. 1196; *δοῦλα σφάγια, the slaughter* of a slave, Eur. Hec. 137; so, *σφάγια τέκνων*, Id. Or. 815; *σφάγια παρθένους κτανεῖν*, Id. Ion 278; also in Thuc. 6, 69, Xen., etc.—II.=*σφαγεῖον, a bowl for the blood* at sacrifices.—Strictly neut. from sq. [ᾰ]

Σφάγιος, ον, also *α, ον*, (*σφάζω*) *slaying, sacrificing: killing, deadly*, Hipp.; *σφ. μόρος, slaughter*, Soph. Ant. 1291. Cf. *σφαγία, σφάγιον*.

Σγᾰγίς, *ίδος, ἡ, a sacrificial knife*, Eur. El. 811, 1142: generally, *a knife*, Polyaen.

Σφᾰγίτης, *ου, ὁ*, (*σφαγή* II) *of the throat, φλὲψ σφαγῖτις, the jugular* vein, Polybus ap. Arist. H. A. 3, 3, 2.

Σφάγνος, *ου, ὁ,=σφάκος* and *φάσγανον* II, Theophr.

Σφᾰδάζω (v. sub fin.): f. *-άσω:—to toss the body about, to struggle, rear, and kick*, like a restive horse, Aesch. Pers. 194, Soph. Fr. 727, Eur. Aeol. 19, Incert. 141:—*to writhe, struggle* from spasms, Foës. Oec. Hipp., Xen. Cyr. 7, 1, 37: of a wounded horse, Polyb. 34, 3, 5; and so Valck. proposed to read in Eur. El. 843; cf. *ἀσφάδαστος*.—2. *to struggle, be eager, impatient for* a thing, *ἐπὶ τὴν μάχην*, Plut. Caes. 42:—cf. Wytt. Plut. 2, 10 C, Ruhnk. Tim.—Hdn., Draco, and E. M. write it *σφαδάζω*, as if contr. from *σφαδαΐζω*, v. Ellendt Lex Soph. (Akin to *σπάω, σπαίρω*, and prob. to *σφύζω*.)

Σφᾰδῠνός, *ή, όν*, v. l. Il. 11, 165; 16, 372, for *σφεδανός*, q. v.

Σφάδασμα, *ατος, τό*,=sq.

Σφᾰδασμός, *οῦ, ὁ, violent motion* of the body, *a spasm, convulsion*, Plat. Rep. 579 E.

ΣΦΑ΄ΖΩ, and in Att. prose *σφάττω*: f. *σφάξω*: aor. *ἔσφαξα*: pass. *ἐσφάχθην*, Hdt. 5, 5, Pind. P. 11, 36, Eur. I. T. 177,—but in Att. usu. *ἐσφάγην* [ᾰ]: pf. pass. *ἔσφαγμαι*: Hom. has pres. *σφάζω*, impf. and aor. act., pres. and pf. pass. *To slay, slaughter, butcher*, in Hom. always of cattle, etc.: *μῆλ' ἀδινὰ σφάζουσι*, Od. 1, 92, etc.: *to offer, sacrifice*; and, generally, *to kill*, Pind., and Trag.; so too in Xen. An. 4, 5, 16, etc.; *σφ. καὶ ἐκδέρειν*, Plat. Euthyd. 301 C:—strictly, *to slay by cutting the throat*, Lat. *jugulare*, Od. 3, 454; *σφ. ἐπ' ὤμων μόσχον, to cut* its *throat*, as it hung from the servant's shoulders, Eur. El. 813; so, *σφ. παρθένου δέρην*, Id. Or. 1199; *δέρη σφαγεῖσα*, the throat *cut*, Id. I. A. 1516:—poet., *αἷμα σφάττειν, to shed* blood *in slaughter* or *sacrifice*, Seidl. Eur. El. 92, 279; cf. *σφαγή* I, fin. (The root is ΣΦΑΓ-, as it appears in aor. 2, and *σφαγή*, etc.)

Σφαῖρᾰ, *ας, ἡ, a ball*, esp. *a playing ball, σφαίρῃ παίζειν*, to play *at ball*, Od. 6, 100; *σφαῖραν ῥίπτειν*, Od. 6, 115; *ὥςπερ σφαῖραν ἐκδεξάμενος τὸν λόγον*, Plat. Euthyd. 277 B; cf. *δωδεκάσκυτος*.—2. *a sphere, globe*, which Anaximander, etc., conceived as surrounding the universe, ap. Plat. Soph. 244 E, cf. Euseb. Praep. Ev. 1, 8, Arist. Mund. 2, 8; called *σφαῖρος* by Emped. 24: then freq. in Pythag. philosophy, of *the spheres* of the planets, cf. Arist. Coel. 2, 4, 5:—*σφ. πλανωμένη*, opp. to *ἀπλανής, a planet*, opp. to a fixed star, Plut. 2, 1028 A.—3. *a weapon of boxers*, prob. *an iron ball*, worn with padded covers (*ἐπισφαίρια*), instead of the usu. boxing-gloves (*ἱμάντες*), in the *σφαιρομαχίαι*, Plat. Legg. 830 B, v. Wyttenb. Plut. 2, 80 B.—II. metaph., *σφαῖραν ἀπέδειξε τὴν οὐσίαν*, just like *συστρογγύλλω* (q. v.), Alex. Phaedrus 2, 3.—Cf. *σφαῖρος*. (Perh. akin to *σπεῖρα*, q. v. sub fin.)

Σφαιρεύς, *έως, ὁ*, a Spartan youth, between *ἐφήβεια* and manhood, Paus. 3, 14, 6;—prob. from his then beginning to use the boxing-gloves (*σφαῖρα* I. 3), or to play at foot-ball, cf. Müller Dor. 4, 5, § 2.

Σφαιρηδόν, (*σφαῖρα*) adv.:—*like a sphere, globe*, or *ball, ἧκε δέ μιν σφαιρηδὸν ἑλιξάμενος*, Il. 13, 204, cf. Anth. P. 6, 45, etc.

Σφαιρίδιον, *ου, τό*, dim. from *σφαῖρα*. [ῐ]

Σφαιρίζω, f. *-ίσω*, (*σφαῖρα*) *to play at ball*, Plat. Theaet. 146 A, Plut. 2, 45 E, etc.

Σφαιρικός, *ή, όν*, (*σφαῖρα*) *globular, spherical*, v. l. Arist. Part. An. 4, 5, 35. Adv. *-κῶς, like a globe*, Plut. 2, 682 D.

Σφαιρίον, *ου, τό*, like *σφαιρίδιον*, dim. from *σφαῖρα*, Ep. Plat. 312 D.—II. *a molecule, atom*, Democr. ap. Arist. de Anima 1, 4, 19.—III. *a round ticket* or *token*, entitling the bearer to a present, specified upon it, Dio C.

Σφαίρισις, *εως, ἡ*, (*σφαιρίζω*) *a playing at ball*, Arist. Rhet. 1, 11, 15.

Σφαίρισμα, *ατος, τό, a game at ball: a blow given in the game.*

Σφαιρισμός, *οῦ, ὁ,=σφαίρισις*, Artemid. 4, 69.

Σφαιριστήρ, *ῆρος, ὁ,=σφαιριστής*.

Σφαιριστήριον, *ου, τό, a court for playing at ball*: neut. from

Σφαιριστήριος, *α, ον, of* or *for a game at ball.*

Σφαιριστής, *οῦ, ὁ*, (*σφαιρίζω*) *a ball-player*, Mel. 97. Hence

Σφαιριστικός, *ή, όν, skilled in playing at ball: ὁ σφαιριστικός, a clever player: ἡ -κή*, (sc. *τέχνη*) *skill in ball-play.*

Σφαιρίστρα, *ας, ἡ,=σφαιριστήριον*, susp. l. in Plut. 2, 839 B: but formed acc. to analogy of *ἁλινδήθρα, ποτίστρα*, etc.

Σφαιρίτης, *ου, ὁ, sphere-shaped, globular.*—II. fem. *σφαιρῖτις, ιδος, the cypress*, so called from its globular fruit, Foës. Oec. Hipp.

Σφαιροειδής, *ές*, (*σφαῖρα, εἶδος*) *ball-like, globular, spherical*, Plat. Tim. 33 B. 63 A.—2. *rounded, blunted*, Xen. An. 5, 4, 12; cf. *σφαιρόω*.

Σφαιρομᾰχέω, *ῶ*, (*σφαῖρα, μάχομαι*) *to spar with the σφαῖραι* (*σφαῖρα* I. 3), Plat. Legg. 830 E.—2. *to play at ball*, Polyb. 16, 21, 6. Hence

Σφαιρομᾰχία, *ας, ἡ, a sparring-match with the σφαῖραι* (*σφαῖρα* I. 3).—II. *a game at ball*, Seneca.

Σφαιρόμορφος, *ον, globe-shaped, spherical.*

Σφαιροπαικτέω, *ῶ, to play at ball*: from

Σφαιροπαίκτης, *ου, ὁ, a player at ball.* Hence

Σφαιρόπαικτον, *ου, τό, a game at ball.*

Σφαιροποιέω, *ῶ*, f. *-ήσω, to make globular* or *spherical*: of the peacock, *to spread his tail.*

Σφαιροποιός, *όν*, (*ποιέω*) *making globular* or *spherical.*

Σφαῖρος, *ον*,=*σφαῖρα*, Emped. 24, ubi v. Sturz.

†Σφαῖρος, *ου, ὁ, Sphaerus*, charioteer of Pelops, Paus. 2, 33, 1.—2. of Borysthenes (2), a pupil of Zeno, Plut. Cleom. 2.—Others in Ath.

Σφαιρόω, *ῶ, to make round, globular*, or *spherical*:—pass., *στήθεα δ' ἐσφαίρωτο*, his chest *was round and arched*, Theocr. 22, 46.—II. in pass., also, of pointed weapons, *ἀκόντια ἐσφαιρωμένα*, spears *with buttons*, like our foils, Xen. Eq. 8, 10; opp. to *λελογχωμένα*, Arist. Eth. N. 3, 1, 17; cf. Polyb. 10, 20, 3. Hence

Σφαίρωμα, *ατος, τό, any thing made round* or *globular*: esp. in plur.,—1. *the round weight in stillyards*, Arist. Mechan. 20, 2.—2. in pl., *the buttocks*, Sext. Emp. p. 114.

Σφαιρών, *ῶνος, ὁ, a round fishing-net*, Opp. H. 3, 83.

Σφαίρωσις, *εως, ἡ, a spherical shape*, Paul. Aeg.

Σφαιρωτήρ, *ῆρος, ὁ*, (*σφαιρόω*) *a leathern thong for tying the shoes*, LXX.; al. *σφυρωτήρ*.

Σφαιρωτός, *ή, όν*, (*σφαιρόω*) *rounded.*—II. *with a ball* or *button at the end*, like *ἐσφαιρωμένος*, Xen. Eq. 8, 10.

Σφᾰκελίας, *ου, ὁ, suffering from σφάκελος.*

Σφᾰκελίζω, *to suffer from σφάκελος, to be gangrened, mortify, ἐσφακέλισέ τε τὸ ὀστέον καὶ ὁ μηρὸς ἐσάπη*, Hdt. 3, 66; *σφακελίσαντος τοῦ μηροῦ καὶ σαπέντος*, Id. 6, 136:—in Hipp., and Att. usu. as dep. mid., *σφακελίζομαι*.—2. of the effect of severe cold on single limbs, *to be frostbitten*, Dion. H.—3. of trees, *to be blighted, smutted*, Arist. Respir.—4. generally, *to suffer violent pain, have spasms* or *convulsions*, like *σφαδάζω*.

Σφᾰκελισμός, *οῦ, ὁ*,=sq., Hipp.

Σφάκελος, *ου, ὁ, gangrene, mortification*, Hipp.: the strict technical word is *γάγγραινα*:—*blight, smut*, or *mildew* of trees.—2. generally, *a spasm, convulsion*, like *σφαδασμός*, Aesch. Pr. 878: metaph., *σφ. ἀνέμων, the convulsive fury* of winds, Ib. 1046. (Assumed to be akin to *σφαδάζω* and *σφύζω*. [ᾰ]

Σφάκος, *ου, ὁ*, the plant *sage*, Lat. *salvia*, Ar. Thesm. 486; still called *ἐλελισφακία* in Greece, v. Schneid. Ind. Theophr.—II. a kind of *tree-moss*, found esp. on oaks, also *σφάγνος, φάσκον* and *φάσγανον*. [ᾰ]

†Σφακτηρία, *ας, ἡ, Sphacteria*, an island on the coast of Messenia, off Pylos, also called Σφαγία, now *Sfagia*, Thuc. 4, 8; Strab.; etc.

Σφάκτης, *ου, ὁ, a slayer, murderer*

Σφακτός, *ή, όν*, (*σφάζω*) *slain, slaughtered, δαίς*, Eur. Hec. 1077.

Σφάκτρια, fem. of *σφάκτης*: *a priestess*, Jac. Anth. P. p. 594.

Σφάκτρον, *ου, τό*, (*σφάζω*) *a tax paid for victims*, Pol. 6, 97.

Σφᾰκώδης, *ες*, (*σφάκος, εἶδος*) *like sage: abounding in sage.*

Σφάλαξ, *ακος, ὁ, the buck-thorn*. from

Σφαλάσσω, f. *-ξω, to sting, scratch*, ap. Hesych.

Σφᾰλερόνηκτος, *ον, dangerous to swim, ποταμός.*

Σφᾰλερός, *ά, όν*, (*σφάλλω*) *making to fall, trip, totter* or *stagger*: metaph., *slippery, delusive, dangerous*, Lat. *lubricus, τυραννὶς χρῆμα σφαλερόν*, Hdt. 3, 53; sc, *γνώμη σφαλερωτέρη* (or

-τάτη), Id. 7, 16, 1; σφαλερὸν ἡγεμὼν θρασύς, Eur. Supp. 508; so in Thuc. 4, 62, Plat., etc.—II. intr., *ready to fall, tottering, reeling, staggering*, κῶλα, Aesch. Eum. 371; ῥῦμα, Soph. Aj. 159:—σ. πρὸς ὑγίειαν, *uncertain in point of health*, Plat. Rep. 404 A. Adv. -ρῶς, Eur. I. A. 601.

Σφαλλός, οῦ, ὁ, *a round, leaden plate*, which was thrown by a strap attached to a ring: a variety of the δίσκος.—II. in the prisons, *a round block of wood* with two holes for the feet, *a pair of stocks.*—Written also σφαλός. (Akin to σφέλας.)

ΣΦΑ´ΛΛΩ: f. σφᾰλῶ: aor. 1 ἔσφηλα, inf. σφῆλαι, Dor. ἔσφᾱλα, σφᾶλαι: aor. 2 ἔσφᾰλον: pass. pf. ἔσφαλμαι: aor. ἐσφάλην [ᾰ]; but there is no aor. 2 mid. ἐσφαλόμην, Buttm. Ausf. Gr. § 96 Anm. 5, n, cf. Bekker Thuc. 5, 110. Hom. only uses it twice in aor. 1, the compds. ἀποσφ-, παρασφ-. *To make to fall, throw down*, esp. *by tripping up* (like Lat. *pedes fallere*, Liv. 21, 36), *to trip up in wrestling*, οὔτ' Ὀδυσεὺς δύνατο σφῆλαι οὔδει τε πελάσσαι, Il. 23, 719:—*to throw down, overthrow*, Od. 17, 464, Pind. O. 2, 145; opp. to κατορθοῦν, Soph. El. 416; to ἐπανορθοῦν, Plat. Gorg. 461 C, and Xen.:—*to make to totter* or *reel* like a drunken man, Xen. Cyr. 8, 8, 10, cf. 1, 3, 10:—generally, *to overthrow, ruin*, Hdt. 7, 16, 1, Pind. I. 4, 57 (3, 53), Soph. Fr. 204, Eur., etc.—2. *to make to totter* or *stagger*, and metaph., *to perplex, embarrass*, Hdt. 7, 142: *to balk, foil*, Soph. Aj, 452, and Eur.—II. pass., *to be tripped up, stumble, stagger, reel* like a drunken man, Ar. Vesp. 1324, Xen., etc.: *to fall*, esp. metaph. of persons falling from high fortunes, Soph. Tr. 297, 719, Eur., etc.—2. esp. *to be balked* or *foiled, to fail*, ἔν τινι, Hdt. 7, 50, 1; κατά τι, Id. 7, 52; περί τι, Plat. Rep. 451 A; τοῖς ὅλοις σφαλῆναι, Polyb. 1, 43, 8; and with a neut. adj., ἓν μέγα σφάλλεσθαι, Plat. Legg. 648 E; οὔ τι μὴ σφαλῶ γ' ἐν σοί ποτε, *I shall* never *be disappointed* in thee, Soph. Tr. 621, cf. Aj. 1136:—in Att., c. gen. rei, *to be balked of* or *foiled in* a thing, βουλευμάτων, Aesch. Eum. 717; γάμου, δόξης, τύχης, Eur. Or. 1078, Med. 1010, Phoen. 758; οὐκ ἔσφαλται τῆς ἀληθείας, Plat. Crat. 436 C: also, σφάλλεσθαι ἀνδρός, *to lose* him, Soph. Tr. 1113.—3. *to fail*, i. e. *err, go wrong, blunder*, Hdt. 5, 50, Soph. El. 1481, Eur. I. A. 1541, Plat., etc. (σ-φάλλ-ω is from root σ-φηλ-ός, (ἐρίσφηλος), φηλ-ός, Lat. *fallere*, Germ. *fällen, to fell*, also akin to *balk, foil*:—and σ-φάλλ-ομαι answers to Germ. *fallen, fehlen, to fall, fail.*—The σ is dropped, as in σ-πόγγος, *fungus*, σ-φενδ-όνη, *fund-a.*) Hence

Σφάλμα, ατος, τό, *a trip, stumble, false step*, Anth. P. 7, 634.—II. metaph.,—1. *a fall, failure, defeat*, Hdt. 1, 207; 7, 6, Thuc. 5, 14.—2. *a fault, failing, trespass*, τὰ πρόσθε σφ., Eur. Andr. 54, Supp. 416, cf. Plat. Theaet. 167 E.

Σφαλμάω, ῶ, f. -ήσω,=σφάλλομαι, Polyb. 35, 5, 2:—Hesych. explains it by σκιρτάω, σφαδάζω.

Σφᾰλός, ὁ, v. σφαλλός.

Σφάλτης, ου, ὁ, (σφάλλω) *one who trips up* or *throws down*, Lyc. 207.

Σφαλτώδης, ες,=ἀσφαλτώδης.

Σφάνιον, ου, τό, *a small bed*, Hesych.

Σφάξ, σφαγός, the Lat. *faux, faucis*, only found in the compd. διασφάξ, etc. Lob. Paral. 97.

Σφᾰρᾰγέομαι, (σφάραγος) dep. mid., *to burst with a noise, to crack, crackle*, as green wood does in the fire, so, ῥίζαι σφαραγεῦντο, the roots of the eye *crackled* or *hissed* (when Ulysses burnt them with the hot stake), Od. 9, 390.—2. *to groan with fulness, to swell*, like σπαργάω, σφριγάω, οὔθατα σφαραγεῦντο, Od. 9, 440; cf. sq.

Σφᾰρᾰγίζω, *to move, stir up with a noise and bustle*, ἔνοσίν τε κόνιν τε, Hes. Th. 706.

ΣΦΑ´ΡΑΓΟΣ, ου, ὁ, *a bursting with a noise, cracking, crackling.* (The Sanscr. root is *sphurj*, explodere, tonare: akin to σφριγάω, σπαργάω, cf. σφαραγέω, and v. Pott Et. Forsch. 1, 238).

Σφᾶς, a rare enclit. acc. from σφεῖς, Il. 5, 567, Parmenid. 12 Fülleb.

Σφάς, acc. pl. fem. from σφός, Od. 2, 237. [ᾱ]

Σφάττω, more freq. Att. pres. for σφάζω, Att. impf. ἔσφαττον: all other tenses are formed from σφάζω: no pres. σφάσσω occurs, Lob. Phryn. 241.

Σφε, Ep. and Ion. enclit. acc. pl. masc. and fem. of σφεῖς, Il. 19, 256, Hdt., and Trag.; also as acc. dual, Od. 8, 271; 21, 192, 206.—II. in Attic and later poets, esp. Trag., also acc. sing., Aesch. Pr. 9, Theb. 469, etc., Soph. O. T. 761, O. C. 40, Ant. 44, Phil. 200, etc.; cf. Valck. Hipp. 1253: so also in Hdt. 3, 52, 53:—v. σφεῖς.

Σφέᾰ, nom. and acc. pl. neut. from σφεῖς, Hdt.

Σφέᾰς, Ep. and Ion. acc. pl. masc. and fem. for σφᾶς, Hom., and Hdt.

Σφεδᾰνός, ή, όν, prob. an old collat. form of σφοδρός (cf. ψεδνός, ψαθαρός), *eager, vehement, violent*, Nic. Th. 642:—in Hom. only as adv., ἕπετο σφεδανόν, followed *eagerly*, Il. 11, 165; 16, 372; σφεδανὸν ἔφεπε, Il. 21, 542. (In the last passage, Heyne, with Aristarch., wrote σφεδανῶν as =φονεύων, but v. Spitzn. ad h. l. et ad 11, 165.)

ΣΦΕΙ˜Σ, nom. plur. masc. and fem. of the personal pron. of 3d person, *they*: rare neut. σφέα, most freq. in Hdt.: gen. σφῶν; dat. σφίσῐ [ῐ]: acc. σφᾶς, neut. σφέα:—but of these forms Hom. uses only genit. in phrase σφῶν αὐτῶν; and dat. very freq.—The following are the Ep. and Ion. forms. Nom., σφεῖς, Hdt.; the uncontr. form σφέες is not found. Genit., σφέων, in Hom. of course a monosyll., and sometimes enclitic, Il. 18, 311, Od. 3, 134; merely poet. σφείων, Hom., only in Il., and always in phrase ὦσαν or ὦσαι ἀπὸ σφείων. Dat., σφῐ and σφῐν, oft. in Hom., also in Ion. prose, and Trag.; the ι sometimes elided, as in Il. 3, 300: properly enclit., but written σφίν in Hdt. 7, 149: the use of σφι as dat. sing. for οἱ is rare, H. Hom. 18, 19; 30, 9, Aesch. Pers. 759, Soph. O. C. 1490, v. Lob. Aj. 801 (for in Od. 15, 524, σφιν should with Voss be referred to *all* the suitors, and in Hes. Sc. 113, to Mars *and* Cycnus): Buttmann suspects that only σφιν, not σφι, was used as sing., from the apparent analogy of ἐμίν, τίν, ἴν, v. Lexil. voc. νῶε 14. Accus. σφέᾰς, oft. in Hom., and Hdt., usu. enclit., and then always to be pronounced as one *long* syllable, as is proved esp. by Od. 8, 315; for where a *short* syll. is wanted, σφᾰς is now restored from the MSS. (v. sub voc.): when accented in Hom. it is a dissyll., Il. 12, 43, Od. 12, 225, etc., (so that in Od. 8, 480; 13, 276, the accent should be taken off): σφεῖας is another very rare form, Od, 13, 213, where Wolf wrongly σφείας: σφε also is a rare poet. acc., always enclit., Il. 19, 256, which however in all other places of Hom. is acc. dual, e. g. Od. 8, 271, also Hes. Sc. 62· which makes it prob. that σφε was orig. contr. from σφωέ: in later Ep. it is usu. plur., Jac. Anth. P. p. 261; and in other poets, esp. Trag., σφε, like νιν, is sing. masc. and fem., v sub σφε, and cf. Thom. M. p. 825. Rare Aeol. and Dor. forms are nom. σφές, dat. φῐν and ψῐν, acc. ψε. All the oblique cases may be used enclit., except the circumflexed σφῶν and σφᾶς.—In Hom. this pron. is strictly personal, and therefore he uses no neut. (which first occurs in Hdt.); in Od. 9, 70; 10, 355, indeed, it refers to a *thing*, which however is a *feminine* noun: as early as Hom. the notion is oft. strengthd., as in σφῶν αὐτῶν, so σφέας αὐτούς, Od. 12, 225, cf. Thom. M. p. 826: unusu., παρά σφιν ἑκάστῳ for παρά σφέων ἑκάστῳ, Il. 5, 195.—II. we must here remark a rare poet. usage of σφεῖς for 2d pers. pl., μετὰ σφίσιν for μεθ' ὑμῖν, Il. 10, 398; so too acc. to Schäf. Greg. p. 470, Spohn Hes. Op. 56, σφὶν αὐτοῖς for ὑμῖν αὐτοῖς, and so in Ap. Rh. 2, 1278: and later even in prose for 1st pers., Wolf Proleg. p. ccxlvii, cf. σφέτερος, σφωΐτερος and ἑός.—On the prob. origin of this pron. from ἕ, Lat. *se*, cf. Buttm. Lexil. s. v. νῶϊ 11, not.

Σφέλας, ατος, τό, *a footstool*, Od. 18, 394; Ep. plur., σφέλᾰ, Od. 17, 231.—II. *a rowing bench.*—III. *a hollow block of wood*, for putting any thing into, Nic. Th. 644. (Prob. akin to σφαλλός, σφαλός: perh. also to σφάλλω, cf. Buttm. Lexil. s. v. προσελεῖν sub fin.)

Σφέλμα, ατος, τό, *the blossom of the holm-oak* (πρῖνος).

†Σφενδάλη, ης, ἡ, *Sphendale*, an Attic deme of the tribe Hippothoontis; hence Σφενδαλεῖς Ion. -έες, έων, οἱ, *the inhab. of Sphendale*, Hdt. 9, 15.

Σφενδάμνῐνος, η, ον, *of maple wood*: hence, metaph. for *tough, stout* (like our "*hearts of oak*"), Ar. Ach. 181; cf. πρίνινος: from

Σφένδαμνος, ου, ἡ, *the maple*, Lat. *acer*, Theophr.

Σφενδικίζω,=sq., Luc. Pseudol. 24; but dub.

Σφενδονάω, ῶ, Ion. -νέω, f. -ήσω, *to sling, to use the sling*, Xen. An. 3, 3, 7, 15, etc.—II. *to throw as from a sling, hurl violently*, ἐκ κλιμάκων ἐσφενδονᾶτο χωρὶς ἀλλήλων μέλη, Eur. Phoen. 1190.—III. *to move like a swing, to swing, brandish*, Id. Supp. 715.

ΣΦΕΝΔΟ´ΝΗ, ης, ἡ, *a sling* for throwing, Lat. *funda*, being a strip of leather broad in the middle and narrow at each end, Il. 13, 600, Archil. 4, Thuc. 4, 32, etc.: hence,—II. *any thing of like shape*;—1. *a sling for a disabled arm*, Foës. Oec. Hipp.—2. also, *a bandage for a wounded limb*, v. Il. l. c.: *a band round the pudenda*, elsewh. φύλαξ, φυλάκειον, χοιροκομεῖον, Foës.—3. *a head-band* worn by women, *broad in front*, Winckelm. Gesch. d. Kunst. 3, 2, § 13.—4. *the hoop* of a ring *in which the stone was set* as in a sling, esp. *the outer* or *broader part round the stone*, as also in Lat. *funda* for *pala annuli* Eur. Hipp. 862, ubi v. Valck., Plat. Rep. 359 E, cf. Ruhnk. Tim.—5. *the white of the eye.*—6. *a strip-shaped* *travelling map*, like the Tabula Peutingeriana.—III. *any means of throwing, a throw, cast*, Aesch. Ag. 1010.—IV. *that which is slung, the stone* or *bullet of the sling*, Xen. An. 3, 4, 4; 5, 2, 14, etc., cf. Ar. Nub. 1125.—V. *a vault, arched way*.—VI. like *funda, any elliptical figure*. (σ–φενδ–όνη is the Lat. *fund*-a, with σ prefixed, cf. σφάλλω fin.) Hence

Σφενδονηδόν, adv., *like a sling*.

Σφενδόνησις, εως, ἡ, (σφενδονάω) *a slinging, throwing with a sling, the art thereof*, Plat. Legg. 794 C.

Σφενδονήτης, ου, ὁ, (σφενδονάω) *a slinger*, Hdt. 7, 158, Thuc. 6, 22, etc. Hence

Σφενδονητικός, ή, ον, *belonging to* or *fitted for a slinger* or *slinging*: ἡ -κή (sc. τέχνη), *the art of slinging*, Plat. Lach. 193 B.

Σφενδονίζω,=σφενδονάω, LXX.

Σφενδονιστής, also -ίτης, ου, ὁ,=σφενδονήτης, v. l. in LXX.

Σφενδονοειδής, ές, (εἶδος) *sling-shaped*.

Σφέος, -έη, -έον, Ep. collat. forms for σφός, σφέτερος, Ap. Rh.

Σφές, Aeol. and Dor. for σφεῖς.

Σφετερίζω: f. -ίσω and Dor. -ίξω (σφέτερος):—*to make one's own, appropriate*, esp. other people's property, Plat. Legg. 715 A, 843 D:—more usu. as dep. mid., σφετερίζομαι, whence aor. part. σφετεριξάμενος, Aesch. Supp. 39; cf. Xen. Hell. 5, 1, 36, Dem. 882, 13, etc. Hence

Σφετερισμός, οῦ, ὁ, *appropriation*, ἐπὶ σφετερισμῷ, *for one's own use and advantage*, Arist. Rhet. 1, 13, 10: and

Σφετεριστής, οῦ, ὁ, *an appropriator*, opp. to ἐπίτροπος, Arist. Pol. 5, 11, 33.

Σφέτερος, α, ον, possessive adj. of the 3d pers. pl., from the pers. pron. σφεῖς, *their own, their*, Hom., Hes., Pind., etc.; τὸ σφέτερον αὐτῶν, *their own* business, Plat. Soph. 243 A;—but in *prose*, the gen. ἑαυτῶν is commonly used for it.—II. sometimes also used of the other persons; e. g.—1. of the 2d pers. pl.,=ὑμέτερος, Hes. Op. 2, Theocr. 22, 67, Ap. Rh. 4, 1327, Wolf Proleg. p. ccxlviii; cf. σφεῖς II.—2. of the 3d pers. sing.,=ἑός, whether direct or reflexive, *his, his own*, Hes. Sc. 90, Pind. O. 13, 86, P. 4, 147, etc., Aesch. Ag. 760.—3. of the 1st pers. sing.,=ἐμός, only in Theocr. 25, 163.—4. of the 2d pers. sing.,=σός, *thy, thine*, Id. 22, 67.—5. of the first pers. plur.,=ἡμέτερος, cf. Schneid. Xen. Cyr. 6, 1, 10.—Cf. σφός. (The Lat. *vester* is to σφέτερος, as *vespa* to σφήξ.)

Σφέων, Ep. and Ion. gen. of σφεῖς, Hom., and Hes.

Σφῇ, dat. fem. from σφός, Il.

†*Σφήκεια, ας, ἡ*, *Sphecēa*, early name of the island Cyprus, Lyc. 474.

Σφηκεῖον, ου, τό, (σφήξ) *a kind of* φαλάγγιον, venomous *like a wasp*, Nic. Th. 738.

Σφήκειος, α, ον, *of the wasp: wasp-like, waspish*.

Σφηκιά (not σφηκία), ᾶς, ἡ, (σφήξ):—*a wasp's nest*, Soph. Fr. 856, Eur. Cycl. 475, Ar. Vesp. 224, etc.: σφηκιὰ ἐχθρῶν, opp. to ἑσμὸς φίλων, Plut. 2, 96 B.

Σφηκίας, ου, ὁ,=σφηκίσκος, Meineke Pherecr. Incert. 54.

Σφηκίον, ου, τό, *a cell in a wasp's nest*, as κηρίον of bees, Arist. H. A. 9, 41, 6, Ael. N. A. 4, 39.

Σφηκίσκος, ου, ὁ, (σφήξ) *a piece of wood pointed like a wasp's sting, a pointed stick* or *stake*, elsewh. σκόλοψ, Ar. Plut. 301: *a pile for building*, Polyb. 5, 89, 6.

Σφηκισμός, οῦ, ὁ, *an imitation of the hum of a wasp on the flute*.

Σφηκίωσις, ἡ,=σφηκιά, dub.

Σφηκοειδής, ές, (σφήξ, εἶδος)=σφηκώδης.

Σφηκός, οῦ, ὁ,=σφηκώδης, Soph. Fr. 27.

Σφηκόω, ῶ, f. -ώσω, (σφήξ):—*to make like a wasp*, i. e. *to pinch in at the waist*:—hence, in pass., πλοχμοὶ χρυσῷ τε καὶ ἀργύρῳ ἐσφήκωντο, the braids of hair *were bound up* with gold and silver, Il. 17, 52; δειρὴν ἐσφήκωται, *he is narrow* in the neck, Nic. Th. 289; θυρίδες εὖ καὶ καλῶς ἐσφηκωμέναι, *well-closed* window-shutters, Aristid.; so, καλύμματα ἐσφηκ., Anacr. 19, 3.—σφηκόω is freq. confounded with σφηνόω.

Σφηκώδης, ες, contr. for σφηκοειδής, *wasp-like*, i. e. *pinched in at the waist like a wasp*, Ar. Plut. 561, sq.—II. στίχος σφηκώδης, a *wasp-like* verse, with a time *wanting in the middle*, Gramm., v. Buttm. Schol. Od. 10, 60.

Σφήκωμα, ατος, τό, (σφηκόω) *that which is tied tight*.—II. *a band for binding firmly*.—III. *the point of a helmet* where the plume is fixed in, Soph. Fr. 314, Ar. Pac. 1216.

Σφηκών, ῶνος, ὁ, (σφήξ) *a wasp's nest*, prob. l. Arist. H. A. 9, 41, 5.

Σφῆλαι, inf. aor. from σφάλλω.

Σφῆλεν, Ep. for ἔσφηλεν, 3 sing. aor. 1 act. from σφάλλω, Od.

Σφηλός, ή, όν, *easily moved*, Hesych., as also its oppos., ἄσφηλος,=ἀσφαλής: in use we have only the compd. ἐρίσφηλος.

†*Σφῆλος, ου, ὁ*, *Sphelus*, son of Bucolus of Athens, father of Iasus, Il. 15, 338.

ΣΦΗ΄Ν, *σφηνός, ὁ*, *a wedge*, Aesch. Pr. 64.—II. *any thing wedge-shaped*, e. g. *an instrument of torture*, Plut. 2, 498 D.

Σφηνάριον, ου, τό, dim. from σφήν. [ᾰ]

Σφηνεύς, έως, ὁ, *a sea-fish*, a kind of *mullet*, prob. from its wedge-like shape, Euthyd. ap. Ath. 307 B.

Σφηνίσκος, ου, ὁ, dim. from σφήν.

Σφηνοειδής, ές, (σφήν, εἶδος) *wedge-shaped*, Theophr.

Σφηνοκέφᾰλος, ον, (σφήν, κεφαλή) *with wedge-shaped* or *peaked head*, Strab. p. 70.

Σφηνοπώγων, ωνος, ὁ, (σφήν, πώγων) *with wedge-shaped* or *peaked beard*, as Mercury is represented: hence as his epith., Artemid. 2, 42; cf. Müller Archäol. d. Kunst § 379, 1 and 4:—in comedy old men were thus represented, Luc. Ep. Saturn. 24.

Σφηνόω, ῶ, (σφήν) *to cleave with a wedge*.—II. *to wedge together, wedge in, bind* or *shut close with a wedge*:—pass., *to be wedged in*, Polyb. 27, 9, 4: cf. σφηκόω.—III. *to torture, rack* (v. σφήν II), Plut. 2, 498 D. Hence

Σφήνωμα, ατος, τό, *that which is wedged* or *driven in*; and

Σφήνωσις, εως, ἡ, *a cleaving with a wedge*, Galen: also, *a wedging, pressing together*, Plut. 2, 127 D, ubi v. Wyttenb.

ΣΦΗ΄Ξ, *σφηκός, ὁ*, *a wasp*, Il. 12, 167, Hdt. 2, 92, Ar., etc.; called εἰνόδιοι, from their making their nests by the road-side, Il. 16, 259.—II.=σφηκίσκος, Pherecr. Incert. 54; cf. σφηκίας. (σφήξ is to Lat. *vespa*, Germ. *Wespe*, our *wasp*, as σφέτερος to *vester*; -κ at the end of the root changing to *p*, as vice versa in *equus*, ἵππος. It may be akin to σφίγγω, *to tie tight*, from the thin middle of this insect.)

†*Σφήττιος, α, ον*, *of Sphettus, Sphettian*, Plat. Apol. 33 E: proverb. ὄξος Σφήττιον, *Sphettian vinegar*, with comic allusion to the sharpness and calumniating habits of the inhab., Ar. Plut. 720: cf. also Schol. ad l.: from

†*Σφηττός, οῦ, ὁ*, *Sphettus*, an Attic deme of the tribe Acamantis, Strab. p. 397: hence adv. Σφηττοῖ, *at* or *in Sphettus*, Lys. 148, 33: Σφηττόθεν, *from Sphettus*, Plut. Thes. 13.

Σφῖ and *σφῖν*, Ep. and Ion. dat. plur. of σφεῖς, Hom., and Hdt.; also as dat. sing.; v. sub σφεῖς.

Σφιγγία, ας, ἡ, *greediness, avarice*, LXX. (Prob. from σκνιφός for σκνιφία.)

Σφιγγίον, ου, τό, (σφίγγω) *a string, band*, esp. *a bracelet* or *necklace*, Luc.

†*Σφίγγιον ὄρος, τό*, mountain *of the Sphinx*,=Φίκειον.

Σφιγγόπους, ποδος, ὁ, ἡ, (Σφίγξ, πούς) *sphinx-footed, with sphinxes' feet*, κλίνη, Callix. ap. Ath. 197 A.

ΣΦΙ΄ΓΓΩ, f. *σφίγξω*: pf. pass. ἔσφιγμαι, -γξαι, -γκται, etc. *To bind tight*, Aesch. Pr. 58; *bind in* or *together*, Emped. 168; *to squeeze, torture*: generally, *to shut close*, πύλας, Anth. P. 5, 294: *to straiten, abridge*, φράσιν, Plut. 2, 1011 F; but, σφ. λόγον, *to have* one's utterance *stopped*, be tongue-tied, Ib. 6 E: pass., ἐσφιγμένοι, Luc. Musc. Enc. 3. (Cf. σφήξ, fin.) Hence

Σφιγκτήρ, ῆρος, ὁ, *that which binds tight, a lace, band*, Lat. *spinther* or rather *spinter*, κόμης σφ., Anth. 6, 206.—II. *a muscle closing an aperture*, (such as the *sphincter ani*), which naturally remains in a state of contraction, Ib. 12, 7.—III. *a Tarentine* χιτών, prob. because *laced tight to the body*; also συσφιγκτήρ.

Σφίγκτης, ου, ὁ,=κίναιδος, Cratin. Incert. 89; so *spintriae* in Tacit., and Suet.;—the reason of the name being in σφιγκτήρ II.

Σφιγκτός, ή, όν, verb. adj. from σφίγγω, *tight-bound*, Mel. 60: θάνατος σφιγκτός, death *by strangling*, Eustath. Adv. -τῶς.

Σφίγκτωρ, ορος, ὁ, poet. for σφιγκτήρ, Anth. P. 6, 233.

Σφίγμα, ατος, τό, (σφίγγω) *that which is bound tight*.—II. *a binding* or *compressing by machines*, Math. Vett.

Σφιγμός, οῦ, ὁ,=σφίγξις, Math. Vett.

Σφίγξ, ἡ, gen. Σφιγγός, *Sphinx*, a she-monster, daughter of Echidna and her son Orthrus, or of Chimaera and her brother Orthrus, Hes. Th. 326, (where however Wolf has restored the Boeot. form Φίξ). In Trag., she is said to have proposed a riddle to the Thebans, murdering all who failed to guess it; Oedipus guessed it, and she killed herself, v. Argumenta ad Soph. O. T.: in works of art she is usually represented with a woman's bust on the body of a lioness. The legend seems to come from Aegypt, where the colossal head of a Sphinx is still left uncovered by the sand. Formerly there were many, male as well as female, Hdt. 2, 175, cf. Meineke Philem. p. 411: they are said to have symbolised the annual overflow of the Nile; but that they were also connected with the mystic worship of Bacchus is clear from Hdt. 4, 79. (The usu. deriv. is from σφίγγω, as if *the Throttler*.)

Σφίγξις, εως, ἡ, (σφίγγω) *a binding tight*, Ael. N. A. 8, 18.

Σφίδη, ης, ἡ, like χορδή, *gut, catgut*; cf. the Lat. *fides*.

Σφικάω, ῶ, *to hum, buzz*, of gnats.

Σφῐν, v. σφι.

Σφῐσῐ and σφῐσῐν, dat. from σφεῖς, Hom.

Σφογγιά, ἡ, also σφόγγιον, σφόγγος, Att. for σπογγ-, Piers. Moer. 360, Elmsl. Ar. Ach. 463, Lob. Phryn. 113.

Σφόδρᾰ, adv., strictly neut. pl. from σφοδρός, *very, very much, exceedingly, violently*, Hdt. 9, 17, Soph. El. 1053, Aj. 150, Plat., etc.; τὸ σφ., Plat. Symp. 210 B, etc.: σφόδρα γε, in answers, strongly affirmative, Id.

†Σφοδρίας, ου, ὁ, *Sphodrias*, a celebrated commander of the Spartans, Xen. Hell. 5, 4, 15; Plut. Agesil. 24.—2. a cynic, writer of a τέχνη ἐρωτική, Ath. 162 B.

Σφοδρός, ά, όν, also ός, όν, Plat. Rep. 586 C:—*vehement, violent, excessive*, τὸ σφοδρὸν μῖσος, Thuc. 1, 103; ἔνδεια, Xen. An. 1, 10, 18; ἐπιθυμία, etc., Plat. Polit. 308 A; σφοδροτέρα ὁμοιότης, Arist. Top. 1, 7, 3.—2. of men, *violent, impetuous*, νέος καὶ σφ., Plat. Legg. 839 B; φιλότιμος καὶ σφ., Id. Apol. 23 D:—also *active, zealous*, ὑπηρέται, Xen. Cyr. 2, 1, 31:—also *strong, robust*, ἡ γεωργία σφοδρὸν τὸ σῶμα παρέχει, Xen. Oec. 5, 5.—II. adv. σφοδρῶς, *vehemently*, etc., μάλα σφ., Od. 12, 124; alone, Xen. Oec. 5, 4 and 13, Arist. Categ. 7, 35;—but in Att., σφόδρα (q. v.) is the usu. adv.: superl. -ότατον, Xen. Eq. 12, 13. (Akin to σπεύδω, σπουδή: cf. σφεδανός.) Hence

Σφοδρότης, ητος, ἡ, *vehemence, violence*, Plat. Polit. 306 E; in plur., Id. Legg. 733 B.

Σφοδρύνω, (σφοδρός) *to make vehement*:—pass. σφοδρύνομαι, *to be* or *become so*, σφοδρύνεσθαί τινι, *to put overweening trust in* a thing, Aesch. Pr. 1011.

Σφονδύλειον, ου, τό, *an herb*, Nic. Th. 948. [ῡ]

Σφονδύλη, ης, ἡ, Att. for σπονδύλη, Lob. Phryn. 113:—*an insect which lives on the roots of plants*, prob. a kind of *beetle*; it has a strong smell when attacked, Ar. Pac. 1077, cf. Schneid. Arist. H. A. 5, 8, 3; 8, 24, 6. [ῡ]

Σφονδύλιον, ου, τό,=σφονδύλειον, Diosc. 3, 90. [ῡ]

Σφονδύλιον, ου, τό, dim. from σφόνδυλος. [ῠ]

Σφονδύλιος, ου, ὁ, like σφόνδυλος, *a vertebre*, Il. 20, 483. [ῠ]

Σφονδῠλοδίνητος, ον, (σφόνδυλος, δινέω) *twirled on a spindle*, Anth. P. 6, 247.

Σφονδῠλόεις, εσσα, εν, (σφόνδυλος) *composed of vertebrae*, Manetho.

Σφονδῠλόμαντις, εως, ὁ, ἡ, (σφόνδυλος III. 1, μάντις) *prophesying from the spindle*.

Σφόνδῠλος, ου, ὁ, Att. for the Ion. and common σπόνδυλος, v. Lob. Phryn. 113:—*a vertebre*, Lat. *vertebra*, Eur. Phoen. 1413, Ar. Vesp. 1489, Plat. Tim. 74 A: esp., *the second large vertebre of the neck*, also μέγας σφ. and ὀδούς, Foës. Oecon. Hipp. s. v. σπόνδυλος:—then, generally, *a joint*, esp. in the scorpion's tail.—II. *a tambour* in a column, i. e. one of the pieces which go to make up the shaft, Callix. ap. Ath. 206 A.—III. *any round body*;—as,—1. *verticillus, the round weight* which balances and twirls a spindle, Plat. Rep. 616 C, sq.:—then, *any round stone*, σφ. μεγάλοι, Math. Vett.: also of the *voting pebbles*, ψῆφοι.—2. *the head of the artichoke*, Galen: then, generally, *the whorl* of a plant, *the verticillus* of Linnaeus.

Σφός, σφή, σφόν, sing. *his, his own*, fem. *her, her own*, like ἑός, Hom.—II. in plur. for masc. and fem., *their, their own, belonging to them*, like σφέτερος, Hom., and Hes.; in later poets also σφέος. (From σφέ, σφεῖς, like Lat. *suus* from *se*.)

Σφρᾱγίδιον, ου, τό, dim. from σφραγίς, Ar. Thesm. 427; cf. θριπήδεστος. [ῐ]

†Σφρᾱγίδιον, ου, τό, *Sphragidium*, a cave of the nymphs of Cithaeron, Paus. 9, 3, 9. Hence

†Σφραγίτιδες, ων, αἱ, Νύμφαι, *the Sphragidian* Nymphs; v. foreg., Plut.

Σφρᾱγῑδονῠχαργοκομήτης, ου, ὁ, (σφραγίς, ὄνυξ, ἀργός, κομέω) comic name for *a coxcomb*, acc. to some, *a lazy long-haired onyx-ring-wearer*; or, as others, *a long-haired fellow with rings up to the whites of his nails!*, Ar. Nub. 332.

Σφρᾱγῑδοφῠλάκιον, ου, τό, *a ring* or *jewel-box*. [λᾰ]

Σφραγῑδοφύλαξ, ᾰκος, ὁ, *a keeper of the seals*. [ῠ]

Σφρᾱγίζω, Ion. σφρηγίζω: f. -ίσω:—*to seal*, γράμματα, Eur. I. A. 38: *to seal up, shut up*, Aesch. Eum. 828, in pass.—II. *to mark* with wounds, scratches, etc., cf. Eur. I. T. 1372.—III. metaph., *to limit, define, determine, fix*, Anth.: from

Σφρᾱγίς, Ion. σφρηγίς, ῖδος, ἡ, *a seal with which any thing is fastened up* or *marked*: *a signet, seal-ring*, Theogn. 19, Hdt. 3, 41; σφραγῖδα ἐπιβάλλειν, Ar. Av. 560, cf. Plat. Polit. 289 B, etc.:—*a ring*, Hdt. 1, 195.—2. *the gem* or *stone for a ring*, Id. 7, 69, cf. Theophr. Lap. 44: generally, *a gem*, Luc. adv. Indoct. 8.—II. *the impression of a signet-ring, a seal*, σφραγῖδος ἕρκος, Soph. Tr. 615; cf. Eur. I. A. 155:—*any round mark*, Opp. C. 2, 299.—III. *any thing sealed* or *marked with a seal, a token, ticket, passport*, Ar. Av. 1213. [ῑ; though in late poets we have σφρηγίδας [ῐ], Jac. Anth. P. 431.]

Σφράγισμα, ατος, τό, (σφραγίζω) *an impression of a signet-ring, a seal*, Eur. Hipp. 864, Xen. Hell. 1, 4, 3. [ᾰ]

Σφρᾱγιστήρ, ῆρος, ὁ, (σφραγίζω) *a sealer*, i. e. *a seal-ring, signet*, Diog. L.

Σφρᾱγιστήριον, ου, τό, *a seal, stamp*.

Σφρᾱγιστής, οῦ, ὁ,=σφραγιστήρ, Plut. 2. 363 B.

Σφρᾱγιστικός, ή, όν, *of* or *for sealing*.

Σφρᾱγιστός, ή, όν, (σφραγίζω) *sealed*, μέτρον σφρ., a measure *stamped with the public seal*, Inscr. ap. Böckh P. E.

Σφρηγίζω, σφρηγίς, Ion. for σφραγ-.

Σφρῑγᾱνός, ή, όν, *plump, fresh*, Hipp. ap. Timae. Gloss.

Σφρῑγάω, ῶ, f. -ήσω, *to be full to bursting, to be plump and full*, Lat, *turgere, turgescere*, esp. (like κυδωνιᾶν) of a woman's breasts, Foës. Oec. Hipp.: then, generally, of young persons, high-fed horses, etc., *to be full and plump, to be in full health and strength*, Lat. *vigere*, σφριγῶντι σώματι, Eur. Andr. 196; εὐσωματεῖ καὶ σφριγᾷ, Ar. Nub. 799, cf. Lys. 80: τὰ σώματα σφριγῶντες, Plat. Legg. 840 B:—metaph., *to swell with pride*, θυμὸς σφριγῶν, Aesch. Pr. 380; so, σφριγῶν μῦθος, *a swelling, haughty speech*, Eur. Supp. 478:—also, *to swell with desire, be at heat*, Opp. C. 3. 368, *to lust*, c. inf., Ael. N. A. 14, 5.—On the word v. Ruhnk. Tim. (Σφριγάω is seemingly only another form of σπαργάω, akin to σφαραγέω, σφάραγος, q. v.)

Σφρῖγος, εος, τό, *full health and strength*, σφρίγει βραχιόνων, Hermipp. Strat. 1, 6.—II. metaph. *strong desire*.

Σφρῑγώδης, ες, *in high health and strength*, Lat. *vegetus*.

Σφύγμα, ατος, τό, (σφύζω)=σφυγμός. Hence

Σφυγμᾰτώδης, ες, = σφυγμώδης, Plat. Ax. 368 D, Plut. 2, 1088 D.

Σφυγμή, ῆς, ἡ,=σφυγμός, dub. in Galen.

Σφυγμικός, ή, όν, *of* or *belonging to the pulse*.

Σφυγμός, οῦ, ὁ, (σφύζω):—in the earliest medic. writers, *the throbbing pulse in inflamed parts*, elsewh. παλμός, Hipp.: then, *the beating of the heart*, and, generally, of any artery, *the common regular pulse*, Id.; cf. Foës. Oecon.—II. metaph., *desire, any violent emotion*, Wyttenb. Plut. 2, 132 D.

Σφυγμώδης, ες, (σφυγμός, εἶδος) *like the pulse, throbbing*, ἕλκος, Hipp.

Σφύζω, f. -ξω, *to throb, beat violently*, elsewh. πάλλω, cf. σφυγμός: but also of the regular pulse, *to beat*, Foës. Oec. Hipp.; τὰ σφύζοντα, *the veins* or *arteries*, Plat. Phaedr. 251 D.—II. metaph., *to be very eager*, ἐπί τι, ap. Suid. (Akin to σφαδάζω, σφάκελος.) Hence

Σφύξις, εως, ἡ, = σφυγμός, Arist. Gen. An. 5, 2, 3.

Σφῡρᾰ, ας, ἡ, *a hammer*, Od. 3, 434—II. *an implement of husbandry, a beetle, mallet*, for breaking clods of earth, Hes. Op. 423, Ar. Pac. 566. (Akin to σφαῖρα, from *its rounded head*; also to σφυρόν, q. v., like Lat. *malleus, malleolus pedis*.) [In the earliest and best poets ῡ, and therefore properisp. ap. Buttm. Ausf. Gr. § 34 Anm. 4 n, Dind. Ar. l. c.; for σφύρᾱ there is no authority, even in E. M. 823, 20, sq.]

Σφύραινα, ης, ἡ, a sea-fish, so called from its shape, *the hammer-fish*, in Att. κέστρα, Strattis Maced. 2; cf. Arist. H. A. 9, 2, 1.

Σφῠράς, άδος, ἡ, Att. for σπυράς, σπύραθος, *round dung*, such as that of goats and sheep, Ar. Pac. 790, ubi v. Schol. (Akin to σφαῖρα and σφῦρα, q. v.)

Σφῡρηλᾰτέω, ῶ, *to work with the hammer, to hammer*, Philo. Hence

Σφῡρηλάτησις, ἡ, *a hammering*.

Σφῡρήλᾰτος, ον, (σφῦρα, ἐλαύνω):—*wrought with the hammer, hammered, beaten, forged*, σίδηρος, πέδαι, Aesch. Theb. 816, Pers. 747; εἰκὼ χρυσέη σφ., Hdt. 7, 69; σφ. ἐν Ὀλυμπίᾳ σταθῆναι, Plat. Phaedr. 236 B; cf. Theocr. 22, 47; opp. to works of cast metal (ἔργα χωνευτά).—II. metaph., *as if of beaten iron, tough, hard*, ἀνάγκαι σφ., Pind. Fr. 223; so, σφ. φιλία, *close* friendship; and σφ. νοῦς, *a close, shrewd* mind, like Homer's πυκινὸς νόος, Wyttenb. Plut. 2, 65 D; σφ. λόγος, Luc. Dem. Enc. 15.

Σφυρίον, ου, τό, also proparox. σφύριον, dim. from σφῦρα, *a small hammer* or *mallet*, Chirurg. Vett. [ῠ]

Σφῠρίς, ίδος, ἡ, Att. for σπυρίς, Geop.; Lob. Phryn. 113.

Σφυροδέτης, ου, ὁ, (σφυρόν, δέω) *an ankle-band*, Hesych.

Σφυροκοπεῖον, ου, τό, (σφῦρα) *a kind of hammer*.

Σφυροκοπέω, ῶ, *to beat, smite with a hammer*, LXX.: and

Σφῡροκοπία, ας, ἡ, *a beating with the hammer, forging:* from

Σφῡροκόπος, ον, (σφῦρα, κόπτω) *beating with the hammer.*—II. paroxyt. σφῡρόκοπος, ον, pass., *beaten with the hammer.*

Σφῡροκτῠπέω,=σφυροκοπέω.

†Σφῡρόμαχος, ου, ὁ, v. l. Ar. Eccl. 22 for Φυρόμαχος.

Σφῠρόν, οῦ, τό, *the ankle,* κνῆμαί τ' ἠδὲ σφυρά, Il. 4, 147, cf. 518, etc., Archil. 26, 11: metaph., ὀρθῷ στῆσαι ἐπὶ σφυρῷ, to set upright, Pind. I. 7 (6), 19; ποδῶν τένοντε ἐς σφυρὸν ἐκ πτέρνης, Il. 22, 397; Eur. Phoen. 26, etc.: σφ. μονόχηλον, of a horse, Eur. I. A. 225; σφυρῷ κούφῳ, Id. Alc. 586.—II. metaph., *the lowest part* or *end* of any thing, e. g. of a mountain, ἐν Παλίου σφυροῖς, Pind. P. 2, 85: also, Λιβύας ἄκρον σφύρον, the very *furthest part* of Libya, Theocr. 16, 77. (Akin to σπεῖρα, σφαῖρα, from the notion of *roundness* common to them all: also, akin to σφῦρα, as in Lat. *malleolus pedis,* to *malleus.*)

Σφῠρόομαι, (σφυρόν) as pass., only in an Ithyphallic song ap. Ath. 622 C, ἐθέλει γὰρ ὁ θεὸς ὀρθὸς ἐσφυρωμένος διὰ μέσου βαδίζειν, prob. in obscene signf.

Σφῠροπρησῐπύρα, ἡ, (σφυρόν, πρήθω, πῦρ) *firing the ankle,* epith. of the gout, Luc. Tragop. 199. [πῠρᾱ.]

†Σφῦρος, ου, ὁ, *Sphyrus,* son of Machaon, Paus. 2, 23, 4.

Σφῠρόω, ῶ, (σφῦρα) *to hammer.*—II. *to rake in the seed with the* σφῦρα. Hence

Σφύρωσις, ἡ, *a raking in the seed with the* σφῦρα (II). [ῡ]

Σφῠρωτήρ, ῆρος, ὁ, v. σφαιρωτήρ.

Σφῡρωτός, ή, όν, (σφυρόω) *hammered.*

Σφύσδω, Dor. for σφύζω.

Σφώ, shortened Att. nom. and acc. for σφῶϊ, q. v.; also in Il. — II. as a contraction for σφωέ in Hom., dub.

ΣΦΩΕ', dual masc. and fem. nom. and acc., σφωΐν gen. and dat., of the person. pron. of 3d pers.: — *they two, both of them,* Hom., who however only uses σφωέ as acc., σφωΐν as dat., both always enclit.; strengthd. σφωΐν ἀμφοτέροιϊν, Od. 20, 327: σφωΐ for σφωΐν is without example:—whether σφωέ was also used for σφῶϊ is dub.; it is found as a v. l. for it in Il. 7, 280:—the contract. of acc. σφωέ, into σφώ, is equally dub. (in Il. 17, 531 Wolf has restored σφω Αἴαντε), though Antimach. is said to have so used it, Apoll. de Pronom. p. 373: but it is certain that in Ep. the dat. was shortd. into σφιν, the acc. into σφε, so that it became one with the plur., Il. 11, 111, Od. 8, 271, etc.; cf. σφεῖς, and Buttm. Lexil. s. v. νῶϊ 13.

ΣΦΩ͂Ι¨, nom. and acc., σφῶϊν gen. and dat.,—dual masc. and fem. of the person. pron. of 2d pers.: — *you two, both of you,* freq. in Hom., esp. in Il.; also strengthd., ἀμφοτέρω σφῶϊ, Il. 7, 280: hence arose a shortd. form of nom. and acc. σφώ, not σφῴ or σφῶ, Il.; gen. and dat. σφῷν, Od. 4, 62; and the shortd. forms only are allowed in Att., as Aesch. Pr. 12, Ar. Ran. 867, cf. Piers. Moer. p. 266.—None of these forms are enclit., and σφῶϊ for σφῶϊν is without any certain example, for in Il. 4, 286 it is the accus., depending upon κελεύω: the assumption also that σφῶϊν is sometimes used for σφῶϊ, as in Od. 23, 52, rests only on a false interpr., cf. Buttm. Lexil. s. v. νῶϊ 8. Hence

Σφωΐτερος, α, ον, possess. adj. of 2d person dual σφῶϊ:—*of* or *belonging to you two,* σφωΐτερον ἔπος, the word *of you two,* Juno and Minerva, Il. 1, 216.—2. as adj. of 3d pers. dual σφωέ: —*of* or *belonging to them two* or *both of them,* Antimach. ap. Apollon. Dysc. de pron., v. Buttm. Lexil. s. v. νῶϊ, etc. 6.—II. directly for σφέτερος in Ap. Rh.,—1. for 3d pers. sing., whether direct or reflexive, *his, his own,* etc., 1, 643; 3, 600.—2. for 2d pers. sing., *thy, thine,* 3, 395; so too Theocr. 22, 67. [ῐ]

Σφῷν, contr. Att. gen. and dat. from σφῶϊ for σφῶϊν, also Od. 4, 62.

Σχᾰδών, όνος, ἡ, *the larva of the bee* or *wasp,* Arist. H. A. 5, 22, 12.—II. *the cell of a honeycomb, the honeycomb,* Lat. *favus,* Ar. Fr. 302, 6, Theocr. 1, 147.

ΣΧΑ'ΖΩ, f. -άσω [ᾰ]: 3 pl. impf. ἐσχάζοσαν, Lyc. 21. *To slit, cut open,* esp. σχ. φλέβα, *to lance* or *open* a vein, to let blood, Hipp., and Xen. Hell. 5, 4, 58; so, σχ. τὸν ἀγκῶνα, i. e. to bleed in the arm, Foës. Oec. Hipp.: and Ar. uses ἔσχων (from σχάω) in the same way, Nub. 209:—Cf. Lob. Phryn. 219.—2. *to cleave* or *burst in twain,* of flowers, σχ. κάλυκας, Anth.; so metaph., θάλαμον σχάσε μῆνις, Ib. 9, 422. — II. *to let fall,* σχ. οὐράν, *to drop* the tail, Xen. Cyn. 3, 5; σχ. βαλβῖδα, *to let fall* the rope, and so open the race-course, Lat. *aperire carceres,* Lyc. 13: — mid., σχάσασθε τὰς ὀφρῦς, *let down your* eyebrows, Plat. (Com.) Ἑορτ. 5; metaph., σχάζεσθαι τὴν ἱππικήν, *to give up one's* love for horses, Ar. Nub. 107.—2. *to let drop,* κώπαν σχάσον, i. e. cease rowing, Pind. P. 10, 79: — *to check, master, overpower,* πῦρ, Id. N. 4, 104; δεινὸν ὄμμα, Eur. Phoen. 454; φθόγγον ἄγηρυν, Ib. 960.—3. *to let go,* σχ. τὴν φροντίδα, *to let* the mind *go, give* it *play,* Ar. Nub. 740; σχ. τὰς μηχανάς, *to let off* the engines, Plut. Marcell. 15. — 4. *to run by a rope over a pulley,* σχ. ἄγκυραν, Lyc. 99, cf. 21, 329.—5. *to let a joint go and then pull it back, to set it by a wrench,* Foës. Oec. Hipp.—6. as pugilist. term, σχ. τὴν χεῖρα, *to bring back* the hand to its former position, *recover* it. (In signf. I. it is very clearly akin to σχίζω, and perh. to κεάζω, κείω: in signf. II. it rather points to χαλάω, cf. σχαστήρια, χαλαστηρία; but prob. this is accidental, for the signfs. under II. all come from the notion of *cutting open,* and so *letting go, letting loose.*)

Σχᾰλῐδόω, ῶ, (σχαλίς) *to prop up* nets *with forked sticks.* Hence

Σχᾰλίδωμα, ατος, τό, *a forked prop* or *stay.* [ῐ]

Σχᾰλίς, ίδος, ἡ, *a forked stick, used as a ladder,* Lat. *scala*:—also, *used as a prop for* nets, Xen. Cyn. 6, 7; v. l. σταλίς, q. v.

Σχάσις, εως, ἡ, (σχάζω) *a pricking: a bleeding, scarifying,* Theophr. [ᾰ]

Σχάσμα, ατος, τό, (σχάζω II. 4) *that which has been wrenched,* Hipp. ap. Erotian.

Σχασμός, οῦ, ὁ. (σχάζω)=σχάσις.—II. =σχάσμα, Hipp.

Σχαστήρ, ῆρος, ὁ, (σχάζω) *a snare, trap,* Lat. *tendicula,* unless it should be σχαλιστήρ, from σχαλίς.

Σχαστηρία, ας, ἡ, (σχάζω II) *a rope for letting down:* esp., *across the entrance to a race-course,* Galen.—II. *the rope running round a pulley; the pulley itself,* Polyb. 8, 7, 10; 8, 3: hence, διὰ μιᾶς σχαστηρίας ὀργάνου, by one *pull* or *turn* of the machine, Arist. Mund. 6, 14; cf. σχετήριον, χαλαστήρια.

Σχαστήριον, ου, τό, (σχάζω) *a lancet.*

Σχάω, impf. ἔσχων, rarer Att. collat. form of σχάζω, used perh. only in impf., Ar. Nub. 409: but Hipp. has the compds. ἀποσχᾶν, κατασχᾶν, Lob. Phryn. 219.

Σχέ, imperat. aor. of ἔχω for σχές, prob. only found in compds., as κάτασχε, μέτασχε, πάρασχε, etc., Pors. Hec. 836, Or. 1330.

Σχεδάριον, ου, τό, dim. from sq., *a little tablet* or *book.* [ᾰ]

Σχέδη, ης, ἡ, (σχίζω) strictly, *any thing formed by cleaving,* hence *a tablet, leaf,* prob. borrowed from the Lat., for it is first used in Greek by Eustath., and Moschop.; while the Lat. *scheda* and *scida* are found in Cic., and Plin.

Σχέδην, adv., (ἔχω, σχεῖν) *gently, thoughtfully,* Macho ap. Ath. 349 B.

Σχεδία, ας, ἡ, Ion. -ίη, *a light boat, raft, float,* Od. 5, 174, 177, etc.; σχ. διφθερίνη, *a raft* of hides, Xen. An. 2, 4, 28: generally of *ships,* Eur. Hec. 113. — 2. *a light military bridge, a bridge of rafts* or *pontoons,* Hdt. 4, 88, 97, etc.; σχ. λινόδεσμος, of Xerxes' bridge, Aesch. Pers. 69.—3. *a light scaffold* or *frame,* σχ. ὑπότροχος, a frame *on wheels,* for moving any thing upon, Math. Vett.—II. *a cramp* or *holdfast,* Philo. (In signf. I the word is prob. fem. from σχέδιος, *something knocked up off-hand,* and only *for immediate use.* The last signf. however points immediately to ἔχω.)

†Σχεδία, ας, ἡ, *Schedia,* a city of Aegypt on the Canobic mouth of the Nile, Strab. p. 800.

Σχεδιάζω, f. -άσω, (σχέδιος):—*to do* or *treat of a thing off-hand* or on *the spur of the moment,* σχεδιάζοντα λέγειν ὅ τι ἂν τύχῃ, Plat. Sisyph. 387 E: then, esp., *to speak* or *write off-hand,* Anaxandr. Ἡρακλ., 1, 3, Cic. Att. 6, 1, 11.—2. intr., *to be careless* or *negligent,* τοῖς κοινοῖς πράγμασι, in the administration of the government, Polyb. 23, 9, 12; ὑπέρ τινος, Id. 12, 4, 4.—II. (σχεδόν)=ἐγγίζω, LXX.—Cf. αὐτοσχεδιάζω.

Σχεδιάς, άδος, ἡ, *a boragineous plant,* Hipp.; cf. Foës. Oecon.

Σχεδίασμα, ατος, τό, (σχεδιάζω) *that which is done off-hand, an extempore speech* or *action,* Cic. Att. 15, 19, 2.

Σχεδιασμός, οῦ, ὁ, (σχεδιάζω) *a speaking, making* or *writing off-hand,* Plat. Sisyph. 390 C.

Σχεδιαστικῶς, adv., *off-hand, hastily*

†Σχεδιεῖον, ου, τό, *tomb of Schedius,* in Daphnus, Strab. p. 424.

Σχεδίην, Ep. adv. formed from the fem. from σχέδιος, like σχεδόν, of place, *near, nigh,* Lat. *cominus,* Il. 5, 830.

Σχέδιος, α, ον, (σχεδόν):—of place, *near,* σχεδία μάχη, *close* fight, *hand to hand,* σχέδια βέλη, weapons *for close* fight, Aesch. Cho. 162; cf. σχεδίην.—II. of time, *sudden, on the spur of the moment, off-hand,* ποτός, Anth. P. 11, 64; ἐπὶ σχεδίου as adv., as we say *on the sudden,* Aretae.:—adv. -ίως, Arat.

†Σχεδίος, ου, ὁ, *Schedius,* son of Iphitus and Hippolyte, leader of the Phocians before Troy, Il. 2, 517; etc.—2. son of Perimedes, also a leader of the Phocians before Troy, Il. 15, 515.

Σχεδιουργός, οῦ, ὁ, (σχεδία, *ἔργω *a raft-builder.*

Σχεδισμός, οῦ, ὁ, *a dance of women*, very dub.

Σχεδογρᾰφία, ας, ἡ, (σχέδη, γράφω) *a sketch on a tablet.* Hence

Σχεδογρᾰφικός, ή, όν, *of* or *for writing on a tablet.*

Σχεδόθεν, adv., *from near, from nigh at hand*, Lat. *cominus*, Il. 16, 800, 807: but also, *nigh at hand, near*, c. gen. vel dat., σχ. ἐλθεῖν τινι, σχ. στῆναί τινος, Od. 2, 267; 19, 447, etc. (though here too the first signf. may be defended; for *to come from near towards a person* is *to come very near him*): from

Σχεδόν, adv., (ἔχω, σχεῖν):—of place, *near, hard by, nigh*, Lat. *cominus*, freq. in Hom., and Hes., esp. in phrases σχεδὸν εἶναι, σχεδὸν ἐλθεῖν or ἰέναι: Hom. uses it sometimes absol., σχεδὸν οὔτασε, Il. 5, 458; sometimes c. dat., oftener c. gen., σχεδὸν ἔγχεος, σχ. αἵματος, Il. 20, 363, Od. 11, 142:—Hes. has it only absol., and c. dat.: so in Pind., τύμβῳ σχ., N. 10, 123; also, σχεδὸν ἀμφί τινι, σχεδὸν παρά τινι, Id. P. 5, 53, O. 1, 118.—2. rarely of motion, *into the neighbourhood of, towards*, opp. to ἐπ' ἐσχατιῆς, Od. 9, 280.—3. metaph. of relationship, Od. 10, 441.—II. post-Hom., of degree, *nearly, pretty nearly, all but*, σχ. πάντες, πάντα, etc., *nearly all*, Hdt. 1, 10, 65; and so without πάντα, σχ. εἴρηκα ἃ νομίζω συμφέρειν, Dem. 38, 27; σ. ταὐτά, *nearly* the same, Hdt. 2, 48, cf. 6, 42: in Att. esp. with verbs of knowing, σχ. ἐπίσταμαι, Soph. Tr. 43; σχ. οἶδα, Eur. Tro. 898:—oft. in Plat. merely to soften an assertion, Phaed. 61 C, 63 E, etc., cf. Schäf. Mel. p. 54:—σχεδόν τι is freq. in Att., as, σχεδόν τι πρόσθεν, *just* before, Soph. O. T. 736; σχεδόν τι ταῦτα, Plat. Gorg. 472 C: freq. in affirmative answers, Id. Soph. 250 C.

Σχεδρός or σχεθρός, ά, όν, (ἔχω, σχέθω):—Att. for σκεθρός, ap. Hesych., who explains it by τλήμων, *patient.*

Σχέθω, assumed as a collat. form of ἔχω (as φλεγέθω from φλέγω), *to have*; usu. in strengthd. signf. *to hold, keep fast, check, hinder.* But this pres. appears to be a fiction; for no part of it is found in use, that may not be referred to the aor. ἔσχεθον, a poet. lengthd. form of ἔσχον (which would then be an αὐθυπότακτον);—this is certainly true of Hom., who only has ἔσχεθον, σχέθον, ἔσχεθε(ν) σχέθε(ν), ἐσχεθέτην, σχεθέτω, σχεθέειν, Il. 23, 466, etc.; ἀσπίδας πάροιθεν σχέθον αὐτοῦ, 14, 428; ἀπὸ ἕο σχ., 13, 163; ἐπ' ἀγκῶνος κεφαλὴν σχέθεν, Od. 14, 494; φόρμιγγα σχεθέτω, 8, 537; σχέθε δ' ὄσσε γόοιο, 4, 758 (so, ὅπως ἂν αὐτοὺς ὕβρεως σχέθω, Ar. Lys. 425); etc.—In Pind. and Att., the inf. and part. are usu. written σχέθειν, σχέθων, prob. wrongly for σχεθεῖν, σχεθών, for no evidence of the existence of a pres. σχέθω, impf. ἔσχεθον, can be adduced, except the authority of the Gramm., as E. M. 739, 51; and they might have been misled by faulty accents, v. Herm. Soph. El. 744. These facts were first observed by Elmsl. Med. 186, 995, Heracl. 272; and many verbs of the same sort, ἀμυναθεῖν, εἰργαθεῖν, etc., will be found fully discussed in Ellendt Lex. Soph. s. v. εἰκαθεῖν:—the strongest cases in favour of a pres. signf. are Pind. P. 6, 19, Aesch. Cho. 832, though it is by no means *necessary* here. However, the pres. σχέθω, etc., is maintained by Stallb. Plat. Gorg. 483 A, Euthyphr. 15 D, who refers to Imman. Hermann *de Verbis in* -άθω, -ύθω, etc. (Erfordiae 1832), as conclusive on this side.—II. *to have* a child, *produce*, Soph. Fr. 230.

Σχέδυνος, η, ον, (ἔχω, σχεῖν) *tenacious*, dub.; v. Sturz Emped. p. 230.

Σχεῖν, inf. aor. of ἔχω, Il.

Σχελίς, ίδος, ἡ, Att. for σκελίς, usu. in plur. σχελίδες, *ribs of beef*, Aesch. Fr. 331, Ar. Eq. 362; σχελίδες ὀλόκνημοι, Pherecr. Metall. 1, 13; cf. Luc. Lexiph. 6.

Σχελυνάζω, v. χελυνάζω.

Σχέμεν, Ep., and Ion. inf. aor. of ἔχω for σχεῖν, Il. 8, 254: lengthd. σχέμεναι.

Σχένδῡλα, ἡ, also σχενδύλη, *a ship-carpenter's and blacksmith's tool*, perh. *a pair of pincers* or *tongs*, Anth. P. 11, 203. (From ἔχω, σχεῖν.) Hence

Σχενδῡλάω, ῶ, *to take hold of with a* σχένδυλα.

Σχενδύλη, ης, ἡ,=σχένδυλα. [ῡ]

Σχενδύλιον, ου, τό, dim. from σχένδῡλα.

Σχενδῡλόληπτος, ον, *held with a* σχένδυλα.

Σχέο, Ep. and Ion. imperat. aor. mid. of ἔχω for σχοῦ, Il.

Σχερία, ας, ἡ, Ep. -ίη, ης, *Scheria*, the island of the Phaeacians, Od. †5, 34; 6, 8†: later Κέρκυρα, Lat. *Corcyra*, now *Corfu*, †Strab. p. 44, 299†. (Prob. from sq.)

Σχερός, ὁ, explained by Gramm., *the firm land, mainland*, as opp. to the sea, but used only in the phrase ἐν σχερῷ, *in a row* or *line, one after another, uninterruptedly, successively*, Pind. N. 1, 105; 11, 49, I. 6 (5), 32: sometimes written together, ἐνσχερώ, ἐπισχερώ, qq. v. (Usu. deriv. from ἔχω, σχεῖν, like ἐφεξῆς: but the signf. quoted by Gramm. points to ξερός, ξηρός, σκληρός, χέῤῥος, χέρσος, etc.)

Σχές, imperat. aor of ἔχω.

Σχέσθαι, inf. aor. mid. of ἔχω, Od.

Σχέσις, εως, ἡ, (ἔχω, σχεὶν):—*state, condition*, esp. *habit of body*, which is alterable, opp. to ἕξις or διάθεσις (*constitution* or *temperament*, which is permanent), Hipp.; v. Foës. Oecon.: and so *temporary, passing* diseases are said to be ἐν σχέσει, opp. to those which have become *constitutional* (ἐν ἕξει), Ib.; σχέσις ἕξεως, Luc. Symp. 23:—generally, *the nature* or *fashion* of a thing, ὅπλων, Aesch. Theb. 507, Plat. Rep. 452 C; τριχῶν, Xen. Symp. 4, 57; βίου σχ., *a way* of life, Dem. 1122, 25.—II. *a checking, retention*, esp. of urine, Hipp.; opp. to ῥοή, Plat. Crat. 424 A.

Σχεταῖος, α, ον:—hence σχεταῖα δρᾶν, to do *what ought to be stopped*, to behave *unseemly*, Hipp.

Σχετήριον, ου, τό, (ἔχω, σχεῖν) *that which checks, a remedy*, λιμοῦ, *against* hunger, Eur. Cycl. 135.

Σχετικός, ή, όν, (ἔχω, σχεῖν) *holding back; holding firmly, retentive*, τινός, Plut. 2, 725 A, etc.—II. in Logic, *relative.*

Σχετλιάζω, f. -άσω, (σχέτλιος):—*to complain of hardship, to complain angrily* and *bitterly*, Ar. Plut. 477, Antipho 124, 17, Plat. Gorg. 519 B; ἐπί τινι, Dem. 913, 9. Hence

Σχετλιασμός, οῦ, ὁ, *angry, bitter complaining, impatience*, and the like, Thuc. 8, 53.

Σχετλιαστικός, ή, όν, *suited to complaint, indignant.*

Σχέτλιος, α, ον, though Hom. has σχετλίη only in Il. 3, 414, Od. 23, 150; σχέτλιαι only Od. 4, 729; ος, ον, Eur. I. T. 651: (ἔχω, σχεῖν).—I. of persons, *doing and enduring, daring, rash, reckless*; hence, *hard-hearted, cruel, merciless, savage*, freq. in Hom.; usu. of heroes, etc., terrible for strength and recklessness, as Achilles, Diomed, Hector, Il. 5, 403; 9, 630, etc.; σχέτλιος, οὐδὲ θεῶν ὄπιν ἠδέσατο, Od. 21, 28; esp. of the Cyclops, Od. 9, 351, 478; also of Jupiter, Il. 2, 112, Od. 3, 161; of the gods generally, Il. 24, 33; of Saturn, Hes. Th. 488; of sleep, during which one is killed, *cruel*, Od. 10, 69; also of wild beasts, *savage*, Hdt. 3, 108:—in Oratt., σχ. καὶ ἀναιδής, Dem. 346, 1, etc.—2. *much-suffering, unflinching*, of Nestor, σχέτλιος ἐσσί, γεραιέ· σὺ μὲν πόνου οὔποτε λήγεις, Il. 10, 164, cf. Od. 12, 279:—hence, just like τλήμων, *miserable, unhappy*, Aesch. Pr. 644, and freq. in Eur.: oft. with a notion of contempt, ὦ σχετλιώτατε ἀνδρῶν, *O wretched fool!* Hdt. 3, 155; ὦ σχέτλιε, Soph. Phil. 369, cf. Ant. 47, Eur., etc.;—but this signf. of *miserable* never occurs in Hom.; for in Il. 18, 13, which is usu. quoted for it, the sense of *reckless, rash*, should be retained.—II. of things, first in Od., and Hes., but only in the phrase σχέτλια ἔργα, *cruel, shocking, abominable* doings, Od. 9, 295; as opp. to δίκη and αἴσιμα ἔργα, Od. 14, 83; as = ἀτασθαλίαι, Od. 22, 413; so in Hdt. 6, 138; also, σχ. πέπονθα πράγματα, Ar. Plut. 856: also, σχέτλια alone, as, σχέτλια γάρ, Soph. Aj. 887; σχέτλια παθεῖν, Eur. Andr. 1179; σχ. καὶ ὑπερφυῆ λέγειν, Plat. Gorg. 467 B; δεινὰ καὶ σχ., Isocr. 378 A.—[Hom. always puts σχέτλιος emphatically at the beginning of a line, except once in fem., Il. 3, 414; and twice in neut., Od. 14, 83; 22, 413. Hence always σχĕτλ- in Hom., except in Il. 3, 414, where σχετλίη must either be pronounced as dissyll., or has the first syll. short.]

Σχέτο, Ep. for ἔσχετο, 3 sing. aor mid. of ἔχω, Il.

Σχῆμα, ατος, τό, (ἔχω, σχεῖν):—like Lat. *habitus, the form, shape, frame, outward appearance, the figure, person*, Ar. Eccl. 150; also in plur., Eur. Antiop. 6; μορφῆς σχήματα, Id. I. T. 292; σχ. τρίγωνον, a triangular *shape*, Polyb. 1, 42, 3:—periphr., σχῆμά τινος for τις, as, σχ. Ἱππομέδοντος, Aesch. Theb. 488; σχῆμα πέτρας, Soph. Phil. 952; σχ. δόμων, Eur. Alc. 911, etc.—2. esp., *the form, figure*, opp. to the reality, οὐδὲν πλὴν σχῆμα, a mere *outside*, Eur. Aeol. 18, cf. Erechth. 17, 27: hence, *a mere show, pretence*, like πρόσχημα, Thuc 8, 89.—3. *the bearing, look, air, mien*, τύραννον σχ. ἔχειν, Soph. Ant. 1169 ἄφοβον σχ. δεικνύναι, Xen. Cyr. 6, 4, 20; ταπεινὸν σχ., Ib. 5, 1, 5: esp., *stateliness, dignity, pomp*, Ar. Eq. 1331, ἀρχῆς σχ., Plat. Legg. 685 C; οἱ κατὰ σχ. φέρειν τι, not according to his *rank*, Polyb. 3, 85, 9:—of the *stately air of* a horse, Xen. Eq. 1, 8; 7, 10: in plur., *gestures*, Xen. Apol. 27.—4. *the fashion, manner, way* of a thing, σχ. βίου, μάχης, Eur. Med. 1039, Phoen. 252; τούτῳ κατῴκουν σχήματι, Plat. Criti. 112 D: σχῆμα στολῆς, *fashion* of dress, Soph. Phil. 223; so, σχῆμα alone, Xen. Oec. 2, 4.—5. *a character* assumed, Lat. *persona, partes*, σχ. ποιεῖν, μεταβάλλειν, Plat. Rep. 476 B, Alc. 1, 135 D: ἐν μητρὸς σχήματι, Lat. *in matris loco*, Id. Legg. 918 E, cf. Isocr. 311 E.—6. *the state, nature, constitution* of a thing, πόλεως, Thuc. 6, 89; so, σχήματα νόσων, *species, kinds* of diseases, Hipp., v. Foës. Oecon.—7. *a figure* in dancing; hence in plur., *steps*, Eur. Cycl. 221; and, generally, *a dance*, Ar. Vesp. 1485; cf. σχημάτιον.—8. also in music, Plat. Legg. 655 A: in rhetoric, etc., Id. Ion 536 C, cf. Cic. Brut. 37, etc.: in logic, *the figure* of a syllogism, Arist.—9. *a sketch, outline, plan, scheme* of a thing, Plat. Rep. 365 C: *a mathematical form, diagram.* Hence

Σχημᾰτίζω, f. -ίσω, *to form, shape, dress up, arrange*, τὰ στρατόπεδα, Plat. Rep. 526 D: so in mid., σχηματίζεσθαι κόμην, *to dress her* hair, Eur. Med. 1161.—2. σχήματα σχ., *to gesticulate*, Plat. Hipp. Min. 374 B; and, absol., *to dance*, Ar. Pac. 324.—II. pass. σχηματίζομαι, *to put one's self in certain forms* or *postures, assume various shapes*, Foës. Oec. Hipp.: *to gesticulate*, Xen. Symp. 1, 9.—2. *to be dressed out, tricked* or *adorned* in a certain way, ἐσχημάτισται ἀσπίς, Aesch. Theb. 465.—3. *to behave* or *demean one's self* in a certain way, *give one's self a certain appearance*, Lat. *simulare*, ὡς εἰδὼς ἐσχημάτισται, *he made as if* he knew him, Plat. Soph. 268 A, cf. Stallb. Gorg. 511 D; σχηματίζονται ἀμαθεῖς εἶναι, *they pretend* to be unlearned, Id. Prot. 342 D; cf. Phaedr. 255 A: ἐσχηματισμένος, *made up, artificial, with borrowed plumes*, Lys. Fr. 43, cf. Ruhnk. Tim.

Σχημάτιον, ου, τό, dim. from σχῆμα, esp. in plur., *the figures of a dance*, σχημάτια Λακωνικά, Hdt. 6, 129. [ᾰ]

Σχημάτῐσις, ἡ,=sq.

Σχημᾰτισμός, οῦ, ὁ, (σχηματίζω) *the assuming of a shape* or *posture, a dressing up*, τοῦ σώματος, Plat. Rep. 425 B:—and so, absol., *pomp, vanity*, Ib. 494 B:—generally, *assumption* of what does not belong to one, *pretence*, Plut. Nic. 3, Arat. 49, etc.:—*outward behaviour*, Id. Dio 13: *deportment*, Id. Demosth. 10, Num. 8; etc.

Σχημᾰτογρᾰφέω, ῶ, *to mark figures*, Arithm. Vett.

Σχημᾰτογρᾰφία, ας, ἡ, *a marking of figures.*

Σχημᾰτοθήκη, ης, ἡ, *a magazine of gestures*, etc., Ath. 258 A.

Σχημᾰτοποιέω, ῶ, (σχῆμα, ποιέω) *to give form, shape* or *fashion to* a thing, and so = σχηματίζω, Theophr.:—pass., like σχηματίζομαι, *to take a form, shape* or *posture*, Xen. Eq. 10, 5: *to gesticulate.* Hence

Σχημᾰτοποιΐα, ας, ἡ, *a forming, shaping* or *putting in posture.*—II. usu. of pantomimes, *gesticulation.*

Σχημᾰτότης, ητος, ἡ, a late form for σχῆμα, Hermes ap. Stob. Ecl. 1, 162.

Σχῆσις, ἡ,=σχέσις, Hesych.; cf. Lob. Phryn. 447.

Σχήσω, fut. of ἔχω, Hom.

Σχητηρία, ας, ἡ, (ἔχω, σχήσω)= σχετήριον, σχαστηρία.

Σχῐδᾰκηδόν, also, σχῐδᾰκῐδόν, adv., *splinter-wise*, esp. of fractures of the bones, Medic.

Σχῐδᾰκώδης, ες, (σχίδαξ, εἶδος) *like a splinter, splintery*, Diosc.

Σχῐδᾰνόπους, ποδος, ὁ, ἡ,=σχιζόπους, Arist. ap. Ath. p. 397 B.

Σχίδαξ, ᾰκος, ὁ,=sq., Anth. P. 6, 231. [ῐ]

Σχίδη, ης, ἡ, (σχίζω) like σχίζα, *a cleft piece of wood, a splint, splinter*, like Lat. *scindula* from *scindo*: heterocl. acc. σχίδα for σχίδην, Hesych. [ῐ]

Σχίδιον, ου, τό, dim. from foreg.—2. in plur.=ὠμόλινα. [ῐ]

Σχῖδος, τό,=σχίδη, σχίζα, Hesych.

Σχῐδώνῠχος, ον, (σχίζω, ὄνυξ) *with cloven hoofs*, susp.

Σχίζα, not σχῖζα, ης, ἡ, Ion. σχίζη, (σχίζω):—*a piece of wood cleft off, a splinter, pale*, like σχίδη, σχίδαξ, Od. 14, 425: in plur., *wood cleft small*, esp. *fire-wood*, Il. 1, 462, Od. 3, 459: hence, from the common use of such wood, —2. *a torch, brand*, Ar. Pac. 1024, 1032. —3. *an arrow*, LXX.—II. *a cleft, gap*, Synes.

Σχιζίας, ου, ὁ,=ἰσχνός, τετανός, Cratin. Incert. 90, ubi v. Meineke.

Σχιζίον, ου, τό, dim. from σχίζα.

Σχιζογύνανδρος, ὁ, acc. to Phavorin.=συκοφάντης.

Σχιζοποδία, ας, ἡ, *the nature of a* σχιζόπους, Arist. Part. An. 1, 3, 18.

Σχιζόπους, ποδος, ὁ, ἡ, (σχίζω, πούς) *with parted toes*, opp. to στεγανόπους, Arist. H. A. 8, 3, 12, Part. An. 1, 3, 20.

Σχιζόπτερος, ον, (σχίζω, πτερόν) *with parted wings*, of birds, opp. to bats and winged insects (ὁλόπτερα), Arist. Incess. An. 10, 4.

ΣΧΙ´ΖΩ, f. -ίσω [ῐ], *to split, cleave*, Od. 4, 507; of the plough, Pind. P. 4, 406; σχίσσε κεραυνῷ Ζεὺς χθόνα, Id. N. 9, 59; κάρα πελέκει, Soph. El. 99; esp. of wood, Xen. An. 1, 5, 12, etc.: *to rend asunder*, Hes. Sc. 428: σχίζειν φλέβα, like σχάζειν, Plat. Tim. 36 D:—generally, *to part asunder, separate*, H. Hom. Merc. 128; Νεῖλος μέσην Αἴγυπτον σχίζων, Hdt. 2, 17, cf. 4, 49:—so in pass., Νεῖλος σχίζεται τριφασίας ὁδούς, *branches* into three channels, Id. 2, 17, cf. 1, 75; so, περὶ ὃ σχίζεται τὸ τοῦ Νείλου ῥεῦμα, Plat. Tim. 21 E; so also, σχιζομένη ὁδός, Hdt. 7, 31; ἡ στρατιὴ ἐσχίζετο, the army *divided*, 8, 34; ἐσχίζοντό σφεων αἱ γνῶμαι, their opinions *were divided*, 7, 219.—II. σχίζειν γάλα, *to make* milk *curdle*, make the whey *separate* from the curds: hence γάλα σχιστόν, *curds*, Diosc. (Akin to κείω, κεάζω, σχάζω, to Lat. *scindo, scheda*, Germ. *scheiden*, etc., cf. Pott Et. Forsch. 1, 244.)

Σχινδάλᾰμος, ου, ὁ, Att. for σκινδάλαμος, *a cleft piece of wood, a splinter*, Ar. Nub. 130, Ran. 819: also σχινδαλμός, ὁ, Hipp.

Σχινδῠλέω,=σχίζω. Hence

Σχινδύλησις, ἡ, *a cleaving into small pieces*, Galen. [ῠ]

Σχῑνέλαιον, ου, τό, (σχῖνος, ἔλαιον) *mastich-oil*, from the berries of the σχῖνος, Diosc.

Σχῑνίζω, f. -ίσω, (σχῖνος):—τοὺς ὀδόντας σχ., *to clean the teeth with a mastich tooth-pick*, Iambl.; so also absol. in mid.—II. in mid. also of *certain movements in a dance*, Ath. 621 C, ubi al. σχοινίζομαι.

Σχίνῐνος, η, ον, (σχῖνος) *of mastich-wood*, Diosc. [σχῑ]

Σχῑνίς, ίδος, ἡ, (σχῖνος) *the berry of the mastich-tree*, Theophr.—II. a name of Venus, Lyc. 832.

Σχῑνοκέφᾰλος, ον, (σχῖνος II, κεφαλή) *with a squill-shaped*, i. e. *peaked head*, epith. of Pericles, Cratin. Θρᾳττ. 1; cf. Plut. Pericl. 3 and 13.

Σχῖνος, ου, ἡ, *the mastich-tree*, Lat. *lentiscus*, first in Hdt. 4, 177; browsed by goats, Babrius 3, 5 (Boisson.)—II. *a squill*, usu. σκίλλα, Ar. Plut. 720, v. Foës. Oec. Hipp.

Σχῑνοτρώκτης, ου, ὁ, (σχῖνος, τρώγω) *one who chews mastich-wood* or *uses a mastich toothpick*, Luc. Lexiph. 12.

Σχῑνοτρώξ, ῶγος, ὁ, (τρώγω) = foreg.

Σχῑνώδης, ες, (εἶδος) *mastich-like, full of it.*

Σχίσις, εως, ἡ, (σχίζω) *a cleaving, parting, division*, Plat. Phaed. 97 A, C: esp. of roads, Ib. 108 A; of rivers, Plut. 2, 93 F. [ῐ]

Σχίσμα, ατος, τό, (σχίζω) *that which is cloven* or *parted*: *a cleft, division*, as of hoofs, Arist. H. A. 2, 1, 26.—II generally, *division, variance, schism*, N. T. Hence

Σχισμᾰτικός, ή, όν, *of* or *for dividing*: *schismatic.*

Σχισμή, ῆς, ἡ, *a cleft*, Arist. Plant. 1, 6, 6.

Σχισμός, οῦ, ὁ, (σχίζω) *a cleaving*, Aesch. Ag. 1149.

Σχιστός, ή, όν, (σχίζω) *cloven, parted, divided*, σχιστὴ ὁδός, Soph. O. T. 733: σχ. γάλα, v. σχίζω fin.: αἱ σχισταί, a kind of women's shoes, prob. so called from their *finely-cut straps*, Eupol. Phil. 2: σχιστὸς χιτών, *a woman's garment*, Poll.—2. *cloven-hoofed*, opp. to μῶνυξ, Plat. Polit. 265 D. —II. *that may be split* or *cleft, divisible*, Lat. *fissilis*, Theophr.

Σχοίᾰτο, poet. for σχοῖντο, 3 pl. opt. aor. mid. of ἔχω, Il. 2, 98.

Σχοίην, opt. aor. act. of ἔχω.

†Σχοινεύς, έως, ὁ, *Schoeneus*, son of Athamas and Themisto, king of Boeotia, father of Atalanta, Apollod. 1, 9, 2.

Σχοινιά, ᾶς, ἡ, (σχοῖνος) *a hump* or *bunch of rushes*, Theophr.—II. *a place* or *line measured out* (v. σχοῖνος III) hence, *the circuit of a city*, Casaub. Strab. p. 379.—III. *a cording together*, σχ. βοτρύων, *a garland* or *cluster* of grapes, Joseph.

Σχοινιαία, ας, ἡ, (σχοῖνος II) *a ropewalk*, Inscr. Olbian.

Σχοινίζω, f. -ίσω, (σχοῖνος III) *to measure out a country by* σχοῖνοι: esp *to portion out conquered countries.*—II. mid. σχοινίζομαι, v. l. for σχινίζομαι.

Σχοίνικλος, ου, ὁ, *a water-bird*, like the white water-wagtail, prob. akin to κίγκλος, Arist. H. A. 8, 3, 13; where, however, Bekk. reads σχοινίλος: the forms σχοίνικος, σχοινίων are also found.

Σχοινῐκός, ή, όν,=sq.

Σχοίνῑνος, η, ον, (σχοῖνος):—*of rushes, made of rushes*, Eur. Autol. 3, Ar. Fr. 227.—II. *like a rush*, hence *long, lank*, Hesych.; like Lat. *junceus, ejuncidus*, for *gracilis.*

Σχοινίον, ου, τό, (σχοῖνος):—*a rope twisted of rushes*; generally, *a rope, cord*, Hdt. 1, 26; 5, 85, Ar. Ach. 22, etc.: proverb., ἐξ ἄμμου σχοινίον πλέκειν, Aristid.—II. metaph., *an unbroken series* or *chain*, λύειν σχοινίον μεριμνῶν, Pind. Fr. 124, like *negotiorum catenam abrumpere* in Seneca.—III. in comedy, for the *membrum virile* Ar. Vesp. 1342.

Σχοινιοπλόκος, ον, (σχοινίον, πλέκω)=σχοινιοστρόφος.

Σχοίνιος, ον,=σχοίνινος, v. l. Eur Cycl. 208.

Σχοινιοστρόφος, ον, (σχοινίον, στρέφω) *twisting ropes*: *a ropemaker.* —II. *winding up the rope* of a well, *a water-drawer.*

Σχοινιοσυμβολεύς, ὁ, and -βόλος, ον, (συμβάλλω)=foreg.

Σχοινίς, ῖδος, ἡ, (σχοινος):—*a vessel of rushes, a sieve*, etc.: also *a rope, cord*, Theocr. 23, 51.—II. *the fruit of the* σχοῖνος, Theophr. [ῐ]

Σχοινίς, ίδος, [ῐ], poet. fem. of σχοινινος, Nic. Al. 546.

Σχοίνισμα, ατος, τό, (σχοινίζω) *a measuring out by σχοῖνοι.*—II. *a piece of land so measured out, a portion, allotment*, LXX.

Σχοινισμός, οῦ, ὁ, (σχοινίζω) *a measuring out with ropes*, Plut. Lucull. 20; where it is usu. interpr. *racks*; but v. Schäf. ad l.

Σχοινίτης, ου, ὁ, (σχοῖνος) *made of rushes*, fem. -ῖτις, ιδος, Leon. Tar. 91.

Σχοινίων, ωνος, ὁ, = σχοίνικλος, Arist. H. A. 9, 1, 27.—II. *an effeminate air on the flute.*

Σχοινοβᾰτέω, ῶ, *to dance on a rope*: from

Σχοινοβάτης, ου, ὁ, (σχοῖνος II, βαίνω) *a rope-dancer, schoenobates* in Juven. 3, 77. [ᾰ] Hence

Σχοινοβᾰτία, ας, ἡ, *a rope-dance*, Hipp. Hence

Σχοινοβᾰτικός, ή, όν, *of* or *for rope-dancing*: ἡ -κή (sc. τέχνη), *the art of rope-dancing.*

Σχοινόδεσμος, ου, ὁ, *a rope of rushes*, Nicet.

Σχοινόδετος, ον, (σχοῖνος, δέω) *bound with ropes* or *cords*, Nicet.

Σχοινοδρομία, ας, ἡ, *rope-dancing*, Hipp: from

Σχοινοδρόμος, ον, (σχοῖνος, τρέχω, δραμεῖν) *a rope-dancer.*

Σχοινοειδής, ές, (σχοῖνος, εἶδος) *rush-like*: *rushy.*—II. *like a rope* or *cord*, Joseph.

Σχοινόεις, εσσα, εν, (σχοῖνος) *rushy*: cf. σχοινοῦς.

Σχοινόπλεκτος, ον, (σχοῖνος, πλέκω) *plaited of rushes*, ἄγγος Araros Καμπυλ. 1, 4.

Σχοινοπλοκικός, ή, όν, *of* or *for rope-making*, σπάρτον, Strab.: from

Σχοινοπλόκος, ον, (σχοῖνος, πλέκω) *twisting rushes*: *a maker of rush-ropes, mats*, etc., Hipp. p. 1120.

Σχοινοπώλης, ου, ὁ, *a dealer in rush-ropes, mats*, etc.

ΣΧΟΙ͂ΝΟΣ, ου, ὁ, also ἡ in later writers from about Theophr.: *a rush*, Lat. *juncus*, Hdt. 4, 190; esp., *the aromatic rush*, Hipp, cf Foës. Oecon.; v. sub στιβάς: various other kinds are found. ὁλόσχοινος, ὀξύσχοινος, μελαγκρανίς, μυρεψικη, etc.: also, *a sharp, stiff rush, a reed, arrow*, Batr. 256, Ar. Ach. 230; used as a spit, Plat. (Com.) Incert. 22.—2. *a place where rushes grow, a rush-bed*, Od. 5, 463, Pind. O. 6, 90.—II. ὁ and ἡ, *any thing twisted* or *plaited of rushes*, esp. *a rush-rope*, and so generally, *a rope, cord*, first in Hdt. 1, 66; 5, 16, etc.; cf. σχοίνιον:—πλεκτὴ σχ., *a basket*, Ar. Fr. 89.—III. in Greece, the σχοῖνος was *a land-measure*, by which, as in Italy by the *pertica*, conquered countries were measured out and allotted to new settlers, cf. Hdt. 1, 66; called a *Persian* measure by Call. ap. Plut. 2, 602 F, cf. Ath. 122 A:—Hdt., 2, 6, makes it=2 Persian parasangs, =60 stades; but it was usu. taken at *half* that length, Hero de Mens.

†Σχοῖνος, ου, ἡ, *Schoenus*, a city of Boeotia on the Schoenus, near Thebes, Il. 2, 497; Strab. p. 408: hence Σχοινιεύς, έως, ὁ, *an inhab. of Schoenus*, Anth. P. 13, 22.

Σχοινοστρόφος, ον,=σχοινιοστρόφος, Plut. 2, 473 C.

Σχοινοσυμβολεύς, έως, ὁ,=σχοινιοσυμβολεύς.

Σχοινοτένεια, pecul. fem. of sq., q. v.

Σχοινοτενής, ές, (σχοῖνος, τείνω): *stretched out like a measuring line* or *marked out thereby*, hence—1. *straight, in a straight line*, Hdt. 1, 189, 199; σχοινοτενὲς ποιήσασθαι, to draw *a straight line*, Hdt. 7, 23.—2. *stretched out lengthwise, far stretched out, prolix*, in which sense Pind. Fr. 47 has a pecul. fem. σχοινοτένεια ἀοιδά, formed like ἡδυέπεια, μουνογένεια, etc.—II. *twisted* or *plaited of rushes*, Anth. P. 6, 5.

Σχοινοτονία, ας, ἡ, *a straight course.*—II. *length*, Strab.: from

Σχοινότονος, ον, (σχοῖνος, τείνω) *stretched with rushes* or *cords*, δίφρος σχ., a seat *of rushes*, Hipp.

Σχοινοῦς, οῦσσα, οῦν, contr. for σχοινόεις: esp. ὁ σχ., *a place grown over with rushes*, Strab. Hence

†Σχοινοῦς, οῦντος, ὁ, *Schoenus*, a river of Boeotia, Strab. p. 408.—II. a harbour of Corinth on the Sinus Saronicus, Id. p. 369.—III. a large plain in Hispania, the *Spartaria* of Pliny, near Carthago Nova, Id. p. 160.

Σχοινοφῐλίνδᾰ, adv., written also σχοινοφολίνδα and σχοινοβολίνδα, *a game somewhat like our hunt-the-slipper*, Poll. 9, 115.

Σχοινοφόρος, ον, *carrying rushes, cords* or *mats.*

Σχοινοχάλῖνος, ον, *with a rein of twisted rushes.* [ᾰ]

Σχοινώδης, ες,=σχοινοειδής, Nic. Al. 152.

Σχοινωτός, ή, όν, (as if from σχοινόω) *twisted like a rope* or *cord*, Cosmas.

Σχολάζω, f. -άσω, (σχολή) *to have leisure* or *spare time, be at leisure, to have nothing to do*, Ar. Lys. 212, Thuc. 4, 4, Plat., etc.: c. inf., *to have leisure* or *time to do* a thing, Xen. Cyr. 2, 1, 9; 8, 1, 18: hence,—2. *to act leisurely, linger, delay*, Aesch. Supp. 207, 883, Eur. Hec. 730.—II. σχ. ἀπό τινος, Lat. *vacare a re, to have rest* or *respite from* any thing, *cease from* doing, Xen. Cyr. 7, 5, 52, cf. Hell. 7, 4, 28; so, σχ. τινός, Plut.—III. σχολάζειν τινί, Lat. *vacare rei, to have leisure, time* or *opportunity for* any thing, *to devote one's time to* any thing, ἐσχόλακεν ἑνὶ τούτῳ πάντα τὸν βίον, Dem. 594, 16; so, σχ. πρός τι, Xen. Mem. 3, 6, 6; περί τι, Plut. Brut. 22.—2. also c. dat. pers., *to devote one's self* to him, τοῖς φίλοις, Id. Cyr. 7, 5, 39: esp. of scholars, σχ. τινί, *to devote one's self* to a master, *attend his lectures*, Plut. 2, 844 A, B.—3. absol., *to devote one's self to learning*; and then, *to give lectures* (cf. σχολή), *keep a school*, Id. Demosth. 5.—IV. of a place, *to be empty, vacant* or *unoccupied*, Id. C. Gracch. 12.

Σχολαῖος, α, ον, (σχολή):—*at one's leisure* or *ease, slow*, σχ. κομισθῆναι, *to go leisurely*, Thuc. 3, 29; σχολαία πορεία, Xen. An. 4, 1, 13. Adv. -ως, Ib. 1, 5, 8:—compar., σχολαίτερα or -αίτερον, Hdt. 9, 6, Thuc. 4, 47, Plat., etc.; superl. σχολαίτατα, Xen. Hell. 6, 3, 6;—as if formed from dat. σχολῇ, like παλαίτερος from πάλαι: but also σχολαιότερον, -ότατα, Xen. An. 1, 5, 9, Lac. 11, 3. Hence

Σχολαιότης, ητος, ἡ, *slowness, laziness*, Thuc. 2, 18.

Σχολαρχέω, ῶ, *to be a σχολάρχης*, Diog. L. 8, 1.

Σχολάρχης, ου, ὁ, (σχολή III, ἄρχω) *the head of a school.*

Σχολαστήριον, ου, τό, (σχολάζω) *a place for passing leisure in*, Plut. Lucull. 42, Moschio ap. Ath. 207 E.

Σχολαστής, οῦ, ὁ, like σχολαστικός, *at leisure*, βίος, Plut. 2, 135 B: ἀργὸς καὶ σχ. ὄχλος, Id. Solon 22.

Σχολαστικός, ή, όν, (σχολάζω) *being at leisure, idle*, Arist. Pol. 6, 8, 22, σύλλογοι σχ., *lounging* parties, Ib. 5, 11, 5: τὸ σχολαστικόν, *leisure*, Epict.—II. *devoting one's leisure to learning, learned*, Lat. *scholasticus, scholaris*, Plut. Cicer. 5.—2. *a pedant, learned ass, simpleton*, Luc. Hierocl., etc.

ΣΧΟΛΗ´, ῆς, ἡ, *leisure, spare time, rest, ease*, Lat. *otium, vacatio*, first in Hdt. 3, 134, Pind. N. 10, 86, then freq. in Att.: σχολὴν ἄγειν, to be at *leisure*, Hdt. l. c., Eur., etc.; μὴ σχολὴν τίθει, i. e. make haste, Aesch. Ag. 1059; ἡνίκ' ἂν σχολὴν λάβω, Eur. I. T. 1432; σχ. ἔχειν ἀμφὶ ἑαυτόν, Xen. Cyr. 7, 5, 42, Mem. 2, 6, 4: σχολή (ἐστί) μοι, c. inf., I have *time* to.., Aesch. Ag. 1055, Plat., etc.: οὐ σχολὴ αὐτῷ, Plat. Prot. 314 D; σχολὴ ἐδόκει γίγνεσθαι, he thought he had *plenty of time*, Thuc. 5, 10: σχ. διδόναι, παρέχειν τινί, Xen. Cyr. 4, 2, 22, Hier. 10, 5: σχολήν τινος περιμένειν, to wait one's *leisure*, Plat. Rep. 370 B: σχολῆς ἔργον, a work for *leisure*, i. e. requiring attention, Eur. Andr. 552: oft. with a prep., as adv., ἐπὶ σχολῇ, *at leisure*, at *a fit time*, Eur. I. T. 1220; so, ἐπί or μετὰ σχολῆς, Plat. Theaet. 172 D, Criti. 110 A; κατὰ σχολήν, Id. Phaedr. 228 A; cf. infra B.—2. c. gen., *leisure, rest from* a thing, κακοῦ, Soph. O. T. 1286; πόνων, Eur. H. F. 725; so, σχ ἀπό τινος, Plat. Phaed. 66 D, cf. Xen. Cyr. 8, 3, 47.—3. *idleness*, σχολὴ τερπνὸν κακόν, Eur. Hipp. 384, cf. Soph Fr. 288.—II. *that in which leisure is employed*, esp., *a learned discussion, disputation, lecture*, Lat. *schola*, Plat Legg. 820 C; σχολὴν περὶ πολιτείας γραψάμενος, Plut., etc.; cf. Wyttenb. 2, 15 A, Cic. Tusc. 1, 4: hence *learned leisure, philosophy*, and the like Plut.—III. *the place where such lectures were given, a school*, Arist. Pol. 5, 11 5, Plut. Alex. 7:—but also,—2.= σχολαστήριον, Vitruv.

B. σχολῇ, as adv., *leisurely*, like σχολαίως (q. v.), Thuc. 1, 142.—2. *at one's leisure*, i. e. *scarcely, hardly, not at all*, Soph. O. T. 434, Ant. 390, Plat., etc.: *a little*, οὐ κάμνω σχολῇ, Eur. Ion 276.—3. ἤπου σχολῇ, after εἰ δὲ μή.., *much less*. Andoc. 12. 21, cf. 13, fin.; so, σχολῇ γε.., Plat. Phaed. 65 B.

Σχολιαστής, οῦ, ὁ, (σχόλιον) *a scholiast, commentator.*

Σχολικός, ή, όν, (σχολή II) *scholastic, usual in the schools*, σχ. παρασημειώσεις,=τὰ σχόλια, Prol. Arist. Plant.—Adv. -κῶς, *after the manner of the schools*, Sext. Emp. p. 461.

Σχολιογρᾰφέω, ῶ, *to write scholia*

Σχολιογράφος, ον, (σχόλιον, γράφω) *writing scholia*, ὁ σχ., *a commentator.*

Σχόλιον, τό, (σχολή II) *a scholium, interpretation, comment*, Cic. Att. 16, 7, 3; σχόλια συναγείρων, Luc. Vit Auct. 23.

Σχόμενος, η, ον, part. aor. mid of ἔχω, Hom.

Σχοῦ, imperat. aor. mid. of ἔχω

Σχῦρος, ου, ὁ, *a hedge-hog, urchin*, also χήρ, the Lat. *heres, hericius, herinaceus*, akin to χοῖρος.

Σχῶ, subj. aor. act. of ἔχω. 1 pl. σχῶμεν, Il.

Σχών, part. aor. act. of ἔχω, Od

Σῶ, v. σώω, σήθω.

Σῷ, Att. nom. pl. contr. for σῶοι

†Σωγένης, ους, ὁ, *Sogenes*, son of Thearion of Aegina, a victor in the pentathlon at the Nemean games, Pind. N. 7, 11, 103.

†Σῶγχις, ιος, ὁ, *Sonchis*, an Aegyptian priest of Sais, Plut. Sol. 26

†Σωδάμας, αντος, ὁ, *Sodamas*, masc. pr. n., Paus.

†Σώδᾱμος, ου, ὁ, *Sodamus*, masc. pr. n., Anth. P. 7, 494; etc.

Σωδάριον, ου, τό, v. sub σουδάριον.

Σῶδες, αἱ, a kind of *singing bird*, Opp. Ix. 3, 2.

Σώεσκον, Ion. impf. from σώω, Il. 8, 363, v. σώζω.

Σωζόπολις, εως, ὁ, ἡ,=σωσίπολις.

Σώζω, lengthd. from ΣΑ΄Ω, ΣΑΟ΄Ω, ΣΩ΄Ω, (v. infra): f. σώσω, aor. ἔσωσα: pass. ἐσώθην: pf. pass. usu. σέσωσμαι, but more Att. σέσωμαι, cf. Plat. Criti. 109 D, Bekk.:—mid. σώζομαι, etc. Of these regul. forms Hom. has only part. pres. σώζων, Od. 5, 490: the opt. σώζοι is dub. in Hes. Op. 374. But from the obsol. σαόω, Hom. has the Ep. forms—1. regul. fut. σᾰώσω, and aor. act. ἐσάωσα [ᾰ], very freq.: fut. mid. σᾰώσομαι, Od. 21, 309; aor. pass. ἐσᾰώθην, which aor. occurs also in Att.:—of this pres. there occur only σαοῖ, Theogn. 866, Call. Del. 22, σαοῦσι, Tyrtae. 2, 13, imperat. σάου, H. Hom. 12, 3 (where however Wolf has σάω), Call. Epigr. 34, and twice in Anth.; but in some of these places changes are proposed.—2. from contr. pres. σώω (whence the usu. σώζω), part. σώοντες, Od. 9, 430; freq. impf. σώεσκον, Il. 8, 363: Ap. Rh. has besides σώετε and mid. σώεσθαι.—3. from σόω, subj. σόῃ, σόῃς, σόωσι, Il.—4. imperat. act. σάω [ᾰ], σῶ for the contr. form, Od. 13, 230, etc.: but also as 3 impf. for ἐσῶ, Il. 16, 363: etc.: and σάω also stands for σῶζε and ἔσωζε, cf. Heyne Il. 16, 363: the regul. aor. pass. ἐσώθην is first in Hdt. 4, 97.—Buttm. recognises an old Att. fut. σώω in Böckh Inscr. 1, p. 107.

To save, rescue, keep, Hom.; esp., *to keep alive, preserve*, ζωοὺς σάω, Il. 21, 238; opp. to ἀπόλλυμι, Xen. An. 3, 1, 38:—pass., *to be saved, preserved, kept alive*, opp. to ἀπολέσθαι, Il. 15, 503, Od. 3, 185, etc.; generally, *to be well off, do well, prosper*, οἱ σωθησόμενοι, *those who would be well*, Plat. Theaet. 176 D.—2. of things, *to keep safe, preserve*, only once in Hom., σπέρμα πυρὸς σώζων, Od. 5, 490 (yet in Greek poetry *fire* is a *living* element); for in σ. πόλιν, νῆας, etc., the inmates are referred to: but in Att. freq. of things, σ. τὰ πατρῷα, τὰ ὑπάρχοντα, Ar. Thesm. 820, Thuc. 1, 70: σ. καιρόν, Dem. 343, 4: and so *to maintain, uphold*, Id. 622, 16.—3. *to keep*, i. e., *observe*, the laws, etc., σ. ἐφετμάς, Aesch. Eum. 241; νόμους, Soph. Ant. 1114; τοὺς σοὺς λόγους, Eur. Hel. 1552, etc.: also σ. λέχος ἀκήρατον, *to keep* it undefiled, Id. Or. 575.—4. in mid. c. acc., *to preserve for one's self*, esp. *to store up in mind, remember*, opp. to διολλύναι, Soph. O. T. 318, cf. El. 1257; or to διαφθείρειν, Eur. Hipp. 389, ubi v. Monk, and cf. Elmsl. Bacch. 792; and so in prose, Plat. Rep. 455 B, Theaet. 153 B, 163 D; the act. in this signf. occurs, Eur. Hel. 266.—II. Construction:—1. simply c. acc. v. supra.—2. with additional signf. of motion to a place, *to bring one safe to*, ἐς προχοάς, Od. 5, 452; ἐπὶ νῆα, Il. 17, 692, πόλινδε, Il. 5, 224, etc.; later also with adverbs, δεῦρο, ὅποι, etc., Valck. Phoen. 732: in pass., *to get safe off* or *escape to* a place, ὀπίσω ἐς οἶκον σωθῆναι, Hdt. 4, 97, cf. 5, 98; 9, 103; so, ἐπὶ, πρὸς τόπον, Xen. An. 6, 3, 20, etc.; μόλις ὔμμιν ἐσώθην, Theocr. 15, 4.—3. σ. ἐκ πολέμου, φλοίσβοιο, etc., *to carry off safe, rescue from*..., Il. 5, 469; 11, 752, Od. 4, 753: ἐχθρῶν σῶσαι χθόνα, *to rescue* it *from* them, Soph. Ant. 1162: and in pass., σωθῆναι κακῶν, Eur. Or. 779: cf. σωτήρ.—4. c. inf., αἵ σε σώζουσιν θανεῖν, *who save* thee *from* dying, Eur. Phoen. 600.

Σωκάριον, ου, τό,=σχοινίον, Math. Vett.

Σωκέω, *to have power* or *strength*, Aesch. Eum. 36: *to be able, be in a condition* or *state to* do, c. inf., Soph. El. 119.

†Σώκλᾱρος, ου, ὁ, *Soclarus*, masc. pr. n., Plut.

†Σωκλείδας, α, Dor. and Σωκλείδης, ου, ὁ, *Soclīdes*, an Aeginetan, Pind. N. 6, 35.—2. a Spartan, Xen. Hell. 7, 4, 19.

†Σωκλέης contd. -κλῆς, έους, ὁ, *Socles*, son of Lycaon, Apollod.—Others in Dem.; etc.

ΣΩ῀ΚΟΣ, ου, ὁ, *stout, strong*, epith. of Mercury, Il. 20, 72; also as a pr. n. †*Socus*, son of Hippasus, a Trojan†, Il. 11, 427.

Σωκρᾰτέω, †Dind. -τάω, ῶ†, comic word in Ar. Av. 1282, *to do like Socrates, to imitate his dress, gait*, and *slovenly habits*.

Σωκράτης, εος contr. ους, ὁ; acc. sing. in Plat. †Symp. 174 A; etc.† Σωκράτη, †so in Ar., Nub. 182, 1465, etc.†; in Xen. †Mem. 1, 1, 1; etc.† Σωκράτην: vocat. Σώκρατες, †Xen. Symp. 2, 10; Plat. Theaet. 147 C; etc., *Socrates*, son of Sophroniscus, the celebrated Athenian philosopher, Plat.; Xen.; etc.—2. son of Antigenes, a naval commander of the Athenians, Thuc. 2, 23.—3. a banker at Athens, Dem. 953, 12.—4. an actor at Athens, Id. 314, 12.—5. an adherent of Philip of Macedon, of Oreus, Id. 126, 4.—6. an Achaean, a commander of the Greeks in the army of the younger Cyrus, Xen. An. 2, 6, 30.—Others in Plat. Theaet. 147 D; Polyb.; etc. [ᾰ]

†Σωκρατίδης, ου, ὁ, *Socratides*, an Athenian archon, Ol. 101, 3, Dem. 1186, 10; 1356, 5.

†Σωκρατίδιον, ου, τό, dim. from Σωκράτης, *my dear Socrates*, Ar. Nub. 222.

Σωκρᾰτικός, ή, όν, adj. from Σωκράτης, *Socratic, of* or *concerning Socrates*: οἱ Σωκ., *the philosophers of his school*, †Luc. Amor. 23.

Σωκρατόγομφος, ον, (Σωκράτης, γομφόω) *nailed, patched up with* or *by Socrates*, Mnesil. ap. Diog. L. 2, 18.

Σωλήν, ῆνος, ὁ, *a channel, gutter, pipe*, Archil. 98, Hdt. 3, 60: *a syringe, squirt*, as perh. in Plut. Galb. 19.—2. *a cylindrical box* for keeping a broken limb straight, Foës. Oecon. Hipp.—3. *a hollow fold in a garment.*—4. *a grooved tile*, Lat. *imbrex*, Plut. 2, 526 B.—5. *a shell-fish*, perh. like the razor-fish, Epich. p. 22. (Said to come from αὐλός.)

Σωληνάριον, ου, τό, Diosc., and σωληνίσκος, ου, ὁ, dim. from σωλήν.

Σωληνιστής, οῦ, ὁ, as if from σωληνίζω, *one who fishes for the* σωλήν (5), Phanias ap. Ath. 90 E.

Σωληνοειδής, ές, (σωλήν, εἶδος) *groove-like* or *pipe-shaped*, Dio C.

Σωληνοθήρας, ου, ὁ, *one who fishes for the* σωλήν (5), Ath.

Σωληνόω, ῶ, (σωλήν) *to make into a groove* or *pipe*, Paul. Aeg. Hence

Σωληνωτός, ή, όν, *like a* σωλήν, *grooved, hollowed out.*

Σῶμα, ατος, τό, *the body* as a whole, both of men and animals: but in Hom., as Aristarch. remarks, always *the dead body, corpse, carcass*, whereas *the living body* is δέμας, Apollon. Lex. s. v. σῶμα; ὥςτε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας, Il. 3, 23 (ubi v. Heyn.); σῶμα δὲ οἴκαδ' ἐμὸν δόμεναι πάλιν, 7, 79; σ. κατελείπομεν ἄθαπτον, Od. 11, 53:—from Hes. Op. 538 downwds., also of the *living human body*; so Hdt. and Att. in both signfs.; δόμοι καὶ σώματα, Aesch. Theb. 890; etc.:—ἔχειν τὸ σῶμα κακῶς, ὡς βέλτιστα, etc., to be in a bad, a good state of body, etc., Xen. Mem. 3, 12, 1, and 5.—2. *body*, as opp. to the *spirit* (εἴδωλον), Pind. Fr. 96; opp. to the *soul* (ψυχή), Plat., v. esp. Gorg. 493 A, Phaed. 91 C: τὰ τοῦ σώματος ἔργα, *bodily* labours, Xen. Mem. 2, 8, 2; αἱ τοῦ σ. ἡδοναί, αἱ κατὰ τὸ σ. ἡδ., Ib. 1, 5, 6, Plat. Rep. 328 D; cf. σωματικός: τὰ εἰς τὸ σῶμα τιμήματα, *bodily* punishments, Aeschin. 46, 31.—3. *one's life in the flesh, life, existence*, περὶ τὸ σῶμα ἀγωνίζεσθαι, Lys. 102, 35 (but also one's *personal freedom*, Id. 167, 36); τοῦ σώματος στερεῖσθαι, Antipho 117, 19.—II. generally, *any material, corporeal substance*, σ. ἔμψυχον καὶ ἄψυχον, Plat. Phaedr. 245 E; *an outward corporeal frame*, Id. Polit. 288 D; τὸ σῶμα τοῦ κόσμου, τοῦ παντός, Id. Tim. 31 B, 32 C: *the whole body* or *mass* of a thing, τοῦ ὕδατος, Arist. Probl.: but also *an animal body*, as opp. to plants, Plat. Rep. 564 A.—III. *a person, human being*, Plat. Legg. 908 A, Xen., etc., cf. Lob. Phryn. 378: esp. of slaves, σώματα αἰχμάλωτα, Dem. 480, 10, Plut., etc.:—ἐλεύθερα σώματα, Xen. Hell. 2, 1, 19:—also periphr., σῶμά τινος, for τις, Valck. Phoen. 415.—IV. *a single member* when spoken of by itself, σῶμα παιδοποιόν, Ael.

Σωμᾰλειπτέω, ῶ, (σῶμα, ἀλείφω) *to anoint the body* and *exercise it*, Diod.

Σωμασκέω, ῶ, (σῶμα, ἀσκέω) *to exercise the body, to practise wrestling*, etc., Xen. Cyr. 1, 6, 17; 3, 1, 20, etc.:—metaph., σ. τὸν πόλεμον, *to train one's self* for war, *prepare* for it, Plut. Aemil. 8. Hence

Σωμασκητής, οῦ, ὁ, *one who practises bodily exercises*: also *a teacher of them*, Diog. L. 8, 46: and

Σωμασκία, ας, ἡ, *bodily exercise*, esp. of an *athletic* kind, Plat. Legg. 646 D, 674 B, Xen. Mem. 3, 9, 11.

Σωμᾰτεῖον, ου, τό, like σωμάτιον, dim. from σῶμα.

Σωματεμπορέω, ῶ, *to trade in bodies*, of a slave-merchant, Strab.: and

Σωμᾰτεμπορία, ας, ἡ, *trade in slaves*: from

Σωμᾰτέμπορος, ου, (σῶμα, ἔμπορος) *a slave-merchant.*

Σωμᾰτηγέω, ῶ, *to lead a mass* or *a corps*: from

Σωμᾰτηγός, όν, (σῶμα, ἄγω) *carrying a man*, i. e. *used for riding*, σ. ἡμίονος, Suid.

Σωμᾰτίζω, (σῶμα) *to embody*, like ἐνσωματίζω, Stob.

Σωμᾰτικός, ή, όν, (σῶμα) *bodily, of* or *for the body*, Lat. *corporeus*, πάθη, Arist. Eth. N. 10, 3, 6; ῥώμη, δύναμις, Polyb. 6, 5, 7, etc. Adv. -κῶς, Plut. 2, 424 D.

Σωμάτῖνος, η, ον, (σῶμα)=foreg. [ᾰ]

Σωμάτιον, ου, τό, dim. from σῶμα *a small body*, Isocr. 415 E.—II. in plur., *padding* or *stays*, used by actors to improve their figure, Plat. (Com.) Incert. 68; cf. Luc. Jup. Trag. 41.—

III. *a book, a volume*, Heraclid. Alleg. 1.—IV. *a corporate body*, Pandect. [ᾰ]

Σωμᾰτοβλᾰβία, ας, ἡ, *bodily harm* or *injury*.

Σωμᾰτοειδής, ές, (σῶμα, εἶδος) *like the nature of a body, corporeal*, Plat. Phaed. 83 D: τὸ σ., *a corporeal nature*, Ib. 81 C, etc.—II. metaph., *organic, systematic*, ἀπαγγελία, Arist. Rhet. Al. 37, 14; ἱστορία, Polyb. 1, 3, 4. Adv. -δῶς.

Σωμᾰτοθήκη, ης, ἡ, *a coffin*, Inscr.

Σωμᾰτοκάπηλος, ου, ὁ,=σωματέμπορος.

Σωμᾰτοποιέω, ῶ, (σῶμα, ποιέω) *to make into a body or a whole*: and pass., *to be united in one body*, Polyb.—II. *to make like a body, make compact, firm, strengthen*, ἔθνος, Polyb. 2, 45, 6: hence, *to maintain, support*, τινά, Diog. L. 2, 138: *to refresh*, ψυχάς, ἐλπίδα, Polyb. 3, 90, 4, Fr. Gr. 123: *to exalt, magnify*, πράξεις, Id. Fr. H. 58.—III. *to embody, personify*, like προςωποποιέω, Ernesti Lex. Rhet.

Σωμᾰτοποιΐα, ας, ἡ, *personification*.

Σωμᾰτοπρεπής, ές, *suited, fitted, proper for the body*.

Σωμᾰτότης, ητος, ἡ, (σῶμα) *corporeality*, Sext. Emp. p. 325.

Σωμᾰτοτροφεῖον, ου, τό, (σῶμα, τρέφω) *a place where slaves are kept*, Lat. *ergastulum*, Diod.

Σωμᾰτουργία, ας, ἡ, (σῶμα, *ἔργω) =σωματοποιΐα, Hermes ap. Stob. Ecl. 1, p. 1088.

Σωμᾰτοφθορέω, ῶ, (σῶμα, φθείρω) *to corrupt* or *enervate the body*, Aesch. Ag. 948; ubi nunc Dind. στρωματ-, Schütz δωματ-.

Σωμᾰτοφορβός, όν, *nourishing* or *supporting the body*.

Σωμᾰτοφρουρητήρ, ῆρος, ὁ, = σωματοφύλαξ.

Σωμᾰτοφῠλᾰκέω, ῶ, f. -ήσω, *to be a body-guard*, Diod.: and

Σωμᾰτοφῠλᾰκία, ας, ἡ, *a guarding the body*, Diod.: and

Σωμᾰτοφῠλάκιον, ου, τό, *a place where a body is guarded* or *kept, a grave, sepulchre*, Luc. Contempl. 22: [ᾰ] from

Σωμᾰτοφύλαξ, ᾰκος, ὁ, (σῶμα, φύλαξ) *a body-guard*, Ath., Hdn. 4. 13. [ῡ]

Σωμᾰτόω, ῶ, (σῶμα) *to embody, make into a body*: in pass., *to become solid and substantial*, Arist. Gen. An. 2, 6, 35. Theophr.—II. *to bring into a whole*.

Σωμᾰτώδης, ες, = σωματοειδής, Theophr.

Σωμάτωσις, εως, ἡ, (σωματόω) *an embodying: a thickening*, Theophr. [ᾰ]

†Σῶμις, ιδος, ὁ, *Somis*, a statuary, Paus. 6, 14, 13.

Σῶν, Att. acc. sing. for σῶον, Thuc. 3, 34.

Σωννύω, for σώζω, Dinol. ap. A. B. p. 114.

Σώομαι, = σοῦμαι, σεύομαι. Ap. Rh.; cf. Ruhnk. Ep. Cr. 206.

Σωοναύτης, ου, ὁ, v. σοωναύτης.

Σῶος, α, ον, contr. σῶς, q. v.

†Σώπαιος, ου, ὁ, *Sopaeus*, father of the person who delivered the oration of Isocrates entitled Τραπεζιτικός, Isocr. 358 C.

†Σώπατρος, ου, ὁ, *Sopatrus* or *Sopater*, a writer of Paphos, Ath. 644 B: cf. Id. 158 E.—Others in N. T.; etc.

Σωπάω, Dor. and poet. for σιωπάω, Böckh v. l. Pind. O. 13, 87 (130), I. 1, 63 (89);—like βώσεσθε for βιώσεσθε.

†Σωπείθης, ὁ, *Sopīthes*, a king of the Indi, Strab. p. 700.

Σωπιαίνω, dub. word quoted by Hesych. from Xen., σ. οἱ κύνες.

†Σώπολις, ιδος, ὁ, *Sopolis*, an Athenian, Isocr. 386 D.—2. a cavalry officer of Alexander the Great, Arr. An. 1, 2, 5; etc.—Others in Anth.; etc.

†Σώρα, ας, ἡ, *Sora*, a city of Latium, Strab. p. 238.

Σωρακίς, ἡ, *a woollen cloth for rubbing down horses*, Poll.

Σώρῠκος, ου, ὁ, (σωρός) *a chest* or *basket*, for various purposes, Ar. Fr. 244; cf. Jac. Anth. P. p. 91.—II. *a barrow for carrying wood upon*. [ᾰ, Ar. l. c., Babr. Fr. 25, Schneid.]

†Σώρακτον, ου, ὄρος, τό, *Mons Soracte*, a mountain of Etruria, now *Sant' Oreste*, Strab. p. 226.

Σωρεία, ας, ἡ, *a heaping up*, Plut. Otho 14.—II.=σωρός.

Σωρείτης, ου, ὁ, *heaped up, in heaps*: esp. in Logic, ὁ σωρείτης (συλλογισμός) *a sorites*, or *a heap of syllogisms*, the conclusion of one forming the premiss of the next, Cic. Acad. 2, 16, etc., Luc. Symp. 23;—*acervus* was used in Lat. as well as *sorites*.

Σωρεός, ὁ,=σωρός, Suid.

Σώρευμα, ατος, τό, (σωρεύω) *that which is heaped up: a heap, pile*, Xen. Cyr. 7, 1, 32.

Σώρευσις, εως, ἡ, *an accumulating*, Arist. Metaph. 12, 2, 7: and

Σωρευτός, ή, όν, *heaped up*, Alex. Ἑπτ. 1: from

Σωρεύω, f. -εύσω, (σωρός) *to heap* one thing *on* another, εἴς τι, Arist. Rhet. 2, 15, 2.—II. *to heap with* something, c. gen., σ. αἰγιαλὸν νεκρῶν, Polyb. 16, 8, 9; c. dat., σ. βωμοὺς λιβάνῳ, Hdn. 4, 8; αὐχένας στέμμασιν, Anth. P. 7, 233.

Σωρηδόν, adv., as if from σωρέω, *by heaps*, Polyb. 1, 34, 5, etc.

Σωρῑκός, ή, όν, (σωρός) *of* or *belonging to heaps: of the nature of a σωρείτης*, Sext. Emp. p. 231; cf. Hor. Ep. 2, 1, 47.

Σωρίτης, ου, ὁ,=σωρείτης. Hence

Σωρῑτῐκός, ή, όν, *in the form of a sorites*. Adv. -κῶς, Sext. Emp.

Σωρῖτις, ιδος, ἡ, fem. from σωρίτης: esp. epith. of Ceres, *The Giver of heaps of corn*, Orph. H. 39, 5.

Σωροειδής, ές, (εἶδος) *like heaps*, Hesych.

Σωρός, οῦ, ὁ, *a heap*, Lat. *cumulus*, ψήγματος, Hdt. 6, 125: esp. *a heap of corn*, Hes. Op. 776; σ. σίτου, Hdt. 1, 22; 2, 75; ξύλων, λίθων σ., Xen. Hell. 4, 4, 12; generally, *a heap, quantity*, χρημάτων, κακῶν, ἀγαθῶν, Ar. Plut. 269, 270, 804: *a heap* or *mound of earth*, Xen. Vect. 4, 2: νεκρῶν σ., Xen. Hell. l. c. (Akin to σορός, q. v.)

ΣΩ͂Σ, ὁ, σῶν, τό, defect. adj., of which we find in good authors only the acc. sing. σῶν, acc. pl. σῶς, which is also nom. pl. in Dem. 61, 13; 93, 24:—but σῶ, σῶες are said to have been used as nom. pl., and the Gramm. quote a fem. sing. σᾶ, and neut. pl. σᾶ, of which the last occurs in Eur. Hypsip. 12, Plat. Criti. 111 C, Bekk.:—Hom. has only nom. sing. masc. σῶς. Of the post-Hom. lengthd. form σῶος, the exact Att. writers used only nom. plur. masc. and neut. σῶοι, σῶα, Thom. M. p. 830; though Xen. also has σῶος, An. 3, 1, 32; and Luc. σώους, pro Laps. 8: so, the Ion. σόος seems to have been used only in nom. and acc. sing. and pl. of all genders,—at least both Hom. and Hdt. avoid the gen. and dat. Lastly, the radic. form ΣΑΟΣ has been preserved only in the Homeric compar. σαώτερος, cf. Piers. Moer. p. 347.

Radic. signf., *safe and sound, alive and well, in good case*, Lat. *salvus*, esp. of men, Hom., Pind. Fr. 242, and Att.; cf. Valck. Phoen. 732; σῶς καὶ ὑγιής, Hdt. 4, 76, Thuc. 3, 34, Plat. Tim. 82 B: also of things, *sound, whole, entire, remaining*, Lat. *integer*, αἱ πέδαι ἔτι καὶ ἐς ἐμὲ ἦσαν σῶαι, Hdt. 1, 66; ποτόν.., εἴπερ ἐστὶ σῶν, Soph. Phil. 21; σῶα ἀποδιδόναι τὰ χρήματα, Xen. Cyr. 7, 4, 13, cf. Ar. Lys. 488.—2. metaph., *safe, sure, certain*, νῦν τοι σῶς αἰπὺς ὄλεθρος, Il. 13. 773, Od. 5, 305. (From σῶς comes σώζω with its collat. forms: and ζώς, ζωός, ζώω, ζάω, etc., are prob. akin to it. From this root, the Greeks, in their fondness for good omens, formed a great number of proper names, Σῶσος and fem. Σωσώ, Σωσίας, Σώστρατος, Σωκράτης, etc.)

†Σωσάνδρα, ας, ἡ, *Sosandra*, a priestess of Minerva, Luc. Imag. 4: prop. fem. from

†Σώσανδρος, ου, ὁ, (σώζω, ἀνήρ) *Sosandrus*, masc. pr. n., Anth. P. 6, 253; Paus.

Σωσάνιον, ου, τό, *part of a coat of mail, shoulder-piece*, v. Winckelm. Gesch. d. Kunst. 3, 4, 45.

†Σώσαρχος, ου, ὁ, (σώζω, ἀρχή) *Sosarchus*, masc. pr. n., Anth. P. 12, 37.

†Σωσθάνης, ους, ὁ, *Sosthanes*, a commander of the Persian cavalry, Aesch. Pers. 32.

†Σωσθένης, ους, ὁ, *Sosthenes*, masc pr. n., Diog. L.; N. T.; etc.

†Σωσιάδης, ου, ὁ, Dor. -ας, *Sosiades*, masc. pr. n., Anth. P. 12, 204.

†Σωσίας, ου, ὁ, *Sosias*, son of Philocleon, an Athenian, Ar. Vesp. 78.—2. a Syracusan, an officer in the Greek army of the younger Cyrus, Xen. An. 1, 2, 9.—3. a philosopher, Ael. V. H. 2, 31.—4. a slave-name in comedy, Ath. 469 B. (Cf. ΣΩ͂Σ, fin.)

†Σωσίβιος, ου, ὁ, *Sosibius*, a general of Ptolemy Lagus, Polyb. 5, 65; Plut. Cleom. 33.—Others in Ath.; etc from

Σωσίβῐος, ον, *saving life*. [ῐ]

†Σωσιγένης, ους, ὁ, (σώζω, γένος) *Sosigenes*, masc. pr. n., Plut.; Dion. H.; etc.

†Σωσίθεος, ου, ὁ, (σώζω, θεός) *Sositheus*, an Athenian, father of Eubulides, Dem. 1061. 9.—2. a tragic poet, Ath. 415 B.—Others in Anth.; etc.

†Σωσικλέης contd. -κλῆς, έους, ὁ, (σώζω, κλέος) *Sosicles*, a Corinthian, Hdt. 5, 92.—2. an opponent and accuser of Demosthenes, Dem. 310, 9.—3. a banker, Id. 953, 15.—Others in Anth.; Plut.; etc.

Σωσίκοσμος, ον, *preserving order*, or *the world*. [ῐ]

†Σωσικράτης, ους, ὁ, (σώζω, κράτος) *Sosicrates*, a grammarian of Rhodes, Ath. 163 F; 261 E.—2. a poet of the new comedy, Meineke, 1, p. 498.—Others in Strab.

†Σώσιλος, ου, ὁ, *Sosilus*, of Ilium, writer of a history of Hannibal, Polyb. 3, 20, 5.

†Σωσιμένης, ους, ὁ, *Sosimenes*, father of Panaetius, Hdt. 8, 82.

†Σώσιμος, ου, ὁ, *Sosimus*, a banker at Athens, Ath. 611 E.

†Σωσίνομος, ου, ὁ, *Sosinomus*, an Athenian banker, Dem. 959, 26.

Σωσίοικος, ον, *saving* or *maintaining the house*. [ῐ]

†Σωσίπατρος, ου, ὁ, *Sosipater*, masc. pr. n., Anth. 5, 52; N. T.; etc.

†Σωσίπολις, ιδος, ὁ, *Sosipolis*, a divinity honoured by the Eleans, Paus. 6, 20, 2: from

Σωσίπολις, εως, ὁ, ἡ, (σώζω, πόλις)

saving the city or *state*, Ar. Ach. 163. [ῐ]

†Σώσιππος, ου, ὁ, (σώζω, ἵππος) *Sosippus*, masc. pr. n., Anth. P. 6, 296.

†Σωσίπτολις, ὁ,=Σωσίπολις, Anth. P. 11, 199.

†Σῶσις, ιδος, ὁ,=Σωσίας, *Sosis*, masc. pr. n., Anth. P. 6, 118. Cf. Krüger ad Xen. An. 1, 2, 9.

†Σωσίστρατος, ου, ὁ, *Sosistratus*, an adherent of Philip of Macedon in Euboea, Dem. 324, 17.—Others in Diod. S.; etc.

†Σωσιφάνης, ους, ὁ, *Sosiphanes*, a poet, Ath. 453 A.

†Σῶσος, ου, ὁ, *Sosus*, masc. pr. n., Anth. P. 6, 216. (Cf. ΣΩ͂Σ sub fin.)

†Σῶσπις, ιδος, ὁ, *Sospis*, masc. pr. n., Plut.; etc.

Σωστέον, verb. adj. from σώζω, *one must save*, Eur. H. F. 1385.

Σώστης, ου, ὁ,=σωτήρ.

Σωστικός, ή, όν, (σώζω) *able to save, keep* or *uphold*, c. gen., ἀγαθοῦ, Arist. M. Mor. 1, 2, 4. Adv. -κῶς.

Σωστός, ή, όν, *saved.*

†Σωστράτη, ης, ἡ, *Sostrate*, fem. pr. n. Ar. Eccl. 41: cf. Σώστρατος 3.

†Σωστρατίδας, ου and α, ὁ, *Sostratidas*, a Spartan ephor, Xen. Hell. 2, 3, 10.—2. an Athenian, father of the commander Sophocles, Thuc. 3, 115.

†Σώστρατος, ου, ὁ, *Sostratus*, father of Agesias of Syracuse, Pind. O. 6.—2. an Aeginetan, Hdt. 4, 152.—3. an Athenian, derided for his effeminacy, and called Σωστράτη, Ar. Nub. 678; etc.—Many others of this name in Dem.; Plut.; etc.

Σῶστρον, τό, prob. only used in plur. σῶστρα, (σώζω):—*a reward for saving one's life; a thank-offering for deliverance from a danger*, σῶστρα τοῦ παιδὸς θύειν θεοῖς, Hdt. 1, 118; *a sum given to a physician on recovery*:—also, *the reward for bringing back a runaway slave*, σῶστρα τούτου ἀνακηρύσσειν, Xen. Mem. 2, 10, 2.

†Σώσυλος, ου, ὁ, *Sosylus*, masc. pr. n., Anth. P. 9, 412.

†Σωσώ, οῦς, ἡ, *Soso*, fem. pr. n., Anth. P. 6, 216. (Cf. ΣΩ͂Σ, sub fin.)

†Σωτάδης, ου, ὁ, *Sotades*, a Grecian poet under Ptolemy Philadelphus, Ath. 620 E.—2. a Cretan, Dem. 1382, 8.—Others in Paus.; etc.

Σώτειρα, ας, ἡ, fem. from σωτήρ, Hdt. 2, 156, Pind. O. 13, 76, Plat. Legg. 960 C.—II. freq. epith. of protecting goddesses, as of Τύχα, Pind. O. 12, 3 (cf. σωτήρ II); of Themis, Id. 8, 28; of Εὐνομία, Ib. 9, 25; of Ceres, Ar. Ran. 378; also of Juno, the *Juno Sospita* of the Romans.

Σωτέος, α, ον, verb. adj., *to be saved* or *delivered.*

Σωτήρ, ῆρος, ὁ, vocat. σῶτερ, Ar. Thesm. 1009 (σώζω):—*a saviour, deliverer, preserver*, c. gen. subjecti, σ. ἀνθρώπων, νηῶν, Ἑλλάδος, etc., H. Hom. 21, 5; 33, 6, Hdt. 7, 139; but also c. gen. objecti, σ. νόσου, κακῶν, βλάβης, etc., *a preserver from* ills, hurt, etc., Soph. O. T. 304, Eur. Med. 360, Heracl. 640, cf. Pors. Praef. Hec. p. xxxii.—II. freq. as epith. of protecting gods, and above all of Jupiter, Pind. O. 5, 39, Trag., etc.; to whom persons after a safe voyage addressed their vows, Donalds. Pind. O. 8, 20 (27). To Ζεὺς Σωτήρ *the third cup* of wine was dedicated (Διὸς σωτηρίου σπονδὴ τρίτου κρατῆρος, Soph. Fr. 375); and to drink this cup became a symbol of good-luck, Donalds. Pind. I. 6 (5), 11; hence, proverb., τὸ τρίτον τῷ σωτῆρι, for the third (i. e. the lucky) time, Heind. Plat. Rep. 583 B, Charm. 167 A; on which notion there is a play in Aesch. Ag. 1387. (*Three* being a mystical number of good omen, Id. Cho. 1073, Eum. 760; and Ζεύς was himself called τρίτος, Id. Supp. 27, Ep. Plat. 334 D, cf. Spanhem. Ar. Plut. 1175, Müller Eum. § 95, and v. sub τριτόσπονδος.)—Also of other gods, as of Apollo, Aesch. Ag. 512, etc.; and we have it for σώτειρα, as epith. of Τύχη, Aesch. Ag. 664, Soph. O. T. 81; and absol. for *a guardian* or *tutelary god*, Hdt. 8, 138.—Lastly, it is used as a mere adj. with a fem. noun, σωτῆρες τιμαί, the office or prerogative *of saving*, of the Dioscuri, Eur. El. 993, cf. Lob. Aj. 323. Hence

Σωτηρία, ας, ἡ, Ion. -ίη, *a saving, deliverance, means* or *way of safety, safety*, Lat. *salus*, Hdt. 4, 98, etc., and freq. in Att.; σωτηρίην ὑποτιθέναι τινί, μηχανᾶσθαι, Id 5, 98; 7, 172; σ. τινὶ κατεργάσασθαι, πορίζειν, Eur. Heracl. 1045, Plat. Prot. 321 B.—2. *a safe return*, ἡ οἰκάδε σωτηρία, Dem. 1211, 17; σ. εἰς τόπον, Plut. 2, 241 E: poet. also, νόστιμος σ., Aesch. Pers. 797, Ag. 343.—3. *a keeping safe*, ἐπὶ σωτηρίᾳ, for *safeguard*, Plat. Legg. 909 A:—σ. τινός, *security for possession, guarantee for the safe keeping* of a thing, ap. Dem. 927, 8.

Σωτηριακόν, οῦ, τό, *the charges of a funeral*, Hesych.

†Σωτηρίδας, ου, ὁ, *Soteridas*, a Sicyonian, Xen. An. 3, 4, 46.

Σωτηρικός, ή, όν,=sq., dub.

Σωτήριος, ον, (σωτήρ):—*saving, delivering*, Trag., Plat., etc.: c. gen. pers., *saving* or *delivering* him, πόλεως σωτήριος, Aesch. Eum. 701, cf. Soph. Aj. 779; also c. dat., πόλει σωτήρια, Aesch. Theb. 183, cf. Valck. Phoen. 1099: τὰ σωτήρια, like σωτηρία, *deliverance, safety*, Soph. El. 925, Plat. Polit. 311 A; so, τὸ σωτήριον, Luc. Jup. Trag. 18.—2. τὰ σωτήρια (sc. ἱερά), *a thank-offering for deliverance*, σ. θύειν θεοῖς, Xen. An. 3, 2, 9; 5, 1, 1.—3. *the public privy* at Smyrna was called τὸ σ.—II. pass., *saved, delivered, preserved*, Soph. O. C. 487, cf. Ellendt Lex. Soph. s. v.—III. adv. -ίως, σ. ἔχειν, *to be convalescent*, Plut. 2, 918 D.

Σωτήρῐχος, ου, ὁ,=σωτήρ.

†Σωτήριχος, ου, ὁ, *Soterichus*, masc. pr. n., Anth. P. 11, 331; Plut.; etc.

Σωτηριώδης, ες, (σωτήριος, εἶδος) *wholesome*, Dio C. Adv. -δως.

†Σωτιανοί, ῶν, οἱ, *the Sotiani*, a Celtic people, Ath. 249 A.

†Σωτίων, ωνος, ὁ, *Sotion*, an Alexandrine grammarian, Ath. 343 C.—Others in Plut.; etc.

Σώτρευμα, ατος, τό,=sq.

Σῶτρον, ου, τό, *the wooden circuit of the wheel, the felloe*; the iron hoop or *tire* being ἐπίσωτρον. (Deriv. uncertain.)

†Σωφάνης, ους, ὁ, *Sophanes*, an Athenian, of Decelea, Hdt. 9, 73 sqq.

†Σωφηνή, ῆς, ἡ, sc. γῆ, *Sophene*, a district in Armenia, Strab. p. 527: hence Σωφηνός, οῦ, ὁ, *an inhab. of Sophene*, Id. p. 530.

†Σώφιλος, ου, ὁ, *Sophilus*, v. Σόφιλος 1.—2. a Samian pancratiast, Dem. 537, 15.—3. a comic poet of the middle comedy, Meineke 1, p. 425.

Σωφρονέω, ῶ, poet. σᾰοφ-: f. -ήσω:—*to be* σώφρων, *be sound of mind, in one's sound senses*, Hdt. 3, 35: hence, *to be discreet, temperate, moderate*, Trag., etc.; opp. to μαίνεσθαι, to ὑβρίζειν, Plat. Phaedr. 244 A, Xen. Cyr. 8, 1, 30 τὸ σωφρονεῖν=σωφροσύνη, Aesch. Pr 982, Ag. 1425; σ. περί τι, κατά τι, Xen. Mem. 1, 1, 20; 4, 3, 1; *to be obedient*, Ib. 3, 5, 21.—2. *to learn moderation, self-control*, etc., *to recover one's senses*, Hdt. 3, 64, Aesch. Eum. 1000, etc. Hence

Σωφρόνημα, ατος, τό, *the action of a* σώφρων, *an instance of temperance, moderation*, etc., Xen. Ages. 5, 4.—II. =σωφρονιστής, Aristarch. ap. Stob. p. 602, 13.

Σωφρονητέον, verb. adj. from σωφρονέω, *one must be temperate*, etc., Luc.

Σωφρονητικός, ή, όν,=σωφρονικός, τὸ σ.=σωφροσύνη, Xen. Mem. 3, 10, 5; ubi al. σωφρονικόν.

Σωφρονίζω, f. -ίσω, (σώφρων) *to recall* a person *to his senses, to moderate, control, chasten*, Eur. Tro. 350, Antipho 118, 16, Plat., etc.; τὴν λαγνειαν λιμῷ σ., Xen. Mem. 2, 1, 16: σ ἀμπνοάς, to pant less violently, Eur. H. F. 869.—2. *to chastise, correct*, Eur. Antiop. 8, 1, Thuc. 6, 78; ἐς εὐτέλειαν σ. τι, Id. 8, 1.—II. intr., *to behave like a* σώφρων, Joseph. B. J. 4, 2, 5.

Σωφρονικός, ή, όν, (σώφρων) *naturally temperate, moderate, sober*, etc., Plat. Polit. 307 A, Xen. Mem. 1, 3, 9, etc. Adv. -κῶς, Ar. Eq. 545.

Σωφρόνῐσις, εως, ἡ, (σωφρονίζω) *chastisement, correction*, App.

†Σωφρονίσκος, ου, ὁ, *Sophroniscus*, an Athenian, father of Socrates.

Σωφρόνισμα, ατος, τό, (σωφρονίζω) *a chastisement, lesson*, Aesch. Supp. 992.

Σωφρονισμός, οῦ, ὁ,=σωφρόνισις, Plut. 2, 653 C, etc.

Σωφρονιστήρ, ῆρος, ὁ,=σωφρονιστής, Plut. Cat. Maj. 27.—II. in plur., *the wise-teeth*, elsewh. κραντῆρες, Hipp.

Σωφρονιστήριον, ου, τό, *a house of correction*, Plat. Legg. 908 A.

Σωφρονιστής, οῦ, ὁ, (σωφρονίζω) *one that makes temperate, a moderator, chastener, chastiser*, Thuc. 3, 65; 6, 87, Plat., etc.—II. at Athens, *superintendents of the youth in the gymnasia*, 10 in number, Plat. Ax. 367 A; v. Herm. Pol. Ant. 150, 4. Hence

Σωφρονιστικός, ή, όν, *making temperate*, etc., *chastising.*

Σωφρονιστύς, ύος, ἡ, Ion. for σωφρόνισις: σωφρονιστύος ἕνεκα, for the sake of *correction*, Plat. Legg. 933 E.

Σωφροσύνη, ης, ἡ, poet. σᾰοφρ- (as in Hom.), *the character* or *conduct of the* σώφρων, *moderation, good sense, prudence, discretion*, Od. 23, 13; in plur., Od. 23, 30; the common form first in Theogn 379, etc.:—esp., *moderation in sensual desires, self-control, temperance, chastity, sobriety*, Lat. *temperantia, modestia*, σ. τὸ κρατεῖν ἡδονῶν καὶ ἐπιθυμιῶν, Plat. Symp. 196 C; cf. Phaed. 68 C, Rep. 430 E, sq., Arist. Eth. N. 3, 10.

Σώφρων, ονος, ὁ, ἡ, Ep. σᾰόφρων (as in Hom.): neut. σῶφρον:—*of sound mind*, Lat. *sanae mentis*, hence *discreet, prudent*, Il. 21, 462, Od. 4, 158; σῶφρόν ἐστι, c. inf., Thuc. 1, 42: *moderate, sensible*, Hdt. 1, 4, etc.:—esp., *free from sensual desires, temperate, chaste, sober*, Theogn., who uses both forms, cf. 41, 437, 454, 483, and Att.; σ. καὶ ἐγκρατὴς ἑαυτοῦ, Plat. Gorg. 491 D; cf. Arist. Eth. N. 3, 10:—also, σ. γνώμη, Aesch. Ag. 1664; σ. εὐχαί, Id. Supp. 710. Adv. -όνως, Hdt. 4, 77, Aesch., etc.:—compar. σωφρονέστερον, (ἐπὶ τὸ σω-

φρονέστερον, Hdt. 3, 71):—superl. *-έστατα*, Plat. Legg. 728 E. (From *σῶς, φρήν*, cf. Arist. Eth. N. 6, 5, 6, Plat. Crat. 411 E.)

†Σώφρων, *ονος, ὁ*, *Sophron*, a mimographer of Syracuse, Arist. Poet. 1.

†Σωχάρης, *ους, ὁ*, *Sochares*, masc. pr. n., Plut. Cim. 8, for *Σωφάνης*.

Σώχω, a softer Ion. form for *ψώχω*, *to rub, rub to pieces:* the compd. *κατασώχω* occurs in Hdt. 4, 75.

Σώω, Ep. for *σώζω*, q. v., Hom.

Σωωδίνα, *ἡ*, *saving from travail*, epith. of Diana, Böckh Inscr. no. 1595.

T

T, *τ, ταῦ, τό*, indecl., nineteenth letter of the Gr. alphabet: as numeral, *τ´*=300, but *͵τ*=300,000. In MSS. and old Edd. we also find the form Ϡ.

Dialectic and other changes of *τ:* —1. Aeol. and Dor., *τ* and *σ*, as, *τύ, σύ*, Lat. *tu*, Germ. *du*, our *thou:* so also, *τοί τέ τῦκον τευτλίον φατί*, etc., for *σοί σέ σῦκον σευτλίον φησί*, etc., Koen Greg. p. 236: the Att. also put *τ* for *σ*, v. *σ* III: the Ion. alone preferred the softer *σ*.—2. in new Att., as well as Dor. and Boeot., *ττ* for *σσ*, usu. in verbs, but also in some nouns; v. *σ* III.—3. in Aeol. and Dor., *π* for *τ*, esp. initial *σπ* for *στ*, v. *π* IV; hence Lat. *pavo* for *ταώς*.—4. in Ion., esp. in Hdt., the tenuis *τ* for its corresponding aspirate *θ*, e. g. *αὖτις* for *αὖθις:* also Att. in the substantive termin. *-θρον*, *τ* oft. took the place of *θ*, *κόσμητρον φόβητρον σάρωτρον* for *κόσμηθρον*, etc., Lob. Phryn. 131.—5. the poets, metri grat., insert a *τ* after *π* at the beginning of some words, e. g. *πτόλις, πτόλεμος*.—6. later, the insertion of *τ* chiefly marked the Macedon. dialect, Koen Greg. p. 338: the modern Greeks always put a *τ* before *ζ*, to represent *σ*, e. g. *τζάκωμα* for *σάκωμα*, *τζίζω* for *σίζω*, etc.; they sound this *τζ* much like our *sh* or *-tsh*.—The same relation between *t* and *z* appears in the Teutonic languages, as Germ. *zu, zählen, zahm, Zange*, etc., Engl. *to, tell, tame, tongs*, etc.—7. in Dor. and Ion., *τ* is dropped in the oblique cases of some neut. nouns of 3d decl., as *κέραος, κρέαος, τέραος*, etc. for *κέρατος*, etc., Koen Greg. 311; so also in Att., where however contraction always follows, as *κέρως*, etc. See a laughable account of the encroachments of *τ* on other letters in Lucian's Judicium Vocalium.

T', apostroph. for *τε, and*.—2. the particle *τοι*, which used to be written with apostrophe before *ἄν* and *ἄρα* thus, *τ' ἄν, τ' ἄρα, μέντ' ἄν*, etc., is now more correctly joined with them by crasis, *τἄν, τἄρα, μεντἄν*, etc. Wolf wrote it *τἆρα*, but v. Buttm. Ausf. Gr. § 29 Anm. 22.—A rare elision of *τοι* before *αἶψα* is found, Od. 3, 147.—3. the artic. *τό, τά* is never elided by apostrophe, but may suffer crasis.—4. *τὶ* or *τί* can suffer neither elision nor crasis.

Τά, neut. pl. from *ὁ, ὅ* and *ὅς*.

†Τάβαι, *ῶν, αἱ*, *Tabae*, a city of Caria, Strab. p. 576.—2. a city of Persia, Polyb. 31, 11, 3.

Ταβαίτας, *ου, ὁ*, *a wooden bowl*, a Persian word, Amynt. ap. Ath. 500 D.

Τᾰβαλά, *τά*, Persian for *τύμπανα*, *a kettle-drum* (the Moorish *atabal*, which has been adopted into Spanish), Hesych.; v. Salmas. ad Solin. p. 717.

†Τάβαλος, *ου, ὁ*, *Tabalus*, a Persian governor in Sardes, Hdt. 1, 153.

†Ταβέαι, *ῶν, αἱ*, *Tabeae*, a city of Greater Phrygia, Strab. p. 576.

†Ταβέρναι, *ῶν, αἱ*, the Lat. *tabernae*, only as pr. n., *Τρεῖς Ταβέρναι*, *the Three Taverns*, a place on the Appian way near Forum Appii, N. T.

†Ταβηνόν, *τό, πεδίον*, *the Tabenian plain*, in Phrygia, Strab. p. 629.

†Ταβιθά, *ἡ*, *Tabitha*, Heb. fem. pr. n., N. T.

†Ταβιτί, in Hdt. 4, 59 appell. of Vesta among the Scythians.

Τάβλα, *ἡ*, the Lat. *tabula, a dice-table*. Hence

Ταβλίζω, f. *-ίσω*, *to play at tables* or *dice*.

Ταβλιόπη, *ης, ἡ*, comic word, formed after *Καλλιόπη*, *a game at dice*, Anth. P. 11, 373.

Ταβλιστήριον, *ου, τό*, *a place for dice-playing*, Gramm.: from

Ταβλιστής, *οῦ, ὁ*, (*ταβλίζω*) *a dice-player*.

†Τάβρακα, *Tabraca*, a city of Africa, Polyb. 12, 1, 2: hence *ὁ Ταβρακηνός*, *an inhab. of T.*, Id.

Τἀγαθά, Att. contr. for *τὰ ἀγαθά*.

†Ταγαί, *ῶν, αἱ*, *Tagae*, a city of Parthia, Polyb. 10, 29, 3.

Τᾱγαῖος, *α, ον*, *doing* or *done by command*, Hesych.

Τἀγαμέμνονος, Att. contr. for *τοῦ Ἀγαμέμνονος*.

Ταγγή, *ἡ*, also *τάγγος, τό*, (*ταγγός*) *a being* or *becoming rancid:* hence, a kind of *putrid swelling* or *abscess*, Hipp.

Ταγγίασις, *ἡ*,=*ταγγή*. [ῐ]

Ταγγίζω, f. *-ίσω*, *to be* or *become rancid: to have ταγγαί*, Medic.

Ταγγός, *ή, όν*, *rancid*, Anth. P.: cf. Lob. Paral. 341.

Τάγγος, *εος, τό*,=*ταγγή*.

Τάγγω,=*ταγγίζω*.

Τᾱγεία, *ας, ἡ*, *the office* or *rank of ταγός*, Xen. Hell. 6, 4, 34.

Τᾰγείς, *εῖσα, έν*, part. aor. 2 pass. from *τάσσω*.

Τᾱγεύω, *to be ταγός*, Xen. Hell. 6, 1, 7:—in mid., *τάγευσαι ἀρίστους ἄνδρας*, *order* or *station* the bravest men, Aesch. Theb. 58:—pass., *to be united under one τάγος*, Xen. Hell. 6, 1, 4.

Τᾱγέω, *ῶ*, (*ταγός*) *to be commander* or *ruler*, c. gen., *ἁπάσης Ἀσίδος*, Aesch. Pers. 764.

Τᾱγή, *ῆς, ἡ*, like *τάξις*, *an ordering, arraying, array*, Lat. *acies*, Ar. Lys. 105.—2. *command, rule*, hence, *ξύμφρων τ.*, *the chiefs* of one mind, Aesch. Ag. 110.—3. also fem. of *ταγός*, Lex. MS. in Osann. Auctar. Lex. p. 141, 154. [ᾱ, Aesch. l. c., but ᾰ Ar. l. c., cf. *ταγός*.]

Τᾰγηνάριον, *ου, τό*, dim. from *ἀτταγήν*, late. [ᾰ]

Τᾰγηνίας ἄρτος, *ὁ*, = *ταγηνίτης, τηγαν-*, Magnes Dionys. 2.

Τᾱγηνίζω, like *τηγανίζω*, *to fry, broil*, Eupol. Incert. 2. Hence

Τᾰγηνισταί, *the Broilers*, name of a lost play of Aristoph.

Τᾱγηνιστός, *ή, όν*, verb. adj., *roasted, fried, baked*.

Τᾰγηνίτης, *ου, ὁ*,=*τηγανίτης*, Ath. 616 D.

Τᾰγηνοκνισοθήρας, *ου, ὁ*, (*τάγηνον, κνῖσα, θηράω*) *a frying-pan-sniffer*, Eupol. *Κόλακ*. 4, doubted by Lob. Phryn. 627 sq., but v. Meineke l. c.

Τάγηνον, *ου, τό*, like *τήγανον*, *a frying-pan, sauce-pan*, Ar. Eq. 929, Plat. (Com.) Pha 1, 12, Luc. Symp. 38. [ᾰ]

Τᾰγηνοστρόφιον, *ου, τό*, *a spoon for stirring in a frying-pan*.

Τᾰγηνόστροφον, *ου, τό*,=foreg.

Τάγης, *ου, ὁ*, = *ταγός*, v. l. Xen Hell. 6, 1, 6

Τάγμα, *ατος, τό*, (*τάσσω*): — *that which has been ordered* or *arranged:* esp., — 1. *an ordinance, command, νόμου τ.*, Def. Plat. 414 E.—2. *a regular body of soldiers, a division, brigade*, Xen. Mem. 3, 1, 11, Polyb.; the Roman *manipulus*, Polyb. 6, 24, 5.

Ταγμᾰτάρχης, *ου, ὁ*, (*ἄρχω*) *the leader of a τάγμα*.

Ταγμᾰτικός, *ή, όν*, (*τάγμα* 2) *belonging to a τάγμα*, Lat. *legionarius*.

Ταγός, *οῦ, ὁ*, (*τάσσω*): — *an arranger, orderer, commander, ruler*, Il. 23, 160; *ταγὸς μακάρων*, Jupiter, Aesch. Pr. 96; *ταγοὶ Περσῶν*, Id. Pers. 23; *ναῶν ταγοί*, Ib. 480; cf. Soph. Ant. 1057, etc.: specially, as title of *the Chief of Thessaly*, Xen. Hell. 6, 1, 6; 4, 28, etc. [ᾱ usu., as in Trag.; but ᾰ in Il. l. c., and in Ar. Eq. 159, acc. to the Rav. MS.: there is the same doubt in *ταγή, ταγοῦχος:* whence Brunck assumes a twofold deriv., from a pf. *τέτᾱγα* (which however does not occur), and from aor. pass. *τᾰγῆναι*.]

†Τάγος, *ου, ὁ*, *the Tagus*, in Hispania, Strab. p. 106.

Ταγοῦχος, *ου, ὁ*, (*ταγή, ἔχω*) *he that has the command* or *rule, a commander, ruler*, Aesch. Eum. 296. [ᾰ, l. c.]

Τάγῡρῐ, *τό*, indecl.=sq., Eupol. *Αἰγ*. 10, cf. Piers. Moer. p. 331: an old Att. word, prob. used only as an adv., without article. For Solon 21, 3 (Bach), v. sub *Λιγυαστάδης*. [ᾰ]

Τᾰγύριον, *ου, τό*, also in plur.,=*τὸ ἐλάχιστον, a little bit, crumb*, Lat. *particula*. [ῡ]

Τἀδελφοῦ, Att. contr. for *τοῦ ἀδελφοῦ*.

Τἄδικον, Att. contr. for *τὸ ἄδικον*.

Τᾰθείς, *εῖσα, έν*, part. aor. 1 pass. from *τείνω*, Hom.

Τάθη, Ep. for *ἐτάθη*, 3 sing. aor. 1 pass. from *τείνω*, Il. [ᾰ]

Ταί, Ep. and Ion. for *αἱ*, nom. pl fem. of the art. *ὁ*, Hom., and Hdt.

†Ταινάριος, *α, ον*, *of Taenarus, Taenarian*, *ἡ Τ. χθών*,=*Ταίναρον*, Ap. Rh. 1, 102.

Ταίνᾰρος, *ου, ὁ* and *ἡ*, also *Ταίνᾰρον, ου, τό*, *Taenarus*, a promontory and town on the southern end of Laconia, H. Hom. Ap. 412: †with a celebrated temple of Neptune and a cave, through which was fabled to be the entrance to the lower world, now *Cape Matapan*, Eur. H. F. 23; Thuc 7, 19; Strab. pp. 360, 362, etc.

Ταινία, *ας, ἡ*, (*τείνω*): — *a band, riband, fillet*, Lat. *taenia, fascia*, esp. *a head-band*, worn in sign of victory, Xen. Symp. 5, 9, Plat. Symp. 212 E; cf. *ταινιόω: also the breast-band of* young girls, Anacreont. 22, 13.—2. of a ship, *the pennant, streamer*.—II. *a strip* or *tongue of land, a sand-bank* Polyb. 4, 41, 2.—III. in joiner's work, *a fillet, fascia*.—IV. *a tape-worm*, Plin —V. a kind of *long, thin fish*, Epich p. 29. [ῑ is found in arsis, ap. Diog. L 8, 62, v. Blomf. Aesch. Pr. 93.]

Ταινιάζω,=*ταινιόω*.

Ταινίδιον, *ου, τό*, Dim. from *ταινία*, *a small band*, Hipp. [νῐ]

Ταινιοειδής, *ές*, *like a ταινία, narrow, thin, ξύλα*, Theophr.

Ταινίον, *ου, τό*, Dim. from *ταινία* *a small band*.

Ταινιοπώλις, *ἡ*, (*ταινία, πωλέω*) *dealer in ταινίαι*, Eupol. Prosp. Dem. 1309, 2

Ταινιόω, ῶ, *to bind with a* ταινία or *head-band*, esp. as conqueror, Ar. Ran. 393, Thuc. 4, 121, Xen. Hell. 5, 1, 3:—in mid., *to wear one*, Ar. Eccl. 1032.

Ταινιώδης, ες,=ταινιοειδής, Theophr.

Ταΐτιον, v. sub τᾴτιον.

Τἀκάτειον, by crasis for τὸ ἀκάτειον, Ar.

Τἀκεῖ, τἀκείνων, by crasis for τὰ ἐκ-.

Τᾰκερός, ά, όν, (τήκω):—*molten, flowing, fluid; soft, tender*, τακερὰ μηκάδων μέλη, Antiph. Ἄγροικ. 1, 4; τακερὰ ποιεῖν τὰ κρέα, Dionys. (Com.) Ὁμων. 1, 7: metaph., *melting, languishing*, Ἔρως, Anacr. 107; so, of the eyes of lovers, τακεραῖς κόραις λεύσσειν, Anth. P. 9, 567; τ. βλέπειν, Alciphr. 1, 28; τ. τι ἐν τοῖς ὄμμασιν πάθος ἀνυγραίνων, Luc. Amor. 14:—of song, Ael. N. A. 5, 38.—II. act., *serving to melt*, ὕδατα, Hipp. Hence

Τᾰκερόχρως, ὁ, ἡ, (χρώς) *with tender flesh*, Antiph. Aphrodis. 1, 5.

Τᾰκερόω, ῶ, *to make soft, to boil soft, to melt*, Diosc.

Τάκιστα, for τάχιστα, barbarism in Ar. Thesm. 1214.

Τακτέον, verb. adj. from τάσσω, *one must arrange* or *order*, Plat. Legg. 631 D.

Τακτικός, ή, όν, (τάσσω) *fit for ordering* or *arranging*, esp., *belonging* or *fit for military tactics*, ἀριθμοὶ τ., regular lines of battle, Xen. Cyr. 3, 3, 11; τ. ἀνήρ, *a tactician*, Id. 8, 5, 15; τακτικὸν ἡγεῖσθαί τι, to think it *a good piece of tactics*, Ib.:—ἡ τακτική (sc. τέχνη), *the art of drawing up soldiers in array, tactics*, Nicom. ap. Ath. 291 D; so, τὰ τακτικά, Xen. Cyr. 1, 6, 14, etc.: τ. σύγγραμμα, a treatise *on tactics*. Adv. -κῶς: from

Τακτός, ή, όν, verb. adj. from τάσσω, *ordered, arranged, fixed, stated*, τ. ἀργύριον, *a fixed* sum, Thuc. 4, 65; σῖτος τ., *a fixed quantity* of corn, Ib. 16; τακτὴν τροφὴν λαμβάνειν, Plat. Legg. 909 C.

Τάκω, Dor. for τήκω, Pind. [ᾱ]

Τάκων, ὁ, a kind of *sausage* or *rissolle*, Crates Θηρ. 3, cf. Poll. 6, 53.

†Ταλαβρόκη, ης, ἡ, *Talabroce*, a city of Hyrcania, Strab. p. 508.

Τᾰλᾰεργός, όν, (*τλάω, *ἔργω): —*bearing, enduring labour, painful, drudging*, of mules, Il. 23, 654, 662, Od. 4, 636, and Hes.; also of Hercules, like πολύτλας, Theocr. 13, 19: *laborious*, πόνος, Opp. H. 5, 50.

Τάλαινα, fem. from τάλας.

Τᾰλᾰϊονίδης, ου, ὁ, patronym. formed irreg. metri grat. for Ταλαΐδης, *son of Talaüs*, †Mecisteus, Il. 2, 566; Adrastus, Pind. O. 6, 24. [ῑονῐ]

Τᾰλαιπωρέω, ῶ, f. -ήσω, (ταλαίπωρος):—*to do hard work, to go through hard labour, to suffer hardship* or *distress*, Eur. Or. 672, Ar. Lys. 1220, Thuc. 1, 99; 5, 74, etc.; λυποῦνται καὶ συνεχῶς ταλαιπωροῦσι, Dem. 22, 24.—II. rarely trans., *to weary, wear out, annoy*, πάντα τρόπον τεταλαιπώρηκεν ἡμᾶς, Isocr. 163 A:—hence very oft. in the intr. signf. of act., ἐν τοῖς ἀγροῖς ταλαιπωρουμένους, Ar. Plut. 224; ἵνα μὴ ταλαιπωροῖτο μηδ' ἄχθος φέροι, Id. Ran. 24; cf. Vesp. 967; τεταλαιπωρημένοι ὑπὸ τῆς νόσου, *worn out* by..., Thuc. 3, 3; τῷ μήκει τοῦ πολέμου, Dem. 231, 15; διὰ τὸν πόλεμον, Isocr. 89 D; σῶμα ταλαιπωρούμενον, *a worn out, exhausted* frame, Plut. Brut. 37. Hence

Τᾰλαιπώρημα, ατος, τό, *a misery, hardship, distress*, Phalar.

Τᾰλαιπωρία, ας, ἡ, Ion. -ίη, *hard work, severe labour*, Hipp., etc.; in plur., *great bodily exertions*, like ταλαιπωρήματα, Hdt. 4, 134; 6, 12.—2. *bodily pain, suffering*, Thuc. 2, 49: hence, *hardship, trouble, affliction, misery, distress*, Thuc. 4, 117; ἡ ἐν τοῖς ἔργοις τ., Polyb. 3, 17, 8: from

Τᾰλαίπωρος, ον, *going through much toil, laborious, much-enduring*:—*suffering hardship, trouble* or *distress, wretched, miserable*, Pind. Fr. 210, Aesch. Pr. 231, 595, Soph. O. C. 14, etc.:—so of things, ὦ ταλαίπωρα πράγματα, Ar. Av. 135. Adv. -ρως, Ar. Eccl. 54, Thuc. 3, 4. (Usu. deriv. from *τλάω, πωρός: but prob. it is a collat. form of ταλαπείριος.)

Τᾰλαίφρων, ονος, ὁ, ἡ, (*τλάω, φρήν) *much-enduring, wretched*, Soph. Aj. 903, Ant. 866, Eur. Hel. 524: *daring*, Soph. Ant. 39.

Τᾰλᾰκάρδιος, ον, (*τλάω, καρδία): —*patient of heart, stout-hearted*, epith. of Hercules, Hes. Sc. 424: of Oedipus, *much-enduring, miserable*, Soph. O. C. 540, Epigr. ap. Aeschin. 80, 9.

Τᾰλᾰνίζω, *to call one's self unhappy*, like σχετλιάζω.

Τᾰλανταῖος, α, ον, dub. l. for ταλαντιαῖος, Lob. Phryn. 544.

Τᾰλάντατος, η, ον, superl. from τάλας.

Τᾰλαντάω,=ταλαντεύω, dub.

Τᾰλαντεία, ας, ἡ, (ταλαντεύω) *a balancing, swinging motion*, restored by Stallb. Plat. Crat. 395 E.

Τᾰλάντερος, α, ον, compar. from τάλας.

Τᾰλάντευσις, ἡ,=ταλαντεία.

Τᾰλαντεύω, (τάλαντον):—*to balance*:—hence, in pass., *to sway backwards and forwards, to oscillate, waver*, μάχης δεῦρο κἀκεῖσε ταλαντευομένης, Diod. 11, 22, cf. 16, 4, Plut. 2, 682 E.—2. *to weigh*, and so, *to decide, determine*, ὕδασιν (i. e. by the κλεψύδρα) ἠελίοιο ταλαντεύουσι κέλευθους, Anth. P. 9, 782; νύκτα τ. Τιτάν, Ib. append. 92: τούτων σὺ τὴν αἵρεσιν ταλ., Alciphr. 1, 8; τὸ ζῆν ὑπὸ τούτων οὐ ταλαντεύεται, Ib. 25.—II. intr., like ταντᾰλεύω, *to swing to and fro, oscillate*, Arist. Incess. An. 8, 7.

Τᾰλαντιαῖος, α, ον, (τάλαντον) *worth a talent*, οἶκος, Dem. 833, 23:—so of persons, *worth a talent*, i. e. *possessed of one*, Crates Tolm. 2; ἔγγυος τ., surety *for a talent*, Arist. Oec. 2, 23.—2. *weighing a talent*, λιθοβόλος τ., an engine throwing stones *of a talent weight*, Polyb. 9, 41, 8; generally, *immense*, τ. νοσήματα, Alcae. (Com.) Eudym. 2.

Τᾰλαντίζω, f. -ίσω,=ταλαντεύω, cf. ταντᾰλίζω.

Τάλαντον, ου, τό, *a balance*, ζυγὸν ταλάντου, Aesch. Supp. 823; cf. Ar. Ran. 797: but almost always in plur., *a pair of scales*, χρύσεια πατὴρ ἐτίταινε τάλαντα, Il. 8, 69, cf. 16, 658; ἐπὴν κλίνῃσι τάλαντα Ζεύς, 19, 223; ὥςτε τάλαντα γυνή..., ἥτε σταθμὸν ἔχουσα καὶ εἴριον ἀμφὶς ἀνέλκει ἰσάζουσα, 12, 433; τάλαντα βρίσας οὐκ ἰσοῤῥόπῳ τύχῃ, Aesch. Pers. 346; etc.—II. *any thing weighed*,—1. *a definite weight, a talent*, in Hom. always of gold, χρυσοῖο τάλαντον, Od. 8, 393; in plur., Il. 19, 247, etc.: ἀργυρίου τάλαντα, first in Hdt., v. infra.—In the post-Hom. writers, it took a double signf.,—1. *the talent of weight*, of which there were many, but those in general use were *the Euboïc* or *Attic* talent,=almost 57 lb.; and *the Aeginetan*,=about 82¼ lb., first in Hdt. 2, 180, etc. (cf. ἡμιτάλαντον): esp. of a ship's tonnage, Hdt. 1, 194 2, 96.—2. *the talent of money*, i. e. *a talent's weight of silver*, or *a sum of money equivalent to this*; so that, in our current coin, the *Euboïc* and *Attic talent* would be worth in Eng. money £243. 15*s*., †i. e. about $1056·60†, containing 60 minae, and 6000 drachmae, Hdt. 3, 89, who there mentions a Babylonian talent of money, which was to the Euboïc as 7 to 6:—Hdt calls the *money-talent* τ. ἀργυρίου, 7, 28; and this phrase recurs occasionally in Att., cf. Xen. Hell. 3, 5, 1.—On these points v. Hussey, Weights and Measures.—3. *that which is weighed out, apportioned, allotted to* one (from the metaph. of Jupiter's golden scales in Il. 8, 69, etc., Jac. Anth. P. p. 945. (From *τλάω, Lat. *tul-isse*, Sanscr. *tul*, ponderare, Pott Et. Forsch. 1 265.)

Ταλᾰντοῦχος, ον, (τάλαντον, ἔχω) *holding the balance*: metaph., Ἄρης τ. ἐν μάχῃ δορός, *he who turns the scale* of battle, Aesch. Ag. 349 (where δορός belongs to μάχῃ, not to ταλ-).

Τᾰλαντόω, ῶ, like ταλαντεύω, *to weigh, balance*:—pass., *to be balanced*: also opp. to ἰσοῤῥοπεῖν, *to waver, sway to and fro*, Plat. Tim. 52 E. Hence

Τᾰλάντωσις, εως, ἡ, *a weighing*, Antipho ap. Poll. 9, 53.—2. (from pass.) *a wavering*.

Τᾰλᾰος, ή, όν, (*τλάω)=τλήμων, Ar. Av. 687.

†Ταλαός, οῦ, ὁ, *Talaus*, son of Bias and Pero, king of Argos, an Argonaut, Pind. N. 9, 33.—2. son of Cretheus, Paus. 8, 25, 9.

Τᾰλᾰπᾰθής, ές, (*τλάω, πάθος)= τληπαθής.

Τᾰλᾰπείριος, ον, (*τλάω, πεῖρα): —*one who has seen and suffered much*, in Od. mostly of Ulysses, ξεῖνος ταλ. ἐνθάδ' ἱκάνω, Od. 7, 24, etc.; ἱκέτης ταλ., 6, 193:—hence in later times, *vagrant, vagabond*, πτωχὸς τ., Anth. P. 10, 66.—Cf. ταλαίπωρος.

Τᾰλᾰπενθής, ές, (*τλάω, πένθος) *bearing great griefs and sufferings, patient in woe*, θυμός, Od. 5, 222.—2. of things, *toilsome*, ὑσμῖναι, Panyas. 1, 5.

†Τάλαρες, ων, οἱ, *the Talares*, a Molossian people around Pindus, Strab. p. 434.

Τᾰλάριον, ου, τό,=sq. [ᾰ]

Τᾰλᾰρίς, ίδος, ἡ, dim. from sq., Lat. *quasillus*: also, ταλαρίσκος, ὁ, †Theocr. 15, 113†, Anth. P. 6, 174.

Τάλᾰρος, ου, ὁ, *a basket*, Lat. *qualus*, Od. 4, 131, Hes. Sc. 293: usu. of wicker work, πλεκτὸς τάλ., Il. 18, 568, Od. 9, 247; in the latter passages, *a cheese-basket*, through which the whey can run off, cf. Ar. Ran. 560, Anth. P. 9, 567.—2. *a wicker cage* for fowls, *hen-coop*; and, metaph., Μουσέων τ., of *the Museum*, Timon ap. Ath. 22 D. (Prob. from *τλάω, *that which bears* or *holds*: others not so well from ταλασία.) [τᾰ]

Τάλᾱς, τάλαινᾰ, τάλᾰν: gen. ᾰνος, αίνης, ᾰνος: voc. τάλᾰν, Hom., and Ar. Ran. 559, Eccl. 658, though τάλας is more usu. in Att.: τάλας as fem., Ar. Thesm. 1038, cf. infra: (*τλάω):—like τλήμων, *suffering, wretched*, Lat. *miser*, Od. 18, 327, and Trag.; c. gen., οἲ 'γὼ τάλαινα ξυμφορᾶς κακῆς, Aesch. Pers. 445; cf. Ar. Plut. 1044:—sometimes also in bad sense *fool-hardy*, τάλαν, *O wretch!* Od. 19, 68:—but, τάλαν, as a sort of coaxing address, Ar. Lys. 910, 914; ὦ τάλαινα, Ar. Eccl. 242.—Compar. τᾰλάντερος, α, ον: superl. τᾰλάντατος, η ον.—Poet. word, used also by Xen.

Cyr. 4, 6, 5. [τᾰλᾶς, Br. Ar. Av. 1494; Dor. also τᾰλᾰς, Theocr. 2, 4, cf. Jac. Anth. P. p. 547.]

Τᾰλάσειος, α, ον, Ion., and Ep. τᾰλᾰσήιος, η, ον, (ταλασία):—*belonging to wool-spinning*, ταλασήϊα ἔργα=ταλασία, Ap. Rh. 3, 292; so, ταλάσια ἔργα, Xen. Oec. 7, 6.

Τᾰλᾰσία, ας, ἡ, *wool-spinning*,=ταλασιουργία, Plat. Legg. 805 E, Xen. Mem. 3, 9, 11. (Prob. from *τλάω, because the wool *seems to have been weighed out* to the spinners: therefore, strictly, *the weighing out of wool to be spun.*) Hence

Τᾰλάσιος, ον, v. sub ταλάσειος. [ᾰ]

Τᾰλᾰσιουργέω, ῶ, f. -ήσω, (ταλασιουργός) *to spin wool*: generally, *to spin*, Xen. Mem. 3, 9, 11.

Τᾰλᾰσιουργία, ας, ἡ,=ταλασία, Plat. Polit. 282 C, 283 A; and

Τᾰλᾰσιουργικός, ή, όν, *belonging to wool-spinning*, Xen. Oec. 9, 7, Plat. Polit. 282 C; ἡ -κή (sc. τέχνη), = foreg., Ib. A, B: from

Τᾰλᾰσιουργός, όν, (ταλασία, *ἔργω) *spinning wool*; as subst., ὁ or ἡ τ., *a wool-spinner*, Plat. Ion 540 C.

Τάλᾰσις, ἡ, (*τλάω)=τλῆσις. [τᾰ]

Τᾰλᾰσίφρων, ονος, ὁ, ἡ, (*τλάω, φρήν):—*patient of mind, stout-hearted*, ὑπό κεν ταλασίφρονά περ δέος εἷλεν, Il. 4, 421; but in Hom. usu. as epith. of Ulysses, Il. 11, 466, and Od.; so also in Hes. Th. 1012.

Ταλάσσης, -σῃ, 2 and 3 pers. sing. aor. subj. from *τλάω, etc., Hom.:—Lyc. formed a fut. ταλάσσω, 746.

Τᾰλαύρῑνος, ον, (*τλάω, ῥινός II. 2):—*with shield of tough bull's-hide*, epith. of Mars, τ. πολεμιστής, Il. 5, 289; 20, 78, etc.; so as epith. of Πόλεμος, Ar. Pac. 241; and, jokingly, of Lamachus, Id. Ach. 964: hence, generally, *sturdy, tough, stout*, ταλαύρινον πολεμίζειν, Il. 7, 239; τ. χρώς, *a thick, tough* hide, Anth. P. 7, 208. (The diphthong *αυ* is due to the digamma, ταλάϜρινος.)

Τᾰλάφρων, ονος, ὁ, ἡ, shortd. form for ταλασίφρων, Il. 13, 300.

Τἀληθές, Att. by crasis for τὸ ἀληθές.

†Ταλθυβιάδης, ου Ion. εω, ὁ, *son of Talthybius*; in pl. οἱ Ταλθυβιάδαι, a family in Sparta, who, as descending from Talthybius, held the office of heralds at Sparta, Hdt. 7, 134.

†Ταλθύβιος, ου, ὁ, *Talthybius*, the herald of Agamemnon at Troy, Il. 1, 320; 3, 118: honoured as a hero in Sparta, Hdt. 7, 134.

†Ταλιθά, ἡ, v. sub τᾶλις, N. T.

Τᾶλις, ιδος, ἡ, *a marriageable maiden*, like νύμφη, Soph. Ant. 629: only poet. (Prob. from θῆλυς, θάλλω, τηλεθάω. Some connect it with the Syriac *talitha* (maiden) in N. T., from root *tala*, recens fuit.)

Τἄλλα or τᾄλλα, by crasis for τὰ ἄλλα, cf. ἄλλος I. 3.

†Τάλμενα, τά, *Talmena*, a harbour on the Indian sea, Arr. Ind. 29, 1.

†Τάλος, ου, ὁ, *Talus*, son of Oenopion, Paus. 7, 4, 8.

†Τάλως, ω, ὁ, *Talos*, nephew of Daedalus, an artist, honoured as a hero on the citadel at Athens, Apollod. 3, 15, 9; Luc. Pisc. 42.—2. a brazen man made by Vulcan for Minos, to guard the island of Crete; destroyed by Medea, Apollod. 1, 9, 2; Ap. Rh. 4, 1638 sqq.: cf. ap. Plat. Min. 320.

Τἀμά, Att. by crasis for τὰ ἐμά.

Ταμάλιστα, adv., for τὰ μάλιστα, =μάλιστα. [ᾰ]

†Τάμασος, ου, ἡ, *Tamasus*, a city of Cyprus, Strab. p. 255.

†Τάμβραξ, ακος, ἡ, *Tambrax*, a city of the Parthians, Polyb. 10, 31.

Τάμε, for ἔταμε, Ion. 3 sing. aor. of τέμνω, Il. [ᾰ]

Τᾰμέειν, poet. for ταμεῖν, inf. aor. Ion. of τέμνω, Il.

Τᾰμείας, ου, ὁ,=ταμίας.

Τᾰμεῖον, ου, τό,=ταμιεῖον, Lob. Phryn. 493, Bernhardy Dion. P. p. 897.

Τᾰμέσθαι, inf. aor. Ion. mid. of τέμνω, Il. 9, 580.

Τᾰμεσίχρως, οος, ὁ, ἡ, (τάμνω, χρώς) *cutting the skin, wounding*, χαλκός, ἐγχείη, Il. 4, 511; 13, 340.

Τᾰμία, ας, ἡ, Ep., and Ion. -ίη, *a housekeeper, housewife*, freq. in Hom.; τ., ἣ πάντ' ἐφύλασσεν, Od. 2, 345; γυνὴ τ., Il. 6, 390; ἀμφίπολος τ., 24, 302:—so Xen. Oec. 9, 11; 10, 10:—cf. sq. fin.

Τᾰμίας, ου, ὁ, Ep., and Ion. -ίης, heterocl. dat. plur. ταμίᾱσιν, in many Att. Inscrr. ap. Böckh, v. esp. 1, p. 180:—*a distributer, dispenser*, Il. 19, 44, cf. Ar. Vesp. 613; so, τ. πλούτου ἀνθρώποις, Pind. O. 13; ὁ τῶν πνευμάτων τῷ σώματι τ. πλεύμων, Plat. Tim. 84 D.—2. generally, *a manager, overseer*, Jupiter is called τ. πολέμοιο ἀνθρώπων, Il. 4, 84; so Aeolus is τ. ἀνέμων, Od. 10, 21; and a king is ταμίας Κυράνας, Pind. P. 5, 82, etc.; τ. Διός, *the steward* or *priest* of Jupiter, Pind. O. 6, 7; τ. Μοισᾶν, i. e. a poet, Pind. N. 10, 97, Fr. 4; οἶκος τ. στεφάνων, *that hath store* of crowns, Pind. N. 6, 44: τ. γνώμης, *one that is master of* his judgment, Theogn. 504; τ. ἅμα τῆς τε ἐπιθυμίας καὶ τῆς τύχης, Thuc. 6, 78; τ. τριαίνης, of Neptune, Ar. Nub. 566; ἁλὸς ταμίαι, the *lords* of the sea, Critias 1, 11; cf. ταμία.—II. later, esp., *a steward, receiver, comptroller, treasurer*, as early as Hdt., τ. τῶν βασίλεος χρημάτων 2, 121, 1; τ. τοῦ ἱροῦ, *the comptroller* of the sacred treasure in the citadel of Athens, Hdt. 8, 51, called τ. τῆς θεοῦ by Dem. 1075, 2, cf. Plat. Legg. 774 B, E: v. plura ap. Herm. Pol. Ant. § 151, 7.—2. at Rome, *the quaestor*, Dion. H., Plut. Poplic. 12, etc. (Either from τέμνω, ταμ-εῖν, *one who cuts for each his share*: or akin to Lat. *dare*, δαίω, v. Pott Et. Forsch. 1, 186.)

Τᾰμιεία, ας, ἡ, (ταμιεύω):—*the office* or *business of a* ταμίας or ταμία, *stewardship, housekeeping, management*, Plat. Legg. 806 A, Xen. Oec. 7, 41.—2. at Rome, *the quaestorship*, Lat. *quaestura*, Plut. Cat. Min. 17, 18.

Τᾰμιείας, ου, ὁ,=ταμίας, Dio C.

Τᾰμιεῖον, ου, τό, (ταμιεύω) *a magazine, storehouse, treasury*, Thuc. 1, 96, Xen. Eq. 4, 1.

Τᾰμίευμα, ατος, τό, (ταμιεύω) *that which one has to manage, stores, supplies*, Diod.—II.=sq., Xen. Oec. 3, 15.

Τᾰμίευσις, ἡ, like ταμιεία, *housekeeping*, etc.

Τᾰμιευτήριον, ου, τό,=ταμιεῖον.

Τᾰμιευτικός, ή, όν, (ταμιεύω):—*of* or *for housekeeping*; *saving, careful.*—II. at Rome, *belonging to the quaestor* or *quaestorship*, Lat. *quaestorius*, Plut. Cat. Min. 16, etc.

Τᾰμιεύτωρ, ορος, ὁ, poet. for ταμίας, Manetho.

Τᾰμιεύω, and as dep. mid., τᾰμιεύομαι:—*to be a* ταμίας or ταμία, *to be a housekeeper* or *manager*, οὐκέτι ἐμοὶ ταμιεύσεις, Ar. Eq. 948, cf. 959; σὺ γὰρ ταμιεύουσ' ἔτυχες, Vesp. 964; ταμιεύειν τῆς παράλου, Dem. 570, 15: and in mid., αὐταῖς ταμιεύεσθαι, Ar. Thesm. 419.—II. trans., *to deal out, to dispense*, in act., Plat. Rep. 465 C; τὰ τίμια ταμιεύεσθαι ἐκ τῆς ψυχῆς, Xen. Symp. 4, 41; and so in pass., τὴν δύναμιν ἐκ τούτου ταμιευομένην, Plat. Rep. 508 B:—also, τοὺς νόμους τεταμιεύμεθα, *we have* the laws *dealt out*, Lys. 183, 17.—III. of keeping house, *to regulate, manage*, Ar. Av. 1542, Lys. 493 sq., Xen.:—and in pass., χώρα ταμιευομένα τινι, *governed* by one, Pind. O. 8, 40.—2. *to husband, save, store up*, ταμιεύσας ἐν Ἀκροπόλει τὰ ἀριστεῖα, Dem. 741, 4; Ζηνὸς ταμιεύεσκε γονάς, *she was the depository of* it, Soph. Ant. 950.—3. metaph., *to turn to good account, husband, manage well*, ἰσχύν, Hipp.; also, ταμιεύεσθαι τὴν τύχην, τὸν καιρόν, *to make the best use of* fortune or the time, Dion. H.: ταμιεύεσθαι εἰς ὅσον βουλόμεθα ἄρχειν, *to control and determine* how far we mean to extend our sway, Thuc. 6, 18; so, ἔξεστιν ἡμῖν ταμιεύεσθαι ὁπόσοις ἂν βουλοίμεθα μάχεσθαι, Xen. An. 2, 5, 18, cf. Cyr. 3, 3, 47; ἐς τὸ αὔριον ταμιεύεσθαι τὸ μῖσος, *to lay* it *by*.., Luc. Pr. 8; cf. Wyttenb. Plut. 2, 131 D.—In this signf. usu. as dep., though Hipp. l. c. has act.—IV. *to be quaestor*, Plut. Num. 9, etc.

Τᾰμίη, ἡ, Ep. and Ion. for ταμία, Hom.

Τᾰμίης, ου, ὁ, Ep. and Ion. for ταμίας, Il., and Hdt.

Τᾰμιουχέω, ῶ, *to have the charge of the store-room*, Nicet.

Τᾰμιοῦχος, ου, ὁ, (ἔχω) *having charge of the store-room*, and so=ταμίας.

Τᾰμῑσίνης τυρός, ὁ, cheese *made with rennet.*

Τάμῑσος, ἡ, Dor. word = πυετία *rennet*, Hipp.; δέρμα νέας ταμίσοιο ποτόσδον, Theocr. 7, 16. [ᾰ]

Τάμμέσῳ, Att. contr. for τὰ ἐν μέσῳ, restored by Reiske and Bekk. from MSS. in Dem. 995, 27.

†Τάμνα, ἡ, *Tamna*, a city in Arabia Felix, Strab. p. 768.

Τάμνω, Ep. and Ion. for τέμνω, q. v., Hom., Hes., and Hdt.

†Ταμύναι, ῶν Ion. έων, αἱ, *Tamynae*, a city of Euboea in the territory of Eretria, with a temple of Apollo, Hdt. 6, 101; Dem. 567, 2.

†Ταμυράκη, ης, ἡ, *Tamyrace*, a promontory on the Euxine, near the Tauric Chersonese, Strab. p. 308: hence Ταμυράκης κόλπος, ὁ, a gulf near foreg., Id. ib.: cf. Καρκινίτης.

†Ταμύρας, ὁ, *the Tamyras*, a river of Phoenicia, also called Δαμούρας, Strab. p. 756.

Τᾰμών, part. aor. Ion. of τέμνω, Hom.

†Ταμωνῖτις, ιδος, ἡ, *Tamonitis*, a district of Syria, later assigned to Armenia, Strab. p. 528.

†Ταμώς, ώ, ὁ, *Tamos*, an Aegyptian of Memphis, a governor of Ionia; later a commander of the fleet of the younger Cyrus, Thuc. 8, 31; Xen. An. 1, 2, 21.

Τάν or τᾶν, indecl., only Att. and in phrase ὦ τάν or ὦ τᾶν, as a form of address, mostly in good sense, *sir, my good friend*, first in Soph. O. T. 1145, Phil. 1387, freq. in Ar., and Plat.; rarely (acc. to Herm. Soph. Phil. 1373, *never*) in bad sense, like οὗτος V, Plat. Apol. 25 C, Dem. 16, 23; used in addressing several persons, Cratin. Incert. 143.—Cf. Ruhnk. Tim. (Even the ancients differed much about the origin and form of the word.—Some, as Philem. de Nomin. 319, etc., wrote it ὦταν; others, as E. M. p. 825, 15, ὠτᾶν; others, as Apoll. Dysc. ap. A. B. p. 569, 11, ὠτάν. So also some modern editors write it ὦ 'τάν, taking it as vocat. of ἐτάν, like μεγιστάν, ξυνάν, etc.: others, ὦ 'ταν, as if vocat. of ἔτης, q. v.; others, as Herm. l. c., and Bekker, ὦ 'τᾶν:—others, as Dind., etc., ὦ τάν or ὦ τᾶν, without apostrophe. Passow follows these, thinking it a shortd. form of Dor. τῆνος (according to the analogous usage of οὗτος, ὦ οὗτος); or, referring it, with Buttm. Ausf. Gr. § 57 Anm. 1, to τύ, τύνη, as an old dialectic vocat. of the 2d personal pron.; and Donaldson, New Crat. p. 162, adopts the latter view, comparing the Sanscr. *tvam.*)

Τἆν, Att. by crasis for τοι ἄν, Buttm. Ausf. Gr. § 29 Anm. 22.

Τἀν, Att. contr. for τὰ ἐν.

Τάναγρα, ας, ἡ, *a copper kettle.*

†Τάναγρα, ας, ἡ, *Tanagra*, a town of Boeotia, †on the Asopus, Hdt. 9, 15; Strab. pp. 403 sqq. Hence

†Ταναγραῖος, α, ον, *of* or *belonging to Tanagra, Tanagraean*; οἱ Τ., Hdt. 5, 79: ἡ Ταναγραία, *the territory of T.*, Strab.

†Ταναγρικός, ή, όν,=foreg., ὁ Τ., =ὁ ἀλεκτρυών, Luc. Gall. 4.

Τᾰνᾰήκης, ες (ταναός, ἀκή), *with a long point* or *edge*, τ. χαλκός, Il. 7, 77; of an axe, 23, 118; of a sword, 24, 754, etc. — II. *far-stretching*, Ἄλπεις, Orph. Arg. 1124.—Constantly interchanged with ταννήκης.

Τᾰνᾰηχέτης, ου, ὁ, (ταναός, ἠχέω) *far-sounding*: poet. -ηχέτα, v. l. Opp. C. 2, 144.

Τᾰναιμύκης, ες,=sq. [ῡ]

Τᾰναίμῡκος, ον, (ταναός, μυκάομαι) *bellowing so as to be heard far off, loud-bellowing*, βοῦς, Anth. P. 6, 116.

†Τάναϊς, ϊδος and ϊος, ὁ, *the Tanaïs*, a river of Sarmatia, flowing between Europe and Asia into the Palus Maeotis, now *the Don*, Hdt. 4, 20; Strab. p. 65, 108, 490, etc.—II. ἡ, a city at mouth of foreg., Strab. p. 493.

Τἀναντία, Att. contr. for τὰ ἐναντία.

Τᾰνᾰόδειρος, ον, (ταναός, δειρή) *long-necked*, Ar. Av. 254, 1394.

†Ταναοξάρης, ους, ὁ, *Tanaoxares*, a son of Cyrus, Xen. Cyr. 8, 7, 11: cf. Τανυοξάρκης.

Τᾰνᾰός, ή, όν, also ός, όν, Il. 16, 589, (τανύω, τείνω);—*stretched, outstretched, long*, τ. αἰγανέη, Il. l. c.; *tall, slim*, ἀστάχυες, H. Hom. Cer. 454; πλόκαμος τ., *flowing* locks, Eur. Bacch. 455; τ. αἰθήρ, *outspread* ether, Id. Or. 322; τ. γῆρας, *long* old age, Anth. P. 5, 282.

†Τανυός, ὁ,=Τάνος, Eur. El. 410.

Τᾰναύπους, ποδος, ὁ, ἡ, (ταναός, πούς) old Ep. form for *ταναόπους, τανύπους, *stretching the feet, swift-running*, or *taking long steps*, or *long-legged, long-shanked*, μῆλα, Od. 9, 464, H. Ap. 304, Merc. 232: — the common form τανύπους occurs in Soph. 837, as epith of the Erinyes.

Τᾰνᾰϋφής, ές, (ὑφή) *woven long and finely.* [ῠ]

Τᾰνύχαλκος, ον, *with a long metal head* or *point.* [νᾰ]

Τᾰνᾰῶπις, ιδος, ἡ, (ταναός, ὤψ) *far-sighted*, Emped. 11.

Τἄνδον or τἄνδον, Att. crasis for τὰ ἔνδον.

Τἀνδρὶ, τἀνδρός, Att. crasis for τῷ ἀνδρί, τοῦ ἀνδρός.

Τᾰνεῖαι, αἱ, *beams*, Lat. *tigna*, Theophr. (Prob. from τείνω.)

Τανηλεγής, ές, (ταναός, λέγω):—*laying one out at length*, freq. epith. of death, Μοῖρα τανηλεγέος θανάτοιο, Od. 2, 100, etc.; Κὴρ τ. θ., 11, 170, Il. 8, 70, etc.

Τᾰνήλοφος, ον, *long-necked, with a long dome* or *top.*

Τᾰνηλῠγής, ές, (ταναός, ἠλύγη): —*throwing a long shadow*, of the darkness of death, v. l. for τανηλεγής in Od. 11, 398.

Τανθᾰλύζω, collat. form of sq.

Τανθᾰρύζω, *to quiver, shiver, shake*, also κανθαρίζω and τανθαλύζω, a rare word, only found in Gramm., perh. akin to τονθορύζω, ταντταλεύω, ταντταλίζω, and ταντταλόω. Hence

Τανθᾰρυστός or -ιστός, οῦ, ὁ, *shaking violently*, Theopomp. (Com.) Incert. 35:—pecul. fem. -ύστρια.

†Τἀνθρώπεια for τὰ ἀνθρώπεια, Xen. Mem. 1, 1, 12.

Τᾱνίκα, Dor for τηνίκα.

†Τάνις, ιος, ἡ, *Tanis*, a city of Lower Aegypt, Strab. p. 802.

†Τανιτικός, ή, όν, *of Tanis, Tanitic*, τὸ Τ. στόμα, one of the mouths of the Nile, Strab.: and so Τανίτης, as ὁ Τ. νομός, the *Tanitic* nome, Id.

†Τάννητος κώμη, ἡ, the town *Tanetum* in Gallia Cisalpina, Polyb. 3, 40, 13.

†Τάνος, ου, ὁ, *the Tanus*, a river of Argolis, Paus. 2, 38, 7: cf. Τανυος.

Ταντᾰλεία, ἡ, v. l. in Plat. for ταλαντεία, q. v.

†Ταντάλειος, α, ον, *of Tantalus, Tantalēan*; Πέλοψ ὁ Τ., Pelops, *the son of Tantalus*, Eur. I. T. 1.

†Ταντάλεος, α, ον,=foreg., Anth.

Ταντᾰλεύω, *to move like a* τάλαντον, *sway to and fro.*—II. trans., like ταλαντεύω, ταντταλόω.

†Τανταλίδης, ου poet. εω, ὁ, *son of Tantalus*, i. e. Pelops, Tyrtae. 3, 7: οἱ Τανταλίδαι, *the descendants of Tantalus*; in Eur. Or. 813 Atreus and Thyestes.

Ταντᾰλίζω, like ταλαντίζω,=ταντταλεύω I, Anacr. 82:—proverb., τὰ Ταντάλου τάλαντα ταντταλίζεται, he weighs in purse as much as Tantalus, v. Paroemiogr. p. 377, Gaisf.

Τάντᾰλος, ου, ὁ, *Tantalus*, king of Phrygia, ancestor of the Pelopidae, Od. 11, 582, sq.—Adj. Ταντάλειος, α, ον, and Ταντάλεος, α, ον, pecul. fem. Ταντᾰλίς, ίδος, which is also a patronym., daughter of Tantalus. (Clearly akin to τάλαντον, ταλαντόω, ταντταλόω, prob. in relation to the mythological story of his *hanging balanced* over water, etc.)—†2. son of Thyestes, first husband of Clytaemnestra, slain by Agamemnon, Eur. I. A. 1150.—3. a commander of the Spartans, Thuc. 4, 75.—Others in Apollod.; etc.

Ταντᾰλόω, ῶ, like ταλαντόω, *to swing, shake, dash*:—pass., ταντταλωθείς, *swung, hurled, dashed down*, Soph. Ant. 134.

Τἀντός, contr. for τὰ ἐντός, Plat. Tim. 79 D.

Τᾰνύγληνος, ον, (τανύω, γλήνη) *large-eyed, full-eyed*, Nonn.

Τᾰνύγλωσσος, ον, (τανύω, γλῶσσα) *long-tongued: chattering*, κορῶναι, Od. 5, 66.

Τᾰνυγλώχῑς, ῖνος, ὁ, ἡ, (τανύω, γλωχίν) *with long point* or *head*, ὀϊστοί, Il. 8, 297, Simon. 45.

Τᾰνύδρομος, ον, *running at full stretch*, Aesch. Eum. 371; cf. τανύω fin., ταναύπους.

Τᾰνῠέθειρος, ον, (τανύω, ἔθειρα) *long-haired, with flowing hair*: pecul. fem. τανυέθειρα, Pind. O. 2, 46.

Τανῠήκης, ες, (τανύω, ἀκή):—like ταναήκης, *with a long point* or *edge*, τανύηκες ἄορ, Il. 14, 385, Od. 10, 439, etc. — II. *far-stretching*, ὄζοι, Il. 16, 768.—Cf. ταναήκης.

Τᾰνῠῆλιξ, ῐκος, ὁ, ἡ, *of extended age*, Leon. Tar. 1.

Τᾰνῠηχέτᾰ, ὁ,=ταναηχέτα, prob. l. Opp. C. 2, 144.

Τᾰνύθριξ, τρῐχος, ὁ, ἡ, *long-haired, shaggy*, αἶξ, Hes. Op. 514; ταν. ὗς, a *bristly* swine, Simon. Amorg. 1.

Τᾰνυκνήμῑς, ῑδος, ὁ, ἡ, (τανύω, κνημίς) *long-legged, long-shanked*, Nonn.

Τᾰνύκνημος, ον,=foreg., Nonn.

Τᾰνύκραιρος, ον, (τανύω, κραῖρα) *long-horned*, Opp. C. 1, 191, Anth., etc.

Τᾰνυκρήπῑς, ῑδος, ὁ, ἡ, *with long, high shoes.*

Τάνῠμαι, as pass.,=τανύομαι, τείνομαι, *to be stretched, extend*, τάνυται, Il. 17, 393. [ᾰ]

Τᾰνύμετρος, ον, (τανύω, μέτρον) *of long measure*, Paul. S. Ambo 49.

Τᾰνῠμήκης, ες, (τανύω, μῆκος) *long-stretched, slim*, ἰτέαι, Anth. P. 6, 170.

Τανῦν, adv. for νῦν, *now, at present*, v. νῦν I. 3.

†Τανυοξάρκης, ους, ὁ, a son of Cyrus the elder, Ctes.: cf. Ταναοξάρης.

Τᾰνύπεπλος, ον, (τανύω, πέπλος) *with flowing peplos, long-robed*, freq. in Hom., and Hes., always as epith. of high-born dames, Ἑλένη, Il. 3, 228; Θέτις 18, 385. [ῠ]

Τᾰνύπλεκτος, ον, (τανύω, πλέκω) *long-plaited, in long plaits*, Anth. P. 7, 473.

Τανύπλευρος, ον, (τανύω, πλευρά) *long-sided, huge*, πέτροι, Anth. P. 9, 656.

Τᾰνυπλόκᾰμος, ον, (τανύω, πλόκαμος) *with long locks of hair*, Nonn.

Τᾰνύπους, ὁ, ἡ, v. sub ταναύπους. [ῠ]

Τᾰνύπρεμνος, ον, (τανύω, πρέμνον) *with long stem*, φηγός, Nonn.: *with tall trees*, Ἴδη, Coluth. 195.

Τᾰνύπρωρος, ον, (τανύω, πρώρα) *with long front*: of a ship, *with long prow*, Q. Sm. 5, 348.—II. *going over the whole front.*

Τᾰνύπτερος, ον, shorter form for τανυσίπτερος, *with extended wings, long-winged*, οἰωνοί, H. Hom. Cer. 89 αἰετός, Hes. Th. 523, cf. Ibyc. 3, Pind. P. 5, 149.

Τᾰνῠπτέρῠγος, ον, = sq., Simon. 2, 4.

Τᾰνυπτέρυξ, ῠγος, ὁ, ἡ, (τανύω, πτέρυξ) *with outstretched* or *long wings*, hence *swift-flying*, οἰωνοί, Il. 12, 237; ἅρπη, 19, 350.

Τᾰνύπτορθος, ον, (τανύω, πτόρθος) *with long boughs*, Nonn.

Τᾰνύρριζος, ον, (τανύω, ῥίζα) *with long, outstretching roots*, αἴγειρος, Hes. Sc. 377.

Τᾰνύρρῑνος, ον, (τανύω, ῥίς) *long-nosed*, Nonn.

Τᾰνῠσίπτερος, ον, (τανύω, πτερόν) =τανύπτερος, τανυπτέρυξ, ὄρνιθες, Od. 5, 65, cf. 2, 468, Hes. Op. 210; οἰωνός, H. Hom. Merc. 213; cf. Ar. Av. 1415, etc.

Τᾰνῠσιπτέρῠγος, ον,=τανυπτέρυξ

Τάνῠσις, ἡ, (τανύω)=τάσις, Hipp. 833. [ᾰ]

Τᾰνύσκῐος, ον, (τανύω, σκιά) *with long-stretching shadow*, Opp. C. 4, 356.

Τᾰνυσκόπελος, ον, *with high-peaked cliffs* or *rocks.*

Τᾰνύσκω, late form for τανύω.

Τᾰνύστροφος, ον, *with a long turn* or *circuit.*

Τᾰνυστύς, ύος, ἡ, (τανύω) *a stretching*, τ. τόξου, *a stringing* the bow, Od. 21, 112.

Τᾰνύσφῠρος, ον, (τανύω. σφυρόν) *with long, taper ankles* or *feet*, θυγάτηρ, παῖς. H. Hom. Cer. 2, 77; Ὠκεανῖναι, Hes. Th. 364.

Τᾰνύτρῐχος, ον, = τανύθριξ, Opp. C. 1, 186.

Τᾰνύφθογγος, ον, (τανύω, φθόγγος) *far-sounding, loud-sounding*, Q. Sm. 11, 110.

Τᾰνύφλοιος, ον, (τανύω, φλοιός) strictly, *with long bark*: of trees, *of tall* or *slender growth*, κράνεια, Il. 16, 767; αἴγειρος, Soph. Fr. 692.

Τᾰνύφυλλος, ον, (τανύω, φύλλον) *with long-pointed leaves*, of the olive, Od. 13, 102, 346.—II. *with thick foliage, leafy*. ὄρος, Theocr. 25, 221. [ῠ]

Τᾰνῠχειλής, ές, (τανύω, χεῖλος) *long-beaked, long-nebbed*. ὄρνις, Q. Sm. 5, 12; also of the bee, Ib. 3, 221.

Τᾰνύω: fut. -ύσω, also -ύω in Od. 21, 174, acc. to Buttm. Ausf. Gr. § 95 Anm. 17: pf. pass. τετάνυσμαι: aor. 1 pass. ἐτανύσθην = τείνω, τιταίνω, τιτύσκομαι. *To stretch, strain, stretch out*, Hom.; τ. ἶριν, Il. 17, 547; τ. βιόν, *to string* a bow, Od. 21, 176; τὸ μὲν τόξον... τανυσσάμενος, *having strung his* bow, Il. 4, 112, cf. Archil. 3 Bergk; so, absol., Od. 21, 152, 171 sq.; ῥηϊδίως ἐτάνυσσε νέῳ ἐπὶ κόλλοπι χορδήν, Ib. 407; but, ἐπὶ Ἀκράγαντι τανύσαις (sc. ὀϊστούς), *aiming* at it; τ. κανόνα, *to draw* the weaving-bar *tight*, to weave, Il. 23, 761: ἱμᾶσι τ., *to pull, guide* with leathern reins, Il. 23, 324; ἅρμα τάνυεν ἐπὶ Ἰσθμῷ, *drove* it to the Isthmus, Pind. O. 8, 65; cf. infra II. 3.—2. *to stretch out, to lay along, lay out*, ἀνθρακιὴν στορέσας ὀβελοὺς ἐφύπερθε τάνυσσεν, Il. 9, 213; ἔγχος, Od. 15. 283; τράπεζαν τ., *to set out* a long table, freq. in Od.; τ. κληῗδα, *to let* it *hang, hang* it *up*, Od. 1, 442: τ. τινὰ ἐν κονίῃς, ἐπὶ γαίῃ, *to lay* one *in* the dust, *stretch* him *at his length*, Il. 23, 25, Od. 18, 92; cf. ἐκτανύω.—3. metaph., *to strain*, i. e. *put in violent motion, strain yet further, make more intense*, μάχην, Il. 11, 336; ἔριδα, Il. 14, 389; πόνον, Il. 17, 401; from the metaphor fully expressed in Il. 13, 359. ὁμοιΐου πολέμοιο πεῖραρ ἐπαλλάξαντες ἐπ' ἀμφοτέροισι τάνυσσαν (cf. ἐπαλλάσσω).—II. pass., *to be on the stretch, to expand*, γναθμοὶ τάνυσθεν (for ἐτανύσθησαν), the hollow cheeks *filled out*, Od. 16, 175.—2. *to lie stretched out, to extend*, νῆσος παρὲκ λιμένος τετάνυσται, Od. 9, 116; τετάνυστο περὶ σπείους ἡμερίς, Od. 5, 68; ἐτανύσθη πάντη, *he stretched himself* every way, Hes. Th. 177; τανυσθείς, *stretched* on the ground, Il. 13, 392, etc.—3. metaph., *to strain* or *exert one's self*, esp. *to run at full stretch*, of horses galloping, ἵπποι τανύοντο ἄψορρον προτὶ ἄστυ, Il. 16, 375; so, ἐν ῥυτῆρσι τάνυσθεν, Il. 16, 475: and of mules, ἄμοτον τανύοντο, Od. 6, 83; cf. τάνυμαι.—Ep. word, used twice by Pind., but never in Trag. (Cf. τείνω sub fin.) [ῠ always, except in Anacreont. 38. 5:—hence, Hom. freq. doubles σ in aor., metri grat.]

†**Τάξακις**, ὁ, *Taxacis*, a king of the Scythians, Hdt. 4, 120.

Ταξείδιον, ου, τό, dim. from τάξις.

Ταξεώτης, ου, ὁ, (τάξις) *the officer of a magistrate, a sergeant*, late. Hence

Ταξεωτικός, ή, όν, *belonging to a ταξεώτης*.

Ταξιαρχέω, ῶ, *to be a ταξίαρχος*, Ar. Pac. 444, Thuc. 8, 92, Lys. 130, 21.

Ταξιάρχης, ου, ὁ, = ταξίαρχος, Hdt. 7, 99; 9, 53, Aesch. Fr. 168; cf. Poppo Xen. Cyr 2, 1, 22.

Ταξιαρχία, ας, ἡ, *the office, duty* or *business of a ταξίαρχος*: from

Ταξίαρχος, ου, ὁ, (τάξις, ἄρχω):—*the commander of a large division of an army, a brigadier*, Hdt. 8, 67; more definitely, ταξίαρχοι τῶν πολέων, Hdt. 9, 42.—II. at Athens, *the commander of the τάξις*, or *quota of infantry* furnished by a φυλή, of course ten in number, the like *cavalry*-officers being φύλαρχοι, Ar. Pac. 1172, Av. 353, etc., cf. Herm. Pol. Ant. § 152: but in Thuc. 4, 4; 7, 60, it seems to be used of *all officers* under the στρατηγοί, v. Arnold ad l.; in Xen. usu. *a centurion, captain*.

†**Τάξιλα**, ων, τά, *Taxila*, a city of India, Strab. p. 691.

†**Ταξίλης**, ὁ, *Taxiles*, a king of the Indians, Strab. p. 689.

†**Τάξιλος**, ου, ὁ, *Taxilus*, a general of Mithradates, Paus. 1, 20, 6.

Ταξιλόχος, ον, (τάσσω, λόχος) *commanding a division of an army*, τ. λαῶν Anth. P. append. 9, 5.

Ταξιόομαι, as pass., *to engage in battle*, Pind. O. 9, 118: from

Τάξις, εως, Ion. ιος, ἡ, (τάσσω):—*an arranging*: esp. of soldiers, *a drawing up in rank and file, the disposition* of an army, Thuc. 7, 5:—*battle array, order of battle*, Lat. *acies*, κατὰ τάξιν, Hdt. 8, 86; ἐν τάξει, Thuc. 4, 72, etc.; ἐς τάξιν καθίστασθαι, ἀνάγειν, Thuc. 4, 93, Ar. Av. 400; τάξιν διασπᾶν, Thuc. 5, 70; and of ships, ἐκ τῆς τάξιος ἐκπλῶσαι, Hdt. 6, 14.—2. *a single rank* or *line* of soldiers, Lat. *ordo*, ἐπὶ τάξεις ὀλίγας γίγνεσθαι, to be drawn up a few *lines* deep, Hdt. 6, 111, cf. 9, 31.—3. *a post* or *place in the line* of battle, Lat. *statio*, Hdt. 9, 21, 26, etc.; ἣ ἕκαστος τὴν τ. ἔχει, Xen. An. 4, 3, 29: ἐκλείπειν τὴν τ., Hdt. 5, 75; λείπειν, Plat. Apol. 29 A, Dem., etc.; διαφυλάττειν, Xen. Cyr. 5, 3, 43; τῆς τάξεως παραχωρεῖν, Dem. 38, 26, etc.—4. like τάγμα, *a division* of an army, *a brigade*, esp., at Athens, *the quota of infantry furnished by each* φυλή, (cf. ταξίαρχος), Lys. 140, 30; 147, 19: but oft. of smaller bodies, *a company, cohort*, etc., Xen. An. 1, 2, 16. etc.; cf. Arnold Thuc. 4, 4: ξὺν ἑπτὰ τάξεσιν, Soph. O. C. 1311; of ships, *a squadron*, Aesch. Pers. 380:—generally, *a band, company*, φιλία γὰρ ἥδε τ., Id. Pr. 128.—II. *an arranging, arrangement*, τοῦ ὅλου, Xen. Cyr. 8, 7, 22; τ. λόγου, opp. to its matter, Arist. Rhet. 3, 12, 6.—2. esp. *an assessment of tribute*, Xen. Ath. 3, 5, (cf. σύνταξις, and our *tax*): *an arrangement with creditors*, Plat. Legg. 844 B, Lex ap. Dem. 715, 2.—III. *order, good order*, τ. καὶ κόσμος, Plat. Gorg. 504 A; οὔτε νόμος οὔτε τάξις, Id. Legg. 875 C; ἐν τάξει, *in an orderly manner*, Ib. 637 E; ὕστερον τῇ τάξει, later *in order*, Dem. 32, 18.—IV. *the post, rank*, or *position* one holds, ὑπὸ χθόνα τάξιν ἔχουσα, Aesch. Eum. 396; ἰδία βίου τ., Isocr. 116 B; οἰκέτου τ., Dem. 313, 13: hence, ἐν Θετταλῶν τάξει, ἐν ἐχθροῦ τ., *viewed as* Thessalians, *as* an enemy, Id. 246, 2; 481, 21; etc.: ἐν ἐπηρείας τάξει, by way of insult, Id. 229, 14: hence,—2. *one's duty towards* another, ἡ ὑπέρ τινος τ., Id. 273, 26, cf. 1478, 15; ἡ εὐνοίας τ., *the duty* of good-will, Id. 286, 3.—V. *an order, class* of men, as of magistrates, Xen. Mem. 2, 1, 7, Dem. 171, 17.—Cf. τάσσω, throughout.

Ταξίφυλλος, ον, (τάξις, φύλλον) *with regular leaves*, Theophr.

Ταξιώτης, ου, ὁ, and ταξιωτικός, ή, όν, = ταξεώτης, -ωτικός.

Τάξος, ου, ὁ, *the yew tree*, Lat. *taxus*, usu. σμῖλαξ, σμῖλος, Galen.

†**Ταόκη**, ης, ἡ, *Taoce*, ancient residence of the Persian kings, Arr. Ind. 30, 3.

†**Ταουΐα**, ας, ἡ, *Tavia*, a city in Gallatia, Strab. p. 567.

†**Τάοχοι**, ων, οἱ, *the Taochi*, a people between Armenia and the Euxine, near the Phasis, Xen. An. 4, 4, 18; 6, 5; etc.

Τᾰπεινολογία, ας, ἡ, *low, humble speech*.

Τᾰπεινοῤῥημοσύνη, ης, ἡ, = foreg.

Τᾰπεινός, ή, όν, *low*:—1. of place, *lying low*, χώρη, Hdt. 4, 191; ταπεινὰ νέμεσθαι, to live *in low regions*, Pind. N. 3, 144; τ. ἕζεσθαι, Eur. Or. 1411; so, of stature or size, *low*, Xen. Eq. 1, 3.—2. of condition, *brought down, humbled, low*, Hdt. 7, 14, Aesch. Pr 908; τὰ μέγιστα θεὸς ταπείν' ἔθηκε, Eur. Tel. 25: esp. of rank, *of low rank, lowly, poor, mean*, Lat. *vilis*, Eur. Hec. 245, Andr. 979, Xen., etc.; τ. καὶ ἄπορος δίαιτα, Plat. Legg. 762 E: hence, ταπεινὰ πράττειν, to be *poorly off*, Plut. Thes. 6.—3. like Lat. *humilis, demissus, downcast, downhearted*, διάνοια, Thuc. 2, 61: also simply, *submissive, obedient*, Aesch. Pr. 320; τ. τινα παρέχειν, Xen. An. 2, 5, 13: in bad sense, *mean, base, abject*, τ. καὶ ἀνελεύθερος, Plat. Legg. 774 C, Xen. Mem. 3, 10, 5; and in good sense, *lowly, humble*, Plat. Legg. 716 A, Xen. Cyr. 5, 1, 4.—4. of style, *low, poor*, τ. λέξις, Lat. *exilis dictio*, Arist. Rhet. 3, 2, 1.—II. Adv. -νῶς, Xen. Cyr. 5, 5, 8, and Isocr. (Acc. to some from τάπης, δάπις, δάπεδον: others from πέδον, as if for πεδεινός, πεδινός.) Hence

Τᾰπεινότης, ητος, ἡ, *lowness* of stature, Hdt. 4, 22.—2. of condition, *lowness, low estate, abasement*, Thuc. 7, 75.—3. *lowness of spirits, dejection*, Xen. Hell, 3, 5, 21: in bad sense, *baseness, vileness*, Plat. Polit. 309 A: in good sense, *lowliness, humility*, ἐς τοσαύτην τ. καθιστάναι, Isocr. 65 B.

Τᾰπεινοφρονέω, ῶ, *to be ταπεινόφρων*, LXX., Arr. Epict. 1, 9.

Τᾰπεινοφροσύνη, ης, ἡ, *lowliness of mind*, N. T.: from

Τᾰπεινόφρων, ονος, ὁ, ἡ, (ταπεινός, φρήν) *low-minded, base*, Plut. 2, 336 E:—in good sense, *lowly in mind, humble*, LXX.

Τᾰπεινόω, ῶ, (ταπεινός) *to make low, lower, humble, abase, tame*, Xen. An. 6, 3, 18; τ. καὶ συστέλλων, Plat. Lys. 210 E; ταπεινωθεὶς ὑπὸ πενίας, Id. Rep. 553 C; τεταπείνωται ἡ τῶν Ἀθηναίων δόξα, Xen. Mem. 3, 5, 4:—ταπεινοῦν τὸ συμβεβηκός, *to make light of* a thing, Aeschin. 87, 24:—in good sense, *to make lowly* or *humble*, N. T. Hence

Τᾰπείνωμα, ατος, τό, *that which is made low*:—in astronomy *the declination* of a star, opp. to ὕψωμα, Plut. 2, 149 A.

Τᾰπείνωσις, εως, ἡ, (ταπεινόω) *a lowering, humbling, abasing*, Polyb. 9, 33, 10: *abasement, defeat*, Plat. Legg. 815 A, Plut.—2. *lowness of style*, Plut. 2, 7 A, Quintil. Inst. 8, 3, 48.—3. in good sense, *lowliness, humility*, N. T Hence

Τᾰπεινωτικός, ή, όν, *lowering: discouraging*, etc.

Τάπης, ητος, ὁ, *a carpet, rug*, Lat *tapes*, made of wool, Od. 4, 124; οὔλοι τ., Il 16, 224; used to spread on seats and beds, Il. 9, 200, Od. 10, 12, etc.; φορμὸν ἔχειν ἀντὶ τάπητος, Ar Plut. 542.—Later forms are ταπίς δάπις, qq. v. (Prob. akin to δάπεδον.) [ᾰ]

Τᾰπήτιον, ου, τό, dim. from foreg., Alciphr. Fr. 18.

Τἀπί, Att. contr. for τὰ ἐπί.

Τἀπιεική, Att. for τὰ ἐπ-.

Ταπίς, ίδος, ἡ, later form for τάπης, Xen. An. 7, 3, 27, where the acc. ταπίδα occurs, which shows that the right accent is ταπίς, not τάπις, for then the accus. would be τάπιν. The form δάπις is a common v. l., as in Xen. Cyr. 8, 8, 16. [ᾰ]

Τἀπό, Att. contr. from τὰ ἀπό.

Τἀποῤῥητά, Att. for τὰ ἀποῤῥ-.

†Ταπόσειρις, ἡ, *Taposiris*, a city of Aegypt, not far from Alexandrea, Strab. p. 799: who also mentions another westward from Alexandrea.

†Ταπουρία, ας, ἡ, = Ταπυρία, Polyb. 10, 49, 1.

†Τάπουροι, οἱ,=Τάπυροι, Arr. An. 7, 23, 1.

†Ταπροβάνη, ης, ἡ, *Taprobane*, an island on the coast of India, now *Ceylon*, Strab. p. 690, etc., Dion. P. 593. [βᾰ]

Ταπρῶτα, adv. for τὰ πρῶτα, *at first*, Il. 1, 6.

†Ταπυρία, ας, ἡ, *Tapyria*, the country of sq., Strap. p. 517.

†Τάπυροι, ων, and Ταπύριοι, ων, οἱ, *the Tapyri*, a nomadic people of Asia near the Caspian, Strab. p. 514, etc.

Τάρ, acc. to some old Gramm. an enclit. conjunction, εἴ ταρ, οὔ ταρ, etc., where we write εἴτ, ἄρα, οὔτ' ἄρα, as in Il. 1, 65, 93.

Τἆρα, Att. contr. for τοι ἄρα, Buttm. Ausf. Gr. § 29 Anm. 22: others write τἄρα [-⏑], as Dind. Ar. Ran. 252.

Τάραγμα, ατος, τό, (ταράσσω) *disquietude, trouble*, πίπτειν ἐν τ., Eur. H. F. 1091. [τᾰ]

Τᾰραγμός, οῦ, ὁ, (ταράσσω) like τάραξις, *a disturbance, confusion*, τ. ἐς φρένας πίπτει, Aesch. Cho. 1058.

Τᾰράκτης, ου, ὁ, (ταράσσω) *a disturber*, Lyc. 43. Hence

Τᾰρακτικός, ή, όν, *disturbing*, τῆς ψυχῆς, Plut. Crass. 23:—esp. of food that does not agree with the stomach, Id. 2, 734 E; τ. οἶνος, Ib. 648 B, etc.

Τᾰρακτός, ή, όν, verb. adj., from ταράσσω, *disturbed, troubled: that may be disturbed* or *troubled*.

Τάρακτρον, ου, τό, *a tool for stirring with, a ladle*, Ar. Pac. 654. [τᾰ]

Τᾰράκτωρ, ορος, ὁ, poet. for ταράκτης, Aesch. Theb. 572.

Τάρανδος, ου, ὁ, *a horned quadruped of the North*, Theophr. [τᾰ]

Τᾰραντίζω, *to imitate the Tarentines, to take their part*: esp. *to ride like a Tarentine horseman*.

Ταραντίνιον, ου, τό, *a fine Tarentine woman's garment*, prob. woven from the threads of the pinna, Ath.: dim. Ταραντῑνίδιον, Luc. Calumn. 16, D. Meretr. 7, 2: †v. Bentley's Dissert. 1, p. 391 Dyce.

†Ταραντῖνος, η, ον, *of* or *belonging to Tarentum, Tarentine*; ὁ Τ. κόλπος, *sinus Tarentinus*, now *gulf of Taranto*, Strab. p. 262: ἡ Τ., *the territory of T.*, Id. p. 254.

Τᾰραξίας, ου, ὁ,=ταράκτης.

Τᾰραξῐκάρδιος, ον, (ταράσσω, καρδία) *heart-troubling*, Ar. Ach. 315.

Τᾰραξίπολις, εως and ιδος, ὁ, ἡ, (ταράσσω, πόλις) *troubling the city*, Philo. [ῐ]

Τᾰράξιππος, ον, (ταράσσω, ἵππος) *troubling* or *frightening horses*:—ὁ τ., the name of an altar on the Olympic race-course, described by Paus. 6, 20, 15, cf. Ib. 19, and 10, 37, 4.

Τᾰραξιππόστρᾰτος, ον, (ταράσσω, ἵππος, στρατός) *troubling the horse*, of Cleon as a sworn foe to the Ἱππεῖς, Ar. Eq. 247.

Τάραξις, εως, ἡ, (ταράσσω)=ταραγμός, *confusion*, βίου, Ar. Thesm. 137: *a disordered state of the bowels, bowel-complaint*, Foës. Oec. Hipp.—II. also in medic., *inflammation of the eyes*, Ib. [τᾰ]

†Ταραξίων, ωνος, ὁ, *Taraxion*, an officer in the island of dreams, Luc. Ver. H. 2, 33.

Τάρας, αντος, ὁ, †Thuc. 6, 104, and usu.† also ἡ, †Dion. P. 376†, *Tarentum*, a town of Magna Graecia, on a river of the same name, †a colony of the Spartan Partheniae under Phalantus, now *Taranto*†, Hdt. 1, 24.—†2. ὁ, a river of same name, v. foreg., Paus. 10, 10, 8.—II. an ancient hero, mythic founder of Tarentum, son of Neptune, Strab. p. 279; Paus.

†Ταράσκων, ωνος, ἡ, *Tarascon*, a city of Gallia Narbonensis, Strab. p. 187.

ΤΑ˘ΡΑ´ΣΣΩ, Att. -ττω, in Att. also shortd. θράσσω, q. v.: fut. ταράξω; mid. ταράξομαι in pass. signf., Thuc. 7, 36: pf. τέτρηχα (intr.), cf. infra II. *To stir, stir up, trouble*, σύναγεν νεφέλας ἐτάραξε δὲ πόντον (sc. Ποσειδῶν), Od. 5, 291; so, τ. πέλαγος ἁλός, Eur. Tro. 88, cf. 687; τ. τὸν θῖνα, *to stir up* the sand, Ar. Vesp. 696; γῆν καὶ θάλατταν τ. εἰκῇ, Id. Eq. 431; τ. καὶ κυκᾶν, Id. Ach. 688; so also, βροντήμασι κυκάτω πάντα καὶ ταρασσέτω, Aesch. Pr. 994; ταρ. φάρμακον, like κυκάω, Meineke Ameips. Sphend. 2:—οὐ χθόνα ταράσσοντες, *troubling* not earth (i. e. not ploughing), Pind. O. 2, 114;—metaph., τ. φωνάν, *to wag* the tongue, Pind. P. 11, 66; τ. νεῖκος, πόλεμον, *to stir up* strife, war, Soph. Ant. 794, Plat. Rep. 567 A; τ. δίκας τινί, Plut. Themist. 5: *to jumble up*, Lat. *commiscere*, Dem. 370, 12:—so also absol., Soph. O. T. 483, and freq. in Plut.:—pass., γόος ἀμφιλαφὴς ταραχθείς, Aesch. Cho. 331.—2. usu., *to trouble* the mind, *confound, alarm, frighten*, Aesch. Cho. 289; τ. ψυχήν, φρένα, γνώμην, Soph. Fr. 607, Eur., etc.: so, τ. γλῶσσαν, Eur. I. A. 1542; πολλά με ταράττει, Plat. Phaed. 103 C; etc.; cf. συνταράσσω.—3. *to trouble, disturb, throw into disorder*, esp. an army, Hdt. 9, 51, Xen., etc.; and in pass., *to be in disorder*, Hdt. 4, 125; 8, 16, Thuc., etc.:—τ. τοὺς ταρσοὺς τῶν κώπεων, Hdt. 8, 12:—τ. τὴν κοιλίαν, *to disorder* the bowels, Foës. Oec. Hipp.—4. oft. of political matters, *to agitate, distract*, τὴν πόλιν, Ar. Eq. 867; τὰ πράγματα, Dem. 278, 15: and pass., *to be in a state of disorder* or *anarchy*, ἐν ἀλλήλοις τ., Thuc. 2, 65, cf. Dem. 22, 8, etc.—II. except in the places quoted, Hom. only uses the intrans. pf. τέτρηχα, *to be in disorder* or *confusion, be in an uproar*, τετρήχει δ' ἀγορή, Il. 2, 95; ἀγορὴ τετρηχυῖα, Il. 7, 346: also, τετρηχυῖα θάλασσα, Leon. Tar. 96: hence τρηχύς, Att. τραχύς, τρηχύνω, etc.—The common opinion, that τέτρηχα is pf. of a verb τρήχω (from τρηχύς) is refuted by Buttm. Lexil. s. v., after the old Gramm.—Later poets indeed acted on this opinion so far as to form a pres. τρήχω, *to be rough* or *stiff*, e. g. Nic. Th. 521; and Ap. Rh. 3, 1393 uses τέτρηχα in this signf. (Akin to τάρβος, ταρβέω, perh. also to ἀράσσω, ῥάσσω, ῥήσσω, v. ῥήγνυμι.) Hence

Τᾰρᾰχή, ῆς, ἡ, contr. τάρχη, *trouble, disorder, confusion*, οὐ φρενῶν ταραχαί, Pind. O. 7, 55; γνώμης, Hipp., Isocr. 16 A (cf. ταραχώδης); τ. παρέχειν, Plat. Phaed. 66 D: esp. of an army or fleet, Hdt., Thuc. 3, 77, etc.; τῇ ταραχῇ, *in the confusion*, Hdt. 3, 126, 156:—also, *political confusion, tumult*, etc., Isocr. 33 B, Xen., etc.:—τ. ἀδελφῶν, *a quarrel* between brothers, Pseud. Eur. I. A. 508:—τ. τῆς κοιλίας, a bowel-*complaint*.

Τάρᾰχος, ου, ὁ,=foreg., Xen. An. 1, 8, 2, Plut. Pomp. 61, etc. [τᾰ]

Τᾰρᾰχώδης, ες, (ταραχή, εἶδος) *troublous, fond of troubling* or *perplexing*, τὸ θεῖόν (ἐστι) φθονερὸν καὶ ταραχῶδες, Hdt. 1, 32; τύχη, Isocr. 50 C; φάρμακον, Luc. D. Mar. 2, 2.—II. *troubled, disordered, confused*, τ. ναυμαχία, Thuc. 1, 49; στράτευμα, Xen. Cyr. 3, 3, 26: esp. of persons, *troubled in mind, delirious*, and the like, Hipp.: τὰ τῆς γνώμης ταραχώδεα, *fits of delirium*, Hipp., cf. Foës. Oec.: also, κοιλία τ., *disordered* bowels, Id.:—ἴχνη τ., *confused* traces (of game), Xen. Cyn. 5, 4.—Adv. -δῶς, Dem. 1477, 7.

Ταρβᾰλέος, α, ον, (τάρβος) *frighted, fearful*, H. Hom. Merc. 165, Soph. Tr. 953.

†Ταρβασσός, οῦ, ἡ, *Tarbassus*, a city of Pisidia, Strab. p. 570.

†Τάρβελλοι, ων, οἱ, *the Tarbelli*, a people of Gaul, Strab. p. 190.

Ταρβέω, ῶ, f. -ήσω, (τάρβος):—intr., *to be frightened* or *alarmed, to fear*, θυμῷ τ., Hom.; θάρσεο...φρεσὶ μηδέ τι τάρβει, Il. 24, 171, cf. 21, 288, Od. 18, 330, etc.; τ. φόβῳ, Eur. H. F. 971; so prob., Soph. Tr. 37, cf. Valck. Phoen. 364, and v. τάρβος:—τ. μή.., Soph. O. T. 1011, etc.:—τὸ ταρβεῖν, *a state of fear*, Eur. Or. 312; τεταρβηκώς, *fear-stricken*, Id. I. A. 857:—also, *to feel awe, reverential fear*, τὼ μὲν ταρβήσαντε καὶ αἰδομένω βασιλῆα στήτην, Il. 1, 331.—2. c. acc., *to stand in awe of, revere*, σέβας, χρησμούς, Aesch. Eum. 700, 714: *to fear, dread*, Soph. O. C. 293, Tr. 720, and Eur.:—c. inf., Eur. Bacch. 774.—II. causative, c. acc. pers., like φοβέω, *to frighten, alarm*, Il. 6, 469; 11, 405; 17, 586.—Poet. word.

Τάρβη, ης, ἡ,=sq., Suid.

ΤΑ΄ΡΒΟΣ, εος, τό, *fright, alarm, terror*, Il. 24, 152, 181: also, *awe, reverence*, τινός, *for one*, Aesch. Pers. 696; περίφοβον τ., Id. Supp. 736; so, τάρβους εἰς φόβον ἀφικόμην, Eur. Phoen. 361 (where Valck. distinguishes φόβος, *fear*, from τάρβος, *expressed fear, fright*).—II. *an object of alarm, a fear* or *alarm*, πόλει τάρβος ἦσθα, Eur. Bacch. 1311:—poet. word.

Ταρβοσύνη, ης, ἡ, poet. for τάρβος, Od. 18, 342.

Ταρβόσυνος, η, ον, (τάρβος) *affrighted*, Aesch. Theb. 240.

Ταρβύζω,=ταρβέω, Hesych., who also quotes ταρμύζομαι in same signf.

Τἆργα, Att. for τὰ ἔργα: others τἄργα.

Ταργαίνω,=ταράσσω, Hesych.

Ταργάνη, ης, ἡ, also σαργάνη, *plaited work, a band, cord*. [γᾰ]

Τάργᾰνον, ου, τό, *vinegar, bad wine*, Lat. *lora*, Phoenix ap. Ath. 495 E.—Ion. word. Prob. from ταράσσω, and so strictly *thick, troubled liquor*; cf. sq. Hence

Ταργᾰνόω, ῶ, *to stir up, stir together*, οἶνος τεταργανωμένος, *thick* wine, or simply=τάργανον, Plat. (Com.)?

Ταργᾰνόω, ῶ, (ταργάνη) *to bind.*

†Ταργίταος, ου, ὁ, *Targitaüs*, son of Jupiter, progenitor of the Scythae, Hdt. 4, 5.

Τάργύριον, by crasis for τὸ ἀργύριον, Ar. Thesm. 1196: so also, τάργυρίου, etc.

Τάρες, gen. τάρων, shortd. for τέτταρες, Amphis Plan. 1, 11, cf. ταρτημόριον.

Ταρίφη, ἡ,=ταρπάνη, Hesych.

†Ταρῑχᾶνες, ων, οἱ, *the Tarichanes*, name of a people, formed from τάριχος, inhabiting a large fish, Luc. Ver. H. 1, 35.

Τᾰρῑχεία, ας, ἡ, Ion. ταριχηΐη, (ταριχεύω) *a preserving, embalming*, Luc. Nec. 15:—αἱ Ταριχηῖαι, places in Aegypt so called *from the number of mummies made* or *kept there*, Hdt. 2, 15, 113.

†Ταρῑχεία, ας, ἡ, *Tarichēa*, a city of Judea, on the lake Genesareth, famed for its *salted fish*, Strab. p. 764.—2. v. sub foreg.—3. In Strab. p. 834 Ταριχεῖαι are small islands on the Carthaginian coast.

Τᾰρῑχεῖον, ου, τό, Ion. -χήϊον, (ταριχεύω) *the place in which pickling* or *embalming is done.*

Τᾰρῑχέμπορος, ου, ὁ, *a dealer in salt fish.*

Τᾰρίχευσις, ἡ,=ταριχεία, of mummies, Hdt. 2, 85, 88; of fish, Id. 4, 53.

Τᾰρῑχευτής, οῦ, ὁ, (ταριχεύω) *a salter, pickler* or *embalmer*, Hdt. 2, 89.

Τᾰρῑχευτός, ή, όν, verb. adj., *salted, pickled*, Ath.: from

Τᾰρῑχεύω, f. -εύσω, (τάριχος):—*to preserve the body by artificial means, to embalm*, esp. of the Aegypt. mummies, Hdt. 2, 66, 88, etc.; cf. ταρχύω.—II. esp., *to preserve, dry*, or *smoke meat, fish*, etc., *for eating*, ταρ. ἅλμῃ, to salt, Hdt. 2, 77; τ. ὄα, Plat. Symp. 190 D: τεμάχη τεταριχευμένα, *preserved* meat, Xen. An. 5, 4, 28: then also of other substances, *to season* wood by soaking it in water, etc.—III. metaph. of care, disease, age, in pass., *to waste away, wither*, κακῶς ταριχευθέντα παμφθάρτῳ μόρῳ, Aesch. Cho. 296; so, τεταριχευμένος, opp. to νεαλὴς καὶ πρόσφατος, Dem. 788, 24.—2. in medic., *to reduce a patient by starving*, cf. προταριχεύω.

Τᾰρῑχηγός, όν, (τάριχος, ἄγω) *hawking about salt-fish*, Alex. Σωρακ. 1.

Τᾱρῑχηρός, ά, όν, *belonging to* τάριχος, τ. κεράμιον, *a pickling*-jar, Arist. H. A. 4, 8, 21; τ. ὀσμή, a smell *of it*, Ib. 20.—2. esp., *belonging to salt-fish*, τ. γάρος, *salt-fish* pickle, Soph. Fr. 531, in contr. form ταρχηρός.

Τᾰρίχιον, ου, τό, dim. from τάριχος, Ar. Pac. 563, Comici ap. Ath. 119 C, sq. [ρῐ]

Τάρῑχον, ου, τό, v. τάριχος, fin.

Τᾰρῑχόπλεως, ων, (τάριχος, πλέως) *full of salt-fish*, Poët. ap. Ath. 116 B.

Τᾰρῑχοπωλεῖον, ου, τό, *the salt-fish market*, Theophr. Char. 6: from

Τᾰρῑχοπωλέω, ῶ, f. -ήσω, *to sell dried* or *salt fish*, Plat. Charm. 163 B.—II. *to be engaged with the embalming of corpses*, Luc. Nec. 17. From

Τᾰρῑχοπώλης, ου, ὁ, (τάριχος, πωλέω) *a dealer in salt-fish*, Nicostr. Antyll. 2.

Τᾰρῑχος, ου, ὁ, *a dead body preserved by embalming, a mummy*, Hdt. 9, 120, 3.—II. generally, *meat preserved by salting, pickling, drying* or *smoking*, esp. *dried* or *smoked fish*, Hdt. ib. (ubi v. Bähr), Ar. Ach. 967 (in plur.), etc; cf. Foës. Oecon. Hipp.—III. metaph. of a stupid fellow, Meineke Antiph. Ἁλιευομ. 1, 2.—In Att., the neut. τὸ τάριχος, εος contr. ους, is also used, e. g. Chionid. Ptoch. 2, Ar. Vesp. 491, Fr. 528, etc. (ap. Ath. 119 B, sq.), v. Piers. Moer. p. 369: also, τὸ τάριχον, Anaxandr. Pharm. 2, 2.

Τάριχος, ον,=ταριχευτός, Ael. N. A. 12, 6; 15, 9. [ῐ]

†Ταρκονδίμοτος, ου, ὁ, *Tarcondimotus*, a king in the range of Amanus, Strab. p. 676.

†Ταρκυνία, ας, ἡ, the city *Tarquinii* in Etruria, Strab. p. 219: hence οἱ Ταρκύνιοι and Ταρκυνῖται, *the inhab. of T.*, Id.

†Ταρκύνιος, ου, ὁ, the Rom. name *Tarquinius*, Strab.; Plut.

†Τάρκων, ωνος, ὁ, *Tarchon*, founder of Tarquinii, Strab. p. 219.

Ταρμύσσω, *to frighten*, Lyc. 1177, ubi v. Bachmann. (Hence ἀτάρμυκτος.)

†Τάρνη, ης, ἡ, *Tarne*, a city of Lydia, at the base of Mt. Tmolus, Il. 5, 44.

Ταρπάνη, ης, ἡ, *a large wicker basket.* [πᾰ]

†Ταρπεῖος, α, ον, *Tarpeïan*, Anth.

Τάρπη, ης, ἡ, and ταρπός, οῦ, ὁ, *wicker-work*: esp. *a large wicker basket.* (Hence ταρπάνη, akin to ταῤῥός, ταρσός.)

Ταρπῆναι, Ep. ταρπήμεναι, inf. aor. 2 pass. of τέρπω, Hom.

†Τάρπητες, ων, οἱ, *the Tarpetes*, a people on the Palus Maeotis, Strab. p. 495.

†Τάῤῥα, ας, ἡ, *Tarrha*, a city of Crete, Paus. 10, 16, 5. Hence

†Ταῤῥαῖος, α, ον, *of Tarrha, Tarrhaean.*

†Ταῤῥακίνα, ἡ, the city *Tarracina* in Latium, now *Terracina*, Strab. p. 231: hence ὁ Ταῤῥακινίτης, ου, *an inhab. of T.*, Polyb.

†Ταῤῥακών, ῶνος, ἡ, *Tarraco*, a city of Hispania, Polyb. 10, 34, 1; now *Tarragona.*

Ταῤῥίον, ου, τό, dim. from ταῤῥός, *a small hurdle.*

Τάῤῥοθος, ὁ,=the more usu. ἐπιτάῤῥοθος, Lyc. 360, 400, etc.

Ταῤῥός, ὁ, -ῥόω, -ῥώδης, -ῥωμα, Att. for ταρσ-.

†Ταρσήϊον, ου, τό, *Tarseium*, a city of Hispania, near the Pillars of Hercules, Polyb. 3, 24, 2.

†Ταρσεύς, έως, ὁ, *an inhab. of Tarsus*, Luc. Macrob. 21; N. T.; etc.

Ταρσιά and τερσιά, ἡ,=τρασιά, q. v.

Ταρσός, οῦ, ὁ, Att. ταῤῥός; also heterocl. plur. τὰ ταρσά in late poets, as Opp., and Nonn. (τέρσομαι):—*a stand* or *frame of wicker-work, a crate, flat-basket*, Lat. *crates*, for warming or drying things upon, as for drying cheeses on, Od. 9, 219: *a mat of reeds*, such as were built into brickwork to bind it together, ταρσοὶ καλάμων, Hdt. 1, 179, ubi v. Bähr: *a wicker basket*, Ar. Nub. 226, cf. Thuc. 2, 76: *a mass of matted roots*, Theophr.—II. *any broad, flat surface*, as,—1. τ. ποδός, *the flat* of the foot, *the part between the toes and the heel*, Il. 11, 377, 388, Hdt. 9, 37: it answers to καρπός in the hand, Foës. Oecon. Hipp.:—generally, *the foot*, Anacreont. 38, 4.—2. τ. κωπέως, *the flat end, blade* of an oar, Lat. *palmula*, Hdt. 8, 12: generally, *an oar*, Eur. I. T. 1346; cf. πλάτη—also as a collective noun, *the whole line of oars* on one side of a ship, v. Arnold Thuc. 7, 40, Polyb. 1, 50, 3, etc.—3. τ. πτέρυγος, *the flat* of the wing when stretched out, and so, generally, *a wing*, Mel. 42, Anacreont. 9, 3:—from the fabled fall of *the wing of Pegasus*, the city of *Tarsus* had its name, Juven. 3, 118.—4. τ. ὀδόντων, *the row* of teeth in a saw, Opp. H. 5, 202.

†Ταρσός, οῦ, ἡ, *Tarsus*, ancient capital of Cilicia, on the Cydnus, Strab. p. 672 sqq.: also pl. Ταρσοί, ῶν, Xen. An. 1, 2, 23. (v. foreg. II. 3 fin.)

Ταρσόω, Att. ταῤῥόω, ῶ, (ταρσός) *to make a hurdle* or *crate*: generally, in pass., *to be matted*, of roots, Theophr.:—so of the reticulation of veins, περὶ τὴν ὅλην κεφαλὴν ἐκτετάρσωται, prob. l. Hipp., v. Foës. Oecon.:—also, τεταρσωμένος, of plants *with pinnatified leaves*, Diosc.

Ταρσώδης, ες, Att. ταῤῥώδης, (ταρσός, εἶδος) *like a hurdle* or *crate, plaited*: and so, *matted*, of roots, Theophr.

Τάρσωμα, ατος, τό, Att. τάῤῥωμα, =ταρσός.—II.=κωπηλασία, Ar. Fr. 686.

Ταρτάρειος, α, ον, *Tartarean, horrible*, τάραγμα, Eur. H. F. 907.

Ταρτᾰρίζω, *to quake with cold, shiver*, Plut. 2, 948 F.

Ταρτᾰρόπαις, παιδος, ὁ, ἡ, (Τάρταρος, παῖς) *child of Tartarus*, Orph. Arg. 975.

Τάρτᾰρος, ου, ὁ: also ἡ Τ., Pind. P. 1, 29, Nic. Th. 203: heterocl. pl. τὰ Τάρταρα, first Hes. Th. 119, 841, as in Lat. *Tartarus, Tartara*:—*Tartarus*, a dark abyss, as deep below Hades, as earth below heaven, the prison of Saturn, the Titans, etc., Il. 8, 13 sq., 481, Hes. Th. 807, etc., (never in Od.) Later, Tartarus was either *the nether-world*, generally, like Ἅιδης, Hes. Sc. 255; or *the regions of the damned*, as opp. to the Elysian fields, Voss Virg. G. 1, 36. In Hes. Th. 822 personified as husband of Gaea and father of Typhöeus.—(Prob. onomatop., to express *something terrible*: like other redupl. forms καρκαίρω, κάρκαρον, βάρβαρος, μάρμαρος, βόρβορος, μόρμυρος, etc.)

Ταρτᾰρόω, ῶ, *to hurl* or *cast into Tartarus*, †N. T.

Ταρτημόριον, τό, shortd. for τεταρτ-, Macho ap. Ath. 582 E: cf. τάρες.

†Ταρτήσιος, α, ον, *of Tartessus, Tartesian*, Ar. Ran. 475.

†Ταρτησσίς, ίδος, ἡ, *Tartessis*, a district between the mouths of the Baetis, old legendary land in the far west, with which Tartarus is placed in connexion by Strab. p. 148 sqq.

†Τάρτησσος, ου, ὁ, Hdt. 1, 163, and ἡ, Dion. P. 337, *Tartessus*, an ancient city on the southwestern coast of Hispania, by some made *Gades*, by others *Carteïa*, but its actual site, if any particular city is meant, has not been determined, v. Bähr ad Hdt. l. c.; Strab. p. 151.—II. ὁ, *the Tartessus*, ὁ Βαῖτις, Arist. Meteor. 1, 13, Strab. p. 148.

Ταρφέες, οἱ, ταρφέα, τά, v. sub ταρφύς.

Ταρφειός, ά, όν, (cf. sub ταρφύς):—*thick, close together, frequent*, Lat. *frequens*, Hom., only in Il., and always in fem. plur., ταρφειαὶ νιφάδες, κόρυθες, Il. 12, 158; 19, 357, 359.

†Τάρφη, ης, ἡ, *Tarphe*, an ancient city of Locris, Il. 2, 533; acc. to Strab. p. 426 the later Φαρύγαι.

Τάρφθη, Ep. for ἐτάρφθη, 3 sing. aor. 1 pass. of τέρπω, Od., τάρφθεν for ἐτάρφθησαν, 3 pl., Od. 6, 99.

Τάρφος, εος, τό, *closeness, thickness*, τάρφεα ὕλης, thickets, Il. 5, 555; 15, 606. (From τρέφω, *to thicken.*) Hence

Ταρφύς, εῖα, ύ, also ύς, ύ, Aesch. Theb. 535;—*thick, close,* ταρφὺς θρίξ l. c.; ταρφέος ἐχέτλης, Orac. ap. Luc. Jup. Trag. 31:—Hom. only uses the plur. masc. and neut., like Lat. *frequentes,* ταρφέες ἰοί, Il. 11, 387, Od. 22, 246; so, ταρφέες κεραυνοί, Hes. Th. 693; ταρφέα δράγματα, Il. 11, 69: neut. pl. ταρφέα, freq. as adv., *ofttimes, often,* Il. 12, 47; 13, 718, Od. 8, 379.—Hom., also in Il., has a fem. ταρφειαί, which with this accent belongs to a nom. ταρφειός (as θάμειος and θάμεες are collat. forms), ταρφειαὶ νιφάδες, κόρυθες, Il. 12, 158; 19, 357, 359: so Aristarch. wrote it; but others would write ταρφεῖαι, as if from ταρφύς, cf. Spitzn. Il. 12, 158.

Ταρχαίνω, (τάρχη)=ταράσσω, Hesych.

Τάρχεα, τά, v. τάρχος.

Ταρχεύω, = ταρχύω, Hesych.: hence ἀτάρχευτος.

Τάρχη, ἡ, shortd. form of ταραχή, Hesych.

Ταρχηρός, ον, shortd. for ταριχηρός.

Τάρχος, τό, usu. in plur. τὰ τάρχεα, *a solemn funeral,* Lat. *inferiae, exsequiae.*

Ταρχύω, f. -ύσω, *to bury solemnly,* νέκυν, Il. 7, 85; ἓ ταρχύσουσι τύμβῳ τε στήλῃ τε, 16, 456, 674. (Hence ἀτάρχυτος, τάρχος, ταρχάνιος,=ἐπιτάφιος: τάρχανον,=πένθος, κῆδος, Hesych.: but ταρχύω itself seems to be a shorter form for ταριχεύω, as τάρχος for τάριχος.) [ῡ in all tenses, both in Il., and Ap. Rh. 2, 838; 3, 208.]

†Τάσιος, ου, ὁ, *Tasius,* leader of the Rhoxolani against Mithradates, Strab. p. 306.

Τάσις, εως, ἡ, (τείνω) *a stretching, straining,* τῆς φωνῆς, Plut. 2, 1047 A: *a raising* of the note, in music, Ib. 2, 1020 E: τάσιν λαβεῖν, of darts, Id. Sull. 18: ὀφρύων τ., *a raising* of the eyebrows, Anth. P. 12, 42.

†Τασκοί, ῶν, οἱ, *the Tasci,* a people of Persis, Dion. P. 1069.

ΤΑ´ΣΣΩ, Att. -ττω: fut. τάξω, pass. τετάξομαι (Ar. Av. 636): aor. ἔταξα, mid. ἐταξάμην, pass. ἐτάχθην, but also ἐτάγην [ᾰ]: pf. pass. τέταγμαι. *To arrange, put in order,* esp. in military sense, *to draw up* soldiers, *array, marshal,* freq. from Hdt. downwds.:—pass., *to be drawn up,* εἰς μάχην, Hdt. 1, 80; οὐδένα κόσμον ταχθέντες, Id. 9, 69, etc.:—also in mid., *to fall in, form in order* of battle, τάξασθαι κύκλον, *to form* in a circle, Thuc. 2, 83; 3, 78; τάξασθαι οὐχ ὁμοίως, Id. 5, 68; sometimes with an acc. added, ἐπὶ τεσσάρων ταξάμενοι τὰς ναῦς, *having drawn up their* ships in four lines, Id. 2, 90 (cf. Eur. Heracl. 664); but, εἴκοσι ναυσὶ ἐτάξαντο, Thuc. 3, 77: so in pass., κατὰ μίαν ναῦν τεταγμένοι, in single column, Id. 2, 84, cf. 6, 67:—generally, τεταγμένον μετά τινος, *coupled* with it, Thuc. 2, 63.—2. *to post, station,* τινὰ ἐπί τινος, one against another, Hdt. 5, 109; ἐπί τινι, Aesch. Theb. 448, and Eur., etc.; ἐπί τινι, Xen. Cyr. 2, 1, 9, etc.; πρός τινα, Id. Hell. 1, 7, 34, Plat. Polit. 262 E: hence,—3. *to appoint,* τινὰ ἐπί τινος, one *over* a thing, to a service or task, Dem. 143, 23; ἐπί τινι, Aesch. Pers. 298, Eur. Ion 1040, etc.: ἐπί τι, Ar. Av. 636, and Xen.; πρός τι, Xen. Cyr. 5, 4, 7:—freq. also, τ. ἑαυτὸν ἐπί τι, etc., *to undertake* a task, Xen., etc.; *to affect* to be so and so, Dem. 438, 5:—oft. c. inf., *to appoint one to do* a thing, and in pass., *to be appointed* to do, Aesch. Eum. 279, 639, etc.; οἱ τεταγμένοι (sc. ποιεῖν or πρὸς τοῦτο), Xen., etc.:—also, (sine inf.) τ. τινὰ ἄρχοντα, *to appoint* him ruler, Xen. Hell. 7, 1, 24; πρέσβεις ταχθέντες, Dem. 363, 3; so, τοῦτο τετάγμεθα (sc. ποιεῖν), Eur. Alc. 49.—4. *to order,* τινὰ ποιεῖν τι, Hdt. 3, 25, Soph. O. C. 639, Eur. Hec. 223; also, τινὶ ποιεῖν, Xen. Cyr. 1, 5, 5, etc.; so in pass., οἷς ἐτέτακτο βοηθεῖν, Thuc. 3, 22: τάσσεσθαι ἐς Αἴγυπτον, *to be ordered* to Aegypt, Hdt. 3, 62:—also simply, τ. τι, *to order* a thing, Plat., etc.; οὕτω τάττει ὁ νόμος, Id. Lach. 199 A.—5. *to assign to* a class, τ. εἰς..., Xen. Mem. 2, 1, 7:—pass., *to be assigned,* τινί, Pind. O. 2, 54, cf. Dem. 200, 11.—6. *to fix* or *assess payments* to be made, τ. τινί φόρον, Aeschin. 31, 20, cf. Dem. 690, 1; so, τ. δραχμήν τινι, Xen. Hell. 1, 5, 4; so too, χρήματα τάξαντες φέρειν, Thuc. 1, 19, etc.; and in pass., φόρον ἐτάχθησαν φέρειν, Hdt. 3, 97; τάσσειν ἀργυρίου, *to fix* the price, *at* which..., Thuc. 4, 26:—also in mid., *to take a payment on one's self,* i. e., *agree to pay* it, φόρον τάξασθαι, Hdt. 3, 13; 4, 35, 65; χρήματα ἀποδοῦναι ταξάμενοι, Thuc. 1, 101; ταξάμενοι κατὰ χρόνους, *agreeing to pay* by instalments, Ib. 117, cf. 3, 70:—generally, *to agree upon,* τι, Plat. Rep. 416 D, Legg. 844 B; also, τάξασθαι εἰς δωρεήν, Hdt. 3, 97:—but, in mid., also, much like the act., ἐτάξατο φόρους οἱ προσιέναι, Id. 3, 89.—7. *to impose* punishments, etc., τ. δίκην, Ar. Vesp. 1420, Plat., etc.; τ. ζημίαν, τῑμωρίαν, Plat. Legg. 876 C, Dem. 500, 25; τ. θάνατον τὴν ζημίαν, Lycurg. 156, 10.—8. *to fix, settle,* ὁ τεταγμένος χρόνος (like τακτός), Hdt. 2, 41, and so very freq.; also, τὰ τεταγμένα ὀνόματα, *the received* names, Isocr. 190 D; ἡ τ. τέχνη, *regular* art, Id. 293 C.—First in Pind., and Hdt.

Τάτα,=τέττα, Anth. P. 11, 67; cf. Martial. 1, 101.

Τᾱτάω, Dor. for τητάω, Pind.

†Τατιᾱνός, οῦ, ὁ, *Tatianus,* masc. pr. n., Anth.

Τᾰτικός, ή, όν, (τείνω) *stretching: fitted for so doing.*

Τᾶτιον, Att. contr. for τὸ αἴτιον, Ar. Thesm. 549; more correct than ταἴτιον, Buttm. Ausf. Gr. § 29 Anm. 10 n.

†Τάτιος, ου, ὁ, the Rom. name *Tatius,* Plut.

Τατός, ή, όν, *that can be stretched,* Arist. H. A. 3, 13, 1.

Τάττω, Att. for τάσσω, q. v.

Τατύρας, ου, ὁ, and τάτυρος, ὁ, oriental name of *the pheasant,* Persian *tedsrew* (Pott Et. Forsch. 1, p. lxxx), Pamphil. ap. Ath. 387 D; cf. τέτυρος.

†Τᾱϋγέτη, ης, ἡ, Dor. -τα, Ion. Τηϋγέτη, *Taÿgĕte,* daughter of Atlas and Pleione, Pind. O. 3, 53.

†Τᾱΰγετον, ου, τό, Ion. Τηΰγετον, *Mons Tāÿgĕtus,* a range running through Laconia, now called *Pentedaktylos,* Od. 6, 103; Hdt. 4, 146: also ὁ Ταΰγετος, Luc. Icarom. 19, and τὰ Ταΰγετα, Plut. [ῠ]

†Ταυλάντιοι, ων, οἱ, *the Taulantii,* an Illyrian or Epirotic people around Epidamnus, Thuc. 1, 24: Strab. p. 326.

Ταύλη, ης, ἡ,=τάβλα, *tabula,* Agath.

Ταύρα, ἡ, *a barren cow,* Lat. *taura.*

Ταυράω, ῶ, (ταῦρος) *to want the bull,* of cows, Arist. H. A. 6, 18, 12 (but with v. l. ταυριάω); cf. καπράω.

Ταυρέα, ας, ἡ, Ion. ταυρέη, contr. ταυρῆ, also ταυρεία, (sub. δορά);—*a bull's hide, ox-hide.*—II. *a kind of drum covered with thin skin,* Geop.: also *a scourge* or *whip,* like the American *cowhide,* Lat. *taurea,* Artemid. 1, 70.

†Ταυρέας, ου, ὁ, *Taureas,* an Athenian, Plat. Charm. 153 B.—Others in Andoc.; Dem., etc.

Ταύρειος, α, ον, also ος, ον, Eur. Hel. 1582 (ταῦρος):—*of bulls, oxen* or *cows,* Lat. *taurinus,* φόνος, κέρατα, etc., Aesch. Theb. 44, Soph. Tr. 518, etc.; but in Hom. always, *of bull's-hide,* κυνέη, ἀσπίς, Il. 10, 258; 13, 161, etc.: cf. ταύρεος.

Ταυρειών, ῶνος, ὁ, name of a month at Cyzicus, Inscr.

Ταυρελάτης, ου, ὁ, (ταῦρος, ἐλαύνω):—*a bull-driver:* a Thessalian horseman who played a principal part in the bull-fights (ταυροκαθάψια), *a tauridor,* Anth. P. 9, 543. [ᾰ]

Ταυρέλᾰφος, ου, ὁ, *an ox-deer,* an animal used as a beast of burden in India, acc. to Cosmas, cf. Ael. N. A. 17, 45.

Ταυρελέφας, αντος, ὁ, *an ox-elephant,* an Indian monster, cf. Jacobs ad Ael. N. A. 17, 45.

Ταύρεος, α, ον, = ταύρειος.—II. epith. of Neptune in Boeotia, Hes. Sc. 104, either because bulls were offered to him, as Tzetzes says, or from *the roaring* of lake Onchestos, v. Göttling ad l.: cf. ταῦρος 2.

Ταυρῆ, ἡ, v. ταυρέη.

Ταυρηδόν, (ταῦρος) adv., *like a bull:* esp., *fiercely, savagely,* Lat. *torvo vultu,* ταυρηδὸν βλέπειν or ὑποβλέπειν, Ar. Ran. 804, πρός τινα, Heind. Plat. Phaed. 117 B; cf. ταυρόω.

†Ταυριανή, ῆς, ἡ, *Tauriane,* a district near Thurii, Strab. p. 254.

†Ταυρίανον, ου, τό, *Taurianum,* a city of the Bruttii, Strab. p. 256.

Ταυριᾰνός, ή, όν, *born under the constellation Taurus;* cf. κριανός.

Ταυριάω, v. sub ταυράω.

Ταυρίδιον, ου, τό, dim. of ταῦρος. [ῐ]

Ταυρικός, ή, όν, *of, belonging to a bull.*

†Ταυρικός, ή, όν, *of the Tauri, Tauric,* Hdt.; etc., esp. ἡ Ταυρική (with and without γῆ, χθών), *Taurica,* the country between the Palus Maeotis and the sinus Carcinites, now *Crimea,* Hdt. 4, 99; Eur. I. T. 85: τὰ Ταυρικὰ οὔρεα, *the Tauric* mountains in the T. Chersonese, Hdt. 4, 3.

†Ταυρῖνοί, ῶν, οἱ, or Ταυρῖνοι, *the Taurini,* a people of Gallia Cisalpina, Strab. p. 204.

†Ταυρίσκοι, ων, οἱ,=foreg., Polyb. 2, 15, 8: distinguished from them by Strab. p. 293.

†Ταυρίσκος, ου, ὁ, *Tauriscus,* masc. pr. n., Arr. An. 3, 6, 7.

†Ταυρίων, ωνος, ὁ, *Taurion,* a commander of the Achaeans, Polyb. 5, 92.

Ταυροβόας, ου, ὁ, *bellowing like a bull,* v. l. Orph. 5, 3.

Ταυροβόλος, ον, (ταῦρος, βάλλω) *striking* or *slaughtering bulls,* τελετὴ τ., a sacrifice *of a bull,* Anth. P. append. 164, 239.

Ταυροβόρος, ον, (ταῦρος, βορά) *devouring bulls,* λέων, Anth. Plan. 94.

Ταυρογάστωρ, ορος, ὁ, (ταῦρος, γαστήρ) *with a paunch* or *body of a bull.* metaph., *huge,* Anth. Plan. 52.

Ταυρογενής, ές, (ταῦρος, γένος) doubtful epith. of Bacchus, Orph. Fr. 28, 7.

Ταυροδέτης, ου, ὁ, (ταῦρος, δέω) *binding bulls, bull-binder*; fem. -δέτις, ιδος, Anth.

Ταυρόδετος, ον, (ταῦρος, δέω):—τ. κόλλη, *bound with bull's-hide* glue, Eur. Cret. 2, 8; cf. ταυρόκολλα.

Ταυροειδής, ές, (ταῦρος, εἶδος) *bull-like, bull-shaped*, Strab.

Ταυρόθροος, ον, *roaring like a bull.*

Ταυρόθῠτος (ταῦρος, θύω) λοιβή, a libation *at the sacrifice of a bull*, Orph. Arg. 612.

†Ταῦροι, ων, οἱ, *the Tauri*, a Scythian people dwelling in the peninsula, named from them Tauric Chersonese, Hdt. 4, 99; Strab. p. 308.

Ταυροκαθάπτης, ου, ὁ, *the stuffed figure used at bull-fights to enrage the bull*; v. sq.

Ταυροκαθάψια, τά, (ταῦρος, καθάπτομαι) *a bull-fight*, held on occasion of a festival in Thessaly, Böckh Schol. Pind. P. 2, 78; cf. ταυρελάτης.

Ταυρόκερως, ωτος, ὁ, ἡ, (ταῦρος, κέρας) *with bull's horns*, Eur. Bacch. 100.

Ταυροκέφᾰλος, ον, *bull-headed.*

Ταυρόκολλα, ης, ἡ, (ταῦρος, κόλλα) *glue made from bulls' hides*, Polyb. 6, 23, 3.

Ταυροκολλώδης, ες, *like bull's-hide glue.*

Ταυρόκρᾱνος, ον,=ταυροκέφαλος, Eur. Or. 1378, Anth. Plan. 126.

Ταυροκτονέω, ῶ, *to slaughter, sacrifice bulls*, θεοῖσι, Aesch. Theb. 276; c. acc., βοῦς, Soph. Tr. 760.

Ταυροκτόνος, ον, (ταῦρος, κτείνω) *killing* or *slaying bulls*, λέων, Soph. Phil. 400.—II. proparox. ταυρόκτονος, ον, pass., *killed by a bull.*

Ταυρομᾰχία, ας, ἡ, or -μάχιον, τό, (μάχη) *a bull-fight*, Inscr.

†Ταυρομένιον, ου, τό, *Tauromenium*, a city on the east side of Sicily, Strab. p. 266: hence ὁ Ταυρομενίτης, *an inhab. of T.*, Id. p. 267; and ἡ Ταυρομενία, *the territory of T.*, Id. p. 268.

Ταυρομέτωπος, ον, (ταῦρος, μέτωπον) *bull-faced*, Orph. H. 44, 1.

Ταυρόμορφος, ον, (ταῦρος, μορφή) *bull-formed*, ὄμμα Κηφισοῦ, Eur. Ion 1261.

Ταυροπάρθενος, ου, ἡ, (ταῦρος, παρθενος) either *bull-maiden*, i. e. Europa, who was carried away by a bull; or, *cow-maiden*, of Io, Lyc. 1292.

Ταυροπάτωρ, ορος, ὁ, ἡ, (ταῦρος, πατήρ) *sprung from a bull*, of bees, Theocr. Fistula; cf. Virg. G. 4, 554, sq. [ᾰ]

Ταυροπόλος, ου, ἡ, Eur. I. T. 1457, Ar. Lys. 447; also ταυροπόλη, Soph. Aj. 172;—a doubtful name of Diana, perh. *honoured by sacrifice of bulls* or *hunting bulls*; cf. Liv. 44, 44, Lob. Aglaoph. p. 1089.—τὸ Ταυροπόλιον, her temple on the island †(Icaria)† Doliché, Strab. p. 639.

Ταυρόπους, ποδος, ὁ, ἡ, -πουν, τό, (ταῦρος, πούς) *bull-footed*, τ. σῆμα, of a river-god, Eur. I. A. 275.

Ταυροπρόςωπος, ον, *bull-faced, front-de-boeuf.*

ΤΑΥ῀ΡΟΣ, ου, ὁ, *a bull*, freq. in Hom., esp. as a sacrifice to Neptune: also, ταῦρος βοῦς, like σῦς κάπρος, κίρκος ἴρηξ, etc., Il. 17, 389:—ἄπεχε τῆς βοὸς τὸν ταῦρον, oracularly of Agamemnon and his wife, Aesch. Ag. 1126:—a wandering murderer is compared to a bull driven by a rival from the herd, Soph. O. T. 478, cf. Virg. G. 3, 224, sq.—2. *the priest of Neptune Taureios.*—II. *the bull as a sign of the Zodiac.*—III. *the space between the testicles and fundament*, elsewh. κοχώνη: also *the membrum virile*, whence λάσταυρος: cf. also Κένταυρος III. (Cf. Welsh *tarw*, Gaelic *tarbh.*)

†Ταῦρος, ου, ὁ, *Taurus*,=Τάλως 2, Apollod. 1, 9, 26; Plut. Thes. 19.—2. a Lacedaemonian, son of Echitimides, Thuc. 7, 119.—Others in Apollod.; etc.—II. *Mt. Taurus*, a celebrated range dividing Asia into two great divisions, ἡ Ἀσια ἡ ἐντὸς and ἡ ἐκτὸς τοῦ Ταύρου.—III. ἡ, a stronghold in Judea, near Jericho, Strab. p. 763.

†Ταυροσθένης, ους, ὁ, *Taurosthenes*, an Aeginetan, victor at Olympia, Paus. 6, 9, 3.

Ταυροσφᾰγέω, ῶ, *to cut a bull's throat, slaughter a bull*, τ. ἐς σάκος, *to cut its throat* (so that the blood runs) *into* a hollow shield, Aesch. Theb. 43: from

Ταυροσφάγος, ον, (ταῦρος, σφάττω):—like ταυροκτόνος, *slaughtering bulls*, esp. in sacrifice, τ. ἡμέρα, Soph. Tr. 609. [ᾰ]

Ταυροφάγος, ον, (ταῦρος, φαγεῖν) *eating bulls*, epith. of Bacchus, Soph. Fr. 594; whence Ar. Ran. 357 transfers it to Cratinus, v. Meineke Com. Fragm. 1, p. 52, and cf. ταυρογενής. [ᾰ]

Ταυροφᾰνής, ές, (ταῦρος, φαίνω) *bull-like*, Dion. P. 642.

Ταυρόφθογγος, ον (ταῦρος, φθόγγος):—τ. μῖμοι, sounds that imitate *the bellowing of bulls*, Aesch. Fr. 54.

Ταυροφόνος, ον, (ταῦρος, φονεύω) =ταυροσφάγος, τ. τριετηρίς, Pind. N. 6, 69; epith. of Hercules, Theocr. 17, 20.

Ταυρόφορος, ον, *drawn by bulls.*

Ταυροφυής, ές, (ταῦρος, φυή) *bull-shaped*, Nonn.

Ταυρόω, ῶ, (ταῦρος) *to make into a bull*:—pass. ταυρόομαι, *to be* or *become savage as a bull*, Aesch. Cho. 275, Eur. Bacch. 922; *to look savage*, ταυροῦσθαι ὄμμα τινί, *to cast savage glances* on one, Eur. Med. 92; cf. ταυρηδόν.—II. of sexual intercourse only in the deriv. ἀταύρωτος.

Ταυρώ, οῦς, ἡ, epith. of Diana, like ταυροπόλος.

Ταυρώδης, ες, contr. for ταυροειδής, Nic.

†Ταύρων, ωνος, ὁ, *Tauron*, masc. pr. n., Arr. An. 5, 14, 1.

†Ταύχειρα, ων, τά, *Tauchīra*, a city of Cyrenaïca, later Arsinoë, Hdt. 4, 171.

Ταυρῶπις, ιδος, pecul. poet. fem. of sq., Nonn.

Ταυρωπός, όν, (ταῦρος, ὤψ) *bull-faced*, Ion ap. Ath. 35 E.

Ταυρώψ, ῶπος,=foreg.

Ταῦς or ταῦς,=μέγας, πολύς, ap. Hesych.

Ταύσιμος, η, ον, and ταύσιος, ον, words assumed by Gramm., as common forms of the Ion. τηΰσιος.

Ταῦτα, neut. pl. from οὗτος, used freq. as adv., v. οὗτος XV.

Ταὐτά, contr. for τὰ αὐτά. Hence

Ταυτάζω,=τὰ αὐτὰ λέγειν: then, generally,=τευτάζω, which seems to have arisen from it, Ruhnk. Tim.

Ταύτῃ, dat. fem. from οὗτος, very freq. from Hdt. downwds., v. sub οὗτος XVI. also ταυτηΐ, Ar. Thesm 1221.

Ταυτί, strengthd. Att. for ταῦτα, v. οὗτος XVIII. [ῑ]

Ταυτίζω, *to make* or *take as one and the same*: *to speak with tautology.*

Ταὐτό, Ion. τωὐτό. Att. also ταὐτόν, contr. for τὸ αὐτό, τὸ αὐτον, *just the same.* Hence

Ταὐτόαιμος, ον, *of the same blood*, Nicet.

Ταὐτοβουλία, ας, ἡ, *like will* or *mind.*

Ταὐτόγε, Att. contr. for τὸ αὐτό γε.

Ταὐτογενής, ές, *of the same sex* or *kind*, Nicet.

Ταὐτογρᾰφέω, ῶ, *to write in the same way.*

Ταὐτόδοξος, ον, *of the same opinion.*

Ταὐτοδυναμέω, ῶ, *to have the same power* or *force*: of words, *to mean the same*: from

Ταὐτοδύναμος, ον, *of the same power, force* or *meaning.* [ῠ]

Ταὐτοειδής, ές, *of the same kind* or *shape.*

Ταὐτοέπεια, ας, ἡ,=ταὐτολογία.

Ταὐτοεπέω, ῶ,=ταὐτολογέω.

Ταὐτοεργέω, ῶ, *to do the same.* Hence

Ταὐτοεργία, ας, ἡ, *sameness of deed* or *action.*

Ταὐτόζηλος, ον, *zealous for the same*, Nicet.

Ταὐτοθελής, ές, *willing the same* τὸ ταὐτοθελές,=ταὐτοβουλία.

Ταὐτοκλῐνής, ές, *under the same climate*, Strab.

Ταὐτολογέω, ῶ, *to be a* ταὐτολόγος, τ. περί τινος, *to repeat what has been said* about it, Polyb. 1, 1, 3, etc.

Ταὐτολογία, ας, ἡ, *repetition of what has been said.* Hence

Ταὐτολογικῶς, adv., *tautologically.*

Ταὐτολόγος, ον, (ταὐτό, λέγω) *repeating what has been said, tautologous*, Anth. P. 9, 206. Adv. -γως.

Ταὐτόμᾰτον, contr. for τὸ αὐτόμ-, *a hap, chance*; ἀπὸ ταὐτομάτου, *of itself, by chance*, Thuc. 6, 36, Plat. Euthyd. 282 C.

Ταὐτομήκης, ες, *of the same length*, Math. Vett.

Ταὐτονοέω, ῶ, *to be of the same mind.*

Ταὐτοπάθεια, ας, ἡ, *liability to the same sufferings*, etc.: [ᾰ] from

Ταὐτοπᾰθής, ές, (ταὐτό, πάσχω, παθεῖν) *having suffered* or *felt the same*: *liable to the same sufferings, accidents*, etc.

Ταὐτοποδία, ας, ἡ, *repetition of the same foot in the same verse.*

Ταὐτοσήμαντος, ον,=sq.

Ταὐτόσημος, ον, *of the same signification.*

Ταὐτοσθενής, ές, *of the same strength.*

Ταὐτόσπορος, ον, *of the same birth* or *sex*, Nicet.

Ταὐτοσυλλᾰβέω, ῶ, *to have the same syllables.*

Ταὐτότης, ητος, ἡ, (ταὐτό) *sameness, identity*, Arist. Eth. N. 8, 12, 3.

Ταὐτοφωνία, ας, ἡ, *sameness of tone*: from

Ταὐτόφωνος, ον, *of the same tone.*

Ταυτώνῠμος, ον, (ὄνομα) *of the same name.*

Τάφε, in Pind. for ἔτᾰφε, 3 sing aor. with no pres. in use, v. sub τέθηπα.

Τᾰφεῖος, α, ον, (τάφος) v. sub ταφήιος.

Τᾰφεύς, έως, ὁ, (θάπτω) *one who buries the dead, a burier*, Soph. O. C. 582, El. 1488.

Τᾰφεών, ῶνος, ὁ, (τάφος) *a burying-ground.*

ΤΑ´ΦΗ´, ῆς, ἡ, (v. sub θάπτω):—*burial*, Lat. *sepultura*, ταφῆς τυχεῖν, κυρῆσαι, Hdt. 1, 24, 112, etc.: *mode of burial*, Id. 2, 85; 5, 8.—the plur. is often used of *one burial*, like Lat. *funera*, as Hdt. 5, 63, Soph. Aj. 1090, 1109; ταφὰς ποιεῖσθαι, Thuc. 2, 34:—in plur., also, of *a burial-place*, Hdt 4, 71:—τὴν ταφὴν τοῦ πατρός σου ἀπέλαβε, he received no *payment for it*, Dem.

Τᾰφήϊος, η, ον, Ep., and Ion. for ταφεῖος, *belonging to a burial* or *a grave*, τ. φᾶρος, a winding-sheet, shroud, Od. 2, 99; 19, 144, etc.

†Ταφιασσός, οῦ, ὁ, *Taphiassus*, a mountain in the territory of Calydon, containing the tomb of the Centaurs, Strab. p. 427.

†Τάφιος, α, ον, *of Taphus, Taphian*, Ἄρης, Eur. I. A. 284: in pl. οἱ Τάφιοι, *the Taphians*, famous as seamen and pirates, whence the epithet oar-loving in Hom., Od. 1, 181, 419; 15, 426; Eur. H. F. 60: cf. Τηλεβόαι.

Τάφιος, α, ον,=ταφήϊος, τ. λίθος, *a grave*stone, Anth. P. 7, 40.

Τἀφόδια, Att. crasis for τὰ ἐφ-.

Τᾰφοειδής, ές, (εἶδος) *like a burial* or *grave*, Dio C.

ΤΑ΄ΦΟΣ, ου, ὁ, (v. sub θάπτω):—*a burial*, Lat. *funus*, esp. *a funeral-feast, wake*, Hom., and Hes.; δαινύναι τάφον, to give a *funeral-feast*, Il. 23, 29, Od. 3, 309, like γάμον δαινύναι: τάφου τυχεῖν, to obtain *the rites of burial*, Eur. Hec. 47; τάφον τινὸς θέσθαι, to perform them, Soph. O. T. 1447; τ. περιστέλλειν νεκροῦ, Id. Aj. 1170; also in plur., Plat. Rep. 414 A, etc.—II. *the grave* itself, *tomb*, Hes. Sc. 477, Pind. I. 8 (7), 126, Trag., etc.: but never so in Hom.:—in plur., *a burial-place*, Hdt. 4, 127, etc. [τᾰ]

ΤΑ΄ΦΟΣ, τό, (v. sub τέθηπα):—*astonishment, amazement*, τάφος δ' ἕλε πάντας, Od. 21, 122; τάφος δέ οἱ ἦτορ ἵκανεν, 23, 93, etc.; dat. τάφει in Ibyc. 52.—θάμβος from the same root is more freq. [⏑ ⏑]

Τάφος, ου, ἡ, *Taphus*, the old name of one of the small islands between Acarnania and Leucadia, N. W. of the Echinades, †Od. 1, 417†;—acc. to Nitzsch the modern *Meganisi*: the Taphians were famous seamen and pirates, v. Nitzsch Od. 1, 181: †in Strabo's time it was called Ταφιοῦς, οῦντος, (v. l. Ταφιοῦσσα) Strab. p. 356.

Ταφρεία, ας, ἡ, (ταφρεύω) *a making of ditches* or *trenches*, Dem. 325, 20.

Τάφρευμα, ατος, τό, (ταφρεύω) *a ditch already made*, Plat. Legg. 761 B.

Τάφρευσις, εως, ἡ, *a digging, method of digging*, Ael. N. A. 9, 8: from

Ταφρεύω, (τάφρος) *to make a ditch*, Plat. Legg. 760 E, 778 E.

Τάφρη, ἡ, Ion. for τάφρος, Hdt. 4, 28, 201, ubi v. Schweigh.

Ταφροβολέω, ῶ, *to throw up the earth from a ditch.*

Ταφροειδής, ές, *ditch-like, trench-like.*

Ταφροποιέω, ῶ, *to make a trench for besieging*, Diod.

Τάφρος, ου, ἡ, *a ditch, trench*, freq. in Hom. (esp. in Il.), usu. τάφρον ὀρύσσειν, Il. 7, 341, etc.; τ. ἐλαύνειν, to draw *a trench*, Ib. 450; so too Hdt. 4, 3, etc.; in plur., Soph. Aj. 1279:—Callim. is said to have used it as masc., and so in Alcidam. p. 65;—cf. modern Greek τράφος, ὁ. (From same root as θάπτω, τάφος.) Hence

Ταφρώδης, ες, (εἶδος) contr. for ταφροειδής.

Ταφρωρύχος, ον, (τάφρος, ὀρύσσω) *digging a ditch* or *trench, a sapper and miner*, Diog. L. 4, 23. [ῠ]

Τᾰφών, part. aor., v. sub τέθηπα.

Τάχα, adv., (ταχύς):—*quickly, soon, forthwith*, Lat. *statim*, oft. in Hom., who, like Hes. and Pind., uses it only of time, Il. 1, 205, Od. 18, 72, etc.; in which signf. it is also found in Att., as Aesch. Theb. 261, cf. Ruhnk. Tim., Heind. Plat. Phaedr. 228 C:—τάχ' ἐπειδάν for ἐπειδὰν τάχιστα, Lat. *quum primum*, Plat. Phaedr. 242 A, ubi v. Heind.: ἦ τάχα, *soon* i'faith, Od. 18, 73, 338.—II. in prose and Att., τάχ' ἄν is freq. used to express something more or less probable, *probably, perhaps, may be*, first in Hdt. 1, 70, etc., and freq. in Trag., etc.; usu. c. optat., as Aesch. Eum. 512, etc.; but sometimes c. indic., Plat. Phaedr. 256 C: τάχ' ἄν alone, in answers, Id. Soph. 255 C:—strengthd., τάχ' ἴσως ἄν, τάχ' ἂν ἴσως, ἴσως τάχ' ἄν, Id. Soph. 247 D, Polit. 264 D, Tim. 38 E, cf. ἴσως III:—the ἄν is rarely omitted, as in Plat. Legg. 711 A, Bion 5, 8, cf. Jelf Gr. Gr. § 859.—For superl. τάχιστα, v. ταχύς C. II.

Τᾰχέως, adv. from ταχύς, q. v.

Τᾰχῑνά, v. sub ταχινός.

Τᾰχίνας, ου, ὁ, epith. of the hare, Ael. N. A. 7, 47. [ῐ]

Τᾰχῑνός, ή, όν, poet. for ταχύς, Ap. Rh., Anth. P. 6, 167, etc.: neut. plur. ταχινά,=τάχα, also ταχινῶς.

Τάχιον, ονος, neut. of ταχίων, freq. as adv. [ᾰ]

Τάχιστα, superl. adv., v. sub ταχύς, C. II.

Τάχιστος, η, ον, superl. of ταχύς, Hom., and Hdt., v. ταχύς, C. II. [ᾰ]

Τᾰχίων, ονος, neut. τάχιον, compar. of ταχύς, q. v. (C. I. 3.)

†Ταχομψώ, οῦς, ἡ, *Tachompso*, an island of the Nile, on the borders of Aethiopia, Hdt. 2, 29.

ΤΑ΄ΧΟΣ, εος, τό, (ταχύς):—*swiftness, speed, quickness, fleetness*, Il. 23, 406, 515, Hdt., etc.; τάχος ψυχῆς, *quickness* of mind or apprehension, Plat. Legg. 689 C, cf. Eur. Bacch. 670.—II. τάχος is freq. used in adverbial phrases for ταχέως, as, ἀπὸ τάχους, Xen. An. 2, 5, 7; διὰ τάχους, Soph. Aj. 822, etc.; ἐν τάχει, Pind. N. 5, 64, Aesch. Pr. 747, etc.; κατὰ τάχος, Hdt. 1, 124, 152; σὺν τάχει, Soph. O. C. 885, 904; and absol. τάχος, Aesch. Ag. 945, Eum. 124:—also with relatives, ὡς or ὅ τι τάχος, like ὡς (ὅ τι) τάχιστα, Hdt. 5, 106; 9, 7, and Att.; ὅσον τάχος, Soph. El. 1373, etc.; ᾗ (Dor. ᾇ) τάχος, Pind. O. 6, 39, Theocr. 14, 68, cf. Valck. Hipp. 491:—also, ὡς τάχεος εἶχεν ἕκαστος, Hdt. 8, 107; ὡς εἶχον τάχους, Thuc. 7, 2; πῶς τάχους ἔχει, Plat. Gorg. 451 D; cf. Jelf Gr. Gr. § 528. [ᾰ]

Τᾰχύ, neut. from ταχύς, q. v.

Τᾰχῠάλωτος, ον, (ταχύς, ἁλίσκομαι) *conquered quickly* or *easily*, χώρη, Hdt. 7, 130. [ᾰ]

Τᾰχῠβάδιστος, ον,=sq., Physiogn. [ᾰ]

Τᾰχῠβάμων, ονος, ὁ, ἡ, (ταχύς, βαίνω) *fast-walking, fast-going*, Arist. Physiogn. 6, 44. [ᾱ]

Τᾰχῠβάτης, ου, ὁ,=foreg., Eur. Rhes. 134. [ᾰ]

Τᾰχυβλαστία, ας, ἡ, *a sprouting* or *growing quickly*, Theophr.: from

Τᾰχύβλαστος, ον, (ταχύς, βλαστάνω) *sprouting* or *growing quickly*, Theophr.

Τᾰχύβουλος, ον, (ταχύς, βουλή) *quick* or *hasty of counsel*, Ar. Ach. 630. [ῠ]

Τᾰχύγηρως, ων, (ταχύς, γῆρας) *quickly growing old*, Hipp.

Τᾰχῠγλωσσος, ον, (ταχύς, γλῶσσα) *quick of tongue, talking fast*, Hipp.

Τᾰχῠγονία, ας, ἡ, *quick production*, Arist. H. A. 6, 37, 4: from

Τᾰχῠγόνος, ον, (ταχύς, γονή) *yielding fruit quickly* or *soon*, Theophr.

Τᾰχύγουνος, ον, (ταχύς, γόνυ) *quick kneed*, i. e. *swift-footed*, Nonn.

Τᾰχυγρᾰφέω, ῶ, *to write fast*. from

Τᾰχυγράφος, ον, *writing fast, a fast writer.* [ᾰ]

Τᾰχύδακρυς, υ, gen. υος, (ταχύς, δάκρυ) *soon moved to tears*, Luc. Navig. 2.

Τᾰχῠδῑνής, ές, (ταχύς, δινέω) *whirling quickly*, Nonn.

Τᾰχυδρομέω, ῶ, *to run fast*; and

Τᾰχυδρομία, ας, ἡ, *quickness in running*, Arist. Probl. 5, 9, 1: from

Τᾰχυδρόμος, ον, *fast running.*

Τᾰχῠεργής, ές,=ταχύεργος.

Τᾰχῠεργία, ας, ἡ, *quickness in working*, Xen. Cyr. 7, 1, 19.—II. *wavering, inconstancy*, App.: from

Τᾰχύεργος, ον, (ταχύς, *ἔργω) *doing* or *working quickly*.—II. *wavering, inconstant.* [ῠ]

Τᾰχῠήρης, ες, (ταχύς, ἐρέσσω) *fast rowing*, ὄχος, Aesch. Supp. 33.

Τᾰχῠθάνᾰτος, ον, *dying soon*.—II. act., *killing speedily.*

Τᾰχύϊππος, ον, *riding fast.* [ῠ]

Τᾰχῠκίνητος, ον, *moving quickly.* [ῐ]

Τᾰχυκρίσῐμος, ον, (ταχύς, κρίσις) *leading quickly to a decision*: in medic., *bringing quickly to a crisis*, Hipp. [ῐ]

Τᾰχῠμᾰθής, ές, *quick, apt to learn.*

Τᾰχύμηνις, εως, ὁ, ἡ, (ταχύς, μῆνις) *swift to anger*, Anth. P. 9, 524, 20. [ῠ]

Τᾰχῠμήτης, ου, ὁ, Nonn., and -μητις, ιος, ὁ, ἡ,=ταχύβουλος.

Τᾰχῠμήτωρ, ἡ, (ταχύς, μήτηρ) *being quickly* or *often a mother.* Anth.

Τᾰχύμορος, ον, (ταχύς, μόρος) *soon-dying, short-lived*, κλέος, Aesch. Ag. 486. [ῠ]

Τᾰχύμῡθος, ον, (ταχύς, μῦθος) *speaking fast*, Nonn. [ῠ]

Τᾰχῠναυτέω, ῶ, (ταχύς, ναύτης) *to sail fast*, Thuc. 6, 31, 34, Polyb., etc.

Τᾰχύνοια, ας, ἡ,=ἀγχίνοια, dub.: [ῠ] from

Τᾰχύνοος, ον, contr. -νους, ουν,=ἀγχίνοος. [ῠ]

Τᾰχύνω, (ταχύς) *to make quick* or *speedy, to hasten, urge on*, Soph. Aj. 1164; and so perh. in Alc. 255.—II. intr., *to be quick, to make haste, speed, hurry*, Aesch. Pers. 692, Soph. O. T. 861, O. C. 219; and in prose, Xen. Cyr. 8, 5, 15. [ῡ]

Τᾰχῠπειθής, ές, (ταχύς, πείθω) *soon persuaded, credulous*, Theocr. 2, 138; 7, 38.—II. *obeying quickly* or *easily.*

Τᾰχῠπέτης, ες, (πέτομαι) *flying fast.*

Τᾰχυπλοέω, ῶ, *to sail fast*, Polyb. 3, 95, 6: and

Τᾰχυπλοΐα, ας, ἡ, *swiftness in sailing*: from

Τᾰχύπλοος, ον, contr. -πλους, ουν, (ταχύς, πλέω) *fast-sailing.*

Τᾰχύπνοια, ας, ἡ, *quickness of respiration*, Hipp. p. 278.

Τᾰχύπομπος, ον, (ταχύς, πέμπω) *sending* or *accompanying quickly*, διωγμός, Aesch. Supp. 1046. [ῠ]

Τᾰχύπορος, ον, (ταχύς, πόρος) *fast-going, quick of motion*, Aesch. Ag. 486, Eur. El. 451; τ. κώπη, Id. Hel. 1272;—always in lyric passages.

Τᾰχύποτμος, ον, (ταχύς, πότμος) =ταχύμορος, Pind. O. 1, 107, Anth. [ῠ]

Τᾰχύπους, ποδος, ὁ, ἡ, (ταχύς πούς) *swift-footed*, Eur. Bacch. 782, Ar. Eq. 1068; τ. ἴχνος, Eur. Tro 232; κῶλον, Id. Bacch. 168. [ῠ]

Τᾰχύπτερνος, ον, (ταχύς, πτέρνα) *with swift heels*, i. e. *swift-footed*, ἵπποι, Theogn. 551.

Τᾰχυπτερορρῠέω, ῶ, *to moult quickly*, Aristaen. 2, 1.

Τᾰχύπτερος, ον, (ταχύς, πτερόν) *swift-winged*, Aesch. Pr. 88.

Τᾰχύπωλος, ον, (ταχύς, πῶλος) *with fleet, swift horses*, Δαναοί, Il. 4, 232, etc. ; but never in Od. [ῠ]

Τᾰχύρροθος, ον, (ταχύς, ῥόθος) *rushing rapidly*, λόγοι, Aesch. Theb. 285.

Τᾰχύρρωστος, ον,=foreg., Soph. O. C. 1081.

ΤΑ¯ΧΥ´Σ, εῖα, ύ, like ὠκύς, *quick, swift, fast, fleet*, first in Hom., who has it mostly of speed in running, which he sometimes expresses more fully by ταχὺς πόδας, Il. 13, 249, 482 ; ταχὺς θέειν, Od. 17, 308 ; then freq. in Hdt., and Att. : opp. to βραδύς.—2. *quick, speedy*, Aesch. Pers. 739, Soph., etc. :—and of the mind, Eur. Ion 742 ; τ. ἐλπίδες, Pind. P. 1, 161 ; τ. πρὸς ὀργήν, Plut. Cat. Min. 1.

B. Adv., τᾰχέως, *quickly*, etc., Il. 23, 365, Hes. Th. 103, and Att. : the adv. is also expressed by periphr., διὰ ταχέων, *in haste*, Thuc. 3, 13, etc. : also neut. ταχύ as adv., Eur. H. F. 885, and Ar. ; more freq. τάχα, q. v. ; cf. τάχος.

C. Comparison :—I. compar.,—1. the regul. form τᾰχύτερος, α, ον, is not Att., but in Hdt. is the usu. form, e. g. ποιέειν ταχύτερα ἢ σοφώτερα, 3, 65 ; 7, 194, cf. Lob. Phryn. 77 ; ταχύτερον, as adv., Hdt. 4, 127 ; 9, 101. —2. usu. θάσσων, neut. θᾶσσον, gen. ονος, Hom. ; new Att. θάττων, neut. θᾶττον : the neut. as adv., like Lat. *ocius*, oft. stands for the positive, Il. 2, 440, Od. 16, 130, Pind., etc. ; οὐ θᾶσσον οἴσεις ; i. e. make haste and bring, Soph. Tr. 1183, cf. O. T. 430. —3. the compar. ταχίων, neut. ιον, is very freq. in late prose, as Dion. H., Diod., and Plut. ; but rare in good Att., Piers. Moer. p. 436, Meineke Menand. p. 144.—II. superl., τάχιστος, η, ον, the prevalent form of superl. in Hdt. : Hom. however uses only neut. plur. τάχιστα as superl. adv. (of τάχα), *most quickly, most speedily*, ὅττι τάχιστα, *as soon as may be, as soon as possible*, like ὅ τι, ὡς τάχος, etc., Il. 4, 193, etc. ; so in Hes., Hdt., and Att., ὅ τι or ὣς τάχιστα, used also as a conjunction, like Lat. *quamprimum*, in which case ὡς is usu. separated from τάχιστα, Hdt. 1, 11, 65, 80, etc. ; so, ὅπως, ὅσον τάχιστα, Aesch. Supp. 465, 883, Soph., etc. : ἐπεί, ἐπεάν (Att. ἐπήν) τάχιστα, Hdt. 7, 163, 129 :—freq. also in prose, τὴν ταχίστην (sc. ὁδόν), as adv., *by the quickest way*, i. e. *most quickly*, Hdt. 1, 73, 81, 86, etc. (Perh. akin to θέω.) [In compar., ῑων, ῑον, but in later Ep. ῐων, ῐον.]

Τᾰχύσκαρθμος, ον, (τάχυς, σκαρθμός) *swift-springing*, Anth. P. 9, 227, e conj. Jac.

Τᾰχυσκελής, ές, *swift of leg* or *foot*.

Τᾰχύσπερμος, ον, (ταχύς, σπέρμα) *quickly producing seed*, v. l. Arist. H. A. 10, 5, 5.

Τᾰχῠτής, ῆτος, ἡ, not parox., Arcad, 28, 9 : (ταχύς) :—like τάχος, *quickness, swiftness*, of dogs, Od. 17, 315 ; ταχυτῆτος ἄεθλα, of the race, Il. 23, 740 ; τ. ποδῶν, †Xenophan. 2, 1, Bgk.†, Pind. O. 1. 155 ; ἥσσων ἐς ταχυτῆτα, Hdt. 3, 102 ; and in Plat., etc.

Τᾰχῠτόκος, ον, (ταχύς, τίκτω) *quickly bringing forth*, Arist. Probl. 10, 9.

Τᾰχύφωνος, ον, *fast-speaking*. [ῠ]

Τᾰχῠχειλής, ές, (ταχύς, χεῖλος) *quick-lipped*, αὐλοὶ τ., flutes or pipes *over which the lips run rapidly*, Leon. Tar. 1, 3 ; al. ταννυχειλεῖς.

Τᾰχύχειρ, χειρος, ὁ, ἡ, (ταχύς, χείρ) *quick of hand, nimble*, Critias 46. [ῠ]

Τᾰχῠχειρία, ας, ἡ, *quickness of hand, dexterity*, A. B.

†**Ταχώς**, ώ, ὁ, *Tachos*, a king of Aegypt, Ael.

Τάων, Dor. and Aeol. gen. plur. fem. of the article, for τῶν, also very freq. in Hom., and Hes. [ᾱ]

Τᾰών, ῶνος, ὁ, v. ταώς.

Τᾰώνιος, ον, *of a peacock* : from

ΤΑΩ¯Σ, ὁ, gen. ταῶ, acc. ταῶν (not so well ταώς, ταώ, etc.), Ar. Av. 102, 269 ; nom. pl. ταῷ, or ταοί, ap. Ath. 655 A :—but also, nom. ταών, gen. ταῶνος, nom. pl. ταῶνες, dat. ταῶσι, Ar. Ach. 63, cf. Buttm. Ausf. Gr. § 58 s. v., Jacobs Ael. N. A. 11, 33 :—*a peacock* :—metaph. of *coxcombs*, Ar. Ach. l. c., cf. Strattis Maced. 7.—Acc. to Trypho ap. Ath. 397 E, the Athenians inserted an aspirate ταὧς, cf. Dind. Ar. Ach. 63 :—this was prob. a relic of the digamma, ταϜῶς, which appears in the Lat. *pavo*, whence Anglo-Sax. *pawa*, our *peafowl*, etc.

TE, enclitic particle, *and*, Lat. *que*, esp. in poets : acc. to Herm. Soph. O. T. 688, distinguished from καί, in being *adjunctive*, rather than *conjunctive* ;—i. e., in that it merely strings expressions together without implying any actual connexion between them, cf. Il. 19, 221, Od. 1, 392, and v. Herm. H. Hom. Cer. 488. It joins not merely single words, but also clauses, as in Il. 2, 198.

Special usages :—I. τε usu. stands, in joining words, after the word to be joined ; or, in joining clauses, after the first word of the clause to be joined, as in Il. 1, 5.—II. a nearer connexion is marked by τε...τε.., *both... and..*, πατὴρ ἀνδρῶν τε θεῶν τε, Hom. ; so in prose, as Antipho 116, 8 ; 117, 9, Plat., etc. : it may be repeated any number of times, as εἶδός τε μέγεθός τε φυήν τ' ἄγχιστα ἐῴκει, Il. 2, 58 ; cf. 1, 177, Aesch. Pr. 89, sq., 486, sq., Soph. Tr. 1094, sq. ; so, sometimes in prose, Lys. 153, 22, Xen. Cyr. 3, 3, 36 :—the phrase πρίν γ' ὅτ' ἂν ἑνδεκάτη τε δυωδεκάτη τε γένηται in Od. 2, 374, prob. means, *till eleven days are past and the twelfth come.*—III. the closest union, implying a real connexion, is expressed by τε καί.., as in Hom., αὐτοί τε καὶ ἵπποι, πύματόν τε καὶ ὕστατον, etc. ; or by τε...καί.., with one or more words between, as is usu. in prose ; though even here τε καί... is often found, as, εὖ τε καὶ χεῖρον, Thuc. 2, 35 ; βούλεταί τε καὶ ἐπίσταται, Id. 3, 25, etc. ; cf. Lat. *et...et.., -que et, both...and.., as well so.., as so.., not only ...but also..* ; cf. καί II :—on οἵ τε ἄλλοι καί.., ἄλλως τε καί.., etc., v. sub ἄλλος I. 3, ἄλλως I.—2. in this signf. τ' ἠδέ is solely Ep., Il. 2, 206, etc. ; τ' ἰδέ is very rare.—3. the transpos. καί τε is also peculiar to Ep., Il. 1, 521 ; 9, 159, etc. ; and repeated, καί τε.., καί τε.., Od. 14, 465 ; yet that καί...τε is good Att., at least when one or more words come between, is established by Schäf. Dion. Comp. p. 191.—IV. τε is sometimes put in irregular positions, as λοῖσίν τε τιτυσκόμενοι λάεσσί τ' ἔβαλλον, Il. 3, 80 ; νόησε δὲ δῖος 'Οδυσσεὺς σαίνοντάς τε κύνας, περί τε κτύπος ἦλθε ποδοῖϊν, Od. 16, 6 ; ἀρώμενος ἕως ἵκοιο γῆράς τε λιπαρόν, θρέψαιό τε φαίδιμον υἱόν, Od. 19, 367 :—sometimes also, it joins a finite verb with a participle, as, ἄλλα τε φραζόμενος καὶ δὴ καὶ ἐπεπόμφεε, Hdt. 1, 85 ; ἄλλῳ τε τρόπῳ πειράζοντες καὶ μηχανὴν προςήγαγον, Thuc. 4, 100 ; cf. Herm. Vig. n. 219.—V. though τε is an enclitic, yet there are many places where it seems to go before the word to which it refers, v. Elmsl. I. A. 508, Heracl. 622, Herm. Soph. Phil. 454, etc. : but the exceptions are for the most part more apparent than real ; for, often, the irregularity is caused by an ellipse ; or, the word which τε actually follows is so closely connected with that to which it belongs, as to be almost part of that word ; and so, τε may stand,—1. after a genitive dependent on the word to which τε belongs, as Hes. Op. 19.—2. after the article of the word to which τε belongs, as Soph. Phil. 314, cf. 325.—3. after a relative on which the whole sentence depends, as Aesch. Theb. 1073.—4. most freq. after a prepos. when it refers to the second clause as well as the first, Pind. P. 1, 22, Hdt. 1, 69, etc. : but this, for the most part, only where the prepos. is the first word of the clause, Pors. Or. 887.—See further Pind. N. 1, 46, Aesch. Cho. 130, and v. Jelf. Gr. Gr. § 756.—VI. in Ep. and Ion., τε stands after relatives seemingly pleonast., which is thus to be explained :—The realatives in the earliest language were nothing but demonstratives, which therefore needed to be joined by τε. When they themselves obtained a relative force, τε was dropped as superfluous : but in Hom. this had not yet been fully done, and hence it is that ὅςτε, ἥτε, ὅ τε, ὅσος τε, οἷός τε, ὁππότερός τε, ὁσσάτιός τε are still so freq. in him, while in Att. nothing of this usage remained, except the particles ἅτε, ὥςτε, and the phrases οἷός τε, ἐφ' ᾧτε. The same may be said of the relat. adverbs, which are very freq. in Hom. with τε, as, ἔνθα τε, Il. 5, 305 ; ὅτε τε, Il. 5, 500 ; ὅτε πέρ τε, Il. 10, 7 ; ὥςτε, Il. 2, 474, ὡςεί τε, Il. 9, 481 ; ἵνα τε, ἀλλά τε, Il. 19, 165, etc. ; cf. Herm. Vig. n. 315 ; so too, ἐπεί τε, freq in Hdt., e. g. 5, 33. This old usage is compared by Herm. Soph. O. T. 688, to the Germ. *der da..*, which is also somewhat antiquated. Nitzsch Od. 1, 50, attempts an ingenious distinction between ὅς, ὅςτε, ὅθι, ὅθι τε, etc.—2. Hom. oft. puts other particles between the relatives and τε, esp. ὅς ῥά τε (never ὅς τέ ῥα), ὃς μέν τε, ὅςπερ τε, Herm. H. Hom. Ap. 390.—VII. in Hom. also τε is used seemingly pleon. after other particles, esp.,—1. after γάρ, to strengthen it, like Lat. *etenim*, Il. 1, 81 ; 4, 160, etc. ; also, τε γάρ, Il. 23, 277 ; and even in Att., Schäf. Soph. Tr. 1021, Dion Comp. p. 409.—2. after μέν, v. μέν XI.—3. after δέ, *but also, but then*, very freq. in Hom., also with a word between, νῦν δ' ἅμα τ' αὐτίκα, Il. 9. 519 : μέν τε.., δέ τε..., answering to one another, Il. 5, 139 ; 21, 260 : but δέ τε is never found in Att., Herm. Vig. n. 316, Seidl. Eur. El. 667.—The union of τε with other particles is to be explained in the same way as its union with relatives, from its general connective power, which we are oft. quite unable to express, cf. also ἦτε.—VIII. τε in the first clause is not always followed by τε or καί in the second, but sometimes by δέ, as in the famous passage of Il. 10, 224, σύν τε δύ' ἐρχομένω καί τε πρὸ ὃ τοῦ ἐνόησεν.., μοῦνος δ' εἴπερ τι νόησεν.., etc.; so too, Soph. O. C. 367, Tr. 285, Wellauer Aesch. Pers. 617: in this case the second clause is made emphatic by δέ, as in Lat. by *et vero:* more rarely followed by ἤ, Pind. O. 1, 167, I. 8, 74, Böckh v. ll. p. 352; but sometimes even in prose, e. g. Plat. Theaet. 143 C, Ion 535 D.—2. also, μέν in the first clause is sometimes followed by τε in the second, v. μέν I. 6.

Τέ, Dor. for σέ, acc. sing. from σύ, Theocr. 1, 5, cf. Ar. Ach. 779: always oxyt., whereas τυ (as the accus.) is always enclit., Buttm. Ausf. Gr. § 72 Anm. 7.

Τέ', apostroph. for τεά, neut. pl. from τεός, Il. 5, 237.

†Τέᾱνον, or Τεανόν, οῦ, τό,—1. Ἄπουλον, *Teanum* Apulorum, a city of Apulia, Strab. p. 242.—2. Σιδικηνόν, *Teanum* Sidicinum, a city of the Osci in Campania, Id. p. 237.

†Τεάρκων, ωνος, ὁ, *Tearchon*, an Aethiopian traveller, Strab. p. 61.

†Τέαρος, ου, ὁ, *the Tearus*, a Thracian river joining the Hebrus, Hdt. 4, 89.

†Τέασπις, ιος, ὁ, *Teaspis*, a Persian, Hdt. 4, 43.

†Τεατέα, ας, ἡ, *Teatea*, or *Teate*, capital of the Marrucini, Strab. p. 241.

†Τέβρος, ου, ὁ, v. Σέβρος.

ΤΕ´ΓΓΩ: fut. τέγξω, *to wet, moisten*, Trag.: τ. τινί, *to bedew with*, esp. with tears, as, δάκρυσι τέγγων κόλπον, Aesch. Pers. 540; ἀπ' ὄσσων παρειὰν νοτίοις ἔτεγξα παγαῖς, Id. Pr. 401; and so simply, τ. παρειάν, ὄμμα, etc., Soph. Ant. 530, and Eur.; and in pass., *to weep*, Aesch. Pers. 1065.—2. c. acc. cognato, τ. δάκρυα, *to shed* tears, Pind. N. 10, 141; ἀδινῶν χλωρὰν τέγγει δακρύων ἄχναν, Soph. Tr. 849: hence in pass., ὄμβρος ἐτέγγετο, a shower *fell*, Id. O. T. 1279.—II. *to soften* (properly, *by soaking* or *bathing*), ἀοιδαὶ θέλξαν νιν ἁπτόμεναι· οὐδὲ θερμὸν ὕδωρ τόσον γε μαλθακὰ τέγγει γυῖα (i. e. ὥςτε μαλθακὰ γενέσθαι), Pind. N. 4, 5: *to melt, move to compassion, touch* at heart, Valck. Hipp. 303.—Pass. τέγγομαι, *to be touched* or *moved, yield*, Aesch. Pr. 1008; χωρεῖτ' ὀργῇ καὶ μὴ τέγγεσθ', Ar. Lys. 550; ὑπὸ κακοδοξίας τέγγεσθαι, Plat. Rep. 361 C; etc.—III. *to dye, stain*, Lat. *tingere;* metaph., like Lat. *imbuere*, τ. λόγον ψεύδει, δάκρυα στοναχαῖς, Pind. O. 4, 28, N. 10, 141. (Lat. *tingo*, Germ. *tünchen*, Engl. *tinge*, are akin.)

†Τεγέα, ας, ἡ, Ion. -έη, and Τέγεα, *Tegea*, an ancient city of Arcadia, in the southeast, Il. 2, 607; Thuc.; etc.: adj. Τεγεατικός, ή, όν, *of Tegea.*

Τεγεάτης, ου, ὁ, †Ion. -εήτης,† *of* or *from Tegea*, †Hdt. 1, 65; 9, 26†: then, by a play upon words, *of* or *from a brothel*, ap. Diog. L.; v. τέγος IV. [ᾰ]

†Τεγεατικός, ή, όν, *of Tegea.*

†Τεγεᾶτις, ιδος, ἡ, fem. from foreg; esp. ἡ Τ., *the territory of T.*, Polyb. 16, 17, 4.

Τέγεος, ον, (τέγος):—*with a roof* or *at the roof*, τ. θάλαμοι, the women's chambers *at the top of the house*, Il. 6, 248; elsewh. ὑπερῷοι οἶκοι.

†Τεγεστραῖοι, ων, οἱ,=Τεργεσταῖοι, Dion. P. 382.

Τέγη, ἡ,=στέγη, τέγος, Hesych.

Τεγκτός, ή, όν, verb. adj. from τέγγω, *wetted*, or *that can be wetted*, Arist. Meteor. 4, 9, 2.—2. *softened*, or *that may be softened*, Lat. *exorabilis.*

Τέγξις, εως, ἡ, (τέγγω) *a wetting, moistening*, Hipp.

ΤΕ´ΓΟΣ, εος, τό, like στέγος, *a roof, covering of a house* or *room*, Lat. *tectum*, Od. 10, 559; 11, 64, Ar. Nub. 1126; θεῶ μ' ἀπὸ τοῦ τέγους, Ar. Ach. 262; τ. τοῦ οἰκήματος, Thuc. 4, 48, Xen., etc.—II. *any covered part of a house, a hall room, chamber* (properly, *at the top of the house*), Od. 1, 333; 8, 458, etc.; τέγος Παρνάσιον, the temple at Delphi, Pind. P. 5, 54; λιθίνῳ ἔνδον τέγει, i. e. in a cave, Id. N. 3, 94.—III. *a vault, grave*, Lyc.—IV. later, esp., *a brothel, stew*, Jac. Anth. P. p. 717; cf. Polyb. 12, 13, 2. (Στέγω is merely another form of the root; which recurs in Lat. *tego, tectum*, in Germ. *decken, Decke, Dach*, our *deck, thatch.*)

†Τεγύριος, ου, ὁ, *Tegyrius*, a king of Thrace, Apollod. 3, 15, 4.

Τεθᾰλυῖα, Ep. fem. part. pf. τέθηλα from θάλλω, Hom., and Hes.: the Homeric masc. is τεθηλώς, in the Doric poets τεθᾱλώς.

Τεθαῤῥηκότως, adv. part. pf. from θαῤῥέω, *boldly*, Polyb. 2, 10, 7.

Τεθάφαται, Ion. 3 pl. pf. pass. from θάπτω, Hdt. 6, 103.

Τέθεικα, pf. from τίθημι, a form of Boeot. origin.

Τέθηλα, pf. from θάλλω, Od., and Hes.

Τέθηπα, pf. with pres. signf., from a root ΤΑΦ–, of which no pres. is found, but it occurs in aor. τᾰφεῖν (v. infra), and τάφος, τό.—I. intr., *to be astonished, astounded* or *amazed*, θυμός μοι ἐνὶ στήθεσσι τέθηπεν, Od. 23, 105; mostly in the part. τεθηπώς, Il. 4, 243; 21, 64, etc.; Ep. plqpf. as imperf. ἐτεθήπεα, Od. 6, 166; ἐτεθήπεας (to be pronounced as a quadrisyll.), Od. 24, 90:—to this belongs also aor. ἔτᾰφον, which is also freq. in Hom., but only in masc. part. τᾰφών, in the phrases ταφὼν ἀνόρουσε, Il. 9, 193; στῆ δὲ ταφών, 11, 545, etc.; but Pind. has 3 sing. τάφε, P. 4, 168:—later, the pf. is sometimes joined with the part., τέθηπα ἀκούων, Hdt. 2, 156.—2. c. acc., *to wonder* or *be amazed at* a thing, only in Hesych.; for in Od. 6, 168, τέθηπα has its usu. intr. signf.: Hesych. quotes a pres. θήπω in this signf.—II. of the causative perf. τέθᾰφα, *to astonish, amaze*, τινά, we have 3 sing. τέθαφε, in Crobyl. Apol. 1, as emended by Casaubon. (Akin to θάμβος, θάομαι, θαέομαι, θαῦμα, etc.)

Τέθμιος, α, ον, Dor. for θέσμιος, *fixed, settled, regular*, Lat. *solennis*, ἑορτὰν Ἡρακλέος τέθμιον, Pind. N. 11, 35: τέθμιον, τό, = sq., *a law*, Id. I. 6 (5), 28; cf. Opp. C. 1, 450.

Τεθμός, ὁ, Dor. for θεσμός, *that which is fixed, a law, custom*, freq. in Pind., as O. 6, 117; 7, 162; cf. Dissen N. 4, 33 (54), and v. sub ἀμφίαλος, ἐγκώμιος.

Τέθνᾰθι, imperat. pf. of θνήσκω, Il. 22, 365.

Τεθναίην, opt. pf. of θνήσκω, Il.

Τεθνάκην, Aeol. for τεθνάναι, inf. pf. of θνήσκω, Sappho 2, 15.

Τεθνάμεν and τεθνάμεναι, Ep. inf. pf. of θνήσκω, for τεθνάναι, Hom.; but the form τεθνάμεναι, only in Il. 24, 225. [ᾰ]

Τέθνᾰμεν, Att. for τεθνήκαμεν, 1 pl. perf. of θνήσκω.

Τεθνάναι [ᾰ], inf. pf. of θνήσκω: but also τεθνᾶναι in Theogn. 181, and Aesch. Ag. 539; cf. Draco p. 39, 13; 108, 25.

Τεθνᾶσι, 3 pl. pf. of θνήσκω, Hom.

Τέθνεικα, Boeot. for τέθνηκα, pf. of θνήσκω, like τέθεικα, from τίθημι: part. τεθνειώς,—v. sub τεθνηώς.

Τεθνεώς, ῶτος, ὁ and τό, usu. Att. masc. and neut. part. pf. of θνήσκω, in Hom. only Od. 19, 331; fem. τεθνεῶσα: but in Hdt. 1, 112, we also find the neut. τεθνεός, which is prob. better.

Τέθνηκα, perf. of θνήσκω, Hom.

Τεθνήξομαι, Att. fut. of θνήσκω, Br. Ar. Ach. 590.

Τεθνηώς, ῶτος, Ion. for τεθνεώς, masc. and neut. part. pf. of θνήσκω, which is the only form allowed by Aristarch. in Hom., and he is followed by Wolf: Zenodot., followed by Buttm., preferred the Boeotian τεθνειώς, cf. Spitzner Il. 6, 71; Hom. has also gen. τεθνηότος, acc. -ότα, Il. 19, 300, Od. 24, 56: the fem. however even in Hom. is always τεθνηκυῖα. (The neut. may perhaps have been τεθνηός.)

Τεθνώς, poet. for τεθνεώς.

Τεθορεῖν, redupl. for θορεῖν, aor. 2 of θρώσκω.

Τεθορῡβημένως, adv. part. pf. pass. from θορυβέω, *tumultuously, in a disorderly manner*, ἀποχωρεῖν, Xen. Hell. 5, 3, 5, etc.

Τεθρήμερον, ου, τό, *a time of four days*, Anth.

Τεθριππηλάτης, ου, ὁ, *one who drives a* τέθριππον. [ᾰ]

Τεθριπποβάμων, ονος, ὁ,=sq., τ. στόλος = τέθριππον, Eur. Or. 989. [ᾱ]

Τεθριπποβάτης, ου, ὁ, (τέθριππον, βαίνω) *one who goes in a* τέθριππον, *a four-horse driver*, epith. of the Cyreneans, Hdt. 4, 170.

Τέθριππος, ον, (τέτταρα, ἵππος) *with four horses yoked abreast*, ἅρμα, Pind. I. 1, 18; ζεῦγος τ., Aesch. Fr. 357; ὄχος, Eur. Hipp. 1212; ἅμιλλαι τ., the chariot-race, Id. Hel. 386.—II. τέθριππον (sc. ἅρμα), τό, *a four-horse chariot*, Pind. O. 2, 91, Hdt. 6, 103; τ. ἵππων, *a team of four abreast*, Ar. Nub. 1407: in plur., of a single chariot, Pind. P. 1, 114.

Τεθριπποτροφέω, ῶ, *to keep a team of four horses*, Hdt. 6, 125: from

Τεθριπποτρόφος, ον, (τέθριππον, τρέφω):—*keeping a team of four horses*, τ. οἰκία, i. e. a wealthy family *that could support this the most expensive contest* in the games, Hdt. 6, 35.

Τεθρυλημένως, adv. part. pf. pass. from θρυλέω, *as is well known.*

†Τεθρυμμένος, pf. pass. part. from θρύπτω, Qu. Sm. 4, 396. Hence

Τεθρυμμένως, adv., *luxuriously.*

†Τεθρώνιον, ου, τό, *Tethronium*, a small city of Phocis, on the Cephisus, Hdt. 8, 33: in Paus. Τιθρώνιον.

Τεθῡωμένος, part. pf. pass. from θυόω, Il.

Τεΐ, Dor. for τέ, σέ, acc. sing. from σύ.

Τεΐν, Dor. for σοι from σύ, dat. sing., also in Ep., Il. 11, 201; Od. 4, 619, etc., Orac. ap. Hdt. 5, 60, 61. [ῑ]

Τεῖνδε, Dor. for τῇδε or ἐνταῦθα, Theocr. 8, 40, v. l. 5, 32.

Τεινεσμός, οῦ, ὁ, (τείνω):—*a vain endeavour to evacuate, a hard stool*, Hipp.; Nic. Al. 382, ubi Schneid. τηνεσμός. Hence

Τεινεσμώδης, ες, (εἶδος):—*like a* τεινεσμός: or, of persons, *vainly en-*

deavouring to evacuate, with a hard stool, Aretae.

TEI΄NΩ: f. *τενῶ:* aor. *ἔτεινα*, pass. *ἐτάθην* [ᾰ]: pf. *τέτᾰκα*, pass. *τέτᾰμαι*:—Hom. has of act., pres. and aor.; pass., 3 sing. pf. *τέταται*, 3 sing. plqpf. *τέτατο*, 3 dual *τετάσθην*, 3 pl. *τέταντο*, Il. 4, 544, 3 aor. *τάθη*, part. *ταθείς*.

To stretch, strain, extend, *τόξον τ.*, *to stretch* the bow *to its full, bend* it *to the utmost*, Il. 4, 124, cf. Aesch. Ag. 364; *ἡνία ἐξ ἄντυγος τ.*, *to tie* them *tight, at full stretch*, Il. 3, 261; 5, 262; so in pass., *ἱμὰς τέτατο, it was at full stretch*, Il. 3, 372, cf. 14, 404; *ἱστία τέτατο*, the sails *were stretched taught*, Od. 11, 11, so too, *ναὸς πόδα τ.*, *to keep* the sheet *taught*, Soph. Ant. 716: metaph., *Ζεὺς λαίλαπα τείνει, he strains*, i. e. *spreads* the hurricane, Il. 16, 365; *νὺξ τέταται βροτοῖσιν*, night *is spread* over mankind, Od. 11, 19; *ἀὴρ τέταται μακάρων ἐπὶ ἔργοις*, Hes. Op. 547; so, of light, Soph. Phil. 831; of sound, Id. Ant. 124.—II. *to lay along, stretch out*, *φάσγανον ὑπὸ λαπάρην τέτατο, hung along* or *by* his side, Il. 22, 307: esp., *to stretch on the earth, lay prostrate*, *ταθεὶς ἐπὶ γαίῃ*, Il. 13, 655, *ἐν κονίῃσι τέταντο*, Il. 4, 536, 544; *ταθεὶς ἐνὶ δεσμῷ, lying stretched* in chains, Od. 22, 200.—III. metaph., *to set on the stretch, strain to the utmost*, *ἶσον τείνειν πολέμου τέλος, to strain* the even tug of war, Il. 20, 101; so in pass., *τῶν ἐπὶ ἶσα μάχη τέτατο πτόλεμός τε*, Il. 12, 436; 15, 413, cf. Hes. Th. 638; *τέτατο κρατερὴ ὑσμίνη*, the fight *was strained to the utmost, was intense*, Il. 17, 543; *ἵπποισι τάθη δρόμος*, their pace *was strained to the utmost*, Il. 23, 375 (but *τέτατο δρόμος* is merely *the course extended* or *lay*, of its direction, Il. 23, 758, Od. 8, 121): *τ. αὐδάν, to strain* the voice, *raise* it *high*, Aesch. Pers. 574:—in pass., absol., *to exert one's self, be anxious*, Pind. I. 1, 70; *ἀμφί τινι*, Id. P. 11, 82.—2. *to extend, lengthen*, of time, *τ. βίον*, Aesch. Pr. 539; *αἰῶνα*, Eur. Ion 625; *τείνειν λόγον*, like *μακρὰν τείνειν*, Aesch. Cho. 510; *τί μάτην τείνουσι βοάν;* Eur. Med. 201; v. sub *μακράν, ἐκτείνω*.—3. *to aim at, direct towards* a point, strictly from the bow, *τ. βέλη ἐπὶ Τροίᾳ*, Soph. Phil. 198: hence, *τείνειν φόνον εἴς τινα, to aim, design* death to one, Eur. Hec. 263 (but, *τ. φόνον, to prolong* murder, Id. Supp. 672); *τ. λόγον εἴς τινα*, Plat. Phaed. 63 A; *εἴς τι*, Id. Theaet. 163 A.

B. *τείνω*, intr., of geographical position, *to stretch out* or *extend towards..*, *τ. εἰς..*, Hdt. 2, 8, cf. 4, 38: then, simply, *to stretch, extend*, Aesch. Theb. 763, and Plat.; so, of time, *τείνοντα χρόνον, lengthening* time, Aesch. Pers. 64:—rarely so in pass., *τὸ ὄρος τεταμένον τὸν αὐτὸν τρόπον*, Hdt. 2, 8.—II. *to aim at, hurry on, hasten*, *οἱ δ' ἔτεινον ἐς πύλας*, Eur. Supp. 720; *τείνειν ὥς τινα*, Ar. Thesm. 1205; *ἔτεινον ἄνω πρὸς τὸ ὄρος*, Xen. An. 4, 3, 21:—generally, *to reach*, Lat. *pertinere*, *ἐπὶ τὴν ψυχήν*, Plat. Theaet. 186 C; *ἐπὶ πᾶν*, Id. Symp. 186 B.—III. *to tend, refer, belong to*, Lat. *spectare, pertinere ad..*, *τείνει ἐς σέ, it refers to, concerns* you, Hdt. 6, 109, Eur. Phoen. 438, etc.: *ποῖ τείνει;* to what *tends* it? Plat. Crito 47 C; *τ. πρός τι*, Id. Symp. 188 D, etc.; *εἰς ταὐτό*, Id. Crat. 439 B:—Plat. uses the pass. much in the same way.—2. *τείνειν πρός τινα* or *τι, to come near to*; and so, *to be like*, Plat. Theaet. 169 A, Crat. 402 C; so, *ἐγγύς τι τείνειν τινός*, Id. Phaed. 65 A, Rep. 548 D.—IV. absol., *to be on the stretch, be vehement, obstinate*, *τείνειν ἄγαν*, Soph. Ant. 711.

(The root is TAN-, TEN-, as in Sanscr. *tan* (*extendere*), *τάνυμαι, τανύω, τιταίνω:* hence *τένος, τένων*, Lat. *tendo, teneo, tenus, tenor, tenuis*, Germ. *dünn*, our *thin;* also prob. *ταινία;* and acc. to some, *tabula*, like *fabula* from *φημί*:—but *τιτύσκομαι* is prob. a distinct word.)

Τεῖος, for *τέως*, q. cf. sub fin.

†Τειρεσίας, *ου* Ep. *αο*, *ὁ*, Ion. *-σίης*, *Tiresias*, the celebrated blind soothsayer in Thebes, son of Eueres and Chariclo, Od. 10, 492; etc.; Pind. N. 1, 92; cf. Luc. Astrol. 11.

Τεῖρος, *εος, τό*, Ep. form from *τέρας*, found only in pl. *τείρεα, the heavenly constellations, signs*, Il. 18, 485; *ἐνὶ τείρεσιν αἰθέρος*, H. Hom. 7, 7; cf. *τέκμαρ* sub fin.

TEI΄PΩ, impf. *ἔτειρον*, found only in pres. and impf. act. and pass. *To rub, rub away:* usu. metaph., *to wear away, wear out, distress, afflict*, either in body or mind, *ἀλλά σε γῆρας τείρει*, Il. 4, 315; *βέλεος δέ σε τείρει ἀκωκή*, 13, 251; *τεῖρε γὰρ αὐτὸν ἕλκος*, 16, 510; *ὀδυνάων αἳ νῦν μιν τείρουσι κατὰ φρένας*, 15, 61, cf. Od. 1, 342; *ἱδρὼς γάρ νιν ἔτειρεν*, 5, 796; also of a noisome smell, Od. 4, 441; so, *τύχαι τείρουσί με*, Aesch. Pr. 348; *ὀδύνη με τείρει*, Eur. Rhes. 749:—so in pass., *ἔνδοθι θυμὸς ἐτείρετο πένθεϊ λυγρῷ*, Il. 22, 242; *τείρετο δ' αἰνῶς*, Il. 5, 352, cf. Od. 4, 441, etc.; also in Hes. Fr. 51, Theogn., and Att. poets.—Poet. word. (The following are cognate words, Lat. *tero*, *τέρσομαι, τιτράω τετραίνω, τορός τορέω τορεύω, τρύω τρύχω, θρύπτω, τρίβω, θραύω, τιτρώσκω, τρώγω, τέρην tener*.)

†Τεΐσπης, *ου* Ion. *εω, ὁ*, *Teïspes*, son of the elder Cyrus, Hdt. 7, 11.

Τειχεσιβλήτης, *ου, ὁ*, v. l. for *τειχεσιπλήτης, thrower down of walls*.

Τειχεσιπλήκτης, *ου, ὁ, striker of walls*, of a battering-ram.

Τειχεσιπλήτης, *ου, ὁ*, (*τεῖχος, πελάζω*):—strictly *approacher of walls*, i. e. *stormer of cities*, epith. of Mars, Il. 5, 31, 455.

Τειχέω, like *τειχίζω*, *to build walls* or *fortresses, to build*, Hdt. 1, 99, etc.; *τεῖχος τειχεῖν*, Id. 9, 7.—II. *to wall, fortify*, c. acc., Hdt. 5, 23; 8, 40, etc.: cf. *τειχίζω*.

Τειχήεις, *εσσα, εν*,=*τειχιόεις*.

Τειχήρης, *ες*, (*τεῖχος*, **ἄρω?*):—*within walls, enclosed by walls;* and so,—1. *beleaguered, besieged*, Hdt. 1, 162; *τειχήρεις αὐτοὺς ποιήσας*, Thuc. 2, 101, cf. Xen. Hell. 5, 3, 2; *τ. γίγνεσθαι*, Andoc. 26, 9: like *πυργήρης*.—2. *walled, fortified*, LXX.

Τειχίζω, f. *-ίσω*, (*τεῖχος*): *to build a wall;* generally, *to build*, *τεῖχος ἐτειχίσσαντο, they built them* a wall, Il. 7, 449, cf. Thuc. 5, 82; 8, 90; *ἔρυμα στρατοπέδῳ τ.*, Thuc. 1, 11; *πύργος τετείχισται*, Pind. I. 5 (4), 56, cf. P. 6, 9:—in plqpf. *τετείχιστο*, impers., *there were buildings*, Hdt. 1, 181.—II. *to wall* or *fortify*, *τὸ ὄρος*, Hdt. 1, 175, etc.; *Μαγνησίαν*, Dem. 15, 20; so in mid., *τειχίζεσθαι τὸ χωρίον*, Thuc. 4, 3:—pass., *to be walled* or *fenced with walls*, *οἱ Ἀθηναῖοι ἐτειχίσθησαν*, Id. 1, 93; *τὰ τετειχισμένα, the fortified parts*, Id. 4, 9; *Αἴγυπτον τῷ Νείλῳ τετειχισμένην*, Isocr. 224 A: cf. *τειχέω*.

Τειχικός, *ή, όν, of* or *for a wall*, Lat. *muralis*.

Τειχιόεις, *εσσα, εν*, (*τεῖχος*) *walled*, of towns, Il. 2, 559, 646.

†Τειχιόεις, *εντος, ὁ*, contd. *Τειχιοῦς, οῦντος*, *Tichioïs*, a fortress by Trachis, Strab. p. 428.

Τειχίον or *τείχιον, ου, τό*,=*τεῖχος*, *a wall*, *μέγα τειχίον αὐλῆς*, Od. 16, 165, 343 (the same as *ἕρκεα*, Ib 341)—a dim. only in form; yet usu. limited to private buildings, etc.; not being used, like *τεῖχος*, of *city*-walls, v. Ar. Eccl. 497 (though in Ar. Vesp. 1109 it seems to be so), Thuc. 6, 66; 7, 81; cf. Thom. M. p. 837, Meineke Com. Fr. 2, p. 511. Hence

†Τειχίον, *ου, τό*, *Tichium*, a small town of Aetolia, Thuc. 3, 96.

†Τειχιοῦσσα, *ης, ἡ*, *Tichiussa*, a fortified place in the territory of Miletus, Thuc. 8, 26: in Ath. 325 D *Τειχιοῦς*.

Τείχῐσις, *εως, ἡ*, (*τειχίζω*):—*the work of walling, building a wall*, Thuc. 7, 6, Xen. Hell. 6, 5, 4.

Τείχισμα, *ατος, τό*, (*τειχίζω*) *a wall* or *fort, a raised fortification*, Eur. H. F. 1096, Thuc. 4, 8, 115, etc.

Τειχισμός, *οῦ, ὁ*,=*τείχισις*, Thuc. 5, 82; 6, 44, Polyb., etc.

Τειχιστής, *οῦ, ὁ*, (*τειχίζω*) *a builder of walls*, etc., LXX.

Τειχοδομέω, *ῶ*, *to build a wall* or *fortress*, Anth. Plan. 279: and

Τειχοδομία, *ας, ἡ, a building of walls* or *forts*, Plut. Nic. 18: from

Τειχοδόμος, *ον*, (*τεῖχος, δέμω*) *building a wall* or *fort*, Manetho.

Τειχοκαταλύτης, *ου, ὁ, a demolisher of walls*. [ῡ]

Τειχοκρᾰτέω, *ῶ*, (*τεῖχος, κρατέω*) *to take a fort*, Ctesias, Polyaen. 4, 2, 18

Τειχολέτης, *ου, ὁ*, (*τεῖχος, ὄλλυμι*) *a destroyer of walls* or *fortifications*. fem. *-έτις, ιδος*, Simyl. ap. Plut. Romul. 17.

Τειχομᾰχεῖον, *ου, τό*,=*τειχομάχιον*.

Τειχομᾰχέω, *ῶ*, (*τειχόμαχος*) *to fight with the walls*, i. e. *to assault, storm, besiege*, Hdt. 9, 70, Thuc. 7, 79, Xen., etc.; *τ. τινι*, Ar. Nub. 481; *τειχομαχεῖν δυνατοί*, skilled *in conducting sieges*, i. e. good engineers, Thuc. 1, 102.

Τειχομάχης, *ου, ὁ*, (*τεῖχος, μάχομαι*) *fighting with walls*, i. e. *assaulting, besieging* them; *an engineer*, Ar. Ach 570. [ᾰ]

Τειχομᾰχία, *ας, ἡ*, Ion. *-ίη*, *a battle with walls*, i. e. *an assault, siege*, Hdt. 9, 70: the twelfth book of the Iliad was so called, Plat. Ion 539 B Hence

Τειχομᾰχικός, *ή, όν, adapted for besieging*.

Τειχομάχιον, *ου, τό, an engine for demolishing walls*.

Τειχομάχος, *ον*, v. l. for *τειχομάχης*.

Τειχομελής, *ές*, (*τεῖχος, μέλος*) *walling by music*, *τ. κιθάρη*, of Amphion's lyre, Anth. P. 9, 216.

Τειχοποιΐα, *ας, ἡ, a building walls* or *forts*, Diod.—II. *the office of the τειχοποιός*: from

Τειχοποιός, *όν*, (*τεῖχος, ποιέω*) *building walls* or *forts*, Lyc.: *superintending their repair*: esp.,—II. *οἱ τειχοποιοί*, at Athens, *magistrates who had the care of the city walls*, Dem. 243, 26, Aeschin. 57, 15.

Τειχόπυργος, *ου, ὁ, a gate-tower, gatehouse in the wall*.

TEI΄XOΣ, *εος, τό, a wall*, esp. *a wall round a city, town-wall*, freq. from Hom. downwds.; in early times always of massy stone (cf. λογάς, λογάδην, λιθολόγος); hence a ξύλινον τεῖχος was something unusual, Orac. ap. Hdt. 7, 141, cf. 8, 51; 9, 65; (Pind. uses this phrase for *a funeral pile*, P. 3, 67): τειχέων κιθῶνες, *coats* of wall, i. e. walls one within the other, Hdt. 7, 139: τεῖχος ἐλαύνειν, cf. ἐλαύνω, III. 2; τ. ῥήξασθαι, *to breach* the wall, Il. 12, 90, 257; τεῖχος ἀναῤῥήξας, 7, 461; so in Att. prose, τ. διαιρεῖν, καθαιρεῖν, περιαιρεῖν, κατασκάπτειν, etc.; opp. to τ. οἰκοδομεῖν, τειχίζειν, ἀνορθοῦν, etc. —It differs from τοῖχος, as Lat. *murus, moenia*, from *paries*,—as *city-walls* etc. from *a house-wall*: cf. τειχίον.—II. *any fortification, a castle, fort*, Hdt. 3, 14, 91, etc.: also, in plur., of *a single fort*, as we say *fortifications*, Id. 4, 12.—III. *a walled, fortified town* or *city*, Hdt. 9, 41, 115, Xen., etc.; and so in plur., Hdt. 1, 98, Xen.

†Τεῖχος, ους, τό, *Tichos*, a fortress near Dyme, Polyb. 4, 59, 4.

Τειχοσκοπία, ας, ἡ, *a looking from the walls*: name given to the 3d book of the Iliad.

Τειχοφῠλᾰκέω, ῶ, *to watch* or *guard the walls*, Dion. H. 4, 16, Plut. Crass. 27; v. Lob. Phryn. 574, sq., who rejects the form τειχοφυλακτέω in Polyaen. 7, 11, 5, as contrary to analogy: from

Τειχοφύλαξ, ᾰκος, ὁ, (τεῖχος, φύλαξ) *one that has the watch* or *guard of the walls, a sentinel, warder*, Hdt. 3, 157. [ῠ]

Τειχύδριον, ου, τό, dim. from τεῖχος, Xen. Hell. 2, 1, 28.

Τείως, adv., Ep. and Ion. for τέως, Od.

Τέκε, Ep. 3 sing. aor. of τίκτω, Hom.

Τεκεκτόνος, ον, dub. in Orph. for τεκοκτόνος, Lob. Phryn. 678.

Τεκμαίρομαι, dep., v. infra B: (τέκμαρ):—*to set as an end* or *boundary, to ordain, decree*, esp. of God or Fate, τ. κακά τινι, Il. 6, 349; 7, 70; πόλεμον, δίκην τινί, Hes. Op. 227, 237: — generally, of any person in authority, *to lay* a task *upon* a person, *enjoin, appoint*, πομπὴν ἐς τόδ' ἐγὼ τεκμ., Od. 7, 317; ἄλλην θ' ἡμιν ὁδὸν τεκμήρατο Κίρκη, 10, 563: and, with a notion of foretelling, τότε τοι τεκμαίρομ' ὄλεθρον, 11, 112; 12, 139: but, c. inf., *to settle with one's self*, i. e. *to design, purpose* to do, H. Hom. Ap. 285 (which in v. 287 is explained by φρονεῖν): *to mark out*, Lat. *designare*, ἕδρας πρεπούσας, Plat. Legg. 849 E; —but this sense is very rare after Hom., and Hes.—II. after Hom., almost always, *to perceive from certain signs and tokens, to infer, conclude, judge*, usu. c. dat., ἐμπύροις τεκμαίρεσθαι, *to perceive* or *judge by* the burnt-offering, Pind. O. 8, 4; τεκμαίρομαι ἔργοισιν 'Ηρακλέος, Id. Fr. 151, 5; τ. τὰ μὴ γιγνωσκόμενα τοῖς ἐμφανέσι, *to judge of* the unknown *by* the known, Hdt. 2, 33; ἔργῳ κοὐ λόγῳ τ., Aesch. Pr. 336; cf. Soph. O. T. 916, Eur. Oenom. 6, Isocr. 70 A, etc.: we also find, τ. τι ἀπό or ἔκ τινος, Xen. Mem. 3, 5, 6; 4, 1, 2, Plat., etc.; ἀφ' αὐτοῦ τὴν νόσον τεκμαίρεται, Ar. Vesp. 76; and, τ. τι πρός τι, Dem. 820, 15; also, περί τινος instead of acc., τ. περὶ τῶν μελλόντων τοῖς γεγενημένοις, Isocr. 128 B: — τεκμαίρεσθαί τι ὅτι..., *to take as a reason* the (following) fact that..., Thuc. 1, 1, Xen. Rep. 8, 2; cf. τεκμήριον 1: — τ. εἰ..., *to be uncertain* whether..., Anth. P. 12, 177: — in medic., *to judge, conjecture from symptoms*, Hipp.; cf. τέκμαρσις II.—2. *to look about after a mark, sign* or *token, to look about for* any thing, oft. with collat. notion of desire, Valck. Phoen. 186:—also, τ. εἰς..., *to direct* a thing *to* or *towards...*, Dion. P. 101, 135.—3. *to reckon, count*, c. acc., Ap. Rh. 4, 217.

B. an act. τεκμαίρω occurs first in post-Hom. poets, *to show by a sign* or *token*, c. acc., Pind. O. 6, 123, Aesch. Pr. 605; also, τεκμαίρειν τι ἰδεῖν, Pind. N. 6, 14:—*to determine, finish*, τ. ἀοιδήν, Arat. 18.

ΤΕ΄ΚΜΑΡ, Ep. τέκμωρ, τό, as Hom. always has it, while the other form occurs in Hes. Fr. 55, 2, Pind., Aesch., etc.; both indecl.: — *a fixed mark* or *boundary, goal, end*, ἵκετο τέκμωρ, he reached *the goal*, Il. 13, 20; εὕρετο τέκμωρ, he came to *the end* (of trouble), Il. 16, 472; τέκμωρ εὑρεῖν, generally, to find *an end* or *way out*, Od. 4, 373, 466, cf. Pind. N. 11, 57, P. 2, 90; 'Ιλίου τέκμωρ, *the end* of Troy, Il. 7, 30, etc.; τ. αἰῶνος, *a term* of life, Pind. Fr. 146. — 2. *a fixed line* of separation, τ. δειλῶν τε καὶ ἐσθλῶν, Hes. Fr. 55, 2.—II. like τεκμήριον, *a fixed sign, sure sign* or *token*, though only of some high and solemn kind, as Jupiter says that his nod is μέγιστον τέκμωρ ἐξ ἐμέθεν, *the highest, surest pledge* I can give, Il. 1, 526; τ. τινός, *a sure token* of something, Aesch. Ag. 272, 315, Supp. 483; *a sign* of weather, etc., Id. Pr. 454, cf. Buttm. Lexil. s. v.: hence, with collat. notion of foretelling, *a prophecy*, H. Hom. 32, 13; and, since these were chiefly taken from the sky, *a sign in the heavens, constellation*, like τέρας, τείρεα and *signa*, Arat., and Ap. Rh.—Poetic word.

Τέκμαρσις, εως, ἡ, (τεκμαίρομαι) *a judging from sure signs* or *tokens*; esp. in medic., *a judging from symptoms, conjecturing*, Hipp., cf. Foës. Oecon.: generally, *a proving, showing*, οὐ δικαίαν τέκμαρσιν ἔχει, has no real *way of proving* or *showing why...*, has no *just grounds*, Thuc. 2, 87.

Τεκμαρτός, ή, όν, (τεκμαίρομαι) *from which a token can be taken, possible to be made out*, οὐδὲν προςιδόντι τεκμαρτόν, Cratin. 'Ωρ. 3.

Τεκμήριον, ου, τό, (τεκμαίρομαι): —like τέκμαρ II. (cf. Arist. Rhet. 1, 2, 17), *a sure sign* or *token*, esp. when used as *a proof*, first in Hdt. 2, 13, 43; τεκμηρίοισιν ἐξ οἰμωγμάτων, Aesch. Ag. 1366; θανόντος πίστ' ἔχων τεκμήρια, Soph. El. 774; τ. περὶ τῶν μέλλοντων, Andoc. 23, 39; etc.:—in Att., we often have τεκμήριον δέ as an independent clause, *now the proof of it is this* (which follows), *take this as a proof*, e. g. Thuc. 2, 39, cf. Wolf Dem. Lept. 459, 28; more fully τεκμήριον δὲ τούτου καὶ τόδε· παρὰ μὲν Κύρου, κ. τ. λ., Xen. An. 1, 9, 29. — II. *a proof from sure signs* or *tokens*, Aesch. Eum. 485, and freq. in Plat., etc.:—in the Logic of Aristotle, *a demonstrative proof*, opp. to the fallible σημεῖον, v. Analyt. P. 2, 27, 7, Rhet. 1, 2, 16.

Τεκμηριόω, *to show* or *prove by evidence*, Thuc. 1, 9; τοσαῦτα ἐτεκμηρίωσε ὅτι..., thus much *evidence has he given* to the fact that..., Id. 3, 104:—mid., *to conclude from a sure sign* or *token*, Philo.

Τεκμηριώδης, ες, (εἶδος) *of the nature of a* τεκμήριον, Arist. Rhet. 2, 25, 14.

Τεκμηρίωσις, εως, ἡ, *a proving: proof*, Arr.

†Τέκμησσα, ης, ἡ, *Tecmessa*, daughter of the Phrygian Teleutas, or Teutheas, taken captive by Telamonian Ajax, to whom she bore Eurysaces Soph. Aj.

Τέκμωρ, τό, Ep. form from τέκμαρ, q. v.

Τεκνίδιον, ου, τό, dim. of τέκνον, *a little child*, Ar. Lys. 889. [νῐ]

Τεκνίον, ου, τό,=foreg., Anth.

Τεκνογονέω, ῶ, *to beget* or *bear young*, Anth. P. 9, 22: and

Τεκνογονία, ας, ἡ, *a begetting* or *bearing of children*, N. T.: from

Τεκνογόνος, ον, (τέκνον, *γένω) *begetting* or *bearing children*, Aesch. Theb. 929.

Τεκνοδαίτης, ου, ὁ, (τέκνον. δαίω B, δαίνυμι) *devouring his children*, Orac. ap. Paus. 8, 42, 6.

Τεκνόεις, v. sub τεκνοῦς.

Τεκνοκτονέω, ῶ, *to murder children*, Clem. Al.: and

Τεκνοκτονία, ας, ἡ, *child-murder*, Plut. 2, 998 E: from

Τεκνοκτόνος, ον, (τέκνον, κτείνω) *murdering children*, μύσος, Eur. H. F. 1155.

Τεκνολετήρ, ῆρος, ὁ, (τέκνον, ὄλλυμι) *having lost one's children* or *young*; fem. τεκνολέτειρα, of the nightingale, Soph. El. 107.

Τέκνον, ου, τό, (τίκτω, τεκεῖν):—*that which is born* or *produced*, hence (like A. Sax. *bearn*, Scottish *bairn*, from *beran, to bear*,—οὐκ ἔστι μήτηρ ἡ κεκλημένου τέκνου τοκεύς, τροφὸς δέ..., Aesch. Eum. 658), *a child*, whether son or daughter, ἄλοχοι καὶ νήπια τέκνα, Il. 2, 136, etc.: the sing. is used by Hom. only in vocat., as a form of address from elders to their youngers, *my son, my child*, sometimes with masc. adj., φίλε τέκνον, Il. 22, 84, Od. 2, 363, etc., the relat. pron. or participle is oft. in masc. or fem., as in Hdt. 7, 224, Pind. Fr. 157, Eur. Supp. 12 sq., Tro. 735. — 2. of animals, *the young*, Il. 2, 311, Od. 16, 217, cf. Valck. Hdt. 3, 109, Xen. Cyr. 4, 1, 17, etc.—3. birds are called αἰθέρος τέκνα, Eur. El. 897.—Cf. τέκος.

Τεκνοποιέω, ῶ, f. -ήσω, (τεκνοποιός) *to make children*;—in act., of the woman, *to bear* them; in mid., of the man, *to beget*, Xen. Mem. 2, 2, 4, etc.: —in mid., also, *to have children begotten for* one, Xen. Lac. 1, 7. Hence

Τεκνοποίησις, ἡ, = τεκνοποιΐα: and

Τεκνοποιητικός, ή, όν, *belonging to, fitted for the begetting* or *bearing of children*: ἡ -κή (sc. τέχνη), as a subdivision of the οἰκονομική, Arist. Pol. 1, 3, 2.

Τεκνοποιΐα, ας, ἡ, (τεκνοποιός) *a making of children, a bearing* or *begetting of children*, Xen. Mem. 1, 4, 7, Lac. 1, 3.

Τεκνόποινος, ον, (τέκνον, ποινή) *child-avenging*, μῆνις, Aesch. Ag. 155.

Τεκνοποιός, όν, (τέκνον, ποιέω) *child-making*, hence, τ. γυνή, of the wife, Hdt. 1, 59; τ. πόσις, of the husband, Eur. Tro. 853: τὰ τ. ἀφροδίσια, *legitimate* sexual intercourse, opp. to unnatural crimes, Xen. Hier 1, 29.—II. generally, *able to bear, fruitful*, Hdt. 5, 40.

Τεκνοῤῥαίστης, ου, ὁ, (τέκνον, ῥαίω) *destroying children*, Lyc. 38.

Τεκνοσπορία, ας, ἡ, *a begetting of children*, Anth. P. 7, 568: from

Τεκνοσπόρος, ον, (τέκνον. σπείρω) *sowing*, i. e. *begetting children*, Manetho.

Τεκνοσφᾰγία, ας, ἡ, *child-murder*.

Τεκνοτροφέω, ῶ, *to rear children* or *young*, Arist. H. A. 9, 40, 32: and

Τεκνοτροφία, *ας, ἡ, a rearing of children* or *young*, Arist. H. A. 6, 4, 5: from

Τεκνοτρόφος, *ον*, (*τέκνον, τρέφω*) *feeding* or *rearing children*.—II. proparox. *τεκνότροφος, ον*, pass., *fed* or *reared by children*.

Τεκνοῦς, *οῦσσα, οῦν*, for *τεκνόεις, εσσα, εν, having children*, Soph. Tr. 308; cf. *παιδοῦς*.

Τεκνοφᾰγία, *ας, ἡ, a devouring of children*: from

Τεκνοφάγος, *ον*, (*τέκνον, φαγεῖν*) *eating children*, Luc.

Τεκνοφθορέω, *ῶ, to destroy children*; and

Τεκνοφθορία, *ας, ἡ, destruction of children*: from

Τεκνοφθόρος, *ον*, (*τέκνον, φθείρω*) *destroying children*.

Τεκνόφι, poet. gen. from *τέκνον*, Simon. 7, 20.

Τεκνοφονέω, *ῶ, to murder children*, Leon. Al. 31, etc.: from

Τεκνοφόνος, *ον*, (*τέκνον, φονεύω*) *murdering children*, LXX.

Τεκνόω, *ῶ*, f. *-ώσω*, (*τέκνον*): *to furnish* or *stock with children, τ. πόλιν παισί*, Eur. H. F. 7:—pass., *to be furnished with children*, i. e. *to have them*, Pors. Phoen. 882.—II. *to engender, procreate children*; in act., usu., of the man, to *beget* them, Hes. Fr. 43, 6, Eur. Phoen. 19, Hel. 1146; *νύμφης, from* a bride, Id. Med. 805: (whenever the *fem. τεκνοῦσα* is found in MSS. or Edd., it should be read either *τεκοῦσα* or *τεκνοῦσσα*, as Soph. Tr. 308):—mid., of the female, *to bear children*; as metaph., *χθὼν ἐτεκνώσατο τέκνα*, Id. I. T. 1262, cf. Supp. 1087; also metaph., *ὄλβος τεκνοῦται*, it *has offspring*, Aesch. Ag. 754: *μυρίας ὁ μύριος χρόνος τεκνοῦται νύκτας ἡμέρας τε*, Soph. O. C. 618: but the mid. is used of the man in Eur. Med. 574, and the act. of the woman, Theophr. H. Pl. 9, 18, 10.—Pass., *to be born*, Pind. I. 1, 25, Eur. Phoen. 863: metaph., *μὴ καὶ τεκνωθῇ δυςφορώτερος γόος*, Aesch. Theb. 657, cf. Soph. O. T. 867; whence Soph. O. T. 1215 has the strange phrase, *γάμον τεκνοῦντα καὶ τεκνούμενον*, i. e., a marriage *where husband and son are one*.—III. *to take as one's child, adopt*, Lat. *adoptivum facere*, Diod. Hence.

Τέκνωμα, *ατος, τό, that which is born, a child*: metaph., *τ. πόνου, the produce* of toil, Aesch. Fr. 292.

Τέκνωσις, *εως, ἡ*, (*τεκνόω*) *a begetting, bearing, τέκνωσιν ποιεῖσθαι*, to have children, Thuc. 2, 44.—II. *a taking as one's child, adoption*, Diod. 4, 39, 67.

Τεκοκτόνος, *ον,=τεκνοκτόνος*.

ΤΕ´ΚΟΣ, *εος, τό*, poet. dat. pl. *τέκεσσι, τεκέεσσι*, both in Hom., poet. for *τέκνον*, oft. in Hom., and Hes.; freq. as a term of endearment from elders to their youngers;—also in Pind. I. 6 (5), 44; *δυσσεβίας μὲν ὕβρις τέκος*, Aesch. Eum. 534; etc.:—also of animals, Il. 8, 248, etc.

Τέκταινα, *ἡ*, fem. of *τέκτων*.

Τεκταίνομαι, f. *τεκτανοῦμαι* (*τέκτων*): dep. mid.:—strictly, *to work as a τέκτων*, or *carpenter*: but usu. trans., *to make, build, frame* of wood or other materials, *τ. νῆύς τινι*, Il. 5, 62; *χέλυν*, H. Hom. Merc. 25; *ναῦς*, Ar. Lys. 674; and freq. in Plat.; *ὁ τεκταινόμενος, the maker*, Plat. Tim. 28 C:—metaph., *to devise, plan, contrive*, esp. by craft or cunningly, Lat. *struere* or *machinari, τ. μῆτιν*, Il. 10, 19; *σύγκολλά τινα τ.*, to fit and fasten together, Soph. Fr. 746; *σιγῇ δ' ἐτεκτήναντ' ἀπόφθεγκτόν μ', they kept me* from speech of them, Eur. I. T. 951; cf. Plat. Tim. 91 A.—Later we find the act. *τεκταίνω* in same signf., first in Ap. Rh. 2, 381; 3, 592, and in late prose:—but Dem. 921, 22, has *τὰ τεκταινόμενα*, in pass. signf.

Τεκτόναρχος, *ον,=ἀρχιτέκτων, τ. μοῦσα*, Soph. Fr. 170.

Τεκτονεία, *ας, ἡ*, or *τεκτονία, ας, ἡ, carpentry*, Theophr.

Τεκτονεῖον, *ου, τό, the workshop of a τέκτων*, Aeschin. 17, 33.

Τεκτονεύω, like *τεκταίνομαι, to be a carpenter*, Artemid. 1, 1.

Τεκτονικός, *ή, όν*, (*τέκτων*):—*practised* or *skilled in building*, Plat.: as subst., *ὁ τ., a good carpenter* or *builder*, Id. Rep. 443 C, etc.; as opp. to a smith (*χαλκευτικός*), Xen. Mem. 1, 1, 7:—*ἡ -κή* (sc. *τέχνη*), *carpentry, building*, freq. in Plat.; as opp. to *χαλκεία, χαλκευτική*, Plat. Prot. 324 E, Xen. Oec. 1, 1, Diog. L. 3, 100.

Τεκτονόχειρ, *ὁ, ἡ*, (*τέκτων, χείρ*) *with the hand of a τέκτων*, Orph. Fr. 8, 44.

†**Τεκτόσαγες**, *ων, οἱ, the Tectosages*, a Gallic tribe, who settled in Asia Minor, Strab. p. 187.

Τεκτοσύνη, *ης, ἡ*, (*τέκτων*) *the art of a carpenter* or *builder, carpentry, ἀνὴρ εὖ εἰδὼς τεκτοσυνάων*, Od. 5, 250; *ἄτιμον χέρα τεκτοσύνας*, hand *unhonoured* in its art, Eur. Andr. 1015; metaph., *τ. ἐπέων*, Anth. P. 7, 159.

Τεκτόσυνος, *η, ον*, poet. for *τεκτονικός*.

Τέκτων, *ονος, ὁ, any worker in wood*, esp. *a carpenter, joiner, builder, τέκτονες ἄνδρες, οἵ οἱ ἐποίησαν θάλαμον καὶ δῶμα καὶ αὐλήν*, Il. 6, 315, cf. 5, 59; *πίτυν οὔρεσι τέκτονες ἄνδρες ἐξέταμον πελέκεσσι*, 13, 390; *νηῶν τ.*, a ship *carpenter* or *builder*, Od. 9, 126; *τέκτονα δούρων*, 17, 384; cf. Xen. Mem. 1, 2, 37.—2. generally, *any craftsman* or *workman, κεραοξόος τέκτων, a worker* in horn, Il. 4, 110: rarely of *metal-workers*, H. Hom. Ven. 12, cf. Eur. Alc. 5; being usu. opp. to *χαλκεύς* or *σιδηρεύς* (a smith), Plat. Prot. 319 D, Xen. Hell. 3, 4, 17; cf. *τεκτονικός*.—3. *a master in any art*, as in gymnastics, Pind. N. 5, 90; of poets, *τέκτονες σοφοὶ ἐπέων*, Id. P. 3, 200; *τέκτονες ὕμνων*, Cratin. Eun. 3 (ap. Ar. Eq. 530); but, *τέκτονες κώμων*, in Pind. N. 3, 7, are *the χορευταί*:—of a physician, *τ. νωδυνιᾶν*, Pind. P. 3, 11.—III. *a planner, plotter*: *an author, νεικέων*, Aesch. Ag. 152:—poet. also *τέκτων γένους, the author* of a race, Aesch. Supp. 594. (Akin to *τέχνη, τίκτω, τεκεῖν*.)

Τεκών, aor. part. of *τίκτω*.

Τελᾰμών, *ῶνος, ὁ, a broad band* or *strap for bearing* or *supporting* any thing; hence,—1. *a leathern strap* or *belt*, freq. in Hom., whose heroes use it for carrying both the shield and sword, hence we read of Ajax, *δύω τελαμῶνε περὶ στήθεσσι τετάσθην, ἤτοι ὁ μὲν σάκεος, ὁ δὲ φασγάνου*, Il. 14, 404; *ξίφος σὺν κολεῷ τε καὶ εὐτμήτῳ τελαμῶνι*, 7, 304; cf. 18, 598; *τ. ἀσπίδος*, 2, 388, etc.: in Hom., the *τελαμών* is usu. *ἀργύρεος*, silver-studded, Il. 18, 480; also *χρύσεος*, Od. 11, 610; *φαεινός*, Il. 12, 401, Hes. Sc. 222.—2. *a broad, linen bandage* for wounds, Il. 17, 290, Hdt. 7, 181; cf. Valck. Phoen. 1663.—3. *a long linen bandage* for rolling about mummies, *a roller*, Hdt. 2, 86, Anth. P. 11, 125.—II. in architecture, *Τελαμῶνες* were *colossal male figures used as bearing pillars*, being the Roman name for *Ἄτλαντες*, Müller Archäol. d. Kunst § 279; cf. *Καρυάτιδες*. (No doubt from *τλῆναι, to bear*, whence also the hero Telamon prob. took his name; cf. *Ἄτλας*.)

†**Τελᾰμών**, *ῶνος, ὁ, Telamon*, son of Aeacus, king of Salamis, an Argonaut and Calydonian hunter, Il. 17, 293; Pind. N. 8, 39.—II. a port of Etruria, Polyb. 2, 27.

†**Τελαμωνιάδης**, *ου* Ep. and Ion. *εω, ὁ*, Dor. *-δας, α, son of Telamon*, i. e., Ajax, Il. 9, 623; Pind. I. 6, 38: Teucer, N. 4, 77.

Τελᾰμωνίζω, f. *-ίσω*, (*τελαμών*) *to bind up*, esp. *to bind up a wound*, Satyr. ap. Ath. 248 F.

Τελᾰμώνιος, *α, ον, of* or *belonging to a τελαμών*, v. l. for *στελμόνιος* in Xen. Cyn. 6, 1.

†**Τελαμώνιος**, *α, ον, of* or *relating to Telamon, Telamonian, ὁ Τ.*, Ajax, i. e., son *of T.*, Il. 2, 528, etc.

Τελάρχης, *ου*, (*ἄρχω*) *the commander of a τέλος* (signf. II).

Τελαρχία, *ας, ἡ, the duty* or *rank of a τελάρχης*.

Τέλβω, *τέλβομαι,=ἀτέμβω*, Hesych.

Τελεαρχία, *ας, ἡ*, the office of *τελέαρχος*, Plut. 2, 811 B.

Τελέαρχος, *ου, ὁ*, (*τέλος* III.) *a police magistrate at Thebes*, Ib.

†**Τελέας**, *ου, ὁ, Teleas*, an infamous character in Athens, satirized by Ar. Pac. 1008, etc.—2. father of Chrysilla in Corinth, Ath. 436 F.

†**Τελέδαμος**, *ου, ὁ, Teledămus*, an Argive, an adherent of Philip, Dem. 324, 10.—Others in Polyb.; etc.

Τελέεις, *εντος*, v. *τελήεις*.

†**Τελέθριον**, *ου, τό, Mt. Telethrius*, in Euboea, Strab. p. 445.

Τελέθω: 3 sing. frequent. impf. *τελέθεσκε*, H. Hom. Cer. 242. *To come forth, come into being, to be quite* so and so; and, by consequence, *to be*, in which signf. it is not rare in Hom., as, *ἀριπρεπέες, μινυνθάδιοι τελέθουσι*, Il. 9, 441, Od. 19, 328; *ἀμείνων τελέθει*, Od. 7, 52; so also Orac. ap. Hdt. 7, 141, Theogn., Pind., and other poets, but never in Soph.:—also of time, *νὺξ τελέθει, it is quite* night, Il. 7, 282, 293, cf. Il. 12, 347, Od. 17 486, Hes. Op. 179, 504. (Poet. word, being a lengthd. form of *τέλλω*, q. v., in intr. signf.:—a connexion with *θάλλω* is very unlikely.)

Τελειογονέω or *τελεογ-, to produce fruit in perfection* or *in due season*, Theophr. C. Pl. 1, 11, 3; 3, 18, 1: and

Τελειογονία, *ας, ἡ*, or *τελεογ-, timely* or *perfect production* or *birth*, Arist. Gen. An. 2, 8, 17: from

Τελειογόνος or *τελεογ-*, (*τέλειος, *γένω*) *bearing timely, perfect young* or *fruit*, Arist. Gen. An. 4, 4, 9.—II. proparox. *τελειόγονος, ον*, pass., *born in due* or *full time*, Id. H. A. 7, 4, 19.

Τελειοκαρπέω, *ῶ*, or *τελεοκ-, to produce perfect fruit*, Theophr.

Τελειόκαρπος, *ον*, or *τελεόκ-, producing perfect fruit*.

Τελειοποιέω, *ῶ, to make perfect, complete*, Eccl.

Τελειοποιός, *όν, making perfect, completing*.

Τέλειος, *α, ον*, in Att. also *ος, ον*: also *τέλεος*, as in Hdt. (cf. infra C): both forms are common in Att., but the latter most freq., esp. in prose:—(*τέλος*.) *Having reached its end, finished*, Hom (only in Il.), etc.; of victims, *complete, perfect, entire, without* *spot* or *blemish*, αἶγες τέλειαι, Il. 1, 66; 24, 34, v. Hdt. 1, 183 (cf. infra II): but, ἱερὰ τέλεια are *perfect* sacrifices, sacrifices *of full tale* or *number*, or *performed with all* rites, Lex ap. Andoc. 13, 9, Dem. 1365, 17: so in Il. 8, 247; 24, 315, some take αἰετὸς τελειότατος πετεηνῶν to be *the surest bird of augury*; cf. τελήεις.—2. of animals, *full-grown*, τέλεον νεαροῖς ἐπιθύσας, Aesch. Ag. 1504 (and so some take αἶγες τ. in Il. ll. c.): esp., τ. ἀνήρ, *a full-grown man*, Lat. *adultus*, Xen. Cyr. 1, 2, 4, 12, 14; (in Hesych., τέλειοι οἱ γεγαμηκότες, cf. infra II. 2): τ. ἵππος, opp. to πῶλος, Plat. Legg. 834 C; hence also, τ. ἅρμα, a chariot *drawn by horses*, opp. to ἅρμα πωλικόν, Inscr. in Wordsw. Athens and Att. p. 161:—hence generally, *perfect in his* or *its kind*, τ. σοφιστής, Plat. Crat. 403 E; τέλ. εἰς, κατά or πρός τι, Id. Phaedr. 269 E, Tim. 30 D, Legg. 647 D: τὸ τέλεον, *perfection*, Id. Phil. 66 B.—3. of qualities, numbers, times, etc., *absolute*, *perfect*, *complete*, freq. in Plat.: also of evils, τ. νόσημα, *a fatal* illness, Hipp.; τελέα, τελεωτάτη ἀδικία, Plat. Rep. 384 B, 344 A.—4. of actions, *ended*, *finished*, Soph. Tr. 948, ubi v. Herm.: so too of prayers, vows, etc., *fulfilled*, *accomplished*, εὐχωλαί, Pind. Fr. 87, 12: τέλειον ἐπ' εὐχᾷ ἐσλόν, Id. P. 9, 156; εὔγματα, Ar. Thesm. 353; of omens or predictions, ὄψις οὐ τελέη, a vision *which imported* nothing, Hdt. 1, 121: also, τ. ψῆφος, *a fixed* resolve, Soph. Ant. 632.—5. in arithm., those numbers are τέλειοι, which are equal to the sum of their factors or divisors, as, 6=3+2+1; 28=14+7+4+2+1; etc.; cf. Plat. Rep. 546 B.—II. act., *bringing to pass*, *accomplishing*, ἀρὰ τ., a curse *working its own fulfilment*, Blomf. Aesch. Theb. 832 (where τέλειᾰ).—2. of the gods, *listening to*, *fulfilling prayer*, as granting success in any thing, esp. Ζεὺς τ., Pind. P. 1, 130; Aesch. Ag. 973; τέλεων τελειότατον κράτος, Ζεῦ, Id. Supp. 526:—esp. as epith. of Juno ζυγία, the Lat. *Juno pronuba*,—as the presiding goddess of marriage, looked upon as a τέλος or perfect condition of life, Pind. N. 10, 31, Aesch. Eum. 214, Ar. Thesm. 973 (v. supra II), cf. Ruhnk. Tim., and τέλος, v. 2.—3. τέλειος ἀνήρ,=Lat. *paterfamilias*, *the head* or *lord* of the house, Aesch. Ag. 972; cf. ἡμιτελής.—III.=τελευταῖος, *last*, Soph. Tr. 948.—IV. τέλειον, *a royal banquet*, as a transl. of the Pers. *tycta*, Hdt. 9, 110,—the only place where he uses this form.—V. adv. -είως, *at last*, Aesch. Eum. 320.—2. *completely*, *absolutely*, τ. ἐς ἀσθενὲς ἔρχεσθαι, Hdt. 1, 120; τ. ἄφρων, Isae. Fr. 1, 4. Cf. τελήεις.

Τελειοστιγμή, ῆς, ἡ, for τελεία στιγμή, *a full stop*, *period*, dub.

Τελειότης, ητος, ἡ, (τέλειος) *completeness*, *perfection*, Def. Plat. 412 B.

Τελειοτοκέω, ῶ, *to bear a timely*, *full-grown child*; and

Τελειοτοκία, ας, ἡ, *the timely birth of a child*: from

Τελειοτόκος, ον, *bearing perfect* or *timely children*.

Τελειουργέω, ῶ, (*ἔργω) *to perfect*, *complete*, Theophr.

Τελειόω or τελεόω, ῶ, (τέλειος): —*to make perfect*, esp. *to inaugurate as king*, *confirm in the kingdom*, Hdt. 3, 86: *to consecrate to a sacred office*, LXX.—II. *to complete*, *bring to accomplishment*, Hdt. 1, 120; τελ. λόχον, *to make* the troop *accomplish its end*, i. e. *to make* it *successful*, Soph. O. C. 1059: τ. τὸ εἶδος, *to complete* it, *make* it *perfect*, Arist. Eth. N. 10, 4, 1.—2. *to fulfil*, *accomplish*, Soph. Tr. 1257; τὰς σπονδάς, Thuc. 6, 32; τελεωθέντων ἀμφοτέροισι, *when their wishes were accomplished* for both, Hdt. 5, 11. —III. in pass., *to come to full age*, *grow up*, Plat. Symp. 192 A, Rep. 466 E: and generally, *to be made perfect*, *completed*, of numbers, Id. Polit. 272 D.

Τελείω, Ep. for τελέω, q. v., Hom.

Τελείωμα, ατος, τό,=sq.

Τελείωσις, εως, ἡ, (τελειόω) *a completing*, *making perfect*, Arist. Anal. Pr. 1, 6, 17: *consecration*, LXX.—II. *a being perfect*, *perfection*, Plut. 2, 961 C.—2. *marriageableness*; *marriage*, LXX.

Τελειωτής, οῦ, ὁ, *a perfecter*, *finisher*. Hence

Τελειωτικός, ή, όν, *perfecting*, *completing*, *ending*.

Τελενῑκίζω, *to make empty*, coined by Cratin. (Seriph. 10, ubi v. Meineke) from Τελένικος, the name of a poor man otherwise unknown: hence, Τελενίκιος ἠχώ, *an empty* sound.

†Τελένῑκος, ου, ὁ, *Telenīcus*, an Athenian, Andoc. 5, 40.—2. a Byzantian, Ath. 638 B.

Τελεογονέω, -νία, -νος,=τελειογ-.

Τελεοδρομέω, ῶ, *to complete the course*.

Τελεόδρομος, ον, *completing the course*.

Τελεοκαρπέω, -καρπος,=τελειοκ-.

Τελεόμηνος, ον, (τελέω, μήν):— ἄροτος τ., the year *revolving with full complement of months*, i. e. *a full twelvemonth*, Soph. Tr. 824:—τέκνον τ., a child *born after the full number of months*, *born in due season*, Arist. H. A. 7, 4, 20.

Τελέοντες, οἱ, one of the four original Attic tribes, prob. (from τελέω III) *the Consecrators*, i. e. *Priests*; or (from τελέω II) the *Payers*, *Farmers*, cf. Thirlw. Hist. of Gr. 2, p. 5, and cf. Αἰγικορεῖς:—others however read Γελέοντες: compare Hdt. 5, 66, with Eur. Ion 1580.

Τέλεος, τελεόω, v. sub τέλειος, τελειόω.

†Τελέσαρχος, ου, ὁ, *Telesarchus*, a Samian, Hdt. 3, 143.—2. father of the Aeginetan Cleander, Pind. I. 8, 3.—Others in Paus.; etc.

†Τελέσας, αντος, ὁ, *Telesas*, a rhetorician in Athens, Ath. 220 B.

†Τελεσθώ, οῦς, ἡ, *Telestho*, a daughter of Oceanus, Hes. Th. 358.

†Τελεσία, ας, ἡ, *Telesia*, an ancient city of the Samnites, Strab. p. 250.

†Τελεσιάδας, α, ὁ, *Telesiadas*, a Theban, Pind. I. 4, 77.

Τελεσιάζω, (τελέσιος)=τελέω.

†Τελεσίας, α, ὁ, *Telesias*, masc. pr. n., Plut.; Ath.; etc.

Τελεσίδρομος, ον,=τελεόδρομος: generally, *complete*, Incert. ap. Stob. Ecl. 1, p. 274.

Τελεσίερος, ον, *accomplishing*, *performing a sacrifice*, or *a sacred function*.

Τελεσικαρπέω, ῶ,=τελεοκαρπέω.

Τελεσίκαρπος, ον,=τελεόκαρπος, Strab.

†Τελεσικράτης, ους, ὁ, *Telesicrates*, a Cyrenean, victor in the Pythian games, Pind. P. 9, 2 sqq.

†Τελέσιλλα, ης, ἡ, *Telesilla*, a Grecian poetess of Argos, Apollod. 3, 5, 6; Plut.; etc.—Others in Anth.

†Τελεσίνῑκος, ου, ὁ, *Telesinīcus*, a Corinthian, Polyaen. 5, 32.

Τελεσίνοος, ον, contr. -νους, ουν, =τελεσίφρων.

†Τελεσῖνος, ου, ὁ, or Τελεσίνους, *Telesinus*, masc. pr. n., Plut. Lys. et Sull. 4.

Τελέσιος, ον, *finishing*: τ. ἡμέρα, *the last* day.

Τελεσιουργέω, ῶ, (τελεσιουργός) *to finish a work*, *accomplish*, Polyb. 5, 4, 10:—pass., *to be brought to perfection*, Arist. H. A. 6, 10, 16, Plut., etc. Hence

Τελεσιούργημα, ατος, τό, *a completed work*: *the end worked out*, *accomplished purpose*, Polyb. 3, 4, 12.

Τελεσιουργία, ας, ἡ, *the finishing of a work*.

Τελεσιουργικός, ή, όν, *fitted for working its end*, v. l. for sq.

Τελεσιουργός, όν, (τελέω, ἔργον) *completing a work*: *working its end*, *effective*, Plat. Phaedr. 270 A, Polyb. 2, 40, 2; cf. foreg.

†Τελέσιππα, ἡ, *Telesippa*, fem. pr. n., Plut. Alex. 41: Dor. form of Τελεσίππη, wh. occurs as pr. n. of an Athenian female, Dem. 1064, 15.

†Τέλεσις, ὁ, *Telesis*, masc. pr. n., Ath. 21 F.—2. ἡ, fem. pr. n., Philetaer. ap. Ath. 587 E.

Τέλεσις, εως, ἡ, *completion*.

Τελεσιφάντης, ου, ὁ, (φαίνω)= ἱεροφάντης, ὀργιοφάντης.

Τελεσίφρων, ονος, ὁ, ἡ, (τελέω, φρήν):—μῆνις τ., wrath *that works its will*, i. e. divine vengeance, Aesch. Ag. 700.

Τελέσκω, v. sub τελίσκω.

Τέλεσμα, ατος, τό, (τελέω) like τέλος IV, *toll*, *taxes*: generally, *outlay*, *a payment*, Diod. Excerpt. p. 576, Luc. Saturn. 35.

Τελεσμός, οῦ, ὁ, *completion*, *finishing*.

Τελεσσίγᾰμος, ον, poet. for τελεσίγαμος, *perfecting* or *consecrating a marriage*, Nonn.

Τελεσσίγονος, ον, poet. for τελεσίγονος, *perfecting* or *completing the birth*, Nonn.

Τελεσσιδώτειρα, poet. for τελεσιδ-, =τέλος δοῦσα, *she that gives completeness* or *accomplishment*, Μοῖρα, Eur Heracl. 899.

Τελεσσίνοος, ον, poet. for τελεσίνοος, Orph. Ag. 1308.

†Τελεσταγόρας, ου, ὁ, *Telestagoras*, a wealthy man in Naxus, Arist. ap. Ath. 348 B.

†Τελέστης, ου, ὁ, Dor. -τας used also in Att., *Telestas*, a son of Priam, Apollod. 3, 12, 5.—2. a dancer of Aeschylus, Ath. 22 A.—3. a poet of Selinus, Ath. 616 E.—Others in Paus.; etc.

Τελεστήρ, ῆρος, ὁ,=τελεστής.

Τελεστήριον, ου, τό, *a place for initiation*, as the temple at Eleusis, Plut. Themist. 1, Pericl. 13.—II. τὰ τελεστήρια (sc. ἱερά), *a thank-offering for success*, Xen. Cyr. 8, 7, 3:—neut. from sq.

Τελεστήριος, α, ον, *accomplishing*. —2. *initiating*.

Τελεστής, οῦ, ὁ:—*a magistrate*, Böckh Inscr. 1, p. 28.

Τελεστικός, ή, όν, (τελέω) *fit for finishing*, etc.: esp. *proper for initiation* or *consecration*, *initiative*, *mystical*, τελ. καὶ μαντικὸς βίος, Plat. Phaedr. 248 D, 265 B: σοφία τ., the wisdom *of the mysteries*, Plut. Solon 12. Adv -κῶς.

Τελεστός, ή, όν, verb. adj from τελέω, *completed*, *initiated*.

Τελέστωρ, ορος, ὁ, poet. for τελεστής, Anth. P. 9, 525, 20.

Τελεσφορέω, ῶ, (τελεσφόρος) *to bear*

οι *bring fruit to perfection*, Theophr.: generally, *to bring to perfection*, Strab.—II. *to pay toll* or *custom*, Xen. Vect. 3, 5.

Τελεσφόρησις, ἡ,=sq.

Τελεσφορία, ας, ἡ, *a bringing to perfection*:—esp., *an initiating in the mysteries, initiation*, Call. Cer. 129, Ap. Rh. 1, 917: *a festival* of this kind, τ. ἐπετήσιος, Call. Apoll. 77.—II. *toll, custom*, A. B. p. 309: from

Τελεσφόρος, ον, (τέλος, φέρω): *bringing to an end*, in Hom. always in phrase, τελεσφόρον εἰς ἐνιαυτόν, for the space of a year's *accomplishing its round*, for a *full* year, Il. 19, 32, Od. 4, 86, etc., and so Hes.;—where the sense is strictly pass., yet the accent is paroxyt., and so it remained in later writers, as, τελεσφόροι ἀραί, εὐχαί, Aesch. Theb. 655, Cho. 212, Eur. Phoen. 69; χρησμός, Ib. 641; φάσματα δὸς τελεσφόρα, grant *accomplishment* to the visions, Soph. El. 646, cf. Eur. Phoen. 641.—II. really act., *bringing to an end, accomplishing*, Μοῖρα, Aesch. Pr. 511; Δίκη, Soph. Aj. 1390: πεσεῖν ἐς τὸ μὴ τελεσφόρον, to fall fruitless, powerless to the ground, Aesch. Ag. 1000.—2. *bearing fruit in due season*, and so, generally, *productive*, Theophr.—3. *having the management* or *ordering*, τ. δωμάτων γυνή, Aesch. Cho. 663; cf. τέλειος II. 2.

†Τελέσφορος, ου, ὁ, *Telesphorus*, a viceroy of Lysimachus, Ath. 616 B.—Others in Diog. L.; etc.

†Τελέσων, ωνος, ὁ, *Teleson*, masc. pr. n., Anth. P. 6, 35.

Τελεταρχέω, ῶ, *to be a* τελετάρχης, *to consecrate*.

Τελετάρχης, ου, ὁ, (τελετή, ἄρχω) *the beginner of a consecration*, Orph. Hence

Τελεταρχία, ας, ἡ, *the business of a* τελετάρχης.—II. in Eccl., *the Holy Trinity*.

Τελετή, ῆς, ἡ, (τελέω):—like τέλος, *a finishing, making perfect*: esp., *initiation* in the mysteries, or, *the celebration of mysteries*, Hdt. 2, 171, Andoc. 15, 5; ἐς χεῖρας ἄγεσθαι τὴν τελετήν, to receive *initiation*, Hdt. 4, 79; καθαρμῶν καὶ τελετῶν τυχοῦσα, Plat. Phaedr. 244 E; so, λύσεις τε καὶ καθαρμοὺς ἀδικημάτων, ἃς δὴ τελετὰς καλοῦσιν, Id. Rep. 365 A; cf. omnino Isocr. 46 B.—II. in plur., *mystic rites*, Eur. Bacch. 22, 73, etc., Ar. Nub. 304, Plat., etc.:—and so, *any religious rites, a feast, festival*, Pind. P. 9, 172, N. 10, 63; and so in sing., Eur. I. T. 959:—metaph., πρωτογόνος τελετή, of a child's *birth*, Pind. O. 10 (11), 63.

Τελετουργέω, ῶ, *to effect consecration, consecrate*: and

Τελετουργία, ας, ἡ, *consecration*: from

Τελετουργός, όν, *working by means of consecration*, Eccl.

†Τελευταγόρας, ου, ὁ, *Teleutagoras*, a son of Hercules, Apollod. 2, 7, 8.—Others in Anth.; etc.

Τελευταῖος, α, ον, (τελευτή):—*bringing to an end*, or, *being at the end, last*, Lat. *ultimus*, first in Hdt. 5, 68; 7, 142; ἡ τελ. ἡμέρα, one's *last* day, Soph. O. T. 1528; ἐν τελευταίοις πίπτειν, Plat. Rep. 619 E: oft. with verbs, τελ. εἶπε, ἦλθε, etc., Xen., etc.:—τὸ τελευταῖον, as adv., *lastly*, Lat. *postremo*, Hdt. 1, 91, etc.; also τελευταῖον, Plat. Rep. 516 B, etc.; τὰ τελευταῖα, Id. Gorg. 515 E.—2. *of* or *concerning the end of life*, Soph. Tr. 1149.—3. *extreme, excessive*, ὕβρις, Id. El. 271.

†Τελεύτας, αντος, ὁ, *Teleutas*, a Phrygian, father of Tecmessa, Soph. Aj. 210.

Τελευτάω, ῶ, f. -ήσω, (τελευτή):—like τέλεω, *to bring about, complete, accomplish*, Lat. *perficere*, freq. in Hom., who uses it not only of *finishing a work begun*, as in Od. 5, 253; but also of *fulfilling an oath* or *promise, wish* or *hope*, ἐέλδωρ τ., Od. 21, 200, cf. Il. 15, 74; very often, ἐπεί ῥ' ὄμοσέν τε, τελεύτησέν τε τὸν ὅρκον, when he had pronounced the words and *completed* the oath, i. e. ratified it by going through the regular forms, Il. 14, 280, Od. 2, 378, etc.; οὐ Ζεὺς ἄνδρεσσι νοήματα πάντα τελευτᾷ, Il. 18, 328; so, τελευτᾶν τινι κακὸν ἦμαρ, *to bring about* an evil day for one, Od. 15, 524; so also, τ. πόνους Δαναοῖς, Pind. P. 1, 105, cf. Eur. Phoen. 1580.—Pass., τελευτάομαι, fut. mid., -ήσομαι, (in pass. signf., Il. 13, 100, Od. 8, 510, Eur.), *to be fulfilled, to come to pass, happen*, ll. c., etc.; πρίν γε τὸ Πηλείδαο τελευτηθῆναι ἐέλδωρ, Il. 15, 74.—II. *to bring to an end, finish, end*, Hom., etc.: τ. ἀσύχιμον ἀμέραν, *to close* a peaceful day, Pind. O. 2, 61;—esp., τ. τὸν βίον, τὸν αἰῶνα, *to finish* life, i. e. *to die*, Hdt. 1, 32; 9, 17, etc., Aesch. Ag. 929, etc.:—hence, absol., τελευτάω, *to end, die*, εὖ or κακῶς τ., Hdt. 3, 40, 43; τελευτᾶν ὑπό τινος, *to die by* another's hand or means, Hdt. 1, 39; 4, 78, etc., and freq. in Att.; so, τ. ὑπ' ἀλλαλοφόνοις χερσίν, Aesch. Theb. 930; τελ. μάχῃ, Aesch. Theb. 617:—also c. gen., τελευτᾶν βίου, *to make an end of* life, Xen. Cyr. 8, 7, 17; (so, λόγου τ., Thuc. 3, 59):—hence, —2. generally intr., *to come to an end, to end*, Lat. *finire*, αἱ εὐτυχίαι ἐς τοῦτο ἐτελεύτησαν, his good fortune *came to* this *end*, Hdt. 3, 125; τ. ἐς τὠυτὸ γράμμα, *to end in* the same letter, 1, 139; cf. 2, 33; 4, 39; so, ποῖ τελευτᾷ; *in what* does it end? Aesch. Pers. 735, cf. Cho. 528, Soph. O. C. 477, Plat. Legg. 630 C, etc.—3. the part. τελευτῶν, ῶσα, ῶν, was used with verbs like an adv., *at the end, lastly, at last*, as, κἂν ἐγίγνετο πληγὴ τελευτῶσα, there would have been a fray *to finish with*, Soph. Ant. 261; τὰς ὀλοφύρσεις τελευτῶντες ἐξέκαμνον, *at last* they got tired of mourning, Thuc 2, 51, cf. 8, 81; and freq. in Plat., etc.; sometimes even with another part., τελευτῶν δήσας, *at last* having bound him, Lys. 142, 13, cf. 125, 35.

Τελευτέω, Ion. for foreg., only found in part. τελευτέοντες, Hdt. 8, 38.

Τελευτή, ῆς, ἡ, (τελέω, τέλος):—like τελετή, *a finishing, fulfilment, accomplishment*, τελευτὴν ποιῆσαι, to accomplish, Od. 1, 249; 16, 126; so, κραίνειν τελευτὰν γάμου, Pind. P. 9, 118; πᾶσαν τελ. πράγματος δείξεν, Id. O. 13, 104.—II. *a finish, end*, μύθοιο, Il. 9, 625, etc.:—esp., βιότοιο τ., Il. 16, 787; βίου τ., Il. 7, 104, Hdt. 1, 30, 31, etc.; and so without βίου, *the end* or *issue of life, death*, Pind. O. 5, 52, Thuc. 2, 44; τ. ὑστάτη, Soph. Tr. 1256; τελευτὴν τελεῖν, Ib. 79: also θανάτοιο τελευτή, the end that death brings, Lat. *mortis exitus*, Hes. Sc. 357, cf. τέλος I. 6:—ἐς τελευτήν, *at the end, at last*, H. Hom. 6, 29, Hes. Op. 331: in plur., τελευταὶ Λιβύης, =ἐσχατιαί, *the end, extremity* of Libya, Wess. Hdt. 2, 32; so, τελευταὶ γάμων, κακῶν, *the issues of*..., Eur. Med. 1388, El. 908.

†Τελευτία, ας, ἡ, *Teleutia*, a Spartan female, Plut.

†Τελευτίας, α, ὁ, *Teleutias*, a half brother of Agesilaus king of Sparta, Xen. Hell. 4, 4, 19; Plut. Ages. 21.—2. son of Theudorus, Anth. P. 7, 496.

Τελέω, ῶ, Ep. also τελείω, both in Hom.: f. τελέσω, and in Hom. metri grat. τελέσσω: τελέω also, Att. τελῶ, seems to have been a real future form, Il. 8, 415, Plat. Prot. 311 B; so too in pass. τελεύμενα, Hdt. 1, 206, cf. Buttm. Ausf. Gr. § 95, 9: pf. τετέλεκα, Dem. 295, 29, etc.—Pass. τελέομαι, Ep. -είομαι: fut. mid. in pass. signf. τελέσομαι: aor. ἐτελέσθην: pf. τετέλεσμαι:—(τέλος).

To bring about, complete, fulfil, accomplish; and, generally, *to perform, do*, Lat. *perficere*, freq. from Hom. downwds.; esp. *to fulfil* or *keep* one's word, etc., as, τ. ἔπος, μῦθον, ὑπόσχεσιν, Il. 14, 44, Od. 4, 776; 10, 483; τελέω καὶ πάροιθεν ὑπέστην, Il. 23, 20, cf. 21, 457, Od. 4, 699: hence also, *to grant* one *the fulfilment* or *accomplishment of* any thing, τινί τι, Il. 9, 157, Od. 22, 51; τ. νόον τινί, *to fulfil* his wish, Il. 23, 149; so, τ. ἐέλδωρ, Hes. Sc. 36; τελέσαι κότον, χόλον, *to glut* his fury, wrath, Il. 1, 82; 4, 178; rarely c. inf., οὐδ' ἐτέλεσσε φέρειν, *he succeeded* not in.., Il. 12, 222 (cf. ἀνύω III): generally, *to grant in full, work out*, Lat. *finire*, ἀγαθόν, Od. 2, 34; γῆρας ἄρειον, Od. 23, 286; κακόν τινι, etc.: but, ὅρκια τελεῖν, like ὅρκον τελευτᾶν, *to finish, complete* or *confirm* an oath, Il. 7, 69; τ. εὐχάς, Aesch. Ag. 973; ἱερά, Eur. Bacch. 485 (unless this belongs to signf. III): absol., *to accomplish one's work*, θεῶν τελεσάντων, Pind. P. 10, 78, cf. Aesch. Theb. 35, 782, Soph. El. 947, etc.:—in Att., τελεῖν c. acc. is merely a periphr. for the verb, to which the acc. is akin, φόνον τελεῖν for φονεύειν, γάμον τ. for γαμεῖν, Ruhnk. Tim., etc.—Pass., *to be brought about, completed, fulfilled, accomplished*; *to come to pass, happen*, freq. in Hom., who besides the pres. uses part. pf., mostly (as always in Hes.) in neut., τὸ καὶ τετελεσμένον ἐστί, ἔσται, etc.; the masc. only in Il. 1, 388, H. Ven. 26; the fem. not at all: so, ἔσται τελεύμενον, Hdt. 1, 206: τετελεσμένον ἐστί=τελεῖσθαι δύναται, Heyne Il. 14, 195:—proverb., αὐτίκ' ἔπειθ' ἅμα μῦθος ἔην τετέλεστο δὲ ἔργον, 'no sooner said than done,' Il. 19, 242: τετελεσμένος=τέλειος, *absolute*, Lat. *summus*, Pind. N. 9, 14.—2. *to make perfect*, ἀρετάν, Ib. 4, 70; τ. τινα, *to bless* him *with perfect happiness*, Id. I. 6 (5), 67: so, τετελεσμένον ἐσλόν, Id. N. 9, 13; τελεσθεὶς ὄλβος, Aesch. Ag. 752:—also, *to bring* a child *to maturity, bring* it *to the birth*, Eur. Bacch. 100.—3. *to bring to an end, finish, end*, δρόμον, πόνον, Il. 23, 373, Od. 3, 262; 23, 250; τ. ἀέθλους, ἦμαρ, Od. 5, 390; ἤματα μακρὰ τελέσθη, Od. 10, 470, Hes. Th. 59: so in pass. of men, *to make an end of life, come to one's end*, Aesch. Cho. 875, cf. Dissen Pind. O. 9, 15 (23).—4. in poets sometimes intr., like the pass., *to come to an end, be fulfilled, turn out* so and so, Aesch. Cho. 1021, Theb 693, Soph. El. 1419:—also, τ. εἰς τόπον, *to finish (one's course)* to a place, i. e. *arrive at* it, like ἀνύω I. 3, Markl. Eur. Supp. 1142, Schaf. Mel p. 94.—II. *to pay* what one owes, what is due, θέμιστας, Il. 9, 156, 298: generally, *to pay, present*, δῶρα, δωτίνην, Il. 9, 598, Od. 11, 352; ὕμνο‥

Pind. P. 1, 153; 2, 24:—hence in Att., esp. of all state-taxes, *to pay tax, duty, toll*, etc., τελεῖν τὸ μετοίκιον, *to pay* the tax of a μέτοικος, Plat. Legg. 850 B; and so, τ. τὸ θητικόν, τὸ ξενικόν, etc., ap. Dem. 1067, 27; 1309, 5; τ. σύνταξιν, Aeschin. 66, 40, cf. Böckh P. E. 2, 267:—also, simply, *to lay out, spend*, τ. ἔς τι, *to lay out* money upon a thing, as, in pass., ἐς τὸ δεῖπνον τερακόσια τάλαντα τετελεσμένα, Hdt. 7, 118, cf. Xen. Cyr. 8, 1, 13; τ. μισθόν, χρήματα, etc., Ar. Ran. 173, Plat. Apol. 20 A, etc.:—metaph., τ. ψυχὰν Ἀΐδᾳ, *to pay* one's life to Hades, i. e. die, Pind. I. 1, 99:—also in pass., *to receive payment*, Dem. 1461, 16;—but the act., τελέσαι, *to exact payment*, in Xen. Hell. 3, 5, 3, can hardly be right. (Hence εὐτελής, πολυτελής, etc.)—2. since at Athens all the citizens were distributed into classes acc. to their property, and then rated for the payment of taxes, the usu. expression for this was τελεῖν εἰς or ὡς ἱππάδα or εἰς ἱππέας, *to pay* to the knights, and so, *to belong to the class* of knights, Lat. *censeri inter equites*, Isae. 67, 24.—3. then, generally, τελεῖν εἰς.., *to belong to, to be reckoned among*, τ. ἐς Ἕλληνας, ἐς Βοιωτούς, *to belong to* the Greeks, the Boeotians, Hdt. 2, 51; 6, 108; ἐς Φάρσαλον ἐτέλεσε, Thuc. 4, 78; εἰς ἀστοὺς τ., *to become* a citizen, Soph. O. T. 222; εἰς ἄνδρας τελεῖν, *to come to* man's estate, Plat. Legg. 923 E; εἰς γυναῖκας ἐξ ἀνδρῶν τ., *to become* a woman instead of a man, Eur. Bacch. 822.—4. rare phrase, πρὸς τὸν πατέρα τελέσαι, *to compare* with his father, Hdt. 3, 34.—III. *to consecrate, initiate*, esp. in the mysteries:—pass., *to have one's self initiated*, Lat. *initiari*, Ar. Nub. 258, Plat., etc.; Διονύσῳ τελεσθῆναι, *to be consecrated* to Bacchus, *initiated in* his *mysteries*, Hdt. 4, 79, cf. Xen. Symp. 1, 10; cf. τέλος V, τελετή:—c. acc., τελεσθῆναι Βακχεῖα, Ar. Ran. 357, cf. Plat. Phaedr. 250 B; στρατηγὸς τελεσθῆναι, *to be formally appointed* general, Dem. 171, 19; τετελεσμένος σωφροσύνῃ, *a votary of* Temperance, Xen. Oec. 21, 12.

†Τελέων, οντος, ὁ, *Teleon*, son of Ion, acc. to myth. from whom the Τελέοντες (q. v.) in Attica were named, Eur. Ion 1579.—Others in Ap. Rh. 1, 72; etc.

Τελεωτικός, ή, όν,=τελειωτικός.

Τελήεις, εσσα, εν, (τελέω):—*perfect, complete, of full number*, etc., hence like τέλειος, esp. of victims, in Il. and Od. always ἔρδειν or ῥέζειν τεληέσσας ἑκατόμβας, i. e. either hecatombs *of full tale* or *number*, or *of full-grown beasts*, or *beasts without blemish*: also, τελήεντες οἰωνοί, birds *of sure augury*, as if they brought about what they betokened, opp. to μαψιλόγοι, H. Hom. Merc. 544 (as perh. τελειότατος πετεηνῶν,—cf. τέλειος I): in this signf. Tyrtae. 8, 2 has ἔπεα τελέεντα, *sure* predictions, from the orig. form τελέεις.—II. τεληεὶς ποταμός, of ocean, is prob. *the last* river, *in which all others end*, Hes. Th. 242; others take it=ἀψόρροος.—Ep. word.

Τέλθος, εος, τό, rare poet. form for τέλος, Call. Lav. Pall. 206, Cer. 77. (Formed from τέλος, as ἄχθος from ἄχος.)

Τελικός, ή, όν, *belonging to the* τέλος (in its various signfs.): ἀγαθὰ τελικά, *final* goods, i. e. things connected with the chief good, Stoical term in Diog. L.,—the *bona ad illud ultimum pertinentia* of Cic. Fin. 3, 16; κεφάλαια τελικά, topics *drawn from these goods*.

Τελίσκω, poet. for τελέω: we also have τελέσκω, Nic. Fr. 2, 10; v. Lob. Paral. 435.

Τέλισμα, ατος, τό, as if from τελίζω,=τέλεσμα, Hipp., susp.

Τέλλη, ἡ,=τελλίνη, dub. in Xen.

†Τέλλην, ηνος, ὁ, *Tellen*, masc. pr. n., Anth. P. 7, 719.

†Τελλῆναι, ῶν, αἱ, *Tellenae*, a town of Latium, Strab. p. 231: in Dion. H. Τελλήνη, 3, 38.

†Τελλιάδης, ου Ion. εω, ὁ, *son of Tellias*; οἱ Τελλιάδαι, *the Telliadae*, a celebrated prophet-family in Elis, Hdt. 9, 37.

†Τελλίας, ου, Ion. -ίης, εω, ὁ, *Tellias*, a seer of Elis, Hdt. 8, 27.—2. a Syracusan general, Thuc. 6, 103.

Τελλίνη, ης, ἡ, a kind of *shell-fish*, called also from its shape ξιφύδριον, Epich. p. 65, Sopat. ap. Ath. 86 A. [ῑ]

Τέλλις, ἡ,=foreg., prob. l. Epich. p. 43.

†Τέλλις, ιδος, ὁ, *Tellis*, a Spartan, father of Brasidas, Thuc. 2, 25.—2. a Spartan ambassador, Thuc. 5, 24.—Others in Paus.; etc.—3. gen. ινος, ὁ, a wretched flute-player, Plut.

†Τέλλος, ου, ὁ, *Tellus*, an Athenian, called the happiest of men by Solon, Hdt. 1, 30.

ΤΕ´ΛΛΩ f. τελῶ: aor. ἔτειλα: Aeol. τέλσω, ἔτελσα: pf. pass. τέταλμαι: plqpf. ἐτετάλμην: aor. 1 ἐτάλθην.—Mid. τέλλομαι, aor. 1 ἐτειλάμην. *To make to arise, call into existence, make*, ἔτειλαν ὁδόν, *made, accomplished* their way, Pind. O. 2, 126: but usu. in pass., *to come forth, arise*, much like τελέθω, αἰεὶ τέλλετο, *arose* in successive generations, Pind. P. 4, 457; ὕμνοι τέλλεται καὶ ὅρκιον, Id. O. 11 (10). 5; ἐς χάριν τέλλεται, *it turns* to good, Ib. 1, 122 (for Aesch. Theb. 768, cf. πέλω, sub fin.):—sometimes intr. in act., like ἀνατέλλω, ἡλίου τέλλοντος, at sun-*rise*, Soph. El. 699, cf. Ap. Rh. 1, 688, Jac. Anth. P. p. 966.—Poet. word, used by Hom. only in the compds. ἀνατέλλω, ἐπιτέλλω (oft in tmesis, sometimes trans., ἐπὶ μῦθον ἔτελλεν), and περιτέλλομαι. (Hence τελέθω, in intr. signf.: τέλλω is prob. orig. a collat. form of στέλλω, as τρέπω of στρέφω, *tego* of στέγω, etc., cf. Σ, σ VIII. 2:—its connexion with τελέω, τέλος may be doubted, though Pind. O. 2, 126, favours this.)

†Τέλλων, ωνος, ὁ, *Tellon*, a boy-victor at Olympia, Paus. 6, 10, 9.

Τέλμα, ατος, τό, (τέλλω):—*water which has run together and accumulated, standing water, a pool, puddle, pond*, Ar. Av. 1593: *a marsh, swamp*, Plat. Phaed. 109 B, Xen. Oec. 20, 11: generally, *low land subject to inundation, flat meadow-land*, Hdt. 2, 93.—II. *the mud* or *slime of a swamp*; hence, *mud for building with, mortar*, τέλματι ἀσφαλτῷ χρῆσθαι, Hdt. 1, 179; cf. τελμίς.—2. *the space pointed with mortar*, between the courses of masonry, Procop.—III.=πέλμα, very dub. Hence

Τελμᾰτιαῖος, α, ον, *of a marsh*, ὕδωρ τ., *marsh* water, Arist. H. A. 1, 1, 15; βάτραχοι τ., Ib. 9, 40, 37.

Τελμᾰτόω, ῶ, (τέλμα) *to make into a marsh*.—Pass., *to become marshy*, Strab.

Τελμᾰτώδης, ες, (τέλμα, εἶδος):—*marshy, swampy, muddy*, Arist. H. A. 6, 16, 2: metaph. in medic., *full of bad humours*, Hipp.

†Τελμησσεύς, έως Ion. ῆος, ὁ, *an inhab. of Telmessus*, Hdt. 1, 78; elsewhere Τελμισσεύς: οἱ Τελμεσσῆς, title of a comedy of Aristophanes.

†Τελμησσός, οῦ, ἡ, = Τελμισσός, Hdt. 1, 78.

Τελμίς, ῖνος, ὁ, like τέλμα II, *mud, slime*, Isae. ap. E. M.

†Τελμισσεύς, έως, ὁ, *a Telmissian, inhab. of Telmissus*, famed for their skill in divination, Arr. An. 1, 24.

†Τελμισσίς, ίδος, ἡ, sc. ἄκρα, *Telmissis*, promontory near Telmissus, Strab. p. 665.

†Τελμισσός, οῦ, ἡ, also Τελμησσός, *Telmissus*, an ancient city of Lycia, on the borders of Caria, Strab. p. 665.—2.=Τερμησσός in Pisidia, Polyb.—3. ὁ, a mountain in Lydia, Palaeph.—4. a river of Sicily, near Segesta, Ael. V. H. 2, 33.

ΤΕ´ΛΟΣ, εος, τό, *an end accomplished*: and so, *the fulfilment, completion, accomplishment* of any thing, Lat. *effectus* (v. sub fin.), first in Hom., and Hes.: τέλος ἐπιτιθέναι τινί, to put *a finish* to a thing, Il. 19, 107; 20, 369, and Att.; so, τέλος ἐπιγίγνεται ἀρῇσι, one's prayers are *accomplished*, Od. 17, 496 (in Att. τέλος γίγνεταί τινος or τινι, *the end* or *issue* of a thing comes): τέλος ἔχειν, to have reached *the end, to be finished* or *ready*, Il. 18, 378 (so, τ. λαμβάνειν, Plat. Crat. 417 C): absol., *the accomplishment of wishes, success*, Od. 9, 5: τ. γάμοιο, *the accomplishment* of marriage, Od. 20, 74, cf. infra V. 2: generally, *an end, issue*, Lat. *eventus, exitus*, τ. πολέμοιο, Il. 3, 291; 16, 630, etc.: esp. later, τέλος, like τελευτή, with and without βίου, *the end of life, death*, Hdt. 1, 31, etc., cf. κάμπτω II. fin., and v. infra 6; οἱ τὸ τ. ἔχοντες, *the dead*, Plat. Legg. 717 E.—2. *an end, extremity*, ἐς τέλος, *to the uttermost*, Hes. Op. 216; also *a boundary*, τέλος ἀγαθῶν τε κακῶν τε, Hes. Op. 667.—3. *the end proposed, chief matter*, μύθου or μύθων τέλος, Il. 9, 56; 16, 83: freq. in philosophers, of *the end of action*, first in Plat. Gorg. 499 E; hence later τὸ τ. was used simply for τὸ ἀγαθόν, *the chief good*, Cicero's *finis bonorum*, etc., cf. Arist. Eth. N. 1, 1, Diog. L. 10, 137, Cic. Fin. 1, 12; 3, 7.—4. τέλος μισθοῖο, *time for* the payment, Il. 21, 450.—5. τέλος ἔχειν, to have *full powers*, of plenipotentiaries, Thuc. 4, 118.—6. periphr. in various phrases, τέλος θανάτου, *the end, point* or *term* of death, i. e. death, Lat. *exitus mortis*, Il. 3, 309, Od. 5, 326, Hes. Op. 165, Aesch. Theb. 906, cf. τελευτή: so too, τ. νόστοιο, return, Od. 22, 323, Pind. N. 3, 44; so, τ. χαρίτων, Pind. I. 1, 7; ἀπαλλαγῆς, Valck. Hdt. 2, 139; τ. μοίρας, Theocr. 1, 93, etc.; cf. Dissen Pind. O. 2, 17 (31).—7. *a being complete* or *perfect, perfection, full age*, τέλος ἔχειν or λαμβάνειν, *to be grown up*, Plat. Phaedr. 276 B, Legg. 834 C.—8. adverbial usages:—τέλος for κατὰ τὸ τέλος, *at the end, at last*, Hdt. 1, 36, etc., Aesch. Pr. 663, etc.; τὸ τέλος, Plat. Legg. 740 E, etc.; so, ἐς τὸ τέλος, Hdt. 3, 40; εἰς τέλος, Soph. Phil. 409, Eur., etc.:—in dat. τέλει, *at all*, Lat. *omnino*, Soph. O. T. 198:—διὰ τέλους, *throughout, forever, completely*, Aesch. Pr. 273, Soph. Aj. 685, Eur., etc.; διὰ τέλους ἀεὶ, Plat. Phil. 36 E.—Later writers not seldom used plur. for sing., Schäf. Bos Ell. p. 465.—II. *a body of soldiers*, prob. of *a definite, complete number*, though this is nowhere stated, Il. 7, 380; 10, 470, etc.; ἱερὸν τέλος, is *the company* of the watch, Il. 10, 56 (never in Od. in this signf.): *κατὰ τέλεα, in regular bodies, in troops*, Lat. *turmatim*, Hdt. 1, 103; 7, 87, etc.: in the Roman army, *a legion*:—also, *δίφρυμα τέλη, troops* of two-horsed chariots, Aesch. Pers. 47: *τέλη νεῶν, squadrons* of ships, Thuc. 1, 48.—Cf. *τάξις*.—2. metaph. of other things, *ὀρνίθων τέλεα, flocks* of birds, v. l. for *γένεα*, Hdt. 2, 64: *τ. ἀθανάτων*, Aesch. Fr. 144, cf. Theb. 161.—III. *the highest* or *last station* in civil life, i. e. *a magistracy, office*, like Lat. *magistratus*, *τέλος δωδεκάμηνον*, Pind. N. 11, 10; cf. Aesch. Ag. 1202, Eum. 729; *οἱ ἐν τέλει, men in office, magistrates*, Soph. Aj. 1352, Phil. 385; *ἔξω τῶν βασιλέων καὶ τῶν μάλιστα ἐν τέλει*, Thuc. 1, 10, etc.; *οἱ ἐν τέλεϊ ἐόντες*, Valck. Hdt. 3, 18; 9, 106; poet., *οἱ ἐν τέλει βεβῶτες*, Soph. Ant. 67; so, *οἱ τὰ τέλη ἔχοντες*, Thuc. 5, 47: in Att. *τὸ τέλος, the government, τοιαῦτ' ἔδοξε τῷδε Καδμείων τέλει*, Aesch. Theb. 1025; *τὰ τέλη, the magistrates*, Thuc. (who joins it with a masc. part. and plur. verb) 1, 58; 4, 15, and Xen.: hence, *of any superior power*, as Jupiter is called *τελέων τελειότατον κράτος*, Aesch. Supp. 525.—IV. *that which is paid for state purposes, a tax, duty, toll*, Ar. Vesp. 658, Plat., etc.; *ἀγορᾶς τ.*, a market-*due*, Ar. Ach. 896; *τέλος πρίασθαι, ἐκλέγειν*, to farm *a tax*, and collect it, Dem. 745, 16; cf. *τελέω* II. 1; *τ. τελεῖν*, to pay it, Plat. Legg. 847 B: and so Herm. takes Soph. Ant. 143, *ἔλιπον Ζηνὶ τροπαίῳ πάγχαλκα τέλη*, abandoned them to be *tributary offerings*:—for *λύειν τέλη*, cf. *λύω* IV: generally, *outlay, expense*, Thuc. 6, 16, Valck. Diatr. p. 202, Ruhnk. Tim.: hence,—2. at Athens, *the property of a citizen, that at which he was rated for taxation, and according to the amount of which he belonged to a certain class*, Lat. *census*: hence, generally, *a class, order*, of citizens, Dem. 462, 26, etc.; *κατὰ τέλος ζημιοῦσθαι*, to be punished in proportion to *one's property* or *rank*, Isae. 47, 26, cf. Dem. 1076, 19: cf. *τελέω* II. 2.—V. *consummation by being consecrated* or *initiated, initiation*, esp. into the Eleusinian mysteries, which were considered as *the consummation* of life (cf. Isocr. 46 B); whereas the Romans took them as *the beginning* (*initia*) of a new and perfect life: in plur., also, *the mysteries themselves*, esp. the Eleusinian, Valck. Hipp. 25, Lob. Soph. Aj. 692; called *τὰ μεγάλα τέλη* by Plat. Rep. 560 E: cf. *τέλέω* IV, *τελετή* II.—2. generally, *any religious ceremony, a solemnity*, *τέλος γαμήλιον*, Aesch. Eum. 835; *νυμφικὰ τέλη*, Soph. Ant. 1241: (hence *τελειωθῆναι, to marry, τέλειοι, married persons*, etc., cf. *τέλειος* V).

(The strict signf. of *τέλος*—not as *the ending of a departed state*, but *the arrival of a complete and perfect one*, cf. *τελέω*—is remarkably illustrated by the agreement of *ἀρχή* with signf. III, and the Lat. *initia* with signf. V; cf. Wachsm. Antiq. 1, append. 14, p. 465 sq. Engl. Tr., Nitzsch Od. 9, 5.)

Τέλοςδε, as adv., *towards the end* or *term*, *θανάτοιο τέλοςδε*, Il. 9, 411; 13, 602.

Τέλσον, τό, poet. collat. form from *τέλος*, *τέλσον ἀρούρης, τέλσον νειοῖο*, *the boundary* of the corn-land, i. e. *a piece* of corn-land *marked off by limits*, Il. 13, 707; 18, 544.

†Τελφοῦσα, ἡ,=Τελφοῦσσα, Τελφούσιος=Τελφούσσιος, H. Hom. Ap. 244, 386, etc.

†Τελφούσιος, α, ον, *of Telphusa, Telphusian*; *οἱ* Τ., Polyb. 4, 73, 2; ἡ Τελφουσία, *the T. territory*, Id. 4, 60, 3.

†Τέλφουσσα and Τέλφουσα, ης, ἡ, *Telphusa*, a city of Arcadia, on the Ladon, Polyb. 2, 54, 12.

Τελχίν, ῖνος, ὁ, also written *θελγίν, one of the Telchines*, who were the first inhabitants of Crete (hence called Τελχινία), Cyprus and Rhodes, and the first workers in metal; but (like the *Duergar* of the northern mines) of ill report as *spiteful enchanters* or *genii*, cf. Höcks Kreta 1, 345, 356, Welcker Aesch. Trilogie p. 182, Müller Archäol. d. Kunst § 70.—II. later, as appellat. *ὁ τελχίν, a mischievous, spiteful person*: and then as adj., *τελχῖνες σῆτες βίβλων*, of grammarians, Anth. P. 11, 321; and as fem. *τ. δεξιά*, Liban. (No doubt from *θέλγω*, though Buttmann, Mythol. 1, 164, connects it with the Roman *Vulcanus*, and Hebr. *Tubalcain!*)—†III. as masc. pr. n., *Telchin*, Apollod.; Paus.; etc.

†Τελχινία, ας, ἡ, *Telchinia*, ancient name of Crete, and of Sicyon, Steph. Byz.: v. sub foreg. I.

†Τελχῖνίς, ίδος, ἡ, *Telchinis*, ancient name of Rhodes, Strab. p. 653: v. sub Τελχίν.

Τελχῖταίνω, (Τελχῖνες) *to be spiteful, malignant*, Gramm.

Τελωνάρχης, ου, ὁ, *a chief τελώνης*.

Τελωνεία, ας, ἡ,=*τελωνία*.

Τελωνεῖον, ου, τό,=*τελώνιον*.

Τελωνέω, ῶ, f. -ήσω, *to be a τελώνης*, Luc. Pseudol. 30: c. acc., *τ. τινα πικρῶς, to take* heavy *toll of* one, *excise* him, Strab.: metaph., *τ. τοὺς λόγους, to make merchandise of* learning, cf. *καπηλεύω*.

Τελώνης, ου, ὁ, (*τέλος* IV, *ὠνέομαι*):—*a farmer* or *collector of the tolls, customs* or *taxes* of a state, Ar. Eq. 248, Aeschin. 17, 3; v. Böckh P. E. 2, 52, sq.:—later, oft. in a contemptuous sense, *ἐφ' οἷς ἂν καὶ τελώνης σεμνυνθείη ἢ βάναυσος*, Polyb. 12, 13, 9: in N. T. as transl. of the Lat. *publicanus*.

Τελωνητής, οῦ, ὁ,=foreg., Manetho.

Τελωνία, ας, ἡ, *the office of τελώνης: tax-gathering*, or rather *the farming the taxes*, Dem. 568, 7.

Τελωνιάς, άδος, ἡ, *of tolls* or *customs*, *μάζα τ.*, the good fare *of the τελῶναι*, Anth. P. 6, 295: pecul. fem. of sq.

Τελωνικός, ή, όν, *of* or *for τελωνία*, *τ. νόμοι, the excise and custom* laws, Dem. 732, 1; *τὰ τελωνικά, the tolls*, Plat. Legg. 842 D.

Τελώνιον, ου, τό, *a toll-house, custom-house*, N. T.

Τεμᾰχίζω, f. -ίσω, (*τέμαχος*) *to cut into pieces, slice*, esp. *to cut up large sea-fish, for salting*, Xenocr.: metaph., *to divide and retail*, Plut. 2, 837 D.

Τεμάχιον, ου, τό, Dim. from *τέμαχος*, Plat. Symp. 191 E. [ᾰ]

Τεμᾰχιστός, ή, όν, verb. adj. from *τεμαχίζω, sliced and salted*, Macho ap. Ath. 244 G.

Τεμᾰχίτης, ου, ὁ:—*ἰχθὺς τ.*, a large sea-fish *sliced and salted*, Eubul. 'Ανασωζ. 1, 4.

Τεμᾰχοπώλης, ου, ὁ, (*τέμαχος, πωλέω*) *a dealer in salt-fish*, Antiph. Κουρ. 1.

Τέμᾰχος, εος, τό, (*τέμνω, τεμεῖν*):—*a slice cut off*, esp. *a slice of salt-fish* (*τόμος* being usu. employed of other meat), Hipp., Ar. Eq. 283, Nub. 339, etc.: cf. Lob. Phryn. 22.

†Τεμβρίων, ωνος, ὁ, *Tembrion*, founder of Samos, Strab. p. 633.

†Τεμενίδης, ου, ὁ, *Temenides*, an Athenian, taxiarch of the tribe Pandionis, Aeschin. 50, 42.

Τεμενίζω, f. -ίσω, (*τέμενος*) *to make a sacred grove, consecrate* a spot of ground, *τέμενος τεμ. τινί*, Plat. Legg. 738 C; *ἐτεμενίσθη*, Dio C. 57, 9.

Τεμενικός, ή, όν,=sq.

Τεμένιος, α, ον, *of* or *belonging to the τέμενος*: *φυλλὰς τεμενία*, the grove *in the τέμενος*, Soph. Tr. 754.

Τεμένισμα, ατος, τό, (*τεμενίζω*) *the precincts of a temple*, Dio C. 57, 9.

Τεμενίτης, ου, ὁ,=*τεμένιος*: esp. at Syracuse, *Apollo of the Temenos*. fem. *Τεμενῖτις ἄκρα*, the ridge *in that quarter of the city*; and the quarter itself was called Τεμενίτης, Arnold Thuc. 6, 75; 7, 3, and Append. p. 526: †on Τεμενίτης in Xen. An. 4, 4, 15, v. Interpp. ad l., perhaps Τημενίτης (q. v.) to be read: from

Τέμενος, εος, τό, (*τέμνω*):—*a piece of land cut* or *marked off, assigned as a private possession*, esp. to kings and chiefs, *καὶ μὲν οἱ* (sc. Βελλεροφόντῃ) *Λύκιοι τέμενος τάμον ἔξοχον ἄλλων καλὸν φυταλιῆς καὶ ἀρούρης, ὄφρα νέμοιτο*, Il. 6, 194, cf. 20, 184, 391; also 9, 578; 12, 313, Od. 6, 293: *τέμ βαθυλήϊον*, Il. 18, 550; *δμῶες 'Οδυσῆος τέμ. μέγα κοπρίσσοντες*, Od. 17, 299; so in plur., *τεμένη*, Od. 11, 185.—II. esp., *a piece of land marked off from common uses and dedicated to a god*, a sort of *churchyard*, *ἔνθα δέ οἱ τέμ. βωμός τε θυήεις*, Il. 8, 48, cf. Od. 8, 363, etc.; in it stood the *βωμός* or *νηός*, cf. Hdt. 2, 155; 3, 142:—hence the Pythian race-course is called a *τέμενος* or *sacred field*, Pind. P. 5, 45; Syracuse is the *τεμ. Ἄρεος*, Ib. 2, 2; the *sacred valley* of the Nile is the *τέμ. Νείλοιο*, Ib. 4, 99; the lake formed by the Cephisus is the *τέμ. Καφισίδος*, Ib. 12, 47; and, later, the sea is called the *τέμενος* of Neptune, cf. *ἄλσος* II: poet. also, *τ. αἰθέρος*, like *coeli templa* in Lucret., Aesch. Pers. 365.—III. later, *any grove* or *park*, the *τεμένη* of the gods being usu. planted. Hence

Τεμενοῦχος, ον, (*ἔχω*) *holding a τέμενος*, Pind. Fr. 185.

Τεμενωρός, οῦ, ὁ, (*οὖρος*): *guardian of a τέμενος*.

Τεμέση, ης, ἡ, *Temese*, a place whence (acc. to Od. 1, 184) the Taphians obtained copper in exchange for iron: Strabo and other ancients place it on the Italian coast, †considering it the Tempsa of Strabo's time, p. 255†: others more prob. in *Cyprus*, the original country of *copper*, cf. Nitzsch l. c. †Cf. Τάμασος.

†Τέμμικες, ων, οἱ, *the Temmices*, the oldest inhabitants of Boeotia, Strab. pp. 321, 401.

†Τεμμίκιος, α, ον, *Boeotian*; ἡ Τ. κλιτύς, Lyc. 786.

Τέμνω, Ion. *τάμνω*, lengthd. from root ΤΕΜ-, ΤΑΜ-: fut. *τεμῶ*: aor. *ἔταμον*, in Att. *ἔτεμον*: pf. *τέτμηκα*, Ion. and Ep. part. (in pass. signf.) *τετμηως*, Ap. Rh. 4, 156: pf. pass. *τέτμημαι*: aor. pass. *ἐτμήθην*: fut. 3 *τετμήσομαι* (in compd. *ἐκτετμ.*), Plat. Rep. 564 C.—Hom. in pres. and impf. act. and pass. uses the Ion. form *τάμνω*, which prevails also in Hes., and Hdt.: only in Od. 3, 175, we find *τέμνειν*: his aor. is always *ἔτᾰμον*, inf. *ταμεῖν*, Ep. *ταμέειν*, mid. inf.

ταμέσθαι, subj. τάμηται, and so Hdt. —On τέμει in Il. 13, 707, v. sub v. τέμω.—Hom. oft. has a form τμήγω, aor. 1 ἔτμηξα: aor. 2 ἔτμᾰγον: aor. pass. ἐτμάγην [ᾰ], which is only Ep.

To cut, hew, cut to pieces, cut off, freq. in Hom., etc.; esp.,—I. of men, *to cut, wound, maim*, ἀλλήλων ταμέειν χρόα χαλκῷ, Il. 13, 501; 16, 761.—2. of the surgeon's knife, *to cut*, as opp. to κάειν or cautery, first in Aesch. Ag. 849, Xen. An. 5, 8, 18, and freq. in Plat., as Gorg. 480 C, 521 E; cf. τομάω.—II. of animals, *to cut up, cut to pieces*, Hdt. 2, 65; generally, *to slaughter, sacrifice*, Il. 19, 197; σφάγια, Eur. Supp. 1196: also in mid., ταμνόμενοι κρέα, Od. 24, 364.—2. ὅρκια τάμνειν, *to make* a covenant, truce, etc., *with sacrifice*; and so, *to make* or *take solemn oaths*, Il. 2, 124, Od. 24, 483, etc.; also, φιλότητα καὶ ὅρκια πιστὰ ταμεῖν, Il. 3, 73, etc.; and in mid., ὅρκια τάμνεσθαι, Hdt. 4, 70 (but Hdt. also uses the act., τ. τισὶ μένειν τὸ ὅρκιον, 4, 201): curiously c. dupl. acc., θάνατόν νύ τοι ὅρκι' ἔταμνον, *I made* a truce which was death to thee, Il. 4, 155:—cf. the Lat. *foedus ferire, foedus ictum.*—3. in Hes. Op. 784, 789, *to cut, geld* animals, Lat. *castrare.*—III. of trees and wood, *to cut, cut down, fell, hew*, δούρατα, φιτρούς, etc., Od. 5, 162; 12, 11, etc., Hes. Op. 805; τίς...ἔτεμε τὰν δακρυόεσσαν Ἰλίῳ πεύκαν; Eur. Hel. 231; etc.; ῥόπαλον τετμημένον, Od. 17, 195: also in mid. c. acc., δοῦρα τάμνεσθαι, *to fell one's self* timber, Od 5, 243, Hdt. 5, 82; also λίθους τάμνεσθαι, *to have* them *wrought* or *hewn*, Hdt. 1, 186: τ. σῖτον, *to cut, reap* corn.—2. φάρμακον τέμνειν, *to cut* or *chop up* a plant for purposes of medicine or witchcraft, Ruhnk. H. Hom. Cer. 229, cf. Blomf. Aesch. Ag. 16, and v. Pind. P. 4, 393, Plat. Legg. 836 B, 919 B: hence, πόρον τέμνειν, *to contrive* a means, Aesch. Supp. 807: cf. ἀντιτέμνω, ἀντίτομος.—3. τέμνειν γῆν, πεδίον, etc., *to lay waste* a country *by felling the fruit-trees, cutting the corn*, etc., Thuc. 2, 18, 19, Andoc. 24, 25, etc.; cf. κείρω: †also of peaceful operations, *to clear* a much-wooded country *by felling* the trees for agricultural purposes, γῆν πολυδένδρεον τ., Sol. 5, 47.†—IV. *to cut off, sever*, κάρα, Soph. Phil. 619, etc.; τρίχας ἐτμήθην, Eur. Tro. 480.—2. *to part off, mark off*, τέλσον ἀρούρης, Il. 13, 707; τέμενος, Il. 6, 194; ἄροσιν, Il. 9, 580: hence, τάμνοντ' ἀμφὶ βοῶν ἀγέλας (for ἀμφετάμνοντο), *they cut* them *off, surrounded* them, Il. 18, 528; cf. περιτέμνω II.—V. *to cut* or *draw a line, cut lengthwise*, as τ. ἄρουραν, *to plough it*, Aesch. Fr. 184; and so, τ. ὀχετούς, *to cut* or *carry* channels along..., Plat. Tim. 70 D, 77 C: also, τ. ὁδούς, *to cut, make* roads, *clear* a way, Thuc. 2, 100, Plat., etc.; οὐ τετμημένων τῶν ὁδῶν, Hdt. 4, 136:—hence,—2. τέμνειν ὁδόν, κέλευθον, *to make* one's way, *go on, advance*, Eur. Phoen. 1, Ar. Thesm. 1100; cf. Böckh Expl. Pind. P. 5, 82 (119); τὴν μεσόγαιαν τῶν ὁδῶν τ., *to take* the middle road, *strike through* the interior, Hdt. 9, 89; so, μέσον τέμνειν, *to hold* a middle course, Plat. Prot. 338 A; διὰ μέσων τ., Id. Polit. 262 B; τὴν μέσην τ., Plut. 2, 7 B: but also—3. of ships, *to cut through* the waves, *plough* the sea, Lat. *secare mare*, τ. πέλαγος μέσον, κύματα θαλάσσης, Od. 3, 175; 13, 88, Pind. P. 3, 121; so, metaph., ψεύδη...τάμνοισαι κυλίνδοντ' ἐλπίδες, men's hopes are tossed about *as they cut* (the sea of) lies, Id. O. 12, 8:—so too of birds, τ. αἰθέρος αὔλακα τ., *to plough, cleave* the air, Ar. Av. 1400: hence,—4. absol., τέμνειν, *to go*, Ap. Rh. 4, 771.—VI. *to cut short, bring to a crisis* or *decision*, Lat. *decidere*, τ. μαχᾶν τέλος, Pind. O. 13, 80; κίνδυνον τ. σιδήρῳ, Eur. Heracl. 758.

Τέμπεα, τά, contr. Τέμπη, *Tempé*, the romantic valley between Mounts Olympus and Ossa, through which the Peneüs escapes into the sea, Hdt. 7, 173.—II. *any sequestered vale*, Cic. Att. 4, 15, 5. Cf. Theocr. 1, 67. Hence

†Τεμπικός, ή, όν, *of Tempe*, Ael. V. H. 3, 1.

Τεμπίς, ίδος, ἡ, *of* or *belonging to Tempé*, Nic.

Τεμπώδης, ες, (Τέμπεα, εἶδος) *like the vale of Tempé.*

†Τέμψα, ης, ἡ, *Tempsa*, a city of Bruttium, Strab. p. 255: cf. Τεμέση.

Τέμω, an orig. form of the pres. τέμνω, retained by Heyne in Il. 13, 707, cf. Buttm. Ausf. Gr. § 92, fin.: but Wolf reads the fut. τεμεῖ, and the passage is dub., v. Spitzn. ad l.

Τενᾰγίζω, f. -ίσω, (τέναγος) *to be covered with shoal-water*, Strab. p. 50: *to stand in pools of water*, Plut. Lucull. 24.

Τενᾰγίτης, ου, ὁ, fem. -ῖτις, ιδος, *shallow*, Anth. P. 9, 551: from

Τέναγος, εος, τό, *shoal-water, a shoal, shallow*, whether in the sea or in rivers, Lat. *vadum*, Pind. N. 3, 41, Hdt. 1, 202; 8, 129, Thuc. 3, 51, etc. (Prob. from τείνω, τενῶ.) Hence

Τενᾰγόω, ῶ, *to fill with pools of shoal-water.*

Τενᾰγώδης, ες, (τέναγος, εἶδος) *covered with shoal-water, standing in pools.* Lat. *vadosus*, Polyb. 10, 8, 7, Ap. Rh. 4, 1264.

†Τενάγων, οντος, ὁ, *Tenagon*, a Bactrian, Aesch. Pers. 306.

†Τέναρος, ου, ὁ, *Tenarus*, a writer, Ath. 672 A.

Τένδω, *to gnaw, gnaw at*, Hes. Op. 522: esp., *to nibble at, eat daintily*, Att. τένθω. (Prob. from τείνω, like *tenuis*, from *tendo*, and so strictly *to nibble away, make thin.*)

†Τενέα, ας, ἡ, *Tenea*, a town in the territory of Corinth, with a temple of Apollo, Strab. p. 380. Hence

†Τενεάτης, ου, ὁ, *an inhab. of Tenea*, Strab. l. c.: and

†Τενεατικός, ή, όν, *of Tenea, Teneatic*; ἡ Τ. πύλη, *the Teneatic* gate in Corinth, Paus. 2, 5, 4.

†Τενέας, ου, ὁ, *the Tinia*, a river of Umbria, now *Timia*, Strab. p. 227.

†Τενέδιος, α, ον, *of Tenedos, Tenedian*; for the proverb. Τενέδιος ἄνθρωπος, Τ. πέλεκυς, v. Paroem. Zenob. 6, 9, Meineke Menand. p. 70.

†Τένεδος, ου, ἡ, *Tenedos*, an island of the Aegean sea on the coast of Troas, earlier called Leucophrys, Il. 1, 452; etc., with a city of same name, Strab. p. 604.

†Τενεῖαι, ῶν, αἱ, *Tenēae*, fountains near Orchomenus in Arcadia, Paus. 8, 13, 5.

†Τένης, or Τέννης, ὁ, *Tenes*, son of Cycnus, king of Tenedos, Strab. p. 640.

Τενθεία, ας, ἡ, *a nibbling, tasting daintily*: hence *lickerishness, gluttony*, Ar. Av. 1691: from

Τενθεύω, *to be a gourmand*, Lat. *ligurrire, catillari*: also as dep., τενθεύομαι: from

Τένθης, ου, ὁ, (τένθω) *a dainty feeder, gourmand*, Cratin. Incert. 14, Ar. Pac. 1009; cf. προτένθης.

†Τενθρηδών, όνος, ὁ, *Tenthredon*, leader of the Magnesians from Thessaly before Troy, Il. 2, 756.

Τενθρηδών, όνος, ἡ, a kind of *bee* or *wasp*, Arist. H. A. 9, 43, 2;—akin to ἀνθρηδών, πεμφρηδών.

Τενθρήνη, ης, ἡ,=foreg., Nic. Al. 560.

Τενθρήνιον, ου, τό, *the nest of the* τενθρηδών, Arist. H. A. 9, 43, 2. Hence

Τενθρηνιώδης, ες, (εἶδος) *full of holes, honey-combed*, Ael. N. A. 12, 20, prob. l. in Hipp. for τεθρ-, v. Foës. Oec. sub hac v.

Τενθρηνώδης, ες,=foreg., Plut. 2, 721 E.

Τένθω, Att. for τένδω.

Τενία, ας, ἡ,=ταινία, Gramm.

Τενίδιον, ου, τό, dim. from foreg. [ῐ]

Τέννος, εος, τό,=τένος.

Τενοντάγρα, ας, ἡ, (τένων, ἄγρα) *stiffness of the sinews in the nape of the neck*, Medic.

Τενοντότρωτος, ον, (τένων, τιτρώσκω) *wounded in a sinew*, Medic.

Τένος, εος, τό,=τένων, τενία, ταινία, Gramm.

†Τέντυρα, ων, τά, *Tentyra*, a city of the Thebaïd in Aegypt, Strab. p. 814. Hence

†Τεντυρίτης, ου, ὁ, *an inhab. of Tentyra*; οἱ Τ., Strab. p. 814.

Τένων, οντος, ὁ, (τείνω):—strictly, *any tight-stretched band*, esp., *a sinew, tendon*, like νεῦρον, most freq. of the two strong *tendons of the neck*, τένοντες αὐχένιοι,=ἰνίον, Od. 3, 449; and oft. in dual, ἄμφω ῥῆξε τένοντε, Il. 5, 307, etc., cf. 4, 521; of the arm, ἕνα τε ξυνέχουσι τένοντες ἀγκῶνος, 20, 478; of the foot, ποδῶν τέτρηνε τένοντε, 22, 396; cf. Hes. Sc. 419:—in Trag., usu., of *the tendons of the foot*, τ. ποδός, Eur. Phoen. 42, Cycl. 400; and then absol. for *the foot*, Aesch. Cho. 209, cf. Elmsl. Med. 1134, Bacch. 936.—II. metaph., like αὐχήν, *a strip* of land, mountain-*ridge*, Jac. Anth. P. p. 47, cf. αὐχήν. (Akin to ταινία and τενία.)

Τέξις, εως, ἡ, (τίκτω, τέξω) *child-bearing.*

Τέξω and τέξομαι, fut. of τίκτω, Hom.

Τέο, Ion. and Dor. for τίνος, gen. from interrog. τίς, Il. 2, 225, etc.—II. τεο, Ion. and Dor. for τινός, gen. from enclit. τὶς, Od. 16, 305.

Τεό, Dor. for σοῦ, gen. from σύ, τύ, Alcman.

Τεοῖο, Ep. for σοῦ, gen. from σύ, only in Il. 8, 37, where it must not be changed into τεεῖο.

Τέοισι, Ion for τισί, dat. plur. from τὶς, Hdt. 1, 37, etc.

Τεός, ή, όν, Ep. and Ion. for σός, *thy, thine*, hence Lat. *tuus*, freq. in Hom., Hes., Hdt., and Pind.; also in lyric passages of Trag., as Aesch. Pr. 162, Soph. O. C. 534, Eur. Heracl. 911. [τεός is used as one short syll. in Praxill. ap. Hephaest. p. 22 Gaisf., cf. Seidl. Eur. El. 468.]

*Τέος and τεός, obsolete nom., only found in Gramm., the oblique cases of which are used for the corresponding cases of τίς and τις, esp. gen. and dat. plur. τέων, τέοισι: the dat. sing. is always τεῷ, therefore belongs solely to the enclitic τις: the gen. τέο however must not be referred to τέος, v. sub τίς.

Τεοῦ, Ep. and Dor. for σοῦ, gen. from σύ, Call. Cer. 98, Apoll. Dysc. de Pron. p. 356.

Τεοῦς, Dor. and Aeol. for σοῦ, gen. from σύ, but Buttm. would rather write it paroxyt. τέους.

Τεράζω, f. -άσω, (τέρας) *to interpret portents* or *prodigies*, Aesch. Ag. 125. —II.=τερατεύομαι.

Τέραμνον, ου, τό,=τέρεμνον, q. v., Eur.

Τέραμνος, ον,=τέρεμνος. Hence

Τεραμνότης, ητος, ἡ,=τερεμνότης. —II.=sq., very dub.

Τερᾰμότης, ητος, ἡ, *softness*, Theophr.: from

Τεράμων, ον, gen. ονος, (from τείρω, τέρην):—*soft, tender: becoming soft by boiling*, esp. of pulse, Theophr.: also of water itself: compar. -ονέστερος, Theophr. [ᾰ]

ΤΈΡΑΣ, ατος Ep. αος, τό: nom. pl. τέρᾰτᾰ, Ep. τέρᾰᾱ; τερᾰάτᾰ [ρᾱ], Dion. P. 604; τέρᾱ, Ap. Rh. 4, 1410: gen. τερῶν, Ep. gen. and dat. τεράων, Il., τερέων, Alcae. 109: dat. τέρασι, Ep. τεράεσσι, Il. *A sign, wonder, marvel*, of any appearance or event, in which men believed that they could see the finger of God, and read the future, Lat. *portentum* and *prodigium*, Διὸς τέρας, Il. 5, 742, Od. 16, 320, etc.; ἡμῖν μὲν τόδ' ἔφηνε τέρας Ζεύς, Il. 2, 324, cf. Od. 3, 173, Hdt. 6, 98; προφαίνειν τέραα, Od. 12, 394; τέρας ἧκε, Od. 21, 415; also, τ. φανήτω, Od. 20, 101; φαίνεται, Hdt. 7, 57; so also, τ. γίγνεται, Hdt. 8, 37; τ. πολέμοιο, *the fearful signs* of coming war, Il. 11, 4, cf. Hes. Th. 744, Pind. O. 13, 103, etc.:—hence,—II. *any thing that serves as a divine sign* or *omen*; as,—1. *a huge, unearthly creature, monster*, of a serpent, Il. 12, 209, H. Ap. 302; δάϊον τ., of Typhoeus, Aesch. Pr. 352; ἀπρόσμαχον τ., of Cerberus, Soph. Tr. 1098; οὔρειον τ., of the Sphinx, Eur. Phoen. 806; ταῦρον, ἄγριον τέρας, Id. Hipp. 1214, cf. 1247.—2. *a strange monster, abortion*, Lat. *monstrum*, Plat. Crat. 393 B, 394 A; cf. Aesch. Cho. 548.—3. esp. like τέκμαρ, τείρεα, Lat. *signa*, *a sign in the heavens, a star, meteor*, etc., Il. 4, 76; of the rainbow, Il. 11, 28; cf. 17, 548.—4. in colloquial language, τέρας λέγεις καὶ θαυμαστόν, Plat. Hipp. Maj. 283 C, cf. Theaet. 163 D: τέρας λέγεις, εἰ.., Id. Meno 91 D. (Akin to τέρμα.)

Τερασκόπος, ον, poet. for τερατοσκόπος, Pind. P. 4, 357, and Trag.; καρδία τ., 'my *prophetic* soul,' Aesch. Ag. 978: cf. Lob. Phryn. 673.

Τεραστεία, ἡ, f. l. for τερατεία.

Τεράστειος, α, ον, and τεράστιος, ον, (τέρας):—*strange, monstrous*, Lat. *portentosus*, Theophr. Char. 21, Schneid., Luc. Alex. 16, etc.

Τερᾰτεία, ας, ἡ, (τερατεύομαι) *a talking of* τέρατα; or, *a talking and acting as if one was a* τέρας: hence, generally, *humbug, quackery*, Ar. Nub. 318, Polyb. 2, 17, 6, etc.

Τεράτειος, ον,=τεράστιος. [ᾰ]

Τερᾰτεύομαι, dep. mid., *to talk* τέρατα, *to speak marvels*, Lat. *portenta loqui*: *to practise jugglery* or *quackery*; and, generally, *to play the marvellous, be an arch-quack*, Ar. Eq. 627, Ran. 834; ἀποθαυμάζων καὶ τερατ., Aeschin. 13, 29. Hence

Τεράτευμα, ατος, τό, *a juggling trick, piece of quackery*, Ar. Lys. 762. [ᾰ]

Τερᾰτίας, ου, ὁ,=τερατουργός, *a juggler*, Diod.

Τερᾰτίζω,=τερετίζω, Hesych.

Τερᾰτικός, ή, όν,=τεράστιος. Adv. -κῶς, τ. εὖ, *wonderfully* well, ap. Plut. 2, 1124 C.

Τερᾰτογονία, ας, ἡ, *a monstrous birth, abortion.*

Τερᾰτογρᾰφέω, ῶ, (τέρας, γράφω) *to write of* τέρατα, Strab. p. 22.

Τερᾰτοκέω and τερᾰτοκία, ἡ, f. l. for τερατοτ.

Τερᾰτολογέω, ῶ, *to tell of marvels* or *strange phenomena*, Arist. Meteor. 2, 8, 34: and

Τερᾰτολογία, ας, ἡ, *a telling of* τέρατα or *marvels*, Isocr. Antid. § 304: from

Τερᾰτολόγος, ον, (τέρας, λέγω) *telling of* τέρατα; *a marvel-monger.*—II. pass., *of which marvellous things are told, marvellous, strange*, Heind. Plat. Phaedr. 229 E.

Τερᾰτομόρφος, ον, *of marvellous strange shape.*

Τερᾰτοποιέω, ῶ, *to do* τέρατα or *marvels*: and

Τερᾰτοποιΐα, ας, ἡ, *jugglery*, Apollon. Hist. Fab. 6: from

Τερᾰτοποιός, όν, (τέρας, ποιέω) *doing* τέρατα, *working wonders*, LXX. —II. in bad sense, *juggling*: ὁ τ., *a juggler.*

Τερᾰτοσκοπία, ας, ἡ, *an observing and interpreting of* τέρατα: from

Τερᾰτοσκόπος, ον, (τέρας, σκοπέω) *observing and interpreting* τέρατα; ὁ τ., *a soothsayer*, Plat. Legg. 933 C, E.

Τερᾰτοτοκέω, ῶ, *to give birth to a monster*: and

Τερᾰτοτοκία, ας, ἡ, *an unnatural birth, monster*: from

Τερᾰτοτόκος, ον, *giving birth to a monster.*

Τερᾰτουργέω, ῶ, *to work* τέρατα or *wonders, to be a juggler*; and

Τερᾰτούργημα, ατος, τό, *a marvellous deed: juggling trick.*

Τερᾰτουργία, ας, ἡ, *a working of* τέρατα or *wonders*, Plut. 2, 17 B: *juggling.*—II. also=foreg.: from

Τερᾰτουργός, όν, *working wonders*: ὁ τ., *a juggler.*

Τερᾰτόω, ῶ, *to make a* τέρας *of* any thing:—mid., *to look on as a wonder, stare at*, Timon ap. Diog. L. 4, 42.

Τερᾰτώδης, ες, (τέρας, εἶδος) *like a* τέρας, *marvellous, wondrous*, Ar. Nub. 364; σοφία τ., *marvellous* wisdom, Xen. Epist. 1, 8; also of men, τ. εἰς σοφίαν, Plat. Euthyd. 296 E; τὸ τερατῶδες, Arist. Poët. 14, 4.

Τερᾰτωδία, ας, ἡ, *any thing marvellous.*

Τερᾰτωπός, όν, (τέρας, ὤψ):—*with a marvellous strange face*, τ. ἰδέσθαι, *marvellous* to behold, H. Hom. 18, 36.

Τέρβινθος, ὁ, contr. for τερέβινθος.

†Τεργέστη, ης, ἡ, and Τεργέσται, αἱ, *Tergeste*, a city of Histria, at the head of the Adriatic, now *Trieste*, Strab. p. 215, 314: hence οἱ Τεργεσταῖοι, *the inhab. of T.*, Dion. P.

Τερεβινθίζω, f. -ίσω, *to be like turpentine*, Diosc.: and

Τερεβίνθῖνος, η, ον, *made from the turpentine-tree* or *from turpentine*, χρῖσμα, Xen. An. 4, 4, 13; οἶνος, ἔλαιον, Diosc.: from

Τερέβινθος, ου, ἡ, shortd. τέρβινθος, earlier form τέρμινθος, ἡ, (q. v.), also τρέμῖθος and τρίμῖθος, ἡ:—*the terebinth* or *turpentine-tree*, Lat. *pistacia terebinthus*, LXX.:—also *the resin that flows from a wound in its bark, turpentine*, cf. Winer's Biblisches Realwörterbuch, s. v. Hence

Τερεβινθώδης, ες, (εἶδος) *full of terebinth-trees*, νησίς, Anth. P. 9, 413.

†Τέρεινα, ης, ἡ, *Terīna*, fem. pr. n., Anth. P. 5, 111.—In Lyc. 726, a city of Italy.

Τέρεινος, as collat. form of τέρην, is rejected by Elmsl. Eur. Med. 875; but cf. Lob. Paral. 139.

Τέρεμνον or τέραμνον, both in Eur., Valck. Phoen. 335:—*any thing closely shut fast* or *closely covered, a room, chamber*, Eur. Hipp. 536, Alc. 457; τέρεμνα οἴκων, παστάδων, periphr. for the house, etc., Id. Hipp. 418, Or. 1371.

Τέρεμνος, ον, also τέραμνος, for στέρεμνος, στερέος, στεῤῥός, *firm, close.* Hence

Τερεμνότης, ητος, ἡ, also τεραμνότης, *firmness.*

Τερενοπλόκᾰμος, ον, (τέρην) *with soft, silky hair.*

Τέρενος, η, ον, a rare collat. form of τέρην, Anth. P. 9, 430.

Τερενόχροος, ον, contr. -χρους, ουν, with the heterocl. dat. τερενόχροϊ in Opp. H. 2, 56.=sq.

Τερενόχρως, ωτος, ὁ, ἡ, (τέρην, χρώς) *with tender skin*, τερενοχρῶτες μαζῶν ὄψεις, Anaxandr. Protes. 1, 37.

Τερετίζω, f. -ίσω, *to twitter, chirrup*, strictly of swallows and grasshoppers; hence of the strings of the lyre; also of men, *to trill, quaver, whistle*, Teles ap. Stob. p. 69, 19, Babrius 9, 4 (Boisson.); τ. πρὸς τὸ δίχορδον, Euphron ap. Ath. 380 B; τερ. τὸ πτιστικόν, Plat. (Com.) Κωμ. 2: cf. συντερ-. (Onomatop.) Hence

Τερέτισμα, ατος, τό, *a twittering, chirruping*, of swallows and grasshoppers: hence of the lyre, etc., *a trilling, quavering*, Anth. P. 7, 612; cf. Luc. Nigr. 15:—generally, *an empty sound*, Arist. Anal. Post. 1, 22, 4.

Τερετισμός, οῦ, ὁ,=foreg., Arist. Probl. 19, 10.

Τερέτριον, ου, τό, dim. from τέρετρον, Theophr.

Τέρετρον, ου, τό, *a borer, gimlet*, Lat. *terebra*, Od. 5, 246; 23, 198, Leon. Tar. 4, etc.

Τερέω, ῶ, f. -ήσω and -έσω, *to bore, bore through, pierce.*—2. *to turn on a lathe.* (Akin to τείρω, τετραίνω, τιτράω, τιτρώσκω.)

Τερηδονίζομαι, only found as pass., *to be worm-eaten*, esp. of wood, Diosc.: of bones, *to be carious*: from

Τερηδών, όνος, ἡ, *the wood-worm*, Lat. *teredo*, Ar. Eq. 1308.—II. *caries*, in the bones, Hipp. (From τείρω, τετραίνω, τιτράω, and so strictly τρηδών.)

†Τερηδών, όνος, ἡ, *Teredon*, a city of Babylonia, Dion. P. 982; Strab. p. 765.—II. a female flute-player, Ar. Thesm. 1175.

Τέρην, εινᾰ, εν, gen. ενος, είνης, etc., (τείρω). Strictly, *rubbed down*, and so, *smooth, soft, delicate*, Lat. *tener*, in Hom. mostly in neut., τέρεν δάκρυ, Il. 3, 142, etc.; τέρενα φύλλα, 13, 180, Od. 12, 357; τέρεν' ἄνθεα ποίης, Od. 9, 449; only in the phrase, τέρενα χρόα, Il. 4, 237, etc., Hes. Op. 520, Th. 5; fem. γλήχωνι τερείνῃ, H. Cer 209; τέρειναν ματέρ' οἰνάνθας ὀπώραν, Pind. N. 5, 10, cf. Aesch. Supp. 998; τέρεινα δάφνη, Ibyc. 7; ὄψιν τέρειναν, Eur. Med. 905:—compar. τερεινότερος, Anth. (Akin to τέρυς, τεράμων, as also to Lat. *teres, tener*, from *tero.*)

Τερθρεία, ας, ἡ, *jugglery, sleight of hand*: esp. in rhetoric, *quackery, use of clap-traps*, Pherecr. Incert. 12, Diog. L. prooem. 17; cf. Ruhnk. Tim. (Acc. to Moeris, p. 364, contr. from τερατεία.)

Τέρθρευμα, ατος, τό, *a juggling-trick, clap-trap*, Clem. Al.: from

Τερθρεύομαι, dep., *to practise juggling, to use clap-traps*, Dem. 1405.

27. Arist. Top. 8, 1, 17. (Cf. τερθρεία.) Hence

Τερθρεύς, ὁ, *a juggler*, dub.

Τερθρηδών, όνος, ὁ, v. τερθρωτήρ.

Τερθρία, ας, ἡ,=τερθρεία.

Τέρθριος, ου, ὁ, *the rope from the end of a sail-yard* (τέρθρον), with which the sails were furled, *a sail-rope*, Ar. Eq. 440: strictly an adj., τέρθριος κάλως, as in Galen.

Τέρθρον, ου, τό, *the end, extremity*, Emped. 252, Eur. Eurysth. 3.—II. esp., *the end* or *point of a sail-yard*, like κεραία; or acc. to others, *the hole therein through which passed the* τέρθριοι. (Akin to τέρμα, τέλος, τέλσον: some refer signf. II to τετραίνω.)

Τέρθρος, ὁ,=τέρθριος.

Τερθρωτήρ, ῆρος, ὁ, (τέρθρον) *the place at the end of a ship's prow, from which the underpilot* (πρωρεύς) *kept a look-out*, Hesych.: hence the πρωρεύς himself is called τερθρηδών, Id.

†Τέρῑνα; ης, ἡ, *Terina*, a city of the Bruttii, Strab. p. 256: hence

†Τεριναῖος, α, ον, *of Terina, Terinaean*, ὁ Τ. κόλπος, the *Terinaeus* Sinus, later Sinus Vibonensis, Thuc. 6, 104.

Τέρμα, ατος, τό, *an end, boundary*, Lat. *terminus*:—1. *the goal round which horses and chariots had to turn* at races, ἑλίσσειν περὶ τέρματα, Il. 23, 309; στρέφειν, βάλλειν or εὖ σχεθέειν περὶ τέρμα, Ib. 323, 333, 462, 466; τέρματα σημαίνειν, Ib. 358, 757; ἔστασεν ἐν τέρμασιν ἀγῶνος, Pind. P. 9, 202; cf. Soph. El. 686, and v. sub δωδεκάγναμπτος:—the *meta* of the Romans, elsewh. καμπτήρ, νύσσα.—2. *the mark at which the quoits were thrown*, Od. 8, 193.—II. generally, *an end, finishing*, e. g. of a river's course, Hdt. 4, 52: in plur., *the far-end, boundaries*, Id. 7, 54; †so τ. ἀρετῆς ἢ θανάτου, Tyrt. 10†:—τ. πλούτου, *a limit* to wealth, Theogn. 227, cf. Aesch. Ag. 1002, etc.:—πρὸς τέρμα εἶναι, ἐπὶ τέρμ' ἀφικέσθαι, to have reached *the limit*, be at *the end*, Aesch. Pr. 828, Soph. Aj. 48:—then, of *any end*, τ. ἀέθλων, *the prize* of games, Pind. I. 4, 115 (3, 85); cf. τέλος I. 1, fin.: τ. βιότου, βίου, *the term* or *end* of life, *death*, Simon. 100, 13, Soph. O. T. 1530; τ. μόχθων, πλάνης, κακῶν, Aesch. Pr. 100, and Eur.; τ. τέχνης, *the highest point* of art, Anth.:—also like τέλος periphr., as, τέρματα ἐμπορίης for ἐμπορίη, Theogn. 1168; τέρμα ἀγχόνης, Aesch. Eum. 746; τ. θανάτου, γήρως, Eur. Hipp. 140, Andr. 1081; τ. σωτηρίας, Soph. O. C. 725, cf. Eur. Or. 1343. —3. *the last* or *highest power, supremacy*, τ. Κορίνθου ἔχειν, to be *sovereign* of Corinth, Simon. 172 Schneidew. (cf. Buttm. Lexil. s. v. ἕρμα 3, not.); so, θεοὶ ἁπάντων τέρμ' ἔχοντες, Eur. Supp. 617, cf. Anth. P. 12, 170: v. sub τέλος III, κῦρος.—III. τέρμα, like τέλος, as adv., *at last*, †Pseudo-Phocyl. 130†. —Chiefly poet. (The form points to τείρω, Lat. *tero*, as the root,—perh. strictly *the stone that is worn by turning round*.) Hence

Τερμάζω, f. -άσω, and in Strab. τερμᾰτίζω, f. -ίσω, like ὁρίζω, *to limit, define*.—II. *to end, finish*.

†Τέρμερα, ων, τά, *Termera*, a city of Asia Minor on the borders of Lycia and Caria; hence Τερμερεύς, έως Ion. έος, ὁ, *an inhab.* or *native of Termera*, Hdt. 5, 37.

Τερμέρειον or Τερμέριον κακόν, τό, proverb., *a misfortune one brings on himself*, said to be deriv. from one Τέρμερος (q. v.) a highwayman, v. Paroemiogr. p. 377.

†Τερμέριον, ου, τό, *Termerium*, a promontory of Caria near Termera, Strab. p. 657.

†Τέρμερος, ου, ὁ, *Termerus*, a robber of the mythic period, slain by Hercules, Plut. Thes. 11.

†Τερμησσός, οῦ, ἡ, and Τερμισσός, *Termessus*, a strong city of Pisidia, Strab. p. 570: hence ὁ Τερμησσεύς, έως, *an inhab. of T.*, Id. p. 630.

Τερμιεὺς, ὁ, (τέρμα) Ζεύς, *the guardian of boundaries*, ὅριος.

†Τερμίλαι, ῶν, οἱ, *the Termilae*, a Cretan race, who settled in Lycia under Sarpedon, the Solymi of Homer, later called Lycians, Hdt. 1, 173; Strab. p. 573; etc.

†Τερμινθεύς, ὁ, appell. of Apollo, Lyc. 1207.

Τερμίνθῐνος, η, ον, earlier form of τερεβίνθινος, Theophr.: hence pecul. fem. τερμινθίς, ίδος, Nic. Al. 299.

Τέρμινθος, ου, ἡ, earlier form of τερέβινθος, Theophr.—2. in medic., *a swelling like the fruit of the terebinth-tree*, v. Foës. Oecon. Hipp.—II. also *a flax-like plant*, growing parasitically on the olive, from which the Athenians made fishing-lines, Theophr., Mel. 1, 30; v. Salmas. ad Solin. 911 A.

Τερμῐόεις, εσσα, εν, (τέρμα);—*ending* or *going to the end*, ἀσπὶς τερμιόεσσα, a shield *that covers one even to the end*, i. e. *all over*, Il. 16, 803; χιτὼν τερμιόεις, like χ. ποδήρης, a frock *reaching to the ground*, Od. 19, 242, Hes. Op. 535.

Τέρμιος, α, ον, (τέρμα):—*at the end, last*, always of time, τ. ἡμέρα, the day *of death*, Soph. Ant. 1331; τερμία χώρα, the spot *where one is destined to end life*, Soph. O. C. 89.

Τέρμις, ιος, ἡ,=τέρμα, Hesych.

Τερμοδρομέω, ῶ, *to run to the goal*, Manetho.

Τερμόνιος, α, ον, *at the end*, τ. πάγος, the hill *at the world's end*, Aesch. Pr. 117: from

Τέρμων, ονος, ὁ,=τέρμα, *a boundary*, Aesch. Fr. 177, Eur. Hipp. 746; and in plur., Ib. 3, etc.—II. *an end*, Aesch. Supp. 624; τ. βίου, Eur. Phoen. 1352.

†Τέρπανδρος, ου, ὁ, (τέρπω, ἀνήρ) *Terpander*, a poet of Antissa in Lesbos, Ael. V. H. 12, 50.

†Τερπιάδης, ου, ὁ, *son of Terpius*, i. e. Phemius, Od. 22, 330.

Τερπῐκέραυνος, ον, (τέρπω, κεραυνός) *delighting in thunder*, epith. of Jupiter, Hom., and Hes.

Τερπνίστατος and τέρπνιστος, irreg. superl. from. sq.

Τερπνός, ή, όν, (τέρπω):—*delightsome, delightful, pleasant, agreeable, enjoyable, cheering*, first in †Tyrtae. 3, 38, Mimn. 1, 1 †; 5, 3, Theogn. 1013, and freq. in Pind., Aesch., etc.; also in Att. prose, πρὸς τὸ τερπνόν, as Thuc. 2, 53; τὰ τερπνά, *delights, pleasures*, Isocr. 6 C, Xen. Mem. 2, 1, 23: — in Hom. only as v. l., Od. 8, 45. — II. pass., *delighted, gladsome, merry*, Mehlh. Anacr. 37, 1: and so some take Aesch. Ag. 143, ὀβρικάλοισι τερπνά (Dor. for τερπνή), *delighting in* the young of beasts.—III. regul. compar. and superl. τερπνότερος, -ότατος, Theogn. 1062, 256; irreg., τερπνίστατος, τέρπνιστος, Call. Fr. 256.—IV. adv. -νῶς, Theogn. 910, Soph. Fr. 517, 5. Hence

Τερπνότης, ητος, ἡ, *pleasantness, delight*.

Τερπότραμις, εως, ἡ,=ἡ τῶν ἀφροδισίων τέρψις, Teleclid. ap. Phot.; v. however Meineke Incert. 23.

ΤΕ´ΡΠΩ, f. -ψω: aor. ἔτερψα: but the pass. and mid. τέρπομαι has in Ep. a threefold aor., — 1. ἐτέρφθην, Od. 8, 131, and Att.; or, ἐτάρφθην, Od. 6, 99; 19, 213.—2. ἐτάρπην, freq. in inf. ταρπῆναι and ταρπήμεναι, Hom.; and subj. τρᾰπείω (by metath. for ταρπῶ), hence τρᾰπείομεν, Il. 3, 441, Od. 8, 292.—3. redupl. through all moods, τεταρπόμην, τετάρπετο, τεταρπώμεσθα, τεταρπόμενος, freq. in Hom., who now and then also has aor. mid. ἐτερψάμην, τερψάμενος, Od. 12, 188; τέρψαιτο, H. Ap. 153; usu. aor. 2 mid. ἐταρπόμην.

Strictly, *to fill to the full, satisfy, content*; hence, generally, *to delight, gladden, cheer*, ὅ κεν τέρπῃσιν ἀείδων, Od. 17, 385; τῇ (sc. φόρμιγγι) ὅγε θυμὸν ἔτερπεν, Il. 9, 189; πεσσοῖσι... θυμὸν ἔτερπον, Od. 1, 107; etc.; καὶ τὸν ἔτερπε λόγοις, Il. 15, 393; so also in Trag.; proverb., ἧλιξ ἥλικα τέρπει, Plat. Phaedr. 240 C, etc.:—absol., *to give delight*, Od. 1, 347; τὰ τέρποντα, *delights*, Soph. O. C. 1218, cf. 1281.—II. more freq. in pass. and mid., strictly, c. gen. rei, *to have enough of, enjoy to one's heart's content*, ἐπεὶ τάρπημεν ἐδητύος ἠδὲ ποτῆτος, Il. 11, 780; τεταρπόμενος σίτου καὶ οἴνοιο, Il. 9, 705, cf. Od. 6, 99; so, τ ὕπνου, εὐνῆς, φιλότητος, Il. 24, 3, Od. 23, 346, 300; τ. ἥβης, *to enjoy* one's youth, Od. 23, 212: metaph., τ. γόοιο, *to take one's fill* of lamentation, Il. 23, 10, Od. 11, 212, etc.—2. *to be cheered, delight* or *enjoy one's self, make merry*, c. dat. rei, φόρμιγγι, μύθοισι, δίσκοισι, etc., Hom., Hes., etc.; of eating and drinking, τέρπεσθαι δαιτί, Hom.; ἐν θάλίῃς, Od. 11, 603, Hes. Op. 115; so, λαμπάδι τερπόμεναι, Aesch. Eum. 1042; cf. Soph. O. C. 1140, etc.; ἐπί τινι, Eur. Rhes. 194:—also c. part., τέρπεται τιμώμενος, Id. Bacch. 321, etc.; cf. Xen. Mem. 2, 1, 24:—absol., πῖνε καὶ τέρπου, drink and *be merry*, Hdt. 2, 78. — 3. rarely c. acc., οἴην μοῖραν τέρπεσθαι, *to enjoy* a part only, Hes. Fr. 56, 6; τέρπεσθαι ὄνησιν, Eur. Or. 1043. — 4. oft. with words that limit its signf. more closely, τέρπεσθαι θυμῷ, Il. 19, 313, Od. 16, 26; θυμόν, Il. 21, 45; κατὰ θυμόν, Hes. Op. 58; τέρπεσθαι φρένα, Il. 1, 474, Od. 4, 102, etc.; φρεσὶν ᾗσιν, Il. 19, 19, Od. 5, 74; ἐνὶ φρεσίν, Od. 8, 368; τεταρπόμενος φίλον κῆρ, Od. 1, 310; ἀπάταισι θυμὸν τέρπεται, Pind. P. 2, 135. (τέρπ-ω is the Sanscr. *trip*, gaudere, satiari: prob. akin to τρέφω.) Hence

Τερπωλή, ῆς, ἡ, poet. for τέρψις, *delight*, Od. 18, 37, Archil. 7, Theogn. 978, 1064.

Τερπών, όνος, ἡ,=foreg., E. M.

Τέῤῥω, v. τέρσομαι II.

Τερσαίνω, aor. ἐτέρσηνα:—*to dry up, wipe up*, αἷμα μέλαν τέρσηνε, Il. 16, 529; cf. τέρσομαι.

Τερσιά, ᾶς, ἡ, like ταρσός, ταρσιά, τρασιά, *a contrivance for drying any thing on*, Simon. 217.

Τέρσομαι, dep., with inf. aor. pass. τερσῆναι, τερσημέναι, as if from ἐτέρσην, Il. 16, 519, Od. 6, 98. *To be* or *become dry, to dry up*, ἕλκος ἐτέρσετο παύσατο δ' αἷμα, the wound *dried up* and the blood staunched, Il. 11, 267; θειλόπεδον τέρσεται ἠελίῳ, the plain *is parched* by the sun, Od. 7, 124: c. gen., ὄσσε δακρυόφιν τέρσον το, eyes *became dry* from tears, Od. 5, 152.—II. the act. first occurs in later Ep. (Hom. using only *τερσαίνω*), 3 sing. *τέρσει*, Theocr. 22, 63; though Buttm. holds this to be a fut., as if from pres. *τέῤῥω*: and certainly we have an aor. of this form, viz. imperat. *τέρσον*, inf. *τέρσαι*, in Nic. Th. 96, 693, 709. (The Sanscr. *trish*, sitire, etc., Pott Et. Forsch. 1, 270: akin to *ταρσός*, also perh. to *θέρω*, *θέρος*, *θερμός*, Lat. *tergo*, *tergeo* and *torreo*.)

Τέρσω, Aeol. fut. of *τείρω*.—II. v. sub *τέρσομαι* II.

†Τέρτιος, *ου*, *ὁ*, *Tertius*, Rom. masc. pr. n., N. T.

†Τέρτυλλος, *ου*, *ὁ*, *Tertullus*, a Roman orator, employed by the Jews against Paul, N. T.

Τερύνης, *ου*, *ὁ*, v. sq.

Τέρυς, *υος*, *ὁ*, *ἡ*, *τέρυ*, *τό*, (*τείρω*):—strictly, *worn by rubbing; worn out, jaded*, *τέρυς ἵππος*, also *τερύνης ὄνος*, but only in Hesych. (*Τέρυς* was orig.=*τέρην*, except that use confined the latter to the notion of *smooth*, *soft*, in a good sense.)

Τερύσκω, *τερύσκομαι*, = *τείρω*, *τρύω*, *τρίβω*, Hesych.

Τέρφος, *εος*, *τό*, also *ἔρφος* and *στέρφος*, *a skin*, *shell*,=*λέπος*, Nic. Al. 268.

Τέρχνος, *εος*, *τό*, also *τρέχνος*, *a twig*.

†Τερψίας, *α*, *ὁ*, *Terpsias*, a victor at the Isthmian games, v. l. Pind. O. 13, 59.

†Τερψικλῆς, *έους*, *ὁ*, *Terpsicles*, a writer, Ath. 325 D.

†Τερψικράτη, *ης*, *ἡ*, *Terpsicrate*, a Thespiad, Apollod. 2, 7, 8.

Τερψίμβροτος, *ον*, (*τέρπω*, *βροτός*) *gladdening the heart of man*, epith. of the sun, Od. 12, 269, 274; of morn (*Ἠώς*), H. Ap. 411, Orph.

Τερψίνοος, *ον*, (*τέρπω*, *νόος*) *heart-gladdening*, Anth. P. 9, 505, 2. [ῐ]

Τέρψις, *εως*, *ἡ*, (*τέρπω*):—*full enjoyment*, and, generally, *enjoyment*, *delight*, c. gen., *τέρψις ἀοιδῆς*, Hes. Th. 917; *δείπνων τέρψιες*, Pind. P. 9, 35; *εἰς τέρψιν τινὸς ἐλθεῖν*, Eur. Phoen. 195, cf. I. T. 797, Cycl. 522:—*gladness*, *delight*, *pleasure*, Pind. O. 12, 15, Aesch. Ag. 611, etc.; distinguished from the more general term *ἡδονή* by Prodicus ap. Arist. Top. 2, 6, 6; cf. Plat. Phil. 11 B; *τ. ἡδονῆς*, Eur. Erechth. 20, 23.

Τερψιχόρεια, *ας*, *ἡ*,=sq.

Τερψιχόρη, *ης*, *ἡ*, Att. *Τερψιχόρᾱ*, Plat. Phaedr. 259 C; cf. A. B. p. 1173:—*Terpsichoré*, *the Dance-enjoying*, one of the nine muses, Hes. Th. 78: later she appears as inventress and patroness of the higher kind of dancing: from

Τερψίχορος, *ον*, also, *α*, *ον*, (*τέρπω*, *χορός*) *enjoying the dance*, esp. the choral dance, of Apollo, Anth. P. 9, 525, 20.

†Τερψίων, *ωνος*, *ὁ*, *Terpsion*, of Megara, a pupil of Socrates, Plat.—2. a writer on *γαστρολογία*, Ath. 337 A.

Τέσσᾰρα, v. *τέσσαρες*.

Τεσσᾰράβοιος, *ον*, (*τέσσαρες*, *βοῦς*) *worth four steers*, Il. 23, 705.—II. *made from four ox-hides*.

Τεσσᾰρᾰκαίδεκα, *οἱ*, *αἱ*, *τά*, *fourteen*, but more usu. *τεσσαρεςκαίδεκα*, and that even with a neut. subst., as, *τεσσερεςκαίδεκα ἔτη*, Hdt. 1, 86, cf. Lob. Phryn. 409, v. Buttm. Ausf. Gr. § 70, Anm. 16:—when the *τέσσαρες* was inflected, it was written divisim, Lob. l. c. Hence

Τεσσᾰρᾰκαιδεκάδωρος, *ον*, (*δῶρον* II):—*fourteen hand-breadths long*, *broad*, *high*, etc., Anth.

Τεσσᾰρᾰκαιδεκᾰταῖος, *α*, *ον*, *on the fourteenth day*.

Τεσσᾰρᾰκαιδέκᾰτος, *η*, *ον*, (*τεσσαρακαίδεκα*) *the fourteenth*, Lob. Phryn. 409.

Τεσσᾰρᾰκαιδεκέτης, *ου*, *ὁ*, *fourteen years old*: fem. *-έτις*, Anth.

Τεσσᾰρᾰκονθήμερος, *ον*, *of forty days*, Hipp.

Τεσσᾰράκοντα, Att. *τεττᾰράκοντα*, *οἱ*, *αἱ*, *τά*, indecl. (*τέσσαρες*):—*forty*, Hom. etc. [ᾰ]

Τεσσᾰρᾰκοντᾰέτης, *ου*, *ὁ*, and *-ετής*, *ές*, (*ἔτος*) *forty years old*, Hes. Op. 439. Hence

Τεσσᾰρᾰκοντᾰετία, *ας*, *ἡ*, *a space of forty years*, Philo.

Τεσσᾰρᾰκονταῖος, *α*, *ον*, dub. l. for *τεσσαρακοσταῖος*.

Τεσσᾰρᾰκοντᾰκαιπεντᾰκιςχῑλιοστός, *ή*, *όν*, *the forty-five-thousandth*, Plat. Legg. 877 D.

Τεσσᾰρᾰκοντάκις, adv., *forty times*.

Τεσσᾰρᾰκοντάπηχυς, *υ*, gen. *εως*, *forty cubits long*.

Τεσσᾰρᾰκοντάς, *άδος*, *ἡ*, *the number forty*.—II. *a period of forty days*, Hipp.

Τεσσᾰρᾰκοντήρης, *ες*, *with forty banks of oars*; v. sub *τριήρης*.

Τεσσᾰρᾰκοντόργυιος, *ον*, (*ὄργυια*) *forty fathoms high*, *deep*, etc., Hdt. 2, 148.

Τεσσᾰρᾰκοντούτης, *ου*, *ὁ*, contr. for *τεσσαρακονταέτης*.

Τεσσᾰρᾰκόσιοι, *αι*, *α*, a false form for *τετρακόσιοι*, Buttm. Ausf. Gr. § 2, p. 412.

Τεσσᾰρᾰκοσταῖος, *α*, *ον*, *of forty days*, *on the fortieth day*, Theophr.: from

Τεσσᾰρᾰκοστός, *ή*, *όν*, (*τεσσαράκοντα*):—*the fortieth*: *ἡ τεσσαρακοστή* (sub. *μοῖρα*),—1. *a tax of one-fortieth*, Ar. Eccl. 825.—2. *a fortieth*, a coin of Chios (as the French have their *centimes*), Thuc. 8, 101.

ΤΕ´ΣΣΑ˘ΡΕΣ, *οἱ*, *αἱ*, *-ρα*, *τά*, gen. *ων*: dat. *τέσσαρσι*, poet. *τέτρᾰσι*, first in Hes. Fr. 47, 5, also in late prose; Ion. *τέσσερσι*, Hdt. 6, 41: Att. *τέττᾰρες*, *τέττᾰρα*: in Ion. prose *τέσσερες*, *τέσσερα*: Dor. *τέττορες* and *τέτορες*: Aeol. *πίσυρες*, sometimes also indecl., as *τέσσαρες* for dat., Lob. Phryn. 409:—*Four*, Hom. (who uses both common and Aeol. form), etc.—(Its form varies much:—Sanscr. *chatur*, *chatvâr*: Lat. *quatuor*, but in Oscan *petur*,=Aeol. *πίσυρες* (cf. *ποῖος*, *qualis*, *ἵππος*, *equus*, etc.), Germ. *vier*, our *four*, etc.: cf. *τέταρτος*, fin.)

Τεσσᾰρεσκαίδεκα, *οἱ*, *αἱ*, *τά*, indecl., *fourteen*, Hdt. 1, 86; cf. Lob. Phryn. 409: but in Att. *τέσσαρες* is inflected. Hence

Τεσσᾰρεσκαιδεκᾰταῖος, *α*, *ον*, *on the fourteenth day*, Hipp.

Τεσσᾰρεσκαιδεκᾰτίτης, *ου*, *ὁ*, *one who keeps the fourteenth day*.

Τεσσᾰρεσκαιδέκᾰτος, *η*, *ον*, Ion. *τεσσερεσκ-*, *the fourteenth*, Hdt. 1, 84, etc.

Τεσσᾰρεσκαιδεκέτης, *ου*, *ὁ*, *fourteen years old*, Plut. Aemil. 35.

Τεσσεράκοντα, Ion. for *τεσσαράκοντα*, Hdt.

Τέσσερες, *οἱ*, *αἱ*, *-ρα*, *τά*, Ion. for *τέσσαρες*, Hdt.

Τεσσερήκοντα, *οἱ*, *αἱ*, *τά*, Ion. for *τεσσαράκοντα*, Hdt.

Τεταγμένως, adv. part. pf. pass. from *τάσσω*, *in order*, *orderly*, *regularly*, *ἄρχεσθαι*, Plat. Legg. 700 C; *πολιτεύεσθαι*, Isocr. 169 C.

Τετᾰγών, *όντος*, *ὁ*, Ep. redupl. part. aor. 2, with no pres. in use, *ῥῖψε ποδὸς τεταγών*, *taking* him *by* the foot, Il. 1, 591, cf. *λαμβάνω*, *ἕλκω*: also simply, *ῥίπτασκον τεταγών*, Il. 15, 23. (The old Gramm., as far as signf. went, rightly recognised *τεταγών* as strengthd. poet. for *λαβών*, but its kin to *τείνω*, pf. *τέτακα*, is justly rejected by Schneider and Buttm. Lexil. s. v. They assume TA- as the root, which also appears in *τῆ* (q. v.), in Lat. *tango*, *te-tig-i*, and our *take*, *touch*.)

Τέτᾰκα, perf. from *τείνω*.

Τέταλμαι, pf. pass. from *τέλλω*, hence *τέταλτο*, Ep. 3 plqpf. for *ἐτέταλτο*, Od.

Τέτᾰμαι, pf. pass. from *τείνω*.

Τετᾰμιευμένως, adv. part. pf. pass. from *ταμιεύω*, *frugally*, *thriftily*, Dion. H.

Τετανικός, *ή*, *όν*, *suffering from τέτανος*.

Τετᾰνοειδής, *ές*, like *τέτανος*, dub. l. Theophr.

Τετᾰνόθριξ, *ὁ*, *ἡ*, (*τετανός*, *θρίξ*) *with long*, *straight hair*, Plat. Euthyphro 2 B.

Τετᾰνός, *ή*, *όν*, (*τείνω*, *τανύω*):—*stretched* or *straightened*, *smooth*, *τετανὸν ἔρφος*, Nic. Al. 343, cf. 464; *πρίων*, Leon. Tar. 28; *τετανὸν καὶ καθαρὸν πρόςωπον*, Galen; cf. Jac. Anth. P. p. 512.

Τέτᾰνος, *ου*, *ὁ*, *a straining*, *stretching*: *strain*, *tension*.—II. *a convulsive tension* of the body, so that it becomes stiff as a corpse, *tetanus*, Hipp., v. Foës. Oecon.;—*rigor nervorum* in Celsus; cf. *ἐμπροσθότονος*, *ὀπισθότονος*, Plat. Tim. 84 E.—II. sensu obscoeno, Ar. Lys. 553, 846.

Τετᾰνόω, *ῶ*, (*τετανός*) *to stretch*, *straighten*, Diosc.

Τετάνωθρον, *ου*, *τό*, *a lotion for freeing the skin from wrinkles*, *a cosmetic*. [ᾰ]

Τετάνωμα, *ατος*, *τό*, (*τετανόω*)=foreg.

Τετᾰραγμένως, adv. part. perf pass. from *ταράσσω*, *confusedly*, Plat Legg. 668 E, Isocr. Antid. § 262.

Τέτᾰρος, *ου*, *ὁ*, *a pheasant*, Ptolem ap. Ath. 654 C; cf. *τατύρας*.

Τετάρπετο, *-πώμεσθα*, *-πόμενος* Ep. redupl. aor. 2 of *τέρπομαι*, Hom

Τεταρτᾰΐζω, *to have a quartan-fever*.

Τεταρτᾰϊκός, *ή*, *όν*, *of a quartan-fever*, Diosc.

Τεταρταῖος, *α*, *ον*, *of four days*, *on the fourth day*, *τ. γενέσθαι*, to be *four days dead*, Hdt. 2, 89; *ἀφικνεῖσθαι τεταρταίους*, Plat. Rep. 616 B; *τ. πυρετοί*, *quartan*-fever, Id. Tim. 86 A.

Τεταρτημοριαῖος, *α*, *ον*, *to be had for a quarter of an obolus*, *worth as much*, Lat. *quadrantarius*: from

Τεταρτημόριον, *ου*, *τό*, (*τέταρτος*, *μόριον*) *the fourth part*, Hdt. 2, 180; esp. of an obolus, Lat. *quadrans*, Arist. Pol. 7, 1, 4.

Τεταρτολογέω, *ῶ*, *to take every fourth man*, Lat. *quartare*.

Τέταρτος, *η*, *ον*, *the fourth*, Hom., who also has Ep. form *τέτρατος*: *τὸ τέταρτον*, as adv., *the fourth time*, Hom., or (as Wolf) *τοτέταρτον*. Adv. *-τως*, *four-fold*, Lat. *quadruplo*, Plat. Tim. 86 A, cf. Lob. Phryn. 311.—II. *ἡ τετάρτη*,—1. (sub. *ἡμέρα*) *the fourth day*, Hes. Op. 802.—2. (sub. *μοῖρα*) *a liquid measure* (cf. our *quart*); the Spartan kings had a *μέδιμνος* of corn and a *τετάρτη* of wine on the 1st and 7th of the month, Hdt. 6, 57. (Sanscr. *chaturtha* stands between τεταρτος and Lat. *quartus*: cf. Lithuan. *ketwirta*.)

Τετάσθην, Ep. for ἐτετάσθην, 3 dual plqpf. pass. from τείνω, Il. 4, 536; 14, 404.

Τέτᾰτο, Ep. for ἐτέτατο, 3 plqpf. pass. from τείνω, Hom.

Τετάχαται, Ion. 3 pl. pf. pass. from τάσσω, Hdt. [ᾰ]

Τετελεσμένον, part. pf. pass. from τελέω, Hom.

Τετεύχαται, Ion. 3 pl. pf. pass. from τεύχω, Hom.

Τετεύχετον, 3 dual pf. from τεύχω, Il. 13, 346; but Buttm., Catal. Verb. s. v. τυγχάνω, would read ἐτεύχετον, considering redupl. impf. τετεύχετον, post-Hom.

Τετεύχημαι, an Ep. pf. pass. with pres. signf. formed from the subst. τεύχεα, without any pres. in use:—*to be armed*, inf. τετευχῆσθαι, Od. 22, 104.

Τετεχνημένως, adv. part. pf. pass. from τεχνάω, *artificially*.

Τετηρημένως, adv. part. pf. pass. from τηρέω, *attentively*.

Τετίημαι, (τίω, τίνω):—*to be sorrowful, to sorrow, mourn*, Hom., though of the indic. he only uses 2 dual τετίησθον, Il. 8, 447; elsewh. always the part. τετιημένος, τετιημένη (as in Hes. Th. 163), always with ἦτορ added, except in Il. 9, 30, 695:—besides, we find the act. form τετιηώς (in same signf.) mostly in the phrase τετιηότι θυμῷ, with *sorrowing* heart, Il. 11, 555; 17, 664; 24, 283; also, ἶζον τετιηότες, Il. 9, 13; ἦσαν τετιηότες, they were *sorrowing, distressed*, Il. 9, 30, 695.—No act. τιέω occurs: but the word is akin to τίνειν, τιμωρεῖσθαι, *to be punished*, and so *made sad*. [ῐ]

Τετῑμένος, η, ον, part. pf. pass. from τίω, Hom.

Τέτλᾰ, shortd. for τέτλαθι, v. l. Il. 4, 412, for τέττα.

Τέτλᾰθι, poet. imperat. pf. of *τλάω, Hom., and Hes.

Τετλαίην, poet. opt. pf. of *τλάω, Il.

Τετλάμεν, Ep. inf. pf. of *τλάω, Od.; cf. Herm. H. Hom. Cer. 148 [ᾰ]; but τέτλᾰμεν, 1 pl. pf., not found in Hom.

Τετλάμεναι, Ep. inf. pf. of *τλάω, Od.

Τετληώς, ότος, fem. -ηυῖα, Ep. and Ion. part. pf. of τλάω, Hom.

Τετμημένος, η, ον, part. pf. pass. of τέμνω, Od.

Τετμηώς, Ep. part. pf. of τέμνω, (with pass. signf.), Ap. Rh.

Τέτμον, Ep. for ἔτετμον, an aor. without any pres., used by Hom. in indicat. both with and without augm., *to reach, come up to, find*, ἔνθ' ὅγε Νέστορ' ἔτετμε, Il. 4, 293; οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτιν, 6, 174, etc.; ὃν γῆρας ἔτετμεν, Od. 1, 218; and once in the 2 sing. subjunct., Od. 15, 15.—2. c. gen., *to receive by fate* or *lot, have by, partake of*, ἀταρτηροῖο γενέθλης, Hes. Th. 610.

Τετοκυῖα, fem. part. pf. of τίκτω, Hes. Op. 589.

Τετολμηκότως, adv. part. pf. from τολμάω, Polyb. 1, 23, 5.

Τέτορε, Ep. redupl. aor. 2 of τορέω, Hesych.

Τέτορες, οἱ, αἱ, -ρα, τά, Dor. for τέσσαρες, Hes. Op. 696, Epigr. in Hdt. 7, 228.

Τετορήσω, irreg. fut. from τορέω, q. v.

Τέτρᾰ-, for τέτορα, τέσσαρα, only in the deriv. and compd. words, which follow.

Τετρᾰβάμων, ον, gen. ονος, (τέτρα-, βαίνω):—*four-footed*, ἵπποι, Eur. El. 476; τ. ἀπήνη=τέθριππον, Id. Tro. 517; τ. χηλαί, ψάλια, the hoofs, trappings *of horses*, Id. Phoen. 792, 808:—τετραβάμοσι γυίοις, in the shape *of a quadruped*, Id. Hel. 376. [βᾱ]

Τετρᾰβᾰρής, ές, (τέτρα-, βάρος) *four times as heavy*, Alcae. 83, in poet. gen. pl. τετραβαρήων.

Τετράβιβλος, ον, (τέτρα-, βίβλος) *consisting of four books*, title of a book by Ptolemy, Buttm. Mus. d. Alterthumsw. 2, 3, p. 485. [ᾰ]

Τετρᾰβόειος, ον, = τεσσαράβοιος, Call. Dian. 53, Q. Sm. 6, 547. [ᾰ]

Τετράβρᾰχυς, εως, ὁ, a metrical *foot consisting of four short syllables*, usu. προκελευσματικός.

Τετράγηρυς, υ, gen. υος, (τέτρα-, γῆρυς) *four-toned*, τ. ἀοιδή, the music *of the tetrachord*, Terpander ap. Strab. p. 618.

Τετράγλωσσος, ον, *of four tongues* or *languages*.

Τετραγλώχῑς, ῑνος, ὁ, ἡ, (τέτρα-, γλωχίν) *with four points* or *angles, square*, Leon. Tar. 35.

Τετράγνᾰθος, ον, (τέτρα-, γνάθος) *with four jaws*, esp. as epith. of a spider, φαλάγγιον, Strab.

Τετραγράμμᾰτος, ον, (τέτρα-, γράμμα) *of four letters*: τὸ τ., *the word of four letters*, i. e. in Hebrew the sacred name *JeHoVaH*.

Τετράγραμμος, ον, *with* or *of four lines*.

Τετράγῠος, ον, (τέτρα-, γύα) *as large as four* γύαι *of land*, Od. 7, 113:—τετράγυον as subst., *a measure of land, as much as a man can plough in a day*, Od. 18, 374, cf. Ap. Rh. 3, 1344. [ᾰ]

Τετρᾰγωνέω, ῶ, (τετράγωνος) c. acc. pers., *to stand in square with* another, ὁ Ἄρης τετραγωνεῖ τὸν Δία, astrolog. phrase in Luc. (?) Philop. 24.

Τετρᾰγωνία, ας, ἡ, *the spindle-tree, bird-cherry*, Lat. *euonymus europaeus*, so called from its *square* fruit, Theophr.

Τετρᾰγωνιαῖος, α, ον,=τετράγωνος.

Τετρᾰγωνίζω, f. -ίσω, (τετράγωνος) *to make square, square*, of lines or numbers, Plat. Theaet. 148 A, Rep. 527 A: τ. κύκλον, *to square* the circle, Arist. Soph. El. 11, 3.

Τετρᾰγώνιον, ου, τό, *a cloak with four lappets*, dub.

Τετρᾰγωνισμός, οῦ, ὁ, (τετραγωνίζω) *a making square: quadrature*, as of the circle, Arist. Anal. Post. 1, 9, 1, Soph. El. 11, 3.

Τετρᾰγωνοειδής, ές, *square-looking*.

Τετρᾰγωνοπρόςωπος, ον, (τετράγωνος, πρόςωπον) *square-faced*, of otters and beavers, Hdt. 4, 109.

Τετράγωνος, ον, (τέτρα-, γῶνος) strictly *four-angled*, but usu. *with four equal angles, rectangular*, esp. *square*, Hdt. 1, 178, 181, Thuc., etc.: τ. ἐργασία, of the Hermes-statues, Thuc. 6, 27: τὸ τετράγωνον, *a square*, esp. *a body of men drawn up in a square*, Lat. *agmen quadratum*, Xen. Lac. 12, 1; τ. τάξις, in Thuc. 4, 125; cf. πλαίσιον.—II. *made square, as broad as long*, Lat. *quadratus*.—III. metaph., *perfect as a square*; generally, *complete, perfect*, χερσὶ καὶ ποσὶ καὶ νόῳ τετράγωνος τετυγμένος, Simon. ap. Plat. Prot. 344 A (Fr. 12, 2 Schneidew.), cf. Arist. Eth. N. 1, 10, 11.—IV. τ. ἀριθμός, *a square* number, i. e. a number *multiplied into itself*, Plat. Theaet. 147 E.—V. ἱμάτιον and σχῆμα τετράγωνον, the Greek cloak *which hung square*, while the Roman toga formed a ἡμικύκλιον.—VI. Adv. -νως, Philostr.

Τετρᾰγωνώδης, ες,=τετραγωνοειδής.

Τετρᾰδακτῠλιαῖος, α, ον, *four fingers long* or *broad*.

Τετρᾰδάκτῠλος, ον, *four-fingered*.

Τετρᾰδαρχέομαι,= τετραρχέομαι. Hence

Τετρᾰδαρχία, ας, ἡ,= τετραρχία, Aristid.

Τετρᾰδεῖον, ου, τό, (τετράς) *a number of four, four united persons* or *things, a quaternion*, also τετράδιον, Philo, and N. T.

Τετρᾰδισταί, οἱ, *young people who met to make merry on the fourth of the month*, Alex. Χορηγ. 1; cf. Meineke Menand. p. 110.—II. *men born to a life of toil*, like Hercules, who was born *on the fourth of the month* (τετράς, q. v.), A. B. p. 309.

Τετραδραχμιαῖος, α, ον,=sq

Τετράδραχμος, ον, (τέτρα-, δραχμή) *weighing* or *worth four drachms*: τὸ τ., *a silver coin of four drachms, tetradrachm*, Plat. Ax. 366 C.

Τετράδῠμος, ον, (τετράς) *fourfold*, Opp. C. 2, 181. (-δυμος is plainly an adj. numeral ending, cf. δίδυμος, τρίδυμος, ἑπτάδυμος, also ἀμφίδυμος.) [ᾰ]

Τετράδων, ὁ, a bird, prob. of the *grouse* kind, *tetrao* Linn., Alcae. 116: cf. τέτραξ.

Τετράδωρος, ον, (δῶρον II) *four palms long* or *broad*. [ᾰ]

Τετρᾰέλικτος, ον,=sq., ὄφις, Anth. P. 7, 210.

Τετρᾰέλιξ, ῐκος, ὁ, ἡ, (τέτρα-, ἕλιξ) *four times wound* or *twisted round*: τετραέλιξ, ἡ, a plant of *the thistle kind*, also τετράλιξ, q. v.

Τετρᾰένης, ες,=sq., Theocr. 7, 147.

Τετράενος, ον, (τέτρα-, ἔνος) *of four years, four years old*, Lat. *quadrimus*, παῖς, Call. Fr. 154. [ᾰ]

Τετρᾰετηρία, ας, ἡ, *a term of four years*.

Τετρᾰετηρικός, ή, όν, *of* or *belonging to a* τετραετηρίς.

Τετρᾰετηρίς, (sc. ἑορτή), ίδος, ἡ, *a festival held every four years, like the Olympic games*.

Τετρᾰέτηρος, ον,=sq.

Τετρᾰετής, ές, (τέτρα-, ἔτος) *four years old*, Plat. Legg. 793 E.—II. parox. τετραέτης, ες, *of four years*, χρόνος, Hdt. 1, 199. Hence

Τετρᾰετία, ας, ἡ, *a term of four years*, Theophr.

Τετράζευκτος, ον,=sq., Philem. de Nomin. 318.

Τετράζῠγος, ον, (τέτρα-, ζυγόν) *four-yoked*, ὄχος, Eur. Hel. 1039:—generally, *fourfold*: τὸ τ. (sc. ἅρμα), *a four-horsed chariot*.

Τετράζυξ, ῠγος, ὁ, ἡ,=τετράζυγος, Nonn.

Τετράζω, *to cackle, as a hen does on laying an egg*, Alex. Mynd. ap. Ath 398 D.

Τετρᾰήμερος, ον, *of four days, lasting four days*.

Τετρᾰθέλυμνος, ον, (τέτρα-, θέλυμνον):—*of four layers*, τ. σάκος, a shield *of four ox-hides*, Il. 15, 479, Od. 22, 122.

Τετράθῠρος, ον, (θύρα) *with four doors* or *openings*. [ᾰ]

Τετραίνω, lengthd. from Root ΤΡΑ-; fut. τετρᾰνῶ: aor. ἐτέτρηνα, in Hom. τέτρηνα: later ἐτέτρᾱνα: also, fut. τρήσω: aor. ἔτρησα: pf. pass. τέτρημαι:—Hom. only uses the aor. We have a pres. τιτραίνω, in Theophr., with an aor. ἐτίτρανα. Id.

H. Pl. 2, 7, 7; 5, 4, 5 (si vera l.): a' 3 pl. impf. pass. τετρήνοντο, in Call. Dian. 244, cf. τετρήνω.—The pres. τιτράω, not till later. Generally, the compds. διατετρ-, συντετρ-, are more used. *To bore through, pierce*, τι, Il. 22, 396, Od. 5, 247; 23, 198; λίθος τετρημένος, Hdt. 2, 96; so, πίθος τετρ., of the Danaïdae, Xen. Oec. 7, 40; τετρανθεὶς αὐλός, Leon. Tar. 12.

Τετράϊππον, ου, τό, rare collat. form of τέθριππον. [ᾰ]

Τετρᾰκαιδεκᾰετής, ές, *fourteen years old.*—II. parox. -έτης, ες, *of fourteen years.*

Τετρᾰκαιδεκέτης, fem. ετις, ιδος, =foreg. I, Isocr. 388 E.

Τετράκερως, ων, (τέτρα-, κέρας) *four-horned*, ἔλαφος, Anth. P. append. 319, Opp. [ᾰ]

Τετρᾰκέφᾰλος, ον, (τέτρα-, κεφαλή) *four-headed*, Epigr. ap. Eust. Il. p. 1353, 8; [with ᾱλ at the end of an hexam., as if -κέφαλλος; cf. τρικέφαλος, κυνοκέφαλος].

Τετρᾰκίνη, ης, ἡ,=θριδακίνη, Hippon. 75. [κῑ]

Τετράκις, (τέτρα-) adv., *four times*, Od. 5, 306, Ar. Plut. 851: post-Hom. also τετράκι, Pind. N. 7, 153, Call. Epigr. 55, 2. Hence

Τετρᾰκισμύριοι, αι, α, (μύριοι) *four times ten thousand, forty thousand*, Xen. Cyr. 2, 1, 5: [ῡ] and

Τετρᾰκισχίλιοι, αι, α, (χίλιοι) *four thousand*, Hdt. 2, 9, etc. [χῑ]

Τετρᾰκίων, ον, gen. ονος, (τέτρα-, κίων) *with four pillars*, Orph. ad Mús. 39. [ῑ]

Τετράκλαστος, ον, (τέτρα-, κλάω) *broken fourfold, in four*, Procl.

Τετράκλῐμος, ον, *under all four quarters of heaven.*

Τετράκλῑνος, ον, (τέτρα-, κλίνη) *with four couches*, Luc. Tox. 46.

Τετράκνᾱμος, ον, Dor. for τετράκνημος, (τέτρα-, κνήμη) *four-spoked*, δεσμὸς τετρ., of Ixion's wheel, Pind. P. 2, 73; ἴυγξ τετρ., the wryneck *tied on the four-spoked wheel*, Ib. 4, 382.

Τετρακνάμων, ον, dub. l. for foreg.

Τετρᾰκόρυμβος, ον, (τέτρα-, κόρυμβος III):—*with four bunches*; generally, *clustering*, κισσός, Anth. P. 7, 23.

Τετρᾰκόρωνος, ον, (τέτρα-, κορώνη) *four times a crow's age*, Hes. Fr. 50, 2.

Τετρᾰκόσιοι, αι, α, *four hundred*, Hdt. 1, 178, etc. Hence

Τετρᾰκοσιοστός, ή, όν, *the four-hundredth*. LXX.

Τετρᾰκοστός, ή, όν,=τεσσαρακοστός. [ᾰ]

Τετρᾰκοτῠλιαῖος, α, ον,=sq., Sext. Emp. p. 152.

Τετρᾰκότῠλος, ον, *consisting of*, or *holding four* κοτύλαι, Theophil. Boeot. 1.

Τετρακτύς, ύος, ἡ, (τετράς):—*the number four*, Lat. *quaternio*, esp. with the Pythagoreans, who held it to be the root or source of all things, ναὶ μὰ τὸν ἁμετέρᾳ ψυχᾷ παραδόντα τετρακτύν, παγὰν ἀενάου φύσεως, Carm. Aur. 48, cf. Sturz Emped. p. 672 sq., Ritter Hist. Phil. 1, 363.

Τετράκυκλος, ον, (τέτρα-, κύκλος) *four-wheeled*, ἀπήνη, Il. 24, 324; ἅμαξαι, Od. 9, 242. Hdt. 1, 188. [ᾰ always, except in Od. l. c., ubi al. τεσσαράκυκλοι.]

Τετράκωλος, ον, *four-footed.* [ᾰ]

Τετρᾰκωμία, ας, ἡ, (τέτρα-, κώμη) *a union of four villages*, Strab. p. 405.

Τετράκωμος, ου, ὁ, (τέτρα-, κῶμος) *a triumphal song and dance sacred to Hercules* (cf. τετραδισταί II), Ath. 618 C. [ᾰ]

Τετράλῑνον, τό, *a fourfold lace* or *string.* [ᾰ]

Τετρᾶλιξ, ἡ,=τετραέλιξ II, Theophr.

Τετρᾰλογία, ας, ἡ, (τέτρα-, λόγος):—*a group of four dramas*, three tragedies and one satyric play, which were exhibited together on the Attic stage for the prize at the festivals of Bacchus, without the satyric play, the three tragedies were called τριλογία, v. Müller Gr. Literat. 1, p. 319, Welcker Aeschyl. Trilogie.

Τετρᾰμερής, ές, (τέτρα-, μέρος) *quadripartite*, Plut. 2, 1139 B.

Τετράμετρος, ον, (τέτρα-, μέτρον) *consisting of four metres*, i. e., in iambic, trochaic and anapaestic verse, *consisting of four double feet*, or *syzygies*, (Lat. *versus octonarius*); in dactylic, cretic, bacchiac, antispastic, choriambic, and paeonic verse, *consisting of four feet*, ὁ τετρ., *a verse of this length*, Ar. Nub. 642, 645; so, τὸ τετράμετρον, Xen. Symp. 6, 3. [ᾰ]

Τετραμηνιαῖος, α, ον,=sq., Diod.; cf. Lob. Phryn. 549.

Τετράμηνος, ον, (τέτρα-, μήν):—*of four months, lasting four months*, Thuc. 5, 63, Polyb., etc. [ᾰ]

Τέτραμμαι, perf. pass. from τρέπω, hence part. τετραμμένος, Hom., and Hes.

Τετραμναῖος, α, ον,=τετράμνους, Diod.

†Τετράμνηστος, ου, ὁ, *Tetramnestus*, a Sidonian, Hdt. 7, 98.

Τετράμνους, ουν, (τέτρα-, μνᾶ):—*of four minae, worth* or *weighing four minae*, Ath.; cf. Lob. Phryn. 553.

Τετρᾰμοιρία, ας, ἡ, *a fourfold portion*, Xen. An. 7, 2, 36; 6, 1: from

Τετράμοιρος, ον, (τέτρα-, μοῖρα) *consisting of four parts, fourfold*, φρουρά, Eur. Rhes. 5. [ᾰ]

Τετράμορος, ον, =foreg. [ᾰ]

Τετράμορφος, ον, (τέτρα-, μορφή) *four-shaped, fourfold*, ὧραι τ., the *four changing* seasons, Eur. Incert. 120. [ᾰ]

Τετραντιαῖος, α, ον, *worth a fourth part*, dub.

Τετρᾰνυκτία, ας, ἡ, (νύξ) *a space of four nights.*

Τέτραξ, ᾰγος and ᾰκος, ὁ, name of two kinds of *wild birds*, acc. to Ath. 398; one prob. of the grouse kind, *tetrao*, Linn.; the other a small bird; cf. Epich. p. 25, Ar. Av. 885;—cf. τέτριξ, τετράων, and also τατύρας.

Τετράξοος, ον, (τέτρα-, ξέω):—*split four times*, δένδρα τ., *trees which must be so split*, before they can be worked, Theophr. H. Pl. 5, 1, 9: cf. δίξοος, μονόξοος.

Τετραξός, ή, όν, *fourfold*, Arist. Metaph. 12, 2, 7.

Τετρᾰοδία, ας, ἡ, and τετρᾰόδιον, ου, τό, (τέτρα-, ὁδός) *a place where four roads meet*, Lat. *quadrivium.*

Τετράοδος, ου, ἡ,=foreg., Orac. ap. Paus. 8, 9, 4; cf. τρίοδος. [ᾰ]

Τετρᾰοίδιος, ον, (τέτρα-, ἀοιδή) *of four notes* in music, Plut. 2, 1132 D.

Τετρᾰόργυιος, ον, (τέτρα-, ὄργυια) *four fathoms long* or *broad*, Dio C.

Τετρᾰορία, ας, ἡ, *a four-horsed chariot*, Pind. O. 2, 8, P. 2, 8, etc.: from

Τετράορος, ον, contr. τέτρωρος, (τέτρα-, ἄρω):—*yoked four together*, ἵπποι, Od. 13, 81; τ. ἅρμα, *a four-horse chariot*, Pind. P. 10, 101, etc.: also, τέτρωρος ὄχος, τέτρωρον ἅρμα, Eur. Hipp. 1229, Alc. 483.—II. *four-legged*, ταῦρος, Soph. Tr. 507. [ᾰ]

Τετρᾰπάλαι, (τέτρα-, πάλαι) adv., *four times long ago*, i. e. *long, long ago*, Call. Epigr. 2, 4; cf δεκαπάλαι. [ᾰ]

Τετρᾰπᾰλαιστιαῖος, α, ον,=sq., Geop.

Τετρᾰπάλαιστος, ον, (τέτρα-, παλαιστή) *of four spans, four spans long* or *broad*, Hdt. 2, 149. [ᾰ]

Τετράπεδος, ον, (τέτρα-, πέδον) *of* or *with four surfaces*, Hdn. 8, 4.—II. *of four feet*, τῷ πλάτει, Polyb. 8, 6, 4; cf. Orac. ap. Plut. Aemil. 15.

Τετράπεζος, ον, (τέτρα-, πέζα) *four-footed*, Orph. Lith. 741. [ᾰ]

Τετρᾰπηχῠαῖος, α, ον,=sq.

Τετράπηχυς, υ, gen. εος, (τέτρα-, πῆχυς) *four cubits* (six feet) *long*, Hdt. 7, 69, Plat., etc.; of men, *six feet high, tall fellows*, Ar. Ran. 1014.—Cf. Lob. Phryn. 519. [ᾰ]

Τετραπλᾰσιάζω, *to make fourfold.*

Τετραπλασιεπιδιμερής, ές, 4⅔ *times as great* (14:3), Arithm. Vett.—So, τετραπλασιεπίπεμπτος, ον, 4⅕ *times as great* (21:5).—τετραπλασιεπιτέταρτος, ον, 4¼ *times as great* (17:4).—τετραπλασιεπιτετραμερής, ές, 4⅘ *times as great* (24:5).—τετραπλασιεπιτριμερής, ές, 4¾ *times as great* (19:4).—τετραπλασιεπίτριτος, ον, 4⅓ *times as great* (13:3).—τετραπλασιεφήμισυς, υ, 4½ *times as great* (9:2).

Τετραπλάσιος, α, ον, *fourfold, four times as much*, Lat. *quadruplus*, Plat. Rep. 369 E, etc. Adv. -ίως. Hence

Τετραπλασιότης, ητος, ἡ, *multiplication by four.*

Τετραπλᾰσίων, ον, gen. ονος,=τετραπλάσιος.

Τετραπλεθρία, ας, ἡ, *an area of four* πλέθρα, Inscr.: from

Τετράπλεθρος, ον, (τέτρα-, πλέθρον) *consisting of four plethra*, Polyb. 6, 27, 2.

Τετράπλευρος, ον, (τέτρα-, πλευρά) *four-sided*, κίων, Anth.

Τετραπλῇ or τετραπλῆ, adv., *in a fourfold manner, fourfold*, Il. 1, 128.

Τετραπλόος, η, ον, contr. -πλοῦς, ῆ, οῦν, *fourfold*, Lat. *quadruplus*: τὸ τ.,=τετραμοιρία, Xen. An. 7, 6, 7. Adv. -πλῶς,=foreg., LXX. (For deriv., cf. ἁπλόος.)

Τετράπνους, ουν, (τέτρα-, πνέω, πνοή) *with four nostrils*: Lyc. has also a fem. τετράπνη, 1313.

Τετρᾰποδηδόν, adv., *on four feet*, Ar. Pac. 896: from

Τετρᾰπόδης, ου, ὁ, (τέτρα-, πούς) *four-footed.*—II. *four feet long, broad* or *deep.* Hence

Τετρᾰποδητί, adv., *on all fours*, Polyb. 5, 60, 7.

Τετρᾰποδία, ας, ἡ, (τετράπους II.) *a measure* or *length of four feet*, Böckh Inscr. 1, p. 279.

Τετρᾰποδίζω, f. -ίσω, (τετράπους) *to go on all fours, to be* or *live as a quadruped*, Arist. H. A. 2, 1, 48. Hence

Τετρᾰποδιστής, οῦ, ὁ, *going on all fours, quadrupedal.*

Τετρᾰποδιστί, adv.,=τετραποδητί, Luc. D. Mar. 7, 2.

Τετράποδος, ον, collat. form of τετράπους. Lob. Phryn. 546. [ᾰ]

Τετράπολις, εως, ἡ, poet. τετράπτολις, *of* or *with four cities*, λαός τ., of the northern part of Attica, Eur. Heracl. 81, ubi v. Elmsl.; †composed of Oenoë, Marathon, Probalinthus, and Tricorythus, cf. Ar. Lys. 285; Strab. p. 446.—2. Δωρική, the Dorian *Tetrapolis*, between Locris and Thessaly, composed of Erineus, Boeum, Pindus, and Cytinea, Strab. p. 425 sq.—3. τῆς Συρίας, or Σελευκίς, composed of Antiochia, Apamea, Laodicea, and Seleucia, Strab. p. 749†.—4. of Cephallenia, †consisting of Pale, Cranii, Same, and Proni†, Thuc. 2, 30. [ᾰ]

Τετράπολος, ον, (τέτρα-, πολέω) *turned up, ploughed four times*, Theocr. 25, 26. [ᾰ]

Τετράπορος, ον, *with four passages, ways* or *holes*. [ᾰ]

Τετράπος, ον, poet. for τετράπους, Arat. 214. [ᾰ]

Τετράπους, ὁ, ἡ, -πουν, τό, (τέτρα-, πούς) *four-footed*, Hdt. 2, 68; 4, 71; λεία τετράπους, a booty *of cattle*, Polyb. 1, 25, 7:—τὰ τετράποδα, *quadrupeds*, Hdt. 3, 106, Thuc. 2, 50, etc.—II. *of four feet* in length, Plat. Meno 85 B, C. [ᾰ]

Τετραπρόςωπος, ον, *with four faces* or *fronts*.

Τετράπτερος, ον, (τέτρα-, πτερόν) *four-winged*, Soph. Fr. 27. Hence

Τετραπτερυλλίς, ίδος, ἡ, *a four-wing*, i. e. *a grasshopper* or *locust*, Boeot. word in Ar. Ach. 871; Elmsl. thinks that by τῶν ὀρταλίχων ἢ τῶν τετραπτερυλλίδων, is intended *birds* and *beasts;* and Dind. follows him;—but the τετραπτερυλλίδων is prob. brought in παρ' ὑπονοίαν.

Τετράπτῖλος, ον, (τέτρα-, πτίλον) *four-winged*, Ar. Ach. 1082.

Τέτραπτο, Ep. for ἐτέτρ., 3 sing. plqpf. pass. from τρέπω, Hom.

Τετράπτολις, ἡ, poet. for τετράπολις, Eur.

Τετράπτῠχος, ον, (τέτρα-, πτυχή) *fourfold, four-leafed*, Hipp.

Τετράπτωτος, ον, *with four cases*, Gramm.

Τετράπῠλος, ον, *four-gated.*

Τετρᾰπυργία, ας, ἡ, (τέτρα-, πύργος) *a building with four towers*, Polyb. 31, 26, 11. Hence

†Τετραπυργία, ας, ἡ, *Tetrapyrgia*, name of a place in Cyrenaïca, Strab. p. 838.

Τετραπώγων, ωνος, ὁ, *a plant*,= τραγοπώγων, Diosc.

Τετρᾰπωλία, ας, ἡ, *a team of four horses.*

Τετράῤῥαβδος, ον, *with four staves, rods, streaks* or *rows.*

Τετράῤῥυθμος, ον, *consisting of four metres.*

Τετράῤῥῡμος, ον, (τέτρα-, ῥυμός) *with four poles and yokes*, i. e. *eight-horsed*, Xen. Cyr. 6, 1, 51; also τετράρῡμος.

Τετραρχέω, ῶ, *to be a tetrarch*, N.T.: from

Τετράρχης, ου, ὁ, (τετράς, ἄρχω) *a tetrarch*, as among the Galatians in Asia, of whom each tribe had four chiefs, Plut. Anton. 56, etc.—II. *a leader of four λόχοι.* Hence

Τετραρχία, ας, ἡ, *a tetrarchy, the power* or *dominions of a tetrarch*, Eur. Alc. 1154, Dem. 117, 26, Plut. Anton. 36.—Thessaly was anciently divided into 4 tetrarchies, Thirlw. H. of Gr. 6, p. 14; cf. τετράς II.—II. τ. ἱππική, *the command of four λόχοι*, Arr. An. 3, 18. Hence

Τετραρχικός, ή, όν, *of, belonging to a tetrarch* or *tetrarchy*, Strab.

Τέτραρχος, ου, ὁ,=τετράρχης, Plut. 2, 768 B.

Τετράς, άδος, ἡ, *the number four*,= τετρακτύς, Arist. Metaph. 13, 3, 9, etc.: esp.,—2. *the fourth day*, Hes. Op. 792, 796, etc.:—τετράδι γέγονας, proverb. of one who labours for others, not for himself (cf. τετραδιστής), Plat. (Com.) Incert. 29, Ariston. Ἠλ. ῥιγ. 6.—II.=τετραρχία I, Hellan. ap. Harpocr. s. v. τετραρχία. (Strictly shortd. for τετταράς.)

Τετρᾶς, ᾶντος, ὁ, *the fourth part.*—II. a coin, *a fourth*, like Lat. *quadrans;* cf. ἑξᾶς.

Τετράσημος, ον, (τέτρα-, σῆμα) *of four signs:* in music, *of four kinds of time*, Osann Anal. Cr. p. 76, Auctar. Lex. p. 157. [ᾰ]

Τετράσκαλμος, ον, *with four σκαλμοί: four-oared*, Diod.

Τετρασκελής, ές, (τέτρα-, σκέλος) *four-legged, four-footed*, Trag.; τ. οἰωνός, of a kind of griffin, Aesch. Pr. 395.

Τετράσσᾰρον, ου, τό, *four ases*, the Rom. *sestertius*, one fourth of the denarius, Arr. Epict.

Τετραστάδιος, ον, (τέτρα-, στάδιον) *four stades in length:* τὸ τ., *a length of four stades*, Strab. [στᾰ]

Τετραστάτηρος, ον, (τέτρα-, στατήρ) *worth four staters*, Ar. Eccl. 413.

Τετράστεγος, ον, (τέτρα-, στέγη) *with four stories*, Diod.

Τετράστῐχος, ον, (τέτρα-, στίχος) *in four rows, lines*, LXX.

Τετραστοιχία, ας, ἡ, *a fourfold row* or *line*, Theophr.: from

Τετράστοιχος, ον, (τέτρα-, στοῖχος) *in four rows*, like τετράστιχος, Theophr.

Τετράστοον, ου, τό, *an antechamber*, Lat. *atrium.*

Τετράστοος, ον, *surrounded with four στοαί* or *cloisters.*

Τετράστῡλος, ον, (τέτρα-, στῦλος) *with four pillars in front*, of a temple, Vitr.

Τετρᾰσυλλᾰβία, ας, ἡ, *a being of four syllables:* from

Τετρᾰσύλλᾰβος, ον, *of four syllables.*

Τετράσχιστος, ον, *split* or *parted into four.*

Τετράσχοινος, ον, *four σχοῖνοι*, (i. e. 240 *stades*) *long*, Strab.

Τετρᾰσώμᾰτος, ον, (τέτρα-, σῶμα) *with four bodies*, Paul. S. Ambo 252.

Τετράτομος, ον, *cut fourfold, in four.* [ᾰ]

Τετράτονος, ον, *of four tones* or *notes.* [ᾰ]

Τέτρᾰτος, η, ον, poet for τέταρτος, *fourth*, Hom., Hes., Pind.; τὸ τέτρατον, *the fourth time*, Il. 21, 177, Hes. Op. 594, Sc. 363.

Τετράτροχος, ον, *four-wheeled.*

Τετράτρῠφος, ον, (τέτρα-, θρύπτω): —*broken into four pieces*, or, *that may be so broken*, ἄρτος, Hes. Op. 440.

Τέτρᾰφα, pf. from τρέπω, also τέτροφα:—but—II. dub. for τέτροφα, pf. from τρέφω, in Simmias.

Τετρᾰφᾰλαγγαρχία, ας, ἡ, *the command of a τετραφαλαγγία:* from

Τετρᾰφᾰλαγγάρχης, ου, ὁ, (ἄρχω) *the leader of a τετραφαλαγγία.*

Τετρᾰφᾰλαγγία, ας, ἡ, (τέτρα-, φάλαγξ) *a corps of four phalanxes* or *a phalanx in four divisions*, Polyb. 12, 20, 7, Ael. Tact. 40.

Τετρᾰφάληρος, ον, of a helmet in Il. 5, 743; 11, 41, usu. taken as=τετράφαλος.—If a lengthening of the form τετράφαλος be not allowed (and it is suspicious, for in both places ἀμφίφαλος is added), Buttman's assumption (Lexil. s. φάλος 9) becomes very prob., viz. that the root is φάληρος (a word never indeed found in use), either *the plume itself*, or *an epithet of it;* and so, τετραφάληρος would mean *with four crests* or *plumes:* cf. φάληρος, φαληριόων. [ᾰ]

Τετράφᾰλος, ον (τέτρα-, φάλος):— κυνέη, κόρυς, a helmet *with a fourfold* φάλος, Il. 12, 384; 22, 315; v. φάλος, ἀμφίφαλος, and foreg.

Τετρᾰφάρμᾰκος, ον, *compounded of four drugs.*

Τετράφαται, -φατο, Ep. and Ion. 3 pl. pf. and plqpf. pass. from τρέπω, Il. [ᾰ]

Τέτρᾰφε, v. l. Il. 21, 279; 23, 348, for γ' ἔτραφε.

Τετράφῡλος, ον, (τέτρα-, φυλή) *divided into four φυλαί*, Hdt. 5, 66.

Τέτρᾰχᾰ, (τέτταρες) adv., *in four parts*, τ. διανέμειν τι, Plat. Gorg. 464 C.

Τετράχειρ, χειρος, ὁ, ἡ, *four-handed.* [ᾰ]

Τετρᾰχῇ, adv., = τέτραχα, Xen. Hell. 5, 2, 7, Luc. Navig. 16.

Τετραχθά, adv., poet. for τέτραχα, Il. 3, 363, Od. 9, 71, cf. διχθά and τριχθά. [θᾰ]

Τετρᾰχίζω, f. -ίσω, (τέτταρα) *to divide into four parts: to do* or *engage to do the fourth part*, Ar. Fr. 688.

Τέτραχμον or τετρᾶχμον, ου, τό, shortened for τετράδραχμον, Böckh Inscr. 1, p. 750.

Τετρᾰχοιαῖος, α, ον,=τετράχοος, Inscr.

Τετρᾰχοινῑκός, ή, όν,=sq., Diosc.

Τετρᾰχοῖνιξ, ῑκος, ὁ, ἡ, *holding four χοίνικες.*

Τετράχοος, ον, contr. -χους, ουν, *holding four χόες*, Anth. [ᾰ]

Τετραχορδικός, ή, όν, *of* or *belonging to the tetrachord*, Plut.: from

Τετράχορδος, ον, (τέτρα-, χορδή): —*four-stringed:* τὸ τ., *the tetrachord*, a scale comprising two tones and a half, Arist. Probl. 19, 33;—the oldest Greek musical system, and the base of all later ones, v. Müller Literat. of Greece 12 § 3, Dict. Antiqq. p. 625.

Τετραχρονία, ας, ἡ, *four times, four kinds of time* or *measure.*

Τετραχρόνιος, ον,=sq.

Τετράχρονος, ον, *of four times* or *four kinds of time.*

Τετράχυτρος, ον, (τέτρα-, χύτρος) *made of four pots*, τρυφάλεια, Batr. 258.

Τετράχωρος, ον, *with four divisions*, Diosc.

Τετρᾰχῶς, (τέτταρες) adv., *in a fourfold manner*, Arist. Categ. 12, 1 Plut.

Τετράων, ωνος, ὁ, also τετράδων, *a bird of the grouse kind, tetrao* Linn., Plin. (Akin to τέτραξ.)

Τετράωτος, ον, (τέτρα-, οὖς) *with four ears* or *handles*, Simarist. ap. Ath. 483 A.

Τετρεμαίνω, used only in pres. and impf., *to tremble*, Hipp., Ar. Nub. 294, 374. (A redupl. form of τρέω, τρέμω.)

Τέτρημαι, pf. pass. from τετραίνω.

Τετρήμερος, ον, (ἡμέρα) *of four days:* ἡ τετρήμερος (sc. ἡμέρα), *the fourth day.*

Τέτρηνα, Ep. for ἐτέτρηνα, aor. from τετραίνω.

Τετρήνω, dub. for τετραίνω, in Hipp., and Callim.; although Buttm. Catal. Verb. s. v. τιτράω, lets it pass as Ion.

Τετρήρης, ἡ, (sc. ναῦς) *a quadrireme*, Polyb. 1, 47, 5. Cf. τριήρης.

Τετρηρικός, ή, όν, πλοῖον,=foreg., Polyb. 2, 10, 5.

Τέτρηχα, intr. perf. with pres. signf. from ταράσσω, q. v.; hence part. fem. τετρηχυῖα, Il. 7, 346; and in Il. 2, 95, Ep. 3 sing. plqpf. τετρήχει.

Τετρίγει, Ep. 3 plqpf. from τρίζω, Il. [ῑ]

Τετρῑγυῖα, part. fem. pf. from τρίζω, Hom.

Τετρῑγῶτας, Ep. for τετριγότας, acc. pl. part. masc. pf. from τρίζω, Il. 2, 314.

Τέτριξ, ιγος, ἡ, a wild bird, prob. of the *grouse* kind, Arist. H. A. 9, 1, 7: cf. τέτραξ.

Τέτρομος, ὁ,=τρόμος, Gramm.

Τετρόργυιος, ον, (ὄργυια)=τετράοργυιος, Xen. Cyn. 2, 5.

Τέτροφα, perf. from τρέφω, Od. 23, 237.—II. pf. from τρέπω, q. v.

Τετρωβολιαῖος, α, ον, = τετρώβολος.

Τετρωβολίζω, *to receive four obols*; hence, *to be a soldier*, Theopomp. (Com.) Strat. 2, cf. sq.: from

Τετρώβολος, ον, (τέτρα-, ὀβολός) *weighing* or *worth four obols*, Lob. Phryn. 549: proverb., τετρώβολον τοῦτ' ἔστι, it's very dear, Ar. Pac. 254, ubi v. Schol.—II. τὸ τετρώβολον, *a piece of four obols*; esp. of the soldiers' pay; hence proverb., τετρωβόλου βίος, a soldier's life, Paus. ap. Eust. 1405, 29.

Τετρώκοντα, Dor. for τεσσαράκοντα, Archimed.

Τετρωκοστομόριον, ου, τό, Dor., *the fortieth part.*

Τετρώκοστος, η, ον, Dor. for τεσσαρακοστός.

Τετρωμένος, η, ον, part. pf. pass. from τιτρώσκω, Hdt.

Τετρωρία, ας, ἡ, contr. for τετραορία.

Τετρωρίς, ίδος, ἡ,=foreg.

Τετρώριστος, ον, = τέτρωρος, τετράορος, Soph. Fr. 781.

Τέτρωρος, ον, contr. for τετράορος, q. v.

Τετρώροφος, ον, (τέτρα-, ὀροφή) *of four stories*, Hdt. 1, 180.

Τέττᾰ, a friendly or respectful address of youths to their elders, *Father*, Il. 4, 412; cf. τάτα, ἄττα, ἄππα, ἀπφά, πάππα. †Cf. also τέτλα.

Τεττᾰράκοντα, τέτταρες, etc., Att. for τεσσαρ-. [ρᾰ]

Τεττῑγομήτρα, ας, ἡ, (τέττιξ, μήτρα) *the matrix* or *larva of the* τέττιξ, Arist. H. A. 5, 30, 5.

Τεττῑγόνια, ων, τά, *a smaller kind of* τέττιξ, Arist. H. A. 4, 7, 13; cf. Meineke Com. Fr. 2, p. 887.

Τεττῑγοφόρας, ου, (τέττιξ, φέρω): —*wearing a* τέττιξ or *cicada*: the Athenians esp. were called τεττιγοφόροι, because in early times they wore golden τέττιγες as an emblem of their race (cf. τέττιξ II), Ar. Eq. 1331.

Τεττιγοφόρος, ον, v. foreg., Eust.

Τεττῑγώδης, ες, (εἶδος) *like a τέττιξ*, Luc. Bacch. 7.

Τεττίζω, v. τιτίζω.

ΤΕ'ΤΤΙΞ, ῑγος, ὁ, *a* kind of *grasshopper*, Lat. *cicada*, a winged insect fond of basking at noon on single trees or bushes, when the male makes a chirping noise by striking the lower membrane of the wing against the breast: this noise was so pleasing to the ear of the ancients, that their poets are always using it as a simile for sweet sounds, as Il. 3, 151, Hes. Op. 580, Sc. 393; and Plat. calls them Μουσῶν προφῆται, Phaedr. 262 D; cf. Voss Virg. Ecl. 5, 77. People kept them, as now in Spain, in rush-cages, and fed them with γήτειον, Theocr. 1, 52, Mel. 112. The Greeks ate their larvae.—II. χρυσέα τ., *a golden cicada*, such as were worn by the Athenians before Solon's time, as an emblem of their claim to being Αὐτόχθονες (for such was the supposed origin of the insects): prob. it was a pin with a gold cicada for a head, which served to fasten the κρωβύλος or braid of hair on the crown, Thuc. 1, 6; cf. τεττιγοφόρας, Schol. Ar. Nub. 984.—III. τ. ἐνάλιος, *a lobster*, Ael. (Prob. onomatop.)

Τέτυγμαι, pf. pass. from τεύχω, Hom., plqpf., ἐτετύγμην, Ep. τετύγμην, Hom.

Τετῠκεῖν, Ep. redupl. inf. aor. 2 of τεύχω, Od. 15, 77, 94.

Τέτυξαι, 2 sing. pf. pass. from τεύχω, Il.: τέτυξο, Ep. for ἐτέτυξο, 2 sing. plqpf., Il.

Τετῡφωμένως, adv. part. pf. pass. from τυφόω, *stupidly*, Dem. 665, 13.

Τετύχηκα, part. τετῠχηκώς, pf. of τυγχάνω, Hom.

Τετύχθαι, inf. pf. pass. from τεύχω, Hom.

Τεῦ, Dor. gen. from τύ, σύ, for σοῦ, Alcman.

Τεῦ, Ion. and Dor. for τίνος, gen. from τίς; but τευ enclit. gen. for τινός from τὶς, freq. in Hom., and Hes.

Τεῦγμα, ατος, τό, (τεύχω) *that which is made, a work*, Anth.

†Τευθέα, ας, ἡ, *Teuthea*, a town of Achaia, Strab. p. 342.

†Τευθέας, ου, ὁ, *the Teutheas*, a river of Elis, Strab. p. 342.

Τευθίδιον, ου, τό, dim. from τευθίς, Pherecr. Pers. 1, 10, Ephipp. Ὅμοι. 1, 4. [θῐ, ll. c.]

Τευθῑδώδης, ες, *like a* τευθίς.

Τευθίς, ίδος, ἡ, a kind of *cuttle-fish* or *squid*, eaten at Athens, Lat. *sepia*, *loligo*, Simon. 201, Ar. Ach. 1156, Eq. 934, etc. [-ῐς, Ar. ll. c.; though Draco p. 15, 24, makes it long.]

Τεῦθος or τευθός, ὁ, *the sepia* or *cuttle-fish*, Arist. H. A. 4, 1, 8, ap. Ath. 326 D: (seems a different species from foreg.)

†Τευθρανία, ας, ἡ, *Teuthrania*, a city of Mysia, residence of the early kings of Mysia, on the Caïcus, said to be so named from Teuthras, Xen. An. 2, 1, 3; Hell. 3, 1, 6: in Aesch. Suppl. 549 Τεύθραντος ἄστυ.—Also the territory around the city, Hdt. 2, 10; in Pind. O. 9, 108 called Τεύθραντος πεδίον; ἡ Τευθραντιὰς γῆ, Anth. P. 3, 2.

†Τευθρανίδης, ου Ep. αο, ὁ, *son of Teuthras*, i. e. Axylus, Il. 6, 13.

†Τευθράντιος, α, ον, *of Teuthrania, Teuthranian*, Eur. Licym. 3: pecul. fem. Τευθραντιάς, v. Τευθρανία, fin.

†Τεύθρᾱς, αντος, ὁ, *Teuthras*, an ancient king of Mysia, Apollod. 2, 7, 4: from him Τευθρανία said to be named, and called also Τεύθραντος ἄστυ, v. Τευθρανία.—2. a Greek from Magnesia before Troy, Il. 5, 705.—Others in Paus.; etc.

Τευθώδης, ες, *shaped like a* τεῦθος.

Τεύκριον, τό, an herb of the *germander* kind, Diosc. 3, 111.

†Τευκρίς, ίδος, ἡ, fem. adj., *of* or *relating to Teucer*, or *the Teucri*, *Teucrian*, ἡ Τευκρὶς γῆ, αἶα, in genl.= Τρωάς, Aesch. Ag. 113; Hdt. 2, 118.

†Τευκροί, ῶν, οἱ, *the Teucri*, in genl. *the Trojans*, Hdt. 7, 122; so also were the priests of Jupiter in Olbe named, Strab. p. 672. — Also written Τεῦκροι, Call. Dian. 231.

†Τεῦκρος, ου, ὁ, *Teucer*, son of the Scamander and the nymph Idaea, acc. to Apollod. 3, 12, 1 the earliest king of Troy.—2. son of Telamon and Hesione, half brother of Ajax, from Salamis, Il. 8, 266; after the Trojan war founded Salamis in Cyprus, Pind. N. 4, 76: cf. Aesch. Pers. 895.

Τευκτήρ, ῆρος, ὁ, *a maker.*

Τευκτικός, ή, όν, (τυγχάνω) *usually attaining to* or *reaching*, τινος, Arist. Eth. N. 6, 9, 4.

Τευκτός, ή, όν, verb. adj. from τεύχω, *made, prepared*, esp. *well wrought, artificial*; v. τυκτός.

Τεύκτωρ, ορος, ὁ,=τευκτήρ, Manetho.

Τευμάομαι, f. -ήσομαι, dep. mid., =τεύχω, τεύχομαι, Antim. 3.

†Τευμησίος, α, ον, *of Teumesus, Teumesian*; for the proverb. ἡ Τευμησία ἀλώπηξ, v. Dübn. Cycl. Fr. p 589, 3.

†Τευμησός, οῦ, ὁ, and Τευμησσός, *Teumessus*, a town of Boeotia on the road from Thebes to Chalcis, H Hom. Ap. 224; Eur. Phoen. 1100, etc.—Also a hill near this city, Strab p. 412.

Τεῦξις, εως, ἡ, like τύξις, *a putting together: a making, preparation.*—II. (τυγχάνω) *attainment, acquisition*, Arr. Epict.

Τεῦς, Ael. and Dor. for σοῦ, gen of σύ, τύ: never enclit.

†Τεῦτα, ἡ, *Teuta*, a queen of Illyria, Polyb. 2, 4, 7.

Τευτάζω, for ταὐτάζω, *to say* or *do the same thing*: c. inf., *to bid* or *order repeatedly*, Pherecr. Incert. 55: τ. περί τι, *to linger, dwell upon* a thing, *be constantly at* it, Plat. Rep. 521 E, Phil. 56 E, Tim. 90 B, cf. Ruhnk. Tim.; like διατρίβειν, σπουδάζειν, πραγμα τεύεσθαι: later also in mid., Themist.

†Τευταμίας, ου, ὁ, *Teutamias*, a king of Larissa in Thessaly, Apollod. 2, 4, 4.

†Τευτᾰμίδης, ου Ep. αο, ὁ, *son of Teutamus*, a Pelasgian noble, i. e. Lethus, Il. 2, 843.

†Τεύταμος, ου, ὁ, *Teutamus*, a leader of the argyraspides, Plut. Eum. 13. —2. father of Bias, Diog. L. 1, 82; from whom a place in Priene was named Τευταμίειον, Ib. 88.

Τευτασμός, οῦ, ὁ, *a dwelling on a thing, occupation therewith.*

Τευτάω, collat. form from τευτάζω, Hesych.

†Τευτίαπλος, ου, ὁ, *Teutiaplus*, an Elean, Thuc. 3, 29.

Τεύτλιον or τευτλίον, ου, τό,=τεῦτλον, Att. for σευτλίον, Ar. Ran. 942.

Τευτλίς, ίδος, ἡ, Att. for σευτλίς, Theophr.

Τευτλόεις, εσσα, εν, contr. οῦς, οῦσσα, οῦν, *of* or *full of beet*: hence the island Τευτλοῦσσα or Τεύτλουσσα, *Beet-island*, †*Teutlussa*, an island on the coast of Asia Minor near Rhodes†, Thuc. 8, 42: from

Τεῦτλον, ου, τό, Att. for the Ion. and common form σεῦτλον, a kitchen herb, *beet*, Lat. *beta*, Ar. Pac. 1014.

†Τευτλοῦσσα, ἡ, v. sub τευτλόεις.

Τευτλοφάκη, ης, ἡ, *a dish of beet mixed with lentils*, Diosc. [ᾰ]

†Τεύτονες, ων, οἱ, *the Teutones*, Strab. p. 196.

Τευχεσφόρος, ον, (τεῦχος, φέρω) *wearing armour, armed*, Aesch. Cho 627, Eur. Supp. 654, Rhes.

Τευχέω, v. τετεύχημαι.

Τευχήεις, εσσα, εν, (τεῦχος) *armed*, Opp. C. 3, 4.

Τευχήρης, ες, (τεῦχος, *ἄρω) *armed*, Orph. Arg. 525.

Τευχηστήρ, ῆρος, ὁ, Aesch. Pers 901; τευχηστής, οῦ, ὁ, Id. Theb. 644; (τεῦχος): *an armed man, warrior*, v. Lob. Paral. 449.

Τευχήτης, ου, ὁ,=foreg.: fem. -ῆτις, ιδος, Lyc.

Τευχήτωρ, ορος, ὁ,=τευχηστήρ.

Τευχοπλάστης, ου, ὁ, (τεῦχος, πλάσσω) *making utensils* or *vessels* Lyc. 1379.

Τεῦχος, εος, τό, (τεύχω) —strictly

like ὅπλον, *a tool, implement, utensil:* esp. in plur. τεύχεα, like ἔντεα, *implements of war, armour, arms,* very freq. in Hom., and Hes.; more precisely, ἀρήϊα τεύχεα, πολεμήϊα τ., Il. 6, 340; 7, 193; always of a warrior's *whole armour, harness,* τεύχεα δύειν, καταδύειν, ἀποδύειν, Il.; χαλκήρεα τεύχε' ἀπ' ὤμων συλήσειν, Il. 15, 544; Ἕκτορι δ' ἥρμοσε τεύχε' ἐπὶ χροΐ, 17, 210:—so also in Soph. Aj. 571, 577, etc.—2. in plur. also, *the tackle, rigging,* etc., of a ship, Od. 15, 218; 16, 326.—3. later, esp., *a vessel* of any kind, *bathing-tub,* Aesch. Ag. 1128: *a cinerary urn,* Soph. El. 1114, 1120; *a balloting-urn,* Aesch. Ag. 815, Eum. 742 etc.—4. in medic., *the human frame, body,* as holding the intestines, cf. Foës. Oecon. Hipp.: τεῦχος νεοσσῶν λευκόν, of an egg, Eur. Hel. 258.—5. *after* the Alexandrian age, also *a book,* Anth. P. 9, 239; cf. Jac. p. 13; hence, πεντάτευχος, ὀκτάτευχος, etc. (The Germ. *Zeug* is from the same root.)

Τευχοφόρος, ον, (τεῦχος, φέρω) *bearing arms, armed,* Eur. Rhes. 3.

ΤΕΥ΄ΧΩ: f. τεύξω: aor. ἔτευξα: pf. τέτευχα: pf. pass. τέτυγμαι: fut. 3 τετεύξομαι: aor. pass. ἐτύχθην (oft. used by Ep. in signf. of ἔτυχον);—which tenses are all in Hom.: he also oft. uses the irreg. (poet.) 3 pl. τετεύχᾰται, τετεύχᾰτο, the latter also in Hes. Th. 581: the redupl. aor. 2 τετῠκεῖν, and aor. mid. with act. signf. τετύκοντο, τέτῠκέσθαι, are also solely Ep. and Ion., = τεῦξαι, τεύξασθαι, Od. 15, 94, Il. 1, 467:—the pf. act. indeed appears in Il. 13, 346 as a real act. (unless we read ἐτεύχετον for τετεύχατον, v. Spitzn. ad l.), but elsewh. it is used in the signf. of τυγχάνω, q.v.; (for in Plat. Rep. 521 E, τετεύτακε is the true reading, now generally adopted, cf. Lob. Phryn. 395): the fut. 3 τετεύξομαι has always the intr. signf. of τέτυγμαι, Il. 13, 345; 21, 322: besides ἐτύχθην, the common reading gives τευχθέν in Anacreont. 10, 5.

To prepare, get or *make ready, make,* in Hom. and Hes. of any work, whether of the mind or hands; esp. of works in wood or metal, *to work,* Il. 2, 101; 18, 373, etc.; of women's handiwork, εἵματα τ., Od. 7, 235; of food or meals, *to dress,* 20, 108, etc.: and Hom. uses the Ep. aor., act. and mid., τετυκεῖν. τετυκέσθαι, in this signf. only, and always joined with δαῖτα, δεῖπνον and δόρπον, Il. 1, 467; 2, 430, Od. 8, 61, etc.; also, Jupiter is said τ. ὄμβρον ἠὲ χάλαζαν, Il. 10, 6; then, in many metaph. senses, τεύχειν ἄλγεά τινι, *to work* one woe, Il. 1, 110; τ. πόλεμον, θάνατον, γέλων, Od. 24, 476; 20, 11; 18, 350; τ. παλίωξιν, *to make* a rally, Il. 15, 70, cf. Hes. Sc. 154; τ. γάμον, *to bring about* a marriage, Od. 1, 277; τ. πομπήν, βοήν, Od. 10, 18, 188: *to form, create,* Il. 5, 449, Od. 8, 177: ἐν δ' ἄρα οἱ στήθεσσι... αἱμυλίους τε λόγους καὶ ἐπίκλοπον ἦθος τεῦξε, Hes. Op. 79, cf. Hes. Th. 570, Op. 263:—so also in later poets, θεὸς ὁ πάντα τεύχων βροτοῖς, Pind. Fr. 105; τ. μέλος, Id. P. 12, 34; τ. ναΐ πομπάν, Ib. 4, 292; τ. γέρας τινί, *to get* him honour, Id. I. 1, 19; τ. κακά, Aesch. Eum. 125; στάσιν τ. ἐν ἀλλήλαις, i. e. to quarrel, Id. Pers. 189; rarely like δρᾶν, c. dupl. acc., τεύχειν τινά τι. *to do* a thing *to* one, Soph. Phil. 1189; etc.—The pres., impf., and fut. mid. τεύξομαι also sometimes take an acc. like the act., Il. 19, 208, Od. 10, 182; though τεύξομαι occurs also as fut pass., Il. 5, 653.—In pass., oft. c. gen. rei, τεύχεσθαι χρυσοῖο, κασσιτέροιο, *to be made of...,* Il. 18, 574, Od. 19, 226, Hes. Sc. 208; so in pf. act., ἐπίτονος βοὸς ῥινοῖο τετευχώς, *made* of ox-hide, Od. 12, 423; but also c. dat. rei, Od. 10, 210; 19, 563.—II. the pf. pass., as representing *that which has been made,* and so *is existing,* is oft. used (esp. by Hom.) as = γίγνεσθαι or εἶναι, chiefly in 3 sing., the plqpf. being used as impf., Ζεὺς ταμίης πολέμοιο τέτυκται, Il. 4, 84; cf. 5, 78, 402, Od. 4, 392, etc.; γυναικὸς ἀντὶ τέτυξο, *thou wast* like a woman, Il. 8, 163, cf. Od. 8, 546; freq. of any thing *ordained* or *destined,* μοῖρα τέτυκται, Il. 18, 120, Hes. Op. 743, cf. Il. 22, 30, Od. 4, 772; so, ἐν βροτοῖς γέρων λόγος τέτυκται, Aesch. Ag. 750, cf. Eur. El. 457:—so in aor. pass., Aesch. Eum. 353.—2. the part. pf. τετυγμένος has not only the signf. *made, built,* but usu. also a collat. notion of *well-made, well-wrought, compact, lasting,* δώματα, βωμός, τεῖχος, σάκος, δέπας, εἵματα, etc., Hom.; metaph., ἀγρὸς καλὸν τετυγμένος, a well-*tilled* field, Od. 24, 206; νόος ἐν στήθεσσι τετυγμένος, *a firm and active* mind, Od. 20, 366, cf. τετράγωνος, πυκνός V; (so, τυκτός was used for εὖ τυκτός, ποιητός for εὖ ποιητός): οὐκέτι γὰρ δύναται τὸ τετυγμένον εἶναι ἄτυκτον, *what is done* can never be undone, Pseudo-Phocyl. v. 50:—Later prose writers have also a pf. τέτευγμαι, part. τετευγμένος, Lob. Phryn. 728; and Hdt. so uses the pf. act., v. sub τυγχάνω. (Nearly akin to τυγχάνω, the notion implied in which has grown out of the pass. pf. of τεύχω; hence, in Ep., the pass. forms τέτυγμαι, ἐτετύγμην, ἐτύχθην, are substantially the same with τυγχάνω, ἔτυχον: and the act. pf. τέτευχα, when used intr., is exactly like τυγχάνω: further, τεύχειν is manifestly akin to τίκτω, Germ. *zeugen*; cf. τεῦχος.)

Τέφρα, ἡ, Ep. and Ion. τέφρη, (θάπτω, τάφος, τύφω):—*ashes,* as of the funeral pile, Il. 23, 251; νεκταρέῳ δὲ χιτῶνι μέλαιν' ἀμφίζανε τέφρη (sprinkling the clothes with ashes being an expression of deep sorrow, as, later, sprinkling the head), Il. 18, 251: τέφραν καταπάσαι, ἐμπάσαι, Ar. Nub. 178, Plat. Lys. 210 A:—in the phrase τέφρα τίλλεσθαι (cf. τίλλω), prob. a kind of pungent dust, Ar. Nub. 1083:—proverb., ὅρκους εἰς τέφραν γράφειν, Philonid. Incert. 1; cf. ὕδωρ. Hence

Τεφραῖος, α, ον, *ashy, ash-coloured,* Ael. N. A. 6, 38.

Τεφράς, άδος. ὁ, *ash-coloured,* a kind of τέττιξ, Ael. N. A. 10, 44.

Τεφρήεις, εσσα, εν, poet. for τεφρός, Nonn.

Τεφρίζω. *to be ash-coloured.*—II. transit. = τεφρόω.

Τέφρῐνος, η, ον, = τεφρός, Hipp.

Τέφριον, ου. τό, *an ash-coloured ointment,* esp. for the eyes.

Τεφροειδής, ές, (τέφρα, εἶδος) *like ashes, ash-coloured,* Diosc.

Τεφρός, ά, όν, (τέφρα) *ash-coloured,* χρῶμα, Arist. H. A. 9, 45, 3.

Τεφρόω. ῶ, (τέφρα) *to make ash-coloured.*—II. *to make into ashes, burn to ashes,* Lyc. 227, Nic. Al. 534.

Τεφρώδης, ες, contr. for τεφροειδής, Plut. Themist. 8, Sert. 17.

Τέφρωσις, εως. ἡ, (τεφρόω II) *a burning to ashes.*

Τεχνάζω, f. -άσω, = τεχνάω: esp., *to use art* or *cunning, deal subtlely, use shifts* or *subterfuges,* Hdt. 3, 130; 6, 1; τί ταῦτα στρέφει τεχνάζεις τε; Ar. Ach. 385; cf. Ran. 957; τ. τε καὶ ψεύδεσθαι, Plat. Hipp. Min. 371 D; τοὺς λαγὼς θηρῶντες πολλὰ τεχνάζουσιν, Xen. Mem. 3, 11, 7.—II. Hdt. also uses aor. mid., ἐτεχνασάμην, *to contrive,* 2, 121, 1: and in pass., ἅμαξαι τετεχνασμέναι, *made skilfully,* Hipp.; cf. Lob. Phryn. 477.

Τεχνάεις, εσσα, εν, Dor. for τεχνήεις. [ᾱ]

Τέχνασμα, ατος, τό, *any thing made* or *effected by art, artificial, a piece of handiwork,* κέδρου τεχνάσματα, of a cedar-coffin, Eur. Or. 1053; cf. τέχνημα.—II. *an artifice, trick,* Ib. 1560, Ar. Thesm. 198, Xen. Hell. 6, 4, 7.

Τεχνασμός, οῦ, ὁ, *a cunning contrivance, artifice,* Manetho.

Τεχναστέος, α, ον, verb. adj. from τεχνάζω, *to be contrived.*—II. τεχναστέον, *one must contrive,* τ. ὅπως..., Arist. Pol. 6, 5, 8.

Τεχναστής, οῦ, ὁ, = τεχνίτης.

Τεχναστός, ή, όν, verb. adj. from τεχνάζω, *made by art, cunningly made,* Arist. Part. An. 1, 1, 11.

Τεχνάω, ῶ, f. -ήσω, (τέχνη):—*to make cunningly* or *skilfully, make by art,* ἱστόν, Od. 7, 110:—but also (as always in Att.), τεχνάομαι, f. -ήσομαι, as dep. mid., *to make, contrive, prepare by art, to execute* or *perform skilfully,* Il. 23, 415, Od. 5, 259; 11, 613; so, τ. κακά, Soph. Phil. 80, cf. Ant. 494, Eur. Med. 369, etc.:—c. inf., *to contrive how* to do, Thuc. 4, 26: so also, followed by a relat., *to contrive* or *devise means* for doing, τεχνήσομαι ὥς κε γένηται παῖς ἐμός, H. Hom. Ap. 326; so, τ. τί ἂν φάγοι, Xen. Ages. 9, 3.—Xen. also uses τεχνάομαι as a pass., *to be made by art,* Cyr. 8, 6, 23.—Cf. τεχνάζω.

Τέχνη, ης, ἡ, (v. sub fin.);—*an art, handicraft, trade,* in Hom. esp. a metal-worker's art, Od. 3, 433; 6, 234, etc.; also that of a shipwright, Il. 3, 61; of a physician, Hdt. 3, 130; πᾶσαι τέχναι βροτοῖσιν ἐκ Προμηθέως, Aesch. Pr. 506; τῆς τέχνης ἔμπειρος, Ar. Ran. 811; τέχνην ταύτην ἔχει, he makes this his trade. Lys. 93, 17; 103, 43; ἐπὶ τέχνῃ μαθεῖν τι, to have learnt a thing for a trade, Plat. Prot. 312 B; τέχναι καὶ ἐργασίαι, Xen. Mem. 3, 10, 1; τέχνην ποιεῖσθαί τι, to make *a trade* of it, Dem. 982, 2.—2. generally, *an art* or *regular method of making* or *doing* a thing, opp. to ἐπιστήμη, whether of the useful (productive) arts, or of the fine arts, Plat., Arist., etc., v. esp. Arist. Rhet. 1, 1, 2, Eth. N. 6, 4; ἡ περὶ τοὺς λόγους τ., the art of rhetoric, Plat. Phaed. 90 B; so τέχναι τῶν λόγων, or perh. rather *tricks* of rhetoric, Aeschin. 16, 31, etc.: τέχνῃ, *by rules of art,* Stallb. Plat. Euthyd. 282 D; ἢ φύσει ἢ τέχνῃ, Id. Rep. 381 B.—II. *art, skill. cunning of hand,* ὤπασε πᾶσαν τ., Pind. O. 7, 91:—esp in bad sense, δολίη τέχνη, Od. 4, 455, 529, Hes. Th. 160: in plur., *cunning devices,* as in Lat. *malae artes,* Od. 8, 327. 332; *arts, wiles,* Hes. Th. 496. 929 δολίαις τέχναισι χρησάμενος, Pind N. 4, 93; τέχναις τινός, by his *arts* (or, simply, by his *agency*), Pind. P. 3, 20: τέχνην κακὴν ἔχει. he has a bad *trick,* Hes. Th. 770; cf. Pind. I. 4, 57 (3, 53), Soph. Phil. 88, etc.—2. any *way, manner* or *means whereby a thing is gained,* usu. implying art and cunning: hence the phrases, μηδεμιῇ τέχνῃ, in no *wise*, Hdt. 1, 112: *ἰθείῃ τέχνῃ*, *straightway*, Hdt. 9, 57; so, *πάσῃ τέχνῃ*, by all *means*, Ar. Thesm. 65, Eccl. 366; *παντοίῃ τέχνῃ*, Soph. Aj. 752, etc.; cf. *μηχανή*.—III. *a work of art*, Soph. O. C. 472, Fr. 168. (From same root as *τίκτω*, *τεκεῖν*;—and, perh., akin to *τεύχω*.)

Τεχνήεις, *εσσα*, *εν*, (*τέχνη*):—*cunningly wrought*, *ingenious*, Od. 8, 297:—adv. *τεχνηέντως*, *artfully*, *with art*, Od. 5, 270.

Τέχνημα, *ατος*, *τό*, (*τεχνάω*):—*that which is cunningly wrought*, *a work of art*, *a handiwork*, Soph. Phil. 36, (where the plur. is used of a single thing, cf. *τέχνασμα*, and Pors. Or. 1051), Plat. Prot. 319 A, etc.—II. *an artful device*, *trick*, *artifice*, Aesch. Fr. 328, Eur. I. T. 1355: so, of a man, *a piece of art*, *all trick and cunning*, Soph. Phil. 928.

Τεχνήμων, *ον*,=*τεχνήεις*, Anth. P. 9, 504, Opp. C. 1, 326.

Τεχνήτης, *ου*, *ὁ*, dub. form for *τεχνίτης*, rejected by Bekker in Arist. Divin. per Somn. 1, 7:—so, for *τεχνητεία*, v. *τεχνιτ-*.

Τεχνητικός, *ή*, *όν*, (*τεχνάω*) *refining artificially*.—II. pass., *much refined*, Lat. *elaboratus*, Polyb. 32, 20, 9.

Τεχνητός, *ή*, *όν*, (*τεχνάω*) *cunningly wrought*, Plut. Pericl. 6.

Τεχνίδιον, *ου*, *τό*, dim. from *τέχνη*. [ῐ]

Τεχνικός, *ή*, *όν*, (*τέχνη*):—*artistic*, *ingenious*, *skilful*, *workmanlike*, of persons, Epich. p. 79, Plat., etc.: esp. of rhetoricians and grammarians, *τεχνικὸς λόγων πέρι*, Plat. Phaedr. 273 E; *οἱ περὶ τοὺς λόγους τ.*, Ib. A; *ὁ τεχν. τε καὶ ἀγαθὸς ῥήτωρ*, Id. Gorg. 504 D.—2. of things, *artificial*, opp. to *αὐτοφυής*, Theophr.—II. *of* or *by art*, *artistic*, *technical*, *τοῦτο σοφὸν εὑρὼν ἅμα καὶ τεχνικόν*, Plat. Phaedr. 273 B, cf. Euthyphr. 14 E: *regular*, *systematic*, *τ. πραγματεία*, Plat. Gorg. 501 B, etc.; *ἔχειν τὸ τ. περί τι*, to be *technically* employed upon..., Arist. Rhet. 1, 2, 1:—adv. *-κῶς*, *according to the rules of art*, *in a workmanlike manner*, Plat. Phaedr. 271 C, etc.—2. *artful*, *cunning*, Polyb. 16, 6, 6.

Τεχνίον, *ου*, *τό*, dim. from *τέχνη*, Plat. Rep. 495 D.

Τεχνιτεία, *ας*, *ἡ*, *a working artistically*, Lat. *elaboratio*: *artifice*: Epicur. ap. Diog. L. 10, 93; vulg. *τεχνητεία*: and

Τεχνίτευμα, *ατος*, *τό*, *a work of art*, *art*: [ῐ] from

Τεχνιτεύω, *to make artificially* or *cunningly*: *τ. τὴν μαντικήν*, *to practise soothsaying as one's art* or *trade*, Synes.—II. intr., *to use art* or *cunning*, Joseph.: from

Τεχνίτης, *ου*, *ὁ*, (*τέχνη*):—*an artificer*, *artist*, *workman*, *τεχνῖται οἱ χρήσιμόν τι ποιεῖν ἐπιστάμενοι*, Xen. Mem. 2, 7, 4; cf. Dem. 401, 14: esp., *one who does* or *handles* a thing *by the rules of art*, opp. to *ἄτεχνος*, Plat. Soph. 219 A, Xen., etc.; *τ. τινός* or *περί τι*, *skilled in* a thing, Xen. Lac. 13, 5, Cyr. 8, 3, 11.—II. *τεχνῖται Διονυσιακοί* or *περὶ τὸν Διόνυσον*, theatrical *artists*, musicians as well as actors, Polyb. 16, 21, 8, cf. 6, 47, 8.

Τεχνῖτις, *ιδος*, fem. from *τεχνίτης*, of an accomplished courtesan, Anth. P. 11, 73.

Τεχνογραφικός, *ή*, *όν*, *of* or *proper to a τεχνογράφος*, Dion. H. de Isae. 20: from

Τεχνογράφος, *ον*, (*τέχνη*, *γράφω*) *writing on art*, Arist. Rhet. Al. 1, 17.

Τεχνοδίαιτος, *ον*, (*τέχνη*, *δίαιτα*) *living in art*, of Vulcan, Orph. 65, 3.

Τεχνοειδής, *ές*, (*τέχνη*, *εἶδος*) *like art*, *artistic*, Diog. L. 7, 156.

Τεχνολογέω, *ῶ*, f. *-ήσω*, *to bring under rules of art*, *to systematise*, *τι*, Arist. Rhet. 1, 1, 9: also, *τ. περί τινος*, Ib. 10: and

Τεχνολογία, *ας*, *ἡ*, *systematic treatment*, of grammar, Plut. 2, 514 A: from

Τεχνολόγος, *ον*, (*τέχνη*, *λέγω*) *discussing and treating by rules of art*, esp. rhetoric and grammar.

Τεχνοπαίγνιον, *ου*, *τό*, *a game of art*, esp. *a way of showing off one's powers of verse-making*, Ausonius.

Τεχνοποιέω, *ῶ*, *to make artificially*.

Τεχνοπωλικός, *ή*, *όν*, (*τέχνη*, *πωλέω*) *fond of trading in art*, *making gain thereof*, Plat. Soph. 224 C.

Τεχνοσύνη, *ης*, *ἡ*, poet. for *τέχνη*, Leon. Tar. 25, 8.

Τεχνουργέω, *ῶ*, f. *-ήσω*, *to work artificially*, Eumath.: hence

Τεχνούργημα, *ατος*, *τό*, *a work of art*, Eumath.

Τεχνουργία, *ας*, *ἡ*,=foreg.

Τεχνόω, *ῶ*, f. *-ώσω*, (*τέχνη*) *to instruct in an art*, Galen.

Τεχνύδριον, *ου*, *τό*, Dim. from *τέχνη*, Plat. Rep. 475 E.

Τεχνύφιον, *ου*, *τό*,=foreg., Sueton. [ῠ]

†Τέχνων, *ωνος*, *ὁ*, *Technon*, a flute-player, Ath. 344 C.

Τέῳ, Ion. for *τίνι*, dat. from *τίς*; but *τεῳ* Ion. for *τινί*, dat. from *τις*, Hom., and Hdt.

Τέων, Ion. for *τίνων*, gen. pl. from *τίς*; Hom.; sometimes to be pronounced as monosyll., Od. 6, 119; 13, 200.

Τέων, Ep. for *τῶν*, *ὧν* gen. pl. from *ὅς*, Nic. Al. 2: also Ion. for *τινῶν*, Buttm. Ausf. Gr. § 77 Anm. 3.

Τέως, Ep. *τείως*, only in Od. 4, 91; 15, 127; 16, 139; and perh. *τεῖος* (v. sub fin.):—of time, *so long*, *meanwhile*, *the while*, correlat. to *ἕως*, as *ἕως ἐγὼ.. ἠλώμην, τείως μοι ἀδελφεὸν ἄλλος ἔπεφνεν*, Od. 4, 90, cf. Il. 20, 42; *ὄφρα* stands for *ἕως* in Il. 19, 189; but oft. without any antecedent, Il. 24, 658, Od. 15, 127, etc., and Att.; *ὁ τέως χρόνος*, Lys. 179, 13, etc.; *φίλοι τέως ὄντες*, Isae. 36, 10; etc.:—also *before*, *ere this*, Hdt. 6, 112, cf. Xen. An. 7, 6, 29.—2. later Ep., to avoid hiatus, use *τέως* for *ἕως*, Herm. H. Hom. Ven. 226, Cer. 138; a usage, which is found also in Hdt. 4, 165, and Hipp.; and maintained even in Att. by Buttm. Dem. Mid., ind. s. v.—II. absol., *a while*, *for a time*, Od. 15, 231, etc.; and in Att., as Ar. Nub. 66; usu. with some answering word, as, *τείως μέν.., αὐτὰρ νῦν*, Od. 16, 139; *τέως μέν.., ἀλλ' ὅτε δή*, 24, 161; *τέως μέν.., μετὰ δέ..*, Hdt. 1, 11; *τέως μέν.., δέ..*, 6, 83; *τέως μέν.., τέλος δέ..*, 1, 82; cf. Ar. Thesm. 449, Xen. Cyr. 5, 3, 17, etc.—Cf. *ἕως*. [Besides the natural quantity ⏑–, *τέως* occurs in Hom. as a monosyll., e. g. Od. 15, 231; 16, 370; 24, 162: but in Il. 20, 42, acc. to the common reading, *τέως* must be a trochee; to avoid which Thiersch proposes *τεῖος*, Gr. Gr. § 168, 10; and Spitzner reads *τόφρα δ'*: so, in Il. 19, 189, for *αὖθι τέως ἐπειγομένων*, Herm. reads *αὐτόθι τεῖος*,—but the passage is dub., v. Spitzner: cf. *εἷος*, and *ἕως* sub fin.]

†Τέως, *ω*, *ἡ*, *Teos*, one of the Ionian cities on the coast of Asia Minor, opposite Samos; its site is now *Boudroun*, Hdt. 1, 142; Thuc.; etc.

Τῆ, old Ep. imperat. like *λάβε*, *ἔχε*, *φέρε*, *there*, *take*, which is always followed by a second imperat. of more precise signf., *τῆ, σπεῖσον Διΐ..*, Il. 24, 287; *τῆ, πίε οἶνον..*, Od. 9, 347; *τῆ, τόδε φάρμακον ἐσθλὸν ἔχων ἔρχευ*, 10, 287; so too, *τῆ νῦν*, Il. 14, 219; *τῆ νῦν, καί σοι τοῦτο κειμήλιον ἔστω*, Il. 23, 618; *τῆ δή*, Od. 8, 477; *τῆ δέ*, Od. 5, 346.—In the old poets *τῆ* was always used absol., like the French *tiens*, *tenez*; (v. supra): later, as in Anth., it is now and then followed by an acc., Jac. Anth. P. p. 498. But that *τῆ* is a real imperat., from a root **τάω*, akin to **τάγω*, *τεταγών* (formed on analogy with *ζῆν*), and not for *τῇ*, a dat. of the relat. pron., used adverbially, is shown by Buttm. Lexil. s. v., and indeed is fully proved by the plur. *τῆτε*, used by Sophron ap. Schol. Ar. Ach. 204.

Τῇ, dat. fem. from *ὁ*, and poet. also from *ὅς*.—II. as adv. like *ταύτῃ* and the Lat. *hac*, *here*, etc. v. *ὁ* A, B. 1.

Τήβεννα, *ης*, *ἡ*, *a Greek dress worn by persons of distinction*, Polyb. 10, 4, 8; also, *τήβεννος*, *ου*, *ἡ*, Plut. Rom. 26, etc.; (also written *τήμενος* and *τημενίς*). These words were used to express the Roman *toga*, *trabea*, *chlamys* by Polyb., Dion. H., and Plut. Hence

Τηβέννειος, *ον*, and *τηβεννικός*, *ή*, *όν*, *wearing a toga* or *trabea*: *ἐσθὴς τηβεννική*, for *τήβεννα*, Strabo.

Τηβεννίς, *ίδος*, *ἡ*, and *τήβεννος*, *ἡ*,=*τήβεννα*, q. v.

Τηβεννοφορέω, *ῶ*, *to wear the τήβεννα*: from

Τηβεννοφόρος, *ον*, *wearing the τήβεννα*, Lat. *togatus*, *trabeatus*, *chlamydatus*.

Τηγᾰνίζω, f. *-ίσω*, *to melt* or *fry in a τήγανον*, LXX.

Τηγάνιον, *ου*, *τό*, dim. from *τήγανον*. [ᾰ]

Τηγᾰνισμός, *οῦ*, *ὁ*, (*τηγανίζω*) *a frying in a τήγανον*, Menand. p. 90.

Τηγᾰνιστός, *ή*, *όν*, *melted* or *fried in a τήγανον*, Ath.

Τηγᾰνίτης *ἄρτος*, *ὁ*, bread *baked in a τήγανον*; *a pancake*, Hippon. 26; cf. *ταγηνίας*.

Τήγᾰνον, *ου*, *τό*, *a pan for melting* or *frying*, Pherecr. Pers. 4, etc.: also *τάγηνον*, q. v. (Prob. from *τήκω*, *to melt*.)

Τῇδε, dat. fem. from *ὅδε* (q. v.), used as adv.

Τῆδες, v. *τῆτες*.

Τηδί, dat. fem. from *ὁδί* (q. v.), used as adv.

Τηθέλης, *ὁ*, also *τηθελᾶς*, *τηθαλλαδεύς*, *τηθαλλαδοῦς*, and *τηθαλλωδούς*, *ὁ*, (*τήθη* II) *a grand-dam's pet*: hence *a spoilt child*, *a silly*, *ill-bred fellow*, Lob. Phryn. 299.

Τηθεύω,=*τιτθεύω*, susp.

Τηθή, *ῆς*, or *τήθη*, *ης*, *ἡ*, *a grandmother*, Ar. Ach. 49, Plat. Rep. 461 D, Isae. 40, 16, etc.—II.=*τίτθη*, *a nurse*: but it is prob. that, in all places where this signf. is required, *τίτθη* should be read, for the words are perpetually interchanged in MSS., Meineke Menand. p. 190, Lob. Phryn. 134.

Τηθηνός, *όν*,=*τιθηνός*, susp.

Τηθία, *ας*, *ἡ*,=*τηθίς*:—generally, a term of respectful address to elderly women.

Τηθίδιος, *ἡ*,=*τηθία*, Gramm.

Τηθίς, *ίδος*, *ἡ*, (*τήθη* II):—*a father's* or *mother's sister*, *aunt*, Dem. 818, 4; 1039, 4; cf. Lob. Phryn. 134.

Τῆθος, *εος*, *τό*, *an oyster*, *τήθεα διφῶν*, Il. 16, 747: cf. sq.

Τήθυα, τά,=τήθεα, *oysters*, Arist. H. A. 4, 6, 1.

Τηθυνάκιον, ου, τό, prob. dim. from foreg., Epich. p. 22.

Τηθύς, ύος, ἡ, *Tethys*, wife of Oceanus, nurse of Juno, Il. 14, 201, 302; daughter of Uranus and Gaea, mother of the river-gods and Oceanides, Hes. Th. 136, 337.—II. in later Greek and Latin poets, as Virg., Tethys is *the sea* itself. (Prob. from τήθη, *the nurse* or *mother of all*: acc. to others, *the Earth*.) [ῡ in dissyll. cases, Virg. G. 1, 31; ῠ in the trisyll.]

†Τήϊος, η, ον, *of Teos, Teïan*; οἱ Τήϊοι, Strab. p. 644.

Τηκεδᾰνός, ή, όν, *melting, molten, fusible*.

Τηκεδονικός, ή, όν, *wasting away, pining*.

Τηκεδών, όνος, ἡ, *a melting* or *wasting away*: hence, *consumption* or *decline*, Od. 11, 201: also, *a means for reducing one's self*, Hipp.; τηκ. σαρκός, Tim. Locr. 102 C, cf. Plat. Tim. 82 E.

Τηκτικός, ή, όν, (τήκω) *capable of melting*, τινός, Arist. Part. An. 2, 2, 15.

Τηκτός, ή, όν, verb. adj. from τήκω, *melted, melted down, poured in*, μόλυβδος, Eur. Andr. 267: *capable of being melted* or *dissolved*, σώματα τηκτὰ καὶ ἄτηκτα, Plat. Soph. 265 C: ὕδατα τ., *soft* water, Foës. Oec. Hipp.

ΤΗ´ΚΩ, fut. τήξω:—transit., *to melt, melt down, make to melt*, χιόνα, Aesch. Fr. 290, etc.: esp., *to smelt* metals, Hdt. 3, 96: τήκειν καὶ λείβειν, Plat. Rep. 411 B; etc.—2. metaph., τ. θυμόν, *to let* the heart *melt* or *pine away*, Od. 19, 264; τίν' ἀεὶ τάκεις (Dor.) ὧδ' ἀκόρετον οἰμωγάν; (i. e., τίνα οἰμώζεις τηκομένη;) Soph. El. 123; τήξουσιν ἔρωτες κραδίην, Anth. P. 5, 278.—II. pass. τήκομαι, aor. ἐτάκην [ᾰ], *to melt, melt away*, Hes. Th. 862, 866, 867.—2. metaph., *to melt* or *waste away, pine*, esp. with disease, sorrow, desire, Od. 5, 396; 8, 522; τήκετο χρώς, τήκετο καλὰ παρήϊα δακρυχεούσης, Od. 19, 204, 207; τηκόμενος νούσῳ, Hdt. 3, 99; cf. Theocr. 1, 66, 82, etc.:—*to come to nought*, δόξαι...τακόμενοι κατὰ γᾶν μινύθουσιν, Aesch. Eum. 374:—of putrefying flesh, *to fall away*, Plat. Tim. 82 E, etc.; κηκὶς μηρίων ἐτήκετο, Soph. Ant. 1008.—III. the pf. τέτηκα has also an intr. signf., *to be in a melting state, to be pining away*, κλαίουσα τέτηκα, Il. 3, 176; κλαίω, τέτηκα, Soph. El. 283; so in Plat., etc.: κρέα τετηκότα, *sodden* flesh, Eur. Cycl. 246; πῦρ τετᾱκός, *a dead* fire, Id. Supp. 1141. (Prob. akin to τέγγω: from a like root comes Lat. *tabeo, tabesco*.)

Τηλαυγέω, ῶ, *to shine afar*. Hence

Τηλαύγημα, ατος, τό, *brightness seen far off*, LXX.

Τηλαυγής, ές, (τῆλε, αὐγή):—*far-shining, far-beaming*, τ. πρόςωπον, of the sun, H. Hom. 31, 13; τηλαυγέα εἵματα, of the moon, Ib. 32, 8; so in Theogn., Pind., etc.: generally, *far-seen, conspicuous*, ὄχθος, Soph. Tr. 524. Adv. -γῶς, N. T.:—τηλαυγέστερον ὁρᾶν, to see *to a greater distance*, Diod. Poet. word.—Cf. τῆλε, fin.

†Τηλαύγης, ους, ὁ, *Telauges*, a Samian, son of Pythagoras, Schol. Plat. Rep. 475.

Τηλαύγησις, ἡ, *brilliance, brightness*.

Τῆλε, adv. like τηλοῦ, *far off, far away, far*, Hom.: *abroad*, Od. 2, 183; 17, 312; μάλα τῆλε, Hes. Th. 1014; also like τηλόθεν, c. gen., *far from*, τῆλε φίλων καὶ πατρίδος αἴης, Il. 11, 817; 16, 539; τῆλε δ' ἀπεπλάγχθη σάκεος δόρυ, Il. 22, 291: etc.; so, τῆλε δ' ἀπ' αὐτοῦ κάππεσεν, Il. 23, 880, cf. Od. 5, 315, Hes. Sc. 275; also, τῆλε ἐκ.., Il. 2, 863: τῆλε πρὸς δυσμαῖς, Aesch. Pers. 232. This word and its compds. remain unchanged in Aeol. and Doric, as Pind. P. 11, 36, etc. (The root is referred by Buttm. to τέλος, cf. τηλύγετος.) Hence

Τηλεβᾰθής, ές, (βαθύς) *far-deep, very deep*, Opp. Hal. 1, 633.

Τηλεβόαι, ῶν, οἱ, *the Teleboae*, an Acarnanian tribe, †later called Τάφιοι (q. v.),† Hes. Sc. 19; †Pind. N. 10, 27; Strab. p. 456; v. sq. II.

Τηλεβόας, ου, ὁ, (τῆλε, βοάω) *shouting afar* or *loud*.—†II. as pr. n., *Teleboas*, grandson of the autochthon Lelex, whose sons, Τηλεβόαι, occupied Acarnania, Strab. p. 322.—Others in Apollod.; etc.—III. a river of Armenia, joining the Euphrates, Xen. An. 4, 4, 3.

Τηλεβολέω, ῶ, *to throw, hurl* or *strike from afar*, Nonn.: from

Τηλεβόλος, ον, (τῆλε, βάλλω) *striking from afar*, χερμάς, Pind. P. 3, 86; of a bow, Anth. P. append. 9, 49.

†Τηλεγονία, ας, ἡ, Eugammon's poem *concerning Telegonus*, son of Ulysses, Dübn. Cycl. Fr. p. 584.

Τηλέγονος, ον, (τῆλε, *γένω) *born far from one's father* or *father-land*, cf. τηλύγετος: but usu. as pr. name, Hes. Th. 1014, etc., like Lat. *Proculus*: cf. sq.

†Τηλέγονος, ου, ὁ, *Telegonus*, son of Proteus in Torone, Apollod. 2, 5, 9. —2. a king of Aegypt, husband of Io, Id.—3. son of Ulysses and Circe, who, acc. to Mythol., slew his father, Hes. Th. 1014; Luc. Salt. 46: acc. to the Cycl. Fr. Dübn. p. 601, son of Calypso and U.; v. foreg.

Τηλεδᾰνός, όν, *lasting long, lingering*, Or. Sib., e conj. Schneideri pro θηλεδανός. (Like πευκεδανός, τυφεδανός, etc., formed from τῆλε, with pecul. termin. -δανός.)

Τηλεδᾰπός, ή, όν, (τῆλε) *from a far country, foreign*, ἄνδρες, ξεῖνοι, Od. 6, 279; 19, 351, etc.: also, *afar off, distant*, νῆσοι, Il. 21, 454. (On the termin. -δαπός, v. sub ἀλλοδαπός, ποδαπός.)

Τηλεθάω, lengthd. for θάλλω, τέθηλα, θηλέω, θαλέθω, used only in part. pres., *luxuriant-growing, blooming, flourishing*, ὕλη τηλεθόωσα, Il. 6, 148; ἐλαῖαι τηλεθόωσαι, Od. 5, 63; δένδρεα τηλεθόωντα, 7, 114: metaph. παῖδες τηλεθάοντες (or -όωντες?) *blooming* children, Il. 22, 423; χαίτη τηλεθόωσα, *luxuriant* hair, Il. 23, 142: c. dat., ἄνθεσι τ., *blooming with* flowers, H. Hom. 6, 41.

Τηλέθροος, ον, *far-sounding*.

†Τηλεκλείδης, ου, ὁ, *Teleclides*, a poet of the old comedy, Meineke 1, p. 86, sqq.

Τηλεκλειτός, όν, also ή, όν, Ap. Rh. 3, 1097 (τῆλε, κλειτός):—*far-famed*, Φοίνιξ, Il. 14, 321; Ἐφιάλτης, Od. 11, 308:—elsewh. as epith. of the Trojan ἐπίκουροι, Il. 5, 491, etc.; and then Wolf wrote τηλεκλητοί (v. sq.); but Buttm. dissents, Lexil. s. v. κλειτός. Cf. Spitzn. Exc. xi. ad Il., where he also discusses the question of accent.

†Τηλεκλῆς, έους, ὁ, *Telecles*, a Dolionian, Ap. Rh. 1, 1040.—2. a Samian, Hdt. 3, 41.—3. an Athenian, Andoc. 6, 36.—Others in Arist.; etc.

Τηλεκλητός, όν, (τῆλε, κλητός, καλέω):—*called from afar, summoned to aid from afar*, v. foreg.

†Τήλεκλος, ου, ὁ, *Teleclus*, son of Archelaus, king of Sparta, Hdt. 7, 204.

Τηλεκλῠτός, όν, not τηλέκλυτος, Buttm. Lexil. s. v. κλειτός, fin., (τῆλε, κλυτός, κλύω):=τηλεκλειτός (from which strictly it only differs in the quantity of the penult.), Ὀρέστης, Od. 1, 30; cf. Il. 19, 400.

Τηλεμάχος, ον, (τῆλε, μάχομαι) *fighting from afar*, Ἄρτεμις, Luc Lexiph. 12:—usu. proparox., as pr. name, Τηλέμαχος, ὁ, Hom.: v. sq [ᾰ] Hence

†Τηλέμαχος, ου, ὁ, *Telemachus*, son of Ulysses and Penelope, Od. 1, 113, sqq.; and freq.—Others in Dem.; Paus.; etc.

†Τήλεμος, ου, ὁ, *Telemus*, son of Eurymus, a celebrated seer, Od. 9, 509.

Τηλέπλανος, ον, (τῆλε, πλανάομαι) *far-wandering*, πλάναι τ., *devious* wanderings, Aesch. Pr. 576, e conj Elmsl.; olim τηλέπλαγκτοι.

Τηλέπομπος, ον, (τῆλε, πέμπω) *far sent, far-journeying*, φάος, Aesch. Ag. 300.

Τηλέπορος, ον, (τῆλε, πόρος) *far-travelling*, τ. βόαμα, Scol. ap. Ar. Nub. 967: *far-stretching*, ἄντρα, Soph. Ant. 983.

Τηλέπῡλος, ον, (τῆλε, πύλη) *with gates far distant from each other*, Od. 10, 82; but in Od. 23, 318, Wolf writes it Τηλέπυλον, as the name of the Laestrygonian city,—which should be done in both places or neither.

Τηλεσκόπος, ον, (τῆλε, σκοπέω) *espying* or *viewing afar, far-seeing*, ὄμμα, Ar. Nub. 290.—II. proparox. τηλέσκοπος, ον, pass., *far-seen, conspicuous*, Hes. Th. 566, 569, Soph. Fr. 319.

Τηλεφᾰής, ές, (τῆλε, φάος) *far-shining*: only found in the pecul. fem. pr. name Τηλεφάεσσα, contr. Τηλεφᾶσσα, Apollod.

Τηλεφᾰνής, ές, (τῆλε, φαίνομαι) *appearing afar, far-seen, conspicuous*, τύμβος, Od. 24, 83; πῦρ, Pind. Fr. 95, 7; σκοπιαί, Ar. Nub. 281: of hearing, τ. ἀχώ, Soph. Phil. 189; cf. τηλωπός.

†Τηλεφάνης, ους, ὁ, *Telephanes*, a flute-player at Athens in the time of Demosthenes, Dem. 520, 9.—Others in Ath.; etc.

Τηλέφαντος, ον,=τηλεφανής, Pind Fr. 1.

†Τηλεφᾶσσα, ης, ἡ, *Telephassa*, wife of Agenor, mother of Cadmus, Apollod. 3, 1, 1.—Acc. to Mosch. 2, 42, wife of Phoenix son of Agenor: v. sub τηλεφαής.

Τηλέφᾰτος, ον,=τηλεφανής, Pind Fr. 58, 4.

Τηλεφεγγής, ές, *far-shining*.

†Τηλεφίδης, ου, ὁ, *son of Telephus*, i. e., Eurypylus, Od. 11, 519.—Οἱ Τηλεφίδαι, *the descendants of Telephus*, Anth. Plan. 91.

Τηλέφῐλον, ου, (τῆλε, φίλος):—strictly, *far-love*, the leaf of some plant used as a charm by lovers to try whether their love was returned: it was laid on one hand or arm and struck with the other, and a loud crack was a favourable omen, οὐδὲ τὸ τηλέφιλον...πλατάγησεν, Theocr. 3, 29:—hence, as adj., τηλέφιλον πλατάγημα, Anth.

Τηλέφῐον, ου, τό, a kind of *sedum*, also called ἀείζωον ἄγριον and ἀνδράχνη ἀγρία, Lat. *illecebra*, Hipp

†Τήλεφος, ου, ὁ, *Telephus*, son of Hercules and Auge, father of Eurypylus, adopted by Teuthras of Mysia and became his successor, Pind. O. 9, 112; Apollod. 2, 7, 4: cf. Paus. 8, 48, 7.—2. a Macedonian, Arr. An. 6, 23, 6.

Τηλέχθων, ονος, ὁ, ἡ, (τῆλε, χθών) *foreign, far-away*, γαῖα, Opp. H. 4, 336.

Τηλία, ας, ἡ, Att. for the Ion. and common σηλία, *any flat board* or *tray with a raised rim* or *edge*, as,—1. *a sieve, hoop of a sieve*, Ar. Plut. 1037, ubi v. Schol.—2. *a stand* on which flour, etc., was set out for sale, Peithol. ap. Arist. Rhet. 3, 10, 7.—3. *a gaming-table*, Aeschin. 8, 22.—4. *a stage whereon game-cocks, quails*, etc., *were set to fight*, Poll. 9, 108.—5. *a chimney-board*, Ar. Vesp. 147.

Τηλίκος, η, ον, Dor. τᾱλίκος, *of such an age, so old* or *so young*, Il. 24, 487, Od. 1, 297, etc.; c. inf., οὐ γὰρ ἐπὶ σταθμοῖσι μένειν ἔτι τηλίκος εἰμί, Od. 17, 20, cf. Theogn. 578: *so great*, Lat. *tantus*, cf. sq.:—τηλίκος was anteced. to the relative ἡλίκος, interrog. πηλίκος, akin to τῆλις, Dor. τᾶλις, cf. Lat. *talis*. [ῐ]

Τηλῐκόςδε, ήδε, όνδε, = foreg., Soph. O. T. 1508, Ant. 727, Plat., etc.:—also, *so great*, Lat. *tantus*, Plat. Theaet. 155 B.

Τηλῐκοῦτος, αύτη, οῦτο, also -οῦτος in fem. Soph. ll. citand., Att. for τηλίκος, Aesch. Ag. 1620, Soph. O. C. 751, El. 614: Plat., etc.: also, *so young*, τηλ. ὤν, Plat. Gorg. 466 A, etc.:—of things, τηλικαῦτα καὶ τοιαῦτα, Dem. 348, 18, etc.; νησύδρια τοιαῦτα καὶ τηλ., Isocr. 247 A:—strengthd. τηλικουτοσί, -ονί, etc., Ar. Nub. 819, etc.—The neut. as adv., *so very, so much*. (Not a compd. of τηλίκος and οὗτος, but rather a lengthening of τηλίκος, as οὗτος of ὅς, τημοῦτος of τῆμος, etc.)

†Τηλίνης, ου Ion. εω, ὁ, *Telines*, a hierophant of Telus, an ancestor of Gelon, Hdt. 7, 153.

Τήλῖνος, η, ον, *of fenugreek*, μύρον, Polyb. 31, 4, 2: from

Τῆλις, εως and ιδος, ἡ, a leguminous plant, *fenugreek, foenum Graecum*.

Τῆλις, ιδος, ἡ, v. τᾶλις.

Τήλιστος, η, ον, (τηλοῦ):—superl. without posit. or compar. in use, *farthest, most remote*: τήλιστον, τήλιστα, as adv., *farthest off*, Orph. Arg. 179, 1186.

Τηλίτης, ου, ὁ, (τῆλις):—οἶνος τ., wine *racked off over fenugreek*, and so *flavoured with it*.

Τηλόθεν, also τηλόθε, adv. (τηλοῦ): *from afar, from a foreign land*, τηλόθεν ἦλθεν, Il. 5, 651; cf. Soph. Aj. 1318, Phil. 454: in Hom., usu. followed by ἐκ, τηλόθεν ἐξ ἀπίης γαίης, 1, 270, etc.; rarely c. gen., *far from*, τηλόθεν Πελειάδων, Pind. N. 2, 18. It was never used like τηλοῦ, *far, afar*, though some have taken it so in some places, as, εἰ καὶ μάλα τηλόθεν ἐσσί, but here it means, though you are *there, whence it is so far to come*, Od. 6, 312; cf. 7, 194, Il. 23, 359.

Τηλόθῐ, adv.,=τῆλε, τηλοῦ, *far, afar, at a distance*, Od. 1, 22, Il. 8, 285, etc.: c. gen., τηλόθι πάτρης, Il. 1, 30, etc.

Τηλοῖ, adv.,=τηλοῦ, τηλόθι, Apoll. Dysc.

Τηλοπέτης, ες, (τῆλε, πέτομαι) *far-flying*, Anth. P. 6, 239.

Τηλορός, όν, collat. form of τηλουρός, of a person, τηλορὸς ναίω, Eur. El. 251,—altered by Seidler into τῆλ' ὅρος.

†Τῆλος, ου, ὁ, *Telus*, a flute-player, Ath. 624 B. Cf. Τέλλην and Τηλεφάνης.

†Τῆλος, ου, ἡ, *Telus*, a small island of the Aegean, opposite Cnidus, now *Episkopia*, Hdt. 7, 153: one of the Sporades, Strab. p. 488.

Τηλόσε, (τηλοῦ) adv., *to a distance, far away*, Il. 4, 455; 22, 407.

Τηλοτάτω, adv., superl. of τηλοῦ, *farthest away*, like the common ποῤῥωτάτω, Od. 7, 322.—Compar. τηλοτέρω, *farther away*, like ποῤῥωτέρω, Arat. 1050: but with another compar., *by very far*, Hipp.

Τηλοῦ, adv., like τῆλε, *afar, far off* or *away, in a far country*, Hom., and Hes.; τηλοῦ ἐπ' Ἀλφειῷ, Il. 11, 712: also c. gen., *far from*, Od. 13, 249; 23, 68 (but, τηλοῦ τῶν ἀγρῶν, *far away* in the country, Ar. Nub. 138): so, τηλοῦ ἀπό..., Hes. Th. 304. (Opp. to ἀγχοῦ and ἄγχι. An obsol. adj. τηλός may be taken as the source whence come τηλοῦ, τηλοῖ, τηλόθι, τηλόθεν, τηλόσε, all used as advs.: so too compar. and superl. τηλοτέρω and τηλοτάτω: a collat. form τῆλυ for τῆλε is recognised by Ap. Dysc.; hence superl. τήλιστος, cf. sub τηλύγετος.)

Τηλουρός, όν, (τῆλε, ὅρος):—strictly, *with distant boundaries* or *confines*; hence, generally, of places, *far away, far, distant*, χθών, Aesch. Pr. 1, v. l. in Soph. Aj. 564, Eur. Or. 1325, Andr. 889; cf. τηλορός.

Τῆλυ, adv. rare collat. form for τῆλε, Apoll. Dysc. de Pron. 329 B.

Τηλῠγέτης, ου, ὁ,=sq., Phot.

Τηλύγετος, η, ον, later also ος, ον:—*well beloved*, usu. of sons, Il. 5, 153; 9, 143, 285, 482, Od. 4, 11; 16, 19, H. Cer. 164, 284; of a daughter, Il. 3, 175: in bad sense, τηλύγετος ὥς, like *a spoilt child* or *pet*, one who is brought up θαλίῃ ἔνι πολλῇ, Il. 13, 470; cf. 9, 143, 285.—The word must have something like the signfs. just given; but the etymology is very doubtful. The ancients mostly held it to be a compd. of τῆλε (or τῆλυ, q. v.), and *γένω, γίγνομαι, *born afar off*, i. e. *when his father was far away*, like τηλέγονος; or, *born at a distant time, late born*, like ὀψίγονος. But the former interpr. will not suit the passages in Hom.; and, for the other, the sense of *Time* given to τῆλε is unexampled, except in the late word τηλεδανός (which itself is not without suspicion). Other ways therefore have been tried. Döderlein (Comment. de v. τηλύγετος, Erlangae 1825, and in the Rhein. Museum), derives it from θάλλω, τέθηλα, θῆλυς, and *γένω,=θαλερὸς γεγώς, θαλερὸς κατὰ φύσιν. Buttm. (Lexil. s. v.) assumes that τῆλε, τῆλυ, is of the same root with τέλος, τελευτή, τελευταῖος, so that we may interpret τηλύγετος (with Orion ap. Etym. Gud. p. 616, 37) ὁ τελευταῖος τῷ πατρὶ γενόμενος, *one born at the end, the last born*. And this suits all the Homeric passages, if with Buttm. we take τελευταῖος to mean *the last child*, i. e. *one followed by none*, even though none have gone before: and so the meaning of τηλύγετος will melt into that of μονογενής, q. v. So also, τηλύγετος may be applied to *a son who has no brother*, as in Il. 9, 143, 285 to Orestes, though he had three sisters; and in H. Cer. 164 to Demophoon, though he had four: and so τηλυγέτη may be a daughter, *who has no sister*, like Hermione, Il. 3, 175; though, acc. to Od. 4, 11, she *had* a brother Megapenthes, who again is called τηλύγετος, as being the only *son* of Menelaus and Helen. If this be so, there is nothing remarkable in the combination of μοῦνος τηλύγετος, Il. 9, 482, Od. 16, 19; and of τηλύγετος ὀψίγονος, H. Cer. 164.—II. from the first-named interpretation of the radic. signf., it was used by later authors in a purely local signf., *born afar off*, and so *living afar off, distant*, Eur. I. T. 829 (the only example in Att.), Simmias ap. Tzetz. Chil. 8, 144. [ῠ]

Τῆλυς, υ, v. τηλοῦ.

†Τῆλυς, υος, ὁ, *Telys*, a prince of Sybaris, Hdt. 4, 44.

Τηλῶπις, ιδος, pecul. fem. of sq., Orph. Arg. 898.

Τηλωπός, όν, (τῆλε, ὤψ) *looking afar, seeing to a distance*.—II. pass., *seen from afar, far off*, Soph. Aj. 564: of sound, *perceived, heard from afar*, ἰωά, Id. Phil. 216; cf. τηλεφανής.

Τημέλεια, ας, ἡ, *care, heed, attention, attendance*: from

Τημελέω, ῶ, (τημελής) *to take care of*, c. gen., Eur. I. T. 311:—*to heed, look after*, c. acc., Id. I. A. 731, Plat. Legg. 953 A.

Τημέλη, ἡ, rare collat. form of τημέλεια.

Τημελής, ές, (μέλω) *careful, heedful*. (Hence ἀτημελής, ἀτημελέω.)

Τημελίη, ης, ἡ, Ion. for τημέλεια

Τημελουχέω,=τημελέω. Hence

Τημελούχημα, ατος, τό, *an object of attention*, Clem. Al.: and

Τημελούχησις, ἡ, *care, attention*.

Τημελοῦχος, ον, *full of care*;=τημελής.

†Τημενίδες πύλαι, αἱ, *the Temenian* gate in Tarentum, Polyb. 8, 27, 7.

†Τημενίδης, ου, ὁ, *son* or *descendant of Temenus*, Anth. P. 11, 195: usu. οἱ Τημενίδαι, *the Temenidae, descendants of Temenus*, who, expelled from Argos, founded the Macedonian monarchy, Hdt. 8, 138: hence the kings of Macedon so called, Thuc. 2, 99.

†Τημένιον, ου, τό, *Temenium*, a town of Argolis on the Argolic gulf, with the tomb of Temenus, Strab. p. 368.

Τημενίς, ἡ, τήμενος, ἡ, v. sub τηβεννα.

†Τήμενος, ου, ὁ, *Temenus*, the elder son of Aristomachus, a Heraclid, king of Argos, Plat. Min. 683 B; Apollod. 2, 8, 2.

Τήμερα, τήμερον, v. sub σήμερον

Τήμῆ, Att. contr. from τῇ ἐμῇ.

†Τῆμνον, ου, τό, *Mount Temnus*, a range in Mysia, Strab. p. 616.

†Τῆμνος, ου, ἡ, *Temnus*, a city on the Aeolian coast of Asia Minor at the mouth of the Hermus, Hdt. 1, 149; Xen. Hell. 4, 8, 5; etc.

Τῆμος, adv., *then, thereupon*, always of past time, answering to the relat. conjunction ἦμος, Il. 23. 228, Hes Op. 486, 583, Soph. Tr. 533:—more freq. with a particle, τῆμος ἄρα, Il. 7. 434, Od. 4, 401, etc.; τῆμος δέ, Hes Op. 668; τῆμος δή, Od. 12, 441; τῆμος ὅτε, Jac. Anth. P. p. 420; also answering to εἶτε, Od. 13, 95:—absol. without any conjunction to answer to, H. Merc. 101, Hes Op. 557: ἐς τῆμος, till *then*, Od. 7, 318.—II. in Ap. Rh. 4, 252 *to-day*. (Perh. akin to ἦμαρ, cf. σήμερον τήμερον, σῆτες τῆτες. Or it may be shortd. from αὐτῆμαρ.)

Τημόςδε, Dor. ταμόςδε, adv.,=τῆμος, dub. in Od. 7, 318, but certain in Theocr. 10, 49, and other late Ep.; v. Buttm. Ausf. Gr. § 116, Anm. 16.

Τημοῦτος, adv., rare collát. form from τῆμος, Hes. Op. 574; on the formation of the word, v. sub τηλικοῦτος.

Τηνάλλως, adv., strictly for τὴν ἄλλως [ἄγουσαν] ὁδόν, *in the way* leading *elsewhither*, i. e. *in another manner*: usu., like ἄλλως, *with no particular aim, to no purpose, in vain*, Schäf. Dion. Comp. p. 230.

Τηνεί, adv., Dor. for ἐκεῖ, *there*, Epich. p. 15, Theocr., etc.

Τήνελλα, a word formed by Archil. Fr. 69, to imitate the twang of a guitar-string: he began a triumphal hymn to Hercules with τήνελλα, ὦ καλλίνικε χαῖρε,—and so the words τήνελλα καλλίνικε became a common mode of saluting conquerors in the games, a kind of *huzza*, Schol. Pind. O. 9, 1, Böckh Expl. ad l., Interpp. ad Ar. Av. 1764, Ach. 1227, 1230.

Τήνελλος, ὁ, comic word in Ar. Eq. 276, *a conqueror who is received with a cry of* τήνελλα,—and so=καλλίνικος.

†Τηνερικὸν πεδίον, τό, the plain *of Tenerus*, in Boeotia, Strab. p. 412: from

†Τήνερος, ου, ὁ, *Tenerus*, a son of Apollo, a seer, Strab. p. 413.

†Τηνεσίς, ἡ, *Tenesis*, in Aethiopia, a large island of the Nile, Strab. p. 770 sq.

†Τηνεσμός, οῦ, ὁ, v. τεινεσμός.

Τηνίκᾰ, adv., (τῆνος):—in Att., *at his* or *that time* of day, *at this* or *that precise time*, whatever it may be: but the forms in common use are τηνικάδε, τηνικαῦτα: cf. Lob. Phryn. 50.—II. later, generally, *then, at this* or *that time*, Ap. Rh.—Cf. ἡνίκα, πηνίκα, ὁπηνίκα. (Buttm. Lexil., s. v. εὖτε, supposes that there was an old word Ϝίξ, Ϝῖκός, corresponding to the Lat. *vice*, and that hence came τὴν ἶκα, τηνίκα, *hac vice*: so he would take αὐτίκα for τὴν αὐτὴν ἶκα: but?). [ῐ]

Τηνῐκάδε, adv.,=foreg., *at this time of day, so early*, Plat. Crito 43 A, Prot. 310 B: αὔριον τηv., to-morrow *at this time*, Id. Phaed. 76 B.

Τηνῐκαῦτα, commoner form for τηνίκα, Hdt. 1, 17, 18, 63, etc., and Att.; answering to ὁπηνίκα, Soph. Phil. 465; to ὅταν, Id. O. T. 76, etc.:—c. gen., τ. τοῦ θέρους, *at this time* of the summer, Ar. Pac. 1171. (From τηνίκα, as ἐνταῦθα from ἔνθα, Buttm. Ausf. Gr. § 116 Anm. 15.)

Τηνόθεν, adv., Dor. for ἐκεῖθεν, cf. τηνῶθεν.

Τηνόθι, adv., (τῆνος) Dor. for ἐκεῖ, *there*, Theocr. 8, 44.

Τῆνος, τήνα, τῆνο, Dor. for κῆνος, κεῖνος, ἐκεῖνος, *that*, Epich. p. 15, etc., and Theocr.: but Pind. seems to have used only ἐκεῖνος, κεῖνος.

†Τήνιος, α, ον, *of Tenus, Tenian*; οἱ Τήνιοι, *the Tenians*, Hdt. 4, 33.

†Τῆνος, ου, ἡ, *Tenus*, one of the Cyclades islands, near Andros, with a city of same name, now *Tine*, Aesch. Pers. 886; Hdt. 4, 33; etc.: also called Ὑδροῦσσα and Ὀφιοῦσσα.

Τηνῷ, adv., Dor. for ἐκεῖ, Theocr. 3, 25, though the reading varies.

Τηνῶθεν and τηνῶθε, adv., Dor. for ἐκεῖθεν, *from there, thence*, Ar. Ach. 754, Theocr. 3, 10.

Τηξῐμελής, ές, (τήκω, μέλος) *wasting the limbs*, νοῦσος, Anth. P. 7, 234.

Τηξίποθος, ον, (τήκω, πόθος) *melting away with desire*, ἔρωτες, Crates (Theb.) ap. Clem. Al. p. 492. [ῐ]

Τῆξις, εως, ἡ, (τήκω) *a melting away, dissolution*, Plut. 2, 658 A.

Τῇπερ, Ep. and Ion. for ᾗπερ, dat. fem. from ὅςπερ, Hom.

†Τήραιος, ου, ὁ, *Teraeus*, a king of Charax, Luc. Macrob. 16.

†Τήρεια, ας, ἡ, *Terēa*, a high mountain in Mysia near Zelea, τὸ Τηρείης ὄρος, Il. 2, 829; Strab. p. 589.—Also a city of Mysia, Id. p. 565.

†Τηρέϊος, α, ον, *of* or *relating to Tereus, Terēan*, Aesch. Suppl. 60.

†Τηρεύς, έως, ὁ, *Tereus*, son of Mars, king of the Thraces in Daulis, changed into a hoopoe, Thuc. 2, 29; Apollod. 3, 14, 8. Cf. Πρόκνη.

Τηρέω, ῶ, f. -ήσω, (τηρός):—*to watch over, take care of*, δώματα, Hom. Cer. 142; πόλιν, Pind. P. 2, 161, Ar. Vesp. 210.—2. *to have an eye upon, give heed to, watch narrowly*, τηρῶ αὐτοὺς οὐδὲ δοκῶν ὁρᾶν κλέπτοντας, Ar. Eq. 1145; cf. Vesp. 364; τὰς ἁμαρτίας, Thuc. 4, 60: τ. τι μή.., Ar. Pac. 146, Plat. Rep. 442 A:—*to observe, watch for* a person or thing, καί μ' ὁ πρέσβυς παραστείχοντα τηρήσας, Soph. O. T. 808, cf. Thuc. 6, 2; τ. τινα ἀνιόντα, *to watch for* one's coming up, Dem. 1252, 7; τηρήσας ἄνεμον, Thuc. 1, 65; τ. νύκτα χειμέριον, Id. 3, 22; νύκτα ἀσέληνον, Dem. 1380, 6; so, καιρὸς ἐτηρήθη, Lys. 126, 35.—3. *to observe* or *keep* a treaty, etc., παρακαταθήκην, Isocr. 6 D; εἰρήνην, Dem. 255, 13.—II. mid. τηρέομαι, f. -ήσομαι, like φυλάττομαι, *to be on one's guard against, take care* or *heed*, c. acc., ὅπως μή.., Ar. Vesp. 371; so, τηροῦ μή.., *cave ne*.., Ib. 1386; and in act., ὃ τηρήσετον, μὴ ἄρχειν ἐπιχειρήσῃ, Plat. Rep. 442 A; cf. Theaet. 169 C.—The fut. mid. τηρήσομαι in pass. signf., Thuc. 4, 30. Hence

Τηρήμων, ον, gen. ονος, *watching, keeping*, Or. Sib.

†Τήρης, εω and ους, ὁ, *Teres*, king of the Odrysae in Thrace, father of Seuthes, Hdt. 7, 137; Thuc. 2, 29; Xen. An. 7, 2, 22.—2. a later king of the Odrysae, driven out by Philip, an ally of the Athenians, Dem. 160, 19.

Τήρησις, εως, ἡ, (τηρέω) *a watching, heeding, keeping*, Eur. Antig. 6: *vigilance*, Thuc. 7, 13: *a noticing, observing*, Def. Plat. 413 E.—II. *a means of keeping secure*, e. g. *a ward, prison*, Thuc. 7, 86.

Τηρητέον, verb. adj. from τηρέω, *one must watch*, Plat. Rep. 412 E.

Τηρητής, οῦ, ὁ, (τηρέω) *a watcher, keeper*, Diod. Hence

Τηρητικός, ή, όν, *watching, keeping*.—2. pass., *needing to be observed*, Diog. L. 9, 108, Strab.

†Τηρίας, ου, ὁ, *the Terias*, a river of Sicily near Leontini, Thuc. 6, 50, 94.

†Τηρίβαζος, ου, ὁ, *Teribazus*, a Persian governor in Armenia, afterwards in Ionia, Xen. An. 4, 4, 4.

†Τηριδάτας and Τηριδάτης, ου, ὁ, *Teridates*, masc. pr. n., Luc. and Ael.

†Τήριλλος, ου, ὁ, *Terillus*, a tyrant of Himera in Sicily, Hdt. 7, 165.

ΤΗΡΟ΄Σ, *a watch, guard*,—an old word, the root of τηρέω, found in use only in Aesch. Supp. 248. (Cf. Sanscr. *trâ* servare, and Lat. *tuer-i*.)

Τῇς, τῇσι, Ep. and Ion. for ταῖς, dat. fem. pl. from ὁ, ὅς, Hom.

†Τῇσίντε, Ep. dat. fem. pl., from ὅςτε, Od. 5, 67.

Τητάω, ῶ, Dor. τᾱτ-, (τήτη):—*to bereave, rob*, τινά τινος:—pass., *to be in want, starve*, Hes. Op. 406 (where some MSS. have wrongly τιτᾶσθαι): c. gen., *to be in want of* a thing, *to lose it*, φίλων τᾱτώμενος, Pind. N. 10, 146; ἀδέρκτων ὀμμάτων τητώμενος, Soph. O. C. 1200, cf. Phil. 383; χαρμάτων τητώμεθα, Eur. Or. 1084; ῥυθμοῦ τητώμενοι, Plat. Legg. 810 B; εὐγενείας τητ., Arist. Eth. N. 1, 8, 16. (Perh. akin to ζητεῖν, by which word the ancients explain it: hence in pass., literally, *to be to seek* in a thing.)

Τητάνειος, ον, and τήτειος, ον, like τήτινος, *of this year*: from

Τῆτες, adv., Att. for the Ion. and common σῆτες, Dor. σᾶτες, *this year, of* or *in this year*, esp. in comic poets, as Ar. Fr. 196; ἡ τῆτες ἡμέρα, *this very day*, cf. Piers. Moer. p. 364:—rarer collat. form τῆδες, only in Gramm., hence the adjs., τήτινος, σήτινος, σατινός, τήτειος, σήτειος, τητάνειος, σητάνειος, σητάνιος, etc. (Τῆτες, σῆτες, is related to ἔτος, as σήμερον τήμερον to ἡμέρα, cf. σήμερον, sub fin.)

ΤΗ΄ΤΗ, ἡ, like σπάνις, *want*, in Gramm. as root of τητάω.

Τήτῑνος, η, ον, or τητινός, A. B. p. 66, (τῆτες) *of this year, this year's*, Luc.

Τῆτος, εος, τό,=τήτη.

†Τηΰγετον, ου, τό, Ion.=Ταΰγετον, Theog. 879.

Τηΰσιος, α, ον, *empty, idle, vain, undertaken to no purpose*, τηϋσίη ὁδός, Od. 3, 316; 15, 13; τηΰσιον ἔπος, an *idle, rash, insolent* word, H. Hom. Ap. 540. Adv. -ίως, Theocr. 25, 230. (Acc. to some Ion. for ταύσιος or ταύσιμος, and this for αὔσιος,=μάταιος. Others refer it to αὔω, ἀϋτέω, *noisy, empty*). [ῠ]

-τί, termin. of several oxytone advs., which we often find changed into -τεί. Kühner, Gr. Gr. § 363 Anm. 1, holds that -τεί is the termin. when τ belongs to the root, -τί, when it is a mere inflexion. The quantity of ι varies in a way not yet satisfactorily explained, v. Lob. Aj. 1213 (1227), Blomf. Gloss. ad Aesch. Pr. 21.

Τί and τὶ, neut. from τίς and τὶς, q. v.

Τιάρα, ας, ἡ, in Hdt. always τιάρας, or τιήρης, ου, ὁ:—*a tiara*, the Persian head-dress, esp. on solemn occasions, Hdt. 1, 132; 7, 61; 8, 120; worn by the great king, Aesch. Pers. 661; but then upright, Xen. An. 2, 5, 23; v. sub κυρβασία, κίδαρις, cf. Dict. Antiqq.: described by Curtius 3, 3, 19, *regium capitis insigne, quod caerulea fascia albo distincta circumibat*, cf. Xen. Cyr. 8, 3, 13:—Hdt. 3, 12 joins πίλους τιάρας, cf. πῖλος II. [ᾱρ]

†Τιαραντός, οῦ, ὁ, *the Tiarantus*, a branch of the Ister, Hdt. 4, 48.

Τιάρας, ου, ὁ, Ion. τιήρης,=τιάρα, Hdt. [ᾱρ]

Τίᾱρις, ἡ, rare collat. form from τιάρα, Hesych.

Τῐᾱρόδεσμον, ου, τό, and -μος, ὁ, *a band for fastening the tiara behind*; written also τιαρίδεσμος.

Τῐᾱροειδής, ές, (τιάρα, εἶδος) *shaped like a tiara, like* or *resembling one*, Xen. An. 5, 4, 13.

Τῐᾱροφόρος, ον, (φέρω) *wearing a tiara*.

†Τίασα, ἡ, *Tiasa*, daughter of the Eurotas, and a river of Laconia, Paus. 3, 18, 6.

†Τίασσος, ου, ἡ, a fountain of Laconia,=foreg., Ath. 139 B.

†Τιβαρηνία, ας, ἡ, *Tibarenia*, country of the Tibareni on the Euxine, Strab. p. 309; ἡ Τιβαρηνῶν παραλία, Id. p. 534.

†Τιβαρηνίς, *ίδος, ἡ,* fem. adj. *Tibarenian*; esp. ἡ Τ. γαῖα,=Τιβαρηνία, Ap. Rh. 2, 1015.

†Τιβαρηνοί, *ῶν, οἱ, the Tibareni*, a people on the Euxine between the Chalybes and the Mosynoeci, Hdt. 3, 94; Xen. An. 5, 5. 2; Ap. Rh. 2, 377.

†Τιβεριάς, *άδος, ἡ, Tiberias*, so called from the emperor Tiberius, a city of Galilee on the lake Genesareth. N. T.: and this lake hence also so called, Id.

†Τιβέριος, *ου, ὁ*, the Rom. name *Tiberius*, N. T.; also Τιβήριος?

†Τίβερις, *ὁ, the Tiber*, Strab. p. 1, etc.

Τιβήν, *ῆνος, ὁ,* = *τρίπους*, Lyc. 1104. [*τῐ-*?]

Τίβηνος, *ου, ὁ*,=foreg.; perh. akin to *ἰβάνη, ἴβηνος*: cf. Lob. Paral. 138.

†Τίβηρος, *ου, ὁ, Tiberus*, a Paphlagonian name, Strab. p. 553: cf. Τίβιος.

†Τίβιος, *ου, ὁ, Tibius*, a Phrygian masc. pr. name, esp. freq. as name of slaves, Strab. p. 553.—Cf. Id. p. 551.

†Τίβισις, *ιος, ὁ, the Tibisis*, a branch of the Ister in Thrace, Hdt. 4, 49.

†Τίβουρα, *ων, τά, Tibur*, in Latium, Strab.: hence Τιβουρτῖνος *οἶνος, ὁ, Tiburtine* wine, Ath. 26 E.

Τιγγάβᾰρι, *τό*, Att. for *κιννάβαρι*, Diocl. Mel. 4. [*γᾰ*]

Τιγγᾰβᾰρῑνός, *ή, όν, vermilion-coloured*.

†Τίγγις, *ιος* and *εως, ἡ, Tingis*, capital of Mauritania, Strab. p. 238.

†Τιγράνης, *ου, ὁ, Tigrānes*, a leader of the Persians, Hdt. 7, 62.—2. a king of the Armenians, Xen. Cyr. 3, 1, 7, sqq.—3. a Persian satrap, Dem. 193, 4.—Others in Luc.; etc.

†Τιγρᾱνόκερτα, *ων, τά, Tigranocerta*, a city of Greater Armenia, built by Tigranes, Strab. p. 532.

†Τίγρης, *ητος*, always in Xen., and Τίγρις, *ιδος, ὁ, the Tigris*, a celebrated river of Asia, joining the Euphrates, empties into the Arabian gulf as Πασίτιγρις; gen. also *ιος*, v. Tzschucke Strab. p. 521, and *εως*, Eustath. Dion. P. v. 976; dat. also Τίγρει, and Τίγρι, Strab. p. 522; acc. also Τίγριν, Hdt. 1, 189, Τίγριδα, Hdn. 3, 74; v. Eustath. ad Dion. P. vv. 976, 988.—Two other rivers of this name in Armenia, Hdt. 5, 52, v. Bähr ad l., and Krüger ad Xen. An. 4, 4, 3. (Pers. *tîr*, an arrow, Sanscr. *tîgra*, acutus, Pott Et. Forsch. 1, 235.)

Τίγρῐς, *ἡ*, also *ὁ*, Alex. Πυραυν. 4, Arist. H. A. 8, 28, 14, Theophr.; *the tiger*. The declension with the gen. *τίγριος*, acc. *τίγριν*, nom. plur. *τίγρεις*, gen. *εων*, seems to have been the best Att.; gen. *τίγριδος*, etc., not till later. However the animal seems to have been unknown in Greece till Alexander's time; Seleucus sent one to Athens, *ὁ Σελεύκου τίγρις*, Alex. l. c., cf. Meineke Philem. p. 372. Hence

Τιγροειδής, *ές*, (*εἶδος*) *like a tiger, tiger-spotted*.

†Τιγυρηνοί, *ῶν, οἱ, the Tigurini*, a Helvetian people, Strab. p. 293.

†Τίειον, *ου, τό*,=Τῖον, Strab. p. 542.

Τιζω, (*τι*):—*to be always asking 'what?'* Ar. Fr. 689.

Τίη, strengthd. for *τί, why? wherefore?* Hom., Hes. and Att. Comedy: followed by a particle, *τίη δέ*, Il. 15, 244, Od. 16, 421, etc.; *τίη δή*, Il. 21, 436; *τιή τι δή*; Ar. Thesm. 84, cf. Nub. 755.—It is usu. written oxytone in Att., Buttm. Ausf. Gr. § 117 Anm. 5; cf. *ὁτιή*. (It was formed from *τί*, as *ὁτιή* from *ὅτι*, and *ἐπειή* from *ἐπεί*:—acc. to Buttm., Lexil. sub v. *δείλη* 9, for *τί δή*.)

Τί ἦν εἶναι, *τό*, as subst., *existence in thought* or *idea*, as distinct from the matter or reality, Arist. Metaph. 6, 4, 4, 6, etc.

Τῑήρης, *ου, ὁ*, Ion. for *τιάρας*, Hdt.

Τῐθαιβώσσω, *to build, make a nest*,—of bees, *to make honey-combs*, Od. 13, 106; also of fowls, Nic. Th. 199.—II. *to nourish, foster, tend*, Lyc. 622. (Akin to *τιθάς, τιθή, τίτθη, τιθήνη, τιθασός, τιθασσός*, etc.)

†Τιθαῖος, *ου, ὁ, Tithaeus*, son of Datis, a leader of the Persians, Hdt. 7, 88.

Τῐθάς, *άδος, ἡ, ὄρνις*, like *τιθή, the domestic hen, barn-door fowl*, Anth. P. 9, 95.

Τῐθᾰσεία, *ας, ἡ*, (*τιθασεύω*) *a taming, domestication, ἰχθύων*, Plat. Polit. 264 C.

Τῐθάσευμα, *ατος, τό*, (*τιθασεύω*) *a device for taming* or *domesticating*.

Τῐθάσευσις, *εως, ἡ*, (*τιθασεύω*) *a taming, domesticating*, prob. l. Theophr.

Τῐθᾰσευτήρ, *ῆρος, ὁ*,=sq.

Τῐθᾰσευτής, *οῦ, ὁ*, (*τιθασεύω*) *one who tames, domesticates*, Ar. Vesp. 704. Hence

Τῐθᾰσευτικός, *ή, όν, tameable*, Arist. H. A. 1, 1, 33.

Τῐθᾰσευτός, *ή, όν*, verb. adj., *tamed: tameable*.

Τῐθᾰσεύτωρ, *ορος, ὁ*, poet. for *τιθασευτής*. Opp. C. 2, 543.

Τῐθᾰσεύω, *to tame, domesticate*, Plat. Rep. 589 B, etc.; *τιθασεύοντες τὰ χρήσιμα τῶν ζώων*, Xen. Mem. 4, 3, 10:—metaph., *ὑμᾶς τιθασεύουσι χειροήθεις ποιοῦντες*, Dem. 37, 9: from

Τῐθασός, *όν*, not so well *τίθασος*, (*τιθός, τιθή, τίτθη, τιθήνη*): *tamed, domesticated*; esp. of animals, *tame, domestic*, Lat. *cicur*, *χήν*, Soph. Fr. 745, cf. Epicrat. Laïs; opp. to *ἄγριος*, Plat. Polit. 264 A:—and so of plants, *cultivated, reared in gardens*, etc., Plut. Cor. 3; hence adv. *-σῶς, τ. ἔχειν*, to be *reclaimed*, Plat. Tim. 77 A:—*τιθασὸς Ἄρης, domestic, intestine* strife, like *ἐμφύλιος*, Aesch. Eum. 356.—The forms *τιθασσός, τιθασσεύω*, etc., are rejected by Bekk. in Plat., and Dem., though he retains them in Arist.,—that is, he thinks them less good Att.; they are never found in poets. Hence

Τῐθᾰσοτρόφος, *ον*, (*τρέφω*) *keeping tame animals*, Opp. C. 1, 354.

Τιθασσεία, *τιθασσός*, etc., v. sub *τιθασεία*, etc.

Τῐθάσσω, rare collat. form from *τιθασεύω*.

Τιθέαμεν, for *τίθεμεν*, as *διδόαμεν* for *δίδομεν*, 1 pl. pres. from *τίθημι*, Lob. Phryn. 245; so *τιθέᾱσι*, Ion. and Att. 3 pl. for *τιθεῖσι*, *τιθέᾰται* for *τίθενται*.

Τιθέμεν, for *τιθέναι*, inf. of *τίθημι*, Hes. Op. 742, Pind. P. 1, 78.

Τίθεμμι, Aeol. for *τίθημι*.

Τίθεν, Aeol., Dor. and Ep. for *ἐτίθεσαν*, 3 pl. impf. from *τίθημι*.

Τίθεσκε, Ion. 3 impf. from *τίθημι*.

Τῐθευτήρ, *ῆρος, ὁ*,=*τιθηνός*, Or. Sib.

Τῐθεύω, dub. form of *τιτθεύω*.

Τῐθέω, poet. form of *τίθημι*, used by Hom. only in 3 impf. *ἐτίθει, τίθει*: of the pres. we have 2 sing. *τιθεῖς*, Pind. P. 8, 14; 3 sing. *τιθεῖ*, Mimnerm. 1, 6; 5, 7; never in Att., Pors. Or. 141.

Τῐθή, *ἡ*, rare collat. form from *τίτθη, τιθήνη*.

Τίθημι, *τίθης, τίθησι*, but 2 sing. in Hom. always *τίθησθα*, which is also the 2 sing. impf. in Od. 9, 404; 3 pl. *τιθεῖσι*, Hom., and Hes.; Ion. and Att. *τιθέᾱσι*: inf. *τιθέναι*, Hom., and Hes.; also *τιθήμεναι*, Il. 23, 83; and *τιθέμεν* (v. sub voc.). Of the impf. *ἐτίθην*. Hom. has only 3 pl. *τίθεσαν*, Od. 22, 456; Ion. *τιθέσκον*, also *ἐτίθεα*. He also has the collat. form *τιθέω*, q. v. Fut. *θήσω*, Ep. inf. *θησέμεναι*, Hom., *θησέμεν*, Pind. Aor. 1 *ἔθηκα*, Hom., and Hes.,—with and without augm. Pf. *τέθεικα*, plqpf *ἐτεθείκειν*, post-Hom. Aor. 2 *ἔθην*, in Hom. usu. without augm., esp. in 3 pl. *θέσαν*: opt. *θείην*: subj. *θῶ*, Ion. resolved *θέω*, whence *θέωμεν* (pronounced as dissyll.), Od. 24, 485; and lengthd. Ep. *θείω*, Hom.; *θείομεν* for *θείωμεν, θῶμεν*, Il. 23, 244, Od. 13, 364; but 2 sing. *θήῃς*, not *θείῃς*, Il. 16, 96, Spitzn. Exc. i. ad Il.: inf. *θεῖναι*, in Hom also *θέμεναι*, and sometimes in Od. *θέμεν*, so too Hes. Op. 61, 67: imperat. *θές* for *θέθι*. (Both aorists are common, but the inf. and part. are always formed from aor. 2.)—Mid. *τίθεμαι*, Ep. part. *τιθήμενος*, Il. 10, 34: impf. *ἐτιθέμην*, rare in Hom. Fut. *θήσομαι*, post-Hom. Aor. 1 mid. *ἐθηκάμην*, whence *θήκατο*, Il. 10, 31, Hes. Sc. 128, part. *θηκάμενος*, Pind. P. 4, 51, 201. Aor. 2 mid. *ἐθέμην*, freq. in Hom., 3 opt. *θεῖτο*, Od. 17, 225; *θέο*, imperat. for *θέσο, θοῦ*, Od. 10, 333. The aor. 1 mid. belongs exclus. to Ion. and Dor., the Att. use only the aor. 2. Pass. *τίθεμαι*: fut. *τεθήσομαι*: aor. *ἐτέθην*: pf. *τέθειμαι*: plqpf. *ἐτεθείμην*: Hom. has not the pass. at all. (The root was ΘΕ-, ΘΗ-, whence *τίθημι*; as Sanscr. *dadhâmi* from *dhâ*.) [*τῐ*, as a mere redupl.]

Radic. signf. *to put, set, place*; then, generally, *to bring* a thing *into a place, put* it *therein*; and so, *to bring into a situation* or *condition, to bring about, cause*. The mid. in Hom. only differs from the act., in the action being strictly reflected on the subject, or something immediately connected with it, cf. Il. 3, 310; 10, 31: so that it is difficult to separate them.

A. in strictly local signf., *to set, put, place*, followed rather by *in* than *into*, like Lat. *ponere* and *collocare*, *τ. ἐν . .*, Hom.; also c. dat. only, Od. 10, 333, etc.: more rarely, *to put into*, *εἰς . .*, Il. 23, 704; 24, 797: also, *τ. ἐπί* or *μετά τινι*; also, *τ. ἐπί τινος*, Od. 6, 252; *ἀμφί τινι*, Il. 10, 34; *ἀνά τινι*, Il. 8, 441; *ὑπό τινι*. Il. 21, 644; *ὑπό τι*, Od. 4, 445; etc.—Special usages:—I. *θεῖναί τινί τι ἐν χερί* or *χερσίν*, e. g. *γέρας, κίθαριν*, *to place* it *in* his hand, *give* it him *by so doing*, Hom.; also, *τ. οἶνον ἐν χείρεσσι, to hand* the wine to him, Od. 14, 448: in mid., of women, *θέσθαι υἱόν, παῖδα ὑπὸ ζώνῃ, to have* a child *put* under her girdle, i. e. to conceive, H. Hom Ven. 256, 283: metaph., *θεῖναί τινι ἔπος, μένος ἐν φρεσί, βουλήν, νόον, θυμὸν ἐν στήθεσσι, to plant* a word, warning, etc., in his mind, like the Att. *νουθετέω*, (where we rather say, *to put* him *in mind, in a rage*, etc.), Hom.; but, *τιθέμεν νόῳ, to lay* a thing to one's own heart, *bear* in mind Pind. P. 1, 78; and in mid., *θέσθαι θυμὸν ἐν στήθεσσι, to lay up* wrath in one's heart, *treasure* it there, Il. 9, 629; so, *αἰδῶ καὶ νέμεσιν ἐν φρεσὶ θέσθαι*. Il. 13, 121; *θέσθαι τινὶ κότον, to harbour* enmity against him, Il. 8, 449; *θέσθαι νόον καθαρόν*, Theogn. 89; *τιθέμενος ἄγναμπτον νόον*, Aesch. Pr. 163: absol., *ἐν φρεσὶ θέσθαι*, c. inf., *to bear* in mind, *think* of doing a thing, Od. 4, 729; cf. *βάλλω* III.—II. *to set, place, fix* upon a thing, *ἐπὶ φρένα θῆχ' ἱεροῖσι, he turned* his mind, *gave* his attention to them, Il. 10, 46.

—III. *to fix, settle*, τ. τέρματα, *to set* the boundaries, Il. 23, 333, Od. 8, 193: esp., τ. ἀγῶνα, *to appoint, hold* games, Hdt., etc.; πεντετηρίδα τ., *to institute* it, Pind. O. 3, 38: usú. of the prizes in these games, *to bring* them *out*, Lat. *proponere*, ἄεθλα, Il. 23, 263, etc.; in full, θεῖναι ἐς μέσσον, Ib. 704; in Att. usu. ἐν μέσῳ τ., Lat. *in medio ponere, to lay before* people (but in Aesch. Cho. 145 *to interpose as a parenthesis*); ὑμῖν ἐς μέσον ἀρχὴν τιθείς, *placing* it *at* your *disposal*, Hdt. 3, 142: elsewh. τ. τι εἰς τὸ κοινόν, Xen. Mem. 3, 14, 1.—2. *to assign, award*, τιμήν τινι, Il. 24, 57: esp. τ. νόμον, *to assign, fix, give* law, of a supreme legislator, Plat. Rep. 339 C, Dem. 731, 21, etc.; but θέσθαι νόμον, strictly, *to give one's self* a law, of any procedure under republican forms, and hence usu. in cases of Greek lawgiving, Hdt. 1, 29, etc.; cf. Stallb. Plat. Gorg. 483 B; hence the word θεσμός for νόμος, τιθέναι θεσμόν, Aesch. Eum. 484: so, ἀγορὴν θέσθαι, *to hold* or *call* an assembly of the people, Od. 9, 171, etc. (where, however, the mid. may mean *to call* it for *one's own business*): hence, —3. generally, *to ordain, establish, order*, οὕτω νῦν Ζεὺς θείη, *So may* Jupiter *ordain* for me..., Od. 8, 465, etc. —4. ὄνομα θεῖναί τινι, *to fix* a name upon him, *solemnly give* it, Od. 19, 403: but usu. in mid., ὄνομα θέσθαι—not reflexively, *to give one's self* a name, but *to give* a child either *one's own* name, or at least a name *at one's own discretion*, Od. 19, 406, Hdt. 1, 113, etc.; so always in Att., Valck. Phoen. 12.—5. in mid., *to fix in common with others, agree upon*, ἡμέραν, Dem. 1039, 6.—IV. *to place, set up, erect*, esp. *to deposit* in a temple, like ἀνατίθημι, *to devote, dedicate*, ἀγάλματα, Od. 12, 347, cf. Il. 6, 92, Valck. Phoen. 577: hence—2. of artists, *to exhibit* their works: then, also, *to represent, portray* in a work of art, of the shield of Achilles, Il. 18, 541, 550, etc.; so, *ponere virum*, Hor. Od. 4, 8, 8, A. P. 34. —V. *to assign to a place* or *class, to hold, reckon*, τι εἴς τι, Plat. Soph. 264 C, cf. 235 A; also, ἔν τινι, Ib. 236 C: freq. in mid., τίθεσθαί τινα ἐν τιμῇ, *to hold* him in honour, Hdt. 3, 3; but, τιθέναι ἐν αἰτίᾳ, Hdt. 8, 99; τ. τι ἐν αἰσχρῷ, *to reckon it* for shameful, Eur. Hec. 806: τιθέναι τινὰ ἐν φιλοσόφοις, Plat. Rep. 475 D; also, θεῖναι ἐν μέρει τινός, Id. Soph. 252 B, and so in mid.:—then, generally, *to hold, reckon for* or *as*, esp. in mid., implying that such is *one's own* opinion, so c. dupl. acc., τί δ' ἐλέγχεα ταῦτα τίθεσθε; why *hold you* this *for* a reproach? Od. 21, 333: and so, = ἡγεῖσθαι, νομίζειν, *to hold, believe*, θέσθαι παρ' οὐδέν, *to set* at nought, Aesch. Ag. 230; but also in act., θεῖναί τινα τῶν πεπεισμένων, *to put* him *down, reckon* him for one of them, Plat. Rep. 424 C, cf. Dem. 645, 22.—VI. *to place to account, in rationem referre*, Dem. 825, 2; 839, 24.—VII. τὴν ψῆφον τιθέναι, *to put* the pebble *down* on the board, *count, reckon*: but in mid., τίθεσθαι ψῆφον, *to put down one's* pebble or ballot, *to give* one's vote, Xen. Cyr. 1, 3, 17; ἐπὶ φόνῳ, for death, Eur. Or. 756; hence also, τίθεσθαι τὴν γνώμην, *to determine*, c. inf., Hdt. 7, 82; ταύτῃ, Ar. Eccl. 658; περί τινος, Andoc. 26, 9; τίθεσθαί τινι (sc. τὴν ψῆφον), in his favour; and so, τίθεσθαι τῇ γνώμῃ, *to agree* to the opinion. Soph. Phil. 1448, ubi v. Herm.—2. *to pay down, pay, discharge*, καταβολάς, μετοίκιον, etc., Dem. 791, 21; 845, 21.—VIII. *to deposit, as in a bank*, Dem. 1236, fin.; for which however Hdt. 6, 86 has the mid., χρήματα θέσθαι παρά τινα, *to deposit one's* money in his hands:—also, *to deposit* a pledge *and borrow* money, ὁ θείς, *the mortgager*, ὁ θέμενος, *the mortgagee*, Plat. Legg. 820 E; cf. Lob. Phryn. 468.—IX. in military language, τίθεσθαι τὰ ὅπλα, has three signfs.;—1. *to stack, pile arms*, as in a camp, *to bivouac*, esp. in the face of an enemy, Thuc. 4, 44; 7, 3: hence, ὅπλα τ., *to encamp, take up a position*, Valck. Hdt. 9, 52, Xen. An. 1, 5, 17, etc.—2. *to get* soldiers *under arms, to draw up in position, in array*, ἀντία τινός, against one, Hdt. 5, 74, (but in 1, 62, ἀντία τοῦ ναοῦ seems to be merely *over against* it, cf. Poppo Ind. Xen. Anab.): poet., πάτρας ἕνεκα εἰς δῆριν ἔθεντο ὅπλα, Inscr. ap. Dem. 322, 6.—3. *to lay down one's arms, surrender*, Plut. 2, 759 A: so, πόλεμον θέσθαι, *to settle, end* it, Thuc. 1, 82:—but,—4. εὖ θέσθαι ὅπλα, merely *to keep one's arms in good order*, Xen. Cyr. 4, 5, 3; like εὖ ἀσπίδα θέσθω, Il. 2, 382.—X. *to lay in the grave, bury*, Thuc. 1, 138.

B. metaph., *to put in a certain state* or *condition*, much the same as ποιεῖσθαι, and so oft. to be rendered by our *make*: hence,—I. of persons, *to make one something, appoint*, θεῖναί τινα μάντιν, ἱέρειαν, Od. 15, 253, Il. 6, 300; so, θ. τινὰ βασιλέα, ἀρχέπολιν, Pind. O. 13, 31, P. 9, 93: θεῖναί τινα γυναῖκά τινος, *to make* her another's wife, of a third person who negociates a marriage, Il. 19, 298; but in mid., θέσθαι τινὰ γυναῖκα or ἄκοιτιν, *to make* her *one's* wife, *take* her to wife, Od. 21, 72, 316; ἥτε με τοῖον ἔθηκε ὅπως ἐθέλει, who *has made* me such as she will, Od. 16, 208; σῦς ἔθηκας ἑταίρους, *thou hast made* my comrades swine, Od. 10, 338; so, ναῦν λᾶαν ἔθηκε, Od. 13, 163, cf. Il. 2, 318: also, θέσθαι τινὰ γέλωτα, *to make* one a laugh, a laughingstock, Hdt. 3, 29; 7, 209; but, θεῖναί τινι γέλων, *to cause* them laughter, Eur. Ion 1172.—2. with an adj., θεῖναί τινα ἀθάνατον καὶ ἀγήραον, *to make* him undying and undecaying, Od. 5, 136; so, τυφλόν, ἀφνειὸν τ. τινά, Il. 6, 139; 9, 483; ζηλωτόν, Pind., etc. —3. τίθεσθαί τινα παῖδα, *to make* him *one's* child, *adopt* him, Plat. Legg. 929 C.—4. c. inf., *to make* one *do so and so*, τιθέναι τινὰ νικῆσαι, *to make* him conquer, Pind. N. 10, 89; μετατρέπειν, Fr. 164.—II. of things, etc., *to make, prepare, cause, bring to pass*, ἔργα, Il. 3, 321; τ. κέλαδον καὶ ἀϋτήν, *to make* an uproar, Il. 9, 547; ὀρυμαγδόν, Od. 9, 235; c. dat. pers., τ. φόως ἑτάροισι, *to bring* light to his comrades, Il. 6, 6; so, χάρματ' ἄλλοις ἔθηκεν, Pind. O. 2, 180; πόλει κατασκαφὰς θέντες, Aesch. Theb. 47; εἰρήνην φίλοις, Id. Pers. 769; etc.—2. freq. in mid., *to make* or *prepare for one's self*, θέσθαι κέλευθον, *to make one's self* a road, *open* a way, Il. 12, 418; μεγάλην ἐπιγουνίδα θέσθαι, *to make one's self, get* a large thigh, Od. 17, 225, cf. 18, 74: θέσθαι πόνον, *to work one's self* annoy, Aesch. Eum. 226; μαρτύρια θέσθαι, *to procure* one's self testimony, Hdt. 8, 55; χάριν τίθεσθαί τινι, *to win* favour from a person, *do* him a kindness, Hdt. 9, 90, 107; θήκασθαι ἀνδρὸς αἰδοίου πρόσοψιν, *to put on* the aspect of a reverend man, Pind. P. 4, 52, cf. Interpp. Hesych. 1, p. 1710.—3. εὖ or καλῶς θέσθαι τι, *to manage* or *arrange a thing* well *for one's self, to make* good *use of*, Hdt. 7, 236, Valck. Hipp. 708, cf. supra A. fin.

C. τίθημι c. acc. oft. stands periphr. for a simple verb, σκέδασιν θεῖναι, *to make* a scattering, for σκεδάσαι, Od. 1, 116: so, θεῖναι κρύφον, νέμεσιν, αἶνον, for κρύπτειν, νεμεσᾶν, αἰνεῖν, Pind. O. 7, 111; 8, 114, N. 1, 5: also in mid., θέσθαι μάχην for μάχεσθαι, Il. 24, 402; θέσθαι θυσίαν, γάμον, for θύειν, γαμεῖσθαι, Pind. O. 7, 77; 13, 75; θέσθαι σπουδὴν ἀμφί τινος, Pind. P. 4, 492; τ. ἐπιστροφὴν πρό τινος, Soph. O. T. 134; but usu. c. gen., θ. λησμοσύνην, συγγνωμοσύνην τινός, Soph. Ant. 151, Tr. 1265.

Τῐθηνεία, ας, ἡ,=τιθηνία, Opp. H. 1, 663.

Τῐθηνεύω,=sq.

Τῐθηνέω, ῶ, f. -ήσω, *to take care of, tend, nurse*, but usu. in mid. (v. Schäf. Mel. p. 82), H. Hom. Cer. 142, Xen. Cyr. 8, 5, 19: generally, *to keep*, like θεραπεύω, οὗ (where) πότνιαι σεμνὰ τιθηνοῦνται τέλη θνατοῖσιν, Soph. O. C. 1050: from

Τῐθήνη, ης, ἡ, strictly fem. from τιθηνός, *a nurse, waiting-woman, maid*, Il. 6, 389; παῖς ἄτερ ὡς φίλας τιθήνας, Soph. Phil. 704, cf. Plat. Tim. 49 A, etc.:—metaph., Aetna is called χιόνος τιθήνα, Pind. P. 1. 39: generally for μήτηρ, Coluth. 372.

Τῐθήνημα, ατος, τό, (τιθηνέω) *a nurseling*, ῥόδα ἔαρος τ., Chaerem. ap. Ath. 608 E.

Τῐθήνησις, εως, ἡ, (τιθηνέω) *a nursing, tending, rearing*, Plat. Legg. 790 C.

Τῐθηνήτειρα, ἡ,=τιθήνη, Antip. Sid. 45.

Τῐθηνητήρ, ῆρος, ὁ,=τιθηνός, Anth. Plan. 179.

Τῐθηνητήριος, α, ον, *nursing, tending*, Anth. P. 9, 1.

Τῐθηνία, ας, ἡ,=τιθήνησις, LXX

Τῐθηνός, όν, *nursing, tending, rearing*, πόνων τιθηνοὺς τροφὰς ἀποδιδόναι, i. e. to keep and feed a nurse in return for her labours, Eur. I. A. 1230:—also ὁ τ., as subst., *one who nurses* or brings up, *a foster-father, tutor*, Nic. Al. 31; and ἡ τιθηνός,= τιθήνη, Pind. Fr. 14. (From τιθή, τίτθη, τιθός, etc.)

Τίθησθα, Ion. for τίθης, 2 sing. from τίθημι, Od. 9, 404: 24, 476.

†Τιθορέα, ας, ἡ, *Tithorea*, a city of Phocis, on Mt. Parnassus, Paus. 10, 32, 8.—2. the northwestern summit of Parnassus, Hdt. 8, 32.

Τῐθός, ή, όν,=τιθασός, Arat. 960, Ael.

†Τίθρας, αντος, ὁ, *Tithras*, an Attic deme of the tribe Aegeïs. Hence

†Τιθράσιος, α, ον, *of Tithras, Tithrasian*, Ar. Ran. 477.

†Τιθραύστης, ου, ὁ, *Tithraustes*, a Persian governor in Lydia, Xen. Hell. 3, 4, 25.

†Τιθρώνιον, ου, τό,=Τεθρώνιον, Paus. 10, 3, 2.

Τῐθῡμᾱλίς, ίδος, ἡ,= τιθύμαλος παράλιος, Opp.—The form θυμᾱλίς, ῖδος, ἡ, in Nic. Th. 617, is rejected by Schneider.

†Τιθύμαλλος, ου, ὁ, *Tithymallus*, name of a parasite in comedy, Aristophon Pyth. 1, 2.

Τῐθύμᾱλος (not so well τιθύμαλλος), ὁ, *spurge, euphorbia*, Cratin. Incert. 135, Ar. Eccl. 405: heterocl. pl. τιθύμαλα, Anth. P. 9, 217.—Manv kinds were known to the ancients:—1. τ. ἄῤῥην, also χαρακίας, κομήτης, ἀμυγδαλοειδής and κωβιός.—2. τ. θῆλυς, also καρυΐτης, μυρτίτης and μυρσινίτης.—3. τ. παράλιος, also τιθυμαλίς.—4. τ. ἡλιοσκόπιος.—5. τ. κυπαρισσίας.—6. τ. δενδρώδης.—7. τ. πλατύφυλλος. Physicians used the juice or berries, as a purgative or emetic.—(Prob. from θύμος, from some likeness to the plant θύμος or to a wart; v. θύμος II). [ῐ]

Τῑθωνός, οῦ poet. οῖο, ὁ, *Tithonus*, brother of Priam, husband of Aurora, and father of Memnon, †Il. 11, 1; 20, 237; H. Ven. 219; Hes. Th. 984†, etc.:—metaph. of a decrepit old man, Ar. Ach. 688,—because, as the tale went, Aurora begged Jupiter to grant immortality to Tithonus, but forgot to ask for eternal youth, so that he kept pining away for ever.

†Τίκῑνον, ου, τό, *Ticīnum*, a city of Gallia Cisalpina, now *Pavia*, Strab. p. 217.

†Τίκῑνος, ου, ὁ, *the Ticīnus*, a river of Gallia Cisalpina joining the Po, now *the Tesino*, Strab. 209.

Τικτικός, ή, όν, *of* or *belonging to childbirth*, τ. φάρμακον, a medicine *used for women lying in*, Ar. Fr. 690: from

Τίκτω, lengthd. from root ΤΕΚ-: fut. τέξω, Od. 11, 249, H. Hom. Merc. 493; usu. τέξομαι, Od. 19, 99, Hes. Th. 469, 898, H. Hom. Ap. 101; poet. also τεκοῦμαι, inf. τεκεῖσθαι, H. Hom. Ven. 127, though Buttm. questions this form, as also τεξείεσθε in Arat. 124: aor. ἔτεκον: pf. τέτοκα, part. τετοκώς, υῖα, ός, Hes. Op. 589. The pf. pass. τέτεγμαι and aor. ἐτέχθην, are used by Hipp., Pausan., Anacreont. 39, 8; 41, 1; but not in good Att.; τέτογμαι only in Synes.; aor. 1 act. ἔτεξα is very rare, Lob. Phryn. 743.—Only poets use τίκτομαι as dep. mid. in same signf. as act., Aesch. Fr. 38; aor. 1, τέξασθαι, Hes. Th. 889, though here the reading varies: freq. in aor. 2, ἐτεκόμην, τέκετο, τεκέσθαι.—Of these tenses Hom. has pres. and impf., but most freq. aor. ἔτεκον, τέκον, also not seldom in the mid. form, τεκέσθαι, τέκετο; the f. τέξω, τέξομαι, v. supra.

To bring into the world:—1. usu. of the mother, *to bring forth*, *bear*, Lat. *parere*, τέκνα, παῖδα, υἱόν, etc., first in Hom.: usu. c. dat. pers., *to bear* a child *to* a father; but also ὑπό τινι, Il. 2, 714, 728, 742, etc.; also, τ. ἔκ τινος, *to have* a child *by* a father, Isae. 39, 29; ἡ τεκοῦσα, *the mother* (cf. infra 3); and in prose, Plat. Charm. 158 B.—2. of the father, *to beget*, not rare in Hom., who uses the aor. mid., mostly in this signf., yet not always, v. Il. 2, 742; 6, 206; 22, 48; also in act., Hes. Th. 208, 287, Fr. 10, 2, Aesch. Eum. 660 (cf. infra 3); but in mid., Id. Fr. 32, 1, Eur. I. A., Hel. 216, H. F. 1023.—3. of both parents, Il. 22, 234, 481, Od. 7, 55; 23, 61, Hes. Th. 45: hence, οἱ τεκόντες, *the parents*, Aesch. Theb. 49, Soph. O. T. 999, etc.; c. gen., just like οἱ τοκεῖς, ἰόντων τοῖς τεκοῦσι, Aesch. Pers. 245:—and so, separately, ὁ τεκών, *the father*, Aesch. Cho. 690, Soph. O. C. 1108; ἡ τεκοῦσα, *the mother*, Aesch. Theb. 928, etc.; c. gen., ὁ κείνου τεκών, Eur. El. 335;—but the accent does not change, Lob. Phryn. 322: also, οἱ τεκόμενοι, of the mother, Aesch. Cho. 419.—II. of beasts, *to bear young*, *breed*, Il. 16, 150, Hes. Op. 589; of the hare, τὰ μὲν τέτοκε, τὰ δὲ τίκτει, τὰ δὲ κύει, Xen. Cyn. 5, 13: of birds, *to hatch*, Il. 2, 313: ᾠὰ τίκτειν, *to lay eggs*, Hdt. 2, 68.—III. of trees, *to bear*, *produce*, ἡ γῆ τίκτουσα ποίαν, Eur. Cycl. 333; καρπόν, Ar. Nub. 1103: in mid., Aesch. Cho. 127.—IV. metaph., *to produce*, *generate*, *bring about*, λέγω τὴν χώρην λιμὸν τέξεσθαι, Hdt. 7, 49: ἐπειχθῆναι τίκτει σφάλματα, Id. 7, 10, 6; τὸ γὰρ δυςσεβὲς ἔργον μετὰ μὲν πλείονα τίκτει, Aesch. Ag. 760; μὴ θράσος τίκτῃ φόβον, Id. Supp. 498; χάρις χάριν γάρ ἐστιν ἡ τίκτουσ' ἀεί, Soph. Aj. 522; μέλη, ῥήματα, Eur. Supp. 180, Ar. Ran. 1059; ἃ ἀεὶ τίκτει πόλεμον καὶ ἔχθραν, Plat. Rep. 547 A; πῦρ τέξεται, Xen. Cyr. 7, 5, 23; etc.

Τίλαι, αἱ, *any thing pulled to pieces*; *flocks*, *motes floating in the air*, Plut. 2, 722 A, cf. τίλος.

†Τιλαταῖοι, ων, οἱ, *the Tilataei*, a Thracian people around Mt. Scomius, Thuc. 2, 96.

Τῑλάω, ῶ, f. -ήσω, *to have a thin stool*, χολὴν τιλᾶν, Hippon. 40. Hence

Τίλημα, ατος, τό, *a thin stool*. [ῐ]

Τιλλάρια, τά, v. τιτλάρια.

†Τιλλίβορος, ου, ὁ, *Tilliborus*, a famous highwayman, Luc. Alex. 2.

Τιλλοπώγων, ωνος, ὁ, (τίλλω, πώγων) *one who plucks out his beard*, A. B.

ΤΙ'ΛΛΩ, f. τῐλῶ: aor. ἔτῐλα: pf. pass. τέτιλμαι. *To pluck*, *pull*, *pluck out* or *off*, *tear*, *shred*, πολιὰς δ' ἄρ' ἀνὰ τρίχας ἕλκετο χερσίν, τίλλων ἐκ κεφαλῆς, Il. 22, 78, cf. 406; so in mid., χαίτας τίλλεσθαι, *to pluck out one's* hair, Od. 10, 567: τίλλειν πέλειαν, *to pull*, *rend* a dove *in pieces*, Od. 15, 527, cf. Hdt. 3, 76, Aesch. Pers. 209; as a description of an idle fellow, τίλλων ἑαυτόν, Ar. Pac. 546, cf. Ach. 31: but τέφρᾳ τιλθῆναι, as a punishment of adulterers, Id. Nub. 1083; cf. Ran. 424, and v. sub παρατίλλω, τέφρα:—τ. μέλη, *to pull* the harp-strings, *play* harp-tunes, Cratin. Hor. 2.—2. since tearing the hair was a usual expression of sorrow, hence, τίλλεσθαί τινα, *to tear one's hair in sorrow for* any one, i. e. *to mourn bitterly for* him, Il. 24, 711; like κόπτεσθαί τινα, τύπτεσθαί τινα, Lat. *plangere aliquem*, cf. Heyne Tibull. Obss. 1, 7, 28.—3. metaph., *to pluck*, *vex*, *annoy*, like Lat. *vellere*, *vellicare*, *vexare*, Bergk Anacr. 34; ὑπὸ τῶν συκοφαντῶν τίλλεσθαι, Ar. Av. 285; cf. Theocr. 3, 21. (Akin to Lat. *vello*, *vellico*, *vellus*, *villus*, and the redupl. *titillo*, perh. also to σίλλυβος and σίλλος).

Τίλλων or τίλων, ὁ, a fish of the Thracian lake Prasias, Hdt. 5, 16:—wrongly written also τύλων, ψύλων.

Τίλμα, ατος, τό, (τίλλω) *any thing pulled* or *shredded*, esp. *lint*, Hipp.—II. *any thing that can be pulled* or *plucked*.—III. = τίλσις, Diosc.—IV. in medic. language, τίλματα = σπάσματα, Galen.

Τιλμάτιον, ου, τό, dim. from foreg., Galen.

Τιλμός, οῦ, ὁ, (τίλλω) *a pulling*, *tearing*, of the hair, Aesch. Supp. 839.

Τῖλος, not τίλος, ὁ, *a thin stool*, as in diarrhoea, *stercus liquidum*. (Hence τιλάω: akin to σπατίλη.)

Τίλος, ὁ, (τίλλω) *any thing pulled* or *shredded*, *flock*, *down*, etc.: οἱ τίλοι, *the fine hair of the eyebrows*, also τὰ τίλα, cf. τίλαι. (Akin to πτίλον, πτίλος, but not to ὄπτιλος.)

Τίλσις, εως, ἡ, (τίλλω) *a pulling*, *shredding*.—II. *a tearing*.

Τιλτός, ή, όν, verb. adj. from τίλλω, *pulled*, *plucked*, *shredded*: τιλτὸς μοτός, also τὸ τιλτόν (or τίλτον), = τίλμα I, *lint*:—but τὸ τιλτόν (sc. τάριχος) salt-fish *that was stripped of its scales* before curing, Nicostr. Antyll. 2, 5, Plat. (Com.) Incert. 14.

Τίλφη, ης, ἡ, = σίλφη, Luc.: also written τίφη, Lob. Phryn. 300.

†Τιλφοῦσα, or rather Τιλφοῦσσα, ης, ἡ, Dor. Τιλφῶσσα, Pind. ap. Ath. 41 E, also written Τελφοῦσα, *Tilphussa*, a fountain in Boeotia, near Haliartus, sacred to Apollo, H. Hom. Ap. 244; Strab. p. 410:—also the nymph of the fountain, H. Hom. l. c. (contd. from Τιλφόεσσα, from τίλφη = σίλφη. Ilgen ad l. H. Ap. Pyth. 66).

†Τιλφούσιον, or rather Τιλφούσσιον, ου, τό, Dor. -ώσσιον, *Tilphussium*, a city of Boeotia on lake Copaïs, Strab. p. 410.—2. a mountain near this city, Id. p. 411.

†Τιλφούσσιος, ου, ὁ, Dor. -ώσσιος, *an inhabitant of Tilphussium*; esp. as epith. of Apollo, *Telphussian*, from the fountain Τελφοῦσσα, H. Hom. Ap. 386.

†Τιλφωσσαῖον, ου, τό, *Tilphossaeum*, a fortress on Τιλφούσσιον 2, Dem. 385, 5.

Τίλων, ωνος, ὁ, v. τίλλων.

†Τιμαγένης, ους, ὁ, *Timagenes*, a historian and rhetorician of Alexandrea, Suid.; Strab. p. 711.

†Τῑμάγητος, ου Ep. οιο, ὁ, *Timāgetus*, keeper of a palaestra, Theocr. 2, 18.

†Τιμαγόρας, ου, ὁ, *Timagoras*, masc. pr. n., Theogn. 1055.—2. father of Timonax of Cyprus, Hdt. 7, 98.—3. a Tegeat, Thuc. 2, 67.—4. an Athenian, an envoy to the Persian king, Xen. Hell. 7, 1, 33; Dem. 400, fin.—Others in Ath.; etc.

†Τῑμάεσσα, ης, ἡ, (i. e. τιμήεσσα) *Timaessa*, fem. pr. n., Anth. P. 6, 272.

†Τιμαία, ας, ἡ, *Timaea*, wife of the Spartan king Agis, Plut. Lys. 22.

†Τῑμαιθώ, οῦς, ἡ, *Timaetho*, fem. pr. n., Anth. P. 7, 463.

†Τῑμαίνετος, ου, ὁ, *Timaenetus*, a celebrated painter, Paus. 1, 22, 7.—Others in Paus.; etc.

Τῑμαιογρᾰφέω, ῶ, *to write a Timaeus*, used of Plato by Timon Phli. 14, 7, cf. Valck. Aristob. p. 65.

Τιμαῖος, ον, *highly prized*, Diocl. Incert. 2: but usu. as prop. n. Τίμαιος: v. sq.

†Τίμαιος, ου, ὁ, *Timaeus*, a philosopher of Locri in Italy, a follower of Pythagoras, Plat. Tim.—2. a historian of Tauromenium in Sicily, Polyb.; Ath. 163 C; etc.—3. a pupil of Plato's from Cyzicus, Ath. 509 A.—4. a sophist, author of the Lexicon to Plato.

Τῑμαλφέω, ῶ, f. -ήσω, *to do honour to*, *to worship*, *honour*, *exalt*, τιμ. λόγοις νίκαν, Pind. N. 9, 130; μολόντα τ., *to celebrate* any one's arrival, Aesch. Eum. 15; also of the gods, τ. θεούς, Id. Ag. 922; and in pass., σκήπτροισι τιμαλφούμενος, Id. Eum. 626, cf. 807: rare in prose, as in Arist. Pol. 7, 17, 10: from

Τῑμαλφής, ές, (τιμή, ἀλφεῖν):—*fetching a price*: *costly*, *precious*, κτῆμα τιμαλφέστατον, Plat. Tim. 59 B.

†Τῑμάνδρα, ας, ἡ, *Timandra*, a daughter of Tyndareus, Apollod. 3, 10.—2. mother of Lais of Corinth, Ath. 535 B.—3. a mistress of Alcibiades, with him at his death, Plut. Alcib. 39.—Others in Anton. Lib.

†Τιμανδρίδας, ου, ὁ, *Timandridas*, a Lacedaemonian, Ael. V. H. 14, 32.

†Τίμανδρος, ου, ὁ, *Timander*, a Theban, father of Asopodorus, Hdt. 9, 69.—2. a Macedonian, Arr. An. 1, 22, 4.

†Τῑμάνθης, ους, ὁ, *Timanthes*, a Corinthian, father of Timanor, Thuc. 1, 29.—Others in Paus.; etc.

†Τῑμᾱνορίδας, ου, ὁ, *Timanoridas*, a Corinthian, Dem. 1354, 11.

Τῑμᾶντα, Dor. for τιμῆντα, v. τιμῆς.

†Τῑμάνωρ, ορος, ὁ, Ion. Τιμήνωρ, *Timānor*, a Corinthian, son of Timanthes, a naval commander, Thuc. 1, 29.—Others in Anth.; etc.

Τῑμάορος, ον, Dor. for τιμωρός, q. v., Pind. [ᾰ]; Ion. τιμήορος.

Τῑμάοχος, ον, poet. for τιμοῦχος, *having honour*, or *held in honour, honoured*. H. Hom. Ven. 31, Cer. 269. [ᾱ]

†Τῑμαρέτειος, α, ον, *of* or *relating to Timarete*, Τ. παῖς, Anth. P. 6, 280.

†Τιμαρέτη, ης, ἡ, *Timarĕte*, a priestess at Dodona, Hdt. 2, 55: Dor. -ρέτα, Anth. P. 6, 280.

†Τιμάρης, ους, ὁ, *Timares*, masc. pr. n., Anth. P. 7, 652.

†Τιμάριον, ου, ἡ, *Timarium*, fem. pr. n., Anth. P. 12, 113.

Τῑμαρχία, ας, ἡ, (τιμή, ἄρχω) in Plato Rep. 545 B, 550 D, = τιμοκρατία, q. v.—II. *the censorship* at Rome, Lat. *censura*, Dio C.

†Τῑμαρχίδης, ου, ὁ, *Timarchides*, an Athenian archon, Diod. S. 12, 6.—Others in Paus.; etc.

†Τίμαρχος, ου, ὁ, *Timarchus*, an Athenian statesman, assailed by Aeschines for his infamous conduct, adv. Tim.; Dem. 341, 18; etc.—2. another Athenian, son of Tisias, Aeschin. 22, 25.—Others in Plat. Theag. 129; Plut.; etc.

†Τιμαρχώδεις, εων, οἱ, (Τίμαρχος 1, εἶδος) *Timarchus-like*, adj. formed by Aeschines in derision of foreg. 1, Aeschin. 22, 28.

†Τιμάσαρχος, ου, ὁ, *Timāsarchus*, son of Timocritus of Aegina, victor in wrestling among the boys at the Nemean games, Pind. N. 4, 16.

†Τῑμᾱσίων, ωνος, ὁ, *Timasion*, a leader of the Greeks who accompanied the younger Cyrus, from Dardanus, Xen. An. 3, 1, 47.—Others in Anth.; etc.

†Τίμαυον, ου, τό, *Timavum*, temple of Diomede on sq., Strab. p. 214.

†Τίμαυος, ου, ὁ, *the Timavus*, a small river of Histria at the extremity of the Adriatic, now *Timavo*, Strab. p. 214.

†Τιμαχίδας, α, ὁ, *Timachidas*, a Rhodian. Ath. 31 E.

Τῑμάω, ῶ: f. -ήσω: aor. ἐτίμησα, besides which Hom. uses aor. mid. τιμήσασθαι in same signf., Od. 19, 280; 20, 129; 23, 339, Il. 22, 235.—where τιμήσεσθαι is f. l., for this fut. is pass. H. Ap. 485, and in Att., cf. Piers. Moer. p. 367; though we also have the strictly pass. form τιμηθήσομαι in Thuc. 6, 80, whereas the only other example of τιμήσομαι in act. signf., Xen. Cyr. 8, 7, 15, is now corrected by L. Dind. on Thuc. 3, 40: Plat. however uses τιμήσομαι, ἐτιμησάμην, as mid. in signf. III. 2, Apol. 37 B, Legg. 954 B.—In Il., Od., and Hes. the only pass. tense is pf. τετίμημαι; in Hdt. also aor. ἐτιμήθην, 5, 5, etc.:—(τιμή).

To deem or *hold worthy*, oft. in Hom., who uses it mostly of the bearing of inferiors towards superiors, as of men to gods, their elders, rulers, guests, etc., *to honour, respect, revere, treat honourably, respectfully, and reverently*, περὶ κῆρι θεὸν ὣς τιμήσαντο, Od. 19, 280; δωτίνῃσι θεὸν ὣς τιμήσουσι, Il. 9, 155; so in pass., σκήπτρῳ μέν τοι δῶκε τετιμῆσθαι περὶ πάντων, Il. 9, 38, cf. 12, 310; c. gen. rei, τετιμῆσθαι τιμῆς, *to be deemed worthy* of honour, Il. 23, 649:—also conversely of the bearing of superiors to inferiors, as of gods to men, parents to children, *to value, prize, love*, Il. 2, 4, Od. 3, 379; 14, 203, Hes. Th. 81, 532, etc.:—so also in Hdt., Pind., and Att., ἐξόχως τίμασεν, Pind. O. 9, 105; δαιμόνων τιμᾶν γένος, Aesch. Theb. 236; τὸν φίλον τιμῶσιν ἐξ ἴσου πατρί, Soph. Ant. 644; cf. Plat. Legg. 932 A, etc.:—*to honour with* a thing, τ. τινα τάφῳ, γόοις, Aesch. Theb. 1046, Supp. 116; χοροῖς, στεφάνοις, etc., Eur.; δώροις καὶ τιμαῖς, Plat. Legg. 953 D:—hence, simply, *to reward*, Hdt. 7, 213, Xen. Cyr. 3, 3, 6: οἱ τετιμημένοι, *men of rank, men in office*, Xen. Cyr. 8, 3, 9.—II. of things, *to value, prize*, H. Hom. 24, 6, Pind., etc.; ταὐτὰ τῇδε τιμᾶτε, *form* the same *estimate* with her, i. e., obey like her, Soph. Aj. 688; τί τὴν τυραννίδα τιμᾷς ὑπέρφευ; Eur. Phoen. 549:—c. gen. pretii, *to estimate* or *value at* a certain price, Plat. Legg. 917 C, 921 B; πλοῖα τετιμημένα χρημάτων, Thuc. 4, 26; τετιμῆσθαι ἑκάστου τὴν οὐσίαν χρεών, that each man's property *should be valued* (for assessment), Plat. Legg. 955 D; etc.:—esp. in mid., πολλοῦ τιμᾶσθαι, like πολλοῦ ποιεῖσθαί τι, with act. signf., Hdt. 3, 154; so, πρὸ παντὸς τιμᾶσθαί τι, Thuc. 3, 40; μείζονος τιμᾶσθαι, Xen. Cyr. 2, 1, 13; ἐτιμήσαντο τὰς οἰκίας, Polyb. 2, 62, 7; cf. προτιμάω.—III. as Att. law-term:—1. in act., of the judge, *to estimate the amount of punishment due* to the criminal, Lat. *litem aestimare*, τ. τὴν ἀξίαν τῆς βλάβης, Plat. Legg. 879 B; so τ. τὴν βλάβην, Ib. 843 D; τ. ὅ τι δεῖ πάσχειν τὸν ἡττηθέντα, Ib. B; τ. τὴν δίκην, *to award* the sentence, Plat. Legg. 880 D; τ. μακράν τινι, *to award* the long line, i. e., sentence of death, Ar. Vesp. 106, ubi v. Interpp.: hence, τ. τινι θανάτου (sc. δίκην), *to give sentence* of death *against* a man, or (as we say) *condemn* him to death, Id. Gorg. 516 A, Dem., etc.; τ. τινι δέκα ταλάντων, to mulct him in ten talents, Dem. 1332, 6, etc.; so, ἡ ἡλιαία τιμάτω περὶ αὐτοῦ ὅτου ἂν δόξῃ παθεῖν, Lex ap. Dem. 529, 21:—so in pass., τιμᾶσθαι ἀργυρίου, to be *condemned* to a fine, τινός, *for* a thing, Lex ap. Dem. 529, 26, cf. 732, 21: also, εἰ τετίμηταί τινι θανάτου, if sentence of death *has been passed* upon him, Plat. Legg. 946 E, cf. Antipho 145, 44.—2. in mid., of the accuser, τιμᾶσθαί τινι [δίκην] δεσμῶν, φυγῆς, ἀργυρίου, τῶν ἐσχάτων, θανάτου, etc., *to lay the punishment at* death, exile, etc., against the accused, pray for such sentence against him, Lys. 105, 17; 178, 26, Plat. Crito 52 C, Gorg. 486 B:—in reply, the accused could, if found guilty, lay the punishment at a less rate, which was called ἀντιτιμᾶσθαι, Plat. Apol. 36 B, or ὑποτιμᾶσθαι, Xen. Apol. 23 (though the latter has been questioned):—cf. τίμημα II, Att. Process p. 724, sq.:—but also in same signf., c. acc. pers., τιμᾶσθαί τινα, Plat. Legg. 954 B.—Cf. τίω, τίνω, τίνυμι.

Τιμάωρ, ορος, ὁ, v. sub τιμωρός.

†Τῑμέας, ου, ὁ, *Timeas*, son of Polynices, one of the Epigoni, Paus. 2, 20, 5.

Τῑμή, ῆς, ἡ, (τίω):—*worth, worship. honour paid* to one. *a mark of honour* or *esteem, honour*, ἐκ δὲ Διὸς τιμὴ καὶ κῦδος ὀπάζει, Il. 17, 251; ἐν δὲ ἰῇ τιμῇ ἡμὲν κακὸς ἠδὲ καὶ ἐσθλός, Il. 9, 319; τιμὴν ἔχειν πρός τινος, Hdt. 1, 120: ἐν τιμῇ τίθεσθαι, Id. 3, 3; τ. εὑρίσκεσθαι, δέκεσθαι, Pind. P. 1, 94; 8, 6; τιμὰς φέρεσθαι, Plat. Phaed. 113 D; τιμὴν νομίζειν τι, Xen. Cyr. 1, 6, 11; etc.—2. *a post of honour, rank, dignity*, esp. of gods and kings, τ. θεῶν, Od. 5, 335; τ. βασιληΐς, Il. 6, 193: absol., *lordship, rule, dominion*, Od. 1, 117; 11, 338, Hdt., etc., cf. Böckh v. l. Pind. P. 4, 106 (191):—generally, *a prerogative, privilege*, esp., like γέρας, *the special attribute* of any god, both in sing. and plur., Hes. Th. 203; cf. Ruhnk. H. Hom. Cer. 328, Valck. Hipp. 107, Hemst. Luc. Dial. Deor. 26, 1; σκῆπτρον τιμάς τ' ἀποσυλᾶται, Aesch. Pr. 171; μητρὸς μηδαμοῦ τιμὰς νέμειν, Id. Eum. 624:—hence, *a dignity, office of rank*, Aesch. Ag. 44; ἀρχαὶ καὶ ἄλλαι τιμαί, Plat. Apol. 35 B; etc.:—and so, *a civil magistracy*, usu. in plur., like Lat. *honores, munera*, Hdt. 1, 59, cf. Seidl. Eur. El. 988; ἐκβάλλειν τινὰ τῆς τιμῆς, Xen. Cyr. 1, 3, 9:—then, *an office*, τιμὴ ἄχαρις, Hdt. 7, 36.—3. *a present of honour, compliment, offering*, e. g., to the gods, Hes. Op. 141: *a reward, present*, Lat. *honorarium*, Soph. Ant. 699, Plat. Phileb. 61 C; cf. Wolf Dem. Lept. p. 233, and v. sub γέρας.—II. *a prizing, valuing, estimate of the worth* or *price* of a thing, Plat. Legg. 744 D: hence, *the worth, value* or *price* of a thing, like ἡ ἀξία, Lat. *pretium*, H. Hom. Cer. 132 (elsewh. in Hom. ὦνος):—ἐξευρίσκειν τιμῆς τι, to get a thing *at a price* (i. e. a high price), Hdt. 7, 119; τῆς αὐτῆς τ. πωλεῖν, Lys. 165, 16; πρίασθαι, Dem. 563, 7; δεκαπλάσιον τῆς τιμῆς ἀποτίνειν, Plat. Legg. 914 B:—*an assessment, rating*, τοῦ κλήρου, Ib. 744 D:—hence, —2 *an estimate, valuation, assessment* of damages, with view to compensation, and so *compensation, satisfaction*, esp. in money, *a penalty*, ἄρνυσθαί τινι τιμήν, to get one *compensation*, Il. 1, 159; τίνειν or ἀποτίνειν τιμήν τινι, *to pay* or *make* it, Il. 3, 286, 288; so, ἄγειν τιμήν, Od. 22, 57; then, generally, *punishment*, viewed as *an estimate* and *payment of damages*, like τίμημα, τίσις, Lat. *ultio*, Od. 14, 70, 117, etc. Hence

Τῑμήεις, εσσα, εν: contr. τιμῆς, Il 9, 605; acc. τιμῆντα, Il. 18, 475: Dor. τιμάεις, Pind. I. 4, 12 (3, 25):—*valued, prized, honoured, esteemed*, of men, Od. 13, 129; 18, 161.—2. of things, *prized, valuable, costly*, χρυσός, δῶρον, etc., Od. 1, 312; 8, 393:—compar τιμηέστερος, Od. 1, 393; superl. -έστατος, Od. 4, 614; 15, 114.

†Τιμηγενίδης, ου Ion. εω, ὁ, *Timegenides*, son of Herpys of Thebes, Hdt. 9, 38.

Τίμημα, ατος, τό, (τιμάω):—*that which is estimated, valued* or *determined by valuation*; hence,—I. *worth, price, value*: τίμημα τύμβου, *a price* or *honour paid to* the tomb, Aesch. Ch. 511.—II. *an estimate, valuation*, τ. τῆς ἀξίας, Eur. Hipp. 622; esp.,—2. *the estimate of damages* done, and so *a penalty, punishment*, Lat. *litis aestimatio*, Ar. Vesp. 897, Plut. 480, Plat., etc.: esp., *a fine*, Plat. Legg. 845 E, etc., cf. Att. Process p. 175; v. τιμάω III.—3. *the nominal value of which an Athenian citizen's property was rated* for the purposes of taxation, his *rate of assessment, rateable property*, Lat. *census*, Lys. 148, 40; 156, 13, Plat., etc.: hence, ἡ ἀπὸ τιμημάτων πολιτεία, a government *where the magistrates were chosen according to property*, timocraey, Plat. Rep. 550 C; so, ἐκ τιμημάτων ἀρχαί, Id. Legg. 698 B.—The τίμημα was different from the οὐσία or real value, being calculated at so many years' purchase, varying with the class of the citizen, v. Dem. 815, fin., Boeckh P. E. 2, 269 sq. [ῐ]

†**Τιμηνορίδης**, ου, ὁ, *Timenorides*, masc. pr. n., Anth. P. 7, 513.

Τιμῆντα, poet. for τιμήεντα, contr. acc. from τιμήεις, Il.

Τῑμήορος, ον, Ion. for τιμάορος, τιμωρός, q. v.

Τῑμηουλκέω, or, perh. better, τιμιουλκέω, (ἕλκω):—*to raise the price, sell dearer*, LXX.: cf. sq., et τιμιοπωλέω.

Τῑμηρέω, (ἐρέω) = foreg.

Τιμῆς, poet. contr. for τιμήεις, Il.

†**Τιμήσιος**, ου, ὁ, *Timesius*, a Clazomenian, who led a colony to Abdera, Hdt. 1, 168: in Ael. V. H. 12, 9, Τιμησίας.

†**Τῑμησίθεος**, ου, ὁ, *Timesitheus*, a citizen of Delphi, Hdt. 5, 72.—2. an inhab. of Trapezus, Xen. An. 5, 4, 2.—Others in Aeschin.; etc.

Τῑμήσιος, ον, = τιμητός, formed like ὑμνήσιος, Ael. N. A. 11, 7.

Τίμησις, εως, ἡ, (τιμάω):—*an estimating, valuing the worth* or *price* of a thing, esp., of property, Plat. Legg. 878 E, Polyb. 32, 14, 3:—*an assessment of damages*, τ. ποιεῖν τινι, Antipho 130, 25; ἀπαντᾶν εἰς τὴν τ., Aeschin. 82, 21: cf. τιμάω III.—II. *a holding worthy, honouring, honour*, Plat. Legg. 696 C. [ῐ]

Τιμῆσσα, poet. contr. fem. from τιμήεις, for τιμήεσσα.

Τῑμητεία, ας, ἡ, (τιμητεύω) *the censor's office* or *dignity, censorship*, Plut. Cat. Maj. 16, etc.; also τιμητία, ἡ, Id. Aemil. 38, bis.

Τιμητέος, α, ον, verb. adj from τιμάω, *to be honoured*, Eur. Or. 484, Plat. Rep. 561 C.—II. τιμητέον, *one must honour*, Plat. Legg. 722 B.

Τῑμητεύω, *to be censor*, Plut. T. Gracch. 14.

Τῑμητήρ, ῆρος, ὁ, = τιμητής. Hence

Τῑμητήριος, ον, *estimating, honouring.*

Τῑμητής, οῦ, ὁ, (τιμάω):—*one who values* or *estimates, an appraiser*· esp., *one who assesses damages* or *penalties*, Plat. Legg. 843 D.—II. at Rome, *the censor, who took the census*, i. e. *rated the property* of the citizens, Polyb. 6, 13, 3, etc. Hence

Τιμητικός, ή, όν, *estimating, valuing:* and so,—1. *honouring*, τινός, Plut. 2. 120 A.—2. *of* or *for determining the amount of punishment*, πινάκιον τ., Ar. Vesp. 167.—II. ὁ τ., Lat. *vir censorius, one who has been censor* (τιμητής): ἡ τιμητικὴ ἀρχή,=τιμητεία, Plut. Aemil. 38, etc.

Τιμητός, ή, όν, verb. adj. from τιμάω, *rateable:* esp. as Att. law-term, ἀγὼν τιμητός, δίκη τιμητή, of suits *in which the damages are to be assessed by the judges*, Dem. 831, 26; opp. to δίκη ἀτίμητος, *where the penalty is fixed by law.* Others say just the reverse, but v. Att. Process p. 171 sq.

†**Τιμίδας**, α, ὁ, *Timidas*, an Aeginetan, Pind. N. 6, 106, ubi B. conjectures Πολυτιμίδας.

Τῑμιοπωλέω, ῶ, *to sell dear.*

Τῑμιοπώλης, ου, ὁ, (πωλέω) *one who sells dear*, Phryn. (Com.) Tragoed. 5: from

Τίμιος, α, ον, in Att. also ος, ον, (τιμή):—*valued;* of persons, *esteemed worthy, held in honour, worthy*, ὅδε πᾶσι φίλος καὶ τίμιός ἐστι, Od. 10, 38; cf. H. Ap. 483, Hdt. 9, 71, etc; ἄνδρα τίμιον, Aesch. Cho. 556; τίμιοι ἐν τῇ πόλει, Plat. Legg. 829 D; etc.:—of things, *prized*, τινί, Hes. Fr. 39, 7; so, γέρας τ., Aesch. Supp. 986; οὐδὲν κτῆμα τιμιώτερον, Soph. Ant. 702, cf. Eur. Alc. 301:—τὰ τίμια,=τιμαί, Polyb. 6, 9, 8.—2. *of high price, dear*, Lat. *carus*, Hdt. 8, 105, Lys. 165, 1, Plat. Euthyd. 304 B; etc.—II. act. *esteeming, honouring.* [τῐ] Hence

Τῑμιότης, ητος, ἡ, *worth, value, preciousness*, N. T.

Τῑμιουλκέω, v. τιμηουλκέω.

†**Τίμνης**, ου Ion. εω, ὁ, *Timnes*, a Scythian, Hdt. 4, 76.

Τῑμογρᾰφέω, ῶ, *to write down the value: to value, rate*, LXX.

†**Τῑμοδημίδαι**, ῶν, οἱ, *the Timodemidae*, descendants of Timodemus, Pind. N. 2, 27.

†**Τιμόδημος**, ου, ὁ, *Timodemus*, an Athenian of Acharnae, victor in the Nemean games, Pind. N. 2, 22, etc.: an opponent of Themistocles, Hdt. 7, 125.—2. a banker at Athens, Dem. 953, 16.

Τῑμόθεος, ον, *honouring God:* esp. as a pr. n.: v. sq.

†**Τιμόθεος**, ου, ὁ, *Timotheus*, father of Conon, Paus. 8, 52, 4.—2. son of Conon, an Athenian commander, Ar. Plut. 180; Xen. Hell. 5, 4, 64.—Others in Paus.; Ath.; etc.

†**Τῑμόκλεια**, ας, ἡ, *Timoclēa*, fem. pr. n., Ar. Thesm. 374; Plut. Alex. 12; etc.

†**Τιμοκλείδας**, ὁ, *Timoclīdas*, a tyrant in Sicyon, Paus. 2, 8, 2.

†**Τιμοκλῆς**, έους, ὁ, *Timocles*, an Athenian archon, Diod. S.—Others in Paus.; etc.

†**Τῑμοκράτης**, ους, ὁ, *Timocrates*, an Athenian against whom one of the orations of Dem. is directed.—Other Athenians in Thuc. 5, 19; Xen. Hell. 1, 7, 3; Dem; etc.—2. a general of the Lacedaemonians, Thuc. 2, 85.—Many others of this name in Thuc.; Xen.; etc.

Τῑμοκρᾰτία, ας, ἡ, (τιμή, κρατέω) *a state in which a love of honour is the ruling principle*, Plat. Rep. 545 B; also τιμαρχία.—II. *a state in which state-offices and honours are distributed according to a rating of property, timocracy*, Arist. Eth. N. 8, 10, 2. Hence

Τῑμοκρᾰτικός, ή, όν, *of* or *for a τιμοκρατία, one who favours such a government*, Plat. Rep. 549 B, etc.: ἡ τ. πολιτεία, =foreg., Arist. Eth. N. 8, 10, 1.

†**Τιμοκρέων**, οντος, ὁ, *Timocreon*, an athlete and poet of Rhodes, Ael. V. H. 1, 27; Plut. Them. 21.

†**Τῑμόκριτος**, ου, ὁ, *Timocritus*, masc. pr. n., Pind. N. 4, 21–2.

†**Τῑμόλαος**, ου, ὁ, Dor. Τῑμόλας, *Timolaus*, a Corinthian, Xen. Hell. 3, 5, 1.—2. a Theban, a partisan of Philip of Macedon, Dem. 241, 26: in Polyb. 17, 14, 4 Τιμόλας.—Others in Paus.; etc.

†**Τῑμολέων**, οντος, ὁ, *Timoleon*, a celebrated general of the Corinthians, commanded in Sicily, Plut.

†**Τῑμόμαχος**, ου, ὁ, *Timomăchus*, a commander of the Athenians, of Acharnae, Xen. Hell. 7, 1, 41; Dem. 658, fin.; etc.—2. a celebrated painter of Byzantium, Anth. Plan. 135.—Others in Ath.; etc.

†**Τῑμονόη**, ης, ἡ, *Timonoë*, fem. pr. n., Anth. P. 7, 522.

†**Τῑμόνοος**, ου, ὁ, *Timonoüs*, masc. pr. n., Pind. N. 2, 16.

†**Τῑμόξενος**, ου, ὁ, Ion. -ξεινος, *Timoxenus*, a commander of the Scionaei, Hdt. 8, 128.—2. a commander of the Corinthians, son of Timocrates, Thuc. 2, 33.—Others in Dem.; Polyb.; etc.

Τῑμόπτολις, εως, ὁ, ἡ, (τιμή, πόλις) *honoured by the city:* dub., v. ad Eur. Supp. 375.

Τῖμος, ὁ, poet. form for τιμή, Archil. 88, Aesch. Cho. 916: also written oxyt., but v. Blomf. Aesch. l. c.

†**Τῑμοσθένης**, ους, ὁ, *Timosthenes*, a victor in wrestling at the Nemean games, of Aegina, Pind. O. 8, 19.—Others in Dem.; Paus.; etc.

†**Τῑμόστρατος**, ου, ὁ, *Timostratus*, a poet of the new comedy, Meineke 1, p. 499.

Τῑμοῦχος, ον, (τιμή, ἔχω) *having honour, honoured, esteemed.*—2. among the Massilians, etc., *the city magistrate*, Strab.

†**Τῑμοφάνης**, ους, ὁ, *Timophanes*, a Corinthian, Arist. Pol. 5, 5, 9.—2. a Mytilenaean, Id. 5, 3, 3.

†**Τῑμόχᾰρις**, ιδος, ὁ, *Timocharis*, an astrologer, Plut.

†**Τῑμώ**, οῦς, ἡ, *Timo*, a priestess of Paros, Hdt. 6, 134.

†**Τίμων**, ωνος, ὁ, *Timon*, a citizen of Delphi, Hdt. 7, 141.—2. an Athenian, son of Echecratides, the misanthrope, Ar. Av. 1549; Luc. Tim.—Others in Paus.; etc.

†**Τῑμῶναξ**, ακτος, ὁ, *Timonax*, a Persian naval commander from Cyprus, Hdt. 7, 98.—Others in Anth.

†**Τιμωνίδης**, ου, ὁ, *Timonides*, a writer, Plut. Dion. 35.

Τῑμώνιον, ου, τό, *a Timon's*, i. e. *a misanthrope's dwelling.*—†II. *Timonium*, a fortress of Paphlagonia; hence fem. adj. Τιμωνῖτις, Strab. p. 562.

Τῑμωρέω, ῶ, f. -ήσω (τιμωρός):—*to help, aid, succour*, τινί, Hdt. 1, 141, 152, etc., and Att.; also absol., Hdt. 1, 18:—esp., *to assist by way of redressing injuries, to avenge*, τινί, Hdt. 1, 103; 8, 144; absol., 1, 4.—In full construction, *the person avenged* is in dat., *the person on whom vengeance is taken* in acc., τιμωρεῖν τινι τοῦ παιδὸς τὸν φονέα, *to avenge* him *on* the murderer *for* (the murder of) his son, Xen. Cyr. 4, 6, 8, ubi v. Poppo, cf. Soph. O. T. 107: also, τιμωρεῖν τινί τι, *to avenge* a thing *for* one, Plat. Apol. 28 C; distinguished from punishment (κολάζειν), Arist. Rhet. 1, 10, 17:—pass. τετιμωρῆσθαί τινι, *to have vengeance taken for* any one, Hdt. 9, 79; rarely in act. sense, τετιμώρησαι ἐς Λεωνίδην, for τετιμώρηκας Λεωνίδῃ, Hdt. 9, 78; πατρὶ τιμωρεῖσθαι πάντα, for πατρὶ τιμωρεῖν, Soph. El. 349.—2. τιμωρεῖν τινα, for τιμωρεῖσθαί τινα, *to take vengeance* on him, Soph. O. T. 107, 140, cf. Pors. Or. 427.—II. mid., τιμωρεῖσθαί τινα, *to help one's self against* any one, i. e., *to avenge one's self upon* him, always c. acc. pers., as Hdt. 3, 53; so, ὁ ἑαυτὸν τιμωρούμενος, *the Self-tormentor*, name of a play by Menander, cf. Xen. Cyr. 3, 1, 15: c. gen. rei, τιμωρεῖσθαί τινά τινος, *to take vengeance on* one *for* a thing, Hdt. 3, 145, and Plat.; also, ἀντί τινος, Ib. 6, 135; but more freq. c. acc. rei, as Eur. Cycl. 695, Xen. An. 7, 1, 25, v. Elmls. Eur. I. T. 554:—also absol., *to avenge one's self, seek vengeance*, Hdt. 3, 49:—but, τιμωρεῖσθαί τινι, or ὑπέρ τινος,=τιμωρεῖν τινι, *to assist*, Soph. El. 349, 399, Phil. 1258, Xen. An. 1, 3, 4. Hence

Τῑμώρημα, ατος, τό, *help, aid, succour*, τὸ τινος τ., *the help received* by a man, but also c. dat., τὰ Μενέλεῳ τιμωρήματα, *succour given* to him.

Hdt. 7, 169. — II. *vengeance*, τ. τινος εἴς τινα, *taken by* one *upon* another, Plut. 2, 860 A : *a penalty*, διπλᾶ ἔστω τὰ τιμωρήματα τῷ ὀφλόντι, Plat. Legg. 866 B.

Τῑμωρητέον, verb. adj. from τιμωρέω, *one must assist, avenge, punish*, Hdt. 7, 168, Isocr. Antid. § 186.

Τῑμώρησις, εως, ἡ, (τιμωρέω) *a helping, succouring : punishment*, Plat. Legg. 874 D.

Τῑμωρητήρ, ῆρος, ὁ,=sq., Hdt. 5, 80.

Τῑμωρητής, οῦ, ὁ, (τιμωρέω) *a helper : an avenger*. Hence

Τῑμωρητικός, ή, όν, *ready to avenge*, Arist. de Virt. et Vit. 6, 2.

Τῑμωρία, ας, ἡ, Ion. -ρίη : — *help, aid, succour*, τιμωρίην εὑρίσκεσθαι, Hdt. 3. 148, cf, 5, 90, etc., Eur. Or. 425.—II. *revenge, vengeance on* another, τ. καὶ τίσις, Hdt. 7, 8, 1 : usu. c. gen., Aesch. Pers. 473 ; but also κατά τινος, Lycurg. 167, 39, Dem. 317, 16 ; ἔς τινα, Hdt. 1, 123 ; τιμωρίαν ὑπὲρ ὧν ἐπεπόνθειν λαβεῖν, Dem. 702. 20 ; τ. παρὰ τῶν θεῶν, Hdt. 2, 120 : *punishment, torment, torture*, but distinct from κόλασις, Arist. Rhet. 1, 10, 17 : from

Τῑμωρός, όν, (τιμή, ἀείρω, αἴρω) : —contr. from τιμήορος, τιμάορος. as in Pind. O. 9, 124, and Aesch. : Aesch. Supp. 43 has an acc. τιμάορα, as if from τιμάωρ, ορος, ὁ :—strictly. *valuing, honouring :* but usu.,—I. *helping, aiding, succouring*, ὁ τ., *a helper, aider*, Hdt. 2, 141.—II. *avenging, punishing for* wrong done, c. gen. pers., τ. τινος, any one's *avenger*. Pind. l. c., Aesch. Ag. 1280, Soph. El. 811, etc. ; also c. dat., τιμ. τινί. Hdt. 7, 171 ; and, τ. τινί τινος, *helping* one *to vengeance for* a thing, Soph. El. 14 : λόγος τ., a plea or argument *for vengeance*, Hdt. 7, 5 : — *an executioner*, Polyb. 2, 58, 8.

†Τῑμῶσα, ης, ἡ, *Timosa*, fem. pr. n., Ath. 609 A.

Τίν, Dor. for σοί, dat. of σύ, like τεΐν, Pind., etc. ;—never enclit., except in Theocr. 21. 28.—II. Dor. for σέ, also with the accent, Corinna 4. Pind. P. 8, 97, Theocr. 11, 39, 55, 68. [ῐ]

Τίναγμα, ατος, τό, (τινάσσω) *that which is shaken :—a shake, quake*, Anth. P. 9. 139. [τῐ]

Τῐναγμός, οῦ, ὁ, *a swinging, shaking*.

Τῐνακτήρ, ῆρος, ὁ, (τινάσσω) *one who swings* or *shakes :* fem. γῆς τῐνάκτειρα νόσος, τρίαινα, Aesch. Pr. 924.

Τῐνάκτης, ου, ὁ,=foreg.

Τῐνακτοπήληξ, ηκος, ὁ, ἡ, *shaking the helmet* or *plume*.

Τῐνάκτρια, ἡ,=τινάκτειρα.

Τῐνάκτωρ, ορος, ὁ, = τινάκτης, of Neptune, Soph. Tr. 502.

Τῐνάσσω, f. -ξω : aor. pass. ἐτινάχθην, in Strabo also ἐτινάγην. *To swing, shake, brandish*, δύο δοῦρε τινάσσων, Il. 12, 298, etc. ; φάσγανον, 22, 311 ; ἀστεροπήν, αἰγίδα, 13, 243 ; 17, 595 ; so, τ. ἐν χεροῖν πύρπνουν βέλος, Aesch. Pr. 917 ; τόξα καὶ λόγχας ῥόπαλόν τε, Soph. Tr. 512 : also, τ. γαῖαν, of Neptune, Il. 20, 57 : ἑανοῦ ἐτίναξε λαβοῦσα, *shook* her by her robe (to make her attend), Il. 3, 385 : θρόνον λακτίζων ἐτίναξε, *upset* it. Od. 22, 88 : *to toss about, scatter*, of the sea or wind, Od. 5, 363, 368 ; νεῦρα κιθάρας τ., *to make* the strings *quiver, strike* them, Anth. :—in mid., τιναξάσθην πτερά, *they shook their* wings, Od. 2, 151 ; so, τινάσσονται πτερύγεσσι, Arat. 971 :—pass., πήληξ τινάσσετο, Il. 15, 609 ; ἐτινάσσετο μακρὸς Ὄλυμπος, Olympus *shook* or *quaked*, Hes. Th. 680 : φόβῳ τινάσσεσθαι, *to quake* with fear, Ap. Rh. 4, 641. Cf. ἐκτινάσσω, συντινάσσω. (Akin to τείνω, τανύω.)

Τίνη, rare Dor. collat. form for τίν, Apoll. Dysc. [ῑ]

Τινθᾰλέος, α, ον=sq., Nic. Al. 445, 463, Nonn.

Τινθός, όν, *boiling-hot :* — ὁ τ. as subst., *the steam of a kettle*, Lyc. 36.

Τίνῠμαι, as mid., poet. for τίνομαι, *to punish, chastise*, c. acc. pers., Ζεὺς τίνυται ὅςτις ἁμαρτῇ, Od. 13, 214, cf. Il. 3. 279 ; c. acc. rei, τ. λώβην, *to chastise* insolence, Od. 24, 326 ; φόνον, Eur. Or. 323 : absol., *to avenge one's self*, Hdt. 5, 77.—2. *to avenge, take vengeance for*, Ὅρκον, Hes. Op. 806. The act. does not occur till late. [Tῐ, Ep., whence it is freq. wrongly written τίννυμαι : τῑ, Att., cf. τίνω. Buttm. indeed (Catal. Verb. s. v. τίω) assumes τίννυμαι as Ion. (and so it stands in Hdt. l. c.), τίνυμαι as Att. But would not this require also an Ion. τίννω besides τίνω ?]

Τίνω, f. τίσω : aor. 1 ἔτῑσα : pf. τέτῑκα, pf. pass. τέτισμαι : aor. pass. ἐτίσθην :—cf. sub τίω II.—I. in act., *to pay a price* by way of return or recompense (whereas τίω is confined to the signf. of *paying honour*, cf. τίω II) ; usu. in bad signf., *to pay a penalty*, τιμήν, θωήν, Il. 3, 289, Od. 2, 193 ; ποινάς, Pind. O. 2, 106 ; δίκην, Soph. Fr. 94, etc. ; also, τ. ἴσην (sc. δίκην), Soph. O. T. 810 ; like Lat. *poenas dare* or *solvere*, Pors. Med. 798 ; but also in good signf., *to pay a debt, acquit one's self of an obligation*, τ. ζωάγρια, Il. 18, 407 ; τίσειν αἴσιμα πάντα, Od. 8, 348 ; τ. χάριν τινί, *to render* one thanks, Aesch. Pr. 985 ; τ. δασμόν, Soph. O. C. 635 : very freq. in Trag., who use it in all kinds of phrases. as, τ. ἀντιποίνους δύας, Aesch. Eum. 268 ; ἀρᾶς τ. χρέος, *to discharge* the duty, i. e. do the work of a curse, Id. Ag. 457 ; τ. μύσος, prob. *to send one* pollution *in payment for* another, Id. Cho. 650, cf. Soph. Phil. 959 ; so. ὧν προπάθῃ τὸ τίνειν, *to pay back* what one has first suffered, Soph. O. C. 229 (cf. sub fin.).—Construction : *the thing for which one pays*, freq. in gen., τ. ἀμοιβὴν βοῶν, *to pay* compensation *for* the oxen, Od. 12, 382 ; so, τ. τινὶ ποινήν τινος, *to pay* one retribution *for* a thing, Hdt. 3. 14 ; 7, 134 ; also, τ. πληγὴν ἀντὶ πληγῆς (which is prob. the full constr.), Aesch. Cho. 313 : but also freq. in acc., the price being omitted, *to pay* or *atone for* a thing, τίσειαν Ἀχαιοὶ.. ἐμὰ δάκρυα σοῖσι βέλεσσι, Il. 1, 42 ; so. τ. ὕβριν, Od. 24, 352 ; τ. φόνον or λώβην τινός, Il. 21, 134 ; 11, 142 ; διπλᾶ δ' ἔτισαν Πριαμίδαι θἀμάρτια. Aesch. Ag. 537 ; etc. :—more rarely c. acc. pers., τίσεις γνωτὸν τὸν ἔπεφνες, *thou shalt make atonement for* the son thou hast slain, Il. 17, 34 :—the price is usu. in acc., as we have seen, but also in dat., σῷ κράατι τίσεις, Od. 22, 218 ; so, τ. ψυχῇ, Aesch. Cho. 277 ; but, τ. θανάτῳ, *to pay* for it *by* death, Id. Ag. 1529 : —absol., *to make return, repay*, Soph. O. C. 1203 ; and so it must be taken Ib. 230, ubi v. Herm.—II. in mid., *to have a price paid one, make another pay for* a thing, *avenge one's self on* him, *to chastise, punish* one, Lat. *poenas sumere de aliquo*, freq. from Hom. downwards.—Construction : usu. c. acc. pers., Il. 2, 743, Od. 3, 197 ; the thing being added in genit., τίσεσθαι Ἀλέξανδρον κακότητος, *to punish* him *for* his wickedness, Il. 3, 366, cf. Od. 3, 206, Theogn. 204 ; also, τινὰ ὑπέρ τινος, Hdt. 1, 27, 73 ; c. acc. rei, *to take vengeance for* a thing, τίσασθαι φόνον, βίην τινός, Il. 15, 116, Od. 23, 31 ; but also c. dupl. acc. pers. et rei, ἐτίσατο ἔργον ἀεικὲς ἀντίθεον Νηλῆα, *he made* Neleus *pay for* the misdeed, *visited* it *on* his head, Od. 15, 236 : also, τίσασθαί τινα δίκην, *to exact* retribution *from* a person, Elmsl. Eur. Med. 1283, cf. ἀντιτίνω, ἀποτίνω :—but also we have, τίνεσθαί τινα ἀμοιβαῖς, φυγῇ, *to repay* or *requite* with.., Pind. P. 2, 44, Aesch. Theb. 638 :—absol., *to repay one's self, take vengeance*. ἡμεῖς δ' αὖτε ἀγειρόμενοι κατὰ δῆμον τισόμεθα, Od. 13, 15, cf. Il. 3, 351, Od. 3, 203 ; 12, 378 (where τῖσαι is imperat. aor. mid.). The fut. and aor. 1, act. and mid., are most freq. in this signf of *paying* or *receiving a price*, v. τίω II : the signf. of the act. and mid. are *never* interchanged, as they have been by Döderlein Soph. O. C. 229 :—cf. τίνυμαι, τιμωρέω. [ῑ of pres., in Ep. ; ῐ in Att., as Aesch. Pr. 112, Soph. O. C. 635, Eur. Or. 7 ; ῐ also in the Dor. of Pind., as P. 2, 44, and even in Solon 5, 31, as also in later Epigr. poets, Jac. Anth. P. p. 823 : ῑ in fut., aor. 1, and pf.]

Τιό τιό, imitation of a bird's note, Ar. Av. 237.

Τίοις, Aeol. for τίσι, dat. pl. from τίς, Sappho 113.

†Τῖον, ου, τό, or Τῖος, ου, ἡ, *Tium* or *Tius*, a city of Bithynia ; in Strab. Τίειον : hence Τιανός, ή, όν, *of Tium, Tian*, Luc. Alex. 43.

Τίος, τίως, τίω, τιοῦς, τεοῦς, Dor. for τέο, σοῦ, gen. from σύ, Ap. Dysc.

Τιός, Boeotian for τεός, σός, Ap. Dysc.

Τίποτε ; (τί πότε) :—*what* or *why then ? why ? wherefore ?*

Τίπτε ; Ep syncop. form for τίποτε ; Hom., Aesch. Ag. 975 (lyr.), oft. elided before an aspirate. τίφθ' : —on τίπτε δέ σε χρεώ, v. sub χρεώ, χρειώ.

†Τιρέως, ω, ὁ, *Tireus*, a eunuch of Darius Codomanus, Plut. Alex. 30.

†Τιρίβαζος, ου, ὁ,=Τηρίβαζος.

†Τίριζις, ἡ, *Tirizis*, a promontory of Haemus. with a fortress of same name, Strab. p. 319.

†Τιρίστασις, εως, ἡ, *Tiristasis*, a city of Thrace, Dem. 159. 11.

†Τῑρύνθιος, α, ον, *of Tiryns, Tirynthian*, στρατός, Pind. O. 10, 40 : esp. as epith. of Hercules, ὁ Τ., Call. Dian. 146 :—ἡ Τιρυνθίη, the *Tirynthian* territory, Hdt.

†Τίρυνθος, ου, ἡ,=Τίρυνς, Hes Sc. 81, where better Τίρυνθος as gen. of sq.

†Τίρυνς, υνθος, ἡ. *Tiryns*, an ancient city of Argolis, residence of Proetus and Perseus, Il. 2, 559 ; Hdt. 6, 77 ; etc. : famed for its walls of Cyclopian architecture. [ῐ]

ΤΙΣ, neut. τι : gen. τινός, Hom. τευ, Att. του : dat. τινί, Hom. τῳ or τεῳ, cf. ὁ D : acc. τινά, τι : plur. τινές, τινά, gen. τινῶν : dat. τισί : acc. τινάς, τινά : of the plur.. Hom. only uses acc. τινάς, Il. 15, 735, Od. 11, 371, except in compds. οὕτινες and οὕςτινας.—Indef. pronoun, enclit. through all cases : masc. and fem., *one, a certain one*, hence *any one, some one*, also freq. to be rendered by our indef. article *a, an ;* in Hom. usu. of some inconsiderable person, who cannot be specially described, or who is now first spoken of: so of places and things, *τις νῆσος, ποταμός, δρῦς*, etc., *an* island, etc., Hom.:—neut., *some thing, any thing*, Hom.:—*εἴ τις, εἴ τι*, if *any one* or *any thing*, usu. emphat., *whoever, whatever*, Hom., like Lat. *si quis*.—From Hom. downwards its noun is oft. put in gen., *θεῶν, φίλων, ἐχθρῶν τις*, etc., for *θεός τις*, etc.—Although the enclitic *τις* can never begin a clause, yet it may stand before its subject or even be itself the subject, esp. in Ion. prose: also, *τις* is put between its gen. and the article of that gen., as, *τῶν τις Περσέων* (for *τις τῶν Π.*), *τῶν τίνες Φοινίκων*, Hdt. 1, 85; 8, 90, etc.; and so sometimes in late authors, as Ath. 108 D, Hemst. Luc. Nigrin. 38.—II. in collective signf., where *an indefinite portion of a multitude* is spoken of, *ὧδε δέ τις εἴπεσκεν*, but thus *men* spake, Il. 7, 201, cf. 6, 479, etc.: sometimes ironical, *most men, men in general*, Il. 13, 638, Od. 3, 224.—2. like *ἕκαστος* or *πᾶς, each, each one, every one*, as, *εὖ μέν τις δόρυ θηξάσθω*, Il. 2, 382; *ἀλλά τις αὐτὸς ἴτω*, let *each* come himself, Il. 17, 254, etc.: so, *ἵνα τις στυγέῃσι καὶ ἄλλος*, that *men* may for ever dread, Il. 8, 515.—3. something like this is found in Att., e. g., *κολάζειν αὐτόν τινα τοὺς προςήκοντας, each one* his own, Thuc. 1, 40; *φοβεῖταί τις*, fear is among *them*, Aesch. Cho. 59; and in Att., *τις, some one, somebody, one*, is used for pers. pronouns in all cases, as for *ἐγώ* or *ἡμεῖς*, Soph. Aj. 245, Ar. Thesm. 603; for *σύ*, Soph. Aj. 1138; and prob. of 3 pers., Ar. Ran. 552, 554;—and then always in sing., even when a plur. is signified: but—4. the relative to *τις* in this collective signf. is sometimes used in plur., Soph. Aj. 965, Xen. Mem. 1, 2, 62.—5. in poets, the neut. *τι* with a negative is used to comprehend all genders, *nothing, no creature* or *being*, Herm. H. Hom. Merc. 143; *τῶν ἄλλων οὔ πέρ τι πεφυγμένον ἔστ' Ἀφροδίτην, οὔτε θεῶν, οὔτ' ἀνθρώπων*, H. Ven. 34.—III. *τις, τι*, like Lat. *aliquis aliquid, quidam quiddam*, emphat. of a person or thing, *some great one, some great thing, ηὔχεις τις εἶναι*, you boasted that you were *somebody*, Eur. El. 939; *κἠγών τις φαίνομαι ἦμες*, after all I too am *somebody*, Theocr. 11, 79; also in plur.:—*λέγειν τι*, to be near the mark, Plat. Prot. 339 C, etc., opp. to *οὐδὲν λέγειν*, Herm. Vig. n. 113.—2. emphat. *a man*, opp. to *a brute, τις ἢ κύων*, Ar. Pac. 24, cf. Eur. Cycl. 117: but,—3. reversely, with signf. of contempt, *somebody or other:* esp. with proper names, *Θερσίτης τις ἦν*, there was *one* Thersites, Soph. Phil. 442: hence *τις*, for *a slave*, Xen. Symp. 1, 3, etc.—4. Aristot. joins it with the article, thus, *ὅ τις ἄνθρωπος, ὅ τις ἵππος*, an *individual* man, horse, etc., Categ. 2, 2; 5, 1.—IV. joined with adjs., *τις* makes them less precise, *in some degree, more or less*, freq. ironical, as, *τις θαρσαλέος*, Od. 17, 449, cf. Il. 3, 220, Od. 18, 382, Wess. Hdt. 4, 198: thus, *δυςμαθής, stupid*, is qualified into *δυςμαθής τις, a slow sort* of person: *μαινόμενος, a madman*, into *μαινόμενός τις, a crazy sort* of fellow, etc.,—very freq. in Att.: so with an adj. of *number, size* or the like, *ὅσος τις χρυσός, what wealth of* gold, Od. 10, 45: *ἑκαστός τις*, Od. 9, 65; *οἷός τις*, Il. 5. 638, Od. 20, 377; *ὁποῖός τις*, etc.; cf. *ὅςτις; πᾶς τις*, every *one*, Elmsl. Med. 548; *εἷς τις*, some *one*, etc., v. Ellendt Lex. Soph. 2, p. 832: *πολύς τις*, Hdt. 5, 48; *ὀλίγοι τινές*, or (as Aesch.) *οὐ πολλοί τινες, some* few: esp. in phrases like *τρεῖς τινες, some* three *or so*, cf. Thuc. 3, 68; 7, 87, cf. Schäf. Greg. 8: esp. interrog., *πόσος τις; ποῖός τις;* etc., Trag.—2. in this signf. *τι* is joined as adv. with verbs and adjectives, *somewhat, in a way, in a manner*, freq. in Hom., and Hdt.; also with another adv. or adj. used as adv., *οὕτω δή τι ἰσχυραί, οὕτω δή τι πολύγονον*, etc., Hdt. 3, 12, 108, cf. 4, 52; so also, *ἧττόν τι, somewhat* less, *οὐδέν τι, πάνυ τι, πολύ τι, σχεδόν τι*, etc.—V. *τίς τε*, usu. in similes:—so too, *ὥς τίς τε, ὡς ὅτε τίς τε*, for *ὥςτε τις*, Il. 3, 33, etc.: though *τε* is sometimes strictly a conjunction, Od. 19, 265, etc.—VI. *τις* for *ὅς, ὅςτις*, only in late poets, as in Call., cf. Jac. Anth. P. p. 88, 740; never in Att.—VII. as a doubtful negat., *ἤ τις ἢ οὐδείς, but one—if so many, next to none*, Valck. Hdt. 3, 401, Xen. Cyr. 7, 5, 45; *ἤ τι ἢ οὐδέν, little or nothing*, Plat. Apol. 17 B: so, *εἷς ἀνήρ, οὐδεὶς ἀνήρ*, as *vel duo, vel nemo*, Pers. Sat. 1, 3.—VIII. *τις* is really pleonast. in such phrases as *οὐδέν τι* or *μηδέν τι*, Democr. ap. Stob. p. 310, 42, Jac. Ach. Tat. p. 728; and so perh. in the susp. *οὐδείς τις*, Eur. Alc. 79.—2. also pleon. in *τὸ μέν τι..., τὸ δέ τι*, for *τὸ μέν..., τὸ δέ*, Ep. Plat. 358 A; also masc., *ὁ μέν τις.., ὁ δέ τις*, Bornem. Xen. Symp. 2, 6, Cyr. 2, 3, 19.—3. in long sentences, and such as have two clauses, *τις* is oft. repeated, Pors. Hec. 1161, Elmsl. Ar. Ach. 569: whereas elsewh. it is found only in the second, Pors. Hec. 370.—IX. *τις* is sometimes omitted, *οὐδέ κεν ἔνθα τέον γε μένος καὶ χεῖρας ὄνοιτο* (sc. *τις*), Il. 13, 287; but more freq. in Att., as Soph. O. C. 1226, El. 1323, Stallb. Plat. Gorg. 456 D; though many passages are wrongly referred hither, v. Herm. Soph. O. T. 316.—2. still more singularly *τις* is omitted before a gen. case which must depend upon it, as, *ἢ [τις] τᾶς ἀσώτου Σισυφιδᾶν γενεᾶς*, Soph. Aj. 190; *ἣν γαμῇ ποτ' αὐτὸς ἢ [τις] τῶν ξυγγενῶν*, Ar. Nub. 1128; *οὐκ ἂν αἰῶν' ἐκμάθοι [τις] βροτῶν*, Soph. Tr. 2 (though Herm. defends Triclinius' reading—*ἐκμάθοις*), cf. Hemst. Luc. Nigrin. 24.—3. *τις* must often be supplied from what goes before, Heind. Plat. Gorg. 478 C, Prot. 319 D.—Cf. *ὅςτις, οὔτις, μήτις, ἄλλοτι*. [*ῐ* in all cases: Hom. however sometimes has *τις* long in arsis, Il. 24, 149, Od. 21, 324: the neut. *τι* is never elided.]

ΤΙ´Σ; neut. *τί*; gen. *τίνος*, in Hom. always *τέο* and contr. *τεῦ*, Att. *τοῦ*: dat. *τίνι*, Att. also *τῷ*, cf. *ὁ* D: acc. *τίνα*, neut. *τί*. Plur. *τίνες, τίνα*: gen. *τίνων*, in Hom. always *τέων*: dat. *τίσι*: acc. *τίνας, τίνα*. Of the plur. Hom. uses only nom. *τίνες* with gen. *τέων*, nor has he the dat. sing., *τίνι*.—Pronoun of direct question, always written with the *acute* accent, masc. and fem. *who? which?* neut. *what? which?* Lat. *quis, quae, quid?*, Hom.:—strengthd. *τίς γάρ, τί γάρ*, just like Lat. *quisnam, quidnam*, Il. 2, 803, and freq. in Od.; also in Pind. P. 4, 124, and Att. (cf. infra VIII. 2): *ἐς τί; until when? how long?* Il. 5, 465: *τίς δ' οὗτος ἔρχεαι; who art* thou *that* comest? Il. 10, 82, cf. Pors. Hec. 499: sometimes also expressing surprise or anger, as in *τί τοῦτο; τί χρῆμα; ἔα, τί τοῦτο;* and the like, Valck. Hipp. 905.—When the question is asked by *τίς* or *τί* without an interrog. particle, the pronoun follows the verb, e. g. Ar. Pac. 192, 206, Nub. 239.—II. the question is variously modified by the addition of *ἄν* or *κεν* and a change of mood:—1. *τίς ἄν* or *κεν*, with the opt., expresses strong doubt, *who could, who would* do so? Od. 21, 259, Il. 10, 303, etc.: rarely so with the indic., as in Hes. Sc. 73.—2. the poets however omit *ἄν* or *κεν* with the opt. when the doubt becomes in fact a denial, *who could* do so? i. e. *no one could*, v. Aesch. Cho. 315, Soph. Ant. 604.—3. *τίς* with the subjunct. expresses deliberation whether a thing shall be done or not, *what must* I do? *what must* I say? Herm. Vig. n. 108.—III. *τίς* is more rarely used for *ὅστις* in indirect question, or rather oratio obliqua after verbs which themselves express a question, doubt, etc., and that usu. with the opt., *ἠρώτα δὴ ἔπειτα, τίς εἴη καὶ πόθεν ἔλθοι*, Od. 15, 423, cf. 17, 368, Soph. El. 316, etc., cf. Dind. ad O. T. 1144:—yet, from the liveliness common in Greek narrative, the verb of the indirect question oft. passes again into the indic., as if the question were direct, as, *ἐπισκεψώμεθα τίνες πέπανται*, Xen. An. 3, 3, 18.—IV. sometimes two questions are asked in one clause by different cases of *τίς*, as, *ἐκ τίνος τίς ἐγένετο; from whom* is *who* descended? i. e., *who* is he *and from whom* descended? Wytt. Ep. Cr. p. 181.—2. a like doubling of the question lies in the union of *τίς* with other interrog. words, *τίς πόθεν εἷς ἀνδρῶν*, Od. 1, 170, cf. Soph. Tr. 421: *πῶς τί;* Heind. Plat. Hipp. Maj. 297 E.—V. after *τί* as predicate followed by *ἐστί*, the subject is not seldom put in plur., as, *τί ποτ' ἐστίν, ἃ διανοούμεθα; τί ποτ' ἐστὶ ταῦτα;* Plat. Theaet. 154 E, 155 C, Heind. Plat. Gorg. 508 B.—VI. *τίς=ποῖος*, Soph. Tr. 311, O. T. 489; cf. Herm. Vig. n. 114.—2.=*πότερος*, Xen. Cyr. 1, 3, 17; like Lat. *quis?* for *uter?* Liv. 30, 1.—VII. *τί;* alone, as a simple question, *what?*—but, in comic writers, it sometimes takes the article, *τὸ τί;*—this happens when the question refers to something going before, about which one desires to be further informed, Ar. Pac. 696, Nub. 775, Av. 1039: if that which goes before is in plur., the question may be asked by *τὰ τί;* Ar. Pac. 693.—VIII. *τί;* also oft. stands absol. as adv., *how? for why? wherefore?* Il. 1, 362, 414, etc.: so too in Att., though they also have in full *διὰ τί;* cf. *τίη*.—2. *τί γάρ; why not? how else?* Lat. *quid enim? quidni?* Aesch. Ag. 1239, Eum. 678, v. Blomf. Cho. 880 (Dind.): used in affirmative answers, Plat. Phaedr. 258 D, Theaet. 209 B, etc.; cf. Schaf. Soph. O. C. 1679: cf. infra 5.—3. *τί δέ; but how?* i. e. *only see now!* serving to pass on quickly to a fresh point, the Lat. *quid vero?*, *τί δέ, εἰ μή..*, what else but... *quid aliud, nisi..*, Xen. Oec. 9, 1; cf. Soph. O. T. 941, Phil. 421: so also, *τί δὲ δή;*—of course *τί δέ* beginning a clause has its simple interrog. and connective force.—4. *τί δή; τί δή ποτε; why ever? why in the world?* expressing surprise, Plat. Gorg. 469 A:—so too *τί δῆτα; how, pray?*—5. *τί μήν; why not?* i. e. *yes certainly*, much like *τί* γαρ ; very freq. in Plato.—6. *τί οὖν ; how so?* making an objection, Aesch. Theb. 208, 704, etc.—7. *τί τοῦτο ; what is this? what mean you?*—but the neut. sing. *τί* is oft. followed by a plur., *τί ταῦτα ;* Heind. Plat. Gorg. 508 C, Phaed. 57 A, Schäf. Soph. El. 766.—8. *τί μαθών ; τί παθών ;* v. *μανθάνω*, sub fin.—IX. *τί*, c. part., followed by a verbal clause, forms one sentence in Greek, where we use two, as, *τί ἂν ποιοῦντες εὐτυχοῖεν ; what* must they do to be successful?, cf. Xen. Mem. 2, 2, 1 : so also with conjunctions, e. g. *ἀλλ' ὅταν τί ποιήσωσι, νομιεῖς ἐπιμελεῖσθαί σου ;* what must they do, before thou wilt believe that they care for thee?, cf. Heind. Plat. Hipp. Maj. 288 A.

(Lat. *QVIS*, Sancr. *KAS*, etc.) [*ῐ* in all cases : but *τί* was never elided, nor even *τινά* in prose, acc. to Schäf. Mel. p. 135. The hiatus is allowed after *τί* in Com.; but this licence is rare in Trag., Valck. Hipp. 971 : indeed it is disputed altogether by Pors. Phoen. 892, Monk Hipp. 975, etc. ; but it is now generally allowed in some forms, as, *τί ἔστιν ;* Soph. Phil. 733 ; *τί οὖν ;* Aesch. Theb. 208, 704. etc. ; *τί εἶπας ;*]

Τῑσαίατο, Ion. for *τίσαιντο*, Od.

†Τῑσαῖον, *ου, τό, ὄρος, Mt. Tisaeus*, in Thessaly, Polyb. 10, 42, 2 ; the projecting point of which formed the *Τισαίη ἄκρα*, Ap. Rh. 1, 568.

†Τῑσαμενός, *οῦ, ὁ, Tisamenus*, son of Orestes, king of Argos, Apollod. 2, 8, 2 ; etc.—2. son of Thersander, grandson of the Theban Polynices, Hdt. 4, 147.—3. a seer of Elis, an Iamid, Hdt. 9, 33.—4. an Athenian, son of Mechanion, Lys. 186. 5.—Others in Thuc. 3, 92 ; Xen. Hell. 3, 3, 11 ; etc.

†Τίσανδρος, *ου, ὁ, Tisander*, son of Jason and Medea, Diod. S.—2. an Aetolian, Thuc. 3, 100.—3. father of Isagoras, Hdt. 5, 66.—Others in Id. 6, 127 ; Plat. ; etc.

†Τίσαρχος, *ου, ὁ, Tisarchus*, an Athenian, Andoc. 3, 18.

†Τῑσιάδης, *ου, ὁ, Tisiades*, masc. pr. n., Ar. Vesp. 401.

†Τῑσίας, *ου*, Ion. *-ης, εω, ὁ, Tisias*, a Parian, father of Lysagoras, Hdt. 6, 133.—2. an Athenian, brother of the celebrated Iphicrates, Dem. 534, 24.—3. an Acharnian, umpire between Apollodorus and Phormio, Id. 1104, 3.—4. an Athenian general, Thuc. 5, 84.—5. a teacher of eloquence from Syracuse, Plat. Phaedr. 267 A.—Others in Dem., etc.

Τισιγίτης, *ου, ὁ, a utensil, vessel*, Persian word.

†Τῑσίμαχος, *ου, ὁ, Tisimachus*, an Athenian, father of Tisias (4), Thuc. 5, 14.

†Τίσις, *ὁ*,=*Τισίας*, a Messenian, Paus. 4, 9, 3.—2. *ιδος, ἡ, Tisis*, fem. pr. n., Anth. P. 6, 274.

Τίσις, *εως, ἡ, (τίω)* :—strictly, *an estimating, valuation :* hence *a recompense, atonement*, Od. 2, 76 : generally, *a penalty, punishment, revenge*, Il. 22, 19, Od. 1, 40, etc., and often in Hdt. : *τίσιν δοῦναι*, to suffer *punishment*, Lat. *poenas dare*, Hdt. 8, 76 ; *τίσιν ἐκτίνειν*, Id. 6, 84 ; *τίσις ἥκει*, Id. 2, 152. cf. Soph. O. C. 229 (v. sub *τίνω*) ; *τ. εἶσι*, Soph. Fr. 813.—II. rarely, *a requital of good, recompense, reward, τίσις φίλων*, Theogn. 337.—III. *αἱ τίσιες, the powers of vengeance*, like the *Ἐρινύες, Ἀραί*, etc., *Ὀροίτεα Πολυκράτεος τίσιες μετῆλθον*, Hdt. 3, 126, 128. [˘ ˘]

Τῑσῐφόνη, *ης, ἡ, (τίω, φόνος) Tisiphoné, The Avenger of blood*, one of the Erinyes, Orph. H. 68, 2.—†II. daughter of Alcmaeon and Manto, Apollod. 3, 7, 7.

†Τισίφονος, *ου, ὁ, Tisiphonus*, masc. pr. n., Qu. Sm. 1, 406.—2. tyrant of Pherae, successor of Alexander, Xen. Hell. 6, 4, 37.

†Τισσαφέρνης, gen. *ους*, dat. *-νει* and *-νῃ*, v. Bornem. ad Xen. An. 1, 4, 2 ; Poppo ad 2, 5, 3 ; acc. *-νην*, always in Xen., on the form *-νη*, v. Poppo ad An. 2, 5, 27 ; voc. *-νη*, Id. 2, 5, 3 ;—*Tissaphernes*, a Persian name, esp. a satrap in Caria under Artaxerxes, who first gave that monarch information of the designs of his brother Cyrus, for which he received the provinces of Cyrus and other favours, Thuc. 8, 5 ; Xen. An. 1, 1, 2 ; etc.

Τῐταίνω, aor. *ἐτίτηνα*, Ep. verb, synon. with *τείνω, τανύω, to stretch, τόξα*, Il. 8, 266 ; also in mid., *τόξα τιταίνεσθαι, to bend one's* bow, Il. 5, 97, Od. 21, 259 ; so, *φόρμιγγα τιτηνάμενος, having tuned* it, Orph. Arg. 253.—2. *to stretch out, spread out* or *along, spread, τραπέζας*, Od. 10, 354 ; *τάλαντα*, Il. 8, 69 ; *χεῖρε*, Il. 13, 534 :—mid. or pass., *to stretch one's self, τιταινομένω πτερύγεσσιν*, Od. 2, 149 ; and, generally, *to extend, spread, τῇ καὶ τῇ*, Dion. P. 637.—3. *to stretch* or *draw along, ἅρμα τιταίνειν*, Il. 2, 390 ; *ἄροτρον*, Il. 13, 704 : so, absol., *τιταίνετον, haste along*, Il. 23, 403 : hence in mid. or pass., *ἵππος θέει τιταινόμενος πεδίοιο*, the horse runs *stretching* over the plain (*ventre à terre*), Il. 22, 23 ; *ἵππος ἄνακτα ἕλκει πεδίοιο τιταινόμενος σὺν ὄχεσφιν*, Il. 23, 518 : also of a man running violently, Hes. Sc. 229 ; but in Anth. Plan. 105, *γυῖα τιταινόμενος*.—4. in mid., also, *to strain* or *exert one's self*, Od. 11, 599.—II. *τῑταίνω* [*ῑ*] is said to mean *to avenge* (as if from *τίω*), in Hes. Th. 209, *φάσκε δὲ τιταίνοντας ἀτασθαλίῃ μέγα ῥέξαι ἔργον*,—but the signf. is, *Uranus in wrath called his sons Titans, for that they were stretching out their hands to do violence.* It is true that the poet has *ῑ :* but this was because the *ι* in **Τιτάν** was so.—Ep. word.

†Τιτακός, *οῦ, ὁ, Titacus*, an autochthon in Attica, Hdt. 9, 73.

Τῑτάν, *ᾶνος, ὁ*, usu. in plur. *Τῑτᾶνες*, Ep. and Ion. *Τῑτῆνες, οἱ, the Titans*, a race of gods placed beneath Tartarus. Il. 14, 279, H. Ap. 336 : acc. to Hes. Th. 133, six sons and six daughters of Uranus and Gaea, viz., Oceanus, Coeus, Creius, Hyperion, Iapetus, Cronus, Theia, Rheia, Themis, Mnemosyné, Phoebé, and Tethys ; cf. Il. 8, 481, where Iapetus and Cronus are named. At first they dwelt in heaven, hence called *Οὐρανίωνες* even in Il. 5, 898 ; but when Jupiter prevailed he hurled them into nether darkness : their struggle with Jupiter assisted by the hundred-handed Cottus, Briareus and Gyes, is told at length by Hes. Th. 616–736, where they are always called *Τιτῆνες θεοί*.—(This legend must not be confounded with the like revolt of the sons of Alöeus in Thessaly, Od. 11, 305 ; nor with the storming of heaven by the later Gigantes.) Many other names are given by later poets, as Prometheus, Epimetheus, Atlas, Aesch. Pr. 205, 427 ; so, *Θέμις Τιτανίς*, Ib. 874, etc.—Later, any descendants of Uranus and Gaea are so called :—and in Lat. poets *Titan* is usu. the Sun-god, Helius. (The oldest deriv. of the name is given in Hes. Th. 207, v. *τιταίνω*, fin., *the Stretchers, Strivers, — tendones*, as Herm. translates it :—acc. to others, *τιτάν* is=*τιμωρός*, v. *τίτας :* acc. to others,=*βασιλευς*, cf. *τιτηνά*).

Τῑτάνῐα, (sc. *ἱερά*), *τά, the festival of the Titans :* strictly neut. from *Τιτάνιος*. [*τᾱ*]

†Τῑτᾱνικός, *ή, όν*,=sq., Plat. Legg. 701 C.

Τῑτάνιος, *α, ον*, Ion. *Τιτήνιος*, (*Τιτάν*) *Titanian, Titan-sprung :* hence pecul. fem. *Τιτανιάς, άδος*. [*ᾱ*]

Τῑτᾱνίς, *ίδος, ἡ*, Ion. *Τιτηνίς*, fem. from *Τιτάν*, Aesch. Pr. 874.

Τίτᾰνις, *εως, ἡ*,=*τίτανος*. [*τῐ*]

Τῑτᾱνογρᾰφία, *ας, ἡ, a history of the Titans.*

Τῑτᾱνοκράτωρ, *ορος, ὁ*, (*Τιτάν, κρατέω*) *conqueror of the Titans*, Luc. Tim. 4.

Τῑτᾱνοκτόνος, *ον*, (*Τιτάν, κτείνω*) *slaying Titans*, Batr. 273.

Τῑτᾱνομᾰχία, *ας, ἡ*, (*Τιτάν, μάχη*) *battle of the Titans*, Diod.

†Τίτανος, *ου, ὁ, Titanus*, a mountain of Thessaly, Il. 2, 735.

Τίτᾰνος, *ου, ἡ, lime*, also *gypsum*, Hes. Sc. 141 : generally, *a white earth, chalk :* also, *marble-scrapings*, Luc. Somn. 6. (Perhaps from the Thessalian town or hill *Τίτανος*, Il. 2, 735, as *creta*, chalk, from Creta ; or —vice versa). [*ῐ*] Hence

Τῐτᾰνόω, *ῶ, to cover with lime, plaster.*

Τῑτᾱνώδης, *ες*, (*Τιτάν, εἶδος*) *like Titans, Titanic, Τιτανῶδες βλέπειν*, Luc.

Τῐτᾰνωτός, *ή, όν, plastered with lime.*

Τίταξ, *ὁ*, (*τίω*)=*βασιλεύς*, Hesych. ; cf. *τιτήνη*.

†Τιταρήσιος, *ου, ὁ, the Titaresius*, a river of Thessaly, the later Eurotas, a branch of the Peneus, Il. 2, 735 ; Strab. p. 441.—II. *Titaresian*, appell. of Mopsus, from sq. 2, Hes. Sc. 181 ; Ap. Rh. 1, 65.

†Τίταρον, *ου, τό, Titarum*, a city of Thessaly, Lyc. : adv. *Τιταρῆθεν, from Titara*, Orph. Arg. 126.—2. *Mt. Titarus*, in Thessaly, a branch of Olympus, Strab. p. 441.

Τίτας, *ου, ὁ*, (*τίω*) Dor. for *τίτης*,=*τιμωρός, an avenger*, Aesch. Cho. 67. [*ῐ*]

Τῑτηγενής, *ές*, (**γένω*) *Titan-born*, formed like *Ἀτλαγενής :* from

Τῑτῆνες, *οἱ*, Ep. and Ion. for *Τιτᾶνες*. Hom., and Hes.

Τιτήνη, *ης, ἡ*,=*βασιλίς*, Aesch. ap. Hesych. (Fr. 252) ; cf. *τίταξ :*—hence Herm. (Opusc. 5, 162) reads *τὰ χθονίων τιτηνά, the powers* of the nether world, in Aesch. Cho. 399 ;—supposing this to be heterocl. plur. of *τιτηνός, a king :* cf. *τιθηνός, τιθήνη*.

†Τιτήνιος, *η, ον*, Ion.=*Τιτάνιος*.

Τιτθεία, *ας, ἡ, the suckling by a nurse, a nurse's place* or *office*, Dem. 1312, 2 : from

Τιτθεύω, *to be a nurse, do nurse's service.*—II. trans., *to suckle, nurse, τινά*, Dem. 1309, 19 ; 1311, fin. ; of one's country, Plut. Lycurg. 16 :—*οἱ τιτθευόμενοι, sucklings*, Arist. H. A. 3, 21, 7 : from

Τιτθή, *ῆς*, or *τίτθη, ης, ἡ, the teat* or *nipple of* a woman's breast. cf. *τιτθίον*.—II. *a nurse*, Ar. Eq. 716, Thesm. 609, Plat. etc. ; cf. *μάμμα* II.—III. prob. never=*τήθη*, cf. *τήθη*, fin. (Akin to *τιθηνός, τιθήνη, τιθή, τιθός*, from *θάω, θῆσαι, to give suck.*)

Τιτθιβύζω,=*τιττυβίζω*.

Τιτθίζω, *to suck the breast.*—2. trans., *to suckle.*

Τιτθίον, ου, τό, Dim. from τίτθη I, Ar. Ach. 1199, Ran. 412, etc.

Τιτθίς, ίδος, ἡ, Dim. from τίτθη.

Τιτθολᾰβέω, ῶ, (τίτθη, λαμβάνω) *to take hold of the teats,* Aristaen. 2, 16.

Τιτθός, οῦ, ὁ, like τίτθη, *the teat, nipple* of a woman's breast, Ar. Thesm. 640, Lysias 92, 32, 38: rarely of the man's, Jac. Anth. P. p. 753.—II. *a nurser, rearer,* like τροφός, Philo.

Τῑτίζω, like πιπίζω, *to cry 'ti ti,' chirrup* like a young bird; τιτίζοντες was the reading of Zenodotus for τετριγῶτες in Il. 2, 314. (Onomatop., like τεττίζω).

Τῑτίς, ίδος, ἡ, like πιπώ, *a small chirping bird,* Phot.

Τιτλάρια, τά, a kind of *writing-tablets,* Arr. Epict.: others write τιλλάρια, and take it to mean *pens.*

†Τίτλος, ου, ὁ, the Lat. *titulus, a title, inscription,* N. T.

†Τίτορμος, ου, ὁ, *Titormus,* an Aetolian herdsman, brother of Melas, renowned for his strength, Hdt. 6, 127; Ael. V. H. 12, 22.

†Τίτος, ου, ὁ, the Rom. name *Titus,* Polyb.

Τιτραίνω, dub. form, and τιτράω, late form, for τετραίνω.

Τιτρώσκω, and, in Od. 21, 293, ΤΡΩ'Ω, q. v.: f. τρώσω: aor ἔτρωσα: pf. pass. τέτρωμαι. *To wound, hurt,* Il. 23, 341, Od. 16, 293; τετρῶσθαι τὸν μηρόν, *to be wounded in* the thigh, Hdt. 6, 5; θνήσκοντας ἢ τετρωμένους, Aesch. Theb. 242:—also of ships, *to damage* them, Thuc. 4, 14; αἱ ἡμίσεαι τῶν νεῶν τετρωμέναι, Hdt. 8, 18:—of wine, *to do* one *a mischief,* οἶνός σε τρώει μελιηδής, ὅς τε καὶ ἄλλους βλάπτει, Od. 21, 293; τρώσει νιν οἶνος, Eur. Cycl. 422; so ἐπεί μ' ἔρως ἔτρωσε, Id. Hipp. 392, cf. Valck. Diatr. p. 52; τὰ παραδείγματα ἡμᾶς οὐδὲν τιτρώσκει, Plat. Phil. 13 C.—(Akin to τορέω, *τράω, τετραίνω: hence τραῦμα.) Hence

Τιτρωσμός, οῦ, ὁ, *a wounding.*—II. *a miscarriage,* Hipp.

Τιττίο, barbarism for τιτθίον, Ar. Thesm. 1185.

Τιττῠβίζω, strictly of the cry of partridges, but different from κακαβίζω, Theophr. ap. Ath. 390 B:—also, like τρίζω, τιτίζω, of swallows and other small birds, *to twitter, chirrup,* used by Ar. Av. 235 in compd. ἀμφιτιττυβίζω.

Τῐτῠοκτόνος, ον, (Τιτυός, κτείνω) *slaying Tityus,* Call. Dian. 110.

Τῐτῠός, οῦ, ὁ, *Tityus,* son of Gaea, a giant, whose liver was always torn by two vultures in the nether world, as a punishment for violence offered to Latona, Od. 11, 576, cf. 7, 324: †acc. to Apollod., 1, 3, 12, son of Jupiter and Elara: cf. Ἐλάρα.

Τῐτυρῖνος αὐλός, ὁ, *a shepherd's pipe or flute,* Artemid. ap. Ath. 182 D. [ῠ]

Τῑτῡριστής, οῦ, ὁ, *a piper,* App. Pun. 66.

Τίτῡρος, ου, ὁ, Dor. for Σάτυρος, a Satyr, companion of Bacchus; but Strabo distinguishes the Τίτυροι from the Σάτυροι, Σιληνοί, etc., pp. 468, 470:—hence, a common shepherd's name, *Tityrus,* Σάτυρος also being used for a prop. n., †Theocr. 3, 2; cf. Ὑπόθεσις of 3d Idyll†.—II. = σάτυρος 3, *a tailed ape,* not the same as πίθηκος, Theophr. Char. 5, cf. Ael. V. H. 3, 40, Schol. Theocr. 3.—III. with the Laconians, *the goat* or *ram that leads the flock, the bell-wether,* Serv. Virg. Ecl. 1. [ῑ]

Τῐτύσκομαι, only used by Ep. in pres. and impf., combining the signfs. of the kindred verbs τεύχω, τυγχάνω:—hence,—I. like τεύχω, *to make, make ready, prepare,* τιτύσκετο πῦρ, Il. 21, 342; ὑπ' ὄχεσφι τιτύσκετο ἵππω, *he put* two horses to the chariot, Il. 8, 41; 13, 23:—in Alexandr. poets, we find an act. form τιτύσκω, Arat. 418, Lyc. 1403; so also in Antim. Fr. 26, cf. Ruhnk. Ep. Cr. p. 38.—II. more freq. like τυγχάνω, *to aim,* with darts, etc., τινός, *at* a person, τινί, *with* a thing, as, Μηριόνης δ' αὐτοῖο τιτύσκετο δουρί, Il. 13, 159; ἐγχείῃ δ' αὐτοῖο τιτύσκετο, 21, 582; cf. 3, 80; 11, 350, etc.; τιτύσκεσθαι καθ' ὅμιλον, 13, 498, 560; ἄντα τιτύσκεσθαι, *to aim* straight before one, at a mark right opposite, Od. 21, 421; 22, 266: absol., 22, 118:—also, *to shoot* a bolt *into its socket,* 21, 48:—also, χερσὶ τιτυσκόμενος, of a boxer, Theocr. 22, 187:—c. acc. cognato, φώριον βλέμμα τιτύσκεσθαί τινος, *to cast* a stolen glance at one, Anth. P. 5, 221.—2. metaph., φρεσὶ τιτύσκεσθαι, *to aim at* a thing in mind, i. e. *to purpose, design,* c. inf., Il. 13, 558: hence of the Phaeacian ships, ὄφρα σε τῇ πέμπωσι τιτυσκόμεναι φρεσὶ νῆες, Od. 8, 556.

Τῑτώ, οῦς, ἡ, = ἡμέρα, *day,* Call. Fr. 206, Lyc. 941; cf. Τιτάν, fin.

Τίφη, ης, ἡ, a kind of *grass* or *straw* (which some compare to, or confound with ὀλύρα), Theophr.—II. a kind of *beetle* (like τίλφη or σίλφη), or, acc. to others, *the water-spider,* that runs on the top of smooth water, Lat. *tipula,* cf. Ael. N. A. 8, 13:—also *a kind of small boat,* Ar. Ach. 920, 925, as Elmsl. interprets it from Suid.; and Dind. quotes Schol. Pac. 142 to the same effect. (Perh. from τῖφος.) [ῐ ?]

Τίφθ', for τίπτε, before an aspirate, Hom.

Τίφιος, α, ον, *of* or *belonging to a* τῖφος, *marshy.* [τῑ]

Τῖφος, εος, τό, *standing water, a pond, pool,* Theocr. 25, 15, Ap. Rh.—II. τὰ τίφη, *woodlands,* Lyc. 268.

Τίφυον, τό, a plant of *the narcissus* kind, used for garlands and nosegays, perh. akin to ἴφυον.

Τῖφυς, υος, ὁ, *Tiphys,* the pilot of the ship Argo, †Ap. Rh. 1, 105†.—II. *the night-mare,* Lat. *incubus.*

Τῑφώδης, ες, (εἶδος) *like a* τῖφος, and so = τίφιος, Strab.

ΤΙ'Ω: f. τίσω: impf. ἔτιον: pres. pass. τίομαι: pf. pass. τέτιμαι, part. τετιμένος: Ep. inf. pres. act. τιέμεν: impf. act. and pass. τίεσκον, τιέσκετο, Hom., and Hes. (cf. infra II). *To pay honour to* a person (whereas τίνω is confined to the signf. of *paying a price*); hence, *to esteem, honour, respect,* like τιμάω, the bearing of men towards the gods, Il. 8, 540; 9, 238; 13, 827, Od. 13, 129, etc.; and conversely of the gods towards men, Il. 1, 508; 9, 110: in which signf. we also find the mid., Ζεὺς τίεται αὐτήν, Hes. Th. 428; but more usu. of the respect paid by men to other men, kings, etc., οἵ σε θεὸν ὣς τίσουσιν, Il. 9, 302; ἶσον γάρ σε θεῷ τίσουσιν Ἀχαιοί, Ib. 603; ἄριστον Ἀχαιῶν οὐδὲν ἔτισας, 1, 244, cf. 354; ἄνδρα φέριστον, ὃν ἀθάνατοί περ ἔτισαν, ἠτίμησας, 9, 110, etc.; on τ. τινα ἐν καρὸς αἴσῃ, v. sub κάρ (= θρίξ): τ. ξεῖνον, Od. 15, 542: τ. τινα φιλότητι, Il. 9, 631:—also of things, θεοὶ δίκην τίουσιν, they *honour* right, Od. 14, 84; Ἴλιός μοι τιέσκετο, Il. 4, 46:—in this sense the trag. use only the pres. and impf. (cf. infra II), δαίμονας τίει, Aesch. Theb. 77, cf. Ag. 259, 531;—τίειν μέλος, *to honour,* i. e. *sing* the strain, Ib. 706: part. pf. pass. τετιμένος, *honoured,* Hom., and Hes.; τινί, *by* any one, Il. 24, 533, Od. 13, 28, etc.: always of men, Herm. H. Hom. Ap. 478;—τετιμέναι in Aesch. Cho. 399 is against the metre, cf. sub τιτηνός.—2. *to value* or *rate at a certain worth,* τρίποδα δωδεκάβοιον, γυναῖκα τεσσαράβοιον, *to value* a tripod at twelve steers' *worth,* a woman at four, Il. 23, 703, 705.—II. the fut. and aor. 1, τίσω, ἔτισα, are used by *post-Homeric poets* only in the signf. of τίνω, *to pay a price, make return;* and τίσομαι, ἐτισάμην only in that of τίνεσθαι, *have a price paid* one, or *return made* one, so that these tenses properly belong to τίνω,—except in the Homeric passages above quoted.—Perh. also τίομαι, which is strictly only pass., may be used for τίνομαι in late poets. [Of pres. and impf., in Ep., ῑ in arsis, ῐ in thesis; but sometimes ῑ even in thesis, before a long syll., e. g., Od. 14, 84; 16, 306;—in Att. usu. ῑ:—ῑ in pf. pass. always: cf. τίνω fin.]

Τίω, τίως, Dor. forms for σοῦ, τέο, τεοῦς.

Τλάθῡμος, ον, Dor. for τλήθυμος, Pind. [ᾱ]

Τλαιπᾰθής, ές, = τληπαθής, Hesych.

Τλαισίφρων, ονος, ὁ, ἡ, = τλησίφρων, Hesych.

Τλάμων, Dor. τλήμων, Pind. [ᾰ]

†Τλᾱπόλεμος, ου, ὁ, Dor. = Τληπόλεμος

ΤΛΑ'Ω, a radic. form never found in pres., this being supplied by the pf. τέτληκα, or the verbs τολμάω, ἀνέχομαι, ὑπομένω, etc.: fut. τλήσομαι:—aor. ἔτλην (as if there were a pres. τλῆμι, which there is not, Pors. Phoen. 1740); imperat. τλῆθι; opt. τλαίην, Ep. 3 pl. τλαῖεν (for τλαίησαν), Il. 17, 490; part. τλάς, τλᾶσα, τλάν; inf. τλῆναι:—pf. (with pres. signf.) τέτληκα, but as a real pf. in Ar. Plut. 280.—These are all in Hom.:—from the pf. τέτληκα, which he uses only in indic., is formed the poet. syncop. imperat. τέτλαθι, τετλάτω [ᾰ], Od. 16, 275; opt. τετλαίην, Il. 9, 373; inf. τετλάναι [ᾰ], for which Hom. uses τετλάμεν, and in Od. 13, 307 τετλάμεναι: Ep. part. τετληώς, ότος, Hom., and Hdt.; fem. τετληυῖα, Od. 20, 23: the Ep. aor. ἐτάλασα [ᾰ] (as if from a pres. ταλάω), Hom.; who also has the Ep. form ἐτάλασσα, Il. 17, 166, subj. ταλάσσω, ῃς, ῃ, Il. 13, 829; 13, 161; whence a fut. ταλάσσω in Lyc. 746.

Strictly, *to take upon one's self, to bear; to suffer, undergo,* hardship, disgrace, etc., but never like φέρω, of *bodily* loads or burdens; c. acc. rei, ἔτλην οἷ' οὔπω καὶ ἄλλος, Il. 24, 505; ἔτλην ἀνέρος εὐνήν, *I submitted* to be wedded to a man, 18, 433; ἔτλα πένθος, Pind. I. 7 (6), 52; τλῆναι πάθη, Aesch. Pr. 704, etc.—2. inf., *to dare* or *venture to do,* πῶς ἔτλης ἐλθέμεν οἶος; Il. 24, 519; οὔτε λόχονδ' ἰέναι τέτληκας θυμῷ, 1, 228; cf. 21, 150; 7, 480, etc.; so also in Hes., Pind., etc.:—in Att. poets, *to dare to do something contrary to one's feelings,* whether good or bad, hence *to have the courage, effrontery, grace, patience, cruelty,* to do any thing, πῶς ἔτλης σὰς ὄψεις μαρᾶναι how *couldst thou* quench thy orbs of sight? Soph. O. T. 1327; μὴ τλῇς με προδοῦναι, *be* not *so cruel* as to forsake me, Eur. Alc. 275, (see more examples ap. Monk ad l.): so c. acc. rei (where δρᾶν may be supplied), *to dare* a thing, i. e. *dare to do* it, Soph. Tr. 71, cf. Eur. Hec. 1251:—later c. part. pro inf., Aesch. Ag. 1041, Theb. 756; cf. Od. 5, 362, Schäf. Soph. El. 943.—3. absol., *to be patient, submit, venture*, etc., ἤτοι ἐγὼ μενέω καὶ τλήσομαι, Il. 11, 317; esp. in imperat., τέτλαθι μῆτερ ἐμὴ καὶ ἀνασχέο, 1, 586; etc.; τετληότι θυμῷ, Il.; κραδίη τετληυῖα, Od. 20, 23.—Poet. word, used also by Xen. Cyr. 3, 1, 2; τολμάω being the common prose word. (Τλ-άω is radically the same as τολμάω, Sanscr. *tul*, Lat. *tol-erare, tulisse*, (*t*) *latus*: hence τελάμων, τάλαντον.) Hence

Τλήθῡμος, ον, Dor. τλάθ-, (θυμός) *of enduring soul, stout-hearted*, Ὀδυσσεύς, Anth. P. 9, 472; τλ. κύων, *a staunch* hound, Pind. Fr. 258; τλ. ἀλκά, Id. N. 2, 24.

*Τλῆμι, v. sub *τλάω.

†Τλημονίδας, ου, ὁ, *Tlemonidas*, a Spartan, commander of peltastae, Xen. Hell. 5, 3, 3.

Τλημόνως, adv. from τλήμων, q. v.

Τλημοσύνη, ης, ἡ, *that which is to be endured, misery, distress*, in pl., H. Hom. Ap. 191.—II. *endurance, patience*, Archil. 1, 6. Hence

Τλήμων, ονος, ὁ, ἡ, vocat. τλῆμον, (*τλάω):—*suffering, enduring*; hence, —I. *patient, stedfast, stout-hearted*, of Ulysses, Il. 10, 231, 498, (to whom a τλήμων θυμός is ascribed, Il. 5, 670;) also, *bold, daring, hardy*, θαρσαλέοι καὶ τλήμονες, Il. 21, 430; τλάμονι ψυχᾷ, Pind. P. 1, 93; cf. Elmsl. Heracl. 570; and in bad signf., *over-bold, reckless*, Lat. *audax*, Aesch. Cho. 383, 596. Soph. El. 439, Eur. Med. 865.—II. *full of suffering, wretched, miserable*, Theogn. 196, Aesch. Pr. 614, Soph. Phil. 161, etc.; τλήμονες φυγαί, τύχαι, Eur. Hipp. 1177, H. F. 921; τλημονέστατος λόγος, Id. Hec. 562:—in Ar. Thesm. 1072, θανάτου belongs to μέρος ἐξέλαχον, not to τλήμων.—III. adv. -μόνως, *patiently*, Aesch. Cho. 748, Eur. Supp. 947.—Poet. word, used once or twice by Xen.

Τληπάθεια, ας, ἡ,=ταλαιπωρία.

Τληπᾰθέω, ῶ, *to endure misery*, like ταλαιπωρέω.

Τληπᾰθής, ές, (*τλάω, πάθος) = ταλαίπωρος, *wretched*.

†Τληπόλεμος, ου, ὁ, *Tlepolemus*, son of Hercules and Astyoche (or Astydamia, Pind. O. 7, 43), fled from Argos to Rhodes for murder, and from Rhodes went with nine ships to the Trojan war, in which he was slain, Il. 2, 653, sqq.; 5, 659.—2. son of Damastor, a Lycian, Il 16, 416.—3. a general of the Athenians, Thuc. 1, 117.—4. a general of Alexander the Great, Arr. An. 3, 22, 1.—Others in Paus.; etc.

†Τλησίας, ου, ὁ, *Tlesias*, an Athenian archon, Paus. 4, 15, 1.

Τλησῐκάρδιος, ον,=ταλακάρδιος, *hard-hearted*, Aesch. Ag. 430.

†Τλησιμένης, ους, ὁ, *Tlesimenes*, masc, pr. n., Anth.; Paus.; etc.

Τλησίμοχθος, ον, = sq., Eur. Incert. 63.

Τλησίπονος, ον, (*τλάω, πόνος) *patient of toil, stout-hearted*, Opp. C. 4, 4, H. 1, 35.

Τλῆσις, εως, ἡ, (*τλάω) *endurance*:—*daring*. Hence

Τλητικός, ή, όν, *of* or *for enduring, patient*, Philo.

Τλητός, ή, όν, verb. adj. from *τλάω,—I. act., *suffering, enduring, patient, stedfast in suffering* or *labour*, Il. 24, 49.—II. pass., *suffered, endured*: *to be suffered* or *submitted to, endurable*, Aesch. Pr. 1065, etc.; cf. Valck. Hipp. 874.

†Τλῶς, ῶ, ἡ, *Tlos*, a city of Lycia, Strab. p. 665; hence Τλωεύς, έως, ὁ, *an inhab. of Tlos*, Anth.

Τμάγεν, Ep. for ἐτμάγησαν, 3 pl. aor. pass. of τμήγω, Il. 16, 374. [ᾰ]

Τμάγον, Ep. for ἔτμαγον, aor. act. of τμήγω. [ᾰ]

†Τμάριος, = Τομάριος, Call. Cer. 52.

†Τμάρος, ὁ,=Τόμαρος, Strab.

Τμήγης, ου, ὁ,=ὁ τμήγων, Dor. for *a ploughshare*.

Τμῆγος, εος, τό, *ploughed land*: *a furrow*.

Τμήγω, aor 1 ἔτμηξα; aor. 2 ἔτμᾰγον; aor. mid. ἐτμηξάμην; aor. pass. ἐτμάγην [ᾰ]:—Ep. collat. form from τέμνω, *to cut, cleave*, τμήξας, Il. 11, 146: in aor. pass., metaph., *to be divided* or *dispersed, to part*, ἐπεὶ ἀρ τμάγεν (3 pl. for ἐτμάγησαν), Il. 16, 374. Hom. uses also in the compds. the pres., aor. 2, and (more freq.) aor. 1; the aor. mid. occurs in Nic. Al. 301. No pres. τμήσσω, or fut. τμήξω is found. Hence

Τμήδην, adv. (τέμνω):—*by cutting*, or *grazing*, Il. 7, 262.

Τμῆμα, ατος, τό, (τέμνω, τμήγω):—*that which is cut, cut off, a section, piece, portion*, Plat. Symp. 191 D, etc.—2. *a cut, incision, wound*, Id. Gorg. 476 C. Hence

Τμημᾰτώδης, ες, (εἶδος):—*like* or *in the form of a* τμῆμα.—II. *endued with a quality of cutting* or *parting*, Hipp.

Τμήξας, part. aor. 1 from τμήγω, Il.

Τμῆσις, εως, ἡ, (τέμνω, τμήγω):—*a cutting, cutting off* or *in two*, Plat. Symp. 190 E; τμ. τῆς γῆς, *ravaging* a country, Id. Rep. 470 A; cf. κείρω I. 3, τέμνω III. 3.—II. *a division, branch of a subject*, Id. Polit. 276 D.

Τμητέος, α, ον, verb. adj. of τέμνω, *to be cut*, etc.—II. τμητέον, *one must cut*, διχῇ, Plat. Soph. 219 D.

Τμητήρ, ῆρος, ὁ, (τέμνω) *one who cuts* or *severs, a destroyer*, Nonn.

Τμητής, οῦ, ὁ, = foreg., Theophr. Hence

Τμητικός, ή, όν, *cutting, severing*, Plat. Tim. 56 A, Theophr.: *cutting, piercing*, πνεῦμα δριμὺ καὶ τμ., Plut. 2, 697 B.

Τμητός, ή, όν, (τέμνω):—*cut, hewn*, τμ. ἱμᾶντες, thongs *shaped by cutting*, Soph. El. 747, Eur. Hipp. 1245.—2. *cut lengthwise, furrowed*, ὁλκοί, Soph. El. 863.—3. *cut, severed*.

Τμητοσίδηρος, ον, (τμητός, σίδηρος) *cut down with iron*, ὕλη, Anth. P. 14, 19.

†Τμῶλος, ου, ὁ, *Tmolus*, an early king of Lydia, Apollod. 2, 6, 3.—II. *Mt. Tmolus*, in Lydia near Sardis, now *Bouz Dagh*, Il. 2, 866; Hdt. 5, 100: sacred to Bacchus, Aesch. Pers. 49; cf. Strab. p. 625, sqq.

†Τνέφαχθος, ου, ὁ, *Tnephachthus*, an early king of Aegypt, Diod. S. 1, 45.

Τό, neut. of ὁ.

Τοαρχαῖον, adv., *of old*, better divisim, τὸ ἀρχαῖον.

Τόδε, v. sub ὅδε.

Τοδεύτερον, adv., *the second time*, better divisim, τὸ δεύτερον.

Τοδί, neut. of ὅδε.

Τοεπίπᾱν, adv., *on the whole*, better divisim, τὸ ἔπιπαν.

Τόθεν, demonstr. adv., strictly an old form of the gen. τοῦ, *hence, thence*, Hes. Sc. 32:—also for ὅθεν, Böckh v. l. Pind. N. 9, 18 (40), Aesch. Pers. 100, and perh. in Hes. l. c.—II. *hence, therefore, thereupon*, like ἐκ τούτου, Aesch. Ag. 220, cf. Ap. Rh. 4, 990.—Only poët.—(Τόθεν answers to the relat., and interrog., ὅθεν, πόθεν, q. v.)

Τόθῐ, adv. demonstr., *there, in that place*, like αὐτοῦ, αὐτόθι, Od. 15, 239; also in H. Hom., and Pind.—II. also for relat. ὅθι, *where*, Pind. N. 4, 84, and in Alex. poets, as Theocr. 22, 199; yet only to avoid a hiatus or to make a syll. long by position, Herm. Orph. Arg. 631, H. Hom. Ven. 158, Jac. Anth. P. p. 565.—Only poët.—Cf. the corresponding relat. and interrog. advs. ὅθι and πόθι.)

Τοι, enclit. particle, strictly an old dat. for τῷ, *therefore, accordingly*, connecting by way of inference; often also serving to strengthen an assertion, *in truth, in sooth, verily*, etc. (though it is hard to render it by any English word), freq. in Hom.; so too in Trag., very freq. to introduce a general sentiment or maxim, Pors. Hec. 228, Valck. Phoen. 1455:—rarely to denote the apodosis, as in Il. 22, 488.—In prose it very often serves to strengthen other particles, which it usu. follows;—cf. γάρ τοι (sub γάρ IV. 9), γέ τοι, ἤτοι, καίτοι, μέν τοι (sub μέν II. 10), μήτοι, οὔτοι, οὐ γάρ τοι, Od. 21, 172; εἰ γάρ τοι, Od. 17, 513; ἦ γάρ τοι, Od. 16, 199; but sometimes τοι is put first, as τοιγάρ, τοιγάρτοι, τοιγαροῦν, τοίνυν; so in τοι ἄρα, τοι ἆρα, which however are mostly contracted by crasis into τἄρα and τἆρα, as also τοι ἄν into τἄν, μέντοι ἄν into μεντἄν—for τοι is not *elided* in those cases, Elmsl. Ar. Ach. 322, Soph. O. C. 1351, Monk Eur. Hipp. 443.

Τοι, Dor., Ion. and Ep. for σοί, dat. sing. from σύ (but with this difference, that σοί always retains its accent in Dor., Ion. and Ep., while τοι is always enclitic), freq. in Hom., and Hdt., v. Herm. H. Hom. Merc. 368.

Τοί, ταί, Ep. and Ion. for οἱ or οἵ, αἱ or αἵ, nom. plur. from ὁ and ὅς, often in Hom., though always in strict demonstr. sense: but in Dor without any such restriction.

Τοιγάρ, a strengthd. form of the enclit. particle τοι, *so then, wherefore, therefore, accordingly*, esp. freq. in prose, but found as early as Hom., Il. 1, 76; so τοιγὰρ ἐγὼν ἐρέω, Il. 10, 427, Od. 8, 402, etc.; usu. beginning a speech or narrative:—but not so in Aesch. Theb. 1033, Pers. 607, Soph. Aj. 666.

Τοιγαροῦν, Ion. τοιγαρῶν, a strengthd. form of τοιγάρ, esp. freq. in prose, as Hdt. 4, 148, Plat. Soph. 234 E, 246 B, etc.: esp. with the imperat., cf. Soph. Phil. 341.

Τοιγάρτοι, a strengthd. form of τοιγάρ, esp. in prose, usu. at the beginning of a speech or narrative, Aesch. Supp. 655, Plat. Phaed. 82 D, Gorg. 471 C, etc.:—sometimes with a word between, as τοιγὰρ ἐγώ τοι, Il. 10, 413, Od. 1, 179 †(τοι in these passages rather the dat. for σοί?)†, etc.

Τοῖϊν, Ep. for τοῖν, gen. and dat. dual from ὁ, Hom.

Τοίνῡν, (νυν):—a strengthd. form of the particle τοι, *therefore, then*, esp. freq. in prose, εἰ τοίνυν.., Hdt. 1, 57.—2. in Att. oft. used to resume or continue a speech, *further*, *moreover*, Aesch. Theb. 990, etc.; ἔλεγες τοίνυν δὴ ὅτι.., Plat. Gorg. 459 A, cf. Xen. An. 3, 1, 36, etc.;—sometimes slightly ironical, Soph. O. T. 1067.—3. sometimes at the beginning of a speech, ἐγὼ μὲν τοίνυν.., referring to something present to the mind of the speaker and hearer, *now* I.., Xen. An. 5, 1, 2, cf. Thuc. 5, 87, 89; v. ap. Lob. Phryn. 342.

Τοῖο, Ion. and Ep. for τοῦ, gen. sing. from ὁ, Hom.

Τοῖος, τοία (Ion. τοίη), τοῖον: (τοῖο, old gen. of ὁ, ἡ, τό):—*of such kind*, *nature* or *quality*, *such*, *such a...*, *such-like*, Lat. *talis*, demonstr. Pron., to which the relat. οἷος, interrog. ποῖος, and indefin. ποιός correspond, very freq. as early as Hom., and Hes. Strictly, τοῖος requires a following clause with οἷος, as in Il. 1, 262, Od. 1, 257, etc.: but for οἷος we have ὁποῖος, as in Od. 17, 421; or the simple relat. pron., as in Il. 7, 231, Od. 2, 286, etc.: τοῖος ὅπως, *such as...*, is more rare, Od. 16, 208:—but τοῖος is most common in Hom. without any relat., referring to something gone before, *such as is said*; so also in Pind. I. 6 (5), 20, Aesch. Eum. 379, Soph. Aj. 562, etc.:—with the superl., τοῖος μέγιστος δοῦπος, Hes. Th. 703, cf. Lob. Phryn. 424.—In prose, the simple form τοῖος is used when a slight stress only is laid on the quality, τοῖος ἢ τοῖος, Plat. Rep. 429 B, 437 E, cf. Phaedr. 271 D; otherwise τοιόςδε or τοιοῦτος.—II. τοῖος, c. inf., *such as* to do, i.e. *fit* or *able* to do, τοῖοι ἀμυνέμεν, Od. 2, 60: cf. οἷος.—III. with an adj. of the same gender and case, it makes the proper signf. of the adj. more prominent, *so very*, *just...*, ἐπιεικὴς τοῖος, *just* of moderate size, Il. 23, 246; πέλαγος μέγα τοῖον, a sea *so* large, Od. 3, 321; κερδαλέος τοῖος, *so very* crafty, Od. 15, 451; and still stronger, ἀβληχρὸς μάλα τοῖος, *so exceeding* gentle, Od. 11, 135; 23, 282; Σαρδάνιον μάλα τοῖον, Od. 20, 302.—IV. Hom. uses the neut. τοῖον as adv., *so*, *thus*, *so very*, *so much*, Il. 22, 241, Od. 1, 209; 3, 496, etc.—Later, we have also τοίως.

Τοιόςδε, άδε (Ion. ήδε), όνδε, in common Att. also τοιοςδί, etc.:—= τοῖος, with stronger demonstr. signf., *of such kind*, *nature* or *quality*, usu. with the collat. notion of *so great* or *excellent*,—in Hom. not so freq. as τοῖος, but in Hdt. and Att. much more so: strictly, anteced. to οἷος, as ἀοιδοῦ τοιοῦδ' οἷος ὅδ' ἐστί, Od. 1, 371, cf. Il. 24, 375: but more usu. without any relat., τοιόςδ' ἠμὲν δέμας ἠδὲ καὶ ἔργα, Od. 17, 313; τοιόςδ' ἐστὶ πόδας τοιόςδε τε χεῖρας, 19, 359; τοιόςδε τοσόςδε τε λαός, a host *such* and so large, Il. 2, 120, 799; τοσόςδε καὶ τοιόςδε, Hdt. 2, 73; ἕτερος τ., *just such* another, Hdt. 1, 207: ellipt., κατὰ τοιόνδε [τρόπον], in *such* wise, Hdt. 4, 48; 7, 10, 5: ἐν τῷ τοιῷδε, in *such* circumstances, Hdt. 9, 27: the sense is made more indef. by τοιόςδε τις, freq. in Att., as Plat. Symp. 173 E; etc.; but also in Hdt. 4, 50.—In comparison ὡς also stands instead of οἷον, Aesch. Pers. 179.—In prose narrative τοιάδε is, properly, *as follows*, τοιαῦτα, *as aforesaid*, Hdt. 1, 8, etc.; cf. ὅδε, οὗτος. Cf. τοσόςδε.

Τοιοῦτος, αύτη, οῦτο, Att. also τοιοῦτον, which however is also found in Od. 7, 309; 13, 330, and seems to prevail in Hdt., while we find τοιοῦτο in Aesch. Pr. 801, Ag. 315, and Thuc. 7, 86: Att. also τοιουτοσί, Plat. Theaet. 163 E:—= τοῖος and τοιόςδε, but with stronger demonstr. signf., *of such kind*, *nature* or *quality*, in Hom. not so freq. as τοῖος, but in Att. the most common of the three forms, usu. with collat. notion of *so great*, etc.; but sometimes (from the context) with that of *so small*:—strictly anteced. to οἷος, as in Od. 4, 269, Plat. Symp. 199 D, etc.; to ὅσος, Il. 21, 428; to ὥςτε, Plat. Symp. 175 D:—but more freq. without any relat., Pind. O. 6, 24, Hdt., etc.; ἐν τῷ τοιούτῳ, ἐν τοῖς τοιούτοις, in *such a state* of things, Xen., etc.; τοιοῦτός ἐστι or γίγνεται εἰς, or περί τινα, he is *so disposed* towards any one, Xen. Cyr. 5, 2, 27, Isocr. 4 D; c. dat., τοιοῦτός τινι, *such* in a thing, Soph. Phil. 1271; strengthd., τ. ἕτερος, *just such* another, Hdt. 1, 207; 3, 47; also in neut., ἕτερον τοιοῦτον, ἕτερα τοιαῦτα, Hdt. 1, 120; 2, 5: the sense is still more indef. in τοιοῦτός τις, *such a* one, freq. in Att., which phrase we oft. translate by an adv., as, ἐγένετο ἡ διακομιδὴ τοιαύτη τις, it took place in *some such* way, *nearly so*, Polyb. 3, 45, 6.—In prose narrative, τοιαῦτα properly refers to what goes before; so, τοιαῦτα μὲν δὴ ταῦτα, Aesch. Pr. 500; cf. τοιόςδε, fin.—After a question, τοιαῦτα affirms like ταῦτα, (v. οὗτος XIII), *just so*, *enen so*, Valck. Phoen. 420, Seidl. Eur. El. 640.—Τοιαῦτα, absol., like the Lat. *et sic porro*, τὰ πλοῖα, τὰ τοιαῦτα, ships *and such-like*, Dem. 96, 10.—Adv. -τως, τ. ἔχει, v. l. Antipho 143, 7.—Cf. τοσοῦτος. (Τοιοῦτος is not a compd. of τοῖος, οὗτος, but merely a lengthd. form from τοῖος, as τοσοῦτος, τηλικοῦτος, etc., from τόσος, τηλίκος, etc.) [τοῐ, freq. in Trag. and Com., Valck. Phoen. 512, Diatr. p. 109.] Hence

Τοιουτόσχημος, ον, (σχῆμα) *of such shape*, Sext. Emp. p. 413.

Τοιουτοσχήμων, ον, gen. ονος, = foreg.

Τοιουτότροπος, ον, (τοιοῦτος, τρόπος) *of such fashion* or *kind*, *such like*, Hdt. 7, 226, Thuc. 2, 13, Plat., etc.; v. Epicur. ap Diog. L. 10, 79. Adv. -πως.

Τοιουτόχροος, ον, (τοιοῦτος, χρόα) *of such like colour*, Hipp.

Τοιουτώδης, ες, (τοιοῦτος, εἶδος) *of such kind*, like τοιουτότροπος, Luc. Pisc. 20.

Τοῖςδεσι, Od. 10, 268; 21, 93, and τοῖςδεσσι, τοῖςδεσσιν, oft. in Hom.,—old Ep. forms for τοῖσι δέ, anomalous.

Τοίχαρχος, ὁ, (τοῖχος II, ἄρχω):—*overseer of the rowers on each side of the ship*; cf. Luc. D. Meretr. 14, 3.

Τοιχίζω, (τοῖχος II):—of a ship, *to lie on her beam-ends*.

Τοίχιον, ου, τό, dim. from τοῖχος, Inscr.

Τοιχογρᾰφία, ας, ἡ, *a writing* or *painting on the wall*: esp. the Annals of the Roman Pontifex Maximus, which were written for perusal on the temple walls: from

Τοιχογράφος, ον, (τοῖχος, γράφω) *writing* or *painting on the walls*. [ᾰ]

Τοιχοδιφήτωρ, ορος, ὁ, *one who creeps through a hole in the wall* (in order to steal); generally = τοιχωρύχος.

Τοιχόκρᾱνον, ου, τό, *the top of a wall*.

Τοιχόομαι, (τοῖχος) as pass., *to have the conception of a wall*, as opp. to *really seeing one*, Plut. 2, 1120 D; cf. ἱππόομαι.

Τοιχορύκτης, ου, ὁ, = τοιχωρύχος, Lob. Phryn. 232.

Τοῖχος, ου, ὁ, *the wall of a house* or *court*, Hom., who also has in full τ. δώματος, τ. μεγάρου, Il. 16, 212, 18, 374; τ. αὐλῆς, Hes. Op. 730; οἰκίας, Plat. Rep. 574 D; γράφειν ἐν τοίχοις, Legg. 859 A; cf. διορύσσω, λευκόω.—II. in plur., *the sides of a ship*, Od. 12, 420, Thuc. 7, 36, Theocr. 22, 12:—proverb., ὁ εὖ πράττων τοῖχος, 'the snug side of the ship,' Ar. Ran. 537. (Akin to τεῖχος, which however was never used in these senses, v. τεῖχος fin.)

Τοιχωρῠχέω, ῶ, f. -ήσω, (τοιχωρύχος) *to dig through a wall like a thief*; *to be a housebreaker*, Ar. Plut. 165, Xen. Mem. 1, 2, 62; cf. διορύσσω: metaph., οἷα ἐτοιχωρύχησαν περὶ τὸ δάνειον, what *thievish tricks they played* with their usury, Dem. 925, 24. Hence

Τοιχωρύχημα, ατος, τό, *a hole dug in the wall*: metaph., *a thievish trick*. [ῠ]

Τοιχωρῠχία, ας, ἡ, *a digging through the wall*, *housebreaking*, Xen. Apol. 25: and

Τοιχωρῠχική, ῆς, ἡ, (sc. τέχνη) *a housebreaker's life*, Sext. Emp.: from

Τοιχωρύχος, ου, ὁ, (τοῖχος, ὀρύσσω):—*one who digs through the wall*, i. e. *a housebreaker*, *burglar*, τ. καὶ ἱερόσυλοι, Plat. Legg. 831 E: generally, *a thief*, *knave*, freq. in Ar., as Ran. 773, Plut. 204.

Τοίως, τοιῶςδε, advs. from τοῖος, τοιόςδε.

Τόκᾰ, Dor. for τότε, Pind. O. 6, 112, N. 6, 18.

Τοκᾰρίδιον, ου, τό, like sq., dim. from τόκος II. [ῐ]

Τοκάριον, ου, τό, dim. from τόκος II, *a small rate of interest*, *small profit*, Lat. *usurula*. [ᾰ]

Τοκᾰρύδιον, τό, v. l. for τοκαρίδιον.

Τοκάς, άδος, ἡ, (τίκτω):—*one who has just brought forth*, Lat. *foeta*, σύες θήλειαι τοκάδες, Od. 14, 16; τοκὰς λέαινα, a lioness *with cubs*, Eur. Med. 187:—c. gen., τοκάς τινος, one's *mother*, Id. Hipp. 559. Hence

Τοκάω, ῶ, *to be near delivery*, Cratin. Incert. 93.

Τοκετός, οῦ, ὁ, = τοκός, *birth*, *delivery*, Arist. Gen. An. 2, 8, 21, Leon. Tar. 71.—II. *that which is brought forth*, Agath. prooem. Anth. 64.

Τοκεύς, έως, ὁ, (τίκτω):—*one who begets*, *a father*: in Hom. always, and in Hes. usu. in plur. τοκῆες, τοκεῖς, *parents*; so also in Trag.;—also in dual, Od. 8, 312; the sing. in Hes. Th. 138, 155, Aesch. Eum. 658 (cf. sub τέκνον):—Hom., Hes., and Hdt. usu. have the Ion. forms τοκῆες, ήων, etc.: yet in Il. we have also the gen. τοκέων, cf. Lob. Phryn. 69: the dat. τοκέσι in an Epigr. in Bockh Inscr. 1, p. 536.

Τοκήεσσα, ἡ, (τόκος) = τοκάς, Hipp

Τοκίζω, (τόκος II):—*to lend on interest*, ἐπ' ἐννέα ὀβολοῖς, Dem. 1122. 27; τ. τόκον, *to practise* usury, Anth. P. 11, 309. Hence

Τοκισμός, οῦ, ὁ, *the practice of usury*, Xen. Vect. 4, 6; Arist. Pol. 1, 11, 3.

Τοκιστής, οῦ, ὁ, (τοκίζω) *an usurer*, Plat. Alc. 2, 149 E.

Τοκογλυφέω, ῶ, *to practise sordid usury*, Plut. 2, 34 D, Luc., etc.: from

Τοκογλύφος, ὁ, (τόκος II, γλύφω):

one who splits interest, i. e. *calculates his usury to a fraction, a sordid usurer*, Plut. 2, 18 E, Luc., etc.; generally, =ὀβολοστάτης, Jac. Anth. P. p. 598.

Τοκοληψία, ας, ἡ, *a taking of interest.*

Τοκοπράκτωρ, ὁ, (πράσσω V. 2):—*one who exacts interest.*

Τόκος, ου, ὁ, (τίκτω):—*a bringing forth, birth*, of women, Il. 19, 119, H. Cer. 101; of animals, Il. 17, 5: in plur., Soph. O. T. 26, 173, Eur., etc.; ὁ τ. τῆς γυναικός, *the time of* her *delivery*, Hdt. 1, 111, cf. Soph. Fr. 424.—2. *the offspring, young child, son*, πάντων Ἀργείων ὀρέων γενεήν τε τόκον τε, Il. 7, 128; of an eagle, ἐλθὼν ἐξ ὄρεος, ὅθι οἱ γενεή τε τόκος τε, Od. 15, 175: Οἰδίπου τόκος, his *son*, Aesch. Theb. 372, cf. 407, etc.—II. metaph., *the produce of money* lent out, hence *interest*, Lat. *usura* (as Shakspere says of usurers, that they 'take *a breed* of barren metal,' cf. Plat. Rep. 555 E, Arist. Pol. 1, 10, 5); τόκος ὀνάτωρ, Pind. O. 11 (10), 12; in sing. and pl., Ar. Nub. 18, 20, 34, etc.; τόκους κομίζεσθαι, Plat. l. c.; ἀπολαμβάνειν, Lysias 148, 16; ἐπὶ τόκῳ δανείζειν, Plat. Legg. 742 C; τόκοι τόκων, *compound interest*, Ar. Nub. 1140; cf. ἐπίτοκος II, ἐπίτριτος III, and on the whole question of Greek interest, v. Böckh P. E. 1, 164 sq.—2. of the *produce* of land, Xen. Cyr. 8, 3, 38.

Τοκοφορέω, ῶ, (τόκος II, φέρω) *to bring in interest*, Dem. 1362, 25.

†Τολέριον, ου, τό, *Tolerium*, a city of Latium, Dion. H.

†Τολιστοβόγιοι, ὧν, οἱ, *the Tolistobogii*, one of the chief tribes of the Galatae in Asia Minor, Strab. p. 566.

Τόλμᾰ, ἡ, and Ion. τόλμη, ης, which prevails also in early Att., Ellendt Lex. Soph., Dind. Eur. Ion 1416; though τόλμᾰ must be allowed in Eur. Andr. 702, Ion 1264, Ixion 2: τόλμᾱ is Dor., as in Pind.:—*courage to undertake* or *venture* a thing, *boldness, daring*, Pind. O. 9, 122, etc., Hdt. 2, 121, 6, and Att.: τόλμα καλῶν, *courage for* noble acts, Pind. N. 7, 86.—2. esp. in bad sense, *over-boldness, recklessness*, Lat. *audacia*, Aesch. Cho. 996, Soph. O. T. 125, Eur., etc.; τ. καὶ ἀναίδεια, Isae. 60, 43; καὶ θρασύτης, Plat. Lach. 197 B; καὶ ἀναισχυντία, Id. Apol. 38 D; etc. (Akin to *τλάω, q. v., Lat. *tolerare.*)

†Τολμαῖος, ου, ὁ, *Tolmaeus*, father of Tolmides, an Athenian, Thuc. 1, 108; 4, 53.

Τολμάω, ῶ, f. -ήσω, Ion. τολμέω, Hdt. 8, 77, τολμῆτε for τολμᾶτε, Dor. (τόλμα):—like *τλάω, *to undertake, take heart* either *to do* or *bear* any thing terrible or difficult (v. *τλάω II), freq. in Hom., usu. absol., as, τῶν οὔτινι θυμὸς ἐνὶ στήθεσσιν ἐτόλμα, Il. 17, 68, cf. 10, 232; c. acc. rei, *to endure, undergo*, Plat. Legg. 872 E.—2. c. inf., *to have the heart, cruelty*, etc., *to do* a thing in spite of any natural feeling, like Lat. *audere*, c. inf., Il. 8, 124, Od. 9, 332, etc.; see examples (as of τλῆναι), ap. Monk Alcest. 285: sometimes c. part. pro inf., Od. 24, 162:—more rarely c. acc., τολμᾶν πόλεμον, *to undertake, venture on* it, Od. 8, 519; ἐςόδους τολμᾶν, Pind. P. 5, 156; πάντα τολμᾶν, etc., Jac. Anth. P. p. 438; hence in pass., οἷ' ἐτολμήθη πατήρ, such things as my father *had dared* (or *done*) *against him*, Seidl. Eur. El. 275:—also in prose, as Plat. Apol. 31 C, Symp. 182 E, etc.

Τολμήεις, εσσα, εν, Dor. -άεις, Pind. (τόλμα):—*enduring, stedfast, stout-hearted*, Od. 17, 284: *daring, bold, adventurous*, Il. 10, 205, Pind. P. 4, 157, like the prose τολμηρός.—Ep. contr. τολμῆς, ῆσσα, ῆν, whence superl. τολμήστατος, Soph. Phil. 984, where others wrongly read τολμίστατος, v. Buttm. Ausf. Gr. § 66 Anm. 3.

Τόλμημα, ατος, τό, (τολμάω):—*an adventure, enterprise*, freq. in Eur., usu. in plur.; but in sing., Phoen. 1676; τ. τολμᾶν τοιοῦτον, Ar. Plut. 419; cf. Thuc. 6, 54, etc.

Τολμηρία, ας, ἡ, *boldness, rashness.*

Τολμηρός, ά, όν, usu. prose form for τολμήεις, Antipho 122, 30, Thuc. 1. 74, etc., Lys. 186, 14, etc.; also in Eur. Supp. 305. Adv. -ρῶς, Thuc. 3, 83.

Τολμῆς, ῆσσα, ῆν, poet. contr. for τολμήεις, q. v.

Τόλμησις, εως, ἡ, (τολμάω) *a being bold, daring*, Def. Plat. 412 B.

Τολμητέον, verb. adj. from τολμάω, *one must venture*, etc., τι, Eur. Med. 1051, etc.

Τολμητής, οῦ, ὁ, (τολμάω) *a bold, venturous man*, Thuc. 1, 70: τ. θυμός, Anth. P. 9, 678.

Τολμητίας, ου, ὁ,=foreg., Agath.

Τολμητικός, ή, όν,=τολμηρός.

Τολμητός, ή, όν, verb. adj. from τολμάω, *ventured, to be ventured* or *hazarded*, Sappho 2, 17, Soph. Phil. 634, Eur. Hel. 816.

†Τολμίδης, ου, ὁ, *Tolmides*, son of Tolmaeus, an Athenian general, Thuc. 1, 108, 113; etc.—2. a herald of Cyrus the younger, Xen. An. 3, 1, 46.

Τολμίστατος, v. τολμήεις.

Τολοιπόν, or divisim τὸ λοιπόν, as adv., *henceforward, for the future*, freq. in Att.—2. *for the rest, accordingly*, Xen. An. 3, 2, 8.

†Τόλοφος, ου, ὁ, *Tolophus*, an Aetolian, Thuc. 3, 100.

†Τολοφώνιος, α, ον, *Tolophonian, of Tolophon*, a city of the Locri Ozolae, Thuc. 3, 101.

Τολύπευμα, ατος, τό,= τολύπη. [ῠ]

Τολῠπευτικός, ή, όν, *fit for accomplishing.*

Τολῠπεύω (τολύπη):—strictly, *to wind off* carded wool *into a clew* for spinning, Ar. Lys. 587:—usu. metaph.,—1. δόλους τ., like πλέκειν and στρέφειν, *to contrive, devise, invent* stratagems, Od. 19, 137: so, πένθος τινὶ τ., *to work* one grief, Eur. Rhes. 744.—2. *to wind up, achieve a hard task*, τ. πόλεμον, Il. 14, 86, Od. 1, 238, etc.; ὁπόσα τολύπευσε, how great things *he achieved* in war, Il. 24, 7:—cf. ἐκτολυπεύω.

Τολύπη, ης, ἡ, *a clew* or *ball wound up, wool carded and ready for spinning*, Lat. *glomus*, Soph. Fr. 920, Ar. Lys. 586.—II. *a lump, ball* of any thing, πράσων, Eubul. Καμπυλ. 4: then,—III. from a likeness of shape,—1. *a globular cake.*—2. *a round* kind of *gourd, pumpkin*, LXX.

†Τολῶσσα, ης, ἡ, *Tolosa* now *Toulouse* in Gaul, Strab. p. 188.

Τομαῖος, α, ον, also ος, ον, (τομή):—*cutting.*—II. pass., *cut, cut off*, βόστρυχος, Aesch. Cho. 168; ἄκος τ., Ib. 539, Supp. 268,—to be explained from the phrase τέμνειν ἄκος, Blomf. Ag. 16.

†Τομᾱριάς, άδος, ἡ, pecul. fem. to Τομάριος, ἡ Τ. φηγός, from which the Argo was formed, Orph. Arg. 1161.

Τομάριον, ου, τό, dim. from τόμος.

†Τομάριος, α, ον, *of Tomarus, Tomarian*: from

Τόμᾱρος, ου, ὁ, †*Tomārus* or *Tmārus*, a mountain of Epirus, not far from Dodona; also written Τμάρος, Strab. pp. 327, 328†: v. sub Τόμουρος. †[ᾰ in Callim. Cer. 52.]

Τομάω, ῶ, (τομή) *to need cutting*, πῆμα τομῶν, a disease *that calls for the knife*, Soph. Aj. 582.

Τομεῖον, ου, τό, (τομή)=sq. II. Medic.

Τομεύς, έως, ὁ, Dor. dat. plur. τομέσι, Archimed., v. Buttm. Ausf. Gr. § 52 fin. not.: (τομή):—*one that cuts.*—2. *a shoemaker's knife*, Plat. Alc. 1, 129 C: also, *pincers, a forceps*, Medic.—3. οἱ τομεῖς, *the cutting teeth, incisors.*—II. in mathematics, *a section, conic* or *spherical*, Math. Vett.

†Τομεύς, έως, ὁ, *Tomeus*, a mountain in Messenia, near Coryphasium, Thuc. 4, 118.—2.=Τόμοι, Strab.

Τομέχρι, adv.,=μέχρι, Lob. Phryn. 50.

Τομή, ῆς, ἡ, (τέμνω):—*the end left after cutting, a stump* of a tree, Il. 1, 235, cf. Soph. Fr. 479; *the end* of a beam, Thuc. 2, 76; λίθοι ἐν τομῇ ἐγγώνιοι, stones cut square at the *end*, Id. 1, 93; *the place from which a lock of hair has been cut*, Aesch. Cho. 230.—II. *a cut, stroke, wound*, Soph. Tr. 887, Eur. El. 160, etc.—III. *a cutting, cutting off* or *down*, Soph. Tr. 700:—esp., as a surgical operation, Pind. P. 3, 95; καῦσις καὶ τ., Plat. Prot. 354 A, etc.; cf. τέμνω I. 2.—IV. *severance, separation*, τ. καὶ διάκρισις, Plat. Tim. 61 D.

†Τόμηρος, ου, ὁ, *the Tomerus*, a river of India, Arr. Ind. 24, 1.

Τομίας, ου, ὁ, (τέμνω) *one who has been cut* or *castrated*, κριὸς τ., *a wether*, Antiph. Κυκλ. 2, 4.

Τομικός, ή, όν, (τέμνω) *of* or *for cutting.*

Τόμιος, ον, (τομή) *cut*, Ar. Lys. 192: τὰ τόμια (sc. ἱερά),=ἔντομα, *parts of a sacrifice* used on taking solemn oaths, Ib. 186, Antipho 139, 42, Dem. 642, 18.

Τομίς, ίδος, ἡ,=τομεύς II.

†Τόμοι, ων, οἱ, *Tomi*, a city on the Euxine near Odessus, so called acc. to myth. from τέμνω, because Medea here *cut* in pieces her brother Absyrtus, Apollod. 1, 9, 24.

Τομός, ή, όν, verb. adj. from τέμνω, *cutting: sharp*, Plat. Tim. 61 E, v. l. Dem. 777, 3: compar. τομώτερος, Pseudo-Phocyl. 116; superl. -ώτατος, Soph. Aj. 815, ubi v. Lob.—Adv. -μως, *sharply, clearly*, Call. Fr. 78.

Τόμος, ου, ὁ, (τέμνω):—*a cut: a piece cut off, a slice*, γαστρός, πλακοῦντος, Ar. Eq. 1179, 1190.—II. *a part of a book written and rolled up by itself, a volume, tome.*

Τόμουρος, ου, ὁ, *a priest at Dodona.* (Usu. deriv. from τόμᾱροι=θέμιστες, as if for τομάρουρος, whence some critics read τόμᾱροι or τομοῦροι for θέμιστες in Od. 16, 403. Others derive it from mount Τμᾶρος in Epirus, Steph. Byz., cf. Virg. Ecl. 8, 44, and *Juppiter Tmarius* in Claudian Bell. Get. 18: the mountain is called Τόμαρος by Strabo, p. 328, *Tomarus* by Plin.; others again from τέμνω, τομή, and understood it of an eunuch-priest.)

†Τόμυρις, ιος, ἡ, *Tomyris*, queen of the Scythae, who is said to have conquered and slain the elder Cyrus, Hdt. 1, 205; in Luc. Τώμυρις.

Τοναῖος, α, ον, (τόνος):—*stretched*

strained: ἡ τοναία (sc. φωνή), *a strained, loud voice*, Alex. Παλλακ. 1.

Τονάριον, ου, τό, (τόνος):—*a tuning-pipe, pitch-pipe*, to give the key for singing or speaking (φωνασκικὸν ὄργανον, ᾧ τοὺς φθόγγους ἀναβιβάζουσιν, Plut. T. Gracch. 2): elsewh. ἐπιτόνιον. [ᾰ]

Τονέω=τονόω, Eust.

Τονθολυγέω, v. sq.

Τονθορύζω or -ίζω, *to speak inarticulately, mutter, babble*, Ar. Ach. 683, Ran. 747, Vesp. 614 (in all which passages the best MSS. and Edd. have the form in -ύζω, cf. Lob. Phryn. 358).—Rarer collat. forms, τονθορυγέω or -λυγέω, Pherecr. Metall. 1, 4; contr. τονθρύζω or τονθρίζω, Opp. C. 2, 541; 3, 169. Hence τονθρύς, ἡ, *muttering*; τονθρυστής, οῦ, ὁ, *a mutterer*, like γογγυστής.

Τονιαῖος, α, ον, (τόνος) *consisting of one tone*, διάστημα, Arist. Probl. 19, 47, Plut. 2, 1018 F, etc.

Τονίζω, *to furnish with a tone* or *accent*.

Τονικός, ή, όν, *of* or *by stretching*.—2. *consisting of one tone*.

Τονοειδής, ές, *like a tone*.

Τόνος, ου, ὁ, (τείνω) *that by which a thing is stretched*, or *that which can itself be stretched, a rope, cord, brace, band*, οἱ τόνοι τῶν κλινέων, *the cords* of beds, Hdt. 9, 118, cf. Ar. Eq. 532 (v. sub ἐπιτόνος); ὠμολίνου μακροὶ τόνοι, Aesch. Fr. 175:—also of the single *strands* of a rope, ἐκ τριῶν τόνων, Xen. Cyn. 10, 2.—2. in animals, οἱ τόνοι are *the sinews* or *tendons*, Lat. *nervi*, Hipp.; v. Foës. Oecon.—3. in machines, τόνοι and ἀντίτονοι, *strains* and *counter-strains*, Plut.; cf. Id. Marcell. 15.—II. *a stretching, tightening, bracing, straining, strain*, τ. τῶν ὅπλων, Hdt. 7, 36.—2. esp. of sounds, *a straining, raising* of the voice, Dem. 319, 3, etc.: hence,—*a. a tone, note*, of the voice, Plat. Rep. 617 B, etc.; of a musical instrument, Plut. 2, 827 B, etc.: metaph., of colour, Ib. 563 E.—*b. the tone* or *accent* of a word or syllable, Gramm.—*c.* τόνος ἑξάμετρος, hexameter *measure*, Hdt. 1, 47, 62; τ. τρίμετρος, Hdt. 1, 174.—*d.* in the later musical writers, τόνοι were the ἁρμονίαι of Plato, and Arist., *measures* or *modes*, Lat. *modi*, Plut. 2, 1134 A, 1135 A, etc.: in the earliest Greek music there were three, acc. to the different divisions of the Tetrachord, viz., *the Dorian, Lydian* and *Phrygian*: of these each was one tone higher than the other, so that the Dorian was lowest, the Lydian highest, and the Phrygian between the two: but as in later times each of these was subdivided by a half-tone, there were added two new modes, *the Ionian* between the Dorian and Phrygian, and the Aeolian between the Phrygian and Lydian. Afterwards the number was still further extended, and there arose two systems, the smaller of *eleven*, the larger of *fifteen* modes, having their names compounded from the five just mentioned, v. Böckh de Metr. Pind. p. 212 sq., where the peculiar character of each is given.—2. *exertion of force, straining one's powers*, and so, generally, *force, strength, intensity*, Plut. Demetr. 21, etc.; τ. ὀργῆς, Id. Brut. 34.—III. metaph., *direction, course*, εὐθὺν τόνον τρέχειν, Pind. O. 10 (11), 76; olim εὐθύτονον:—τόνον ἔχειν ἕνα, like Lat. *unum tenorem tenere*, Plut. Demosth. 13. Hence

Τονόω, ῶ, *to stretch, strain, brace up*, Tim. Locr. 103 E: esp., *to strengthen the sound; to place the tone* or *accent* on a word or syllable, *accentuate it*, Gramm.

Τονῦν, v. sub νῦν I. 3.

Τονώδης, ες, contr. for τονοειδής, Hipp.

Τόνωσις, εως, ἡ, (τονόω) *a stretching, bracing*: esp., *a strengthening of the sound by the tone* or *accent, accentuation*.

Τονωτικός, ή, όν, (τονόω) *belonging to, fit for stretching* or *strengthening*.

Τοξάζομαι, f. -άσομαι, dep. mid., (τόξον):—*to shoot with a bow*, τινός, *at* one, Od. 8, 218; 22, 27.—Poët. word, for which τοξεύω is usu. in prose.

Τοξαλκέτης, ου, ὁ,=sq., Anth. P. append. 319, Ael. N. A. 11, 40.

Τοξαλκής, ές, (τόξον, ἀλκή) *mighty with the bow*, Orph. H. 57, 2.

Τοξάριον, τό, dim. from τόξον. [ᾰ]

†Τόξαρις, ιδος, ὁ, *Toxaris*, a Scythian, who visited Athens and became the friend of Solon, honoured after death by the Athenians as a hero, in the character of ξένος ἰατρός, Luc. Scyth. 2.—2. a chief character in Lucian's dialogue so entitled.

Τοξάρχης, ου, ὁ,=sq.

Τόξαρχος, ου, ὁ, *lord of the bow, a bowman, archer*, Aesch. Pers. 556; cf. τόξον I. fin.—II. *the captain of the* τοξόται at Athens, Thuc. 3, 98; cf. Böckh P. E. 1, 278. (From τόξον, as ἵππαρχος from ἵππος.)

Τοξασμός, οῦ, ὁ,=sq., Nicet.

Τοξεία, ας, ἡ, *a shooting with the bow, archery*, Plut.?—II. collective for οἱ τοξόται, *the archer-force*, Philostr.

Τοξελκής, ές, *drawing the bow*.

Τόξευμα, ατος, τό, (τοξεύω) *that which is shot, an arrow*, Pind. I. 5 (4), 59, Hdt. 4, 132, etc.; ὅσον τόξευμα ἐξικνέεται, the distance of a *bow-shot*, Hdt. 4, 139; εἰς τόξευμα ἐξικνεῖσθαι, to come within *shot*, Xen. Cyr. 1, 4, 23; so, ἐντὸς τοξεύματος, Ib.:—metaph., ὄμματος θελκτήριον τόξευμα, Aesch. Supp. 1005, cf. Ag. 240, Soph. Ant. 1085.—II. collective in plur. for οἱ τοξόται, *the archery*, Hdt, 6, 112, Plut. Pyrrh. 21.

Τοξεύς, έως, ὁ, *a bowman*: as prop. n., *Bowyer*, Hes. Fr. 41, 4.

Τόξευσις, ἡ, *a shooting with the bow*

Τοξευτήρ, ῆρος, ὁ, = sq., Arat., etc.: fem. τοξεύτειρα, Opp. C. 3, 22.

Τοξευτής, οῦ, ὁ, (τοξεύω) *a bowman, archer*, Il. 23, 850. Hence

Τοξευτικός, ή, όν, *fond of the bow* or *archery*.

Τοξευτός, ή, όν, *struck by an arrow, shot*, ἐκ Φοίβου, Soph. Phil. 335: verb. adj. from

Τοξεύω, like the poet. τοξάζομαι, (τόξον) *to shoot with the bow*, τινός, *at* a mark, Il. 23, 855; πάντες, ὥςτε τοξόται σκοποῦ, τοξεύετ' ἀνδρὸς τοῦδε, Soph. Ant. 1034; also, εἴς τινα or τι, Hdt. 1, 214; 8, 128; πρός τι, 4, 94; absol., *to use the bow*, Id. 1, 136.—2. metaph., *to shoot* or *aim at*, c. acc., ταῦτα νοῦς ἐτόξευσεν μάτην, this hath my mind *aimed at* in vain, Eur. Hec. 603, cf. Tro. 255, cf. Soph. O. T. 1196: so, ἡ τυραννὶς πάντοθεν τοξεύεται ἔρωσιν, Eur. Incert. 173.—II. *to shoot* or *slay with the bow*, τινά, Hdt. 3, 74; in pass., Xen. An. 1, 8, 20.—III. *to shoot from a bow*, τι, hence metaph., τ. ὕμνους, Pind. I. 2, 5, so, γλῶσσα τοξεύσασα μὴ τὰ καίρια, Aesch. Supp. 446; πᾶν τετόξευται βέλος, Eum. 676.

Τοξήρης, ες, (τόξον, ἄρω?):—*furnished with the bow*, χείρ, Eur. Alc. 35—2.=τοξικός, τ. σάγη, Id. H. F. 188; τ. ψαλμός, the twang *of the bow-string*, Ib. 1063.

Τοξικός, ή, όν, (τόξον) *of* or *for the bow*, τ. θῶμιγξ, ἄτρακτος, Aesch. Pers. 460, Fr. 123.—2. ἡ τοξικη (sc. τέχνη), *bowmanship, archery*, Plat. Symp. 197 A, etc.; cf. τοξοσύνη.—II. τὸ τοξικόν, collectively, *the bowmen*, for οἱ τοξόται.—2. τὸ τ. (sc. φάρμακον), poison *for smearing arrows with*, Diosc.

†Τοξικράτη, ης, ἡ, *Toxicrate*, fem. pr. n., daughter of Thespius, Apollod. 2, 7, 8: cf. sq.

Τοξίκρᾰτος, ον, and poet. η, ον, or perh. τοξικράτης, ες, (τόξον, κρατέω) *lord of the bow*, prob. only found as prop. n., Lob. Phryn. 666.

†Τόξιλοι, ων, οἱ, *the Toxili*, an Indian people, Dion. P. 1141.

Τοξοβέλεμνος, ον,=sq., Orph. H. 33, 6.

Τοξοβόλος, ον, (τόξον, βάλλω) *shooting with the bow*, Anth. P. 12, 181.

Τοξοδάμᾱς, αντος, ὁ,=sq., Aesch Pers. 26, 30. [δᾰ]

Τοξόδαμνος, ον, (τόξον, δαμάω) *subduing with the bow*, τ. Ἄρης, the war *of archers*, i. e. the Persians, Aesch. Pers. 86 (cf. τόξον I. fin.); Ἄρτεμις, Eur. Hipp. 1451, cf. Diphil. Ἑλενηφ. 1, 3.

Τοξοειδής, ές, *shaped like a bow*.

Τοξοθήκη, ης, ἡ, *a bow-case* or *quiver*.

Τοξόκλῠτος, ον, (τόξον, κλυτός) *famed for the bow*, Pind. Fr. 279.

Τόξον, ου, τό, *a bow*, its arrows being ὀϊστοί, ἰοί, Hom., who, like Hdt., is fond of using the plur. τὰ τόξα for the sing., usu. with epith. καμπύλα: the Homeric bow was of two pieces of horn joined by the πῆχυς in the middle, Il. 11, 375; the word for *the string* being νευρά or νεῦρα βόεια, and for *the ends*, κορῶναι:—for a description of a man drawing a bow, v. Il. 4, 123 sq.: τόξα τιταίνειν, to draw *the bow*, Il. 5, 97; also, τόξον ἕλκειν, Il. 11, 582; ἀνέλκειν, Il. 13, 583; so later, τόξον τείνειν, ἐντείνειν, ταννέειν, cf. sub vocc.; though these words often mean only *to string* it: cf. παλίντονος.—*The bow* was specially the Oriental weapon, hence, τόξου ῥῦμα (i. e. the Persians), opp. to λόγχης ἰσχύς (i. e. the Greeks), Aesch. Pers. 147; cf. τοξόδαμνος, τοξουλκός, τοξότης I.—Metaph., τόξῳ, *by guess*, Aesch. Cho. 1033.—2 sometimes, *the bow* is used for *bowmanship, archery*, τόξων εὖ εἰδώς, Hom.; ἡ τέχνη τῶν τόξων, Hdt. 1. 73; πρὸς τόξου κρίσιν, Soph. Tr. 266.—II. esp. in plur., *bow and arrows*, Hom., Hdt., v. Interpp. ad Soph. Phil. 652, Eur. Ion 524: and sometimes perh. τὰ τόξα for *the arrows* only, Soph. Phil. 654, Plat. Legg. 815 A.—III. *any thing bowed* or *arched, an arch; the rainbow*, Lat. *arcus coeli*, Aesch. ap. Näk. Choeril. p. 189; τόξα λατάγων, *the curve* described by liquor thrown from a cup, Critias 1, 2. (Prob. from τυγχάνω, τυχεῖν, through the Dor. form τόσσας, q. v.)

Τοξοποιέω, ῶ, (τόξον, ποιέω) *to make like a bow, to arch*, τ. τὴν ὀφρύν, of a supercilious person, Ar. Lys. 8; cf. ὀφρύς.

Τοξοποιία, ας, ἡ, *a making of bows*

Τοξοποιός, όν, *making bows*.

Τοξοσύνη, ης, ἡ, (τόξον) *bowmanship, archery*, Il. 13, 314, Eur. Andr

194 :—poet. word, ἡ τοξική being used in prose.

Τοξοτευχής, ές, (τόξον, τεύχω, τεῦχος) *armed with the bow*, Aesch. Supp. 288.

Τοξότης, ου, ὁ, (τόξον):—*a bowman, archer*, Il. 11, 385, Hdt. 3, 39, etc. :—it was the device on Persian coins, Plut. Artax. 20; cf. τόξον I. fin.—2. *the Archer, Arcitenens*, a sign in the Zodiac.—II. at Athens, οἱ τοξόται were *the policemen*, also called Σκύθαι, because they were slaves bought by the state, and usu. from the parts north of Greece, Andoc. 24, 8, Aeschin. 51, 19: v. Ar. Ach. 54, 711, Eq. 665, etc., cf. Herm. Pol. Ant. § 129, 13; v. sub τόξαρχος.

Τοξότις, ιδος, ἡ, fem. from foreg., *archeress*, epith. of Diana, Call. Dian. 223: *αἱ* Τοξότιδες, name of a play by Aesch.—II. *a loophole for shooting arrows through*, Polyb. 8, 9, 3.

Τοξουλκός, όν, (τόξον, ἕλκω):—*drawing the bow*, λῆμα τ., skill *in archery*, of the Persians, Aesch. Pers. 55; αἰχμὴ τ., the *bow-stretching* arrow, Ib. 239; cf. τόξον I. fin.

Τοξοφορέω, ῶ, *to bear a bow*, of Cupid, Anth. P. 12, 162: from

Τοξοφόρος, ον, (τόξον, φέρω):—*bow-bearing*, epith. of Diana, Il. 21, 483; of Apollo, H. Ap. 13, 126, etc.; of the Cretans, Pind. P. 5, 54; hence, ὁ τ.=τοξότης, Hdt. 1, 103, Orac. ap. 9, 43.

Τοξόω, ῶ, (τόξον) = τοξεύω:—*to bend like a bow*, Aretae.

Τοπάζιον, ου, τό, Diod.; and τοπάζιος, ὁ, λίθος,=sq.

Τόπαζος, ου, ὁ, *the yellow* or *Oriental topaz*, Dion. P. 1121; Pliny's topaz (H. N. 37, 32) seems to be different.

Τοπάζω, f. -άσω, (τόπος) *to put in a place*; but usu.,—II. *to aim at*; metaph., *to guess, divine*, τι, Aesch. Ag. 1369, Soph. Fr. 225, Ar. Vesp. 73, Plat., etc.; περί τινι, Plat. Theaet. 155 D.

Τοπάλαι, adv.,=πάλαι, *long since, long ago*. [πᾰ]

Τοπᾰλαιόν, adv., *of old, formerly*.

Τοπάν, adv., *altogether, quite, wholly*: but, ἐς τοπάν, *in general, for the mass of men*, opp. to συνετοί, Pind. O. 2, 153. [Where the ult. is short, v. πᾶς, sub fin.]

Τοπᾰράπᾱν, adv.,=παράπαν. [ρᾰ]

Τοπᾰραυτίκα, adv.,=αὐτίκα. [τῐ]

Τοπάροιθε, -θεν, adv., = πάροιθε, Od., and Hes. [ᾰ]

Τοπάρος, adv.,=πάρος, Hom., and Hes. [ᾰ]

Τοπάρχης, ου, ὁ, = τόπαρχος, LXX.

Τοπαρχία, ας, ἡ, *the province* or *office of a* τόπαρχος, LXX.: from

Τόπαρχος, ου, ὁ, also ἡ, (τόπος, ἄρχω) *ruling over a place*; γυνὴ τ., *the mistress*, Aesch. Cho. 664: ὁ τ., *a governor*.

Τοπεῖον, ου, τό, *a rope, cord*, Archipp. On. 1, Strattis Mac. 1; cf. τοπήϊον.

Τοπηγορία, ας, ἡ, (τόπος II, ἀγορεύω) *discussion on a* τόπος or *common-place, rhetorical treatment* of the same, Longin. 11, 2.

Τοπήϊον, ου, τό, Ion. for τοπεῖον, Call. Del. 315.—II. *a cut hedge*, Pliny's *opus topiarium*.

Τοπικός, ή, όν, (τόπος) *belonging to a place, local*:—adv. -κῶς, *with reference to place*, Plut. 2, 424 E.—II. *concerning* τόποι or *common-places*. Aristot. wrote a treatise (τὰ τοπικά) on the subject; being, he says, *the method* or *system of drawing conclusions in probable matter*, the art thereof being ἡ διαλεκτική, Top. 1, 1, 1.

Τόπιον, ου, τό, dim. from τόπος, *a small place*.

Τοπίτης, ου, ὁ, *of, from* or *belonging to a place*. [ῑ]

Τοπλέον, adv.,=πλέον.

Τοπογραμμᾰτεύς, έως, ὁ, *a place-writer*, an Aegyptian magistrate, Böckh über eine Aeg. Urkunde auf Papyros, p. 18.

Τοπογρᾰφέω, ῶ, *to describe a place* or *country*, Strab.: and

Τοπογρᾰφία, ας, ἡ, *a description of a place* or *country, topography*, Strab.: from

Τοπογράφος, ον, (τόπος, γράφω) *describing a place* or *country*: hence, ὁ τ., *a topographer*. [ᾰ]

Τοποθεσία, ας. ἡ, *the situation of a place*, Diod.—II. *the description of a place, topographical account*, Cic. Att. 1, 13, 5: from

Τοποθετέω, ῶ, (τόπος, τίθημι) *to mark the situation of a place*, like τοπογραφέω, Strab.

Τοποκρᾰτέω, ῶ, (τόπος, κρατέω) *to rule* or *be master of a place*, Philo.

Τοποκράτωρ, ορος, ὁ,=τόπαρχος. [ᾰ]

Τοπολλάκις, adv., = πολλάκις, Pind. O. 1, 52; also written divisim.

Τοπομᾰχέω, ῶ, (τόπος, μάχομαι) *to wage war by holding strong positions* which the enemy dares not attack, Plut. Flamin. 3, Cleom. 20.—II. τ. περὶ τῆς στάσεως, *to fight for position*, Diod.

ΤΟ´ΠΟΣ, ου, ὁ, *a place, spot*, Lat. *locus, regio*. first in Aesch., and then freq. in all Att. writers: freq. periphr., χθονὸς πᾶς τόπος, i. e. the whole earth, Aesch. Eum. 249; Ἑλλάδος τόποι, Id. Supp. 232; Θρήκης ἐκ τόπων, Eur. Alc. 67; τοὺς τῆς χώρας τόπους, Plat. Legg. 760 C; cf. Valck. Hipp. 1053; ὁ τόπος τῆς χώρας, the *local circumstances* of a district, Dem. 48, 22:—τόπῳ, c. gen., *in place of, instead of*, Hdn.: ἀνὰ τόπον, on *the spot, immediately*, Herm. Eur. Supp. 622 (604); ἐπὶ τόπου, Polyb. 4, 72, 5; παρὰ τόπον, at a wrong *place*, Strab.—2. *a place* or *part* of the body, Foës. Oecon. Hipp.—3. *a place, passage in* an author, susp. in Xen. Mem. 2, 1, 20, v. Valck. Hdt. 2, 117. —II. *a common-place*, in rhetoric, Arist. Rhet. 1, 2, 211, cf. 2, 23;—whose τόποι are Cicero's *loci communes* de Orat. 3, 27, Topica passim.—III. metaph., *a place, occasion, opportunity*, susp. in Thuc. 6, 54.

Τοποτηρητής, οῦ, ὁ, *a representative*, Lat. *locum tenens*.

Τοπρίν, adv.,=πρίν, Hom., and Hes.: τοπρόσθεν, adv., = πρόσθεν, Hom.: τοπρότερον, adv.,=πρότερον: also written divisim.

Τοπρῶτον, adv., *first, at first, in the first place*, Hom., and Hes.: also written divisim.

Τόργος, ου, ὁ, *a vulture*, Call. Fr. 204, Lyc. 357, 1080.—II. τ. ὑγρόφοιτος, i. e. *a swan*, Lyc. 88.

Τορδύλιον, ου, τό,=sq., Diosc. 3, 63. [ῠ]

Τόρδῡλον, ου, τό, an umbelliferous plant, *hart-wort*, Schneid. Nic. Th. 841.

†Τορεᾶται, ῶν, οἱ, *the Toreatae*, a people on the Palus Maeotis, Strab. p. 495: in Dion. P. 682 the Ὀρέται prob. the same.

Τορεία, ας, ἡ, (τορεύω II) *a carving in relief*, in metal or wood, Plut. Aemil. 32, etc.

Τόρευμα, ατος, τό, *embossed work, work in relief* (v. τορεύω II), Strab.: *a piece of such work, a vase worked in relief*, etc., Menand. p. 12.—II. in Eur. H. F. 978, = τόρνευμα, *a wheeling round*, v. Matthiä ad l.: Herm., with Steph., reads πόρευμα.

Τορεύς, έως, ὁ, (τορεύω) *the knife* or *graver of a* τορευτής: also, a kind of *borer* or *piercer*, Leon. Tar. 4.

Τόρευσις, ἡ,=τορεία.

Τορευτής, οῦ, ὁ, *one who works in relief* (v. τορεύω II), Polyb. 26, 10, 3 Hence

Τορευτικός, ή, όν, *of, belonging to a* τορευτής, or *to work in relief, skilled therein*, Clem. Al.:—ἡ -κή (sc. τέχνη). *the art of embossing* or *working in relief*, esp. in metal, Plin. 34, 19, § 1, 2; cf. τορεύω II.

Τορευτός, ή, όν, *worked in relief* or *chased*, ποτήρια, Menand. p. 294: metaph., *elaborate*, τορ. ἔπος, Crinag. 15; cf. Bentl. Call. Fr. 40: verb. adj. from

Τορεύω, strictly,=*τορέω, *to bore through*: metaph., ᾠδὴν τ., *to sing a piercing* strain, proclaim *loud and shrilly*, Ar. Thesm. 986; though Bentl. and others would there read τορνεύειν.—II. *to work* figures *by beating* the metal into rounded prominences (cf. ἔκτυπον), i. e. *to work in relief*, or (acc. to others) *to chase*, Lat. *caelare*, Paus., etc.: v. Dict. Antiqq. p. 179.—Oft. confounded with τορνεύω; Lob. Phryn. 324, Meineke Menand. 294.

*Τορέω, obsol. pres., whence the aor. 2 ἔτορον:—*to bore, pierce*, ἔτορε ζωστῆρα, Il. 11, 236; more rarely aor. 1 ἐτόρησα, part. τορήσας, H. Merc. 119:—the redupl. aor. τέτορον is only traced in Hesych. with the interpret. τρῶσαι.—II. metaph., *to proclaim in shrill, piercing tones*, in which signf. Ar. Pac. 381 uses the irreg. fut. τετορήσω: cf. τορεύω I, and τορός. (Orig. identical with τετραίνω, from τείρω, τορός, akin to τρώω, τιτρώσκω, as also to τόρνος, etc.: the collat. form τορεύω was usually confined to one signf.)

†Τόρηβος, ου, ὁ, *Torebus*, masc. pr. n., Plut.

Τορητός, ή, όν, (τορέω) *bored, pierced*: *vulnerable*, Lyc. 456.

Τύρμᾰ, Lyc. 262, and τόρμη, ἡ,= sq. II.

Τόρμος, ου, ὁ, *any hole, socket*, in which a pin or peg is stuck, Hdt. 4, 74, cf. Wessel. Diod. 2, 8: *the nave* of a wheel, like πλήμνη: *the socket* in which a door turns, Vitruv.—II. =τέρμα, *the turning-post*, like καμπή, καμπτήρ, Lyc. 487.

Τορνεία, ας, ἡ, (τορνεύω) *a turning as on a lathe, a rounding off*.—II. *crooked timber for ship-building*, Theophr.

Τόρνευμα, ατος, τό, (τορνεύω) *that which is turned on a lathe, rounded*: *the turner's chips* or *shavings*, Diosc.

Τορνευτήριον, ου, τό, *a turner's chisel*, Theophr.

Τορνευτής, οῦ, ὁ, (τορνεύω) *a turner, worker in wood*, etc. Hence

Τορνευτικός, ή, όν, *fit for* or *fond of turning on a lathe*.

Τορνευτο-λῡρ-ασπῑδο-πηγός, ὁ, *lyre-turner and shield-maker*, comic word in Ar. Av. 491.

Τορνευτός, ή, όν, *turned on a lathe*: verb. adj. from

Τορνεύω (τόρνος):—*to turn, work with a lathe and chisel*, Lat. *tornare*. *to round*, Plat. Criti. 113 D: in mid., διὸ καὶ σφαιροειδὲς αὐτὸ ἐτορνεύσατο, Id. Tim. 33 B:—metaph. of verses, *to turn neatly*, or *round off*, Ar. Thesm. 54, cf. Schäf. Plut. Aemil. 37:—generally, *to twist round*, Eur. Cycl. 661. (Cf. *τορεύω* fin.)

Τορνίσκος, ου, ὁ, dim. from *τόρνος*.

Τορνοειδής, ές, *shaped like a circle, rounded.*

Τόρνος, ου, ὁ, *a carpenter's tool for drawing a round*, like our *compasses*, prob. a mere pen or pencil at the end of a string, Lat. *tornus*, Theogn. 803; *κυκλοτερὴς ὡς ἀπὸ τόρνου*, Hdt. 4, 36, cf. Plat. Phil. 51 C, 56 B; *τροχὸς τόρνῳ γραφόμενος*, Eur. Bacch. 1067.—II. *a turner's chisel, a lathe-chisel*, *βόμβυκες τόρνου κύματος*, Aesch. Fr. 54: (hence, *τορνεύω*).—2. *a carver's knife* or *chisel*, Lat. *scalprum, caelum*, Voss Virg. Ecl. 3, 38.—III. *that which is turned, a circle, round*, Dion. P. 157. (Orig. identical with *τόρμος* and *τόρμη*, akin to *τείρω, τόρος, τορός, *τορέω*.) Hence

Τορνόω, ῶ, *to round, make round, mark off with compasses*: Hom. uses only the mid., *τορνώσαντο σῆμα, they rounded them off* the barrow, Il. 23, 255; *ἔδαφος νηὸς τορνώσεται ἀνήρ, he will round him off* the ship's bottom, *work* it *round and smooth*, Od. 5, 249; cf. Dion. P. 1170.

Τορός, ά, όν, (*τείρω*):—*piercing*; esp. of the voice, *piercing, thrilling*, and so prob. *τορὸς φόβος*, Aesch. Cho. 32: esp. in adv., *τορῶς γεγωνεῖν*, Eur. Ion 696; and of the ear, *acute, fine*, Anth. P. 7, 409.—2. metaph., like *τρανής, clear, distinct, plain*, *ἑρμηνεύς, ἔπος*, Aesch. Ag. 616, 1062, 1162; esp. in adv., *τορῶς εἰδέναι*, Emped. 92; *τ. λέγειν, ἀπαγγέλλειν*, Aesch. Pr. 609, Ag. 632, etc.; *τ. εἰς οὖς γεγωνεῖν*, Eur. Ion 696.—Cf. **τορέω* II, *τορεύω* I.—II. of persons, *sharp, ready, active*, Xen. Lac. 2, 11; *τορῶς τε καὶ ὀξέως διακονεῖν*, Heind. Plat. Theaet. 175 E.

Τόρος, ου, ὁ, (*τείρω*):—*a borer*, used in trying for water, Philyll. Φρεωρ. 1, ubi v. Meinek.: hence, **τορέω, τορεύω*.

†Τόρος, ου, ὁ, *Torus*, a mountain of Sicily, Polyb.

Τοροτίγξ or *τοροτίξ*, imitation of *a bird's note*, Ar. Av. 267.

†Τορτύρη, ης, ἡ, *Tortyra*, name of a city, Ath. 30 A.

†Τορύλᾱος, ου, ὁ, *Torylaus*, a Thessalian, Thuc. 4, 78.

Τορῡνάω, Hipp., and *τορῡνέω*,=*τορύνω*: from

Τορύνη, ης, ἡ, (*τείρω*):=*a stirrer, ladle* for stirring things while boiling, Lat. *tudicula*, Ar. Eq. 984, Av. 78. [ῡ in Ar.: but ῠ in Leon. Tar. 14, 6, cf. Draco p. 86: nothing can be proved from Eupol. Incert. 60.]

Τορῡνητός, ή, όν, verb. adj. from *τορυνάω, stirred up* or *about*.

Τορύνω, *to stir, stir up* or *about*, Ar. Eq. 1172. [ῡ]

†Τορωναῖος, η, ον, *of Torone, Toronēan*; *ἡ Τορωναίη ἄκρη*, the promontory *of Torone*, elsewhere called Derrhis, Hdt. 7, 122: *ὁ Τ. κόλπος, the Toronean* gulf, now gulf *of Cassandria*, Strab. p. 330.

†Τορώνη, ης, ἡ, *Torone*, a city of Macedonia, Hdt. 7, 122; in Chalcidice, Thuc. 4, 110.

Τοσάκῐς, adv. (*τόσος*) *so many times, so often*, Ep. also *τοσσάκις*, and *τοσσάκι*, in Hom. only the latter, cf. *ὁσάκι*. [ᾰ]

Τοσάτιος, α, ον, Ep. *τοσσάτιος*, poet. for *τόσος*, Jac. Anth. P. p. 141; cf. the correlative *ὁσάτιος*. [ᾰ]

Τοσαυτᾰκίς, adv.,=*τοσάκις*, Andoc. 34, 3, Plat. Rep. 546 C, Xen., etc. [ᾰ]

Τοσαυταπλάσιος, α, ον, (*τοσοῦτος*) *so many fold, so many times, so many* or *so much more*, corresponding to the relat. *ὁσαπλάσιος*. [ᾰ]

Τοσαυταπλᾰσίων, ον, gen. *ονος*,= foreg.

Τοσαυτᾰχῶς, adv., *in so many ways*, Arist. Anal. Pr. 1, 36, 1.

Τοσήμερον, adv.,=*σήμερον, to-day*.

Τόσος, η, ον, Ep. *τόσσος, η, ον*, like Lat. *tantus*, of size, *so great*: of space, *so wide*: of time, *so long*: of number, *so many*: of sound, *so loud*: in gen. of degree, *so much, so very*:—oft. in Hom., both in common and Ep. form; so too in Hes.: usu. answered by the relat. *ὅσος*, which we express by *as*, *οὔτι τόσος γε ὅσος Τελαμώνιος*, Il. 2, 528, etc.; but *τόσος* oft. stands absol., esp. in Hom., when it either refers to something gone before, *so great as has been said*, or to a well-known magnitude, which may be great or small, acc. to the context: with numeral adverbs, *τρὶς τόσοι*, thrice *as many*, Il. 1, 213; 21, 80; 24, 686, cf. 9, 379: so also in Pind., Hdt., and Att.—Τόσος is used absol. as a demonstr. pron. only in poets, for which in prose we usu. find *τοσόςδε* or *τοσοῦτος*. Yet *τόσος* is used in prose, when a slight stress only is laid on the quantity, *τόσον καὶ τόσον, τόσα καὶ τόσα, so and so much*, Plat. Phaedr. 271 D, Dem. 1307, 18; *ζημιούσθω τόσῳ καὶ τόσῳ*, Plat. Legg. 721 D: cf. *τοῖος*.—2. *τόσος* is used as a relative, for *ὅσος*, Lat. *quantus*, by Pind. N. 4, 8; cf. Call. Apoll. 94.—II in Hom., *τόσον* and *τόσσον* are very freq. as adv. with verbs and adverbs, *so much, so far, so very*, Lat. *tantum*; *λίην τόσον, so much* too much, Od. 4, 371; 15, 405: *τόσον..., ὅσον*, Il. 3, 12; 6, 450, etc.; so, *τόσον..., ὡς*, Il. 22, 424, Od. 4, 106; *τόσον..., ὡς ὅτε*, Il. 4, 130.—2. *ἐκ τόσου, so long since*, is always used of time, often in Hdt., v. Schweigh. ad 6, 84, cf. 5, 88. Plat. Legg. 642 E.—3. *τόσῳ...ὅσῳ*, with a compar., Lat. *eo, quo, tanto, quanto*, Plat. Legg. 665 E.—4. Opp. uses *τόσον* also like the Lat. *tantum, only*, C. 2, 183.—Cf. *τοσόςδε, τοσοῦτος*.

Τοσόςδε, ήδε, όνδε, Ep. *τοσσόςδε*, =*τόσος*, with stronger demonstr. signf., Hom., who has both common and Ep. form, but not so freq. as *τόσος*, while in Att. it is more freq., and in prose the regular form, v. sub *τόσος*:—in Ep., *τοιόςδε τοσόςδε τε* joined, v. *τοιόςδε*:—*τόσονδε μέντοι χάρισαί μοι*, Plat. Rep. 457 E; etc.:—c. inf., *so strong, so able*, to do a thing, Od. 3, 305; with an answering *ὅσος*, Il. 14, 94; 18, 430.—II. *τοσόνδε*, Ep. *τοσσόνδε*, as adv., *so very, so much, to such a degree*, Il. 22, 41, Od. 21, 253.—Att. *τοσοςδί, τοσηδί, τοσονδί, this so great as it is*, etc., e. g. in a mathematical demonstration, Plat. Meno 83 D.

Τοσουτάριθμος, ον, (*τοσοῦτος, ἀριθμός*) *of so large a number*, Aesch. Pers. 432.

Τοσοῦτος, αύτη, οῦτο, (in Att. more freq. *τοσοῦτον*, Valck. Hipp. 1250, Elmsl. Med. 254, and so even in Od.; yet in comedy usu. *τοσοῦτο*): Ep. *τοσσοῦτος*, etc.:—pron.,=*τόσος*, with a stronger demonstr. signf.: Hom. has both common and Ep. form, but more rarely than *τόσος*, while in Att. it is very freq.: also to designate a very small degree, hence *τοσοῦτον*, like *τοσοῦτον μόνον*, only *so much, so much* and no more, Valck. Hipp. 804, Lob. Soph. Aj. 747; *ἐς τοσούτους τεταγμένοι*, opp. to *οὕτω βαθεῖα φάλαγξ*, Xen. Cyr. 6, 3, 22:—*ἐς τοσοῦτο*, Lat. *eatenus*, Hdt. 3, 113; so, *ἐπὶ τ.*, Id. 6, 97: in neut. c. gen., *τοσοῦτον ὀνήσεος*, Od. 21, 402; *ἐς τοσοῦτο τοῦ λόγου*, Hdt. 6, 134: c. acc., *τοσοῦτος μέγαθος*, so large, Hdt. 7, 103; *τοσοῦτος τὸ βάθος, so* deep, Xen. An. 3, 5, 7; *τοσοῦτος τὴν ἡλικίαν*, Plut. Arat.; also, *τοσοῦτος ἡλικίας*, Id. Cat. Min. 69, etc.:—*ἕτερον τοσοῦτο, as great, as much* or *many* again, Hdt. 2, 149:—answered by *ὡς*, Od. 21, 402, as in Lat. *tantus...quam*, cf. Dial. de Caus. Corr. Eloq. 6.—II. *τοσοῦτο* or *τοσοῦτον*, Ep. *τοσσ-*, as adv., *so much, so far, so very*, Od. 8, 203; 21, 250: with a superl., *τοσοῦτον νεώτατος*, Il. 23, 476; *οὐ τοσοῦτον, ὅσον..., not so much* so, as...: *τοσούτῳ, by so much...*, Xen. An. 1, 5, 9, Plat., etc.—Att. *τοσουτοσί, τοσαυτηΐ, τοσουτονί*. (The word is not a compd. with *οὗτος*, but merely lengthd., like *τοιοῦτος, τηλικοῦτος, τημοῦτος*.)

Τόσσαις, Dor. for *τόσσας*, aor. part. of an unknown pres.=*τυγχάνω, to happen* to be, Pind. P. 3, 48 (just as *τυχών* is used, Ib. 4, 7): cf. Böckh Nott. Crit. p. 456. and v. sub *ἐπέτοσσε*. (From this root prob. comes *τόξον*.)

Τοσσάκῐ, Hom., and *τοσσάκις*, adv. Ep. for *τοσάκις*, q. v. [ᾰ]

Τοσσάτιος, η, ον, Ep. for *τοσάτιος*. [ᾰ]

Τοσσῆνος, Dor. for *τοσοῦτος*, Theocr. 1, 54. No form *τοσῆνος* seems to be in use.

Τόσσος, η, ον, Ep. for *τόσος*, Hom., and Hes.

Τοσσόςδε, ήδε, όνδε, Ep. for *τοσόςδε*, Hom.

Τοσσοῦτος, αύτη, οῦτο and *οῦτον*, Ep. for *τοσοῦτος*, in Od. always in neut. *τοσσοῦτον*.

Τότε, adv., *at that time, then*, Hom., and Hes.; anteced. to the relat. *ὅτε* or *ὁπότε* (cf. infra II); and cf. the interrog. *πότε*;—usu. of a time before known or made known; but also of a time following, Il. 1, 100; 4, 182, cf. Od. 15, 228: strengthd., *τότε καί*, Il. 5, 394; more freq. *τότε γε, then* at least, just *then*, Hom.:—generally, in Att., *afore-time, formerly, erst*, Br. Ar. Plut. 1118, Lys. 1024, Markl. Eur. I. A. 46, Heind. Plat. Theaet. 157 A.—2. joined with other particles, at the beginning of a sentence, *καὶ τότε δή*, Il. 1, 92, Od. 8, 299; *καὶ τότ' ἔπειτα*, Il. 1, 426; *καὶ τότε μέν*, Il. 20, 40; *δὴ τότε γε*, Od. 15, 228; *τότε δή ῥα*, Od. 9, 52.—3. with the article, *οἱ τότε*, people *then* living, Il. 9, 559, etc.; *τῇ τόθ' ἡμέρᾳ*, Soph. El. 1134; *ἐν τῷ τότε* (sc. *χρόνῳ*), Plat. Crit. 110 D, 111 E; *εἰς τὸν τότε χρόνον* Id. Legg. 740 C.—4. *ἐκ τότε*, since *then*, *εἰς τότε*, till *then*, Plat. Legg. 830 B, etc.—II. in apodosis, answering to *ὁππότε*, Od. 23, 257; to *ὁππότε κεν* or *ὁπότ' ἂν δή*, Il. 9, 702; 21, 341, cf. Od. 10, 294; to *ἀλλ' ὅτε δή*, Il. 21, 451; to *εἰ*, Il. 4, 36; to *ἐπεί κε*, Il. 11, 192; to *ἡνίκα*, Soph. Aj. 773.—2. joined with other particles, *δὴ τότε* after *ἦμος*, Il. 1, 476, Od. 9, 59; after *αὐτὰρ ἐπεί*, Il. 12, 17; also *καὶ τότε δή* after *ἦμος*, Il. 8, 69; after *ἀλλ' ὅτε δή*, Od. 4, 461; *δή ῥα τότε* after *εὖτ' ἄν*, Hes. Op. 563; *τότ' ἔπειτα* after *αὐτὰρ ἐπὴν δή*, Id. 614; and *καὶ τότ' ἔπειτα* after *ἦμος*, Il. 1, 478.

Τοτέ, adv., *at times, now and then*, usu. in answering clauses, *τοτὲ μέν..., τοτὲ δέ..., at one time..., at another*, Od. 24, 447, Aesch. Ag. 100; Soph. O

C. 1745, Ar. Eq. 540, Xen., etc.; so, τόκα μέν...τόκα δέ (Dor.), Pind. N. 6, 19;—like the common ποτὲ μέν.., ποτὲ δέ:—τότ' ἢ τότ', *at one time* or *other*, Aesch. Ag. 766:—also, τότε μέν.. ἔστι δὲ ὅτε and ἀλλότε δέ, Plat. Phaedr. 237 E; τότε μέν.., αὖθις δέ, Id. Gorg. 491 C; etc.:—however it sometimes stands single in Att. Heind. Plat. Phaed. 116 A;—and even in Il. 11, 63.

Τοτελευταῖον, adv., *at last, lastly.*

Τοτέταρτον, adv., *for the fourth time*, Il.; where however Wolf writes τὸ τέταρτον divisim, although he has τοπρῶτον and τοτρίτον as one word.

Τοτηνίκᾰ, or divisim τὸ τ.,=τηνίκα, Soph. O. C. 440. [ῐ]

Τοτηνῐκάδε, adv.,=τηνικάδε. [ᾰ]

Τοτηνῐκαῦτα, adv., = τηνικαῦτα, Lob. Phryn. 50.

Τοτοβρίξ, imitation of *a bird's note*, Ar. Av. 243.

Τοτοῖ, an exclam., like ὀτοτοῖ, Aesch. Pers. 551, 561.

Τοτρίτον, adv., *for the third time*, Hom.; cf. τοτέταρτον.

Τοῦ, v. ὁ, and τίς.—II. του enclit., v. sub ὁ, D.

Τού, τούν, τούγα, Boeot. for σύ, σύγε, the Lat. *tu*, our *thou.*

Τοὐβολοῦ, Att. contr. for τοῦ ὀβολοῦ.

†Τοῦδερ, τό, *Tuder*, a city of Umbria, Strab. p. 227.

†Τουθόα, ας, ἡ, *Tuthoa*, a branch of the Ladon in Arcadia, Paus. 8, 25, 12.

Τοὐκ, Att. contr. for τοῦ ἐκ.

†Τοὐκεῖθεν, Att. contd. for τὸ ἐκεῖθεν, Soph. O. C. 505; Eur. Suppl. 758.

†Τοῦκις, ἡ, the town *Tucci*, in Hispania Baetica, Strab. p. 141.

Τοὔλασσον, contr. for τὸ ἔλασσον, Theogn.

†Τούλλιος, ου, ὁ, the Rom. name *Tullius.*

†Τοῦλλον, ου, τό, *Tullum*, a mountain in Noricum, Strab. p. 207.

Τοὐμόν, τοὔμπᾰλιν, τοὔμπροσθεν, contr. for τὸ ἐμ-, Att.

Τοὐναντίον, contr. for τὸ ἐναντίον, Ar., etc.

Τοὔνεκα, contr. for τοῦ ἕνεκα, *for that reason, therefore*, Hom., and Hes., in Ap. Rh. also τοὔνεκεν.—II. interrog., for τίνος ἕνεκα; *wherefore?* Jac. Anth. P. p. 873.

†Τοὐνθένδε, Att. contd. for τὸ ἐνθένδε, Eur. Suppl. 758.

Τοὔνομα, contr. for τὸ ὄνομα, Il.

Τοὐντεῦθεν, Att. contr. for τὸ ἐντεῦθεν, *henceforth*, Xen.

Τοὐπος or τοὔπος, Att. contr. for τὸ ἔπος.

Τοὔργον or τοὔργον, Att. contr. for τὸ ἔργον.

Τοὐρανοῦ, Att. contr. for τοῦ οὐρανοῦ.

†Τουρδιτᾱνία, ας, ἡ, *Turditania*, a district of Hispania Baetica, Strab. p. 139: οἱ Τουρδιτᾱνοί, *the Turditanians*, dwelling also in part in Lusitania, Id. ib.; also called Τουρδοῦλοι, Id.

†Τοῦσκλον, ου, τό, *Tusculum*, in Latium; hence Τουσκουλᾱνός, ὁ, *an inhab. of T.*, Strab.

†Τοῦσκοι, ων, οἱ, *the Tusci*,=Τυῤῥηνοί, Strab.

Τουτάκῐς or -κῐ, poet. adv. for τότε, Theogn. 842, Pind. P. 4, 49; 9, 24.—II.=τοσάκις. [ᾰ]

†Τούταπος, ου, ὁ, *the Tutapus*, a river of India, Arr. Ind. 4, 10.

Τουτεί, adv., Dor. for ταύτῃ, like εἶ for ᾗ, πεῖ for πῇ, Theocr. 5, 103: used just like ἐκεῖ, v. οὗτος XV.

Τοὔτερον, Ion. contr. for τὸ ἕτερον, Hdt.

Τουτί, v. οὗτος XVII.

Τουτογί, τουτοδί, v. sub οὗτος.

Τουτόθε, adv., *hence, thence*, Theocr. 4, 10; cf. αὐτόθεν.

Τουτῶ, adv.,=τουτεί, ταύτῃ, Sophron ap. Apoll. Dysc., v. l. Theocr. 5, 45; cf. Buttm. Ausf. Gr. Gr. § 116 Anm. 24.

Τουτῶθεν, adv., *thence*, Theocr. 4, 48.

Τοφιών, ῶνος, ὁ, *a tuff-stone quarry*, Tabul. Herac.

Τόφος, ου, ὁ, a loose species of stone, *tuff*, Lat. *tophus.*

Τόφρᾰ, adv. of time, *up to that time, so long*, Hom.; strictly answering to the relat. ὄφρα, which may go first, as in Il. 18, 381, Od. 20, 330, H. Cer. 37; and in this case τόφρα δέ sometimes stands for τόφρα, Il. 4, 221, Od. 10, 126. For the usu. τόφρα.., ὄφρα, we also find τόφρα.., ἕως, Od. 5, 122; τόφρα.., ἕως ἄν, Od. 2, 77; but more freq. reversely ἕως.., τόφρα.., as Il. 15, 392, Od. 12, 328, etc.; ἕως.., τόφρα δέ.., Il. 10, 507, Od. 5, 424, etc.; ἀλλ' ὅτε δή.., τόφρα.., Od. 10, 571; πρίν.., τόφρα.., Il. 21, 101; εὖτε.., τόφρα δέ.., Od. 20, 77.—2. τόφρα sometimes stands absol., *meantime, meanwhile*, the time referred to being before known, as in Il. 10, 498; 13, 83, Od. 3, 303, 464, etc.—II. τόφρα,=ὄφρα, as a final conjunction, *so that, that*, only metri grat. in Alexandr. poets, Br. Ap. Rh. 4, 1487, Jac. Anth. P. p. 507, 790.

†Τόχαροι, ων, οἱ, *the Tochari*, a nomadic people of Bactria, Dion. P. 752: belonging to the Scythian race, Strab. p. 511.

Τράγαινα, ης, ἡ, *a barren she-goat*, Arist. Gen. An. 4, 4, 15.

Τρᾰγάκανθα, ης, ἡ, a low shrub, *the astragalus*, whence the gum tragacanth, Theophr.

Τρᾰγᾰλίζω, = τρώγω, Ar. Vesp. 674:—so the modern Greeks say στραγάλια for τρωγάλια, Coray Heliod. 2, p. 88.

Τρᾰγᾰνόν, ου, τό, *gristle, a cartilage*, Ath. 347 E.

Τράγανος, ὁ,=τράγος III, Medic.

†Τραγασαί, ῶν, αἱ, *Tragasae*, a place in Troas famous for its salt works, whence Τραγασαῖος, α, ον, *Tragasaean*, esp. τὸ Τραγασαῖον ἁλοπήγιον, Strab. p. 605.

Τρᾰγᾰσαῖος, α, ον, strictly adj., *of* or *from the Epirotic city* Τραγασαί: but in Ar. Ach. 808 of swine, ὡς τραγασαῖα φαίνεται, with a play on τραγεῖν; and Ib. 853, Τραγασαίου πατρός, with a play on τράγος II.

Τρᾰγάω, ῶ, (τράγος):—of men,=τραγίζω III, q. v.; cf. καπράω, ταυράω.—II. esp. of vines, *to be over-luxuriant, run to leaf*, like ὑλομανέω, Arist. Gen. An. 1, 18, 58, Theophr.

Τρᾰγεῖν, inf. aor. of τρώγω.

Τρᾰγεῖον, ου, τό, v. τράγιον.

Τράγειος, α, ον, like τράγεος, (τράγος) *of* or *from a he-goat*: ἡ τραγείη (sc. δορά), *a goat's skin*, Theocr. 5, 51. [ᾰ]

Τρᾰγέλᾰφος, ου, ὁ, (τράγος, ἔλαφος) *the goat-stag*, as the Greeks called a fantastic animal, represented on Eastern carpets and the like, Ar. Ran. 937: τραγέλαφοι and κένταυροι are expressly named as fabulous creatures by Plat. Rep. 488 A, Arist. Anal. Pr. 1, 38, 2, Post. 2, 7, 2.—2. *a drinking-cup* which had such a creature worked in relief on the fore-part, or was itself in this shape, Antiphan. etc. ap. Ath. 500 D, E; cf. ὄνος VIII.—II. later, a real animal of Arabia, or on the Phasis, prob. a kind of *bearded deer*, Plin., etc.: also ζόμβρος.

Τράγεος, α, ον,=τράγειος, Anth.: hence ἡ τρᾰγῆ (sc. δορά), *a goat's skin*, Lob. Phryn. 78.

Τράγημα, ατος, τό, like τρωγάλιον, strictly *that which is eaten for eating's sake*; in plur., *sweetmeats, confectionary, dessert*, and the like, Lat. *bellaria*, French *dragées*, Ar. Ach. 1091, Ran. 510, Xen. An. 2, 3, 15, etc.: rather *dried fruits*, such as *figs, almonds*, etc., v. omnino Plat. Rep. 372 C. [ᾰ]

Τρᾰγημᾰτίζω, *to eat* τραγήματα, Arist. Eth. N. 10, 5, 4: also in mid., τραγηματίζομαι, Menand. p. 179.

Τρᾰγημᾰτισμός, ὁ, *an eating of* τραγήματα, Arist. ap. Ath. 641 E.

†Τραγία, ας, ἡ, *Tragia*, a small island of the Aegean, near Samos, Thuc. 1, 116: also αἱ Τραγίαι, Plut.

Τρᾰγίαμβος, ου, ὁ, *the tragic iambus.* [ῐ]

Τρᾰγίζω, f. -ίσω, (τράγος) *to be like a he-goat*:—hence,—I. *to stink like a he-goat*, also in full, τρ. ἐν ὀσμῇ, Diosc.—II. *to be lewd* or *lecherous like a he-goat*, only of the man, Hipp.; as, reversely, *catullire* only of the woman.—III. of the signs of puberty, esp. of the voice, *to break, grow rough and hoarse*, also τραγάω, the Lat. *hirquitallire*, Arist. H. A. 7, 1, 3, Gen. An. 5, 7, 20, etc.; v. Foës. Oecon.

Τρᾰγῐκεύομαι, Dep., *to speak and act in tragic fashion.*

Τρᾰγῐκός, ή, όν, (τράγος):—strictly, *of* or *like a goat, goatish*, like τράγειος, τράγεος, Plat. Crat. 408 C; but in this signf. not common till later authors, as Plut. Pyrrh. 11, and Luc.; V. Jac. Anth. P. p. 594.—II. usu., *of* or *belonging to tragedy, tragic*, first in Hdt. 5, 67, and Att., (cf. τραγῳδία): τρ. ἀνήρ,=τραγῳδός, Plat. Phaed. 115 A; τρ. λῆρος, of the splendid dresses worn by tragic actors, Ar. Ran. 1005, v. Müller Eumen. § 32 sq.:—hence,—2. generally, *stately majestic, magnificent*, Ar. Pac. 136 τραγικὴ γάρ ἐστιν ἡ ἀπόκρισις, Plat. Meno 76 E; also in bad sense, *pompous, affected*, Plut. 2, 330 A.—III. adv. -κῶς, *in tragic style* or *fashion*, τρ. λέγειν, Plat. Rep. 413 B.—2. οἰκεῖν τρ. to live *in splendour*, Plut. Poplic. 10 Hence

Τρᾰγῐκώδης, ες, (εἶδος) *of tragic kind* or *fashion*, Palaeph. 41.

Τράγῐνος, η, ον, like τράγειος, *of a he-goat*, Anth. P. 9, 558.

Τράγιον, ου, τό, *a plant smelling like a he-goat*, also τραγεῖον, Diosc. [ᾰ]

†Τράγιον, ου, τό, *Tragium*, a town of Laconia, Strab. p. 360.

Τρᾰγίσκος, ου, ὁ, Dim. from τράγος, *a young he-goat*, Theocr. 5, 141.—II. *a sea-fish*, Marcell. Sid. 23.

†Τραγίσκος, ου, ὁ, *Tragiscus*, a Tarentine, Polyb. 8, 29.

Τρᾰγοβάμων, ον, gen. ονος, (τράγος, βαίνω) *goat-footed*, of Pan. [βᾱ]

Τρᾰγοειδής, ές, (τράγος, εἶδος) *like a he-goat*, Plat. Crat. 408 D.

Τρᾰγόκερως, ων, (τράγος, κέρας) *with goat's horns*:—a plant, Diosc.

Τρᾰγοκουρικός, ή, όν, *of* or *for shearing he-goats*, μάχαιρα, Luc. Pisc. 46.

Τρᾰγόκτονος, ον, (τράγος, κτείνω):—αἷμα τρ., the blood *of slaughtered goats*, Eur. Bacch. 139; cf. Lob. Aj. 324, p. 228.

Τρᾰγομάσχᾰλος, ον, (τράγος, μα

σχάλη) *with armpits smelling like a he-goat*, γράσων, Ar. Pac. 811.

Τραγοπόδαγρα, ας, ἡ, name of a comico-tragic drama ascribed to Lucian, wherein the miseries of the gout are described.

Τρᾰγόπους, ποδος, ὁ, ἡ, (τράγος, πούς) *goat-footed*, Simon. 25.

Τρᾰγοπτῐσάνη, ης, ἡ, *a gruel made from* τράγος (signf. V).

Τρᾰγοπώγων, ωνος, ὁ, (τράγος, πώγων) *with a goat's beard*, Cratin. Malth. 6.—II. as Subst., a plant, *goat's beard*, Theophr.

Τρᾰγορίγᾰνον, ου, τό, *goat's marjoram*, Nic. Al. 310:—τραγοριγανίτης οἶνος, wine *flavoured therewith*, Diosc. 5. 55 [ῐ]

ΤΡΑ'ΓΟΣ, *ου, ὁ, a he-goat*, Lat. *hircus, caper*, Od. 9, 239; in full, *οἱ τράγοι τῶν αἰγῶν*, Hdt. 3, 112.—II. *the goat-like smell of the armpits*, Lat *hircus alarum*, cf. Ar. Ach. 853.—III. *the age when the signs of puberty appear*, Hipp.; v. Foës. Oecon., and cf. τραγίζω III.—2. *lewdness, lechery*, Luc.—IV. *a small sea-fish*, Opp. H. 1, 108.—V. *a mess of groats made of wheat, spelt*, etc., Lat. *tragus*.—VI. a kind of *sponge*, Arist. H. A. 5, 16, 3.—VII. name of several plants not distinctly known, Diosc. (From τραγεῖν, τρώγω, to gnaw;—*rode, caper, vitem*, Ovid.) [ᾰ]

Τρᾰγοσκελής, ές, (τράγος, σκέλος) *goat-shanked, goat-footed*, applied to Pan, Hdt. 2, 46.

†Τραγούριον, *ου, τό, Tragurium*, in Dalmatia; in Polyb. Τραγύριον.—2. a Liburnian island, Strab. p. 124.

Τρᾰγοφᾰγέω, (τράγος, φαγεῖν) *to eat he-goats*, Strab.

Τράγω, Dor. for τρώγω, like πρᾶτος for πρῶτος, etc. [ᾱ]

Τρᾰγῳδάριον, ου, τό, dim. from τραγῳδία. [ᾰ]

Τρᾰγῳδέω, ῶ, (τραγῳδός) *to act a tragedy*, (strictly, *to chant* or *sing it*, cf. τραγῳδία), Ar. Nub. 1091: generally, *to represent* or *exhibit in tragedy*, Ar. Thesm. 85:—pass., *to be made the subject of a tragedy*, Isocr. 190 A, Antid. § 144.—II. metaph., *to tell in tragic phrase, to exaggerate, declaim on*, τι, Plat. Crat. 414 C, Dem. 229, 18; 400, 17.—III. later, merely, *to sing, recite, declaim*. Hence

Τρᾰγῴδημα, τό, *a tragic representation*: also=τραγῳδία.

Τρᾰγῳδητής, οῦ, ὁ,=τραγῳδός.

Τρᾰγῳδία, ας, ἡ, (τραγῳδός):—*a tragedy*, or *heroic play*, invented by the Dorians, and among them of lyric character (τραγικοὶ χοροί, Hdt. 5, 67, cf. Bentl. Phal. p. 285 sq.): then transplanted to Athens, where it gradually assumed its regular dramatic form, Arist. Poët. 4, 14, sq. The word first occurs in Ar. Ach. 464, etc.—Strictly, *the goat-song*, either from the oldest tragedies being exhibited when a goat was sacrificed, or because a goat was the prize, or because the actors were clothed in goat-skins, Bentl. Phal. pp. 209, 292, Müller Literat. of Greece, ch. 21, Dict. Antiqq. s. v.: cf. also τρυγῳδία.—II. generally, *any grave, serious poetry*, as opp. to κωμῳδία: hence Homer is called a writer of tragedy, Plat. Theaet. 153 E.—2. *any solemn, pompous narrative*, Polyb. 6, 56, 11: hence, *of the solemn discourses* of philosophers, Plut.: and so, generally, *pomp, display*, Pseudo-Zaleuc. ap. Bentl. Phal. p. 353, 7.—3. *a melancholy event*, as we say '*a tragedy*,' Plut. 2, 462 B, etc.

Τρᾰγῳδῐδάσκᾰλος, ου, ὁ, shortd. for τραγῳδοδιδάσκαλος.

Τρᾰγῳδικός, ή, όν, (τραγῳδός) *befitting a tragic poet* or *tragedy*, τραγῳδικὸν βλέπειν, Ar. Plut. 424: generally,=the more usu. τραγικός, τρ. χοροί, Ar. Ach. 886; τρ. τέχνη, Id. Ran. 1495.

Τρᾰγῳδιογράφος, ον, (τραγῳδία, γράφω) *writing tragedies*, Polyb. 2, 17, 6.

Τρᾰγῳδιοποιός, όν, v. l. for τραγῳδοποιός.

Τρᾰγῳδοδιδάσκᾰλος, ου, ὁ, *a tragic poet*, who himself trained his own chorus and actors, and, in early times, took a part in the representation himself, Ar. Thesm. 88: also τραγῳδιοδιδάσκαλος, Ath. 699 B.

Τρᾰγῳδοποιΐα, ας, ἡ, *tragic poetry*: from

Τρᾰγῳδοποιός, όν, (τραγῳδία, ποιέω) *making tragedies, a tragic poet, tragedian*, Ar. Thesm. 30; cf. sq. sub fin.

Τρᾰγῳδός, οῦ, ὁ, (τράγος, ἀοιδός, ᾠδός):—first in Ar., strictly *a goat-singer*, i. e. *a tragic poet and singer*, these characters being orig. one, (v. τραγῳδία), Ar. Pac. 806, Av. 787: later, when the poets ceased to *act*, the term τραγῳδός, *tragedian*, was usu. confined to *the tragic actor*, Ar. Thesm. 391, Plat. Rep. 395 A; *the tragic poet* being called τραγῳδοποιός or τραγῳδοδιδάσκαλος.

†Τραϊᾱνός, οῦ, ὁ, the emperor *Trajan*, Hdn.

Τρακτᾱΐζω, *to whiten* or *bleach like wax*.

Τρακτόν, οῦ, τό, and τρακτός, οῦ, ὁ, *white, bleached wax*, Paul. Aeg.

Τράκτωμα, ατος, τό, *a sticking plaster of white wax*, Hippiatr.

Τράλλεις, εων, οἱ, *Trallians*, Thracian barbarians employed in Asia as mercenaries, torturers, and executioners, Hesych.—II. αἱ Τράλλεις, *Tralles*, a city in Lydia, †Xen. An. 1, 4, 8; Strab. p. 648.

†Τράλλις, εως, ἡ,=foreg. II. Anth.

†Τράμβηλος, ου, ὁ, *Trambelus*, a king of the Leleges, Ath. 43 E.

Τράμη, ἡ,=sq.

Τράμις, ἡ, *the line which divides the scrotum, and runs on to the breech, the perineum*, Hippon. 60, Ar. Thesm. 246; cf. Foës. Oecon. Hipp. (Cf. Lat. *trames*.)

Τράμπις, ιδος, ἡ, *a ship*, Nic. Th. 268, Lyc. (Akin to τράπηξ, τράφηξ, and Lat. *trabs*.)

Τρᾱνέω,=τρανόω. dub.

Τρᾱνής, ές, (*τράω, τετραίνω):—*piercing, keen, sharp*, of sight and hearing:—then, metaph., like τορός, *clear, plain, distinct*. οὐδὲν γὰρ ἴσμεν τρανές, ἀλλ' ἀλώμεθα, Soph. Aj. 23: freq. in adv., τρανῶς εἰδέναι, ἐρεῖν, μανθάνειν, Aesch. Ag. 1371, Eum. 45, Eur. El. 758; cf. Wyttenb. Plut. 2, 4 A.

†Τράνιψαι, ῶν, οἱ, *the Tranipsae*, a Thracian people north of Byzantium, Xen. An. 7, 2, 32.

Τρᾱνός, ή, όν, later form of τρανής, Anth. P. 9, 298. Hence

Τρᾱνότης, ητος, ἡ, *clearness, plainness*.

Τρᾱνόω, ῶ, (τρανής) *to make clear, plain, distinct*, Anth. P. append. 304. Hence

Τράνωμα, ατος, τό, *that which is made clear* or *plain*, τρανώματα γλώττης, *words*, Emped. 349.

Τράνωσις, ἡ, *a making clear and plain*. [ᾱ] Hence

Τρᾱνωτικός, ή, όν, *fitted for clearing up* or *making plain*.

Τράπε, for ἔτραπε, Ep. 3 sing. aor 2, from τρέπω, Il.

Τράπεζα, ης, ἡ, *a table*; esp., *a dining-table, eating-table*, freq. in Hom., who gives each guest a separate one, Od. 17, 333, 447; 22, 74; after dinner they were removed, Xen. Symp. 2, 1; Virgil's *mensis remotis*, (though Casaub. Ath. 639 B, understands this of the *courses* only, v. infra 2; cf. Dict. Antiqq. s. v. *mensa*): ξενίη τράπεζα, the *hospitable board*, held so sacred that it was sworn by, Od. 14, 158; 21, 28, etc.; τραπέζῃ καὶ κοίτῃ δέκεσθαι, to entertain at bed and *board*, Hdt. 5, 20; τραπέζης καὶ κοίτης μετέχει (sc. ἡ γυνή), Plut. Brut. 13: Περσικὴν τράπεζαν παρετίθετο, he kept *a table* in the Persian fashion, Thuc. 1, 130; so, τρ. Συρακοσία, Plat. Rep. 404 D: εἰς ἀλλοτρίαν τράπεζαν βλέπειν, to live at the expense of others, Xen. An. 7, 2, 33: τὴν τρ. ἀνατρέπειν, to upset *the table*, Dem. 403, 17; hence proverb. of a spendthrift, Andoc. 17, 10.—2. *a table*, as implying what is upon it, *a dinner, meal*, Hdt. 1, 162, Xen. An. 7, 3, 22; also, βορᾶς τρ., Soph. O. T. 1464, cf. Wyttenb. Plut. 2, 70 E; αἱ δεύτεραι τρ., Lat. *mensae secundae*, the second course, Ib. 133 E, Ath. 639 B, sq.—II. *a money changer's table* or *counter, a bank*, Lat *mensa argentaria*, Plat. Apol. 17 C, etc.: ἡ ἐργασία τῆς τραπέζης, the trade *of a banker*, Dem. 946, 2; τράπεζαν κατασκευάζεσθαι, to set up *a bank*, Isae. Fr. 2, 3; ἀνασκευάζειν τρ., to break *a bank*, cf. ἀνασκευάζω 4.—III. *any table* or *flat surface on which* a thing *rests*: as,—1. *the cross bench* in which the mast is fixed.—2. *the place where slaves are exposed for sale*.—3. *a tablet for embossed work* or *inscriptions*, Lat. *tabula*, Paus. 8, 31, 3.—4. *a square cut tombstone*, Plut. 2, 838 C;—*mensa* in Cic. Legg. 2, 26.—5. *a part of the liver*, Nic. Th. 560, ubi v. Schneid. (The word is prob. shortd. from τετράπεζα, though others put in a claim for τρίπεζα, *mensa tripes*;—unluckily, in spite of Horace, we do not know whether the earliest tables had three or four legs.) [τρᾰ] Hence

Τρᾰπεζεύς, έως, ὁ, *at, of* or *belonging to a table*, in Hom. always κύνες τραπεζῆες, dogs *that were fed by their masters at dinner, pet*-dogs, Il. 22, 69: 23, 173, Od. 17, 309.—II. *a parasite*, Plut. 2, 50 C; cf. Aristias ap. Ath 686 A.

Τρᾰπεζήεις, εσσα, εν, (τράπεζα) *of, from* or *for the table*, Nic. Th. 526.

Τραπεζήτης, ὁ,=τραπεζεύς, κυών, Ibyc. 40.

Τραπεζία, ας, ἡ,=τραπεζοποιΐα. dub. in Theophr. H. Pl. 3, 10, 1

Τρᾰπέζιον, ου, τό, dim. from τράπεζα, *a small table* or *counter*, esp. of a money-changer, Lys. Fr. 28.—II. in geometry, *an irregular four-sided figure*, Arist. Probl. 15, 4, 1.

Τρᾰπεζῑτεύω. *to be a* τραπεζίτης, Dem. 953, 15, cf. 1111, 10.

Τρᾰπεζίτης, ου, ὁ, (τράπεζα II):—*one who keeps an exchange-table* or *bank*, for the convenience of market-people, *a money-changer, banker*, mostly of the class of freedmen, Lat. *argentarius, nummularius*, Dem. 1186, 7, Polyb. 32, 13, 6: cf. ἀνασκευάζω 4. Hence

Τρᾰπεζῑτικός, ή, όν, *of, concerning a banker* or *banking*, name of an oration of Isocr.

Τρᾰπεζοειδής, ές, (τράπεζα, εἶδος)

trapezium-shaped, Strab. Plut. 2, 895 D.

Τρᾰπεζοκόμος, ον, (τράπεζα, κομέω) *laying out a table, waiting at table*, Diog. L. 9, 80, Plut. 2, 616 A, etc.; cf. Ath. 170 E.

Τρᾰπεζόκορος, ον, (τράπεζα, κορέννυμι) *filling one's self at another's table*; or (from κορέω) *rubbing the table*, epith. of parasites, Pseudo-Phocyl. 85.

Τρᾰπεζόλοιχος, ον, *a table licker, parasite.*

Τρᾰπεζοποιέω, ῶ, *to set out tables with meats*, Diphil. Ζωγρ. 2, 3: and

Τρᾰπεζοποιΐα, ας, ἡ, *a serving at table*, prob. l. in Strab.: from

Τρᾰπεζοποιός, όν, (τράπεζα, ποιέω) *setting out a table, serving it*, like τραπεζοκόμος, Antiph. Met. 1, cf. Ath. 170 D. sq.

Τρᾰπεζορήτωρ, ορος, ὁ, *a table-talker*, Ath. 22 E.

Τρᾰπεζότης, ητος, ὁ, *the abstract quality of a table*, Diog. L.

†Τραπεζούντιος, α, ον, *of Trapezus* (2), *Trapezuntian*, Xen. An. 4, 8, 23; etc.; and

†Τραπεζούσιος, α, ον, = foreg.; esp. ἡ Τραπεζουσία, *the territory of Trapezus*, Strab. p. 547: from

†Τραπεζοῦς, οῦντος, ὁ and ἡ, *Trapezus*, a city of Arcadia on the Alpheus, whose inhab. removed to sq., Hdt. 6, 127.—2. a large commercial city on the Euxine in Pontus, now *Trebisond*, Xen. An. 4, 8, 12; Strab. p. 548.—II. ὁ, a mountain in the Tauric Chersonese, Strab. p. 309.

Τρᾰπεζοφόρος, ον, (τράπεζα, φέρω) *bearing a table*:—I. ὁ τρ., *a table-bearer*, Ar. Fr. 175.—II. ἡ τρ., *a priestess of Pallas* at Athens, A. B.—III. τὸ τρ., *a sideboard*, Artemid. 1, 76.

Τρᾰπεζόω, ῶ, (τράπεζα) *to set upon a table*, Soph. Fr. 541, in pass.

Τρᾰπεζώδης, ες, = τραπεζοειδής.

Τρᾰπέζωμα, ατος, τό, *that which is set upon table*, cf. ἐπιτραπ-.

†Τραπεζών, ῶνος, ὁ, *Trapezon*, a hill near Antiochia, Strab. p. 751.

Τρᾰπέζωσις, εως, ἡ, (τραπεζόω) *a setting upon table*, Plut. Mor. t. 5, p. 530 C, Wyttenb.

Τρᾰπείομεν, Ep. for τραπέωμεν, τραπῶμεν, subj. aor. 2 pass. of τέρπω, Hom.; but also from τρέπω, Od. 8, 292.

Τρᾰπελίζω, = τροπαλίζω.

Τρᾰπελός, ή, όν, (τρέπω) *easily turned*, more usu. in compds., as δυςτράπελος, εὐτράπελος, etc.

Τρᾰπέμπᾰλιν, adv., *turned backwards*, Pherecr. Incert. 56.

Τράπεσδα, ἡ, Dor. for τράπεζα.

Τρᾰπέσθαι, inf. aor. 2 mid. from τρέπω, Hom.

Τρᾰπέω, *to tread grapes*, Od. 7, 125, Hes. Sc. 301, Anan. 2: hence Lat. *trapetes, trapetum*, an oil-press. (Buttm. Lexil., s. v. εἰλεῖν 15, thinks that the root of this word runs through all Europ. languages, as Germ. *trappen, treten*, our *tread*, etc.)

Τρᾰπῆναι, inf. aor. 2 pass. from τρέπω.

Τράπηξ, ηκος, ὁ, also τράφηξ, (τρέπω):—*a beam to turn any thing with*, like τρόπηξ, τρόφηξ: generally, like δόρυ, *a spear-shaft*, Lyc. 1001 (in form τράφηξ): but also, *a beam, stake, post*, cf. τρόπις. (Cf. Lat. *trabs, trabes.*) [ᾰ]

Τρᾰπητέον, verb. adj. from τρέπω, aor. τραπεῖν, τραπέσθαι, with pass. signf., *one must turn*, Luc.

Τρᾰπητής, οῦ, ὁ, (τραπέω): *a winepresser.*

Τρᾰπητός, ή, όν, (τραπέω): *pressed out*, τρ. οἶνος, wine *fresh from the press*, Lat. *mustum.*

Τράπω, Ion. for τρέπω, q. v., Hdt. [ᾰ]

†Τράριον, ου, τό, *Trarium*, a town of Aeolis, Strab. p. 607.

Τρᾰσιά, ᾶς, ἡ, like ταῤῥός, ταρσός, ταρσιά, τερσιά, *a hurdle, crate*, whereon to dry fruit, cheese, etc., Ar. Nub. 50.

†Τρασιμένη λίμνη, ἡ, *lacus Trasimenus*, in Etruria, Polyb.: in Strab., p. 226, Τρασυμένη.

†Τράσπιες, ων, οἱ, *the Traspies*, a Scythian race, Hdt. 4, 6.

Τραυλίζω, f. -ίσω, *to be* τραυλός, *to lisp and mispronounce a letter*, Lat. *balbutire*, as Alcibiades made *r* into *l*, Ar. Vesp. 44, sq.; so of children, Nub. 862, 1381, Arist. H. A. 4, 9, 17. Hence

Τραυλισμός, οῦ, ὁ, *a lisping*, Lat. *balbuties.*

Τραυλός, ή, όν, *lisping, mispronouncing*, Lat. *balbus*, Hdt. 4, 155, cf. τραυλίζω: opp. to τορός, Plut. 2, 405 B: cf. ψέλλος.—II. also *of the swallow's song*, Anth. P. 9, 70. (From θραύω, θραυλός). Hence

Τραυλότης, ητος, ἡ, *lisping*, Arist. Probl. 11, 30, 2.

Τραυλόφωνος, ον, (τραυλός, φωνή) *with lisping voice*, ap. Hesych.

Τραῦμα, ατος, τό, Ion. τρῶμα, *a wound, hurt*, ἀπὸ τοῦ τρώματος ἀποθνήσκειν, Hdt. 2, 63; ἐκ τοῦ τρ. τελευτᾶν, Id. 3, 29; so in Att., Aesch. Ag. 866, Eur., etc.; τραύματα λαβεῖν, Plat. Alc. 1, 115 B; τύπτεσθω ἄνευ τραυμάτων, Id. Legg. 845 C.—II. of things, *a hurt, damage*, as of ships, Hdt. 6, 16.—III. of losses in war, *a heavy blow, defeat*, Id. 1; 18; 4, 160, etc. Cf. also τρωῦμα. (From τρώω, τιτρώσκω: akin to θραύω.) Hence

Τραυμᾰτίας, ου, ὁ, Ion. τρωμ., *a wounded man*, Pind. Fr. 244: οἱ τρ., *the wounded of an army*, Hdt. 3, 79, Thuc. 8, 27.

Τραυματίζω, f. -ίσω, Ion. τρωμ. (τραῦμα):—*to wound*, Hdt. 1, 59, etc., Thuc. 4, 12, etc.; τετραυματισμένον γὰρ ὡς κύων νεβρὸν ἐκμαστεύομεν, Aesch. Eum. 246.

Τραυμᾰτικός, ή, όν, *of* or *for wounds*, Diosc.

Τραυμᾰτοποιός, όν, *making wounds.*

Τραύξανον, Pherecr. Incert. 57, and τραύσανον, τό, v. τρώξανον.

†Τραῦος, ου, ὁ, *the Trauus*, a river of Thrace, Hdt. 7, 109.

†Τραυσοί, ῶν, οἱ, *the Trausi*, a Thracian tribe about Rhodope, Hdt. 5, 4.

Τρᾰφᾰλίς, or τρᾰφαλλίς, ίδος, ἡ; τρᾰφᾰλός, ὁ, v. τροφαλίς.

Τρᾰφέμεν, Ion. for τραφεῖν, intr. inf. aor. 2 from τρέφω, Hom., and Hes.

Τράφεν, Aeol. for ἐτράφησαν, 3 pl. aor. 2 pass. from τρέφω, Hom.—II. Aeol. or Dor. for inf. τρέφειν, Pind. P. 4, 205.

Τρᾰφερός, ά, όν, (τρέφω):—strictly, *well-fed, fat*, οἱ τραφεροί or τὰ τραφερά, *the fat ones*, i. e. fishes, Theocr. 21, 44; but in Hom. always, ἐπὶ τραφερήν τε καὶ ὑγρήν, o'er *dry land* and sea, Il. 14, 308, Od. 20, 98, H. Cer. 43 (Milton's 'over moist and dry,' Par. L. 3, 652); as also ξηρή and ὑγρή are opposed: hence later, ἡ τραφερή is used simply for γῆ, *land*, like χέῤῥος, χέρσος, Anth. P. 9, 672; τραφερὴ ἄρουρα, Opp. H. 1, 204; also κέλευθος ὑγρὴ καὶ τρ., Ap. Rh. 2, 545; ἤθεα τραφερά, tracts *of dry land*, Opp. H. 5, 334.—II. act. *feeding, fattening*, νομός, Arat. 1027.

Τράφηξ, ηκος, ὁ, v. τράπηξ. [ᾰ]

Τράφος, ἡ, Dor. for τάφρος. [ᾰ]

Τράφω, Aeol. and Dor. for τρέφω, Böckh Pind. P. 2, 44 (84).

Τρᾰχᾱλᾶς, ᾶντος, ὁ, Dor. for τραχηλᾶς, (τράχηλος) epith. of Constantine the Great, *bull-necked*, παχὺς τὸν αὐχένα: but Aurel. Vict. explains it by *irrisor*,—such, acc. to Polemo's Physiogn., being the character of stout men.

†Τραχεῖα, ας, ἡ, (τραχύς) *Trachēa*, a part of Ephesus, Strab. p. 634.

†Τρᾱχειώτης, ου, ὁ, fem. -ῶτις, *an inhab. of* Cilicia *Trachea*, Strab. p. 668: Τραχειῶτις, ἡ, their *territory*, Id.

Τρᾰχηλάγχη, ης, ἡ, *a cord for strangling*, Eunap.

Τρᾰχήλια, ων, τά, (τράχηλος):—*scraps of meat and gristle from about the neck, which were thrown away with the offal*; hence simply, *offal*, Ar. Vesp. 968; βόεια τρ., Hipp. 1227.

Τρᾰχηλιαῖος, α, ον, (τράχηλος) *of, on* or *from the neck*, Strab.

Τρᾰχηλιάω, ῶ, (τράχηλος) *to arch the neck*, as a horse does: metaph., *to be haughty, headstrong*, LXX.

Τρᾰχηλίζω, f. -ίσω, (τράχηλος) *to take by the throat, to seize*: and in pass., *to be seized, made captive*, Diog. L.—2. esp. in wrestling, *to bend the neck back* or *grip by the throat*, τρ. τοὺς νεανίσκους, Plut. Anton. 33: and in pass., *to be so seized*, Plut. 2, 521 C; and, absol., *to be throttled*, Plat. Rival. 132 C; cf. Xen. Lac. 5, 9, and v. sub τραχηλισμός.—II. *to throw over the head*, as a horse does its rider: hence in pass., *to be flung headforemost*; and of ships, *to be carried down* by a whirlpool, Strab.—III. *to bend back* the victim's *neck, so that the throat gapes when cut*: hence, *to expose to view, lay bare*, N. T.

Τρᾰχηλιμαῖος, α, ον, dub. for τραχηλιαῖος. Lob. Phryn. 558.

Τρᾰχηλισμός, οῦ, ὁ, (τραχηλίζω) *a bending the neck back*, or *a seizing by the throat*, a trick in wrestling, Luc. Lexiph. 5, Plut. 2, 526 E.

Τρᾰχηλοδεσμότης, ου, ὁ, (τράχηλος, δεσμός) *chaining the neck*, Anth. P. 6, 107.

Τρᾰχηλοειδής, ές, *like the neck.*

Τρᾰχηλοκάκη, ης, ἡ, *a neck-plague*, i. e. *iron collar*; cf. ποδοκάκη. [ᾰ]

Τρᾰχηλοκοπέω, ῶ, (τράχηλος, κόπτω) *to cut the throat, behead*, Plut. 2, 308 D. Hence

Τρᾰχηλοκοπία, ας, ἡ, *a cutting of the throat.*

Τράχηλος, ου, ὁ: heterocl. pl. τὰ τράχηλα, Call. Fr. 98; but a sing. τὸ τράχηλον, only in Gramm.:—*the throat, neck*, Hdt. 2, 40; distinguished from αὐχήν by Plat. Phaedr. 253 E:—proverb., ἐν βρόχῳ τὸν τράχηλον ἔχων ἐνομοθέτει, etc., 'with a halter round his neck,' Dem. 744, 7.—II. *the upper part* or *neck of the murex.*—III. *the middle part of a sail.* [ᾰ]

Τρᾰχηλόσῑμος, ον, *bull-necked.*

Τρᾰχηλώδης, ες, = τραχηλοειδής.

Τρᾱχίν, or Τρᾱχίς, ῖνος, ἡ, Ion. Τρηχ-, *Trachis*, a city and district in Thessaly, named from its *rough, mountainous* surface (τραχύς), Il. †2, 682; Eur. Heracl. 193;—the district, Thuc. 4, 78, elsewhere Τραχινία, q. v.†:—adj. Τρᾱχίνιος, α, ον, Ion. Τρηχίνιος, †Hdt. 7, 198; Soph. Tr.† [ῐ]

†Τραχίνη, ης, ἡ, earlier name of Terracina, Strab. p. 233.

†Τρᾱχῑνία, ας, ἡ, Ion. Τρηχινίη

territory of Trachis, Trachinia, v. sub Τραχίν, Hdt. 7, 198; Thuc. 3, 92.

Τράχουρος or τραχοῦρος, ὁ, (τραχύς, οὐρά):—a sea-fish, *rough-tail*, Numen. ap. Ath. 326 A.

Τρᾱχόω, ῶ,=τραχύνω, Joseph.

Τρᾱχῠβᾰτέω, *to walk on rough, rocky ground*, Hipp.

Τρᾱχύδερμος, ον, = sq., Arist. ap. Ath. 305 D.

Τρᾱχῠδέρμων, ον, (τραχύς, δέρμα) *rough-skinned*, Epich. p. 29.

Τρᾱχύλογος, ον, *rough-spoken*, like τραχύστομος.

Τρᾱχυντικός, ή, όν, *making rough*:—metaph., *exasperating*: from

Τρᾱχύνω. Ion. τρηχ-: pf. τετράχυσμαι, or τετράχῡμαι, Arist. H. A. 4, 9, fin., or τετράχυμμαι, Schäf. Schol. Ap. Rh. 3, 276: (τραχύς). *To make rough, rugged*, etc., Plat. Tim. 65 D, 67 A; αὔρη τρηχύνει πέλαγος, Ap. Rh. 4, 768.—Pass., *to become so*, Plat. Tim. 66 C.—In Aesch. Theb. 1045, τράχυνε' refers to τραχὺς ὁ δῆμος, just before, *call them, make them as rough as may be*. I care not.—II. metaph., in pass., *to be angry, exasperated*, Plat. Prot. 333 E.

Τρᾱχῠόστρᾰκος, ον, (τραχύς, ὄστρακον) *rough-shelled*, Arist. H. A. 4, 4, 6.

Τρᾱχύπους, ποδος, ὁ, ἡ, (τραχύς, πούς) *rough-footed*, Arist. H. A. 5, 13, 3.

Τρᾱχύς, εῖα, ύ, Ion τρηχύς (as always in Hom., Hes., Hdt.):—*rough, rugged, rocky*, λίθος, ἀκτή, ἀταρπός, Il. 5, 308, Od. 5, 425; 14, 1; as epith. of Ithaca, Od. 9, 27; 10, 417; so, τρ. γῆ, Hdt. 4, 23; τρ. καὶ χαλεπὴ ὁδός, Plat. Rep. 328 E:—of the voice, τραχεῖα φωνή, Id. Tim. 67 C; also τραχὺς τῇ φωνῇ, of a man, Xen. An. 2, 6, 9.—2. metaph., *rough, hard, harsh, savage*, ὑσμίνη, Hes. Sc. 119; τραχεῖα νιφὰς πολέμοιο, Pind. I. 4, 26 (3, 35); τρ. ἔφεδρος (like the slang phrase, 'a *rough* customer'), Id. N. 4, fin.; οὐ τραχύς εἰμι κατθέμεν, I am not *niggardly* in paying, Ib. 7, 111: τρ. δῆμος, Aesch. Theb. 1044, cf. Pr. 35; λόγοι, Ib. 311; ὀργή, Eur. Med. 448; ἦθος, Plat. Crat. 406 A.—II. adv. τρᾱχέως, Ion. τρηχέως; esp. τρ. περιέπειν, to handle *roughly*, Hdt. 1, 73, etc. (cf. περιέπειν); τραχέως ἔχειν, Isocr. 33 D:—sometimes neut. as adv., τραχὺ βλέπειν, to look *rough* or *angry*, Philostr. (Akin to ῥάσσω, ῥήσσω, ῥάχος, ῥῆχος, ῥαχία, etc.)

Τράχυσμα, ατος, τό, Ion. τρήχ-, (τραχύνω) *a roughness*, Hipp.

Τρᾱχυσμός, οῦ, ὁ, (τραχύνω) *roughness*, Hipp.

Τρᾱχυστομέω, ῶ, *to be rough-mouthed: to have a harsh pronunciation*, Strab.: and

Τρᾱχυστομία, ας, ἡ, *harsh pronunciation*: from

Τρᾱχύστομος, ον, (τραχύς, στόμα) *rough-mouthed: of rough speech* or *pronunciation*, Strab.

Τρᾱχυτης, ητος, ἡ, (τραχύς) *roughness, ruggedness*, τῆς χώρας, Xen. Cyr. 7, 5. 67; *sharpness*, of a bit, Id. Eq. 10, 6.—II. metaph., *hardness, harshness*, ὀργῆς, Aesch. Pr. 80.

Τρᾱχύφλοιος, ον, (τραχύς, φλοιός) *with rough rind* or *bark*, Theophr.

Τρᾱχυφωνία, ας, ἡ, *roughness of voice*, Arist. Gen. An. 5, 7, 25: from

Τρᾱχύφωνος, ον, (τραχύς, φωνή) *with rough voice* or *speech*, Diod.

Τράχω, Dor. for τρέχω, Pind. P. 8, 45; cf. τράφω. [ᾰ]

Τρᾱχώδης, ες, (τραχύς, εἶδος) *of rough nature*, as v. l. in Arist. H. A. 5, 17, 8.

Τρᾱχωμα, ατος, τό, *that which is made rough: a roughness*. Hence

Τρᾱχωματικός, ή, όν, *belonging to roughness: curing it*, Galen.

Τρᾱχών, ῶνος, ὁ, *a rugged, stony tract*: †in pl. Τράχωνες, οἱ, two mountains above Damascus, Strab. p. 755.

Τρᾱχωνίτης, ου, ὁ, fem. -ῖτις, ιδος, ἡ,=τραχύς: esp. in fem. *the rugged country*, N. T.

†Τρεβελλικός, ή, όν, *Trebellian*, a Neapolitan wine, Ath. 27 B.

†Τρεβίας, ου, ὁ, *the Trebia*, a branch of the Po, Polyb.

†Τρεβώνιος, ου, ὁ, the Rom. name *Trebonius*, Plut.

ΤΡΕΙ͂Σ, οἱ, αἱ, τρία, τά, gen. τριῶν, dat. τρισί, and in Hippon. Fr. 8, τριοῖσι (as δυοῖσι, Ion. for δυσί), acc. same as nom.: on the variations of declension in compds., v. Lob. Phryn. 108:—*THREE*, Sanscr. *TRI*, Lat. *TRES, tria*, etc., Hom., etc.: τρία ἔπη, *three* words, proverb. in Pind. N. 7, 71,—for from the earliest times *three* was a sacred and lucky number: on διὰ τριῶν, v. sub τριάζω.

Τρείω, poet. for τρέω, Opp. C. 1, 416.

Τρέμῐθος, ἡ, poet. for τέρμινθος, Nic. Th. 844; al. τρίμῐθος.

Τρέμω, found only in pres. and impf.:—*to tremble, quake, quiver*, Il. 13, 18; esp. for fear, Il. 10, 390, Od. 11, 527: also of a light, fluttering robe, Il. 21, 507:—cf. inf., like τρομέω, *to tremble* or *fear to* do, Aesch. Theb. 419, Soph. O. C. 129:—c. acc., *to tremble at, fear*, Soph. O. C. 256, Eur., etc., τρ. τὸ πρᾶγμα, Ar. Ach. 489; τὸ μέλλον, Plat. Parm. 137 A; τρ. περί τινος, Id. Rep. 554 D:—τρ. μὴ κτάνῃ τὸν ἄνδρα, Soph. O. T. 947. (From τρέω, akin to τετρεμαίνω and τρέμω, Lat. *tremo*.)

Τρέξι, for θρέξομαι and θρέξεται, barbarism in Ar. Thesm. 1222, 1225.

Τρεπτέον, verb. adj. from τρέπω, *one must turn*, Ar. Eq. 72.

Τρεπτικός, ή, όν, *changeable, variable*, Max. Tyr.

Τρεπτός, ή, όν, verb. adj. from τρέπω, *turned*, or *to be turned about, guided, changed*, or *to be changed*.

Τρεπτότης, ητος, ἡ,=τροπή, Hesych.

ΤΡΕ΄ΠΩ, Ion. τράπω, Hdt.: f. τρέψω (Ion. fut. mid. ἐπιτράψομαι, Hdt. 3, 155): aor. 1 ἔτρεψα (Ion. ἐπέτραψα, v. l. Hdt. 4, 202). mid. ἐτρεψάμην, pass. ἐτρέφθην, Ep. and Ion. ἐτράφθην, freq. in Hdt., also in Od. 15, 80: besides the aor. 1 act., Hom. has very freq. aor. 2 act. ἔτρᾰπον (sometimes also used intr., Il. 16, 657), aor. 2 mid. ἐτρᾰπόμην, in Hom. more freq. than aor. 1 mid.: and so aor. 2 pass. ἐτράπην, Ep. 1 pl. subj. τραπείομεν (for τραπέωμεν, τραπῶμεν), Od. 8, 292: once we find aor. 2 mid. in pass. signf. (in compd. ἀνατρέπω), Plat. Crat. 395 D. Pf. act. τέτροφα, Soph. Tr. 1008, Ar. Nub. 858, Andoc. 17, 15; later, τέτρᾰφα, Dinarch., cf. Buttm. Ausf. Gr. § 97 Anm. 2, and v. sub ἀνατρέπω: pf. pass. τέτραμμαι, of which Hom. and Hes. have only part. τετραμμένος, and once the imperat. τετράφθω, Il. 12, 273: of the plqpf. pass., Hom. has Ep. 3 sing. τέτραπτο; also 3 pl. τετράφατο, Il. 10, 189; τετράφαται, Ep. 3 pl. pf. pass., Theogn. 42.—From the aor. 2 has been formed the singular pres. ἐπιτρᾰπέουσι, Il. 10, 421.

To turn or *guide* towards a thing, oft. in Hom., usu. followed by εἰς or πρός, also by ἀνά, c. acc., Il. 19, 212, Od. 15, 80: by παρά c. acc., Il. 21, 603; by ἐπί c. dat., Il. 13, 542; or c. acc., Hes. Op. 644: by ἀντίον c. gen., Hes. Op. 592: τρ. τινὰ εἰς εὐνήν, *to conduct, show* one to his bed, Od. 4, 294: hence, *to guide, lead, drive*, Od. 9, 315.—Pass. and mid., *to turn one's self, turn*, ἐπὶ ἔργα τρέπεσθαι, *to turn* or *go* to work, Il. 3, 422; 23, 53, and freq. in Plat.; also, τρ. εἰς and πρὸς ἔργον, Hes. Op. 314, cf. Wytt. Ep. Cr. p. 235; so, τρέπεσθαι εἰς ὀρχηστύν, εἰς ἀοιδήν, Od. 1, 422; 18, 304; ἐπὶ φροντίδας, Eur. I. A. 646; ἐφ' ἁρπαγήν, Thuc. 4, 104; πρὸς ἀλκήν, Hdt. 3, 78; πρὸς λῃστείαν, Thuc. 1, 5; etc.:—also simply of locality, like Lat. *spectare in...*, ἀντ' ἠελίοιο τετραμμένος, *turned* towards the sun, Hes. Op. 725; πρὸς τοῦ Τμώλου τετρ., Hdt. 1, 84, cf. 3, 101; and reversely, ἔξω τοῦ ἄστεος τετρ., Id. 2, 181; τραφθέντες ἐς τὸ πεδίον, 9, 56; τρέπεσθαι ὁδόν, *to take* a course, 1, 11; so, τρ. ἐπὶ ψευδέα ὁδόν, Ib. 117, etc.; and, τράπεσθαι πρός..., Id. 4, 60: freq. in Trag., etc., ὅπη τρέψομαι; ποῖ τράπωμαι; which way *shall I turn me*, Eur. Hipp. 1066, etc., cf. Aesch. Pers. 470, Eur. Or. 634.—II. *to turn*, i. e., *turn round* or *about*, ἵππους, Il. 8, 432: also, πάλιν τρέπειν, *to turn* back, Il. 8, 399, etc.; τὰ καλὰ τρ. ἔξω, *to turn* the best side outmost, show the best side (of a garment), Pind. P. 3, 149, cf. Theophr. Char. 22.—pass., *to turn* (intr.), πάλιν τρέπεσθαι, Il. 21, 468; ὀπίσσω τρέπεσθαι, Il. 12, 273; also c. gen., *to turn from...*, πάλιν τρέπεσθαί τινος, Il. 18, 138: but, αἰχμὴ τράπετο, the point *bent back*, like ἀνεγνάμφθη, Il. 11, 237:—intr. in act., like the pass., Hes. Th. 58.—2. τρ. τι ἔς τινα, *to turn* upon another's head, τρ. τὴν ὀργὴν εἴς τινα, Dem. 103, 25: freq. in imprecations, τράποιτο εἰς τὴν ἐμὴν κεφαλήν, on my head be it! cf. Hdt. 2, 39, Aesch. Eum. 434, Ar. Ach. 833, 1019: so, τρέψεσθε εἰς ὑμᾶς αὐτούς, Lys. 114, 10.—3. *to turn another way, to alter, change*, Od. 19, 479; ἐς κακὸν τρ. τι, Pind. P. 3, 63; τι ἐπὶ τὸ βέλτιον, Ar. Nub. 589; ἐς γέλων τρ. τὸ πρᾶγμα, Id. Vesp. 1261.—In pass. and mid., *to be changed, change*, τρέπεται χρώς, his colour *changes*, Il. 13, 279, Od. 21, 413, etc.; so, τρέπεται νόος, θυμός, φρήν, Od. 3, 147; 7, 263, Il. 10, 45: absol., τράπομαι, *I am changed, change my opinion*, Hdt. 7, 18; τετραμμένος, *one who has turned, has changed his mind*, Hdt. 9, 34: also c. inf., κραδίη τέτραπτο νέεσθαι, Od. 4, 260: hence, οἶνος τρέπεται, the wine *turns, becomes sour*, v. τροπίας.—III. *to turn* or *put to flight, rout, defeat*, Il. 15. 261, Hdt. 1, 63, etc.; in full, τρ. φύγαδε, Il. 8, 157; later usu., τρ. εἰς φυγήν, Lat. *convertere in fugam*, Xen. An. 1, 8, 24.—Pass. τραπῆναι, also τρεφθῆναι, part. τρεφθείς, Xen. Cyn. 12, 5, *to be put to flight, turn and flee*, also freq. τραπῆναι φυγῇ or εἰς φυγήν:—and so in mid., τραπέσθαι, *to turn one's self to flight, take to flight, flee*, Hdt. 1, 80; ἐς φυγήν, Hdt. 8, 91:—so also, intr. in act., φύγαδ' ἔτραπε, Il. 16, 657.—But aor. 1 mid., τρέψασθαι, in act. signf., *to turn an enemy away from one's self, put him to flight*, Eur. Heracl. 842, Xen. An. 5, 4, 16; 6, 1, 13, etc.—IV. *to turn away, keep off*, οὐκ ἄν με τρέψειαν ὅσοι θεοί εἰσ' ἐν Ὀλύμπῳ, Il. 8, 451; ἀπό τινος, Il. 22, 16; ἑκάς τινος, Od. 17, 73: *to hinder, prevent*, Il. 4, 381; 5, 187, Hes. Sc. 456.—V. *to overturn*, like ἀνατρέπω, εὐτυχοῦντα μὲν σκιά τις ἂν τρέψειεν, Aesch. Ag. 1328; also, ἄνα κάτω τρ., Id. Fr. 309, 8.—VI. τρ. τινά, c. inf., *to persuade* him to..., Pind. P. 3, 97.—VII. *to turn, apply,* τρ. τι ἐς ἄλλο τι, Hdt. 2, 92; ποῦ τέτροφας τὰς ἐμβάδας; what *have you made of* your shoes? Ar. Nub. 858: and so in mid., τρέπεσθαί τι ἐπί τι, Plat. Charm. 156 C, Euthyd. 303 C:—in pass., *to turn one's self, direct one's attention to* a thing, *attend* to it, *be occupied with* it, τετραμμένος πρὸς ἄριστον, Hdt. 1, 63.

(Τρέπω is orig. identical with στρέφω,—perh. akin to τρέω, τρέμω, Lat. *tremo:* hence old Lat. *trepo=verto,* whence *trepidus.*—Τραπέω on the contrary is a different verb.)

Τρεσᾶς, ἄντος, ὁ, v. τρέω.

Τρέστης, ου, ὁ, (τρέω) *a trembler, coward.*

Τρέφος, εος, τό, (τρέφω)=θρέμμα, cf. βρέφος, Soph. Fr. 166.

ΤΡΕ'ΦΩ, Aeol. and Dor. τράφω (v. sub v.): fut. θρέψω: aor. 1 ἔθρεψα, mid. -άμην, Od. 19, 368: Ep. aor. 2 ἔτραφον, intr. (v. infra), Ep. inf. τραφέμεν, Hom., and Hes.: pf. τέτροφα (intrans. in Od. 23, 237, but trans. in Soph. O. C. 186). and τέτρᾰφα, Lob. Phryn. 577: pf. pass. τέθραμμαι, inf. τεθράφθαι, Plat. Legg. 625 A (not τετράφθαι, which belongs to τρέπω), and τέθρεμμαι: aor. 1 pass. ἐθρέφθην: more freq. aor. 2 ἐτράφην [ᾰ], 3 pl. ἐτράφεν for ἐτράφησαν, Il. 23, 348.—The fut. mid. θρέψομαι in pass. signf., Plat., and Xen.

Strictly, like πήγνυμι, *to make firm, thick* or *solid, to thicken* or *congeal* a liquid, γάλα θρέψαι, *to curdle* it, Od. 9, 246; τυρὸν τρέφειν, Theocr. 25, 106; (hence, τροφαλίς): of cold, *to freeze:*—pass., c. pf. act. τέτροφα, *to become firm, curdle, congeal, freeze,* περὶ χροῒ τέτροφεν ἅλμη, Od. 23, 237; cf. περιτρέφω.—II. usu., *to make fat, to fatten, nourish, feed, make to grow* or *increase, nurse, bring up, rear,* esp. of children bred, brought up in a house, freq. from Hom. downwards, ὁ σ' ἔτρεφε τυτθὸν ἐόντα, Il. 8, 283; ἥ μ' ἔτεχ', ἥ μ' ἔθρεψε, Od. 2, 131; etc.: also in mid., *to rear for one's self,* θρέψαιό τε παῖδα, Od. 19, 368, Pind. O. 6, 78, etc., and Att.: hence a boy is called τρεφόμενος so long as he remains in the charge of the women, i. e. till his fifth year, Hdt. 1, 136; also, τρ. μέχρι ἥβης, Thuc. 2, 46; μητέρων τεθραμμέναι, Aesch. Theb. 792:—so of slaves, cattle, dogs and the like, *to keep* them, Il. 22, 69, Od. 14, 22, etc.; (δοῦλος οὐκ ὠνητός, ἀλλ' οἴκοι τραφείς, Soph. O. T. 1123): of plants, *to rear, tend,* Il. 17, 53; 18, 57, Od. 14, 175: also, τρ. γυναῖκα, Eur. I. A. 749: αἰγιαλὸν ἔνδον τρέφει, *he keeps* quite a sea-beach in the house, Ar. Vesp. 110: τροφὴν τρ. τινά, *to bring up* in a certain way, Hdt. 2, 2:—in histor. writers, *to feed, subsist* an army, Thuc. 4, 83; τρ. τὰς ναῦς, 8, 44:—also in various metaph. signfs., τρ. κόμην, *to cherish* one's hair, *wear* it *long,* Lat. *comam alere,* Il. 23, 142, cf. Hdt. 1, 82; τῷ θεῷ πλόκαμον τρ., Eur. Bacch. 494; τρ. ὑπήνην, Ar. Vesp. 477: τάδ' ὕεσσι τρέφει ἀλοιφήν, this is what *puts* fat *on* swine, Od. 13, 410: esp. of the earth, sea, etc., ὕλη τρέφει ἄγρια, the forest *breeds, feeds* or *nourishes* wild animals, Il. 5, 52; χθὼν τρέφει φάρμακα, the earth *produces* medicines, Il. 11, 741; ὃν πόντος τρέφει, Pind. I. 1, 68; πολλὰ γᾶ τρέφει δεινά, Aesch. Cho. 585; τοῦ τρέφοντος ἡλίου χθονὸς φύσιν, Id. Ag. 633, cf. Eur. Hec. 1181, etc.:—hence in poets, simply, *to have within* or *upon itself, to contain, have,* ὅ τι καὶ πόλις τέτροφεν ἄφιλον, Soph. O. C. 186, cf. Tr. 117, 817; τρέφειν τὴν γλῶτταν ἡσυχωτέραν, *to keep* his tongue quieter, Id. Ant. 1089; νόσον τρ., Id. Phil. 795. Pass., *to grow, grow up, wax, thrive, increase,* Hom., once only in pres., Il. 9, 143; more freq. in aor. and pf. pass.: hence *to be born,* πατρὸς τραφείς, Soph. Phil. 3, cf. Aj. 557; and then simply *to live, be,* Id. O. T. 1380, Ar. Av. 335.—III. Hom uses an intr. aor. 2 act. ἔτραφον (for the pf. τέτροφα, v. supra I. fin.), as ἔτραφε for ἐτράφη, Il. 21, 279; ἐτραφέτην for ἐτραφήτην, Il. 5, 555; τραφέμεν (Ion. inf. instead of τραφεῖν) for τραφῆναι, Il. 7, 199, Od. 3, 28, etc.:—as transit. the aor. 2 is used by Hom. only in Il. 23, 90, and perhaps even there ἔτρεφον should be read: reversely some Gramms. read in Il. 23, 84, ὡς ὁμοῦ ἐτράφεμέν περ for ἀλλ' ὁμοῦ ὡς ἐτράφημεν. Later, this aor. became obsol., except in Ep. imitators, as some read in Call. Jov. 55, Orph. Arg. 378. Cf. Buttm. Catal. sub v.

Τρεχεδειπνέω, ῶ, *to run, hasten to a banquet:* from

Τρεχέδειπνος, ον, (τρέχω. δεῖπνον) *running to a banquet,* Plut. 2, 726 A: τρεχέδειπνα, τά, a kind of *dress shoes,* Juven. 3, 67.

Τρέχνος, εος, τό, Dor. for τέρχνος, Anth. P. 15, 25.

ΤΡΕ'ΧΩ, rare fut. θρέξομαι: aor. 1 ἔθρεξα:—but the usual fut. and aor. come from another root ΔΡΕΜ–, ΔΡΑΜ–, viz., δρᾰμοῦμαι, (rarely δρᾰμῶ, of which the compd. ὑπερδραμῶ in Philetaer. Atalant. 1; δράμομαι in compd. ἀναδράμεται, Anth. P. 9, 575; cf. θεύσομαι, θευσοῦμαι, sub θέω): aor. 2 ἔδρᾰμον: pf. δεδράμηκα [ᾰ]: poet. pf. δέδρομα. The verb is rather rare in Hom., who has the pres. in Il. 23, 520, Od. 9, 386; and in Il. 18, 599, 602, an aor. θρέξασκον (ἔθρεξα was also old Att., Herm. Ar. Nub. 1005, Thesm. 657); but the usu. aor. 2 in Il. 23, 393, Od. 23, 207: and the poët. pf. in compds. —Dor. τράχω [ᾰ], Böckh v. l. Pind. P. 8, 34 (45): fut. θράξομαι, θραξοῦμαι.

To run, hasten, hurry, Hom., etc.: also with ποσί, πόδεσσι, Il. 18, 599, etc.; ἅμα τινί, Hes. Op. 217; βαδίζειν καὶ τρ., Plat. Gorg. 468 A, etc.: also of things, *to move quickly,* Od. 9, 386, Il. 14, 413; τὸ δ' ἐν ποσὶ τράχον ἴτω, let what is now before me go *trippingly,* Pind. P. 8, 45:—c. acc. cognato, τρ. δρόμον, βῆμα, ἀγῶνα, etc., *to run* a course, a heat, Eur. El. 883, 954; τρ. περὶ νίκης, Xen. An. 1, 5, 8: hence metaph., ἀγῶνας δραμεῖν περὶ ἑαυτοῦ, *to run* for one's life or safety (as we say "*to run* a risk"), Hdt. 7, 57; 8, 102; so, τρ. περὶ τῆς ψυχῆς, Id. 9, 37; φόνου πέρι, Eur. El. 1264; ἀγῶνα θανάσιμον δρ., Id. Or. 878; cf. θέω I, κρέας fin.: also, παρ' ἓν πάλαισμα ἔδραμε νικᾶν, he was within one fall or bout of carrying off the victory, Hdt. 9, 33; cf. παρά C. I. 6, τριάζω:—τοῦ προσωτάτω δραμοῦσα, Soph. Aj. 731.

Τρέψις, εως, ἡ, (τρέπω) *a turning,* Diog. L. 7, 114.

Τρεψίχρως, ωτος, ὁ, ἡ, (τρέπω, χρώς) *changing the colour* or *skin,* a kind of polypus (cf. τρέπω II. 3), Arist. ap. Ath. 318 B.

ΤΡΕ'Ω, inf. τρεῖν: f. τρέσω: aor. ἔτρεσα, Ep. τρέσσα, etc.: Ep. pres. τρείω:—this verb is never contracted except when the contraction is into ει. *To tremble, quake, quiver,* esp. for fear, Hom., and Hes.: hence *to run away, flee, fly,* Il. 11, 745, Od. 6, 138, Hes. Sc. 171:—τρέσας, *a runaway, coward,* Il. 14, 522; esp. at Lacedaemon. as, Ἀριστόδημος ὁ τρέσας, Hdt. 7, 231, cf. Tyrtae. 2, 14: hence the comic subst., τρεσᾶς, ἄντος.—II. trans., *to fear, dread, be afraid of,* c. acc., Il. 11, 554; 17, 663, Aesch. Ag. 549, etc.; cf. Pors. Phoen. 1093:—also, τρ. μή..., Aesch. Theb. 790:—rare in prose, as Xen. An. 1, 9, 6. (Onomatop., like τρέμω, τετρεμαίνω, Lat. *tremo, terreo,* Sanscr. *tras,* our *tremble,* etc.)

†Τρηβούλα, ἡ, *Trebula,* a city of the Sabines, Strab. p. 228.

Τρῆμα, ατος, τό, (*τράω. τετραίνω):—*that which is pierced through: a hole,* Ar. Vesp. 141, Eccl. 906, Plat., etc.: τρ. ῥαφίδος, *the eye* of a needle.—II. in plur., *the holes* or *pips of dice.*

Τρημᾰτίζω, f. -ίσω Dor. -ίξω, *to bet on the pips of dice.*

Τρημάτιον, ου, τό, dim. from τρῆμα, Math. Vett.

Τρημᾰτιστής, οῦ, ὁ, Dor. τρηματίκτης, (τρηματίζω) *one who bets on the pips of dice, a dicer.*

Τρημᾰτόεις, εσσα, εν, (τρῆμα) *with many holes, porous,* Anth. P. 6, 62.

Τρημᾰτώδης, ες,=foreg.

Τρήμη, ης, ἡ,=τρῆμα, Ar. Fr. 692.

†Τρηούϊροι, ων, οἱ, *the Treviri* in Gallia near the Rhine, Strab. p. 194: in Dio C. Τρηούηροι.

†Τρῆρες, ων, οἱ, poet. acc. Τρήρεας, Callin. 3, *the Treres,* a Thracian people on the borders of Macedonia, Thuc. 2, 96: removed in part to Asia Minor, Strab. p. 586.

†Τρῆρος, ου, ἡ, *Trerus,* a region of Thrace.—2. a river of Latium, Strab. p. 237.

Τρηρός, ά, όν, (τρέω)=sq., dub.

Τρήρων, ωνος, ὁ, ἡ, (τρέω):—*fearful, timorous, shy,* in Hom. always epith. of wild doves, πέλειαι or πελειάδες, Il. 5, 778; 22, 140, etc.: later as subst. ἡ τρ., *the trembler,*= πέλεια, Ar. Pac. 1067.

Τρῆσις, εως, ἡ, (*τράω, τετραίνω): *a boring* or *piercing through,* Plat. Polit. 279 E.—II. *a hole,* Arist. H. A. 1, 16, 10.

†Τρῆτα, ἡ, *Treta,* a city of Cyprus, Strab. p. 683.

†Τρητόν, οῦ Ep. οἷο, τό, (ὄρος) *Mt. Tretus,* a mountain in Argolis near Nemea with the hole of the Nemean lion, Hes. Th. 331; Paus. 2, 15, 2; cf. Diod. S. 4, 11.—2. a promontory of Numidia, Strab. p. 829. From

Τρητός, ή, όν, verb. adj. of *τράω (τετραίνω), *bored through, with a hole in it,* τρ. λίθος, Od. 13, 77: Hom. usu. joins ἐν or παρὰ τρητοῖς λεχέεσσιν, prob. of *inlaid* bedsteads, Il. 3, 448, Od. 1, 440, etc.; others explain it of *the holes* through which the cords or girths of the bedstead were drawn, v. Od. 23, 198:—τρητὸς μελισσῶν πόνος, i. e., the honeycomb, Pind. P. 6, fin.

Τρηχᾰλέος, η, ον, Ion. for the obsol. τραχαλέος, poet. for τρηχύς.

†Τρηχίς, Τρηχινίη, v. Τραχίς, etc.

Τρηχῠβᾰτέω, τρηχύνω, Ion. for τραχ-.

Τρηχύς, εῖα, ύ, Ion. for τραχύς Hom., Hes., and Hdt.

Τρήχυσμα, τρηχυσμός, Ion. for τράχ-.

Τρήχω, assumed as pres. of the Homer. pf. *τέτρηχα*, but needlessly; v. sub *ταράσσω*.—II. in later Ep., *to be rough* or *uneven*, from *τρηχύς*, Nic. Th. 521.

Τρηχώ, *οῦς, ἡ,* (*τρηχύς*) *a rough, stony country*, Nic. Th. 283.

Τρηχώδης, *ες,* Ion. for *τραχώδης*.

Τρῐ-, from *τρίς* or *τρία*, in compds. *three, thrice:* also indefinitely, to add emphasis, e. g., *τρίδουλος, τριδύστηνος, τριβάρβαρος, τριάνωρ*, like Lat. *terque quaterque.*

Τρία, neut. from *τρεῖς*, q. v., Hom. [ῐ]

Τρῐαγμός, *οῦ, ὁ,* (*τριάζω*) *a victory.*

Τρῐάδελφαι, *αἱ, the three sisters.*

Τρῐάζω, f. -άσω, and *τρῐάσσω*, f. -ξω, (*τρία*):—*to conquer, vanquish*, strictly of a wrestler, who did not win until *he had thrice thrown* his adversary, or conquered him *in three bouts* (*παλαίσματα*), cf. Aesch. Eum. 589, Soph. Fr. 678, 13, Lucill. ap. Anal. Br. 2, p. 321, Heind. Plat. Phaedr. 256 B: so, *διὰ τριῶν ἀπόλλυμαι*, I am *utterly* undone, Eur. Or. 434. (Hence *τριακτήρ, τριακτός, ἀτρίακτος*.)

Τρῐάζω, f. -άσω, (*τρία*) *to triple, multiply by three.*

Τρίαινα, *ης, ἡ,* (*τρία*) *a trident*, the badge of Neptune, Il. 12, 27; Od. 4, 506, Aesch., etc.: cf. *τριαινόω*.

Τρῐαινᾱτήρ, *ῆρος, ἡ,*=*τριαινωτήρ*.

Τρῐαινοειδής, *ές,* contr. -ώδης, ες, (*εἶδος*) *trident-shaped.*

Τρῐαινοκράτωρ, *ορος, ὁ, ruler of the trident*, of Neptune, Inscr. [ᾰ]

Τρῐαινόω, *ῶ,* (*τρίαινα*) *to move* or *heave with the trident:* generally, *to heave up, overthrow, τρ. τι μοχλοῖς*, Eur. Bacch. 348; *τρ. τὴν γῆν δικέλλῃ, to break* it up with a mattock, Ar. Pac. 570. Hence

Τρῐαινωτήρ, *ῆρος, ὁ, one who breaks up the ground.*

Τρῐᾰκαίδεκα, *οἱ, αἱ, τά,* indecl. *thirteen.* Hence

Τρῐᾰκαιδεκέτης, *ου, ὁ,* (*ἔτος*) *thirteen years old:* fem. -έτις, ιδος, Plat. Legg. 833 D.

Τρῐᾰκάς, *άδος, ἡ,* Ep. and Ion. *τριηκάς*, contr. for obsol. *τριακοντάς:* (*τρεῖς, τρία*): *the number thirty, ἐς τριακάδας δέκα ναῶν*, Aesch. Pers. 339.—II. *the thirtieth day of the month*, Hes. Op. 764: at Athens the *τριακάδες* were dedicated to the memory of the dead, like the Roman *novemdialia*, Harpocr., etc.—III. *a political division of the φυλή* at Athens, *containing thirty families*,=*γένος*. Böckh P. E. 1, 47: also at Sparta, Hdt. 1, 65,—either = 30 families, 1-10th of an oba, or=10 families, 1-30th of an oba, Müller Dor. 3, 5, § 6.

Τρῐᾰκάτιοι, *οἱ, the ἔφηβοι belonging to one τριακάς* (III).

Τρίᾰκις, (*τρία*) adv., *three times, thrice*, Ar. Fr. 607. [κῐ]

Τρῐᾱκονθάμμᾰτος, *ον,* (*τριάκοντα, ἅμμα*) *with* or *of thirty knots*, Xen. Cyn. 2, 5.

Τρῐᾱκονθήμερος, *ον,* Ion. *τριηκοντήμερος*, Dor. *τριακοντάμερος*, (*τριάκοντα, ἡμέρα*) *of thirty days*, Hdt, 2, 4.

Τρῐάκοντα, Ep. and Ion. *τρῐήκοντα*, *οἱ, αἱ, τά,* indecl.; yet Hes. Op. 694 has the gen. *τριηκόντων*, and so later imitators, as Call. Fr. 67; dat. *τριηκόντεσσιν*, Jac. Anth. P. 665, 794:—*thirty*. Hom., etc.—II. *οἱ τρ.*, esp.,—1. at Sparta, *the council of thirty*, assigned to the kings. Xen. Hell. 3, 4, 2, etc.—2. at Athens, *a body of thirty*, commonly called *the thirty tyrants*, appointed on the taking of Athens (B. C. 404), Ib. 2, 3, 2, etc. [*τρῐᾱ:* but in late Epigr. also ᾰ, Jac. Anth. P. p. 617, 705, 806.]

Τρῐᾱκοντᾰετηρίς, *ίδος, ἡ, ἑορτή, a festival returning every thirty years*, Dio C.: from

Τρῐᾱκοντᾰέτης, *ές,* Ion. *τριηκ.*, (*τριάκοντα, ἔτος*):—*thirty years old*, Plat. Legg. 961 B, etc.—II. *τριακονταέτης, ες, of thirty years, τριακονταέτεις σπονδαί*, Thuc. 5, 14; but fem. -έτις, ιδος, Hdt. 7, 149.—But in Att. the usu. form is *τριακοντούτης, ες*, in both signfs., cf. Thuc. 1, 23, 115, with Plat. Rep. 539 A, Legg. 670 A; and as fem., *τριακόντουτις, ιδος, ἡ, τριακοντούτιδες σπονδαί*, Ar. Ach. 194, Eq. 1388, and so in Thuc. 1, 87, though he has more freq. the form in -ης, v. supra, cf. Lob. Phryn. 408. Hence

Τρῐᾱκοντᾰετία, *ας, ἡ, a period of thirty years*, Dion. H. 2, 67.

Τρῐᾱκοντάζῠγος, *ον,* (*τριάκοντα, ζυγόν*) *with* or *of thirty benches of oars*, Theocr. 13, 74.

Τρῐᾱκοντάκῐς, (*τριάκοντα*) adv., *thirty times*, Plut. [τᾰ]

Τρῐᾱκοντάκλῑνος, *ον,* (*τριάκοντα, κλίνη*) *of thirty couches*, Plut. 2, 679 B, Ath. 541 C.

Τρῐᾱκοντάκωπος, *ον,* (*τριάκοντα, κώπη*) *thirty-oared*, Polyb. 22, 26, 13.

Τρῐᾱκοντάμερος, *ον,* Dor. for *τριακονθήμερος, of thirty days*, Inscr.

Τρῐᾱκοντάμηνος, *ον, of thirty months.*

Τρῐᾱκονταμναῖος, *α, ον,* (*τριάκοντα, μνᾶ*) *weighing thirty minae, λίθος*, Polyb. 9, 41, 8.

Τρῐᾱκοντᾰμόριον, *ου, τό, a thirtieth part.*

Τρῐᾱκοντάπηχυς, *υ,* (*τριάκοντα, πῆχυς*) *thirty cubits long*, Ath. 203 F.

Τρῐᾱκονταπλάσιος, *ον,* and **τρῐᾱκονταπλᾰσίων,** *ον, thirtyfold, thirty times as many*, Math. Vett.

Τρῐᾱκοντάπους, *ποδος, ὁ, ἡ,* (*τριάκοντα, πούς*) *thirty feet long* or *high*, Dion. H.

Τρῐᾱκονταρχία, *ας, ἡ,* (*τριάκοντα, ἄρχω*) *the rule of the thirty* (*tyrants*) at Athens, Xen. Hell. 6, 3, 8.

Τρῐᾱκοντάχοος, *οον,* contr. -χους, ουν, (*τριάκοντα, χέω*) *producing thirtyfold*. Theophr. H. Pl. 8. 3, 8.

Τρῐᾱκοντήρης, *ες, thirty-oared, ἡ τρ.*, a war-ship *of thirty banks of oars*, Ath. 203 D; cf. sub *τριήρης*.

Τρῐᾱκοντόργυιος, *ον,* (*τριάκοντα, ὄργυια*) *of thirty fathoms*, Xen. Cyn. 2, 6.

Τρῐᾱκόντορος, *ον,*=*τριακοντάζυγος*, Thuc. 4, 9; Hdt. uses the form *τριηκόντερος*, e. g. 4, 148; 7, 97; cf. *πεντηκόντορος*.

Τρῐᾱκοντούτης, -οῦτις, v. sub *τριακονταέτης*.

Τρῐᾱκόσιοι, *αι, α,* Ep. and Ion. *τριηκόσιοι, three hundred*, Hom., etc.: *οἱ τρ.*, at Athens, v. sub *συμμορία*.

Τρῐᾱκοσιομέδιμνος, *ον,* (*τριακόσιοι, μέδιμνος*) *of three hundred medimni: οἱ τρ.*, at Athens, *those whose property produced three hundred medimni*, i. e. *the Ἱππεῖς*. Böckh P. E. 2, p. 262.

Τρῐᾱκοσιόχοος, *ον,* contr. -χους, ουν, *bearing three hundred-fold.*

Τρῐᾱκοσταῖος, *α, ον,* (*τριακοστός*) *on the thirtieth day: thirty days old, παιδίον*, Phylarch. ap. Ath. 606 F.

Τρῐᾱκοστημόριον, *ου, τό,* Ion. *τριηκ-, a thirtieth part*, Hipp.

Τρῐᾱκοστόδυος, *ον,* (*δύο*) *the thirty-second*, Math. Vett.: from

Τρῐᾱκοστός, *ή, όν,* Ion. *τριηκ-*, (*τριάκοντα*) *the thirtieth*, Hdt. 4, 44, etc.:—*ἡ τριακοστή, a duty of one thirtieth*, Dem. 467, 2.

Τρῐακτήρ, *ῆρος, ὁ, a victor*, Aesch. Ag. 171; cf. *τριάζω*.

Τρῐακτός, *ή, όν,* (*τριάζω*) *conquered.*

Τρῐάνωρ, *ορος, ἡ,* (*τρι-, ἀνήρ*) *she that has had three husbands*, of Helen, Lyc. 851. [ᾱ]

Τριάριοι, *οἱ,* the Lat. *Triarii*, Polyb. 6. 23, 16.

Τρῐάρμενος, *ον,* (*τρι-, ἄρμενον*) *with three sails* or *masts*, Luc. Pseudol. 27.

Τρῑαρχία, *ας, ἡ,* the Lat. *triumviratus*. Dio C.

Τρῐάς, *άδος, ἡ,* (*τρεῖς*):—*the number three, a triad*, Plat. Phaed. 104 A, etc.

Τρῐᾶς, *ᾶντος, ὁ, a coin worth three χαλκοῖ*, Lat. *triens*, Hesych.

Τρῐάσσω, f. -ξω,=*τριαζω*, q. v.

Τρῐαῦλαξ, *ᾰκος, three-furrowed: three-pronged.*

Τρῐαύχην, *ενος, ὁ, ἡ,* (*τρι-, αὐχήν*) *with three necks*, Lyc. 1186.

Τρῐβᾰκός, *ή, όν,* (*τρίβω*):—*rubbed, worn*, Lat. *tritus, ἡ τριβακή* (sc. *χλαμύς*), Anth.:—so too, *τὸ τριβακόν* (sc. *ἱμάτιον*). Ib.; esp. of *a smooth, fine summer-garment*, opp. to thick, rough winter clothes, Artemid. 2, 3.—II. *a hackneyed, crafty fellow*, Lat. *veterator*, like *τρίβων* and *τρίμμα*.—III. *ἀσέλγεια τριβακή* (v. *τριβάς*), Luc. Amor. 28.

†Τριβαλλικός, *ή, όν, of the Triballi, Triballian, τὸ Τ. πεδίον*, Hdt. 4, 49.

Τρῐβαλλοί or **Τρίβαλλοι,** *ων, οἱ, the Triballi*, a people on the borders of Thrace (v. Bähr Hdt. 4, 49); †Thuc. 4, 101†: hence as a comic name for barbarian gods, Ar. Av. 1529, 1533, 1627.—II. a slang term for *young fellows who lounge about taverns*, etc., like the 'Mohocks' of Addison's time, Dem. 1269, 9; cf. sq., and Lob. Aglaoph. p. 1037.

Τριβαλλοπανόθρεπτα μειρακύλλια, a comic exaggeration of the name Τριβαλλοί (v. foreg. II), Eubul. Ὀρθ. 1, 3.

Τριβαλός, f. l. for *τριβακός*.

Τρῐβάμων, *ον,* gen. *ονος,*=*τριτοβάμων*. [ᾱ]

Τρίβανον, *τό,*=*τρύπανον*, susp.

Τρίβανος, *ὁ,*=*λήκυθος*, Hesych.

Τρίβαξ, *ακος, ὁ, ἡ,* = *τριβακός*, Gramm.

Τρῐβάρβᾰρος, *ον,* (*τρι-, βάρβαρος*) *thrice-barbarous*, Plut. 2, 14 B.

Τριβάς, *άδος. ἡ,* (*τρίβω*) *a woman who practises lewdness with herself* or *with other women.*

Τρίβᾰφος. *ον,* (*τρι-, βάπτω*) *thrice-dyed*, i. e. *of genuine dye*, Jo. Lyd.

Τρῐβελής, *ές,* (*τρι-, βέλος*) *three-pointed*, Anth. Plan. 215.

Τρῐβεύς, *έως, ὁ.* (*τρίβω*) *a rubber*,= *τρίπτης*. Strab. p. 710:—in mechanics, *the fitting upon which the axle rubs*, Math. Vett.

Τρῐβή, *ῆς. ἡ,* (*τρίβω*) *a rubbing:*—usu. metaph.;—1. *a rubbing* or *grinding down, wearing away, spending, βίου*, Aesch. Ag. 465; *χρόνου*, Soph. Ant. 1078; *ἀξίαν τριβὴν ἔχει*, 'tis time well spent, Aesch. Pr. 639; *βίος οὐκ ἄχαρις ἐς τὴν τριβήν*, a pleasant enough life *to pass*, Ar. Av. 156.—2. *a busying one's self about* a thing, *practising* it, *practice*, esp. as opp. to theory, Hipp.: also *mere practice, routine*, as opp. to true art, *οὐκ ἔστι τέχνη, ἀλλ' ἐμπειρία καὶ τριβή*, Plat. Phaedr. 260 E: hence joined with *ἐμπειρία*. Ib. 270 B, Gorg. 463 B; *τριβὴν ἔχειν ἔν τινι*, Polyb. 1, 32, 1.—3. *that about which one* *is busied, the object of care, anxiety, love,* etc., like πόνος and Lat. *cura*, Ὀρέστην τὴν ἐμῆς ψυχῆς τριβήν, Aesch. Cho. 749.—4. *delay, putting off*, ἐς τριβὰς ἐλᾶν, to seek *delays*, Soph. O. T. 1160; also, τριβὰς πορίζειν, Ar. Ach. 385; and with the verb omitted, μὴ τριβὰς ἔτι, no more *delays*, Soph. Ant. 577; τριβῆς ἕνεκα, Thuc. 8, 87 (which may, however, be act., *to wear them out*); τριβὴν λαμβάνει ὁ πόλεμος, Polyb. 1, 20, 9.

Τρῐβικός, ή, όν, *founded on practice.*

†Τρίβοκχοι, ων, οἱ, *the Tribocci*, a people in Gaul near the Treviri, of German origin, Strab. p. 193.

Τρῐβολεκτράπελος, ον, in Ar. Nub. 1003, τριβολεκτράπελα στωμύλλειν, to deal *in coarse, rude jests.* [ᾰ]

Τρίβολος, ον, (τρῐ-, βάλλω, βέλος): —like τρῐβελής, *three-pointed, three-pronged*: hence as subst.;—I. ὁ τρίβολος, *a caltrop*, Polyaen. 1, 39, 2; v. Dict. Antiqq.: also, a *thing of like shape on a horse's bridle.*—2. from the likeness of shape, *a prickly water-plant, water-caltrop*, Lat. *trībulus*, Diosc.: also a like *plant on land*, which was apt to stick in sheep's wool, Ar. Lys. 576, cf. Voss Virg. G. 1, 153:—Alcae. 34 calls sour wine ὀξύτερον τριβόλων.—3. in plur., *smart sayings, gibes*, the French *pointes*, such as were attributed to Gorgias, Philostr. —II. τὰ τρίβολα, *a threshing-machine, a board with sharp stones fixed in the bottom*, Math. Vett., Virgil's *trībula*, Georg. 1, 164 [where the ῑ shows that in this signf. it is from τρίβω, *tero*]; but we have τρῐβόλους ἀχυρότριβας in Anth. P. 6, 104.

Τρίβος, ἡ, also ὁ in Eur. Or. 1251, Plut. Arat. 22: (τρίβω):—*a worn* or *beaten track, a road, path*, H. Hom. Merc. 448: hence *the high road, highway*, Hdt. 8, 140, 2; τρ. ἁμαξήρης, Eur. Or. 1251:—metaph., *a path of life*, βιότου τρίβον ὁδεύειν, Anacreont. 41, 2; ποίην τίς πρὸς ἔρωτας ἴοι τρίβον; Anth. P. 5, 302; and so perh., τρίβοι ἐρώτων, Aesch. Supp. 1043. — II. *a rubbing*, like τρῖψις, Aesch. Ag. 391; τρ. κρηπῖδος, *the rubbing* of a shoe, Aretae.—2. *a hollow made by rubbing*, Hipp.—III. metaph., like τριβή, *practice, use*, τρίβον λαμβάνειν, to get accustomed to a place or thing, Foës. Oec. Hipp.—2. *delay*, Aesch. Ag. 197.—IV. *bodily exercise*, Nic. [ῐ]

Τρῐβρᾰχύς, ὁ, (τρι-, βραχύς) *a metrical foot consisting of three short syllables.*

Τρίβροχος, ον, (τρι-, βρέχω) *thrice-wetted*, i. e. *drenched, soaked.*

Τρίβω, f. τρίψω: aor. 1 pass. ἐτρίφθην, Thuc. 2, 77, but more usu. in aor. 2 ἐτρίβην [ῐ]:—Hom. has only the pres. and aor. 1 act.; in compds. also the fut.—The fut. mid. τρίψομαι in pass. signf., cf. Thuc. 6, 18; 7, 42, Ellendt Lex. Soph. s. v. *To rub*, hence, *to thresh* corn, *thresh* it *out*, because among the Greeks this was done by rubbers or rollers, Il. 20, 496: also *to grind, pound, bruise*, τετριμμένα θυμιήματα, Hdt. 2, 86; *to beat up* or *make*, φάρμακον, καταπλαστόν, μάζαν, Ar. Thesm. 486, Plut. 717, Pac. 816:—μοχλὸν τρίβειν ἐν ὀφθαλμῷ, *to work round* the stake in his eye, Od. 9, 333: χρυσὸν βασάνῳ τρ., *to rub* gold on a touch-stone, so as to test its purity, Theogn. 450 (cf. παρατρίβω):—and in mid., τρίβεσθαι μύσος, *to rub* pollution *upon* another, *taint* him *with* it, Aesch. Eum. 195 (cf. προστρίβω); τρ. τὴν κεφαλήν, *to scratch* the head, in perplexity, Aeschin. 34, 26.—II. *to rub away, grind down, wear out, wear, damage, bruise*, τετριμμένοι τὰ ἐπ' ἀριστερὰ τῶν κεφαλέων, Hdt. 2, 93: esp. *to wear out* clothes, v. τρίβων: and of a road, *to wear* or *tread it smooth*, ἀτραπὸς τετριμμένη, Ar. Ran. 123 (hence τρίβος).—2. of time, *to wear away, spend*, and in pass., χρόνων τριβομένων, as time *wore on*, Hdt. 4, 201:—so later, τρ. βίον, *to pass away, spend* life, Lat. *terere vitam*, Soph. El. 602, Ar. Pac. 590; τρ. πόλεμον, *to prolong* a war, Polyb. 2, 63, 4:—hence absol., *to waste time, tarry*, Aesch. Ag. 1056, Dem. 678, 10.—III. metaph. of persons, *to wear out*, ἀλλήλους τρίβουσι σκολιῇσι δίκῃσι, Hes. Op. 249; τρίβεσθαι κακοῖσι, *to be worn out* by ills, Il. 23, 735; τριβόμενος λαός, *an oppressed* people, Hdt. 2, 124; τρίψεσθαι αὐτὴν περὶ αὐτήν, *to wear* itself *out* by internal struggles, Thuc. 6, 18: of money and property, *to waste, squander it*, joined with δαπανᾶσθαι in Hdt. 2, 37.—2. *to wear* or *use*, κατώμοσα... μὴ πολὺν χρόνον θεοὺς ἔτι σκῆπτρα τἀμὰ τρίψειν, Ar. Av. 636.—3. in pass., *to be much busied* or *engrossed* with a thing, πολέμῳ, Hdt. 3, 134: *to practise* one's self in a thing, *use one's self to* it, ἀμφ' ἀρετῇ, Theogn. 465. [τρίβω is from the same root with τείρω, τρύω, τρύχω, θρύπτω, etc.: hence Lat. *tero, trivi, teres, tener*, German *reiben, treiben*, our *rub, drive*). [ῑ in all tenses, except aor. 2: but ῐ usu. in derivs., they being mostly derived from this tense.]

Τρίβωμος, ου, ὁ, *a threefold* or *triangular altar.*

Τρίβων, ωνος, ὁ, (τρίβω):—*a worn garment, threadbare cloak*, Eur. Autol. 1, 12, Ar. Ach. 184, 343, Plat. Prot. 335 D, etc.:—esp. such as was worn by the Spartans, hence, Λακωνίζειν καὶ τρίβωνας ἔχειν, Dem. 1267, 22; the τρίβων was then adopted by philosophers, and in after-times by monks: hence as an emblem of austere life or severe study, and later of monachism, as we say 'the cowl,' v. Wyttenb. Plut. 2, 52 C.—II. as adv., *practised, well versed* or *skilled in* a thing, c. gen. τρίβων αὐτῆς, Hdt. 4, 74; τρ. λόγων, Eur. Bacch. 717, El. 1127; also c. acc., τρίβων τὰ τοιάδε, Id. Med. 691, etc.:—hence,—2. absol., *a hackneyed, crafty fellow, a rogue*, Ar. Nub. 869, 870; cf. ἐπίτριπτος. [ῐ]

Τρῐβωνάριον, ου, τό, dim. from τρίβων, *a small cloak.* [ᾰ]

Τρῐβωνεύομαι, (τρίβων) dep., *to practise roguery*; or (as others take it), *to put off, delay*, Antipho ap. Harp.

Τρῐβωνικῶς, adv., *in the fashion of a* τρίβων, χλαῖναν ἀναβαλοῦ τριβωνικῶς, Ar. Vesp. 1132.

Τρῐβωνίον, ου, τό, dim. from τρίβων, Ar. Vesp. 33, 116, etc.

Τρῐβωνιώδης, ες,=τριβωνώδης.

Τρῐβωνοφορέω, ῶ, *to wear a* τρίβων, Plut. 2, 52 C: and

Τρῐβωνοφορία, ας, ἡ, *the wearing of a* τρίβων, Plut. 2, 52 C; cf. τρίβων I, fin.: from

Τρῐβωνοφόρος, ον, (φέρω) *wearing a* τρίβων.

Τρῐβωνώδης, ες, *like a* τρίβων.

†Τριγάβολοι, ων, οἱ, *Trigaboli*, a place in northern Italy where the Po divides itself into two branches, Polyb. 2, 16, 11.

Τρῐγᾰμία, ας, ἡ, *a threefold* or *third marriage*: from

Τρίγᾰμος, ον, (τρι-, γαμέω) *thrice-married*, of Helen, Stesich. 74.

Τρῐγένεια, ας, ἡ, *a third generation* or *race*, also τριγονία: τρ. ἀγαθῶν, *three kinds* of goods, Sext. Emp. p. 171: from

Τρῐγενής, ές, (τρι-, *γένω) *thrice-born*, as some flies and moths, Arist. Gen. An. 3, 9, 11.

Τρῐγενία, ας, ἡ,=τριγένεια, dub.

Τρῐγέννητος, ον, (τρι-, γεννάω) *thrice-born*, epith. of Minerva, Lyc. 519.

Τρῐγερήνιος, ον, *of thrice Gerenian age*, i. e. *thrice as old as Nestor*, M. Anton. 4, 50; cf. sq.

Τρῐγέρων, οντος, ὁ, ἡ, (τρι-, γέρων) *triply old*, i. e. *very old*, τριγέρων μῦθος τάδε φωνεῖ, 'tis an old saw, Aesch. Cho. 314.

Τρῐγίγᾱς, αντος, ὁ, (τρι-, γίγας) *a triple* (i. e. *huge*) *giant*, Orph. Arg. 1348. [γῐ]

Τρίγλᾰ, or τρίγλη, ης, ἡ, *a mullet*, Italian *triglia*, Epich. p. 34, cf. Ath. 324 D, sq.; τρίγλαι ἀπ' ἀνθρακιῆς, Anth. P. 6, 105.

Τρίγληνος, ον, in Hom. as epith. of ear-rings, ἕρματα τρίγληνα (prob. from τρι-, γλῆνος), *with three bright drops* or *brilliants*, Il. 14, 183, Od. 18, 298, cf. Lucas Quaest. Lexil. § 10; though others would refer it to γλήνη in the signf. of *an eye* or *hole*, cf. τριοπίς, τριοττίς: τὸ τρίγληνον, *an ear-ring* of this kind.—III. *three-eyed*, of Hecaté, Ath. 325 A.

Τριγλίζω, like κιχλίζω, *to giggle, titter.*

Τριγλίον, ου, τό, and τριγλίς, ίδος, ἡ, dim. from τρίγλα.

Τριγλοβόλος, ον, (τρίγλα, βάλλω) *striking* or *catching mullets*, Plut. 2, 966 A.

Τριγλοφόρος, ον, (τρίγλα, φέρω) *bearing mullets*: τρ. χιτών, a net *for catching them*, Anth. P. 6, 11.

Τρίγλῠφος, ον, (τρίγλα, γλύφω) *thrice-slit* or *cloven*, αἰχμὴ τρ., *a trident*, Opp. H. 5, 377.—II. ἡ τρίγλυφος, in Doric architecture, *the triglyph, a three-grooved tablet* placed at equal distances along the frieze; it seems orig. to have been the end of the beam (the spaces between being at first open, and then called ὀπαί, afterwards filled up and called μετοπαί), first in Eur. Or. 1372, I. T. 113: also τὸ τρίγλυφον, Arist. Eth. N. 10, 4, 2.

Τριγλώχῑς, ῖνος, ὁ, ἡ, (τρι-, γλωχίν) *three-tongued, three-barbed*, ὀϊστός, ἰός, Il. 5, 393; 11, 507; as epith. of Sicily, Pind. Fr. 219; in later poets with a neut. subst., Lob. Paral. 204: —τρ. ὑμένες, *the valvulae tricuspides* of the thorax, Galen.

Τριγμός, οῦ, ὁ, (τρίζω) *a chirping, squeaking*, esp. of mice and bats: *a creaking, grating, jarring*, Lat. *stridor.*

Τρίγνᾰθος, ον, *with three jaws.*

Τριγόλας, ὁ, a kind of *fish* (cf. τρίγλα), Sophron ap. Ath. 324 E.

Τρίγομφος, ον, (τρι-, γόμφος) *with three nails*, Soph. Fr. 295.

Τρῐγονέω, ῶ, *to be in the third generation*, Theophr.: and

Τρῐγονία, ας, ἡ, *the third generation*, πονηρὸς ἐκ τριγονίας, Dem. 1327, 3; cf. τρίδουλος: from

Τρίγονος, ον, (τρι-, *γένω) *begetting* or *bringing forth thrice*:—τρίγονα τέκνα, *three* children, Eur. H. F. 1023; τρίγονοι κόραι, *three* daughters, Id. Ion 496.

Τριγράμμᾰτος, ον, *with* or *of three letters.*

Τρῐγωνίζω, f. -ίσω, *to make triangular*: but in Plut. 2, 416 C, *to triple, multiply by three*, for he says that 40 πεντάκις τριγωνισθείς=9720.—II. *to play the* τρίγωνον, v. τρίγωνον II. 2.

Τρῐγωνικός, ή, όν, *triangular.*

Τρῐγωνιστί, (τριγωνίζω) adv., *triangle-wise,* Math. Vett.

Τρῐγωνίστρια, ας, ἡ, *a woman who plays the τρίγωνον* (signf. II. 2), Luc. Lexiph. 8.

Τρῐγωνοειδής, ές, (εἶδος) *triangular-shaped,* Arist. H. A.: from

Τρίγωνος, ον, (τρι-, γῶνος) *three-cornered, triangular,* of the Delta, Aesch. Pr. 815; τρ. ῥυθμοί, Id. Fr. 70.—2. *triangular* numbers (ἀριθμοὶ τρίγωνοι, Plut. 2, 1003 F) are those which can be disposed in a triangle, as 3 .˙., 6 .˙., etc.,—being represented by the formula $\frac{x^2+x}{2}$.—II. as subst., τρίγωνον, τό, *a triangle,* Plat. Tim. 50 B, etc.—2. *a musical instrument of triangular form,* somewhat like a harp, with strings of equal thickness but unequal lengths, Plat. Rep. 399 C:—also, ὁ τρίγωνος, Soph. Fr. 361.

Τρῐδακτῠλιαῖος, α, ον,=sq.

Τρῐδάκτῠλος, ον, (τρι-, δάκτυλος) *three-fingered.*—II. *three fingers long.*

Τρίδειρος, ον, (τρι-, δειρή) *three-necked,* Lyc. 966.

†Τριδέντινοι, ων, οἱ, *the Tridentini,* on the Athesis, Strab. p. 204.

Τρῐδέσποτος, ον, *with three masters.*

Τρίδουλος, ον, (τρι-, δοῦλος) *a slave through three generations, thrice a slave, ἐκ τρίτης μητρὸς τρίδουλος,* Soph. O. T. 1063; cf. *τριγονία.*

Τρίδραχμος, ον, (τρι-, δραχμή) *worth* or *weighing three drachms,* Ar. Pac. 1202: τὸ τρίδραχμον, *three drachms.*

Τρίδῠμος, ον, (τρίς) *threefold, triple:* τρίδυμοι (sc. παῖδες), *three born at a birth,* Plut. 2, 906 B: formed like *δίδυμος.*

Τρῐδύστηνος, ον, (τρι-, δύστηνος) *thrice-wretched,* Anth.

Τριέλικτος, ον, (τρι-, ἑλίσσω):—*thrice wound* or *coiled,* epith. of ὄφις, Orac. ap. Hdt. 6, 77: τρ. ἰχνοπέδη, a noose *of three threads,* Anth. P. 6, 109; τρ. νῆμα (of the Fates), Ib. 7, 14:—τρ. θώρακες, of a ship's planking, Ib. append. 15.

Τρῐέλιξ, ῐκος, (τρι-, ἕλιξ) *a triple wreath,* Chaerem. ap. Ath. 679 F.

Τρῐέμβολος, ον, (τρι-, ἔμβολος) *like three ship's beaks,* Ar. Av. 1256.

Τριενος, ον, (τρι-, ἔνος) *three-yearly,* Theophr.

Τρῐέσπερος, ον, (τρι-, ἑσπέρα):—*in three successive nights,* ὄνειρος, Luc. Somn. 12:—esp. as epith. of Hercules, who was begotten in three nights, Lyc. 33.

Τριέτεια, ας, ἡ, (τριετής): — like *τριετία, a period of three years,* v. Schäf. Appar. Dem. 3, p. 504.

Τρῐετήρ, ῆρος, ὁ,=τριέτης, Orph. H. 52, 4.

Τρῐετηρικός, ή, όν, *belonging to a τριετηρίς,* Plut. 2, 671 D: from

Τρῐετηρίς (sc. ἑορτή), ίδος, ἡ, *a triennial festival,* esp. of Bacchus, but also of Neptune, of Juno and other divinities, in sing., Pind. N. 6, 69; in plur., Hdt. 4, 108, Eur. Bacch. 133, Plat., etc. — 2. (sub. περίοδος), *a cycle* or *period of three years:* from

Τρῐέτηρος, ον,=τριετής.

Τρῐέτης, ου, ὁ, (τρι-, ἔτος): — *of three years,* χρόνον τριέτεα, Hdt. 1, 199: τὸ τρίετες, *a space of three years,* Plat. Legg. 794 A. Adv., τρίετες, *three years long,* Od. 2, 106; 13, 377.

Τρῐετία, ας, ἡ,=τριέτεια, Theophr.

Τριετίζω, f. -ίσω, (τριέτης) *to be three years old,* LXX.

†Τριφῶν, ῶντος, ὁ, *Triephon,* a character in (Luc.?) Philopatr.

Τρίζῠγος, ον, (τρι-, ζυγόν) *three-yoked,* of the Graces (*Gratia...nudis juncta sororibus*), Soph. Fr. 490; τρίζυγοι θεαί, Eur. Hel. 357: — also, τριζῠγής, ές, Anth. P. 11, 27.

Τρίζυξ, ῠγος, ὁ, ἡ,=foreg.: *threefold, triple,* Anth. P. 6, 181, etc.

ΤΡΙ´ΖΩ: f. τρίσω or τρίξω: pf. τέτρῑγα with pres. signf., the only tense in Hom.,—except in Od. 24, 5, 7, where he has the pres.; and even in Att. the pf. is more freq. than the pres.: rare Ep. part. τετριγῶτες, for τετριγότες, Il. 2, 314: — of animals, *to cry sharp and shrilly, to squeak, chirp, twitter,* of young birds, Il. 2, 314; of bats, Od. 24, 7, v. Valck. Hdt. 3, 110; 4, 183; also applied to the noise made by ghosts (which, in Shaksp., 'squeak and gibber'), Il. 23, 101, Od. 24, 5, 9: νῶτα τετρίγει (Ep. plqpf.), the wrestlers' backs *cracked,* Il. 23, 714; also of the *gnashing* or *grinding* of teeth, Epich. p. 9: later of the noise of the elephant, Luc. Zeux. 10: also of things, *to creak, grate, jar,* Lat. *stridere;* cf. τρύζω, κρίζω.

Τρῐηκάς, άδος, ἡ, Ep. and Ion. for τριακάς, Hes., and Hdt.

Τρῐήκοντα, τριηκόσιοι, etc., Ep. and Ion. for τριακ-.

Τρῑημερία, ας, ἡ, (τριήμερος) *a period of three days,* LXX. Hence

Τρῑημερίζω, *to be about a thing for three days.*

Τρῑημερόνυκτος, ον, *lasting three days and nights.*

Τρῐήμερος, ον, (τρι-, ἡμέρα) *of* or *for 3 days, 3 days old,* M. Anton. 4, 50.

Τρῑημίεκτον, ου, τό, *a ἑκτεύς and a half,* dub.; v. Meineke Plat. (Com.) Φάων. 2, 12.

Τρῑημιολία, ἡ, v. τριηρημιολία.

Τριημίπηχυς, υ, (τρι-, ἡμι-, πῆχυς) *a cubit and a half long,* Ath. 199 C.

Τρῑημιποδιαῖος, α, ον, *a foot and half long:* from

Τρῑημιπόδιον, ου, τό, (τρι-, ἡμι-, πούς) *a foot and half,* Xen. Oec. 19, 4 and 5.

Τρῑημιτόνιον, ου, τό, (τρι-, ἡμι-, τόνος) *a tone and half:* in music, *the discord now called 'the minor third.'*

Τρῑημιχοῖνιξ, ῐκος, ὁ, ἡ, (τρι-, ἡμι-, χοῖνιξ) *a χοῖνιξ and half,* dub. l. in Theophr., perh. τριημιχοινίκιον, τό.

Τρῑημιωβολιαῖος, α, ον, *worth an obol and half:* from

Τρῑημιωβόλιον, ου, τό, (τρι-, ἡμι-, ὀβολός) *an obol and half,* Ar. Fr. 144.

Τρῑηραρχέω, ῶ, *to be a τριήραρχος, to command a trireme,* Hdt. 8, 46: also c. gen., τρ. νηός, Hdt. 7, 181.—II. at Athens, *to be trierarch,* i. e. *fit out a trireme for the public service,* Ar. Eq. 912, Ran. 1065; τρ. πολλά, Antipho 117, 33; τρ. τριηραρχίαν, Lys. 135, 31: οἶκος τριηραρχῶν, a family *wealthy enough for the trierarchy,* Isae. 66, 38:—cf. τριηραρχία. Hence

Τρῑηράρχημα, ατος, τό, *the expense of the τριηραρχία.*—II. *the trierarch's crew of seamen,* Dem. 1220, 12.

Τρῑηράρχης, ου, ὁ, later form for τριήραρχος, q. v.

Τρῑηραρχία, ας, ἡ, (τριήραρχος) *the command of a trireme.*—II. at Athens, *the fitting out of a trireme for the public service* (cf. τριήραρχος II), first in Lys. 908, 5, Xen. Oec. 2, 6: the trierarchy was the most important of the extraordinary λειτουργίαι. On the office, its duties, liabilities, etc., v. Böckh P. E. 2, pp. 319–368, Dict. Antiqq.—2. *the office of trierarch,* Xen. Ath. 1, 13.

Τρῑηραρχικός, ή, όν, *belonging to, fitted for a τριήραρχος* or *τριηραρχία,* τρ. νόμος, Dem. 329, 18: τὸ τριηραρχικόν, *the Navy-office,* Decret. ib. 261, 15: from

Τρῑήραρχος, ου, ὁ, (τριήρης, ἄρχω) *the captain of a trireme,* Hdt. 8, 93, Polyb. 1, 50, 4.—II. at Athens, *a trierarch, one who* (singly or jointly with other citizens) *had to fit out a trireme for the public service,* being also responsible for the command, first in Ar. Ach. 546, Thuc. 6, 31, etc. — τριηράρχης is a later form, v. Böckh P. E. 2, p. 358: cf. τριηραρχία II.

Τρῑηραύλης, ου, ὁ, (τριήρης, αὐλέω):—*the flute-player,* who gave the time to the rowers in the trireme, Dem. 270, 13.

Τρῑηρετεύω, *to row in a trireme.*

Τρῑηρέτης, ου, ὁ, *a rower in a trireme.*

Τρῑηρετικός, ή, όν, (τριήρης) *of* or *like a trireme,* App.

Τριήρευς, Ion. for τριήρεος, gen. from τριήρης, Hippon. 7.

Τρῑηρημιολία, ας, ἡ, also τριημιολία, *a light, undecked vessel of war,* Wess. Diod. 20, 93.

Τρῑήρης, ες, gen. εος, Ion. ευς: gen. pl. τριηρέων (or, acc. to Thom. M., τριήρεων), Xen. Hell. 1, 4, 11; contr. τριήρων, not τριηρῶν, Thuc. 6, 46, Dem. 180, 16, cf. Kühner Gr. Gr. § 284: (τρίς, *ἄρω, not ἐρέσσω.) Strictly, *triply-furnished* or *equipped:* —ἡ τριήρης (sc. ναῦς), Lat. *triremis, a galley with three banks of oars,* the common form of the Greek ship-of-war (ναῦς μακρά), first in Hdt. 2, 159, etc. Triremes were first built by the Corinthians, Thuc. 1, 13. The lowest rowers being called θαλάμιοι, the middle ζυγῖται, and the topmost θρανῖται (cf. sub vocc.); one man managed each oar. The τριήρεις continued to be the largest ships up to about the end of the Pelop. war: after that, *quadriremes* (τετρήρεις), *quinqueremes* (πεντήρεις), etc., became common,—up to the τεσσαρακοντήρης of Ptolemy Philopator (Plut. Demetr. 43, Ath. 203 D). The construction of a *trireme* presents no great difficulty—taken alone; but when we come to the enormous size of a τεσσαρακοντήρης, or even a δεκήρης (words, be it observed, strictly analogous to τριήρης, *triremis*), the subject of ancient ship-building becomes very perplexing, v. Dict. Antiqq. p. 891.—2. metaph., *a ship-shaped drinking vessel,* Pors. Med. 139.—II. *of three stories,* like τριώροφος.

†Τριήρης, ους, ἡ, *Triēres,* a place in Phoenicia, Polyb. 5, 68, 8.

Τρῑηρικός, ή, όν, = τριηρετικός: τὸ τρ. (sc. μέλος), Ath. 535 D.

Τρῑηρίτης, ου, ὁ, (τριήρης) *one who goes in a trireme,* esp. as a soldier or rower, Hdt. 5, 85, Thuc. 6, 46, Xen. An. 6, 4, 7:—the form τριηρείτης is dub.

Τρῑηροειδής, ές, *like a trireme.*

Τρῑηρονόμος, ὁ,=τριήραρχος.

Τρῑηροποιός, όν, (τριήρης, ποιέω) *building triremes,* Dem. 598, 23.

Τρῐθάλασσος, ον, Att. -ττος, (τρι-, θάλασσα) *of three seas, touching on* or *connected with three seas,* Ephor. ap. Strab. [θᾰ]

Τρῐθᾱλής, ές, *thrice blooming,* i. e. *richly blooming.*

Τριθεΐα, ας, ἡ, (τρι-, θεός) *the Holy Trinity,* or *belief therein,* Eccl. Hence

Τρῐθεΐτης, ου, ὁ, *a believer in the Trinity,* Eccl.

Τρῐθημερῖνος, ή, όν, (τρίτος) *done three days ago, three days old.*

Τρίθρονος, ον, *three-throned* or *seated.*

Τρίιππος, ον, *with three horses*: τὸ τρίιππον, *a team of three*, Lat. *triga.*

Τρῐκᾰλίνδητος, ον, = τρικυλίνδητος.

†Τρικάρᾱνον, ου, τό, (τρικάρηνος) *Tricaranum*, a fortress of Phlius, Xen. Hell. 7, 2, 1; Dem. 206, 6.

Τρῐκάρᾱνος, ον, ὁ, (Dor.=τρικάρηνος) *the Three-headed*, a satirical attack on *three* cities, Sparta, Athens, Thebes (cf. τριπολιτικός), falsely attributed to the historian Theopompus, Müller Introd. to Mythol. p. 38, 116 (Engl. Tr.).

†Τρῐκαρηνία, ας, ἡ, *Tricarenia*, a city on the Euxine, Palaeph. 25, 2.

Τρῐκάρηνος, ον, poet. for τρικέφαλος, (τρι-, κάρηνον) *three-headed*, Hes. Th. 287, Hdt. 9, 81, Pind. Fr. 70, Eur., etc. [κᾰ]

Τρίκαρπος, ον, (τρι-, καρπός) *bearing fruit thrice a year*: also=τριετής.

Τρίκερως, ων, *three-horned.*

Τρῐκέφᾰλος, ον, (τρι-, κεφαλή) *three-headed*, Ar. Fr. 468, Luc. V. Hist. 1, 11, etc. [Penult. in Att. sometimes long, as if τρικέφαλλος, Dind. Ar. Eq. 417: cf. κυνοκέφαλος, τετρακέφαλος.]

†Τρίκκη, and Τρίκη, ης, ἡ, *Tricca*, a city of Thessaly near the Peneus, with a temple of Aesculapius, Il. 2, 729; Strab. p. 437; now *Tricala.*

Τρίκλῑνος, ον, (τρι-, κλίνη) *with three couches*:—ὁ τ. (sc. οἶκος), like the Roman *triclinium, a dining-room with three couches*, Antiph. Incert. 34, Amphis Incert. 10; also, τὸ τρ., Polyb. 31, 4, 3.

Τρίκλυστος, ον, (τρι-, κλύζω) *thrice washed* or *cleansed*, Ar. Fr. 693.

Τρίκλωνος, ον, *with* or *of three shoots.*

Τρίκλωστος, ον, (τρι-, κλώθω) *thrice-spun, three-threaded*, Anth. P. 6, 109.

Τρίκοκκος, ον, *with three grains* or *berries.*

Τρῐκόλλῠβον, ου, τό, *a three-κόλλυβος piece.*

Τρῐκόλουρος, ον, (τρι-, κόλουρος) *thrice docked* or *cut short*, Arith. Vett.

†Τρικόλωνοι, ων, οἱ, *Tricoloni*, a city of Arcadia with a temple of Neptune, Paus. 8, 35, 6: from

Τρῐκόλωνος, ον, *three-hilled.*

†Τρικόλωνος, ου, ὁ, *Tricolonus*, son of Lycaon, myth. founder of Τρικόλωνοι, Paus. 8, 3, 4.

†Τρικόριοι, ων, οἱ, *the Tricorii*, a people in Gaul, Strab. p. 185.

Τρίκορος, ον, (κόρη III)=τρίγληνος.

†Τρικόρυθος, ου, ὁ and ἡ, *Tricorythus*, an Attic deme of the tribe Aeantis, Strab. p. 379: cf. τετράπολις 1.

Τρῐκόρῠθος, ον,=sq., Αἴας, Eur. Or. 1480.

Τρίκορυς, ῠθος, ὁ, (τρι-, κόρυς) *with triple plume*, Eur. Bacch. 123.

†Τρικορύσιος, α, ον, *of Tricorythus, Tricorysian*, ἡ ἐμπὶς Τ., Ar. Lys. 1032.

Τρῐκόρῠφος, ον, (τρι-, κορυφή) *three-pointed* or *pronged*, Geop.

Τρῐκόρωνος, ον, (τρι-, κορώνη) *as old as three crows*, Anth. P. 5, 289; 11, 69.

Τρῐκότῠλος, ον, (τρι-, κοτύλη) *holding three* κοτύλαι, Ar. Thesm. 743, Dionys. (Com.) Σωζ. 1.

Τρίκουρος, ον, (τρι-, κουρά) *shorn every three years*, Hesych.

†Τρίκρανα, ἡ, *Tricrana*, an island at the promontory Buporthmus in Argolis, Paus. 2, 34, 8.

Τρίκρᾱνος, ον, (τρι-, κρᾶνον) *three-headed*, of Cerberus, Soph. Tr. 1098, Eur. H. F. 1277.

Τρῐκράσπεδος, ον, (τρι-, κράσπεδον) *with triple border*, Archimed.

†Τρίκρηνα, τά, *Tricrena*, a place in Arcadia so named from *three fountains* there, Paus. 8, 16, 1.

Τρίκροτος, ον, *rowed with triple stroke*, of a trireme, Aristid.: cf. δίκροτος, μονόκροτος.

Τρικτύς, ύος, ἡ,=τριττύς, as τριξός=τρισσός, τριττός, Sophron ap. Ath. 480 B. (?)

Τρῐκύᾰθος, ον, *holding three* κύαθοι, Anacr. 29. [ῠ]

Τρῐκῠλίνδητος, ον, *thrice-rolled*, also τρικαλίνδητος.

Τρῐκύλιστος, ον,=foreg., Epicur. ap. Diog. L. 10, 5.

Τρῐκῡμία, ας, ἡ, (τρι-, κῦμα) *the third wave*: hence, *a huge, mighty wave*, since every third wave was supposed to be larger (Plat. Rep. 472 A), as in Latin the *fluctus decumanus*, Eur. Hipp. 1213, Tro. 83:—hence, metaph., τρ. κακῶν, Aesch. Pr. 1015; ἐν ἁπάσαις τρ. τῆς τύχης, Luc. Demosth. Enc. 33: also, τρ. λόγου, *a prodigious swell* of words, Heind. Plat. Euthyd. 293 A.

Τρίκωλος, ον, (τρι-, κῶλον) *three-membered*, τὸ τρίκωλον, *a sentence of three-clauses*, Dion. H.

†Τρικωνιεύς, έως, ὁ,=Τριχωνιεύς, Paus. 2, 37, 3.

Τρίκωπος, ον, *with three pairs of oars*, v. l. Clem. Al.

Τρῐλάγηνος, ον, and in Stesich. 7, τρῐλάγῡνος, ον, *holding three bottles.* [ᾰ]

Τρῐλαμπής, ές, *thrice* (i. e. *very*) *bright.*

Τρίλῑθος, ον, (τρι-, λίθος) *of* or *with three stones*:—τὸ τρ., *a temple* (at Bâlbec) *built of three enormous stones*, Joh. Malal.

Τρίλῐνος, ον, *consisting of three threads* or *strings*; τὸ τρ., *a necklace of three strings of pearls.*

Τρίλιτρος, ον, *of three pounds*: τὸ τρ., *three pounds*, Lat. *tripondium.*

Τρίλλιστος, ον, poet. for τρίλιστος, (τρι-, λίτομαι, λίσσομαι):—*thrice*, i. e. *often* or *earnestly, prayed for*, Il. 8, 488.

Τρίλοβος, ον, (τρι-, λοβός) *three-lobed*, Alex. Mynd. ap. Ath. 392 C.

Τρῐλογία, ας, ἡ, (τρι-, λόγος) *a trilogy, the three tragedies*, which the Athen. tragic poets exhibited together; cf. sub τετραλογία.

Τρίλογχος, ον, (λόγχη) *three-pointed.*

Τρῐλοφία, ας, ἡ, *a triple crest*, Ar. Av. 94: from

Τρίλοφος, ον, (τρι-, λόφος) *with three-crests*: *with three peaks.*

Τρῐμάκαιρα, ἡ, fem. from sq., Anth. P. 9, 396. [ᾰ]

Τρίμᾰκαρ, ᾰρος, ὁ, *thrice-blessed.*

Τρίμαμμα, ἡ, (τρι-, μάμμα III):—*an ancestress in the sixth generation*, Lat. *tritavia.*

Τρῐμελής, ές, (τρι-, μέλος):—*consisting of three* μέλη, of a certain style of music, Plut. 2, 1132 D.

Τρῐμέρεια, ας, ἡ, *a consisting of* or *division into three parts*: from

Τρῐμερής, ές, *tripartite, threefold.* Hence

Τρῐμερίζω, *to divide into three parts.*

Τρῐμετρία, ας, ἡ, *a consisting of three metres*: from

Τρίμετρος, ον, (τρι-, μέτρον):—of verses, *consisting of three metres*; i. e. in iambics, trochaics, and anapaestics, *of three syzygies* (of two feet); but in dactylics, etc., of three single feet: hence the iambic verse of six feet is called by the Greeks τρίμετρος ἴαμβος, Hdt. 1, 12; later ἰαμβικὸς τρ.,—but Lat. *versus senarius*; yet Horace follows the Greek mode of scanning, *pede ter percusso*, each syzygy having only one ictus:—so, τόνος τρίμετρος, *trimeter* verse, Hdt. 1, 174; τὸ τρίμετρον, Ar. Nub. 642:—cf. τετράμετρος.

Τρῐμηνιαῖος, α, ον,=sq., Theophr.; v. Lob. Phryn. 550.

Τρίμηνος, ον, (τρι-, μήν):—*of three months, three months old*: ἡ τρίμηνος, *a period of three months*, Hdt. 2, 124; τρ. χρόνος, Soph. Tr. 164; πυρὸς τρ., wheat sown in spring, *so as to riper in three months*, Theophr.

Τρίμῐθος, ἡ, v. τρέμιθος.

Τρῐμίτῐνος, η, ον, *of* τρίμιτος: also =sq., Aesch. Fr. 320.

Τρίμῐτος, ον, (τρι-, μίτος) *having three threads in the warp*: generally, *three-threaded*, Lysipp. Bacch. 3: hence, ὁ τρίμιτος or τὸ τρίμιτον, *three-threaded linen, sackcloth*, Lat. *trilicium, a garment of such cloth*, Cratin. (Jun.) Omph. 2:—hence dim. τὸ τριμίτιον, *a small sackcloth garment.* Cf. δίμιτος. [ῐ]

Τρίμμα, ατος, τό, (τρίβω):—*that which is rubbed*: metaph., like τρίβων II. 2, *a practised, tricksy knave*, Ar. Nub. 260, Av. 430.—II. *a drink* or *brew prepared of pounded groats, grated spices*, etc., Sotad. Ἐγκλει. 1, 4, Axionic. Φιλευρ. 1, 8; cf. Meinek. Com. Fr. 2, p. 295.—III. a kind of *fine pastry.*

Τριμμάτιον, ου, τό, dim. from τρίμμα, *a spiced drink*, Sotad. Ἐγκλει. 1, 17, Diphil. Ζωγρ. 1. [ᾰ]

Τριμμός, οῦ, ὁ, (τρίβω): *a rubbing, rubbing off.*—II. *that which is rubbed off, filings*, etc.—2. *a beaten road*, like τρίβος, Xen. Cyn. 3, 7; 4, 3, etc.

Τριμναῖος, α, ον, (μνᾶ):—*worth* or *weighing three minae.*

Τρίμνως, ω, ὁ, (μνᾶ) *a three mina piece*, cf. δίμνως.

Τρῐμοιρία, ας, ἡ, (τρίμοιρος) *a triple portion; triple pay.* Hence

Τρῐμοιρίτης, ου, ὁ, *receiving three parts*, Luc. Jup. Trag. 48.

Τρίμοιρος, ον, (τρι-, μοῖρα) *threefold, triple*, χλαῖνα, Aesch. Ag. 872:—later, τριμοιριαῖος, α, ον, Lob. Phryn. 545.

Τρίμορος, ον,=foreg., Orph. Arg. 1054.

Τρίμορφος, ον, (τρι-, μορφή) *triple-formed, triple*, Μοῖραι τρ., *the three* fates, Aesch. Pr. 516.

Τρίμυξος, ον, (μύξα) *with three wicks*

†Τρῑνακίη, ης, ἡ, poet. v. sq., Dion. P. 434.

Τρῑνακρία, ας, ἡ, *Trinacria*, epith. of Sicily, from its three promontories (τρεῖς, ἄκραι); †Thuc. 6, 2; Call. Dian. 57†.—Others write Τρινακία, from ἀκή, Jac. Anth. P. p. 226. Hence

Τρινάκριος, α, ον, † *Trinacrian, Sicilian*, πόντος, Ap. Rh. 4, 291.

†Τρινακρίς, ίδος, ἡ, pecul. fem. to foreg.

Τρίναξ, ᾰκος, ἡ, (τρι-, ἀκή) like θρῖναξ, *a trident*, or *three-pronged mattock*, Anth. P. 6, 104. [ῐ]

†Τρίνᾱσος, ου, ἡ, *Trinasus*, a fortress near Gythium in Laconia, Paus. 3, 22, 3.

†Τρινεμεῖς, έων, οἱ, and Τρινέμεια, ας, ἡ, *Trinemīa*, a deme of the tribe Cecropis, Call. Fr. 57.

Τρῐνύκτιον, ου, τό, (νύξ) *the space of three nights.*

Τριξᾶς, ᾶντος, ὁ, *a Sicilian coin of three* χαλκοῖ, Lat. *triens*

Τριξός, ή, όν, Ion. for τρισσός, Hdt.; so διξός for δισσός, cf. Koen Greg. 435.

Τρῐοβολιαῖος, -ιμαῖος, f. l. for τριωβ., Lob. Phryn. 551, 709.

Τρῐοδέω, ῶ, *to go a road three times.*

Τρῐοδία, ας, ἡ, *a meeting of three roads*, Lat. *trivium.*

Τρῐοδίτης, ου, ὁ, (τρίοδος) *one who frequents cross-roads:* generally, *a street-lounger, low fellow*, A. B. [ῑ]

Τρῐοδῖτις, ιδος, ἡ, fem. from foreg., epith. of Hecaté, *who was worshipped at the crossing of three ways*, Lat. *Trivia*, Plut. 2, 937 E.—2. σοβὰς τρ., *a street-walker*, Philo.—3. generally, *from the street, low, common*, Lat. *trivialis.*

Τρῐοδοντία or τρῐοδοντική (sc. τέχνη), *fishing with a trident* or *leister.*

Τρῐοδόντιον, ου, τό, dim. from τριοδους.

Τρίοδος, ου, ἡ, (τρι-, ὁδός)=τριοδία, *a meeting of three roads*, Lat. *trivium*, Theogn. 907, Pind. P. 11, 59, where the plur. is used for the sing., cf. Böckh ad l. (38); τροχήλατος σχιστῆς κελεύθου τρίοδος, Aesch. Fr. 160; cf. Eur. Supp. 1212, Plat., etc.: hence ἐν τριόδῳ γενόμενος, of a low fellow, Lat. *homo trivialis*, Plat. Legg. 799 C; cf. τριοδίτης, -ῖτις, and Lob. Phryn. 38.

Τρῐόδους, όδοντος, ὁ, ἡ, (τρι-, ὀδούς) *with three teeth:*—ὁ τρ., as subst.,=τρίαινα, *a trident*, Pind. O. 9, 45, I. 8 (7), 75; used for spearing fish, Plat. Soph. 220 C.

Τριοζος, ον, (τρι-, ὄζος) *with three branches* or *boughs*, Theophr.

Τρῐοῖσι, v. sub τρεῖς.

†Τριόπας, ου, Ep. Τριόπης, εω, Τρίοψ, οπος, and Τρίοπος, ου, ὁ, *Triopas*, son of Neptune and Canace; or acc. to Diod. S. 5, 57 son of Helius, king in Thessaly, Call. Cer. 24, sqq.; Apollod. 1, 7, 4.—2. father of Phorbas, H. Hom. Ap. 211:—Τρίοπος, Id. 213:—son of Phorbas, Paus. 2, 16, 1.—3. father of Pelasgus, Id. 2, 22, 4. Hence

†Τριόπειος, α, ον, *of* or *concerning Triopas*, Anth.

Τρῖόπης, ου, ὁ, fem. -ίς, ίδος, like τριόφθαλμος, *three-eyed.*

†Τριοπίδης, ου, ὁ, *son* or *descendant of Triopas*, οἱ Τριοπίδαι, Call. Cer. 32.

†Τριοπικός, ή, όν, *of Triopium, Triopian*, τὸ Τριοπικὸν ἱερόν, the temple (of Apollo and Neptune) *on* (the promontory) *Triopium*, Hdt. 1, 144.

†Τριόπιον, ου, τό, *Triopium*, a promontory on the Cnidian peninsula in Caria (or the tract of country along the coast), Hdt. 1, 174: in Theocr. 17, 68 Τρίοπος κολώνα, now cape *Krio.*—2. a city on foreg. promontory, Arr. An. 2, 5, 7.

†Τριόπιος, α, ον, adj. from foreg. 1, *Triopian*, esp. epith. of Apollo, who had a temple thereon, Hdt. 1, 144.

Τρῐόπιος, α, ον,=τριόπης.

Τρῐοπίς, ίδος, ἡ, fem. from τριόπης. II.=τριοττίς.

†Τρίοπος, ου, ἡ, *Triopus*, a city of Cos, Mosch. 3. 104.—II. ὁ,=Τριόπας 2.

Τρῐόργυιος, ον, (τρι-, ὄργυια) *three fathoms long*, Xen. Cyr. 6, 1, 52.

Τριόρια, ας, ἡ, *three boundaries*, Lat. *trifinium.*

Τρῐώροφος, ον,=the more usu. τριώροφος, Hdt. 1, 180.

Τρῐόρχης, ου, ὁ,=sq. I, Timae. ap. Polyb. 12, 15, 2.—II.=sq. II, Ar. Av. 1181, Vesp. 1534; cf. Arist. H. A. 8, 3, 1.

Τριόρχος, ον, (τρι-, ὄρχις) *with three testicles:* metaph., *very lewd* or *lecherous.*—II. ὁ τρ., a kind of *falcon* or *kite*, Simon. 202, Ar. Av. 1206; also τριόρχης, q. v.—2. ἡ τρ., *a fabulous plant*, also called κενταυρίς, Theophr.

Τριοτό, *a sound* imitative of a bird's voice, Ar. Av. 243.

Τρῐόττιον, ου, τό, dim. from sq.

Τρῐοττίς, ίδος, ἡ, *an earring* or *brooch with three drops*, cf. τρίγληνος. (The word is prob. orig. the same with τριοπίς, τριόπης, as also the form ὁ τριόττης: so in Aeol. and Att., ὄττε was formed from ὄσσε, ὄττις from ὄψις, etc.)

Τρῐόφθαλμος, ον, *three-eyed.*

†Τρίοψ, οπος, ὁ,=Τριόπας.

Τρίπαις, παιδος, ὁ, ἡ, (τρι-, παῖς) *having three children*, Plut. Num. 10.

Τρίπᾰλαι, (τρι-, πάλαι) adv., *long, long ago*, Ar. Eq. 1153; cf. τετραπάλαι.

Τρῐπάλαιος, α, ον, *very old*, cf. τριπάχυιος. [ᾰ]

Τρῐπᾰλαιστιαῖος, α, ον,=sq., v. Lob. Phryn. 548.

Τρῐπάλαιστος, ον, (τρι-, παλαιστή) *three hands broad, long*, etc., Hdt. 1, 50, where some MSS. give τριπάλαστος.

Τρίπαλτος, ον, (τρι-, πάλλω) *thrice brandished;* metaph., *furious, fierce*, πήματα, Aesch. Theb. 985.

Τρῐπάνουργος, ον, (τρι-, πανοῦργος) *triply base, an arch-rogue*, Mel. 12, 4. [ᾰ]

Τρίπαππος, ου, ὁ, *an ancestor in the sixth generation*, Lat. *tritavus.*

†Τριπαράδεισος, ου, ὁ, *Triparadisus*, name of a place, Diod. S.

Τρῐπάρθενος, ον, (τρι-, παρθένος) *consisting of three virgins*, τρ. ζεῦγος, Eur. Erechth. 3, v. Soph. Fr. 490; cf. τριζυγής.

Τρῐπάροδος, ον, *with triple entrance.*

Τρῐπάτορες, οἱ,=πρόπαπποι; and, generally,=οἱ πρῶτοι ἀρχηγέται.

Τρίπατρος, ον, (πατήρ) *begotten by three fathers.*

Τρῐπάχυιος, ον, said to be Dor. for τριπήχυιος: but in Aesch. Ag. 1476, the α is short, so that it must be referred to παχύς, or must be altered; τριπάλαιον has been proposed by Blomf., and received by Klausen.

Τρίπεδος, ον, (τρι-, πούς) *three feet long*, Polyb. 6, 22, 2.

Τρῐπέδων, ωνος, ὁ, ἡ, (τρι-, πέδη) *a slave who has been thrice in fetters*, Lat. *trifurcifer.*

Τρῐπέμπελος, ον, (τρι-, πέμπελος) *childish from age*, Plut. 2, 1071 C: cf. δυςπεμφ.

Τρῐπέρῡσι, adv., *years ago.*

Τρῐπέτηλος, ον, (τρι-, πέτηλον) *three-leafed*, H. Hom. Merc. 530: τὸ τρ.,=τρίφυλλον, the herb *trefoil*, Nic.

Τρῐπετής, ές, (πετάννυμι) *triply spread, threefold.*

Τρίπηδος, ὁ, δρόμος τρ., *the gallop of a horse*, elsewh. ὁ διὰ κάλπης, cf. Lat. *tripudium* (?), and v. sub τριποδίζω.

Τρίπηχυς, υ, gen. εος, (τρι-, πῆχυς) *three cubits long*, Hes. Op. 421, Hdt. 4, 192, Eur. Cycl. 235, Xen., etc.:—metaph., τριπήχη ἔπη, Crates Lam. 2, Horace's *verba sesquipedalia*, Lob. Phryn. 549.

Τρῐπῐθήκῑνος, η, ον, (τρι-, πίθηκος) *thrice* or *thoroughly apish*, Anth. P. 11, 196.

Τρίπλαξ, ᾰκος, ὁ, ἡ, (τρίς):—*triple, threefold*, Lat. *triplex*, Il. 18, 480: formed like δίπλαξ.

Τρῐπλᾰνής, ές, (τρι-, πλανάω) *wandered through by three*, Lyc. 846.

Τρῐπλᾰσιάζω, *to triple, take three times*, Plut. Aristid. 24: from

Τρῐπλάσιος, α, ον, *thrice as many, as much*, or *as great as*, c. gen., Ar. Ach. 88, Plat., etc.; τριπλασίως τιμῆς ἢ πρότερον, Dem. 1018, 25: absol., τριπλασίαν δύναμιν εἶχε (sc. τῆς προτέρας), Xen. An 7, 4, 21:—τριπλάσιον as adv., τρ. σου, *thrice as much as* you, Ar. Eq. 285, cf. 718. Adv. -ίως.

Τρῐπλᾰσίων, ον, gen. ονος,=foreg.

Τρίπλεθρος, ον, *three* πλέθρα *long.*

Τριπλεκής, ές, *thrice-plaited, threefold*, Lat. *triplex.*

Τρίπλευρος, ον, (τρι-, πλευρά) *three-sided*, Strab.

Τριπλῆ, Il. 1, 128, v. τρίπλοος.

Τριπλοιστός, όν, *made threefold, tripled*, οἶτος τρ., as Herm. now reads in Soph. Ant. 858, for τριπόλιστον οἶκον.

Τρίπλοκος, ον, (πλέκω)=τριπλεκής.

Τρῐπλόος, η, ον, contr. -πλοῦς, ῆ, οῦν, multiplicative adj. from τρεῖς:—*triple, threefold*, Pind. O. 9, 3, Aesch., etc.; ἐν τριπλαῖς ἁμαξιτοῖς,=ἐν τριόδῳ, Soph. O. T. 716. Adv. -πλῶς: but the dat. fem. τριπλῆ is used as adv. in Il. 1, 128.—Instead of Att. neut. plur. τριπλᾶ we find in low Greek also τριπλά, Buttm. Ausf. Gr. Gr. § 2, p. 397.

Τρῐπόδειος, ον, Ion. -ήϊος, ον, (τρι-, πούς) *three-footed*, Call. Del. 90: pecul. poet. fem., τρῐποδηΐς, ΐδος, ἡ.

†Τρίποδες, ων, οἱ, *Tripodes*, (*the tripods*) a street in Athens leading from the Prytaneum, so called from the tripods therein consecrated, Paus. 1, 20, 1.

Τρῐποδηλάλος, ον, (τρίπους, λαλέω) *speaking from a tripod, prophesying*, Christodor. Ecphr. 72. [ᾰ]

Τρῐπόδης, ου, ὁ, (τρι-, πούς):—*three feet long*, Hes. Op. 421: βαθύτερον τριπόδου, Xen. Oec. 19, 3.—II. *three-footed.*

Τρῐποδηφορέω or -δοφορέω, ῶ, (τρίπους, φέρω) *to bring a tripod, offer it as a sign of victory*, esp. in dramatic contests, Strab.

Τρῐποδηφορικός, ή, όν, *belonging to* τριποδηφορεῖν.

Τρῐποδίζω, f. -ίσω, *to gallop*, of a horse, Lat. *tripedo.*

Τρῐπόδιον, ου, τό, dim. from τρίπους, Antiph. Incert. 32.

Τρῐποδίσκιον, ου, τό, and -δίσκος, ὁ, dims. from τρίπους.

†Τριποδίσκιον, ου, τό,=sq., Strab. p. 394.

†Τριποδίσκος, ου, ὁ, Τριποδίσκοι, ων, οἱ, and Τριποδίσκη, ης, ἡ, *Tripodiscus*, a town of Megaris, Paus. 1, 43, 7.

Τρῐποδοειδής, ές, *tripod-shaped.*

Τρῐποδοφορέω, ῶ, v. τριποδηφορέω.

Τρῐπόθητος, ον, (τρι-, ποθέω) *thrice* (i. e. *much*) *longed for*, Mosch. 3, 52.

Τρίποκος, ον, (τρι-, πόκος) *with triple* (i. e. *thick*) *wool*, Dicaearch. p. 29.

Τρῐπόλιον, ου, τό, *a flower*, perh. a kind of *aster*, Theophr.

Τρίπολις, εως Ion. -ιος, ὁ, ἡ, (τρι-, πόλις) *with three cities*, νᾶσος τρ., of Rhodes, Pind. O. 7, 34:—ἡ τρ., *a union of three cities:* †v. sq.

†Τρίπολις, εως, ἡ, *Tripolis*, a union of three cities,—1. in Arcadia, comprising Callia, Dipoena, and Nonacris, Paus. 8, 27, 4.—2. in Phoenicia, a colony of the three cities Tyre, Sidon, and Aradus, Strab. p. 754.—3. a district of Laconia, Polyb. 4, 81 7.

Τρῐπόλιστος, ον, (τρι-, πολίζω) *thrice built, triply* or *firmly founded,* οἶκος, Soph. Ant. 851; but cf. τριπλοιστός.

Τρῐπολῐτῐκός, οῦ, ὁ, title of á work of Dicaearchus quoted by Athen. 141 A: also another name for the satiric treatise named Τρικάρανος, Joseph. c. Apion, 1, 24, cf. Cic. Att. 13, 32, 2.

†Τριπολῖτις, ιδος, ἡ, = τρίπολις, e. g., Πελαγονία τ., in Macedonia, Azorus, Dolicha, and Pythium, Strab. p. 326.

Τρίπολος, ον, (τρι-, πολέω) *thrice turned up* or *ploughed,* i. e. *bearing three crops in a year,* of corn-land, Il. 18, 542, Od. 5, 127, Hes. Th. 971.

Τρῐπόνητος, ον, (τρι-, πονέω) *thrice* (i. e. *much*) *worked:* ἔρις τρ., *a contest between three labouring women,* Leon. Tar. 20.

Τρῐπόρθητος, ον, (τρι-, πορθέω) *thrice-wasted:* also τρίπορθος, ον, Anth.

Τρῐπορνεία, ας, ἡ, *threefold whoredom,* Antiph. ap. Ath. 587 C: from

Τρίπορνος, ον, (τρι-, πόρνη) *a whore of the third generation,* Theopomp. (Hist.) ap. Ath. 595 B.

Τρίπος, ον, ὁ, poet. for sq., Il. 22, 164, Hes. Sc. 312; cf. Jac. Anth. P. in indice. [ῐ]

Τρίπους, ποδος, ὁ, ἡ, -πουν, τό, (τρι-, πούς) *three-footed, three-legged* or *with three feet:* and so—I. *measuring three feet,* τρ. τὸ εὖρος, Hdt. 3, 60.—II. *going on three feet,* proverb. of an old man who leans on a staff, τρίποδας ὁδοὺς στείχει, Aesch. Ag. 80; cf. τριτοβάμων, and see the Sphinx's riddle in Argum. Soph. O. T.: hence —2. usu. as subst., τρίπους, ὁ, *a tripod, a three-footed brass kettle,* Il. 18, 344, sq., Od. 8, 434, etc.; τρίπους ἐμπυριβήτης, Il. 23, 702; so, τρ. ἀμφίπυρος, Soph. Aj. 1405:—besides these we hear of τρ. ἄπυροι, vessels *untouched by fire,* which seem to have been of fine workmanship, used only for ornament, Il. 9, 122, 264, cf. 18, 373, sq., Paus. 4, 32, 1. In Hom., tripods are often given as prizes, Il. 11, 700; 23, 264, 485, etc.; also as gifts of honour, Il. 8, 290, Od. 13, 13. In aftertimes, tripods of fine workmanship, bearing inscriptions, were placed as votive gifts in the temples, esp. in that of Apollo at Delphi; these were then called τρ. ἀναθηματικοί, Δελφικοί, and were sometimes of precious metals, even of gold, Hdt. 8, 82, Ar. Plut. 9, Thuc. 1, 132, Paus. 10, 13, 9, cf. Dict. Antiqq.:—hence, a street of Athens adorned with these gifts was called οἱ Τρίποδες, Paus. 1, 20, 1.—III. *any thing with three legs,* generally, *a three-legged table,* etc., Xen. An. 7, 3, 21:—esp. *the stool of the Delphic priestess,* Eur. Ion 91, Or. 163, etc.; proverb., ὡς ἐκ τρίποδος λέγειν, i. e. authoritatively, Ath. 37 fin.

Τρίπρᾱτος, ον, (τρι-, πιπράσκω) *thrice sold,* Ar. Fr. 718; cf. παλίμπρατος.

Τριπρόςωπος, ον, (τρι-, πρόςωπον) *three-faced,* Charicl. ap. Ath. 325 D.—II. *of three persons.*

Τριπτήρ, ῆρος, ὁ, (τρίβω):—*a rubber* or *tool for rubbing with, a pestle,* Ar. Ach. 937, cf. Nic. Th. 95.—II. *a press:* esp. *the board under the screw of a wine* or *oil press,* A. B.; cf. Nic. Al. 493.—III. *the vat (lacus) into which the wine* or *oil runs,* Harpocr.

Τριπτήριον, ου, τό, *a rubbing-tool.*

Τρίπτης, ου, ὁ, (τρίβω) *one who rubs;* esp. *one who rubs down in the bath,* Plut. Alex. 40.

Τριπτόλεμος, ου, ὁ, *Triptolemus,* †son of Celeus and Metanira†, an Eleusinian, who spread the worship of Ceres, H. Hom. Cer. 153, etc.: †for other accounts of his parentage, v. Paus. 1, 14, 2–4; Plat. makes him one of the judges in the lower world, Apol. 41 A.

Τριπτός, ή, όν, (τρίβω) *rubbed: that may be rubbed* or *pounded.*

Τρίπτῠχος, ον, (τρι-, πτύσσω):—*consisting of three layers* or *plates, threefold, triple,* τρυφάλεια, Il. 11, 353; τρ. τυραννίδες, Eur. H. F. 474; sometimes simply = τρεῖς, Id. Or. 1513, Phoen. 1635.

Τρίπτωτος, ον, *with three cases,* Gramm.

†Τρίπυλον, ου, τό, *Tripylum,* a place in Halicarnassus, Arr. An. 1, 2, 2: from

†Τρίπυλος, ου, ὁ, *Tripylus,* masc. pr. n., Plut, Arat. 41, where prob. Τριτύμαλλος.

Τρίπῠλος, ον, *three-gated,* E. M.

†Τριπυργία, ας, ἡ, *Tripyrgia,* a place in Aegina, Xen. Hell. 5, 1, 10.

Τρίπωλος, ον, (τρι-, πῶλος) *of* or *with three horses,* Eur. Andr. 277.

Τρίῤῥυθμος, ον, *of three times* or *feet.*

Τρίῤῥῡμος, ον, (τρι-, ῥυμός) *with three poles,* i. e. *with six horses,* Aesch. Pers. 47.

Τρίς, adv. of τρεῖς, *thrice, three times,* Lat. *ter,* oft. in Hom., and Hes.: τρὶς τόσος, τρὶς τόσον, *thrice* as much or many, Hom.; ἐς τρίς, up to *three times,* even *thrice,* Hdt. 1, 86: but often used merely to heighten the simple notion, esp. in compds., like τριςάθλιος, τρίςμακαρ, etc., like the Lat. *ter,* and our *thrice,* Valck. Theocr. 15, 86; cf. τρι-, τριάζω, τρικυμία. Proverb., τρὶς ἓξ βάλλειν, to throw *thrice* six, i. e. the highest throw (there being three dice), hence simply *to win, be lucky,* Aesch. Ag. 33, ubi v. Blomf., cf. Plat. Legg. 968 E. [ῐ usu.; yet Hes. Op. 172, has ῑ in arsis at the beginning of a verse.]

Τρῐςάγιος, ον, also, α, ον, (τρίς, ἅγιος) *thrice-holy,* Eccl. {ᾰ}

Τρῐςᾱέναος, ον, strengthd. for ἀέναος.

Τρῐςάθλιος, α, ον, *thrice unhappy,* Soph. O. C. 372 (where however Pors. wrote it divisim), Luc., etc.

Τρῐςᾰ́λαστος, ον, strengthd. for ἄλαστος, Mel. 72. [ᾰλ]

Τρῐςᾰλῐτήριος, ον, *thrice sinful,* LXX.

Τρῐςάλῡπος, ον, *quite harmless,* Theophr. [ᾰ]

Τρῐςᾰνάριθμος, ον, *thrice,* i. e. *quite innumerable.* [ᾱρ]

Τρῐςάνθρωπος, ον, ὁ, (τρίς, ἄνθρωπος) *thrice a man,* used by Diogenes, as = τριςάθλιος, Diog. L. 6, 47.

Τρῐςάποτμος, ον, = τριςάθλιος. [ᾰ]

Τρῐςᾰρειοπᾰγίτης, ου, ὁ, *an Areopagite thrice over,* i. e. *a stern and rigid judge,* Cic. Att. 4, 15, 4.

Τρῐςάριθμος, ον, (τρίς, ἀριθμός) *thrice numbered,* Luc. Alex. 11. [ᾰ]

Τρῐςᾰριστεύς, έως, ὁ, *thrice-conqueror.*

Τρῐςάσμενος, η, ον, (τρίς, ἄσμενος) *very willing, very glad,* but better written divisim, Poppo Xen. An. 3, 2, 24.

Τρῐςαύγουστος, ου, ὁ, *three times over Augustus.*

Τρῐςάωρος, ον, (τρίς, ἄωρος) *very untimely,* Anth. P. 7, 527. [ᾰ]

Τριςβδέλυκτος, ον, *thrice* or *thoroughly abhorred,* Osann. Auctar. Lex.

Τριςδείλαιος, ον, = τριςάθλιος Anth. P. 7, 737.

Τριςδύστηνος, ον, = foreg., Anth. P. 9, 574.

Τρῐςεινάς (sc. ἡμέρα), άδος, ἡ, (τρίς, εἰνάς) *the third ninth day* in a month; i. e. not the 27th, but *the ninth day* (ἡ ἐννεάς) *of the third decad,* the 29th, Hes. Op. 812; called also δευτέρα φθίνοντος.

Τρῐσέληνος, ον, (τρι-, σελήνη) *of three moons* or *nights:* epith. of Hercules, like τριέσπερος, Anth. P. 9, 441, cf. νύξ, Anth. Plan. 102.—2. πλάτος τρ., the breadth *of three moons,* of the earth's shadow, Plut. 2, 923 B.

Τρῐςέλικτος, ον, = τριέλικτος.

Τρῐςεξώλης, ου, ὁ, *thrice accursed,* strengthd. for ἐξώλης.

Τρῐςέπαρχος, ου, ὁ, *thrice an* ἔπαρχος, Anth.

Τρῐςευδαίμων, ον, gen. ονος, *thrice happy.*

Τρῐςευτῠχής, ές, = foreg.

Τρίςεφθος, ον, *thrice boiled.*

Τρῐςέχθιστος, ον, strengthd. for ἔχθιστος, *thrice detested,* A. B.

Τρῐςέωλος, ον, strengthd. for ἕωλος, *very stale,* Ael. N. A. 17, 44.

Τρίσημος, ον, (τρι-, σῆμα) *of three signs:* in music and prosody, like τρίχρονος, *of three times,* i. e. *of three short syllables;* or (which is equivalent), *of one short and long one.*

Τριςθᾰνής, ές, (τρίς, θνήσκω) *thrice dead* or *worthy of death,* Greg. Naz.

Τριςκαίδεκα, οἱ, αἱ, τά, indecl., *thirteen,* for τριακαίδεκα, Il. 5, 387, Od. 24, 340; cf. Lob. Phryn. 409. Hence

Τριςκαιδεκᾰέτης, ου, ὁ, (ἔτος) *thirteen years old,* Isae. Fr. 1, 12.

Τριςκαιδεκάκλῖνος, ον, (τριςκαίδεκα, κλίνη) *with thirteen couches,* Callix. ap. Ath. 205 E.

Τριςκαιδεκάμηνος, ον, *every thirteen months.*

Τριςκαιδεκάπηχυς, υ, gen. εος, (τρισκαίδεκα, πῆχυς) *thirteen cubits high,* ἀνὴρ τρ., a long, lazy loon, Theocr. 15, 17.

Τριςκαιδεκαπλᾰσίων, ον, gen. ονος, *thirteen-fold.*

Τριςκαιδεκαστάσιος, ον, (τριςκαίδεκα, ἵστημι):—*of thirteen times the weight* or *value,* χρυσίον τρ., Hdt. 3, 95. [στᾰ]

Τριςκαιδεκᾰταῖος, α, ον, *on the thirteenth day,* Hipp.: from

Τριςκαιδέκᾰτος, η, ον, (τριςκαίδεκα) *the thirteenth,* Hom., and Hes.

Τριςκαιδεκᾰφόρος, ον, (φέρω) *fruiting thirteen times,* Luc. V. Hist. 2, 13.

Τριςκαιδεκέτης, ου, ὁ, fem. τριςκαιδεκέτις, ιδος, (τριςκαίδεκα, ἔτος) *of thirteen years, thirteen years old,* Lys. 116, 28.

Τριςκαιδεκήρης, ες, (τριςκαίδεκα, *ἄρω?) *with thirteen banks of oars,* Plut. Demetr. 31, Ath. 203 D; v. τριήρης.

Τριςκᾰκοδαίμων, ον, (τρίς, κακοδαίμων) *thrice unlucky,* Ar. Ach. 1024, Ran. 19, etc.

Τριςκαιδεκόργυιος, ον, *of thirteen fathoms,* prob. l. Theophr.

Τρίσκαλμος, ον, (τρι-, σκαλμός) strictly *with three tholes* or *oar-pegs:* but, νῆες τρ. = τριήρεις, Aesch. Pers. 679, 1074.

Τριςκατάπτυστος, ον, *thrice-abominable.*

Τριςκᾰτάρᾱτος, ον, (τρίς, κατάρατος) *thrice-accursed,* Dem. 794, 24. [ᾰρ]

Τρισκελής, ές, (τρι-, σκέλος) *three-legged, three-footed,* τράπεζα, Cratin Incert. 9, cf. Theocr. Ep. 4, 3.

Τριςκοπάνιστος, ον, (τρίς, κοπανίζω) *thrice struck* or *stamped*, ἄρτος τρ., *thrice kneaded*, i. e. *fine* bread, Batr. 35: al. τριςκοπάνητος [ᾰ]

Τρίςλοπος, ον, (τρίς, λοπός) *thrice peeled*, δένδρον τρ., a tree *which loses its bark thrice a year*, Theophr.

Τρίςμάκαρ, ἄρος, ὁ, ἡ, strengthd. for μάκαρ, *thrice blest*, Od. 6, 154, 155; τριςμάκαρες καὶ τετράκις, Virgil's *terque quaterque beati*, Od. 5, 306; fem. τριςμάκαιρα. [ᾰ]

Τριςμᾰκάριος, α, ον, = foreg., Ar. Ach. 400, Nub. 166.

Τριςμᾰκάριστος, η, ον, = τρίςμακαρ.

Τριςμᾰκᾰρίτης, ου, ὁ, epith. of Pythagoras, *the thrice-dying one*, as a pun on τρίςμακαρ, Antiph. Νεοττ. 1, 8.

Τριςμάκαρος, ον, = τρίςμακαρ, Welcker Syll. Ep. 75, 3 [ᾰ]

Τριςμέγιστος, η, ον, *thrice-greatest.*

Τρισμός, οῦ, ὁ:—like τριγμός, *the making a shrill noise, chirruping, twittering, creaking*, Lat. *stridor*, Theophr.

Τριςμύριοι, αι, α, (τρίς, μύριοι) *thrice ten thousand*, 30,000, Hdt. 2, 163: also in sing. with a collective subst., τριςμυρία ἵππος, *thirty thousand* horse, Aesch. Pers 315. [ῡ] Hence

Τριςμῡριόπᾰλαι, (πάλαι) adv., *thirty-thousand-times long-ago*, Ar. Eq. 1156: cf. τρίπαλαι, τετράπαλαι.

Τριςμῡριοπλᾰσίων, ον, gen. ονος, *thirty-thousand fold.*

Τριςμύριος, α, ον, v. τριςμύριοι.

Τριςνέατος, η, ον, in Cratin. Nom. 14, of the strings of the lyre (cf. νητή); but the signf. is dub.

Τρῐςοιζυρός, ά, όν, (τρίς, ὀϊζυρός) *thrice-wretched*, Archil. 116 Bergk.

Τρῐςόλβιος, ον, (τρίς, ὄλβιος) *thrice happy* or *fortunate*, Soph. Fr. 719.

Τρῐςολυμπιονίκης, ου, ὁ, (τρίς, Ὀλυμπιονίκης) *thrice victorious at Olympia*, οἶκος, Pind. O. 13, 1. [νῑ]

Τρισπαστος, ον, *drawn threefold*, v. τροχιλία.

Τρισπιθᾰμος, ον, (τρι-, σπιθαμή) *three spans long*, Hes. Op. 424, Xen. Cyn. 9, 13 [σπῐ]

Τρίσπονδος, ον, (τρι-, σπονδή) *thrice-poured*, τρ. χοαί, *a triple* drink-offering to the dead, of honey, milk and wine, Soph. Ant. 431, cf. Od. 11, 26.

Τρισσάκις, (τρίς) adv., *thrice, three times*, Mel. 89. [ᾰ]

Τρισσάτιος, ον, poet. for τρισσός, like μεσσάτιος for μέσος, Anth. P. 6, 12. [ᾱ]

Τρισσᾰχῆ, (τρισσός) adv., *in three places*, Arist. Meteor. 1, 13, 28.

Τρισσεύω, (τρισσός) *to do* a thing *thrice* or *for the third time*.—2. *to remain three days*, LXX.

Τρισσόζωος, ον, (τρισσός, ζωή) *with three lives*, Aesch. Fr. 351.

Τρισσόθεν, (τρισσός) adv., *from three sides*, Anth. P. 9, 651.

Τρισσοκάρηνος, ον, (τρισσός, κάρηνον) *three-headed*, Orph. Arg. 974. [ᾱ]

Τρισσοκέφᾰλος, ον, v. l. for foreg.

Τρισσός, ή, όν, Att. τριττός in Plat., etc., Ion. τριξός in Hdt., like δισσός, διξός, (τρίς):—*threefold*, Lat. *triplex*, Hes. Fr 68, 2. Pind. P. 8, 115:—in plur. = τρεῖς, Hdt. 1, 171, Soph. O. C. 479, Plat. Rep. 504 A, etc.: cf. τριφάσιος. Adv. -σῶς.

Τρισσοφᾰής, ές, and in Anth., τρισσόφωτος, ον, *in a threefold light.*

Τρισσόω, ῶ, *to triple, to make* or *take threefold.*

Τριστάδιος, ον, (τρι-, στάδιον) *three stades long*, Plat. Criti. 115 E. [ᾰ]

Τριστάσιος, ον, (τρίς, ἵστημι) τ. πρὸς χρυσίον, *worth thrice its weight* in gold, Arr. Indic. [ᾰ]

Τριστάτης, ου, ὁ, (τρίς, ἵστημι) = τριτοστάτης.—II. *one who stands next the prince, a chief man*, LXX. [ᾰ]

Τρίστεγος, ον, (τρι-, στέγη) *of* or *with three stories*: τὸ τρ., sub. οἴκημα, *the third story*, N. T.; also ἡ τριστέγη.

Τριστῖχος, ον, (τρι-, στίχος) *of three rows, lines* or *verses*, Plut.

Τριστοιχεί, Hes. Th. 727; and τριστοιχί, Il. 10, 473; adv. of sq., *in three rows* or *lines*: [χῑ] from

Τρίστοιχος, ον, (τρι-, στοῖχος) *in three rows* or *lines*, Od. 12, 91; v. Jac. Anth. P. p. 614.

Τρίστομος, ον, (τρι-, στόμα) *three-mouthed*.—II. *three-edged* or *three-pointed*, αἰχμή, Ant. P. 6, 167.

Τρῐσυλλᾰβέω, ῶ, *to consist of three syllables*; and

Τρῐσυλλᾰβία, ας, ἡ, *a consisting of three syllables*: from

Τρῐσύλλᾰβος, ον, (τρι-, συλλαβή) *trisyllabic*, Luc. (!)

Τρῐσύνθετος, ον, *triply compounded.*

Τρῐςύπᾰτος, ου, ὁ, (τρίς, ὕπατος) *thrice-consul*, Plut. Galb. 22; Schäf. divisim. [ῠ]

Τρίςφυλλον, ου, τό, poet. for τρίφυλλον.

Τρίςφυλλος, ον, poet. for τρίφυλλος.

Τριςχίλιοι, αι, α, (τρίς, χίλιοι) *three thousand*, Il. 20, 221, etc.: also in sing. with collect. subst., as, τριςχιλία ἵππος, Longus. [χῑ] Hence

Τριςχῑλιοστός, ή, όν, *the three-thousandth*, Plat. Phaedr. 249 A: and

Τρισχῑλιοφόρος, ον, (φέρω) *carrying* or *holding three thousand* (*measures*), ὁλκάς, Dion. H. 3, 44.

Τρίσχιστος, ον, *cloven in three.*

Τρίσχοινος, ον, *three* σχοῖνοι *long, broad*, etc.

Τρῐσώμᾰτος, ον, (τρι-, σῶμα) *three-bodied*, Lat. *tricorpor*, of Geryon, Aesch. Ag. 870; of Chimaera, Eur. Ion 204; of Cerberus, Id. H. F. 24.

Τρίσωμος, ον, = foreg.

Τρῐτᾰγωνιστέω, ῶ, *to be a* τριταγωνιστής, Dem. 314, 12; 315, 10: τρ. τινι, *to play the third part to* another, Plut. 2, 840 A: from

Τρῐτᾰγωνιστής, οῦ, ὁ, (τρίτος, ἀγωνιστής) *the third combatant*: esp. on the stage, *the player who takes the third part*, and so *a third rate performer*, name of a play of Antiphanes, cf. Dem. 270, 12:—v. Müller Literat. of Gr. 1, p. 305.

†**Τρίταια**, ας, ἡ, *Tritaea*, an ancient city of Achaia; later one of the Achaian confederacy, Polyb. 4, 6, 9; Strab. p. 341.—II. fem. pr. n., daughter of Triton, Paus. 7, 22, 8.

†**Τριταιεύς**, έως, ὁ, *an inhab. of Tritaea*; οἱ Τριταιεῖς, Ion. -έες, *the Tritaeans*, Hdt. 1, 145; Paus.—2 Τριταιεῖς, Att. -ῆς, έων, οἱ, *Tritaeans*, in Thuc. 3, 101, as a people of Locris, considered by Poppo as inhab. of Τριτέαι, Prolegg. 2, p. 170; regarded as different by Bähr ad Hdt. 8, 33.

Τρῖταΐζω, *to have a tertian fever.* Hence

Τρῖταϊκός, ή, όν, *belonging to a tertian fever* (τριταῖος πυρετός), *like one*, Diosc.

Τρῖταιογενής, ές, *produced by tertian fever*, ἀλγήματα, Hipp. Adv. -νῶς, Id.

Τρῖταῖος, α, ον, (τρίτος):—*on the third day*, Hdt. 6, 120.—2. *three days old*, παῖς, etc.: τρ. γενόμενος, after being *three days* dead, Hdt. 2, 89; cf. τεταρταῖος.—3. *three days ago*, Schweigh. Hdt. 7, 196; cf. Polyb. 15, 33, 11.—4. generally for τρίτος, τρ. φέγγος, ἡμέρα, Eur. Hec. 32, Hipp. 275; cf. δευτεραῖος.—II. ὁ τριταῖος (sc. πυρετός), *a tertian fever* or *ague*, Plat. Tim 86 A. Hence

Τρῖταιοφυής, ές, (φυή) *of the nature of a tertian fever*, πυρετός, Hipp.; v. Foës. Oecon.

Τρῖτᾰλαντιαῖος, α, ον, = sq., Plut. Aemil. 33.

Τρῖτάλαντος, ον, (τρι-, τάλαντον) *of three talents' weight*, Ar. Lys. 338: *worth three talents*, οἶκος, Isae. 39, 40 —cf. Phryn. 547. [τᾰ]

Τρῖτάλᾱς, -τάλαινα, -τάλαν, strengthd. for τάλας, *thrice-wretched*, Eur. Hipp. 739. [τᾰ]

†**Τριτανταίχμης**, ου Ion. εω, ὁ, *Tritantaechmes*, son of Artabazus, commander of the Persians, Hdt. 1, 192; 7, 82

Τρῖτάνυστος, ον, (τρι-, τανύω) *triply-stretched, very long*, δόναξ, Anth. P. 6, 192. [τᾰ]

Τρίτᾰτος, η, ον, poet. lengthd. for τρίτος, like μέσσατος for μέσος, Hom. [ῐ]

Τρῖτάω, ῶ, only in Ep. part., τριτόωσα σελήνη, the moon *when three days old*, Arat. 796.

†**Τριτέαι**, ῶν, αἱ, *Triteae*, a city of Phocis on the borders of Locris, Hdt. 8, 33: v. Τριταιεύς 2.

Τρῖτέγγονος, ου, ὁ, and τρῖτεγγόνη, ης, ἡ, *a descendant in the third degree*, Lat. *trinepos, trineptis.*

Τριτεῖα, τά, (τρίτος) *the third rank* or *place, third prize*, formed like πρωτεῖα, δευτερεῖα, ἀριστεῖα, Plat. Phil. 22 E.

Τρῖτεύς, έως, ὁ, *the third part of a* μέδιμνος: formed like ἑκτεύς.

Τριτευτής, οῦ, ὁ, *one who holds an office for the third time*: from

Τρῖτεύω, *to be the third*, formed like πρωτεύω, etc.:—*to be* any thing *for the third time.*

Τρῖτημορίζω, f. -ίσω, *to divide into three parts*: from

Τρῖτημόριος, α, ον, (τρίτος, μείρομαι):—*equal to a third part*, c. gen., τριτημορίη ἡ Ἀσσυρίη τῆς ἄλλης Ἀσίης, Hdt. 1, 192.—II. as subst., τριτημόριον, τό, for τὸ τρίτον μόριον, *a third part, a third*, Hdt. 9, 34, Thuc. 2, 98, etc.—2. *a coin*, worth six χαλκοῖ.

Τρῖτημορίς, ίδος, ἡ, like τριτημόριον, *a third part*, Hdt. 1, 211, 212, etc.

Τρῖτήμορον, ου, τό, = τριτημόριον (II. 2), Philem. p. 375, 381.

Τρῖτοβάμων, ον, gen. ονος, (τρίτος, βαίνω) *going as third, forming a third foot*, βάκτρον, Eur. Tro. 276, cf. τρίπους II. [βᾱ]

Τρῖτογένεια, ας, ἡ, (*γένω):—*the Trito born*, epith. of Minerva, also as subst. as a name of Minerva, Hom., and Hes. (From the lake Τριτωνίς in Libya, near which the oldest legend represents the goddess as born. Acc. to others, τριτώ was a Cretic or Aeol. word for κεφαλή, and so τριτογένεια would be *the head born*; but the word τριτώ is itself dub., and the legend to which it refers is certainly not earlier than Hes. Th. 924, nay does not appear in its full form until Stesichorus, as Schol. Ap. Rh. 4, 1310 asserts, cf. Müller Orchom. p. 355, Kleine Stesich Fr 76,—whence some infer that H. Hom. 28, 4, 5 was written after Stesich.—Others interpret ιριτογένεια, *born on the third day*, Welcker Aesch. Trilog. p. 65.)—II. in Pythag. philosophy, this was a name of *the number three*, and of *the equilateral triangle*, Plut. 2, 381 F.

Τρῑτογενής, έος, ἡ, rarer collat. form of foreg., H. Hom. 28, 4, †Orac. ap. Hdt. 7, 141†, Ar. Eq. 1189.

Τρῐτοκέω, (τρίτος, τόκος, τίκτω) *to bring forth thrice*, or *three at one birth*, Anth. P. 9, 430.

Τρῐτόμηνις, ιδος, ἡ, for ἡ τρίτη τοῦ μηνός, *the third of the month*, at Athens sacred to Minerva, Harpocr.

Τρίτομος, ον, *thrice-cut*: τὸ τρίτομον, *a piece of salt* fish.

Τρίτονος, ον, *of three tones*: in music, *the discord between the fourth and fifth*.

Τρῐτοπάτωρ, ορος, ὁ, (τρίτος, πατήρ) *father in the third degree*.—II. on the Τριτοπάτορες worshipped at Athens, v. Lobeck in Friedem. and Seeb. Misc. Crit. 1, 3, p. 520 sq., 4, p. 616 sq. [ᾰ]

Τρίτος, η, ον, (τρίς, τρεῖς):—*the third*, Hom., Hes., etc.; τρίτος αὐτὸς ἦλθε or ἐπῆλθε, he went himself *the third*, i. e. *with two others*, cf. Od. 20, 185: τρίτος γενέσθαι, to be third in a race, Isocr. 353 D: ἐς τρίτην ἡμέραν, *the day after to-morrow*, Ar. Lys. 612; cf. Lob. Phryn. 323.—II. τρίτον, as Adv., for the rarer form τρίτως, *thirdly*, in Hom. always τὸ τρίτον (or, as Wolf writes, τοτρίτον); so in Hdt. 1, 55, etc.: τρίτως, first in Plat. Tim. 56 B, cf. Lob. Phryn. 311.—III. τὰ τρίτα,—1. (sub. ἱερά), *a sacrifice to the dead, offered the third day after the funeral*, Isae. Menecl. § 46.—2. τὰ τρίτα λέγειν τινί, to play *the third part* to any one, like τριταγωνιστεῖν τινι, Dem. 418, 5, cf. Ar. Lys. 613. (Sanscr. *tritiya*.) [ῐ]

Τρῐτόσπονδος, ον, = τρίσπονδος, τρ. αἰών, a life *in which one pours the third libation* (to Ζεὺς Σωτήρ, cf. σωτήρ II), i. e. *a complete* life, which leaves nothing to wish for but its permanence, Aesch. Ag. 245.

Τρῐτόσπορος, ον, (τρίτος, σπορά) *sown for the third time*, τρ. γονή, *the third* generation, Aesch. Pers. 818.

Τρῐτοστάτης, ου, ὁ, (τρίτος, ἵστημι) *standing third* or *in the third rank of the chorus*, Arist. Metaph. 4, 11, 4: fem. -άτις, ιδος, Ar. Fr. 411. [ᾰ]

Τρῐτόω, ῶ, *to divide into three parts*.

Τριτταῖος, α, ον, very dub. form of τριταῖος.

Τριττός, ή, όν, Att. for τρισσός.

Τριττυᾱ, ἡ, = τριττύς II, Epich. p. 114. [ῠ]

Τριττῠαρχέω, ῶ, *to be head of a* τριττύς, Plat. Rep. 475 A: from

Τριττῡάρχης, ου, ὁ, = sq.

Τριττύαρχος, ου, ὁ, (ἄρχω) *chief of a* τριττύς (III).

Τριττύς, ύος, ἡ, also τριτύς, τριττύα, *the number three*, Lat. *ternio*.—II. *a sacrifice of three animals*, bull, he-goat, boar, or bull, he-goat, ram, (like the Roman *suovetaurilia*,) Call. Fr. 403, cf. Ar. Plut. 820, ubi v. Schol., cf. τριττύα: used esp. on making solemn oaths.—III. usu. at Athens, *a third of the* φυλή, Dem. 184, 10, Aeschin. 58, 8:—a division made prob. for military purposes, v. Herm. Pol. Ant. § 99. (The Aeol. form τριπτύς brings us to the Lat. *tribus*.)

†Τριτύμαλλος, ου, ὁ, *Tritymallus*, masc. pr. n., Plut. Cleom. 19; cf. Τρίπυλος.

Τρῑτώ, ἡ, = κεφαλή, v. Τριτογένεια.

Τρῑτώ, οῦς, ἡ, = Τριτογένεια or Τριτωνίς, epith. of Minerva, Ep. Ad. 132.

Τρίτων, ωνος, ὁ, *Triton*, a sea-god, son of Neptune and Amphitrite, Hes. Th. 930: later in pl. Τρίτωνες, *Tritons*, a lower race of sea-gods, with fishes' or (sometimes) with horses' tails.—2. esp. the god of the Libyan lake Tritonis, Hdt. 4, 179, Ap. Rh. 4, 1552, Müller Orchom. p. 351.—II. a river in Libya, joining the lake Tritonis with the sea, Hdt. 4, 178, 191.—†2. = Νεῖλος, Ap. Rh. 4, 269; cf. 260†.—III. a mountain-stream in Boeotia, running into the lake Copaïs, †Paus. 9, 33, 7, etc.†, Müller Orchom. p. 45. [ῑ]

Τρῑτωνιάς, άδος, ἡ, like Τριτωνίς, epith. of Minerva: but, λίμνη Τρ., the Libyan lake *Tritonis*, Eur. Ion 872.

Τρῑτώνιος, α, ον, *Tritonian*.

Τρῑτωνίς, ιδος, ἡ, a lake in Libya famous in old Greek legends, *Tritonis*, Pind. P. 4, 36, Hdt. 4, 178: † acc. to the Libyan legend the nymph of this lake was the mother of Minerva by Neptune, Hdt. 1, 180.—2. a fountain near Aliphera in Arcadia, where also Minerva was said to have been born, Paus. 8, 26, 6.†—II. epith. of Minerva, †Ap. Rh. 1, 109†, Müller Orchom. p. 213, 355.—† 2. fem. adj. from Τρίτων II. 2, as epith. of Θήβη, Ap. Rh. 4, 260.

Τρίτως, adv., v. τρίτος II. fin.

Τρίτωσις, ἡ, *reduction to a third part*. [ῐ]

Τρῐφαής, ές, *in a triple light*.

Τρῐφᾰλαγγία, ας, ἡ, (τρι-, φάλαγξ) *a triple phalanx*, Polyb. 6, 40, 11, etc.

Τρῐφάλεια, ας, ἡ, (τρι-, φάλος):—*a helmet with triple* φάλος, Coluth. 30; who (if the reading be right) meant it for the original form of Homer's τρυφάλεια.

Τρῐφάλης, ητος, ὁ, title of a comedy of Ar., †Luc. Fugit. 32†. (Prob. from φάλης, φαλλός.) [ᾰ]

Τρῐφᾰνής, ές, *appearing threefold*.

Τρῐφάσιος, α, ον, (τρεῖς) *threefold*, Lat. *triplex*, Hdt. 5, 1; in plur., like τριξοί, generally = τρεῖς, Hdt. 1, 95; 2, 17, etc.; cf. διφάσιος. [ᾰ]

Τρίφᾰτος, η, ον, = foreg., Nic. Th. 102. [ῐ]

Τρῐφίλητος, Dor. -ᾱτος, ον, (τρίς, φιλέω) *thrice beloved*, Theocr. 15, 86.

†Τριφολῖνος, ου, ὁ, οἶνος, a kind of Italian wine, Ath. 26 D.

Τρῐφορέω, ῶ, *to bear thrice*, esp. fruit, Theophr.: from

Τρῐφόρος, ον, (τρίς, φέρω) *bearing thrice*, esp. *fruiting thrice a year*.

Τρῐφυής, ές, (τρι-, φυή) *of threefold nature, threefold*, Theophr.

Τρῐφυιος, ον, = foreg.

†Τριφῡλία, ας, ἡ, (τρίφυλος) *Triphylia*, the southern part of Elis, so called from its inhabitants being descended from three different races, Strab. p. 312 sqq.

†Τριφῡλιακός, ή, όν, *Triphylian*, ἡ Τ. Πύλος, Strab. p. 348.

†Τριφύλιος, α, ον, = foreg., Strab. p. 337.

†Τριφῡλίς, ίδος, ἡ, pecul. fem. to foreg., e. g., γαῖα, Dion. P. 409.

Τρῐφύλλιον, ου, τό, Dim. from τρίφυλλον.

Τριφυλλίς, ίδος, ἡ, a plant, the same as ὀξυλλίς, Diosc.

Τρίφυλλον, ου, τό, a plant, *trefoil, clover*, Hdt. 1, 132: strictly neut. from

Τρίφυλλος, ον, (τρι-, φύλλον) *three-leafed*.

Τρίφῡλος, ον, (τρι-, φυλή) *of three tribes*, τριφύλους ποιεῖν, to divide them *into three tribes*, Hdt. 4, 161.

†Τρίφῡλος, ου, ὁ, *Triphylus*, son of Arcas, from whom in Mythol. is derived the name of *Triphylia*, Polyb. 4, 77; Paus. 10, 9, 5.

Τρίφωνος, ον, (φωνή) *three-voiced*.

Τριχᾶ, Hom., Hdt. 4, 67; but τριχῇ, Hdt. 3, 39, Plat., etc., Adv. (τρις):—*threefold, in three parts*, Lat. *trifariam*, Il. 2, 655, Od. 8, 506; c. gen., τρίχα νυκτὸς ἔην, 'twas *in the third watch* of the night, Od. 12, 312; 14, 483: τρίχα σχίζειν τι, Hdt. 4, 67: τριχῇ δάσασθαι, διελέσθαι τὴν πόλιν, Hdt. 3, 39, Isocr. 120 A, cf. Plat. Rep. 564 C; τριχῇ διανεῖμαι τὸ στράτευμα, Id. Legg. 683 D. Hence

Τρῐχάϊκες, οἱ, *the threefold people*, i. e. the Dorians, so called from their three tribes, (Ὑλλαῖοι, Δυμᾶνες, Πάμφυλοι), Od. 19, 177, Hes. Fr. 68, Böckh Expl. Pind. O. 7, 76, Müller Dor. 1, 1, § 8 sq. (The deriv. uncertain:—some take it to mean *triple-plumed*, ἀΐσσω, comparing κορυθάϊξ). [ᾱῐκες]

Τριχακτον, ου, τό, = κτένιον, Suid.

Τρῐχάλεπτος, ον, (τρι-, χαλέπτω) *very difficult*: *very angry*, Anth. P. 12, 229.

Τρίχαλκος, ου, ὁ, *a coin worth three* χαλκοῦς.

Τρίχᾱλος, ον, Dor. for τρίχηλος, (τρι-, χηλή) *cloven in three*: τρ. κῦμα = τρικυμία, Aesch. Theb. 760.

Τρίχαπτος, ον, (θριξ, ἅπτω): *plaited* or *woven of hair*, ἀμπεχόναι, Pherecr. Metall. 1, 28,—τὸ τρ. (sc. ἱμάτιον), *a garment of hair*, LXX. [ῐ]

Τριχάς, ἡ, a kind of *thrush* or *fieldfare*, Arist. H. A. 9, 20.

Τρίχες, αἱ, nom. pl. from θρίξ, Hom. [ῐ]

Τρῐχῆ, adv., *in threefold manner*, cf. sub τριχα.

Τρῐχηλᾰβον, τό, poet. for τριχολάβιον.

Τρίχηνος, ον, (τρι-, χαίνω):—*triply yawning, yawning wide*: acc. to others, *with three throats*.

Τριχθά, adv. poet., for τρίχα, *triply, into three parts, in three pieces*, Il. 2, 668; 3, 363, Od. 9, 71. [ᾰ] Hence

Τριχθάδιος, α, ον, *threefold*, Anth. P. 9, 482. [ᾰ]

Τρῐχιάζω, = τριχιάω.

Τρῐχίας, ου, ὁ, *a smaller kind of* τριχίς, Arist. H. A. 8, 13, 10, Dorion ap. Ath. 328 E.

Τρῐχίας, ου, ὁ, *one that is hairy*:—cf. sq. sub fin.

Τρῐχίασις, ἡ, (τριχιάω):—*a disease of the eyelids, when the lashes grow inside and cause pain*, Hipp.—II. *a disease of the urethra, when the urine is full of small hair-like substances*, Galen.—III. *a disease of the breasts of women giving suck, when they crack into very fine fissures*, Erotian.—Cf. Foës. Oecon.

Τρῐχιάω, ῶ, (θρίξ) *to show hairs*:—*to have the* τριχίασις *of the breasts*, Arist. H. A. 7, 11, 1, Bekker.

Τρῐχίδιον, ου, τό, dim. from τριχίς, Alex. Ὀδυσσ. 2, 3. [ῐ]

Τρίχῐνος, η, ον, (θρίξ) *from* or *of hair*, Plat. Polit. 279 E, Xen. An. 4, 8, 3. [ῐ]

Τρίχιον, ου, τό, dim. from θρίξ, *a little hair*, Arist. Probl. 33, 18, Plut. 2, 727 A. [ῐ]

Τρῐχίς, ίδος, ἡ, (θρίξ):—a kind of *anchovy full of small hair-like bones*, Ar. Ach. 551, Eq. 662.

Τρῐχισμός, οῦ, ὁ, (θρίξ) = τριχίασις III, Erotian.

Τρῐχοβάπτης, ου, ὁ, (θρίξ, βάπτω) *a hair-dyer*.

Τρῐχοβόρος, ον, (θρίξ, βορά) *gnawing* or *eating hair*.

Τρῐχοβόστρῠχος, ον, *with locks of hair.*

Τρῐχόβρως, ωτος, and τρῐχοβρώς, ῶτος, ὁ, ἡ, like τριχοβόρος, *eating hair*: hence τριχόβρωτες, in Ar. Ach. 1111, are =σῆτες, θρῖπες, σκώληκες, *moths*; cf. Poll. 2, 21.

Τρῐχοειδής, ές, (θρίξ, εἶδος) *like hair, hairy*, Diosc.

Τρῐχόθεν, adv., *from three sides* or *places.*

Τρῐχοίνῐκος, ον, (τρι-, χοῖνιξ) *holding* or *measuring three χοίνικες*, Xen. An. 7, 3, 23:—hence, in comic phrase, τρ. ἔπος, *a most capacious* word, Ar. Vesp. 481,—like ῥῆμα μυριάμφορον.

Τρῐχοκόμος, ον, *dressing the hair.*

Τρῐχοκοσμητής, οῦ, ὁ, *a hair dresser.*

Τρῐχοκουρία, ας, ἡ, *a cutting of hair.*

Τρῐχολάβιον, ου, τό, *tweezers for pulling out hairs.* [ᾰ]

Τρῐχολᾰβίς, ίδος, ἡ,=foreg.

†Τριχόλεος, ου, ὁ, *Tricholeus*, masc. pr. n., Ath. 605 B.

Τρῐχολογέω, ῶ, *to pick out hairs*, Hipp.

Τρῐχόλωτος, ον, (τρι-, χολόω) *thrice-detested*, Anth. P. 9. 168.

Τρῐχόμαλλος, ον, (θρίξ, μαλλός) *hair-fleeced*, Anth. P. 9, 150.

Τρῐχομᾰνές, τό, a plant, a kind of *adiantum*,=πολύτριχον, Theophr.

Τρῐχομᾰχία, ας, ἡ, *a battle by tugging of the hair*, v. Piers. Moer. 407.

Τρῐχοπλάστης, ου, ὁ, *a hair-dresser*, Synes.

Τρῐχοποιέω, ῶ, *to make*, i. e. *get hair.*

Τρίχορδος, ον, (τρι-, χορδή) *three-stringed, of* or *with three strings*, βάρβιτος, Anaxil. Lyr. 2 (nisi ibi legend. τὸ τρ., *a three-stringed musical instrument*, v. Meineke ad l.), Plut. 2, 1137 B.

Τρῐχορία, ας, ἡ, *a triple chorus.*

Τρῐχορροέω, ῶ,=sq., Plut. 2, 612 E.

Τρῐχορρυέω, ῶ, *to shed* or *lose the hair*, Ar. Pac. 1222: from

Τρῐχορρυής, ές, (θρίξ, ῥέω) *shedding* or *losing the hair*, τρ. δέρμα παλαιόν, Aesch. Fr. 255.

Τρῐχοτομέω, ῶ, (θρίξ, τέμνω) *to cut the hair*, τρ. τρίχας, Dion. H. 7, 72.—II. (τρίχα) *to cut in three.*

Τρῐχοτρώκτης, ου, ὁ,=τριχοβόρος.

Τρῐχοῦ, (τρίχα) adv., *in three places*, Hdt. 7, 36.

Τρῐχουλος, ον,=οὐλόθριξ, Archil. 185 Bergk.

Τρῐχουνιαῖος, α, ον, = sq., Diosc., dub.

Τρίχους, ουν, *holding three χοῦς*, Nicostr. Hecat. 1.

Τρῐχόφοιτος ἴουλος, in Strato 9, prob., the first down of youth, *just passing into hair.*

Τρῐχοφῠέω, ῶ, *to grow* or *get hair*: from

Τρῐχοφῠής, ές, *growing* or *getting hair.*

Τρῐχοφῠΐα, ας, ἡ, *growth of hair.*

Τρῐχόφυλλος, ον, (θρίξ, φύλλον) *hair-leafed, with leaves like hairs*, Theophr.: τὸ τρ., a kind of *sea-weed*, Id.

Τρῐχόω, ῶ, (θρίξ) *to furnish* or *cover with hair*:—pass., τριχοῦσθαι τὸ γένειον, *to get* or *have* a beard, Arist. An. Post. 2, 12, 11.

Τριχρονέω, ῶ, *to have three times, be of the measure of three times*, in prosody, Gramm.: from

Τρίχρονος, ον, (τρι-, χρόνος) *of three times*:—1. in music, *of three kinds of time* or *measure*.—2. in prosody, = τρίσημος, *of three short syllables*, or (which is equival.) *of one short and one long.*

Τριχρώματος, ον, (τρι- χρῶμα) *three-coloured*, Apollod. 3, 3, 1.

Τρίχρωμος, ον, shortd. for foreg., Luc. D. Meretr. 9, 2.

Τρίχρως, ωτος, ὁ, ἡ,=τριχρώματος, Arist. Meteor. 3, 2, 4.

Τρίχῠφος, ον, *woven of hair*, v. l. for τριχαπτος in Pherecr.

Τρῐχώδης, ες, (θρίξ, εἶδος) *like hair, hairy, fine as a hair*, Arist. H. A. 9, 37, 2: metaph., φωνία τρ., *small, slender voices*, Id. Audib. 57.

Τρίχωμα, ατος, τό, (τριχόω) *a growth of hair*, Hdt. 7, 70; ἐν γενείου συλλογῇ τριχώματος, i. e. at the age of manhood, Aesch. Theb. 664. [ῐ]

Τρῐχωμάτιον, ου, τό, dim. from foreg., Arist. Physiogn. 3, 2.

†Τριχωνιεύς, έως, ὁ, *an inhab. of Trichonium*, Polyb. 17, 10, 9: from

†Τριχώνιον, ου, τό, *Trichonium*, a city of Aetolia, Strab. p. 450.

†Τριχωνίς, ίδος, ἡ, λίμνη, lake *Trichonis* in Aetolia near Stratus, Polyb. 5, 7.

Τρίχωρος, ον, (τρι-, χῶρος) *with three divisions* or *cells*, Diosc.

Τρῐχῶς, adv., *in threefold manner.*

Τρίχωσις, εως, ἡ (τριχόω) *a making* or *being hairy*: also=τρίχωμα, Arist. Gen. An. 1, 18, 2. [ῐ]

Τρῐχωτός, ή, όν, (τριχόω) *haired, hairy*, Arist. Part. An. 3, 3, 14.

Τριψεργία, ας, ἡ, (τρίβω, ἔργον) *a delay* or *putting off of work.*

Τριψημερέω, ῶ, (τρίβω, ἡμέρα):—*to idle away the day, waste time in delays*, Lat. *terere tempus*, Ar. Vesp. 849.

Τρῖψις, εως, ἡ, (τρίβω):—*a rubbing, friction*, Plat. Theaet. 153 A, 156 A.—II. *firmness to the touch when rubbed*, Hdt. 4, 183.—III. τρίψεις, *meats mixed together artificially*, Anth. P. 9, 642. (The usu. accent τρίψις is wrong, cf. θλῖψις).

Τρίψῡχος, ον, *with three souls* or *lives.*

Τρῐωβολαῖος, or -λιαῖος, α, ον,=sq.

Τριωβολιμαῖος, α, ον, *worth three oboli.*

Τριωβόλιον, ου, τό, dim. from sq., Plut.

Τριώβολον, ου, τό, (τρι-, ὀβολός):—*a three-obol-piece*, i. e. *a half-drachma*:—at Athens, this was—1. from the time of Pericles, *the pay of the dicasts* or *jurymen* for a day's sitting in court, freq. in Ar., as Eq. 51, 800; v. φράτωρ, cf. Böckh P. E. 1, 311.—2. *the pay given to the members of the ἐκκλησία* whenever they chose to attend, from about 392 B. C., Ar. Eccl. 293, 308, Böckh P. E. 1, 307 sq.—3. *a tax on slaves*, Ibid. 2, 47, sq.

Τρῐώβολος, ὁ,=foreg.

Τρῐωνῠμία, ας, ἡ, *a having three names*: from

Τρῐώνῠμος, ον, *three-named, having three names.*

Τρῐώνῠχος, ον, (τρι-, ὄνυξ) *with three nails* or *points*, Lyc. 392.

Τρῐώπης, ου, ὁ, fem. ίς, ίδος, *with three eyes* or *faces.*

Τρῐώροφος, ον, (τρι-, ὀροφή) *of three stories* or *floors*, Hdt. 1, 180, though Schweigh. writes τριόροφος: of a ship, Aristid.: τὸ τρ.,=τρίστεγον, *the third story*, LXX.

Τροία, ας, ἡ, Ion. Τροίη, ης, *Troy*, whether of the city—'*Troy-town*,' or the country—*the Troad*, Hom., etc.:—also, Τροΐα, as trisyll., Soph. Aj. 1190: and in Pind., Τρωΐα, N. 2, 21; 3, 104, etc.; contr. Τρῴα, Id. O. 2, 145:—hence, Τροίᾱθεν, Ion. -ηθεν and -ηθε, *from Troy*, †also ἀπὸ Τροίηθεν, Od. 9, 38†; Τροίανδε, Ion. -ηνδε, *to Troy*, both in Hom.

†Τροιζήν, ῆνος, ἡ, *Troezene*, a city of Argolis, near the Saronic gulf, with the port Pogon, now *Damala*, Il. 2, 561; Hdt. 8, 41, 42; Strab. p 373; etc.—II. ὁ, *Troezen*, son of Pelops, fabled founder of foreg. city, Strab. l. c.; Paus. 2, 30, 8.

†Τροιζήνιος, α, ον, *of Troezene, Troezenian*; οἱ T., Hdt. 7, 99:—ἡ Τροιζηνία γῆ, the territory of Troezene, Eur. Med. 683.

†Τροίζηνος, ου, ὁ, *Troezenus*, son of Ceas, a Ciconian, Il. 2, 847.

†Τρόκμοι, ων, οἱ, *the Trocmi*, a Gallic tribe on the Halys, in Gallatia, Strab. p. 187.

Τρομεοίατο, Ion. for τρομέοιντο, Il. 10, 492, v. τρομέω.

Τρομερός, ά, όν, *trembling*, τρ. γῆρα, Eur. Phoen. 303, H. F. 231; *trembling for fear, quaking*, Id. Tro. 176, etc.: from

Τρομέω, ῶ, like τρέμω, *to tremble, quake, quiver*, esp. from fear, οἱ δὲ μάλ' ἐτρόμεον καὶ ἐδείδισαν, Il. 7, 151.—II. c. acc., *to tremble before* or *at* a person, *to fear, dread*, Il. 17, 203, Od. 16, 446, etc.—In both signfs. Hom. uses both act. and mid., esp. the latter, but only in pres. and impf.: Ep. and Ion. τρομεοίατο for τρομέοιντο, Il. 10, 492; Ion. part. τρομεύμενος, Solon 28, 12.—An old poet. word, used by Aesch. in Pr. 542 (in act.), Pers. 64 (in mid.); but never by Soph., or Eur.

†Τρόμης, ητος, ὁ, *Tromes*, an Athenian, father of Aeschines, as he is called by Dem. 270, 7: cf. Ἀτρόμητος.

Τρομητός, ή, όν, and τρομικός, ή, όν, late forms for τρομερός.

†Τρομίλεια, ας, ἡ, *Tromilia*, a town of Achaea, celebrated for its cheese of goat's milk, which is called Τρομιλικὸς τυρός by Simon. ap. Ath. 658 B.

Τρομοποιέω, ῶ, *to make to tremble*: from

Τρομοποιός, όν, *causing fright* or *trembling.*

Τρόμος, ου, ὁ, (τρέμω) *a trembling, quaking, quivering*, esp. from fear, πάντας ἕλε τρόμος, Il. 19, 14; ὑπὸ δὲ τρόμος ἔλλαβε γυῖα, 3, 34, etc.; τρόμος μ' ὑφέρπει, Aesch. Cho. 461, cf. Eur. Bacch. 607:—also from cold, Plat. Tim. 62 B, 85 E.

Τρομώδης, ες, (τρόμος, εἶδος) *trembling, tremulous*, of delirious persons, Hipp.; v. Foës. Oecon.

Τρόπα or τροπά, adv., *turning*, τρ. παίζειν, like ὀστρακίνδα.

Τροπαία, ας, ἡ, (sc. πνοή), fem. from τρόπαιος, *a returning wind, alternating wind*; esp., *one which blows back from sea to land*, (cf. τροπή III. 3), opp. to ἀπογαία, Arist. Probl. 26, 5, and 40, Theophr., cf. Lob. Paral. 314: hence metaph., λήματος, φρενὸς τροπαία, *a change in the spirit* of one's heart, etc., Aesch. Theb. 706, Ag. 219, ubi v. Blomf.—2. generally, *a change from, release from*, κακῶν, Aesch. Cho 775.

†Τρόπαια, ων, τά, *Tropaea*, a place in Arcadia, Paus. 8, 25, 1.

Τρόπαιον, ου, τό, but Ion. and old Att. τροπαῖον, A. B. p. 678, 20, cf. Koen Greg. 20, 21:—strictly neut. from τροπαῖος, *a trophy*, (or as it should rightly be, *a tropee*), Lat. *tropaeum*, Trag., etc.; being *a monument of the enemy's defeat* (τροπή), usu. consisting of shields, helmets, etc., taken from the enemy, hung on trees, or (more commonly) fixed on upright posts or frames. If the enemy allowed the trophy to be put up, it was a confession of defeat; and after this being dedicated to Ζεὺς Τροπαῖος. it was inviolable: when spoils were taken on both sides. both parties set up trophies, Thuc. 2, 92, etc., v. Dict. Antiqq. The common phrase, was στῆσαι or στήσασθαι τρ., *to set up trophies*, Eur. Or. 713, Andr. 763, etc., cf. Pors. Phoen. 581; also, τρ. θεῖναι, θέσθαι, Aesch. Theb. 277, Ar. Lys. 318;—also c. gen. pers., τροπαῖα τῶν βαρβάρων. *trophies won from them*, Lys. 193, 6, Xen. An. 7, 6, 36, cf. Soph. Tr. 1102, Eur. l. c.; so, στῆσαι τροπαῖα κατὰ or ἀπὸ τῶν πολεμίων, equiv. to the Lat. *triumphare de aliquo*, Lys. 149, 27, Aeschin. 75, 40.

Τροπαῖος, α, ον, (τροπή) *of a turning* or *change* (cf. τροπαία).—II. *of, belonging to defeat* or *rout* (τροπή), ἐχθρῶν θύειν τρ. (sc. ἱερά), Eur. Heracl. 402: θεοὶ τρ., the gods *who have given victory*, esp., Ζεὺς τρ., Soph. Ant. 143, Eur. Heracl. 867.—2. *causing rout*, Ἕκτορος ὄμμασι τροπαῖοι, i. e. *terrible* to the eyes of Hector, Eur. El. 469, v. Barnes ap. Dind.—Cf. τρόπαιον.—III. like ἀποτρόπαιος, *turning away, averting*, Lat. *averruncus*, Ζευς, Soph. Tr. 303, cf. Wytt. Plut. 2, 149 D.

Τροπαιουχία, ας, ἡ, *the taking of a trophy: victory*: from

Τροπαιοῦχος, ον, (τρόπαιον, ἔχω):—*having* or *gaining trophies*: τρ. Ζευς, the god *to whom trophies are dedicated*, Arist. Mund. 7, 3; to translate *Jupiter Feretrius*, Dion. H. 2, 34.

Τροπαιοφορία, ας, ἡ, *the bearing of a trophy*, Plut. Pelop. et Marc. 3: from

Τροπαιοφόρος, ον, (τρόπαιον, φέρω) *bringing trophies* or *victory*, Anth. P. 5, 294; λιθος, Plan. 222, cf. 259, etc.

Τροπᾰλίζω, poet. for τρέπω.

Τροπᾰλισμός, ὁ, poet. for τροπή.

Τροπᾱλίς, ιδος, ἡ, like δέσμη, *a bundle, bunch*, σκορόδων τρ., *a bunch* of garlic, Ar. Ach 813; olim τροπαλλίς vel τροφαλλίς—It is Dor. for τροπηλίς which is now found only in Gramm.

Τροπεῖον, ου, τό, v. τροπήϊον.

Τροπέω, rare poet. form for τρέπω, *to turn*, Il. 18, 224.

Τροπή, ῆς, ἡ (τρέπω):—*a turn, return, turning round* or *about*, τροπαὶ ἠελίοιο. *the solstices* or *tropics*, Lat. *solstitia*, Od. 15. 404. Hes. Op. 477, 562, 661;—i. e. *the points of midsummer and midwinter*, when the sun appears to turn his course, or cross from north to south in the ecliptic, called τροπαὶ θεριναί and χειμεριναί by Hdt. 2, 19. Plat., etc.; also known as τροπαὶ βόρειοι and νότιοι. cf. Voss. Virg. Ecl. 7, 47.—II. esp., *the turning about of the enemy, putting to flight* or *routing* him, τροπήν τινος ποιεῖν or ποιεῖσθαι, to put one to *flight*, Hdt. 1, 30, Ar. Eq. 246: poet., ἐν μάχης τροπῇ, Aesch. Ag. 1237; ἐν τροπῇ δορός, *in the rout* caused by the spear, Soph. Aj. 1275, Eur. Rhes. 82.—2. (pass. τρέπομαι) *a flying, fleeing, flight*, Lat. *conversio in fugam*, Hdt. 7, 167.—III. *a turn, turning, change*, τροπὰς τραπόμενος πλείους τοῦ Εὐρίπου, Aeschin. 66, 27; αἱ τοῦ αἵματος τρ., Tim. Locr. 102 C; τροπαὶ περὶ τὸν ἀέρα, *changes* in the air or weather, Plut. 2, 946 E: of wine, *a turning sour*, Ib. 939 F; cf. τροπίας.—2. τροπαὶ λέξεως, *a change* of speech *by figures* or *tropes* (τρόποι), Luc. Dem. Encom. 6.—3. plur. τροπαί, *changing* or *alternating* winds; elsewh. τροπαῖαι.—IV. in Democr.,=θέσις, *position*, Arist. Metaph. 1, 4, 11. [In Hes. ll. c., we have μετὰ τροπὰς ἠελίοιο, at the end of the verse, the ult. of the acc. pl. being used short after the Dor. manner.]

Τροπήϊον, ου, τό, Ion for τροπεῖον, *a press*, Hippon. 42: but we should prob. read τραπεῖον, τραπήϊον, from τραπέω.

Τροπηλίς, ίδος, ἡ, v. τροπαλίς.

Τρόπηξ, ηκος, ὁ, *the handle of an oar, an oar*; cf. τραπήξ.

Τροπίας οἶνος, ὁ, *turned*, i. e. *sour*, wine, (cf. τρέπω 4), Ar. Fr. 13.

Τροπιδεῖον, ου, τό,=τρόπις. τροπιδεῖα καταβάλλεσθαι, to lay *the keel*, Plat. Legg. 803 A; vulg. τροπίδια.

Τροπίζω, *to furnish with a keel*, ναῦς ἱκανῶς τετροπισμένη. Hipp.

Τροπικός, ή, όν, (τρόπος):—*belonging to a turn* or *turning*; ὁ τρ. κύκλος, *the tropic* or *solstice*, Plut. 2, 890 E, cf. 898 B, etc.: τὰ τροπικά, *the parts thereunto adjacent*, Arist. Meteor. 1, 6, 6.—II. in rhetoric, *tropical, figurative*, τρ. λέξις, *a figurative* expression; but on the Stoical τροπικόν, v. Upton. ad Epict. 1, 29, 40.

Τρόπις, ἡ, older Ep. gen. τρόπιος, later τρόπιδος, also τρόπεως: (τρέπω):—*a ship's keel*, Od. 12, 421, etc.; τρ. νεός, Od. 7, 252; 19, 278, Hdt. 2, 96; and poet., like Lat. *carina, a ship*, Soph. Fr. 151:—τρόπεις θέσθαι, to lay *the keel*, i. e. to build a ship, Plut. Demetr. 43; cf. τροπιδεῖον:—metaph., τρ. τοῦ πράγματος, Ar. Vesp. 30.

Τροπολογέω, ῶ, *to speak in tropes: to expound allegorically*.

Τροπολογία, ας, ἡ, *tropical* or *figurative speech*.

Τροπομάσθλης, ητος, ὁ, either *a supple, cringing fellow*; or *one who deserves whipping for his manners*,—a word condemned by Luc. Pseudol. 24.

Τροπός, οῦ, ὁ, (τρέπω) *a twisted leathern thong*, with which the oars were fastened to the thole, as is even now the practice in the Archipelago, τρ. δερμάτινοι, Od. 4, 782; 8, 53: also, στρόφος, Lat. *strophus, stropus, stroppus*, and later τροπωτήρ.—II. in later authors, *a beam*, like τράπηξ, τράφηξ, Moschio ap. Ath. 208 C.

Τρόπος, ὁ, (τρέπω):—*a turn, direction, way*, διώρυχες παντοίους τρόπους ἔχουσαι, Hdt. 2, 108, cf. 1, 189, 199: but,—II. usu. metaph., *a way, manner, fashion, guise*, freq. from Hdt., and Pind. downwds.; τῷ παρεόντι τρόπῳ χρέεσθαι, to go on *as one is*, Hdt. 1, 97:—esp. in various adverbial usages;—1. in dat., τρόπῳ τοιῷδε, in such *wise*, Hdt. 3, 68; οὐδενὶ τρόπῳ, in no *wise*, Id. 4, 111: τίνι, τῷ ποίῳ τρόπῳ; *how?* Valck. Hipp. 911, 1296, Elmsl. Bacch. 1293; παντὶ τρόπῳ, by all *means*, Aesch. Theb. 301: ἑκουσίῳ τρόπῳ, willingly, Eur. Med. 751; τρόπῳ φρενός is explained, *according to* [the child's] *humour*, in Aesch. Cho. 754:—more rarely in pl., τρόποισι ποίοις, Soph. O. C. 468, cf. Phil. 128 (so, ἐν τρόποις Ἰξίονος, after *the fashion* of Ixion, Aesch. Eum. 441; γυναικὸς ἐν τρόποις, Id. Ag. 918).—2. absol. in acc., πάντα τρόπον, Hdt. 1, 189; τοῦτον τὸν τρόπον, τόνδε τὸν τρόπον, Plat., etc.; τρόπον ταλαίπωρον ζῆν, Hipp.: βάρβαρον τρόπον, in barbarous *guise* or *fashion*, Aesch. Theb. 463; ὄρνιθος τρόπον, *in guise like* a bird, Hdt. 2, 57, cf. Aesch. Ag. 390, etc.—3. with preps., ἐκ παντὸς τρόπου, by all *means*, Xen. An. 3, 1, 43, Isocr., etc.: also, κατὰ πάντα τρ., Xen. An. 6, 6, 30:—κατὰ τρόπον, *fitly, duly*, Lat. *rite*, Isocr. 16 A, etc.; κατὰ τρόπον φύσεως, *according to* nature, Plat. Legg. 804 B; but, τὸ κατὰ τρόπον ἦθος, the *usual* custom, Id. Tim. 42 E.—III. of persons, *a way of life, habit, custom*, Pind. N. 1, 42; τρόπος ἐπιχώριος, Ar. Plut. 47: hence,—2. a man's *ways, habits, character, temper*, τρόπου ἡσυχίου, of a quiet *temper*, Hdt. 1, 107, cf. 3, 36; φιλάνθρωπος τρ., Aesch. Pr. 11; οὐ τοὐμοῦ τρόπου, Ar. Vesp. 1002; ξυγγενὴς τοὐμοῦ τρόπου, Id. Thesm. 574; πρὸς τρόπον τινός, *agreeable* to one's *temper*, Plat. Phaedr. 252 D, opp. to ἀπὸ τρόπου, Rep. 470 C, Schäf. Mel. p. 51; μεταλλάττει οὐ τὸν τρόπον, ἀλλὰ τὸν τόπον, *coelum non animum mutat*, Aeschin. 65, 1:—esp. in plur., Pind. P. 10, 58, and Trag., etc.; σκληρός ἀμνὸς τοὺς τρόπους, Ar. Pac. 350, 935; ὑπηρετεῖν τοῖς τρόποις τινός, Id. Ran. 1432: opp. to νόμοι, Thuc. 2, 39.—IV. in music, like ἁρμονία, a particular *mode*, τρ. Λύδιος, Pind. O. 14, 25; cf. Plat Rep. 424 C.—V. τρόποι in rhetoric, *tropes, figures*, i. e. *changed* or *figurative expressions*, Cic. Brut. 17, where he translates it by *verborum immutationes*.—VI. in logic, *the mode* of a proposition, Herm. ad Arist. Interpr. 12.

Τροποφορέω, ῶ, (τρόπος, φέρω):—c. acc. pers., *to bear with another man's manners*, Lat. *morigerari alicui*, Cic. Att. 13, 29, 2: cf. τροφοφορέω.

Τροπόω, ῶ, (τρόπος):—like τρέπω, *to make to turn, put to flight*, in mid., Dion. H. 2, 50.—II. (τροπός I) *to furnish the oar with its thong*, in mid., ναυβάτης δ' ἀνὴρ τροποῦτο κώπην σκαλμὸν ἀμφ' εὐήρετμον, *fastened his oar by its thong* round the thole, Aesch. Pers. 376:—in pass., of the oar, *to be furnished with its thong*, Ar. Ach. 553. Hence

Τροπωτήρ, ῆρος, ὁ,=τροπός, Ar. Ach. 549. Thuc. 2, 93:—φλεβὸς τρ., sensu obscoeno, Xenarch. Βουταλ. 1, 8. ubi v. Meineke.

†Τρουεντῖνος, ου, ὁ, *the Truentinus*, a river of Italy in the territory of the Picentini, Strab. p. 241.—2. ἡ, *Castellum Truentinum*, a town on this river, Id. ib.

Τρουλλίον, ου, τό. *a ladle, trowel*, Lat. *trulla* or *trullus*, Hero.

Τροφάλιον, ου, τό, dim. from τροφαλίς, Alex. Παννυχ. 1, 12. [ᾰ]

Τροφᾰλίς, ίδος, ἡ, *fresh cheese* (from τρέφω, *to curdle*), Antiph. Αὐτ. ἐρῶν 1; also, τρ. τυροῦ, Ar. Vesp. 838.—We find also τροφαλλίς, Aeol. τρυφαλίς, τρυφαλίς, τραφαλλίς, τραφαλός.

Τροφεῖα, τά, (τροφεύω):—*pay for rearing and bringing up, the wages of a nurse* or *rearer*, τρ. πληροῦν, ἀποδοῦναι, ἐκτίνειν, Aesch. Theb. 477, Eur. Ion 852, Plat. Rep. 520 B; τρ. ματρός, a mother's *reward for nursing*, Eur. Ion 1493.—II. βίου τροφεῖα, like τροφή, one's *living, food*, Soph. O. C. 341.

Τροφεύς, έως, ὁ, (τροφή):—*one who rears* or *brings up, a rearer, tutor*, Soph. Phil. 344, Eur. El. 16, Antipho 125, 24, etc.; of a woman, Aesch. Cho. 760.—II. in Soph. Aj. 863, Ajax addresses the plains and fountains of Troy, χαίρετ' ὦ τροφῆς ἐμοί, i. e. *ye who have fed me*, or *with whom I have lived!*—cf. τροφός.

Τροφεύω, later collat. form from τρέφω, *to rear*, Philo.

Τροφέω,=τρέφω, hence in Od. 3.

290, τροφέοντα as v. l. for τροφόεντα, Lob. Phryn. 589.

Τροφή, ῆς, ἡ, (τρέφω) :—*nourishment, food, victuals*, Hdt. 3, 48, Soph. Phil. 32, etc.; βίου τροφή or τροφαί, *a way* of life, *livelihood, living*, Id. O. C. 328, 338, 362, 446; so τροφή alone, Id. Aj. 499, El. 1183, Plat. Phaed. 81 D, etc.—II. *a rearing* or *nursing, bringing up*, Hdt. 2, 3, and Trag.; χάριν τροφῆς ἀμείβων, Aesch. Ag. 729;—and oft. in plur., as Aesch. Ag. 1159; τροφαὶ ἵππων, Pind. O. 4, 24;—ἐκτίνειν τροφάς, much like τροφεῖα, Id. Theb. 548:—in Aesch. Theb. 786, Dind. now reads with Schütz, ἐπικότους τροφᾶς.—2. *a tending* or *keeping of animals*, Hdt. 2, 65; τροφαῖς ἵππων, Pind. O. 4, 24.—III. like θρέμμα, *that which is reared* or *brought up, a nurseling, brood*, of young people, Soph. O. T. 1; of animals, Eur. Cycl. 189.

Τρόφημα, ατος, τό, (τροφέω) *nourishment, food*.

Τρόφι, Il. 11, 307, v. τρόφις.

Τροφίας, ου, ὁ, (τρέφω) *brought up in the house, stall-fed*, τρ. ἵπποι, opp. to φορβάδες, Arist. H. A. 8, 24, 2; so, τρ. βοῦς, Plut. Aemil. 33.

Τροφιμαῖος, α, ον, *nourishing*.

Τρόφῐμος, η, ον, also ος, ον, (τροφή) :—*nourishing, nutritious*, opp. to ἄτροφος, Theophr.: c. gen., γῆ τρόφιμος τέκνων, earth *fruitful in* children, Eur. Tro. 1302; also, τρόφ. περί τινος, Plat. Legg. 845 D.—II. ὁ τρόφιμος, *one who finds board, master of the house*; ἡ τροφίμη, *the mistress*.—III. pass., *nourished and reared up, a nurseling, foster-child*, παῖς τρ. τινος, Eur. Ion 684; οἱ τρόφιμοι, Plat. Rep. 520 D, etc.; esp. of *persons adopted into Spartan families*, thus differing from μόθακες or μόθωνες (*vernae*), Xen. Hell. 5, 3, 9, v. Sturz. Lex. s. v.:—τρ. κύνες, dogs *kept in the house*. Cf. also μόθων, μόθαξ.—2. of plants, *flourishing, luxuriant*, Theophr. Hence

Τροφῐμότης, ητος, ἡ, *nutritiousness*.

Τρόφιος, α, ον,=τρόφιμος, Numen. ap. Ath. 304 E.

Τρόφις, ὁ, ἡ, τρόφι, τό, gen. ιος, (τρέφω) :—*well-fed, stout, large*, τρόφι κῦμα, *a huge, swollen* wave, Il. 11, 307, cf. τροφόεις: of men, ἐπεὰν γένωνται τρόφιες οἱ παῖδες, when the children grow *big*, Hdt. 4, 9.—II. τρόφις Ἐννοσιγαίου, like τρόφιμος, *nurseling* of the Earth-shaker, epith. of the dolphin in Opp. H. 2, 634 (al. τρόχις).

Τροφιώδης, ες, (εἶδος) *thickened, turbid*, τρυφιῶδες οὐρεῖν, Hipp.; cf. Foës. Oecon.

Τροφόεις, εσσα, εν, (τρέφω) :—*well-fed, stout, large, big*, κύματα τροφόεντα, Il. 15, 621, Od. 3, 290; cf. τρόφις and πηγός.

Τροφοποιός, όν, c. gen., ὀρνίθων, *rearing birds*, Manetho.

Τροφός, οῦ, ὁ and ἡ, (τρέφω) *a feeder, rearer*: in Hom. only in Od. and as fem., *a nurse*, φίλη τροφὸς Εὐρύκλεια 2, 361, etc.; so too in Hdt. 2, 156; 6, 61, and Att.; of a city, Συρακόσαι, ἀνδρῶν ἵππων τε δαιμόνιαι τροφοί, Pind. P. 2, 5.—The masc. seems to have been chiefly used in the form τροφεύς, Lob. Phryn. 316: perh. the only real exceptions, where we find τροφός as masc., are Eur. H. F. 45, El. 409 (which Herm., Soph. Phil. 341, defends against Elmsley's alterations), Plat. Polit. 268 A.—2. in neut., τὸ τροφόν, *that which nourishes, food*, Plat. Polit. 289 A.—II. pass., *a foster-child nurseling*, Hesych.

Τροφοφορέω, ῶ, *to bring* one *nourishment, cherish, sustain*, LXX. and N. T. (with ἐτροποφόρησε as a v. l.): from

Τροφοφόρης, ου, ὁ, *one who rears* or *nourishes*.

Τροφώδης, ες, *of nutritious nature*.—II.=τροφιώδης.

Τροφώνιος, ου, ὁ, the mythical builder of the first temple of Apollo at Delphi, H. Hom. Ap. 296; afterwards himself the possessor of a celebrated oracle, †in a cave near Lebadea in Boeotia†, Hdt. 1, 46, etc.; thence οἱ σηκοὶ Τροφωνίου, Eur. Ion 300; in Strab. τοῦ Διὸς Τροφωνίου μαντεῖον, p. 414: and simply εἰς Τροφωνίου, Ar. Nub. 508.

Τροχάδην, adv., (τρέχω) :—*running in the course* or *race*, formed like λογάδην, σποράδην, etc. [ᾰ]

Τροχάζω, f. -άσω, (τρόχος)=τρέχω, *to run along, run quickly*, Hdt. 9, 66, Eur. Hel. 724, Xen. An. 7, 3, 46, etc.;—though the verb was rejected by the Atticists, Lob. Phryn. 582:—τρ. ἐν τοῖς ὅπλοις, Polyb. 10, 20, 2.

Τροχᾰϊκός, or (as some Gramm. prefer) τροχαιϊκός, ή, όν, *trochaic*.

Τροχαῖος, α, ον, (τρόχος) :—*running, tripping*:—usu. in prosody, ὁ τροχαῖος (sc. πούς), *a trochee, foot consisting of a long and short syllable*, also called χορεῖος, Plat. Rep. 400 B; used esp. in quick time, Arist. Rhet. 3, 8, 4: hence in music, οἱ σαλπιγκταὶ τροχαῖόν τι συμβοήσαντες, playing *a brisk march*, Incert. ap. Suid.

Τροχᾰλεῖον, ου, τό, (τροχαλός) *a globe* or *sphere*, Arat. 530.

Τροχᾰλία, ας, ἡ, (τροχαλός) *a cylinder revolving on its own axis, the sheaf of a pulley* (τροχιλέα), Arist. Mechan. 18;—unless it be the same as τροχιλέα (q. v.), for in l. c. both occur together; and Poll. 9, 31 uses τροχαλία alone, v. Hemst. Hence

Τροχᾰλίζω, f. -ίσω, *to roll*:—pass., *to be rolled* or *roll along*, Sturz Pherecyd. p. 77.

Τροχᾰλιώδης, ες, (εἶδος) *like a τροχαλία*, Hipp.

Τροχᾰλός, ή, όν, (τρέχω): *running*, τροχαλόν τινα τιθέναι, to make one *run quick*, Hes. Op. 516; τρ. ὄχοι, *swift* chariots, Eur. I. A. 146: hence ἐντρόχαλος.—II. *round*, Anth. P. 5, 35, etc.; cf. τρόχμαλος.

Τροχαντήρ, ῆρος, ὁ, (τροχάζω) :—*a runner, runner round*.—II. *the ball on which the hip-bone turns in its socket*.—III. *part of the stern of a ship*.—IV. *an instrument of torture*, Joseph.; cf. τροχός IV.

Τροχάς, άδος, ἡ,=ἐνδρομίς, *a light shoe, for running quick*.

Τρόχασμα, ατος, τό, (τροχάζω) *a racing-chariot*.

Τροχάω, Ep. collat. form of τροχάζω, Anacreont. 32, 6: esp., *to revolve*, Arat. 227: hence, also, *to be round*, Nic. Th. 166.

Τροχεός, ά, όν,=sq., dub. in Nic. Th. 658.

Τροχερός, ά, όν, (τροχός) *running round, rolling*, ῥυθμὸς τρ., *tripping* time, Arist. Rhet. 3, 8, 4.—II. *round as a wheel*.

Τροχή, ῆς, ἡ,=τρόχος, *a running, course*, Hesych.

Τροχηλασία, ας, ἡ, *the driving of a carriage*: generally, *motion*, Hipp.

Τροχηλατέω, ῶ, *to drive a chariot*:—generally, *to drive about, drive round and round*, μανίαισι τροχηλατεῖν τινα, Eur. Or. 36; Κῆρες τροχηλατήσουσ' ἐμμανῆ πλανώμενον, Id. El. 1253: from

Τροχηλάτης, ου, ὁ, (τροχός, ἐλαύνω) :—strictly, *one who guides wheels*, i. e. *a charioteer*, formed like ἱππηλάτης, Soph. O. T. 806, Eur. Phoen. 39. [ᾰ]

Τροχήλατος, ον, (τροχός, ἐλαύνω) *drawn by wheels, carried on wheels*, σκηναί, Aesch. Pers. 1001; δίφροι, Soph. El. 49.—2. *dragged by* or *at the wheels*, σφαγαὶ Ἕκτορος τροχήλατοι, Eur. Andr. 399.—3. *ploughed with wheels*, τρίοδος, Aesch. Fr. 160.—4. *turned* or *formed on the wheel*, esp. *the potter's wheel*, λύχνος, Ar. Eccl. 1, cf. Xenarch. Βουταλ. 1, 9, et ibi Meineke.—5. metaph., *driven round and round, driven about*, Eur. I. T. 82.

Τροχιά, ᾶς, ἡ, (τροχός) *the track of wheels*; generally, *a track*, Nic. Th. 816.—II. *the round of a wheel*, Anth. P. 9, 418.

Τροχίασμα, ατος, τό, as from τροχιάζω,=τροχός, *wheel-work*.

Τροχίζω, f. -ίσω, (τροχός) :—*to turn round on the wheel, torture*, Antipho 113, 33, in pass., cf. Arist. Eth. N. 7, 13, 3.—II. *to run over with the wheels*.—III. *to furnish with wheels*, Math. Vett.—IV. intr., *to run round*; and, generally, *to run*, Arist. Probl. 23, 39, in mid.

Τροχῐλέα, ας, ἡ, *a pulley*, Lat. *trochlea*, Arist. Mechan. 18; where also we have τροχαλία (q. v.), and as a v. l. τροχιλαία: τροχιλία is another form, v. sub voc.

Τροχῐλία, ας, ἡ,=foreg., Ar. Lys. 722, Archipp. Ὄν. 1:—also τροχίλια, τά, Plat. Rep. 397 A.

Τρόχῐλος, ου, ὁ, (τρέχω) :—*a small bird of the wagtail* or *sand-piper kind*, said by Hdt. to pick βδέλλαι out of the crocodile's throat, v. Bähr Hdt. 2, 68; cf. Arist. H. A. 9, 6, 6, who represents it as picking the crocodile's teeth: elsewh. κλαδαρόρυγχος, cf. Ar. Av. 79, Ach. 876, Pac. 1004.—2. a small land bird, prob. *the wren*, also πρέσβυς and βασιλεύς, Arist. H. A. 8, 3, 14; 9, 1, 21; which Pliny also calls *trochilus*: the crested wren was called τύραννος.—II. in architecture, *a hollow running round the base of a column*, also called *scotia*, Vitruv. [In Hdt. the older edd. wrote τροχῖλος, but the poetic passages quoted show that ι is short, and τροχίλος is now generally read.]

†Τρόχιλος, ου, ὁ, *Trochilus*, a hierophant from Argos, Paus. 1, 14, 2.

Τρόχιον, ου, τό, dim. from τροχός.

Τροχιός, ά, όν, v. Jac. Anth. P. p. 187, like τροχεός and τροχερός, *running round*:—*round*, φθοῖς, Anth. P. 6, 258.

Τρόχις, ιος and εως, ὁ, (τρέχω) *a runner, messenger, footman*, Aesch. Pr. 941.

Τροχίσκιον, ου, τό, dim. from sq.

Τροχίσκος, ου, ὁ, dim. from τροχός, *a small wheel* or *circle*, Theophr.: *a small globe* or *ball*, hence *a ball of soap, a pastille*, etc., Galen.; v. Foës. Oecon.

Τρόχμᾰλος, ου, ὁ, (sc. λίθος) like τροχαλός, *a rolled stone, pebble, cobble*, Theophr.:—in plur. also, τὰ τρόχμαλα, *a heap of such stones, a cobble-wall*, Nic. Th. 143, cf. Lyc. 1064.

Τροχοδῑνέω, ῶ, f. -ήσω, (τροχός, δινέω) :—like στροφοδινέω, *to turn round and round, whirl* or *roll round*, ὄμματα ἑλίγδην τρ., Aesch. Pr. 882.

Τροχοειδής, ές, (τροχός, εἶδος) :—*like a wheel, round*, τρ. λίμνη, the lake of Delos, Theogn. 7, Hdt. 2, 170; 7, 140; called also περιηγής (q. v.): cf. sq.

Τροχόεις, εσσα, εν, (τροχός):—*round as a wheel, round*: τρ. λίμνη, Call. Del. 261 (cf. foreg.): cf. Nic. Th. 332, etc.

Τροχοκουράς, άδος, ὁ, ἡ, and τροχοκουρίς, ίδος, ἡ, (τροχός, κείρω) *shaven* or *shorn all round*, Choeril. 4.

Τροχοπαικτέω, ῶ, (τροχός, παίκτης):—*to play with wheels* or *hoops*, Artemid. 1, 76; or perh.=τροχοὺς μιμεῖσθαι in Xen. Symp. 2, 22.

Τροχοπέδη, ης, ἡ, *the drag* or *break of a wheel*, Lat. *sufflamen*, Herodes ap. Ath. 99 C; also ἐποχεύς.

Τροχοποιέω, ῶ, *to make wheels*, Ar. Plut. 513: from

Τροχοποιός, όν, (τροχός, ποιέω) *making wheels*: ὁ τρ., *a wheelwright*.

Τροχός, οῦ, ὁ, (τρέχω):—strictly, *a runner*: usu. *any thing round* or *circular, a round ball* or *cake*, τροχὸς κηροῦ, στέατος, Od. 12, 173; 21, 178: *the sun's disk*, Ar. Thesm. 17: esp.,—II. *a wheel*, Il. 6, 42; 23, 394, Pind., etc.; τροχοῖς ἐπημαξευμένη, Soph. Ant. 251:—τροχοὺς μιμεῖσθαι, to imitate *wheels*, of one who bends back so as to form a wheel, Xen. Symp. 2, 22; 7, 3:—metaph. of fortune, Soph. Fr. 713.—2. *a potter's wheel*, Il. 18, 600; τροχῷ ἐλαθείς, Ar. Eccl. 4; cf. Lob. Phryn. 147.—III. a boy's *hoop*, made of iron or copper, with loose rings that jingled as it moved, the *Graecus trochus* of Horat. Od. 3, 24, 57, cf. Ars P. 380: the stick was called ἐλατήρ, having a wooden handle and a crooked iron point, the *clavis adunca* of Propert. 3, 12, 6; the play itself was called κρικηλασία.—This τροχός, Lat. *trochus*, must not be confounded with the top, ῥόμβος, στρόμβος, βέμβιξ, Lat. *turbo*.—A *hoop-dance* is described by Xen. Symp. 7, 2.—IV. *the wheel of torture*, ἐπὶ τροχοῦ στρεβλοῦσθαι, ἕλκεσθαι, Ar. Plut. 875, Pac. 452, Lys. 846, Dem. 856, 13; ἐπὶ τὸν τροχὸν ἀναβῆναι, Antipho 134, 10; cf. Andoc. 6, 44.—V. τροχοὶ γῆς, θαλάσσης, *round spots* of land encompassed by water or water by land, Plat. Criti. 115 C.—VI. *any thing surrounding a place, city-walls*, Soph. Fr. 222, v. Bast Greg. Cor. p. 512; like τρόχωμα, θριγκός.—Cf. sq. sub fin.

B. τρόχος, ου, ὁ, *a running, course*, esp. *a circular course, revolution*, e. g. of the sun, Soph. Ant. 1065 (though others keep this in the signf. of *wheel*, v. Ellendt).—2. καμπτὸς τρ., expressly opp. to δρόμος, *a straight* course, Foës. Oec. Hipp.: generally, *a race, running*, Eur. Med. 46, ubi v. Elmsl.—II. *a place for running, race-course*, Eur. Hipp. 1133.—III. *a runner*.—IV. *a badger*, Arist. Gen. An. 3, 6, 6. (Ammonius distinguished the two signfs. as above,—writing τροχός for *a round*, τρόχος for *a course*, v. Valck., cf. Ellendt Lex. Soph.)

Τροχώδης, ες, (τροχός, εἶδος)=τροχοειδής.

Τρόχωμα, ατος, τό,=τροχός VI.

Τρύβλιον, ου, τό, (not τρυβλίον, Meineke Com. Fr. 3, p. 535), *a cup, bowl*, Ar. Ach. 278, Av. 77, etc. (In form it is a dim., but not in signf.; nor does any simpler form occur; unless Zeune's conj. of τρυβί, from τρύψ, be received in Nic. Al. 44.)

Τρῠγᾱβόλιον, also τρῠγηβόλιον, ου, τό, *a place for keeping fruits in*.

†Τρυγαῖος, ου, ὁ, *Trygaeus* (i. e. *vine-dresser*), chief character in the Plutus of Aristophanes.

Τρῠγάω, ῶ, f. -ήσω, (τρύγη):—*to gather in ripe fruits, gather in the vintage* or *harvest*, τρυγόωσιν, Od. 7, 124; ἐτρύγων, Hes. Sc. 292; σπείρουσι καὶ τρυγῶσι, etc., Ar. Av. 1698:—c. acc. cognato, τρυγᾶν καρπόν, Hdt. 4, 199: also in mid., μέλι τρυγᾶσθαι, Mosch. 3, 35.—II. c. acc., *to reap* or *take the crop off* a field, ὅτε τρυγόῳεν ἀλωήν (Ep. opt. for τρυγῷεν), Il. 18, 566; κῆπον τρ., Longus:—metaph. c. acc. pers., like καρποῦσθαι, *to take a crop of* one, i. e. *get something out of* him, Luc. D. Meretr. 1, fin.—III. proverb., ἐρήμας τρυγᾶν (sc. ἀμπέλους), *to strip unwatched vines*, used of one that is bold where there is nothing to fear, Ar. Eccl. 886, Vesp. 634, ubi v. Schol.

Τρύγγας, ὁ, v. l. for πύγαργος, Arist. H. A. 8, 3, 13.

Τρῠγερός, ά, όν, (τρύξ)=τρυγώδης, *full of lees*.

Τρῠγέω, = ξηραίνω, Hesych., v. τρύγη II.

Τρύγη, ης, ἡ, (τρύγω):—*ripe fruit gathered in for keeping, fruits of the field and of trees, corn, fruit*, etc., like ὀπώρα, H. Hom. Ap. 55.—II. *dryness*, Nic. Th. 368. (Prob. akin to φρύγω, φρύσσω, φρύττω, as the notion of *ripeness* includes that of *dryness*, esp. in corn.) [ῠ]

Τρῠγηβόλιον, ου, τό, v. τρυγαβόλιον.

Τρῠγήσιμος, ον, *ripe for gathering*.

Τρύγησις, εως, ἡ, (τρυγάω) *harvest, vintage*, Plut. 2, 646 D.

Τρυγητήρ, ῆρος, ὁ, (τρυγάω) *one who gathers ripe fruits*, esp. *grapes*, Hes. Sc. 293. [With ῡ, contrary to custom.]

Τρῠγητήριον, ου, τό, *a wine-press*.

Τρῠγητής, οῦ, ὁ,=τρυγητήρ, LXX. Hence

Τρῠγητικός, ή, όν, *belonging to the harvest* or *vintage*.

Τρύγητος, ου, ὁ, (τρυγάω):—*a gathering of fruits, harvest, vintage*:—also, *the time thereof, the harvest* or *vintage*, Thuc. 4, 84.—II.=τρύγη, *the fruit gathered, crop*. (The stricter Gramm. write τρύγητος in signf. I, τρυγητός in signf. II; v. sub ἄμητος.) [ῠ]

Τρῠγήτρια, ἡ, fem. of τρυγητήρ, Dem. 1313, 6.

Τρῠγηφάγος, ον, (τρύγη, φαγεῖν) *eating fruits*, esp. *corn*, like σιτοφάγος, Plut. 2, 730 B; also ὀτρυγηφάγος. [ᾰ]

Τρῠγηφάνιος, (τρύγη, φαίνομαι) οἶνος, ὁ, or τὸ τρυγηφάνιον, *a second wine pressed from the husks*, Lat. *lora*, Pollux.

Τρῠγηφόρος, ον, (τρύγη, φέρω) *bearing fruits*, esp. *wine*, H. Hom. Ap. 529.

Τρῠγία, ας, ἡ, (τρύξ), dub. in Geop.

Τρῠγίας, ου, ὁ, (τρύξ) *full of lees*, οἶνος, Orac. ap. Ath. 31 B.

Τρῠγίζω, (τρύξ) *to become full of lees*.

Τρῠγικός, ή, όν, (τρύξ) *of lees*:=τρυγῳδικός, Ar. Ach. 628.

Τρῠγῐνος, η, ον, (τρύξ) *full of lees*. [ῠ]

Τρύγις, ἡ,=ὄλυρα, dub. in Hipp. p. 92.

Τρῠγοδαίμων, ονος, ὁ, (τρύξ, δαίμων) in Ar. Nub. 296, for τρυγῳδός, with a play on κακοδαίμων, *a poor-devil poet*.

Τρῠγοδίφησις, ἡ, *a diving into lees*, a game where something was put into a bowl full of lees and one had to get it out with the lips, Pollux.

Τρῠγόζω,=τρύζω, of doves, A. B. p. 1452.

Τρῠγοιπέω, ῶ, *to strain, filter*, esp. *to strain wine*: from

Τρύγοιπος, ὁ, (τρύξ, ἶπος):—*a straining-cloth*, esp. for wine, Ar. Pac. 535, Plut. 1087, ubi v. Hemst.; cf. Lob. Phryn. 303. [ῠ]

Τρῡγονάω, v. θρυγανάω.

Τρῠγόνιον, ου, τό, dim. from τρυγών, Philodem. ap. Suid. s. v. Σαβακῶν.

Τρῠγόνιος, α, ον, *coming from* or *belonging to a* τρυγών, Opp. H. 2, 480.—II. τὸ τρ., a plant, also περιστερεών.

Τρύγος, ὁ, later form for τρύγη, Spohn Niceph. Blemm. p. 41.

Τρῠγόῳεν, Ep. for τρυγῷεν, 3 pl. opt. from τρυγάω, Il. 18, 566.

Τρύγω, *to dry*, Hesych., cf. τρύσκω and φρύγω.

Τρῠγῳδέω,=κωμῳδέω.

Τρῠγώδης, ες, (τρύξ, εἶδος) *like lees*, Hipp., Plut. 2, 693 E.

Τρῠγῳδία, ας, ἡ,=κωμῳδία, Ar. Ach. 499, 500.

Τρῠγῳδικός, ή, όν, = κωμῳδικός, Ar. Ach. 886. Adv. -κῶς.

Τρυγῳδοποιομουσική, ῆς, ἡ, (sc. τέχνη), *the art of comedy*, Ar. Fr. 313.

Τρῠγῳδός, οῦ, ὁ, (τρύξ, ᾠδή):—strictly, *a must singer* or *lees singer*, the older word, but less honourable, for κωμῳδός, Ar. Vesp. 650, 1537; either because the singers smeared their faces with lees as a ludicrous disguise, (as Hor. A. P. 277 assumes), or because the prize was new wine: acc. to others a *vintage-singer*, and so not from τρύξ, but from τρύγη.—Τρυγῳδός, -έω, -δία, -δικός, are used for κωμῳδός, etc.; but never for τραγῳδός, etc., except satirically, v. Bentl. Phal. p. 296.

Τρῡγών, όνος, ἡ, (τρύζω) *the turtle-dove*, named from its cooing, Ar. Av. 302, 979: proverb. of a great talker, τρυγόνος λαλίστερος, Meineke Menand. p. 148; cf. Theocr. 15, 88.—II. a kind of *roach* with a prickle in the tail, Epich. p. 35, Luc.

ΤΡΥ'ΖΩ, only used in pres. and impf., *to make a low, murmuring sound*, esp. of the note of the ὀλολυγών, Theocr. 7, 140, Arat. 948, Anth. P. 5, 292; cf. τρυγόζω:—also of liquids, *to squirt out with a noise*, Hipp., v. Foës. Oecon.:—metaph. of men, *to mutter, murmur*, Il. 9, 311. (Onomatop., like τρίζω, from which it differs only in that τρύζω refers to *duller*, τρίζω *to sharper, shriller sounds*, cf. Jac. Anth. P. p. 714.)

Τρῡήλα, ἡ, =τρυήλης.

Τρῡήλης, ου, ὁ, (τρύω) *something for stirring with, a ladle, spoon*, Lat. *trua, trulla*, Luc. Lexiph. 7.

Τρύηλις, ἡ,=τρυήλης. [ῡ]

Τρυλλίζω, also τρυλίζω,=θρυλλίζω, Hipp.: esp. of the cry of a quail, cf. Poll. 5, 89. (Onomatop., like τρύζω.)

Τρῦμα, ατος, τό, (τρύω)=τρύμη, *a hole*.

Τρῡμᾰλιά, ᾶς, ἡ, (τρύω)=τρύμη, *a hole*, Sotad. ap. Ath. 621 A.

Τρῡμάτιον, ου, τό, dim. from τρῦμα. [ᾰ]

Τρύμη, ης, ἡ, (τρύω) *a hole*.—II. metaph., *a sharp fellow, sly knave*, Ar. Nub. 448. [ῡ]

Τρύξ, ἡ, gen. τρῠγός, (τρύγω):—*new wine not yet fermented and racked off, wine with the lees in it, must*, Lat. *mustum*, first in Anacr. 39, Hdt. 4, 23: hence, *new, bad wine*, Cratin. Ὡρ. 4. Proverb., τρὺξ κατ' ὀπώραν, *must* in autumn, Lat. *quae nondum desedit*, i. e. *an unsettled* business, Cic. Att. 2, 12, 3.—II. *the lees of wine, oil*, etc., *dregs*, Lat. *faex*, *οἶνος ἀπὸ τρυγός*, Archil. 5, 3; *ἐπειδὴ καὶ τὸν οἶνον ἠξίους πίνειν, ξυνεκποτέ' ἐστί σοι καὶ τὴν τρύγα*, Ar. Plut. 1086; *καὶ ἐς τρύγα*, Theocr. 7, 70; *ἐν τῇ τρυγὶ τοῦ πίθου*, Luc. Tim. 19 —generally, *dross*, as of metal, Lat. *scoria*, *τρυξ σιδηρήεσσα*, Nic. Al. 51, cf. Lob. Phryn. 73; of *bile and other secretions*, Hipp. —2. metaph., of *an old man* or *woman*, Ar. Vesp. 1309, Plut. 1086.—III. *τρύγες στεμφυλιτιδες*. *second wine* pressed out of the husks, *poor wine*, Lat. *lora*, Geop.: also, *ἡ ἀπὸ στεμφύλων τρύξ*, Theophr.: cf. *τρυγηφάνιος*.—IV. *τρὺξ οἴνου ὀπτή* or *πεφρυγμενη*, *salt of tartar*, later *φέκλη* (Lat. *faecula*). obtained from the matter deposited on the bottom and sides of wine-vats, *τροχίσκοι τρυγὸς ἢ ῥυπτόμεθα*, scouring balls of this substance, Theophr. H. Pl. 9, 9, 3.

Τρυξώδης, ες, late form for *τρυγώδης*.

Τρύος, τό, (*τρύω*)=*πόνος*, *distress, toil, labour*.

Τρῦπα, ἡ, (*τρύω*)=*τρύπη*, *a hole*. Hence

Τρῦπἄλώπηξ, ηκος, ὁ, (*ἀλώπηξ*) *a fox that creeps into any hole: a sly knave*, A. B.

Τρῦπάνη, ης, ἡ, (*τρυπάω*) like *τρύπανον*, *a borer, gimlet*. [ᾰ]

Τρῦπᾰνία, ας, ἡ, *a thong drawn through the handle of a borer*

Τρῦπᾰνιζω, f. -ίσω, *to bore, pierce through*.

Τρῦπάνιον, ου, τό, dim. from *τρύπανον*, *a small borer, gimlet*. [ᾱ]

Τρύπᾰνον, ου, τό, (*τρῦπάω*):—a carpenter's tool, *a borer, auger*, Od. 9, 385;—where it is *a large borer* turned round by a bow or thong through the handle (*τρυπανία*), cf. Eur. Cycl. 461, Plat. Crat. 388 A, Leon. Tar. 28, etc. —II. a surgical instrument, *the trepan*, *τρ. ὀξὺ καὶ εὐθύ*, the straight-pointed *trepan*, Hipp. ap. Galen.: *τρ. ἀβάπτιστον*, another kind with a guard to prevent its piercing to the brain. Galen.—III. *fire* or *touchwood, for kindling fire*, Soph. Fr. 640: cf. *πυρεῖον*.—IV. *τὰ τρύπανα*, metaph. for *οἱ ἀνόητοι*, *fellows who will do nothing without driving*, Crates ap. Stob. p. 55, 43.

Τρῦπᾰνοῦχος, ου, ὁ, (*ἔχω*) *the handle of a borer*.

Τρῦπάω, ῶ, f. -ήσω, (*τρῦπα, τρύπη*): *to bore, pierce through*, Od. 9, 384, Plat. Crat. 387 E, etc.: *δι' ὠτὸς τετρυπημένου*, through *well-bored* ear, i. e. *open to hear*, Soph. Fr. 737; also, *τὰ ὦτα τετρυπημένος*, having one's ears *pierced for earrings*. Xen. An. 3, 1, 31: *ψῆφος τετρυπημένη*, the pebble of condemnation (*which had a hole in it*, opp. to *πλήρης*, Aeschin. 11, 31; *ἐτετρύπητο ἔξοδος*, Luc. Alex. 16:—sensu obsc., Anth. Plan. 243.—Acc. to Thom. M. the word is not Att., but v. ll. c.

Τρύπη, ης, ἡ, like *τρῦπα*, *a hole*. [ῠ, Jac. Anth. P. p. 801.]

Τρύπημα, ατος, τό, (*τρυπάω*) *that which is bored, a hole*, Eupol. Incert. 44; *τρ. νεώς*, i. e. one of the holes for the oars, Ar. Pac. 1234: also, sensu obscoeno, Ar. Eccl. 624.

Τρύπησις, εως, ἡ, (*τρυπάω*) *a boring*, Arist. Eth. Eud. 7, 10. 4.

Τρῦπητήρ, ῆρος, ὁ, (*τρυπάω*) *a copper* or *earthenware vessel pierced full of holes, a colander*.

Τρῦπητής, οῦ, ὁ, (*τρυπάω*) *a borer*, Plat. Crat. 388 D.

Τρῦσάνωρ, ορος, ὁ, ἡ, (*τρύω, ἀνήρ*):—*boring*, i. e. *wearing out* or *harassing* men, *αὐδά*, Soph. Phil. 209. [ᾰ]

Τρῦσίβιος, ον, (*τρύω, βίος*) *wearing out life, making it miserable*, Ar. Nub. 421. [σῐ]

Τρῦσιππιον, ου, (*τρύω, ἵππος*):—*a mark burnt on the jaw of a horse superannuated* in the public service, Eupol. Incert. 17, cf. Meinek. Crates Sam. 2.

Τρῦσις, ἡ, (*τρύω*) *a wearing away; exhaustion, distress*.

Τρύσκω, f. *τρύξω*,=*τρύω, τρύχω*, Hesych., but also like *τρυγω, τρυγεω*, =*ξηραίνω*, *to dry*, Id.—Prob., however only coined by Gramm. to get at the forms *τρυγη, τρυγάω*, etc.

Τρυσμός, οῦ, ὁ, (*τρύζω*) *a murmuring, moaning*.

Τρυσσός, ή, όν, (*τρύω*) *easy to be rubbed, friable*: and so=*τρυφερός*: hence, acc. to Scaliger, the Lat. *trossulus, weakling*.

Τρῦτᾰνεύω, *to weigh*: from

Τρῦτάνη, ης, ἡ, *the tongue of a balance; generally, a balance, pair of scales*, Lat. *trutina*, Ar. Vesp. 39, Dem. 60, 7, Luc., etc. [ᾰ]

†**Τρυφαινα**, ης, ἡ, *Tryphaena*, fem. pr. n., N. T.

Τρυφάλεια, ας, ἡ, *a helmet*, freq. in Hom., and Hes.; *τριπτυχος*, Il. 11, 352; *αὐλῶπις*, 13, 530; *ἵππουρις* 19, 382. (Usu. deriv. from *τρίς* and *φάλος*, *a helmet with three φάλοι*, cf. *τριφάλεια*: but Buttm. Lexil., s. v. *φάλος*, fin., remarks that *τρυφάλεια* is a more *general* name, not the name of any special sort: hence he derives it from *τρύω*, as a helmet with a projection (*φάλος*) *pierced to receive the plume*, opp. to *καταῖτυξ*. Heinr. Hes. Sc. 197 also rejects the old account.)

Τρῦφαλη, ης, ἡ,=*τρυφάλεια*, only in Hesych.

Τρῦφᾰλις, ίδος, ἡ, (*τρύφος*) *a small piece* or *slice*, *τυροῦ*. Luc. Lexiph. 13; al. *τροφαλίς*: *τρυφαμίς* in Draco is perh. only a f. l.

Τρύφαξ, ακος, ὁ, *a wanton, debauchee*, Hippodam. ap. Stob. p. 250, 22. [ῠ]

Τρῠφάω, ῶ, f. -ήσω, (*τρυφή*):—*to live softly* or *delicately, fare sumptuously* or *daintily*, Eur. Supp. 552, Ion 1376, *τρ. ἐν ταῖς ἐσθῆσι*, Isocr. 21 B:—part. *τρυφῶν*, *delicate, effeminate*, Ar. Nub. 48, etc.: *τὸ τρυφῶν*, *effeminacy*, Ar. Vesp. 1455:—hence, like Lat. *fastidire*, *to slacken in exertion*, Plat. Euthyd. 11 E, Lach. 179 C.—2. *to be licentious, to revel*, Eur. Bacch. 969. Ar. Lys. 405, etc.: *to be extravagant*, opp. to *γλισχρῶς ζῆν*, Arist. Pol. 2, 7, 7. —3. *to pride one's self*, *ἐπί τινι*, Eur. I. A. 1303:—*to carry it high, give one's self airs, be insolent*, like *ὑβρίζειν*. Lat. *delicias facere*. Eur. Supp. 214, Dem. 402, fin.; *τρ. διότι*.... Plat. Prot. 327 E.

Τρῠφεραίνομαι, as pass., (*τρυφερός*) *to be made* or *be delicate*, etc.; *τρυφερανθείς*, *with a coxcomb's air*, Ar. Vesp. 688.

Τρῠφεραμπέχονος, ον, (*τρυφερός, ἀμπεχόνη*) *with soft garments*, *Ἴωνες*, Antiph. Dodon. 1.

Τρῠφερεύομαι, as pass., (*τρυφερός*) =*τρυφεραίνομαι*.

Τρῠφερία, ας, ἡ, (*τρυφερός*)=*τρυφερότης*.

Τρῠφερόβιος, ον, *living delicately, luxuriously*.

Τρῠφερός, ά, όν, (*τρυφή*): *soft, delicate*, *τρ. πλόκαμος*, Eur. Bacch. 150: —*effeminate, luxurious, voluptuous*, like *ἁβρός*, Ar. Vesp. 551; *τὸ τρυφερόν*, *effeminacy*, Id. Eccl. 901; *ἐς τὸ τρυφερώτερον μετέστησαν*, Thuc. 1, 6. —So adv. -*ρῶς*. Arist. Pol. 2, 9, 6; and neut. *τρυφερόν* as adv., Ar. Vesp. 1169.—II. *feeble, frail*, Plut. Phoc. 2.

Τρῠφερόσαρκος, ον, (*τρυφερός, σάρξ*) *with soft, tender flesh* or *body*.

Τρυφεροστήμων, ον, (*τρυφερός, στήμων*) *of delicate warp* or *texture*.

Τρυφερότης, ητος, ἡ, (*τρυφερός*, *luxury, daintiness*, Ath. 544 F. LXX.

Τρῠφερόχρως, ων, -χρώς, ῶτος, ὁ, ἡ, and -χρωτος, ον, (*τρυφερός, χρώς*) *of tender skin or hue*, Diosc.

Τρῠφερώδης, ες, (*τρυφερός, εἶδος*) *of delicate* or *luxurious kind*: *prone to luxury*. Adv. -*δῶς*.

Τρυφή, ῆς, ἡ, (*θρύπτω, τρυφῆναι*): *softness, delicacy, daintiness*, Eur. Incert. 12, 3, and Plat.: esp. in plur., *luxuries, daintinesses, effeminacy*, Lat. *deliciae*, *τρυφαὶ Τρωϊκαί*, Eur. Or. 1113; *τρυφὰς τρυφᾶν*, Id. Bacch. 970; *στολίδα τρυφᾶς*, Id. Phoen. 1491.—2 *revelling, wantonness*; *τῶν γυναικῶν ἡ τρυφή*, Ar. Lys. 387; *τρ. καὶ ἀκολασία*, *τρ. καὶ μαλθακία*, Plat. Gorg. 492 C, Rep. 590 B.—3. *conceit, insolence*, Ar. Ran. 21, Plut. 818; *ὕβρις καὶ τρ.*, Plat. Gorg. 525 A.

†**Τρύφη**, ης, ἡ, *Tryphe*, fem. pr. n., Alexis Tocist. 1, 3.

Τρῦφηλός, ή, όν, rare poet. form for *τρυφερός*. Anth. P. 7, 48.

Τρύφημα, ατος, τό, (*τρυφάω*) *the object in which one takes pride* or *pleasure*, *τρ. λέκτρων*, Eur. I. A. 1050; in plur., *luxuries*, Lat. *deliciae*, Polyzel. Incert. 1.

Τρῠφητής, οῦ, ὁ, also *τρῠφητίας*, ου, ὁ, *a voluptuary*.

Τρῠφητιάω, ῶ, desiderat. from *τρυφάω*, *to long to revel* or *riot*, Clem. Al.

Τρῠφητικός, ή, όν, (*τρυφάω*) *given to revelry, voluptuous*, Clem. Al.

†**Τρυφιόδωρος**, ου, ὁ, *Tryphiodorus*, a late poet.

Τρῠφοκαλάσιρις, ἡ, *a soft, costly woman's garment*, Ar. Fr. 309, 6.

Τρυφος, εος, τό, (*θρύπτω*, *τρῠφῆναι*):—*that which is broken off* or *to pieces, a piece, morsel, lump*, Od. 4, 508; *ἄρτου*, Anth. P. 6, 105: in plur., Hdt. 4, 181; *τρ. κύλικος*, a *potsherd*, Choeril. 8.

†**Τρύφων**, ωνος, ὁ, (*θρύπτω, τρυφῆναι*) *Tryphon*, appell. of Ptolemy (8), Ael. V. H. 14, 31.—2. an Alexandrean grammarian, Ath. 618 C.—Others in Plut.; Ath.; etc.

†**Τρυφῶσα**, ης, ἡ, *Tryphosa*, fem pr. n., N. T.

Τρῠχηλός, ή, όν,=sq.

Τρῠχηρός, ά, όν, (*τρῦχος*) *ragged, tattered, worn out*, *τρυχηρὰ περὶ τρυχηρὸν χρόα λακίσματα*, Eur. Tro. 496.

Τρύχῐνος, η, ον, (*τρῦχος*) *made of rags, ragged*, Joseph.

Τρῦχιον, ου, τό, dim. from *τρῦχος*, *a tatter* or *shred*, Hipp.

Τρυχνος, ου, ὁ,=*στρύχνος*. Theocr. 10, 37.

Τρυχνόω, ῶ,=*τρυχόω*, *τρύχω*, *τρύω*, dub.

Τρῦχος, εος, τό, (*τρύχω*) *that which is worn out*, esp. *a tattered garment*, *a rag, shred*, Soph. Fr. 843; *τρύχει πέπλων*, Eur. El. 501: esp. in plur., *rags, tatters*, Ib. 184, Ar. Ach. 418, etc. [The old Gramm. write *τρυχος*, but the poets have always ῡ, acc. to the deriv. from *τρύχω*.]

Τρῡχόω, rare pres. for *τρύχω*, Mimnerm. 2, 12:—later writers formed from it an aor. *ἐτρύχωσα*, pass. *ἐτρυχώθην*, and part. pf. pass. *τετρυχωμένος*, the two latter in Hipp.; so, *τῷ πολέμῳ τετρυχωμένοι*, Thuc. 7, 28, cf. Polyb. 1, 11, 2.

Τρύχω, f. -ξω, (τρύω):—*to rub away, wear out, destroy*, οἶκον τρ., *to consume, waste* the household or property, Od. 1, 248; 16, 125, cf. Hes. Op. 303; πτωχὸν οὐκ ἄν τις καλέοι τρύξοντά ἑ αὐτόν, no one would invite a beggar *to eat* him *out of house and home*, Od. 17, 387.—2. generally, *to wear out, waste*, τρύχειν βίον ἐν κακότητι, Theogn. 909; τρύχουσιν ἔρωτες, πόθος, etc., Anth. P. 12, 88, 143; *to distress, afflict*, γᾶ φθίνουσα τρύχει ψυχάν, Soph. O. T. 666; τρύχουσα σαυτήν, Eur. Hel. 1286:—pass., *to be worn out*, etc., τρυχόμενος, Od. 1, 288; 2, 219, cf. Theogn. 750; λιμῷ τρύχεσθαι, Od. 10, 177; so, εὐναῖς ἀνανδρώτοισι τρύχεσθαι, Soph. Tr. 110; ἀμπλακίαις τρ., Eur. Hipp. 147; cf. Ar. Ach. 68, etc.; also c. gen., τρύχεσθαί τινος. *to waste, pine away for* some one, Ar. Pac. 989. A rare collat. form is τρυχόω, q. v., and cf. τρύω. [ῡ]

Τρύχωσις, εως, ἡ, *exhaustion, distress*, Max. Tyr. [ῡ]

ΤΡΥ´Ω, esp. used in pf. pass. τέτρῡμαι, part. τετρῡμένος, inf. τετρῦσθαι: the other tenses are more usu. taken from τρύχω: yet Aesch. Pr. 27 has fut. τρύσω. *To rub, rub off* or *away*: hence, *to wear out, harass, distress, afflict, vex*, τετρυμένοι ταλαιπωρίῃσιν, Wess. Hdt. 6, 12, cf. Ruhnk. Tim.; γήρᾳ, δάκρυσι τετρυμένος, Anth. P. 6, 228; 9, 549; τετρῦσθαι ἐς τὸ ἔσχατον κακοῦ, Hdt. 1, 22, cf. 2, 129; πόνοις τετρυμένα σώματα, Plat. Legg. 761 D; πράγματα τετρυμένα, Polyb. 1, 62, 7. (Τρύω is akin to τετραίνω, τρώω, τιτρώσκω, τείρω, *tero*, etc. Hence τρύος, τρύχω, τρῦχος, τρυχόω, τρύσκω: τρύπη, τρυπάω, τρύπανον: τρῦμα, τρύμη, τρυμαλιά: θρύπτω, τρύφος, τρυφή, τρυφάω, τρυφερός, etc.) [ῡ, so that it is wrong to write τέτρυμμαι, τετρυμμένος, as is sometimes done, Wess. Hdt. 2, 129, etc.]

†Τρωαί, ῶν, αἱ, *the Trojan females*, Il. 3, 384; etc.

Τρωάς, άδος, ἡ, fem. of Τρώς, †as adj. τροφός, H. Hom. Ven. 114:—esp. (with or without γυνή)† *a Trojan woman*, in plur. freq. in Il.—II. later †(with or without γῆ),† *the region of Troy. the Troad.*—†III. *Troas*, a later city on the coast of Phrygia, v. Ἀντιγόνεια (2), N. T.

Τρωγάλια, τά, (τρώγω):—*fruits*, etc., *eaten raw*, esp. at dessert, *nuts, almonds, sweetmeats*, etc., Ar. Plut. 798, Pac. 772; rarely in sing., as in Pind. Fr. 94; also τρωκτά. The adj. τρωγάλιος, = τρωκτός, is quoted by Hesych.

†Τρωγίλιον, ου, τό, *Trogilium*, a city and promontory on the Ionian coast of Asia Minor, near Mycale, and an island of same name lying near, Strab. p. 636.

†Τρώγιλος, ου, ὁ, *Trogilus*, one of the harbours of Syracuse, *Trogiliorum portus*, Thuc. 6, 99; 7, 2.

†Τρωγῖτις, ιδος, ἡ, *Trogitis*, a lake in Lycaonia, Strab. p. 568.

Τρώγλη, ης, ἡ, (τρώγω):—*a hole, hollow*, Batr. 52, Arist. H. A. 5, 20, 2; cf. Foës. Oec. Hipp.

Τρωγλήτης, ου, ὁ, a kind of *swallow that inhabits holes*, like our *sand-martin*:—also τρωγλίτης.

Τρωγλῖτις, ιδος, ἡ, a kind of *myrrh*; also τρωγλοδῦτις.

Τρωγλοδύνω,=τρωγλοδύω. [ῡ]

Τρωγλοδῠτέω, ῶ, *to dwell in holes*, Arist. Part. An. 3, 6, 9: from

Τρωγλοδύτης, ου, ὁ, (τρώγλη, δύω) *one who creeps into holes*: hence οἱ Τρωγλοδύται, *Troglodytes*, as name of an Aethiopian tribe *who dwelt in holes* or *caves*, Hdt. 4, 183, cf. Arist. H. A. 8, 12, 3.—†2. a people in northern Caucasus, Strab. p. 506.†—II. name of *a bird*, prob.= τρωγλήτης. [ῠ] Hence

Τρωγλοδῠτικός, ή, όν, *of, belonging to dwellers in holes*, ζῶα τρ., animals *that do so*, Arist. H. A. 1, 1, 27: βίος τρ., *a subterranean* life.—II. *of* or *belonging to the Troglodytes*, Diosc. Adv. -κῶς, Strab.

Τρωγλοδῦτις, ιδος, ἡ,=τρωγλῖτις, Diod.

Τρωγλόδῠτος, ον,= τρωγλοδύτης, Arist. Part. An. 4, 11, 9.

Τρωγλοδύω. (τρώγλη, δύω) *to creep into holes* or *caves, dwell therein*: only in part., Batr. 52. [ῠ]

†Τρωγύλλιον, ου, τό, another form of Τρωγίλιον, N. T.

ΤΡΩ´ΓΩ, f. τρώξομαι: aor. ἔτρᾰγον, for aor. 1 ἔτρωξα is prob. only found in the compd. κατατρώξαντες in Timon Fr. 7: aor. pass. ἐτράγην [ᾰ]. *To gnaw, chew*, esp. of herbivorous animals. as of mules, ἄγρωστιν τρ., Od. 6, 90; of swine, ἐρεβίνθους τρ., Ar. Ach. 801: hence of men, *to eat raw* vegetables, opp. to eating *dressed* food, τοὺς γενομένους κυάμους οὔτε τρώγουσι οὔτε ἕψοντες πατέονται, Hdt. 2, 37. cf. 1, 71; 2, 92; 4, 177: esp. of a dessert, *to eat fruits*, as figs, almonds, etc., Ar. Pac. 1324, (v. τρωγάλια, τρωκτά):—generally, *to eat*, τρ. καὶ πίνειν, Dem. 402, 21. (Τρώγω is from the same root as τρώω, τρύω, qq. v.)

†Τρῶες, ων, οἱ, *the Trojans*, v. Τρως 1.

Τρωΐᾱθεν, adv., *from Troy*, Pind. N. 7. 60.

†Τρωϊάς, άδος, ἡ, v. sub Τρώϊος.

Τρωϊκός, ή, όν, (Τρώς) *Trojan*, λαός, πεδίον, Il. †10, 11: τὰ Τρωϊκά, *Trojan affairs*, i. e. *the Trojan war*, Hdt. 2, 145.

†Τρωΐλος, ου, ὁ, *Troïlus*, son of Priam and Hecuba, Il. 24, 257: also wr. Τρώϊλος.—2. an Olympic victor from Elis, Paus. 6, 1, 4.

Τρώϊος, η, ον, Ep. and Ion. for Τρῳός, *Trojan*, ἵπποι, Il. †5, 222†: pecul. fem., Τρωϊάς, άδος. ἡ, †γυναῖκες, Il. 9, 139; etc.; αἱ Κολωναὶ Τρωϊάδες, Thuc. 1, 131: as subst.†, *a Trojan woman*, Il. †18, 122; etc.†: cf. Τρωάς.

Τρωκτά, τά, v. τρωκτός.

Τρωκταΐζω,=κακουργέω, E. M.

Τρώκτης, ου, ὁ, (τρώγω):—*a gnawer, lover of dainties*: but in Od. 14, 289; 15. 416, Phoenician traffickers are called τρῶκται, *greedy knaves*: hence the old Gramm. explain it by πανοῦργος, κακοῦργος, ἀπατεών, φιλοχρήματος: others however take it here as a prop. n. As adj., τρῶκται χεῖρες, *the greedy* hands of a usurer, Anth. P. 9. 409.—II. *a sea-fish with sharp teeth*, Ael. N. A. 1, 5,—the ἀμία of Opp. (From τρώκτης came the later Lat. *trutta*; hence Ital. *truta*, our *trout*.)

Τρωκτός, ή. όν, verb. Adj. from τρώγω, *to be gnawed* or *eaten raw*: *eatable*, Hdt. 2, 92: τὰ τρωκτά, like τρωγάλια, *figs, almonds*, etc., *dessert*, Hipp., Xen. An. 5, 3, 12.

Τρῶμα. τρωματίζω, τρωματίης, Ion. for τραυματ-, Hdt.

Τρώμη, ης, Dor. τρώμᾱ, ἡ,=τρῶμα, τραῦμα, τρ. ἕλκεος, a festering *wound*, Pind. P. 4, 483.

†Τρωνίς, ίδος, ἡ, *Tronis*, a region of Daulia, Paus. 10, 4, 10.

Τρώννυμι, τρωννύω, = τρωω, τρώσκω, dub.

Τρώξ, ὁ, gen. τρωγός, (τρώγω) *a gnawer*: esp. *a caterpillar*, Strattis Incert. 18.—II.=τρώγλη, Hesych.

Τρωξαλλίς, ίδος, ἡ,=foreg. I, Alex. Ἀπεγλαυκ. 1, 12.

Τρώξᾰνον, ου, τό, (τρώγω) *that which falls from the manger when cattle are eating, waste.*—II. *dry wood, brushwood*, Theophr.: also written τραύξανον and τραύσανον.

Τρωξάρτης, ου, ὁ, (τρώγω, ἄρτος) *Bread-gnawer*, name of a mouse in Batr. 28.

Τρώξιμος, ον, (τρώγω)=τρωκτός:—τὰ τρώξιμα=τρωκτά, Hipp.

Τρῶξις, εως, ἡ, (τρώγω) *a gnawing, eating of raw fruit.*

Τρῳός, ά, όν, contr. for Τρώϊος (Τρώς), *Trojan*, ἵπποι, Il. 23, 291: Τρῳαὶ κύνες, oft. in Il.; but when Trojan *women* are meant, it is Τρωαί, without ι subscr.

Τρωοφθόρος, ον, (Τρώς, φθείρω) *destructive to the Trojans* or *to Troy*, Anth.

Τρωπάω, ῶ, poet. for τρέπω, *to turn*: *to change*, ἥτε θάμα τρωπῶσα χέει πολυηχέα φωνήν, of the nightingale, Od. 19, 521:—mid., *to turn one's self, turn about* or *back*, πάλιν τρωπᾶσθαι, Il. 16, 95; πρὸς πόλιν, Od. 24, 536; φόβονδε, Il. 15, 666; τρωπάσκετο φεύγειν, Il. 11, 568: cf. τρωχάω, στρωφάω, νωμάω.

Τρώς, ὁ, gen. Τρωός, *Tros*, †son of Erichthonius and Astyoche†, the mythic founder of Troy, Il. †20, 230; Paus. 5, 24, 5†: hence, Τρῶες, οἱ, gen. Τρώων, *Trojans*, oft. in Hom.—†2. son of Alastor, a Trojan, Il. 20, 462.

Τρῶσις, εως, ἡ, (τρώω) *a wounding*, Hipp.

Τρώσκω,=τρώω, τιτρώσκω, dub.

Τρωσμός, οῦ, ὁ, (τρώω) *a wound, wounding.*—II. like ἐκτρωσμός, *a miscarriage*, Hipp.; cf. Lob. Phryn. 209.

†Τρώτιλον, ου. τό, *Trotilum*, a place near Syracuse, Thuc. 6, 4.

Τρωτός, ή, όν, verb. adj. from τρώω, τιτρώσκω, *to be wounded, vulnerable*, Il. 21, 568.

Τρωῦμα, τό, like τρῶμα, Ion. for τραῦμα, formerly read in Hdt. 4. 180, and still in Luc. de Dea Syr., which is in imitation of Hdt. Also quoted as τρώϋμα, Buttm. Ausf. Gr. § 27 Anm. 19.

Τρωχάω, Ep. for τρέχω, *to run*, Il. 22, 163, Od. 6. 318; cf. τρωπάω.

ΤΡΩ´Ω, radic. form of τιτρώσκω, *to wound*, but in the more gen. signf. of βλάπτω, *to hurt, harm, bring to harm*, οἶνός σε τρώει, Od. 21, 293, cf. Call. Dian. 133.—The fut. τρώσω, etc., are better referred to the usu. form τιτρώσκω, q. v.

Τύ, Dor. for σύ, Pind. P. 2, 105, Ar. Ach. 777: but also acc. for σέ, then, however, always enclit., Ib. 730. [ῠ]

†Τύανα, ων, τά, *Tyana*, a city of Cappadocia, at the base of Mt. Taurus, Strab. p. 537: also called ἡ Εὐσέβεια πρὸς τῷ Ταύρῳ, Ib.: hence

†Τυανεύς. έως. ὁ, *an inhab. of Tyana*; esp. Ἀπολλώνιος, Luc.

†Τυανῖτις. ιδος, ἡ, *the territory of Tyana*, Strab.

Τύβαρις, ὁ, a Dorian *sallad, parsley pickled in vinegar*, Poll.

Τύβιον, τό, a dim. from the root *τύβος, cf. ἡμιτύβιον.

Τυγάτριον for θυγάτριον, barbarism in Ar. Thesm. 1184, 1210.

Τυγχάνω, lengthd. from root ΤΥΧwhich appears in aor. 2, and τύχη: fut. τεύξομαι· aor. ἔτῠχον, Ep. subj. τύχωμι, Il. 7, 243: in Ep. also aor. 1 ἐτύχησα [ῠ]: pf. τετύχηκα [ῠ], Ion. also τέτευχα, Hdt. 3, 14, and in later writers, as Arist., and Polyb.; and later even τέτῡχα, Lob. Phryn. 395: pf. pass. τέτυγμαι.—Hom. oft. uses each aor., sometimes the pf. τετύχηκα, the impf. τύγχανε only in Od. 14, 231, the pres. not at all.

A. *To hit*, esp. *to hit a mark* with an arrow, Hom., etc.; τὸν δουρὶ τυχήσας, Il. 12, 394; ἤμβροτες οὐδ' ἔτυχες, 5, 287: hence the part. τυχών is oft. joined with βάλλειν, οὐτᾶν, etc., 5, 98, etc.; so conversely, τὸν θηρητῆρ' ἐτύχησε βαλών, 15, 581; βαλὼν τυχοιμι, Hdt. 3, 35: — construct., either c. acc., v. supra, and cf. Il. 4, 106; 5, 582, Od. 22, 7: or c. gen., Il. 5, 587; 23, 857; also c. dupl. gen., Hdt. 3, 35; τ. κατὰ κληῗδα Il. 5, 579: Hom. usu. constructs it with acc., when the object hit is alive, with gen. when it is lifeless; cf. Xen. An. 3, 2, 19, Cyr. 8, 3, 28.—II. generally, *to hit, hit upon, light upon*, with collat. notion of accident, *to happen upon*;—1. of persons, *to meet by chance*, absol., Od. 21, 13, Hes. Th. 973; c. gen., Od. 14, 334; 19, 291; and freq. in Pind., etc.:—hence *to find* a person such and such, οἵων ὑμῶν τεύξονται, Lys. 151, 27; ἐρωτᾶτε αὐτοὺς ὁποίων τινῶν ἡμῶν ἔτυχον, Xen. An. 5, 5, 15.—2. of things, *to meet with, hit, reach, gain, get, obtain* a thing, c. gen., πομπῆς καὶ νόστοιο, Od. 6, 290; φιλότητος, Od. 15, 158; αἰδοῦς, Theogn. 253, 256; and freq. in Pind., and Att.: absol., Soph. O. T. 598; in Att. also c. acc., Aesch. Cho. 711, Eum. 856, etc., cf. Br. Soph. l. c., Elmsl. Med. 741,—though Herm. Vig. n. 198 endeavours to explain away this usage:—after either case a gen. pers. may be added, *to obtain* a thing *from* a person, Soph. Phil. 1315, O. C. 1168; also, ἔκ τινος, Id. Ant. 665.—3. also in bad sense, βίης τυχεῖν, *to meet with, suffer* violence, Hdt. 9, 108; τραυμάτων, κακῶν τυχεῖν, Aesch. Ag. 866, Eur. Hec. 1280; δίκης, κρίσεως τ., Plat. Gorg. 472 D, Phaedr. 249 A, cf. Legg. 869 B;—just like κυρῆσαι, cf. Valck. Hdt. 7, 208.—4. in aor. part., ὁ τυχών, *one who meets one by chance, the first one meets, any one*, Lat. *quivis*, Plat. Rep. 539 D, etc.; οἱ τυχόντες, *every-day men, the vulgar*, Xen. Mem. 3, 9, 10, Dem., etc.: οὐχ ὁ τ. λόγος, no *common* discourse, Plat. Legg. 723 E; οἱ τ. φόβοι, *trifling* fears, Lycurg. 152, 31: τὸ τυχόν, *any chance thing*, Plat. Tim. 46 E: cf. ἔπειμι (εἶμι) II, ἐπιτυγχάνω: and v. infra B.—III. absol., *to hit the mark, gain one's end* or *purpose*, as we say, *to make a hit*, Il. 23, 466: *to gain one's request*, Hdt. 1, 213; 5, 23: καλῶς τυχεῖν, Aesch. Cho. 951: and in speaking, *to be right*, τί νιν λέγουσα ... τυχοιμ' ἄν; Aesch. Ag. 1233, cf. Cho. 418, Herm. Soph. Phil. 223.—2. of place, μὴ σύ γε κεῖθι τύχοις, *mayest thou* never *get* thither, Od. 12, 106, cf. Hes. Th. 973.—3. generally, *to have the lot* or *fate*, ὅς κε τύχῃ, whoever *draws the lot* (namely, to die), Il. 8, 430.—4. for εὐτυχέω, Pind. O. 2, 95, N. 7, 16, 81; ὀρθῶς πράττειν καὶ τ., Plat. Euthyd. 280 A.

B. intr., *to happen, come to pass, fall out, be by chance*, εἴπερ τύχῃσι μάλα σχεδόν, if *by chance* she be quite near, Il. 11, 116; πέτρη τετύχηκε διαμπερὲς ἀμφοτέρωθεν, Od. 10, 88; πεδίοιο διαπρύσιον τετυχηκώς, Il. 17, 748:—Hom. uses only pf. in this intr. signf.—2. of events, acts, or undertakings, *to happen to* one, *befall* one, *come to* one's *lot* or *share*, c. dat. pers., οὕνεκά μοι τύχε πολλά, because much *fell to* me, Il. 11, 684, cf. Böckh v. l. Pind. P. 1, 35 (68): esp. with collat. notion of *falling out well, succeeding*, καί μοι μάλα τύγχανε πάντα, Od. 14, 231:—so in Att., as Aesch. Pr. 346, Soph. Phil. 275, etc.: τὰ τυγχάνοντα, *accidents*, Eur. Ion 1511: hence, also,—3. from the orig. sense of *hitting the mark*, esp. in point of time, *to happen at a particular* time, ὅπως ἐτύγχανεν, as *it chanced*, i. e. *without any rule, indefinitely*, Eur. Hipp. 929; so, ὡς ἔτυχεν, Xen. Mem. 3, 9, 13; so, ᾗ ἔτυχε, ὅπου ἔτυχε, Id. Oec. 3, 3, Cyr. 8, 4, 3; ὁπότε τύχοι, *sometimes*, Plat. Phaed. 89 B; so, ὅπῃ or ὅπου τύχοιεν, where *they chanced to be*, Xen. An. 5, 4, 34, cf. Plat. Symp. 173 A: τὸ ὅπῃ ἔτυχεν, *mere chance*, Plat. Phil. 28 D: cf. adv. τυχόν.—II. as this notion must include that of a chance coincidence, hence τυγχάνω in this signf. is joined with the part. of another verb, so that the two together form one finite verb, and the notion added by τυγχάνω can oft. only be rendered by an adv., *just, just now, just then*, (like old Engl. *jump*: as Shaksp., 'bring him *jump* where he may Cassio find'), ὃ τυγχάνω μαθών, which I have *just* learnt, Soph. Tr. 370; παρὼν ἐτύγχανον, I was by *just then*, Soph. Aj. 742; ἔτυχον στρατευόμενοι, they were *just then* engaged in an expedition, Thuc. 1, 104; ἔτυχε κατὰ τοῦτο καιροῦ ἐλθών, he came *just* at that nick of time, Id. 7, 2: hence *by chance* or *hap*, as Pind. N. 7, 81, etc.: but oft. τυγχάνω cannot be translated at all, esp. in phrase τυγχάνω ὤν, which is simply=εἰμί, Hes. Fr. 22. 11, Soph. Aj. 88, Ar. Plut. 35, Plat. Prot. 313 C, etc.—2. is also used in this signf. without any part., οὐκ ἀποδάμου Ἀπόλλωνος τυχόντος, not *being* absent, Pind. P. 4, 9 (cf. τόσσαις); εἴ σοι χαρτὰ τυγχάνει τάδε, Soph. El. 1457; νῦν δ' ἀγροῖσι τυγχάνει, Ib. 313; cf. Aj. 9: so, εἰ σὺ τυγχάνεις ἐπιστήμων τούτων, Plat. Prot. 313 E, cf. Gorg. 502 B:—Porson indeed (ad Hec. 782) follows Phrynichus in rejecting this usage, but v. Herm. Soph. Aj. 9, El. 46, Elmsl. Mus. Crit. 1, p. 351, Lob. Phryn. 277.—3. in phrases like ὅτι ἂν τύχωσι, τοῦτο λέγουσι (Plat. Prot. 353 A, cf. Gorg. 522 C, Symp. 181 B); τάχ' ἄν, εἰ τύχοιεν, σωφρονέστεροι γένοιντο (Dem.), etc.,—we may easily supply a part. from the other verb, ὅτι ἂν τύχωσι λέγοντες, εἰ τύχοιεν γενόμενοι, though indeed εἰ τύχοιεν and the like are so precisely =εἰ τύχοι, etc., that the use of the plur. seems to be a mere case of attraction to the subject of the other case, as is very freq. in Att., e. g. with δῆλος or δίκαιός εἰμι: in other cases, as, ἀνεπαύοντο, ὅπου ἐτύγχανον ἕκαστος, Xen. An. 3, 1, 3, ὡς ἕκαστοι ἐτύγχανον, ηὐλίζοντο, Ib. 2, 2, 17, either ὄντες must be supplied, or ἐτύγχανον taken as=ἦσαν.

(Τυγχάνω is akin in root and sense not only to τεύχω but also to τιταίνω, τιτύσκομαι: the intr. notion of τυγχάνω has sprung from that of the pass. of τεύχω, on which account Ep. use the pass. forms τέτυγμαι, ἐτύχθην, much like τυγχάνω, ἔτυχον, cf. Buttm. Catal. sub voc.)

†**Τῡδεΐδης**, ου Ep. and Ion. αο and εω, ὁ, *Tydīdes, son of Tydeus*, i. e. Diomede, Il. 5, 1; etc.

Τῡδεύς, έως Ep. έος, †acc. Τυδῆ, Il. 4, 384†, ὁ, *Tydeus*, †son of Oeneus king of Calydon, Il. 2, 406; 14, 115.—2. an Ionian, Thuc. 8, 36.—3. a general of the Athenians, Xen. Hell. 2, 1, 16.—Others in Paus.; etc.

Τυίδε, Dor. for τῇδε: τυίδ' ἔλθε for δεῦρο *come hither*, Sappho 1. 5, where however τυι is one syll., cf. Valck. Opusc. p. 348: τυί is Cretan, acc. to Hesych.; cf. Schol. Il. 14, 298.

Τυιον, τό,—θύον dub. in Theophr.

Τυκάνη or τυτάνη, ης, ἡ, *an instrument for thrashing*, Lat. *tribula*.

Τυκίζω, f. -ίσω, (τύκος) *to work stones*, λίθους, Ar. Av. 1138. Hence

Τύκισμα, ατος, τό, *a working of stones*: in plur. κανόνων τυκίσματα, i. e. *walls of stone worked square* by rule, opp. to the rude Cyclopean building, Eur. Tro. 812, cf. H. F. 945, Lyc. 349.

Τῦκον, τό, Aeol. and Dor. for σῦκον, Strattis Phoen. 3.

Τύκος, ὁ, also τύχος, (τεύχω, τέτυγμαι); *an instrument for working stones with, a mason's hammer* or *pick*, Eur. H. F. 945; cf. Poll. 10, 147.—II. from the likeness of shape, *a battle-axe, pole axe*, Hdt. 7, 89. [ῠ]

Τυκτά, a Persian word, which Hdt. 9, 110 translates by τέλειον δεῖπνον βασιλήιον.

Τυκτός, ή, όν, verb. adj. from τεύχω, τέτυγμαι, like τευκτός, strictly, *made, made ready*: hence Ἄρης is called τυκτὸν κακόν, an evil *of man's making*, as opp. to those that are strictly natural, Il. 5, 831; so, τυκτὴ κρήνη, a fountain *made by man's hand*, Od. 17, 206: hence usu. like τετυγμένος and εὔτυκτος, *well-made, well-wrought*, Il. 12, 105; of a bowling-green, Od. 4, 627; 17, 169; τυκτὰ μάρμαρος, of a tomb-stone, Theocr. 22, 210: cf. ποιητός.

Τύλαρος, ὁ, dim. from τύλος.—II. =μάνδαλος.

Τυλαρόω,=μανδαλόω: also sensu obscoeno.

Τυλάς, άδος, ἡ, a kind of *thrush*, also ἰλλάς.

Τῦλεια ἡ, and τυλία, ἡ, rarer collat. forms of τύλη.

Τυλεῖον, ου, τό, dim. from sq., Soph. Fr. 794; cf. Lob. Phryn. 174.

ΤΥ'ΛΗ, ης, ἡ, like τύλος, *any swelling* or *lump*, esp.;—I. *a callus*, like τύλος I.—II. *a pad for carrying burdens on, a porter's knot*, Ar. Ach. 860, 951; invented by Protagoras, acc. to Arist. ap. Diog. L. 9, 53; or (as the Schol. takes it) *the shoulders grown callous* with carrying weights, cf. Teleclid. (ibi cit.) Fr. 18, Poll. 7, 133:—so also, *the hump, bunch* of a camel, Hesych.—III. *a cushion, bolster*, Lat. *culcita*, Sappho 51, Eupol. Κόλακ. 21, Antiph. Pinac. 1: but in strict Att. τυλεῖον or κνέφαλλον was preferred, Meineke Eupol. l. c., Lob. Phryn. 173. (Perh. akin to Lat. *torus*.) [υ seems to have been long, Lucill. 52, Ammian. 19, for the places of Ar. prove nothing; but cf. τύλος.]

Τῠλίσσω, Att. -ττω, *to twist* or *roll up*, Lyc. 11.—II. *to bend*: aor. pass. ἐτυλίχθη, v. l. in Theocr. 23, 54, for ἐλυγίχθη. (Acc. to some from τύλος, τύλη, acc. to others, not so well, from εἱλύω, εἱλίσσω.)

†**Τύλλιος**, ου, ὁ, the Rom. name *Tullius*, also wr. Τούλλιος.

Τυλώδης, ες, (τύλος, εἶδος) *like a lump* or *callus*.

Τῠλόεις, εσσα, εν, *callous, knobby*, Nic. Th. 272: from

ΤΥ´ΛΟΣ, ὁ,=τυλη I. *a knot* or *callus*, Xen. Mem. 1, 2, 54; esp. on the hands, Luc. Somn. 6; cf. τυλόω.—II. *any thing rising* or *sticking out like a lump, a knob, knot*; esp.—1. *a wooden nail* or *bolt*, used in shipbuilding, Ar. Ach. 553, Polyb. Fr. 129.—2 *membrum virile*, like μάνδαλος and πάσσαλος, Hesych.—3. *a spindle*, Heliod.—III. *the hair of the eyebrows*, Poll. 2, 50. [υ seems to be always short in this form, Nic. Th. 178, Jac. Anth. P. p. 204.—for Ar. Ach. 553 proves nothing; but cf. τυλη.]

†**Τυλος**, ου, ἡ,=Οἴτυλος.—2. *Tylus*, an island of the Persian sea, famed for its pearl-fishery, Arr. An. 7, 20. 6.

Τῠλοτάπης, ητος, ὁ, later word for ἀμφιτάπης, *a carpet alike on both sides, a double carpet*, usu. in plur. [ᾰ]

Τῠλόω, ῶ, (τύλος) *to make callous*, τυλοῖ τὸ στόμα ὁ χαλινός, Xen. Eq. 6, 9:—pass., *to grow hard* or *callous*, μακέλα τετυλωμένος ἔνδοθι χεῖρας, Theocr. 16, 32; ῥόπαλα σιδήρῳ τετυλωμένα, clubs *knobbed* or *knotted with* iron, Hdt. 7, 63; cf. τυλωτός.

Τῠλῠφάντης, ου, ὁ, (τύλη II., ὑφαίνω) *one who weaves cushion covers*, Poll.

Τῠλώδης, ες, contr. for τυλοειδής, Plut.

Τύλωμα, ατος, τό, (τῠλόω) *that which has become callous, the palm* of the hand, *sole* of the foot.

Τύλωσις, εως, ἡ, (τῠλόω) *a making callous*.

Τῠλωτός, ή, όν, verb. adj. from τυλόω (q.v.), ῥόπαλα τυλωτά, *knobbed* or *knotted* clubs, like τετυλωμένα, Hdt. 7. 69.

Τυμβάς, άδος, ἡ, (τύμβος) *a sorceress, witch*, so called from their haunting *tombs*, Lat. *bustuaria*, ap. Hesych.

Τυμβαύλης, ου, ὁ, (τύμβος, αὐλέω) *one who plays the flute* at a funeral, Lat. *siticen*, Galen.; cf. Perizon. Ael. V. H. 12, 43.

Τυμβεια, ας, ἡ, (τυμβεύω) *a burial.*

Τυμβεῖος, α, ον, (τύμβος) *belonging to a tomb, sepulchral*, Lyc. 882.

Τυμβευμα, ατος, τό, (τυμβεύω):—*a burial, grave*, Soph. Ant. 1220.—II. *the corpse to be burnt* or *buried*, Eur. Ion 933.

Τύμβευσις, ἡ, *a burying*.

Τυμβεύω, (τυμβος):—*to bury, burn* or *entomb* a corpse, σῶμα τυμβεῦσαι τάφῳ, Soph. Aj. 1063; cf. Eur. Hel. 1245; ποῦ δ' ἐτυμβεύθη τάφῳ; Ar. Thesm. 885.—2. χοὰς τυμβεῦσαί τινι, *to pour libations on one's grave*, Soph. El. 406.—II. intr., *to be entombed*, ἐν τοιαυτῃ ζῶσα τυμβεύσει στέγῃ, Id. Ant. 888.

Τυμβήρης, ες, (τύμβος, *ἄρω?):—*provided with a grave, buried, entombed*, Soph. Ant. 255.—II. *grave-like*, θάλαμος, Ib. 918; ἕδραι, Ar. Thesm. 889.—Cf. πυργήρης, τειχήρης, etc.

Τυμβιάς, άδος, ἡ, pecul. poet. fem. of τυμβιος, Nonn.

Τυμβίδιος, α, ον, poet. for τυμβεῖος, Orph. Arg. 575.

Τυμβίον, ου, τό, dim. from τύμβος.

Τύμβιος, α, ον, (τύμβος)=τυμβεῖος.

Τυμβίτης, ου, ὁ, fem. τυμβῖτις, ιδος, *in* or *at the grave*:=τυμβεῖος, Leon. Tar. 65.

Τυμβογέρων, οντος, ὁ, *an old man on the edge of the grave*.

Τυμβολέτης, ου, ὁ, fem. -έτις, ιδος, =τυμβωρύχος, Anth.

Τυμβονόμος, ον, (τύμβος, νέμω) *feeding* or *living on graves*, Synes.

Τύμβος, ου, ὁ, strictly, *the place where a dead body is burnt*, Lat. *bustum*: usu., *a mound of earth heaped over the ashes, a cairn, barrow*, Lat. *tumulus*, Hom., Hdt., etc.; τῷ κέν οἱ τύμβον μὲν ἐποίησαν Παναχαιοί, Od. 1. 239, cf. Il. 2, 604, 793, etc.; τυμβον χέειν, Od. 4, 584; 12, 14; 24, 80; on this stood the tombstone (στήλη), Il. 11, 371:—generally, *a tomb, grave*, Pind. O. 1. 149, Trag., etc.; θρηνεῖν πρὸς τύμβον, Aesch. Cho. 926, cf. 87:—also, *the tombstone* with the figure of the dead. A. B. p. 309; cf. τύμβος ξεστός, in Eur. Alc. 836.—II. metaph., γέρων τύμβος,=τυμβογέρων, Eur. Med. 1209, Heracl. 167; ὦ τυμβε, Ar. Lys. 372; as Plaut. says *capuli decus!* (Prob. from τυφω, q. v.)

Τυμβοσύνη, ης, ἡ, a wall in Constantinople, so called because *it was repaired with tombstones*, V. Hammer's Constantinopolis, 1. p. 67.

Τυμβοῦχος, ον, *dwelling in a tomb, sepulchral*, ap. Suid.

Τυμβοχοευω,=τυμβοχοέω.

Τυμβοχοεω, ῶ, like τυμβον χέειν or χῶσαι, *to throw up a cairn* or *barrow*, Hdt. 7, 117, v. l. Il. 21, 323: and

Τυμβοχοή or **τυμβοχόη** (Lob. Phryn 498), ης, ἡ, *a throwing up a cairn* or *barrow*, Il. 21, 323; cf. Buttm. Ausf Gr. § 30 Anm. 5 not.: from

Τυμβοχόος, ον, (τυμβος, χέω) *throwing up a cairn* or *barrow*.—2. *throwing* or *pouring upon a grave*.—II. pass., *thrown* or *poured upon the tomb*, χειρώματα, Aesch. Theb. 1022.

Τυμβόχωστος, ον, (τύμβος, χώννυμι) *heaped up into a cairn* or *barrow*, ἕρμα τ., Soph. Ant. 848.

Τυμβωρῠχέω, ῶ, *to break open graves*, Arist. H. A. 8, 5, 2: and

Τυμβωρῠχία, ας, ἡ, *a robbing of graves*: from

Τυμβωρυχος, ον, (τύμβος, ὀρύσσω):—*digging up graves, breaking open graves* and *robbing them*: as subst., ὁ τ., *a grave-robber*, Ar. Ran. 1149, Luc. Jup. Trag. 52. [ρῠ]

Τύμμα, ατος, τό, (τυπτω) *a blow, stroke*, Aesch. Ag. 1430, Theocr. 4, 55, Nic. Th. 931, etc.

Τυμμή, ἡ, rarer collat. form of τύμμα, ap. Suid.

†**Τύμνης**, ου Ion. εω, ὁ, *Tymnes*, father of Histiaeus of Termera, Hdt. 5. 37: 7, 98.—2. a poet of the Anthology.

Τυμπᾰνίας, ου, ὁ,=τυμπανοειδής:—ὁ τ., (sc. ὕδρωψ or ὕδερος) *tympany*, a kind of dropsy in which the belly *is stretched tight like a drum*.

Τυμπᾰνίζω, f. -ίσω, (τύμπανον):—*to beat a drum*, as was done in the worship of Cybelé, Eupol. Bapt. 1: in pass., τυμπανίζεσθαι κατὰ τὰς ἐξόδους, *to march out to the sound of drums*.—2. τ. ἐπὶ ταῖς θύραις, *to drum with the hand* on them, LXX.—II. *to beat with a stick, cudgel*, N. T.; cf. ἀποτυμπανίζω.—III. of orators, *to use violent gestures*.

Τυμπάνιον, ου, τό, dim. from τύμπανον, Strab. [ᾰ]

Τυμπᾰνισμός, οῦ, ὁ, (τυμπανίζω) *a beating of drums, drumming*, as the Galli did in the worship of Cybelé, Ar. Lys. 388; cf. Lob. Aglaoph. p. 652, sq.:—hence, *this worship itself*, the μητρῷα ἱερά, Plut. 2, 171 B, 338 C.—II. *a beating with sticks*.

Τυμπᾰνιστής, οῦ, ὁ, (τυμπανίζω) *one who beats the* τύμπανον, *a drummer*: pecul. fem. τυμπανίστρια, of a priestess of Cybele, Dem. 320, 15, Luc. Somn. 12; cf. Lob. Aglaoph. p 652.

Τυμπᾰνίτης, ου, ὁ,=τυμπανίας.

Τυμπᾰνοδουπος, ον, (τύμπανον, δουπέω) *sounding with drums*, Orph. H. 13, 3.

Τυμπᾰνοειδής, ές, (τύμπανον, εἶδος) *like a drum*, Arist. Coel. 2, 13, 9.

Τυμπᾰνόεις, εσσα, εν,=foreg., ὕδρωψ τ.=τυμπανίας, Nic. Al. 342.

Τυμπᾰνον, ου, τό, more usu. form for τυπανον, (τυπτω):—*a kettle-drum*, such as was used esp. in the worship of Cybelé and Bacchus, Simon. 108, 5, Hdt. 4, 76; τύμπανα, Ῥέας τε μητρὸς ἐμά θ' εὑρήματα, says Bacchus, Eur. Bacch. 59, cf. 156, Cycl. 65, 205, etc.:—(hence *tympania, pearls with one side flat*, Plin.)—II. *a drum-stick*; and, generally, *a staff, cudgel*, Ar. Plut. 476; ubi v. Hemst.—III. *an instrument for cutting off heads*.—IV. in Virg. G. 2. 444, *tympana* are *wagon-wheels made of a solid piece of wood, rollers*.—V. in architecture, *a sunken panel* of any shape, esp. *the triangular space at the end of the roof of a temple, the pediment*, Lat. *tympanum fastigii*, Vitruv. 4, 7, § 55: *the square panel of a door*, Lat. *tymp. forium*, Id. 4, 6, § 48—Cf. τύπανον.

Τυμπᾰνος, ου, ὁ,=foreg., dub., in Anth. P. 6, 220; cf. Jac. p. 176.

Τυμπᾰνοτερπής, ές, (τύμπανον, τέρπω) *delighting in drums*, Orph. H. 26, 11.

Τυμπᾰνοτρίβης, ου, ὁ, (τύμπανον, τρίβω) *tympanotriba* in Plaut., *a drummer*, esp. used of the Galli in the worship of Cybelé:—hence,—2. metaph., *an effeminate person*: and so,=κιναιδος. [ῐ]

Τυμπᾰνοφορέομαι, as mid., *to carry drums*, Clearch. ap. Ath. 541 E.

Τυμπᾰνώδης, ες, contr. for τυμπανοειδής.

†**Τυμφαία**, ας, ἡ, *Tymphaea*, a hilly region around Τυμφη, in Epirus, Arr. An. 1, 7.

†**Τυμφαΐς**, ίδος, ἡ, pecul. fem. from sq., Call. Dian. 179.

†**Τυμφαῖος**, α, ον, *of Tymphe* or *Tymphaea, Tymphaean*, Lyc. 802; οἱ Τυμφαῖοι, Strab. p. 326.

†**Τυμφη**, ης, ἡ, *Mt. Tymphe*, in Epirus, Strab. p. 325.

†**Τυμωλος**, ου, ὁ,=Τμῶλος, Anth.

†**Τυνδάρειος**, α, ον, *of Tyndareüs, Tyndarean*, T. παῖς, i. e. Clytaemnestra, Eur. Or. 374; T. παῖς also referring to Helen, Ar. Thesm. 919.

Τυνδάρεος, ου, ὁ, *Tyndareüs*, husband of Leda, Od. †11, 298; etc.: † Att. Τυνδάρεως, εω, ὁ:—the form Τύνδαρος, as we say *Tyndarus*, will hardly be found in classical Greek, though the patronymic Τυνδᾰρίδης [ῐ] seems formed from it.

†**Τυνδαρεώνη**, ης, ἡ, *daughter of Tyndareüs*, i. e. Helen, Christod. Ecphr. 167.

†**Τυνδαρίδης**, ου, ὁ, *son of Tyndareüs* (v. sub Τυνδάρεος), i. e. Pollux, Theocr. 22, 89: οἱ Τυνδαρίδαι, i. e. Castor and Pollux, H. Hom. 26, 2; Hdt.; etc.

†**Τυνδάριος**, α, ον,=Τυνδάρειος, esp. οἱ T. σκόπελοι, four small rocky islands on the coast of Marmarica, Strab. p. 799.

†**Τυνδαρίς**, ίδος, ἡ, *daughter of Tyndareüs*, i. e. Helen, Eur. Hec. 269.—II. *Tyndaris*, a city on north coast of Sicily, Polyb. 1, 25

†**Τυνδάριχος**, ου, ὁ, *Tyndarichus*, a poet, Ath. 662 D.

Τύνη, Ep. and Dor. for τύ, σύ, *thou*, freq. in Il., and Hes., like ἐγώνη for ἐγώ. [ῡ]

†**Τύνης**, ητος, ἡ, *Tunes*, a city of Zeugitana, now *Tunis*, Polyb. 1, 30, 15; also ὁ Τ., Id. 1, 67:—in Strab. p. 834 Τύνις.

†**Τύννιχος**, ου, ὁ, *Tynnichus*, a citizen of Chalcis, composer of a paean to Apollo, Plat. Ion 534 D.—Others in Anth. P. 7, 229; etc.

Τυννός, ή, όν, Dor. for μικρός, *so small, so little*, Lat. *tantillus*, Theocr. 24, 137: ἐκ τυννῶν, like ἐκ παίδων, *from childhood*, Schäf. Mel. p. 70. (Identical with τυτθός, though some derive it from τείνω.)

Τυννοῦτος, ον, Att. -οσί, -ονί, *so small, so little*, Lat. *tantillus*, Ar. Ach. 367, Ran. 139, etc.—The form τυνοῦτος is wrong. (Formed from τυννός, like τοιοῦτος, τοσοῦτος, τηλικοῦτος, from τοῖος, τόσος, τηλίκος:—not compd. of οὗτος.)

†**Τυννώνδας**, ου, ὁ, *Tynnondas*, a Euboean, Plut. Sol. 14.

Τυντλάζω, *to go in the mud* or *mire*: hence, *to grub round the roots* of a vine, Ar. Pac. 1148.—2. transit., *to pelt with filth, insult grossly*, Sosip. Καταψευδ. 1, 35.—II. Hesych. also explains it as=ταράσσω.

Τύντλος, ου, ὁ, *mud, mire, dirt*, Menand. p. 289.

Τυντλώδης, ες, (εἶδος) *muddy, miry, dirty*.

Τύξις, ἡ,=τεῦξις, Hesych.

Τῠπάζω, f. -άσω, (τύπος)=τυπόω, Opp. C. 1, 457.—II. (τυπή)=τύπτω, ap. Hesych.

†**Τύπαιον**, ου, τό, *Mt. Typaeus*, in Triphylian Elis, Paus. 5, 6, 7.

†**Τυπάναια**, ας, ἡ, Polyb., Τυπανέα and Τυπανέαι, Strab., *Typanēa*, a city of Triphylian Elis.

Τύπᾰνον, ου, τό, (τύπτω) rarer poet. form of τύμπανον, H. Hom. 13, 3, Aesch. Fr. 54, Diog. (Trag.) ap. Ath. 636 A, and Anth.;—so in Lat. poets, *tўpănum*, where a short syll. is required, Näke Opusc. p. 34 sq., Sillig Catull. 63, 9. [ῠ]

Τυπανος, ου, ὁ, a bird, prob. *a kind of pecker*, Arist. H. A. 9, 1, 17.

Τῠπάς, άδος, ἡ, (τύπτω) *a mallet, hammer*, Soph. Fr. 743.

Τῠπετός, οῦ, ὁ, (τύπτω) *a beating, striking*.—II. like κοπετός, *a beating the breast* for grief, *mourning*, Dion. H. 4, 67

Τυπή, ῆς, ἡ, (τύπτω) *a blow, wound*, Il. 5, 887, in plur., Nic. Th. 358.

Τῡπίας, ου, ὁ, (τύπτω) χαλκός, *wrought copper*, Lat. *ductilis*.

Τυπικός, ή, όν, *conformed to a τύπος*, Plut. 2, 442 C: *typical, figurative*, Eccl.

Τῠπίς, ίδος, ἡ,=τυπάς, *a mallet, hammer*, Ap. Rh. 4, 762, Diod.

Τῠποπλαστία, ας, ἡ, (τύπος, πλάσσω) *a moulding of figures*.

Τύπος, εος, τό,=τύμμα. [ῠ]

ΤΥΠΟΣ, ου, ὁ, *a blow*, Orac. ap. Hdt. 1, 67; cf. ἀντίτυπος.—II. *that which is produced by the blow*; hence,—1. *the mark of a blow, impression; the impress* of a seal, Eur. Hipp. 862, Lys. Fr. 40, Cic. Att. 1, 10, 3; *the stamp* of a coin, Luc. Alex. 21; (so, metaph., like χαρακτήρ, Aesch. Supp. 282, Plat. Rep. 377 B); cf. κόμμα:—τύποι, *marks*, such as letters, Plat. Phaedr. 275 A; τύποι γραμμάτων, Plut. Alex. 17; τύποι στίβου, *the prints, tracks of* footsteps, Soph. Phil. 29; τύποι πληγῶν, etc., Plut. Aemil. 19.—2. *any thing wrought of metal* or *stone*, τύποις ἐσκευάσθαι and ἐγγεγλύφθαι, *to be furnished* or *carved with figures worked in relief*, Hdt. 2, 138; σιδηρονώτοις ἀσπίδος τύποις, Eur. Phoen. 1130; ἐν τύπῳ and ἐπὶ τύπου, *in relief*, Paus. 2, 19, 7; 9, 11, 3; cf. ἔκτυπος:—hence, simply, *a figure, image, statue* of a man, etc., Hdt. 2, 86; 3, 88; also γραπτοὶ τ., Eur. Hypsip. 11:—hence, τύπος τινός, a man's *image*, i. e. himself, Aesch. Theb. 488; χρυσέων ξοάνων τύποι, Eur. Tro. 1074.—3. esp., *an outline, sketch, draught*: hence metaph., τύπῳ, ὡς τύπῳ, ἐν τύπῳ, usu. with λέγειν, λαμβάνειν, περιλαμβάνειν, to treat in *outline*, in *general*, Stallb. Plat. Cratyl. 397 A; ὡς ἐν τύπῳ, μὴ δι' ἀκριβείας, εἰρῆσθαι, Id. Rep. 414 A; cf. Arist. Eth. N. 2, 2, 3; 1, 11, 2; ὅσον τύπῳ, *in outline* only, Id. Top. 1, 1, 7: hence—4. *the general character* of a thing, its *kind, sort*, Plat. Rep. 387 C, Phileb. 51 D: then—5. *a certain formula, acc. to which fevers and other diseases increase and abate*: hence, τὰ πάθη τυποῦνται, the diseases *assume a τύπος*.—6. *the original pattern, model, type*, after which a thing is wrought, Plat. Rep. 443 B, etc.: hence *a type, figure*, Eccl.—7. as adv., τύπον, *like as, just as*; cf. δίκην, δέμας.—III. like κτύπος, *the effect produced on the ear by the sound of a blow*, as *the beat* of horses' feet, Xen. Eq. 11, 12.—IV. *an action for debt*, in better Greek λῆξις, Lat. *formula*, Att. Process p. 595, note. Hence

Τῠπόω, ῶ, *to make an impression, to impress, stamp*, τ. σφραγῖδι, to seal, Philo.—II. *to form, mould, model*, Plat. Prot. 320 D, cf. Theaet. 194 B:—pass., *to receive a form, be modelled*, as opp. to painting, Id. Soph. 239 D; τοῦ τυποῦντος καὶ τυπουμένου, Plut. 2, 1024 C: metaph., ἀὴρ φθόγγοις ἀνάρθροις τυπωθείς, the air *being impressed* by inarticulate sounds, Ib. 589 C; also of the soul, Ib. 945 A, etc.—III. in pass. of diseases, cf. τύπος II. 6.

Τυπτητέος, α, ον, *to be beaten*: adj. verb. from

Τύπτω, strengthd. from root ΤΥΠ-, which appears in aor. 2 pass., in τύπος, etc.: fut. τύψω: aor. 1 ἔτυψα; aor. 2 ἔτυπον (Eur. Ion 767); aor. pass. ἐτύπην: pf. pass. τέτυμμαι. In Att. we find also a fut. τυπτήσω, Ar. Nub. 1444, Plut. 20; whence was formed by later authors a pf. τετύπτηκα, pass. -ημαι, and aor. pass. ἐτυπτήθην, Lob. Phryn. 764, Jac. Anth. P. p. 483: the fut. pass. τυπτήσομαι, in Ar. Nub. 1379, is altered by Buttm. Ausf. Gr. § 113 Anm. 10 n., into τυπήσομαι. Hom. has pres. and impf., and pres. pass., aor. act. ἔτυψα, pf. pass. τετυμμένος, and aor. pass.

To beat, strike, smite, strictly with a stick, τύπτουσιν ῥοπάλοισιν (sc. τὸν ὄνον), Il. 11, 561; but in Hom. mostly with weapons of war, φασγάνῳ, ἄορι, ξίφει, δουρί, ἔγχεϊ τύπτειν, Il. 4, 531; 13, 529, etc.; κατὰ γαστέρα τύψεν, 17, 313; so, τ. εἰς τὸν ὦμον, Xen. Cyr. 5, 4, 5:—metaph., ἄχος ὀξὺ κατὰ φρένα τύψε βαθεῖαν, sharp grief *smote* him to the heart, Il. 19, 125; so, ἡ ἀληθηίη ἔτυψε Καμβύσεα, Hdt. 3, 64; ἀνίαις τυπείς, Pind. N. 1, 81:—later also, *to sting*, ὄφις μ' ἔτυψε μικρός, Anacreont. 36, 10.—and, in Polyb. 3, 53, 4, of missiles; whereas Hom. opposes τύπτειν to βάλλειν, Il. 11, 191, etc.—2. ἅλα τύπτειν ἐρετμοῖς, i. e. to row, freq. in Od.; χθόνα μετώπῳ τύπτειν, i. e. *to fall headlong*, Od. 22, 86: ἴχνια πόδεσσι τύπτειν, *to tread* in his very track, Il. 23, 764; absol., Ζέφυρος λαίλαπι τύπτων, the west-wind *beating, lashing* with fury, Il. 11, 306; cf. Pind. P. 6, 13, v. sub ὑποτύπτω:—c. dupl. acc., τ. τινα πληγάς, Antipho 127, 13; cf. infra III.—II. Mid. τύπτομαι, *to beat, strike one's self*, esp. like κόπτομαι, Lat. *plangor*, *to beat one's breast* for grief, Hdt. 2, 61; hence, τύπτεσθαί τινα, *to mourn for* a person, Id. 2, 42. 61, 132; v. sub κόπτω, τίλλω, Heyne Tibull. 1, 7, 28.—III. pass., *to be beaten, struck* or *wounded*, δουρὶ τυπείς, etc., Hom.; κράτων τυπτομένων, Od. 22, 309:—c. acc., *to receive* blows or wounds, ἕλκεα, ὅσσ' ἐτύπη, Il. 24, 421; so, τύπτομαι πολλάς (sc. πληγάς), *I get* many blows, Ar. Nub. 972, cf. Aeschin. 19, 30. (Akin to κτύπος, κτυπέω, v. τύπος I. 1.)

Τυπώδης, ες, (τύπος II. 3, εἶδος).—*like an outline* or *sketch*; ὡς εἰς τυπώδη μάθησιν, so far as belongs to *general* or *superficial* knowledge, Arist. Mund. 6, 1. Adv. -δῶς, Strab.

Τύπωμα, ατος, τό, (τυπόω):—*that which is formed, fashioned, modelled*; τ. χαλκόπλευρον, *a brazen urn*, Soph. El. 54: *a figure, outline*, τ. μορφῆς, Eur. Phoen. 162.—II. *an impression made* on the senses, Plut. 2, 1121 C. [ῠ]

Τύπωσις, εως, ἡ, (τυπόω) *a forming, moulding*, Theophr.: *a mould, model*, Plut. Brut. 37.

Τυπωτής, οῦ, ὁ, fem. τυπῶτις, ιδος, ἡ, (τυπόω) *forming, fashioning, modelling*, σφρηγὶς τυπῶτις, *a seal-ring*, Orph. H. 33, 26. Hence

Τῠπωτικός, ή, όν, *able to form* or *mould*, Eurypham. ap. Stob. p. 555, 50.

Τῠπωτός, ή, όν, verb. adj. from τυπόω, *fashioned, modelled*, Lyc. 262.

Τῡρᾰκίνης, ὁ, a kind of *cheese-cake*, Philox. ap. Meinek. Com. Fr. 3, p. 641.

†**Τυράμβη**, ης, ἡ, *Tyrambe*, a city on the Maeotis, Strab. p. 494.

Τῠραννεῖον, ου, τό, *a tyrant's dwelling*, usu. in pl., Plut. Timol. 13, etc

Τῠραννεύω, f. -εύσω, and τυραννέω, ῶ, f. -ήσω, the former always in Hdt., but Soph. and other Att. writers use both forms indifferently:—fut. τυραννήσομαι in pass. signf., Dem. 506, 22. *To be a τύραννος* or *absolute sovereign*, first in Hdt. 1, 15, etc.: c. gen., *to be τύραννος of* a people or place, *to rule, govern it absolutely*, τ. Ἀθηνῶν, Solon 25, 6; Μιλήτου, Ἀθηναίων, Hdt. 1, 20, 59; χθονός, Soph., etc.: sometimes also c. acc., Dem. 127, 1; cf. κρατέω:—the aor. τυραννεῦσαι also has the signf. *to have become τύραννος*, making a transition from private life to this estate, Hdt. 1, 14.—Pass. τυραννεύομαι, -έομαι, *to be under the sway of τύραννοι, to be governed with absolute power*, Thuc. 1, 18; πόλεις τυραννούμεναι, Plat. Rep. 545 C; ὑπό τινος τυραννεῖσθαι, Dem. 506, 22, cf. Plat. Rep. 574 E.—II. τυραννέω has also the signf. *to be of a tyrannical disposition, be imperious, act so*, Plat. Alc. 1, 135 A, Meno 76 B.

Τῠραννησείω, desiderat. from foregoing, *to aspire to sovereignty*.

Τυραννητέον, verb. adj. from τυραννέω, *one must be tyrant*, Dion. H.

Τῠραννία, ας, ἡ,=τυραννίς, v. l. Xen. Oec. 1, 15:—in Xenophon ap. Ath. 526 B †(3, 2 Bgk.)†, τυραννίης with the penult long.

Τυραννιάω, ῶ, *to smack of tyranny*, *to play the tyrant*, Diog. L. 3, 18.—II.= τυραννησειω.

Τῠραννίζω, f. -ίσω, (τύραννος) *to take the part of tyrants*, Dem. 213, 15.

Τῠραννικός, ή, όν, *belonging to a* τύραννος, *royal*, Aesch. Ag. 828; τρόποισιν οὐ τυραννικοῖς, Id. Cho. 479; τ. δόμος, στέγαι, Eur. Med. 740, etc.:—*befitting a tyrant, lordly, imperious*, Plat. Phaedr. 248 E, etc.; τυραννικὰ φρονεῖν, Ar. Vesp. 507; so in superl. τυραννικώτατος, Plat. Rep. 575 D, 580 C.

Τῠραννίς, ίδος, ἡ, vocat. τυραννί, Soph. O. T. 380:—*the rule of a* τύραννος, *absolute power* or *sway*; and, generally, *kingly power, sovereignty, royalty*, Archil. 21 (Bergk), Pind. P. 2, 159; 11, 81, Hdt. 3, 53, 81, and freq. in Att.:—v. sub τυραννος.—2. in plur., αἱ τυραννίδες=οἱ τύραννοι, Hdt. 8, 137.—II. fem. from τύραννος, LXX.

†Τυραννίων, ωνος, ὁ, *Tyrannio*, a grammarian of Amisus, teacher of Strabo. Strab. p. 548.

Τῠραννοδῐδάσκᾰλος, ου, ὁ, (τύραννος, διδάσκαλος) *a teacher of tyrants*, Plat. Theag. 125 A.

Τῠραννοκτονέω, ῶ, (τυραννοκτόνος) *to slay a tyrant*, Luc. Tyrann. 20, 21, Plut.

Τῠραννοκτονία, ας, ἡ, *the slaying of a tyrant*, Luc. Tyrann 22.

Τῠραννοκτονικός, ή, όν, *belonging to the slaying* or *slayer of a tyrant*, App.

Τῠραννοκτόνος, ον, (τύραννος, κτείνω) *slaying a tyrant*, Luc. Tyrann. 1, etc.

Τῠραννοποιός, όν, (τύραννος, ποιέω) *making tyrants*, Plat. Rep. 572 E.

Τύραννος, ου, ὁ, also ἡ, strictly Dor. for κοίρανος, from κῦρος, κυριος, *a lord, master*; hence, usu., *an absolute sovereign*, unlimited by law or constitution, prob. first in H. Hom. 7, 5, where it is used of the gods, cf. Aesch. Pr. 736, Soph. Tr. 217, Ar. Nub. 564: the word first began to be used in the time of Archil., Hippias ap. Argum. Soph. O. T., Schol. Aesch. Pr. 224; and became common in Theogn., Pind. and Hdt.; when, free constitutions having superseded the old hereditary sovereignties (βασιλεῖαι), all who obtained absolute power in a state were called τύραννοι, *tyrants, usurpers*; so that the term rather regards the way in which the power was *gained*, than how it was *exercised*; as e. g. it was applied to the mild Pisistratus, but not to the despotic kings of Persia: however, as usurpation usu. leads to violence, the word soon came to imply reproach, and was then used like our *tyrant* or *despot*, as in Plat., Gorg. 510 B, Polit. 301 C, etc.; cf. Arnold Append. 1 to Thuc. vol. 1, Dict. Antiqq. in voc., Ebert Dissert. Sicul. 1, p. 1–64.—2. in a wider sense, *the tyrant's whole family, the royal race*, Schäf. Soph. Tr. 316, Reisig Enarr. O. C. 847 (851).—3. ἡ τύραννος, both *the queen* herself and *the king's daughter, princess*, Eur. Hec. 809, Med. 877, 1356: so, ὁ τύραννος, *the king's son, prince*.—II. τύραννος, ον, as adj. like τυραννικός, *kingly, lordly, imperious*, τύραννα σκῆπτρα, Aesch. Pr. 761; τύραννα δρᾶν, Soph. O. T. 588, cf. Ant. 1169, Valck. Hipp. 840; ἡ τύραννος κόρη, Eur. Med. 1125; τύραννος πόλις, Thuc. 1, 122, 124; τύραννον δῶμα, *the king's* palace, Eur. Hipp. 843, etc. [ῠ]

Τῠραννοφόνος, ον, (τύραννος, φονεύω) *slaying tyrants*, Anth. P. 7, 388.

Τῠραννόφρων, ονος, ὁ, ἡ, (τύραννος, φρήν) *of imperious temper*, Dio Chrys.

†Τύρας, ου, Ion. Τύρης, εω, ὁ, *the Tyras*, a river of European Sarmatia, which falls into the Euxine, now *the Dniester*, Hdt. 4, 11; Strab. p. 107.

Τύρβᾰ, adv., (τύρβη), *pêle-mêle, topsy-turvy*; also σύρβα.

Τυρβάζω, f. -άσω, *to trouble, stir up*, Lat. *turbare*, τὸν πηλόν, Ar. Vesp 257, cf. Soph. Fr. 928, τυφλὸς Ἄρης συὸς προςώπῳ πάντα τυρβάζει κακά Soph. Fr. 720:—pass., *to be in disorder, be jumbled* or *crowded together*, Ar. Pac. 1007.

Τυρβᾰσία, ἡ.=τύρβη II.

Τύρβη, ης, ἡ, Att. for Ion., and in low Greek σύρβη, *disorder, throng, bustle*, the Lat. *turba*, τύρβην παρασχεῖν, Hipp.; τὴν τύρβην ἐν ᾗ ζῶμεν, Isocr. Antid. § 138; cf. Xen. Cyr. 1, 2, 3.—II. *a Bacchic festival and its dance*, Paus. 2, 24, 6. (Akin to θόρυβος, θορυβέω.)

Τῡρεία, ας, ἡ, (τυρεύω) *a making of cheese*, Arist. H. A. 3, 21, 6.—II. *confusion*,=κύκησις.

Τυρευμα, ατος, τό, (τυρεύω) *that which is curdled, cheese*, Eur. El. 496, Cycl. 162. [ῡ]

Τύρευσις, εως, ἡ, (τυρεύω)=τυρεία, Arist. H. A. 3, 20, 13. [ῡ]

Τῡρευτήρ, ῆρος, ὁ, and τῡρευτής, οῦ, ὁ, (τυρεύω) *one who makes cheese*; Ἑρμῆς τυρευτής, Mercury as god of goat-herds, and giver of goat's-milk cheese, Anth.

Τῡρευω and τῡρέω, ῶ, f. -ήσω, (τυρός) like τυρόω, *to make cheese*, τυρὸν τυρῆσαι, Alcman 25; also, *to make into cheese*, hence, τυρεύεται τὸ γάλα, Arist. H. A. 3, 20, 14; and, impers., τυρεύεται, *cheese is made*, Ib. 6.—II. metaph., *to stir up, jumble* or *make a mess of* any thing, *confound*, like τυρβάζω, κυκάω, Dem. 436, 5; τυροῦντες ἅπαντα, Archestr. ap. Ath. 311 B.—2. *to mix* and so *to manage* or *prepare* a thing *cunningly*, κακόν τινι τ., Luc. Asin. 31; cf. Casaub. Ar. Eq. 479.

†Τυρία, ας, ἡ, *Tyria*, wife of Aegyptus, Apollod. 2. 1, 5.

†Τυριαῖον, ου, τό, also Τυρίαιον, *Tyriaeum*, a city of Lycaonia on the borders of Phrygia or in Phrygia Paroreios, now *Arkut Khan*, Xen. An. 1, 2, 14; Strab. p. 636.

†Τυριάσπης, ου, ὁ, *Tyriaspes*, a Persian satrap, Arr. An. 4, 22, 5.

†Τυριγέται, (also Τυραγέται more correctly in Strab.), ῶν, οἱ, *the Tyragetae*, i e. the Getae *along the Tyras*, Hdt. 3. 51; Strab. p. 128.

Τῡρίδιον, ου, τό, dim. from τυρός, Epich. p. 56. [ῐ]

†Τύριος, a, ον, *of* or *relating to Tyre, Tyrian*, Aesch. Pers. 963, Eur. Phoen. 639.

Τῡρίσδω, Dor. for συρίζω, v. l. Theocr. 1, 2.

†Τύρισκοι, οἱ, v. l. for Ταύρισκοι.

Τῡρίσκος, ου, ὁ, dim. from τυρός, Ael. N. A. 8, 5.

†Τύρνος, ου, ὁ, *Turnus*, king of the Rutuli, Dion. H.

Τῡροβόλιον, ου, τό, (βάλλω) *a cheese-basket*.

Τῡρογλύφος, ου, ὁ, (τυρός, γλύφω) *Cheese-scooper*, name of a mouse in Batr. 137. [γλῠ]

†Τυρόδιζα, ης, ἡ, *Tyrodiza*, a city of Thrace, on the coast of the Aegean, Hdt. 7, 25.

Τῡρόεις, εσσα, εν, contr. τῡροῦς, οῦσσα, οῦν, (τυρός):—*cheesy, like cheese*, ἄρτος, Sophron ap. Ath. 110 D:—ὁ τ. (sc. ἄρτος or πλακοῦς), *cheese-bread, a cheese-cake*, or simply *cheese*, Theocr. 1, 58, Hegem. ap. Ath. 698 F. [In Theocr., either τῡρόεντα must be taken as a trisyll.; or, rather, should be written contr. τυροῦντα, Dor. τῡρῶντα, as Sophron has it.]

†Τυρόεσσα, ης, ἡ, *Tyroessa*, i. e. *Cheese-island*, Luc. Ver. H. 2, 25.

Τῡρόκλεψ, ὁ, (κλέπτω) *a cheese-thief*.

Τῡρόκνηστις, ἡ, (τυρός, κνάω) *a cheese-scraper* or *grater*, Ar. Vesp. 938, 963. Av. 1579.

Τῡροκομεῖον, ου, τό, *a cheese-crate, cheese-rack*: from

Τῡροκομέω, ῶ, *to make* or *take care of cheese*.

Τῡροκοπέω, ῶ, (κόπτω) *to cut cheese*.

Τῡροκόσκῐνον, ου, τό, *a cheese-sieve*.—II. *a cheese-cake*, Ath. 647 E.

Τῡρόμαντις, ὁ and ἡ, (τυρός, μάντις) *one who divines from cheese*, Ael. N. A. 8, 5, Artemid. 2, 74.

Τῡρόνωτος, ον, (τυρός, νῶτος) *cheese-backed*, i. e. *spread with cheese*, πλακοῦς, Ar. Ach. 1125 (cf. τυροφόρος),—parodied from σιδηρόνωτος.

Τῡροξόος, ον, (ξέω) *scraping cheese*.

Τῡροποιέω, ῶ, (τυρός, ποιέω) *to make cheese*, Longus. Hence

Τῡροποιΐα, ας, ἡ, *cheese-making*, Geop.

Τῡροποιϊκός, ή, όν, *of* or *for cheese-making*.

Τῡροπωλέω, ῶ, *to sell cheese, sell like cheese*, τέχνην ποιητῶν τ., Ar. Ran. 1369: from

Τῡροπώλης, ου, ὁ, (τυρός, πωλέω) *a cheese-monger*, Ar. Eq. 854

ΤΥ͂ΡΟ´Σ, οῦ, ὁ, *cheese*, Od. 4. 88, etc.; v. sub ὀπίας, χλωρός III:—ὁ τυρός, *the cheese market*, Lys. 167, 8.—Cf. βούτυρον. [ῡ, as in all deriv. and compounds, Draco p. 88, 24, Schweigh. Ath. 27 F.]

†Τύρος, ου, ἡ, *Tyre*, an ancient and celebrated city of Phoenicia, at first on the continent (afterwards called Παλαίτυρος), after its investment by Nebuchadnezzar built upon an island near, which, then being joined to the mainland, formed a peninsula, Hdt. 2, 44; etc.; Dion. P. 911. An island Τυρός is mentioned by Strab. p. 766 in the Persian gulf: its inhabitants also Τυριοι, *Tyrians*, Id. p. 784.

Τῡροτόμος, όν, (τέμνω) *cutting cheese*.

Τῡροφάγος, ου, ὁ, (τυρός, φαγεῖν) *Cheese-eater*, name of a mouse in Batr. 226. [ᾰ]

Τῡροφορεῖον, ου, τό, *a cheese-bearer, stand for cheese-racks*, Poll.

Τῡροφόρος, ον, (τυρός, φέρω) *bearing cheese, having cheese on it*, πλακοῦς, Anth. P. 6, 155; cf. τυρόνωτος.

Τῡροψύκτης, ου, ὁ, *a place for drying cheese*:=τυροκομεῖον.

Τῡρόω, ῶ, (τυρός) *to make into cheese*, γάλα, LXX.:—pass., *to curdle*.

†Τυῤῥηναῖος, a, ον,=Τυῤῥηνός, Hdn. 8, 4.

†Τυῤῥηνία, ας, ἡ, Ion. Τυρσηνίη, *Etruria*, in Central Italy, Hdt. 1, 94; Strab. p. 219.

†Τυῤῥηνικός, ή, όν, poet. Τυρσ.;=Τυῤῥηνός; τὸ Τ. πέλαγος, *the Tyrrhenian* sea west of Italy, Thuc. 4, 24; Strab. p. 209:—ὁ Τυρ. κόλπος, Id. pp. 92, 108:—ἡ Τ. σάλπιγξ, as an invention of the Etrurians, Eur. Phoen. 1376.

†Τυῤῥηνίς, ίδος, ἡ, poet. Τυρσηνίς, v. sub Τυῤῥηνός.

Τυῤῥηνολέτης, ου, ὁ, *destroyer of Tyrrhenians*, Anth. P. 9, 524, 20.

Τυῤῥηνός, ή, όν, poet. Τυρσ., *Tyr-*

rhenian, *Etruscan*, first in H. Hom. 6, 8, Hes. Th. 1015, Pind. P. 1, 139; †Hdt. 1, 94; cf. 57†: hence pecul. fem. Τυῤῥηνίς, ιδος, ἡ, †poet. Τυρσ., Eur. Med. 1342: αἱ Τυῤῥηνίδες, *Etrurian women*, Polyaen. 7, 49.

†Τυῤῥηνός, οῦ, ὁ, Ion. Τυρσηνός, *Tyrrhenus*, son of the Lydian king Atys, who passed over from Lydia with a Pelasgian colony to Italy, and gave, according to the legend, name to *Tyrrhenia* or *Etruria*, Hdt. 1, 94; Strab. p. 219.—2. son of Hercules and Omphale, Paus. 2, 21, 3.—Others in Diog. L.; etc.

Τυῤῥηνουργής, ές, (Τυῤῥηνός, *ἔργω) *of Tyrrhenian* or *Etruscan work*, Meineke Com. Fr. 2, p. 91.

Τυῤῥίδιον, ου, τό, dim. from τύῤῥις. [ῐ]

†Τυρσᾱνός, ὁ, Dor. = Τυῤῥηνός, Pind.

†Τυρσηνίς, ἡ, v. sub Τυῤῥηνός.

†Τυρσηνος, Τυρσηνίη, etc., Ion. and poet. for Τυῤῥηνός, etc.

ΤΥ´ΡΣΙΣ, ἡ, gen. ιος, Xen. An. 7, 8, 12; acc. τύρσιν, Pind., and Xen.; but nom. pl. τύρσεις, gen. έων, dat. -εσι, Xen. An. 4, 4, 2, Hell. 4, 7, 6, Cyr. 7, 5, 10: later τυῤῥις, like Lat. *turris*:—*a tower*, Pind. O. 2, 127: esp., *the tower on a wall, a bastion*, Xen. ll. c.:—also, *a walled city, fortified house*, etc., Nic. Al. 2, Dion. H. (Thought by some to be akin to θύρσος, q. v.)

Τυρσος, ὁ.=foreg.

†Τύρταιος or Τυρταῖος, ου, ὁ, *Tyrtaeus*, a poet of Athens, or Erineus, whose martial songs aided the Spartans in the second Messenian war, Plat. Legg. 629 A; Strab. p. 362.

†Τύρταμος, ου, ὁ, *Tyrtamus*, proper name of Theophrastus, Strab. p. 618.

Τυρχη, ἡ, dub. l. for ὕρχη.

†Τυρω, οῦς, ἡ, *Tyro*, daughter of Salmoneus, wife of Cretheus, mother of Pelias and Neleus by Neptune, and of Aeson, Pheres and Amythaon by Cretheus, Od. 11, 235 sqq; Apollod. 1, 9, 8.

Τῡρώδης, ες, (τυρός, εἶδος) *like cheese*, Plut. 2, 131 E.

†Τυρωνίδας, ου, ὁ, *Tyronidas*, a Tegeat. Paus. 8, 48, 1.

Τῡρωτός, ή, όν, verb. adj. from τυρόω, *prepared with cheese*.

Τυτάνη, ἡ, v. τυκάνη.

ΤΥΤΘΟ´Σ, όν, later also ή, όν:—*little, small, young*. as adj. in Hom. always of men, τόν γ' ἔθρεψε δόμοις ἔνι τυτθὸν ἐόντα, while yet *a little one*. Il. 11, 223; τυτθὸς ἐοῦσα, 22, 480; τυτθὸ ὄντ' ἐν σπαργάνοις, Aesch. Ag. 1606.—2. τυτθόν, as adv., *a little, a bit*, esp. of space, ἀνεχάζετο τυτθὸν ὀπίσσω, Il. 5, 443; ἠλεύατο τυτθὸν ἔγχος, 13, 185; τ. ἀποπρὸ νεῶν, 7, 334:—*scarcely, hardly*, Il. 15, 628; 19, 335, Aesch. Pers. 564:—of the voice, *low, softly, gently*, τυτθὸν φθεγξαμένη, Il. 24, 170:—more rarely in pl. τυτθά, in Hom. only τυτθὰ διατμῆξαι, κεάσσαι, to cut *small*, Od. 12, 174, 388. (Prob. akin to τιτθός, τίτθη.)

Τυτώ, οῦς, ἡ, *the night-owl*, so called from its cry, ap. Hesych., v. Plaut. Menaechm. 4, 2, 91.

†Τυφᾱόνιος, α, ον, v. sub sq.

Τῡφάων, ονος, ὁ, poet. Ep. lengthd. form for Τυφῶν, q. v.: hence, Τυφαόνιος, α, ον, poet. for Τυφώνιος, †Τυφαονίη πέτρη *the Typhonian* rock, in Caucasus, where Typhon was struck down by Jupiter, Ap. Rh. 2, 1210†: pecul. fem. Τυφαονίς, ιδος: Τυφαόνιον, τό, a mountain between Olympus and Thebes, Heinr. Hes. Sc. 32. [Cf. Τυφῶν.]

Τῡφεδᾰνος, οῦ, ὁ, (τύφω):—*one with smoky, clouded wits, a stupid fellow, a dullard*, Ar. Vesp. 1364; Brunck from Suid. would read στυφεδανός, *a sulky fellow* (from στυφω); but cf. τυφογέρων.

Τῡφεδών, όνος, ἡ, (τύφω) *a kindling, lighting, inflammation*.—II. *a torch*.

ΤΥ´ΦΗ, ης, ἡ, *a plant used for stuffing bolsters and beds*, like the *tomentum circense* of the Romans, *typha* Linn., our *cat's-tail*.

Τῡφήρης, ες, (τύφω, *ἄρω?) *set on fire, burning, lighted*, λύχνος, Anth. P. 6, 249. (Others derive it from τύφη.)

Τυφλίνης ὄφις, ὁ, a kind of serpent, like our *blind-worm*, Lat. *caecilia* (*caecus*), Arist. H. A. 6, 13, 9: but in 8, 24, 7, we have τοῖς τυφλίνοις ὄφεσι, as if from τυφλῖνος or τυφλῖνος, cf. Ael. N. A. 8, 13:—also, τυφλώψ and κωφίας.

Τυφλογενής, ές, *born blind*.

Τυφλοπλαστέομαι, as pass., *to be born blind*, of bears.

Τυφλοποιός, όν, *blinding*.

Τυφλόπους, ποδος, ὁ, ἡ, (τυφλός, πούς) *with blind foot* (as in Milton 'these dark steps'), of Oedipus, Pors. Phoen. 1549.

Τυφλός, ή, όν, *blind*, in Hom. only Il. 6, 139, H. Ap. 172, but freq. from Hom. downwds.; τυφλὸς ἐκ δεδορκότος, Soph. O. T. 454, etc.:—c. gen., τ. τινος, *blind to* a thing, Xen. Symp. 4, 12, cf. τυφλόω I:—τὰ τυφλὰ τοῦ σώματος, i. e. one's *back*, Xen. Cyr. 3, 3, 45:—proverb., ὁ τυφλὸς παρὰ τὸν κωφὸν λαλεῖ, of one whose attacks are unfelt, Cratin. Archil. 3.—II. metaph. also of the other senses and the mind, τ. ἦτορ, Pind. N. 7, 34; τυφλὸς τά τ' ὦτα, τόν τε νοῦν, τά τ' ὄμματα, Soph. O. T. 371.—III. of things, *dark, unseen, dim, obscure*, as we too say, *blind*, ἐλπίδες, Aesch. Pr. 250; ἄτη, Soph. Tr. 1104; τὸ δ' αὔριον τυφλὸν αἰὲν ἕρπει, Id. Fr. 685; τ. σπιλάδες, *blind* rocks, Anth. P. 7, 275.—2. of the mouths of rivers and harbours, *choked with mud*, Plut. Sulla 20; τυφλὸς ὄζος, a branch *without buds* or *eyes*, Theophr.—IV. Adv. -λῶς, τ. ἔχειν πρός τι, to be *blind* to it, Plat. Gorg. 479 B. (Τυφλός is prob. shortd. from τυφελός, from τύφω, and so strictly *smoky, misty, darkened*; and perh. akin to σιφλός.)

Τυφλόστομος, ον, (τυφλός, στόμα) *with blind mouth*, i. e. *with the mouth choked up*, of rivers, Strab.

Τυφλότης, ητος, ἡ, (τυφλός) *blindness*, Plat. Rep. 353 C, Alc. 1, 126 B.—II. metaph. of consonants, *which have no proper sound*, Plut. 2, 738 C.

Τυφλοφόρος, ον, (τυφλός, φέρω) *carrying a blind person*.—II. proparox. τυφλόφορος, ον, pass., *carried by a blind person*, Theocr. Fistula (Anth. P. 15, 21).

Τυφλόω, ῶ, (τυφλός):—*to blind, make blind*, τινά, Hdt. 4, 2; ὄμμα, φέγγος, ὄψιν, Eur. Cycl. 470, Hec. 1035, Phoen. 761:—pass., *to be blinded* or *blind*, Hdt. 2, 111; τυφλοῦσθαι περί τι, Plat. Legg. 731 E; τυφλοῦσθαι τινος, *to be deprived of the sight of* a thing, Id. Tim. 47 B, cf. τυφλός I:—in Soph. Ant. 973, τυφλωθὲν ἕλκος must be a wound *wherein is blindness*; but the whole passage is corrupt, v. Dind.—II. metaph., *to blind, dull, baffle*, μόχθος, φράδαι, τετύφλωνται, Pind. I. 5 (4), 72, O. 12, 13: also of milk and the like, *to fail, cease*, οὖρα τυφλοῦται, Nic. Al. 340;—like the intr. τυφλώττω, cf. Schaf. Greg. Cor. p. 925.

Τυφλώδης, ες, (εἶδος) *of a blind nature, blind, dim, dull*.

Τύφλωσις, εως, ἡ, (τυφλόω) *a making blind, blinding*, Isocr. 257 E: *a blunting, dulling*.—II. *blindness*, Hipp.

Τυφλώττω, *to be blind*,=τυφλόω in pass., Luc. Nigr. 4; περί τι, Polyb. 2, 61, 12: *to be dim*, of writing, Philostr. (Formed like λιμώττω from λιμός, ὀνειρώττω from ὄνειρος.)

Τυφλώψ, ῶπος, ὁ, ἡ, (τυφλός, ὤψ) *blind-faced, blind*:—ὁ τυφλώψ = τυφλίνης ὄφις, Nic. Th. 492.

Τῡφογέρων, οντος, ὁ, (τύφω, γέρων):—*a silly old man, whose mind is misty and confused with age, a dullard, dotard*, Ar. Nub. 908, Lys. 335;—perh. with a play on τυμβογέρων: cf. τυφεδανός.

Τῡφομᾰνής, ές, (τῦφος, μαίνομαι) *mad with vanity*, Nicet. Hence

Τῡφομᾰνία, ας, ἡ, *mad vanity*: cf. τυφωμανία.

Τῡφοπλαστέω, ῶ, *to invent a falsehood out of vanity*.

Τῦφος, ου, ὁ, (τύφω) *smoke, mist, cloud*.—II. metaph., *conceit, vanity* (because it *clouds* or *darkens* a man's intellect), Antiph. Progon. 1, 2: generally, *folly, silliness, absurdity*, freq. in late prose, as Plut. 2, 81 C, E, etc.; cf. Gataker M. Anton. 2, 17; 6, 13.—2. *stupor arising from fever*, etc., Hipp.; v. Foës. Oecon.

Τῡφός, ὁ,=τυφώς, dub.

Τῡφόω, ῶ, (τῦφος) *to wrap in smoke* or *mist*: metaph., *to make dull* or *senseless*, τυφοῦν τινα εἰς ἐλπίδα μειζόνων πραγμάτων, *to puff* him *up* to..., Hdn. 6, 5:—usu. in pf. pass. τετύφωμαι, *to be wrapt in clouds of conceit and folly, to be silly, stupid, absurd*, Dem. 116, 6; 229, 1, etc.; ὦ τετυφωμένε, *O you dullard!* Plat. Hipp. Maj. 290 A. (From τύφω, τῦφος. Others, as Harpocr., derive it from τυφώς, from the *stupefying effect of a sudden storm*, like ἐμβρόντητος, παραπλήξ. Lat. *s-tupidus*, *s-tupeo*, comparing the words of Alcaeus, Fr. 84, πάμπαν δὲ τυφὼς ἐξέλετο φρένας).

†Τυφρηστός, οῦ, ὁ, *Typhrestus*, a mountain range in western Thessaly; also Τυμφρηστὸν ὄρος, Strab. p. 433.

ΤΥ´ΦΩ, f. θύψω: aor. ἔθυψα: pf. pass. τέθυμμαι or τέθῡμαι: aor. pass. ἐτύφην [ῠ]. *To raise a smoke*, c. acc. cognato, καπνὸν τύφειν, Hdt. 4, 196; absol., *to smoke*, ἔτυφε κἀνέπτυε, Soph. Ant. 1009.—II. trans., *to smoke*, καπνῷ τύφειν μελίσσας, *to smoke* bees for the sake of taking their honey; or simply, καπνῷ τύφειν, Ar. Vesp. 457; and metaph., καπνῷ τύφειν πόλιν, *to fill* the town *with smoke, stupefy* the folk, Ib. 1079.—2. *to consume in smoke*; hence, *to burn in a slow fire*:—pass., *to smoke, smoulder*, τύφεται Ἴλιον, Eur. Tro. 146, cf. Bacch. 8:—metaph., τυφόμενος πόλεμος, *a war which is smouldering*, but has not yet broken out, Plut. Sull. 6: also of *concealed* love, [illegible] τυφόμενον πῦρ, Mel. 13; cf. Id. 4, Anth. P. 5, 124. (Τύφω is akin to θύω, θυμός, Aeol. [illegible], as also to Lat. *fumus*, and to τύμβος; prob. also to θάπτω, τάφος, τέφρα, and to the Lat. *tepor*, *tepeo*, [illegible], *tepidus*.) [ῠ in pres., ῡ in aor. pass.]

Τῡφώδης, ες, (τῦφος, εἶδος) *like smoke, smoky, misty*.—II. metaph., *dull, stupid, insensible*, Hipp.; like τυφεδανός.

Τῠφωεύς, έως Ep. έος, ὁ, contr. Τῡφως, ῶ, *Typhöeus, Typhos*, a giant buried by Jupiter in Cilicia under the land of the Arimi, Il. 2, 782: he was the youngest son of Gaea and Tartarus; cf. Hes. Th. 821: but Pind. (who first uses the contr. form Τυφώς) places him under Aetna, and so accounts for its eruptions: he seems to have been a type of volcanic agency in general, v. Böckh Expl. Pind. P. 1, 13 (31): cf. τυφώς. [ῠ in trisyll. cases, ῡ in dissyll., cf. Τυφῶν].

Τυφωμανία, ας, ἡ, (τῦφος, μαίνομαι) *a madness partaking of stupor and frenzy*, Hipp.: better form than τυφομ., cf. Lob. Phryn 698.

†Τύφων, ωνος, ὁ, *Typhon*, of Aegium, founder of Caulonia, Paus. 6, 3, 12.—2. Τυφῶν, ῶνος, ὁ, an early king of Aegypt, dethroned by Orus; for the legend see Kenrick ad Hdt. 2, 144.

Τῡφῶν, ῶνος, ὁ, poet., esp. Ep. Τῠφάων, ονος, in Opp. also Τυφάωνος, *Typhon, Typhaon*, the same giant who is more freq. called Τυφώς, Τυφωεύς, H. Hom. Ap. 306, 352, Hes. Th. 306—II. as appellat.,=τυφώς II. [ῡ in the dissyll. form Τύφων. ῠ in the trisyll. Τυφάων, except in Opp. H. 5, 217, in the rare gen. Τῡφάωνος: ᾱ in the termin. αων, as in Ποσειδάων, contr. Τυφῶν, not Τυφών, cf. Arcad. p. 94, 6.] Hence

†Τυφώνειος, α Ion. η, ον, *of Typhon, Typhonian.*

Τῡφωνικός, ή, όν, *Typhonian, coming from, belonging to Typhon*; but,—II. (τυφῶν II) *tempestuous*, ἄνεμος, N. T.

Τῡφώνιος, α, ον,=foreg. Later, *fatuous persons* were called οἱ τυφώνιοι, v. τῦφος II:—poet. Τῠφᾱόνιος, from Τυφάων.

Τῡφωνοειδής, ές, (τυφών II) *like a whirlwind.* Adv. -δῶς, Strab.

Τῡφώς, ώ, ὁ (v. sub fin.), contr. for Τῠφωεύς, q. v.—II. as appellat. τῡφώς, gen. τυφῶ, Aesch. Supp. 560; dat. τυφῷ, Aesch. Ag. 656, Ar. Lys. 974; acc. τυφῶ, Ar. Eq. 511: but gen. τυφῶνος, and this form prob. is always used in plur.: (cf. Piers. Moer. p. 366, Buttm. Ausf. Gr. 2, p. 397:—*a furious whirlwind* that rushes upwards from the earth, whirling clouds of dust, prob. because it was held to be the work of Typhos; and, generally, *a furious storm*, Aesch., etc., ll. cc., Soph. Ant. 418, cf. Arist. Mund. 4, 18; 6, 22:—also of *a water-spout*, like σίφων.

Τῠχάζομαι,=στοχάζομαι, τυγχάνω, Hipp. ap. Erot.

Τύχαιον, ου, τό, strictly neut. from sq., *a temple of* Τύχη. [ῠ]

Τυχαιος, α, ον, (τυχη) *accidental, chance*, Dio C. [ῠ]

Τῠχεῖν, inf. aor. 2 of τυγχάνω.

Τῠχεῖον, ου, τό, (τύχη) in Byzant. Greek, *the temple of the Genius urbis* or *loci*, Bast Ep. Cr. p. 55.

ΤΥ´ΧΗ, ης, ἡ, (cf. τυγχάνω) *that which seems to govern human affairs, chance, luck*, Lat. *fortuna, casus*, first in H. Hom. 10, 5, Theogn. 130, Archil. 131, and then freq. in all writers: proverb., κοινὸν τύχη, no one can call fortune his own, Aesch. Fr. 270, cf. Thuc. 5, 102; ἐπὶ ξυροῦ τύχης βεβάναι, Soph. Ant. 996: —a notion of *Divine Providence* is often associated with it, τύχα δαίμονος, τύχα θεῶν, σὺν θεοῦ τύχα, Pind. O. 8, 88, P. 8 75, N. 6, 41; and so in the common phrase, θεία τύχη, Hdt. 1, 126, etc., cf. Valck. 3, 153; also, ἐκ θείας τ., Soph. Phil. 1317: whence Τύχη was deified, like Lat. *Fortuna*. Τύχη Σώτειρα, Pind. O. 12, 3; T. Σωτήρ, Aesch. Ag. 664; cf. Soph. O. T. 1080; but this did not prevail till later, when Τύχη τυφλή, etc., was a common phrase, Meineke Com. Fr. 3, p. 154.—2. it may designate either *good* or *bad fortune, good* or *ill luck*, but usu. the former, as σὺν τύχῃ, Pind. N. 5, 88, I. 8 (7), 149, σὺν τύχῃ τινί, Aesch. Cho. 138, cf. Id. Theb. 472, Seidl. Eur. El. 588; so, τύχᾳ μολεῖν, Pind. N. 10, 47; but, τύχῃ, *by ill-luck*, Antipho 141, 20:—often however an epith. is added, as δούλειος τ., Pind. Fr. 244; τ. παλίγκοτος, Aesch. Ag. 571, etc.; μάκαρι σὺν τύχῃ, Ar. Av. 1723; so also in the common Att. phrase, τύχῃ ἀγαθῇ, in prayers and good wishes, like Lat. *quod bene vortat*, Ar. Av. 675, Andoc. 16, 6, Dem. 33, 14; by crasis, τὐχάγαθῇ. Nicostr. Pandr. 2; so, ἐπ' ἀγαθῇ τύχῃ, Ar. Vesp. 869, cf. Plat. Legg. 757 E; μετ' ἀγαθῆς τύχης, Ib. 813 A: ἀγαθῇ τύχῃ was also a formula introduced into statutes, treaties, and other documents, like Lat. *quod felix faustumque sit*, and our '*In the name of God*,' Decret. ap. Thuc. 4, 118, cf. Stallb. Plat. Crito 44 D.—3. adverbial usages, τύχῃ, *by chance*, Lat. *forte, forte fortuna*, Soph. Ant. 1182; opp. to φύσει, Plat. Prot. 323 D; ἀπό or ἐκ τύχης, Id. Phaedr. 265 C, Schäf. Dion. Comp. p. 146; κατὰ τύχην, Xen. Hell. 3, 4, 13, etc.—II. *a chance, hap, lot*, in which signf. the art., a pron., or some such word is usu. added, as, ἁ τυχα. Simon. 16; τίς τ. ἐχθιων τῆςδε; Aesch. Pers. 438; ἥδε τ., Soph. Phil. 1098; τῆς τύχης. τὸ ἐμὲ τυχεῖν..! Lat. *O infortunium! what a piece of ill-luck*, that..! Xen. Cyr. 2, 2, 3:—so also freq. in plur., τύχαι ὑμέτεραι, your *fortunes*, Pind. P. 8, 103; τ. σαί. Aesch. Pr. 288, etc.:—usu. of *mishaps, misfortunes*, Seidl. Eur. Tro. 364. [ῠ]

†Τύχη, ης, ἡ, *Tyche*, a Nereid, H. Hom. Cer. 440.—2. a daughter of Oceanus, Hes. Th. 360.—3. goddess of fortune, *Fortuna*, Strab. p. 238.—II. Dor. Τύκα, the northwestern part of Syracuse, so called from a temple of Fortune, Steph. Byz.

Τῠχηρός, ά, όν, (τύχη) *from* or *by chance, lucky* or *unlucky*, but usu. *lucky, fortunate*, Aesch. Ag. 464. Adv. -ρῶς, Ar. Ach. 250, Thesm. 305.

Τυχθείς, part. aor. 1 pass. of τεύχω.

†Τυχιάδης, ου, ὁ, *Tychiades*, masc. pr. n., Luc. Philops. 1.

Τῠχίζω, (τυχος)=τυκίζω.

Τῠχικός, ή, όν,=τυχηρός, Polyb. 9, 6, 5. Adv. -κῶς, Id. 28, 7, 1.

†Τύχικος, ου, ὁ, *Tychicus*, masc. pr. n., N. T.

Τῠχίος, ου, ὁ, *Tychius*, masc. pr. n., †an artist from Hyle in Boeotia†, *Maker* (from τεύχω, for he made shields, Il. 7, 220).

Τῠχόν, adv., *by chance, perhaps*, Xen. An. 6, 1, 20, Plat. Alc. 2, 140 A:—strictly acc. of the part. neut. aor. 2 of τυγχάνω, used absol. like ἐξόν, παρόν, etc.

Τῠχόντως, adv. part. aor. 2 of τυγχάνω, *by chance, at random*, Arist. Gen. An. 4, 4, 11.

Τύχος, ὁ, (τεύχω) v. τύκος.

Τύχων, ωνος, ὁ, (τύχη) *Tychon, the god of chance*, as Τύχη is the goddess, Strab. p. 588, who seems to connect him with Priapus; whence some derive it from τεύχω, *the maker, generator*, cf. Wessel. Diod. 1, p. 252.—†2. servant of Plato, Diog. L. 5, 42, and of Aristotle, Id. 5, 15, v. l. Τάχων.† [ῠ]

Τυψις, εως, ἡ, *a beating*: also=τύμμα, Nic. Th. 921, 933.

Τῷ, dat. sing. from neut. τό, used absol., *therefore, so, in this wise*, Hom., v. ὁ, ἡ, τό, A, B. II.—II. for τίνι, dat. sing. of τίς.

Τῳ, enclit., for τινί, dat. sing. of τις.

Τὤγαλμα, Ion. crasis for τὸ ἄγαλμα. Hdt.

Τῷδε, dat. of ὅδε, used as adv.=οὕτως, Eur. H. F. 665.

Τωθάζω, Dor. τωθάσδω: fut. -άσω, also -άσομαι (Plat. Hipp. Maj 290 A):—*to mock* or *scoff at, jeer, quiz*, τινά, Hdt. 2, 60. Ar. Vesp. 1362, 1368, Plat. l. c.: in pass., *to be jeered*, Plat. Rep. 474 A:—as an instance of τωθάζειν, the ancients quote the epigram of Empedocles in Anth. P. append. 21, cf. Müller Aeginetica p. 170. Hence

Τωθασμός, οῦ, ὁ, *mockery, scoffing, jeering*, Arist. Pol. 7, 17, 10.

Τωθαστής, οῦ, ὁ, *a mocker.*

Τωθαστί, adv., *scoffingly, jeeringly.*

Τωθαστικός, ή, όν, *given to mocking, scornful.* Adv. -κῶς.

Τωθεια, ας, ἡ,=τωθασμός.

†Τῳκίδιον, τό, Att. crasis for τὸ οἰκίδιον, Ar. Nub. 92.

Τὠληθές, Ion. crasis for τὸ ἀληθές, Hdt.

†Τὠμπέχονον, ου, τό, crasis for τὸ ἀμπέχονον, Theocr. 15, 21.

Τὠποβαῖνον, Ion. crasis for τὸ ἀποβαῖνον, Hdt.

Τὠρχαῖον, Ion. crasis for τὸ ἀρχαῖον, Hdt.

Τώς, demonstr. adv., answering to the interrog. πῶς; and to the reflex ὥς,=ὥς, οὕτως, *so, in this wise*, Il. 3 415, Od. 19, 234, Hes. Sc. 219: also not rare in Trag., as Aesch. Theb 484, 637, Supp. 69, 691; after ὥςπερ Soph. Ag. 841.—II. Dor.=οὗ, *where*, Theocr. Ep. 4, 1.

Τὠτρεκές, contr. for τὸ ἀτρεκές, Mel. 123, 12.

†Τωΰγενοί, ῶν, οἱ, *the Toÿgeni*, a Gallic tribe, Strab. p. 183.

Τὠὐτό, gen. τὠὐτέου, dat. τὠὐτῷ, Ion. for τὸ αὐτό, τοῦ αὐτοῦ, τῷ αὐτῷ, Hdt. (Not to be written τωὔτο, etc., nor yet as Schweigh. does, τώυτό, etc.)

Υ

Υ, υ, ὖ ψιλόν, τό, indecl., twentieth letter of the Gr. alphabet: as a numeral υ′=400, but ͵υ=400 000. The written character Υ at first also stood for the digamma, and was therefore a semi-vowel: hence *as a vowel* it was distinguished by the name of Υ ψιλόν, which it retained, after the digamma had disappeared from use. So the Lat. *V* served both for the semi-vowel *V* (i. e. the digamma), and as a vowel, which latter was not distinguished by a special character *U* until in later times.—In later Greek however, υ in the diphthongs αυ and ευ often passed into a consonant again, and was then expressed by β, thus from αὖρα came καλαῦροψ καλάβροψ, and the like, Koen Greg. p. 354, Jac. Anth. P. p. 586; and in modern Greek υ is generally pronounced as β.

The use of υ was most freq. with the Aeolians, being put by them for ο, as in ὄνυμα στυμα ὕρνις ὕμοιος μύγις for ὄνομα στομα ὄρνις ὅμοιος μόγις, Koen Greg. p. 584, sq.; unless, with Buttm. (Lexil. s. v. βούλομαι, fin.), υ in all such cases is to be taken for the short Aeol. ου, and to be pronounced accordingly.—2. sometimes they also changed α into υ, as, σύρξ for σάρξ.—3. sometimes ω into υ, as, χελύνη τέκτυν for χελώνη τέκτων, Bast Greg. p. 586.—4. sometimes υ into ι, as, ρυω ρῖτυ ρ.τύω. Buttm. Lexil. s. v. ὑπερφίαλος 7.—5. they often inserted υ after α and ε, as, αὐήρ αὐως θευω χεύω for ἀήρ ἀώς θέω χέω, Koen. Greg. p. 591, 612:—when λ follows the vowel, it disappears after this inserted υ, as, αὐκά αὐκύων αὖμα αὖσος θεύγειν ἐυθεῖν for ἀλκή ἀλκύων ἅλμη ἄλσος θέλγειν ἐλθεῖν, Koen Greg. p. 354: but when thus inserted, υ is always a semi-vowel, and hence the position of the breathing and accent should be not αὐήρ αὐώς αὖμα, but ἀυήρ ἀυώς ἄυμα, etc.—6. υ was also inserted by the Aeolians, Boeotians and Laconians after ο, so as to form with it the diphthong ου, as ποῦνος στοῦνος φοῦνος for πόνος, etc.: and reversely also they placed ο before υ, e. g. κοῦνες κοῦμα κουτάλη for κυνες κῦμα σκυτάλη, Koen Greg. p. 208, 388.—7. the Aeol. sometimes changed the diphthong ου into οι, as Μοῖσα for Μοῦσα λέγοισα for λέγουσα, and so sometimes in the masc. acc. plur. of the 2nd declens., Greg. Dial. Aeol. 50; but this last instance is rare, Koen p. 618.—8. lastly, in words beginning with υ, the Aeol. always use the spiritus lenis, whereas in Att., and the common written language, it always has the spiritus asper.

Ὗ ὖ, sound to imitate a person snuffing a feast, Ar. Plut. 895.

†Ὕαγνις, ιδος, ὁ, *Hyagnis*, father of Marsyas in Phrygia, inventor of the art of playing on the pipe, Plut. 2, 1132 F; Anth. P. 9, 266: cf. Ath. 624 B.

Ὑάγχη, ης, ἡ, (ὗς, ἄγχω) *a sore throat in swine*: generally, *a bad sore throat*; cf. κυνάγχη, συνάγχη. [ῠ]

Ὑᾱγών, όνος, ἡ, = σιαγών, Ath. 94 F. [ῡ]

Ὑάδες, ων, αἱ, (ὕω) *the Hyades*, i. e. *the Rainers*, Lat. *Pluviae*, in Virg., seven stars in the head of the bull, which threatened rain when they rose with the sun, Il. 18, 486. Hes. Op. 613. The Romans also called them *suculae, little pigs*, because by a strange mistake they derived the word from ὗς, Voss Virg. G. 1, 138:—Hes. Fr. 60, names five Hyades as Nymphs, like the Charites, Φαισύλη, Κορωνίς, Κλέεια, Φαιώ, Εὐδώρη. Later legends made them the Nymphs who reared Bacchus, Pherecyd. Fr. 16, p. 109, Sturz. [Usu. ⏑⏑⏑, but in Eur. Ion 1156, El. 468, ῡ.]

Ὕαινᾰ, ης, ἡ, (ὗς):—strictly, *a sow*; usu.,—I. a Libyan wild-beast, prob. the modern *hyena*, an animal of the dog kind, with a bristly mane like the hog (whence the name), Hdt. 4, 192, Arist. H. A. 8, 5, 2, Ael. N. A. 7, 22, etc.; also called γλάνος or γάνος, and κροκόττας or κροκουτας.—II. a sea-fish, prob. a kind of *plaice*, Numen. ap. Ath. 326 F, Ael. N. A. 13, 27; also ὑαινίς.—III. αἱ Ὕαιναι, *the women dedicated to the religious service of Mithras*, the men being called Λέοντες, Porphyr. [ῠ]

Ὑαινίς, ιδος, ἡ, = ὕαινα II, Epich. 31. [ῐ]

†Ὑαῖοι, ων, οἱ, *the Hyaei*, inhab. of *Hyaea* (Ὑαία), a town of the Locri Ozolae, Thuc. 3, 101.

Ὑακίζω, = ὑστίζω, Hesych.

Ὑᾰκίνθια, ων, τά, (sc. ἱερά) *the Hyacinthia*, a Laced. festival in honour of Hyacinthus, Hdt. 9, 7, 11; Thuc. 5, 25, etc. [ῠ]

Ὑᾰκινθίζω, f. -ίσω, *to be like the flower* ὑάκινθος, Plin. [ῠ]

Ὑᾰκινθινοβαφής, ές, (ὑακίνθινος, βάπτω) *dyed hyacinth-colour*, Xen. Cyr. 6, 4, 2. [ῠ]

Ὑᾰκίνθῐνος, η, ον, (ὑάκινθος) *hyacinthine, hyacinth-coloured*, κόμαι ὑακινθίνῳ ἄνθει ὁμοῖαι, Od. 6, 231; 23, 158; of hair, Luc. Imagg. 5: cf. ὑάκινθος, B. I. [ῠ]

†Ὑακινθίς, ιδος, ἡ, prop. *daughter of Hyacinthus*; in pl. αἱ Ὑακινθίδες, daughters of Erechtheus, or of Hyacinthus (3), Dem. 1397, 17.—II. ὁδός, *Hyacinthis*, a way through Laconia, Ath. 173 F.

Ὑάκινθος, ου, ὁ, *Hyacinthus*, a Laconian youth, beloved by Apollo, who killed him by an unlucky cast of the discus, Eur. Hel. 1469; cf. Ὑακίνθια, Müller Dor. 2, 8. § 15.—†2. son of Pierus and the Muse Clio, favourite of Thamyris, Apollod. 1, 3. 3.—3. a Lacedaemonian, who removed to Athens, and whose daughters, during a war with Minos, were offered up in sacrifice, Apollod. 3, 15, 8.

B. as appellat.:—I. ὁ ὑάκινθος, also ἡ (v. fin.), *the hyacinth*, first in Il. 14, 348, H. Cer. 7; a flower said to have sprung up from the blood of Hyacinthus, or acc. to others from that of Telamonian Ajax: and some botanists, as Sprengel, think they can decipher on the petals the initial letters of these names, ΥΑ or ΑΙ, or the interjection αἶ αἶ, cf. Ovid Met. 10, 211; hence the epithets γραπτὰ ὑάκινθος, Theocr. 10, 28; αἰαστή, Nic. ap. Ath. 683 D, cf. Virg. Ecl. 3, 106. This name seems to have taken in the whole family of *the Iris* (though Nic. l. c. *compares* the Iris to it); whence may be explained the very different accounts of its colour. In Hom. it must be very dark, for in Od. 6, 231; 23, 158, he calls locks of hair ὑακινθίνῳ ἄνθει ὁμοῖαι; and it is expressly called *black* in Theocr. l. c., Virg. Ecl. 2, 18 (for the Lat. *vaccinium* is only a corruption of ὑάκινθος). Again, the hyacinth is *purple*, i. e. *dark-red*, in Mel. 105, Euphor. Fr. 38, Ovid. l. c.; and *iron-coloured, ferrugineus*, in Virg. Ecl. 4, 183; but the latter poet also makes it *sky-blue* and *snow-white*. However, whether the ὑάκινθος was of the *iris* or *gladiolus* kind, or rather (as some think) *the larkspur, Delphinium Ajacis*, Linn., it certainly had nothing in common with our hyacinth, v. esp. Voss Virg. Ecl. 2, 18, 50; 3, 106; 10, 39.—Hom. makes it masc.: after him it seems to have been much more freq. fem., although in Lat. the fem. remained more rare, Voss Virg. Ecl. 5, 38.—II. ἡ ὑάκινθος, *the hyacinth* or *jacinth*, a precious stone of hyacinthine colour, LXX., cf. Plin. 37, 40:—this seems never to be masc. [ῠᾰ]

Ὑακινθώδης, ες, *like a hyacinth, hyacinthine*. [ᾰ]

Ὑᾰλέος, α, ον, contr. ὑαλοῦς, ᾶ, οῦν, Lob. Phryn. 309, (ὕαλος) = ὑάλινος, *of glass, glassy*, Anth. [v. ὕαλος fin.]

Ὑάλη, ἡ, = ὕαλος, susp.

Ὑᾰλίζω, (ὕαλος) *to be like glass*. [ῠ]

Ὑάλιος, = πολεμικός, Suid., who derives Ἐνυάλιος from it.

Ὑάλῐνος, η, ον, later ὑέλινος, (ὕαλος) *of* or *made of glass, glass*, Ar. Ach. 74. [Cf. ὕαλος fin.]

Ὑαλίτης, ου, ὁ, fem. -ῖτις, ιδος, (ὕαλος) *of* or *belonging to glass*: γῆ, ἄμμος ὑαλῖτις, *vitreous* or *quartzose sand*, Strab. [ῠ]

Ὑᾰλοειδής, ές, (ὕαλος, εἶδος) *like glass, glassy, transparent*, χυμός, Hipp.: also, ὑαλώδης οὖρον, id.: cf. Foës.: ὁ ὑ. λίθος, a precious stone, perh. our *topaz*, Theophr., cf. Orph. Lith. 277. [Cf. ὕαλος fin.]

Ὑᾰλόεις, εσσα, εν, (ὕαλος) *of glass: like glass, glassy, transparent*. [ῠ, but in Ep. and Epigr. poets also ῡ in arsis, Anth. P. 5, 48.]

Ὕᾰλος or ὕελος, ου, ἡ, (v. infra):—orig., *any kind of clear, transparent stone*, used by the Egyptians to enclose their mummies in, Hdt. 3, 24,—where it is prob. *oriental alabaster*, or *arragonite*, which is transparent when cut thin, v. Bahr ad l., Belzoni's Researches, p. 236:—also, of *crystal, amber*, etc.—2. *a convex lens of crystal*, used as a burning-glass, λίθος διαφανὴς ἀφ' ἧς τὸ πῦρ ἅπτουσι, Ar. Nub. 766, cf. Theophr. de Igne 73:—Plin. 37, 10 mentions globes filled with water used in the same way; cf. also σκάφιον.—II. *glass*, Lat. *vitrum*, first in Plat. Tim. 61 B;—though glass itself (not then, it seems, called ὕαλος) existed in the time of Hdt., for the ἀρτήματα λίθινα χυτά, mentioned in 2. 69, were no doubt of this material: we also have a σκῦφος χυτῆς λίθου in Epinic. ap. Ath. 432 C.—On the history of ancient glass, v. Strab. p. 758, Plin. l. c., Dict. Antiqq. sub v. *Vitrum*.—The form ὕαλος is said to be Att.; yet later, as in Arist. An. Post. 1, 31, 4, and Theophr., we have ὕελος, ἡ and ὁ, Heinst. Thom. M. 862, Lob. Phryn 309, A. B. p. 68, 22: in Hdt. the MSS. vary between ὕαλος and ὕελος, but the latter is now generally received. (The word is said to be Aegyptian, which will agree with the place of its earliest manufacture: those who maintain its Greek origin refer it to ὕω, as we speak of *the water* of a precious stone.) [ῠ: but in some derivs. ῡ metri gratia, as in ὑάλεος, Anth. P. 6, 33; 12, 249; ὑαλοειδής, Orph. Lith. 277, ὑαλόχρους, Leon. Tar. 5.]

Ὑᾱλοτεχνης, ου, ὁ, *an artificer* or *worker in glass*. [ῠ]

Ὑᾱλουργεῖον or ὑελ-, ου, τό, *the workshop of a ὑαλουργός, glass-house*, Diosc.

Ὑᾱλουργική, ῆς, ἡ, (sc. τέχνη), *the art of making glass*.

Ὑᾰλουργός, οῦ, ὁ, *a glass-worker* Strab. [ῠ]

Ὑᾱλοῦς, ᾶ, οῦν, contr. for ὑαλέος, q. v.

Ὑᾱλόχροος, ον, contr. -χρους, ουν, (ὕαλος, χρόα) *glass-coloured* Leon. Tar. 5. [Cf. ὕαλος.]

Ὑᾱλοχρώδης, ες, = foreg., dub. in Anth. P. 6, 232.

Ὑᾱλόω, ώ, (ὕαλος) *to make into glass, vitrify*. [ῠ]

Ὑᾱλώδης, ες, cf. sub ὑαλοειδής. [ῠ]

Ὑάλωμα, ατος, τό, (ὑαλόω) *a glazing of the eye, glassy eye*, a disease of horses, Hippiatr. [ῐ]

Ὑαλῶπις, ιδος, ἡ, (ὕαλος, ὤψ) *glassy, crystalline*, ἰασπις, Orph. Lith. 607. [ῐ]

†"Υαμος, ου, ὁ, *Hyamus*, son of Lycorus, Paus. 10, 6, 3.

†'Υάμπεια, ας, ἡ, *Hyampēa*, one of the two summits of Mt. Parnassus, Hdt. 8, 39.

†'Υάμπολις, εως and ιος, ἡ, *Hyampolis*, a city in the north of Phocis near Cleonae, prop. 'Υάντων πόλις (v. "Υαντες), Il. 2, 521; Hdt. 8, 28; Strab. p. 401. Hence

†'Υαμπολίτης, ου, ὁ, *an inhab. of Hyampolis*; 'Υαμπολιτῶν τὸ προαστειον, in Xen. Hell. 6, 4, 27 is considered to be Cleonae.

†'Υανθίδας, ου, ὁ, *Hyanthidas*, masc. pr. n., Paus. 2, 4, 3.

†"Υαντες, ων, οἱ, (sing. "Υας, αντος), *the Hyantes*, the early inhabitants of Boeotia, driven by Cadmus to Phocis; a portion went also to Aetolia, Strab. p. 401 sqq. Hence

†'Υάντιος, α, ον, *of the Hyantes, Hyantian*; in genl. *Boeotian*, Ap. Rh. 3, 1242.

†'Υᾶται, ῶν Ion. έων, οἱ, *the Hyatae*, an old name of the Sicyonians, Hdt. 5, 68.

†'Υάρωτις, ιδος, ὁ, *the Hyarotis*, a river of India, Strab. p. 694.

'Υβάζω, (ὑβός) *to stoop forward and set up the back to vomit*, Suid. [ῡ]

'Υββάλλω, Ep. syncop. for ὑποβάλλω, Il. 19, 80.

†"Υβλα, Ion. "Υβλη, ης, ἡ, *Hybla*, three cities of Sicily;—1. ἡ μεγάλη or *μείζων*, on the southern slope of Aetna, Strab. p. 268:—*the inhab.* 'Υβλαῖοι.—2. *ἡ ἐλάττων*, also 'Ηραία in the south-east of Sicily, between Acrae and Syracuse, Steph. Byz.: cf. Hdt. 7, 155.—3. *ἡ μικρά*, later called *Μέγαρα*, near Syracuse, famed for its honey, Thuc. 6, 4; Strab. p. 267:—acc. to Steph. Byz. also ἡ Γαλεῶτις, for which Thuc. has Γελεᾶτις, 6, 62; cf. Μεγάρα II. 2. Hence

†'Υβλαῖος, α, ον, *of Hybla, Hyblaean*, τὸ 'Υ. μέλι, Strab. p. 267; *οἱ* 'Υβλαῖοι, *the Hyblaeans*, (of 'Υ. 1), Thuc. 6, 94.—2. of 'Υ. 2, *οἱ* 'Υ. *οἱ* Μεγαρεῖς, Id. 6, 4.

†'Υβλήσιος, ου, ὁ, *Hyblesius*, a shipowner, Dem. 926, 8.

†"Υβλων, ωνος, ὁ, *Hyblon*, an early king of Sicily, under whom the Megarians founded Hybla, Thuc. 6, 4.

'ΥΒΟ'Σ, ή, όν, *bent outwards, humpbacked*, opp. to λορδός, Theocr. 5, 43; cf. Foës. Oecon. Hipp. (Akin to κυφός, to Lat. *gibbus, gibba, gibber*, to Germ. *Hübel*, and our *hump*.) [ῡ] Hence

'Υβος, ου, ὁ, *the bunch* or *hump* of a camel, Arist. H. A. 2, 1, 24.

'Υβόω, ῶ, (ὑβός) *to bend outwards, to make hump-backed*. [ῡ]

†'Υβρέας, ου, ὁ, *Hybreas*, an orator and statesman at Mylassa, Strab. p. 659.

†'Υβρίας, ου, ὁ, *Hybrias*, a poet of Crete, Ath. 695 F.

'Υβρίγελως, ωτος, ὁ, (ὕβρις, γέλως) *a scornful laugher*, Manetho.

'Υβρίζω, f. ὑβρίσω, also ὑβριοῦμαι, Ar. Eccl. 666: (ὕβρις). *To wax wanton, run riot*, esp. in the use of superior strength, or in the enjoyment of pleasure, ὑβρίζοντες ὑπερφιάλως δοκέουσιν δαίνυσθαι κατὰ δῶμα, Od. 1, 227; ὑβρίζοντες ἀτάσθαλα μηχανόωνται, 3, 207; 17, 588; ἀλλὰ μάλ' ὑβρίζεις, 18, 380; so, ὁππότ' ἀνὴρ ἄδικος καὶ ἀτάσθαλος...ὑβρίζει πλούτῳ κεκορημένος, Theogn. 749; esp. of lust, Xen. Mem. 2, 1, 30; opp. to σωφρονεῖν, Xen. Cyr. 8, 1, 30, Antipho 128, 16:—often of over-fed horses, asses, etc., *to whinny, neigh, bray*, etc., Hdt. 4, 129. (ubi v. Wessel.), Xen. Cyr. 7, 5, 62. cf. Böckh Expl. Pind. P. 10, 36 (55):—of plants, *to run riot, grow rank and luxuriant*, Theophr.: of wine, *to ferment*, Ael.:—metaph., of a river carrying away a horse, Hdt. 1, 189.—II. esp. in dealing with other persons, ὑβρ. τινά, *to treat* him *despitefully, do* him *despite, to outrage, insult, affront, ill-treat, injure*, first in Il. 11, 695, Od. 20, 370, and then freq. in Trag., etc.; but in Att. prose the more usu. phrase was ὑβρ. εἴς τινα, *to deal wantonly* with him, *commit outrages* towards him, Eur. Phoen. 620, Hipp. 1073, etc; ὑβρ. εἰς τοὺς θεούς, Ar. Nub. 1506; εἰς τὴν πατρίδα, Isocr. 64 A;—(acc. to Luc. Soloec. 10, ὑβρ. τινά was *to do one a personal injury*. ὑβρ. εἴς τινα, *to injure some person* or *thing belonging to one*; but the distinction, though it seems just, was little attended to, cf. Indices ad Oratt. Att.): so also, ὑβρ περὶ θεούς, Plat. Legg. 885 B, cf. 761 E: ὑβρ. ἐπί τινα, *to exult* over a fallen foe, Eur. H. F. 708:—often c. acc. cognato, ὑβρ. ὕβριν, Aesch. Supp. 880, Eur. I. A. 961, etc.; so, ὑβρ. ὕβρεις, Id. Bacch. 247; and in pass., ὕβριν ὑβρισθῆναι, Ib. 1298 (cf. ὕβρισμα, ὑβρισμός); so too, ὑβρ. ἀδικήματα, *to do wanton wrongs*, Hdt. 3, 118: hence c. dupl. acc., ὑβρ. τινά τι, Soph. El. 613, Plat. Symp. 222 A.—2. at Athens esp. in legal sense, *to do* one *a personal outrage, to beat and insult, ravish*, and the like, (cf. ὕβρις II. 2), Lys. 142, 12; 169, 36, Dem. 516, 6, sq., etc.; ὑβρισθῆναι βίᾳ, Plat. Legg. 874 C; ὑβρισμένος τὰς γνάθους, *mauled* on the cheeks, Ar. Thesm. 903; ὑβριζόμενος ἀποθνήσκει, he dies *of ill-treatment*, Xen. An. 3, 1, 13: hence also, ὑβρίσθαι, *to be mutilated*, of eunuchs, Id. Cyr. 5, 4, 35.—III. στολὴ οὐδέν τι ὑβρισμένη, a dress of no *ostentatious character*, Ib. 2, 4, 5.—Cf. ὕβρις throughout. [ῠ by nature.]

†'Υβριλίδης, ου, ὁ, *Hybrilides*, an Athenian archon, Paus. 6, 9, 2.

'Υβρῐοπᾰθέω, ῶ, (ὕβρις, πάσχω) *to suffer outrageous treatment*, like δεινοπαθέω.

"Υβρις, εως Ep. ιος, ἡ, *wanton violence*, arising from the pride of strength, passion, lust, etc., *wantonness, riotousness, insolence*, freq. in Od., usu. of the suitors, μνηστήρων, τῶν ὕβρις τε βίη τε σιδήρεον οὐρανὸν ἵκει, 15, 329, cf. 4, 321, etc., Nitzsch ad 1, 7; ὕβρις ὑπέρβιος, ἀτάσθαλος, 1, 368; 16, 86; opp. to εὐνομία, 17, 487; oft. coupled with βίη, as of the violence of soldiers in a conquered town, 14, 262; 17, 431; opp. to δίκη, Hes. Op. 215; joined with ὀλιγωρία, Hdt. 1, 106; δυσσεβίας μὲν ὕβρις τέκος, Aesch. Eum. 534;—acc. to Plato, ὕβρις is ἐπιθυμίας ἀρξάσης ἐν ἡμῖν ἡ ἀρχή, Phaedr. 238 A; hence in the poets oft. joined with κόρος (v. κόρος I. fin.):—also, *rank lust, lewdness*, etc., opp. to σωφροσύνη, and then of over-fed horses, etc., *riotousness, restiveness*, Hdt. 1, 189; and of asses, ὕβρις ὀρθία κνωδάλων, Pind. P. 10, 55, cf. N. 1, 75 (v. ὑβρίζω I): οἴνου ὕβρις, its *fermentation*, Ael.—II. of outward acts *towards* others, *a piece of wanton violence, despiteful treatment, an outrage, insult*, Il. 1, 203, 214: in plur., Hes. Op. 145: ταῦτ' οὐχ ὕβρις ἐστί; Ar. Nub. 1299:—for ὕβριν ὑβρίζειν, cf. ὑβρίζω II.—2. esp., *an outrage on the person*, esp. *violation, rape*, Lys. 92, 4; so, ὕβρις παίδων, Isocr. 89 A; ὕβριν τοῦ σώματος πεπρακώς, Aeschin. 26, 41; so, πιπράσκειν τὸ σῶμα ἐφ' ὕβρει, Id. 5, 5; γυναῖκας δεῦρ' ἤγαγεν ἐφ' ὕβρει, Dem. 440, 7; etc.—At Athens the νόμος ὕβρεως was very important, the punishment being capital; under it came all *the more serious injuries done to the person*, the slighter kind being *αἰκία*; hence in the former case the injured person proceeded by *γραφή, indictment, prosecution*; in the latter by *δίκη* or *private suit*:—γραφαὶ ὕβρεως were tried before the Thesmothetae, Dem. 976, 11; 1102, 18; one of the most notable cases on record is Demosthenes' prosecution of Midias, see the law there quoted, p. 529, 15: cf. Att. Process, pp. 319 sq., 548 sq., Dict. Antiqq. p. 522.—III. used of *a loss by sea*, Pind. (v. sub ναυσίστονος). Act. Apost. 27, 21.

B. as mascul. adj., ὕβρις ἀνήρ, for ὑβριστής, *a violent, overbearing man*, opp. to δίκαιος and ἀγαθός, Hes. Op. 189. (The word prob. comes from ὑπέρ.) [ῠ by nature.]

'Υβρίς, ίδος, ἡ, a night bird of prey, Arist. H. A. 9, 12, 5.

'Υβρίσδω, Dor. for ὑβρίζω.

"Υβρισμα, ατος, τό, (ὑβρίζω) *a wanton act, outrage, insult*, Lat. *contumelia*, Hdt. 3, 48; 7, 160, and Eur.; τόδ' ὕβρισμ' ἐς ἡμᾶς ἠξίωσεν ὑβρίσαι, Eur. Heracl. 18; cf. Xen. Ath. 3, 5; cf. ὑβρίζω II.—II. *the object of insult*, ὕ. θέσθαι τινά, to make a *mock* of, insult one, Eur. Or. 1038.

'Υβρισμός, οῦ, ὁ, = foreg., ὑβρισμοὺς ὑβρίζειν, Aesch. Fr. 165.

'Υβριστήρ, ῆρος, ὁ, poet. for sq., Mel. 119, also v. l. Il. 13, 633.

'Υβριστής, οῦ, ὁ, (ὑβρίζω) *a violent, overbearing person, a wanton, insolent man*. ὑβρισταί...τῶν μένος αἰὲν ἀτάσθαλον, οὐδὲ δύνανται φυλόπιδος κορέσασθαι, Il. 13, 633; ὑβρισταί τε καὶ ἄγριοι οὐδὲ δίκαιοι ἠὲ φιλόξεινοι, Od. 6, 120; 9, 175; ὑβρ. καὶ ἀτάσθαλοι, 24, 281: *a licentious, ungovernable man*, Hdt. 1, 89; 2, 32, cf. Lys. 169, 32, etc.; esp., opp. to σώφρων, *lustful, lewd*, Ar. Nub. 1068, Xen. Cyr. 3, 1, 21, etc.; ὁ εἰς ὁτιοῦν ὑβρ., Aeschin. 3, 24:—also, ὑβριστὴς ἄνεμος, Hes. Th. 307: of beasts, *tameless, savage, wild*, ταῦροι, Eur. Bacch. 743; ἵππος, Xen. Cyr. 7, 5, 62:—cf. ὑβριστος fin.

†'Υβριστής, οῦ, ὁ, *the Hybristes*, a river of Northern Asia, Aesch. Pr. 717, acc. to some; others make it an epithet of the Araxes, or of other rivers, v. Blomf. ad l.; and refer to Hdt. 1, 189, who applies ὑβρίζω to the Gyndes.

'Υβριστικός, ή, όν, (ὑβριστής) *given to wantonness, insolence, outrageous, insolent*. Plat. Phaedr. 252 B, etc.; ὑβριστικώτατος, Dem. 218, 6:—διήγησις ὑβρ, a narrative *of an outrage*, Dion. H.: τὸ ὑβριστικόν, *an insolent disposition*, Xen. Mem. 3, 10, 5. Adv. -κῶς, Plat. Charm. 175 D, Xen. Cyr. 8, 1, 33.

"Υβριστις, ιδος, ἡ, fem. form ὑβριστής, but very dub., Lob. Phryn. 256, Paral. 443.

'Υβριστοδίκαι, οἱ, *abusers of law, corrupt judges*. [δῐ]

"Υβριστος, η, ον, (ὑβρίζω) like ὑβριστικός, *abusive, insulting, insolent*, ἔργον, Pherecr. Incert. 23, cf. Plat. (Com.) Peis. 2.—Hence the compar. and superl., ὑβριστότερος, ὑβριστότατος, Hdt. 3, 81, Ar. Vesp. 1303, Plat. Legg. 641 C, 808 D, etc. These are referred by Buttm. (Ausf. Gr. § 66

Anm. 1) and others to ὑβριστής, under the notion that ὕβριστος (i. e. ὑβριστός) is a verbal adj.: but the old Gramm. agree in writing it ὕβριστος, some taking it as shortd. from ὑβριστικός, some as itself a superl. like ῥᾷστος, cf. Lob. Paral. 40.

Ὑβρίστρια, ας, ἡ, fem. from ὑβριστήρ, LXX.

Ὕβωμα, ατος, τό, (ὑβόω) like ὕβος, *a hump, hunch*, Galen. [ῡ]

Ὕβωσις, εως, ἡ, *a making hump-backed.*—II. = ὕβος. [ῡ]

Ὑγεία, ας, ἡ, low Greek for ὑγίεια, Polyb. 32, 14, 12, etc.: never in Att., Piers. Moer. p. 380, Pors. Or. 229, Lob. Paral. 28. [ῡ]

†Ὑγεννεῖς, έων, οἱ, *the Hygennes*, a people of Asia Minor, Hdt. 3, 90, where Wesseling proposes Ὀβιγενεῖς.

Ὑγῐάζω, f. -άσω, (ὑγιής) *to make sound* or *healthy, heal*, Arist. Top. 1, 3, Tim. Locr. 104 D:—pass., *to become healthy, get well*, Arist. An. Post. 1, 13, 9, Phys. Ausc. 5, 5, 5.

Ὑγῐαίνω, f. -ᾰνῶ: aor. ὑγίᾱνα: (ὑγιής):—*to be sound, healthy* or *in health*, Lat. *bene valere*, Simon. 12, Hdt. 1, 153, Ar. Av. 605; opp. to νοσεῖν, κάμνειν, Plat. Gorg. 495 E, 505 A; ὑγιάνας καὶ σωθείς, Dem. 1256, 5:—*to be in a certain state of health*, ὑγ. νοσηλότερον ἢ ὑγιεινότερον, Hipp. Aphor. 6, 2.—2. metaph., *to be sound of mind*, Theogn. 255, Ar. Nub. 1275, Av. 1214, Plat., etc.; in full, ὑγ. φρένας, Hdt. 3, 33; so, τὸ ὑγιαῖνον τῆς Ἑλλάδος, Id. 7, 157: οἱ ὑγιαίνοντες, opp. to turbulent agitators, Polyb. 28, 15, 12.—3. ὑγίαινε, like χαῖρε, a common form of taking leave, *farewell*, Lat. *vale*, Ar. Ran. 165, Eccl. 477. [ῠ] Hence

Ὑγίανσις, εως, ἡ, *a making* or *becoming sound*, Arist. Phys. Ausc. 5, 5, 3.

Ὑγῐαντός, ή, όν, verb. adj. from ὑγιαίνω, *healed: to be healed, curable*, Arist. Phys. Ausc. 5, 1, 2. [ῠ]

Ὑγίᾰσις, εως, ἡ, = ὑγίανσις, Arist. Eth. Eud. 2, 1, 5.

Ὑγίασμα, ατος, τό, (ὑγιάζω) *a cure.* [ῠ]

Ὑγιαστικός, ή, όν, (ὑγιάζω) *good for healing, wholesome*; and

Ὑγιαστός, ή, όν, verb. adj. from ὑγιάζω, *healed: to be healed*, both in Arist. Phys. Ausc. 8, 5, 14.

Ὑγίειᾰ, ας, Ion. ὑγιείη, ης, ἡ, and sometimes in Att. ὑγιειᾱ, as in Ar. Av. 604, 731, Meineke Menand. p. 333: later ὑγείᾰ, q. v.: (ὑγιής):—*health, soundness* of body, Lat. *salus*, Hdt. 2, 77, Pind. P. 3, 128, and Att.:—ὑ. φρενῶν, *a healthy state* of mind, *soundness* of mind, Aesch. Eum. 535.—II. fem. pr. n. *Hygiēa, the goddess of health*, †daughter or wife of Aesculapius, Anth.† [ῡ]

Ὑγῐεινός, ή, όν, (ὑγιής) *good for the health, wholesome, sound, healthy*, χωρίον ὑγ., *a healthy* country, Xen. Cyr. 1, 6, 16, cf. Plat. Rep. 401 C; of food, *wholesome*, Id. Mem. 1, 6, 5, Plat. Rep. 444 C, etc.:—of persons, *sound, healthy, strong*, Lat. *sanus*, Ib. 408 A:—τὸ ὑγ., *health*, opp. to τὸ νοσερόν, Arist. Rhet. 1, 2, 1.—II. adv. -νῶς, ὑγ. ἔχειν, = ὑγιαίνειν, Plat. Rep. 407 C:—comp. ὑγιεινοτέρως and -ρον, Xen. Lac. 2, 5, Mem. 3, 13, 2; superl. -ότατα, Ib. 4, 7, 9. [ῠ]

Ὑγίεις, εσσα, εν, Boeot. for ὑγιής, hence the acc. ὑγίεντα ὄλβον, in Pind. O. 5, 53. [ῠγῐ]

Ὑγιηρής, ές, v. sq.

Ὑγιηρός, ά, όν, (ὑγιής):—I. *good for the health, wholesome*, Pind. N. 3, 29.—II. of persons, *in full health, healthy, hearty, strong*, Lat. *sanus*, ὑγιηρότατοι, Hdt. 4, 187, who however in 2, 77 has also a superl. ὑγιηρέστατος, which points to a posit. ὑγιήρης, itself not found: opp. to νοσερός, Hipp. Adv. -ρῶς, Id. [ῠ]

ὙΓΙΗ´Σ, ές, gen. έος, *sound, healthy, hearty, strong* in body, Lat. *sanus*, †Solon 5, 38†, ὑγιέα ἀποδέξαι or ποιεῖν τινα, to restore him *to health*, make him *sound*, Hdt. 3, 130, 133; τὸ ὑγιὲς τοῦ σώματος, opp. to τὸ νοσοῦν, Plat. Symp. 186 B; opp. to σαθρός, Id. Theaet. 179 D.—2. of one's case or condition, σῶς καὶ ὑγιής, safe and *sound*, Hdt. 4, 76, Thuc. 3, 34, and Plat.—II. *sound in mind, sound-minded*, Simon. 12, 12 (Schneidewin), Plat., etc.; φρένες ὑγιεῖς, Eur. Bacch. 948:—then metaph. of words, advice, etc., *sound, wholesome, wise*, like κρήγυος, ὑ. μῦθος, a *wholesome* word, Il. 8, 524 (the only place where any of this family of words occurs in Hom.); so, ὑ. λόγος, βούλευμα, Hdt. 1, 8; 6, 100; so in Att., μηδὲν ὑγιὲς προφέρειν, φρονεῖν, λέγειν, to advance or think no one *sound, wise* word, etc., Soph. Phil. 1006, Eur. Phoen. 201; οὐδὲν ὑγ. φέρειν, ἀσκεῖν, etc., Ar. Ach. 956, Plut. 50, etc.; οὐδὲν ὑγ. διανοεῖσθαι, Thuc. 3, 75; and of a person, ὑγιὲς μηδὲ ἕν, i. e. a mass of corruption, Ar. Plut. 37, cf. Stallb. Plat. Rep. 584 A; ἐπ' οὐδενὶ ὑγιεῖ οὐδ' ἀληθεῖ, Rep. 603 B, cf. Phaedr. 242 E; so adv., ὑγιῶς κρίνειν, Rep. 409 A.—Compar. and superl. ὑγιέστερος, -έστατος, but an irreg. form ὑγιώτερος occurs in Sophron ap. E. M. [ῠ]

Ὑγιοζῠγία, ας, ἡ, (ζυγός) *sound, healthy combination.* [ῠ]

Ὑγιοποιέω, ῶ, *to make sound, heal*, Diod. [ῠ]

Ὑγιόω, = ὑγῐάζω, Hipp. [ῠ]

Ὑγρά, ἡ, v. sub ὑγρός.

Ὑγράζω, f. -άσω, (ὑγρός) *to be wet* or *moist*, Hipp.

Ὑγραίνω, f. -ᾰνῶ, (ὑγρός) *to wet*, Xen. Cyn. 5, 3: of a river, *to water* a country, Eur. Tro. 230, Hel. 3; βλέφαρον ὑγρ. δάκρυσιν, Id. Hel. 673:—τὸ ὑγρανθέν, *the fluidity*, Plat. Tim. 51 B. Hence

Ὕγρανσις, ἡ, *a wetting, watering.*

Ὑγραντικός, ή, όν, *fit for wetting.*

Ὑγρᾰσία, ας, ἡ, (ὑγράζω) *a wetness, moisture*, Hipp.; v. Wyttenb. Plut. 364 D.

Ὕγρασμα, ατος, τό, (ὑγράζω) *that which is wetted* or *moistened.*—II. = foreg., Hipp.

Ὑγρηδών, όνος, ἡ, as if from ὑγρέω, Ion. for ὑγρασία, Hipp.

Ὑγροβᾰτέω, ῶ, *to go* or *live in the water*, Jac. Anth. P. p. 621: from

Ὑγροβάτης, ου, ὁ, *going* or *living in the water.* [ᾰ] Hence

Ὑγροβᾰτικός, ή, όν, *going in the wet*; v. ὑγροτροφικός.

Ὑγροβᾰφής, ές, (ὑγρά, βάπτω) *dipped in the wet, wetted*, Nonn.

Ὑγρόβῐος, ον, (ὑγρά, βίος) *living in the wet: living on* or *by the water*, as a fisherman, Nonn.

Ὑγροβόλος, ον, (ὑγρά, βάλλω) *wet-striking*, i. e. *wetting, moistening*, σταγόνες, Eur. Chrys. 6.

Ὑγρόγονος, ον, (ὑγρά, *γένω) *produced in the wet* or *in water*, Nonn.

Ὑγροθηρική, ῆς, ἡ, (sc. τέχνη), *hunting in the water*, i. e. *fishing.*

Ὑγροκέλευθος, ον, (ὑγρά, κέλευθος) *going in the wet* or *in water*, ap. Ath. 63 B.

Ὑγροκέφᾰλος, ον, (ὑγρά, κεφαλή) *moist-headed.*—2. *suffering from water in the head*, Arist. Probl. 1, 16, 2.

Ὑγροκοίλιος, ον, (ὑγρός, κοιλία) *subject to looseness in the bowels*, Arist. H. A. 9, 50, 12.

Ὑγροκολλούρια, τά, = κολλούρια (or κολλύρια) ὑγρά.

Ὑγροκόμος, ον, (ὑγρά, κομέω) *fostering with water*:—*watery*, Or. Sib.

Ὑγρολάξευτος, ον, *scooped out by the action of water.*

Ὑγρομανής, ές, (ὑγρά, μαίνομαι) *madly fond of the water*, Nonn.

Ὑγρομέδων, οντος, ὁ, (ὑγρά, μέδων) *lord of the water*, like ποντομέδων, Nonn.

Ὑγρομέλεια, ας, ἡ, *suppleness of limb*: from

Ὑγρομελής, ές, (ὑγρός II, μέλος) *with supple, soft limbs*, Xen. Cyn. 5, 13.

Ὑγρομέτωπος, ον, (ὑγρός, μέτωπον) *with soft, smooth brow*, Anth. P. 5, 36.

Ὑγρόμορφος, ον, *of liquid form.*

Ὑγρόμῠρον, ου, τό, for ὑγρὸν μύρον, *liquid ointment.*

Ὑγρονόμος, ον, *walking the water.*

Ὑγρόνοος, ον, contr. νους, ουν, *of a soft, weak mind.*

Ὑγροπᾰγής, ές, (ὑγρά, πήγνυμι) *with frozen water*, Nonn.—II. *of a watery, weak consistency*, as opp. to σκληρόσαρκος, Galen.

Ὑγρόπισσον, τό, for ὑγρὰ πίσσα, *liquid pitch.*

Ὑγροποιός, όν, (ὑγρός, ποιέω) *making wet, wetting*, Plut. 2, 367 D.

Ὑγροπόρευτος, ον, = ὑγροκέλευθος, Orph. H. 81, 1.

Ὑγροπορέω, ῶ, *to go through the water*, of ships, Anth. Plan. 221: from

Ὑγροπόρος, ον, (ὑγρά, πείρω) = ὑγροκέλευθος.

Ὑγρορροέω, ῶ, (ὑγρά, ῥέω) *to be liquid* or *fluid*, Arist. Probl. 1, 33.

Ὑγρός, ά, όν, (ὕω, ὕδωρ):—*wet, moist, running, fluid*, opp. to ξηρός, Hom., etc.; ὑγρὸν ἔλαιον, i. e. olive oil, as opp. to fat or tallow, Il. 23, 281, Od. 6, 79; ὑγρὸν ὕδωρ, i. e. water, as opp. to ice, Od. 4, 458; ἄνεμοι ὑγρὸν ἀέντες, winds blowing *moist* or *rainy*, as opp. to *dry, parching*, Od. 5, 478; 19, 440, Hes. Op. 623, Th. 869: ὑγρ. ἅλς, πέλαγος, etc., Pind. O. 7, 126, P. 4, 70, and Att.:—then, ἡ ὑγρά, Ion. ὑγρή, *the moist*, i. e., *the sea*, Il. 14, 308, Od. 20, 98, etc. (cf. τρυφερός); also, ὑγρὰ κέλευθα, *the watery* ways, i. e. the sea, Od. 3, 71; 9, 252; and so ὑγρά alone, opp. to ἀπείρων γαῖα, Il. 24, 341, Od. 5, 45, cf. Ar. Vesp. 678:—but, τὸ ὑγρόν and τὰ ὑγρά, *wet, wetness, moisture*, Hdt. 1, 142, and Hipp.; *water, liquor*, Hdt. 4, 172: νὺξ ὑγρά, a *wet* night, Plat. Criti. 112 A:—μέτρα ὑγρὰ καὶ ξηρά, *liquid* and dry measure, Id. Legg. 746 D: θῆρες ὑγροί, *water*-animals, opp. to πεζοί, Anth. P. 9, 18: ἐφ' ὑγροῖς ζωγραφεῖν, to paint on *a wet ground*, Plut. 2, 759 C.—II. *soft, pliant, supple, lithe, waving*, Lat. *mollis*, e. g. of the eagle's back, Pind. P. 1, 17, ubi v. Böckh; esp. of young limbs, ὑγραὶ ἀγκάλαι, Eur. Incert. 1, 2; σκέλη, τράχηλος, Xen. Eq. 1, 6, Cyn. 4, 1; so, of colts, γόνατα ὑγρῶς κάμπτειν, ὑγρῶς τοῖς σκέλεσι χρῆσθαι (like Virgil's *mollia crura reponit*, Georg. 3, 76), Xen. Eq. 1, 6; 10, 15; νεώτερος καὶ ὑγρότερος, Plat. Theaet. 162 B; and so the hare is called ὑγρός, Xen. Cyn. 5, 31:—ὑγρῶς κεῖσθαι, *to lie in an easy position*, opp. to being stretched or stiff, Hipp., cf. Valck. Phoen. 1448: *κέρας ὑγρόν*, of a bow, Theocr. 25, 206:—but also,—2. *slack, languid, faint*, Herm. Soph. Ant. 1222.—3. *tender*, *νεοττοί*, Ael. N. A. 7, 9; *βρέφος*, Nonn.—III. of the eyes, *swimming, melting, languishing*, to represent which, Venus's statues have the lower eyelid drawn up a little over the eye, Winckelm. Geschichte d. Kunst 4, p. 202, Müller Archäol. d. K. § 329, 5:—hence, *ὑγρὸν ὁρᾶν* or *δέρκεσθαι*, to have a *languishing* look, and even *ὑγρὸς πόθος, a languishing, longing* desire, H. Hom. 18, 33, Jac. Mel. 14, 7, Leon. Tar. 37, 3.—2. of sound, *melting, ὑγρὸν ἀείδειν, to sing* a *soft, melting* strain, Opp. H. 2, 412.—IV. metaph., *of a soft, easy temper, pliant, easy, unstable, ὑγρὸς βίος, a delicate, voluptuous* life, Alex. Πυραυν. 3: hence, *easy to be inclined to, prone to, πρός τι.*—V. adv. *-γρῶς*, cf. supra II.

Ὑγρόσαρκος, *ον*, (*σάρξ*) *of soft, spongy flesh.*

Ὑγρότης, *ητος, ἡ*, (*ὑγρός*):—*wetness, moisture*, Eur. Phoen. 1256, Plat. Phil. 32 A, etc.—II. *softness, pliancy, suppleness*, Xen. An. 5, 8, 15.—III. metaph., *pliancy of the mind, softness, easiness* of temper, *ὑ. τοῦ ἤθους*, Lycurg. 152, 12, Arist. Virt. et Vit. 5, 5; *ἕξεως*, Plut. 2, 680 D:—*ὑγρότης βίου*, like *βίος ὑγρός, a voluptuous course* of life, Crobyl. Ἀπολιπ. 1.

Ὑγροτόκος, *ον*, (*ὑγρά, τίκτω*) *producing moisture* or *water*, Nonn.

Ὑγροτράχηλος, *ον, with pliant neck.* [ᾰ]

Ὑγροτροφικός, *ή, όν, of the nature of a ὑγρότροφος, proper* or *belonging to it, ὑ. ζῶα, water*-animals, Plat. Polit. 264 D, where Athen. read *ὑγροβατικά*, cf. Stallb.: from

Ὑγρότροφος, *ον*, (*ὑγρά, τρέφω*) *feeding in water.*

Ὑγρουσία, *ας, ἡ, wateriness*, late.

Ὑγρόφθαλμος, *ον, with moist eyes*, opp. to *σκληρόφθαλμος.*

Ὑγρόφθογγος, *ον*, (*ὑγρά, φθόγγος*) *λάγυνος ὑγρ.*, a narrow-necked bottle *that gurgles when one pours from it*, Anth. P. 6, 248.

Ὑγρόφλοιος, *ον*, (*ὑγρός, φλοιός*) *with moist, soft rind*, Geop.

Ὑγροφοβία, *ας, ἡ,*=*ὑδροφοβία.*

Ὑγρόφοιτος, *ον,*=*ὑγροπόρος*, Lyc. 88.

Ὑγροφόρητος, *ον*, (*ὑγρά, φορέω*) *borne by* or *on water*, Nonn.

Ὑγροφόρος, *ον,*=*ὑδροφόρος*, Maxim.

Ὑγροφῠής, *ές*, (*ὑγρός, φυή*) *of wet, moist nature*: generally,=*ὑγρός*. Adv. *ῶς*, Aristaen. 1, 1.

Ὑγροχίτων, *ωνος, ὁ, ἡ*, (*ὑγρός, χιτών*) *in a wet garment*, Nonn. [ῐ]

Ὑγρόχρως, *οος, ὁ, ἡ, with a moist surface*, Jo. Gaz.

Ὑγρόχῠτος, *ον*, (*ὑγρός, χέω*) *pouring* or *poured forth wet*, Nonn.

Ὑγρύνω,=*ὑγραίνω*, dub.

Ὑγρώσσω, poet. for *ὑγράζω, to be wet*, Aesch. Ag. 1329.

Ὑδᾰλέος, *a, ον*, (*ὕδωρ*) *watery.*—II. *dropsical*, Hipp.

Ὑδαποτέω, dub. l. for *ὑδατοποτέω.*

†Ὕδαρα, *ων, τά, Hydara*, a mountain stronghold in Less Armenia, Strab. p. 555.

Ὑδᾰρής, *ές*, gen. *έος*, (*ὕδωρ*):—*watery, washy*, strictly of wine, Xen. Lac. 1, 3; *κεράννυται οὔθ' ὑδαρὲς οὔτ' ἄκρατον*, Antiph. Ἀκοντιζ. 1, 4; *ὑδ. κυλίκιον*, Lyc. ap. Ath. 420 C:—metaph., *ὑδ. φιλότης*, Aesch. Ag. 798, cf. Arist. Pol. 2, 4, 7: also, *ὑδ. ὄμμα*, Arist. Gen. An. 5, 1, 17. [ῠ]

†Ὑδάρνης, *ους* and *ου, ὁ, Hydarnes*, one of the seven Persian noblemen who slew the false Smerdis, Hdt. 3, 70; Strab. p. 531.—2. son of Hydarnes (1), leader of the immortals in the army of Xerxes, Hdt. 7, 83.—3. father of Sisamnes, Id. 7, 65.

Ὑδᾰρός, *ά, όν,*=*ὑδαρής*. [ῠ] Hence

Ὑδᾰρότης, *ητος, ἡ, wateriness*, Clem. Al. [ῠ]

Ὑδᾰρώδης, *ες*, (*ὑδαρής, εἶδος*) *of watery nature, τόποι*, Arist. Plant. 2, 6, 3. [ῠ]

Ὕδασι, dat. pl. of *ὕδωρ.*

Ὑδᾰσιστεγής, *ές*, like *ὑδατοστεγής, water-proof, πῖλος*, Anth. P. 6, 90: cf. Lob. Phryn. 688. [ῠ, but in Anth. l. c. ῡ.]

†Ὑδάσπης, *ου, ὁ, the Hydaspes*, a branch of the Acesines in India, Strab. p. 686: in Luc. Hist. scrib. 12 v. l. Ὑδάσπις.

Ὑδᾰταίνω, also as mid. *ὑδαταίνομαι*, (*ὕδωρ*) *to be dropsical*, Hipp. (in mid.).—II. of women, *to have watery menses*, Id. (in act.), cf. Foës. Oecon. [ῠ]

Ὑδᾰτηγός, *όν*, (*ὕδωρ, ἄγω*) *conveying water; ὑδ. ἀνήρ*, a water-*drawer*, Call. Fr. 42. [ῠ]

Ὑδᾰτηρός, *ά, όν*, (*ὕδωρ*):—*of* or *belonging to water, κρωσσὸς ὑδ., a water-ewer* or *pail*, Aesch. Fr. 91. [ῠ]

Ὑδάτῐνος, *η, ον*, also *ος, ον*, (*ὕδωρ*):—*of water, watery; wet, moist: τὸ ὑδ., an eye-lotion*, Galen.—II. *transparent like water*, of thin, gauze-like Milesian garments, *ὑδ. βράκη*, Theocr. 28, 11,—where others understand it *sea-green.*—III. like *ὑγρός* II, *pliant, supple, βραχίονες*, Anth. P. 9, 567; cf. Mehlhorn Anacr. 16, 9; *νάρκισσος*, Anth. P. append. 120. [ῠ; *but metri grat. also* ῡ; and Matro 1, 79, has ῠ, ῑ.]

Ὑδάτιον, *ου, τό*, dim. from *ὕδωρ, a little water, small stream*, of the Ilissus, Plat. Phaedr. 229 A; and in plur., Ib. B:—*small rain*, Theophr. [ῠδᾰ]

Ὑδᾰτίς, *ίδος, ἡ*, (*ὕδωρ*) *a watery vesicle under the upper eyelid*, Defin. Med. [ῠ]

Ὑδᾰτισμός, *οῦ, ὁ*, as from *ὑδατίζω, the noise of water in the body of a dropsical person*, Medic. [ῠ]

Ὑδᾰτοειδής, *ές*, (*εἶδος*)=*ὑδατώδης*, Diog. L. [ῠ]

Ὑδᾰτόεις, *όεσσα, όεν*, (*ὕδωρ*):—*watery, like water*, like *ὑδατώδης*, Anth. P. 6, 270; 9, 327; Dion. P. 782. [ῠ, but in arsis ῡ.]

Ὑδᾰτοθρέμμων, *ον*, gen. *ονος*, (*ὕδωρ, θρέμμα*):—*nurtured*, i. e. *living in water, ἰχθύς*, Emped. 78, 88. [ῠ, but in arsis also ῡ, l. c.]

Ὑδᾰτόκλυστος, *ον*, (*ὕδωρ, κλύζω*) *washed with water only* (*without soap*), Wyttenb. Plut. 2, 134 E.

Ὑδᾰτοπλήξ, *ῆγος, ὁ, ἡ*, (*ὕδωρ, πλήσσω*) *stricken by water, ἄκρα*, Opp. C. 2, 142.—The nom. *ὑδατοπληγής* is dub., Bast Ep. Cr. p. 282. [ῠ, in arsis also ῡ.]

Ὑδᾰτοποσία, *ας, ἡ, a drinking of water*, Hipp. Luc. Rh. Praec. 9: and

Ὑδᾰτοποτέω, *ῶ, to drink water*, Luc. Icarom. 7: [ῠ] from

Ὑδᾰτοπότης, *ου, ὁ*, (*ὕδωρ, πίνω*) *a water-drinker; v. ὑδροπότης*. [ῠ]

Ὑδᾰτοπωτέω, poët. for *-ποτέω*, Cratin. Incert. 107; cf. *ὑδροπωτέω*. [ῠ]

Ὕδατος, gen. of *ὕδωρ.*

Ὑδᾰτοστεγής, *ές,*=*ὑδασιστεγής*. [ῠ]

Ὑδᾰτοστεφής, *ές, girt with water*, v. l. Archestr. ap. Ath. 302 A. [ῠ]

Ὑδατοσύδνη, *ης, ἡ, name of a Nereid*, cf. Ἁλοσύδνη.

Ὑδᾰτοτρεφής, *ές*, (*ὕδωρ, τρέφω*) like *ὑδατοθρέμμων, bred by* or *in water, growing by the water, αἴγειροι*, Od 17, 208. [ῠ]

Ὑδᾰτόχλοος, *ον*, (*χλόη*) or

Ὑδᾰτόχλωρος, *ον*, (*ὕδωρ, χλωρός*) *water-green, pale*, Hipp.; v. Foës. Oecon.

Ὑδᾰτόχολος, *ον*, (*ὕδωρ, χολή*) *with watery bile*, Hipp. [ῠ]

Ὑδᾰτόχροος, *ον, water-coloured*, v. l. in Hipp. for *-χλωρος.*

Ὑδᾰτόω, *ῶ*, (*ὕδωρ*) *to make watery*:—pass., *to be dropsical*, Hipp. [ῠ]

Ὑδᾰτώδης, *ες*, (*ὕδωρ, εἶδος*) *like water, green like water*, Theophr.; *λίθοι*, Luc. Dea Syr. 32.—2. *watery, οὖρον*, Hipp.; *wet, sloppy, κρύσταλλος*, Thuc. 3, 23.—II. *dropsical*, Hipp. [ῠ]

Ὑδείω, Ep. for *ὑδέω*,=*ὕδω*, q. v., Call. Jov. 76. [ῠ]

Ὑδεραίνω, (*ὕδερος*) *to have the dropsy*, Hipp. [ῠ]

Ὑδεράω, *ῶ,*=*ὑδεριάω*, Lob. Phryn. 80. [ῠ]

Ὑδερίασις, *εως, ἡ,*=*ὕδερος, the dropsy*: [ῠ] from

Ὑδεριάω, (*ὕδερος*) *to have the dropsy*, Aristid. [ῠ]

Ὑδερικός, *ή, όν*, (*ὕδερος*) *dropsical. ὑδ. ἀῤῥώστημα, dropsy.* [ῠ]

Ὑδεροειδής, *ές*, (*εἶδος*) *of a dropsical nature.* [ῠ] From

Ὕδερος, *ου, ὁ*, (*ὕδωρ*):—like *ὕδρωψ, the dropsy*, Hipp., Arist. Eth. N. 7, 8, 1, Luc., etc.:—also *ὑδεροῦς ὁ.* [ῠ]

Ὑδερόω,=*ὑδεραίνω*, Hipp. [ῠ]

Ὑδερώδης, *ες*, contr. for *ὑδεροειδής*, Diosc. [ῠ]

ὙΔΈΩ, *ῶ, to tell of, celebrate*, a word first used by the Alexandr. poets, Nic. Al. 47, 525, Call. Fr. 477, cf. *ὑδείω*:—pass., *to be told of, to be called* so and so, Ap. Rh. 2, 528; 4, 264, Arat. 257. (Cf. Sanscr. *vad* loqui; akin to *αὐδή, ἀείδω*, Pott Et. Forsch. 1, p. 245:—from the same root come *ὕδης, ὕμνος, ὑμνέω*: prob. akin also to *ὕθλος*.) [Näke, Choeril. p. 183, makes ῠ in *ὑδέω, ὑδείω*, ῡ in *ὕδω*:—but the *existence* of this latter form is questionable.]

†Ὕδη, *ης, ἡ, Hy̆dē*, a city at the base of Mt. Tmolus, in Lydia, Il. 20, 385. [ῠ]

Ὕδης, *ου, ὁ*, (*ὑδέω*)=*ποιητής, συνετός*, Hesych.

†Ὕδνα, *ης, ἡ, Hydna*, daughter of Scyllus, beloved of Glaucus, Ath. 296 E.

Ὑδνέω, *ῶ, to nourish*, ap. Hesych· from

Ὕδνης, *ου, ὁ*, (*ὕω*) strictly, *watery, moist*; hence, *nourishing*: also pass., *nourished*:—but only in Gramm., as root of Ἁλοσύδνη, Ὑδατοσύδνη.

Ὕδνης, *ου, ὁ,*=*ὕδης, ἔμπειρος*, Gramm.

Ὕδνον, *τό*, also *οἶδνον*, (*οἰδάω*):—*an esculent fungus*, or prob. *the truffle*, Lat. *tuber*, Theophr.

Ὑδνόφυλλον, *ου, τό*, an herb *said to grow over truffles*, and mark the spot where they are, Pamphil. ap. Ath. 62 D.

Ὑδογενής, *ές, sprung from the water.* [ῠ]

Ὕδος, *εος, τό*, poet. for *ὕδωρ*, q. v., sub init.

Ὕδρα, †*ᾱς*, Ion. *-ρη, ης*†, *ἡ*, (*ὕδωρ*): like *ὕδρος, a water-serpent*, Lat. *hydra*, Hes. Th. 313, Soph. Tr. 574, etc.: *ὕδραν τέμνειν*, proverb. of labour in vain, because two heads sprung up for every one of the Lernaean hydra which was cut off, Plat. Rep. 426 E.

†Ὕδρα, ας, ἡ, (with or without Λερναία) the Lernaean *Hydra*, sprung from Typhon and Echidna, having nine heads, Apollod. 2, 5, 2; acc. to others fifty or even a hundred heads: cf. Paus. 2, 37, 4–5.—II. *Hydra*, a promontory on the Aeolian coast of Asia Minor, Strab. p. 622.—III. a lake in Aetolia, near Pleuron, later Lysimachia, Id. p. 460.

Ὑδρᾰγωγεῖον, ου, τό, *an aqueduct*, Strab.: from

Ὑδρᾰγωγέω, ῶ, (ὑδραγωγός) *to conduct* or *convey water*, Strab.

Ὑδρᾰγωγία, ας, ἡ, *a conducting* or *conveying of water*, Plat. Tim. 77 E.—II. *a water-course*, Arist. Part. An. 3, 5, 9: and

Ὑδρᾰγώγιον, ου, τό,=ὑδραγωγεῖον: from

Ὑδρᾰγωγός, όν, (ὕδωρ, ἄγω) *conducting* or *conveying water*: ὁ ὑδρ., *a maker* or *manager of aqueducts*, Lat. *aquilex*, Plut. 2, 914 B:—τὸ ὑδρ., *an aqueduct*, LXX.—II. in Hipp., *one who drinks much water, a dropsical person.*

Ὑδραίνω, (ὕδωρ):—*to water*: ὑ. γῆν, of a river, Eur. Tro. 226: *to sprinkle with water*, τινά, Id. I. T. 54:—ὑ. χοάς τινι, *to pour out* libations to..., Eur. I. T. 161; and in mid., *to bathe, wash* one's self, ὑδρηναμένη, Od. 4, 750, etc.; λουτρὰ ὑδράνασθαι χροΐ, *to pour* water *over one's* body, Eur. El. 157.

Ὑδραῖος, α, ον, (ὕδωρ) *by water, on the water*, opp. to χερσαῖος, Nicet.

Ὑδρᾰλεσία, ας, ἡ, and ὑδραλέσια, τά, plur. from ὑδραλέσιον, (ὕδωρ, ἀλέω):—*a water-mill*: in Hesych. also -ετία, ἡ.

Ὑδρᾰλέτης, ου, ὁ, *a water-mill*, Casaub. Strab. p. 556.

Ὑδράλμη, ἡ, (ἅλμη) *salt water.*

†Ὑδραμαρδία, ας, ἡ, *Hydramardia*, a fabulous city on the fabulous island Cabalusa, Luc. Ver. H. 2, 4.

Ὑδραντικός, ή, όν,=ὑγραντικός, dub.

Ὑδράργῠρος, ου, ὁ, (ὕδωρ, ἄργυρος) *fluid silver, quicksilver*, artificially prepared from cinnabar-ore: native quicksilver was called ἄργυρος χυτός.

Ὑδράρπαξ, ᾰγος, ὁ, *a water-clock*, like κλεψύδρα.

Ὑδραύλης, ου, ὁ, *one who plays the* ὕδραυλις.

Ὑδραύλησις, ἡ,=ὕδραυλις.

Ὑδραυλικός, ή, όν, *belonging to a* ὕδραυλις, Math. Vett.: from

Ὕδραυλις, εως, ἡ, (ὕδωρ, αὐλέω) *a hydraulic organ*, v. Ath. 174 A, sqq.

Ὕδραυλος, ὁ,=foreg.

†Ὑδραώτης, ου, ὁ, *the Hydraotes*, an Indian river, Arr. An. 5, 4, 2.

†Ὑδρέα, ας, ἡ, *Hydrea*, an island south of Argolis, Hdt. 3, 59.

Ὑδρεία, ας, ἡ, (ὑδρεύω):—*a drawing water, fetching water*, Thuc. 7, 13, Plat. Legg. 844 B.—2. *a distribution of moisture, irrigation*, Plat. Tim. 77 D, Legg. 761 C.—II. *water, a body of water*, Diod.

Ὑδρεῖον, ου, τό, Ion. ὑδρήϊον, (ὑδρεύω):—*a water-bucket, well-bucket*, Hdt. 3, 14.—II. *a place where water is drawn, a well* or *reservoir*, Polyb. 34, 2, 6, Strab.

Ὑδρέλαιον, ου, τό, *water mixed with oil*, Plut. 2, 663 C.

Ὕδρευμα, ατος, τό, (ὑδρεύω) *a place where water is drawn, a well.*

Ὑδρεύς, έως, ὁ, poet. for ὑδρευτής, Manetho; Lob. Phryn. 316.

Ὕδρευσις, εως, ἡ,=ὑδρεία, *irrigation*, Theophr.

Ὑδρευτής, οῦ, ὁ, *a drawer of water, waterer.*

Ὑδρεύω, (ὕδωρ):—*to draw, fetch* or *carry water*, Od. 10, 105, Theogn. 264:—usu. in mid., *to draw* or *go for water*, Od. 7, 131; 17, 206, Hdt. 7, 193, Eur., etc.; παρὰ τῶν γειτόνων ὑδρεύεσθαι, Plat. Legg. 844 B.

Ὑδρήϊον, ου, τό, for ὑδρεῖον, Hdt.

Ὑδρηλός, ή, όν, (ὕδωρ):—*watery, moist, wet*, λειμῶνες, Od. 9, 133, Σάμος, H. Ap. 41; νέφη, λιβάδες ὑδρ., Aesch. Supp. 793, Pers. 613; κρωσσοί, σταγόνες, Eur. Cycl. 89, Supp. 206.—Poët. word, used also by Hipp.

†Ὕδρηλος, ου, ὁ, *Hydrelus*, a Lacedaemonian, Strab. p. 650.

Ὑδρηρός, ά, όν,=ὑδρηλός, Eur. (?) ap. Stob. p. 520, 32.

Ὑδρηχόος, ον,=ὑδροχόος, πῶμα, Eur. Incert. 12.—II. ὁ ὑδρ., the sign *Aquarius* in the Zodiac, Plut. 2, 908 C.

Ὑδρία, ας, ἡ, (ὕδωρ) *a water-pot, bucket, pail*, Ar. Av. 602, Vesp. 926, Eccl. 678.—II. *a vessel* of any kind, ὑδρ. χαλκῆ, of the *balloting urn* in the law-courts, Dem. 1155, 6, cf. Plut. T. Gracch. 11:—*a cinerary urn*, Luc. Demosth. Enc. 29, Plut. Philop. 21, etc.

Ὑδριάς, άδος, ἡ, (ὑδρίον) Νύμφη, *a water-nymph*, Nonn.

Ὑδριᾱφόρος, ον, (ὑδρία, φέρω) *carrying a water-vessel*, Ar. Eccl. 738.

Ὑδρίον, ου, τό, dim. from ὕδωρ, *a small quantity of water*, Lat. *aquula*, Strab. p. 560.—II. *a water-clock*, Math. Vett.—III.=ὑδρεῖον.

Ὑδρίσκη, ης, ἡ, dim. from ὑδρία, Ath. 438 F.

Ὑδροβᾰτικός, ή, όν, *fitted for moving in the water*, v. l. for ὑγροβατικός, Ath. 99 B.

Ὑδροβᾰφής, ές, *dipped in water*, like ὑγροβαφής.

Ὑδρόγᾰρον, ου, τό, γάρον *prepared with water.*

Ὑδρογάστωρ, ορος, ὁ, ἡ, (ὕδωρ, γαστήρ) *with water in the belly, dropsical*, Manetho.

Ὑδρογνώμων, ον, *finding out water and digging wells.* Hence

Ὑδρογονικός, ή, όν, *of* or *for the production of water*, Geop.

Ὑδροδόκος, ον, (ὕδωρ, δέχομαι) *receiving* or *containing water*, Nonn.

Ὑδρόδομος, ον, *dwelling in water.*

Ὑδρόδρομος, ον, (ὕδωρ, δραμεῖν) *running in water*, i. e. *swimming*, Orph. H. 23, 7.

Ὑδροειδής, ές, (ὕδωρ, εἶδος) *like water: watery*, Eur. Rhes. 353.

Ὑδρόεις, εσσα, εν, (ὕδωρ) *watery*, Eur. Hel. 349: *fond of the water*, Lat. *aquaticus*, poet.

Ὑδροθήκη, ης, ἡ, *a reservoir of water, cistern.*

Ὑδροθήρας, ου, ὁ, (ὕδωρ, θηράω) *a water-hunter, fisherman*, Ael. N. A. 14, 19; cf. Ib. 20.

Ὑδροθηρία, ας, ἡ, *hunting in* or *on water, fishing*, Ael. N. A. 14, 19; cf. Ib. 20.

Ὑδροθηρικός, ή, όν, *belonging to fishing*, Ael. N. A. 14, 24.

Ὑδρακέλευθος, ον, dub. l. for ὑγροκέλευθος, Orph. H. 20, 3.

Ὑδροκέφᾰλον, ου, τό, Cels.; and ὑδροκέφᾰλος, ου, ὁ, *water in the head, hydrocephalus.*

Ὑδροκέφᾰλος, ον, *suffering from water in the head.*

Ὑδροκηλή, ῆς, ἡ, *water in the scrotum, hydrocele.* Hence

Ὑδροκηλικός, ή, όν, *suffering from hydrocele.*

Ὑδροκιρνάω, ῶ, *to mix with water*, Lob. Phryn. 630.

Ὑδρολόγιον, ου, τό, (λόγος) *a water-clock*, formed like ὡρολόγιον.

Ὑδρόμαντις, εως, ὁ, ἡ, (ὕδωρ, μάντις) *one who divines from water, a water-prophet*, Strab.

Ὑδρομαστευτής, οῦ, ὁ, (ὕδωρ, μαστεύω) *one who seeks for water*, Geop. Hence

Ὑδρομαστευτικός, ή, όν, *of, belonging to the search for water*: ἡ -κή (sc. τέχνη), *the art of seeking for water*, Geop.

Ὑδρομέδουσα, ης, ἡ, (ὕδωρ, μέδουσα) *Water-queen*, name of a frog in Batr. 19.

Ὑδρομέλαθρος, ον, (ὕδωρ, μέλαθρον) *dwelling in water*, ἰχθύες, Emped. 225.

Ὑδρόμελι, ιτος, τό, (ὕδωρ, μέλι) *hydromel*, a kind of *mead*, Geop.

Ὑδρομέτριον, ου, τό, *a vessel for measuring hydrostatically*, Math. Vett.

Ὑδρόμηλον, ου, τό, *a drink of water and* μηλόμελι, Diosc. 5, 30.

Ὑδρομῐγής, ές, (ὕδωρ, μίγνυμι) *mixed with water*, Aretae.

Ὑδρομύλη, ης, ἡ, and ὑδρόμῠλος, ου, ὁ, *a water-mill.*

Ὑδρονομέομαι, (ὕδωρ, νέμω) as pass., *to get a supply of water*, Luc. Lexiph. 9.

Ὑδροπέπερι, εος, τό, *water-pepper, Polygonum Hydropiper*, Diosc. 2, 191.

Ὑδροποιός, όν, (ὕδωρ, ποιέω) *producing water, watery*, Plut. 2, 939 E.

Ὑδροπόρος, ον,=ὑγροπόρος, Nonn.

Ὑδροποσία, ας, ἡ, *water-drinking*, Xen. Cyr. 1, 5, 12, Plat., etc.: and

Ὑδροποτέω, ῶ, *to drink water*, Hdt. 1, 71, Xen. Cyr. 6, 2, 26, Plat., etc.;—as opp. to οἴνῳ διαχρῆσθαι: cf. ὑδροπωτέω: from

Ὑδροπότης, ου, ὁ, (ὕδωρ, πίνω):—*a water-drinker*, Xen. Cyr. 6, 2, 29: hence in comic phrase for *a thin-blooded, mean-spirited fellow*, Jac. Anth. 1, 2, p. 231; so, ὑδατοποτής, in Phryn. (Com.) Incert. 1; ὕδωρ πίνων, Dem. 73, 3; Horace's *aquae potor.*

Ὑδροπωτέω, acc. to the Gramm. the more correct form of ὑδροποτέω, v. Lob. Phryn. 456.

Ὑδροροδῖνον, ου, τό, *oil of roses mixed with water*,—or *rose-water?*

Ὑδρορόσατον, ου, τό, *rose-water.*

Ὑδροῤῥόα, ἡ, and poet. ὑδρορόα, -ρόη, Lob. Phryn. 492: (ὕδωρ, ῥοή):—*a water-course*, whether on the ground, *a conduit, canal, sluice*, Ar. Ach. 922, 1186; or on the roof, *a gutter, spout*, Ar. Vesp. 126.—II.=ὕδρωψ, A. B.—III. *a hidden rock in the sea.*

Ὑδρόῤῥοια, ας, ἡ,=foreg., Polyb. 4, 57, 8; v. Lob. Phryn. 497: from

Ὑδροῤῥόος, ὁ, (ὕδωρ, ῥέω)=ὑδροῤῥόα, Alciphr. 3, 47.

Ὑδροῤῥύα, ἡ, also ὑδροῤῥύη,=ὑδροῤῥόα, Lob. Phryn. 492. [ρῠ]

Ὕδρος, ὁ, (ὕδωρ):—like ὕδρα, *a water-serpent*, Il. 2, 723.—II. a smaller kind of water-animal, elsewh. φαλάγγιον or σαῦρος.

Ὑδροσεληνίτης, ου, ὁ, a fine kind of *selenite.*

Ὑδροσκοπέω, ῶ, *to search for water*, Geop.

Ὑδροσκοπική, ῆς, ἡ, (sc. τέχνη), *the art of finding water, well-sinking*, Geop.:—τὸ -κόν, *a treatise on this art*, Ib.

Ὑδροσκόπιον, ου, τό, *a water-clock.*

Ὑδροσκόπος, ον, (ὕδωρ, σκοπέω) *seeking* or *finding water*: ὁ ὑδρ., *a water-seeker, well-sinker.*

Ὑδρόσπονδα (sc. ἱερά), τά, *a drink offering of water*, Porphyr.; cf. ἐλαιό *σπονδα, μελίσπονδα, οἰνόσπονδα.*—The *ὑδρόσπονδα* were also called *νηφάλια.*

'Υδροστάσιμος, ον, *of* or *with standing water*, Diosc. [ᾰ]

'Υδροστάσιον, ου, τό, (*στῆναι*) *standing water, a pond, pool.* [ᾰ]

'Υδροστᾰτέομαι, (*ὕδωρ, ἵστημι*) as pass., *to have stagnant water* :—*τόποι ὑδροστατούμενοι*, spots *with standing water, marshes*, ap. Suid.

'Υδροστάτης, ου, ὁ, *a hydrostatic balance*, Procl. [ᾰ]

'Υδροσφράντης, ου, ὁ, (*ὕδωρ, ὀσφραίνω*) *a water-smeller*, Alciphr. 3, 61.

'Υδροτόκος, ον, (*ὕδωρ, τίκτω*) *producing water*, of a well, Ap. Rh.

†'Υδροῦς, οῦντος, ὁ, (*ὑδρόεις*) *Hydruntum*, a city on the east coast of Calabria, Strab. p. 281.

†'Υδροῦσσα, ης, ἡ, (i. e. *ὑδρόεσσα*) *Hydrussa*, an island in the Saronicus sinus, on the coast of Attica, Strab. p. 398.

'Υδροφάντης, ου, ὁ, *one who discovers water, a well-sinker.*

'Υδροφαντική, ῆς, ἡ, (sc. *τέχνη*) *the art of discovering water.*

'Υδροφόβας, ου, ὁ, = *ὑδροφόβος*, Plut., cf. Lob. Phryn. 639, Aj. 604.

'Υδροφοβία, ας, ἡ, (*ὑδροφόβος*) *horror of water* caused by the bite of a mad dog, *hydrophobia.*

'Υδροφοβιάω, ῶ, f. -*άσω*, *to have the hydrophobia.*

'Υδροφοβικός, ή, όν, *belonging to* or *seized with hydrophobia* : *πάθος ὑ.* = *ὑδροφοβία.*

'Υδροφόβος, ον, (*ὕδωρ, φοβέω*) *having a horror of water, having the hydrophobia.* — II. as subst. ὁ and ἡ *ὑδρ.*, =*ὑδροφοβία*, Diosc.

'Υδροφορέω, ῶ, (*ὑδροφόρος*) *to carry water*, Xen. An. 4, 5, 9.

'Υδροφόρησις, ἡ, and *ὑδροφορία*, ας, ἡ, *a carrying of water.*

'Υδροφόρια (*ἱερά*), τά, *the water-carrying*, a festival in Aegina : from

'Υδροφόρος, ον, (*ὕδωρ, φέρω*) *carrying water* : ὁ *ὑδρ.*, *a water-carrier*, Hdt. 3, 14 : fem. ἡ *ὑδροφόρος*, Xen. An. 4, 5, 10.

'Υδροχᾰρής, ές, (*ὕδωρ, χαίρω*) *delighting in water* ; or *ὑδρόχαρις*, ὁ, *Grace of the waters*, name of a frog in Batr. ; cf. *λιμνοχαρής.*

'Υδροχοεῖον, ου, τό, *a well, cistern.*

'Υδροχοεύς, έως, ὁ, like *ὑδροχόος*, *one who pours water.*—II. *the constellation Aquarius*, Arat. 389.

'Υδροχόη, ης, ἡ, *a water-drain, gutter, aqueduct.*

'Υδροχόος, ον, (*ὕδωρ, χέω*) *pouring* or *pouring forth water.*—II. ὁ *ὑδρ.*, *the constellation Aquarius*, Anth. P. 12, 199, Manetho.

'Υδρόχῠτος, ον, (*ὕδωρ, χέω*) *pouring* or *gushing with water*, *κρῆναι*, Eur. Cycl. 65 :—*overspread with water*, *κόλπος*, Nonn.

'Υδρώδης, ες, (*ὕδωρ, εἶδος*) *like water, watery, wet*, Theophr.

'Υδρωπιάω, ῶ, f. -*άσω*, (*ὕδρωψ*) *to have the dropsy*, Arist. Gen. An. 5, 8, 13 ; cf. Foës. Oec. Hipp.

'Υδρωπικός, ή, όν, (*ὕδρωψ*) *dropsical*, Arist. Probl. 3, 5, 7.

'Υδρωπιώδης, ες, and *ὑδρωποειδής*, ές, (*ὕδρωψ, εἶδος*) *like dropsy, showing symptoms thereof, dropsical*, Hipp., v. Foës. Oecon.

῞Υδρωψ, ωπος, also *οπος*, ὁ, (*ὕδωρ*) *dropsy*, Hipp., who distinguishes two kinds, ὁ *ὑποσαρκίδιος* and ὁ *μετ' ἐμφυσήματος*, cf. Foës. Oecon.—2. like *ἰχώρ*, *any watery humour*, Hipp.—II. *a dropsical person*, Id., in which signf. the more exact Gramm. write it oxyt. *ὑδρώψ*, and take *ὑδρόπος* as gen. (The word is formed from *ὕδωρ* without any compos. with *ψ*, cf. *αἰμάλωψ, θυμάλωψ, μώλωψ*, etc.)

῞Υδω, v. sub *ὑδέω.*

῞Υδωρ, τό, gen. *ὕδατος*, like *σκώρ, σκατός* (for no nom. *ὕδαρ* or *ὕδας* occurs) : an Ep. dat. *ὕδει* in Hes. Op. 61, Theogn. 955, whence Callim. Fr. 466 formed a nom. *ὕδος* : (*ὕω*, v. sub fin.). *Water*, of any kind, fresh or salt, spring or rain, Hom., etc. : freq. also in plur., but so used by Hom. only in Od. 13, 109 ; esp. of *rivers*, *ὕδατα Καφίσια*, *the waters* of Cephisus, Pind. O. 14, 1 ; freq. in Trag. : more definitely, *ὕδωρ πότιμον*, *fresh* water, Xen. Hell. 3, 2, 19 : *ὕδωρ πλατύ*, *salt* water, Hdt. 2, 108 ; so, *ὑ. ἁλμυρόν*, Thuc. 4, 26, etc. :—*ὕδωρ κατὰ χειρός*, *water* for washing the hands, Ar. Vesp. 1216, Av. 464, (like *χέρνιψ*) :—on *γῆν καὶ ὕδωρ αἰτεῖν* or *διδόναι*, v. sub *γῆ.*—Proverbs, *γράφειν τι εἰς ὕδωρ*, of any thing fleeting or untrustworthy, Soph. Fr. 694, Plat. Phaedr. 276 C, (cf. *τέφρα*) ; *ὅταν τὸ ὕδωρ πνίγῃ, τί δεῖ ἐπιπίνειν* ; of a lost case, Arist. Eth. N. 7, 2, 10 : *ὕδωρ πίνειν*, cf. *ὑδροποτής.*—2. esp., *rain-water*, Il. 16, 385 : and then simply *rain*, *ὗσαι ὕδατι*, Hdt. 1, 87 ; *ὕδωρ γίγνεται, ἐπιγίγνεται*, Id. 8, 12, 13 ; also called, *ὕδωρ ἐξ οὐρανοῦ*, Thuc. 2, 77, and in plur., *ὕδατα ὄμβρια*, Pind. O. 10 (11), 22 ; *τὰ Διὸς ὕδατα*, Plat. Legg. 761 A, etc. : hence, *Ζεὺς ὕδωρ ὕει, ὁ θεὸς ὕδωρ ποιεῖ*, Ar. Nub. 1280, Vesp. 261 ; absol., *ὕδατα ποιεῖ*, Theophr. : — *ὕδατα βροντιαῖα*, thunder-*showers* ; *ὕδατα σκληρά* or *μαλακά*, heavy or slight *rains*, etc., Hipp., v. Foës. Oecon.—3. for the phrase *ἐν ὕδατι βρέχεσθαι*, Hdt. 3, 104, v. sub *βρέχω.* — 4. in Attic law-phrase, *τὸ ὕδωρ* was *the water of the water-clock* (*κλεψύδρα*), and hence *the time it took in running out*, *ἐὰν τὸ ὕδωρ ἐγχωρῇ*, i. e. if there's time enough, Dem. 1094, 3 ; *ἐν τῷ ἐμῷ ὕδατι, ἐπὶ τοῦ ἐμοῦ ὕδατος*, in the time allowed me, Id. 274, 9 ; 1318, 6 ; *οὐκ ἐνδέχεται πρὸς τὸ αὐτὸ ὕδωρ εἰπεῖν*, one cannot say (all) in one speech, Id. 817, 9 ; *τὸ ὕδωρ ἀναλῶσαι*, Dinarch. 105, 38 ; so, *διδάσκειν πρὸς σμικρὸν ὕδωρ*, Plat. Theaet. 201 B ; *ἐν μικρῷ μέρει τοῦ παντὸς ὕδατος*, Dem. 847, 15 : *ἐπίλαβε τὸ ὕ.*, stop the water (which was done while the speech was interrupted by the calling of evidence, etc.), Id. 1103, fin., etc. ; v. plura ap. Indd. Oratt. Att. (The word orig. had the digamma, *Ϝύδωρ*, cf. sub *ὕω* fin.—Cf. Sanscr. *uda*, Lat. *udus unda*, Slav. *voda*, Goth. *vato*, which brings us to *water* :—Erse and Cornish *dour*, Welsh *dwr.*) [ῠ strictly, and so always in Att. ; but in Ep., from Hom. downwds., usu. ῡ in arsis, ῠ in thesis, Herm. H. Hom. Cer. 381.]

'Υεικός, ή, όν, and *ὕειος, α, ον*, also *ος, ον*, (*ῡ̔ς*) :—*of* or *belonging to a swine*, like *ὑϊκός, ὕϊνος, ὑεία κοιλία*, *pig's* tripe, Ar. Eq. 356 ; *θηρίον ὑ.*, as a type of brutish ignorance, Plat. Rep. 535 E ; cf. Ruhnk. Tim., and v. sub *ὑηνός, ὑϊκός.* [ῠ]

'Υελέος, α, ον, contr. *ὑελοῦς, ᾶ, οῦν*, later form for *ὑαλέος*, q. v.

'Υελέψης, ου, ὁ, (*ὕελος, ἕψω*) *one who melts, makes glass.*

†'Υέλη, ης, ἡ,='Ελέα, Strab p. 252.

'Υελίζω, *ὑέλινος, ὑελίτης*, Ion. or later forms of *ὑαλ-*.

῞Υελος, v. sub *ὕαλος.*

'Υελουργεῖον, *ὑελουργός*, Ion. or later forms of *ὑαλ-*.

'Υέλοψος, ὁ,=*ὑελέψης.*

'Υελώδης, ες,=*ὑαλώδης.*

'Υετίζω, f. -*ίσω*, (*ὑετός*) *to cause it to rain, pour out*, LXX. [ῡ]

'Υέτιος, α, ον, (*ὑετός*) *rainy, bringing rain*, Arist. Probl. 26, 7 ; *νότος*, Theophr. ; *Ζεὺς ὑ.*, *Jupiter pluvius*, Arist. Mund. 7, 2 :—*ὑετ. ὕδωρ*, *rain-water*, Plut. 2, 911 F :—compar. *ὑετιώτερος*, Theophr. [ῡ]

†'Υετίς, ίδος, ἡ, (*ὑετός*) *Hyetis*, a fountain near Miletus, Theocr. 6, 115. [ῡ]

'Υετόεις, εσσα, εν,=*ὑέτιος*, Anth. P. 9, 525, 21. [ῡ]

'Υετόμαντις, εως, ὁ, ἡ, (*ὑετός, μάντις*) *prophet of rain*, *κορώνη*, Euphor. Fr. 65.

'Υετός, οῦ, ὁ, (*ὕω*) *rain*, Il. 12, 133, Hes. Op. 543 ; *ποιεῖ ὑετόν*, Ar. Vesp. 263 :—esp. *a heavy shower*, Lat. *nimbus*, whereas *ὄμβρος*, Lat. *imber, pluvia*, is a *lasting* rain, and *ψεκάς* or *ψακάς*, *a drizzling* rain, Xen. Cyn. 5, 4, Arist. Meteor. 1, 9, 6.—II. as adj. in superl., *ἄνεμοι ὑετώτατοι*, the *rainiest* winds, Hdt. 2, 25,—where however Buttm. would write *ὑετιώτατοι.* (The word appears in our *wet.*) [ῡ, except in Ep. gen. *ὑετοῖο.*]

'Υετώδης, ες, (*ὑετός, εἶδος*) *like rain, rainy, showery*, Joseph. [ῡ]

'Υηνεύς, έως, ὁ, *a swinish, brutal, stupid fellow.* [ῠ]

'Υηνέω, ῶ, f. -*ήσω*, like *συηνέω*, *to be* or *act like a hog, be swinish, uncouth, brutal* or *stupid*, Plat. Theaet. 166 C : and

'Υηνία, ας, ἡ, like *συηνία, swinishness*, Ar. Pac. 928 ; cf. *ὑωδία* : [ῠ] from

'Υηνός, ή, όν, (*ῡ̔ς*) like *συηνός*, *swinish*, *θρέμματα ὑηνά*, *swinish* creatures, Plat. Legg. 819 E ; cf. *ὕειος.* [ῠ]

῞Υης, ου, ὁ, (*ὕω*) epith. of Jupiter, like *ὑέτιος*, Hesych.—II. epith. of Sabazios or Bacchus, Meineke Euphor. Fr. 14 (in Hesych. also 'Υεύς), —prob. *as the god of fertilizing moisture* : hence his mother Semelé was also called ῞Υη, and the nymphs who reared him 'Υάδες.—To which of these the cry of *῞Υης ἄττης* in Dem. 313, 27, should be referred, is dub. [ῡ]

†'Υηττός, οῦ, ἡ, *Hyettus*, a town of Boeotia near Copae, Paus. 9, 24, 3 : so called acc. to Paus. l. c. from an Argive of that name.

'Υθλέω, ῶ, f. -*ήσω*, (*ὕθλος*) *to talk nonsense, trifle, prate*, Ar. Nub. 773. Hence

῞Υθλημα, ατος, τό, in plur.,=sq.

῞Υθλος, ου, ὁ, *idle talk, nonsense*, like *λῆρος*, Lat. *nugae*, Plat. Rep. 336 D, Dem. 931, 12 ; *γραῶν ὕθλος*, old wives' *gossip*, Plat. Theaet. 176 B :—in Gramm. also *ὕαθλος* or *ὕσλος.* (Akin to *ὕδω, ὑδέω, ὕμνος.*)

Υἷα, Ep. acc. of *υἱός*, Hom.

Υἱαρχία, ας, ἡ, (*υἱός, ἀρχή*) *the power of the Son*, Eccl.

Υἱάσι, poet. dat. pl. of *υἱός*, Hom.

Υἱάφιον, ου, τό, dim. from *υἱός.* [ᾰ]

Υἱδεύς, έως, ὁ, (*υἱός*) *a son's son, grandson*, Isocr. 424 A.

Υἱδῆ, ῆς, ἡ, fem. of *υἱδοῦς*, *a son's daughter, granddaughter.*

Υἵδιον, ου, τό, dim. from *υἱός*, Ar. Vesp. 1356.—II. dim. from *ὗς*, Xen. Mem. 1, 2, 30.

Υἱδοῦς, οῦ, ὁ, (*υἱός*) like *υἱδεύς*, *a son's son, grandson*, Plat. Legg. 925 A, Xen. An. 5, 6, 37 :—fem. *υἱδῆ* : also *υἱωνός, υἱωνεύς, υἱωνή.*

*Υἰεύς, v. sub υἱός.

Ὑΐζω, f. -ίσω, (ὗς) *to squeak* or *squeal like a pig*; v. ὑϊσμός. [ῠ]

Υἷι, Ep. dat. of υἱός, Hom.

Υἱϊκός, ή, όν, (υἱός) *filial.*

Ὑϊκός, η, όν, (ὗς) *of* or *proper to swine; like a swine, swinish,* ὑϊκόν τι πάσχειν, to have something *of the pig* about one, Xen. Mem. 1, 2, 30: cf. ὑεικός. [ῠ]

Ὕϊνος, η, ον,=foreg.

Υἱοθεσία, ας, ἡ, *adoption as a son,* N. T.: and

Υἱοθετέω, ῶ, f. -ήσω, *to adopt as a son.*

Υἱόθετος, ον, (υἱός, τίθημι) *adopted as a son.*

Υἱοποιέομαι, (υἱός, ποιέω) mid., *to adopt as a son,* Polyb. 37, 3, 5. Hence

Υἱοποίησις, εως, ἡ, *adoption as a son,* like υἱοθεσία: and

Υἱοποιητός, ή, όν, *adopted as a son,* Dion. H. Dinarch. 12.

Υἷος, Ep. gen. of υἱός, Hom.

ΥἹΌΣ, ὁ, declined regul. υἱοῦ, υἱῷ, etc.; but also, esp. in Att., inflected as if there were a nom. *υἱεύς, gen. υἱέος, dat. υἱεῖ: dual. υἱέε, υἱέοιν: plur. υἱεῖς, υἱέων, υἱέσι (Soph. Ant. 571), υἱεῖς: however the gen. υἱέως, and the acc. sing. and plur. υἱέα, υἱέας, are rejected as not Att., though these forms have crept into Edd. even of Thuc., and Plat., v. Thom. M. p. 866, Lob. Phryn. 68: in later prose, as Ael., a dat. pl. υἱεῦσι occurs. Homer uses it in both declensions, but not in all cases;—gen. υἱοῦ only in Od. 22, 238, elsewh. υἱέος; dat. always υἱέϊ or υἱεῖ; acc. υἱέα, Il. 13, 350, elsewh. always υἱόν:—plur. nom. always υἱέες or υἱεῖς; gen. υἱῶν; dat. υἱοῖσι, Od. 19, 418; acc. υἱούς, as v. l. Il. 5, 159, elsewh. υἱέας:—he also uses the contr. forms, gen. υἷος, dat. υἷϊ, acc. υἷα, dual. υἷε (distinguished from the voc. sing. υἱέ by the accent), plur. υἷες, dat. υἱάσι, acc. υἷας;—but these remained wholly Ep.—The declension, υἱῆος, etc., belongs solely to Ion. prose. The pretended Att. nom. ὑός seems to be a mere invention of Gramm., v. Lob. Phryn. 40. Still less were any such nom. forms as υἱεύς, υἷϊς, ὗϊς, υἷς, ever in use. *A son,* Hom., etc.:—υἱὸν ποιεῖσθαί τινα, to adopt as *a son,* Aeschin. 32, 3.—2. later, the plur. was freq. used, like παῖδες, as a periphr. for trades or professions (which indeed were freq. handed down from father to son), as, ἰατρῶν υἱεῖς, ῥητόρων υἱεῖς, i. e. physicians, orators, etc.; so in Hom., υἷες Ἀχαιῶν for Ἀχαιοί: cf. παῖς I. 2. (The Sanscr. root is *su* (generare), the same as Gr. φύω: so Lat. *filius* from the old *fuo*; cf. Pott Et. Forsch. 1, p. 215: it recurs most nearly in the Spanish *hijo.*) [Hom. sometimes has the first syll. short in thesis, but only in the forms υἱός, Il. 6, 130, υἱόν, Il. 4, 473, υἱέ, Il. 7, 47, cf. Herm. H. Hom. Ap. 46.]

Υἷος, Ep. gen. of υἱός, Hom.

Υἱότης, ητος, ἡ, (υἱός) *sonship, the state of son,* Eccl.

Υἱόω, ῶ, (υἱός) *to make into a son:*—mid., *to adopt as one's son.*

Ὑϊσμός, οῦ, ὁ, (ὑΐζω) *the squeaking* or *grunting of swine.*

Υἱωνεύς, έως, ὁ,=υἱωνός.

Υἱωνή, ῆς, ἡ, fem. from sq., *a grand-daughter.*

Υἱωνός, οῦ, ὁ, (υἱός) *a child's child, a grandson,* Il. 2, 666, Od. 24, 514; cf. υἱδοῦς.

Υἵωσις, εως, ἡ, (υἱόω)=υἱοποίησις, υἱοθεσία, Ael. ap. Suid.

Ὕκης or ὕκκης, ὁ, *a sea-fish,*=ἐρυθρῖνος, Hippon. etc. ap. Ath. 327:—also ὑκος, ὁ, and ὕκη, ἡ. [ῡ]

†Ὕκκαρα, ων, τά, *Hyccara,* a city on the north coast of Sicily, Thuc. 6, 62; so called from foreg., acc. to Ath. 327 B. Hence

†Ὑκκαρικός, ή, όν, *of* or *from Hyccara, Hyccarian,* ἀνδράποδα, Thuc. 7, 13.

Ὕλαγμα, ατος, τό, (ὑλάω, ὑλακτέω):—*the bark of a dog, a single bark* or *yelp;* κυνῶν ὑλάγματα, Eur. I. T. 293: metaph., also in plur., *currish, snarling words,* Aesch. Ag. 1631, 1672.

Ὑλαγμός, οῦ, ὁ, (ὑλάω, ὑλακτέω) *a barking, baying,* Il. 21, 575. [ῠ]

Ὑλᾰγωγέω, ῶ, *to carry wood,* Dem. 1041, 2: [ῡ] and

Ὑλᾰγωγία, ας, ἡ, *a carrying of wood:* [ῡ] from

Ὑλᾰγωγός, όν, (ὕλη, ἄγω) *carrying wood.* [ῡ]

Ὑλάδια, τά, *a kind of fig,* Ath. 78 A.

Ὑλάεις, Dor. for ὑλήεις, Eur.

Ὑλάζομαι, (ὕλη) dep. mid., *to get* or *fetch wood,* ap. Hesych. [ῡ]

†Ὕλαι, αἱ, v. Ὕλη.

†Ὑλαίη, ης, ἡ (prop. *the wood-country, the 'Bush'*), *Hylaea,* a tract in southeast of European Sarmatia, Hdt. 6, 76: from

Ὑλαῖος, α, ον, (ὕλη) *belonging to wood* or *to a wood, of the wood* or *forest,* θὴρ ὑλ., Theocr. 23, 10; ἀνθοσύνη, Anth. P. 11, 365.—II. *material, corporeal.* [ῡ]

†Ὑλαῖος, ου, ὁ, *Hylaeus* (i. e. *the man of the woods*), a Centaur, slain by Atalanta, Call. Dian. 221.

Ὑλᾰκάω, poet. collat. form for ὑλάω, ὑλακτέω, but only found in Ep. part. ὑλακόωντες, Opp. C. 3, 281. [ῡ in arsis.]

Ὑλᾰκή, ῆς, ἡ, *a barking, howling,* Poët. ap. Plat. Legg. 967 D, Anth. P. 6, 167.

†Ὑλακίδης, ου, *son of Hylacus,* for whom Ulysses gave himself out, Od. 14, 204.

Ὑλᾰκόεις, εσσα, εν, (ὑλακή) *barking, howling,* χόλος, Opp. H. 1, 721. [ῠ, but in arsis also ῡ.]

Ὑλᾰκόμωρος, ον, *always barking, still howling* or *yelling,* κύνες, Od. 14, 29; 16, 4. (On the very dub. deriv., v. Heyne Il. 4, 242; and cf. ἐγχεσίμωρος, ἰόμωρος.) [Ep. in arsis ῡ.]

Ὑλακτέω, ῶ, f. -ήσω, (ὑλάω, ὑλακή):—*to bark, bay, howl,* of dogs, Il. 18, 586, Ar. Vesp. 904: of hounds, ὑλ. περὶ τὰ ἴχνη, Xen. Cyn. 3, 5.—2. metaph., κραδίη ὑλακτεῖ, Od. 20, 13, 16; so of a hungry stomach, *to yelp for food,* νηδὺς ὑλακτοῦσα, Anth. P. 6, 89; like Horace's *stomachus latrans,* cf. Heind. Sat. 2, 2, 18:—also, *to yell forth bold and shameless words,* Soph. El. 299; ἄμουσ' ὑλακτεῖ, *howls* his uncouth songs, Eur. Alc. 760.—II. transit., *to bark* or *yelp at,* τινά, Ar. Vesp. 1402, Isocr. 8 C: metaph., *to snarl at, abuse,* Polyb. 16, 24, 6.—The radic. form ὑλάω, q. v., like ὑλάσκω, ὑλακάω and ὑλακτιάω, is only poet.: the forms ὑλάκτω, ὑλάσσω, very dub.: ἀλακτέω is Cretan. [ῠ] Hence

Ὑλακτητής, οῦ, ὁ, *a barker, bawler,* Anth. P. 7, 479: the form ὑλάκτης is without example. [ῠ]

Ὑλακτιάω, ῶ,=ὑλακτέω, Q. Sm. 2, 375. [ῠ]

Ὑλακτικός, ή, όν, *disposed to bark,* Luc. Bis Acc. 33. [ῠ]

Ὑλάκτω,=ὑλακτέω, dub.

Ὕλαξ, ᾰκος, ὁ,=ὑλακτητής *a barker.* [ῠ]

†Ὕλας, α, ὁ, *Hylas,* son of Thiodamas, a beautiful youth, carried off by the nymphs in Mysia, Ap. Rh. 1, 131, 1350: in Luc. Ὕλλας: cf. Strab. p. 564.—2. a grammarian, Plut. 2, 739 F.—3. name of a slave, Ar. Eq. 67. [ῠ]

Ὑλάσκω,=ὑλακτέω, Aesch. Supp. 877.

Ὑλάσσω, f. -ξω,=foreg., dub. in Charito. [ῠ]

Ὑλαστής, οῦ, ὁ, *one who gets* or *fetches wood.* [ῡ]

Ὑλάστρια, ας, ἡ, fem. of foreg. [ῡ]

Ὑλᾱτόμος, Dor. for ὑλητ-.

ὙΛΆΩ, ῶ, poet. radic. form of ὑλακτέω, only used in pres. and impf., *to bark, bay,* of dogs, Od. 16, 9; 20, 15; so in mid., ὑλάοντο, Od. 16, 162.—2. metaph. of a man, *to howl, cry out,* Soph. Fr. 58.—II. transit., *to bark* or *bay at,* τινά, Od. 16, 5, Theocr. 25, 70. (Onomatop., like our *howl, yell,* etc.) [ῠ]

†Ὑλεύς, ὁ, *Hyleus,* a Calydonian hunter, Apollod. 1, 8, 2.

ὝΛΗ, ης, ἡ, *wood, a wood, forest, woodland,* freq. in Hom., etc.; γῆ δασέη ὕλη παντοίη, Hdt. 4, 21; ἀπ' ὕλης ἀγρίης ζώειν, Id. 1, 203;—but not only of *a real wood, trees;* but also of *copse, brush-wood, underwood, undergrowth,* hence directly opp. to trees, Xen. An. 1, 5, 1, cf. Hdt. 3, 112; v. sub. ὕλημα.—II. *wood cut down, timber, firewood, fuel,* Il. 23, 50, Od. 9, 234, Hdt. 4, 164; 6, 80; ὕλη ναυπηγησίμη, Plat. Legg. 705 C.—III. like Lat. *materia, the stuff* or *matter* of which a thing is made; *the raw, unwrought material, whether wood,* as in Od. 5, 257; or *stone, metal,* etc., Soph. Fr. 743: ὕλη ἰατρική, *materia medica,* Galen.:—in full, ἡ ὑποκειμένη ὕλη, *the matter treated of, subject-matter,* Arist. Eth. N. 1, 3, 1: in chemical signf., *a simple substance, base.*—2. *matter,* as a principle of being, first in Arist. (cf. ὑλικός), and freq. in later philosoph. writers,—usu. as opp. to the intelligent principle (νοῦς).—(The aspirate becomes *s* in Lat., *sylva:* prob. akin to ξύλον.) [ῡ]

†Ὕλη, ης, ἡ, in Mosch. 3, 89 and Strab. Ὕλαι, αἱ, *Hyle* or *Hylae,* a small city of Boeotia, on lake Copaïs, Il. 2, 500; 5, 708. [ῠ in Il. 5, 708; 7, 221, hence some would read Ὕδη there]: cf. Strab. p. 407.—2. a city of Cyprus; hence an appell. of Apollo, Ὑλάτης, Lyc. 448.

Ὑληβάτης, ου, ὁ, (ὕλη, βαίνω) v sub ὑλιβάτης.

Ὑληγενής, ές, (ὕλη, *γένω) *produced in wood.*—2. *made of wood.*—II. *consisting of matter, material, corporeal.* [ῡ]

Ὑλήεις, εσσα, εν, but ὑλήεις as fem. in Od. 1, 246: (ὕλη):—*woody, wooded,* Od. l. c., Soph. Aj. 1218; ἀν' ὑλᾶντα νάπη, Eur. Hel. 1303. [ῡ]

Ὑληκοίτης, ου, ὁ, (ὕλη, κοίτη) *one who lodges in the wood, an inhabitant of it,* Hes. Op. 527. [ῡ]

Ὕλημα, ατος, τό, (ὕλη) *any thing of wood kind,* esp. *of shrubby plants, bushes;* hence joined with τὰ φρυγανικὰ καὶ θαμνώδη, Theophr. H. Pl. 1, 5, 3; opp. to πόα, Id. 9, 16, 4. [ῡ]

Ὑλημᾰτόω, and -ώδης,=ὑλο-. [ῡ]

Ὑληματικός, ή, όν, *belonging to the class of* ὕλημα, Theophr.

Ὑληνόμος, ον,=ὑλονόμος, Sext. Emp. p. 16; v. Lob. Phryn. 636.

Ὑληουργία, ας, ἡ,=ὑλουργία. [ῡ]

Ὑληουργός, ον,=ὑλουργός, Ap. Rh. 2, 80. [ῡ]

Ὑλησκόπος, ον,=ὑλοσκόπος, Anth. P. 6, 107. [ῡ]

Ὑλητόμος, ον, Dor. ὑλᾱτ-,= ὑλοτόμος, Theocr. 17, 9. [ῡ]

Ὑληφορέω. ῶ,=ὑλοφορέω. [ῡ]

Ὑληφόρος, ον,=ὑλοφόρος, Ar. Ach. 272. [ῡ]

Ὑλῃώρης, ου, ὁ, [ῡ]=ὑλώδης, Nic. Th. 55.

Ὑληωρός, όν, (ὕλη, οὖρος) *watching a wood, a forester*, epith. of Pan, Ap. Rh. 1, 1227, Leon. Tar. 17. [ῡ]

Ὑλία, ας, ἡ, *the sole of a shoe*, ap. Hesych., prob. *of wood;* hence Lat. *solea.*

†Ὑλίας, ου, ὁ, *the Hylias*, a river of lower Italy between Croton and Sybaris, Thuc. 7, 35.

Ὑλιβάτης, ου, ὁ, (ὕλη, βαίνω) *he that walks* or *haunts the wood*, Antiph. Cycl. 2, Anaxil. Circé 1.—The form is rejected by Lob. Phryn. 637, who reads ὑληβάτης. But Meineke rejects this also, and reads ἠλίβατος or -βάτης, v. ad loca.

Ὑλιγενής, ές, dub. l. in Anth. for ὑληγενής, ὑλογενής, v. Lob. Phryn. 637.

Ὑλίζω, f. -ίσω, *to cleanse, clear*, of sediment, *to filter, strain*, Diosc.: ὑλίζεσθαι τὰς ῥῖνας, *to blow* one's nose, Cratin. Incert. 98: ὑλίζεσθαι διά τινος, Plut. 2, 897 B; cf. διυλίζω. (Acc. to Gramm. from ὗλις, transposed for ἰλύς).

Ὑλικός, ή, όν, (ὕλη):—*of* or *belonging to matter, material*, ὑλικὴ οὐσία, Arist. Metaph. 7, 4, 1; 8, 7, 7; ὑλ. ἀρχή, Id. Part. An, 1, 1, 20; cf. ὕλη III. 2.—II. in Eccl., *worldly, secular.* [ῡ]

†Ὑλικός, ή, όν, *of* or *relating to Hyle;* esp. ἡ Ὑλικὴ λίμνη, *lake Hylice*, in Boeotia, same with *Cephisis*, Strab. p. 407.

Ὑλισκόπος, ον, read by Bast in Anth. for ὑλοσκ- or ὑλησκόπος, but v. Lob. Phryn. 637.

Ὑλισμός, οῦ, ὁ, (ὑλίζω) *a straining, filtering.* [ῡ]

Ὑλιστός, ή, όν, (ὑλίζω) *strained; to be strained* or *filtered*, Diosc.

Ὑλιστήρ, ῆρος, ὁ, (ὑλίζω) *a filter, strainer, colander*, Diosc., Att. τρύγοιπος. [ῡ]

Ὑλιστήριον, ου, τό,=foreg. [ῡ]

Ὑλίστριον, ου, τό, contr. for foreg. [ῡ]

†Ὑλλαϊκὸς λιμήν, ὁ, *the Hyllaïc port*, in Corcyra, now *Kalikiopulo*, Thuc. 3, 72; in Dion. H. also Ὑλαϊκός, and in Ap. Rh. 4, 1125 Ὑλλικός: cf. Leake ap. Bloomfield ad Thuc. l. c.

†Ὕλλειοι, ων, οἱ,= Ὑλλεῖς (2), Dion. P. 386.

†Ὑλλεῖς, έων, οἱ, (sing. Ὑλλεύς), *the Hylles*, one of the three Dorian tribes, in Sicyon, so named from Hyllus son of Hercules, Hdt. 5, 68: v. Dict. Antiqq. p. 1002.—2. on the peninsula Hyllis in Illyria, so called from Hyllus also: poet. Ὑλλῆες, Ap. Rh. 4, 524.

†Ὑλληΐς, ίδος, ἡ, fem. adj. *of Hyllis, Hyllean;* ἡ Ὑ. γαῖα,= Ὑλλίς, Ap. Rh. 4, 562.

†Ὑλλικός,=Ὑλαϊκός.

†Ὑλλίς, ίδος, ἡ, *of* or *relating to Hyllus, Hyllean*, Pind. P. 1, 120.—2. sc. γῆ, *Hyllis*, the peninsula named after Hyllus in Illyria.

†Ὕλλος, ου, ὁ, *Hyllus*, son of Hercules and Deïanira, Soph. Tr. 56; Hdt. 8, 131.—2. son of Hercules and Melite, who went with a colony of Phaeacians to Illyria, Ap. Rh. 4, 538.—II. a river on the Ionian coast of Asia Minor, joining the Hermus, Il. 20, 392: later Φρύγιος, Strab. p. 626.

Ὕλλος, ου, ὁ, dim. from ὕδρος.—II. *the ichneumon.*

Ὑλοβάτης, ου, ὁ,=ὑλιβάτης, Anth. P. 6, 32, Plan. 233.

Ὑλόβῐος, ου, ὁ, (ὕλη, βίος) *living in the woods*, name of a sect of Indian devotees, Arr. †Strab. p. 713†. (A literal translation of *Vânaprastha*, the Sanscr. name for *one of the third order*, i. e. *a hermit*, acc. to Manû.) [ῡ]

Ὑλογενής, ές,=ὑληγενής, ap. Ath. 63 B. [ῡ]

Ὑλογράφος, ον, *painting wood, writing upon wood.* [ῡ]

Ὑλοδίαιτος, ον,=ὑλόβιος, Synes. [ῡ]

Ὑλοδρόμος, ον, (ὕλη, δραμεῖν) *roaming the wood*, of wild beasts, Ar. Thesm. 47. [ῡ]

Ὑλοκάτοικος, ον, (κατοικέω) *dwelling in the wood.* [ῡ]

Ὑλόκομος, ον, (ὕλη, κόμη) *thick grown with wood*, νάπος, Eur. Andr. 283. [ῡ]

Ὑλοκόμος, ον, (ὕλη, κομέω) *taking care of woods, fond of them.* [ῡ]

Ὑλοκοπέω, ῶ, (ὕλη, κόπτω) *to chop* or *peck wood*, Arist. H. A. 9, 17, 1. [ῡ]

Ὑλόκουρος, ον, (ὕλη, κείρω, κουρά) =ὑλοτόμος, Lyc. 1111. [ῡ]

Ὑλομᾰνέω, ῶ, f. -ήσω, *to grow too rank* or *run to wood*, esp. of the vine, Lat. *silvescere*, cf. τραγάω, Hipp.: then, generally, *to run riot*, Wyttenb. Plut. 2, 15 F.—II. τὰ πεδία ὑλομανεῖ, the plains *are overgrown with thick wood*, Strab. p. 684: [ῡ] from

Ὑλομᾰνής, ές, (ὕλη, μαίνομαι) *mad after the woods.*—II. of fruit-trees, *running to wood*, Theophr. [ῡ]

Ὑλομᾰχέω, ῶ, f. -ήσω, (ὕλη, μάχομαι) *to fight* or *contend in woods, defend one's self by forests*, App. Mithr. 103. [ῡ]

Ὑλομήτρα, ἡ, *a wood-worm.* [ῡ]

Ὑλονόμος, ον, (ὕλη, νέμομαι) *living in the woods*, θήρ, Simon. 108, 7; of bees, Arist. H. A. 9, 40, 20.

Ὑλοσκόπος, ον, (ὕλη, σκοπέω) *watching over woods*, epith. of Pan.

Ὑλοτομέω, ῶ, f. -ήσω, (ὑλοτόμος) *to cut* or *fell wood*, Hes. Op. 420. [ῡ]

Ὑλοτομία, ας, ἡ, (ὑλοτόμος) *the cutting* or *felling of wood*, Arist. Pol. 1, 11, 4.

Ὑλοτομικός, ή, όν, *of, belonging to the felling of wood:* ἡ -κή (sc. τέχνη), *the woodman's art* or *trade*, Diog. L. 3, 100: [ῡ] and

Ὑλοτόμιον, ου, τό, *a timber-yard, a wood-market*, Strab.: [ῡ] from

Ὑλοτόμος, ον, (ὕλη, τέμνω):—*cutting* or *felling wood:* ὁ ὑλ., *a wood-cutter, woodman*, Il. 23, 114, 123, Hes. Op. 805, Soph. El. 98.—II. proparox. ὑλότομος, ον, pass., *cut in the wood:* τὸ ὑλότομον, *a plant cut in the wood*, used as a charm, H. Hom. Cer. 229;—like ὑποταμνόν: cf. τέμνω III. 2. [ῡ]

Ὑλοτρῠγέω, ῶ, (ὕλη, τρώγω) *to eat wild roots* and *fruits*, Ael. N. A. 16, 21. [ῡ]

Ὑλοτρᾰφής, ές, (ὕλη, τρέφω) *nourished by matter, material*, Procl. ap. A. Br. 2, p. 443. [ῡ]

Ὑλουργία, ας, ἡ, *the carpenter's art, carpentry:* [ῡ] from

Ὑλουργός, όν, (ὕλη, *ἔργω) *working wood:* ὁ ὑλ., *a carpenter* or *woodman*, Eur. H. F. 241. [ῡ]

Ὑλοφάγος, ον, (ὕλη, φαγεῖν) *feeding in the woods*, βοῦς, Hes. Op. 589.—II. *eating, consuming wood.*

Ὑλοφορβός, όν, (ὕλη, φέρβω) *feeding in the woods*, Eur. I. T. 261.

Ὑλοφορέω, ῶ, *to carry* or *gather wood:* [ῡ] from

Ὑλοφόρος, ον, (ὕλη, φέρω) *carrying wood*, Leon. Tar. 16:—of a mountain, *wooded, woody*, Polyb. 3, 55, 9. [ῡ]

Ὑλώδης, ες, (ὕλη, εἶδος) *woody, wooded, bushy*, Thuc. 4, 8, 29.—II.= ἰλυώδης, *impure, muddy*, Schäf. Greg. 555; cf. ὑλίζω. [ῡ]

Ὑλωρός, όν, (ὕλη, οὖρος)= ὑληωρός:—οἱ ὑλωροί,=ἀγρονόμοι, *magistrates who managed the public forests*, Arist. Pol. 6, 8, 6.

Ὕμα, ατος, τό, (ὕω) *that which is rained upon*, cf. ὕσμα.

Ὑμεδᾰπός, ή, όν, (ὑμεῖς):—*your countryman*, Lat. *vestras.*—II. generally,=ὑμέτερος. (On the deriv., v. sub ποδαπός, and cf. ἡμεδαπός.) [ῡ]

†Ὑμέης, ου Ion. εω, ὁ, *Hymeës*, a general of the Persians, son-in-law of Darius, Hdt. 5, 116.

Ὑμεῖς, old Aeol., Dor., and Ep. ὕμμες, (as always in Hom.): Ion. ὑμέες, Dor. ὑμές: gen. ὑμῶν, Ion. ὑμέων, as usu. in Hom., (always as dissyll.), but Ep. also ὑμείων, Il.:—dat. ὑμῖν, often in Hom., who also, though more rarely, uses old Aeol. ὔμμῐ, ὔμμῐν, as in Pind. O. 13, 18, P. 2, 6: but ὑμίν [– ⏑] or ὔμῐν, and ὕμῑν only in Trag., perh. only in Soph.; though the latter was admitted in one or two places of Hom. by some ancient critics, v. Thiersch Gr. Gr. § 204, 9:—acc. ὑμᾶς, Ion. ὑμέας, as usu. in Hom., but always as dissyll.; besides this he has freq. the old Aeol. ὔμμε, as in Pind. O. 8, 19, Dor. ὑμέ; in Trag. also ὑμάς [– ⏑] or ὔμᾰς:—the only word (out of the strict Dor. dialect) of which some forms have υ with the smooth breathing, as in Ep. ὔμμι, ὔμμε, v. supra.—Pron. of 2nd pers., plur. of σύ, *ye, you*, Sanscr. *yûyam*, Pers. *shumâ*, etc.: sometimes also addressed to an individual, though in reference to others with him, as Od. 12, 81, 82, cf. Böckh Expl. Pind. P. 7, 17, Tibull. 1, 3, 1, and v. ὑμέτερος, sub fin. [ῡ]

Ὑμείων, Ep. gen. of ὑμεῖς, Il. [ῡ]

Ὑμέναιος, ου, ὁ, (Ὑμήν):—*hymenaeus, a wedding song*, sung by the bride's attendants as they led her to the bridegroom's house, Il. 18, 493, Hes. Sc. 274; ὑμεναίων ἰαχὰ παμφώνων, Pind. P. 3, 30; so in Trag.:—hence, *a marriage*, Soph. O. T. 422, Eur. Ion 1475; and in plur., Id. I. A. 123, etc.—II. later,=Ὑμήν, *Hymen*, the god of marriage, addressed in the wedding-songs as Ὑμὴν ὦ Ὑμέναιε Eur. Tro. 314, Ar. Av. 1742, Pac. 1235; Dor. Ὑμὰν ὦ Ὑμέναιε, Theocr. 18, 58; Catull. 62. [ῠ]

†Ὑμέναιος, ου, ὁ, *Hymenaeus*, masc. pr. n., Ath.; N. T.; etc.

Ὑμεναιόω, ῶ, (ὑμέναιος) *to wed, take to wife*, always of the man, Ar. Pac. 1076, 1112, Theocr. 22, 179. generally, *to tie together, couple.*—II. *to sing the wedding-song*, Aesch. Pr. 557. [ῠ]

Ὑμενήϊος, ου, ὁ, epith. of Bacchus as cause of joy, Anth. P. 9, 524, 21 [ῠ]

Ὑμένῐνος, η, ον, (ὑμήν) *of skin* or *membrane*, Ath. [ῠ]

Ὑμένιον, ου, τό, dim. from ὑμήν, Arist. H. A. 1, 17, 17. [ῠ]

Ὑμενοειδής, ές, (ὑμήν, εἶδος) *like skin, skinny, membranous*, Arist. H. A. 3, 15, 1. [ῠ]

Ὑμενόπτερος, ον, (ὑμήν, πτερόν) *with wings of skin, membrane-winged*, like the bat, Luc. Muscae Enc. 1. [ῡ]

Ὑμενόστρᾰκος, ον, (ὑμήν, ὄστρακον) said of *earthenware as thin* or *transparent as a membrane* or *skin*, Luc Lexiph. 7.

Υμενόω, ῶ, (ὑμήν) *to change into skin, enclose in skin*:—pass., *to become skin* or *membrane*, Hipp. [ῡ]

'Υμενώδης, ες,=ὑμενοειδής, Arist. H. A. 1, 16, 16, etc.:—of liquids, *full of membranous substances* or *fibres*, Foes. Oecon. Hipp. [ῡ]

'Υμές, Dor. for ὑμεῖς. [ῡ]

'Υμέτερος, α, ον, (ὑμεῖς):—*your, yours*, Lat. *vester*, Hom.; ὑμέτερος ἑκάστου θυμός, the courage of each *of you*, Il. 17, 226; also, ὑμέτερος αὐτῶν θυμός, *your* own mind, Od. 2, 138; ὑμετερόνδε, *to your house*, Il. 23, 86: τὸ ὑμ. (sc. μέρος), *what in you lies*, for your part, Hdt. 8, 140, 1, cf. Plat. Gorg. 522 C:—in prose sometimes with the article, ταῖς ὑμετέραις πόλεσι, Plat. Legg. 836 C, etc.:—later, it sometimes stands for σός, Jac. Anth. P. p. 119, 627:—cf. also ὑμός. [ῡ]

'Υμήν, ένος, ὁ, *a skin, membrane*, Arist. H. A. 3, 13, 2, etc.; ὑμὴν περικάρδιος, *the pericardium*; ὑμὴν περιτόναιος, *the peritonēum*, Medic.; ὑμὴν ὑγρός, the large dorsal *sinew* of cartilaginous fish, Ael. N. A. (14, 21)? (Perh. akin to ὑφ-ή, ὑφ-αίνω, Lat. *suo*, as if the primary signf. were that of *a fine web*.) [ῡ]

'Υμήν, ένος, ὁ, *Hymen*, the god of marriages, cf. ll. cc. sub 'Υμέναιος:—a vocat. 'Υμέν is quoted, Call. Fr. 461.—II. like ὑμέναιος, *a wedding-song*. (Perh., like foreg., from root 'Υ-, *su-o*, to connect, Pott Et. Forsch. 1, 230.) [ῡ in arsis, ll. cc. sub 'Υμέναιος: but also ῠ, as in 'Υμέναιος, Ov. Her. 6, 44, 45; 9, 134; 14, 27.]

'Υμήνᾰος, ου, ὁ, poet. for ὑμέναιος, Sapph. 73, cf. Herm. Elem. Metr. p. 28.

†'Υμησσός, Att. 'Υμηττός, οῦ, ὁ, *Mt. Hymettus*, in Attica near Athens, famed for its honey, Hdt. 6, 137, Strab. p. 399.

†'Υμήττειος, α, ον, pecul. fem. 'Υμηττίς, ίδος, *of Hymettus, Hymettian*, μέλι, Anth. P. 7, 36. [ῡ Anth. l. c.: ῡ Nic. Al. 446.]

†'Υμήττιος, α, ον,=foreg., Strab. p. 399: hence proverb. 'Υμήττιον στόμα ἀνοίγειν.

"Υμμε, ὔμμες, ὔμμι ὔμμιν, old Aeol., Dor. and Ep. for ὑμᾶς, ὑμεῖς, ὑμῖν, Hom.

"Υμμος, α, ον, Aeol. for ὑμός, ὑμέτερος.

'Υμνᾰγόρας, ου, ὁ, (ὕμνος, ἀγορεύω) *a singer of hymns*, Anth. P. 9, 525, 21.

'Υμνείω, poet. for sq., Hes. Op. 2.

'Υμνέω, ῶ, fut. -ήσω: Dor. ὑμνίω, Ar. Lys. 1305: (ὕμνος):—*to sing, laud, praise, sing of, tell of*, Lat. *canere*, c. acc., first in Hes. Th. 11, 33, then freq. in the Homeric Hymns, Pind., and Trag.; also in Hdt. 4, 35, and Att. prose; ἃ τὴν πόλιν ὕμνησα, the points wherein *I have praised* our city, Thuc. 2, 42:—*to speak much of*; hence, in pass., ὑμνούμενος, *famous*, Xen. Hell. 7, 1, 38, cf. Hdt. 5, 67.—2. also in bad sense, *to reproach, chide*, Lat. *increpare*, Plat. Rep. 329 B; ὑμνοῖτο φροιμίοις παλιῤῥόθοις, Aesch. Theb. 7, cf. Ruhnk. Tim.—3. c. acc. rei, *to sing*, ὕμνον, παιᾶνα, Aesch. Ag. 1191, Eur. H. F. 688:—hence, *to tell over and over again, to be always telling of*, Lat. *decantare*, Plat. Prot. 317 A, Rep. 549 E, etc., cf. Valck. Phoen. 441; τὸν νόμον ὑμνεῖν, *to recite the form* of the law, Plat. Legg. 870 E; (as in Lat. we have *carmen* for *a form of words*, Liv. 1, 26, etc.); ὁ δ' εἶπε πρός με βαί', ἀεὶ δ' ὑμνούμενα (Schol. τὰ πολυθρύλητα), Soph. Aj. 292.—II. intr., *to sing*, Stallb. Plat. Rep. 463 D; περί τινος, Thuc. 1, 21. [In Att. sometimes ῠ, Pors. Med. 441.]

'Υμνηπολέω,=ὑμνοπολεύω.

'Υμνηπόλος, ον,=ὑμνοπόλος, poet.

'Υμνήσιος, ον,=ὑμνητός, Ael. N. A. 12, 5.

"Υμνησις, εως, ἡ, (ὑμνέω) *a singing, lauding, praising*, Diod.

'Υμνητέον, verb. adj. from ὑμνέω, *one must praise*, Plat. Epin. 983 E.

'Υμνητήρ, ῆρος, ὁ,=sq., Leon. Tar. 80: fem. -ήτειρα, Anth. P. 8, 35.

'Υμνητής, οῦ, ὁ, (ὑμνέω): *a singer of hymns* or *praise*; generally, *a minstrel*, Plat. Rep. 568 B. Hence

'Υμνητήριος, ον, and in Strab. ὑμνητικός, ή, όν:—*belonging to, fitted for singing praise* or *praising*.

'Υμνητός, ή, όν, verb. adj. from ὑμνέω, *sung of, praised, lauded*, εὐδαίμων καὶ ὑμν., Pind. P. 10, 34; cf. 11, 93.

'Υμνήτρια, and ὑμνητρίς, ίδος, ἡ, fem. of ὑμνητήρ, ὑμνητής.

'Υμνίον, ου, τό,=ὑμνίον, shortd. for ὑμένιον, dim. from ὑμήν.

†'Υμνίς, ίδος, ἡ, *Hymnis*, fem. pr. n., Anth. P. 7, 643.

'Υμνίω, Dor. for ὑμνέω, Ar. Lys. 1305.

'Υμνογράφος, ον, (ὕμνος, γράφω) *writing hymns*, LXX. [ᾰ]

'Υμνοδότειρα, ας, ἡ, fem. from sq., v. l. Orph. H. 2, 7.

'Υμνοδοτήρ, ῆρος, ὁ, (ὕμνος, δίδωμι) *giver* or *inspirer of hymns*, poet.

'Υμνοθέτης, ου, ὁ, (ὕμνος, τίθημι) *a composer of hymns, a lyric poet*, Mel. 1, 44, 123, etc.; cf. Jac. Anth. P. p. 42.

'Υμνόθετος, ον, *composed of hymns* or *songs*.

'Υμνολογέω, ῶ, *to sing praise*: and

'Υμνολογία, ας, ἡ, *a song of praise, praise*; and

'Υμνολογίζω,=ὑμνολογέω: from

'Υμνολόγος, ον, (ὕμνος, λέγω) *singing hymns* or *praise*.

'Υμνοποιός, όν, (ὕμνος, ποιέω) *making hymns, a minstrel*, Eur. Supp. 180, Rhes. 651.

'Υμνοπολεύω, *to be busied with songs of praise*, Synes.: from

'Υμνοπόλος, ον, (ὕμνος, πολέω) *busied with hymns* or *songs*: ὁ ὑμν., *a poet, minstrel*, Emped. 407, Simon. 52, 2, Anth. p. 7, 18, etc.

"Υμνος, ου, ὁ, *a song*, ὕμνος ἀοιδῆς, merely of the music, Od. 8, 429, and in the Hymns; but in Hes. Op. 655, both of *the air and words*:—*a hymn, festive song* or *ode*, usu. *in praise* of gods or heroes, (ὕμνος θεοῖς καὶ ἐγκώμια τοῖς ἀγαθοῖς, Plat. Rep. 607 A, cf. Legg. 700 B, 801 D), very freq. in Pind., ὕμνος πολύφατος, ἐπικώμιος, καλλίνικος, O. 1, 14, N. 8, 85, etc.; Θήρωνος 'Ολυμπιονίκαν ὕμνον, O. 3, 5: so in Trag., etc.; ὕμνος ἐπινύμφειος, Soph. Ant. 814:—(rarely of *dirges*, Aesch. Pers. 625, cf. Theb. 867.)—It was sometimes in Epic form, as the Homeric and Orphic hymns; but more usu. in Lyric, as those of Pindar, (cf. Ar. Eq. 530);—the latter being properly sung to the *cithara* without dancing, Procl. ap. Phot. p. 523. (Prob. from same root as ὑδέω.)

'Υμνῳδέω, ῶ, f. -ήσω, (ὑμνῳδός) *to sing a hymn* or *song of praise*, Plat. Legg. 682 A: generally, *to sing*, ὑμν. θρῆνον, Aesch. Ag. 990.—II.=χρησμῳδέω, Eur. Ion 6; cf. ὑμνῳδία II.

'Υμνώδης, ες, (ὕμνος, εἶδος) *like a hymn*, Philostr.

'Υμνῳδία, ας, ἡ, (ὑμνῳδός) *the singing of a hymn, hymning*, Eur. Hel. 1434.—II. χρησμῳδια, *a prophetic strain*, Id. Ion 682.

'Υμνῳδογράφος, ον, f. l. for ὑμνογράφος.

'Υμνῳδός, όν, (ὕμνος, ᾠδή): *singing hymns* or *odes*, ὑμν. κόραι, the *minstrel* maids, Eur. H. F. 394.

'Υμός, ά and ή, όν, Dor. and Ep. for ὑμέτερος, *your*, Il. 5, 489; 13, 815, Od. 1, 375; 2, 140, Pind. P. 7, 15 cf. ἁμός. [ῡ]

'Υμος or ὑμός, ὁ, v. ὗμα.

'Υν, acc. from ὗς, Od.

"Υνις, εως, ἡ, v. ὕννις.

'Υννιμάχος, ον, *fighting with a ploughshare*.

"Υννις or ὕνις, ἡ, *a ploughshare*, Plut. Rom. 11, etc.; cf. Jac. Anth P. p. 147, 254, 284. (Plut., 2, 670 A, derives the word from ὗς, from the hog's nozzling and rooting.) [Suid says that υ is long, quoting Anth. P. 6, 104, where it is *short*; so Ibid. 7 176.]

"Υννος, ὁ, f. l. for ἴννος.

'Υοβοσκός, οῦ, ὁ, (ὗς, βόσκω) *a swineherd*, Arist. H. A. 8, 21, 2.

'Υοβότης, ου, ὁ,=foreg.

'Υοειδής, ές, (ὗς, εἶδος) *like a swine* or *hog, swinish, hoggish*.—II. ὀστοῦν ὑο., a bone on the top of the windpipe, *shaped like the letter* Υ, also called ὑψιλοειδής, Poll. [ῠ]

†'Υόεσσα, ης, ἡ, *Hyöessa*, a fountain near Troezene in Argolis, Soph. Fr. 20.

'Υομουσία, ας, ἡ, (ὗς, Μοῦσα) *swine's music, swinish taste in music*, Ar. Eq. 986. [ῠ]

'Υοπόλος, ὁ, (ὗς, πολέω) *a swineherd*. [ῠ]

'Υόπρωρος, ον, (ὗς, πρώρα):—*of a ship having a beak turned up like a swine's snout*, cf. Σάμαινα: hence, ναῦς ὑόπρωρος τὸ σίμωμα, Plut. Pericl. 26, where before Coray was falsely read ὑπόπρωρος: Hdt., 3, 59, says of the same ships, νηῶν καπρίους ἐχουσέων τὰς πρώρας. [ῠ]

'Υός, ὁ, Att. for υἱός, not in use, Lob. Phryn. 40.

'Υός, gen. from ὗς, Hom. [ῠ]

'Υοσκῠᾰμάω, ῶ, (ὑοσκύαμος) *to be mad from taking henbane*: generally, *to be raving mad*, Pherecr. Coriann. 7.

'Υοσκυάμινος, η, ον, *of henbane*. ἔλαιον, Diosc.: from

'Υοσκύᾰμος, ου, ὁ, (ὗς, κύαμος) strictly *hog-bean*, but answering to our *henbane*, which causes giddiness and madness, Xen. Oec. 1, 13, cf. Plut. Demetr. 20. [ῠ]

'Υοφορβεῖον, ου, τό, *a pig-sty*. [ῠ]

'Υοφόρβιον, ου, τό, *a herd of swine*, Strab.: [ῠ] from

'Υοφορβός, οῦ, ὁ, (ὗς, φέρβω) *a swineherd*. [ῠ]

'Υπᾰγᾰνακτέω, ῶ, f. -ήσω, (ὑπό, ἀγανακτέω) *to become somewhat wroth*, Dion. H., Hdn. 2, 7.

'Υπᾰγᾰπάω, ῶ, f. -ήσω, (ὑπό, ἀγαπάω) *to love a little* or *love underhand*, Joseph.

'Υπαγγέλλω, (ὑπό, ἀγγέλλω) *to tell underhand, betray*, Diod.

'Υπάγγελος, ον, (ὑπό, ἄγγελος) *called by a messenger*, Aesch. Cho 838.

'Υπάγγελτος, ον, verb. adj., *told underhand*: *betrayed*, ap. Suid.

'Υπαγκᾰλίζω, f. -ίσω and -ιῶ, (ὑπό, ἀγκαλίζομαι) *to take into* or *in the arms, embrace*, Eur. Cycl. 498: so in pass., γένος ὑπηγκαλισμένη, *having them clasped in her arms*, Id. Heracl. 42.

'Υπαγκάλιος, ον,=ὑπάγκαλος, ap. Suid. [κᾰ]

'Υπαγκάλισμα, ατος, τό, (ὑπαγκαλίζω) *that which is taken into the arms* or *embraced*; hence, *a wife, mistress, love*, Soph. Tr. 540, Eur. Hel. 242; of a child, Eur. Tro. 752; v. Elmsl. Heracl. 42. [κᾰ]

Ὑπάγκᾰλος, ον, (ὑπό, ἀγκάλη) *taken into the arms, in arms*, of a child, Dion. H. 7, 67; also ὑπαγκάλιος:—cf. ὑπωλένιος.

Ὑπαγκώνιον, ου, τό, (ὑπό, ἀγκών) *a cushion under the elbow*, like Lat. *cubital* from *cubitus*, Galen.

Ὑπάγνῡμι, f. -άξω, (ὑπό, ἄγνυμι) *to break underneath*, Opp. H. 4, 653.

Ὑπᾰγόρευσις, εως, ἡ, *suggestion, advice*, Joseph.: and

Ὑπᾰγορευτικός, ή, όν, *suggestive*, τινός, Sext. Emp. p. 495: from

Ὑπᾰγορεύω, (ὑπό, ἀγορεύω) *to dictate*, Lat. *praeïre verbis*, Xen. Oec. 15, 5, Dem. 219, 27, etc.—II. *to tell underhand, give information of*, τι.—III. *to suggest*, τινί τι, e. g. ἐλπίδα, πρόφασιν, Strabo, cf. Plut. Marcell. 29.—IV. *to reply, answer.*

Ὑπᾰγορία, ας, ἡ, =ὑπαγόρευσις, *advice*, Dor., Lob. Phryn. 702.

Ὑπάγροικος, ον, (ὑπό, ἄγροικος) *somewhat clownish, subrusticus*, Ar. Fr. 552.

Ὑπάγρυπνος, ον, (ὑπό, ἄγρυπνος) *somewhat sleepless*, Hipp.

Ὑπάγω, f. ὑπάξω, (ὑπό, ἄγω):—A. transit., *to lead* or *bring under*, ὑπάγειν ἵππους ζυγόν, *to bring* the horses *under the yoke, yoke* them, Il. 16, 148; 23, 291; also simply ὑπάγειν ἵππους, Od. 6, 73:—for Soph. Ant. 353, v. sub ἀέξω.—2. *to bring under one's power*, οἱ θεοὶ ὑπήγαγόν σε ἐς χέρας τὰς ἐμάς, Hdt. 8, 106; in mid., *to bring under one's own power, reduce*, πόλιν, Thuc. 7, 46.—3. *to draw from under*; hence in pass., ὑπαγομένου τοῦ χώματος, Thuc. 2, 76.—II. *to bring* a person *before the judgment seat* (where the ὑπό refers to his being set *under* or *below* the judge); as, ὑπάγειν τινὰ ὑπὸ τὸ δικαστήριον, ὑπὸ τοὺς ἐφόρους, *to bring* one *before* the court, i. e. *to accuse, impeach* him, Hdt. 6, 72, 82; so, ὑ. τινὰ εἰς δίκην, Thuc. 3, 70: ὑπάγειν τινὰ θανάτου ὑπὸ τὸν δῆμον, to impeach him before the commons on a capital charge, Valck. Hdt. 6, 136, cf. Xen. Hell. 2, 3, 12; so ὑπάγειν alone, Ib. 33; and (in mid.) Eur. El. 1155.—III. *to lead slowly on*, τὸ στράτευμα, Thuc. 4, 127.—2. *to lead* one *on by degrees* or *secretly*, Xen. Cyn. 5, 15: esp., *to draw on* an enemy by pretended flight, Id. Cyr. 1, 6, 37; 3, 2, 8:—then, *to lead* one *on, induce* one (to do a thing), esp. by deceit or cunning, Lat. *inducere*, Wess. Hdt. 9, 94; so c. inf., Eur. Andr. 428; and in mid., ἐλπίσιν ὑπαγαγέσθαι τινά, Isocr. 100 D, cf. Xen. An. 2, 4, 3, Dem. 105, 7, etc.; also, ὑπ. τινὰ εἰς ἐλπίδα, Eur. Hel. 826:—in mid. also *to suggest* something, *throw out so as to lead* a person *on*, Eur. Andr. 906, Xen. An. 2, 1, 18:—in pass., κατὰ μικρὸν ὑπαχθείς, Isocr. 82 B; ἐλπίσι καὶ φενακισμοῖς ὑπάγεσθαι, v. l. Dem. 59, 18; ὑπὸ ἀπατῶν καὶ ἀλαζονευμάτων, v. l. Aeschin. 25, 23, etc.—IV. *to lead* or *take away from under*, τινὰ ἐκ βελέων, Il. 11, 163.—2. *to carry down, carry off below*, Lat. *subducere*; hence, ὑπάγειν τὴν κοιλίαν, to purge the bowels, Hipp., v. Lob. Phryn. 308; cf. sub fin.

B. intr., *to take one's self away secretly, withdraw, retire*, ὑπάγω φρένα τέρψας, Theogn. 917:—of an army, *to draw off* or *retire slowly*, Hdt. 4, 120, 122, Ar. Av. 1017, Thuc. 4, 126, etc.—II. *to go after, go slowly on*, ὑπάγεθ' ὑμεῖς τῆς ὁδοῦ, Ar. Ran. 174, cf. Nub. 1298; ὕπαγε, like ἄγε, *come! cheer up!* Eur. Cycl. 52.—III. also of an army, *to come slowly* or *gradually on*, Xen. An. 3, 4, 48; 4, 2, 16.—IV. medic., of the bowels, *to be open*, κοιλία ὑπάγουσα, Galen.; cf. A. IV. 2.

Ὑπᾰγωγεύς, έως, ὁ, *a trowel* or *tool for shaping bricks* or *tiles*, Ar. Av. 1149, ubi v. Schol.—II. *an instrument of torture.*—III. *a moveable bridge on stringed instruments*, also ὑποβολεύς, Math. Vett.: from

Ὑπᾰγωγή, ῆς, ἡ, (ὑπάγω) *a leading on*, τινός, Xen. Cyn. 6, 12.—2. *a misleading, allurement*, v. l. Dem. 444, 23.—II. *a clearing out* or *purging of the body downwards*, τῆς κοιλίας, Diosc.—III. *a leading back*: intr., *a return, retreat, withdrawal*, Thuc. 3, 97.

Ὑπᾰγωγίδιον, ου, τό, and ὑπᾰγώγιον, ου, τό, dim. from ὑπαγωγεύς.

Ὑπᾰγωγικός, ή, όν, (ὑπαγωγή) *leading on, attractive*, dub., v. Schäf. Dion. Comp. p. 34.

Ὑπᾰγωγός, όν, (ὑπάγω) *carrying off downwards*, ὑπ. τῆς κοιλίας.

Ὑπᾴδω, (ὑπό, ᾄδω) *to sing to, accompany with the voice*, τινί, Ar. Ran. 366, 874.—II. *to sing gently* or *softly.*

Ὑπᾰείδω, poet. for foreg., Call. [Sometimes in arsis ᾱ.]

Ὑπᾱέριος, ον, (ὑπό, ἀήρ) *found in, living in the air*, Ael.; cf. ὑπηέριος.

Ὑπαί, poet., esp. Ep. for ὑπό, q. v. sub init. [ῠ]

Ὑπαιάζω, f. -άξω, (ὑπό, αἰάζω) *to wail, sigh to* or *at.*—II. *to sigh gently, be rather sad.*

Ὑπαιδείδοικα, Ep. for ὑποδέδοικα, pf. of ὑποδείδω, H. Hom. Merc. 165.

Ὑπαιδέομαι, f. -έσομαι, dep. c. aor. pass. ὑπῃδέσθην, and mid. ὑπῃδεσάμην (ὑπό, αἰδέομαι):—*to feel somewhat of shame, awe, respect before* another, c. acc., Xen. Hell. 5, 3, 20.

Ὑπαίετος, ου, ὁ, a kind of *eagle*, Arist. H. A. 9, 32, 3: al. γυπαίετος.

Ὕπαιθᾰ, adv. (ὑπό, ὑπαί):—*out under, slipping under and away*, hence, *escaping to one side*, Il. 15, 520; 21, 271; 22, 141.—II. as prep. c. gen., *under, at a person's side to support him*, Il. 18, 421; 21, 255.

Ὑπαιθρῐάζω, f. -άσω, *to be in the open air.*

Ὑπαίθριος, ον, also α, ον, Eur. Andr. 227 (ὑπό, αἰθήρ):—*under the sky, in the open air*, esp. of an army, ὑπ. ἔχειν, κατακοιμᾶσθαι, etc., Hdt. 4, 7; 7, 119, Thuc. 1, 134, etc.; c. gen., ὑπ. νυκτός, Pind. O. 6, 104:—also of things, ὑπ. λύχνα καίειν, Hdt. 2, 62; ὑπ. πάγοι, Aesch. Ag. 335; ὑπαιθρίοις δεσμοῖσι πασσαλευτὸς ὤν, Id. Pr. 113; v. Lob. Phryn. 251, and cf. sq.

Ὕπαιθρος, ον,=foreg., ὑπ. εὐνή, Hipp.; ὕπαιθρον ὕλην λεῖπε, Babrius 12, 13 Boisson.;—but not used in good Att., except in the phrase, ἐν ὑπαίθρῳ, *sub Dio, in the open air*, Antipho 130, 29, Xen. Mem. 2, 1, 6, Oec. 7, 19, v. Lob. Phryn. 251:—esp. in military language, from Polyb. downwds., τὰ ὕπαιθρα is *the field, the open country*, opp. to fortified places, τῶν ὑπ. κρατεῖν, ἀντιποιεῖσθαι, to be in possession *of the country*, Casaub. Polyb. 1, 12, 4; 40, 6; τῶν ὑπ. ἐκχωρεῖν, to retire from *the open country* and shut themselves up in the towns, Id. 9, 3, 6; εἰς ὕπ. ἐξελθεῖν, to take *the field*, Id. 10, 3, 4.

Ὑπαίθω, poet.=ὑποκαίω, Soph. Tr. 1210.

Ὑπαικάλλω, Dor. word for ὑποσαίνω, Ael. N. A. 4, 45.

Ὑπαινίσσομαι, Att. -ττομαι, f. -ξόμαι, (ὑπό, αἰνίσσομαι) dep. mid.:—*to intimate darkly, give slight hints*, Dem. 348, 6, Plut. Rom. 8.—2. *to glance at.*

†Ὕπαιπα, ων, τά, *Hypaepa*, a city of Lydia on the southern slope of Tmolus, Strab. p. 627.

Ὑπαιρέω, Ion. for ὑφαιρέω, Hdt.

Ὑπαίρω, *to lift up gently* or *by degrees.*

Ὑπαισθάνομαι, dep. mid., *to observe secretly*:—*to notice slightly.*

Ὑπᾱΐσσω, f. -ξω, (ὑπό, ἀΐσσω) *to rush under, go quickly under*, c. acc., ὑπαΐξει φρῖκα, Il. 21, 126; διὰ θυρῶν, Soph. Aj. 301.—II. *to dart out from under*, c. gen., βωμοῦ, Il. 2, 310. [Ep. usu. ᾱ, but ᾰ in Il. 21, 126, as usu. in Trag.]

Ὕπαισχρος, ον, *somewhat base* or *ugly.*

Ὑπαισχύνομαι, (ὑπό, αἰσχύνω) pass., *to be somewhat ashamed*, τινά τι, *of* a thing *before* a person, Plat. Lach. 179 C.

Ὑπαίτιος, ον, (ὑπό, αἰτία):—*under accusation, called to account, for* a thing, τινός or ὑπέρ τινος, Antipho 117, 8; 125, 34: ὑπ. τινί, *responsible to* one, *liable to be called to account* by him, Xen. Mem. 2, 8, 5: ὑπαίτιόν ἐστί τινί τι πρός τινος, a charge is made against one by another, Id. An. 3, 1, 5.

Ὑπαιφοινίσσω, Ep. for ὑποφοινίσσω, Nic.

Ὑπαιωρέομαι, (ὑπό, αἰωρέω) pass., *to hang*, or *be in suspense under*, dub. in Plut. 2, 170 F.

Ὑπακμάζω, *to be at* or *in full vigour.*

Ὑπᾰκοή, ῆς, ἡ, (ὑπακούω) *obedience*, LXX.

Ὑπακολουθέω, ῶ, (ὑπό, ἀκολουθέω) *to follow close behind*, v. l. Xen. Hell. 5, 1, 21, Plut. Demosth. 7.

Ὑπᾰκονός, οῦ, ὁ, (ὑπακούω) *listening to, obeying*, τινός, Ap. Rh.

Ὑπάκουσις, εως, ἡ, (ὑπᾰκούω) *a hearing, hearkening* or *listening to.*

Ὑπᾰκουστέον, verb. adj. from ὑπακούω, *one must obey*, Ep. Plat. 328 B.—II. *one must understand*, τι περί τινος, Plat. Soph. 261 D.

Ὑπᾰκουστέω, ῶ,=ὠτακουστέω, v. l. Xen. Cyr. 5, 3, 56.

Ὑπᾰκούω, f. -ούσομαι (ὑπό, ἀκούω):—*to listen, hearken, give ear*, Od. 14, 485, H. Ven. 181; *to listen to and answer*, Od. 4, 283; 10, 83; and so (though very rarely) in prose, as in Xen. Cyr. 8, 1, 18; δείπνῳ ὑπ., to accept an invitation to dinner, Ath. 247 D.—II. *to hearken to, give ear to*, τινί, Ar. Lys. 878, Thuc. 5, 98, etc.; ὑπ. τοῖς λόγοις, *to attend to and answer* them, Plat. Legg. 898 C; also c. gen., Aeschin. 61, 33:—esp. of porters, *to answer* a knock at the door, Plat. Crito 43 A, Phaed. 59 E; cf. Ar. Vesp. 273, Act. Apost. 12, 13.—2. *to obey, submit to*, c. gen. pers., Hdt. 3, 101, Thuc. 4, 56; c. dat. pers., Thuc. 2, 61:—*to yield to, comply with*, c. dat. pers., Plat. Rep. 459 C, Dem. 426, 15:—c. gen. rei, *to be affected* or *moved by* a thing, Plat. Theaet. 162 D, Xen. Cyr. 8, 1, 20:—absol., *to submit, comply*, Hdt. 3, 148: 4, 119; and with a neut. adj., τοῦτό γε ὑπήκουσεν, *in* this matter he obeyed, Xen. Cyr. 2, 2, 3:—metaph., αὐγαῖς ἡλίου ὑπ., *to be exposed* to the sun's rays, Pind. O. 3, 44.—III. c. acc. rei, *to understand as* so and so, κοινόν τι ὑπ., Plat. Phil. 31 C; cf. ὑπακουστέον.—The fut.

ὑπακούσεται seems to be a pass. impers. in Thuc. 6, 69, though it has been otherwise explained, v. Göller.

Ὕπακρος, ον, (ὑπό, ἄκρος) *nearly the highest*, Plat. Rival. 136 C.

Ὑπακτικός, ή, όν, (ὑπάγω IV. 2) *fit for carrying downwards*: ὑπ. τῆς κοιλίας, purgative, Ath.

†Ὑπάκυρις, ιος, ὁ, *the Hypacuris*, a river of European Sarmatia, Hdt. 4, 55.

Ὑπαλγέω, ῶ, *to have a slight pain*, Hipp.

Ὑπᾰλεάζω, (ὑπό, ἀλεάζω) *to warm somewhat* or *gradually*, Ael. N. A. 15, 12.

Ὑπάλειμμα, ατος, τό, *a salve for spreading.* [ᾰ]

Ὑπάλειπτος, ον, verb. adj. from ὑπαλείφω, *able to be spread*, Galen. [ᾰ]

Ὑπᾰλειπτρίς, ίδος, ἡ, and ὑπάλειπτρον, ου, τό, *a spatula for spreading a salve*, both in Hipp.; v. Foës. Oecon. [ᾰ] From

Ὑπᾰλείφω, f. -ψω, (ὑπό, ἀλείφω) *to lay thinly on, to spread like salve*; in mid., ὑπαλείφεσθαι φάρμακον, Plat. Lach. 185 C.:—pass., ὑπαλειφθὲν ἔλαιον, Arist. Probl. 38, 3, 3.—II. *to anoint*, τὼ ὀφθαλμώ, Ar. Ach. 1029:—in mid., *to anoint one's self*, Ar. Pac. 897, Fr. 181; ὑπ. τοὺς ὀφθαλμούς, *to anoint one's* eyes, Xen. Oec. 10, 5; ἅτερος πρὸς τὸν ἕτερον ὑπαλείφεται, one *anoints himself* to fight with the other, Com. ap. Plut. Pomp. 53:—ὑπαλείφεσθαι εἰς ἱμάτιον, *to anoint one's self* with one's clothes on. Hence

Ὑπάλειψις, εως, ἡ, *an anointing*, esp. *anointing one's self with one's clothes on*, Theophr. [ᾰ]

Ὑπᾰλεύομαι, dep. mid., (ὑπό, ἀλεύω):—*to avoid, shun, flee from, escape*, c. acc., usu. in aor., ὑπαλευάμενος θάνατον, Od. 15, 275, cf. Hes. Op. 555, 758: cf. ὑπαλύσκω.

Ὑπαλλᾰγή, ῆς, ἡ, (ὑπαλλάσσω) *an interchange, exchange, change*, Philo, v. l. Eur. Hel. 294.—II. *hypallagé*, a figure of speech, by which the parts of a proposition seem to be interchanged, Quintil. Instit. 8, 6, 23.

Ὑπάλλαγμα, ατος, τό, (ὑπαλλάσσω) *that which is interchanged, bartered*, or *exchanged*, νόμισμα ὑπάλλαγμα τῆς χρείας, money is *the substitute for, representative* of demand, Arist. Eth. N. 5, 5, 11.—Phryn. 306 objects to its being used for ἐνέχυρον.

Ὑπαλλακτικός, ή, όν, *of* or *for exchanging.*

Ὑπαλλάσσω, Att. -ττω, f. -ξω, (ὑπό, ἀλλάσσω) *to interchange, exchange, barter*, Polyb. 5, 8, 9; *to substitute* one for another, Luc. Soloec. 10.

Ὑπάλληλος, ον, (ὑπό, ἀλλήλων) *subordinate one to another*, Arist. Metaph. 4, 10, 4.

Ὑπάλπειος or -ιος, α, ον, (ὑπό, Ἄλπεις) *under the Alps*:—ἡ ὑπ. (sc. χώρα) *sub-Alpine Italy*, Plut. Marcell. 3.

Ὑπάλυξις, εως, ἡ, *an avoiding, shunning, escaping*, Il. 22, 270, κακῶν ὑπ., Od. 23, 287: only poet. [ᾰ] from

Ὑπᾰλύσκω, f. -ξω,=ὑπαλεύομαι, *to avoid, shun, flee from, escape*, c. acc., τέλος θανάτοιο, κῆρας, κῦμα, ἀέλλας, Il. 11, 451; 12, 327, Od. 5, 430; 19, 189: χρεῖος ὑπαλύξας, *having got quit* of a debt (without paying it), Od. 8, 355; absol., Hes. Sc. 304, Theogn. 815. Only poet.

Ὑπᾰμάω, ῶ, f. -ήσω, (ὑπό, ἀμάω) *to cut short off*, τί τινος, Nic. Th. 901.

Ὑπαμβλής, ές,=ὑπαμβλύς, Philo, very dub.

Ὑπαμβλύνω, *to make blunt by degrees.*

Ὑπαμβλύς, ύ, *somewhat blunt.*

Ὑπᾰμείβομαι, (ὑπό, ἀμείβω) as mid., *to interchange, exchange*; πόντον ὑπ., *to exchange* land *for* sea, go into the sea, Opp. H. 1, 651.

Ὕπαμμος, ον,=ὕφαμμος, Theophr. ap. Ath. 62 B.

Ὑπαμπέχω, (ὑπό, ἀμπέχω) *to keep under a covering* or *cloak*, Plut.

Ὑπαμφιέννυμι, (ὑπό, ἀμφιέννυμι) *to put on under another garment*, Ael.

†Ὑπάνα, ἡ, and Ὕπανα, τά, *Hypana*, a city of Triphylian Elis, Polyb. 4, 77, 9.

Ὑπαναβάλλομαι, mid., *to put off* or *delay a little.*

Ὑπαναβλέπω, (ὑπό, ἀναβλέπω) *to see again by degrees, gradually recover one's sight*, Ael. N. A. 3, 25.

Ὑπαναγιγνώσκω, later -γῑνώσκω, (ὑπό, ἀναγιγνώσκω) *to read* one thing *after* another, esp. in public, Isae. 83, 19, Aeschin. 42, 26.

Ὑπαναγνώστης, ου, ὁ, *a public reader.*

Ὑπανάγω, f. -ξω, (ὑπό, ἀνάγω) *to lead off gradually, withdraw*, Joseph.:—pass., c. aor. 2 mid., *to set sail gradually* or *unnoticed.*

Ὑπαναδύω, (ὑπό, ἀναδύω) *to come up from below, emerge*:—mid., *to withdraw secretly from* a matter.

Ὑπαναθλίβω, *to press* or *squeeze up from below.* [ῑ]

Ὑπανακῑνέω, ῶ, (ὑπό, ἀνακινέω) intr., *to rise up and go away, withdraw, retreat*, ἐπὶ τὸ δεῖπνον, Ar. Eccl. 1165.

Ὑπανακλίνω, *to bend under, lie under.* [ῑ]

Ὑπανᾱλίσκω, (ὑπό, ἀναλίσκω) *to spend* or *lavish gradually*, Thuc. 3, 47.

Ὑπαναμέλπω, f. -ψω, (ὑπό, ἀναμέλπω) *to sing a hymn with*, Ael. N. A. 14, 5.

Ὑπαναπίμπλημι, (ὑπό, ἀναπίμπλημι) *to fill underneath*, Ael. N. A. 17, 13.

Ὑπανάπτω, *to kindle underneath.*

Ὑπανᾰρόω, ῶ, *to plough up a little*, ap. Suid.

Ὑπανάστᾰσις, ἡ, *a rising up from one's seat to make room* or *show respect to another*, Stallb. Plat. Rep. 425 B, Arist. Eth. N. 9, 2, 9; cf. ὑπανίστημι.

Ὑπαναστᾰτέον, verb. adj. from ὑπανίσταμαι, *one must rise up*, esp. *to make room for another*, Xen. Lac. 9, 5.

Ὑπαναστρέφω, f -ψω, (ὑπό, ἀναστρέφω) *to turn back*, Hipp.

Ὑπανατέλλω, (ὑπό, ἀνατέλλω) *to spring forth from under*, πηγὴ ὑπ., Ael. N. A. 15, 4.

Ὑπαναφλέγω, (ὑπό, ἀναφλέγω) *to kindle, inflame gradually*, Ael. V. H. 14, 41.

Ὑπαναφύομαι, (ὑπό, ἀναφύομαι) mid., c. aor. 2 et pf. act., *to grow* or *be puffed up under* or *gradually*, Ael. V. H. 14, 7.

Ὑπαναχωρέω, ῶ, f. -ήσω, *to go back gradually* or *secretly*. Hence

Ὑπαναχώρησις, ἡ, *a gradual going back, retiring.*

Ὕπανδρος, ον, (ὑπό, ἀνήρ) *under a man*, i. e. *married*, γυνή, Polyb. 10, 26, 3: but in Plut., γύναια ὕπανδρα, *loose* women, Pelopid. 9.—II. metaph., *feminine, effeminate*, ὕπ. ἀγωγή, an *effeminate* mode of life, Diod.

Ὑπᾱνεμόω, ῶ, (ὑπό, ἀνεμόω) *to breathe upon a little, fan gently*, Liban.

Ὑπανερπύζω, (ὑπό, ἀνερπύζω) *to creep up secretly* or *softly*, Ael. N. A. 5, 3.

Ὑπανέχω, f. -ξω, *to stand under and hold up*, Eust.

Ὑπανθέω, ῶ, (ὑπό, ἀνθέω) *to begin to flower*: *to come out like blossom*, Philostr.

Ὑπανθηρός, όν, (ὑπό, ἀνθηρός) *slightly coloured*, esp. with blood, ὑπανθηρὸν πτύειν, Hipp.

Ὑπανῑάω, ῶ, (ὑπό, ἀνιάω) *to trouble a little*:—pass., *to be somewhat distressed*, Ar. Nub. 1195.

Ὑπανίημι, (ὑπό, ἀνίημι) *to remit* or *relax a little*, Plut. Aemil. 23, Dio 7.

†Ὕπανις, ιος, ὁ, *the Hypanis*, a river of European Sarmatia, rising in a lake (μήτηρ Ὑπάνιος, Hdt. 4, 52), and falling into the Euxine, now *the Bog*, Strab. pp. 107, 306.—2. a river of Asiatic Sarmatia, emptying into the Maeotis, Id. p. 494.—3. a river of India, Id. p. 701: cf. Dion. P. 1145.

Ὑπανίστημι, (ὑπό, ἀνίστημι) *to set up slowly and gradually*:—pass., with aor. 2 and pf. act., *to rise, stand up*, Theogn. 485; of game, *to start up, to be sprung* or *roused*, Xen. Cyr. 2, 4, 19:—ὑπαναστῆναι τῆς ἕδρας or τῶν θάκων τινί, *to rise up from* one's seat to make room or show respect to another, esp. to one's elders, Lat. *assurgere alicui*, Hdt. 2, 80, Xen. Symp. 4, 31, etc.; τῶν θάκων τοῖς πρεσβυτέροις ὑπανίστασθαι, Ar. Nub. 993, cf. ὑπανάστασις.

Ὑπανίσχω,=ὑπανέχω:—intr.,=ὑπανατέλλω, Ael. N. A. 11, 10.

Ὑπανοίγνῡμι,=sq.; βῖκος ὑπανεῴγνυτο, the cask was *tapped*, Ephipp. Epheb. 1, 2.

Ὑπανοίγω, (ὑπό, ἀνοίγω) *to open from below* or *underhand*, γράμματα ὑπανέῳγε, *he opened* letters *underhand*, Dem. 889, fin.

Ὑπαντάξ, adv., (ὑπό, ἄντα)=ἀντικρύ, Ar. Fr. 534.

Ὑπαντάω, ῶ, Ion. έω; f. -ήσω, (ὑπό, ἀντάω):—*to come* or *go to meet*, τινί, Pind. P. 8, 84; sine casu, Xen. Cyr. 4, 2, 17; also, τινός, Soph. Phil. 719.—2. *to meet*, i. e. *to reply* or *object to*, τοῖς ἐμοῖς βουλεύμασι, Eur. Supp. 398.—Later authors, as Hdn., have the mid. ὑπαντάομαι in same signf., Lob. Phryn. 288. Hence

Ὑπάντησις, εως, ἡ, *a coming to meet*; hence, *a retort, answer*, Sext Emp. p. 425.

Ὑπαντιάζω, f. -άσω [ᾰ], (ὑπό, ἀντιάζω):—*to come* or *go to meet, step forth to meet*, Il. 6, 17; usu. c. dat., Pind. P. 8, 13, Aesch. Pers. 834, 850, and Xen.; but also c. acc., Pind. P. 5, 59, Hdt. 4, 121.

Ὑπαντιάω, ῶ, f. -άσω,=foregoing, Opp. H. 2, 565.

Ὑπαντλέω, ῶ, f. -ήσω, (ὑπό, ἀντλέω) *to pump out from below*, Philostr. Hence

Ὑπάντλησις, εως, ἡ, *a pumping up from below*, dub. in Diod. 2, 10.

Ὑπάντομαι, only in pres. and impf.,=ὑπαντάω, Hdn. 4, 11, 4.

Ὕπαντρος, ον, (ὑπό, ἄντρον) *with caverns* or *hollows underneath, cavernous*, γῆ, Arist. Probl. 23, 5, 2.

Ὑπᾰνύομαι, as mid., *to accomplish gradually.*

Ὑπαξόνιος, ον, (ὑπό, ἄξων) *under the axle*, Call. Lav. Pall. 14.

Ὑπαπαίδευτος, ον, *somewhat untaught* or *unpolished*, A. B.

Ὑπᾰπειλέω, ῶ, f. -ήσω, (ὑπό, ἀπειλέω) *to threaten underhand*, τινί, c. inf., Xen. Hell. 4, 6, 3.

'Υπάπειμι, (ὑπό, ἄπειμι) *to depart underhand* or *slowly, to withdraw, retreat, retire*, Thuc. 3, 111; 5, 9.

'Υπαπέρχομαι, (ὑπό, ἀπέρχομαι) dep., c. aor. act.,=foreg., Ael. N. A. 11, 33.

'Υπαποκῑνέω, ῶ, (ὑπό, ἀποκινέω) intr., *to move off secretly* or *softly, sneak away*, c. gen., τῆς ὁδοῦ, Br. Ar. Av. 1011.—Hence, ὑποποκῑνητέον, verb. adj., *one must make off, sneak away*, Ar. Thesm. 924.

'Υπαποκρύπτω, f. -ψω, (ὑπό, ἀποκρύπτω) *to conceal under*, Ael. N. A. 5, 40.

'Υπαποτρέχω, (ὑπό, ἀποτρέχω) *to run away secretly, slip away*, Ar. Eccl. 284.

'Υπαποψήχω, f. -ξω, (ὑπό, ἀποψήχω) *to rub* or *scrape off by degrees*, Ael.

'Υπάπτω, Ion. for ὑφάπτω, Hdt.

"ΥΠΑ˘Ρ, τό, indecl., *a real, visible appearance in a state of waking, a waking vision*, opp. to ὄναρ (a dream), hence, οὐκ ὄναρ, ἀλλ' ὕπαρ, i. e. no illusion but *a reality*, Od. 19, 547; 20, 90; so, ὕπαρ ἐξ ὀνείρου, Pind. O. 13, 95; ἐξ ὀνείρατων ἃ χρὴ ὕπαρ γενέσθαι, Aesch. Pr. 486; ἵνα ὕπαρ ἀντ' ὀνείρατος γίγνηται, Plat. Polit. 278 E, Valck. Ammon. s. v., Wyttenb. Plut. 2, 166 A.—II. as adv., strictly an absol. acc., *in a waking state, awake*, Plat. Theaet. 158 B: hence, *really, actually*, Id. Rep. 520 C, 574 E, 576 B:—ὄναρ ἢ ὕπαρ ζῆν, to pass life asleep or *awake*, Id. Rep. 476 C; hence, οὔτε ὄναρ οὔτε ὕπαρ, neither in appearance nor *in reality*, i. e. not at all, Id. Rep. 382 E, Phil. 36 E: ὕπαρ καὶ καθ' ἡμέραν, opp. to κατὰ τὸν ὕπνον, Polyb. 10, 5, 5. [ῠ]

'Υπᾰράσσω, Att. -ττω, *to strike at underneath.*

'Υπαργήεις, εσσα, εν,=ὑπόλευκος, Nic. Th. 663.

'Υπάργῑλος, ον, (ὑπό, ἄργιλος) *somewhat clayey, argillaceous*, γῆ, Theophr.

"Υπαργμα, ατος, τό, (ὑπάρχω) *that which subsists*: hence,—I. *substance.*—II. in plur., *property*, Parthen. 1.—III.=ὕπαρξις.

'Υπαργῠρεύω, (ὑπάργυρος) *to use silver-gilt*, i. e. *base money*, Plut. 2, 328 A.—II. in pass., *to get into debt*: hence

'Υπαργύρευσις, εως, ἡ, *debt, a being in debt.* [ῠ]

'Υπάργῠρος, ον, (ὑπό, ἄργυρος) *having silver underneath*; hence of rocks and the like, *containing silver, veined with silver*, πέτρα, Eur. Cycl. 294: γῆ, λόφοι, Xen. Vect. 1, 5; 4, 2:—of metallic substances, *containing a proportion of silver*, Plat. Rep. 415 C; cf. ὑποσίδηρος.—II. *turned into silver*, i. e. *sold* or *hired for silver*, φωνά, Pind. P. 11, 65; cf. καταργυρόω II.—III. *of silver-gilt*, στέφανος ὑπ. καὶ κατάχρυσος, Inscr.

'Υπᾰρίθμησις, ἡ, *a counting under* or *among.*

'Υπάρκιος, ον, f. l. for ἐπάρκιος, Tryph. 281.

'Υπαρκτέον, verb. adj. from ὑπάρχω, *one must begin*, τι, Plat. Rep. 467 C.

'Υπαρκτικός, ή, όν, (ὑπάρχω) *self-subsisting*: ὑπ. ῥῆμα, a verb *substantive.*

'Υπάρκτιος, ον, (ὑπό, ἄρκτος) *towards the north*, Plut. Mar. 11, Sertor. 17.

'Υπαρκτός, ή, όν, verb. adj. from ὑπάρχω, *subsisting, existent*, Plut. 2, 1046 C.—II. *lying underneath*: *that may be laid as a foundation*, Posidon. ap. Diog. L. 7, 91, cf. 10, 135.

†"Υπαρνα, ων, τά, *Hyparna*, a fortress in Caria, Arr. An. 1, 24, 4.

"Υπαρνος, ον, (ὑπό, ἀρνός):—*with a lamb under* it, i. e. *suckling a lamb*, or (metaph.) *a babe*, Eur. Andr. 557.

"Υπαρξις, εως, ἡ, (ὑπάρχω) *subsistence, existence.*—II. *substance.*—III. like τὰ ὑπάρχοντα, *that which one has, one's property, goods*, Polyb. 2, 17, 11.

'Υπᾰρόω, ῶ, f. -όσω, (ὑπό, ἀρόω) *to plough just before sowing*, Lat. *imporcare, lirare*, Theophr.

'Υπαρπάζω, Ion. for ὑφαρπάζω, Hdt.

'Υπαρτάω, ῶ, (ὑπό, ἀρτάω) *to hang* or *bind on underneath*, Ael. N. A. 5, 7.

'Υπαρχή, ῆς, ἡ, *the beginning*: ἐξ ὑπαρχῆς, from *the beginning, over again*, Soph. O. T. 132, Dem. 1013, 9, Arist. Rhet. 1, 1, 15.

'Υπαρχία, ας, ἡ, *the office* or *rank of* ὕπαρχος, *lieutenancy*, Strab.

"Υπαρχος, ου, ὁ, (ὑπό, ἀρχός) *commanding under* another, ἄλλων ὕπ., Soph. Aj. 1105: *a lieutenant*, τοῖς ἐμοῖς ὑπάρχοις, Eur. Hel. 1432: *a lieutenant-governor, viceroy*, Hdt. 3, 70; 4, 166, etc., and Xen.: hence as translation of the Roman *legatus* (in the army), and *procurator* (in the provinces).—II. as adj., *subject to* one, τινός, Polyb. 7, 9, 5.

'Υπάρχω, f. -ξω, (ὑπό, ἄρχω) *to begin, start*, Od. 24, 286, Hdt., and Att., but rare in Trag.:—Construct.:—1. c. gen., *to make a beginning of, begin*, ἀδίκων ἔργων, ἀδικίης, Hdt. 1, 5; 4, 1, cf. Valck. ad 7, 9; ὑπ. κακῶν ἀχέων, Eur. Phoen. 1581, Andr. 274, cf. H. F. 1169; ὑπ. τῆς ἐλευθερίας τῇ 'Ελλάδι, Andoc. 18, 34.—2. c. part., *to begin* doing, ἐμὲ ὑπῆρξαν ἄδικα ποιεῦντες, Hdt. 6, 133; 7, 8, 2; ὑπάρχει εὖ (or κακῶς) ποιῶν τινα, Xen. An. 2, 3, 23; 5, 5, 9; ὑπ. κατθανών, he dies first, Valck. Phoen. 1376: also reversely, ὑπάρχων ἠδίκεις αὐτούς, Isocr. 356 A; so, ὁ ὑπάρξας, *the beginner*, (in a quarrel), Dem. 1350, 4, cf. 1345, 7.—3. c. acc., ὑπ. εὐεργεσίας εἴς τινα or τινί, *to begin* (doing) kindnesses to one, Dem. 431, 17, Aeschin. 31, 31: hence in pass., ὑπηρεσίαι ὑπηργμέναι εἴς τινα, Ib. 42, 23; τὰ ἔκ τινος ὑπαργμένα (Ion. for ὑπηργ-), Hdt. 7, 11; οὐδέν μοι ὑπῆρκτο εἰς αὐτόν, Antipho 136, 13.—4. absol., Od. l. c., etc.:—also in mid., *to make a beginning*, Plat. Tim. 41 C.

B. *to begin to be, come into being, arise, spring up*, Aesch. Cho. 1068, Dem. 408, 22:—hence, *to be there, be at hand, be ready*, Pind. P. 4, 366, Soph. Phil. 704, Xen. Cyr. 1, 5, 5, etc.—2. simply, *to be*, Hdt. 1, 192, etc.; ὑπάρχει ἀγαθῆς φύσεως, *he is* of a good natural disposition, Xen. Oec. 21, 11:—πημονῆς ἅλις γ' ὑπάρχει, Aesch. Ag. 1656; and, absol., οἴκοις ὑπάρχει τῶνδε, *there is store* of these things to our house, Ib. 961:—ὑπάρχει, impers., *the fact is that...*, c. acc. et inf., Soph. El. 1340.—3. *to be such, be so and so*, τῆς φύσεως ὑπαρχούσης, Xen. Cyr. 6, 4, 4: ἡ ὑπάρχουσα τιμή, the price *be it what it may*, ap. Dem. 926, 24.—4. *to be possible*, ὑπάρχει, *it is possible*, cf. inf., Eur. Heracl. 181; ὥςπερ ὑπῆρχε, as well as they could, Thuc. 3, 109; ὑπάρχον, absol. (like ἐξόν, παρόν) *it being possible*, Plat. Symp. 217 A; τιθέναι ὡς ὑπάρχον, to lay down as *possible*, Id. Rep. 458 A.—II. *to lie under*, hence like ὑπόκειμαι, *to be taken for granted*, Plat. Symp. 198 D; τούτου ὑπάρχοντος, Lat. *his positis*, Id. Tim. 30 C.—III. *to belong to*, τινί, Thuc. 6, 87, Plat. Theaet. 150 B, C; τῇ τέχνῃ ὑπάρχειν διδούς, assigning *as a property* of art, Id. Phileb. 58 C: hence,—2. freq. in part., τὰ ὑπάρχοντα, one's *property, all that is at one's command*, Thuc. 1, 70, etc.: *present advantages*, Dem. 18, 12; ἐκ τῶν ὑπαρχόντων, according to *one's means*, under *the circumstances*, Xen. An. 6, 4, 9: also a man's *natural parts, talents*, Plat Alc. 1, 104 A, etc.:—also in pass., ὑπηργμένων πολλῶν ἀγαθῶν, Ar. Lys. 1159; τὰ παρὰ τῶν θεῶν ὑπηργμένα, Dem. 12, 1.—3. impers. ὑπάρχει μοι, *it belongs* to me, I have, Hdt. 6, 109; and c. inf., *it is mine to* be or do, Plat. Phaed. 81 A, Andoc. 22, 13, etc.

'Υπᾰρωμᾰτίζω, (ὑπό, ἀρωματίζω) *to have something of an aromatic flavour*, Diosc.

'Υπασθενέω, ῶ, *to be rather sick* or *sickly*: *to begin to be sick.*

'Υπασπίδιος, ον, (ὑπό, ἀσπίς):—*under shield, covered with a shield*, in Hom. as adv., ὑπασπίδια προποδίζειν and προβιβᾶν, Il. 13, 158, 807; 16, 609: ὑπ. κόσμος, *the body*-armour, Soph. Aj. 1408; ὑπ. κοῖτος, sleep *in arms*, Eur. Rhes. 740. [ῐ]

'Υπασπίζω, f. -ίσω, (ὑπό, ἀσπίζω) *to carry the shield* for one, *serve as shield-bearer*, τινί, Pind. N. 9, 80, Eur. Heracl. 216. Hence

'Υπασπιστήρ, ῆρος, ὁ,=sq. 2, Aesch. Supp. 182.

'Υπασπιστής, οῦ, ὁ, (ὑπασπίζω) *a shield-bearer, esquire*; generally, *an armour-bearer*, Hdt. 5, 111, Eur. Phoen. 1213, Xen. An. 4, 2, 20.—2. *shielded, armed with a shield, heavy-armed*, Eur. Rhes. 2.—3. the ὑπασπίδιοι were a distinguished corps in the Macedonian army (to which the foot-guards belonged),—so called *from their using the long shield*, Thirlw. H. of Gr. 6, p. 148.

'Υπαστράπτω, (ὑπό, ἀστράπτω) *to flash* or *gleam by reflection*, Philostr.

"Υπαστρος, ον, (ὑπό, ἄστρον) *under the stars*: *guided by the stars*, ὕπαστρον γάμου μῆχαρ ὁρίζομαι φυγᾷ, I mark out *by the stars* a plan for escaping marriage by flight, i. e. I flee to escape marriage, guiding my course by the stars, Aesch. Supp. 393.

'Υπᾰσώδης, ες, *somewhat nauseous*, Hipp.

†"Υπατα, ων, τά, *Hypata*, a city of Thessaly on the Sperchius, Polyb. 20, 9, 6; Luc. Asin. 1.

'Υπᾰτεία, ας, ἡ, *the office* or *rank of an* ὕπατος, *the consulate*, Plut. Poplic 10, etc.

'Υπᾰτεύω, (ὕπατος) *to be consul*, Plut. Poplic. 3, etc.

'Υπάτη, ης, ἡ, (sc. χόρδη) *the lowest chord* or *note* in the earliest Greek musical scale, Plat. Rep. 443 D; cf. μέση.

†'Υπάτης, ου, ὁ, *Hypates*, a Theban, Xen. Hell. 7, 3, 7.

†'Υπᾰτία, ας, ἡ, *Hypatia*, a celebrated female philosopher, daughter of Theon of Alexandrea, Anth. P. 9, 400. [ῠ]

'Υπᾰτικός, ή, όν, (ὕπατος) *of* or *belonging to a consul, consular*, Plut. Camill. 1, etc.—II. *having been consul, of consular rank*, Lat. *consularis*, Id. 2, 619 C.

'Υπάτιος, α, ον,=foreg. [ῡ in arsis Anth. P. 7, 591.]

†'Υπάτιος, ου, ὁ, *Hypatius*, masc. pr. n., Anth. P. 7, 592. [ῠ]

'Υπατμίζω, (ὑπό, ἀτμίζω) *to burn under* a thing so as to *fumigate* it, Diosc. Hence

Ὑπατμισμός, οῦ, ὁ, *a holding under so as to fumigate*, Diosc.

Ὑπατμός, οῦ, ὁ, *smoke* or *fumigation from below*.

†**Ὑπατόδωρος**, ου, ὁ, *Hypatodorus*, of Tanagra, Xen. Hell. 5, 4, 49.—2. a statuary, Paus. 8, 26, 7.

†**Ὕπᾰτον** ὄρος, τό, and ὁ Ὕπατος, *Mt. Hypatus*, in Boeotia, Strab. p. 412.

Ὑπάτοπος, ον, (ὑπό, ἄτοπος) *somewhat absurd*, Arist. Part. An. 1, 4, 5.

Ὕπᾰτος, η, ον, for ὑπέρτατος, like Lat. *summus* for *supremus ; the highest, uppermost, first*, in Hom. usu. epith. of Jupiter, ὕπατος κρειόντων, θεῶν, etc.: of *the gods above*, opp. to χθόνιοι, Aesch. Ag. 89; also, ὕπατος χώρας Ζεύς, Ib. 509; the word was retained in legal forms in this signf., ὕπ. Ζεύς, Ἀθηνᾶ, ap. Dem. 531, 7; 1072, 18:—so, ὕπατον δῶμα Διός, Pind. O. 1, 66; ὕπ. τεθμός, Id. N. 10, 60.—2. simply of place, ἐν πυρῇ ὑπάτῃ, *on the very top* of the funeral pile, Il. 23, 165; 24, 787.—3. of quality, *highest, best*, Pind. O. 1, 161: ὕπ. πρὸς ἀρετήν, *most excellent*, Pind. P. 6, 42.—4. of time, *last*, Lat. *supremus*, Soph. Ant. 1332.—5. c. gen. (as if a superl. preposition), ὕπ. λεχέων, *high above* their nest, Aesch. Ag. 51.—II. ὁ ὕπατος, the Roman *consul*, Polyb.; cf. στρατηγός II. 3; so, ὕπατον ἀρχὴν ἔχειν, Id. 2, 11, 1, cf. 3, 40, 9.—III. ἡ ὑπάτη, v. sub voc. (Cf. μέσατος, νέατος, μύχατος, etc.)

Ὑπαττῐκίζω, *to speak Attic a little, affect to speak Attic*.

Ὑπαττῐκός, ή, όν, (ὑπό, Ἀττικός) *somewhat Attic, half-Attic*, Timon ap. Diog. L. 2, 19.

Ὑπάτῡφος, ον, (ὑπό, ἄτυφος) *moderately free from vanity*, Timon ap. Sext. Emp. p. 58.

Ὑπάτωρ ἐξουσία, ἡ, potestas *consularis*, late.

Ὑπαυγάζω, f. -άσω, (ὑπό, αὐγάζω) *to shine under* ;—esp. of slightly raised bodies reflecting light, as a woman's breasts, Philostr.—II. *to begin to shine, dawn*, of day-break, Luc. V. Hist. 2, 47.

Ὑπαυγής, ές, ὕπαυγος, ον, *under the light, reflecting light*.

Ὑπαυθᾱδίζομαι, dep. mid., *to be somewhat stubborn*.

Ὑπαυλέω, ῶ, (ὑπό, αὐλέω) *to play on the flute to*, μέλος τινί, Alcman 75.

Ὕπαυλος, ον, (ὑπό, αὐλή):—*under* (*in*) *the court* or *tent*, c. gen., σκηνῆς ὕπαυλος, *under* the tent, Soph. Aj. 796.

Ὑπαυστηρός, ά, όν, *somewhat harsh* or *sour*.

Ὑπαυχένιος, α, ον, (ὑπό, αὐχένιος) *under the neck* or *throat*, βύρσα, Anth. P. 6, 41:—τὸ ὑπ., *a cushion* or *pillow for the neck*, Luc. Gall. 11.

Ὑπαύχενον, ου, τό, (ὑπό, αὐχήν) *the lower part of the neck*, Arat. 487, 521.

Ὑπαυχμήεις, εσσα, εν, (ὑπό, αὐχμήεις) *somewhat dry*, Nic. Fr. 5.

Ὑπαφίσταμαι, as pass., with aor. 2 and pf. act. (ὑπό, ἀφίσταμαι):—*to step back slowly*, Ael.: *to withdraw*, Antipho 128, 9, Diog. L. 1, 44.

Ὑπαφρίζω, (ὑπό, ἀφρίζω) *to be somewhat frothy*.—II. *to froth up from below*.

Ὕπαφρος, ον, (ὑπό, ἀφρός) *somewhat frothy*, ὄμμα ὑπ., an eye *pearling with tears*, Eur. Rhes. 711.

Ὑπάφρων, ονος, ὁ, ἡ, (ὑπό, ἄφρων) *somewhat stupid, silly* or *unintellectual*: hence compar. -έστερος, Hdt. 4, 95.

Ὑπάφωνος, ον, (ὑπό, ἄφωνος) *partly mute, indistinct*, Hipp.

†**Ὑπάχαιοι**, ων, οἱ, *the Hypachaei*, earlier name of the Cilicians, Hdt. 7, 91.

Ὑπαχλύνω, and -ύω, (ὑπό, ἀχλύω) *to darken by degrees*. Pass., *to grow dark by degrees*, ὑπαχλύνθη οὐρανός, Q. Sm. 1, 67.

Ὑπέᾱσι, Ion. 3 pl. from ὕπειμι for ὕπεισι, Il.

Ὑπέγγῠος, ον, (ὑπό, ἔγγυος) *under surety*,—1. of persons, *having given surety, responsible, liable to be called to account* or *punished*, Aesch. Cho. 38; ὑπ. πλὴν θανάτου, *subject to any punishment* except death, Wess. Hdt. 5, 71: c. dat., δίκᾳ καὶ θεοῖς ὑπέγγυοι, Eur. Hec. 1029.

Ὑπεγείρω, (ὑπό, ἐγείρω) *to rouse gradually*, Philostr.

Ὑπεγκλίνω, (ὑπό, ἐγκλίνω) *to incline* or *bend a little* or *gradually*, Orph. [ῑ]

Ὑπεγχέω, f. -χεύσω, (ὑπό, ἐγχέω) *to pour in*, Plut. Anton. 75.

Ὑπέδδεισαν, Ep. for ὑπέδεισαν, 3 plur. aor. 1 from ὑποδείδω, Il.

Ὑπέδεκτο, Ep. 3 sing. aor. 2 mid. from ὑποδέχομαι, Hom.

Ὑπείδομαι, (ὑπό, εἴδομαι) dep. mid., *to look at, view from below*, Lat. *suspicere*, Eur. Supp. 694: metaph., *to mistrust, suspect*, Lat. *suspicari*, Id. Ion 1023.—Cf. ὑπεῖδον.

Ὑπεικάθω, collat. form of ὑπείκω, Soph. El. 361, Plat. Apol. 32 A; but prob. only so in aor. ὑπεικαθεῖν, v. sub σχέθω. [ᾰ]

Ὑπεικτέον, verb. adj. from ὑπείκω) *one must give way* or *yield*, Soph. Aj. 668, Plat. Crito 51 B.

Ὑπεικτικός, ή, όν, *yielding*.

Ὑπείκω: fut. -ξω, Soph. O. T. 625; also -ξομαι, Il. 23, 602, Od. 12, 117:—in Hom. usu. ὑποείκω, (ὑπό, εἴκω). *To retire, withdraw, depart*, c. gen. loci, νεῶν, *from* the ships, Il. 16, 305; ὑπ. τινὶ ἕδρης, *to retire from* one's seat *for* another, make room for him, Od. 16, 42: ὑπ. τοῦ ἀρχαίου λόγου, *to draw back* from.., Hdt. 7, 160; ὑπ. τινὶ λόγων, to give one the first word, allow him to speak first, Xen. Cyr. 8, 7, 10,—where all these phrases are joined, ὁδῶν καὶ θάκων καὶ λόγων ὑπείκειν, cf. Mem. 2, 3, 16.—2. but also c. acc., πάροιθε νεμεσσηθεὶς χεῖρας ἐμὰς ὑπόειξε, *he scaped* my hands, Il. 15, 227 (though Eust. joins χεῖρας νεμεσσηθείς).—II. metaph., *to yield, give way, comply*, Il. 15, 211; 20, 266; θεοῖσιν ὑπείξεαι ἀθανάτοισι, Od. 12, 117, cf. Il. 23, 602, etc.; ἀλλ' ἤτοι μὲν ταῦθ' ὑποείξομεν ἀλλήλοισι, Il. 4, 62; σοὶ πᾶν ἔργον ὑποείξομαι, *I will give way* to thee in.., Il. 1, 294; so, ὑπ. τινί, c. inf., *to yield* to one *and permit that*.., Lat. *concedere ut*.., Soph. O. C. 1184; ὑπ. λόγοις τινός, *to yield to* one's arguments; in gen., *to submit to, to obey*, Aesch. Ag. 1362; γήρᾳ ὑπ., Eur. I. A. 139; ὑπ. θυμουμένοις, Plat. Legg. 717 D, etc.—III. c. inf., *to leave off, cease*, πολεμίζειν, δαμῆναι, Ap. Rh.

Ὑπειλέω, ὑπείλω,=ὑπίλλω, q. v.—Pass., *to wriggle, creep under*, ὑπειλοῦνται πέτραν, Ael. N. A. 9, 57.

Ὑπειλίσσω, Att. -ττω, (ὑπό, εἱλίσσω) *to turn from below upwards*, Ach. Tat.

Ὕπειμι, (εἰμί):—*to be under*, c. dat., φίλτατοι ἄνδρες ἐμῷ ὑπέασι μελάθρῳ, *are under* my roof, Il. 9, 204; also ὑπό τι, Hdt. 2, 127: esp. of young sucking animals, πολλῇσι [ἵπποις] πῶλοι ὑπῆσαν, *under* many mares *were* sucking foals, Il. 11, 681: also of horses, *to be under* the yoke, or *yoked in* the chariot, ὑπ. ἅρμασι, Hdt. 7, 86.—2. *to be near, be at hand, at command*, βίος ἀρκέων ὑπῆν, Hdt. 1, 31; ὕπεστί μοι θράσος, Soph. El. 470; cf. Dem. 801, 25; ὑπούσης τῆς ἔχθρας, Isae. Cleon. § 41.—II. *to be* or *lie underneath*, Hdt. 2, 127; κρηπὶς ὑπῆν λιθίνη, Xen. An. 3, 4, 7; so, κοὐδέπω κακῶν κρηπὶς ὕπεστι, Aesch. Pers. 815.—2. like ὑποκεῖσθαι, *to be laid down, assumed as a basis*, ὑπόντος τοῦδε, *granting* this, Eur. El. 1036.—3. *to remain at the bottom, linger* or *lurk*, Xen.:—of things, *to be left remaining*, Thuc. 8, 36, Dem. 330, 4: *to remain after* every thing else, Thuc. 6, 87.—III. *to be subjected* or *subject*, Eur. Supp. 443.

Ὕπειμι, (ὑπό, εἶμι)=ὑπέρχομαι, Lat. *subire*, ὑπ. τινά, *to steal secretly upon* one, *insinuate one's self into* his *favour*, Ar. Vesp. 465: also *to come gradually* or *stealthily*, Paus. 7, 1, 3.—II. more rarely, *to depart gradually* or *secretly*, Hdt. 4, 120.

Ὕπειξις, εως, ἡ, (ὑπείκω) *a yielding* or *giving way, pliancy, obedience*, both in sing. and plur., Plat. Legg. 727 A, cf. 815 A.

Ὑπειπεῖν, (ὑπό, εἶπον) *to say to, after, besides*, τινί τι, Ar. Vesp. 55:—then, like ὑπαγορεύω, *to say* or *repeat before* another, Lat. *praeïre verba*, ὑπ. ὅρκον, Ar. Fr. 479, cf. Eur. Supp. 1171: *to say by way of preface* or *precaution*, Dem. 637, 11, cf. Isae. 84, 37.—II. *to say softly* or *secretly, whisper*, Ar. Plut. 997; and in the same sense it must be taken in the strange passage, οὐδενὸς ἀκοὴν ὑπειπών, Eur. H. F. 962.—III. *to suggest*, Soph. Aj. 213, Thuc. 1, 90: *to hint, throw out, promise*, Id. 1, 35.—IV. *to add*, Lat. *subjicere*, Dem. 797, 19.—V. *to interpret, understand* in a certain way, Stallb. Plat. Prot. 343 E.

Ὑπείρ, poet. for ὑπέρ, used when a long syll. is needed before a vowel, e. g. ὑπεὶρ ἅλα, Hom.: also in compounds. [ῠ]

Ὑπειράλιος, ον, poet. for ὑπεράλιος, Dion. P. 1085. [ᾰ]

Ὑπειρέχω, poet. for ὑπερέχω, Hom.

Ὑπείροπλος, ον, poet. for ὑπέροπλος.

†**Ὑπειροχίδης**, ου, ὁ, *son of Hyperochus*, i. e. Itymoneus, Il. 11, 673.

†**Ὑπείροχος**, ου, ὁ, Ep.=Ὑπέροχος, *Hyperochus*, masc. pr. n., a Trojan, Il. 11, 335:—in Apollod. 3, 12, 5, a son of Priam.

Ὑπείροχος, ον, poet. and Ion. for ὑπέροχος, q. v.

Ὑπείρω, f. -έρσω, *to tie* or *fasten underneath*.

†**Ὑπείρων**, ονος, ὁ, *Hypīron*, a Trojan, Il. 5, 144. [ῠ]

Ὑπείσας, Ion. for ὑφείσας, part. aor. 1 act. from ὑφεῖσα, q. v., Hdt. 3, 126; 6, 103.

Ὑπεισδύνω,=sq.

Ὑπεισδύομαι, (ὑπό, εἰσδύω) dep., with aor. 2 and pf. act., *to get in underhand, to slip* or *steal in*, Hdt. 1, 12.

Ὑπείσειμι, (ὑπό, εἰς, εἶμι) *to go in under* or *underhand*, Luc.

Ὑπεισέρχομαι, dep., with aor. and pf. act., (ὑπό, εἰσέρχομαι) *to come into under* or *underhand*, γῆρας ὑπεισῆλθέ μοι λαθόν, *came on* me *unawares*, Plat. Ax. 367 B; esp. of states of mind, ὑπεισέρχεταί με δέος, ἔλεος, etc., fear, pity *steals over* me, Schäf. Greg. p. 375.

Ὑπεισρέω, f. -ρυήσομαι, (ὑπό, εἰσρέω) *to flow in gradually*, Longus.

Ὑπέκ, before a vowel ὑπέξ, (ὑπό, ἐκ); poet. prep. c. gen., *out from under, from beneath, out and away*, oft. in Hom., though Wolf in his last ed. of the Iliad always writes divisim ὑπ' ἐκ.

Ὑπεκβαίνω, f. -βήσομαι, *to go out from below.*

Ὑπεκβάλλω, (ὑπό, ἐκβάλλω) *to cast out secretly, reject,* Plut. 2, 530 D.

Ὑπεκδέχομαι, f. -ξομαι, (ὑπό, ἐκδέχομαι) dep. mid.: *to have under one's self,* hence of a cow, πόρτιν μαστῳ, *to have* a calf *under* her at the udder, Anth. P. 9, 722.

Ὑπεκδιδράσκω, (ὑπό, ἐκδιδράσκω) *to run out secretly,* Plut.

Ὑπεκδύομαι, (ὑπό, ἐκδύομαι) dep., c. aor. 2 and pf. act., *to slip out of, escape,* c. acc., πόνους, Eur. Cycl. 347: absol., ὑπεκδύς, *having slipped out,* Hdt. 1, 10, Plut. Arat. 9, etc. Hence

Ὑπέκδῠσις, εως, ἡ, *a slipping out* or *away, escape,* Opp. H. 3, 395.

Ὑπέκθεσις, ἡ, *a putting out secretly.*

Ὑπεκθέω, (ὑπό, ἐκθέω) *to run off secretly* or *gradually,* Emped. 269, Plut.

Ὑπεκκᾰθαίρω, (ὑπό, ἐκκαθαίρω) *to cleanse* or *purge from the bottom,* Hipp.

Ὑπεκκαίω, f. -καύσω, (ὑπό, ἐκκαίω) *to set on fire from below* or *by degrees,* Theophr.: metaph., ὑπ. τὴν γνώμην, Luc. Peregr. 26.

Ὑπεκκᾰλύπτω, (ὑπό, ἐκκαλύπτω) *to uncover from below* or *a little,* Leon. Tar. 68.

Ὑπέκκαυμα, ατος, τό, (ὑπεκκαίω) *that with which a thing is lighted, combustible matter,* Xen. Cyr. 7, 5, 22.—2. metaph., *a provocative, incentive,* Lat. *fomes,* ὑπ' ἔρωτος, Xen. Symp. 4, 25; πόθου καὶ χάριτος, Plut. Lycurg. 15; etc.—II. *that by which heat is removed, a fomentation,* Hipp. p. 1243.

Ὑπεκκαύστης, ου, ὁ, (ὑπεκκαίω) *one who lights a fire underneath,* esp. for sacrifice.

Ὑπεκκαύστρια, ας, ἡ, fem. of foregoing, Plut. 2, 292 A.

Ὑπέκκειμαι, (ὑπό, ἔκκειμαι) as pass., *to be carried out and put in a place of safety, to be put safe away,* Hdt. 8, 41; 9, 73, Thuc. 8, 31; ἐς τόπον, Hdt. 8, 60, 2; of money, Thuc. 1, 137.—Cf. ὑπεκτίθημι.

Ὑπεκκενόω, ῶ, (ὑπό, ἐκκενόω) *to empty out below,* Dio C.

Ὑπεκκλέπτω, (ὑπό, ἐκκλέπτω) *to carry off secretly,* Plut. Themist. 25.

Ὑπεκκλίνω, (ὑπό, ἐκκλίνω) *to bend aside, escape,* Ar. Eq. 273: c. acc., *to shun, avoid,* Plut. Camill. 18. [ῑ]

Ὑπεκκομίζω, f. -ίσω Att. -ῐῶ, (ὑπό, ἐκκομίζω) *to carry out* or *away secretly,* Thuc. 4, 123: in mid., ὑπεκκομίσασθαι πάντα, *to get* all *one's* goods *carried secretly out,* Hdt. 9, 6, cf. Xen. Cyr. 2, 4, 13.

Ὑπεκκρίνω, (ὑπό, ἐκκρίνω) *to carry off by stool,* Diog. L. [ῑ]

Ὑπεκλαμβάνω, f. -λήψομαι, (ὑπό, ἐκλαμβάνω) *to carry off underhand,* ὑπ. εἴσω δόμων, Eur. H. F. 997.

Ὑπεκλύω, (ὑπό, ἐκλύω) *to let loose from below* or *secretly:* — pass., *to cease gradually,* παλμοὶ ὑπεκλυόμενοι, Hipp. [v. λύω.]

Ὑπεκπέμπω, (ὑπό, ἐκπέμπω) *to send away underhand,* Soph. El. 1350, Thuc. 4, 8; ὑπ. χθονός, Eur. Hec. 6: †with λάθρα, Eur. And. 47.

Ὑπεκπεράω, ῶ, f. -άσω [ᾱ], (ὑπό, ἐκπεράω) *to pass gradually over,* Orph. Arg. 68.

Ὑπεκπηδάω, ῶ, (ὑπό, ἐκπηδάω) *to spring out from under,* Aristaen.

Ὑπεκπλέω, (ὑπό, ἐκπλέω) *to sail out secretly,* Plut. Lysand. 11.

Ὑπεκπνέω, (ὑπό, ἐκπνέω) *to expire* or *evaporate gradually,* Plat. Ax. 365 C.

Ὑπεκπονέω, ῶ, (ὑπό, ἐκπονέω) *to work out under* another's command, Diosc.

Ὑπεκπρό, adv., (ὑπό, ἐκ, πρό) *out from forth,* Ap. Rh. 4, 225.

Ὑπεκπροθέω, f. -θεύσομαι, (ὑπό, ἐκ, προθέω) *to run forth from under, run on before,* Il. 21, 604, Od. 8, 125: also c. acc., *to outrun, outstrip,* Il. 9, 506.

Ὑπεκπροθρώσκω, inf. aor. 2 -θορεῖν, (ὑπό, ἐκ, προθρώσκω) *to spring forth from under,* Opp. C. 4, 160.

Ὑπεκπρολύω, (ὑπό, ἐκ, προλύω) *to loose from under,* ἡμιόνους ἀπήνης ὑπ., *to loose* the mules *from under* the carriage-yoke, *unyoke and let* them *go away,* Od. 6, 88.

Ὑπεκπρορέω, f. -ῥῠήσομαι, (ὑπό, ἐκ, προρέω) *to flow forth from under,* Od. 6, 87.

Ὑπεκπροτάμνω (Ion. for -τέμνω) πόντον, *to run forth over* the sea, Ap. Rh. 4, 225, in tmesis.

Ὑπεκπροφεύγω, (ὑπό, ἐκ, προφεύγω) *to flee away secretly, escape and flee,* Il. 20, 147, Od. 20, 43; c. acc., Od. 12, 113, Hes. Sc. 42.

Ὑπεκπροχέομαι, (ὑπό, ἐκ, προχέω) as pass., *to flow forth from under,* Q. Sm. 13, 57.

Ὑπέκπῠρος, ον, (ὑπό, ἐκ, πῦρ) *somewhat on fire,* Orph.

Ὑπεκρέω, f. -ρῠήσομαι, (ὑπό, ἐκρεῶ) *to flow out under, to pass gradually away,* Plat. Symp. 203 E:—ὑπεκρυεὶς τῆς σκηνῆς, *having slipped out of* the tent, Plut. Pomp. 3:—ὑπεκρεῖ τί με, *it slips* from my memory, Id. Mar. 46.

Ὑπεκρήγνῠμαι, (ὑπό, ἐκρήγνυμι) as pass., *to be gradually broken away,* Plut. Camill. 3.

Ὑπεκρίπτω, (ὑπό, ἐκρίπτω) *to throw secretly out of,* τινός, Plut. Ages. et Pomp. 1.

Ὑπεκρύομαι, (ὑπό, ἐκρύομαι) dep. mid.:—*to draw out from under and rescue,* φόνοιο, *from* death, Ap. Rh.

*Ὑπεκσᾰόω, obsol. pres. for sq., hence Ep. aor. ὑπεξεσάωσεν, Il. 23, 292.

Ὑπεκσώζω, (ὑπό, ἐκσώζω) *to save from under, rescue* or *deliver from,* φίλους δ' ὑπεκσώζοιεν ἐναλίων πόρων, Aesch. Pers. 453.

Ὑπεκτᾰνύω, (ὑπό, ἐκτανύω) *to stretch out under,* Paul. S. Ambo 54.

Ὑπεκτελέω, ῶ, *to accomplish secretly,* Q. Sm. 1, 204.

Ὑπεκτήκω, f. -ξω, (ὑπό, ἐκτήκω) *to melt* or *waste slowly away,* Hipp.

Ὑπεκτίθημι, (ὑπό, ἐκτίθημι) *to put out secretly:*—mid., *to bring one's property to a place of safety, put* or *carry it safe away,* esp. of persons or things with which one escapes from the dangers of war, ἔςτ' ἂν τέκνα τε καὶ τοὺς οἰκέτας ὑπεκθέωνται, Hdt. 8, 4, cf. 41, Thuc. 1, 89; ὑπεκθέσθαι παῖδας ἐς Σαλαμῖνα, Lys. 194, 1, etc.: so, ὃν ἔξω δωμάτων ὑπεξέθου, Eur. Andr. 69, cf. Soph. El. 297:—pass., like ὑπέκκειμαι, *to be carried safe away,* Hdt. 5, 65.

Ὑπεκτρέπω, (ὑπό, ἐκτρέπω) *to turn away, turn gradually* or *secretly from* a thing, ὑπ. πόδα τινός, Soph. Tr. 549: —mid., *to turn aside from, shun, avoid,* c. acc., Plat. Phaed. 108 B; ὑπεκτραπέσθαι μὴ οὐ ξυνεκσώζειν, *to decline the task* of helping.., Soph. O. C. 566.

Ὑπεκτρέχω, f. -θρέξομαι and -δρᾰμοῦμαι: aor. 2 ὑπεξέδρᾰμον (ὑπό, ἐκτρέχω):—*to run out from under, run beyond,* c. acc., Soph. Tr. 167: hence *to escape, shun, avoid,* also c. acc., Hdt. 1, 156, Soph. Ant. 1086, Eur. Med. 524, etc., cf. Valck. Phoen. 581: so also c. inf., ἣν ἐγὼ μὴ θανεῖν ὑπεκδράμω, Eur. Andr. 338.

Ὑπεκτροφή, ῆς, ἡ, *a bringing up by slow degrees, education.*

Ὑπεκφαίνομαι, pass., *to shine forth a little.*

Ὑπεκφέρω, (ὑπό, ἐκφέρω) *to carry out* or *lift up a little,* σάκος, Il. 8, 268: of time, *to put off a little,* v. l. Il. 22, 202.—II. *to carry out from under, carry off underhand,* esp. out of danger, c. gen., τινὰ πολέμοιο, Il. 5, 318, cf. 15, 628: generally, *to carry away,* Od. 3, 496.—III. intr., ὑπεκφέρειν ἡμέρης ὁδῷ, *to get on before, have the start* by a day's journey, Wess. Hdt. 4, 125, which in 4, 120 he expresses by ἡμέρης ὁδῷ προέχειν τινός.

Ὑπεκφεύγω, (ὑπό, ἐκφεύγω) *to fly* or *run away out of, flee away* or *escape secretly,* Il. 8, 243, Od. 23, 320: more freq. in Hom. c. acc., ὄλεθρον, Κῆρα, κακότητα, etc., Il. 16, 687, etc.; *μίασμα* ὑπ., Soph. Ant. 776, cf. 549 etc.; ὑπ. τι ἐς τόπον, Thuc. 2, 91; cf. Plat. Euthyd. 291 B.

Ὑπεκφυγγάνω,=foreg., Hipp.

Ὑπεκχέω, fut. -χεύσω, (ὑπό, ἐκχέω) *to pour out from below* or *gently,* Ap. Rh. 3, 705:—metaph., *to get rid of,* φθόνους, etc., Plut. 2, 78 E.

Ὑπεκχωρέω, ῶ, (ὑπό, ἐκχωρέω) *to go out of from under, retire slowly* or *unnoticed,* ἐκ τῆς Ἀττικῆς, Hdt. 9, 13, 14; also c. gen., ὑπ. τοῦ βίου, Plat. Legg. 785 B: but c. dat. pers., *to retire and give place to* another, Plat. Phaed. 103 D.—II. of excrement, *to go off by stool.* Hence

Ὑπεκχώρησις, εως, ἡ, *a going off from below, excretion by stool,* Hipp. pp. 408, 421. Hence

Ὑπεκχωρητικός, ή, όν, *going off from below,* i. e. *by stool,* Hipp. p. 420. sqq.

Ὑπέλαιον, ου, τό, *the sediment* or *lees of oil,* elsewh. γλοιός.

†Ὑπέλαιος, ου, ἡ, (ὑπό, ἔλαιος) *Hypelaeus,* a fountain in Ephesus, Ath. 361 D.

Ὑπελαύνω: f. -λάσω [ᾰ], Att. -λῶ (ὑπό, ἐλαύνω):—*to drive under, into* or *to:* usu. seemingly intr. (sub. ἵππον, στρατόν, etc.), *to ride, march,* etc., *under, into* or *up to,* Xen. An. 1, 8, 15.

Ὑπελαφρός, ά, όν, (ὑπό, ἐλαφρός) *somewhat light,* Sext. Emp. p. 229. Adv. -ῶς.

Ὑπελαφρύνω, *to lighten a little.*

Ὑπελθετέον, verb. adj. of ὑπέρχομαι, *one must go under,* Strabo p. 622.

Ὑπεμβάλλω, *to cast, pull* or *push in underneath.*

Ὑπεμβρῠόω, ῶ, (ὑπό, ἔμβρυος) *to impregnate,* κόρην, Soph. Fr. 708, 4.

Ὑπεμνήμῡκε, in Il. 22, 491, πάντα δ' ὑπεμνήμυκε, of an orphan boy, usu. interpreted—*he hangs down his head, casts down his eyes* utterly; so that it must be taken as Ep. 3 sing. pf. from ὑπημύω for ὑπεμήμυκε (ν being inserted metri grat., as in νώνυμνος for νώνυμος, παλαμναῖος from παλάμη, etc.): others would read ὑπεμμήμυκε; others would assume a special pres. ὑπομνημύω, etc.:—v. Heyne ad l., Spitzner Exc. xxxiii. ad Il.

Ὑπεμπίπρημι, (ὑπό, ἐμπίπρημι) *to set on fire under* or *underhand,* Joseph.

Ὑπεμφαίνω, (ὑπό, ἐμφαίνω) *to hint* or *give to understand in part.*

Ὑπεναντιόομαι, dep., *to contradict a little,* τινί.

Ὑπεναντίος, α, ον, (ὑπό, ἐναντίος) *set over against,* τινί, Hes. Sc. 347.—2. *set against, hostile,* hence *an oppo-*

nent, adversary, Lat. *inimicus*, Thuc. 2, 2; οἱ ὑπ., *the enemy*, Lat. *hostes*, Polyb. 1, 11, 14.—3. *somewhat opposed* or *contrary to*, τινί, Xen. Hell. 4, 8, 24, Plat. Legg. 810 D, etc.: τὸ ὑπεναντίον τούτου, *in opposition* thereto, *on the contrary* thereof, Hdt. 3, 80:—of logical propositions, *subcontrary*, Ammon. Herm.,—never so in Arist.—II. adv. -ίως, Theophr. Hence

Ὑπεναντιότης, ητος, ἡ, *contradiction, disagreement*, Epicur. in Diog. L. 10, 77.

Ὑπεναντίωμα, ατος, τό, (ὑπεναντιόομαι)=foreg., Arist. Poët. 25, 22:—*a self-contradiction*, Arist. Soph. El. 30, 2.

Ὑπεναντίωσις, εως, ἡ, (ὑπεναντιόομαι) *a being opposed to*, like ὑπεναντιότης, Hipp.; λαβεῖν ὑπεναντιώσεις, to involve *contrarieties*, Dem. 1405, 18.

Ὑπενδίδωμι, (ὑπό, ἐνδίδωμι) *to give way a little, knock under*, Thuc. 2, 64.

Ὑπένδοθεν, adv., *from within*.

Ὑπένδυμα, ατος, τό, (ὑπό, ἔνδυμα) *an under-garment*, Anth. P. 6, 201.

Ὑπενδύτης, ου ὁ, =foreg., Strab. [ῠ]

Ὑπενδύω, (ὑπό, ἐνδύω) *to put in secretly*, τι, Alex. Isost. 1, 11:—ὑπενδεδυμένοι χιτῶνος, *having on* tunics *under* (their arms), Plut. Aemil. 18, cf. Id. 2, 595 E.

Ὑπένερθε, and, before a vowel, -θεν, adv., *under, underneath, beneath*, σφύρα κάλ' ὑπένερθεν, Il. 4, 147, cf. 186: esp., *under the earth, in the nether world*, 3, 278; 20, 61; also c. gen. (which sometimes goes before, sometimes after), *under, beneath*, ποδῶν ὑπένερθε, Il. 2, 150; ὑπ. Χίοιο, Od. 3, 172; cf. Hes. Sc. 418, Pind. N. 10, 164:—οἱ ὑπ., opp. to οἱ οὐράνιοι, Plat. Ax. 371 B.

Ὑπεννοέω, ῶ, (ὑπό, ἐννοέω) *to have* a thing *in the mind, secretly purpose it*, Ael.

Ὑπεξάγω, (ὑπό, ἐξάγω) *to carry out from under* or *secretly*, esp. *out of* danger *into* safety, ἀλλά σε δαίμων οἴκαδ' ὑπεξαγάγοι, Od. 18, 147; cf. Il. 20, 300, Hdt. 8, 40; v. sub ὑπεκτίθημι.—II. ὑπ. πόδα, Eur. Hec. 812; ὑπ. ἑαυτόν, Luc. Nigr. 18:—hence, seemingly intr., *to make off, retire, withdraw gradually*, Hdt. 4, 120, Xen. Cyr. 3, 3, 60. Hence

Ὑπεξᾰγωγή, ῆς, ἡ, *a leading out and away, withdrawal*, τινός, M. Anton. 5, 23.

Ὑπεξαίρεσις, εως, ἡ, *a taking out from below: a secret* or *gradual taking away, removal*, v. Wyttenb. Plut. 2, 127 C: μεθ' ὑπεξαιρέσεως, *gradually*: and

Ὑπεξαιρετέος, α, ον, verb. adj., *to be removed*, Hipp.: from

Ὑπεξαιρέω, ῶ, (ὑπό, ἐξαιρέω) *to take away privily, to make away with, put out of the way, destroy secretly* or *gradually*, ὄλβον δωμάτων, Eur. Hipp. 633; ὑπ. τινι τὰ δεινά, *to set* him *quit of* all danger, Thuc. 4, 83; cf. Plat. Rep. 567 B: τοὐπίκλημ' ὑπεξελών, *having done away* with the offence, Soph. O. T. 227, ubi v. Elmsl.: ὑπ. αἱμά τινος, *to drain* his blood *by degrees*, Soph. El. 1411:—generally, *to set aside, put out of the question*, hence in pass., τουτέων ὑπεξαραιρημένων, these *being out of the question*, Hdt. 7, 8, 3:—mid., *to take out* or *away privily for one's self, put out*, Plat. Theaet. 151 C, Bekker; *to steal* or *purloin*, Dem. 365, 27.

Ὑπεξαίρω, (ὑπό, ἐξαίρω) *to raise, lift up from below* or *gradually*, dub. in Xen. Hier. 5, 2 (ubi v. Schneid.).

Ὑπεξακρίζω, (ὑπό, ἐκ, ἀκρίζω) *to bring out upon a mountain-top*, Eur. Bacch. 678.

Ὑπεξᾰλέασθαι, inf. aor. 1 of ὑπεξᾰλέομαι, dep. mid., *to flee out underhand and escape*, c. acc., Il. 15, 180.

Ὑπεξᾰλύσκω, f. -ύξω, = foreg., c. acc., Hes. Th. 615, Ap. Rh.

Ὑπεξαναβαίνω, f. -βήσομαι, (ὑπό, ἐξαναβαίνω) *to rise out from under secretly* or *gradually*, ποδί, Theocr. 22, 197.

Ὑπεξανάγομαι, as pass., c. aor. 2 mid. (ὑπό, ἐκ, ἀνά, ἄγω):—*to sail out and away secretly*, Thuc. 3, 74. [ᾰ]

Ὑπεξαναδύομαι, as mid., with aor. 2 -έδυν and pf. act. (ὑπό, ἐκ, ἀναδύομαι):—*to dive up, emerge, come from under secretly* or *gradually*, λάθρῃ ὑπεξαναδὺς πολιῆς ἁλός, Il. 13, 352.

Ὑπεξανίσταμαι, = ὑπανίσταμαι, τινί, Luc. Demon. 63, Plut., etc.

Ὑπεξαντλέω, ῶ, (ὑπό, ἐξαντλέω) *to drain out from below, exhaust*, κακῶν κῦμα φρενί, Eur. Ion 927.

Ὑπεξάπτω, (ὑπό, ἐξάπτω) *to kindle from below, underhand* or *gradually*, Ael.

Ὑπεξᾰφύομαι, (ὑπό, ἐξαφύω) as pass., *to be drained off*, of streams that lose themselves in the sand, Ap. Rh. 2, 983.

Ὑπέξειμι, (ὑπό, ἐκ, εἶμι) *to go away under* or *secretly, withdraw gradually*, Hdt. 4, 120; 7, 211: ὑπ. τινί, *to make way for* one, *give way to* him, Dem. 775, 27:—of snow, *to disappear gradually*, Plat. Phaed. 106 A.—II. *to go out to meet* or *against* one, Hdt. 1, 176.

Ὑπεξειρύω, Ion. for ὑπεξερύω, Hdt.

Ὑπεξελαύνω: f. -λάσω [ᾰ], Att. -λῶ (ὑπό, ἐξελαύνω):—*to drive out under, drive off secretly* or *by degrees*, Hdt. 4, 120, cf. 130.—II. seemingly intr., *to drive, ride, march out gradually* (sub. ἅρμα, ἵππον, στρατόν, etc.).

Ὑπεξέλευσις, ἡ, *a secret going out* or *forth*.

Ὑπεξερεύγω, (ὑπό, ἐξερεύγω) *to vomit forth, disgorge gradually*, Nic. Al. 227.

Ὑπεξερύω, Ion. ὑπεξειρύω, (ὑπό, ἐξερύω) *to draw out from under, draw* or *snatch away underhand*, Hdt. 7, 225.

Ὑπεξέρχομαι, dep., with aor. 2 and pf. act., (ὑπό, ἐξέρχομαι) *to go out from under: to go out secretly, withdraw, retire*, Thuc., etc.:—rarely c. acc. pers., *to retire, withdraw from* or *before*, Thuc. 3, 34; c. dat., *to give way to*, Plat. Legg. 865 E.—2. *to rise up and quit one's settlements, to emigrate*, Hdt. 1, 73; 8, 36.—II. *to go out to meet*, Id. 1, 176.

Ὑπεξέχω, (ὑπό, ἐξέχω) intr., *to get up and go away secretly*, Hdt. 5, 72; 6, 74.

Ὑπεξηγητικός, ή, όν, *in some measure explanatory*.

Ὑπεξίστᾰμαι, as pass., with aor. 2 and pf. act., (ὑπό, ἐξίσταμαι):—*to go out from under, come out* or *forth underhand* or *suddenly*, esp. from an ambuscade.—2. *to go out of the way of, shun, avoid*, c. acc., ὑπεκστῆναι βούλομαι τὸν λόγον, Plat. Phil. 43 A; c. dat., *to give place to, make way for*, Xen. Ath. 1, 10, cf. Plut. Solon 25.—3. c. gen. rei, *to go off from* a thing, i. e. *give up all claim to it*, ὑπεξίστασθαι τῆς ἀρχῆς, Hdt. 3, 83, like Lat. *abdicare se magistratu*: so, c. inf., ὑπ. ἄρχειν, Luc. Saturn. 6.

Ὑπέξοδος, ου, ἡ, *an involuntary stool*, Hipp. p. 106.

Ὑπεξούσιος, ον, *under the power of* another, *subject*, opp. to αὐτεξούσιος, v. ad Babr. 15, Boisson.

Ὑπεξουσιότης, ητος, ἡ, *subjection*.

Ὑπεπιμερής, ές, and -μόριος, ον, an arithmetical term, denoting the same relation in subtraction, as ἐπιμερής and ἐπιμόριος in addition, i. e. *containing the whole minus a certain part*:—e. g., in the ratio, 3 : 2, the number 2 is ὑπεπιμερές, because it contains ⅓ less than 3, Arist. Metaph. 4, 15, 3: cf. sqq.

Ὑπεπιτέταρτος, ον, *containing the whole minus a fourth*, as in the ratio, 4 : 3.

Ὑπεπίτρῐτος, ον, *containing the whole minus a third*, as in the ratio, 3 : 2.

ὙΠΕ'Ρ, Ep. also ὑπείρ, if the last syll. is wanted long, but in Hom. only in the phrase ὑπεὶρ ἁλός:—prep. governing gen. and acc., which recurs in all the Indo-Germanic languages, Sanscr. *upari*, Lat. *super*, Germ. *über* (old G. *ubar*), A. Sax. *ofer* (our *over*); cf. *up, upper*, etc.: v. also the opp. ὑπό. From it are formed the compar. and superl. ὑπέρτερος, -τατος, the latter shortd into ὕπατος. [ῠ]

A. WITH GENIT., which expresses that, *over* which something is or happens.—I. of place, *over*;—1. in a state of rest, *over, above*, very freq. in Hom., e. g. Il. 4, 528, Od. 1, 137; ὑπὲρ κεφαλῆς στῆναί τινι, to stand *over* his head as he lies asleep, Il. 2, 20, Od. 4, 803, etc.; τὸ οὖρος τὸ ὑπὲρ Τεγέης, Hdt. 6, 105: ὑπὲρ ἁλός, θαλάσσης, of towns, etc., on the sea, by it, Dissen Pind. N. 7, 64.—2. in a state of motion, *over, across*, Hom., e. g. Il. 15, 382, Od. 17, 575: hence,—3. *over, beyond*, Il. 18, 228, Od. 13, 257.—II. like πρό (from the notion of *standing over* to protect), *for, for defence of, in behalf of*, τεῖχος ὑπὲρ νεῶν, Il. 7, 449; ἑκατόμβην ῥέξαι ὑπὲρ Δαναῶν, Il. 1, 444: generally, *for the good* or *safety of*, θύειν ὑπὲρ τῆς πόλεως, Xen., etc., cf. Valck. Phoen. 1336:—the orig. notion appears most plainly in phrases like ὑπὲρ τῆς πατρίδος ἀμύνειν, to fight *for* one's country; ὁ ὑπὲρ τῆς Ἑλλάδος θάνατος, etc., freq. in Hdt. and Att.—2. *for the sake of* a person or thing, in Hom. only joined with λίσσομαι, e. g. ὑπὲρ τοκέων, πατρὸς καὶ μητρός, ψυχῆς, etc., Il. 15, 660, 665; 22, 338; 24, 466: later, with other like verbs, as γουνάζομαι, Br. Ap. Rh. 3, 701; cf. πρός A. III. 3, ἀντί II. 5.—3. in Att., esp. Trag., *for, because of, by reason of*, much like ὑπό, c. gen., ὑπὲρ ἀλγέων, πένθους, παθέων, ἔριδος ὕπερ, etc., Markl. Eur. Supp. 1125.—4. c. inf., *for the purpose of*, ὑπὲρ τοῦ μὴ πράττειν τὸ προσταττόμενον, ὑπὲρ τοῦ σώζεσθαι, τοῦ μὴ ἀποθανεῖν, Att.—5. *for*, i. e. *instead of, in the name of*, ὑπέρ ἑαυτοῦ, *in* his *stead*, Thuc. 1, 141: sometimes as a mere periphr. for gen., στρατηγῶν ὑπὲρ ὑμῶν being your general, i. e. by commission from you, *vestra auctoritate*, cf. Dem. 30, 13;—though in like phrases it also means power or command *over*, as in ὑπὲρ τῆς Ἀσίας στρατηγήσας, etc., Wolf Dem. Lept. p. 299.—III. like περί, *on, of, concerning*, Lat. *de*, ὑπὲρ σέθεν αἴσχε' ἀκούω, Il. 6, 524, and so perh. in 12, 424; τὰ λεγόμενα ὑπέρ τινος, Hdt. 2, 123: sometimes also in Att., Erf. Soph. O. T. 164, but v. Dind. ad l., Markl. Lys. 100, 19.

B. WITH ACCUS., expressing that, *over* and *beyond* which a thing goes:

—1. of place in reference to motion, *over, beyond* and *away*, freq. in Hom., e. g. Il. 5, 16, 851, Od. 7, 135, etc.—II. of measure, *over, above, exceeding, beyond*, ὑπὲρ δύναμιν, λόγον, ὑπὲρ ἡμᾶς, *beyond* our powers, Heind. Plat. Parm. 128 B; ὑπὲρ τὴν ἡλικίαν, *above* his years, *beyond* what could be expected of his age: hence—2. often where we say *against, contrary to*, ὑπὲρ αἶσαν, *beyond, against* right, opp. to κατ' αἶσαν, within, according to it, Il. 3, 59, etc., ὑπὲρ μοῖραν, Il. 20, 336; ὑπὲρ θεόν, Il. 17, 327; ὑπὲρ ὅρκια, Il. 3, 299, etc.; cf. ὑπέρμορον, παρά C. I. 4, *b*.—III. of number, *above, upwards of*, ὑπὲρ τὰ τετταράκοντα ἔτη, Xen. Hell. 5, 4, 13; ὑπὲρ τὸ ἥμισυ, *more than* half, Id. Cyr. 3, 3, 47.—IV. of time, ὑπὲρ τὴν ἡβητικὴν ἡλικίαν, *beyond*, i. e. *after* early manhood: but—2. from the opposite point of view, *beyond*, i. e. *before, earlier than*, ὑπὲρ τὴν φθοράν, Plat. Tim. 23 C.

C. POSITION: ὑπέρ may follow its subst. in all cases, but then by anastrophe becomes ὕπερ, Il. 5, 339, Od. 19, 450, etc., and in Trag.

D. IN COMPOS. ὑπέρ signifies *over, above*, in all relations, e. g.—1. of place, *over, beyond*, as in ὑπερβαίνω.—2. of doing a thing in defence of, or for one, as in ὑπεραλγέω, usu. c. gen.—3. of quantity, usu. of excessiveness, as in ὑπερήφανος, ὑπερφίαλος.

Ὑπέρα, ας, ἡ, (ὑπέρ):—*the uppermost rope*, i. e. *the brace*, which attaches the sailyards (ἐπίκρια) to the mast, and by means of which the sails are shifted, Od. 5, 260. [ῠ]

Ὕπερα, ων, τά, a kind of *caterpillar*, *Geometra*, Linn., Arist. H. A. 5, 19, 9.

Ὑπερᾰβέλτερος, ον, also α, ον, (ὑπέρ, ἀβέλτερος) *above measure simple* or *silly*, πρόφασις, Dem. 1178, fin.

Ὑπερᾰγάζομαι,=ὑπεράγαμαι, dub.

Ὑπεράγᾰθος, ον, *over-good, extremely good*. [ᾰ] Hence

Ὑπερᾰγᾰθότης, ητος, ἡ, *exceeding goodness*.

Ὑπερᾰγάλλομαι, dep., *to rejoice exceedingly*.

Ὑπεράγᾰμαι, (ὑπέρ, ἄγαμαι) dep., c. aor. pass., *to admire above measure; to be exceedingly pleased*, Plat. Symp. 180 A. [ᾰ]

Ὑπερᾰγᾰνακτέω, ῶ, (ὑπέρ, ἀγανακτέω) *to be exceeding angry*, τινός, *at* a thing, Plat. Rep. 535 E; τινί, Aeschin. 9, 13.

Ὑπερᾰγᾰπάω, ῶ, f. -ήσω, (ὑπέρ, ἀγαπάω) *to love exceedingly, make much of*, τινά, Dem. 172, 18; 686, 9.

Ὑπερᾰγορεύω, *to speak for* one, τινός.

Ὑπεραγρυπνέω, ῶ, (ὑπέρ, ἀγρυπνέω) *to keep watch for* one, τινός, Ael. N. A. 8, 25.

Ὑπεράγω, f. -ξω, (ὑπέρ, ἄγω) *to excel, surpass*, c. gen., Polyb. 11, 13, 5:—part., ὑπεράγων, ουσα, ον, *extraordinary*, Diod.; hence, adv., ὑπεραγόντως, *exceedingly*, LXX.

Ὑπερᾰγωνιάω, ῶ, (ὑπέρ, ἀγωνιάω) *to be in great distress*, Dem. 1410, 4; διά τινα, Plat. Euthyd. 300 C.

Ὑπερᾰγωνίζομαι, dep. mid., *to fight for*, τινός.

Ὑπερᾰείρω,=ὑπεραίρω:—ὑπερηέρθη, Anth. P. 5, 299.

Ὑπερᾱής, ές, gen. έος, (ὑπέρ, ἄημι):—*blowing down from above*; or, *blowing very hard*, ἄελλα, Il. 11, 297.

Ὑπεραθλέω,=ὑπεραγωνίζομαι.

Ὑπεραιδέομαι, dep. (cf. αἰδέομαι):—*to feel much shame before* one, *to stand in too great awe of* him, c. acc., Ap. Rh. 3, 978.

Ὑπεραιμόω, ῶ, (ὑπέρ, αἷμα) *to have over-much blood*, Xen. Eq. 4, 2; ubi olim ἐξεμέω. Hence

Ὑπεραίμωσις, εως, ἡ, *overfulness of blood*.

Ὑπεραίνετος, ον, (ὑπέρ, αἰνέω) *exceeding praiseworthy*, LXX.

Ὑπεραίρω, (ὑπέρ, αἴρω) *to lift* or *raise up over*, τὴν κεφαλὴν εἰς.., Plat. Phaedr. 248 A:—pass., *to be much elated*, prob. l. Arist. Virt. et Vit. 7, 5.—II. intr., *to rise up over, to climb* or *get over*, c. acc., like Lat. *transcendere*, τειχία ὑπ., Xen. Hipparch. 8, 3; Ἄλπεις, Polyb. 2, 23, 1, cf. 1, 47, 2:—as military term, *to outflank*, τινά, Id. 1, 50, 6, etc.—2. *to transcend, excel, outdo*, τινά τινι, one *in* a thing, Dem. 301, 25; 798, 8: hence, *to conquer*, τινά, Id. 1395, 23.—3. *to overshoot, go beyond*, c. acc., καιρόν, Aesch. Ag. 786, Polyb., etc.; also c. gen., Plat. Legg. 717 D.—4. absol., of a river, *to overflow, be in flood*, Dem. 1274, 20.

Ὑπεραίσιος, ον, (ὑπέρ, αἶσα) *beyond what is right, excessive, immoderate*, poet.

Ὑπέραισχρος, ον, (ὑπέρ, αἰσχρός) *exceeding base* or *ugly*, Xen. Cyr. 2, 2, 28.

Ὑπεραισχύνομαι, (ὑπέρ, αἰσχύνομαι) as pass., *to feel much ashamed*, Aeschin. 75, 9; ἐπί τινι, Id. 5, 21: c. part. *to be ashamed at doing* a thing, Dromo Psalt. 1.

Ὑπεραιωρέω, ῶ, f. -ήσω (ὑπέρ, αἰωρέω) *to hang up over* or *above*:—pass., *to hang* or *be suspended over, project over* a thing, τινός, Hdt. 4, 103, Hipp. p. 795.—2. in nautical language, ὑπεραιωρηθῆναι, c. gen. loci, *to lie off* a place, Hdt. 6, 116.—3. in medic., *to lift* or *draw* the overlapping ends of a broken bone *till they meet*, Hipp. Hence

Ὑπεραιώρησις, εως, ἡ, *a hanging up over*:—intr., *a hanging over*, Hipp. pp. 795, 851.

Ὑπερακμάζω, *to surpass in vigour* or *bloom*, c. acc.

Ὑπέρακμος, ον, (ὑπέρ, ἀκμή) *beyond the bloom of youth*, N. T.

Ὑπερᾰκοντίζω, f. -ίσω, (ὑπέρ, ἀκοντίζω) *to overshoot*, i. e. *to outdo*, τινά τινι, one *in* a thing, Ar. Av. 363; διακοσίαισι βουσὶν ὑπερηκόντισα, *I overshot* him with 200 kine, Id. Eq. 659; cf. Diphil. Πολυπρ. 1, 5:—also, ὑπ. τινὰ κλέπτων, *to outdo* one in stealing, Ar. Plut. 666.

Ὑπερακρῑβής, ές, (ὑπέρ, ἀκριβής) *exceedingly exact*, Luc. Hermot. 54.

Ὑπερακρίζω, (ὑπέρ, ἀκρίζω) *to mount upon, climb over*, c. acc., τείχη, Xen. Hipparch. 6, 5.—II. *to project, beetle over*, c. gen., δόμων, Eur. Supp. 988.

Ὑπεράκριος, ον, (ὑπέρ, ἄκρα):—*lying over* or *upon the heights, dwelling thereon*; τὰ ὑπ., *the heights above* or *near*, Hdt. 6, 20:—οἱ ὑπ., at Athens, *the poor inhabitants of the Attic highlands*, opp. to the richer classes of the plains and coasts, πεδιαῖοι and πάραλοι, Wess. Hdt. 1, 59; cf. διάκριοι.

Ὑπέρακρος, ον, (ὑπέρ, ἄκρος) *over* or *on the top*. Adv. -κρως, ὑπ. ζῆν, to carry every thing *to excess*, Dem. 1415, 1.

Ὑπεραλγέω, ῶ, f. -ήσω, (ὑπέρ, ἀλγέω) *to be afflicted, feel pain for* a thing, τινός, Soph. Ant. 630, Ar. Av. 466.—2. *to grieve exceedingly*, τινί *at* a thing, Hdt. 2, 129: absol., Eur. Med. 118, Heracl. 619; ὑπ. ἐπ' ἀλγοῦντι, Arist. Rhet. 2, 6, 8, cf. Luc. Asin. 38.

Ὑπεραλγής, ές, gen. έος, (ὑπέρ, ἄλγος) *exceeeding grievous* or *painful*, Soph. El. 176.—2. *suffering excessively*, Polyb. 3, 79, 12.

Ὑπεράλιος, ον, (ἅλς) *over the sea, at sea*; cf. ὑπειράλιος.

Ὑπεραλκής, ές, gen. έος, (ὑπέρ, ἀλκή) *exceeding strong*, Plut. Pomp. 65.

Ὑπεράλλομαι, (ὑπέρ, ἅλλομαι) dep. mid., *to spring* or *leap over*, or *beyond*, c. gen., αὐλῆς ὑπεράλμενος, Il. 5, 138; also c. acc., πολλὰς στίχας ὑπερᾶλτο, Il. 20, 327; so in Att. prose, as Xen. An. 7, 4, 17, Eq. 8, 4, Luc. Gymn. 8.

Ὑπέραλλος, ον, (ὑπέρ, ἄλλος) *above others, exceeding great*, Pind. N. 3, 57.

Ὑπέραλμα, ατος, τό, *a leap over*.

Ὑπεράλπειος, ον, (ὑπέρ, Ἄλπεις) *over the Alps*, Lat. *transalpinus*, Strab.

Ὑπεραμφιςβητέω, ῶ, *to dispute excessively* or *superfluously*.

Ὑπεραναβαίνω, f. -βήσομαι, (ὑπέρ, ἀναβαίνω) *to step up over*: metaph., *to transcend, surpass*.

Ὑπεραναβλύζω, *to spout up over* a thing, c. gen.

Ὑπεραναιδέομαι,=sq., dub.

Ὑπεραναιδεύομαι, (ὑπέρ, ἀναιδεύομαι) dep. mid., *to surpass in impudence*, Dind. Ar. Eq. 1206, Lob. Phryn. 67.

Ὑπεραναιδίζομαι,=foreg., dub.

Ὑπεραναίσχυντος, ον, (ὑπέρ, ἀναίσχυντος) *exceeding impudent*, Dem. 1071, 27.

Ὑπερανάκειμαι, (ὑπέρ, ἀνάκειμαι) as pass., *to lie* or *sit above another at table*, Diog. L.

Ὑπερανατείνω, *to stretch* or *hold up over*.

Ὑπερανατέλλω, poet. ὑπεραντ-, (ὑπέρ, ἀνατέλλω) *to rise over*, Ap. Rh. 1, 776.

Ὑπερανέχω, (ὑπέρ, ἀνέχω) *to rise up over*, Strab. p. 400 Casaub.

Ὑπερανθέω, ῶ, f. -ήσω, (ὑπέρ, ἀνθέω) *to blossom* or *bloom over*.—II. *to bloom exceedingly*.

†Ὑπεράνθης, ους, ὁ, *Hyperanthes*, son of Darius Hystaspis, Hdt. 7, 224.

Ὑπεράνθρωπος, ον, (ὑπέρ, ἄνθρωπος) *superhuman*, Dion. H. 11, 35, Luc.

Ὑπερανίσταμαι, as pass., with aor. 2 and pf. act., (ὑπέρ, ἀνίσταμαι) *to stand up* or *project over*, c. gen., Dion. H. 9, 68; absol., Luc. Icarom. 12.

Ὑπερανίσχω,=ὑπερανέχω.

Ὑπεραντλέομαι, (ὑπέρ, ἀντλέω) as pass., *to be very leaky*, ὑπ. ἅλμῃ, to be waterlogged, Luc. Merc. Cond. 2.

Ὑπέραντλος, ον, (ὑπέρ, ἄντλος) strictly of a ship, *quite full of water* (ἄντλος), *waterlogged*, Luc. Navig. 16: metaph., *overwhelmed with sorrow and sufferings*, c. dat., συμφορᾷ, Eur. Hipp. 767.—II. act., *overflowing, overpowering*, metaph. *abundant*, Luc. Tim. 4, ubi v. Hemst.

Ὑπεράνω, (ὑπέρ, ἄνω) adv., *over, above*, οἰκεῖν, Luc. D. Deor. 4, 2, etc.: ὑπ. γίγνεσθαι, to become *uppermost*, get *the upper hand of*, τινός, Luc., Plut., etc.—2. οἱ ὑπ. πλεονασμοί, *excessive* repetitions, Polyb. 12, 24, 1. [ᾰ]

Ὑπεράνωρ, ορος, ὁ, Dor. for ὑπερήνωρ, Eur.

Ὑπερᾰπᾰτάω, ῶ, (ὑπέρ, ἀπατάω) *to deceive* or *cheat excessively*, Anth. P. 9, 761.

Ὑπεραποδίδωμι, (ὑπέρ, ἀποδίδωμι) *to give up for something else*, Inscr.

Ὑπεραποθνήσκω, (ὑπέρ, ἀποθνήσκω) *to die for*, τινός, Plat. Symp. 179 B, 180 A.

Ὑπεραποκρίνομαι, (ὑπέρ, ἀποκοί

νω) as mid., *to answer for* one, *defend* him, τινός, Ar. Vesp. 951, Thesm. 186. [ῐ]

Ὑπεραπόλλῠμαι, as pass., *to die for* one, τινός.

Ὑπεραπολογέομαι, dep., with fut. mid., aor. mid. and (more rarely) pass. (ὑπέρ, ἀπολογέομαι): *to speak for* any one, *defend* him, τινός, Hdt. 6, 136, Xen. Hell. 1, 7, 16; ὑπ. τῆς ὑποψίας, Antipho 119, 26.

Ὑπεραποφαντικός, ή, όν, *affirming again* or *doubly*, v. l. for sq.

Ὑπεραποφᾰτικός, ή, όν, (ὑπέρ, ἀπόφημι) *denying again* or *doubly*, Diog. L. 7, 69.

Ὑπεραποχράω, *to be more than enough*.

Ὑπεραποχρώντως, adv. part. pres. act., *more than enough*.

Ὑπερᾰρέσκω, f. -ᾰρέσω, (ὑπέρ, ἀρέσκω) *to please above measure*, Opp.

Ὑπεράριθμος, ον, *supernumerary*. [ᾰ]

Ὑπεραῤῥωδέω, ῶ, f. -ήσω, Ion. for ὑπεροῤῥωδέω, *to be exceeding afraid*, τῇ Ἑλλάδι for Hellas, Hdt. 8, 72.

Ὑπέραρσις, εως, ἡ, (ὑπεραίρω) *a raising over* or *above*.—II. metaph., *excellence, preeminence*, LXX.

Ὑπεράρχιος, ον, (ὑπέρ, ἀρχή) *before all beginning*, Eccl.

Ὑπεράρχω, *to rule over*: *to prevail*.

Ὑπερασθενής, ές, (ὑπέρ, ἀσθενής) *exceeding weak*, Arist. Pol. 4, 11, 5.

Ὑπερασθμαίνω, (ὑπέρ, ἀσθμαίνω) *to gasp exceedingly*, Arr.

Ὑπέρασθμος, ον, (ὑπέρ, ἆσθμα) *gasping* or *panting exceedingly*, Xen. Cyn. 10, 20.

†Ὑπεράσιος, ου, ὁ, *Hyperasius*, v. Ὑπερήσιος.

Ὑπερασμενίζω, (ὑπέρ, ἀσμενίζω) *to take exceeding great pleasure in* a thing, ἐπί τινι, Plut. 2, 1094 C.

Ὑπερασπάζομαι, (ὑπέρ, ἀσπάζομαι) dep. mid., *to be exceeding fond of*, Xen. Symp. 4, 38.

Ὑπερασπίζω, (ὑπέρ, ἀσπίζω) *to cover and protect with a shield*, τινά, Polyb.; but also τινός, Arr. An. 6, 28. Hence

Ὑπερασπισμός, οῦ, ὁ, *a covering with a shield, protection*, LXX.: and

Ὑπερασπιστήρ, ῆρος, ὁ, and ὑπερασπιστής, οῦ, ὁ, *a protector, champion*, LXX.

Ὑπερασπίστρια, ας, ἡ, fem. of foreg., Joseph.

Ὑπεράστειος, ον, (ὑπέρ, ἀστεῖος) *exceedingly polished* or *witty*, Ath. 250 E.

Ὑπεραστράπτω, (ὑπέρ, ἀστράπτω) *to lighten exceedingly*, Arr. Cyn.

Ὑπερασχάλλω, (ὑπέρ, ἀσχάλλω) *to be exceeding angry*, Aristid.

Ὑπερασχημονέω, ῶ, (ὑπέρ, ἀσχημονέω) *to behave with great indecency*, Plut. 2, 45 F.

Ὑπεράτοπος, ον, (ὑπέρ, ἄτοπος) *beyond measure absurd*, Dem. 213, 25.

Ὑπεραττῐκίζω, (ὑπέρ, Ἀττικίζω) *to imitate the Attic dialect to excess*, Philostr. Hence

Ὑπεραττῐκισμός, οῦ, ὁ, *extravagant imitation of the Attic dialect*.

Ὑπεραττῐκός, ή, όν, (ὑπέρ, Ἀττικός) *excessively Attic, carrying imitation of the Attic dialect to excess*, Luc. Lexiph. 25. Adv. -κῶς, Id. Demon. 26.

Ὑπεραυγάζω, f. -άσω, *to shine over*, c. gen.; *to shine exceedingly*.

Ὑπεραυγής, ές, gen. έος, (ὑπέρ, αὐγή) *shining exceedingly*, Luc. V. Hist. 1, 29.

Ὑπεραυξάνω, (ὑπέρ, αὐξάνω) *to increase* or *enlarge above measure*, Andoc. 32, 23. Hence

Ὑπεραύξησις, εως, ἡ, *exceeding increase* or *growth*.

Ὑπεραυχέω, ῶ, f. -ήσω, (ὑπέρ, αὐχέω) *to vaunt one's self overmuch, be overproud*, Thuc. 4, 19.

Ὑπεραυχής, ές, gen. έος, = sq., Tryph. 671.

Ὑπέραυχος, ον, (ὑπέρ, αὐχή) *exceeding boastful, overproud*, Xen. Ages. 11, 11; ὑπέραυχα βάζειν, Aesch. Theb. 483.

Ὑπεράφανος, ον, Dor. for ὑπερήφανος, Pind.

Ὑπεραφρίζω, f. -ίσω and -ιῶ, (ὑπέρ, ἀφρίζω) *to foam exceedingly*, Eubul. Κυβευτ. 1, Aristopho Φιλων. 1.

Ὑπεραχθής, ές, (ὑπέρ, ἄχθος) *overburdened*, Theocr. 11, 37, Nic., etc.

Ὑπεράχθομαι, as pass. with fut. mid. -αχθέσομαι (ὑπέρ, ἄχθομαι):—*to be exceedingly vexed* or *grieved at* a thing, c. dat., τῇ Μιλήτου ἁλώσει, Hdt. 6, 21; cf. Soph. El. 177.

Ὑπερβάθμιος, ον, (ὑπέρ, βαθμός) *stepping over the threshhold*: metaph., *going beyond bounds, transgressing*.

Ὑπερβαίνω, fut. -βήσομαι: aor. 2 ὑπερέβην, Ep. ὑπέρβην (ὑπέρ, βαίνω):—*to step over, mount, scale*, c. acc., ὑπ. τεῖχος, Il. 12, 468; οὐδόν, Od, 8, 80, etc.; οὔρεα, Hdt. 4, 25; τείχη, δόμους, Eur. Bacch. 654, Med. 382, Thuc., etc.: but also c. gen., ὑπ. τοῦ πύργου, Hdt. 3, 54, cf. Eur. Ion 220:—of rivers, *to overflow, run over their banks*, ἐς τὴν χώρην, Hdt. 2, 13; and absol., 2, 99.—2. *to overstep bounds, transgress* a law, θέμιν, Pind. Fr. 4; νόμους, Hdt. 3, 83, Soph. Ant. 449, etc.:—and so, absol., *to transgress, trespass*, ὅτε κέν τις ὑπερβήῃ (Ep. subj. aor. for ὑπερβῇ) καὶ ἁμάρτῃ, Il. 9, 501; ὑπ. καὶ ἁμαρτάνειν, Plat. Rep. 366 A: cf. ὑπερβασία.—3. *to pass over, pass by, take no notice of*, Lat. *praetermitto*, τοὺς προσεχέας, Hdt. 3, 89; cf. Dem. 51, 7, etc.: hence *to leave out, omit*, Plat. Rep. 528 D, etc.; ὑπ. τῆς οὐσίας, *to omit* part of it, Arist. An. Post. 2, 5, 2.—II. *to go beyond*, i. e. *to surpass, outdo*, τινά τινι, one in a thing, Plat. Tim. 24 D, Rep. 478 C: but also absol., Theogn. 1009.—III. *to stand over, shield, protect*, c. dat., Opp. H. 1, 710.

B. transit. in fut. -βήσω, aor. 1 -έβησα:—*to put over, lift* or *raise over*, ὑπ. τὴν κνήμην ἐπὶ τὰς δεξιὰς πλευράς, *to throw* one's legs over the horse's right side, Xen. Eq. 7, 2.

Ὑπερβακχεύω, (ὑπέρ, Βακχεύω) *to express in an over-Bacchic style*, i. e. *exaggerate grossly*, Philostr. V. Soph. 2, 28.

Ὑπερβαλλόντως, v. sq. II. 6.

Ὑπερβάλλω, Ep. also ὑπειρβ- (Il. 23, 637): f. -βαλῶ (ὑπέρ, βάλλω):—*to throw over* or *beyond a mark, to overshoot*, ὑπέρβαλε σήματα πάντων, Il. 23, 843; τόσσον πάντος ἀγῶνος (sc. σήματα) ὑπέρβαλε, Ib. 847:—hence *to beat* another *in throwing*, τινά, Ib. 637:—ὑπ. ἄκρον, *to get over* the top, Od. 11, 597.—2. *to outstrip* in racing, Xen. Cyn. 6, 20, cf. Soph. El. 716: hence—II. in various metaph. signfs.;—1. *to overshoot, outdo, excel, surpass*, τινά, Hes. Op. 491, and Att.; *to conquer, prevail over*, τινά, Hdt. 7, 168; 8, 24; rarely c. gen., as Pind. Fr. 133:—ὑπ. τινά τινι, *to outdo* one *in* a thing, Eur. Hipp. 921, Ar. Plut. 109; ἔν τινι, Plat. Legg. 734 B: cf. infra B; so, ὑπερακοντίζω.—2. *to go beyond, exceed*, πόσιος μέτρον, Theogn. 479; cf. Hdt. 3, 23; ὑπ. τὸν χρόνον, *to exceed* the time, i. e. be too late, Xen. Hell. 5, 3, 21: ὑπ. τὸν καιρόν, *to exceed* all reasonable bounds, Dem. 660, fin.:—hence absol., *to exceed all bounds, to go too far, be overgreat*, Aesch. Pers. 291, Eur. Bacch. 785, Alc. 1077, Thuc. 7, 67: οὐχ ὑπερβαλών, keeping within bounds, Pind. N. 7, 97:—c. dat. rei, *to exceed* in a thing, Plat. Gorg. 475 B; and later c. gen. rei, Heind. ib.—3. *to outbid* at an auction, ἀλλήλους, Lys. 165, 1:—absol., *to go on further and further*, esp. in such bidding, Andoc. 17, 26; so, προέβαινε τοῖς χρήμασι ὑπερβάλλων, he went on *bidding more and more*, Hdt. 5, 51, cf. Thuc. 8, 56.—4. *to be at its height*, of the sun, Hdt. 4, 184.—5. *to be over and above*, Xen. Hier. 4, 8.—6. esp. freq. in part. ὑπερβάλλων, ουσα, ον, *exceeding great, excessive, extraordinary, strange*, ὑπ. καρτερὸς κτύπος, Aesch. Pr. 923; τὸ ὑπερβάλλον αὐτῶν, *such* part of them *as is extraordinary*, Thuc. 2, 35:—τὰ ὑπερβάλλοντα, *an overhigh estate*, Eur. Med. 127; *extremes*, Plat. Rep. 619 A:—adv. -λόντως, *exceedingly*, Plat. Rep. 492 B; opp. to μετρίως, Isocr. 8 B.—III. *to pass over, cross* mountains, rivers, etc., like Lat. *trajicere, superare*, c. acc. loci, πρῶνα, Aesch. Ag. 307; κορυφάς, Id. Pr. 722; γῆς ὅρους, Eur. Or. 443; etc.: rarely c. gen., as Eur. Ion 1321: of ships, *to double* a headland, ἄκραν, Thuc. 8, 104, cf. Hdt. 7, 168, fin.—2. of rivers, *to overflow*, τὰς ἀρούρας, Hdt. 2, 111: of a kettle, *to boil over*, Id. 1, 59.

B. mid., like A. II. 2, *to outdo, surpass, excel, overcome*, c. acc., Hdt. 2, 110, etc.; τινί, in a thing, Hdt. 1, 61; 9, 71, Ar. Eq. 409, 890, etc.; εἴς τι, Plat. Criti. 115 D:—*to conquer, prevail over*, φίλτροις ὑπ. τινά, Soph. Tr. 584; μάχῃ τινά, Eur. Or. 691.—2. *to exceed all* bounds, Hdt. 3, 21.—3. so in pass., ὑπερβεβλημένη γυνή, an *excellent, surpassing* woman, Eur. Alc. 153; φύσις, ταφὴ ὑπερβεβλημένη, Plat. Rep. 558 B, Legg. 719 D.—II. *to put off, delay*, c. acc., Hdt. 4, 9: c. part., *to put off* doing, Hdt. 9, 51: absol., *to delay, linger*, Id. 3, 17, 76; 7, 206; εἰσαῦθις ὑπερβαλέσθαι, Plat. Phaedr. 254 D.

Ὑπερβᾰρέω, ῶ, *to overload*; from

Ὑπερβᾰρής, ές, (ὑπέρ, βαρύς) *overloaded, exceeding heavy*, Aesch. Ag. 1175:—but ὑπερβαρύς, ύ, is the better form acc. to Lob. Phryn. 539.

Ὑπερβᾰσία, ας, ἡ, (ὑπερβαίνω):—*a transgression of law, trespass*, esp. *wanton violence*, Il. 3, 107, Od. 3, 206, Soph. Ant. 605: also in plur., Il. 23, 589, Od. 22, 168, Hes. Op. 826: only poet., cf. ὑπέρβασις.

Ὑπέρβᾰσις, εως, ἡ, (ὑπερβαίνω) *an overstepping*: hence = foreg.—II. = ὑπέρβατον.—III. act. = ὑπερβίβασις (nisi hoc legend.), Polyb. 4, 19, 8.

Ὑπερβᾰτέον, verb. adj. from ὑπερβαίνω, *one must pass over*, c. acc., Plut.

Ὑπερβᾰτήρ, ῆρος, ὁ, = ὑπερβάτης. Hence

Ὑπερβᾰτήριος, ον, *of* or *for passing over*, ὑπερβατήρια θύειν (sc. ἱερά); cf. διαβατήρια.

Ὑπερβάτης, ου, ὁ, (ὑπερβαίνω) *one who passes over*. [ᾰ]

Ὑπέρβᾰτον, ου, τό, *a figure of speech, hyperbaton*, i. e. *a transposition of words* or *clauses* in a sentence, Quintil. Inst. 8, 6, 65: strictly neut. from

Ὑπερβᾰτός, ή, όν, later ός, όν, (Lob. Paral. 481); verb. adj. from ὑπερβαίνω, *to be passed* or *crossed, scaleable*, of a wall, Thuc. 3, 25.—2. *placed crosswise, transposed*, usu. of words, Plat. Prot. 343 E; σύνθεσις ὑπερβατή, Arist. Rhet. Al. 26, 1 and 3: ὑπ. νοήσεις, thoughts *expressed in* *inverted phrases*, Dion. H.:—so adv. -τῶς, *in inverted order*, Arist. Rhet. Al. 31, 5; also, δι' ὑπερβατοῦ, Strab. Dion. H.—3. *passed over slightly*: hence adv. -τῶς, *negligently*, Hipp.: cf. ὑπέρβατον.—II. act. *beyond all bounds, excessive, outrageous*, Aesch. Ag. 428.

Ὑπερβεβλημένως, adv. part. pf. pass. of ὑπερβάλλω, *immoderately*, Arist. Eth. N. 3, 10, 4.

Ὑπερβήῃ, Ep. 3 sing. subj. aor. 2 act. of ὑπερβαίνω, for ὑπερβῇ, Il. 9, 501.

Ὑπερβῐάζομαι, f. -άσομαι, (ὑπέρ, βιάζομαι) dep. mid., *to press exceeding heavily*, of the plague, Thuc. 2, 52.

Ὑπερβῐβάζω, f. -άσω, (ὑπέρ, βιβάζω) *to carry over, transport*, c. dupl. acc., Polyb. 8, 36, 9, Luc. V. Hist. 2, 42.—II. *to transpose* the letters of a word. Hence

Ὑπερβίβᾰσις, εως, ἡ, *a carrying over*, v. ὑπέρβασις III: and

Ὑπερβῐβασμός, οῦ, ὁ, *a transposition*, esp. of the accent.

Ὑπερβίη, ης, ἡ, *overbearing might, arrogance*, Suid. [ῐ]

Ὑπέρβῐος, ον, (ὑπέρ, βία):—*of overwhelming strength* or *might*, Ἡρακλῆς, Pind. O. 10 (11), 20: usu. in bad sense, *overweening, lawless, outrageous, wanton*, Il. 18, 262; ὑπέρβιος ὕβρις, Od. 1, 368:—also neut. ὑπέρβιον, as adv., Il. 17, 19, Od. 12, 379. (The Lat. *super-bus* may be compared.)

†Ὑπέρβιος, ου, ὁ, *Hyperbius*, one of the sons of Aegyptus, Apollod. 2, 1, 5.—2. son of Oenops in Thebes, Aesch. Theb. 504.—Others in Paus.; etc.

Ὑπερβλαστάνω, (ὑπέρ, βλαστάνω) *to shoot over-luxuriantly*, Theophr. Hence

Ὑπερβλαστής, ές, gen. έος, *shooting over-luxuriantly*, Theophr.

Ὑπερβλήδην, (ὑπερβάλλω) adv., *above measure*, Orph. Arg. 255.

Ὑπέρβλημα, ατος, τό, (ὑπερβάλλω) *the portion of a plane projecting beyond a given line*, Archimed.

Ὑπερβλύζω, f. -ύσω, (ὑπέρ, βλύζω) *to well over, overflow*: metaph., *to overstep, transgress*, c. acc., Clem. Al. Hence

Ὑπέρβλῠσις, εως, ἡ, *an overflowing*, Galen.

Ὑπερβοάω, ῶ, (ὑπέρ, βοάω) *to outroar*, τὴν θάλατταν, Aristid.

Ὑπερβολάδην, (ὑπερβολή) adv., *immoderately, excessively*, Theogn. 484. [ᾰ]

Ὑπερβολαῖοι, ων, οἱ, *the highest tones* in the tetrachord scale, Pherecr. Chir. 1, 24, p. 334; cf. Plut. 2, 1029 A: from

Ὑπερβολή, ῆς, ἡ, (ὑπερβάλλω):—*a throwing beyond, overshooting*, hence *superiority, greater force* or *power*, χρημάτων, χερῶν, Eur. Med. 232, Hipp. Καλυπτ. 2.—2. *excess, overgreat degree* of a thing, opp. to ἔλλειψις or ἔνδεια, Plat. Prot. 357 A, B:—hence in various phrases, ἐπέφερον τὴν ὑπ. τοῦ καινοῦσθαι, pushed on their *extravagance* in revolutionizing, Thuc. 3, 82; οὐκ ἔχει ὑπερβολήν, it can go no further, Dem. 553, 12; so, μηδεμίαν ὑπ. λείπειν, Isocr. 42 B, Dem. 35, 18; εἴ τις ὑπ. τούτου, if there's *aught beyond* (worse than) this, Dem. 362, 5, cf. Isocr. 90 D: ταῦτ' οὐχ ὑπ.; is not this *the extreme, the last degree?* Dem. 825, 21: τοσαύτην ὑπ. ποιεῖσθαι ὥςτε, to go so far that..., Id. 291, 24; ὑπ. ποιεῖσθαι ἐκείνων τῆς αὑτοῦ βδελυρίας, to carry his own rascality beyond theirs, Id. 609, 8, cf. 687, 21, Lys. 143, 20: but also, ὑπ. ποιεῖσθαι, to put an extreme case, Dem. 447, 25:—esp. with a prep. in adverbial signf., = ὑπερβαλλόντως, as, εἰς ὑπερβολήν, Eur. Hipp. 939 (ubi v. Valck.), Melanipp. 14, etc.; εἰς ὑπ. τινος, *beyond* him or it, Id. Autol. 1, 6, Dem. 1411, 14: καθ' ὑπερβολήν, Soph. O. T. 1196, Isocr. 84 D: πρὸς ὑπερβολήν, Isocr. 43 A.—3. *overstrained phrase, hyperbolé*, Isocr. 58 D.—II. *a passing over, crossing* mountains, etc., Xen. An. 1, 2, 25.—2. *the place of passage, a mountain-pass*, Ib. 3, 5, 18; 4, 4, 18.—III. (from mid.) *delay*, Hdt. 8, 112, Polyb. 14, 9, 8.—IV. *the conic-section called hyperbola*, because the angle which its plane forms with the base of the cone *is greater than* that of the parabola.

Ὑπερβολία, ας, ἡ, = ὑπερβολή, Hesych.

Ὑπερβολικός, ή, όν, (ὑπερβολή) *overstrained, exaggerated, extravagant*, Polyb. 18, 29, 13. Compar. -κώτερον, Id. 7, 12, 8.

Ὑπερβόλιμος, ον, (ὑπερβολή III) *to be put off, delayed*, δίκη ὑπ., a sentence *which is delayed*.

†Ὑπέρβολος, ου, ὁ, *Hyperbolus*, an Athenian popular leader, Ar. Eq. 1304; Thuc. 8, 73; etc.—2. a flute-player of Cyzicus, Ath. 538 F.

Ὑπερβόρειος, ον, and ὑπερβόρεος, ον, (ὑπέρ, Βορέας):—*beyond Boreas*, i. e. *in the extreme north*:—οἱ Ὑπερβόρειοι or Ὑπερβόρεοι, *the Hyperboreans*, a supposed people in the extreme north distinguished for piety and happiness, first in H. Hom. 6, 29; v. esp. Pind. P. 10, 47, Hdt. 4, 32, sq.:—τύχη ὑπερβόρεος, proverb. of *more than mortal* fortune, Aesch. Cho. 373.

Ὑπερβορίς, ίδος, pecul. poet. fem. from foreg., Dion. H.

Ὑπερβράζω, (ὑπέρ, βράζω) *to boil* or *foam over*, in aor. pass., Anth. P. 11, 248.

Ὑπερβρῑθής, ές, gen. έος, (ὑπέρ, βρῖθος) poet. for ὑπερβαρύς, ὑπερβαρής, *overloaded, exceeding heavy*, Soph. Aj. 951.

Ὑπερβρῡχάομαι, dep., *to bellow excessively*.

Ὑπερβρύω, (ὑπέρ, βρύω) *to be overfull, to overflow*, Luc. Rhet. Praec. 6. [ῠ]

Ὑπεργάζομαι, f. -άσομαι, dep. mid., but also in pf. ὑπείργασμαι as pass. (ὑπό, ἐργάζομαι):—*to work under, plough up, prepare* for sowing, τῷ σπόρῳ νεὸν ὑπ., Xen. Oec. 16, 10.—II. *to subdue, reduce*: in pf. pass., *to be subdued*, ὑπείργασμαι ψυχὴν ἔρωτι, Eur. Hipp. 504.—III. *to do underhand* or *secretly*, Plut. Galb. 9.—IV. = ὑπηρετέω, *to do a service*: in pf. pass., πόλλ' ὑπείργασται φίλα, Eur. Med. 871.

Ὑπεργᾰμία, ας, ἡ, *a late marriage*.

Ὑπεργάνυμαι, (ὑπέρ, γάνυμαι) as pass., *to exult much*, Philostr.

Ὑπεργαργᾰλίζω, (ὑπέρ, γαργαλίζω) *to tickle to excess*, Eumath.

Ὑπέργειος, ον, (ὑπέρ, γέα, γῆ) *above the earth; above ground*, Arist. H. A. 1, 1, 27.

Ὑπεργέλοιος, ον, (ὑπέρ, γέλοιος) *above measure ridiculous*, Dem. 406, fin.

Ὑπεργεμίζω, f. -ίσω, (ὑπέρ, γεμίζω) *to overfill, overload*, Xen. Vect. 4, 39.

Ὑπεργέμω, (ὑπέρ, γέμω) *to be overfull*, τινός, *of* a thing, Alex. Συντροφ. 1, Polyb. 4, 75, 8.

Ὑπεργηράσκω, (ὑπέρ, γηράσκω) *to be exceeding old*, Diog. L. 8, 52.

Ὑπέργηρος, ον, v. l. for sq., Luc. Demon. 63.

Ὑπέργηρως, ων, (ὑπέρ, γῆρας) *exceeding old, of extreme age*, Luc. D. Mort. 27, 9, etc.: τὸ ὑπ., *extreme old age*, Aesch. Ag. 79.

Ὑπέργομος, ον, (ὑπεργέμω) *overladen*, Strab. p. 818 Casaub.

Ὑπεργράφω, f. -ψω, *to paint* or *write over* or *upon*. [ᾰ]

Ὑπέργυιος, ον, (γύα, γυία) = ὑπερμήκης.

Ὑπέρδᾰσυς, υ, (ὑπέρ, δασύς) *very hairy*, ἀνήρ, Xen. Cyr. 2, 2, 28.—2. *thick with leaves, very close* or *dense*, κιττός, Ael. N. A. 7, 6.

Ὑπερδεής, ές, gen. έος, Ep. acc. ὑπερδέα, for ὑπερδεέα, -ᾶ, cf. ἀκλεής, δυςκλεής: (ὑπέρ, δέος):—*above all fear, undaunted*, ὑπερδέα δῆμον ἔχοντες, Il. 17, 330;—where some Gramm. derive it from δέομαι (to want) in the sense of *much less*, v. Spitzner.

Ὑπερδείδω, (ὑπέρ, δείδω) *to fear for* one, τινός, Aesch. Theb. 292, Soph. Ant. 82: absol., *to be in exceeding fear*, Hdt. 8, 94.

Ὑπερδειμαίνω, (ὑπέρ, δειμαίνω) *to be much afraid of*, τινά, Hdt. 5, 19.

Ὑπέρδεινος, ον, (ὑπέρ, δεινός) *exceedingly alarming* or *dangerous*, τὸ πρᾶγμά μοι εἰς ὑπέρδεινον περιέστη, Dem. 551, 2.

Ὑπερδειπνέω, ῶ, f. -ήσω, *to feast immoderately*.

Ὑπερδέξιος, ον, (ὑπέρ, δεξιός) *lying high above* one *on the right hand*, Xen. An. 4, 8, 2, ubi v. Hutchinson.—2. generally, *lying above* or *over*, ὑπ. χωρίον, *higher* ground, Ib. 3, 4, 37; so τὰ ὑπερδέξια, Ib. 5, 7, 31; ἐξ ὑπερδεξίου, from *above*, Id. Hell. 7, 4, 13:—c. gen., *above*, λόφος ὑπερδέξιος τῶν πολεμίων, Polyb. 1, 30, 7.—II. metaph., *superior, successful in* a thing, τινί, Polyb. 5, 102, 3, etc.: *having the advantage, victorious over*, τινός, Plut. Num. 20.

Ὑπερδέω, f. -ήσω, (ὑπέρ, δέω) *to bind upon*, τί τινι, Anth.

Ὑπερδιατείνομαι, (ὑπέρ, διά, τείνω) as pass., *to strain* or *exert one's self above measure*, Dem. 501, 3; 770, 4.

Ὑπερδίδωμι, (ὑπέρ, δίδωμι) *to give up in behalf of*, τι πρό τινος, Eur. Erechth. 17, 18.

Ὑπερδῐκάζω, f. -άσω, *to plead for*, τινός.—II. *to avenge*.

Ὑπερδῐκέω, ῶ, f. -ήσω, *to speak* or *plead for*, ὑπ. τὸ φεύγειν τινός, *to undertake* his defence for him, Aesch. Eum. 652; so, ὑπ. τοῦ λόγου, Plat. Phaed. 86 E: from

Ὑπέρδῐκος, ον, (ὑπέρ, δίκη):—*exceeding just, strict, severe*, Νέμεσις, Pind. P. 10, 68: also of things, κἂν ὑπέρδικ' ᾖ, though they be *never so just*, Soph. Aj. 1119. Adv. -κως, Aesch. Ag. 1396.

Ὑπερδίπηχυς, υ, gen. εος, *above two cubits long*. [ῐ]

Ὑπερδισκεύω, *to cast the discus farther than* another: in gen. *to surpass*, τινά τινι.

Ὑπερδισσύλλᾰβος, ον, *of more than two syllables*.

Ὑπερδοκέω, ῶ, (ὑπέρ, δοκέω):—hence impers., ὑπερδοκεῖ μοι ταῦτα, this *is* my *most positive opinion*, Philostr.

Ὑπερδοξάζω, (ὑπέρ, δοξάζω) *to praise exceedingly*, Eccl.

Ὑπερδύνᾰμος, ον, (ὑπέρ, δύναμις) *of higher power*, Themist. [ῠ] Hence

Ὑπερδῠνᾰμόω, ῶ, *to prevail over*, τινά, LXX.

Ὑπερδώριος, ον, *hyper-dorian*, a musical mode.

Ὑπερέζομαι, fut. ὑπερεδοῦμαι, *to sit over* or *above.*

Ὑπερεθίζω, (ὑπό, ἐρεθίζω) *to provoke somewhat, tease*, App.

†Ὑπέρεια, ας, ἡ, *Hyperĕa*, a fountain in Thessaly, Il. 2, 734: acc. to Strab. p. 439 in the city Pherae; cf. p. 432.—II. the earlier seat of the Phaeacians, from which they removed to Scheria, Od. 6, 4; later interpp. considered it to be Camarina in Sicily; but on Scheria and the earlier residence of the Phaeacians, v. Nitzsch Od. vol. 2, pp. 72, sqq.—2. a small town in the territory of Troezene, Paus. 2, 30, 8.

†Ὑπερείδης, ου and ους in Inscr., ὁ, = Ὑπερίδης, Ath. 341 C.

Ὑπερεῖδον, inf. ὑπερῐδεῖν, aor. without any pres. in use, ὑπεροράω being used instead:—*to overlook, neglect, slight*, c. acc., Hdt. 5, 69, Thuc. 4, 62; 5, 6, etc.; c. gen., Luc. Demon. 3.

Ὑπερείδω, (ὑπό, ἐρείδω) *to underprop, to set up*, Pind. N. 8, 80; cf. Plat. Phaed. 99 B.—II. *to put under as a support*, in pass. Arist. Part. An. 4, 12, 31.

Ὑπέρεικον, or ὑπέρικον, ου, τό, (ἐρείκη) *St. John's wort*, a plant.

Ὑπέρειμι, (εἶμι) *to go over.*

Ὑπερειπεῖν, (ὑπέρ, εἰπεῖν) *to speak for* one, c. gen., Arist. Oec. 2, 21, 4.

Ὑπερείπω, (ὑπό, ἐρείπω) *to undermine, subvert, overturn*, Plut. 2, 71 B, ubi v. Wyttenb.—II. intr. in aor. 2 ὑπήρῑπον, *to tumble, fall down*, Il. 23, 691.

Ὑπέρεισις, εως, ἡ, *a propping up, supporting.*

Ὑπέρεισμα, ατος, τό, (ὑπερείδω) *a prop* or *support set underneath*, Arist. Part. An. 2, 9, 10.

Ὑπερειστικός, ή, όν, *for propping* or *supporting.*

Ὑπερεκβάλλω, (ὑπέρ, ἐκβάλλω) *to throw* or *cast out over*:—seemingly intrans., sub. ἑαυτόν, *to stretch* or *reach out beyond*, Thuc. 8, 104, acc. to Poppo; cf. ὑπερβάλλω.

Ὑπερέκεινα, adv., (ὑπέρ, ἐκεῖνος) like ἐπέκεινα, *on yon side, beyond, over*, N. T.

Ὑπερεκθερᾰπεύω, (ὑπέρ, ἐκθεραπεύω) *to seek to win by constant* or *excessive attention*, Aeschin. 48, fin.

Ὑπερέκκειμαι, (ὑπέρ, ἔκκειμαι) as pass., *to lie* or *stand out beyond, lie before, be exposed*, Plut. 2, 1066 C, dub.

Ὑπερεκκρεμάννῡμι, (ὑπέρ, ἐκκρεμάννυμι) *to hang out over*, τινός, Anth. P. 5, 92.

Ὑπερέκκρῐσις, ἡ, *excessive secretion* or *evacuation*, Medic.

Ὑπερεκπαίω, f. -παιήσω, (ὑπέρ, ἐκπαίω) *to strike out beyond* or *over*: metaph., *to excel, surpass*, Clem. Al.

Ὑπερεκπέμπω, *to send out over* or *beyond.*

Ὑπερεκπερισσοῦ, adv., for ὑπὲρ ἐκ περισσοῦ, *more than superabundantly*, LXX.

Ὑπερεκπίπτω, f. -πεσοῦμαι, (ὑπέρ, ἐκπίπτω) *to fall out over* or *beyond, to exceed*, c. gen., Plut. 2, 877 A.—II. absol., *to go beyond all bounds*, Luc. Hermot. 67.

Ὑπερεκπλήσσω, f. -ξω, (ὑπέρ, ἐκπλήσσω) *to frighten* or *astonish beyond measure*:—pass. ὑπερεκπλήττεσθαι, *to be beside one's self, be quite astonished*, ἐπί τινι, Xen. Cyr. 1, 4, 25: ὑπερεκπεπληγμένος ὡς ἄμαχόν τινα Φίλιππον, Dem. 19, 16.

Ὑπερέκπτωσις, εως, ἡ, (ὑπερεκπίπτω) *exaggeration*, Longin.

Ὑπερέκτᾰσις, ἡ, *a stretching out over*: from

Ὑπερεκτείνω, *to stretch out over* or *beyond.*—II. absol., *to strain* or *exert one's self exceedingly.*

Ὑπερεκτίνω, (ὑπέρ, ἐκτίνω) *to pay for* any one, τινός, Luc. D. Mort. 22, 2. Hence

Ὑπερέκτῐσις, εως, ἡ, *payment for* any one.

Ὑπερεκτρέπομαι, as pass., *to eschew utterly*, τινά.

Ὑπερεκφεύγω, (ὑπέρ, ἐκφεύγω) *to come out beyond and escape*, c. acc., Hipp.

Ὑπερεκχέω, (ὑπέρ, ἐκχέω) *to pour out over*, Ael. N. A. 12, 41:—pass., *to overflow*, Strab.

†Ὑπερεκχύνω, collat. form of foreg., *to run* or *flow over*, in pass., N. T.

Ὑπερέκχῠσις, εως, ἡ, (ὑπερεκχέω) *a pouring out over: an overflowing*, of the sea, Plut. 2, 731 C.

Ὑπερέλᾰσις, εως, ἡ, = ὑπερβολή, Hesych.

Ὑπερέλαφρος, ον, (ὑπέρ, ἐλαφρός) *exceeding light* or *nimble*, Xen. Cyn. 5, 31.

Ὑπερεμβάλλω, *to throw* or *put in over, add.*

Ὑπερεμέω, ῶ, (ὑπέρ, ἐμέω) *to vomit violently*: also of over-full veins, *to cause suffusion*, Hipp.: yet cf. ὑπεραιμόω.

Ὑπερεμπίμπλημι, (ὑπέρ, ἐμπίμπλημι) *to fill over-full*:—pass., *to be over-full*, τινός, of a thing, Xen. Cyr. 1, 6, 17, Ael. N. A. 14, 25.

Ὑπερεμπλήθω, *to be over-full*, τινός.

Ὑπερεμφορέομαι, (ὑπέρ, ἐμφορέω) as pass., *to be filled over-full, be overloaded*, Luc. D. Meretr. 6, 3.

Ὑπερένδοξος, ον, (ὑπέρ, ἔνδοξος) *exceeding famous*, LXX.

Ὑπερενιαυτίζω, (ὑπέρ, ἐνιαυτίζω) *to last above a year*, Julian.

Ὑπερεντελής, ές, gen. έος, (ὑπέρ, ἐντελής) *more than complete*, Dio C.

Ὑπερέντευξις, εως, ἡ, *intercession for* another, Eccl.

Ὑπερεντρῠφάω, ῶ, (ὑπέρ, ἐντρυφάω) *to be exceeding haughty*, Alciphr. 1, 37.

Ὑπερεντυγχάνω, (ὑπέρ, ἐντυγχάνω) *to intercede for*, τινός, N. T.

Ὑπερεξαίρω, *to raise exceedingly*, Eust.

Ὑπερεξακισχίλιοι, αι, α, *above* 6000, Dem. 1375, 16.

Ὑπερεξανθέω, ῶ, *to blossom overmuch* or *very much.*

Ὑπερεξᾰπᾰτάω, ῶ, (ὑπέρ, ἐξαπατάω) *to deceive beyond measure*, Plut.

Ὑπερεξερύω, f. l. for ὑπεξερύω.

Ὑπερεξέχω, *to stand out* or *forth over.*

Ὑπερεξηκοντέτης, ες, (ὑπέρ, ἑξήκοντα, ἔτος) *above sixty years old*, Ar. Eccl. 982.

Ὑπερεξηκοντούτης, ες, = foreg.

Ὑπέρεξις, εως, ἡ, (ὑπερέχω) *a property* or *quality in excess*, Plat. Tim. 87 E.

Ὑπερεπαινέω, ῶ, f. -ήσω and Att. -έσω (ὑπέρ, ἐπαινέω):—*to praise above measure*, Hdt. 1, 8, Ar. Eq. 680, Plat. Euthyd. 303 B, etc.

Ὑπερεπαίρω, (ὑπέρ, ἐπαίρω) *to extol beyond measure*, App.

Ὑπερεπείγομαι, (ὑπέρ, ἐπείγω) as pass., *to hasten exceedingly*, App.

Ὑπερεπιθυμέω, ῶ, (ὑπέρ, ἐπιθυμέω) *to long for exceedingly*, Xen. Cyr. 4, 3, 21; 6, 1, 5.

Ὑπερεπιτείνω, (ὑπέρ, ἐπιτείνω) *to strain too tight*, Philostr.

Ὑπερέπτω, f. -ψω (ὑπό, ἐρέπτω):—*to eat away from below, cut away from under*, of a stream, κονίην ὑπέρεπτε ποδοῖιν, Il. 21, 271.—II. *to gnaw secretly*, of mental sufferings, Q. Sm. 9, 377.

Ὑπερεράω, also as dep. -άομαι, *to love beyond measure*, c. gen.

Ὑπερεθίζω, (ὑπό, ἐρεθίζω) *to irritate a little*, App.

Ὑπερέσσω, Att. -ττω, (ὑπέρ, ἐρέσσω) *to row just behind*, or *row gently*, Ael.

Ὑπερέρχομαι, (ὑπέρ, ἔρχομαι) dep. mid., with aor. 2 and pf. act.:—*to come* or *go out over, pass over*, c. acc., Xen. An. 4, 4, 3: *to exceed, excel*, ἔν τινι, Pind. O. 13, 20.

Ὑπερεσθίω, f. -έδομαι, (ὑπέρ, ἐσθίω) *to eat immoderately*, Xen. Mem. 1, 2, 4.

Ὑπερέσσῠμαι, pf. pass. of ὑπερσεύω.

Ὑπερέσχεθον, poet. aor. 2 of ὑπερέχω, Il.

Ὑπέρευ, (ὑπέρ, εὖ) adv., *exceedingly well, excellent*, Plat. Theaet. 185 D, Xen. Hier. 6, 9.

Ὑπέρευγε, adv., strengthd. for εὖγε, Luc. Paras. 9.

Ὑπερευγενής, ές, (ὑπέρ, εὐγενής) *of very noble race*, Arist. Pol. 4, 11, 5.

Ὑπερεύγομαι, (ὑπό, ἐρεύγομαι) dep. mid., *to vomit forth from beneath*, Ap. Rh. 3, 984.

Ὑπερευδαιμονέω, ῶ, (ὑπέρ, εὐδαιμονέω) *to be exceeding happy*, Arist. Rhet. 2, 8, 3.

Ὑπερευδοκέω, = sq.

Ὑπερευδοκῐμέω, ῶ, (ὑπέρ, εὐδοκιμέω) *to enjoy exceeding great renown*, Lys. 112, 45.

Ὑπερευθής, ές, poet. for ὑπέρυθρος, Arat. 867, Opp. H. 3, 167.

Ὑπερευκαιρέω, ῶ, (ὑπέρ, εὐκαιρέω) *to have an exceeding good opportunity, have great advantages*: of things, *to be very convenient*, οἰκία ὑπερευκαιρέουσα, Hipp. p. 1276.

Ὑπερευπρεπῶς, adv., *exceeding properly* or *becomingly.*

Ὑπερευτῠχία, ας, ἡ, (ὑπέρ, εὐτυχία) *exceeding good luck*, Anth. P. 5, 47.

Ὑπερευφραίνω, (ὑπέρ, εὐφραίνω) *to cheer beyond measure*:—pass., c. fut. mid., *to rejoice exceedingly*, Luc. Icarom. 2.

Ὑπερεύχομαι, f. -ξομαι, (ὑπέρ, εὔχομαι) dep. mid., *to wish excessively*, Joseph.—II. *to pray for* any one, τινός, Clem. Al.

Ὑπερεύωνος, ον, (ὑπέρ, εὔωνος) *exceeding cheap*, Ael. V. H. 14, 44.

Ὑπερεχθαίρω, (ὑπέρ, ἐχθαίρω) *to hate exceedingly*, c. acc., Soph. Ant 128.

†Ὑπερεχίδης, ου, ὁ, *Hyperechides*, an Athenian, father of Callias, Thuc 6, 55.

Ὑπερεχόντως, adv. part. pres. act. from ὑπερέχω, *preëminently.*

Ὑπερέχω, Ep. ὑπειρέχω, Il., and Theogn.: Hom. uses impf., in Il.; aor. ὑπερέσχον, and in poet. form -έσχεθον, Il. 11, 735. (ὑπέρ, ἔχω).

To hold up or *on high, hold over* a thing, τί τινος, e.g. σπλάγχνα Ἡφαίστοιο, Il. 2, 426 —esp. *to hold over* any one *for protection*, αὐτῷ ὑπείρεχε χεῖρας Ἀπόλλων, Il. 5, 433; αἴ κ' ὔμμιν ὑπέρσχῃ χεῖρα Κρονίων, 4, 249; cf. Od. 14, 184: also c. gen., ὑπ. χειρός τινος, Il. 9, 420, 687, Theogn. 755; so, πόλεως ὑπ. ἀλκάν, Aesch. Theb. 215; σκιάδιον ὑπ. τινός, Ar. Av. 1508;

cf. Hemst. Luc. Tim. 10.—2. *to have above*, *ὑπείρεχεν εὐρέας ὤμους*, *he had* his broad shoulders *above* the rest, i. e. out-topped them by the head and shoulders, Il. 3, 210; cf. infra.—II. intr., *to be above*, *stand out above*, as out of water, Hdt. 2, 4, 41; and c. gen., *ὑπ. τῆς θαλάσσης*, Thuc. 7, 25; so, *ὑπερέσχεθε γαίης*, *rose above*, *overlooked* the earth, Il. 11, 735; so, *ἴτυος ὄμμ' ὑπερσχόν*, Eur. Phoen. 1384; *σκεύη ὑπερέχοντα τοῦ τειχίου*, Plat. Rep. 514 B; cf. Xen. An. 3, 5, 7, etc.:—and absol., *to rise above*, *overtop*, Hdt. 5, 92, 6, etc.:—of a star, *to rise above* the horizon, *εὖτ' ἀστὴρ ὑπέρεσχε φαάντατος*, Od. 13, 93.—2. metaph., *to be above* others, *be superior*, Theogn. 202; *to excel*, *surpass*, *conquer*, *outdo*, c. acc. pers., *τινά τινι*, one *in* a thing, Aesch. Pers. 709; *σωφροσύνῃ πάντας ὑπ.*, Eur. Hipp. 1365; but more usu. c. gen. pers., Plat. Parm. 150 E; cf. Plat. Tim. 24 D, etc.: *οἱ ὑπερέχοντες*, *the more powerful*, Aesch. Pr. 213:—absol., *ἐὰν ἡ θάλαττα ὑπέρσχῃ*, *be too powerful*, Dem. 128, 25:—pass., *to be outdone*, *ὑπό τινος*, Plat. Phaed. 102 C.—3. c. gen. rei, *to rise above*, *be able to bear*, Ar. Pac. 17; so, *ὑπ. ἀναλωμάτων*, *to bear* the expense, Diod.—4. in military phrase, *to outflank*, *τῶν πολεμίων ὑπ. τῷ κέρατι*, Xen. Hell. 4, 2, 18, cf. Thuc. 3, 107.—III. *to get over*, *cross*, c. acc. loci, Thuc. 3, 23.

Ὑπερέψω, f. *-ψήσω*, *to over-boil.*

Ὑπερέω, Ion. fut. of *ὑπειπεῖν*, q. v.

Ὑπέρζεσις, *εως*, *ἡ*, *a boiling over*, Arist. Probl. 24, 6, 1: and

Ὑπέρζεστος, *ον*, verb. adj., *boiling over*, Arist. Mund. 4, 27: from

Ὑπερζέω, f. *-ζέσω*, (*ὑπέρ*, *ζέω*) *to boil over*, Ar. Eq. 920.

Ὑπέρζωος, *ον*, contr. *ὑπέρζως*, *ων*, *overliving*, *outliving*.

Ὑπερηγορέω, like *ὑπεραγορεύω*, *to speak for*, *τινός*.

Ὑπερηγορία, *ας*, *ἡ*, *a defence.*

Ὑπερήδομαι, as pass., c. fut. mid., (*ὑπέρ*, *ἥδομαι*) *to rejoice beyond measure at* a thing, *τινί*, Hdt. 1, 54; 3, 22; c. part., *ὑπερήδετο ἀκούων*, he *rejoiced much* at hearing, Id. 1, 90, Xen. Cyr. 3, 1, 31; also, *ὑπ. ὅτι..*, Ib. 8, 3, 50.

Ὑπέρηδυς, *υ*, (*ὑπέρ*, *ἡδύς*) *exceeding sweet* or *pleasant.*—Adv. *-έως*, Xen. Cyr. 1, 6, 21; superl. *-ήδιστα*, Luc. D. Mort. 9, 1.

†Ὑπερηΐς, *ίδος*, *ἡ*, (acc. *Ὑπερηΐδα* contd. *Ὑπερῇδα*)=*Ὑπέρεια* (1), Pind. P. 4, 223.

Ὑπερῆλιξ, *ῐκος*, *ὁ*, *ἡ*, (*ὑπέρ*, *ἧλιξ*) *above a certain age*, Luc. Amor. 10.

Ὑπέρημαι, strictly pf. of *ὑπερέζομαι*, *to sit above*, c. gen.

Ὑπερημερία, *ας*, *ἡ*, *a being over the day*, i. e. as law-term, *a failure in observing the appointed day*, esp. the day for payment, *ἡ ὑπ. ἐξήκει*, *the term* is expired, Dem. 1154, 8; *ἀναβάλλεσθαι τὴν ὑπ.*, to defer it, Ib. 17:—hence,—2. *forfeiture of recognisances*, *the execution consequent* thereupon, *a distress*, *λαμβάνειν τι ὑπερημερίᾳ*, to seize a thing *by virtue of this right*, Id. 894, 8: from

Ὑπερήμερος, *ον*, (*ὑπέρ*, *ἡμέρα*):—*over the day*, i. e. *not observing the appointed day*; and so, *suffering a distress*, *execution*, Dem. 518, 2; 927, 1; *ὑπ. γίγνεται*, he does not keep the time of payment, Antipho 136, 29, Lys. 167, 42; so, *ὑπερήμερον λαμβάνων τινά*, i. e. having a right to distrain upon him, Dem. 540, 22:—c. gen., metaph., *ὑπ. γάμων*, *past the time of* marriage, Anaxandr. Incert. 17.

Ὑπερήμῐσυς, *υ*, (*ὑπέρ*, *ἥμισυς*) *above half*, *more than half*, Hdt. 7, 40, 156; *ὑπερήμισύ τινος*, Xen. An. 6, 2, 10.

Ὑπέρημος, *ον*, (*ὑπό*, *ἔρημος*) *somewhat desolate*, Plut. Poplic. 4.

Ὑπερήνεμος, *ον*, (*ὑπέρ*, *ἄνεμος*) *above the wind.*

Ὑπερηνορέη, *ης*, *ἡ*, (*ὑπερήνωρ*) *exceeding spirit* or *courage*: *haughtiness*, Ap. Rh. 3, 65.

Ὑπερηνορέων, *οντος*, *ὁ*, *exceeding manly*;—but always used in bad sense (though Hom. always uses *ἠνορέη*=*ἀνδρία*, *manliness*, *courage*), *overbearing*, *overweening*, Hom., mostly in plur.; in Od. mostly of the suitors; also of the Cyclopes, Od. 6, 5; of all the Trojans, Il. 4, 176, and in sing. of the Trojan Deïphobus, 13, 258: strengthd. *κακῶς ὑπερηνορέοντες*, Od. 2, 266; 4, 766. Cf. *ὑπερήνωρ*, *ὑπερμενής*, *ὑπέροπλος*, *ὑπερφίαλος*.—II. in comic phrase, *excelling men*, *thinking one's self more than man*, Ar. Pac. 53. (No *verb ὑπερηνορέω* occurs: cf. *ὑπερμενέων*): from

Ὑπερήνωρ, *ορος*, *ὁ*, *ἡ*, (*ὑπέρ*, *ἀνήρ*):—like foreg., *overbearing*, *overweening*, of the tyrant Pelias in Hes. Th. 995; so, *μεγαλανορία ὑπεράνωρ*, Eur. Phoen. 185:—the adj. seems to have been used only in bad signf., v. foreg.:—in Hom. only as prop. n.; †v. sq.

†Ὑπερήνωρ, *ορος*, *ὁ*, *Hyperenor*, son of Panthous in Troy, Il. 14, 516.—2. one of the Sparti in Thebes, Paus. 9, 5, 3.—3. son of Neptune and Alcyone, Apollod. 3, 10, 1.

†Ὑπέρης, *ητος*, *ὁ*, *Hyperes*, son of Neptune, king of Troezene, Paus. 2, 30, 8.

Ὑπερήσει, 3 sing. fut. of *ὑπερίημι*, Od.

†Ὑπερησίη, *ης*, *ἡ*, *Hyperesia*, a city of Achaea, Il. 2, 573 [*ῑ*]: acc. to Paus. 7, 26, 1, the later Aegira.

†Ὑπερήσιος, *ου*, *ὁ*, *Hyperesius*, father of the Argonauts Asterius and Amphion, of Pallene in Achaia, Ap. Rh. 1, 176.

†Ὑπερησίς, *ίδος*, *ἡ*, fem. adj., *of Hyperesia*, Hes. ap. Steph. Byz.

Ὑπερηφᾰνεία, *ας*, *ἡ*,=*ὑπερηφανία*, Dio C.

Ὑπερηφᾰνεύομαι, dep., rarely as act. *ὑπερηφανεύω*,=sq.

Ὑπερηφᾰνέω, *ῶ*, f. *-ήσω*, *to be conspicuous above* others, in Hom. only once in part., much like *ὑπερηνορέων*, *overweening*, *arrogant*, *ὑπερηφανέοντες Ἐπειοί*, Il. 11, 694;—so in Polyb. 6, 10, 8, etc.—II. transit. *to puff off*, *magnify*, *ἑαυτόν*, Polyb. 5, 33, 8: *to treat superciliously*, *contemn*, c. acc., Luc. Nigr. 31:—c. inf., *to scorn* to do, Schäf. Long. p. 419: and

Ὑπερηφᾰνία, *ας*, *ἡ*, *arrogance*, *contemptuous bearing*, Plat. Symp. 219 C; *ὑπ. τρόπου*, *βίου*, Xen. Cyr. 5, 2, 27, Dem. 559, 17:—also c. gen. objecti, *contempt towards* or *for..*, Plat. Rep. 391 C, Dem. 577, 16: from

Ὑπερήφᾰνος, *ον*, (*ὑπέρ*, *φαίνω*):—*conspicuous above* others; v. sub *ὑπερφανής*:—of persons, conduct, etc.,—1. in good sense, *excellent*, *magnificent*, *noble*, Plat. Phaed. 96 A, Symp. 217 E, Gorg. 511 D: but,—2. more usu. in bad signf., *overweening*, *arrogant*, Hes. Th. 149, Pind. P. 2, 52, Aesch. Pr. 402, Dem. 42, 27, etc.:—so in adv., *-νως ἔχειν*, to bear one's self *proudly*, Plat. Rep. 399 B, Theaet. 175 B, etc.; *ζῆν*, Isocr. 72 D.—3. generally, *extravagant*, *splendid*, *ποτήρια*, Philippid. Incert. 5, 3.

Ὑπερηφερής, *ές*, = *ὑπερφερής*, Hesych.; v. Lob. Phryn. 699.

Ὑπερηχέω, *ῶ*, f. *-ήσω*, (*ὑπέρ*, *ἠχέω*) *to sound over* or *above.*—II. intrans., *to sound exceeding loud.*

Ὕπερθα, Aeol. for *ὕπερθε*.

Ὑπερθᾰλασσίδιος, *ον*, (*ὑπέρ*, *θάλασσα*) *some way above* or *from the sea*, opp. to *παραθαλάσσιος*, Hdt. 4, 199. [*ῐ*]

Ὑπερθᾰλάσσιος, *ον*, *over the sea*, *beyond seas.*

Ὑπερθαῤῥέω, *ῶ*, *to be exceeding courageous.*

Ὑπερθαυμάζω, f. *-άσομαι*, Ion. *ὑπερθωυμ-*, (*ὑπέρ*, *θαυμάζω*) *to wonder exceedingly*, *be much astonished* or *amazed*, Hdt. 3, 3.—II. c. acc., *to wonder at*, *admire*, Luc. Zeux. 3.

Ὕπερθε and *-θεν*, adv., (*ὑπέρ*):—*from above*, *down from above*; also merely *above*, *αὐτὰρ ὕπερθε φοξὸς ἔην κεφαλήν*, Il. 2, 218; cf. 5, 122; *τάφρος καὶ τεῖχος ὕπερθεν*, 12, 4; etc.: esp. *from heaven above*, i. e. from the gods, Il. 7, 101, Od. 24, 344, H. Cer. 13: *τὰ ὕπερθεν*, Xen. Mem. 1, 4, 11:—c. gen., *above*, *over*, Pind. P. 4, 342, Aesch. Ag. 232, etc.; *ὕπ. γίγνεσθαί τινος*, to get *the better* of.., Id. Bacch. 904:—*ὕπερθεν εἶναι ἤ..*, to be *above* or *beyond*, i. e. worse than.., Eur. Med. 650.

Ὑπέρθεμα, *ατος*, *τό*, *an outbidding.*

Ὑπερθεμᾰτίζω, *to outbid.* Hence

Ὑπερθεμᾰτισμός, *οῦ*, *ὁ*, *an outbidding* or *raising the price*: and

Ὑπερθεμᾰτιστής, *οῦ*, *ὁ*, *one who outbids.*

Ὑπερθεμιστοκλῆς, *ὁ*, *a more than Themistocles*; so, Ὑπερπερικλῆς, Ὑπερσωκράτης, etc.

Ὑπέρθεος, *ον*, (*ὑπέρ*, *θεός*) *more than God*, cf. Meineke Menand. p. 578.

Ὑπερθερᾰπεύω, (*ὑπέρ*, *θεραπεύω*) *to cherish* or *court exceedingly*, Heliod.

Ὑπερθερμαίνω, f. *-ᾰνῶ*, (*ὑπέρ*, *θερμαίνω*) *to warm* or *heat excessively*, Hipp., Arist. Probl. 1, 12, 2, in pass. Hence

Ὑπερθερμᾰσία, *ας*, *ἡ*, *immoderate warming*, *heating.*

Ὑπέρθερμος, *ον*, *over-warm*, *hot.*

Ὑπερθέσιμος ἡμέρα, *ἡ*, a day *in which eating was passed over*, *a fast-day*, Eccl.: from

Ὑπέρθεσις, *εως*, *ἡ*, (*ὑπερτίθημι*):—*a passing over*, like *ὑπερβολή* II:—hence, *the place of passage*, *a passage*, *pass*, Strab.—II. *a transposition*, esp. of words or propositions.—III. *banishment*, *exile*: *proscription*, dub.—IV. *a passing over*, *overlooking.*—V. *a putting off*, *delay*, Polyb. 3, 112, 4; *ὑπ. ἔχειν*, to be put off, Id. 2, 51, 7; *λαμβάνειν ὑπ. εἴς τινα*, to be postponed for the sake of consulting one, to be referred to him, Id. 18, 25, 7.—VI. like *ὑπερβολή*, *exaggeration.*—VII. *the superlative degree*, Gramm. Hence

Ὑπερθετικός, *ή*, *όν*, *superlative*. *ὁ ὑπ.*, *the superlative degree.* Adv. *-κῶς*, *in the superlative.*

Ὑπερθέω, f. *-θεύσομαι*, (*ὑπέρ*, *θέω*) *to run over* or *beyond*, *ἄκραν*, Aesch. Eum. 562, Eur. Arch. 4: *to outstrip*, *to surpass*, *excel*, *outdo*, *τινὰ τύχῃ*, Eur. Andr. 195; cf. Plat. Legg. 648 D, Valck. Phoen. 581.

Ὑπερθῐγής, *ές*,=*ὑπερήφανος*.

Ὑπερθνήσκω, (*ὑπέρ*, *θνήσκω*) *to die for*, *τινός*, Eur. Phoen. 998, Andr. 499.

Ὑπερθορεῖν, inf. aor. 2, *-θορέομαι*, fut. of *ὑπερθρώσκω*, q. v.

Ὑπερθορῠβέω, ῶ, *to make an excessive noise.*

Ὑπερθρᾰσύνομαι, as pass., c. fut. mid., (ὑπέρ, θρασύνω) *to be exceeding bold, act so,* Dio C.

Ὑπερθρώσκω: fut. -θοροῦμαι, Ep. -θορέομαι: aor. -έθορον, Ep. -θορον, inf. -θορέειν (Hdt.), contr. -θορεῖν, (ὑπέρ, θρώσκω). *To overleap, leap, spring,* or *bound over,* c. acc., τάφρον ὑπερθορέονται, Il. 8, 179; ὑπέρθορον ἕρκιον αὐλῆς, 9, 476; cf. 12, 53; so, ὑπερθορεῖν τοὺς ἀνθρώπους, τὸ ἕρκος, Hdt. 2, 66; 6, 134; τὸ πεδίον, Aesch. Ag. 297, cf. 827; βᾶριν οὐκ ὑπερθορεῖ, Id. Supp. 874; also, ὑπὲρ ἕρκος ὑπ., Solon 15, 28; c. gen., πόλεως ὑπ., Eur. Hec. 823.

Ὑπερθῡμέομαι, dep. pass., *to be* ὑπέρθυμος, Dio C.

Ὑπέρθῡμος, ον, (ὑπέρ, θυμός) *high-spirited, daring, high-minded,* freq. in Hom., always in good signf., Il. 2, 746; 5, 376, etc.; so in Hes. Th. 937, Pind. P. 4, 23, etc.—II. in bad signf., *over-daring, overweening,* Hes. Th. 719: *over-spirited,* of a horse, Xen. Eq. 3, 12.—III. *furiously angry;* in adv., -μως ἄγαν, Aesch. Eum. 824.—IV. *much inclined,* Inscr.

Ὑπερθύριον, ου, τό, (ὑπέρ, θύρα): —*the lintel of the doorway,* Od. 7, 90, Heinr. Hes. Sc. 271; *superliminare* in Vitruv. 4, 6, 4:—also, ὑπερθυρίς, ίδος, ἡ. [ῠ]

Ὑπέρθῠρος, ον, (ὑπέρ, θύρα) *above the door:* τὸ ὑπ.=foreg., Hdt. 1, 179.

Ὑπερῐάχω, (ὑπέρ, ἰάχω) *to shout above, out-shout,* c. gen., Anth. Plan. 305.

Ὑπερῐδεῖν, inf. aor. ὑπερεῖδον.

†Ὑπερίδης, ου, ὁ, *Hyperides,* a celebrated orator and statesman in Athens, son of Cleander, Dem. 271, fin.; 291, 6; etc.—2. son of Callaeschrus, Id. 273, 6.

Ὑπεριζάνω, (ὑπέρ, ἱζάνω) *to sit over* or *above,* Nonn.

Ὑπερίημι, f. -ήσω, (ὑπέρ, ἵημι) *to send further, send beyond the mark,* οὔτις Φαιήκων τόν γ' ἵξεται οὐδ' ὑπερήσει, Od. 8, 198.

Ὑπέρικον, τό, v. ὑπέρεικον.

Ὑπερικταίνομαι, as pass., in the phrase, πόδες ὑπερικταίνοντο, the feet *went exceeding swiftly,* Od. 23, 3 (prob. from ἴκταρ): — others read ὑπερακταίνοντο, and some ὑποακταίνοντο.

Ὑπερῐνάω, (ὑπέρ, ἰνάω) *to purge violently,* Foës. Oecon. Hipp. Hence

Ὑπερίνησις, ἡ, *violent purging,* Hipp. [ῐ]

Ὑπέρῐνος, ον, (ὑπερινάω) *cleared out, purged violently,* Hipp. p. 517, Theophr.: ὑπ. ὄρνιθες, hens *exhausted by laying,* Arist. Gen. An. 3, 1, 16.

Ὑπερῑονίδης, ου, ὁ, patronym. from Ὑπερίων, *Hyperion's son,* i. e. Ἥλιος, Od. 12, 176, H. Cer. 74, Hes. Th. 1011.

Ὑπερῑονίς, ίδος, ἡ, *daughter of Hyperion,* Pythagorean name for the moon.

†Ὑπερίππη, ης, ἡ, *Hyperippe,* daughter of Arcas, Paus. 5, 1, 4.

Ὑπερίπταμαι, dep. mid., later form for ὑπερπέτομαι, *to fly above* or *over,* Ap. Rh.

Ὑπερισθμέω, ῶ,=sq., dub. in Polyb. 4, 19, 9.

Ὑπερισθμίζω, (ὑπέρ, ἰσθμός) *to draw* or *convey over an isthmus,* πλοῖα, Polyb. 5, 101, 4, etc.;—like διειρύω, cf. Valck. Hdt. 7, 24.

Ὑπερίστᾰμαι, as pass., with aor. 2 and pf. act. (ὑπέρ, ἵσταμαι):—*to stand over,* c. gen., Hdt. 7, 17:—esp., *to stand over* one *for protection, protect, defend,* τινός, Soph. El. 188.

Ὑπερίστωρ, ορος, ὁ, ἡ, (ὑπέρ, ἴστωρ) *knowing too much, knowing but too well,* c. gen., Soph. El. 850.

Ὑπέρισχνος, ον, *very lank* or *thin.*

Ὑπερίσχῡρος, ον, (ὑπέρ, ἰσχυρός) *exceeding strong,* ἔρυμα, Xen. Cyr. 5, 2, 2; cf. Arist. Pol. 4, 11, 5.

Ὑπερισχύω, f. -ύσω, (ὑπέρ, ἰσχύω) *to be exceeding strong,* Theophr. [ῡ]

Ὑπερίσχω,=ὑπερέχω, Polyb. 3, 84, 9.

Ὑπερίων, ονος, ὁ, *Hyperion,* in Hom. *the Sun-god,*=Ἥλιος: yet he always joins Ὑπερίων Ἠέλιος or Ἠέλιος Ὑπερίων, except in Il. 19, 398, Od. 1, 24, H. Ap. 369, where Ὑπερίων stands alone for Ἥλιος: acc. to Od. 12, 132, he is father of Phaëthusa and Lampetié by Neaera. Some ancients derive it from ὑπὲρ ἰών, *he that walks on high, moves above us:* but the ῑ of the penult. makes it prob. that Ὑπερίων is a shortd. form of the patronym. Ὑπεριονίων, *son of Hyperion;* cf. Μολίων, and v. Böckh Expl. Pind. O. 11, 25.—Acc. to Hes. Th. 134, 374, Hyperion is the son of Uranus and Gaea, husband of Thia, father of Helius, Selené and Eos, cf. H. Hom. Cer. 26, H. Hom. 28, 13: but in H. Hom. 31, 4, Helius is son of Hyperion and Euryphaëssa;—hence Ὑπεριονίδης, i. e. Ἥλιος, cf. Apollod. 1, 2, 2.

†Ὑπερίων, ωνος, ὁ, *Hyperion,* son of Agamemnon, king of Megara, Paus. 1, 43, 3.

Ὑπερκαγχάζω, (ὑπέρ, καγχάζω) *to laugh loud out,* Diog. L. 7, 185.

Ὑπερκαθαίρω, *to cleanse out, purge excessively.* Hence

Ὑπερκάθαρσις, εως, ἡ, *excessive purging,* Hipp.

Ὑπερκαθεύδω, (ὑπέρ, καθεύδω) *to have a care of one sleeping,* c. gen., Philostr.

Ὑπερκάθημαι, (ὑπέρ, κάθημαι) strictly pf. pass. of -έζομαι, *to sit over, above* or *upon,* τινός, also ἐπί τινος, Xen. An. 5, 2, 1.—II. metaph., *to sit over and watch, keep an eye on,* τινός, Ib. 5, 1, 9.

Ὑπέρκαιρος, ον, (ὑπέρ, καιρός) *over* or *beyond the time:* hence, *at wrong times,* like ἄκαιρος, Ath. 613 C.

Ὑπερκαίω, fut. -καύσω, (ὑπέρ, καίω) *to burn violently,* Poll.

Ὑπερκᾰκέω, ῶ, *to be quite luckless,* formed like ἐκκακέω, Hesych.

Ὑπερκᾰκόω, ῶ, *to make exceedingly wretched.*

Ὑπερκαλλής, ές, gen. έος,=sq., Xen. Cyr. 5, 1, 18.

Ὑπέρκᾰλος, ον, (ὑπέρ, καλός) *exceeding beautiful,* Arist. Pol. 4, 11, 5.

Ὑπερκάμνω, (ὑπέρ, κάμνω) *to suffer* or *labour for* any one, τινός, Eur. Bacch. 963, I. A. 918.

Ὑπερκαρπέω, ῶ, (ὑπέρ, καρπέω) *to bear over-much fruit:* in aor., *to be exhausted by fruiting,* Theoph. C. Pl. 2, 11, 2.

Ὑπερκαταβαίνω, (ὑπέρ, καταβαίνω) *to get over and descend, get quite over,* c. acc., μέγα τεῖχος ὑπερκατέβησαν ὁμίλῳ, Il. 13, 50, 87.

Ὑπερκαταγέλαστος, ον, (ὑπέρ, καταγελάω) *exceedingly absurd,* Aeschin. 81, 29.

Ὑπερκατάκειμαι, (ὑπέρ, κατάκειμαι) as pass., *to lie* or *sit above,* esp. at table, c. gen., Luc. Symp. 31.

Ὑπερκατάληκτος, ον, v. καταληκτικός.

Ὑπερκατηφής, ές, (ὑπέρ, κατηφής) *exceeding downcast,* Luc. Amor. 52.

Ὑπερκαχλάζω, (ὑπέρ, καχλάζω) *to run bubbling* or *boiling over,* Luc. D Marin. 11, 2, Philostr.

Ὑπέρκειμαι, (ὑπέρ, κεῖμαι) as pass., *to lie* or *be situated over* or *above,* Isocr. 75 A; also c. gen. loci, Polyb. 4, 29, 1, etc.

Ὑπερκέρᾱσις, εως, ἡ, *an outflanking,* Polyb. 1, 27, 5, etc.: from

Ὑπερκεράω, ῶ, (ὑπέρ, κέρας VI) —*to outflank,* i. e. *bring the wings of an army round those of an enemy,* c acc., Polyb. 11, 23, 5.

Ὑπέρκερως, ων, (ὑπέρ, κέρας) *with immense horns,* ἔλαφος, Poll.

Ὑπερκέρωσις, ἡ,=ὑπερκέρασις.

Ὑπερκηλέω, ῶ, (ὑπέρ, κηλέω) *to charm beyond measure,* Luc. Amor. 1.

Ὑπερκινδῡνεύω, *to meet danger for* another, c. gen.

Ὑπερκλονέω, ῶ, *to overrun, overflow.*

Ὑπερκολᾰκεύω, (ὑπέρ, κολακεύω) *to flatter immoderately,* τινά, Dem. 391, 19.—II. *to excel in flattery,* Dio C.

Ὑπερκομίζω, f. -ίσω and -ῐῶ, (ὑπέρ κομίζω) *to carry over,* Strab.

Ὑπέρκομπος, ον, (ὑπέρ, κομπέω) strictly, *making an exceeding loud noise:* metaph., *overweening, boastful, arrogant,* like ὑπερήφανος, Aesch Theb. 391, 404: generally, *excessive, extraordinary,* θράσος, Id. Pers. 831; c. dat., νῆες ὑπερκόμποι τάχει, ships *surpassing* in swiftness, Ib. 342.—Blomf. Aesch. Theb. 387, would alter ὑπέρκομπος (in this signf.) into -κοπος: but Herm. throws a doubt even on the existence of this latter word, Opusc. 5, p. 153.

Ὑπέρκοπος, ον, (A) (ὑπέρ, κόπος) *over-tired, foredone with toil,* Arist. Mirab. 6.

Ὑπέρκοπος, ον, (B) *overstepping all bounds, overweening, overbearing, boastful,* like ὑπέρκομπος, ὑπερήφανος, Aesch. Theb. 455, Soph. Aj. 127 (ubi v. Lobeck.) Adv. -πως, Aesch. Cho. 136.—Cf. however ὑπέρκομπος, ὑπέρκοτος: from

Ὑπερκόπτω, f. -ψω, (ὑπέρ, κόπτω) *to overstep, excel,* Themist.

Ὑπερκορέω, Ion. for ὑπερκορέννυμι, *to over fill* or *glut,* τινά τινος, one *with* a thing, Theogn. 1154.

Ὑπερκορής, ές, and ὑπέρκορος, ον, *over-full, glutted.*

Ὑπερκορύφωσις, εως, ἡ, *a projecting point* or *end,* Hipp. [ῠ]

Ὑπερκόσμιος, ον, (ὑπέρ, κόσμος) *supramundane,* Eccl.

Ὑπέρκοτος, ον, (ὑπέρ, κοτέω):—*exceeding angry, furious, violent:* hence, *exceeding savage* or *fearful,* Aesch. Ag. 822. Adv. -τως, *overmuch, exceedingly,* Id. 466, Eur. H. F. 1087:—Blomf. ad Ag. 453 alters -κότως into -κόπως; cf. ὑπέρκομπος.

Ὑπερκράζομαι, *to outshout,* Philostr., in 3 fut. -κεκράξομαι.

Ὑπερκρᾰτέω, ῶ, (ὑπέρ, κρατέω) *to overpower,* c. acc., LXX.—2. intr., *to prevail.*

Ὑπερκρεμάννῡμι, f. -κρεμάσω Att. -κρεμῶ, (ὑπέρ, κρεμάννυμι) *to hang up over,* hence metaph., ὑπ. γῆρας ὑπὲρ κεφαλῆς, Theogn. 1016; ὑπ. ἄτην τινί, Pind. O. 1, 91.

Ὑπερκρίνω, *to surpass, excel.*

Ὑπερκτάομαι, (ὑπέρ, κτάομαι) dep. mid., *to acquire over and above,* πολύ τι κακῶν ὑπερεκτήσω, *thou hast brought* much evil *on thyself,* i. e. *more* than was needful, Soph. El. 217; cf. ὑπέρμορον.

Ὑπερκυάνεος, ον, *very dark blue.* [ᾰ]

Ὑπερκῠβιστάω, ῶ, (ὑπέρ, κυβιστάω) *to plunge headlong into danger,* Polyb. 28, 6, 6

Ὑπερκύδας, αντος, ὁ, (ὑπέρ, κῦδος):—*exceeding famous* or *renowned,* only found in acc. sing. and plur., ὑπ. Ἀχαιούς, Il. 4, 66, 71; Μενοίτιον, Hes. Th. 510.—Some take it to be contr. from ὑπερκυδήεις, -δῆς, Dor. -δᾶς, ᾶντος, like ἀργήεις -ῆς -ᾶς, φωνήεις -ᾶς, τιμήεις -ᾶς, etc.; but, then, it should be properisp., for which there is no authority, Spitzn. ad Il. 4, 66. [κῡ]

Ὑπερκύκνιος, ον, (κύκνος) *surpassing the song of swans.*

Ὑπερκύπτω, (ὑπέρ, κύπτω) *to bend, stretch and peep over,* Ep. Hom. 14, 22, Plat. Euthyd. 271 A: *to peep* or *stick out over* a thing, c. gen., Nicostr. Κλιν. 1, 2, Luc. Luct. 16.—2. *to step over* or *beyond, overstep,* c. acc., Anth. P. 6, 250.

Ὑπερλᾰλέω, ῶ, (ὑπέρ, λαλέω) *to speak for,* τινός, Philostr.

Ὑπέρλαμπρος, ον, (ὑπέρ, λαμπρός) *exceeding bright,* ἀκτῖνες, Ar. Nub. 571.—II. of sound, *very clear* or *loud,* ὑπ. ὀλολύζειν, Dem. 313, 22.

Ὑπερλαμπρύνομαι, (ὑπέρ, λαμπρύνω) as pass., *to make an exceeding splendid show, to be exceeding gay:* also *to distinguish one's self beyond measure,* Xen. Cyn. 3, 7.

Ὑπερλάμπω, f. -ψω, (ὑπέρ, λάμπω) *to shine exceeding brightly,* Plut.

†Ὑπέρλᾱος, ου, ὁ, *Hyperlaus,* son of Melas, Apollod. 1, 8, 5.

Ὑπέρλεπτος, ον, *exceeding thin, fine* or *delicate.*

Ὑπέρλευκος, ον, (ὑπέρ, λευκός) *exceedingly white,* Hipp.

Ὑπερλίαν, (ὑπέρ, λίαν) adv., *beyond measure, exceedingly,* N. T.

Ὑπερλύδιος, ον, (ὑπέρ, Λύδιος) *hyper-Lydian,* i. e. *in a musical mode higher than the Lydian.* [λῡ]

Ὑπερλῡπέω, ῶ, (ὑπέρ, λυπέω) f. -ήσω, *to grieve* or *distress beyond measure:* — pass., *to be distressed beyond measure,* Hdt. 8, 90.

Ὑπερμαζάω, ῶ, *to be overfull* (ὑπέρ) *of barley bread* (μάζα), *to be wanton from high feeding,* Luc. Navig. 15, Alciphr.; cf. κριθάω.—2. (μαζός) *to have overfull breasts,* Synes.

Ὑπερμαίνομαι, f. -μᾰνοῦμαι, aor. -εμάνην, (ὑπέρ, μαίνομαι) as pass., *to be* or *go stark mad,* Ar. Ran. 776.

Ὑπερμάκης, ες, Dor. for ὑπερμήκης, Pind. [ᾰ]

Ὑπερμαντεύομαι, (ὑπέρ, μαντεύομαι) dep. mid., *to consult an oracle for* or *on account of,* τινός, dub. l. in Eur. Ion 431.

Ὑπέρμαργος, ον, (ὑπέρ, μάργος) *exceeding silly,* Dion. H.

Ὑπερμᾰχέω, ῶ, (ὑπέρ, μάχη):—*to fight for* any one, τινός, Soph. Ant. 194, Eur. Phoen. 1258: also, ὑπ. τινί τινος, *to fight with* one *for* another, Soph. Aj. 1346: later c. acc. Hence

Ὑπερμάχησις, ἡ, *defence:* [ᾰ] and

Ὑπερμᾰχητικός, ή, όν, *inclined to fight for* or *defending,* Plut. Num. 16.

Ὑπερμάχομαι, (ὑπέρ, μάχομαι) dep. mid.,=ὑπερμαχέω, τί τινος, *to fight out* a thing *for* any one, Soph. O. T. 265. Hence

Ὑπέρμᾰχος, ον, *fighting for..: a champion,* Anth.

Ὑπερμεγάθης, Ion. for ὑπερμεγέθης, Hdt. [ᾰ]

Ὑπέρμεγας, -μεγάλη, -μεγα, (ὑπέρ, μέγας) *immensely great,* Ar. Eq. 158.

Ὑπερμεγεθέω, ῶ, *to be* or *grow immensely great,* Artemid. 1, 31: from

Ὑπερμεγέθης, ες, Ion. ὑπερμεγάθης, gen. εος,=ὑπέρμεγας, Hdt. 2, 175; 4, 191, etc.—II. *exceeding difficult,* ἔργον, Xen. Cyr. 1, 6, 8.

Ὑπερμεθύσκομαι, as pass., aor. ὑπερεμεθύσθην, (ὑπέρ, μεθύσκω) *to be excessively drunk,* Hdt. 2, 121, 4.

Ὑπερμενέτης, ου, ὁ, poet. for ὑπερμενής, H. Hom. 7, 1.

Ὑπερμενέων, οντος, ὁ, *exceeding mighty,* ἄνδρες ὑπερμενέοντες, for ὑπερμενέες, Od. 19, 62. (No verb -μενέω occurs: cf. ὑπερηνορέων): from

Ὑπερμενής, ές, (ὑπέρ, μένος):—*exceeding mighty, exceeding strong,* in Hom., and Hes. freq. epith. of Jupiter and of kings: also in bad sense, *overweening, insolent,* Od. 19, 62. Poet. word.

†Ὑπερμένης, ους, ὁ, *Hypermenes,* a Lacedaemonian, Xen. Hell. 6, 2, 25.

†Ὑπερμενίδης, ου, ὁ, *Hypermenides,* a leader of the Corinthians, Paus. 4, 19, 2.

Ὑπέρμετρος, ον, (ὑπέρ, μέτρον) *beyond all measure, excessive,* Plat. Legg. 864 D. Adv. -τρως, Eur. Ino 22.

Ὑπερμήκης, ες, gen. εος, (ὑπέρ, μῆκος):—*exceeding long,* χείρ, Hdt. 8, 140, 2; δρόμοι, Aesch. Pr. 591:—*exceeding high,* Ὄλυμπος, Hdt. 7, 128, 129: ὑπερμάκης βοά, a cry *exceeding loud,* Pind. O. 7, 69.

Ὑπερμιξολύδιος, ον, *in a mode higher than the mixo-Lydian,* Ath. 625 D.

Ὑπερμῑσέω, ῶ, (ὑπέρ, μισέω) *to hate exceedingly,* Lys. 188, 32.

†Ὑπερμνήστρα, ας, ἡ, *Hypermnestra,* daughter of Danaus, wife of Lynceus, Pind. N. 10, 10.—2. daughter of Thestius, Apollod. 1, 7, 10.

Ὑπέρμορα, v. sq.

Ὑπέρμορον, adv. (ὑπέρ, μόρος):—*over, above, beyond fate* or *destiny,* said of those who by their own fault add to their destined share of misery,—not so much *contrary to,* as *beyond* (i. e. *besides*) *destiny,* Il. 21, 517, Od. 1, 34, 35, etc.: also ὑπέρμορα, Il. 2, 155.—Nitzsch Od. 1, 33, writes it divisim ὑπὲρ μόρον, on the analogy of ὑπὲρ μοῖραν, etc. (cf. ὑπέρ B); but v. Heyne Il. t. 4, p. 224. Others take it as neut. from an adj. ὑπέρμορος, ον; an adv. -ρως is found in Eust.

Ὑπερνεολκέω, worse form of ὑπερνεωλκέω.

Ὑπερνέφελος, ον, (ὑπέρ, νεφέλη) *above the clouds,* Luc. Icarom. 2.

Ὑπερνεφέω, ῶ, *to soar* or *rise above the clouds:* from

Ὑπερνεφής, ές, (ὑπέρ, νέφος) *above the clouds.*

Ὑπερνέω, fut. -νεύσομαι, *to swim over.*

Ὑπερνεωλκέω, ῶ, (ὑπέρ, νεωλκέω) *to haul* or *bring ships over land,* Strab., cf. Schweigh. Polyb. 8, 36, 12.

Ὑπερνήχομαι, dep. mid., *to swim over, upon* or *above.*

Ὑπερνῑκάω, ῶ, f. -ήσω, (ὑπέρ, νικάω) *to surpass* or *excel far,* N. T.

Ὑπερνοέω, ῶ, (ὑπέρ, νοέω) *to think* or *reflect upon,* c. acc., Soph. O. C. 1741.

Ὑπερνότιος, ον, also α, ον, Dion. P. 151 (ὑπέρ, νότος):—*beyond the south-wind,* i. e. *at the extreme south,* opp. to ὑπερβόρεος, Hdt. 4, 36.

Ὑπερξανθίζω, *to be very fair* or *flaxen,* of hair.

Ὑπερξηραίνω, f. -ᾰνῶ, (ὑπέρ, ξηραίνω) *to dry* or *dry up exceedingly,* Hipp. pp. 364, 454, etc.: — pass., *to be* or *become so,* Arist. Meteor. 1, 14, 10. Hence

Ὑπερξηρᾰσία, ας, ἡ, *excessive dryness,* Hipp. p. 460.

Ὑπέρξηρος, (ὑπέρ, ξηρός) *exceeding dry, droughty,* Arist. H. A. 10, 3, 16, de Respir. 14, 7.

Ὑπέρογκος, ον, (ὑπέρ, ὄγκος) *of exceeding bulk, size* or *proportions, overgrown,* Xen. Hell. 5, 4, 58; δύναμις, Dem. 46, 16; ὑπ. γῆρας, *excessive* old age, Plat. Legg. 728 E: — of *ponderous, verbose* style, Plut. 2, 7 A:—generally, *very great, very important,* πρᾶγμα, Luc. D. Mort. 23, 2. Hence

Ὑπερογκέω, ῶ, *to become exceeding large,* Hipp. p. 819.

Ὑπεροδῠνέω, ῶ, (ὀδύνη) *to feel excessive pain.*

Ὑπεροειδής, ές, (ὕπερος, εἶδος) *pestle-shaped,* Hipp. [ῠ]

Ὑπεροιδαίνω, (ὑπέρ, οἰδαίνω) transit., *to swell up excessively.* — 2. intrans., *to swell, be swollen much,* Anth.

Ὑπεροιδάω, ῶ, (ὑπέρ, οἰδάω) intrans., *to swell excessively,* Luc. Amor 53.

Ὑπεροικέω, ῶ, (ὑπέρ, οἰκέω) *to dwell above, beyond* or *over against,* c. gen., Hdt. 4, 13, 21, 37; but also c. acc., Hdt. 7, 113.

Ὑπεροικοδομέω, ῶ, *to build over, above.*

Ὑπέροικος, ον, (ὑπέρ, οἶκος) *dwelling above, beyond* or *over against,* c. gen., Hdt. 4, 7.

Ὑπέροινος, ον, (ὑπέρ, οἶνος) *immoderately fond of wine,* Polyaen. 8, 25, 1.

Ὑπεροίομαι, dep., *to be very self-conceited.*

Ὑπεροϊστεύω, *to shoot over* or *beyond, outshoot.*

Ὑπέρολβος, ον, *exceeding rich, prosperous* or *happy,* susp.

Ὑπερομβρία, ας, ἡ, (ὑπέρ, ὄμβρος) *a violent storm of rain,* Arist. H. A. 8, 19, 7, Meteor. 2, 8, 39.

Ὕπερον, ου, τό, later form for ὕπερος, Polyb. 1, 22, 7, Luc. Philops. 35; cf. Schäf. Mel. p. 72. [ῠ]

Ὕπερον, τό, v. ὕπερα.

Ὑπέροξυς, υ, (ὑπέρ, ὀξύς) *exceeding sharp.* —2. *exceeding keen* or *violent,* πυρετοί, Hipp. p. 759.

Ὑπεροπλήεις, εσσα, εν, Ep. for ὑπέροπλος:—Ap. Rh., 2, 4, has superl. ὑπεροπληέστατος.

Ὑπεροπλία, ας, ἡ, (ὑπέροπλος): —*proud confidence* in arms; *proud defiance, scornfulness,* Il. 1, 205, in plur. — II. in good signf., *high courage,* Theocr. 25, 139. [ῑ Ep.]

Ὑπεροπλίζομαι, f. -ίσομαι, dep. mid., (ὑπέρ, ὁπλίζω): — transit., *to vanquish by force of arms,* οὐκ ἄν τίς μιν ἀνὴρ ὑπεροπλίσσαιτο, Od. 17, 268, acc. to Aristarch., — whereas others explained it *to treat haughtily* or *scornfully.*

Ὑπέροπλος, ον, (ὑπέρ, ὅπλον):—*proudly trusting in force of arms;* hence, *overweening, arrogant, daring;* but never of persons in the older poets, — in Hom. only ὑπέροπλον εἰπεῖν, to speak *haughtily, arrogantly,* Il. 15, 185; 17, 170; so, ἠνορέη, βίη ὑπέροπλος. Hes. Th. 516, 619, 670; ἥβα, Pind. P. 6, 48:—then, generally, *excessive, immense, overwhelming,* ἄτη, Pind. O. 1, 90, cf. P. 9, 24, Buttm. Lexil. s. v. ὑπερφίαλος 9.—Only poet. (Some, too subtly, derive it from ὑπέρ, πέλομαι: others make it = ὁπλότερος, *too youthful:* but no doubt ὑπέροπλος comes from ὅπλον, just as ὑπέρβιος from βία.)

Ὑπεροπτάω, ῶ, *to overbake, to roast* or *parch too much.*

Ὑπερόπτης, ου, ὁ, (ὑπερόψομαι):—*a contemner, disdainer*, χρυσοῦ καναχῆς ὑπερόπτας, Soph. Ant. 130 (e conj. Herm.); ὑπ. τῶν εἰωθότων, Thuc. 3, 38: absol., *disdainful, haughty*, Theocr. 22, 58.

Ὑπερόπτησις, εως, ἡ, (ὑπεροπτάω) *an overbaking, drying up.*

Ὑπεροπτικός, ή, όν, (ὑπερόψομαι) *disposed to despise others, contemptuous, disdainful*, Dem. 218, fin. Adv. -κῶς, Xen. Hell. 7, 1, 18.

Ὑπέροπτος, ον, (ὑπερόψομαι):—*overlooked, slighted, disdained.* — II. neut. pl. as adv., *disdainfully*, Soph. O. T. 883.

Ὑπερόρᾱσις, εως, ἡ, *an overlooking, disdaining*, LXX.: and

Ὑπερορᾱτικός, ή, όν, = ὑπεροπτικός: from

Ὑπεροράω, fut. -όψομαι: aor. ὑπερεῖδον, inf. -ῐδεῖν: aor. pass., ὑπερώφθην, Thuc. 7, 42 (ὑπέρ, ὁράω). *To look over*, c. acc., τὴν θάλασσαν, Hdt. 7, 36. — II. *to overlook*, i. e. *not attend to, let pass*, c. acc., Lys. 198, 1, Aeschin. 16, 25.—2. *to slight, despise, disdain*, c. acc., Hdt., Thuc., etc. (cf. sub ὑπερεῖδον); pass., ἡ Λακεδαίμων κακῶς ἤκουσε καὶ ὑπερώφθη, Thuc. 5, 28, etc.:—rarely c. gen., ὑπερορῶ τῆς ἀπολογίας, Antipho 122, 43.—Whether the fut. ὑπερόψομαι was ever used as pass., is very dub., cf. L. Dind. Thuc. 3, 40.

Ὑπεροργίζομαι, (ὑπέρ, ὀργίζω) as pass., *to break into violent rage*, Dio C.

Ὑπερορέγομαι, as pass., *to long exceedingly for*, c. gen.

Ὑπερορία, ας, ἡ, v. ὑπερόριος.

Ὑπερορίζω, (ὑπέρ, ὁρίζω) *to drive beyond the frontier, banish*, Plat. Rep. 560 D.

Ὑπερόριος, ον, also α, ον, v. infra, poet. -ούριος: (ὑπέρ, ὅρος):—*over the boundaries* or *confines*, ῥίπτειν ὑπερούριον, Theocr. 24, 93: hence *foreign*, λαλιὰ ὑ., a tale *of outlandish, out-of-the-way, foreign matters*, Aeschin. 34, 29: ὑπ. ἀσχολία, occupation *abroad*, Thuc. 8, 72; ὑπ. ἀρχή, Aeschin. 3, 34. — 2. ἡ ὑπερορία (sc. γῆ), *the country beyond one's own frontiers, a foreign land* or *country*, Andoc. 28, 10, Lys. 187, 26, Plat. Phaedr. 230 D, etc.; opp. to τὰ ἔνδημα, Xen. An. 7, 1, 27; also, τὰ ὑπερόρια (sc. χωρία), Id. Ath. 1, 19. — II. *strange, unusual*, Aristid.

Ὑπεροριcμός, οῦ, ὁ, *a conveying beyond the boundaries, banishment.*

Ὑπερορμαίνω,=ὑπερέρχομαι.

Ὑπερόρνυμαι, (ὑπέρ, ὄρνυμι) as pass., *to rise up over, hang over*, ἄτας ὑπερορνυμένας πόλει, Soph. O. T. 165 (e conj. Musgr.)

Ὑπέροπος, ον, = ὑπερόριος. — II. *one who outruns the term of payment, does not pay punctually.*

Ὑπερορόφιος, ον, worse form for ὑπερωρόφιος.

Ὑπεροῤῥωδέω, ῶ, f. -ήσω, (ὑπέρ, ὀῤῥωδέω) *to be much afraid*, τινός, *for* one, Eur. Supp. 344: cf. Ion. ὑπεραῤῥωδέω.

Ὕπερος, ου, ὁ, *a pestle to bray and pound with*, Hes. Op. 421, Hdt. 1, 200:—proverb., ὑπέρου περιστροφή or περιτροπή, like τρυπάνου περιστροφή, of one who always goes round in the same circle, goes over and over the same thing, Plat. (Com.) Adon. 2; cf. Heind. Plat. Theaet. 209 E, Meineke Philem. p. 366. — II. *the knocker of a door.*—Later, τὸ ὕπερον, q. v. [ῠ]

Ὑπερουράνιος, ον, (ὑπέρ, οὐρανός) *above the heavens*, τόπος, Plat. Phaedr. 247 C. [ᾰ]

Ὑπερούριος, ον, Ion. and poet. for ὑπερόριος, q. v.

Ὑπερούσιος, ον, (ὑπέρ, οὐσία) *supersubstantial*, Eccl. Hence

Ὑπερουσιότης, ητος, ἡ, *supersubstantiality*, Eccl.

Ὑπερόφρῠον, ου, τό, *the brow, part of the forehead above the eyebrows* (ἐπισκύνιον).

Ὑπεροφρῠόομαι, dep. mid., *to be supercilious.*

Ὑπέροφρυς, υ, gen. υος, *supercilious.*

Ὑπεροχέω, ῶ, (ὑπέροχος) *to project, hang over.*

Ὑπεροχή, ῆς, ἡ, (ὑπερέχω II):—*a projecting* or *standing forth*: *a projection, prominence, tip* of a thing, ῥινὸς ὑπεροχαί, Ephipp. Geryon. 2, 3: *a ridge, height*, Polyb. 10, 10, 10, etc.—II. metaph., *a surpassing, excelling*: *preëminence*, 25, 9, 3, etc. — 2. *excess, superabundance*, like ὑπερβολή, πλούτων ὑπεροχαί, Plat. Legg. 711 D: ἡ ὑπ. τῆς δυναστείας, Polyb. 1, 2, 7, etc.: hence, ἡ ὑπ. alone, *power, authority, dignity*, oft. in Polyb.—3. of language, *periphrasis, lengthiness*, opp. to ἔλλειψις, Plat. Polit. 283 C.

†**Ὑπερόχη**, ης, ἡ, *Hyperoche*, a Hyperborean maiden, Hdt. 4, 33.

†**Ὑπεροχίδης**, ου, ὁ, *Hyperochides*, an Athenian, Thuc. 6, 55: cf. Ὑπειροχίδης.

Ὑπεροχικός, ή, όν, *of* or *for* ὑπεροχή, *preëminent.*

Ὑπέροχος, ον, Ep. and Ion. ὑπείροχος, (ὑπερέχω II):—*prominent, eminent, distinguished above others*, c. gen., ὑπείροχον ἔμμεναι ἄλλων, Il. 6, 208; 11, 784; absol., H. Hom. 11, 2, Hdt. 5, 92, 7; ὑπ. θῆρες, *mighty* beasts, Pind. N. 3, 40; ὑπ. σθένος, Aesch. Pr. 429; ὑπ. βία, *overbearing* force, Soph. Tr. 1096:—a superl. -ώτατος in Pind. P. 2, 70.

†**Ὑπέροχος**, ου, ὁ, *Hyperochus*, a writer of Cyme, who wrote Κυμαϊκά, Ath. 528 D.

Ὑπεροχῠρόω, ῶ, (ὑπέρ, ὀχυρόω) *to make excessively firm*, Clem. Al.

Ὑπεροψία, ας, ἡ, *contempt, disdain*, νόμων, Thuc. 1, 84; ἀνθρώπων, Dem. 577, 17: absol., *haughtiness, arrogance*, Lys. 128, 42, Luc., etc.: and

Ὑπέροψις, εως, ἡ, *a despising*: generally,=foreg., LXX.: from

Ὑπερόψομαι, fut. of ὑπεροράω, q. v.

Ὑπεροψωνέω, ῶ, *to outbid in the purchase of provisions.*

Ὑπερπᾰγής, ές, (ὑπέρ, πάγος, πήγνυμι):—*very frosty*: τὸ ὑπ., *too hard frost*, Xen. Cyn. 8, 2.

Ὑπερπᾰθέω, ῶ, f. -ήσω, *to suffer excessively, be vehemently troubled* or *afflicted*, Eur. Phoen. 1456: from

Ὑπερπᾰθής, ές, *grievously afflicted.*

Ὑπερπαίω, f. -παιήσω, (ὑπέρ, παίω) *to overstep, surpass, excel*, c. gen., Ar. Eccl. 1118; also c. acc., Dem. 1217, 18, Polyb. 14, 5, 14, etc.

Ὑπερπᾰλαίω, *to beat in wrestling*: generally, *to exceed.*

Ὑπερπᾰλύνω, *to strew* or *scatter over.*

Ὑπερπαφλάζω, (ὑπέρ, παφλάζω) *to bubble* or *boil over*, Luc. Lexiph. 8.

Ὑπερπᾰχύνω, (ὑπέρ, παχύνω) *to make exceedingly thick* or *fat*:—pass., *to be* or *become so*, Theophr.

Ὑπέρπᾰχυς, υ, gen. εος, (ὑπέρ, παχύς) *exceedingly thick* or *fat*, Hipp.

Ὑπερπείθω, *to convince even to supererogation.*

Ὑπερπέλομαι, (ὑπέρ, πέλομαι) *to be over* or *above*, c. gen., Ap. Rh. 4, 1637.

Ὑπερπενθέω, ῶ, (ὑπέρ, πενθέω) *to mourn exceedingly*, c. acc., Philostr.

Ὑπερπεπαίνω, *to ripen too much, make over-ripe.*

Ὑπερπέπτω, later form for ὑπερπέσσω.

Ὑπερπερισσεύω, (ὑπέρ, περισσεύω) intrans., *to have a superabundance, abound exceedingly*, N. T.: also as dep., ὑπερπερισσεύομαι, N. T.

Ὑπερπέρισσος, η, ον, (ὑπέρ, περισσός) *excessive.* Adv. -σως, N. T.

Ὑπερπερκάζω, (ὑπέρ, περκάζω) *to have too deep a colour, be over-ripe*, Eumath.

Ὑπερπέσσω, f. -πέψω, (ὑπέρ, πέσσω) *to digest very quickly*, Hipp.

Ὑπερπέταμαι, dep. mid.,=ὑπερπέτομαι.

Ὑπερπετάννυμι, f. -πετάσω, (ὑπέρ, πετάννυμι) *to stretch over*, Luc. Rhet. Praec. 6, 11. Pass., *to stretch one's self*, and so *to hover over*, Diod. 4, 51.

Ὑπερπετάομαι, dep., later form for ὑπερπέτομαι.

Ὑπερπετής, ές, (ὑπέρ, πέτομαι) *flying over* or *above*, βέλη ὑπ. τινος, darts *flying over the soldiers' heads*, Polyb. 18, 13, 3, cf. Diod. 14, 23.—II. *stretching beyond, outflanking*, φάλαγξ, Dion. H. 9, 11.—III. *reaching high*, θωράκια, Polyb. 8, 6, 4.

Ὑπερπέτομαι, fut. -πτήσομαι, (ὑπέρ, πέτομαι) dep. mid.:—*to fly over, above* or *beyond*, ὑπέρπτατο χάλκεον ἔγχος, Il. 13, 408; 22, 275, cf. Od. 22, 280: *to fly over, beyond*, c. acc., ὁ δ' (ὁ λᾶας) ὑπέρπτατο σήματα πάντα, Od. 8, 192:—a 3 sing. aor. 2 act. ὑπερέπτα occurs in Soph. Ant. 113: v. sub πέτομαι.

Ὑπερπέττω, Att. for ὑπερπέσσω.

Ὑπερπήγνῡμι, f. -πήξω, *to fasten, fix over* or *upon.*

Ὑπερπηδάω, ῶ, f. -ήσω, (ὑπέρ, πηδάω) *to overleap, escape from*, θεοῦ πληγήν, Soph. Fr. 656.—II. *to overleap, overstep, transgress*, τὰ νόμιμα, Dem. 644, 16, cf. Aeschin. 55, 29; 82, 29.—III. *to overleap, surpass*, ὑπ. τῷ μηχανήματι τοὺς ξύμπαντας, Plat. Legg. 677 E, cf. Ael. N. A. 6, 25.

Ὑπερπιαίνω, (ὑπέρ, πιαίνω) *to make exceeding fat*, Galen.

Ὑπέρπικρος, ον, (ὑπέρ, πικρός) *exceeding sharp* or *bitter*, esp. in temper, Aesch. Pr. 944.

Ὑπερπίμπλημι, (ὑπέρ, πίμπλημι) *to overfill*:—pass., *to be overfull of* a thing, Hipp. p. 536; ὑπερπλησθεὶς μέθης, Soph. O. T. 779, cf. 874; διὰ τὸ ὑπερπεπλῆσθαι, Arist. H. A. 9, 40, 29.

Ὑπερπίνω, (ὑπέρ, πίνω) *to drink overmuch*, Xen. Cyr. 8, 8, 10. [ῑ]

Ὑπερπίπτω, (ὑπέρ, πίπτω) *to fall over, run over*, of water, Polyb. 4, 39, 8: *to go beyond*, e. g. of arrows or spears.—II. of time, *to be past, gone by*, ἢν ὑπερπέσῃ ἡ νῦν ἡμέρη, Hdt. 3, 71; so also in Hipp. [ῑ by nature.]

Ὑπερπλάζω, (ὑπέρ, πλάζω) *to make to wander above*, Euphor. Fr. 36.

Ὑπερπλεονάζω, (ὑπέρ, πλεονάζω) *to abound exceedingly*, N. T.

Ὑπερπλέω, *to sail over* or *beyond.*

Ὑπερπληθής, ές, *superabundant*, Nichochar. Lemn. 1; ὑπερπλήθη ἐξημαρτηκώς, having done *more misdeeds than* enough, Dem. 802, 25: from

Ὑπερπλήθω, *to be overfull of* a thing.

Ὑπερπλημμῡρέω, ῶ, *to overflow.*

Ὑπερπληρόω, ῶ, (ὑπέρ, πληρόω)

to fill overfull, Xen. Cyr. 8, 2, 22:—pass., *to be overfull, be gorged to the full*, Xen. Lac. 5, 3, Arist. H. A. 8, 5, 5.

Ὑπερπλήσσομαι, (ὑπέρ, πλήσσω) *to be greatly astonished*, Luc. Rhet. Praec. 13; but ought prob. to be ὑπερεκπλ.

Ὑπερπλούσιος, ον, (ὑπέρ, πλούσιος) *exceeding rich*, Arist. Pol. 4, 11, 5.

Ὑπερπλουτέω, ῶ, f. -ήσω, *to be exceeding rich*, Ar. Plut. 354: from

Ὑπέρπλουτος, ον, poet. for ὑπερπλούσιος, Aesch. Pr. 466; but also in Plat. Rep. 552 B.

Ὑπερπνέω, (ὑπέρ, πνέω) strictly, *to breathe* or *snort over* any one: hence, *to raise one's self proudly above* any one, τινά, Philostr.

Ὑπερπνῐγής, ές, (πνίγω) = ὑπέρασθμος.

Ὑπερποθέω, ῶ, f. -έσω and -ήσω, *to desire excessively*.

Ὑπερπολάζω, *to overflow, overrun*, Strab.: cf. ἐπιπολάζω.

Ὑπέρπολλος, η, ον, Ion. for sq.

Ὑπέρπολυς, -πόλλη, -πολυ, (ὑπέρ, πολύς) *overmuch, very much* or *many*, Hipp. p. 1015, Aesch. Pers. 794, Xen. Hell. 3, 2, 26, Dem. 1073, fin.

Ὑπερπονέω, ῶ, (ὑπέρ, πονέω) *to toil* or *labour beyond measure*, Xen. Mem. 1, 2, 4: *to suffer* or *endure much*, c. acc., Soph. O. C. 345.—II. *to toil* or *suffer for* any one, Plat. Legg. 717 C: also in mid., ὑπερπονεῖσθαί τινος, *to take trouble* or *distress on one's self for* another, Soph. Aj. 1310.

Ὑπέρπονος, ον, (ὑπέρ, πόνος) act., *toiling beyond measure*:—*quite worn out*, Plut. Alex. 61.

Ὑπερπόντιος, ον, also α, ον, Pind. P. 5, 79, Aesch. Ag. 414: (ὑπέρ, πόντος):—*over* or *beyond the sea, over the water, far away*, Aesch. l. c.:—*from beyond the sea*, i. e. *foreign, strange*, γλῶσσα, Pind. l. c., cf. Aesch. Supp. 42:—φοιτᾷς ὑπ., i. e. ὑπὲρ τὸν πόντον, Soph. Ant. 785.

Ὑπερποτάομαι, Ep. for ὑπερπέτομαι, Theocr. 15, 120.

Ὑπερπροθῡμέομαι, f. -θυμηθήσομαι, (ὑπέρ, προθυμέομαι) dep. pass.:—*to have an excessive liking* or *zeal, be exceedingly ready*.

Ὑπερπροφεύγω, v. l. for ὑπεκπροφεύγω, Hes. Sc. 42.

Ὑπέρπτᾰτο, Ep. 3 sing. aor. of ὑπερπέτομαι, Hom.

Ὑπέρπτωχος, ον, (ὑπέρ, πτωχός) *exceeding poor*, Arist. Pol. 4, 11, 5.

Ὑπέρπυκνος, ον, *exceeding dense* or *close*.

Ὑπερπυππάζω, (ὑπέρ, πυππάζω) *to make very much of* one, *to fondle, caress, and call him* πύππαξ, Ar. Eq. 680.

Ὑπέρπῠρος, ον, (ὑπέρ, πῦρ) *exceeding fiery*, Arist. Respir. 14, 7.

Ὑπερπυῤῥιάω, ῶ, f. -άσω [ᾱ]. (ὑπέρ, πυῤῥιάω) *to grow redder than* another.—II. but also *to redden* or *blush for* another, τινός, Ar. Ran. 308.

Ὑπέρπωλος, ον, (ὑπέρ, πῶλος) like πολύϊππος, *exceeding rich in horses*, dub. l. Aesch. Pers. 794, altered by Herm. into ὑπερπόλλους.

Ὑπερπώρωσις, εως, ἡ, *the formation of a callus over* a broken bone.

Ὑπερπωτάομαι, dep. mid., poet. for ὑπερπέτομαι.

Ὑπεῤῥάγη, 3 sing. aor. 2 pass. of ὑποῤῥήγνυμι, Il. [ᾰ]

Ὑπέῤῥοος, ον, (ῥέω) *flowing over*.

Ὑπερσαρκέω, ῶ, f. -ήσω, (ὑπέρ, σάρξ) *to have* or *get an excess of flesh*, Hipp. p. 909, acc. to Schneid.; al. ὑπεοσαρκίζω.

Ὑπερσαρκόω, ῶ, *to make exceeding fleshy* or *fat*. Hence

Ὑπερσάρκωμα, ατος, τό, *overgrown flesh*: and

Ὑπερσάρκωσις, εως, ἡ, *a making* or *being exceeding fleshy*.

Ὑπέρσεμνος, ον, (ὑπέρ, σεμνός) *exceeding grave, solemn* or *pompous*, Philo.

Ὑπερσεμνύνομαι, (ὑπέρ, σεμνύνω) mid., *to be exceeding solemn* or *pompous*, Xen. Symp. 3, 11.

Ὑπερσεύω, (ὑπέρ, σεύω) *to drive away over*: pf. pass. ὑπερέσσῠμαι, *to hasten over*, ὀρέων ἄκρης, Q. Sm. 2, 183.

Ὑπερσκελής, ές, (ὑπέρ, σκέλος) *with immoderately large legs*, Plat. Tim. 87 E.

Ὑπέρσκληρος, ον, *exceeding dry* or *hard*.

Ὑπερσοφιστεύω, (ὑπέρ, σοφιστεύω) *to be an arch-sophist*, Philostr.

Ὑπερσοφιστής, οῦ, ὁ, (ὑπέρ, σοφιστής) *an arch-sophist*, Phryn. (Com.) Incert. 1.

Ὑπέρσοφος, ον, (ὑπέρ, σοφός) *exceeding wise* or *clever*, Ar. Ach. 972, Plat. Euthyd. 289 E.

Ὑπερσπουδάζω, (ὑπέρ, σπουδάζω) *to take exceeding great pains*, περί τι, Luc. Gymn. 9.

Ὑπέρσπουδος, ον, *exceedingly nervous* or *earnest*.

Ὑπερσταθμίζομαι, as pass., (σταθμίζω) *to outweigh*.

Ὑπερστᾰτέω, ῶ,=ὑπερίσταμαι, *to stand over and protect*, c. gen., Aesch. Supp. 342.

Ὑπερστᾰχῠόω, ῶ, *to bear ears of corn in abundance*.

Ὑπερστένω, (ὑπέρ, στένω) *to sigh* or *groan over*, v. l. Aesch. Pr. 66.

Ὑπερστέργω, *to love excessively*.

Ὑπερστίλβω, *to shine exceedingly*.

Ὑπερστρώννῡμι, and -νύω, f. -στρώσω, *to spread, strew* or *lay over* or *upon*.

Ὑπερσυντελικός, ή, όν, χρόνος, *tempus plus quam perfectum*.

Ὑπερσχέθω, = ὑπερέχω, but v. σχέθω.

Ὑπέρσχῃ, ὑπέρσχοι, 3 sing. subj., and opt. aor. 2 act. of ὑπερέχω, Hom.

Ὑπερτᾰλαντάω, ῶ, (τάλαντον) *to outweigh*.

Ὑπέρτᾰτος, η, ον, superl. from ὑπέρ, *uppermost, highest*, Il. 12, 381; 23, 451, Hes. Op. 8, Pind. O. 2, 140, etc., and in Att. poets: *eldest*, Pind. N. 6, 36: mostly poet., cf. ὕπατος. Pind. has also ὑπερώτατος, N. 8, 73.—Cf. ὑπέρτερος. [ῠ]

Ὑπερτείνω, f. -τενῶ, (ὑπέρ, τείνω):—I. transit., *to stretch over, across* or *upon*, Hdt. 4, 71: *to hold out over*, τινί τι, Eur. El. 1257; ὑπ. σκιὰν σειρίου κυνός, *to spread* a shade from the sun *over* the house, Aesch. Ag. 967 (κυνός being joined with σκιάν), cf. Eur. El. 1022:—but, ὑπ. χεῖρά τινος, *to stretch* the hand *over* one *for protection*, Eur. I. A. 916; also, ὑπ. πόδα ἀκτῆς, *to stretch* one's foot *over* the beach, i. e. pass over it, Id. Med. 1288, cf. Id. Scir. 1.—II. intr., *to stretch, stand* or *jut out over*, ὑπὲρ τοῦ τείχους, Thuc. 2, 76: also c. acc., ὑπ. τὸ κέρας, *to outflank* the enemy's wing, Xen. Hell. 4, 2, 19.—2. metaph., *to go beyond, exceed, surpass*, usu. c. gen., as in Dem. 1406, 1; but also c. acc., Arist. Pol. 7, 10, 6, An. Pr. 2, 23, 3, Polyb. 1, 26, 15.

Ὑπερτέλειος, ον, (ὑπέρ, τέλος) *beyond the mark* or *measure, excessive, supernumerary*.

Ὑπερτέλεος, ον,=foreg.

Ὑπερτελέω, ῶ, *to get quite over, overleap*, c. acc., Aesch. Ag. 359: from

Ὑπερτελής, ές, gen. έος, (ὑπέρ, τέλος) *going over* or *beyond the mark*, and so in gen., *going over, overleaping*, Aesch. Ag. 286: but c. gen., ἄθλων ὑπερτελής, *one who has reached the end* of his labours, Soph. Tr. 36.—II. (τέλλω)=ὑπερτέλλων, *rising, appearing over* or *above*, Eur. Ion 1549.—III. numbers are called ὑπερτελεῖς, when the sum of their different factors is greater than themselves, such as 12, because 6+2+4+3=15; opp. to ἐλλιπής.

Ὑπερτέλλω, f. -τελῶ, (ὑπέρ, τέλλω) *to appear over* or *above*: ὑπερτείλας ὁ ἥλιος, the sun *when he has risen above the horizon* and reached a certain height, Hdt. 3, 104: also, ὑπ. ἐκ γαίας, *to start* from the ground, Eur. Phoen. 1007; c gen., φαρέων μαστὸς ὑπερτέλλων, Eur. Or. 839; κορυφῆς ὑπερτέλλων πέτρος, the stone *hanging over* his head, Id. Or. 6: later also c. dat., Anth.

Ὑπερτενής, ές, gen. έος, (ὑπερτείνω) *stretched* or *stretching over*: hence, *standing* or *jutting forth over*, c. gen., ἀσπίδος ὑπ. χαλκός, Aesch. (?) ap. A. B. p. 353, 10.

Ὑπερτερέω, ῶ, f. -ήσω, *to be over* or *above*: hence, *to surpass, to rule*, c. gen.; and

Ὑπερτερία, ας, ἡ, Ion. -ίη, ης, *the upper part*, esp., *the upper frame of a carriage* on which the load is laid, Od. 6, 70, Plat. Theaet. 207 A.—II. *a being over and above, preëminence*.—III. =ὑπερηφανία, in Theogn. 418, acc. to the interpr. of Hesych.; though this seems dub.

Ὑπέρτερος, α, ον, compar. from ὑπέρ, *over* or *above, upper*, κρέ' ὑπέρτερα, *flesh from the outer parts of a victim*, as opp. to the σπλάγχνα or inwards, Od. 3, 65, 470:—*higher, greater, better, more excellent*, κῦδος, εὖχος, Il. 11, 290; 12, 437; γενεῇ ὑπ., *higher* by birth, i. e. *nobler*, Il. 11, 786 (where however some ancients explain it by νεώτερος, adding that in Ion. ὑπέρτερος signifies *younger*, in Trag. sometimes *older*, cf. Archil. 24 Bergk):—ὑπέρτερον θέσθαι τί τινος, to prefer one thing *above* another, Pind. I. 1, 2, cf. P. 2, 111; ὑπέρτερα νέρτερα θεῖναι, to turn things topsy-turvy, Ar. Lys. 772.—II. *stronger, mightier*, χεὶρ ὑπ., Soph. El. 455:—c. gen., *victorious* or *triumphant over*, Pind. N. 4, 62, Eur. Med. 921.—III. *further, more*, Soph. Ant. 16.—The compar. forms ὑπερτερέστερος and ὑπερτερώτερος are only found in Hesych. Cf. ὑπέρτατος. [ῠ]

Ὑπέρτεχνος, ον, (τέχνη) *exceeding artificial* or *ingenious*.

Ὑπερτήκω, (ὑπέρ, τήκω) *to melt exceedingly*, Strab.

Ὑπερτήρ, ῆρος, ὁ, and -τήριον, τό, =ὑπερτερία, both very dub.

Ὑπερτίθημι, f. -θήσω, (ὑπέρ, τίθημι) *to put* or *set over, across*; in mid., ὑπερθέσθαι τινὰ περὰν ποταμοῦ, Polyb. 22, 22, 9.—2. c. acc. loci only, like ὑπερβάλλω, ὑπ. ὄρος, etc., *to cross, pass over* a mountain, Id. 34, 13, 4.—II. metaph., *to put* or *set over*, like Lat. *praeficere*, c. acc. pers. et dat. rei, θεὸν ὑπερτιθέμεν παντί, Pind. P. 5, 33: hence in mid., ὑπερτίθεσθαί τινί τι, *to commit* or *intrust* a thing to any one, esp., *to disclose* it *to* him, in order to ask his advice thereon, τὰ σπουδαιέστερα τῶν πραγμάτων, τὸ ἐνύπνιον, and the like, Hdt. 1, 8, 107, 108; 3, 71, etc.; so also, though more rarely in act., *ὑπερτιθέναι τινί τι*, where it denotes a simple communication or announcement, Hdt. 3, 155; 5, 32, cf. Valck. ad 7, 8, 1.—2. *to hold over* for protection, *χρεῖα ὑπέρ τινος*, Jac. Anth. 1, 2, p. 188.—3. *to place higher*, hence *to prefer*, *τί τινος*, also *τί τινι*:—mid., *to take a higher place*; hence, *to excel*, *surpass*, *τινά τινι* and *κατά τι*, Polyb. 2, 63, 3; 17, 17, 3.—4. of time, *to outlast*, *outlive*, c. acc., Strab.—5. in mid., *to put off*, *delay*, *adjourn*, *τὴν ταχθεῖσαν ἡμέραν*, Polyb. 5, 29, 3, etc.

Ὑπερτῑμάω, ῶ, (ὑπέρ, τιμάω) *to prize* or *honour exceedingly*, c. acc., Soph. Ant. 284: *to prize overmuch*, *overrate*.

Ὑπερτίμιος, ον, (ὑπέρ, τίμιος) *over-dear*, *ὑπ. ἀγοράζειν τι*, to buy *too dear*, Arist. Oec. 2, 34, 5. [τῐ]

Ὑπερτοκέω, ῶ, (ὑπέρ, τόκος) *to produce very many young*: in aor., *to be exhausted by breeding*, Theophr.

Ὑπέρτολμος, ον, (ὑπέρ, τόλμα) *over bold*, Aesch. Cho. 590.

Ὑπερτονέω, ῶ, *to overstop*, Hipp. ap. Galen.: from

Ὑπέρτονος, ον, (ὑπέρ, τείνω) *over-strained*, *strained to the utmost*, *at full pitch*, *exceeding loud*, *γήρυμα*, Aesch. Eum. 569; *βοά*, Ar. Nub. 1154.

Ὑπερτοξεύσιμος, ον, (ὑπέρ, τοξεύω) *to be shot beyond*: *μίασμα οὐχ ὑπερτ.*, an abomination not *to be outdone*, Aesch. Supp. 473.

Ὑπερτοξεύω, (ὑπέρ, τοξεύω) *to overshoot*, Aen. Tact.

Ὑπερτρᾰγίζω, (ὑπέρ, τραγίζω) *to smell rank like a he-goat*, Diosc.

Ὑπερτρᾰφής, ές, (ὑπέρ, τρέφω) *nourished with exceeding care.*

Ὑπερτρέχω: f. *-θρέξω* and *-δρᾰμοῦμαι*, in Philetaer. Atal. 1, 3 also *-δραμῶ*: aor. *-έδρᾰμον* (ὑπέρ, τρέχω):—*to run over* or *beyond*, *outrun*, *escape from*, *πενίην*, Theogn. 620, cf. Eur. Ion 973.—2. *to excel*, *surpass*, *τινά τινι*, Eur. Tro. 930, Philetaer. l. c.—3. *to overstep*, *transgress a law*, Soph. Ant. 455.

Ὑπερτρῐσύλλᾰβος, ον, *of more than three syllables.*

Ὑπερτρῠφάω, ῶ, f. *-ήσω*, (ὑπέρ, τρυφάω) *to revel* or *riot extravagantly*, Luc.

Ὑπερυβρίζω, (ὑπέρ, ὑβρίζω) *to insult*, *maltreat excessively*, Dio C.

Ὑπερυγραίνω, (ὑπέρ, ὑγραίνω) *to make too moist*, Hipp. p. 446: pass., *to become so*, Id.

Ὑπέρυδρος, ον, (ὑπέρ, ὕδωρ) *over-filled with water*: in medic., *very dropsical*, Hipp. p. 183.

Ὑπερυθριάω, ῶ, f. *-άσω* [ᾱ] (ὑπό, ἐρυθριάω):—*to grow rather red*, *blush a little*, Ar. Plut. 702.

Ὑπέρυθρος, ον, (ὑπό, ἐρυθρός) *somewhat red*, *reddish*, Hipp., Thuc. 2, 49, Plat. Rep. 617 A.

Ὑπερυμνητός, όν, (ὑπέρ, ὑμνέω) *much to be extolled*, LXX.

Ὑπέρυμνος, ον, =foreg., dub.

Ὑπερύψηλος, ον, (ὑπέρ, ὑψηλός) *exceeding high*, Xen. An. 3, 5, 7.

Ὑπερυψόω, ῶ, (ὑπέρ, ὑψόω) *to exalt* or *extol exceedingly*, LXX.

Ὑπερφᾰής, ές, (ὑπέρ, φάος) *exceeding bright*, *far seen.*

Ὑπερφαίνομαι, (ὑπέρ, φαίνομαι) as pass. and mid., *to appear*, *show one's self over* or *above*, *λόφου*, Thuc. 4, 93; later c. acc., Plut. Dio 39.—Nic. Th. 177 uses the act. *ὑπερφαίνω* as neuter.

Ὑπερφᾰλαγγέω, ῶ, (ὑπέρ, φάλαγξ) *to extend the line of one's phalanx so as to outflank the enemy*; generally, *to outflank*, c. gen., Xen. Cyr. 6, 3, 20, cf. 7, 1, 5.

Ὑπερφᾰλαγγίᾱσις, ἡ, and *-ίωσις*, ἡ, as if from *ὑπερφαλαγγιάω*, *-ιόω*, *an outflanking of the enemy's line.*

Ὑπερφᾰνής, ές, gen. έος, (ὑπερφαίνομαι) *appearing over* or *above*, *out-topping others*, *δόρατα ὀρθά καὶ ὑπερφανῆ*, Xen. Hipparch. 5, 7, acc. to Steph. and Schneid., ubi al. *ὑπερήφανα.*—II. also=*ὑπερφαής*.

†Ὑπέρφας, αντος, ὁ, *Hyperphas*, father of Eurygania, Apollod. 3, 5, 8.

Ὑπέρφᾰτος, ον, (ὑπέρ, φατός, φημί):—*marvellous*, *unspeakable*, "*inexpressive*," Pind. Fr. 74, 8; *τινί*, *in* or *for* a thing, Id. O. 9, 98.

Ὑπερφέγγεια, ας, ἡ, (ὑπέρ, φέγγος) *an excessive shining*, Iambl.

Ὑπερφέρεια, ας, ἡ, (ὑπερφερής II) *haughtiness*, *pride*, LXX.

Ὑπερφερέτης, ου, ὁ, *he who is supreme*; *the ruler*; in Dion. H.,=Lat. Jupiter *Feretrius*.

Ὑπερφερής, ές, gen. έος, (ὑπερφέρω II):—*projecting*, *prominent*; hence *eminent*, LXX.—II. = *ὑπερήφανος*, Gramm.

Ὑπερφέρω, *to bear* or *carry over*, *ὑπ. τὸν ἰσθμὸν τὰς ναῦς*, Thuc. 3, 81, cf. 4, 8.—II. usu. intr., *to raise one's self*, *rise above*: *to be prominent*, *stand out*, Hipp.: hence,—III. *to surpass*, *excel*, *have the advantage over*, *τινός τινι*, one in a thing, *ῥόδα ὀδμῇ ὑπερφέροντα τῶν ἄλλων*, Hdt. 9, 96, cf. 8, 138, Ar. Eq. 584, Thuc. 1, 81: *τέχνη τέχνης ὑπερφέρουσα*, Soph. O. T. 381;—also c. acc., *ὑπερφέρεις τόλμῃ τε τόλμαν καὶ λόγῳ χρηστῷ λόγον*, Eur. Heracl. 555 (so *ὑπ. τὴν ἀνθρωπίνην φύσιν*, Isocr. 52 E, cf. Plut. Rom. 7):—c. dat. rei only, *to excel in* a thing, Hdt. 4, 74, Pors. Hec. 268.

Ὑπέρφευ, adv., like *ὑπερφυῶς*, *ὑπεράγαν*, *excessively*, *overmuch*, Aesch. Ag. 377: *too highly*, *φρονεῖν*, Aesch. Pers. 820, Eur. Phoen. 550; *φέρειν ὑπ.*, like *δεινῶς φέρειν*, Id. H. F. 1321.

Ὑπερφεύγω, (ὑπέρ, φεύγω) *to get out over and escape*, Hipp., Aesch. Pers. 100.

Ὑπερφθέγγομαι, (ὑπέρ, φθέγγομαι) dep. mid., *to sound*, *resound* or *shout above*, or *louder*, *ὑπ. εὐεπείᾳ*, *to excel* therein, Plut. 2, 396 D.

Ὑπερφθίνω and *ὑπερφθίω*, (ὑπέρ, φθίνω, φθίω) *to kill* or *destroy for* one:—pass., *to die for* or *in behalf of* one, *ὑπερέφθιτο πατρός*, Pind. P. 6, 29.

Ὑπερφίᾰλος, ον, *overbearing*, *overweening*, *haughty*, *arrogant*, *proud*, *violent*, freq. in Hom. (esp. in Od. of the suitors); so of the Cyclopes, Od. 9, 106; and of the Trojans, Il. 3, 106; 13, 621, etc.; cf. Pind. O. 10 (11), 43, P. 4, 197: also, *θυμὸς ὑπ.*, *a haughty* spirit, Il. 15, 94; *ἔπος*, *μῦθος ὑπ.*, *a haughty*, *arrogant* word, Od. 4, 503, 774; *οἶνος ὑπ.*, Ion ap. Ath. 495 B.—But that orig. the word only meant *exceeding in power*, *most puissant*, without any bad signf., is prob. from Od. 21, 289, where Antinoüs uses it of himself and the rest of the suitors, *ὑπερφιάλοισι μεθ' ἡμῖν δαίνυσαι*: and so in Pind. Fr. 93, it is simply *most huge*, *mighty*, cf. Id. P. 2, 80.—This orig. notion appears most clearly in the adv., *-λως*, *exceedingly*, *excessively*, *ὑπ. νεμεσίζειν*, Il. 13, 293; *νεμεσᾶν*, Od. 17, 481; 21, 285; *ἀνιάζειν*, Il. 18, 300: whence the adv. also passes into the signf. of *haughtily*, *arrogantly*, Od. 1, 227; 4, 663, etc. It is plain then the bad signf. is only so far in the word itself, as it denotes *excess*, cf. Buttm. Lexil. s. v. (Deriv very dub. Two have been suggested; first by poet. dialectic change from *ὑπέρβιος* (*quasi ὑπερβίαλος*); second, by Aeol. change of *υ* for *ὑπερφυής*, which is maintained by Buttm s. v., Nitzsch Od. 4, 663. Others from *φιάλη*, *running over the cup's brim*, hence *excessive*: but this is very far-fetched. That of the old Gramm., *perjured*, *breakers of truces made by libations from φιάλαι*, is worst of all.)

Ὑπερφῐλέω, ῶ, f. *-ήσω*, (ὑπέρ, φιλέω) *to love beyond measure*, Ar. Plut. 1072, Xen. Cyr. 1, 4, 6.

Ὑπέρφῐλος, ον, (ὑπέρ, φίλος) *a very warm friend*, Plut. (?)

Ὑπερφῐλοσοφέω, ῶ, (ὑπέρ, φιλοσοφέω) *to philosophise exceedingly*, Hipp. p. 1279.

Ὑπερφῐλότῑμος, ον, *over-ambitious.*

Ὑπερφλεγμαίνω, (ὑπέρ, φλεγμαίνω) *to be excessively inflamed*, Hipp. p. 411, etc.

Ὑπέρφλοιος, ον, *flourishing*, *rich*, *luxuriant*, *μῆλα*, Emped. 289. (Prob. from *φλοίω*, q. v., *φλέω*, cf. Plut. 2, 683.) [οῖ l. c.]

Ὑπερφλῠᾱρέω, ῶ, *to talk* or *chatter very absurdly*, A. B.

Ὑπερφλύζω, *to boil*, *bubble*, or *spout over.*

Ὑπερφοβέομαι, (ὑπέρ, φοβέω) pass., c. fut. mid., *to be excessively afraid*, Aesch. Theb. 238; *ὑπ. μή..*, Xen. Cyr. 1, 4, 2.

Ὑπέρφοβος, ον, (ὑπέρ, φόβος) *very fearful*, *timid*, Xen. Eq. 3, 9.—II. (causal), *very terrible*, LXX.

Ὑπερφορέω, ῶ, like *ὑπερφέρω* I, *to carry over*, Xen. Cyn. 8, 4.

Ὑπερφρίσσω, Att. *-ττω*, f. *-ξω*, (ὑπέρ, φρίσσω) *to shudder at* one *beyond measure*, *to be terribly afraid of* one, *τινά*, Luc. Jup. Confut. 4.

Ὑπερφρονέω, ῶ, *to be ὑπέρφρων*, *to have high thoughts*, Aesch. Ag. 1039; *ὑπ. τινι*, *to be proud of* a thing, Hdt 1, 199.—2. *to look down upon*, *disdain*, c. acc., Aesch. Pers. 825, Ar. Nub. 226, Thuc. 3, 39, etc.; hence also in pass., Thuc. 6, 16:—also c. gen., Eur. Bacch. 1326, Ar. Nub. 1400, Plat. Phaedr. 258 B.—II. *to surpass in knowledge*, *ὑπ. ἱστορίᾳ τὸν δῆμον*, v. l. Aeschin. 19, 42: *πάντα ὑπερφρ.*, *to be* thoroughly *well-informed*, Hipp. Hence

Ὑπερφρόνησις, εως, ἡ, *contempt*, *θανάτου*, Plut. 2, 238 B.

Ὑπερφροντίζω, (ὑπέρ, φροντίζω) *to be exceedingly concerned*, Heliod.

Ὑπερφρόνως, adv. from *ὑπέρφρων*.

Ὑπερφροσύνη, ης, ἡ, (ὑπέρφρων) *contempt*, *disdain*, Plut. 2, 19 D, 827 A.

Ὑπερφρύγιος, ον, *hyper-Phrygian*, a musical mode. [ῠ]

Ὑπέρφρων, ονος, ὁ, ἡ, (ὑπέρ, φρήν):—*high-minded*, *haughty*, *disdainful*, *proud*, *σῆμα*, *λόγοι*, Aesch. Theb. 380, 410; *φρονήματα*, Eur. Heracl. 388: neut. pl. *ὑπέρφρονα*, as adv., Soph. Aj. 1236:—in good sense, *ἐκ τοῦ ὑπέρφρονος*, with *confident superiority*, Thuc. 2, 62.

Ὑπερφυής, ές, (ὑπέρ, φυή):—*over-grown*, *enormous*, *immense*, Aesch. Fr. 212.—II. of things, *monstrous*, *extraordinary*, *singular*, *ὑπ. λίθοι*, *ἔργον*, in good sense, Hdt. 2, 175; 9, 78; in bad, Id. 8, 116; *ὑπ. τὸ μέγεθος*, Ar. Plut. 734: *marvellous*, *strange*, *τέχνη*, Ar. Eq. 141: *πῶς οὐχ ὑπερφυής*; is it not *mighty strange*? Dem. 848, 23: *strange*, *absurd*, *σχέτλια λέγεις καὶ ὑπερφυῆ*, Plat. Gorg. 467 B: *τὸ δὲ πάντων ὑπερφυέστατον*, Lys. 178, 40:—oft. also joined with a relat., ὑπερφυὴς ὅσος, Ar. Plut. 750; ὑπ. ὡς.., like Lat. *mirum quam..*, ὑπερφυεῖ ὡς μεγάλη βλάβη, Plat. Gorg. 477 D.—II. adv. -ῶς, *marvellously, wonderfully, excessively, exceedingly*, Ar. Ach. 142; in affirm. answers, ὑπερφυῶς μὲν οὖν, Plat. Rep. 525 B: so, ὑπερφυῶς ὡς.., freq. in Plat., cf. Stallb. Symp. 173 C.—When joined with other adjs. it always comes second, δεινὸν καὶ ὑπ., etc., Lob. Paral. 541.

Ὑπερφύομαι, pass., with aor. 2 and pf. act.: (ὑπέρ, φύω):—*to spring up over* or *above*: hence, *to outshoot, surpass, excel*, c. acc. pers. et dat. rei, ὁ ὑπερφὺς Ἕλληνας ἰσχύϊ, Hdt. 6, 127.

Ὑπερφῡσάω, ῶ, (ὑπέρ, φυσάω) *to blow up, inflate excessively*, Luc. Contempl. 19.

Ὑπερφωνέω, ῶ, (ὑπέρ, φωνέω) *to cry exceeding loud*, LXX.—II. trans., *to out-bawl*, τινά, Luc. Rhet. Praec. 13.

Ὑπερχαίρω, (ὑπέρ, χαίρω) *to rejoice exceedingly at* a thing, τινί, Eur. Med. 1165.—II. c. part., *to delight in doing* a thing, Xen. Cyr. 1, 3, 3.

Ὑπερχᾰλάω, ῶ, (ὑπερ, χαλάω) *to let down over* or *upon*, Leon. Al. 4; al. ὑπεκχ-.

Ὑπερχᾰρής, ές, gen. έος, (ὑπέρ, χαίρω) *overjoyed*, ἐπί τινι, Polyb. 1, 44, 5.

Ὑπερχειλής, ές, gen. έος, and ὑπέρχειλος, ον, *over the brim.*

Ὑπερχέω, f. -χεύσω, (ὑπέρ, χέω) *to pour over*:—pass., *to overflow, overrun*, Arist. Probl. 3, 34, 1.

Ὑπερχθόνιος, ον, (ὑπέρ, χθών) *above the earth*, Anth.

Ὑπερχλῐδάω, ῶ, f. -ήσω, (ὑπέρ, χλιδάω) *to be over-luxurious, be wanton, proud* or *arrogant*, Soph. Tr. 281.

Ὑπερχολάω, ῶ, (ὑπέρ, χολάω) *to have an excess of bile*: hence, *to be* or *grow exceeding angry*, Ar. Lys. 694.—II. transit., *to fill full of bile*, Hipp. ap. Galen.

Ὑπέρχολος, ον, (ὑπέρ, χολή) *exceeding bilious* or *wrathful*, Antiph. Incert. 92.

Ὑπέρχομαι, f. -ελεύσομαι, dep. mid., with aor. act. ὑπήλῠθον, ὑπῆλθον: Hom. uses only the aor. in both forms (ὑπό, ἔρχομαι). *To go* or *come under, get under, go into, enter*, like Lat. *subire*, c. acc., θάμνους, δῶμα, μέλαθρα, Od. 5, 476; 12, 21; 18, 150; ὄφρ' ἂν γᾶν ὑπέλθῃ, Aesch. Eum. 339; more rarely c. dat., Meineke Philem. p. 385: ὑπ. ὑπὸ τὴν φορὰν τοῦ ἀκοντίου, *to come within* its range, Antipho 121, 35, cf. 124, 20, sq.—II. *to go into secretly, to creep* or *steal into*: hence of involuntary feelings, *to come upon* or *over* one, c. acc. pers., Τρῶας τρόμος ὑπήλυθε γυῖα, fear *came over* the Trojans in their limbs, Il. 7, 215; 20, 44; so, ὑπέρχεταί με φρίκη, Hdt. 6, 134; cf. Soph. Phil. 1231, El. 928, Valck. Phoen. 1378.—III. metaph., *to creep into* another's *good graces, to fawn on, cringe to* him, Ar. Eq. 270, Andoc. 31, 43; ὑπ. καὶ δουλεύειν, Plat. Crito 53 E; ὑπ. καὶ θεραπεύειν, Dem. 623, 22:—then, *to undermine, entrap*, λάθρα μ' ὑπελθών, Soph. O. T. 386, cf. Phil. 1007; δόλῳ μ' ὑπῆλθες, Eur. Andr. 436;—c. acc. rei, *to seek by base arts*, τὴν τυραννίδα, Plut. Dio 7.—2. *to bow down to, honour, reverence*, τινά, Xen. Lac. 8, 2; also, *to shrink from, dread*, Id. Ath. 2, 14.—IV. *to go from under, go from bottom to top*, Aesch. Fr. 155.—V. *to advance slowly*, Xen. An. 5, 2, 30.

Ὑπέρχρεως, ων, (ὑπέρ, χρέος) *over head and ears in debt*, Dem. 821, 14.

Ὑπερχρήμᾰτος, ον, (ὑπέρ, χρῆμα) *exceeding wealthy*, Ocell. Luc.

Ὑπερχρονίζω, *to be over the time, go* or *pass over the time.*

Ὑπερχρόνιος, ον, and ὑπέρχρονος, ον, *beyond time, eternal.*

Ὑπέρχῠσις, εως, ἡ, (ὑπερχέω) *an overflowing*, Plut. 2, 502 A, etc.

Ὑπερχωρέω, ῶ. (ὑπέρ, χωρέω) *to depart over*, v. l. Thuc. 4, 43, for ὑποχωρέω.

Ὑπέρψῡχος, ον, (ὑπέρ, ψυχή) *above the soul, overpowering the soul*, Plat. Tim. 88 A, Bekk.

Ὑπέρψυχρος, ον, (ὑπέρ, ψυχρός) *exceeding cold*: metaph., *very frigid*, of a bad joke, Luc. Hist. Conscr. 16.

Ὑπερψύχω, (ὑπέρ, ψύχω) *to chill excessively, strike with a violent chill*, Hipp. p. 446, etc.

Ὑπερῴα, ας, ἡ, Ion. ὑπερῴη, *the palate*, Il. 22, 495, elsewh. οὐρανός and οὐρανίσκος: strictly fem from ὑπερῷος.

Ὑπερωδῡνέω,=ὑπεροδυνέω, Hipp.: and

Ὑπερωδῠνία, ας, ἡ, (ὀδύνη) *excessive pain*: from

Ὑπερώδῠνος, ον,=ὑπερόδυνος.

Ὑπερωέω, ῶ, f. -ήσω, (ὑπό, ἐρωέω) *to go back, retire, recoil*, Il. 8, 122, 314.

Ὑπερωϊόθεν, adv., *from an upper room*, Od. 1, 328: [ῐ] from

Ὑπερώϊον, ου, τό, Ep. and Ion. for ὑπερῷον, q. v., Hom.

Ὑπερώϊος, ΐα, ϊον, v. ὑπερῷος.

Ὑπερωκεάνιος, ον, *over, beyond* or *across the ocean.* [ᾰ]

Ὑπερωμία, ας, ἡ, (ὑπέρ, ὦμος) *the part above the shoulders*, LXX.

Ὑπερωνέομαι, (ὑπέρ, ὠνέομαι) dep. mid., *to buy too dear*, Themist.

Ὑπερώνῠμος, ον, *above all name, inexpressible.*

Ὑπερῷον, ου, τό, Ep. and Ion. ὑπερώϊον, *the upper part of the house, the upper story* or *upper rooms*, where the women resided, παρθένος αἰδοίη ὑπερώϊον εἰςαναβᾶσα, Il. 2, 514; εἰς ὑπερῷ' ἀναβάς, 16, 184; and oft. in Od.; ἐξ ὑπερῴου, Pind. Fr. 25; also in Att., as Ar. Eq. 996, Plut. 811.—Strictly it is neut. from sq., sub. οἴκημα.

Ὑπερῷος, ῴα, ῷον, Ion. and Ep. ὑπερώϊος, *being above* or *over*, ὑπ. θάλαμος=ὑπερῷον, Plut. Pelop. 35:—cf. ὑπερῴα. (-ώϊος -ῷος is a mere termin.; the adj. being formed from ὑπέρ, just as πατρώϊος, -ῷος from πατήρ.)

Ὑπέρωρος, ον, (ὑπέρ, ὥρα) *beyond the season, over-ripe*, Diosc.

Ὑπερωρόφιος, ον, *over* or *above the roof.*

Ὑπερώσιος, ον,=περιώσιος, Suid.

Ὑπερώτατος, η, ον, poet. superl. for ὑπέρτατος, Pind. N. 8, 73.

Ὑπερωτάω, ῶ, f. -ήσω, (ὑπό, ἐρωτάω) *to ask covertly, to imply* or *insinuate by a question*, Plat. Gorg. 483 A.

Ὑπεσθίω, f. ὑπέδομαι, (ὑπό, ἐσθίω) *to eat away under.*—II. *to eat gradually* or *secretly.*

Ὑπεσσεῖται, Dor. for ὑπέσεται, ὑπέσται, 3 sing. fut. from ὕπειμι.

Ὑπεσταλμένως, adv. part. pf. pass. from ὑποστέλλω, *drawn back* or *in, retiringly, modestly*, Heraclid.

Ὑπέσταν, Ep. for ὑπέστησαν, 3 plur. 2 aor. from ὑφίστημι, Il.

Ὑπέσχεθον, ες, ε, poet. for ὑπέσχον, lengthd. aor. 2 act. of ὑπέχω, Il. 7, 188.

Ὑπέσχημαι, perf. of ὑπισχνέομαι, ὑπέχομαι.

Ὑπεύδιος, ον, (ὑπό, εὔδιος) *somewhat still* or *calm, in the calm, clear sky*, γέρανοι, Arat. 1012: τὸ ὑπ. τῆς θαλάσσης, *a tolerable calm*, Plut. Themist. 32: of a place, Ap. Rh. 3, 1203. [ῑ in arsis in Arat. l. c.]

Ὑπεύθῡνος, ον, (ὑπό, εὔθυνος) *liable to give account for* one's *administration* of an office, *accountable, answerable, responsible*, Aesch. Pr. 324; ὑπεύθυνος πόλει, Id. Pers. 213; ὑπ. ἀρχή, as opp. to μουναρχίη, Hdt. 3, 80: οἱ ὑπ., at Athens, officers *who had to give an account* (of their administration), Ar. Eq. 259, Antipho 146, 23, etc.:—ὑπεύθυνος παραίνεσις, Thuc. 3, 43.—2. c. genit., *liable to*, ὑπεύθυνος ἀρχῆς ἑτέρας, ap. Dem. 747, 1; ὑπ. προκλήσεως, etc., Dem. 1114, 21; but also, *liable to make amends* or *pay for* a thing, e. g. of slaves, σῶμα ὑπ. ἀδικημάτων, they must pay for their misdeeds with their body, Dem. 610, 5: *guilty of* a thing, Luc.—3. also c. dat., ὑπ. κινδύνῳ, τιμωρίᾳ, Lycurg. 166, 17; 169, 8: but c. dat. pers., *subject to the will* of others, *dependent on* them, Lat. *obnoxius*, Dem. 291, 19, Aeschin. 51, 3.

Ὑπευνάομαι, as pass., (ὑπό, εὐνάω):—hence fem. part. aor. ὑπευνηθεῖσα, v. l. in Hes. Th. 374 (where however it is better written ὑποδμηθεῖσα), *lying under a man*, and so, *pregnant.*—II. *to be underbedded with* a thing, i. e. *lying* or *sitting upon* it, ὀρταλὶς νεοσσοῖς ὑπευνηθεῖσα, Nic. Al. 294.

Ὑπέχω, f. ὑφέξω: aor. ὑπέσχον, cf. ὑπέσχεθον, (ὑπό, ἔχω). *To hold under* or *underneath*, ὑπέσχεθε χεῖρα, Il. 7, 188: esp., *to hold* a cup *under* another vessel, while something is poured into it, Hdt. 2, 151, Ar. Ach. 1063, Pac. 431:—ὑπ. μαστόν, of a mother, Eur. Ion 1372:—ὑπ. (sc. τὴν χεῖρα) *to hold out* the hand (to receive bribes), Dem. 421, 18; cf. κυλλός:—ὑπ. οὖας, like Lat. *praebere aurem, to lend* an ear, Simon. 7, 16.—2. *to hold out, suggest*, τι, Dissen Pind. O. 2, 54 (99): *to allege, make a pretence of*, τὴν ἐκεχειρίαν, Ar. Pac. 908.—3. *to supply, afford*, πάντα, Ar. Lys. 841; τινί τι, Plat. Theaet. 191 D: ὑπ. ἑαυτόν, Lat. *praebere se alicui, to put* one's self *at the disposal of* another, Xen. Cyr. 7, 5, 44, cf. Stallb. Plat. Rep. 399 B; also c. inf., ὑπόσχες Σωκράτει ἐξελέγξαι, *let* Socrates examine you, Plat. Gorg. 497 B.—II. *to be under, uphold*, c. acc., Hdt. 4, 72: hence like Lat. *sustinere, to bear up against, undergo, be subject to. suffer*, ἄταν, Soph. Tr. 1274; ζημίαν, Eur. Ion 1308; τιμωρίαν, Thuc. 6, 80, cf. 3, 53.—2. esp. in law-phrases, ὑπ. δίκην τινός, *to have to give* an account of a thing, Hdt. 2, 118; τινί, to a person, Soph. O. T. 552, Eur. Hec. 1253, Or. 1649; so too, ὑπ. λόγον, *to have to give* account, Plat. Prot. 338 D, etc., (but also, *to sustain* an argument, Arist. Rhet. 1, 1, 1, cf. Anal. Pr. 2, 19, 1); ὑπ. εὐθύνας, Lys. 115, 11; ὑπ. αἰτίαν τινός, to be accused of a thing, Antipho 137, 18, cf. Thuc. 6, 80, etc.: also, ὑπ. φόνον τινός, *to give account for* the murder of any one, Eur. El. 1318.—On the use of the mid., v. sub ὑπισχνέομαι.

Ὑπήβολος, ον,=ὑπώβολος, q. v.

Ὑπηέριος, ον, (ὑπό. ἀήρ, ἠήρ) *under the air, exposed to the air*, Ap. Rh. 4, 1577.

Ὑπήκοον, ου, τό, a *narcotic plant*, with leaves like rue, Diosc.

Ὑπήκοος, ον, (ὑπό, ἀκοή):—*giving*

ear, hearkening, listening to: hence *a hearer, scholar.*—II. *obeying, obedient, subject,* usu. c. gen., Hdt. 1, 102; 4, 167, etc., Aesch., Thuc., etc.;—c. dat., Eur. Heracl. 287 (ubi v. Elmsl.), Ar. Plut. 146, Xen. Cyr. 2, 4, 22,—and so most usu. in late authors: Thuc. has ὑπ. τινός, 6, 20, but ὑπ. φόρῳ=ὑποτελής, 7, 57.—III. *the subject allies* of Athens were called ὑπήκοοι, opp. to the αὐτόνομοι, Böckh P. E. 2, p. 141.

Ὑπήλᾰτος, ον, (ὑπό, ἐλαύνω) *driving, carrying off downwards,* φάρμακα ὑπ., *purging* medicines, Hipp.

Ὑπηλῐφής, ές, (ὑπαλείφω) *smeared,* esp. with pitch.

Ὑπημάτιος, α, ον, (ὑπό, ἦμαρ) *towards day, in early morning,* like ὑπηῷος, Opp. H. 4, 640. [ᾰ]

Ὑπημύω, v. sub ὑπεμνήμυκε.

Ὑπήνεικαν, 3 pl. aor. Ion. of ὑποφέρω, Il. 5, 885.

Ὑπηνέμιος, ον, (ὑπό, ἄνεμος):—*windy, betokening wind,* Arat. 839: *full of wind,* ὑπ. ᾠόν, a *wind*-egg, which produces no chicken, Ar. Fr. 237, Plat. (Com.) Daed. 1: etc.; (ἀνεμιαῖον ᾠόν was considered better Att., Moer. p. 73, cf. Bergk ap. Meineke Com. Fr. 2, p. 1018);—properly of eggs laid by hens without the cock, Arist. H. A. 6, 2, 10, sqq., 10, 6, 2, sqq.; so, ὑπ. κύημα, Arist. Gen. An. 3, 1, 5, and 18;—so, in Ar. Av. 695, ὑπ. ᾠόν is the egg produced by Night *alone,* without impregnation; and so, Luc. Sacrif. 6 calls Vulcan the ὑπ. παῖς of Juno.—II. metaph., *vain, idle, empty,* of men, *a braggart,* Plut. Sertor. 12.

Ὑπήνεμος, ον, (ὑπό, ἄνεμος) *under the wind, sheltered from* it, opp. to προςήνεμος, Soph. Ant. 411, Theocr. 22, 32, Arist. H. A. 6, 1, 6: ἐκ τοῦ ὑπ., on the *leeward* side, Xen. Oec. 18, 7.—In Eur. Cycl. 44, ὑπ. αὔρα, prob. means a *gentle* breeze.—II. *swift as the wind,* Ep. Adesp. 313.

Ὑπήνη, ης, ἡ, *the under part of the face, on which the beard grows;* hence *the beard* itself, esp. *the moustache,* Aesch. Fr. 27; ὑπ. ἄκουρος, Ar. Vesp. 477; ὑπήνας ἕλκειν, to let the *beard* grow long, trail *a beard,* Ar. Lys. 1072. (Deriv. uncertain.) Hence

Ὑπηνήτης, ου, ὁ, *a bearded man, one that has a beard,* πρῶτον ὑπ., of a youth, *with his* first *beard,* Il. 24, 348, Od. 10, 279, cf. Plat. Prot. 309 B.

Ὑπηνόβιος, ον, (ὑπήνη, βίος) *living with a beard,* Plat. (Com.) Presb. 2.

†Ὕπηνος, ου, ὁ, *Hypenus,* of Pisa, first victor in the δίαυλος, Paus. 5, 8, 6.

Ὑπηοῖος, η, ον, (ὑπό, ἠώς):—*about dawn, towards morning, early,* Il. 8, 530, Od. 4, 656; στίβη ὑπηοίη, *early* rime or *morning* frost, Od. 17, 25:—cf. ὑπηῷος.

Ὑπήρεμα, better ὑπηρέμᾰ, (ὑπό, ἠρέμα) adv., *somewhat softly, gently, quietly,* Dion. P. 1122.

Ὑπηρεσία, ας, ἡ, (ὑπηρετέω):—strictly, *the service of rowers and sailors, sea-service:*—but usu., as concrete, *the whole body of rowers and sailors, a ship's crew,* Thuc. 8, 1, Lys. 162, 27, Dem. 1208, 20:—Thuc. opposes ὑπηρεσίαι to κυβερνῆται (1, 143); to θρανῖται (6, 31); and so, in Dem., ὑπηρεσίαι are opp. to ναῦται, ἐπιβάται, ἐρέται, 1209, 11; 1214, 23; 1216, 13, sq.; v. Arnold Thuc. l. c., cf. ὑπηρέτης I.—II. generally, *hard service, hard work,* Ar. Vesp. 602: *service done* to another, *assistance,* Plat. Legg. 961 E, etc.: *attendance on, obedience to* another, τινὸς εἴς τινα, Plat. Legg. 729 D; τινί, Ib. 717 C.—2. in plur., *the class of manual labourers, servants, officers,* Ib. 956 E.—III. at Athens, esp., *a public duty* or *service,* orig. differing from ἀρχή in having a salary, Böckh P. E. 1, 320.

Ὑπηρέσιον, ου, τό, (ὑπηρέτης) *the cushion on a rower's bench,* Thuc. 2, 93; εἰς ὑπ. καὶ κώπην, i. e. to rowers' service, Plut. Themist. 4:—also *a riding-pad* or *saddle-cloth,* Diod. 20, 4.—II. *the rowers' pay.*

Ὑπηρετέω, ῶ, f. -ήσω, (ὑπηρέτης):—strictly, *to row,* πλοῖον ὑπὸ δύο ἀνθρώπων ὑπηρετεῖσθαι δυνάμενον, Diod. 2, 55: *to do rowers' service,* Ael. N. A. 13, 2.—II. generally, *to do hard service; to work for, aid and abet,* τινὶ εἴς τι, Hdt. 1, 109; πρός τι, Xen. Eq. 8, 7:—*to serve, assist, minister to,* Lat. *inservire,* τινί, Hdt. 8, 41, and Att., ἔργοις ἀνοσίοις ὑπ., Soph. O. C. 283; *to comply with, gratify,* like χαρίζεσθαι, Xen. Cyr. 5, 1, 20, etc.; τοῖς τρόποις ὑπ., *to comply with, humour* his ways, Ar. Ran. 1432:—esp. of women, etc., *sui copiam facere,* Xen. Hier. 1, 38:—also, ὑπ. τι, *to do* a *service,* Soph. Phil. 15; ὑπ. τινί τι, Dem. 1356, 26; hence in pass., *to be done as service,* τὰ ἀπ' ἡμέων εἰς ὑμέας ὑπηρετέεται, Hdt. 4, 139, cf. Isocr. 39 E.—2. absol., *to be a servant, be in a servile condition,* Id. Vesp. 518.—The mid. is rejected by Herm. in Soph. El. 1298, cf. Elmsl. Heracl. 1017, O. C. 491; but in Hdt. 1, 108, it is sufficiently established. Hence

Ὑπηρέτημα, ατος, τό, *service rendered, service, help,* Lat. *officium,* Antipho 113, 10, Plat. Alc. 1, 106 B, etc; ποδῶν ὑπ., feet *that serve* one, Soph. El. 1358.

Ὑπηρέτης, ου, ὁ, (ὑπό, ἐρέτης):—*a rower;* generally, *a seaman, sailor, any one whatever of a ship's crew,* but distinguished from the ἐπιβάται and ναῦται by Dem. 1209, sq.; cf. ὑπηρεσία I, v. Böckh P. E. 1, p. 373.—II. *any doer of hard work, a labourer:* hence *one who does a service* to another, *a helper, assistant, servant, underling, inferior officer,* Lat. *apparitor,* Hdt. 3, 63; 5, 111, cf. Xen. Hell. 2, 3, 54, Dem. 690, 21; ὁ τῶν ἕνδεκα ὑπ., Plat. Phaed. 116 B: so Mercury is ὑπ. θεῶν, Aesch. Pr. 954: freq. in Att. in all kinds of relations, whether of servants, or friends, cf. Xen. Mem. 2, 10, 3:—ὑπ. ἔργου, *a helper in* a work, Id. An. 1, 9, 18.—2. at Athens, esp., *the servant who attended each man-at-arms* (ὁπλίτης), to carry his baggage, rations, and shield, like σκευοφόρος, Thuc. 3, 17: they were sometimes light-armed as slingers or bowmen, cf. Ar. Av. 1186.—3. in Xen., ὑπηρέται were *a number of men in immediate attendance on the general,* as *aides-de-camp* or *adjutants,* Cyr. 2, 4, 4; 6, 2, 13, etc.

Ὑπηρέτησις, ἡ, (ὑπηρετέω) *a serving* or *attending, service.*

Ὑπηρετητέον, verb. adj. from ὑπηρετέω, *one must serve, help,* τινί, Arist. Eth. N. 9, 2, 1.

Ὑπηρετικός, ή, όν, (ὑπηρετέω) *belonging to rowing,* πλοῖον ὑπ., *a rowing vessel, galley,* but v. signf. II.—II. generally, *suited* or *inclined for serving, serviceable,* τινί, Plat. Euthyphr. 13 D; τινὶ εἴς τι, Ib.: *helping* or *attending,* ὅπλα ὑπ., the arms *of the common men,* Xen. Cyr. 2, 1, 18: κέλης ὑπ., a cock-boat, *attending on* a larger vessel, Id. Hell. 1, 6, 37.

Ὑπηρέτις, ιδος, fem. from ὑπηρέτης II, Eur. I. A. 322, Plat.

Ὑπήρῐπε, 3 sing. aor. 2 from ὑπερείπω, Il.

Ὑπήσω, Ion. for ὑφήσω, fut. of ὑφίημι, Hdt.

Ὑπήτριον, ου, τό, *the part of the body below the* ἦτρον, Ath.

Ὑπηχέω, ῶ, f. -ήσω, (ὑπό, ἠχέω) *to sound under, to answer with a sound from below,* χθὼν ὑπήχησε, Eur. Supp. 710.—2. of musical strings, *to sound to, answer,* Arist. Probl. 19, 42, 1, etc.: so, θερινὸν ὑπηχεῖ τῷ τεττίγων χορῷ, Plat. Phaedr. 230 C.

Ὑπηῷος, ῴα, ῷον, (ἠώς)=ὑπηοῖος, Ap. Rh. †4, 841.

Ὑπίημι, Ion. for ὑφίημι, Hdt.

Ὑπίλλω, aor. 1 ὑπῖλα, Eur. Oed. 1; aor. pass. ὑπιλλήθην, Hipp. ap. Galen. (ὑπό, ἴλλω):—strictly, *to force* or *draw in underneath,* οὐρὰν ὑπ., like Lat. *remulcere caudam, to put* the tail *between the legs in fear,* Eur. l. c.; metaph., ὑπ. στόμα, *to keep* one's tongue *under,* i. e. be silent, check a feeling one dares not express, Soph. Ant. 509, (as he said just before, εἰ μὴ γλῶσσαν ἐγκλείσοι φόβος:)—cf. Ael. N. A. 12, 7, Buttm. Lexil. s. v. εἰλεῖν 12, and v. εἰλέω.

Ὑπιλλωπέω, ῶ, *to twinkle a little* with the eyes.

Ὑπῑνέω, ῶ, *to evacuate downwards* or *a little.*

†Ὕπιος, ου Ep. οιο, ὁ, *the Hypius,* a river of Bithynia near Prusa, Ap. Rh. 2, 795.

Ὕπισθα, Aeol. for ὄπισθε, like ἐξύπισθα for ἐξόπισθε.

Ὑπίστημι, Ion. for ὑφίστημι, Hdt.

Ὑπισχνέομαι, contr. -οῦμαι, Ion. pres. ὑπίσχομαι, as also in Aesch. Eum. 804: fut. ὑποσχήσομαι: aor. ὑπεσχόμην, imperat. ὑπόσχου, also with pass. form ὑποσχέθητι (as Stephan. reads in Plat. Phaedr. 235 D): pf. ὑπέσχημαι:—Hom., like Hdt., uses only the Ion. pres. and the aor.: (ὑπό, ἔχω, ἴσχω.) Strictly, *to hold one's self under:* hence, *to take upon one's self,* i. e., *to undertake, promise, engage,* often in Hom.; esp. of a father, *to promise* his daughter *in marriage, betroth her,* Il. 13, 368, Od. 4, 6; and of the bride, *to plight her troth,* Od. 2, 91: also, *to vow* to the gods, ἱερά, ἑκατόμβας, etc., Il. 6, 93, 115, etc.; usu. τινί τι, Il. 9, 263; 12, 236; 19, 141, etc.; so too in Hdt.:—with inf. fut., Il. 6, 93, 274, etc., and in Att., as Soph. Phil. 615, etc.; with acc. and inf. fut., Od. 8, 347; rarely with inf. pres., Il. 2, 112; 9, 19 (where however ἀπονέεσθαι has a fut. signf.): also, with inf. aor., sometimes in Att., as Xen. in Anab. (1, 2, 2; 2, 3, 20) has inf. aor., while in Cyrop. (2, 2, 12; 6, 1, 21) he uses inf. fut., cf. Lob. Phryn. 749: also with ἦ μήν followed by inf. fut., Xen. Cyr. 6, 2, 3:—generally, *to assure, assert, profess,* like Lat. *profiteri,* with inf. pres., Hdt. 2, 28; 7, 104, Plat. Soph. 232 D, 234 B.—(ὑπισχνέομαι is strictly only a collat. form of ὑπέχομαι, which accordingly supplies several of its tenses.)

Ὕπισχνος, ον, *somewhat thin* or *lean.*

Ὑπίσχομαι, Ion. for ὑπισχνέομαι, q. v., Hom., and Hdt.

Ὑπίχνιος, ον, (ὑπό, ἴχνος) *under foot,* susp. in Q. Sm. 9, 383.

Ὑπῐωγή, ῆς, ἡ, Od. 5, 404, v. l. for ἐπιωγή.

Ὑπνᾰλέος, α, ον,=ὑπνηρός, Nic. Th. 160, Al. 85.—II. act., *sending to sleep, sleepy-making,* κόπος, Anth. P. 5, 47.

Ὑπνᾰπάτης, ου, ὁ, (ὕπνος, ἀπα

τάω) *beguiling sleep*, or *pleasing in sleep*, Mel. 66, 102. [ᾰ]

'Υπνάω, ῶ, Ion. -έω, (ὕπνος) *to sleep*, usu. in mid. Hence

'Υπνηλός, ή, όν, poet. for sq., Nic. Th. 189; but also in late prose, as Diog. L. 6, 77.

'Υπνηρός, ά, όν, (ὑπνάω) *drowsy*: τὸ ὑπνηρόν, *drowsiness*, Hipp. p. 295.

'Υπνητικός, ή, όν, *disposed to sleep*.

'Υπνίδιος, α, ον,=ὑπνηρός, Leon. Tar. 65.

'Υπνίζω, (ὕπνος) *to put to sleep*.

'Υπνικός, ή, όν, (ὕπνος) *belonging to* or *producing sleep*, Hipp.

'Υπνοδοτήρ, ῆρος, ὁ,=sq.: fem. ὑπνοδότειρα, ἡ, Eur. Or. 175.

'Υπνοδότης, ου, ὁ, (ὕπνος, δίδωμι) *giver of sleep*, νόμος ὑπν., a *lulling* strain, Aesch. Pr. 575: fem -ότις, ιδος, ἡ.

'Υπνοδώτης, ου, ὁ,=foreg., fem. -ῶτις, ιδος, ἡ, Orph. H. 56, 8.

'Υπνομᾰχέω, ῶ, (ὕπνος, μάχομαι) *to fight with sleep, withstand sleep*, Xen. Cyr. 2, 4, 26.

῞Υπνον, ου, τό, a kind of *moss growing on trees*, Theophr.

'Υπνοποιέω, ῶ, *to cause* or *bring sleep*: from

'Υπνοποιός, όν, (ὕπνος, ποιέω) *causing sleep, lulling to sleep*, Ael. N. A. 16, 27.

῞Υπνος, ου, ὁ, *sleep*, very freq. in Hom.: also of *sleeping* or *lying with* a woman, Od. 11, 245; of *the sleep of death*, χάλκεος ὕπνος, Il. 11, 241: ἐν ὕπνῳ πίπτειν, to fall a-*sleep*, Pind. I. 4, 39 (3, 41); ὕπνῳ εὕδειν, Soph. O. T. 65: ἐν ὕπνῳ, καθ' ὕπνον, Plat. Rep. 476 C, Legg. 800 A, etc.:—also in plur., Hipp., ἐκ τῶν ὕπνων ἐγείρεσθαι, Plat. Rep. 330 E; cf. 537 B, Soph. 266 B; περὶ πρώτους ὕπνους, for περὶ πρῶτον ὕπνον (as in Plut. Lysand. 28), about the first *sleep*, Eubul. Antiop. 4:—τάπητες μαλακώτεροι ὕπνω, Theocr. 15, 125, cf. 5, 51,—as in Virgil, *somno mollior herba*.—II. *Sleep*, as a god, twin-brother of Death, Il. 14, 231; 16, 672, 682; acc. to Hes. Th. 212, son of Night without father. (Sanscr. *svap*, dormire, *svapna*, Lat. *sompnus*, *sop-or*: prob. also akin to ὕπτιος, as *sompnus*, *somnus*, *supinus*; and so strictly *a lying on the back*.) [ῠ in Att. poets, and Anth., Jac. Anth. P. p. 261.]

'Υπνοφᾰνής, ές, (ὕπνος, φαίνομαι) *appearing in sleep*, Manetho.

'Υπνοφόβης, ου, ὁ, (ὕπνος, φοβέω) *frightening in sleep*, Anth. P. 9, 524, 21.

'Υπνοφόρος, ον, (ὕπνος, φέρω) *bringing sleep*, Plut. 2, 657 D.

'Υπνόω, ῶ, f. -ώσω, (ὕπνος) *to lull to sleep*:—pass., *to fall asleep, sleep*, Hdt. 1, 11; 3, 69.—II. intr., like pass., Eur. Cycl. 454, Mosch. 2, 24: cf. ὑπνώω.

'Υπνώδης, ες, (ὕπνος, εἶδος) *of a sleepy nature, drowsy*, Eur. H. F. 1049; ἕξις, Plat. Rep. 404 A.

'Υπνωδία, ας, ἡ, *sleepiness, drowsiness*, Iambl.

'Υπνῶν, Lacon. inf. from ὑπνόω for ὑπνοῦν, Ar. Lys. 143.

'Υπνώσσω, Att. -ττω,=ὑπνόω, intr., *to be sleepy* or *drowsy*, Aesch. Eum. 124, 121, Plat. Rep. 534 C; simply, *to sleep*, Eur. Or. 173:—metaph., οὐκ ὑπνώσσει κέαρ, my heart *resteth* not, Aesch. Theb. 287.

'Υπνωτικός, ή, όν, (ὑπνόω) *inclined to sleep, sleepy, drowsy*, Arist. Probl. 3, 34, 2, etc.—II. act., *putting to sleep*, οἶνος, Theophr.

'Υπνώω, Ep. for ὑπνόω II, intr., *to sleep*, Il. 24, 344, Od. 5, 48; 24, 4: metaph., *to go to rest*, of the stars, *to set*, Coluth. 342.

'ΥΠΟ', prep., *with gen., dat., and acc.*: poet., esp. Ep., ὑπαί (like διαί for διά), when the last syll. cannot otherwise be made long; this Wolf allows in Hom. only before δ (Il. 3, 217; 10, 376, etc.), and before π, as Il. 2, 824; never before λ, ν, or ρ, nor yet before a vowel, Il. 15, 275; sometimes in compds., as ὑπαιδείδοικα, H. Hom. Merc. 165: rarely in Att. poets, as Aesch. Ag. 892, 944, 1164, Eur. El. 1186, Ar. Ach. 970.—('Υπό is to Sanscr. *upa*, Lat. *sub*, just as ὑπέρ to *upari*, Lat. *super*.) [ῠ]

A. WITH GENIT.,—I. of place, indicating that, *from under* which one comes or goes, αὖτις ἀναστήσονται ὑπὸ ζόφου, they will again rise *from under, from forth* the gloom, Il. 21, 56; ῥέει κρήνη ὑπὸ σπείους, Od. 9, 141; ὄσσε δεινὸν ὑπὸ βλεφάρων ἐξεφάανθεν, Il. 19, 17: esp. of rescuing *from under* another's power, after the verbs ἐρύεσθαι, ἁρπάζειν, ῥύεσθαι, ἐρύειν, Il. 9, 248; 13, 198; 17, 224, 235; or *out of* danger, Il. 23, 86, cf. Herm. Eur. Hec. 53: also with λύειν, ἵππους ὑπὸ ζυγοῦ λ., *from under* the yoke, Il. 8, 543, Od. 4, 39; ὑπ' ἀρνειοῦ λυόμην, I loosed myself *from under* the ram, Od. 9, 463; σπλάγχνων ὑπὸ ματέρος μολεῖν, i. e. to be born, Pind. N. 1, 55, cf. O. 6, 74: cf. ὑπέκ.—2. like ὑπό, c. dat., of the object, *under* which a thing is or is placed, *under, beneath*, strictly with some collat. signf. of motion, which however often disappears, ὑπ' ἀνθερεῶνος τέτατο, Il. 3, 372; ὑπὸ στέρνοιο τυχήσας, Il. 4, 106, etc.; also, νέρθεν ὑπό, Il. 16, 347:—in this signf. ὑπό c. gen. is so freq. in Att., that Thom. M. 868 calls this the Att. gen.; cf. Lob. Phryn. 196.—II. of cause or agency, freq. with pass. verbs, and with neuters in pass. signf., as, ὑπό τινος θνήσκειν, πίπτειν, ὀλέσαι θυμόν, πάσχειν, etc., where the gen. denotes the agent, *under whose hand*, i. e. *by* or *through whom* the thing takes place, as in the Lat. ablat. with *a* or *ab*, e. g. Il. 1, 242; 3, 61, 436; 4, 479; 5, 92, etc.; ὑφ' ἑαυτοῦ, *by* one's own free action, i. e. of one's self, Lat. *sua sponte*, ὑφ' ὑμῶν αὐτῶν, Thuc. 4, 64: ἀκούειν ὑπό τινος, to be told *by* one, hear *from* him, Soph. Aj. 1321, Pors. Med. 1011: sometimes with a verbal subst., as, τὸ ὑπὸ νόμου ἐπίταγμα (i. e. ἐπιτασσόμενον), Stallb. Plat. Rep. 359 A:—cf. πρός A. II.—2. also in pregnant phrases, not only of the immediate act of the agent, but also of its further result, σπέρχεσθαι ὑπό τινος, to haste driven on *by* some one, Il. 13, 334; so, φεύγειν ὑπό τινος, i. e. to flee *before* him, Il. 18, 149, cf. Il. 7, 64; 11, 119, 424, Od. 5, 320; 7, 263, etc.—3. in Hdt. and Att., often extended to the agency of feelings, passions, etc., as ὑπὸ δέους, χαρᾶς, φθόνου, ὀργῆς, ἀγνοίας, σπουδῆς, ῥίγους, etc., *by* or *from* fear, joy, etc., and so oft. answering to Lat. *prae* or *propter*, e. g. Hdt. 1, 85, 131; 3, 129, etc. Hence ὑπό is used even with active verbs, where some passive word may be supplied, e. g. πράττειν τι ὑπ' ἀρετῆς, to do somewhat *from* courage, i. e. put to it *by* courage, Hdt. 8, 1; ποιεῖν τι ὑπὸ δέους, etc.: ὀρύσσειν ὑπὸ μαστίγων, Valck. Hdt. 7, 21: esp. where the object is made more prominent than the subject, as, οὐ σέγε δόλος ἔσχε ὑπὸ χειρὸς ἐμᾶς, for σύγε ἐσχέθης δόλῳ.—4. to express subjection, ἀρετῶσιν ὑπ' αὐτοῦ, they are virtuous *under* his sway, Od. 19, 114.—5. but ὑπό oft. serves merely to denote the attendant or accompanying circumstances; sometimes with part. added, so that ὑπό is merely periphr. for the gen. absol., ἀϋσάντων ὑπ' 'Αχαιῶν, at their shouting, i. e. as they shouted, Il. 2, 334; 16, 277; ὑπὸ Ζεφύροιο ἰωῆς, Il. 4, 276, etc.: freq. of accompanying music, etc., to give the time; κωμάζειν ὑπ' αὐλοῦ, Hes. Sc. 278, sqq.; cf. Theogn. 371, Archil. 62, Charon p. 117; πίνειν ὑπὸ σάλπιγγος, Ar. Ach. 1001, v. Wess. Hdt. 1, 17:—hence, ὑπ' εὐφήμου βοῆς θῦσαι, to offer a sacrifice *accompanied by* it, Soph. El. 630; also, ὑπὸ φανοῦ πορεύεσθαι, as if under its guidance or escort, Xen. Lac. 5, 7: ὑπὸ πομπῆς ἐξάγειν τινά, *in* or *with* solemn procession, Hdt. 2, 45: in the same way it is used c. dat.

B. WITH DAT. of the object, *under* which a thing is, and so *of place*, freq. in Hom., e. g. ὑπὸ ποσσί, Il. 2, 784, et passim; ὑπὸ πλατανίστῳ, Il. 2, 307; ὑπὸ Τμώλῳ, at its foot, Il. 2, 866, cf. Od. 1, 186; so, ὑπὸ τῇ ἀκροπόλει, Hdt. 6, 105; ὑφ' ἅρμασι, *under*, i. e. *yoked to* the chariot, Il. 8, 402, cf. 18, 244: hence such phrases as ὑπὸ χερσί τινος δαμῆναι, ἁλῶναι, etc., Il. 2, 374, 860, etc.; ἐμῆς ὑπὸ χερσὶ δάμασσον, Il. 3, 352; ὑπὸ δουρὶ δαμῆναι, Il. 5, 653, etc.—II. of the object, *under whose hand*, i. e. *by* or *through whom* a thing is done, φέβεσθαι ὑπό τινι, *for fear of* him, Il. 11, 121; so, φοβεῖσθαι, ὁρμᾶσθαι ὑπό τινι, etc., freq. in Hom. with intrans. or pass. verbs, Il. 15, 637, Od. 13, 82; so, ὑπὸ πομπῇ τινος βῆναι, Il. 6, 171: τίκτειν, τίκτεσθαι ὑπό τινι, Il. 2, 714, 728, 742; cf. ὑπευνάομαι.—2. expressing *subjection* or *dependence*, ὑπό τινι, *under* one's *power*, Od. 3, 304; ὑπ' ἀνδράσι, Od. 7, 68: and, in Att., εἶναι ὑπό τινι, to be *subordinate, subject to* him; ὑφ' ἑαυτῷ, *under* one's self alone, Hdt. 7, 11; τεθραμμένος ὑπό τινι, *under the eye* or *direction of* a teacher, Stallb. Plat. Rep. 391 C; ἔχειν ὑφ' ἑαυτῷ, to have *under* one, *at* one's *command*, Hdt. 7, 157.—3. like ὑπό c. gen. I. 3, ὑπ' αὐλητῆρι πρόσθ' ἔκιον, advanced *to the music* of the flute-player, Hes. Sc. 283, also ὑπ' αὐλῷ, ὑπὸ κήρυκι, φωτί, δᾳδί, λαμπάδι, etc., Hemst. Luc. D. Mort. 6, 6. It may be remarked that ὑπό has no signf. c. dat., which it has not also c. gen.; but all its signfs. c. gen. do not belong to the dat.: later it is found as a mere periphr. of the dat., Jac. Anth. P. p. 69.

C. WITH ACCUS., to express motion *towards and under* an object, freq. in Hom., as, ὑπὸ σπέος ἤλασε μῆλα, drove them *under*, i. e. *into* the cave, Il. 4, 279; ὑπὸ ζυγὸν ἤγαγεν, Od. 3, 383, ἰέναι ὑπὸ γαῖαν, i. e. to die, Il. 18, 333:—the more vague signf. *towards, in the direction of a place*, is later; for phrases like ὑπὸ Τροίην, Od. 4, 146; ὑπὸ πτόλιν, Il. 11, 181; ὑπὸ τεῖχος, Il. 4, 407, are to be taken literally of the lofty site of the cities: and so, ὑπὸ δικαστήριον ἄγειν, Hdt. 6, 72, 104, prob. refers to the elevated seats of the judges above the parties, cf. ὑπάγω I. 2.—II. like ὑπό c. dat., *under* an object, *without* signf. of motion, Il. 2, 603, Od. 2, 181, etc.; ὑπ' *ἠῶ τ' ἠέλιόν τε*, everywhere *under* the sun, Il. 5, 267; *ὑπὸ τὴν ἄρκτον*, Hdt. 5, 10:—a sort of middle signf., connecting these last, lies in such places as Il. 3, 371; 21, 26, Od. 20, 278.—2. *under shelter* or *protection of*, and so *behind* a thing, *ὑπὸ τὴν θύρην*, Hdt. 1, 12; cf. Hdt. 9, 96.—III. of time, like Lat. *sub*, in loose definitions of time, *about*, *near*, *ὑπὸ νύκτα*, *towards* night, as night came on, cf. Il. 22, 102, Hdt. 6, 2; *ὑπὸ τὴν ἕω*, *ὑπὸ ταῦτα*, *about* the same time, Hdt. 2, 142; *ὑπὸ τὸν σεισμόν*, Thuc. 2, 27; and even *during*, *πάντ' ὑπὸ μηνιθμόν*, *throughout* its continuance, Il. 16, 202: sometimes c. part., *ὑπὸ τὸν νηὸν κατακαέντα*, *about* the time of its burning, Hdt. 1, 51.—IV. as c. gen. and dat., to express *subjection* or *dependence*: also, though rarely, of circumstances influencing an action.—V. *ὑπό τι*, as adv., *to a certain degree*, *in some measure*, Lat. *aliquatenus*, Plat. Gorg. 493 C, Phaedr. 242 D.

D. POSITION: *ὑπό* can always follow its subst., becoming, by anastrophé, *ὕπο*. It is freq. separated from the subst. by some intervening words, as in Il. 2, 465, Od. 1, 131; 5, 320, etc.

E. *ὑπό* without case, AS ADV., *under*, *below*, *beneath*, oft. in Hom.; esp. of young under the mother, i. e. at the breasts, Od. 4, 636; 21, 23.—2. *behind*, Hdt. 7, 61.—II. *secretly*, *unnoticed*, Il. 23, 153; 24, 507.—III. *ὑπ' ἐκ*, or (as some write it) *ὑπέκ*, cf. sub v. In Hom. the separation of the prep. from its verb by tmesis is very freq., and sometimes it follows, like German prepositions, in which case it suffers anastrophé, e. g. Od. 9, 17.

F. IN COMPOS.:—I. *under*, as well of rest as of motion, as in *ὕπειμι*, *ὑποβαίνω*, etc.—2. of the mixing of one thing with another, as *ὑπάργυρος*, *ὑπόχρυσος*.—3. of the agency or influence under which a thing is done, to express subjection, subordination, etc., as *ὑποδαμάω*, *ὑποδμώς*, etc.—II. denoting what is in small degree, gradual, secret, etc., *somewhat*, *a little*, as *ὑποκινέω*, *ὑποδεής*: *by degrees*, *by little and little*, *underhand*, *secretly*, just like Lat. *sub*, as *ὑποθωπεύω*, *ὑποκορίζομαι*.

Ὑποακταίνομαι, v. *ὑπερικταίνομαι*.

Ὑποάμουσος, ον, (ὑπό, ἄμουσος) *a little estranged from the muses* or *from literature and the arts*, Plat. Rep. 548 E.

Ὑπόβαθμος, ου, ὁ, and ὑποβάθρα, ας, ἡ,=sq.

Ὑπόβαθρον, ου, τό, *any thing put* or *set under*, *a prop*, *stay*, *groundwork*, *base*.—2. *the foot*.—3. *a footstool*, Theophr.—4. *a carpet spread under foot*, Xen. Mem. 2, 1, 30: from

Ὑποβαίνω, f. -βήσομαι, (ὑπό, βαίνω) *to go under*, *stand under*, esp. *as a prop* or *base*.—II. *to go under* or *down*; of the tide, *to ebb*, Plut. 2, 897 B.—III. metaph., *τεσσαράκοντα πόδας ὑποβὰς τῆς ἑτέρης (πυραμίδος) τωὐτὸ μέγαθος*, *going* 40 feet *below* the like size of the other pyramids, i. e. building it 40 feet lower, Hdt. 2, 127: *ὑπ. αὐχήματος*, *to abate* from boasting, Dion. H. 8, 48.—2. *to decrease*, *grow less*, also of numbers, Plat. Legg. 775 B.—3. *to be lower* or *inferior*, *be the second* in *rank*.—4. *μικρὸν ὑποβάς*, in writing, a little *farther below in the text*.

Ὑποβάκχειος, ου, ὁ, in metre, *a foot consisting of one short and two long syllables*, e. g. *Ποσειδῶν*, like the *Βακχεῖος*, Dion. H.

Ὑπόβακχος, ον, (ὑπό, Βάκχος) *under the power* or *influence of Bacchus*, hence *frenzied*, Philostr.

Ὑποβάλλω, f. -βαλῶ, (ὑπό, βάλλω) *to throw*, *put* or *lay under*, as clothes, carpets, etc., Lat. *substernere*, *λῖτα*, Od. 10, 353; *πίλους*, Xen. Cyr. 5, 5, 7:—*ὑπ. τινί τι*, Eur. Or. 223, etc.; also, *τι ὑπὸ πόδας*, Xen. Oec. 18, 5: *ὑπ. αἶγας τοῖς τράγοις*, like Lat. *submittere*, Longus 3, 21:—*to place under* (as a beginning, foundation), Aeschin. 4, 19; and in mid., Polyb. 13, 6, 2.—2. *to subject*, *ἑαυτόν τινι*, Aeschin. 66, 25.—II. in mid., *to substitute* another's child *for one's own*, Hdt. 5, 41, Ar. Thesm. 340, 407, Plat. Rep. 538 A, Dem. 563, 5, etc.; the origin of which phrase is plain from the words of Eur., *μαστῷ γυναικὸς σῆς ὑπεβλήθην λάθρα*, Alc. 639; cf. *ὑποβολιμαῖος*:—metaph., *ὑποβαλλόμενοι κλέπτουσι μύθους*, they lay false charges at his door, Soph. Aj. 188, cf. Isocr. 314 C.—III. *to throw in* a word *under* or *after* another, *to rejoin*, *reply*, *retort*, *interrupt*. as usu. explained in Il. 19, 80 (in Ep. form *ὑββάλλω*); but cf. signf. IV, and v. *ὑποβλήδην*;—so, however, in Aeschin. 12, 15; 60, 24, etc.—IV. *to suggest*, *whisper* something to another as a prompter does, or *to have another to speak* for one, *while one prompts* him, Il. 19, 80, acc. to Herm. Opusc. 5, 302; *ὑποβαλεῖν δυνήσεσθε ἤν τι ἐπιλανθάνωνται*, Xen. Cyr. 3, 3, 55; cf. Plat. Gorg. 491 A:—*to dictate*, *ὑπ. λόγον τινί*, Isocr. 280 E, cf. 112 C, Dem. 580, 6, etc.; *ὑπ. ὀνόματα*, of an informer, Lys. 132, 9: cf. *ὑποβολή* I. 3.—V. *to throw to* or *before*, as food to beasts, etc., Polyb. 1, 82, 2.—VI. in mid., *to appropriate to one's self*, *ἀλλότρια*, Strab.

Ὑποβαρβαρίζω, f. -ιῶ, (ὑπό, βαρβαρίζω) *to speak a little like a foreigner*, *speak rather broken*, Plat. Lys. 223 A.

Ὑποβάρβᾰρος, ον, *speaking somewhat barbarously*.

Ὑπόβᾰσις, εως, ἡ, (ὑποβαίνω):—*a going down* or *backward*.—II. *a stooping* or *crouching down*, esp. of a horse that lowers itself to take up the rider, Lat. *subsessio*, Xen. Eq. 1, 14; cf. *ὑποβιβάζομαι*.—III. *a basement*, *pedestal*, *foot*, Inscr.

Ὑποβάσκᾰνος, ον, (ὑπό, βάσκανος) *somewhat envious*, Manetho.

Ὑπόβασμος, ὁ, Ion. for ὑπόβαθμος,

Ὑποβαστάζω, *to bear from under*, *underprop*.

Ὑποβάτης, ου, ὁ,=ὑπόβαθρον. [ᾰ]

Ὑποβδύλλω, (ὑπό, βδύλλω) *to break wind secretly*, Luc. Lexiph. 10.

Ὑποβένθιος, ον, (ὑπό, βένθος)= ὑποβύθιος, Anth. P. 7, 636.

Ὑποβήσσω, Att. -βήττω, f. -βήξω, (ὑπό, βήσσω) *to cough a little*, *have a slight cough*, Hipp. p. 176, Luc. Gall. 10, etc.

Ὑποβῐβάζω, f. -άσω, (ὑπό, βιβάζω) *to draw* or *bring down*: in medical phrase, *to carry off downwards*, i. e. *by purging*, *ὑπ. τὰ χολώδη*, Diosc.:—mid., *to let one's self down*, *stoop* or *crouch down*: of a horse, *to lower itself to take up the rider*, Lat. *subsidere*, Xen. Eq. 6, 16. Hence

Ὑποβῐβασμός, οῦ, ὁ, *a carrying off downwards*, *purging*.

Ὑποβιβρώσκω, (ὑπό, βιβρώσκω) *to eat away underneath*, in pass., Q. Sm. 9, 382.

Ὑποβῑνητιάω, ῶ, (ὑπό, βινητιάω) ὑποβινητιῶντα βρώματα, *aphrodisiacs*, Menand., cf. Meineke p. 161.

Ὑπόβλαισος, ον, (ὑπό, βλαισός) *bent outwards a little*, Arist. Inc. An 16, 1.

Ὑποβλαστάνω, f. -στήσω, (ὑπό, βλαστάνω) *to bud* or *grow from below*—*to grow a little* or *gradually*, Joseph

Ὑπόβλεμμα, ατος, τό, *a secret look*. *a look askance*, *angry look*: and

Ὑποβλεπτικός, ή, όν, *casting a stolen look*, *eyeing askance*: from

Ὑποβλέπω, f. -ψω, (ὑπό, βλέπω) *to look up from underneath at*, *glance at* or *look askance at*, *eye scornfully*, *angrily*, *τινά*, Lat. *limis oculis intueri*, *suspicere*, Ar. Thesm. 396; *ὑποβλ. τινὰ ὡς καταφρονοῦντα*, *ὡς διαφθορέα*, Plat. Symp. 220 C, Crito 53 B; cf. Luc. Symp. 6:—also, *to cast stolen looks at*, of lovers, Plut. 2, 521 B:—hence in pass., *ὑποβλέπεσθαι ὡς ἐγνωσμένοι*, Eur. H. F. 1287.—II. intrans., *to look with the eyes half open*, *to wink*, *twinkle*, of people half asleep, Hipp.; esp., *to give an angry side-look*, etc., *ταυρηδὸν ὑπ. πρὸς τὸν ἄνδρα*, Plat. Phaed. 117 B; *ἀπειλητικόν τι ὑπ.*, Luc. Vit. Auct. 7. Hence

Ὑπόβλεψις, εως, ἡ, *a casting side-glances*: *a looking askance* or *angrily at*, etc.

Ὑποβλήδην, adv., (ὑποβάλλω):—strictly, *throwing under*, esp. *suggesting a word*, hence *by way of caution*, *warning* or *reproof*, *ὑποβλήδην ἠμείβετο*, Il. 1, 292; cf. Herm. Opusc. 5, 305, sqq., v. sub *ὑποβολή* I. 3.—II. *supposititiously*.—III. *looking sidelong*, H. Hom. Merc. 415 (where *ὑποβλέβδην* has been conjectured, but v. Herm. ubi supra).

Ὑποβληδόν, adv.,=foreg.

Ὑπόβλημα, ατος, τό, *any thing put under*.

Ὑποβλητέος, α, ον, verb. adj. of *ὑποβάλλω*, *to be laid* or *put under*, *τινί*, Xen. Oec. 19, 9: *to be substituted for* another, etc.—II. *ὑποβλητέον*, *one must put under*, etc., Dion. H.

Ὑποβλητικῶς, adv.,=ὑποβλήδην.

Ὑπόβλητος, ον, (ὑποβάλλω):—*put under*.—II. *put in another's place*, *spurious*, *counterfeit*, *false*, Soph. O. C. 794; *λόγος*, Aj. 481.

Ὑποβλίττω, (ὑπό, βλίττω) *to cut out secretly*, as honey from a hive, Philostr.

Ὑποβλύζω, *to sprout up from below*.

Ὑποβολεύς, έως, ὁ, (ὑποβάλλω) *one who puts* or *lays under*, *gives a hint* or *notion of*, *a suggester*, *reminder* (v. ὑποβολή I. 4):—in a theatre, *a prompter*, Plut. 2, 813 E; cf. Meineke Comm. Misc. p. 42.

Ὑποβολή, ῆς, ἡ, (ὑποβάλλω):—I. actively, *a throwing*, *putting* or *laying under*, hence *a hiding*, *concealing*, *ὑπ. ἐνεδρευόντων*, *a setting men in ambush*, *the hidden position* of an ambuscade, Polyb. 3, 105, 1.—2. *a substitution by stealth*, esp. *of supposititious children*, Plat. Rep. 538 A; *ὑποβολῆς γράφεσθαί τινα*, to charge any one with *bastardy*, A. B., cf. sq.—3. *a suggesting*, *reminding*, *ἐξ ὑποβολῆς*, upon *secret advice*, Xen. Cyr. 3, 3, 37: cf. Polyb. 9, 24, 3:—hence prob., *ἐξ ὑποβολῆς ῥαψῳδεῖσθαι*, *to recite according to a hint* or *cue given*, Diog. L. 1, 57 (on this disputed phrase, v. on the one side, Herm. Opusc. 5, 300, sqq., 7, 65, sqq.; and on the other, Wolf Proleg. Il. p. cxl.—II. pass., *that which is put under*, *a foundation*, *groundwork*, Plut. 2, [illegible] B.—metaph., like *ὑπόθεσις*, *the subject*, *subject-matter*, λόγου, of a speech, Luc.—2. *natural ability, capacity*, Muson. ap. Stob. Ecl. 2, p. 428.

Ὑποβολιμαῖος, α, ον, (ὑποβολή I. 2):—*substituted by stealth, supposititious, spurious, counterfeit*, esp. of children, like νόθος, Plat. Rep. 537 E; τὰ ὑπ. (sc. τέκνα), Hdt. 1, 137, Polyb., etc.

Ὑπόβολος, ον, *pledged*; v. sub ὑπώβολος.

Ὑποβορβόριος, ον, and ὑποβόρβορος, ον, *with a muddy bottom.*

Ὑποβορβορύζω, (ὑπό, βορβορύζω) *to rumble a little*; ἐν ποτοῖσι ὑποβ., to drink with a noise, Hipp. p. 126, cf. 166, 1121.

Ὑποβουλεύω,=ἐπιβουλεύω, very dub.

Ὑπόβραγχος, ον, (ὑπό, βράγχος) *somewhat hoarse from cold*, Hipp. p. 415.

Ὑποβρᾰχεῖν, aor. 2 of ὑποβράζω or ὑποβράσσω, *to crack under* or *with*, Q. Sm. 10, 72.

Ὑπόβρᾰχυς, υ, *somewhat short*:—adv., ὑπόβραχυ, *gradually.*

Ὑποβρέμω, (ὑπό, βρέμω) *to roar under* or *in answer to*, c. gen., Ἄϊδος ὑποβρέμει μυχὸς γᾶς, Aesch. Pr. 434.

Ὑποβρέχω, (ὑπό, βρέχω) *to soak* or *moisten a little.*—II. *to wet* or *soak one's self a little*; metaph., *to drink moderately*, οἰναρίοις ὑποβρέχειν, Alex. Incert. 5:—ὑποβεβρεγμένος, *somewhat drunk*, Luc. D. Deor. 23, 2, ubi v. Hemst.

Ὑποβρομέω, ῶ,=ὑποβρέμω, Nic. Al. 287.

Ὑπόβρῠχα, v. ὑπόβρυχος.

Ὑποβρῡχάομαι, dep. pass., *to roar* or *bellow a little.*

Ὑποβρύχιος, ον, poet. also α, ον, H. Hom. 33, 12, and even in Plat. Phaedr. 248 A (ὑπό, βρύχιος):—*under water*, ll. cc., Hdt. 1, 189—II. *in the deep*, and so (generally) *lying deep, not near the surface*, Hipp.; *underground*, opp. to ἐπιπολάζων, Luc. Dipsad. 3.—II. metaph., ὑπ. πυρετός, *a hidden* fever, one that shows itself by degrees, Hipp. [ῠ]

Ὑπόβρῠχος, ον,=foreg., usu. in neut. plur. ὑπόβρυχα as adv., *under water*, ὑπόβρυχα θῆκε, Od. 5, 319; γενέσθαι, Hdt. 7, 130; ναυτίλλονται, Arat. 426; Opp., etc.;—though Buttm. Lexil. s. v. βρόξαι 9, would explain such passages adjectively.—All other parts of the word seem to be taken from ὑποβρύχιος.

Ὑπόβρωμος, ον, (ὑπό, βρῶμος) *stinking a little*, Diosc.

Ὑποβύθιος, ον, (βυθός)=ὑποβρύχιος. [ῠ]

Ὑπογαίδιος, ον, ὑπόγαιος, ον, v. sub ὑπόγειος.

Ὑπογᾰμέω, ῶ, (ὑπό, γαμέω) *to marry thereupon* or *after*, Ael. N. A. 7, 25.

Ὑπογαστρίζομαι, (ὑπό, γαστρίζω) dep., *to eat one's belly pretty full*, Aesop.

Ὑπογάστριον, ου, τό, *the lower belly from the navel downwards, the paunch*, Hipp.—II. *the lower part of a sea-fish*, esp. of the tunny, a favourite dish at Athens, Comici ap. Ath. 302 D, sq., whence the joke in Ar. Vesp. 195:—strictly neut. from

Ὑπογάστριος, ον, (ὑπό, γαστήρ) *of* or *belonging to the belly*, πάθη ὑπ., lusts *of the belly*, Philo.

Ὑπογείνομαι, (ὑπό, γείνομαι) dep. mid., *to be born*: but in aor. ὑπογείνασθαι, transit., *to bear, bring forth*, Euphor. Fr. 61.

Ὑπόγειος, ον, (ὑπό, γῆ) *under the earth, subterraneous*, Aesch. Fr. 54, Plat. Ax. 371 A: Ion. ὑπόγαιος, Hdt. 2, 100, 148: in Hesych. also ὑπογαίδιος.

Ὑπόγεισος, ον, (ὑπό, γεῖσον) *with a coping* or *eaves.*—II. ἡ ὑπόγεισος, a kind of *houseleek* (ἀείζωον) *growing in the gutters of roofs*, Plin.

Ὑπογελάω, ῶ, (ὑπό, γελάω) *to laugh slily, smile*, Lat. *subridere*, Plat. Charm. 162 B.

Ὑπογέμω, *to be somewhat full.*

Ὑπογενειάζω, (ὑπό, γενειάζω) *to intreat by touching the chin*, Aeschin. 9, 20.

Ὑπογενειάσκω, (ὑπό, γένειον) *to have a beard beginning to grow*, Philet.

Ὑπόγεως, ων,=ὑπόγειος.

Ὑπογηράσκω (v. sub γηράσκω), *to grow rather old, grow old gradually*, Ael. N. A. 7, 17.

Ὑπογίγνομαι, later -γίνομαι, (ὑπό, γίγνομαι) dep. mid., *to grow up by degrees, after* or *in succession*, Lat. *subnasci*, Hdt. 3, 159, Polyb., etc.:—*to be forthcoming to meet an occasion*, τινί, Polyb.

Ὑπογκόω, ῶ, *to enlarge* a thing *somewhat, make* it *fat.*

Ὑπόγλαυκος, ον, (ὑπό, γλαυκός) *somewhat grey*, of eyes, opp. to ὑποχαροπός, Xen. Cyn. 5, 23; cf. γλαυκός, χαροπός.

Ὑπογλαύσσω, (ὑπό, γλαύσσω) *to glance from under, glance furtively*, like ὑποβλέπω, Mosch. 2, 86, Call. Dian. 54.

Ὑπόγλισχρος, ον, (ὑπό, γλίσχρος) *somewhat slippery* or *clammy*, Hipp.

Ὑπογλουτίς, ίδος, ἡ, (ὑπό, γλουτός) *the outer side of the thigh*, opposite to the περίνεον, Arist. H. A. 1, 14, 2.

Ὑπογλῠκαίνω, (ὑπό, γλυκαίνω) *to sweeten a little*: metaph., *to coax and smooth down*, τινά, Ar. Eq. 216.

Ὑπόγλῠκυς, υ, gen. εος, *sweetish.*

Ὑπογλώσσιος, ον, Att. -ττιος, (ὑπό, γλῶσσα):—*under the tongue*; τὸ ὑπ., *the region under the tongue*, Arist. H. A. 2, 15, 10:—ὑπ. βάτραχος,=sq., Lat. *rana.*

Ὑπογλωσσίς, ίδος, ἡ, Att. -ττίς, (ὑπό, γλῶσσα) *a swelling on the under side of the tongue*, Hipp.—2. a kind of *chaplet*, Philet. 58, Plat. (Com.) Ζεὺς κακ. 4.

Ὑπόγλωσσον, ου, τό, a kind of *butcher's-broom* or *ruscus*, on the leaves of which *a small leaf like a tongue grows*, with the flower and fruitstalk under it, written also ἱππόγλωσσον, Diosc. 4, 132.

Ὑπόγλωσσος, ον, later form for ὑπογλώσσιος.

Ὑπογνάμπτω, f. -ψω, (ὑπό, γνάμπτω) *to bend round under, bend unperceived* or *gradually*, H. Hom. 7, 13; cf. ὑποκάμπτω.

Ὑπόγνυθα, adv., *in meditative* or *mournful mood*, Hesych., who explains it, τὰς χεῖρας ἔχων ὑπὸ τὴν γνάθον.

Ὑπογογγύζω, *to murmur* or *mutter to one's self.*

Ὑπογογγυστής, οῦ, ὁ, *one that murmurs to himself.*

Ὑπογονάτιος, ον, *under the knee*; τὸ ὑπ., *a knee-cushion.*

Ὑπογουνίς, ίδος, ἡ, dub. l. for ἐπιγ-.

Ὑπόγραμμα, ατος, τό, (ὑπογράφω) *that which is written under*: *a signature.*—2. *an inscription*, Lycurg. 164, 33.—II. *that which is painted*: *a staining*, esp. of the eyelids: also *the cosmetic used for that purpose*, Ar. Fr. 695.

Ὑπογραμμᾰτεία, ας, ἡ, *the office of* ὑπογραμματεύς, Plut. 2, 840 E.

Ὑπογραμμᾰτεύς, έως, ὁ, (ὑπό γραμματεύς) *an under-clerk, under secretary*, Antipho 145, 26, Lys. 186, 3; cf. Böckh P. E. 1, 251.

Ὑπογραμμᾰτεύω, *to be a* ὑπογραμματεύς, τινί, Antipho 147, 14; τῇ ἀρχῇ ὑπ., Lys. 186, 8.

Ὑπογραμμός, οῦ, ὁ, (ὑπογράφω) *a writing-copy, pattern, model*, N. T.:—ὑπ. παιδικοί, *copy-heads* for children, containing all the letters of the alphabet: three of such forms have been preserved by Clem. Alex., μάρπτε σφὶγξ κλὼψ ζβυχθηδόν,—βέδυ ζὰμψ χθὼ πλῆκτρον σφίγξ,—and κναξζβὶ χθύπτης φλεγμὼ δρόψ, which last was wrongly ascribed to Thespis, Bentl. Phal. p. 240.

Ὑπογραπτέον, verb. adv. from ὑπογράφω, *one must sketch out*, Strab.

Ὑπογρᾰφεύς, έως, ὁ, (ὑπογράφω) *one who writes under another's orders, a secretary, amanuensis*, Luc. Demosth. Enc. 44:—at Athens, *the clerk of the Popular Assembly* (the clerk of the Council being called ἀντιγραφεύς):—but in Ar. Eq. 1256, ὑπ. δικῶν appears to be *a private secretary*, who drew indictments for a sycophant.

Ὑπογρᾰφή, ῆς, ἡ, (ὑπογράφω) *a subscription, signature*: esp. *a bill of indictment*, Lat. *libellus accusatorius*, Plat. Theaet. 172 E: cf. ὑπογράφω.—2. *an impression, mark*, τενόντων ὑπογραφαί, foot-*prints*, Aesch. Cho. 209.—3. *a subjoined writing* or *table*, Arist. Interpr. 13, 2.—II. *a writing-copy.*—III. *a first sketch, design, outline*, Lat. *adumbratio*, opp. to τελεωτάτη ἀπεργασία, Plat. Rep. 504 D:—metaph., *sketch, general description, summary* of what is to be said, an advocate's *brief*, Ib. 548 D, Legg. 737 D, cf. Stallb. Theaet. 172 D.—IV. *a painting under*, of the eyelids, Xen. Cyr. 1, 3, 2; cf. ὑποχρίομαι.

Ὑπογράφια, ων, τά, (sc. χρήματα) *money lent upon a note of hand* or *bill.*

Ὑπογράφω, f. -ψω, (ὑπό, γράφω) *to write under, subscribe, sign*: also, *to write under an inscription, subjoin to it* ὑπ. τι στήλῃ, Thuc. 5, 56: *to write the name* or *title upon* a thing, *to indorse with a title*, etc., Dem. 973, 14, v. l. 693, 10 (cf. ἐπιγράφω):—mid., *to set one's name to a bill of indictment*, etc.; ὑπογράφεσθαί τινι, *to join in bringing a charge* or *accusation against* any one, Lat. *subscribere accusationem in aliquem*, Dem. 1484, 17; cf. Eur. H. F. 1118.—II. *to write under* another's dictation, Plut. Caes. 17.—III. *to write to be copied*, ὥςπερ οἱ γραμματισταὶ τοῖς μήπω δεινοῖς γράφειν τῶν παίδων ὑπογράψαντες γραμμὰς τῇ γραφίδι, Plat. Prot. 326 D, ubi v. Heind.; hence, *to prescribe*, νόμους, Id. Legg. 734 E; cf. 711 B, Theaet. 171 D.—2. also in drawing, *to sketch, draw in outline*, Lat. *adumbrare*, opp. to ἀπεργάζομαι, Stallb. Plat. Rep. 500 E, Isocr. 99 B: metaph., *to sketch, delineate, draw out*, Plat. Rep. 548 C:—also in mid., Id. Rep. 501 A, cf. Legg. 803 A.—IV. *to assign over, to pledge, mortgage*, metaph., ὑπογράφειν τινὶ ἐλπίδα, *to assign* hope to one, i. e. feed him with empty hopes, Polyb. 5, 36, 1; 62, 1, etc.—V. ὑπογράφειν ὀφθαλμούς or βλέφαρα, *to paint under* or *stain* the eyelids. [ᾰ]

Ὑπόγρῡπος, ον, (ὑπό, γρυπός) *with a rather hooked nose*, Philostr.

Ὑπόγυιος, ον, also ὑπόγῠος, ον, (ὑπό, γυῖον):—*under the hand*, i. e. *at hand, near*, Hipp.: τὸ ὑπογυιότατον, *the readiest means*, Arist. Pol. 6, 8, 3.—II. metaph., *just out of hand,* *fresh, new*, γάλα, Hipp.: *lately happened, late, recent*, ὑπ. τοῖς χρόνοις, Dem. 1391, 21, etc.: also, ὑπ. χρόνοι, Id. 841, 6.—III. *sudden, unexpected*, Isocr 310 D, 418 B: ἐξ ὑπογύου, *out of hand, off hand, on the spur of the moment*, Xen. Cyr. 6, 1, 43, Isocr. 43 C, Arist. Rhet. 1, 1, 7, etc.; like ἐκ χειρός (cf. χείρ II. 5).—2. also of persons, ὑπ. τῷ θυμῷ, *in the first burst of anger*, Arist. Rhet. 2, 3, 12.—IV. adv. ὑπογυίως and -γύως, also ὑπόγυιον and -γυον, *newly, lately*: ὑπογυιότερον, *a less time ago*: ὑπογυιότατα, *very lately*, Dem. 161, fin.

'Υπογυμνᾰσιαρχέω, ῶ, *to be under-gymnasiarch*, Inscr. no. 2466: from

'Υπογυμνᾰσιάρχης, ου, ὁ, and -σίαρχος, ου, ὁ, *an under-gymnasiarch*, Inscr.; v. Osann Auctar. Lex. p. 160.

'Υπογυμνόω, ῶ, (ὑπό, γυμνόω) *to make somewhat bare*, Aristaen. 1, 27.

'Υπόγῡος, ον,=ὑπόγυιος, q. v.

'Υπόγῡρος, ον, (ὑπό, γυρός) *somewhat curved* or *bent*, Nicet.

'Υπογῡρόω, ῶ, *to bend a little.*

'Υπόδακρυς, υ, (δάκρυ) *in tears.*

'Υποδακρύω, (ὑπό, δακρύω) *to weep a little* or *secretly*, Luc. D. Deor. 6, 2.

'Υποδᾰμάω, ῶ, f. -άσω [ᾰ], (ὑπό, δαμάω) *to tame and subdue, to overpower, overcome*: hence fem. part. aor. 1 pass., ὑποδμηθεῖσά τινι, of a woman, *overcome* by a man, i. e. *having yielded* to his embrace, H. Hom. 16, 4, Hes. Sc. 53, Th. 327, 374.

'Υποδάμνημι,=foreg.:—pass. ὑποδάμνᾰμαι, *to be overcome, let one's self be overpowered* or *overcome*, Od. 3, 214; 16, 95.

'Υπόδᾰσυς, υ, gen. εος, *somewhat shaggy* or *rough.*

'Υποδδείσας, Ep. for ὑποδείσας, part. aor. 1 act. from ὑποδείδω.

'Υποδεδιώς, ὁ, comic name of a bird in Ar. Av. 65, v. ὑποδείδω.

'Υποδέδρομε, poet. pf. of ὑποτρέχω, H. Hom. Ap. 284.

'Υποδεής, ές, gen. έος, (ὑπό, δέομαι):—*deficient, slighter, less, smaller*, in gen. *below another, inferior to* him, esp. in rank: but it seems to have been used almost solely in compar., -έστερος, as Hdt. 1, 91, 134, etc.; ὑπ. τινός, *inferior to* one, Thuc. 1, 11, etc.; ἐκ πολλῷ ὑποδεεστέρων, *with resources* much *inferior*, Id. 2, 89. Adv. -εστέρως, Id. 8, 87; also -έστερα, Antipho 123, 24.

'Υποδεής, ές, gen. έος, *somewhat fearful.*

'Υπόδειγμα, ατος, τό, (ὑποδείκνυμι) *a sign, token, mark*, Xen. Eq. 2, 2. —II. *a pattern*, like παράδειγμα, Polyb. 3, 17, 8, etc. Hence

'Υποδειγμᾰτικός, ή, όν, *by way of example.* Adv. -κῶς, Sext. Emp.

'Υποδειδίσσομαι, f. -ξομαι, (ὑπό, δειδίσσομαι) dep. mid., *to frighten a little.* — II. intrans., *to be somewhat frightened* or *afraid.*

'Υποδείδω, f. -σω, (ὑπό, δείδω) transit., *to fear a little* or *slightly, be somewhat afraid of*, c. acc., Hom., who however uses only the aor., usu. with double δ, ὑπέδδεισαν, ὑποδδείσας, Il. 1, 406; 12, 413, etc.; ὑποδείσατε (with single δ), Od. 2, 66; and Ep. pf. 2, ὑποδείδια, ὑποδείδισαν, Od. 17, 564, Il. 5, 521; with Ep. pf. 1, ὑπαιδείδοικα, in H. Hom. Merc. 165; part. -δεδιώς, Ar. Av. 65.—2. *to shrink in fear from, cower before*, Soph. Aj. 169.—II. intr., *to be somewhat afraid*, Luc. Salt. 63; cf. ὑποδεδιώς.

'Υποδείελος, ον, (δείλη) *towards evening.*

'Υποδείκνῡμι, and -νύω: f. -δείξω, (ὑπό, δείκνυμι):—*to show underhand* or *secretly*: *to give a sight* or *glimpse of*, ὄλβον, Hdt. 1, 32:—*to indicate one's will, give to understand*, Xen. Mem. 4, 3, 13, An. 5, 7, 12.—II. *to show by tracing out, mark out*, Hdt. 1, 189: hence, *to show by example, teach by example*, Xen. Oec. 12, 18, Isocr. 38 D, etc.—III. *to show forth, make a display of, pretend to*, ἀρετήν, Thuc. 4, 86: and. generally,=the simple δείκνυμι, Hdt. 3, 122.—IV. intr., *to show* or *present one's self, appear*, Hipp. p. 196, Polyb. 2, 39, 12, etc. Hence

'Υποδεικτέος, α, ον, verb. adj., *to be shown* or *pointed out*, Polyb. 3, 36, 5.

'Υποδείκτης, ου, ὁ, *one that shows forth* or *displays.*

'Υποδειλιάω, ῶ, (ὑπό, δειλιάω) *to be somewhat cowardly*, Aeschin. 26, 1. —II.=ὑποδείδω, πόλεμον, Polyb. 35, 3, 4.

'Υποδειμαίνω, (ὑπό, δειμαίνω) = ὑποδείδω, *to stand in awe of*, c. acc., Hdt. 7, 104.

'Υπόδειξις, εως, ἡ, (ὑποδείκνυμι) *an intimation*, Plut. Demetr. 38.

'Υποδειπνέω, ῶ, (ὑπό, δειπνέω) *to dine instead of another*, Luc. Gall. 10.

'Υποδέκομαι, Ion. for ὑποδέχομαι, Hdt.

'Υποδεκτέον, verb. adj. from ὑποδέχομαι, *one must receive*, Plat. Legg. 953 B.

'Υποδεκτήριον, ου, τό, (ὑποδέχομαι) *a place of refuge, resort*, Strab.

'Υποδέκτης, ου, ὁ, *an entertainer.* Hence

'Υποδεκτικός, ή, όν, *suited for receiving* or *entertaining*; δεῖπνον ὑπ., an entertainment *by way of welcome*, Plut. 2, 727 B.

'Υποδέμω, (ὑπό, δέμω) *to lay as a foundation*, Hdt. 2, 127.

'Υποδενδρόομαι, as pass., *to grow gradually into a tree.*

'Υποδενδρῠάζω, *to slink away timidly under the trees*, or *to come forth from behind them.*

'Υποδεξίη, ης, ἡ, (ὑποδέχομαι) *reception of a guest, means of entertainment*, like ὑποδοχή, Il. 9, 73. [ῑ, l. c.]

'Υποδέξιος, α, ον, (ὑποδέχομαι) *receiving, capacious, ample*, λιμένες, Hdt. 7, 49, 1; there is no need to read ὑποδέξιμοι with Valck., cf. Lob. Phryn. 315.

'Υπόδεξις, εως, ἡ,=ὑποδεξίη, ὑποδοχή, Hipp.

'Υποδέομαι, dep., *to intreat in suppliant posture.*

'Υποδέραιον, ου, τό,=sq.

'Υποδερίς, ίδος, ἡ, (ὑπό, δέρις) *the lower part of the neck.*—II. *a neck-ornament, necklace*, Ar. Fr. 309, 14, Arist. H. A. 5, 34, 2.

'Υποδέρκομαι, (ὑπό, δέρκομαι) dep., =ὑποβλέπω, Q. Sm. 3, 252.

'Υποδέρω, *to strip off the skin a little* or *below.*

'Υπόδεσις, εως, ἡ, (ὑποδέω)=ὑπόδησις, *a binding underneath*, Galen.—II.=τὰ ὑποδήματα, *one's shoes*, Plat. Prot. 322 A, Rep. 425 B, Xen. Mem. 1, 2, 5; v. Lob. Phryn. 445.

'Υπόδεσμα, ατος, τό,=ὑποδεσμός.

'Υποδεσμεύω,=ὑποδέω, also ὑποδεσμέω.

'Υποδέσμιος, ον, (ὑποδεσμός II) *pledged.*

'Υποδεσμίς, ίδος, ἡ, *a band underneath*, Foës. Oecon. Hipp.

'Υποδεσμός, οῦ, ὁ,=ὑπόδημα, Polyb. 11, 9, 4.

'Υποδέχνυμαι, poet. for sq., Orph. Arg. 82.

'Υποδέχομαι, f. -ξομαι, in Ion. prose ὑποδέκομαι, dep. mid.: also aor. pass. -εδέχθην (for ὑπεδεξάμην), Eur. Heracl. 757, (ὑπό, δέχομαι). *To receive as a guest, welcome, entertain*, Il. 6, 136, Od. 14, 52, etc., Hes. Th. 513, Hdt., etc.; ὑπέδεκτο ξεῖνον ὀχέων, *received* the stranger [as he lighted] from his chariot, Pind. P. 9, 17, cf. Eur. I. A. 600:—ὁ ὑποδεξάμενος, *one's host*, Isocr. 192 E:—also, *to receive an ambassador* or *suppliant*, Thuc. 5, 83, etc.:—*to admit* an enemy into a city, Dem. 1343, 9.—2. *to give ear to, hearken to*, ὑπ. εὐχάς, Hes. Th. 419; so, ὑπ. διαβολάς, *to give ear to* accusations, Lys. 172, 11.—3. *to take in charge as a nurse*, H. Hom. Cer. 226, cf. Stallb. Plat. Menex. 237 C.—4. metaph., πῆμα ὑπέδεκτό με, sorrow *was my host*, Od. 14, 275; στυγερὸς κοῖτος ὑπεδέξατό με, Od. 22, 470; so, ἀκλεής νιν δόξα πρὸς ἀνθρώπων ὑποδέξεται, *will await* him, Eur. Heracl. 624.—II. *to undertake, engage, promise*, Lat. *in se recipere*, Il. 7, 93, Od. 2, 387; τινί τι, Hdt. 2, 121, 6; with inf. fut., H. Hom. Cer. 443, Hdt. 4, 133; 6, 11, etc.; rarely with inf. pres., Antipho 123, 7; ὑπ. τινὶ ἦ μήν..., c. fut., Thuc. 8, 81:—absol., *to undertake* a work or task, Hdt. 9, 21, 22.—2. *to admit, allow* a thing with which one is taxed, Hdt. 3, 130; 4, 167, Plat., etc.; hence, οὐκ ὑπ., *to refuse to admit, deny*, Hdt. 6, 69.—III. *to take in silence, endure, bear*, Od. 13, 310; 16, 189.—IV. *to wait for, abide the attack of*, Lat. *excipere*, Hes. Sc. 442, Thuc., etc.:—so of hunters, *to lie in wait* for game, Xen. Cyr. 2, 4, 20, cf. Hdt. 6, 104.—2. *to take up*, as singers take up a song, Aesch. Supp. 1023.—3. also like Lat. *excipere, to follow in rank* or *order*, Posidon. ap. Ath. 152 B:—so of succession in respect of place, *to come next to, border upon*, τὸ πρὸς τὴν ἠῶ θάλασσα ὑποδέκεται καὶ τενάγεα, Hdt. 7, 176.—V. of a woman, *to become pregnant*, Lat. *concipere.*

'Υποδέω, f. -δήσω, (ὑπό, δέω) *to bind* or *tie under*:—mid., *to bind under one's feet, put on* shoes, etc., κοθόρνους ὑποδέεσθαι, Hdt. 1, 155; 6, 1; ὑπ. τὰς Λακωνικάς, Ar. Ecc. 269, cf. ὑποδύω: so, absol., *to put on one's shoes*, Ar. Av. 492; οἱ ἔμπαλιν ὑποδούμενοι, persons who wear their shoes sometimes on the one foot and sometimes on the other, Plat. Theaet. 193 C:—so in pf. pass., ὑποδήματα, βλαύτας ὑποδεδεμένος, *with* sandals or slippers *on*, Plat. Gorg. 490 E, Symp. 174 A; ἁπλᾶς ὑποδεδέσθαι, Dem. 1267, 22; and absol., ὑποδεδεμένοι, *with their shoes on*, Xen. An. 4, 5, 14; ὑποδεδεμένοι τὸν ἀριστερὸν πόδα, *with* the left foot *shod*, Thuc. 3, 22; hence ὑπόδημα:—opp. to ὑπολύομαι (to take off one's shoes).

'Υπόδηλος, ον, (ὑπό, δῆλος) *somewhat* or *tolerably clear*, Joseph.

'Υποδηλόω, ῶ, (ὑπό, δηλόω) *to show secretly, indicate*, Ar. Thesm. 1011. Hence

'Υποδήλωσις, εως, ἡ, *an indication, explanation.*—II. *a subordinate* or *collateral explanation*, rhetorical phrase used by Euenus of Paros in Plat. Phaedr. 267 A.

'Υπόδημα, ατος, τό, (ὑποδέω):—*that which is bound under*, usu., *a sandal*, which was merely a sole bound to the foot, Lat. *solea*, Od. 15, 369; 18, 361, Hdt. 1, 195, etc.: whereas ὑπόδημα κοῖλον, the Roman *calceus*, is a *shoe* or *half-boot*, which covered the whole foot; yet many authors use ὑπόδημα alone in this signf., cf Ar. Plut. 983, and the Interpp.

Ὑποδημάτιον, ου, τό, dim. from foreg., Hipp. p. 828. [ᾰ]

Ὑποδημᾰτοῤῥάφος, ον, (ὑπόδημα, ῥάπτω) *stitching shoes*. ὁ ὑπ., *a shoemaker, cobbler*. [ᾰ]

Ὑποδημιουργέω, ῶ, (ὑπό, δημιουργέω) *to make under* or *besides*, Hipp. p. 1289.

Ὑποδῃόω, ῶ, (ὑπό, δῃόω) *to treat in hostile manner, destroy*, Q. Sm. 2, 260.

Ὑπόδησις, εως, ἡ, (ὑποδέω) like ὑπόδεσις, *a binding under*: also=ὑπόδημα and ὑποδεσμίς, Hipp.

Ὑποδιαβάλλω, (ὑπό, διαβάλλω) *to slander a little* or *secretly*, Artemid. 5, 53.

Ὑποδιαβιβρώσκω, (ὑπό, διαβιβρώσκω) *to gnaw through gradually*, Hipp. p. 269.

Ὑποδιαβόσκω, *to eat through* or *corrode a little*.

Ὑποδιαζευκτικός, ή, όν, *separating a little*.

Ὑποδιαίρεσις, εως, ἡ, *subdivision*, Arithm. Vett.: from

Ὑποδιαιρέω, ῶ, *to subdivide*.

Ὑποδιᾱκονέομαι, dep. mid.: *to serve under* or *with*, τινί: from

Ὑποδιάκονος, ου, ὁ, (ὑπό, διάκονος) *an under-servant*, Posidipp. Χορ., 1, 10. [ᾱ]

Ὑποδιασπάω, ῶ, (ὑπό, διασπάω) *to draw asunder a little* or *gradually*, Hipp. p. 986.

Ὑποδιαστολή, ῆς, ἡ, (ὑπό, διαστέλλω) *a slight separation* or *stop*, esp., between words in speaking or reading: also *the symbol of a short pause, a comma* or *colon*, Quintil.; cf. ὑποστιγμή.—II. *a mark to divide the syllables of a word*, to distinguish it from another like it, as ὅ τι is freq. written ὅ, τι.

Ὑποδιαφέρω, fut. -διοίσω, (ὑπό, διαφέρω) *to set secretly at variance*, Dio C.

Ὑποδιαφθείρω, f. -φθερῶ, (ὑπό, διαφθείρω) *to corrupt secretly* or *gradually, begin to corrupt* or *destroy*, Joseph.

Ὑποδῐδάσκᾰλος, ου, ὁ, (ὑπό, διδάσκαλος) *an under-teacher*, esp. of a chorus, Plat. Ion 536 A.

Ὑποδῐδάσκω, (ὑπό, διδάσκω) *to teach by degrees*, LXX.

Ὑποδιδράσκω, *to escape secretly*.

Ὑποδίδωμι, (ὑπό, δίδωμι) *to give up, surrender, betray*, Aristid.—2. *to reflect*, as a mirror, v. l. for ἀποδ-, Plut. 2, 931 A.—II. intr., *to give way*, Arist. de Motu An. 2, 2: *to decline, fall away, come to decay*, opp. to ἐπιδίδωμι, Aristid.

Ὑποδιήγησις, εως, ἡ, *a second* or *after-narrative*.

Ὑποδῐκάζω, (ὑπό, δικάζω) *to sentence, condemn*, Nicet.

Ὑπόδῐκος, ον, (ὑπό, δίκη) *accused, brought to trial*, or *liable to an action*, τινός, *for* a thing, ὑπ. γενέσθαι χερῶν, Aesch. Eum. 260; cf. Andoc. 33, 13, Isae. 72, 22, etc.:—τῶν διπλασίων τινὶ ὑποδ., *liable to forfeit* twice the amount to one, Plat. Legg. 846 B; ὑπ. τῷ παθόντι ἔστω, ap. Dem. 518, 3:—of the offence, *actionable*, Lys. 117, 3.

Ὑποδῑνέω, ῶ, (ὑπό, δινέω) *to whirl round a little*:—pass., *to become dizzy*, Call. Del. 79.

Ὑποδιπλάσιος, ον, *twice as small*, Arithm. Vett.

Ὑποδιπλόω, ῶ, *to double*. Hence

Ὑποδίπλωσις, εως, ἡ, *a doubling*.—II. *that which is doubled* or *laid double*.

Ὑποδίφθερος, ον, (ὑπό, διφθέρα) *under a skin* or *fur-garment, clothed in skins*, Strab., Luc. Tim. 7.

Ὑποδιψάω, ῶ, (ὑπό, διψάω) *to be somewhat thirsty*, Hipp. p. 1067.

Ὑποδίψιος, ον, and ὑπόδιψος, ον, (ὑπό, δίψα) *somewhat thirsty*.—II. act., *exciting thirst in some degree*.

Ὑποδμηθείς, part. aor. 1 pass. of ὑποδαμάω, H. Hom., Hes.

Ὑποδμώς, ῶος, ὁ, (ὑπό, δμώς) *an under-servant*, τινός, Od. 4, 386; cf. ὑποδρηστήρ.

Ὑποδορά, ᾶς, ἡ, (ὑποδέρω) *a gradual stripping of the skin*, Chirurgg. Vett.

Ὑπόδοσις, εως, ἡ, (ὑποδίδωμι) *a decreasing*, v. sub ὑπόδυσις.

Ὑπόδουλος, ου, ὁ, *an under-slave*, Theophr.

Ὑποδοχεῖον, ου, τό, *a place of reception, an inn*: and

Ὑποδοχεύς, έως, ὁ, *a receiver, host*: —*an undertaker*: from

Ὑποδοχή, ῆς, ἡ, (ὑποδέχομαι):—*a reception, entertainment*, ἐς ὑποδοχὰς τοῦ στρατοῦ, Hdt. 7, 119, cf. Ar. Pac. 530; εἰςδέχεσθαι ὑποδοχαῖς δόμων, Eur. I. A. 1229:—esp., *a harbouring* of runaway slaves, Thuc. 1, 139, cf. Plat. Legg. 955 B:—εἰς ὑποδοχὴν τοῦ στρατεύματος ἐτάσσοντο, for the *reception* of the army (in hostile sense), Thuc. 7, 74.—II. *acceptance, approval*: hence, *support, aid, succour*, εἰς ὑποδοχήν τινι πράττειν τι, by way of supporting, seconding him, Aeschin. 62, 32.—III. *a supposition, inference, conclusion*, Dem. 80, 1; 1482, 25.—V. *a place of refuge, a retreat*, Plat. Phil. 62 D, Xen. Vect. 3, 1:—*a receptacle*, Arist. Probl. 1, 40.

Ὑπόδρᾰ, poet. adv., freq. in Hom., but always in the phrase ὑπόδρα ἰδών, looking *askance* (cf. ὑποβλέπω), i. e. looking *fiercely, grimly, gloomily*, Il. 1, 148, etc.; later ὑποδράξ, q. v.

Ὑποδρᾰκεῖν, inf. aor. 2 of ὑποδέρκομαι.

Ὑποδρᾱμᾰτουργέω, ῶ, = ὑποτραγῳδέω, v. l. Luc. Jup. Trag. 1.

Ὑποδράξ, adv., later form for ὑπόδρα, Nic. Th. 765.

Ὑποδρασία, ας, ἡ, (ὑπόδρα) *an angry look*, Hesych.

Ὑποδράσσομαι, Att. -ττομαι, (ὑπό, δράσσω) as mid., *to try to get hold of secretly*, c. gen., v. l. for ἐπιδρ-, Plut. Caes. 14.

Ὑποδράω, ῶ, f. -άσω, poet. ὑποδρώω, (ὑπό, δράω) *to serve* one, *be serviceable* or *useful to* him, c. dat., οἵ σφιν ὑποδρώωσιν, Od. 15, 333. [ᾱσω]

Ὑποδρής, ὁ, (ὑπόδρα):—*one who looks fierce* or *gloomy*, Nonn.

Ὑποδρήσσω, = ὑποδράω, Ap. Rh. 3, 274.

Ὑποδρήστειρα, fem. from sq., Nonn.

Ὑποδρηστήρ, ῆρος, ὁ, (ὑποδράω) *an under-servant, attendant, assistant*, τινός, Od. 15, 330; like ὑποδμώς.

Ὑπόδρῑμυς, υ, gen. εος, *somewhat acrid* or *pungent*.

Ὑποδρομέω, ῶ,=ὑποτρέχω, c. acc., Sappho 2, 10, in pf. δεδρόμακεν.

Ὑποδρομή, ῆς, ἡ, (ὑποτρέχω) *a running under* or *into the way* of a thing, Antipho 121, 32.—II. *a place of refuge, asylum: refuge, safety; a burrow*, Ael. N. A. 16, 15.—III. *cringing*, Lat. *assentatio*.

Ὑπόδρομος, ον, (ὑποτρέχω, -δραμεῖν) *running under, down* or *into*, ὄχθαις ὑπ., Orph. Arg. 800: *running* or *slipping under*, πέτρος ὑπ. ἴχνους, a stone *in the way of* the foot, Eur. Phoen. 1391.

Ὑπόδρομος, ου, ὁ,=ὑποδρομή, esp. *a place to run into*.—II. a kind of *spider*.

Ὑπόδροσος, ον, (ὑπό, δρόσος) *somewhat moistened* or *dewy*, Theocr. 25, 16.

Ὑποδρώωσι, Ep. 3 pl. of ὑποδράω, q. v.

Ὑποδύνω,=ὑποδύω, Hdt. [ῡ]

Ὑπόδῠσις, εως, ἡ, (ὑποδύω):—*a diving under, creeping* or *going into*.—II. *refuge, escape*, μόχθων, from labours, prob. l. Aesch. Eum. 505, for ὑπόδοσις.

Ὑποδύςκολος, ον, (ὑπό, δύςκολος) *somewhat morose* or *troublesome*; σημεῖον ὑπ., a *baddish* symptom, Hipp. p. 148.

Ὑποδυςφορέω, ῶ, *to be somewhat displeased*, Ep. Plat. 357 E: from

Ὑποδύςφορος, ον, (ὑπό, δύςφορος) *rather impatient*, Hipp. pp. 70, 124.

Ὑποδυςχεραίνω, = ὑποδυςφορέω, Plut. 2, 711 D.

Ὑποδυςώδης, ες, gen. εος, *somewhat ill* or *rank smelling*.

Ὑποδυςωπέομαι, (ὑπό, δυςωπέω) as pass., *to be somewhat ashamed of, dislike*, τι, Plut. 2, 646 B.

Ὑποδύτης, ου, ὁ, (ὑποδύω) *a garment under a coat of mail*, Diod., Plut Philop. 11. [ῠ]

Ὑποδύω, f. -δύσω: aor. 2 ὑπέδῡν: also, ὑποδύνω, (ὑπό, δύω, δύνω):—*to draw under, draw* or *pull on under*, κιθῶνας ὑποδύνειν τοῖσι εἵμασι, Hdt. 1, 155.—2. intr., ὑποδύνειν ὑπό τι, *to slip in under*, Hdt. 4, 75; also in same signf., ὑπ. τι, *to slip into, insinuate one's self into* it, ὑπέδυνε τῶν Ἰώνων τὴν ἡγεμονίην, Ib. 6, 2.—3. *to slip from under*, c. acc., as a horse from under its rider, Xen. Eq. 8, 7.—II. more usu. in pass. and mid., with aor. 2 and perf. act. (Hom. only uses aor. 2 act., fut. mid., and Ep. aor. mid. ὑπεδύσετο):—*to dive under, slip under* or *into*, esp. by stooping, *to steal* or *slink into*, Il. 8, 332; 13, 421; usu. c. acc., ὑποδῦσα θαλάσσης κόλπον, Od. 4, 435, cf. Il. 18, 145: also, ὑπὸ τὴν ζεύγλην, Hdt. 1, 31, cf. Plat. Gorg. 464 C; ὑπὸ τῶν κεραμίδων, Ar. Vesp. 205; εἰς.., Jac. Ach. Tat. 617: *to get into, put one's fect into* shoes, ὑπόδυθι τὰς Λακωνικάς, Ar. Vesp. 1158, cf. 1159; cf. ὑποδέω.—2. c. gen., *to slip out from under, creep* or *come forth from*, θάμνων ὑπεδύσετο, Od. 6, 127; so, κακῶν ὑποδύσεαι, Od. 20, 53.—3. *to undergo* labour or toil, *take* it *on one's self*, c. acc., ὑπ. κίνδυνον, Hdt. 3, 69; πόλεμον, Hdt. 4, 120, cf. 7, 10, 8, Xen. Cyr. 1, 5, 12, etc.; also c. inf., *to undertake*, ὑπέδυσαν ποινὴν τῖσαι, Hdt. 7, 134, Xen. Oec. 14, 3.—4. of feelings, *to steal into* or *over*, τίς μ' ὑποδύεται πλευρὰς ὀδύνα; Aesch. Eum. 842:—rarely c. dat., πᾶσιν δ' ὑπέδυ γόος, sorrow *stole upon* all, Od. 10, 398; cf. Soph. Phil. 1112:—so of diseases, Xen. Eq. 4, 2.—5. absol., *to slip* or *slink away*, Dem. 778, 20.—6. c. acc. pers., ὑπο δύεσθαί τινα, *to insinuate one's self into* his favour or confidence: ὑποδύεσθαι ὑπὸ τὸ σχῆμα, *to assume* the semblance, Arist. Rhet. 1, 2, 7; ὑποδῦναι or ὑποδύεσθαι προςωπεῖον Lat. *subire personam*.—7. ὀφθαλμο ὑποδεδυκότες, *sunken, hollow* eyes Luc. Tim. 17.

Ὑποδωρίζω, (ὑπό, Δωρίζω) *to speak with somewhat of the Doric manner*.

Ὑποδώριος, ον, (ὑπό, Δώριος) *hypo Dorian*, a mode in music, Plut. 2, 1142 F.

Ὑποδωριστί, (ὑπό, Δωριστί) adv., *in the hypo-Dorian mode*, Arist. Probl. 19, 30; 48, 1.

Ὑποεικάθω, poet. for ὑπεικάθω, Orph. Arg. 704.

Ὑποείκω, poet. for ὑπείκω (q. v.), Hom.

Ὑποεργός, όν, usu. contr. ὑπουρ γός, q. v., Hom.

Ὑποζᾰκορεύω, *to be a ὑποζάκορος.*

Ὑποζάκορος, *ον, ὁ,* also *ἡ,* (*ὑπό, ζάκορος*) *an under-priest* or *priestess, minister,* Hdt. 6, 134, 135. [ᾰ]

Ὑποζεύγνῡμι and *-ύω :* f. *-ζεύξω,* (*ὑπό, ζεύγνυμι*) :—*to yoke under* or *to, put under the yoke,* Od. 15, 81, cf. 6, 73, Hdt. 4, 69 : generally, *to bring under, εἰς τὸ δουλικὸν γένος,* Plat. Polit. 309 A :—pass., *ὑπεζεῦχθαι ἑνὶ γένει, to be brought under* the same class, Arist. Part. An. 1, 4, 2 ; metaph., *to be yoked under, submit* to, c. dat., *ἀνάγκαις ταῖσδ' ὑπέζευγμαι,* Aesch. Pr. 108 ; *ὑποζυγῆναι πόνῳ,* Soph. Aj. 24. Hence

Ὑπόζευξις, *εως, ἡ, a subduing.*—II. *a connecting with.*

Ὑποζέω, f. *-ζέσω,* (*ὑπό, ζέω*) *to ferment a little, to begin to ferment,* Geop.

Ὑποζοφόω, *ῶ,* (*ὑπό, ζοφόω*) *to be somewhat dark* or *black,* Nic. Th. 337.

Ὑποζύγιον, *ου, τό, a beast for the yoke, a beast of draught* or *burden,* Theogn. 126, Hdt. 9, 39 ; usu. in plur., Hdt. 1, 167, etc. [ῠ] : neut. from

Ὑποζύγιος, *α, ον,* (*ὑπό, ζυγόν*) *going* or *drawing under the yoke.*

Ὑποζῠγιώδης, *ες, like a beast of burden.* Ar. Fr. 696.

Ὑπόζῠγος, *ον,=ὑποζύγιος,* susp. in LXX.

Ὑποζῠγόω, *ῶ,=ὑποζεύγνυμι,* Luc. Amor. 28 :—pass., *ὑποζυγοῦσθαι πρὸς τὸ οὖς,* of the jaw-bone, Hipp.

Ὑπόζω, f. *-ζήσω,* (*ὑπό, ὄζω*) *to smell a little, be somewhat rotten,* LXX.

Ὑποζωγρᾰφέω, *ῶ,* (*ὑπό, ζωγραφέω*) *to paint under* or *in outline,* Eumath.

Ὑπόζωμα, *ατος, τό,* (*ὑποζώννυμι*) : —*the diaphragm, midriff,* also *διάζωμα,* Arist. H. A. 3, 1, 25.—II. *the rowers' bench that runs across* the ship's sides (also called *σύνδεσμος*), Stallb. Plat. Rep. 616 C, Legg. 945 C, cf. App. Civ. 5, 91, etc. :—others take it to be *an undergirth* passed under an old ship to make her sea-worthy, v. Göller Thuc. 1, 30, and cf. *ὑποζώννυμι* II.—III. *the middle part of the rudder.*

Ὑποζώνιον, *τό, a girdle.*

Ὑποζώννῡμι and *-νύω,* f. *-ζώσω,* (*ὑπό, ζώννυμι*) :—*to under-gird. ὁ ὑπεζωκώς* (sc. *ὑμήν*), *the pleura,* Medic. : —pf. pass. c. acc., *ζειρὰς ὑπεζωσμένοι, girt* with *ζειραί* (q. v.), Hdt. 7, 69 ; *ἱμάντας ὑπεζωσμένοι,* Plut. Rom. 26.—II. *ὑπ. ναῦν, to furnish a ship with rowers' benches ;* or *to undergird* her, Acta Apost. 27, 17 : generally, *to repair* her *for sea,* Polyb. 27, 3, 3 ; v. *ὑπόζωμα* II.

Ὑπόζωσμα, *ατος, τό,=ὑπόζωμα* II, Plut. Rom. 7.

Ὑποθάλπω, f. *-ψω,* (*ὑπό, θάλπω*) *to heat inwardly,* Aesch. Pr. 880 : — pass., *to glow under, τέφρῃ πῦρ ὑποθάλπεται,* Mel. 4, 55.

Ὑποθαῤῥέω, *ῶ,* (*ὑπό, θαῤῥέω*) *to pluck up courage,* Ael.

Ὑποθειάζω, (*ὑπό, θειάζω*) *to deify almost* or *secretly,* Philostr.

Ὑπόθεμα, *ατος, τό,* (*ὑποτίθημι*) *that which is put under, a stand, base,* Plut. 2, 1011 D.

Ὑπόθεναρ, *αρος, τό, the part of the palm under the thumb.*

Ὑποθεραπεύω, (*ὑπό, θεραπεύω*) *to be disposed to worship, τὸ θεῖον,* Philostr.

Ὑποθερμαίνω, (*ὑπό, θερμαίνω*) *to heat a little :*—pass., *to grow somewhat hot, ὑπεθερμάνθη ξίφος αἵματι,* Il. 16, 333 ; 20, 476 ; metaph., Luc. D. Meretr. 8, 3.

Ὑπόθερμος, *ον,* (*ὑπό, θερμός*) *somewhat hot* or *passionate, ὑποθερμότερος πόλεμος,* Hdt. 6, 38, cf. Luc. Calumn. 5.

Ὑπόθεσις, *εως, ἡ,* (*ὑποτίθημι*) :— *a placing under : that which is placed under, a groundwork, foundation, ὑπ. ὑποτίθεσθαι τῷ λόγῳ,* Hipp. ; *ἀρχαὶ καὶ ὑπ. πράξεων,* Dem. 21, 7 : hence, —II. *that which is laid down as the foundation of an argument, a hypothesis, supposition,* Lat. *assumtio,* freq. in Plat., *ὑπ. ὑποθέσθαι,* Soph. 244 C, etc. ; *ἐξ ὑποθέσεως,* on *supposition* or *assumption,* Hipp., Plat. Rep. 510 B, etc. : hence—2. *a question* for discussion, *the subject under discussion,* Lat. *argumentum, ἐπὶ τὴν ὑπ. ἐπανάγειν τὸν λόγον,* Xen. Mem. 4, 6, 13 ; *ἐπὶ τῆς ὑπ. μένειν, ἀποπλανᾶν τινα, ἀπὸ τῆς ὑπ.,* Aeschin. 64, 31 ; 79, 6 ; *γράφειν περὶ ὑπ.,* Lat. *argumentum tractare,* Isocr. 99 A.—3. *the subject* of a poem, etc., Longin. ; cf. Schäf. Dion. Comp. p. 71.—III. *that which is laid down as a rule of action, a principle* of conduct, Dem. 28, 9 ; 143, 14 ; *ὑπ. τοῦ βίου,* Isocr. 12 C.—II. generally, *a purpose, plan, design,* Plat. Gorg. 454 C, Legg. 743 C : *a proposal,* Xen. Cyr. 5, 5, 13 :—*a promise,* Thuc. 3, 66, acc. to the MSS., but *ὑπόσχεσις* is the prob. l.—IV.*=ὑποθήκη, a suggestion, counsel,* Polyb. 2, 48, 8, etc.

Ὑποθετέον, verb. adj. of *ὑποτίθημι, one must suppose,* Plat. Tim. 61 D.

Ὑποθέτης, *ου, ὁ,* (*ὑποτίθημι*) *one who places under.*—II. *one who suggests, a prompter, adviser.* Hence

Ὑποθετικός, *ή, όν, hypothetical, λόγοι,* Muson. ap. Stob. p. 596, 5.—II. *suggesting, advising.*

Ὑπόθετος, *ον,* verb. adj., (*ὑποτίθημι*) *placed under : τὸ ὑπόθετον* (in medicine), *a clyster,* Antiph. Τραυμ. 2, 4.

Ὑποθέω, f. *-θεύσομαι,* (*ὑπό, θέω*) *to run in under, attack secretly,* Pind. P. 2, 155.—II. *to run in before, cut in before, in running a race,* Ar. Eq. 1161.—III. *to run close behind,* Xen. Cyn. 3, 8.

Ὑποθεωρέω, *ῶ,* (*ὑπό, θεωρέω*) *to contemplate* or *view from below,* Plut. 2, 42 C.

†Ὑποθῆβαι, *ῶν, αἱ, Hypo-thebae,* a city in Boeotia, Il. 2, 505 ; either the later Πότνιαι, or the *lower* city of *Thebes,* opposed to the upper city or citadel Cadmea ; cf. Strab. p. 412.

Ὑποθήγω, (*ὑπό, θήγω*) *to sharpen* or *whet a little :* metaph., *ὑπ. τὸν σῦν εἰς ἀνάστασιν, to provoke* him to rise, Ael. N. A. 8, 2.

Ὑποθήκη, *ης, ἡ,* (*ὑποτίθημι*) :—*an under-prop, base, support :* usu. metaph.,—2. *a suggestion, hint, counsel, warning, piece of advice,* Hdt. 1, 156, 206, etc. ; *ποιέειν τινὸς ὑποθήκας,* Ib. 211 :—the ancients called didactic poems, such as Hesiod's, *ὑποθῆκαι,* cf. Isocr. 15 B, 23 C.—3. *a pledge, deposit, a mortgage,* Dem. 922, 5. Hence

Ὑποθηκιμαῖος, *α, ον, deposited in pledge.*

Ὑπόθηλυς, *εια, υ,* (*ὑπό, θῆλυς*) *somewhat feminine, effeminate, ὑποθηλυτέρα διάλεκτος,* Ar. Fr. 552.

Ὑπόθημα, *ατος, τό,* (*ὑποτίθημι*)= *ὑπόθεμα.*

Ὑποθημοσύνη, *ης, ἡ, advice* or *counsel suggested off-hand, a ready hint, warning,* in plur., *ὑποθημοσύνῃσιν Ἀθήνης,* Il. 15, 412, Od. 16, 233 ; also in Xen. Mem. 1, 3, 7, Luc. Astrol. 1 : from

Ὑποθήμων, *ονος, ὁ, ἡ,* (*ὑποτίθημι*) *suggesting advice, advising.*

Ὑποθήριον, *ου, τό,* a kind of *plaster* or *salve,* Medic.

Ὑποθλάω, (*ὑπό, θλάω*) *to crush slightly,* Ael. N. A. 1, 15.

Ὑποθλίβω, f. *-ψω,* (*ὑπό, θλίβω*) *to press under* or *gently,* Nic. Th. 296. [ῑ]

Ὑποθολόω, *ῶ,* (*ὑπό, θολόω*) *to make rather muddy, trouble,* Ael. N. A. 4, 31.

Ὑποθόρνῡμι, *to leap upon,* dub. l. for *ἐπιθ-,* in Ael.

Ὑποθορῠβέω, *ῶ,* (*ὑπό, θορυβέω*) *to make a little noise : to begin to make a noise, εἴς τινα,* Thuc. 4, 28.

Ὑποθράσσω, Att. contr. from *ὑποταράσσω,* q. v.

Ὑποθραύω, (*ὑπό, θραύω*) *to break a little,* LXX.

Ὑποθρηνέω, *ῶ, to weep a little.*—II. trans., *to bewail a little.*

Ὑποθρόνιον, *ου, τό, a small footstool ;* cf. *θρῆνυς.*

Ὑποθρύπτομαι, as pass., with fut. mid. *-ψομαι* (*ὑπό, θρύπτω*) :—*to be delicate* or *feeble, be slack and yielding,* Plut. Pericl. 15.—II. *ὑπεθρύφθην μετώπῳ, I wantoned* with her face—by stealing kisses, Anth. P. 5, 294.

Ὑποθρώσκω, (*ὑπό, θρώσκω*) *to spring under* or *into,* v. l. Orph. Arg. 736.

Ὑποθῡμίᾱμα, *ατος, τό, the burning of incense* and *the sweet scent thence arising,* Hipp. p. 673.

Ὑποθῡμιάς, *άδος, ἡ,* v. *ὑποθυμίς* I.

Ὑποθῡμίᾱσις, *εως, ἡ, a perfuming by burnt spices.*

Ὑποθῡμιάω, *ῶ,* f. *-άσω* [ᾱ], (*ὑπό, θυμιάω*) *to burn frankincense* or *other sweet spices* on a fire, *to fumigate therewith,* Lat. *suffire,* Luc.

Ὑποθῡμίς, *ίδος, ἡ, a garland worn on the neck, that one may enjoy the sweetness of the flowers,* Anacr. 37, Sappho 51, Alcae. 36, Bergk,—where the MSS. of Ath. (674 C) have *ὑποθυμιάς.*—II. *an unknown bird,* Ar. Av. 304.

Ὑποθῠρίς, *ίδος, ἡ,* and *ὑπόθῠρον, ου, τό,* (*ὑπό, θύρα*) *the lower sill of a door :* but both forms are susp.

Ὑπόθυψις, *ἡ,* (*ὑποτύφω*) *an impulse, incentive, provocation,* Lat. *fomes,* Polyb. 6, 59, 4, where *ὑπότυψις* is a f. l.

Ὑποθωπεύω, (*ὑπό, θωπεύω*) *to flatter a little, win by flattery,* Hdt. 1, 30, Ar. Ach. 639, Vesp. 610.

Ὑποθωρήσσω, f. *-ξω,* (*ὑπό, θωρήσσω*) *to arm underhand :*—mid., *to arm one's self underhand* or *unnoticed,* Il. 18, 513.

Ὑποθωΰσσω, (*ὑπό, θωΰσσω*) *to call to* a person *softly, τινί,* Ael. N. A. 8, 2.

Ὑποϊάχω, (*ὑπό, ἰάχω*) *to sound forth a little* or *in answer,* Anth. P. 9, 314. [ῐᾰ]

Ὑποίγνῡμι and *ὑποίγω,* f. *ὑποίξω,* (*ὑπό, οἴγνυμι*) *to open, open a little* or *secretly, τὴν θύραν,* Ar. Thesm. 424.

Ὑποιδαίνω, *to make to swell up a little.*

Ὑποιδαλέος, *α, ον,* (*ὑπό, οἰδαλέος*) *a little swollen,* Lat. *subtumidus,* Hipp. p. 479, etc.

Ὑποιδαω, *ῶ,* Ion. *-έω,* (*ὑπό, οἰδάω*) intr., *to swell up a little,* Hipp. p. 137, etc.

Ὑποικέω, *ῶ,* (*ὑπό, οἰκέω*) *to dwell under, lie under, τινί,* Anth.

Ὑποικίζομαι, (*ὑπό, οἰκίζω*) pass. c. aor. mid.,=foreg., c. acc., Anth. P. 7, 372.

Ὑποικοδομέω, *ῶ,* (*ὑπό, οἰκοδομέω*) *to build under, τοῦ τείχους,* Luc. Hist. Conscr. 3.

Ὑποικουρέω, *ῶ,* f. *-ήσω,* (*ὑπό, οἰκουρέω*) *to keep the house, stay at home, dwell within,* Luc. Gall. 21, cf. Ael. N. A. 4, 43.—II. trans., *to cherish secretly, to do* or *attend to secretly,* Ar. Thesm. 1168, cf. Plut. Pomp. 42 : metaph., *νόσος ὑποικούρησεν αὐτούς,* disease *crept in among* them, Id. Camill. 28:—metaph., ὑποικουρουμένη ὀργή, anger *secretly cherished*, Polyb. 4, 49, 4, cf. 3, 11, 3.—2. *to steal into* any one's *good graces, gain underhand influence* with him, Plut. Lucull. 34; χρήμασιν ὑπ. καὶ διαφθείρειν τινά, Id. Pomp. 58;—*to egg on*, Id. Otho 3.

Ὑποιμώζω, (ὑπό, οἰμώζω) *to wail softly, to whimper*, Luc. Merc. Cond. 27.

Ὕποινος, ον, (ὑπό, οἶνος) strictly *under wine*, i. e. *rather drunk*, Philostr.

Ὑποίομαι, dep. pass.,=ὑπονοέω.

Ὑποιστός, ή, όν, verb. adj. of ὑποφέρω, *to be borne, tolerable.*

Ὑποϊσχάνω, poet. collat. form of -ίσχω, *to hold under*, τι, Ap. Rh. 3, 120.

Ὑποΐσχομαι, (ὑπό, ἴσχω) as mid., *to catch by something held under*, Ap. Rh. 4, 169; 14, 473.

Ὑποκᾰθαίρω, (ὑπό, καθαίρω) *to purge downwards*, Plut. 2, 127 C. Hence

Ὑποκάθαρσις, εως, ἡ, *a purging downwards: a gentle purging*, Hipp.

Ὑποκαθέζομαι, fut. -εδοῦμαι, dep. pass.,=ὑποκάθημαι.

Ὑποκαθεύδω, fut. -ευδήσω, (ὑπό, καθεύδω) *to sleep a little*, Philostr.

Ὑποκάθημαι, Ion. -κάτημαι, (strictly, pf. of ὑποκαθέζομαι):—*to sit down under* or *in* a place, *station one's self* there, ἐν τόπῳ, Hdt. 7, 27; ὑπ. χωρίοις ἐχυροῖς, to take up a strong position, Dion. H. 6, 42.—II. *to sit down stealthily, lie in ambush*, Xen. Hell. 7, 2, 5: also c. acc. pers., *to lie in wait for*, τὸν βάρβαρον, Hdt. 8, 40.

Ὑποκαθίζω, fut. Att. -ιῶ, (ὑπό, καθίζω) *to set down under: to place in ambush*:—mid., *to lie in ambush*, Lat. *subsidere*, ὑπ. ὑπὸ τῷ τείχει, Xen. Hell. 7, 2, 5; so in act., Polyb. 12, 4, 14.

Ὑποκαθίημι, fut. -καθήσω, (ὑπό, καθίημι) *to let down by degrees*: τὰς ὀφρῦς, *to let down* or *relax* the eyebrows, to resume a quiet look, A. B. p. 69: ὑ. πώγωνος βάθος, *to let* the beard *grow long*, Lat. *promittere barbam*, Ephipp. Ναυαγ. 1, 7.

Ὑποκαθίστημι, (ὑπό, καθίστημι) *to put in another's place, substitute*, Hdn.

Ὑποκαίω, (ὑπό, καίω) *to set on fire from below*, Hdt. 4, 61, Luc.

Ὑποκᾰκοήθης, ες, (ὑπό, κακοήθης) *somewhat malicious*, Philo.

Ὑποκακχέω, poet. for ὑποκαταχέω, q. v.

Ὑποκᾰλύπτω, f. -ψω, (ὑπό, καλύπτω) *to cover, hide, wrap up under*, LXX.

Ὑποκάμνω, (ὑπό, κάμνω) *to be somewhat weary*, or *sick*.

Ὑποκάμπτω, f. -ψω, (ὑπό, κάμπτω) transit., *to bend under, bend short back*, ὑπὸ γλωχῖνα δ' ἔκαμψαν, Il. 24, 274.—2. intr., *to turn short back, double* as a hare, Xen. Cyn. 5, 16.—II. metaph., *to fall short of*, καιρὸν χάριτος, Aesch. Ag. 786.

Ὑποκάπηλος, ου, ὁ, (ὑπό, κάπηλος) *a petty huckster*, Philostr. [ᾰ]

Ὑποκαπνίζω, *to make a smoke under, fumigate.* Hence

Ὑποκάπνισμα, ατος, τό, *that with which one fumigates*: and

Ὑποκαπνισμός, οῦ, ὁ, *fumigation*, Diosc.: and

Ὑποκαπνιστός, ή, όν, verb. adj., *to be used, fit for fumigation.*

Ὑποκάπτω, f. -ψω, (ὑπό, κάπτω) *to snap up stealthily*, Arist. H. A. 9, 29, 3.

Ὑποκάρδιος, ον, (ὑπό, καρδία) *under, at* or *in the heart*, ἕλκος, ὀργή, Theocr. 11, 15; 20, 17.

Ὑποκᾰρόω, ῶ, (ὑπό, καρόω) *to stun* or *stupefy a little*, Diosc.

Ὑποκάρπιος, ον, (ὑπό, καρπός) *under the wrist*, ὑπ. ἀρτηρία, Aristaen.

Ὑποκάρφω, (ὑπό, κάρφω) *to dry a little* or *gradually*, Nic. Al. 80.

Ὑποκᾰρώδης, ες, (ὑπό, καρώδης) *somewhat lethargic*, Hipp. p. 81.

Ὑποκαταβαίνω, fut. -βήσομαι, (ὑπό, καταβαίνω) *to go down* or *descend by degrees*, Hdt. 2, 15: *to go down by stealth*, Thuc. 7, 60, Xen., etc. Hence

Ὑποκατάβᾰσις, εως, ἡ, *a gradual going down.*

Ὑποκατακλίνω, (ὑπό, κατακλίνω) *to lay down under*:—pass., *to lie down under*, Plut. 2, 50 E; of a wrestler allowing himself to be beaten, Ib. 58 F.—II. in pass., also, *to lie* or *sit lower* at table, τινί, Ib. 618 E.—2. metaph., *to give way, submit, yield*, τινί, to one, Plat. Rep. 336 C, E; τινί τινος, to one in a thing, Dion. H.: absol., *to give in*, Dem. 127, 21. [ῑ] Hence

Ὑποκατάκλῐσις, εως, ἡ, *a laying* or *lying under.*—II. *submission, compliance, flattery*, Plut. 2, 58 D.

Ὑποκαταλείπω, (ὑπό, καταλείπω) *to leave behind*, μνημόσυνον, Hipp. p. 102.

Ὑποκαταμένω, (ὑπό, καταμένω) *to remain behind and wait*, v. l. Xen. Cyr. 4, 3, 3.

Ὑποκαταπίπτω, (ὑπό, καταπίπτω) *to sink down under*, Q. Sm. 1, 588.

Ὑποκατασκευάζω, *to get ready secretly*, Dem. Phal.

Ὑποκατασκευή, ῆς, ἡ, *secret preparation.*

Ὑποκατάστᾰσις, εως, ἡ, (ὑποκαθίστημι) *substitution*; and

Ὑποκατάστᾰτος, ον, verb. adj. from ὑποκαθίστημι, *substituted.*

Ὑποκαταφρονέω, ῶ, (ὑπό, καταφρονέω) *to slight* or *neglect a little*, Hipp. p. 1133.

Ὑποκαταχέω, (ὑπό, καταχέω) *to pour gently forth*, ὑποκακχέει ἀοιδήν, Sappho 48.

Ὑποκάτειμι, (ὑπό, κάτειμι) *to go on without notice*, A. B. pp. 156, 180.

Ὑποκατεσθίω, f. -έδομαι, *to devour* or *consume secretly.*

Ὑποκάτημαι, Ion. for ὑποκάθημαι, Hdt.

Ὑποκατηφής, ές, *somewhat dejected* or *troubled.*

Ὑποκατορύσσω, (ὑπό, κατορύσσω) *to bury under*, Sophron.

Ὑποκάτω, (ὑπό, κάτω) adv., *below, under*, ὑπ. τινὸς κατακλίνεσθαι, Plat. Symp. 222 E; also absol., Id. Legg. 844 C: τὰ ὑποκάτω, *the subordinate* genera, Arist. Top. 4, 2, 4. [ᾰ] Hence

Ὑποκάτωθεν, adv., *from below* or *underneath*, οἱ ὑπ. ἀγροί, the *lower* lands, Plat. Legg. 761 B. [ᾰ]

Ὑποκατώρῠχος, ον, (ὑποκατορύσσω) *buried, sunk into the earth*, Theophr.

Ὑπόκαυμα, ατος, τό, *that with which a thing is lighted.*

Ὑπόκαυσις, εως, ἡ, (ὑποκαίω) *a lighting underneath*: hence,—II. *the fire under the hypocaustum*, Plut. 2, 658 E: or *the fire underneath a furnace*; cf. sq.

Ὑπόκαυστον, ου. τό, (ὑποκαίω) *in baths, a vaulted room heated by a furnace below*, Lat. *vaporarium*: also, *the furnace under such a room*, Interpp. ad Vitruv. 5, 10.

Ὑποκαύστρα, ας, ἡ,=foreg.

Ὑπόκειμαι, (ὑπό, κεῖμαι) as pass., *to lie under*, ὑποκειμένης τῆς Εὐβοίας ὑπὸ τὴν Ἀττικήν, Isocr. 63 B; πεδίον ἱερῷ ὑπόκειται, Aeschin. 70, 20; ὑπόκεινται θεμέλιοι, Thuc. 1, 93: and so, *to lie hidden under*, τῇ ἰατρικῇ ὑπ. ἡ κολακεία, Plat. Gorg. 465 B, cf. Prot. 349 B.—II. in various metaph. signfs.,—2. *to be put under* the eyes or mind, i. e. *to be submitted, proposed to one*, like πρόκειμαι, ὑποκείσεταί μοι ὁ ἄθλος, Pind. O. 1, 135; αἱ ὑποκείμεναι ἐλπίδες, one's *present* hopes, Dem. 348, 22; δυοῖν ὑποκειμένων, two things *being proposed*, Id. 631, 18; τὰ ὑποκείμενα, *the present state* of things, Polyb. 3, 31, 6, etc.:—foll. by ὅτι.., ὑπόκειταί μοι ὅτι.., *I have laid down the rule* that.., Hdt. 2, 123.—2. *to be laid down, assumed* as a ground of argument, Plat. Crat. 436 D, and Arist.; ὑπόκειται γὰρ μὴ εἶναι.., Plat. Eryx. 404 B; ὑπόκειται, absol., *a rule is laid down*, Dem. 643, 22; τούτων ὑποκειμένων, Lat. *his positis*, Plat. Prot. 359 A:—cf. ὑποτίθημι I. 2, Wyttenb. Plut. 2, 235 E.—3. *to be suggested*, Hdt. 3, 40.—4. *to be left at bottom, left remaining*, ἐλπὶς ὑπόκειται, Thuc. 3, 84; τιμωρία ὑπόκειται, Thuc. 3, 84; τιμωρία ὑπόκειται τοῖς τὰ ψευδῆ μαρτυροῦσι, *is reserved* for them, Dem. 913, 6, cf. Lycurg. 166, 23; so, ὑπόκειταί τινι παθεῖν, Polyb. 2, 58, 10.—5. *to be subject to*, τινί, Plat. Gorg. 510 C.—6. ὕλη ὑποκειμένη, cf. ὕλη III.—7. ὑποκεῖσθαι τῇ γνώμῃ, *to be fixed* in the mind, Dem. 179, 6.—8. *to be left behind in pledge, to be pledged* or *mortgaged*, τινός, *for* a certain sum. Isae. 50, 31, Dem. 1187, 23; 1194, 17; ναῦς ὑποκειμένη τινί, Id. 1283, fin.; τὰ ὑποκείμενα, *the articles pledged*, Id. 926, 22: ὑποκείμενοι, of persons, *bound for payment* of a sum of money, Id. 816, 10.—9. τὸ ὑποκείμενον, in logic, *the subject* of a proposition, (the predicate being τὸ κατηγορούμενον), Arist. Categ. 5, etc.:—also, *the subject* of a disease, etc., Polyb. 1, 81, 6.—10. ὁ ὑποκείμενος χρόνος, *the present* tense, Gramm.—III. *to fall down at* a person's feet, like ὑποπίπτω, Plat. Rep. 494 B.—In most signfs., it forms a sort of passive voice to ὑποτίθημι.

Ὑποκείρω, (ὑπό, κείρω) *to cut off below*, Ael. N. A. 6, 41.

Ὑποκελεύω, (ὑπό, κελεύω) *to do the duty of a* κελευστής: *to give the time in rowing, sing the boat-song*, Luc. Catapl. 19.

Ὑποκέλλω, (ὑπό, ὀκέλλω) *to be cast away upon, arrive at*, εἴς τι, Longin.

Ὑπόκενος, ον, *somewhat empty, idle* or *vain.*

Ὑποκενόω, ῶ, (ὑπό, κενόω) *to empty below, purge*, κοιλίαν, Hipp. p. 45.

Ὑποκεντέω, ῶ, (ὑπό, κεντέω) *to prick slightly*, Dio C.—II. *to prick* or *pierce underneath*, App.

Ὑποκέρᾰμος, ον, (ὑπό, κέραμος) *mixed with clay*, Eust.

Ὑπόκερας, gen. αος, contr. ως, ὁ, ἡ, τό, *with horn underneath.*

Ὑποκερχᾰλέος or -κερχνᾰλέος, α, ον, *somewhat hoarse*, Hipp. p. 1215.

Ὑποκευθής, ές, *hidden* or *concealed under*: from

Ὑποκεύθω, *to conceal under* or *in.*

Ὑποκεφάλαιον, ου, τό, (ὑπό, κεφαλή) *a bolster, pillow*, Hipp. pp. 798, 813.

Ὑπόκηρος, ον, (ὑπό, κηρός) strictly of honey, *mixed with wax*: hence, generally, *mixed, impure*, opp. to ἁγνός, Hipp. p. 303.

Ὑποκηρύσσομαι, Att. -ττομαι, (ὑπό, κηρύσσω) as mid., *to make known* *by voice of herald* or *crier, to have a thing proclaimed* or *cried*, esp. for sale, Plat. Prot. 349 A, Aeschin. 59, 25.

Ὑποκῐθᾰρίζω, *to accompany on the harp*, *τινί*.

Ὑποκινδῡνεύω, (ὑπό, κινδυνεύω) *to run some risk*, Plut. Pelop. 2, Schäf. ἀποκ-.

Ὑποκίνδῡνος, ον, (ὑπό, κίνδυνος) *somewhat dangerous*, Plat. Legg. 830 E.—II. *being in some danger, endangered a little.*

Ὑποκῑνέω, ῶ, (ὑπό, κινέω) *to move underneath, move softly* or *lightly*, *Ζεφύρου ὑποκινήσαντος* (sc. τὸ κῦμα), Il. 4, 423; cf. Xen. Cyn. 3, 6, etc.:—metaph., *to move a little, urge gently on*, Plat. Charm. 162 D.—II. intr., *to move a little* or *gently*, *οὐδεμία πόλις ἂν ὑπεκίνησε*, none *would have stirred a finger*, Hdt. 5, 106, cf. Ar. Ran. 644.—2. metaph., *to have gone wrong, be mad* or *deranged*, Stallb. Plat. Rep. 573 C, Luc. Eun. 13.

Ὑποκίνῠμαι or -ύω, Ep. for ὑποκινέω II, Q. Sm. 3, 36; 4, 510. [ῐ]

Ὑποκῑνύρομαι, (ὑπό, κινύρομαι) dep., *to hum a tune*, Ael. V. H. 9, 11.

Ὑποκίρνᾰμαι, as pass., *to be slightly mixed*, Arist. Insomn. 2, 14.

Ὑπόκιῤῥος, ον, *somewhat yellow.*

Ὑπόκιστις, ιδος, ἡ, a parasitic plant *which grows on the roots of the κίστος, Cytinus hypocistis*: its juice was used in medicine, Diosc. 1, 127.

Ὑποκλᾰδόν, adv., *with the knees somewhat bent, inclined a little* or *gradually*, Opp. C. 4, 205: from

Ὑποκλάζω, (ὑπό, ὀκλάζω) *to bend the knees under one, to sink slowly down*: metaph. of an expiring lamp, etc., Anth. P. 5, 279.

Ὑποκλαίω, (ὑπό, κλαίω) *to shed a secret tear*, Aesch. Ag. 69.

Ὑποκλάω, ῶ, (ὑπό, κλάω) *to break underneath*, *ὑπ. γούνων δεσμά*, Nic., cf. Q. Sm. 4, 483:—*to break by degrees*, *θυμὸς ὑποκλασθείς*, Anth. P. 5, 216. [ᾰ]

Ὑποκλέπτω, f. -ψω, (ὑπό, κλέπτω) *to steal underhand*, *ὑπ. ἑαυτόν, to steal away* from another's company, Luc. D. Meretr. 10:—pass., *to be stolen away*, Pind. N. 9, 77: c. acc. rei, like *ἀποστερεῖσθαι, to be defrauded of* a thing, *εὐνήν*, Soph. El. 115, ubi v. Herm.—II. *to keep secret*, *τι*, Musae. 85, *φιλίη ὑποκλεπτομένη*, Anth. P. 5, 267: *to cheat, beguile*, *ζῆλόν τινος*, Ib. 5, 269.

Ὑποκλήζω, Ion. ὑποκληΐζω, (ὑπό, κλήζω) *to spread an underhand report*: hence in pass., *ἀγγελίαν Δαναῶν ὑποκληζομέναν*, Soph. Aj. 225; but here Herm. et Dind., *Δαναῶν ὕπο κληζ-*.

Ὑποκλῐνής, ές, gen. έος, *bent under, subject*: from

Ὑποκλίνω, (ὑπό, κλίνω) *to make* another *bow under* a thing: pass., *to stoop* or *lie under*, c. dat., *σχοίνῳ ὑπεκλίνθη*, Od. 5, 463, cf. Anth. P. 9, 71, etc.:—metaph., *to submit*, Orph. Arg. 851. [ῑ]

Ὑποκλονέω, ῶ, (ὑπό, κλονέω) *to shake a little*:—pass., *ὑποκλονεῖσθαί τινι, to be thrown into confused flight* before one, Il. 21, 556.

Ὑποκλοπέω, ῶ, f. -ήσω,=ὑποκλέπτω:—pass., *to be hidden under, lurk in secret places*, *εἴ τις ἀνδρῶν ζωὸς ὑποκλ.*, Od. 22, 382: from

Ὑπόκλοπος, ον, (ὑπό, κλέπτω) *hidden, furtive*, Bacchyl. 35.

Ὑποκλύζω, f. -ύσω, (ὑπό, κλύζω) *to wash, cleanse from below*, Anth.: *ὑπ. τὸ σῶμα, to purge* the body *by a clyster*, Plut. 2, 127 C:—but in pass., in Luc. Nigr. 16, *to be flooded* (metaph.) with mischief. Hence

Ὑπόκλῠσις, εως, ἡ, and ὑποκλυσμός, οῦ, ὁ, *a purging from below*, as by a clyster, the latter in Plut. 2, 974 C.

Ὑποκλύω, (ὑπό, κλύω) *to hear secretly*, *τινός*, from one, Ap. Rh. 3, 477, cf. Q. Sm. 1, 509.

Ὑποκνάω, ῶ, (ὑπό, κνάω) *to scrape* or *scratch a little*, Tryph. 43. [ᾰ]

†Ὑποκνημίδιοι, ων, οἱ, the Locri dwelling *under* (i. e. at base of) *Mt. Cnemis*, Paus. 10, 1, 2: cf. Ἐπικνημίδιοι.

Ὑποκνίζω, f. -ίσω,=-κνάω: metaph., *to excite underneath* or *inwardly*, *ἔρως ὑπ. φρένας*, Pind. P. 10, 94 (60):—pass., *to be somewhat provoked* or *excited*, Xen. Mem. 3, 11, 3.

Ὑποκοιλαίνω, (ὑπό, κοιλαίνω) *to hollow out a little* or *by degrees*, Joseph.

Ὑποκοίλιον, ου, τό, *the lower belly.*

Ὑποκοιλίς, ίδος, ἡ, Aretae.; and ὑπόκοιλον, ου, τό, *the lower eyelid* or *part under the eye*: cf. *κῦλα, ὑπόκυλον, ὑποφθάλμιον*: from

Ὑπόκοιλος, ον, (ὑπό, κοῖλος) *somewhat hollow: hollow underneath.*

Ὑποκολᾰκεύω, (ὑπό, κολακεύω) *to flatter a little*, Polyb. 6, 18, 5, in pass.

Ὑποκόλοβος, ον, *somewhat maimed.*

Ὑποκολπίδιος, ον,=sq.

Ὑποκόλπιος, ον, (ὑπό, κόλπος) *lying on the bosom, in the lap*, *ὑπ. ἔχειν τινά*, Anth. P. 5, 130; *τινός*, Ib. 25:—hence, *a darling, favourite, pet.*—II. *in the mother's womb*, *ὑποκόλπιος αἰνὰ χολώθη*, Call. Del. 86.

Ὑπόκολπος, ον,=foreg.

Ὑποκολυμβάω, ῶ, (ὑπό, κολυμβάω) *to dive under*, Galen.

Ὑπόκομμα, ατος, τό, (κόπτω)=*ὑπόζωμα, in insects.*

Ὑποκομπέω, ῶ, (ὑπό, κομπέω) *to sound in answer to*, *ἐν τῷ βαδίζειν*, Plut. 2, 672 A.

Ὑποκομψίας, ου, ὁ,=sq., ap. Hesych.

Ὑποκόμψος, ον, (ὑπό, κομψός) *rather neat* or *elegant*, Physiogn.

Ὑποκονῐάω, ῶ, and Theophr., -νίζω,=ὑποκονίω.

Ὑποκόνῐσις, εως, ἡ, *a covering with dust*, esp. *by digging round*, Lat. *pulveratio*, Theophr.: from

Ὑποκονίω, f. -ίσω, (ὑπό, κονίω) *to cover with dust*, esp. *by digging round* the roots, Lat. *pulverare*, elsewh. ὑποσκάπτω, Theophr.—II. in mid., of wrestlers, *to sprinkle one's self with dust*, hence, *to prepare for the contest*, Comic. ap. Plut. Pomp. 53.

Ὑπόκοπος, ον, (ὑπό, κόπος) *somewhat tired*, Xen. Cyn. 6, 25.

Ὑπόκοπρος, ον, (ὑπό, κόπρος) *mixed with dung*, Hipp. p. 1132.

Ὑποκόπτω, f. -ψω, (ὑπό, κόπτω) *to begin to cut*, Strab.

Ὑποκορίζομαι, f. -ίσομαι, (ὑπό, κορίζομαι) dep. mid.:—*to play the child*, esp. *to talk child's language*, i. e. *use terms of endearment*, such as diminutives: hence,—1. transit., *to call by endearing names*, e. g. of lovers, *νηττάριον ἂν καὶ φάττιον ὑπεκορίζετο, he would call* me *coaxingly* his little duck and little dove, Ar. Plut. 1011; *τὴν Ἑκάλην ἐτίμων, Ἑκαλήνην ὑποκοριζόμενοι*, Plut. Thes. 14.—2. *to call by a soft name*, esp. *to call* something base *by a fair name, to gloss over, palliate*, *ἣν ἄνοιαν οὖσαν ὑποκοριζόμενοι καλοῦμεν ὡς εὐήθειαν*, Plat. Rep. 400 E, 474 E, v. Stallb. ad 560 E; so, *Φιλίππου φιλίαν καὶ ξενίαν καὶ ἑταιρίαν καὶ τὰ τοιαῦθ' ὑποκοριζόμενος*, Dem. 124, 11: cf. sq.—3. also reversely, *to call* something good *by a bad name, to disparage*, *οἱ μισοῦντες ὑποκοριζόμενοι ὀνομάζουσί με Κακίαν*, my enemies *nickname* me Vice, Xen. Mem. 2, 1, 26: cf. Plut. Solon 16 fin.—4. *to imitate, mimic*, Philostr.—II. intr., *to use diminutives*, Arist. Rhet. 3, 2, 15.—Cf. ὑποκουρίζομαι. Hence

Ὑποκόρισμα, ατος, τό, *a coaxing* or *endearing name*, as Demosth. said that his nickname Βάταλος was a ὑπ. τίτθης, Aeschin. 17, fin.; esp., *a fair name* for something base, such as *παράσιτος*, Alex. Parasit. 1, 2, cf. Id Tarent. 3, 5; or *σεισάχθεια* for *χρεῶν ἀποκοπή*, Plut. 2, 807 D:—hence,=παρακάλυμμα, Plut. Galb. 20.

Ὑποκορισμός, οῦ, ὁ,=foreg., Arist. Rhet. 3, 2, 15, Plut. Thes. 14.

Ὑποκοριστικός, ή, όν, (ὑποκορίζομαι) *glossing over by a fair name*: *ὄνομα ὑπ., a diminutive.* Adv. -κῶς, Plut 2, 847 E, Ath. 308 F.

Ὑποκουρίζομαι, Ion. for ὑποκορίζομαι: *to coax* or *soothe with soft names*; *ἑσπερίαις ὑποκουρ. ἀοιδαῖς*, of the serenades sung by girls on the evening of a friend's marriage, Pind. P. 3, 32; cf. Hesych. s. v. *κουριζομέναις*.

Ὑποκουφίζω, *to lighten* or *relieve a little.*

Ὑπόκουφος, ον, (ὑπό, κοῦφος) *somewhat light* or *fickle*, Plut. Pelop. 14, etc.

Ὑποκρᾱτήριον, ου, τό, v. ὑποκρητήριον.

Ὑποκρέκω, (ὑπό, κρέκω) of stringed instruments, *to answer in sound*, i. e *to sound in harmony with*, *τὸ καυχᾶσθαι παρὰ καιρὸν μανίαισιν ὑποκρέκει*, Pind. O. 9, 59.—2. trans. *ὑπ. τι, to play an accompaniment*, Luc. D Meretr. 15, 2: *ὑπ. τι πρὸς χάριν*, of a flatterer, Plut. 2, 55 D.

Ὑποκρεμάννῡμι, *to hang, hang up* in H. Hom. Ap. 284, f. l. for ἐπικρεμάννυμι.

Ὑπόκρημνος, ον, (ὑπό, κρημνός) *somewhat steep, almost precipitous*, Strab.

Ὑποκρήνη, ης, ἡ, *a by-spring, by well*, Eunap.

Ὑπόκρηνος, ον, (ὑπό, κάρηνον) *under the head.*

Ὑποκρητηρίδιον, ου, τό, *a small stand to put under the bowl* (κρητήρ), Hdt. 1, 25, cf. sq.:—ὑποστάτης was the Att. word.

Ὑποκρητήριον, ου, τό, Ion. for ὑποκρᾱτήριον,=foreg., Bockh Inscr. 1, p. 20, Osann Auctar. Lex. p. 161.

Ὑποκρίζω, (ὑπό, κρίζω) *to grate* or *jar a little*, Ael. N. A. 6, 19.

Ὑποκρίνομαι, dep. mid., aor. ὑπεκρινάμην: later also aor. pass. ὑπεκρίθην (in mid. signf.), Ctes. Pers. 41, Polyb. 5, 25, 7 (cf. ἀποκρίνω), (ὑπό, κρίνω). *To reply, make answer, answer*, *τινί*, Il. 7, 407, Od. 2, 111; 15, 170, Hdt. 1, 2, etc.; the Att. word was ἀποκρίνομαι, which has been restored by Bekk. in Thuc. 7, 44;—(though ὑποκρ- is quoted by Suid., etc., v. Arnold):—of an oracle, *to give answer*, *τινί τι*, Hdt. 1, 78, 91; and so, also, *to expound, interpret, explain*, *ὄνειρον*, Od. 19, 535, 555; (so, *κρίνεσθαι ὀνείρους*, Il. 5, 150, cf. κρίνω II. 5); *ὑπ.* [illegible].... Theocr. 24, 66.—II. in Att. usu., *to question and answer on the stage, speak in dialogue*, hence, *to play a part* on a stage, the part played being put in acc., as, *ὑπ. τὸ βασιλικόν, to take* the king's part, *play* the king, Arist. Pol. 2, 11, 19; *ὑπ. Προμηθέα, Αἴαντα*, etc.: also, *ὑποκρ. τρα* γωδίαν, κωμῳδίαν, *to play* a tragedy or comedy, Luc. Merc. Cond. 30, cf. Id. Salt. 84, Nigr. 11, 24, etc.; ὑπεκρίθησαν τραγῳδοί, tragedies *were performed.*—2. hence the word was used also of the theatrical style of rhapsodists and orators, *to exaggerate*, Dem. 230, 7, cf. Wolf Proleg. p. xcvi. —3. metaph., *to play a part, dissemble, feign, pretend*, c. inf., Dem. 878, 3, Polyb. 2, 49, 7, etc.

Ὑποκρῐσία, ας, ἡ, rarer form for sq. II, Anth. Plan. 289.

Ὑπόκρῐσις, εως, ἡ, (ὑποκρίνομαι):—*a reply, answer*, Hdt. 1, 90, 116, etc.—II. usu., *the playing a part* on the stage, *playing* or *acting, the actor's art*, his *action, delivery, declamation*, etc.; also an orator's *delivery, elocution*, Arist. Rhet. 3, 1, 3, and 12, 2.—2. metaph., the *playing a part, hypocrisy, outward show*, Polyb. 35, 2, 13, Luc., etc.—3. ὑπόκρισιν, as adv., like δίκην, *after the manner of*, Böckh Pind. Fr. 259.

Ὑποκρῐτήρ, ῆρος, ὁ, rarer form for sq., Hermeas ap. Ath. 563 E.

Ὑποκρῐτής, οῦ, ὁ, (ὑποκρίνομαι):—*one who answers: an interpreter* or *expounder*, αἰνιγμῶν, etc., Plat. Tim. 72 B.—II. usu., *one who plays a part* on the stage, *a player, actor*, Ar. Vesp. 1279, Plat. Charm. 162 D, etc.—2. *a dissembler, feigner, hypocrite*, N. T. Hence

Ὑποκρῐτικός, ή, όν, *belonging to* ὑπόκρισις, *skilled therein*, φύσει ὑποκριτικός, having a good natural delivery or elocution, Arist. Rhet. 3, 1, 7: *suited for speaking* or *delivery*, λέξις, Ib. 3, 12, 2: ἡ -κή (sc. τέχνη), *the art of delivery*, Ib. 3, 1, 7.—2. *acting a part*, ὑπ. τοῦ βελτίονος, Luc. Alex. 4.

Ὑποκρούω, (ὑπό, κρούω) *to accompany on the lyre*, Anth.—II. metaph., *to take up the word, to break in upon, interrupt*, c. acc., Ar. Ach. 38; and, in Eccl. 256, 618, with a play on the obscene signf. of κρούω: *to contradict, answer*, τινί, Plut. 2, 177 B.—2. *to find fault with, attack*, Ar. Plut. 548, in mid.

Ὑποκρύπτω, f. -ψω, (ὑπό, κρύπτω) *to hide under* or *beneath*, ἄχνῃ ὑπεκρύφθη, the ship *was hidden beneath* the spray, Il. 15, 626:—mid., *to hide one's self*; c. acc. pers., *to keep* something *secret from* him, Luc. Amor. 15, v. l. Xen. An. 1, 9, 19. Hence

Ὑπόκρυψις, εως, ἡ, *a hiding, keeping secret.*

Ὑποκρώζω, f. -ξω, (ὑπό, κρώζω) *to croak against*, Luc. D. Mort. 6, 4.

Ὑποκτείνω, f. -κτενῶ, *to kill* or *slay underhand.*

Ὑποκῡάνεος, ον, (ὑπό, κυάνεος) *rather dark-blue*, Alex. Mynd. ap. Schol. Theocr. 5, 96.

Ὑποκύανος, ον,=foreg.

Ὑποκῠβερνάω, ῶ, *to be under-pilot*, νεώς, of a ship.

Ὑπόκυκλον, ου, τό, *part of a chair*, elsewh. ὑπόστημα, ὑπόστατον or βάσις, v. l. Il. 18, 375.

Ὑπόκυκλος, ον, (ὑπό, κύκλος) *round underneath*, τάλαρος, Od. 4, 131.

Ὑπόκυλον, ου, τό, v. ὑπόκοιλον.

Ὑποκῡμαίνω, *to wave gently*, like long hair.

Ὑποκῡμᾰτίζω, (ὑπό, κυματίζω) *to put into a gentle, waving motion*, Philostr.

Ὑποκύομαι, mid., v. ὑποκύω.

Ὑποκύπτω, f. -ψω, (ὑπό, κύπτω) *to stoop under*, esp. under a yoke, hence οἱ Μῆδοι ὑπέκυψαν Πέρσῃσι, *submitted to* the Persians, Hdt. 1, 130, cf. 6, 25, 109; so, κύνες τοῖς ἀνθρώποις ὑποκύπτοντες, Aesop.: absol., of suppliants, *to bow down, bow low*, ὑποκύπτοντες ἱκετεύουσιν, Ar. Vesp. 555 (where however the Rav. MS. ὑποπίπτοντες), Luc. Navig. 30; so of animals drinking, Xen. An. 4, 5, 32; of persons *stooping to peep into* a place.—II. c. acc., ὑπ. τὰν τύλαν, *to stoop* the shoulder so as to let a load be put on, Ar. Ach. 954.

Ὑποκῡρόω, ῶ, dub. l. in Dion. H. for ἐπικυρόω.

Ὑπόκυρτος, ον, (ὑπό, κυρτός) *rather gibbous* or *humped*, Plut. 2, 890 D.

Ὑποκυρτόω, ῶ, *to make somewhat crooked, bend a little.*

Ὑπόκῡφος, ον,=ὑπόκυρτος.

Ὑποκῡφώνιον, ου, τό, *part of the ornament of a carriage-frame.*

Ὑποκύω, (ὑπό, κύω) *to impregnate, get with child:* but prob. only used in mid., ὑποκύομαι, of the woman, *to conceive, become pregnant*, hence part. aor. Ep. ὑποκῡσᾰμένη (not -κυσσαμένη, v. sub κύω), *having conceived, big with child*, Il. 6, 26, Od. 11, 254, Hes. Th. 308; so of animals, Il. 20, 225.

Ὑποκώλιον, ου, τό, (ὑπό, κῶλον) *the hip-bone, hip*, Xen. Cyn. 4, 1, etc.

Ὑποκωμῳδέω, ῶ, (ὑπό, κωμῳδέω) *to ridicule a little* or *underhand*, Luc. Tox. 14.

Ὑπόκωφος, ον, (ὑπό, κωφός) *somewhat deaf, rather deaf*, Ar. Eq. 43, Plat. Prot. 334 D, etc.

Ὑπολᾱΐς, ΐδος, ἡ, *the hedge-sparrow*, Arist. H. A. 6, 7, 5; vulg. ἐπιλαΐς: also written ὑπολᾶΐς, ὑπολῆΐς, ὑπολωΐς.

Ὑπολᾰλέω, ῶ, f. -ήσω, *to chatter in an under tone, murmur.*

Ὑπολαμβάνω, f. -λήψομαι, (ὑπό, λαμβάνω) *to get under* another *and take him up, to take up* one fallen, as the dolphin did Arion, Hdt. 1, 24, Plat. Rep. 453 D.—2. *to catch up, come suddenly upon*, esp. of storms of wind, Hdt. 2, 25; 4, 179, etc.; of a fit of madness, Id. 6, 75; of a famine, Id. 6, 27; so of soldiers marching, δυςχωρία ὑπελάμβανεν αὐτούς, i. e. they came suddenly into difficult ground, Xen. Hell. 3, 5, 20:—hence, absol., of events, *to follow next, come next*, ἡ ναυμαχίη ὑπολαβοῦσα, Hdt. 8, 12, cf. 6, 27.—3. esp., *to take up* the discourse, *and answer, to reply, rejoin, retort*, Hdt. 1, 11, etc.; τι πρός τι, Thuc. 5, 85; c. inf., *to reply that..*, Thuc. 5, 49:—but esp. in dialogue, ἔφη ὑπολαβών, ὑπ. εἶπεν, he said *in answer*, Hdt. 7, 101, Thuc. 3, 113, freq. in Plat., and Xen.:—also, *to take* one *up short, interrupt* him (like ὑποκρούω), Xen. Cyr. 5, 5, 35.—4. *to take up* the conqueror, *fight with* him, Lat. *excipere*, Thuc. 8, 105. —II.=ὑποδέχομαι, *to take under one's protection*, Xen. An. 1, 1, 7.—2. *to accept, entertain* a proposal, Hdt. 1, 212; 3, 146.—III. *to take up* a notion, *assume, suppose*, usu. of an ill-grounded opinion, c. inf., Hdt. 2, 55, freq. in Plat., and Xen.:—hence, ὑπ. τι (sc. εἶναι), *to assume* or *understand* it to be so and so, Plat. Prot. 341 B, Phaedr. 263 D: οὕτως ὑπ. περί τινος, Isocr. 32 B; etc.—2. *to understand, apprehend*, λόγον, Eur. I. A. 523, and Plat.; ὑπ. τι εἴς τινα, *to understand* it of, i. e. apply it to, him, Aeschin. 22, 29:—in pass., *to be supposed*, etc., Dem. 623, 5, etc.; ἡ ὑπειλημμένη χάρις, the *supposed* favour, Id. 178, 8.—3. *to suspect, disbelieve*, Xen. Ages. 5, 6.—IV. *to take* or *seize underhand*, Thuc. 1, 68: *to draw* men *off* from their duty, *seduce* them, ὑπ. μισθῷ μείζονι τοὺς ναυβάτας, Id. 1, 121.—V. *to check, restrain*, as a physician does a disease, Hipp., v. Foës. Oecon.—2. ὑπ. ἵππον, as a term of horsemanship, *to hold up* the horse, *half-check* him in his course, Xen. Eq. 7, 15; 9, 5, ἀναλαμβάνω being *to check* him *quite, bring* him *up short*, Ib. 3, 5.

Ὑπολαμπής, ές, gen. έος, *shining under*, i. e. *shining with reflected light, glittering*, ἠλέκτρῳ, Hes. Sc. 142: from

Ὑπολάμπω, f. -ψω, (ὑπό, λάμπω) *to shine under*, Xen. Mem. 3, 8, 9: so in pass., πῦρ τέφρῃ ὑπολαμπόμενον, Mel. 55, cf. Ap. Rh. 1, 1280.—II. *to shine a little, begin to shine*, τὸ ἔαρ ὑπέλαμπε, like ὑπεφαίνετο, Hdt. 1, 190; ὑπ. ἡ ἡμέρα, Plut. Anton. 49:—δαΐδων ὑπολαμπομενάων was once read in Il. 18, 492, Od. 19, 48; 23, 290, where now ὕπο λαμπ- is read. Hence

Ὑπόλαμψις, εως, ἡ, *a slight lustre*, Hipp. p. 1133.

Ὑπολανθάνω, f. -λήσω, *to be concealed* or *hidden under.*

Ὑπολᾰπάζω, (ὑπό, λαπάζω) *to empty from below, purge*, Ael. N. A. 14, 14.

Ὑπολάπᾰρος, ον, (ὑπό, λαπαρός) *somewhat flabby* or *loose*, Hipp. p. 1133, etc. [ᾰ]

Ὑπολᾰπάσσω, Att. -ττω,=ὑπολαπάζω.

Ὑπολεαίνω, *to smooth, rub, polish a little.*

Ὑπολέγω, (ὑπό, λέγω) *to dictate, prompt*, τί τινι, Plut. 2, 46 A.

Ὑπολέθριος, ον, (ὑπό, ὀλέθριος) *almost fatal, dangerous*, Hipp. p. 118.

Ὑπολείβω, f. -ψω, (ὑπό, λείβω) *to pour a libation therewith* or *to*, Aesch. Ag. 69:—in pass., *to trickle down*, like ὑποῤῥέω, Hipp.

Ὑπόλειμμα, ατος, τό, *a remnant, remainder*, Theophr.: from

Ὑπολείπω, f. -ψω, (ὑπό, λείπω) *to leave remaining*, Od. 16, 50; ὑπ. λόγον, Thuc. 8, 2; ὑπ. τινὶ τιμωρεῖσθαι, Antipho 129, 14.—2. of things, *to fail* one, ὑπολείψει ὑμᾶς ἡ μισθοφορά, Lys. 177, fin.—II. pass., *to be left remaining* or *behind*, πέμπτον δ' ὑπελείπετ' ἄεθλον, Il. 23, 615; ἐν μεγάρῳ ὑπελείπετο, *he was left at home..*, Od. 7, 230; cf. 17, 276, etc., Hdt. 2, 15, 86, etc.; ὑπολείπεσθαι τοῦ στόλου, *to stay behind* the expedition, i. e. not to go upon it, Hdt. 1, 165, cf. Aesch. Ag. 73:—generally, *to remain behind, to be left over and above*, Plat., etc.; οὐδὲν ὑπολείπεται ἀλλ' ἢ ποιεῖν.., Id. Phaedr. 231 B.—2. *to be left behind by* any one, strictly in a race, Ar. Ran. 1092: hence of stragglers in an army, *to lag behind*, Xen. An. 1, 2, 25, etc.: metaph. *to be inferior to* one, τινός, also ὑπό τινος.—3. absol., *to fail, come to an end*, νύξ, Soph. El. 91: also, *to fail in* what is expected of one, *come short*, Lys. 187, 10.—III. mid., *to leave* a thing *behind one*, c. acc., Wess. Hdt. 4, 121; 6, 7: *to leave remaining, keep by one*, Id. 2, 25; ὑπολείπεσθαι αἰτίαν, *to leave* cause for reproach *against one's self*, Thuc. 1, 140; so, ὑπολείπεσθαι ἀναφοράν, *to leave one's self* means of escape, Dem. 301, 23. Hence

Ὑπόλειψις, εως, ἡ, *a remaining, being left behind*, Theophr.—II. like ἔκλειψις ἡλίου, *an eclipse*, Iambl.

Ὑπολέπρος, ον, (ὑπό, λεπρός) *somewhat rough, scabby*, Theophr.

Ὑπολεπτολόγος, ον, (ὑπό, λεπτολόγος) *rather too subtle*, Cratin. Incert. 155.

Ὑπόλεπτος, ον, (ὑπο, λεπτός)

somewhat fine, Hipp., Luc. Philops. 34.

Ὑπολεπτύνω, (ὑπό, λεπτύνω) *to make rather fine*, Paul. S. Ambo 74.

Ὑπολευκαίνω, (ὑπό, λευκαίνω) *to make white underneath*:—pass., *to become white underneath*, or *somewhat white*, Il. 5, 502, cf. Luc. D. Meretr. 11, 3, etc.

Ὑπόλευκος, ον, (ὑπό, λευκός) *white underneath*.—II. *whitish*, Diosc.

Ὑπολευκόχρως, ωτος, ὁ, ἡ, (ὑπό, λευκόχρως) *whitish, pale*, Hipp. p. 955.

Ὑπολήγω, (ὑπό, λήγω) *to desist gradually from*, τινός, Ael. N. A. 12, 44.

Ὑποληΐς, ΐδος, v. ὑπολαΐς.

Ὑπόλημμα, ατος, τό, (ὑπολαμβάνω) *that which is supposed, an opinion*, Def. Plat. 413 B, Plut. 2, 164 F.—II. *conception in the womb*, dub. l. Plut. 2, 38 E.

Ὑπολήνιον, ου, τό, *the vessel under a press* to receive the wine or oil, *a vat*, Lat. *lacus*, LXX.: neut. from

Ὑπολήνιος, ον, (ὑπό, ληνός) *placed under a press*. Hence

Ὑποληνίς, ίδος, ἡ, = ὑπολήνιον, Call. Dian. 166.

Ὑπόληξις, εως, ἡ, (ὑπολήγω) *almost the ending*, Ath. 491 E.

Ὑποληπτέον, verb. adj. of ὑπολαμβάνω, *one must suppose, understand*, Plat. Rep. 613 A, etc.

Ὑποληπτικός, ή, όν, (ὑπολαμβάνω) *of, belonging to understanding*, etc.; *δύναμις ὑ. τινος*, the faculty of *understanding*, etc., Def. Plat. 414 C, cf. M. Anton. 3, 9. Adv. -κῶς.

Ὑποληπτός, όν, verb. adj., (ὑπολαμβάνω) *supposable*, Arist. An. Pr. 1, 39.

Ὑποληρέω, ῶ, (ὑπό, ληρέω) *to talk somewhat absurdly, to become imbecile*, Ael. V. H. 3, 37.

Ὑπόληψις, εως, (ὑπολαμβάνω):—*a taking or catching up*, esp. *a taking up the word, taking up the discourse* where another leaves off: *ἐξ ὑπολήψεως, in turn, alternately*, Stallb. Plat. Hipparch. 228 B; cf. citata sub v. ὑποβολή:—hence, *a rejoinder, reply, answer, ὑπ. ποιεῖσθαι*, Isocr. 227 C.—II. *a taking in a certain sense, an understanding, opinion, conception*, Def. Plat. 413 A sq., cf. Arist. M. Mor. 1, 35, 13, Rhet. 3, 15, 1, etc.:—also, *the estimate formed of* a person or thing, *a good* or *bad reputation, public opinion*, Lat. *existimatio*, Plut.

Ὑπολῐγαίνω, (ὑπό, λιγαίνω) *to make to sound a little*, Jac. Ach. Tat. p. 423.

Ὑπολίζων, ον, gen. ονος, (ὑπό, ὀλίζων) *somewhat less, slighter*, or *smaller*, Il. 18, 519.

Ὑπόλῐθος, ον, (ὑπό, λίθος) *somewhat stony*, Luc. Tim. 31.

Ὑπολιμπάνω, collat. form from ὑπολείπω.

Ὑπολιμώδης, ες, gen. εος, (ὑπό, λιμώδης) *somewhat hungry*, Plut.

Ὑπολῐπαίνω, (ὑπό, λιπαίνω) *to fatten a little* or *by degrees*, dub. in Hipp.

Ὑπολίπᾰρος, ον, (ὑπό, λιπαρός) *rather fat*, Diosc. [ῐ]

Ὑπολῐπάω, ῶ, *to be rather fat*, dub. in Theophr.

Ὑπολῐπής, ές, (ὑπολείπω) *left behind, staying behind*, Plut.

Ὑπολισθάνω and ὑπολισθαίνω, f. -σθήσω, (ὑπό, ὀλισθάνω, -αίνω) *to slip* or *slide gently*, εἴς τι, Ael. N. A. 9, 9.

Ὑπόλισπος, ον, (ὑπό, λίσπος) *somewhat smooth, worn smooth*, Ar. Eq. 1368.

Ὑπόλισφος, ον, Att. for foreg.

Ὑπόλιτος, ον, *rather poor, little* or *mean*.

Ὑπόλιχνος, ον, (ὑπό, λίχνος) *somewhat lickerish* or *dainty*, Luc.

Ὑπολογέω, = sq.

Ὑπολογίζομαι, f. -ίσομαι Att. -ιοῦμαι (ὑπό, λογίζομαι), dep. mid.:—*to take into the account, as matter of addition* or *subtraction*, Polyb. 6, 39, 15, metaph., *to take into account*, κίνδυνον, πόνους, Plat. Apol. 28 B, Phaedr. 231 B, Dem. 259, 7, etc.; *οὐδὲν ὑπ.*, Andoc. 33, 27:—*to take notice*, foll. by εἰ.., Plat. Crito 48 D. The act. ὑπολογίζω is v. l. Arist. Pol. 7, 3, 4. Hence

Ὑπολογισμός, οῦ, ὁ, = ὑπόλογος.

Ὑπολογιστέον, adj. verb. from ὑπολογίζομαι, *one must take into account*, Plat. Rep. 341 D.

Ὑπόλογος, ον, ὁ, (ὑπό, λόγος) *a taking into account*, ὑπόλογον ποιεῖσθαί τινος, Lat. *rationem habere rei*, Dem. 790, 9; so, ἐν ὑπολόγῳ ποιεῖσθαί τι, Lys. 102, 20.—2. as adj., *taken into account, made accountable*, ὑπόλογον εἶναι or γενέσθαι, Lys. 180, 36; 184, 31, Dem. 959, 7: ὑπόλογόν τι ποιεῖσθαί τινι, Dinarch. 110, 25:—μηδὲν τὴν ἡμετέραν ἡλικίαν ὑπόλογον ποιεῖσθαι, not to hold us *responsible*, Plat. Lach. 189 B; cf. Stallb. Prot. 349 C.—II. in Arithm., of ratios *in which the first number is the least*, as 3 : 5; opp. to πρόλογος:—cf. ὑποτέταρτος.

Ὑπόλοιπος, ον, (ὑπό, λοιπός) *left behind, staying behind*, Hdt. 7, 171: esp., *still alive, surviving*, Lat. *superstes*, Id. 6, 123, etc.: generally, = λοιπός, *remaining*, Id. 7, 126, Thuc., etc.

Ὑπόλοξος, ον, *somewhat oblique* or *obscure*.

Ὑπολοπάω, ῶ, *to loosen the shell* or *rind a little* or *gradually*, Theophr.; v. λοπάω.

Ὑπολοχᾱγός, ου, ὁ, *an under-λοχαγός*, Xen. An. 5, 2, 13.

Ὑπολύδιος, ον, (ὑπό, Λύδιος) *hypo-Lydian*, a mode in music, Plut. 2, 1141 B.

Ὑπολύζω, f. -ξω, (ὑπό, λύζω) *to hiccup* or *sob a little*, Galen.

Ὑπολύριος, ον, (ὑπό, λύρα):—*under the lyre*, δόναξ ὑπ., either a bridge of reed *on which the strings rest*, or a rod of reed *put under the strings* (to prolong the sound, as horn was afterwards used), Ar. Ran. 233; cf. H. Hom. Merc. 47, sq. [λῠ]

Ὑπόλῠσις, εως, ἡ, *a loosing of that which is underneath*: from

Ὑπολύω, (ὑπό, λύω) *to loosen, untie, unbind from below, loosen a little* or *gradually*, ὑπέλυσε γυῖα, *loosened* his limbs *below, made* his limbs *sink under him* (viz. by giving him a deadly wound), Il. 15, 581; so too, ὑπ. μένος καὶ γυῖα, *to make* courage and strength *fail*, 6, 27: also of wrestlers, γυῖα ὑπέλυσε, 23, 726; so in pass., γυῖα ὑπέλυντο, 16, 341; λῦθεν δ' ὑπὸ φαίδιμα γυῖα, Ib. 805; ὑπολύεταί μοι τὰ γόνατα, Ar. Lys. 216.—II. *to loose from under* (the yoke), ὁ δ' ἔλυεν ὑφ' ἵππους, Il. 23, 513, cf. Od. 4, 39:—mid., σὺ τόν γ'...ὑπελύσαο δεσμῶν, thou *didst set him free* from bonds *by stealth*, Il. 1, 401, cf. Od. 9, 463.—2. *to untie* another person's sandals *from under* his feet, *take off* his *shoes*, Ar. Nub. 152, Thesm. 1183; ὑπολύετε, παῖδες, Ἀλκιβιάδην, Plat. Symp. 213 B:—mid., *to take off one's own sandals* or *shoes*, Ar. Lys. 950, Plut. 927, cf. Xen. Lac. 2, 3; opp. to ὑποδεῖσθαι, cf. sub ὑποδέω.

Ὑπολωΐς, ΐδος, ἡ, v. ὑπολαΐς.

Ὑπολωφάω, ῶ, f. -ήσω, *to flag a little*, or *by little and little*.

Ὑπομάζιος, ον, = sq., Aristaen. 1, 25.

Ὑπόμαζος, ον, (ὑπό, μαζός) *under the breast*, esp., *under the mother's breast sucking*, Lat. *subrumus*.—II. οἱ ὑπόμαζοι, *the parts under the breast*, Bion 1, 26, nisi h. l. legend. οἱ δ' ὑπὸ μαζοί.

Ὑπομαίνομαι, (ὑπό, μαίνομαι) as pass., *to be somewhat mad*, Hipp. p. 352.

Ὑπόμακρος, ον, (ὑπό, μακρός) *somewhat long, longish*, Ar. Pac. 1243.

Ὑπομᾰλᾰκίζομαι, (ὑπό, μαλακίζω) as pass., *to grow soft* or *cowardly by degrees*, Xen. An. 2, 1, 14.

Ὑπομᾰλάσσω, Att. -ττω, (ὑπό, μαλάσσω) *to soften by degrees*:—pass., *to be so softened*, Luc. D. Meretr. 4, 2.

Ὑπομαντεύομαι, (ὑπό, μαντεύομαι) dep., *to divine a little* or *after a manner*, Plat. Sisyph. 388 B.

Ὑπομᾰραίνομαι, (ὑπό, μαραίνω) as pass., *to wither gradually*, Plut. 2, 411 E.

Ὑπόμαργος, ον, *somewhat crazy, maddish*, ὑπομαργότερος, Hdt. 3, 29, 145; 6, 75.

Ὑπομασθίδιος, ον [θῐ], and ὑπομάσθιος, ον, (ὑπό, μασθός) = ὑπομάζιος, Lob. Phryn. 557.

Ὑπομάσσω, Att. -ττω, (ὑπό, μάσσω) *to knead underneath* or *a little, smear* or *rub underneath*, Theocr. 2, 59.

Ὑπομαστίδιος, ον, = ὑπομάζιος.

Ὑπομάσχᾰλος, ον, (ὑπό, μασχάλη) *under the armpits*: τὸ ὑπ., *the part under the armpit*.

Ὑπόμαυρος, ον, *somewhat dark* or *gloomy*.

Ὕπομβρος, ον, (ὑπό, ὄμβρος) *mixed with rain*, θέρος ὑπ., *a rainy* summer, Plut. Camill. 3 (Schäf. ἔπομβρον); cf. Id. 2, 438 A.—II. *wet under the surface*, or *wettish*, Foës. Oecon. Hipp.

Ὑπομειδιάω, ῶ, (ὑπό, μειδιάω) *to smile a little* or *gently*, Anacreont. 29, 14: ὑπ. Σαρδόνιον, Polyb. 17, 7, 6.

Ὑπομείων, ον, gen. ονος, (ὑπό, μείων) *somewhat less* or *inferior*: ὑπομείονες, among the Spartans, were *subordinate citizens*, opp. to ὅμοιοι, Xen. Hell. 3, 3, 6, cf. Müller Dor. 3, 5, 7: in an army, οἱ ὑπ., *the subaltern officers*, Dio C.

Ὑπομελαίνω, (ὑπό, μελαίνω) *to be blackish*, Paus.

Ὑπομελανδρυώδης, ες, *somewhat like the μελάνδρυον*, Epich. p. 59.

Ὑπομελᾰνίζω, f. -ίσω, = ὑπομελαίνω, Geop.

Ὑπομέλᾱς, -μέλαινα, -μέλᾰν, *somewhat black, blackish*.

Ὑπομέμφομαι, (ὑπό, μέμφομαι) dep., *to blame a little* or *secretly*, Plut. Cat. Min. 15.

Ὑπομεμψίμοιρος, ον, (ὑπό, μεμψίμοιρος) *somewhat discontented with his lot*, Cic. Att. 6, 1, 2. [ῐ]

Ὑπομενετέον, verb. adj. from ὑπομένω, *one must sustain, abide, endure*, Thuc. 2, 88, Plat. Legg. 770 E: also ὑπομενητέον, but the first form is better, Lob. Phryn. 446; cf. ὑπομον-.

Ὑπομενετικός, ή, όν, = ὑπομενητικός, Arist. Eth. N. 3, 6, 6.

Ὑπομενητέον, = ὑπομενετέον, q. v., Isocr. 117 C.

Ὑπομενητικός, ή, όν, (ὑπομένω) *disposed to undergo, submissive*, Def. Plat. 412 B, 416 B, etc.; v. l. ὑπομον-.

Ὑπομενητός, less analogous form for ὑπομον-, Lob. Paral. 494.

Ὑπομένω, fut. -μενῶ, (ὑπό, μένω) *to stay behind*, Od. 10, 232, 258: *to* *stay at home*, Hdt. 6, 51; 7, 209: also, *to remain alive*, Id. 4, 149:—generally, *to be permanent*, Arist. Categ. 6, 8.—II. trans., *to abide* or *await* another, esp. *to await* his attack, *bide the* onset, c. acc. pers., Il. 14, 488; 16, 814, etc.; so too Hdt. 3, 9; 4, 3, etc.;—never c. dat. pers.,—for in Xen. Hell. 5, 4, 40, Schneid. has altered the punctuation.—2. c. acc. rei, *to abide, submit to, endure* any evil that threatens one, δουληῗην, Hdt. 6, 12, Thuc. 1, 8; κίνδυνον, πόνον, etc., Xen., Dem., etc.; hence ironically, τὰς δωρεὰς οὐχ ὑπέμειναν, they could not *abide* the gifts, Isocr. 60 B:—ὑπ. τὴν κρίσιν, *to await* one's trial, Aeschin. 29, 4, cf. Andoc. 16, 10, Lys. 158, 26:—generally, *to wait for*, τὴν ἑορτήν, Thuc. 5, 50: *to await* one, Plat. Phaedr. 250 C, etc.—3. absol., *to stand one's ground, stand firm*, Il. 5, 498, Hdt. 6, 96; so, ἐς ἀλκὴν ὑπ., Thuc. 3, 108; ὑπομένων καρτερεῖν, to endure *patiently*, Plat. Gorg. 507 B.—4. c. inf., *to abide, venture, undertake, boldly resolve* to do a thing, like Lat. *posse, sustinere*, οὐδ' ὑπέμεινε γνώμεναι, *he did not wait* to become known, Od. 1, 410; also c. part., εἰ ὑπομενέουσι χεῖρας ἐμοὶ ἀνταειρόμενοι, *if they shall dare* to lift hand against me, Hdt. 7, 101.—5. c. part., also, οὐκ ὑπομένει ὠφελούμενος, he cannot *bear* to be helped, Plat. Gorg. 505 C.—6. *to uphold, support, maintain*, ὄλβον, Pind. P. 2, 48; λόγον, Stallb. Plat. Hipp. Maj. 298 D.

Ὑπομερίζω, fut. Att. -ῐῶ, (ὑπό, μερίζω) *to subdivide, make subdivisions.* Hence

Ὑπομερισμός, οῦ, ὁ, *a subdivision.*

Ὑπομηκάομαι, dep., *to bleat a little*; but v. ὑπομυκάομαι.

Ὑπομήκης, ες, gen. εος,=ὑπόμακρος, Diog. L.

Ὑπομηλᾰφέω, ῶ, *to probe to the bottom, probe thoroughly.*

Ὑπομηλίζω, (ὑπό, μηλίζω) *to be* or *look yellowish*, Diosc.

Ὑπομήλῐνος, η, ον, (ὑπό, μήλινος) *yellowish*, esp. *light-yellow*, Diosc.

Ὑπομήτριος, ον, *in the mother's womb.*

Ὑπομίγνῡμι, f. -μίξω, (ὑπό, μίγνυμι) *to mix under* or *among, mix up*, τινί τι, Plat. Tim. 74 D; τὸ ὑπομεμιγμένον, the *admixture*, Id. Phil. 47 A.—II. intr. and metaph., *to come near to* or *into secretly*, c. dat., ὑπ. τῇ γῇ, Thuc. 8, 102.

Ὑπομιμνήσκω, f. ὑπομνήσω, aor. ὑπέμνησα, (ὑπό, μιμνήσκω):—I. act.,—1. c. acc. pers., *to put* one *in mind* or *remind* one *of*, ὑπέμνησεν δέ ἑ πατρός, Od. 1, 321; cf. 15, 3, Thuc. 6, 19; also τινά τι, Thuc. 7, 64, Xen. Cyr. 3, 3, 37, etc.; ὑπ. τινὰ τί βούλεται.., Plat. Phil. 31 C; ὑπ. τινὰ ὅτι.., πῶς, etc., Id. Phaed. 88 D, etc.—2. c. acc. rei, *to bring back to one's mind, mention, suggest*, τι, Hdt. 7, 171; τινί τι, Aesch. Pers. 990.—II. pass., *to call to mind, remember*, τινός: but also τι, Plat. Phil. 47 E, Xen. Cyr. 6, 1, 24: *to make mention*, περί τινος, Aesch. Pers. 329.

Ὑπομῑσέω, ῶ, f. -ήσω, *to hate a little.*

Ὑπόμισθος, ον, (ὑπό, μισθός) *serving for pay, hired*, Luc. Alex. 49, etc.

Ὑπομνάομαι, contr. -μνῶμαι, (ὑπό, μνάομαι) dep. mid.: *to court a* woman *clandestinely*, ζώοντος ὑπ. γυναῖκα, Od. 22, 38. [ᾰ]

Ὑπομνάομαι, contr. -μνῶμαι, Ion. pass. of ὑπομιμνήσκω. [ᾰ]

Ὑπόμνημα, ατος, τό, (ὑπομιμνήσκω) *a remembrance, memorial*, ἔχειν ὑπ. τινος, Thuc. 2, 44; ἵν' ὑπόμνημα τοῖς ἐπιγιγνομένοις ᾖ τῆς τῶν βαρβάρων ἀσεβείας, Isocr. 73 C, cf. 55 D, etc.:—*mention, notice*, Thuc. 4, 126, Xen. An. 1, 6, 3.—2. *a note* or *memorandum* entered by a tradesman in his day-book, ὑπόμνημα ὑπεγράψατο, he ordered *a note* to be made of it, Dem. 1193, 2, cf. 837, 17; so of bankers, ὑπομνήματα γράφεσθαι εἰώθασι ὧν διδόασι χρημάτων.., Id. 1186, 7:—then in plur., generally, *memorandums, notes*, Lat. *commentarii*, Plat. Phaedr. 276 D, Theaet. 143 A: also like ἀπομνημονεύματα, *memoirs*, Polyb. 1, 1, 1; 6, 32, 4, etc.—3. later, also *explanatory notes, commentaries.*—4. *a sketch, draught* or *copy of a letter*, Ep. Plat. 363 E. Hence

Ὑπομνημᾰτίζω, f. -ίσω, *to write* or *note down for remembrance, enter in a memorandum-book*: so in mid., of the *annales*, Polyb. 5, 33, 5.—2. ὑπομνημᾰτίζεσθαί τινα, *to explain* or *interpret* a writer: οἱ ὑπομνηματισάμενοι, *commentators.* Hence

Ὑπομνηματικός, ή, όν, *serving for explanation*, Diog. L. 4, 5.

Ὑπομνημάτιον, ου, τό, dim. from ὑπόμνημα. [ᾰ]

Ὑπομνημᾰτισμός, οῦ, ὁ, (ὑπομνηματίζω) *a writing* or *noting down, making a memorandum*, in plur. οἱ μν., *memoirs*, Lat. *commentarii*, συντάσσειν ὑπ., Polyb. 2, 40, 4.—2. *a commentary* on an author.—II. *a decree of the Areopagus*, because these were kept as *written records*, Cic. Fam. 13, 1, 5, Att. 5, 11, 6.

Ὑπομνημᾰτιστής, οῦ, ὁ, *one who writes a memorandum.*

Ὑπομνημᾰτογρᾰφέω, ῶ, *to write down as a memorandum*: from

Ὑπομνημᾰτογράφος, ον, *writing in a memorandum-book, writing down for reference* or *to hand down to posterity.*

Ὑπομνημονεύω, *to notice in a memorial* or *memoir* (ὑπόμνημα).

Ὑπομνημύω, v. ὑπεμνήμυκε.

Ὑπόμνησις, εως, ἡ, (ὑπομιμνήσκω) *a reminding*, Thuc. 4, 17, 95; so Plat. calls writing οὐ μνήμης ἀλλ' ὑπομνήσεως φάρμακον, Phaedr. 275 A:—*a mentioning*, ὑπ. ποιεῖσθαί τινος, to make *mention* of a thing, Thuc. 3, 54, Plat., etc.; ὑπ. κακῶν, *a tale* of woe, Eur. Or. 1032.

Ὑπομνήσκω, later poet. form of ὑπομιμνήσκω, Orph. H. 76, 6.

Ὑπομνηστέον, verb. adj. of ὑπομιμνήσκω, *one must mention*, Arist. Rhet. Al.

Ὑπομνηστεύομαι, (ὑπό, μνηστεύω) as pass. and mid., *to betroth underhand* or *beforehand*, τὴν θυγατέρα ὑπ. τινί, Arist. Pol. 5, 4, 7:—pass., ὁ ὑπομνηστευθείς, *one betrothed beforehand*, i. e. in his first wife's life-time, Ib.

Ὑπομνηστικός, ή, όν, *awakening the recollection*, †*suggestive*, Sext. Emp. p. 496.

Ὑπομνήστριαι, αἱ, expl. in A. B., as αἱ ὑμνοῦσαι τὴν θεὸν ἱέρειαι.

Ὑπόμνυμι, (ὑπό, ὄμνυμι) *to interpose by oath*, ὑπομνὺς φάναι, Soph. Fr. 313.—II. more freq. in mid., ὑπόμνῠμαι, f. ὑπομοῦμαι, *to swear in bar of further proceedings*, ὑπώμνυτο ὡς ἦν Βοιωτός, Dem. 1006, 3:—then, *to make oath* or *put in an affidavit* that something serious prevents a person's appearing in court, and so *to apply for a longer than the legal term*, Xen. Hell. 1, 7. 38, Dem. 1151, 2, etc.: so, ὑπ. τινα ἀπεῖναι δημοσίᾳ στρατευόμενον, Dem. 1174, 6; ὑπωμόσατό τις τὸν Δημοσθένη ὡς νοσοῦντα, one *applied for an extension of the term* for Demosthenes, on the plea of sickness, Id. 1336, 10; and in pass., ὑπομοθέντος τούτου, this *affidavit being put in by way of excuse*, Id. 1174, 8:—cf. ὑπωμοσία.

Ὑπομονή, ῆς, ἡ, (ὑπομένω) *a remaining behind.*—II. *a holding out under, patience under*, λύπης, Def. Plat. 412 C; πολέμου, Polyb. 4, 51, 1:—ἡ τῆς μαχαίρας ὑπ. τῶν πληγῶν, the sword's *power to sustain* blows, Id. 15, 15, 8.—III. *a giving way* to ill doing in others, or *giving a loose* to it in one's self, Theophr. Char. 6.

Ὑπομονητέος, α, ον, = ὑπομενετέος, Diog. L. 7, 126.

Ὑπομονητικός, ή, όν,=ὑπομενετικός, Arist. Virt. et Vit. 5, 1.

Ὑπομονητός, όν,=ὑπομενητός.

Ὑπομορφάζω,=ἐπιμορφάζω.

Ὑπομοσία, ας, ἡ,=ὑπωμοσία, q. v.

Ὑπομοσχεύω, (ὑπό, μοσχεύω) *to propagate by layers, suckers* or *shoots*: generally, *to propagate* or *extend secretly*, e. g. πόλεμον.

Ὑπομόχθηρος, ον, (ὑπό, μοχθηρός) *baddish, rather hard*, Comic. Anon. 202.

Ὑπομοχλεύω, (ὑπό, μοχλεύω) *to act as a lever*, Hipp. p. 865.

Ὑπομόχλιον, ου, τό, *the fulcrum* of a lever, Arist. Mechan. 4, 1.

Ὑπομύζω, *to groan slightly.*

Ὑπομῡθέομαι, (ὑπό, μυθέομαι) dep. mid., *to say before, predict*, Ap. Rh. 2, 460.

Ὑπομῡκάομαι, (ὑπό, μυκάομαι) dep. mid., *to bellow in answer* or *in concert*, Aesch. Fr. 54; v. Herm. Opusc. 5, 8.

Ὑπόμυξος, ον, (ὑπό, μύξα) *overcharged with mucus*, Hipp.

Ὑπομύσᾰρος, ον, (ὑπό, μυσαρός) *rather filthy* or *fetid*, Hipp. [ῠ]

Ὑπομύω, (ὑπό, μύω) *to close a little*, ὄμματα ὑπομεμυκότα, *half-closed* eyes, Alciphr.

Ὑπόμωρος, ον, (ὑπό, μωρός) *rather stupid* or *silly*, Luc. Icarom. 29.

Ὑποναίω, (ὑπό, ναίω) *to dwell under*, χῶρον, Anth. P. append. 268.

Ὑπονεάζω, *to begin to grow young again.*

Ὑπονεάω, ῶ, (ὑπό, νεάω) *to break up fallow ground* with the plough, Lat. *novare*, Theophr.

Ὑπονείομαι, poet. for ὑπονέομαι, q. v.

Ὑπονείφω, (ὑπό, νείφω, q. v.) *to snow a little*: as if impers., ὑπένειφε, *there was a little snow*, Thuc. 4, 103: also in pass., νὺξ ὑπονειφομένη, *a snowy* night, Id. 3, 23.—Others write ὑπονίφω.

Ὑπονεμεσάω, ῶ, *to be somewhat wroth.*

Ὑπονέμομαι, (ὑπό, νέμω) as mid., *to eat away from beneath* or *secretly*, ἔλαθεν πῦρ ὑπονειμάμενον, Anth. P 7, 444.—II. *to go under, undermine*; cf. ὑπόνομος.—III. *to deceive, trick*, τινά Epich. p. 4.

Ὑπονέομαι, poet. -νείομαι, (ὑπό, νέομαι) dep., *to go under, enter*, Nic. Al. 190: ubi Schneid. ὑπὸ νείατα.

Ὑπονεύω, (ὑπό, νεύω) *to nod secretly to*, Orph. Lith. 99.

Ὑπονέφελος, ον, (ὑπό, νεφέλη) *under the clouds*, Luc. Fugit. 25.

Ὑπονέω, (ὑπό, νέω) *to swim under, dive*, Foës. Oecon. Hipp.

Ὑπονήϊος, ον, (ὑπό, Νήϊον) *under the promontory* Νήϊον, *lying at its base*, Od. 3, 81, v. l. 1, 186.

Ὑπονήφω, (ὑπό, νήφω) *to be fasting* or *abstinent*, Joseph.

Ὑπονήχομαι, (ὑπό, νήχομαι) dep., *to swim under* water, *dive*, Plut. Anton. 29, Brut. 30.—II. *to be inferior in swimming*, *τινί*, *to* one, Ael. N. A. 2, 6.

Ὑπονίπτω, f. -ψω, (ὑπό, νίπτω) *to wash slightly* or *beneath.*

Ὑπονίσκος, ου, ὁ, dim. from ὕπονος, q. v.

Ὑπονιτρώδης, ες, (ὑπό, νιτρώδης) *somewhat alkaline*, Philotim. ap. Ath. 79 A.

Ὑπονίφω, worse form for ὑπονείφω, q. v.

Ὑπονοέω, ῶ, (ὑπό, νοέω) *to suspect*, *τι*, Hdt. 9, 88, Eur. I. A. 1132, Thuc., etc.: c. acc. pers. et inf., *ὑπονοήσαντες τοὺς Σαμίους τὰ τῶν Ἑλλήνων φρονεῖν*, Hdt. 9, 99; also c. gen. pers., *τῶν λεγόντων ὑπενοεῖτε ὡς λέγουσι..*, Thuc. 1, 68; so, *ὑπ. ὅπως.., ὅτι..*, Xen. Cyr. 3, 3, 20, Hell. 4, 8, 35.—2. generally, *to conjecture, guess*, Ar. Lys. 38: *to guess at, form guesses about*, *τὰ τῶν θεῶν*, Andoc. 18, 15: also, *ὑπ. τι εἴς τινα*, *to entertain a suspicion* of one, Ar. Plut. 361; so too, *ὑπ. τί τινι*, Id. Lys. 38.—3. *to get wind of* a thing, Ar. Eq. 652, Lys. 1234. Hence

Ὑπονόημα, *ατος, τό*, *a supposition, suspicion*, Hipp. p. 84.

Ὑπονοητέον, verb. adj. from *ὑπονοέω*, *one must suspect*, Strab.

Ὑπονοητής, οῦ, ὁ, (ὑπονοέω) *a suspicious, jealous man.*

Ὑπονόθευσις, *εως, ἡ*, *seduction.*

Ὑπονοθευτής, *οῦ, ὁ*, *a seducer.*

Ὑπονοθεύω, (ὑπό, νοθεύω) *to seduce*, Nicet.

Ὑπόνοια, *ας, ἡ*, (ὑπονοέω):—*a hidden meaning* or *sense*; hence,—I. *a suspicion*, Dem. 1178, 2: *a conjecture, guess, supposition, a fancy*, Ar. Pac., Thuc. 5, 87; *ἡ ὑπ. τῶν ἔργων*, *the conception entertained* of the actions, Thuc. 2, 41, cf. Eur. Phoen. 1133.—II. *the real meaning which lies at the bottom* of a thing, *the true intent*, Xen. Symp. 3, 6: esp., *a covert* (*allegorical* or *symbolical*) *meaning*, Stallb. Plat. Rep. 378 D: hence, *ἐν ὑπονοίᾳ* and *καθ' ὑπόνοιαν*, *allegorically, figuratively*, Ruhnk. Tim.

Ὑπονομεύω, (ὑπόνομος) *to undermine, make underground passages* or *mines*, Dinarch. ap. Suid.:—metaph., *to stir up by secret arts, stratagems* or *intrigues*, *ὑπ. πόλεμόν τινι*, Dion. H. 3, 23.

Ὑπονομή, ῆς, ἡ, (ὑπονέμομαι) *an underground passage, mine*, Diod. 20, 94.—II. metaph., in plur., *secret stratagems* or *intrigues.* Hence

Ὑπονομηδόν, adv., *underground, by pipes*, Thuc. 6, 100.

Ὑπόνομος, ον, (ὑπό, νέμω B, νομός):—*going under ground, underground*, *ὑπ. τάφροι*, mines, App.: *ὑπ. ἕλκος*, a sore *that spreads under the surface, without* appearing, Diosc.—II. *ὑπόνομος, ὁ*, as subst., *an underground passage, mine*, Thuc. 2, 76, Polyb., etc.:—*a waterpipe*, Arist. Meteor. 1, 13, 11.—Cf. Lob. Paral. 387.

Ὕπονος, ὁ, (ὑπό, ὄνος VI) *a windlass* or *capstan placed under* a thing; dim. *ὑπονίσκος*, dub. in Hipp.

Ὑπονοσέω, ῶ, (ὑπό, νοσέω) *to be rather sickly*, Hipp. p. 514, Luc. Toxar. 29.

Ὑπόνοσος, *ον*, *subject to diseases, unhealthy.*

Ὑπονοστέω, ῶ, (ὑπό, νοστέω) *to go back*:—*to go down, sink, settle*, Lat. *subsidere*, of a stack of wood, Hdt. 4, 62: of a river, *to abate, retire*, *ὑπ. ἀνδρὶ ὡς ἐς μέσον μηρόν*, Hdt. 1, 191, cf. Thuc. 3, 89, Plut. 2, 366 E, etc. Hence

Ὑπονόστησις, *εως, ἡ*, *a return, a retirement*:—*a sinking, subsiding*, of the sea, Plut. Anton. 3.

Ὑπονοτίζω, f. *-ίσω*, *to water underneath*, or *a little.*

Ὑπονυμφίς, *ίδος, ἡ*, (*νύμφη*) *a bride's-maid.*

Ὑπονύσσω, f. -ξω, (ὑπό, νύσσω) *to prick, goad, sting underneath* or *a little*: generally, *to sting*, Theocr. 19, 3.

Ὑπονυστάζω, f. -άσω and -άξω, (ὑπό, νυστάζω) *to nod a little, fall asleep gradually*, Plat. Symp. 223 D.

Ὑπόνωθρος, *ον*, (ὑπό, νωθρός) *somewhat lazy, sluggish*, or *dull*, Eust.

Ὑπόξανθος, *ον*, (ὑπό, ξανθός) *yellowish* or *lightish brown*, Diosc.

Ὑποξενίζω, (ὑπό, ξενίζω) *to tell in a foreign accent*, *τι*, Luc. Icarom. 1.

Ὑποξέω, f. -ξέσω, (ὑπό, ξέω) *to polish underneath* or *a little.*

Ὑποξηραίνω, (ὑπό, ξηραίνω) transit., *to dry, dry up a little*, Hipp. p. 452, etc. Hence

Ὑποξηρᾰσία, *ας, ἡ*, *some degree of dryness*, Hipp. p. 543.

Ὑπόξηρος, *ον*, (ὑπό, ξηρός) *somewhat dry*, or *shrunk*, Hipp., v. Foës. Oec.

Ὑποξίζω, f. *-ίσω*, (ὑπό, ὀξίζω) *to be sourish*, Ath. 114 C.

Ὑπόξῠλος, *ον*, (ὑπό, ξύλον) *wooden underneath*, i. e. *of wood covered with a coat of some precious metal*, Xen. Oec. 10, 3, cf. Alex. Πονηρ. 7, Meineke Menand. p. 142: hence, *spurious, counterfeit*, A. B. p. 67, 6.

Ὑποξῠράω, ῶ, or -έω, (ὑπό, ξυράω) *to shave* or *cut off some of the* hair, *ὑπεξυρημένος*, Archil. 9, 2, Luc. D. Mort. 9, 4, etc.

Ὑποξύριος, *α, ον*, (ὑπό, ξυρόν) *under the shears* or *razor*, Anth. P. 6, 307.

Ὑπόξῠρος, *ον*,=sq., dub.

Ὕποξυς, *υ*, gen. *εος*, (ὑπό, ὀξύς) *somewhat sharp, sub-acid*, Diosc., v. Lob. Phryn. 541.

Ὑποξύω, (ὑπό, ξύω) *to scrape a little, to graze slightly*, *ποταμὸς πέζαν νάπης ὑποξύων*, Anth. P. 9, 669; cf. Dion. P. 61, 385. [ξῡ]

Ὑποπαιδοτρῐβέω, ῶ, *to be an under-παιδοτρίβης*, Inscr.

Ὑποπαίζω, (ὑπό, παίζω) *to play* or *joke a little*, Ael. N. A. 12, 21.—II. trans., *ὑπ. τινά*, *to jest upon* one *a little* or *underhand.*

Ὑποπᾰλαίω, (ὑπό, παλαίω) *to go down voluntarily in wrestling*, Luc. Nero 8.

Ὑποπαράβορρος, *ον*, (ὑπό, παράβορρος) *somewhat exposed to the north*, Theophr.

Ὑποπαραληρέω, ῶ, (ὑπό, παραληρέω) *to be somewhat mad* or *silly*, Hipp. p. 1210.

Ὑποπαρενθῡμέομαι, dep., *to flag a little in attention*, Epict.

Ὑποπάρθενος, *ον*, (ὑπό, παρθένος) *all but maiden*, Ar. Fr. 190.

Ὑποπαρωθέω, ῶ, f. *-ωθήσω* and *-ώσω*, (ὑπό, παρωθέω) *to thrust aside by degrees* or *underhand*, Isae. 73, 17.

Ὑποπάσσω, f. -πάσω, (ὑπό, πάσσω) *to strew under*, Hdt. 1, 132; *to plaister under*, *ἄργιλον*, Theophr.

Ὑπόπαστον, *ου, τό*,=ὑπόστρωμα, Plut. 2, 839 A.

Ὑποπᾰτᾰγέω, ῶ, *to make some noise at* a thing.

Ὑποπαύω, f. *-σω*, *to make to cease gradually.*

Ὑπόπᾰχυς, *υ*, gen. *εος*, (ὑπό, παχύς) *somewhat fat*, Hipp., Luc. Bacch. 2.

Ὑποπείθω, (ὑπό, πείθω) *to persuade gradually*, dub. in Heliod. 7, 2.

Ὑποπεινάω, ῶ, (ὑπό, πεινάω) *to begin to be hungry*, Ar. Plut. 536.

Ὑπόπειρα, *ἡ*,=ἀπόπειρα, Joseph

Ὑποπειράω, ῶ, (ὑπό, πειράω) *to try to seduce*, Ael. N. A. 14, 5?, Alciphr.

Ὑποπελιάζω, *to be* or *grow ὑποπέλιος.*

Ὑποπέλιδνος, *ον*, (ὑπό, πελιδνός) *somewhat blackish, wan*, or *livid*, Hipp. pp. 452, 557: also *ὑποπέλιος, ον*, pp. 76, 81.

Ὑπόπεμπτος, *ον*, *dispatched under hand*, as a scout or spy, Lat. *submissus, subornatus*, Xen. An. 3, 3, 4; ubi olim *ὕποπτος*: from

Ὑποπέμπω, f. -ψω, (ὑπό, πέμπω) *to send under, to* or *into*, c. acc., *γῆν ὑπ.*, Eur. Hec. 208.—II. *to send secretly*, Thuc. 4, 46, Xen. Cyr. 2, 4, 21:—*to send as a spy, send in a false character*, Lat. *submittere, subornare*, Xen. An. 2, 4, 22; cf. Thuc. l. c., and v. foreg.

Ὑποπεπτηῶτες, Ep. part. pf. of *ὑποπτήσσω*, Il.

Ὑποπεπτωκότως, adv. part. pf. act of *ὑποπίπτω*, *submissively*, *ὑπ. καὶ ταπεινῶς*, Polyb. 35, 2, 13.

Ὑποπέπων, *ον*, gen. *ονος*, *somewhat soft*, Hipp. p. 1059.

Ὑποπέρδομαι, dep., c. aor. act. *ὑπέπαρδον*, (ὑπό, πέρδω) *to break wind a little*, Lat. *suppedere*, Ar. Ran 1095.

Ὑποπερικλάω, ῶ, *to break* or *bend round a little* or *gradually.* [ᾰ]

Ὑποπεριπλύνομαι, (ὑπό, περί, πλύνω) as pass., *to have a slight diarrhoea*, Hipp. p. 75. [πλῡ]

Ὑποπεριψύχω, (ὑπό, περιψύχω) *to shiver a little*, Hipp. p. 73.

Ὑποπερκάζω, f. -άσω [ᾰ], (ὑπό, περκάζω) *to assume a dark colour by degrees*, esp. of grapes, hence *to begin to ripen*, Od. 7, 126; cf. Jac. Ach. Tat. p. 497.

Ὑποπετάννῡμι, f. -πετάσω, (ὑπό, πετάννυμι) *to spread out under, lay under*, Hipp. p. 887: *πεδίον ὑποπεπταμένον*, Luc. Fugit. 25. Hence

Ὑποπέτασμα, *ατος, τό*, *a cloth to spread under, a carpet, rug*, Plat. Polit. 279 D.

Ὑποπέτομαι, (ὑπό, πέτομαι) dep. mid., *to fly under* or *to*, Paus.

Ὑπόπετρος, *ον*, (ὑπό, πέτρα) *somewhat rocky*, *γῆ*, Hdt. 2, 12.

Ὑποπέττευμα, *ατος, τό*, (ὑπό, πέσσω) *an allurement*, Plut. 2, 987 E.

Ὑποπήγνῡμι, f. -πήξω, (ὑπό, πήγνυμι) *to make somewhat firm* or *hard*: *to make to curdle* or *freeze a little*, Ael. N. A. 3, 30; 14, 7.

Ὑποπηδάω, ῶ, (ὑπό, πηδάω) *to bound, spring forth* or *up*, Ael. N. A. 12, 15.

Ὑποπῐέζω, f. *-έσω*, *to squeeze gently*

Ὑποπῐθηκίζω, (ὑπό, πιθηκίζω) *to play the ape a little*, Ar. Vesp. 1290, in tmesis.

Ὑπόπικρος, *ον*, (ὑπό, πικρός) *somewhat bitter*, Theophr.

Ὑποπίμελος, *ον*, (ὑπό, πῑμελής) *somewhat fat*, Diphil. Siphn. ap. Ath. 121 C.

Ὑποπίμπλημι, f. -πλήσω, (ὑπό, πίμπλημι) *to fill a little, fill by degrees*—pass., *τέκνων ὑποπλησθῆναι*, *to abound with* children, Hdt. 6, 138: *πώγωνος ἤδη ὑποπιμπλάμενος*, *just beginning to have a thick* beard, Plat. Prot. init.; *γαργαλισμοῦ ὑποπλησθῆναι*, Plat. Phaedr. 253 E; *ὑποπίμπλαμαι τοὺς ὀφθαλμοὺς δακρύων*, Luc. D. Marin. 12, 2.—II. in pass. also, *to become pregnant*, Ael. N. A. 12, 21.

Ὑποπίμπρημι, f. -πρήσω, (ὑπό, πίμπρημι) *to burn from below* or *grad-*

ually, Hdt. 2, 107, 111, in aor. 1 :—Ar. Lys. 348 has the pres.

Ὑποπίνω, f. -πῐοῦμαι, (ὑπό, πίνω) *to drink gradually* or *slowly*, hence *to drink on a long time, soak*, Lat. *subbibere* (Sueton.), Ar. Av. 494, and Xen.: ὑποπεπωκώς, *rather tipsy*, Ar. Pac. 874, Lys. 395, Xen. An. 7, 3, 29.—2. *to drink moderately*, Plat. Rep. 372 D. [ῐ]

Ὑποπῑπίσκω, f. ὑποπίσω, *to give to drink a little.*

Ὑποπίπτω, f. -πεσοῦμαι, (ὑπό, πίπτω) *to fall under* or *down*, Xen. Cyn. 10, 18.—2. *to fall down before* any one, τινί, like ὑπόκειμαι, Plat. Rep. 576 A :—hence, *to be subject* to him, *fall under* his power, ὑπό τινα, Isocr. 142 B : also of a flatterer, *to cringe to, fawn on*, τινί, Isae. 59, 15, Dem. 1121, 9 ; 1359, 18 ; but also c. acc., ὑποπεσὼν τὸν δεσπότην, Ar. Eq. 47, cf. Aeschin. 70, 1.—3. *to fall* or *drop behind* another, ἴσα βαίνων ὑμῖν, ὑποπεπτωκὼς ἐκείνῳ ἐβάδιζεν, Dem. 1120, 23.—II. *to get in under* or *among*, ἐς τοὺς ταρσούς, Thuc. 7, 40.—III. of accidents, *to fall upon* persons, *to happen to, befall, visit*, τινί, Eur. Antiop. 15 : also intr., *to happen, fall out*, Isocr. 99 B ; τὰ ὑποπίπτοντα, *accidents, events*, Polyb. 1, 68, 3.—IV. *to fall to pieces*, Plat. Legg. 793 C. — V. of places, *to lie under* a mountain, Polyb. 3, 54, 2 :—*to lie behind*, Id. 6, 31, 1.

Ὑποπισσόω, Att. -ττόω, ῶ, (ὑπό, πισσόω) *to pitch slightly over* : in Ar. Plut. 1093 sensu obscoeno,=βινέω.

Ὑποπλάγιος, ον, (ὑπό, πλάγιος) *somewhat across*, Hipp. p. 842. Adv. -ίως.

Ὑποπλάκιος, α, ον, (ὑπό, Πλάκος) *under* the Trojan mountain *Placus*, Θήβη, Il. 6, 397, cf. 6, 396, 425 ; 22, 479 ; cf. ὑπονήϊος.—Acc. to others from πλάξ, *lying on the plain.* [ᾰ]

Ὑπόπλᾰκος, ον,=foreg.

Ὑποπλᾰτᾰγέω, ῶ,(ὑπό, πλαταγέω) *to rattle* or *roar under*, Q. Sm. 3, 178.

Ὑπόπλᾰτυς, υ, (ὑπό, πλατύς) *somewhat flat* or *extended*, Hipp. p. 185.—II. *somewhat salt*, Dicaearch., cf. Wessel. Hdt. 2, 108.

Ὑποπλέκω, (ὑπό, πλέκω) *to fasten under*, Lat. *subnectere*, Ael. N. 17, 21.

Ὑπόπλεος, ον, Att. -πλεως, ων, (ὑπό, πλέος) *pretty full*, c. gen., δείματος, Hdt. 7, 47 ; ὑπ. τοὺς ὀφθαλμοὺς δακρύων, Luc.

Ὑποπλέω, f. -πλεύσομαι, (ὑπό, πλέω) *to sail under*, τινί, Anth. P. 9, 296; †c. acc., N. T. Act. Ap. 27, 4.

Ὑποπλήθω, *to be pretty full* (?)

Ὑποπληρόω, ῶ,=ὑποπίμπλημι.

Ὑποπλήσσω, Att. -ττω, *to strike beneath* or *gently.*

Ὑπόπλους, ου, ὁ, (ὑποπλέω) *a sailing under*, Plat. Criti. 115 E.

Ὑπόπλουτος, ον, (ὑπό, πλοῦτος) *rich under the earth*, i. e., *in metals*, Strab.

Ὑποπλώω, poet. and Ion. for ὑποπλέω, Anth. P. 9, 14.

Ὑποπνέω, f. -πνεύσω, (ὑπό, πνέω) *to blow gently*, N. T.

Ὑποποδίζω,=ἀναποδίζω.

Ὑποπόδιον, ου, τό, (ὑπό, πούς) *a footstool*, Luc. Hist. Conscr. 27.

Ὑποποιέω, ῶ, f. -ήσω, (ὑπό, ποιέω) *to make* or *put under*, τινί τι, Plut. 2, 671 C :—mid., *to subject to one's self*, Luc. Toxar. 13.—2. *to produce gradually*, τι, Plut. Pericl. 5.—3. in mid., *to try to make one's own*, esp., *to seek to gain by underhand tricks, intrigue*, etc., τινά, Dem. 365, 11, Arist. Pol. 5, 4, 2.—II. *to interpolate, introduce forged documents*, Plut.—III. in mid., *to assume, affect, put on*, Lat. *simulare*, τὴν τοῦ Κάτωνος παῤῥησίαν, Plut. Caes. 41, cf. Alex. 5. Hence

Ὑποποίητος, ον, *taken to one's self, assumed, affected.*

Ὑποποίκῐλος, ον, *somewhat variegated.*

Ὑπόποκος, ον, (ὑπό, πόκος) *woolly below ; woolly*, Philo.

Ὑποπόλιος, ον, (ὑπό, πολιός) *somewhat grey*, Luc. Herc. 8, Anacreont.

Ὑποπολῑτεύομαι, (ὑπό, πολιτεύομαι) dep. mid., *to make one's measures in government subservient to* another, Poll.

Ὑποπολλαπλάσιος, ον, *many times smaller*, Arith. Vett.

Ὑποπομπή, ῆς, ἡ, *a summons*, ut olim Aesch. Pers. 58 (ubi nunc ὑπὸ πομπαῖς).

Ὑποπονέω, ῶ, (ὑπό, πονέω) *to labour* or *suffer a little*, Hipp. p. 1089.

Ὑποπόνηρος, ον, (ὑπό, πονηρός) *somewhat wicked* or *bad*, Hipp. p. 1194.

Ὑποπορεύομαι, (ὑπό, πορεύομαι) dep., *to go secretly*, Plut. Timol. 18. Hence

Ὑποπόρευσις, εως, ἡ, *an entrance*, Plut. 2, 968 B.

Ὑπόπορτις, ιος, ἡ, (ὑπό, πόρτις) *with a calf under it*, of a cow : hence of *a mother with a child at the breast*, Hes. Op. 601 ; cf. ὕπαρνος, ὑπόῤῥηνος, ὑπόπωλος.

Ὑποπορφυρίζω, fut. Att. -ῐῶ, *to be somewhat purple.*

Ὑποπόρφῠρος, ον, (ὑπό, πορφύρα) *somewhat purple*, Arist. H. A. 9, 14, 1 ; ῥόδον, Anth. P. 5, 84.

Ὑπόπους, ὁ, ἡ, neut. -πουν, (ὑπό, πούς) *having feet under* one, *furnished with feet*, ζῶον, Arist. Metaph. 6, 12, 10, Incess. An. 8, 2 : τὰ ὑπόποδα (sc. ζῶα), Id. H. A. 3, 1, 31.

Ὑποπρᾱΰνω, Ion. -πρηΰνω, (ὑπό, πραΰνω) *to appease by degrees*, Anth.

Ὑπόπρεμνος, ον, (ὑπό, πρέμνον) *under the stem* or *trunk* : *with somewhat of a stem*, Theophr.

Ὑποπρεσβύτερος, ον, *somewhat old*, Ar. Fr. 128. [ῠ]

Ὑποπρήσω, fut. of ὑποπίμπρημι : v. πρήθω.

Ὑποπρηΰνω, Ep. and Ion. for ὑποπραΰνω.

Ὑποπρίω, (ὑπό, πρίω) ὀδόντας, *to gnash with the teeth secretly*, Luc. D. Mort. 6, 3. [ῑ]

Ὑποπροθέω, f. -θεύσομαι, *to run forth under.*

Ὑποπροῤῥέω, f. -ῥυήσομαι, *to flow forth.*

Ὑποπροχέω, (ὑπό, προχέω) *to pour forth under*, Jac. Anth. P. p. 529.

Ὑπόπρωρος, ον, (ὑπό, πρώρα) *under the prow* or *stem* ; but v. ὑόπρωρος.

Ὑποπτάω, ῶ, (ὑπό, ὀπτάω) *to roast a little*, Theophr.

Ὑποπτερνίς, ίδος, ἡ, (ὑπό, πτέρνα II) *the socket for the mast.*

Ὑπόπτερος, ον, (ὑπό, πτερόν) :—*feathered, winged*, ὄφιες, Hdt. 3, 107 ; πέλεια, Soph. Phil. 288, etc. : also of a ship, Pind. O. 9, 36 : metaph., ὑπ. ἀνορέαι, *soaring* spirits, Id. P. 8, 130 ; ἴτω ὑπόπτερον (sc. τὸ νεῖκος), let it pass *swift as flight*, Eur. Hel. 1236 ; but,ὑπ. φροντίς,*flighty*,giddy thought, Aesch. Cho. 603 :—proverb., ὑπ. ὁ πλοῦτος, wealth *has wings*, Eur. Ino 23, 4.

Ὑποπτεύω, *to be suspicious*, c. acc. pers. et inf., *to suspect that..*, Hdt. 3, 77 ; 8, 127 ; c. acc. pers., foll. by ὡς.., 3, 68 ; by μή.., 9, 90 ; also, ὑπ. εἴς τινα, c. inf., *to have suspicions* of him that.., Thuc. 4, 51 ; cf. ὑπόπτης :—but also, merely, *to guess, suppose*, as opp. to ἱκανῶς συννοῶ, Xen. Hell. 5 4, 29, Plat. Theaet. 164 A.—II. transit., *to suspect, hold in suspicion*, τινὰ ἔς τι, Hdt. 3, 44, cf. Thuc. 6, 92 :—*to have suspicions of*, τινά, Soph. El. 43 :—pass., *to be suspected, mistrusted*, Thuc. 4, 86 ; c. inf., Id. 6, 61.—2. c. acc. rei, *to suspect* a thing, Hdt. 6, 129, Eur. I. T. 1036, Plat., etc. ; τι περί τινος, Plat. Crat. 409 D.

Ὑπόπτης, ου, ὁ, (ὑφοράω, f. ὑπόψομαι) :—*suspicious, jealous*, Soph. Phil. 136 ; ὑπ. εἴς τινα, Thuc. 6, 60 :—of a horse, *shy*, Xen. Eq. 3, 9, cf Schol. Thuc. l. c.

Ὑποπτήσσω, f. -ξω, (ὑπό, πτήσσω) *to crouch* or *cower down from fear*, like hares, partridges, etc., πετάλοις ὑπο πεπτηῶτες (Ep. part. pf. for ὑποπεπτηκότες), Il. 2, 312 ; so, ὑποπτήξας, Eur. Or. 777, Hel. 1203.—II. metaph., *to crouch before* another, *bow down to*, τινί, Xen. Cyr. 1, 5, 1 ; also τινά, Aesch. Pr. 960 (cf. 29), Xen. Cyr. 1, 6, 8, Aeschin. 42, 1 :—absol., *to be modest* or *shy*, Xen. Cyr. 1, 3, 8.

Ὑποπτίσσω, f. -ίσω, (ὑπό, πτίσσω) *to separate by winnowing*, Theophr. H. Pl. 4, 8, 14.

Ὕποπτος, ον, (ὑφοράω, f. ὑπόψομαι) :—strictly, *looked at from below, looked askance at, viewed with suspicion* or *jealousy*, Lat. *suspectus*, Aesch. Ag. 1637, Eur., etc. : ὕποπτον καθεστήκει, it was *a matter of jealousy*, Thuc. 4, 78 ; ὕπ. τινι, *an object of suspicion* to him, Eur. El. 644, Thuc. 4, 103, 104.—2. act., *suspecting, fearing*, Lat. *suspicax, -ciosus*, c. gen., ἁλώσεως, Pors. Hec. 1117 : τὸ ὕπ., *jealousy*, Thuc. 6, 85 ; so, τὸ ὕπ. τῆς γνώμης, 1, 90.—II. adv. -τως, *with suspicion, suspiciously*, ὑπ. διακεῖσθαι or ἔχειν, to lie *under suspicion*, τινί, Thuc. 8, 68, Xen. Hell. 2, 3, 40 ; so, εἰς ὕποπτα μολεῖν τινι, Eur. El. 345.—2 act., ὑπ. ἔχειν πρός τινα, Dem. 381 fin.

Ὑποπτύσσω, (ὑπό, πτύσσω) *to fold, wrinkle under* or *a little*, Hipp. p. 565.

Ὑποπτυχίς, ίδος, ἡ, (ὑπό, πτυχή) *a joining*, θώρακος, Plut. Alex. 16.

Ὑπόπτωσις, εως, ἡ, (ὑποπίπτω) *a falling under* : *submission.*

Ὑποπτώσσω,=ὑποπτήσσω, Q. Sm. 5, 368.

Ὑπόπτωτος, ον, verb. adj. from ὑποπίπτω, *falling* or *coming under*, ὑπὸ λόγον, Diog. L. 7, 165.

Ὑποπυθμένιος, α, ον,=sq., Ath.

Ὑποπυθμήν, ένος, ὁ, ἡ, (ὑπό, πυθμήν) *under the bottom*, v. l. Il. 11, 635 ; cf. Eust. ad l., Ath. 492 A.

Ὑποπυθμίδιος, α, ον, = foreg., Leon. Tar. 13. [ῐ]

Ὑποπῠΐσκω, (ὑπό, πῦον) *to make to suppurate a little* : in pass., *to begin to suppurate*, Hipp. p. 910.

Ὑποπυκνάζω, (ὑπό, πυκνάζω) *to become gradually full*, τινί, Luc. Lexiph. 14.

Ὑπόπυκνος, ον, (ὑπό, πυκνός) *somewhat thick*, πνεῦμα, Hipp. p. 1028 : *somewhat full*, Sueton.

Ὑπόπῡος, ον, (ὑπό, πῦον) *mixed with pus*, γάλα, Arist. H. A. 3, 20, 9.

Ὑποπυρεταίνω, (ὑπό, πυρεταίνω) *to be somewhat feverish*, Hipp. p. 1217.

Ὑποπῡριάω, ῶ, *to make to sweat a little.*

Ὑπόπῡρος, ον, (ὑπό, πῦρ) *with fire under, with secret fire*, Soph. Fr. 378 : *somewhat feverish*, Hipp.

Ὑποπυῤῥίζω, *to be reddish*, Diosc.

Ὑπόπυῤῥος, ον, (ὑπό, πυῤῥός) *somewhat red, reddish*, Arist. H. A. 9, 14, 2.

Ὑπόπωλος, ον, of a mare, *with a foal under* it, Strab. ; cf. ὑπόπορτις.

'Υπορᾱΐζω, ὑπορᾰ́πτω, ὑπορῠφή, v. ὑποῤῥ-.

'Υποργάζω, (ὑπό, ὀργάζω) *to knead a little*, Hippon. 60 (sensu obsc.)

'Υποργίζομαι, (ὑπό, ὀργίζομαι) as pass., *to be* or *become somewhat angry*.

'Υπορέγχω, (ὑπό, ῥέγχω) *to snore slightly* or *gently*, Hipp. p. 119.

'Υπόρειος, ον, (ὄρος)=ὑπώρειος, q. v.

'Υπορθόω, ῶ, *to set up under*. Hence

'Υπόρθωμα, ατος, τό, *a prop, stay*.

'Υπόρθριος, ον, also α, ον, Anacreont. 9, 9 (ὑπό, ὄρθρος):—*towards morning, at morning, early*, ὑπ. φωναί, of the cock, l. c.

'Υπορῑπίζω, (ὑπό, ῥιπίζω) *to fan from below* or *gently*, πῦρ, Anth. P. 9, 443.

'Υπόρνῡμι, f. -όρσω: aor. 1 -ῶρσα (ὑπό, ὄρνυμι):—*to rouse secretly* or *gradually*, πᾶσιν ὑφ' ἵμερον ὦρσε γόοιο, Il. 23, 108, Od. 4, 113, etc.; so in aor. 2, τοῖον γὰρ ὑπώρορε Μοῦσα, such *was the* Muse's *power to move*, Od. 24, 62:—pass., *to rise secretly* or *gradually*, τοῖσιν ὑφ' ἵμερος ὦρτο γόοιο, Od. 16, 215: so also in 2 plqpf. πολὺς δ' ὑπὸ κόμπος ὀρώρει, Od. 8, 380.

'Υπόροφος, ον,=ὑπώροφος: but,—II. (from ὄροφος, a reed), ὑπ. βοά, *the soft* note *of the pipe*, Eur. Or. 147.

'Υποῤῥᾱΐζω, *to grow rather easier, begin to grow well*.

'Υποῤῥᾰπίζω, (ὑπό, ῥαπίζω) *to strike and drive on*, dub. l. Dion. H.

'Υποῤῥάπτω, f. -ψω, (ὑπό, ῥάπτω) *to sew* or *stitch underneath*; *to patch up*: metaph., ὑπ. λόγον, Eur. Alc. 537.

'Υποῤῥῠφή, ῆς, ἡ, *a sewing* or *stitching underneath*.

'Υπόῤῥᾰχις, εως, ἡ, *the hollow in front of the hip*.

'Υποῤῥέω, f. -ῥυήσομαι, (ὑπό, ῥέω) *to flow away* or *into under*: hence,—1. *to slip* or *glide into unperceived*, Lat. *subrepere*, πρὸς τὰ ἤθη, Plat. Rep. 424 D; φήμη ὑποῤῥεῖ πως, Id. Legg. 672 B; cf. Dem. 412, 12.—2. *to slip away*, ἐρείσματα ἐκ μέσου ὑποῤῥέοντα, Plat. Legg. 793 C; so of the hair, *to fall off*, Luc. Ep. Sat. 24; and of friends, Id. Vit. Auct. 27:—of time, *to slip away, glide on*, Ar. Nub. 1289.—II. c. acc., *to undermine*, and so *make to fall*, Wolf and Schäf. Dem. 472, 2.

'Υποῤῥήγνῡμι, f. -ῥήξω, (ὑπό, ῥήγνυμι) *to tear underneath*:—in pass., οὐρανόθεν ὑπεῤῥάγη αἰθήρ, the ether *was cleft, opened itself* heavenward, Il. 8, 558; 16, 300.

'Υπόῤῥηνος, ον, (ὑπό, ῥήν, ἀρήν):—poet. for ὕπαρνος, *with a lamb under it*, Il, 10, 216; cf. ὑπόπορτις.

'Υπόῤῥιζος, ον, (ὑπό, ῥίζα) *under the root*, Arist. H. A. 1, 13, 1.—II. *rooted at bottom*, Theophr. Hence

'Υποῤῥιζόω, ῶ, *to furnish with a root*: metaph., *to found* or *strengthen*, Plut. ?

'Υποῤῥίνιον, ου, τό, (ὑπό, ῥίς) *the region below the nose*, Hipp.

'Υπόῤῥῑνος, ον, (ὑπό, ῥίς) *under the nose*: τὰ ὑπ., *the moustaches*, Ctes. Pers. 53.—II. *speaking through the nose*, Hesych.

'Υποῤῥιπίζω, f. -ίσω Att. -ιῶ, (ὑπό, ῥιπίζω) *to fan from below* or *gently*, metaph., *to fan* the flame, ὑπ. ἐπὶ στάσεις, App.

'Υποῤῥιπτέω, ῶ, and -πτω, (ὑπό, ῥίπτω) *to throw under, add to*, LXX.—II. ὑπ. τινα τοῖς θηρίοις, *to throw* him to the wild beasts, Plut. Eumen. 17.

'Υποῤῥοιζέω, ῶ, (ὑπό, ῥοιζέω) *to rustle* or *whistle gently*, Plut. 2, 590 C.

'Υποῤῥυήσομαι, fut. pass., cf. ὑποῤῥέω.

'Υπόῤῥῠσις, εως, ἡ, (ὑποῤῥέω):—*a flowing* or *falling away*, of flesh., etc., Hipp.—II. *a flowing off* or *discharge below*.—III. *a conduit, underground channel*, Strab.

'Υποῤῥωδέω, ῶ, (ὑπό, ὀῤῥωδέω) *to be a little afraid of*, τι, Eupol. Δημ. 9.

'Υποῤῥώξ, ῶγος, ὁ, ἡ,=ὑπόῤῥωξ, dub.

'Υπόρυγμα, ατος, τό, *that which is dug below, a mine*: from

'Υπορύσσω, Att. -ττω, (ὑπό, ὀρύσσω) *to dig under, undermine*. Hdt. 5, 115, Polyb. 22, 11, 4, Luc., etc.

'Υπορχέομαι, f. -ήσομαι, (ὑπό, ὀρχέομαι) dep. mid., *to dance with* or *to music*, Aesch. Cho. 1025; ὄρχησιν ὑπ., Plut. Num. 13.—II. *to sing and dance a hyporcheme*, Luc. Salt. 16. Hence

'Υπόρχημα, ατος, τό, *a hyporcheme* or *choral hymn to Apollo*, usu. in Cretic verses, and therefore near akin to the paean, Plat. Ion 534 C; (on the difference, v. Müller Literat. of Gr. 1, p. 160). It was of very lively character, accompanied with dancing (whence the name), and pantomimic action; and is compared by Ath. (630 E) to the κόρδαξ. Pindar's Fragments 71–82 are remains of hyporchemes. Hence

'Υπορχημᾰτικός, ή, όν, *of* or *for a* ὑπόρχημα: ποίησις ὑπ., the composition *of* ὑπορχήματα, that style of poetry, Ath. 630 D.

'Υπόρχησις, εως, ἡ, (ὑπορχέομαι) *a dancing to the song accompanied by pantomimic action*; v. ὑπόρχημα.

'Υποσᾰγής, ές, (ὑπό, σάγη) *going under the panniers* or *packsaddle*, ὄνος ὑπ., an ass *of burden*.

'Υπόσαθρος, ον, (ὑπό, σαθρός) *somewhat rotten*, Luc. D. Mort. 10, 1, Fugit. 32.

'Υποσαίνω, (ὑπό, σαίνω) *to fawn a little*, esp. of dogs: metaph., ὑπ. τῇ γλώττῃ, Ael. N. A. 9, 1, etc.:—c. acc., *to fawn upon*, Plut. 2, 65 C.

'Υποσαίρω, (ὑπό, σαίρω) *to grin a little*:—ὑπ. ὀδόντας, *to show* one's teeth a little, Opp. C. 2, 243:—pf. 2 ὑποσέσηρα, in pres. signf., *to burst*, esp. of over-ripe fruit, Philostr. Imagg. 1, 31.

'Υποσακκίζω, or -σακίζω, (ὑπό, σακκίζω) *to strain* or *filter*, ὑπ. οἶνον, Luc.: metaph., *to reduce gradually*: also in mid., A. B. p. 68, 30.—II. like καλπάζω, *to trot*, ὑπ. τῆς ὁδοῦ, *to trot* along the road, ap. Phot. s. v.

'Υποσᾰλεύω, (ὑπό, σαλεύω) *to toss, agitate a little*.—II. intr., *to be in some motion* or *agitation, to be restless*, App.

'Υπόσᾰλος, ον, (ὑπό, σάλος) *shaken underneath*, γῆ, v. l. Plut. 2, 434 C: ὀδόντες ὑπ., *loose* teeth, Diosc.

'Υποσαλπίζω, (ὑπό, σαλπίζω) *to sound the trumpet slightly*, Anth. P. append. 372.

'Υπόσαπρος, ον, (ὑπό, σαπρός) *somewhat putrid* or *rotten*, Hipp. p. 41, etc.

'Υποσαρκίδιος, ον, [ῐ], (ὑπό, σάρξ) *under the flesh* or *skin*, Hipp.

'Υποσάρκιος, ον, (σάρξ)=foreg.

'Υπόσεισμα, ατος, τό, (ὑποσείω) *that which falls through the sieve in sifting*, Lat. *micae*, Medic.

'Υποσεισμός, οῦ, ὁ, *a shaking from below, a sifting*: from

'Υποσείω, f. -σείσω, (ὑπό, σείω) *to shake from below* or *gently, set in motion a little*, Od. 9, 385, in Ep. form ὑποσσείουσιν.

'Υποσέληνος, ον, (ὑπό, σελήνη) *under the moon*, Xenocr. ap. Stob. Ecl. 1, p. 62.

'Υπόσεμνος, ον, (ὑπό, σεμνός) *mildly venerable, grave*, etc., Philostr.

'Υποσεύομαι, as pass., *to rush under*, v. l. Hes. Sc. 373, for ὕπο σευ-.

'Υποσημαίνω, (ὑπό, σημαίνω) *to give a sign underhand, throw out hints of*, ὑπ. χρεῶν ἀποκοπάς, Plat. Rep. 566 A: *to indicate* or *intimate to* another, τι, Thuc. 1, 82; σάλπιγγι ὑπ., *to make signal* by sound of trumpet, Thuc. 6, 32:—*to make signs of applause*, Stob.

'Υποσημᾰσία, ας, ἡ,=ὑποσημείωσις.

'Υποσημειόω, ῶ, (ὑπό, σημειόω) *to note down one after another*: also in mid., ὑπ. τὰ λεγόμενα, Diog. L. 2, 48. Hence

'Υποσημείωσις, εως, ἡ, *a noting down*, ὑπ. ποιεῖν, *to take notes* of a conversation, Diog. L. 2, 122.—II. *a subjoined remark, note*, Iambl.

'Υποσήπω, (ὑπό, σήπω) *to make to rot below* or *a little*:—pass., with pf. 2 ὑποσέσηπα, *to rot below* or *a little, to begin to rot* or *putrefy*.

'Υποσῑγάω, ῶ, (ὑπό, σιγάω) *to be silent to* or *during*, Aeschin. 50, 2.

'Υποσίδηρος, ον, (ὑπό, σίδηρος *having a mixture* or *proportion of iron* in it, Plat. Rep. 415 C: cf. ὑπάργυρος, ὑπόχρυσος.

'Υπόσῑμος, ον, (ὑπό, σιμός) *somewhat flat-nosed*, Ael. N. A. 12, 27. Hence

'Υποσῑμόω, ῶ, *to curve or bend upwards a little*, Alciphr.

'Υποσῐωπάω, ῶ, (ὑπό, σιωπάω) *to pass over in silence*, Aeschin. 88, 7. Hence

'Υποσῐώπησις, εως, ἡ, *a passing over in silence*.

'Υποσκάζω, f. -άσω, (ὑπό, σκάζω) *to halt a little*, Luc. Tim. 20, Plut. 2, 4 A.

'Υποσκαίρω, (ὑπό, σκαίρω) *to spring* or *jump up*, Nonn.

'Υποσκᾰλεύω, (ὑπό, σκαλεύω) *to stir underneath*, ὑπ. τὸ πῦρ, *to stir up* the fire, Ar. Ach. 1014.

'Υποσκαλμίς, ίδος, ἡ, *the lower part of a* σκαλμός.

'Υπόσκαμβος, ον, *somewhat crooked, curved* or *bent*.

'Υποσκάπτω, f. -ψω, (ὑπό, σκάπτω) *to dig under, dig about*, like ὑποκονίω, Theophr.: ὑπ. μακρὰ ἅλματα, *to mark out* a long leap, Pind. N. 5, 37 (20); cf. σκάπτω II, βατήρ 2. Hence

'Υποσκᾰφή, ῆς, ἡ, *a digging under*: *a place dug under* or *undermined*, θαλάσσης, Diosc. 5, 106.

'Υποσκᾰφιόκαρτος, ον, of hair, *cut somewhat in the* σκάφιον *fashion* (v. σκάφιον II), Nicostr. Incert. 6.

'Υποσκᾰφισμός, οῦ, ὁ, (ὑπό, σκαφίς II) *a cleaning of corn with a fan* or *shovel, winnowing*, Plut. 2, 693 D, though others read ὑποσκᾰρῑφισμός in same sense.

'Υποσκελίζω, (ὑπό, σκελίζω) *to trip up one's heels*, Lat. *supplantare*, hence *to upset, throw down*, Eubul. Semel. 1, 12, Dem. 1259, 10: metaph., *to overreach, outwit*, Plat. Euthyd. 278 B; ὑπ. καὶ συκοφαντεῖν, Dem. 273, 21. Hence

'Υποσκέλισμα, ατος, τό, *a fall given by tripping up*, LXX.: metaph., *a trick, cheat*: and

'Υποσκελισμός, οῦ, ὁ, *a tripping up, supplanting*, LXX.

'Υποσκέπτομαι, (ὑπό, σκέπτομαι) dep. mid., *to suspect, suppose*, Lat. *suspicari*, Hipp. p. 41, etc.

'Υποσκευή, ῆς, ἡ, *a foundation*, Lat. *substructio*.

'Υποσκήνιον, ου, τό, (ὑπό, σκηνή) usu. in plur. τὰ ὑποσκήνια, *part of the* *scenes* in a theatre, but it is not known what, Ath. 631 F; v. Dict. Antiqq. p. 969, s. v.

Ὑποσκῐάω, poet. for sq., Arat. 854: pass., Ap. Rh. 1, 451.

Ὑποσκῐάζω, (ὑπό, σκιάζω) *to shade, overshadow gradually*, τῆς ὥρας ὑποσκιαζούσης, when the time of day *gradually made it dark*, i. e., when it began to grow dark, Proteas ap. Ath. 130 A. Hence

Ὑποσκίᾰσις, εως, ἡ, *an overshadowing*, Hipp. p. 1275. [ῐ]

Ὑπόσκῐος, ον, (ὑπό, σκιά):—*under the shade, overshadowed*, Theophr.: νιφάδι ὑπόσκιος χθών, Aesch. Fr. 182, 3: ὑπ. σώματα, of suppliants *shaded by their olive-branches* (ἱκετηρίαι), Id. Supp. 658, cf. 354.

Ὑποσκιρτάω, ῶ, (ὑπό, σκιρτάω) *to leap up*, Ael. N. A. 7, 8, Philostr.

Ὑπόσκληρος, ον, (ὑπό, σκληρός) *somewhat hard*, Hipp. p. 552.

Ὑποσκληρύνομαι, (ὑπό, σκληρύνω) as pass., *to become hardish*, Theophr.

Ὑποσκόλιος, ον, *somewhat crooked.*

Ὑπόσκοπος, ον, (ὑπό, σκοπέω) *looked under*, χεὶρ ὑπ., of a hand *held so as to shade the eyes*, Aesch. Fr. 71.

Ὑποσκότεινος, ον, *somewhat dark.*

Ὑποσκότιος, ον, (σκότος) = foreg., Inscr.

Ὑποσμᾰρᾰγέω, ῶ, (ὑπό, σμαραγέω) *to resound under* or *with*, Q. Sm. 12, 97.

Ὑποσμήχω, *to rub* or *wipe a little.*

Ὕποσμος, ον, (ὑπό, ὀσμή) *with a keen scent*, πρός τι, Arist. de Anima 2, 9, 8:—metaph., *of keen perception.*

Ὑποσμύχομαι, (ὑπό, σμύχω) as pass., *to smoulder away*, Ap. Rh. 2, 145: also of the fires of love, Luc. [ῡ]

Ὑποσοβέω, ῶ, (ὑπό, σοβέω) *to scare a little*, Heliod.

Ὑποσόλοικος, ον, (ὑπό, σόλοικος) *somewhat faulty in speech* or *pronunciation, guilty of a slight solecism*, Plut. 2, 615 D.

Ὑπόσομφος, ον, *somewhat spongy* or *porous.*

Ὑπόσοφος, ον, (ὑπό, σοφός) *somewhat clever, skilful* or *wise*, Philostr.

Ὑποσπᾰθισμός, οῦ, ὁ, (ὑπό, σπαθίζω):—*a surgical operation, wherein a kind of spatula* (σπαθίον or ὑποσπαθιστήρ) *is introduced under the skin* of the scalp to loosen it.

Ὑποσπαίρω, *to gasp* or *struggle*, esp. in death: of the pulse, *to beat faintly.*

Ὑποσπᾰνίζομαι, (ὑπό, σπανίζω) as pass., *to suffer want a little*, c. gen. rei, βορᾶς, φόνου ὑπεσπανισμένος, *stinted* of food, of blood, Aesch. Pers. 489, Cho. 577, cf. Soph. Aj. 740.

Ὑποσπάω, ῶ, f. -άσω, (ὑπό, σπάω) *to draw away from under*, Plat. Euthyd. 278 C, Dem. 762, 4:—*to draw* or *take secretly*, ποίμνης νεογνὸν θρέμμ' ὑποσπάσας, Eur. El. 495; ὑπέσπασε φυγῇ πόδα, *withdrew* his foot *secretly*, stole away, Id. Bacch. 436:—mid., ὑποσπάσασθαι τὸν ἵππον, *to urge one's* horse *by a slight check* of the rein, Xen. Eq. 7, 8. [ᾰ]

Ὑποσπειρίδιον, ου, τό, *the base of a* σπεῖρα.

Ὑπόσπειρος, ον, (σπεῖρα) *wound* or *wreathed under.*

Ὑποσπείρω, *to sow under* or *after*: *to sow secretly.*

Ὑποσπληνίζομαι, as pass., *to have a plaster* or *compress laid upon one's wound.*

Ὑπόσπληνος, ον, (ὑπό, σπλήν) *suffering in the spleen*, Hipp. p. 50.

Ὑποσπογγίζω, (ὑπό, σπογγίζω) *to wipe a little with a sponge*, Hipp. p. 1211.

Ὑποσποδίζω, (ὑπό, σποδίζω) *to be* or *become somewhat ash-coloured*, Diosc.

Ὑπόσπονδος, ον, (ὑπό, σπονδή):—*under a truce* or *treaty, secured by treaty*, etc., ὑπ. ἐκχωρεῖν, κατελθεῖν, etc., Hdt. 3, 144; 6, 103; esp. in phrases of taking up the dead from a field of battle, e. g. τοὺς νεκροὺς ὑπ. ἀποδιδόναι, to allow a truce for taking them up, Thuc. 1, 63; τοὺς νεκροὺς ὑπ. ἀναιρεῖσθαι, αἰτεῖν, ἀπολαμβάνειν, etc., to demand a truce for so doing, which was an acknowledgment of defeat, Thuc. 4, 44, Xen., etc.: also ὑπ. ἀφιέναι τοὺς ἀφεστῶτας, Xen. Hell. 1, 2, 18.

Ὑποσπουδάζω, f. -άσω, (ὑπό, σπουδάζω) *to be somewhat favourable* or *friendly* to one, *take part with* one *a little*, τινά, Joseph.

Ὑποστάζω, f. -ξω, (ὑπό, στάζω) *to let drop slowly*: intr., *to drop slowly*, ὑπ. ἐκ ῥινῶν, *to have a running* at the nose, Hipp. p. 151.

Ὑποστάθμη, ης, ἡ, (ὑπό, στάθμη) *sediment, lees*, Hipp. p. 50, Plat. Phaed. 109 C, cf. Wessel. Diod. 3, 44; ἐν τῇ Ῥωμύλου ὑποστάθμῃ, to translate Cicero's *in faece Romuli*, Plut. Phoc. 3.—II. *whey.*

Ὑποσταθμίς, ίδος, ἡ, = foreg., ap. Suid.

Ὑπόσταξις, ἡ, (ὑποστάζω) *a slow trickling* or *dropping.*

Ὑπόστᾰσις, εως, ἡ, (ὑφίσταμαι):—strictly, *a standing under*; hence, *a remaining under, suppression*, as of humours that ought to come to the surface, Hipp., v. Foës. Oecon.: ὑπ. κοιλίης, costiveness, Id.—II. *any thing set under, a stand, base, bottom, prop, support, stay*, Id.—2. esp. in liquids, the *sediment, lees, dregs, grounds*, freq. in Hipp. of *matter deposited* in the urine, v. Foës. Oecon.: hence, also, *foul water, slime, mud*; generally, *the solid part* of any thing, as opposed to that which drains off, Ib.—3. metaph., *that which lies at the bottom* of a thing, esp. of a narrative, speech or poem, *the groundwork, subject-matter, argument*, Polyb. 4, 2, 1, cf. Schweigh. 1, 5, 3, Diod., etc.; also, *a starting-point, beginning*, Diod. 1, 66.—4. *subsistence, reality, real being*, like ὕπαρξις, as opp. to mere appearance, καθ' ὑπόστασιν, opp. to κατ' ἔμφασιν, Arist. Mund. 4, 21: hence *substance, nature, essence*, as in Luc. Paras. 27.—5. in Greek Ecclesiast. writers, = Lat. *Persona, a Person* of the Trinity.—III. *the quality* or *property of undergoing* or *undertaking* any thing, *stedfastness, endurance, firmness*, Lat. *fortitudo*, Polyb. 4, 50, 10.—2. also *an undertaking, enterprise, purpose*, κατὰ τὴν ἰδίαν ὑπ., Diod.

Ὑποστάτης, ου, ὁ, (ὑφίσταμαι) *that which stands under, a support, prop*, Lat. *furca*, Plut. Coriol. 24: *the stand* of a bowl, cf. ὑποκρητηρίδιον.—2. *one that gives foundation, substance* or *existence, a creator*, Eccl.: hence fem. ὑποστάτις, ιδος. [ᾰ] Hence

Ὑποστᾰτικός, ή, όν, *placing one's self under, undergoing* or *undertaking* a thing, c. gen. rei, ὑπ. δεινῶν, etc., Metop. ap. Stob. p. 10, 48: hence, *stedfast, firm*, Lat. *fortis*, Arist. Eth. Eud. 2, 5, 5:—adv. -κῶς, Polyb. 5, 16, 4.—II. *belonging to substance*: in *Greek* Eccl. also *Personal*, cf. ὑπόστασις II. 5.—III. *belonging to a* ὑποστάτης.

Ὑποστᾰτός, όν, or ὑπόστατος, ον, verb. adj. from ὑφίσταμαι, *set under*: τὸ ὑπόστατον, *a stand*, like ὑποστάτης, Paus.—II. *borne, endured, to be borne* or *endured*, οὐχ ὑποστατόν, Eur. Supp. 737, Antig. 18, 2.—III. *substantially existing*, Lat. *subsistens*, Sext. Emp. p. 644.

Ὑποστάτρια, ας, ἡ, *an under-hand maid of a temple*, Inscr.

Ὑποστᾰχύομαι, as pass., (ὑπό, στάχυς):—*to grow up* or *wax gradually like ears of corn*; metaph., ὑποσταχύοιτο βοῶν γένος, Od. 20, 212, ubi al. ὑποσταχυῷτο, as if from ὑποσταχυάομαι.—Later we find an act., ὑποσταχύεσκον ἴουλοι, as v. l. in Ap. Rh. 1, 972.

Ὑποστέγασμα, ατος, τό, *an under covering.*

Ὑπόστεγος, ον, (ὑπό, στέγη):—*under the roof, in the house*, Soph. Phil. 34; βεβᾶσιν δωμάτων ὑπόστεγοι, Id. El. 1385; εἰςδέχεσθαί τινα ὑπόστεγον, Id. Tr. 376, cf. Plat. Criti. 117 B.—2. *covered over*, ἄντρον, Emped. 9.

Ὑποστέγω, f. -ξω, (ὑπό, στέγω) *to cover, hide under*, Xen. Cyn. 5, 10.

Ὑποστείχω, (ὑπό, στείχω) *to go under*, Philostr.

Ὑποστέλλω, f. -στελῶ, aor. ὑπέστειλα (ὑπό, στέλλω):—*to make* another *let down*, ἱστίον ὑπέστειλε, *made* him *lower* sail, Pind. I. 2, 60: also in mid., ὑποστέλλεσθαι τὰ ἱστία, like ὑφίεσθαι, Schäf. Greg. p. 347.—2. *to place in ambush, hide*, τινὰς ὑπό τι, Polyb. 11, 21, 2.—II. mid., *to draw* or *shrink back from*, c. acc., χειμῶνα, θέρος, Hipp. Aphor. 4, 6 and 7; so, ὑποστέλλεσθαί τινα, *to cower with fear before* any one, *dread* him, Dinarch. 91, 29:—also, ὑποστέλλειν ἑαυτὸν ὑπό τι, Polyb. 7, 17, 1, etc.; (and so intr. in act., Id. 6, 40, 14).—2. ὑποστέλλεσθαί τι, *to cloak, conceal* or *suppress* a thing *through fear*, Plat. Apol. 24 A: hence absol., *to cloak one's true thoughts, dissemble*, ὑπ. λόγῳ, Eur. Or. 607, cf. Dem. 14, 4; esp., οὐδέν or μηδὲν ὑποστειλάμενος, *with* no *dissimulation*, Isocr. 167 D, 196 B, Dem. 54, fin., 537, 7, etc.—3. generally, *to withdraw, leave out of the question, except*, Schäf. Greg. p. 347.

Ὑποστενάζω, f. -ξω, = ὑποστένω, *to sigh* or *moan in an undertone*, Soph. Aj. 322, 1001.—II. in Aesch. Pr. 430, Atlas οὐράνιον πόλον νώτοις ὑποστενάζει (as in the MSS.), *groans under* the weight of heaven, but the reading is disputed by Herm and Dind.;—Herm. proposes ὑποστεγάζει.

Ὑποστενᾰχίζω, †*to groan beneath* or *under*,† Il. 2, 781.

Ὑποστενάχω, = foreg., Q. Sm. 14, 37.

Ὑπόστενος, ον, *somewhat narrow.*

Ὑποστένω, (ὑπό, στένω) *to sigh* or *groan in a low tone, begin to sigh* or *groan*, Soph. El. 79, Ar. Ach. 162.

Ὑποστερέω, ῶ, f. -ήσω, *to bereave secretly.*

Ὑποστερίσκω, = foreg.

Ὑποστερνίζω, f. -ίσω, (ὑπό, στέρνον) *to lay under the breast*: mid., *to place* or *lay under one's breast*, φελλούς, Plut. 2, 324 F.

Ὑπόστερνος, ον, (στέρνον) *under the breast.*

Ὑποστήλωμα, ατος, τό, *a pillar put under as a prop.*

Ὑπόστημα, ατος, τό, (ὑφίστημι):—*sediment, grounds*, Hipp.—II. *a station of soldiers*, Lat. *statio*, LXX.—III. = περίνεον.

Ὑποστήριγμα, ατος, τό, *an underprop*, LXX.: from

Ὑποστηρίζω, f. -ξω, (ὑπό, στηρίζω) *to underprop*, Luc. Hist. Conscr. 3.

Ὑποστιγμή, ῆς, ἡ, in Gramm., *a comma*, because it denotes a subdivision of the sentence (*subdistinctio*), whereas the colon was called μέση στιγμή, *media distinctio*, and the full point τελεία στιγμή, *distinctio*: cf. ὑποδιαστολή: from

Ὑποστίζω, f. -ξω, (ὑπό, στίζω) *to make somewhat variegated* or *spotted*.—II. in Gramm., *to put a stop*, esp. *a comma* or *colon*.

Ὑποστίλβω, (ὑπό, στίλβω) *to shine a little*, dub. in Luc. D. Marin. 14, 2.

Ὑποστολή, ῆς, ἡ, (ὑποστέλλω) *a letting down, lowering*: hence, *a lessening*, Plut. 2, 129 C.—II. *submission*.—III. *prevarication*.

Ὑποστολίζω, (ὑπό, στολίζω) like ὑποστέλλω, *to let down, lower, slacken*, Poëta ap. Plut. 2, 169 B.

Ὑποστόμια, τά, (ὑπό, στόμα) *the bit of a bridle*.—II. *the space under the mouth of a vessel*, Geop.

Ὑποστονᾰχίζω, = ὑποστεναχίζω, v. l. Hes. Th. 843.

Ὑποστορέννῡμι, also -στόρνυμι, and -στρώννυμι: fut. -στορέσω and -στρώσω, pf. pass. ὑπέστρωμαι, (ὑπό, στορέννυμι). *To spread, lay* or *strew under*, esp. of bed-clothes, δέμνια ὑποστορέσαι τινί, Od. 20, 139; ὑποστρωννύναι εὐνάς, Xen. Cyr. 8, 8, 16; ὑποστρώσεις τρίκλινον, Amphis Incert. 10: so in mid., ὑποστόρεσαι τῆς ὀριγάνου, *strew me* some of it *under*, Ar. Eccl. 1030; ᾧ χαλκὸς ὑπέστρωται, which *has* copper *laid under* it, Orac. ap. Hdt. 1, 47: — λέκτρα ὑποστρῶσαί τινι, *to make* the bed for a man, i. e. serve him as a wife, Eur. Hel. 59.

Ὑποστρᾰτεύομαι, (ὑπό, στρατεύω) dep. mid., *to perform military service under* any one, τινί, App.

Ὑποστρᾰτηγέω, ῶ, *to be a lieutenant-general*: ὑποστρ. τινι, *to serve under* one *as lieutenant*, Xen. An. 5, 6, 36, Luc.: from

Ὑποστράτηγος, ου, ὁ, (not oxyt. -γός) (ὑπό, στρατηγός) *a lieutenant-general*, Xen. An. 3, 1, 32.—II. used for the Roman *legatus*.

Ὑποστρᾰτοφύλαξ, ᾰκος, ὁ, (ὑπό, στρατοφύλαξ) *an under-guard of the camp* or *army*: *a subordinate* or *lieutenant-general*, Strab. [ῠ]

Ὑποστρέφω, f. -ψω, (ὑπό, στρέφω) *to turn round about* or *back, guide back*, ἵππους, Il. 5, 581; πάλιν ὑπ. βίοτον εἰς Ἀίδαν, Eur. H. F. 736.—II. intr., *to turn about, turn short round*, esp. of persons flying, Il. 12, 71, Hdt. 7, 211; cf. Eur. Alc. 1019, Thuc. 3, 24:—so in pass., αὖτις ὑποστρεφθείς, Il. 11, 567, cf. Hdt. 4, 129, Soph. O. T. 728, Xen., etc. — 2. also, *to turn and flee*, φύγαδε αὖτις ὑπ., Il. 11, 446. — 3. generally, *to return*, αὖτις ὑπ., Od. 8, 301, cf. Hdt. 4, 120, 124: so in fut. mid., οὐ γάρ σε ὑποστρέψεσθαι οἴω, Od. 18, 23. — 4. *to turn away, elude* a person, Eur. I. A. 363, Xen. An. 2, 1, 18.

Ὑποστροβέω, ῶ, *to agitate inwardly*, Aesch. Ag. 1215 (in tmesis).

Ὑποστρόγγῠλος, ον, (ὑπό, στρογγύλος) *somewhat round, roundish*, Theophr.

Ὑποστροφή, ῆς, ἡ, (ὑποστρέφω): —*a turning round*, Hipp.: *a turning about*, whether *to flee*, Hdt. 9, 22; or *to meet the enemy*; hence ἐξ ὑποστροφῆς, Lat. *converso agmine*, Polyb. 2, 25, 3, etc.:—but ἐξ ὑποστροφῆς, also, like Lat. *denuo, again, anew*, Herm. Soph. El. 715; *on the contrary*, ap. Dem. 283, 18.

Ὑπόστροφος, ον, *turning* or *coming back*.

Ὑποστροφώδης, ες, *causing a relapse*, Hipp. pp. 385, 1027.

Ὑπόστρυφνος, ον, *somewhat astringent* or *sour*.

Ὑπόστρωμα, ατος, τό, (ὑποστρώννυμι) *that which is spread* or *strewed under, a bed, bedding, litter*, ἵππου, Xen. Eq. 5, 2.

Ὑποστρώμνιος, ον, (στρωμνή) *lying on a bed*.

Ὑποστρώννῡμι,=ὑποστορέννυμι.

Ὑπόστῡλος, ον, (ὑπό, στῦλος) *resting on pillars underneath*, Diod.:—τὸ ὑπ., *a covered colonnade, pillared hall*, Philo. Hence

Ὑποστῡλόω, ῶ, *to prop* or *support by pillars underneath*. Hence

Ὑποστύλωμα, ατος, τό, *a column* or *pillar standing for a support underneath*. [στῡ]

Ὑποστύφω, f. -ψω, (ὑπό, στύφω) *to be astringent*, Diosc.; ὑποστῦφον ἥδυσμα, Plut. Anton. 24:—of astringent tastes, *to screw up* the mouth, Nic. Al. 17.—II. *to thicken somewhat*, Theophr. de Odor. 17; cf. προστύφω. [στῡ] Hence

Ὑπόστυψις, ἡ, *astringency*, Theophr.

Ὑποσυγκεχυμένως, adv. pf. pass., *confusedly*.

Ὑποσυγχέω, (ὑπό, συγχέω) *to mingle* or *confuse a little*, Luc. Soloec. 10: ὑποσυγκεχυμένος, *somewhat confused, indistinct*, Arist. Audib. 28.

Ὑποσυγχύνω, collat. form from foreg., Joseph.

Ὑποσύγχῠτος, ον, verb. adj. of ὑποσυγχέω, *rather confused*. Adv. -τως.

Ὑποσῠλάω, ῶ, (ὑπό, συλάω) *to take away secretly* or *softly*, Alex. Trall.

Ὑποσύμβολος, ον, (ὑπό, σύμβολον) *veiled under symbols*, Plut. 2, 673 B.

Ὑποσῡρίζω, also -ίττω, f. -ξω, (ὑπό, συρίζω) *to whistle gently, rustle*, Aesch. Pr. 126: *to make a slight, whistling sound*, Hipp. p. 1220, etc.

Ὑποσύρω, (ὑπό, σύρω) *to draw off downwards*, ὑποσύρεσθαι νηδύν, to purge, Nic. Al. 365.

Ὑποσυστολή, ῆς, ἡ, = ὑποδιαστολή II.

Ὑπόσυχνος, ον, (ὑπό, συχνός) *somewhat frequent*, Hipp. p. 979: neut. as adv., *a good deal*, Theophr.

Ὑποσφάγιον, ου, τό, (ὑπό, σφαγή) *the part where an animal is stabbed from below*. [ᾰ]

Ὑπόσφαγμα, ατος, τό, *the blood of an animal mixed with divers ingredients*, like our *black puddings*, Erasistr. ap. Ath. 324 A.—II. *a place blood-shot*, esp. *a suffusion of blood in the eye* from a blow.—III. *the ink-like liquor of the cuttle-fish*, Lat. *sepia*, Hippon. Fr. 46; cf. Foës. Oecon. Hipp.: from

Ὑποσφάζω, f. -ξω, (ὑπό, σφάζω) *to slaughter by a stab from below*.

Ὑποσφάξ, ᾶγος, ἡ, *a cleft*, like διασφάξ, Opp. H 1, 711.

Ὑποσφάττω,=ὑποσφάζω.

Ὑποσφίγγω, (ὑπό, σφίγγω) *to bind tight below*, Christod. Ecphr. 81.

Ὑποσφρᾱγίζομαι, (ὑπό, σφραγίζω) mid., *to put one's seal under*, Phalar.

Ὑποσφραίνομαι, (ὑπό, ὀσφραίνομαι) dep., *to get scent of* a thing, Lat. *subodorare*.

Ὑποσχάζω, f. -άσω, *to trip up*.

Ὑποσχέθω, v. sub ὑπέχω, σχέθω.

Ὑποσχέσθαι, inf. aor. 2 mid. of ὑπισχνέομαι, Il.

Ὑποσχεσίη, ης, ἡ, Ep. for -εσις, *a promising*, Il. 13, 369, Call.

Ὑποσχέσιον, ου, τό,=sq., Anth. P. 12, 21.

Ὑπόσχεσις, εως, ἡ, (ὑπισχνέομαι) *a promising, promise*, Il. 2, 286, Od. 10, 483; ὑπόσχεσιν ἐκπληρῶσαι, Hdt. 5, 35; κραίνειν, Aesch. Supp. 368; ἀποδιδόναι, Isocr. Antid. § 81: ὑπ. ἀπολαβεῖν, to receive the fulfilment of *a promise*, Xen. Symp. 3, 3; ὑπ. ψεύδεσθαι, to fail in *its* performance, Aeschin. 20, 9; μεγάλας ποιεῖσθαι τὰς ὑπ., Isocr. 43 D, etc.:—cf. ὑπόθεσις, sub fin. Hence

Ὑποσχετικός, ή, όν, *belonging to, inclined for promising*.

Ὑποσχημᾰτίζομαι, mid.,=σχηματίζομαι, προσποιοῦμαι, Ruhnk. Tim. s. v., σχηματίζομαι.

Ὑποσχίζω, f. -ίσω, (ὑπό, σχίζω) *to split underneath*: *to split a little*. Hence

Ὑπόσχισμα, ατος, τό, a kind of *man's shoe*.

Ὑποσχόμενος, part. aor. 2 mid. of ὑπισχνέομαι, Hom.

Ὑποσχών, part. aor. 2 act. of ὑπέχω.

Ὑποσώζω, (ὑπό, σώζω) *to preserve in some measure*, Strab.

Ὑποσωμᾰτόω, ῶ, (ὑπό, σωματόω) τινά, *to renew his body gradually*, Stob. Ecl. 1, p. 746.

Ὑποσωρεύω, (ὑπό, σωρεύω) *to heap up under*, Erotian.

Ὑποσωφρονιστής, οῦ, ὁ, *an inferior officer* or *under-teacher in the gymnasia*, Inscr.

Ὑποτᾰγή, ῆς, ἡ, (ὑποτάσσω) *subordination, subjection*, N. T.

Ὑποταίνιος, (ὑπό, ταινία) χώρα, ἡ, land *that runs out into tongues* or *points*, Philo.

Ὑποτακτικός, ή, όν, (ὑποτάσσω) *bringing into subjection*.—II. *subjunctive*; ὁ ὑποτακτικός, *modus subjunctivus*, Gramm.

Ὑποταμνόν, οῦ, τό, *a plant cut off at bottom* for magic purposes, H. Hom. Cer. 228: from

Ὑποτάμνω, Ion. for ὑποτέμνω, Hdt.

Ὑποτᾰνύω,=ὑποτείνω, poet.

Ὑπόταξις, εως, ἡ, (ὑποτάσσω) *subjection, submission*, Dion. H.

Ὑποτᾰράσσω, contr. -θράσσω, Att. -ττω: f. -ξω (ὑπό, ταράσσω): *to stir up, trouble from below* or *a little*, Ar. Vesp. 1285, Plut. Fab. 2, etc.:—pass., *to be somewhat troubled*, Luc. D. Mort. 7, 2.—cf. ὑποθολόω.

Ὑποταρβέω, ῶ, f. -ήσω, (ὑπό, ταρβέω) *to be somewhat afraid*: also c. acc., *to be somewhat afraid of* a thing, *to fear a little*, Il. 17, 533.

Ὑποταρτάριος, ον, (ὑπό, Τάρταρος) *under Tartarus, dwelling therein*, θεοί, Il. 14, 279, Hes. Th. 851, cf. Luc. Herc. 1.

Ὑπότᾰσις, εως, ἡ, (ὑποτείνω) *a stretching under*:—*extension*, Hipp.: πεδίων ὑποτάσεις, the plains *that stretch below*, Eur. Bacch. 749.

Ὑποτάσσω, Att. -ττω, f. -ξω, (ὑπό, τάσσω) *to place* or *arrange under*, Polyb. 3, 36, 7: ὑπ. εἴς τι, Lat. *referre in numerum*, Id. 17, 15, 4.—II. *to post under* or *behind*, ὑποτάσσεσθαί τινι, Luc. Paras. 49; οἱ ὑποτεταγμένοι, *subjects*, Polyb. 3, 13, 8, etc.

Ὑποταύριον, ου, τό, (ὑπό, ταῦρος III) *the part between the scrotum and fundament*, elsewh. τράμη and τράμις.

Ὑποταφρεύω, (ὑπό, ταφρεύω) *to dig under, undermine*, App.

Ὑποτείνω, f. -τενῶ, (ὑπό, τείνω) *to stretch under, put under*, Plat. Tim. 74 A: *to stretch* a thing by way of prop, πρός τι, Thuc. 7, 36: in pass., *to lie under, lie as a foundation*, Hipp. —2. *to hold out before, to,* or *towards*, hence, *to hold out hopes, to promise, offer*, c. inf., Hdt. 7, 158, Thuc. 8, 48;

also, ὑπ. τινί τι, e. g. μισθούς, Ar. Ach. 657, etc.—3. *to lay* or *put before one, suggest*, λόγους, Eur. Or. 905; ὑπ. ἐλπίδας, ὑποσχέσεις, Dem. 171, 24; 925, 6; ἀπάτην, Plut. Timol. 10:—so in mid., Plat. Theaet. 179 E; in mid. also, *to propose by way of question*, Stallb. Plat. Gorg. 448 E.—4. *to stretch* or *strain to the utmost, make intense* or *violent*, ὀδύνας, Soph. Aj. 262.—II. intr., *to stretch* or *extend out under*, αἱ ὑπὸ τὰς γωνίας ὑποτείνουσαι πλευραί, the sides *subtending* the angles, Procl.:—ἡ ὑποτείνουσα (sc. γραμμή), *the hypotenuse* or *line subtending the right angle*, Plat. Tim. 54 D, Euclid.

Ὑποτειχίζω, f. -ίσω Att. -ῐῶ, (ὑπό, τειχίζω) *to build a wall under* or *across*: *to build a cross-wall*, Thuc. 6, 99. Hence

Ὑποτείχῐσις, εως, ἡ, *the building of a cross-wall*, Thuc. 6, 100.

Ὑποτείχισμα, ατος, τό, (ὑποτειχίζω) *a cross-wall*, Thuc. 6, 100.

Ὑποτειχισμός, οῦ, ὁ,=ὑποτείχισις.

Ὑποτεκμαίρομαι, (ὑπό, τεκμαίρω) dep. mid., *to guess at* a thing, Ar. Fr. 1.

Ὑποτελέω, ῶ, f. -έσω, (ὑπό, τελέω) *to pay off, discharge*, esp. a tribute or tax, φόρον ὑπ., Hdt. 1, 171, Polyb. 22, 7, 8, etc.; and absol., *to pay tribute*, Thuc. 3, 46: ὑπ. ἀξίην βασιλέϊ (v. sub ἀξία), Hdt. 4, 201.

Ὑποτελής, ές, gen. έος, (ὑπό, τέλος IV):—*subject to pay taxes, taxable, tributary*, Lat. *vectigalis, tributarius*, Thuc. 5, 111; in full, φόρου ὑποτελής, Id. 1, 19; 7, 57.—II. act., *receiving payment*, c. gen., μισθοῦ, Luc. Merc. Cond. 36.—Cf. sq.

Ὑποτελίς, ίδος, ἡ, a name given by Herillus in Diog. L. 7, 165, to *a man's natural talents*, etc., *which ought all to be subordinate to the attainment of the chief good* (τέλος).

Ὑποτέλλομαι, (ὑπό, τέλλω) dep. mid., *to come forth from under, arise*, Ap. Rh. 2, 83.

Ὑποτέμνω, Ion. -τάμνω, Hdt.: f. -τεμῶ and -ταμοῦμαι (ὑπό, τέμνω):—*to cut away under* or *before*: *to cut cunningly* or *cheatingly*, Ar. Eq. 316.—II. *to cut off*, Lat. *intercipere, intercludere*, ὑπ. πηγάς τινι, *to cut them off* from his use, Plat. Legg. 844 A; ὑπ. τὴν ἐλπίδα, Xen. Hell. 2, 3, 34; 7, 1, 29:—but more freq. in mid., ὑποτέμνεσθαι τὰς ὁδούς, *to cut off* one's way, *stop* one *short*, Ar. Eq. 291; ὑπ. τὸν πλοῦν, Xen. Hell. 1, 6, 15; also, ὑποτέμνεσθαί τινα, *to intercept* him, Id. Cyr. 1, 4, 19; ὑπ. τὴν ἐπίνοιαν, Polyb. 36, 1, 1, etc.:—so in pass., ὑποτάμνεσθαι τὸ ἀπὸ τῶν νεῶν, *to be cut off* from the ships, Hdt. 5, 86.

Ὑποτέταρτος, ον, (ὑπό, τέταρτος) of numbers, *in that relation by which one is less than another by a fourth part* of itself, e. g. in the ratio of 4 to 5; and so, just the converse of ἐπιτέταρτος.

Ὑποτετράγωνος, ον, *almost square* or *rectangular*. [ᾰ]

Ὑποτετραίνω, f. -τρήσω, *to bore through below*.

Ὑπότεφρος, ον, *somewhat ash-coloured*.

Ὑποτεχνάομαι, (ὑπό, τεχνάομαι) dep. mid., *to come to aid by art*, Alex. Trall.

Ὑποτηρέω, ῶ, *to note* or *remark underhand*.

Ὑποτίθημι, f. -θήσω, (ὑπό, τίθημι) *to place under*, esp. *as a basis* or *foundation*, τί τινι, Plat. Tim. 92 A.—2. *to lay down as a foundation, assume as a principle, take for granted, suppose*, Id. Tim. 48 E, 61 D: and in pass.,= ὑπόκειμαι, Id. Legg. 812 A, Arist., etc.—II. *to suggest*, ἐλπίδα ὑποθεῖναι, Pors. Or. 1184, cf. Xen. Hell. 4, 8, 28, Dem. 638, 24; ὑπ. λόγους, τέχνας, Eur. I. A. 507, Bacch. 675:—but more usu. in mid., *to suggest, hint* a thing to one, ὑποθέσθαι τινὶ βουλήν, Il. 8, 36, 467; ἔπος, ἔργον ὑποθέσθαι τινί, *to suggest* a speech, an action, to any one, *advise* or *counsel* him thereto, Od. 4, 163, Il. 11, 788; δόλον ὑπεθήκατο, Hes. Th. 175, cf. Od. 3, 27; so also freq. in Hdt., as 1, 80, 156; 3, 36, etc.; also in strengthd. signf., *to enjoin* a thing *upon* one, Id. 4, 135:—c. dat. pers. only, ὑποθέσθαι τινί, *to advise, counsel, admonish* one, Od. 2, 194; 5, 143; and in Att., as Ar. Av. 1362, Plat. Charm. 155 D; πυκινῶς ὑποθέσθαι τινί, Il. 21, 293; ἀλλά μοι εὖ ὑπόθευ, Od. 15, 310; also c. inf., *to advise* one *to do* a thing, Hdt. 1, 90; ὑποθέσθαι τινὶ ὠνεῖσθαι ἵππον, *to instruct* him how to buy..., Xen. Eq. 3, 7:—and so later sometimes in act.:—(hence ὑποθήκη).—III. *to place under* a certain class, Plat. Polit. 289 A.—IV. in mid., also, *to lay down with one's self, adopt as a principle* or *rule for one's self, take for granted, presuppose, premise*, τι, Plat. Phaed. 100 A, 101 D, etc.; also, ὑπ. τι εἶναι..., Ib. 100 B, etc.; ὑπ. διδακτὸν ἀρετήν (sc. εἶναι), Id. Prot. 361 B.—2. *to propose to one's self as a subject of discussion* or *argument*, τι, Xen., Plat., etc.: generally, *to propose* to do, c. inf., Aeschin. 6, 1.—V. *to subject* to the influence of another, Pind. O. 1, 30; cf. Plat. Polit. 308 A, Tim. 45 A.—VI. *to put down as a deposit* or *stake, pawn, pledge, mortgage*, ὑποτιθέναι τὴν οὐσίαν, τὴν οἰκίαν, Isocr. 400 B, Dem. 842, 8; 1188, 2; ὑποτιθέναι τινὶ ταλάντου, to mortgage *for* a talent, Aeschin. 68, 25; cf. ὑποθήκη:—but in mid. ὑποτίθεσθαι, of the mortgagee, *to lend* money *on pledge*, Dem. 841, 20, cf. 1223, 24, and cf. Lob. Phryn. 468.—2. *to stake, hazard, venture*, hence metaph., ὑποθεὶς τὸν ἴδιον κίνδυνον, at his own risk, Dem. 420, 25.—3. *to lay in store, store up, keep*, hence ὑποθεῖναί τι τῇ γνώμῃ, *to keep* a thing in the memory, Dem. 550, 5.—VII. of a horse, ὑπ. τὰ σκέλη, *to bring* his legs *under* him in galloping, Xen. Eq. 11, 3; τὰ ὄπισθεν σκέλη διὰ πολλοῦ ὑποθήσει, *will bring up* his hind legs so that they are far from touching the fore, Ib. 1, 4.

Ὑποτίλλω, (ὑπό, τίλλω) *to tear out, pluck out*, Theophr.

Ὑποτῑμάω, ῶ, f. -ήσω, (ὑπό, τιμάω) *to estimate at less, to lower the price*, Alex. Leb. 3, 4, si vera l.—II. in mid.,—1. *to make a return* or *assessment of one's property*, Arist. Oec. 2, 6 and 36.—2. as law-term, *to propose a less penalty for one's self*, opp. to that proposed by one's accuser, *to endeavour to lower the damages laid against one, make a counter-estimate*, Xen. Apol. 23, v. Buttm. Dem. Mid. in Ind.; (but in this signf. ἀντιτιμάομαι (q. v.) is the more regular term).—3. *to pretend, allege*, Iambl. Hence

Ὑποτίμησις, εως, ἡ, *an under-estimating*: esp.=ἀντιτίμησις, v. foreg. II. 2.—II. *a pretence, pretext*, Plut. Camill. 40.

Ὑποτῑμητής, οῦ, ὁ, (ὑποτιμάω) *one who underbids*.—II. as a transl. of the Lat. *subcensor*, Dio C.

Ὑποτίτθιος, ον,=sq., LXX.

Ὑπότιτθος, ον, (ὑπό, τίτθη) like ὑπομάζιος, *under* or *at the breast, sucking*.

Ὑποτιτράω,=ὑποτετραίνω.

*Ὑποτλάω, obsol. pres., [illegible] fut. ὑποτλήσομαι, aor. ὑπέτλην, pf. ὑποτέτληκα, *to bear, endure*, Anth. P. 5 302.

Ὑποτμήγω, -τμήσσω, Ep. for ὑποτέμνω, Ap. Rh. 4, 328, Q. Sm. 5, 244

Ὑποτοβέω, ῶ, (ὑπό, ὀτοβέω) *to roar, sound under, to resound, echo*, Aesch. Pr. 574, in tmesis.

Ὑποτομεύς, έως, ὁ, (ὑποτέμνω) *one that cuts down* or *off*: *an instrument for cutting off*, LXX.

Ὑποτομή, ῆς, ἡ, (ὑποτέμνω):—*a cutting off below, cutting up*, Theophr.—II. metaph., *a cutting off, cutting short*.

Ὑποτονθορίζω or -ρύζω, (ὑπό, τονθορύζω) *to murmur softly*, Luc. Necyom. 7, etc.

Ὑπότονος, ον, (ὑποτείνω) *an under-prop*: esp. *a pillar to prop the roof*, Lob. Soph. Aj. 108.

Ὑποτοξεύω, *to shoot up with arrows from below*.

Ὑποτοπάζω,=ὑποτοπέω. Hence

Ὑποτοπασμός, οῦ, ὁ, *a suspicion, surmise*, Joseph.

Ὑποτοπεύω,=sq., Thuc. 8, 76: in Gramm., *to doubt the genuineness of a passage*.

Ὑποτοπέω, ῶ, *to suspect, surmise*, like foreg., c. acc. et inf., Thuc. 1, 20, 51, etc.; ὑπ. ὅτι.., Id. 2, 13; also, ὑπ. τινα, *to suspect* him, Id. 5, 116;—earlier we have, in same signf., ὑποτοπέομαι, as dep., c. fut. mid. -τοπήσομαι, aor. pass. ὑπετοπήθην, Hdt. 6, 70; 9, 116 (in the latter place c. acc. rei), *to suspect* a thing, and so Ar. Ran. 958, Lysias 114, 32; c. inf., Ar. Thesm. 496: from

Ὑπότοπος, ον,=ὕποπτος, *suspicious*, susp., cf. καχυπότοπος.

Ὑποτορεύω, (ὑπό, τορεύω) *to engrave in toreutic work*, τινί, Ael. N. A. 10, 22.

Ὑποτρᾰγῳδέω, ῶ, (ὑπό, τραγῳδέω) *to play a part in tragedy under* or *second to..*, τινί, Philostr.—II. *to answer in tragic tone*, v. l. Luc.

Ὑποτραυλίζω, (ὑπό, τραυλίζω) *to lisp a little*, Luc. Tim. 55.

Ὑπότραυλος, ον, (ὑπό, τραυλός) *lisping a little*, Hipp. p. 1207.

Ὑποτρᾰχήλιον, ου, τό, (ὑπό, τράχηλος) *the lower part of the neck*.—II. *the neck of a column*, Vitruv.

Ὑποτρᾱχύνω, f. -ῠνῶ, (ὑπό, τραχύνω) *to make a little rough* or *harsh*.—2. *to grate on the ear*, Dion. H.

Ὑπότρᾱχυς, υ, gen. εος, (ὑπό, τραχύς) *somewhat rough*, Archestr. ap. Ath. 330 A: metaph., *somewhat angry*, Lob. Phryn. 541, Paral. 254.

Ὑποτρείω, Ep. for ὑποτρέω, Timon 31.

Ὑποτρέμω, (ὑπό, τρέμω) *to tremble a little*, Plat. Rep. 336 E.

Ὑποτρέπομαι, (ὑπό, τρέπω) pass., *to turn back and withdraw*, Plut. 2, 77 E.

Ὑποτρέφω, f. -θρέψω, (ὑπό, τρέφω) *to bring up, cherish secretly* or *in succession*, Xen. Cyr. 2, 1, 17; ὑπ. τὴν χολήν, Luc. Calumn. 24.—pass., *to grow up secretly*, or *in succession*, Lat. *subnasci*, Stallb. Plat. Rep. 560 A.

Ὑποτρέχω, fut. -θρέξομαι and -δρᾰμοῦμαι: aor. ὑπέδρᾰμον: poet. pf. ὑποδέδρομα, (ὑπό, τρέχω). *To run in under*, ὑπέδραμε καὶ λάβε γούνων, *he ran and fell down before* him, and clasped his knees, Il. 21, 68, Od. 10, 323 (though it may be only, he ran *to* him), cf. Eur. I. A. 631: ὑπέδραμε ὑπὸ τοὺς πόδας τοῦ ἵππου, Hdt. 7, 88; ὑπ. ὑπὸ τὴν τοῦ ἀκοντίου φοράν, Antipho 121, 30.—II. *to run under, stretch away under*, ὑποδέδρομε βῆσσα, H. Hom. Ap. 284.—III. *to run in between and catch, intercept*, like ὑποτέμνομαι, Xen. Cyr. 1, 2, 12.—IV. *to enter unawares*, Lat. *subire*, Hipp.: hence, also, *to enter into* any one's *mind, come into the head, occur to* one, like Lat. *succurrit mihi*, τινί, Polyb. 16, 6, 10, etc.:—also c. acc., ἔλεος ὑποτρέχει με, pity *comes over* or *steals upon* me, Id. 9, 10, 7, cf. 31, 8, 11.—V. like ὑπέρχομαι, *to insinuate one's self into any one's good graces, flatter* or *deceive*, ὑπ. τινὰ θωπείᾳ, Eur. Or. 669; cf. Plat. Rep. 426 B, Legg. 923 C, Aeschin. 76, 40.

Ὑποτρέω, f. -τρέσω, (ὑπό, τρέω) *to tremble a little: to shrink back, give ground*, Il. 7, 217; 15, 636; ὑποτρέσσαι, Pind. Fr. 246:—c. acc., *to be afraid of* any one, *dread* him, Il. 17, 587.

Ὑπότρητος, ον, *bored* or *pierced through below*.

Ὑποτρηχύνω, ὑπότρηχυς, Ion. for ὑποτρᾱχ-.

Ὑποτρῐβή, ῆς, ἡ, *a rubbing off below*, ἵπποι χωλεύοντες ἐξ ὑποτριβῆς, Lat. *subtriti*, App. Mithr. 75: cf. sq.: from

Ὑποτρίβω, f. -ψω, (ὑπό, τρίβω) *to rub beneath, rub off* or *wear away gradually*: in pass., ὑποτρίβεσθαι τὰς ὁπλάς, of horses, *to run* their hoofs *off*, Lat. *subterere pedes*, Diod. 17, 94: cf. foreg.—II. *to rub a little* or *gently*, Hipp. p. 231: *to grate* or *pound for the dish* ὑπότριμμα, Cratin. Del. 7. [ῑ]

Ὑποτρίζω, (ὑπό, τρίζω) *to chirp* or *whistle softly*, cf. ὑποτρύζω.

Ὑπότριμμα, ατος, τό, (ὑποτρίβω) *a dish compounded of various ingredients grated and pounded up together*, Hipp., cf. ὑποτρίβω II: its general taste was sour or piquant, hence proverb., ὑπότριμμα βλέπειν, to look *sharp and sour*, Ar. Eccl. 291:—green herb sauces or soups (ὑποτρίμματα χλωρά) were also called φυλλάδες.

Ὑποτριμμάτιον, ου, τό, dim. from foreg., Telecl. Amphict. 1.

Ὑποτριόρχης, ου, ὁ, a kind of *hawk*, Arist. H. A. 9, 36, 1; cf. τριόρχης.

Ὑπότρῑτος, ον, (ὑπό, τρίτος) of numbers, *in the relation by which one is less than another by ⅓ of itself* (e. g. the ratio of 2 to 3), and so just the converse of ἐπίτριτος.

Ὑπότριψις, εως, ἡ, (ὑποτρίβω) *a rubbing under* or *among one another*.—II. ὑποτρίψεις τριπόδων, *the cross-bars to the legs of tables*, against which people rub their feet, Math. Vett.

Ὑποτρομέω, ῶ, = ὑποτρέμω, *to tremble under* or *a little*, Il. 22, 241:—c. acc., *to tremble before* any one, Il. 20, 28.

Ὑπότρομος, ον, (ὑπό, τρέμω) *trembling a little, somewhat timid* or *fearful*, Aeschin. 76, 18, Luc. D. Deor. 19, 1. Hence

Ὑποτρομώδης, ες, (εἶδος) *subject to tremor*, Hipp. p. 1136.

Ὑποτροπάδην, (ὑποτρέπομαι) adv., *turning back, returning*, Opp. H. 3, 274. [ᾰ]

Ὑποτροπή, ῆς, ἡ, (ὑποτρέπομαι) *a turning back*: esp., *a relapse, access of illness*, Foës. Oecon. Hipp.

Ὑποτροπιάζω, (ὑποτροπίη) *to turn back*: *to recur, return*, esp. of relapse in an illness, Lat. *recidiva fieri*, Hipp. Hence

Ὑποτροπιασμός, οῦ, ὁ, *a return*: *a relapse* in illness, Hipp. p. 1250.

Ὑποτροπίη, ἡ, poet. for ὑποτροπή, Ap. Rh. 1, 1052.

Ὑποτροπικός, ή, όν, (ὑπότροπος) *turning back, returning*, of an intermittent disease, Hipp. p. 128.

Ὑποτρόπιος, α, ον, (ὑπό, τρόπις) *under the keel* of a ship, Opp. H. 1, 224.

Ὑπότροπος, ον, (ὑποτρέπω):—*turning back, returning* or *returned home*, Il. 6, 501, Od. 20, 332; ὑπ. αὖτις, Il. 6, 367, H. Ap. 476; ὑπ. οἴκαδε, Od. 21, 211.—II. *recurring*, like ὑποτροπικός.

Ὑποτροφέω, ῶ, *to bring up secretly* or *gradually*.

Ὑποτροφή, ῆς, ἡ, *that which is reared gradually*, a plant, Max. Tyr.

Ὑπότροφος, ον, (ὑποτρέφω) *reared at the breast*, (cf. ὑπόπορτις), Eur. I. A. 1204; Markl. reads ὑπότροπον, but v. Musgr.

Ὑποτρόχῠλος, ον, *somewhat round, roundish*, v. l. in Hdt. 3, 8, for περιτρόχαλος.

Ὑποτροχάω, ῶ, poet. for ὑποτρέχω, Mosch. 7, 5.

Ὑποτροχίζω, *to bring, lay under* or *on a wheel*.

Ὑπότροχος, ον, (ὑπό, τροχός) *with wheels under, on wheels*, πορεῖα, Polyb. 8, 36, 11, cf. Diod. 20, 48, 91.

Ὑπότρῠγος, ον, (ὑπό, τρύξ) *full of lees* or *sediment*, Hipp. p. 1129.

Ὑποτρύζω, (ὑπό, τρύζω) *to murmur, hum in an under tone*, of a chord, Anth. P. 11, 352 (al. -τρίζω); also of the note of fowls, Ael. N. A. 7, 7.

Ὑποτρύω, (ὑπό, τρύω) *to wear out, exhaust*, or *fatigue by degrees*.—II. intr., *to become fatigued by degrees*, Nic. Al. 83.

Ὑποτρώγω, f. -ξομαι, (ὑπό, τρώγω) *to eat with other things*, Xenophan. ap. Ath. 54 E.—II. *to eat underhand* or *secretly*, Xen. Symp. 4, 9.—III. metaph., *to eat away from below* or *gradually*, as a river does its banks, like ὑποξύω, Call. Epigr. 45, 4.

Ὑποτυγχάνω, f. -τεύξομαι, (ὑπό, τυγχάνω) *to come to meet*.—II. like ὑπολαμβάνω, *to interrupt, reply, answer*, Plut. 2, 113 B, etc.

Ὑποτῠπόω, ῶ, (ὑπό, τυπόω) *to form slightly* or *generally, to sketch out*, Lat. *adumbrare*, Arist. Eth. N. 1, 7, 17, Polyb. 22, 13, 6.—II. in mid., *to portray to one's self, imagine*, Plat. Tim. 76 E.

Ὑποτύπτω, f. -ψω, (ὑπό, τύπτω) *to strike* or *push down*, κοντῷ ὑπ. ἐς λίμνην, *to push down* into the lake with the pole, Hdt. 2, 136: ὑποτύψας κηλονηΐῳ ἀντλέει, he draws it *dipping* with the bucket into the water, Hdt. 6, 119: so, ὑποτύπτουσα φιάλῃ τοῦ χρυσοῦ ἐδωρέετο, *dipping deep down* with the cup she gave him of the gold, Wess. and Valck. Hdt. 3, 130, cf. Hemst. Ar. Av. 1145.—II. in gen., *to strike* or *plunge down*, i. e. *dive*, Nic. Al. 499, Th. 176.

Ὑποτύπωσις, εως, ἡ, (ὑποτυπόω) *a formation, a general representation*; *a sketch, outline*, Lat. *adumbratio*, †N. T.: and so *an example*, τινός, unto one, Id.†:—αἱ Ὑποτυπώσεις was the name given by Sext. Empiricus to his outlines of the Pyrrhonic philosophy, cf. Fabric. Sext. Emp. p. 1, Diog. L. 9, 78. [ῠ] Hence

Ὑποτυπωτικός, ή, όν, *by way of sketch* or *outline, compendious*. Adv. -κῶς, Sext. Emp. p. 65.

Ὑποτῡρίς, ίδος, ἡ, (ὑπό, τυρός) a kind of *cheese-cake, milk curdled and pressed in moulds with honey*, Chrysipp. Tyan. ap. Ath. 647 F.

Ὑπότυφλος, ον, (ὑπό, τυφλός) *somewhat blind, purblind*, Plut. 2, 53 E.

Ὑπότῡφος, ον, *somewhat arrogant*, Timon ap. Diog. L. 9, 18; but cf. ὑπάτυφος.

Ὑποτύφω, f. -θύψω, (ὑπό, τύφω) *to heat by fire from beneath*: metaph., *to inflame, set on fire, excite to passion gradually*, ὑποτ. διαβολάς, Polyb. 5, 42, 3, cf. Luc. Gymnas. 26:—pass., *to burn under* or *secretly*, ἔχθρα, Ctes. Pers. 46. [τῡ]

Ὑπουάτιος, ον, (ὑπό, οὖας) *under the ears*, Orph. Arg. 219. [ᾰ]

Ὑπουδαῖος, α (Ion. η), ον, (ὑπό, οὖδας) *under-ground, subterranean*, Plut. 2, 266 E, Opp. H. 3, 487.

Ὑπουθάτιος, α, ον, (ὑπό, οὖθαρ):—*under the udder*, hence *sucking*, like ὑπομάζιος, Anth. P. 10, 101:—also, ὑπουθατίας, ου, ὁ. [ᾰ]

Ὕπουλος, ον, (ὑπό, οὐλή):—of wounds, *festering under the scar, only skinned over*, Hipp.: so, ὕπ. σπλήν, Plat. Tim. 72 D:—hence,—2. metaph., *unsound, rotten underneath*, οἶδεῖ καὶ ὕπ. ἐστιν ἡ πόλις, Plat. Gorg. 518 E, cf. 480 B; ὕπ. αὐτονομία, *a hollow, unreal* independence, Thuc. 8, 64; ὕπ. ἡσυχία, Dem. 327, fin.; so this epith. was applied to the Trojan horse, Soph. Fr. 952; κάλλος κακῶν ὕπουλον, a fair outside, but *fraught* with ills *below*, Soph. O. T. 1396; οἱ ὕπουλοι, of false friends, Plut. Caes. 60, etc.; cf. Wytt. 2, 44 A.—Adv. -λως διακεῖσθαί τινι, to be *secretly hostile* to one, Polyb. 10, 35, 6; ὑπ. ἀκροᾶσθαι, to render *a hollow* obedience, Plut. Lucull. 21; etc. Hence

Ὑπουλότης, ητος, ἡ, *secret malice, treachery*.

Ὑπουραῖος, α, ον, (ὑπό, οὐρά) *under, behind*, or *at the tail*.

Ὑπουράνιος, ον, and in Arat. α, ον (ὑπό, οὐρανός):—*under heaven* or *the heavens*, Il. 17, 675: *reaching up to heaven*, κλέος, Il. 10, 212, Od. 9, 264. [ᾰ]

Ὑπουργέω, ῶ, f. -ήσω, (ὑπουργός):—like ὑπηρετέω, *to render service* or *help* to one in a thing, *to serve, help, succour*, τινί, Hdt. 7, 38, etc.; also, χρηστὰ Ἀθηναίοισι ὑπ., *to do* them good *service*, Hdt. 8, 143, cf. Soph. Phil. 143, Antipho 127, 31, Thuc. 7, 62; so, ὑπ. χάριν τινί, Aesch. Pr. 635, Eur. Alc. 842; ὑπουργεῖν πρὸς χάριν, Anaxil. Neott. 2, 2:—hence, τὰ ὑπουργημένα, *services done* or *rendered*, Hdt. 9, 109.—2. esp., *to attend* as a physician, Foës. Oec. Hipp.—3. c. dat. rei, *to forward* or *promote* a thing, *lend a hand towards* it, Hipp.—4. of things, *to be serviceable*, τινί, for a purpose, Lat. *subservire*, Id., cf. Foës. Oecon. Hence

Ὑπούργημα, ατος, τό, *a service done* or *rendered*, Hdt. 1, 137, Andoc. 21, 41, Xen. Hier. 8, 7: and

Ὑπούργησις, εως, ἡ, = ὑπουργία.

Ὑπουργητέον, verb. adj. from ὑπουργέω, *one must serve* or *be kind to*, Luc.

Ὑπουργία, ας, ἡ, (ὑπουργέω):—*service, help*; esp. *medical attendance*, Foës. Oec. Hipp.: *dutiful kindness*, Soph. O. C. 1413; and in bad sense, *obsequiousness, compliance*, Xen. Hier. 1, 38, Luc. Pseudol. 25, etc.

Ὑπουργικός, ή, όν, *belonging to* or *like a* ὑπουργός, *obliging, kind, courteous*. Adv. -κῶς: from

Ὑπουργός, όν, contr. for ὑποεργός, *rendering service, serviceable, promoting, conducive to*, τῷ ἀποπήγνυσθαι, Xen. An. 5, 8, 15; c. gen. rei, Polyb. 5, 89, 3:—*ready to serve, kind, obliging*:—ὑπ. τινος, *a servant of* any one, Polyb. 30, 8, 4.

Ὑπουρίς, ίδος, ἡ, (οὐρά) *a crupper*, Lat. *postilena*.

Ὑπόφαιδρος, ον, *somewhat cheerful* or *gay*.

Ὑποφαίνω, f. -φᾰνῶ, (ὑπό, φαίνω) *to show* or *bring to light from under*, θρῆνυν ὑπέφηνε τραπέζης, *he drew* the stool *from under* the table, Od. 17, 409.—2. *to show a little, let appear*, μικρὰν ὑπ. ἐλπίδα, Dem. 379, 1; cf. Polyb. 27, 10, 3, etc.:—and in pass., *to appear a little, just appear* (v. infra III), Lys. 131, 25, Isocr. 60 A, etc.—II. pass., *to show one's self* or *be seen under*, ὑπὸ τὰς πύλας πόδες πολλοὶ ὑποφαίνονται, Thuc. 5, 10.—III. intr. (v. supra), *to shine forth a little, just appear*, Plat. Soph. 245 E; τοσαύτας ὁρῶν ἐλπίδας ὑποφαινούσας, Dinarch. 92, 43:—esp. of the dawn of day, ὑποφαίνει ἡμέρα, ἕως, the day *gradually breaks* or *just begins to break*, Xen. An. 3, 2, 1; 4, 3, 9, etc.; so, ἤδη ὑπέφαινέ τι ἡμέρας, Plat. Prot. 312 A; so also sometimes ὑποφαίνει, absol., Heind. Plat. l. c.: so, too, ὑποφαίνει ἔαρ, Xen. Hell. 3, 4, 16, etc., cf. φαίνω; also in pass., ὑποφαίνεται ἔαρ, Ib. 5, 3, 1.

Ὑπόφαιος, ον, *somewhat grey*.

Ὑποφᾰκώδης, ες, (ὑπό, φακώδης) *somewhat of a lentil colour*, Hipp. p. 1008.

Ὑποφαρμάσσω, Att. -ττω, f. -ξω, (ὑπό, φαρμάσσω) *to spice* or *drug*, οἶνον, Plut. 2, 614 B, cf. 672 B.

Ὑπόφᾰσις, εως, ἡ, (ὑποφαίνω) *a being half seen*, ὑπ. τῶν ὀφθαλμῶν, of the eyes, when in sleep they show through the half-opened eyelids, Hipp. p. 37; cf. Foës. Oecon.

Ὑποφᾶτις, ιος, ἡ, Dor. for ὑποφῆτις, fem. from ὑποφήτης. But for ὑποφάτιες, in Pind. P. 2, 140, v. sub ὑπόφαυτις.

Ὑπόφαυλος, ον, also η, ον, Hipp. cf. Lob. Paral. 471 (ὑπό, φαῦλος):—*somewhat vile* or *mean*.

Ὑπόφαυσις, ἡ, (ὑπό, φαῦσις) *a small light* showing through a hole: generally, *a narrow opening*, Wess. Hdt. 7, 36.

Ὑποφαύσκω, (ὑπό, φαύσκω) *to begin to shine*, ὑποφαύσκοντος, *at daybreak*, Arist. Prob. 8, 17, 1; cf. ὑποφώσκω.

Ὑπόφαυτις, ιος, ἡ, Aeol. for ὑπόφασις, a prob. emendation of Böckh's in Pind. P. 2, 76 (140), viz. διαβολιᾶν ὑποφαύτιες, for ὑποφάσιες, *secret tales* of slander.

Ὑποφείδομαι, f. -σομαι, (ὑπό, φείδομαι) dep. mid., *to spare a little*, Xen. An. 4, 1, 8: ὑπ. μὴ ποιεῖν, Luc. Peregr. 6.

Ὑποφέρω, f. ὑποίσω: aor. ὑπήνεγκα and ὑπήνεγκον, (ὑπό, φέρω). *To bear* or *carry away under*, esp. *to bear out of danger, to rescue*, ἀλλά μ' ὑπήνεικαν ταχέες πόδες (Ion. aor. for ὑπήνεγκαν), Il. 5, 885.—II. *to bear* or *carry by being under, to bear a burden*, ὑπ. ὅπλα, of an armour-bearer, Xen. Cyr. 4, 5, 57: hence, *to bear, endure, suffer*, πόνους καὶ κινδύνους, Isocr. 40 A; κ. καὶ φόβους, Plat. Theaet. 173 A; γῆρας καὶ πενίαν, Aeschin. 12, 37; ἀναλώματα, Dem. 1359, 7: absol., *to hold out, endure*, Hipp.; and so in pass., ὀρθοστάδην ὑποφέρεσθαι, *to continue* standing, Id.—III. *to bring* or *place under*: *to hold out, suggest, proffer, tender*, usu. with a collat. notion of secresy or deceit, ὑπ. ἐλπίδα, Soph. El. 834:—hence, *to pretend, allege*, like προφέρω, Xen. Hell. 4, 7, 2.—IV. *to carry down*, of a river, Plut. 2, 325 A, etc.:—*make to slip* or *fall*, Ib. 459 B: hence pass., *to sink, fall, give way*, τὰ σκέλεα ὑποφέρεται, Hipp., cf. Plut. Sertor. 4:—so also sometimes intr. in act., χωρία ὑποφέροντα, *slippery, steep* places *where one cannot keep one's footing*, Poll.—2. intr., also *to let* the courage *flag, lose courage*.

Ὑποφεύγω, f. -ξομαι, (ὑπό, φεύγω) *to flee from under, shun*, τινά, Il. 22, 200, Eur. El. 1343: *to retire a little, shrink back*, Hdt. 4, 111, 120, Thuc., etc.

Ὑποφέως, a wild plant,=ὑπήκοον, Diosc. 4, 68.

Ὑποφητεύω, *to hold the office of* ὑποφήτης, τινί, Luc. Bis Acc. 1: from

Ὑποφήτης, ου, ὁ, (ὑπό, φημί):—*an announcer, interpreter, expounder*, esp. of the divine will or judgment, a priest who declares an oracle, Il. 16, 235; Μουσάων ὑποφῆται, i. e. *poets*, Lat. *vates*, Theocr. 16, 29; 17, 115: cf. προφήτης. Hence

Ὑποφητικός, ή, όν, *belonging to a* ὑποφήτης or *his office, proper to* or *becoming* him.

Ὑποφῆτις, ἡ, fem. from ὑποφήτης.

Ὑποφήτωρ, ορος, ὁ, ἡ,=ὑποφήτης, Ap. Rh. †1, 22†; of poets, Anth. P. 14, 1; κιθάρης ὑποφήτορες, *harp-players*, Manetho.

Ὑποφθᾰδόν, (ὑποφθάνω) adv., *beforehand*, like παραφθαδόν, Opp. H. 3, 145.

Ὑποφθάλμιος, ον, (ὑπό, ὀφθαλμός) *under the eyes*, τὰ ὑπ., *the parts under the eyes*, Hipp.; v. Foës. Oecon.

Ὑποφθάνω, f. -φθήσομαι, later also -φθάσω: aor. ὑπέφθᾰσα and ὑπέφθην, inf. ὑποφθῆναι, part. ὑποφθάς: pf. ὑπέφθᾰκα, (ὑπό, φθάνω). *To haste before, be* or *get beforehand*, ὑποφθὰς δουρὶ μέσον περόνησεν, *getting beforehand* he pierced him through the middle, Il. 7, 144; so in part. mid., ὑποφθάμενος κτεῖνεν, Od. 4, 547; and c. acc., *to be beforehand with* one, τὸν ὑποφθαμένη φάτο μῦθον, Od. 15, 171; cf. Anth. P. 9, 227. [-ᾱνω Ep., -ᾰνω Att.: in the other tenses ᾰ, except in aor. part. -φθάς, where it is always long.]

Ὑποφθέγγομαι, (ὑπό, φθέγγομαι) dep. mid., *to speak in answer* or *after*: or, *to speak in an under-tone*, ἐντὸς ὑπ., of an ἐγγαστρίμυθος, Plat. Soph. 252 C, cf. Luc. Nigr. 13.

Ὑποφθείρω, (ὑπό, φθείρω) *to destroy gradually*:—pass., *to waste* or *pine away*, Hipp. p. 939.

Ὑποφθονέω, ῶ, (ὑπό, φθονέω) *to envy a little*, dub. l. Xen. Cyr. 4, 1, 13.

Ὑπόφθονος, ον, (ὑπό, φθόνος) *a little envious* or *jealous*. Adv. -νως, ὑπ. ἔχειν πρός τινα, to behave *somewhat jealously* towards one, Xen. Hell. 7, 1, 26.

Ὑποφθορεύς, έως, ὁ, *a corrupter, seducer*.

Ὑποφιλέω, ῶ, (ὑπό, φιλέω) *to love secretly* or *slightly*, Aristaen.

Ὑποφλεγέθω, poet. for ὑποφλέγω, Nic. Al. 282.

Ὑποφλεγμαίνω, *to be somewhat inflamed, to swell a little*.

Ὑποφλέγω, (ὑπό, φλέγω) *to heat from below*, Anth. P. 9, 626.

Ὑπόφλοισβος, ον, (ὑπό, φλοῖσβος) *rushing* or *roaring from below*, Orph.

Ὑποφοινῑκίζω, f. -ίσω, *to look somewhat of a dark purple*, susp.

Ὑποφοίνια, a corrupt word in Soph. Tr. 840; v. Dind. ad l.

Ὑποφοινίσσομαι, poet. ὑπαιφ-, as pass., (ὑπό, φοινίσσω) *to become somewhat purple*, Nic. Th. 178, 760.

Ὑποφόνια, τά, (ὑπό, φόνος):—at Athens, *the price paid by the murderer* to the relations of the deceased, to buy off their vengeance, Philostr., and Aristid.,—the same as Homer's ποινή, and Solon's ἄποινα, the Saxon *were-geld*: strictly neut. from

Ὑποφορά, ᾶς, ἡ, (ὑποφέρω) *a holding under, putting forward* (by way of excuse), ἡ τῶν μηνῶν ὑπ., Xen. Hell. 5, 1, 29:—also, *that which is held forth*, hence *an objection*, Ernesti Lex. Rhet.—II. *a hollow passage*, as in Medic., *a fistula* or *fistulous sore*, Foës. Oecon. Hipp.

Ὑπόφορος, ον, (ὑπό, φόρος) *subject to tribute*, Lat. *tributarius, vectigalis*, τινί, Plut. 2, 774 C.—II. (ὑποφέρω IV) *slipping from under* one, *steep, slippery*.—2. *with hollow passages, fistulous*.

Ὑποφραδμοσύνη, ης, ἡ, (ὑπό, φραδμοσύνη) *an addressing*: in plur., *counsels*, Hes. Th. 658, though the reading varies.

Ὑποφράζομαι, (ὑπό, φράζω) as mid., =ὑπονοέω, Ap. Rh. 1, 462.

Ὑποφράσσω, Att. -ττω, f. -ξω, *to stop* or *block up*.

Ὑπόφρικος, ον, (ὑπό, φρίξ) *shuddering a little*, LXX. [ῐ]

Ὑποφρίσσω, Att. -ττω, f. -ξω, (ὑπό, φρίσσω) *to shudder a little*, Luc. Peregr. 39.—2. c. acc., *to feel a slight* or *secret dread, before* or *of* any one, τινά, Euphor. Fr. 73.

Ὑποφρύγιος, ον, (ὑπό, Φρύγιος) *hypo-Phrygian*, a mode in music, Plut. 2, 1142 F:—so adv. ὑποφρυγιστί, *in the hypo-Phrygian mode*, Arist. Probl. 19, 48, 1.

Ὑποφῠγή, ῆς, ἡ, *a refuge*, θέρους, *from* the heat, Joseph.

Ὑποφύομαι, mid., with aor. 2 and pf. act., (ὑπό, φύω) *to grow from below, grow up under* or *to*, Arist. H. A. 2, 2, 1; 8, 24, 1.

Ὑποφῡσάω, ῶ, f. -ήσω, *to blow under* or *gently*.

Ὑπόφῠσις, εως, ἡ, (ὑποφύομαι) *an under-growth*.

Ὑπόφῠτεύω, (ὑπό, φυτεύω) *to plant under*, τινί τι, Theophr.

Ὑποφωλεύω, (ὑπό, φωλεύω) *to lie hidden under*, τινί, Anth. P. 7, 375.

Ὑποφωλέω,=foreg.

Ὑποφωνέω, ῶ, (ὑπό, φωνέω) *to call out in answer*, Plut. Pomp. 25, cf. 2, 53 B, etc.: *to sing in answer*, Mosch. 3, 49. Hence

Ὑποφώνησις, εως, ἡ, *a calling to*: *exhortation*, Plut. 2, 33 D.

Ὑποφώσκω,=ὑποφαύσκω, ὑποφωσκούσης ἕω, Arist. Probl. 25, 5.

Ὑποχάζομαι, aor. -κεκαδόμην, (ὑπό, χάζομαι) dep. mid., *to give way gradually* or *a little*, in tmesis, ὑπὸ δὲ Τρῶες κεκάδοντο, Il. 4, 498, like the prose ὑποχωρέω.

Ὑποχαίνω, (ὑπό, χαίνω) like ὑποχάσκω, *to gape a little*, Ael. N. A. 15, 1

Ὑποχαίρω, *to rejoice a little* or *secretly*.

Ὑποχαλαρός, ά, όν, *somewhat slack* or *loose*, Hipp. p. 865.

Ὑποχᾰλάω, ῶ, (ὑπό, χαλάω) *to slacken a little*, τινός, *from* a thing, Ael. N. A. 12, 46.

Ὑποχᾰλεπαίνω, *to become a little angry*.

Ὑποχᾰλῑνίδιος, α, ον, (ὑπο, χαλινός) *under the bridle*:—ἡ ὑποχαλινιδία (sc. ἡνία), prob. *a snaffle-bridle*, Xen. Eq. 7, 1.

Ὑποχαλκίζω, (ὑπό, χαλκίζω) *to look somewhat copper-coloured*, ap. E. M.—II. transit., *to change for copper*, ap. Hesych.

'Υπόχαλκος, ον, (ὑπό, χαλκός) *containing a mixture* or *proportion of copper*, Plat. Rep. 415 B; metaph., Plut. 2, 1 B, 65 A: cf. ὑποσίδηρος, etc. Hence

'Υποχαλκόω, ῶ, *to mix* or *alloy with copper*, Lat. *subaerare.*

'Υποχαράσσω, Att. -ττω, f. -ξω, (ὑπό, χαράσσω) *to engrave under*, Plut. Alex. 69.

'Υποχᾰροπός, όν, *somewhat* χαροπός, Xen. Cyn. 5, 23.

'Υποχάσκω, (ὑπό, χάσκω)=ὑποχαίνω, Ar. Plut. 314, Xen. Eq. 6, 8.—II. c. acc., *to gape with wonder at*, τι, Hipp.

'Υπόχαυνος, ον, (ὑπό, χαῦνος) *somewhat conceited*, Ath. 624 E. Hence

'Υποχαυνόω, ῶ, *to make somewhat conceited*, Plut. 2, 21 C.

'Υπόχειρ, χειρος, ὁ, ἡ,=sq., Soph. El. 1092, e conj. Musgr.

'Υποχείριος, ον, in Hdt. also α, ον, (ὑπό, χείρ) *under the hands, in hand, at hand*, χρυσὸς ὅτις χ' ὑποχείριος εἴη, Od. 15, 448: hence, *under any one's power* or *control, subject to* him, τινί, Hdt. 6, 33, 44, etc.; ὑποχειρίους ποιεῖσθαι and παρέχειν, to make *subject*, Hdt. 1, 106; 5, 91, etc.; ὑπ. εἰμι, γίγνομαί τινι, I am, become *subject* to any one, Hdt. 6, 119, Aesch. Supp. 392, Xen. An. 3, 2, 3; λαβεῖν ὑπ., to get *into one's power*, Eur. Andr. 736, Lys. 101, 10, etc.; ἔχειν τινὰ ὑπ., Thuc. 3, 11, Xen., etc.; ὑπ. παραδιδόναι or ποιεῖν τινά τινι, Lycurg. 148, 39, Xen. Cyr. 5, 3, 13:—ὑπ. τῷ ἰητρῷ, *under* medical *treatment*, Hipp.

'Υποχετεύω, (ὑπό, ὀχετεύω) *to convey away under.* [Emped. seems to have used the first syll. long metri grat., Näke Choeril. p. 118.]

'Υπόχευμα, ατος, τό, *that which is poured under, a gentle stream*, Pind. P. 5, 134; though Böckh writes it divisim: from

'Υποχέω, f. -χεύσω: aor. ὑπέχεα, Ep. ὑπέχευα—the only form of the word used by Hom. (ὑπό, χέω):—*to pour under, pour to, pour out:* but also of dry things, *to strew* or *spread under*, βοείας, ῥῶπας, Il. 11, 843, Od. 14, 49, cf. 16, 47: φύλλα ὑποκεχυμένα ὑπὸ τοῖς ποσί, the leaves *fallen and scattered under* the feet, Hdt. 7, 218:—metaph., ἀπιστίη ὑπεκέχυτο αὐτῷ, doubt *was poured secretly into* him, i.e. *stole over* him, Hdt. 2, 152; 3, 66.

'Υποχή, ῆς, ἡ, (ὑπέχω) *a round fishing-net*, Opp. H. 3, 81, Ael. N. A. 13, 17? Plut., etc.

'Υπόχηλα, τά, (χηλή) *the prominent bones of the knuckles.*

'Υποχθόνιος, ον, (ὑπό, χθών) *under the earth, subterraneous*, Hes. Op. 140 (where however Spohn reads ἐπιχθ-), Eur. Andr. 515, Luc.

'Υπόχθων, ονος, ὁ, ἡ,=foreg., Anth.

'Υποχίτων, ωνος, ὁ, ἡ, (ὑπό, χιτών) *under the frock:*—ὁ ὑποχ., *an under-frock.* [ῐ]

'Υποχλιαίνω, (ὑπό, χλιαίνω) *to warm a little* or *by degrees*, Plut. 2, 658 D.

'Υποχλίζω, f. -ίσω, (ὑπό, ὀχλίζω) *to lift with a lever*, Poëta ap. Parthen. 21.

'Υπόχλοος, ον, (ὑπό, χλόος) *of a palish yellow*, like ὑπόχλωρος, Call. Del. 80.

'Υποχλωρομέλᾱς, ᾰνος, ὁ, (μέλας) *of a pale black*, Foës. Oec. Hipp.: from

'Υπόχλωρος, ον, (ὑπό, χλωρός) *greenish yellow: palish*, Hipp.

'Υποχνοάζω, f. -άσω, *to begin to have down* (χνοῦς) *on the chin*, Meineke Com. Fr. 2, 751.

'Υποχοιρίς, ίδος, ἡ, a plant of the *succory* kind, Theophr.

'Υπόχολος, ον, (ὑπό, χολή) *somewhat bilious*, Hipp. p. 1210.

'Υποχονδριᾰκός, ή, όν, *affected in the* ὑποχόνδριον.

'Υποχόνδριος, ον, (ὑπό, χόνδρος): —*under the cartilage of the breast-bone:* hence, τὸ ὑποχόνδριον, τὰ ὑποχόνδρια, *the soft part of the body between this cartilage* (or the false ribs) and the navel, Lat. *hypochondria*, v. Arist. H. A. 1, 13, 1;—translated *praecordia* by Celsus, cf. Foës. Oecon. Hipp.

'Υποχορηγέω, ῶ, (ὑπό, χορηγέω) *to furnish expenses; to support in an undertaking.* Hence

'Υποχορηγία, ας, ἡ, *a supplying, furnishing expenses:* generally, *a supporting, succouring*, Strab.

"Υποχος, ον, (ὑπέχω): *subject, under control*, τινί, Xen. An. 2, 5, 7; also, ὕποχοί τινος, his *subjects*, Aesch. Pers. 24, Dem. 1315, 11.

'Υποχραίνω, (ὑπό, χραίνω) *to spot* or *soil a little*, Coluth. 232.

'Υποχρεμετίζω, fut. Att. -ῐῶ, (ὑπό, χρεμετίζω) *to neigh to* or *with*, Q. Sm. 8, 57.

'Υποχρέμπτομαι, dep. mid., *to expectorate gently.*

'Υπόχρεως, ων, gen. ω, (ὑπό, χρέος):—*indebted, in debt*, Ar. Nub. 242: —ὑπ. τινος, *in* his *debt*, his *debtor*, Plut. Solon 13:—hence,—2. ὑπ. τινι, *dependent upon* him, Lat. *obnoxius alicui*, Polyb. 6, 17, 1, cf. 4, 51, 2.—3. generally, of property, *involved*, Lat. *obaeratus*, Isae. 81, 21, Dem. 1187, 18; *obliged, bound*, c. gen., ὑπ. φιλίας καὶ χάριτος, *bound by ties of* love and favour past, Plut. Pomp. 76; also c. dat., ὑπ. χάριτι, Polyb. 22, 2, 10; cf. 9, 29, 7.

'Υποχρίω, (ὑπό, χρίω) *to smear under* or *on, to besmear* or *anoint a little*, Lat. *sublinere*, τινί τι, Hdt. 2, 86: esp., *to paint* any one's *face under the eyes*, τινί, Xen. Cyr. 8, 8, 20:—in mid., *to paint one's own face*, Ib. 8, 1, 41: cf. ὑπογραφή.

'Υπόχρῡσος, ον, (ὑπό, χρυσός) *containing a mixture* or *proportion of gold*, Plat. Rep. 415 C; so, ὑπ. νεανίσκος, Luc. Tox. 16; cf. ὑπάργυρος, -σίδηρος, -χαλκος.—II. *laden with gold, very rich*, ἔμπορος, Heliod.

'Υποχρωμᾰτίζω, fut. Att. -ῐῶ, *to paint under* or *in.*

'Υπόχῠμα, ατος, τό, (ὑποχέω) *a humour suffused over the eye, gutta serena*, Hipp.: cf. sq.

'Υπόχῠσις, εως, ἡ, (ὑποχέω):—*a pouring under, suffusion.*—II. esp. of the eye, when humours settle upon the cornea and cause blindness, *a suffusion of humours* over the eye, Foës. Oecon. Hipp.

'Υποχῠτήρ, ῆρος, ὁ, (ὑποχέω) *a vessel to pour* oil into a lamp, LXX.

'Υπόχῠτος, ον, verb. adj. from ὑποχέω, *poured under: mixed, adulterated*, ὑπ. οἶνος, a sweet wine, to which prob. boiled must (ἕψημα) was added, Phryn. (Com.) Incert. 13, Ath. 31 E.

'Υποχωλαίνω, (ὑπό, χωλαίνω) *to be somewhat lame*, Hipp. p. 1223.

'Υποχωλεύω,=foreg.

'Υποχωρέω, ῶ, f. -ήσω, (ὑπό, χωρέω) *to go back, retire, recoil*, Il. 6, 107; 13, 476; c. gen. ὑπ. τῆς χώρης, Hdt. 1, 207; so, ὑπ. τοῦ πεδίου, *to retire from the plain*, Xen. Cyr. 2, 4, 24: ὑπ. τινι τοῦ θρόνου, *to withdraw from one's seat* in honour of one, give it up to him, Ar. Ran. 790; cf. ὑπανίστημι: ὑπ. εἰς τόπον, Isae. 58, 19:—oft. in part., ὑποχωρῶν ᾤχετο, ὑποχωρήσας φεύγει, Id. 49, 25, Dem. 613, fin. —II. *to go* or *pass off below*, hence, ἡ γαστὴρ ὑποχωρεῖ, *is open, loose.*—III. εἰρεσία ὑπεχώρησεν ἐκ παλαμᾶν, the rowing *went on*, stroke *after* stroke, Pind. P. 4, 360. Hence

'Υποχώρημα, ατος, τό, *a downward evacuation, excrement*, Foës. Oecon. Hipp.

'Υποχώρησις, εως, ἡ, (ὑποχωρέω) *a going back, retiring, retreat*, Polyb. 1, 28, 9.—II. *a falling back, slackening*, τινός, Def. Plat. 412 C: τῆς γαστρός, *an evacuation* of the body *by stool*, Foës. Oec. Hipp.: also=ὑποχώρημα, Arist. H. A. 8, 4, 2.

'Υποχωρίζω, (ὑπό, χωρίζω) *to separate partially* or *gradually*, App.

'Υποψάθῠρος, ον, (ὑπό, ψαθυρός) *somewhat crumbling* or *friable*, Hipp. p. 218; al. ὑποψάφαρος, v. Foës. Oecon. [ᾰ]

'Υποψᾰλάσσω, (ὑπό, ψαλάσσω) *to handle* or *feel gently*, as one does a beast to see if he is fat, Ar. Lys. 84.

'Υποψάλλω, f. -ψᾰλῶ, (ὑπό, ψάλλω) *to touch from below, touch a little* or *softly*, esp. the strings of the lyre: metaph. also of singing, Philostr.; and generally of speech, ὑποψάλλει τὴν 'Ατθίδα ἡ γλῶσσα, his tongue *has a twang* of Attic, Id.

'Υπόψαμμος, ον, (ὑπό, ψάμμος) like ὕφαμμος, *having sand under* or *in* it, *mixed with sand, sandy*, λίμνη ὑπ., Xen. Hell. 3, 2, 19. Compar. -ότερος, *somewhat sandy*, Hdt. 2, 12.

'Υποψάομαι, v. ὑποψάω.

'Υπόψᾱρος, ον, (ὑπό, ψαρός) *somewhat variegated* or *spotted*, Strab.

'Υποψαύω, *to touch below* or *slightly.*

'Υποψάφᾰρος, ον, = ὑποφάθυρος, q. v.

'Υποψάω, ῶ, f. -ήσω, also as dep. mid. ὑποψάομαι, (ὑπό, ψάω) *to wipe* or *strip off below, scrape below*, τοῖς ποσί, Ael. N. A. 14, 5.—II. *to wipe off slightly* or *gently.* [ᾰ]

'Υποψεκάζω, (ὑπό, ψεκάζω) *to trickle under*, v. l. Xen. Symp. 2, 26 (for ἐπιψ-).

'Υποψελλίζω, *to lisp, stammer, stutter a little.*

'Υποψεύδομαι, f. -σομαι, (ὑπό, ψεύδομαι) dep. mid., *to lie a little.*

'Υποψηλᾰφάω, ῶ, Ion. -έω,=ὑποψαλάσσω.

'Υποψηνίζω, strictly, *to prick from below*, like the ψήν (q. v.), metaph., *to get with child.*

'Υποψήφιος, ον, (ὑπό, ψῆφος) *chosen secretly.*

'Υποψήφῐσις, ἡ, *a reckoning, calculation;* and

'Υποψηφιστής, οῦ, ὁ, (ὑπό, ψηφίζω) *a calculator.*

'Υπόψηφος, ον, (ὑπό, ψῆφος) *eligible to an office*, τινί, Synes.

'Υποψία, ας, Ion. -ίη, ης, ἡ, (ὑφοράω, f. ὑπόψομαι):—*suspicion, jealousy, surmise, doubt*, ὑποψίην ἔχειν, Hdt. 9, 99; ἔς τινα, Id. 3, 52, cf. Antipho 116, 36, sq., Thuc. 4, 27; πρός τινα, Plut. Cic. 43; so, ὑπ. λαμβάνειν κατά τινος, Dem. 852, 2; ἐν ὑπ. ποιεῖσθαί τι, Aeschin. 2, 19; ἐν ὑπ., δι' ὑποψίας ἔχειν τινά, Plut. Pyrrh. 23, Cat. Maj. 23, etc.; so, ὑπ. γίγνεται, εἰσέρχεται τινι, Thuc. 2, 13, Plat. Lys. 218 C: εἰς ὑπ. καθιστάναι τινά, to bring him into *suspicion*, Thuc. 5, 29; opp. to εἰς ὑπ. ἐμπεσεῖν, Antipho 116, 37:—of things, ἔχειν ὑπ., to admit of *suspicion* or doubt, Plat. Phaed. 84 C; ὑπ. ἐνδιδόναι ὡς.., Id. Legg. 887 E; ὑπ. παρέχειν μὴ εἶναί τι, Id. Menex. 247 E.—II. *a jealous, censorious watch*, Thuc. 2, 37.

Ὑποψιαστικός, ή, όν, *suspicious, surmising*.

Ὑποψἴθῠρίζω, *to whisper secretly* or *softly*.

Ὑπόψιος, ον, (ὑφοράω, fut. ὑπόψομαι):—*viewed from below*, Lat. *suspectus:* hence, *viewed with angry, suspicious looks*, ὑπόψιος ἄλλων, Il. 3, 42 (where, however, Aristoph. and Herodian. read ἐπόψιος).—II. (ὑπό, ὄψις) *under the eye* or *view*, ἄλλων, Q. Sm. 13, 289; cf. Opp. H. 1, 30.

Ὑποψοφέω, ῶ, f. -ήσω, (ὑπό, ψοφέω) *to make a slight noise*, ἐν τοῖς ποτοῖσι, Hipp.; ὑπ. καὶ ὑπηχεῖν, Ael. N. A. 6, 24; cf. Näke Choer. p. 250.

Ὑπόψυχρος, ον, (ὑπό, ψυχρός) *somewhat cold, coolish.*

Ὑποψύχω, (ὑπό, ψύχω) *to make somewhat cold, cool a little* or *gradually.* [ψῡ]

Ὑποψωνέω, ῶ, f. -ήσω, (ὑπό, ὀψωνέω) *to cheat in the purchase of victuals*, Ar. Ach. 842.

Ὑποψωρώδης, ες, *somewhat itchy* or *mangy.*

Ὑπτιάζω, f. -άσω, (ὕπτιος):—*to bend one's self back:* hence,—1. of haughty persons, *to carry one's head high, carry one's chin in the air*, Aeschin. 18, 34.—2. *to be supine, careless* or *negligent*, πρός τι, Hdn. 2, 8.—II. transit., *to bend back:*—in pass., ὑπτιάζεται κάρα, it *lies supine*, Soph. Phil. 822. Hence

Ὑπτίᾰσις, ἡ,=ὑπτιασμός.

Ὑπτίασμα, ατος, τό, (ὑπτιάζω):—*that which is laid back*, ὑπτιάσματα χερῶν, *attitudes of supplication* with hands *upstretched*, Lat. *supinis manibus*, Aesch. Pr. 1005.—II. *a falling backwards, a fall*, ὑπτ. κειμένου πατρός, Aesch. Ag. 1284.

Ὑπτιασμός, οῦ, ὁ, (ὑπτιάζω) *a bending* or *laying back*, Hipp.: †on its meaning in gymnastic contests v. Dict. Antiqq. p. 724†.—II. metaph., *a rejection, aversion to food, nausea*, Galen.

Ὑπτιαστέον, verb. adj. from ὑπτιάζω, *one must throw back*, ἑαυτόν, Xen. Eq. 8, 8.

Ὑπτιάω, ῶ, poet. for ὑπτιάζω, Arat. 789, 795.

Ὕπτιος, α, ον, *bent back, laid back, on one's back*, Lat. *supinus, resupinus*, freq. in Hom., esp. of one falling, opp. to πρηνής, Il. 11, 179; 24, 11; cf. Soph. O. T. 811, etc.; esp. also of persons in bed, ὕπ. κεῖσθαι, etc., Hdt. 4, 190, cf. Ar. Eq. 104, etc.; so of a quadruped, opp. to ὀρθός, Hdt. 2, 38:—ἐξ ὑπτίας νεῖν, to swim *backwards*, Plat. Rep. 529 C; hence, ἐξ ὑπτίας διανεῖν λόγον, *to retrace* an argument, Id. Phaedr. 264 A: ὑπτίοις σέλμασιν ναυτίλλεται, i. e. he is shipwrecked, Soph. Ant. 716; cf. ὑπτιόω.—2. in the body, ὕπτια μέρη are *the upper* parts, e. g. the back compared with the belly:—but, γαστὴρ ὑπτία, the *belly uppermost*, Eur. Cycl. 326; and so,—3. generally, of any thing *turned up, turned the contrary way to that in which it usually is;* hence, κρᾶνος ὕπτιον is a helmet *turned up, with the hollow uppermost*, Aesch. Theb. 459; so, ἀσπίς, Ar. Ach. 583, Lys. 185, Thuc. 7, 82; whereas, κύλιξ ὑπτία is a cup *with the bottom uppermost*, Ar. Lys. 195; ἀψὶς ὑπτία, a half-wheel *with the concave side uppermost*, Hdt. 4, 72: ὑπτία χείρ is sometimes *the back* of the hand, Lat. *manus supina* (opp. to πρηνὴς χ., the palm of the hand, Lat. *m. prona*); but also *the hollow* of the hand *turned upwards*, Ar. Eccl. 782; ὑπτίας χεῖρας ἀνατείνειν, etc., to lift the *upturned* hands to heaven, Plut. Philop. et Flamin. 2:—hence, generally, of a *perpendicular* body, *behind;* of a *horizontal* one, *above.*—4. of place, *sloping away* from one, esp. of an almost level country, *sloping evenly one way, sloping evenly and gradually*, Lat. *vergens in aliquam partem*, as Aegypt, Hdt. 2, 7, App. Civ. 4, 2, Ael. N. A. 16, 15.—II. metaph., like Lat. *supinus, supine, careless*, Stob.; of the sea, *calm*, Philostr. (Ὕπτιος is to be derived from ὑπό, as Lat. *supinus* from *sub:* akin to ὕψος.) Hence

Ὑπτιότης, ητος, ἡ, *the posture of a body laid backwards*, Theophr. — II. metaph., *supineness, calmness.*

Ὑπτιόω, ῶ, (ὕπτιος) *to turn over, upset*, ὑπτιοῦτο σκάφη νεῶν, Aesch. Pers. 418.

Ὑπωάδιος, ον, (ὑπό, ᾠόν) *under* or *in the egg, unhatched*, opp. to ἐπωάδιος, Opp. H. 1, 751. [ᾰ]

Ὑπώβολος, ον, (ὑπό, ὀβολός):—*mortgaged*, Pherecr. Ipn. 2; al. ὑπήβολος, the common form being ὑπόβολος, v. Meineke l. c.

Ὑπωθέω, ῶ, (ὑπό, ὠθέω) *to push* or *thrust away*, ὦσεν ὑπ' ἐκ δίφροιο, Il. 5, 854.

Ὑπωλένιος, ον, also α, ον, (ὑπό, ὠλένη) *under the elbow*, φαρέτρα, Theocr. 17, 30; also as v. l. H. Hom. Merc. 510 (for ἐπωλ-).

Ὑπώμαιος, ον, (ὑπό, ὦμος) *under the shoulder*, ποὺς ὑπ., the *fore*foot, Arat. 144, 1115.

Ὑπωμία, ας, ἡ, (ὑπό, ὦμος) *the part under the shoulders*, Galen.

Ὑπωμοσία, ας, ἡ, (ὑπόμνυμι) *a making oath to bar proceedings at law, an application for delay upon affidavit*, stating a sufficient cause, Dem. 260, 24: it was resisted by an ἀνθυπωμοσία:—v. ὑπόμνυμι, and cf. Att. Process p. 696, Dict. Antiqq. pp. 354, 358.

Ὑπωπιάζω, f. -άσω, (ὑπώπιον):—*to strike* one *under the eye, give* him *a black eye; to beat black and blue*, Ar. Pac. 541, in pass.:—generally, *to discipline severely, mortify*, N. T.; and, metaph., *to vex* or *annoy greatly*, Ib.

Ὑπωπιασμός, οῦ, ὁ, *a striking under the eye.*

Ὑπώπιον, ου, τό, (ὑπό, ὤψ) *the part of the face under the eyes*, νυκτὶ θοῇ ἀτάλαντος ὑπώπια, like night in *countenance*, i. e. dark, gloomy, Il. 21, 463.—II. like ὑπωπιασμός, *a blow in the face*, Ar. Ach. 551, Vesp. 1386, Lysias 101, 24, etc.,—in plur. — III. *the bruise caused thereby, any bruise* or *weal*, Lat. *suggillatio, suggillatum*, Hipp.—IV. a plant, *the root of which was supposed to cure bruises* or *weals*, also ὑπωπίς, elsewh. θαψία, Diosc. 4, 157.

Ὑπωπίς, ίδος, ἡ, = foreg., signf. IV.

Ὑπώρεια, ας, ἡ, in prose also ὑπώρεα, Ion. -έη:—*the foot of a mountain, the skirts of a mountain range*, Il. 20, 218, Hdt. 2, 158; 4, 23 (where Gaisf. reads ὑπώρεα), etc.; plur. ὑπωρέαι, Hdt. 1, 110: usu. c. gen., ὑπ. οὔρεος, οὐρέων, Κιθαιρῶνος, Hdt. ll. cc., 9, 19, etc. — Opp. to ἀκρώρεια, Plat. Legg. 680 E: from

Ὑπώρειος, ον, Ion. ὑπώρεος, ον, (ὑπό, ὄρος) *under a mountain* or *mountain-range:* also written ὑπόρειος.

Ὑπώρορε, 3 sing. aor. 2 redupl. Ep. of ὑπόρνυμι, Od.

Ὑπωρόφιος, ον, also α, ον, Pind. P. 1, 188: (ὑπό, ὄροφος):—*under the roof, dwelling under it, under cover, in a house*, Il. 9, 640; νήῳ τόξα κεῖται ὑπωρόφια (al. ὑποῤῥ-), Simon. 46; φόρμιγγες ὑπ., the harps *sounding in the hall*, Pind. P. 1, 189; ὑπωρ. φάλαγγες (spiders), Ar. Ran. 1314; etc.—2. ἡ ὑπωροφία (sc. χώρα), *a chimney*, Diod.:—hence also, ἡ ὑπ., like ὑπερῷον, *a garret*, Lat. *coenaculum*, Diod., and App. Cf. ὑπόροφος.

Ὑπώροφος, ον, = foreg., Eur. El. 1166, Phoen. 299, H. F. 107; cf. Lob. Phryn. 706.

Ὑπωρῠχία, ας, ἡ, (ὑπορύσσω) *a digging under, undermining.* — II. *the part undermined*, App. Civ. 4, 111.

Ὕπωχρος, ον, (ὑπό, ὠχρός) *palish yellow*, Hipp. p. 534, Luc. Tox. 19.

†Ὑραῖος, ου, ὁ, *Hyraeus*, son of Aegeus, Paus. 3, 15, 8.

Ὕραξ, ᾰκος, ὁ, *a mouse, shrew-mouse*, Lat. *sorex*, Nic. Al. 37. (Perh. akin to ὗς.) [ῠ]

Ὑράξ, ὑῤῥάξ, or ὕῤῥαξ, (Lob. Paral. 77), adv., *mingled together, among one another*, Hesych., etc.; cf. Lob. l. c. (Acc. to some from σύρω, acc. to others from φύρω.)

†Ὕργις, ιος, ὁ, = Σύργις, Hdt. 4, 57.

†Ὑρία, ας, ἡ, Ion. -ίη, *Hyria*, a small city in Boeotia on the Euripus, Il. 2, 496; cf. Strab. p. 404.—2. a city of Iapygia between Brundisium and Tarentum, Hdt. 7, 170: In Strab. p. 282, Οὐρία.

Ὑριατόμος, ον, (ὕριον, τέμνω) *cutting beehives* or *honeycombs, a bee-master*, Hesych.

†Ὑριεύς, έως, ὁ, *an inhab. of Hyria.*—II. *Hyrieus*, son of Neptune, Apollod. 3, 10, 1:—father of Orion, Strab. p. 404.

Ὕριον, ου, τό, dim from ὕρον, Hesych.

†Ὕριον, ου, τό, *Hyrium*, in Apulia, Dion. P. 380; v. Οὔρειον. [ῠ]

†Ὑρκανία, ας, ἡ, *Hyrcania*, a country of Asia, bordering on the Caspian, Polyb. 10, 29, 2, sqq.

†Ὑρκάνιον, ου, τό, *Hyrcanium*, a stronghold in Judaea, Strab. p. 763.

†Ὑρκάνιος, α, ον, *Hyrcanian;* ἡ Ὑ. θάλασσα, *the Hyrcanian* sea, the eastern part adjacent to H., Strab. p. 509; also = Caspian, Id.; οἱ Ὑρκάνιοι, Hdt. 3, 117.

†Ὑρκανίς, ίδος, ἡ, = Ὑρκανία, Arr.

†Ὑρκανός, οῦ, ὁ, *Hyrcanus*, a king of Judaea, Strab. p. 762.

†Ὑρμίνη, ης, ἡ, *Hyrmīne*, a city of Elis, Il. 2, 616; near it the prom. Ὕρμινα or Ὅρμινα, Strab. p. 341.—II. a daughter of Epeus, Paus. 5, 1, 6.

†Ὑρνηθώ, οῦς, ἡ, *Hyrnetho*, fem. pr. n., Apollod. 2, 8, 5.

†Ὑροιάδης, ου Ion. εω, ὁ, *Hyroeades*, a Mardian, Hdt. 1, 84.

Ὕρον, ου, τό, *a beehive*, Hesych. (Akin to ὑῤῥίς.)

†Ὑῤῥάδιος, ου, ὁ, *Hyrrhadius*, masc. pr. n., Anth. P. 7, 89.

Ὑῤῥίς, ἡ, *a wicker basket:* prob. an obsol. root, whence

Ὑῤῥίσκος, ὑρίσος, or ὑῤῥίχος, [ῐ], ου, ὁ, *a wicker-basket, hand-basket*, Ar. Fr. 476, 5. (Συρίσκος, συρίχος, βρίσχος, ἄῤῥιχος are clearly all kindred forms.)

†Ὑρτακίδης, ου Ep. αο, ὁ, *son of Hyrtacus*, i. e. Asius, Il. 2, 837.

†Ὕρτακος, ου, ὁ, *Hyrtacus*, a Tro-

jan, Apollod. 3, 12, 5. — II. -*κός* or -*κῖνος*, *ἡ*, a city of Crete, Polyb. Hist. Fr. 24.

Ὑρτάνη, *ης*, *ἡ*, *a pot-lid*, Hesych.

Ὑρτήρ, *ὁ*,=*πλυνεύς*, Hesych.

†Ὕρτιος, *ου*, *ὁ*, *Hyrtius*, son of Gyrtius, a Mysian, Il. 14, 511.

Ὕρχα, (not *ὕρχη*, Lob. Paral. 34), *ἡ*, *an earthen vessel for pickled fish, a pickle-jar*, Ar. Vesp. 676, Fr. 367. (Akin to *ὄρκη*, as also to Lat. *orca* and *urceus*, Bentl. Hor. Sat. 2, 4, 66.)

Ὕρχη, or *ὕργη*, *ης*, *ἡ*,=*furca*, Lob. Paral. 34.

ὙΣ, *ὁ* and *ἡ*, gen. *ὑός*, acc. *ὗν*, like *σῦς*, *a swine*, *pig*, both *boar* and *sow*, esp. of the *tame kind*, not seldom in Hom., though he prefers the form *σῦς*, Näke Choeril. p. 157; also *ὗς ἄγριος*, as in Hdt. 4, 192, (who likewise uses both forms), Xen. Cyr. 1, 6, 28; cf. Lob. Phryn. 381. — Proverbs, *ὗς ποτ' Ἀθηναίαν ἔριν ἤρισε*, or more shortly *ὗς πρὸς Ἀθηνᾶν* (as in Lat. *sus Minervam*), of dunces *setting themselves up* against wise men, Theocr. 5, 23: *οὐκ ἂν πᾶσα ὗς γνοίη*, Plat. Lach. 196 D: *ὗς ἐκώμασε*, of arrogant and insolent behaviour: *ὗς ὑπὸ ῥόπαλον δραμεῖται*, of one who runs wilfully into destruction: *παχὺς ὗς ἔκειτ' ἐπὶ στόμα* (cf. *βοῦς* IV), Menand. p. 10: — *ὗς Βοιωτία*, Pind. O. 6, 153, cf. Fr. 51.

Ὕσγη, *ης*, *ἡ*, *a shrub* from which comes the dye *ὕσγινον*.

Ὑσγῑνοβᾰφής, *ές*, (*βάπτω*) *dipped* or *dyed in ὕσγινον*, that is, *scarlet*, Xen. Cyr. 8, 3, 13, Clearch. ap. Ath. 255 E.

Ὑσγῑνόεις, *εσσα*, *εν*, *scarlet*, Nic. Th. 870, [where however ῐ]: from

Ὕσγῖνον, *ου*, *τό*, a vegetable dye *of bright crimson* or *scarlet colour*, between *purpureus* and *coccineus*, perh. *the kermes*; from a shrub *ὕσγη*, which seems to have been the Galatian name for *πρῖνος* III. [ῑ, Nic. Th. 511, Anth. P. 6, 254.]

Ὕσδος, for *ὄσδος*, Aeol. for *ὄζος*, Sappho 4.

Ὕσθην, *ὑσθῆναι*, indic., and inf. aor. pass. from *ὕω*.

Ὕσθριξ, *τριχος*, *ὁ* and *ἡ*,=*ὕστριξ*.

†Ὑσιαί, *ῶν*, *αἱ*, and (in Steph. Byz.) Ὑσία, *ας*, *ἡ*, *Hysiae*, a city of Boeotia, at the base of Mt. Cithaeron, Hdt. 9, 15; Eur. Bacch. 751, where it is accented Ὑσίαι, and in Thuc. 3, 24, v. Poppo Prolegg. 2, p. 288 n. 4. —on the frontiers of Attica, possessed later by the Athenians and named as a deme of Attica, Hdt. 5, 74 v. Bähr ad l.—2. a town of Argolis, Thuc. 5, 83.

Ὕσιρις, Aeol. for Ὄσιρις.

Ὕσις, *εως*, *ἡ*, (*ὕω*) *a raining*.

Ὕσκλος, or *ὕσχλος*, *ου*, *ὁ*, also *ἴσκλος* or *ἴσχλος*, *the edge* (*corrigiae, ansulae*) *of a sandal*, which was laced over part of the foot, so as to leave the greatest part bare, Lob. Paral. 34.

Ὑσκλωτός, *ή*, *όν*, *wearing the ὕσκλος*, Dicaearch. p. 16 Huds.

Ὕσκυθα, *ἡ*, (*ὗς*) *swine's dung*, Hesych.: perh. a compd. from *σκώρ*, *σκατός*.

Ὕσμα, *ατος*, *τό*, (*ὕω*) *rain*, Hipp., in plur., cf. Lob. Paral. 420.

Ὑσμίνη, *ης*, *ἡ*, *a fight, battle, combat*, oft. in Hom., esp. in Il.; usu. *κρατερὴ ὑσμ.*; also, *ὑ. δηϊοτῆτος*, Il. 20, 245; *πρώτη ὑ.*, the front *of the fight*, Il. 15, 340; *ὑσμίνηνδε*, to *the fight*, Il. 2, 477: —in Il. 2, 863; 8, 56, we have a metaplast. Ep. dat. *ὑσμῖνι* as if from *ὑσμίν* or *ὑσμίς*.—Ep. word. [ῑ]

†Ὕσμων, *ωνος*, *ὁ*, *Hysmon*, an Olympic victor from Elis, Paus. 6, 3, 9.

†Ὑσπασίνης, *ου*, *ὁ*, *Hyspasines*, king in Charax on the Erythraeum Mare, Luc. Macrob. 16.

Ὑςπέλεθος, *ου*, *ὁ*, *swine's dung*.

Ὑσπλᾱγίς, *ίδος*, *ἡ*, Dor. for *ὑσπληγίς*, = *ὕσπληγξ*, Ar. Lys. 1000; cf. Piers. Moer. p. 376.

Ὕσπλαγξ, *αγγος*, *ἡ*, and *ὕσπλαξ*, *ᾶγος*, *ἡ*, Dor. for sq.

Ὕσπληγξ, *ηγγος*, *ἡ*, more rarely *ὁ*, Lob. Phryn. 71; also, *ὕσπληξ*, *ηγος*, *ἡ*, though Lob. doubts this:—*a rope which was drawn across the bounds in a race-course, and was let down when they were to start*, *ὥςπερ ἀπὸ ὕσπληγγος θέειν*, Plat. Phaedr. 254 E, cf. Luc. Catapl. 4; *ἔπεσεν ἡ ὕσπληγξ*, Luc. Tim. 20, cf. Calumn. 12; *στῆναι ἐφ' ὕσπληγγος*, Joseph.—II. *the snare* or *gin of a bird-catcher*, Theocr. 8, 58; also *the catch in a trap* which falls when touched, Opp. Ix. 3, 18.—III. said also to be *a swine-goad*, (from *πλήσσω*), like *βουπλήξ*, but this signf. is very dub.

Ὑςπολέω, *ῶ*, *to keep swine*: from

Ὑςπόλος, *ον*, *keeping swine*, *a swineherd*, like *αἰπόλος*.

Ὕςπορος, *ου*, *ὁ*, *a swine-ford, a shallow place where swine can wade through*, Nonn.; formed like *βόςπορος*.

Ὑσσᾰκος, *ου*, *ὁ*, and *ὕσσαξ*, *ᾰκος*, *ὁ*, (*ὗς*) *pudenda foeminae*, like *χοῖρος*, Ar. Lys. 1001. (Cf. also *σάκ-ανδρος*.)

Ὑσσός, *οῦ*, *ὁ*, *a javelin*, *the* Roman *pilum*, Polyb. 1, 40, 12, etc.

Ὑσσωπίτης *οἶνος*, *ὁ*, *wine prepared with hyssop*.

Ὕσσωπος, *ου*, *ἡ*, an aromatic plant, *hyssop*, Diosc. 3, 27, LXX.; but different from our *hyssop*, which is not found in Aegypt or Syria, Sprengel, l. c. (Hebr. *ēzób*.)

Ὑσσωτός, *ή*, *όν*, *made* or *shaped like a ὑσσός* or *pilum*.

†Ὑσταίχμας, *ου*, *ὁ*, *Hystaechmas*, a leader of the Persians, Aesch. Pers. 972.

†Ὑστάνης, *ου* Ion. *εω*, *ὁ*, *Hystanes*, a Persian, Hdt. 7, 77.

†Ὑστάσπης, *εος* and *ου*, Thuc. 1, 115, *ὁ*, *Hystaspes*, son of Achaemenes, father of Darius, Hdt. 1, 209.—2. son of Darius, leader of the Bactrians, Id. 7, 64.

Ὑστάτιος, *α*, *ον*, strictly, *belonging* or *proper to the last*, but usu. merely poet. for sq., like *μεσσάτιος* for *μέσσος*, *τοσσάτιος* for *τόσσος*, etc., Il. 15, 634: neut. *ὑστάτιον* as adv., *last, at last*, Il. 8, 353; *τί πρῶτον τί δ' ἔπειτα τί δ' ὑστάτιον καταλέξω*; Od. 9, 14. [ᾰ]

Ὕστᾰτος, *η*, *ον*, *the last, utmost, hindmost*, of space, Hom., etc., *οἱ πρῶτοί τε καὶ ὕστατοι*, Il. 2, 281; a rudder is called *εὐθυντὴρ ὕστατος νεώς*, Aesch. Supp. 717: — opp. to *πρῶτος*: also of time, *τίνα πρῶτον τίνα δ' ὕστατον ἐξενάριξεν*, 5, 703; *ἡ ὑστάτη* (sc. *ἡμέρα*), Hdt. 2, 151, etc.; *τὸν ὕστατον μέλψασα γόον*, Aesch. Ag. 1445; etc.; c. gen., *ὕστατος ἁλώσιος*, *too late for* the capture, Pind. O. 10 (11), 50: — *ὕστατον* and *ὕστατα*, as adv., *last, at last*, of time, Hom., who also joins *πύματόν τε καὶ ὕστατον*, Od. 20, 116; *ὕστατα καὶ πύματα*, 4, 685; 20, 13.—Compar. *ὕστερος*, q. v.

Ὑστέρα, *ας*, *ἡ*, Ion. *ὑστέρη*, *the womb*, Arist. H. A. 1, 13, 3, etc.; usu. in plur., *αἱ ὑστέραι*, Ion. gen. -*εων*, Hdt. 4, 109, Plat. Tim. 91 B, Hipp., v. Foës. Oecon. (If from *ὕστερος*, *the last or lowest part of the female intestines*, it cannot be connected with Lat. *uterus*, which is prob. akin to *ἔντερα*: but more prob. it *is* akin to *uterus*, and not to *ὕστερος*.)

Ὑστεραῖος, *α*, *ον*, (*ὕστερος*):—*later, subsequent*, Hdt. 9, 3: usu. *τῇ ὑστεραίᾳ*, Ion. -*αίῃ*, (sc. *ἡμέρᾳ*), *on the following day, the next day*, Lat. *postridie*, Hdt. 1, 77, 126, etc.; also, *ἐς τὴν ὑστεραίην*, 4, 113.

Ὑστεραλγής, *ές*, (*ὑστέρα*, *ἄλγος*) *causing pains in the womb*, Hipp. p. 394: also, *suffering from such pains*.

Ὑστερεύω,=sq.

Ὑστερέω, *ῶ*, f. -*ήσω*, (*ὕστερος*):—*to be behind* or *later*, opp. to *προτερέω*, c. gen., v. Lob. Phryn. 237: hence,—I. of place, *to come after* or *afterwards*, *ὑστ. τῇ διώξει*, Thuc. 1, 134; *ὑστ. τινος εἰς τόπον*, Xen. Hell. 3, 5, 25.—II. of time, *to come after, come later than, come too late for*, *ὑστ. τῆς μάχης πέντε ἡμέρας*, Xen. An. 1, 7, 12, cf. Thuc. 3, 31:—c. dat. pers., *to be too late for* him, Thuc. 7, 29: absol., *to come late* or *too late*, Hdt. 1, 70, Xen. Hell. 5, 1, 3, Plat., etc.—III. metaph., *to come short of, be inferior to* another, *ὑστ. τινος ἐμπειρίᾳ*, Plat. Rep. 539 E; also, *ὑστ. ἐν μηδενὶ μέρει ἀρετῆς*, Ib. 484 D.—2. *to come short of, be robbed of* a thing, *τινός*, Dem. 447, 28: also in fut. mid., *ὑστερήσομαι παιδός*, Eur. I. A. 1203.—3. *to be in want of, to lack, miss*, *τινός*, N. T.: esp. in pass., *to be in want*, Ib.—IV. of things, *to fail, be wanting*, Lat. *deficere*, c. dat. pers., and absol., both in N. T. Hence

Ὑστέρημα, *ατος*, *τό*, *a coming short, inferiority, deficiency, want*, LXX.: *a defect*, Id.—Opp. to *προτέρημα*.

Ὑστέρησις, *εως*, *ἡ*, (*ὑστερέω*) *a coming too late, coming short*: generally, = foreg.; *want, need*, N. T. Hence

Ὑστερητικός, *ή*, *όν*, *coming after* or *afterwards*: *ὑστ. τύπος*, of a fever *which comes on later* each following day.

Ὑστερίζω, f. -*ίσω* Att. -*ῐῶ*, (*ὕστερος*):—like *ὑστερέω*, *to come after, come later* or *too late*, *τινός*; of time, *ἡμέρῃ μιῇ τῆς συγκειμένης ὑστερίζειν*, *to come* one day *short of* or *behind* the day appointed, Hdt. 6, 89; so, *ὑστ. τῶν καιρῶν*, Dem. 50, 11: also absol., Thuc. 6, 69, Xen. An. 6, 1, 18: hence,—II. metaph., *to come short of, be inferior to* any one, c. gen., Isocr. 75 B, Xen. Mem. 3, 5, 13; *τι*, in a thing, Id. Cyr. 7, 5, 46.—2. *to suffer a loss in*, or *be in want of, to lack*, c. gen. rei, Isocr. 204 A, Dem. 49, 1.

Ὑστερικός, *ή*, *όν*, (*ὑστέρα*) of women, *suffering in the womb, hysterical*, Hipp., cf. Arist. Gen. An. 4, 7, 6:—*ὑστ. πνίξ*, *passio hysterica, hysterics*, Galen.; so, *τὰ ὑστερικά* (sc. *πάθη*), Hipp. Aphor. p. 1254. Adv. -*κῶς*, Diosc.—2. *of* or *belonging to the womb*, *πόρος*, Arist. Gen. An. 1, 15, 3.

Ὑστεροβουλέω, *ῶ*, *to deliberate afterwards* or *after the fact*: and

Ὑστεροβουλία, *ας*, *ἡ*, *deliberation after the fact*, LXX.: from

Ὑστερόβουλος, *ον*, *late-reflecting*.

Ὑστερογενής, *ές*, (*ὕστερος*, **γένω*) *not appearing until after the birth*, Arist. H. A. 3, 11, 7; 20, 4: opp. to *σύμφυτος*.

Ὑστερογονία, *ας*, *ἡ*, (*γόνος*) *posterity*.

Ὑστερολογέω, *ῶ*, *to speak last*; and

Ὑστερολογία, *ας*, *ἡ*, *a speaking last, speech of the last speaker*: esp. *the part of the last actor*.—II. in rhetoric, = *πρωθύστερον*: from

Ὑστερολόγος, *ον*, (*ὕστερος*, *λέγω*)

speaking last: esp. *the actor who plays the last part.*

Ὑστερόμητις, ὁ, ἡ,=ὑστερόβουλος, Nonn.

Ὕστερον, v. ὕστερος.

Ὑστεροπᾰθέω, ῶ, (ὕστερος, πάσχω, παθεῖν) *to suffer afterwards,* Medic.

Ὑστερόποινος, ον, (ὕστερος, ποινή) *avenging* or *punishing after,* i. e. *after the act, late-avenging,* Ἐρινύς, Ἄτη, Aesch. Ag. 58, Cho. 383; cf. ὑστεροφθόρος.

Ὑστερόποτμος, ον, (ὕστερος, πότμος) *supposed dead and then appearing alive,* Plut. 2, 265 A, B.

Ὑστερόπους, ὁ, ἡ, neut. -πουν, (ὕστερος, πούς) *coming late,* ὑστ. βοηθῶ, Ar. Lys. 326; ὑστ. Νέμεσις, Anth. P. 12, 229.

Ὑστερόπρωτον, ου, τό, (ὕστερος, πρῶτος) *in inverted order, first last and last first,* Lat. *praeposterum;* cf. πρωθύστερον.

Ὕστερος, α, ον, *the latter, later, following,* etc., opp. to πρότερος, Il. 5, 17; for δεύτερος, Il. 16, 479, Antipho 143, 7:—οὐδὲν ὑστέρα νεώς, not a whit *behind* (*slower than*) a ship, Aesch. Eum. 251.—II. usu. of time, *after, later, too late,* Hom., etc.; c. gen., Il. 18, 333; c. gen. rei, *too late for* a thing, Hdt. 6, 120, Plat. Legg. 698 E:—ὑστέρῳ χρόνῳ, Hdt. 1, 130, etc.; ὑστέρῳ χρόνῳ τουτέων, Id. 4, 166; 5, 32: ἡ ὑστέρη Ὀλυμπιάς, the Olympiad *next following,* Id. 6, 103: ἐξ ὑστέρου, *afterwards,* also ἐξ ὑστέρης, Id. 5, 106; 6, 85.—2. τὰ ὕστερα (in Medic.)=τὸ χορίον, *the after-birth,* Lat. *secundinae,* Hipp. p. 420; τὸ ὕστερον, Arist. H. A. 7, 10, 2.—III. metaph., *standing after, inferior,* ὑστέρας ἔχων πώλους, Soph. El. 734 (cf. Il. 23, 322): c. gen., *second to, inferior to,* Soph. Phil. 181, cf. 1364; γυναικὸς ὕστερος, *under* a woman's *power,* Id. Ant. 746.—Cf. the superl. ὕστατος.

B. instead of the regul. adv. ὑστέρως, Hom., Hdt., and the Att. prefer the neut. ὕστερον, of time, *after, afterwards, hereafter, in future, for the future;* also ὕστερα, Od. 16, 319; ἐς ὕστερον, Od. 12, 126, Hes. Op. 349, Hdt. 5, 41, 74; c. gen., ὕστερον τουτέων, Hdt. 2, 135, etc., cf. 1, 91; ὕστερον ἔτι τουτέων, Id. 9, 83; ὕστ. τοῦ δέοντος, Ar. Lys. 57, cf. Vesp. 690.

Ὑστεροφημία, ας, ἡ, (ὕστερος, φήμη) *posthumous fame,* Plut. 2, 85 C, ubi v. Wytt.

Ὑστεροφθόρος, ον, (ὕστερος, φθείρω) *destroying after* (i. e. *after the act*), *late-destroying,* Ἐρινύς, Soph. Ant. 1074; cf. ὑστερόποινος.

Ὑστερόφωνος, ον, (ὕστερος, φωνή) *sounding after, echoing,* Anth. Plan. 153.

Ὑστεροχρονέω, ῶ, (ὕστερος, χρόνος) *to be later in time,* Clem. Al. Hence

Ὑστεροχρονία, ας, ἡ, *a later time.*

Ὑστέρω, adv. of ὕστερος, like προτέρω of πρότερος, *afterwards, too late,* Diog. L. 3, 95.

Ὑστήρια, ων, τά, (ὗς) *a festival* at Argos *at which swine were sacrificed* to Venus, Zenod. ap. Ath. 96 A. (Suspiciously like a pun on μυστήρια.)

Ὑστιακός, οῦ, ὁ, a kind of *drinking-cup,* Rhinthon ap. Ath. 500 F.

Ὕστριξ, ῐχος, ὁ and ἡ, also ὕστριγξ and ὕσθριξ, *a hedge-hog, porcupine,* esp. a Libyan kind, Hdt. 4, 192, Arist. H. A. 1, 6, 6; 6, 30, 2; 8, 17, 1.—II.=sq. (Usu. deriv. from ὗς, θρίξ, *bristles:* but perh. akin to ὄστλιγξ, ἄστλιγξ, βόστρυξ.) Hence

Ὑστρῐχίς, ίδος, ἡ, *a whip for punishing slaves,* Ar. Ran. 619, Pac. 746.

Ὕστριχος, ου, ὁ,=foreg., Philo.

Ὑφᾱγεῦ, Dor. for ὑφηγοῦ, imperat. pres. from ὑφηγέομαι.

Ὑφάδιον, ου, τό, dim. from ὑφή, Lob. Phryn. 74.

Ὕφαδρος, ον, (ὑπό, ἁδρός) *somewhat thick, stout* or *strong,* Poll.

Ὑφάζω,=ὑφάω, ὑφαίνω.

Ὕφαιμος, ον, (ὑπό, αἷμα) *suffused with blood, blood-shot,* ὄμμα, Stallb. Plat. Phaedr. 253 E; ὕφαιμον βλέπειν, Ael. N. A. 3, 21.

Ὑφαίνω, f. -ᾰνῶ: aor. ὕφηνα, Att. ὕφᾱνα, Lob. Phryn. 26: pf. ὕφαγκα:—Hom. has only pres., impf., and aor. *To weave,* freq. in Hom., who always joins ἱστὸν ὑφαίνειν, except in Od. 13, 108, φάρεα; so, ἱμάτιον ὑφαίνειν, ὑφαίνεσθαι, Plat. Hipp. Min. 368 C, Phaed. 87 B:—absol., *to weave, ply the loom,* Hdt. 2, 35; and in mid., Xen. Mem. 3, 11, 6 and 7, cf. Piers. Moer. p. 375:—in Theocr. 7, 8, should prob. be read (with Heinsius) αἴγειροι πτελέαι τε ἐΰσκιον ἄλσος ὕφαινον (for ἔφαινον), like Virgil's *vites umbracula texunt.*—II. oft. metaph., *to spin, contrive, plot, plan, invent cunningly,* like ῥάπτειν, ὑποῤῥάπτειν, Lat. *texere,* of all schemes, good or bad, which are craftily imagined, freq. in Hom., usu. in the phrases μῆτιν or δόλον ὑφαίνειν, to which he often adds ἐνὶ φρεσί, Il. 6, 187, Od. 4, 678, 739; δόλους καὶ μῆτιν ὑφ., Od. 9, 422; μύθους καὶ μήδεα πᾶσιν ὑ., Il. 3, 212; so in mid., Soph. Fr. 604, cf. Nicoph. Pandor. 1:—ὑφαίνειν τινί τι ἐπὶ τυραννίδι, *to lay a plot* against one to bring in a tyranny, Ar. Lys. 630.—2. generally, *to prepare, make, construct,* ὑφ. οἰκοδομήματα, Plat. Criti. 116 B, cf. Tim. 72 C:—ὑφ. ὄλβον, *to bring about, compass* it, Pind. P. 4, 250; θεμείλια Φοῖβος ὑφαίνει, *he lays* the foundation, Call. H. Apoll. 56; κηρὸν ὑφαίνειν, Tryph.:—also like Lat. *texere, to write* a book, etc.—(Lengthd. from root ὙΦ-, which appears in ὑφή, ὑφάω, Sanscr. *vê, vap,* our *weave, web,* cf. Pott Et. Forsch. 1, 230, 259). [ῠ, except in augmented tenses, Jac. Anth. P. p. 189, etc.]

Ὑφαίρεσις, εως, ἡ, (ὑφαιρέω):—*a taking away under* or *underhand, stealing,* or *pilfering;* ὑφ. τοῦ γραμματείου, *a stealing from* the clerk's office, ap. Dem. 1120, 4.—II. ὑφαίρεσίν τινος ποιεῖσθαι, to undertake the *moderation* or *mitigation* of a thing, Polyb. 15, 8, 13.

Ὑφαιρέτρια, ας, ἡ, *a midwife,* ap. Hesych.

Ὑφαιρέω, ῶ, f. -ήσω: aor. ὑφεῖλον, Ion. ὑπαιρέω, Hdt. (ὑπό, αἱρέω):—*to draw* or *take away from under,* τί τινος, Pind. N. 7, 117, Plat. Theaet. 161 A.—2. *to diminish gradually,* τι, Thuc. 3, 82:—also ὑφ. τινος, *to diminish* somewhat of a thing, Id. 1, 42.—3. *to draw away, seduce,* τοὺς ξυμμάχους, Thuc. 3, 13.—4. in reckoning, *to subtract from,* τί τινος.—II. mid., *to take away from underhand, filch away, steal,* Ar. Eq. 745, Nub. 179, Dem. 1119, 6, sqq., etc.; ὑφ. τί τινος, *to steal* it *from* him, Hdt. 5, 83; 9, 116, Lys. 143, 17, etc.; ὑφ. τι ἔκ τινος, Plat. Legg. 857 B: also, to rob, τινά τινος, Aeschin. 85, 30.—2. *to make away with,* Aeschin. 74, 13: part. pf. pass. ὑπαραιρημένος, *one who is put out of the way* or *made away with,* Hdt. 3, 65.—3. *to appropriate to one's self, make use of, appropriate,* Br. Ar. Plut. 1140: ὑφ. τοὺς καιρούς, *to make use of* the right time, *take advantage of* it, Aeschin. 63, 12: ὑφ. τι σιγῇ, *to keep* a thing *secret* by silence, Eur. El. 271.

Ὑφαλικός, ή, όν, (ὑπό, ἁλικός) *somewhat salt,* Hipp. p. 284.—II. (ὑπό, ἅλς) *near the sea,* but dub. in this signf.

Ὑφάλλομαι, (ὑπό, ἅλλομαι) dep., *to spring up from below,* Lat. *subsilire.*

Ὑφαλμῠρίζω, *to be* or *taste somewhat salt,* Plut. 2, 669 B: from

Ὑφάλμῠρος, ον, *somewhat salt.*

Ὕφᾰλος, ον, (ὑπό, ἅλς) *under the sea,* ὑφ. Ἔρεβος, the darkness *of the deep,* Soph. Ant. 589: ὑφ. πληγαί, τραύματα, damages to a ship *under water,* Polyb. 16, 3, 2; 4, 12.—2. metaph., *cunning,* like ὕπουλος.—II. *somewhat salt,* Diosc.

Ὑφᾰλῠκός, ή, όν,=ὑφαλικός.

Ὑφᾰλώδης, ες, (ὕφαλος, εἶδος) *somewhat like the sea, rather salt,* Diod.

Ὕφαμμος, ον, (ὑπό, ἄμμος) like ὑπόψαμμος, *having sand underneath* or *a sandy bottom; mixed with sand, sandy,* Theophr.

Ὑφᾰνάω, ῶ, poet. for ὑφαίνω, Manetho. [ῠ]

Ὕφανσις, εως, ἡ, *a weaving.* [ῠ]

†Ὑφάντειον, ου, τό, *Hyphantēum,* a mountain of Phocis, Strab. p. 424.

Ὑφάντης, ου, ὁ, (ὑφαίνω) *a weaver,* Phat. Phaed. 87 B, etc. Hence

Ὑφαντικός, ή, όν, *belonging* or *suited to a weaver* or *weaving,* Plat. Crat. 388 C:—ἡ -κή (sc. τέχνη), *the art of weaving,* Id. Gorg. 449 D, etc. Adv. -κῶς, Id. Crat. 388 C. [ῠ]

Ὑφαντοδόνητος, ον, (ὑφαίνω, δονέω) *swung in the weaving, woven,* Ar. Av. 943.

Ὑφαντός, ή, όν, verb. adj. from ὑφαίνω, *woven,* ἐσθής, εἵματα, Od. 13, 136, 218; 16, 231, and Trag.: τὰ ὑφαντά, *cloth interwoven with figures,* ὑφαντά τε καὶ λεῖα, Thuc. 2, 97. [ῠ]

Ὑφαντουργός, όν, *making woven work.* [ῠ]

Ὑφάντρια, ας, ἡ, fem. of ὑφάντης. [ῠ]

Ὑφάπτω, f. -ψω, Ion. ὑπάπτω, (ὑπό, ἅπτω) *to set on fire from underneath,* Hdt. 1, 176, etc., Eur. Or. 621; πόλις ὑφάπτεται πυρί, Id. Tro. 1274:—metaph., *to inflame unperceived, excite,* Xen. Cyr. 5, 1, 16.—2. absol., *to light a fire under* or *in a place,* Ar. Thesm. 730.—II. mid., *to tie* or *bind under:* ὑφάψασθαι δειρήν, *to tie a rope round* one's neck, hang one's self, Parthen.

Ὑφαρμόζω, Att. -ττω, (ὑπό, ἁρμόζω) *to fit under,* Philostr.

Ὑφαρπάζω, f. -άσω, later also -άξω, Ion. ὑπ., Hdt. (ὑπό, ἁρπάζω):—*to snatch away from under, take away underhand, filch away,* Lat. *surripere,* Ar. Eq. 56, Thesm. 205, etc.: esp., *to take away before* another, ὑφ. λόγον, *to snatch away* a word just when one is going to speak it, *take the* word *out of one's mouth,* Hdt. 5, 50; 9, 91; so, absol., Plat. Euthyd. 300 C, cf. Ar. Nub. 490. Hence

Ὑφάρπᾰσις, εως, ἡ, *a snatching away under.*

Ὑφαρπάμενος, poet. for ὑφαρπασάμενος, Anth. P. 9, 619.

Ὑφᾰσία, ας, ἡ, and ὕφᾰσις, εως, ἡ =ὕφανσις. [ῠ]

†Ὕφασις, ιος, ὁ,=Ὕπανις, Arr.

Ὕφασμα, ατος, τό, (ὑφαίνω) *a thing woven, web,* Od. 3, 274, Aesch. Ag. 1492, Cho. 27, etc. [ῠ]

Ὑφαστρίς, ίδος, ἡ,= ὑφάντρια, Hesych.

Ὑφάω, ῶ, poet. for ὑφαίνω, hence ἱστοὺς ὑφόωσι (Ep. lengthd. for ὑφῶσι), Od. 7, 105. [ῠ]

'Υφεαρ, ἄτος, τό, Arcadian name for *the mistletoe of pines and firs*, Theophr., cf. στελίς.

'Υφεδρεύω, (ὑπό, ἕδρα) *to lie in ambush*, Lat. *subsidere*, App. Illyr. 20.

'Υφεδρία, ας, ἡ, *a sitting under, lower seat*, Suid.

'Υφέζομαι, pass. fut. mid. ὑφεδοῦμαι, (ὑπό, ἕζομαι)=ὑφεδρεύω, Opp. H. 2, 302.

'Υφειμένως, adv. part. pf. pass. of ὑφίημι, *slackly, less violently* or *insolently, quietly*, Lat. *submisse*, Xen. An. 7, 7, 16.

'Υφεῖσα, (ὑπό, εἶσα) *I placed under* or *secretly*, hence Ion. part., ὑπείσας ἄνδρας, *having set* them *in ambush*, Valck. Hdt. 3, 126; 6, 103: cf. ὕφημαι, and, for the signf., v. ὑφίστημι II. 2.

'Υφεκτέον, verb. adj. from ὑπέχω, *one must support*, Xen. Lac. 9, 5; ὑφ. λόγον, *one must give* account, Arist. An. Post. 1, 12, 2.

'Υφελκτέον, verb. adj. from ὑφέλκω, *one must draw away under* or *underhand*, Ar. Eq. 920.

'Υφελκυσμός, οῦ, ὁ, *a drawing away under, withdrawing*: from

'Υφέλκω, f. -έλξω or -ελκύσω (v. sub ἕλκω):—*to draw away under, draw away underhand* or *gently*, ὑφ. τινὰ ποδοῖιν, *to draw* one *away* by the two legs, Il. 14, 477:—*to draw away* earth *by undermining*, Thuc. 2, 76:—mid., Περσικὰς ὑφέλκομαι, *I trail along* a pair of Persian slippers, Ar. Eccl. 319.

'Υφελοίατο, Ion. for ὑφέλοιντο, 3 pl. opt. aor. mid. of ὑφαιρέω.

'Υφέν, adv., strictly ὑφ' ἕν, *into* or *in one, together*, Theophr.—II. in Gramm., ἡ ὑφέν, *a sign for joining two syllables* (‿), *a hyphen*.

'Υφέπομαι, (ὑπό, ἕπομαι) dep., *to follow closely*, App.

'Υφέρπω, f. -έρψω or -ερπύσω (v. sub ἕρπω):—*to creep on secretly*, ὑφεῖρπε πολύ, the report *spread* far, Soph. O. T. 786; so in tmesis, φθονερὸν ὑπ' ἄλγος ἕρπει 'Ατρείδαις, angry feelings *creep abroad* against them, Aesch. Ag. 450.—II. c. acc., *to steal upon, come over*, like ὑπέρχομαι II, Lat. *subire animum*, χαρά, τρόμος μ' ὑφέρπει, Aesch. Ag. 270, Cho. 464; cf. Soph. Fr. 786

'Υφεσις, εως, ἡ, (ὑφίημι) *a letting down, slackening*, Lat. *remissio*, Plut. 2, 389 E, etc.—II. in Gramm., *omission, ellipse*.

'Υφέσπερος, ον, (ὑπό, ἑσπέρα) *towards evening*: neut. pl. ὑφέσπερα as adv., Anth. P. 5, 305, cf. Dion. P. 450.

'ΥΦΗ', ῆς, ἡ, *a weaving, web*, usu. in plur., Aesch. Ag. 949, Eur. Ion 1146, Plat., etc.; so, πέπλων ὑφαί, Eur. I. T. 312. (Cf. ὑφαίνω fin.)

'Υφηγεμών, όνος, ὁ,=ἡγεμών, Mel. 11, 8.

'Υφηγέομαι, f. -ήσομαι, (ὑπό, ἡγέομαι) dep. mid., *to go just before, to guide, lead*, τινί, Eur. El. 664, Plat. Euthyd. 278 C, etc.; absol., *to go first, lead the way*, Thuc. 1, 78, Plat. Phaed. 82 D.—2. ὑφ. τι, *to show how to do, instruct in* a thing, Lys. 912, 5, Plat. Rep. 403 E.—3. hence also, *to lead to, prove* a thing, Aesch. Eum. 192. Hence

'Υφήγησις, εως, ἡ, *a leading, guiding*, Dem. 277, 19; καθ' ὑφήγησιν τινος, Polyb. 10, 27, 3: but, ὑφ. τῶν γραμμῶν, *the tracing* of lines to serve as a copy, Lat. *ductus literarum*, Plat. Prot. 326 D.—II. *a drawing off*, ὕδατος, Hipp.

'Υφηγητήρ, ῆρος, ὁ,=sq., Soph. O. C. 1588.

'Υφηγητής, οῦ, ὁ, (ὑφηγέομαι) *one who leads the way, a guide*, Soph. O. T. 1260, O. C. 502: *a leader, adviser*, Id. O. T. 966. Hence

'Υφηγητικός, ή, όν, *fitted for guiding*, Diog. L. 3, 49.

'Υφημαι, as pass., *to sit down*:—strictly pf. of ὑφέζομαι, as ὑφεῖσα is a trans. aor. act., cf. εἶσα.

'Υφημιόλιος, ον, of two numbers *in such a ratio that the latter contains the whole of the other and half as much besides*, (e. g. 2 and 3), Arist. Metaph. 4, 15, 3;—the reverse of ἡμιόλιος.

'Υφηνιοχέω, ῶ, *to be a* ὑφηνίοχος: generally,=ἡνιοχέω, Luc.:—pass., *to drive after* or *behind*, Dem. 1409, 24.

'Υφηνίοχος, ου, ὁ, (ὑπό, ἡνίοχος) *the charioteer, as subject to the warrior* in his chariot, Il. 6, 19, Xen. Cyr. 6, 4, 4; cf. Lob. Paral. 383.

'Υφήσσων, ον, gen. ονος, (ὑπό, ἥσσων) *somewhat less* or *younger*, Hes. Sc. 258.

'Υφιδρόω, ῶ, (ὑπό, ἱδρόω) *to perspire slightly*, Hipp. p. 1076.

'Υφιζάνω, f. -ζήσω,=ὑφίζω, Eur. Phoen. 1382. Hence

'Υφίζησις, εως, ἡ, *a sitting down*: *a sinking* or *falling in*.

'Υφίζω, fut. -ζήσω, (ὑπό, ἵζω) *to sit down, settle*: generally, *to sink, sink* or *fall in*: also in mid., Opp. H. 4, 246.

'Υφίημι, Ion. ὑπίημι, Hdt.: f. ὑφήσω (ὑπό, ἵημι):—*to send down, let down, let sink down*, ὑφ. ἱστόν, *to lower* the mast, Il. 1, 434; ὑφ. ἱστία, *to take in* the sails, Lat. *submittere vela*, H. Hom. Ap. 504 (v. sub fin.): ὑφ. τινὶ τὰς ῥάβδους, of the lictors, Plut. Pomp. 19.—2. *to send, put under*, ὑπὸ δὲ θρῆνυν ποσὶν ἧκεν, Il. 14, 240, Od. 19, 57: *to put* a young one *to its dam, put* it *to suck*, ὑφίητι τὰ μοσχία, Theocr. 4, 4, cf. Od. 9, 245, 309: but in mid., ὑφίεσθαι μαστοῖς, *to put* it *to one's own* breasts, to suckle it, Eur. Phoen. 31.—3. ὑφ. τινά, *to engage* any one *secretly, to prepare* him *to play a part, to suborn*, Lat. *submittere*, Soph. O. T. 387, Plat. Ax. 368 E; cf. ὑφεῖσα: hence in part. pf. pass. ὑφειμένος, *lurking*, like a serpent, Soph. Ant. 531.—4. *to give up, surrender*, σῶμ' ὑφεῖσ' ἀλγηδόσι, Eur. Med. 24:—ὑφιέναι τῇ γλώττῃ (sc. τὰ ἡνία), *to give reins* to the tongue, Philostr.—II. intr., *to slacken, relax* or *abate from* a thing, c. gen., τῆς ὀργῆς, τῆς ἀγνωμοσύνης, Hdt. 1, 156; 9, 4, cf. Eur. Ion 847: also absol., *to slacken, give in, abate*, οὐδὲν ὑπιέντες, Hdt. 7, 162:—so too in mid., ὑπίεσθαι ὀργῆς, Hdt. 2, 121, 4, cf. Ar. Ran. 1220, Vesp. 337; τὸ ὕδωρ ὑπίεται τοῦ ψυχροῦ, Hdt. 4, 181: hence, *to yield, give way to* any one in a thing, τινί τινος, Plut. 2, 54 C, ubi v. Wytt.—III. in pass., absol., *to submit, surrender*, Xen. An. 3, 1, 17; 3, 2, 3:—c. inf., *to submit* to do a thing, κατθανεῖν ὑφειμένη, Eur. Alc. 524: πλεῖν ὑφειμένῃ, to run *with lowered sails*, i. e., *to lower* one's tone, like Lat. *summisse agere*, Soph. El. 335; σώζω νεοσσοὺς ὄρνις ὣς ὑφειμένη..., like a *cowering* hen,—or perh., *with them under me*, Eur. H. F. 72.

'Υφίστημι, f. ὑποστήσω, (ὑπό, ἵστημι) *to place* or *set under*, τινί τι, Hdt. 4, 152; 5, 16; ὑπ. προθύρῳ κίονας, Pind. O. 6, 1; and metaph., χώραν ὑπέστασε ξένοις κίονα, Ib. 8, 35; ὑποστῆσαι τὸ πιστόν τινι, *to give* one *sure ground* of confidence, Aesch. Supp. 461.—2. *submit* or *propose*, γνώμην, Soph. Aj. 1091.—3. *to leave posted* at a place, τινά, Xen. Hell. 4, 1, 26, nisi legend. ἐπιστ-.—II. the mid., esp. in fut. and aor. 1, has an act. sense, *to substitute*, τί τινι, one thing *for* another, Xen. Ages. 9, 1.—III. *to conceive, suppose*, like ὑπολαμβάνω, Diod. 1, 6, 12.

B. pass., with aor. 2 and pf. act. (Hom. uses only the aor. 2):—*to stand under, be under* or *beneath*, τινί, Hdt. 2, 153: τὸ ὑφιστάμενον, the milk, opp. to τὸ ἐφιστάμενον (the cream), Id. 4, 2.—II. *to place one's self under an engagement, engage* or *promise* to do, c. inf. fut., Il. 19, 195, Od. 10, 483; c. inf. aor., Il. 21, 273: also c. acc. cognato, ὑπέστην μισθόν τινι, I made him a promise, Il. 5, 715; ὑπ. ὑπόσχεσιν, Il. 2, 286: c. acc. objecti, ὑπ. τινὶ τρίποδα, Il. 19, 243, cf. 11, 244: absol., *to promise*, Il. 4, 267; 15, 75; τίς ἄν μοι τοῦτο ὑποστὰς ἐπιτελέσειε, Hdt. 3, 127, cf. 128, Lys. 153, 31, etc.—2. *to submit to* any one, *yield to* him, τινί, Il. 9, 160:—also c. inf. aor., *to submit* to do or be, ὑπ. θανεῖν, Eur. H. F. 706, cf. Ion 1415; δέκτωρ ὑπέστης αἵματος (sc. γενέσθαι), Aesch. Eum 204, cf. Lys. 182, 9.—3. c. acc. rei, *to submit to*, ἔρωτα, Eur. Tro. 415; πόνον, Id. Supp. 189; κίνδυνον, Lys. 115, 2, Dem., etc.—4. ὑποστῆναι ἀρχήν, *to undertake* an office, Lat. *suscipere munus*, Xen. An. 6, 1, 19.—III. *to put one's self under* a thing, *hide one's self, lie concealed* or *in ambush*, Hdt. 8, 91, Eur. Andr. 1114; cf. ὑφεῖσα.—IV. *to support an attack*, hence *to resist, withstand*, usu. c. dat., as Aesch. Pers. 87, Thuc. 2, 61, etc.; rarely c. acc., as Eur. Cycl. 200, cf. H. F. 1349:—absol., *to stand one's ground, face the enemy*, Lat. *subsistere*, Id. Phoen. 1470, Thuc. 8, 68; opp. to φεύγω, Xen. Cyr. 4, 2, 31.—V. *to succeed, come after* another, τινά, Plat. Phileb. 19 A.—VI. ἡ κοιλία ὑφίσταται, the bowels *are costive*, Medic.

'Υφόλμιον, ου, τό, (ὑπό, ὅλμος) *a mortar-stand*, Ar. Fr. 155.—II. *the mouth-piece of a flute*.

'Υφόρᾱσις, εως, ἡ, *a looking at from below, suspicion*, Diog. L. 2, 99, and Plut.: from

'Υφοράω, ῶ, or rather as dep. ὑφοράομαι, fut. ὑπόψομαι (cf. ὑπεῖδον):—like ὑποβλέπω, *to look at from below, to look askance at*, hence generally, *to view with suspicion, keep in view*, Lat. *suspicere, suspicari*, Xen. Mem. 2, 7, 12, Isae. Menecl. 8, Dem. 240, 13, Luc., etc.; cf. ὕποπτος.—II. *to keep in view, be aware of*, Thuc. 3, 40, in pass.

'Υφορβός, οῦ, ὁ, (ὗς, φέρβω) like σῦφ., ὑοφ., *a swine-herd*, freq. in Od.: †e. g. 14, 3; 16, 1; ἀνέρες ὑφορβοί, 14, 410.

'Υφορμέω, ῶ, (ὑπό, ὁρμέω) *to lie secretly at anchor*, either from fear or in wait for others, Polyb. 3, 19, 8, etc.: metaph., *to be closely attached to*, ὑφ. τῷ πάθει τινός, Plut. 2, 61 E.

'Υφορμίζω, f. -ίσω Att. -ιῶ, (ὑπό, ὁρμίζω) *to bring into harbour secretly*:—pass., ὑφορμίζομαι, *to come to anchor secretly*; in genl., *to come to anchor*, Thuc. 2, 83.

'Υφόρμιον, ου, τό, (ὅρμος) *a necklace*.

'Υφόρμισις, εως, ἡ, (ὑφορμίζω) *a place for ships to run into, harbour, anchorage*, Anth. P. 7, 699.—II. *a running* or *putting in*.

'Υφορμιστήρ, ῆρος, ὁ, (ὑφορμίζω) *one who makes fast below*, of a stonfastened to steady a raft, Opp. H. 4, 421.

Ὕφορμος, ου, ὁ, (ὑπό, ὅρμος II) *an anchoring-place, anchorage*, Arist. H. A. 5, 9, 2.—II. as adj., *fit for anchoring in*, τόπος, Strab. p. 645.

Ὕφος, εος, τό, (ὑφαίνω) like ὑφή, *a web*, Plut. 2, 396 B. [ῠ]

Ὑφόωσι, Ep. 3 pl. of ὑφάω, Od. 7, 105.

Ὕφυγρος, ον, (ὑπό, ὑγρός) *somewhat moist*, Arist. Probl. 2, 17, 1.—II. *filled with water*, like sq. II.

Ὕφυδρος, ον, (ὑπό, ὕδωρ) *under water*, of a diver, Thuc. 4, 26.—II. *full of water*, χώρα, Theophr.: *dropsical*, Hipp.

Ὑψᾰγόρας, ου, ὁ, Ion. -γόρης, (ὕψι, ἀγορεύω):—*a big talker, a boaster, braggart*, Od. 1, 385; 2, 85, etc.; also ὑψηγόρας.

Ὑψᾰγορέω, ῶ, *to talk big, vaunt*, also ὑψηγορέω.

Ὑψάντυξ, ῠγος, ὁ, ἡ, (ὕψι, ἄντυξ) *with a high arch*, Nonn.

Ὑψαυχενέω, ῶ, (ὑψαύχην) *to carry the neck high; to go in stately guise, prance*, Plut. 2, 324 E, cf. Ael. N. A. 4, 29.

Ὑψαυχενίζω,=foreg., Anth. P. 9, 777.

Ὑψαυχέω, ῶ, like μεγαλαυχέω,= ὑψαυχενέω, Soph. Fr. 953, †Pseudo-Phoc. 56.

Ὑψαύχην, ενος, ὁ, ἡ, (ὕψι, αὐχήν) *carrying the neck high*, ἵππος, Plat. Phaedr. 253 D: hence, *stately, towering*, ἐλάτη, Eur. Bacch. 1061; *haughty*, Anth. P. 9, 641, etc.

Ὑψερεφής, ές, (ὕψι, ἐρέφω) *high-roofed, high-vaulted*, δῶμα, Il. 19, 333, and oft. in Od.; ναός, Ar. Nub. 305. —Also ὑψηρεφής (q. v.), ὑψόροφος, but never ὑψίροφος.

†Ὑψεύς, έως poet. έος, ὁ, *Hypseus*, son of the Peneus and the nymph Creüsa, king of the Lapithae, Pind. P. 9, 23; Apollod. 1, 9, 2.

Ὑψηγόρας, ὑψηγορέω, Ion. for ὑψαγ-.

Ὑψηγορία, ας, ἡ, *big talking*.

Ὑψήγορος, ον, (ὕψι, ἀγορεύω) *talking big, vaunting*, Aesch. Pr. 318, 360.

Ὑψήεις, ήεσσα, ῆεν, poet. for ὑψηλός, Nic. Fr. 2, 62.

†Ὑψηΐς, ίδος, ἡ, *daughter of Hypseus*, i. e. Cyrene, Call. Apoll. 91.

Ὑψηλαυχένεια, or -ία, ας, ἡ, *a carrying the neck high*, Xen. Eq. 10, 13: from

Ὑψηλαύχην, ενος, ὁ, ἡ, like ὑψαύχην, *carrying the neck high*.

Ὑψηλοβᾰτέω, ῶ, *to go* or *walk on high*.

Ὑψηλογνώμων, ον, gen. ονος, (ὑψηλός, γνώμη) *high-minded, proud*, Themist.

Ὑψηλοκάρδιος, ον, (ὑψηλός, καρδία) *high-hearted, proud*, LXX.

Ὑψηλόκρημνος, ον, (ὑψηλός, κρημνός) *high-cliffed*, πέτραι, Aesch. Pr. 5.

Ὑψηλολογέομαι, dep., *to talk high, speak proudly, vaunt*, Plat. Rep. 545 E: and

Ὑψηλολογία, ας, ἡ, *high-talking, vaunting*: from

Ὑψηλολόγος, ον, (ὑψηλός, λέγω) *talking high, vaunting*, Themist.

Ὑψηλόλοφος, ον, v. ὑψήλοφος.

Ὑψηλόνοος, ον, contr. -νους, ουν, (ὑψηλός, νόος) *high-minded*, Stallb. Plat. Phaedr. 270 A.

Ὑψηλόνωτος, ον, *high-backed*.

Ὑψηλοπέτης, ες, *high-flying*.

Ὑψηλοποιός, όν, (ὑψηλός, ποιέω) *producing loftiness* or *sublimity*, Longin.

Ὑψηλόπους, ὁ, ἡ, neut. -πουν, *high-footed*.

Ὑψηλός, ή, όν, (ὕψι, ὕψος):—*high, lofty, on high, towering*, Lat. *altus, sublimis*, θάλαμος, Od. 1, 426; πύργος, Il. 3, 384; etc.; of a *highland* country, χώρη ὀρεινὴ καὶ ὑψηλή, Hdt. 1, 110;—metaph., ὑψ. ὄλβος, ἀρεταί, κλέος, Pind. O. 2, 38; 5, 1, P. 3, 196, etc.; ὑψηλὰ κομπεῖν, to talk *high* and boastfully, Soph. Aj. 1230; ὑψ. ἐπί τινι, Eur. Hipp. 730; ἑαυτὸν ὑψηλότερον λημμάτων παρέχειν, Luc. Nigr. 25:—freq. in proverb. phrases, ὑψηλόν τινα αἴρειν, Eur. Supp. 555, cf. Andoc. 24, 18, Aeschin. 51, 24; ἀφ' ὑψηλῶν βραχὺν ᾤκισε, Eur. Heracl. 613. Hence

Ὑψηλότης, ητος, ἡ, *loftiness, sublimity*.

Ὑψηλοτράχηλος, ον, *high-necked*. [ᾰ]

Ὑψηλοφανής, ές, (ὑψηλός, φαίνομαι) *appearing sublime*, Longin.

Ὑψήλοφος, ον, f. l. in Hipp., to be altered either into ὑψίλοφος, which occurs elsewh., or into ὑψηλόλοφος, cf. Bast Ep. Cr p. 53.

Ὑψηλοφρονέω, ῶ, *to be high-minded, haughty*: and

Ὑψηλοφροσύνη, ης, ἡ, *high-mindedness: haughtiness*: from

Ὑψηλόφρων, ονος, ὁ, ἡ, (ὑψηλός, φρήν) *high-minded, high-spirited*, ἀνήρ, Plat. Rep. 550 B: *haughty*, θυμός, Eur. I. A. 919.

Ὑψηλοφῠής, ές, (ὑψηλός, φυή) *of a high growth*, Theophr.

Ὑψηλόφωνος, ον, *with a high* or *loud voice*.

Ὑψήνωρ, ορος, ὁ, ἡ, (ὕψι, ἀνήρ) *raising* or *exalting men*, Nonn. Hence

†Ὑψήνωρ, ορος, ὁ, *Hypsenor*, son of Dolopion, a Trojan, Il. 5, 77.—2. son of Hippasus, a companion of Antilochus before Troy, Il. 13, 441, sqq.

Ὑψηρεφής, ές, gen. έος, (ὕψι, ἐρέφω)=ὑψερεφής, Il. 9, 578, Od. 4, 15, etc.

Ὑψηχέω, ῶ, *to sound high* or *loud*: from

Ὑψηχής, ές, gen. έος, (ὕψι, ἦχος): —*high-sounding, clear-sounding*, ἵπποι ὑψ., because of their *loud neighing*, Il. 5, 772; 23, 27.

†Ὑψηχίδας, α, ὁ, *Hypsechidas*, a Spartan, Plut. Sol. 10.

Ὕψῐ, adv., *high, aloft, on high*, ὕψι ἀναθρώσκων, ὕψι βιβάς, Il. 13, 140, 371; Ζεὺς ἥμενος ὕψι, 20, 155; ὕψι, *at sea*, 14, 77; also in Hes. (Hence ὑψίων, ὑψίτερος, ὑψίστος. Cf. ὑπό and ὑπέρ.)

Ὑψῐαίετος, ου, ὁ, a kind of *eagle*, Anton. Liber.

Ὑψιβαθής, ές, (ὕψι, βαθύς) *very deep*, ὀφρύες, Opp. C. 3, 26.

Ὑψῐβάμων, ον, gen. ονος,=sq. [ᾰ]

Ὑψίβᾰτος, ον, (ὕψι, βαίνω) *going* or *set on high, standing high, high-placed*, πόλιες, Pind. N. 10, 88; τρίπους, Soph. Aj. 1404. [ῐ]

Ὑψῐβίας, ου, ὁ, Ion. ὑψιβίης, (ὕψι, βία) *high and mighty, haughty, arrogant*, Corinna ap. Hephaest. p. 108 Gaisf. [ῐ]

Ὑψῐβόας, ου, ὁ, (ὕψι, βοάω) *loud-shouter*, name of a frog in Batr. 205.

Ὑψιβρεμέτης, ου, ὁ, (ὕψι, βρέμω) *high-thundering*, epith. of Jupiter, Il. 1, 354, Od. 5, 4, etc.

Ὑψίβρομος, ον,=foreg., Orph. H. 18, 1.

Ὑψῐγένεθλος, ον, *of high birth* or *origin*.

Ὑψῐγέννητος, ον, (ὕψι, γεννάω) *high-grown, growing aloft*, ἐλαίας ὑψιγέννητος κλάδος, its *topmost* shoot, Aesch. Eum. 43.

Ὑψίγονος, ον, (ὕψι, *γένω) *produced on high*, Nonn.

Ὑψίγυιος, ον, (ὕψι, γυῖον) *with high limbs, high-stemmed, high-grown*, ἄλσος, Pind. O. 5, 30. [ῐ]

Ὑψίδμητος, ον,=sq.

Ὑψίδομος, ον, (ὕψι, δέμω) *high-built*, Coluth. 391. [ῐ]

Ὑψίδρομος, ον, *high-running, moving on high*.

Ὑψίζῠγος, ον, (ὕψι, ζυγόν):—strictly of the benches in ships, *sitting high* or *aloft on the bench*; hence metaph. as epith. of Jupiter, *high-throned, sitting at the helm* and *guiding all*, Il. 4, 166; 7, 69, etc., Hes. Op. 18.

Ὑψίζωνος, ον, (ὕψι, ζώνη) *high-girded*. Call. Fr. 19, 1.

Ὑψῐθέμεθλος, ον, (ὕψι, θέμεθλον) *with deep foundations*, Nonn.

Ὑψῐθέων, ουσα, ον, *high-running*: but better divisim, ὕψι θέων.

Ὑψίθρονος, ον, (ὕψι, θρόνος) *high-throned*, epith. of gods, Pind. N. 4, 105, I. 6, (5), 23.

Ὑψίθωκος, ον,=foreg., Synes. [ῐ]

Ὑψῐκάρηνος, ον, (ὕψι, κάρηνον) *with a high head* or *peak*, δρύες, H. Hom. Ven. 265. [ᾰ]

Ὑψῐκέλευθος, ον, (ὕψι, κέλευθος) *wandering on high*, Anth. P. 9, 207

Ὑψικέρᾱτα, v. sub ὑψίκερως.

Ὑψῐκέραυνος, ον, *lightning, flashing on high, aloft*.

Ὑψίκερως, ων, gen. ω, (ὕψι, κέρας): —*high-horned*, ἔλαφος, Od. 10, 158; ταῦρος, Soph. Tr. 507:—we have also a metapl. acc. -κέρᾱτα πέτραν, a *high-peaked* rock, Pind. (Fr. 285) ap. Ar. Nub. 597, cf. Lob. Phryn. 685. [ῐ]

†Ὑψικλῆς, έους, ὁ, *Hypsicles*, masc. pr. n.

Ὑψῐκόλωνος, ον, also η, ον, Q. Sm., (ὕψι, κολώνη) *with, on a high hill*; generally, *high*, κίων, Opp. C. 4, 87.

Ὑψίκομος, ον, (ὕψι, κόμη) *high-haired, with lofty foliage, towering*, δρῦς, Il. 14, 398, etc., and in Hes.; ἐλάται, Eur. Alc. 585; †ἐν ὑψ. ὄρεσσι, Asius 4, 1.† [ῐ]

Ὑψῐκόμπως, (ὕψι, κόμπος) adv., *with high boasts, arrogantly*, Soph Aj 766.

Ὑψικρᾰτέω, ῶ, *to rule aloft* or *on high*: from

Ὑψικράτης, ου, ὁ, *the high-ruling, high-swaying*. [ᾰ]

†Ὑψικράτης, ους, ὁ, *Hypsicrates*, a historian of Amisus, Luc. Macrob. 22; Strab. p. 311.

Ὑψικρεμής, ές, (ὕψι, κρεμάννυμι) *high-hovering*, Opp. C. 4, 93.

Ὑψίκρημνος, ον, (ὕψι, κρημνός) *with high steeps* or *cliffs*, Ep. Hom. 6, 5: *high-beetling, high-placed*, πόλισμα, Aesch. Pr. 421.

Ὑψῑλοειδής, ές, (εἶδος) *in the shape of an* Υ: cf. ὑοειδής, and v. Greenhill Theophil. p. 123, 9.

Ὑψίλοφος, ον, (ὕψι, λόφος) *with a high crest*, Αἴτνα, Pind. O. 13, 159; θυρίδες, Anth. P. 5, 153; v. l. Ar. Ran. 818:—cf. ὑψήλοφος. [ῐ]

Ὑψίλυχνος, ον, (ὕψι, λύχνος) *high-shining*, αὐγή, *illumination by a light hung on high*, Philox. ap. Ath. 147 A. [ῐ]

Ὑψῐμέδων, οντος, ὁ, (ὕψι, μέδων) *the high-ruling, ruling on high*, Ζεύς, Hes. Th. 529: generally, *lofty*, Παρνασός, Pind. N. 2, 29.

Ὑψῐμέλαθρος, ον, (ὕψι, μέλαθρον) *high-built*, H. Hom. Merc. 103, 134 399.

Ὑψῐνεφής, ές, (ὕψι, νέφος) *dwelling high in the clouds*, Ζεύς, Pind. O. 5, 40.

Ὑψίνομος, ον, *feeding* or *dwelling on high*. [ῐ]

Ὑψίνοος, ον, contr. -νους, ουν, (ὕψι, νοος) *high-minded*, Nonn. [ῐ]

Ὑψῐπᾰγής, ές, (ὕψι, πήγνυμι) *high towered* or *built*, Anth. Plan. 132.

Ὑψίπεδος, ον, (ὕψι, πέδον) *with high ground, high-placed*, Pind. I. 1, 42.

Ὑψῐπέτᾰλος, ον, (ὕψι, πέταλον)= ὑψίκομος, comically of κράμβαι in Polyzel. Mus. 2.

Ὑψῐπετήεις, εσσα, εν,=ὑψιπέτης, Il. 22, 308, Od. 24, 538.

Ὑψῐπέτηλος, ον, Ion. and Ep. for ὑψιπέτᾰλος, used like ὑψίκομος, of trees, Il. 13, 437, Od. 4, 458; 11, 588.

Ὑψῐπέτης, ου, ὁ, (ὕψι, πέτομαι): —*high-flying, soaring*, αἰετός, Il. 12, 201, 219, Od. 20, 243, Soph. Fr. 423; ὑψ. ἄνεμοι, Pind. P. 3, 189:—acc. to Gramm. ὑφιπετῆς (contr. from ὑψιπετήεις, q. v.)

Ὑψῐπετής, ές, (ὕψι, πίπτω, ἔπεσον) *fallen from heaven*, cf. Διϊπετής.

Ὑψῐπόδης, ου, ὁ, poet. for ὑψίπους, Nonn.

Ὑψίπολις, ὁ, ἡ, (ὕψι, πόλις) *the highest* or *first in one's city*, Soph. Ant. 370.

Ὑψίπολος, ον, (ὕψι, πολέω) *roaming on high*, Opp. C. 3, 111.

Ὑψίπορος, ον, (ὕψι, πορεύομαι) *going on high*, Opp. C. 3, 497.

Ὑψῐπότητος, ον, like ὑψιπέτης, *flying aloft*, Nonn.

Ὑψίπους, ὁ, ἡ, neut. πουν, (ὕψι, πούς) *high-footed*; generally, *on high*, Lat. *sublimis*, νόμοι, Soph. O. T. 866. [ῐ]

Ὑψίπρυμνος, ον, (ὕψι, πρύμνα) *with high stern*, Strab.

Ὑψίπρωρος, ον, *with high prow*.

†Ὑψιπύλη, ης, ἡ, and Ὑψιπύλεια, ας, Pind. O. 4, 35; Ap. Rh. 1, 621: *Hypsipyle*, daughter of Thoas, wife of Jason, Il. 7, 469: from

Ὑψίπῠλος, ον, (ὕψι, πύλη) *with high gates*, Il. 6, 416; 16, 698. [ῐ]

Ὑψίπυργος, ον, (ὕψι, πύργος) *high-towered*, Simon. 87, 3, Aesch. Eum. 688. Soph., etc.; ὕψ. ἐλπίδες, *towering* hopes, Aesch. Supp. 96. [ῐ]

Ὑψίροφος, ον, f. l. for ὑψόροφος, Lob. Phryn. 685.

†Ὕψισται πύλαι, αἱ, (strictly *the highest*) *Hypsistae*, a gate in Thebes, towards the east, Apollod. 3, 6, 6: near it a temple of Ζεὺς Ὕψιστος, Paus. 9, 8, 5.

Ὑψίστολος, ον, (στολή II) *high-girded, girt up*.

Ὕψιστος, η, ον, superl. from adv. ὕψι, *highest, loftiest*, of places, Aesch. Pr. 720, etc.—2. of persons, *highest, dwelling on high*, Ζεύς, Pind. N. 11, 2, Aesch. Eum. 28, etc.—3. of things, στέφανος, κέρδος, Pind. P. 1, fin., I. 1, 74; κακῶν ὕψ., Aesch. Pers. 331, etc.

Ὑψιτέλεστος, ον, (ὕψι, τελέω) *initiated on high*, Nonn.

Ὑψῑτενής, ές, *stretched on high*: *on high*.

Ὑψῑτένων, οντος, ὁ, (ὕψι, τένων): —*with high-strained sinews, strong-necked*, ταῦρος, Pseudo-Phocyl. 190: —hence acc. to Hesych.,=ὑψηλαύχην.

Ὑψίτερος, α, ον, compar. from adv. ὕψι, *higher, loftier*, Theocr. 8, 46. [ῐ]

Ὑψίτῠχος, ον, *reaching a height, of high fortune*. [ῐ]

Ὑψῐφάεννος, ον, Philo; and ὑψῐφᾱής, ές, Anth. P. 7, 701 (ὕψι, φάος); —*high-shining, far-seen*.

Ὑψῐφᾰνής, ές, (ὕψι, φαίνομαι) *conspicuous on high*, Anth. P. append. 246.

Ὑψιφερής, ές,=ὑψιφόρητος.

Ὑψῐφοίτης, ου, ὁ, *one who wanders* or *moves on high*.

Ὑψῐφόρητος, ον, (ὕψι, φορέω) *high-borne, soaring*, Anth.

Ὑψίφρων, ονος, ὁ, ἡ, (ὕψι, φρήν) like ὑψηλόφρων, *high-minded, haughty*, Pind. P. 2, 94.

Ὑψῐχαίτης, ου, ὁ, (ὕψι, χαίτη) *long-haired*, ἀνέρες, Pind. P. 4, 306.

Ὑψίων, ον, gen. ονος, poet. compar. from ὕψι, *higher, loftier*, Pind. Fr. 232: cf. ὑψίτερος.

†Ὑψόεις, ὁ, *Hypsoïs*, a city in Elis, Strab. p. 349.

Ὑψόθεν, and, later, θε, adv.: (ὕψος):—*from on high, from aloft, from above*, Lat. *desuper*, Il. 11, 53, Od. 2, 147, etc.; also in Hes., Aesch. Supp. 173, Eur., etc.; rare in prose, as in Plat. Soph. 216 C.—II. like ὑψοῦ, *high, aloft, on high*, also c. gen., *above, over*, Pind. O. 3, 21.

Ὑψόθῐ, adv., (ὕψος) like ὑψοῦ, *high, aloft, on high*, ὕψοθ' ἐόντι Διΐ, Il. 10, 16, cf. 17, 676; 19, 376.—II. c. gen., *above*, Nonn.

Ὑψοῖ, adv., *upwards*, Lat. *sursum*, ἀείρειν, Sappho 73.

Ὑψόλοφος, ον,=ὑψίλοφος, v. l. Hipp. p. 1278.

Ὑψόπρυμνος, ον,=ὑψίπρυμνος.

Ὑψόπρωρος, ον, = ὑψίπρωρος, Strab.

Ὑψόροφος, ον, (ὕψι, ὀροφή):—*with high covering, high roofed*, ὑψ. θάλαμος, οἶκος, Il. 3, 423; 24, 192, Od. 2, 337, etc.; cf. ὑψερεφής, ὑψηρεφής.

Ὕψος, εος, τό, (ὕψι) *height*, first in Hdt. (v. infra); ὕψος κρεῖσσον ἐκπηδήματος, Aesch. Ag. 1376; εἰς ὕψος αἴρειν, Eur. Phoen. 404; ὕ. ἔχειν, λαμβάνειν, to rise to some *height*, Thuc. 1, 91; 4, 13, cf. 2, 75: *the top, summit, crown*, metaph., ὕψος ἀμαθίας, Ep. Plat. 351 E:—ὅσον ὕψος, how *high*, Xen. Symp. 2, 8; as absol. acc., *in height*, Hdt. 1, 50, 178; ἐς ὕψος, Id. 2, 135.—II. metaph., *sublimity*, Longin. Hence

Ὑψόσε, adv., *on high, upwards, aloft, up*, Il. 10, 461, 465, Od. 9, 240, 340, etc.

Ὑψοτάτω, adv., superl. of ὑψοῦ, *most highly*, Bacchyl. 26, 4.

Ὑψοῦ, adv., (ὕψος):—*high, aloft, on high, up*, Il. 1, 486, Od. 4, 785, etc.; ὑψοῦ πατεῖν, Pind. O. 1, 184, cf. P. 10, 109; ὑψοῦ ἐξᾶραί τι, to praise it highly, Hdt. 9, 79; ὑψοῦ αἴρειν θυμόν, Soph. O. T. 914.

†Ὑψοῦς, οῦντος, ὁ, (prob. contd. from Ὑψόεις) *Hypsus*, a town of Arcadia on a mountain of same name, Paus. 8, 35, 7.

Ὑψόφθαλμος, ον, (ὕψι, ὀφθαλμός) *with high* or *prominent eyes*.

Ὑψόφωνος, ον, (ὕψι, φωνή) *with high, shrill voice*, Hipp. p. 955.

Ὑψόω, ῶ, f. -ώσω, *to raise, elevate, exalt*, Hipp. Hence

Ὕψωμα, ατος, τό, *high position, elevation*, †N. T.: in pl. οὐρανίοις ὑψώμασι, Pseudo-Phoc. 68;† esp., *the ascension* of a star, opp. to ταπείνωμα, Plut. 2, 149 A, ubi v. Wyttenb.

Ὑψώροφος, ον,=ὑψόροφος, Lob. Phryn. 706.

Ὕψωσις, εως, ἡ, (ὑψόω) *a heightening, raising, exalting*, LXX.

ΥΩ, f. ὕσω: aor. pass. ὕσθην:—strictly, *to wet, water*: esp., *to rain*, Ζεὺς ὗε, Jupiter *sent rain*, Il. 12, 25, Od. 14, 457, Hes. Op. 486, Theogn. 26, Valck. Hdt. 2, 13; ὁ θεὸς ὕει, Hdt. 2, 13;—but the nom. was soon omitted, and ὕει used impers., like Lat. *pluit, it rains*, Hes. Op. 550, Hdt 4, 28; ὕδατι ὗσαι, Hdt. 1, 87; εἰ ὗε, if *it rained*, Hdt. 4, 185: ὕοντος πολλῷ, as *it was raining* heavily, Xen. Hell. 1, 1, 16; (so the Greeks said νίφει, σείει, etc., with or without ὁ θεός):—also sometimes c. acc. loci, ἑπτὰ ἐτέων οὐκ ὗε τὴν Θήρην, for seven years *it did* not *rain on* Thera, Hdt. 4, 151, cf. Paus. 2, 29, 6, (hence the pass. usage, cf. infra B):—more freq. c. acc. cognato, ὗσε χρυσόν, *it rained* gold, Pind. O. 7, 91; so, ὗσαι τέφραν, etc.; and sometimes c. dat., ὗσαι λίθοις, βατράχοις, etc., *to rain with..*;—just as in Lat. we find sometimes *pluit carnem, sanguinem*, sometimes *pluit lapidibus*, Valck. Hdt. 4, 151: ψακαζέτω δ' ἀρτοισιν, ὑέτω δ' ἔτνει, like Falstaff's 'Let it rain potatoes,' Niceph. Sir. 2.—II. pass., c fut. mid., *to become wet, be wetted*, esp. *with rain*; λέων ὑόμενος, a lion *drenched with rain*, Od. 6, 131; ὕσθησαν αἱ Θῆβαι, Thebes *was rained upon*, i. e. it rained there, Hdt. 3, 10: so, ἡ γῆ ὕεται, i. e. it rains in the country, Hdt. 2, 13; ἡ γῆ ὕεται ὀλίγῳ, it rains little or seldom there, Hdt. 1, 193:—also, sometimes, *to fall down in rain, in a shower*, e. g. ὕεται χρυσός, ἄρτος, σῖτος, it rains gold, bread, corn, etc., yet prob. only in late writers, as Philo, Greg. Naz., etc.

(From ὕω come first ὗδος ὕδωρ ὑδαλέος ὑδάτινος ὑδατόεις ὕδρα ὕδρος ὕδερος ὕδρωψ: then ὑγρός with its its derivs.; and Lat. *humus humor humeo humesco humidus*; as also *uvus uvidus udus unda*, and *fudo fundo*: prob. also ἶδος ἰδίω ἱδρός ἱδρώς ἱδρόω, Lat. *sudo, sudor*; and (from its watery look) ὕελος. ὕαλος. Cf. ὕδωρ.—The root may perhaps be further traced in ΧΥ-, χέω). [ῡ always.]

Ὑώδης, ες, like ὑοειδής, *swinish*, πάθος, Plut. 2, 535 F. [ῑ]

Ὑωδία, ας, ἡ, *swinishness*. [ῠ]

Φ

Φ, φ, φῖ, τό, indecl., twenty-first letter of the Gr. alphabet: as a numeral φ′=500, but ͵φ=500,000.

The consonant Φ arose from the labial Π followed by the aspirate. Before the present written character came into use, it was written ΠΗ; and is expressed in Lat., Engl., etc., by the Lat. *ph*: though, *F, f*, is its proper representative:—for in Greek, Φ was used to translate the Lat. *F*, as *Fabius*, Φάβιος, etc.; in Italian all the Latinised Greek words (the only ones which in Latin had *ph*) are spelt with *f*; and in Greek and Latin words from the same root φ and *f* correspond, e. g. φώρ, *fur*, φάναι, *fari*. —It is prob. that Φ took the place of the older *F* or digamma, which remained in Latin in its primitive form, v. Donalds. New Crat. p. 105, 124.

Changes of Φ, esp. in the dialects. —I. in Aeol., Dor. and Ion. the aspirate was usu. dropped, and φ became π, as in ἀσπάραγος λίσπος σπόγγος σποντύλη for ἀσφάραγος λίσφος σφόγγος σφονδύλη, Koen Greg. p. 344 this was esp. the case with the Macedonians, who called their Philip Πίλιππος: the Att. on the other hand were fond of the aspirated φ, esp. after σ, though not without exception, Lob. Phryn. 113, 399, but also at the beginning of the radical syllables, e. g. *φανός πανός, φάτρα πάτρα* (cf. *father pater*), *φαινόλης paenula, φάρσος pars, flagrum πληγή*, Buttm. Lexil. s. v. *φολκός* 5; just as the High-German *Pferd Pfahl pfeifen Dampf* are in Low-German, *Perd Pahl peipen Damp*, whence our *pad pale pipe damp.*—II. in Maced., φ sometimes changed to its nearest labial β. *Βίλιππος Βρύγες* for *Φίλιππος Φρύγες*. Hdt. 7, 73, Koen Greg. p. 285; cf. *balaena φάλαινα.*—III. in Aeol., Dor. and Ion., φ is more freq. for θ, as *φήρ φλάω, φλίβω* for *θήρ θλάω θλίβω*, etc., Koen Greg. p. 614.

Older Ep. and Eleg. poets considered φ in particular cases as a double consonant, so that a short vowel before it becomes long by position, e. g. in *ὄφις σκύφος Ζεφύριος*, Wolf Praef. Il. lxxvii, Schäf. Theogn. 1057, Mehlh. Anacr. 35, 11.

Φᾶ, Dor. for *ἔφα, ἔφη*, v. *φημί*.

Φάανθεν, Ep. lengthd. for *φάνθεν*, i. e. *ἐφάνθησαν*. 3 pl. aor. 1 pass. of *φαίνω*, Il. 1, 200. [φᾰ]

Φᾰάντατος, η, ον, irreg. Ep. superl. of *φαεινός*. *most brilliant, brightest*, *ἀστήρ*, Od. 13, 93.

Φᾰάντερος, α, ον, irreg. Ep. compar. of *φαεινός, more brilliant, brighter*, Anth.

Φαβάτινος, η, ον, *made of beans*, from the Lat. *faba*, late word.

†Φάβιος, ου, ὁ, the Rom. name *Fabius*, Strab. p. 185; Plut.; etc.

Φᾰβοκτόνος, ον, (φάψ, κτείνω) *killing doves, a dove-killer.*

Φᾰβοτύπος, ον, (φάψ, τύπτω) *striking doves*: ὁ φαβοτύπος, a kind of hawk,=*φασσοφόνος*, Arist. H. A. 8, 3. 1. [ῠ]

†Φάβρα, ας, ἡ, *Phabra*, a small island near Attica, Strab. p. 398, v. l. *Φαύρα*.

†Φαβρατερία, ας, ἡ, *Fabrateria*, a town of Latium, Strab. p. 237.

†Φαβρίκιος, ου, ὁ, the Rom. name *Fabricius*. Plut.

†Φαβωρῖνος, ου, ὁ, *Favorinus*, masc. pr. n., esp. the rhetorician of Arelate in Gaul, Luc. Demon. 12; etc.

Φάγαινα, ης, ἡ, *ravenous hunger.*—II.=*φαγέδαινα* I.

Φᾰγάνθρωπος, ον,=*ἀνθρωποφάγος*, *devouring men, cannibal.*

Φᾰγάς or *φαγᾶς*, ὁ, (φαγεῖν) *a devourer, glutton*, Cratin. Incert. 137 b; cf. Lob. Phryn. 434.

Φᾰγέδαινα, ης, ἡ, *a cancerous sore, canker*, Aesch. Fr. 231, Dem. 798, 23; v. Foës. Oecon. Hipp.—II.=*φάγαινα* I. Hence

Φᾰγεδαινικός, ή, όν, *spreading like a cancer*. Diosc.

Φᾰγεδαινόομαι, pass., *to suffer from φαγέδαινα*, Hipp. p. 1125.

Φᾰγέειν and *φᾰγέμεν*, Ion. and Ep. for *φαγεῖν*. Od.

ΦΑΓΕΙ͂Ν, inf. from *ἔφαγον*, with no pres. in use, used as aor. 2 of *ἐσθίω*:—*to eat, devour*, both of men and beasts, oft. in Hom., who oft. joins *πιεῖν φαγέμεν τε*, etc.: usu. constructed c. acc., but also c. gen., *to eat of* (i. e. part of) a thing, Od. 9, 102; 15, 373, cf. Jelf Gr. Gr. § 537:—generally, *to eat up, waste, squander*, Od. 2, 76; 4, 33.—A later Hellenistic fut. is *φάγομαι*, which was also used as pres., LXX., cf. Lob. Phryn. 327, but no pres. *φάγω* occurs. (Sanscr. *bhaksh* comedere: hence, also prob. Lat. *fauc-es*, German *Backen*).

Φᾰγέσωρος, ου, ὁ, *a glutton*, comic word.

Φάγημα, ατος, τό, (φᾰγεῖν) *food, victuals.*

Φάγησι, Ep. for *φάγῃ*, 3 sing. subj. aor. 2 act. of *ἐσθίω*, Hom.

Φᾰγήσια, τά, (sc. ἱερά), (φαγεῖν) *an eating-festival*, Clearch. ap. Ath. 275 B.

Φᾰγησῐπόσια, τά, (φαγεῖν, πίνω) *an eating and drinking festival*, Clearch. ap. Ath. 275 B.

Φάγησις, ἡ, (φαγεῖν) *an eating* or *devouring*, susp.

Φάγῑλος, ου, ὁ, *a lamb*, strictly either *when it begins to be eatable* or *to eat alone*, Arist. ap. Plut. 2, 294 D.—Hesych. gives also the forms *φαγηλός, φαγαλός.*

Φάγομαι, Hellenist. fut. of *φᾰγεῖν*, q. v.

Φάγος, ου, ὁ, (φαγεῖν) *a glutton*, N. T.:—also written oxyt. *φᾰγός*, Lob. Phryn. 434.

†Φάγρης, ητος, ἡ, *Phagres*, a fortress in Macedonia at the passes of Mt. Pangaeus, Hdt. 7, 112; Thuc. 2, 99.

Φάγρος, ου, ὁ, *a* kind of *fish*, Antiph. Probat. 1, 3.—II. in Cretan, *a whetstone.*

*Φάγω, v. sub *φαγεῖν*.

Φᾰγών, ὁ, *a glutton.*—II. *the jaw.*

Φάγωρος, ου, ὁ, also *φαγώριος*, an unknown *fish*, perh. the same as *φάγρος*, Strab.

Φάε, 3 sing. aor. from *φάω, φαίνω*, with intr. signf. like *ἐφάνη, appeared*, Od. 14, 502.

Φᾰεθοντιάς, άδος, ἡ,=sq., Opp. C. 1, 219.

Φᾰεθοντίς, ίδος, poët. fem. of *φαέθων, shining*, Anth.—†II. *of* or *relating to Phaëthon*, Anth. P. 9, 782.

†Φαέθουσα, ης, ἡ, *Phaëthusa*, daughter of Helius and Neaera, Od. 12, 132.

Φᾰέθω (φάω, φάος):—*to shine*, but prob. only used in part. *φᾰέθων, beaming, radiant*, in Hom., and Hes., always as epith. of the sun, Il. 11, 735, Od. 5, 479, etc.; and so Soph. El. 824, Eur. El. 464, in lyric passages: *πάννυχα καὶ φαέθοντα*, nights and *days*, Soph. Aj. 930.—2. *the planet Jupiter*, Arist. Mund. 2, 9. Hence

Φαέθων, οντος, ὁ, *Phaëthon*, one of the *light-bringing* steeds of Aurora, Od. 23, 246.—II. as masc. pr. n., son of Aurora and Cephalus, carried off by Venus, Hes. Th. 987: †in Apollod. 3, 14, 3, son of Tithonus†.—2. son of Helius and Clymene, famous in later legends for his unlucky driving of the sun-chariot, †Eur. Hipp. 740; Ap. Rh. 4, 598, 623; cf. Luc. Dial. D. 25.—3. appell. of Absyrtus, Ap. Rh. 3, 1236.

†Φαεινίς, ίδος, ἡ, *Phaïnis*, priestess of Juno in Argos, Thuc. 4, 133.

Φᾰεινός, ή, όν; also *φαεννός*, v. infra: (φάος): *shining, beaming, radiant*, *τινί, with* any thing, oft. in Hom.; esp. of burnished metal, *κρητήρ*, Il. 3, 247, etc.; *χαλκός* 12, 151; *σάκος, δόρυ*, etc.; and of *bright* colours, *ζωστὴρ φοίνικι φαεινός*, Il. 6, 219, cf. 15, 538; φ. *πέπλος, τάπης*, 5, 315; 10, 156; also of fire, Il. 5, 215; of the moon, Il. 8, 555; of Aurora, Od. 4, 188; of the eyes, Il. 13, 3, 7, etc.; so in Pind. and Trag., v. sub fin.:—compar., *φαεινότερος*, Il. 18, 610.—2. later also like *λαμπρός*, of the voice, *clear, distinct, far-sounding*, Pind. P. 4, 505.—3. generally, *splendid, brilliant*, *ἀρεταί, θυσίαι*, etc., Pind. N. 7, 75, etc.—A poët. word.—Pind. always uses the form *φαεννός*. Böckh v. l. Pind. O. 1, 6, which also occurs even in Iambic passages of Trag., Valck. Phoen. 84, Ellendt Lex. Soph.; but never in Ep.

Φᾰείνω, poet. collat. form of *φαίνω*, *to shine, give light*, Od. 12, 383, 385, etc., Hes. Op. 526, Th. 372.

†Φαέννα, ας, ἡ, *Phaënna*, one of the Graces, Paus. 3, 18, 6.

†Φαεννίς, ίδος, ἡ, *Phaënnis*, a seeress, Paus. 10, 12, 10.

†Φάεννος, ου, ὁ, *Phaënnus*, a poet, Anth. P. 4, 1.

Φᾰεννός, ή, όν, collat. form of *φαεινός*, q. v. sub fin.

Φᾰεσίμβροτος, ον, (φάω, βροτός):—*bringing light to mortals, shining on them*, *ἠώς*, Il. 24, 785, *Ἠέλιος*, Od. 10, 138, 191, Hes. Th. 958: also in Eur Heracl. 750.

Φᾰεσφορία, ας, Ion. *-ίη, ης*, ἡ, *a bringing of light: a lighting, illumination*, Call. Dian. 11, Musae. 300: from

Φᾰεσφόρος, ον, (φάος, φέρω):—*light-bringing*, *λαμπάδες*, Aesch. Ag. 489; *φλόξ*, Eur. Hel. 629; *ὄψις*, Id. Cycl. 462:—contr. *φωσφόρος*, q. v.

†Φαζημωνῖτις, ιδος, ἡ, *Phazemonītis*, a district of Pontus, Strab. p. 560: from

†Φαζημών, ῶνος, ὁ, *Phazemon*, a town of Pontus, later Neapolis, Strab. p. 560: hence *οἱ Φαζημωνῖται, the inhab. of Ph.*, Id.

Φάθι, imperat. of *φημί*, Ar. [ᾰ, though Draco writes it *φᾶθι*.]

†Φαιᾱκία, ας, Ion. *Φαιηκίη, ης*, ἡ, in Hom. *Φαιήκων γαῖα*, Od. 5, 35, *Phaeacia, the land of the Phaeacians*, =*Σχερία*.

Φαίαξ, ᾱκος, ὁ, Ep. and Ion. *Φαίηξ*, *a Phaeacian*: they were the Homeric inhabitants of the island of Scheria (i. e. Corcyra, now Corfu, famous for their seamanship, riches and hospitality, Od. †6, 3, 35, etc.†—II. †as masc. pr. n., *Phaeax*†, name of an architect, who gave his name (*φαίᾱκες* or *φαιᾱκοί*) to *conduits* or *sewers*, Diod. †S. 11, 25.—2. son of Neptune and Corcyra, progenitor of the Phaeacians, acc. to Diod. S. 4, 72.—3. son of Erasistratus, a commander of the Athenians, Thuc. 5, 4; Plut. Nic. 11.

†Φαιδίμη, ης, ἡ, *Phaedima*, fem. pr. n., a Persian woman, Hdt. 3, 69.

Φαιδῐμόεις, εσσα, εν, a rarer poet. form for sq., Il. 13, 686.

Φαίδιμος, ον, also *η, ον*, Pind. P. 4, 51, N. 1, 101, (never used by Hom. in fem.): (φαίνω):—*shining, beaming, radiant*, of men's limbs, prob. in reference to the common use of oil, *φαίδιμος ὦμος*, Od. 11, 127, etc.; φ. *γυῖα*, Il. 6, 27; φ. *κόμα*, Pind. N. 1, 101; *πρόσοψις*, Id. P. 4, 50; also, φ. *ἵπποι*, Id. O. 6, 21.—2. of heroes, *famous, glorious*, Lat. *clarus, illustris*, oft. in Hom.—The word is rare in Trag., *φαίδιμ' Ἀχιλλεῦ*, Aesch. (Fr. 122) ap. Ar. Ran. 992; φ. *ὦμοι*, Soph. Fr. 403; φ. *βραχίονες*, Achae. ap. Ath. 414 D.

†Φαίδιμος, ου, ὁ, *Phaedimus*, a king of the Sidonians, who kindly received Menelaus, Od. 15, 117.—2. son of Amphion and Niobe, Apollod. 3, 5, 6.—3. one of the thirty tyrants, Dem. 402, 16; instead of whom in Xen. *Φαιδρίας*.—4. a Lacedaemonian, Thuc. 5, 42.—5. a poet of the Anthology.—Others in Paus. 5, 8, 11; etc.

†Φαίδρα, ας, ἡ, Ep. *Φαίδρη*. *Phaedra*, daughter of Minos, wife of Theseus, became enamoured of her stepson Hippolytus, and by her misrepresentations caused his death, Od. 11, 325; Eur. Hipp.

†**Φαιδρία**, ας, ἡ, *Phaedria*, a town of Arcadia, Paus. 3, 35, 1.

†**Φαιδρίας**, ου, ὁ, *Phaedrias*, an Athenian, one of the thirty tyrants, Xen. Hell. 2, 3, 2: cf. Φιίδιμος 3.—Others in Diog. L., etc.

†**Φαίδριον**, ου, ἡ, *Phaedrium*, a female attendant of Epicurus, Diog. L. 6, 21.

Φαιδροείμων, ον, gen. ονος, (εἷμα) *in clean attire.*

Φαιδρόνους, ουν, (φαιδρός, νοῦς) *of cheerful, joyous mind*, Aesch. Ag. 1229.

Φαιδρός, ά, όν, (φάω, φαίνω):—*bright, beaming*, φάος, Pind. Fr. 228; ἥλιος, σελήνη, Aesch. Eum. 926, Ag. 298.—2. metaph., *beaming with joy, joyous, jocund*, φ. πρόςωπον, ὄμμα, †Solon 31, 3†, Aesch. Ag. 520, Soph. El. 1297, etc.: then of persons, *of glad countenance, cheerful, joyous*, Xen. Cyr. 3, 3, 59, etc.; φ. λάμποντι μετώπῳ, Ar. Eq. 550; φ. ἐπί τινι, *glad at* a thing, Dem. 332, 8: hence, φ. ὦτα, of a horse that pricks his ears, Ar. Pac. 156. Adv. -δρῶς, *joyously, cheerily*, φ. βιοτεῦσαι, Xen. Cyr. 4, 6, 6; neut. pl. φαιδρά as adv. in Soph. O. C 319: opp. to στυγνός, Xen. An. 2, 6, 11.—II. as masc. prop. n., properispom., Φαῖδρος, v. sq.: and the fem. Φαίδρα, Ion. Φαίδρη, is paroxyt.

†**Φαῖδρος**, ου, ὁ, *Phaedrus*, a pupil and friend of Socrates, Plat. Phaedr.—2. an Athenian commander, Strab. p. 446.

Φαιδρότης, ητος, ἡ, (φαιδρός) *brightness, lustre.*—II. metaph., *cheerfulness, joyousness*, Isocr. Antid. § 141.

Φαιδρόω, ῶ, (φαιδρός) *to make bright.*—II. metaph., *to cheer, make cheerful, gay* or *joyous*:—pass., *to be so*, Xen. Cyr. 2, 2, 16. Cf. φαιδρύνω.

Φαιδρυντής, οῦ, ὁ, (φαιδρύνω) *one who cleanses.*

Φαιδρύντρια, ας, ἡ, fem. of foreg., σπαργάνων φ., *a washer* of baby-linen, Aesch. Cho. 759.

Φαιδρύνω, (φαιδρός) *to make bright, to cleanse*, φ. λουτροῖς, Aesch. Ag. 1109; θεαὶ μορφὰν ἐφαίδρυναν, *gave* me *a bright* form, says Helen, Eur. Hel. 678:—so in mid., χρόα φαιδρύνεσθαι, *to wash one's* skin *clean*, Hes. Op. 751, cf. Mosch. 2, 31.—II. metaph., *to cheer, please*, Aesch. Ag. 1120: in mid., φαιδρύνασθαι τὸν ἑαυτοῦ βίον, Plat. Legg. 718 B:—pass., *to brighten up* with joy, Xen. Cyr. 5, 5, 37. Hence

Φαίδρυσμα, ατος, τό, *that which makes bright: decoration, dress*, Clem. Al.

Φαιδρωπός, όν, (φαιδρός, ὤψ):—*with bright, joyous look*, of a young lion, Aesch. Ag. 725; ὄμμα φ., Eur. Or. 894.

†**Φαίδων**, ωνος, ὁ, *Phaedon*, of Elis, a pupil of Socrates, Plat. Phaed.—2. an Athenian archon, Plut. Thes. 36.

†**Φαιδώνδας**, ου, ὁ, *Phaedondas*, a pupil of Socrates, of Thebes or Cyrene, Plat. Phaed. 59; Xen. Mem. 1, 2, 48.

Φαικάς, άδος, ἡ, a kind of *white shoe*, worn by Athen. gymnasiarchs and Aegyptian priests, Anth. P. 6, 254; and we have a dimin. form φαικάσιον, τό, in App. Civ. 5, 11, Plut. Anton. 33.

Φαικός, ή, όν, Soph. (Fr. 954) ap. Phot. and Hesych., who explain it by φαιδρός, λαμπρός, so that it must belong to the root *φάω, φαίνω.

Φαῖμεν, 1 pl. opt. pres. from φημί, for φαίημεν, Il.

†**Φαιναγόρη**, ης, ἡ, = Φαναγορία, Dion. P. 552.

†**Φαιναρέτη**, ης, ἡ, *Phaenarete*, an Athenian female, mother of Socrates, Plat. Theaet.

†**Φαινέας**, ου, ὁ, *Phaeneas*, a leader of the Aetolians, Polyb. 17, 1, 4.

Φαινέμεν, Ep. inf. pres. act. for φαίνειν, Od.

Φαινέσκετο, Ion. for ἐφαίνετο, 3 sing. impf. pass., Od.

†**Φαινέστιος**, ου, ὁ, *Phaenestius*, masc. pr. n., Ath. 15 A.

Φαινίνδᾰ παίζειν, to play *at ball*, elsewh. ἐφετίνδα and ἁρπαστόν, Antiph. Incert. 8; cf. Ath. 14 F. (From φαίνω.)

†**Φαίνιππος**, ου, ὁ, *Phaenippus*, an Athenian, Hdt. 6, 121.—2. a public secretary at Athens, Thuc. 4, 118.—3. an individual against whom one of Demosthenes' orations was directed.

Φαινίς, ίδος, ἡ, Laced. for ἀνεμώνη.

†**Φαινόκριτος**, ου, ὁ, *Phaenocritus*, masc. pr. n., Anth. P. 7, 716.

Φαινόλης, ου, ὁ, the Lat. *paenula, a thick, upper garment* or *cloak*, N. T.: the forms φαιλόνης and φελόνης are dub.

Φαινολίς, ίδος, ἡ, (φαίνω) *light-bringing, light-giving*, ἠώς, H. Hom. Cer. 51; αὐώς, Sapph. 68: not found in genit.; cf. μαινολίς.

Φαινολοθήκη, ης, ἡ, *a closet* or *place for keeping* φαινόλαι *in.*

Φαινομένηφι, Ep. dat. for φαινομένη, Hom.

Φαινομηρίς, ίδος, ἡ, (φαίνω, μηρός) *showing the thigh, with bare thigh*, as Ibyc. 49 calls the Laconian damsels, from their wearing the σχιστὸς χιτών, v. Müller Dor. 4, 2, 3: we find it also proparox. φαινόμηρις, and in the form φανομηρίς.

Φαινοπροςωπέω, ῶ, (φαίνω, πρόςωπον) *to show one's face, come into public*, a word formed by Cic. Att. 7, 21, 1, not quite acc. to analogy; for it should strictly be φανεροπροςωπέω. So our botanists talk of phaenogamous, for phanerogamous, plants. Hence

Φαινοπροςωπητέον, verb. adj., *one must show one's face*, Cic. Att. 14, 22, 2.

Φαῖνοψ, οπος, ὁ, ἡ, (φαίνω, ὤψ) = φαινώψ: in Il. only as pr. n.: v. sq.

†**Φαῖνοψ**, οπος, ὁ, *Phaenops*, son of Asius of Abydus, father of Xanthus and Thoon. Il. 5, 152; 17, 582.

Φαίνω (from root ΦΑ-, which appears in φά-ος, Sanscr. *bhâ* lucere): f. φᾰνῶ, but also φᾱνῶ, Dind. Ar. Eq. 300, Eur. Bacch. 528, cf. Ap. Dysc. de Adv. p. 600: aor. ἔφηνα, inf. φῆναι: later pf. πέφαγκα, Dinarch. (in compd. ἀποφ.): intr. pf. 2 πέφηνα. Pass. and mid. φαίνομαι: fut. φᾰνοῦμαι, Hom., φανήσομαι, Soph., etc.: aor. ἐφάνην, Hom., who also has intr. aor. act. φάνεσκε [ᾰ] (Il. 11, 64, Od. 11, 587), aor. 1 ἐφάνθην, with the Ep. 3 sing. aor. φᾰάνθη, and 3 pl. φάανθεν, for ἐφάνθησαν, Il. 1, 200; 17, 650, cf. Lob. Phryn. 420; 3 pl. aor. 2 φάνεν for ἐφάνησαν, Od. 18, 68; inf. φᾰνήμεναι for φανῆναι, Il. 9, 240: pf. πέφασμαι, 3 sing. πέφανται, inf. πεφάνθαι, Soph., Plat., etc.; but the pf. 2 πέφηνα is also used in pass. signf., Soph. O. C. 329, etc., though sometimes in act., Id. Phil. 297: no aor. 2 act. ἔφᾰνον seems to have been used, Pors. Or. 1266, Meineke Philem. p. 416.

To bring to light, bring into sight, make to appear, τέρας τινὶ φ., *to make* a sign *appear* to one, Il. 2, 324, Od. 3, 173, etc.; σήματα φαίνων, Il. 2, 353; φ. ὀπώραν, Pind. N. 5, 10; ἐς τὸ φῶς φανεῖν, Soph. O. T. 1229; φ. φόνον, Ib. 853; φ. κακῶν ἔκλυσιν, Eur. I. T. 899; etc.; v. sub φρουρά II. 2:—*to show, make known*, ὁδὸν τινι, Od. 12, 334: φ. μηρούς, ἐπιγουνίδα, *to show by baring*, i. e. *to uncover*.., Od. 18, 67, 74; so, φ. αὐχένα, Hdt. 2, 131: but, γόνον Ἑλένῃ φ., *to show* her a child, i. e. grant her to bear one, Od. 4, 12; so, φ. παράκοιτίν τινι, *to show* (i. e. give) one a wife, Od. 15, 26.—2. of sound, *to make* it *clear* to the ear, *make it ring clear*, ἀοιδὴν φαίνειν, Od. 8, 499; σάλπιγξ ὑπέρτονον γήρυμα φαινέτω στρατῷ, Aesch. Eum. 569; cf. Soph. Ant. 1078.—3. *to show forth, display, exhibit*, νοήματα, Il. 18, 295; ἀρετήν, Od. 8, 237; ἀεικείας, Od. 20, 309; βίην, Hes. Th. 689; εὐμαχανίαν, Pind. I. 4, 4 (3, 20); εὔνοιαν, Hdt. 3, 36; ὕβριν, Hdt. 3, 127: *to make clear* or *plain, explain, expound*, λόγον, Hdt 1, 116, 117: also, λόγων ὁδούς, Hdt. 1, 95.—4. esp. in Att., *to inform against* one; hence, *to indict, impeach*, φαίνω σε τοῖς πρυτάνεσι, Ar. Eq. 300:—esp. *to inform of* a thing *as contraband*, Ar. Ach. 819, 824, sq.; so, φαίνειν πλοῖον, Dem. 1324, 20; τὰ φανθέντα, articles *informed against* as contraband, Id. 1325, fin.—5. aor. mid. φήνασθαι, in signf. *to show, display as one's own*, Soph. Phil. 944.—II. absol., φαίνειν τινί, *to light* or *give light to* any one, *carry a light* before him, Od. 7, 102; 19, 25.—2. *to give light, shine forth*, of the sun, moon, etc., φ. εἰς τὸν οὐρανόν, Plat. Tim. 39 B; ἀλλά, σελάνα, φαῖνε καλόν, Theocr. 2, 11, cf. φάω: hence the planet Saturn is called Φαίνων (v. sub voc.):—so, ἦρ φαῖνον, spring *when it shines forth*, Aesch. Fr. 291, 4 (cf. ὑποφαίνω); and, metaph., ἐλπὶς ἀγανὰ φαίνουσα, Aesch. Ag. 101, if we keep the old reading:—and so of the Dioscuri appearing in mid-air, Eur. El. 1234, where Seidl. takes it = φαίνομαι, but needlessly. In all these intr. usages we may easily supply the cognate acc., φῶς:—but,—3. Hom. uses the impf. φάνεσκε really intr., *appeared*, μετὰ πρώτοισι φάνεσκε, Il. 11, 64; ὑπένερθε δὲ γαῖα φάνεσκε, Od. 12, 241, cf. 11, 586.

B. pass. φαίνομαι;—*to come to light, come to sight, be seen, appear*, φαίνεται αὐγή, Il. 2, 456, cf. Od. 19, 39, etc.; esp. of the appearance or rising of heavenly bodies, *to appear*, Il. 8, 556, Hes. Op. 596; most freq. of the first gleam of day-break, ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς, Il. 1, 477, Od. 2, 1, etc.; ἅμα ἠοῖ φαινομένηφιν, at break of day, Il. 9, 618, Od. 4, 407, etc.: also of a rising wind, οὐδέ ποτ' οὖροι πνειόντες φαίνοντο, Od. 4, 361:—in later writers φαινόμενα are *the phaenomena of the heavens*, as the times of stars rising and setting, etc., Arat.—2. *to become seen by baring*, Il. 22, 324, Od. 18, 67.—3. c. inf., *to appear to be* so and so, δμωάων ἥτις τοι ἀρίστη φαίνεται εἶναι, Od. 15, 25, cf. 11, 335; οὐ γάρ σφιν ἐφαίνετο κέρδιον εἶναι, 14, 355; (this inf. is oft. omitted, ὅςτις φαίνηται ἄριστος (sc. εἶναι), Od. 14, 106, cf. Il. 2, 5; τοῖος ἐφαίνετο, Il. 5, 867):—in Hdt. and Att. we must distinguish between φαίνεσθαι c. inf., and φ. c. part., the former denoting *what appears* or *is likely*, the matter *what is apparent* or *manifest*, e. g. φαίνεται εἶναι, *he appears, seems to be* (like δοκεῖ); but φαίνεται ἐών, *he manifestly is*, cf. Hdt. 7, 137, 175, Aesch. Pr. 217, Pers. 786; so too, φαίνεται ὁ νόμος ἡμᾶς βλάπτων, the law *manifestly harms* us; but, φαίνεται ὁ νόμος ἡμᾶς βλάψειν, it *appears likely to harm* us, Wolf Dem. Lept. p. 259, cf. Jelf Gr. Gr. § 484 Obs. 2, c; so, οὐκ ἄκαιρα φαίνεται λέγειν, Aesch. Pr. 1036; φαίνομαι δύο καθορᾶν εἴδη, Plat. Soph. 235 D; but, πλαγκτὸς οὖσ' ἐφαινόμην, Aesch. Ag. 593, cf. Pers. 786, etc.: — also with the part. omitted, πέφανται ἁρματηλάτας σοφός (sc. ὤν), Pind. P. 4, 154, cf. N. 6, 25; Κᾶρες ἐφάνησαν (sc. ὄντες), *they were found* (*to be*) Carians, Thuc. 1, 8: — in like manner we have φαινόμενος, η, ον, (objectively) of *that which is evident, manifest, plain, certain*, φαινόμενον κακόν, Archil. 67; φ. ἄτα, Pind. N. 9, 50; but also (subjectively) *that which seems* or *appears so* (to us), *seeming, apparent*, opp. to τὸ ὄν, Plat. Rep. 596 E, Arist. Top. 1, 1, 3, Eth. N. 3, 4, etc. — 4. freq. in Plato's dialogue, φαίνεταί σοι ταῦτα; *does this appear* so? is not this so? Answ. φαίνεται, *yes*, Prot. 332 E, Rep. 333 C, etc.—5. οὐδαμοῦ φανῆναι, Id. Phaed. 72 B; v. sub οὐδαμοῦ.—6. Soph. El. 1274, has φανῆναι ὁδόν, which is a pregnant expression for ἰέναι ὁδὸν ὥςτε φανῆναι: somewhat of the same kind is κέλευθον φανείς, Aj. 878. — II. strictly as pass., c. aor. 1 ἐφάνθην, *to be denounced, informed against*, τὰ ἡμίσεα τῶν φανθέντων λαβεῖν, Dem. 1325, 28: — in Hom. however the aor. 1 pass. is always used in the signf. of the aor. 2.

†Φαινώ, οῦς, ἡ, *Phaeno*, a nymph, playmate of Proserpina, H. Hom. Cer. 418.

Φαίνων, ὁ, the name of a planet, *the Shiner*, our Saturn, Arist. Mund. 2, 9, Cic. N. D. 2, 20.

Φαινῶπις, ιδος, ἡ, pecul. fem. of sq.

Φαινώψ, όπος, ὁ, ἡ, (φαίνω, ὤψ) *bright-eyed, conspicuous*, Manetho.

ΦΑΙΟ΄Σ, ά, όν, strictly, *of the hue of twilight, dusky, dun*, Lat. *fuscus*, of any colour mixed of black and white, Plat. Tim. 68 C, cf. Arist. Top. 1, 15, 7: of mourning, φαιὰ ἱμάτια, Polyb. 30, 4, 5;—but opp. to both μέλας and λευκός, as ἄλυπος to λυπηρός and ἡδύς, as a mere negative, Plat. Rep. 585 A. — 2. it was also applied to sound, = σομφός, acc. to Arist.; but he (l. c.) disapproves the usage.

Φαιουρός, όν, (φαιός, οὐρά) *grey-tailed*: acc. to others from φάος, = λάμπουρος, Lyc. 334.

Φαιοχίτων, ωνος, ὁ, ἡ, (φαιός, χιτών) *dark-robed*, Aesch. Cho. 1049, where the second syll. is long in arsis, cf. ἰαχέω, and v. χ sub fine. [ῐ]

†Φαισάνᾱ, ας, ἡ, *Phaesana*, a city in southern Arcadia, Pind. O. 6, 55. [ᾱν]

†Φαίστιος, α, ον, *of Phaestus, Phaestian*, Plut. Sol. 12; cf. Ath. 261 E: with pecul. fem. Φαιστιάς.

†Φαιστίς, ίδος, ἡ, *Phaestis*, mother of Aristotle, Ep. Ad. 549; in Diog. L. 5, 1, Φαιστιάς.

Φαιστός, or Φαῖστος, η, ον, (φάω) *shining, bright*, dub.

†Φαῖστος, ου, ὁ, *Phaestus*, son of Borus of Tarne in Maeonia, an ally of the Trojans, Il. 5, 43.—2. son of Rhopalus, grandson of Hercules, acc. to Steph. Byz. founder of II.; cf. Paus. 2, 6, 7; 2, 10, 1.—II. ἡ, a city of Crete near Gortyna, Il. 1, 648; Strab. p. 476.

†Φαίσυλα, ων, τά, *Faesulae*, a city of Etruria, Polyb. 2, 25, 6; also ἡ Φαισόλα, 3, 82, 1: and Φαισοῦλαι, Dio C.

†Φαῖτος, ου, ὁ, *Phaetus*, a writer, Ath. 643 E.

Φᾰκᾶς, ὁ, (φακῆ) a nickname, derived from *lentils*.

Φακέα, ἡ, v. sub φακῆ.

Φάκελος, ου, ὁ, *a bundle, fagot*, Lat. *fasciculus*, φρυγάνων, ῥάβδων, Hdt. 4, 62, 67; ξύλων, Eur. Cycl. 242; also written φάκελλος, Thuc. 2, 77. [ᾰ] Hence

Φᾰκελόω, ῶ, *to make up into a bundle*, Nicet.

Φᾰκῆ, ῆς, ἡ, strictly contr. for φακέα, which however is only found in Euphro, Ἀποδ. 1, who laughs at it; v. Meineke:—*the fruit of lentils*, (φακός): esp. *a dish made thereof, dish of lentils, pulse, porridge*, Ar. Eq. 1007, Vesp. 811, etc.; cf. φακός.

†Φακῆ, ῆς, ἡ, *Phace*, sister of Ulysses, Ath. 158 C.

Φάκῐνος, η, ον, (φακῆ) *made of lentils*, ἄρτος, Sopat. ap. Ath. 158 D.

Φᾰκίολος, ὁ, = φάκελος, susp. in Dion. H. 10, 16.

Φάκιον, ου, τό, (φακῆ) *a decoction of lentils*, used in emetics, Hipp.; v. Foës. Oecon. [ᾰ]

†Φάκιον, ου, τό, *Phacium*, a small town of Thessaly, on the Apidanus, Thuc. 4, 78.

Φᾰκοειδής, ές, (φακῆ, εἶδος) *like lentils, lentiform.*

Φᾰκοπτῐσάνη, ης, ἡ, *a dish of shelled* or *bruised lentils with barley: a decoction thereof.* [ᾰ]

ΦΑ˘ΚΟ΄Σ, οῦ, ὁ, the plant *lentil*; also *its fruit*, which was eaten esp. at funerals, Solon 30, 3, Hdt. 4, 17, Hipp., etc.: when made into porridge, it was usu. termed φακῆ (q. v.), Lob. Phryn. 455: φ. ὁ ἐπὶ τῶν τελμάτων, *the lesser duck-weed, lemna minor*, Linn., Diosc. 4, 88.—II. *a lentil-shaped vessel, a flattish warming-bottle*, Hipp., etc.; cf. Foës. Oecon.—III. *a lentil-shaped spot* on the body, *a mole, freckle*, Plut. 2, 563 A, 800 E.

†Φακοῦσσα, ης, ἡ, or Φάκουσα, *Phacussa*, a city of the Delta, Strab. p. 805.

Φάκοψις, εως, ὁ, ἡ, *with moles* or *freckles on the face.*

Φᾰκώδης, ες, contr. for φακοειδής, *like lentils, lenticular*, Hipp.—II. *full of lentil-shaped spots* (φακός III).

Φᾰκωτός, ή, όν, (φακός) *made like lentils, lentiform.*

Φᾰλαγγάρχης, ου, ὁ, (φάλαγξ, ἄρχω) *a leader of a phalanx.* Hence

Φᾰλαγγαρχία, ας, ἡ, *the post* or *rank of a* φαλαγγάρχης.

Φᾰλαγγάω, ῶ, = φαλαγγιάω, dub.

Φᾰλαγγηδόν, (φάλαγξ) adv. *in phalanxes* or *columns*, Il. 15, 360, Polyb. 3, 115, 12.

Φᾰλαγγιάω, ῶ, (φαλάγγιον) *to be venomous* or *malignant.*

Φᾰλαγγιόδηκτος, ον, *bitten by a venomous spider*, Diosc.

Φᾰλάγγιον, ου, τό, (φάλαγξ IV): —*a spider*, esp. *a venomous one*, Plat. Euthyd. 290 A, Xen., etc.—II. *phalangium*, a medicinal herb, said to cure this spider's bite, Diosc. 3, 122.

Φᾰλαγγιόπληκτος, ον, *stung by a venomous spider*, Galen.

Φᾰλαγγίτης, ου, ὁ, (φάλαγξ) *a soldier in a phalanx*, Lat. *legionarius*, Polyb. 4, 12, 12, etc.—II. = φαλάγγιον II, Galen. [ῑ] Hence

Φᾰλαγγῑτῐκός, ή, όν, *like a phalanx*, Polyb. 18, 11, 10.

Φᾰλαγγομᾰχέω, ῶ, *to fight with* or *in a phalanx*: generally, *to fight in the ranks*, opp. to ἱππομ-, πυργομ-, Xen. Cyr. 6, 4, 18.—II. *to fight with*, i. e. *against a phalanx*: from

Φᾰλαγγομάχης, ου, ὁ, (φάλαγξ, μάχομαι) *one that fights with* (i. e. either *in* or *against*) *a phalanx*, ἐλέφας, Anth. P. 9, 285. [μᾰ]

Φᾰλαγγόω, ῶ, (φάλαγξ II. 2) *to move by rollers*, Math. Vett. Hence

Φᾰλάγγωμα, ατος, τό, *a roller*, A. B.: and

Φᾰλάγγωσις, εως, ἡ, *a disease in the eyelashes when they grow in several rows* or *turn inwards*, Paul. Aeg.

Φάλαγξ, αγγος, ἡ, *a line* or *order of battle, battle array*, Hom.; but only in Il., and the sing. only once, Τρώων ῥῆξε φάλαγγα, Il. 6, 6: elsewh. in plur., *the lines* or *ranks of an army in battle, phalanxes*, Δαναοὶ ῥήξαντο φάλαγγες, 11, 90, also, φάλαγγες ἀνδρῶν, Il. 19, 158, Hes. Th. 935.—2. *the Greek mode of drawing up infantry*, esp. in later times, *the phalanx*, i. e. *a close, compact mass* of infantry, drawn up in files usu. of 8 deep, Thuc. 5, 68, etc.: but the depth was oft. much increased, esp. by the Thebans, who formed 25 deep at Delium (Thuc. 4, 93), and brought the phalanx to great excellence under Epaminondas; though Philip of Macedon brought it to perfection:—on the Maced. phalanx, v. Polyb. 18, 12, sq., Niebuhr R. H. 3, p. 466, sqq.:—ἐπὶ φάλαγγος ἄγειν, to lead *in phalanx*, Lat. *quadrato agmine*, Xen. Cyr. 1, 6, 43, cf. 6, 3, 21.—3. generally, *the main body, centre*, as opp. to the wings (κέρατα), Ib. 7, 1, 5, etc.—4. in Xen., also, *a camp*, Ages. 2, 15, Lac. 12, 3, Eq. 8, 12.—II. *a round piece of wood, a trunk, block*, or *log*, φάλαγγες ἐβένου, Hdt. 3, 97: then, generally, *a pole, truncheon*, Plin., etc.—2. in plur., *rollers* for moving heavy loads, Lat. *palangae*, A. B. p. 115. — 3. *the beam of a balance*, Arist. Mechan. 1, 20; 20, 1.—III. *the bone between two joints* of the fingers and toes, Lat. *phalanx, internodium*, Id. H. A. 1, 15, 3.—IV. *a spider*, from the *long joints* of its legs, Ar. Vesp. 1509, Ran. 1314, Arist. H. A. 9, 1, 13; cf. φαλάγγιον. (It has been suggested that the sense of *rollers* was the first, and that hence arose the Homeric usage of φάλαγγες, *ranks of men rolling one behind another*, Dict. Antiqq. s. v. But the sense of *rollers* occurs too late to allow us to adopt this conjecture. It seems akin to φαλλός, q. v. sub fin., and cf. supra II.) [φᾰ-]

†Φάλαικος, ου, ὁ, *Phalaecus*, a general of the Phocians in the Sacred War, Aeschin. 45, 20.—2. a poet, from whom the Phalaecian verse was named, Suid.

Φάλαινα, ης, ἡ, *a whale*, Lat. *balaena*: hence, of *any devouring monster*, Lat. *bellua*, Ar. Vesp. 35. 39:—Lyc. also has φάλη, 394; and no doubt the root is the same as Scandinavian *hvalo*, our *whale*, etc.—II. (φαλός) *a moth*, such as was called ἡ πετομένη ψυχή, Hesych. [Prob. always φᾱ, as in Nic. Th. 760, Juv. 10, 14; for the places of Ar. prove nothing: and, if so, the later spelling, φάλλαινα, arose from ignorance of the quantity.]

Φᾰλάκρα, ας, ἡ, *baldness, a bald head*, Luc. Lexiph. 15.

Φᾰλακράω, ῶ, *to be bald-headed*, also φαλακριάω, Phryn. 80.

Φᾰλακροειδής, ές, (φαλακρός, εἶδος) *bald-like, like a bald head*, Dio C.

†**Φαλακρόν**, οῦ, τό, *Phalacrum*, a promontory of Corcyra, Strab. p. 324.

Φᾰλᾰκρός, ά, όν, *bald-headed, bald-pated*, Hdt. 3, 12, Ar. Nub. 540, Pac. 771, etc.—II. ὁ φαλακρός was the name of a famous fallacy, of the same kind as the Lat. *acervus*, cf. Horat. Epist. 2, 1, 45, Diog. L. 2, 108. (From φαλός, φαλαρός, but not a compd. of ἄκρος.) [ᾱκρ in Ar. Nub. 540.] Hence

Φᾰλακρότης, ητος, ἡ, *baldness*, Lat. *calvities*, Arist. H. A. 3, 11, 8.—II. *a bald head.*

Φᾰλακρόω, ῶ, (φαλακρός) *to make bald*; pass., *to become bald*, Hdt. 3, 12. Hence

Φᾰλάκρωμα, ατος, τό, *that which is made bald, a bald head*, LXX.: hence used for *a bald man*, Cic. Att. 14, 2: and

Φᾰλάκρωσις, εως, ἡ, *a becoming bald, baldness*, Plut. 2, 652 F.

Φᾰλανθίας, or -τίας, ου, ὁ, *a bald man*, Luc. Philops. 18.

†**Φάλανθον**, ου, τό, *Mt. Phalanthus*, in Arcadia, Paus. 8, 35, 9.

†**Φάλανθος**, ου, ἡ, *Phalanthus*, a city of Arcadia, Paus. 8, 35, 9.—II. ὁ, son of Agelaus, Paus. l. c.—2. a Spartan, leader of the Partheniae to Tarentum, Strab. p. 278 sqq.—Others in Ath.; etc.

Φάλανθος, ον, = φαλακρός, Anth. P. 9, 317; cf. φαλανθίας.

†**Φάλαννα**, ης, ἡ, *Phalanna*, a city of Thessaly, Strab. p. 440.—Lyc. 904 has τὸ Φάλᾱνον.

Φάλᾰρα, τά, (φάλος):—once in Hom., Il. 16, 106, as *parts of the helmet*, prob. *the cheek-pieces*, cf. φάλος sub fin.: the sing. occurs in the phrase φάλαρον τιάρας, the head-dress of the old Persian kings, only in Aesch. Pers. 661, and even here prob. to be understood of *the cheek-covering*, mentioned by Strab. p. 734, and still to be seen on Parthian coins.—II. later, mostly, *the cheek-pieces of horses and mules*, adorned with embossed straps, Lat. *phalerae* (*falerae*), etc., Hdt. 1, 215, Xen. Hell. 4, 1, 39; ἀμπυκτήρια φ πώλων, Soph. O. C. 1070; cf. Eur. Supp. 586.—Cf. φαλαρός. [ᾰ]

†**Φάλαρα**, ων, τά, *Phalara*, a town of Thessaly, Strab. p. 60: hence ὁ Φαλαρεύς, *an inhab. of P.*

†**Φαλαρεύς**, έως, ὁ, *Phalareus*, masc. pr. n., Paus. 5, 17, 10.

Φᾰλᾰρίζω, (Φάλαρις) *to be a very Phalaris* for cruelty.

Φᾰλᾱρίς, ιδος, ἡ, Ion. φαληρίς, (φαλαρός):—*a coot*, Lat. *fulica atra*, so called from its *bald white head*, Ar. Ach. 875, Av. 565 (in Ion. form), Lat. *phalāris, phalēris*. Acc. to Buttm., Lexil. s. v. φάλος 10, the bird in some parts of Germany is called the *Blesshuhn*, from the white patch (*Blesse*) on its head.—II. *a* kind of *grass, the ears of which* prob. *were like the plume of a helmet*, Phal. *canariensis*, Diosc. 3, 159.

†**Φάλαρις**, ιος and ιδος, ὁ, *Phalaris*, a tyrant of Agrigentum in Sicily, notorious for his cruelty, Pind. P. 1, 187; Luc. Phalar.

Φᾰλᾰρισμός, οῦ, ὁ, (Φαλαρίζω) *cruelty like that of Phalaris*, Cic. Att. 7, 12.

Φάλαρον, τό, v. sub φάλαρα.

Φᾰλᾱρός, ά, όν, Dor. for the Ion. φαληρός,—also written proparox.:—acc. to Buttm. (Lexil. s. v. φάλος 10), *having a patch of white*, as ὁ κύων ὁ φάλαρος is (prob.) a black dog, *with a patch of white* on his head, Theocr. 8, 27; so, ὁ Φάλαρος, as a ram's name, Id. 5, 103:—cf. φαλαρίς. So Buttm. explains ὄρη χιόνεσσι φάληρα in Nic. Th. 461, hills *with white patches* of snow, or *crested* with snow, cf. φαληριάω. Others explain it simply *white*; but v. Buttm. l. c. (From φαλός, ή, όν.)

†**Φάλᾱρος**, ου, ὁ, Dor. = Φάληρος, *Phalārus*, a ram's name, Theocr. 5, 103.—II. a river of Boeotia, Paus. 9, 34, 5: cf. Φλίαρος.

†**Φαλάσαρνα**, ης, ἡ, *Phalasarna*, a city of Crete, on the west coast, Strab. p. 474.

†**Φαλέας**, ου, ὁ, *Phaleas*, a Chalcedonian, Arist. Pol. 2, 4, 1.

†**Φαλερῖνος**, ου, ὁ, *of Falerii, Falerian*, οἶνος, Ath. 27 A.

†**Φαλέριον**, ου, τό, the city *Falerii* of the Falisci, Steph. Byz.; cf. Strab. p. 226.

ΦΑ΄ΛΗ, ἡ, v. sub φάλαινα.

Φᾰληριάω, ῶ, (φαληρός) *to be* or *become white*, κύματα φαληριόωντα, waves *crested with white foam*, Il. 13, 799,—the only place where the word occurs.

†**Φαληρικός**, ή, όν, *of Phalerum, Phaleric*, e. g. τὸ Φαληρικὸν τεῖχος, one of the long walls of Athens, reaching to Phalerum, Thuc. 2, 13.

Φᾰληρίς, ίδος, ἡ, v. φαλαρίς.

†**Φαληροῖ**, adv., *at Phalerum*, Plut. Thes. 17.

Φάληρον, ου, τό, †usu., and Φαληρός, οῦ, ὁ†, *Phalerum*, the western harbour of Athens, †Hdt. 6, 116; 8, 91†: Φαληρόθεν, *from Phalerum*, Plat. Symp. 172 A.

†**Φαληρόνδε**, adv., *to Phalerum*, Thuc. 1, 107.

†**Φάληρος**, ου, ὁ, *Phalerus*, one of the Lapithae, Hes. Sc. 180.—2. son of Alcon of Athens, an Argonaut, said to have constructed Phalerum, Ap. Rh. 1, 96; Paus. 1, 1, 4.—3. a Trojan, Qu. Sm. 8, 293.—4. founder of Soli in Cyprus, Strab. p. 683.

Φᾰληρός, ά, όν, Ion. for φαλαρός, q. v.

Φᾰλῆς, or φάλης, ητος, ὁ,=φαλλός, q. v., Ar. Thesm. 291, Lys. 771, Theocr. Ep. 4, 3; φάλης is said to be the Dor. form, φαλῆς the Att.—II. Φᾰλής, ῆτος, ὁ, *Phales*, an inferior deity, associated with the worship of Bacchus, Ar. Ach. 263, sqq.

†**Φαλίας**, ου, ὁ, *Phalias*, son of Hercules, Apollod. 2, 7, 8.

†**Φαλῖνος**, ου, ὁ, *Phalīnus*, a Greek in the service of Tissaphernes, Xen. An. 2, 1, 7.

Φᾰλιόπους, ὁ, ἡ, neut. -πουν, gen. -πόδος, (πούς) *white-footed*: from

Φάλιος, α, ον,=φαλαρός, Call. Fr. 176. [ᾰ]

†**Φάλιος**, ου, ὁ, *Phalius*, a citizen of Corinth, of the race of the Heraclidae, founder of Epidamnus, Thuc. 1, 24: cf. Strab. p. 316.

Φᾰλίς, ίδος, ἡ, the priestess of Juno at Argos, prob. from φαλός, because of her *white dress*, Euseb.

†**Φαλίσκοι**, ων, οἱ, *the Falisci*, a people of Etruria, Polyb. 1, 65, 2. Hence

†**Φαλίσκον**, ου, τό, and Φάλισκος, ου, ἡ,=Φαλέριον.

Φάλκης, ου, ὁ, also φάλκις and φόλκις, ὁ, *a piece in a ship*, acc. to Poll. τὸ τῇ στείρᾳ προςηλούμενον, of which the inner side was called ἐπιφολκίς, ἐφολκίς or ῥινοτήρια. (Prob. akin to φάλαγξ II, cf. Buttm. Lexil. s. v. φολκός 8.

†**Φάλκης**, ου, ὁ, *Phalces*, a Trojan, Il. 14, 513.—Others in Strab. p. 389: Paus.; etc.

Φαλλᾰγώγια, (sc. ἱερά), τά,=φαλληφόρια.

Φάλλαινα, ἡ, v. φάλαινα:—φάλληνος, ον, v. φαλλός.

Φαλληφορέω, ῶ, *to solemnize the* φαλληφόρια, Plut. 2, 365 C.

Φαλληφόρια, ων, τά, (sc. ἱερά), *a festival* of Bacchus *in which a phallus was carried in procession*, Plut. 2, 355 E: from

Φαλληφόρος, ον,=φαλλοφόρος.

Φαλλικός, ή, όν, *of* or *for the* φαλλός:—τὸ φαλλικόν (sc. μέλος) *the phallic song*, Ar. Ach. 261.

Φαλλοβᾰτέω, ῶ, *to mount on a phallus-shaped-pillar*: from

Φαλλοβάτης, ου, ὁ, (φαλλός, βαίνω) *one who mounts on a phallus-shaped pillar, a phallic priest*, Luc. Dea Syr. 29. [βᾰ]

ΦΑΛΛΟ΄Σ, οῦ, ὁ, *membrum virile*, esp. *a figure thereof*, which was borne in solemn procession in the Bacchic orgies, as an emblem of the generative power in nature, Hdt. 2, 48, 49, Ar. Ach. 243, etc.:—the worship of the Lingam, still found in Hindostan, is of the same nature. The φαλλός was strictly of wood, esp. of fig *wood*, cf. Meineke Strattis Ψυχαστ. 4: hence the adj. φάλληνος, ον, is used for *wooden*, Orac. ap. Oenom. Euseb. (The same as φάλης or φαλῆς, Lat. *palus*, Germ. *Pfahl*, our *pale, pole*, cf. φάλαγξ II.)

Φαλλοφορέω, ῶ, *to celebrate a Bacchic festival*, Ath. 445 B: from

Φαλλοφόρος, ον, (φαλλός, φέρω) *bearing a phallus*, Ath. 622 D, sq.

Φᾰλός, ή, όν, (φάος) *light, bright, shining, white.* (Hence φάλιος, φαλαρός, -ηρός, φαληριάω, φαλακρός, φάλανθος, φαλαρίς).

ΦΑ΄ΛΟΣ, ου, ὁ, *a part of the helmet* worn by the Homeric heroes; but what it was, is very hard to say. It was in the front, since sword-blows fall on it, Il. 3, 362; 16, 338; and a spear passes through it into the forehead, Il. 4, 459; it was *just under* the plume (λόφος), Il. 13, 614; it projected beyond all other parts, so that the φάλοι of two helmets touched in front, Il. 13, 132; 16, 216: we also hear of a helmet being ἀμφίφαλος, Il. 5, 743; 11, 41. From these passages, Buttm. adopts the usual notion that the φάλος was what was afterwards called the κῶνος, *a metal ridge in which the plume was fixed*, cf. Schol. Victor. Il. 10, 358. But it is evident that the Scholiasts were as much at fault as we can be. And to us the passages seem rather to show that the φάλος was *the shade* or *forepiece of the helmet*; and that an ἀμφίφαλος κυνέη was one that had a like projection behind as well as before, such as may be seen in the representations of many ancient helmets: then the φάλαρα would be pieces *attached to the* φάλος, as the cheek-pieces usu. are: but τετραφάληρος prob. comes from a different root, connected with φαληριάω, etc., *four-crested*, v. Buttm. ut supra 9. (φάλος may be connected with φάλης, φάλλος, from the notion of *projection*.) [ᾰ]

Φάμα, ἡ, Dor. for φήμη.

Φάμεν, Ion for ἔφαμεν, 1 pl. impf from φημί, Hom.—2. enclit., 1 pl pres., Il. 15, 735. [ᾰ]

†**Φαμενώφ**, ωφος, ὁ, *Phamenoph*, the Aegyptian name of Memnon, Paus. 1, 42, 3.

Φᾱμί, Dor. for φημί.

Φάν, poet. for ἔφησαν, 3 pl. impf. from φημί, Hom. [ᾰ]

†**Φαναγόρας**, *ου* Ion. *εω*, *ὁ*, *Phanagoras*, father of Oenetas, Hdt. 7, 214.

†**Φαναγορία**, *ας*, *ἡ*, and *-γόριον*, *ου*, *τό*, *Phanagoria* or *-orium*, a commercial city in Asiatic Sarmatia, Strab. p. 494: in Dion. P. *Φαναγόρη*, and in Scyl. *ἡ Φαναγόρου πόλις*.

†**Φαναί**, *ῶν*, *αἱ*, *Phanae*, southern promontory of Chios, and a port near it, Thuc. 8, 24; Strab. p. 645.—In Ar. Av. 1694 a play upon this with allusion to a supposed derivation from *φαίνω*.

Φᾰναῖος, *α*, *ον*, (*φανή*):—*giving* or *bringing light*, epith. of Jupiter, Eur. Rhes. 355; also of Apollo.

Φᾱνάριον, *ου*, *τό*, dim. from *φανός*. [*νᾰ*]

†**Φανάροια**, *ας*, *ἡ*, *Phanaroea*, a district in Pontus, Strab. p. 556.

†**Φάνας**, *ὁ*, *Phanas*, a Messenian, victor at Olympia, Paus. 4, 17, 9.

Φᾰνεῖμεν, Att. 1 pl. opt. aor. 2 pass. of *φαίνω*, Aesch.

Φάνεν, Aeol. and poet. for *ἐφάνησαν*, 3 pl. aor. 2 pass. of *φαίνω*, Od. 18, 68: but *φᾰνέν*, part. neut. of same tense.

Φᾰνερολογία, *ας*, *ἡ*, *an open speech.*

Φᾰνερόμῑσος, *ον*, (*φανερός*, *μισέω*) *openly hating*, *an open enemy*, opp. to *φανερόφιλος*, Arist. Eth. N. 4, 3, 28.

Φᾰνεροποιέω, *ῶ*, *to make manifest*: *to illustrate*, *explain.* Hence

Φανεροποίησις, *εως*, *ἡ*, and *φανεροποιΐα*, *ἡ*, *a making manifest*: *a manifestation*, *explanation.*

Φᾰνερός, *ά*, *όν*, also *ος*, *ον*, Eur. Bacch. 991, 1011 (*φαίνω*):—*open to sight*, *open*, *φανεραὶ ἐςβολαὶ ἐς Αἴγυπτον*, Hdt. 3, 5; *φανερὰ ὁδός*, Pind. O. 6, 124; *visible*, *φανερὸς ὄμμασι*, Eur. Bacch. 501, etc.; *φ. οὐσία*, *real* property, opp. to money, Andoc. 15, 38, Isae. 59, 18, Dem. 986, 25; so, *φανερὸν κεκτῆσθαι μηδέν*, to have no *real* property, Dinarch. 99, 13:—*φ. ψήφῳ*, by *open* vote, opp. to *κρύβδην*, Dem. 1078, 19.—2. *plain*, *manifest*, *evident*, *φανερὸν τιθέναι τι*, Pind. O. 13, 139; *εἰ φανεροὶ ἐγένοντο ἐν τῇ Ἑλλάδι*, if they *showed* themselves in Hellas, Hdt. 2, 146:—in Hdt., and Att. very freq. c. part., like *φαίνεσθαι*, as, *φανεροί εἰσι ἀπικόμενοι*, they are *known* to have come, Hdt. 3, 26; *ἐπισπεύδων φανερὸς ἦν*, Id. 7, 18; *φ. ἐκβὰς τοῦ πλοίου ἀλλ' οὐκ εἰςβὰς πάλιν*, Antipho 132, 10; freq. in Plat., etc., Jelf Gr. Gr. § 684; but *φανερός* (*ἐστι* or *γίγνεται*) is also followed by *ὅτι..*, *ὅπως..*, Xen. Cyr. 2, 2, 12, Mem. 1, 1, 17; who also has the impers. *φανερόν ἐστιν ὅτι..*, Ib. 3, 9, 2, etc.:—*φανερὸν δέ*, as an independent clause, usu. followed by *γάρ*, now this is *evident*, for.., Wolf Dem. Lept. 459, 28, cf. *τεκμήριον*, *μαρτύριον*:—*ἐκ τοῦ φανεροῦ*=adv. *φανερῶς*, Hdt. 5, 96; 8, 126, and Att.;—so *ἐν φανερῷ*, *ἐν τῷ φανερῷ*, Xen. Ages. 5, 7, Cyr. 7, 5, 55, etc.; *κατὰ τὸ φανερόν*, Ar. Thesm. 525.—3. of persons, *known*, *famous*, *renowned*, Xen. Cyr. 7, 5, 58.—II. adv. *-ρῶς*, first in Hdt. 9, 71.

Φᾰνερόφιλος, *ον*, (*φανερός*, *φίλος*) *openly loving*, *an open and undisguised friend*, opp. to *φανερόμισος*, Arist. Eth. N. 4, 3, 28.

Φᾰνερόω, *ῶ*, (*φανερός*) *to make manifest*, N. T.—II. *to make known* or *famous*:—pass., *to become* so, *ἐφανερώθη ἐς τοὺς Ἕλληνας μεγίστησι δαπάνῃσι*, Hdt. 6, 122. Hence

Φᾱνέρωσις, *ἡ*, *a making visible*: *a manifestation.*

Φάνεσκε, v. sub *φαίνω*, Hom. [*ᾰ*]

Φᾰνή, *ῆς*, *ἡ*, (*φαίνω*) *a torch*: usu. in plur. *αἱ φαναί*, solemn *torch-processions*, such as took place in the Bacchic orgies, Eur. Ion 550, Rhes. 943.

Φανήῃ, Ep. for *φανῇ*, 3 sing. subj. aor. 2 pass. of *φαίνω*.

Φανήμεναι, for *φανῆναι*, inf. aor. 2 pass. of *φαίνω*, Il.

Φάνης, *ητος*, *ὁ*, *Phanes*, a mystic divinity in the Orphic rites, representing the first principle of the world.—†2. masc. pr. n., of Halicarnassus, Hdt. 3, 4, 11†. [*ᾰ*]

Φᾰνητιάω, *ῶ*, desiderat. of *φαίνομαι*, *to wish to appear*, *have a desire to show one's self*, late word, Lob. Phryn. 80.

Φᾰνητίζω,=*φανερόω*, dub.

Φᾰνηφόρος, *ον*, (*φανή*, *φέρω*):—*torch-bearing*: metaph., *having charge of sacred rites* or *mysteries*, *ἱερεὺς Φοίβου*, v. l. Anth. P. append. 164.

†**Φανίας**, *ου* poet. *εω*, *ὁ*, *Phanias*, an Athenian, Xen. Hell. 5, 1, 26.—2. a historian of Eresus in Lesbos, a pupil of Aristotle, Strab. p. 618; Plut. Sol. 14.—3. a poet of the Anthology, Anth. P. 4, 1, 54.—Others in Diog. L.; etc.

†**Φᾱνίον**, *ου*, *ἡ*, *Phanium*, fem. pr. n., Anth. P. 12, 53.

Φᾱνίον, *ου*, *τό*, dim. from *φανός*, Mel. 78, 4, 5; 79, 2.

†**Φανόδημος**, *ου*, *ὁ*, *Phanodemus*, a writer, Ath. 20 A.

†**Φανόδικος**, *ου*, *ὁ*, *Phanodicus*, masc. pr. n., Diog. L.; etc.

†**Φανοθέα**, *ας*, *ἡ*, *Phanothea*, an early Epic poetess, Clem. Al.

†**Φανοκλῆς**, *έους*, *ὁ*, *Phanocles*, a Greek elegiac poet, Plut.—Others in Dion. H.; etc.

†**Φανόκριτος**, *ου*, *ὁ*, *Phanocritus*, a writer, Ath. 161 C.

†**Φανόμαχος**, *ου*, *ὁ*, *Phanomachus*, an Athenian general, son of Callimachus, Thuc. 2, 70.

Φᾱνομηρίς, *ίδος*, *ἡ*,=*φαινομηρίς*.

Φᾱνόπτης, *ου*, *ὁ*, *an opening for light*, *a window.*—II. *a small house*: late word.

Φᾱνός, *ή*, *όν*, (*φαίνω*):—*light*, *bright*, *πῦρ*, *θέα*, Plat. Phil. 16 C, Rep. 532 C: *τὸ φανόν*, *brightness*, *light*, Ib. 518 C, Xen. Cyn. 5, 18:—of garments, *washed clean*, *σισύρα*, *χλαῖνα*, Ar. Ach. 845, Eccl. 347.—2. *clear*, *bright*, *joyous*, like *φαιδρός*, *φανοῖς ἐν εὐφροσύναις*, Aesch. Pr. 540; *φ. βίον διάγειν*, Plat. Phaed. 256 D; opp. to *σκοτώδης*, Id. Rep. 518 A.—3. *visible*, *manifest.*—4. *famous*, *φ. καὶ ἐλλόγιμος*, Plat. Symp. 197 A.—II. *Φᾶνος*, *ὁ*, (properisp.) the name of a sea-god. [*ᾱ* always, Draco p. 86, 5: the compar. and superl. therefore are *φανότερος*, *-ότατος*, not, as commonly written, *φανώτερος*, *-ώτατος*.]

Φᾱνός, *οῦ*, *ὁ*, (in Aesch. *πᾱνός*, q. v.), *a lamp*, *lantern*, *torch*, Ar. Lys. 308, Anth. P. 12, 116, cf. Schol. Hephaest. p. 2.

†**Φᾱνός**, *οῦ*, *ὁ*, *Phanus*, an Athenian, secretary of Cleon, Ar. Eq. 1256.—2. a Pythagorean, Alex. Tarant. 1, 16.—3. a relative of Aphobus, Dem. 851, 22.

†**Φανοσθένης**, *ους*, *ὁ*, *Phanosthenes*, a general of the Athenians from Andros, Xen. Hell. 1, 5, 18.

†**Φανοστράτη**, *ης*, *ἡ*, *Phanostrate*, an Athenian female, daughter of Stratius, Dem. 1056, 27.—2. a courtesan, Id. 610, 17.

†**Φανόστρατος**, *ου*, *ὁ*, *Phanostratus*, father of Demetrius Phalereus, Paus. 1, 25, 6.—2. an Athenian, Dem. 1258, 23.—Others in Isae.; etc.

†**Φανοτεῖς**, *έων*, *οἱ*, *the inhab. of Phanoteus*, *the Phanotians*, Polyb. 5 96, 4, who also calls the city *ἡ τῶν Φανετέων πόλις*.

†**Φανοτεύς**, *έως*, *ὁ*, *Phanoteus*, a city of Phocis, earlier Panopeus, Thuc. 4, 89.—II. an hereditary friend of Orestes of Phocis, Soph. El. 45.

†**Φανοτίς**, *ίδος*, *ἡ*, fem. adj., *of Phanoteus*; the territory of Ph., Thuc. 4, 76.

Φᾱνότης, *ητος*, *ἡ*, *brightness*, *clearness*, Aristid.

Φᾱνόω, *ῶ*,=*φαίνω*, Strab.

Φαντάζω, f. *-άσω*, *to make visible*, *clear* or *manifest*, usu. with collat. notion of doing it frequently: later also *to display*, *present.*—II. usu. in pass., like *φαίνομαι*, *to become visible*, *appear*, *show one's self*, *τινί*, Hdt. 4, 124; 7, 15; *μηδὲ φαντάζου δόμων πάροιθε*, Eur. Andr. 876, cf. Phoen. 93:—*to make a show* or *parade*, Lat. *se ostentare*, Schweigh. Hdt. 7, 10, 5.—2. *φαντάζεσθαί τινι*, *to be like* some one, *take* his *form*, Aesch. Ag. 1511.—3. *to appear* or *seem* so and so, Plat. Hipp. Maj. 300 C, etc.—4. used for *συκοφαντεῖσθαι*, *to be informed against*, in Ar. Ach. 823.—III. mid., c. acc. rei, *to place before one's mind*, *present* or *represent* an object *to one's self.* Hence

Φαντᾰσία, *ας*, *ἡ*, *a making visible*, *showing*: esp., *a displaying*, *parading*, Lat. *ostentatio*, Posidon. ap. Ath. 212 C.—II. *the look* or *appearance* of a thing: esp., *a showy appearance*, *show*, *display*, *parade*, Polyb. 32, 12, 6.—III. as a term of philosophy, *the power of perception and presentation in the mind*, by which *it places* objects *before* itself, *presents* or *represents* them to itself, (the object so presented being the *φάντασμα*), first in Plat., and Arist., v. Plat. Soph. 260 E—264 A; *φ. καὶ αἴσθησις*, Theaet. 152 C; cf. Stallb. Phileb. 39 B, Plut. 2, 1084 F.—2. with the Stoics, *the perception* or *impression* received by the mind.—(the object producing the impression being *τὸ φανταστόν*,—and *τὸ φανταστικόν* the same passive state produced by unreal or imaginary *φανταστά*, Plut. 2, 900 D, E, etc.):—hence, in fact,=*φάντασμα*, *the object producing the impression*, *an image*, Cicero's *visum*, Plat. Theaet. 161 E, Chrysipp. ap. Plut. 2, 1046 F, 1055 F, sqq.

Φαντᾰσιαστικός, *ή*, *όν*,=*φανταστικός*, Plut. 2, 431 B, 432 C.

Φαντᾰσιοκοπέω, *ῶ*, *to conceive vain fancies* or *hopes*, LXX.: from

Φαντᾰσιοκόπος, *ον*, *conceiving vain fancies* or *hopes.*

Φαντᾰσιοπλήκτως, adv., *in a manner that strikes the senses* or *imagination*, M. Anton. 1, 7.

Φαντᾰσιόω, *ῶ*, (*φαντασία*) *to bring images* or *presentations before the mind*:—usu. as dep. pass., *φαντασιόομαι*, *to have* or *form images* or *presentations*, c. acc. rei, Plut. 2, 236 D: generally, *to possess the faculty of presentation*, Ib. 960 D.

Φάντασις, *εως*, *ἡ*, (*φαντάζω*)=*φαντασία*, *an appearing*, *appearance*, Lat. *visum*, Plat. Tim. 72 B.

Φαντᾰσιώδης, *like φαντασίαι*, *full thereof*, Eust.

†**Φαντασίων**, *ωνος*, *ὁ*, *Phantasion*, a name formed by Luc. Ver. H. 2, 33.

Φάντασμα, *ατος*, *τό*, (*φαντάζω*):—*an appearance*, *image*, *phantom*, *spectre*, like the more usu. *φάσμα*, Aesch. Theb. 710, cf. Pors. Or. 401: *a vision*, *dream*, Theocr. 21, 30.—2. esp., *an* *image presented to the mind by an object*, Lat. *visum*, Plat. Phaed. 81 D, etc.: hence—3. *a mere image, unreality*, opp. to τὸ ὄν, to ἀλήθεια, etc., Plat. Parm. 166 A, Rep. 598 B, etc.; distinguished from εἰκών, Id. Soph. 236 C:—cf. φαντασία III.

Φαντασμάτιον, ου, τό, dim. from foreg., Plut. 2. 766 B.

Φαντασμός, οῦ, ὁ,=φάντασμα, Timon ap. Diog. L. 9, 25.

Φανταστής, οῦ, ὁ, *one who makes a parade, a boaster.*

Φανταστικός, ή, όν, (φαντάζω) *able to present* or *represent*, Plat. Soph. 267 A: ἡ -κή (sc. τέχνη), *the faculty of representation*, Ib. 236 D. etc.—II. *able to perceive*; cf. φαντασία III.

Φανταστός, ή, όν, verb. adj. from φαντάζω, *acting upon the* φαντασία, q. v. (signf. III).

†Φάντης, ου, ὁ, *Phantes*, one of the sons of Aegyptus, Apollod. 2, 1, 5.

Φαντί, Dor. for φασί, 3 plur. pres. from φημί.

†Φαντίας, ου, ὁ, *Phantias*, a celebrated pilot of Athens, Lys. 702, 5.

†Φανώ, οῦς, ἡ, *Phano*, daughter of Neaera, Dem. 1358, 5.

Φάο, Ep. for φάσο, imperat. pres. mid. of φημί, Od. 16, 168, etc.

Φαόβιος, ον, (φάω, βιός) *with glittering bow.*

Φᾰολκός, όν,=φολκός, late.

Φάος, εος, τό, contr. φῶς, φωτός, and then resolved (in nom. and acc.) φόως: plur. φάεα, rarely φῶτα, as in Strab.:—Hom. uses φάος and φόως, never φῶς, and forms the oblique cases from φάος only: Pind has only φάος, and so the Trag. almost always in lyrics, while in dialogue they have both φάος and φῶς, whereas only φῶς is used in Att. prose, (however we find gen. φάους in Xen. Cyr. 4, 2, 9 and 26):—a dat. φῷ is quoted from Eur. by E. M. p. 803; and a dat φαΐ occurs in Or. Sib.: (φάω). *Light*, esp. *daylight*, ἤδη μὲν φάος ἦεν ἐπὶ χθόνα, Od. 23, 371; κατέδυ λαμπρὸν φάος ἠελίοιο, Il. 1, 605, etc.: also of living men, ζώειν καὶ ὁρᾶν φάος ἠελίοιο, Il. 18, 61. 442, Od. 4, 540, etc.; opp. to λείπειν φάος ἠελίοιο; so in Att., ζῇ τε καὶ φάος βλέπει, Aesch. Pers. 299 etc.; ἐν φάει εἶναι, Soph. Phil. 415, etc.; ἐν Διὸς φάει, Eur. Hec. 707; πέμπειν τινὰ ἐς φῶς, ἐξ Ἅιδου πρὸς φῶς ἀναπέμπειν, ἀνάγειν εἰς φῶς, Aesch. Pers. 630, Soph. Phil. 625, Ar. Av. 699:—but, εἰς φῶς ἰέναι, to come into *the light*, i. e. *into public*, Soph. Phil. 1353; so, εἰς φῶς λέγειν, ἄγειν, etc., Ib. 581, cf. Fr. 657, Plat. Prot. 320 D; τὸ φῶς κόσμον παρέχει, *light* (i. e. *publicity*).., Xen. Ages. 9, 1: φῶς γίγνεται, it becomes *light*, i. e. day is breaking, Plat. Prot. 311 A; ἕως ἔτι φῶς ἐστι, while there is still *light*, Id. Phaed. 89 C; so ἐν φάει, Od. 21, 429; κατὰ φῶς, by *day*, Xen. Cyr. 3, 3, 25.—2. *the light* of a torch, etc., *a light*, τίς τοι φάος οἴσει; Od. 19, 24, cf. 34, 64; φάος πάντεσσι παρέξω, 18, 316; so, φῶς δαίων, Aesch Cho. 863; ποιεῖν, Xen Hell. 6, 2, 29; κατὰ φῶς πίνειν, to drink by the *fire*, Id. Cyr. 7, 5, 27: *a light*, Id. Hell. 5, 1, 8.—3. *a window*, φῶτα μετατιθέναι, Plut. 2, 515 B: so Lat. *lumen.*—II. *light*, as a metaph. for joy, deliverance, happiness, victory, and the like, φόως δ' ἑτάροισιν ἔθηκεν, Il. 6, 6; ἐπὴν φάος ἐν νήεσσι θήῃς, Il. 16, 95; and of persons, ἤν πού τι φόως Δαναοῖσι γένωμαι, Ib. 39, cf. 8, 282, etc.; Ἀκραγαντίνων φάος, Pind. I. 2, 25, etc.:—esp. in addressing persons, (like the Oriental '*light* of my life!' '*light* of my eyes!' etc.), ἦλθες, Τηλέμαχε, γλυκερὸν φάος, Od. 16, 23; 17, 41; ὦ φίλτατον φῶς, Schäf. Soph. El. 1224; ὦ μέγιστον Ἕλλησιν φάος, Eur. Hec. 841; cf. ὄμμα IV, φέγγος fin.—III. in plur. φάεα, *the eyes*, like Lat. *lumina*, Od. 16, 15; 17, 39; 19, 417: so, in sing., of the Cyclops' *eye*, Eur. Cycl. 633. [ᾰ mostly; but Hom. always has ᾱ in nom. and acc. plur. φᾱεα; and so dat. plur. φᾱεσι in Call. Dian. 71, whereas in φάεσσι, α is short: so in the compd. περιφᾱεα κύκλα, Opp. H. 2, 6.]

†Φαουεντία, ας, ἡ, *Faventia*, a city in northern Italy, Strab. p. 217.

Φάρ, αρός, τό, *spelt*, the Lat. *far.*—II. a kind of *garment*, cf. φᾶρος.

†Φάρα, ας, ἡ,=Φαραί I.—2. a city in the territory of Carthage, Strab. p. 831.

Φᾰράγγιον, ου, τό, dim. from φάραγξ.

Φᾰραγγώδης, ες, (εἶδος) *like a chasm* or *ravine, full of chasms*, Arist. H. A. 6, 28, 1: from

Φάραγξ, αγγος, ἡ, *a mountain* or *rock with clefts, a deep chasm, ravine, gully, cleft*, Aesch. Pr. 15, 142, etc., Thuc. 2, 67, Xen. Hell. 7, 2, 13, Dem. 793, 6: akin to φάρυγξ. [φᾰ]

†Φᾱραί, ῶν, αἱ, *Pharae*, an ancient city of Achaia, Polyb. 2, 41; in Strab. p. 386 Φάρα: hence Φαρεῖς, Ion. Φαρέες, έων, οἱ, *the inhab. of Pharae*, Hdt. 1, 145; or Φαραιεῖς, έων, οἱ, Polyb. 4, 6, 9.—2. Ep. and Ion. Φηραί, a city of Messenia on the Nedon, Il. 9, 151, residence of Diocles, Od. 3, 488: also in sing. Φηρή, Il. 5, 543, and Φεραί, Xen. Hell. 4, 8, 7: hence οἱ Φαραῖται, *the inhab. of P.*, Paus. 3, 26, who assigns it to Laconia 4, 16, 8, but cf. 4, 3, 2.—3. a city of Boeotia, Strab. p. 405.

†Φαρανδάκης, ου, ὁ, *Pharandaces*, a Persian, Aesch. Pers. 31.

†Φαρανδάτης, ου, ὁ, *Pharandātes*, a leader of the Colchians in the Persian army, Hdt. 7, 79.

†Φάραξ, ακος, ὁ, *Pharax*, an Athenian, father of Styphon, Thuc. 4, 38.—2. a naval commander of the Lacedaemonians, Xen. Hell. 3, 2, 12.

†Φαρασμάνης, ους, ὁ, *Pharasmanes*, a king of the Chorasmians, Arr. An. 4, 15, 4.

Φᾰράω, ῶ, *to plough*, ἄφαρον φαρόωσι (sc. γῆν), Call. Fr. 183:—cf. ἄφαρος, ἀφάρωτος. (Buttm. Lexil. s. v. φολκός 5, derives it not from ἀρόω, but from φάρω, akin to φάρυγξ and φαρσός.)

†Φαραώ, ὁ, *Pharaoh*, a common name of the kings of Aegypt, N. T.

Φάργνῡμι, metaph. for φράγνυμι, φράσσω, Hesych.

†Φαρές, ὁ, *Phares*, masc. pr. n., N. T.

Φᾰρέτρα, ας, ἡ, Ion. φᾰρέτρη, (φέρω):—*a quiver* for arrows, Lat. *pharetra*, ἰοδόκος, Il. 15, 443; it had a cover (πῶμα), Od. 9, 314; hence called ἀμφηρεφής, Il. 1, 45; also in Pind., and Att.

Φᾰρετρεών, ῶνος, ὁ,=foreg., Hdt. 1, 216; 2, 141, etc.

Φᾰρέτριον, ου, τό, dim. from φαρέτρα, Mosch. 1, 20.

Φᾰρετροφόρος, ον, (φαρέτρα, φέρω) *bearing a quiver*, Mel. 91.

†Φαρζιρίς, ἡ, a Persian name which the Greeks changed to Παρύσατις, Strab. p. 785

Φᾰρικόν, οῦ, τό, some kind of *poison*, Nic.

Φάριον, ου, τό, dim. from φᾶρος [ᾰ]

†Φᾶρις, ιος, ἡ, *Pharis*, an ancient city of Laconia on the Phellias, Il. 2, 582: cf. Strab. p. 363; Paus. 3, 20, 3: its *territory*, ἡ Φαραία, Strab. l. c.—II. ὁ, son of Mercury and Philodamia, founder of Pharae in Messenia, Paus. 4, 30, 2.

†Φαρισαῖος, ου, ὁ, *a Pharisee*, N. T.: οἱ Φαρισαῖοι, *the Pharisees*, a sect of the Jews, proud and self-righteous, N. T.

†Φαρισμάνης, ους, ὁ, *Pharismanes*, Persian pr. n., Arr. An. 6, 27, 2: cf. Φαρασμάνης.

†Φαρκᾱδών, όνος, ἡ, *Pharcadon*, a city of Thessaly, on the Peneüs, Strab. p. 438.

Φαρκῑδόω, ῶ, (φαρκίς) *to wrinkle*:—pass. φαρκιδούμενος, *wrinkled.*

Φαρκῑδώδης, ες, (φαρκίς, εἶδος) *wrinkled, full of wrinkles*, Foës. Oecon. Hipp.

Φαρκίς, ῖδος, ἡ, (φάρω):—*a wrinkle, fold*, Soph. Fr. 955. [ῑ]

Φαρκτός, ή, όν,=φρακτός, Hesych.

Φάρκτω,=φράσσω, Phot.

Φαρμᾰκάω, ῶ, (φάρμακον):—*to suffer from the effect of poison, be ill and out of one's senses*, Dem. 1133, 26, Plut. 2, 1016 F, etc.—II. *to desire, require medicine*, Luc. Lexiph. 4.

Φαρμᾰκεία, ας, ἡ, (φαρμακεύω):—*the using of medicine*, esp. of *purgatives, pharmacy*, Hipp., and Plat.: in genl. *the use of any kind of drugs, potions, spells*, etc., Plat. Legg. 933 B:—also, *poisoning*, or, *witchery, witchcraft*, Lat. *veneficium*, Dem. 1025, 11, Polyb., etc.

Φαρμάκεια, ας, ἡ,=φαρμακίς, Arist. H. A. 6, 18, 10; 9, 17, 1.

†Φαρμάκεια, ας, ἡ, *Pharmacēa*, the nymph of a fountain in Attica, Plat. Phaedr. 229 C.

Φαρμᾰκεῖον, ου, τό, *a druggist's shop*, dub. l. in Plat. Phaedr. 268 C.

Φαρμάκευμα, ατος, τό,=φάρμακον. [μᾰ]

Φαρμᾰκεύς, έως, ὁ, *one who deals in medicines, charms* or *poison, a sorcerer, poisoner*, Soph. Tr. 1140, Plat. Symp. 203 D, etc.

Φαρμάκευσις, εως, ἡ,=φαρμακεία, Plat. Legg. 845 D.

Φαρμᾰκευτής, οῦ, ὁ,=φαρμακεύς. Hence

Φαρμᾰκευτικός, ή, όν, *of* or *for pharmacy, medical*, Plat. Tim. 89 B: ἡ -κή (sc. τέχνη),=φαρμακεία.

Φαρμᾰκεύτρια, ας, ἡ, fem. of φαρμακευτής, cf. φαρμακίς.

Φαρμᾰκεύω, (φάρμακον): —*to administer a drug* or *medicine*, Plat. Rep. 459 C, Tim. 89 D:—*to use enchantments, practise sorcery* or *poisoning*, φαρμακεύειν τι ἐς τὸν ποταμόν, *to use* it *as a charm to calm* the river, Hdt. 7, 114:—pass., *to administer* φάρμακα *to one's self, use medicines*, esp., *purgatives*, Hipp., cf. Foës. Oecon.—II. c. acc. pers., *to drug* a person, *give* him *a poisonous* or *stupefying drug*, Eur. Andr. 355, Plat. Legg. 933 D.

Φαρμᾰκία, ἡ, poet. for φαρμακεία, Anth.

Φαρμᾰκικός, ή, όν, *of, belonging to a* φάρμακον.

Φαρμάκιον, ου, τό, dim. from φάρμακον, Plat. Phaedr. 268 C, Theaet. 149 C. [μᾰ]

Φαρμᾰκίς, ίδος, fem. of φαρμακεύς, *a sorceress, witch*, Lat. *venefica*, Ar. Nub. 749, Dem. 793, 27, Luc., etc.—II. as fem. adj., *poisonous, venomous*, χειρί, Nic. Al. 551.

Φαρμακίστρια, ας, ἡ,=foreg.

Φαρμᾰκίτης (φάρμακον) οἶνος, ὁ, *drugged* or *medicated wine*: δακτύλιος φ., a ring *containing poison*, Eupol. Bapt. 22, ubi v. Meineke: fem, -ῖτις, ιδος, Galen.

Φαρμᾰκόεις, εσσα, εν,=φαρμακώδης, *drugged*, Nic. Al. 593, where we have φαρμακόεις for -όεσσα.

Φαρμᾰκόμαντις, εως, ὁ, either *one who is at once* φαρμακός *and* μάντις, or *who uses* φάρμακα *to divine from*, name of a comedy of Anaxandrides.

ΦΑ´ΡΜΑ˘ΚΟΝ, ου, τό, *any artificial means*, esp., *for producing physical effects*: hence,—I. *a medicine, drug, remedy*, in Hom. usu. of such as were applied outwardly, ἐπιθήσει φάρμαχ' ἅ κεν παύσῃσι μελαινάων ὀδυνάων, Il. 4, 191; ἐπ' ἄρ' ἤπια φάρμακα πάσσε, Ib. 218; ἐπιπάσσων ὀδυνήφατα φ., 5, 401, cf. 900; 15, 394; φ. νόσου, *a medicine for* disease, Aesch. Pr. 249; etc.; cf. infr. IV.—Strictly, the φάρμακα *applied outwardly* were χριστά, *ointments, salves*, and παστά, ἐπίπαστα or καταπλαστά, *plasters*, Ar. Plut. 716, Theocr. 11, 1, sq.; *those taken inwardly* were βρώσιμα and πότιμα or πιστά, cf. omnino Blomf. Aesch. Pr. 488; hence, φάρμακον πεπωκώς, Hdt. 4, 160, cf. Pind. P. 3, 90, sq.—II. *a poisonous drug* (as Shaksp. uses *drug* for poison): hence, *a deadly, mischievous expedient* or *means*, φ. κακά or λυγρά, οὐλόμενα, ἀνδροφόνα, θυμοφθόρα, Il. 22, 94, Od. 1, 261; 2, 329; 10, 213, 236, 394; φάρμακα ἐςβάλλειν ἐς τὰ φρέατα, Thuc. 2, 48.—III. *an enchanted potion, philtre*, etc.; also *a charm, spell, incantation, enchantment*, Il. 11, 741, Od. 4, 220, 230; φαρμάκοις μῆναί τινα, Ar. Thesm. 561:—*any secret means of effecting* a thing, Hdt. 3, 85.—IV. generally, *a remedy*, Hes. Op. 483, etc.; c. gen., *a remedy against* something, τὸ σιγᾶν φ. βλάβης, Aesch. Ag. 548; φ. πόνων, φόβου, λύπης, Eur. Bacch. 283, etc.; so, φ. αὐρᾶν ψυχρᾶν, *a remedy against* cold airs, i. e. a warm cloak, Pind. O. 9, 147: and so, γράμματα are called φάρμακα λήθης, Eur. Palam. 2.—2. also, *a means of producing* something, as, φ. σωτηρίας, Eur. Phoen. 893; μνήμης καὶ σοφίας φ., Plat. Phaedr. 274 E, v. Stallb. ib. 230 D, so Pind. calls a bridle φάρμ. πραΰ, O. 13, 121. V. *a dye, paint, colour*, Emped. 84, Hdt. 1, 98, Ar. Eccl. 735, Plat. Rep. 420 C.—VI. *a stimulant to give a relish* to food, *a spice, seasoning*: also metaph., φάρμακον ἀρετᾶς ἐπὶ θανάτῳ, *the zest* which virtue gives even to death, Pind. P. 4, 332. Cf. φαρμάσσω. [μᾰ usu., but μᾱ in some old Ion. poets, v Welcker Hippon. Fr 21, 44, Gaisf. Hephaest. p. 254, Blomf. Aesch. Pr. 981.]

Φαρμᾰκοποιέω, ῶ, *to prepare medicines, poisons* or *colours*.

Φαρμᾰκοποιΐα, ας, ἡ, *the preparation of medicines*, etc.: *the art of a* φαρμακοποιός: from

Φαρμᾰκοποιός, όν, (φάρμακον, ποιέω) *making medicines, mixing poison, preparing colours*, ἔθνος φ., a nation *of sorcerers*, Aesch. Fr. 428.

Φαρμᾰκοποσία, ας, ἡ, *a drinking of medicine* or *poison*, Hipp. p. 1258, Xen. An. 4, 8, 21, Plat., etc.: from

Φαρμᾰκοποτέω, ῶ, (φάρμακον, πίνω) *to drink medicine* or *poison*, Theophr.

Φαρμᾰκοπωλέω, ῶ, *to deal in medicines, poisons*, Ar. Fr. 95: from

Φαρμᾰκοπώλης, ου, ὁ, (φάρμακον, πωλέω) *a druggist*, Ar. Nub. 766.

Φαρμᾰκός, οῦ, ὁ, ἡ, (φάρμακον):—like φαρμακεύς, *a poisoner, sorcerer, magician*, Hippon. 44, 6: irreg. superl. φαρμακίστατος, η, *the most arrant sorcerer* or *sorceress*, Suid.—II. *one who is sacrificed* or *executed as an atonement* or *purification* for others, e. g. for the city, *a scape-goat*, Ar. Ran. 733;—called also δημόσιος: and, since criminals and worthless fellows were reserved for this fate, φαρμακός became a general name of reproach, like κάθαρμα, Ar. Eq. 1405, Lysias 108, 5, Dem., etc. [μᾱ sometimes, e. g. Hippon. Fr. 44, cf. φάρμακον, fin.]

Φαρμᾰκοτρίβης [ῐ], Dem. 1170, 29; and -τρίπτης, ου, ὁ (φάρμακον, τρίβω):—*one who grinds and prepares drugs* or *colours*.

Φαρμᾰκότριψ, ῐβος, ὁ=foreg., susp., Lob. Phryn. 611.

Φαρμᾰκουργός, όν,=φαρμακοποιός, Lyc. 61.

†Φαρμακοῦσσαι, ῶν, αἱ, *Pharmacussae*, two small islands near Salamis, Strab. p. 395.

Φαρμᾰκοφόρος, ον, *producing* φάρμακα, Eust.

Φαρμᾰκόω, ῶ, f. -ώσω, = φαρμακεύω: esp., *to medicate, endue with healing power*, Pind. P. 4, 393.

Φαρμακτήρ, ῆρος, ὁ,=φαρμακεύς, Opp. H. 2, 483.

Φαρμακτήριος, α, ον,=φαρμακευτικός, Lyc. 1138.

Φαρμάκτης, ου, ὁ, = φαρμακτήρ, φαρμακεύς, Opp. H. 4, 648.

Φαρμακτός, ή, όν, verb. adj. from φαρμάσσω, *poisoned, drugged*, Manetho.

Φαρμᾰκώδης, ες, (φάρμακον, εἶδος) *of the nature of a* φάρμακον, *poisonous*, or *medicinal*, etc., Arist. Mirab. 77.

Φαρμᾰκών, ῶνος, ὁ, *a dye-house*, Soph. Fr. 956.

Φάρμαξις, εως, ἡ, = φαρμακεία, *medical treatment*, Plat. Phil. 46 A, cf. sq.: from

Φαρμάσσω, Att. -ττω; f. -ξω:—*to use a* φάρμακον or *artificial means*, of what kind soever, this being determined in each case by the context: Hom. has this word only once, Od. 9, 393, of a metal-worker, who *tempers* brass by plunging it in cold water, which is called φάρμαξις περὶ τὸν χαλκόν by Plut. 2, 395 B; cf. Meineke Philem. p. 385.—Usu.,—I. *to heal* or *relieve by drugs* or *medicine*, *to use medicines*, Plat. Legg. 933 B.—II. *to poison*.—III. *to enchant, bewitch*, esp. *by spells, charms, love-potions, philtres*: also, *to charm, bewitch by flattery*, Plat. Symp. 194 A, Meno 80 A; πεφάρμαχθε, Ar. Thesm. 534;—and Aesch., by a strong metaph., speaks of a lamp φαρμασσομένη χρίσματος παρηγορίαις, Ag. 94.—IV. *to dye, colour, paint*: generally, *to adulterate, alloy, mix*, and so *spoil*: but, also, *to season, spice*.

†Φαρνάβαζος, ου, ὁ, *Pharnabazus*, a Persian satrap, Thuc. 2, 67.—2. another of Bithynia and of Phrygia, Xen. An. 7, 8, 25; 6, 4, 24; 5, 30; etc.

†Φαρναζάθρης, ου Ion. εω, ὁ, *Pharnazathres*, a commander of the Indians, Hdt. 7, 65.

†Φαρνάκη, ης, ἡ, *Pharnace*, mother of Cinyras, Apollod. 3, 14.

†Φαρνάκης, ου, ὁ, *Pharnaces*, a Persian satrap in Mysia, Thuc. 2, 67.—2. the first king of Pontus, grandfather of Mithradates the Great, Polyb. 3, 3, 6.

†Φαρνακία, ας, ἡ, *Pharnacia*, a stronghold in Pontus, the earlier Κερασοῦς, Strab. p. 548.

†Φαρναπάτης, ου, ὁ, *Pharnapates*, a general of the Parthians, Plut. Ant 33: cf. Dio C. 48, 41.

†Φαρνάσπης, ου Ion. εω, ὁ, *Pharnaspes*, father-in-law of Cyrus, Hdt. 2, 1; 3, 2.

†Φαρνούχης, ου Ion. εω, ὁ, *Pharnuches*, a Persian cavalry commander, Hdt. 7, 88.—2. a Lycian, one of Alexander's officers, Arr. An. 4, 3, 7.

†Φαρνοῦχος, ου, ὁ, *Pharnuchus*, a Persian commander, Aesch. Pers. 313; Xen. Cyr. 6, 3, 32.

Φᾶρος, εος, τό, later also φάρος (v. sub fin.):—*any large piece of cloth, a cloth, sheet*, etc., Il. 18, 353, Od. 13, 108: *a shroud, pall*, Od. 2, 97: *sail cloth*, Od. 5, 258.—II. esp. *a wide cloak* or *mantle*, without sleeves, worn mostly by men loose over the χιτών, περὶ δὲ μέγα βάλλετο φᾶρος, Il. 2, 43; πορφύρεον μέγα φᾶρος ἔχων ἐν χειρί, 8, 221: women also have a φᾶρος, Od. 5, 230; 10, 543: it might be thrown over the head as a hood or veil, Od. 8, 84.—(The Lat. *palla, pallium* is prob. from the same root.) [ᾱ always in Hom., being always in arsis: ᾰ first in Hes. Op. 200 in the form φαρέεσσι. The Trag. seem to have preferred ᾰ in the nom. φάρος, φάρεα, φάρη; so also later Ep., v. Draco p. 35, 5, Heyne Il. 24, 231, Ap. Rh. 3, 863. But ᾱ also in Trag., as Aesch. Cho. 11, Fr. 200, and Eur.; cf. Seidl. Dochm. p. 257, Herodian in Dind. Gramm. p. 36.]

Φάρος, ου, ἡ, *Pharos*, an island in the bay of Alexandria, Od. 4, 355, afterwds. famous for its lighthouse, †cf. Thuc. 1, 104; Strab. pp. 37, 791†: hence as appell., ὁ φάρος, *a lighthouse*, Anth.†—2. a small island on the coast of Dalmatia, earlier Πάρος, Polyb. 5, 108, 70: in Strab p. 315, Φαρία†. [ᾰ]

Φάρος, ὁ,=φάρσος, Lyc. 154.

†Φαρούσιοι, ων, οἱ, *the Pharusii*, a people of Africa, Strab. p. 826.

Φαρόωσι, Ep. 3 plur. of φαρόω, q. v.

†Φαρσαλία, ας, ἡ, *Pharsalia*, a female dancer from Thessaly, Ath. 605 C.—II. v. Φαρσάλιος.

†Φάρσᾱλος Ion. Φάρσηλος, ου, ἡ, *Pharsālus*, a city of Thessaly, in Phthiotis, near the Enipeus; in Strab. ἡ νεὰ Φάρσαλος, and near by ἡ παλαιὰ Φ., Thuc. 1, 111.

†Φαρσάλιος, α, ον, Ion. -σήλιος, *of Pharsalus, Pharsalian*, Arr. An. 3, 11: ἡ Φαρσαλία, *the territory of Pharsalus*, Strab. p. 430.

Φάρσος, εος, τό, (*φάρω):—*any piece torn off* or *severed, a part, portion, division*, φάρσεα πόλιος, *the quarters* of a city, Hdt. 1, 180, 181, 186; φ. βότρυος, Anth. P. 6, 299, etc.:—the Lat. *pars*, cf. φάρος, ὁ.

†Φαρύγαι, ῶν, αἱ, *Pharygae*, a city of Locris, Strab. p. 426, the Homeric Τάρφη.

Φᾰρυγγίζω,=λαρυγγίζω.

Φᾰρύγγεθρον or φᾰρύγεθρον, τό,= φάρυγξ, Hipp. p. 915; al. φαρύγαθρον. [ῠ]

Φᾰρῠγίνδην, (φάρυγξ) adv., *like a gulf*, Meineke Com. Fr. 2, p. 290.

†Φαρύγιον, ου, τό, *Pharygium*, a point of land in Phocis, Strab. p. 324.

Φάρυγξ, ἡ, more rarely ὁ (v. sub fin.), gen. φάρῠγος (as always in Hom., and good Att., Meineke Com. Fr. 2, p. 39, 167), later φάρυγγος (*φάρω):—strictly, *the joint opening of the gullet and wind-pipe* (acc. to Galen. ἡ χώρα εἰς ἣν ἀνήκει τό τε τοῦ στομαχοῦ καὶ τὸ τοῦ λάρυγγος πέρας), Lat. *fauces*; whereas Arist.

takes it for *the wind-pipe* (λάρυγξ, ἀστηρία) as opp. to the gullet (οἰσοφάγος), Part. An. 3, 3, 1, cf. Foës. Oec. Hipp.:—generally, *the throat*, Od. 9, 373: also even of *the outer part of the throat, the neck*, Od. 19, 480: *the dewlap* of a bull, Lat. *palearia*, Heliod.—Cf. Greenhill Theophil. p. 293.—II. metaph.,=φάραγξ, *a gulf, cleft, chasm* in the earth.—In Epich. p. 9, φάρυγξ is masc., but in Hom. always fem., and so in best Att., though from Arist. downwds. some exceptions are met with, Thom. M. p. 570, Phryn. 65: no nom. φάρυξ seems to have been used. [φᾰ]

†**Φάρυκος**, ου, ὁ, *Pharycus*, masc. pr. n., Polyb. 9, 34, 10.

Φάρυμος or **φαρυνός**, is said to be Aeol.=τολμηρός, θαῤῥαλέος, and so prob. from θάῤῥος, θάρσος.

***ΦΑ΄ΡΩ**, f. φάρσω, pf. πέφαρκα, like σχίζω, *to cleave, cut, sever*; prob. only found in its derivatives, ὁ φάρος, φάραγξ, φάρυγξ, φαρόω: from the fut., comes φάρσος, Lat. *pars*: from pf., φαρκίς, φαρκιδόω: akin to πείρω, πέπαρμαι.

Φάς, ὁ, part. from φημί, Hom.

Φάσαξ, ακος, ὁ, (φάω, φαίνω):—*an informer*, like συκοφάντης, Comic. ap. Hesych.

Φασγᾰνίς, ίδος, ἡ, dim. from sq., Anth. P. 6, 307.

Φάσγᾰνον, ου, τό, (σφάζω, for σφάγανον):—*a cutting instrument, a sword*, oft. in Hom., much the same (seemingly) as ἄορ and ξίφος, Od. 11, 24, 48, 82; δῶκεν μέγα φάσγανον ἥρως σὺν κολεῷ τε φέρων καὶ ἐϋτμήτῳ τελαμῶνι, Il. 23, 824; κολεοῦ γυμνὸν φ., Pind. N. 1, 80; also in Trag.:—poet. word.—II. *a plant*, like ξιφίον II, Theophr.

Φασγᾰνουργός, όν, (φάσγανον, *ἔργω) *forging swords*, Αἶσα, Aesch. Cho. 647.

Φασγάνω, (φάσγανον) *to slaughter with the sword*, Hesych.

†**Φασηλίς**, ίδος, ἡ, also **Φάσηλις**, Hdt. 2, 178; Thuc. 2, 69: *Phaselis*, a city on borders of Pamphylia and Lycia, with three havens, Strab. p. 666. Hence

†**Φασηλίτης**, ου, ὁ, *an inhab. of Phaselis*, Dem.

Φάσηλος, ου, ὁ, also written φασήολος and φασίολος, a plant with eatable pods, a sort of *kidney-bean*, Lat. *phaselus, phaseolus*, Epich. p. 100, Ar. Pac. 1144.—II. *a light boat, canoe, skiff*, prob. from its likeness to the pod of the φάσηλος, Catull. 4, Horat. Od. 3, 2, 29. [ᾰ]

Φάσθαι, Ep. inf. mid. of φημί, Hom.

Φάσθαι, inf. pres. mid. from *φάω, Il. 1, 187, Od. 11, 443; or rather, perh., of φημί,—for otherwise it should be properisp., φᾶσθαι.

Φᾰσῐᾱνῐκός, ή, όν, like Φασιανός, *from the river Phasis*; but with a play on φαίνω, = συκοφαντικός, Ar. Av. 68; cf. sq.

Φᾰσῐᾱνός, όν, (Φᾶσις) *from the river Phasis* in Colchis or Pontus, hence ὁ φ. (sc. ὄρνις), *the Phasian bird, pheasant*, Lat. *phasianus*, Mnesim. Phil. 3; but in Ar. Nub. 109, it may be taken for *a Phasian horse*, cf. Lob. Phryn. 460: again, Φ. ἀνήρ, with a play on φαίνω, = συκοφάντης, *an informer*, Ar. Ach. 726:—†in pl. οἱ Φασιανοί, ῶν, a people of western Armenia around the Phasis, Xen. An. 4, 6, 5.

†**Φασίμηλος**, ου, ὁ, *Phasimelus*, masc. pr. n., Ath. 539 A.

Φάσιμος, η, ον, *belonging to outward appearance*.

Φᾰσίολος, ὁ,=φάσηλος, q. v.

Φάσις, εως, ἡ, (A) (φάω, φαίνω):—*an accusation, information*, esp. against smugglers, Dem. 793, 16; 941, 14; φ. περί τι, Id. 1323, 6.—II. (φαίνομαι) *an appearance, apparition, dream*. [ᾰ]

Φάσις, εως, ἡ, (B) (φημί) *a saying, declaration*, Arist. Eth. N. 6, 9, 3;—also,=κατάφασις, *affirmation*, opp. to ἀπόφασις, Plat. Soph. 263 E.

Φᾶσις, ιος, ὁ, *the river Phasis* in Colchis or Pontus, first in Hes. Th. 340. (Sometimes, but wrongly, accented Φάσις, Poppo and Krüg. Xen. An. 4, 6, 4): †in Xen. l. c. the Araxes in Armenia is meant.

Φασκαίνω, for βασκαίνω, *fascino*, E. M.

Φασκάς, άδος, ἡ, a kind of *duck*, Alex. Mynd. ap. Ath. 395 E; written also βασκάς, cf. Arist. H. A. 8, 3, 15.

Φάσκον, ου, τό, *a long hairy moss* on trees, Theophr.

Φάσκω, = φημί, *to say*, esp. *to say yes, affirm, assert, allege*, oft. with collat. notion of *alleging what is untrue, to pretend*, Lat. *prae se ferre*: hence, merely. *to think, suppose, deem*, oft. in Hom. (esp. in Od.); c. inf. fut., Il. 13, 100, Od. 5, 135; also freq. in Hdt., and Att.: οὐ φ., *to deny*, c. inf., Hdt. 3, 58; φάσκουσα καὶ οὐ φάσκουσα, Plat. Theaet. 190 A:—pass., ὡς ἐφάσκετο, Soph. Phil. 114.—Hom. only uses impf. ἔφασκον, ες, ε, with and without augm.: the Att. have also pres. part. inf. φάσκων and φάσκειν, (and even they sometimes use the impf. without augm., as Ar. Lys. 519): but prob. there is no example of the pres. indic., save φάσκουσι in Plat. Phaed. 113 C, and there Heind. has restored λέγουσι, cf. Elmsl. Heracl. 903: however, φάσκω, as pres. subj., occurs in Aesch. Cho. 93, Ar. Vesp. 561.

Φασκώλιον, ου, τό, dim. from sq.

Φάσκωλον, ου, τό, = sq., Lys. ap. Harp.

Φάσκωλος, ου, ὁ, *a leathern bag* for clothes or money, etc., *a cloak-bag, wallet, scrip, purse*, Lat. *pasceolus*, Ar. Fr. 303: also written φάσκαλος.

Φάσμα, ατος, τό, (φάω, φαίνω):—*an apparition, spectre, phantom, ghost*, Hdt. 6, 69, Aesch. Ag. 415, Soph., etc.; φάσμα νυκτός, of a dream, Soph. El. 503; ὀνείρων φάσματα, Aesch. Ag. 274: φάσμα ἀνδρός. *the spectral appearance* of a man, Hdt. 4, 15, cf. 8, 84.—2. *the vision, image* of a thing, as opp. to the thing itself: hence, φάσματα were *shows, mysteries*, as images or types of realities, Plat. Phaedr. 250 C; cf. Lob. Aglaoph. p. 57, sq.—3. *a sign from heaven, a portent, omen*, Pind. O. 8, 57, Aesch. Ag. 145.—4. esp., *a monster, prodigy, portent*, Hdt. 3, 10; 4, 79: hence, periphr., φάσμα ταύρου, ὕδρας, a monster of a bull, etc., Soph. Tr. 509, 837: Lat. *spectrum, monstrum, ostentum, portentum, prodigium*, Wytt. ad Julian. p. 159.

Φασμᾰτώδης, ες, *like a spectre* or *ghost, spectral*.

Φάσομαι, Dor. for φήσομαι, fut. mid. of φημί, Pind. [ᾱ]

ΦΑ΄ΣΣΑ, Att. φάττα, ης, ἡ, *the common wood-pigeon, ring-dove* or *cushat*, Lat. *palumbus*, Ar. Ach. 1105, Av. 303, Plat. Theaet. 199 B:—the smaller kind was called φάψ.

†**Φάσσος**, ου, ὁ, *Phassus*, son of Lycaon, Apollod. 3, 8, 1.

Φασσοφόνος, ον, (φάσσα, φονεύω) *dove-killing*, ἴρηξ, Il. 15, 238.—II. later as subst., the specific name of a kind of hawk, *the dove-killer*, like φαβοτύπος, Arist. H. A. 9, 12, 4, cf. 8, 3, 1.—Φασσηφόνος is a worse form, rejected by Bekk. in Arist. l. c.

Φασσοφόντης, ου, ὁ,=foreg., dub. in Ael. N. A. 12, 4.

Φάσω, Dor. for φήσω, fut. of φημί, Pind.

†**Φάσων**, ωνος, ὁ, *Phason*, an Athenian, Plat. Prot. 310 A.

Φᾰτειός, ά, όν, poet. for φατέος, φατός:—οὔτι φατειός, un-*utterable*, un-*speakable*, of horrible objects, Hes. Th. 310, Sc. 144, 161.

Φᾰτέον, verb. adj. from φημί, *one must say*, Plat. Phil. 40 B.

Φάτης, ου, ὁ, (φημί) *a sayer*.—2. *a liar*.

Φᾱτί, Dor. for φησί, 3 sing. pres. from φημί.

Φᾰτίζω, f. -ίσω, (φάτις):—*to say, speak, report*, ἐφάτισαν [τὰ γράμματα] Φοινικήϊα κεκλῆσθαι, *they spoke of them* by the name of Phoenician. Hdt. 5, 58; οὐδὲν ἀναύδητον φατίσαιμ' ἄν, Soph. Aj. 715: τὸ φατιζόμενον, *as the saying is*. Soph. O. C. 139, cf. λέγω IV. 8.—II. *to promise, engage, betroth*, τὴν παῖδά τινι, Eur. I. A. 135.—III. *to call, name*, Ib. 936, Ap. Rh. 4. 658.

Φάτιξις, ἡ, Dor. for φάτισις.

Φάτις, εως Ion. ιος, ἡ, (φημί):—like φήμη, *a saying, speech, report*, Od. 21, 323; κατὰ φάτιν, as *report* goes, Hdt. 2, 102: c. gen. objecti, φάτις μνηστήρων, *a report of* the suitors, Od. 23, 362: φάτις (ἐστί), 'tis *said* that.., Pind. I. 8 (7), 88; cf. Soph. O. T. 715: ἡ φάτις ἔχει μιν, *the report* goes of him.., Wess. Hdt. 7, 3; 8, 94; so, Φάλαριν κατέχει φάτις, Pind. P. 1, 187; but also, reversely, in same signf., ἔχει τινὰ φάτιν ἀνὴρ Ἐφέσιος, Hdt. 9, 84, cf. Eur. Hel. 251; cf. λόγος A. IV: φάτιν φέρειν, Aesch. Ag. 9; κλύειν, Soph. Aj. 850; ἐπέρχεται φ., Id. Ant. 700; etc.; but prob. never in Att. Prose.—2. *speech, language*, Ἕλλην, Aesch. Ag. 1254.—II. *one's* (good or bad) *report, reputation, fame*, ἐσθλή, Od. 6, 29: *ill-report*, Soph. Aj. 173; ἀστῶν βαρεῖα φ., Aesch. Ag. 456.—III. *the saying of an oracle*, Soph. O. T. 151; ἀπὸ θεσφάτων φ., Aesch. Ag. 1132; ἀπ' οἰωνῶν, Soph. O. T. 310.—IV. *the subject of a saying* or *report*, Νέστορα καὶ Σαρπηδόν', ἀνθρώπων φάτις (i. e. φάτιας) *the common talk* of men, *the themes* of many a tale, Pind. P. 3, 199: φάτιν ἄφραστον, *a thing* unspeakable, Soph. Tr. 694; cf. λόγος A. IX, ῥῆμα.

Φάτῐσις, ἡ, Dor. φάτιξις,=foreg. [ᾰ]

Φατνεύω, (φάτνη) *to feed at the manger*, Oenom. ap. Euseb.

Φάτνη, ης, ἡ, *a manger, crib* or *feeding-trough* for horses, ἵππους ἀτίταλλ' ἐπὶ φάτνῃ, Il. 5, 271; ἵππους μὲν κατέδησαν...φάτνῃ ἐφ' ἱππείῃ, Il. 10, 568; φ. ἐϋξέστῳ, Il. 24, 280; so in Pind., and Att.:—proverb., κύων ἐν φάτνῃ, 'the dog in the manger,' Luc. Tim. 14, etc.:—for ὄνων φάτνη, v. sub ὄνος V. The common Greek form was πάθνη. (No doubt from πατέομαι, πάσασθαι.) Hence

Φατνίζω, f. ίσω, *to keep at a manger* or *stall*:—in pass., ἵππος φατνιζόμενος, *a stalled horse*, Heliod.

Φατνόω, ῶ, (φάτνη) *to hollow out like a trough, deepen*.—II. *to divide into compartments, panel*. Hence

Φάτνωμα, ατος, τό, *panels, compartments in a ceiling*, Lat. [illegible], Po lyb. 10, 27, 10, Callix. ap. Ath. 196 C.—II. *the port-holes* of a ship, Moschio ap. Ath. 208 B.—III. *the holes* or *sockets* of the teeth. Cf. Wyttenb. Plut. 2, 227 C. Hence

Φατνωματικός, *ή*, *όν*, *pannelled*, Plut. Lycurg. 13, Id. 2, 227 C.

Φατνωτός, *ή*, *όν*, verb. adj.,=foreg.

Φᾰτός, *ή*, *όν*, verb. adj. from *φημί*, *said*, *spoken*; *that may be spoken*, *uttered* or *named*: usu. c. negat., *οὐ φατός*, un-*speakable*, un-*utterable*, in-*effable*, Hes. Sc. 230, Pind. O. 6, 62, I. 7 (6), 51; *οὐ φατὸν λέγειν*, Ar. Av. 1713; cf. *φατειός*.—II. metaph., *named*, *famous*, *notable*, Hes. Op. 3. [ᾰ]

Φᾰτός, *ή*, *όν*, (**φένω*, *πέφνον*) *slain*, *dead*, ap. Hesych.

Φατρία, *ή*, v. *φρατρία*.

Φατριάρχης, *ου*, *ὁ*, v. *φρατριάρχης*.

Φάττα, *ή*, Att. for *φάσσα*.

Φαττάγης, *ου*, *ὁ*, an animal, supposed to be *the pangolin*, or *scaly anteater*, *manis*, Linn., Ael. N. A. 16, 6.

Φάττιον, *ου*, *τό*, dim. from *φάττα*, cf. sub *ὑποκορίζομαι*.

†**Φαύδα**, *ή*, *Phauda*, a fortress in Sidene, Strab. p. 548.

Φαυζω or *φαύζω*,=*φώζω*, *φώγω*, acc. to Phot. an Att. word, but known to us only from Gramm.: hence *φαῦσιγξ*.

Φαυλεπίφαυλος, *ον*, (*φαῦλος*, *ἐπί*, *φαῦλος*) *bad upon bad*, *bad as bad can be*, Anth. P. 11, 238:—cf. *λεπτεπίλεπτος*, *παππεπίπαππος*.

Φαυλίζω, f. *-ίσω* Att. *-ῐῶ*, (*φαῦλος*) *to hold* a thing *cheap*, *to slight*, *depreciate*, Plat. Legg. 667 A, Xen. Mem. 1, 6, 5.

Φαύλιος, *α*, *ον*,=*φαῦλος*, but *φαυλία ἐλαία*, *a large fleshy kind of* olive, the Lat. *olea regia*, Theophr.: *μῆλα φαύλια*, *large coarse* apples, Teleclid. Amphict. 2, cf. Ath. 82 B.

Φαύλισμα, *ατος*, *τό*,=sq., LXX.

Φαυλισμός, *οῦ*, *ὁ*, (*φαυλίζω*) *a slighting*, *depreciation*.

Φαυλίστρια, *ας*, *ή*, *a deriding*, *mocking woman*, LXX.

†**Φάϋλλος**, *ου*, *ὁ*, *Phaÿllus*, a Crotoniat, who thrice gained the victory in the Pythian games, Hdt. 8, 47; Ar. Ach. 214.—2. a general of the Phocians in the Sacred War, Dem. 661, 11.

Φαυλόβῐος, *ον*, *living badly* or *meanly*.

Φαυλοκόλαξ, *ᾰκος*, *ὁ*, (*φαῦλος*, *κόλαξ*) *a flatterer of bad men*, Nicet.

Φαυλόνους, *ουν*, *ill-disposed*.

Φαυλοῤῥημόνως, adv., *speaking evilly* or *ill*.

ΦΑΥ͂ΛΟΣ, *η*, *ον*, also *ος*, *ον*, Eur. Hipp. 435, Cresphont. 1, 8, Thuc. 6. 21:—*φλαῦρος* is another form, considered more Att., and prevailing even in Hdt., though the MSS. vary, v. Schweigh. ad 1, 120: *φαῦρος* is a more rare form:—all seem to be akin to *παῦρος*, Lat. *paulus*. *Evil*, *bad*, *δαίμων φ.*, *bad* fortune, Theogn. 163 (the first example of the word); *φ. ψόγος*, *ill* report, Eur. Phoen. 94:—*worthless*, *good-for-nothing*, Eur., etc.; *φ. καὶ μοχθηρός*, etc., Plat. Gorg. 486 B; opp. to *σπουδαῖος*, Isocr. 1 A; *φ. μάχεσθαι*, Eur. I. T. 305; *φαῦλος τὰ γράμματα*, Plat. Phaedr. 242 C; *φαυλότερός τινος*, *worse* than another, Hdt. 1, 126.—2. of things, *paltry*, *mean*, *poor*, *sorry*, *δίαιτα*, Eur. Antiop. 45; *φ. ἀσπίδες*, *τείχισμα*, Thuc. 4, 9, 115, etc.—3. also of persons, *οἱ φαῦλοι*, *the vulgar*, *the common sort*, opp. to *οἱ σοφοί*, Eur. Hipp. 989, Phoen. 496, etc.: *οἱ φαυλότεροι*, opp. to *οἱ ξυνετώτεροι*, Thuc. 3, 37, cf. 83; joined with *ἄκομψος*, Meineke Com. Fr. 2, p. 363.—4. of outward appearance, *shabby*, *ugly*, Ar. Eccl. 617, 626, 702.—5. in Att. often without any bad sense, like *ῥᾴδιος*, opp. to *χαλεπός*, *trifling*, *slight*, *easy*, *φ. πόνος*, Eur. Supp. 317; *φαῦλον πρᾶγμα*, *φαυλότατον ἔργον*, Ar. Lys. 14, Eq. 213; *τὸ ζήτημα οὐ φαῦλον*, Plat. Rep. 368 C; *οὐ φαῦλον βασιλέα κτανεῖν*, 'tis no *slight matter* to kill a king, Eur. El. 760:—freq. also in adv. *φαύλως*, *easily*, *φαυλότατα καὶ ῥᾷστα*, Ar. Nub. 778; *φαύλως κρίνειν*, to make *light* of, Aesch. Pers. 520; *φαύλως φέρειν τι*, to bear a thing *lightly*, *without much ado*, Lat. *leviter ferre*, Eur. I. A. 850, Ar. Av. 961; *φ. ἀποδιδράσκειν*, *ἐκφεύγειν*, to get off *easily*, Ar. Ach. 215, Thesm. 711.—7. *not exact*, *roughly estimated*, *τὸ φαῦλον*, as opp. to *πάνυ ἀκριβές*, Thuc. 6, 18; *φαύλως λογίσασθαι*, to estimate *roughly*, *not accurately*, Ar. Vesp. 656; *φ. εἰπεῖν*, Lat. *strictim dicere*, Stallb. Plat. Rep. 449 C, etc.—Cf. *φλαῦρος*. Hence

Φαυλότης, *ητος*, *ή*, *badness*, *vileness*, Plat. Legg. 646 B, Isocr. 71 B, Dem. 326, fin.: *meanness*, *φ. στολῆς*, Xen. Cyr. 2, 4, 5; *βρωμάτων*, Ib. 5, 2, 16; *φ. τῆς χώρας*, *poorness* of soil, Plat. Legg. 745 D.—2. *want of accomplishments* or *skill*, Eur. Pol. 8, 10: *ή ἐμὴ φ.*, my *lack* of judgment, my *poor* judgment, Xen. Mem. 4, 2, 39, cf. Plat. Hipp. Maj. 286 D.—3. in good sense, *plainness*, *simplicity*, Xen. Hell. 4, 1, 30.

Φαυλουργός, *όν*, (*φαῦλος*, **ἔργω*) *working ill*, *a bad workman*, Ar. Fr. 698.

Φαῦρος, *α*, *ον*, rarer collat. form for *φαῦλος*, hence *ἄφαυρος*.

†**Φαυρούσιοι**, *ων*, *οἱ*,=*Φαρούσιοι*, Dion. P. 216.

Φαυσιβολέω, *ῶ*, (*φαῦσις*, *βάλλω*) *to cast rays*, *shine*, Nicet.

Φαυσίβροτος, *ον*, or better, *φαυσίμβροτος*,=*φαεσίμβροτος*.

Φαῦσιγξ, *ιγγος*, *ή*, (*φαύω*, *φαύζω*): *a blister from burning*: hence *any blister* or *pustule*, Lat. *pustula*, *papula*, Ar. Fr. 699; cf. Foës. Oec. Hipp.

Φαυσίμβροτος, *ον*,=*φαεσίμβροτος*, Pind. O. 7, 71.

Φαῦσις, *εως*, *ή*, (*φάω*, *φαύω*, *φαύσκω*) *light*, *splendour*, *lustre*.—II.=*φάσις*, *an appearance*, *σελήνης φ.*, *the form*, *phase* of the shining moon.—III. *a signal given by lights*, *signal-fire*, *beacon*, LXX.

Φαύσκω, v. *φαύω*.

Φαυστήριος, *ου*, *ὁ*, (*φαύω*) epith of Bacchus, from the *torches* used in his orgies, Lyc.

†**Φαυσιάδης**, *ου* Ep. *αο*, *ὁ*, *son of Phausius*, i. e. Apisaon, Il. 11, 578.

†**Φαυστῖνα**, *ή*, the Rom. fem. n., *Faustina*, Hdn.

†**Φαυστῑνιάδης**, *ου*, *ὁ*, *son of Faustinus*, Anth. P. 15, 48.

†**Φαυστῖνος**, *ου*, *ὁ*, the Rom. masc. pr. n., *Faustinus*, e. g., Anth. P. 15, 48.

†**Φαύστυλος**, *ου*, *ὁ*, the Rom. name *Faustulus*, Strab. p. 229.

Φαύω, like *φάω*, *φαίνω*, *to shine*, but like the collat. forms *φαύσκω*, *φαύζω*, *φαΰζω*, prob. only in Gramm.

ΦΑ΄Ψ, *ή*, gen. *φᾰβός*, a *wild* kind of *dove* or *pigeon*, smaller than the *φάσσα*. Aesch. Fr. 194, Lyc. 580.

ΦΑ΄Ω, orig. root of *φαίνω*, intr., *to shine*, *be bright*, *appear*, *φάε δὲ χρυσόθρονος Ἠώς*, Od. 14, 502: esp. of the heavenly bodies, cf. *φαίνω* II: in the same intr. signf. Hom. uses the fut. *πεφήσομαι* for *φανήσομαι*, Il. 17, 155, and so in Att. the part. pf. *πεφασμένος*, *manifest*, *plain*, *evident*, q. v. (From this scarce root came not only *φάος*, *φάσις*, *φαίνω*, with all their derivs., but also the whole family of *φημί*, *φήμη*, *φάτις*, Lat. *fama*, *fari*, etc.: for the first notion in all is *to make known* or *evident*, e. g. by words). [ᾰ]

†**Φάων**, *ωνος*, *ὁ*, *Phaon*, a beautiful youth of Mytilene, beloved by Sappho, Palaeph. 49; Ael. V. H. 12, 18.—2. a Pythagorean philosopher, Ath. 161 C.

ΦΕ΄ΒΟΜΑΙ, poet. dep., used only in pres. and impf.,=*φοβέομαι*, *to be scared*, *to fear*. hence *to flee*, *μένον ἔμπεδον οὐδ' ἐφέβοντο*, Il. 5, 527; *ὑπό τινι*, for fear of one, 11, 121: also c. acc., *to fear* or *flee* any one, *shun* him, 5, 232. (*Φέβομαι* is the root of *φόβος*, *φοβέω*, etc., as *φέρω* of *φόρος*, *φορέω*, *λέγω* of *λόγος*, etc.)

Φεγγαῖος, *α*, *ον*, *shining*, dub.

Φεγγίτης, *ου*, *ὁ*,=*σεληνίτης*.

Φεγγοβολέω, *ῶ*, (*φέγγος*, *βάλλω*) *to emit light*, *shine*, Manetho.

Φέγγος, *εος*, *τό*, *light*, *splendour*, *lustre*, first in H. Hom. Cer. 279, and in Pind.:—esp., *day-light*, *sun-light*, though (acc. to Hesych., etc.) *φῶς* is properly *day-light*, and *φέγγος*, *moon-light*; but it is never so used in Trag., who usu. speak of *φ. ἡλίου*, *ἡμέρας*, etc., v. esp. Soph. Aj. 673: Xen. however does use it so, Symp. 1, 9, Cyn. 5, 4; and so, *νυκτερικὰ φέγγη*, opp. to *ἡμερινὸν φῶς*, Plat. Rep. 508 C; (and the modern Greeks use *φεγγάριον*, of *the moon* or *moonshine*, Coray Heliod. 2, p. 290):—*δεκάτῳ φέγγει ἔτους*, i. e. in the tenth year, Aesch. Ag. 504: also, *φ. πυρός*, Aesch. Eum. 1022; *φ. ὀμμάτων*, Eur. Hec. 368, 1035.—II. metaph., *light*, *joy*, *health*, *wealth*, etc., Pind. P. 8, 138, Ar. Plut. 640, etc., cf. Valck. Hipp. 1122:—and, of persons, *a light* to others, Pind. N. 3, 113; 4, 21; cf. *φάος* II. (*Φέγγος* and *φάος* prob. come from the same root.)

Φέγγω, =*φαίνω*, *to make bright*:—pass., *to shine*, *gleam*, *φλογί*, Ar. Ran. 344.—II. intr. *to shine*, Ap. Rh. 4, 1714. (From *φέγγω* comes *φθέγγομαι*, by the same connexion as *φημί* from *φάω*, *φαίνω*.)

Φεγγώδης, *ες*, *light*, *shining*, *bright*, *luminous*.

†**Φειά**, *ᾶς*, *ή*, (and in Od. 15, 397, *αἱ Φεαί*), *Phia*, a city of Elis on the river Iardanus, Il. 7, 135; Thuc. 2, 25; cf. Strab. p. 350: also a point of land with a small island and harbour of Pisatis, Strab. p. 342; in Polyb. 4, 9, 9 *Φειάς*.

Φειδαλφιστέω, and *φειδαλφῖτέω*, *ῶ*, *to be sparing*.

Φειδάλφῐτος, *ον*, strictly, *sparing of barley*: generally, *thrifty*.

†**Φείδας**, *αντος*, *ὁ*, *Phīdas*, a leader of the Boeotians before Troy, Il. 13, 691.

Φειδασμός, *οῦ*, *ὁ*, *stinginess*, *thrift* Liban.

Φειδέομαι, Ion. for *φείδομαι*, cf Valck. Hdt. 8, 10.

†**Φειδιάδης**, *ου*, *ὁ*, *Phidiades*, a secretary in Athens; an oration of Dinarchus against him is cited by Dion. H. Din. 10.

†**Φειδίας**, *ου*, *ὁ*, *Phidias*, the celebrated Athenian statuary, Plat. Hipp Maj. 290; Ar. Pac. 605.—Others in Plut. Epicur. 15; etc.

Φειδιππίδης, *ου*, *ὁ*, †*Phidippides* an Athenian courier, Hdt. 6, 105; in Luc. called Φιλιππίδης.†—2. a comic pr. n. in Ar. Nub. (from φείδομαι, ἵππος), v. sq.

†**Φειδιππίδιον**, ου, ὁ, cajoling dim. from foreg., *my dear Phidippides*, Ar. Nub. 80.

†**Φείδιππος**, ου, ὁ, *Phīdippus*, son of Thessalus, leader of the Greeks from the Sporades, Il. 2, 678; Strab. p. 444.

Φειδίτειον, τό,=φειδίτιον.

Φειδίτης, ου, ὁ, *a member of the φειδίτιον*, Ath. 140 E.

Φειδίτιον, ου, τό, usu. in plur. φειδίτια, τά, *spare thrifty meals* (from φείδομαι),—being the public tables at Sparta (συσσίτια), at which all citizens ate together the same *frugal meal*, v. Dicaearch. ap. Ath. 141 A, sq.—Müller, Dor. 4, 3, 3, plausibly suggests that this word may be a mere comic distortion of the proper name φιλίτια, i. e. *love-feasts*; which is also borne out by the form φιδίτια, as we find it written in Arist. Rhet. 3, 10, 7, Pol. 2, 9, 30.—At Crete they were called ἄνδρεια, v. ἀνδρεῖος II.—2. also *the common hall* in which the public table was kept.

†**Φειδόλαος**, ου, ὁ, *Phidolaüs*, masc. pr. n., Plut.

†**Φειδόλᾱς**, ὁ,=foreg., Anth. P. 6, 135.

ΦΕΙ´ΔΟΜΑΙ: fut. φείσομαι, later also φειδήσομαι, Ep. πεφῐδήσομαι, Il.: Ep. redupl. aor. 2 πεφῐδόμην, hence the Homeric inf. πεφῑδέσθαι, opt. πεφῐδοίμην, πεφίδοιτο, besides which however he uses the aor. 1 φείσατο, Il. 24, 236:—dep. mid.

To spare, Lat. *parcere*, c. gen., Il. 5, 202, Od. 9, 277; 22, 54, etc.; so in Hdt., and Att.; μὴ φείσῃ βίου, Soph. Phil. 749, etc.;—also of things, φείδεο τῶν νηῶν, μηδὲ ναυμαχίην ποιέο, Hdt. 8, 68, 1, cf. ἀφειδής; so, οὐ φείσατο νευρᾶς Ἡρακλέης, Pind. I. 6 (5), 50:—esp., of property, provisions, etc., *to spare, use sparingly* or *thriftily*, Il. 24, 236; σίτου, Hes. Op. 602, cf. 367; τῶν ὄντων, Andoc. 21, 10; absol., *to be thrifty*, Lys. 163, 8; γεωργοῦντες καὶ φειδόμενοι, Dem. 753, 21.—II. *to draw back* or *from, turn away from*, Lat. *abstinere*, κελεύθου, Pind. N. 9, 46; τοῦ κινδύνου, τοῦ ἀκολουθεῖν, Xen. Cyr. 5, 5, 18, Hell. 7, 1, 24; μὴ φείδεο τέχνης, i. e. do your best, Theocr. 22, 67:—also c. inf., *to spare* or *cease* to do, Eur. Or. 393, ubi v. Pors. (387). Xen. Cyr. 1, 6, 35; also, φ. μὴ δρᾶσαι, Plat. Rep. 574 B:—part. φειδόμενος, η, ον,=φειδωλός, Anth. P. 5, 216, 269, etc.; adv. -μένως, N. T. Hence

Φειδός, ή, όν, *sparing, thrifty*; also φιδός, Call. Fr. 460.

†**Φειδόστρατος**, ου, ὁ, *Phidostratus*, a grammarian in Athens, Plat. Hipp. Maj. 286.

Φειδύλος, comic dim. from foreg., like μικκύλος for μικκός and the like, E. M.

Φειδώ, όος, contr. οῦς, ἡ, (φείδομαι): —*a sparing*, νεκύων, Il. 7, 409: of things, esp., of property, etc., *thrift*, χρήματα δαρδάπτουσιν ὑπέρβιον, οὐδ' ἔπι φειδώ, Od. 14, 92; cf. 16, 315, Hes. Op. 367; βίου, Eur. Hipp. καλυπτ. 9:—c. inf., φειδοῖ μηδέν' εὖ ποιεῖν, Eur. Ino 16, cf. Thuc. 7, 81.

†**Φειδώλας**, α, ὁ, *Phīdolas*, a Corinthian, Paus. 6, 13, 9.

Φειδωλή, ῆς, ἡ,=φειδώ, Il. 22, 244, Solon 5, 46.

Φειδωλία, ας, ἡ,=foreg., Ar. Nub. 835, Eccl. 750, Plat. Rep. 572 C, Plat. (Com.) ap. A. B. p. 115.

Φειδωλός, ή, όν, (the fem. -λός in Lys. 92, 23 is prob. corrupt), (φειδώ): —*sparing, thrifty, niggard*, Ar. Nub. 420, Plut. 237, Plat., etc.: φ. γλῶσσα, *a sparing* tongue, i. e. sparing of words, Hes. Op. 718:—c. gen., φ. χρημάτων, Plat. Rep. 548 B. Adv. -λῶς, Ib. 559 D.

Φείδων, ωνος, ὁ,=foreg.—II. *an oil-can with a narrow neck, that lets only a little run out.*

†**Φείδων**, ωνος, ὁ, *Phīdon*, king of the Thesprotians, Od. 14, 316.—2. a king of Argos, descendant of Hercules, Hdt. 6, 127; cf. Strab. p. 358.—3. an Athenian, father of Strepsiades, Ar. Nub. 134.—4. one of the thirty tyrants, Xen. Hell. 2, 3, 2.—Others in Arist.; etc.

Φειδωνίδης, ου, ὁ, comic prop. n. in Ar. Nub. 65, (from φείδομαι, ὠνέομαι): †formed as a patronym. from foreg. 3.

†**Φειδώνιος**, ον, *of* or *derived from Phidon* (2), Strab. p. 358.

Φεισμονή, ἡ,=φειδώ.

Φειστέον, verb. adj. from φείδομαι, *one must spare*, Isocr. 299 C.

Φέκλη, ης, ἡ, *salt of tartar*, the Lat. *faeculae, faex vini usta.*

Φέλα, φέλλα, ἡ, v. πέλα and φελλός II.

Φελλάτας λίθος, ὁ, a kind of *stone* of which statues were made, *lapis pelàtes* in Cato; v. sub φελλός II.

Φελλεύς, έως, ὁ, (φέλλος II):—*stony ground*: hence as name of a rocky district of Attica, †Phelleus†, Ar. Ach. 273, Nub. 71:—in Isae. 73, 39, Bekk. gives φελλεά as neut. pl., *stony grounds.*

Φελλεύω, (φελλός) *to float like cork.*

Φελλεών, ῶνος, ὁ,=φελλεύς, Lob. Phryn. 167.

†**Φελλίας**, ου, ὁ, *the Phellias*, a river of Laconia, Paus. 3, 20, 3.

†**Φελλίη**, ης, ἡ, *Phellia*, a small town of Achaia, Paus. 7, 26, 10.

Φελλίνας, ου, ὁ, (φελλός) *light as cork*: hence as name of a kind of water-fowl, Opp. Ix. 3, 23. [ῑ]

Φέλλῐνος, η, ον, (φελλός) *made of cork*, Luc. V. Hist. 2, 4.

Φέλλιον, τό,=φελλεύς, usu. in plur., Xen. Cyn. 5, 18.

Φελλίς, ίδος, ἡ, (φελλός II) γῆ φ., *a stony* land or soil.

Φελλῖτις, ιδος, ἡ, γῆ,=foreg.

Φελλόδρῡς, ῠος, ἡ, an Arcadian evergeen tree, more hardy than the πρῖνος, Theophr. H. Pl. 3, 16, 3: Dor. ἀρία.

Φελλόπους, ὁ, ἡ, -πουν, τό, (φελλός, πούς) *cork-footed*, Luc. V. Hist. 2, 4: †οἱ Φ., a fabulous race, Luc. l. c. v. Φελλώ.

Φελλός, οῦ, ὁ, *the cork-tree*, Lat. *quercus suber*, Theophr.—2. its bark, *cork*, esp. *the cork* on a net, Lat. *cortex*, Pind. P. 2, 146, Aesch. Cho. 506, Plat., etc. (Perh. akin to φλοιός, etc.)—II. Macedon. for λίθος, *a stone*, prob. of a very porous kind, like the *pumice* or *tufa*, whence called λίθος κισσηρώδης by Harpocr.; acc. to Hesych. called from the Attic district φελλεύς, though the reverse seems more prob., cf. Ruhnk. Tim.: also written φελός, φέλα, φέλλα, and without aspirate πέλα, πέλλα. (Hence, φελλεύς, φελλεών, φέλλιον, φελλίς, φελλῖτις, *rocky, barren ground*; also, ἀφελής, *without stones*; and φελλάτας).

†**Φελλώ**, οῦς, ἡ, *Cork-island*, a fabulous island, abode of the Φελλόποδες, in Luc. V. Hist. 2, 4.

Φελλώδης, ες, (φελλός, εἶδος) *cork-like.*

†**Φέλλων**, ωνος, ὁ, *the Phellon*, a river of Triphylian Elis, Strab. p. 343.

Φελόνης, ου, ὁ,=φαινόλης, susp.

Φελόνιον, ου, τό, dim. from φελόνης, susp. in N. T.

Φελός, ὁ, v. φελλός II.

Φέναγμα, ατος, τό,=φενάκισμα, as if from φενάσσω, Phot.

†**Φεναιός**,=Φενεός, Call. Del. 71.

Φενάκη, ης, ἡ, like πηνίκη, *false hair, a wig*, Eust., etc. (it is doubtful whether φενάκη belongs to the root φέναξ, and so signifies strictly *a deception, fraud*, or whether πηνίκη was the orig. form). [If from φέναξ, ᾱ: if from πηνίκη, ᾰ.]

Φενᾱκία, ας, ἡ,=φενακισμός, dub.

Φενᾱκίζω, f. -σω, *to play the φέναξ, cheat, lie*, Soph. Fr. 792, Ar. Ach. 90.—2. trans., *to cheat, trick*, τινά, Ar. Pac. 1087, Plat. 271, Dem. 20, 5:—hence, in pass., *to be cheated*, Ar. Av. 921, Dem. 73, 1.

Φενᾱκικός, ή, όν, (φέναξ) *deceitful.*

Φενάκισμα, ατος, τό, *a deceit, trick.*

Φενᾱκισμός, οῦ, ὁ, (φενακίζω) *cheatery, quackery, imposition*, usu. in plur., Ar. Eq. 633, Dem. 59, 18, etc.

Φενᾱκιστής, οῦ, ὁ,=φέναξ.

Φενᾱκιστικός, ή, όν,=φενακικός. Adv. -κῶς.

Φενᾱκόμαντις, εως, ὁ, ἡ, (φέναξ, μάντις) *a lying prophet*, Nicet.

ΦΕ´ΝΑΞ, ᾱκος, ὁ, *a cheat, quack, impostor*, Ar. Eq. 634, Ran. 909; in Ar. Ach. 89, perh. with a play on φοῖνιξ (*the bird*).

†**Φένεος**, ου, and **Φενεός**, οῦ, ὁ and ἡ, *Pheneüs*, a city of Arcadia on a lake of same name, Il. 2, 605; Hdt. 6. 74: hence fem. adj. Φενεᾶτις, ιδος, esp. *the territory of Pheneüs*, Alciphr.

***ΦΕ´ΝΩ**, *to slay*, obsol. root, whence comes φόνος and some compds. like Ἀρείφατος, μυλήφατος, ὀδυνήφατος. To this root also belongs the aor. ἔπεφνον, πέφνον (being shortd. from the redupl. form πέφενον, like λελαβέσθαι, λελαθεῖν, πεπιθεῖν.) Hom.; infin. πεφνέμεν, Il. 6, 180: its part. πέφνων is written parox. as if it came from a pres. πέφνω, Il. 16, 827 (ubi v. Spitzn.), cf. 17, 539: and this pres. was actually adopted by Opp. H. 2, 133. To this also must be referred the pf. pass. πέφᾰμαι, of which Hom. has 3 sing and pl. πέφᾰται, πέφανται, and inf. πεφάσθαι, and the fut. pass. πεφήσομαι, πεφήσεαι, Il. 13, 829, Od. 22, 217.—(No doubt akin to σφάζω.)

†**Φεραί**, ῶν, αἱ, *Pherae*, a city of Thessaly, residence of king Admetus, with the port Pagasae, Il. 2, 611; Strab. p. 436.—2.=Φαραί (2).

†**Φεραῖος**, α, ον, *of* or *relating to Pherae, Pheraean*, οἱ Φεραῖοι, Thuc. 2, 22:—ἡ Φεραίη, appell. of Diana honoured in Pherae, Call. Dian. 259.

Φερανθής, ές, (φέρω, ἄνθος) *flower-bringing*, ἔαρ, Mel. 110, 2.

Φέρασπις, ιδος, ὁ, ἡ, (φέρω, ἀσπίς) *shield-bearing*, H. Hom. 7, 2, Aesch. Ag. 693.

Φεραυγής, ές, (φέρω, αὐγή) *bringing light, shining*, Anth.

†**Φεραύλας**, α, ὁ, *Pheraulas*, a Persian, Xen. Cyr. 2, 3, 7.

Φέρβα, τά, dub. l. for φορβά, q. v.

ΦΕ´ΡΒΩ, *to feed, nourish*, τινά, H. Hom. 30, 2, Pind. O. 2, 134, and Eur.; also of shepherds, φ. βοτά, Eur. Hipp. 75: like σώζω, *to preserve*, Hes. Op. 375: rare in prose, cf. Plat. Criti. 115 A.—II. pass., with intr. plqpf. ἐπεφόρβειν, *to be fed, to feed upon* a thing, βοτάνης ἐπεφόρβει βοῦς, H. Hom. 30, 4; παρέξω δαῖθ' ὑφ' ὧν ἐφερβόμην, shall make food for those by whom *I fed myself*, Soph. Phil. 937:—hence, *to eat, consume*, c. acc., like Lat. *depasci*, ἡ ψυχὴ τὸ σῶμα φέρβεται, Hipp., cf. Foës. Oec.: metaph., *to feed on*, φέρβεσθαι σοφίαν, Eur. Med. 827: absol., *to live, be*, Ap. Rh. 4, 1016.—III. mid., c. acc., like τρέφω, *to enjoy, have*, νόον, Pind. P. 5, 147; νόον πρηΰτατον, Opp. H. 2, 643. (Hence φορβή: from same root comes the Lat. *herba*).

Φέρε, v. φέρω VIII.

Φερεαυγής, ές, poet. for φεραυγής.

†Φερεβοία, ας, ἡ, *Phereboea*, fem. pr. n., Plut. Thes. 29; etc.

Φερέβοτρυς, υ, gen. υος, (φέρω, βότρυς) *bearing bunches of grapes*, Nonn.

Φερέγγῠος, ον, (φέρω, ἐγγύη):—*giving surety* or *bail*, or *able to do so*:—hence, generally, *to be depended upon, sure, safe, able, capable, sufficient*, c. inf., φερέγγυος τοσαύτην δύναμιν παρασχεῖν, Hdt. 5, 30; λιμὴν φ. διασῶσαι τὰς νέας, Id. 7. 49, 1; cf. Aesch. Theb. 396, Eum. 87:—also c. gen., *able to answer sufficiently for* a thing, Soph. El. 942; and so, φ. πρός τι, Thuc. 8, 68: absol., *trusty*, φρούρημα, Aesch. Theb. 449, cf. 797:—cf. ἐχέγγυος.

Φερεγλᾰγής, ές, (φέρω, γλάγος) *bringing* or *giving milk*, Orph. Lith. 216.

Φερέδειπνος, ον, *bringing* or *giving a meal* or *feast*. Hence

†Φερέδειπνος, ου, ὁ, *Pheredipnus*, masc. pr. n. in Ar. Vesp. 401.

Φερέζῠγος, ον, (φέρω, ζυγόν) *bearing the yoke, yoked*, ἵππος, Ibyc. 2.

Φερέζωος, ον, (φέρω, ζωή) *bringing life*, Nonn.

Φερέκᾰκος, ον, (φέρω, κακόν) *inured to toil* or *hardship*, Polyb. 3, 71, 10.

Φερέκαρπος, ον, (φέρω, καρπός) *yielding fruit*, Plut. 2, 495 C, Anth. P. 9, 778.

†Φερεκλῆς, έους, ὁ, *Pherecles*, an Athenian, Andoc. 8, 18.—Others in Plut. Lys. 25; etc.

†Φέρεκλος, ου, ὁ, *Phereclus*, constructor of the ship, in which Paris carried off Helen, Il. 5, 59: cf. Plut. Thes. 17.

†Φερεκράτης, ους, ὁ, *Pherecrates*, an Athenian poet of the old comedy, Plat. Prot. 327: cf. Meineke 1, p. 66 sqq.

†Φερεκύδης, ους, ὁ, *Pherecydes*, ὁ Σύριος, son of Batys a philosopher from Syros, teacher of Pythagoras, Ael. V. H. 4, 28.—2. a historian, of Athens, before Herodotus, Plut. Thes. 26.

Φερέμεν, Ep. inf. pres. from φέρω, for φέρειν, Hom.

Φερεμμελίης, ου, ὁ, poet. for φερεμελίας, (φέρω, μελία) *a spear-bearer*, Mimnerm. 11, 4.

†Φερενδάτης, ου Ion. εω, ὁ, *Pherendătes*, a commander of the Persians, Hdt. 7, 67.

Φερένῑκος, ον, (φέρω, νίκη) *carrying off victory, victorious*:—ὁ Φ., name of race-horse of king Hiero, Pind. (The fem. pr. n. Βερενίκη is merely Macedon. for Φερενίκη, cf. B, β. VI).

†Φερένῑκος, ου, ὁ, *Pherenicus*, masc. pr. n., Ath. 78 B; etc.

†Φερεντινόν, οῦ, τό, *Ferentinum*, in Latium, Strab. p. 226.

Φερέοικος, ον, (φέρω, οἶκος) *bearing* or *carrying one's house with one*, of the Scythians in Hdt. 4, 46: hence as subst., *the house-carrier*, i. e. *snail*, Hes. Op. 569, Cicero's *domiporta*; also *a tortoise*, Interpp. Hesych. 2, p. 1500. Cf. φέροικος.—II. *bringing a dowry*.

Φερέπολις, ιος, ὁ, ἡ, (φέρω, πόλις) *bearing* or *preserving the city*, Τύχη, Pind. Fr. 14: only poet.

Φερεπονία, ας, ἡ, *patience in toil* or *hardship*, App. Prooem.: from

Φερέπονος, ον, (φέρω, πόνος) *bringing toil and trouble, being the cause thereof*, ἀμπλακίαι, Pind. P. 2, 56.

Φερέπτερος, ον, (φέρω, πτερόν) *bearing wings, winged*, Maxim.:—so φερεπτέρυγος, ον, Opp. H. 2, 482; and φερεπτέρυξ, υγος, ὁ, ἡ.

Φερέπτολις, ιος, ὁ, ἡ, poet. for φερέπολις, Opp. H. 1, 197.

Φερέσβῐος, ον, (φέρω, βίος) *bearing life* or *food, life-giving, food-giving*, γαῖα, H. Hom. Ap. 341, Hes. Th. 693; φ. οὖθαρ ἀρούρης, Hom. Cer. 450; στάχυς, Aesch. Fr. 290:—also, φ. Ἥβη, Emped.; Δημητήρ, etc.

Φέρεσκε, Ion. and Ep. for ἔφερε, impf. from φέρω, Od.

Φερεσσᾰκής, ές, gen. έος, like φέρασπις, (φέρω, σάκος) *shield-bearing, a shield-bearer*, i. e. *heavy-armed*, Hes. Sc. 13.

†Φερεσσεύης, ου, ὁ, *Pheresseuës*, a Persian leader, Aesch. Pers. 312.

Φερεσσίπονος, ον, poet. for φερέπονος, Welcker Syll. 135, 5.

Φερεστάφῠλος, ον, *yielding bunches of grapes*, Mel. 110. [ᾰ]

Φερέστᾰχυς, υ, gen. υος, (φέρω, στάχυς) *bearing ears of corn*, Nonn.

Φερέστερος, α, ον, said to be poet. for φέρτερος, cf. προφερέστερος.

†Φερετίμη, ης, ἡ, *Pheretime*, wife of Battus III. of Cyrene, Hdt. 4, 162.

Φερετρεύω, *to carry on a* φέρετρον, Plut. Marcell. 8, in pass.

Φερέτριος, ου, ὁ, Lat. *feretrius*, epith. of Jupiter, Dion. H. 2, 34, etc.

Φέρετρον, ου, τό, (φέρω) *a bier, litter*, Lat. *feretrum*, Polyb. 8, 31, 4:—contr. φέρτρον, Il. 18, 236.

Φέρην, Aeol. for φέρειν.

†Φέρης, ητος, ὁ, *Pheres*, son of Cretheus and Tyro, founder of Thessalian Pherae, Od. 11, 259; Apollod. 1, 9, 14.—2. son of Jason and Medea, Id. 1, 9, 28.

†Φερητιάδης, ου Ep. αο, ὁ, *son* or *descendant of Pheres*, in Il. 2, 763 also Φηρητ.,—in Eur. I. A. 217 Eumelus as *grandson of Pheres*.

†Φερίας, ου, ὁ, *Pherias*, an Aeginetan, Paus. 6, 14, 1.

Φέριστος, η, ον, like φέρτατος, *stoutest, bravest, best*, ἄνδρα φέριστον, Il. 9, 110: but, mostly in addresses, φέριστε, Il. 6, 123; 15, 247, etc.; φέριστε Καδμείων ἄναξ, Aesch. Theb. 39; ὦ φέριστε δεσποτῶν, Soph. O. T. 1149; ὦ φέριστε, Plat. Phaedr. 238 D:—cf. φέρτατος.

Φέρμα, ατος, τό, (φέρω):—*that which is borne, a load, burden*: esp. *the fruit of the womb*, Aesch. Ag. 118; of the earth, Id. Supp. 690.

Φερνή, ῆς, ἡ, (φέρω):—*that which is brought by the wife, a dowry, portion*, Lat. *dos*, Hdt. 1, 93, and freq. in Eur., usu. in plur., as Or. 1662, Med. 956; φ. θεραποντίς, handmaids *given as a dowry*, Aesch. Supp. 979; φ. πολέμου, *what* the war *brings in, booty* in war, Eur. Ion 298. Hence

Φερνίζω, f. -σω Att. -ῐῶ, *to portion, endow*, LXX.

Φέρνιον, or φερνίον, ου, τό, (φέρω) *a fish-basket*, Menand. p. 220, Alciphr.; cf. φορμός.

Φερνοφόρος, ον, *bringing a portion, dowered*.

· Φέρνω,=φέρω, dub.

Φέροικος, ον, an animal like *the squirrel* (to judge from the description in Phot.), different from Hesiod's φερέοικος, Cratin. Cleob. 7.

Φερόλβιος, ον, (φέρω, ὄλβος) *bringing happiness*, Orph. H. 63, 12.

Φέρυπλος, ον, *bearing arms*.

†Φέρουσα, ης, ἡ, *Pherusa*, daughter of Nereus and Doris, Il. 18, 48.

Φερσεφάττιον, Att. Φεῤῥεφάττιον, or -τεῖον, ου, τό, *a temple* or *sanctuary of Proserpina*, Dem. 1259, 5, cf. Lob. Phryn. 369.

Φερσέφασσα, Att. -ττα, and Φεῤῥέφαττα, ἡ,=Περσέφασσα, -ττα, Περσεφόνη, Soph. Ant. 894:—on the different signfs. of this prob. foreign word, v. Heind. Plat. Cratyl. 404 C.

Φερσεφόνεια, Φερσεφόνη, poet. for Περσεφόνη.

Φερτάζω, rare collat. form of φέρω.

Φέρτατος, η, ον, *stoutest, bravest, best*, Hom.; c. dat. modi, χερσίν τε βίηφί τε φέρτατοι ἦσαν, Od. 12, 246; περὶ δ' ἔγχει Ἀχαιῶν φέρτατός ἐσσι, Il. 7, 289; φέρτατος ὄλβῳ, Pind. N. 10, 24: ὅ τι φέρτατον ἀνδρὶ τυχεῖν, Id. O. 7, 49:—also, φέρτιστος, Id. Fr. 92.—II. compar., φέρτερος, α, ον, *stouter, braver, better*; also, *higher in rank, mightier, more powerful*, Hom.; c. dat., Il. 3, 431, Od. 6, 6; also c. inf., Od. 5, 170; φ. πατρὸς γόνος, Pind. I. 8 (7), 70, cf. Aesch. Pr. 768: πολὺ φέρτερόν ἐστιν, 'tis much *better*, Hom.; c. inf., Od. 12, 109:—εἰς τὸ φ. τίθει τὸ μέλλον, Eur. Hel. 346.

†Φέρτατος, ου, ὁ, *Phertatus*, an Athenian, Dem. 887, 2.

Φερτός, ή, όν, poet. verb. adj. from φέρω, *endurable*, Eur. Hec. 159.

Φέρτρον, contr. for φέρετρον, Il. 18, 236.

ΦΕ'ΡΩ, a root only used in pres. and impf., act. and pass.; though Hom. has also several irreg. forms, imperat. φέρτε, Il. 9, 171; 3 sing. φέρησι, as if from φέρημι, Od. 19, 111; Ion. impf. φέρεσκε, φέρεσκον, Od. 9, 429; 10, 108. From the pres. also comes the rare poet. verb. adj. φερτός, and the freq. collat. form φορέω.—The fut. οἴσω, mid. οἴσομαι, is supplied by the root *ΟΙ'Ω, only in mid. form in Hom.: he also has an Ep. imperat. οἶσε, of a form between aor. 1 and 2, Od. 22, 106, 481; and this is also assumed by the inf. fut. οἰσέμεν, Od. 3, 429, οἰσέμεναι. Il. 3, 120, οἴσειν, Pind. P. 4, 181:—from the same root come the fut. pass. οἰσθήσομαι and verb. adjs. οἰστός, οἰστέος, post-Hom.:—also, but very rarely, we find an inf. aor. ἀνῷσαι, with the verb. adj. ἀνῳστός, Hdt. 1, 157; 6, 66; and pf. pass. προοῖσται in Luc. Parasit. 2.—Lastly, from the root *'ΕΓΚΩ or *'ΕΝΕ'ΓΚΩ come aor. 1 ἤνεγκα, chiefly used in the indic. and imperat. inflexions, and aor. 2 ἤνεγκον, chiefly used in inf. and part.:—but Hom. uses only the Ion. aor. 1, ἤνεικα, or (without augm.) ἔνεικα, subj. ἐνείκω, inf. ἐνεῖκαι †(opt. 3 ἐνείκαι occurs in Theocr. 1, 134)†, and of aor. 2 the Ep. inf. ἐνεικέμεν, Il. 19, 194, 3 sing. opt. ἐνείκοι, Il. 18, 147: the Ion. aor. pass. ἠνείχθην is post-Hom., Hes. Sc. 440; 3 pl. aor. mid. ἠνείκαντο, Il. 9, 127: from the same root are the post-Hom. tenses, pf. act. ἐνήνοχα, fut. pass. ἐνεχθήσομαι, pf. pass. ἐνήνεγμαι and aor. pass. ἠνέχθην:—we find even a pres. συνενείκομαι (q. v.), in which alone the root ἐνείκω is preserved.

Radic. signf. *TO BEAR* (which indeed is the same word with ΦΕ'ΡΩ, Lat. *FERO*, Sanscr. *B*-

Pers. *BER*, etc. ; cf. Germ. *bahren, fahren*).

A. Act. :—I. *to bear* or *carry* a load, *ἐν ταλάροισι φέρον μελιηδέα καρπόν*, Il. 18, 568, cf. 5, 484, Od. 4, 622, etc. ; *χερσὶ φ., φ. ἐπ' ὤμοις*, Soph. Ant. 429, Tr. 564 :—*to bear* (as a device), on one's shield, Aesch. Theb. 559, etc. :—*ἁγνὰς αἵματος χεῖρας φ.*, i. e. *to have* hands clean from blood, Eur. Hipp. 316, cf. Phoen. 1529.—II. *to bear*, with collat. notion of *motion*, very freq. in Hom. of any thing that makes one move, *πόδες φέρον*, Il. 6, 514 ; *πέδιλα τά μιν φέρον*, 24, 341, etc. ; so horses are said *ἅρμα φέρειν*, Il. 5, 232, etc. ; and men, *μένος* or *μένος χειρῶν ἰθύς τινος φέρειν*, *to bring* one's strength *to bear* right upon or against him, Il. 5, 506 ; 16, 602 :—hence oft. in pass., v. infra B :—later, also, metaph., *to lead, guide*, Plut., cf. infra X.—III. *to bear, endure, suffer* pain, misfortune, hardship, etc., *λυγρά*, Od. 18, 135 ; cf. Hes. Op. 213 ; *ἄτην φ.*, Hdt. 1, 32 : also, *to be able to bear* certain foods, etc., Xen. Cyr. 8, 2, 21.—2. esp. freq. with an adv., *βαρέως, χαλεπῶς, δεινῶς, πικρῶς φέρειν τι*, like Lat. *aegre, graviter ferre*, *to bear* a thing impatiently, *take* it ill or amiss, Hdt. 3, 155 ; 5, 19 ; also, *βαρέως φέρειν τὸ φρόνημα*, Xen. Hell. 7, 1, 44 ;—expressed in one word by *δυςφορεῖν* ; opp. to these are *κούφως, φαύλως, ἁπλῶς, πρᾴως, ῥᾳδίως, προθύμως φέρειν τι*, Lat. *leviter ferre*, to *bear* a thing cheerfully or patiently, *take* it easily, quietly, etc., Hdt. 1, 35 ; 9, 18, 40 :—these phrases are most freq. in Att., usu. c. acc. rei, but also *ἐπί τινι*, taking *φέρειν* in intrans. signf., e. g. *βαρέως* or *κούφως φέρειν ἐπὶ τοῖς γεγενημένοις*, Xen. Hell. 7, 4, 21 ; 3, 4, 9 ; cf. Dem. 1339, 20 ; c. dat. only, *βαρέως φέρειν τοῖς παροῦσι*, Xen. An. 1, 3, 3, cf. Hell. 5, 1, 29 ; and later *διά τι*, Bast Ep. Cr. 105.—IV. *to bring, present, give*, *δῶρα*, Od. 8, 428, etc. :—mid., *to carry* or *bring with* one, *produce* or *furnish for one's own use*, Hdt. 4, 67 ; 7, 50.—2. *χάριν τινὶ φέρειν*, *to grant* any one a favour, do him a kindness, Il. 5, 211, Od. 5, 307 : in like signf., *ἦρα* and *ἐπίηρα φέρειν*, Il. 1, 572, Od. 3, 164, etc. : after Hom., *χάριν τινὶ φέρειν*, was used like Lat. *gratiam referre, to show* gratitude to him, Pind. O. 10, 21.—3. *to produce, occasion, cause, work*, *κλέος τινί*, Od. 1, 283 ; 3, 204 ; *κακόν* or *πῆμα, ἄλγεα*, etc., *to work* one woe, Il. 8, 541, Od. 12, 231, 427, etc. ; *δηϊοτῆτα φ. τινί*, *to bring* war upon one, Od. 6, 203 ; so, *Ἄρηα φ. τινι*, Il. 3, 132 ; 8, 516 ; and so in Att., who use it only in such phrases as *τὰ ἱερεῖα νίκην φέρουσιν*, the victims *portend* victory (as if this necessarily brought it) ; also, *ὥςπερ τὸ δίκαιον ἔφερε*, as justice *brought with it, brought about*, i. e. as was just, no more than just. Hdt. 5, 58.—4. *μῦθον* or *ἀγγελίην φέρειν τινί*, *to bring* one a speech, report a message, Il. 10, 288 ; 15, 175, 202, Od. 1, 408 ; *ἐπιστολὰς φ.*, Soph. Aj. 781 :—in Att. *φέρω* even stands by itself for *ἀγγέλλω, to tell, announce*, Aesch. Pers. 248, Lob. Aj. 798.—5. *to bring in, pay* money, etc., *ἄποινα*, Il. 1, 13, etc. ; esp. *to pay* something *due, discharge* a debt, etc., *χρήματα*, Thuc. 1, 19 ; *φ. μίσθωσιν τοῦ ἐνιαυτοῦ, to yield* yearly rent, Isae. 54, 27 ; *φ. ἐννέα ὀβολοὺς τῆς μνᾶς τόκους*, Lys. Fr. 2, 2, cf. Lycurg. 150, 42 ; so, *φόρον φέρειν, to pay* a tax or tribute, Plat. Polit. 298 A ; *δασμόν*, Xen. An. 5, 7, 10 ; *τιμὴν φ., to pay* a fine (but cf. V. 3).—6. *to bear, bring forth, produce*, whether of the earth or of trees, etc., Od. 4, 229 ; 9, 110, Hes. Op. 117, 565 ; *ἡ γῆ καρπὸν φέρει*, Hdt. 6, 139 ; cf. Pind. N. 11, 52, Eur., etc. :—of animals, *μήτηρ κοῦρον φέρει γαστέρι*, Il. 6, 59 ;—absol., *to bear, bear fruit, be fruitful*, *ἡ γῆ φέρει*, Hdt. 5, 82 ; *αἱ ἄμπελοι φέρουσιν*, Xen. Oec. 20, 4 :—metaph., *to bring in, yield, produce*, *ἀγὼν ὁ τὸ πᾶν φέρων*, the contest *that carries* or *decides* everything, Hdt. 8, 100 ; *τὸ πᾶν ἡμῖν τοῦ πολέμου φέρουσι αἱ νῆες*, the ships *give* us our main strength in the war, Hdt. 8, 62 ; cf. Soph. Phil. 109.—7. *ψῆφον φέρειν, to give* one's vote, Lat. *ferre suffragium*, Isae. 85, 31 : hence *φέρειν* alone, *to elect, appoint* or *nominate* to an office, Dem. 996, 20, sq.—V. *to bear, carry off* or *away*, freq. in Hom., *ἔκ τινος*, Il. 14, 429 ; 17, 718, etc. : proverb., *ἔπος φέροιεν ἀναρπάξασαι ἄελλαι*, may the winds *sweep away* the word, Od. 8, 409, cf. 19, 565 :—esp.,—2. *to carry away as booty* or *plunder*, Il. 2, 302, Od. 12, 99 : esp. in the phrase *φέρειν καὶ ἄγειν*, v. sub *ἄγω* I : also, simply, *φέρειν τινά, to rob* one, Thuc. 1, 7.—3. *to carry off, gain*, Il. 1, 301 : esp., *to gain by toil* or *trouble, to win, achieve*, *ἤ κε φέρῃσι μέγα κράτος*, Il. 18, 308 ; *ἔναρα, τεύχεα*, Il. 6, 480 ; 17, 70 ; *τὰ ἀριστεῖα, τὰ νικητήρια φέρειν*, Plat. Rep. 468 C, Legg. 657 E :—*to fetch*, Il. 18, 191, Od 2, 329 :—also, *to receive one's due*, *φ. χάριν*, Soph. O. T. 764 ; *μισθὸν φέρειν*, like *μισθοφορεῖν, to receive* pay, Thuc. 3, 17, Xen. Oec. 1, 6, cf. Meineke Menand. p. 126 :—so in mid., where the notion of *doing it for one's self* is strengthd., Od. 10, 124 ; so, *κράτος, κῦδος φέρεσθαι*, Il. 13, 486 ; 22, 217 ; *ταῦτα ἐπὶ σμικρόν τι ἐφέροντο τοῦ πολέμου*, this they *received* as a small help towards the war, Hdt. 4, 129 : *ἄεθλον φέρεσθαι, to carry off, win* a prize, Il. 9, 127 ; 23, 413 ; *τὰ πρῶτα φέρεσθαι* (sc. *ἄεθλα*), Il. 23, 538, 663, etc. : hence metaph., *τὰ πρῶτα, τὰ δεύτερα φέρεσθαι, to win and hold* the first, the second rank, Hdt. 8, 104, cf. Valck. Hdt. 9, 78 ; *πλέον* or *πλεῖον φέρεσθαι*, to get more or a larger share *for one's self, gain* the advantage over any one, *τινός*, Hdt. 7, 211 ; also, *to be* more *esteemed*, Plut. :—the mid. *φέρεσθαι* therefore is used generally of everything *which one gets for one's self, for one's own use* and *profit, which one takes and carries away*, esp., *to one's own home*, e. g. Il. 4, 97, Od. 2, 410, Hes. Fr. 39, 8 :—hence, *φέρειν* or *φέρεσθαι* is freq. added to the inf. aor. *δομέναι*, as *δ. πολέμονδε, οἴκονδε φέρεσθαι*, etc., Il. 11, 798 ; 23, 513, Od. 1, 317 :—*to take home* what one has received from another, *παρά τινος*, Hdt. 5, 47.—4. esp., *to receive tidings, hear, learn*, like Lat. *accipere* (sc. *nuntium*), Valck. Phoen. 1450.—VI. absol., of roads, ways, etc., *to lead to* a place, *ἡ ὁδὸς φέρει*, like Lat. *via fert* or *ducit*, usu. *εἰς* or *ἐπὶ τόπον*, Hdt. 2, 122, 138 ; 7, 31 ; *ἁπλοῦς οἶμος εἰς Ἅιδου φέρει*, Aesch. Fr. 222 ; *ἡ εἰς Θήβας φέρουσα ὁδός*, Thuc. 3, 24 ; *ἡ θύρα ἡ εἰς τὸν κῆπον φέρουσα*, the door *leading* to the garden, Dem. 1155, 13, etc.—2. then of a district, tract of country, etc., *to stretch, extend to* or *towards*, *φέρειν ἐπὶ, ἐς* or *πρὸς θάλασσαν*, Hdt. 4, 99 ; *χωρία πρὸς νότον φέροντα*, Id. 7, 201 ; like Lat. *vergere* or *spectare*.—3. *to lead* or *tend to* an end or object, *ἐς αἰσχύνην φέρει*, Hdt. 1, 10 ; *τὰ ἐς ἄκεσιν φέροντα*, Id. 4, 90 ; *τὰ πρὸς τὸ ὑγιαίνειν φέροντα*, that which *leads* to health, Xen. Mem. 4, 2, 31 ; *ἴχνη τῆς ὑποψίας φέρει εἴς τινα*, the traces of suspicion *lead to* a certain person, Antipho 119, 7 :—*to contribute to* or *work with*, Markl. Supp. 295, Br. Soph. O. T. 517.—4. *to aim at a thing, hint* or *point at, refer to it*, *εἰς* or *πρός τι*, oft. in Plat. : esp. of oracles, omens, etc. ; so, *ἐς τί ὑμῖν ταῦτα φαίνεται φέρειν ;* Hdt. 1 120 (who in like manner uses *ἔχειν εἰς* or *πρός τι*) ; *ἐς ἀρηΐους ἀγῶνας φέρον τὸ μαντήϊον*, Hdt. 9, 33, cf. 6, 19, so, *ἐπί τι*, Thuc. 1, 79, cf. Plat. Charm. 163 D ; *ἡ τοῦ δήμου φέρει γνώμη, ὡς..*, the people's opinion *inclines* to this, that.., Hdt. 4, 11 ; *τῶν ἡ γνώμη ἔφερε συμβάλλειν*, their opinion *inclined to* giving battle, Id. 5, 118 ; 6, 110 : also c. dat. pers., *πλέον ἔφερέ οἱ ἡ γνώμη*, c. inf., his opinion *inclined* rather to.., Hdt. 8, 100, cf. 3, 77 : similar is the Lat. *fert animus*, c. inf., as in Ovid. Met. 1, 1.—5. in Hdt. 3, 134, *φέρει* is used much like *συμφέρει, it tends* (to one's interest), *is expedient*, *φέρει σοι ἐπ' ἀμφότερα ταῦτα ποιεῖν*.—VII. *to carry* or *have in the mouth*, i. e. *to speak much of*, *πολὺν φέρειν τινά*, Aeschin. 85, 33 : more freq. in pass., *εὖ, πονηρῶς φέρεσθαι*, to be well or ill *spoken of*, Xen. Hell. 1, 5, 17 ; 2, 1, 6.—2. *to be carried about, be in circulation*, absol. *φέρεται*, like Lat. *fertur*, (the report) *is carried about*, i. e. *it is said, they say*, c. acc. et inf., *τοιόνδε φέρεται πρῆγμα γίγνεσθαι*, Hdt. 8, 104 ; hence, *τὰ φερόμενα = τὰ λεγόμενα*, Wytt. Ep. Cr. p. 238.—VIII. the imperat. *φέρε* in Hom. keeps its orig. signf., *bear, carry, bring* : but, like *ἄγε*, it soon came to be used as an adv., *come, now, well*, esp. before the 1 pers. sing. or plur. of the subjunctive used imperatively, *φέρε ἀκούσω, φέρε στήσωμεν*, Hdt. 1, 11, 97, and freq. in Att. ; v. Elmsl. Heracl. 559, Med. 1242 : more rarely before 2 pers., as in Hdt. 4, 127, Soph. Phil. 300 : strengthd. *φέρε δή*, Hdt. 2, 14, Ar. Pac. 361, 959, and freq. in Plat.—2. *φέρε γάρ, for look, only see now*, usually introduces an example alleged by way of refutation : later authors used *φέρε* alone in the same way, and indeed it occurs as early as Ar. Ach. 541.—3. *φέρε, ἐὰν εὕρωμεν..*, come, let us see if we can find.., *quin experiamur*, Stallb. Plat. Crat. 430 A.—4. *φέρε*, c. inf., *supposing, admitting* that so and so is the case, like Lat. *fac, finge, pone*.—IX. part. neut. *τὸ φέρον*, as subst., *that which leads, guides*, hence *fate*, as Lat. *fors* and *fortuna* come from *fero*, Wunderl. Obss. Cr. p. 55 : but also *τὸ φερόμενον* = Lat. *sors*, Reisig Enarr. Soph. O. C. 1686.—X. the part. *φέρων* in all genders is freq. joined with another verb, so as to seem superfluous : but it serves to define the principal verb more closely ; and here two cases are to be distinguished ;—1. the part. adds a bye action to the main action, which we usually render by two verbs, freq. in Hom., e. g. *ἔδωκε φέρων, he brought and gave*, Od. 22, 146 ; *δὸς τῷ ξείνῳ τοῦτο φέρων, take* this *and* give it him, 17, 345 ; *ἔγχος ἔστησε φέρων, he brought* the spear *and* placed it, 1, 127 ; *σῖτον παρέθηκε φέρουσα*, and so on ; but if the acc. belongs to the part. we usu. express it by the prep. *with*, like *ἔχων* (cf. *ἔχω* A. I. 3), *ἦλθον τὰ ὅπλα φέ* ροντες, they came *with* their arms: but—2. φέρων also denotes, esp. with verbs of motion, a degree of speed or haste in the action of the principal verb, cf. infra B. I. fin.

B. Pass., *to be borne* or *carried from* a place, esp. involuntarily, hence in Hom. esp. *to be borne, carried along* by waves or winds, θυέλλῃ, ἀνέμοις φέρεσθαι, etc.:—*to be carried away, to be hurried, swept away, to fall, rush, roll, fly along*, like Lat. *ferri*, always with collat. notion of great speed, πᾶν δ' ἦμαρ φερόμην, of Vulcan *falling* from Olympus, Il. 1, 592; ἧκε φέρεσθαι, he sent him *flying*, Il. 21, 120; ἰθὺς φέρεσθαι, *to rush* right upon, Il. 20, 172, cf. Il. 15, 743: ἧκα πόδας καὶ χεῖρε φέρεσθαι, I let *go* my hands and feet, let them *swing free* (in the leap), Od. 12, 442, cf. 19, 468; so, φερόμενοι ἐσέπιπτον ἐς τοὺς Αἰγινήτας, Hdt. 8, 91, cf. 9, 62; βίᾳ φέρεται, Plat. Phaedr. 254 A; πνεῦμα φερόμενον, Id. Rep. 496 D, etc.:—more rarely in part. act. used intrans., φέρουσα ἐνέβαλε νηῒ φιλίῃ, she bore down upon a friendly ship and struck it, Hdt. 8, 87: this part. act. is more freq. later, as φέρων, *hurriedly, in haste*, Aeschin. 25, 4; *readily*, Id. 66, 26, cf. Wess. Diod. 20, 16.—2. also of all bodies moved by their own impulse or power, *to hasten, run, ride, fly, hover, swim, sail*, etc., ῥεῖν καὶ φέρεσθαι, Plat. Crat. 411 C; ὁμόσε τινὶ φέρεσθαι, *to run* against one, *fall* upon him, *come* to blows with him, Xen. Cyn. 10, 21: εἰς τὴν ἑαυτοῦ φύσιν φέρεσθαι, *to fall back* into one's own nature, Aeschin. 66, 21:—of a word let fall, μέγα φέρεται, *it comes* with great weight.., Pind. P. 1, 170. (Hence φορά.)—3. metaph. εὖ, κακῶς φέρεσθαι, of things, schemes, etc., *to turn out, prosper well* or *ill, succeed* or *fail*, τὰ πράγματα κακῶς φέρεται, Xen. Hell. 3, 4, 25, as Plaut. *ut se nunc res fortunaeque nostrae ferunt*;—εὖ φέρεται ἡ γεωργία, Xen. Oec. 5, 17; of a person, εὖ φερόμενος ἐν στρατηγίαις, being generally successful.., Thuc. 5, 16; ὀλιγώρως ἔχειν καὶ ἐᾶν ταῦτα φέρεσθαι, to neglect a thing and let it *take its course*, Dem. 106, 12: rarely of persons, as in collat. form φορέω, πατρὸς κατ' εὐχὰς φορούμενοι, *faring* in accordance with their father's curses, Aesch. Theb. 819:—cf. supra A. VIII.

C. for the chief usage of the mid. v. supra A. V. 2.

†Φερῶν, ὁ, *Pheron*, son of Sesostris, a king of Aegypt, Hdt. 2, 111, v. Bähr ad l.

†Φερωνία, ας, ἡ, *Feronia*, a city of Etruria, Strab. p. 226.

Φερωνῠμέομαι, as pass., *to bear a name from*;—and

Φερωνῠμία, ας, ἡ, *the name received from* an event or action, Lat. *agnomen*, Opp. H. 1, 243: from

Φερώνῠμος, ον, (φέρω, ὄνομα) *named from* a thing, τινός: *well-named*, like ἐπώνυμος, Nic. Th. 666, Nonn., etc. Adv. -μως, Arist. Mund. 6, 20, Heraclid. Alleg. 22.

Φετιάλεις, οἱ, also Φητιάλεις and Φιτιάλιοι, the Lat. *Fetiales*, Schäf. Plut. Marcell. 5.

ΦΕΥ͂, exclamation of grief or anger, *ah! alas! woe!* like Lat. *heu, ha, ah, vah, vae*, our *fye!* oft. in Trag.:—also c. gen., φεῦ τῆς Ἑλλάδος, *woe* for Hellas! Plut. Artax. 22.—II. of astonishment or admiration, *ah! oh!* like Lat. *phy* or *papae*, Schol. Ar. Av. 162: also c. gen., φεῦ τοῦ ἀνδρός, *oh* what a man! Xen. Cyr. 3, 1, 39 (where however there is also a sense of *grief*): but, φεῦ τὸ καὶ λαβεῖν πρόςφθεγμα τοιοῦδ' ἀνδρός, *oh* to get but speech of such a man! Soph. Phil. 234; cf. Plat. Phaedr. 263 D, etc. (Hence, φεύζω: cf. φῦ.)

Φευγέμεν and φευγέμεναι, Ep. for φεύγειν, inf. pres. act. from φεύγω, Hom.

Φεύγεσκεν, Ep. for ἔφευγεν, 3 sing. impf. from φεύγω, Hom.

Φεύγυδρος, ον, (φεύγω, ὕδωρ) *shunning water*, like ὑδροφόβος.

ΦΕΥ΄ΓΩ (v. sub fin.): f. φεύξομαι, Dor. φευξοῦμαι, also in Att., as Eur. Hel. 1041, Ar. Ach. 203, Plut. 447, 496 (very late authors have also a fut. 2 φυγῶ): aor. ἔφῠγον: pf. πέφευγα, pf. pass. c. act. signf. πέφυγμαι; Ion. impf. φεύγεσκον, Hdt. 4, 43: verb. adj. φευκτός. φευκτέος, and in Il. φυκτός.—Hom. uses pres., impf., fut. φεύξομαι, aor., pf. opt. (Il. 21, 609), pf. part. (Od. 1, 12), pf. pass. only in part. πεφυγμένος:—further, he has the Ep. part. πεφυζότες, as if from φύζω, Il. 21, 6, 528, 532; 22, 1; cf. φύζα.

I. absol., *to flee, take flight, run away*, opp. to διώκω, Hom., etc.; βῆ φεύγων ἐπὶ πόντον, Il. 2, 665; πῆ φεύγεις; 8, 94, etc.; φ. ἐκ κακῶν, Soph. Ant. 437, cf. Hdt. 1, 65:—c. acc. cognato, φύγε λαιψηρὸν δρόμον, *ran* the course full swiftly, Pind. P. 9, 215; φεύγειν φυγήν, Eur. Hel. 1041; also, φ. τὴν παρὰ θάλασσαν (sc. ὁδόν), *to flee* (the way) toward the sea, Hdt. 4, 12.—2. oft. however φεύγω expresses only *the purpose* or *endeavour to flee*, when the compds. ἀποφεύγω, ἐκφεύγω, προφεύγω, are oft. added to denote *the flight itself* as accomplished, as, βέλτερον, ὡς φεύγων προφύγῃ κακὸν ἠὲ ἁλώῃ, it is better that one should *run off* and escape than stay and be caught, Il. 14, 81; so, φεύγων ἐκφ., Hdt. 5, 95, Ar. Ach. 177; φ. καταφ., Hdt. 4, 23; φ. ἀποφ., Ar. Nub. 167; cf. Pors. Phoen. 1231.—3. φ. ὑπό τινος, *to flee before* any one, Il. 21, 23, 554; cf. infra III.—4. φ. εἰς..., *to have recourse* to..., *take refuge* in..., Eur. Hipp. 1076.—5. c. inf., *to shun* or *be shy of doing, shrink from doing*, Hdt. 4, 76, Plat. Apol. 26 A:—absol., in same signf., *to fear, flinch*, Soph. Ant. 580:—the inf. oft. has a seemingly pleonast. μή put with it, like all verbs containing or implying a negation, as in Soph. Ant. 263, cf. Heind. Plat. Parm. 147 A, Soph. 235 B.—II. c. acc., *to flee*, i. e. *to flee from, shun, avoid*, φεύγειν τινά, Hom.; so, φ. τινὰ ἐκ μάχης, Hdt. 7, 104; also φ. τι, as φ. θάνατον, ὄλεθρον, πόλεμον, κακόν, Il. 6, 488; 22, 219, Od. 9, 455, etc.; ἔνθ' ἄλλοι μὲν πάντες ὅσοι φύγον αἰπὺν ὄλεθρον, οἴκοι ἔσαν πόλεμόν τε πεφευγότες ἠδὲ θάλασσαν, Od. 1, 11; so, φ. ὄνειδος, ἀμαχανίαν, Pind. O. 6, 152, P. 9, 163; τὰν Διὸς μῆτιν, Aesch. Pr. 907; ὀσμήν..., μὴ βαλῇ, πεφευγότες, Soph. Ant. 412; φυγῇ φεύγειν γῆρας, Plat. Symp. 195 B; etc.:—also c. acc. pers. et rei, in the phrase ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων; Il. 4, 350, Od. 1, 64, etc.:—metaph. of all rapid movement, ἡνίοχον φύγον ἡνία, the reins *escaped from* his hands, Il. 23, 465, cf. Od. 10, 131.—2. the part. pf. pass. also retains the acc. in Hom., πεφυγμένος μοῖραν, ὄλεθρον, Il. 6, 488, Od. 9, 455: only in Od. 1, 18, c. gen., πεφυγμένος ἀέθλων, *escaped from* toils, where the gen. is to be explained from the notion of *release*, Nitzsch l. c.—Hom. joins this part. always with εἶναι or γενέσθαι, and then uses it much like the pf. act. πέφευγα.—3. in Att. also φεύγειν is sometimes found c. gen. pro acc., as in Soph. Phil. 1044, cf. Schäf. Schol. Ap. Rh. 4, 86.—III. *to flee one's country* for a crime, Il. 9, 478, Od. 13, 259: φ. ὑπό τινος, *to be banished* by him, Hdt. 4, 125; 5, 30; φ. ὑπὸ τοῦ δήμου, Xen. Hell. 1, 1, 27; so, φ. τινά, Hdt. 5, 62: hence, *to go into exile, live in banishment*, Lat. *exulare*, Hdt. 6, 103, and Plat.; φ. πατρίδα, for the more usu. ἐκ πατρίδος, Od. 15, 228, Xen. Cyr. 3, 1, 24, cf. Valck. Phoen. 1584; φ. ἀειφυγίαν, to be banished for life, Plat. Legg. 871 D, 877 C, 881 B.—IV. as Att. law-term, *to be accused* or *prosecuted at law*: hence, ὁ φυγών, *the accused, defendant*, Lat. *reus*, ὁ διώκων, *the accuser, prosecutor*, Plat. Rep. 405 B; c. acc., φ. γραφήν or δίκην, *to be put on one's trial for* something, Ar. Eq. 442, Plat. Apol. 19 C, etc.; the crime being usu. added in gen., φ. φόνου (sc. δίκην), *to be charged with* murder, Lys. 118, 43, Lycurg. 166, 40, (the same is φ. ἐφ' αἵματι, Valck. Hipp. 35); so, φ. δειλίας, Ar. Ach. 1129: φεύγει δίκην ὑπ' ἐμοῦ, *he is accused* by me, Dem. 1184, fin.:—but in Hdt. 7, 214, αἰτίην φ. has still the orig. signf., *to flee from* a charge, *quit one's country* on account of a charge or crime. (The root. is strictly ΦΥΓ-, as in aor. φυγεῖν, φυγή, φύξις, Lat. *fuga, fugio*: perh. akin to Sanscr. *bhuj* inflectere, our *budge*.—Akin to φεύγω are φέβομαι, φόβος, φοβέω.)

Φεύζω, f. -ξω, *to cry* φεῦ, *cry woe, wail*, τί ταῦτ' ἔφευξας, Aesch. Ag. 1308. (From φεῦ, as οἰμώζω from οἴμοι, οἴζω from οἴ, etc.)

Φευκταῖος, α, ον, (φεύγω) = ἀποτρόπαιος.

Φευκτέος, α, ον, verb. adj., *to be avoided, shunned*.—II. φευκτέον, *one must flee*, Eur. Hel. 860, Ar. Av. 392: †c. acc., Xen. Mem. 2, 6, 4.

Φευκτιάω, ῶ, desiderat. from φεύγω, *to wish to flee*, Arist. ap. Schol. Il. 16, 283.

Φευκτικός, ή, όν, *fugitive*, Lat. *fugax*.

Φευκτός, ή, όν, verb. adj. from φεύγω, *fled from, shunned, avoided: to be shunned* or *avoided: that can be escaped* or *avoided*, οὐ φ., *inevitable*, Soph. Aj 224; cf. the poet. φυκτός.

Φευξείω, = φευκτιάω, Herm. Eur. H. F. 627.

Φευξιάω, ῶ, dub. for foreg., Piers Moer. 14.

Φεύξιμος, ον, = φύξιμος, τόπος, Polyb. 13, 6, 9.

Φεῦξις, εως, ἡ, = φύξις, Soph. Ant. 362.

Φεύξομαι, fut. of φεύγω: but φεύξω, of φεύζω.

Φέψᾰλος, ου, ὁ, Ar. Ach. 278, 668, Vesp. 227; also φεψάλυξ, υγος, ὁ, Archil. 61, Ar. Lys. 107:—*a spark, piece of the embers* or *hot ashes*: hence proverb., οὐδὲ φεψάλυξ, Ar. Lys. l. c. Hence

Φεψᾰλόω, ῶ, *to reduce to ashes, to burn up*, Aesch. Pr. 363.

Φεψάλυξ, υγος, ὁ, poet. for φέψαλος, q. v.

Φέψελος, ου, ὁ, Ion. for φέψαλος.

ΦΕ΄ΩΣ, ω, ὁ, a prickly plant, Lat *pheos*, elsewh. also στοίβη, *poterium spinosum*, Linn., Theophr.

Φῆ, Ion. for ἔφη, 3 sing. impf. from φημί, Hom.

Φή for φησί, enclit., Anacr. Fr. 38, 1.

Φή or Φῆ,=ὡς, *as, like as*, read by Zenodotus in Il. 2, 144; 14, 499, and said to be used by later Ep. poets, as Antim., and Callim.: on this authority Herm., with great probability, reads φή ῥα, for δή ῥα, in H. Hom. Merc. 241.—On its deriv.. and connexion with ᾗ, πῇ, τῇ, v. Buttm. Lexil. s. v.

†Φήγαια, ας, ἡ, *Phegaea*, a city of Arcadia, late Ψωφίς, q. v.

†Φηγεύς, έως Ep. ῆος, ὁ, *Phegeus*, son of Dares, priest of Vulcan in Troy, Il. 5, 11.—2. a king of Psophis in Arcadia, father of Arsinoë and Agenor, Hdt. 9, 26; Apollod. 3, 7, 5.

Φηγῐνέος, α, ον, contr. φηγινοῦς,=sq., Anth. P. 6, 33.

Φήγῐνος, η, ον, (φηγός) *oaken*, Il. 5, 838.

Φηγῐνοῦς, ῆ, οῦν, contr. for φηγινέος.

Φηγός, οῦ, ἡ, a kind of *oak*, bearing an esculent acorn (Theophr. H. Pl. 3, 8, 2), perh. *quercus esculus*, Linn. (not the Lat. *fagus*, our *beech*, though the names are identical,—for the fruit is of a different shape), freq. in Il. (not in Od.), and in Hes. Fr. 18; 39, 7: Soph. calls *the oak* of Dodona ἡ παλαιὰ φ., Tr. 171; but δρῦς, Ib. 1168.—II. *the esculent fruit of the same tree*, Ar. Pac. 1137, Plat. Rep. 372 C. (Perh. from φαγεῖν?)

Φηγότευκτος, ον, (τεύχω) *made of the tree* φηγός, Lyc. 1432.

†Φηγοῦς, οῦντος, ὁ, (φηγός) *Phegus*, an Attic deme of the tribe Erechtheïs; hence Φηγούσιος, α, ον, *of Phegus, Phegusian*, Andoc. 9, 25.

Φηγών, ῶνος, ὁ, a place *where the tree* φηγός grows abundantly, *an oak-grove* or *forest*, Lat. *esculetum*.

Φήῃ, Ep. for φῇ, 3 sing. subj. pres. act. from φημί, Od.

Φηλέω, susp., and φηληκίζω,=φηλόω.

Φήληξ, ηκος, ὁ, *a wild fig*, which seems ripe when it is not really so, Ar. Pac. 1165, cf. Soph. Fr. 792. (Prob. from φηλός, *deceitful*.)

Φηλητεύω, *to cheat, deceive*, H. Hom. Merc 159: from

Φηλητής, οῦ, or φηλήτης, ου, ὁ, (φηλός):—*a cheat, knave, thief*, φῶτες φηληταί, H. Hom. Merc. 67, 446; ἀνὴρ φ.. Aesch. Cho. 1001, Soph. Fr. 671: Ἑρμῆς φηλητῶν ἄναξ, Eur. Rhes. 217: in Hes. Op. 373, Spohn and Göttl. write φιλήτης, cf. Jac. Anth. P. p. 122.

ΦΗΛΟ΄Σ, ή, όν, or φῆλος, ον, *deceitful, knavish, delusive*, v. l. Menand. p. 15. (Prob. akin to σφάλλω, σφῆλαι, and Lat. *fallo*.) Hence

Φηλόω, ῶ, *to cheat, deceive*, ἐφήλωσε φρένας, Aesch. Ag. 492; γλώσσαις φηλούμενοι, Eur. Supp. 243; cf. Lyc. 785, Ap. Rh. 3, 983, Meineke Menand. p. 15. Hence

Φήλωμα, ατος, τό, *a deceit, deception, cheat*, Antipho ap. Schol. Ar. Pac. 1165: and

Φήλωσις, εως, ἡ, *a deceiving, cheating*.

Φῆμα, ατος, τό, (φημί) *that which is said, a word*, Hesych.

Φήμη, ης, ἡ, Dor. φάμα, whence Lat. *fama*: (φημί):—strictly, like ὀμφή, *a voice from heaven, an ominous* or *prophetic voice*, χαῖρε δὲ φήμῃ Ὀδυσσῆος φίλος υἱός, Od. 2, 35, ubi v. Schol.; so, when Ulysses prays to Jupiter, φήμην τίς μοι φάσθω, etc., he is answered by a voice from within, Od. 2, 100-121; 20, 100, 105: *an oracle*, εἴτε του θεῶν φήμην ἀκούσας εἴτ' ἀπ' ἀνδρός, Soph. O. T. 43, cf. 86, 475, etc.; φήμη ὀνείρου, an *augury* from a dream, Hdt. 1, 43; cf. 3, 153, etc.; μαντέων φῆμαι, Eur. Hipp. 1056, cf. Ion 180; φήμας τε καὶ μαντείας, Plat. Phaed. 111 C, etc.: cf. φάτις, κληδών.—II. *any voice* or *words, a speech, saying*, Aesch. Ag. 938, Cho. 1045, etc.; λόγων φήμη, a poet. periphr. for λόγοι, Soph. Phil. 846. also, *a song*, Aesch. Supp. 696:—esp., —2. *a common saying*, Aesch. Supp. 760: *an old tradition* or *legend*, παλαιαὶ φῆμαι, Eur. El. 701, cf. Plat. Phil. 16 C, Legg. 713 C, etc.—3. like Lat. *fama, a rumour, report*, Hes. Op. 759, 761, Hdt. 1, 31, and Att.; τίν' ἔχων φήμην ἀγαθὴν ἥκεις; Ar. Eq. 1319; φήμης ὑποδεέστερα, i. e. *exaggerated*, Thuc. 1, 11:—hence, a man's *good* or *bad report*, his *fame, reputation, character*, ἀγαθαὶ φᾶμαι, Pind. O. 7, 18; φήμην προςποιεῖσθαι. Aeschin. 50, 26.—4. *a message*, Aesch. Cho. 741, Soph. El. 1109, cf. Wytt. ad Jul. p. 150, sq.

ΦΗΜΙ΄, φής (not φῇς or φῆς), φησί, etc., inf. φάναι, part. φάς, φᾶσα, φάν, imperat. φάθι or φαθί (Schol. Ar. Eq. 23): impf. ἔφην: fut. φήσω: aor. 1 ἔφησα. Of the mid., we have inf. and part. pres. φάσθαι, φάμενος, the latter also in Att.; impf. ἐφάμην; fut. φήσομαι, Dor. φάσομαι, Pind. N. 9, 102:—from pass. some forms of the pf., as part. πεφασμένος, Il. 14, 127; imperat. πεφάσθω: verb. adj. φατός, φατέος, φατειός. The impf. ἔφην is used just like an aorist,=εἶπον: and the inf. φάναι was so generally referred to ἔφην in an aorist sense, that λέγειν or φάσκειν are used instead of the inf. pres.: the same holds good of the impf. mid., with the inf. and part. pres. The root *ἔπω supplies the common aor. form εἶπον, as well as the more Ion. εἶπα, v. sub εἶπον: and the root *ῥέω gives the pf. εἴρηκα, pf. pass. εἴρημαι, aor. pass. ἐῤῥήθην and ἐῤῥέθην, un-Att. εἰρήθην and εἰρέθην, fut. pass. εἰρήσομαι: while ἐρῶ, Ion. ἐρέω, from poet. pres. εἴρω, is the usu. fut. act.—In Hom., we have to remark 1 pl. opt. pres. φαῖμεν for φαίημεν, Il. 2, 81; 3 sing. subj. φήῃ for φῇ, Od. 11, 128; sing. impf. φῆν for ἔφην, φῆς for ἔφης, φῆ for ἔφη, and 3 pl. ἔφαν, φάν very freq. for ἔφασαν, which however also occurs; imperat. mid. φάο for φάσο, Od. 16, 168, etc.

Φημί belongs to the root ΦΑ΄Ω, whence come also φαίνω, φάος, etc.: for the common radic. signf. is that of *bringing to light, making known*, and hence many forms of the pf. pass. of φημί are identical with those of φαίνω. Ἠμί is a shortd. form of φημί, and φάσκω a synon. collat. form.—The pres. indic. φημί is enclitic, except in 2 pers. φής.

Radic. signf.: *to declare, make known*; and so, *to say, speak, tell*, both absol. and c. acc., very freq. from Hom. downwds.: φάτο μῦθον, ἀγγελίην, freq. in Hom.; ἔπος φάσθαι, Il. 9, 100; 11, 788:—hence, like φάσκειν, *to say* (as one's belief), i. e. *to think*, φῆ γὰρ ὅγ' αἱρήσειν Πριάμου πόλιν, Il. 2, 37; φαίης κε ζάκοτόν τέ τιν' ἔμμεναι ἄφρονά τε, *you would say* he was.., 3, 220; τί φής; or πῶς φής; how *say you?* i. e. can *you really mean what you say?*—an expression of astonishment, Valck. Phoen. 923: ἶσον ἐμοὶ φάσθαι, *to say* he is (i. e. *fancy* himself) equal to me, Il. 1, 187; 15, 167; μὴ..φάθι λεύσσειν, *think* not that you see, Theocr. 22, 56:—but these signfs. of *thinking* and *saying* run continually into one another, so that they cannot be distinguished; nor need they, cf. λόγος A and B.—The mid. has all these signfs. as well as the act.—II. special phrases:—1. φησί and φασί are freq., esp. in prose, put in parenthetically, like our *they say, it is said*, French *on dit*, Dem 650, 13; cf. Schäf. Dion. Comp. p. 29: just so in Lat. *inquit* and *ait*, Gronov. Liv. 34, 3, Bentl. Hor. Sat 1, 4, 79:—esp., in urging an objection or counter-argument, v. Interpp. Pers. Sat. 1, 40.—2. φησί and ἔφη are also freq. repeated after λέγει or εἶπεν, somewhat like our vulgarism, 'he said, says he..,' Heind. Plat. Charm. 164 E, cf. Xen. Mem. 1, 6, 4; so Lat. *ait*, etc., Wolf Suet. Caes. 32.—3. φημί is sometimes joined with a synon. verb, e. g., ἔφη λέγων, ἔλεγε φάς, etc., Hdt. 3, 156; 5, 36, etc., and not seldom in Att.—This verb usu. goes before its subject, ἔφην ἐγώ, ἔφη ὁ Σωκράτης, *said I*, etc., but the order is sometimes inverted, ἐγὼ ἔφην, ὁ Σωκράτης ἔφη, *I said*, etc., as is shown by Bornem. Xen. Symp. 3, 7, against Heind. Cic. N. D. 1, 7, 16: the same holds of εἶπεν, Bornem. Xen. Symp. 3, 8.—4. ἔφη is also used impers. c. acc. et inf., *it is said* that.., Xen. An. 1, 6, 6; like Lat. *ait, inquit*.—III. in a more definite signf., like κατάφημι, *to say yes, affirm, assert, maintain, assure*, in Hom., as well as Att., Seidl. Eur. El. 33; καί φημι κἀπόφημι, Soph. O. C. 317; φάναι τε καὶ ἀπαρνεῖσθαι, Plat. Theaet. 165 A; c. inf., φὴς ἢ καταρνεῖ μὴ δεδρακέναι τάδε, Soph. Ant. 442:—on the other hand, οὔ φημι or φημὶ οὐχί, *to say no, deny, refuse*, c. acc. et inf., Hdt. 1, 19; 2, 63, etc., Aesch. Eum. 221, etc.—In this definite signf. the Att., besides pres., mostly use fut. φήσω and aor. ἔφησα, but in impf. and inf. and part. pres., to avoid ambiguity, they prefer φάσκειν, φάσκων (the other forms of which are foreign to prose), and the mid. φάσθαι, φάμενος: there was usu. a distinction between φάναι and φάσκειν, e. g. ἔφη σπουδάζειν, *he said he was* in haste, ἔφασκε σπουδάζειν, *he alleged he was* in haste: hence, φάσκων, *maintaining, affirming*, οὐ φάμενος, *denying*: yet we find also ἔφη in this signf., Xen. An. 1, 6, 7.—2. in Plato's dialogue we oft. have φάθι ἢ μή, *say yes or no, yes or no?*—answered by φημί, *yes*, or οὔ φημι, *no*, Stallb. Gorg. 500 D; so. οὐκ ἔφη, *he said no*, Id. Phaed. 117 E, etc.—IV. *to bid, order*, c. acc. et inf., Pind. N. 3, 49. [ᾰ, except in φᾱσι, and in masc. and fem. part. φάς, φᾶσα: in inf. φάναι ᾰ always, —for in Eubul. Incert. 1. 11. φᾶναι is no doubt corrupt, and cannot be defended (at least not in comic dialogue) by the example of τεθνᾶναι for τεθνάναι, cf. Meineke l. c.] (Φημί, φάναι is the Lat. *fari*, Sanscr. *bhâ-sh*, and is akin to βάζω.)

Φημίζω: f. -ίσω Att. -ῐῶ, Dor. -ίξω (φήμη):—*to speak, utter*, φήμη δ' οὔ τις πάμπαν ἀπόλλυται, ἥν τινα πολλοὶ λαοὶ φημίξωσι, Hes. Op. 762; ἢ καὶ Λοξίας ἐφήμισε, Aesch. Cho. 558; ὄνομα φ.. Opp. H. 5, 476:—*to promise*, τινί τι, Eur. I. A. 1356:—in mid., *to express in words*, συντόμως ἐφημίσω, Aesch. Ag. 629.

†Φήμιος, ου, ὁ, *Phemius*, a famous singer in Ithaca, Od. 17, 263.

Φῆμις, ιος, ἡ, poet. for φήμη, *speech, talk, discourse*, Il. 10, 207: esp., *report, one's* good or bad *report, fame, name, reputation*, Od. 6, 273; 24, 201; δήμοιο φῆμις, *the voice* or *judgment* of the people, Od. 16, 75; so, in ἐς θῶκον πρόμολον δήμοιό τε φῆμιν, Od. 15, 468, the words δήμοιο φῆμις may be merely *the talking* of the people, i. e. *the buzz and noise* of the people in the assembly, though it is usually taken to mean *the place of assembly* itself, which in Od. 2, 150 is called ἀγορὴ πολύφημος. In Hdt. 1, 43; 3, 153 the reading varies between φήμη and φῆμις.

Φημισμός, οῦ, ὁ, (φημίζω)=φήμη, Suid.

†Φημονόη, ης, ἡ, *Phemonoë*, daughter of Apollo, the first priestess at Delphi, Strab. p. 419.

Φῆν, Ion. for ἔφην, impf. from φημί, Hom.

Φῆναι, inf. aor. 1 of φαίνω, Od.

Φήνειε, 3 sing. opt. aor. 1 of φαίνω, Od.

Φήνη, ης, ἡ, *the osprey* or *sea-eagle* (*ossifraga*, Plin.), Od. 3, 372; 16, 217, Ar. Av. 304, Arist. H. A. 9, 34, 2.

†Φηνώ, οῦς, ἡ, *Pheno*, daughter of Clytius of Athens, Paus. 2, 6, 5.

ΦΗ΄Ρ, ὁ, gen. φηρός, Aeol. for θήρ, hence Lat. *fera*: esp. in plur. Φῆρες, of *the Centaurs*, Il. 1, 268; 2, 743; in sing., Pind. P. 3, 8; 4, 211:—later also of *the Satyrs*.

†Φηραί, ῶν, αἱ,=Φαραί.

†Φηραία, ας, ἡ, *Pheraea*, a city of Arcadia, Strab. p. 357.

Φήρεα, τά, *a swelling of the parotid glands*, so as to be like the budding horns of Satyrs (Φῆρες), Foës. Oec. Hipp.

†Φηρητιάδης, ου Ep. αο, ὁ,=Φερητιάδης, Il. 2, 763.

Φηρομᾰνής, ές, gen. έος, (φήρ, μαίνομαι):—*game-mad, madly fond of game* or *wild animals*, epith. of Bacchus, Anth. P. 9, 524.

Φῄς, 2 sing. from φημί: but φῆς for ἔφης 2 impf., both in Hom.

Φῆσθα, Ep. for ἔφησθα, ἔφης, 2 sing. impf. from φημί, Hom.

†Φῆστοι, ων, οἱ, *Festi*, a city of Latium, Strab. p. 230.

Φητιάλεις, οἱ,=φετιάλεις, q. v.

Φήτρη, ἡ, Ion. for φάτρα, v. φράτρα.

Φθαίρω, Dor. for φθείρω, Valck. Hdt. 5, 50.

Φθάν, Ep. for ἔφθασαν, 3 pl. aor. 2 of φθάνω, Il. 11, 51.

ΦΘΑ΄ΝΩ, fut. φθήσομαι, Il. 23, 444, Thuc. 5, 10, later also φθάσω: aor. ἔφθην, oft. in Hom., Ep. 3 pl. φθάν for ἔφθασαν, Il. 11, 51; inf. φθῆναι, part. φθάς, subj. φθῶ, Ep. 3 sing. φθήῃ and φθῇσιν, Il. 16, 861; 23, 805; Ep. 1 pl. φθέωμεν, 3 pl. φθέωσιν, Od. 16, 383; 24, 437, opt. φθαίην, Il.; more rarely Ep. 3 sing. παραφθαίησι, Il. 10, 346: post-Hom. aor. 1 ἔφθᾰσα:—Ep. part. aor. mid. φθάμενος, Hom.: pf. ἔφθᾰκα. Dor. fut. φθάξω, Dor. aor. ἔφθαξα, †Theocr. 2, 115†:—an inf. aor. pass. φθασθῆναι, not φθαθῆναι, occurs in Dion. H., cf. Lob. Paral. 46.

To come or *do before* another, *to be beforehand with, overtake, outstrip, anticipate*, in running or otherwise, Lat. *praevenire*, φθάνει δέ τε καὶ τὸν ἄγοντα, Il. 21, 262; cf. Hes. Op. 552, 568, Hdt. 7, 161, Valck. Phoen. 982; ἔφθησαν τὸν χειμῶνα, *they anticipated* the storm, Hdt. 7, 188.—2. absol., *to come first*, τοῦ φθάσαντος ἁρπαγή, the prey of *the first comer*, Aesch. Pers. 752; φθ. εἰς τὴν πόλιν, Xen. Cyr. 5, 4, 7.—3. the action *in which one outstrips* another is expressed by the part. agreeing with the subject,—(Até) πολλὸν ὑπεκπροθέει φθάνει δέ τε πᾶσαν ἐπ' αἶαν βλάπτουσ' ἀνθρώπους, and *is beforehand* in doing men mischief, Il. 9, 506; ἀλλ' ἄρα μιν φθῆ Τηλέμαχος κατόπισθε βαλών, Telemachus *was beforehand* with him *in* striking, Od. 22, 91, cf. Il. 10, 368, Od. 16, 383; so, freq. in Hdt., and Att., μόλις φθάνει θρόνοισιν ἐμπεσοῦσα μὴ χαμαὶ πεσεῖν, Eur. Med. 1169, cf. H. F. 986:—foll. by πρίν; ἔφθη ὀρεξάμενος, πρὶν οὐτάσαι, Il. 16, 322, cf. Xen. Cyr. 3, 2, 4; by ἤ, φθήσονται τούτοισι πόδες καὶ γοῦνα καμόντα ἢ ὑμῖν, Il. 23, 444, cf. Od. 11, 58, Hdt. 6, 108; so by πρὶν ἤ.., Hdt. 9, 70:—more rarely c. part. pass., ἤ κε πολὺ φθαίη πόλις ἁλοῦσα, the city *would be beforehand* in being taken, i. e. it would be taken *first*, Il. 13, 815: so, εἴ κε φθήῃ τυπείς, should he be wounded *first*, Il. 16, 861, cf. Hdt. 6, 108: sometimes however we find an inf. instead of part., φθαίης ἔτ' εἰς ἐκκλησίαν ἐλθεῖν, Ar. Eq. 935, cf. Wytt. ad Jul. p. 181, answering exactly to Lat. *occupare* c. inf. But, generally, our idiom reverses the phrase, so that the part. becomes the chief verb, and φθάνειν is rendered by an adv., *quicker, sooner, first, before, beforehand*, etc. (cf. λανθάνω, τυγχάνω), as, he struck *sooner* or *first*, φθὰν κοσμηθέντες, they drew up *first* or *before* the rest, Il. 11, 51; ἔφθην ἀφικόμενος, I came *sooner* or *first*; φθάνω εὐεργετῶν, I *am the first* to show a kindness, etc.:—just in the same way, Hom. uses the part. aor. mid. φθάμενος, like an adv., with another principal verb, e. g. ὅς μ' ἔβαλε φθάμενος, for ὅς μ' ἔφθη βαλών, Il. 5, 119; 13, 387, cf. Od. 19, 449; and in later writers, esp. Att., we sometimes find part. aor. act. in same way, as, οὐκ ἄλλος φθὰς ἐμεῦ κατήγορος ἔσται, no other shall be an accuser *before* me, Hdt. 3, 71; ἀνέῳξάς με φθάσας, you opened the door *before* me, Ar. Plut. 1102; φθάσας προςπεσοῦμαι, Thuc. 5, 9:—still later, we have the pass., *to be overtaken* or *taken by surprise*, ὑπό τινος, Anth. P. 9, 278.—4. φθάνειν with οὐ and part., followed by καί or καὶ εὐθύς, like Lat. *simul ac*, denotes two actions following close on each other or happening together, οὐ φθάνει ἐξαγόμενος καὶ εὐθὺς ὅμοιός ἐστι τοῖς ἀκαθάρτοις, *no sooner* is he brought out than he becomes unclean, Xen. Ep. 5, 10; οὐκ ἔφθη μοι συμβᾶσα ἡ ἀτυχία καὶ εὐθὺς ἐπεχείρησαν διαφορῆσαι τἄνδοθεν, *scarcely* or *no sooner* had misfortune befallen me, *when*.., Dem. 1073, 20, cf. Markl. Eur. Supp. 1219; rarely c. inf., Ar. Nub. 1384, Thuc. 1, 33.—5. in questions with οὐ, φθάνω denotes impatience to have the thing one asks about done, and so is mostly used to express a strong exhortation or urgent command, ἀποτρέχων οὐκ ἂν φθάνοις; *make haste and* run off, be off directly, Ar. Plut. 1133; εἰς ἀγορὰν ἰὼν οὐκ ἂν φθάνοις; Ib. 874; οὐκ ἂν φθάνοις λέγων; Plat. Symp. 185 E; cf. Hdt. 7, 162; like Lat. *quin statim* in questions. In a like signf., the part. φθάσας (like ἀνύσας) is used with imperat., λέγε φθάσας, speak *quickly*, τρέχε φθάσας, and the like: sometimes also φθάσας is joined with another part. dependent on it, φθάσας ἁρπάσας, Hdt. 6, 65.—4. in answers with οὐ and opt. c. ἄν, οὐκ ἂν φθάνοιμι, I could not *be too quick*, i. e. I will begin directly, Plat. Symp. 214 E, cf. Phaed. 100 C, Euthyd. 272 D. [ᾰ: but ᾱ of pres. in Ep., as Il. 9, 506; 21, 262; later, ᾱ or ᾰ to suit the verse, Jac. Anth. P. p. 884.]

Φθάρμα, ατος, τό, (φθείρω) *that which is corrupted: an outcast, castaway*, Joseph.

Φθαρτικός, ή, όν, (φθείρω) *pernicious, deadly*, Def. Plat. 416 B, Arist. Eth. N. 6, 5, 6.

Φθαρτός, ή, όν, verb. adj. from φθείρω, *corruptible, destructible, perishable*, opp. to ἀΐδιος, Arist. An. Post. 1, 8, 2, etc.

Φθατάω,=φθάνω, Hesych., cf. καταφθατοῦμαι.

ΦΘΕ΄ΓΓΟΜΑΙ, f. -ξομαι: aor. ἐφθεγξάμην, dep. mid.:—*to utter a sound* or *voice*, esp. *to speak loud and clear, cry or shout aloud*, freq. in Hom. (but only of the human voice), Hdt., etc.; φθ. φωνῇ ἀνθρωπηΐῃ, Hdt. 2, 57; ἀπὸ γλώσσης, διὰ στόματος φθ., Pind. O. 6, 21, Fr. 238; †ψυχῆς φθεγξαμένης ἀΐων, Xenophan. 6, 5 Bgk.†:—also of a weak, small voice, ὀλίγῃ ὀπὶ φθεγξάμενος, Od. 14, 492; τυτθὸν φθεγξαμένη, Il. 24, 170:—also of vowels, etc., *to sound* so and so, Plat. Crat. 394 C; also of the cries of animals, e. g. of a horse, *to neigh, whinny*, Hdt. 3, 84, 85; an eagle, *to scream*, Xen. An. 6, 1, 23; of a fawn, *to cry*, Theocr. 13, 62; of a door, *to creak*, Ar. Plut. 1099; of thunder, Xen. Cyr. 7, 1, 3; so also of musical instruments, Id. An. 4, 2, 7; 5, 2, 14: φθ. παλάμαις, *to clap* with the hands, Jac. Anth. P. p. 580.—2.=ὀνομάζειν, *to name, call by name*, Plat. Rep. 527 A, Phil. 34 A, etc., cf. Heind. Theaet. 157 B.—3. τὸ φθεγγόμενον=φθόγγος, Hdt. 8, 65.—II. c. acc. cognato, *to utter* or *say* a thing, φθ. ἔπος, *to utter*, Hdt. 5, 106; 7, 103; ὀδυρμοὺς καὶ γόους ἀνωφελεῖς, Aesch. Pr. 34; καίρια, Soph. Phil. 862; ἀράς, Eur. Phoen. 475; βοήν, Id. I. T. 1385; cf. Plat. Phil. 49 B, etc.—III. c. acc. pers., *to praise, sing* or *celebrate* one *aloud*, Pind. O. 1, 59.—No act. form φθέγγω occurs. (Φθέγγομαι is prob. connected with φέγγος, as φημί with φαίνω. φάος.) Hence

Φθεγγώδης, ες, (εἶδος) *like a voice, loud, noisy* or *notorious*, Foës. Oec Hipp.

Φθεγκτός, ή, όν, verb. adj. from φθέγγομαι, *sounding; vocal*, Plut. †2, 1017 E.

Φθέγμα, ατος, τό, (φθέγγομαι):—*a voice*, Pind. P. 8, 42, Aesch. Pr. 588, etc., and in prose, as Plat. Rep. 616 A: periphr., ὦ φθέγμ' ἀναιδές, for ὦ φθεγξάμενε ἀναιδῆ, Soph. O. C. 863, cf. Aj. 14, El. 1225:—*language, speech*, Soph. Ant. 354:—*a saying, word*, Id. O. C. 1177; and in plur., *accents, words*, and of birds, *cries*, Soph. El. 18, Eur. Hel. 747: generally, *a sound*, βροντᾶς φθ., Pind. P. 4, 351; φθ. θυείας, Ar. Pac. 235: of *musical sounds*, Plat. Legg. 812 D. Hence

Φθεγματικός, ή, όν, *sounding*, Max. Tyr.

Φθέγξις, εως, ἡ, (φθέγγομαι) *speech, utterance*, Hipp.; v. Foës. Oecon.

Φθείομεν, Ep. for φθῶμεν, 1 plur. subj. aor. 2 act. of φθάνω.

ΦΘΕΙ΄Ρ, ὁ, later (but less Att.) ἡ, Lob. Phryn. 307: gen. φθειρός:—*a louse*, Lat. *pediculus*, Hdt. 2, 37; 4, 168, and freq. in Ar.: proverb., πρὸς φθεῖρα κείρασθαι, i. e. to be close shaven, Meineke Eubul. Dol. 3.—II. *a sea-fish* that sticks on other fishes, Arist. H. A. 4, 10, 4; 5, 31, 8.—III. *the small fruit of a kind of pine*, cf. φθειροποιός.

Φθειριάζω,=φθειριάω, dub.

Φθειρίᾱσις, εως, ἡ, *the lousy disease*, Lat. *morbus pedicularis*, Plut. Sull. 36; cf. Arist. H. A. 5, 31, 3: from

Φθειριάω, ῶ, f. -άσω [ᾱ], (φθείρ) *to have lice*: esp., *to have the morbus pedicularis*, Diog. L., Plut. Sull. 36, etc.

Φθειριζάω, ῶ,=sq., very dub.

Φθειρίζομαι, (φθείρ) pass., *to pick the lice off one's self, to louse one's self*, Vit. Hom.

Φθειρικός, ή, όν, (φθείρ) *of* or *belonging to lice.*

Φθειριστικός, ή, όν, (φθειρίζομαι) *seeking lice*, ἡ -κή (sc. τέχνη), *louse-hunting*, Plat. Soph. 227 B.

Φθειροκομίδης, ου, ὁ, *a lousy fellow*, Hesych.

Φθειροκτονέω, ῶ, *to kill lice.*

Φθειροποιός, όν, (φθείρ, ποιέω) *producing lice*, ἔριον, Plut.—II. πίτυς φθ., *a pine that bears small cones*, cf. φθείρ III, Theophr. H. Pl. 2, 2, 6; also φθειροφόρος, Id. C. Pl. 1, 9, 2; cf. sq.

Φθειροτρῠγέω, ῶ, (φθείρ, τρώγω): —*to eat lice*, Hdt. 4, 109; others interpret it, *to eat fir-cones* (cf. φθείρ III), v. Bähr ad l.

Φθειροτρωκτέω,=foreg., Arr. Peripl.

Φθειροφάγος, ον, (φθείρ, φαγεῖν) *eating lice*; †οἱ Φθ., Strab. p. 492.

Φθειροφόρος, ον, (φθείρ III, φέρω) v. sub φθειροποιός II.

Φθείρω, fut. φθερῶ, Ep. φθέρσω, Il. 13, 625: pf. ἔφθαρκα, pf. 2 ἔφθορα, pass. ἔφθαρμαι, 3 pl. ἐφθάραται in Thuc. 3, 13: aor. pass. ἐφθάρην, 3 pl. ἔφθᾰρεν, Pind. P. 3, 66: (φθέω, φθίω). *To corrupt, spoil, ruin*, Lat. *perdere, pessumdare*, μῆλα κακοὶ φθείρουσι νομῆες, Od. 17, 246, cf. Hes. Th. 876: *to waste, destroy*, Hdt. 1, 76, and freq. in Att.:—pass., *to go to ruin, perish*, φθείρεσθε (as a curse), *may ye perish! ruin seize ye!* Il. 21, 128, Sannyr. Io 1: hence, in Att., φθείρου was a common imprecation, *go and be hanged! away with thee! a murrain on thee!* Lat. *abi in malam rem!* Ar. Ach. 460, Plut. 598, 610; so, εἰ μὴ φθερεῖ τῆσδ' ὡς τάχιστ' ἀπὸ στέγης, if *thou depart* not.., Eur. Andr. 709 (cf. φθόρος); so, φθείρου τῆσδε, *off from* her! i. e. unhand her, let her go, Ib. 715; and hence may be explained φθείρεσθαι νεῶν in Aesch. Pers. 450 (unless ὅτ' ἐκ νεῶν be read): but, φθείρεσθαι εἰς or πρός τι, *to run headlong* into a state or party, e. g. πρὸς τοὺς πλουσίους, Dem. 560, 10:—in Att. writers, esp. used of persons *who suffer loss* from shipwreck, Eur. I. T. 276, Cycl. 299, cf. Abresch Aesch. Pers. l. c., Brunck Soph. O. T. 1502. The pf. ἔφθορα sometimes had the signf. of the pass. (φθίνω being the intr. pres.); but the best Att. writers always use this trans., like ἔφθαρκα: cf. Phryn. 529. —2. of men, *to put to death, kill, slay, destroy*, Trag.:—pass., *to be slain, perish*, Aesch. Pers. 272, Soph. Aj. 25, etc.—II. of a maiden, *to dishonour, debauch, deflower* her, Lat. *vitiare*, Eur. Melan. Soph. 5.—III. of colours, *to mix together*, cf. φθορά III.

Φθειρώδης, ες, (φθείρ, εἶδος) *like lice: lousy*, Arist. H. A. 5, 31, 4, etc.

†Φθειρῶν ὄρος, τό, *mountain of pines* (φθείρ III), a mountain of Caria, Il. 2, 868; acc. to Strab. p. 635 Mt. Latmus.

Φθερσίβροτος, ον, (φθείρω, βροτός) *destroying men*, like φθισίμβροτος, Epigr. ap. Paus. 3, 8, 9; v. l. φθερσίμβρ-.

Φθερσῐγενής, ές, (φθείρω, γένος) *destroying the race*, Aesch. Theb. 1054.

ΦΘΕ´Ω,=φθίω, old root, occurring as v. l. in Od. 11, 330; 14, 117: hence φθόη, and prob. also φθόνος.

Φθέωμεν, φθέωσιν, Ep. for φθῶμεν, φθῶσιν, 1 and 3 plur. subj. aor. 2 act. of φθάνω, Od.

Φθῆ, Ion. for ἔφθη, 3 sing. aor. 2 act. of φθάνω, Hom.

Φθήῃ, Ep. for φθέῃ, φθῇ, 3 sing. subj. aor. 2 act. of φθάνω, Il.

Φθῇσιν, Ep. for φθῇ, 3 sing. subj. aor. 2 act. of φθάνω, Il.

Φθία, ας, ἡ, Ep. and Ion. Φθίη, *Phthia*, a place in Thessaly, the home of Achilles, Hom.:—hence, Φθῑώτης, ου, ὁ, *a man of Phthia*, and fem. Φθιῶτις, ιδος, ἡ, sub. γῆ, the land of Phthia: also adjective Φθῖος, α, ον, whence Φθῖοι,=Φθιῶται, Il. 13, 686; with pecul. fem. Φθῑάς, άδος, ἡ, Eur. †Hec. 451†:—adv., Φθίηνδε, *to Phthia*, Il. 1, 169, etc.; Φθίηφι, at *Phthia*, Il. 19, 323. [ῑ]

†Φθία, ας, ἡ, *Phthia*, daughter of Amphion and Niobe, Apollod. 3, 5, 6. —2. wife of Amyntor, Id. 3, 13, 18.—3. mother of Dorus and Laodocus by Apollo, Id. 1, 7, 6.

Φθίδιος, α, ον, (φθίω) *perishable*, Hesych.

Φθίμενος, Ep. syncop. part. aor. 2 of φθίνω, φθίω. [ῐ]

Φθίνα, ἡ, *mildew.*—II. a kind of *olive.*—III. φθίνης νόσος,=φθινάς or φθόη.

Φθῑνάς, άδος, ἡ, (φθίνω):—intr., *decreasing, wasting, waning*, μηνῶν φ. ἡμέρα, Eur. Heracl. 779; so, φθ. σελήνη, etc.—II. act., *causing to decline, wasting*, φθ. νόσος, *decline, consumption*, =φθίσις, Foës. Oec. Hipp.: νόσοι φθινάδες (generally), *wasting* diseases, Soph. Ant. 819.

Φθίνασμα, ατος, τό, as if from φθινάζω, *a declining, wasting, waning, sinking*, ἡλίου φθινάσματα, Aesch. Pers. 2, 32. [ῐ]

Φθῑνάω and φθινέω, ῶ, *to waste* or *pine*, Luc. Paras. 57.

Φθῑνόκαρπος, ον, (φθίνω, καρπός) *having lost its fruitfulness*, of a tree *stript of its branches*, Pind. P. 4, 471.

Φθῑνόκωλος, ον, *with wasting limbs.*

Φθῑνοπωρῑνός, ή, όν, *autumnal*, Arist. H. A. 5, 11, 1: and

Φθῑνοπωρίς, ίδος, pecul. fem. of foreg., Pind. P. 5, 161: and

Φθῑνοπωρισμός, ὁ,=sq., Anan. 1, 30: from

Φθῑνόπωρον, ου, τό, (φθίνω, ὀπώρα):—*the last part of* ὀπώρα, i. e., strictly, the time between the rising of Arcturus and that of the Pleiads: hence, generally, *late autumn, the fall of the year*, Lat. *bruma, brumale tempus*, Hdt. 4, 42; 9, 117, Thuc. 2, 31, etc.;—the same as μετόπωρον, Schäf. Long. p. 344.

Φθῑνύθεσκε, Ep. lengthd. impf. from sq., Il.

Φθῑνύθω, poet. for φθίνω, used only in pres. and impf.;—1. trans., *to waste*, οἶκον, Od. 1, 250; οἶνον, 14, 95; φίλον κῆρ, αἰῶνα, *to let* one's heart or life *pine away*, 10, 485; 18, 203.—2. intrans., *to waste away, decay*, Il. 17, 364, Od. 12, 131, etc.; τούσδε ἔα φθινύθειν, as an imprecation, Il. 2, 346. [ῠ]

Φθίνυλλα, ἡ, (φθίνω):—nickname for an old woman, *skinny old hag*, Ar. Eccl. 935; in which signf. Hesych. has ἡ φθίσα. [ῐ]

Φθίνω, more usu. pres. for φθίω, q. v. [ῑ Ep., ῐ Att.]

Φθῑνώδης, ες, (φθίνω, εἶδος) *like consumption, consumptive*, Foës. Oec. Hipp.: τὸ φθ., *a consumptive habit*, Ib.

†Φθῖος, ου, ὁ, *an inhab. of Phthi*, v. sub Φθία, Il.—II. as masc. pr. n., *Phthius*, son of Lycaon in Arcadia, Apollod. 3, 8, 1.

Φθισήνωρ, ορος, ὁ, ἡ, (φθίω, ἀνήρ) *destroying* or *killing men*, πόλεμος, oft in Il., and Hes.: later, generally, *destructive, deadly*, θυμός, μῆνις, Anth.

Φθίσθαι, Ep. syncop. form of th inf. aor. pass. of φθίω, Hom.

Φθῐσιάω, ῶ, *to be consumptive*, Arist. Probl. 28, 1, 1, Plut. 2, 43 A.

Φθῐσῑκεύομαι, dep., *to be consumptive*, Galen.

Φθῐσικός, ή, όν, *consumptive.*—II act., *consuming.*

Φθῐσίμβροτος, ον, (φθίω, βροτός) *destroying* or *killing men*, Il. 13, 339, Od. 22, 297.

Φθίσις, εως, ἡ, (φθίω):—of persons, *consumption, decline, decay*, Lat. *tabes*, Hdt. 7. 88; cf. Foës. Oec. Hipp.—2. generally, *a dwindling* or *wasting away, decay*, καρποῦ, Pind. Fr. 74, 8: opp to αὔξησις, αὔξη, Plat. Phaed. 71 B. Rep. 521 E.—3. of the moon, *a waning*, Arist. Gen. An. 4, 2, 3, etc. [ῐ]

Φθῐσίφρων, ονος, ὁ, ἡ, (φθίω, φρήν) *destroying the mind*, Opp. C. 2, 423.

Φθῖτο, Ep. 3 sing. opt. aor. syncop pass. of φθίω, Od. 11, 330.

Φθῐτός, ή, όν, verb. adj. from φθίω, *wasted, decayed, dead*: οἱ φθιτοί, *the dead*, Aesch. Pers. 220, 523, Eum. 97, and Eur.; cf. Herm. Soph. Ant. 590.

Φθῐτόω, ῶ,=φθίνω, transit., Ly 1159.

ΦΘΙ´Ω, impf. ἔφθιον, both tense only in Hom., and used by him on once each, viz. in Il. 18, 446, Od. 2 368: transit. in the former passage, intr. in the latter. The common pres., ΦΘΙ´ΝΩ, is always intrans. in Hom., and usu. so in Att.; indeed Valck., Diatr. p. 6, altogether denied its transit. usage, but v. Herm. Soph El. 1406: φθίνω seems to be the onl form used in prose.—The fut. φθίσω aor. ἔφθισα are always transit.—The tenses of φθίνω are formed from φθίω but are of pass. or mid. form, viz fut. φθίσομαι: pf. ἔφθιμαι: plqp ἐφθίμην, which however is also syncop. aor., and, as such, has the in φθίσθαι (not φθῖσθαι, Heyne Il. 9. 246), φθίμενος, Hom., subj. φθίωμαι, Ep. φθίομαι, φθίεται, Il. 20, 173, an φθιόμεσθα for φθιώμεθα, Il. 14, 87 opt. φθίμην, φθῖο, φθῖτο, Od. 10, 51 11, 330.—There is a lengthened po form φθινύθω (q. v.) both trans. an intr.

I. intr., *to decay, wane, dwindle*, o time, πρίν κεν νὺξ φθῖτο, first woul the night *come to an end*, Od. 11, 330 in this signf. the pres. φθίνω is mos usu., φθίνουσιν νύκτες, the nights *wane* or *pass away*, Od. 11, 183, etc.; μηδέ σοι αἰὼν φθινέτω, *let* not th life *be wasted*, Od. 5, 161: esp. in th monthly reckoning, μηνῶν φθινόντων, in the moon's *wane*, i. e. towards the month's end, Od. 10, 470, etc. In later calendars indeed the μὴν φθίνων was the last *decad* (as in Thuc 5, 54,—ἱστάμενος and μεσῶν bein the first and second); but there no such division in Hom.: in whom (Od. 14, 162; 19, 307, τοῦ μὲν φθίνοντος μηνός, τοῦ δ' ἱσταμένοιο), μὴ φθίνων is the last *half* of the month, as is made quite clear by Hes. Op 778:—of the stars, *to wane, set*, Aesch. Ag. 7:—then of life, strength, etc., *to waste away, wither*, φθίνει μὲν ἰσ γὺς γῆς φθίνει δὲ σώματος, Soph. O. C. 610, cf. Tr. 548, etc.; οὐ φθίνει ἀρετά, Pind. P. 1, 184.—2. of men, *to waste away, pine, perish, die*, ὥς γε δόλῳ φθίῃς, Od. 2, 368;—mostly in pass., αὐτὸς φθίεται, Il. 20, 173, cf. 14, 87; but more freq. in fut. and aor., ἤδη φθίνονται, Il. 11, 821, cf. 19, 329, Od. 13, 384; τῆλοθι πάτρης ἔφθῐτο, Il. 18, 100; δύο γενεαὶ μερόπων ἀνθρώπων ἐφθίατο, 1, 251; νούσῳ ὑπ' ἀργαλέῃ φθίσθαι, 13, 667; but most freq. in the part. φθίμενος, *slain, dead*, 8, 359, Od. 11, 557, Pind., and Trag.:—so the pres. in Att., Soph. Tr. 558, Eur. Alc. 203, Plat. Phaedr. 246 E, Phaed. 71 B.—II. transit., *to make to decay* or *pine away, to consume, destroy*, φρένας ἔφθῐεν, Il. 18, 446; elsewhere only in fut. and aor., φθίσει σε τὸ σὸν μένος, 6, 407; τὸν Πάτροκλος ἔμελλεν φθίσειν, 16, 461, cf. 22, 61; οἱ μεμάασιν Ὀδυσσῆος φθῖσαι γόνον, Od. 4, 741, cf. 16, 369, 428;—rare in Att., Μοίρας φθίσας, Aesch. Eum. 173, cf. Soph. O. T. 212, Tr. 709.

[Hom has ῑ in pres. subj. φθίω, Od. 2, 368; ῐ in impf. ἔφθῐεν, Il. 18, 446; ῑ always in fut. and aor. φθίσω, φθίσομαι, ἔφθῐσα, e. g. Il. 16, 461; 24, 86, Od. 20, 67; but ῐ always in pf. and plqpf. pass., and in aor. sync., except in the opt. of the last, Od. 10, 51; 11, 330:—φθίνω has ῑ in Ep., ῐ in Att., as is also the case in τίνω: so first in Pind.; nay the Trag. sometimes use ῐ even in fut. and aor. act., Soph. Aj. 1027, Tr. 709.] (Akin to φθείρω: cf. also φθέω.)

†Φθῑώτης, Dor. -ας, ου Ion. εω, ὁ, voc. -τᾰ, *an inhabitant of Phthiotis* in Thessaly, οἱ Φθ. Ἀχαιοί, Hdt. 7, 132; Thuc. 8, 3:—also as adj., *of Phthiotis, Phthiotic*, Ἄρης, Eur. I. A. 236, Πηνειός, Call. Del. 112.

†Φθῑώτιος, α, ον, adj. from foreg., *of Phthiotis*, Πύῤῥος, Christod. Ecphr. 202.

†Φθῑῶτις, ιδος, ἡ, fem. from Φθιώτης, *Phthiotic*, γυναῖκες, Eur. Andr. 1047; ἀκταί, Tro. 1125:—esp. ἡ Φθ., (with or without γῆ) *Phthiotis*, a district of Thessaly, Hdt. 1, 56; Eur. Andr. 664; Strab. p. 430.

Φθογγάζομαι, (φθογγή) dep. mid., =φθέγγομαι, Ion ap. Philon. 2, p. 466 (Mangey), Anth. P. 9, 539.

Φθογγάριον, ου, τό, dim. from φθογγή, *a little voice* or *sound*.—II. *a tuning-pipe*, Math. Vett. [ᾰ]

Φθογγή, ῆς, ἡ, (φθέγγομαι) like φθόγγος, *the voice*, esp. of men, Hom., and Trag.; οἶκος εἰ φθογγὴν λάβοι σαφέστατ' ἂν λέξειεν, Aesch. Ag. 37; φθογγὴν ἀφιέναι. Eur. Hipp. 418, etc.;—also, of animals, Od. 9, 167, Eur. I. T. 293.—This form is only poet., but v. sq.

Φθογγός, οῦ, ὁ, (φθέγγομαι) *the voice*, esp. of men, Il. 5, 234, etc.; of the Sirens, Od. 12, 41, 159; also in Trag., Ἑλλάδος φθογγὸν χέειν, Aesch. Theb. 73, etc.:—also of birds, Soph. Ant. 1001; φθογγὸς οὔτ' ὀρνίθων οὔτε θαλάσσης, Eur. I. A. 9; of musical sounds, Id. El. 716; φθ. λύρας, Plat. Legg. 812 D.—This form, unlike φθογγή, occurs also in prose, as Plat. l. c., Soph. 263 E, etc.

Φθόη, ης, ἡ, (φθέω)=φθίσις, Plat. Legg. 916 A, Isocr. 386 D.

Φθόϊς, ϊος, ὁ, nom. pl. φθοῖς, Ar. Plut. 677, also φθόεις: Att. contr., ὁ φθοῖς, Piers. Moer. p. 386: also φθοῖς, ῖδος, ἡ, nom. pl. φθοΐδες. A kind of *cake*, prob. round, Ar. l. c., Anth. P. 6, 258, 299.—2. medic., *a bolus* or *pill*, Foës. Oec. Hipp.—II. in Eupol. Incert. 71, *a cup*, prob. of the same shape, φιάλη ὀμφαλωτός, cf. Ath. 502 C.

Φθοΐσκος, ου, ὁ, dim. from foreg., *a little cake*: esp. in plur., *pills*, Foës. Oec. Hipp.: elsewh. τροχίσκοι.

Φθονερία, ας, ἡ, *the disposition of the* φθονερός, *enviousness*, Arist. Magn. Mor. 1, 28, 1: from

Φθονερός, ά, όν, (φθόνος):—*envious*, first in Theogn. 768, more freq. in Hdt., Pind., and Att.; τὸ θεῖον πᾶν ἐστι φθονερόν, the gods are very *jealous*, Hdt. 1, 32; 3, 40, cf. 7, 46, and v. φθονέω sub fin.; c. dat. rei, *envious at* a thing, Dion. H. 6, 46.—2. *withholding through envy, grudging, reserved*.—II. Adv. -ρῶς. φθ. ἔχειν, to be *envious*, Plat. Phaedr. 243 C.

Φθονέω, ῶ, f. -ήσω, †and -έσω, Pseudo-Phoc. 65 Gaisf., but Bgk. φθονέῃς†, (φθόνος):—*to be envious* or *jealous, to envy, bear ill-will*, Il., etc.—Construction:—1. c. dat. pers. only, Pind. P. 3, 124; oft. with a part. added, φθ. τινι εὖ πρήσσοντι, to envy his good fortune, Hes. Op. 26, Hdt. 7, 236, 237: freq. also absol., Il. 4, 55, 56; μὴ φθονήσῃς, *bear* no *malice*, Lat. *ne graveris*, Stallb. Plat. Prot. 327 A.—2. c. dat. pers. et gen. rei, οὔ τοι ἡμιόνων φθονέω, I *envy* thee not, *bear* thee no *grudge for* the mules, Od. 6, 68, etc., cf. 17, 400, Hdt. 7, 236; μηδέ μοι φθονήσῃς εὑγμάτων, Aesch. Pr. 583, cf. Eur. Hec. 238; μή μοι φθονήσῃς τοῦ μαθήματος, Plat. Euthyd. 297 B, etc.;—just like Lat. *invidere alicui alicujus rei*, Heind. Hor. Sat. 2, 6, 84: cf. μεγαίρω.—3. c. acc. rei, *to grudge, refuse*, or *withhold through envy* or *jealousy*, Soph. O. T. 310: much more rarely ἐπί τινι, Xen. Cyr. 2, 4, 10, cf. Schäf. Appar. Dem. 3, p. 276.—4. c. inf., οὐκ ἂν φθονέοιμι ἀγορεῦσαι, I will not *grudge* to tell, *refuse* to tell, Od. 11, 381; μὴ φθόνει κιρνάμεν, Pind. I. 5 (4), 30; φθονεῖς ἐπιδοῦναι αὐτόν, Ar. Thesm. 249, cf. Plat. Gorg. 489 A, etc.; sometimes c. part. pro inf., μηδέ μοι φθόνει λέγων, Aesch. Theb. 480.—5. foll. by εἰ.., or ἐάν.., *to take it ill* or *amiss* that.., Hdt. 3, 146, Eur. Ion 1302, Xen. Hell. 2, 4, 29; by ὅτι.., Xen. Cyr. 3, 1, 39.—6. c. acc. et inf., ἐφθόνησαν [οἱ θεοί] ἄνδρα ἕνα τῆς τε Ἀσίης καὶ τῆς Εὐρώπης βασιλεῦσαι, *were jealous* of one man's being king.., Hdt. 8, 109, cf. Od. 1, 346; 18, 16; οὐ φθονῶ σ' ὑπεκφυγεῖν, Soph. Ant. 553.—7. pass., φθονοῦμαι, *to be envied*, or *begrudged*, like Lat. *invideor* (Hor. A. P. 56), Eur. El. 30, Polyb. 13, 2, 5. Hence

Φθόνησις, εως, ἡ, *an envying, being jealous* or *grudging*; generally,=sq., Soph. Tr. 1212.

Φθόνος, ου, ὁ, *envy, enviousness, jealousy*, at the good fortune of another (Xen. Mem. 3, 9, 8, Arist. Rhet. 2, 10): also, *an envying, being jealous of, a grudge, malice*, Lat. *invidia*, first in Hdt., and Pind.:—φθόνον ἔχειν, ἀλφάνειν, κτᾶσθαι, to incur *envy* or *dislike*, Pind. P. 11, 45, Eur. Med. 297, Plat., etc.: φθόνος (ἐστί), c. inf., 'tis invidious to.., I dare not.., Eur. Hec. 288; φθόνος μή.., Eur. Alc. 1135; οὐδεὶς φθ., i. e. I have no *grudge, scruple*, or *objection*, Aesch. Pr. 628,—of a person who grants a request, cf. Plat. Phaed. 61 D, Legg. 664 A, etc.: in plur. *jealousies, heart-burnings*, Plat. Legg. 870 C, etc.: c. gen. pers., *envy from* another, Plat. Hipp. Maj. 282 A: c. gen. rei, *envy for* or *because of* a thing, Lys. 195, 13, cf. φθονέω 2.—On the φθόνος or *jealousy* of the gods, cf. φθονερός, and v. Valck. Hdt. 3, 40, Ruhnk. Rut. Lup. p. 75, Blomf. Aesch. Pers. 368, Ag. 921: hence the phrase τὸν φθόνον πρόςκυσον, Soph. Phil. 776; cf. προςκυνέω, νέμεσις. (Prob. from φθέω=φθίω, φθίνω, to diminish.)

Φθορά, ᾶς, ἡ, Ion. φθορή, (φθείρω):—*corruption, decay*, φθορὰ καὶ γένεσις, Plat. Phaed. 95 E, etc.: *destruction*, Hdt. 2, 161, and Trag.: *loss, ruin, perdition*, Hdt. 7, 18, etc.: and of men, *death*, esp. by some general visitation, as pestilence, Thuc. 2, 47, Plat. Legg. 677 A: in plur., Aesch. Ag. 814.—II. *the deflowering* of a maiden: generally, *corruption, seduction*, Lex ap. Aeschin. 2, 36.—III. *a mixing of colours for painting*, Plut. 2, 346 A, ubi v. Wytt.

Φθορεύς, έως, ὁ, (φθείρω) *a corrupter*: esp., *a seducer, debaucher*, μητρὸς φθορεύς, prob. l. Soph. Fr. 155, v. Ellendt, cf. Plut. 2, 18 C.

Φθορικός, ή, όν, (φθορά) *destructive, pernicious*, c. gen.

Φθοριμαῖος, α, ον, *of the nature of a* φθόριμος, *having such properties*, Lob. Phryn. 559.

Φθόριμος, η, ον, (φθορά) *destructive*, Manetho.—II. *perishable*.

Φθόριος, ον, (φθορά) *destructive*:—τὰ φθ. (sc. φάρμακα), medicines *to produce abortion*, Plut. 2, 134 F.

Φθοροεργός, όν,=φθοροποιός.

Φθορόοικος, ον,=οἰκοφθόρος.

Φθοροποιέω, ῶ, *to commit injury*, Diosc.: from

Φθοροποιός, όν, (φθορά, ποιέω) *causing ruin, ruinous*, Plut. 2, 911 A.

Φθόρος, ὁ, = φθορά, Thuc. 2, 52, Plat. Euthyd. 285 B: hence, ἐς φθόρον, οὐκ ἐς φθόρον; a common form of cursing, Aesch. Ag. 1267, Theb. 252; ἄπαγ' ἐς τὸν φθόρον, Epich. p. 102; cf. φθείρω.—II. like ὄλεθρος, *a pestilent fellow*, Ar. Eq. 1151, Dem. 173, 16; also of a woman, ἡ φθόρος, Ar. Thesm. 535.—In the latter case it is sometimes written φθορός (oxyt.), Lob. Paral. 345.

Φθορώδης, ες, *of corrupt nature, pestilent*.

ΦΘΥ´ΖΩ, v. sub ἐπιφθύζω.

-Φι, -φιν, in Ep. poetry a very freq. termin., mostly of the dat., but also of genit., both in sing. and plur.: hence used as a mere adverbial termin., mostly *of place*, v. Buttm. Ausf. Gr. § 56 Anm. 2: †Jelf Gr. Gr. § 82.

Φιαλεῖν, φιαλεῖς, v. φιάλλω.

ΦΙΑ´ΛΗ, ης, ἡ, *a broad, flat, shallow cup* or *bowl*, esp., *a drinking bowl* or *bowl for libations*, the Lat. *patera*, Il. 23, 270, 616; οἰνοδόκος, οἰνηρά, Pind. I. 6 (5), 40, N. 10, 80; freq. in Hdt. and Att.:—also, *a cinerary vase, urn*, Il. 23, 243, 253.—It was never *a measure*, Buttm. Lexil. s. v. ὑπερφίαλος 6.—II. from its broad flat shape, Ἄρεος φιάλη was a comic metaph. for ἀσπίς, *a shield*, Antiph. Καιν. 1, Anaxandr. Incert. 22; cf. Arist. Rhet. 3 11, 11; so, φιάλη alone, Paus. 5, 8.—III. *sunken work in a ceiling*, Lat. *lacunar, tectum laqueatum*, Diod. 3, 47.—The form φιέλη was less Att., Piers. Moer. 390.

Φιᾰληφόρος, ον, (φιάλη, φέρω) *bearing a sacrificial cup*:—as subst., *a priest at Locri*, Polyb. 12, 5, 9.

†Φιαλία, ας, ἡ,=Φιγαλία; hence ὁ Φιαλεύς, *an inhab. of Ph.*, Anth. append. 116.

Φιάλιον, ου, τό [ᾰ], Eubul. Neott. 1, 3; φιαλίς, ίδος, ἡ, Luc. Lexiph. 7—diminutives of φιάλη.

Φιᾰλίτης, ου, ὁ, (φιάλη) ἀριθμός, an arithmetical puzzle *concerning a number of bowls*; cf. μηλίτης.

Φιάλλω, f. -ᾰλω, *to take in hand, undertake, set about* a thing: a word only found twice, and both times in fut., οὐδὲ φιαλεῖς, Ar. Vesp. 1348; ὅπως ἔργῳ φιαλοῦμεν, Ar. Pac. 432. Acc. to Eust., it is a shortd. form from ἐφιάλλω: if so, it should be written 'φιαλεῖς, 'φιαλοῦμεν, v. Br. (ap. Dind.) Ar. Vesp. l. c.

Φιᾰλοειδής, ές, (φιάλη, εἶδος) *bowl-shaped, like a bowl.*

†Φίαλος, ου, ὁ, *Phialus*, son of Bucolion, Paus. 8, 3, 2.

Φιᾰλόω, ῶ, (φιάλη) *to hollow out* or *excavate like a flat bowl*: τὰ δένδρα φ., to *trench round* trees, Lat. *ablaquecare*, Geop.

†Φιαλώ, οῦς, ἡ, *Phialo*, daughter of Alcimedon, Paus. 8, 12, 3.

Φιᾰλώδης, ες, contr. for φιαλοειδής, Ath. 488 F.

Φιᾰλωτός, ή, όν (φιαλόω):—θρίδακες φιαλωταί, lettuce *with a broad, flat head*, Lat. *lactucae sessiles*, Geop.

Φιᾰρός, ά, όν, Ion. φιερός, *smooth and shining*; esp., like λιπαρός, *fair and sleek*; of a plump, youthful body, hence of a young girl, φιαρωτέρα ὄμφακος ὠμᾶς, Theocr. 11, 21; cf. 31, 4, Call. Fr. 257, Nic. Al. 387; and so of *shining* cream, φιαρὴ γρηῦς, Nic. Al. 91. (Acc. to some from πῖαρ, πιαρός, not improb.: others from φῶς, as μυιαρός from μυοῦς. Buttm. would connect it with φύω, *compact, firm, plump*, as θίασος with θύω.)

Φιᾰρόω, ῶ, and φιαρύνω, *to make bright and clean.*

Φιβαλέοι Att. φιβάλεῳ (sc. ἰσχάδες), αἱ, a kind of *early figs*, said to be called from Φίβαλις, a district of Attica or Megaris, Ar. Ach. 802, Comici ap. Ath. 75 B, sq.:—also, φιβάλεα σῦκα, Pherecr. Crap. 1, and Galen.; and μυῤῥίναι, Meineke Com. Fr. 2, p. 881.

Φῐβάλεως, ω, ἡ, *the tree that bears the φιβάλεοι.* [ᾰ]

†Φιγαλία, ας, ἡ, *Phigalia*, a city in the southwest of Arcadia, later Φιαλία, Paus. 8, 3, 2; in Polyb. 4, 3, 8, Φιγαλέα; on the form Φιγάλεια v. Bähr ad Hdt. 6, 83. Hence

†Φιγαλεύς, έως Ion. έος, ὁ, *an inhab. of Phigalia*; οἱ Φ., Hdt. 6, 83; Polyb. 4, 3, 7; etc.

†Φίγαλος, ου, ὁ, *Phigalus*, masc. pr. n., Paus. 8, 3, 1.

Φῐδάκνη, ης, ἡ, Att. for πιθάκνη (q. v.), cf. Lob. Phryn. 113.

†Φιδάλεια, ας, ἡ, *Phidalēa*, fem. pr. n., Anth. Plan. 66.

†Φιδῆναι, ῶν, αἱ, *Fidenae*, a city of the Sabines, Strab. p. 226.

†Φῖδίς, ἡ, *Phidis*, fem. pr. n., Anth. P. 7, 429.

Φιδίτιον, ου, τό, v. φειδίτιον.

†Φιδόλεως, ω, ὁ, *Phidolaus*, masc. pr. n., Dem. 1047, 28 Bekk., ubi olim Φιλόλαος.

Φίδομαι, =φείδομαι, only in Anth., P. 15, 25.

Φῐδός, ή, όν,=φειδός, Call. Fr. 460.

Φῐέλη, φῐερός, Ion. forms for φιάλη, φιαρός, q. v.

†Φίκιον and Φίκειον, ου, τό, ὄρος, *Mt. Phicius*, a mountain of Boeotia near Thebes, a resort of the Sphinx, Hes. Sc. 33; Apollod. 3, 5, 8.

†Φίλα, ης, ἡ, *Phila*, fem. pr. n., a courtesan, Dem. 1351, 15.—Others in Anth.; Ath.; etc.

Φῐλάβουλος, ον, (φίλος, ἄβουλος) *wilfully unadvised*, Mel. 55, Anth. Plan. 33.

Φίλαβρος, ον, (φίλος, ἁβρός) *loving delicacy* or *refinement*, Heliod. [ῐ]

†Φίλαβρος, ου, ὁ, *Philabrus*, son of Cyneas in Eretria, Paus. 7, 10, 2: v. -αγρος.

Φῐλᾰγᾰθία, ας, ἡ, *love of goodness*, Clem. Al.: from

Φῐλάγᾰθος, ον, (φίλος, ἀγαθός) *loving goodness*, Arist. M. Mor. 2, 14, 3.

Φῐλᾰγέννητος, ον, (φίλος, ἀγέννητος) *loving the Unbegotten One*, Eccl.

Φῐλάγλᾰος, ον, (φίλος, ἀγλαός) *loving splendour* or *beauty*, like φιλόκαλος, Pind. P. 12, 1.

Φῐλάγραυλος, ον, (φίλος, ἄγραυλος) *fond of a country life*, Anth. P. 6, 73.

Φῐλαγρέτης, ου, ὁ, (φίλος, ἄγρα) *fond of the chace, a hunter*: fem. -έτις, ιδος, Anth. P. 9, 396.

Φῐλαγρέω, ῶ, (φίλαγρος) *to love the country*, Epicur. ap. Diog. L. 10, 120.

†Φιλάγριος, ου, ὁ, *Philagrius*, an orator of Rhodes, Dion. H. de Din. 8.

Φίλαγρος, ον, (φίλος, ἀγρός) *fond of the country*, Luc. Lexiph 3.

†Φίλαγρος, ου, ὁ, *Philagrus*, son of Cyneas, one of the betrayers of Eretria to the Persians, Hdt. 6, 101; in Paus. 7, 10, 2 Φίλαβρος.—2. son of Eubulides, an Athenian, Dem. 1057, 15.—Others in Dem. 1355, 22; etc.

Φῐλαγρότις, ιδος, ἡ,=φιλαγρέτις, Orph. H. 35, 6.

Φῐλάγρυπνος, ον, (φίλος, ἄγρυπνος) *fond of waking, wakeful*, λύχνος, Mel. 66; παννυχίδες, Anth. Plan. 309; ποθος, Anth. P. 5, 166.

Φῐλάγων, ωνος, ὁ, ἡ, (φίλος, ἀγών) *fond of contests*: *used in contests, connected with them*, κισσός, Anth. P. 7, 708. [ᾰ]

†Φιλαδέλφεια, ας, ἡ, (city *of brotherly love*) *Philadelphīa*, a city of Lydia, at base of Mt. Tmolus, so called from Attalus *Philadelphus*, now *Alahshar*, Strab. p. 579; N. T.—2. a city of Coele-Syria, earlier Ἄμμανα, Strab. p. 760.—II. fem. pr. n., Anth.

Φῐλᾰδελφία, ας, ἡ, *brotherly* or *sisterly love*, Alex. Incert. 76, Luc.: from

Φῐλάδελφος, ον, (φίλος, ἀδελφός) *fond of one's brother* or *sister, brotherly, sisterly*, φ. δάκρυα, Soph. Ant. 527; cf. Plut. Solon 27.—II. as subst., *a sweet-flowering shrub*, perh. our *jasmine*, Apollod. ap. Ath. 682 C.

†Φιλάδελφος, ου, ὁ, *Philadelphus*, a philosopher, Ath. 1 D:—also as appell. of Ptolemy, etc.

Φῐλᾱδῠνάμιος, ον, or -δύνᾰμος, ον, (φίλος, ἀδύναμος) *soon weakening*, ὕδωρ, Foës. Oec. Hipp. [ῠ]

Φῐλάεθλος, ον, Ion. and poet. for φίλαθλος, Anth. P. 12, 143.

Φῐλᾰθήναιος, ον, (φίλος, Ἀθηναῖος) *fond of the Athenians*, Ar. Ach. 142, Plat. Tim. 21 E, Dem. 439, 27. Hence

Φῐλᾰθηναιότης, ητος, ἡ, *fondness for the Athenians.*

Φῐλαθλητής, οῦ, ὁ, (φίλος, ἀθλητής) *fond of the games*, Plut. 2, 631 A, etc.

Φίλαθλος, ον, (φίλος, ἄθλος) *fond of the games*, Plut. 2, 724 B. [ῐ]

Φῖλαι, Ep. 2 sing. imperat. aor. 1 mid. of φιλέω, Il. 5, 117; 10, 280.

†Φιλαί, ῶν, αἱ, *Philae*, a small island in the Nile in Upper Aegypt, with a city of same name, Strab. p. 818.

Φῐλαίακτος, ον, (φίλος, αἰάζω) *fond of wailing*: *lamentable*, κακά, Aesch. Supp. 803.

†Φιλαΐδαι, ῶν, οἱ, *Philaïdae*, an Attic deme of the tribe Aegeïs, Plat. Hipparch. 228 B.

Φῐλαιδήμων, ον, gen. ονος, (φίλος, αἰδήμων) *loving modesty*, Anth. P. 7, 450.

†Φιλαΐδης, ου, ὁ, *Philaïdes*, a messenger from the Persian king, Epist. Plat. 363 C.

Φῐλαίμᾰτος, ον, (φίλος, αἷμα):—*fond of blood, blood-thirsty*, φόβος, Aesch. Theb. 45; ἀλκή, Eur Rhes 932; γῆς φιλαιμάτου χοαί, Id. Phoen. 174.

Φίλαιμος, ον, [ῐ] and φῐλαίμων, ον, gen. ονος, (αἷμα) = foreg.

†Φιλαίμων, ονος, ὁ, *Philaemon*, son of Priam, Apollod. 3, 12, 5.

†Φιλαινέτη, ης, ἡ, *Philaenete*, fem. pr. n., Ar. Eccl. 42.

†Φιλαίνιον, ου, ἡ, *Philaenium*, fem. pr. n., Anth. P. 11, 18; etc.

†Φιλαινίς, ίδος, ἡ, *Philaenis*, fem. pr. n., Anth. P. 7, 486; etc.: cf. Ath. 270 E; 335 C; Polyb. 12, 13, 1.

†Φιλαίνων Βωμοί, οἱ, *Arae Philaenorum, the Altars of the Philaeni*, a place forming the boundary between Carthage and Cyrene, Strab. p. 836 cf. Sallust Jug. 79: in Polyb. 3, 39, 2 Φιλαίνου Βωμοί.

†Φιλαῖος, ου, ὁ, *Philaeus*, son of Ajax, after whom the deme Φιλαΐδαι was said to be named, Hdt. 6, 35.

Φῐλαίτερος, and φῐλαίτατος, irreg compar. and superl. of φίλος, q. v (sub fin.)

Φῐλαίτιος, ον, (φίλος, αἰτία):—*fond of bringing charges, fault-finding*, Aesch. Supp. 485; τινός, *against* one, Plat. Legg. 903 A:—*censorious, querulous, discontented*, Xen. Mem. 2, 8, 6; distinguished from φιλεπιτιμητής by Isocr. 9 A.—II. *liable to blame* o *attack*, Dem. 150, 9. Adv. -ίως, Strab

Φῐλακίζομαι, = χαριεντίζομαι, E M., Phot.: an obscure, perh. corrupt word: but the alteration of Ruhnk., φιλακκίζομαι, is against analogy: Struve conjectures φίλ' ἀκκίζομαι.

Φῐλᾰκόλαστος, ον, (φίλος, ἀκόλαστος) *fond of intemperance*, Plut. Timol. 14.

Φῐλᾰκόλουθος, ον, (φίλος, ἀκόλουθος) *readily following*, Ar. Ran. 415.

Φῐλάκρᾱτος, Ion. -ητος, ον, (φίλος, ἄκρατος) *fond of sheer wine*: *given t wine*, said of Anacreon by Simon. 51, 5; Διόνυσος, Anth. P. 6, 169, etc.

Φῐλακρῑβέω, ῶ, *to be fond of exac ness, to be very exact.*

Φῐλακροάμων, ον, *fond of hearing, of music, speaking*, etc.

Φῐλᾰλειπτέω, ῶ, *to be fond of anointing one's self for wrestling.*

Φῐλᾰλέξανδρος, ον, (φίλος, Ἀλ ξανδρος) *a friend of Alexander*, Stra Plut. Alex. 4.

Φῐλᾰλήθης, ες, gen. εος, (φίλος, ἀληθής) *loving truth, a friend of truth*, Arist. Eth. N. 4, 7, 8. Luc. Pisc. 20, etc.—II. certain philosophers ar called φιλαλήθεις by Diog. L. 1, 17 who seems to intend the Epicurean. Adv. -θῶς.

†Φιλαλήθης, ους, ὁ, *Philalethe*, masc. pr. n., Strab. p. 580.

Φῐλαλληλία, ας, ἡ, *mutual love.*

Φῐλάλληλος, ον, (φίλος, ἀλλήλων) *fond of one another*, Plut. 2, 977 C, et

Φῐλαλλογενής, ές, *a friend of fo eigners.*

Φῐλάλῡπος, ον, (φίλος, ἄλυπος) *liking to be free from pain* or *grief*, Orph. [ᾰ]

Φῐλαλυστής, οῦ, ὁ, (φίλος, ἀλύ *one who easily torments himself*, Foe Oec. Hipp.

Φῐλᾱμα, Dor. for φίλημα, Th

Φῐλᾰμαρτήμων, ον, (φιλος, ἁμάρτημα) *loving sin*, LXX.

†Φιλαμμονίδας, α, Dor. for -δης, ου, ὁ, *son of Philammon*, i. e. Eumo pus, Theocr. 24, 108.

†Φιλάμμων, ωνος and ονος, ὁ, *Philammon*, an early minstrel of Thrace, father of Thamyris and Eumolpus, Eur Rhes 916; Apollod. 1, 3, 3.—2. an Athenian boxer, Dem. 331, 1.

Φῐλάμπελος, ον, (φίλος, ἄμπελος) *a friend of the vine*, φιλαμπελωτάτη, Ar. Pac. 308.—II. *rich in vineyards*, Dion. H.

Φῐλᾰναγνωστέω, ῶ, *to be fond of reading*, Diod.: from

Φῐλᾰναγνώστης, ου, ὁ, (φίλος, ἀναγιγνώσκω) *fond of reading*, Plut. Alex. 8.

Φῐλᾰνᾱλώτης, ου, ὁ, (φίλος, ἀναλίσκω) *fond of spending*, *prodigal*, c. gen. rei, Plat. Rep. 548 B.

Φῐλᾰνάλωτος, ον, (=foreg.) *fond of spending*, Dio C. [νᾱ]

Φῐλανδρία, ας, ἡ, (φίλανδρος) *love for a husband*, Luc. Halc. 2,—or *for the male sex* in general, Eur. Andr. 228.

†Φιλανδρίδας, ου, ὁ, *Philandridas*, masc. pr. n., Paus. 6, 2, 1.

Φίλανδρος, ον, (φίλος, ἀνήρ) *fond of one's husband*, *conjugal*, Luc. Halc. 8, cf. Wytt. Plut. 2, 57 D.—II. *loving men*, πέδον, Aesch. Theb. 902.—2. *fond of men*, *lewd*, Plat. Symp. 191 E; also of a *masculine* woman, Soph. Fr. 356.

Φιλάνθεμος, ον,=sq., Nonn.

Φῐλανθής, ές, (φίλος, ἄνθος) *fond of flowers*, Eur. Incert. 115.

†Φίλανθος, ου, ὁ, *Philanthus*, masc. pr. n., an Elean, Paus. 5, 2, 4.

Φῐλανθρᾰκεύς, έως, ὁ, (φίλος, ἀνθρακεύς) *a friend of colliers*, Ar. Ach. 336.

Φῐλανθρώπευμα, ατος, τό, *a humane act*, Plut. Solon 15, etc: from

Φῐλανθρωπεύω, (φιλάνθρωπος) *to be a friend to mankind*, *to be humane* or *benevolent*: more usu. in mid., φιλανθρωπεύομαι, though then with a somewhat different signf., *to behave* or *act humanely*, *kindly*, etc., πρός τινα, Dem. 384, 11.—II. transit., *to treat humanely* or *kindly*, Diod. 18, 18, in pass.—2. *to grant humanely*, τι, Heliod.

Φῐλανθρωπέω, ῶ,=foreg., LXX.—II. transit., *to treat kindly*, Polyb. 3, 76, 2, etc.; pass., φιλανθρωπηθείς, Id. 39, 3, 2.

Φῐλανθρωπία, ας, ἡ, *the character* or *conduct of a* φιλάνθρωπος, *friendliness*, *humanity*, *benevolence*, Plat. Euthyphr. 3 D, Xen. Cyr. 1, 4, 1, etc.; opp. to φθόνος, Dem. 507, 26; to ὠμότης, Id. 490, 7; ἡ τοῦ ὀνόματος φιλ., Id. 748, 28; φιλ. εἰς, πρός τινα, Polyb. 1, 79, 8 and 11; of a desert country, ἐστερημένη πάσης φιλ., Diod. 17, 50:—*clemency*, Xen. Cyr. 7, 5, 73. —2. *liberal conduct*, *liberality*, Xen. Oec. 15, 9; φ. τέχνης, Aeschin. 30, 14.

Φῐλανθρωπικός, ή, όν, and -πινος, η, ον, *belonging to* or *becoming a* φιλάνθρωπος. Adv. -νως, Polyb. 33, 16, 3: from

Φῐλάνθρωπος, ον, (φίλος, ἄνθρωπος) *loving mankind*, *humane*, *kind*, *benevolent*, Epich. p. 94; φ. καὶ φιλαθηναῖος καὶ φιλόσοφος, Isocr. 416; φ. τρόποι, Aesch. Pr. 11, 28: τὸ φ.= φιλανθρωπία, said of animals, Xen. Cyn. 3, 9; so, τὰ φιλάνθρωπα, Polyb. 10, 38, 3, etc.—2. *liberal*, Xen. Oec. 19, 17.—II. adv. -πως, φ. τινὶ χρῆσθαι, Dem. 411, 10; cf. Isocr. 197 C.

†Φιλανόριον, ου, τό, *Philanorium*, a place in Argolis, Paus. 2, 36, 3.

Φῐλάνωρ, ορος, ὁ, ἡ, Dor. for φιλήνωρ, (φίλος, ἀνήρ) *fond of one's husband*, *conjugal*, τρόποι, στίβοι, Aesch. Ag. 411, 856; πόθος φ., Id. Pers. 135. —II. *fond of men*, βιοτά, Pind. Fr. 260.

†Φιλάνωρ, ορος, ὁ, *Philānor*, masc. pr. n., Paus. 6, 4, 7.

Φῐλᾰοιδός, όν, (φίλος, ἀοιδή, ἀοιδός) *fond of singing* or *singers*, Theocr. 28, 23; τέττιξ, Anth. P. 9, 372: *musical*, κερκίς, Ib. 6, 47.

Φῐλάπεπτος, ον, *subject to bad digestion.* [ᾰ]

Φῐλᾰπεχθημοσύνη, ης, ἡ, *fondness for making enemies*, *quarrelsomeness*, Isocr. 344 C, D, Dem. 1268, 16: from

Φῐλᾰπεχθήμων, ον, gen. ονος, (φίλος, ἀπεχθήμων) *fond of making enemies*, *quarrelsome*, *wrangling*, Lys. 170, 27, Isocr. 172 C, etc., Dem. 701, 24. Adv. -μόνως, φ. ἔχειν, to be *quarrelsome*, Plat. Rep. 500 B.

Φῐλᾰπεχθής, ές, gen. έος,=foreg., Polyb. 12, 25, 6. Adv. -θῶς, Id. 32, 20, 3.

Φῐλαπλοϊκός, ή, όν,= sq., Luc. Pisc. 20.

Φῐλάπλοος, ον, contr. -πλους, ουν, (φίλος, ἁπλόος) *fond of simplicity.*

Φῐλᾰπόδημος, ον, (φίλος, ἀπόδημος) *fond of travelling*, Xen. Hell. 4, 3, 2.

Φῐλαργῠρέω, ῶ, *to love money*, *be covetous*, LXX.: and

Φῐλαργῠρία, ας, ἡ, *love of money*, *covetousness*, Isocr. 178 D, etc.: from

Φῐλάργῠρος, ον, (φίλος, ἄργυρος) *fond of money*, *covetous*, Soph. Ant. 1055, Fr. 512, Xen. Mem. 3, 1, 10, Plat., etc.

Φῐλάρετος, ον, (φίλος, ἀρετή) *fond of virtue*, Arist. Eth. N. 1, 8, 10. [ᾰ]

Φῐλᾰριστείδης, ου, ὁ, *a friend of Aristides*, Anth.

Φιλαριστοτέλης, ου, ὁ, *a friend of Aristotle*, Strab.

Φῐλάρμᾰτος, ον, (φίλος, ἅρμα) *fond of chariots* or *the chariot-race*, πόλις, Pind. I. 8 (7), 43; Θῆβαι, Eur. H. F. 467.

Φιλαρσάκης, ου, ὁ, *a friend of Arsaces*, Strab.

Φῐλάρχαιος or -χαῖος, ον, (φίλος, ἀρχαῖος) *fond of what is old*, *fond of antiquity*, Plut. 2, 1107 E, Ath. 126 B.

Φῐλαρχέω, ῶ, *to be fond of rule*, Polyb. 6, 9, 6: and

Φῐλαρχία, ας, ἡ, *love of rule*, *lust of power*, Polyb. 6, 49, 3, etc.: and

Φῐλαρχικός, ή, όν, *belonging to* or *beseeming a* φίλαρχος: from

Φίλαρχος, ον, (φίλος, ἀρχή) *fond of rule* or *power*, *ambitious*, Plat. Phaed. 82 C, Rep. 549 A, Polyb., etc. [ῐ]

Φίλᾱσε, -άσας, Dor. and poet. for ἐφίλησε, φιλήσας.

Φῐλαστράγᾰλος, ον, (φίλος, ἀστράγαλος) *fond of playing at* ἀστράγαλοι, Anth. P. 6, 276.

Φῐλάσωτος, ον, (φίλος, ἄσωτος) *fond of a profligate life*, Mel. 60, 64. [ᾰ]

Φίλᾰτο, Ep. 3 sing. aor. mid. of φιλέω, Il. 20, 304. [ῐ]

Φῐλαυθόμαιμος, ον,= φιλάδελφος, Lyc. 566.

Φίλαυλος, ον, (φίλος, αὐλός) *fond of the flute*, Μοῦσαι, Soph. Ant. 965; δελφίς, Eur. El. 435. [ῐ]

†Φίλαυλος, ου, ὁ, *Philaulus*, masc. pr. n., Anth. P. 7, 470.

Φῐλαυτέω, ῶ, *to be fond of self*; and

Φῐλαυτία, ας, ἡ, *self-love*, *self-regard*, Plut. 2, 48 F: from

Φίλαυτος, ον, (φίλος, αὐτοῦ) *loving one's self*, Arist. Eth. N. 9, 8, 4, sq., in bad sense, *selfish*, Ib., cf. M. Mor. 2, 14, 3. Adv. -τως, Luc. Amor. 27.

Φῑλάω, ῶ, *to rob*, *plunder*, dub., cf. φιλήτης.

†Φιλάων, ωνος, ὁ, *Philaon*, son of Chersis, brother of king Gorgus in Cyprus, Hdt. 8, 11.

†Φιλέας, ου, Ion. -έης, εω, ὁ, *Phileas*, father of the Samian Rhoecus, Hdt. 3, 60.—2. v. l. for Φιλαῖος, in Plut. Sol. 10.—Others in Dem.; Lys.; etc.

Φῐλέγγῠος, ον, (φίλος, ἐγγύη) *readily giving security* or *bail*, Strab.

Φῐλεγκλήμων, ον, (φίλος, ἔγκλημα) *fond of accusing*, Clem. Al.

Φῐλέεσκε, Ion. and Ep. impf. from φιλέω, Hom.

Φῐλέθειρος, ον, (φίλος, ἔθειρα) *usually worn on the hair*, σινδών, Anth. P. 6, 307.

Φῐλειδήμων, ον, gen. ονος, (φίλος, εἰδήμων) *fond of learning*, Strab.

Φῐλέκδημος, ον, = φιλαπόδημος, Strab.

Φῐλέλαιος, ον, *loving the olive-tree.*

Φῐλελεήμων, ον, gen. ονος,=sq., LXX.

Φῐλέλεος, ον, (φίλος, ἔλεος) *loving pity*, *compassionate*, Eccl.

Φῐλελευθέριος, (φίλος, ἐλευθέριος) *loving* or *practising liberality*, Dion. H.

Φῐλελεύθερος, ον, (φίλος, ἐλεύθερος) *loving freedom*, *liberal*, Polyb. 4, 30, 5.

Φῐλέλλην, ηνος, ὁ, ἡ, (φίλος, Ἕλλην) *fond of the Hellenes* or *Greeks*, Hdt. 2, 178, Isocr. 107 A, 199 A, Plat. Rep. 470 E, Xen., etc.

Φίλελπις, ιδος, ὁ, ἡ, *readily hoping*, *always hoping.* [ῐ]

Φῐλέμπορος, ον, (φίλος, ἔμπορος) *fond of traffic and travel*, Nonn.

Φῐλενδεικτέω, ῶ, *to be fond of showing*, Nicet.: from

Φῐλενδείκτης, ου, ὁ, (φίλος, ἐνδείκνυμι) *fond of showing off* or *boasting.*

Φῐλένδοξος, ον, (φίλος, ἔνδοξος) *fond of renown*, Cic. Att. 13, 19, 3.

Φῐλένδοτος, ον, *readily giving in*: opp. to ἀνένδοτος.

Φῐλένθεος, ον, (φίλος, ἔνθεος) *fond of revelling* or *enthusiasm*, Orph. H. 10, 5.

Φῐλέννῠχος, ον, (φίλος, ἔννυχος) *loving night*, Paul. S. Ecphr. 410.

Φῐλέξοδος, ον, (φίλος, ἔξοδος) *fond of going out* or *gadding about*, Epich. p. 86.

Φῐλεορταστής, οῦ, ὁ, (ἑορτάζω)= sq.

Φῐλέορτος, ον, (φίλος, ἑορτή) *fond of feasts*, εἰρήνη, Ar. Thesm. 1147.

Φῐλεπιστήμων, ον, (φίλος, ἐπιστήμη) *fond of knowledge* or *science*, Philo.

Φῐλεπῐτῑμητής, οῦ, ὁ, (φίλος, ἐπιτιμάω) *a censorious person*, Isocr. 9 A; cf. φιλαίτιος.

Φῐλεραστέω, ῶ, *to love an* ἐραστής, *be amorous*: from

Φῐλεραστής, οῦ, ὁ, (φίλος, ἐραστής) *one who loves an* ἐραστής, *fond of lovers*, *amorous*, Plat. Symp. 192 B.

Φῐλεραστία, ας, ἡ, *passionate love*, Plat. Symp. 213 D, Aristaen.: from

Φῐλέραστος, ον, (φίλος, ἐραστής) *loving* ἐρασταί, *amorous*, Polyb. 24, 5, 7.—II. *agreeable to lovers*, ῥόδον, Mel 98; πηκτίς, Anth. P. app. 327.

Φῐλεράστρια, ας, ἡ, pecul. fem. of foreg., *fond of intrigues*, Anth. P. 5, 4.

Φῐλεργέω, ῶ, *to love work*, *be industrious*, Plut. 2, 13 A: and

Φῐλεργία, ας, ἡ, *love of labour*, *industry*, Xen. Oec. 20, 26: *thrift*, Dem. 945, 25, Arist. Rhet. 1, 5, 6: from

Φίλεργος, ον, (φίλος, ἔργον) *loving work*, *working willingly*, *industrious*, Dem. 957, 28. Adv. -γως, Ael. V. H. 12, 45.

Φῐλέρημος, ον, (φίλος, ἔρημος) *fond of being alone*, Anth. P. 5, 9.

Φῐλέρῑθος, ον, (φίλος, ἔριθος) *fond of wool-spinning*, *practised therein*, ἠλακάτη, Theocr. 28, 1; Παλλάς, Anth. P. 6, 247.

Φίλερις, ιδος, ὁ, ἡ, (φίλος, ἔρις) *quarrelsome*, Arist. Soph. El. 11, 5.

Φῐλεριστέω, ῶ, *to love strife*: from

Φῐλεριστής, οῦ, ὁ,=φίλερις, Alex. Incert. 56. Hence

Φῐλεριστικός, ή, όν, *belonging to, beseeming a φιλεριστής.*

Φῐλέριστος, ον,=φίλερις.

Φίλερως, ωτος, ὁ, ἡ, (φίλος, ἔρως) *prone to love, full of love,* Mel. 64, Luc. Amor. 12. [ῐ]

Φῐλέσπερος, ον, (φίλος, ἑσπέρα) *fond of evening,* Anth. P. 7, 31.

Φῐλεταιρεία, ας, ἡ, (φιλέταιρος) *love of comrades, friendship,* Xen. Ages. 2, 21.

Φῐλεταιρία, ας, ἡ,=foreg., Alex. Incert. 76.

Φιλεταίριον, ου, τό, = ἀπαρίνη, Diosc. 4, 8, cf. Foës. Oec. Hipp.

Φῐλέταιρις, ιδος, ἡ, pecul. fem. of sq., Nic. Th. 632.

Φῐλέταιρος, ον, (φίλος, ἑταῖρος) *fond of one's comrades* or *friends, true to them,* Thuc. 3, 82, Xen. Cyr. 8, 3, 49, etc. Adv. -ρως, Aeschin. 15, 32.

†Φιλέταιρος, ου, ὁ, *Philetaerus,* brother of Eumenes, founder of the kingdom of Pergamus, Luc. Macrob. 12; cf. Strab. pp. 543, 624.—2. a poet of the middle comedy, of Athens, Meineke, 1, p. 349.—Others in Strab.; etc.

Φίλετνος, ον, (φίλος, ἔτνος) *fond of pulse-soup,* A. B. p. 70. [ῐ]

Φῐλεύδιος, ον, *loving a clear sky.*

Φῐλεύϊος, ον, (φίλος, εὐοῖ) *loving the cry of εὐοῖ,* epith. of Bacchus, Anth. P. 9, 524, Nonn.

Φῐλευλαβής, ές, gen. έος, *fond of caution, very cautious.*

Φῐλεύλειχος, ον, (λείχω) *fond of dainties,* Leon. Tar. 14, e conj. Brunck., pro -χειλος: Lob. Phryn. 573 prefers -λοιχος.

Φῐλευνος, ον, (φίλος, εὐνή) *fond of the marriage-bed,* Anacreont. 1, 7.

Φῐλευπρόσωπος, ον, (φίλος, εὖ, πρόσωπον) *loving fair faces,* or *wishing to have one.*

Φιλευριπίδειος, α, ον, (φίλος, Εὐριπίδης) *fond of Euripides,* Plut. 2, 755 B.

Φιλευριπίδης, ου,=foreg., name of a comedy of Axionicus.

Φῐλεύτακτος, ον, (φίλος, εὔτακτος) *fond of order and decency,* Anth. P. 6, 282.

Φῐλευτράπελος, ον, (φίλος, εὐτράπελος) *loving wit,* Arist. Virt. et Vit. 6, 5.

Φῐλεύχειλος, ον, dub. l., v. φιλεύλειχος.

Φῐλέφηβος, ον, (φίλος, ἔφηβος) *fond of youths,* Anth. P. 12, 161.

Φῐλεχθής, ές, gen. έος,=φίλεχθρος, Theocr. 5, 137.

Φῐλεχθρέω, ῶ, *to exercise enmity,* LXX.: from

Φίλεχθρος, ον, (φίλος, ἐχθρός) *exercising enmity, prone to enmity,* Paul. S. 74, 169. Adv. -θρως, φ. ἔχειν πρός τινα, to be *hostile* towards any one, Diog. L. 3, 36. [ῐ]

Φῐλέψιος, ον, (φίλος, ἑψία) *fond of play,* Nonn.

†Φιλέψιος, ου, ὁ, *Philepsius,* masc. pr. n., an Athenian, Ar. Plut. 177.

Φῐλέω, ῶ, f. -ήσω: besides the regul. aor. ἐφίλησα, Hom. has in the same act. signf. the Ep. aor. ἐφῖλάμην in 3 sing. ἐφίλατο, φίλατο, Il. 5, 61; imperat. φῖλαι, Il. 5, 117; 10, 280 (Wolf writes φίλαι): subj. φιλώεται [ῑ], H. Hom. Cer. 117; but φίλατο as pass., Ap. Rh. 3, 66; and so, φιλάμενος, Anth. P. append. 317:—Ep. inf. pres. φῐλήμεναι, Il. 22, 265; inf. fut. φιλησέμεν, Od. 4, 171: Ion. impf. φῐλέεσκε, Hom., Aeol. 2 pres. φίλησθα for φιλεῖς, Sappho.—The fut. mid. φιλήσομαι in pass. signf. (for φιληθήσομαι) occurs, besides Hom., in Antipho 113, 28; but also the fut. 3 πεφιλήσομαι as fut. pass.—A pres. φίλημι occurs Sappho 43; but nowhere φιλομαι: (φίλος).

To love, very freq. from Hom. downwds., (but rarely of mere sexual love, like ἔραμαι,—φιλεῖν being properly used of *affection* generally, whence Arist. says φιλοῦσιν οἱ ἐρώμενοι, Anal. Pr. 2, 27, 1, cf. infra I. 2); of the love of gods for men, μάλα τούς γε φιλεῖ Ἀπόλλων, Il. 16, 94, cf. 7, 204; of parents and children, kings, etc., Hom., etc.; πᾶς τις αὑτὸν τοῦ πέλας μᾶλλον φιλεῖ, Eur. Med. 86; c. dupl. acc., φιλότητα φιλεῖν τινα, Od. 15, 245:—also of things, *to approve of, to like, sanction,* σχέτλια ἔργα, Od. 14, 83; φ. ἀοιδάς, δείπνων τέρψιας, Pind. N. 3, 11, P. 9, 35; etc.:—pass., *to be beloved* by one, ἔκ τινος, Il. 2, 668; πάρα τινος, Il. 13, 627; ὑπό τινος, Hdt. 5, 5; also τινί.—2. *to treat affectionately* or *kindly,* esp. *to welcome* a guest, Od. 4, 29; 5, 135, Il. 3, 207, etc.; ξεῖνον ἐνὶ μεγάροισι φ., Od. 8, 42; hence, παρ' ἄμμι φιλήσεαι, *be thou welcome* with us, Od. 1, 123, where the fut. mid. stands in pass. signf., cf. 15, 281.—3. of sexual love, Il. 9, 450, Od. 18, 325, Hdt. 4, 176, Ar. Ran. 541, Pac. 1138; cf. φιλότης.—4. *to show signs of love,* esp. *to kiss,* φ. τῷ στόματι, *to kiss on* the mouth, opp. to φ. τὴν παρειάν, Hdt. 1, 134; so, φ. τὸ κάρα, Soph. O. C. 1131; and in Att. freq. absol., Aesch. Ag. 1560, Ar. Av. 671, 674, Plat., etc.:—mid., *to kiss one another,* Hdt. l. c.—Not in Hom., who uses κύσω, κῦσαι.—II. c. inf., *to be fond of doing, be wont, used* to do, φιλέει ὁ θεὸς τὰ ὑπερέχοντα κολούειν, Hdt. 7, 10, 5: and then freq. of things, events, αὔρα φιλέει πνέειν, Hdt. 2, 27; esp., φιλεῖ γίγνεσθαι, it *usually* happens, as, ἀπὸ πείρης πάντα ἀνθρώποισι φιλέει γίγνεσθαι, every thing comes to man by experience, Hdt. 7, 9, 3, etc., cf. 8, 128, Thuc. 3, 42:—so, μεμνᾶσθαι φιλεῖ, Pind. P. 3, 31; cf. N. 1, 15; φιλεῖ τίκτειν ὕβρις ὕβριν, Aesch. Ag. 764, cf. Supp. 769; τοῖς θανοῦσί τοι φιλοῦσι πάντες κειμένοις ἐπαγγελᾶν, Soph. Aj. 989; etc.;—also absol., οἷα δὴ φιλεῖ (sc. γίγνεσθαι), as *is wont,* Lat. *ut solet,* Plat. Rep. 467 B:—impers., φιλέει σημαίνειν, Hdt. 6, 27:—this usage is post-Hom.; the Lat. *amare* is used in the same way, as in Horat. Od. 2, 3, 10. [ῐ, except in Ep. aor. ἐφῑλάμην, but cf. φίλος.]

Φίλη, ης, ἡ, fem. from φίλος, *a mistress,* like ἑταίρα.

Φίληβος, ον, (φίλος, ἥβη) *loving youth.* [ῐ] Hence

†Φίληβος, ου, ὁ, *Philebus,* an Athenian, after whom one of Plato's dialogues was named.

Φῐληδέω, ῶ, *to love, seek* or *find pleasure, delight in* a thing, c. dat., μάχαις, Ar. Pac. 1130; τροφῇ τινι, Polyb. 34, 10, 4:—φ. χώρᾳ, *to like to dwell in* a place, Ath. 312 E; also, φ. πρὸς χώρᾳ, Alciphr. 3, 24: from

Φῐληδής, ές, (φίλος, ἥδος) *fond of pleasure,* Arist. Eth. N. 8, 4, 4.

Φῐληδία, ας, ἡ, *fondness for pleasure, pleasure in* a thing, *delight,* ὑπὸ φιληδίας γρυλλίζειν, of pigs, Ar. Plut. 307, cf. 311.

Φῐληδονέω, ῶ, *to be fond of pleasure,* v. l. for φιληδέω, Ael. N. A. 2, 15: and

Φῐληδονία, ας, ἡ, *fondness for pleasure,* Plut. 2, 12 C, 21 C, etc.: from

Φῐλήδονος, ον, (φίλος, ἡδονή) *fond of pleasure,* Polyb. 40, 6, 11, etc.:—τὸ φιλ.=foreg., Plut. 2, 1094 A.

Φῐληκοέω, ῶ, *to be attentive,* Polyb. 3, 57, 4: and

Φῐληκοΐα, ας, ἡ, *fondness for listening* or *hearing discourse, attentiveness,* Isocr. 5 D: from

Φῐλήκοος, ον, (φίλος, ἀκοή):—*fond of listening,* esp. to conversation, discourses, lectures, etc., φ. καὶ ζητητικός, φιλόμουσος καὶ φ., φιλοθεάμων καὶ φ., Plat. Rep. 535 D, 548 E, 475 D: *fond of hearing* or *reading* for mere pastime, opp. to ὁ φιλομαθῶν, Polyb. 7, 7, 8, etc.

Φῐληλάκατος, ον, (φίλος, ἠλακάτη) *fond of the spindle,* Anth. P. 6, 160. [ᾰ]

Φῐληλιαστής, οῦ, ὁ, (φίλος, ἡλιαστής) *one who delights in trials,* esp. as a juryman (δικαστής) in the Heliaea, Ar. Vesp. 88.

Φίλημα, ατος, τό, (φιλέω I. 4) *a kiss,* Aesch. Fr. 128, Soph. Fr. 482, Eur. Andr. 416, Xen. Mem. 1, 3, 8, etc. [ῑ]

Φῑλημάτιον, ου, τό, dim. from foreg.

†Φιλημάτιον, ου, ἡ, *Philematium,* a courtesan in Athens, Luc. Dial. Meretr. 11.

Φῐλήμεναι, Ep. inf. pres. act. of φιλέω, for φιλεῖν, Il. 22, 265.

†Φιλήμενος, ου, ὁ, *Philemenus,* masc. pr. n., Polyb. 8, 26.

Φίλημι, v. φιλέω.

†Φιλημονίδης, ου, ὁ, *Philemonides,* masc. pr. n., Plat. Theag. 129 B.

Φῐλημοσύνη, ης, ἡ, (φιλέω):—*love, friendship,* Theogn. 284, where Brunck, needlessly, would read συνημοσύνη. (Formed from φιλήμων, which however occurs only as pr. n.)

†Φιλήμων, ονος, ὁ, *Philemon,* an Athenian, father of Aminiades, Thuc. 2, 67.—2. a barbarian, who wished to pass himself off for an Athenian citizen, Ar. Av. 763.—3. a poet of the new comedy, of Soli; there were two of this name, ὁ μείζων and ὁ νεώτερος, Meineke, 1, p. 446; Luc. Macrob. 16.—4. an actor, Arist. Rhet. 3, 12.—Others in N. T.; etc.

Φῐλήνεμος, ον, (φίλος, ἄνεμος) *loving the wind, airy, windy,* Plut. 2, 676 A.

Φῐλήνιος, ον, (φίλος, ἡνία) *following the rein, obedient, tractable,* Aesch. Pr. 465.

Φῐλήνωρ, ορος, ὁ, ἡ, v. sub φιλάνωρ.

†Φιληρατίς, ίδος, ἡ, *Phileratis,* fem. pr. n., Anth. P. 6, 347.

Φῐλήρετμος, ον, (φίλος, ἐρετμός):—*fond of the oar,* as epith. of the Phaeacians, Od. 8, 96, etc.; of the Taphians, 1, 181.

Φιληρις, ιδος, ὁ, ἡ,=φίλερις.

†Φίλης, ὁ, v. l. for Φιλέης=Φιλέας, Hdt. 3, 60.

Φῐλησία, ας, ἡ, (φιλάω) *thievishness,* Hesych.

†Φιλησίη, ης, ἡ, *Philesia,* fem. pr. n., Anth. Append. 259.

Φῐλησίμολπος, ον, = φιλόμολπος, Pind. O. 14, 19. [ῐ]

†Φιλήσιος, ου, ὁ, *Philesius,* a leader of the Greeks under the younger Cyrus, an Achaean, Xen. An. 3, 1, 47.—2. a statuary of Eretria, Paus. 5, 27, 9.

Φίλησις, εως, ἡ, (φιλέω) *a loving affection,* Arist. Eth. N. 9, 7, 6.

Φιλησιστέφανος, ον, = φιλοστέφανος, Aristid.

Φιλήσυχος, ον, *fond of rest, peaceful*

†Φιλήτας, α, ὁ, *Philetas,* a celebra

ted grammarian and poet, of Cos, Theocr. 7, 40; Strab. p. 657. — 2. -ήτας, a Sybarite, victor at Olympia, Paus. 5, 8, 9.

Φιλητέον, verb. adj. from φιλέω, *one must love*, Soph. Ant. 524, Arist., etc.

Φῑλητεύω, φῑλήτης, dub. forms for φηλητ-, Gaisf. Hes. Op. 373, Jac. Anth. P. p. 122.

Φῐλητικός, ή, όν, (φιλέω) *given to loving, affectionate*, Arist. Eth. N. 3, 10, 2, Eth. Eud. 7, 4, 5. Adv. -κῶς, Clem. Al.—II. *fond of kissing*, Arist. Probl. 30, 1, 8.

†Φιλητορίδης, ου Ep. αο, ὁ, *son of Philetor*, i. e. Demuchus, Il. 20, 457.

Φῐλητός, ή, όν, verb. adj. from φιλέω, *to be loved, worthy of love*, τὸ φ., *the object of love*, Arist. Eth. N. 9, 7, 6.

†Φίλητος, ου, ὁ, *Philetus*, masc. pr. n., N. T.

Φίλητρον, ου, τό, *an amour, intrigue*: also=φίλτρον, Anth. P. 11, 218: Näke Choeril. p. 98. [ῐ]

Φῐλήτωρ, ορος, ὁ, *a lover*; also ἡ φ. τινός, Aesch. Ag. 1446.

†Φιλήτωρ, ορος, ὁ, *Philetor*, father of Demuchus, Il. 20, 457.—A Cretan name, Strab. p. 484.

Φῐλία, ας, ἡ, Ion. φιλίη, Hdt., (φιλέω):—*love, affection, friendship*, Lat. *amicitia*, first in Theogn. 306, 600, 1098, Hdt. 3, 82, etc.; φ. πρός τινα, Xen. Mem. 2, 6, 29; also, φ. τινός, Id. An. 1, 3, 5: φιλία ἡ ἐμή, ἡ σή, *friendship* for me, for thee, Ib. 7, 7, 29, Eur. Or. 138, etc.; φιλίαν λαβεῖν or κτήσασθαι παρά τινος, to acquire one's *friendship*, Xen. Cyr. 3, 1, 28; φ. εἰς ἀλλήλους ἀνακίρνασθαι, Eur. Hipp. 253; ποιεῖσθαι πρός τινα, Xen. Mem. 2, 6, 29. — II. fem. from φίλιος, v. sub φίλιος.

†Φιλιάδης, ου, ὁ, *Philiades*, a tyrant of Messenia, Dem. 212, 26; Polyb. 17, 14, 3.—Others in Luc.; etc.

Φῐλιάζω, (φιλία) *to be* or *become a friend*, τινί, LXX.

Φῐλιᾱτρέω, ῶ, *to be a friend of the art of medicine*, Diosc.: from

Φῐλίᾱτρος, ον, *a friend of the art of medicine*. [ῐ]

Φῐλικός, ή, όν, (φίλος):—*belonging to* or *befitting a friend, friendly*, Plat. Legg. 919 A, and Xen.: φιλικά, *proofs* or *marks of friendship*, φιλικὰ παθεῖν, Xen. Cyr. 4, 6, 6, An. 4, 1, 9. Adv. -κῶς, *in a kind, friendly way*, Plat. Gorg. 485 E, and Xen.; φ. ἔχειν πρός τινα, Xen. Hell. 4, 8, 17; superl. -κώτατα, Id. Symp. 9, 4.

†Φιλίνη, ης, ἡ, *Philīne*, mother of Theocritus, Theocr. Ep. 3. [ῑν]

†Φίλιννα, ης, ἡ, like foreg., *Philinna*, fem. pr. n., Ar. Nub. 684; Anth.; etc.

†Φιλίννιον, ου, ἡ, *Philinnium*, dim. from foreg., fem. pr. n., Anth. P. 5, 121.

†Φιλῖνος, ου, ὁ, *Philinus*, an Athenian, son of Nicostratus, Dem. 566, 25.—2. a historian of Agrigentum in Sicily, Polyb. 1, 14, sqq.—3. a herdsman, Theocr. 2, 115.—Others in Ath.; etc.

Φίλιος, α, ον, and Att. very freq. ος, ον, (φίλος).—I. act., *of* or *like a friend, friendly, kindly*, ὕμνος, ἔπη, etc., Pind. P. 1, 116; 4, 51; λόγοι, γνῶμαι, Hdt. 7, 163; 9, 4; ὄμματα, φρήν, etc., Aesch. Cho. 810, etc.; φ. τινι, *friendly* towards one, Xen. Cyr. 6, 1, 19:—esp. as opp. to πολέμιος, *friendly*, φ. χώρα, πόλις, στράτευμα, etc., Hdt. 7, 151, Xen., etc.; φ. τριήρης, *a friendly* ship, i. e. one *belonging to a friendly power*, Thuc. 4, 120: so too, ἡ φιλία (sc. γῆ, χώρα), *a friendly country*, opp. to ἡ πολεμία, Thuc., Xen. Cyr. 1, 6, 9, etc.—2. Ζεὺς φίλιος, Jupiter *as god of friendship*, also Φίλιος, without Ζεύς, Ar. Ach. 730, Pherecr. Crapat. 16, and Plat.; cf. Ruhnk. Tim., Stallb. Euthyphr. 6 B.—II. pass. like φίλος, *loved, beloved, dear*, of persons and things, φ. ἄλοχος, βρέφη, etc., cf. Seidl. Eur. Tro. 243.—III. adv. -ίως, Thuc. 3, 65, Xen. Cyr. 6, 3, 13, Plat., etc.

†Φίλιος, ου, ὁ, *Philius*, masc. pr. n., Anth. Append. 376.

Φῐλιόω, ῶ, later form for φιλόω, *to make a friend of*:—pass., *to become friends*, Aesop.

Φῐλίππειος, ον, (Φίλιππος) *of* or *from Philip*, †στοά, Paus. 8, 30, 6†: ὁ Φ. (sc. χρυσοῦς or στατήρ), *a gold coin coined by king Philip*, worth 1*l.* 3*s.* 5*d.*, †about $5.10 of our money,† Diod.

†Φιλιππηνός, οῦ, ὁ, Polyb., and Φιλιππήσιος, N. T., *an inhab. of Philippi*.

Φῐλιππία, ας, ἡ, (φίλιππος) *love of horses* or *riding*, Stob. Ecl. 2, p. 120.

†Φιλιππίδης, ου, ὁ, *Philippides*, an Athenian, pupil of Protagoras, Plat. Protag. 315 A.—2. a friend and partisan of Midias, Dem. 581, 14; cf. 1332, 24, perhaps the same.—3. son of Philocles, a poet of the new comedy, Ael. V. H. 12, 31; cf. Meineke 1, p. 470 sqq.—Others in Lycurg.; etc.

Φῐλιππῐδόομαι, as pass., *to be lean like Philippides*, Alex. Mandr. 5: †cf. foreg. 3.

Φῐλιππίζω, f. -ίσω Att. -ῐῶ, (Φίλιππος) *to be on Philip's side* or *party, to Philippize*, Dem. 287, 1, Aeschin. 72, 14.

†Φιλιππικός, ή, όν, *of Philip, Philippic*, πόλεμος, Polyb. 3, 32, 7.

†Φιλίππιος, ον,=foreg., ἡ Φ. πηγή, Paus. 8, 7, 4.

Φῐλιππισμός, οῦ, ὁ, (Φιλιππίζω) *attachment to Philip and his party*.

†Φίλιπποι, ων, οἱ, *Philippi*, a city of Macedonia on the Nestus, near Amphipolis, earlier Κρηνίδες, Strab. p. 331; etc.: *an inhab.*, Φιλιππεύς, -ήσιος, and -πηνός.

†Φιλιππόπολις, εως, ἡ, *Philippopolis*, a city of Thrace on the Hebrus, Polyb. 24, 6, 5.—2.=Θῆβαι Φθίας, Polyb. 5, 100, 8.

Φίλιππος, ον, *fond of horses*, Pind. N. 9, 74, Soph. Fr. 523, 738, Eur., Xen., etc.—II. as masc. pr. n., *Philip*, v. sq. [φῐ]

†Φίλιππος, ου, ὁ, *Philip*, masc. pr. n.,—1. a Crotoniat, honoured after death as a hero, Hdt. 5, 47.—2. son of Alexander I., brother of Perdiccas, Thuc. 1, 57.—3. a Theban, Xen. Hell. 5, 1, 2.—4. son of Amyntas, the celebrated king of Macedon, Dem. passim. —5. son of Demetrius, father of Perseus, Polyb.—Many others in Dem.; Polyb.; etc.

Φῐλιπποτρόφος, ον, *fond of keeping horses*, Phalar.

†Φιλίππου νῆσοι, αἱ, *islands of Philip*, in the Arabian gulf, Strab. p. 773.

Φιλίσκος, ου, ὁ, dim. from φίλος, Teles ap. Stob. p. 516, 19.

†Φιλίσκος, ου, ὁ, *Philiscus*, a poet of the middle comedy, Meineke 1, p. 423.—2. a citizen of Abydos, Xen. Hell. 7, 1, 27.—3. a tragic poet of Corcyra, Ath. 198 B.—Others in Diog. L.; etc.

†Φιλιστείδης, ὁ,=Φιλιστίδης, Strab. p. 445.

†Φιλιστίδης, ου, ὁ, *Philistides*, a tyrant of Oreus in Euboea, Dem. 119, 22: in Strab. Φιλιστείδης.

†Φιλίστιον, ου, ἡ, *Philistium*, fem. pr. n., Anth. P. 5, 114.

Φιλίστιος, ιον, Ion. for φιλέστιος, *fond of a family, sociable*, Foës. Oec Hipp.

†Φιλιστίων, ωνος, ὁ, *Philistion*, a wonder-worker of Syracuse, Ath. 438 E.—Others in Ath. 115 D; 516 C; Anth.; etc.

Φῐλιστορέω, ῶ, *to love learning, to investigate curiously*.

†Φίλιστος, ου, ὁ, *Philistus*, son of Pasicles, who with Neleus founded Miletus, Hdt. 7, 97.—2. a historian at the court of Dionysius of Syracuse, Paus. 1, 13, 9.

Φῐλίστωρ, ορος, ὁ, ἡ, *fond of learning, curious*.

Φιλίτιον, ου, τό, v. sub φειδίτιον.

†Φίλιτις, ιος, ὁ, *Philitis*, an Aegyptian herdsman, after whom some pyramids were named, Hdt. 2, 128.

Φίλιχθυς, υος, ὁ, ἡ, (φίλος, ἰχθύς) *fond of fish*, Ath. 358 D.

Φῐλίων, ον, poët. compar. of φίλος, Od. 19, 351; 24, 268.

Φῐλίωσις, εως, ἡ, (φιλιόω) *a making friendly*.

Φῐλιωτής, οῦ, ὁ, (φιλιόω) *one who befriends*, or *makes a friendship*.

†Φιλλεύς, έως, ὁ, *Philleus*, masc. pr. n., Leon. Tar. 96.

†Φίλλις, ιος, ὁ, *Phillis*, masc. pr. n., Anth. 7, 501.—2. a Delian, Ath. 21 F.

Φιλλῠρέα, ας, ἡ, *a tree, phillyrea latifolia*, Diosc. 1, 125.

†Φιλλυρίδας, ὁ, Dor.=Φιλυρίδης, q. v.

Φῐλόβακχος, ον, (φίλος, Βάκχος) *loving Bacchus* or *wine*, Anth. P. 7, 222.

Φῐλοβάρβᾰρος, ον, (φίλος, βάρβαρος) *fond of barbarians* or *foreigners, loving barbarisms in language*, Plut. 2, 857 A.

Φῐλοβάρβῐτος, ον, (φίλος, βάρβιτον) *fond of the barbiton* or *lyre*, Critias 7, 4.

Φῐλοβᾰσίλειος, ον, (φίλος, βασιλεύς) *loving the king*, Plut. Aemil. 24.

Φῐλοβᾰσῐλεύς, έως, ὁ, (φίλος, βασιλεύς) *a friend to the king*, Plut. Alex. 47.

Φῐλοβάσκᾰνος, ον, *envious*.

Φῐλόβιβλος, ον, (φίλος, βίβλος) *fond of books*, Strab.

Φῐλόβορος, ον, (φίλος, βορά) *fond of eating*, Hermes ap. Stob. Ecl. 1, p. 960.

Φῐλόβοτρυς, υ, (φίλος, βότρυς) *fond of bunches of grapes*, Plut. 2, 668 A.

Φῐλοβούπαις, ὁ, ἡ, (φίλος, βούπαις) *loving full-grown boys*, Anth. 12, 255.

Φῐλόβρως, ωτος, ὁ, ἡ,=φιλόβορος.

Φῐλογᾱθής, ές, Dor. for φιλογηθής, Aesch.

Φῐλόγαιος, ον, (φίλος, γαῖα) *loving the earth*, Anth. P. 6, 104.

Φῐλόγᾰμος, ον, (φίλος, γάμος) *longing for marriage*, μνηστῆρες, Eur. I. A. 392.

Φιλογαστορίδης, ου, ὁ, and φῐλογαστρῐδίας, ου, ὁ, (φίλος, γαστήρ) *one who loves his belly, a glutton*, Anth. P. 8, 169.

Φῐλογελοιαστής, οῦ, ὁ, *a friend of jesters*.

Φῐλογέλοιος, ον, (φίλος, γέλοιος) *fond of the ludicrous, given to jesting*, Arist. Rhet. 2, 13, 15, with v. l. -γελος.

Φῐλόγελως, ωτος, ὁ, ἡ, (φίλος, γέλως) *laughter-loving, fond of laughing*, Plat. Rep. 388 E; ἐναντίον τὸ ὀδυρτικὸν τῷ φιλογέλωτι, Arist. Rhet. 2, 13, 15.

†*Φιλογένης, ους, ὁ, Philogenes*, an Athenian, founder of Phocaea, Strab. p. 633.

Φῐλογενναῖος, ον, (φίλος, γενναῖος) loving the noble or *nobleness : τὸ φ., the quality of loving the noble*, Diog. L. 4, 19.

Φῐλογεωμέτρης, ου, ὁ, fond of geometry.

Φῐλογεωργέω, ῶ, to be fond of farming or *a country life :* and

Φῐλογεωργία, ας, ἡ, fondness for farming or *of a country life*, Xen. Oec. 20, 25 : from

Φῐλογέωργος, ον, (φίλος, γεωργός) fond of farming or *a country life*, Xen. Oec. 20, 26.

Φῐλογηθής, ές, gen. *έος*, Dor. *-γᾱθής, (φίλος, γῆθος, γᾶθος) :—loving mirth, mirthful*, Aesch. Theb. 918.

Φῐλόγλῠκος, ον, = sq., Arist. Eth. Eud. 2, 10, 28.

Φῐλόγλῠκυς, υ, gen. *εος, (φίλος, γλυκύς) loving sweet things*, esp. *sweet wine*, Arist. Probl. 3, 28 ; cf. Lob. Phryn. p. 536.

Φῐλογονία, ας, ἡ, love of children, Callistr. : from

Φῐλόγονος, ον, (φίλος, γονή) loving one's children, Joseph.

Φῐλόγοργος, ον, wont to be terrible or *gloomy.*

Φῐλογραμμᾰτέω, ῶ, to love books, Plut. Aemil. 28.

Φῐλογραμμᾰτία, ας, ἡ, love of books, Stob. Ecl. 2, p. 120.

Φῐλογράμμᾰτος, ον, (φίλος, γράμμα III) *loving books*, Plut. 2, 963 B.

Φῐλογρᾰφέω, ῶ, (φίλος, γραφή) to love painting, Plut. 2, 1093 D.

Φῐλογρήγορος, ον,=*φιλάγρυπνος.*

Φῐλογυμνᾰσία, ας, ἡ, dub. l. for *φιλογυμναστία.*

Φῐλογυμναστέω, ῶ, to love gymnastic exercises, Plat. Prot. 342 C, E, Rep. 452 B : from

Φῐλογυμναστής, οῦ, ὁ, (φίλος, γυμναστής) fond of gymnastic exercises, Hipp. p. 280, Plat. Rep. 535 D, etc. Hence

Φῐλογυμναστία, ας, ἡ, fondness for gymnastic exercises, Plat. Symp. 182 C, 205 D.

Φῐλογυμναστικός, ή, όν, belonging to, proper to, or *becoming a φιλογυμναστης*, very dub. l. in Plat. Rep. 455 E.

Φῐλογύμναστος, ον, loving gymnastic exercises.

**Φῐλογύναιξ*, gen. *φιλογύναικος*, &c.=*φιλόγυνος*, Plat. Symp. 191 D : not used in nom. [*υ*]

Φῐλογυναιος, ον,=*φιλόγυνος*, Arist. Physiogn. 3, 14. [*ῠ*]

Φῐλογύνεια, ας, ἡ, = *φιλογυνία*, Cic. Tusc. 4, 11.

Φῐλογύνης, ου, ὁ, (φίλος, γυνή) fond of women, Antiph. Zacynth. 1. [*ῐ*]

Φῐλογῠνία, ας, ἡ, love of women, Plut. 2, 706 B : from

Φῐλόγῠνος, ον, (φίλος, γυνή) fond of women, Lob. Phryn. 184.

Φῐλοδαίμων, ον, gen. *ονος, (φίλος, δαίμων) given to demons* or *idols*, Eccl.

Φῐλοδάκρῡος, ον, and *-δακρυς, υ*, gen. *υος. (φίλος, δάκρυ) loving tears, given to weeping.*

Φῐλοδᾱμέω, dub. l. ap. Plut. 2, 745 C.

†*Φιλοδᾱμία, ας, ἡ, Philodamia*, daughter of Danaus, Paus. 4. 30, 2.

Φῐλόδαφνος, ον, (φίλος, δάφνη) loving the laurel, epith. of Bacchus, Eur. Licymn. 4.

Φῐλοδειπνιστής, οῦ, ὁ, (φίλος, δειπνίζω) one who likes giving dinners, Diog. L. 3, 98.

Φῐλόδειπνος, ον, (φίλος, δεῖπνον) fond of good dinners, Plut. 2, 726 A.

Φῐλοδέμνιος, ον, (φίλος, δέμνιον) loving the bed, conjugal, Opp. C. 1, 161.

Φῐλόδενδρος, ον, (φίλος, δένδρον) fond of trees or *the wood*, Anth. Plan. 233.

Φῐλοδεπαστής, οῦ, ὁ, a lover of cups or *drinking.*

Φῐλοδέσποινος, ον, fond of the lady of the house.

Φῐλοδεσποτεύομαι, (φίλος, δεσποτεύω) dep., *to love the rule of a master*, Anaxil. Incert. 9.

Φῐλοδέσποτος, ον, (φίλος, δεσπότης) loving one's lord or *master*, Theogn. 847 : also in bad sense, *ἀνδράποδα φ.*, slaves *that love a master, crouching* slaves, Hdt. 4, 142 ; of dogs, Plut. 2, 491 C.

Φῐλοδημία, ας, ἡ, love of the people, popularity : from

Φῐλόδημος, ον, (φίλος, δῆμος) a friend of the δῆμος or *people, the commons' friend*, Ar. Eq. 787, Nub. 1187.

†*Φιλόδημος, ου, ὁ, Philodemus*, an Epicurean of Gadara in Syria, Strab. p. 759 : also a poet of the Anthology. —2. an Argive at the court of Hieronymus in Syracuse, Polyb. 7, 2, 2.

Φῐλοδημότης, ου, ὁ, (φιλόδημος) a friend to the people. Hence

Φῐλοδημοτικός, ή, όν, like a friend of the people, Dion. H.

Φῐλοδημώδης, ες,=foreg., Diog. L. 4, 22.

Φῐλοδίκαιος, ον, (φίλος, δίκαιος) loving the right, loving justice, Arist. Eth. N. 1, 8, 10, Plut. Aristid. 22.

Φῐλοδῐκαστής, οῦ, ὁ, (φίλος, δικαστής) one who likes being a judge, name of a comedy of Timocles.

Φῐλοδῐκέω, ῶ, (φιλόδικος) to be fond of law, Thuc. 1, 77.

†*Φιλοδίκη, ης, ἡ, Philodice*, daughter of Inachus, Apollod. 3. 10, 3.

†*Φιλοδίκης, ου, ὁ, Philodices*, an Athenian, Xen. Hell. 1, 3, 13.

Φῐλοδῐκία, ας, ἡ, fondness for lawsuits, litigiousness : from

Φῐλόδῐκος, ον, (φίλος, δίκη) fond of law-suits, litigious, Lys. 116, 21, Dem. 1287, 17.

Φῐλοδίτης, ου, ὁ, (φίλος, ὁδίτης) a friend of travellers, Πάν, Anth. P. 6, 102.

Φῐλοδοξέω, ῶ, to love fame, seek honour, ἐπί τινι, in a thing, Arist. Rhet. 2, 10, 4 ; *τινί*, for a thing, Polyb. 32, 14, 10 ; *φ. εἰς τοὺς Ἕλληνας, to seek credit* for one's conduct towards them, Id. 1, 16, 10 :—*φ. ἐν ὀξυβάφῳ*, i. e. to be a great man in a small way, Id. 12, 23, 7 : and

Φῐλοδοξία, ας, ἡ, love of honour or *glory*, Polyb. 26, 2, 8 : from

Φῐλόδοξος, ον, (φίλος, δόξα) loving fame, honour or *glory*, Plat. Rep. 480 A ; *περί τι*, Arist. Rhet. 2, 10, 3 ; *εἴς τινα*, Polyb. 7, 8, 6, cf. *φιλοδοξέω.*— II. *attached* or *bigoted to an opinion.*

Φῐλοδοσία, ας, ἡ,=*φιλοδωρία*, Inscr.

Φῐλόδουλος, ον, (φίλος, δοῦλος) loving slaves, Joseph.

Φῐλόδουπος, ον, (φίλος, δοῦπος) loving noise, Anth. P. 6, 297.

Φῐλόδρομος, ον, (φίλος, δρόμος) loving the course, Orph. H. 13, 11.

Φῐλόδροσος, ον, (φίλος, δρόσος) loving the dew, Nonn.

Φῐλόδυρμος, ον, fond of lamentation.

Φῐλόδυρτος, ον, (φίλος, ὀδύρομαι) fond of lamenting, indulging sorrow, Aesch. Supp. 69.

Φῐλοδωρέω, ῶ, to be fond of giving, be bountiful. Hence

Φῐλοδώρημα, ατος, τό, a liberal gift, Nicet.

†*Φιλοδώρητος, ου, ὁ, Philodoretus*, masc. pr. n., Ar. Eccl. 51.

Φῐλοδωρία, ας, ἡ, fondness for giving, bounty : from

Φῐλόδωρος, ον, (φίλος, δῶρον) fond of giving, bountiful, Plat. Symp. 197 D, Xen. Mem. 3, 1, 6, Dem. 264, 5. Adv. *-ρως*, Plat. Theaet. 146 D.

Φῐλοεργός, όν, or *φῐλόεργος, ον, (φίλος, ἔργον) fond of work, industrious*, Anth. P. 6, 48 ; 7, 423, etc.

Φῐλοεστιάτωρ, ορος, ὁ, (φίλος, ἑστιάω) one who is fond of feasting guests, Philo. [*ᾱ*]

Φῐλοζέφῡρος, ον, (φίλος, Ζέφυρος) loving the west wind, Anth. P. 10, 16 ; 12, 195.

Φῐλοζητητής, οῦ, ὁ, a friend to inquiry.

Φῐλοζωέω, ῶ, like *φιλοψυχέω, to love life*, Polyb. 11, 2, 11, etc. : and

Φῐλοζωΐα, ας, ἡ, like *φιλοψυχία, love of life*, with collat. sense of *cowardice*, Polyb. 15, 10, 5 : from

Φῐλόζωος, ον, (φίλος, ζωή) : like *φιλόψυχος, fond of one's life*, with collat. sense of *cowardly, βροτοί*, Eur. Phoenix 9, Arist. Rhet. 2, 13, 8.—II. *(ζῶον) fond of animals*, Xen. Mem. 1, 4, 7.

Φῐλόθᾱκος, ον, fond of sitting, sedentary, lazy.

Φῐλοθεᾱμοσύνη, ης, ἡ, fondness for shows, Joseph. : from

Φῐλοθεάμων, ον, (φίλος, θέαμα) fond of seeing, fond of shows, plays or *spectacles*, Plat. Rep. 476 A. [*ᾰ*]

Φῐλοθεέω, ῶ, to be a φιλόθεος, Eccl. : and

Φῐλοθεΐα, ας, ἡ, the love of God, Eccl. : from

Φῐλόθεος, ον, (φίλος, θεός) loving God, pious, Arist. Rhet. 2, 17, 6.—II. *beloved of God*, Eccl. Hence

Φῐλοθεότης, ητος, ἡ, the love of God, a word condemned by Poll. 1, 21 ; cf. Lob. Phryn. 351.

Φῐλόθερμος, ον, (φίλος, θέρμη) loving warmth, Theophr., Plut. 2, 648 D.

Φῐλόθεσμος, ον, loving law and order.

Φῐλοθεωρέω, ῶ, to love speculation, Iambl. : from

Φῐλοθέωρος, ον,=*φιλοθεάμων*, Alex. Incert. 57. Arist. Eth. N. 1, 8, 10.— II. *fond of philosophy.*

Φιλοθήβαιος, ον, friend of Thebes, name of a play of Antiphanes.

Φῐλόθηλυς, υ, (φίλος, θῆλυς) loving the female sex or *females*, Ael. N. A. 2, 43, Lob. Phryn. 536.

Φῐλοθηρέω, ῶ, to be fond of hunting, Ael. V. H. †9, 3†,—the form *φιλοθηράω* is wrong, Lob. Phryn. 626 : and

Φῐλοθηρία, ας, ἡ, love of hunting, love of the chace, Xen. Cyr. 2, 4, 26, Plut. 2, 633 A : from

Φῐλόθηρος, ον, (φίλος, θήρα) fond of hunting, Xen. Cyn. 5, 25, Plat. Rep. 535 D, etc.

†*Φιλόθηρος, ου, ὁ, Philotherus*, masc. pr. n., Anth. Append. 54.

Φῐλοθόρῠβος, ον, fond of noise or *uproar.*

Φιλοθουκῡδίδης, ου, ὁ, fond of Thucydides, Anth. Plan. 315.

Φῐλοθρέμμων, ον, (φίλος, τρέφω) fond of rearing animals, Orac. Sib.

Φῐλοθρηνής, ές,=sq., Mosch. 4, 66.

Φῐλόθρηνος, ον, (φίλος, θρῆνος) fond of wailing, given to lamentations, Nonn.

Φῐλόθρησκος, ον, loving rites and ceremonies, a formalist.

Φῐλόθυρσος, ον, (φίλος, θύρσος) loving the thyrsus, Orph. H. 53, 11 : cf. ap. Hephaest. p. 68.

Φῐλοθύτης, ου, ὁ, = sq., Ar. Vesp. 82, Antipho 117, 34.

Φῐλόθῠτος, ον, (φίλος, θύω) *fond of sacrificing*: φ. ὄργια, sacrifices *offered with zeal*, Aesch. Theb. 180.

Φῐλοιάτρος, ον,=φιλιάτρος. [ῐ]

Φῐλοίκειος, ον, (φίλος, οἰκεῖος) *loving one's relations*, Polyb. 32, 14, 9, Ael. N. A. 5, 28.

Φῐλοικόδομος, ον, (φίλος, οἰκοδομέω) *fond of building*, Xen. Oec. 20, 29. Plut.

Φίλοικος, ον, (φίλος, οἶκος) *loving one's home*, Arist. Virt. et Vit. 8, 3. [ῐ]

Φῐλοικτίρμων, ον, gen. ονος, (φίλος, οἰκτίρμων) *prone to pity, compassionate*, Eur. I. T. 345, Plat. Menex. 244 E. Adv. -μόνως.

Φῐλοίκτιστος, ον, = sq., signf. I, Soph. Aj. 580.

Φίλοικτος, ον, (φίλος, οἶκτος) *fond of lamentation, mournful, piteous*, Aesch. Ag. 240.—II.=φιλοικτίρμων. [ῐ]

Φῐλοινία, ας, ἡ, *love of wine*, Hdt. 3, 34: from

Φίλοινος, ον, (φίλος, οἶνος) *fond of wine*, Plat. Lys. 212 D, Rep. 475 A, etc.

Φῐλοιστρομᾰνής, ές,=sq., Orph. H. 13, 3.

Φίλοιστρος, ον, (φίλος, οἶστρος) *loving frenzy*, esp. *loving the orgies* of Bacchus and Cybelé, Orph. H. 26, 13, etc. [ῐ]

Φῐλοΐστωρ, ορος, ὁ, ἡ,=φιλίστωρ.

†**Φιλοίτιος**, ου, ὁ, *Philoetius*, neatherd of Ulysses, Od. 20, 185, etc.

Φῐλοίφης, ου, ὁ, (φίλος, οἰφάω):—*loving sexual intercourse, a lecher*, Theocr. 4, 62:—also, φίλοιφος, ον.

Φῐλοκᾰθάριος, ον, *loving cleanliness*. [ᾰ]

Φῐλοκάθαρος, ον, *loving purity* or *holiness*. [ᾰ]

Φῐλόκαινος, ον, (φίλος, καινός) *loving novelty*, Dion. H., Plut. 2, 731 B, etc.

Φῐλόκαισαρ, αρος, ὁ, (φίλος, Καῖσαρ) *a friend to the Caesar* or *emperor*, Inscr. ap. Osann Auct. Lex. Gr. p. 163.

Φῐλόκᾰκος, ον, *loving the bad* or *base*.

Φῐλοκᾰκοῦργος, ον, (φίλος, κακοῦργος) *fond of doing ill*, Eccl. Adv. -γως, Eccl.

Φῐλοκᾰλέω, ῶ, (φιλόκαλος) *to love what is beautiful, to indulge a taste for the refinements of life*, Thuc. 2, 40: *to be fond of show*, Plut. 2, 1044 D.—II. like φιλοτιμέομαι, *to account* a thing *an honour*, and hence *to be eager* or *zealous*, c. inf., Plut. Alex. 25.

Φῐλοκᾰλία, ας, ἡ, *love for the beautiful*.

Φῐλοκαλλωπιστής, οῦ, ὁ, *one who loves ornament*.

Φῐλόκᾰλος, ον, (φίλος, καλός) *loving the beautiful* (both of personal and moral beauty), *loving beauty and goodness*, Plat. Phaedr. 248 D, Criti. 111 E:—*fond of show and elegance*, Xen. Cyr. 1, 3, 3; φ. περὶ τὰ ὅπλα, Ib. 2, 1, 22; φ. τὰ περὶ τὴν ἐσθῆτα, Isocr. 7 D.—II. *fond of honour, seeking honour*, φιλοκαλώτερος ἐν τοῖς κινδύνοις, Xen. Symp. 4, 15.

Φῐλοκάμᾰτος, ον,=φιλόπονος. [ᾰ]

Φῐλοκαμπής, ές, gen. έος, (φίλος, καμπή) *easily bent, pliant*, Anth. P. 6, 294.

Φῐλοκαρποφόρος, ον, (φίλος, καρποφόρος) *rich in fruit*, θέρος, Anth. P. 6, 42.

Φῐλόκενος, ον, *loving emptiness, fond of empty show*.

Φῐλοκέρδεια, ας, ἡ, *love of gain, greed*, Plat. Legg. 649 D, Xen. Cyn. 13, 12: and

Φῐλοκερδέω, ῶ, *to be greedy of gain*, Xen. An. 1, 9, 16: from

Φῐλοκερδής, ές, gen. έος, (φίλος, κέρδος) *loving gain, greedy of gain*, Theogn. 199, Pind. I. 2, 9, Ar. Plut. 591; φ. καὶ φιλοχρήματος, Plat. Rep. 581 A; etc. Adv. -δῶς. Hence

Φῐλοκερδία, ας, ἡ,= φιλοκέρδεια, Diod.

Φῐλοκέρτομος, ον, (φίλος, κέρτομος) *fond of jeering* or *mocking*, Od. 22, 287.

Φῐλοκηδεμών, όνος, ὁ, ἡ, (φίλος, κηδεμών) *fond of one's relatives*, Xen. Ages. 11, 13.

Φῐλοκηδής, ές, (φίλος, κῆδος) *loving sorrow*, Ar. Fr. 700.—II.=foreg.

Φῐλόκηπος, ον, (φίλος, κῆπος) *fond of a garden*, Diog. L. 9, 112.

Φῐλοκῐθᾰριστής, οῦ, ὁ, (φίλος, κιθαριστής) *a lover of the cithara*, Plut. 2, 633 A.

Φῐλοκίνδῡνος, ον, (φίλος, κίνδυνος) *fond of danger, venturous, bold*, Xen. An. 2, 6, 7, etc.; πρὸς τὰ θηρία φιλοκινδυνότατος, Ib. 1, 9, 6; cf. Dem. 501, 16. Adv. -νως, Xen. Symp. 4, 33.

Φῐλοκισσοφόρος, ον, (φίλος, κισσοφόρος) *fond of wearing ivy*, epith. of Bacchus, Eur. Cycl. 616.

Φῐλόκλαυτος, ον, (φίλος, κλαίω) *fond of, given to weeping*, Nonn.

Φιλοκλέαρχος, ὁ, *fond of Clearchus*, Plut. Artax. 13.

†**Φιλοκλέων**, ωνος, ὁ, (*friend of Cleon*) *Philocleon*, a character in Ar. Vesp.

†**Φιλοκλῆς**, έους, ὁ, *Philocles*, a tragic poet in Athens, son of Aeschylus' sister, Ar. Av. 281.—2. an Athenian naval commander at Aegospotami, Xen. Hell. 1, 7, 1. Others in Diod. S.; Anth.; etc.

Φῐλοκνήμῑς, ὁ, ἡ, *fond of wearing greaves*:=φίλοπλος.

Φῐλόκνῑσος, ον, (φίλος, κνίζω) *fond of pinching* or *teazing*, Anth. P. 11, 7.

Φῐλόκοινος, ον, (φίλος, κοινός) *fond of what is common*, Anth. P. 9, 546.

Φῐλοκοιρᾰνίη, ἡ, *love of royalty*, Orac. Sib.

Φῐλοκόλαξ, ᾰκος, ὁ, ἡ, (φίλος, κόλαξ) *fond of flatterers*, Arist. Eth. N. 8, 8, 1, Rhet. 1, 11, 26.

†**Φιλοκόμμοδος**, ου, ὁ, a slave, *favourite of* the Emperor *Commodus*, Hdn. 1, 17, 6.

Φῐλόκομος, ον, (φίλος, κόμη) *fond of one's hair*, Synes.

Φῐλοκομπέω, ῶ, *to be fond of boasting*: and

Φῐλοκομπία, ας, ἡ, *fondness for boasting*: from

Φῐλόκομπος, ον, *fond of boasting*.

Φῐλόκοπρος, ον, *requiring manure*, Theophr.

Φῐλοκοσμέω, ῶ, *to love ornament* or *show*, Clem. Al.: and

Φῐλοκοσμία, ας, ἡ, *love of ornament* or *show*, Plut. Philop. 9: from

Φῐλόκοσμος, ον, (φίλος, κόσμος) *loving ornament* or *show*, Plut. 2, 976 F, LXX.

†**Φιλοκράτης**, ους, ὁ, *Philocrates*, son of Demeas, a general of the Athenians, Thuc. 5, 116.—2. son of Ephialtes, a naval commander of the Athenians, Xen. Hell. 4, 8, 24.—3. an Eleusinian, a partisan of Philip of Macedon, Dem. 230, 23; 343, 20; etc.—Others in Apollod.; etc.

Φῐλόκρημνος, ον, (φίλος, κρημνός) *loving steep rocks*, of goats, Leon. Al. 12.

Φῐλοκρῑνέω, ῶ, *to make nice distinctions*, Luc. Abdic. 4, cf. Phal. 11, 9; also v. l. for φυλοκρ-, in Thuc.

†**Φιλόκριτος**, ου, ὁ, *Philocritus*, masc. pr. n., Anth. P. 7, 76.

Φῐλοκρότᾰλος, ον, *loving the* κρόταλα, Anth. P. 9, 505, 8.

Φῐλόκροτος, ον, (φίλος, κρότος) *loving noise* or *din*, epith. of Pan, H Hom. 18, 2.—2. *loving applause*.

Φῐλοκτέᾰνος, ον, poet. for φιλοκτήμων, φιλοκτήματος, *loving possessions*, hence *greedy of gain, covetous*, in Il. 1, 122, in superl. φιλοκτεανώτατος.

Φῐλοκτήματος, ον,=foreg.

Φῐλοκτήμων, ον, gen. ονος,=φιλοκτέανος, Solon 28, 19.

†**Φιλοκτήμων**, ονος, ὁ, *Philoctemon*, masc. pr. n., Ar. Vesp. 1250; Isae.; etc.

Φῐλοκτημοσύνη, ης, ἡ, and φῐλοκτησία, ἡ, *love of possessions*.

†**Φιλοκτήτης**, ου poet. αο, ὁ, *Philoctetes*, son of Poeas, leader of the Greeks from Thessaly before Troy, friend of Hercules, a distinguished archer, Il. 2, 718; Pind. P. 1, 97; Soph. Phil.; etc.

Φῐλοκτίστης, ου, ὁ, and φιλόκτιστος, ον, *fond of building*.

Φῐλόκῠβος, ον, (φίλος, κύβος) *fond of dice* or *gambling*, Ar. Vesp. 75.

Φῐλοκῡδής, ές, gen. έος, (φίλος, κῦδος) *loving splendour, splendid, joyous*, ἥβη, κῶμος, H. Hom. Merc. 375, 481.

Φῐλοκῠνηγέτης, ου, ὁ, (φίλος, κυνηγέτης) *a lover of hunting* or *the chace*, Xen. Cyn. 5, 14; 12, 11.

Φῐλοκῠνηγία, ας, ἡ, *love of the chace*, Stob. Ecl. 2, p. 120: from

Φῐλοκύνηγος, ον, (φίλος, κυνηγός) *loving the chace*, Plut. 2, 310 F. [ῠ]

Φῐλόκῠνος, ον, and in Plat. Lys. 212 D φῐλοκύων, gen. κῠνος, ὁ, ἡ, (φίλος, κύων) *fond of dogs*.

†**Φιλόκυπρος**, ου, ὁ, *Philocyprus*, a king of Salamis in Cyprus, Hdt. 5, 113; Plut. Sol. 26.

†**Φιλοκύων**, ονος, ὁ, *Philocyon*, a brave Spartan, Hdt. 9, 71.

Φῐλοκωθωνιστής, οῦ, ὁ, *fond of tippling*, dub. l. Ath. 433 B.

Φῐλόκωμος, ον, (φίλος, κῶμος) *fond of feasting and dancing*, epith. of Anacreon, Simon. 51, 5; πηκτίς, Mel. 60.

†**Φιλόκωμος**, ου, ὁ, *Philocomus*, father of the philosopher Carneades, Diog. L. 4, 62.

Φῐλόκωπος, ον,=φιλήρετμος, *loving oars*.

Φῐλόλαγνος, ον, (φίλος, λάγνος) *fond of sexual intercourse*, Hipp. p. 479.

Φῐλολάκων, ωνος, ὁ, ἡ, (φίλος, Λάκων) *fond of the Lacedaemonians*, Plut. Artax. 13; epith. of Cimon, Id. Pericl. 9, Cim. 16.

Φῐλόλᾰλος, ον, *fond of talking*, Diog. L. 1, 92.

†**Φιλόλαος**, ου, ὁ, *Philolaus* (cf. Φιδόλεως), son of Minos and the nymph Paria, Apollod. 3, 1, 2.—2. a Pythagorean philosopher of Crotona, Ael. V. H. 1, 23:—a Ph. is mentioned in Plat. Phaed. 61 D as teacher of Cebes and Simmias, cf. Schol. ad l.—3. a Corinthian, Arist. Pol. 2, 9, 6.

Φῐλολάμπᾰδος, ον, *loving torches*, epith. of Diana.

Φῐλοληΐος, ον, poet. for φιλόλειος, (φίλος, ληΐη, λεία) *loving booty*, H. Hom. Merc. 335.

Φῐλόληπτος, ον, *fond of taking* or *receiving*.

Φῐλόλῐθος, ον, (φίλος, λίθος) *fond of precious stones*, Plut. 2, 462 C.

Φῐλόλιχνος, ον, (φίλος, λίχνος) *loving dainties, dainty*, Leon. Al. 30, etc.

Φῐλολογέω, ῶ, strictly, *to love talking*: but, usu., *to love learning and literature, to be fond of learned discussion*, Plut. 2, 133 B: and

Φῐλολογία, ας, ἡ, strictly, *love of talking*: but, usu., *love of learning and literature*, esp. *of learned discussion*, Isocr. Antid. § 316; *fondness for argumentation*, Plat. Theaet. 146 A:—later esp., *the study of language and history*, Plut. 2. 645 C: from

Φῐλόλογος, ον, strictly, *fond of talking*; *talkative*, in this signf. first in Ath. 39 B,—unless he is quoting from Alexis.—II. usu., *fond of learning and literature, fond of learned discussion* or *argumentation*, Plat. Phaedr. 236 E, etc.; φ. γ' εἰ καὶ χρηστός, Id. Theaet. 161 A; in Rep. 582 E, he joins the φιλόλογος with the φιλόσοφος, v. Lob. Phryn. 393; so Plut. joins it with φιλομαθής, 2, 618 E: opp. to ἀπαίδευτος, ap. Stob. p. 428, 53.—2. later, esp., *a student of language and history, a learned man*, in which signf. the name was first used by Eratosthenes of himself; so too it was applied to the Roman Grammarian Ateius Capito, because (says Sueton.) *multiplici et varia doctrina censebatur*: hence, φιλόλογα ζητήματα, Plut. 2, 737 D. (Often written parox., φιλολόγος, which E. M. p. 406, 10 seems to favour: others, as Göttling, write it in first signf. proparox., φιλόλογος, in second, parox., φιλολόγος. But φιλόλογος in both is supported by Arcad. p. 89, 16, and modern critics, as Lob. Phryn. 393; and by all analogy of adjectives in ος compounded of a verb and a noun, as in μισόλογος, etc.)

†**Φιλόλογος**, ου, ὁ, *Philologus*, masc. pr. n., N. T.

Φῐλολοιδορία, ας, ἡ, *love of abuse*: from

Φῐλολοίδορος, ον, (φίλος, λοιδορέω) *fond of reviling, abusive*, Dem. 269, 11, Plut. 2, 618 F, etc.

Φῐλολουτρέω, ῶ, *to be fond of bathing*, Hipp.: from

Φῐλόλουτρος, ον, (φίλος, λουτρόν) *fond of the bath* or *bathing*, Hipp. p. 395; cf. Foës. Oec., Lob. Phryn. 594.

Φιλόλυπος, ον, (φίλος, λύπη) *fond of pain*, Plut. 2, 600 C.

Φῐλόλῠρος, ον, (φίλος, λύρα) *lyre-loving*, Epich. p. 56.

Φῐλομάθεια, ας, ἡ, *love of learning* or *knowledge*, Plat. Rep. 499 E, Tim. 90 B: [ᾰ] and

Φῐλομᾰθέω, ῶ, *to be fond of learning, eager after knowledge*, Plat. Legg. 810 A, Polyb. 1, 13, 9, etc.: from

Φῐλομᾰθής, ές, gen. έος, (φίλος, μανθάνω) *fond of learning, eager after knowledge*, Lat. *docilis*, Plat. Phaed. 67 B, 82 D, etc.; cf. φιλόλογος II.—c. gen. rei, *eager after* a thing, Id. Rep. 485 D, Xen. An. 1, 9, 5. Adv. -θῶς.

Φῐλομᾰθία, ας, ἡ, = φιλομάθεια, Strab.

Φῐλομάλᾰκος, ον, *loving effeminacy* or *delicacy*. [ᾰ]

Φῐλομαντευτής, οῦ, ὁ, (φίλος, μαντεύομαι) *one who takes note of portents* or *omens*, Plat. Legg. 813 D.

Φῐλόμαντις, εως, ὁ, ἡ, (φίλος, μάντις) *fond of soothsayers* or *their art*, Luc. Contempl. 11, Astrol. 27.

Φῐλόμαστος, ον, (φίλος, μαστός) *loving the breast*, Aesch. Ag. 142, 720.

Φῐλομᾰχέω, ῶ, (φιλόμαχος) *to be fond of fighting*, Plut. Fab. 5, Pomp. 65, etc.

†**Φιλομάχη**, ης, ἡ, *Philomache*, daughter of Amphion, Apollod. 1, 9, 10.

Φῐλόμᾰχος, ον, (φίλος, μάχη) *loving the fight, warlike*, Pind. Fr. 142, Aesch. Theb. 129, Ag. 230.

Φῐλόμβριος, ον, Plat. (Anth. P. 6, 43); and φίλομβρος, ον, Mel. 92 (φίλος, ὄμβρος):—*fond of rain* or *moisture*.

Φῐλόμβροτος, ον, (φίλος, βροτός) *loving mortals*, Maxim. 456.

†**Φιλόμβροτος**, ου, ὁ, *Philombrotus*, an Athenian, Plut. Sol. 14.

†**Φιλομέδουσα**, ης, ἡ, *Philomedusa*, wife of Areïthoüs in Arne in Boeotia, Il. 7, 10.

Φιλομειδής, ές, (φίλος, μειδάω) Anth. P. 9, 524, v. sub φιλομμειδής.

Φῐλομειράκιος, ον, = sq., Diog. L. 4, 40.

Φῐλομεῖραξ, ᾰκος, ὁ, ἡ, *loving boys*.

Φῐλομεμφής, ές, (φίλος, μέμφομαι) *fond of finding fault, censorious*, Plut.: the irreg. superl. φιλομεμφότατος, as if from φιλόμεμφος, occurs in Plut. Cim. et Lucull. 1; v. Lob. Paral. 10.

Φῐλομέριμνος, ον, *loving care, anxious and serious*.

Φῐλομετάβολος, ον, (φίλος, μεταβολή) *fond of change, variable*, Sext. Emp. p. 234.

†**Φιλομήδης**, ους (ου?), ὁ, *Philomedes*, masc. pr. n., Plut. Phoc. 32.

†**Φιλομήλᾱ**, Ion. -λη, poet. also Φιλομήλεια, *Philomela*, daughter of Pandion king of Attica, changed into a nightingale; acc. to Apollod., 3, 14, 8, into a swallow.

Φῐλομήλᾱ, ἡ, Ion. -λη, *the nightingale*, because, acc. to the legend, Philomela was changed into this bird, Luc., etc.

†**Φιλομηλείδης**, ου, ὁ, *son of Philomela*, Od. 4, 343; 17, 134.

Φῐλομήλειος, α, ον, (φιλομήλα) *of the nightingale*, Anth.

†**Φιλομήλιον**, ου, τό, *Philomelium*, a city of Phrygia on the borders of Lycaonia, Strab. p. 577.

Φῐλόμηλος, ον, (φίλος, μῆλον) *fond of apples* or *fruit*, Doroth. ap. Ath. 276 F.

†**Φιλόμηλος**, ου, ὁ, *Philomelus*, an Athenian, father of Philippides, Plat. Prot. 315 A.—2. a general of the Phocians in the sacred war, Paus. 10, 2, etc.—3. a leader of the Aetolians, Id 10, 22, 13.—Others in Dem. 571, 4; etc.

Φῐλόμηρος, ον, (φίλος, Ὅμηρος) *fond of Homer*, Strab.

Φῐλομήτωρ, ορος, ὁ, ἡ, (φίλος, μήτηρ) *loving one's mother*, Plut. Solon 27, etc.

Φῐλομῑσέω, ῶ, *to hate heartily*: from

Φῐλόμῑσος, ον, (φίλος, μισέω) *hating heartily*. Adv. -σως.

Φῐλομμειδής, ές, poet. for φιλομειδής, *laughter-loving*, epith. of Venus, Od. 8, 362, Il. 3, 424, etc., and Hes.: of Bacchus, Anth. P. 9, 524; etc.

Φῐλομμηδής, ές, poet. for φιλομηδής, epith. of Venus in a prob. spurious line, Hes. Th. 200: explained by Gramm. *genitalia* (μήδεα) *amans*, from the story of her birth.

†**Φιλόμνηστος**, ου, ὁ, *Philomnestus*, a writer cited by Ath. 74 F.

Φῐλόμολπος, ον, (φίλος, μολπή) *loving the dance and song*, Pind. N. 7, 12.

Φῐλομουσέω, ῶ, *to love the Muses*, Anth.: and

Φῐλομουσία, ας, ἡ, *love of the Muses*, Luc., Plut.: from

Φῐλόμουσος, ον, (φίλος, Μοῦσα) *loving the Muses, loving learning the arts*, etc., Plat. Phaedr. 259 B, Rep. 548 E, Xen., etc.; φ. λόγοι, Ar. Nub. 357.

Φῐλομόχθηρος, ον, (φίλος, μοχθηρός) *loving bad men*, Philonid. Incert. 1.—II. *fond of toil* or *labour*, v. l. in Plat. Rep. 535 D.

Φῐλόμοχθος, ον, = φιλόπονος, Phalar.

Φῐλομῡθέω, ῶ, *to be fond of legends* or *fables*, Strab.: and

Φῐλομῡθία, ας, ἡ, *a love of legends* or *fables*: from

Φῐλόμῡθος, ον, (φίλος, μῦθος) *fond of legends* or *fables*, Plut. 2, 30 D.—II. *talkative*, Arist. Eth. N. 3, 10. 2.

Φῐλόμῠρος, ον, (φίλος, μύρον) *loving unguents*, Alex. Ἐκπωμ. 1.

Φῐλόμωμος, ον, (φίλος, μῶμος) *given to find fault, censorious*, like φιλόψογος, Simon. 12, 14, Schneidew.

Φῐλονάμᾰτος, ον, (φίλος, νᾶμα) *loving water*, Orph. 7, 16.

Φῐλοναύτης, ου, ὁ, (φίλος, ναύτης) *loving sailors*, Anth. P. 6, 38.

Φῐλονεικέω, ῶ, *to be fond of dispute, be quarrelsome* or *obstinate*, φιλονεικῶν ποιεῖν τι, to do a thing *out of contentiousness, party-spirit*, etc., Thuc. 5, 43, Plat. Gorg. 457 E, etc.:—*to strive* or *contend with* one, τινί, Plat., etc.; φ. τινι πρός τι, *to strive with* one for a thing, Plat. Legg. 731 A, cf. Rep. 338 A, Gorg. 457 E; περί τινος, Legg. 935 C, Isocr. 19 E; πρὸς ἀλλήλους, Lys. 100, 1;—τὰ χείρω φ., *to be so obstinate as to choose* the worst, Thuc. 5, 111, cf. Stallb. Plat. Prot. 360 E: and

Φῐλονεικία, ας, ἡ, *love of strife, contentiousness, rivalry, party-spirit, obstinacy*, Thuc. 1, 41; 3, 82, Plat., etc.; φ. πρός τινα, *rivalry* with another, Xen. Ages. 2, 8; φ. πρός τι, *obstinacy* in a thing, Plat. Lach. 194 A; περί τινος, Xen. Cyr. 2, 1, 22: φιλονεικίαν ἐμβάλλειν or ἐμποιεῖν τινι, to excite such feelings in one, Ib. 7, 1, 18; 8, 2, 26: from

Φῐλόνεικος, ον, (φίλος, νεῖκος) *fond of strife, contentious*, Pind. O. 6, 32, Plat., etc.: *emulous, obstinate*, φ. καὶ φιλότιμος, Plat. Rep. 582 E; φ. βίος, Lysias 192, 8:—τὸ φ., = φιλονεικία, Xen. Cyr. 7, 5, 64. Adv. -κως, φ. ἔχειν πρός τι, to be *eager* after it, Plat. Gorg. 505 E; φ. ἔχειν πρός τινα, to vie with him, Xen. Cyr. 3, 3, 57; 8, 4, 4.—Cf. φιλόνικος.

†**Φιλόνεικος**, ου, ὁ, *Philonīcus*, an Athenian, Dem. 434, 21.

Φῐλόνεος, ον, (φίλος, νέος) *loving youth* or *youths*, Luc. Amor. 24, Heliod.

†**Φιλόνεως**, ω, ὁ, *Philonaüs*, an Athenian, Antipho.

Φῐλονῑκέω, ῶ, *to love victory, strive for it*, Isocr. 57 E, Bekk.; vulg. φιλονεικ-: so, Ib 135 B, Bekk. reads φιλονικητέον ὑπὲρ τῶν ἐνθάδε ψηφισθησομένων: from

Φῐλόνῑκος, ον, (φίλος, νίκη) *loving victory, striving for it*, Xen. Mem. 3, 4, 3, Isocr. 8 D, Bekk.; v. foreg.

†**Φιλόνῑκος**, ου, ὁ, *Philonicus*, a philosopher of Megara, Dion. H.

†**Φιλονόη**, ης, ἡ, *Philonoë*, daughter of Tyndareus and Leda, Apollod. 3, 10, 6.—2. daughter of Iobates, Id. 2, 3, 2, elsewhere Ἀντίκλεια.

†**Φιλόνομος**, ου, ὁ, *Philonomus*, son of Electryon and Anaxo, Apollod. 2, 4, 5; cf. Strab. p. 36, 4

Φῐλονοσέω, ῶ, (φίλος, νόσος) *to be usually sick*, Alciphr. 2, 2.

Φῐλόνυμφος, ον, (φίλος, νυμφίος) *loving the bridegroom* or *bride*, Anth. P. 10, 21

Φῐλόξεινος, ον, poet. for φιλόξενος, Od.

Φῐλοξενέω, ῶ, (φιλόξενος) *to love strangers, be hospitable*.—II. *to love what is foreign*, Strab

†Φιλοξένη, ης, ἡ, *Philoxene*, a courtesan, Aeschin. 16, 19.

Φῐλοξενία, ας, ἡ, (φιλόξενος) *love of strangers, hospitality*, Plat. Legg. 953 A, Polyb. 4, 20, 1, etc.

†Φιλοξενίδης, ου, ὁ, *Philoxenides*, masc. pr. n., Anth. P. 6, 149.

Φῐλοξενίζω,=φιλοξενέω.

Φῐλόξενος, ον, poet. -ξεινος (φίλος, ξένος):—*loving strangers, hospitable*, Od. (always in poet. form), Pind. O. 3, 1, N. 1, 30, Aesch., etc.; παθεῖν φιλ. ἔργον, to meet with an act *of hospitality*, Pind. I. 2, 36:—in Aesch. Cho. 656, where Porson proposed φιλοξένη (ad Eur. Med. 822), Dind. now reads φιλόξεν' ἐστὶν [sc. τὰ δώματα] Αἰγίσθου βίᾳ. Adv. -νως, Isocr. 48 D.

†Φιλόξενος, ου, ὁ, *Philoxenus*, an Athenian, satirised for his vices, Ar. Vesp. 84; cf. Ael. V. H. 10, 9.—2. of Pellene, a Greek in the army of the ten thousand, Xen. An. 5, 2, 15.—3. a poet of Cythera at the court of the elder Dionysius in Syracuse, Luc. Cal. 14; Paus. 1, 2, 3.—4. another in the time of Alexander, Arr. An. 3, 6, 4.—Others in Paus.; Ath.; etc.

Φῐλοξύτονος, ον, (φίλος, ὀξύτονος) *usually oxytone*, i. e. *having the acute on the last syllable.* [ῠ]

Φῐλόοινος, ον, poet. for φίλοινος, Anth. P. 5. 261.

Φῐλοπᾰθής, ές, *fond of* (i. e. *a slave to*) *one's passions, sensual*, Philo.

Φῐλοπαιγμοσύνη, ης, ἡ, *a love of play* or *sport.*

Φῐλοπαίγμων, ον, (φίλος, παίζω):—*fond of play* or *sport, sportive*, ὀρχηθμός, Od. 23, 134, Hes. Fr. 13, 3, Ar. Ran. 333:—the form φιλοπαίσμων occurs in Plat. Rep. 452 E, Crat. 406 C, but with v. l. -παίγμων.

Φῐλοπαίκτης, ου, ὁ,=φιλοπαίγμων.

Φῐλόπαις, παιδος, ὁ, ἡ, (φίλος, παῖς) *loving one's children*, Anth.—II. *loving boys*, like παιδεραστής, Plat. Rep. 474 D, Theocr. 12, 29, Anth., etc.: φ. χέλυς, Simon. 51, 6; νόσος φ., Call. Epigr. 48, 6.

Φῐλοπαίσμων, ον, v. sub φιλοπαίγμων.

Φῐλοπαίστης, ου, ὁ,=φιλοπαίγμων, Ael. N. A. 4, 34; 5, 39.

Φῐλοπάννῠχος, ον, (φίλος, πάννυχος) *fond of nightly festivals*, Anth. P. 5, 123.

†Φιλόπαππος ου, ὁ, *Philopappus*, masc. pr. n., Ath. 350 C.

Φῐλοπαράβολος, ον, (φίλος, παράβολος) *fond of daring, venturous*, Plut. Philopoem. 9. Adv. -λως.

Φῐλοπάρθενος, ον, *loving virgins* or *the virgin state.*

Φῐλοπᾰτορία, ας, ἡ, (φιλοπάτωρ) *love of one's father.*

Φῐλοπατρία, ας, ἡ, *love of one's country*: in Ar. Vesp. 1465, used for *love of one's father.*

Φῐλόπατρις, ιδος, ὁ, ἡ, (φίλος, πατρίς) *loving one's country*, Polyb. 1, 14, 4, where the acc. φιλόπατριν occurs; cf. Anth. P. 7, 235, Cic. Att. 9, 10, 5: cf. φιλόπολις.

Φῐλοπάτωρ, ορος, ὁ, ἡ, (φίλος, πατήρ) *loving one's father*, Eur. Or. 1605, I. A. 638.

Φῐλοπενθής, ές, (φίλος, πένθος) *indulging in mourning*, Plut. 2, 113 A; *appropriate thereto*, 822 B.

Φῐλοπένταθλος, ον, *fond of the* πένταθλον.

Φῐλοπευθής, ές, (φίλος, πυνθάνομαι) *fond of inquiring, curious*, Plut. 2, 515 E.

Φῐλοπευστέω, ῶ, *to be inquisitive*, Polyb. 3, 59, 6: from

Φῐλοπεύστης, ου, ὁ,=φιλοπευθής. Hence

Φῐλοπευστία, ας, ἡ, *desire of knowledge, curiosity*, Plut. 2, 518 C. Hence

Φῐλοπευστικός, ή, όν, and φῐλόπευστος, ον,=φιλοπευθής.

Φῐλόπικρος, ον, (φίλος, πικρός) *fond of what is bitter*, Arist. Eth. E. 2, 10, 28.

Φῐλοπλάκουντος, ον, (φίλος, πλακοῦς) *cake-loving*, Ath. 644 A.

Φῐλοπλάτων, ωνος, ὁ, ἡ, (φίλος, Πλάτων) *fond of Plato*, Diog. L. 3, 47. [ᾰ]

Φῐλόπλεκτος, ον, (φίλος, πλέκω) *usually braided*, κόμη, Anth. P. 6, 206.

Φιλοπλόκαμος, ον, (φίλος, πλόκαμος) *loving tresses of hair*: generally, =εὐπλόκαμος, Euphor. Fr. 42.

Φῐλόπλοος, ον, contr. -πλους, ουν, (φίλος, πλόος) *fond of sailing* or *swimming*, Anth. P. 6, 236.

Φίλοπλος, ον, (φίλος, ὅπλον) *loving arms* or *war*, Anth. P. 11, 195.

Φῐλοπλούσιος, ον,=φιλόπλουτος, Heliod.

Φῐλοπλουτέω, ῶ, *to love* or *seek riches*: and

Φῐλοπλουτία, ας, ἡ, *love of riches, pursuit of them*, Plut. Lycurg. 30, Crass. 2, etc.: from

Φῐλόπλουτος, ον, (φίλος, πλοῦτος) *loving* or *seeking riches*, Luc. Dom. 5, Plut., etc.; φ. ἅμιλλα, *eager* pursuit *of wealth*, wealth eagerly sought, Eur. I. T. 412.

Φῐλοποιέω, ῶ, (φιλοποιός) *to make a friend of*:—mid., *to make* any one *one's friend, attach* him *to one's self*, Polyb. 3, 42, 2, etc. Hence

Φῐλοποίησις, εως, ἡ, *a making dear, gaining a friend.*

Φῐλοποιητής, ου, ὁ, (φίλος, ποιητής) *a friend of poets*, Plat. Rep. 607 D.

Φῐλοποιΐα, ας, ἡ,=φιλοποίησις, Diog. L.

†Φιλοποίμην, ενος, ὁ, *Philopoemen*, a general of the Achaeans, of Megalopolis, Polyb. 2, 40, 2, and freq.

Φῐλοποίμνιος, ον, (φίλος, ποίμνη) *loving the flock*, Theocr. 5, 106.

Φῐλοποιός, όν, (φίλος, ποιέω) *making friends*, Plut. Cat. Min. 25, etc.

Φῐλοπόλεμος, ον, poet. φιλοπτ-, (as always in Hom.) (φίλος, πόλεμος):—*fond of war, warlike*, Il. 16, 65, 90, etc. (never in Od.): τὸ φ., *love of war.* Adv. -μως, Isocr. 178 E.

Φῐλόπολις, εως and ιδος, Ion. -ιος, ὁ, ἡ: Plat. has the gen. -ιδος, Rep. 470 D, but the acc. -ιν, Apol. 24 B; cf. Lob. Phryn. 607, Ar. Plut. 726, Thuc. 2, 60 (φίλος, πόλις):—*loving the city*, θεοί, Aesch. Theb. 176:—*loving one's city, patriotic*, Plat., etc.; φ. Ἁσυχία, Pind. O. 4, 26; φ. ἀρετή, patriotism, Ar. Lys. 547:—at Athens, φιλόπατρις was used of a *Greek* patriot (in general), φιλόπολις of an *Athenian*, Stallb. Plat. Apol. l. c. Cf. φιλόπτολις.

Φῐλοπολίτης, ου, ὁ, (φίλος, πολίτης) *loving one's fellow-citizens*, Plut. Lycurg. 20, Flamin. 13, etc.

Φῐλοπολύγελως, ωτος, ὁ, ἡ, (φίλος, πολύγελως) *loving much laughter*: poet. φιλοπουλύγελως, Anth. P. 5, 243. [ῠ]

Φῐλοπονέω, ῶ, (φιλόπονος) *to love labour, work hard, be diligent*, τι. in a thing, Plat. Rep. 535 D, and Xen.: τὸ φιλοπονεῖν,=φιλοπονία, Xen. Oec. 21, 6. Hence

Φῐλοπόνημα, ατος, τό, *a labour of love*, Phot.

Φῐλοπονηρία, ας, ἡ, *a love of bad men and actions*, Theophr. Char. 29: from

Φῐλοπόνηρος, ον, (φίλος, πονηρός) *a friend to bad men*, Plut. Alcib. 24.

Φῐλοπονία, ας, ἡ, *love of labour, patient industry*, Plat. Rep. 535 C, D. φιλ. καὶ καρτερία, Alc. 1, 122 C; φιλ. περί τι, Isocr. 12 A: φ. τινός, *laborious practice* of a thing, Dem. 1408, 21: from

Φῐλόπονος, ον, (φίλος, πόνος) *loving labour, toilsome, industrious*, Hipp. p. 280, Soph. Aj. 879, Plat., etc.; φ. περί τι, Xen. Mem. 3, 4, 9.—II. of things, *toilsome, laborious*, πόλεμος, Xen. Cyr. 7, 5, 47. Adv. -νως, Xen. Hell. 6, 1, 4; superl. -ώτατα, Polyb. 10, 41, 3.

Φῐλόπορνος, ον, (φίλος, πόρνη) *loving harlots* or *whoredom*, Eccl.

Φῐλοπόρφῠρος, ον, (φίλος, πορφύρα) *loving purple*, Clem. Al.

Φῐλοποσία, ας, ἡ, *love of drinking, drunkenness*, Lat. *vinolentia*, Plat. Phaed. 81 E, Xen. Mem. 1, 2, 22, etc.: and

Φῐλοποτέω, ῶ, *to be fond of drinking, drink much*, Ath. 438 C: from

Φῐλοπότης, ου, ὁ, (φίλος, πίνω) *a lover of drinking, fond of wine*, Lat. *vinolentus*, Hdt. 2, 174, Ar. Vesp. 79.

Φῐλοποτία, ας, ἡ,=φιλοποσία, Hipp.; v. Lob. Phryn. 522.

Φιλοπότις, ιδος, fem. from φιλοπότης, Ael. V. H. 2, 41.

Φῐλόποτμος, ον, (φίλος, πότμος) *fond of misery, unfortunate*, Plut. 2, 986 E.

Φῐλοπουλύγελως, poet. for φιλοπολύγελως, q. v.

Φῐλοπραγμᾰτίας, ου, ὁ,=φιλοπράγμων, Dio C.

Φῐλοπραγμονέω, ῶ, *to be* φιλοπράγμων:—φ. τι, *to seek busily after*, v. l. for φιλοφρονεῖν, Stob. p. 426, 43.

Φῐλοπραγμοσύνη, ης, ἡ, *the character* or *nature of a* φιλοπράγμων, *a busy disposition, meddlesomeness, busy, restless habits of life*, φεύγοντες τάς τε τιμὰς καὶ ἀρχὰς καὶ δίκας καὶ την τοιαύτην πᾶσαν φιλοπρ., Plat. Rep. 549 C; attributed to Philip of Macedon by Dem. 13, 9; 52, 9: from

Φῐλοπράγμων, ον, gen. ονος, (φίλος, πρᾶγμα) *fond of business*; esp. *a meddlesome, prying fellow, busy-body*, Lycurg. 148, 12, Isae. 49, 31; much like πολυπράγμων. Adv. -μόνως.

Φῐλόπρακτος, ον,=φιλοπράγμων, Procl.

Φῐλοπρεπής, ές, (φίλος, πρέπω) *fond of propriety* or *decorum*, v. l. Dion. H.: suspected by Schäf. Mel. p. 48.

Φῐλοπροςηγορία, ας, ἡ, *easiness of address, affability, courtesy*, Isocr. 6 B: from

Φῐλοπροςήγορος, ον, (φίλος, προςήγορος) *easy of address, affable, courteous*. Isocr. 6 A.

Φῐλοπροςηνής, ές, (φίλος, προςηνής) *usually kind and gentle*: superl. adv. -έστατα, Cic. Att. 5, 9, 1.

Φῐλοπρωτεία, ας, ἡ, *love for the first rank*: *the first rank*, Diod.: from

Φῐλοπρωτεύω, (φιλόπρωτος) *to wish* or *strive to be first*, N. T.

Φῐλοπρωτία, ας, ἡ,=φιλοπρωτεία, Julian.

Φῐλόπρωτος, ον, (φίλος, πρῶτος) *fond of being first*, Polyb. Fr. Gr. 115: τὸ φιλ.=φιλοπρωτεία, Plut. Solon 29.

Φῐλοπτόλεμος, ον, poet. for φιλοπόλεμος, q. v.

Φῐλόπτολις, ὁ, ἡ, poet. for φιλόπολις, Eur. Rhes. 158.

Φῐλόπτορθος, ον, (φίλος, πτόρθος) *loving young shoots*, epith. of bees, Nonn.

Φῐλοπτωχία, ας, ἡ, *love for the poor*, Anth. P. 15, 34 [ῑα], Eccl.: from

Φῐλόπτωχος, ον, (φίλος, πτωχός) *loving the poor*, Eccl.

Φῐλόπυρος, ον, (φίλος, πυρός) *loving wheat*, Anth. P. 6, 36.

Φῐλοπυστέω, -πυστος, ον,=φιλοπευστέω, -πευστος.

Φῐλοπωριστής, οῦ, ὁ, (φίλος, ὀπώρα) *loving autumn-fruits*, Leon. Tar. 45.

Φῐλοπωτέω, ῶ, rarer collat. form of φιλοποτέω.

Φῐλοπώτης, ου, ὁ, later collat. form of φιλοπότης, Lob. Phryn. 456, Paral. 445.

Φῐλοργής, ές, or φιλοργός, όν, (φίλος, ὀργή) *passionate*, Nic. Al. 175.

Φῐλόργιος, ον, (φίλος, ὄργια) *fond of secret rites* or *orgies*, Anth. P. 10, 21.

†**Φιλοργός**, οῦ, ὁ, *Philorgus*, masc. pr. n., Isocr. 382 A, with v. l. Φιλεργός.

Φῐλορήτωρ, ορος, ὁ, ἡ,=φιλοῤῥήτωρ.

Φῐλόρθιος, ον, (φίλος, ὄρθιος) *loving what is straight* or *right*, Anth. P. 6, 395.

Φῐλοριστία, ας, ἡ, *fondness for definition*, Galen.

Φῐλορμίστειρα, ας, ἡ, fem. from sq., Anth. P. 10, 21.

Φῐλορμιστήρ, ῆρος, ὁ, *one who loves the harbour*.

Φῐλορνῑθία, ας, ἡ, *fondness for birds*, Ar. Av. 1300: from

Φῐλορνις, ῑθος, ὁ, ἡ, (φίλος, ὄρνις) *fond of birds*, Plut. Num. 4, etc.—2. *loved* or *haunted by birds*, πέτρα, Aesch. Eum. 23.

Φῐλοῤῥήτωρ, ορος, ὁ, ἡ, *loving orators* or *eloquence*.

Φῐλόῤῥυθμος, ον, (φίλος, ῥυθμός) *loving time (in music)*, Plut. 2, 1138 B.

Φῐλοῤῥώθων, ωνος, ὁ, ἡ, (φίλος, ῥώθων) *usually lying on its nose*, κημός, Anth. P. 6, 246.

Φῐλοῤῥώξ, ῶγος, ὁ, ἡ, (φίλος, ῥώξ II, ῥάξ):—*loving grapes*, ἄμπελος, Anth. P. 7, 22.

Φῐλορτῠγοτροφέω, ῶ, *to be fond of keeping quails*; cf. στυφοκόπος.

Φῐλόρτυξ, ῠγος, ὁ, ἡ, (φίλος, ὄρτυξ) *fond of quails*, Plat. Lys. 212 D.

Φῐλορχήμων, ον, gen. ονος,=sq., Arr. An. 6, 3, 10.

Φῐλορχηστής, οῦ, ὁ, (φίλος, ὀρχέομαι) *loving the dance*.

Φῐλόρχηστος, ον,=foreg., dub.

Φῐλορώμαιος, α, ον, *a friend to the Romans*, Strab.

ΦΙ´ΛΟΣ, η, ον, usu. pass., *loved, beloved, dear*, Lat. *amicus, carus*, τινί, to one, Hom., etc.; μάλα οἱ φίλος ἦεν, Il. 1, 381; φίλος ἀθανάτοισι θεοῖσι, 20, 347, etc.:—φίλος soon came to be used as subst., like Lat. *amicus, a friend*, as even in Hom.; so that for ὁ ἐμοὶ φίλος, ὁ σοὶ φίλος, etc., we have also ὁ ἐμός, σὸς φίλος, etc.; and, with gen., ὁ Διὸς φίλος, Aesch. Pr. 304, etc.; so also very freq. in addressing others, φίλος, φίλε, φίλοι, with and without subst., Hom., etc.; also, φίλε τέκνον, Od. 2, 363; 3, 184, etc.; φίλ' ἀνδρῶν, like πότνια θεάων, δῖα γυναικῶν, Theocr. 15, 74; 24, 40; cf. Pors. Praef. Hec. p. lxii.:—in Hom., a husband is called κουρίδιος φίλος, Od. 15, 22; and a wife φίλη ἀνάεδνος, Il. 9, 146, 288: οἱ φίλοι, *friends, kinsmen, one's kith and kin*, Hom., etc.; cf. sub φίλτατος.—Proverb., κοινὰ τὰ τῶν φίλων, Plat. Phaedr. fin., etc.—2. φίλον ἐστί μοι, 'tis *dear* to me, *pleases* me, it is *after* my own *heart*, Lat. *cordi est*, Hom., etc.; so, φίλον γίγνεταί μοι, Od. 7, 316, Il. 7, 387; ἔρξον, ὅπως ἐθέλεις καὶ σοὶ φίλον ἔπλετο θυμῷ, Od. 13, 145, 335, etc.; so in plur. φίλα, ἦ γὰρ ἐμοὶ φίλ' ἀληθέα μυθήσασθαι, Od. 17, 15; sometimes c. inf., ἔνθα φίλ' ὀπταλέα κρέα ἔδμεναι, then it *delights* thee to eat roast-meats, Il. 4, 345; cf. Hdt. 1, 108; 4, 97.—3. in the simple language of Hom. and early poets, φίλος is used of *one's own* limbs, life, etc., φίλον δ' ἐξαίνυτο θυμόν, he took away *dear* life, Il. 5, 155; κατεπλήγη φίλον ἦτορ, 3, 31; εἰςόκε...μοι φίλα γούνατ' ὀρώρῃ, 9, 609; φίλον κατὰ λαιμόν, 19, 109; esp. of one's nearest kin, πατὴρ φίλος, 22, 408; φίλη ἄλοχος, etc.; φίλην...ἄγεσθαι, to take as *his own* wife, 9, 146:—and it became a regular epith. of many such words, even when no affection can be implied in it, as e. g., in Il. 9, 555, it is said of Meleager, μητρὶ φίλῃ Ἀλθαίῃ χωόμενος κῆρ:—also to denote possession, e. g., φίλα εἵματα, Il. 2, 261; φ. πόνος, *their wonted* labour, Theocr. 21, 20.—II. more rarely, and only in poets, in an act. sense, like φίλιος, *loving, friendly, fond*, τινί, Od. 1, 313; also τινός, Dissen Pind. N. 5, 7 (18): *kindly, kind*, φίλα μήδεα, Il. 17, 325; φίλα φρονεῖν, to feel kindly, oft. in Hom.: φίλα ποιεῖσθαί τινι, to make *friends*, form *friendship* with any one, do him *a kindness*, Hdt. 2, 152; 5, 37; 7, 104; δαίμοσιν πράττειν φίλα, Aesch.—In compos., however, this is far the commonest signf.—III. adv. φίλως, in Hom. only once, φίλως χ' ὁρόωτε, ye would *fain* see it, Il. 4, 347; also in Hes. Sc. 45, Aesch. Ag. 246.—IV. φίλος has several forms of comparison:—1. compar., φιλίων, ον, Od. 19, 351; 24, 268: superl. φίλιστος, η, ον, Soph. Aj. 842.—2. compar. φίλτερος, oft. in Il.:—superl. φίλτατος, freq. in Hom. (mostly in Il.), who uses only this superl.; v. sub voce.—3. compar., φιλαίτερος, superl. φιλαίτατος, Xen. An. 1, 9, 29, Hell. 7, 3, 8, Call. Del. 58, Theocr. 7, 98.—4. regul. compar. φιλώτερος, superl. φιλώτατος, the former in Call. Fr. 146. [ῐ: however Hom. has ῑ in vocat. φίλε, Il. 4, 155; 5, 359, in arsis at the beginning of the verse.]

Φῐλοσαρκέω, ῶ, *to be given to fleshly lusts*, Eccl.: and

Φῐλοσαρκία, ας, ἡ, *love of the flesh and fleshly lusts*, Eccl.: from

Φῐλόσαρκος, ον, (φίλος, σάρξ) *given to fleshly lusts*, Eccl.

Φῐλοσίγματος, ον, *fond of the σίγμα*.

Φῐλόσῑτος, ον, (φίλος, σῖτος) *fond of corn, occupied about it*, Xen. Oec. 20, 27.—II. *fond of food, fond of eating*, Plat. Rep. 475 C.

Φῐλόσκαρθμος, ον, (φίλος, σκαρθμός) *fond of leaping* or *dancing*, Nonn.

Φῐλόσκεπος, ον, *fond of shelter*, Theophr.

Φῐλόσκηπτρος, ον, (φίλος, σκῆπτρον) *sceptered*, βασιλεύς, Anth. P. 9, 691.

Φῐλοσκήπων, ωνος, ὁ, ἡ, (φίλος, σκήπων) *loving a staff, usually carrying one*, of Pan, Anth. 6, 232.

Φῐλόσκῐος, ον, (φίλος, σκιά) *fond of the shade*, Theophr.

Φῐλοσκόπελος, ον, (φίλος, σκόπελος) *loving rocks*, Anth. P. 6, 32, Nonn.

Φῐλόσκοπος, ον, (σκοπός II) *usually hitting the mark*.

Φῐλοσκύλαξ, ᾰκος, ὁ, ἡ, (φίλος, σκύλαξ) *fond of dogs*, Nonn. [ῠ]

Φῐλοσκωμμοσύνη, ης, ἡ, *fondness for scoffing* or *jesting*: from

Φῐλοσκώμμων, ον, (φίλος, σκῶμμα) *fond of scoffing* or *jesting*, Hdt. 2, 174.

Φῐλοσκωπτέω, ῶ, *to love scoffing* or *jesting*, Ath. 616 B: from

Φῐλοσκώπτης, ου, ὁ,=φιλοσκώμμων, Arist. Virt. et Vit. 6, 5.

Φῐλοσμάρᾰγος, ον, (φίλος, σμαραγή) *loving noise* or *din*, Nonn. [ᾰ]

Φῐλόσμηνος, ον, (φίλος, σμῆνος) *loving beehives* or *swarms of bees*, Nonn.

Φῐλοσοφέω, ῶ, f. -ήσω, *to be a φιλόσοφος, to love knowledge, to seek to become wise, to seek after knowledge for its own sake*, Lat. *philosophari*, Hdt. 1, 30, Thuc. 2, 40, Plat. Apol. 28 E, etc., and freq. in Isocr.; θεῶν οὐδεὶς φιλοσοφεῖ οὐδ' ἐπιθυμεῖ σοφὸς γενέσθαι, ἔστι γάρ, Plat. Symp. 203, ult.—II. φ. τι, *to discuss* or *examine* a subject *by method* or *system, to inquire into, study* a thing, Lat. *meditari*, Isocr. 159 D; φιλοσοφίαν φιλοσοφεῖν, *to seek out* a philosophic system, Xen. Mem. 4, 2, 23, Jac. Ach. Tat. p. 935: τὰ φιλοσοφούμενα, *subjects of speculation*, Diog. L. 4, 49.—2. generally, *to study, work at* a thing, φ. λόγον, Isocr. 42 B; cf. φιλόσοφος. Hence

Φῐλοσόφημα, τό, *a subject of scientific inquiry*, like ζήτημα, Arist. Coel.: *the inquiry itself, an investigation, philosophic treatise*, Polyb. 34, 4, 4:—*a demonstration, demonstrative argument* or *conclusion*, Arist. Top. 8, 11, 12; cf. ἐπιχείρημα.

Φιλοσοφητέον, verb. adj. from φιλοσοφέω, *one must pursue wisdom*, Plat. Euthyd. 288 D, Isocr. Antid. § 304.

Φῐλοσοφία, ας, ἡ, (φιλόσοφος) *love of knowledge and wisdom, pursuit thereof, study*, Plat. Gorg. 484 C, etc.; ἡ φιλ. κτῆσις ἐπιστήμης, Id. Euthyd. 288 D.—2. *the systematic, methodical treatment* of a subject, *investigation, study thereof*, Lat. *meditatio*, also in plur., ἐν ταῖς φιλ. πολὺν χρόνον διατρίψαντες, Plat. Theaet. 172 C; τέχναι καὶ φιλοσοφίαι, Isocr. 219 B: ἡ περὶ τὰς ἔριδας φ., *scientific treatment* of argumentation, Id. 209 B, cf. 42 B; πρὸς φιλοσοφίαν, *philosophically*, opp. to πρὸς δόξαν, Arist. Top. 1, 14, 5. Cf. φιλόσοφος.

Φῐλοσοφοκλῆς, ὁ, *a lover of Sophocles*, Diog. L. 4, 20.

Φῐλοσοφομειρακίσκος, ου, ὁ, (cf. φιλομεῖραξ) *a systematic debaucher of youths*, Ath. 572 B.

Φῐλόσοφος, ον, (φίλος, σοφός, σοφία) strictly, *loving a handicraft* or *art, practising it with skill and dexterity*, cf. σοφός, σοφία, σοφιστής:—but the first actual use of the word is due to Pythagoras, who called himself φιλόσοφος, *a lover of knowledge* for its own sake, *a lover of wisdom*,—not σοφός, *a sage*, Cic. Quaest. Tusc. 5, 3 and 4; τὸν φιλοσ. σοφίας φήσομεν ἐπιθυμητὴν εἶναι πάσης, Plat. Rep. 475 B:—it was then used in a wide sense of all *men of liberal education, scientific men, learned men*, etc., as opp. to the vulgar (οἱ πολλοί), hence joined with φιλομαθής and φιλόλογος, Plat. Rep. 376 B, 582 E.—2. esp., *one who professes an art* or *science, a professor* of logic, rhetoric, etc., cf. Morus Isocr. Paneg. 1, Stallb. Plat. Symp. 182 E:—the pecul. signf. *philosopher*, i. e. *one who speculates on the nature of things, man, freedom, truth*, etc., first came into general use with the various philosophical schools, from which time φιλόσοφος is *a philosopher of the schools*, one who *teaches science*, etc., according to his own system.—II. as adj., *philosophic, loving knowledge*,

etc., *φύσις, ψυχὴ φιλ.*, Plat. Rep. 486 A, B.—III. adv. *-φως, φ. διακεῖσθαι πρός τι*, Isocr. Antid. § 296; also Cic. Att. 13, 20. [Ar. Eccl. 571 has *οφ* long; cf. *φ* sub fin.]

Φῐλοσπῆλυγξ, *υγγος, ὁ, ἡ*, (*φίλος, σπῆλυγξ*) *fond of grottoes*, Anth. P. 11, 194.

Φῐλόσπονδος, *ον*, (*φίλος, σπονδή*) *loving drink-offerings* or *libations, employed in them*, Aesch. Cho. 292.

Φῐλόσπουδος, *ον*, (*φίλος, σπουδή*) *loving zeal, zealous*, Anth. P. 5, 46.

Φῐλοστᾰσιώτης, *ου, ὁ, fond of sedition* or *rebellion*.

Φῐλοστάφῠλος, *ον, loving the grape-bunches*, Nonn.

Φῐλοστεφᾰνέω, *ῶ, to love crowns*, i. e. *honour and glory, περί τι*, in a thing, Polyb. 7, 10, 2; *φ. εἰς τοὺς Ἕλληνας, to lay one's self out for crowns of honour* among them, Id. 1, 16, 10; cf. Plut. 2, 1000 B: from

Φῐλοστέφᾰνος, *ον*, (*φίλος, στέφανος*) *loving crowns, garlanded, Ἀφροδίτη*, H. Hom. Cer. 102: *κῶμοι*, Eur. Cresph. 15, 8:—*fond of crowns of victory*, Plut. Lycurg. 23.

†Φιλοστέφανος, *ου, ὁ, Philostephanus*, a poet of the new comedy, Meineke 1, p. 498.—2. a historian of Cyrene, Ath. 292 F.—Others in Plut. Lyc. 23; etc.

Φῐλόστονος, *ον*, (*φίλος, στένω*) *loving sighs, indulging in them*. Adv. *-νως*, Aesch. Theb. 279.

Φῐλοστοργέω, *ῶ, to love tenderly*, esp. of the love of parents and children, brothers and sisters, Plat. Legg. 927 B, cf. Polyb. 5, 74, 5: and

Φῐλοστοργία, *ας, ἡ, tender love, πρός τινα*, Polyb. 9, 13, 2; 32, 11, 1:—*affectionateness*, Xen. Cyr. 1, 4, 3: from

Φῐλόστοργος, *ον*, (*φίλος, στέργω, στοργή*):—*loving tenderly, affectionate*, esp. of the affection of parents and children, brothers and sisters, etc., Xen. Cyr. 1, 3, 2, Theocr. 18, 13, Plut., etc. Adv. *-γως*, Cic. Att. 15, 17, 1 and 2.

Φῐλοστρᾰτιώτης, *ου, ὁ*, (*φίλος, στρατιώτης*) *the soldier's friend*, Xen. An. 7, 6, 4.

†Φιλόστρατος, *ου, ὁ, Philostratus*, an Athenian, who on account of his deceptions was called *κυναλώπηξ*, Ar. Eq. 1069.—2. accuser of the general Chabrias, Dem. 535, 9.—3. another Athenian, an orator, Id. 1045, 15.—Others in Paus.; etc.

Φῐλόστροφος, *ον, loving change, changeable*.

Φῐλοσυγγενής, *ές*, (*φίλος, συγγενής*) *loving one's relatives*, Hierocl. ap. Stob. p. 449, 39.

Φῐλόσῡκος, *ον*, (*φίλος, σῦκον*) *fond of figs*, Plut. 2, 668 A.

Φῐλοσύμμαχος, *ον, loving, true to one's allies* or *confederates*.

Φῐλοσῠνήθης, *ες*, gen. *εος*, (*φίλος, συνήθης*) *loving society*, Plut. 2, 56 C.

Φῐλοσυνθεσία, *ας, ἡ, fondness for comparison*.

Φῐλοσῠνουσιάζω, (*φίλος, συνουσιάζω*) *to love intercourse*, esp. of the *sexual* kind, Diog. L. 3, 98. Hence

Φῐλοσῠνουσιαστής, *οῦ, ὁ, a lover of sexual intercourse*.

Φῐλοσύντομος, *ον*, (*φίλος, σύντομος*) *loving brevity*, Plut. 2, 511 B.

Φῐλοσωμᾰτέω, *ῶ, to love, cherish, the body*: and

Φῐλοσωμᾰτία, *ας, ἡ, love of the body, attention to* it: from

Φῐλοσώμᾰτος, *ον*, (*φίλος, σῶμα*) *loving the body, indulging* it, opp. to *φιλόσοφος*, Plat. Phaed. 68 B; distinguished from *φιλήδονος*, Plut. 2, 140 B:—*cherishing* or *training the body*, Ib. 593 D.

Φῐλοσώφρων, *ον*, gen. *ονος, loving moderation* or *chastity*.

Φῐλοτάρῑχος, *ον*, (*φίλος, τάριχος*) *fond of salt fish*, Antiph. Omph. 3. [ᾰ]

Φῐλοτεκνία, *ας, ἡ, love of one's children*, Plut. 2, 14 B: from

Φῐλότεκνος, *ον*, (*φίλος, τέκνον*) *loving one's children* or *offspring*, Hdt. 2, 66, Eur. Phoen. 356, Ar. Thesm. 752.

†Φιλοτερία, *ας, ἡ, Philoteria*, a city of Palestine, Polyb. 5, 70, 4.

Φῐλοτεχνέω, *ῶ*, (*φιλότεχνος*) *to love, cherish* or *practise an art*, Plat. Prot. 321 E; *περί τι*, Epict.: *φιλ. πρὸς τοὺς τεχνίτας, to converse* with them in art, Polyb. 26, 10, 3, cf. Ael. V. H. 2, 2.—II. *to use* or *employ art*, Polyb. 16, 30, 2, Plut. 2, 1050 C, etc.:—*to effect* a thing *by art*, c. inf., Diod. 13, 82, Plut. 2, 142 B. Hence

Φῐλοτέχνημα, *ατος, τό, a curious* or *favourite work of art*, Cic. Att. 13, 40, 1.

Φῐλοτεχνήμων, *ον*, gen. *ονος*, and *-τέχνης, ου, ὁ*,=*φιλότεχνος*.

Φῐλοτέχνησις, *ἡ*, worse form for sq.

Φῐλοτεχνία, *ας, ἡ, a love of, fondness for art* and *works of art*, Plat. Criti. 109 C.—II. *art, artificialness*, Diog. L.—III. metaph., *artifice, φιλ. καὶ δόλος*, Diod. 3, 37: from

Φῐλότεχνος, *ον*, (*φίλος, τέχνη*) *fond of art, ingenious*, Plat. Rep. 476 A:—of things, *artificial, curious*. Adv. *-νως*, Plut. 2, 104 B.

Φῐλότης, *ητος, ἡ*, (*φίλος*) *friendship, love, affection*, Hom., etc.; *ξεῖνοι δὲ διαμπερὲς εὐχόμεθ' εἶναι ἐκ πατέρων φιλότητος*, Od. 15, 197; so, Soph. Aj. 1410, Phil. 1121; *φιλότητι χειρῶν*, Eur. Or. 1048; but, *διὰ τὴν λίαν φιλότητα βροτῶν*, by his over great *love* for men, Aesch. Pr. 123;—also in Andoc. 19, 3; 27, 16, Lys. 194, 7 (Plat. Legg. 757 A, though in prose *φιλία* is the usu. form):—also of *friendship between nations*, Il. 3, 73, 94; 7, 302, etc.; *κατὰ φιλότητα συγγίγνεσθαι*, to come together according to their *friendship*, Hdt. 1, 172; so of *the bond of hospitality*, Od. 15, 55, 197, etc.—2. in Hom., most freq. of sexual love or intercouse, in the phrases *φιλότητι* or *ἐν φιλότητι καὶ εὐνῇ μιγῆναι*, etc., v. sub *μίγνυμι* B. 5; also, *ὕπνος καὶ φ.*, Il. 13, 636; 14, 353, more rarely c. gen., *φ. γυναικός*, Hes. Sc. 31, cf. Th. 374, 405, 625, 822: but Pind., in this signf., always uses the plur., P. 9, 70, N. 8, 2.—II. in addressing persons, *ὦ φιλότης*,=*ὦ φίλε, my love, friend*, Plat. Phaedr. 228 D.

Φῐλοτησία, *ἡ*, v. sq. II.

Φῐλοτήσιος, *α, ον*, also *ος, ον*, Theogn. 489 (*φιλότης*):—*of friendship* or *love, promoting it, φ. ἔργα, works of love*, i. e. sexual intercourse, like *ἔργα Ἀφροδίτης*, Od. 11, 246: *φ δίαιτα*, Soph. El. 1074; *φ. χορός*, Ar. Fr. 564.—II. *ἡ φιλοτησία κύλιξ*, the cup *sacred to friendship, the loving*-cup, Ar. Lys. 203, Alex. Incert. 24; so also, *ἡ φιλοτήσιος*, Theogn. l. c.; or, more usu., *ἡ φιλοτησία* (without *κύλιξ*), *φιλοτησίαν λαβεῖν*, to receive *a health*, have one's health drunk, Ar. Ach. 985; *φ. προπίνειν, to drink* a health, Dem. 380, fin.; cf. Alex. Dor. 3,—where, for *τῆς φιλοτησίας*, it is proposed to read *τρεῖς*.

Φῐλότησις, *ἡ*,=*φιλότης*, dub.

Φῐλοτῑμέομαι, *οῦμαι*, dep. with fut. mid. *-ήσομαι*: aor. *ἐφιλοτιμήθην*, Xen. Mem. 2, 9, 3, Plat. Lach. 182 B; yet also aor. mid. *ἐφιλοτιμησάμην*, in Isocr., and Aristid.: (*φιλότιμος*). *To love, seek honour*, Xen. Hipparch. 9, 6: hence *to be ambitious, emulous, jealous*, often much like *φιλονεικέω*, Ar. Ran. 282; *φ. ὅτι..., to be jealous* because..., Xen. An. 1, 4, 7.—2. *φιλ. ἐπί τινι, to place one's fame* in a thing, *glory, pride one's self* upon it, Plat. Rep. 553 D, Xen. Mem. 2, 6, 11, and freq. in Isocr.; *ἔν τινι*, Plat. Lach. 182 B; *φ. τι* or *πρός τι, to be eager* or *anxious for* a thing, *pursue* it *eagerly*, Xen. Oec. 4, 24, Hell. 1, 6, 5; so, *φ. περί τινος*, Plut. 2, 760 B, etc.; *φιλ. πρός τινα, to vie eagerly* with another, *rival* him, Plat. Symp. 178 E.—3. c. inf., *to strive eagerly and emulously to do* a thing, *endeavour earnestly, aspire, οἳ πάνυ ἂν φιλοτιμηθεῖεν φίλῳ σοι χρῆσθαι*, Xen. Mem. 2, 9, 3, cf. Oec. 21, 6;—*φιλοτιμούμενοι ἐπιδείκνυσθαι πρὸς ἅπαντας* Plat. Phaedr. 232 A:—c. acc. et inf., *to be anxious that..*, Id. Hipparch. 1, 25.—4. *φιλ. εἴς τινα, to make a display* towards any one: hence, absol. *to swagger, brag*, Ar. Ran. 281: also, *φιλοτιμεῖσθαί τι*, to make *a present*, Aristaen.—5. *to contribute emulously* or *lavishly* to an object, *πρὸς τὴν πόλιν*, Lycurg. 167, 39; *εἰς τὴν τιμήν*, etc., Ael. Hence

Φῐλοτίμημα, *ατος, τό, an act of ambition*, Plut. Alcib. 16, Id. 2, 822 A: and

Φιλοτιμητέον, verb. adj., *one must be ambitious*, Plut.

Φῐλοτῑμία, *ας*, Ion. *-ίη, ης, ἡ, the character and conduct of the φιλότιμος, love of honour* or *distinction, ambition*, Pind. Fr. 229, Eur. Phoen. 532; *φιλοτιμίᾳ ἐνέχεται*, Eur. I. A. 527; cf. Ar. Thesm. 383, Thuc., etc.:—*emulation, rivalry, πρός τινα, with* another, Aeschin. 56, 7; *φ. ἐπί τινι. pride in* or *at* a thing, Plat. Symp. 178 D; *φ. τινός, eagerness for* a thing, Xen. Cyr 8, 1, 35:—hence,—2. in bad sense *presumption, obstinacy*, Valck. Hdt. 3 53; whence *φιλοτιμίαι* and *φιλονεικίαι* are joined by Plat. Rep. 548 C also, *ostentatiousness, prodigality*, Dem 312, 26: and, in good sense, *liberality, munificence*.—3. *honour, dignity*, Xen Hier. 1, 27, Aeschin. 60, 4.—II. punningly, *the conduct of one Philotimus*, Cic. Att. 7, 11, cf. 6, 9, 2.—III.=*φιλοτίμημα, a proof of glory*, Dem. 729 15: from

Φῐλότῑμος, *ον*, (*φίλος, τιμή*) *loving honour, ambitious*, Eur. Phoen. 567, etc.; *φ. βίος*, Lys. 192, 7; *φιλ. ἐπὶ σοφίᾳ, ἐπ. ἀρετῇ*, Plat. Prot. 343 C, Legg. 744 E: *τὸ φ.* = foreg., Eur. I. A. 22, Thuc. 2, 44:—hence, *zealous, emulous, earnest, εὐχή*, Aesch. Supp. 656: also, *splendid, ostentatious, prodigal*: and, in good sense, *much-honoured*, like *πολύτιμος*, Aesch. Eum. 1033.—II. adv. *-μως*, Lys. 147, 28, Isae. 67, 26; *φ. ἔχειν πρός τι*, to strive, exert one's self *eagerly* after a thing, Xen. Cyr. 1, 6, 26; etc.

†Φιλότῑμος, *ου, ὁ, Philotimus*, masc. pr. n., Anth. append. 351.

Φῐλότμητος, *ον*, (*φίλος, τέμνω*) *fond of cutting*: *φ. ἡμέρα*, the day *of circumcision*, Nonn.

Φῐλοτοιοῦτος, *ου, ὁ*, (*φίλος, τοιοῦτος*) *fond of such and such things*, whatever they may be, Arist. Eth. N 4, 4, 4, ubi v. Zell.

Φῐλοτρᾰγήμων, *ον*, gen. *ονος*, (*φίλος, τράγημα*) *fond of sweetmeats* or *dessert*, Eubul. *Καμπ.* 5.

Φῐλοτράπεζος, *ον*, (*φίλος, τράπεζα*) *fond of the table*, Ath. 113 E.

Φῐλοτρᾰφής, *ές*,=*φιλοτρόφος*, Eur Aug. 14.

Φῐλοτρεφέω, ῶ, *to be fond of feeding* or *keeping* animals, φιλ. κύνας, Plut. 2, 684 D:—pass., *to be well fed, fatted*, LXX.: from

Φῐλοτρόφος, ον, (φίλος, τρέφω) *fond of feeding* or *keeping*, Orph. H. 1, 5.—II. (τροφή) *loving food*.

Φῐλοττάριον, ου, τό, poet. for φιλοτάριον, dim. from φιλότης, *a little pet, darling*, Ar. Eccl. 891. [ᾰ]

Φῐλοτύραννος, ον, (φίλος, τύραννος) *friend of tyranny*, Plut. Pericl. 4.

Φῐλότῡφος, ον, (φίλος, τῦφος) *loving pride, arrogant*, Philo.

Φῐλοτωθάζω, *to be fond of blaming*, Hipp. p. 1285. Hence

Φῐλοτώθαστος, ον, *fond of fault-finding*, Hipp.

Φιλοϋγιής, ές, gen. έος, (φίλος, ὑγιής) *loving health*, Arist. Eth. Eud. 2, 5, 5; v. l. φιλυγιής.

Φῐλόϋπνος, ον,=φίλυπνος.

†Φιλοῦργος, ου, ὁ, *Philurgus*, masc. pr. n., Ar. Lys. 266.

Φῐλοφαίαξ, ᾱκος, ὁ, ἡ, *loving the Phaeacians*.

†Φιλοφάνης, ους, ὁ, *Philophanes*, a sophist, Plut. 2, 208 B.

Φῐλόφθογγος, ον, (φίλος, φθογγή) *loving noise, noisy*, σκύλαξ, Anth. P. append. 6.

Φῐλόφθονος, ον, (φίλος, φθόνος) *given to envy*, Diod., Plut. 2, 91 B.

Φῐλοφῐλία, ας, ἡ, *love of one's friends*: from

Φῐλόφῐλος, ον, (φίλος, φίλος) *loving one's friends*, Arist. Rhet. 2, 4, 26, etc.

Φῐλοφόρμιγξ, ιγγος, ὁ, ἡ, (φίλος, φόρμιγξ) *loving the lyre, accompanying it*, of song, Aesch. Supp. 696.

Φῐλοφρονέομαι, οῦμαι, dep., c. fut. mid., aor. mid. et pass. (v. infra):—(φιλόφρων). *To treat, use* or *deal with affectionately, to show kindness and favour to*, τινά, Hdt. 3, 50: also metaph., φ. ἤθη κακά, *to foster* bad habits, Plat. Legg. 669 B: more rarely c. dat. φιλοφρονήσασθαί τινί τι, *to show a favour* to one, Xen. Cyr. 3, 1, 8; φιλ. πρός τινα, Diod. 16, 91, Strabo, etc.: metaph., φ. θυμῷ, *to indulge* passion, like θυμῷ χαρίζεσθαι, εἴκειν, Plat. Legg. 935 C; more freq. later c. dat., as in Ath., and Diog. L.:—aor. pass. φιλοφρονηθῆναι, in a reciprocal sense, *to show kindness to one another, to greet* or *embrace one another*, Xen. Cyr. 3, 1, 40; for which, in An. 4, 5, 34, he has φιλοφρονήσασθαι ἀλλήλους, cf. Plat. Legg. 738 D.—II. absol., *to be of a kindly, cheerful temper*, Xen. Apol. 7. The act. φιλοφρονέω, only as f. l. for φίλα φρ., Od. 16, 17, and dub. in Nicostr. ap. Stob. p. 426, 43.

Φῐλοφρονέστερος, α, ον, compar. of φιλόφρων. Adv. -ρως.

Φῐλοφρόνημα, ατος, τό, *friendly treatment*, Aeschin. Epist.

Φῐλοφρόνησις, ἡ, *a treating in a friendly manner*.

Φῐλοφρονητικός, ή, όν, *friendly, kind*.

Φῐλοφροσύνη, ης, ἡ, (φιλόφρων):—*a friendly temper and behaviour, friendliness, kindliness, affection*, Il. 9, 256, Plat. Legg. 628 C, etc.; φ. τινός, *affection for* one, Hdt. 5, 92, 3:—esp., *friendly treatment, greeting, welcome*, σὺν φιλοφροσύναις δέχεσθαι, Pind. O. 6, 165.—II. *cheerfulness, gaiety*, Xen. Symp. 2, 24.

Φῐλοφρόσυνος, η, ον,=sq., Anth. P. append. 282.

Φῐλόφρων, ονος, ὁ, ἡ, (φίλος, φρήν):—*kindly-minded* or *disposed, kindly*, Κροίσου φιλόφρων ἀρετά, i. e. his affability and hospitality, Pind. P. 1, 184; φ. Ἁσυχία, Ib. 8, 1: *kind, affable*, as one of the qualities of a general, Xen. Mem. 3, 1, 6, cf. Symp. 8, 16. Adv. -φρόνως, φ. ἀσπάζεσθαι, δέχεσθαί τινα, to greet *kindly*, welcome, Hdt. 2, 121, 4; 3, 13, 51, etc.; φ. ἔχειν πρός τινα, to be *kindly-minded* towards one, Xen. Cyr. 3, 3, 10: φ. βλέπειν, to wear *a kind, friendly* look, Xen. Mem. 3, 10, 4, cf. Symp. 1, 10.

Φῐλόφωνος, ον, (φίλος, φωνή) *fond of talking, noisy*, Plut. 2, 967 B.

†Φιλοχάρης, ους, ὁ, *Philochares*, an Athenian, brother of Aeschines, Dem. 414, fin.

†Φιλοχαρίδας, α, ὁ, *Philocharidas*, a Spartan, Thuc. 4, 119; 5, 19.

Φῐλόχλαινος, ον, (φίλος, χλαῖνα) *fond of a cloak, of wearing it*, Nonn.

Φίλοχλος, ον, (φίλος, ὄχλος) *loving popular favour*, Diog. L. 4, 41 and 42. [ῐ]

Φῐλοχορευτής, οῦ, ὁ, (φίλος, χορεύω) *friend of the choral dance*, epith. of Bacchus, Ar. Ran. 402, etc.

Φῐλόχορος, ον, (φίλος, χορός) *loving the choir* or *choral dance*, epith. of Pan, Aesch. Pers. 448; of Minerva, Ar. Thesm. 1136; φ. κῶμος, κιθάρα, Ib. 989, Eur. I. A. 1037.

†Φιλόχορος, ου, ὁ, *Philochorus*, a historian of Athens, Plut. Thes. 14.

Φῐλοχρημᾰτέω, ῶ, (φιλοχρήματος) *to love money, be covetous*, Plat. Legg. 737 A, Isae. 81, 29.

Φῐλοχρημᾰτία, ας, ἡ, (φιλοχρήματος) *love of money, covetousness*, Plat. Rep. 391 C, Legg. 747 B, Plut., etc.

Φῐλοχρημᾰτιστής, οῦ, ὁ, (χρηματίζω) *fond of making money*, joined with φιλοχρήματος, Plat. Rep. 551 A. Hence

Φῐλοχρημᾰτιστικός, ή, όν, *proper to a* φιλοχρηματιστής. Adv. -κῶς.

Φῐλοχρήμᾰτος, ον, (φίλος, χρήματα) *loving money, covetous*, Andoc. 33, 20, Plat. Phaed. 68 C, 82 C, etc., cf. φιλοχρηματιστής:—τὸ φ.=φιλοχρηματία, Plat. Rep. 435 E. Adv. -τως, φ. ἔχειν=φιλοχρηματεῖν, Isocr. 7 A, Isae., etc.

Φῐλοχρημονέω, ῶ, (φιλοχρήμων)=φιλοχρηματέω, Plat. Legg. 729 A;—no alteration is needed.

Φῐλοχρημοσύνη, ης, ἡ,=φιλοχρηματία, Plat. Legg. 938 C.

Φῐλοχρήμων, ον, gen. ονος,=φιλοχρήματος.

Φῐλόχρηστος, ον, (φίλος, χρηστός) *loving goodness* or *honesty*, Xen. Mem. 2, 9, 4.

Φῐλόχριστος, ον, (φίλος, Χριστός) *loving Christ*, Eccl.

Φῐλόχρονος, ον, *loving* or *seeking time*.

Φῐλοχρῡσία, ας, ἡ, *love of gold*: from

Φῐλόχρῡσος, ον, (φίλος, χρυσός) *greedy of gold*, Luc. Gall. 13.

Φῐλοχωρέω, ῶ, *to be fond of a place* or *country, to abide there always, haunt it*, Hdt. 8, 111; cf. Ar. Fr. 198: c. dat., φ. τόποις, Polyb. 4, 46, 1; so ὄρεσι, λόφῳ, etc.; ἐν and ἐπὶ τόπῳ, freq. in Dion. H.: and

Φῐλοχωρία, ας, ἡ, *fondness for a place, love of one's haunts, local attachments*, Ar. Vesp. 834: from

Φῐλόχωρος, ον, (φίλος, χώρα) *fond of a place*.

Φῐλοψεύδεια, ας, ἡ, *propensity to lying*: from

Φῐλοψευδής, ές, gen. έος, (φίλος, ψεῦδος, ψεύδομαι) *fond of lies* or *lying*, Il. 12, 164: opp. to φιλόσοφος, Plat. Rep. 485 D. Hence

Φῐλοψευδία, ας, ἡ,=φιλοψεύδεια, Hipp.

Φῐλοψεύστης, ου, ὁ, (ψεύδομαι)=φιλοψευδής.

Φῐλοψία, ας, ἡ, (φίλοψος) *fondness for dainties*, esp. *fish*, Plut. 2, 730 A.

Φῐλόψῐλος, ον, *loving the last place in the chorus*, cf. ψιλεύς, Alcman 108.

Φῐλοψογέω, ῶ, *to be fond of blaming, be censorious*: from

Φῐλόψογος, ον, (φίλος, ψόγος) *fond of blaming, censorious*, Eur. Phoen. 198, El. 904, Plat. Prot. 346 C. Adv. -γως.

Φίλοψος, ον, (φίλος, ὄψον) *fond of dainties*, esp. *fish*, Plut. 2, 665 D, etc. [ῐ]

Φῐλόψοφος, ον, *fond of making a noise*.

Φῐλοψῡχέω, ῶ, (φιλόψυχος) *to be fond of one's life*, hence, *to be cowardly, dastardly* or *faint-hearted*, Tyrtae. 1, 18, Eur. Hec. 315, etc.; φιλ. ὑπὲρ τῆς ἀρετῆς, Lys. 193, 5. Hence

Φῐλοψῡχητέον, verb. adj., *one must love life*, Plat. Gorg. 512 E.

Φῐλοψῡχία, ας, Ion. -ίη, ης, ἡ, *love of life, cowardice, faint-heartedness*, φιλοψυχίην ἀναιρέεται, he becomes fond of life, Hdt. 6, 29; so, πολλὴ φ. ἔχει με, Plat. Apol. 37 C: from

Φῐλόψῡχος, ον, (φίλος, ψυχή) *loving one's life*; hence, *cowardly, dastardly, faint-hearted*, γυνή, Eur. Hec. 348; πλοῦτος φ. κακόν, Id. Phoen. 597. Adv. -χως. [ῡ]

Φῐλόψῡχρος, ον, (φίλος, ψυχρός) *loving the cold*, Theophr., Plut. 2, 648 D.

Φῐλόω, ῶ, f. -ώσω, (φίλος) *to make a friend of*.

Φιλτάτιον, τό, comic dim. from φίλτατος, dub.

Φίλτατος, η, ον, irreg. superl. of φίλος, Hom., and Hes.:—esp. in Trag., τὰ φίλτατα, *one's best beloved, nearest and dearest*, as parents, children, husband or wife, brothers and sisters, Valck. Phoen. 437, 1467; more rarely in prose, as Plat. Prot. 313 E, Gorg. 513 A, Legg. 650 A, cf. Valck. Hipp. 961.

†Φίλτατος, ου, ὁ, *Philtatus*, masc. pr. n., Anth. append. 287.

Φίλτερος, α, ον, irreg. compar. of φίλος, Il., and Hes.

†Φιλτιάδης, ου, ὁ, *Philtiades*, an Athenian, son of Ctesias, Dem. 929, 25, but in Id. 935, 1, he is called son of Ctesicles.

Φίλτρον, ου, τό, (φιλέω) *a love charm, spell to produce love*, whether a potion or any other means, φ. θελκτήρια ἔρωτος, Eur. Hipp. 509, cf. Phoen. 1260, Andr. 541, etc.; said of the robe of Nessus by which Deïanira hoped to win back the love of Hercules, Soph. Tr. 584, 1142: cf. omnino Theocr. 2, 1, sq.:—in genl. *a charm, spell*, as a means of winning or influencing others, Pind. P. 3, 112; hence, the bit is called φ. ἵππειον, Id. O. 13, 95; Apollo's oracles are φίλτρα τόλμης, *spells to produce boldness*, Aesch. Cho. 1029; children are a φίλτρον of love to their parents, Eur. I. A. 917, Alcmen. 7; φίλτρον εἰρήνης, *a charm* to promote peace, Plut. Num. 16; so, φίλτρα γάμου, Anth. P. 9, 422:—in pl. also, *love, affection*, τὰ θεῶν δὲ φίλτρα φροῦδα Τροίᾳ, Eur. Tro. 859: cf. Anth. P. 7, 623, Herm. Orph. p. 823. Hence

Φιλτροποιός, όν, (ποιέω) *preparing love-charms*, Aristaen.

Φιλτροπότιον, ου, τό, (πίνω) *a love-potion*, susp.

Φιλύβρις, ὁ, ἡ, (φίλος, ὕβρις) *fond*

of wanton violence, prone thereto, Crates ap. Clem. Al. 492 ult.

Φῐλυβριστής, οῦ, ὁ,=foreg. Anth. P. 5, 49.

Φῐλῠγιής, ές, gen. έος, v. l. for φιλοϋγιής, q. v.

Φῐλύδρηλος, ον, (φίλος, ὑδρηλός) *loving moisture, always moist*, Anth. P. 6, 21.

Φῐλυδρίας, ου, ὁ,=φίλυδρος. Hence

Φῐλυδριάω, ῶ, f. -άσω [ᾱ], *to love water*.

Φίλυδρος, ον, (φίλος, ὕδωρ) *loving water* or *watery things*, Plut. 2, 399 F. [ῐ]

Φιλύκη, ης, ἡ, v. φυλίκη.

†Φιλύλλιος, ου, ὁ, *Philyllius*, a poet of the old comedy, Ath. 640 E, cf. Meineke 1, p. 258.

Φίλυμνος, ον, (φίλος, ὕμνος) *loving song*, Anacreont. 35, 16. [ῐ]

Φῐλῠπήκοος, ον, (φίλος, ὑπήκοος) *loving one's subjects*, Plut. Artax. fin.

Φίλυπνος, ον, (φίλος, ὕπνος) *loving sleep*, Theocr. 18, 10. [ῐ]

Φῐλῠπόδοχος, ον, (φίλος, ὑποδοχή) *fond of hospitality*, Diog. L. 2, 133.

Φῐλῠπόστροφος, ον, (φίλος, ὑποστροφή) *apt to return*, of certain complaints, Hipp. p. 76, also of the seasons which bring them back, Id. p. 50; cf. Foës. Oec.

Φῐλῠποστροφώδης, ες, (εἶδος)=foreg., Hipp. p. 1121.

Φῐλῠποψία, ας, ἡ, *a propensity to suspicion*, susp.

Φῐλύρα, (not φίλυρα), Ion. φιλύρη, ἡ, *the lime* or *linden tree*, Lat. *tilia*, Hdt. 4, 67.—II. *the bass underneath its bark*, used to make paper and mats, and to tie up garlands, Horat. Od. 1, 38. [ῠ]

†Φιλύρα, ας, Ion. -ρη, ης, ἡ, *Philyra*, daughter of Oceanus, mother of Chiron by Saturn, Pind. P. 6, 21; Ap. Rh. 2, 1232.—2. wife of Nauplius, Apollod. 2, 1, 4, elsewhere called Clymene.

Φῐλῠρέα, ας, ἡ, a kind of shrub, *philyrea*, Diosc.: also written φιλλυρέα, q. v.

†Φίλυρες, ων, οἱ, *the Philyres*, a people of Pontus, Ap. Rh. 2, 393.

†Φιλυρηΐς, ίδος, ἡ, fem. adj. *of Philyra* or *the Philyres*; esp. ἡ Φ. νῆσος, *Philyreïs*, an island in the Euxine, Ap. Rh. 2, 1231.

†Φιλυρίδης, ου, Dor. -δας, α, ὁ, *son of Philyra*, i e. Chiron, Hes. Th. 1002, where on account of ῐ in first syllable some write Φιλλυρίδης, as in Pind. P. 3, 1; cf. Ap. Rh. 1, 554.

Φῐλύρῐνος, η, ον, (φιλύρα) *of the lime* or *linden tree, light as linden wood*, Ar. Av. 1377. [ῠ]

Φῐλύριον, ου, τό, dim. from φιλύρα, esp. *a small tablet of linden wood*, Ael. V. H. 14, 12. [ῠ]

Φῐλύριος, ον,=φιλύρινος. [ῠ]

†Φίλυς, υος, ὁ, *Philys*, masc. pr. n., an Elean, Paus. 7, 14, 11.

†Φιλώ, οῦς, ἡ, *Philo*, fem. pr. n., Anth. P. 7, 463.

Φῐλῳδός, όν, (φίλος, ᾠδή) *fond of singing* or *song, song-loving*, Ar. Vesp. 270, Ran. 241.

†Φίλων, ωνος, ὁ, *Philo*, an Athenian, a friend of Phidippides, in Ar. Nub. 25.—2. father-in-law of Aeschines, Dem. 329, 15.—Others of this name in Dem. 384, 16; Strab.; etc.

†Φιλώνδας, ου and α, ὁ, *Philondas*, a Megarian, a resident alien at Athens, Dem. 1191, 27.—2. a herdsman, Theocr. 4, 1.

†Φιλωνίδης, ου, ὁ, *Philonides*, an Athenian masc. pr. n., Ar. Plut. 179; cf. Dem. 831, 8.—Others in Diog. L.; etc.

†Φιλωνίς, ίδος, ἡ, *Philonis*, fem. pr. n., Anth

†Φίλωνος κώμη, ἡ, (*Village of Philo*), *Philōnoscome*, a town in Aegypt, Strab. p. 805.

†Φιλώνῠμος, ου, ὁ, *Philonymus*, masc. pr. n., Anth. P. 7, 162.

Φῐλώραιος, ον, *loving the beautiful.*

Φῐλωρείτης, ου, ὁ, (φίλος, ὄρος) *a lover of mountains*, Anth. P. 6, 96.

†Φιλώτας, ου and α, ὁ, *Philotas*, a descendant of Peneleus from Thebes, leader of a colony to Priene, Strab. p. 633 sq.—2. a celebrated general of Alexander the Great, son of Parmenio, Arr.

†Φιλωτάδης, ου, ὁ, *Philotades*, an Athenian, Aeschin. 16, 13.—2. a person against whom was one of the orations of Dinarchus, Dion. H. de Din. 12.

†Φιλωτέρα, ας, ἡ, *Philotera*, a port in Aegypt on the Arabicus sinus, Strab. p. 769.—II. sister of the second Ptolemy, after whom the city was named, Ib.

†Φιλωτή, ῆς, ἡ, *Philote*, fem. pr. n., Plut. Rom. 29.

†Φιλῶτις, ιδος, ἡ, *Philotis*, fem. pr. n., Polyb. 8, 30.

Φίλωψ, ωπος, ὁ, ἡ,=φίλος, Hesych.

†Φιμβρίας, ου, ὁ, the Rom. name *Fimbria*, Strab. p. 594.

ΦΙ¯ΜΟ΄Σ, οῦ, ὁ, with poet. heterog. plur. τὰ φῑμά, *any instrument for keeping the mouth closed*,—1. *a muzzle*, for dogs to prevent their biting, for calves to prevent their sucking, etc., Lat. *capistrum, fiscella*, φιμὸν περιθεῖναί τινι, Luc. Vit. Auct. 22, cf. Anth. P. 6, 312: elsewh. κημός, also, πύσσαχος.—II. *the nose-band* of a horse's bridle, sometimes fitted (it seems) with pipes through which the horses' breath made a whistling sound, Aesch. Theb. 463; hence called φιμοὶ αὐλωτοί, Id. Fr. 330: elsewh. πνιγεύς.—III. a kind of *cup*, used as *a dice-box*, Lat. *fritillus*, Aeschin. 9, 9. —IV.=φίμωσις, Diosc. Hence

Φῑμόω, ῶ, f. -ώσω, *to muzzle, shut up as with a muzzle*, φ. τῷ ξύλῳ τὸν αὐχένα, *to make fast* his neck in the pillory, Ar. Nub. 592: also metaph., *to muzzle, put to silence*, τινά, N. T.

Φῑμώδης, ες, (φιμός, εἶδος) *like a muzzle:—of astringent quality*, Nic. Th. 892.

Φίμωσις, εως, ἡ, (φῑμόω) *a muzzling: a shutting* or *stopping up*, Foës. Oec. Hipp.

Φίμωτρον, ου, τό, (φῑμόω) *an instrument for muzzling* or *stopping up.*

Φίν, a Dor. form for σφίν, σφίσιν, used by the Alex. poets, Call. Dian. 125, 213, Fr. 183, Nic. Th. 725, etc.

†Φῑνείδης, ου, ὁ, *son of Phineus*; οἱ Φινεΐδαι, i. e. Plexippus and Pandion, Soph. Ant. 971.

†Φῑνεΐς, ίδος, ἡ, fem. adj. *of* or *relating to Phineus*, αἱ Φινεΐδες ἀκταί, *the Phineïan* coast of Thrace near Salmydessus, Eur. I. T. 424: from sq. 2.

†Φινεύς, έως Ep. ῆος, ὁ, *Phineus*, son of Belus, brother of the Aethiopian king Cepheus, Apollod. 2, 1, 4. —2. son of Agenor, or acc. to Apollod. 1, 9, 21 of Neptune, king of Thrace around Salmydessus, famed in the legends of the Argonauts and of the Harpies, Aesch. Eum. 50; etc.; Ap. Rh. 2, 178.—3. son of Lycaon, Apollod. 3, 8, 1.

Φίνις, ὁ,=φήνη, Diosc.

†Φῑνόπολις, εως, ἡ, *Phinopolis*, a city founded by Phineus at the entrance of the Euxine, Strab. p. 319.

†Φίντας, ου and α, ὁ, *Phintas* masc. pr. n., Paus. 4, 16, 2; etc.

Φίντερος, φίντατος, Dor. for φίλτερος, φίλτατος, Epich. p. 29.

†Φιντίας, α, ὁ, (Sicil.=Φιλτίας) *Phintias*, a Pythagorean philosopher, Plut.

Φίντις, ὁ, in Pind. Ol. 6, 37, a prop. n., being Sicil. for Φίλτις, like Φιντίας, Φίντυλος, etc., Böckh. Expl. p. 156; acc. to others Dor. for φίλος.

†Φιντύλος, ου, ὁ, *Phintylus*, masc. pr. n., Anth. P. 6, 192.

†Φιντώ, οῦς, ἡ, *Phinto*, fem. pr. n., Anth. P. 6, 288.

†Φίντων, ωνος, ὁ, *Phinton*, masc. pr. n., Anth. P. 7, 503.

Φίξ, ἡ. gen. Φῑκός, Boeot. for Σφίγξ, v. l. in Hes. Th. 326, cf. Plat. Crat. 414 D, Lob. Phryn. 72.

†Φίρμον Πικηνόν, τό, *Firmum* (*Picenum*), a town of the Piceni, Strab. p. 241.

†Φισινός, οῦ, ὁ, *Phisinus*, masc. pr. n., of Chios, Arr. An. 3, 2, 5.

Φιτιάλιοι, οἱ,=Φετιάλεις.

Φίτρον, ου, τό,=sq.

Φιτρός, οῦ, ὁ, *the stem* or *stump of a tree*, Lat. *stipes* (Arist. Plant. 1, 4, 3):—*a block, log, a piece of wood*, Il. 12, 29, etc., Od. 12, 11: elsewh. κορμός.—II. *a fire-brand*, Lyc. 913. (Akin. to φύω, φιτύω, φυτεύω, hence acc. to Damm. contr. for φιτυρός.)

Φίττᾰ, Aeol. for ψίττα, σίττα.

Φιττάκια, τά, Aeol. for ψιττάκια.

Φῖτυ, τό, poet. for φίτυμα, Ar. Pac. 1164, Eupol. Autol. 8.

Φίτῡμα, ατος, τό, (φῑτύω) *a shoot, scion:* metaph. of a son, Aesch. Ag. 1281; οὐκ ἐμὸν τὸ φίτυμα, said a Spartan mother of a cowardly son, Plut. 2, 241 A:—cf. φύτευμα.

Φῑτῠποιμήν, ένος, ὁ, poet. for φυτοκόμος, *a tender of plants, gardener*, Aesch. Eum. 910:—on the accent v. Lob. Paral. 195.

Φῖτυς, υος, ὁ, *a begetter, father*, Lyc. 462, 486: from

Φῑτύω, f. -ύσω, (φῖτυ)=φυτεύω, *to sow, plant, beget, call into being*, Aesch. Pr. 233, Supp. 312, Soph. Tr. 310, Aj. 1296; but rare in prose, as Plat. Rep. 461 A, Criti. 116 C; in mid. of the woman, *to produce, bear*, Ἠώς... Κεφάλῳ φιτύσατο υἱόν, Hes. Th. 986 [ῑ always, whence it is used by poets, metri grat., for φῠτεύω.]

†Φλά, ἡ, *Phla*, an island in lake Tritonis in Africa, Hdt. 4, 178.

†Φλᾱβιᾱνός, οῦ, ὁ, the Rom. name *Flavianus*, Anth. append. 381.

†Φλάβιος, ου, and Φλαούϊος, ου, ὁ, the Rom. name *Flavius*, Plut.; etc.

Φλᾰδάω, ῶ,=φλάω, Hesych.

*Φλάζω, intr. form from φλάω, *to be broken* or *rent with a noise*, hence aor. 2 ἔφλαδον (like πέφραδον from φράζω, ἔχαδον from χάζω, E. M. 403, 47), λακίδες ἔφλαδον, Aesch. Cho. 28. The pres. prob. only occurs in the redupl. form παφλάζω, cf. Foës. Oec. Hipp.

Φλαίνω,=foreg.

Φλᾱμέντας, ου, ὁ, the Lat. *Flamen*, App.

Φλάμενες, also φλαμίνιοι, οἱ, the Lat. *flamines*, Plut.

†Φλαμίνιος, ου, ὁ, the Rom. name *Flaminius*, Polyb. 2, 21, 7; in Strab. Φλαμμίνιος.

Φλᾱνύσσω, Dor. for φληνύσσω.

Φλάσις, εως, ἡ, (φλάω) Ion. for θλάσις, Hipp. p. 911. [ᾰ]

Φλάσμα, ατος, τό, Ion. for θλάσμα, Hipp. p. 840.

Φλασμός, οῦ, ὁ, (φλάζω) for *παφλασμός*, *a foaming, frothing, bubbling.*—II. metaph. *empty boasting.*

Φλαστός, ή, όν, verb. adj., Ion. for *θλαστός*, Hipp.

Φλαττόθρατ, and *φλαττοθραττοφλαττόθρατ*, comic words in Ar. Ran. 1286, etc.: meant to parody an empty high-flown style—'sound and fury signifying nothing.'

Φλαυρίζω, f. *-ίσω*, Att. for *φαυλίζω*, Plut. Pomp. 38, etc.: from

Φλαῦρος, *α, ον*, collat. form of *φαῦλος*, q. v., said to be Att., but found as early as Solon 5, 15, Pind. P. 1, 170, and the prevailing form even in Hdt., cf. Schweigh. ad 1, 120:—*εἴ τι φλαῦρον εἶδες*, Aesch. Pers. 217; *φλαῦρ' ἔπη μυθούμενος*, Soph. Aj. 1162, cf. 1323; *φλαῦρον εἰπεῖν τινα*, Ar. Nub. 834, Lys. 1043; opp. to *ἀγαθός*, Plat. Meno 92 C, etc. Adv. *-ρως*, *φλ. ἔχειν*, to be *ill*, Hdt. 3, 129, and Thuc.; but *φλαύρως ἔχειν τὴν τέχνην*, to know an art badly, Hdt. 3, 130; *φλ. πρῆξαι τῷ στόλῳ*, to *fail* with the fleet, Hdt. 6, 94; *φλ. ἀκούειν*, like Lat. *male audire*, to be *ill* spoken of, be blamed, Hdt. 7, 10, 7. Hence

Φλαυρότης, *ητος*, ἡ, Att. for *φαυλότης*.

Φλαυροῦργος, *ον*, (*φλαῦρος*, **ἔργω*) *working badly: ὁ φλ., a sorry workman*, Soph. Phil. 35.

ΦΛΑ΄Ω, f. *φλάσω*, Dor. *φλασῶ*, (Theocr. 5, 148), aor. *ἔφλασα* (Ib. 150):—collat., esp. Ion., form of *θλάω*, *to crush, bruise in pieces*, Pind. N. 10, 128, Ar. Plut. 718, cf. Foës. Oec. Hipp.: in genl. *to hurt, wound*, Ar. Nub. 1376, Plut. 784, Theocr. ll. c.—II. in Att. comedy, *to bruise with the teeth, eat up, swallow greedily*, Ar. Plut. 694, Pac. 1306, Fr. 116, Menand. p. 255. [ᾰ in aor. in Pind. l. c., but ᾱ Theocr. ll. c.]

Φλεβάζω, (*φλέψ*)=*φλέω, φλύω, βρύω*, E. M.

Φλεβικός, ή, όν, (*φλέψ*) *of a vein, of the veins*, *φλ. πόροι*, the channel *of the veins*, Arist. H. A. 3, 1, 13, etc.

Φλέβιον, *ου*, τό, dim. from *φλέψ*, Plat. Tim. 65 C, 84 E.

Φλεβοδονώδης, *ες*, (*φλέψ, δονέω, εἶδος*) *apt to disturb the veins*, dub. l. in Hipp., v. Foës. Oec.

Φλεβονευρώδης, *ες*, gen, *εος*, (*φλέψ, νεῦρον*) *made up of veins and sinews*, Arist. Respir. 16, 4.

Φλεβοπᾰλία, *ας*, ἡ, (*φλέψ, πάλλω*) *a beating of the pulse, pulsation*, Democr. ap. Erot.

Φλεβορρᾰγία, *ας*, ἡ, (*φλέψ, ῥήγνυμι*) *the bursting of a vein*, Hipp.

Φλεβοτομέω, ῶ, *to open a vein*:—pass., *to be blooded*, Hipp.: and

Φλεβοτομία, *ας*, ἡ, *the opening of a vein, blood-letting*, Hipp., Polybus ap. Arist. H. A. 3, 3, 1: from

Φλεβοτόμος, *ον*, (*φλέψ, τέμνω*) *cutting* or *opening veins, letting blood: τὸ φλεβοτόμον*, sc. *σμιλίον*, *a lancet.*

Φλεβοτονέομαι, as pass., (*φλέψ, τείνω*) *to have the veins swollen*, as in great exertion: *to strain* or *exert one's self*, A. B. p. 70.

Φλεβώδης, *ες*, (*φλέψ, εἶδος*) *like veins; full of veins*, or *with large veins*, Arist. H. A. 7, 1, 15, de Somn. 3, 17, etc.

Φλεγέθω, poet. collat. form of *φλέγω*, used only in pres.—I. transit., *to burn, scorch, burn up*, *πῦρ πόλιν φλεγέθει*, Il. 17, 738: pass., *to be burnt*, *ὄφρα πυρὶ φλεγεθοίατο νεκροί*, Il. 23, 197.—II. intr., *to blaze, flare up, be on fire, in flames*, Il. 18, 211; 21, 358, Hes. Th. 846: of the sun, *to blaze*, Soph. Tr. 99, Eur. Phoen. 169: metaph. like Lat. *flagrare*, Aesch. Supp. 87. Only poet.

Φλεγεός, ά, όν,=*φλόγεος, φλογερός*, dub. l. in Galen.

Φλέγμα, *ατος*, τό, (*φλέγω*) *a flame, fire, heat*, Il. 21, 337, just like *φλόξ*.—II. as medic. term, from Hipp. downwards.—1. *inflammation, heat.*—2. *phlegm*, Lat. *pituita, a cold slimy humour* in the human body, regarded as the matter and cause of many diseases, Hdt. 4, 187, Plat. Tim. 83 C; cf. Foës. Oec. Hipp. The Latin medical writers retained *flegma* in the signf. of phlegm, but for inflammation and swelling they said *flemen* and *plemen.*—3. *λευκὸν φλέγμα*, a kind of dropsy, *anasarca*, Hipp.; cf. *λευκοφλεγματίας*.—4. whether *φλέγμα* is used also for *χολή*, *bile*, is still very dub.; for in Anth. P. 7, 377, it may mean merely *a malignant, poisonous humour.*

Φλεγμᾰγωγός, όν, (*φλέγμα* II. 1, *ἄγω*) *carrying off phlegm.*

Φλεγμαίνω, aor. *ἐφλέγμᾱνα* and *ἐφλέγμηνα*, (*φλέγμα*) transit., *to heat, inflame, make to swell up*; also of food, *to fill, nourish*, opp. to *ἰσχναίνω*, Hipp.—II. intr., *to be heated, be inflamed, festered, to fester*, Ar. Vesp. 276, Plat. Tim. 85 B, etc.; cf. Foës. Oec. Hipp. v. *φλέγμα*:—metaph., *φλεγμαίνουσα πόλις*, opp. to *ὑγιής*, Plat. Rep. 372 E.—2. *to boil*, of water, M. Anton. 4, 49: metaph. of raging passions, Polyb. 3, 86, 6; so, *ἀρχὴ φλεγμαίνουσα*,=*σπαργῶσα καὶ θυμουμένη*, Plat. Legg. 691 E.

Φλεγμαῖος, *α, ον*,=*φλεγματικός*, dub.

Φλέγμανσις, *εως*, ἡ,=*φλεγμονή*, Hipp. p. 607.

Φλεγμᾰσία, *ας*, ἡ,=foreg., Hipp.

Φλεγμᾰτιαῖος, *α, ον*, (*φλέγμα* II. 2) *suffering from phlegm, full of phlegm.*

Φλεγμᾰτίας, *ου*, ὁ, Ion. *-ίης* (*φλέγμα* II. 2)=foreg., Foës. Oec. Hipp.

Φλεγμᾰτικός, ή, όν, (*φλέγμα* II. 2) *like phlegm, full of it, suffering from it.*

Φλεγμᾰτοειδής, *ές*, (*φλέγμα* II, *εἶδος*) *inflamed: inflammatory*, Hipp. p. 602.—2. also of food, *filling, nourishing.*—II. *of the nature of phlegm, full of phlegm.*

Φλεγμᾰτόεις, *εσσα, εν*, poet. for *φλεγματικός*.

Φλεγμᾰτώδης, *ες*, gen. *εος*, contr. for *φλεγματοειδής*, Hipp. p. 227.

Φλεγμονή, ῆς, ἡ, (*φλέγω*) *inflammation beneath the skin, an inflamed tumour*, Foës. Oec. Hipp.—II. metaph., *heat of passion*, Plut. 2, 994 A, etc.

Φλεγμονώδης, *ες*, (*φλεγμονή, εἶδος*) *like an inflammation, connected with* or *causing it.*

Φλεγμός, οῦ, ὁ,=*φλογμός*, *blood*, dub. acc. to Hesych.

Φλέγος, τό,=*φλόξ*, Hesych.

Φλέγρα, *ας*, ἡ, *Phlegra*: *Φλέγρας πεδίον*, a plain in Thrace famous for underground fire, in which the giants are said to have been conquered by the gods, Pind. N. 1, 100, Ar. Av. 824: also in plur. *Φλέγραι*, Pind. I. 6 (5), 49.—The same name was given to the volcanic plain of Campania.

†**Φλεγραῖος**, *α, ον*, *of* or *relating to Phlegra*; *τὸ Φλεγραῖον πεδίον*, v. sub foreg., Eur. H. F. 1194.

†**Φλεγύα**, *ας*, ἡ, *Phlegya*, a city of Boeotia, Paus. 9, 36, 2.

†**Φλεγύαι**, ῶν, οἱ, *the Phlegyae*, a robber race in Boeotia, who had removed thither from Thessaly or Thrace, and who, having endeavoured to destroy the temple at Delphi, were destroyed by Jupiter, Il. 13, 302; H. Hom. Ap. 278: acc. to Strab. p. 330 and 442 they dwelt near Gyrton in Thessaly.

†**Φλεγύας**, *ου* and *α*, ὁ, *Phlegyas*, son of Mars, king of the Lapithae, father of Coronis, H. Hom. 15, 3; Pind. P. 3, 14.

Φλεγύας, *ου*, ὁ, a kind of *vulture* or *eagle*, Hes. Sc. 134, said to be so named from its being *flame-coloured.*

†**Φλεγυηΐς**, *ίδος*, ἡ, *daughter of Phlegyas*, i. e. Coronis, Paus. 2, 26, 7.

Φλεγῠρός, ά, όν, (*φλέγω*) like *φλογερός*, *burning, flaming*: metaph. *hot, ardent*, *Μοῦσα*, Ar. Ach. 665.—2. *flaming, notorious*, *φλ. ψῆφος βροτῶν*, Cratin. Drap. 1, cf. *φλέγω* B. 3.

ΦΛΕ΄ΓΩ, fut. *φλέξω*.—A. trans., *to burn, scorch, set on fire, burn up*, Il. 21. 13, *πυρὶ φλέξον*, Aesch. Pr. 582 *φλέγων ἀκτῖσιν ἥλιος χθόνα*, Id. Pers. 364, cf. 504, etc.:—pass. *to become hot, take fire, blaze up*, *πυρὶ φλέγεσθαι*, Il. 21, 365.—2. metaph. of rousing vehement passion, *to kindle, inflame* to rage, love, fear, agony, etc., *τινά*, like Lat. *urere*, Soph. O. T. 192, cf. Jac. A. P. p. 120: more freq. in pass. *φλέγεσθαι*, like Lat. *uri*, *to be inflamed, burn with rage, love*, etc., Soph. O. C. 1695, Ar. Nub. 993, Plat. Charm. 155 D; *κάεσθαι καὶ φλ.*, Id. Tim. 85 B.—II. causal, *to make to flash*, *Ζεὺς διὰ χερὸς βέλος φλέγων*, Aesch. Theb. 512:—*to make to blaze up, rouse* or *stir up, awake*, *ἄταν οὐρανίαν φλέγειν*, Soph. Aj. 196, cf. Blomf. Aesch. Pers. 579:—pass. *to blaze up, burst* or *break forth*, *ὕμνοι φλέγονται*, Bacchyl. 12, 12.—2. *to make illustrious* or *famous*, like Lat. *illustrare*, Pind. P. 5, 60: pass. *to be* or *become so*, *ἀρεταῖς, Μούσαις φλέγεσθαι*, Pind. N. 10, 4; I. 7, 33, cf. infr. B. 3.

B. intrans. *to burn, flame, blaze*, of fire, the sun, etc., Aesch. Theb. 388, 433, Soph. Aj. 673, O. C. 1466, etc.: *φλέγειν χρυσοῦ*, *to blaze with* gold, Pind. O. 2, 131.—2. metaph. *to burst* or *break forth*; *φλ. μανίαις*, Ar. Thesm. 680; of passion, *θυμὸς ἀνδρείᾳ φλέγων*, Aesch. Theb. 52, cf. 286: cf. supr. A. II. 2.—3. *to shine forth, become famous*, Pind. N. 6, 66, Br. Ap. Rh. 3, 773, cf. *φλεγυρός*.—The word is rare in prose; Plat. uses only *φλέγομαι* in the sense of *being inflamed*, v. supr. (Akin to Lat. *fulgeo, flag-ro, flamma*, and to A. Sax. *blican*, Sanscr. *bhrâj* splendere, Pott Et. Forsch. 1, 236. Hence *φλόξ, φλεγέθω, φλέγμα, φλεγμαίνω*, etc.)

Φλεδονεία, *ας*, ἡ, *idle talk*: from

Φλεδονεύω, (*φλέδων*) *to babble*: also in mid. *φλεδονεύομαι*.

Φλεδονέω, ῶ,=foreg.

Φλεδονώδης, *ες*, gen. *εος*, (*εἶδος*) *talkative, silly*, Hipp.: from

Φλέδων, *ονος*, and *φλεδών*, *ῶνος*, ὁ, ἡ, (*φλέω*) *an idle talker, babbler*, of a woman, Aesch. Ag. 1195.—II. *φλεδών*, *όνος*, ἡ, *idle talk, babbling*, Xenophan. ap. Ath. 462 F Dind.

Φλεΐνος, *η, ον*, *made from the plant φλέως*, Lob. Phryn. 293.

Φλέξις, *εως*, ἡ, an unknown *bird*, Ar. Av. 883.

Φλέξις, *εως*, ἡ, (*φλέγω*) *a burning.*

Φλεώς, ὁ, = *φλέως, φλοῦς*, Foës. Oec. Hipp.

ΦΛΕΥ΄Ω, prob. only found in compd. *περιφλεύω* in Hdt.

Φλέψ, ἡ, later ὁ, Lob. Paral. 113, gen. *φλεβός*: (*φλέω*):—*a vein*, in a living body, Il. 13, 546, Hdt. 4, 2, δι, Aesch., etc.: *φλὲψ κοίλη*, v. sub *κοῖλος* I, fin.: — Hippocr. and the most ancient physiologers did not distinguish the veins from the arteries; — the word *ἀρτηρία* being by them used for all, v. Foës. Oec. Hipp. —II. like *πηγή*, *any vein* or *channel*, *a vein* of metal, Xen. Vect. 1, 5; *a spring* of water, *the grain* in wood, in stone, etc. — III. *γονίμη φλέψ*, *membrum virile*, Anth. P. 6, 218; also simply *φλέψ*, Xenarch. *Βουταλ.* 1, 8, Leon. Tar. 26.

ΦΛΕ´Ω, *to gush*, *teem* with abundance, *overflow*, Aesch. Ag. 377, 1416. —II. *to overflow with talk*, *talk idly*, Hesych.

(The verb *φλέω* itself, which seems to be used only in pres. and impf., is rare: it is more important as a root branching off in many directions. From the radic. notion, *to gush* or *overflow*, come first of all the forms *φλύω* and *βλύω*, (Lat. *fluo*, *pluo*), *φλίω*, *φλιδάω*, *φλοίω*, *φλοῖσβος*, and Lat. *fleo*: nearly akin are *φλόος*, *φλοιός*, Lat. *flos*, *floreo*, also *φλέψ*, with the epithets of Bacchus *Φλέων*, *Φλεύς*, *Φλοῖος*, *Φλυεύς*, (all referring to *a fulness of the generative powers of nature*), and the name of a Bacchante *Φλείω*: hence also come *φλυκτίς*, *φλύκταινα*, *φλύσις*: also prob. *φῦλλον*, *florium*, *flos*, *florere*: prob. Lat. *flare* is akin; as no doubt, rejecting the aspirate, is *πλέως*, *πίμ-πλημι*, *πλήθω*, *πλήρης*, Lat. *plenus*, etc. To the signf. of *overflowing with* talk or words, belong *φλάζω*, *παφλάζω*, with the collat. forms *φλαίνω*, *φλανύσσω*, then *φλέδων*, *φλήδω*, *φληδάω*, *φλήνω*, with its derivs. *φλοίαξ*, *φλύος*, *φλύαξ*, *φλύαρος*.)

†Φλεών, ῶνος, ὁ, v. sub foreg., epithet of Bacchus, as increasing the growth of fruits, Ael. V. H. 3, 41.

Φλέως, ω, ὁ, Att. for the Ion. *φλοῦς*, *a marsh* or *water plant*, acc. to Sprengel *arundo ampelodesmon*, Ar. Ran. 244, Fr. 85; *φλοῦς* in Hdt. 3, 98, ubi v. Wessel.; on the forms v. Lob. Phryn. 293. — It must not be confounded with *φέως*.

Φληδάω, ῶ, f. -ήσω, (*φλέω*) = sq., Hesych.

Φληνᾰφάω, ῶ, *to chatter*, *babble*, Ar. Eq. 664, Nub. 1475; *φληναφῶν ἄνω κάτω*, Alex. *Ἀσωτ.* 1, 1.—The forms *φληναφέω*, *-είω* seem to be corrupt. Hence

Φληνάφημα, ατος, τό,=*φλήναφος*, Eur. Epist. 5. [ᾰ]

Φληνᾰφία, ας, ἡ, *a chattering*: from

Φλήνᾰφος, ου, ὁ, like *φλῆνος* or *ἡ φλεδών*, *idle talk*, *chatter*, *nonsense*, Menand. p. 168. — II. as adj. *φλήναφος*, *ον*, *talkative*, *silly*, Menand. p. 42.

Φληνᾰφώδης, ες, (*εἶδος*) *talkative.*

Φληνάω, -νεύω, and -νέω, (*φλῆνος*) =*φλήνω*, Foës. Oec. Hipp.

Φλῆνος, τό,=*φλήναφος*.

Φληνύσσω, and *φληνύω*,=sq.

Φλήνω, *to talk idly*, *prate*, *babble*, Lat. *nugari*.

Φλῑά, ᾶς, ἡ, in plur. *φλιαί*, = *σταθμοί*, *the door-posts*, *jambs*, Od. 17, 221, Polyb. 12, 12, 2: — in sing., Theocr. 18, 23: also, *the threshold*, Id. 2, 60.—2. *the two pieces of wood by which the axle is attached* to the body of the chariot, Foës. Oec. Hipp.

†Φλιαί, αἱ, v. Φλιοῦς.

†Φλίαρος, ου, ὁ, *the Phliarus*, a river near Coronea, Plut. Lys. 29, 56.

†Φλίας, αντος, ὁ, *Phlias*, son of Bacchus, an Argonaut of Araethyrea in Argolis, Paus. 2, 12, 6: cf. Ap. Rh. 1, 115. [ῑ in arsis Ap. Rh. l. c.]

†Φλῑάσιος, α, ον, *of Phlius*, *Phliasian*, Hdt. 9, 28; *ἡ Φλιασία*, *the territory of Phlius*, Thuc. 5, 83; Strab. p. 382.

Φλίβω, Aeol. and Ion. for *θλίβω*, Theocr. 15, 76, v. l. Od. 17, 221 (where *θλίψεται* now stands), cf. Foës. Oec. Hipp. [ῑ]

Φλῐδάω, ῶ, like *φλυδάω*, *to overflow with moisture*, *fat*, etc., *συὸς φλιδόωντος ἀλοιφῇ*. Nic. Al. 569: hence, *to putrefy*, Id. Th. 363, cf. Plut. 2, 642 E.

Φλίδω,=foreg., only in Gramm. [ῐ]

Φλιμέλια, τά, the Lat. *flemina.*

†Φλῑουντίς, ίδος, ἡ, poet. fem. to foreg., *ἡ Φλ. αἶα*, Ap. Rh. 4, 568.

†Φλῑοῦς, οῦντος, ὁ, (Xen. Hell. 7, 2, 1), *Phlius*, a celebrated city on the northwest of Argolis, earlier *Ἀραντία* and *Ἀραιθυρέα*, Pind. N. 6, 73; Thuc. 5, 58; etc.: in Diod. S. 14, 41 *αἱ Φλιαί*.

Φλῖψις, ἡ, (*φλίβω*) Aeol. for *θλῖψις*.

ΦΛΙ´Ω,=*φλιδάω*.

Φλόα, heterocl. acc. sing. of *φλόος*, Nic.

Φλόγεος, α, ον, (*φλόξ*) *burning*, *flaming*, *blazing*, *glittering*, *ὄχεα*, Il. 5, 745; 8, 389; *πυρὸς αὐγαί*, Eur. Hec. 1104; *χέρας φλογέας δαλοῖσι*, Id. Tro. 1257; *λαμπάδες*, Ar. Ran. 340: —*inflamed*, *red*, Foës. Oec. Hipp.

Φλογέουσα, in Orac. Sib., prob. f. l. for *φλογόεσσα*.

Φλογερός, ά, όν, (*φλόξ*)=*φλόγεος*, *blazing*, *flaming*, *fiery-red*, *σέλας*, Eur. Hel. 1126; *αἰθήρ*, El. 991.

Φλογερῶνυξ, ῠχος, ὁ, ἡ, (*ὄνυξ*) *with fiery hoofs.*

Φλογετός, οῦ, ὁ, (*φλόξ*) *a burning*, *heat*, like *πυρετός*.

Φλογιά, ᾶς, ἡ, poet. for *φλόξ*, Nic. Th. 54, etc.

Φλογιάω, ῶ, f. -άσω [ᾱ], *to take fire*: *to become inflamed and red*, Foës. Oec. Hipp.

†Φλογίδας, α, ὁ, *Phlogidas*, a Spartan, Plut. Lys. 17.

Φλογίδιον, ου, τό, dim. from *φλογίς*. [ῐ]

Φλογίζω, f. -ίσω,=*φλέγω*, *to set on fire*, *burn*, *burn up*, Soph. Ph. 1199: *to roast* or *broil in* or *over the fire*:—pass., *to blaze*, *flame*, *ἥλιος φλογιζόμενος*, Soph. Tr. 95.

Φλόγῐνος, η, ον, *flaming*, *fiery*, LXX.: *τὰ φλόγινα* (sc. *ἱμάτια*), *flame-coloured* garments, Lat. *flammea*, Ath. 539 E. —II. *τὸ φλόγινον*,=sq. II, Theophr.

Φλόγιον, ου, τό, dim. from *φλόξ*, Longin.—II. a flower, prob. *the wall-flower*, *cheiranthus cheiri*, Theophr.: also *φλόγινον*.

†Φλόγιος, ου, ὁ, (*φλέγω*) *Phlogius*, name of an inhab. of the sun, Luc. V. Hist. 1, 20.

Φλογίς, ίδος, ἡ, (*φλέγω*) *a piece of roasted* or *broiled flesh*, *φλογίδες ταύρου*, beef*steaks*, Archipp. *Ἡρακλ. γαμ.* 2; so, *φλογίδες κάπρου*, Strattis *Καλλιπ.* 1.

Φλόγῐσις, εως, ἡ, and *φλογισμός*, οῦ, ὁ, (*φλογίζω*) *a roasting* or *broiling*: also=*φλογμός*.

Φλογιστός, ή, όν, verb. adj. from *φλογίζω*, *burnt*, *set on fire*, Soph. El. 58.

Φλογμός, οῦ, ὁ, (*φλέγω*) *burning heat*, Aesch. Eum. 940; *πυρὸς φλ. ὁ Διός*, i. e. lightning, Eur. Supp. 831: —*inflammation*, Hipp.

Φλογμοτύραννος, ου, ὁ, *a fire-king.* [ῠ]

Φλογοβᾰφής, ές, (*φλόξ*, *βάπτω*) *dipt in fire*, *flame-coloured*, Jo. Lyd.

Φλογογενής, ές, *fire-born*, Lat. *flammigena.*

Φλογοειδής, ές, (*φλόξ*, *εἶδος*) *like flame*, *flaming*, *blazing*, *fiery*, *fiery-red*, Plut. 2, 695 C, etc.:—*inflamed*, Hipp p. 489.

Φλογόεις, εσσα, εν, = *φλόγεος* Anth. P. 12, 225.

Φλογόλευκος, ον, (*φλόξ*, *λευκός*) *flame-coloured mixed with white*, Hesych

Φλογόφαιος, ον, (*φλόξ*, *φαιός*) *flame coloured mixed with grey*, Hesych.

Φλογόω, ῶ, f. -ώσω,=*φλέγω*.

Φλογώδης, ες, contr. for *φλογοειδής*, Hipp.

Φλόγωμα, ατος, τό, *that which is burnt* or *roasted.*

Φλογωπός, όν, (*φλόξ*, *ὤψ*) *fiery looking*, *fire-coloured*, *fiery*, *πῦρ*, Aesch. Pr. 253; *φλ. σήματα*, omens or tokens *by fire*, Ib. 498.

Φλόγωσις, εως, ἡ, (*φλογόω*) *a burning heat*, *inflammation*, Thuc. 2, 49.— II. *the burning part* of a torch, v. l. Diod. 17, 115.

Φλογώψ, ὁ, ἡ,=*φλογωπός*, Aesch. Pr. 791; cf. Pors. Med. 1363.

Φλοιά, ᾶς, ἡ,=*φλιά*, v. l. Theocr. 23, 18, Ap. Rh. 3, 278, etc., but very dub.—II. in Lacon. dialect, an epith. of Proserpina, prob. from *φλοιός*, *φλόος*, *φλοῦς*, *the blooming*, *verdant.*

Φλοίαξ, ᾱκος, ὁ, (*φλοίω*)=*φλύαξ*.

Φλοιάριον, ου, τό, dim. from *φλοιός*. [ᾰ]

Φλοιδάω, ῶ,=sq., Hipp.

Φλοιδιάω and *φλοιδόω*, ῶ, (*φλοίω*, *φλέω*, *φλύω*) *to make to swell* or *ferment.*—II. *to heat*, *scorch*, *burn*; in pass., Lyc. 35.

Φλοΐζω, (*φλόος*) *to strip off the rind*, *to peel*, Theophr.

Φλόϊνος, η, ον, *of* or *from the water-plant φλοῦς* or *φλέως*, *ἐσθῆτες φλόϊναι*, garments *thereof*, *mat*-garments, Hdt. 3, 98.

Φλοιοβᾰρής, ές, (*φλοιός*, *βαρύς*) *heavy with bark.*

Φλοιορρᾰγέω, ῶ, *to have the bark burst*, Diosc.: from

Φλοιορρᾰγής, ές, *with the bark* or *rind burst*, Theophr. Hence

Φλοιορρᾰγία, ας, ἡ, *a bursting of the bark* or *rind*, Theophr.

Φλοιόρριζος, ον, (*φλοιός*, *ῥίζα*) *having roots covered with coats of rind* or *peel*: *τὰ φλοιόρριζα*, *bulbous plants*, Theophr.

Φλοιός, οῦ, ὁ, (*φλέω*, *φλοίω*):—*the rind of trees*, *peel*, *bark*, *bass*, Il. 1, 237, Hdt. 4, 67:—also, *the husk* of certain fruits, Plut. 2, 684 A:—metaph. as a symbol of empty pride, Wyttenb. Plut. 2, 81 B. Cf. *φλόος*, *φλοῦς*.

Φλοῖσβος, ου, ὁ, (*φλέω*, *φλοίω*) *any confused*, *roaring noise*, esp. *the dull noise* or *din of a large mass of men*, *the battle-din*, Il. 5, 322, 469; 10, 416 (never in Od.): of the noise of the sea, Aesch. Pr. 792, Soph. Fr. 380 (for Hom. has it not in this signf. except in compd. *πολύφλοισβος*); *φ. ἰλυόεις*, *foam*, Opp. H. 1, 777:—cf. *ἀφλοισμός*.—Poët. word.

Φλοϊσμός, οῦ, ὁ, (*φλοΐζω*) *a stripping off the rind*, *peeling*, Theophr.

Φλοϊστικός, ή, όν, (*φλοΐζω*) *suited for*, *skilled in peeling off the rind*; *ἡ -κή* (sc. *τέχνη*), *the art of making plaited-work from the bass of trees*, *mat-making*, Plat. Polit. 288 D.

Φλοίω, (*φλέω*) *to burst out*, *swell*, *be in full vigour* or *bloom*, Antimach. Fr. 69 (ap. Plut. 2, 683 F).

Φλοιώδης, ες, (*φλοιός*, *εἶδος*) *like rind* or *bass*:—hence metaph. *light minded*, *frivolous*, Plut. 2, 81 B, ubi v Wyttenb.

Φλοιῶτις, ιδος, ἡ, (*φλοιός*) *made of bark* or *bass*, Lyc. 1422.

Φλομίς, *ίδος, ἡ*, cf. sq.

Φλόμος, *ου, ὁ, mullein*, Lat. *verbascum*, of which the ancients knew several kinds, Cratin. Incert. 135, and Theophr.: we also find the forms *φλῶμος, φλόνος*, and *πλόμος*.—Its thick, woolly leaves served for lamp-wicks, whence one kind was called *φλομὶς λυχνῖτις* or *θρυαλλίς*.

Φλονίς, *ίδος, ἡ,* = *φολίς, λεπίς*, Hesych.

Φλονῖτις, *ιδος, ἡ*, synonym. for *ὄνοσμα*, in Diosc. 3, 137, where some write *φλομῖτις*, and derive it from *φλόμος*.

Φλόνος, *ὁ*, v. *φλόμος*.

Φλόξ, *ἡ*, gen. *φλογός*, (*φλέγω*):—*a flame, blaze, any bright, blazing fire*, Od. 24, 71, and oft. in Il.; *δεινὴ δὲ φλὸξ ὦρτο θεείου καιομένοιο*, 8, 135; *κατὰ πῦρ ἐκάη καὶ φλὸξ ἐμαράνθη*, 9, 212; freq. also in Hes., etc.: *φλόγα παρακαλεῖν, ἐγείρειν*, to raise *a flame*, Xen. Cyr. 7, 5, 23, Symp. 2, 24:—more fully, *φλὸξ Ἡφαίστοιο*, Il. 17, 88, Od. l. c.; *πυρός*, Pind. P. 4, 400; *φλογὸς σπέρμα*, of live charcoal, Id. O. 7, 87: *φλ. κεραυνία, οὐρανία*, etc., of lightning, Aesch. Pr. 1017, Eur. Med. 144: also of the heat of the sun, Soph. Tr. 696, Eur., etc.:—metaph., *φλ. οἴνου, the fiery strength* of wine, Eur. Alc. 758; *φλ. πήματος*, Soph. O. T. 166.—The plur. *φλόγες, flames, fire*, is not rare in Anth., Ath., and other late prose, L. Dind. Xen. Symp. 2, 24.

Φλόος, *ου, ὁ*, contr. *φλοῦς*, with metapl. acc. *φλόα* in Nic. Al. 302, (*φλέω*):—rarer form of *φλοιός*, Diosc.: also of *the slough of serpents*, Nic. l. c. -II. *bloom, the blooming, healthy state of a plant*, Lat. *flos*, Arat. 335.

Φλοῦς, *ὁ*, Ion. for *φλέως*, q. v.—II. contr. for *φλόος*.

†**Φλύα**, *ας, ἡ, Phlya*, an Attic deme belonging to the tribe Cecropis and later to Ptolemaïs; adv. *Φλυῆσι, at* or *in Phlya*, Isae. 72, 38; hence *ὁ Φλυεύς, έως, an inhab. of Phlya, a Phlyan*, Isae. 68, 44; Plut. Sol. 12.

Φλῠάκιον, *ου, τό*,=*φλυζάκιον*. [ᾱ]

Φλῠᾱκογρᾰφέω, *ῶ, to write jests* or *farces*: and

Φλῠᾱκογρᾰφία, *ας, ἡ, a writing of jests* or *farces*: from

Φλῠᾱκογράφος, *ον*, (*φλύαξ, γράφω*) *writing farces*: *ὁ φλ., a farce-writer*, Ath. 702 B.

Φλύαξ, *ᾱκος, ὁ*, Dor. form for *φλυάρος*, (*φλύω*):—*nonsense, foolery, drollery*. hence,—2. *a kind of farce*, said to be invented by Rhinthon, *φλύακες τραγικοί*, Anth. P. 7, 414: also called *ἱλαροτραγῳδία*,—being prob. *a kind of travestied tragedy*.—II. of persons, *a jester, droll*, or *player of farces*.

Φλῠᾱρέω, *ῶ, f. -ήσω*, Ion. *φλυηρ-*, (*φλύαρος*):—*to talk folly* or *nonsense, play the droll, jest*, Hdt. 7, 103, 104, Ar. Eq. 543, etc.; *ἀεροβατοῦντα καὶ ἄλλην πολλὴν φλυαρίαν φλυαροῦντα*, Plat. Apol. 19 C: also, *to play the fool, trifle*, Lat. *nugari*, Xen. Cyr. 1, 4, 11, Plat., etc.:—*φλυαρεῖς ἔχων*, Plat. Gorg. 490 E; cf. *ἔχω* A. IV. 8. Hence

Φλῠάρημα, *ατος, τό, silly talk, foolery*, Joseph. [ᾰ]

Φλῠᾱρία, *ας, ἡ*, (*φλύαρος*) *silly talk, nonsense, foolery*, Ar. Lys. 159, and Plat.; *καπνὸς καὶ φλ.*, Plat. Rep. 581 D: generally, *a playing the fool*, whether in word or deed, cf. Stallb. Plat. Symp. 211 E, and v. sub *φλυαρέω*:—freq. also in plur., *fooleries*, Lat. *nugae*, Plat., v. Heind. Phaed. 66 C; *λῆροι καὶ φλυαρίαι*, Id. Hipp. Maj. 304 B.

Φλῠᾱρογρᾰφέω, *φλῠᾱρογράφος*, = *φλυακογρ*.

Φλῠᾱροκοπέω, *ῶ*, (*κόπτω*) strengthd. for *φλυαρέω, to practise tom-foolery*, Strab., v. Lob. Phryn. p. 416. Hence

Φλῠᾱροκοπία, *ας, ἡ, tom-foolery*.

Φλῠᾱρολογέω, *ῶ, -λογία, ἡ,*=*φλυαρέω, φλυαρία*: from

Φλῠᾱρολόγος, *ον*, (*λέγω*) = sq., *talking foolery*.

Φλῠᾱρός, *όν, talkative, gossiping*.—II. as subst., *ὁ φλύαρος* (proparox.),—1. *a silly talker, prater*, Plat. Ax. 369 D.—2. *silly talk, foolery*, like *φλυαρία*, Ar. Nub. 364, Plat. Ax. 365 E; also in pl., *fooleries*, Strattis Maced. 7.—On the accent v. Lob. Paral. 345. [ῠ]

Φλῠᾱρώδης, *ες*, (*φλύαρος, εἶδος*) *fooling*, Plut. Lycurg. 6.

Φλῠάσσω,=*φλυαρέω*, Hesych.; in Laconic *φλουάσσω*.

†**Φλυγαδία**, *ας, ἡ, Phlygadia*, a mountain of Noricum, Strab. p. 207.

†**Φλυγόνιον**, *ου, τό*, and **Φλυγονία**, *ας, ἡ, Phlygonium*, a city of Phocis, Paus. 10, 3, 2.

Φλῠδᾰρός, *ά, όν*, like *πλαδαρός*, *soft* or *flabby*: from

Φλῠδάω, *ῶ*, like *πλαδάω, to have an excess of moisture, become soft* or *flabby*, Foës. Oec. Hipp.

Φλυζάκιον, *ου, τό*, dim. of *φλύκταινα*, Foës. Oec. Hipp.

Φλυζογράφος, *ον*,=*φλυακογράφος*. [ᾰ]

Φλύζω, rarer collat. form from *φλύω*, Nic. Al. 214, cf. Foës. Oec. Hipp.; and v. *φλύω* sub fin.

Φλύηρος, *φλυηρέω*, Ion. for *φλύαρος, φλυαρέω*.

Φλύκταινα, *ης, ἡ*, (*φλύω, φλύζω*):—*a rising on the skin*; whether, *a blister* made by a burn or some outward cause; or, *a pimple, pustule*, striking out from within, Lat. *pustula*, Thuc. 2, 49, v. Foës. Oec. Hipp.; cf. *ὀλοφλυκτίς, ὀλοφυγδών*.

Φλυκταινίδιον, *ου, τό*, dim. from foreg., Hipp. p. 183. [ῐ]

Φλυκταινίς, *ίδος, ἡ*,=foreg., Hipp. p. 994.

Φλυκταινοειδής, *ές*, (*φλύκταινα, εἶδος*) *pimply, pustulous*, Hipp. p. 641.

Φλυκταινόομαι, (*φλύκταινα, εἶδος*) as pass., *to get* or *have pustules*, Hipp.

Φλυκταινώδης, *ες*, contr. for *φλυκταινοειδής*.

Φλυκταίνωσις, *ἡ*, (*φλυκταινόομαι*) *an eruption of pustules*, Hipp. p. 765.

Φλυκτίς, *ίδος, ἡ*, (*φλύω*), = *φλύκταινα*. Hipp.

Φλυνδάνω,=*φλυδάω*.

Φλύος, *τό*,=*φλύαρος* II, *idle talk, foolery*, Archil. 113.

†**Φλυός**, *οῦ, ὁ, Phlyus*, a son of Earth, Paus. 4, 1, 5.

Φλύσις, *εως, ἡ, a breaking out, eruption*, Foës. Oec. Hipp.: from

Φλύω, f. *-σω*, and *φλύζω*. (*φλέω*):—*to swell over, overflow, bubble* or *boil over* or *up*, *ἀνὰ δ' ἔφλυε καλὰ ῥέεθρα*, Il. 21, 361.—II. metaph., *to overflow with words, talk idly, talk, babble*, *μάτην φλῦσαι*, Aesch. Pr. 504; *γράμματ' ἐπ' ἀσπίδος φλύοντα*, Id. Theb. 661: later also, c. acc. cognato, *φήμην στυγερὴν ἔφλυσεν*, Anth. P. 7, 351; so, *φ. αἰσχρά, φλ. ὀνείδος*, Ib.—Poet. word.—*Βλύω, βλύζω* is the same word without the aspir.: on this whole family v. sub *φλέω*. [ῠ in pres. and impf., as in Il. 21, 361, ῡ in fut. and aor., (v. supra): for *φλῖσαι*, Mel. 119, 4, Anth. l. c., may be referred to *φλύζω*.]

Φνεῖ, comic imitation of the snuffing, nasal sound *phn*, Luc. Lexiph. 9;—also cited from Ar. (Fr. 702) by Gramm. as expressing the note of a certain bird, E. M. p. 796.

Φοβέεσκε, Ep. and Ion. impf. from *φοβέω*, for *ἐφόβει*, Hes.

Φοβερίζω, f. *-ίσω*, (*φόβος*) *to terrify, scare, dismay*, LXX. Hence

Φοβερισμός, *οῦ, ὁ, a terrifying, fright*, LXX.

Φοβεροειδής, *ές*, (*φοβερός, εἶδος*) *terrible to behold*, LXX.

Φοβερός, *ά, όν, fearful*: hence,—I. *causing fear, dreadful, frightful, fearful, formidable*, *χρηστήρια φ.*, Hdt. 7, 139, and freq. in Aesch., etc.; *φ. ἰδεῖν, προσιδέσθαι*, Aesch. Pers. 27, 48; *πλήθει φ., formidable* only from numbers, Thuc. 2, 98; c. inf., *φ. προσπολεμῆσαι*, Dem. 42, 12, cf. Theocr. 22, 2.—2. *causing fear, serving as matter of dread*, *οὐδὲ ὅρκος φ.*, Thuc. 3, 83, *ἵππος φοβερὸς μὴ ἀνήκεστόν τι ποιήσῃ*, a horse *that makes one fear* he will do some mischief, Xen. Hier. 6, 15; so, *φοβεροὶ ἦσαν μὴ ποιήσειαν*. Id. An. 5, 7, 2:—*φοβερόν* (*ἐστι*) *μή*, there is *reason to dread* that.., Id. Cyr. 7, 5, 22, Hier. 1, 12.—II. *feeling fear, frightened, affrighted, afraid, timid*, *φρήν*, Soph. O. T. 153; *ὄμμα*, Eur. I. A. 620; freq. in Plat.: *τὸ ξύνηθες φ., the feeling of* fear and reverence, Thuc 6, 55.—III. *caused by fear, troubled panic*, *φ. ἀναχώρησις*, Thuc. 4, 128 *φοβερὰ ὄσσοις ὁμίχλη πρόσηξε*, a mist *of fear*.., Aesch. Pr. 144: *φ. φροντίδες, anxious* thoughts, Plat. Theag 127 B. Hence

Φοβερότης, *ητος, ἡ, sternness*, Arist Rhet. 1, 5, 11.

Φοβερωπός, *όν*, Orph. Fr. 8, 8, and *φοβερώψ, ῶπος, ὁ, ἡ*, H. 69, 8, (*φοβερός, ὤψ*) *terrible of aspect*.

Φοβεσιστράτη, *ης, ἡ*, (*φοβέω, στρατός*) *scarer of hosts*, epith. of Minerva, Ar. Eq. 1177; and

Φοβέστρᾰτος, *ον*, (*φοβέω, στρατός*) *dismaying, scaring armies*, Hes. Fr.

Φοβέω, *ῶ, f. -ήσω*, (*φόβος*):—*to strike with fear, to scare, frighten, dismay*, in Il., esp. *to put to flight*, (never in Od.); *Ζεὺς καὶ ἄλκιμον ἄνδρα φοβεῖ*, Il. 16, 689; etc. (cf. infra B) once in Hes., Sc. 162; then in Hdt 7, 235, and Att., *μὴ φίλους φόβει*, Aesch. Theb. 262; *φοβεῖν λόγοις*, Id. Pers. 215; *ᾧ μή 'στι δρῶντι τάρβος οὐδ' ἔπος φοβεῖ*, Soph. O. T. 296; cf. Eur. Hipp. 572; *ἡ δύναμις φοβοῦσα*, Antipho 127, 23; then in Thuc., Plat., etc.

B. pass., *φοβέομαι*: fut. mid. *φοβήσομαι*, and fut. pass. *φοβηθήσομαι*, used indifferently, Xen. Cyr. 1, 4, 19; 3, 3, 30; 8, 7, 15, though the former more freq.: aor. *ἐφοβήθην* aor. mid., *ἐφοβησάμην*, only in late authors, as Anacreont. 31, 11: pf. pass., *πεφόβημαι*. *To be put in fear, take fright, be affrighted, to fear, dread*, in Hom. esp. *to flee*, freq. in Il., once in Od., 16, 163: this Homeric sense mostly in part. pf. *πεφοβημένος*, so in Hdt. 9, 70, and freq. in Att. Construct., absol., *κὰμ μέσσον πεδίον φοβέοντο, βόες ὥς ἅς τε λέων ἐφόβησε*, Il. 11, 172;—*ὑπό τινος φοβέεσθαι, to flee* before him, Il. 8, 149; so, *ὑπό τινι*, Il. 15, 637: also c. acc., *φοβεῖσθαί τινα, to flee from, dread, fear* any one, Il. 22, 250, and Att.; so, *φοβεῖσθαί τι*, Hdt. 1, 39, and Att.; also, *φοβεῖσθαι εἰς* or *πρός τι, to be alarmed* at a thing, Soph. O. T. 980, Tr. 1211; but, *φ. ἀμφί τινι, to fear, be anxious* about a thing, Hdt. 6, 62, *περί τινος* or *τινι*, Thuc. 2, 90, Plat., etc., cf. Heind. Plat. Euthyd. 275 B; *ὑπέρ τινος*, Stallb. Plat. Rep. 387 C

—c. acc. cognato, φόβον φοβεῖσθαι, Eur. Tro. 1166, cf. Supp. 548:—φοβεῖσθαι μή.., *to fear* lest a thing will be, Lat. *vereri ne..*, Eur. Or. 770, Thuc., etc., (cf. μή B. IV); so, φ. ὅπως μή.., Thuc. 6, 13, Xen. Mem. 2, 9, 2; φ. μὴ οὐ, Xen. Oec. 16, 6, (cf. μὴ οὐ I): also, φοβ. ὅτι.., ὡς.., *to fear that..*, not like Lat. *vereri ut..*, but= φ. μή, perh. a little stronger, Poppo Xen. Cyr. 3, 1, 1:—c. inf., *to fear to* do, *be afraid* of doing, Plat. Gorg. 457 E, Soph. 230 E, Xen. Cyr. 8, 7, 15.

ΦΟ΄ΒΗ, ης, ἡ, *a lock* or *curl of hair*, Aesch. Cho. 188; βοστρύχων ἄκρας φόβας, Soph. El. 449: generally, one's *hair*, Soph. O. C. 1464, Eur. Bacch. 683; δρακόντων φόβαι, i. e. the Gorgon's snaky *locks*, Pind. P. 10, 75: *the mane* of a horse, Soph. Fr. 587, 7, 10, Eur. Alc. 429.—II. metaph., like κόμη II, Lat. *coma, the tresses* of trees, their *leafage, foliage*, Soph. Ant. 419, Eur. Alc. 172, etc.; ἴων φόβαι, *tufts* of violets, Pind. Fr. 45, 16; εὐπέταλοι φόβαι, Anth. P. 6, 158. (Damm refers this to φοβέω, as σόβη to σοβέω, cf. φρίσσω, θρίξ.)

Φόβηθεν, Ep. and Dor. 3 pl. aor. 1 pass. from φοβέω, for ἐφοβήθησαν, Od.

Φόβημα, ατος, τό, (φοβέω) *a terror, object of affright*, Soph. O. C. 699.

Φοβητέον, verb. adj. from φοβέω, *one must frighten.*—II. from φοβέομαι, *one must fear*, Plat. Rep. 452 B, etc.—2. φοβητέος, α, ον, *to be feared*, Id. Legg. 746 E.

Φοβητής, οῦ, ὁ, (φοβέω) *one who scares* or *frightens.*

Φοβητικός, ή, όν, (φοβέω) *frightful, terrible.*—II. *liable to fear, fearful, timid*, Arist. Pol. 8, 7, 5.

Φόβητρον, ου, τό, *a scarecrow, bugbear, fright*, Plat. Ax. 367 A; Τισιφόνης τὰ φόβητρα, prob., tragic *masks of the Furies*, Lucill. 81.

†Φόβιος, ου, ὁ, *Phobius*, son of Hippocles, Alex. Aetol. 12, 1.

Φοβόδιψος, ον,=ὑδροφόβος, *like one bitten by a mad dog.*

Φόβος, ου, ὁ, (φέβομαι):—*fear, terror, fright, dismay*, in Hom. and Hes., mostly *flight*, freq. in Il., once in Od., viz. 24, 57; so in Hdt. 7, 10, 5; so, generally, to be distinguished from δέος, as rather *the outward show*, than *the sensation, of fear*, (cf. sub. δέος): c. gen. subjecti, φόβος ἀνδρῶν, *the flight* of men, Il. 15, 310; but c. gen. objecti, *fear* or *dread of* another, cf. Aesch. Pers. 115, etc.; so, φ. ἀπό, ἔκ τινος, Xen. Cyr. 3, 3, 53, Aesch. Cho. 930; ὑπό τινος, Xen. An. 7, 2; πρός τινα, Dem. 798, 3; but very rare c. acc. objecti, φόβος Θηβαίους, =τὸ φοβεῖσθαι Θ., Dem. 366, 26 (si sanus locus), cf. Stallb. Plat. Rep. 465 B: φόβονδε ἵππους ἔχειν, φόβονδε τρωπᾶσθαι, ἀΐσσειν, like φύγαδε, to turn the horses *to flight*, etc., Il. 8, 139; 15, 666; 17, 579, φόβονδε ἀγορεύειν, to advise *to flight*, Il. 5, 252: δοῦναί τινα φόβῳ, Pind. P. 5, 81: φόβον βλέπειν, Aesch. Theb. 498; φόβον παρέχειν, also, ἐμβάλλειν, ἐντιθέναι τινί, to strike *terror* into one, Lat. *metum incutere alicui*, Eur. Hec. 1113. Xen. Cyr. 8, 7, 18, An. 7, 4, 1; φόβος ἔχει με, ἐμπίπτει μοι, Aesch. Ag. 1243, Eur. Or. 1255, Xen. An. 2, 2, 9; ὑπέρχεταί με φ., Soph. Phil. 1231; διὰ φόβου ἔρχομαι, Eur. Or. 757; on the contrary, φόβον λύειν, Eur. Or. 104; ἀπελαύνειν τινί, Xen. Cyr. 4, 2, 10; φόβον ἀπαλλάττεσθαι, to get rid of it, Ib. 5, 2, 32: φόβος (ἐστί), c. inf., Xen. An. 2, 1, 3; μή..., Mem. 2, 1, 25:—also in plur., mostly poet., as Pind. N. 9, 64, Aesch. Theb. 134, Eur., etc.; φόβους καὶ κινδύνους, Plat. Theaet. 173 A.—2. *an object of terror, a terror*, Soph. O. C. 1652: plur. φόβοι, like Lat. *terrores*, ἢν φόβους λέγῃ, Soph. O. T. 917; cf. Xen. An. 4, 1, 23.—II. Φόβος, personified, †*Phobus, Terror*,† Il. 15, 119, son of Mars, Il. 13, 299, and of Cytherea, Hes. Th. 934; usu. coupled with his brother Δεῖμος, Il. 4, 440; 11, 37.

Φοιβάζω, f. -άσω, (φοῖβος):—*to cleanse, purify*, Ap. Rh.—II. (Φοῖβος) *to be inspired, prophesy, utter prophetic words*, μύθους, Lyc.—2. transit., *to inspire*, Anth. P. 9, 525; πάθος φοιβάζον τοὺς λόγους, Longin.

†Φοιβαία λίμνη, ἡ, lake *Phoebaea*, near Troezene in Argolis, Paus. 2, 30, 7.

Φοιβαίνω,=φοιβάζω.

Φοιβάς, άδος, ἡ, *the priestess of Phoebus*: generally, *an inspired woman, prophetess*, Eur. Hec. 827: also as fem. adj.,=φοιβάζουσα.

Φοιβαστήρ, ῆρος, ὁ, and φοιβαστής, οῦ, ὁ, *an inspired person.*

Φοιβαστικός, ή, όν, (φοιβάζω) *like inspiration, enthusiastic*, Longin.: φ. χρησμῶν, *uttering* oracles, Plut. Rom. 21.

Φοιβάστρια, ας, ἡ, fem. from φοιβαστήρ, *a prophetess*, Lyc. 1468.

Φοιβάω, ῶ, f. -ήσω, poet. for φοιβάζω, *to cleanse, wash*, χεῖρας φοιβήσασα μύροις, Theocr. 17, 134, cf. Call. Lav. Pall. 11.

Φοίβειος, α, ον, also ος, ον, Ion. Φοιβήϊος, (Φοῖβυς) *of Phoebus, belonging* or *sacred to him*, †Eur. Ion 1089, Phoen. 225; τὸ Φοιβήϊον δάπεδον, I. A. 756†; hence, *prophetic, inspired.*

Φοίβη, ης, ἡ, *Phoibé*, Lat. *Phoebé*, one of the daughters of Uranus and Gaea, who bore Latona and Asteria to Coeus, Hes. Th. 136, 404: acc. to others the mother of Phoebus was so called, cf. sub Φοῖβος: and, later, Phoebé is a freq. epith. of Diana:—cf. φοῖβος.—†2. a nymph, wife of Danaus, Apollod. 2, 1, 5.—3. daughter of Tyndareus and Leda, sister of Clytaemnestra, Eur. I. A. 50.—Others in Paus.; etc.

†Φοιβήϊος, η, ον, Ion.=Φοίβειος.

Φοιβηΐς, ΐδος, pecul. poet. fem. of Φοίβειος, Anth. †P. 9, 201.

Φοιβητεύω, *to be a* φοιβητής.

Φοιβητής, οῦ, ὁ, *a soothsayer, prophet.*

Φοιβητός, ή, όν, verb. adj., *prophesied, foretold.*—II. *inspired, prophesying*, Manetho.

Φοιβήτρια, ας, ἡ, fem. of φοιβητής, *a prophetess.*—II. = καθάρτρια II, *a cleanser, purifier.*

Φοιβήτωρ, ορος, ὁ, = φοιβητής, Orph. Lith. 383.

†Φοιβία, ας, ἡ, *Phoebia*, a small town of the Sicyonians, Paus. 9, 15, 4.

†Φοιβίδας, α, ὁ, *Phoebidas*, a commander of the Spartans, Xen. Hell. 5, 2, 24.

†Φοιβίς, ίδος, ἡ, *Phoebis*, a courtesan, Luc. Dial. Mer. 4.

Φοιβίτης, ου, ὁ,=φοιβητής, susp.

Φοιβόλαμπτος, ον, Ion. for sq., Hdt. 4, 13.

Φοιβόληπτος, ον, (Φοῖβος, λαμβάνω) *rapt, inspired by Phoebus*, Lyc. 1460.

Φοιβονομέομαι, (Φοῖβος, νέμομαι) pass., *to be ruled by Phoebus*, i. e. *to be purified*, Thessalian word in Plut. 2, 393 C.

Φοῖβος, η, ον, *pure, bright, radiant*, ὕδωρ, Hes. Fr. 78, Lyc. 1009; ἡλίου φλόξ, Aesch. Pr. 22. (Prob. from φάος, φῶς; cf. the old Latin *februs, februus, februarius.*)—II. as prop. n., Φοῖβος, ὁ, *Phoebus*, i. e. *the Bright* or *Pure* (cf. foreg.), old epith. of Apollo, freq. in Hom., who usu. joins Φοῖβος Ἀπόλλων, but also has Φοῖβος alone · rarely inverted, Ἀπόλλων Φοῖβος, as in Il. 20, 68, Hes. ap. Eust. Od. 4, 232. Aesch., Eum. 8, makes the name originate with the god's mother Φοίβη. But in no case must Homer's Φοῖβυς be taken for the Sun-god (Ἥλιος), for Apollo did not receive this character till much later. The epith. Φοῖβός refers rather to *the purity and radiant beauty of youth*, which was always a chief attribute of Apollo, so that something may be said for Kanne's hypothesis, that φοῖβος is connected with ἥβη, cf. Müller Dor. 2, 6, 7. The notion of *prophetic* attaches to the person of the oracular Apollo, but without being expressed in the name Φοῖβος.

†Φοίδας, ου, ὁ, *Phoedas*, a ruler of the Thebans, Plut. 2, 775 A.

Φοΐδες, cf. sub φωΐς.

†Φοίζων, ωνος, ὁ, *Phoezon*, a place in Arcadia, Paus. 8, 11, 4.

Φοίνη, ης, ἡ, Lacon. for θοίνη, like φήρ for θήρ, Alcman 11.

Φοινήεις, εσσα, εν, (φοινός):—*blood-red, deep-red*, δράκων, Il. 22, 202, 220; μύωψ, Coluth. 43:—cf. δαφοινός.

Φοίνιγμα, ατος, τό, *that which is made red.*

Φοινιγμός, οῦ, ὁ, (φοινίσσω) *a reddening* or *making red.*—2. *an irritating* the skin *by blisters* and the like, Foës. Oec. Hipp.

Φοινίζω,=φοινίσσω.

Φοινῑκάνθεμος, ον, (φοίνιξ, ἄνθεμον) *with purple flowers, rosy*, φοιν. ἔαρ, Lat. *purpureum ver*, Pind. P. 4, 114.

Φοινικάω, ῶ,=φοινίσσω, dub.

Φοινῑκείμων, gen. ονος, (Φοίνιξ, εἶμα) for φοινικοείμων, *with garment of red*, Epich. p. 25, e conj. Porson.

Φοινίκειος, ον, v. sub φοινῑκήϊος. [ῑ]

Φοινῑκελίκτης, ου, ὁ, *a cheat* or *rogue*, Hesych.; so, Φοίνιξ ἀνὴρ ἀπατήλια εἰδώς, Od. 14, 288.

Φοινίκεος, έα, εον, contr. οῦς, ῆ, οῦν, q. v.: (φοίνιξ):—*purple-red, purple* or *crimson*, and (generally) *red*, Lat. *puniceus*, ῥόδα, Pind. I. 4 (3), 30; also in Hdt. 1, 98; 2, 132, etc.:—cf. φοίνιξ C. fin.—II.=Φοινικικός, Diod.; cf. Lob. Phryn. 148. [ῑ]

†Φοίνῑκες, ων, οἱ, *the Phoenicians*, on the eastern shore of the Mediterranean, Il. 23, 744; etc.; for their migration hither from their original abode about the Ἐρυθρὴ θάλασσα, v. Hdt. 1, 1; 7, 89, v. Φοίνιξ.

†Φοινίκη, ης, ἡ, (φοίνιξ, *date-land*) *Phoenicia*, on the eastern coast of the Mediterranean in Asia, Od. 4, 83: Hdt. 2, 44, 116; etc.—2. a city on the coast of Chaonia in Epirus, Polyb. 2, 8. [ῑ]

†Φοινῑκήϊος, η, ον, Ep. and Ion. for Φοινίκειος, α, ον, *of Phoenicia, Phoenician*, τὰ Φοινικήϊα γράμματα, the letters introduced into Greece *from Phoenicia*, Hdt. 5, 58.

Φοινῑκήϊος, η, ον, Ion. for φοινίκειος,=φοινίκινος, *of the date* or *palm tree*, ἐσθὴς φοινικηΐη, a garment *of palm leaves*, Hdt. 4, 43; φ οἶνος, *palm*-wine, Ib. 1, 194; 2, 86, etc.: φοινικηΐη νοῦσος = ἐλεφαντίασις Hipp.

Φοινῑκηΐς, ῐδος, pecul. poet. fem. of foreg.—II.=φοινικίς.

Φοινῑκίας ἄνεμος, ὁ, *a Phoenician wind*, i. e. *south-east*, Arist. Meteor. 2, 6, 10.

†**Φοινῑκίδης**, ου, ὁ, *Phoenicides*, a poet of the new comedy, Stob.; cf. Meineke 1, p. 481.

Φοινῑκίδιον, ου, τό, dim. from Φοίνιξ, *a young* or *little Phoenician*, Diog. L. 7, 3.

Φοινῑκίζω; f. -ίσω Att. -ῐῶ, (Φοίνιξ):—like βαρβαρίζω, *to imitate the Phoenicians in manners* or *language, speak Phoenician*, etc.: also of brutal lust, Hesych.—II. (φοίνιξ) *to be purple-red.*

Φοινῑκικός, ή, όν, (Φοίνιξ) *Phoenician*, Hdt. 6, 47: later, also, *Punic, Carthaginian*, †Thuc. 6, 46; Φοινικικόν τι, something *Phoenician*, i. e. a falsehood, for the Phoenicians were charged with deception from Homer downwards (cf. sub Φοίνιξ), Plat. Rep. 414 C†:—adv. -κῶς, *in Phoenician fashion*, Diog. L. 7, 25.—II.=φοινίκεος, *red*; hence, metaph., κακὰ φοιν. (as we say, 'of deep dye'), Ar. Pac. 303; v. Br. et Dind. Ib. 1173.

Φοινίκῐνος, η, ον, (φοίνιξ II)=φοινικήϊος, φ. μύρον, *palm*-unguent, Antiph. Θορικ. 1, 4; ὁ φ. (sc. οἶνος), *palm*-wine, Ephipp. Epheb. 1, Incert. 3 (ubi v. Meineke).

Φοινίκιον, ου, τό, *a musical instrument invented by the Phoenicians*, also φοίνιξ. [νῑ]

†**Φοινίκιον**, ου, τό, ὄρος, *Mt. Phoenicius*, near Onchestus in Boeotia, Strab. p. 410.

Φοινίκιος, α, ον,=φοινίκεος, Polyb. 6, 23, 12. [νῑ]

Φοινῑκιοῦς, οῦσσα, οῦν,=φοινίκεος, Ar. Av. 272, Arist. Color. 5, 19 and 23: cf. φοίνιξ C. fin.—II. τὸ φοινικιοῦν, a court of justice at Athens, named *from its colour*, Paus. 1, 28, 8; cf. βατραχιοῦν.

Φοινῑκιόω, ῶ,=φοινικόω.

Φοινῑκίς, ίδος, ἡ, (φοίνιξ):—*a dark-red, crimson* or *purple cloth*, Ar. Plut. 735.—2. *a red cloak*, Lat. *punicea vestis*, esp. *a dark-red military cloak* of the Lacedaemonians, Schol. Ar. Ach. 320, Lys. 1140, Schneid. Xen. Lac. 11, 3, Thom. M. p. 899; φοινικίδ' ὀξεῖαν πάνυ, *a red cloak* as bright as bright can be, Ar. Pac. 1173, cf. 1175:—a similar cloak worn by Persians, Schneid. Xen. Cyr. 6, 4, 1, cf. sq.—3. *a red curtain*, Aeschin. 64, 27.—4. at sea, *a red flag* hung out by the admiral as the signal for action: generally, *a red banner*, φοινικίδα ἀνασείειν, a form in solemn curses or excommunications, Lys. 107, 40.—5. *a red ticket* under high-hung pictures, to tell their subject.

†**Φοινῑκίς**, ίδος, ἡ, *Phoenicis*, a city of Boeotia, earlier Μεδεών, Strab. p. 410.

Φοινῑκιστής, οῦ, ὁ, (φοίνιξ):—*a dyer of purple* or *red.*—II. with the Persians, *a wearer of purple*, i. e. *one of the highest rank*, Lat. *purpuratus*, Xen. An. 1, 2, 20; whereas the παραλουργεῖς, who were of lower rank, wore only facings of purple:—Larcher indeed refers it to φοινικίς II, and interprets it *a bearer of the red standard.*—III.=Φοινικίζων, *brutally lustful*, E. M.

Φοινῑκιστί, (Φοίνιξ) adv., *in Phoenician fashion*:—*in the Phoenician* or *Punic tongue*, Polyb. 1, 80, 6.

Φοινῑκίτης, ου, ὁ, (φοίνιξ B. II) φ. οἶνος, *palm*-wine, Diosc. 5, 40.

Φοινῑκοβάλανος, ου, ἡ, (φοίνιξ B. II, βάλανος) strictly, *palm-acorn, the fruit of the palm, the date*, Polyb. 12, 2, 6, and Galen. [ᾰ]

Φοινῑκόβαπτος, ον, (φοίνιξ, βάπτω) *purple-dyed, crimson*, ἔσθημα, Aesch. Eum. 1028.

Φοινῑκοβᾰτέω, ῶ, (φοίνιξ, βαίνω) *to climb palms*, Luc. D. Syr. 29.

Φοινῑκοβᾰφής, ές,=φοινικόβαπτος, Philostr.

Φοινῑκογενής, ές, (Φοίνιξ, *γένω) *Phoenician-born*, Eur. Cret. 2.

Φοινῑκοδάκτῠλος, ον, (φοίνιξ, δάκτυλος) *crimson-fingered*, ap. Arist. Rhet. 3, 2, 13.

Φοινῑκοείμων, ον, cf. φοινικείμων.

Φοινῑκόεις, εσσα, εν, poet. for φοινίκεος, (φοίνιξ) *dark-red, purple* or *crimson*, Il. 10, 133, Od. 14, 500, Hes. Sc. 95; αἵματι φοιν., *red* with blood, Il. 23, 717, Hes. Sc. 194. Cf. φοίνιξ C. fin. [Either Hom. and Hes. use ῐ, or (which is more prob.) the word must be pronounced as trisyll., v. Heyne Il. 10, 133.]

Φοινῑκόκροκος, ον, (φοίνιξ, κρόκη) *with purple woof*; generally, *woven of red wool*, ζώνη, Pind. O. 6, 66.

Φοινῑκόλεγνος, ον, *purple* or *crimson-streaked*, epith. of the bird πηνέλοψ.

Φοινῑκόλοφος, ον, (φοίνιξ, λόφος) *purple* or *crimson-crested*, δράκων, Eur. Phoen. 820; of a cock, Theocr. 22, 72.

Φοινῑκοπάρειος, ον, and Ion. -πάρηος, ον, (φοίνιξ, παρειά) *red-cheeked*, like μιλτοπάρηος, epith. of ships, the sides of which were painted red, Od. 11, 124; 23, 271. [ᾰ]

Φοινῑκοπάρῠφος, ον, (φοίνιξ, παρυφή) *with a purple* or *red border*: τήβενναι πορφυραῖ φ., the Rom. *trabeae*, Dion. H. 6, 13.

Φοινῑκόπεδος, ον, (φοίνιξ, πέδον) *with a red bottom* or *ground*, of the Red Sea, Aesch. Fr. 178; cf. Herm. Opusc 4, p. 267.

Φοινῑκόπεζα, ης, ἡ, (φοίνιξ, πέζα) *the ruddy-footed*; and so, generally, *ruddy*, epith. of Ceres, Pind. O. 6, 159: prob. from the colour of ripe corn, Virgil's *rubicunda Ceres*, cf. Böckh ad l. (92).

Φοινῑκόπτερος, ον, (φοίνιξ, πτερόν) *red-feathered*:—ὁ φ., a red water-bird, perh. *the flamingo, Phoenicopterus*, Linn., Ar. Av. 273: also, ὄρνις φ., Cratin. Nemes. 4.

Φοινῑκορόδιος, ον,=sq.

Φοινῑκόροδος, ον, (φοίνιξ, ῥόδον) *red with roses*, λειμών, Pind. Fr. 95.

Φοινῑκόρυγχος, ον, (φοίνιξ, ῥύγχος) *red-beaked*, Arist. H. A. 9, 24.

Φοινῑκοσκελής, ές, (φοίνιξ, σκέλος) *red-legged*, Eur. Ion 1207.

Φοινῑκοστερόπης, ου, ὁ, Dor. -πας, (φοίνιξ, στεροπή) *hurling red lightnings*, Ζεύς, Pind. O. 9, 10.

Φοινῑκόστολος, ον, (Φοίνιξ, στέλλω) *sent by Phoenicians*, Φοιν. ἔγχεα, i. e. ἔγχεα τοῦ τῶν Φοινίκων στόλου, Pind. N. 9, 67.

Φοινῑκοτρόφος, ον, (φοίνιξ B. II, τρέφω) *bearing palms*, Strab.

Φοινίκουρος, ου, ὁ, (φοίνιξ, οὐρά) *a red tail, red-start*, a bird, Arist. H. A. 9, 49 B, 4.

Φοινῑκοῦς, ῆ, οῦν, contr. for -κεος, Xen. An. 1, 2, 16, Cyr. 7, 1, 2, etc.; cf. Lob. Phryn. p. 148, Paral. 286.

Φοινῑκοῦς, οῦσσα, οῦν, contr. for φοινῑκόεις.

Φοινῑκοῦς, οῦντος, ὁ,=φοινικών, *a palm-grove*, Diod.

†**Φοινῑκοῦς**, οῦντος, ὁ, *Phoenicus*, a port on the south coast of Crete; in N. T. Φοίνιξ, cf. Strab. p. 475.—2. a port of Messenia, Paus. 4, 34.—3. a port of Cythera, Xen. Hell. 4, 8, 7.—4. a port on the Ionian coast of Asia Minor, near Mount Mimas, Thuc. 8. 34.—Others in Strab.; etc.

†**Φοινικοῦσσα**, ης, ἡ, *Phoenicussa*, one of the Aeolian islands, Strab. p. 276.

Φοινικοφᾰής, ές, (φοίνιξ, φάος) *red shining*, πούς, Eur. Ion 163.

Φοινῑκόφῠτος, ον, (φοίνιξ, φύω) *grown with palms*, Diod.

Φοινικτικός, ή, όν, *purpling, reddening.*

Φοινῑκών, ῶνος, ὁ, (φοίνιξ B. II) *a palm-grove*, Ael. N. A. 16, 18, Joseph.

Φοίνιξ, ῑκος, ὁ, *a Phoenician*, Hom.. Φοίνιξ ἀνὴρ ἀπατήλια εἰδώς, Od. 14, 288; for such was the general character of the Phoenicians, as the first commercial nation: in Hom. they appear as the first slave-dealers and kidnappers, cf. Od. 13, 272, sq.: fem. Φοίνισσα, ἡ, Od.—2. *a Carthaginian*, as descended from the Phoenicians, Böckh Expl. Pind. P. 1, 72 (138).

B. **Φοίνιξ**, ῑκος, ὁ, as appellat., *a purple-red, purple* or *crimson*, because the discovery and earliest use of this colour was ascribed to the Phoenicians, Il. 4, 141; 6, 219, Od. 23, 201, etc.: cf. infra C. fin.—II. *the palm, palm-tree, date-palm*, Od. 6, 163, H Ap. 117: the male and female palms were distinguished by Hdt., as ὁ φ. ἔρσην and ἡ φ. βαλανηφόρος, 1, 193 yet, he often makes the female palm masc., e. g. 4, 172, 182.—2. *the fruit of the palm, the date.*—3. *a musical instrument*, like *a guitar*, invented by the Phoenicians, Hdt. 4, 192; also φοινίκιον.—III. the fabulous Aegyptian bird *phoenix*, first in Hes. Fr. 50 4, then in Hdt. 2, 73: cf. Creuzer's Symb. 1, p. 438.—IV. a kind of *grass, lolium perenne*, called also ῥοῦς and ἀγχίνωψ, Diosc. 4, 43.

C. **φοίνιξ**, ῑκος, ὁ, as adj., with pecul. fem. φοίνισσα in Pind. P. 1, 45. 4, 365; but φοίνιξ as fem., Eur. Tro 815; never as neut., Lob. Paral. 285 —*purple-red, purple* or *crimson*, generally, *red* or *reddish*, hence of the colour of a *bay* horse, Il. 23, 454; of *red* cattle, Pind. P. 4, 365: also, like Lat. *fulvus*, of the colour of fire, φοινισσα φλόξ, Pind. P. 1, 45; φοίνιξ πυρὸς πνοά, Eur. Tr. 815: cf. φοινός, φοινήεις, δαφοινός.—Φοίνιξ, φοινίκεος, φοινικόεις, φοινικιοῦς, was a general name for all *dark reds*, from crimson to purple, while the *brighter shades* were denoted by πορφύρα, πορφύρεος, etc., or ἁλουργής, whereas *scarlet* was κόκκινος, κοκκοβαφής v. Arist. (or Theophr.) Color. 10 etc.: this class of words is used only of actual *colour*, seldom like πορφύρεος, with the transferred notion of *brightness, splendour*, etc., as in φ. ἥνια, Hes. Sc. 95; cf. Lucas Quaest. Lexil § 151.

D. [In all signfs. of the word, ῑ in genit.: yet several Gramm., as Herodian, Draco, and Priscian, would write it properispom. φοῖνιξ in nom., Schäf. Hes. Op. 69, Soph. Phil. 562, cf. A. B. p. 70, 24; 14, 1429; but Wolf in Hom., Herm., Soph. O. T. 746, and others, prefer the paroxyt. φοίνιξ: the signf. of the word makes no difference, except that Wolf writes the masc. pr. n. Φοῖνιξ, though this equally has ῑ in genit.]

†**Φοῖνιξ**, ῑκος, ὁ, *Phoenix*, masc. pr n.,—1. son of Agenor, brother of Cad

mus, Apollod. 3, 1, 1; acc. to Il. 14, 321, father of Europa.—2. son of Amyntor, friend and instructor of Achilles, Il. 9, 448, sqq.; cf. Ar. Ach. 421.—3. an Athenian, friend of the poet Agathon, Plat. Symp.—Others in Plut.; Ath.; etc.—II. of rivers,—1. a river of Locris near Thermopylae on the borders of Thessaly, Hdt. 7, 176.—2. another near Aegium in Achaia, Paus. 7, 23, 5.—III. a city of Crete, v. Φοινικοῦς.

Φοίνιξις, εως, ἡ, (φοινίσσω) *a reddening* or *making red:* in medic.,=φοινιγμός II.—II. *redness, red colour.*

Φοίνιος, α, ον, also ος, ον, Pind. I. 4 (3), 59: (φοινός):—*blood-red,* αἷμα, Od. 18, 97: hence, *blood-stained, bloody, murderous, warlike,* φ. ἀλκή, Pind. l. c.; φοινία ξυνωρίς, Aesch. Ag. 643; πρέπει παρῇς φοινίοις ἀμυγμοῖς, Id. Cho. 24; χεὶρ φ., Soph. Aj. 772; etc.—Only poët.

Φοίνισσα, fem. from Φοίνιξ, *a Phoenician woman,* Od. 15, 417.—II. fem. from φοίνιξ C, q. v.

Φοινίσσω, f. -ξω, (φοινός):—*to redden, make red,* αἵματι πόντον, Orac. ap. Hdt. 8, 77; σφάγια φοιν., Eur. Or. 1285; φοινίσσουσα παρῆδ' ἐμὴν αἰσχύνᾳ, Id. I. A. 187:—pass., *to be* or *become so,* μάστιγι φοινιχθείς, Soph. Aj. 110; καὶ χρόα φοινίχθην, Theocr. 20, 16.—2. in medic., *to redden and irritate* the skin *by blisters and the like,* cf. Nic. Al. 254, Opp. H. 2, 427.—II. intr., *to become red,* Soph. Fr. 698; *to blush,* Nic. Th. 238, 303, 845.

Φοινός, ή, όν, (φόνος):—*blood-red,* φ. αἵματι, *red* with blood, Il. 16, 159: *blood-stained, bloody,* H. Hom. Ap. 362:—*deadly,* Nic. Al. 187.

Φοινώδης, ες, (φοινός, εἶδος) *of blood-red aspect,* Nic. Al. 489.

Φοΐς, ΐδος, ἡ, v. φῴς.

Φοιταλέος, α, ον, also ος, ον, (φοιτάω) *roaming about, wandering,* λύσσας μανιάδος φοιταλέου, Eur. Or. 327; φοιταλέοι, *distraught,* Anth. P. 9, 603.—II. act., *driving madly about, maddening,* κέντρα, Aesch. Pr. 599; μάστιξ, Opp. H. 2, 513.—Poet. word. [ᾱ in Eur. l. c.; ᾰ in Anth., and so, seemingly, in some lyr. passages of Trag., Seidl. Dochm. p. 38, Blomf. Aesch. Pr. 619.]

Φοιτᾰλιεύς, έως, ὁ,=sq., Opp. C. 4, 236.

Φοιτᾰλιώτης, ου, ὁ, (φοιτάω) epith. of Bacchus, *a roamer, stroller,* Anth. P. 9, 524.

Φοιτάς, άδος, ἡ, (φοιτάω):—pecul. fem. of φοιταλέος, *a strolling woman:* hence, *a common street-walker:*—metaph., *a mad, crazed woman,* Aesch. Ag. 1273:—esp. of the Bacchantes, Eur. Bacch. 161.—II. as adj., *mad, raving* or *maddening,* φ. νόσος, *madness, frenzy,* Soph. Tr. 980; φ. πλάνη, Lyc. 610:—also used with a neut. subst., φοιτάσι πτεροῖς, on *wandering* wings, Eur. Phoen. 1024; v. Pors. ad l., et ad Or. 264, Lob. Paral. 262.

Φοιτάω, ῶ, Ion. έω, Hdt.: f. -ήσω: (φοῖτος):—*to go to and fro, go up and down, go in and out, roam* or *stalk about,* Lat. *grassari,* always with collat. notion of repeated, irregular or hasty motion, oft. in Hom., and Hes., φοίτα δ' ἄλλοτε μὲν πρόσθ' Ἕκτορος ἄλλοτ' ὄπισθεν, Il. 5, 595; φοιτῶν ἔνθα καὶ ἔνθα κατὰ στρατόν, 2, 779; ἐφοίτων ἄλλοθεν ἄλλος, Od. 9, 401, etc.; φοίτα μακρὰ βιβάς, Il. 15, 686, etc., cf. Soph. Tr. 11: so of wandering birds, Od. 2, 182, Eur. Hipp. 1059; of a vanquished bull, Soph O. T. 476; διὰ νηὸς φοιτᾶν, *to wander up and down* the ship, Od. 12, 420: Hdt. also has it mostly in signf. of *repeated going* or *coming,* as in 1, 37, 78, etc.: so of young men that delight to show their persons in the streets, λαμπροί τ' ἐν ἥβῃ καὶ πόλεως ἀγάλματα φοιτῶσ', Eur. Autol. 1, 10.—2. *to roam wildly about,* φοιτῶν μανιάσιν νόσοις, Soph. Aj. 59, cf. O. T. 1255: hence, *to go mad, rave,* like ἀλάομαι, esp. of Bacchantes and the priests of Cybelé, *to roam about in frenzy* or *ecstasy,* Anth. P. 6, 172; cf. φοιταλέος, φοιτάς: so too Lat. *error mentis,* opp. to *mens constans.*—3. of fits of pain, ἥδε [νόσος] ὀξεῖα φοιτᾷ καὶ ταχεῖ' ἀπέρχεται, Soph. Phil. 808.—II. also with collat. notion of *constant, regular motion,* as esp. of objects of commerce, *to come in constantly* or *regularly, be imported,* Hdt. 3, 115; κέρεα, τὰ ἐς Ἕλληνας φοιτέοντα, *which are imported* into Greece, Hdt. 7, 126; so, σῖτός σφισι πολλὸς ἐφοίτᾳ, corn *came* to them in plenty, Hdt. 7, 23, cf. Lys. 902, fin., Xen. Hell. 1, 1, 35:—also, of *the coming in of tribute* or *taxes,* like Lat. *redire,* τάλαντον ἀργυρίου Ἀλεξάνδρῳ ἡμέρης ἑκάστης ἐφοίτα, a talent of silver *came in* to Alexander every day, Hdt. 5, 17, cf. 3, 90.—2. φοιτᾶν παρά τινα, *to go to visit* him, Hdt. 1, 96; esp. of a woman, *to go in to* a man, Hdt. 2, 111; 4, 1:—φοιτᾶν ἐπὶ τὰς θύρας τινός, to *wait* at a great man's door, Xen. Cyr. 8, 1, 8, etc., cf. φοίτησις: so, of a dream that *visits* one *frequently,* Eur. Alc. 356, Plat. Phaed. 60 E: but mostly,—3. φ. εἰς, παρά, πρός, or ὥς τινα, *to go* to him *constantly, resort* to him, esp. to a teacher, Plat. Alc. 1, 121 E, Phaed. 59 D, Legg. 624 A, etc.; φοιτᾶν εἰς διδασκάλου (sc. οἶκον), Ar. Eq. 1235, Plat. Prot. 326 C, Hemst. Luc. Somn. 1; τῶν διδασκάλων ὅποι ἐφοιτῶμεν, Isae. 77, 33: so, φοιτᾶν was used absol., *to go to school,* Ar. Nub. 916, 938; ἐδίδασκες γράμματα, ἐγὼ δ' ἐφοίτων, Dem. 315, 7; cf. φοιτητής:—so also, φ. ἐς ἀγράς, Hdt. 1, 37; ἐς τὰ χρηστήρια, 6, 125; εἰς παλαίστραν, Plat. Gorg. 456 D; εἰς τὸ ἱερόν, Id. Legg. 794 B.

†Φοιτεῖαι, ῶν, αἱ, *Phoetēae,* a city of Acarnania near Stratus, Polyb. 4, 63, 7.

†Φοίτεον, ου, τό, *Phoeteum,* a small city of Aetolia, Polyb. 5, 7, 7.

†Φοίτεσκον, iterat. Ion. impf. 3 pl. from φοιτάω, Asius 2, 1.

Φοίτησις, εως, ἡ, (φοιτάω) *a constant going* or *coming, a visiting,* Plat. Legg. 764 D, 784 D, etc.; φ. ἐπὶ τὰς θύρας, Xen. Hell. 1, 6, 7, cf. foreg. II. 2.—2. *a going to school;* hence, ἐκ φοιτήσεως τινός, of his *school,* Paus. 5, 17, 4.

Φοιτητέον, verb. adj. from φοιτάω, *one must go constantly,* Plat. Theaet. 161 E.

Φοιτήτην, Ep. for ἐφοιτάτην, 3 dual impf. act. from φοιτάω, Il. 12, 266.

Φοιτητής, οῦ, ὁ, (φοιτάω) *one who constantly goes* or *comes;* esp. *one who goes to school, a disciple, pupil,* Plat. Rep. 563 A, Legg. 779 D:—also φοιτητήρ, ῆρος, Coluth. 99.—II. as masc. adj., =φοιταλέος, Nonn.

Φοιτίζω, poet. for φοιτάω, H. Hom. 25, 8, Call. Fr. 148, Ap. Rh.

Φοῖτος, ου, ὁ, *a constant going* or *coming, a roaming about.*—II. *derangement of mind, madness, craziness, frenzy,* σὺν φοίτῳ φρενῶν, Aesch. Theb. 661. (Prob. φοῖτος, φοιτάω, etc., belong to the root ΟΙ'Ω, οἴσω, and so are akin to οἶτος, οἶμος, οἴμη, οἶστρος, ὀϊστός—cf. φολκός.)

†Φολεγάνδριος, α, ον, *of Pholegandrus, Pholegandrian,* Solon 16, 3: from

†Φολέγανδρος, ου, ἡ, *Pholegandrus,* one of the Sporades, so called, acc. to Steph. Byz., from a son of Minos; cf. Strab. p. 484; αὐχμηρὴ Φ., Anth. P. 9, 421.

Φολῐδώδης, ες, (φολίς, εἶδος) *with a scaly* or *hard surface,* Hipp. p. 1133.

Φολῐδωτός, ή, όν, or ός, όν, Jac. Philostr. Imag. 1, 19, as if from φολιδόω: (φολίς):—*armed, clad with scales,* of reptiles, λεπιδωτός being used of fishes, Arist. H. A. 1, 6, 4; 8, 4, 1, etc.; θώραξ φ., a coat of mail *of small metal plates overlapping one another, scale*-armour, v. l. for στολιδ-, Xen. Cyr. 6, 4, 2, Virgil's *pellis ahenis in plumam squamis conserta.*—II. *spotted.*

Φολίς, ίδος, ἡ, *a scale,* of reptiles, as opp. to λεπίς (of fishes), Arist. H. A. 1, 6, 4, cf. Opp. C. 3, 438, etc.;—but they are often interchanged.—II. *a spot on a panther's* or *leopard's skin,* Heliod.: hence *any spot, fleck, point,* like κηλίς, σπιλάς, Ap. Rh. 1, 221.—III. φολὶς λιθοκόλλητος, *a cieling in mosaic work,* Diod. 18, 26. (Prob. akin to φλόος, as λεπίς to λέπω, λοπός.)

Φόλκις, ὁ, v. φάλκης.

Φολκός, ὁ, found only in Il. 2, 217, as epith. of Thersites: it used to be derived from φάεα ἕλκειν, *with twisted, distorted eyes,* i. e. *squint-eyed,* like στραβός: but Buttm., Lexil. s. v. 8, makes it very prob. that φολκός is a verbal form, which (like φάλκης, φάλκις, φολκίς, etc.) may be referred to ἕλκω, ὁλκός, etc., as φοξός, to ὀξύς, φοῖτος to οἶτος, φορμός to ὅρμος, etc.; and then he supposes the signf. to be *bandy-legged,* Lat. *valgus,* which (as he well remarks) suits the whole description in Hom. far better, φολκὸς ἔην χωλὸς δ' ἕτερον πόδα..,—beginning with the lower parts, and going upwards.

Φόλλιξ, ικος, ἡ, the Lat. *follis.*

Φόλλις, εως, ἡ, also ὁ, *a single piece of money,* as a sestertius, etc., used of numbers and coins, from Lat. *follis,* Anth. P. 9, 528.

†Φολόη, ης, ἡ, *Pholoë,* a woody mountain-range between Arcadia and Elis, Eur. H. F. 182; Strab. p. 336.

†Φόλος, ου, ὁ, *Pholus,* a centaur, son of Silenus and the nymph Melia, from whom foreg. was said to be named, Apollod. 2, 5, 4; Theocr. 6 149.

Φονάω, ῶ, f. -ήσω, (φόνος) *to be athirst for blood, murderous,* Soph. Phil. 1209; so in Ant. 117, Böckh, Dind., etc., (from the Schol.) read φονώσαισ' for φονίαις: cf. Ael. V. H. 2, 44; 3, 9.

Φονεργάτης, ου, ὁ, *a doer of murder, murderer.* [ᾰ]

Φόνευμα, ατος, τό, (φονεύω) *that which has been slaughtered* or *which is destined for slaughter,* of Ion, Eur. Ion 1496.

Φονεύς, έως, Ep. and Ion. ῆος, ὁ, (*φένω) *a murderer, slayer, homicide,* Il. 18, 335, Od. 24, 434, Hdt. 1, 45, and Att.:—also, for φονεύτρια, of a woman, τὴν ἐμὴν φονέα, Eur. I. T. 585; μητέρα φονέα οὖσαν, Antiphc 111, 45; and so even ὁ φονεύς, Ib. 113, 29:—metaph., φονεῖς εὐσεβείας, Ib. 126, 35. [Acc. φονέᾱ, as an iambus: but Eur. freq. uses it φŏνĕᾰ, Pors. Hec. 876, cf. Meineke Philem. p. 387]

Φονευτής, οῦ, ὁ,=φονεύς.

Φονεύτρια, ας, ἡ, fem. of φονευτής, *a murderess.*

Φονεύω, f. -σω. (φόνος) *to murder, kill, slay*, τινά, Hdt. 1, 35, 211, Aesch. Theb. 341, Soph., etc.: c. acc. cognato, φόνον φ. τινά, Lob. Paral. 515:—pass., *to be slain*, Pind. P. 11, 25.

Φονή, ῆς, ἡ, (*φένω):—*a murder, homicide, slaughter*, usu. in plur., ἀσπαίρειν ἐν ἀργαλέῃσι φονῇσιν, Il. 10, 521; μαχήσασθαι βοὸς ἀμφὶ φονῇσι, Il. 15, 633; τιθέναι τινὰ ἐν φοναῖς,=φονεύειν, Pind. P. 11, 57; ἐν φονῇσιν εἶναι, to be engaged in *slaying*, Hdt. 9, 76; ἐν φοναῖς πεσών, Aesch. Ag. 446, Soph. Ant. 696, cf. Ib. 1314, Eur. El. 1207: σπᾶν φοναῖς, like ἐπὶ φόνῳ, to rend *in murder*, i. e. *murderously*, Soph. Ant. 1003; ἄπεστιν ἐν φοναῖς θηροκτόνοις, he is absent *a-killing* game, a-hunting, Eur. Hel. 154.—II. *a place of murder* or *slaughter, field of battle*, v. Böckh Expl. Pind. P. 11, 37 (56).—Rare in prose.

Φονικός, ή, όν, (φόνος):—*inclined to slay, murderous, bloody*, Thuc. 7, 29, Plat. Phaedr. 252 C.—II. *concerning* or *belonging to murder*, φ. δίκαι, trials *for homicide*, Antipho 125, 19; φ. νόμοι, laws *respecting homicide*, Dem. 122, 13, etc.; φ. ἀδίκημα, *blood*-guiltiness, Lycurg. 154, 29; τὰ φ., *homicide, bloodshed*, Isocr. 48 C.—Only used in prose, v. sq.

Φονίος, α, ον, also ος, ον, Aesch. Supp. 840 (φόνος):—*of blood*, φ. σταγόνες, Aesch. Cho. 400.—II. *bloody, blood-reeking*, χεῖρες, Aesch. Eum. 317; αἰχμά, Eur. Tro. 819; ὄνυξ, Id. Hel. 1089; etc.—2. *bloody, murderous*, δράκων, Aesch. Pers. 82; πληγή, Id. Cho. 312; φ. Ἀΐδης, Soph. O. C. 1689:—also, φ. ἄλγεα, Pind. Pr. 97; ἄχεα, ὀδύνη, etc., Eur. Phoen. 1031, etc.—3. of actions, etc., *bloody, murderous, deadly*, ἀγών, Eur. Or. 334; φ. ἔργα, deeds *of blood*, Id. El. 1178; φ. κατάραι, Ib. 1324: φονίᾳ νεφέλᾳ, cf. νεφέλη I.—Only in poets, cf. foreg.

Φονοκτονέω, ῶ, *to murder, pollute with murder* or *blood*, LXX.: and

Φονοκτονία, ας, ἡ, *murder: a deed of murder*, LXX.: from

Φονοκτόνος, ον, (φόνος, κτείνω) *murdering, slaughtering.*

Φονολειβής, ές,=sq., dub.

Φονολἴβής, ές, (φόνος, λείβω) *blood-dripping, blood-reeking*, Aesch. Eum. 164: φ. τύχη, *murder*, Id. Ag. 1427.

Φονόῤῥῦτος, ον, (φόνος, ῥέω) *blood-reeking*, poet. also φονόρυτος, Aesch. Theb. 939.

Φόνος, ου, ὁ, (*φένω):—*murder, homicide, killing, slaughter*, in war or the chace, freq. in Hom., etc., φόνον καὶ κῆρα φυτεύειν τινί, Od. 2, 165, etc.; σμικρῇσι φόνον φέρει ὀρνίθεσσι, Il. 17, 757, etc.; φόνον πράσσειν, Pind. N. 3, 81; and so, generally, *bloodshed, carnage*, Lat. *caedes*, also in plur., Od. 11, 612, Hes. Th. 228, Theogn. 51; φόνος Ἑλληνικός, *a slaughter* of Greeks, Hdt. 7, 170; and then freq. in Att.: also in plur., *murders*, Soph. O. C. 1234, El. 11, etc.; φόνων ἀπέχεσθαι, Ar. Ran. 1032:—cf. φονή.—2. *blood shed in murder, gore, blood*, Lat. *caedes, cruor*, Il. 10, 298, Od. 22, 376, and Trag.; κεῖσθαι ἐν φόνῳ, Il. 24, 610; also, φόνος αἵματος, Il. 16, 162: μέλανι φόνῳ ῥαίνων πέδον, Pind. I. 8 (7), 110; cf. Aesch. Theb. 44; etc.—II. of persons, φόνον ἔμμεναι ἡρώεσσι, to be *a death* to heroes, Il. 16, 144, cf. Od. 21, 24: so Pind. calls Medea ἁ Πελίαο φόνος, P. 4, 445.—2. *a rascal that deserves death, a gallows' bird*, Lob. Paral. 345; cf. βάραθρος. (The root is *φένω, whence πέφνον: and from a kindred root comes the Lat. *funus.*)

Φονόω, ῶ, (φόνος) *to stain with blood*, πεφονωμένον ἔγχος, Opp. C, 4, 192.

(**Φόντης**)=φονεύς, only in use in compos., e. g. Ἀργειφόντης, βροτοφόντης, etc.

Φονώδης, ες, (φόνος, εἶδος) *like blood:* ὀσμὴ φ., a smell as *of blood*, Theophr.

†**Φοξίδας**, ου, ὁ, *Phoxidas*, masc. pr. n., Polyb. 5, 63, 11.

Φοξῖνος, (not φόξινος, Meineke Mnesim. Ἱπποτρ. 1, 33), ου, ὁ:—*a river-fish*, Arist. H. A. 6, 13, 3; 14, 2.

Φοξίχειλος, ὁ, (φοξός, χεῖλος) *narrowing towards the lips, narrower at the brim than below*, Sim. 187; cf. Lob. Phryn. 666. [ῐ]

Φοξός, ή, όν, *pointed, tapering to a point*, hence in the description of Thersites, φοξὸς ἔην κεφαλήν, he was *peaked* in the head, had a sugar-loaf head, Il. 2, 219; cf. ὀξυκέφαλος, σχινοκέφαλος, cf. Foës. Oec. Hipp. (The true deriv. is from ὀξύς, cf. φολκός. The old notion of its being a compd. φάεα and ὀξύς, *sharp-eyed*, is not worth mentioning.)

†**Φόξος**, ου, ὁ, *Phoxus*, masc. pr. n., Arist. Pol. 5, 3, 6.

Φοξότης, ἡ, (φοξός) *pointedness, tapering shape*, Polemo Physiogn.

Φοξόχειλος, ον, v. l. for φοξίχ-, q. v.

Φορά, ᾶς, ἡ, (φέρω):—A. as *an act*;—I. from the act. φέρω, *a carrying*, Soph. Tr. 1212: *a bringing*, ψήφου φορά, *the giving* one's vote, voting, Eur. Supp. 484, cf. Plat. Legg. 948 E.—2. *a bringing in* or *paying* of money, *payment*, χρημάτων, Thuc. 1, 96; δασμοῦ, δασμῶν φορά, Plat. Legg. 706 B, Xen. Cyr. 8, 6, 16; αἱ ὑπόλοιποι φοραί, Lys. Fr. 2, 5; cf. infra B. 2.—3. *a bringing forth*, esp. of fruits of the field and trees, *productiveness*; opp. to ἀφορία, Plat. Rep. 546 A; cf. Arist. Gen. An. 3, 1, 15.—II. (from pass. φέρομαι) *a being borne* or *carried, motion*, freq. in Plat., and Arist.; φ. καὶ κίνησις, Plat. Crat. 434 C.—2. *the course, career, orbit* in which a body moves, φ. ἄστρων, ἡλίου, ψυχῆς, σφαίρας, etc., Plat.; ἡ φ. ἀκοντίου, *the javelin's range*, Antipho 121, 34.—3. *rapid motion, a rush*, Lat. *impetus*, φορᾷ ἰέναι, Plat. Rep. 617 B; φ. πραγμάτων, *force* of circumstances, Dem. 316, 27, cf. φέρω: hence of persons, φορὰ τοῦ πλήθους, Polyb. 10, 4, 3, cf. 30, 2, 4:—πινέτω κατὰ φορὰν ἡμικοτύλιον, let him drink ½ a cotyle at *a draught (a go)*, Hipp.

B. as *a thing*;—I. *that which is borne* or *carried*, esp.—1. *a load, freight, burden*, μίαν φ. ἐνεγκεῖν, Plut. Anton. 68.—2. *that which is brought in* or *paid as rent* or *tribute*, Lat. *vectigal*, Thuc. 1, 96, Xen. Cyr. 3, 1, 34, Dem. 547, 17, etc., v. supra A. I. 2, and cf. εἰςφορά, φόρος: the Athenians would not use the word of their own *taxes*, which they called συντάξεις.—3. *that which is brought forth, fruit, produce, a crop*, Lat. *proventus*: metaph., *a large crop* of traitors, Dem. 245, 16.—II.=κόμιστρον, Ar. Fr. 293.

Φοράδην, (φέρομαι) adv., *borne* or *hurried along, rushing*, Soph. O. T. 1311, Eur. Andr. 1166.—II. *borne* or *carried in a litter*, or the like, as a sick person, Eur. Rhes. 888, Dem. 1263, 11. [ᾰ]

Φοράς, άδος, ἡ, (φέρω) *fruit-bearing, fruitful*, Theophr.

Φορβαδικός, ή, όν, *feeding*, esp. of horses, etc., *feeding in a pasture*, φ. καὶ ἀγελαῖοι, Plut. 2, 713 B; cf. φορβάς.

Φορβαιά, ἡ,=φορβειά, dub.

Φορβαῖος, α, ον, (φορβή):—*belonging to a pasture, giving pasture.*—II. *in the pasture, feeding there, grazing*, Lat. *pascuus*, Call. Lav. Pall. 50.

†**Φορβαντεῖον**, ου, τό, *temple of Phorbas*, Andoc. 9, 9.

Φορβάς, άδος, ὁ, ἡ, (φέρβω):—*giving pasture* or *food*, φ. γῆ, *foodful* earth, Soph. Phil. 700, Fr. 285.—II. *in the pasture, feeding there, grazing with the herd* or *flock*, ἵππος, πῶλος, βοῦς, etc., Plat. Legg. 666 E: also simply, ἡ φορβάς (sc. ἵππος), a mare *grazing at large*, opp. to τροφίας (stall-fed), Eur. Bacch. 165: also *a hog*, Lyc. 676; cf. φορβαδικός.—2. metaph. of women who support themselves by prostitution, Pind. Fr. 87, 11, Soph. Fr. 645.—Only poet.

†**Φόρβας**, αντος, ὁ, *Phorbas*, king of Lesbos, father of Διομήδη, Il. 9, 665.—2. son of Argus, father of Triopas, king of Argos, Paus. 1, 2, 6.—3. son of Triopas, father of Pellen, H. Hom. Ap. 211.—4. a Trojan, father of Ilioneus, Il. 14, 490.—Others in Eur. Supp. 680; Paus.; etc.

Φορβασία, ας, ἡ,=φορβειά, dub.

Φορβεά, ᾶς, ἡ,=sq.

Φορβειά, ᾶς, ἡ, (φορβή, φέρβω):—*pasture, fodder, food.*—II. *a feeding-string*, i. e. *the halter by which a horse is tied to the manger*: hence,—2. *a mouth-band* of leather put like a halter round the lips and cheeks of fifers, or pipers, to assist them in blowing, and soften the tone, Ar. Vesp. 582, cf. Dict. Antiqq. p. 209; elsewh. κημός, στομίς, χειλωτήρ:—hence, ἄτερ φορβειᾶς φυσᾶν, to blow the pipes without this check, i. e. wildly, irregularly, Soph. Fr. 753, translated by Cicero *sine modo*:—the Lat. *capistrum* answers to the last signf. in both senses.

Φορβή, ῆς, ἡ, (φέρβω):—*pasture, food*, esp. of horses and asses, *fodder, forage*, Il. 5, 202; 11, 562; but in Hdt. also freq. of men, *food, meat*, 1, 202; 4, 121, etc.; φορβὴ καὶ οἶνος, Id. 1, 211; ὄρνισι φ. παραλίοις γενήσεται, Soph. Aj. 1065.

Φορβιά, ᾶς, ἡ,=φορβειά.

Φορβόν, οῦ, τό,=φορβή:—plur. τὰ φορβά, Orph. Arg. 1118.

†**Φόρβος**, ου, ὁ, *Phorbus*, father of Pronoë, Apollod. 1, 7, 6.

Φορέεσκε, Ep. and Ion. for ἐφόρει, 3 sing. impf. act. from φορέω, Hom.

Φορέῃσι, -ῃσιν, Ep. for φορῇ, 3 sing. pres. subj. from φορέω, Od.

Φορειά, ᾶς, ἡ,=βόρβορος, hence the Lat. *foria, conforeare.*

Φορειᾶφόρος, ου, ὁ, (φορεῖον, φέρω) *a litter-bearer, chair-man: a porter.* Diog. L. 5, 73, Plut. Galb. 25; al. φορειοφόρος, v. Schäf. Plut. l. c., Lob. Phryn. p. 656.

Φορεῖον, ου, τό, (φορά, φέρω) *a hand-barrow, litter, sedan-chair*, Lat. *sella, lectica, lectulus*, Dinarch. 94, 41, Diog. L. 5, 41, Plut., etc.—II. *a porter's wages*, Poll.

Φορειοφόρος, ου, ὁ: cf. φορειαφόρος.

Φόρεμα, ατος, τό, later form for φόρημα, Lob. Phryn. 250.

Φορεσία, ας, ἡ, *that which one wears, a dress, garment.*

Φόρετρον, ου, τό, *a porter's wages* or *hire*.

Φορεύς, έως, Ion. ῆος, ὁ, (φέρω) *a bearer, carrier*, Il. 18, 566: esp., *a litter-bearer*, Plut. Artax. 22; ἵππος φορεύς, a *pack*-horse, *sumpter*-horse, Id. Aemil. 19.

Φορέω, ῶ, f. -ήσω: Ep. inf. pres. φορῆναι, Il. 2, 107, Od. 17, 224; φορήμεναι, Il. 15, 310:—collat. form of φέρω, *to bear, carry*, ἵπποι οἵ φορέεσκον ἀμύμονα Πηλείωνα, Il. 2, 770, cf. 10, 323; τά τε νῆες φορέουσιν, Od. 2, 390; *to bear along*, ἄχνας ἄνεμος φορέει, Il. 5, 499;—but, strictly, φορέω implies a constant repetition of the simple action of φέρω, and therefore very freq. signifies *to wear* clothes, armour, etc., μίτρης δ', ἣν ἐφόρει, Il. 4, 137; θώρηξ χάλκεος, ὃν φορέεσκε, 13, 372; cf. Od. 15, 127, Hdt. 1, 71, etc.; so in Att., φ. ἐμβάδας, Ar. Eq. 872; ἱμάτιον, Plat. Theaet. 197 B:—ἀγγελίην φέρειν, *to convey* a message, Hdt. 3, 53; but, ἀγγελίας φορέειν, *to convey messages commonly, serve as a messenger*, Ib. 34:—then, freq., of qualities, properties, etc., both of mind and body, *to have, possess*, ἀγλαΐας φορέειν, to be pompous or splendid, Od. 17, 245; σκέλεα φορ. γεράνου, Hdt. 2, 76; ἰσχυρὰς φ. τὰς κεφαλάς, 3, 12, cf. 101; so, ὑπόπτερον δέμας φ., Eur. Hel. 618: θούριον λῆμα φ., Ar. Eq. 757; so, too, ἓν ἦθος φ., Soph. Ant. 705; φορεῖν ὄνομα, Id. Fr. 573.—φέρω and φορέω were often used as synon., esp. poet., v. Lob. Phryn. 585.—II. pass., *to be borne violently along, be hurried along*, Aesch. Theb. 362, 819, Soph. El. 752, and Eur.: *to be storm-tost*, Ar. Pac. 144.—III. mid., like ἐμφέρομαι, προςφέρομαι, *to fetch for one's self, fetch regularly*, Eur. El. 309: esp., *to take to one's self, eat*, λευκανίηνδε φορεύμενος, *putting food* into one's mouth, Ap. Rh. 2, 192.

Φορηδόν, adv., like φοράδην, *bearing: borne*, Luc. Timon 21.

Φόρημα, ατος, τό, (φορέω) *that which is carried, a load, freight*, Soph. Phil. 474: metaph., *a burden*, Aesch. Fr. 272, Eur. Polyid. 11.—II. in plur., *things worn, wearing apparel, ornaments, rings*, etc., Ar. Fr. 310, cf. Plut. Demosth. 30.—III. as a transl. of Lat. *ferculum*, Plut. Sull. 38, Lucull. 37.

Φορήμεναι, Ep. inf. for φορεῖν, Il. 15, 310.

Φόρημι, poet. collat. form from φορέω.

Φορῆναι, Ep. inf. pres. of φορέω, Hom.

Φόρησις, εως, ἡ, (φορέω) *a bearing, wearing*, Dion. H.

Φορητός, ή, όν, also ός, ον, verb. adj. from φορέω, *borne, carried*, Pind. Fr. 58, 6.—II. *to be borne* or *endured, bearable*, Aesch. Pr. 979; Κύπρις οὐ φορητόν, Eur. Hipp. 443; cf. Lob. Paral. 483.

Φόρῐμος, ον, (φέρω) *bearing, fruitful*, δένδρον, Anth. P. 9, 414: *profitable, useful*.—II. ἡ φορίμη, a kind of στυπτηρία, Diosc.

Φορίνη, ης, ἡ, *the skin* or *hide of swine*, Hipp., v. Foës. Oecon.:—metaph., *the thick hide of a stupid fellow, thick-skinnedness*, Wyttenb. Plut. 2, 57 A. [ῐ] Hence

Φορῑνόω, ῶ, *to cover with a thick hide*:—pass., *to have a thick, strong skin*, Lys. ap. Harpocr.; cf. Meineke Euphor. 143.

Φορίον, ου, τό,=φορεῖον, LXX.

Φορίς, ίδος, ἡ,=φοράς, dub.

Φορκίδες, ίδων, αἱ, the *daughters of Phorcys*, the three Gorgons, Stheino, Euryalé, and Medusa, Pind. P. 12, 24, Aesch. Pr. 794.

Φορκός, ή, όν, *white, grey*, Lyc. 477.

Φόρκος, ου, ὁ,=Φόρκυς, Pind. P. 12, 24.—II. = Ἔρεβος, hence Lat. *Orcus*, Phanocl. 1, 20, et ibi Bach; v. Müller Orchom. p. 155, Welcker Aesch. Trilog. p. 383, cf. sq. II.

Φόρκῡν, ῡνος, ὁ,=Φόρκυς, Od. 1, 72; 13, 96, 345 (always in genit.)—II. like Φόρκος II, the Lat *Orcus*, Euphor. 52; here also in genit.)

†Φόρκῡνος λιμήν, ὁ, *harbour of Phorcys*, in Ithaca, on the southern coast, Od. 13, 90.

Φόρκῠς, ῠος, ὁ, *Phorcyn* or *Phorcys*, an old sea-god, son of Pontus and Gaea, father of the Graeae, Gorgons, and other monsters, by Ceto, Hes. Th. 270, sq.

†Φόρκῠς, ῡνος, ὁ, *Phorcys*, son of Phaenops, a leader of the Phrygians, Il. 2, 862; 17, 312.

Φορμηδόν, adv., (φορμός):—*like mat-work* or *wattling*, Thuc. 2, 75: *crosswise, athwart*, Id. 4, 48.

†Φορμίαι, ῶν, αἱ, earlier Ὅρμιαι, the city *Formiae* in Latium, Strab. p. 233. Hence

†Φορμιᾱνός, ή, όν, *of Formiae, Formian*, οἶνος, Ath. 26 D.

Φορμιγκτής, οῦ, ὁ, = φορμικτής, Inscr. Orchom.

Φόρμιγξ, ιγγος, ἡ, *the phorminx*, a kind of cithara or lyre (v. infra, and cf. κιθαρίζω), the oldest stringed instrument of the Greek bards, oft. in Hom., esp. as the instrument of Apollo, Il. 1, 603; 24, 63, cf. Od. 17, 270, Hes. Sc. 203: it was freq. adorned with gold, ivory, precious stones and carved work, hence, περικαλλής, δαιδαλέη, etc.; with seven strings (after Terpander's time), Pind. P. 2, 130, N. 5, 43:—φ. ἄχορδος, metaph. for *a bow*, Arist. Rhet. 3, 11, 11. (Strictly the *portable* cithara, from φέρω, φορέω, φόριμος, because it was carried on the shoulder by a strap or belt, ἡ τοῖς ὤμοις φερομένη, Hesych. Others connect it with *formica*, Lob. Paral. 144.)

Φορμίδιον, τό, dim. from φορμός. [ῐ]

Φορμίζω, f. ίσω, Dor. ίξω, *to play the* φόρμιγξ, Od. 1, 155; 4, 18; 8, 266.

Φορμικτής, οῦ, ὁ, Dor. -μικτάς, *a lyre-player, harper*, Pind. P. 4, 314, Ar. Ran. 231, Anth. P. 9, 308.

Φορμικτός, ή, όν, verb. adj., *played on* or *sung to the* φόρμιγξ: τὸ φ. (sc. μέλος), *a lyric poem, ode*, Soph. Fr. 15.

Φορμίον, τό, also proparoxyt. φόρμιον, dim. from φορμός, *any small wickerwork of reeds* or *rushes, a mat, basket, fishing-weel* or *basket*, etc.: also *a fagot*, Diog. L.—II. *a plant*, perh. the same as ὅρμινον.

Φορμίς, ίδος, ἡ, dim. from φορμός, *a small basket*, Ar. Vesp. 58:—so also φορμίσκος, ὁ, Plat. Lys. 206 E; and, φορμίσκιον, τό.

†Φόρμις, ιος, ὁ, and Φόρμος, *Phormis*, a commander of Gelon and Hiero of Syracuse, Paus. 5, 27.

†Φορμίσιος, ου, ὁ, *Phormisius*, an Athenian, frequently derided by the comic poets, Ar. Ran. 965, Eccl. 97; Philetaer. Κυναγ. 2, 3; cf. Meineke Com. Fr. 1, p. 184.

†Φορμίων, ωνος, ὁ, *Phormio*, an Athenian commander in the Peloponnesian war, Thuc. 1, 65; Ar. Eq. 562.—2. a wealthy Athenian, Dem. 565, 12.—3. a rich trader, against whom is Dem. Orat. p. 907 sqq.—4. a banker, freedman of Pasion, freq. mentioned in Dem.; defended by him in Orat. p. 944, sqq.—Others in Dem. 453, 14; 927, 22; etc.; Ath.; etc.

Φορμοκοιτέω, *to sleep on a mat*, Comicus ap. A. B. p. 70.

Φορμορᾰφέω or -μοῤῥαφέω, f. -ήσω, *to stitch mats*:—pass., *to be done up like a mat, to be squeezed up* or *straitened*, Aeschin. 77, 28, but the passage is dub.

Φορμορᾰφίς, ίδος, ἡ, *a needle for sewing mats with*.

Φορμός, ὁ, *any thing plaited of rushes* or *reeds*: hence, *a wicker-basket*, e. g. for carrying corn, Hes. Op. 480: for sand, Hdt. 8, 71; φ. ἀχύρων σεσαγμένοι, Polyb. 1, 19, 13.—2. *plaited mat-work, a mat*, Lat. *storea*, Hdt. 3, 98: *a seaman's cloak, of coarse, plaited stuff*, Theocr. 21, 13, cf. Paus. 10, 29, 8.—II. *a bundle of wood, fagot*.—III. *a measure of corn*, Lys. 164, 33; φ. πυρῶν, Ar. Thesm. 813;—about as much as a medimnus, Böckh P. E. 1, p. 111. (Acc. to some from φέρω: Passow refers it to ὅρμος, εἱρμός, εἴρω, cf. φολκός fin.)

†Φόρμος, ου, ὁ, *Phormus*, a naval commander of the Athenians, Hdt. 7, 182.

Φορμοφορέω, *to carry baskets* or *fagots, to be a porter*, Dio C.

Φορμοφόρος, ον, *carrying* φορμοί: *a porter*, Diog. L. 9, 14, Ath. 354 C: οἱ φ., name of a comedy by Hermippus.

Φορογράφος, ὁ, *a toll-clerk*.

Φοροθετέω,=sq.

Φορολογέω, *to levy tribute*:—c. acc., *to levy tribute upon*, Polyb. 1, 8, 1, Plut. Sull. 24.

Φορολόγητος, ον, verb. adj., *tributary*, LXX.

Φορολογία, ἡ, *the collection of tribute*. LXX.

Φορολόγος, ον, *levying tribute*, Plut. Pyrrh. 23, etc.

†Φόρον, ου, τό, the Rom. *Forum*, esp. as name of a town, as Φόρον Ἀππίου, *Forum Appii*, in Latium, N. T.; Φόρον Ἰούλιον, *Forum Julium*, in Gaul, Strab. p. 184; Φόρον Κορνήλιον, *Forum Cornelium*. in Gallia Cisalpina, Id. p. 216; Φ. Σεμπρώνιον, *Forum Sempronium*, in Umbria, Id. p. 227; Φ. Φλαμίνιον, *Forum Flaminium*, in Umbria, Id. p. 227.

Φορός, όν, *bearing, carrying*, esp.;—1. *bringing on one's way, forwarding*: hence, of a wind, *favourable*, Lat. *secundus*, Polyb. 1, 60, 6, etc.; also, *violent, boisterous*.—2. *bringing in, productive, fruitful*, γῆ, Theophr.; also of a woman, Foës. Oec. Hipp.: generally, *serviceable*, πρός τι, Strabo.—II. pass., *borne along, prosperous*: but also, *hurried along, forced away*.

Φόρος, ου, ὁ, (φέρω):—strictly, *that which is brought* or *brought in*, and so usu. *tribute*, Lat. *tributum*, first in Hdt. 1, 6, 27, etc.: properly that which was paid by foreigners to a ruling state, as by the islanders, etc., to Athens,=φορὰ χρημάτων, acc. to Thuc. 1, 96:—φόρον ὑποτελεῖν, φέρειν, to pay *tribute*, Hdt. 1, 171, Ar. Av. 191, Xen. Ath. 2, 1. etc.; φ. τάξασθαι, to agree to pay *it*, Hdt. 3, 13; but, φόρον τάξαι, to lay on or impose *tribute*, Aeschin. 31, 20; 90, 20; δέχεσθαι, to receive *it*, Xen. Ath. 3, 2; φ. προςήει, *it* came in, Andoc. 24, 29; ὁ προςιὼν ἀπὸ τῶν πόλεων φ., Ar. Vesp. 657:—φόρου ὑποτελεῖς, subject to pay *tribute* Thuc. 1, 56; cf. φορά B. I. 2.—II for Lat. *forum*.

†Φόρουλοι πέτραι, αἱ, the Sabine

own *Foruli*; a barren rock acc. to Strab. p. 228.

†Φόρουννα, ης, ἡ, *Phorunna*, a city of Thrace, Polyb. 9, 45, 4.

Φορτᾰγωγέω, *to carry loads* or *burdens*, Longin. 43, 4.

Φορτᾰγωγός, όν, *carrying loads* or *burdens*, ναῦς φ., a ship *of burden*, merchantman, elsewh. φορτίς: also, *a seaman*, Anth.; cf. φορτηγός.

Φόρταξ, ᾱκος, ὁ, *a carrier, porter*.—II. like φορτικός, *a tiresome fool* or *knave*.

Φορτηγέω,=φορταγωγέω, Hdt. 2, 96.

Φορτηγία, ἡ, *a carrying of loads* or *burdens*:—*traffic in merchant ships, a carrying trade*, Arist. Pol. 1, 11, 3.

Φορτηγικός, ή, όν, *belonging to the carrying of burdens* or *to a porter*, πλοῖον φ., a ship *of burden*, merchantman, Thuc. 6, 88:—φ. βρώματα, provisions *such as are used in these ships*, i. e. sorry fare, Dionys. (Com.) Thesm. 1, 42.

Φορτηγός, όν, like φορταγωγός, *carrying burdens*: *a carrier, porter*, Theogn. 679: *a trafficker, merchant*, Simon. 60; ναυβάτης φ., Aesch. Fr. 242.

Φορτίζω, f. -ίσω, *to load, freight*:—in Mid., τὰ μείονα φορτίζεσθαι, *to ship* the smaller part *of one's* wealth, Hes. Op. 688.

Φορτῐκεύομαι, dep., *to behave in a rude, vulgar manner*.

Φορτῐκός, ή, όν, (φόρτος):—strictly, *fit for carrying*: πλοῖον φ., a ship *of burden*.—II. usu. of men, *burdensome, tiresome, making one's self unpleasant* by word or deed, φ. καὶ ἐπαχθής, Dem. 57, fin.: then, like βάναυσος, *coarse, low, vulgar, common*, of all persons wanting in liberal manners and education, Ar. Nub. 524; φ. καὶ βωμόλοχος, Arist. Eth. E. 3, 7, 6; φ. καὶ νεόπλουτον, Plut. 2, 708 C, cf. 634 B; so also, φ. κωμῳδία, *a vulgar, low* comedy, Ar. Vesp. 66; φ. δίαιτα, Plat. Phaedr. 256 B; φ. ἡδοναί, τέχναι, Id. Rep. 581 D, Theaet. 176 C, ubi v. Heind.; φ. καὶ δημηγορικά, φ. καὶ δικανικά, *base, low* arguments, *ad captandum vulgus*, Id. Gorg. 482 E, Apol. 32 A; φ. ἔπαινος, Arist. Eth. N. 10. 8, 7; φ. καὶ ναυτικὸν ὄρχημα, *a rude* sailor's dance, etc.; but λέγω οὐ τοῦ φορτικοῦ ἕνεκα, I do not say it *out of vulgar arrogance*, Aeschin. 6, 27. Adv. -κῶς, *coarsely, vulgarly, not like an educated man*, Plat. Theaet. 183 E, etc.; φ. καὶ χύδην λέγειν, Isocr. 238 A; φορτικώτερον ἢ φιλοσοφώτερον διαλέγεσθαι, to discourse *more like a clown* than one of liberal education, Plut.

Φορτικότης, ητος, ἡ, *the character of a φορτικός*, Arist. Rhet.

Φορτίον, τό, *a burden, load*, Ar. Ach. 209, Lys. 312, Xen. Mem. 3, 13, 6, An. 7, 1, 37, etc.:—esp. *a ship's freight* or *lading*, Lycurg. 159, 43, Dem. 156, 6; but so, more commonly, in plur., *the wares, merchandise*, Hes. Op. 641, 691, Hdt. 1, 1; 2, 179, etc., cf. Ar. Ach. 910, Ran. 573.—II. of *a child in the womb*, Xen. Mem. 2, 2, 5. (A dim. only in form.)

Φορτίς (sc. ναῦς), ίδος, ἡ, *a ship of burden, merchantman*, like ὁλκάς, γαυλός II, Od. 5, 250: 9, 323.

Φορτοβαστάκτης, ου, ὁ, *a porter*.

Φόρτος, ὁ, (φέρω):—*a load, burden, lading, freight*, as much as a man, beast, or ship can carry, *a ship's cargo*, Od. 8, 163: 14, 296; so too Hes. Op. 629, etc., Hdt. 1, 1, Soph. Tr. 537; φ. χρείας, κακῶν, Eur. Supp. 20, I. T. 1306.—II. in Att., *tiresome stuff, something common, low, coarse, vulgar*, Ar. Pac. 748, Plut. 796.—III. later,=ὕλη, *matter*, Aretae.

Φορτοστόλος, ον, (στέλλω):—πλοίου ἐμπορικοῦ φ., *sending off a freighted* merchantman, Manetho.

†Φορτούνατος, ου, ὁ, *Fortunatus*, Rom. masc. pr. n., N. T.

Φορτοφορέω, *to carry a load*, Plut. Pericl. 26, e conj. Coraii:—of a woman, *to be big with child*.

Φορτοφόρος, ον, *carrying a load, a carrier, porter*.

Φορτόω, (φόρτος):—*to load, lade, freight*, like φορτίζω, used also in mid. φορτόομαι, cf. Lob. Phryn. 361.

Φορυκτός, ή, όν, verb. adj. from φορύσσω, *stirred up together, mixed, stained*, Lyc. 863.

Φορύνω,=φύρω, strictly of dough, *to knead*: generally, *to mix up*; and so, *to alloy, spoil*, σῖτός τε κρέα τ' ὀπτὰ φορύνετο, bread and meat *were mixed up and spoilt*, Od. 22, 21; λύθρῳ ἐφορύνετο γαῖα, Q. Sm. 2, 356, cf. 3, 604:—v. Foës. Oec. Hipp., and cf. sq. [ῠ]

Φορύσσω, f. -ξω,=foreg., φορύξας αἵματι, *after he hath defiled* thee with blood, Od. 18, 336; also in Hipp.

Φορῠτός, ὁ, *whatever the wind carries along*; and so, like συρφετός (from σύρω), *rubbish, sweepings, refuse*, Lat. *quisquiliae*, such as collects in a farmyard, etc., Ar. Ach. 72: also, *chaff, chips*, etc., such as is used for packing earthenware to keep it from breaking, Ib. 927; but in Alciphr. 3, 7, βρωμάτων φορυτός, *a mish-mash* of all kinds of meat.

†Φορωνεῖδαι, ῶν, οἱ, *the sons of Phoroneus*, i. e. Amphiaraus and Adrastus, Paus. 7, 17, 7.

†Φορωνεύς, έως Ep. ῆος, ὁ, *Phoroneus*, son of Inachus and Melia, father of Apis and Niobe, king of Argos, Apollod. 2, 1, 1; Paus. 2, 15, 5: οἱ Φ. in Theocr. 25, 200 (Ep. dat. pl. Φορωνήεσσι),=Αἰγιαλεῖς (in 20, 174).

†Φορωνίς, ίδος, ἡ, fem. adj., *of Phoroneus, Phoronean*: ἡ Φ., *the Phoronid*, Strab. p. 472.

Φοῦ, τό, prob. the Pontic name of the plant *valerian*.

†Φουκίνας λίμνη, ἡ, *Lacus Fucinus*, in the territory of the Marsi, Strab. p. 240.

†Φούλβιος and Φουλούϊος, ου, ὁ, the Roman name *Fulvius*, Polyb. 2, 17, 1; etc.

Φούλλικλος, ου, ὁ, *a football*, Lat. *folliculus*.

†Φοῦνδα, Dion. H., Φοῦνδοι, Strab. p. 233, *Fundi*, a city of Latium. Hence

†Φουνδᾱνός, ή, όν, *of Fundi*, οἶνος, Ath. 27 A.

†Φούριος, ου, ὁ, the Roman name *Furius*, Polyb. 1, 39, 8.

Φουρνοπλάστης, ου, ὁ, *a potter*.

Φοῦρνος, ου, ὁ, *an oven, furnace*, Lat. *furnus*.

Φοῦσα, Boeot. for φῦσα, aor. 2 part. of φύω, Corinna ap. Apoll. Dysc. de Pron. 325 A.

Φοῦσκα, ἡ, Lat. *posca, sour wine*.

Φόως, τό, Ep. lengthd. from φῶς, which is itself contr. from φάος, *light*, oft. in Hom., but only in nom. and acc. sing., and therefore indecl.:—φόωςδε, *to the light, to the light of day*, Il. 2, 309, etc.

†Φραάτης, ου, ὁ, *Phraätes*, name of several Parthian kings, Strab. p. 702. [ᾱτ]

†Φραγγῐκός, ή, όν, (adj. from Φράγγοι, ων, οἱ, *the Franks*), *of the Franks*, φῦλα, Anth. append. 312.

Φράγδην, adv., *fenced, mailed, armed*.

Φραγέλλη, ης, ἡ,=sq.

Φραγέλλιον, ου, τό, the Lat. *flagellum*, N. T.

Φραγελλόω, ῶ, the Lat. *flagello*, N. T.

Φράγμα, ατος, τό, (φράσσω):—*that which is fenced in*.—II. *a fence, protection, palisade*, like σταύρωμα, Hdt. 8, 52, Plat. Polit. 279 D:—φρ. μετώπων, of a stag's horns, Leon. Tar. 32. Hence

Φραγμίτης, ου, ὁ, *of* or *for a fence*:—*growing in hedges*, Diosc.

Φραγμός, οῦ, ὁ, (φράσσω):—*a shutting up, blocking up*, Soph. O. T. 1387:—*a fencing* or *hedging in, fortifying*, Hdt. 7, 36, 142.—II. also like φράγμα, *a hedge, fence, paling*, etc., Xen. Cyn. 11, 4:—*an inclosure*, Anth. P. 9, 343.

Φραγμών, ῶνος, ὁ, *a thorn-hedge*.

Φράγνῡμι, rarer collat. form from φράσσω, mostly poet., as Ar. Fr. 336: but also in later prose, as Plut. Caes. 24.

Φρᾰδάζω, f. -άσω and -άσσω, poet. (φραδή, φράζω):—*to make known*, φράδασσε γᾶν, Pind. N. 3, 45; cf. sq.

†Φραδασμένης, ους, ὁ, *Phradasmenes*, a Persian, Arr. An. 7, 6, 4.

Φρᾰδάω, ῶ, f. -ήσω, and φρᾰδεύω, =foreg., Hesych.

Φρᾰδή, ῆς, ἡ, (φράζω):—*understanding, knowledge*, τῶν δὲ μελλόντων τετύφλωνται φραδαί, Pind. O. 12, 13.—II. *advice, a hint, warning*, θεόθεν φραδαῖσιν, Aesch. Cho. 940, cf. Eur. Phoen. 667, Theocr. 25, 52:—ἀφθέγκτου μηνυτῆρος φραδαῖς, i. e. by the scent, Aesch. Eum. 245. Poet. word. Hence

Φρᾰδής, ές, gen. έος, *understanding, shrewd, cunning*, φραδέος νόου, Il. 24, 354:—opp. to ἀφραδής.

Φραδμοσύνη, ης, ἡ, *understanding, shrewdness, cunning*, usu. in dat. pl. φραδμοσύνῃσιν, H. Hom. Ap. 99, Hes. Op. 243, Th. 626, etc. Only poet.: from

Φράδμων, ον, gen. ονος,=φραδής, Orac. ap. Hdt. 3, 57: esp., *having knowledge of* a person or thing, *well knowing* him or it, Il. 16, 638, ubi v. Spitzner. Only poet.

†Φράδμων, ονος, ὁ, *Phradmon*, a statuary of Argos, Paus. 6, 8, 1.

ΦΡΑ'ΖΩ, f. φράσω: aor. 1 ἔφρᾰσα: Ep. aor. 2 πέφρᾰδον, ες, ε, also, ἐπέφρᾰδον. Hom. oft. uses aor. 2, esp. in 3 pers. πέφραδε, ἐπέφραδε, inf. πεφραδέειν and πεφραδέμεν, Od. 7, 49; 19, 477; the 1 pers. ἐπέφραδον only in Il. 10, 127; the aor. 1 only once, viz. Od. 11, 22, next in H. Hom. Ven. 128, Merc. 442, Hes. Fr. 29, and then from Pind. downwds. more freq.:—the pres., impf., fut., and pf. act. πέφρακα are post-Hom. *To give to know* or *understand, intimate, point out* (the only signf. in Hom., acc. to Aristarch.), ἐπειδὴ δεῖξε καὶ ἔφρασε, H. Hom. Ven. 128: ἐς χῶρον ὃν φράσε Κίρκη, Od. 11, 22, cf. Il. 23, 138; ἡ οἱ Ἀθήνη πέφραδε δῖον ὑφορβόν, Od. 14, 3; so, φράσσατέ μοι δόμους, *show* me them, Pind. P. 4, 207; ἔφρασε τὴν ἀτραπόν, Hdt. 7, 213:—σήματα πέφραδε, of a god, *he gave signs*, Od. 19, 250; 23, 206: φρ. χειρί, *to make signs, to sign with the* hand, Hdt. 4, 113, cf. Aesch. Ag. 1061:—however, in some passages of Hom. it comes very near the sense of *speaking, to tell*, πέφραδε πᾶσιν Od. 1, 273, πέφραδε μῦθον, 8, 142 σο, φ. λόγον τινί, Pind. O. 2, 108:—then freq., *to speak, tell, declare*, τινί τι, Hdt. 6, 100, etc.; τι πρός τινα, Hdt. 1, 68; and so very oft. in Att., though it always differs from λέγω, as *telling, declaring*, from simply *speaking*, Hdt. 7, 213, Soph. Phil. 559; cf. also sub λαλέω.—2. c. dat. pers. et inf., *to counsel, advise, bid, order*, Il. 10, 127, Od. 8, 68; also c. dat. pers. only, Od. 10, 549:—absol., *to give counsel, advise*, Soph. El. 197, φράζε τί φῄς; Soph. O. T. 655;—of an oracle, Ar. Eq. 1048, Plut. 46.—II. mid. and pass., φράζομαι: fut. φράσομαι: aor. ἐφρᾰσάμην, pass. ἐφράσθην, Od. 19, 485; 23, 260: pf. pass. πέφραδμαι and πέφρασμαι:—Hom. freq. has pres., impf., fut., and aor. mid., Ep. impf. φραζέσκετο, H. Hom. Ap. 346: the pf. pass. is post-Hom.:—strictly, *to speak with one's self*, i. e. *to think* or *muse upon, consider, ponder, debate*, τι, Hom., etc.; εὔκηλος τὰ φράζεαι ἅσσ' ἐθέλησθα, Il. 1, 554; cf. Aesch. Cho. 113, Soph. Ant. 1048, etc.; φράζεσθαι βουλάς, Od. 11, 510; sometimes with θυμῷ added, Il. 16, 646, etc.; also, φρ. μετὰ φρεσίν, Hes. Op. 686; oft. foll. by εἰ with the indicat. fut., *to consider* whether.., Od. 10, 192, cf. 17, 279, etc.; ἀμφὶς φράζεσθαι, *to think* differently, Il. 2, 14:—c. part., οὐ φράζεται τελέων, *he considers* not that he will die, Pind. I. 1, fin.—2. *to devise* or *plan* something *for* any one, *purpose, design* or *intend* something *for* him, φ. τινὶ κακά, θάνατον, ὄλεθρον, Od. 2, 367; 3, 242; 13, 373; φρ. τινι ἠρίον, to *resolve* (to set up) a monument to any one, Il. 23, 126.—3. c. acc. et inf., *to think, suppose, believe, imagine* that.., Od. 11, 624.—4. *to remark, perceive, notice*, Il. 10, 339; 15, 671, Od. 17, 161, Pind. N. 5, 61; ἐφράσθη καὶ ἐς θυμὸν ἐβάλετο, Hdt. 1, 84, cf. 5, 92, 3, etc.: also c. inf., Hdt. 3, 154: c. part., Pind. I. 1, fin.—5. *to come to know, learn, become acquainted with, see, understand*, both of persons and things, Od. 10, 453, 501, etc.; φρ. τι ὀφθαλμοῖσιν, Od. 24, 217, φρ. τι θυμῷ, Od. 24, 391.—6. *to observe, watch, guard, keep in one's eye*, Od. 22, 129: hence, *to mind, heed, take care* or *heed of*, c. acc., Orac. ap. Hdt. 3, 57.—7. c. gen., *to foresee, forebode*, χειμῶνος ἐφράσσατο, Arat. 744. The mid. is not found in any prose, save in that of Hdt. (The simplest form of the root is ΦΡΑΔ-, as it appears in φραδή, πέφραδον.)

Φρακτήρ, ῆρος, ὁ,=sq.

Φράκτης, ου, ὁ, (φράσσω)=φράγμα, *an enclosure*.—II. in Procop., *a sluice with gates*, elsewh. ἀρίς.

Φρακτικός, ή, όν,=κατάφρακτος, Ath. 214 A.

Φρακτός, ή, όν, verb. adj. from φράσσω, *fenced in*.

Φράν, ἡ, gen. φρἄνος, Dor. for φρήν. [ᾱ] Hence

Φρᾱνίζω, Dor.=φρενόω.

Φράξις, εως, ἡ, (φράσσω) *a fence, fortification*, prob. l. Plut. Arat. 18.

†Φραόρτης, ου, ὁ, *Phraortes*, father of Deïoces, Hdt. 1, 96.—2. son of Deïoces, Id. 1, 102.

†Φρασαόρτης, ου, ὁ, *Phrasaortes*, a Persian, Arr. An. 3, 8, 11.

Φράσδω, Dor. for φράζω.

†Φρασίας, ου, ὁ, *Phrasias*, an Athenian, Xen. An. 6, 3, 11.

†Φρασίδημος, ου, ὁ, Dor. -δᾱμος, *Phrasidemus*, a Coan, Theocr. 7, 3.

†Φρασιηρίδης, ου, ὁ, *Phrasierides*, an Athenian masc. pr. n., Dem. 1219, 20.—2. a person gifted with citizenship at Athens, to gratify Timotheus, Id. 688, 4.

†Φρασικλείδης, ου, ὁ, *Phrasiclīdes*, an Athenian archon, Dem. 1357, 15.—Others in Paus.; etc.

†Φρασικλῆς, έους, ὁ, *Phrasicles*, nephew of Themistocles, Plut. Them. 32.

†Φρασικρίδης, ου, ὁ, f. l. for Φρασιηρίδης.

†Φράσιμος, ου, ὁ, *Phrasimus*, father of Praxithea, Apollod. 3, 15, 1.

Φράσιν, Dor. for φρεσίν, dat. pl. of φρήν, Pind.

†Φράσιος, ου, ὁ, acc. to Arcad. Φρασίος, *Phrasius*, a seer of Cyprus, Apollod. 2, 5, 11.

Φρασίς, εως, ἡ, (φράζω) *a speaking, speech*, Plut. Cat. Maj. 12.—II. *a way of speaking, phrase*, Ἀττικὴ ἡ φρ., Greg. Cor., etc.

ΦΡΑ΄ΣΣΩ, Att. -ττω: f. -ξω:—Hom. uses no tense but aor. act. pass. and mid.:—in Att. the letters are sometimes transposed, e. g. φάρξασθαι for φράξασθαι, πέφαργμαι for πέφραγμαι, φαρκτός for φρακτός, cf. Dind. Ar. Ach. 95, Vesp. 352, Meineke Euphor. Fr. 83.—*To enclose, fence in, hedge round*, usu. with collat. notion of protection or defence, *to fence, secure, defend, fortify*, ῥινοῖσι βοῶν φράξαντες ἐπάλξεις, *having fenced* the battlements with shields, Il. 12, 263; φράξαντες δόρυ δουρί, σάκος σάκεϊ, *joining* spear *close* to spear, shield to shield (so as to make a fence), Il. 13, 130; φράξαντες τὰ γέῤῥα, *having put up* the shields *as a fence*, Hdt. 9, 61; ἐχθροῖς πημονὴν ἀρκύστατον φράξαι, *to put* misery *round* them like a net, Aesch. Ag. 1376: so, φράξαι δέμας ὅπλοις, *to arm* one's self, Aesch. Pers. 456: also of ships, σχεδίην φράξε ῥίπεσσι, *he secured* the ship with wattling, in order to keep the water out, Od. 5, 256:—so too in mid., φράξαντο νῆας ἕρκεϊ χαλκείῳ, *they secured their* ships, Il. 15, 566; and, ἐφράξαντο τὸ τεῖχος, Hdt. 9, 70, cf. Aesch. Theb. 63, etc.: but in mid. also, *to fence one's self, strengthen one's fortifications*, Thuc. 8, 35:—pass., φραχθέντες σάκεσιν, *fenced* with shields, Il. 17, 268, cf. Hdt. 7, 142, Eur. I. A. 826, etc.; so absol., πεφραγμένοι, *fenced, secured, prepared for defence*, Hdt. 5, 34, Thuc. 1, 82.—2. *to block up*, Hdt. 2, 99; 8, 7, Thuc. 4, 13: ὑπὸ ῥευμάτων φραχθείς (ὁ πλεύμων), Plat. Tim. 84 D.—3. *to fill quite full*, like πυκνόω, φράξαι χεῖρα ἔρνεσι, *to fill* the hand *full* with victorious branches, Pind. I. 1, 95. [ᾰ by nature, for it does not become η in the Ion. Greek of Hdt., Lob. Paral. 401.]

Φραστέον, verb. adj. from φράζω, *one must tell*, Ep. Plat. 312 D.

Φραστήρ, ῆρος, ὁ, (φράζω) *a teller, expounder, informer*, τινός, *of* or *about* a thing, Xen. Cyr. 4, 5, 17; φραστὴρ ὁδῶν, *a guide*, Xen. Cyr. 5, 4, 40, cf. Plut. 2, 243 F:—φραστῆρες ὀδόντες, like γνώμονες, the teeth *that tell* the age, Schol. Ar. Ran. 421; cf. φράτηρ.

Φράστης, ου, ὁ,=φραστήρ. Hence

Φραστικός, ή, όν, *suited for telling* any thing, c. gen., Def. Plat. 414 D: τὸ φρ., *power of speaking*, Plut. 2, 909 A.

Φραστύς, ύος, ἡ, *reflexion*, as opp. to ἀφραστύς, Hesych.

Φράστωρ, ορος, ὁ,=φραστήρ, *a guide*, Aesch. Supp. 493.

†Φράστωρ, ορος, ὁ, *Phrastor*, a victor at Olympia, Pind. O. 10, 85.—2. an Athenian, Dem. 1362, 8.

†Φραταγούνη, ης, ἡ, *Phratagūne*, wife of Darius Hystaspis, Hdt. 7, 224.

†Φραταφέρνης, ους, ὁ, *Phraphaphernes*, a Persian, Arr. An. 3, 8, 4.

Φράτηρ, ερος, ὁ, *a member of a φράτρα*: in plur., *those of the same φράτρα, clansmen*, Lat. *curiales*, Aesch. Eum. 656, Ar. Eq. 255; εἰςάγειν τὸν υἱὸν εἰς τοὺς φράτερας (which was done when the boy came of age, cf. μεῖον II), Ar. Av. 1669:—οὐκ ἔφυσε φράτερας, with a play on φραστῆρας (v. sub φραστήρ), he has not yet got his φράτερες, i. e. he has been entered in no φρατρία, is no true citizen, Ar. Ran. 418, cf. Av. 765.—The form commonly found in our Edd. is φράτωρ, ορος:—but the best critics now would restore φράτηρ, ερος, in Att. writers, following Eust. p. 239, 33, A. B. p. 992: v. Dind. Aesch. l. c., Ar. Eq. 255, Meineke Hist. Crit. Comic. p. 218; and Bekk. has so written it in many places of Dem., though he retains the other form in p. 1054, 14; 1305, 22, as also in Arist. Pol. 2, 3, 7.—On the accent, v. Meineke l. c. [ᾰ]

Φρᾱτορία, ας, ἡ,=φρατρία, φράτρα, susp.

Φρᾱτορικός, ή, όν,=φράτριος, Dem. 1092, fin.

Φράτρα, ας, or φράτρη, ης, ἡ, Ion. φρήτρη, Il., and Hdt., Dor. πάτρα, also φρατρία, ἡ:—I. in the heroic age, *a body of people of kindred race, a sept* or *clan*, κρῖν' ἄνδρας...κατὰ φρήτρας, ὡς φρήτρη φρήτρηφιν ἀρήγῃ, choose men by *clans*, that *clan* may stand by *clan*, Il. 2, 362; so Hdt. uses it to denote the Persian royal *tribe* or *clan* (the Achaemenids), 1, 125.—II. in the historical times, a *political division of people*, which no doubt took its *first* rise from ties of blood and kinship; at Athens, the subdivision of the φυλή, as at Rome the *curia* in the *tribus*, Plat. Legg. 746 D, 785 A, Isocr. 176 D; φρατρίαι καὶ φυλαί, Arist. Pol. 2, 5, 17, cf. 5, 8, 19; v. φράτηρ.—Every φυλή consisted of three φράτραι or φρατρίαι, whose members were called φράτερες (as those of a φυλή were φυλέται, and those of a *curia, curiales*), and were bound together by various religious rites peculiar to each. Every φράτρα again contained 30 γένη, the members of which were called γεννῆται, so that by Solon's constitution Athens had 12 φράτραι or φρατρίαι, and 360 γένη or *old patrician houses*, v. Herm. Pol. Ant. § 98 sq.—The Roman *curiae* exactly answer to the Attic φρατρίαι, which is the Greek word used to express them by Dion. H. 2, 7, etc., Plut. Poplic. 7. (The form of the word φράτρα is much disputed, as well as its deriv.: in Hdt. 1, 125, the old Edd. have φήτρη, which is supported by the Dor. πάτρα, but later Edd., with the best MSS., give φρήτρη, as in Il.: for φρατρία the Gramm. give φατρία, appealing to the Ion. πατρίη, and later prose authors actually use this form, v. Coray Heliod. p. 324.—Πατήρ, πάτρα, πατρία is usu. assumed as the root, and there is a colour for this in the fact that the Dor. form of the word is πάτρα, v. sub voc.: but this in no way accounts for the ρ after φ; and both form and sense seem rather to point to the Lat. *frater*, Sanscr. *bhratri*, our *brother*, etc.; so that the orig. sense of the word would be *brotherhood*.—Cf. Buttmann Mythol. 2, n.

304.) [ᾱ by nature, as is shown by the Ion. form φρήτρη.]

Φρᾱτρεία, ας, ἡ,=φράτρα, v. l. for sq.

Φρᾱτρία, ας, ἡ, Ath. 141 F, v. sub φράτρα. Hence

Φρᾱτριάζω, f. -άσω, *to belong to, be in the same φρατρία*, μετά τινος, Dem. 1054, 3.

Φρᾱτριακός, ή, όν, *belonging to a φρατρία*. like φράτριος.

Φρᾱτριάρχης, ου, ὁ, and φρᾱτρίαρχος, ου, ὁ, (ἄρχω) *president of a φρατρία*. Lat. *magister curiae*,—the latter in Dem. 1305, 22.

Φρᾱτριαστής, οῦ, ὁ,=φράτηρ, Dion. H. 4, 43.

Φρᾱτριαστικός, or -ατικός, ή, όν, used to translate Lat. *curiatus*: νόμος φρατρ., *lex curiata*, Dio C.

Φρᾱτριεύς, έως, ὁ,=φράτηρ, Dion. H. 2, 64.

Φρᾱτρίζω, f. -ίσω,=φρατριάζω.

Φρᾱτρικός, ή, όν, = φρατριακός: ἐκκλησία φρατρική, the *comitia curiata* of the Romans, Dion. H. 4, 20.

Φράτριος, α, ον, *belonging to* or *concerning a φράτρα*: at Athens, epith. of Jupiter and Minerva, as *tutelary deities of the phratriae*, Plat. Euthyd. 302 D, Dem. 1054, 10, Cratin. (Jun.) Χειρ. 1, 5. [ᾰ]

Φράττω, Att. for φράσσω, q. v.

Φράτωρ, ορος, ὁ, v. sub φράτηρ.

Φρεάντλης, ου, ὁ, (φρέαρ, ἀντλέω) *one who draws from a well*, with a play on the name Cleanthes, Diog. L.

ΦΡΕ´Α῍Ρ, τό, gen. φρέατος, contr. φρητός, etc.: Ep. φρεῖαρ, gen. φρείᾰτος:—*a well*, πᾶσαι κρῆναι καὶ φρείατα μακρὰ νάουσιν, Il. 21, 197 (the common form first in H. Hom. Cer. 99, Hdt. 6, 119):—later, usu., *a water-tank, cistern, reservoir*, Hdt. 1, 68; 4, 120, Thuc. 2, 49; opp. to κρήνη, Dem. 186, 16; metaph., εἰς φρέατα καὶ πᾶσαν ἀπορίαν εἰςπίπτειν, Plat. Theaet. 174 C:—*an oil-jar*, Ar. Plut. 810. [Ep. gen. φρείᾰτος: in Att. usu. φρέᾱτος, etc., Buttm. Lexil. s. v. ἀάατος 2 not., yet with some exceptions in comic poets.]

†Φρέαῤῥοι, ων, οἱ, *Phrearrhi*, an Attic deme of the tribe Leontis: hence Φρεάῤῥιος, ὁ, one *of Phrearrhi*; adv. Φρεαῤῥόθεν, *of* or *from Phrearrhi*.

Φρεάτειος, α, ον, (φρέαρ) *belonging to a tank*. [ᾱ Att.]

Φρεᾱτία, ας, ἡ, *a tank* or *reservoir*, Xen. Hell. 3, 1, 7 (cf. φρεατίας), Polyb. 10, 28, 2. Hence

Φρεᾱτιαῖος, α, ον, *belonging to a well* or *tank*, Theophr.: φρ. ὕδωρ, *tank-water*, Hermipp. Κερκ. 3. [ᾱ Att.]

Φρεᾱτίας, ου, ὁ, ὑπόνομος φρ., *an underground* channel *to a tank* or *reservoir*, Schneid. Xen. Hell. 3, 1, 7, though the passage is obscure, and ἡ φρεατία occurs just after.

Φρεᾱτίδιος, α, ον, f. l. for φρεατιαῖος.

Φρεάτιον, ου, τό, dim. from φρέαρ. [ᾱ Att.]

Φρεάτιος, α, ον, (φρέαρ)=φρεατιαῖος, Geop. [ᾱ Att.]

Φρεᾱτορύκτης, ου, ὁ,=φρεωρύχος.

Φρεᾱτοτύμπᾰνον, ου, τό, *a machine for raising water, a swipe* or *water-wheel*, Polyb. Fr. Gr. 135, et ibi not. [ῠ]

†Φρεαττύς, ύος, ἡ, (in Arist. Pol. 4, 13, 2, τὸ ἐν Φρεαττοῖ δικαστήριον) *Phreattys* or *Phreatto*, a court at the Piraeeus, where the Ephetae tried a person for committing murder during exile for an unintentional homicide, the defendant pleading his cause from a vessel; cf. Dict. Antiqq. p. 407: Herm. Pol. Ant. § 104.

Φρεᾱτώδης, ες, (φρέαρ, εἶδος) *like a tank*.

Φρεᾱτωρῠχέω, ῶ, φρεᾱτωρύχος,= φρεωρυχέω, φρεωρύχος.

†Φρέγελλαι, ῶν, αἱ, *Fregellae*, a town of Latium, Strab. p. 233. Hence

†Φρεγελλᾱνός, ή, όν, *of Fregellae*, Dion. H.

†Φρεγηνία, ας, ἡ, *Phregenia*, a city of Etruria, Strab. p. 225.

Φρεῖαρ, ᾰτος, τό, Ep. for φρέαρ, Il. 21, 197, Nic. Th. 486.

Φρενᾰπᾰτάω, ῶ, f. -ήσω, *to deceive the mind*, N. T.: from

Φρενᾰπάτης, ου, ὁ, (φρήν, ἀπατάω) *one who deceives the mind, a seducer*, N. T.

Φρενετίζω, φρενητισμός, dub. for φρενιτ-.

Φρενήρης, ες, gen. εος, (φρήν, *ἄρω) *master of his mind, sound of mind, sane*, Lat. *compos mentis*, Hdt. 3, 25, 30, 35, etc., Eur. Heracl. 150, etc.

Φρενῑτῐαῖος, α, ον,= φρενιτικός, Hipp. p. 1079.

Φρενῑτῐάω, ῶ, f. -άσω,=sq., Plut. Alex. 75.

Φρενῑτίζω, f. -ίσω, (φρενῖτις) *to have a violent fever, be delirious* or *frantic*, Plut. 2, 693 A, 1128 D.

Φρενῑτῐκός, ή, όν, *suffering from* φρενῖτις, Hipp.: from

Φρενῖτις, ιδος, ἡ, (φρήν):—*the delirium of fever: frenzy, raving*, Foës. Oec. Hipp.—Strictly a fem. adj., ἡ φρενῖτις (sc. νόσος), a disease *of the mind*.

Φρενοβλάβεια, ας, ἡ, *damage of the understanding; madness, folly*, Philo: from

Φρενοβλᾰβής, ές, (φρήν, βλάπτω) *damaged in the understanding, crazy*, Hdt. 2, 120, Eupol. Maric. 5, 8.

Φρενοβλᾰβία, ας, ἡ, poët. for φρενοβλάβεια, Manetho.

Φρενόβλᾰβος, ον,=φρενοβλαβής, Or. Sib.

Φρενογηθής, ές, (φρήν, γῆθος) *heart-gladdening*, Anth. P. 9, 525.

Φρενοδᾱλής, ές, (φρήν, δηλέομαι) *ruining the mind*, Aesch. Eum. 330, 343; ubi v. Dind.

Φρενοδῑνής, ές, *making the mind giddy*.

Φρενοθελγής, ές, (φρήν, θέλγω) *flattering* or *charming the heart*, Nonn.

Φρενόθεν, adv.,=ἐκ φρενός, *from the heart, of one's own will* or *accord*, Soph. Aj. 183.

Φρενοκηδής, ές, *grieving the heart*.

Φρενοκλοπέω, ῶ, *to steal away the understanding, to deceive*: from

Φρενοκλόπος, ον, (φρήν, κλέπτω) *stealing the understanding, deceiving*, Anth. Plan. 198.

Φρενόληπτος, ον, *possessed, mad*, Lat. *mente captus*.

Φρενοληστής, οῦ, ὁ, (φρήν, ληστής) *a robber of the understanding, a deceiver*, Mel. 42.

Φρενομᾰνής, ές, (φρήν, μαίνομαι) *mad, frenzied*, Aesch. Ag. 1140.

Φρενομόρως, adv. (φρήν, μόρος):— only found in phrase φρενομόρως νοσεῖν, to be diseased *in mind*, i. e. to be mad, Soph. Aj. 626, where some MSS. have wrongly φρενομώρως: the adj. φρενόμορος is not found, any more than φρενόμωρος.

Φρενοπληγής, ές, (φρήν, πλήσσω) *striking the mind*, i. e. *driving mad, maddening*, μανίαι, Aesch. Pr. 879.

Φρενόπληκτος, ον, (φρήν, πλήσσω) *stricken in mind, smitten with madness, frenzy-stricken, astonied*, Aesch. Pr. 1054.

Φρενοπλήξ, ῆγος, ὁ, ἡ,= foreg., Anth. P. 9, 141.

Φρενοτέκτων, ον, gen. ονος, (φρήν, τέκτων) *making with the mind, ingenious*, Ar. Ran. 820.

Φρενοτερπής, ές, (φρήν, τέρπω) *heart-delighting*.

Φρενόω, ῶ, f. -ώσω, (φρήν):—*to make wise, make to understand, instruct, inform, teach*, τινα, Aesch. Pr. 335, Soph. Ant. 754, Eur. Ion 526, etc.; φρ. οὐκέτ' ἐξ αἰνιγμάτων, *to teach* plainly, Aesch. Ag. 1183; also in Xen. Mem. 4, 1, 5; φρ. τινα εἴς τι, Ib. 2, 6, 1.—II. in pass., *to be high-minded, elated*, LXX.

†Φρεντᾱνοί, ῶν, οἱ, *the Frentani* or *Ferentani*, a Samnite race, Polyb. 2, 24, 12: ἡ Φρεντᾱνή, *the territory of the Ferentani*, Id. 3, 88, 3.

Φρενώλης, ες, (φρήν, ὄλλυμι) *distraught in mind, frenzied*, Aesch. Theb. 757.

Φρένωσις, εως, ἡ, *instruction, teaching*.

Φρενωτήριον, ου, τό, *a means of instruction*.

Φρεορυκτέω, ῶ, f. -ήσω,=φρεωρυχέω, from

Φρεορύκτης, ου, ὁ,= φρεωρύχος, Lob. Phryn. 232.

ΦΡΕ´Ω, f. φρήσω, in signf. akin to ἄγω or ἵημι, but in form to φέρω: it occurs only in the compds. διαφρέω, ἐκφρέω, εἰςφρέω, ἐπειςφρέω, qq. v.; though in E. M. an aor. imperat. φρές is cited, as if from φρῆμι.

Φρεωρῠχέω, ῶ, f. -ήσω, *to dig tanks*, Plut. 2, 776 D:—in Ar. Lys. 1033, ludicrously, of a gnat: and

Φρεωρῠχία, ας, ἡ, *a digging of tanks*: from

Φρεωρύχος, ον, (φρέαρ, ὀρύσσω) *digging*, or *for digging tanks*, σκεύη, Plut. 2, 159 C.

Φρήν, ἡ, gen. φρενός, pl. φρένες, gen. φρενῶν, etc.: Dor. φράν, though Pind. uses φρήν, but in dat. plur. he has φρασί, φρασίν, not φρεσίν.—I. strictly *the midriff*, later διάφραγμα, i. e. *the muscle which parts* the heart and lungs, (*viscera thoracis*) from the lower viscera (*abdominis*), κραδία φρένα λακτίζει (as in Shaksp. 'my seated heart knocks at my ribs'), Aesch. Pr. 881; so in plur., τὰς φρένας διάφραγμα...τιθέντες, Plat. Tim. 70 A, cf. Foës. Oec. Hipp., Arist. Gen. An. 3, 10, 1, H. A. 1, 17, 8:— but,—2. in Hom., the physical sense of φρήν, φρένες is merely *the heart and parts about the heart, the breast*, like Lat. *praecordia*, ἔνθ' ἄρα τε φρένες ἔρχαται ἀμφ' ἁδινὸν κῆρ, Il. 16, 481; κραδίη ἐνὶ φρεσί, Il. 8, 413; and even *the parts about the liver*, πρὸς στῆθος ὅθι φρένες ἧπαρ ἔχουσιν, Od. 9. 301;—often called φρένες ἀμφιμέλαιναι, Il. 1, 103, etc.; this is the seat of fear, τρομέοντο δὲ οἱ φρένες αὐτῷ, Il. 10, 10, cf. 22, 296; of joy and grief, φρένα τέρπεσθαι φόρμιγγι, Il. 9, 186; γάνυται φρένα ποιμήν, Il. 13, 493; ἄχος, πόνος φρένας ἀμφεκάλυψεν, etc., Il., etc.; φρένας ἵκετο πένθος, ἄχος πύκασε φρένας, etc.; of love, Il. 3, 442; of courage, ἐνὶ φρεσὶ θυμὸν ἔχοντες, Il. 13, 487, ἐς φρένα θυμὸς ἀγέρθη, Il. 22, 475, cf. 8, 202, etc.:—but also, it is the seat of the mental faculties, thought, will, understanding, etc., φρεσὶ νοεῖν, φράζεσθαι, ἐπίστασθαι, μερμηρίζειν, etc.; κατὰ φρένα γνῶναι, εἰδέναι, etc.; τιθέναι τινί τι ἐπὶ φρεσί, to put in his mind, suggest it, Il. 1, 55, etc.; ποιεῖν τι ἐνὶ φρεσίν, Il. 13, 55; θέσθαι or βάλλεσθαί τι ἐνὶ φρεσί, Il. 13, 121; 1, 297, etc.: hence also the phrases, φρένας τρέπειν, πείθειν παραπείθειν, ἐπιγνάμπτειν, Il. 7, 120; 9, 514, etc.:—the word is used in the same manner in Pind., and Trag., but in a less and less physical sense, φρενὶ ὀρθᾷ, ἐλευθερᾷ, Pind. O. 8. 31, P. 2, 105; δαιμόνων θέλγει φρένας, P. 1, 21; μαινομένᾳ φρενί, Aesch. Theb. 484; μιᾷ φρενί, Id. Eum. 986; Διὸς γὰρ δυςπαραίτητοι φρένες, Id. Pr. 34; φρένες γὰρ αὐτοῦ θυμὸν οἰακοστρόφουν, Id. Pers. 767; ἡ γλῶσσ' ὀμώμοχ', ἡ δὲ φρὴν ἀνώμοτος, Eur. Hipp. 612; and so on:—we also have joined, κατὰ φρένα καὶ κατὰ θυμόν, as in Lat. *mens animusque;* so in Att., φρένες καὶ νοῦς, Ar. Ran. 535:—hence, a man is deprived of his φρένες, i. e. of his *wits* or *senses*, πλήγη φρένας ἃς πάρος εἶχεν, Il. 13, 394; ἐκ γὰρ πλήγη φρένας, Il. 16, 403; Ζεὺς βλάπτε φρένας ἡμετέρας, Il. 15, 724 (whence βλαψίφρων, φρενοβλαβής); θεοὶ φρένας ὤλεσαν, Il. 8, 360; and freq., in later Greek, of those who have lost their wits, φρενῶν ἐκστῆναι, μεταστῆναι, Eur. Or. 1021, Bacch. 943; φρενῶν ἔξεδρος, παράκοπος, Id. Hipp. 935, Bacch. 33; ποῦ ποτ' εἶ φρενῶν; *satisne sanus es?* Soph. El. 390: and of persons in their senses, ἔνδον φρενῶν, Eur. Heracl. 709; φρενῶν ἐπήβολος, Soph. Ant. 492, etc.:—Hdt. opposes φρένες to σῶμα, 3, 134; so, αἱ σάρκες κεναὶ φρενῶν, Eur. El. 387:—ἐκ φρενός, from one's *very heart*, ὁ ἐκ φρενὸς λόγος, *a hearty, cordial* speech, Aesch. Cho. 107; ἐτύμως δακρυχέων ἐκ φρενός, Id. Theb. 919; but, ἐξ ἄκρας φρενός, *superficially, carelessly*, Id. Ag. 805; φρενὸς ἐκ φιλίας, Ib. 1515, cf. 546:—Hom. also attributes φρένες, *sense, instinct*, to beasts, Il. 4, 245; 16, 157, etc.—3. in Hom., again, φρένες appears in the singular signf. of *the seat of life*, or *life* itself, as opp. to ψυχή (the *departed* soul), Il. 23, 104, Od. 10, 493, cf. Il. 6, 352.—The word is seldom used in prose, as, συμφορὰ τῶν φρ., i. e. madness, Andoc. 20, 29; so, παραλλάττει τῶν φρ., Lys. Fr. 58; and in most usages there is no distinction observable between the sing and plur. (The strict signf. of φρένες, *midriff*, shows that it is near of kin to φράσσω, διάφραγμα; and the Lat. *renes* seems to come from the same root, rejecting the φ or *f*- (cf. φράσσω, *frenum*). In the metaph. signf. *soul, mind*, both φρενόω and φρονέω, φρόνις, φροντίς, φροντίζω and φράζω are connected with it. In compos. φρήν changes into -φρων, -φρονος, e. g., εὔφρων, κακόφρων, etc.)

Φρήταρχος, ὁ, dub. l. for φρήτραρχος.

Φρητία, ἡ, Ion. for φρεατία.

Φρήτραρχος, ου, ὁ, Ion. for φράτραρχος,=φρατρίαρχος, Inscr.

Φρήτρη, ης, ἡ, Ion. for φράτρα, Il. 2, 362, Hdt. 1, 125.

Φρήτρηφιν, Ep. dat. from foreg., Il.

Φρήτριος, η, ον, Ion. for φράτριος.

Φρῖγος, εος, τό, poet. for σφρῖγος, v. l. in Hermipp. Strat. 1.

Φρῑκάζω, f. -άσω, *to shudder, shiver.*

Φρῑκᾰλέος, α, ον, (φρίκη) *with rough surface*, σπιλάς, Anth. P. 7, 382; cf. Tryph. 195.—II. *dreadful, horrid*, Anth. P. 7, 69; 9, 300.

Φρῑκασμός, οῦ, ὁ, (φρικάζω) *a shuddering, shivering*, LXX.

Φρίκη, ης, ἡ,=φρίξ, of the *rippling* sea, πορθμὸς ἐν φρίκῃ γελᾷ (like Lat. *inhorrescit*), Eur. Incert. 146.—II. *a shuddering, shivering*, Hipp.: esp. an *aguish shiver* or *chill*, Plat. Phaedr. 251 A, Nic. Th. 721.—2. *shivering fear, shuddering*, esp. from religious awe, Hdt. 6, 134, Xen. Cyr. 4, 2, 15: then, *any fear*, φρ. τρομερά, Seidl. Eur. Tro. 185 (183). [ῑ]

Φρίκια, τά, [ῑ] and φρῑκίαι, αἱ, *aguish shiverings*, Diosc.

Φρικίας, ου and α, ὁ, (φρίσσω) *Bristler*, name of a horse in Pind. P. 10, 25;—prob. from his upstanding mane.

Φρῑκίασις, εως, ἡ, and φρῑκιασμός, οῦ, ὁ, *aguish shivering*, Diosc.: from

Φρῑκιάω, ῶ, (φρίξ) like φρικάζω, *to shudder, shiver*, esp. *to have an aguish shiver*, Diosc.

†Φρίκιον ὄρος, τό, *Mt. Phricius*, in Locris above Thermopylae, Strab. p. 582.

Φρικνός,ή,όν,=φρικαλέος,Hesych.

Φρῑκοποιός, όν, (φρίξ, ποιέω) *causing a shuddering:* generally, *exciting*, Diphn. (Siphn.) ap. Ath. 74 C.

Φρῖκος, εος, τό,=φρίκη, *a shuddering, shivering*, Hipp.

Φρῑκόω, ῶ, (φρίξ) *to make to shudder:*—pass.,=φρικάζω, *to shudder* or *shiver.*

Φρικτός, ή, όν, verb. adj. from φρίσσω, *to be shuddered at, horrible*, φρικτὸν σέλας ἱεὶς γλήναις, Anth. P. 15, 51; φρ. τάφος, Ib. 7, 405. Adv. -τως, LXX.

Φρῑκώδης, ες, (φρίξ, εἶδος) *rough, uneven*, Lat. *horridus:* τὸ φρικῶδες, *roughness of the skin*, Foës. Oec. Hipp.—II. *that causes shuddering* or *horror, awful, horrible*, φρ. κλύειν, Eur. Hipp. 1202, cf. Andoc. 5, 5, Dem. 644, 18:—neut. φρικῶδες, as adv., *horribly*, Eur. Hipp. 1216.—2. πυρετὸς φρ., a fever *with shivering fits*, a kind of *ague*, Foës. ut supra. Hence

Φρῑκωδία, ας, ἡ, *roughness.*—II. *horribleness*, Phot.

†Φρίκων, ωνος, ὁ, *Phricon*, ruler of the Cymaeans in Aeolis, Ep. Hom. 4, 4. [ῑ] Cf. Φρῑκωνίς.

†Φρῑκωνεύς, έως, ὁ, *a Phriconian*, i. e. *an inhab. of Cyme*, in Aeolis, Strab. p. 621.

†Φρῑκωνίς, ίδος, ἡ, fem. adj. from Φρίκιον, *Phriconian*, appell. of Cyme in Aeolis, from founders having delayed some time at Mt. Phricius in Locris, Bähr Hdt. 1, 149: cf. Strab. p. 621.

†Φρικωνῖτις,ιδος,ἡ,=foreg., Strab. p. 621.

Φρῖμαγμός, οῦ, ὁ, *a snorting;* generally, of any motions of rampant animals, Lyc., cf. sq.: from

Φρῖμάσσομαι, Att. -ττομαι: f. -ξομαι; dep. mid.:—*to snort and leap: to jump* or *toss about, to wanton*, of goats, Theocr. 5, 141; also of high-mettled horses, φριμάξασθαι καὶ χρεμετίσαι, Hdt. 3, 87, cf. Anth. P. 9, 281,—though of them φρυάσσομαι is more usu., Valck. Ammon. sub v., Thom. M. p. 901, Schäf. Dion. Comp. p. 196: also of dogs, cf. Opp. C. 1, 491; etc.:—metaph. of men, *to behave* or *speak with wanton insolence.*—The act. φριμάσσω only in Nicetas. (Akin to βρύω, βριμάω, βρέμω and Lat. *fremo:* but it has nothing to do with φρίσσω.)

Φρῖμάω, ῶ,=foreg., Opp. C. 1, 490.

Φρίξ, ἡ, gen. φρῑκός, (φρίσσω):—*the ruffling* of a smooth surface, as esp. of smooth water, *the light ruffling* or *ripple* caused by a gust of wind sweeping over the smooth sea, Lat. *horror*, Il. 23, 692; μέλαινα φρίξ, the dark *ripple*, Il. 21, 126, Od. 4, 402; Ζεφύροιο ἐχεύατο πόντον ἔπι φρίξ, *ripple* spread over the sea, from the west wind, Il. 7, 63, cf. sub vv. μελάνει, φρίκη:—so, μαλακὴ φρίξ, Leon. Al. 28, 2; φρικὶ χαρασσόμενα κύματα, Anth. P. 10, 14, cf. 10, 2.—II. *a bristling up* as of hair, of corn, etc.: of one's skin, when in the state commonly called *goose-skin: a shivering, shuddering*, cf. φρίκη. (Hence φρίσσω, φρίκη, φριξός, etc.)

†Φρίξα, ης, ἡ, Xen. Hell. 3, 2, 30, and Φρίξαι, αἱ, Hdt. 4, 146, *Phrixa* or *Phrixae*, an ancient city of Triphylian Elis, on the borders of Arcadia, cf. Strab. p. 343.—II. *Phrixa*, a nymph, Paus. 8, 47, 3.

Φρῖξαι, aor. 1 inf. from φρίσσω, q. v. sub fin.

Φριξαύχην, ενος, ὁ, ἡ, (φρίσσω, αὐχήν) *with bristling mane*, ap. Plut. 2, 462 E.

†Φρίξιον or Φριξεῖον, ου, τό, *temple of Phrixus*, Strab. p. 499.

Φριξόθριξ, τρῐχος, ὁ, ἡ, *with bristling hair.*

Φριξοκόμης, ου, ὁ, (φρίσσω, κόμη) =foreg., Anth. Plan. 291.

Φριξός, ή, όν, (φρίσσω) *standing stiff* or *on end, bristling*, esp. of hair, Arist. Physiogn. 5, 8; 6, 41.

Φρίξος, ου, ὁ, like φρίξ and φρίκη, *a shivering, shuddering*, Lat. *horror.*—II. comic name for *the genius* or *demon of horror*, Anth. P. 9, 617.

†Φρίξος, ου, ὁ, *Phrixus*, son of Athamas and Nephele, brother of Helle, with whom he fled to Colchis on a golden ram, Pind. P. 4, 284; Apollod. 1, 9, 1; cf. Hdt. 7, 197.—II. a river, Paus. 2, 36, 6.

ΦΡΙ´ΣΣΩ, Att. -ττω: f. φρίξω (v. sub fin.): pf. πέφρῑκα, with a Dor. part. πεφρίκοντες, Pind. P. 4, 326.

To be rough, ruffled or *uneven, to bristle*, Lat. *horrere*, φρίσσουσιν ἄρουραι (sc. ἀσταχύεσσι), the corn-fields *bristle* (with ears of corn), Il. 23, 599; so, φρίξας κάρπιμος στάχυς, Eur. Supp. 31; so, of a line of battle, μάχη ἔφριξεν ἐγχείῃσιν, Il. 13, 339; φάλαγγες σάκεσίν τε καὶ ἔγχεσι πεφρικυῖαι, Il. 4, 282, cf. 7, 62; just like Virgil's *horret ager aristis*, and Horace's *horrentia pilis agmina:* so too, χερσὶ δεξιωνύμοις ἔφριξεν αἰθήρ, of a crowd holding up their hands to vote, Aesch. Supp. 608; of hair, mane or bristles, *to bristle up, stand on end*, φρίσσουσιν τρίχες, Hes. Op. 538; φρίσσουσιν ἔθειραι, etc.: φιάλα χρύσῳ πεφρικυῖα, Pind. I. 6 (5), 59 (Juvenal's *beryllo inaequales phialae*):—but also c. acc., φρίσσειν λοφιήν, *to set up his bristly* mane, Od. 19, 446; so, φρ. τρίχας, Hes. Sc. 391; φρ. νῶτον, αὐχένας, Il. 13, 473, Hes. Sc. 171; also, πτεροῖσι νῶτα πεφρίκοντες, *bristling on* their backs with feathers, Pind. P. 4, 326; so, λέοντος δέρος χαίτῃ πεφρικός, Eur. Phoen. 1121, etc.:—φρίσσοντες ὄμβροι, like Virgil's *horrida grando*, Pind. P. 4, 144: ἄσθματι φρίσσων πνοάς, *ruckling* in his throat, of one just dying, Id. N. 10, 140:—so too of the rippling surface of smooth water, ὁ πόντος πέφρικε, cf. φρίξ: and of a tree, πεύκη φρίσσουσα Ζεφύροις, Anth. Plan. 13.—II. freq. of a feeling of chill when one's skin contracts and forms what we commonly call *goose-skin*, or the hair stands up on end, as in Lat. *horrent comae, steterunt comae*, etc.: hence,—1. *to shiver with cold*, Hes. Op. 510: also *to have a shivering fit.*—2. *to shudder* with fear, H. Hom. 27, 8; c. part., φ. σε δερκομένη, Aesch. Pr. 540, cf. 695:—also

c. acc., *to shudder at* or *before* any one, i. e. *to dread* him, Il. 11, 383; 24, 775, Pind. O. 7, 70, etc.: and, c. acc. et inf., *to dread that*.., Aesch. Theb. 720 sq.: more rarely c. gen., *ἔφριξα δινήσαντος* [*σάκος*], Ib. 490; also c. dat., *φρίξουσιν ἐρετμοῖς*, they *shall shudder* at the oars, Orac. ap. Hdt. 8, 96,—where others propose *φρύξουσιν*, they *shall cook* with the (wood of the) oars, v. Bahr ad l.:—also, part., *πέφρικα λεύσσων*, *I shudder at* seeing, Aesch. Supp. 345; and so c. inf., *to fear to* do, Dem. 559, 8.—3. *to feel a holy shudder* or *awe*, as at the approach of a divinity, Wytt. Plut. 2, 276 E, Jac. Anth. P. p. 1057.—4. *to thrill* or *quiver* with delight, *ἔφριξ' ἔρωτι*, Soph. Aj. 693, cf. Interpp. ad Eur. Hel. 632.—The word will hardly be found in prose save in the sense of *shuddering*, *fearing*, Plat. Rep. 387 C, Phaedr. 251 A, Dem. l. c. (The root is strictly ΦΡῙΚ-: hence *φρίξ*, *φρίκη*, *φριξός*, etc.: akin also to *ῥῖγος*, *ῥιγέω*, *ῥιγόω*, as also to Lat. *rigeo* and *frigeo*, whence the French *frissonner*.) [ῑ by nature, wherefore Herm. has written *φρῖξαι*, not *φρίξαι*, in Pind. I. 1, 16, Soph. El. 1400.]

Φροιμιάζομαι, f. *-άσομαι*, dep. mid., contr. for *προοιμιάζομαι*, *to make a prelude* or *beginning*, *to begin*, Aesch. Ag. 1354, cf. Eur. I. T. 1162: also c. acc., *φρ. θεούς*, *to begin with invoking* the gods, Aesch. Eum. 20:—hence, as pass., *πεφροιμίασται τὰ νῦν εἰρημένα*, Arist. Pol. 7, 4, 1; *ταῦτα ἔστω πεφροιμιασμένα*, Ib. 7, 1, 13. Hence

Φροιμιαστέον, verb. adj., *one must make a prelude* or *beginning*, Arist. Rhet. Al. 36, 1; 38, 2.

Φροίμιον, ου, τό, contr. for *προοίμιον*, like *φροῦδος* for *πρὸ ὁδοῦ*.

Φρονέω, ῶ, fut. *-ήσω*, — the verb which expresses the action of the *φρήν* or *φρένες*, i. e. as well of the heart and will, as of the understanding, thoughts, etc., which notions are more or less comprised in our verb *to think*, i. e. either *to think to do* a thing, *mean to do* it, *be minded* so and so, or simply *to think*, *consider*, *reflect*. Hence arise various usages;—I. *to think*, *to have understanding*, *to be sage*, *prudent*: Hom. has it in this signf., but rarely, as *ἄριστοι μάχεσθαί τε φρονέειν τε*, best both in battle and *counsel*, Il. 6, 79: but this is the most freq. signf. in Att., *φρονούντως πρὸς φρονοῦντας ἐννέπεις*, Aesch. Supp. 204, cf. 176; *φρονεῖν γὰρ οἱ ταχεῖς οὐκ ἀσφαλεῖς*, Soph. O. T. 617; *τὸ φρονεῖν*, like *φρόνησις*, *understanding*, *prudence*, Id. Ant. 1348, 1353; *ἐγὼ νῦν φρονῶ τότ' οὐ φρονῶν*, Eur. Med. 1329: so also, *εὖ φρονεῖν*, freq. in Att.; *οἱ εὖ φρονοῦντες*, Hdt. 2, 16, etc.; also, *ὀρθῶς φρ.*, opp. to *κακῶς φρ.*, Aesch. Pr. 385; *ὀρθὰ φρ.*, Eur. Med. 1129; *μῶρα*, *πλάγια φρ.*, Soph. Aj. 594, Eur. I. A. 332.—2. but in Att. and prose very oft., *to be in one's sound senses* or *wits*, Soph. Aj. 82, 344, etc.; *φρονῶν οὐδὲν φρονεῖς*, *though in thy wits thou'rt* nothing *wise*, Eur. Bacch. 332; in this signf. also, *εὖ φρονεῖν*, Ar. Nub. 817; *ἔξω ἐλαύνειν τινὰ τοῦ φρονεῖν*, to drive one out of his *understanding* or *wits*, Eur. Bacch. 851; so, *ἐξίστασθαι τοῦ φρονεῖν*, to lose *one's wits*.—3. c. acc. rei, *to have in mind*, joined with *γιγνώσκω*, Od. 16, 136; 17, 193; cf. Hdt. 1, 46; with *νοέω*, Plat. Phil. 11 B.—II. *to be minded* or *disposed* in a certain way, *to mean*, *intend*, *purpose*, freq. in Hom. with and without acc.: *φρ. ἐνὶ θυμῷ*, Od. 6, 313, etc.; *ἀνὰ θυμόν*, as Il. 2, 36, Od. 2, 116, etc.; *ἐνὶ φρεσί*, Od. 14, 82: *φρονῶν ἔπρασσον*, *prudens faciebam*, Soph. O. C. 272:—so in Att. prose, *φρονεῖν τι*, *to mean* or *intend* so and so, *τοῦτο φρονεῖ ἡ ἀγωγὴ ἡμῶν*, this is what your bringing us here *means*, Thuc. 5, 85.—2. c. inf., *to think*, *mean*, *be minded* to do a thing, Il. 17, 286: also c. acc. et inf., Il. 3, 98, cf. 9, 608: also, *οἱ δ' ἰθὺς φρόνεον* (sc. *ἰέναι*), they *were minded* (to go) right onward, Il. 12, 124; 13, 135.—3. *to have* certain *thoughts for* or *towards* any one, *to be* so and so *minded towards* him, oft. in Hom., esp. *ἀγαθά*, *φίλα φρονεῖν τινι*, *to be* well or kindly *minded towards* him, Od. 1, 43, 307, Il. 4, 219, etc.; opp. to *κακὰ φρονεῖν τινι*, *to be* evil-*minded* towards him, Il. 22, 264; so, *ὀλοὰ φρ.*, Il. 16, 701 (but in Il. 6, 162, *ἀγαθὰ φρονέων* has a moral sense, *being* well or high *minded*, *having* good or noble *thoughts*); so too with advs., *εὖ φρονεῖν τινι*, Od. 7, 74, Aesch. Ag. 1436, etc.; opp. to *κακῶς φρ.*, Od. 18, 168; but, *τὰ ἀμείνω φρονέειν*, *to be of* the better *mind*, be on the better side, Hdt. 7, 145, 172.—4. but usu. c. adj. neut., sine dat. pers., *to be minded* so and so, *to think* or *purpose* such and such things, *κρυπτάδια φρ.*, *to have* secret *purposes*, Il. 1, 542; *ἀταλὰ φρ.*, *to be* gaily *disposed*, Il. 18, 567, Hes. Th. 989, cf. Il. 6, 400; *πυκνά* and *πυκινὰ φρ.*, *to have* wise *thoughts*, *be* cunningly *minded*, Od. 9, 445; *ἐφημέρια φρ.*, *to think* only of the passing day, Od. 21, 85.—The commonest phrase of this kind, both in Hom. and Att., is *μέγα φρονεῖν*, *to be high-minded*, *have high thoughts*, also of animals, *to be high-spirited and bold*, Il. 11, 325; 13, 156; *φρονεῖ γὰρ ὡς γυνὴ μέγα*, Soph. O. T. 1078;—but, in Att., mostly in bad sense, *to have* high *thoughts*, *to be heady*, *presumptuous*, *conceited* or *proud*, *plume* or *pride one's self*, *ἐπί τινι*, *at* or *of* a thing, like *ἀβρύνεσθαι*, *καλλωπίζεσθαι*, etc., Plat. Symp. 217 A, Prot. 342 D: so also, *μεῖζον φρ.*, *to have* over-high *thoughts*, Xen. An. 5, 6, 8 (but also, simply, *to pluck up courage*, Id. Hell. 3, 5, 21); *οἱ μέγιστον φρονοῦντες*, Plat. Phaedr. 257 E: *σμικρά*, *σμικρὸν φρ.*, *to be* low-*minded*, poor-*spirited*, Herm. Soph. Aj. 1099; *μεῖον φρ.*, Xen. Apol. 24, etc., cf. *φρονητέον*: while between them we have *μέτρια*, *μέτριον φρ.*, *to be of* moderate, calm, and sober *mind*:—in like manner, *οὐ κατ' ἄνθρωπον φρ.*, Aesch. Theb. 425, Soph. Aj. 777, cf. Ant. 768; *θνητά*, *ἀθάνατα φρ.*, Soph. Fr. 515, Eur., etc.; *μηδὲν θνητὸν φρ.*, for which Hom. has *φρ. ἶσα θεοῖσι*, Il. 5, 441: so also many phrases in Att., *τυραννικὰ φρ.*, *to have* tyranny *in mind*, Ar. Vesp. 507; *ἀρχαϊκὰ φρ.*, *to have* old-fashioned *notions*, Ar. Nub. 821; *νεώτερα φρ.*, *to meditate* innovations, *νεωτερίζειν*, Plat., etc.; also, *οὐ παρδάλιος τόσσον μένος ὅσσον Πάνθου υἷες φρονέουσιν*, the panther's courage is not so great as is the spirit of the sons of Panthus, Il. 17, 23.—5. *τά τινος φρονεῖν*, *to be of* another's *mind*, *be minded* like him, *be on* his *side* or *of* his *party*, *side with* him, Hdt. 2, 162; 7, 102, etc.; so, *τὰ πρός τινα φρ.*, Xen. An. 7, 7, 30 (Hom. has also *τὰ φρονέεις*, *ἅ τ' ἐγώ περ*, Il. 4, 361); also, *ἶσον ἐμοὶ φρονέουσα*, *thinking* like me, Il. 15, 50; *τὰ αὐτά*, *τὸ αὐτὸ φρ.*, *to be like-minded*, Hdt. 1, 60; 5, 3; opp. to *ἀμφὶς φρ.*, *to think* differently, Il. 13, 345: *ἄλλῃ φρ.*, *to think* another way, H. Hom. Ap. 469; *ἄλλα φρονέειν καὶ ἄλλα λέγειν*, Hdt. 9, 54, cf. Dinarch. 96, 15.—III. *to think of*, *mind*, *heed*, hence *to take heed of* a thing, *stand in awe of* it, *ὄπιδα*, Od. 14, 82.—IV. of vital impulses, directly for *ζῆν*, *to be sensible*, *be alive*, *ἐπὶ τὸν δύστηνον ἔτι φρονέοντ' ἐλέησον*, for *ἔτι ζῶντα*, Il. 22, 59; *θανόντι δ', οὐ φρονοῦντι, δειλαία χάρις ἐπέμπετο*, Aesch. Cho. 517; *μηδὲ ζῆν αὐτὸ μηδὲ φρονεῖν*, Plat. Soph. 249 A, cf. *φρήν* sub fin. Hence

Φρόνημα, ατος, τό, *the mind*, *will*, *spirit*, Lat. *animus*, first in Hdt. 6, 109; 9, 7, 2, and then freq. in Trag.; *ἔστ' ἂν Διὸς φρ. λωφήσῃ χόλου*, Aesch. Pr. 376, etc.:—*thought*, *φθέγμα καὶ ἀνεμόεν φρ.*, Soph. Ant. 355: freq. also in plur., *thoughts*, *purposes*, *disposition*, *character*, as Hdt. 3, 122, 125:—its sense is limited by epithets, *ὑπέρτολμον φρ.*, Aesch. Cho. 595; *ἐμπέδοις φρονήμασιν*, Soph. Ant. 169; *τῶν φρονημάτων ὁ Ζεὺς κολαστὴς τῶν ἄγαν ὑπερφρόνων*, Eur. Heracl. 388; *φρονήματα μεγάλα*, high *thoughts*, Plat. Symp. 190 B; *ἐλεύθερον φρ.*, Id. Legg. 865 D; *τυραννικὸν φρ.*, Rep. 573 B:—then, it is also used absol. either in good or bad sense, as,—2. *high and noble feeling*, *high-mindedness*, *high spirit*, freq. in Thuc., as 2, 43; *δουλοῦν τὸ φρ.*, Id. 2, 61.—3. in bad sense, *presumption*, *arrogance*, Aesch. Pr. 953, Eur. Heracl. 926, Thuc. 5, 43: *insolence*, *conceit*, Ar. Pac. 25, cf. Wyttenb. Plut. 1 C.—II. the plur. is used by Aesch., as = *φρένες*, *the heart*, *breast*, Eum. 478. Hence

Φρονημᾰτίας, ου, ὁ, *one who has much self-confidence*, *high-minded*, *high-spirited*, Xen. Ages. 1, 24.—II. in bad sense, *a presumptuous*, *arrogant person*, Arist. Pol. 5, 11, 5.

Φρονημᾰτίζω, f. *-ίσω*, *to make high-minded*: *to make presumptuous* or *proud*:—pass., *to become presumptuous*, *φρονηματισθέντες ἐκ τῶν ἔργων*, Arist. Pol. 8, 6, 11; *πεφρονηματισμένοι διά τι*, Ib. 3, 13, 19; *ἐπί τινι*, Polyb. 22, 8, 8; etc. Hence

Φρονημᾰτισμός, οῦ, ὁ, *high-mindedness*; *arrogance*, Polyb. Fr. Gr. 136.

Φρονημᾰτώδης, ες, = *φρονηματίας*, Philostr.

Φρόνησις, εως, ἡ, (*φρονέω*) *a minding* to do so and so, *purpose*, *intention*, Soph. O. T. 664; *φρόνησιν λῴω λαβεῖν*, to think better of it, Id. Phil. 1078.—2. *high-mindedness*, *pride*, Eur. Supp. 216.—3. *high character*, Lat. *existimatio*, Eur. Temen. 13, 2.—II. *thoughtfulness*, *good sense*, *practical wisdom*, *prudence*, being the virtue concerned in the government of men, management of affairs, and the like, Plat., and Arist.; v. esp. Plat. Symp. 209 A, Arist. Eth. N. 6, 5 and 8, sq.

Φρονητέον, verb. adj. from *φρονέω*, *one must pride one's self*, *τινί*, *ἐπί τινι*, *διά τι*, Xen. Ages. 8, 4, Hell. 2, 4, 40 Apol. 26.

Φρονίμευμα, ατος, τό, v. sub *φρονίμημα*. [ῐ]

Φρονῐμεύομαι, late form for *φρονέω*, dep., *to be wise* or *prudent*, Lob. Phryn 386. [ῐ]

Φρονίμευσις, ἡ, late form for *φρόνησις*, *prudent conduct*. [ῐ]

†**Φρονίμη**, ης, ἡ, *Phronime*, daughter of Etearchus king of Crete. Hdt 4, 154.

Φρονίμημα, ατος, τό, *the act of a φρόνιμος*, *prudent conduct*, Stob. Ecl 2, 194:—but Lob., Phryn. 386, rejec this form and writes *φρονίμευμα* instead. [ῐ]

Φρόνῐμος, ον, (φρήν) *understanding, in one's senses*, Soph. Aj. 259.—II. *staid, unmoved*, Xen. Cyr. 5, 2, 17: *τὸ φρ., presence of mind*, Id. Hell. 2, 3, 56.—III. *thoughtful, practically wise, sensible, prudent*, Lat. *prudens*, Ar. Lys. 42, Plat., and Arist., cf. *φρόνησις* II: *φρόνιμος περί τινος, possessing sagacity* or *discernment in* a thing, Xen. Cyr. 1, 6, 15, and 21, sq.; *περί τι*, Plat. Gorg. 490 B; *εἴς τι*, Id. Alc. 1, 125 A:—*τὸ φρόνιμον, practical wisdom, prudence*, Eur. Alex. 16, and Xen.; so, *ἄπορος ἐπὶ φρόνιμα*, Soph. O. T. 692; used of birds, Id. El. 1059. Adv. *-μως*, Ar. Eq. 1364, Av. 1333, Plat., etc.

Φρονῐμώδης, ες, *of the nature of a φρόνιμος*, very dub.

Φρόνις, εως, ἡ, (φρήν, φρονέω):—*understanding, prudence*, Od. 3, 244: *knowledge, κατὰ φρόνιν ἤγαγε πολλήν*, he brought back much *knowledge* from Troy, Od. 4, 258:—cf. Opp. H. 1, 653, Lyc. 1456.

Φρονούντως, adv. part. pres. act. from *φρονέω*. *wisely, prudently*, Aesch. Supp. 204, Soph. Ant. 682.

Φροντῐδοκοπέομαι, (φροντίς, κόπτω) as pass., *to be scourged* or *harassed with care, ὑπέρ τινος*, Nicet.

Φροντίζω: f. *-ίσω* Att. *-ῐῶ*: (φροντίς):—absol., *to think, consider, reflect*, Hdt. 5, 24, and Att.: *to take thought, have a care, give heed*, much like Lat. *secum reputare*, Theogn. 908, cf. Aesch. Pr. 1034, Soph. El. 1370:—*φρ. ὅπως..*, *to take thought* how a thing may be done, c. fut., Plat. Apol. 29 E, cf. Hdt. 7, 8, 1, etc.; so, *φρ. εἰ..*, Id. Gorg. 502 E.—II. c. acc. rei, *to think of, consider, ponder, weigh*, Hdt. 7, 8, 1; 16, 2, and Att.: *to think out, devise, contrive, invent*, Hdt. 5, 67: *to try to discover*, Id. 1, 56.—III. c. gen., *to take thought for, to give heed to* a thing, *care about* it, *reck of, mind, regard* it, Hdt. 3, 97, 100, 151, and Att., as Eur. Heracl. 242, Cycl. 163, Ar. Lys. 915; *μηδὲν φρ. τῶν θεῶν*, Plat. Legg. 701 C; and reversely, *οἱ θεοὶ τῶν ἀνθρωπίνων οὐδὲν φροντίζουσι*, Ib. 888 C: also, *φρ. περί τινος, to be concerned* or *anxious* about a thing, Hdt. 8, 36, cf. Eur. Hipp. 709: *ὑπέρ τινος*, Plat. Euthyphr. 4 D, so, *οἳ τοὺς φίλους βλάπτοντες οὐ φροντίζετε*, who though ye do mischief to your friends *reck* not *of* (it), Eur. Hec. 256; *μὴ φροντίσῃς, heed* (it) not, Ar. Vesp. 228; *οὐ, μὰ Δί', οὐδ' ἐφρόντισα*, Id. Ran. 494, etc.—IV. absol., *to be thoughtful* or *anxious, πεφροντικὸς βλέπειν, to look thoughtful and careworn*, Eur. Alc. 773;—a word esp. applied to the thoughtful, worn face of students and philosophers, cf. *φροντίς* II, *φροντιστής, -τήριον*.—V. pass., *to be an object of thought* or *care*, Xen. Hier. 7, 10: *πεφροντισμένος, carefully thought out*, Lat. *exquisitus*, *λόγος*, Philostr.; *τρέφονται τροφῇ πεφροντισμένῃ*, Ael. N. A. 7, 9.

Φροντίς, ίδος, ἡ, (φρήν, φρονέω):—*thought, care, heed, attention* bestowed upon a person or thing, Simon. Fr. 100, 10, Pind. P. 2, 170, Hdt., etc.; *παλαισμάτων λάβε φροντίδα*, take *thought* for them, Pind. N. 10, 40; *περί τινος*, Hdt. 7, 205; *ἐν φροντίδι εἶναι περί τινος*, Id. 1, 111; *ἐκείνοις οὐδὲ εἷς περὶ τούτου λόγος οὐδὲ φρ.*, Plat. Phaed. 101 E.—2. absol., *thought, reflexion, meditation, ἐν φροντίδι γίγνεσθαι*, Hdt. 2, 104; *ἐμβῆσαί τινα ἐς φροντίδα*, to set one *a-thinking*, Hdt. 1, 46; *φροντίδα θέσθαι*, Aesch. Pers. 142; *ποῖ τίς φροντίδος ἔλθῃ*, Soph. O. C. 170;—in plur., *thoughts*, *ὑπὸ φροντίσιν γλυκυτάταις ἔθηκε νόον*, Pind. O. 1, 31, and freq. in Att.; *ἐπὶ φροντίδων ζῆν*, to live *thoughtfully*, Eur. Scyr. 2, 4:—proverb., *αἱ δεύτεραί πως φροντίδες σοφώτεραι*, Eur. Hipp. 436, Cress. 13, 1:—*φρ. εὔφημος*, devoutly silent *meditation*, i. e. prayer, Soph. O. C. 132:—esp. applied to Socrates and the philosophers, Ar. Nub. 138, 234, etc.; *φροντίδα φιλόσοφον ἐγείρειν*, Id. Eccl. 572; cf. *φροντιστής*.—3. *deep thought, care, anxiety, trouble, concern*, Theogn. 1227, Aesch. Ag. 102, 165, etc.; *φρ. ἐστί μοι*, 'tis a care to me, Hdt. 6, 129.—II. *power of thought, mind, ἀλώσιμον ἐμᾷ φροντίδι*, Soph. Phil. 863; *νέα φροντὶς οὐκ ἀλγεῖν φιλεῖ*, Eur. Med. 48.—III. one's *heart's desire*, Pind. P. 10, 96.

†Φρόντις, ιδος, ἡ, *Phrontis*, wife of Panthoüs, Il. 17, 40.—II. ὁ, son of Phrixus and Chalciope, Ap. Rh. 2, 1157.—2. son of Onetor, helmsman of Menelaus, Paus. 10, 25, 2.

Φρόντισμα, ατος, τό, (φροντίζω) *that which is thought out, a contrivance, invention*, Ar. Nub. 155; *τὰ φροντίσματα*, of elaborate speeches, Philostr.

Φροντιστέον, verb. adj. from *φροντίζω*, *one must take care*, Eur. I. T. 468.

Φροντιστήριον, ου, τό, (φροντίζω) *a place for meditation, a thinking-shop*, as Socrates' school is called in Ar. Nub. 94, 128:—Dio C. uses it to translate the Rom. *Curia*.

Φροντιστής, οῦ, ὁ, (φροντίζω) *a deep, hard thinker*, as Socrates is called in derision by Ar. Nub. 266; so too, *φρ. τῶν μετεώρων, τῶν οὐρανίων, on* supra-terrestrial things, Xen. Symp. 6, 6, Mem. 4, 7, 6; also c. acc., *φρ. τὰ μετέωρα*, Stallb. Plat. Apol. 18 B:—and so, it became a regular word for a philosopher, Xen. Symp. 7, 2, cf. Hesych. s. v., and v. *φροντίς* I. 2.—II. *one who takes thought* or *care for, a manager, executor* of a will, Inscr. Hence

Φροντιστικός, ή, όν, *suited for thinking, thoughtful, speculative*, Antiph. Incert. 33.—II. *taking care of, considerate, careful, attentive*. Adv. *-κῶς*, Xen. Mem. 3, 11, 10.

Φροῦδος, η, ον, also ος, ον: (contr. from *πρὸ ὁδοῦ*, as *φροίμιον* from *προοίμιον* and *φρουρός* from *προορός*):—*gone away, clean gone*, (as Hom. says in full *οἱ δ' ᾤχοντ' ἠδὲ πρὸ ὁδοῦ ἐγένοντο*, Il. 4, 382):—1. of persons, *gone, fled, departed, φροῦδός ἐστι, γίγνεται*, Soph. Ant. 15, etc.: *φρ. ἐξ οἴκων, δόμων ἄπο*, Eur. Alc. 94, Andr. 73: pleon., *φροῦδος οἴχεται*, Ar. Ach. 210; *φροῦδοι ἐξῳκισμένοι*, Id. Pac. 197: also c. part., *φροῦδοι [εἰσί] διώκοντές σε*, they are *gone* in pursuit, Soph. Phil. 561:—esp. of the dead, *φροῦδος αὐτὸς εἶ θανών*, Id. El. 1152; *'Αντίλοχος φροῦδος αὐτῷ*, Id. Phil. 425; and freq. in Eur.:—then, metaph., *gone, undone, ruined*, Eur. Med. 722.—2. of things, *gone, vanished, φροῦδα τἀπειλήματα*, Soph. O. C. 660; *φρ. λόγοι, πίστις, ἐλπίδες*, etc., Eur.; *φρούδη μὲν αὐδή, φροῦδα δ' ἄρθρα*, they are *gone*, i. e. refuse their office, Eur. Andr. 1078.—Rarely found in any case but the nom. sing. and plur., for it is almost always the predicate in the sentence; but Soph. has the gen. sing., Aj. 264.—Little used save in Att. poets; though Antipho has it, *φροῦδος ἦν πλέων εἰς..*, 132, 45.

Φροῦνος, ὁ, late form for *φρῦνος*.

Φρουρά, ᾶς, Ion. *φρουρή, ῆς*, ἡ, *a looking out, watch, guard*, as a duty, Hdt. 2, 30; 6, 26, Aesch. Ag. 2, etc.; *φρ. δόμων*, Eur. Or. 1252; *φρουρὰν ὀχεῖν*, to keep *watch*, Aesch. Pr. 143—*φρ. ὄμματος*, my watchful eye, Soph. Tr. 225:—*φρουρᾶς ᾄδειν*, to sing *while on guard*, to keep one's self awake or while away the time, Ar Nub. 721.—2. *a watch of the night* Eur. Rhes. 5.—3. *ward, imprisonment, prison*, Plat. Phaed. 62 B.—II. of persons set to watch, *a watch* or *guard of a garrison*, Hdt. 7, 59, Thuc. 3, 51, etc.; *ἐξήλθομεν εἰς Πάνακτον φρουρᾶς προγραφείσης*, being ordered on *garrison-duty*, Dem. 1257, 5.—2. at Sparta, *a body of men destined for service*, like the old German *Bann*, French *Ban*, so, *φρουρὰν φαίνειν*, to give notice that a *φρουρά* was wanted, proclaim *a levy*, 'call out *the Ban*,' of the Ephori and Kings, Xen. Hell. 3, 2, 23; 5, 1, 29, etc.—Cf. *φυλακή* throughout. (Cf. *φρουρός*, sub fin.)

Φρουράρχης, ου, ὁ, = *φρούραρχος*.

Φρουραρχία, ας, ἡ, *the office* or *post of a φρούραρχος, place of commandant*, Xen. Mem. 4, 4, 17.

†Φρουραρχίδας, α, ὁ, *Phrurarchidas*, a Laconian, Paus. 9, 13, 5.

Φρούραρχος, ὁ, (φρουρά, ἄρχω):—*a commander of a watch, officer on guard*: esp. *the commandant of a garrison* or *fortress*, Xen. An. 1, 1, 6, etc.; cf. Poppo Xen. Cyr. 2, 1, 22.

Φρουρέω, ῶ, f. *-ήσω*, (φρουρός):—intr., *to keep watch* or *guard*, *ἐν τόπῳ*, Hdt. 2, 30, Thuc., etc.; *παρὰ λίμνην*, Hdt. 4, 133; of ships, *φρ. περὶ τόπον*, Thuc. 2, 80; *ἐν τόπῳ*, Ib. 83: *οἱ φρουροῦντες, the watch, guard*, like *φρουρά* II, Plat. Legg. 763 D, cf. Rep. 420 A, etc.—II. transit., *to watch, guard, keep*, Hdt. 3, 90, etc.: *to garrison* a place, *φ. τὴν Ποτίδαιαν*, Thuc. 3, 17:—*στόμα φρ. εὔφημον, to keep* silence, Eur. Ion 98:—pass., *to be watched* or *guarded*, Hdt. 7, 203, Soph. O. C. 1013.—2. *to watch for, observe, φρουρῶν τόδ' ἦμαρ*, Eur. Alc. 27; *φρ. χρέος, to be observant of* one's duty, Soph. El. 74.—3. in mid., like *φυλάσσομαι, to be on one's guard against, beware of*, c. acc., *φρουρούμενος βέλεμνα*, Eur. Andr. 1136; but he uses the act. in same sense, *ἐφρούρει μηδὲν ἐξαμαρτάνειν*, Supp. 900:—fut. mid. *φρουρήσομαι*, in pass. signf., Id. Ion 603. Hence

Φρούρημα, ατος, τό, *that which is watched* or *guarded*, *λείας βουκόλων φρουρήματα*, the herdsmen's *charge* of cattle, Soph. Aj. 54, ubi v. Herm.—II. *a guard*, Aesch. Eum. 706; of a single man, Id. Theb. 448; *λόγχαι, δεσποτῶν φρουρήματα*, Eur. El. 798.—III. *watch, guard, φρούρημα ἔχειν*, Id. Ion 511.—Poet. word.

Φρούρησις, εως, ἡ, (φρουρέω) *a watching* or *guarding*.

Φρουρητήρ, ῆρος, ὁ, (φρουρέω) *a watcher, guard*, Manetho.

Φρουρητικός, ή, όν, *fit, suited for watching*.

Φρουρητός, ή, όν, verb. adj. from *φρουρέω, watched, guarded*, Anth. P. 6, 230.

Φρουρήτωρ, ορος, ὁ, = *φρουρητήρ*, Anth. P. 9, 812.

Φρουρικός, ή, όν, (φρουρά) *of, for a watch, guard* or *garrison*, Dio C. prob l. in Thuc. 5, 80, where Bekk. *φρούριον*.

Φρούριον, ου, τό, (φρουρός):—a

watch-post, garrisoned fort, citadel, Aesch. Eum. 919: esp., *a hill-fort, a castle, tower,* as distinguished from a fortified town, Thuc. 2, 18; 3, 18, 51, Lys. 124, 1, Xen., etc.—II. *the guard, garrison* of a place, Aesch. Pr. 801, Eum. 949, Eur. Or. 760, Thuc. 2, 93. (Dim. only in form.)

Φρουρῐ́ς, *ίδος, ἡ, a guard-ship,* Thuc. 4, 13.

Φρουροδόμος, *ον,* (*φρουρέω, δόμος*) *watching the house, a house-guard, κύων,* Anth. P. 9, 245.

†**Φροῦροι**, *ων, οἱ, the Phruri,* a people on the borders of India, Dion. P. 752.

Φρουρός, *οῦ, ὁ, a watcher, guard,* Eur. Ion 22: *οἱ φρ., the guard, garrison* of a fort or city, freq. in Thuc., Xen., etc. (Contr. for *προορός,* from *προοράω,* as *φροίμιον* from *προοίμιον,* and *φροῦδος* from *πρὸ ὁδοῦ.*)

†**Φρούσινον**, *ου, τό, Frusinon,* a city of the Hernici in Latium, Strab. p. 237.

Φρύαγμα, *ατος, τό,* (*φρυάσσομαι*) *a violent snorting,* esp. *the neighing* or *whinnying* of a spirited horse, *ἱππικὰ φρ.,* Aesch. Theb. 245, 475, Soph. El. 717, cf. *φριμάσσομαι:* used also of a boar, Opp. C. 2, 457.—II. metaph., *wanton behaviour, hauteur, τὸ ἐπ' ὀφρύσι φρ.,* Mel. 37; *σοβαρὸν φρ.,* Anth. P. 5, 18; *τὸ φρ. αἴρειν,* Ael. N. A. 7, 12; *φρ. πρός τινα,* Luc. Catapl. 26: cf. *φρυαγμοσέμνακος.* [ῠ] Hence

Φρῠαγμᾰτίας, *ου, ὁ, a wanton, hot, frisky horse:* metaph. also of men.—II. as adj., *arrogant, wanton, βίος,* Plut. Anton. 2.

Φρῠαγμός, *οῦ, ὁ,*=*φρύαγμα,* of he-goats, Dion. H.

Φρῠαγμοσέμνᾰκος, *ον, wanton and haughty,* a word coined to describe Bdelycleon in Ar. Vesp. 135; cf. *φρύαγμα* II.

Φρῠακτής, *οῦ, ὁ,*=*φρυαγματίας,* Diog. L.

Φρῠάσσομαι, Att. *-ττομαι; f. -ξομαι;* dep. mid.:—strictly, of spirited, high-fed horses, *to neigh, whinny and prance,* cf. Thom. M. p. 901; *φρ. πρὸς τοὺς ἀγῶνας, to neigh eagerly* for the race: also of other animals, Ael. N. A. 7, 7; cf. *φριμάσσομαι.*—II. metaph. of men, *to be wanton, unruly, haughty, insolent, μὴ γαῦρα φρυάσσου,* Mel. 22; *ἔρωτες φρυασσόμενοι,* Anth. Plan. 215:—*φρ. ἐπί τινι, to be proud* of a thing, Diod. 4, 74, ubi v. Wessel., and cf. Wetstein ad Act. 4, 25:—but in Menand. p. 292, it is explained by *καταπλήττειν.*—The act. *φρυάσσω* occurs only in LXX.—(*Φρυάσσομαι* is akin to *βρύω, βρυάζω,* and *φριμάσσομαι.*)

Φρῡγᾰνίζομαι, (*φρύγανον*) dep. mid., *to gather sticks for fuel.*

Φρῡγᾰνικός, *ή, όν,* (*φρύγανον*) *of short, dry sticks, of fire-wood:* also = *φρυγανώδης,* Theophr.

Φρῡγάνιον, *ου, τό,* dim. from *φρύγανον,* Diosc. [ᾰ]

Φρῡγᾰνίς, *ίδος, ἡ,* = *φρύγανον,* Eust.

Φρῡγᾰνισμός, *οῦ, ὁ,* (*φρυγανίζομαι*) *a gathering of dry sticks for fuel, a collecting fire-wood,* Thuc. 7, 4, 13.

Φρῡγᾰνιστήρ, *ῆρος, ὁ,* and **Φρῡγᾰνιστής**, *οῦ, ὁ,* (*φρυγανίζομαι*) *one who gathers fire-wood,* Polyaen. 1, 18.

Φρῡγᾰνίστρια, fem. from *φρυγανιστήρ,* Ar. Fr. 618.

Φρῡγᾰνίτης, *ου, ὁ,* fem. *-ῖτις, ιδος,* Heliod., = *φρυγανικός.*

Φρύγᾰνον, *ου, τό,* (*φρύγω*):—*a dry stick,* Ar. Pac. 1026; usu. in plur., *dry sticks,* esp. *fagots, fire-wood,* Lat. *sarmenta, virgulta,* Hdt. 4, 62, Ar. Av. 642, Thuc. 3, 111, Xen. An. 4, 3, 11. [ῡ]

Φρῡγᾰνοφόρος, *ον,* (*φρύγανον, φέρω*) *gathering dry sticks,* Lys. ap. Poll. 7, 130.

Φρῡγᾰνώδης, *ες,* (*φρύγανον, εἶδος*) *like switches* or *twigs, shrubby: τὰ φρ., shrubby plants,* Theophr.

†**Φρύγες**, *ων, οἱ, the Phrygians,* a people of Asia Minor, in Hom. around the Sangarius, Il. 16, 717: acc. to Hdt. 7, 73 from Thrace; cf. *Βρύγοι:* cf. Strab. p. 565 sqq.

Φρύγετρον, *ου, τό,* (*φρύγω*):—*a vessel for roasting barley in,* prob. like our coffee-roasters, Polyzel. Dion. 1. Solon ordained that brides should carry one in the bridal procession, as a symbol of household duties, Poll. 1, 246; cf. Plin. 18, 3.—II. *a stick to stir up any thing roasting,* Hesych. [ῡ]

Φρῡγεύς, *έως, ὁ,* (*φρύγω*) *a vessel for roasting,* like foreg.

Φρῡγία, *ας, ἡ,* (*φρύγω*) *a female roaster,* very dub.

†**Φρυγία**, *ας, ἡ, Phrygia,* a province of Asia Minor, where the *Φρύγες* dwelt, Il. 3, 185; in Hom. the country around Lake Ascania and the Sangarius;—later divided into *ἡ μεγάλη Φρυγία, Greater Phrygia,* between Bithynia, Paphlagonia, and Cappadocia, Xen. Cyr. 7, 4, 16; Strab. p. 563: and *ἡ μικρὰ Φ., Lesser Phrygia,* on the Hellespont, comprising Troas, called also *ἡ παρ' Ἑλλησπόντῳ* or *ἐφ' Ἑλλήσποντον Φ.,* Xen. Cyr. 2, 1, 5; Strab. l. c.—2. a place on the summit of Mount Oeta, where Hercules burned himself, Call. Dian. 159; cf. Steph. Byz.—II. *Φρύγια, ων, τά,* a place between Boeotia and Attica, Thuc. 3, 22.

†**Φρυγία**, *ας, ἡ,* (prop. fem. of *Φρύγιος*) gentile as pr. n., *Phrygia,* as female attendant in comedy, etc., Theocr. 15, 42.

†**Φρυγιακός**, *ή, όν,*=*Φρύγιος,* Strab.

Φρῠγίλος, *ου, ὁ, an unknown bird* in Ar. Av. 763, 875;—perh. *a finch,* Lat. *fringilla.* [ῐ]

Φρῡγίνδα παίζειν, to play a game *with roasted beans.*

Φρύγιον, *ου, τό, fire-wood, fuel;* strictly neut. from sq.

Φρύγιος, *α, ον,* (*φρύγω*) *dry.* [ῡ]

Φρύγιος, *α, ον, Phrygian, of, from Phrygia; Φρ. νόμοι, μέλη, Phrygian* music, i. e. music played on the flute, said to be invented by Marsyas, Eur. Or. 1426, Tro. 545; *Φρύγιοι αὐλοί,* Eur. Bacch. 127, cf. 159. It was of a wilder, more stirring character than the music for the lyre, cf. Horat. Epod. 9, 5; hence used in the worship of Cybelé (*τὰ μητρῷα*), and sometimes called *μητρῷον αὔλημα,* v. Müller Eumen. § 19, and cf. *Φρυγιστί.* [ῠ]

†**Φρύγιος**, *ου, ὁ, the Phrygius,* a tributary of the Hermus, earlier called Hyllus, Strab. p. 676.

Φρῠγιστί, adv., *in Phrygian fashion;* but usu. of music, *in the Phrygian mode,* Plat. Rep. 399 A; cf. *-γιος.* [τῐ]

Φρυγμός, *οῦ, ὁ, a drying, roasting:* from

ΦΡΥΓΩ, also *φρύσσω,* Att. *-ττω,* f. *-ξω:*—*to roast, toast, broil,* Ep. Hom. 14, 4, v. l. Orac. ap. Hdt. 8, 96; *πεφρυγμέναι κριθαί, roasted barley,* Thuc. 6, 22:—also of the sun, *to parch,* like Lat. *torrere,* Theocr. 12, 9; and of thirst, *ἐφρύγη δίψευς ὕπο,* Anth. P. 7, 293. (*Φρύγω* is the Sanscr. *bhrij* (torrere), our *parch.*)

Φρυκτεύω, *to set on fire, kindle,* Nicet.

Φρυκτός, *ή, όν,* verb. adj. from *φρύγω, dried, roasted, ὑμᾶς.....φρυκτοὺς σκευάσω,* I'll make *roast meat* of you, Ar. Vesp. 1330.—II. as subst., *ὁ φρυκτός, a fire-brand, torch:*—usu. in plur., *an alarm-fire, signal-fire, beacon,* used as a telegraph at night, Aesch. Ag. 30, 292, 282; *φρυκτοὶ πολέμιοι αἴρονται ἐς τόπον, fire-signals* of an enemy's approach are made to a place, Thuc. 2, 94; 3, 22; cf. *φρυκτωρέω, φρυκτωρός, πυρσός* II.—2. *ὁ φρυκτός* (sc. *κύαμος*), *a lot,* because roasted beans were sometimes used for that purpose, Plut. 2, 492 A.—3. *οἱ φρυκτοί* (or *τὰ φρυκτά*), *small fish for frying, small fry,* Anaxandr. Ὀδυσσ. 1, 11, ubi v. Meineke.—III. *ἡ φρυκτή,* a kind of *resin,* Foës. Oec. Hipp.

Φρῡκτωρέω, *ῶ, f. -ήσω,* (*φρυκτωρός*) *to give signals by fire:* in pass., *ἐφρυκτωρήθησαν νῆες προσπλέουσαι,* the approach of ships *was signalled by beacon-fires,* Thuc. 2, 80.

Φρυκτωρία, *ας, ἡ,* (*φρυκτωρός*) *a giving signals by beacons* or *alarm-fires, telegraphing,* Aesch. Ag. 28, 490, Soph. Fr. 379, 5, etc.—II. *a night-watch, to make fire-signals,* Ar. Av. 1161.

Φρυκτώριον, *ου, τό, a beacon-tower,* Plut. Pomp. 24.—II. *a light-house,* Hdn. 4, 2: from

Φρυκτωρός, *οῦ, ὁ,* (*φρυκτός* II, *οὖρος*) *a fire-watch,* i. e. *one who watches on a height to give signals by beacons* or *alarm-fires,* Aesch. Ag. 590; see the opening scene and the description in vv. 281, sq.—II. *the fire-signal* or *beacon* itself, Lyc. 345.

Φρύνη, *ἡ,* like *φρῦνος, a toad,* Theophr.:—a nickname of several Athenian courtesans, from their complexion, Ar. Eccl. 1101. [ῡ]

†**Φρύνη**, *ης, ἡ, Phryne,* a courtesan in Athens, whose proper name was *Μνησαρέτη,* Ael. V. H. 9, 32, v. sub foreg.

Φρύνιον, *ου, τό, a plant,* also *βατράχιον* and *ποτήριον,* Diosc. [ῡ]

†**Φρῦνις**, *ιδος, ὁ, Phrynis,* a celebrated citharoedus of Mytilene, Ar. Nub. 971.—2. a Lacedaemonian, Thuc. 8, 6.

†**Φρῡνίσκος**, *ὁ, Phryniscus,* of Achaia, a commander in the army of the ten thousand, Xen. An. 7, 2, 1.

†**Φρυνίχειος**, *ον, of* or *relating to Phrynichus, τὸ Φρυνίχειον,* Ar. Vesp. 1524.

†**Φρύνιχος**, *ου, ὁ, Phrynichus,* an early tragic poet in Athens, pupil of Thespis, Ar. Nub. 556: cf. Hdt. 6, 21.—2. a poet of the old comedy, v. Meineke 1, p. 146.—3. a general of the Athenians, opponent of Alcibiades, Thuc. 8, 25; cf. Ar. Ran. 689. Others in Ath.; etc.

†**Φρῡνίων**, *ωνος, ὁ, Phrynion,* an Athenian, Dem. 1355, 2.

Φρῡνοειδής, *ές,* (*φρύνη, εἶδος*) *like a toad, βάτραχος,* Arist. Probl. 1, 22.

Φρῡνολόγος, *ον,* (*φρύνη, λέγω*) *toad-catcher,* epith. of a kind of hawk, Arist. H. A. 9, 36, 1: there is a v. l. *φρυνολόχος, ον,* (*λοχάω*) *lying in wait for toads.*

Φρῦνος, *ου, ὁ,* like *φρύνη, a toad,* Arist. H. A. 9, 40, 41:—also, *ἡ φρῦνος* in Babrius 28, Boissonade.

†**Φρύνων**, *ωνος, ὁ, Phrynon,* a Theban, father of Attaginus, Hdt. 9, 15.—2. a general of the Athenians, Strab. p. 599.—3. an Athenian, a partisan of Philip, Dem. 400, 15. Others in Paus.; etc.

†**Φρυνώνδας**, *ὁ,* v. sub sq.

Φρυνώνδας, *ὁ, a swindler, cheat, rogue* from Phrynondas, a famous swindler mentioned by Ar. Thesm. 861).

Φρύξ, ὁ, gen. Φρῠγός, *a Phrygian*, Il. †v. Φρύγες.

†Φρύξος, ου, ὁ, *the Phryxus*, a small river of Argolis, Paus. 2, 36, 6; v. l. Φρίξος.

Φρύσσω, Att. φρύττω, = φρύγω, q. v.

Φῦ, *fie! faugh!* an exclamation of disgust, Ar. Lys. 295, 305; cf. φεῦ.

Φῦ, Ep. for ἔφυ, 3 sing. aor. 2 from φύω, Hom.

Φῠγᾰγωγός, όν, (φυγάς, ἄγω) *dragging along fugitives*, dub. l. Polyaen. 8, 16, 6; Lob. Phryn. 383 would read λαφυραγωγός.

Φύγᾰδε, adv., (φῠγή) like φόβονδε, *to flight, to flee*, φύγαδ' ἔτραπε μώνυχας ἵππους, Il. 8, 157, 257; φύγαδ' ὑποστρέψας, 11, 446; ἄλλοι φύγαδε ωνώοντο ἕκαστος, 16, 697; cf. φύγδα.

Φῠγᾰδεία, ας, ἡ, (φυγαδεύω) *a banishing*: — *banishment*, Polyb. 6, 14, 7.

Φῠγᾰδεῖον, ου, τό, *a place of refuge, asylum*, LXX.

Φῠγάδευσις, ἡ,=φυγαδεία. [ᾰ]

Φῠγᾰδευτήριον, ου, τό,=φυγαδεῖον, LXX.

Φῠγᾰδευτικός, ή, όν, *banishing*, Heliod.

Φῠγᾰδεύω, *to make* one *a* φυγάς, *to drive from a country, banish*, Xen. Hell. 2, 3, 42; 5, 4, 19; ἐκ τῆς πόλεως, Dem. 1018, 10.—II. intr., *to be a* φυγάς, *live in banishment*, Polyb. 10, 25, 1; cf. Lob. Phryn. 385.

Φῠγᾰδικός, ή, όν, *belonging to a* φυγάς; φ. προθυμία, the reckless boldness *of a refugee*, Thuc. 6, 92; οἱ φυγαδικοί=οἱ φυγάδες, Polyb. 23, 10, 6; so, τὸ φυγ., Dion. H. Adv. -κῶς.

Φῠγᾰδοθήρας, ου, ὁ, (φυγάς, θηράω) *one who hunts after runaways* or *exiles*, Plut. Demosth. 28: in Polyb. 9, 29, 3 the acc. pl. is written φυγαδοθῆρας, as if from φυγαδοθήρ.

Φῠγαίχμης, ου, ὁ, (φυγεῖν, αἰχμή) *fleeing from the spear, unwarlike, cowardly*, Aesch. Pers. 1025, Call. Fr. 117.

Φῠγανθρωπεύω, *to shun mankind*, φ. εἰς ἐρημίαν, Aretae.: and

Φῠγανθρωπία, ας, ἡ, *a shunning of mankind*: from

Φῠγάνθρωπος, ον, *shunning mankind* or *society*.

Φῠγαρσενία, ας, ἡ, *a shunning of men*, Manetho.

Φῠγάς, άδος, ὁ, ἡ, (φεύγω, φυγεῖν): —*a runaway, fugitive*, esp. from one's country, *a banished man, exile, refugee*, Lat. *exul, profugus*, Hdt. 1, 150; 3, 138, etc., and very freq. in Att.; φ. πάσης χώρας, Xen. Hell. 4, 1, 7; τῆς πατρίδος, Plat. Alc. 2, 145 B; φυγάδα ποιεῖν τινα, Xen. Xell. 4, 1, 40; κατάγειν φυγάδας, to recall them, οἱ φ. κατίασι, they return home, etc.: proverb., αἱ ἐλπίδες βόσκουσι φυγάδας, Eur. Phoen. 396: also, *a deserter*, φ. παρά τινος, Xen. Cyr. 6, 3, 11:—in Plat. Legg. 855 C, we have μηδένα εἶναι.. ὑπερορίαν φυγάδα, where Stephan. proposes ὑπερόριον.

Φυγγάνω, collat. form of φεύγω, Aesch. Pr. 513, Soph. El. 132.

Φύγδᾰ, adv., contr. for φύγαδε, Aesch. Eum. 256.

Φύγδην, adv.,= φύγαδε, *in flight*, Nic. Th. 21.

Φύγεθλον, ου, τό, *a swelling and inflammation of the glands*, esp. in the groin, like βουβών, Lat. *panus*, Foës. Oec. Hipp. (Should prob. be φρύγεθλον, from φρύγω.)

Φύγεργος, ον, *shunning work*, Ar ap. E. M.? [ῠ]

Φῠγή, ῆς, ἡ, (φυγεῖν) *flight* in battle, Lat. *fuga*, Od. 10, 117; 22, 306; and in Att.; also in plur. for sing., Eur., etc., Valck. Hipp. 1043: the dat. φυγῇ is oft. used adverbially, *in hasty flight, hastily*, φυγῇ ποδὶ ἴχνος ἔφερε, Eur. Or. 1468; φυγῇ ἐξαλύξωμεν ποδί, Id. El. 218; φυγῇ φεύγειν, Plat. Symp. 195 B.—2. *flight* or *escape* from a thing, c. gen., νόσων ἀμηχάνων φυγὰς ξυμπέφρασται, Soph. Ant. 364, cf. O. C. 280.—II. *banishment*, Lat. *exilium*, νῦν μὲν δικάζεις ἐκ πόλεως φυγὴν ἐμοί, Aesch. Ag. 1412, cf. Soph. O. T. 659, etc.; φυγὴν φεύγειν, to go into or live in *banishment*, Plat. Apol. 21 A; φυγὴν ἐπιβάλλειν τινί, to impose *banishment* upon any one, Hdt. 7, 3; ζημιοῦν φυγῇ, Eur. Or. 900; φυγὴν καταγιγνώσκειν τινός, Andoc. 14, 25, Lys. 143, 19.—2. as a collective noun,=οἱ φυγάδες, *a body of exiles* or *refugees*, Thuc. 8, 64, Aeschin. 47, 8; κατάγειν τὴν φυγήν, to recall them, Xen. Hell. 5, 2, 9; also in pl. αἱ φυγαί, Plat. Legg. 682 E (acc. to the best MSS.), Plut. Flamin. 12.

Φύγῃσι, φύγῃσιν, Ep. for φύγῃ, 3 sing. subj. aor. 2 act. from φεύγω, Il.

Φῠγίνδα παίζειν, to play *at running away*, Theogn. ap. A. B. 3, p. 1353.

Φῠγοδέμνιος, ον, (φυγεῖν, δέμνιον) *shunning the bed*, of Minerva, Anth. P. 6, 10.

Φῠγόδεμνος, ον, = foreg., oft. in Nonn.

Φῠγοδῐκέω, ῶ, f. -ήσω, (φυγεῖν, δίκη) *to shun a law-suit*, Dem. 1013, 7.

Φῠγοδῐκία, ας, ἡ, *avoidance of a law-suit*.

Φῠγόλεκτρος, ον, = φυγοδέμνιος, Orph. H. 31, 8.

Φῠγομᾰχέω, ῶ, *to shun battle* or *war*, Polyb. 3, 90, 10, Plut., etc.: from

Φῠγόμᾰχος, ον, (φυγεῖν, μάχη) *shunning battle* or *strife*, opp. to φιλόμαχος.

Φῠγόξενος, ον, (φυγεῖν, ξένος) *shunning strangers, inhospitable*, φ. στρατός, of Dorians, Pind. O. 11 (10), 18; cf. ξενηλασία.

Φῠγόπολις, εως, ὁ, ἡ, *fleeing from* or *shunning a city*.

Φῠγοπονία, ας, ἡ, *aversion to work*, Polyb. 3, 79, 4: from

Φῠγόπονος, ον, (φυγεῖν. πόνος) *shunning work* or *hardship*, Polyb. 40, 6, 10.

Φῠγοπτόλεμος, ον, poët. for φυγοπόλεμος, (φυγεῖν, πόλεμος) *shunning war, cowardly*, Od. 14, 213.

Φῠγόπτολις, ὁ, ἡ, poet. for φυγόπολις.

Φυγών, aor. 2 part. of φεύγω.

Φύζα, not φῦζα, ἡ, (φεύγω, πεφυζότες) poet. for φυγή, *flight*, φύζα, φόβου κρυόεντος ἑταίρη, Il. 9, 2, cf. 14, 140; ἀνάλκιδα φύζαν ἐνόρσας, 15, 62; Ζεὺς...φύζαν ἐμοῖς ἑταροῖσι κακὴν βάλεν, Od. 14, 269; etc. Hence

Φυζᾰκῖνός, ή, όν, *flying, runaway, shy*, ἔλαφοι, Il. 13, 102.

Φυζᾰλέος, α, ον,=foreg., Anth. P. 6, 237.

Φυζάνω or φυζάω, in Hesych.; and φύζημι, collat. forms of φεύγω: hence part. aor. pass. φυζηθέντες, Nic. Th. 825.

Φυζηλός, ή, όν,=φυζαλέος, dub.

Φυζίπολις, ὁ, ἡ,=φυγόπολις, Opp.?

Φυή, ῆς, ἡ, (φύω):—*growth, stature, shape, outward appearance*, esp. *fine growth, fine shape*, like εὐφυΐα, oft. in Hom.; but he, as also Hes., uses it only of the human form, and always in acc. used like an adv., as, οὔ ἑθέν ἐστι χερείων οὐ δέμας οὐδὲ φυὴν οὔτ' ἂρ φρένας, Il. 1, 115, cf. Od. 5, 212; 8, 168; Νέστορι δίῳ εἶδός τε μέγεθός τε φυήν τ' ἄγχιστα ἐῴκει, Il. 2, 58; φυήν γε μὲν οὐ κακός ἐστι, Il. 7, 210; so in genit., οὔτε φυῆς ἐπιδευέες οὔτε νόοιο, Theocr 22, 160; once only in Trag., φυὰν Γοργόνος ἴσχειν, Eur. El. 461; cf. δέμας, εἶδος:—in Pind. also of oxen, ἐμβάλλων ἐριπλεύρῳ φυᾷ κέντρον, P. 4, 419.—II. poet. for φύσις, *one's natural powers, parts, talents, genius*, Pind. O. 2, 154, N. 1, 38: generally, *nature*, Id. P. 8, 62; τὸ δὲ φυᾷ ἅπαν κράτιστον, Id. O. 9, 151.—III. *the ripe age of manhood, flower* or *prime of age*, Id. O. 1, 109.—IV. φυὴ μερόπων, *the race* of men, Anth. Plan. 183.

Φύη, for φυίη, 3 sing. opt. aor. 2 act. ἔφυν of φύω, Theocr. 15, 94, ubi al. φυίη, v. Wüstem. ad l. [ῠ]

†Φύη, ης, ἡ, *Phya*, an Athenian female, of the deme of Paeania, Hdt. 1, 60.

Φύημα, ατος, τό,=φῦμα, *a sore, ulcer*, Hipp. p. 1200. [ῡ]

Φῡκᾰρίζω=φυκόω.

Φύκη, ης, ἡ, *the female of the fish* φύκης. [ῠ]

Φύκης, ου, ὁ, (φῦκος):—a fish *living in sea-weed*, Arist. H. A. 6. 13, 8:—the female was φῡκίς, ίδος, Epicharm. p. 38, Mnesim. Ἱπποτρ. 1, 38; cf. Arist. l. c., 8, 2, 29, Alex. Κρατευτ., 1, 12 and 13 (where he mentions both together).

Φῡκία, ἡ,=φῦκος, dub.

Φῡκίδιον, ου, τό, dim. from φυκίς, Anth. P. 5, 185. [ῐδ]

Φῡκῐόεις, εσσα, εν, (φῦκος) *full of sea-weed, weedy*, θῖν' ἐπὶ φυκιόεντι, Il. 23, 693, cf. Theocr. 21, 10.

Φῡκίον or Φύκιον, ου, τό,=φῦκος, Arist. H. A. 6, 13, 13; but mostly used in plur., Plat. Rep. 611 D, Arist. H. A. 8, 2, 18, etc., Theocr. 7, 58, Anth., etc.

Φῡκῐοφάγος, ον,=φυκοφάγος, Arist. H. A. 8, 19, 9.

Φῡκῐοφόρος, ον, (φυκίον, φέρω) *bearing sea-weed*, ἀκτή, Xenocr.

Φῡκῐοχαίτης, ου, ὁ, *with hair like sea-weed*.

Φῡκῐόω, ῶ,=φυκόω.

Φῡκίς, *a fish*, v. sub φύκης.

Φῡκογείτων, ονος, ὁ, ἡ, (φῦκος, γείτων) *near the sea-weed, dwelling by the sea*, Anth. P. 6, 193.

Φῡκόθριξ, τρῐχος, ὁ, ἡ, *with hair like sea-weed*.

ΦΥ͂ΚΟΣ, εος, τό, Lat. *FUCUS*, *sea-weed, sea-wrack*, first in Il. 9, 7, cf. Alcman 2; differing from βρύον only in size, Arist. H. A. 8, 20, 6, Theophr. From a red kind a colour was prepared: hence—II. *a paint, cosmetic*, used by Greek women, to get the ξανθός or florid complexion, Theophr.

†Φῡκοῦς, οῦντος, ὁ, *Phycus*, a promontory and city of Cyrene, Strab p. 837.

Φῡκοφάγος, ον, *eating sea-weed*.

Φῡκόω, ῶ, (φῦκος) *to paint* or *colour red*; in pass., of women painting themselves, Plut. 2, 142 A, 693 B.—II. *to stuff with sea-weed*, Diod.

Φυκτός, ή, όν, poet. verb. adj. from φεύγω, *to be shunned* or *escaped, avoidable*, οὐκέτι φυκτὰ πέλονται, Il. 16, 128, Od. 8, 299; 14, 489.

Φῡκώδης, ες, (φῦκος, εἶδος) *full of sea-weed*, τόποι, Arist. H. A. 8, 19, 9.

Φύλαγμα, ατος, τό, = φυλακή, LXX. [ῠ]

Φῡλάζω, f. -άξω, *to divide into tribes* ap. Plut. Lycurg. 6.

Φυλάκεια, *ας, ἡ, safety*, Poet. de Herb. 181.

Φῠλάκειον or *φυλακεῖον, ου, τό*, (*φυλακή*) *a place where soldiers keep watch, a post*, esp., *a watch-tower, fort, τὰ φ.*, the Rom. *stationes*, Polyb. 5, 75, 10; 76, 3: *a watch, party consisting of four soldiers*, Id. 6, 33, 6.—II. in Alex. Greek, *a menstruous cloth.* [ᾰ]

†**Φυλακεῖς**, *έων, οἱ, the Phylaces*, a tribe in Tegea, Paus. 8, 45, 1.

Φῠλᾰκεύς, *ὁ*, Ep. for *φύλαξ*; in plur. *φυλακῆες*, Opp. C. 4, 290.

Φῠλᾰκή, *ῆς, ἡ*, (*φυλάσσω*):—*a watching* or *guarding, keeping watch* or *guard, watch* or *guard*, esp. by night, *φυλακῆς μνήσασθε*, keep watch and ward, Il. 7, 371; so, *φυλακὰς ἔχειν*, Il. 9, 1, 471, Eur. Andr. 961; *φυλακὴν ἔχειν περί τινα*, to be on the *watch* on account of any one, Hdt. 1, 39; but, *φυλακὴ ἔχει αὐτόν*, *watching* engages him, Hes. Fr. 47, 7; later also, *φυλακὰς φυλάττειν*, to keep *guard* or *watch*, Xen. An. 2, 6, 10, etc.; so, *τὰς φ. ποιεῖσθαι*, Ib. 6, 3, 21; *ὅπως ἀφανὴς εἴη ἡ φ.*, that this *watch* might be left in the dark, Thuc. 4, 67? ; *φυλακὴν τῶν τειχῶν ἔρημον καταλιπεῖν*, Lycurg. 150, 4; etc.—2. *a watch* or *guard*, of a person, like Lat. *custodia* for *custos*, *φυλ. τοῦ σώματος*, a body-guard, Dem. 622, 7, Dinarch. 91, 15; cf. Wolf Lept. p. 326:—later also, *a guard* or *garrison* of a place or fortress, Hdt. 2, 30.—3. of place, *a watch, station, post*, Il. 10, 408, 416: *τὰς φυλακὰς καταστήσασθαι*, to set *the watches*, Ar. Av. 841. —4. of time, *a watch*, e. g. of the night, *φ. δευτέρη*, Hdt. 9, 51; so, *φ. πρώτη, πέμπτη*, Eur. Rhes. 538, 543.—5. *a place for keeping* others in, *a ward, prison.*—II. *a watching, guarding, keeping in ward*, whether for security or custody, *ἔχειν τινὰ ἐν φυλακῇ*, to keep in *custody*, oft. in Hdt.; also, *ἐν φυλακῇσι μεγάλῃσι ἔχειν τι*, Hdt. 2, 99, cf. Pind. P. 4, 134: *τὸν Ἰσθμὸν ἐν φυλακῇ ἔχειν*, to keep the Isthmus *guarded* or *occupied*, Hdt. 7, 207; 8, 40; less usu., *τὸν τῆς γλώσσης χαρακτῆρα ἐν φυλακῇ ἔχειν*, to preserve the same character of language, Hdt. 1, 57; so too, *ἐν φ. ἔχειν νόον*, Theogn. 439, cf. Blomf. Pers. 598: *φυλακὴν ποιεῖσθαί τινος*, Hdt. 2, 154; *φ. κατασχεῖν τινος*, Aesch. Ag. 235.—III. *φυλακὴν ἔχειν*, = *φυλάττεσθαι*, to take *heed* or *care, be cautious*, Hdt. 1, 38; *δεινῶς ἔχειν ἐν φυλακῇσι*, to be straitly *on one's guard*, Ib. 3, 152.—IV. (from mid.) *a being on one's guard against*, c. gen., *ἡ εὐλάβεια φυλακὴ κακοῦ*, Def. Plat. 413 C.—Cf. *φρουρά* throughout.

†**Φυλάκη**, *ης, ἡ, Phylace*, a city of Phthiotis in Thessaly, at the base of Mt. Othrys, Il. 2, 695; subject to Protesilaus, Pind. I. 1, 84.—2. a city of Arcadia, Paus. 8, 54, 1.—3. two places in Aegypt, elsewhere Heliopolis and Thebaïs, Strab.

†**Φῠλᾰκηΐς**, *ίδος, ἡ, daughter of Phylacus*, i. e. Alcimede, Ap. Rh. 1, 47.

†**Φυλακίδης**, *ου* Ep. *αο, ὁ, son of Phylacus*, i. e. Iphitus, Il. 2, 705 [ῡ in arsis].—2. masc. pr. n., *Phylacides*, son of Apollo and Acacallis, Paus. 10, 16, 5.—3. an Aeginetan, victor in the Isthmian games, Pind. I. 5, 22.

Φῠλᾰκίζω, f. *-ίσω* Att. *-ιῶ*, (*φυλακή*) *to throw into prison*, N. T.

Φῠλᾰκικός, *ή, όν*, (*φυλακή*) *fitted for watching* or *guarding*, Plat. Rep. 375 E, etc.: *φ. τινος, taking care to keep* a thing, Ib. 412 C, E.

Φῠλάκιον, *ου, τό*,=*φυλάκειον*, Polyb. 10, 30, 6. [ᾰ]

†**Φυλάκιος**, *α, ον, of Phylace* (1), *Phylacian*, Luc. Dial. M. 23.

Φῠλᾰκίς, *ίδος*, fem. of *φύλαξ, a female watch* or *guard*, Plat. Rep. 457 C: *ναῦς φ., a guard*-ship, like *φρουρίς*, Diod.

Φῠλάκισσα, *ἡ*,=foreg., LXX. [ᾰ]

Φῠλᾰκίτης, *ου, ὁ, a prisoner*, Nicet.

Φύλᾰκος, *ου, ὁ*, poet. and Ion. for *φύλαξ*, Il. 24, 566, and oft. in Hdt., in sing. as well as plur., e. g. 1, 84, 89; 2, 113. (Acc. to Aristarch. it should be written oxyt., *φυλακός*, Philem. Lex. 269, p. 189, Schol. Ven. Il. 24, 566; cf. *ἀνακός*.) [ῠ]

†**Φύλακος**, *ου, ὁ, Phylacus*, son of Deïon and Diomede, father of Iphiclus, Il. 2, 705; Od. 15, 231.—2. a hero of the Delphians, Hdt. 8, 39: cf. Paus. 10, 23, 2.—3. son of Histiaeus of Samos, Hdt. 8, 85.

Φυλακτέος, *α, ον*, verb. adj. from *φυλάσσω, to be watched* or *kept*, Soph. O. C. 1180.—II. *φυλακτέον*, from mid. *φυλάσσομαι, one must guard against, τι*, Aesch. Theb. 499; *φ. μή..*, Plat. Rep. 416 A; *ὅπως μή..*, Xen. Oec. 7, 36:—also in plur. *φυλακτέα*, Eur. Andr. 63.

Φῠλακτήρ, *ῆρος, ὁ*,=*φύλαξ*, Il. 9, 66, 80, etc.

Φῠλακτήριον, *ου, τό, a post for watchmen* or *a garrison, a fort* or *castle*, Hdt. 5, 52: esp., *an outpost communicating with regular fortifications*, Lat. *statio*, Thuc. 4, 31, 33, 110, Xen. Cyr. 7, 5, 12, etc.—2. *a preservative*, Dem. 71, 24; *an amulet*, Plut. 2, 378 B, etc.: from

Φῠλακτήριος, *α, ον*, (*φυλακτήρ*) *guarding, protecting*, Plat. Legg. 842 D.

Φῠλάκτης, *ου, ὁ*, = *φυλακτήρ*, a magistrate at Cuma, Plut. 2, 291 F.

Φῠλακτικός, *ή, όν*, (*φυλάσσω*) *fit for preserving, preservative, ὑγιείας*, of health, Arist. Top. 1, 15, 10.—2. *vigilant, observant, τινός*, Xen. Mem. 3, 4, 9.—II. (from mid.) *cautious*, Ib. 3, 1, 6. Adv. *-κῶς*, Polyb. 6, 8, 3, etc.

†**Φυλακτρίς**, *ίδος, ὁ, Phylactris*, a mountain of Arcadia, Paus. 8, 48, 4.

Φῠλάκτωρ, *ορος, ὁ*, poet. for *φυλακτήρ, φύλαξ*, Nonn.

†**Φύλανδρος**, *ου, ὁ, Phylander*, son of Apollo and Acacallis, Paus. 10, 16, 5.

Φύλαξ, *ᾰκος, ὁ*, also *ἡ*, (*φυλάσσω*):—*a watcher, guard*, Hom. (only in Il.) always as masc. and in plur.; also *φύλακες ἄνδρες*, Il. 9, 477; then freq. in Att., *δωμάτων, χώρας φ.*, Aesch. Ag. 914, Soph. O. T. 1418, etc.: but Hdt. always uses *φύλακος* instead, except in signf. II:—esp., *a sentinel*, Lat. *excubitor*, Xen. An. 4, 2, 5, etc.; *φύλακας κατάστησαι*, Ar. Av. 841, Dem., etc.;—*οἱ φ., the garrison*, Thuc. 6, 100, Xen., etc.:—also of *bodyguards*, Xen. An. 1, 2, 12, etc.:—as fem. in Eur. Andr. 86, Tro. 462; cf. Lob. Phryn. p. 452.—II. *a guardian, keeper, protector*, Hes. Op. 122, 251; *φ. παιδός*, Hdt. 1, 41; *κτεάνων*, Pind. P. 8, 81. [ῠ]

Φῠλάξιμος, *η, ον*, (*φυλάσσω*) *defensible*, Plut. Pomp. 76; Schäf. *φύξιμος*.

Φύλαξις, *εως, ἡ*, (*φυλάσσω*) *a watching, guarding, ὕπνου*, Soph. Fr. 379, 6: *occasion for caution*, Eur. Hel. 506.

Φῠλαρχέω, *ῶ*, f. *-ήσω, to be φύλαρχος*, Ar. Lys. 561, Arist. Pol. 4, 11, 5.

Φῠλάρχης, *ου, ὁ*,=*φύλαρχος*.

Φῠλαρχία, *ας, ἡ*, the office of a *φύλαρχος*, Arist. Pol. 6, 8, 15: from

Φύλαρχος, *ου, ὁ*, (*φυλή, ἄρχω*) *the chief of a φῦλή*; esp. in war, *a commander of cavalry*, Hdt. 5, 69; joined with *ἱππαρχός*, in Ar. Av. 799, Lysias 146, 10, Plat. Legg. 834 C, 880 D, Dem. 47, 10, etc.

†**Φύλαρχος**, *ου, ὁ, Phylarchus*, a historian of Athens, or Sicyon, under Ptolemy Philopator, Polyb. 2, 56-59.

†**Φύλας**, *αντος, ὁ, Phylas*, king of Ephyra in Thesprotia, grandfather of Tlepolemus, Il. 16, 180; Apollod. 2, 7, 6:—in Diod. S. 4, 36 *Φυλεύς*.—2. son of Antiochus, Apollod. 2, 8, 3.

Φυλασσέμεναι, Ep. for *φυλάσσειν*, Hom.

ΦῩΛΆΣΣΩ, Att. *-ττω*: fut. *φυλάξω*: mid. *φυλάξομαι*, sometimes also in pass. signf., as in Soph. Phil 48, Xen. Oec. 4, 9.

A. intr., *to watch, be sleepless*, Od. 20, 52: esp. like *φρουρέω, to keep watch and ward, keep guard*, *φυλάσσειν πάννυχον ἐγρήσσοντα*, Od. 20, 52; *οὐδ' ἐθέλουσι νύκτα φυλασσέμεναι*, Il. 10, 312, cf. 419, Od. 5, 466; 22, 195: so in mid., *νύκτα φυλασσομένοισι*, Il. 10, 188; cf. Xen. An. 6, 4, 27, etc.

B. trans., *to watch, guard, defend, keep, secure*, freq. from Hom. downwards: of persons, cattle, things, *φ. δῶμα, to keep* the house, not leave it, Od. 5, 208; *πόλιν*, Aesch. Theb. 136; *φύλαττοί σε Ζεύς*, Ar. Eq. 500; *φυλάττειν τινὰ ἀπό τινος, to guard* one from a person or thing, Xen. Cyr. 1, 4, 7.—2. *to watch for, lie in wait* or *ambush for*, *αὐτὸν ἰόντα λοχήσομαι ἠδὲ φυλάξω ἐν πορθμῷ Ἰθάκης*, Od. 4, 670; *φ. νόστον*, Il. 2, 251; *φ. τὸ σύμβολον, to look out for* the signal-fire, Aesch. Ag. 8; so, *ἀριστοποιουμένους φυλάξας τοὺς στρατιώτας*, Dem. 675, 17; *φ. τοὺς τὰ παράνομα γράφοντας*, Id. 1333, 6; etc.:—*φ. βρέτας, to cling to* the image, Aesch. Eum. 440:—esp., *to watch, to wait for* or *observe the right* time, Hdt. 1, 48; 8, 9, etc.; *φ. τοὺς ἐτησίας*, Dem. 48, fin.—3. metaph., *to preserve, keep, maintain*, *φ. χόλον, to cherish* anger, Il. 16, 30; *φ. αἰδῶ καὶ φιλότητα, to preserve* reverence and love, Il. 24, 111; *φ. ὅρκια, to keep, respect* oaths, Il. 3, 280; *φ. ἔπος, to observe* a command, Il. 16, 686; so, *φ. ῥῆμα*, Pind. I. 2, 16; *φ. τελετάς*, Id. O. 3, 74; *φ. νόμον*, Soph. Tr. 616; *φ. σιγήν*, Eur. I. A. 542; *οὐκ ἐφύλαξα ἀπειλὰς ὑμετέρας, I regarded* not your threats, Call. Del. 204:—pass., *φυλάττεσθαι παρά τινα, to be cherished in* or *by* one, Soph. O. T. 383.—II. in mid., *to heed, take heed* or *care, be on one's guard*, in Hom. only in pf. pass., *πεφυλαγμένος εἶναι*, to be *cautious, prudent*, Il. 23, 343: but, —2. c. acc., *to keep* a thing, *bear it in mind* or *memory*, Hes. Op. 261, 559; also, *φυλάσσεσθαί τι ἐν θυμῷ*, Ib 489, cf. Pind. O. 7, 72, Soph. El. 1012:—c. inf., *to take care* to do, Hdt 7, 5, Aesch. Supp. 205:—c. gen., *φυλάσσεσθαι νεῶν, to take care* because of the ships, *be chary of* them, Thuc. 4, 11; so, *ἄρκτοι πεφυλαγμέναι ὠκεανοῖο*, Arat. 48.—3. more usu., *φυλάσσεσθαί τι* or *τινά, to take heed, beware of, be on one's guard against, shun, avoid* a thing or person, Hdt. 1, 108; 7, 130, Aesch. Pr. 715, etc.; also *πρός τι*, Thuc. 7, 69; *ἀπό τινος*, Xen. Cyr. 2, 3, 9, Hell. 7, 2, 10: c. part., *εἰςορῶν φυλάξομαι, I will take care to* look on.., Soph. Phil. 455:—also, *φ. μὴ ποιεῖν, to take care* not to do, *guard against* doing, Hdt. 1, 65, 108, etc. but, *φ. μή*, c. subj., *to take care* lest.. as *φ. μή ποτ' ἀχθεσθῇ κέαρ*, Aesch. Pr. 390, cf. Supp. 498, Eur. I. T. 67, Ar. Eccl. 831; so, oft. in prose; so too, *φ. ὅπως μή..*, Xen. Mem. 1, 2, 37 cf. *φυλακτέον*.—4. sometimes, but rarely, the act. has this signf. of the mid., first prob. in Eur. I. A. 145, Plat. Theaet. 154 D, Gorg. 461 D; more freq. later, Elmsl. Med. 314, Lob. Phryn. 363.

†Φυλείδης, *ου* Ep. *αο*, *ὁ*, *son of Phyleus*, i. e. Meges, Il. 2, 628.—2. masc. pr. n., *Phylīdes*, father of Pythangelus of Thebes, Thuc. 2, 2, v. l. Φυλλίδας.

Φῡλετεύω, *to make a member of a tribe, adopt into a tribe, ξένους καὶ μετοίκους*, Arist. Pol. 3, 2, 3: from

Φῡλέτης, *ου*, *ὁ*, (*φυλή*) *one of the same tribe*, Lat. *tribulis*, Ar. Ach. 542, Plat. 955 D, etc. Hence

Φῡλετικός, *ή*, *όν*, *belonging to, proper to a φυλέτης*, Plat. Legg. 768 C, 915 C: *ἐκκλησία φ.*, the Roman *comitia tributa*, Dion. H. 7, 59. Adv. *-κῶς*, *like the tribesmen*, Arist. Soph. El. 1, 2, Schol.

Φῡλέτις, *ιδος*, fem. from *φυλέτης*: also for *φυλετική*, e. g. *ἐκκλησία φυλέτις*, Dion. H. 7, 59.

†Φῡλεύς, *έως* Ep. *ῆος*, *ὁ*, *Phyleus*, v. Φύλας (1).—2. son of Augeas of Elis, who, being driven out by his father, went to Dulichium, Il. 2, 628; Apollod. 2, 5, 5.—3. a general of the Messenians, Paus. 4, 13, 5.

Φῡλή, *ῆς*, *ἡ*, *a union of individuals into a community* or *state*, which acc. to Dicaearchus was the orig. signf.: hence, *a union formed among the citizens* of a state, *a class* or *tribe*, answering to the Roman *tribus*; and like it,—1. *a union* of men *according to ties of blood and descent, a clan* or *guild*, Xen. Cyr. 1, 2, 5, etc.—2. then *a union according to local habitation*, like our *hundred* or *county*. The subdivisions of the former were *φρατρίαι*, of the latter *δῆμοι*. The change of Athen. *φυλαί* from four to ten by Clisthenes (Hdt. 5, 66 sq., 6, 131) was prob. an abolition of the first kind and institution of the second, like the change made by Servius at Rome, cf. Niebhr. Hist. of R. 1, p. 294 sq., 413 sq., Thirlw. Hist. of Gr. 2, p. 4 sq. and 73: the members of a *φυλή* were *φυλέται*.—II. *a division in an army, the soldiers of one φυλή, ὁπλιτῶν*, Thuc. 6, 98, Plat. Legg. 755 C, D: also, *a certain number*, esp. of cavalry, Xen. Hell. 4, 2, 19; cf. *φύλαρχος*.—III. generally, *a kind, class, order*, Id. Oec. 9, 6.—Cf. *φῦλον*, fin.

†Φῡλή, *ῆς*, *ἡ*, *Phyle*, an Attic deme belonging to the tribe Oeneïs, and a fortress, on the borders of Boeotia, Xen. Hell. 2, 4, 2, Strab. p. 396.

†Φυληΐς, *ίδος*, *ἡ*, *Phyleïs*, a daughter of Thespius, Apollod. 2, 7, 8.

Φῠλία, *ας*, *ἡ*, *a wild olive-tree*, Od. 5, 477, elsewh. *κότινος*.—Ammon. takes it for *the mastich-tree*, *σχῖνος*.

Φῠλίκη, *ης*, *ἡ*, an ever-green tree, a kind of *rhamnus*: acc. to others= foreg.: written also *φιλύκη*, q. v.

Φῡλίον, *ου*, *τό*, dim. from *φυλή*.

Φυλλάζω, f. *-άσω*, *to have* or *get leaves*.

†Φυλλαῖος, *ου*, *ὁ*, *Phyllaean*, appell. of Apollo from Φύλλος in Thessaly, Strab. p. 435.

Φυλλάκανθος, *ον*, (*φύλλον*, *ἄκανθα*) *with prickly leaves*, Theophr. [λᾰ]

Φυλλάμπελον, *ου*, *τό*, (*ἄμπελος*) *a vine-leaf*, Lat. *pampinus*.

Φυλλάριον, *ου*, *τό*, dim. from *φύλλον*, *a little leaf*. [ᾰ]

Φυλλάς, *άδος*, *ἡ*, (*φύλλον*) *a heap of leaves, bed* or *litter of leaves*, *φυλλάδα ἐπιβάλλειν*, Hdt. 8, 24; *φ. στιπτή*, Soph. Phil. 33.—II. *the leaves, leafage, foliage* of a tree, Aesch. Ag. 966: metaph. of man, *φυλλάδος ἤδη κατακαρφομένης*, Ib. 79,—as Shaksp., 'my way of life is fallen into the sere, the yellow leaf.'—2. *a tree* or *plant itself*, as of the laurel, etc., Soph. O. C. 676, Eur. Andr. 1100: *a branch* or *bough*, Ar. Vesp. 398.—3. *a leafy grove*, Soph. Tr. 754.—4. *a sallad*, Diphil. 'Απολιπ. 2, 4; cf. Poll. 6, 71.

Φυλλεῖον, *ου*, *τό*, (*φύλλον*) usu. in plur., *green stuff*, esp. *small herbs*, such as mint, parsley, etc., that were given into the bargain, Ar. Ach. 469; *ῥαφανίδων φυλλεῖα*, radish-*tops*, Ar. Plut. 544.

†Φυλλεύς, *έως* and *έος*, *ὁ*, *of Phyllus*, Anth. P. 6, 264.

†Φυλλήϊον, *ου*, *τό*, *ὄρος*, *Mt. Phyllēus*, in Thessaly near the Enipeus, Ap. Rh. 1, 37; poet. for Φύλλειον.

†Φυλληΐς, *ίδος*, *ἡ*, fem. adj. *of* or *relating to the Phyllis*, in Bithynia, Ap. Rh. 2, 652.

Φυλλιάω, *ῶ*, (*φύλλον*) *to run to leaf*, without fruiting, Arat. 333.

†Φυλλίδας, *ου*, *ὁ*, *Phyllidas*, a Theban, Xen. Hell. 5, 4, 2: cf. sub Φυλείδης.

Φυλλίζω, f. *-ίσω* Att. *-ῐῶ*, *to strip off leaves*.

Φυλλικός, *ή*, *όν*, (*φύλλον*) *leafy*, Theophr.

Φύλλινος, *η*, *ον*, (*φύλλον*) *of* or *from leaves, made of leaves*, Theocr. 21, 8, Luc. Merc. Cond. 13.

Φύλλιον, *ου*, *τό*,= *φυλλεῖον*.—II. dim. from *φύλλον*, Plat. (Com.) 'Υπερβ. 6.

Φυλλίς, *ίδος*, *ἡ*,= *φυλλάς*:—also *a dish of herbs*, Ath.

†Φύλλις, *ιος*, *ὁ*, *Phyllis*, a writer on music, Ath. 636.—2. Φυλλίς, *ίδος*, *ἡ*, daughter of king Sithon king in Thrace, Luc. Salt. 40.—Others in Anth. P. 5, 263; etc.—II. a district of Thrace, at the base of Mt. Pangaeus, Hdt. 7, 113.—III. *ὁ*, a river of Bithynia, v. Φυλληΐς.

Φυλλίτης, *ου*, *ὁ*, fem. *-ῖτις*, *ιδος*,= *φύλλινος*:—*ἀγὼν φ.*, like *στεφανίτης*, *ἀργυρίτης*, etc., *a contest in which the prizes were leaf-wreaths*.—2. *ἡ φυλλῖτις*, *a plant with leaves* and no flower, a kind of *fern*, *Scolopendrium officinarum*, Diosc. 3, 121.

Φυλλοβολέω, *ῶ*, *to shed the leaves*, Ar. Nub. 1007, Call. Epigr. 45, Theophr.—II. *to deck with leaves*, Hdn. 8, 7: and

Φυλλοβολία, *ας*, *ἡ*, *a shedding of the leaves*, Theophr.—II. *a decking with leaves* or *leafy crowns*, usu. as a token of applause bestowed on the winners in the games, Hdn., cf. Böckh Expl. Pind. P. 9, 130 (219): from

Φυλλοβόλος, *ον*, (*φύλλον*, *βάλλω*) *shedding leaves*, Theophr.

Φυλλόκομος, *ον*, (*φύλλον*, *κόμη*) *covered with leaves, thick-leaved*, *σμῖλαξ*, Ar. Av. 215; *μελία*, Ib. 742.

Φυλλοκοπέω, *ῶ*, *to cut off the leaves*.

Φυλλοκρῐνέω, *ῶ*,= *ἐκφυλλοφορέω*.

Φυλλολογέω, *ῶ*, f. *-ήσω*, *to pick* or *strip off the leaves*.

Φυλλομᾰνέω, *ῶ*, f. *-ήσω*, *to run wildly to leaf*, without fruiting, Theophr.; cf. *ὑλομανέω*: from

Φυλλομᾰνής, *ές*, *running wildly to leaf*, cf. *ὑλομανής*.

Φύλλον, *ου*, *τό*, *a leaf*; in plur., *leaves, foliage*, Hom., who, like Hes. and Hdt., always uses the plur.: *φύλλων γενέη*, proverb. of mankind from Il. 6, 146, cf. Ar. Av. 685; *πλεκτὰ φύλλα*, wreathed *leaves*, Eur. Hipp. 807:—metaph. of choral songs, *φύλλ' ἀοιδᾶν*, Pind. I. 4, 46 (3, 45).—2. also of *flowers*, *ὑακίνθινα φύλλα*, *λειμώνια φ.*, Theocr. 11, 26; 18, 39; cf. Jac. Anth. 2, 2, p. 266.—II. *the leaf-like seed of the σίλφιον*, Hipp.—III. a kind of plant, prob., *mercurialis*, Theophr.: generally, *a plant*, Numen. ap. Ath. 371 B.—2. esp., like Lat. *folium*, of *savoury herbs*, Hipp. (Prob. from *φλέω*, *φλύω*, *βλύω*, our *bloom*, etc.; so too Lat. *folium*, *flos*, *florere*.)

Φυλλοῤῥᾰγέω, *ῶ*, *to cause the leaves to burst and crack*.

Φυλλοῤῥᾰγία, *ας*, *ἡ*, *the bursting and cracking of leaves*.

Φυλλοῤῥοέω, *ῶ*, f. *-ήσω*, *to shed the leaves*, Pherecr. Pers. 1, 10, Arist. An. Post. 2, 16, 1:—hence the comic phrase, *φ. ἀσπίδα*, *to shed, drop* one's shield, Ar. Av. 1481: and

Φυλλόῤῥοια, *ας*, *ἡ*, *a falling of the leaves*, Theophr.: from

Φυλλοῤῥόος, *ον*, (*φύλλον*, *ῥέω*) *leaf-shedding*, *φθινόπωρον*, Opp. C, 1, 116.

†Φύλλος, *ου*, *ἡ*, Rhian. ap. Steph. Byz., and *ὁ*, Strab. p. 435, *Phyllus*, a city of Thessaly near Pagasae with a temple of Apollo.

Φυλλοσῐνής, *ές*, (*φύλλον*, *σίνομαι*) *damaging leaves*, Nic. ap. Ath.

Φυλλόσκεπος, *ον*, (*φύλλον*, *σκέπας*) *covered with leaves*, Theophr.

Φυλλοστρώς, *ῶτος*, v. sq.

Φυλλόστρωτος, *ον*, (*φύλλον*, *στρώννυμι*) *strewed* or *covered with leaves*, Eur. Rhes. 9:—from the form *φυλλοστρώς*, not *φυλλοστρῶτις*, we find only dat. *φυλλοστρῶτι*, Theocr. Epigr. 3; cf. Lob. Phryn. 429.

Φυλλοτόκος, *ον*, (*φύλλον*, *τίκτω*) *producing leaves*, Opp. C. 1, 116.

Φυλλοτόμος, *ον*, *cutting off leaves*.

Φυλλοτρώξ, *ῶγος*, *ὁ*, *ἡ*, (*φύλλον*, *τρώγω*) *nibbling* or *eating leaves*, Antiph. Oenom. 1, 2 [with ōτρ in an anapaestic verse].

Φυλλοφορέω, *ῶ*, f. *-ήσω*, *to bear leaves*, Theophr.: from

Φυλλοφόρος, *ον*, (*φύλλον*, *φέρω*) *bearing leaves*, *φυλλοφόρος ἀγών*,= *φυλλίτης* or *στεφανίτης*, Pind. O. 8, 100.

Φυλλοφῠέω, *ῶ*, f. *-ήσω*, (*φύλλον*, *φύω*) *to put forth leaves*.

Φυλλοχοέω, *ῶ*, f. *-ήσω*, *to shed leaves*: from

Φυλλοχόος, *ον*, (*φύλλον*, *χέω*) *shedding the leaves*, *φ. μήν*, the *leaf-shedding* month, Hes. ap. Poll. 1, 231, cf. Plut. 2, 734 D, 735 D.

Φυλλόω, *ῶ*, (*φύλλον*) *to clothe with leaves*, Hipp.—II. *to make into a leaf*.

Φυλλώδης, *ες*, (*φύλλον*, *εἶδος*) *like leaves*: *rich in leaves*, Theophr.

Φύλλωμα, *ατος*, *τό*, (*φυλλόω*) *foliage*, Diod.

Φῡλοβᾰσῐλεύς, *έως*, *ὁ*, *a βασιλεύς chosen from each φυλή* to perform the sacrifices, like the Roman *rex sacrificulus*.

†Φυλοδάμας, *αντος*, *ὁ*, *Phylodamas*, masc. pr. n., Q. Sm. 8, 403.

Φῡλοκρῐνέω, (*φῦλον*, *κρίνω*) *to distinguish races, choose by races*, Thuc. 6, 18. Hence

Φῡλοκρίνησις, *ἡ*, *distinction of tribes* or *kinds*, Clem. Al. [ῐ] Hence

Φῡλοκρῐνητικός, *ή*, *όν*, *belonging to, skilled in the distinction of races*, Clem. Al.

†Φυλομάχη, *ης*, *ἡ*, *Phylomache*, daughter of Hagnias, Dem. 1056, 25.—2. a granddaughter of preceding, wife of Sositheus, Id. 1058, 26.

†Φυλόμαχος, *ου*, *ὁ*, *Phylomachus*, a Grecian statuary, Anth. Plan. 239.

Φῦλον, *τό*, hardly used save in nom. and acc. *φῦλον*, *φῦλα*, gen. *φύ-*

λου in Xen. Lac. 1, 4: (φύω):—*a stock, race, kind*, of all living beings, oft. in Hom. and Hes.; φῦλον θεῶν, Il. 5, 441, φ. θεάων, Hes. Th. 965, φῦλον ἀοιδῶν, Od. 8, 481, ἀθανάτων, Hes. Op. 197, γυναικῶν, Hes. Th. 1020.—2. usu. in plur., to denote *a number of one kind, a troop, host, crowd*, φῦλα θεῶν, ἀνθρώπων, Il. 14, 361; 15, 54; φῦλα γυναικῶν, ἐπικούρων, Γιγάντων, Il. 9, 130; 17, 220, Od. 7, 206; in Il. 19, 30, *a swarm of gnats* (but φῦλα μελισσέων (oddly) as paraphr. for a single bee, Hes. Fr. 22); φῦλον ματαιότατον, Pind. P. 3, 36:—so in Att., φῦλον ὀρνίθων, *the race* of birds, Soph. Ant. 342; πτηνῶν, Ar. Av. 1088; τὸ πτηνὸν φ., Plat. Soph. 220 B; Ὅμηρος καὶ Ἡράκλειτος καὶ πᾶν τὸ τοιοῦτον φῦλον, Id. Theaet. 160 D; τὸ κηρυκικὸν φ., Id. Polit. 260 D.—3. *a sex*, τὸ γυναικεῖον, τὸ ἄῤῥεν φ., Ar. Thesm. 786, Xen. Lac. 3, 4.—II. in closer sense, *a race of people, people, nation*, φῦλα Πελασγῶν, Il. 2, 840, Aesch. Pr. 809, Soph., etc., and in Att. prose: cf. ἔμφυλος, ἐμφύλιος, ἀποφύλιος, καταφυλαδόν.—III. more closely still, *a race, clan, tribe*, of men acc. to blood or descent, κατὰ φῦλα, by *races*, Il. 2, 362, 363; φῦλον Ἑλένης, φῦλον Ἀρκεισίου, Od. 14, 68, 181.—The word denotes a three-fold distinction according *to kind, country*, or *kin*: of these signfs. the last only appears in the later form φυλή, q. v.

†Φυλονόμη, ης, ἡ, *Phylonome*, daughter of Craugasus, Paus. 10, 14, 2.

Φύλοπις, ιδος, ἡ, *the battle-cry, din of battle, battle*, oft. in Hom., who besides the common acc. φύλοπιν once uses the form φυλόπιδα, Od. 11, 314, as in Hes. Sc. 114: sometimes he joins φ. πολέμου, Il. 13, 635, Od. 11, 314; φ. καὶ πόλεμος, Il. 4, 15, 82; νεῖκος φυλόπιδος, Il. 20, 141.—Ep. word, used also by †Mimnerm. 11, 10†, Soph. El. 1071, in a lyric passage; and in a mock oracle, Ar. Pac. 1075. (Acc. to old Gramm. from φῦλον and ὄψ, in signf. of βοή.) [ῠ]

Φῦμα or φύμα, ατος, τό, (φύω):—like φυτόν, *a growth, produce*: esp., *an inflamed swelling* on the body, *a tumour, boil*, etc., Lat. *tuber, vomica*, Hdt. 3, 133, Plat. Tim. 85 C, cf. Foës. Oec. Hipp.: φῦμα φύειν, φῦμα φύεται, Hipp. [The only poet. authority is Marc. Sid. 83, where we have φῡμάτεσσι; and so Draco, p. 95, 23; 100, 22, makes it; but in p. 57, 8, he adds that, acc. to some, the Att. wrote φῦμα; Lobeck approves ῠ, Paral. 419; and so it is written in most edd. of Hdt. and Hipp.]

Φυμᾰτίας, ου, ὁ, *one who has* φύματα or *tumours*, Hipp.

Φυμάτιον, ου, τό, dim. from φῦμα, Hipp. p. 618. [ᾰ]

Φυμᾰτόομαι, (φῦμα) as pass., *to have tumours*, Hipp. p. 1229.

Φυμᾰτώδης, ες, (φῦμα, εἶδος) *like* φύματα or *tumours, full of them*, σκέλεα, ἄρθρα, Foës. Oec. Hipp.

Φῦναι, inf. aor. 2 of φύω, always in intr. signf.

Φυξάνωρ, ορος, ὁ, ἡ, (φεύγω, ἀνήρ) *fleeing men*, φ. γάμος Αἰγύπτου παίδων, said of the Danaïdae, Aesch. Supp. 8. [ᾰ]

Φυξείω, desiderat. from φεύγω, *to be fain to flee*.

Φυξήλιος, αν, (φεύγω, ἥλιος) *shunning the sun*, Nic. Th. 660.

Φύξηλις, ιος and ιδος, ὁ, ἡ, (φεύγω) *fugitive, shy, cowardly*, φύξηλιν ἐόντα, Il. 17, 143; cf. Nic. Al. 472, Lyc. 943.

Φυξίμηλα, τά:—δένδρα φ., *trees that have grown too large to be hurt by sheep* (μῆλα), Aesch. Fr. 366.

Φύξιμος, ον, (φεύγω):—older and poet. form for φεύξιμος, of places, *whither one can flee*, or *where one can take refuge*: τὸ φ., *a place of refuge*, Od. 5, 359; φύξιμον οὐδέν, Polyb. 9, 29, 4; ἱερὸν φ., *an asylum*, Plut. Rom. 9; cf. φυλάξιμος.—II. *which one can flee from, avoidable*, νοῦσος, Hipp.: also, *from which one would flee*, i. e. *loathsome*, ὀδμή, Nic. Th. 54:—c. acc., φύξιμός τινα, *able to flee from* or *escape* one, Soph. Ant. 788.

Φυξῖνος, ου, ὁ, *an unknown fish*, Mnesim. Ἱπποτρ. 1, 33.

†Φύξιον, ου, τό, *Phyxium*, name of a place, Polyb. 5, 95, 8.

Φύξιον, ου, τό, like φύξιμον, *a place of refuge*, an old word, found prob. only in Plut. Thes. 36; strictly neut. from

Φύξιος, ον, (φεύγω) *belonging to flight, promoting it*:—epith. of Jupiter, Apollod. 1, 9, 1; cf. Staveren Hygin. Fab. 3.

Φυξίπολις, εως, ὁ, ἡ, (φεύγω, πόλις) *fleeing the city, banished*, Opp. H. 1, 278.

Φύξις, εως, ἡ, older and poet. form for φεύξις, (Lob. Phryn. 726),=φυγή, Il. 10, 311, 447.—II. *a refuge*, Nic. Th. 588.

Φῡράδην, adv.,=φύρδην.

Φύρᾱμα, ατος, τό, (φυράω) *that which is mixed* or *kneaded, paste, dough*, LXX.: also, *bread* or *pastry*, Mnesim. Ἱπποτρ. 1, 11.

Φύρᾱσις, εως, ἡ, *a mixing up, kneading*.

Φῡρᾱτέον, verb. adj. from φυράω, *one must mix*, Diosc.

Φῡρᾱτής or φυράτης, ὁ, (φυράω) *a confounder*, Cic. Att. 7, 1, 9.

Φῡράω, ῶ, f. -άσω Ion. -ήσω:—lengthd. form from φύρω, *to mix up, mingle, knead*, esp. of bread, Hdt. 2, 36; οἴνῳ καὶ ἐλαίῳ πεφυραμένα ἄλφιτα, Thuc. 3, 49; γῆ ὑγρῷ φυραθεῖσα, Plat. Theaet. 147 C; but, γῆν φόνῳ φυρᾶν, *to make* earth *into a* bloody *paste*, Aesch. Theb. 48:—metaph., μαλακὴν φωνὴν πρὸς τοὺς ἐραστὰς φυράσασθαι, *to make up* a soft voice towards one's lovers, Ar. Nub. 979; πεφύρησαι χαλεποῖς, Philet. 8.—Φυρᾶν and φύρειν are the same word, but the former means *to mix* or *knead up with something wet*, the latter also *to mingle confusedly together, confound, defile*, v. Lob. Soph. Aj. 239. [ᾱ in fut., aor. and pf., Draco p. 14, 24.]

Φύρδην, adv., (φύρω):—*mixedly, in utter confusion*, Aesch. Pers. 812; φ. μάχεσθαι, Xen. Cyr. 7, 1, 37; φ. πάντα ἐπράττετο, Polyb. 30, 14, 6.

Φύρκος, τό, Dor. φοῦρκος,=τεῖχος, akin to πύργος, Hesych.

†Φύρκος, ου, ὁ, *Phyrcus*, a fortress in Elis, near Lepreum, Thuc. 5, 49: cf. foreg., and Πύργος.

Φύρμα, ατος, τό, (φύρω) *a mixture*; of poison, Nic. Al. 485, cf. Th. 723.

Φυρμός, οῦ, ὁ, (φύρω) *a mixture, confusion, disorder*, LXX.

†Φύρμος, ου, ὁ, *Phyrmus*, masc. pr. n., Anth. Plan. 322.

†Φυρόμαχος, ου, ὁ, *Phyromachus*, masc. pr. n., Alexis ap. Ath. 161 C; etc.:—in Ar. Eccl. 22 with v. l. Σφυρόμαχος, q. v.

Φύρσιμος, ον, (φύρω) *mixed up*, Nic. Al. 324.

Φύρσις, εως, ἡ, (φύρω) *a mixing, kneading*, Lob. Phryn. 116.

Φυρτός, ή, όν, verb. adj., *mixed up*: from

ΦΥ΄ΡΩ; f. φύρσω: fut. 3 pass. πεφύρσομαι, Pind. N. 1, 104.

To mix, mix up, mingle together, esp. *to mix with* something *wet*, γαῖαν ὕδει, Hes. Op. 61 (cf. φυράω sub fin.): esp., *to wet*, and so, *to soil, defile, foul*, δάκρυσιν εἵματ' ἔφυρον, Il. 24, 162: also c. gen. pro dat., στῆθος καὶ χείλεα φύρσω αἵματος, Od. 18, 21: in pass., πεφυρμένος αἵματι, Od. 9, 397, cf. Aesch. Ag. 732; ἐν αἵμασι, Eur. El. 1172; δάκρυσι πεφυρμένη, Od. 17, 103, etc.; ὄμμα δακρύοις πεφυρμένοι Eur. Or. 1411; πάντα βορβόρῳ πεφυρμένα, Simon. Amorg. 3.—2. also of dry things, κόνει φύρουσα κάρα, Eur. Hec. 496; γαίᾳ πεφύρσεσθαι κόμαν, *to have* one's hair *defiled* with earth, Pind. l. c.—3. esp., *to mix and knead* dough for bread or cakes, ὁ φύρων (sc. τὰ ἄλφιτα), *one who kneads bread, a baker*, Xen. Hell. 7, 2, 22.—II. metaph., *to mingle*, or *jumble together confound, confuse*, ἔφυρον εἰκῇ πάντα, *they mingled* all things up together, did all at random, Aesch. Pr. 450, cf. Ar. Ran. 945: φύρειν ἐν ταῖς ὁμιλίαις, *to speak confusedly* among one another, M. Anton. 8, 51:—pass., *to be in confusion* or *disorder, fall into disorder* or *alarm*, Lat. *conturbari*, Plat. Phaed. 101 E; ἐκ πεφυρμένου καὶ θηριώδους, from a *confused* and savage state, Eur. Supp. 201.—2. in pass., also, *to mix with others, mingle in society*, Plat. Legg. 950 A; φύρεσθαι πρὸς τὸν ἄνθρωπον, *to associate, have dealings with* him, Id. Hipp. Maj. 291 A, cf. Ruhnk. Tim., μίγνυμι B. 2:—also, πεφυρμένος περὶ γαστέρος ὀρμήν, *wallowing in* the lusts of the belly, Opp. H. 3, 440. [ῠ] (Φυράω is a deriv. form, v. Lob. Phryn. 205.)

Φῦσα, ης, ἡ, (φύω):—*a pair of bellows, bellows*, Il. 18, 372, 409, etc., Hdt. 1, 68, Thuc. 4, 100.—II. *a breath, wind, blast*, Soph. Fr. 753:—esp. *crepitus ventris, flatulency*, Foës. Oec. Hipp. cf. Plat. Rep. 405 D: also of fire, *a stream* or *jet*, φλὸξ φῦσαν ἱεῖσα πυρός, H. Hom. Merc. 114; cf. ἀϋτμή.—III. *the crater of a volcano, any volcanic aperture*, Strab. (Hence φυσάω, φυσιάω, etc.)

†Φυσάδεια, ας, ἡ, *Physadēa*, a fountain near Argos, Call. Lav. Pall. 47.

Φῡσᾰλίς or Φῡσαλλίς, ίδος, ἡ, (φυσάω) *a bladder, bubble*, Lat. *pusula, pustula*, Luc. Contempl. 19.—II. *a wind instrument*, a kind of *pipe*, Ar. Lys. 1245.—III. a plant *with husks like bladders*, a kind of στρύχνος.

Φύσᾰλος, ου, ὁ, (φυσάω) a kind of *toad said to puff itself up* and have a poisonous breath, Luc. Philops. 12.—II. a poisonous *fish, which puffs itself out*.—III. *a whale*, v. φυσητήρ I. 3, Opp. H. 1, 368. [ῡ]

Φῡσάριον, ου, τό, dim. from φῦσα [ᾰ]

Φύσας, αντος, ὁ, part. aor. 1 from φύω, *a begetter, father*. [ῡ]

Φυσασμός, οῦ, ὁ, (φυσάω) *a blowing* or *puffing*, Arist. Probl. 34, 7, 2.

Φῡσᾱτήριον, ου, τό, Dor. for φυσητήριον, q. v.

Φῡσάω, ῶ, Ion. -έω: f. -ήσω: (φῦσα). *To blow, puff*, (opp. to *breathing*, ἀάζω, Arist. Probl. 34, 7, 1), of men, Hdt. 4, 2; of bellows, Il. 18, 470; of the wind, Il. 23, 218:—*to snort, snuff, breathe, blow*; δεινὰ φυσᾶν, *to snort* furiously, Eur. I. A. 381; μέγα φυσᾶν, Lat. *magnum spirare, to be puffed up, elated*, Ib. 125; so c. acc. cognato, φύσημα πολιτικὸν φ., *to swell* with political pride, Plat. Alc. 2, 145 E:—all metaph. from a flute-player, *of* *σμικροῖς αὐλίσκοις φυσῶν*, Soph. Fr. 753, cf. Hyperid. ap. Ath. 591 F.—II. trans., *to puff* or *blow up*, Lat. *inflare*, Hdt. 4, 2; *φ. κύστιν*, *to blow up* a bladder, Ar. Nub. 404; hence *φ. δίκτυον*, proverb. of labour in vain, A. B. p. 69:—*φ. τὴν γνάθον*, of one going to be shaved, Ar. Thesm. 221; but also, *φυσᾶν τὰς γνάθους*, to *puff* them *up*, of pride, Dem. 442, 16; *πεφυσημένοι*, *puffy*, *blown out*, *swoln*, opp. to *εὔχροοι*, Xen. Lac. 5, 8, cf. An. 3, 5, 9.—2. metaph., *to puff* one *up*, *make him vain*, and so *to cheat* him, (as we say *to bubble*), Dem. 169, 23; 1357, 27:—pass., *to be puffed up*, *vain*, *ἐπί τινι*, at a thing, Xen. Mem. 1, 2, 25, Dem. 1378, 1.—3. *to blow up*, *kindle*.—4. *to blow out*, *spurt* or *spout out*, *discharge*, *μένος*, *αἷμα*, Soph. Aj. 918, El. 1385.—5. *to blow* a wind-instrument, *φ. κόχλους*, Eur. I. T. 303; and so *φυσᾶν*, absol., Ar. Av. 859.—6. *to blow upon*, *τι*, Theocr. 19, 3.—Cf. *φυσιάω*.

Φῠσέχη, ης, ἡ, coined by way of derivation for *ψυχή*, Plat. Crat. 400 B.

Φυσέω, Ion. for *φυσάω*, Hdt.; *φυσεώμενος*, Ion. part. pres. pass. for *φυσώμενος*.

Φύση, ης, ἡ, Ion. for *φῦσα*. [ῡ]

Φύσημα, ατος, τό, (*φυσάω*),—*that which is blown* or *produced by blowing*, *a breath*, Eur. Phoen. 1438: *any sound made by blowing* or *snorting*, esp. *a stormy wind*, Id. Tro. 79, Rhes. 440; *a roaring*, *raging*, *πόντιον φ.*, Id. Hipp. 1211; a serpent's *hiss*.—II. *that which is blown* or *puffed up*, *a bubble*; of half-formed shells, Plin. 9, 54.—III. *a blowing*, *puffing*, *snorting*, of a horse, Xen. Eq. 11, 12: metaph., *conceit*; v. sub *φυσάω* I.—IV. *μέλανος αἵματος φυσήματα*, *blowing forth* of black blood, of slaughtered cattle in the death-throes, Eur. I. A. 1114.—V. in Galen, *pine-resin*, elsewh. *ῥητίνη πιτυΐνη*. [ῡ]

Φῡσημάτιον, ου, τό, dim. from foreg., *a little bladder* or *bubble*.

Φύσησις, εως, ἡ, (*φυσάω*) *a blowing*: *a blowing at* or *upon*, Theophr. [ῡ]

Φυσητέον, verb. adj., from *φυσάω*, *one must blow up*, *τὸ πῦρ*, Ar. Lys. 293.

Φῡσητήρ, ῆρος, ὁ, (*φυσάω*) *an instrument for blowing*, *blow-pipe* or *tube*, Hdt. 4, 2.—2. *a pair of bellows*, or *fan for blowing* fire.—3. *an orifice for blowing through*, esp. *the spiracle* of whales, etc., Arist. H. A. 6, 12, 1: *the orifice through* which the cuttle-fish *squirts its ink*, Ib. 5, 6, 4.—II. *one who blows a pipe*, etc., *a piper*, Diosc.—2. a kind of *whale*.

Φῡσητήριον, ου, τό, *a pair of bellows*.—II. *a wind instrument*, Ar. Lys. 1242, in Dor. form *φυσατήριον*.—III. *an air-hole*, Lat. *spiraculum*: strictly neut. from sq.

Φῡσητήριος, α, ον, (*φυσάω*) *belonging to blowing*.

Φῡσητής, οῦ, ὁ,=*φυσητήρ*, *a blower*, *ὑάλοιο*, Manetho.

Φῡσητικός, ή, όν, (*φυσάω*) *fit for blowing* or *puffing up*, Arist. H. A. 8, 7, 1; *φ. κοιλίας*, Probl. 13, 6, 2. Adv. *-κῶς*.

Φῡσητός, ή, όν, verb. adj. from *φυσάω*, *blown*, *blown* or *puffed up*: *τὸ φ.*, like *φυσητήριον*, *a fan for kindling the fire*.

Φῡσήφρων, or *φυσίφρων*, ονος, ὁ, ἡ, (*φυσάω*, *φρήν*) *puffed up in mind*, *conceited*, ap. Hesych.

Φῡσίᾱμα, ατος, τό, (*φυσιάω*) *a blowing*, *snoring*, like *φύσημα*, Aesch. Eum. 53.

Φῡσιασμός, οῦ, ὁ,=*φυσασμός*, Arist. Probl. 11, 41.

Φῡσιάω, ῶ, Ep. part. *φυσιόων*:—*to blow*, *puff*, *snort*, *breathe hard*, *pant*, *ἵπποι φυσιόωντες*, Il. 4, 227; 16, 506; *φ. μόχθοις*, Aesch. Eum. 248, cf. Soph. Ant. 1238:—*to hiss*, *φυσιόωσα ἔχις*, Opp. C. 1, 262.—II. transit., *to blow*, *blow* or *puff up*, LXX., and N. T.

Φῡσίγγη, ης, ἡ,=*φῦσιγξ* 2.

Φῡσιγγόομαι, as pass., (*φῦσιγξ*):—*to be excited* by eating garlic, strictly of fighting cocks, like *σκοροδίζομαι*: hence in Ar. Ach. 526, the Megarians are said to be *ὀδύναις πεφυσιγγωμένοι*,—not without a hit at the quantity of garlic grown in their country.

Φῡσίγνᾰθος, ου, ὁ, (*φυσιάω*, *γνάθος*) *Puff-cheek*, name of a frog in Batr. †17, 56, etc.

Φῡσιγνώμων, ον,=*φυσιογνώμων*, Theocr. Epigr. 11, 1.

Φῦσιγξ, ιγγος, ἡ, (*φυσάω*) strictly, *a bladder*, *bubble*; hence,—1. *the hollow stalk of garlic*, Hipp., or (acc. to Erot.) *the outermost skin* or *coat of a clove of garlic*, v. Foës. Oecon.—2. *a particular kind of garlic*.

Φῠσίζοος, ον, (*φύω*, *ζώη*):—*producing* or *sustaining life*, *life-giving*, *γῆ*, *αἶα*, Il. 21, 63, Od. 11, 301, Orac. ap. Hdt. 1, 67; and so, prob., we should read *χθὼν φυσίζοος* in Aesch. Supp. 585, like *βιόδωρος*, *ζείδωρος*.

Φῡσίζωος, ον,=foreg., Wern. Tryph. 77.

Φῠσικεύομαι, dep., *to speak like a natural philosopher*.

Φυσικίλλος, ου, ὁ, a kind of *bread*, Lacon. word in Ath. 139 A, where it is written proparoxyt. *φυσίκιλλος*.

Φῠσικός, ή, όν, (*φύσις*):—*natural*, *produced* or *caused by nature*, *inborn*, *native*, opp. to *διδακτός*, Xen. Mem. 3, 9, 1; opp. to *νομικός* (conventional), Arist. Eth. N. 5, 7, 1: *φυσικῶς καὶ ἀκατασκεύως*, Polyb. 6, 4, 7.—II. *according to the laws* or *order of external nature*, *natural*, *physical*, as opp. to moral, metaphysical, etc.: for the Greeks divided philosophy into three branches, *τὸ φυσικόν*, *τὸ ἠθικόν*, *τὸ λογικόν*,—a division most rigidly carried out by the Stoics, cf. Sext. Emp. p. 69, Wyttenb. Plut. 97 A:—hence, *οἱ φυσικοί*, a name given to the first (Ionic and Eleatic) philosophers, who were wholly occupied in speculating on the origin and existence of things, not regarding the moral nature of man.—III. later, *magical*, *sympathetic*, e. g. *φάρμακα*: *οἱ φυσικοί*, *sorcerers who pretended to special knowledge of nature and her powers*.

Φύσιμος, ον, (*φύω*) *able to produce* or *grow*, *σπέρμα*, *σῖτος*, Theophr.

Φυσιογνωμία, ας, ἡ, rarer form for *φυσιογνωμονία*, Lob. Phryn. 383.

Φῠσιογνωμικός, ή, όν,=*-γνωμονικός*, Donat. Ter. Hec. 1, 1, 18.

Φῠσιογνωμονέω, ῶ, f. *-ήσω*, (*φυσιογνώμων*) *to judge of a man by his features*, *know* or *detect him thereby*, Dem. 799, 21: generally, *to judge of the nature* of any thing by outward signs, Arist. An. Pri. 2, 27, 8, sq.

Φῠσιογνωμονία, ας, ἡ, (*φυσιογνώμων*) *the science* or *art of judging of a man by his outward look*, esp. *by his features*, *physiognomy* (or, as it should be, *physiognomony*), Arist. Physiogn. 2, 2.

Φῠσιογνωμονικός, ή, όν, *skilled* or *versed in φυσιογνωμονία*, *apt at physiognomy*: *τὰ φ.*, the name of a treatise that passes under the name of Aristotle. Adv. *-κῶς*.

Φῠσιογνωμοσύνη, ης, ἡ,=*φυσιογνωμονία*.

Φῠσιογνώμων, ον, gen. ονος, (*φύσις*, *γνώμων*):—strictly, *judging of nature*: usu., *judging of a man's character by his outward look*, esp. *by his features*, Arist. Physiogn. 1, 4; 2, 3, etc.

Φῠσιολογέω, ῶ, f. *-ήσω*, (*φυσιολόγος*) *to inquire into nature*, esp. *to inquire into the nature and origin of things*, *and discourse thereon*, c. acc. et inf., Arist. de Anima 1, 3, 13.—2. *to explain from natural principles*, *τι*, Plut. 2, 894 F. Hence

Φῠσιολόγημα, ατος, τό, *an inquiry into nature*, Epicur. ap. Diog. L. 10, 87.

Φυσιολογητέον, verb. adj. from *φυσιολογέω*, *one must inquire into nature*, Diog. L. 10, 86.

Φῠσιολογία, ας, ἡ, *an inquiring into nature*, esp. *into the nature and origin of things*, *physiology*, Plut. 2, 420 B, etc.: from

Φυσιολόγος, ον, (*φύσις*, *λέγω*) *inquiring into nature*, esp. *inquiring into the nature and origin of things*, *and discoursing thereon*; *a natural philosopher*, *physiologer*, Arist. Metaph. 1, 5, 11, de Anima 3, 2, 9.

Φῠσιοποιέω, ῶ, (*φύσις*, *ποιέω*) *to make into nature*, Clem. Al.

†Φύσιος, ου, ὁ, *Physius*, son of Lycaon in Arcadia, Apollod. 3, 8, 1.

Φῠσιόω, ῶ, f. *-ώσω*, (*φύσις*) *to dispose one naturally* to do a thing, c. inf., Simplic.:—part. pf. pass. *πεφυσιωμένος*, *made* or *become natural*, Arist. Categ. 8, 3.—II.=*φυσιάω*, *to puff up*, *make proud*, N. T.

Φῡσιόων, Ep. part. from *φυσιάω*, q. v., Il.

Φύσις, εως and (in Att. poets) εος, ἡ, (*φύω*):—*the nature*, i. e. *the essence*, *inborn quality*, *property* or *constitution* of a person or thing, *φαρμάκου φύσις*, Od. 10, 303, (the only place where Hom. uses it); *φ. τοῦ Αἰγύπτου*, Hdt. 2, 5:—*φ. ἀριθμῶν*, *the nature*, *natural power* of numbers, like Lat. *vis*, Plat. Phileb. 25 A.—2. later esp. of the mind, *one's nature*, *one's natural inborn powers*, *parts*, *temper*, *disposition*, etc., esp. in plur., Soph. O. T. 674; cf. Valck. Diatr. p. 76 B, Stallb. Plat. Rep. 375 D.—3. also, *the outward form*, *shape*, like *φυή*, opp. to *νόος*, Pind. N. 6, 5; so, *μορφῆς δ' οὐχ ὁμόστολος φ.*, Aesch. Supp. 496; cf. Soph. O. T. 335, Ar. Vesp. 1071: generally, *look*, *appearance*, Ar. Nub. 503.—4. *a natural order* or *constitution*, *φύσει* or *κατὰ φύσιν*, *by nature*, *naturally*, esp. as opp. to *νόμῳ* or *κατὰ νόμον* (by custom, conventionally), cf. Böckh Pind. Fr. 151, Stallb. Plat. Gorg. 482 E, Prot. 337 C; *ἅπας ὁ ἀνθρώπων βίος φύσει καὶ νόμοις διοικεῖται*, Dem. 774, 7; so, *ἢ φύσει ἢ τέχνῃ*, Id. Rep. 381 A; *κατὰ φύσιν πεφυκέναι*, to be so made by *nature*, Hdt. 2, 38; *τὸ γὰρ ἀποστῆναι χαλεπὸν φύσεος*, Ar. Vesp. 1458:—*φύσιν* is also freq. used as adv., e. g. *δεξιοὶ φύσιν*, Aesch. Pr. 489, cf. Pers. 440; *ὄντες τοῦ δήμου τὴν φύσιν*, Xen. Mem. 3, 9, 3; *θῆλυς οὖσα κοὐκ ἀνδρὸς φύσιν*, dub. in Soph. Tr. 1062, v. Herm. ad l. c. (1051):—*ὁ κατὰ φύσιν θάνατος*, a *natural* death; *ὁ κατὰ φύσιν πατήρ*, *υἱός*, *ἀδελφός*, etc., *a natural* (i. e. *one's own*) father, son, brother, Polyb. 3, 9, 6; 12, 3; 11, 2, 2:—opp. to *παρὰ φύσιν*, contrary to *nature*, against her *order*, Plat. Phileb. 32 A:—so, *προδότης ἐκ φύσεως*, a traitor *by nature*, Aeschin. 50, 20:—*φύσιν ἔχει*, c. inf., like *πέ* φυκε, e. g. κῶς φύσιν ἔχει πολλὰς μυριάδας φονεῦσαι τὸν Ἡρακλέα; how is it *natural* or *possible* for him..? Hdt. 2, 45; so, οὐκ ἔχει φύσιν, it is contrary to *nature*, not *natural*, Stallb. Plat. Rep. 473 A.—5. *a kind, sort*, ταύτην βιοτῆς φύσιν, Soph. Phil. 165.—II. *nature as a productive and generative power*; hence, *origin, birth*, φύσει, *by birth*, Soph. O. C. 1295; so too, φύσιν, Id. El. 325.—III. *a creature*,—esp. collectively, as θνητὴ φ., mankind, Soph. Fr. 515, cf. O. T. 869; πόντου εἰναλία φ., *the creatures* of the sea, Id. Ant. 346; ὃ πᾶσα φύσις διώκειν πέφυκε, Plat. Rep. 359 C, etc.; θηλεῖα φ., woman-*kind*, Xen. Lac. 3, 4: so Lucret. has *natura animantum, divom*:—hence φύσις is oft. used as little more than a periphr., esp. in Plat., as, ἡ τοῦ πτεροῦ φ., for τὸ πτερόν, Phaedr. 251 B; cf. Stallb. Phaed. 87 E, Symp. 191 A, Ast Lex. Plat. sub voc. fin. (Φύσις is formed from φύω, like *natura* from *nascor*, and *ingenium* from *geno, gigno*.) [ῠ]

Φῡσίφρων, ονος, ὁ, ἡ, v. φυσήφρων.

Φυσιώδης, ες, *flatulent*, Foës. Oec. Hipp. s. v. φῦσα.

Φῠσίωμα, ατος, τό, *natural disposition* or *bent*.

Φῠσίωσις, εως, ἡ, (φυσιόω) *a being puffed up, pride*, N. T.

†**Φύσκα**, ης, ἡ, *Physca*, a city of Macedonia, Thuc. 2, 99.

Φύσκη, ης, ἡ, *the stomach and large intestine*:—*a pudding stuffed therein, a sausage* or *black-pudding*, Lat. *botulus*, Ar. Eq. 364.—II. *a blister* or *weal on the hand*.

Φύσκιον, ου, τό, dim. from φύσκη: a kind of *bean*, Diosc.

†**Φυσκόα**, ας, ἡ, *Physcoa*, fem. pr. n., Paus. 5, 16, 6.

Φύσκος, ὁ,=φύσκη II.

†**Φύσκος**, ου, ἡ, *Physcus*, a city on the Carian coast, with a grove of Latona.

†**Φύσκος**, ου, ὁ, *Mt. Physcus*, in Lower Italy near Crotona, Theocr. 4, 23.—II. a river of Assyria, by the city Opis, Xen. An. 2, 4, 25.

Φύσκων or φυσκών, ὁ, *Fat-paunch*, nickname of the fifth Ptolemy, Diog. L. 1, 81:—first given to Pittacus by Alcaeus.

Φῡσόβαθρον, ου, τό, (φῦσα) *a frame* or *stand for bellows*.

Φῡσοειδής, ές, (φῦσα, εἶδος) *like a bladder, bladder-shaped*.

Φῡσόω, dub. l. for φυσάω.

Φύσσα, φυσσαλίς, φύσσαλος, φυσσητήρ, etc., bad forms for φῦσα, arising from ignorance of the quantity.

†**Φυσσίας**, ου, ὁ, *Physsias*, masc. pr. n., Polyb. 5, 94, 6.

Φυστή, ῆς, or φύστη, ης, (sc. μᾶζα), ἡ, Att. name for a kind of *barley-cake*, the dough of which was only lightly mixed, not kneaded firmly, Chion. Ptoch. 4; φ. μᾶζα, Ar. Vesp. 610.—The other Greeks called it φύραμα; and φυστή also seems to come from φύρω.

Φύστις, εως, ἡ, (φύω) poet. for φύσις III, *a progeny, race*, Aesch. Pers. 926; but dub.

Φυστίς, ίδος, ἡ,=φυστή.

Φῡσώδης, ες, (φῦσα, εἶδος) *full of wind, windy*: τὸ φυσῶδες, Plat. Crat. 427 A.—II. *flatulent*, τροφή, Ath.

Φῠτᾰγωγέω, ῶ, *to raise a plant*.

Φυτᾰλιά, ᾶς, ἡ, *a planted place, planting*, esp. *an orchard* or *vineyard*, as opp. to corn-land (ἄρουρα), Il. 6, 195; 12, 314; 20, 185.—II. *that which is planted, a plant*, φ. Παλλάδος, the olive, Call. Lav. Pall. 26.—II. *planting-time*, i. e. the latter part of winter. [ῠ by nature, but ῡ in Ep., metri grat.]

†**Φῡταλίδαι**, ῶν, οἱ, *the Phytalidae*, i. e. *descendants of Phytalus*, an Athenian family, Plut. Thes. 12, 22.

Φῠτᾰλίζω, f. -ίσω,=φυτεύω, Hesych.

Φῠτάλιμος, ον, v. φυτάλμιος.

Φῠτάλιος, ον, also α, ον,=sq., Ζεύς, Herm. Orph. H. 14, 9. [ῡ l. c., metri grat.]

Φῠτάλμιος, ον, also α, ον, in Lyc. 311: (φυτόν):—*producing, nourishing, fostering*, like Lat. *almus*, epith. of gods, as of Neptune, Plut. 2, 158 E, ubi v. Wyttenb.:—but also, φ. γέροντες, *fatherly* old men, or aged fathers, Aesch. Ag. 327, yet cf. Reisig. Enarr. Soph. O. C. 146; φ. πατήρ, Soph. Fr. 957; λέκτρα φ., *the genial bed, marriage bed*, Eur. Rhes. 920; χθὼν φ., Lyc. l. c.—II. *natural*; the difficult passage in Soph. O. C. 150 should be pointed thus (with Coray), ἒ ἒ ἀλαῶν ὀμμάτων· ἆρα καὶ ἦσθα φυτάλμιος δυσαίων; woe for thy blind eyes! say, wast thou thus miserable *by nature, from thy birth?* (Φυτάλμιος is formed by metath. from the obsolete φυτάλιμος.)

†**Φύταλος**, ου, ὁ, *Phytalus*, an Athenian, who hospitably entertained Ceres, Paus. 1, 37, 2.

Φῡτάνη, ης, ἡ,=φυταλιά III, dub. in Galen.

Φῠτάριον, ου, τό, dim. from φυτόν, Ath. 210 C. [ᾰ]

Φῠτάς, άδος, ἡ, (φυτόν) *a young plant, nursling*, Plut. 2, 411 D.

Φῠτεία, ας, ἡ, (φυτεύω) *a planting, producing*, Xen. Oec. 7, 20; 19, 1, Plat. Theag. 121 C.—II. *the growth of a plant*, Theophr.

Φύτευθεν, Aeol. and Ep. for ἐφυτεύθησαν, 3 pl. aor. 1 pass. from φυτεύω.

Φύτευμα, ατος, τό, (φυτεύω) *that which is planted, a plant*, Pind. O. 3, 32, Soph. O. C. 698, Plat. Legg. 761 B. [ῠ]

Φῠτεύσιμος, ον, (φυτεύω) *fit for planting* or *for rearing trees*, Diod.

Φύτευσις, εως, ἡ,=φυτεία.

Φῠτευτήριον, ου, τό, (φυτεύω) *a plant grown as a sucker*, or *in a nursery*, Lat. *planta, stolo, viviradix*, Xen. Oec. 19, 13, Dem. 1251, 23.—II. *a nursery* or *plantation*, Foës. Oec. Hipp.

Φῠτευτής, οῦ, ὁ, (φυτεύω) *a planter*.

Φῠτευτικός, ή, όν, *belonging to planting*.

Φῠτευτός, ή, όν, verb. adj., *planted, produced*, Plat. Rep. 510 A: from

Φῠτεύω, (φυτόν):—*to plant* trees, etc., οὔτε φυτεύουσιν χερσὶν φυτὸν οὔτ' ἀρόωσιν, Od. 9, 108; φ. δένδρεα, 18, 359; ἄλσος, Hdt. 2, 138; πεφυτευμένα δένδρα, opp. to those of spontaneous growth, Dem. 1275, 9.—2. metaph., *to beget, engender*, Hes. Op. 810, Sc. 29; so too in Hdt. 4, 145, and Trag.; ὁ φυτεύσας, the *father*, Soph. Phil. 904, etc.; οἱ φυτεύσαντες, the *parents*, Id. O. T. 1007:—in pass., *to be begotten, to spring* from parents, τινός, ἐκ or ἀπό τινος, Pind. P. 4, 256, N. 5, 13.—3. generally, *to produce, bring about, cause*, usu. of evils, as φυτεύειν τινὶ κακά, μόρον, φόνον, κῆρα, oft. in Od.; in Il. only once, viz. κακὸν φ., 15, 134; but also of goods, φ. γάμον, δόξαν, τιμάς, etc., Pind. P. 9, 194, I. 6 (5), 16; ὕβρις φυτεύει τύραννον, Soph. O. T. 873, etc.:—ὄλβος φυτευθείς, Pind. N. 8, 28.—II. more rarely *to plant* ground with trees, φ. γῆν, Thuc. 1, 2; φ. χωρίον καὶ γεωργεῖν, Isae. 77, 34; †absol. ἀγαθὴν φυτεύειν, Tyrtae. 3, 3 Bgk. †:—hence in pass., γῆ πεφυτευμένη, opp. to ψιλή, Hdt. 4, 127, Xen. Hell. 3, 2, 10, Dem. 491, 27:—also fut. mid. in pass. sense, *to be planted with*, φυτευσεῖσθαι ῥίζαν ἀστῶν, Pind. P. 4, 26.—Cf. φῑτύω, sub fin.

Φῠτηκομέω, ῶ, *to take care of plants, to garden*, Opp. C. 1, 122: and

Φῠτηκομία, ας, ἡ, *the care of plants, gardening*, Opp. H. 1, 309: from

Φῠτηκόμος, ον, (φυτόν, κομέω) *raising* or *rearing plants, trees*, etc.: ὁ φυτηκόμος, *a gardener, vine-dresser*, Nonn.; cf. Lob. Phryn. 653, sq.

†**Φυτία**, ας, ἡ,=Φοιτίαι, Thuc. 3, 106.

Φῠτικός, ή, όν, (φυτόν) *coming with plants* or *vegetables*: τὸ φ., *the principle of mere vegetable life*, Arist. Eth. N. 1, 13, 18.

Φύτιος, ον, (φύω) *generative*, epith. of gods, like φυτάλμιος, Ζεύς, Ἥλιος, Ἄρτεμις, Hesych., etc. [ῡ]

Φύτλη, ης, ἡ, poet. for φύσις, or rather φυτόν: *a stock, generation, race*, Pind. O. 9, 81, P. 9, 59, Anth., etc.

Φῠτοειδῶς, adv.,=φυτωδῶς, *like plants*, Zeno ap. Diog. L. 7, 86.

Φῠτοεργός, όν, poet. for φυτουργός, Dion. P. 997, Anth.

Φῠτοκομέω, -κομία, -κόμος,=the older poet. φυτηκ-.

Φῠτόν, οῦ, τό, (φύω):—*that which has grown, a plant, tree*, esp. *a garden plant* or *tree*, φυτῶν ὄρχατοι, Il. 14, 123; τὸν μὲν ἐγὼ θρέψασα φυτὸν ὣς γουνῷ ἀλωῆς, 18, 57, 438 (cf. φυτεύω); so in Hes., Pind., and Trag.:—also, like φῦμα, *a growth on the body, tumour*, Archil. 80.—II. generally, *a creature*, mostly in Att. poets, as Aesch. Supp. 281, Eur. Med. 231, Valck. Hipp. 630; also in Plat., cf. Stallb. Theag. 121 B:—then, like ἔρνος, of men, *a descendant, pupil, child*, Eur. Heracl. 281; Χαρίτων φυτόν, Theocr. 28, 7; φυτὸν οὐράνιον, i. e. man, Anth. P. 10, 45. Hence

Φῠτόομαι, as pass., *to grow into a plant*.

Φῠτός, ή, όν, adj. verb. from φύω, *grown, growing*:—of a wooden statue, *shaped by nature*, without art, Pind. P. 5, 55.

Φῠτοσκᾰφία, ας, ἡ, *gardening*, Anth. Plan. 202: from

Φῠτοσκάφος, ον, (φυτόν, σκάπτω) *digging round plants*: φ. ἀνήρ, *a delver, market-gardener*, Theocr. 24, 136: cf. Anth. P. 6, 102. [ᾰ]

Φῠτοσπόρια, ας, ἡ, *a planting*, esp *of trees and vines*, Manetho: from

Φῠτοσπόρος, ον, (φυτόν, σπείρω) *planting trees and vines*:—metaph., *begetting*; ὁ φυτ., *a father*, Soph. Tr 358.

Φῠτοτροφέω, ῶ, *to rear plants*, Stob.: and

Φῠτοτροφία, ας, ἡ, *a rearing of plants* or *trees, gardening*, Geop.: from

Φῠτοτρόφος, ον, (φυτόν, τρέφω) *rearing plants* or *trees*, Ap. Rh. 3, 1403.

Φυτουργεῖον, ου, τό, *a nursery-garden*, Diod. 2, 10; vulg. φυτούργιον.

Φῠτουργέω, ῶ, (φυτουργός) *to cultivate plants*, Luc. Bis Acc. 1. Hence

Φῠτούργημα, ατος, τό, *the care of plants, planting*.

Φῠτουργία, ας, ἡ, *the cultivation of plants, gardening*, Theophr.: and

Φυτουργικός, ή, όν, *skilled in gardening*: ἡ -κή (sc. τέχνη),=φυτουργία, *gardening*: from

Φῠτουργός, όν, (φυτόν, ἔργω) *working at plants* or *trees*; *a gardener, vine-*

dresser, Anth. Plan. 255.—II. metaph., *begetting, generating*, πατὴρ φ., Aesch. Supp. 592, Soph. O. T. 1482: so, ὁ φ., *a father*, Νηρέα φυτουργὸν Θέτιδος, Eur. I. A. 949, cf. Tro. 481:—also, ὁ φ., *the first natural author*, of a thing, Plat. Rep. 597 D. Poet. φυτοεργός, όν.

Φῠτοφόρος, ον, *bearing plants.*

Φύτρα, ας, ἡ,=φύτλη, Hesych.

Φῠτώδης, ες, *like a plant* or *plants.* Adv. -δῶς.

Φῠτών, ῶνος, ὁ, *a place planted*, esp. *a vineyard.*

Φῠτώνῠμος, ον, (φυτόν, ὄνομα) *named from a plant* or *tree*, Anth. P. 14, 34.

Φύτωρ, ορος, ὁ, *a begetter, father*, Hesych.: [ῠ] Hence

Φῠτώρειον, ου, τό, and φῠτώριον, ου, τό, *a nursery*, Geop.

ΦΥ΄Ω, fut. φύσω: aor. 1 ἔφυσα.—Pass. and mid. φύομαι: f. φύσομαι, later φυήσομαι:—this is followed in signf. by the intr. tenses; viz., aor. 2 ἔφῡν (as if from *φῦμι), inf. φῦναι, part. φύς, φῦσα, φύν, later ἐφύην, φυῆναι, φυείς; and pf. πέφῡκα, plqpf. ἐπεφύκειν. Hom. uses all three trans. tenses, but these are on the whole much rarer than the others: he has the 3 pl. pf. πεφύᾱσι for πεφύκᾱσι, and part. πεφυώς, ῶτος (Od. 5, 477), πεφυυῖα (Il. 14, 288) for πεφυκώς, κυῖα, etc.: his plqpf. is always redupl. without augm.: Hes. has an irreg. form ἐπέφῡκον, something between the plqpf. and impf., Op. 148, Sc. 76, Th. 152, 673:—Parmen. ventures an inf. φῦν for φῦναι: the 3 plur. aor. 2 is usu. ἔφυν for ἔφυσαν, in Ep., as Od. 5, 481: and the opt. aor. 2 φύην (for φυίην) is now read in Theocr. 15, 94: Corinna has Aeol. part. fem. aor. 2 φοῦσα (q. v.) for φῦσα.

A. trans., in pres., fut., and aor. 1 act.:—*to bring forth, produce, put forth*, φύλλα....ὕλη τηλεθόωσα φύει, Il. 6, 148; τοῖσι δ' ὑπὸ χθὼν δῖα φύεν νεοθηλέα ποίην, 14, 347; cf. 1, 235, Od. 7, 119, etc.; so, τρίχας φύειν, *to make* hair *grow*, Od. 10, 393; so, πώγωνα φύειν, *to put out* a beard, Hdt. 8, 104, cf. Aesch. Theb. 535; γλῶσσαν, κέρεα φ., *to have* or *get* them, Hdt. 2, 68; 4, 29; so in Att., φ. πτερά, Ar. Av. 106, Plat. Phaedr. 251 C, (cf. πτεροφυέω); hence the joke in φύειν φράτερας, Ar. Ran. 418, (cf. φράτηρ):—but also of a country, φύειν καρπόν τε θωυμαστὸν καὶ ἄνδρας ἀγαθούς, Hdt. 9, 122; ὅσα γῆ φύει, Plat. Rep. 621 A:—then, of men, *to beget, engender, generate*, Lat. *procreare*, ὁ φύσας, *the begetter, father* (opp. to ὁ φύς, the son, v. infra B), Soph. O. T. 1019; and of both parents, τοῖς γονεῦσιν οἵ σ' ἔφυσαν, Ib. 436; φ. καὶ γεννᾶν, Plat. Polit. 274 A;—φῦσαι is sometimes used of the mother, *to bear, bring forth* (as, reversely, τίκτειν, of the father), Pors. Phoen. 34.—2. metaph., φρένας φύειν, *to get* understanding, Soph. O. C. 804, El. 1463; (but also, θεοὶ φύουσιν ἀνθρώποις φρένας, Id. Ant. 683); νοῦν φύειν, Soph. Fr. 118: δόξαν φύειν, *to get* glory, or *to gain* reputation, Schweigh. Hdt. 5. 91; πόνους αὐτῷ φῦσαι, Soph. Ant. 647.

B. pass., with the intr. tenses of act., viz., aor. 2, pf. and plqpf.;—*to grow, wax, spring up* or *forth, arise, come into being*, esp. of the vegetable world, θάμνος ἔφυ ἐλαίης, Od. 23, 190; παντοῖαι πρασιαὶ πεφύασιν, 7, 128; τά γ' ἄσπαρτα φύονται, 9, 109; cf. Il. 21, 352, etc.; φύεται αὐτόματα ῥόδα, Hdt. 8, 138; δένδρα πεφυκότα, trees *growing there*, Xen. Cyr. 4, 3, 5; cf. Hdt. 2, 156;—so also, τῷ κέρα ἐκ κεφαλῆς ἑκκαιδεκάδωρα πεφύκει, from his head *grew* horns six palms long, Il. 4, 109:—in this sense the aor. 2 is rare, but freq. metaph. in the phrase, ἐν δ' ἄρα οἱ φῦ χειρί (v. sub ἐμφύω); so, ἔφυν ἐν χερσίν, Od. 10, 397; etc.—2. also of men, *to be begotten* or *born*, ἀνδρῶν γενεὴ ἡμὲν φύει ἠδ' ἀπολήγει (where the pres. act. is used like φύομαι), Il. 6, 149; most freq. in aor. 2 and pf., ὁ λωφήσων οὐ πέφυκέ πω, Aesch. Pr. 27; τίς ἂν εὔξαιτο βροτῶν ἀσινεῖ δαίμονι φῦναι, Id. Ag. 1342; μὴ φῦναι νικᾷ, not *to have been born* were best, Soph. O. C. 1225:—φῦναι, πεφυκέναι τινός, *to be born* or *descended from* any one, Aesch. Theb. 1031, Soph. O. C. 1379, etc.; so, φ. ἀπό or ἔκ τινος, Pind. Fr. 33, Soph. Ant. 562, Eur. Heracl. 325:—hence,—II. the pf., and (sometimes) the aor. 2, takes a pres. signf., *to be* so and so *by nature, be formed* so and so, πέφυκε κακός, σοφός, etc., Soph. Phil. 558, 1244, etc.; ἔφυν ἀμήχανος, Id. Ant. 79; φύντ' ἀρετᾷ, *born* for virtue, i. e. brave and good by nature, Pind. O. 10 (11), 24; cf. Aesch. Ag. 1331, Plat. Gorg. 479 D, etc.; τἄλλα ἕκαστος ἡμῶν, ὅπως ἔτυχε, πέφυκεν, Dem. 982, fin.: simply, *to be* so and so, φῦναι ἄγγελον, Aesch. Pr. 969; and very freq. in Att.:—τὰ φύσει πεφυκότα, mere *natural products*, Lys. 193, 21; ἄνθρωπος πεφυκώς, man *as he is*, Xen. Cyr. 1, 1, 3; etc.—2. πέφυκα or ἔφυν, c. inf., is mostly confined to Att. Greek, *to be formed by nature, be by nature disposed to do* so and so, τὰ δεύτερα πέφυκε κρατεῖν, Pind. Fr. 249; πολλῷ γ' ἀμείνων τοὺς πέλας φρενοῦν ἔφυς ἢ σαυτόν, Aesch. Pr. 335; ἔφυν γὰρ οὐδὲν ἐκ κακῆς πράσσειν τέχνης, Soph. Phil. 88, Thuc. 2, 64; 3, 39, Xen. Cyr. 5, 1, 10; etc.:—also pleon., φύσει πέφυκα, Soph. Phil. 80, cf. Lob. Paral. 524, Meineke Philem. p. 394:—so too, φῦναι ἐπὶ δακρύοις, *to be by nature prone* to tears, Eur. Med. 928; πεφυκέναι πρὸς τὸ ἀληθές, Arist. Rhet. 1, 1, 11:—impers., πέφυκε γενέσθαι, *it is wont* to happen, Schäf. Jul. p. ix.—3. c. dat., *to fall* to one *by nature, be* one's *natural lot*, θνατοῖς ἔφυ μόρος, Soph. El. 860; χαίρειν πέφυκεν οὐχὶ τοῖς αὐτοῖς ἀεί, Id. Tr. 450; cf. Valck. Phoen. 923.

(With φύω compare the Sanscr. *bhû*, and Pers. *bu*, esse; old Lat. **fuo*, whence *fui, fuerim, fuero*, the *fuas, fuat* of Plautus, and *fio*, then also *fetus, foetus, foenus, foenum*, perh. too *fundo* and φέρω, *fero*, etc.) [Generally, ῠ before a vowel, i. e. in pres., impf., and Ep. forms of pf., πεφύασι, πεφυώς, etc.; and ῡ before a consonant, i. e. in all the remaining tenses. But late poets, like Nic. Al. 14, Dion. P. 941, 1013, use ῡ also in pres. and impf.; sometimes even in thesis, as Nic. Al. 506, Dion. P. 1031. So in the compds.]

Φῷ, shortd. for φωτί, dat. from φῶς, Eur. ap. E. M. p. 803; cf. Valck. Diatr. p. 140 B.

Φώγᾰνον, ου, τό, *a vessel for roasting.*

Φώγνῡμι and φωγνύω,=sq.

ΦΩ΄ΓΩ and ΦΩ΄ΖΩ, f. -ξω and -σω:—*to roast, toast, parch*, Epich. p. 100 (in imperat. φῶγε); ἰσχάδες πεφωγμέναι, Pherecr. Coriann. 2, with v. l. πεφρυγμ., v. Meinek. ad l.; cf. φωκτός.

Φῶϊξ, ἡ, dub. form of πῶϋξ.

Φωΐς, ΐδος, ἡ, contr. φῴς, φῳδός, but only found in plur. φωΐδες, φῷδες, and (in Arist. Probl. 38, 7) φοῖδες. (φώζω):—*a blister* or *weal* on the skin, caused by a burn, *a burn, blister*, Ar. Plut. 535, Fr. 124, v. Foës. Oec. Hipp.

Φωκάδιον, ου, τό, dim. from φώκη, *a small seal*, Lob. Phryn. 74. [ᾰ]

Φώκαια, ας, ἡ, Ion. Φωκαίη, Hdt. †1, 80, etc., *Phocaea*†, a city †on the Ionian coast of Asia Minor, north of the Hermus†, H. Hom. Ap. 35: hence, Φωκαιεύς, †Hdt. 1, 163, etc.†, Att. Φωκᾱεύς, †Thuc. 1, 13†, and Φωκαΐτης, ὁ, †Id. 4, 52†, *a Phocaean*: στατῆρες Φωκαΐται or Φωκαεῖς, cf. sub στατήρ:—fem. Φωκαΐς, ίδος, *a Phocaean woman*, †Xen. An. 1, 10, 2.

†Φωκᾱϊκός, ή, όν, *of Phocaea, Phocaean*, Strab.

Φώκαινα, ἡ, also φῶκος, ὁ, *a porpoise.*

Φωκαΐς, ΐδος, ἡ,=φωΐς.

Φωκάρχης, ου, ὁ, (Φωκεύς, ἄρχω) a *Phocian magistrate*, Inscr.

†Φωκέαι, ῶν. αἱ, *Phoceae*, a fortress of the Leontini in Sicily, Thuc. 5, 4.

†Φωκεύς, έως Ep. and Ion. ῆος, ὁ, *a Phocian, inhab. of Phocis* in Greece, Il. 2, 517.

Φώκη, ης, ἡ, *a seal, sea-calf*, Od. 4, 404 sq., Ar. Vesp. 1035, etc.; ἐσθῆτι χρᾶσθαι φωκέων δέρμασι, Hdt. 1, 202.

†Φωκίδης, ου, ὁ, *Phocides*, an Athenian, Dem. 781, 17.

†Φωκικός, ή, όν, *of Phocis, Phocian*, esp. τὸ Φωκικόν, *the gathering-place of the Phocians*, Paus. 10, 5, 1.

Φωκίς, ίδος, ἡ, *Phocis*, a country on the Corinthian gulf, W. of Boeotia, †Soph. O. T. 733†: hence Φωκεύς, έως, ὁ, *a Phocian*, Il. (in Ep. gen. pl. Φωκήων): Φωκικός, ή, όν, *Phocian.*

Φωκίς, ίδος, ἡ, a kind of *pear*, Theophr., Antipho (γεωργ.) ap. Ath. 650 E.

Φωκίων, ονος, ὁ, an unknown *bird.*

†Φωκίων, ωνος, ὁ, *Phocion*, a celebrated Athenian commander and statesman, Dem. 567, 17; Plut. Phoc.

Φῶκος, ὁ,=φώκαινα.

†Φῶκος, ου, ὁ, *Phocus*, son of Aeacus and the nymph Psammathe, Hes. Th. 1094; Pind.; etc.;—from him acc. to the legend was Φωκίς named, Paus. 10, 1.—2. son of Ornytion of Corinth, leader of a colony to Phocis, Paus. 2, 29, 3.—3. father of Phocion in Athens, Ael. V. H. 2, 16.—Others in Plut. Sol. 14; etc.

†Φώκριτος, ου, ὁ, *Phocritus*, masc. pr. n., Anth. P. 13, 18.

Φῶκται, ῶν, αἱ, some kind of *food*, Luc. Lexiph. 3, prob. from sq.

Φωκτός, ή, όν, verb. adj. from φώγω, *roasted, broiled*, Nic. ap. Ath. 126 C.

†Φωκυλίδης, ου poet. and Ion. εω, ὁ, *Phocylides*, a poet of Miletus, Phoc. 2, 1; 3, 1; etc.

†Φωκῶν νῆσος, ου, ἡ, *Phoconnesus*, i. e. *island of seals*, in the Arabicus sinus, Strab. p. 773:—another, Id. p. 776.

Φωλάζω,=φωλεύω, Hesych.

Φωλάς, άδος, ἡ,=φωλεύουσα, *lurking in a hole*, Anth. P. 9, 233, 251, etc.: of the bear, *lying torpid in its den*, Theocr. 1, 115; cf. φωλεύω.—II. as subst., a sea-animal of the molluscous kind, *that makes holes in stones, lithodomus*, Cuvier, Ath. 88 A.

Φωλεά, ᾶς, ἡ, also paroxyt. φωλέα,=φωλεός, Arist. Mirab. 73.

Φωλεία, ας, ἡ, (φωλεύω) *life in a hole* or *cave*, esp. the winter-sleep of wild beasts, such as bears and badgers, Arist. H. A. 8, 13, 14.

Φωλειός, ὁ, poet. pecul. Ep. for φωλεός, Nic.

Φωλείω, dub. l. for φωλεύω, Nic. Th. 394.

Φωλεός, οῦ, ὁ, with poet. heterog. plur. τὰ φωλεά:—*a den, lurking-hole*, esp. those of bears, in which they lie torpid during winter, Pythag ap. Plut. 2, 169 E; and N. T.; cf. Wyttenb. Plut. l. c., v. sub φωλάς, φωλεύω.—II. Ion. word for *a school-house*, Hesych,

Φώλευσις, εως, ἡ,=φωλεία, Ael. N. A. 16, 15.

Φωλεύω, and Arist. H. A. 8, 15, 2 φωλέω, ῶ, f. -ήσω, (φωλεός) *to lie in a hole, den* or *cave, to lurk in a hole*, of serpents, κνώδαλα φωλεύοντα, Theocr. 24, 83: esp. of bears, *to lie torpid* during the winter *in a hole* or *den*, Arist. l. c., etc.; cf. φωλάς.

Φωλεώδης, ες, (φωλεός, εἶδος) *like a hole* or *den*, Plut. 2, 418 A.

Φωλητήρ, ῆρος, ὁ, (φωλέω) *one who keeps in a hole:* generally, *one who keeps in one place.*

Φωλητήριον, ου, τό, like φωλεός II, *a place of assembly.*

Φωλία, ας, ἡ,=φωλεία, Theophr.

Φωλίον, ου, τό, dim. from φωλεός, *a small hole* or *den, fox's hole*, Paus. 4, 18, 7.

Φωλίς, ίδος, ἡ,=φωλάς II, Arist. H. A. 9, 37, 15.

Φωνάεις, Aeol. and Dor. for φωνήεις, Sappho, and Pind., but cf. φωνήεις fin. [ᾱ]

Φωνάριον, ου, τό, dim. from φωνή, Clearch. Cith. 2, Anth. P. 5, 132. [ᾰ]

Φωνασκέω, ῶ, f. -ήσω, (φωνασκός) *to practise one's voice, learn to sing* or *declaim*, Plat. Legg. 665 E, Dem. 328, 11; 421, 21.

Φωνασκητής, οῦ, ὁ,=φωνασκός.

Φωνασκία, ας, ἡ, (φωνασκός) *practice in singing: skill in singing*, Dem. 319, 9, Theophr.

Φωνασκικός, ή, όν, *belonging to singing*, φ. ὄργανον, a pitch-pipe, Plut. T. Gracch. 2: from

Φωνασκός, οῦ, ὁ, (φωνή, ἀσκέω) *practising the voice; a singing-master, declaiming-master*, Quintil.

Φωνέω, ῶ, f. -ήσω, (φωνή) *to produce a sound* or *tone, to sound*, esp. of men, *to speak loud* or *clearly*, from Hom. downwds. the commonest signf.: he usu. joins it with another verb of like signf., ἔπος φάτο φώνησέν τε, φωνήσας προσέφη, φωνήσας ἔπος ηὔδα, etc.; c. acc. cognato, ὄπα φωνήσασα, *making* the voice *sound*, Od. 24, 535; cf. Il. 2, 182; 10, 512; so, βέκος φ., *to call out* or *cry* βέκος, Hdt. 2, 2:—oft. c. adj. neut., μέγιστα φωνέειν, *to have the* loudest *voice*, Hdt. 4, 141; 7, 117; ὄρθιον φ., Pind. N. 10, 142; μέγα φ., Soph. Phil. 574; ἄπυστα, εὔφημα φ., Soph. O. C. 490, Eur. I. T. 687:—hence in pass., τὰ φωνηθέντα, Plat. Soph. 262 C.—2. *to sing*, Theocr. 16, 44: of a musical instrument, *to sound*, Eur. Or. 146.—3. τὰ φωνοῦντα, *the vowels*, like τὰ φωνήεντα, Eur. Palam. 2.—II. c. acc. pers., *to speak to, accost, address*, τινά, Il. 15, 145, Od. 1, 122:—*to call by name, call*, Αἴαντα φωνῶ, Soph. Aj. 73, cf. Phil. 229:—but also, c. dat., *to cry to*, Ζεῦ ἄνα, σοὶ φωνῶ, Id. O. C. 1485.—III. φ. τινα, c. inf., *to command*, σὲ φωνῶ μή.., Soph. Aj. 1048, ubi v. Schäf.

Φωνή, ῆς, ἡ, *a sound, tone*, properly *the sound of the voice*, whether of men or any animals with a larynx and lungs, (Arist. H. A. 4, 9; ἡ φώνη ψόφος τίς ἐστιν ἐμψύχου, etc., Id. de Anima 2, 8, 14, cf. 18):—1. usu. of men, *voice*, Lat. *vox*, first in Hom.; φωνὴ ἀνθρωπηΐη, Hdt. 2, 55; ἡ φ. τῶν γυναικῶν, Id. 4, 114:—esp., *a loud, clear voice, a cry*, as of battle, Il. 14, 400; 15, 686:—φωνὴν ῥηγνύναι, like Virgil's *rumpere vocem*, Hdt. 1, 85; φ. ἱέναι, ἀφιέναι, *vocem edere*, Eur. H. F. 1295, Stallb. Plat. Rep. 475 A, Dem. 293, 12, etc.: φωνῇ, *aloud*, Lys. 107, 38:—φωνῇ ὁρᾶν, proverb. of a blind man, Soph. O. C. 137: (cf. φατίζω).—2. also *the voice* or *cry* of animals, as of swine, dogs, oxen, asses, Od. 10, 239; 12, 86, 396, Hdt. 4, 129; of the nightingale, Od. 19, 521.—3. *any articulate sound*, as opp. to inarticulate (ψόφος): esp., *a vowel-sound*, as opp. to that of consonants, Schäf. Dion. Comp. p. 155, Stallb. Plat. Theaet. 203 B, Crat. 424 C.—4. rarely of inarticulate sounds, κερκίδος φ., Soph. Fr. 522; συρίγγων, Eur. Tro. 127.—II. *the faculty of speech, discourse*, Lat. *sermo*, εἰ φωνὴν λάβοι, Soph. El. 548.—2. *language*, Lat. *lingua*, Hdt. 4, 114, 117, cf. Hdt. 2, 55.—3. *a kind of language, dialect*, φωνὴ βάρβαρος, Aesch. Ag. 1051; φωνὴν ἥσομεν Παρνησίδα, Id. Cho. 563; cf. Thuc. 6, 5, Stallb. Plat. Prot. 341 B. (Akin to φάος, φῶς, v. sub φαίνω and φημί.)

Φωνήεις, εσσα, εν, Dor. φωνάεις [ᾱ], but this is also used in later prose, as Plut., etc., Lob. Phryn. 639; contr. in plur. φωνᾶντα, Pind. O. 2, 152:—*sounding, uttering a voice* or *speech*, Hes. Th. 584: *endowed with speech, vocal*, τοῦτο γὰρ ἀθάνατον φωνᾶεν ἕρπει, Pind. I. 4, 68 (3, 58); cf. Sappho 24, Plat. Legg. 700 E:—*having a voice, speaking*, βέλη (i. e. ἔπη) φωνᾶντα συνετοῖσι, Pind. O. 2, 152:—of a song, *sounding*, Id. O. 9, 2:—τὰ φωνήεντα (with and without γράμματα), *vowels*, opp. to ἄφωνα (consonants), Plat. Crat. 393 D, Soph. 253 A, etc.

Φώνημα, ατος, τό, (φωνέω) *a sound made, voice*, Soph. Aj. 16, Phil. 1295.—2. *a thing spoken, word, speech*, Ib. 234, O. T. 324.

Φώνησις, εως, ἡ, (φωνέω) *a sounding, speaking, calling.*

Φωνητήριος, α, ον,=sq.: φ. ὄργανα, organs *of speech.*

Φωνητικός, ή, όν, (φωνή) *belonging to, suited for sounding* or *speaking*;=φωνήεις, Plut. 2, 898 E.

Φωνίον, ου, τό, dim. from φωνή, *a small voice* or *sound.*

Φωνομᾰχέω, ῶ, (φωνή, μάχομαι) *to dispute about words*, Sext. Emp. p. 48. Hence

Φωνομᾰχία, ας, ἡ, *a dispute about words.*

Φωνόμῑμος, ον, (φωνή, μιμέομαι) *imitating the voice*, Hephaest.

ΦΩ'Ρ, ὁ, gen. φωρός, dat. pl. φωρσί:—Lat. *FUR, a thief*, Hdt. 2, 174.—II. a kind of *bee*, prob. *the robber-bee*, different from κηφήν, Arist. H. A. 5, 22, 1; 9, 40, 20.—III. φωρῶν λιμήν, a harbour at Athens, esp. *used by smugglers*, Dem. 932, 13.—Sophron used a superl. φώρτατος, *most thievish*, acc. to Mus. Crit. 2, p. 351.

Φωρά, ᾶς, Ion. φωρή, ῆς, ἡ, *a theft*, H. Hom. Merc. 136, e conj. Hermanni.

Φώρα, ας, ἡ, v. φώρη.

Φώρᾱσις, εως, ἡ, *detection of a theft:* and

Φωρᾱτής, οῦ, ὁ, *the detector of a thief* or *theft:* from

Φωράω, ῶ, f. άσω [ᾱ]: (φώρ, φωρά):—*to trace, search after a thief* or *theft, search a house* to discover a theft, Ar. Nub. 499, Ran. 1363; φωρᾶν παρά τινι, Plat. Legg. 954 A, sq.:—generally, *to trace, detect, discover*, Soph. Fr. 732, Plat. Tim. 63 C:—pass., *to be caught, detected, discovered*, Dem. 21, 3; πεφωραμένος ἐπὶ πράξει, Polyb. 6, 56, 15: but mostly with part., φωραθῆναι τὰ ψευδῆ μεμαρτυρηκώς, Dem. 1107, 4; κλέπτης ὢν φ., Dem. 615, 19; ἀδύνατος ὢν φ., Thuc. 8, 56; and so, κακὸς [sc. ὢν] ἐφωράθη φίλοις, Eur. Or. 740; also of things, ἀργύριον ἐφωράθη ἐξαγόμενον, Xen. Vect. 4, 21.

Φώρη, ης, ἡ, Att. φώρα, acc. to Hesych.=ἔρευνα, φώρασις, *a thorough search, search of a house*, H. Hom. Merc. 385, as Wolf reads after Herm.: *a detection, discovery*, Diog. L. 1, 96.

Φωρῐᾰμός, (gender uncertain, prob. ὁ):—*a chest, trunk, coffer*, esp. for clothes and linen, Il. 24, 228, Od. 15, 104. (Acc. to Erastosth. from φώρ, φώριος, *a vessel for keeping them concealed:* Damm connects it with φέρω, φορμίς.)

Φωριάω, ῶ,=φωράω, dub.

Φωρίδιος, α, ον, poet. for φώριος, *stolen*, Leon. Al. 42. [ῐ]

Φώριον, ου, τό, *a theft*, Luc. Hermot. 38.

Φώριος, ον, (φώρ) *stolen.*—II. metaph., *secret, clandestine*, εὐνή, Theocr. 27, 67; cf. Anth. P. 5, 219, 221.

Φώρτατος, superl. from φώρ, q. v.

†**Φώρων λιμήν**, ὁ, i. e. *harbour of thieves*, Strab. p. 395: v. Φώρ III.

Φώς, ὁ, gen. φωτός, pl. φῶτες, gen. φωτῶν, poet. for ἀνήρ, *a man*, very freq. in Hom., and later poets· also *a mortal*, as opp. to a god, πρὸς δαίμονα φωτὶ μάχεσθαι, Il. 17, 98; so, φώτων ἀλαὸν γένος, Aesch. Pr. 550, etc.:—sometimes merely as a descriptive periphr., *a man*, i. e. *a brave, good man*, much like ἀνήρ, Μαχάονα δεῦρο κάλεσσον, φῶτ', Ἀσκληπιοῦ υἱόν, Il. 4, 193, cf. 21, 545; φῶθ' Ἡρακλῆα, Od. 21, 26, cf. Herm. Soph. El. 45:—generally, *a person*, Eur. Hel. 1094, cf. Jac. Anth. P. p. 110.—Poët. word. (Probl. from φάω, φημί, *one who has the gift of speech*, like μέροψ.)

Φῶς, contr. for φάος, q. v.

Φῴς, ἡ, pl. φῷδες, contr. from φωΐς, q. v.

Φώσκω, (φῶς)=φαύω, φαύσκω.

Φώσσων or **Φώσων**, ωνος, ὁ, *a coarse, linen cloth, linen garment:* esp. *a sail, sail-cloth*, Aegypt. word in Lyc.

Φωσσώνιον or **Φωσώνιον**, ου, τό, dim. from foreg., *a piece of coarse linen*, Luc. Lexiph 2.

Φωστήρ, ῆρος, ὁ, (φῶς, φώσκω):—*that which gives light, an illuminator*, λόγων καὶ νόμων, Anth.:—οἱ φωστῆρες, *the lights of heaven, stars*, Anth. P. 15, 17, LXX.—II. metaph., *an opening for light, door* or *window*, as some would even derive *fenestra* (quasi *faestra*) from φάος.

Φωςφορέω, ῶ, f. -ήσω, *to bear* or *bring light*, Manetho: and

Φωςφόρια or **Φωςφόρεια**, (sc. ἱερά), ων, τά, *a festival at which there were processions with torches*, or, *which was sacred to one of the* φωςφόροι θεοί, Plut. 2, 1119 E: from

Φωςφόρος, ον, (φῶς, φέρω):—*bearing, bringing*, or *giving light*, Ἕως, Eur. Ion 1157:—as subst. ὁ φωςφόρος (sc. ἀστήρ), *the light-bringer*, Lat. *Lucifer*, i. e. *the morning-star*, Tim. Locr. 96 E; φ. ἀστήρ, Ar. Ran. 342; cf. φαεςφόρος, ἑωςφόρος.—II. *torch-bearing*, epith. of certain deities, esp. of

Hecaté, Eur. Hel. 569, Ar. Thesm. 858; φ. θεά (sc. Ἄρτεμις), Eur. I. T. 21; ἡ Φωςφόρος, Ar. Lys. 443.—III. φωςφόροι κόραι, of the Cyclops' eye, Eur. Cycl. 611.

Φώσων, φωσώνιον, v. φώσσων, φωσσώνιον.

Φωτᾰγωγέω, ῶ, (φωταγωγός) *to guide with a light, show the way*, πρὸς εὐσέβειαν, to piety, LXX.

Φωτᾰγωγία, ας, ἡ, *a guiding with a light, illumination*, Eccl.: and

Φωτᾰγωγικός, ή, όν, *fit for guiding with a light*, or *illuminating*, Eccl.: from

Φωτᾰγωγός, όν, (φῶς, ἄγω) *guiding with a light, enlightening, illuminating*, Eccl.:—ἡ φ. (sc. θύρα), *an opening for light, a window*, Luc. Symp. 20, etc.

Φωταύγεια, ας, ἡ, *brightness of light*: from

Φωταυγής, ές, (φῶς, αὐγή) *beaming with light.*

Φωταυγός, όν,=foreg., dub.

Φωταψία, ας, ἡ, (φῶς, ἅπτω) *a kindling of lights*, like the modern Greek taper-festival: strictly to be written φωθαψία.

Φωτεινοειδής, ές, (εἶδος) *like light*: from

Φωτεινός, ή, όν, (φῶς) *shining, bright*, ἥλιος, Xen. Mem. 3, 10, 1; 4, 3, 4.—II. metaph., *clear, distinct*, opp. to σκοτεινός, λόγος, Plut. 2, 9 B.

Φωτεμβολέω, ῶ, f. -ήσω, (φῶς, ἐμβάλλω) *to throw light on* a thing, Clem. Alex.

Φωτίγγιον, ου, τό, dim. from φῶτιγξ, Posidon. ap. Ath. 176 C, Ael. N. A. 6, 31.

Φωτιγγιστής, οῦ, ὁ, *a fifer.*

Φῶτιγξ, ιγγος, ἡ, *a sort of fife*, Plut. 2, 961 E.

Φωτίζω: f. -ίσω Att. -ῐῶ (φῶς):—intr., *to shine, give light, beam*, ὁ ἄνθραξ οὐ φωτίζει ὥςπερ ἡ φλόξ, Theophr.—2. of glass, *to transmit light*, Arist. (An. Post. 1, 31, 4.?)—II. transit., *to enlighten, light up*: hence, *to bring to light, make known, publish*, Polyb. 23, 3, 10; γράμματα ἑαλωκότα καὶ πεφωτισμένα, Id. 30, 8, 1.—2. metaph., *to enlighten, instruct, teach*, LXX., and N. T.: and, in pass., *to be enlightened*, or *instructed.*—3. in Eccl., *to baptize.*

†Φώτιος, ου, ὁ, *Photius*, a Chaonian, Thuc. 2, 80.

Φώτισμα, ατος, τό, (φωτίζω) *an enlightening.*—2. in Eccl. *baptism.*

Φωτισμός, οῦ, ὁ, (φωτίζω) *an enlightening*: hence in Eccl. *baptism.*—II. *that which enlightens, light*, LXX.

Φωτιστήριον, ου, τό, (φωτίζω) *a place of enlightening*:—in Eccl.,= φώτισμα.

Φωτιστικός, ή, όν, *enlightening.* Adv. -κῶς.

Φωτοβολέω, ῶ, f. -ήσω, *to throw light, emit rays.* Hence

Φωτοβόλημα, ατος, τό, *a pouring, burst of light.*

Φωτοβολία, ας, ἡ, *a throwing of light*: also *light thrown, a beam, ray.*

Φωτογονία, ας, ἡ, *the production of light*, Eccl.

Φωτοδοσία, ας, ἡ, *a giving of light, enlightening*: from

Φωτοδότης, ου, ὁ, (φῶς, δίδωμι) *a giver of light*, like φωςφόρος:—fem. φωτοδότις, ιδος, Eccl.

Φωτοειδής, ές, *like light, luminous.*

Φωτολαμπής, ές, *blazing with light*, Inscr.

Φωτοποιέω, ῶ, *to make light*, Eccl.: from

Φωτοποιός, όν, (φῶς, ποιέω) *making light, enlightening*, Iambl.

Φωτοφάνεια, ας, ἡ, *appearance of light, illumination.* [ᾰ]

Φωτοφορέω, ῶ, *to bring light*, like φωςφορέω, Eccl.: from

Φωτοφόρος, ον, (φῶς, φέρω) *bringing light*, like φωςφόρος, Eccl.

Φωτοχῠσία, ας, ἡ, (φῶς, χέω) *a flood* or *burst of light*, Eccl.

Φωτωνῠμία, ας, ἡ, (φῶς, ὄνομα) *a naming* or *being named from light*, Eccl.

Φωχθείς, part. aor. pass. from φώγω.

X

X, χ, χῖ, τό, indecl., twenty-second letter of the Gr. alphabet:—as numeral, χ′=600, but ͵χ=600,000: also, in Inscr., X as first letter of χίλιοι, 1000.—Further χ was used by Gramm. and Critics to mark a passage or book as spurious, Menag. Diog. L. 3, 65, 66, cf. χιάζω, χιασμός: but with points on each side (περιεστιγμένον), ·χ·, it was used to mark fine passages, and in this case stood for χρηστόν, χρήσιμον,—since passages so marked might make up a χρηστομάθεια,—though for this purpose the mark was also used. This last also stood for χρόνος, Bast. Comm. Palaeogr. p. 849; and later was the usu. monogram for Χριστός.—In the old alphabet ΧΣ stood for Ξ.

Changes of χ, esp. in the dialects: I. Dor. for θ, as ὄρνιχος for ὄρνιθος, Pind.; v. Koen Greg. p. 218.—II. Ion. very freq. into κ, as, δέκομαι ῥέγκω σκελίς κιθών κύθρα for δέχομαι ῥέγχω σχελίς χιτών χύτρα, Koen Greg. p. 399: though this change occurs also in Dor., and older Att.—III. put before λ to make a new form, as χλαῖνα χλανίς for λαῖνα, *laena lana*, χλαρός for λαρός, χλιαρός for λιαρός.—IV. sometimes interchanged with φ, as τρύχω τρύφος, ὄφις ἔχις, etc.—V. χ sometimes=the Lat. *g*, as χαλβάνη, *galbanum.*

By reason of the strong guttural breathing with which χ was pronounced, it sometimes, though seldom, acted as a double conson., so as to make a short syllable before it long by position, e. g. in βρόχος (q.v.), in ἰάχω, ἰαχή, v. sub ἰαχέω, and cf. φ.

†Χάα, ας, ἡ, *Chaa*, an ancient city of Triphylian Elis, Strab. p. 348.

†Χάαλλα, ων, τά, *Chaalla*, a town of Arabia, Strab. p. 782.

†Χάβακα, ων, τά, *Chabaca*, a fortress in Sidene, Strab. p. 548.

†Χάβης, ους, ὁ, *Chabes*, an Athenian, of the deme Phlya, Ar. Vesp. 234.

†Χαβλάσιοι, ων, οἱ, *the Chablasii*, a people of Arabia, Dion. P. 956.

Χαβός, ὁ, in Hesych.=καμπύλος: cf. χαμός.

Χάβος, ὁ,=κημός, Schol. Ar. Eq. 1147.

†Χαβρίας, ου, ὁ, *Chabrias*, an Athenian commander, Xen. Hell. 5, 1, 10; etc.—2. an Athenian, conqueror in the Pythian games, Dem. 1356, 4.—Others in Diod. S; etc.

†Χαβρίης, ου, ὁ, Ion.=foreg., an early king of Aegypt, Diod. S. 1, 64.

†Χαβρίου κώμη, ἡ, *village of Chabrias*, in the Delta of the Nile, Strab. p. 803.

†Χαβρίου χάραξ, ὁ, *Chabriae castra*, a fortified place in Lower Aegypt, Strab. p. 760.

Χάδε, Ep. for ἔχαδε, 3 aor. 2 of χανδάνω, Il. 11, 462.

Χᾰδέειν, Ep. for χαδεῖν, inf. aor. 2 of χανδάνω, Il. 14, 34.

†Χαδήσιος, α, ον, *of Chadesia, Chadesian*;—appell. of the Amazons, Ap. Rh. 2, 1000:—from Χαδησία or Χαδισία, ἡ, *Chadesia*, a city of Pontus, in the Plain of Themiscyra.

†Χαζηνή, ῆς, ἡ, *Chazene*, a district of Mesopotamia, Arr.; acc. to Strab. p. 736 in Assyria around Ninus.

Χάζομαι, f. χάσομαι, Ep. also metri grat. χάσσομαι: aor. 1 ἐχασάμην, dep. mid.: besides these tenses, we have (in Il. 4, 497; 15, 574) pl. κεκάδοντο for κεχάδοντο, 3 plur. from a redupl. aor. 2 κεκαδόμην.—The pres. act. χάζω is very rare, v. infr.—Radic. signf.: *to give way, give ground, draw* or *shrink back, recoil, retire*, very freq. in Il., never in Od.; also, ἂψ χάζεσθαι, Il. 3, 32; 11, 585, etc.; ὀπίσω χάζεσθαι, Il. 5, 702; 18, 160.—2. like the equiv. χωρέω, c. gen., *to draw back* or *retire from*, πυλάων, Il. 12, 172; κελεύθου, Il. 11, 504; μάχης, Il. 15, 426, etc.; more rarely with a prep., χ. ἐκ βελέων, Il. 16, 122; ὑπ' ἔγχεος, Il. 13, 153: contrariwise, χάζεσθαι ἑτάρων εἰς ἔθνος, oft. in Il.—3. οὐ χάζομαι, in Eur. Or. 1116, Alc. 326, should be written οὐχ ἅζομαι, *I fear* not, v. Elmsl. Heracl. l. c., and cf. Aesch. Eum. 389.—The word is poetic, and mainly Epic: however the compd. ἀναχάζομαι is found in Xen. Cyr. 7, 1, 34, An. 4, 7, 10, in Homeric signf.—The act. χάζω is prob. only found in compd. ἀναχάζω in Pind. N. 10, 129 (acc. to Wakefield's conj.) in signf. *to drive back*; and once in Xen. An. 4, 1, 16 in signf. of mid.—The aor. κεκαδεῖν, κεκαδών, and fut. κεκαδήσω, *to rob, bereave*, which are sometimes wrongly referred to χάζομαι, belong to κήδω.—(Χάζομαι is lengthd. from the root ΧΑΔ-, ΧΑ-, which latter appears in χάος, χαί-νω, χά-σκω, Lat. *hi-o, hisco*; and the former in χανδάνω: v. sub χάος). [ᾰ always in fut. and aor.: when therefore it is required long in Ep., the σ is doubled, as χάσσονται, χάσσασθαι, χασσάμενος in Il.]

Χαίνω, fut. χᾰνοῦμαι, besides which Buttm. Lexil., s. v. ἀχέειν 4, assumes a fut. χήσομαι, and would read χήσεται in H. Hom. Ven. 252: aor. ἔχᾰνον, Hdt. 2, 68: pf. κέχηνα, and also, acc. to Ap. Dysc., κέχαγκα.—Hom. has only aor. opt. and part. χάνοι, χανών, and part. pf. κεχηνότα: and, generally, the pres. χαίνω is only used by late authors, those of the best ages using in its stead the pf. κέχηνα, or the form χάσκω.

Radic. signf.: *to yawn, gape, open wide*, τότε μοι χάνοι εὐρεῖα χθών, then may earth *yawn* for me (i. e. to swallow me), Il. 4, 182; 8, 150, cf. 17, 417: esp., *to open* the mouth, αἷμα ἀνὰ στόμα καὶ κατὰ ῥῖνας πρῆσε χανών, Il. 16, 350, cf. 409; of a lion, ἑάλη τε χανών, 20, 168:—πρὸς κῦμα χάνων, *gulping* down sea-water, and so, being drowned, Od. 12, 350; cf. infr.:—of a wound, Soph. Fr. 449.—II. in comic poets, etc., esp. *to gape* or *yawn*, whether from weariness, ennui, etc., Ar. Ach. 30; or in eager expectation, Ib. 10; so, χάσκοντες κούφαις ἐλπίσι τερπόμεθα, Solon 5, 36:—so, ἄνω κεχηνέναι, *to look gaping up*, Id. Nub. 173, Av. 51, cf. Plat. Rep. 529 B; hence, οἱ κεχηνότες, *gapers, fools*, Ar. Ran. 990; cf. Eq. 261, 380, Vesp. 617, v. sub Κενναῖοι.—2. χ. πρός τι, *to gape*, i. e. *look greedily* after, *to gape* at a thing, Ar. Nub. 996; more rarely εἴς τι: also περί τι, Jac. Ach. Tat. p. 847: so too, χ. πρός τινα, *to gape* in wonder or admiration at a person, like Lat. *inhiare alicui*, Anacr. 15, Ar. Eq. 651, 803.—III. more rarely, *to open the mouth to speak, to utter*, like Lat. *hiscere*, c. acc., δεινὰ ῥήματα κατά τινος χανεῖν, to speak foul words against any one, be open-mouthed in abusing him, Soph. Aj. 1227. ubi v. Lob.: τοῦτ' ἐτόλμησεν χανεῖν; Ar. Vesp. 342; ὀϊζυρόν τι χανεῖν, Callim. Ap. 24. (Χαίνω belongs to the root XA–, χάος, our *yawn*: and with χάσκω, cf. Lat. *hisco, hio*:—akin also to χαῦνος, etc., v. sub χάος.)

Χάϊος, α, ον, *genuine, true, good*, Lacon. word in Ar. Lys. 91; compar. χαϊώτερος, Ib. 1157;—with a play on χαίνω, χανδός, said of loose women: we also find the forms χαιός, χαός and χάσιος, but mostly only in Gramm.; v. Lob. Phryn. 404. [ᾰ]

Χαῖος, ὁ, *a shepherd's staff*, Ap. Rh. 4, 972: the collat. forms χαβός and χαμός only in Hesych.

†Χαιρέας, ου, ὁ, *Chaereas*, an Athenian naval commander, Thuc. 8, 74, 86.—2. another is mentioned in Ar. Vesp. 687.—3. a historian, Polyb. 3, 20, 5.—Others in Paus.; etc.

†Χαιρέδημος, ου, ὁ, *Chaeredemus*, father of Patroclus, step-brother of Socrates. Plat. Euthyd. 297.—2. another Athenian, Andoc. 8, 7.—Others in Dem.; Plut.; etc.

Χαιρεκᾰκέω, ῶ, = ἐπιχαιρεκακέω, Philo.

Χαιρεκᾰκία, ας, ἡ, = ἐπιχαιρεκακία, v. l. Arist. M. Mor. 1, 28, 1.

Χαιρέκᾰκος, ον, = ἐπιχαιρέκακος.

†Χαιρεκράτης, ους, ὁ, *Chaerecrates*, an Athenian, brother of Chaerephon, friend of Socrates, Xen. Mem. 1, 2, 48; Plat.

†Χαιρέλεως, ω, ὁ, *Chaerelaus*, one of the thirty tyrants in Athens, Xen. Hell. 2, 3, 2.

Χαίρεσκε, Ep. and Ion. 3 sing. impf. from χαίρω, Hom.

†Χαιρεστράτη, ης, ἡ, *Chaerestrate*, an Athenian female, Dem.

†Χαιρέστρατος, ου, ὁ, *Chaerestratus*, an Athenian, Isae. 56, 5.—2. a potter at Athens, Phryn. κωμαστ. 1.—Others in Anth.; etc.

Χαιρετίζω, fut. -ίσω Att. -ῐῶ:—strictly. *to say* χαῖρε: generally, *to greet, welcome*, τινά, LXX.:—esp., like Lat. *salutare, to visit* or *wait on* a person of rank, τινά, Diog. L.

†Χαιρέτιμος, ου, ὁ, *Chaeretimus*, an Athenian. of ill repute, Dem. 1266, 20.

Χαιρετισμός, οῦ, ὁ, (χαιρετίζω) *a greeting, visit*. esp. to a person of rank, the Lat. *salutatio*, Polyb. 32, 15, 8.

†Χαιρεφάνης, ους, ὁ, *Chaerephanes*, an Athenian archon, Dion. H. 10, 53.—Others in Ath. 14 E; etc.

†Χαιρέφιλος, ου, ὁ, *Chaerephilus*, an Athenian, Dinarch. 95, 34.—Others in Alexis; etc.

Χαιρέφυλλον, ου, τό, *chervil*, which, like Germ. *Kerbel*, French *cerfeuil*, is formed from the Gr. word:—Columella, 10. 110, makes it *chaerophylon*, metri grat.; and Plin., 19, 54. Latinizes it into *caerifolium*.

†Χαιρεφῶν, ῶντος, ὁ, *Chaerephon*, an Athenian, a friend of Socrates, Ar. Nub. 104; Plat. Apol. 21, etc.—Others in Ath.; etc.

Χαιρηδών, όνος, ἡ, (χαίρω) *joy, delight*, comic word in Ar. Ach. 4, formed after ἀλγηδών.

†Χαιρημονιᾱνός, οῦ, ὁ, *Chaeremonianus*, masc. pr. n., Plut. 2, 641.

†Χαιρήμων, ονος, ὁ, *Chaeremon*, a tragic poet, Arist. Poet. 1, 9.—2. a Sicyonian, Paus. 6, 3, 1.—3. an Aegyptian historian, Joseph.—Others in Anth.; etc.,

Χαίρην, Dor. for χαίρειν, Theocr.

†Χαιρησίλεως, ω, ὁ, *Chaeresilaus*, son of Iasius, Paus. 9, 20, 1.

Χαιρησιφονέω, *to delight in murder*, Nicet.; cf. Lob. Phryn. 770.

†Χαιρητάδης, ου, ὁ, *Chaeretades*, masc. pr. n., an Athenian, Ar. Eccl. 51.

†Χαιρίδας, ου, ὁ, *Chaeridas*, an ephor in Sparta, Xen. Hell. 2, 3, 10.

†Χαιριδεύς, έως, ὁ, comic dim. from Χαῖρις, *a little Chaeris*, Χαιριδῆς βομβαύλιοι, Ar. Ach. 866.

†Χαίριππος, ου, ὁ, *Chaerippus*, an Athenian, Menand. ap. Ath. 644 F: cf. Χάριππος.

†Χαῖρις, ιδος, ὁ, *Chaeris*, a wretched flute-player in Athens, Ar. Ach. 16.—Others in Anth.; etc.

Χαιροσύνη, ἡ, *joy*, Hesych.

ΧΑΙ´ΡΩ: f. χαιρήσω: aor. ἐχάρην: pf. with pres. signf. κεχάρηκα, part. κεχαρηκώς, freq. in Hdt., but the usu. pf. is κεχάρημαι.—Of these Att. tenses, Hom. oft. has the pres. and impf., the fut. only Il. 20, 363; the aor. several times in indic., in opt. χαρείη, Il. 6, 481; part. χαρέντες, Il. 10, 541; the pf. only in part. κεχαρημένος, H. Hom. 6, 10.—Besides these, from an Ep. aor. mid. ἐχηράμην he has 3 sing. χήρατο, Il. 14, 270 (part. χηράμενος, Leon. Tar. 65, Opp., etc.);—and from a redupl. aor. 2 κεχαρόμην the forms κεχάροντο, κεχάροιτο, κεχαροίατο, Il., and Od.: the Ep. part. pf. κεχαρηώς, ότος, Il. 7, 312, Hes. Fr. 49, plqpf. κεχάρηντο, H. Cer. 458, and the Ep. redupl. fut. κεχαρησέμεν (also merely Ep.), Il. 15, 98, and κεχαρήσεται, Od. 23, 266.—The pf. κέχαρμαι first occurs in post-Hom. poets, and fut. χαρήσομαι belongs to later Greek: in Plut., Lucull. 25. we have an aor. act. ἐχαίρησα, cf. Lob. Phryn. 740.—The pres. mid. χαίρομαι is mentioned as a barbarism by Ar. Pac. 291, ubi v. Schol.

To rejoice, be glad, be delighted or *pleased*, Hom., etc.: he oft. joins χ. θυμῷ or ἐν θυμῷ, also χ. φρεσὶν ᾗσι, Il. 13, 609; χ. φρένα, Il. 6, 481: but, χαίρειν νόῳ is *to rejoice* inwardly, secretly, Od. 8, 78; so, χ. ἐν θυμῷ, Od. 22, 411.—II. c. dat. rei, *to rejoice at, be delighted with, take pleasure* or *delight in* a thing, Il. 7, 312, Od. 2, 35, Hes. Op. 356, and Att.; in Att., also, χαίρειν ἐπί τινι; Soph. Fr. 665, Eur. Bacch. 1032, Xen. Mem. 2, 6, 35; rarely ἔν τινι, Aesch. Eum. 996, Soph. Tr. 1119:—but also c. dat. modi, χ. γέλωτι, *to express one's joy* by laughter, Xen. Cyr. 8, 1, 33.—2. like στέργω, *to delight in, like, love*, but always c. dat., e. g. of a plant, χαίρει ὑφάμμοις χωρίοις, Theophr. H. Pl. 6, 5, 2.—III. rarely c. acc., χαίρει δέ μιν ὅςτις ἐθείρει (ubi male Heyn., χαίρει δέ, μιν ὅςτις ἐθείρει), Il. 21, 347; so, χαίρω δέ σ' εὐτυχοῦντα, Eur. Rhes. 390, cf. Hipp 1339 (et ibi Valck.); χαίρω σ' ἐληλυθότα, Id. Sisyph. 1; so, τίς ἂν τάδε γηθήσειε; Il. 9, 77; ᾔσθην εὐλογοῦντά σε (v. sub ἥδομαι); etc.:—this usage (said in E. M. to be Oropian) was not quite foreign even to prose, cf. Dem. 323, 7.—IV. c. part., χαίρω ἀκούσας, *I rejoice at* having heard, *am glad to* hear, Il. 19, 185; χαίρουσιν βίοτον νήποινον ἔδοντες, Od. 14, 377, cf. Hes. Op. 55; χαίρω...κόμπον ἱείς, Pind. N. 8, 81; χαίρεις ὁρῶν φῶς, πατέρα δ' οὐ χαίρειν δοκεῖς; Eur. Alc. 691; χαίρω φειδόμενος, Ar. Plut. 247; θωπευόμενος χαίρεις, Id. Eq. 1116: freq. in Plat., etc.—2. with part. pres., χαίρω sometimes takes the signf. of φιλέω, *to delight* in doing, i. e. *to be wont* to do, Valck. Hdt. 7, 236, Stallb. Plat. Prot. 358 A: cf. φιλέω.—3. so, χαίρειν ὅτι.., Pind. N. 5, 85, etc.: χ οὕνεκα.., Od. 8, 200.—V. in 2 pers. fut., with negat., οὐ χαιρήσεις, *thou wilt* or *shalt not rejoice*, i. e. *thou shalt pay dearly* for it, *shalt repent* it, οὐδέ τιν' οἴω Τρώων χαιρήσειν, Il. 20, 363, v. Hdt. 1, 128; so, οὐ χαιρήσετον, Ar. Eq. 235, etc.:—cf. infra VII. 2.—VI. the imperat. χαῖρε is a common form of greeting, either at meeting, *hail, welcome*, Lat. *salve*, Il. 9, 197, Od. 13, 229, and Att.; or at parting, *fare thee well, farewell*, Lat. *vale*, Od. 5, 205, and Att., cf. Böckh Expl. Pind. P. 2, 57: so in pl. and dual, χαίρετε, χαίρετον:—in Hom., oft., strengthd., οὖλέ τε καὶ μάλα χαῖρε, Od. 24, 402; χαῖρε, γυνή, φιλότητι, *good luck* be on our union, Od. 11, 248:—hence later as a form both at the beginning and end of letters, cf. infra VIII.—2. the notion of *parting* or *dismissing*, which χαῖρε thus got, appears more strongly in the 3 pers. sing. χαιρέτω, *away with.., down with..*, expressing (like ἐρρέτω) absolute renunciation or abomination, Hdt. 4, 96, Eur. Med. 1044; so Terence has *valeat* for *pereat, abeat in malum rem*;—c. infra VIII. 2.—VII. part. χαίρων, *glad, joyful, delighted*, oft. in Hom., for which Hdt. usu. employs the part. pf. κεχαρηκώς.—2. in Hdt. and Att., χαίρων is oft. joined with another verb, in the sense of *safe, with impunity*, Lat. *impune*, χαίρων ἀπαλλάττει, Hdt. 3, 69; 9, 106: more freq., οὐ χ., *to one's cost*, οὐ χαίροντες ἐμὲ γέλωτα θήσεσθε, οὐ χ. ἀπαλλάξετε, Hdt. 3, 29, Xen. An. 5, 6, 32; cf. Soph. O. T. 363, Ar. Ach. 563, etc.; εἰ χαίρων ἀπαλλάξει οὗτος, Dem. 748, 5; also, οὔτι χαιρήσων, Ar. Vesp. 186;—cf. supra V.—3. τὸ χαῖρον, *joy*, Schäf. Dion. Comp. p. 205; cf. ἥδομαι.—VIII. inf. χαίρειν, in phrase χαίρειν λέγω or κελεύω σοι, as a greeting, like χαῖρε, also προςειπών τινα χαίρειν, having bid one χαῖρε, bid one *welcome* or *farewell*, Xen. Hell. 4, 1, 31: but at the beginning of letters the inf. usually stood alone, as Κῦρος Κυαξάρῃ χαίρειν, Xen. Cyr. 4, 5, 27, Lat. *salvere jubet*: hence also,—2. in bad sense, like χαιρέτω, χαίρειν ἐᾶν or κελεύειν τινά or τι, to say *farewell* to a person or thing, *to renounce, set at nought*, Hdt. 6, 63; 9, 41, Hipp. 113: in same signf. we have χαίρειν, πολλὰ χαίρειν εἰπεῖν τινι, Eur. Hipp. 113; χαίρειν φράζειν, προςειπεῖν, Ar. Nub. 609, Xen. Hell. 4, 1, 31; χαίρειν χρὴ προςαγορεύειν, Plat. Legg. 771 A. (Hence χαρά, χάρις, χάρμα, and Lat. *carus*. Arist. derives μάκαρ also from χαίρω.) [ᾱ]

†Χαίρων, ωνος, ὁ, *Chaeron*, son of Apollo and Thero, after whom Chaeronea was named acc. to Paus. 9, 40, 5.—2. an Athenian polemarch, Xen. Hell. 2, 4, 33.—3. a Megalopolitan, Plut. Alex. 5, made by Alexander tyrant of Pellene in Achaia, Dem. 214, 20: cf. Ath. 509 B.

†Χαιρώνδας, ου, ὁ, *Chaerondas*, an Athenian archon, Dem. 243, 10; with v. l. Χαιρωνίδας, Id. 253, 12.

†Χαιρώνεια, ας, ἡ, *Chaeronea*, a city

of Boeotia on the Cephisus, in the territory of Orchomenus, Thuc. 1, 113: Strab. p. 407: acc. to Paus. 9, 40, 5 the Homeric *Arne.*

†Χαιρωνικός, ή, όν, pecul. fem. Χαιρωνίς, ίδος, *of Chaeronea, Chaeronean:* and Χαιρωνεύς, έως, ὁ, *an inhab. of Chaeronea.*

Χαίτη, ης, ἡ, *long, loose, flowing hair,* ξανθὴν ἀπεκείρατο χαίτην (v. sub κείρω), Il. 23, 141; τίλλοντο δὲ χαίτας, Od. 10, 567; and in plur. of a single person, χαίτας πεξαμένη, Il. 14, 175, cf. 10, 15; so in Pind., and Trag.:—of a horse's mane, θαλερὴ δὲ μιαίνετο χαίτη, Il. 17, 439, cf. 19, 405; ἀμφὶ δὲ χαῖται ὤμοις ἀΐσσονται, Il. 6, 509; 15, 266; and, later, of a lion's *mane,* Lat. *juba,* Eur. Phoen. 1121; cf. Ar. Ran. 821; and so in Arist., Part. An. 2, 14, 4, opp. to the horse's λοφιά:—metaph. of trees, like Lat. *coma, leaves, foliage,* Theocr. 6, 16, in plur.—Not used in prose, except in the signf. of *mane,* Xen. Eq. 5, 5 and 7. (Prob. akin to χέω.) Hence

Χαιτήεις, εσσα, εν, Dor. χαιτάεις:—*with long, flowing, hair,* epith. of Apollo, Pind. P. 9, 5: also, *with a long mane, maned,* of the horse, Ap. Rh.; of bears, *shaggy,* Opp. H. 5, 38; also of plants, Nic. Th. 60. [ᾱ]

Χαιτόεις, εσσα, εν,=foreg., susp.

†Χαῖτος, ου, ὁ, *Chaetus,* a son of Aegyptus, Apollod. 2, 1, 5.

Χαίτωμα, ατος, τό, as if from χαιτόω,=χαίτη: *the plume* of a helmet, Aesch. Theb. 385.

†Χᾱλά, ᾶς, Dor. for χηλή, ῆς, ἡ, Eur. Hec. 90.

Χάλαζᾰ, ης, ἡ, (χαλάω):—strictly, *that which is let loose;—hail, sleet,* Il. 10, 6; 15, 170, etc.: *a hail-shower, hail-storm,* in plur., Xen. Oec. 5, 18, Plat. Symp. 188 B:—metaph., *any shower,* ὀμβρία χ., Soph. O. C. 1503; *a pelting storm,* Ar. Ran. 852: χ. αἵματος, Pind. I. 7 (6), 39, cf. Soph. O. T. 1279.—II. *a pimple,* esp. in the flesh of swine, Ar. Probl. 34, 4, 2.—2. *a small tubercle,* such as often grows on the eyelid, Foës. Oec. Hipp.—III. *a knot* or *lump in* ivory, Philostr. Vit. Apoll. 2, 13. [χᾰ] Hence

Χᾰλαζαῖος, α, ον, *braving the hail,* φηγός, Orph. Arg. 764.

Χᾰλαζάω, ῶ, (χάλαζα) *to hail,* Luc. Bis Acc. 2.—II. *to have pimples* or *tubercles,* Ar. Eq. 381; χαλαζῶσαι ὕες, Arist. H. A. 8, 21, 5; cf. Foës. Oec. Hipp.

Χᾰλαζεπής, ές, (χάλαζα, ἔπος) *hurling abuse as thick as hail,* Anth. P. 7, 405.

Χᾰλαζήεις, εσσα, εν, Dor. -άεις, (χάλαζα) *like hail, thick as hail,* φόνος χ., murder *thick as hail,* or *fierce as a hail-storm,* Pind. I. 5 (4), 64; συρμός, Leon. Al. 12; ὀϊστοί, Nonn.:—but, σκορπιός χ., a scorpion *whose sting causes an icy chill,* Nic. Th. 13.

Χᾰλάζιον, ου, τό, dim. from χάλαζα (signf. II), Foës. Oec. Hipp.

Χᾰλαζίτης, ου, ὁ, fem. -ῖτις, ιδος, (χάλαζα) *like hail,* Geop.

Χᾰλαζοβολέω, ῶ, f. -ήσω, *to strike with hail,* Anth. P. 5, 64: from

Χᾰλαζοβόλος, ον, (χάλαζα, βάλλω) *showering hail,* νέφη, Plut. 2, 499 F.—II. proparox. χᾰλαζόβολος, ον, pass., *stricken with hail.*

Χᾰλαζοκοπέω, ῶ, f. -ήσω, (χάλαζα, κόπτω) *to smite with hail,* Theophr. Hence

Χᾰλαζοκοπία, ας, ἡ, *a hail-storm,* Lat. *calamitas,* Theophr.

Χᾰλαζόομαι, (χάλαζα) as pass., *to be hailed upon.*—II. in pass. also, *to have blotches in the flesh,* Arist. H. A. 8, 21, 6.

Χᾰλαζοφύλαξ, ᾰκος, ὁ, (χάλαζα, φύλαξ) *one who watches hail,* so as to avert it, Plut. 2, 700 E. [ῠ]

Χᾰλαζώδης, ες, (χάλαζα, εἶδος) *like hail.*—II. of pigs, *pimply, measly,* Arist. H. A. 8, 21, 4;—*clotted,* σπέρμα, Ib. 7, 1, 19; cf. Foës. Oec. Hipp.

Χαλάζωσις, εως, ἡ, (χαλαζόομαι) *tuberculousness,* Foës. Oec. Hipp.

Χᾰλαίνω, poet. for χαλάω, ῥυτὰ χαλαίνοντες, Hes. Sc. 308.

†Χάλαιον, ου, τό, *Chalaeum,* a port of the Locri Ozolae on the Crissaeus sinus: hence

†Χαλαῖος, α, ον, *of Chalaeum, Chalaean,* Thuc. 3, 101.

Χᾰλαίπους, ὁ, ἡ, neut. -πουν (χαλάω, πούς):—*with loose, trailing feet, halting,* Ἥφαιστος, Nic. Th. 458; vv. ll. χωλοίπους, κυλοίπους.

Χᾰλαίρῠπον, ου, τό, and χᾰλαίρῠπος, ου, ὁ, *suds in which clothes have been washed, dirty water,* Cratin. Incert. 117, as is now restored from the faulty form χαλέρυπος in Hesych.

Χᾰλάνδρα, ἡ,=καλάνδρα.

Χᾱλαργός, όν, Dor. for χηλαργός, Soph.

Χᾰλᾰρός, ά, όν, (χαλάω) *slackened, loosened,* ἁλύσεις, Thuc. 2, 76; χαλινός, Xen. Eq. 10, 3:—*slack, loose,* ὑποδήματα, Ar. Thesm. 263, θώραξ, Xen. Eq. 12, 1; χ. κοτυληδών, *a loose, supple* joint, Ar. Vesp. 1495; χ. ἁρμονίαι, *loose, languid, effeminate* music, Plat. Rep. 398 E. Adv. -ρῶς, Polyb. 34, 3, 5. Hence

Χᾰλᾰρότης, ητος, ἡ, *slackness, slack, loose consistency* or *nature,* Xen. Eq. 9, 9; 10, 13.

Χάλᾰσις, εως, ἡ, (χαλάω) *a letting loose; a slackening;* χ. ἄρθρων, *dislocation,* Diosc.:—also, *the relaxing* or *opening* of the pores, Diosc.—2. *a growing slack* or *loose, flagging,* Plat. Rep. 590 B. [χᾰ]

Χάλασμα, ατος, τό, (χαλάω) *that which is slackened:* hence,—1. *a gap* in the line of battle, Polyb. 18, 13, 8.—2. *a dislocation.*

Χᾰλασμός, οῦ, ὁ,=χάλασις, Diosc.

Χᾰλαστήρια (sc. σχοινία), τά, *ropes for letting down a trapdoor,* opp. to ἀνασπαστήρια, App. Civ. 4, 78: cf. σχαστήρια.

Χᾰλαστικός, ή, όν, (χαλάω) *fit for slackening* or *loosening.*

Χᾰλαστός, ή, όν, verb. adj. from χαλάω, *slackened, slack, loose.*—2. *able to slacken:*—as subst., τὸ χ., *a chain,* LXX.

†Χαλάστρα, ας, ἡ, *Chalastra,* a city of Macedonia, on the Axius, Strab. p. 330; in Hdt. 7, 123 Χαλέστρη.

Χᾰλαστραῖος, α, ον, *of, from Chalastra,* †v. foreg.†: τὸ Χαλαστραῖον (sc. νίτρον or ῥύμμα), *a mineral alkali,* found in a lake near that place, and used by way of soap, Plat. Rep. 430 A (ubi al. Χαλεστρ-), cf. Plin. 31, 46, § 3, 4.

Χᾰλᾰτονέω, ῶ, *to relax in tension.*

Χᾰλάω, ῶ, f. -άσω [ᾰ], Dor. -άξω.—I. transit., *to make slack* or *loose, slacken, loosen,* χ. βιόν, τόξα, *to unstring* the bow, H. Hom. Ap. 6, Hymn. 27, 12; χ. τὰ νεῦρα, opp. to συντείνειν, Plat. Phaed. 98 D.—2. *to let down, let sink, fall* or *droop,* πτέρυγα, Pind. P. 1, 12; μέτωπον χ., *to unbend* the brow, Ar. Vesp. 655: so Lat. *vultus solutus,* Ruhnk. Rut. Lup. p. 69.—3. *to let loose, loose, release,* τινὰ ἐκ δεσμῶν, Aesch. Pr. 176; τινὰ κακῶν, Ib. 256.—4. esp., ἡνίας χ., *to slack* the reins, esp. in metaph. signf., χ. τὰς ἡνίας τοῖς λόγοις, Plat. Prot. 338 A, cf. Eur. Ino 21: also, κλῇθρα or κλῇδας χ., *to loose* the bars or bolts, i. e. open the door, Soph. Ant. 1187, cf. Valck. Hipp. 808; so, πύλας μοχλοῖς χαλᾶτε, Aesch. Cho. 880: χ. πόδα, of a ship, Eur. Or. 706; cf. παρίημι III. 2, πούς II. 2.—5. *to loosen* or *undo* things drawn tightly together, χ. κρεμαστὴν ἀρτάνην, Soph. O. T. 1266; χ. ἀσκόν, Eur. Cycl. 161; χ. τὸ στόμα, Xen. Eq. 6, 8.—6. metaph., *to let go, give up,* χ. τὴν ὀργήν, Ar. Vesp. 727.—II. intr., *to become slack* or *loose,* ζῶναι χαλῶσι, Eur. Bacch. 933: hence, *to gape open, stand open,* πύλαι χαλῶσι, Xen. Cyr. 7, 5, 29:—metaph. c. gen., χ. τινος, *to relax* or *leave off from* a thing, *to cease from,* μανιῶν, Aesch. Pr. 1057; φρονήματος, Eur. Tel. 25; τῆς ὀργῆς, Ar. Av. 383; cf. Plat. Meno 86 E.—2. c. dat., χ. τινι, *to give way* or *yield to* any one: also, *to be indulgent to* any one, *pardon* him, Aesch. Eum. 219, Eur. Hec. 403:—absol., like εἴκω, *to give in, yield,* Aesch. Pr. 58, 1057, Soph. O. C. 203: εἴκειν χαλῶντα τοῖς κακίοσιν, Eur. Ion 637; *to grow weak,* ἐπειδὰν αἱ ἐπιθυμίαι χαλάσωσι, Plat. Rep. 329 C.—3. as medic. term, κοιλίη ὑγρὰ χαλᾷ, the bowels *are relaxed.* Foës. Oec. Hipp.—III. in pass. just like the intr. usage, *to be loosened* or *slackened,* Aesch. Pr. 991; opp. to ἐπιτείνεσθαι, Plat. Phaed. 94 C:—in Medic. of the bowels, Foës. ut supra. (Perh. from the root ΧΑ-, χάος.)

Χαλβάνη, ης, ἡ, Lat. *galbănum,* the resinous juice of a Syrian umbelliferous plant, Theophr. (The Hebrew *helbĕnah?*)

Χαλβᾰνίς, ίδος, ἡ, *of* or *belonging to* χαλβάνη, Nic. Th. 938.

Χαλβανόεις, εσσα, εν, *of* or *from* χαλβάνη, *taken from, made of it,* Nic. Al. 568.

†Χάλβης, ου, ὁ, *Chalbes,* a herald of Busiris, Apollod. 2, 5, 11.

†Χαλδαία, ας, ἡ, *Chaldaea,* the southwest part of Babylonia, Steph. Byz.: cf. sq.

Χαλδαῖος, ου, ὁ, *a Chaldaean;* †οἱ Χαλδαῖοι, inhab. of foreg., Hdt. 3, 153:—originally, a nomadic people in northern Assyria and the Armenian mountains, Xen. Cyr. 3, 1, 34.—Strab. p. 739 places them in the south of Babylonia on the Persian gulf.—Xen., An. 4, 3, 5; 5, 5, 17, mentions Chaldaeans also as a warlike people on the borders of Armenia.—Later the priests of the Babylonians were so called, famed for their knowledge of astronomy and astrology, and for the interpretation of dreams, Hdt. 1, 181; Arr. An. 7, 17†.—II. *an astrologer, caster of nativities,* since the Chaldaeans were much given to such pursuits, Cic. Divin. 1, 1; cf. Juven. 6, 553; 10, 94.

Χαλειμάς, άδος, ἡ, (χαλάω, εἶμα) Lat. *laxivestis, loose-robed, ungirt,* epith. of Bacchanalians, as Herm. reads for χαλιμάς in Aesch. Fr. 376; cf. Eur. Bacch. 935.

Χαλεπαίνω, f. -ᾰνῶ, (χαλεπός):—strictly, *to be hard, sore, grievous, severe,* of violent storms, like Lat. *ingravescere,* Il. 14, 399, Od. 5, 485: usu. metaph. of men, *to deal severely, harshly,* esp. from anger, *to be harsh, ill-tempered, bitterly angry,* etc., Hom., and Att.; ὅτε τις πρότερος χαλεπήνῃ, when one has been the first to *use violence,* Il. 19, 183: χ. τινί, *to vent one's anger upon* another, Ζεὺς ὅτε δή ῥ' ἄνδρεσσι κοτεσσάμενος χαλεπαίνει, Il. 16, 386; cf. Od. 5, 147, Hdt. 1, 189, etc.; so, πρός τι, Thuc. 2, 59: but, χ. ἐπί τινι, *to be angry* at a thing, Od.

18, 415; 20, 323: c. dat. pers. et rei, *χ. τινὶ τοῖς εἰρημένοις, to be angry with* him *for* his words, Xen. An. 5, 5, 24; also, *ὧν ἐμοὶ χαλεπαίνετε, τούτων τοῖς θεοῖς χάριν εἰδέναι*, Ib. 7, 6, 32;—*χαλ. ὅτι..*, Ib. 1, 5, 14: in this signf. we have the aor. pass. *ἐχαλεπάνθην* in Xen. An. 4, 6, 2, Cyr. 3, 1, 38:—in mid., *χαλεπαίνεσθαι πρὸς ἀλλήλους*, Id. Cyr. 5, 2, 18.—II. rarely trans., *to make severe*, i. e. *to make angry, irritate, provoke, τινά*: hence in pass., *to be regarded with anger, treated harshly*, Plat. Rep. 337 A.—2. *to make* a thing *hard* or *difficult, hinder it, τι*.—Cf. *χαλέπτω*.

Χᾰλεπηρής, *ές*, poet. for *χαλεπός*, Mimnerm. 10.

ΧΑΛΕΠΟ´Σ, *ή, όν*, answers nearly to the Lat. *difficilis*, in various relations;—1. in Hom. usu. in reference to our feelings, *hard to bear, sore, severe, grievous*, as epith. of *κεραυνός*, Il. 14, 417; *θύελλα*, 21, 335: *ἄνεμοι*, Od. 12, 286; *πόνος*, 23, 250; *ἄλγος, πένθος*, 2, 193; 6, 169; *γῆρας*, Il. 8, 103; so in Att., *χ. δύη*, Aesch. Theb. 228; cf. Soph. Tr. 1273, etc.; *τὸ χαλεπὸν τοῦ πνεύματος, the severity* of the wind, Xen. An. 4, 5, 4; *τὰ χαλεπά, hardships, sufferings*, Plat., and Xen.; *τερπνῶν χαλεπῶν τε κρίσις*, Pind. Fr. 96.—2. *hard to do* or *deal with*, Ar. Eq. 516, Thuc., etc.:—c. inf., *χ. ἀντιάσαι*, Pind. N. 10, 135: *χαλεπὸς προςπολεμεῖν ὁ βασιλεύς*, Isocr. 69 A; *χ. ξυγγενέσθαι*, Plat. Rep. 330 C, etc.:—esp., *χαλεπόν (ἐστι)* c. inf., 'tis *hard, difficult* to do, Il. 21, 184, Od. 4, 651; so also, *χ. τινι* or *χ. τινα ποιεῖν τι*, 'tis *difficult for* one to do.., Od. 11, 156; 20, 313.—3. *dangerous, θάλασσα*, Thuc. 4, 24, cf. Xen. An. 3, 2, 2.—4. of approaches, roads, etc., *χ. πρόςοδος, a difficult* approach, Xen. An. 5, 2, 3; *χ. πορεία*, Ib. 5, 6, 10: *χ. χωρίον*, a place *difficult to take*, Ib. 4, 8, 2; but also of ground, *rough, rugged, steep*, Thuc. 4, 9, 11.—II. of persons, *hard to deal with, ill-disposed, hostile, angry*, Hom., Hdt., etc.; *τινί*, towards one, Od. 17, 388:—*harsh, cruel, severe, stern, χαλεποί τε καὶ ἄγριοι*, Od. 8, 575; so, *χαλεπῷ ἠνίπαπε μύθῳ*, Il. 2, 245, etc.; *χ. ὀνείδεα, ὁμοκλαί*, Il. 3, 438, Od. 17, 189;—so in Att., esp. of judges, Plat. Criti. 107 D, Dem. 528, 10; so, *χ. τιμωρία*, Plat. Apol. 39 C; *νόμοι*, Dem. 941, 3; see the character of Alcibiades in Andoc. 33, 43, sq.; *χ. εἶναι πρός τινα*, Arist. Pol. 7, 7, 7:—*χαλεπώτεροι, more bitter enemies*, Thuc. 3, 40:—*mischievous*, Thuc. 3, 42:—*dangerous, troublesome*, of neighbours, Id. 3, 113:—c. inf., *strict in.., χαλεπὸς φυλάσσειν τὸ δίκαιον*, Hdt. 1, 100.—3. *ill-tempered, angry, testy, χ. καὶ δύςκολος*, Ar. Vesp. 942, cf. Isocr. 389 D; *χ. κύων*, Xen. An. 5, 8, 24.

B. adv. *-πῶς, hardly, with difficulty, χαλεπῶς δέ σ' ἔολπα τὸ ῥέξειν*, Il. 20, 186: *οὐ χαλ.*, without *much ado*, like *ῥᾳδίως*, Thuc. 1, 2: *χ. ἦν*, 'twas *difficult*, c. inf., Il. 7, 424; so in Att., *χ. ἔχει, εἶχε*, Thuc. 3, 53.—2. *scarcely*, Lat. *aegre*, Hdt. 7, 103, Eur. Med. 121.—3. *painfully, miserably, χαλεπώτερον, -ώτατα ζῆν*, Plat. Rep. 579 D.—II. of persons, *severely, cruelly*, Hdt. 2, 121, 4, Thuc. 3, 46.—2. *angrily, bitterly*, Thuc. 5, 42, cf. Eur. Hipp. 203: *χ. ἔχειν, διακεῖσθαι πρός τινα*, to be *angry* with one, etc., Xen. An. 7, 5, 16, Plat. Rep. 500 B: *χ. φέρειν τι*, like Lat. *aegre, graviter ferre*, Plat. Rep. 330 A, etc.—3. *χ. ἔχειν*, to be *in a bad way*, Lat. *male se habere*, *χ. ἔχω ὑπὸ τοῦ ποτοῦ*, Plat. Symp. 176 A, cf. Theaet. 142 B. Hence

Χᾰλεπότης, *ητος, ἡ, roughness, ruggedness, χωρίων*, Thuc. 4, 12, 33:—of words, *difficulty*, Arist. Anal. Post. 2, 10, 1.—2. usu. of men, *difficulty, roughness, harshness, τρόπων*, Plat. Legg. 929 D; of the Lacedaemonians, Isocr. 251 C:—*severity, rigour*, Thuc. 1, 84; *χαλεπότητι κολάζειν*, Isocr. 19 D; *μετὰ χαλεπότητος ἀκούειν*, Id. 314 B:—of the laws of Draco, Arist. Pol. 2, 12, 13.

Χᾰλεπτύς, *ύος, ἡ*, Ion. for foreg., Hesych.

Χᾰλέπτω, f. *-ψω*, poët. (esp. Ep.) for *χαλεπαίνω*, but usu. transit., *to oppress, distress, harass, τινά*, Od. 4, 423: also, *to bring low, debase, humble*, Hes. Op. 5:—*to provoke, enrage, irritate, τινά*, Anth. P. 5, 263:—pass. *χαλεφθείς τινι, enraged at* one, Theogn. 155; and in mid., *χαλεψαμένης 'Αφροδίτης*, Dion. P. 484, Ap. Rh. 1, 1341; Q. Sm. 3, 780, may be either.—II. more rarely intr., *to be angry, irritated, vexed, τινί, at* a person or thing, Bion 17, 2.

†Χαλέστρη, *ης, ἡ*, = Χαλάστρα, Hdt. 7, 123.

Χᾰλῐδοφόρος, *ον*, = *ἀκρατοφόρος*, Inscr.

Χᾰλίκραιος, *α, ον*, = sq., Nic. Al. 29.

Χᾰλίκρᾱτος, *ον*, Ion. *χᾰλίκρητος, ον*, poët. for *ἄκρατος, unmixed*, of wine, like Lat. *merus*, Archil. 88, Aesch. Fr. 376:—irreg. compar. *χαλικρότερος*, Nic. Al. 59, 626; cf. Schäf. ap. Näke Choeril. p. 273; though Lob. Paral. 42 regards this as regularly formed from *χαλικρός*, the root of *χαλίκραιος*.

Χᾰλῐκώδης, *ες, (χάλιξ, εἶδος) in small masses*, Theophr.

Χᾰλίκωμα, *ατος, τό, (χάλιξ)* usu. in plur., *small stones, rubble* for filling up in building, Lat. *caementa*. [ῐ]

Χᾰλῑμάζω, *to be a χαλίμη, behave like one.*

Χᾰλίμη, *ης, ἡ, (χάλιξ) a drunken woman*, esp. *a Bacchante*, Gramm.; also *χαλιμάς*:—but v. sub *χαλειμάς*.

Χάλῑμος, *ον, (χάλις) drunken; frantic*, Gramm. [ᾰ]

Χάλιμος, *ὁ*, = *φαρμακός*, Hesych.

Χᾰλῑνᾰγωγέω, *ῶ, (χαλινός, ἄγω) to lead, guide with* or *as with a bridle*, Luc. Salt. 70, Tyrann. 4.

Χᾰλῑνίτης, *ου, ὁ*, fem. *-ῖτις, ιδος, ἡ, (χαλινός) of, on, belonging to a bridle; bridling*, epith. of Minerva, *who bridled Pegasus* for Bellerophon, Paus. 2, 4, 1.

Χαλινοποιϊκή, *ῆς*, (sc. *τέχνη*), *ἡ, the art of making bridles*, Arist. Eth. N. 1, 1, 4, with v. l. *-ποιητική*: from

Χᾰλῑνοποιός, *όν, (χαλινός, ποιέω) making bridles, a bridle-maker.*

Χᾰλῑνός, *οῦ, ὁ*, heterog. pl. *τὰ χαλινά* in Ap. Rh., and later poets: (*χαλάω*):—*a bridle* or *rein*, esp. *the bit of a bridle* (cf. Xen. Eq. 10, 6 sq.), oft. in plur., *ἐν δὲ χαλινοὺς γαμφηλῇς ἔβαλον*, Il. 19, 393, cf. Hdt. 1, 215; 4, 64, Aesch. Theb. 393, etc.; in sing., Hdt. 3, 118, Aesch. Ag. 1066, etc.:—*χαλινὸν ἐμβάλλειν*, Eur. Alc. 492, and Xen.; *χ. ἐξαιρεῖν*, Xen. Eq. 3, 2:—and, of the horse, *χ. λαμβάνειν*, Xen. Eq. 6, 10; *χ. ἐνδακεῖν, to champ* the bit, Plat. Phaedr. 254 D:—*χαλινοὺς διδόναι, to give* a horse *the rein, slacken the reins*, Xen. Eq. 10, 12; cf. *χαλαίνω, χαλάω* A. 4.—2. metaph. of *any thing which curbs, restrains* or *compels*, as an anchor is *ναὸς χαλ.*, Pind. P. 4, 42; *Διὸς χαλινός..*, of the will of Jove, Aesch. Pr. 672; *παρθενίας χ. λύειν*, of the virgin zone, Pind. I. 8 (7), 95; *πέτρινοι χ.*, of Prometheus' bonds, Aesch. Pr. 561:—also metaph. of *that which guides* or *holds fast*, Soph. Fr. 712, Jac. Anth P. p. 555.—3. generally, *a strap* or *thong*, Eur. Cycl. 461.—II. in plur., *the corners of the mouth*, strictly of a horse, the bit being put there: but then also of a man, Cael. Aurel.—III. *the venomous fangs of serpents*, from their position in the mouth, Nic. Th. 234.

Χᾰλῑνουργός, *οῦ, ὁ, a bridle-maker.*

Χᾰλῑνοφάγος, *ον, (χαλινός, φαγεῖν) biting the bit*, Call. Lav. Pall. 12.

Χᾰλῑνοφόρος, *ον, carrying a bridle* or *rein.*

Χᾰλῑνόω, *ῶ*, f. *-ώσω, (χαλινός) to bridle* or *bit* a horse, Xen. Cyr. 3, 3, 27, An. 3, 4, 35: †metaph. *χ. ὀργήν*, Pseudo-Phoc. 51†:—pass., *to be bridled* or *curbed*, and of persons, *to be tongue-tied*, Foës. Oec. Hipp. Hence

Χᾰλίνωσις, *εως, ἡ, a bridling*, Xen. Eq. 3, 11. [ῑ]

Χᾰλῑνωτέον, verb. adj. from *χαλινόω, one must rein* or *curb*, Clem. Al.

Χᾰλῑνωτήρια, *τά, νεῶν, cables* or *ropes to moor ships to the shore*, Eur. Hec. 539; cf. Opp. H. 1, 359.

ΧΑ´ΛΙΞ, *ῐκος, ὁ* and *ἡ, small stone, gravel, rubbish for filling up, rubble*, Lat. *glarea, caementa*, Ar. Av. 839, Thuc. 1, 39, Plut. Cimon 13, etc.; *ἐστρωμένη χάλιξιν ὁδός*, Luc. Tragop. 225. (Akin to *κάχληξ, κόχλαξ*, as also to *calx, calculus*.) [ᾰ]

Χάλις, *ιος, ὁ, sheer wine*, Lat. *merum*, Hippon. 55.—II. epith. of Bacchus. (From *χαλάω*, as *Λυαῖος* from *λύω*.) [ᾰ]

Χάλις, *ὁ*, = *χαλίφρων*, Hesych.

Χᾰλιφρονέω, *ῶ, (χαλίφρων) to be light-minded, foolish, silly, χαλιφρονέων*, Od. 23, 13.

Χᾰλιφροσύνη, *ης, ἡ, levity, thoughtlessness, youthful rashness*, Od. 16, 310: from

Χᾰλίφρων, *ονος, ὁ, ἡ, (χαλάω, φρήν)* strictly, *of loose, unbridled mind*; hence, *light-minded, silly, thoughtless*, joined with *νήπιος*, Od. 4, 371; 19, 530:—opp. to *σώφρων, πυκινόφρων*.—II. *of a yielding temper, pliable*, Musaeus 117.

Χαλκανθές, *έος, τό*, as if neut. from *χαλκανθής*, = sq., Strab.

Χαλκάνθη, *ης, ἡ, copperas-water*, used for ink and shoemaker's blacking, *atramentum sutorum*:—cf. *χαλκός* III.

Χάλκανθον, *ου, τό*, and *χάλκανθος, ου, ὁ* and *ἡ*, = foreg., Lob. Phryn. 761.

Χαλκανθώδης, *ες, like χάλκανθον.*

Χαλκάρμᾰτος, *ον, (χαλκός, ἅρμα) with brazen chariot*, epith. of Mars, Pind. P. 4, 155.

Χαλκάς, *άδος, ἡ*, = *χρυσάνθεμον*, Diosc. 4, 58.

Χάλκασπις, *ιδος, ὁ, ἡ, (χαλκός, ἀσπίς) with brazen shield*, Pind. O. 9, 80, etc., Soph., and Eur.: esp. as epith. of Mars, Pind. I. 6 (7), 35, Eur. I. A. 764:—also of *one who ran the armed foot-race* (*ὁπλιτοδρόμος*), Pind. P. 9, 1.

Χαλκεγχής, *ές, (χαλκός, ἔγχος) with brazen lance*, Eur. Tro. 143.

Χαλκεία, *ας, ἡ, (χαλκεύω) a forging; the art of the smith*, Plat. Symp. 197 B, etc.

†Χάλκεια, *ας, ἡ*, = Χάλκη, Polyb. 5, 94, 8.

Χαλκεῖον, ου, τό, Ion. χαλκήϊον, *a smith's shop, forge, smithy*, Hdt. 1, 68, Plat. Euthyd. 300 B.—II. *any thing made of copper*;—1. *a copper vessel, a kettle, caldron, pot*, Hdt. 4, 81, 152, Plat. Prot. 329 A: esp., *the copper* or *boiler* in baths, also called ἐπιστάτης, ἰπνολέβης.—2. *a concave copper, reflector* in a lamp, Xen. Symp. 7, 4.—3. *a copper badge*, worn by certain officials at Athens, Dem. 997, 18.—III. τὰ χαλκεῖα (sc. ἱερά), at Athens, *a festival at the end of the month Pyanepsion*, Harpocr., and Poll.—Strictly neut. from

Χάλκειος, α, ον, poet. for χάλκεος, *of copper*, or *bronze, brazen*, ἔγχος, αἰχμή, Il. 3, 380; 4, 461, etc.: twice also in the Ion. form, χαλκήϊα ὅπλα, Od. 3, 433; χαλκήϊος δόμος,=χαλκεῖον, *a forge*, Od. 18, 328.—II. as subst., a plant *like a thistle*, Theophr.

Χαλκέλᾰτος, ον, poet. for χαλκήλατος, πέλεκυς, Pind. O. 7, 66.

Χαλκεμβολάς, άδος, poet. fem. of sq., ναῦς, Eur. I. A. 1320.

Χαλκέμβολος, ον, (χαλκός, ἔμβολον) *with brazen beak.*

Χαλκένδῠτος, ον, *brass-clad.*

Χαλκέντερος, ον, (χαλκός, ἔντερον) *of brazen bowels*, i. e. one unwearied by drudgery, first applied to the Grammarian Didymus.

Χαλκεντεύς, έως, ὁ,=sq., dub.

Χαλκεντής, ές, (χαλκός, ἔντεα) *armed in brass*, Pind. N. 1, 23; 11, 45.

Χαλκεόγομφος, ον, (χάλκεος, γόμφος) *fastened with brazen nails*, Simon. 7, 8.

Χαλκεοθέμεθλος, ον, *with foundation of brass.*

Χαλκεόθῡμος, ον, *with heart of brass*, like χαλκεοκάρδιος.

Χαλκεοθώραξ, ᾱκος, Ep. and Ion. -θώρηξ, ηκος, ὁ, ἡ, (χάλκεος, θώραξ) *with brazen breast-plate*, Il. 4, 448; 8, 62.

Χαλκεοκάρδιος, ον, (χάλκεος, καρδία) *with heart of brass*, Theocr. 13, 5; as in Horace, *illi robur et aes triplex circa pectus.*

Χαλκεόμῐτος, ον, (χάλκεος, μίτος) *with threads of brass*, Tzetz. [who makes ῑ.]

Χαλκεομίτρας, and -μιτωρ, ορος,= χαλκομ-, Herm. ap. Seidl. Eur. Tro. 284. [ῐ]

Χαλκεόνωτος, ον, (χάλκεος, νῶτος) *with back of brass*, Nonn.

Χαλκεόπεζος, ον, (χάλκεος, πέζα) *brass-footed*, Anth. P. 9, 140.

Χαλκέοπλος, ον, (χάλκεος, ὅπλον) *with arms* or *armour of brass*, Eur. Hel. 693.

Χάλκεος, έα Ion. έη, έον, also sometimes ος, ον, Il. 18, 222, oft. in Hdt., and sometimes in Att.: contr. χαλκοῦς, ῆ, οῦν, the more strict Att. form, Lob. Phryn. 207: poet. χάλκειος, η, ον, (q. v.), which is the only form that Hom. uses with the fem. termin.: (χαλκός).—*Of copper* or *bronze, brazen*, Lat. *aeneus*, οὐδός, δόμος, τεῖχος, Il. 8, 15; 18, 371, Od. 10, 4; cf. οὐρανός:—esp. of arms and armour, ἔγχος, σάκος, etc., Il. 3, 317; 7, 220, etc.; θώρηξ, χιτών, 13, 398, 440: χ. Ζεύς, χ. Ποσειδῶν, *a bronze* statue of them, Hdt. 9, 81; χάλκεον ἱστάναι τινά (v. sub ἵστημι A. III. 1):—χ. ἀγών, a contest *for a shield of brass*, Pind. N. 10, 40.—2. metaph., *like brass*, i. e. *hard, stout, strong*, χάλκεος Ἄρης, Il. 5, 704, etc., unless this is better understood of *his brazen armour* (cf. χαλκάρματος, χάλκασπις), as it certainly must in the case of the χάλκεοι ἄνδρες, in Orac. ap. Hdt. 2, 152; so, χ. στονόεντ' ὅμαδον, Pind. I. 8 (7), 55:—but the metaph. signf. is certain in χάλκεον ἦτορ, a heart *of brass*, Il. 2, 490; ὄψ χ., Il. 18, 222; hence also, χάλκεον ὀξὺ βοᾶν, Hes. Sc. 243; χ. ὕπνος, i. e. the sleep of death, Il. 11, 241. [Χάλκεοι is used as dissyll. in Hes. Op. 149.]

Χαλκεοτευχής, ές, (χάλκεος, τεύχεα) *armed in brass*, Eur. Supp. 999.

Χαλκεοτέχνης, ου, ὁ, (χάλκεος, τέχνη) *a worker in metal*, epith. of Vulcan, Q. Sm. 2, 440.

Χαλκεόφωνος, ον, (χάλκεος, φωνή) *with voice of brass*, i. e. *ringing strong and clear*, Il. 5, 785, Hes. Th. 311.

Χάλκευμα, ατος, τό, (χαλκεύω) *any thing made of brass*, e. g. *an axe*, Aesch. Cho. 576: in plur., *brazen bonds*, Id. Pr. 19.

Χαλκεύς, έως, ὁ, (χαλκεύω) *a worker in copper, a coppersmith, brazier*, ἣν (ἀσπίδα) χαλκεὺς ἤλασεν, Il. 12, 295, etc.; μίτρη, τὴν χαλκῆες κάμον ἄνδρες, 4, 187, 216; so in Hdt. 4, 200, Ar. Av. 490, etc.—2. *a worker in metal, smith*, hence even of a *goldsmith*, Od. 3, 432: but, as iron superseded all other metals for common use, χαλκεύς came to mean solely *a blacksmith*, v. Wessel. Hdt. 1, 68; 4, 200, Xen., etc.—3. metaph., *any maker* or *worker.*—II. *a sea-fish*, with a black spot behind, Opp. H. 1, 133; cf. χαλκίς.

Χαλκευτήρ, ῆρος, ὁ,=χαλκευτής.

Χαλκευτήριον, ου, τό,=χαλκεῖον.

Χαλκευτής, οῦ, ὁ,=χαλκεύς, *a smith*: σάλπιγξ, χ. ὕμνων, Anth. P. 7, 34.

Χαλκευτικός, ή, όν, *belonging to the* χαλκεύς or *his art*, ἔργα, Xen. Vect. 4, 6.—II. *skilled in metal-working*, Id. Mem. 1, 1, 7:—ἡ -κή (sc. τέχνη), *the smith's art* or *trade*, Lat. *ars ferraria*, Id. Oec. 1, 1.

Χαλκευτός, ή, όν, verb. adj. from χαλκεύω, *wrought of copper* or *metal*: metaph., στίχος Πιερίδων χ. ἐπ' ἄκμοσιν, Anth. P. 7, 409.

Χαλκεύω, (χαλκός) *to make of copper*, or (generally) *of metal, to forge*, τι, Il. 18, 400, Soph. Aj. 1034, Plat., etc.: metaph., ἀψευδεῖ πρὸς ἄκμονι χάλκευε γλῶσσαν, Pind. P. 1, 167:—in mid., πέδας χαλκεύεται αὐτῷ, Theogn. 539:—pass., *to be wrought* or *forged*, Ar. Eq. 469; ἐξ ἀδάμαντος ἠὲ σιδάρου κεχάλκευται, Pind. Fr. 88.—II. intr., *to be a smith, work as a smith, ply the hammer*, Ar. Plut. 163, Thuc. 3, 88, Plat., etc.: τὸ χαλκεύειν, *the smith's art*, Xen. Mem. 4, 2, 22.

Χαλκεών, ῶνος, ὁ, Ep. for χαλκεῖον, *a forge, smithy*, Od. 8, 273, [where -εών must be pronounced as one syll.].

Χάλκη, ης, ἡ,=κάλχη.—II. an unknown kind of *flower*, Nic. (Cf. sub κόγχη.)

†Χάλκη, ης, ἡ, *Chalce*, an island in the Carpathian sea with a city of same name, with a temple of Apollo, Thuc. 8, 41.

†Χαλκηδών, όνος, ἡ, (Καλχηδών) *Chalcedon*, a city of Bithynia on the Thracian Bosporus, opposite Byzantium, now *Kadikeva*, Hdt. 4, 85, 144; Thuc. 4, 75; Xen.; etc.

†Χαλκηδόνιος, ον, *of Chalcedon, Chalcedonian*, Hdt. 4. 144:—ἡ Χαλκηδονία, *the territory of Chalcedon*, Xen. An. 6, 6, 38.

Χαλκήϊον, χαλκήϊος, Ion. for χαλκεῖον, -ειος, qq. v.

Χαλκήλᾰτος, ον, (χαλκός, ἐλαύνω) *forged out of brass, of beaten brass*, κώδωνες, σάκος, ὅπλα, etc., Aesch. Theb. 386, 539, Soph. Fr. 314, etc.;—in Pind. χαλκέλατος, q. v.

Χαλκήρης, ες, gen. εος, (χαλκός, ἄρω?):—*furnished* or *fitted with brass*, in Hom. esp. of spears and arrows *tipped* or *armed with brass*, Il. 5, 145, Od. 1, 262, etc.; also of helmets, Il. 3, 316; 15, 535; of shields, 17, 268; generally, χ. τεύχεα, 15, 544; also, χαλκήρης στόλος (of a ship), Aesch. Pers. 408.—Cf. χαλκοάρης.

†Χαλκήτορες, ων, οἱ, *Chalcetores*, a city of Caria, Strab. p. 636.

†Χαλκία, ας, ἡ,=Χάλκη, Strab. p. 488.

†Χαλκιδεύς, έως, ὁ, *a Chalcidian, an inhab. of Chalcis* in Euboea, Hdt. 5, 74; in Macedonia, Thuc. 1, 65.—II. *Chalcideus*, as masc. pr. n., a naval officer of the Lacedaemonians, Thuc. 8, 6.

Χαλκιδίζω, *to imitate the Chalcidians* or *take part with them.*

†Χαλκιδική, ῆς, ἡ, *Chalcidice*, a district in southern Macedonia with the capital Χαλκίς, Hdt. 7, 185: and

†Χαλκιδικὸν ὄρος, τό, *the Chalcidian mount*, near Messana in Sicily, Polyb. 1, 11, 8: from

Χαλκῐδικός, ή, όν, (Χαλκίς) *of* or *from Chalcis*, †*Chalcidian*, Hdt. 7, 185: αἱ Χαλκιδικαὶ πόλεις, cities in Sicily, colonies *of* (the Euboean) *Chalcis*, Thuc. 3, 86.†—II. ἡ χαλκιδική,=χαλκίς II, Dorio ap. Ath. 328 D.—2.=χαλκίς III.

Χαλκίδιον, ου, τό, dim. of χαλκίον I, Hermipp. Φορμ. 5.

Χαλκίζω, (χαλκός) *to shine* or *ring like brass*: φωνὴ χαλκίζουσα, Poll. 2, 117.—II. *to play the game* χαλκισμός, Poll. 7, 206; cf. χαλκίνδα.

Χαλκικός, ή, όν,=χάλκεος, but very dub.

Χάλκῐμον, ου, τό, *an unknown plant* in Orph. Arg. 960.

Χαλκῐναος, ον, *dwelling in brazen temple*, like χαλκίοικος. [ῐ]

Χαλκίνδᾰ παίζειν, to play *the game* χαλκισμός, q. v.

†Χαλκῖνος, ου, ὁ, *Chalcinus*, a descendant of Cephalus, Paus. 1, 37, 6.

Χαλκίοικος, ον, (χαλκός, οἶκος) *dwelling in a brazen house* or *temple*, epith. of Minerva at Sparta, Eur. El. 228, 245, Thuc. 1, 134, v. Paus. 3, 17, 3; cf. χαλκίναος, χαλκόπυλος. [ῐ]

Χαλκίον, ου, τό, (χαλκός) like χαλκεῖον II, *a copper utensil, vessel*, etc., Ar. Ach. 1128, Xen. Oec. 8, 19: †cf. Theocr. 2, 36.†—2. esp. of *copper money, copper coin*, πονηρὰ χαλκία, Ar. Ran. 724.

†Χαλκιόπη, ης, ἡ, *Chalciope*, daughter of Aeëtes, of Colchis, Ap. Rh. 3, 428.—2. daughter of Eurypylus of Cos, Call. Del. 161; Apollod. 2, 7, 8—3. daughter of Rhexenor, wife of Aegeus king of Attica, Apollod. 3, 15, 6.

Χαλκίς, ίδος, ἡ, *a bird*, v. sub κύμινδις:—Aristot., H. A. 9, 12, 4, describes it as a black mountain bird of prey, of long and slender make, and of very shy habits, cf. Ar. Av. 1181: some derive the name from its *copper-colour*, others from its *clear ringing voice.*—II. *a fish*, of which one kind lived in the sea, another in rivers, taken by Schneid. to be a kind of *herring, clupea*, Epich. p. 44, Arist. H. A. 6, 14, 2, etc.; cf. χαλκεύς II, χαλκιδική.—III. *a lizard with copper-coloured stripes* on the back, elsewh. called χαλκιδική, or ζιγνίς, Arist. H. A. 8, 24, 7; and still called *cicigna*, in Sardinia.—IV. at Lacedaemon, *a female slave*, Proxen. ap. Ath. 267 D.—

V. as pr. n., Χαλκίς, ίδος, ἡ, *Chalcis*, a city in Euboea, Il. 2, 537, Hes. Op. 653, said to have its name *from neighbouring copper-mines:* several other cities of the same name are mentioned by Steph. Byz.: cf. sq.

†Χαλκίς, ίδος, ἡ, *Chalcis*, v. foreg. V.—2. a city of Aetolia, at the mouth of the Euenus, Il. 2, 640; ἡ Κορινθίων πόλις, Thuc. 1, 108.—3. a city of Triphylian Elis, Strab. p. 350; cf. H. Hom. Ap. 426.—4. capital of Chalcidice in Macedonia, a colony from Euboea, Thuc. 2, 58.—Others in Strab.; etc.

Χαλκισμός, οῦ, ὁ, *a game played by spinning a copper coin*, which was stopt by the finger before it fell; cf. χαλκίζω II.

Χαλκίτης, ου, ὁ, fem. -ῖτις, ιδος, (χαλκός) *containing copper:* λίθος χ., *copper-ore*, worked at Cyprus, Arist. H. A. 5, 19, 24.—II. ἡ χαλκῖτις, a mineral, *rock-alum*, cf. Foës. Oecon. Hipp. s. v. στυπτηρία.

Χαλκοάρης, ες, gen. εος, poet. lengthd. form for χαλκήρης, Pind. I. 4, 107 (3, 81). 5 (4), 51. [ᾰ]

Χαλκοβαρής, ές, gen. έος, (χαλκός, βάρος) *heavy* or *loaded with brass*, ἰός, Il. 15, 465, Od. 21, 423; δόρυ, Od. 11, 532.

Χαλκοβάρεια, = foreg., Il. 11, 96, Od. 22, 259; but no masc. -βαρυς occurs, cf. Lob. Phryn. 538.

Χαλκοβᾰτής, ές, gen. έος, (χαλκός, βαίνω) *standing on brass, with brazen* (i. e. *firm, solid*) *base*, or *with floor of brass*, χαλκοβατὲς δῶ, of the house of Jupiter, Hom.; and in Od. 13, 4 of that of King Alcinöus: cf. χαλκόπεδος.

Χαλκοβόας, ου, ὁ, (χαλκός, βοή) like χαλκεόφωνος, *with voice of brass*, Ἄρης, Soph. O. C. 1046.

Χαλκογένειος, ον, = sq., Anth. P. 6, 236.

Χαλκόγενυς, υ, (χαλκός, γένυς) *with teeth of brass*, ἄγκυρα, Pind. P. 4, 42.

Χαλκογλώχῑν, ῖνος, ὁ, ἡ, (χαλκός, γλωχίν) *with point* or *barbs of brass*, μελίη, Il. 22, 225.

Χαλκογράφος, ον, (χαλκός, γράφω) like τυπογράφος, a modern word invented to translate *printer*; but, as letters have never been made of copper, now applied to *an engraver*. [ᾰ]

Χαλκοδαίδᾰλος, ον, (χαλκός, δαιδάλλω) *wrought in brass*, ἀσπίς, Bacchyl. 15.—II. act., *working in brass*, τέχνη. Anth. P. 9, 777.

Χαλκοδάμᾱς, αντος, (χαλκός, δαμάω) *subduing*, i. e. *sharpening brass*, a word of masc. termin., used by Pind. I. 6 (5), 108 with fem. subst., χαλκοδάμαντ' ἀκόναν, cf. Lob. Paral. 262. [δα]

Χαλκόδεσμος, ον, =sq.

Χαλκόδετος, ον, (χαλκός, δέω) *brass-bound*, σάκος, Aesch. Theb. 160; κοτύλαι, Id. Fr. 54; χ. αὐλαί, Soph. Ant. 945: cf. Eur. Phoen. 114.

Χαλκόδους, and χαλκόδων, οντος, ὁ, ἡ, dub. for χαλκωδ-.

Χαλκοειδής, ές, *like brass* or *copper*.

Χαλκοθήκη, ης, ἡ, (χαλκός, θήκη) *a case for brazen vessels*, Ath. 231 D.

Χαλκόθροος, ον, (χαλκός, θρόος) *ringing with* or *like brass*, Nonn.

Χαλκοθώραξ, ᾱκος, ὁ, ἡ, =χαλκεοθώραξ, *with brazen breast-plate*, Soph. Aj. 179.

Χαλκοκέραυνος, ον, (χαλκός, κεραυνός) in Aesch. Fr. 178, as epith. of the sea at sunset, hence (acc. to Voss, Mythol Br. 2, p. 161) *flashing like brass*; but this can hardly be so, as κεραυνός is never used for ἀστραπή, *a flash*, v. sub voc.: still, an epith. of some such kind is needed, and Hermann's conj. χαλκομάραυγος, *gleaming like brass* (like the Homeric πολύχαλκος), is, at least, plausible; v. Opusc. 4, p. 268.

Χαλκοκνήμις, ῖδος, ὁ, ἡ, (χαλκός, κνημίς) *brass-greaved*, Il. 7, 41.

Χαλκοκόλλητος, ον, *soldered with copper*.

Χαλκοκορυστής, οῦ, ὁ, (χαλκός, κορύσσω) *with* or *in brazen armour*, Il. 5, 699; 6, 398, etc.

Χαλκόκρᾱς, ᾱτος, ὁ, ἡ, and χαλκόκρᾱτος, ον, (χαλκός, κεράννυμι) *mixed with copper*.

Χαλκόκροτος, ον, (χαλκός, κροτέω) *sounding* or *rattling with brass*, epith. of Ceres in allusion to the cymbals and such like instruments used in her worship, Pind. I. 7 (6), 3:—χ. ἵπποι, horses *that strike the ground with hoofs of brass, brazen-hoofed*, Ar. Eq. 552.—II. =χαλκήλατος, *of beaten brass*, φάσγανον, Eur. Phoen. 1577.

Χαλκόκτῠπος, ον, (χαλκός, κτυπέω)=foreg. I, Diog. ap. Ath. 636 A.

Χαλκολίβανον, ου, τό, an uncertain word in N. T., usu. taken to mean *fine* or *glowing brass*; but the form of the word rather favours the other interpr. *frankincense of a deep colour*, opp. to ἀργυρολιβ-, cf. Salmas. ad Solin. p. 810 A.

Χαλκολογέω, ῶ, *to collect* or *exact copper*, i. e. money: from

Χαλκολόγος, ον, (χαλκός, λέγω) *a collector of money: a money-changer.*

Χαλκόλοφος, ον, *with brazen crest.*

Χαλκομίτρας, ου, ὁ, (χαλκός, μίτρα) *with girdle of brass*, Κάστωρ, Pind. N. 10, fin.; Πενθεσίλεια, Lyc. 997.

Χαλκόμυια, ας, ἡ, (χαλκός, μυῖα) *a fly of bright, metallic hue*, Diod.

Χαλκόνωτος, ον, (χαλκός, νῶτος) *with brazen back, brass-backed*, ἀσπίς, ἰτέα, Eur. Tro. 1136, 1193.

Χαλκοπᾰγής, ές, (χαλκός, πήγνυμι) *compacted*, i. e. *made of brass*, σάλπιγξ, Anth. P. 6, 46.

Χαλκοπάρειος, ον, Ep. -πάρηος, ον, Dor. -πάρᾱος, ον, (χαλκός, παρειά) *with cheeks* or *sides of brass*, epith. of helmets, Il. 12, 183, Od. 24, 522; also of a javelin, Pind. P. 1, 84, N. 7, 105.

Χαλκόπεδος, ον, (χαλκός, πέδον) *with floor of brass*, ἕδρα θεῶν, Pind. I. 7 (6), 61.

Χαλκοπέτᾰλος, ον, (χαλκός, πέταλον) *with leaves* or *plates of brass.*

Χαλκοπλάστης, ου, ὁ, (χαλκός, πλάσσω) *a modeller in brass, a coppersmith*, LXX.

Χαλκόπλευρος, ον, (χαλκός, πλευρά) *with sides of brass*, χαλκ. τύπωμα, of a cinerary urn, Soph. El. 54.

Χαλκοπληθής, ές, gen. έος, (χαλκός, πλῆθος) *filled with brass, armed all in brass*, στρατός, Eur. Supp. 1219.

Χαλκόπληκτος, ον, Dor. -πλακτος, (χαλκός, πλήσσω) *smiting with brass*, epith. of the battle-axe, Soph. El. 484; others take it =χαλκήλατος, χαλκόκροτος II.

Χαλκόπους, ὁ, ἡ, -πουν, τό, (χαλκός, πούς) *brass-footed, brass-hoofed*, of a horse, Il. 8, 41; 13, 23:—metaph., Ἐρινύς, Soph. El. 491:—χ. τρίπους, Eur. Supp. 1196.—II. *with steps, pavement of brass, solid*, ὀδός, Soph. O. C. 57, cf. 1591.

Χαλκοπρόσωπος, ον, (χαλκός, πρόσωπον) *with brow of brass, brazen-faced*, like the *ferreum os* of Catull.

Χαλκόπρῳρος, ον, *with prow of brass*, of ships.

Χαλκόπτης, ου, ὁ, for χαλκοκόπτης, =χαλκότυπος, acc. to Welck. Syll. Epigr. 3, p. 6; but acc. to Böckh, Inscr. 1, p. 837, ὃς ὀπτᾷ χαλκόν.

Χαλκόπυγος, ον, (χαλκός, πυγή) *with brazen rump*, of a *sedentary student*; cf. χαλκέντερος.

Χαλκόπῠλος, ον, (χαλκός, πύλη) *with gates of brass*, or *bronze*, Hdt. 1, 181: χαλκ. θεά, epith. of Minerva, like the usu. χαλκίοικος, Eur. Tro. 1113.

Χαλκοπώγων, ωνος, ὁ, (χαλκός, πώγων) transl. of the Lat. *Ahenobarbus*, Plut. Aemil. 25.

Χαλκοπώλης, ου, ὁ, *a dealer in brass* or *copper*.

Χαλκός, οῦ, ὁ, *copper*, Lat. *aes*, Hom., and Hes.; called, in reference to its colour, ἐρυθρός, Il. 9, 365; and αἶθοψ, oft. in Hom. Copper was the first metal that men learnt to smelt and work, whence Hes. (Op. 149) of the ancients, τοῖς δ' ἦν χάλκεα μὲν τεύχεα, χάλκεοι δέ τε οἶκοι, χαλκῷ δ' ἐργάζοντο, μέλας δ' οὐκ ἔσκε σίδηρος: in Hom., we have χαλκός τε χρυσός τε πολύκμητός τε σίδηρος, Il. 6, 48; cf. 7, 473, Plat. Legg. 956 A:—hence the word was used for *metal* in general; and later, when *iron* began to be worked, the word χαλκός was used, esp. by poets, for σίδηρος, χάλκεος for σιδήρεος, etc.; cf. χαλκεύς. On Homer's χαλκός, v. Höcks Kreta, 1, p. 261, sq.—Later χαλκός was distinguished into various kinds, *common copper* being called χ. μέλας or ἐρυθρός, v. supra, cf. Callix. ap. Ath. 205 B; also, χ. Κύπριος (cf. Κύπρος, χαλκῖτις); χ. λευκός, a kind of *prince's metal*, Hipp.; χ. κεκραμένος, *brass* or *bronze*, etc.:—but the word χαλκός alone was usu. applied to *bronze, a mixture of copper with tin*, in which state it is harder and more fusible, and was the chief metal used by the ancients in the arts; but our *brass*, a mixture of copper and zinc, is said to have been quite unknown to the ancients, Dict. Antiqq. s. v. *Aes.*—II. in the poets freq. for *any thing made of brass* or *metal*, esp. of arms, like σίδηρος, and as our poets use *iron, steel*, (hence Pind. calls it πολιός, the proper epith. of *iron*, P. 3, 85); of an axe, Il. 1, 236; ὀξέϊ χαλκῷ, νηλέϊ χ., of a spear, sword, etc., oft. in Il.; χαλκὸν ζώννυσθαι, of a warrior girding on his armour, Il. 23, 130; κεκορυθμένος αἴθοπι χαλκῷ, 4, 495; ἐδύσετο νώροπα χ., 2, 578; and freq. in various phrases, but always in sing.:—of *a brazen vessel, urn*, Soph. El. 758; and collectively of *many brazen vessels, plate* (cf. Lat. *argentum*), Pind. N. 10, 84.—2. *a copper coin*, like χαλκοῦς II, Plut. 2, 665 B.—III. χαλκοῦ ἄνθος, Lat. *aeris flos*, particles thrown off by copper when cooling, Diosc.: χαλκοῦ λεπίς, Lat. *aeris squama*, the small pieces that scale off under the hammer, Id.: cf Plin. 34, 24. (Prob. from χαλάω, because the ductility of metal was first observed in copper, and that in a very high degree.)

Χαλκοσκελής, ές, (χαλκός, σκέλος) *with legs of brass*, βοῦς, Soph. Fr. 320.

Χαλκοστέφανος, ον, (χαλκός, στέφανος) *compassed, decked with brass*, Anth. P. append. 242.

Χαλκόστομος, ον, (χαλκός, στόμα) *with brazen mouth*, χ. κώδων Τυρσηνική, i. e. a trumpet, Soph. Aj. 17.—II *with edge* or *point of brass*, ἐμβολή, Aesch. Pers. 410.

Χαλκότευκτος, ον, (χαλκός, τεύχω) *made of brass*, Eur. I. T. 99.

Χαλκοτευχής, ές, v. l. for χαλκεοτευχής.

Χαλκότονον, ου, τό, *a machine which was stretched by copper-bands* (*fibulae*) *instead of strings.*

Χαλκότοξος, ον, (χαλκός, τόξον) *armed with brazen bow*, Pind. N. 3, 65.

Χαλκοτόρευτος, ον, (χαλκός, τορεύω) *wrought of brass*, Orph. H. 16, 2.

Χαλκοτορέω, ῶ, *to work, form of brass*, Anth. Plan. 15: from

Χαλκότορος, ον, (χαλκός, τείρω, τορέω) *formed of* or *piercing with brass*, ξίφος, Pind. P. 4, 261.—2. *caused by piercing with brass*, ὠτειλαί, Opp. H. 5, 329.

Χαλκοτῠπεῖον, ου, τό, *a forge, smithy.*

Χαλκοτῠπέω, ῶ, (χαλκοτύπος) *to forge copper*; metaph., *to forge, beat up*:—metaph., like Lat. *conflare*, χ. τιμάς, Plut. 2, 820 A.

Χαλκοτῠπία, ας, ἡ, (χαλκότυπος) *a wounding with a brazen weapon, with a sword.*

Χαλκοτῠπική (sc. τέχνη), ῆς, ἡ, *the art* or *trade of a* χαλκοτύπος, Plat. Polit. 288 A, Plut. 2, 1084 C.

Χαλκοτύπιον, ου, τό,=χαλκοτυπεῖον.

Χαλκοτύπος, ον, (χαλκός, τύπτω) *forging* or *working copper*: ὁ χ., *a worker in copper, coppersmith*, χ. καὶ σιδηρεῖς, Xen. Ages. 1, 26, Vect. 4, 6: generally, *a smith*, like χαλκεύς, Dem. 781, 17.—2. *striking brass together*,=χαλκόκροτος I, χ. μανίη, of the priests of Cybelé, Anth. P. 6, 51: but,—II. proparox., χαλκότῠπος, ον, pass., *struck with brass, inflicted with brazen arms*, ὠτειλαί, Il. 19, 25.

Χαλκουργεῖον, ου, τό, *a copper-mine.*—II. *a smithy, forge*: from

Χαλκουργέω, ῶ, (χαλκουργός) *to forge* or *work in copper, to make of copper.* Hence

Χαλκούργημα, ατος, τό, *a work of copper, forged work of art*, Philo; *a copper utensil* or *instrument.*

Χαλκουργία, ας, ἡ, *a working in copper*: and

Χαλκουργικός, ή, όν, *for a coppersmith, fitted for his art* or *work*: ἡ -κή (sc. τέχνη), *the art of working in brass* or *bronze*, Arist. Pol. 1, 8, 1: from

Χαλκουργός, όν, (χαλκός, *ἔργω) *working copper*:—ὁ χ., *a brazier, coppersmith.*

Χαλκοῦς, ῆ, οῦν, Att. contr. from χάλκεος, q. v.—II. as subst., ὁ χαλκοῦς, *a copper coin*, somewhat less than a farthing, Ar. Eccl. 815, 818, Dem. 1045, 24.

Χαλκοφάλᾰρος, ον, (χαλκός, φαλαρός) *shining, adorned with brass* or *copper*, δώματα, Ar. Ach. 1072. [φᾰ]

Χαλκοφᾰνής, ές, gen. έος, (χαλκός, φαίνομαι) *looking like brass* or *copper.*

Χαλκόφῐ, Ep. gen. from χαλκός, for χαλκοῦ, Il. 11, 351.

Χαλκοφόρος, ον, (χαλκός, φέρω) *producing copper, rich in copper.*

Χαλκόφωνος, ον,=χαλκεόφωνος.

Χαλκοχάρμης, ου, ὁ, (χαλκός, χάρμη) *fighting in brass*, i. e. *in brazen armour*, ξένοι, Τελάμων, Pind. P. 5, 109, I. 6 (5), 39: others interpr. it (from χάρμα) *delighting in arms*: cf. σιδηροχάρμης.

Χαλκοχίτων, ωνος, ὁ, ἡ, (χαλκός, χιτών) *in brazen coat, brass-clad*, Ἀχαιοί, Il. 2, 47, etc.; Τρῶες, 5, 180, etc. [ῐ]

Χαλκόχῠτος, ον, *cast in brass* or *copper.*

Χαλκόω, ῶ, f. -ώσω, (χαλκός) *to bronze, convert into bronze*, πόρτιν, Anth. P. 9, 795:—pass., χαλκωθείς, *clad in brass*, Pind. O. 13, 123.

Χαλκώδης, ες, gen. εος, contr. for χαλκοειδής.

†Χαλκωδόνιον, ου, τό, ὄρος, *Mt. Chalcodonius*, in Thessaly near Pherae, Ap. Rh. 1, 59.

†Χαλκωδοντιάδης, ου, ὁ, *son of Chalcodon*, i. e. Elphenor, Il. 2, 541.

†Χαλκωδοντίδης, ου, ὁ,=foreg.; οἱ Χ., *the descendants of Chalcodon*, i. e. the Euboeans, Eur. Ion 59.

Χαλκώδων, οντος, ὁ, ἡ, (χαλκός, ὀδούς) *with brazen teeth.*

†Χαλκώδων, οντος, ὁ, *Chalcodon*, a king of the Abantes in Euboea, father of Elphenor, Il. 4, 464; Soph. Phil. 489; Plut. Thes. 27; etc:—a suitor of Hippodamia, Paus. 6, 21, 10; from whom he distinguishes another, 8, 15, 6.—2. king of Cos, son of Merops, Apollod. 2, 7, 1: in Theocr. Χάλκων.—3. son of Aegyptus, Apollod. 2, 1, 5.

Χάλκωμα, ατος, τό, (χαλκόω) *any thing made of bronze*, or *copper, a brass utensil, vessel, instrument*, Ar. Vesp. 1214, Lys. 154, 22, Fr. 32, etc.:—*a copper plate* for engraving on, Polyb. 3, 26, 1.

Χαλκωμάτιον, ου, τό, dim. from foreg. [ᾰ]

†Χάλκων, ωνος, ὁ, *Chalcon*,=Χαλκώδων 2, Theocr. 7, 6.—2. a Myrmidon, father of Bathycles, Il. 16, 895.

Χαλκώνητος, ον, *bought with brass* or *money.*

Χαλκῶνυξ, ῠχος, ὁ, ἡ, *with brazen nails* or *hoofs.*

Χαλκωρῠχεῖον, ου, τό, *a copper-mine*: from

Χαλκωρῠχέω, ῶ, f. -ήσω, (χαλκωρύχος) *to dig* or *mine copper*, Lyc. 484.

Χαλκωρῠχία, ας, ἡ, *a digging of copper.*

Χαλκωρύχιον, ου, τό,=χαλκωρῠχεῖον.

Χαλκωρύχος, ον, (χαλκός, ὀρύσσω) *digging copper, a copper-miner.* [ῠ]

†Χάλος, ου, ὁ, *the Chalus*, a river of Syria, near Chalcis, Xen. An. 1, 4, 9.

Χᾰλυβδικός, ή, όν,=χαλυβικός: τὸ χ., *steel*, Eur. Heracl. 162; so, χ. στόμωμα, Cratin. Χειρ. 14, with v. l. Χαλυβικόν, v. Meineke ad l.

†Χάλυβες, ων, οἱ, *the Chalybes*, v. sub Χάλυψ.

†Χαλύβη, ης, ἡ, *Chalybe*, a city of the Amazons in Pontus, acc. to Strab. p. 549 prob.=the Homeric Ἀλύβη.

Χᾰλῠβηΐς, ΐδος, pecul. poet. fem. of sq., Maxim. 302.

Χᾰλῠβικός, ή, όν, *steel, of steel*; cf. χαλυβδικός.

†Χάλυβοι, οἱ,=Χάλυβες, Eur. Alc. 980, v. Χάλυψ fin.

Χάλυψ, ῠβος, ὁ, *one of the nation of the Chalybes* in Pontus, who were famous for the preparation of steel, οἱ σιδηροτέκτονες Χάλυβες, Aesch. Pr. 715; †in Strab. p. 549 the earlier Alybes; and, as in Xen. An. 4, 5, 34, on the borders of Armenia,=Χαλδαῖοι†: hence—II. as appellat., χάλυψ, *hardened iron, steel*, Aesch. Pr. 133.—Also, χάλυβος as nom., χάλυβος Σκυθῶν ἄποικος, Id. Theb. 729. [ᾰ]

†Χαλωνῖται, ῶν, οἱ, *the Chalonitae*, a people in southwest of Assyria, Dion. P. 1015.

†Χαλωνῖτις, ιδος, ἡ, *Chalonitis*, i. e. *the territory of the Chalonitae*, Strab. p. 529.

Χᾰμάδῐς, adv., poet. for sq., as οἴκαδις for οἴκαδε, *on the ground, to the ground*, τὰ μέν τ' ἄνεμος χ. χέει, Il. 6, 147; χ. πέσε, 7, 16; cf. Aesch Theb. 358; χ. βάλε, Il. 7, 190; etc [μᾰ]

Χᾰμᾶζε, adv. (χαμαί):—*on the ground, to the ground*, Lat. *humi*, freq in Hom., ἐξ ὀχέων ἅλτο χ., Il. 3, 29, etc.; ἧκε χ., 8, 134; χ. κάππεσεν, 15, 537:—rare in Att., as Eur. Bacch. 633, Ar. Ach. 341, 344; χ. πίπτειν, Id. Vesp. 1012. (Formed like ἔραζε, θύραζε, Ἀθήναζε, but with different accent. Arcad. indeed quotes χαμάζε, but Draco and others expressly make χαμᾶζε an exception.)

Χᾰμᾶθεν, adv. (χαμαί):—Ion. and Att. for the less good χαμόθεν, *from the ground*, Hdt. 2, 125; 4, 172, Piers. Moer. 409. (The form χαμάθεν [ᾰ] is disproved by the lines of Eupol. Κολακ. 10, Ar. Vesp. 249, Dind; but it is still retained in Hdt.)

Χᾰμαί, adv., *on the earth, on the ground*, χαμαὶ ἧσθαι, Od. 7, 160; cf. Il. 5, 442; 11, 145; so also in Pind., and Trag.; and in prose, θέντες χαμαί, Hdt. 4, 67; χ. καθίζειν, Plat. Criti. 120 B; cf. Rep. 390 C, 553 D, and Xen.:—χ. σιγᾷ καλύπτειν, to bury in silence *underground*, Pind. N. 9, 14:—εἰς τὸ χαμαί, Ep. Ad. 108.—2.=χαμᾶζε, *to earth*, ἐν κονίῃσι χ. πέσεν, Il. 4, 482; χ. βάλον ἐν κονίῃσιν, 5, 588, cf. 4, 526; ἐκ δίφροιο χαμαὶ θόρε, 8, 320; οὐ χ. πεσεῖται ὅ τι ἂν εἴπῃς, Plat. Euthyphr. 14 D; cf. χαμαιπετής. (Akin to χθών: from χαμαί come χαμηλός, χαμαλός, χθαμαλός: traces of an old root χαμός, χαμοί, χαμή, are preserved in χαμόθεν and χαμηλός. To the same root belong Lat. *humus, humi, humilis.*)

Χᾰμαιάκτη, ης, ἡ, *the low growing* ἀκτῆ, *the dwarf elder, sambucus ebulus*, Linn., Theophr.

Χᾰμαιβάλανος, ου, ἡ, *the earth-nut*, a kind of *spurge*, Diosc.

Χᾰμαιβάμων, ον, (χαμαί, βαίνω) *going on the ground, low*, Nicet. [βᾱ]

Χᾰμαίβᾰτος, ου, ἡ, *a prickly, creeping plant*, like our *bramble*, Theophr.

Χᾰμαιγενής, ές, gen. έος, (χαμαί, *γένω) *earth-born*, epith. of men, H. Hom. Ven. 108, Cer. 353, Hes. Th. 879, Pind. P. 4, 175.

Χᾰμαιδάφνη, ης, ἡ, *the dwarf laurel*, Diosc. 4, 149.

Χᾰμαιδῐδάσκᾰλος, ου, ὁ, *an under teacher, school-master, professor artium secundarius.*

Χᾰμαιδῐκαστής, οῦ, ὁ, *a low dicast*, Pandect.

Χᾰμαιδρῠΐτης οἶνος, ὁ, wine *flavoured with the plant* χαμαίδρυς, Diosc. 5, 51.

Χᾰμαίδρῠον, ου, τό, and χᾰμαίδρῡς, ῠος, ἡ, a plant, Lat. *trixago*, or *trissago*, our *Germander*, also χαμαίδρωψ and λινόδρυς, Theophr.

Χᾰμαιευνάς, άδος, pecul. fem. of sq., σύες χαμαιευνάδες, Od. 10, 243; 14, 15, [where αῐ.]

Χᾰμαιεύνης, ου, ὁ, (χαμαί, εὐνή) *lying, sleeping on the ground*, Σελλοί, Il. 16, 235, [where αῐ.]

Χᾰμαιεύρετος, ον, *found on the ground.*

Χᾰμαίζηλος, ον, (χαμαί, ζῆλος) *seeking the earth* or *ground, growing low*, χ. φυτά, opp. to δένδρα, Arist. H. A. 6, 1, 7; cf. Nic. Th. 70: ὁ χαμαίζηλος (sc. δίφρος), *a low seat, a stool*, Plat. Phaed. 89 B: also, ἡ χαμαιζήλη, Hipp.; v. Foës. Oec., Lob. Paral. 466, Ruhnk. Tim., Wyttenb. Plut. 2, 150 A.—II. metaph., *of low estate, humble*; τὸ χαμ., *humility of* *demeanour*, Isocr. Ep. 10, 3, Bekk.—III. τὸ χαμαίζηλον, a plant, the *viburnum*, or *genista*, Diosc.

Χᾰμαῖθεν, adv., rare collat. form from χαμᾶθεν, χαμόθεν.

Χᾰμαικαυλος, ον, (χαμαί, καυλός) *with a low, creeping stalk*, Theophr.

Χᾰμαικέρᾰσος, ου, ὁ, (χαμαί, κέρασος) *the dwarf cherry-tree*: or, rather, *a low growing plant, with berries like cherries*, Asclep. ap. Ath. 50 D,=μιμαίκυλον, acc. to Ath. l. c.:—also χαμαικεράσιον, τό, Diosc.

Χᾰμαίκισσος, ου, ὁ, *ground-ivy*, Diosc. 4, 126.

Χᾰμαικλῐνής, ές, (χαμαί, κλίνω) *lying on the ground, lying low*, Strab.

Χᾰμαικοίτεια, ας, ἡ,=χαμαικοιτία, Eccl.

Χᾰμαικοιτέω, ῶ, f. -ήσω, *to lie on the ground*, Luc. Dea Syr. 55: from

Χᾰμαικοίτης, ου, ὁ, (χαμαί, κοίτη) =χαμαιεύνης, Σελλοί, Soph. Tr. 1166.

Χᾰμαικοιτία, ας, ἡ, *a lying* or *sleeping on the ground*: from

Χᾰμαίκοιτος, ον,=χαμαιεύνης.

Χᾰμαικῠπάρισσος, ου, ἡ, *the ground-cypress*. [ᾰ]

Χᾰμαίλεος, ον, poet. for χαμαιλέων, Nic. Th. 656.

Χᾰμαιλεύκη, ης, ἡ,=χαμαίκισσος, Diosc. 4, 126.—2. acc. to others,=βήχιον, *tussilago*, our *coltsfoot*.

Χᾰμαιλεχής, ές, gen. έος, (χαμαί, λέχος)=χαμαιεύνης, κοίτη, Anth. P. 7, 413.

Χᾰμαιλέων, οντος, ὁ, *the chameleon*, a kind of lizard known for changing its colour, Arist. H. A. 2, 11, 1.—II. *a plant*, so called *from its leaves changing colour*, Theophr.

†Χᾰμαιλέων, οντος, ὁ, *Chamaeleon*, a writer of Heraclea, hence styled ὁ Ποντικός, Ath. 21 D.

Χᾰμαιμηλέλαιον, ου, τό, *a mixture of χαμαίμηλον and oil*, Diosc.

Χᾰμαιμήλινος, η, ον, *made of χαμαίμηλον*, Diosc.

Χᾰμαίμηλον, ου, τό, (χαμαί, μῆλον) strictly *earth-apple*, our *chamomile*, so called from its flower smelling like apples, Diosc.; also ἀνθεμίς.

Χᾰμαιμυρσίνη, ης, ἡ, *the dwarf myrtle*, Plin.

Χᾰμαιμύρτη, ης, ἡ,=foreg., susp. in Diosc.

Χᾰμαιπᾰγής, ές, (χαμαί, πήγνυμι) *clinging to the ground, low*, like χαμαίζηλος, Paul. S. Ecphr. 126.

Χᾰμαιπέτεια, ας, ἡ, *a being χαμαιπετής*.

Χᾰμαιπετέω, ῶ, *to fall to the ground*, γνώμα χαμαιπετοῖσα, a thought *that falls to the ground*, Pind. N. 4, 66; cf. sq.: from

Χᾰμαιπετής, ές, (χαμαί, πίπτω)—strictly, *falling to the ground*, χ. πίπτει πρὸς οὖδας, Eur. Bacch. 1111; χ. φόνος, blood *that has fallen on the earth*, Eur. Or. 1491, etc.; *fallen in the dust*, δόμοι, χαμαιπετεῖς ἔκεισθ' ἀεί, Aesch. Cho. 964; μὴ χ. βόαμα προσχάνῃς ἐμοί, i. e. salute me not with these cries and prostrations, Aesch. Ag. 920.—2. *lying* or *sleeping* on *the ground*, χαμ. ἀεὶ ὢν καὶ ἄστρωτος, Plat. Symp. 203 D.—3. *on the ground*, χ. στιβάς, εὐνή, Eur. Tro. 507, Cycl. 385:—of trees, like χαμαίζηλος, Polyb. 13, 10, 7.—II. metaph., *falling to the ground*, i. e. *coming to nought*, Pind. O. 9, 19, P. 6, 37; cf. foreg., v. χαμαί sub fin. Adv. -τῶς, *along the ground*, like a goose's flight, Luc. Icarom. 10.

Χᾰμαιπεύκη, ης, ἡ, a plant, *Staehelina Chamaepeuce*, Sprengel Diosc. 4, 125; acc. to others,=χαμαιλεύκη

Χᾰμαιπῐτύϊνος, η, ον, *of* or *from the plant* χαμαίπιτυς, e. g. οἶνος χ., wine *flavoured with it*, Diosc. 5, 70.

Χᾰμαίπῐτυς, υος, ἡ, (χαμαί, πίτυς) literally *ground-pine*, a genus of plants comprehending several species, Lat. *ajuga* and *teucrium*, Diosc.

Χᾰμαίπους, ὁ, ἡ, -πουν, τό, gen. ποδος, *going on foot*.

Χᾰμαιράφᾰνος, ου, ὁ,=χαμαιβάλανος. [ᾰ]

Χᾰμαιρεπής, ές, *creeping on the ground*: v. sq.

Χᾰμαιρῐφής, ές, (χαμαί, ῥίπτω) *thrown to the earth* or *ground, thrown away*.—II. φοίνιξ χ., *the dwarf*-palm, Theophr. H. Pl. 2, 6, 11; nisi legend. χαμαιρεπής.

Χᾰμαίρωψ, οπος, ἡ, a plant, *chamaerops*, in Plin. 26, 27,—perh.=χαμαίδρωψ.

Χᾰμαιστρωσία, ας, ἡ, *a bed on the ground*: from

Χᾰμαίστρωτος, ον, *lying* or *strewed on the ground*.

Χᾰμαισύκη, ης, ἡ, *the ground-fig*, a sort of *spurge*, Diosc. 4, 170. [ῡ]

Χᾰμαίσυρτος, ον, (χαμαί, σύρω) *drawn, trailed on the ground*, Theophr.

Χᾰμαισχῐδής, ές, *divided, cleft from the ground upwards*.

Χᾰμᾰΐτης, ου, ὁ, fem. -ῖτις, ιδος,=χαμίτης, -ῖτις.

Χᾰμαιτῠπεῖον, ου, τό, (χαμαιτύπη) *a brothel*, Luc. Nigr. 22, D. Mort. 10, 11.

Χᾰμαιτῠπέω, ῶ, *to strike* or *fell to the ground*.

Χᾰμαιτύπη, ης, ἡ, (χαμαιτύπος) *a common harlot, strumpet*, Menand. p. 272; cf. Wyttenb. Plut. 2, 5 B. [ῠ]

Χᾰμαιτῠπής, ές, gen. έος,=χαμαιτύπος.—II. metaph. like χαμαίζηλος, *low*, Dion. H.

Χᾰμαιτῠπία, ας, ἡ, *the life of a common strumpet, whoredom*.

Χᾰμαιτῠπικός, ή, όν, *like a harlot* or *whoredom*.

Χᾰμαιτῠπίς, ίδος, ἡ,=χαμαιτύπη.

Χᾰμαιτύπος, ον, (χαμαί, τύπτω) *striking the ground*: ὁ χ., *a hawk that strikes* its *prey on the ground*, Arist. H. A. 9, 36, 3.—II. also, ὁ χ., *a fornicator*, but also *pathicus*, Theopomp. (Hist.) ap. Polyb. 8, 11, 11; cf. χαμαιτύπη. [ῠ]

Χᾰμαιφερής, ές, *falling to the earth* or *ground*.

Χᾰμαιφῠής, ές, *growing low on the ground*.

Χᾰμᾰλός, ή, όν, *low*, Strab.; but χαμηλός is more usu.

†Χαμανηνή, ῆς, ἡ, *Chamanene*, a district of Cappadocia, Strab. p. 534.

†Χαμβδᾶς, ᾶ, ὁ, *Chambdas*, an Arabian prince, Anth. Append. 134.

Χᾰμελαία, ας, ἡ, a kind of *dwarf-olive, daphne oleoides*, Diosc. 4, 172, Nic. Al. 48.

Χᾰμελαΐτης οἶνος, ὁ, wine *flavoured with* χαμελαία, Diosc. 5, 79.

Χᾰμερπής, ές, gen. έος, (χαμαί, ἕρπω) *creeping on the ground*, Anth. P. append. 39.

Χᾰμεταιρίς, ίδος, ἡ,=χαμαιτύπη.

Χᾰμευνάς, άδος, ἡ,=χαμαιευνάς, Lyc. 848.—II.=χαμαιτύπη, Id. 319.—III.=χαμεύνη, *a lair* of beasts, Nic. Th. 23.

Χᾰμευνέω, ῶ, *to lie on the ground*, Philostr.: from

Χᾰμεύνη, ης, ἡ, for χαμαιεύνη, *a bed on the ground, pallet-bed, low bed*, δροίτης, Aesch. Ag. 1540, Eur. Rhes 9, Theocr. 13, 33:—generally, *a bedstead*, Ar. Av. 816.

Χᾰμεύνης, ου, ὁ, *one who sleeps on the ground*.

Χᾰμευνία, ας, ἡ, *a lying on the ground*, Galen.

Χᾰμεύνιον, ου, τό, dim. from χαμεύνη, Plat. Symp. 220 D, Luc.

Χᾰμευνίς, ίδος, ἡ,=foreg., Theocr. 7, 133.

Χάμευνος, ον, (χαμαί, εὐνή) *sleeping on the ground*, Maxim. Tyr.

Χᾰμηλός, ή, όν, (χαμαί) *on the earth* or *ground*, of a horse's hoof, Xen. Eq. 1, 3; πίτυς, etc., Nic.—2. *diminutive, trifling*, Leon. Tar. 70:—metaph., χαμηλὰ πνέων, one of a *low* spirit, Pind. P. 11, 46.

Χᾰμίτης, ου, ὁ, fem. -ῖτις, ιδος,=χαμηλός:—ἄμπελος χ., a vine trained *low on the ground*.

Χᾰμόθεν, adv., later form for χαμᾶθεν, Xen. Hell. 7, 2, 7; cf. Lob. Phryn. 94.

Χᾰμοκοιτέω, ῶ, Χᾰμόκοιτος, later forms for χαμαικ-.

Χᾰμός, ὁ, in Hesych.=καμπύλος: *a crooked fish-hook*, the Lat. *hamus*.—II.=κημός, written also χαβός, Schol. Ar. Eq. 1147.

Χᾰμουλκός, οῦ, ὁ, (χαμαί, ἕλκω) *a windlass for hauling ships on land*.

†Χαμύνη, ης, ἡ, *Chamyne*, epith. of Ceres in Elis, Paus. 6, 21, 1.

†Χάμυνος, ου, ὁ, *Chamynus*, masc. pr. n., of Pisa in Elis, Paus. 6, 21, 1.

Χάμψαι, οἱ, the Aegyptian name for κροκόδειλοι, Hdt. 2, 69; and the same word remains to this day in Coptic.

Χάν, ἡ, Dor. for χήν, *a goose*.

†Χαναάν, indecl., ὁ, *Canaan*, the name sometimes of all Palestine, sometimes of a portion only, N. T.

†Χαναναῖος, α, ον, *of* or *from Canaan*, i. e. *Phoenician*, N. T.

Χᾰνάομαι, also χᾰνόομαι, as pass. (χαίνω) *to be swallowed up by an abyss*, Gramm.

Χανδάνω, lengthd. from root ΧΑΔ (cf. ΧΑ΄Ω), which appears in aor. ἔχᾰδον: pf. with pres. signf. κέχανδα: f. χείσομαι. *To hold, take in, comprise, contain*, ἓξ μέτρα χάνδανε κρητήρ, Il. 23, 742; λέβης τέσσαρα μέτρα κεχανδώς, Ib. 268; οὐκ ἐδυνήσατο πάσας αἰγιαλὸς νῆας χαδέειν, Il. 14, 34; οἶκος κεχανδὼς πολλὰ καὶ ἐσθλά, Od. 4, 96; θάλαμος γλήνεα πολλὰ κεχάνδει, Il. 24, 192; οὐδὸς ἀμφοτέρους ὅδε χείσεται, Od. 18, 17; Ἥρῃ οὐκ ἔχαδε στῆθος χόλον, the breast of Juno could *not contain* her rage, Il. 4, 24, cf. 8, 461; ὡς οἱ χεῖρες ἐχάνδανον, as much as his hands *could hold*, Od. 17, 344; ἤϋσεν ὅσον κεφαλὴ χάδε φωτός, he made as loud a shout as the head of a man could *take in, endure*, Il. 11, 462; κεκραξόμεσθά γ' ὁπόσον ἡ φάρυγξ ἂν ἡμῶν χανδάνῃ, Ar. Ran. 260; cf. Anth. P. 7, 644; ῥόπαλόν οἱ ἐχάνδανε χείρ, Theocr. 13, 57:—with collat. notion of *boasting*, οὐκέτι μοι στόμα χείσεται, no more will my mouth *open with boasting*, H. Hom. Ven. 253 (as Wolf and Herm. read the passage); but, as this signf. does not strictly belong to the verb χανδάνω, Buttm. would read χήσεται, as fut. from χάσκω.—Poet., and chiefly Ep., word. (Akin to χαίνω, χάσκω.)

Χανδόθεν, adv.,=χανδόν, dub. in Hipp.: v. Foes. Oecon.

Χανδόν, (χαίνω) adv., *gaping, with mouth wide open*: metaph., *greedily, eagerly*, οἶνον χανδὸν ἑλεῖν, Od. 21, 294; χ. πιέσθαι, Luc. Merc. Cond. 7; χ. ἐνεπίμπλατο σίτων, Id. Alex. 14.

Χανδοπότης, ου, ὁ, (χανδόν, πίνω) *one who drinks greedily, a toper, guzzler*, Anth. P. 11, 59.

Χανδός, ή, όν, (χαίνω) *gaping wide, roomy*; ἐκ χανδῆς κύλικος, Polemo ap. Ath. 436 D; cf. Jac. Anth. P. p. 959.

Χάνη or χάννη, ης, ἡ, a sea-fish, so called from *its wide mouth*, Lat. *hiatula*, and still called *canna* in Italy, Epich. p. 36, Arist. H. A. 4, 11, 8, etc.:—also χάννος, ὁ.

†Χάνης, ους, ὁ, *the Chanes*, a branch of the Cyrus, Strab. p. 500.

†Χάνοι, 3 sing. 2 aor. opt. act. from χαίνω, Il. 4, 182.

Χᾰνόομαι, v. χανάομαι.

Χάνος, εος, τό, (χαίνω)=χάσμα, Poll.

Χᾰνύσσω and χᾰνῠστέω,=sq.

Χᾰνύω, (χαίνω) *to gape*: esp. *to speak with the mouth wide open.*

†Χάον, ου, τό, ὄρος, *Mt. Chaüs* in Argolis, Paus. 2, 24, 6; cf. Strab. p. 389.

†Χάονες, ων, οἱ, *the Chaonians*, a people of Epirus, Thuc. 2, 18; etc.; Strab. p. 323. Hence

†Χᾱονία, ας, ἡ, *Chaonia*, territory of foreg.: and

†Χᾱόνιος, α, ον, *of the Chaones, Chaonian*, and in genl. *Epirotic*; ἡ Χαονίη φηγός, Orph. Arg. 130.

ΧΑ΄ΟΣ, εος, τό, *empty, immeasurable Space*, personified by Hes. Th. 116, who represents Chaos as the first state of existence, *the rude, unformed mass*, out of which the universe was created; cf. Epich. p. 76, Ar. Av. 693, sq., cf. Plat. Symp. 178 B.—2. *infinite space, space; the atmosphere*, Ibyc. 41, Ar. Av. 192, Nub. 627: generally, *a gulf, chasm*, like χάσμα, Opp. C. 3, 414.—3. applied to *infinite time*, M. Anton. 4, 3.—4. *infinite darkness, the infernal regions*, etc., Q. Sm. 2, 614. (From this root ΧΑ- comes on the one hand the transit. ΧΑΔ- (with χάζομαι) χανδάνω, χῶρος, χωρέω; on the other the intr. χαίνω, χάσκω, cf. χαίνω fin.: hence also χάζομαι, χαῦνος, χῶρος; σχάζω, σχίζω; χαλάω, χατέω.) [ᾰ]

Χᾱός, όν, like χάϊος, *genuine, true, good*, χαοὶ οἱ ἐπάνωθεν, *the good men* of past times, Theocr. 7, 5: for there is no reason to take χαοί itself in the sense of *forefathers* or *ancestors.*

Χᾰόω, = ἀπόλλυμι, first in Simplic.

Χᾰρά, ᾶς, ἡ, (χαίρω) *joy, delight*, first in Att. writers, both poetry and prose: χαρᾷ, with *joy*, Aesch. Cho. 233, etc.; so, χαρᾶς ὕπο, Id. Ag. 540; χαρὰν λέγειν τινί, to wish him joy, Ar. Plut. 637:—c. gen., *joy in* or *at* a thing, Eur. Alc. 579; πρὸς χαρὰν λόγων, in accordance with *joyous* tidings, Soph. Tr. 178.

Χᾰρᾰγή, ῆς, ἡ, *an engraved trace* or *character.*

Χάραγμα, ατος, τό, (χαράσσω) *any mark engraven, imprinted*, etc., χ. ἐχίδνης, the serpent's *mark*, i. e. its *bite, sting*, Soph. Phil. 267: ἐν ἰσχίοις μὲν ἵπποι πυρὸς χάραγμ' ἔχουσιν, Anacreont. 28, 2, cf. κοππατίας, σαμφόρας:—χ. χειρός, i. e. writing, Anth. —II. *that which has received a mark, stamped money, coin*, Anth. P. 5, 30. [χᾰ]

Χᾰραγμή, ῆς, ἡ,=χαραγή, dub.

Χᾰραγμός, οῦ, ὁ, (χαράσσω) *an engraving: a cut, incision*, Theophr.

Χᾰρᾰδεύς, ὁ, Dor. for sq., Tabul. Heracl.

Χᾰράδρα, ας, ἡ, Ion. χαράδρη, like χείμαῤῥος, *a mountain-stream* or *torrent*, which gushes down swoln with rains or melting snow and cuts itself (χαράσσει) a way down the mountain side, Lat. *torrens*, Il. 16, 390: hence, a *hoarse, rough, brawling* voice is compared to the φωνὴ χαράδρας ὄλεθρον τετοκυίας, Ar. Vesp. 1034; cf. κυκλοβορέω.—II. *the bed of such a stream, a deep gully, rift, ravine*, such as are common in mountainous countries, κοιλῆς ἔντοσθε χαράδρης, Il. 4, 454; cf. Hdt. 9, 102, Thuc., etc.; χ. κρημνώδης, Thuc. 7, 78; χαραδρόω. —2. an artificial *conduit* for letting off water, Dem. 1273, 6, Aeschin. 50, 36.

†Χαράδρα, ας, ἡ, *Charadra*, a city of Phocis on the Charadrus, Hdt. 8, 33; Paus. 10, 3, 2.—2. a city of Messenia, Strab. p. 360.—3. a city of Epirus, Polyb. 4, 63, 4.

Χᾰραδραῖος, α, ον, *of* or *from a χαράδρα*, ἰλύς, Leon. Tar. 39; *ῥέεθρον, νιφετός*, Nonn.

Χᾰράδρειον, ου, τό, poet. for χαράδρα, Nic. Th. 389.

Χᾰραδρεών, ῶνος, ὁ, *a place where there are many χαράδραι, ground broken up by mountain-streams.*

Χᾰραδρήεις, εσσα, εν, = χαραδραῖος, Nonn.

Χᾰράδριον, ου, τό, dim. from χαράδρα, Strab.

Χᾰραδριός, οῦ, ὁ, a yellowish bird dwelling in clefts (χαράδραι), perh. *the lapwing*, or *the curlew*, Hippon. 36, Ar. Av. 266, 1141. It was very greedy, whence the proverb, χαραδριοῦ βίον ζῆν, of a glutton, Plat. Gorg. 494 B, ubi v. Stallb. The sight of it was held to be a cure for the jaundice, Ael. N. A. 17, 13; cf. ἴκτερος II.

Χάραδρος, ου, ὁ,=χαράδρα, Plut. Agis 8.

†Χάραδρος, ου, ὁ, *the Charadrus*, a mountain stream in Argolis emptying into the Inachus, Thuc. 5, 60; Paus. 2, 25, 2.—2. a little stream near Charadra in Phocis, Paus. 10, 33, 6.—Elsewhere freq. as name of a mountain torrent, Paus.; etc.; cf. foreg.

Χᾰραδρόω, ῶ, f. -ώσω, *to make into a χαράδρα*:—hence, in pass., *to be broken into clefts by mountain streams, to be full of rifts and gullies*, χώρη κεχαραδρωμένη, Hdt. 2, 25; ὡς ἂν ὁ χῶρος χαραδρωθείη, Hdt. 7, 176: metaph., οἱ πόροι χαραδροῦνται, the pores *are widened into large channels*, Hipp.

Χᾰραδρώδης, ες, (εἶδος) *like a χαράδρα, full of clefts, rifts, gullies*, Foës. Oec. Hipp. s. v. χαράδρα.

Χᾰρᾰκίας, ου, ὁ, (χάραξ) *belonging to* or *fit for a stake, pale* or *palisade*, Theophr.

Χᾰρᾰκίζω, f. -ίσω Att. -ῐῶ, (χάραξ) *to fence with pointed stakes*, driven in crosswise, *to palisade*: generally, *to lay across, cross*; and so, intrans., of a fly, χ. τοῖς προσθίοις σκέλεσι, *to dress itself by crossing* the forelegs, Arist. Part. An. 4, 6, 14.

Χᾰράκιον, ου, τό, dim. from χάραξ. [ᾰ]

Χᾰρᾰκισμός, οῦ, ὁ, (χαρακίζω) *a palisading*, Pherecr. Pers. 1, 2.

Χᾰρᾰκίτης, ου, ὁ, in Timon ap. Ath. 22 D, χαρακῖται βιβλιακοί (from χάραξ, a fence or wall), bookish *cloisterlings.* The Edd. of Ath. read χαρακεῖται.

Χᾰρᾰκοβολία, ας, ἡ, (χάραξ, βάλλω) *the throwing up of a palisade* or *rampart, a mound*, LXX.

Χᾰρᾰκοποιέομαι, f. -ήσομαι, (χάραξ, ποιέω) dep. mid., *to make a palisade, fortify a camp*, App. Civ. Hence

Χᾰρᾰκοποιΐα, ας, ἡ, *the making of a vallum*, Polyb. 6, 34, 1.

Χᾰρᾰκόω, ῶ, f. -ώσω, (χάραξ) *to pale round, palisade, barricade*, Aeschin. 73, 29; χ. ἀκάνθαις, Arist. Part. An. 4, 5, 23; ἀχύροις κεχαρακωμένη μάζα, Antiph. Incert. 1.—II. *to prop with a stake*, χ. ἄμπελον, Geop.

Χᾰρακτήρ, ῆρος, ὁ, (χαράσσω):—strictly, *an instrument for marking* or *graving*; also *the person who does this, the engraver*, Euryph. ap. Stob. p. 556, 8: but,—II. usu., *that which is cut in* or *marked*, as *the impress* or *stamp* on coins, seals, etc., ἀργύρου λαμπρὸς χ., Eur. El. 559; cf. Plat. Polit. 289 B; χαρακτῆρα ἐπεμβάλλειν τινί, to set *a stamp* upon a thing, Isocr. 2 D, cf. χαρακτὴρ ἐν τύποις πέπληκται, Aesch. Supp. 282:—also of *figures* or *letters*, which we also call *characters*, these being at first *graven* in stone, etc., *literarum ductus*, Plut. 2, 577 E, 1120 F.—2. metaph., like τύπος, *the mark* or *token impressed* (as it were) *on* a person or thing, by which it is known from others, *a characteristic, distinctive mark, character*, χ. γλώσσης, of a particular language or dialect, Hdt. 1, 57, 142, cf. Soph. Fr. 186, Ar. Pac. 220; χ. προςώπου, Hdt. 1, 116; so, ἀνδρῶν οὐδεὶς χαρακτὴρ ἐμπέφυκε σώματι, Eur. Med. 525, cf. Hec. 379, H. F. 658; hence,—3. *the peculiar nature* or *character* of a thing, Plat. Phaedr. 263 B:—*the character* or *peculiar style of* an author, Schäf. Dion. Comp. P. 359. Hence

Χᾰρακτηρίζω, f. -ίσω Att. -ῐῶ, *to designate by a characteristic mark*:—metaph., *to delineate, characterize*, Vit. Hom.

Χᾰρακτηρικός, ή, όν, *serving to mark.*

Χᾰρακτήριον, ου, τό,=χαρακτήρ, Joseph.

Χᾰρακτήρισμα, ατος, τό, = χαρακτήρ II. 2.

Χᾰρακτηρισμός, οῦ, ὁ, (χαρακτηρίζω) *designation by a characteristic mark:—a characterising.*

Χᾰρακτηριστικός, ή, όν, *designating, characteristic*, Dion. H.

Χᾰράκτης, ου, ὁ, (χαράσσω) *one who marks, a stamper, coiner*, Manetho.

Χᾰρακτός, ή, όν, verb. adj. from χαράσσω, *graven, cut in, notched, toothed*, like a saw or file, Hipp., Leon. Tar. 4.

Χάρακτρον, ου, τό, (χαράσσω) *an instrument for cutting in pieces*, Nic. Al. 308.

Χᾰράκωμα, ατος, τό, (χαρακόω) *a place paled round* or *palisaded*, esp. *a fortified camp*, Xen. Hell. 5, 4, 38.—II. like σταύρωμα, *a paling, palisade*, Id. An. 5, 2, 26, Dem. 71, 20: the Roman *vallum*, Polyb. 9, 3, 2; χ. διπλοῦν, Id. 10, 31, 8; cf. χάραξ.

†Χαρακωμήτης, ου, ὁ, ποταμός, the river *Characometes*, in Lydia near Tralles, Ath. 43 A.

Χᾰράκωσις, εως, ἡ, (χαρᾰκόω) *a fencing with pales, a palisading, fortifying*, Lycurg. 153, 27.

Χάραξ, ᾰκος, ὁ, also ἡ, (χᾰράσσω): —*a pointed stake*: esp.,—1. *a vine-prop* or *pole*, Ar. Ach. 986, the κάμαξ of Hom.:—these were costly articles in Attica, Ar. Vesp. 1201, Pac. 1263, cf. Thuc. 3, 70.—II. like σταῦρος, *a pale*, used in fortifying the rampart of a camp, Ar. Ach. 1178, Dem. 568, 16; Lat. *vallus*, Polyb. 18, 1, 1:—then,—2. *a place paled in, a palisaded* *camp*, Menand. p. 29; the Roman *vallum*, Polyb. 1, 29, 3, etc.; cf. *χαράκωμα*.—III. *a cutting* or *slip*, esp. of an olive, Theophr.—IV. *a sea-fish*, Opp. H. 1, 173. (Acc. to the old Gramm. *χάραξ* was fem. only in signf. of *a vine-prop*, otherwise masc.; but this distinction is not strictly observed, Lob. Phryn. 61.)

†*Χάραξ, ακος, ἡ, Charax*, a city in the district Characene on the sinus Persicus at the mouth of the Tigris, Dio C.—2. a city in the island of Corsica, Strab. p. 224. Others in Id. p. 836; etc.

Χᾰραξίποντος, *ον*, (*χαράσσω, πόντος*) *ploughing the sea*, Simon. 82, Bergk.

Χάραξις, *εως, ἡ*, (*χαράσσω*) *an engraving, incision*, Plut. 2, 698 C.

†*Χάραξος, ου, ὁ, Charaxus*, brother of Sappho, Hdt. 2, 135; Strab. p. 808.

Χᾰρᾰποιέω, *ῶ*, late word for *χαρὰν ποιέω, to delight, gladden.*

ΧᾸΡΆΣΣΩ, Att. *-ττω*: f. *-ξω*:—*to make sharp* or *pointed, sharpen, whet, ἅρπας, ὀδόντας*, Hes. Op. 571, Sc. 235; *χαρασσόμενος σίδηρος*, Hes. Op. 385: also, *to furnish with notches* or *teeth*, like a saw, Arist. Audib. 45.—2. metaph., *to exasperate, irritate, anger*, like *θήγω, ὀξύνω*:—pass., *κεχαραγμένος τινί, exasperated at* any one, Hdt. 7, 1; *χαράττεσθαί τινί τι, to be angry at* one *for* a thing, Eur. Med. 157.—II. *to cut into furrows, to furrow, scratch, στρωμνὰ δὲ χαράσσοισ' ἅπαν νῶτον κεντεῖ*, Pind. P. 1, 54; *κέκοπται καὶ χαράσσεται πέδον*, Aesch. Pers. 683; *χαράσσειν ἅλα, ὕδωρ, νῶτα θαλάσσης*, Anth., etc.; *κύματα φρικὶ χαρασσόμενα*, Anth. P. 10, 14.—III. *to engrave, ἔπος ἐπὶ τοίχου χ.*, Ib. 12, 130; *ἐν τύμβῳ χ. τόδε*, 7, 710:—*τὸ χαραχθὲν νόμισμα, stamped* money, *coin*, Polyb. 10, 27, 13. (Prob. onomatop.; akin to *γράφω*, and our *scratch*; hence *κάρχαρος*.)

Χαρῆναι, inf. aor. 2 pass. of *χαίρω*: *χαρήσομαι*, fut. mid. of same.

†*Χάρης, ητος, ὁ, Chares*, an Athenian commander, defeated at Chaeronea, Xen. Hell. 7, 2, 18; Dem.; etc.—2. a statuary of Rhodes, Strab. p. 652, maker of the Colossus. Others in Plut. Alex.; Ath.; etc.

†*Χαριάδης, ου, ὁ, Chariades*, an Athenian, Isae. 46, 34. Others in Eubul. Antiop. 3; etc. In pl. *οἱ Χαριάδαι, the Chariadae*, a noble family in Aegina, Pind. N. 8, 79.

†*Χαρίδας, ου* and *α, ὁ, Charidas*, masc. pr. n., a Cyrenean, Call. Ep. 14. Cf. *Χαρίλας*.

†*Χαρίδημος, ου, ὁ*, Dor. *-δᾱμος, Charidemus*, a commander of mercenaries in the service of Athens from Oreus in Euboea, Dem. 663, 5; sqq.—2. an Athenian commander; sent also on an embassy to Philip, Id. pp. 19, 267, etc. Others in Dem. 1056, 27; 1331, 22; etc.

Χᾰρῐδώτης, *ου, ὁ*, (*χάρις, δίδωμι*) *Joy-giver*, epith of Mercury, H. Hom. 17, 12: also of Bacchus, Plut. Anton. 24 (in form *-δότης*).

Χᾰρῐδῶτις, *ιδος*, fem. from foreg., Orph. H. 8, 9.

Χᾰρίεις, *χαρίεσσα, χαρίεν*, but in Att. *χάριεν* (v. sub fin.), gen. *εντος*, (*χάρις*): *pleasing, agreeable, graceful, pretty, lovely, beautiful*: in Hom. only of things, *πέπλος χαριέστατος*, Il. 6, 271; *εἵματα*, 5, 905; *δῶρα*, 8, 204; *ἔργα, ἀοιδή*, Od. 10, 223; 24, 197; *τέλος χαριέστερον*, 9, 5;—but also of the parts of a person, as *χ. μέτωπον, πρόσωπον, κάρη*, Il. 16, 798; 18, 24; 22, 403; and so, of a youth, *πρῶτον ὑπηνήτῃ τοῦπερ χαριεστάτη ἥβη*, Il. 24, 348:—of actual persons first in Hes. Th. 246, 260, to denote female grace and beauty:—then,—II. Att., *χαρίεις* was very freq. of persons, but usu. in metaph. signf., *graceful, elegant, accomplished*, so that it came to be used as a familiar term for *σοφός*, Lat. *venustus, festivus, lepidus, scitus, οἱ χαρίεντες, men of taste, men of education*, Isocr. 234 C, Plat. Rep. 452 B, 605 B, cf. esp. 602 D; opp. to *οἱ πολλοί, οἱ φορτικοί*, Arist. Eth. N. 1, 5, 4, Pol. 2, 7, 10; *οἱ χ. καὶ νοῦν ἔχοντες*, Ib. 6, 5, 10:—*χ. τι, accomplished* in a thing, Plat. Lach. 180 D; *περί τι*, Ep. Plat. 363 C.—2. so of things, *nice, neat, pretty, elegant, agreeable*, Lat. *scitus, facetus*, Ar. Plut. 145, etc.; *χαρίεντα σοφίζεσθαι*, Av. 1401; so in ironic. sense, *χαρίεντα πάθοιμ' ἄν*, Id. Eccl. 794; *χ. δῶρα*, Id. Plut. 849; *χάριεν γάρ*, that would be *a pretty thing!* Xen. Cyr. 1, 4, 13, Luc. Jup. Trag. 26.—III. adv. *-τως, gracefully, elegantly, χ. ἔχειν τὸ σῶμα*, Plat. Phaed. 80 C: *neatly, cleverly, πάνυ χ. ἀποδέδεικται*, Ib. 87 A, cf. Polit. 300 B: also in ironical sense.—2. *kindly, courteously*, Isocr. 86 D.—3. *with good intention, χ. μέν, ἀπειροτέρως δέ*, Id. 240 C.—IV. the neut. was also used in Att. as adv., and then only (acc. to A. B. p. 570) it was written proparox. *χάριεν*, cf. Stallb. Plat. Euthyd. 303 E. (The orig. form was *χαριής*, like *ὑγιής*, as appears from the compar. and superl. *χαριέστερος, -έστατος*: but the Aeol. or Boeot. form *χαρίεις* soon got the upper hand, whereas *ὑγίεις* remains a rare poetic word.) Hence

Χᾰρῐεντίζομαι, f. *-ίσομαι* Att. *-ιοῦμαι*: dep. mid.:—*to act* or *speak with grace, neatness* or *freedom*, esp. *to be witty, to jest*, Lat. *festive loqui*, Ar. Fr. 212, Plat. Rep. 436 D, etc.; *σπουδῇ χαριεντίζεσθαι, to jest* in earnest, Plat. Apol. 24 C. Hence

Χᾰρῐέντισμα, *ατος, τό, a witty saying, jest, bon-mot*: and

Χᾰρῐεντισμός, *οῦ, ὁ, graceful manners*: esp., *witty conversation*, Plat. Theaet. 168 D; *χ. καὶ εὐτραπελία*, Id. Rep. 563 B.

Χᾰρῐεντότης, *ητος, ἡ*, (*χαρίεις*) *gracefulness*, like foreg., Plut. 2, 441 B.

Χᾰρῐέντως, adv., from *χαρίεις*, q. v.

Χᾰρῐεργός, *όν*, (*χάρις, *ἔργω*) *delighting in handicraft*, epith. of Minerva, as protectress of artificers, Leon. Tar. 4;—elsewh. *ἐργάνη*.

Χᾰρίζομαι, dep. c. fut. mid. *-ίσομαι* Att. *-ιοῦμαι* (as also in Hdt. 1, 90): aor. *ἐχαρισάμην*, Hdt. 1, 91: pf. *κεχάρισμαι*, both in act. and pass. sense, cf. Ar. Eq. 54, and infra (III):—(*χάρις*). *To say* or *do something agreeable* to a person, *show* him *favour* or *kindness, oblige, gratify* or *favour* him, Lat. *gratificari*, c. dat. pers., first in Il. 5, 71, Od. 13, 265, etc.; and in Att., as Thuc. 3, 42, Xen. Mem. 4, 3, 16; *Καλλίᾳ χαριζόμενος, to oblige* him, Plat. Prot. 362 A; etc.:—more rarely without dat., *to make one's self agreeable, court favour*, c. part., *χαρίζετο ἱερὰ ῥέζων*, Od. 1, 61, cf. Ar. Eccl. 1045; *χ. χάριτας*, Eur. Erechth. 17, 1; *to comply*, Aesch. Pers. 700:—so c. dat. modi, *χαρίζεσθαι ψεύδεσι, to court favour by* lies, Od. 14, 387; so too, *χαρίζεσθαι φιλότητι*, Od. 10, 43, etc.—2. in Att., mostly, *to gratify* or *indulge* a humour or passion, *ἐρᾶν καὶ ἔρωσι χ.*, Pind. Fr. 236; *χ. θυμῷ*, Soph. El. 331; *ὀργῇ*, Eur. Aeol. 13, cf. Or. 1514: *τῇ ἐπιθυμίᾳ*, Plat. Rep. 561 C; *χ. γαστρί, σώματι, ἡδονῇ*, like Lat. *indulgere*, Xen. Cyr. 4, 2, 39, etc.:—esp. of a woman, *χ. ἀνδρί, to grant her favours* to a man, Lat. *copiam sui facere*, Ar. Eq. 517, Eccl. 629, Plat. Symp. 182 A, Phaedr. 231 C, 256 A, etc.; cf. Ruhnk. Tim., v. sub *χάρις* III. 2:—also, *to humour* another in argument, i. e. *let* him *have the best* of it, Plat. Meno 75 B; so, *χ. τῷ ἵππῳ*, Xen. Eq. 10, 12.—II. c. acc. rei, *to offer willingly, give gladly* or *cheerfully, give freely, δῶρα*, Od. 24, 283; *ἄποινα*, Il. 6, 49, etc.; *χαρίζεσθαί τινί τι*, Hdt. 1, 91, Ar. Ach. 437, Eq. 54: hence also, c. gen. partitivo, *to give freely of* a thing, *χ. ἀλλοτρίων*, Od. 17, 452; *ταμίη χαριζομένη παρεόντων, giving freely of* such things as were ready, Od. 1, 140, etc.;—on *προικὸς χαρίζεσθαι*, Od. 13, 15, v. sub *προΐξ*.—III. pass., *to be pleasing, agreeable* or *dear, τινί*, to any one, Od. 8, 538: esp. in pf. *κεχάρισμαι*, and in plqpf., *κεχάριστο θυμῷ, was dear* to her heart, Od. 6, 23; *τοῖσι Εὐβοέεσσι ἐκεχάριστο, it was done to please* the Euboeans, Hdt. 8, 5; *ταῦτα μὲν οὖν μνήμῃ κεχαρίσθω*, Plat. Phaedr. 250 C.—2. part. pf. *κεχαρισμένος, η, ον*, as adj., *pleasing, acceptable, welcome*, Lat. *gratus, acceptus, ἐμῷ κεχαρισμένε θυμῷ*, oft. in Hom., cf. Hes. Th. 580; *δῶρα θεοῖς κεχαρισμένα*, Il. 20, 298, cf. Od. 16, 184; *κεχαρισμένα θεῖναί τινι*, to do *things pleasing* to one, Il. 24, 661: so too with *εἰδέναι*. Od. 8, 584; *κεχαρισμένος ἦλθεν*, he came *wished for*, was *welcome*, Od. 2. 54, cf. Hdt. 1, 87; *κεχαρισμένα θύρσῳ*, Eur. H. F. 889; *κεχαρ. χοιρίδιον*, Ar. Pac. 386; *πᾶσι κεχαρισμένος, κεχαρ. τοῖς θεοῖς*, Plat. Soph. 218 A, Euthyphr. 14 B; *λόγος κεχαρ.*, Dem. 178, 3.—The whole word is rare in Trag., but very freq. in prose.

†*Χαρίκλεια, ας, ἡ, Chariclea*, fem. pr. n., Luc. Tox. 13.

†*Χαρικλείδης, ου, ὁ, Chariclides*, an Athenian archon, Dem. 572, 13.

†*Χαρικλῆς, έους, ὁ, Charicles*, an Athenian naval commander, Thuc. 7, 20:—one of the thirty tyrants, Xen. Hell. 2, 3, 2.—Others in Andoc.; Luc.; etc.

†*Χαρικλώ, οῦς, ἡ, Chariclo*, a nymph, mother of Tiresias, Apollod. 3, 4, 7; Call. Lav. Pall. 67.—2. a daughter of Perses or Apollo, wife of Chiron, Pind. P. 4, 184.—3. daughter of Cychreus of Salamis, wife of Sciron, Plut. Thes. 10.—Others in Anth.

†*Χαρίλαος, ου, ὁ*, Att. *Χαρίλεως*, Dor. *Χαρίλας*, also *Χάριλλος*, Hdt. 8, 131, *Charilaus*, son of Polydectes, nephew of Lycurgus, a Proclid, Plut. Lyc. 3; etc.

†*Χαρίλας, ὁ*, v. foreg.—In Ael. V. H. 1, 27 formerly *Χαρίδας*.

†*Χαρίλεως, ω, ὁ, Charilaus*, a citizen of Samos, Hdt. 3, 145. Cf. *Χαρίλαος*.

†*Χάριλλος, ου, ὁ, = Χαρίλαος*

Χάριν, v. sub *χάρις* V. 1.

†*Χαρινάδης, ου, ὁ, Charinades*, an Athenian, whose slowness became proverbial, *κρείττων ἐστὶ σου Χαρινάδης βαδίζειν*, Ar. Vesp. 232.

Χᾰρῖνος, *ου, ὁ*, name of a comic dancer in Sparta, a standing character in the Doric comedy, like the Spanish *Gracioso*, Müller Dor. 4, 7 § 3.—†II. as masc. pr. n., *Charinus*, an Athenian, Dem. 1334, 11.—2. another, Id. 927, 21.—Others in Arr etc.

†Χαριξένη, ης, ἡ, *Charixene*, an Athenian female, whose name became proverbial for simplicity, Ar. Eccl. 943.

†Χαρίξενος, ου, ὁ, *Charixenus*, a Sicyonian, Luc. Tox. 22.—Others in Anth. P. 7, 468; etc.

†Χάριππος, ου, ὁ, *Charippus*, an Athenian, masc. pr. n., Ar. Nub. 64.—Others in Andoc.; Ael.; etc.

Χάρις, ἡ, gen. χάριτος: acc. χάριν, in later poets also χάριτα, which occurs also in Hdt. 6, 41, Eur. El. 61, Hel. 1378; †and always so of the prop. n., infr. B, Kühner Gr. Gr. § 273, 3, Anm. 1†: plur. χάριτες; poet. dat. χάρισσι, Pind. N. 5, fin., or χαρίτεσσι, Id.: (χαίρω.) *Favour, grace*, Lat. *gratia*, —I. in objective sense, *outward grace* (as we say *well* or *ill favoured*), *grace, beauty*, esp. of persons, oft. in Hom.; θεσπεσίην δ' ἄρα τῷγε χάριν κατεχεύατ' Ἀθήνη, Od. 2, 12, etc.; χάριν ἀμφιχέαι τινί, Hes. Op. 65; εὐμόρφων δὲ κολοσσῶν ἔχθεται χάρις ἀνδρί, Aesch. Ag. 416; also in plur., κάλλεϊ καὶ χάρισι στίλβειν, Od. 6, 237; μετὰ χαρίτων, *gracefully*, Thuc. 2, 41:—more rarely of things, ἔργοισι χάριν καὶ κῦδος ὀπάζειν, Od. 15, 320, cf. Il. 14, 183; of *graceful speaking*, οὔ οἱ χάρις ἀμφιπεριστέφεται ἐπέεσσιν, Od. 8, 175.—II. in subjective sense, *grace, favour felt*; and that, —1. on the part of the doer, *kindness, goodwill*, τινός, *for* or *towards* one, Hes. Op. 188; τῆς παλαιᾶς χαρίτος ἐκβεβλημένη, Soph. Aj. 808.—2. more usu. on the part of the receiver, *the sense of favour* received or enjoyed, *thanks, gratitude*, Il. 4, 95; τινός, for a thing, οὐδέ τις ἐστὶ χάρις μετόπισθ' εὐεργέων, Od. 4, 695, cf. Hes. Th. 503: more rarely c. inf., χάρις μάρνασθαι, *thanks for* fighting, Il. 9, 316; 17, 147; ἐγὼ δέ κέ τοι ἰδέω χάριν ἤματα πάντα, I should ever feel the *favour*, i. e. *thank* thee, Il. 14, 235; so χάριν ἀπομνήσασθαί τινι, Hes. Th. 503; χάριν φέρειν τινί, Pind. O. 10 (11), 22;—in prose usu., χάριν εἰδέναι τινί, Hdt. 3, 21, and Att.; so, χ. γιγνώσκειν, ἐπίστασθαι, Pors. Med. 476; χ. ἔχειν τινί τινος, to feel *gratitude* to one for a thing, Hdt. 7, 120, cf. 1, 71, and freq. in Att.; χ. ὀφείλειν, to owe *gratitude*, be beholden, Soph. Ant. 331, Xen. Cyr. 3, 2, 30; χάριν or χάριτα καταθέσθαι τινί, to lay up a store of *gratitude* in a person's heart, i. e. earn his *thanks*, Hdt. 7, 178; χάριν λαμβάνειν, to receive, reap *thanks*, Soph. O. T. 1004, etc.; διπλῆν ἐξ ἐμοῦ κτήσει χάριν, Id. Phil. 1370; so, χ. κομίσασθαι, Thuc. 3, 58; χ. ἀπέχειν, and so on;—though all these run also into signf. III:—χάρις (ἐστί) τινὶ ὅτι..., as, χάρις τοῖς θεοῖς ὅτι..., *thank* the gods that..., Xen. An. 3, 3, 14, etc.; hence, —3. *influence*, as opp. to force, χάριτι πλεῖον ἢ φόβῳ, Thuc. 1, 9.—III. as an act., *a favour* whether done or returned, *a grace, kindness, boon*: in gen. *that which is acceptable, pleasing* to one, esp., χάριν φέρειν τινί, to confer *a favour* on one, do *something agreeable* to him, Il. 5, 211, 874; 9, 613, etc.; in this signf. very freq. in Hdt.; hence in the same phrase, *to please* or *humour* one, do a thing *to oblige* him, like ἦρα and ἐπίηρα φέρειν τινί, in prose usu. χάριν θέσθαι, νέμειν, δρᾶσαι, etc., to do, confer *a grace, favour, kindness*, Trag., cf. Lob. Phryn. 18; χ. δοῦναι=χαρίζεσθαι, *to indulge, humour*, ὀργῇ, Soph. O. C. 855; so, χάριν ἀμείβεσθαι, ἀντιδοῦναι, ἀποδοῦναι, τίνειν, ἐκτίνειν, ὑπουργεῖν, —χάριν ἀπολαμβάνειν, ἀπαιτεῖν, etc., of favours returned, or to be returned, freq. in Att., see the verbs.—2. esp., of *favours granted* by women, (v. sub χαρίζομαι I, 2), χάριν μνηστῆς ἰδεῖν, Il. 11, 243; so in Att. usu. in plur., as Xen. Hier. 1, 34; 7, 6; and in full, χάριτες ἀφροδισίων ἐρώτων, Pind. Fr. 90, 1; cf. Plat. Phaedr. 254 A, etc.—IV. generally, *a gratification, delight*, τινός, *in* or *from* a thing, φόρμιγγος, συμποσίου, Pind. P. 2, 129, O. 7, 8; ἔνοπτρα, παρθένων χάριτας, like Lat. *deliciae*, Eur. Tro. 1109; opp. to λύπη, Soph. El. 821; οὐδεμίαν τῷ βίῳ χάριν ἔχω, Ar. Lys. 865; cf. Plat. Gorg. 462 C, etc.—2. δαιμόνων χάρις, *homage due* to them, their *worship, majesty*, Aesch. Ag. 182; so, ἀθίκτων χ., Ib. 372:—also, *an acknowledgment* thereof, *an offering, gift*, εὐκταία χ. τινός, opp. to a common gift (δῶρον or δωρεά), Aesch. Ag. 1387, Xen. Hier. 8, 4; τιμὴ καὶ γέρα καὶ χ., Plat. Euthyphr. 15 A; cf. Lach. 187 A, etc.—V. special usages: —1. absol. acc. sing. χάριν, c. gen., *in* any one's *favour, for* his *pleasure, for* his *sake*, χάριν Ἕκτορος, Il. 15, 744; ψεύδεσθαι γλώσσης χάριν, to lie *for* one's tongue's *pleasure*, i. e. merely for the sake of talking, Hes. Op. 707, cf. Aesch. Cho. 266: also with artic., τὴν Ἀθηναίων χάριν, Hdt. 5, 99; so also very common in Att.:—in this usage it soon assumed the character of a prep., being usu. followed by its genit.,=ἕνεκα, Lat. *gratiâ, causâ, for the sake* of a person or thing, *in behalf of, on account of*, τοῦ χάριν; for what *reason?* Ar. Plut. 53; συγχωρῶ τοῦ λόγου χ., Plat. Rep. 475 A; χάριν πλησμονῆς, Id. Phaedr. 241 C, etc.; so, ἐμὴν χάριν, σὴν χάριν, for my, thy *pleasure* or *sake*, Lat. *mea, tua gratia*, Soph. Tr. 485, etc.; also τὴν ἐμήν, τὴν σὴν χ.:—also pleon., τίνος χάριν ἕνεκα, Plat. Legg. 701 D, †Pseudo-Phoc. 188†, cf. ἕνεκα:—also, χάριν τινὸς, *as far as regards..., as to...*, like ἕνεκα II, Soph. O. C. 444, Fr. 501, cf. Valck. Hdt. 6, 63, Blomf. Pers. 343.—Originally, no doubt, this was an accus. in apposition with the sentence, as in Il. 15, 744, etc., *being a favour, since it is (was) a favour*, cf. Jelf Gr. Gr. § 621, obs. 2.—2. εἰς χάριν τινός, *to do* one *a pleasure*, Thuc. 3, 37; οὐδὲν εἰς χ. πράσσειν, Soph. O. T. 1353:—so,—3. πρὸς χάριν λέγειν τινί, Mem. 4, 4, 4, cf. Hell. 6, 3, 7: but, πρὸς χάριν ἐμᾶς σαρκός, *for the sake* of my flesh, i. e. of devouring it, Soph. Phil. 1156; so, πρὸς χ. βορᾶς, Id. Ant. 30; πρὸς χ., opp. to κλάων, Id. O. T. 1152:—but πρὸς χάριν, also, just like χάριν, Pind. O. 8, 10, Eur. Med. 538.—4. ἐν χάριτι κρίνειν τινά, to decide *from partiality to* one, Theocr. 5, 69: ἐν χ. ποιεῖσθαί τι, Stallb. Plat. Phaed. 115 C: but, also, *for* one's *gratification, pleasure*, ποιῆσαί τινί τι ἐν χάριτι, cf. Stallb. Phaed. 115 B.—5. διὰ χαρίτων εἶναι or γίγνεσθαί τινι, to stand, be *on terms of friendship* or *mutual favour* with one, Xen. Hier. 9, 1, and 2.—6. μετὰ χάριτος καὶ ἐθελοντί, Polyb. 2, 22, 5.

B. as a mythological pr. n., usu. in plur. αἱ Χάριτες, *the Charites* or *Graces*, goddesses of grace, loveliness and favour, they who confer all grace, etc., even the favour of victory in the games, Böckh Expl. Pind. O. 2, 50 (90) sq., 7, 12 (20). In Hom. their number is undefined, cf. Il. 14, 267, sq.; but Hes. Th. 907, reduces them to three, *Aglaïa, Euphrosyné, Thalia*; and Pind., etc., follows him, O. 14, 19. In Od. 18, 194; 8, 364, they are the attendants of Venus, whom they bathe and dress, cf. Müller Archäol. § 378, 1: and are introduced to personify the highest grace in any thing; e. g. a veil is wrought by them, Il. 5, 338; and, in Od. 6, 18, they give their charms to the companions of Nausicaa.—The worship of the three Graces is said to have been introduced by Eteocles at Orchomenus in Boeotia, v. Müll. Orchom. 8, p. 177, sq.: while at Lacedaemon and Athens only two were orig. worshipped,—at Lacedaemon called Φάεννα and Κλήτα (not Κλητά), *Giver of Glory and Fame*; at Athens, Ἡγεμόνη and Αὐξώ, *Guide* and *Nurse*, Pausan. 3, 18, 6; 9, 35, 2: a later version called them Χάρις and Πειθώ.—II. in sing., ἡ Χάρις, *Charis*, wife of Vulcan, acc. to Il. 18, 382, whereas Hes. Th. 945, makes Aglaïa, the youngest of the Charites, his wife.

C. (As χάρις is of the same root with χαίρω, χαρά, χάρμα, it is akin also to Lat. *carus* and *gratus, gratis, grates, gratia.*) [⏑⏑, yet Hom. sometimes has the acc. χάρῑν in arsis, as in Il. 5, 874; 11, 243.]

†Χαρισθένης, εος contd. ους, ὁ, *Charisthenes*, masc. pr. n., Anth. P. 6, 156.

†Χαρισιάδης, ου, ὁ, *son of Charisius*, Dem. 1304, 26.

†Χαρῑσίαι, ῶν, αἱ, also Χαρισία, *Charisiae*, a city in Arcadia, Paus. 8, 35, 5.

Χᾰρίσιος, α, ον, *belonging to* χάρις, like χαριστήριος: χ. ἕδνον, *a free* gift, Call. Fr. 193; χαρίσία βοτάνη, *love-plant*.—II. χ. πλακοῦς, a sort of cake, Ar. Fr. 6; but as subst., ὁ χαρίσιος in Eubul. Ἀγχ. 2.—III. τὰ Χαρίσια (sc. ἱερά),=Χαριτήσια. [ρῑ]

†Χαρίσιος, ου, ὁ, *Charisius*, a son of Lycaon, founder of Charisiae, Paus. 8, 3, 4.

Χάρισμα, ατος, τό, (χαρίζομαι) *a favour, kindness*: esp., *a free gift, grace*, N. T.

Χαριστέον, verb. adj. from χαρίζομαι, *one must gratify, indulge*, etc., Plat. Phaedr. 227 C.

Χᾰριστήριος, ον, (χαρίζομαι) *inclined to showing favour*; or *for giving thanks*: hence,—1. τὸ χ., *a favour, grace*, LXX.—2. τὰ χ. (sc. ἱερά), *thank-offerings*, Xen. Cyr. 4, 1, 2; 7, 2, 28; χ. θύειν, ἀποδιδόναι, Polyb. 21, 1, 2, Luc. Patr. Encom. 7.

Χᾰριστικός, ή, όν, (χαρίζομαι) *giving freely, bounteous*, Plut. 2, 332 D, etc.

Χᾰριστίων, ωνος, ὁ, *an instrument of* Archimedes *for weighing*.

Χᾰρῐτήσια (sc. ἱερά), τά, *the feast of the Charites*.

Χᾰρῐτία, ας, ἡ, *a jest, joke*, Xen. Cyr. 2, 2, 13.

†Χαριτῑμίδης, ου, ὁ, *Charitimides*, masc. pr. n., Ar. Eccl. 293.

Χᾰρῐτοβλέφᾰρος, ον, (Χάρις, βλέφαρον) *with eyelids* or *eyes like the Charites*, ὄμματα, Anth. P. append. 209: comically, χαρ., μάζα χ., Eubul. Τιτθ. 2.

Χᾰρῐτογλωσσέω, Att. -ττέω, ῶ, (χάρις, γλῶσσα) *to speak to please, gloze with the tongue*, Aesch. Pr. 294; also γλωσσοχαριτέω.

Χᾰρῐτογλωττίζω, f. -ίσω,=foreg.

Χᾰριτοδότης, ου, ὁ,=χαριδότης, Wytt. Plut. 2, 158 E.

Χᾰρῐτόεις, εσσα, εν, = χαριεις Anacr. 129.

Χᾰρῑτόφωνος, ον, (χάρις, φωνή) *with charming voice*, Philox. ap. Ath. 564 E.

Χᾰρῑτόω, ῶ, f. -ώσω, (χάρις) *to show favour* or *grace to* any one, τινά, N. T.: usu. in pass., *to be highly favoured*, LXX., and N. T.

†Χαριτώ, οῦς, ἡ, *Charito*, fem. pr. n., Anth. P. 5, 13.

†Χαρίτων λόφος, ὁ, *hill of the Graces*, in Africa at the source of the Cinyps, Hdt. 4, 175.

†Χαρίτων, ωνος, ὁ, *Chariton*, an Agrigentine, Ael. V. H. 2, 4.

Χᾰρῑτώπης, ου, ὁ, (χάρις, ὤψ) *graceful of aspect, sweet-looking*, Orph. H. 16, 5: fem. χαριτῶπις, ιδος, Anth. P. append. 209.

Χάρμα, ατος, τό, (χαίρω) *a joy, delight, source of joy to* any one, χάρμα τινί, Hom.; also, χ. τινός, Eur. Phoen. 1506, Supp. 282: in plur., Od. 6, 185, Hes. Op. 699, Aesch., and Eur.; esp. of victory in the games, ἄπονον χ. ἔλαβον, Pind. O. 10 (11), 26; καλλίνικον χ., Id. I. 5 (4), 69; etc.: *a source of malignant joy*, Il. 3, 51; 6, 82, etc.; λυπρά, χάρματα δ' ἐχθροῖς, Aesch. Pers. 1034.—2. generally, *joy, delight, pleasure*, Od. 19, 471, H. Cer. 372, Hes. Sc. 400, Trag.—Poet. word. —(French *charme, charmer*, etc.)

†Χαρμάνδη, ης, ἡ, *Charmande*, a large city of Mesopotamia, on the Euphrates, Xen. An. 1, 5, 10.

†Χαρμαντίδης, ου, ὁ, *Charmantides*, an Athenian, a pupil of the sophist Thrasymachus, Plat. Rep. 328 B.—Others in Isocr.; etc.

Χάρμη, ης, ἡ, *battle, fight, strife, war*, oft. in Hom.; μνήσαντο δὲ χάρμης, Il. 4, 222, etc.; μνησώμεθα χάρμης, Il. 19, 148, Od. 22, 73; μηδ' εἴκετε χάρμης Ἀργείοις, Il. 4, 509; εἰδότε χάρμης, 5, 608; προκαλέσσατο χάρμῃ, 7, 218:—χάρμῃ γηθόσυνοι· τήν σφιν θεὸς ἔμβαλε θυμῷ, where it seems to mean *the spirit of battle, eagerness for battle*, Il. 13, 82:—in Pind., like χάρμα, *victory in the games*, O. 9, 129:—in plur., *successes*, opp. to κακά, Pseudo-Phocyl. 110. (The root of χάρμη must be χαίρω, so that the primary sense would be *the joy of battle*, '*the stern* joy that warriors feel,' etc.; see the last place quoted from Il. in the compds. ἱππιοχάρμης and ἱπποχάρμης, μενεχάρμης and μενέχαρμος, σιδηροχάρμης, χαλκοχάρμης. Schneider refers to a remarkable gloss of Hesych., χαρά· ὀργὴ ἢ ὀργίλος).—II. =ἐπιδορατίς, Stesich. 89, Ibyc. 53.

†Χαρμίδας, ου, ὁ, *Charmidas*, a Spartan, Paus. 3, 2, 7.

†Χαρμίδης, ου, ὁ, *Charmides*, an Athenian, son of Glaucon, uncle of Plato, Plat. Charm.; Prot. 315; Xen. Hell. 2, 4, 19.—2. an Elean, victor at Olympia, Paus. 6, 7, 1.—3. father of the sculptor Phidias, Id. 5, 10, 2.

†Χαρμῖνος, ου, ὁ, *Charminus*, a naval commander of the Athenians, Thuc. 8, 30.—2. a Lacedaemonian, an envoy of Thimbron, Xen. An. 7, 6, 1.

†Χάρμιον, ου, ἡ, (Χαρμιόνη) *Charmium*, fem. pr. n., Plut. Anton. 86.

†Χάρμις, ιδος, ὁ, *Charmis*, masc. pr. n., Anth. P. 7, 519.—II. ἡ, a city of Sardinia.

†Χαρμόθας, ὁ, *Charmothas*, a port of Arabia, Strab. p. 777.

†Χαρμόλεως, ω, ὁ, *Charmolaus*, a beautiful youth of Megara, Luc. D. Mort. 10.—Others in Strab.; etc.

Χαρμονή, ῆς, ἡ,=χαρμοσύνη, *joy, delight, bliss*, Soph. Aj. 559, and in Eur.: plur., *joys, delights*, Eur. Ion 1379, H. F. 384, 742. Poet. word, yet cf. Xen. Cyr. 1, 4, 22, Plat. Phil. 43 C. Hence

Χαρμονικός, ή, όν, *glad, joyful*.

†Χάρμος, ου, ὁ, *Charmus*, an Athenian, Plut. Sol. 2; Paus. 1, 30, 1.—Others in Ath. 4 A; 344 D; etc.

Χαρμοσύνη, ης, ἡ, *joyfulness, delight*, Plut. 2, 1102 A, Orph. H. 59, 4: from

Χαρμόσυνος, η, ον, (χάρμα) *joyful, glad*, χαρμόσυνα ποιεῖν, to make rejoicings, Hdt. 3, 27; where Schweigh. would supply ἱερά, cf. Plut. 2, 362 D.

Χαρμόφρων, ονος, ὁ, ἡ, (χάρμα, φρήν) *heart-delighting*, or *of joyous heart*, epith. of Mercury, H. Hom. Merc. 127.

Χᾰροδότης, ου, ὁ, and χᾰροδώτης, ου, ὁ, (χαρά, δίδωμι) *Giver of joy*, like χαριδώτης: poet. fem. χαροδῶτις.

†Χαροιάδης, ου, ὁ, *Charoeades*, a naval commander of the Athenians, Thuc. 3, 86.

†Χαροπῖνος, ου, ὁ, *Charopinus*, brother of Aristagoras of Miletus, Hdt. 5, 99.

Χᾰροποιέω, ῶ, *to cause joy, to delight*. Hence

Χᾰροποίημα, ατος, τό, *joy caused to any one*.

Χᾰροποιός, όν, (χαρά, ποιέω) *causing joy, gladdening*, v. l. for χοροπ-, Eur. Hec. 917, Phoen. 788, Ar. Ran. 353.

Χᾰροπός, ή, όν, also **ός, όν**, (χαρά, ὤψ):—strictly, *glad-eyed*; hence, *bright-eyed*, χαροποὶ λέοντες, Od. 11, 611, H. Merc. 569, Hes. Th. 321, etc.; κύνες, H. Hom. Merc. 194; of the eyes of Minerva, Theocr. 20, 25, cf. Luc. D. Mort. 1, 3, etc.; of monkeys, Ar. Pac. 1065; of the Germans (cf. sq.); as epith. of ἠώς, σελήνη, Ap. Rh. 1, 1280; of the sea, Mel. 80, Opp. H. 4, 312, etc.—The word did not at first denote any definite *colour*, but referred simply to the *brightness of the eye*, usu. with collat. notion of fierceness (Lucas Quaest. Lexil. § 53 sq.; cf. χάρμη): but as such eyes usu. have a *light-blue* or *greyish* lustre, it came, like γλαυκός, to denote colours of this kind. What the special shade was, we can hardly determine, but it is distinguished as darker than γλαυκός (q. v., signf. II. 2) by several authors; yet that they did not differ much is clear from the line, ὄμματά μοι γλαυκᾶς χαροπώτερα πολλὸν Ἀθάνας, Theocr. 20, 25; cf. Foës. Oec. Hipp. Late poets, keeping solely to the *expression* of such eyes, use it generally for *joyous, gladsome*, cf. Theocr. 12, 35, Jac. Anth. P. p. 324.

†Χάροπος, ου, ὁ, *Charopus*, father of Nireus, king of the island Syme, Il. 2, 672:—in Luc. D. Mort. 25 Χάροψ.—2. an Elean, Xen. Hell. 7, 4, 15.

Χᾰροπότης, ητος, ἡ, (χαροπός) *brightness of eye: a light-blue colour*, used by Plut. Marius 11, to designate the eyes of the Germans, called by Tacitus *truces et caerulei oculi*.

Χάροψ, οπος, ὁ, ἡ, poet. for χαροπός, Opp. C. 3, 114. [ᾰ]

†Χάροψ, οπος, ὁ, *Charops*,=Χάροπος 1.—2. son of Hippasus, a Trojan, Il. 11, 426.—Others in Luc., etc.

Χαρτάριον, ου, τό, dim. from χάρτης, Anth. [τᾰ]

†Χάρτας, ὁ, *Chartas*, a statuary of Sparta, Paus. 6, 4, 4.

Χαρτηρία, ας, ἡ,=sq., LXX.

Χάρτη, ης, ἡ,=sq., *a sheet of paper*, to which the Stoics compared the soul at birth, Plut. 2, 900 A.

Χάρτης, ου, ὁ, (χαράσσω) Lat. *charta, a leaf of paper*, made from the separated layers of the papyrus: the finest paper was called royal, χάρται βασιλικοί, *chartae regiae* in Catull. 19, 6.—2. *a book formed of such leaves*: so in plur., as we say *papers*, Plat. (Com.) Incert. 10.—3. metaph., *any leaf* or *thin plate*, χάρται μολύβδινοι, Joseph.

Χαρτίδιον, ου, τό,=sq., Alciphr. 1, 26. [ῐ]

Χαρτίον, ου, τό, dim. from χάρτης, Plut. 2, 60 A.

Χαρτογράφος, ον, *writing on paper*.

Χαρτοπράτης, ου, ὁ, *a dealer in paper*. [ᾱτ]

Χαρτοπώλης, ου, ὁ,=foreg.

Χαρτός, ή, όν, verb. adj. from χαίρω, *that is matter of delight, delightful*, Soph. Tr. 227, Plat. Prot. 358 A: χαρτά, *delights*, opp. to κακά, χαρτοῖσι χαῖρε, Archil. 14, cf. Soph. El 1457; χαρτὰ πάσχειν, Eur. Phoen. 618. (Hence prob. the Lat. *gratus*.)

Χαρτοφῠλάκιον, ου, τό, *a case* or *closet for keeping papers in*.

Χαρτοφύλαξ, ᾰκος, ὁ, *a keeper of papers*. [ῠ]

Χᾰρυβδίζω, f. -ίσω Att. -ῐῶ:—*to swallow up like Charybdis*, Meineke Pherecr. Κραπατ. 17.

Χάρυβδις, εως Ion. ιος, ἡ, *Charybdis*, a dangerous whirlpool between Italy and Sicily, opposite the rock Scylla, Od. 12, 101, sq.: generally, *a whirlpool, gulf*, Eur. Supp. 500:—metaph. of a greedy, rapacious person, χ. ἁρπαγῆς, Ar. Eq. 248. (Prob. akin to ῥοιβδέω.)

Χάρων, ωνος, ὁ, ἡ, poet. for χαροπός, Lyc. 455:—hence, as subst., *a lion*, Euphor. 47, et ibi Meineke; *an eagle*, Lyc. 260, et ibi Bachm.; of the Cyclops, Lyc. 660.—II. as prop. n., *Charon*, the ferryman of the Styx, prob. *from his bright, fierce eyes*, Eur., etc.; in Ar. Ran. 183, with a play on χαῖρε.

†Χάρων, ωνος, ὁ, *Charon*, v. foreg. II.—2. a Theban, a friend of Pelopidas, Xen. Hell. 5, 4, 3.—3. a historian of Lampsacus, ὁ Πύθεω, Paus. 10, 38, 11; cf. Strab. p. 583.

†Χαρώνδας, ου, ὁ, *Charondas*, a celebrated lawgiver of Catana in Sicily, Plat. Rep. 599; Arist. Pol. 1, 1, 6.

Χᾰρώνειος, ον, (Χάρων) *belonging to Charon* or *the nether world, Charonean*: hence,—1. Χ. θύρα, the gate *through which criminals were led to execution*.—2. Χ. κλῖμαξ, a staircase in the theatre, leading up to the stage as if from the world below, by which ghosts, etc., entered, cf. Herm. Opusc. 6, 2, p. 133.—3. Χ. βάραθρα, caverns *filled with mephitic vapours*, like the *Grotto del Cane* near Naples; such places being looked on as entrances to the nether world, Galen, cf. Foës. Oecon. Hipp.: †and Strab. p. 578.

Χᾰρωνίς, ίδος, pecul. poet. fem. of foreg.

Χᾰρωνίτης, ου, ὁ, *coming from the nether world*;—used to translate Lat. *Orcini*, the low persons whom Caesar brought into the senate, Plut. Anton. 15.

Χᾰρωπός, όν, Arr., Lob. Phryn. 106; and χᾱρώψ, ῶπος, ὁ, ἡ, rare late forms for χαροπός, χάροψ.

Χάσις, εως, ἡ, *a chasm, separation*.

Χασκάζω, f. -άσω, frequentat. from χάσκω, χαίνω (qq. v.), c. acc., *to gape at* or *for* a thing, Ar. Vesp. 695.

Χασκᾶνον, ου, τό, *a mask with gaping mouth*.—II. *a plant*, Diosc.; elsewhere ξάνθιον.

Χάσκαξ, ᾰκος, ὁ, *a gaper, gaby*.

Χάσκω, ἔχασκον, *to gape, yawn*

forms almost always used for the pres. and impf. of χαίνω, in the best authors, Solon 5, 36, Achae. ap. Eust. 753, 55, Ar. Eq. 1018, 1032, Xen. Eq. 10, 7, etc.—v. sub χαίνω.

Χασκωρέω, ῶ,=χασκάζω, Hesych.

Χάσμα, ατος, τό, (χαίνω):—*a yawning hollow, a chasm, gulf*, Hes. Th. 740; χ. γῆς, Hdt. 7, 30; χθονός, πέτρας, Eur. Ion 281, I. T. 626; ταρτάρου ἄβυσσα χ., Id. Phoen. 1605:—also, *the open mouth*, like Lat. *rictus*, χ. θηρός, Eur. H. F. 363; cf. Anth. P. 11, 379, etc.—II. generally, *any wide space* or *expanse*, hence used of the sky and sea, as, χάσμα πελάγεος τὸ δὴ Αἰγαῖον καλέεται, Hdt. 4, 85, cf. Plat. Legg. 614 D, etc. Hence

Χασμάω, ῶ, or usu. as dep. mid., χασμάομαι, f. -ήσομαι, *to yawn, gape wide*, of the mouth, ὁπόταν χασμᾷ (sc. Κλέων), Ar. Eq. 824; οἱ τοὺς χασμωμένους ὁρῶντες, Plat. Charm. 169 C; of a gate, Alex. Φυγ. 1, 7.—II. metaph., *to be confounded* or *amazed*, Plat. Gorg. 486 B, 527 A.

Χασμᾰτίας, ου, ὁ,=sq., Arist. Mund. 4, 30, Diog. L. 7, 154.

Χασμᾰτικός, οῦ, ὁ, of an earthquake, *which leaves vast chasms.*

Χασμέομαι, Ion. for χασμάομαι, εἴς τι, at a thing, Theocr. 4, 53.

Χάσμη, ης, ἡ, *a yawning, gaping*, in gen. *drowsiness*, Plat. Rep. 503 C; also in plur., Foës. Oec. Hipp.—2. *an object of idle gaping* or *staring, a gazing-stock*, Antipat. ap. Stob. p. 427, 58.

Χάσμημα, ατος, τό, (χασμάω) *that which is opened wide, a yawn, gape*, Lat. *rictus*, Ar. Av. 61.

Χάσμησις, εως, ἡ,=χάσμη.

Χασμός, ὁ,=χάσμα, Foës. Oec. Hipp.

Χασμωδέω, ῶ, *to yawn constantly: to make verses that yawn*, i. e. *have hiatus*: from

Χασμώδης, ες, (χάσμη, εἶδος) *always yawning*, Diog. L. 4, 32, Plut. 2, 92 D.

Χασμωδία, ας, ἡ, *constant yawning*:—in Gramm., *an hiatus* in verses, when one word ends, and the next begins with a vowel: also *a verse full of such hiatus.*

Χαστάω, ῶ,=χωρέω, Hesych.

Χαστός, ή, όν, *wide opened*, Hesych. (Lat. *vastus.*)

†Χᾰτεροι, Att. crasis for καὶ ἕτεροι, Ar. Nub. 34.

Χᾰτεύω=χατέω.

Χᾰτέω, ῶ, strictly *to open the mouth*; hence,—I. c. inf., *to long, desire, wish much*, οὐδέ τις ἡμῖν δόρπου μνῆστις ἔην, μάλα περ χατέουσιν ἑλέσθαι, Od. 13, 280; δμῶες χατέουσιν ἀντία δεσποίνης φάσθαι, Od. 15, 376: also absol., Il. 9, 518, Od. 2, 249.—II. c. gen., *to crave, want, have need of* a thing, πάντες δὲ θεῶν χατέουσ' ἄνθρωποι, Od. 3, 48.—The word is merely poet., esp. Ep., and seems to have been used only in pres. and impf. —Cf. sq. (Prob. from root ΧΑ-, χάος, χάζομαι.)

Χᾰτίζω, f. -ίσω, like foreg., c. gen., *to long for, desire, crave* a thing, νόστοιο, Od. 8, 156; 11, 350: *to want, have need of*, Il. 2, 225; 18, 392; ἑρμηνέων χατίζει, Pind. O. 2, 154; οὐ σοῦ χατίζων, Eur. Heracl. 465:—also absol., Il. 17, 221, Od. 22, 351:—χ. ἔργοιο, *to want* work, i. e. to be idle, Hes. Op. 21, χατίζων, *one who is in want, a needy, poor person*, Ib. 392.—The mid. is usu. received into the text of Aesch. Ag. 304 after Pors., μὴ χατίζεσθαι for μὴ χαρίζεσθαι: but Wellauer's conject. μηχαρίζεσθαι, q. v., deserves attention.

Χᾰτίς, ἡ, and χάτος, εος, τό, *want, need*, less usual forms for χητίς, χῆτος, q. v. [ᾰ]

†Χατραμίς, ίδος, ἡ,=sq., Dion. P. 957.

†Χατραμωτῖτις, ιδος, ἡ, *Chatramotitis*, a district of Arabia Felix, Strab. p. 768.

†Χαττηνία, ας, ἡ, *Chattenia*, a district of the Gerrhaei in Arabia, Polyb. 13, 9, 1.

†Χαττηνοί, ῶν, οἱ, *the Chatteni*, v. foreg., Polyb. 13, 9, 4.

†Χάττοι, ων, οἱ, *the Catti*, a German tribe, Strab. p. 291.

†Χαττουάριοι, ων, οἱ, *the Cattuarii*, a German tribe, Strab. p. 291.

Χαυλιόδους, ουν,=sq., Arist. Part. An. 3, 1, 6; 2, 4; cf. Lob. Paral. 248.

Χαυλιόδων, όδοντος, ὁ, ἡ, (χαύλιος, ὀδούς) absol., *with outstanding teeth* or *tusks*, κάπρος, Hes. Sc. 387. —II. Hdt. 2, 68 has ὀδόντες χαυλιόδοντες of the crocodile's teeth; in 2, 71, he calls the hippopotamus τετράπουν χαυλιόδοντας φαῖνον, where ὀδόντας may be supplied; so, of the boar, Arist. H. A. 2, 1, 51, cf. 4, 11, 14; cf. foreg.

Χαύλιος, ον, and χαῦλος, η, ον,=χαῦνος, Gramm.

†Χαυλοταῖοι, ων, οἱ, *the Chaulotaei*, an Arabian tribe, Strab. p. 767.

Χαύναξ, ᾱκος, ὁ, (χαῦνος) *a gaper, gaby*: also *a liar, cheat.* Hence

Χαυνιάζω, *to cheat, beguile*:—pass., *to go astray, err*, Gramm.

Χαυνοπολίτης, ου, ὁ, (χαῦνος, πολίτης) *an open-mouthed citizen* who swallows all that's told him, *a gaping cit, cockney* (cf. Κεχηναῖος), Ar. Ach. 635; cf. Lob. Phryn. 601. [ῑ]

Χαυνόπρωκτος, ον, (χαῦνος, πρωκτός) *wide-breeched*, Ar. Ach. 104.

Χαῦνος, η, ον, but ος, ον in Plat. Legg. 728 E, Arist. Probl. 23, 29, 1: (χαίνω):—strictly, *gaping, falling asunder*; hence, *slackened*, and so of the consistence of bodies, *loose, flabby, flaccid*, Plat. Polit. 282 E, and Arist., cf. Foës. Oec. Hipp.: usu.,—II. metaph., *empty, vain, idle, silly*, νοῦς χ., v. l. Solon 19, 6; πραπίς, Pind. P. 2, 112; κενεᾶν ἐλπίδων χαῦνον τέλος, Id. N. 8, 78; χαῦνα φράσασθαι, Solon †26, 1†, 31 Bergk; χ. ποεῖν τινα, Plat. l. c.; cf. Arist. Eth. N. 4, 3, 6, etc.:—Ar. Av. 819 plays on this double sense. Hence

Χαυνότης, ητος, ἡ, *looseness, porousness*, Xen. Oec. 19, 11.—II. metaph., *folly, vanity*, Plat. Theaet. 175 B, Arist. Eth. N. 2, 7, 7.

Χαυνόω, ῶ, f. -ώσω, (χαῦνος) *to make loose, flabby* or *porous*:—like χάσκω, *to open the mouth*, Ephipp. Ἐμπολ. 1, 5; but Meineke suspects the word.—II. metaph., *to puff up, make proud and silly*, Eur. Andr. 931, Plat. Lys. 210 E:—pass., *to be so*, Arist. Virt. et Vit. 7, 5. Hence

Χαύνωμα, ατος, τό, *loosened earth*, Plut. Sertor. 17.

Χαύνωσις, εως, ἡ, (χαυνόω) *a making slack* or *loose.*—II. metaph., *the making a thing light, weakening its force and weight* (like Lat. *elevare*), χ. ἀναπειστηρία, Ar. Nub. 875, ubi v. Schol. Hence

Χαυνωτικός, ή, όν, *apt to make loose* or *flabby*, c. gen., σαρκός, Plut. 2, 771 B.

Χαυών, a kind of *cake*, LXX.:—prob. a Hebr. word; not to be altered into χαυνῶν.

†Χαύων, ονος, ἡ, *Chauon*, a city of Media, Diod. S. 2, 13:—cf. Strab. p. 312.

†Χάων, ονος, ὁ, v. Χάονες.

Χέδροπες, οἱ, *leguminous fruits, pulse*, Arist. H. A. 8, 5, 3, with v. l. χέρδροποι: also τὰ χέδροπα in Theophr. C. Pl. 4, 7, 2; and Hesych. has κέδροπα, κέρδοπα: the sing. χέδροψ or χέδρωψ is quoted from a very dub. passage in Ath. 596 A. (Said to be a compd. of χείρ, δρέπω, as if χειρόδροπα, *plucked by the hand*, like Lat. *legumen*; hence Nic. Th. 752 says, χειριδρόποι δ' ἵνα φῶτες ἄτερ δρεπάνοιο λέγονται ὄσπρια, χέδροπά τ' ἄλλα.)

Χεδροπώδης, ες, (εἶδος) *like* χέδροπες, Phanias ap. Ath. 406 C.

Χέδροψ, οπος, ὁ, and χέδρωψ, ωπος, ὁ, v. sub χέδροπες.

Χέε, χέεν, Ion. and Ep. for ἔχεε, 3 sing. impf. act. from χέω, Hom.

Χέεια, ας, ἡ, Ep. for χειά, Nic. Th. 79.

Χεζᾰνάγκη, ης, ἡ, *a purgative ointment*, Paul. Aeg.

Χεζητιάω, ῶ, like χεσείω, desiderat. from χέζω, *to want to go to stool*, Ar. Nub. 1387, Ran. 8, etc.

Χεζῐκηνικός, ή, όν, in Ar. Pac. 1176, acc. to Markland, for the usu. Κυζικηνικός, with a play on χέζω: but v. Schol.

ΧΕ΄ΖΩ: f. χεσοῦμαι, Ar. Vesp. 941; pf. κέχοδα: aor. ἔχεσα and ἔχεσον. *To ease one's self, do one's need*, freq. in Ar.:—in mid., punningly, χέσαιτο γὰρ εἰ μα-χέσαιτο, Eq. 1057. Pass., σπέλεθος ἀρτίως κεχεσμένος, dung just *dropt*, Ach. 1170. (The root is ΧΕΔ-, Sanscr. *had*, laxare alvum. Hence χόδος, μυόχοδον, etc.)

Χειά, ᾶς, ἡ, Ion., and Ep. χειή, *a hole*, esp. of serpents, Il. 22, 93, 95, Pythag. ap. Plut. 2, 169 E; ἥβαν ὑπὸ χειᾷ οὐκ ἐδάμασε, he buried not his youth in *a hole*, Pind. I. 8 (7), fin. (From root ΧΑ-, χάος, Lat. *hio.*)

Χειλάριον, ου, τό, dim. from χεῖλος, *a small lip.* [ᾰ]

Χειλεύω, very dub. l. for χιλεύω.

Χειλοποτέω, ῶ, f. -ήσω, (χεῖλος, πίνω) *to drink with the lips, to sip*, Anth. P. 7, 223.

Χεῖλος, εος, τό, *a lip*, Hom., etc.; proverb. χείλεσι γελᾶν, to laugh *with the lips* (only), Il. 15, 102; χείλεα μέν τ' ἐδίην' ὑπερῴην δ' οὐκ ἐδίηνεν, enough to wet *the lips*, but not the palate, i. e. a very sparing draught, Il. 22, 495; χείλεσι διδοὺς ὀδόντας, Eur. Bacch. 621; like ὀδὰξ ἐν χείλεσι φύντες (v. sub ἐμφύω).—2. of beasts, *the snout, muzzle*: of birds, *a bill, beak*, Anth. P. 9, 333.—II. metaph. of things, *the edge, brink, brim, rim*, e. g. of a cup or jar, Od. 4, 616, Hes. Op. 97; of a ditch, Il. 12, 52, Thuc. 3, 23; †of Oceanus, Mimnerm. 10, 7†; of a river, Hdt. 2, 70; etc. (Perh. from root ΧΑ-, χάος, χεία, Lat. *hi-o*; strictly therefore, *that which opens.*)

Χειλοστρόφιον, ου, τό, (χεῖλος, στρέφω) *a lip-screw, instrument of torture*, Synes.

Χειλόω, ῶ, (χεῖλος) *to surround with a lip* or *rim.*—II. very dub. l. for χιλόω.

Χείλωμα, τό, cf. sub χίλωμα.

Χειλών, ῶνος, ὁ, v. χελών.

†Χείλων, ωνος, ὁ,=Χίλων. Hence

†Χειλώνειος, ον, *of Chilon, Chilonean*, X. τρόπος, alluding to his sententious brevity of expression, Diog. L. 1, 72.

†Χειλωνίς, ίδος, ἡ, *daughter of Chilon*, Iambl.—2. as fem. pr. n., *Chilonis*,

daughter of a Leonidas, Plut. Ages. 17.

Χειλωτήρ, ῆρος, ὁ, very dub., v. χιλωτήρ.

Χεῖμα, ατος, τό, *winter-weather, cold, frost*, Lat. *hiems*, Od. 14, 487:—then, *winter*, a season of the year, οὔποτε καρπὸς ἀπολείπει χείματος οὔτε θέρευς, Od. 7, 118; cf. Hes. Op. 662, Aesch. Ag. 5; οὔτε χείματος οὔτ' ἀνθεμώδους ἦρος, Id. Fr. 454; χείματος ὥρη, Hes. Op. 448, and Ath.:—χεῖμα in acc. as adv., *in winter*, Od. 11, 190.—II. *a storm*, Aesch. Ag. 627; κάλλιστον ἦμαρ εἰςιδεῖν ἐκ χείματος, Ib. 900; cf. χειμών. (The root is ΧΙ- or *hi-*, which appears in χιών (q. v.), Sanscr. *himan*, *nix*, — whence the *Him-â laya* mountains, i. e. *house of snow*; also Mt. *Imaüs*, and *Emodus*, =in Sanscr. *Him-avat*, *presented with snow*,—Lat. *hiems*, which is related to χεῖμα, as *hir* to χείρ, *heres herinaceus* to χήρ.)

Χειμᾰδεύω, = χειμάζω, Strab.; formed like φυγαδεύω from φυγάς.

Χειμᾰδίζω,=foreg., Joseph.

Χειμάδιον, ου, τό, (χεῖμα) *a winter-dwelling, winter-quarters*, χειμαδίῳ χρῆσθαι Λήμνῳ, Dem. 49, 3:—but usu. in plur., χειμάδια πήγνυσθαι, to fix one's *winter-quarters*, Plut. Sertor. 6; cf. Lucull. 3, Eumen. 15, etc.

Χειμάζω, f. -άσω, (χεῖμα):—transit., *to expose to the winter, set in the frost* or *cold*:—pass., *to be exposed thereto, endure it, pass the winter*, Soph. Fr. 446; of trees, *to live through the winter*, χειμασθέντα δένδρα, Theophr.; χειμασθέντα χειμῶσι ὡραίοις καὶ καλοῖς, Id.—2. *to bring into winter quarters*:—pass., *to go into winter quarters*: so also,—3. intr., *to pass the winter*, Ar. Av. 1098: *to go into winter quarters, to winter*, Lat. *hiemare*, Hdt. 8, 133, Xen. Hell. 1, 2, 15, Plut. Pyrrh. 30, etc.; cf. χειμερίζω.—II. *to raise a storm* or *tempest*, θεοῦ ταῦτα χειμάζοντος, Soph. O. C. 1504: metaph., *to trouble, afflict, distract*, O. T. 101:—Id. absol. χειμάζει (sc. ὁ θεός), *there is a storm*, like ὕει, νίφει, etc., ἐχείμαζε ἡμέρας τρεῖς, Hdt. 7, 191, cf. Xen. Oec. 8, 16, Wetstein ad Act. 27, 18.—2. pass., *to be driven by a storm, overtaken by it, suffer from it*, Thuc. 2, 25; 3, 69, etc.; χειμασθεὶς ἀνέμῳ, Id. 8, 99; ἐν θαλάττῃ χειμαζομένου πλοίου, Plat. Ion 540 B; etc.:—metaph., *to be tempest-tost, distressed*, esp. of the state considered as a ship, Eur. Supp. 269, Ar. Ran. 361; δόμων ὄλβος χειμάζεται, Eur. Ion 966;—also of single persons, *to be distracted by suffering*, etc., Aesch. Pr. 562, 838, Soph. Phil. 1460; ταῖς σαῖς ἀπειλαῖς αἷς ἐχειμάσθην, Id. Ant. 391, cf. Monk Hippol. 315, Meineke Menand. p. 146; χειμάζεσθαι ὑπ' ἀπορίας ἐν τοῖς νῦν λόγοις, Plat. Phil. 29 B; ἐν στρατείαις ἢ νόσοις χ., Id. Theaet. 170 A; etc.: also, *to toss about*, from fever, Hipp., cf. Lob. Phryn. 387.—3. intr., like the pass., *to storm, rage*, ἐπί τινα, Plut.

Χειμαίνω, f. -ᾰνῶ,=χειμάζω II:—pass., *to be driven by a storm, be tempest-tost*, of a ship, Hdt. 8, 118; metaph., φόβῳ κεχείμανται φρένες, Pind. P. 9, 57.—II. intr., *to be stormy*, χειμήνασα θάλαττα, Leon. Tar. 74:—of passion, Mel. 29, 45.

Χειμάμῡνα, ης, ἡ, (χεῖμα, ἄμυνα) *a defence against winter, storm and rain*; esp., *a thick winter-cloak, a dreadnought*, Aesch. Fr. 369, Soph. Fr. 958. [μᾰ]

Χείμᾰρος, ου, ὁ, *a plug in a ship's bottom*, drawn out when the ship was brought on land, to let out the bilge-water, Hes. Op. 624; cf. εὐδίαιος.

Χείμᾰρος, used for χείμαῤῥος or for χείμερος, χειμέριος, dub.

Χειμάῤῥοος, ον, Att. contr. -ῤῥους, ουν, (χεῖμα, ῥέω):—*winter-flowing*, χ. ποταμός, *a mountain-stream swollen by rain and melted snow*, Il. 13, 138; and χειμάῤῥους alone, Il. 11, 493, Plat. Legg. 736 A:—metaph., σὺν χειμάῤῥῳ, borne down *the rushing stream*, Pind. Fr. 90:—cf. sq.—2. like χαράδρα II. 2, *a water-drain, conduit*, Dem. 1277, 5.—II. in Att. poets, really as an adj., παρὰ ῥείθροισι χειμάῤῥοις, Soph. Ant. 712; φάραγγες ὕδατι χειμάῤῥῳ ῥέουσαι, Eur. Tro. 449; διὰ χειμάῤῥου νάπης, Id. Bacch. 1093; so, χάραδρα χειμ., Polyb. 10, 30, 2.—In Aesch. Fr. 265, πλεκτάνη χειμάῤῥοος seems to be *stormy* lightning, cf. πυρὸς βόστρυχος, Id. Pr. 1044.

Χείμαῤῥος, ον, poet. for foreg., χ. ποταμός, Il. 4, 452; 5, 88; cf. Lob. Phryn. 234.

†**Χείμαῤῥος**, ου, ὁ, *the Chimarrhus*, a little river of Argolis, Paus. 2, 36, 7.

Χειμαῤῥώδης, ες, (χειμάῤῥους, εἶδος) *like a torrent, rapid* or *raging*, Strab.

Χειμάς, άδος, ἡ, pecul. fem. of χειμέριος:—usu. as subst.,—1. (sub. ὥρα), *the winter season, winter*.—2. (sub. ἐσθής), *a winter-garment*.

Χειμᾰσία, ας, ἡ, Ion. χειμασίη, (χειμάζω) *a passing the winter, wintering; winter-quarters*, Hdt. 2, 22, Polyb. 2, 54, 14.—II.=χειμών, *a storm*, Arist. Probl. 26, 3.

Χειμασκέω, ῶ, f. -ήσω, (χεῖμα, ἀσκέω) *to exercise one's self in winter*, of soldiers, Polyb. 3, 70, 4, Arr. Epict. 1, 2, 32.

Χείμαστρον, ου, τό, (χειμάζω), *winter-clothing*, Ar. Fr. 708, cf. θέριστρον.

Χειμᾰτίζω, f. -ίσω,=χειμάζω, susp.

Χειμάω and χειμέω, ῶ, =χειμάζω, χειμαίνω.

Χειμεθλιάω, χείμεθλον, v. χειμετλ-.

Χειμεία, ας, ἡ, *alchemy*, and χειμευτής, οῦ, ὁ, *an alchemist*, v. sub χυμικός.

Χειμερεία, ας, ἡ, *the winter season*, Dion. H.; cf. θερεία: from

Χειμερεύω,=sq.

Χειμερίζω, f. -ίσω Att. -ιῶ:—like χειμάζω II, *to pass the winter, winter*, Hdt. 6, 31; 7, 37, etc.

Χειμερῐνός, ή, όν, (χεῖμα) *of* or *belonging to winter*, esp. *in winter time*, (cf. sq. sub fin.), τὴν χ. (sc. ὥρην) Hdt. 1, 202; τὰ χειμ., *the winter*, Plat. Legg. 683 C; χ. μῆνες, Thuc. 6, 21, cf. τροπή I: ὁ χ. ἥλιος, the sun *in winter*, Xen. Mem. 3, 8, 9:—χ. χωρίον, *a bleak, cold* place, Thuc. 2, 70.

†**Χειμέριον**, ου, τό, *Chimerium*, a promontory of Thesprotia with a harbour, Thuc. 1, 30; Strab. p. 324.

Χειμέριος, α, ον, Att. also ος, ον, Thuc. 3, 22: (χεῖμα):—*in, of, belonging to winter, wintry, stormy, cold*, etc., νιφάδες, Il. 3, 222; ὕδωρ, 23, 420; ὄμβρος, Hes., Pind. P. 6, 10, Eur., etc.; ὥρη χειμερίη, *the winter* season, Od. 5, 485, Hes. Op. 492; so, ἦμαρ χ., Hes. Op. 522, 563; χ. πῦρ, *winter* fire, Pind. P. 4, 473; χειμερίῃσι (sc. ὥραις), *in winter time*, Nic. Al. 544; οἱ χειμεριώτατοι μῆνες, *the most wintry, stormy* months, Hdt. 2, 68; χ. νύξ, a *stormy* night, Thuc. l. c.:—ἀκτὰ χειμερία κυματοπλήξ, a shore stricken by the *wintry* waves, Soph. O. C. 1241:—metaph., χ. λύπη, *raging* pain, Id. Phil. 1194; χ. πράγματα, punningly, Ar. Ach. 1141. Hdt., Thuc., and the best prose writers use χειμέριος for *wintry, like winter, stormy*; χειμερινός for *in winter-time, of the winter season*, cf. Lob. Phryn 52.

Χείμερος, ον, poet. for foreg.

Χειμέτλη, ης, ἡ, = χείμετλον, Diosc.

Χειμετλιάω, ῶ, *to have chilblains* or *frozen feet*.

Χείμετλον, ου, τό, (χεῖμα) *a chilblain*, v. χίμετλον.

Χειμευτής, οῦ, ὁ, v. χειμεία, χυμικός.

Χειμέω, ῶ, v. χειμάω.

Χειμιέω, ῶ, *to freeze, stand the frost*, Foës. Oec. Hipp.: from

Χειμίη, ης, ἡ, Ion. for χεῖμα, *the winter season, winter cold, frost*, Foës. Oec. Hipp.

Χειμοθνής, ῆτος, ὁ, ἡ, (χεῖμα, θνήσκω) *frozen to death*, Luc. Lexiph. 14.

Χειμοσπορέω, ῶ, *to sow in winter*, Theophr.: from

Χειμόσπορος, ον, (χεῖμα, σπείρω) *sown in winter*, Theophr.

Χειμοφῠγέω, ῶ, (χεῖμα, φεύγω) *to shun the winter, the rain* or *cold*, Strab.

Χειμών, ῶνος, ὁ, (χεῖμα):—*stormy, rainy weather; cold winter weather, the season of winter, winter*, opp. to θέρος, χειμῶνος δυςθαλπέος ὅς ῥά τε ἔργων ἀνθρώπους ἀνέπαυσεν, Il. 17, 549; ἐν χειμῶνι, *in winter*, Pind. I. 2, 62; τὸν χ., *during winter*, Hdt. 3, 117, and Xen.; χειμῶνος, *in winter-time*, Xen Mem. 3, 8, 9, etc.; and so, ἐν τῷ χειμῶνι, Ib. 4, 3, 8, etc.: ὄρος ἄβατον ὑπὸ χειμῶνος, in consequence of *the cold weather*, Hdt. 8, 138, cf. Thuc 2, 101; so also in plur., Hdt. 4, 62. Plat. Polit. 280 E, etc.; opp. to καῦμα, Id. Tim. 22 E:—Βορέας καὶ χ., to denote the north, Hdt. 2, 26.—II. like χεῖμα, *a storm*, ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον, Il. 3, 4; οὐ νιφετὸς οὔτ' ἂρ χειμὼν πολὺς οὔτε ποτ' ὄμβρος, Od. 4, 566; ὀπωρινὸν ὄμβρον καὶ χειμῶν' ἐπιόντα, Hes. Op. 673; and so in Hdt., etc.: χ. νοτερός, *a storm* of rain, Thuc. 3, 21:—χ. κατεῤῥάγη, Hdt. 1, 87; ἐπέπεσέ σφι χ., Id. 7, 188, cf. Plat. Prot. 344 D; ἐπιγίγνεται χ., Hdt. 7, 34; ὦρσε θεὸς χειμῶνα, Aesch. Pers. 496; etc.,—cf. ὀρνιθίας.—2. metaph., δορὸς ἐν χειμῶνι, in the *storm* or *fury* of battle, Soph. Ant. 670:—also, *a storm of passion*, Soph. Aj. 207: *great distress* or *suffering*, Aesch. Pr. 643; χειμὼν καὶ κακῶν τρικυμία, Ib. 1015; etc.

†**Χείμων**, ωνος, ὁ, *Chimon*, an Argive, a victor at Olympia, Paus. 6, 9, 3.

Χειμωνόθεν, (χειμών) adv., *from winter* or *a storm*, Arat. 995.

Χειμωνοτύπος, ον, (χειμών, τύπτω) *buffeting stormily*, λαῖλαψ, Aesch. Supp. 34. [ῠ]

ΧΕΙ'Ρ, ἡ, gen. χειρός, pl. χεῖρες, dat. pl. χερσί: gen. and dat. dual χεροῖν: but in the other cases this shortening is only in poets and Ion prose χερός, χερί, χέρα, χέρες, etc.; never in comedy, Meineke Com. Fr 3, p. 56: the poets alone use gen. and dat. dual χειροῖν, χεροῖν, and dat. pl χείρεσι and χείρεσσι; Hom. has all the regul. forms very freq., the Ion. dat. χερί thrice in Il., acc. χέρα only H. Hom. 18, 40: of the poet. forms he has the dat. pl. χείρεσι, χείρεσσι, whereas χέρεσσι, χέρεσσιν, occur in Hes. Th. 519, 747.—The accent χεῖρ found in many editions is rejected by the best Gramm., Arcad. 20, 18; 125, 11, A. B. 1200.

The hand, or rather *the hand and arm, the arm* (cf. Hdt. 2, 121, 5; hence ἄκρα χείρ for *the hand*, Xen. Cyr. 8, 8, 17, cf. Greenhill Theophil. p. 277, sq.), very freq. from Hom. downwds.: later also sometimes of animals, *the fore-foot*; of elephants even *the trunk*, as *serving for a hand* or *arm*: χ. σιδηρᾶ, a grappling iron, grapnel, Thuc. 4, 25; 7, 62.—Special usages:—1. the dat. of all numbers is very freq. with all verbs which imply the use of hands, χειρὶ λαβεῖν, χερσὶν ἕλεσθαι, etc., Hom., etc.; cf. Lob. Aj. 66, Erf. Antig. 43; cf. ἐμφύω, καταρρέζω, etc.:—so also the genit., χειρὸς ἔχειν τινά, to have, hold one *by the hand*, Il. 4, 154; so, χειρὸς ἑλών, 1, 323, etc.; γέροντα δὲ χειρὸς ἀνίστη, he raised him *by the hand*, 24, 515; cf. Od. 14, 319; so, χερὶ χειρὸς ἑλών, Pind. P. 9, 216; ἀνέλκειν τινὰ τῆς χειρός, Ar. Vesp. 569; etc.: χεῖρα ὑπερέχειν τινί, to hold *the hand* over one to guard him, Il. 9, 620, etc.; τινός, 24, 374: but χεῖρα ἐπιφέρειν τινί, to lay *hands* on one, 1, 89; so, χεῖρας ἐφιέναι τινί, oft. in Od.:—χεῖρας ἀνασχεῖν θεοῖς, i. e. in prayer, Hom., cf. ἀνέχω init.; and so χεῖρας ἀείρειν, ἀνατείνειν, ἀναφέρειν in same sense (for Voss should not have explained χεῖρας ἀείρειν, Od. 11, 423, as a movement in self-defence, cf. 426); in Xen. however χεῖρας αἴρειν and ἀνατείνειν is to hold up *hands* in token of assent or choice, An. 5, 6, 33, cf. 7, 3, 6: χεῖρας ὀρέξαι, πετάσαι τινί or εἴς τινα, to stretch or spread *the arms* towards any one in token of entreaty or love, Il. 4, 523; 15, 371; in Att. ὀρέγειν τὴν χεῖρά τινι, to reach him one's *hand* in help, Xen. Hell. 5, 2, 17: χεῖρας ἀπέχειν τινός, to keep *hands* off a person or thing, Lat. *abstinere manus ab aliquo*, Hom.: so, χεῖρας παύειν τινός, Il. 21, 294.—2. ἄγεσθαί τι ἐς χεῖρας, to take a thing in *hand*, undertake it, Hdt. 1, 126; 4, 79:—so also, ἐν χερσὶ ἔχειν τι, to have a thing in *hand*, be engaged in it, Hdt. 1, 35; μετὰ χεῖρας ἔχειν, 7, 16, 2, Thuc. 1, 138; διὰ χειρὸς ἔχειν, Thuc. 2, 13:—but, literally, διὰ χερῶν ἔχειν, to have in both hands, Aesch. Supp. 193; and διὰ χειρὸς ἔχειν, Soph. Ant. 1258, Thuc. 2, 76:—also, ἐν χειρί, ἐν χερσί, in the *hand* or *hands*, and so in the power, esp. after εἶναι or ἔχειν, Hom.; so, ἐν χερσὶ τὴν δίκην ἔχων, Plat. Theaet. 172 E, etc.:—but—3. in warlike sense, ἐν χερσί, in the *fray, in close fight*, Lat. *cominus*, ἐν χερσὶ γίγνεσθαί τινι, Thuc. 5, 72; ἐν χερσὶν ἀποκτείνειν, Id. 3, 66; ἦν ἡ μάχη ἐν χερσί, Id. 4, 43: this Hdt. expresses by ἐν χειρῶν νόμῳ, 8, 89, cf. Aeschin. 1, 24.—4. εἰς χεῖρας ἐλθεῖν, ἱκέσθαι τινί, to fall into any one's *hands* or *power*, Xen. Cyr. 7, 4, 10; or, generally, to have to do with any one, Id. An. 1, 2, 26: but esp. of close fight, ἐς χεῖρας ἐλθεῖν, ἰέναι, συνιέναι τινί, to come to *blows* with him, Thuc. 4, 33, 72, Xen. Cyr. 8, 8, 22; this Hdt. expresses by ἐς χειρῶν νόμον ἀπικέσθαι, 9, 48.—5. ἐκ χειρός, *out of hand, off-hand, forthwith*, Polyb. 5, 41, 7, etc.:—but also, *near at hand, close*, Lat. *cominus*, ἐκ χειρὸς βάλλειν, Xen. An. 3, 3, 15; ἀμύνεσθαι, Ib. 5, 4, 25; μάχεσθαι, Id. Hell. 7, 2, 14:—ἀπὸ χειρὸς λογίσασθαι, to reckon *off-hand, roughly*, Ar. Vesp. 656.—7. πρὸ χειρῶν, *at hand, in readiness*, Eur. Tro. 1207.—8. ὑπὸ χεῖρα or χεῖρας, *under the hands, under the power*, like ὑποχείριος, ὑπὸ χεῖρα ποιεῖσθαι, to have under one's power, Xen. Ages. 1, 22; οἱ ὑπὸ χεῖρα, *servants*, Dem. 74, 5.—9. χείρ is oft. omitted with δεξιά, ἀριστερά, etc., as we say *the right, the left* (v. sub δεξιός, ἀριστερός, σκαιός, λαιός); ποτέρας τῆς χειρός, on which *hand?* Eur. Cycl. 680:—cf. also ὑπόγυος.—II. to denote *act* or *deed*, as opp. to mere words, usu. in plur., ἔπεσιν καὶ χερσὶν ἀρήξειν, Il. 1, 77; χερσὶν ἢ λόγῳ, Soph. O. T. 883, etc.; so also, τῇ χειρὶ χρῆσθαι, to use one's *hands*, i. e. be active, stirring, opp. to ἀργὸν ἐπεστάναι, Hdt. 3, 78; 9, 72: προςφέρειν χεῖρας, to apply *force*, Xen. Mem. 2, 6, 31:—also in sing., βούλευμα μὲν τὸ Δῖον, Ἡφαίστου δὲ χείρ, Aesch. Pr. 619; μιᾷ χειρί, single-handed, Dem. 584, 27; χειρὶ καὶ ποδὶ καὶ πάσῃ δυνάμει, Aeschin. 69, 9, cf. 43, 18:—esp. of using the hands in fight, cf. supra 3, 4, and 5:—also of deeds of violence, ἀδίκων χειρῶν ἄρχειν, to give the first *blow*, Xen. Cyr. 1, 5, 13, Antipho 126, 5, Lys. 101, 32, etc.—III. like Lat. *manus* and *vis*, *a number* or *body* of men, *a band, quantity, number*, esp. of soldiers, χεὶρ πολλή, μεγάλη, etc., Hdt. 1, 174; 5, 72; pleon., μεγάλη χεὶρ πλήθεος, Hdt. 7, 20; οἰκεία χείρ, for χεὶρ οἰκετῶν, Eur. El. 629.—IV. one's *hand*, i. e. *handwriting*, τὴν ἑαυτοῦ χεῖρα ἀρνεῖσθαι, Hyperid. ap. Poll. 2, 152:—and in genl., *the hand* of an artist or workman, γλαφυρά, σοφὴ χείρ, etc., Theocr. Epigr. 7, 5, etc.:—more rarely his *handy-work, a work of art* itself, and then always in plur., Jac. Anth. P. p. 871.

(Χείρ is the old Lat. form *hir* (= *vola, manus*) in Lucil. ap. Cic. Fin. 2, 8; cf. χεῖμα, fin. Prob. the root is to be found in the Sanscr. *hri* prehendere, akin to αἱρέω, ἀγρέω, ἁρπάζω, our *grip*, etc.)

Χειράγρα, ας, ἡ, *gout in the hand*. (From χείρ, as ποδάγρα from πούς.)

Χειρᾰγωγέω, ῶ, f. -ήσω, (χειραγωγός) *to lead by the hand*, Anacreont. 1, 10, Luc. Timon 32, Plut., etc. Hence

Χειρᾰγώγημα, ατος, τό, *a leading by the hand*: and

Χειρᾰγώγησις, εως, ἡ,=sq., Nicet.

Χειρᾰγωγία, ας, ἡ, *a leading by the hand*: from

Χειρᾰγωγός, όν, (χείρ, ἄγω) *leading by the hand*, πλοῦτος, Philem. p. 409; χ. τυφλὸς βίου, Plut. 2, 98 B, ubi v. Wyttenb.

Χείρακρα, τά, *the ends of the hands, fingers*.

Χειραλγία, ας, ἡ, *hand-ache*; cf. χειράγρα.

Χειρᾰλειπτέω, ῶ, f. -ήσω, (χείρ, ἀλείφω) *to anoint the arms*, esp. for wrestling; *to practise wrestling*, Diod. Hence

Χειρᾰλειπτητός, ή, όν, verb. adj., *practised in wrestling*.

Χειράμαξα, ης, ἡ, *a hand-cart* or *barrow*. [ρᾰ]

Χειρᾰμάξιον, ου, τό, dim. from foreg., Petron. 28.

Χειρᾰπάζω, v. l. for sq.

Χειραπτάζω, f. -άσω, (χείρ, ἅπτω) *to touch with the hand, take in hand, handle*, Hdt. 2, 90.

Χειράς, άδος, ἡ, (χείρ):—*a chap, crack*, strictly in the hands, but also in the feet; hence, χειράδες χειρῶν, ποδῶν, chapped hands or feet; also χιράς.

Χειράφετος, ον, (ἀφίημι) *set free*, Lat. *manu missus*.

Χειραψία, ας, ἡ, (χείρ, ἅπτω). *a fight hand to hand, fray*, χειραψίαι καὶ πεζῶν καὶ ἱππέων, ap. Suid.—II. as a term of wrestling, *the clasping of one's antagonist* so as to throw him, also ἅμμα and λαβή, Plut. 2, 234 D.—III. *a touching with the hands, scratching*, Lat. *manutigium*, Foës. Oec. Hipp.

Χειράω, ῶ, in Poll. v. l. for χειριάω, but v. Lob. Phryn. 80.

†Χειρέδιος, ου, ὁ, *Chiredius*, an Attic orator, Anth. P. 7, 573.

Χειρεκμᾰγεῖον, ου, τό, *a cloth for wiping the hands, a towel*.

Χειρεπιθεσία, ας, ἡ, *imposition of hands*, Eccl.

Χειρεργάτης, ου, ὁ, (χείρ, ἐργάτης) *one who works by hand*, Gramm.

Χείρεργον, ου, τό, *work by hand*, for χειρῶν ἔργον.

Χειριάω, ῶ, *to have chaps in the hands*; cf. χειράω.

Χειρίδιον, ου, τό, dim. from χειρίς. [ρῐ]

Χειρῑδόω, ῶ, f. -ώσω, (χειρίς) *to furnish with sleeves*. Hence

Χειρῑδωτός, όν, *having sleeves, sleeved*, κιθὼν χ., Hdt. 7, 61; also χιτὼν καρπωτός, the *tunica manuleata* of Plautus. The χιτών *without sleeves* was called ἐξωμίς.

Χειρίζω, f. -ίσω Att. -ῐῶ, (χείρ) *to have in the hands, to handle, manage*, Lat. *administrare*, Polyb. 1, 20, 4; 75, 1, etc.:—of a surgeon, *to operate*, Hipp. Hence

Χείριξις, ἡ, *a surgical operation, manipulation*, Foës. Oec. Hipp.

Χείριος, α, ον, (χείρ)=ὑποχείριος, *in the hands, in the power* or *control*, Eur. Andr. 412: usu. with a verb, χείριόν τινα ἀφιέναι τινί, to leave one *in the hands* of another, Soph. Aj. 495; χείριον λαβεῖν τινα, to get him *into one's power*, Eur. Cycl. 177; χ. ἁλῶναι, Id. Ion 1257.

Χειρίς, ίδος, ἡ, (χείρ) *a covering for the hand, a glove*, Od. 24, 230, Xen. Cyr. 8, 8, 17: but usu. *a covering for the arm, a sleeve*, Lat. *manica*, Hdt. 6, 72, Xen. Hell. 2, 1, 8; cf. κόρη IV. [Χειρῖδας, Od. l. c.; yet the oblique cases are written paroxyt. χειρίδος, etc., not χειρῖδος.]

Χείρῐσις, ἡ,=χειρισμός.

Χείρισμα, ατος, τό, (χειρίζω) *a part handled* or *operated upon*, Foës. Oec. Hipp.

Χειρισμός, οῦ, ὁ, (χειρίζω) *a handling, treatment*, Lat. *administratio*, Polyb. 1, 4, 1; 2, 35, 3, etc.:—esp. χείριξις, Foës. Oec. Hipp.

Χειρίσοφος, ον,=χειρόσοφος, Luc. Salt. 69, Rhet. Praec. 17. [ῐ]

†Χειρίσοφος, ου, ὁ, *Chirisophus*, a Spartan, one of the commanders of the Greeks under the younger Cyrus, Xen. An. 1, 4, 3.—2. a statuary of Crete, Paus. 8, 53, 8.

Χειριστέον, verb. adj. from χειρίζω, *one must handle*, Diod.

Χειριστής, οῦ, ὁ, (χειρίζω) *a manager*, Polyb. 3, 4, 13, etc.

Χείριστος, η, ον, usu. irreg. superl. of χείρων, q. v.

Χειριστότερος, α, ον, for χειρότερος, χείρων, susp. in Hipp.

Χειροβᾰλίστρα, ας, ἡ, *a hand-sling*, Lat. *falarica*.

Χειροβάναυσος, ον, = βάναυσος, Poll. [ᾰ]

Χειροβᾰρής, ές, (χείρ, βάρος) *heavy for the hand, as heavy as the hand can hold*, Philetaer. Lampad. 1.

Χειρόβῐος, ον, *living by work of hand*.

Χειροβίωτος, ον,=foreg. [ῐ]

Χειρόβλημα, ατος, τό, and χειρόβλητον, ου, τό,=χειρόβολον.

Χειροβολέω, ῶ, f. -ήσω, (χείρ, βάλλω) *to throw with the hand*, Luc. Lexiph. 5.

Χειροβολιά, ᾶς, ἡ,=χειρόβολον.

Χειροβολιάζω, *to make bundles.*

Χειρόβολον, ου, τό, *a handful, bundle.*

Χειροβοσκός, όν, *feeding one's self by work of hand.*

Χειροβρώς, ῶτος, ὁ, ἡ, *gnawing the arms*, δεσμός.

Χειρογάστωρ, ορος, ὁ, ἡ, (χείρ, γαστήρ) *one who fills his belly with his hands*, i. e. *lives by work of hand*, Hecatae. p. 71: οἱ Χειρογάστορες, name of a play of Nicophon.

Χειρογρᾰφέω, ῶ, f. -ήσω, (χειρόγραφος) *to write with the hand, give a handwriting* or *note of hand.*

Χειρογρᾰ́φημα, ατος, τό, *a handwriting, note of hand, bond.* [ᾰ]

Χειρόγρᾰφος, ον, (χείρ, γράφω) *written with the hand, in handwriting*: τὸ χ.,=foreg., Polyb. 30, 8, 4.

Χειροδάϊκτος, ον, (χείρ, δαΐζω) *slain by the hand*, σφάγια, Soph. Aj. 219. [ᾰ]

Χειροδεικτέω, ῶ, *to show with the hand*, susp.: from

Χειρόδεικτος, ον, (χείρ, δείκνυμι) Lat. *digito monstratus*, i. e. *plain, manifest*, Soph. O. T. 901.

Χειρόδεσμος, ου, ὁ, *a hand-cuff.*

Χειροδετέω, ῶ, f. -ήσω, *to bind the arms*, Plut.: from

Χειρόδετος, ον, (χείρ, δέω) *bound by the arms.* — 2. *binding the arms round*, i. e. *sleeved*, like χειριδωτός, susp. in Joseph.

Χειροδίκης, ου, ὁ, (χείρ, δίκη) *one who asserts his right by his hands, uses the right of might*, Hes. Op. 187. II. *one who administers justice.*

Χειροδόσιον, ου, τό, *wages, hire*, Lat. *manupretium.*

Χειροδοτέω, ῶ, *to give with the hand*, Philo: from

Χειρόδοτος, ον, (χείρ, δίδωμι) *given by hand*: χ. δάνεισμα, money *lent without written acknowledgment*, Böckh P. E. 1, p. 171.

Χειροδράκων, οντος, ὁ, (χείρ, δράκων) *with serpent-hands, serpent-armed*, Eur. El. 1345. [ᾰ]

Χειροδρόπος, ον, *plucking with the hands.*

Χειροήθεια, ας, ἡ, *tameness, taming*, Arist. Physiogn. 5, 2: from

Χειροήθης, ες, (χείρ, ἦθος) *accustomed to the hand, manageable*, esp. of animals, *tame*, Lat. *mansuetus*, χ. κροκόδειλος, Hdt. 2, 69; hence the Persian Cambyses calls the bull-god Apis χ. θεός, Id. 3, 28: χ. τινί, *submissive* to one, Xen. Oec. 7, 10; τιθασεύουσι χειροήθεις ἑαυτοῖς ποιοῦντες, Dem. 37, 9; χειροήθης ὕβρει, Luc. Merc. Cond. 35: ταπεινοί, χ. καὶ πρᾶοι, Plut. Philop. 16, etc.:— τὰ ὅπλα τοῖς σώμασι ἐγένοντο χειρ., Ib. 9.

Χειροθεσία, ας, ἡ, *a laying on of hands, handling*, Artemon ap. Ath. 637 C: from

Χειροθετέω, ῶ, f. -ήσω, (χείρ, τίθημι) *to lay on hands, handle.*

Χειρόκμητος, ον, (χείρ, κάμνω) *wrought, prepared by hand*, Tim. Locr. 94 E, Arist. Meteor. 2, 1, 6, etc.

Χειροκνημίς, ῖδος, ἡ, *a splint for a broken arm.*

Χειροκοπέω, ῶ, f. -ήσω, (χείρ, κόπτω) *to cut off the hand*, Strab.:†— in pass., *to have one's hands cut off*, Plut. 2, 305 C.

Χειροκρᾰσία, ας, ἡ, more common form of χειροκρατία, Dion. H. 6, 65; 8, 72, Dion. Excerpt. Leg. 36, Plut. 2, 332 C; so ἀκρασία for ἀκρατία, etc.; cf. Lob. Phryn. 526: from

Χειροκρᾰτέω, ῶ, f. -ήσω, (χείρ, κρατέω) *to use the right of might.* Hence

Χειροκρᾰτία, ας, ἡ, *the right of might, club-law*, Polyb. 6, 9, 6; cf. χειροκρασία. Hence

Χειροκρᾰτικός, ή, όν, *using the right of might*, χ. πολιτεία, government *by club-law*, Polyb. 6, 10, 4.

Χειρόκτῠπος, ον, *stricken by the hand*; v. sub χορόκτυπος.

Χειρολάβη, ης, ἡ, and χειρολᾰβίς, ίδος, ἡ, *a handle*, esp. *a plough-tail.*

Χειρολογέω, ῶ, *to gather by hand.*

Χειρόμακτρον, ου, τό, (χείρ, μάσσω) *a cloth for wiping the hands, a towel, napkin*, Lat. *mantile*, Hdt. 2, 122, Xen. Cyr. 1, 3, 5: the Scythians used scalps as χειρόμακτρα, Hdt. 4, 64; whence the phrase Σκυθιστὶ χ. ἐκκεκαρμένος, Soph. Fr. 420; cf. Σκυθίζω. — II. a kind of *head-cloth* used by women, Sappho 25, Hecatae. ap. Ath. 410 E.

Χειρομαντεία, ας, ἡ, *divination from the palms of the hand, palmistry*: from

Χειρόμαντις, εως, ὁ, ἡ, (χείρ, μάντις) *a diviner of this kind, a fortune-teller.*

Χειρομᾰχέω, ῶ, f. -ήσω, *to fight with the hands*:—*to do work by hand*, Anth. P. 12, 22: and

Χειρομᾰχία, ας, ἡ, *work by hand*: from

Χειρομάχος, ον, (χείρ, μάχομαι) *fighting with the hand*: ἡ χειρομάχα, *the physical-force* or *operative faction* at Miletus, opp. to ἡ Πλουτίς, Plut. 2, 298 C. [ᾰ]

†Χειρόμαχος, ου, ὁ, *Chiromachus*, son of Electryon and Anaxo, Apollod. 2, 4, 5, where is prop. Χειρίμαχος.

Χειρομύλη, ης, ἡ, (χείρ, μύλη) *a hand-mill*, Xen. Cyr. 6, 2, 31. [ῠ]

Χειρόμῠλον, ου, τό, and χειρόμῠλος, ου, ὁ,=foreg.

Χειρομύλων, ωνος, ὁ,=χειρομύλη, Diosc. [ῠ]

Χειρόνῐβον, ου, τό,=sq., Epich. p. 46.

Χειρόνιπτρον, ου, τό, (χείρ, νίζω) *a basin*, or *water for washing the hands*, Eupol. Dem. 16; cf. χέρνιβον, χέρνιψ.

Χειρονομέω, ῶ, f. ήσω, (χειρονόμος) *to move the hands regularly and significantly*, esp. in dancing or pantomime, *to gesticulate*, Xen. Symp. 2, 19: σκέλεσι χειρονομεῖν, of one standing on his head, Hdt. 6, 129.— II. as pugilistic term, *to spar, work the arms*, like σκιαμαχέω, Plat. Legg. 830 C.

Χειρονομησείω, desiderat. from foreg., *to wish to gesticulate*, Cratin. Incert. 100.

Χειρονομία, ας, ἡ, *measured motion of the hands, gesticulation*, Luc. Salt. 78; cf. Foës. Oec. Hipp.—II. as pugilistic term, *sparring*, like σκιαμαχία:—ἐν χειρονομίᾳ,=ἐν χειρῶν νόμῳ, LXX.: from

Χειρονόμος, ον, *moving the hands regularly* and *significantly*, so *gesticulating*: ὁ χ., *the pantomimus* of the Romans.

Χειρόνως, adv. from χείρων, *worse.*

Χειροπέδη, ης, ἡ; and in LXX., -όπεδον, ου, τό:—*a handcuff.*

Χειρόπλαστος, ον, *formed by hand.*

Χειροπληθής, ές, (χείρ, πλήθω) *filling the hand, as large as can be held in the hand*, λίθος, Xen. An. 3, 3, 17 · κορύνη, Theocr. 25, 63.

Χειροπληθιαῖος, α, ον,=foreg., Theophr.

Χειροπόδης, ου, ὁ, poet. for χειρόπους, *with chapped feet*, Alcae. 6; cf. χειράς.

Χειροποιέω, ῶ, f. -ήσω, (χείρ, ποιέω) *to do, make*, or *perform with hands*, Soph. Tr. 891, in mid. Hence

Χειροποίητος, ον, *made by hand*, hence *artificial*, σκῆπτρον, λίμνη, Hdt. 1, 195; 2, 149; ὁδός, Xen. An. 4, 3, 5; φλὸξ χ., opp. to ἀπὸ ταὐτομάτου, a fire *that was made on purpose*, Thuc. 2, 77. Adv. -τως, Polyb. 10, 10, 12.

Χειροπόνητος, ον, *wrought by hand.*

Χειροπονία, ας, ἡ, (πονέω) *work of hand.* Hence

Χειροπόνια, (sc. ἱερά), τά, *a holiday of workmen and artisans.*

Χειρόπους, ὁ, ἡ, πουν, τό, *having chapped feet*, like ῥαγόπους.

Χειροῤῥέκτης, ου, ὁ,=χειρουργός, Hesych.

Χειροσῐδήριον, ου, τό, dim. from sq.

Χειροσίδηρον, ου, τό, for σιδηρᾶ χείρ, *a hook* or *grapnel.* [ῑ]

Χειροσίφωνον, ου, τό, *a hand-syringe.* [ῐ]

Χειροσκοπικός, ή, όν, *belonging to a* χειροσκόπος or *his art, skilled therein*: from

Χειροσκόπος, ον, (χείρ, σκοπέω) *inspecting the hand*; and so=χειρόμαντις.—II. *counting the hands in voting*, Suid.

Χειρόσοφος, ον, also χειρίσοφος, (χείρ, σόφος) *skilled with the hands*, esp. *gesticulating well*: hence=χειρονόμος, Lesbon. ap. Luc. Salt. 69.

Χειροστρόφιον, ου, τό, *an instrument of torture for twisting the hands* or *arms.*

Χειροτένων, οντος, ὁ, ἡ, (χείρ, τείνω) *with long, outstretched arms*, epith. of the crab, Batr. 299.

Χειρότερος, α, ον, poet. compar. for χείρων, Il. 15, 513; 20, 436, and Hes.

Χειρότευκτος, ον, *wrought by hand.*

Χειροτεχνέω, ῶ, f. -ήσω, *to be a* χειροτέχνης. Hence

Χειροτέχνημα, ατος, τό, *the work of a* χειροτέχνης, *handicraft.*

Χειροτέχνης, ου, ὁ, (χείρ, τέχνη) *a handicraftsman, artisan*, Hdt. 2, 167. Ar. Plut. 533, 617, Thuc., etc.: χ. ἰατορίας, *a chirurgeon, surgeon*, Soph. Tr. 996, ubi v. Herm.; cf. Foës. Oec Hipp. Hence

Χειροτεχνία, ας, ἡ, *handicraft, art*, Plat. Rep. 547 D, 590 C.

Χειροτεχνικός, ή, όν, (χειροτέχνης) *belonging to handicraft* or *a handicraftsman, skilful*, χειροτεχνικώτατος, Ar. Vesp. 1276; χ. ξυμβόλαια, Plat. Rep. 425 D:—ἡ -κή (sc. τέχνη),=χειροτεχνία, Id. Polit. 259 C, Phil. 55 D.

Χειρότεχνος, ου, ὁ,=χειροτέχνης.

Χειρότμητος, ον, (χείρ, τέμνω) *cut* or *cut out by hand*, Strab.

Χειροτονέω, ῶ, f. -ήσω, (χειροτόνος) *to stretch out the hand*, esp. for the purpose of giving one's vote in the Athenian ἐκκλησία: hence, c. acc., *to vote for, elect*, Ar. Ach. 598, Av. 1571, etc.; χ. τινα στρατηγόν, Xen. Hell. 6, 2, 11, Isocr. 169 D:—χειροτονεῖσθαι was opp. to λαγχάνειν, as *election* to *appointment by lot*, χειροτονηθεὶς ἢ λαχών, Plat. Polit. 300 A, cf. Aeschin. 15, 11.—2. c. acc. rei, *to vote for* a thing, Ar. Eccl. 297, Isocr. 157 A.—II. in Eccl. also, *to lay hands on, ordain.* Hence

Χειροτονητέον, verb. adj., *one must vote*, Ar. Eccl. 266.

Χειροτονητής, οῦ, ὁ, *a voter, an elector.*

Χειροτονητός, ή, όν, verb. adj. from χειροτονέω, *chosen, elected by show of hands*, Aeschin. 57, 23; ἀρχὴ χ., an *elective* magistracy, Id. 3, 35; 16, 6, etc.

Χειροτονία, ας, ἡ, *a stretching out of hands*, esp. at Athens, *a voting* or *electing by show of hands*, Thuc. 3, 49; χειροτονίαν μνηστεύειν, to court or seek *election*, Isocr. 162 A; χ. τοῦ δήμου, *election* by the people, Dinarch. 105, 45.—II. *a vote*, Lat. *suffragium*, Plat. Legg. 659 B: also, collectively, *the votes*, Lat. *suffragia*, οἷς ἂν ἡ πλείστη χ. ᾖ, Ib. 755 D.—III. in Eccl., *imposition of hands, ordination thereby*: from

Χειροτόνος, ον, (χείρ, τείνω) *stretching out the hands*; λιταὶ χ., *offered with outstretched hands*, Aesch. Theb. 172.

Χειροτρῐβέω, ῶ, f. -ήσω, *to rub with the hands, handle much and often.*

Χειροτρῐβίη, ης, ἡ, *steadiness in operations, medical practice*, χειροτριβίης ἀτρεμεότης, Hipp.; v. Foës. Oecon.

Χειροτῠπής, ές, (χείρ, τύπτω) *striking with the hands*; χ. πάταγος, a loud *clapping of hands*, Mel. 60.

Χειρουργέω, ῶ, f. -ήσω, (χειρουργός) *to do with the hand, execute*, esp. *to do acts of violence*, νεανίσκοι, οἷς ἐχρῶντο εἴ τί που δέοι χειρουργεῖν, Thuc. 8, 69, cf. Aeschin. 43, 30.—2. *to make by hand, build*, Plat. Criti. 117 C.—3. *to have in hand, pursue practically*, e. g. of music, *to play on an instrument, to perform*, Arist. Pol. 8, 6, 1.—4. *to do by one's self without help*, like αὐτουργέω, Antipho 113, 34, cf. Lob. Phryn. 120.—II. of surgeons, *to operate.*—III. =χειρονομέω.—IV. sensu obscoeno, Diog. L. 6, 46. Hence

Χειρούργημα, ατος, τό, *a work done by hand, handiwork*, a word used by Gorgias, Plat. Gorg. 450 B, ubi v. Schol.

Χειρουργία, ας, ἡ, *a working by hand, practice of a handicraft* or *art*, Ar. Lys. 673, Plat., etc.; opp. to γνῶσις (the theory), Plat. Polit. 259 E.—II. *a handicraft* or *art*, as carpentry, painting, etc., Ib. 258 D, 277 C: *a trade, business*, Anaxandr. Ὀδυσσ. 1, 1.—2. esp. *the art of chirurgery, surgery*: and

Χειρουργικός, ή, όν, *belonging to a work of hand, adapted for* or *inclined thereto*: τὸ χ. μέρος τῆς μουσικῆς, *the practical part* of music, i. e. *execution*, Plut. 2, 1135 E.—II. esp. *belonging to* or *suited for a surgeon* or *surgery, surgical*: ἡ -κή (sc. τέχνη), *surgery*, Diog. L. 3, 85, who characterizes it by τέμνειν καὶ καίειν. Adv. -κῶς: from

Χειρουργός, όν, (χείρ, *ἔργω) *working* or *doing by hand, practising a handicraft* or *art*, c. gen., χ. τῆς μουσικῆς, τῆς γραφικῆς.—II. ὁ χειρουργός, *an operating medical man, a chirurgeon, surgeon*, Anth. P. 11, 280.

Χειρόχρηστος, ον, (χείρ, χρηστός) *skilful* or *practised with the hand*, Iambl.

Χειρόχωλος, ον, (χείρ, χωλός) *maimed in the hand*, Hippon. 100.

Χειρόω, ῶ, f. -ώσω, (χείρ) *to treat ill, maltreat, to overpower, master, subdue*, χειροῦν πρὸς βίαν, Ar. Vesp. 443:—but usu. in mid., ὡς ἐχειρώσαντο τοὺς ἐναντίους, Hdt. 1, 211; cf. 2, 70; 4, 103, 164; τόξοις χειροῦσθαι, Aesch. Cho. 694; οὐ γὰρ ἡμᾶς... πρὸς βίαν χειρώσεται, Soph. Phil. 92; cf. Eur. I. T. 330, 359, Plat., etc.: also, *to take, take prisoner*, τινά, Xen. Hell. 2, 4, 26.—II. χειροῦμαι is also a pass., *to be mastered, subdued*, etc., πρὸς βίαν χειρούμενον Τυφῶνα, Aesch. Pr. 353; cf. Eur. El. 1168; so aor. ἐχειρώθην, Hdt. 3, 120, 145; χειρωθεὶς βίᾳ, Soph. O. C. 903; pf. κεχείρωμαι, Thuc. 5, 96; κεχειρωμένον ἄγεσθαι, to be led *captive*, Aesch. Theb. 326. (The root seems to be χείρ, as implying *force* or *violence*, cf. χείριος. Others refer it to χέρης, χείρων. But the root of both is prob. the same. See χέρης, fin.)

Χείρωμα, ατος, τό, *that which is overpowered* or *subdued, a conquest*, Aesch. Ag. 1326.—2. *a deed of violence*, θανάσιμον χ., Soph. O. T. 560.—II. τυμβοχόα χειρώματα, drink-offerings to the dead poured by one's own hand, Id. Theb. 1022.

Χείρων, ὁ, ἡ, neut. *ον*, gen. *ονος*; poet. dat. pl. χειρόνεσσι, Pind. N. 8, 38:—Ep. χερείων, *ον*, gen. *ονος*: Dor. χερήων: also χειρότερος, χερειότερος (v. sub vocc.):—irreg. compar. of κακός, formed from *χέρης, q. v.:—*worse, meaner, inferior*, Hom., etc., σὺ μὲν ἐσθλὸς ἐγὼ δὲ σέθεν πολὺ χείρων, Il. 20, 434; τοῦ γένετ' ἐκ πατρὸς πολὺ χείρονος υἱὸς ἀμείνων, 15, 641, cf. Od. 20, 82; ἐπεὶ οὔ ἕθεν ἐστὶ χερείων οὐ δέμας, etc., Il. 1, 114; cf. Od. 5, 211; opp. to ἀρείων, Il. 10, 238, etc.; to κρείσσων, Pind. I. 4, 56 (3, 52); to βελτίων, ἀμείνων, Plat., etc.:—ἀλλά σοι αὐτῷ χεῖρον, 'twill be *worse* for thee, Od. 15, 514, cf. Xen. An. 7, 6, 4: οὔ τι χέρειον ἐν ὥρῃ δεῖπνον ἑλέσθαι (where the notion of comparison almost disappears, as in οὐ γὰρ ἄμεινον), Od. 17, 176, cf. 23, 262;....τὰ χερείονα, *the worse advice, ill counsels*, Il. 1, 576, etc.:—so, οὐ χεῖρον (ἐστί), 'tis well, Ar. Eq. 37; cf. Plat. Phaedr. 248 E, etc.:—ὁ χείρων, οἱ χείρονες, *men of lower degree*, τὸν ὄλβιον τόν τε χ., Eur. Bacch. 422; so in Xen., etc.; so too, τὰ χείρονα, Soph. Fr. 204, Eur. Supp. 196:—ἐπὶ τὸ χεῖρον τρέπεσθαι, κλίνειν, to fall off, get worse, Xen. Cyr. 8, 8, 4, Mem. 3, 5, 13.—2. χεῖρον, as adv., like Lat. *pejus, worse*, Plat., Xen., etc.—II. superl., χείριστος, η, ον, *worst*, Lat. *pessimus*, Plat., etc.: esp. οἱ χείριστοι, *men of lowest degree*, Lys. 92, 4, Xen. Mem. 1, 2, 32. (See χειρόω fin., χέρης fin.)

Χείρων, ωνος, ὁ, *Chīron*, one of the Centaurs, son of Saturn and Philyra, a famous soothsayer and chirurgeon, teacher of Aesculapius, Achilles, Jason, etc., Il. †11, 832†, and Hes. †Th. 1001†. (No doubt from χείρ, in signf. of χειρουργός II.)

Χειρωνάκτης, ου, ὁ, rarer form for χειρῶναξ, Hipp. p. 384, Dion. H.; cf. Lob. Paral. 181.

Χειρωνακτικός, ή, όν, *belonging to handicrafts* or *a handicraftsman*, χειρ. καὶ βάναυσοι, Plat. Ax. 368 B: from

Χειρῶναξ, ακτος, ὁ, (not χειρώναξ, Lob. Phryn. 674):—*one who is master of his hands* (ἄναξ τῶν χειρῶν); i. e. *a handicraftsman, artisan*, like δημιουργός, Hdt. 1, 93; 2, 141:—as adj., πᾶς ὁ χ. λεώς, Soph. Fr. 724; cf. Foës. Oec. Hipp.—II. in gen. *one who does* or *deals in* a thing, esp. as a trade, τῶνδε χειρώνακτες λόγων, i. e. soothsayers, Eur. Phil. 6. Hence

Χειρωναξία, ας, Ion. -ίη, ης, ἡ, *work by hand, handicraft, trade*, Hdt. 2, 167, Aesch. Pr. 45, Cho. 761.

Χειρωνάξιον, ου, τό, (χειρῶναξ) *a tax paid by handicraftsmen, a tax on labour*, Arist. Oecon. 2, 1, 6.

Χειρώνειος, ον, *of* or *from Chīron*. X. ἕλκος, *a malignant* sore.

Χειρωνίς, ίδος, ἡ, βίβλος, i. e. *a medical book*, v. l. Ep. Adesp. 579:—†αἱ Χειρωνίδες ἄκραι, *the Chironian summits*, as the summits of Pelion were called from being the residence *of Chīron*, Call. Del. 104.

Χείρωσις, εως, ἡ, (χειρόω) *a subduing*, Ep. Plat. 332 A.

Χειρωτικός, ή, όν, (χειρόω) *able to subdue*: ἡ -κή, or τὸ -κόν, *skill in subduing* or *taming*, Plat. Soph. 219 D, 221 B, 223 B.

Χειρωτός, ή, όν, verb. adj. from χειρόω, *subdued*: *to be subdued.*

Χείσομαι, fut. of χανδάνω, q. v. sub fin., as πείσομαι, of πάσχω.

Χείω, Ep. for χέω, *to pour*, Hes. Th. 83.

Χέλειον, ου, τό, =χέλυον: also, *a crab's shell*, Arat. 494, Nic. Al. 574.

Χελεύς, έως, ὁ, =χέλυς, Hesych.

†Χελιδόνεαι νῆσοι, αἱ, *the Chelidoneae* insulae, or *Chelidonian* islands, three or five small rocky islands off the coast of Lycia, Dem. 429, 1.

Χελῑδόνειος, ον, v. sub χελιδόνιος.

Χελιδόνεως, ω, ἡ, *the tree which bore the* χελιδόνια σῦκα, ap. Ath. 75 D.

†Χελῑδονία, ἄκρα, ἡ, *the Chelidonian* promontory on the coast of Lycia, Qu. Sm. 3, 234.

†Χελιδόνιαι νῆσοι, αἱ, = Χελιδόνεαι νῆσοι, Dion. P. 507: Strab. p. 666.

Χελῑδονίας, ου, ὁ, a kind of *tunny-fish*, Diphil. (Siphn.) ap. Ath. 356 F: also *a serpent.*—2. χ. ἰχθύς, *the northern fish*, a constellation.—II. *the spring wind, Favonius, because the swallows come with it*, Plin.; cf. ὀρνιθίας.

Χελῑδονῐδεύς, έως, ὁ, *a young swallow.*

Χελῑδονίζω, f. -ίσω Att. -ῐῶ, (χελιδών) *to twitter like a swallow*, hence=βαρβαρίζω, Aesch. Fr. 397; cf. χελιδών I.—2. *to go about singing the swallow-song, and begging*; cf. χελιδόνισμα.

†Χελιδόνιον, ου, ἡ, *Chelidonium*, fem. pr. n., Luc. Dial. Meretr. 10.

Χελῑδόνιον, ου, τό, (χελιδών) *swallow-wort, celandine*, of which there were two kinds, χ. κυάνεον (or γλαυκόν), Theocr. 13, 41; χ. χλωρόν, Anth. P. 11, 130.—Strictly neut. from

Χελῑδόνιος, α, ον, also ος, ον, Diosc. (χελιδών):—*of* or *from the swallow, like the swallow*; esp. *coloured like the swallow's throat*: hence, συκαῖ or ἰσχάδες χελιδόνιαι, a kind of fig *of a rusty* or *reddish brown*, Ath. 652 E: also, χελιδόνια (sc. σῦκα), Ar. Fr. 476; and so χελιδόνεια, Epigen. Bacch. 1, 2: also epith. of a serpent, and of a stone of this colour, Plin.; and of the common hare, Diphil. Ἀγνοι. 1.

†Χελιδόνιος, ου, ὁ, *Chelidonius*, masc. pr. n., Luc. de Merc. Cond. 33.

Χελῑδονίς, ίδος, ἡ, poet. for χελιδών, Jac. Anth. P. p. 266.

Χελῑδόνισμα, ατος, τό, (χελιδονίζω) *the swallow-song*, an old, popular song at the return of the swallows, which the Rhodian boys went about singing in the month Boëdromion, and afterwards begged, cf. Ar. Av. 1410, sq. One of the kind has been preserved to us by Athen. 360 C, emended by Ilgen, Opusc. Phil. 1, p. 165. A similar song is still popular in Greece.

Fauriel Chants de la Grèce, 1, p. xxviii; cf. *κορωνίζω*.

Χελῑδονιστής, οῦ, ὁ, (*χελιδονίζω*) *one who goes about singing the swallow-song and begging*, cf. foreg.

Χελῑδών, όνος, ἡ, *the swallow*, Od. 21, 411; 22, 240, Hes. Op. 566, Hdt., etc.:—an irreg. vocat. *χελιδοῖ* (q. v.) as if from a nom. *χελιδώ*, Simon. 118 (ap. Ar. Av. 1411): the Gramm. also quote an Aeol. vocat. *χελιδόν*, cf. Anacreont. 9, 2, and Jac. A. P. p. lxvii. The twittering of the swallow was proverb. of barbarous tongues by the Greeks, *εἴπερ ἐστὶ μὴ χελιδόνος δίκην ἀγνῶτα φωνὴν βάρβαρον κεκτημένη*, Aesch. Ag. 1050; cf. *χελιδονίζω*, Blomf. l. c., Dind. Ar. Av. 1681: proverb., *μία χελιδὼν ἔαρ οὐ ποιεῖ*, Arist. Eth. N. 1, 7, 15; whence Ar. says *δεῖσθαι δ' ἔοικεν οὐκ ὀλίγων χελιδόνων*, Av. 1417.—II. *the flying-fish, exocoetus volitans* or *evolans*, Linn., Ephipp. Κυδ. 1, 5.—III. *the frog in the hollow of a horse's foot*, Schneid. Xen. Eq. 1, 5: inaccurately explained by Hesych. *τὸ κοῖλον τῆς ὁπλῆς*.—2. *the like part of a dog's foot*.—3. *a hollow above the bend of the elbow*. (*χελιδών* is no doubt the same as Lat. *hirundo*,—*χ* being=*h*, and *λ* changing into *r*.)

†Χελῖδών, όνος, ἡ, *Chelidon*, fem. pr. n., Ep. Adesp. 696.

†Χελῑδωνίς, ίδος, ἡ, *Chelidonis*, a Spartan female, Plut. Pyrrh. 26, v. l. Χειλωνίς, q. v.

Χελλαρίης, ου, ὁ, *a sea-fish*, Ath. 118 C;=*ὀνίσκος*.

Χελλύσσω, v. *χελύσσω*.

Χελλών, and *χελμών*, ῶνος, ὁ, v. *χελών*.

Χελούω, Lacon. for *χελύω*, *χελύσσω*.

†Χελυδόρεα, ων, τά, *Chelydorea*, a mountain in Arcadia, where Mercury formed from a tortoise shell the first lyre, Paus. 8, 17, 5.

Χέλυδρος, ου, ὁ, (*χέλυς*, *ὕδωρ*) *an amphibious serpent*, Nic. Th. 411, sq.

Χελύκλονος, ον, (*χέλυς*, *κλόνος*) *resounding with tortoise-shell*, *φόρμιγξ*, Orph. Arg. 381.

Χελῡνάζω, also *σχελῡνάζω*,=*χλευάζω*, *φλυαρέω*.

Χελύνειον, ου, τό,=*χέλυς* II, Hipp. p. 1289. [ῡ]

Χελύνη, ης, ἡ,=*χεῖλος*, *the lip*, *χελύνην ἐσθίειν ὑπ' ὀργῆς*, Ar. Vesp. 1083; *ὑπερῴα χ.*, the upper-*lip*, Joseph.—II. Aeol. for *χελώνη*, Sappho ap. Orion. [ῡ]

Χελύνιον, ου, τό, dim. from foreg.—II. *the chest*,=*χέλυς* II.

Χελῡνοίδης, ου, ὁ, (*χελύνη*, *οἰδάω*) *with swollen lips*.

Χέλῠον, ου, τό, *tortoise-shell*: from

ΧΈΛΥΣ, ῠος, ἡ, like *χελώνη*, *a tortoise*, Lat. *testudo*:—and as Mercury made the first lyre by stretching strings on its shell (which acted as a sounding-board), H. Hom. Merc. 33, hence.—2. *the lyre* itself made thereof, as in Lat. *testudo* was used, H. Hom. Merc. 25, 153; *κατ' ἑπτάτονον ὄρειον χ.*, Eur. Alc. 449; cf. H. F. 683.—II. *the arched breast*, *the chest*, from its likeness of shape to the back of a tortoise, Eur. El. 837; cf. Foës. Oec. Hipp.

Χελύσκιον, ου, τό, *a slight cough*, Foes. Oec. Hipp.

Χέλυσμα, ατος, τό, (*χέλυς*) *a sheathing to cover the lower part of a ship*, like the shell of a tortoise, Theophr.

Χελύσσω, usu. as dep. mid., *χελύσσομαι*, Att. *-ττομαι*: f. *-ύσομαι*, [ῡ], Nic. Al. 81: (*χέλυς* II):—*to cough up, expectorate*, Foës. Oec. Hipp. like *χρέμπτομαι*:—Lyc. has also the form *χελλύσσω*, 727.

Χελῦτις, ἡ, a name of Diana, Clem. Al.

Χελῶν, ῶνος, ὁ, *a* kind of *fish with a long snout*, of the genus *κέφαλος*, Lat. *labeo*, Arist. H. A. 5, 11, 3; 6, 17, 3; 8, 2, 26; with v. l. *χειλών*.—II. as root of *χελώνη* in Hesych.

Χελωνάριον, ου, τό, dim. from *χελώνη*, *a small tortoise-shell*.—2. =*χελώνη* III: Hesych. explains it by *κωλυμάτιον*. [ᾰ]

†Χελωνάτας, ὁ, *Chelonātas*, a promontory of Elis, the western point of Peloponnesus now *Cape Tornese*, Strab. p. 335; in Ptol. Χελωνίτης. [ᾱ]

Χελώνειον and *χελώνιον*, ου, τό, *a tortoise-shell*, Plut. 2, 400 A:—also, *a crab's shell*, like *χέλειον*.—2. *χελώνιον*, *a coin* of Tenedos, *with a tortoise upon it*.—II. *the arched, convex part of the back*:—also *a spherical mirror*:—in gen. *an arch, vault, convexity*.—III. dim. of *χελώνη* IV, Vitruv.: from

Χελώνη, ης, ἡ, like *χέλυς*, *a tortoise*, H. Hom. Merc. 42, 48, Hdt. 1, 47, 48: proverb., *ἰὼ χελῶναι μακάριαι τοῦ δέρματος*, Ar. Vesp. 429, 1292:—also *its shell*, Lob. Phryn. 187: hence,—II. like *χέλυς* I, *the lyre*.—III. as a military term, *a pent-house formed of shields overlapping each other as in a tortoise's back*, like the Roman *testudo*, esp. used by storming parties in approaching a city's walls: generally, *a shed, moveable roof* for protecting besiegers and their engines, *χ. ξυλίνη*, Xen. Hell. 3, 1, 7:—freq. with distinctive epithets, *χ. χωστρίς*, used to protect sappers and miners, Polyb. 9, 41, 1; 10, 31, 8; *κριοφόρος*, to cover the battering ram, Diod.; cf. also *γεῤῥοχελώνη*.—IV. a kind of *frame* or *cradle* on which heavy weights were moved by means of rollers underneath, Pappus p. 489:—also, *a stool, footstool*, *ὑποπόδιον*.—V. *a coin bearing* the impress of *a tortoise*, first coined at Aegina, and then current throughout Peloponnesus, Hesych. s. v., Poll. 9, 74, Müller Aeginet. p. 95; cf. *χελώνειον* IV. (The root *χελών* occurs only in Hesych.)

†Χελώνη, ης, ἡ, *Chelone*, a promontory of the island Cos, Paus. 1, 2, 4.

Χελωνιάς, άδος, ἡ, a *spotted* kind of *beetle*, also *κανθαρίς*.

Χελώνιον, ου, τό, v. sub *χελώνειον*.

Χελωνίς, ίδος, ἡ, = *χελώνη*:—*a lyre*, Posidon. ap. Ath. 527 F.—II.= *χελώνη* IV, *a stool*, Sext. Emp. p. 267.—III. *a threshold*, LXX. ?

Χελωνίτης, ου, ὁ, fem. *-ῖτις*, *ιδος*, (*χελώνη*) *like a tortoise*, *of* a gem, Plin.

Χελωνοειδής, ές, *like a tortoise*.

Χελωνοφάγος, ον, *eating tortoises*:—†*οἱ Χ.*, *the Chelonophagi*, a people of Africa, Strab. p. 773.

†Χέμμις, εως Ion. *ιος*, ὁ, *Chemmis*, an early king of Aegypt, *ὁ Μεμφίτης*, Diod. S. 1, 63.—II. *ἡ*, an ancient city of Aegypt, in the Thebaïd, Hdt. 2, 91; in Diod. S. 1, 18 Χεμμώ, οῦς, ἡ: cf. *Πανόπολις*.—2. a floating island in the Butian lake in Aegypt with a temple of Apollo, Hdt. 2, 156.

†Χεμμίτης, ου Ion. *εω*, ὁ, *of Chemmis*, *Chemmitic*; *ὁ Χ. νομός*, Hdt. 2, 165.

Χέννιον, ου, τό, *a* kind of *quail*, salted and eaten by the Aegyptians, Hipparch. ap. Ath. 393 C.

†Χέοψ, οπος, ὁ, *Cheops*, a king of Aegypt, constructor of the largest of the pyramids, Hdt. 2, 124.

Χεράγρα, ας, ἡ,=*χειράγρα*, v. Casaub. Pers. 5, 58, Heind. Hor. Sat. 2 7, 15.

Χέρᾰδος, τό, like *χεράς*, and *χερμάς*, *the sand, gravel* and *rubbish*, brought down by rivers, like *φορυτός*, *ἅλις χέραδος περιχεύας*, Il. 21, 319: some old Gramm. wrote it *χεράδος* as genit. from sq., dependent on *ἅλις*.

Χεράς, άδος, ἡ, *a heap of stones, gravel*, etc.: esp. *the deposit of* a river, *sand, stones, gravel*, etc., Pind. P. 6, 13, cf. foreg., and *χερμάς*, *χερμάδιον*. (Usu. deriv. from *χείρ*, as if *a stone which the hand can grasp*: better, as others, akin to *χέῤῥος* and *ξηρός*, with the radic. notion of *hard*: cf. the kindred words *χερμάς*, *χερμάδιον*, etc.)

†Χέρασμις, ιος, ὁ, *Cherasmis*, a Persian, Hdt. 7, 78.

Χέρεια, v. sub *χέρης*.

Χερειότερος, *α*, *ον*, Ep. compar. for sq., Il. 2, 248; 12, 270.

Χερείων, ὁ, ἡ, neut. *χέρειον*, Ep. form of *χείρων*, q. v.

Χέρεσσι, rare poet. dat. pl. from *χείρ* for *χερσί*, Hes.

Χέρηα, v. sub *χέρης*.

Χερήρης, ες, gen. *εος*, *fitting together with the hand*.

Χέρης, an old positive, which is prob. the root of *χείρων*, *χερειότερος*, *χείριστος*, irreg. compar. and superl. of *κακός*, (cf. *ἀρείων* from Ἄρης):—the following cases occur in Hom., dat. *χέρηϊ* (or *χερῆϊ*), Il. 1, 80; acc. *χέρηα*, Il. 4, 400; nom. pl. *χέρηες*, Od. 15, 324; acc. neut. *χέρηα*, Il. 14, 382 (for which however Wolf in Od. 18, 229; 20, 310, still writes *χέρεια*.) But in all these passages the word seems to have a *comparative* signf., as, *υἱὸν γείνατο εἷο χέρηα μάχῃ ἀγορῇ δὲ ἀμείνω*, Il. 4, 400 (where the gen. follows); *οἷά τε, τοῖς ἀγαθοῖσι παραδρώωσι χέρηες*, Od. 15, 324; *ἐσθλά τε καὶ τὰ χέρηα*, Od. 18, 229; 20, 310; but above all, *ἐσθλὰ μὲν ἐσθλὸς ἔδυνε, χέρηα δὲ χείρονι δόσκεν*, where *ἐσθλά ἐσθλός* and *χέρηα χείρονι* are evidently correlative.—Thus no real example with a positive signf. remains, notwithstanding the opinion of Buttm. Ausf. Gr. § 68, 2: and prob. it was really a compar. *in signf.* from the first, being originally =*χείριος*, *ὑποχείριος*, *subject, subordinate, inferior to* another:—its connexion with *χερνής* is far-fetched; for this word belongs to *χῆρος*, *χηρεύω*.

Χερήων, ον, gen. *ονος*, Dor. for *χερείων*.

Χερῐάρης, ου, ὁ,=*χερήρης*, *dexterous*, *τέκτονες*, Pind. P. 5, 47. [ᾰ]

Χερῐφῡρής, ές, (*χείρ*, *φύρω*) *mixed* or *kneaded by hand*, Anth. P. 6, 251.

Χέρμα, ατος, τό, = the more usu. *χερμάδιον*, *χερμάς*: (v. *χεράς*).

Χερμάδιον, ου, τό, (*χερμάς*):—*a stone, large pebble*, such as were used for missiles, oft. in Hom. (esp. in Il.); *ὀκρίοεν*, Il. 4, 518; usu. of great size, so that they are called *μεγάλα*, Il. 11, 265, 541, etc.; *ἀνδραχθέα*, Od. 10, 121; again, *ὁ δὲ χερμάδιον λάβε χειρί.., μέγα ἔργον, ὃ οὐ δύο γ' ἄνδρε φέροιεν*, Il. 5, 302; cf. 20, 285. (Not a dim. from *χερμάς*, but neut. from sq.) [ᾰ]

Χερμάδιος, ον, *of the shape* or *size of a χερμάς*, *μολυβδαῖναι χερμάδιοι*, leaden balls *for throwing*, Luc. Lexiph. 6: [ᾰ] and

Χερμάζω, f. *-άσω*, *to throw χερμά*

δες, esp. *to throw them out of a field, and so clear it for cultivation*, Hesych.: from

Χερμάς, άδος, ἡ, *a stone, large pebble*, esp. for throwing or slinging, *a sling-stone*, τηλέβολος, Pind. P. 3, 86; ὀκριόεσσα, Aesch. Theb. 300: κραταίβολος, Eur. Bacch. 1094:—also, of *the pebbles* on the sea-beach, Anth. P. 7, 693:—but, in Lyc. 20, 616, of *large blocks of rock*, so that the size is indefinite; cf. χερμάδιον. (Χερμάς is formed from χεράς, by inserting μ: the deriv. from χείρ, which *makes it a stone as large as to fit the hand*, is very dub.; v. sub χεράς.)

Χερμαστήρ, ῆρος, ὁ, (χερμάζω) *a slinger*, χ. ῥινός, the leather *of a sling*, out of which the stone was thrown, Anth. P. 7, 172.

Χερνής, ῆτος, ὁ: Dor. χερνάς, ᾶτος:—*one who lives by his hands, a day-labourer*, like πένης, hence also *a poor, needy man*, Anth. P. 7, 709:—also as adj., *poor, needy*, ἐν δόμοις χερνῆσι, Eur. El. 205; χερνῆτα βίον, Anth. P. 6, 39.—The accent is given by Hesych., χέρνης; by Arcad. 96, 7, χερνής: that of γυμνής favours the latter:—a fem. χερνῆσσα in Arcad. l. c. (Acc. to Hesych. from χέρνα, *poverty*, akin to χῆρος, χηρεύω, and to Lat. *careo*: but acc. to Arist. Pol. 3, 4, 12, ὁ ἀπὸ τῶν χειρῶν ζῶν.)

Χερνήτης, ου, ὁ, =foreg., ἀνὴρ χ., Simon. 99, Aesch. Pr. 893.

Χερνητικός, ή, όν, (χερνής) *of, like a poor man* or *day-labourer*: τὸ χ., *the poorest class of day-labourers*, Arist. Pol. 4, 4, 21.

Χερνῆτις, ιδος, fem. from χερνήτης, *a workwoman*, esp. *a woman that spins for daily hire*, γυνὴ χ., Il. 12, 433; χ. γρηῦς, Anth. P. 6, 203.

Χερνήτωρ, ορος, ὁ, poet. for χερνήτης, Manetho.

Χερνίβιον, ου, τό, dim. from sq., Ar. Fr. 298; cf. sq.:—*a chamber-pot*, Foës. Oec. Hipp. [νῐ]

Χέρνῐβον, ου, τό, (χείρ, νίζω, νίπτω):—*a vessel for water to wash the hands* or *for holy water, a hand-basin*, Il. 24, 304; also Andoc. 33, 3, cf. Ath. 408 C;—though Valck. and Wolf would read χερνίβιον. The form χέρνιβος, ὁ, only in Ael. N. A. 10, 50.

Χέρνιμμα, ατος, τό, *a washing of the hands with holy water*, Meineke Philonid. Incert. 6: from

Χερνίπτομαι, f. -ψομαι, as mid., (χείρ, νίζω, νίπτω):—*to wash one's hands with holy water*, esp. before sacrifice, Il. 1, 449; ἐχερνίψατο ἐκ τῆς ἱερᾶς χέρνιβος, Lys. 108, 1:—*to sprinkle with holy water, purify thereby*, esp. for sacrifice, χαίτην, Eur. I. T. 607, cf. Anth. P. 6, 156. The act. χερνίπτω, *to sacrifice*, only in Lyc. 184.

Χέρνιπτρον, ου, τό, = χέρνιβον, Philem. Lex. 286, p. 200.

Χερνίπτω, f. -ψω, v. sub χερνίπτομαι.

Χερνίτης, ου, ὁ, *a stone like ivory*, Theophr. [ῑ]

Χέρνιψ, ῐβος, ἡ, (χείρ, νίζω, νίπτω):—*the holy water with which the hands were washed*, esp. before a meal, a sacrifice or any religious rite, oft. in Od., but always in acc. χέρνιβα (v. sub κατάρχω II, etc.), which remained the most common case in use of the sing.: but the nom. occurs in Aesch. Eum. 656; the gen. χέρνιβος in Soph. Fr. 708, Ar. Lys. 1129, Lysias 108, 1; the dat. χέρνιβι in Ar. Av. 897, Thuc. 4, 97: cf. κατάρχω, I. 2.—II. in plur. χέρνιβες, *purifications with holy water*, Lat. *malluviae*, and oft. much like the sing., Eur. Or. 1602, Phoen. 662, etc.: *the use of holy water*, εἴργεσθαι χερνίβων, to be excluded *therefrom*, as was done with those who were defiled by bloodshed, Dem. 505, 14; χέρνιβας νέμειν, to allow it, Soph. O. T. 240; χερνίβων κοινωνός, a partaker *therein*, i. e. an inmate of the same house or companion at table, Aesch. Ag. 1037; εἰς ἱερὸν εἰςιὼν καὶ χερνίβων καὶ κανῶν ἀψάμενος, Dem. 618, 7 (though this may belong to χέρνιβον); cf. Eur. I. A. 675, etc.:—after a funeral, no one entered the house before purification therewith, cf. Eur. Alc. 100. (Suid. with other Gramms. prefers the paroxyt. accent χερνίβα, χερνίβι, and so Dind. in Ar.: but Herm. Eur. H. F. 924, after Ath. 409 B, makes it proparoxyt. χέρνιβα, etc.)

Χεροκένως, (χείρ, κενός) adv., *with empty hands*, LXX.

Χερομῠσής, ές, (χείρ, μυσός) *defiling the hand*, φόνος, Aesch. Cho. 74.

Χερόνησος, ἡ, poet. for χερσόνησος, Ap. Rh. 1, 925.

Χερόνιπτρον, ου, τό, = χειρόνιπτρον, Inscr.

Χεροπληθής, ές, poet. for χειροπληθής, Nic. Th. 94.

Χερόπληκτος, ον, (χείρ, πλήσσω) *stricken by* or *with the hand*, Soph. Aj. 631.

Χερός, Ion. and poet. gen. from χείρ, for χειρός.

Χεῤῥόνησος, ἡ, Att. for χερσόνησος, q. v. So, for all words formed from it, v. sub χερσ-.

Χέῤῥος, Att. for χέρσος, q. v.

Χερσαῖος, α, ον, also ος, ον, (χέρσος):—*from* or *of dry land, living* or *found thereon*, ὄρνιθες χ., opp. to λιμναῖοι, Hdt. 7, 119; ζῶα χ., opp. to θαλάσσια and πετεινά, Id. 2, 123; also of landsmen, as opp. to seamen, Eur. Andr. 458, Thuc. 7, 67: ἡ χ. πόλις, *an inland* city, as opp. to a seaport (ἐπιθαλαττίδιος), Plat. Legg. 704 B:—metaph., κῦμα χερσαῖον στρατοῦ, Aesch. Theb. 64.—II. ἡ χερσαῖος, as subst.,=χερσόνησος, Lyc. 534.

Χερσεία, ας, ἡ, *a lying waste, uncultivated state*: from

Χερσεύω, (χέρσος) intr., *to lie waste* or *barren*, Xen. Oec. 5, 17; 16, 5.—2. *to abide on dry land, live thereon*, Soph. ap. Hesych. (Fr. 417).—II. transit., *to place* or *leave on dry land*, Eur. Polyïd. 1, 3.

†Χερσίας, ου, ὁ, *Chersias*, an Epic poet of Orchomenus, Paus. 9, 38, 9.

†Χερσιδάμας, αντος, ὁ, *Chersidamas*, a son of Priam, Il. 11, 423.—2. a son of Pterelaus, Apollod. 2, 4, 5.

†Χερσικράτης, ους, ὁ, *Chersicrates*, a Heraclid, leader of a colony to Corcyra, Strab. p. 269.

Χερσιμαχία, ας, ἡ, f. l. in Plat. Legg. 633 B, for ταῖς χερσὶ μάχαις, cf. Lob. Phryn. 688.

Χέρσῐνος, η, ον,=χερσαῖος.

†Χέρσις, ιος, ὁ, *Chersis*, father of Onesilus, son of Siromus, king of Cyprus, Hdt. 5, 104.—2. father of Gorgus, Id. 7, 98.

†Χερσίφρων, ονος, ὁ, *Chersiphron*, a celebrated architect, said to have built the temple of Diana at Ephesus, Strab. p. 640.

Χερσόβῐος, ον, *living on dry land*, opp. to λιμνόβιος.

Χερσοειδής, ές, (χέρσος, εἶδος) *like dry land, looking like land*, Dion. H —II. *like waste land: barren, waste*

Χερσόθεν, (χέρσος) adv., *from dry land*, as opp. to sea, Eur. Heracl. 429, Hel. 1269: *from the earth* or *ground*, as opp. to water, Pind. O. 2, 131.

Χερσόθῐ, (χέρσος) adv., *on dry land*, Anth.

Χερσομᾰνέω, ῶ, f. -ήσω, *to run wild, like waste land*.

Χέρσονδε, adv., *to* or *on dry land*, Il. 21, 238.

Χερσονησιάζω, f. -άσω, Strab.; and -σίζω, f. -ίσω, Polyb. 1, 73, 4, etc.; Att. χεῤῥον-: *to form a* χερσόνησος or *peninsula*.

Χερσονήσιος, α, ον, Att. χεῤῥον, (χερσόνησος) *of, from* or *like a peninsula, peninsular*: esp. of the Thracian Chersonese, †Eur. Hec. 8, 33; etc.

Χερσονησίτης, ου, ὁ, Att. χεῤῥον-, (χερσόνησος) *a dweller in the Chersonese*, Xen. Hell. 1, 3, 10. [ῑ]

Χερσονησιώδης, ες,=χερσονησοειδής, very dub. in Strab.

Χερσονησιώτης, ου, ὁ, Att. χεῤῥον-, =χερσονησίτης, v. l. Xen. Hell. 3, 2, 8.

Χερσονησοειδής, ές, Att. χεῤῥον-, (χερσόνησος, εἶδος) *like a peninsula, peninsular*, of Mount Athos, Hdt. 7, 22.

Χερσόνησος, ου, ἡ, Att. χεῤῥ-, poet. also χερό- in Ap. Rh. 1, 925 (χέρσος, νῆσος):—*a land-island*, i. e. *a peninsula*, Hdt. 4, 12:—at Athens the long strip of Thrace that runs along the Hellespont was esp. called *the Chersonese* or *Peninsula*, †Hdt. 6, 3; Thuc. 1, 11; also called ἡ ἐν Ἑλλησπόντῳ Χερσ., Hdt. 7, 33;†—2. the Crimea was also called *the Tauric Chersonese*, first in Hdt. 4, 99, †also ἡ Σκυθική and ἡ μεγάλη, Strab. p. 308, sqq.—3. ἡ Βυβασσίη, a peninsula on the coast of Caria, near Bybassus, Hdt. 1, 174; ἡ Καρική, Ael. V. H. 2, 33; cf. Paus. 5, 24, 7.—4. ἡ Χρυσῆ, *the Golden*, in India beyond the Ganges, now *Malacca*, Dion. P. 589.—5. in Thuc. 4, 42 a point of land on the coast of Argolis between Epidaurus and Troezene.—6. of Sinope, Strab. p. 544, and of Athos, Id. p. 331†:—hence, *an island with a bridge to it*, Paus. 5, 24, 1. Hence

†Χερσόνησος, ου, ἡ, Att. Χεῤῥ-, *Chersonesus*, as name of cities,—1. in Crete on a small peninsula, Strab. p. 749.—2. in the Tauric Chersonese, later Χερσών, Strab. p. 308, sqq.—3. a strong city of Aegypt, near Alexandrea, Id. p. 799.—4. a city of Hispania near Saguntum, Id. p. 159.—Others in Strab.; etc.

Χερσονησώδης, ες, Att. χεῤῥον-, contr. for χερσονησοειδής.

Χέρσος, Att. χέῤῥος, ου, ἡ, also ὁ, *dry land, land*, as opp. to water; ἐπὶ χέρσου, opp. to ἐν πόντῳ, Od. 10, 459; χέρσον ἱκέσθαι for χέρσονδε, Od. 9, 486; κύματα μακρὰ κυλινδόμενα ποτὶ χέρσον, Ib. 147; cf. Il. 14, 394; ἐν πόντῳ νᾶες, ἐν χέρσῳ πόλεμοι, Pind. O. 12, 5; etc.:—in Hom. always as subst., though the gender cannot be determined, and mostly so in Att. poets: Pind. however has it as fem., Fr. 45, 15, and so Aesch. Supp. 31.—II. also as adj., χέρσος, ον, *dry, firm*, of land, Hdt. 2, 99: χέρσος Εὐρώπα, the *main-land* of Europe, Pind. N. 4, 115: so, ἐν κονίᾳ χέρσῳ, opp. to πόντῳ, Ib. 9, 103.—2. *dry, hard, barren*, στυφλὸς γῆ καὶ χέρσος, Soph. Ant. 251: *waste, barren*, usu. of lands, Hdt. 4, 123; χέρσα, *waste places*, Aesch. Fr. 192: of women, Soph. O. T. 1502.—3. c. gen., *barren, destitute of*, πυρὰ χέρσος ἀγλαϊσμάτων, Eur. El. 325. (Akin to χῆρος, ξερός, ξηρός, σχερός, σχηρός, χεράς, χοιράς, χέρμα, χερμάς, etc.)

Χερσόομαι, (χέρσος) as pass., *to be left dry and waste*, of land, γῆ κεχερσωμένη, Plut. 2, 10 D.

Χέρσυδρος, ου, ὁ, (χέρσος, ὕδρος) *an amphibious serpent*, Nic. Th. 359.

Χερσύνω,=χερσόω.

Χερσώδης, ες, contr. for χερσοειδής.

†Χερσῷν, ῶνος, ἡ,=Χερσόνησος 2, q. v.

Χερύδριον, ου, τό, dim. from χείρ, *a little hand* or *arm*, Mosch. 1, 13.

Χεσᾶς, ᾶντος, ὁ, *one who goes to stool*: also written paroxyt. χέσας.

Χεσείω, desiderat. from χέσω, *to want to go to stool*, Lat. *cacaturio*, like χεζητιάω, Ar. Eq. 888, Nub. 295.

Χεσῑφωνέω, ῶ, *to use obscene language.*

Χεῦαι, χεῦαν, χεῦε, Ep. inf., 3 plur., and 3 sing. aor. 1 of χέω, Hom.

Χεῦμα, ατος, τό, (χέω). *That which is poured*: hence,—1. *a gush, flood, stream*, χεῦμα κασσιτέροιο, Il. 23, 561; Σκαμάνδρου χεύματα, its *streams*, Pind. N. 9, 94; freq. in Trag., both in sing. and plur.—2.=σπονδή, *that which is poured in honour of the gods, a drink-offering*, Lat. *libatio*.—II. *that into which water is poured, a basin, bowl*, Hdt. 1, 51: elsewh. χοεύς.—Poet. word.

Χεύω, Ep. pres. for χέω, prob. only found in compds. καταχεύομαι and περιχεύομαι, cf. περιχέω: but the fut. and Epic aor. of χέω are of this form, v. sq.

ΧΕ´Ω, (root ΧΕΥ- or ΧΕϜ-): fut. χεύσω, and perh. sometimes χέω, Meineke Com. Fr. 2, p. 638, cf. Isae. 61, 22: Att. aor. 1 ἔχεα, inf. χέαι, imperat. χέον, χεάτω, mid. ἐχεάμην: pf. κέχῠκα, pass. κέχῠμαι: aor. pass. ἐχύθην [ῠ], but later also ἐχέθην, which form has often been ignorantly changed into ἐχύθην, Lob. Phryn. 731.—Of these (strictly Att.) tenses Hom. uses pres. and impf. act. and mid., always uncontr., except χεῖσθαι in Od. 10, 518: 3 pl. aor. ἔχεαν only in Il. 24, 799: pf. and plqpf. pass. more freq.: aor. pass. only in compds., except 3 opt. χυθείη in Od. 19, 590. Further, Hom. oft. has the merely Ep. aor. ἔχευα, with and without augm., χεῦε, χεῦαν, inf. χεῦαι, part. χεύας, imperat. χεῦον, subj. χεύω, with χεύομεν and χεύωμεν, Il. 7, 336; (the form of aor. ἔχευσα, χεῦσαι, from the usu. fut. χεύσω, now and then still quoted, is prob. not Greek): Ep. aor. mid. ἐχευάμην, but only in 3 sing. ἐχευάτο, and that in pass. signf., Il. 7, 63 in which Q. Sm. imitates him, 13, 324, 536: and from the syncop. aor. pass. ἐχύμην [ῠ], only 3 sing. and pl. χύτο, χύντο, part. χῠμένη. Lastly the Ep. subj. aor. χεύω passed into the rare Ep. fut. χεύω, Od. 2, 222. Moreover we find an Ep. pres. χείω in Hes. Th. 83; fut. χεῶ only in compd. ἐκχεῶ, LXX., and N. T.: on the still later aor. ἔχῡσα, χῦσαι, v. Lob. Phryn. 725.—Verb. adj. χυτός.

Radic. signf. *to pour*:—strictly of liquids, *to pour out, pour*, κρήνη κατ' αἰγίλιπος πέτρης χέει ὕδωρ, Il. 9, 15; so, Jupiter χέει ὕδωρ, i. e. he makes it rain, Il. 16, 385; so χέει χιόνα, it snows, and so absol. χέει, Il. 12, 281 (though νιφέμεν is in the line before): οἶνον...χαμάδις χέε, Il. 23, 220:—esp. of drink-offerings, τύμβῳ χέουσα τάςδε κηδείους χοάς, Aesch. Cho. 87, cf. 92, 109, Soph. O. C. 478, El. 84, etc.; and in mid., χοὴν χεῖσθαι νεκύεσσι, Od. 10, 518; 11, 26; χοὰς χέασθαι, Hdt. 7, 43, Aesch. Pers. 220, Soph., etc.—2. χ. δάκρυα, *to shed* tears, δάκρυα θερμὰ χέον, Il. 7, 426; 16, 3;—and in pass., of the tears, *to pour, flow, stream, gush forth*, δάκρυα θερμὰ χέοντο, Od. 4, 523, Il. 23, 385.—3. in pass., also, *to become liquid, melt, dissolve*, τᾰ κεχυμένα, opp. to τὰ συνεστῶτα, Plat. Tim. 66 C; so of the ground in spring, like Lat. *resolvi, laxari*, Xen. Oec. 16, 12.—II. also very freq. of solids, *to pour* or *shoot out, shed, scatter*, φύλλα, Il. 6, 147; φῦκος, Il. 9, 7; ἄλφιτα, Od. 2, 354; but καρπὸν χ., of trees, not *to shed* their fruit, but *to let* it *hang in profusion*, Od. 11, 588.—Esp. like χώννυμι, *to throw out* earth, so as to form a mound, etc., σῆμα ἔχεαν, Il. 24, 799; χεύαντες δὲ τὸ σῆμα, Ib. 801; cf. Od. 1, 291, etc.; τύμβον χ., Il. 7, 336, etc.; θανόντι χυτὴν ἐπὶ γαῖαν ἔχευαν, Il. 23, 256, Od. 3, 258; κόνιν κὰκ κεφαλῆς χ., Il. 18, 24, Od. 24, 317:—χ. καλάμην χθονί, *to strew* straw on the ground by mowing, Il. 19, 222.—2. χ. δοῦρα, *to pour* or *shower* spears, Il. 5, 618; so in mid., βέλεα χέοντο, *they showered their* arrows, Il. 8, 159; 15, 590.—3. *to let fall* or *drop*, ἡνία ἔραζε, Il. 17, 619; εἴδατα ἔραζε, Od. 22, 20; δέσματα ἀπὸ κρατός, Il. 22, 468; so, χέειν κρόκου βαφὰς εἰς χθόνα, Aesch. Ag. 239, v. sub βαφή.—4. in pass., *to be thrown, heaped up* or *massed together*, ἰχθύες ἐπὶ ψαμάθοισι κέχυνται, Od. 22, 387, cf. 17, 298, Il. 23, 775, etc.:—of living beings, *to pour* or *stream in a dense mass* or *throng*, Il. 5, 141, etc.; δακρυόεντες ἔχυντο, Od. 10, 415, etc.—III. metaph.,—1. of sounds, e. g. of the voice, φωνήν, αὐδήν, Od. 19, 521, Hes. Sc. 396, cf. Th. 83; ἐπὶ θρῆνον ἔχεαν, Pind. I. 8 (7), 129; Ἑλλάδος φθόγγον χέουσα, Aesch. Theb. 73, cf. Supp. 632; and, of wind instruments, πνεῦμα χέων ἐν αὐλοῖς, Simon. 72, 8; cf. Anth. Plan. 226.—2. also of other things, ἀχλὺν κατ' ὀφθαλμῶν, *to shed* darkness over the eyes, Il. 20, 321; χ. ἠέρα, *to shed* a mist *abroad*, Od. 7, 15, Il. 17, 270, etc.; χ. ὕπνον ἐπὶ βλεφάροις, Il. 14, 165, Od. 2, 395, etc.; κὰκ κεφαλῆς χεῦεν κάλλος, Od. 23, 156; δόλον περὶ δέμνια χεῦεν, Od. 8, 282:—so, in pass., ἀμφὶ δέ οἱ θάνατος χύτο, *was shed* or *spread* around him, Il. 13, 544; κατ' ὀφθαλμῶν κέχυτ' ἀχλύς, Il. 5, 696: but, πάλιν χύτο ἀήρ, the mist *dissolved* or *vanished*, Od. 7, 143; οὔ κέ μοι ὕπνος ἐπὶ βλεφάροισι χυθείη, Od. 19, 590, ἀμφὶ δεσμοὶ ἔχυντο, Od. 8, 297; φρὶξ ἐπὶ πόντον ἐχεύατο (mid. in pass. signf.), Il. 7, 63; παγοῦ χυθέντος, when the frost was on the ground, Soph. Phil. 293:—also, of persons, ἀμφ' αὐτῷ χυμένη, *throwing herself* around him, to embrace him, Il. 19, 284, Od. 8, 527: and so in mid., ἀμφὶ φίλον υἱὸν ἐχεύατο πήχεε, Il. 5, 314: so also, ἀμφὶ δὲ δεσμοὶ τεχνήεντες ἔχυντο, Od. 8, 297.—But these usages, though we call them metaphors, are hardly so in the old poets;—the voice is to them really *a stream*, beauty *an effluence*, death *a mist*, etc., cf. Nitzsch Pref. Od. p. xiii, sq.—IV. pf. pass. κέχυμαι, *to be wholly engaged* in a thing, *absorbed in* it, ἐν ᾇ κέχυμαι, Pind. I. 1, 4:—so κεχυμένος εἴς τι, *given up* to a thing, e. g. ἐς τἀφροδίσια, Lat. *effusus in Venerem*, Luc. Sacrif. 5; πρὸς ἡδονήν, Alciphr. 1, 6:—but ἐχύθη οἱ θυμός, his mind *overflowed with joy*, Ap. Rh. 3, 1009.

Χηλαργός, όν, Dor. χᾱλ-, (χήλη): —*with fleet hoofs*: χ. ἅμιλλαι, the racing *of fleet horses*, Soph. El. 861.

Χηλᾶς, ὁ,=χηλευτής, Hesych.; v. Lob. Phryn. 435.

Χήλευμα, ατος, τό, (χηλεύω) *that which is netted* or *plaited*: *a cord*, Soph. Fr. 431.—2. *a netting-needle*,=χηλή.

Χήλευσις, εως, ἡ, (χηλεύω) *a netting.*

Χηλευτής, οῦ, ὁ, (χηλεύω) *a netter, plaiter.*

Χηλευτός, ή, όν, verb. adj. from χηλεύω, *netted, plaited*, Hdt. 7, 89.

Χηλεύω, (χηλή III. 2):—*to net, plait*, Eupol. Incert. 110.

Χηλή, ῆς, ἡ, *a horse's hoof*, Hes. Sc. 62, Eur. Phoen. 42, Ion 1242; cf. χηλαργός; χηλαὶ ποδῶν, of *bull's hoofs*, Eur. Bacch. 619, cf. Ap. Rh. 2, 667; τὰ δὲ δισχιδῆ καὶ ἀντὶ τῶν ὀνύχων χηλὰς ἔχει, Arist. H. A. 2, 1, 30:—but χηλαί, also, of *bird's talons*, Aesch. Pers. 208, Soph. Ant. 1003, Eur. Ion 1208, cf. Phoen. 808; of a *wolf's claws*, Theocr. Epigr. 6, 4, cf. Eur. Hec. 90; of a *crab's claws*, as opp. to *its feet*, Arist. H. A. 4, 3, 2; hence, the constellation Cancer was called χηλαί, Lat. *Chelae*, Arat., and Virg.—Cf. δίχηλος, τρίχηλος.—II. *a sea-bank* or *breakwater*, Lat. *moles*, stretching out *like a claw*, Thuc. 1, 63, ubi v. Schol., Xen. An. 7, 1, 17: also of *a promontory* or *a ridge of rocks* answering a like purpose, χηλὴ γὰρ τοῦ Πειραιῶς Ἠετιωνία, Thuc. 8, 90.—III. of various *cloven implements*;—1. a surgical instrument, a sort of *forked probe* or *pliers*, Foës. Oec. Hipp.—2. *a netting-needle*.—3. *the notch* of an arrow, γλυφίς, Lat. *crena*.—4. *the division of the eyelids*, when closed in sleep, Hesych. (The later usages of the word therefore all point to the sense of *cloven, parted*: but little of this appears in the earlier authors Perhaps the double signf. of the root ΧΑ-, in χανδάνω, *to hold, keep together*, and in χαίνω, χάσκω, *to gape*, may account for this, cf. χηλός.)

Χηλῑνός, ή, όν,=χηλευτός, ἄγγος, Anacr. 35.

Χηλίον, ου, τό, dim. from χηλή.

Χήλιον, ου, τό, dim. from sq.

Χηλός, οῦ, ἡ, (ΧΑ-, χανδάνω):—*a large chest* or *coffer*, χηλοῦ δ' ἄπο πῶμ' ἀνέῳγεν καλῆς δαιδαλέης, Il. 16, 221; ἐϋξέστει ἐνὶ χηλῷ, Od. 13, 10, etc.

Χηλόω, ῶ, f. -ώσω, (χηλή III. 2) *to net*: κεχήλωμαι πόδας, *I have* my feet *bound together*, Soph. Fr. 431.—II. *to cleave, notch*, Math. Vett. Hence

Χήλωμα, ατος, τό, *a cleft, notch*, like χηλή, Foës. Oec. Hipp.

Χηλώτιον, ου, τό,=χηλή III. 2.

Χηλωτός, ή, όν, verb. adj. from χηλόω, *netted.*

Χημεία, ας, ἡ, and χημευτική, ῆς, ἡ, *chemistry*, v. χυμικός.

Χήμη, ης, ἡ, (ΧΑ-, χαίνω) *a yawning, gaping*.—II. *the cockle*, from its *gaping*, double *shell*, Lat. *chama*, Arist. H. A. 5, 15, 14, Ael. N. A. 15, 12.—2. *a measure*, of about the size of such a shell (cf. κόγχη); there was a larger and a smaller kind, Foës. Oec. Hipp., cf. χηραμίς, Lob. Phryn. 387.

Χήμιον, or χημίον, ου, τό, dim. from foreg.

Χήμωσις, εως, ἡ, (χήμη) *an inflammation of the eyes*, when the cornea reddens and swells, so as to impede sight, Foës. Oec. Hipp.

ΧΗ´Ν, ὁ, and ἡ, gen. χηνός: an irreg. acc. plur. χένας in Anth. P. 7, 546:—*a gander, goose*, named *from its wide bill* (χὴν πλαταγίζων καὶ κεχηνώς, as Eubul. hath it, Χαριτ. 1, 3); oft. in Hom. in both genders, masc., Od. 19, 552; fem., 15, 161, 174;—the masc. more common in Att.:—νὴ or *μὰ τὸν χῆνα* was Socrates' oath, cf. Interpp. ad Ar. Av. 521, and *χήνειος*. (Prob. from XA-, *χαίνω*, cf. Eubul. l. c.:—with the Dor. *χάν*, compare the Sanscr. *hansa*, Germ. *gans*, our *gander*, as also Lat. *anser*, etc.; the *n* is dropt in Pers. *kay*, Scandin. *gaas*, our *goose*: Pott Et. Forsch. 1, 141.)

†*Χήν, Χηνός, ὁ*, *Chen*, a place in Laconia, where Myson the sage was born, Steph. Byz.; acc. to Diog. L. 1, 9, a place near Oeta, in Thessaly; —in Diod. S. *Χηναί, αἱ*, so Paus. 10, 24, 1.

Χηνᾰλώπηξ, εκος, ὁ, (χήν, ἀλώπηξ) the fox-goose, an Aegyptian species, living in holes, like our sheldrake, *tadorna vulpanser*, Linn., Hdt. 2, 72, Ar. Av. 1295, Arist. H. A. 8, 3, 16.

Χηνάριον, ου, τό, dim. of *χήν*, like *χηνίον*, Gramm.; cf. *νηττάριον*.

Χήνειος, α, ον, Ion. *χήνεος, η, ον, (χήν)*:—*of* or *belonging to a goose, like one*, Lat. *anserinus*, Hdt. 2, 37, Eur. Cress. 13, 4: *χήνεια ἥπατα* were a Greek dainty, Eubul. *Στεφαν*. 5, Ath. 384 C.

Χηνέλωψ, ὁ,=χηναλώπηξ, Hesych.

Χηνέος, η, ον, Ion. for *χήνειος*.

Χηνέρως, ωτος, ἡ, a kind of *goose*, Plin.

†*Χηνεύς, έως, ὁ, of Chen* or *Chenae, Chenian*, Plat. Prot. 343 A.

Χηνέω, ῶ,=χαίνω, dub.

Χήνημα, ατος, τό, a wide gape, esp. in *scorn* or *mockery*.

†*Χηνίδας, ου, ὁ, Chenidas*, masc. pr. n., Luc. Dial. Mer. 13.

Χηνῐδεύς, έως, ὁ, (χήν) a gosling, Ael. N. A. 7, 47.

Χηνῐδής, έως, ὁ,=foreg., dub.

Χηνίζω, f. *-ίσω, (χήν) to cackle like a goose*, esp., *to bring out goose-like notes from the flute*, prob. l. Diphil. *Συνωρ*. 5.

Χηνίον, ου, τό, dim. from *χήν, a gosling, small goose*, Ath. †664 E.

Χήνιος, α, ον,=χήνειος.

Χηνίσκος, ὁ, the end of a ship's stern which turned up like a goose's neck, Luc. V. Hist. 2, 41, cf. Jup. Trag. 47.

Χηνοβοσία, ας, ἡ,=χηνοβοσκία.

Χηνοβοσκεῖον, ου, τό, a place for feeding geese, goose-pen, Varro: from

Χηνοβοσκία, ας, ἡ, (χηνοβοσκός) a feeding of geese.

Χηνοβόσκιον, ου, τό, = χηνοβοσκεῖον.

Χηνοβοσκός, όν, (χήν, βόσκω) feeding geese, Cratin. Dion. 12.

Χηνοβωτία, ας, ἡ, = χηνοβοσκία, Plat. Polit. 264 C; v. l. *-βοτία*.

Χηνομεγέθης, ες, gen. *εος, (χήν, μέγεθος) as large as a goose*, Strab.

Χηνόμυχος, ου, ὁ, a plant, Plin. (?)

Χηνοπλουμᾰτον, ου, τό, (χήν, Lat. *pluma) a bed of goose-feathers*, Chrysost.

Χηνοτροφεῖον, ου, τό, -τρόφος, ον, = -βοσκεῖον, -βοσκός.

Χηνύσσω, χηνυστέω,=χηνυστράω.

Χηνύστρα, ας, ἡ, a yawning, gaping.

Χηνυστράω, ῶ, to yawn, gape: metaph., *to gape about, loiter*.

Χηνύω,=foreg.

Χηνώδης, ες, (χήν, εἶδος) like a goose.

Χήρ, ὁ, gen. *χηρός, a hedge-hog*, Lat. *her, heres*; cf. *χείρ*. (Akin to *σχῦρος, χοῖρος*, and perh. to Lat. *hirtus, hir-sutus*.)

Χήρα, ας, ἡ, Ion. *χήρη*, v. *χῆρος* II.

Χηράζω,=χηρόω, dub.

Χηράμβη, ης, ἡ, a kind of *muscle*, Archil. 47, Sophron.

Χηρᾰμίς, ίδος, ἡ,=χηραμός.—II. *a broad, flat kind of muscle*, or *scallop-shell*, used for measuring liquids, Xanth. p. 162; in Hipp. also *χηραμύς*, Foës. Oecon.; cf. *χήμη*.

Χηρᾰμοδύτης, ου, ὁ, (χηραμός, δύω) one who creeps into holes, Leon. Tar. 91. [*ῠ*, but made long in arsis.]

Χηρᾰμόθεν, adv., *from* or *out of holes*: from

Χηρᾰμός, οῦ, ὁ, (XA-, *χαίνω*):=*χειά, a hole, cleft, gap, hollow, κοιλὴν εἰςέπτατο πέτρην, χηραμόν*, of a rock pigeon, Il. 21, 495; *χ. σφηκῶν*, Lyc. 181. In later authors, as Ap. Rh., also *ἡ χηραμός*, 4, 1452; cf. Jac. Ach. Tat. p. 523: we find also the heterog. plur. *τὰ χηραμά*, Nic. Th. 55, 149; Hesych. has also *χαραμός*. Only poet. (Akin to *χῶρος*.)

Χηρᾰμύς, ύδος, ἡ,=χηραμίς, Strab.

Χηρᾰμών, ῶνος, ὁ,=χηραμός, Orph. Arg. 1264.

Χήραντο, poet. 3 pl. aor. 1 mid. of *χαίρω*, Ap. Rh.

Χηράσκω,=χηρόω, to make an orphan.

Χήρατο, poet. 3 sing. aor. 1 mid. of *χαίρω*, Il.

Χηρᾰφίς, ίδος, ἡ,=sq., Nic. Al. 394.

Χῆραψ, ᾰβος, ὁ, a sea-crab, καραβίς, v. l. for *χηράμβη*, l. c.—II. perh. also=*χηραμίς* II.

Χηρεία, ας, ἡ, (χηρεύω) widowhood, Thuc. 2, 45.

Χήρειος, α, ον, also *ος, ον, (χῆρος) widowed*, Antim. 90.

Χήρευσις, εως, ἡ,=χηρεία, LXX.

Χηρεύω, (χῆρος):—intr., *to be bereaved*, c. gen., *νῆσος ἀνδρῶν χ*., Od. 9, 124: esp., *to be bereaved of a husband* or *wife, to be widowed, to be a widower* or *widow*, Eur. Alc. 1089, Isae. 61, 22, Dem. 867, 4:—hence, *to live in solitude*, Soph. O. T. 479.—II. transit., *to keep in widowhood*, Eur. Cycl. 440; cf. *σίφων*.

Χηρήϊος, η, ον, Ion. for *χήρειος*.

Χηρία, ας, ἡ,=χηρεία.

Χῆρος, α, ον, also *ος, ον, bereaved* or *bereft, τινός*, of a thing, Anth. P. 6, 297:—esp., *bereft of a husband* or *wife, widowed, χῆρα μέλαθρα*, Eur. Alc. 862:—in comic phrase of a dish, *widowed*, i. e. *without sauce*, Sotad. *Ἐγκλει*. 1, 26; cf. *ὀρφανός* fin.—II. *ἡ χήρα*, Ion. *χήρη, a widow, λείπειν τινὰ χήρην*, Il. 22, 484, etc., Soph. Aj. 653: also joined with a subst., *χῆραι γυναῖκες*, Il. 2, 289; *μήτηρ χήρη*, Il. 22, 499. (The root XH-, XHP-, occurs in Sanscr. *hâ, hî*, deserere: so that *χῆρος*, like *ὀρφανός*, is strictly *deserted, left*.) Hence

Χηροσύνη, ης, ἡ, bereavement, esp. *widowhood*, in full, *χ. πόσιος*, Ap. Rh. 4, 1064.

†*Χηροῦσκοι, ων, οἱ, the Cherusci*, a German people, Strab. p. 291, sq.

Χηρόω, ῶ, f. *-ώσω*, (*χῆρος*):—transit., *to bereave, strip bare, make desolate, ἀγυιάς*, Il. 5, 642; c. gen., *χήρωσεν [αὐτόν] ἠλίου*, Anth. P. 7, 172; †*πολλῶν ἀνδρῶν ἐχηρώθη πόλις*, Solon 28, 25†, *Ἄργος ἀνδρῶν ἐχηρώθη, was bereaved* of men, Hdt. 6, 83:—esp. *to bereave* of a husband or wife, *γυναῖκα χήρωσας, thou hast made* her *a widow*, Il. 17, 36; *ἅλις Πριάμου γαῖ' ἐχήρωσ' Ἑλλάδα*, Eur. Cycl. 304:—in mid., *ἐχηρώσαντο πόληα*, Q. Sm. 9, 351.—II. intr., like *χηρεύω, to live in widowhood*, Plut. 2, 749 D:—*to be bereaved* or *destitute of.., τινός*, Theogn. 950.—III. also c. acc., *to deprive one's self of, forsake, ἀελίου χηρώσας αὐγάς*, Arist. ap. Bergk Lyric. p. 462. Hence

Χήρωσις, εως, ἡ, bereavement, widowing, etc.

Χηρωστής, οῦ, ὁ, (χηρόω):—*a collateral relation, heir-at-law in default of issue*, usu. in plur., Il. 5, 158, Hes. Th. 607, Q. Sm. 8, 299.—II.=*ὀρφανιστής*.

Χήσεῖτε, Dor. contr. for *καὶ ἥσετε*, fut. from *ἵημι*.

†*Χησιάς, άδος, ἡ, Chesian*, appell. of Diana from *Χήσιον, ου, τό, Chesium*, a promontory of Samos, Call. Dian. 228; v. Schol.

Χητεία, ας, ἡ, want, need: from

Χητεύω, (χῆτος) to suffer want, be in want or *need*: poet.

Χήτη, ης, ἡ, (XA-, *χαίνω)=κενεών*.

Χητίζω,=χατίζω, E. M.: from

Χῆτις, ιος Att. *εως, ἡ*, v. sq.

Χῆτος, εος, τό, want, need, destitution, usu. in dat., *χήτεϊ τοιοῦδ' ἀνδρός, from want* or *loss* of such a man, Il. 6, 463; *χήτεϊ τοιοῦδ' υἷος*, Il. 19, 324; *χήτει ἐνευναίων*, Od. 16, 35; *χήτεϊ λαῶν*, H. Ap. 78; *χήτεϊ συμμάχων*, Hdt. 9, 11 (where Gaisford *χήτι*, Ion. dat. from *χῆτις*); *χήτει οἰκείων*, Plat. Phaedr. 239 D:—Timae. also gives *χῆτις* as nom. in Plat., but the word seems only to be used in dat., v. Ruhnk. Tim. sub v. Most poet., but freq. in late prose (From XA-, *χάτος, χατέω, χατίζω*.) Hence

Χητοσύνη, ης, ἡ, need, destitution loneliness, Anth. P. 9, 408.

Χἠφθᾱ, Dor. for *καὶ ἤφθη*, aor. 1 pass. from *ἅπτω*, Theocr.

Χθᾰμᾰλοπτήτης, ου, ὁ, (χθαμαλός, πέτομαι) flying low or *along the earth*, a kind of hawk, Arist. H. A. 9, 36, 1.

Χθᾰμᾰλός, ή, όν, near the ground, on the ground, low, as opp. to what is high and raised, *χθ. εὐναί*, Od. 11, 194; *sunken, flat, σκόπελος χθαμαλώτερος*, 12, 101; *τεῖχος χθαμαλώτατον*, Il. 13, 683; so, *χθαμαλώτερα οἰκοδομεῖν τὸ πρὸς ἄρκτον*, Xen. Mem. 3, 8, 9; *χθ. Αἴγυπτος*, Theocr. 17, 79, etc.—The use of *χθαμαλὴ* as an epith. of Ithaca, *αὐτὴ δὲ χθαμαλὴ πανυπερτάτη εἰν ἁλὶ κεῖται* (Od. 9, 25, cf. 10, 196), has puzzled all the Commentators,—but it is only one of the many difficulties in that passage, v. Nitzsch.—II. metaph., *low, creeping*, Isocr. Epist. 10, 3 Bekk. (From *χαμαί, χαμηλός*, with *θ* inserted as in *χθές*.) Hence

Χθᾰμᾰλότης, ητος, ἡ, lowness, flatness.

Χθᾰμᾰλοφροσύνη, ης, ἡ, a low, worldly disposition.

Χθᾰμᾰλόω, ῶ, (χθαμαλός) to make low, to lower, level, Joseph.

ΧΘΕ´Σ, adv., like its lengthd. form *ἐχθές*, Lob. Phryn. 323:—*yesterday*, first in H. Hom. Merc. 273, but very freq. in Att.: *πρώην τε καὶ χθές*, also *χθὲς καὶ πρώην, the other day* (v. sub *πρώην*): so, *χθὲς καὶ τρίτην ἡμέραν*, Xen. Cyr. 6, 3, 11:—between the art. and subst., *ἡ χθὲς ὁμολογία, οἱ χθὲς λόγοι*, Plat. Soph. init., Tim. 26 E, cf. *χθεσινός, χθιζός*. (*Χθές* is the Sanscr. *hyas*, Lat. *hesi, hesiternus*, afterwds. *heri, hesternus*, Germ. *gestern*: our *yestr*-een, *yester*-day.—*θ* is inserted, as in *χαμαί, χθαμαλός*. In *χθιζός, χθιζά, ι* takes the place of *ε*.) Hence

Χθεσῖνός, ή, όν,=χθιζός, of yesterday, ὁ χθ. ἄνθρωπος ὅς.., the fellow *yesterday* who.., Ar. Vesp. 281; *τὸ σκόροδον τὸ χθ., yesterday's* onion, Id Ran. 987.

Χθιζά, adv., from *χθιζός*, q. v.

Χθιζῖνός, ή, όν,=χθεσινός, Alciphr. 3, 67.

Χθιζός, ή, όν, (χθές):— Ion. and

poet. for χθεσινός, *of yesterday*, ὁ χθ. πόνος, *yesterday's* labour, Hdt. 1, 126:—but mostly, like the adv. χθές, with verbs, χθιζὸς ἔβη, he went *yesterday*, Il. 1, 424; χθιζὸς ἤλυθες, Od. 2, 262; χθιζὸς ἐεικοστῷ φύγον ἤματι, 6, 170; etc.:—the neut. χθιζόν is also used as adv.=χθές, Il. 19, 195, Od. 4, 656; also τὸ χθιζόν, Il. 13, 745: so in neut. pl. χθιζά, χθιζά τε καὶ πρώϊζα, *the other day, lately*, like χθὲς καὶ πρώην, Il. 2, 303; cf. πρώην.—Χθιζός and χθιζινός are less Att. than χθεσινός, Lob. Phryn. 323.

Χθόα, ἡ,=χθών, and χθόϊνος, η, ον,=χθόνιος, only in Hesych.

Χθονήρης, ες,=χθόνιος, Hesych.

†Χθονία, ας, ἡ, of Ceres, v. sub sq.—2. as fem. pr. n., Chthonia, daughter of Phoroneus, Paus. 2, 33, 4.—3. daughter of Erechtheus, Apollod. 3, 15, 1.

Χθόνιος, α, ον, also ος, ον; (χθών):—*in the earth*, i. e. *under it*, like καταχθόνιος, Hes. Th. 697, 767, and Trag.:—esp. of the gods below, Ζεὺς χθόνιος, i. e. Hades, Hes. Op. 463; whence of noises from beneath the earth it was said, κτυπεῖ Ζεὺς χθόνιος, Soph. O. C. 1606; χθ. βροντήματα, Aesch. Pr. 994; cf. Ar. Av. 1750, Valck. Hipp. 1201:—θεοὶ χθόνιοι, the gods *of the nether world*, Lat. *Inferi*, Aesch. Ag. 89, etc.; χθονίων μᾶνις, Pind. P. 4, 284:—χθόνιαι θεαί, i. e. Ceres and Proserpina, Hdt. 6, 134; 7, 153, †(and so ἡ Χθονία, absol. of Ceres, Eur. H. F. 615)†; but also of the Erinyes, Soph. O. C. 1568:—χθ. Ἑρμῆς, as conductor of the dead, Aesch. Cho. 124, Soph. El. 111, Aj. 832:—χθονίᾳ φρενί, said of the dead, Pind. P. 5, 136.—Very rare in prose, as opp. to οὐράνιος, Plat. Rep. 619 E.—II. *of* or *from the earth*, κόνις, Aesch. Theb. 736.—III. *in* or *of the country, fixed* or *settled therein, native*, stronger than ἐγχώριος, Soph. O. C. 948, Aj. 201.

†Χθόνιος, ου, ὁ, *Chthonius*, son of Aegyptus, Apollod. 2, 1, 5.—2. one of the Sparti, Id. 3, 4, 1.

Χθονοβρῑθής, ές, *weighing down the earth.*

Χθονογηθής, ές, *delighting in earthly things.*

Χθονόπαις, παιδος, ὁ, ἡ, *earth-born, child of earth.*

Χθονόπλαστος, ον, *formed of earth.*

Χθονοστῐβής, ές, (χθών, στείβω) *treading the earth, on* or *of earth*, opp. to οὐράνιος, Soph. O. T. 301.

Χθονοτρεφής, ές, gen. έος, (χθών, τρέφω) *nourished by, growing on earth*, ἐδανόν, Aesch. Ag. 1407.

†Χθονοφύλη, ης, ἡ, *Chthonophyle*, daughter of Sicyon, Paus. 2, 6, 6.

Χθύπτης or θύπτης, ου, ὁ, an unintelligible word quoted as from Thespis by Clem. Al., χθύπτην τυρὸν μίξας μέλιτι.

ΧΘΩ´Ν, ἡ, gen. χθονός, *the earth, ground*, oft. in Hom., Hes., Pind., and Trag.; ἐπὶ χθονὶ κεῖτο ταννσθείς, Il. 20, 483; ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο, 1, 88; ἐπὶ χθονὶ σῖτον ἔδοντες, Od. 8, 222, etc.; χθόνα δῦναι, to go beneath *the earth*, i. e. to die, Il. 6, 411, Hes. Sc. 151; so, ὑπὸ χθονὸς κεκευθέναι, to be buried, Aesch. Theb. 588; κατὰ χθονὸς κρύπτειν τινά, Soph. Ant. 24: but,—2. οἱ ὑπὸ χθονός, i. e. *those in the shades below*, Lat. *inferi*, Aesch. Cho. 833, Soph. Ant. 65; αἱ κατὰ χθονὸς θεαί, i. e. the Erinyes, Aesch. Eum. 249; εἰς τοὺς ἔνερθε καὶ κάτω χθονὸς τόπους, Ib. 1023: etc. Cf. Herm. Eur. Hec. 70.—II. *Earth*, as a goddess, Aesch. Pr. 205, Eum. 6.—III. *earth*, i. e. *the world*, Soph. Fr. 654.—IV. *a particular land* or *country*, Aesch. Pers. 61, 485, etc.: so, even when only *a city* is meant, v. Valck. Phoen. 6, Seidler Eur. Tro. 4.—Merely poët. (Akin, no doubt, to χαμαί, Lat. *humi*, cf. χθαμαλός, fin.)

Χῑά, ᾶς, ἡ,=χειά, *a lurking-hole.*

Χῑάζω, f. -άσω, *to play the Chian*, esp. *to imitate the Chian musician* Democritus, Ar. Fr. 558.

Χῑάζω, f. -άσω, *to mark with* χ (χῖ), i. e. *to mark as spurious* or *suspicious*, v. sub χ.—II. *to place* or *write crosswise*, Lat. *decussare.*—III. *to form* a thing *like a* X: hence of a surgeon, *to make a crucial incision*, Chirurg. Vett. Hence

Χίασμα, ατος, τό, *the mark* or *figure of* χ, which was affixed to a word or passage to denote that it was spurious.—II. τὰ χιάσματα, *cross-pieces of wood*, Math. Vett. [ῑ]

Χῑασμός, οῦ, ὁ, (χιάζω) *the marking with a* χ.—II. *a crossing;—a cutting crosswise*, Chirurg. Vett.

Χῑαστός, ή, όν, verb. adj. from χιάζω, *marked with a* χ.—II. *crossed: laid*, or *to be laid crosswise.*

Χιδρίας, ὁ, v. sq.

Χῖδρον, ου, τό, Alcman 28; usu. in pl. τὰ χῖδρα, Ar. Eq. 806, Pac. 595:—*a dish of unripe, wheaten groats toasted*,—as ἄλφιτα, of barley-groats:—πυρὸς χιδρίας, wheat *for making this dish*, Ar. Fr. 548.—Usu. written χίδρα.

Χῑέζω, χῑεσμός, Ion. for χιάζω, χιασμός.

†Χίλεος, ου, ὁ, *Chileus*, a citizen of Tegea, Hdt. 9, 9.

Χῑλεύω, (χιλός):—*to supply with fodder* or *provender, feed*, ὑποζύγια, Theophr.—II. intr., *to feed, graze*, Nic. Th. 635.

Χῑλή, ῆς, ἡ,=χιλός, Suid.: susp.

Χῑλήγονος, ον, (χιλός, *γένω) *grown as fodder for cattle*, Nic. Al. 424.

Χῑλιάγωνος, ον, *with a thousand corners* or *angles.* [ᾰ]

Χῑλιάκις, adv., *a thousand times.* [ᾰκ]

Χῑλίανδρος, ον, (χίλιοι, ἀνήρ) *containing a thousand men*, πόλις, Plat. Polit. 292 E.

Χῑλιαρχέω, ῶ, *to be a* χιλιάρχης.

Χῑλιάρχης, ου, ὁ, Hdt. 7, 81; but in Xen. always χῑλίαρχος, as in Aesch. Pers. 304, cf. Poppo ad Cyrop. 2, 1, 22 (χίλιοι, ἄρχω):—*the commander of a thousand men.*—II. χιλίαρχος was the Greek word used to translate,—1. the Persian *visîr*, and was so used also by the Macedonians.—2. the Roman *tribunus militum*, N. T. Hence

Χῑλιαρχία, ας, ἡ, *the office* or *post of a* χιλίαρχος, Xen. Cyr. 4, 1, 4.

Χῑλίαρχος, ου, ὁ,=χιλιάρχης, q. v.

Χῑλιάς, άδος, ἡ, (χίλιοι) *the number one thousand*, Aesch. Pers. 341: *a thousand*, c. gen., ταλάντων, Hdt. 2, 28, 96:—Att. gen. pl. χιλιαδῶν.

Χῑλιασμός, οῦ, ὁ, in Eccl. *the doctrine of the millennium:* hence οἱ χιλιασταί, *the advocates of this doctrine, chiliasts.*

Χῑλιετηρίς, ίδος, ἡ, *a period of a thousand years*, Suid.

Χῑλιέτηρος, ον,=sq.

Χῑλιέτης, ου, ὁ, or χιλιετής, έος, ὁ, ἡ (χίλιοι, ἔτος):—*lasting a thousand years*, περίοδος, πορεία, Plat. Phaedr. 249 A, Rep. 615 A, 621 D.

Χιλιοδύναμις, ιος, ὁ, ἡ, *a plant*,=πολεμώνιον, Diosc. 4, 8.

Χῑλιοετηρίς, ίδος, ἡ,=χιλιετηρίς.

ΧΙ´ΛΙΟΙ, αι, α, *a thousand*, Lat *mille*, Hom.: χίλιαι (sc. δραχμαί), *a thousand* drachms, Diog. L. 4, 37; cf. χιλιόω.—Also the sing. occurs with collective nouns, esp. ἵππος χιλία, *a thousand* horse, Hdt. 5, 63; 7, 41, etc., and Xen. [χῑ]

Χῑλιόκωμος, ον, (χίλιοι, κώμη) *of a thousand villages* or *districts*, †Χιλιόκωμον πεδίον, a plain near Amasea, Strab. p. 561.

Χῑλιόμβη, ης, ἡ, *a sacrifice of a thousand*, (as ἑκατόμβη, of a hundred), cf. Valck. Hdt. 7, 43;—a strange word, as if one were to form *quintuor* from *quatuor*. (Cf. ἑκατόμβη.)

Χῑλιόναυς, εως, ὁ, ἡ, (χίλιοι, ναῦς) *of a thousand ships*, στρατός, Eur. Or. 352; ὁ χ. Ἑλλάδος Ἄρης, Id. Andr. 106: χ. ἐλάται, i. e. a thousand ships, Id. I. A. 174.

Χῑλιοναύτης, ου, ὁ, Dor. -τας, (χίλιοι, ναύτης) *with* or *of a thousand sailors*, with fem. subst., χ. ἀρωγή, Aesch. Ag. 45; κώπα χ., Eur. I. T. 141.

Χῑλιονταετηρίς, ίδος, ἡ, later form for χιλιοετηρίς.

Χῑλιοντάς, άδος, ἡ, late form for χιλιάς.

Χῑλιόπᾰλαι, (χίλιοι, πάλαι) adv., *long, long ago*, comic word in Ar. Eq. 1155.

Χῑλιοπλάσιος, α, ον, adv. -ίως, LXX.,=sq. [ᾰ]

Χῑλιυπλᾰσίων, ον, gen. ονος, *a thousand-fold.*

Χῑλιόπους, ὁ, ἡ, neut. πουν, (χίλιοι, πούς) *thousand-footed.*—II. as subst., *a scolopendra, the millepede.*

Χίλιος, α, ον, v. χίλιοι.

Χῑλιοστός, ή, όν, (χίλιοι) *the thousandth*, Plat. Phaedr. 249 B, Rep. 615 C. Hence

Χῑλιοστύς, ύος, ἡ, *a thousandth part.*—II. *a body of a thousand*, Xen. Cyr. 2, 4, 3; 6, 3, 31.

Χῑλιοτάλαντος, ον, (χίλιοι, τάλαντον) *costing*, or *weighing, a thousand talents*, Plut. Pericl. 12:—ὀφρὺς χ., comic phrase in Alex. Κυβερν. 1, 7. [τᾰ]

Χῑλιοφόρος, ον, (χίλιοι, φέρω) *carrying a thousand*, πλοῖον χ., a vessel *of a thousand* ἀμφορεῖς (as we say *tons*), Dio C.: cf. μυριοφόρος.

Χῑλιόω, ῶ, f. -ώσω, (χίλιοι) *to fine a thousand* (drachms), Lycurg. ap. Harpocr.

Χῑλίωρος, ον, (χίλιοι, ὥρα) *of a thousand years*, Lyc. 1153.

ΧΙΛΟ´Σ, οῦ, ὁ, *green fodder for cattle*, esp. for horses, *forage, provender, grass*, Hdt. 4, 140, and Xen.; προέρχεσθαι ἐπὶ χιλόν, to go on *to forage*, Xen. Cyr. 6, 3, 5; χ. ξηρός, *hay*, Xen. An. 4, 5, 33.—Cf. χόρτος. (Akin to χλόη, χλόος.) Hence

Χῑλόω, ῶ, f. -ώσω, *to feed with provender, put out at pasture*, Xen. An. 7, 2, 21. Hence

Χίλωμα, or χείλωμα, ατος, τό, *that which is taken as food*, proposed by Valck. (from Hesych.) in Aesch. Fr. 255.

†Χίλων, ωνος, ὁ, also Χείλων, *Chilon*, a Spartan, son of Damagetes, one of the seven wise men of Greece, Hdt. 1, 59; Plat. Prot. 343 A.—2. another Spartan, brother-in-law of Archidamus, king of Sparta, Xen. Hell. 7, 4, 23.

Χιλωτήρ, ῆρος, ὁ, *a nose-bag for cattle to feed from.*

Χίμαιρα, ας, ἡ, *a she-goat*, Lat.

capra, Il. 6, 181, Hes. Th. 322, 323, Trag., and Xen.; cf. *χίμαρος*.—II. *Χίμαιρα, ας, ἡ, Chimaera*, a fire-spouting monster, with a lion's head, serpent's tail, and goat's middle, killed by Bellerophon, Il. 6, 179, cf. 16, 328;—acc. to Hes. Th. 319, daughter of Typhaon and Echidna, with the heads of a lion, goat, and serpent:—†this fable was probably derived from either—a. the volcano of that name in Lycia near Phaselis, Scyl., cf. Plin. H. N. 5, 27: or—b. the volcanic valley at the egress of Mt. Cragus, Strab. p. 665. [ῐ]

Χῐμαιρίς, ίδος, ἡ,=χίμαιρα.

Χῐμαιροβάτης, ου, ὁ, (*χίμαιρα, βαίνω*) epith. of Pan, *he who mounts goats*, Leon. Tar. 34. [ᾰ]

Χῐμαιροθύτης, ου, ὁ, (*χίμαιρα, θύω*) *one who sacrifices goats*, Leon. Tar. 13.

Χῐμαιροφόνος, ον, (*χίμαιρα, φονεύω*) *slaying goats*, Anth. P. 9, 774.—II. *slaying the Chimaera.*

†*Χῐμάρα, ας, ἡ, Chimăra*, a place in Epirus, Anth. P. 7, 529.

Χῐμάραρχος, ον, ὁ, (*χίμαρος, ἄρχω*) *a leader of goats, τράγος χ.*, the he-goat *that leads the flock*, Anth. P. 9, 744.

Χῐμᾰροκτόνος, ον,=χιμαιροφόνος, Opp.

Χίμᾰρος, ου, ὁ, a he-goat, Lat. *caper*, elsewh. *τράγος*, Ar. Eq. 661: but also *ἡ χίμαρος,=χίμαιρα*, Theocr. Ep. 6, Anth. P. 9, 403.—The Att. and Dor. both had this word: but the latter are said to have called only *the young she-goat of the first year χίμαρος* or *χίμαιρα*, an older one *αἴξ*,—a distinction which seems to be made by Theocr. 1, 6. [ῐ]

Χίμᾰρος, ου, ὁ,=χείμαρρος.—II.=*χείμαρος, εὐδιαῖος*: hence also for *pudenda muliebria.* [ῐ]

Χῐμᾰροσφάκτης, ου, ὁ, (*χίμαρος, σφάζω*) *a goat-slayer*, Anth. P. 9, 558.

Χῑμετλιάω, ῶ, like *χειμετλιάω, to have chilblains*, Diosc.

Χίμετλον, ου, τό, like *χείμετλον, a chilblain, kibe*, Ar. Vesp. 1167; *ἔχων ὑπὸ ποσσὶ χίμετλα*, ap. Arist. Rhet. 3, 11, 6. [Strictly ⏑⏑⏑, but poet. also ⏑–⏑.]

Χῑογενής, ές, (*Χίος, *γένω*) *of Chian growth*, of wine, Anth. P. 11, 44.

Χῖον, ου, τό, a Chian wine-vessel, holding about 1 or 1½ *χοῦς*, Macho ap. Ath. 579 E. (Not from *χέω*.)

Χῐόνεος, α, ον, (*χιών*) *of snow, snowy, snow-white, χιτών*, Asius Fr. 2; *νιφάδες*, Anth. P. 9, 244; etc. [ῑ Ep. in arsis.]

†*Χιόνη, ης, ἡ, Chione*, daughter of Boreas and Orithyia, Apollod. 3, 15, 2.

†*Χιονίδης, ου, ὁ, Chionides*, a poet of the old comedy, Meineke 1, p. 27.

Χῐονίζω, f. -ίσω, (*χιών*) *to snow upon, cover with snow*: impers., *εἰ ἐχιόνιζε τὴν χώρην* [sc. *ὁ Ζεύς* or *ὁ θεός*], Hdt. 2, 22: also, intr., *to snow, ἐχιόνιζε, it snowed*, Ib. [The first syll. of fut. and aor. made long Ep. in arsis.]

Χῐονικός, ή, όν, and *χῐόνῐνος, η, ον,=χιόνεος*, the latter in Ptolem. ap. Ath. 375 D. [ῑ Ep. in arsis.]

Χῐόνιος, α, ον,=χιόνεος. [Χῑ in Ep.]

†*Χίονις, ιδος, ὁ, Chionis*, a Lacedaemonian, Thuc. 5, 19.—Others in Paus.; etc.

Χῐονόβᾱς, αντος, ὁ, (*χιών, βαίνω*) *walking in snow*, dub. [ῑ in Ep.]

Χῐονόβᾰτος, ον, (*χιών, βαίνω*) *where one walks in snow, ὄρεα*, dub. in App. Indic. 6.

Χῐονοβλέφᾰρος, ον, (*χιών, βλέφαρον*) *with eye of dazzling white*, Ἠώς, Dionys. Hymn. 2.

Χῐονόβλητος, ον, †(*χιών, βάλλω*) *snow-beaten, covered with snow*†, Ar. Nub. 270: †cf. *χιονόβολος.*

Χῐονοβολέω, ῶ, f. -ήσω, to strike with snow, snow upon: from

Χῐονοβόλος, ον, (*χιών, βάλλω*) *snowing, χ. ὥρα*, Plut. 2, 182 E.—II. proparox. *χιονόβολος, ον, snowed upon.*

Χῐονοβοσκός, όν, (*χιών, βόσκω*) *fostering snow*, i. e. *snow-clad, λειμών*, Aesch. Supp. 560, like *χιονοθρέμμων*. [ῑ Ep. in arsis.]

Χῐονοειδής, ές, (*χιών, εἶδος*) *like snow, snowy*, Nic. Al. 150.

Χῐονόεις, εσσα, εν, poet. for *χιόνεος*, Nic. Al. 512. [ῑ Ep. in arsis.]

Χῐονοθρέμμων, ον, gen. *ονος,* (*χιών, τρέφω*) *fostering snow, snow-clad*, Ἴδη, Eur. Hel. 1323; like *χιονοβοσκός, χιονοτρόφος.*

Χῐονόκτῠπος, ον, (*χιών, τύπτω*) *snow-pelted, drifted o'er by snow*, Soph. Aj. 695.

Χῐονόμελι, ιτος, τό, (*χιών, μέλι*) *snow-honey*, Geop.

Χῐονόπεζα, ης, ἡ, (*χιών, πέζα*) *with snow-white feet*, Nonn. [ῑ Ep. in arsis.]

Χῐονοτρόφος, ον, (*χιών, τρέφω*) *nursing snow*, Κιθαιρών, Eur. Phoen. 803; cf. *χιονοθρέμμων.*

Χῐονόχροος, ον, contr. *-χρους, ουν*,=sq., Philox. ap. Ath. 147 A.

Χῐονόχρως, ωτος and *οος, ὁ, ἡ,* (*χιών, χρώς*) *with snow-white skin*: generally, *snow-white*, Eur. Hel. 216.

Χῐονόω, ῶ, f. -ώσω,=χιονίζω, LXX., in pass.

Χῐονώδης, ες, contr. for *χιονοειδής*, Eur. Hec. 81.

Χῐονωτός, ή, όν, verb. adj. from *χιονόω, snowed upon: snowy*, Nonn.

Χίος, ου, ἡ, Chios, an island in the Aegean, †on the coast of Asia Minor†, now *Scio*, Od. 3, 170, etc.—†2. the capital was also so called, Strab. p. 601.—Other cities of this name are mentioned in Steph. Byz.

Χῖος, α, ον, Chian, of or *from Chios*, †Ar. Eccl. 1139†: *οἱ Χῖοι, the Chians*, Hdt. 1, 142, etc.—II. *ὁ χῖος* (sc. *βόλος*), an unlucky throw on the dice: hence, the side with the ace-dot was *χῖος ἀστράγαλος*, more rarely *χιάς, άδος, ἡ*, Poll. 9, 100: the opp. side with the size was called *Κῷος*, cf. Dict. Antiqq. p. 949; (though some accounts just reverse these names).—The proverb *οὐ Χῖος ἀλλὰ Κεῖος*, Ar. Ran. 970, is, however, said to refer not to this, but to the contrast between the dishonest Chians and the honest Ceians, Dind. ad l., Heind. Plat. Prot 341 E, Meineke Menand. p. 237. [*Χῖος* is contr. from *Χίϊος*, as *Δῖος* from *Δίϊος*, Draco p. 101, Jac. Anth. P. p. 93, 696.]

†*Χίος, ου, ὁ, Chius*, son of Neptune, Paus. 7, 4, 8.

Χῑουργής, ές, (*Χῖος, ἔργον*) *of Chian work*, Critias Fr. 28.

Χῑρᾰλέος, α, ον, chapped, cracked, esp. *with chapped hands*: from

Χῑράς, άδος, ἡ,=χειράς. Hence

Χῑροπόδης, ου, ὁ, and *χῑρόπους, ποδος, ὁ, ἡ, πουν, τό,=χειρόπους, χειροπόδης, with chapped feet.*

Χῐτών, in Ion. prose *κιθών, ῶνος, ὁ*:—*an under-garment, frock, coat*, Lat. *tunica*, both of men and women, freq. from Hom. downwds.: it was strictly *a woollen shirt* or *smock*, worn next the body, *χιτῶνα περὶ χροῒ δῦνεν*, Od. 15, 60; cf. Hdt. 1, 155:—on going out, they threw a wide cloak over it, called *φᾶρος* (Il. 2, 42, etc.), *χλαῖνα*, or (later) *χλανίς*, also *ἱμάτιον*, though these differed, v. sub *χλαῖνα*: the *χιτών* was usu. short, yet sometimes reached even to the feet, cf. sub *τερμιόεις, ποδήρης*: the ladies of Ionia and Attica wore a *κιθὼν λίνεος* with sleeves (*χειριδωτός*), Hdt. 5, 87, and this prevailed among several foreign nations, Hdt. 1, 195, 2, 81; 7, 91.—On the *χιτών*, v. Müller Archäol. § 337, Dict. Antiqq. s. v. *tunica*.—II. of soldiers, *a coat of mail, cuirass*, Il. 5, 113; 11, 100, etc., Hdt. 5, 106; *χιτὼν χάλκεος*, Il. 13, 439; *κιθῶνες χειριδωτοὶ λεπίδος σιδηρέης, coats* of mail or iron scales with sleeves, Hdt. 7, 61; cf. 9, 22.—III. in plur., *the pieces of a shoe*, Poppo Xen. Cyr. 8, 2, 5.—IV. metaph., *any coat, case* or *covering, λάϊνος χιτών* (cf. sub *λάϊνος*); *τειχέων κιθῶνες*, i. e. walls, Hdt. 7, 139; *χιτῶνες τριγλοφόροι*, of fishing-nets, Anth. P. 6, 11; *χιτὼν ἀράχνης*, of a spider's web, Jac. Ach. Tat. p. 561: in plur., *the coats of an onion*, elsewh. *ὑμήν* and *μῆνιγξ*, as in Virg. *the coatings of a bud* are called *tunicae.* (It is an oriental word, in Hebrew *kĕthôneth*; Gesenius compares *cotton.*)

Χῐτωνάριον, ου, τό, dim. from *χιτών*, Menand. p. 263, Anth. P. 11, 154.

Χῐτώνη, ης, ἡ, a name of Diana, who is usually represented as a huntress in a short *χιτών*, Call. Jov. 77, Dian. 225: †also *Χιτωνέα* in Syracuse, Ath. 629 E: cf. Dict. Antiqq. p. 244.

Χῐτωνία, ας, ἡ, (*χιτών*) *clothing, dress*, a late word.

Χῐτωνίζω, f. -ίσω, to cover with a χιτών.

Χῐτώνιον, ου, τό,=sq., Ar. Plut. 984, Lys. 48, 150.

Χῐτωνίσκιον, ου, τό, dim. from *χιτών*, Osann Syll. Inscr. 1, 79.

Χῐτωνίσκος, ου, ὁ, dim. from *χιτών*, Ar. Av. 946, 955, Lysias 117, 6, Plat. Hipp. Min. 368 C, etc.

Χῐτωνοπώλης, ου, ὁ, one who deals in clothes.

Χῑῶ, v. *χιόω,=χιάζω.*

ΧῘΏΝ, *όνος, ἡ, snow*, in Hom., esp. *fallen snow*,—for *falling* snow is usu. called in prose *νιφάς, νιφετός* (hence *νιφάδες χιόνος πίπτουσι θαμειαί*, thick fall the *snow*-flakes, Il. 12, 278); yet this distinction is not always kept, for Hdt., 2, 22; 4, 31, 50, speaks of *χιὼν πίπτουσα*; so, *χιόνι κατανίφει*, Ar. Ach. 138; *βορέας χιόνα χέει*, Eur. Cycl. 328, cf. Bacch. 661: acc. to Arist., Mund. 4, 7, *χιὼν σφόδρα καὶ ἀθρόα φερομένη νιφετὸς ὠνόμασται*:—*χιὼν τηκομένη*, melting *snow*, Hdt. 2, 22.—II. *snow-water, ice-cold water*, Eur. Andr. 214; *χ. ποταμία*, Id. Tro. 1067, ubi v. Seidl. (1077). (On the root v. sub *χεῖμα*.—Prob. not from *χέω*, though Hom. does use *χεῖν,=νίφειν*, Il. 12, 281.) [Though ῐ by nature, yet ῑ Ep. in arsis.]

†*Χίων, ωνος, ὁ, Chion*, an Athenian archon, Dem. 830, 5; 868, 21.

†*Χιωνίδης, ου, ὁ, Chionides*, an Athenian, Dem. 1356, 13.

ΧΛΆΖΩ, *to sound, ring, shout*, a pres. which seems only to occur in the redupl. form *καχλάζω*: but to this root are commonly referred the Pindaric forms *κεχλᾱδώς, κεχλάδοντες, κεχλάδειν*,—the latter two belonging *in form* to a redupl. aor. 2. but with accent of pres.:—*καλλίνικος κεχλαδώς*, O. 9, 4; of persons κεχλάδοντας ἥβᾳ, P. 4, 319; κεχλάδειν, of castanets, Fr. 48, 2.

Χλαῖνα, ης, ἡ, Ion. χλαίνη, *a large, square upper-garment, a cloak, mantle,* worn loose over the χιτών, in Hom. only by men as a defence against weather, hence called ἀνεμοσκεπής and ἀλεξάνεμος, Il. 16, 224, Od. 14, 529: the χλαῖνα was of wool, as appears from the Homeric epith. οὔλη and φοινικόεσσα, i. e. *with a rough, crisped surface* and *purple-coloured,* v. esp. Il. 10, 133, where a double mantle (διπλῆ) is spoken of, the single one being called ἁπλοΐς, Il. 24, 230, Od. 24, 276: it was thrown over the shoulders, Od. 21, 118, and fastened with a clasp, Il. 10, 133; but it served also as a covering in sleep, being in fact a sort of *blanket,* Od. 11, 189; 14, 500; 20, 4, 95;—hence of husband and wife, μιᾶς ὑπὸ χλαίνης, Soph. Tr. 540, cf. Theocr. 18, 19, Anth. P. 5, 169; cf. χλανίς.—It was of value, as it was made a prize in the games, Il. 24, 230, Hdt. 2, 91.—The χλαῖνα is also called φᾶρος by Hom., in later Greek ἱμάτιον, cf. Dict. Antiqq. s. v. *pallium.* The τρίβων was a coarser, commoner, the χλανίς a finer, softer kind (though Eur., Cycl. 80, calls a goatskin cloak τράγου χλαῖνα μελεά); the χλαμύς was chiefly a military cloak. See these words respectively. (No doubt the root was the same as that of the Lat. *lana, laena,* with χ prefixed, whence also λῆνος, λάχνη, λάχνος, λαχμός, λάσιος, hence also χλανίς and χλαμύς.)

†Χλαινέας, ου, ὁ, *Chlaeneas,* an Aetolian envoy to the Lacedaemonians, Polyb. 9, 31, 7.

Χλαίνιον or χλαινίον, ου, τό, dim. from χλαῖνα, Anth. P. 12, 40.

Χλαινοθήρας, ου, ὁ, *a stealer of cloaks,* like λωποδύτης.

Χλαινουργική, ῆς, ἡ, (sc. τέχνη), *the art of making cloaks, trade of a* χλαινουργός.

Χλαινουργός, όν, (χλαῖνα, *ἔργω) *making cloaks:* ὁ χλ., *a cloak-maker.*

Χλαινόω, ῶ, f. -ώσω, (χλαῖνα) *to cover with a cloak:* generally, *to clothe,* φάρει, Anth. P. 9, 293. Hence

Χλαίνωμα, ατος, τό, *a clothing, covering,* χλ. λέοντος, i. e. a lion's skin, Anth.

Χλᾰμῠδηφόρος, ον, (χλαμύς, φέρω) *wearing a* χλαμύς: hence as subst., *a horseman, cavalier,* Theocr. 15, 6.

Χλᾰμύδιον, ου, τό, dim. from χλαμύς, Menand. p. 154, Plut. [ῠ]

Χλᾰμῠδοειδής, ές, *like a* χλαμύς.

Χλᾰμῠδόομαι, as pass., *to wear a* χλαμύς, Nicostr. Incert. 6.

Χλᾰμῠδοποιΐα, ας, ἡ, *the making of a* χλαμύς: from

Χλᾰμῠδοποιός, όν, *making* χλαμύδες.

Χλᾰμῠδουργία, ας, ἡ, *the making of* χλαμύδες, *the art* or *trade of a* χλαμυδουργός, Xen. Mem. 2, 7, 6: and

Χλᾰμῠδουργικός, ή, όν, *skilled in making* χλαμύδες: from

Χλᾰμῠδουργός, όν, (χλαμύς, *ἔργω) like χλαμυδοποιός, *making* χλαμύδες: ὁ χλ., *a maker of* χλαμύδες.

Χλᾰμῠδοφορέω, ῶ, *to wear a* χλαμύς.

Χλᾰμῠδωτός, ή, όν, verb. adj., *clad* or *covered with a* χλαμύς.

Χλᾰμύς, ύδος, ἡ, *a cloak* or *mantle,* esp. worn by horsemen and the ἔφηβοι performing horsemen's service as περίπολοι, who laid aside the χλαμύς as soon as they became men, Jac. Anth. 1, 1, p. 24, Meineke Menand. p. 367: generally, *a military cloak,* esp. the general's cloak, like the Lat. *paludamentum;* more rarely of a civic dress, Locella Xen. Eph. 1, 8.—The χλαμύς is first mentioned by Sappho: it was shorter than the χλαῖνα or ἱμάτιον, being narrower, but (like it) was fastened by a brooch on the right shoulder so as to hang over the left: sometimes it had side pieces set on, called πτέρυγες, and in this shape was called the Thessalian or Macedonian cloak, v. Dict. Antiqq. sub v. (On the deriv., v. sub χλαῖνα.) [ῠ]

Χλᾰνίδιον, ου, τό, dim. from χλανίς, Hdt. 1, 195, Soph. Fr. 400, Eur. Or. 42, etc. [ῐ]

Χλᾰνῐδίσκιον, ου, τό, dim. from χλανίς, Aristaen. 1, 11.

Χλᾰνῐδοποιΐα, ας, ἡ, *the art* or *trade of a* χλανιδοποιός, Xen. Mem. 2, 7, 6: from

Χλᾰνῐδοποιός, όν, (χλανίς, ποιέω) *making* χλανίδες.

Χλᾰνῐδουργία, ας, ἡ, = χλανιδοποιΐα.

Χλᾰνῐδουργός, όν, = χλανιδοποιός.

Χλᾰνῐδόω, ῶ, *to clothe with a* χλανίς. Hence

Χλᾰνῐδωτός, ή, όν, verb. adj., *clad with a* χλανίς.

Χλᾰνίς, ίδος, ἡ, *an upper-garment of wool,* like the χλαῖνα, but of finer make, worn by women as well as men, and, generally, serving more for ornament than use, first in Simon. 7, 13, Hdt. 3, 139, 140: χλανίδα φορεῖν, as a mark of effeminacy, Dem. 958, 13, cf. 558, 17, Menand. p. 127: esp. worn on festive occasions, as, χλανὶς γαμική, a wedding *garment,* χλανὶς λευκή, the *toga candida* of the Romans:—also used as *a blanket,* Mel. 82, 2, cf. χλαῖνα. (On deriv., v. sub χλαῖνα.)

Χλᾰνισκίδιον, ου, τό, Ar. Pac. 1002; χλᾰνίσκιον, ου, τό, Ach. 519, Aeschin. 18, 30; χλᾰνίσκος, ου, ὁ:—diminutives from χλανίς.

Χλᾱρός, ά, όν, only in Pind. P. 9, 65, χλᾱρὸν γελᾶν, acc. to Herm., Dor. for χλωρόν, to laugh *fresh and loud;* but, acc. to Schneider and Böckh, for λαρόν, *sweetly, gently.*

†Χλέμος, ου, ὁ, *Chlemus,* masc. pr. n., Qu. Sm. 8, 101.

Χλευάζω, f. -άσω, (χλεύη) *to joke, jest, scoff,* Ar. Ran. 376; χλ. καὶ σκώπτειν, Arist. Rhet. 2, 2, 12:—c. acc., *to mock, scoff at, jeer, treat scornfully,* τινά, Dem. 78, 12; 1149, 19, etc.

Χλεύαξ, ᾱκος, ὁ, comic for χλευαστής.

Χλευᾰσία, ας, ἡ, (χλευάζω) *mockery, scoffing,* Dem. 705, 3.

Χλεύασμα, ατος, τό, (χλευάζω) *mockery,* LXX.

Χλευασμός, οῦ, ὁ, = χλευασία, Dem. 254, 3, Polyb. 8, 8, 5.

Χλευαστής, οῦ, ὁ, (χλευάζω) *a mocker, scoffer,* Arist. Rhet. 2, 3, 9. Hence

Χλευαστικός, ή, όν, *given to mockery, scoffing.* Adv. -κῶς.

Χλεύη, ῆς, ἡ, *a joke, jest,* H. Hom. Cer. 202, in plur.: χλεύην ποιεῖν or ποιεῖσθαί τινα, to make one *a jest,* or make *a jest* of one, Anth. P. 7, 345; χλεύης ἄξιος, Luc. Paras. 40. (Acc. to Valck. from χελύνη for χεῖλος, *lips twisted so as to express scorn,* like μυλλαίνω, μοιμύλλω: so χελυνάζω, σχελυνάζω, = χλευάζω.)

†Χλευόχαρμος, ου, ὁ, *Chleuocharmus,* masc. pr. n., Luc. (?) Philopat. 21.

Χλῆδος, ου, ὁ, or oxyt. χληδός, οῦ, *slime, mud,* esp. *the dirt and rubbish carried down by a flood* or *swept out of a house,* Lat. *quisquiliae,* Aesch. Fr. 14, Dem. 1278, 4; 1279, 12.

Χλιαίνω, f. -ᾰνῶ, pf. κεχλίαγκα, *to warm,* σεαυτόν, Ar. Lys. 386; χλ. πάλιν, *to warm up* meat, Alex. Miles. 1, 11:—pass., *to warm one's self, bask,* Ar. Eccl. 64; *to grow warm,* Hipp.:—*to melt,* Mel. 13. [ῐ usu. in Att. poets, as Ar. Lys. and Alex. ll. c., cf. χλιαρός: though ῑ in Soph. ap. Ath. 604 F, Ar. Eccl. l. c., and five times in Mel.] Hence

Χλίανσις, εως, ἡ, *a warming, softening.* [ῐ ̄]

Χλιᾰρός, ά, όν, Ion. χλιερός, *warm, lukewarm,* Lat. *tepidus,* Epich. (?) p. 124, etc.; χλιαρὸν ὕδωρ, Hdt. 4, 181. Adv. -ρῶς, Hipp. p. 890, cf. λιαρός. [ῐ usu. in Att. poets, cf. Meineke Cratin. Odyss. 11, Magnes Dion. 2, Br. Ar. Lys. 386; but ῑ in Ar. Fr. 421, Epich. (?) l. c., and Alcman: however cf. χλιαίνω.] Hence

Χλιαρότης, ητος, ἡ, *the being warmed* or *warm, warmth.* [ῐ ̄]

Χλίασμα, ατος, τό, (χλιαίνω) *that which is warmed* or *softened.*—II. *a means of warming* or *softening, a fomentation,* Lat. *fomentum,* Hipp. [ῐ ̄]

Χλῐάω, ῶ, Ep. χλῐόω, *to be warm,* Nic. Al. 110.

Χλῐδαίνω, (χλιδή) *to make soft* or *delicate:*—pass., ἁβρότητι χλιδαίνεσθαι, *to revel in luxury, lead a voluptuous, sensual life,* Xen. Symp. 8, 8.

Χλῐδᾰνός, ή, όν, (χλιδάω) *soft, delicate, voluptuous, luxurious,* Aesch. Pers. 544, Eur. Cycl. 500; also in Plut. Alcib. 23.

Χλῐδᾰνόσφῠρος, ον, (χλιδανός, σφυρόν) *with delicate ankles,* Anacreont.

Χλῐδάω, ῶ, f. -ήσω, (χλιδή) *to be soft* or *delicate,* χλιδῶσα μολπή, Pind. O. 10 (11), 99: but usu. in bad sense, *to be delicate, live delicately* or *luxuriously, to revel, luxuriate,* Aesch. Supp. 833 (?), Ar. Lys. 640; τινί, *in* a thing, Aesch. Pr. 971, Eur. Incert. 92; χλ. ἐπί τινι, *to pride one's self* upon a thing, Soph. El. 360: hence also, *to be insolent* or *arrogant.*—Only poet.

Χλίδειος, α, ον, = χλιδανός, dub. [ῐ]

Χλῐδή, ῆς, ἡ, (χλίω):—*softness, delicacy, luxury, voluptuousness,* first in Hdt. 6, 127, Aesch. Pr. 466, etc.; χλ. καὶ ἁβρότης, Plat. Symp. 197 D; cf. Ruhnk. Tim.: hence,—2. *the natural effects of such habits, wantonness, insolence, arrogance,* μή τοι χλιδῇ δοκεῖτε μήτ' αὐθαδίᾳ σιγᾶν με, Aesch. Pr. 436; cf. Soph. O. T. 888.—3. *anything belonging to such habits, luxuries,* esp. *fine raiment, costly ornaments,* Lat. *deliciae,* Eur. Ion 26; μυρίων πέπλων χλιδή, Id. Rhes. 960:—so in plur., Id. Hel. 424; also of *personal charms,* παρθένων χλιδαὶ εὔμορφοι, Aesch. Supp. 1003; καράτομοι χλιδαί, *luxuriant hair* cut off, Soph. El. 51, cf. Valck. Phoen. 230.—Only poet. [Pseudo-Phocyl. 200 has ῑ.]

Χλίδημα, ατος, τό, = χλιδή, Eur. I. A. 74. [ῐ]

Χλίδος or χλιδός, ὁ, dub. l. for χληδός in Dem.

Χλίδος or χλῖδος, εος, τό, = χλιδή.

Χλῐδών, ῶνος, ὁ, *ornament, show, pomp;* esp. *a bracelet* or *anklet,* Asius Fr. 2, 6, Ar. Fr. 309, 11.

Χλιδωνόπους, ὁ, ἡ, πουν, τό, *with costly ornaments on the feet.*

Χλίδωσις, εως, ἡ, *costliness of dress,* etc., Plut. 2, 145 A.

Χλιεροθαλπής, ές, (χλιερός, θάλπος) *lukewarm,* Philox. ap. Ath. 409 E.

Χλιερός, ή, όν, Ion. for χλιαρός, q. v.

Χλίζω,=χλίω, dub.

Χλῐόεις, εσσα, εν,=χλιαρός, v. l. in Nic. Al. 110.

Χλῐόω, Ep. for χλιάω, q. v.

ΧΛΙ´Ω, *to become warm* or *soft*: metaph., *to be delicate, to revel, luxuriate*, ἐν τοῖσι σοῖς πόνοισι, Aesch. Cho. 137; στόλον πέπλοισι βαρβάροις... χλίοντα, Supp. 236; like θρύπτω, τρυφάω. (Χλίω is the rare radic. form of χλιάω, χλιδή, χλιδάω, χλιερός, χλιαρός, etc.) [ῐ]

Χλόα, ας, ἡ, v. χλόη.

Χλοάζω, f. -άσω, (χλόη) *to be pale-green*, like *young shoots*, Arist. Mirab. 164, Nic. Th. 576.

Χλοανθέω, ῶ, f. -ήσω, *to bud, become green*: from

Χλοανθής, ές, (χλόη, ἄνθος) *budding, sprouting*, Nic. Th. 550.

Χλοᾰνός, ή, όν, *greenish, greenish yellow.*

Χλόασμα, ατος, τό, *that which buds*, or *is green*, Hipp. (?)

Χλοαυγής, ές, (χλόη, αὐγή) *with a greenish lustre*, Luc. Dom. 11.

Χλοάω, ῶ, poet. for χλοάζω, Nic. Th. 777, Anth. P. 5, 292.

Χλοερός, ά, όν, poet. lengthd. for χλωρός (q. v.), ὄζος, Hes. Sc. 393; oft. in Eur., as Hel. 244, Bacch. 866.

Χλοεροτρόφος, ον, (χλοερός, τρέφω) *producing green grass, plants*, etc., πεδίον, Eur. Phoen. 826.

Χλοερῶπις, ιδος, ἡ, (χλοερός, ὤψ) *greenish looking*, Paul. S. Ecphr. 255.

Χλόη, ης, and χλόα, ας, also Ion. χλοίη, ης, ἡ:—*the first light green shoot of plants* in spring, esp. *young green corn* or *grass*, Hdt. 4, 34, Eur. Hipp. 1138, I. A. 422, etc.; opp. to the καρποί, Plat. Tim. 80 E; χλόης γενομένης ἀπὸ τοῦ σπέρματος, of the corn when it first springs up, Lat. *seges in herba*, Xen. Oec. 17, 10: hence, poet., *the young verdure* of trees, *foliage, leaves*, χλ. ἀμπέλου, Eur. Bacch. 12, cf. Hel. 180, 1360: *of vegetables, greens*, Sotad. Ἐγκλει. 1, 9.—II. epith. of Ceres, *the verdant*, from the young corn, Ar. Lys. 836; cf. εὔχλοος. (The root occurs in the Sanscr. *hari* (*l* being=*r*), Lat. *viri-dis*, cf. Pott Et. Forsch. 1, 141. Hence, χλόος, χλοῦς, χλωρός, χλοερός, χλοηρός, etc.)

†Χλόη, ης, ἡ, *Chloë*, fem. pr. n., N. T.

Χλοήβᾰφος, ον, *dyed light-green.*

Χλοηκομέω, ῶ, (χλόη, κόμη) *to be green as a young leaf*, Anth. P. 9, 750.

Χλοήρης, ες, (ἄρω?) = χλοερός, χλωρός, Eur. Bacch. 107; ubi olim χλοηρῷ.

Χλοητόκος, ον, (χλοή, τίκτω) *producing young shoots*, Luc. Tragop. 45.

Χλοηφορέω, ῶ, *to put out young shoots, be green*, Theophr.: from

Χλοηφόρος, ον, (χλόη, φέρω) *putting out young shoots, bearing green grass, leaves* or *plants*, γαῖα, ἔρνεα, Eur. Phoen. 647, 653.

Χλοιάω, ῶ, (χλοίη) Ion. for χλοάω, χλοάζω, q. v.

Χλοιδάω, ῶ,=foreg.

Χλοίη, ης, ἡ, Ion. for χλόη, q. v. Hence

Χλοιόω, ῶ,=χλοιάω, χλοάω, Hipp.

Χλοιώδης, ες, gen. εος,=χλοώδης, Hipp.

Χλοόκαρπος, ον, (χλόη, καρπός) *with green fruit, producing green fruits*, epith. of Ceres.

Χλοόμορφος, ον, (χλόη, μορφή) *like grass, greenish*, Orph. H. 83, 6.

Χλοοποιέω, ῶ, f. -ήσω, *to bring forth grass*, or *herbs.*

Χλόος, ου, ὁ, contr. χλοῦς, *a greenish-yellow* or *light green colour*, Theophr.:—generally=χλόη, Ap. Rh. 3, 298, Nic. Al. 583, 592.

Χλούνειος, α, ον, *of the wild boar*: from

Χλούνης, ου, ὁ, Epic epith. of the wild boar, χλ. σῦς ἄγριος, Il. 9, 539, cf. Hes. Sc. 168, 177:—later as subst., =κάπρος, *the wild boar*, Opp. H. 5, 35, Nic. Fr. 2, 6; χλ. κάπρος, Call. Dian. 150. Even the ancients differed as to the meaning and deriv. of the word:—Arist., H. A. 6, 28, takes it as=ἐκτομίας, *castrated*, because (he says) young boars in this case grew very large and fierce; he seems to have no suspicion of any other interpr., and certainly χλούνης seems to be used of *a eunuch* in Aesch. Fr. 62, Alex. Aetol. ap. Ath. 699 C; as also χλούνης καὶ γύννις are joined in Ael. ap. Suid. s. v. εὐνοῦχος; cf. also χλοῦνις. But Aristarch. makes χλούνης=μόνιος, *living* or *feeding alone*; the Venet. Schol.,=ἀφρίστης, from a Dor. word φλουδεῖν = ἀφρίζειν; and Apollon. takes it to be for χλοεύνης, i. e. ὁ ἐν τῇ χλόῃ εὐναζόμενος.

Χλούνιος, ον, (χλούνης)=χλούνειος.

Χλοῦνις, ἡ, a word in Aesch. Eum. 189, subject to the same doubts as χλούνης in Hom., increased by the corrupt state of the passage. The MSS. have κακοῦ τε χλοῦνις or κακοῦται χλοῦνις, when it must mean *the green age, youth, freshness*,=ἀκμή. Others take Stanley's emend. κακή τε χλοῦνις ἠδ' ἀκρωνία, explaining it *castration and mutilation*; but cf. ἀκρωνία.

Χλουνός, ὁ, epith. of gold in Hesych., perh.=χλωρός.

Χλοῦς, ὁ, contr. for χλόος, q. v.

Χλοώδης, ες, gen. εος, Ion. χλοι-, (χλόη, εἶδος) *grass-green, greenish-yellow, pale*, Foës. Oec. Hipp.

Χλωράζω, f. -άσω, *to eat green provender.*

Χλωραίνω, (χλωρός) *to make greenish-yellow* or *pale*:—pass., *to become so*, Soph. Fr. 959.

Χλώρασμα, ατος, τό,=χλωρότης, Hipp. ap. Galen.

Χλωραύχην, ενος, ὁ, ἡ, (χλωρός, αὐχήν) *with pale-green* or *olive-green neck*, of the nightingale, in Simon. 158; cf. χλωρηΐς.

Χλωράω and χλωρέω, ῶ,=χλωριάω, yet both are dub.

Χλωρεύς, έως, ὁ, (χλωρός) *a greenish* or *yellowish bird*, prob. the same as χλωρίων, Arist. H. A. 9, 1, 13 and 17.

Χλωρέω, ῶ, v. χλωράω.

Χλωρηΐς, ΐδος, pecul. poet. fem. of χλωρός, for χλωρά, *pale-green, olive*, as epith. of the nightingale, χλωρηῒς ἀηδών, Od. 19, 518; cf. χλωρός, χλωραύχην: acc. to others, *haunting the green thickets*, ἡ ἐν χλωροῖς διατρίβουσα, but wrongly.

Χλωριάζω, f. -άσω,=χλωριάω.

Χλωρίασις, εως, ἡ, *a greenish colour, pale-green*, Hipp.: from

Χλωριάω, ῶ, (χλωρός) *to be pale-green*: *to be pale*, Hipp. p. 1134.

Χλωρίζω, f. -ίσω, (χλωρός) *to be greenish* or *pale*, LXX.

Χλωρίς, ίδος, ἡ, *a bird with a greenish belly*, the female of the χλωρίων, Arist. H. A. 8, 3, 4; 9, 13, 4.

†Χλῶρις, ιδος, ἡ, *Chloris*, daughter of Amphion king of Orchomenus, mother of Nestor, Od. 11, 281; Apollod. 1, 9, 9:—acc. to Diod. S. 4, 68 and Apollod. 3, 5, 6 daughter of Amphion of Thebes.

Χλωρίτης λίθος, ὁ, *chlorite, a grass-green stone*, Plin. [ῑ]

Χλωρίων, ωνος, ὁ, (χλωρός) *a pale-green* or *yellowish bird* (cf. our yellow-hammer), Arist. H. A. 9, 15, 3; 22, 1: cf. χλωρίς.

Χλωροειδής, ές, *of a greenish look.*

Χλωρόκομος, ον, (χλωρός, κόμη) *green-leaved*, στέφανος δάφνης, Eur. I. A. 759.

Χλωρομέλᾱς, μέλαινα, μέλᾰν, (χλωρός, μέλας) *pale-black*, Galen.

Χλωροποιός, όν, *making green* or *pale.*

Χλωρόπτῑλος, ον, (χλωρός, πτίλον) *with pale-green* or *yellowish* feathers, Ael. N. A. 16, 2.

Χλωρός, ά, όν, whence poet. lengthd. χλοερός, ά, όν (q. v.); cf. also χλοήρης; (χλόη, χλόος):—*pale-green, light-green, greenish-yellow*, strictly of the colour of young grass, corn, etc., χλωραὶ ῥῶπες, Od. 16, 47; ὄρος, H. Ap. 223, χλοερὸς ὄζος, Hes. Sc. 393, cf. Sappho 2, 14; ἐλάται, Pind. Fr. 148; χλ. ὑπὸ βάσσαις, Soph. O. C. 673; etc.:—also of the colour of honey, μέλι χλωρόν, Il. 11, 631, Od. 10, 234: so too of the box or laurel, cf. χλωρόκομος.—II. generally, *pale*, χλωρὸς ἀδάμας, Hes. Sc. 231, like πολιός: χλωρὸν δέος, *pale* fear, Il. 7, 479, etc.; χλωρὸς ὑπαὶ δείους, Il. 10, 376; 15, 4; χλωρῷ δείματι, Aesch. Supp. 566; ἀχλὺς χλωρή, *grey* mist, Hes. Sc. 265; χλωρὰ ψάμαθος, Soph. Aj. 1064; χλωρὸν ὕδωρ, Jac. Anth. P. p. 615:—hence, in medic. writers, *pale, bilious-looking*, Thuc. 2, 49; cf. Foës. Oec. Hipp.; τὸ χλωρόν = χλωρότης, Ibid. But, as the paleness of southern complexions verges upon olive, the Greek χλωρός differs from our *pale* in the objects to which it is applied; cf. χλωρηΐς, χλωραύχην.—III. without regard to colour, *green*, i. e. *fresh*, opp. to dry, esp. of wood, μοχλός, ῥόπαλον, Od. 9, 320, 379; opp. to αὖος, Hes. Op. 741; χλωραὶ ἐέρσαι, Pind. N. 8, 69; τυρὸς χλ., *fresh* cheese, Ar. Ran. 559, cf. Lysias 167, 8; and so of meat, fish, etc., *fresh, not salted.*—2. metaph., *fresh, blooming, youthful*, χλωρὸν γόνυ, χλοερὰ μέλεα, Theocr. 14, 70; 27, 66, whence Horace's *genua virent*: χλ. αἷμα, Soph. Tr. 1055, Eur. Hec. 129: *tender, delicate*, χλ. δάκρυον, unless it be rather taken like Homer's θαλερὸν δάκρυ, Eur. Med. 906, 922, Hel, 1205; so, χλωρὰ δακρύων ἄχνα. Soph. Tr. 848: χλ. οἶνος, *sparkling* wine, Eur. Cycl. 67 (unless it here be taken of the colour, like κιῤῥός).

Χλῶρος, τό, = sq., Arcad. 69, 10: cf. ὠχρός, ὦχρος.

Χλωροσαῦρα, ἡ, *the green lizard*, late.

Χλωρότης, ητος, ἡ, (χλωρός) *pale-greenness*: hence—2. *paleness*, LXX.—3. *freshness.*

Χλωροφᾰγέω, ῶ, f. -ήσω,=χλωράζω, Hippiatr.

Χναῦμα, ατος, τό, (χναύω) *a piece cut off, a cut, slice*, like κνίσμα: *a dainty, a tit-bit*, Comici ap. Poll. 6, 62; cf. Meineke Com. Fr. 3, 571, and sq.

Χναυμάτιον, ου, τό, dim. from χναῦμα, Ar. Fr. 5, Teleclid. Ἀμφ. 1, 14.

Χναυρός, ά, όν, (χναύω) *dainty, lickerish*, Pherecr. Metall. 1, 17: Poll 6, 59 has it χαυνός.

Χναυστικός, οῦ, ὁ, *one of a sweet-tooth*, Posidipp. ap. Ath. 662 A.

Χναύω, strictly = κνάω, *to scrape*, hence *to gnaw, gnaw off*, e. g. flesh from the bones, Eur. Cycl. 358: but usu. *to gnaw at* dainties and sweetmeats, *to nibble, eat by little bits*, like τρώγω, Epich. p. 104, Eubul. Incert. 15 *a*, Ephipp. Epheb. 1.

Χνοάζω, f. -άσω, (χνόος) *to be covered with fine hair* or *down*: esp. of youths, *to get the first down* on their chin; also of girls, αὐλητρίδες ἄρτι χνοάζουσαι, Metagen. Αὐρ. 1, 3: but, χνοάζων ἄρτι λευκανθὲς κάρα, just *sprinkling* his hair with white (like Shaksp. 'sable-*silvered*'), Soph. O. T. 742.

Χνοάω, ῶ, poet. for foreg., χνοάοντες ἴουλοι, *the bloom of the first down* on the chin, Ap. Rh. 2, 43; χνοῶν τὴν παρειάν, Luc. Bacch. 2; σίκυον χνοάοντα, a gourd *with the bloom on* it, Anth. P. 6, 102.

Χνόη, ης, ἡ, Ion. χνοίη, (κνάω):—like χοινίκη, χοινικίς, *the iron box of a wheel* in which the axle turns, *the nave*, hence also *the axle* itself, Lat. *modiolus*, Soph. El. 745; ἔλακον ἀξόνων βριθομένων χνόαι, Aesch. Theb. 153; cf. σῦριγξ II. 2, χοῖνιξ II. 1.—2. metaph., χνόαι ποδῶν, *the joints* on which the feet play, as the wheels on the axle, Aesch. Theb. 371. Hence

Χνόϊος, α, ον, *downy*, παρειά, Anacreont. 16, 19.

Χνοόεις, εσσα, εν, poet. for χνόϊος, χνοώδης.

Χνόος, ου, ὁ, Att. contr. χνοῦς, gen. χνοῦ: a dat. χνοΐ is quoted, but it is very dub., Lob. Phryn. 454: ἡ χνοῦς is quoted from Eur. in Anecd. Bachmann. 1, 418, 24 (κνάω):—*that which can be scraped* or *rubbed off, any light surface, covering*, ἁλὸς χνόος, *the foam that gathers on the top* of the sea, the same as ἁλὸς ἄχνη, Od. 6, 226:—esp., *the fine down* or *bloom* on the peach and such fruits, Theophr.; μηλῶν χνοῦς ἐπικαρπίδιος, Anth. P. 9, 226:—also, *the first down on the chin*, etc., of youths, Lat. *lanugo*, Ar. Nub. 978:—hence, *wool pulled* for stuffing cushions, *flock*, Foës. Oec. Hipp.: also *the dust* of chaff, etc., proverb., ὄνος εἰς ἄχυρα καὶ χνοῦν, Ar. Fr. 59.

Χνοώδης, ες, (χνόος, εἶδος) *like fine down, downy*, Lat. *lanuginosus*, Theophr. Adv. -δῶς, Galen.

Χοαῖος, α, ον, *holding a* χοεύς, Hippol. ap. Ath. 129 E.

Χοᾰνεύω, contr. χωνεύω, *to melt and cast metal*, Ar. Thesm. 57, 62, and LXX.: from

Χοάνη, ης, ἡ, contr. χώνη,=χόανος III, Ar. Thesm. 18, 19. [ᾰ]

Χοάνιον, ου, τό, contr. χωνίον, dim. from χόανος. [ᾰ]

Χόᾰνον, ου, τό, contr. χῶνον,=sq.

Χόᾰνος, ου, ὁ, later contr. χῶνος, (χέω):—*the hollow in which metal was placed for melting, a melting-pit*, φῦσαι ἐν χοάνοισιν ἐφύσων, Il. 18, 470, cf. Hes. Th. 863.—II. the *earthen mould for casting* metal in, Anth. P. 9, 716;—also λίγδος.—III. *a funnel*, though this was usu. in form χώνη, q. v.:—hence—2. in medic., *a funnel-shaped hollow in the brain*, elsewh. also ληνός and πύελος.—The forms χοάνη and χόανον, contr. χώνη and χῶνον, are equiv. to it, though signf. III. belongs chiefly to χοάνη.

†Χοάσπης, ου Ion. εω, ὁ, *the Choaspes*, a river of India, joining the Cophes, Strab. p. 697; in Arr. An. 4, 23, 2 called Χόης.—2. a river of Susiana, Hdt. 1, 188; Strab. p. 728:—in Dion. P. 1073 Χόασπις, ιος, ὁ.

Χόδᾱνος, ου, ὁ, (χέζω, χόδος) *the breech*.

Χοδῐτεύω,=χέζω.

Χόδος, ου, ὁ, (χέζω, κέχοδα) *dung, ordure*: but seemingly only found in the compd. μυόχοδος.

Χόες, οἱ, nom. pl. of χόος, χοῦς, q. v.

*Χοεύς, v. sub χόος.

Χοή, ῆς, ἡ, (χέω):—*a pouring*, esp. *a drink-offering*, Lat. *libatio*, such especially as were made to the dead, (λοιβή or σπονδή being that made to the gods), χοὴν χεῖσθαι νεκύεσσιν, Od. 10, 518; 11, 26, where it is mixed of honey, wine and water, poured out at thrice: but this usage underwent various changes, v. Stanl. Aesch. Pers. 609, Erf. Soph. Ant. 427:—in Trag. always in plur., χοαί (as in Hdt. 7, 43); they use it very often (v. sub χέω I. 1), the Χοηφόροι of Aesch. is so called from the chorus being sent to pour χοαί to the shade of Agamemnon. Sometimes it is taken for *the whole sacrifice offered to the dead*, Lat. *inferiae*, Soph. El. 406, Merrick Tryph. 605:—it is rarely used of any other than *funeral* libations, as in Soph. O. C. 470.

Χοήρης, ες, gen. εος, (χοή, *ἄρω?) *furnished with drink-offerings to the dead*, ἄγγος χ., a vessel *filled therewith*, Eur. I. T. 960.

†Χόης, ὁ, v. sub Χοάσπης 1.

Χοηφόρος, ον, *offering* χοαί *to the dead*; cf. χοή.

Χοΐδιον, ου, τό, contr. χοίδιον, dim. from χοῦς, Lob. Phryn. 88. [ῐ]

Χοϊκός, ή, όν, (χοῦς) *of rubbish, of earth* or *clay*, like γήϊνος, πήλινος, N. T.

Χοινίκη, ης, ἡ, (χοῖνιξ)=χνόη:—generally, *any box* or *socket of like kind*.—II. a surgical instrument, *a cylindrical borer with a serrated edge, a trepan*.—2. *a cave in a rocky shore*, Strabo. [νῐ]

Χοινῑκαῖος, α, ον, *holding* or *containing a* χοῖνιξ.

Χοινίκιον, ου, τό, dim. from χοινίκη. [ῐ]

Χοινῑκίς, ίδος, ἡ,= χοῖνιξ II. 2, App. Civ. 4, 30.—2. χοινικίδες, *iron rings forming stands upon which crowns rest*, Dem. 616, 1; 756, 8.

Χοινῑκομέτρης, ου, ὁ, (χοῖνιξ, μετρέω) *one who measures with a* χοῖνιξ, *as a slave's daily allowance*, Ath. 272 B.

Χοῖνιξ, ῑκος, ἡ, *a choenix, a dry* measure, oft. in Hdt.: acc. to some, =four κοτύλαι or two *sextarii*, about a *quart* Engl.; but acc. to others= only three κοτύλαι, about 1½ pint Engl.: (the former is taken by Böckh Metrol. Untersuch. 11, 9, the latter by Hussey W. and M. 13, 4): the *choenix* of corn was one man's daily allowance, Hdt. 7, 187; though it was prob. the minimum, being what slaves received, cf. Thuc. 4, 16, Ath. 272 B, (though the difference of wheat-meal and barley-meal will partly account for different allowances, v. Arnold Thuc. l. c.): hence, ὅς κεν ἐμῆς γε χοίνικος ἅπτηται, i. e. whoever eats of my *bread*, Od. 19, 28. So the proverbs, ἐπὶ χοίνικος καθῆσθαι, to think only of *to-day's bread*, Ath. 452 E, cf. Perizon. Ael. 1, 26; and, κενεὰν ἀπομάξαι, v. sub ἀπομάσσω I. 2.—II. from the likeness of shape,—1. *the box* or *nave of a wheel*, χοινίκη, χνόη, σῦριγξ.—2. a kind of *shackle* or *stocks* for fastening the legs in, Ar. Plut. 276, Dem. 270, 8: cf. πεντεσύριγγος. [Draco indeed says that ι in genit. is long, but all examples are against him. He, or his transcriber, seems to have confounded χοῖνιξ and φοίνιξ.]

Χοιράγχη, ης, ἡ, = ὑάγχη, Sophron.

†Χοιράδες, ων, αἱ, *the Choerades*, rocky islands near Tarentum in Lower Italy, like our *Hog's-back*, Thuc 7, 33: v. χοιράς.

Χοιρᾰδώδης, ες, *like* χοιράδες (signf II), *full of them*, Plut. 2, 664 F.

Χοιράς, άδος, ἡ, *a low rock* just rising above the sea, *like a hog's back*, very dangerous to ships, Virgil's *dorsum immane maris*, χ. ἀμυδρά, a sunken *rock*, Archil. 55; χοιρὰς πέτρα, Pind. P. 10, 81; cf. μύρμηξ III.:—but in Aesch. Eum. 9, χ. Δηλία, the Delian *rock*, i. e. *the rocky isle* of Delos, cf. Eur. Tro. 89, †(the Schol. and some Comment. take it=Mt. Cynthus in Delos)†; χ. Σηπιάς, Id. Andr 1266; χοιράδες, of the Symplegades, Theocr. 13, 24.—II. αἱ χοιράδες, *the glands of the neck when swollen and hardened*, Lat. *scrophulae*, Foës. Oec Hipp.: also *the scrofula* or *any scrofulous induration*, Celsus. (The deriv. from χοῖρος is most prob. Signf. II. is usu. explained by the fact of swine being subject to glandular indurations, but the *shape and hardness* of these are enough to connect this signf. with signf. I.:—Passow prefers connecting it with χεράς, χέῤῥος, χέρσος, as Lat. *scrophula* with *scrupus, scrupulus, rupes*.)

†Χοιρέαι, ῶν, αἱ, *Choereae*, a place in the territory of Eretria in Euboea, Hdt. 6, 101. Hence

†Χοιρεᾶται, ῶν Ion. έων, οἱ, *the Choereātae*, a Sicyonian tribe, Hdt. 5, 68: from χοῖρος, v. Müller Dor. 3, 4, § 3.

Χοίρειος, α, ον, Ep. χοίρεος: (χοῖρος):—*of a swine*, κρέα χοίρεια, Ar. Ran. 338, Xen. An. 4, 5, 31; χοίρεα (sc. κρέατα) *hog's*-flesh, Od. 14, 81.

Χοιρέλᾰφος, ου, ὁ, *the hog-deer*, an Indian species, Cosmas Ind.

Χοίρεος, α, ον, poet. for χοίρειος, q. v.

Χοιρίδιον, ου, τό, dim. from χοῖρος, Ar. Ach. 521, 806, sqq. [ρῐ]

Χοιρίλος, ου, ὁ, dim. from χοῖρος:—but usu., a masc. pr. n., v. Näke Choeril. p. 57: v. sq. [ῐ]

†Χοιρίλος, ου, ὁ, (v. foreg.) *Choerilus*, a poet of Athens, Paus. 1, 14 etc.—2. an Elean, victor at the Olympic games, Id. 6, 17, 5.

Χοιρίνας (sc. πλακοῦς), ὁ, a kind of cake, formed like γλυκίνας, τυρακίνας, Meineke Com. Fr. 3, p. 641.

Χοιρίνη, ης, ἡ, *a small sea-muscle* used by the Athenian dicasts in voting, perh. *the porcelain-shell*, Ar. Eq 1332; cf. Vesp. 333, 349, Poll. 8, 16 [ῐ]

Χοίρῑνος, η, ον,=χοίρειος.

Χοιρίον, ου, τό, dim. from χοῖρος, *a little pig*, Ar. Ach. 740, etc.; cf. μυστικός.—II. dim. from χοῖρος II. Ar. Vesp. 1353.

Χοίριος, α, ον, also ος, ον, = χοίρειος.

Χοιρίσκος, ου, ὁ, dim. from χοῖρος, Luc. D. Meretr. 7.

Χοιροβοσκός, οῦ, ὁ, *a swine-herd*.

Χοιρόγρυλλος, ου, ὁ, (χοῖρος, γρύλλος) *the porcupine* or *hedgehog*, LXX.: elsewh. ἀκανθόχοιρος, ἐχῖνος χερσαῖος, ὕστριξ,—but the ancient accounts of the animal do not agree.

Χοιρόθλιψ, ιβος, ὁ, ἡ, (χοῖρος II

θλίβω) sensu obscoeno, Ar. Vesp. 1364.

Χοιροκομεῖον, ου, τό, (χοῖρος, κομέω) a sort of *wattled fence for keeping swine in, a pig-sty*, Ar. Vesp. 844.—II. like χοιρόσακος and χοιροτροφεῖον II, *a bandage used by females*, Ar. Lys. 1073: also φύλαξ, φυλάκειον, σφενδόνη.

Χοιροκτόνος, ον, (χοῖρος, κτείνω) *slaying swine*.—II. proparox. χοιρόκτονος, pass. καθαρμὸς χ., purification *by the sacrifice of swine*, Aesch. Eum. 283; so, αἷμα χ., blood *of a slain swine*, Aesch. Fr. 329; cf. Müller Eumen. § 59.

Χοιρομάνδριον, ου, τό, *a hog-sty*.

Χοιροπίθηκος, ου, ὁ, (χοῖρος, πίθηκος) *an ape with a hog's snout*, Arist. H. A. 2, 11, 2. [ῐ]

Χοιροπωλέω, ῶ, *to sell swine*.—II. of harlots, *to sell* or *prostitute the person*, Plut.: from

Χοιροπώλης, Dor. -πώλας, ου, ὁ, (χοῖρος, πωλέω) *a dealer in swine*, Ar. Ach. 818, Fr. 485.

ΧΟΙ῀ΡΟΣ, ου, ὁ, strictly, *a young swine, pig*, like Lat. *porcus*, Od. 14, 73, elsewh. δέλφαξ: then, generally, like ὗς, σῦς, *a swine, hog, pig*; in later poets, also ἡ χοῖρος. Hippon. 22, and so in Soph. Fr. 217, Ar. Ach. 764, sqq.—II. like *porcus* in Varro R. R. 2, 4, 10, of the *pudenda muliebria*, freq. in comic poets, who are always punning on the word and its compds., Ar. Ach. 774, etc. (The two significations of χοῖρος may be compared with the French *hure de sanglier* and the German *Hure* (*whore*). The resemblance of the ancient words to the modern, and of the modern to one another, is at least curious.)

†Χοῖρος, ου, ὁ, *Choerus*, father of Smicythus, Hdt. 7, 170; Paus. 5, 26, 5.

Χοιρόσᾰκος, ου, ὁ, =χοιροκομεῖον II.

Χοιροσπέλεθος, ου, ὁ, *hog's-dung*, Paul. Aeg.

Χοιροστρόφιον, v. χοιροτροφεῖον.

Χοιροσφᾰγεῖον, ου, τό, *the place where a swine is slaughtered*.

Χοιροσφάγος, ον, *killing swine*. [ᾰ]

Χοιροτροφεῖον, ου, τό, (χοῖρος, τρέφω) *a place for keeping swine in, a pig-sty*.—II.=χοιροκομεῖον II, Hesych., ubi al. χοιροστρόφιον.

Χοιροψάλας, ὁ, Dor. for χοιροψάλης,=χοιρόθλιψ, epith. of Bacchus, Clem. Al. [ψᾰ]

Χοιρώδεια, ας, ἡ, like ὑωδία, *swinishness, filthiness*.

Χοιρώδης, ες, *like swine, swinish, hoggish*.

Χολᾰγωγός, όν, *carrying off bile*.

Χολαίνω,=χολάω, Aesop.

Χολαῖος, α, ον, (χολή) *biliary, of* or *belonging to bile*.

†Χόλαργος, ου, ὁ, *Cholargus*, an Attic deme belonging to the tribe Acamantis; hence Χολαργεύς, έως, ὁ, one *of* (the deme) *Cholargus, a Cholargian*, Ar. Ach. 855.

Χολάς, άδος, ἡ, usu. in plur. αἱ χολάδες, *the bowels, guts*, like ἔντερα, Il. 4, 526; 21, 181, H. Merc. 123, and Anth.:—in Ath., we find also plur. χολλάδες, Meineke Menand. p. 11; and χόλικες, Lob. Phryn. 310.—II. in sing., *the part between the* ὑποχόνδριον and λαγών, Arist. H. A. 1, 13, 1.

Χολάφινος, η, ον, (χολή) *bile-coloured*, dub.

Χολάω, ῶ, (χολή) like μελαγχολάω, *to be full of black bile, to be melancholy mad*, Ar. Nub. 833; cf. Meineke Com. Fr. 3, p. 158.—II. later also = χολόομαι, *to be angry, rage*, Nic. Th. 140, Mosch. 1, 10, Diog. L. 9, 66.

Χολέδρα, ας, ἡ,=χολέρα II, very dub.

Χολεμεσία, ας, ἡ, worse form for χολημεσία.

Χολεμετέω, ῶ, worse form for χοληματέω, Lob. Phryn. 706.

Χολέρα, ας, or χολερά, ᾶς, (Lob. Paral. 355), ἡ, *the cholera*, a disease in which the humours of the body (χολή, Lat. *bilis*) are violently discharged by vomiting and stool, Aretae.: whereas the ξηρὰ χολέρα is an obstinate *obstruction*, v. Foës. Oec. Hipp. (We have taken the deriv. from χολή: but Alex. Trall. makes it a metaph. word from χολέρα, *the gutter of a roof*, down which the rain is discharged, which signf. is also given by Hesych.; cf. διαβήτης.) Hence

Χολεριάω, ῶ, *to have the cholera*, Plut. 2, 974 B.

Χολερικός, ή, όν, (χολέρα) *belonging to the cholera, suffering* or *labouring under it*, Plut. 2, 831 A. Adv. -κῶς, hence χ. ληφθῆναι, to be attacked by *cholera*, Diog. L. 6, 76.

Χολερώδης, ες, (χολέρα, εἶδος) *of the nature of cholera*, Foës. Oec. Hipp.

ΧΟΛΗ΄, ῆς, ἡ,=χόλος, *gall, bile*, Lat. *bilis*, first in Archil. 48, Aesch. Pr. 495, Thuc. 2, 49, etc.; v. Foës. Oec. Hipp.: χ. μέλαινα, black, i. e. diseased *bile*, Ibid.:—proverb., πικρὰν χολὴν κλύζουσι φαρμάκῳ πικρῷ, Soph. Fr. 733: but pl. χολαί, *the gall-bladder*, Soph. Ant. 1010; called δοχαὶ χολῆς, in Eur. El. 828.—II. metaph., like Lat. *bilis, bitter anger, wrath, bitterness*, Aesch. Ag. 1660; ἦ δοκεῖς γυναιξὶν οὐ χολὴν ἐνεῖναι, Ar. Lys. 464; οὐδεὶς χολὴν οὐδ' ὀργὴν ἔχων φανήσεται, Dem. 778, 8:—esp. of *disgust* or *aversion*, πάνυ ἐστί μοι χολή, it is *sickening* to me, makes me sick, Ar. Ran. 4; χολὴ ἐπιζεῖ, *the bile* boils over, Id. Thesm. 468; χολὴν κινεῖν τινι, to stir any one's *bile*, Id. Vesp. 403:—χολῇ ἀλείφειν, proverb. of *giving one a disgust for a thing*, from the custom of mothers putting gall to the nipple when the child was to be weaned, Diphil. Συνωρ. 2.—Χολή is rare in prose, except in the physical sense of *bile*: cf. χόλος.

Χολήβᾰφος, ον, *bile-coloured*, dub.

Χοληγικός, ή, όν, *belonging to the carrying off of bile*, very dub. l. in Hipp., for which χοληγαγικός is proposed, v. Foës. Oecon.: from

Χοληγός, όν, (χολή, ἄγω) *carrying off bile*.

Χοληδόχος, ον, (χολή, δέχομαι) *containing bile*, Lob. Phryn. 635.

Χολημεσία, ας, ἡ, *a vomiting of bile*.

Χοληματέω, ῶ, f. -ήσω, *to vomit bile*.

Χολίκιον, ου, τό, dim. from χόλιξ, Theophr. Char. 9.

Χολικός, ή, όν, (χόλος) *bilious*, Plut. 2, 101 C.

ΧΟ΄ΛΙΞ, ῐκος, ἡ, later ὁ (Lob. Phryn. 310), usu. in plur. χόλικες, like χολάδες, *the guts* or *bowels* of oxen, *tripe*, Ar. Fr. 52 (ap. Ammon. s. v.); χόλικες βοός, Pherecr. Μεταλλ. 1, 13; χόλικες ἑφθαί, Ar. Pac. 717; but also in sing., Ar. Eq. 1175:—for κρόκης χόλιξ, cf. sub κρόκη.

Χολίον, ου, τό, dim. from χολή, M. Anton. 6, 57.

Χόλιος, α, ον, also ος, ον, (χόλος) *raging, angry*, Anth. P. 9, 165.

Χολλάς, άδος, ἡ, v. χολάς.

†Χολλίδης or Χολλείδης, ου, ὁ, *of* (the deme) Χολλεῖδαι or Χολλίδαι (*Chollidae*), an Attic deme of the tribe Leontis or acc. to others Acamantis, Ar. Ach. 406.

Χολοβᾰφής, ές, gen. έος, (χόλος, βάπτω) *dipt in gall* or *bile, tinged therewith*; hence, *greenish yellow, yellow*. Hence

Χολοβάφῐνος, η, ον, *of a yellow-colour*, Arist. Soph. El. 1, 2.

Χολοδόχος, ον,=χοληδόχος.

Χολοειδής, ές, (χόλος, εἶδος) *like bile, bilious*, Nic. Th. 435.

Χολόεις, εσσα, εν, (χόλος) *bilious, bitter*, Nic. Al. 12, 17, Opp. C. 1, 381.

†Χολοζύγης, ὁ, comic appell. of the statesman Demosthenes in Athens, formed from χόλος after Βουζύγης, Ar. Lys. 397.

Χολοίβᾰφος, ον, poet. for χολοβαφής, Nic. Th. 444.

Χολοιβόρος, ον, (χόλος, βορά) *eating* or *corroding like bile*, Nic. Th. 593; cf. Lob. Phryn. 648.

Χολοποιός, όν, *producing bile*.

ΧΟ΄ΛΟΣ, ου, ὁ, like χολή, *gall, bile*, Il. 2, 241; χόλῳ σ' ἄρα ἔτρεφε μήτηρ, Il. 16, 203: later, this signf. was almost confined to χολή:—metaph., χόλος μόχθων, *the bitterness* of suffering, Aesch. Pr. 313.—II. usu. *bitter anger, wrath*, very freq. in Hom., and Hes., so in Hdt., etc.: χόλος λαμβάνει τινά, Il. 16, 30; χόλον καταπέψαι, πέσσειν (v. sub καταπέσσω, etc.); so, χόλον σβέσαι, παῦσαι, ἐᾶν, etc., Hom.; χόλος ἔμπεσε θυμῷ, Il. 9, 436; χ. ἔχει θυμόν, Ib. 675; ἔριδος χόλος, *angry strife*, Solon 15, 38; χόλον ἐνέχειν τινί, Hdt. 1, 118; 6, 119; 8, 27:—χ. τινός (gen. subjecti), a person's *rage*, Od. 3, 145, etc.; but χόλος τινός (gen. objecti), *anger towards* any one, also χόλος τινί, H. Hom. Cer. 351, 410, cf Schäf. ad Pors. Phoen. 948, Id. H. F 840: but again χόλος τινός (gen. rei) *anger for, because of* a thing, Soph Phil. 327, Tr. 268.—Χόλος is the older and poet. form (cf. χολή); but in prose, only used by Hdt., and by late writers, as Luc. Amor. 2. (Akin to χώομαι and κότος.) Hence

Χολόω, ῶ, f. -ώσω, *to stir* one's *gall* or *bile*, i. e. *make* him *angry, embitter, anger* him, c. acc. pers., Il. 1, 78; 18, 111, Od. 8, 205, etc.; χ. τινά τινι, *to anger* one *by* a thing, Soph. Tr. 1035. —II. mid. and pass. χολόομαι, contr. χολοῦμαι, f. χολώσομαι, in Hom. more freq. κεχολώσομαι: aor. mid. ἐχολωσάμην: pf. pass. κεχόλωμαι: aor. pass. ἐχολώθην: Hom. mostly uses the aor. 1 mid. and pass., and pf. pass., and this mostly in part. κεχολωμένος:—*to have one's bile stirred, be angered* or *embittered*, τινί, *at* any one, very freq. in Hom., who oft. adds κηρόθι, θυμῷ, ἐνὶ φρεσί, φρένα, ἦτορ, etc.; so in Hes., and Hdt. 8, 31: κεχολωμένος τινί, *angry at* or *with* a person, Il. 1, 9, etc.: but, κεχολωμένος τινός, *angry for* or *because of* a person or thing, Il. 11, 703; 13, 660, Od. 1, 69, etc.; so, ὅπλων χολωθείς, Pind. N. 7, 37;—in full, εἵνεκα νίκης, Od. 11, 544; also ἀμφί τινι, Il. 23, 88, Pind. N. 10, 111; ἔκ τινος, Il. 9, 566: —rare in Trag.,—χολώσεται, Eur. Tro. 730; χολωθείς, Soph. Ant. 1235, Phil. 374, Eur. Alc. 5. Also in late prose, as Plut. 2, 461 C, etc.—Cf. χώομαι.

Χολώδης, ες, contr. for χολοειδής, Plat. Tim. 71 B, 86 E.

Χολωσέμεν, Ep. for χολώσειν, inf. fut. act. from χολόω, Il.

Χολωτός, ή, όν, verb. adj. from χολόω, *angry, wrathful*, χολωτοῖσιν ἐπέεσσιν, Il. 4, 241, Od. 22, 26, etc.

Χονδράκανθος, ον, (χόνδρος, ἄκανθα) *with gristly bones*, epith. of the σελάχη, Arist. H. A. 3, 7, 10, etc.

Χονδρεῖον, ου, τό, = χονδροκοπεῖον, Lob. Phryn. 310.

Χονδρεύω, (χόνδρος) *to make groats, give the shape of groats*.—II. *to make into gristle*, Hesych.

Χονδριάω, ῶ, (χόνδρος) *to be of the shape of a groat*, Diosc.—II. *to be gristly* or *cartilaginous*: generally, *to be tough* or *hard*, Hipp.

Χονδρίλλη, ης, ἡ, *a plant which exudes a gum*, Diosc.: also χόνδρυλλα, ἡ, Schneid. Theophr. H. Pl. 7, 11, 4.

Χονδρίλος, ου, ὁ, written also χονδρίβος:—ἄρτος χ., *a kind of course bread, ammunition-bread*.

Χόνδρῐνος, η, ον, (χόνδρος) *made of groats*, like χονδρίτης, Archestr. ap. Ath. 112 A.

Χονδρίον, ου, τό, dim. from χόνδρος.

Χονδρίτης, ου, ὁ, fem. -ῖτις, ιδος, (χόνδρος) *made of groats*, ἄρτος, Ath. 115 D.—II. *of the shape* or *size of groats*.

Χονδροβολέω, ῶ, f. -ήσω, *to inlay a floor with small stones*: and

Χονδροβολία, ας, ἡ, *a floor inlaid with small stones, a mosaic* or *tessellated pavement*, Lat. *opus tessellatum* or *spicatum*: hence, χονδροβολίας ἔδαφος, Lat. *pavimentum*: from

Χονδροβόλος, ον, (χόνδρος, βάλλω) *inlaying with small stones*.

Χονδροκοπεῖον, ου, τό, *a place where* χόνδροι *are made, mill for making groats*, Lob. Phryn. 310.

Χονδροκοπία, ας, ἡ, and χονδροκόπιον, ου, τό,=foreg.

Χονδρονευρώδης, ες, (χόνδρος, νεῦρον, εἶδος) *of gristly nature* or *quality*, Hipp. p. 842.

Χονδροπτῐσάνη, ης, ἡ, *a thin gruel of groats* as a drink for sick persons, Foës. Oec. Hipp. s. v. χόνδρος. [ᾰ]

Χόνδρος, ου, ὁ, *a corn, grain, groat*, any small, roundish mass, Lat. *granum, mica, grumus*, ἁλὸς χόνδροι, *lumps* of salt, Hdt. 4, 181, 185, Ar. Ach. 521 (where Elmsl. χόνδρους ἅλας, in which case χ is an adj., opp. to λεπτοὶ ἅλες, cf. Arist. Meteor. 2, 3, 37, Phoenix ap. Ath. 359 E,—only it should then be written oxyt., χονδροὺς ἅλας):—λιβάνου χ., *grains* of frankincense and the like, Diosc., etc., Pliny's *thuris manna*; cf. Foës. Oec. Hipp.—2. esp. *wheat-groats*, also *groats of spelt*, the *alica* or *far* of the Romans, χόνδ. Μεγαρικός, Θετταλικός, Antiph. Ἀντει. 1, 2, Alex. Πονηρ. 6; cf. Arist. Probl. 21, 21, Polyb. 12, 2, 5:—in late Greek also ἅλιξ.—3. *a mucilaginous drink made from groats* of wheat or spelt, *a kind of* πτισάνη or *gruel* (cf. χονδροπτισάνη), Ar. Fr. 10, 364; cf. Foës. ut supra: hence proverb. of an old man, χόνδρον λείχειν, Ar. Vesp. 737.—II. *gristle*, Lat. *cartilago*, Arist. H. A. 3, 8, 1.—2. esp. *the cartilage of the breast*, which ends the breast-bone in front between the false ribs, and above the navel, Nic. Al. 123;—technically called χόνδρος ξιφοειδής, Lat. *cartilago ensiformis*, Foës. ut supra; (hence, ὑποχόνδριον, τό, q. v.):—also *the cartilage of the nose*; that at *the head of the wind-pipe*; etc.: χ. ὠλενίτης, the shoulder-blade, Lyc. 155.—The second signf. is explained from *the white viscous appearance of gristle, which is sometimes like groats* when washed.

Χονδρός, ά, όν, *like groats*, Arist. Probl. 21, 9; χονδροὶ ἅλες, *granular* salt, (v. foreg. I. 1).

Χονδρότῠπος, ον, (χόνδρος, τύπτω) *formed like a cartilage, cartilaginous*, Arist. H. A. 9, 22, 2.

Χονδροφῠής, ές, (χόνδρος, φυή) *like groats*.—II. *cartilaginous, gristly*, Matro ap. Ath. 135 B.

Χόνδρυλλα, ἡ, a plant, cf. χονδρίλλη.

Χονδρώδης, ες, (χόνδρος, εἶδος) *like groats*.—II. *like gristle, cartilaginous*, Arist. H. A. 1, 12, 1; 16, 13, etc.

Χόνος or χόννος, ου, ὁ, Cretan word for *a copper cup*, Hermonax ap. Ath. 502 B.

†Χονοῦφις, ιδος, ὁ, *Chonuphis*, masc. pr. n., Diog. L. 8, 90.

Χοοπότης, ου, ὁ, *one who drinks a whole* χόος, *a great drinker*.

Χόος, contr. χοῦς (A), ὁ:—declined sometimes like βοῦς, gen. χοός, dat. χοΐ, acc. χοῦν: plur. χόες, χουσί, χόας;—sometimes like ναῦς, gen. χοῶς, acc. χόα [ᾱ], as Elmsl. Ar. Ach. 1013 (1000), and now Dind. write these forms, v. ad Ar. Pac. 537:—the Gramm. refer this latter declens. to a supposed nom. χοεύς, and write the gen. χοῶς, acc. sing. and pl. χοᾶ, χοᾶς, cf. Lob. Paral. 233, Buttm. Ausf. Gr. § 58, sub v.:—(χέω). *A liquid measure*, the Lat. *congius*,=12 κοτύλαι, or 6 *sextarii*, about 3 quarts, freq. in Ar.: χόες θαλάττης, like μέτρα θαλάττης, proverb. of attempts to measure the immeasurable, Heind. and Stallb. Plat. Theaet. 173 E.—2. οἱ Χόες, *the Pitcher-feast*, the second day of the Athenian Anthesteria, on the twelfth day of Anthesterion, Ar. Ach. 961, 1076, 1211.—II. a corn-measure,=χοῖνιξ.—III.=χεῦμα 3.

Χόος, usu. contr. χοῦς (B), ὁ:—declined like βοῦς, gen. χοός, dat. χοΐ, acc. χοῦν, (χέω):—*a bank, mound of earth, earth dug, thrown* or *heaped up*, like χῶμα, ὁ χοῦς ὁ ἐξορυχθείς, Hdt. 2, 150; 7, 23: also, *alluvial earth*, Theophr.—Strabo uses it as fem. ἡ χοῦς: but in Nic. Th. 103 ἡ χόος is interpreted by σταγών, *expressed oil of roses*.

Χοράγιον, χορᾱγός, Dor. and Att. for χορηγ-, q. v.

†Χοραζίν, ἡ, *Chorazin*, a city of Galilee, N. T.

†Χοράσμιοι, ων, οἱ, = Χωράσμιοι, Ath. 706 B.

Χοραυλέω, ῶ, *to accompany the chorus on the flute*, prob. l. Strab. p. 796: from

Χοραύλης, ου, ὁ, (χορός, αὐλέω) *a chorus flute-player*: hence, *one who accompanies a chorus on the flute*:—*one who keeps a chorus of his own and plays with it himself*, Anth. P. 11, 11.

Χορδάριον, ου, τό, dim. from χορδή, Alex. Leucad. 1. [ᾰ]

Χόρδαψος, ου, or χορδαψός, οῦ, (Lob. Paral. 333), ὁ:—*a disease in the great guts* (the same as εἰλεός in the small ones): acc. to Aretae. from χορδή and ἕψω; acc. to others from χορδή and ἅπτω, cf. Foës. Oec. Hipp.

Χόρδευμα, ατος, τό, *a making of sausages*: *a sausage* or *black-pudding*, Ar. Eq. 315: from

Χορδεύω, *to make sausages*: metaph., χ. τὰ πράγματα, *to chop up, make mince-meat of* state-affairs, Ar. Eq. 214; cf. καταχορδεύω: from

Χορδή, ῆς, ἡ, *a string of gut, the string* or *chord* of a lyre, etc., Lat. *chorda*, Od. 21, 407, H. Merc. 51; ἐν Αἰολίδεσσι χορδαῖς, Pind. P. 2, 128; and Trag.: metaph., κινοῦσα χορδὰς τὰς ἀκινήτους φρενῶν, ap. Plut. 2, 43 E; χορδὴ ὀξυτάτη καὶ βαρυτάτη, Plat. Phaedr. 268 D; (cf. νεάτη, μέση, ὑπάτη):—also *a bow-string*, Batr. 225.—II. later, *a sausage*, like χόρδευμα, Ar. Ach. 1119, Nub. 454: he puns on the two senses in Ran. 339.

†Χορδίραζα, ων, τά, *Chordiraza*, a city of the Mygdones in Mesopotamia, Strab. p. 747.

Χορδολογέω, ῶ, f. -ήσω, *to touch the strings* before playing, Plut. 2, 87 F.

Χορδοποιέω, ῶ, f. -ήσω, *to make strings of gut*.

Χορδοποιία, ας, ἡ, *a making strings of gut, the trade of a string-maker* for musical instruments: and

Χορδοποιικός, ή, όν, *of, belonging to string making, fit for making strings* for musical instruments: from

Χορδοποιός, όν, (χορδή, ποιέω) *making strings for musical instruments, a string-maker*.

Χορδοπώλης, ου, ὁ, (χορδή, πωλέω) *a dealer in strings*, Critias 57.

Χορδοστροφία, ας, ἡ, *a twisting of strings*.—II. *strings of twisted gut*, Ael N. A. 17, 6: from

Χορδοστρόφος, ον, (χορδή, στρέφω) *twisting gut for strings*: *a twister of strings*.

Χορδοτονία, ας, ἡ, *a stretching, tension of strings*: from

Χορδοτόνος, ον, (χορδή, τείνω) *stretching* or *tightening strings*: hence, τὸ χ. seems to be *that part of the instrument where the strings are strained* or *screwed*, Arist. Audib. 51.—II. proparox. χορδότονος, ον, pass., *stretched with strings, strung*, λύρα, Soph. Fr. 232.

Χορεία, ας, ἡ, (χορεύω) *a dancing*, esp. with joy.—2. *the choral* (or *round*) *dance, and music*, Pratin. ap. Ath. 617 F, Eur. Phoen. 1265; χ. εὔκυκλος, Ar. Thesm. 968; χορεία ὄρχησίς τε καὶ ᾠδὴ τὸ ξύνολόν ἐστι, Plat. Legg. 654 B.

Χορεῖον, ου, τό, *a dancing-place*. strictly neut. from

Χορεῖος, α, ον, (χορός) *of, belonging to a chorus* or *a dance*.—II. in metre, ὁ χορεῖος (sc. πούς),= τροχαῖος, or sometimes τρίβραχυς.

Χόρευμα, ατος, τό, (χορεύω) *a choral dance*, Pratin. ap. Ath. 617 C, Eur. Phoen. 655, etc., Plat. Legg 655 C.

Χόρευσις, εως, ἡ, *a dancing*.

Χορευτέον, verb. adj. from χορεύω, *one must lead the choral dances, one must dance*, Eur. Bacch. 324.

Χορευτής, οῦ, ὁ, (χορεύω) *a choral dancer*, Pind. P. 12, 48, Fr. 67, Ar. Ach. 443, etc.; τὰ ἐπινίκια ἔθυεν αὐτός τε καὶ οἱ χορευταί, Plat. Symp. 173 A, cf. Rep. 373 B:—metaph., θεοῦ χ., *the devoted follower* of a god, Id. Phaedr. 252 D: fem. χορεῦτις, ιδος, Call. Del. 306. Hence

Χορευτικός, ή, όν, *able* or *disposed to dance*, Ael. N. A. 2, 11.

Χορεύω: fut. χορεύσω, but also χορεύσομαι, Aesch. Ag. 31, cf. Seidl. Eur. El. 870 (875); and an aor. mid. χορεύσασθε, Ar. Thesm. 103: (χορός). *To dance a round* or *choral dance*, Pind. Fr. 82, Soph. Aj. 701, etc.: *to form a chorus, perform its part and office*, in honour of the gods, Soph. O. T. 896: *to be one of a chorus*, Ar. Ran. 388, Dem. 315, 8:—c. acc. cognato, χορείας χορ., Plat. Legg. 942 D; φροίμιον χορεύσομαι, *I will dance* a prelude (of festivities), Aesch. Ag. 31; hence in pass., κεχόρευται ἡμῖν, our *art is played*, Ar. Nub. fin.—2. generally, *to dance*, esp. from joy, Ar. Plut. 288, 761; *αὐτὼ τὼ σκέλη χορεύετον*, Id. Pac. 325: hence, *to make merry, keep holiday*, Hdt. 1, 191.—3. metaph., *to dance in the chorus*, hence *to practise a thing, be versed* in it, *ἔν τινι*, Plat. Theaet. 173 C, cf. Legg. 654 B.—II. trans., *to celebrate in chorus*, Φοῖβον, Pind. I. 1, 7, cf. Soph. Ant. 1153, Eur. H. F. 686;—and, in pass., *to be celebrated in chorus*, *πρὸς ἡμῶν*, Soph. O. T. 1095; cf. Eur. Ion 463:—*χ. τοὺς ἀγῶνας*, *to celebrate* the games, etc., Polyb. 4, 20, 9:—*τὰ χορευθέντα*, *things represented in mimic dance*, Plat. Legg. 655 D.—2. *to set* one *a dancing*, *to rouse, wake to the dance*, *τινά*, Eur. H. F. 686: so, *πόδα χορεύειν*, Anth. P. 11, 33.

†Χορζηνή, ῆς, ἡ, *Chorzene*, a district of Armenia, Strab. p. 528.

Χορηγεῖον, *ου, τό*, = *χορήγιον*, Epich. p. 6.

Χορηγέτης, *ου, ὁ*, = *χορηγός*, Iambl.

Χορηγέω, *ῶ*, Dor. *-ᾱγέω*: f. *-ήσω* (*χορηγός*):—*to lead a chorus*, c. dat. pers., Plat. Gorg. 482 C (cf. signf. II); but also c. gen., Id. Legg. 654 A: hence,—2. *to take* or *have the lead of* or *in* a matter, c. gen., *χ. τοῦ λόγου*, Heind. Plat. Theaet. 179 D.—II. in Att., mostly, of the *χορηγός* at the public feasts, *to defray the cost of bringing out a chorus*, *χορηγῶν Λήναια*, Ar. Ach. 1155, cf. Antipho 117, 32; 138, 27, etc.; *χ. παισὶ Διονύσια*, Dem. 535, 12; *χ. ἀνδράσι ἐς Διονύσια*, Lys. 161, 38; *χ. κωμῳδοῖς, πυῤῥιχισταῖς*, Id. 162, 2, 4:—metaph., *χ. ταῖς σεαυτοῦ ἡδοναῖς*, Aeschin. 88, 12:—pass., *to have choragi found for one*, *χορηγοῦσιν μὲν οἱ πλούσιοι, χορηγεῖται δὲ ὁ δῆμος*, Xen. Ath. 1, 13. Cf. *χορηγία* II.—III. generally, *to supply the cost of* any thing, hence *to equip, furnish abundantly with* a thing, esp. with supplies for war, *χ. στρατόπεδον τοῖς ἐπιτηδείοις*, Polyb. 3, 68, 8; *χρήμασι πρός τι*, 5, 42, 7; etc.:—pass., *to be largely furnished*, *τοῖς ἐκτὸς ἀγαθοῖς*, Arist. Eth. N. 1, 10, 15, cf. 10, 8, 11.—2. c. dat., *to minister to, assist*, Polyb. 1, 83, 7, etc. Hence

Χορήγημα, *ατος, τό*, *the cost of bringing out a chorus*:—*the defraying of costs*, c. gen. rei, Plut. Otho 9.

Χορηγία, *ας, ἡ*, *the office of a χορηγός, the equipping and bringing out of a chorus.*—2. esp. at Athens, *the defraying of the cost of the solemn public choruses*, being the chief of the Athenian *λειτουργίαι*, Antipho 118, 34, Thuc. 6, 16, etc., cf. Arist. Poët. 14, 3;—but the *locus classicus* for the *χορηγίαι* is Lysias p. 161, cf. Böckh P. E. 2 p. 207, sq., Herm. Pol. Ant. § 161, 2, and v. sub *χορός*.—3. *the expense thereof*; and so, generally, *any expense*; *abundance, plenty*, *τῶν ἀναγκαίων τῶν ἐπιτηδείων*, Polyb. 1, 18, 9; 4, 71, 10, etc.:—and, in plur., *αἱ χορηγίαι*, *supplies for war*, Id. 1, 16, 6, etc.

Χορηγικός, *ή, όν*, *of* or *for a χορηγός*, *χ. ἀγῶνες*, rivalry *in bringing out choruses*, Xen. Hier. 9, 11: *χ. τρίποδες*, tripods *dedicated to a god by victorious choruses*, Plut. Aristid. 1.

Χορήγιον, *ου, τό*, Dor. and Att. *χοράγιον*, like *χορηγεῖον*, *the place* or *room where a chorus was taught and trained* for public performance, *their dancing-school*, Dem. 403, 22.—II. *τὰ χορήγια*, = *χορηγία* II, *supplies*, Schweigh. Polyb. 1, 17, 5; 18, 5.

Χορηγίς, *ίδος, ἡ*, *the woman-choragus*, title of a comedy by Alexis.

Χορηγός, *οῦ, ὁ*, Dor., and Att. *χοραγός*, Lob. Phryn. 430; (*χορός, ἡγέομαι*):—*a chorus-leader*, like *κορυφαῖος*, *θεοὺς συγχορευτάς τε καὶ χορηγοὺς ἡμῖν δεδωκέναι τόν τε Ἀπόλλωνα καὶ τὰς Μούσας*, Plat. Legg. 665 A:—generally, *the leader of a train* or *band*, *χ. ἄστρων*, Soph. Ant. 1147; *χ. δελφίνων*, Eur. Hel. 1454.—2. at Athens, *one who defrays the costs for bringing out a chorus*, *χορ. κατεστάθην εἰς Θαργήλια*, Antipho 142, 31; *χορ. τραγῳδοῖς καταστάς*, Lys. 161, 35, cf. 162, 1; cf. *χορηγία* II.—II. generally, *one who supplies the costs* for any purpose, *Φιλίππῳ χορηγῷ χρώμενος*, Dem. 408, 16; *χ. τὸν πατέρα ἔχειν εἴς τι*, Id. 1023, 13; *χορηγὸν λαμβάνειν τῇ ἑαυτοῦ βδελυρίᾳ*, Aeschin. 8, 27.

Χοριαμβικός, *ή, όν*, *choriambic.*

Χορίαμβος, *ου, ὁ*, in metre, *a choriambus*, i. e. foot of four syllables, consisting of a *chorius* (or trochee) and *iambus* (–⏑⏑–).

†Χοριήνης, *ου, ὁ*, *Chorienes*, masc. pr. n., Arr. An. 4, 21; hence *Χοριήνου πέτρα, ἡ*, in Paraetacene, Id. ib.

Χορικός, *ή, όν*, (*χορός*) *of* or *for a chorus* or *dancing*, *ἡ χορικὴ μοῦσα*, Plat. Legg. 670 A; *οἱ χορικοί*, Ar. Eq. 589: *τὸ χ.*, *the choral song* in tragedy and comedy, cf. Arist. Poet. 12. 7.

Χοριοειδής, *ές*, (*χόριον* II, *εἶδος*):—*like the afterbirth*, *ὑμήν*, Arist. H. A. 6, 3, 13.

Χόριον or *χορίον, ου, τό*, *any skin, leather*, the Lat. *corium*: proverb. of inveterate custom, *χαλεπὸν χορίω κύνα γεῦσαι*, 'tis bad to let the dog taste *leather*, Theocr. 10, 11,—Horace's *canis a corio nunquam absterrebitur uncto*, like our '*keep the cat from the cream.*'—II. *the membrane that encloses the fetus* in the womb, and which follows it from the womb, *the afterbirth*, Lat. *secundae*, Hipp., and Arist. H. A. 6, 3, 14, etc.—2. *any membrane of the intestines*; hence in plur. *χορία* or *χορεία*, *a dish made by stuffing it with honey and milk*, Alex. Παννυχ. 1, 16, Theocr. 9, 19, ubi v. Schol. (Lat. *corium*, old Lat. *s-cortum*, i. e. *skin drawn off*:—perh. akin to *ξύω, ξύρω*, Pott Et. Forsch. 1, 263.)

Χόριος, *ου, ὁ*, = *χορεῖος* II.

Χορίτης, *ου, ὁ*, fem. *-ῖτις, ιδος*, = *χορευτής*, Call. Dian. 13.

Χοροβᾰτέω, *ῶ*, *to go in a choral train, to dance.*

Χοροδιδασκαλία, *ας, ἡ*, *the office of χοροδιδάσκαλος*, Plat. Alc. 1, 125 E: and

Χοροδῐδασκᾰλικός, *ή, όν*, *belonging to the χοροδιδάσκαλος*: *ἡ -κή* (sc. *τέχνη*), = foreg., Plat. Alc. 1, 125 D: from

Χοροδῐδάσκᾰλος, *ου, ὁ*, (*χορός, διδάσκαλος*) *one who teaches and trains the chorus* to dance and sing, and prepares it for public performance, *the chorus-master*, Ar. Eccl. 809, Plat. Legg. 812 E, 655 A:—this business usu. fell on the poet himself, being called *χοροῦ* or *χορῶν διδασκαλία*.—2. also = *χοραγός, κορυφαῖος*, because the older tragic poets not only *taught*, but *led* their own choruses.

Χοροειδής, *ές*:—*χιτὼν χορ.*, *the grape-coloured* coating of the eye, Lat. *uvea tunica*, elsewh. *ῥαγοειδής*.

Χοροήθης, *ες*, (*χορός, ἦθος*) *accustomed to choral dances*, H. Hom. 18, 3.

Χοροιθᾰλής, *ές*, (*χορός, θάλλω*) *flourishing in the dance*, *κούρη*, Anth. P. 6, 287.

Χοροιμᾰνία, *ας, ἡ*, poet. for *χορομανία* (*χορομανής*) *rage for dancing, furious dancing*, Anth. Plan. 289.

Χοροῖτις, *ιδος, ἡ*, = *χορῖτις*, Nonn.; cf. Ruhnk. Ep. Cr. 141.

Χοροιτῠπέω, *ῶ*, *to beat the ground in the dance*, Opp. H. 1, 472: and

Χοροιτῠπία, *ας, ἡ*, *a beating the ground in the dance, dancing*, Il. 24, 261, in plur., cf. Anth. P. 12, 253: from

Χοροιτύπος, *ον*, (*χορός, τύπτω* *beating the ground in the choral dance* generally, *dancing*, Pind. Fr. 57, and Nonn.—II. proparox. *χοροίτυπος, ον*, pass., *struck, played in* or *to the choral dance*, *λύρα*, H. Hom. Merc. 31.—On the accent, v. Lob. Paral. 557. [ῠ]

Χοροκῐθᾰρίζω, f. *-ίσω* Att. *-ῐῶ*, *to play the cithara to a chorus.* Hence

Χοροκῐθαριστής, *οῦ, ὁ*, *one who plays the cithara to a chorus*, Sueton.

Χοροκτύπος, *ον*, (*χορός, κτυπέω*) *sounding in the dance*, prob. l. for *χειροκτ-* in Telest. ap. Ath. 616 F; nisi legend. *χοροιτύπος*.

Χορολέκτης, *ου, ὁ*, (*χορός, λέγω*) *one who chooses the chorus*, Ael. N. A. 6, 11?

Χορομᾰνής, *ές*, gen. *έος*, (*χορός, μαίνομαι*) *mad after dancing*, Ar. Thesm. 961. Adv. *-έως*, Maxim.

Χορόνδε, (*χορός*) adv., *to the festive dance*, Il. 3, 393.

Χορόνῑκος, *ον*, (*χορός, νίκη*) *victorious with the chorus*, Alex. Ἀποβ. 1.

Χοροπαίγμων, *ον*, gen. *ονος*, (*χορός, παίζω*) *sporting in the choral dance, dancing merrily*, Orph. H. 23, 2; so *χοροπαίκτης, ου, ὁ*, Anth. P. 6, 108.

Χοροπλεκής, *ές*, (*χορός, πλέκω*) *joining the dance*, Nonn.

Χοροποιΐα, *ας, ἡ*, *the institution* or *arrangement of a chorus*: from

Χοροποιός, *όν*, (*χορός, ποιέω*) *instituting* or *arranging a chorus*, Xen Ages. 2, 17: *leading the dance*, *Πᾶν*, Soph. Aj. 699; *Ἥβη*, Ar. Ran. 353.

ΧΟΡΟ΄Σ, *οῦ, ὁ*, strictly, *a dance in a ring, a round dance* (v. sub fin.); then, generally, *a dance accompanied with song, a choral dance*, esp. such as were danced on public festivals, in honour of the gods, etc., *φαίης τόν γε...χορόνδ' ἔρχεσθ' ἠὲ χοροῖο νέον λήγοντα καθίζειν*, Il. 3, 393; *ἐν χορῷ Ἀρτέμιδος*, 16, 183; *χορῷ καλή*, Ib. 180; *χορὸν στῆσαι*, Pind. P. 9, 199; cf. Ar. Nub. 271, Av. 219; *ἅψαι*, Aesch. Eum. 307; *χορῶν κατάστασις*, Id. Ag. 23, Ar. Thesm. 958; etc.—2. *a chorus, choir*, i. e. *a band of dancers and singers*, who jointly performed such dances, Pind. P. 10, 59; cf. Fr. 213, 238, etc.—3. generally, *a troop, band*, also of things, hence we find not only *χορὸς ἄστρων* (for the stars are conceived as really leading the heavenly choirs, cf. Soph. Ant. 1147), Dionys. H. 2; but also *χ. σκευῶν*, *a row* of dishes, Xen. Oec. 8, 20; *χορὸς καλάμων* or *δονάκων*, *a row* of reeds, i. e. Pan's pipe; *χ. ὀδόντων*, a row of *teeth*, etc.; whence the joke of *οἱ πρόσθιοι χοροί*, in Ar. Ran. 548, cf. Jac. Anth. P. p. 904, Ach. Tat. p. 469: proverb., *ποῦ χοροῦ στήσομεν*; where shall we put it? Heind. Plat. Euthyd. 279 B.—The ancient choral dance of Greece, which originated among the Dorians, reached its perfection in the *χορὸς κυκλικός*, or dithyramb performed at the Athenian Dionysia:—this chorus, consisting of 50 persons, was of purely lyric character, sometimes grave, sometimes gay. Hence arose the Attic drama (on the *τραγικοὶ χοροί* at Sicyon, mentioned by Hdt, 5, 67, v. Bentl. Phal. p. 293), which consisted at first of mere tales inserted in the intervals of the dance (ἐπειςόδια); these were told by a single *actor*, but prob. by way of dialogue with the chorus. The chorus was then distinguished into three principal kinds, the χ. τραγικός, consisting of 12 or 15 persons (τῶν τραγῳδῶν, Ar. Pac. 805, Av. 787); the κωμικος of 24 (also called τρυγικός, τρυγῳδικός, Ar. Ach. 628, 886); and the σατυρικος. When a poet wished to bring out a piece, the first thing was for the archon to grant him a chorus (χορὸν διδόναι, Plat. Rep. 383 C, etc.); the expenses of which, being great, were defrayed by some rich citizen (the χορηγός or χοραγός, cf. χορηγία); the chorus, being asked and obtained (χορὸν αἰτεῖν, λαμβάνειν, Ar. Eq. 513, Ran. 94), was regularly trained in dancing and singing, usu. by the poet himself, hence called χοροδιδάσκαλος or χοροῦ δ., and said χορὸν διδάσκειν, his office being χοροῦ διδασκαλία: the bringing it on the stage was χορὸν εἰςάγειν, Ar. Ach. 11.—In tragedy, the chorus was retained till its fall; but in comedy it was little used after about the year 400 B. C. The applause bestowed on the chorus decided the success of the play. (Cf. Müller's Literat. of Greece, c. 21 and 22, Dict Antiqq. s. v. *Chorus*; and on the poetical meaning of the chorus, A. W. Schlegel's Lectures on the Drama, 2, 3 and 4.)—II. *a place for dancing*, λείηναν δὲ χορόν, Od. 8, 260, cf. 264; ὅθι τ' Ἠοῦς ἠριγενείης οἴκια καὶ χοροὶ ἦσαν, Od. 12, 4;—Νυμφέων καλοὶ χοροὶ ἠδὲ θόωκοι, Ib. 318; cf. Paus. 3, 11, 9; v. sub εὐρύχορος:—whether this is the signf. in Il. 18, 590 is rather dub., cf. Thirlwall, Hist. of Gr. 1, p. 233. (Acc. to Hesych. χορός is=κύκλος, στέφανος, and so it orig. denotes the movement of dances in a ring: akin to κόραξ, κορωνός, κορώνη, χορωνός, χορώνη, Lat. *cornu, corona, corvus, curvus*, Germ. *krumm*, and perh. *rund, round*: perh. also akin to χόρτος, q. v., sub fin.)

Χοροστάς, άδος, ἡ:—ἑορτὴ χορ., a feast *celebrated with choral dances*, Call. Fr. 280.

Χοροστᾰσία, ας, ἡ, *the institution of choruses, a feast solemnized therewith*; generally, *a dance*, Call. Lav. Pall. 66, Anth. P. 7, 613; 9, 603: from

Χοροστᾰτέω, ῶ, f. -ήσω, *to appoint* or *lead a chorus*: from

Χοροστάτης, ου, ὁ, *the leader of a chorus*. [ᾰ]

Χοροτερπής, ές, (χορός, τέρπω) *delighting in the chorus* or *dance*, Nonn.

Χορτάζω, f. -άσω, *to feed* or *fatten in a stall*, βόας ἔνδον ἐόντας, Hes. Op. 450: generally, *to feed, fatten, fill*, τινί, *with* a thing, Ar. Pac. 139; τινός χ., *to fill full of* a thing, Id. Fr. 202: also, χ. τινά τι, Cratin. Odyss. 4, Plat. Rep. 372 D:—pass. χορτάζομαι, *to feed, fatten, fill one's self*; hence later, esp. in comedy, *to feast, be full*, Plat. Rep. 586 A, Nicostr. Pandros. 3; cf. Araros Incert. 3, Ath. 99 F, sq., Lob. Phryn. 64.

Χορταῖος, α, ον, (χόρτος II):—*of grass*.—II. χιτὼν χ., *a shaggy coat of skins* worn by the actor who played Silenus, Dion. H. 7, 72:—generally, *any rough, coarse coat*, Ar. Fr. 704:—also μαλλωτός and ἀμφίμαλλος.

Χορτάριον, ου, τό, dim. from χόρτος. [ᾰ]

Χορτᾰσία, ας, ἡ, *a feeding at the stall*: generally, *a feeding, fattening*, Anth.

Χόρτασμα, ατος, τό, (χορτάζω) *fodder, forage*, Polyb. 9, 4, 3, N. T.

Χορτασμός, οῦ, ὁ,=χορτασία, Anaxandr. Incert. 27.

Χορταστικός, ή, όν, (χορτάζω) *good for feeding* or *fattening*.

Χόρτῐνος, η, ον, (χόρτος II) *of grass* or *hay*.

Χορτόβολον, ου, τό,=sq.

Χορτοβολών, ῶνος, ὁ, (χόρτος II, βάλλω) *a place for throwing grass* or *hay into, a hay-loft, barn*.

Χορτόβωλον, ου, τό,=sq.

Χορτόβωλος, ου, ἡ, *a clod of turf, a sod*, like χορτόπλινθος.

Χορτοκοπεῖον and -κόπιον, ου, τό, *a place where grass is cut for hay, a hay-field*, late words; cf. Lob. Phryn. 310.

Χορτοκόπος, ον, *cutting grass*.

Χορτολογέω, ῶ, f. -ήσω, *to collect grass, forage*, App.: and

Χορτολογία, ας, ἡ, *a collecting of fodder, foraging*, Polyb. 18, 5, 1; 22, 22, 12: from

Χορτολόγος, ον, (χόρτος II, λέγω) *collecting fodder, foraging*, Strab.

Χορτομᾰνέω, ῶ, *to run wildly to grass*, LXX.; cf. ὑλομανέω.

Χορτόπλινθον, ου, τό, and -πλινθος, ου, ἡ,=χορτόβωλος, *a square of turf, a sod*.

ΧΟ΄ΡΤΟΣ, ου, ὁ, strictly, *an inclosed place* (v. sub fin.), but seemingly always with a collat. notion of *a feeding-place*, in Il., *a straw-yard*, that part of the αὐλή in which the cattle were kept. αὐλῆς ἐν χόρτῳ, 11, 774; αὐλῆς ἐν χόρτοισι, 24, 640:—then, generally, *any feeding-ground*, freq. in plur., e. g. χόρτοι λέοντος, Pind. O. 13, 62 (cf. βοτάνη); χόρτοι εὔδενδροι, Eur. I. T. 134; χόρτος οὐρανοῦ, *the expanse* of heaven, poet. ap. Hesych.; cf. δύςχορτος, σύγχορτος.—The word soon passed from this orig. signf. into that of—II. *food, fodder, provender*, esp. for cattle, *grass, hay*, Hes. Op. 608, Hdt. 5, 16; θηρῶν ὀρείων χόρτον οὐχ ἵππων λέγεις, Eur. Alc. 495; (but the proper phrase for *hay* was χόρτος κοῦφος, Xen. An. 1, 5, 10): opp. to σῖτος (food for man), Hdt. 9, 41; but poets use it for *food* generally, as, δούλιος χόρτος, Hippon. 20; cf. Eur. Cycl. 507; and χορτάζω is common of *men*. (From the same root as χόρτος comes the Lat. *chors, cohors*, as also *hortus*, our *gard-en*, etc., Pott Et. Forsch. 1, p. 143, Schneid. Varro R. R. 1, 13: also akin to χορός, *cour, court*.)

Χορτόστρωμα, ατος, τό, *a litter of grass* or *hay*.

Χορτοτομία, ας, ἡ, *a cutting of grass for hay*.

Χορτοφόρος, ον, (χόρτος II, φέρω) *carrying grass* or *hay*, χ. ἅμαξα, Strab. p. 1031, Polyaen. 3, 15.

Χορτώδης, ες, (χόρτος II, εἶδος) *like grass* or *herbs*, LXX.

Χορῳδέω, ῶ, f. -ήσω, *to sing in* or *to a chorus*, Dio C.: and

Χορῳδία, ας, ἡ, *a choral song*, opp. to μονῳδία, Plat. Legg. 764 E: from

Χορῳδός, όν, *singing in* or *to a chorus*.

Χορώνη, ης, ἡ,=sq.

Χορωνός, οῦ, ὁ, for κορώνη, κορωνός, *a crown*, Simon. 129; as in Lat. *chorona* for *corona*, Cic. Orator 48, Quintil. 1, 5, 20.

Χορωφελήτης, ου, ὁ, (χορός, ὠφελέω) *helping* or *cheering the chorus*, κρότος χ., Ar. Lys. 1319, as Herm. reads for -ωφελέτης.

Χοῦς, ὁ, v. sub χόος.

†Χουζᾶς, ᾶ, ὁ, *Chusa*, masc. pr. n., N. T.

Χόω, inf. χοῦν, part. χῶν, older radic. form of the later and more usu. χώννυμι, Hdt. 2, 137; 4, 71, etc., Thuc. 2, 75, 102.

Χραίνω, f. χρᾰνῶ,=χράω (A), *to touch slightly*, Pors. Or. 909: hence, *to smear, paint*, χρ. ἢ ἀποχραίνειν, Plat. Legg. 769 A, v. Ruhnk. Tim.: *to besmear, anoint*, μέλιτι, Anth. P. 7, 622:—*to stain, spot*, πεδία δ' ἀργηστὴς ἀφρὸς χραίνει σταλαγμοῖς, Aesch. Theb. 61: *to defile, pollute, taint*, μιάσματι μυχὸν ἔχρανας, Aesch. Eum. 170; αἱμάτων μιάσμασι χρανθεῖσα, Id. Supp. 266; esp. of moral pollution, λέχη δὲ τοῦ θανόντος ἐν χεροῖν ἐμαῖν χραίνω, Soph O. T. 822, cf. Eur. Hipp. 1266, Hec. 366: also of words, θεῶν ὀνόματα χρ. Plat. Legg. 917 B:—cf. μιαίνω. (From χράω (A), q. v.)

*Χραισμέω, a verb not used in pres., but only in the following (merely Epic) forms,—fut. χραισμήσω: aor. 1 ἐχραίσμησα, and aor. 2 ἔχραισμον. Of the fut., Hom. has only χραισμήσει and χραισμησέμεν, Il. 20, 296; 21, 316; of aor. 1 only χραίσμησε and χραισμῆσαι, oft. in Il.; most freq. the aor. 2 χραῖσμε, χραίσμῃ, and χραίσμῃσι, χραίσμωσι, inf. χραισμεῖν, yet only in Il., and (except in Il. 14, 66) always without augm. Strictly, *to ward off* something destructive *from* one, like ἀρκέω, Lat. *defendere*, c. acc. rei et dat. pers., οὐ κορύνη οἱ ὄλεθρον χραῖσμε σιδηρείη, Il. 7, 144; οὐδέ τί οἱ χραισμήσει λυγρὸν ὄλεθρον, 20, 296; τῶν οὔ τις δύνατο χραισμῆσαι ὄλεθρον Τρώων, 11, 120:—more freq. c. dat. pers. only, *to defend any one, help, aid, succour, avail* him, (though the notion of *warding off* is always implied), very oft. in Il., as 1, 28, 242; also c. neut. adj., χραισμεῖν τι, *to assist, avail* at all, Il. 21, 193, etc.; also absol., Il. 14, 66; 15, 652.—Hom. uses χραισμεῖν only with negatives; for in Il. 21, 193, εἰ δύναταί τι χραισμεῖν is ironical for οὔτι χρ. δύναται. In positive clauses first in Ap. Rh. 2, 249, etc.; he also has the imperat. χραίσμετε 2, 218.—The word is not found in Od., or in Hes. (The aor. 2, χραισμεῖν, ἔχραισμον, must be taken as the form nearest the root, to which a fut. and aor. 1 were added by analogy.—The deriv. from χράω, χράομαι, χρηστός, etc., is clear enough, cf. Buttm. Lexil. s. v.) Hence

Χραίσμη, ης, ἡ, *help, succour*, Nic Th. 584. Hence

Χραισμήεις, εσσα, εν, *warding off, defending: helping, serviceable*, Nic. Th. 576.

Χραισμήϊον, ου, τό, *a means of help, remedy*, Anth.

Χραίσμημα, ατος, τό,=χραίσμη, Nonn.

Χραισμησέμεν, Ep. for χραισμήσειν, inf. fut. of χραισμεῖν, Il.

Χραίσμῃσι, Ep. for χραίσμῃ, 3 sing. subj. aor. of χραισμεῖν, Il.

Χραίσμησις, εως, ἡ,=χραίσμη, Nic. Th. 926.

Χραισμήτωρ, ορος, ὁ, (*χραισμέω) *a defender, helper*, Nonn.

Χραντός, ή, όν, verb. adj. from χραίνω, *stained, defiled*.

Χράομαι, v. sub χράω.

Χραῦσις, εως, ἡ, *an anchor with a hook*, Hesych.: from

Χραύω, Aeol. for χράω (A), *to graze, scratch*, Il. 5, 138; v. sq.

ΧΡΑ΄Ω (A): strictly, *to touch lightly, touch on the surface, scratch, graze*, Lat. *radere, stringere*; then, generally, *to hurt, plague, harass*, c. acc. pers. et inf., σὸς υἱὸς ἐμὸν ῥόον ἔχραε κήδειν

Il. 21, 369 ; τόδε δῶμα ἐχράετ' ἐσθιέμεν καὶ πινέμεν, Od. 21, 69 ; κακόν οἱ ἔχραε κοῖτον, Nic. Th. 315 :—but also c. dat. pers., *to do a harm to* any one, *do* him *a harm*, στυγερός οἱ ἔχραε δαίμων, Od. 5, 396 ; τίς τοι κακὸς ἔχραε δαίμων, Od. 10, 64.—This orig. signf. of the word never passed into prose usage, for νιφετῷ πάντα χρέεται (Hdt. 4, 50) must not be referred hereto. Moreover the impf. only seems to occur uncontr. (Hence come χρόα and χροία, χρώς, χρώζω, χρῶμα, χρώννυμι : also χραύω (i. e. χράϝω, cf. γράφω), χραίνω : cf. Lat. *radere*, our *raze*, *graze*, *scratch*, being akin to ξύρω, ξυρόν, etc. : χρίω and χρίμπτω belong to the same root and have the same orig. signf., v. Ruhnk. Tim. s. v. ἐγχρίμπτει.) [ᾰ]

ΧΡΑ´Ω (B), Ion. χρέω (Hdt. 7, 111), Ep. χρείω (Od. 8, 79, H. Ap. 396) : imper. χρέω (Hdt. 1, 155) : fut. χρήσω : aor. ἔχρησα : f. pass. κεχρήσομαι : aor. pass. ἐχρήσθην : pf. pass. κέχρησμαι and κέχρημαι, of which some would confine the former to signf. A, the latter to signf. B. II.—Χράω contracts αε into η, as χρῆν, χρῆται, χρῆσθαι, but Ion. into α, as χρᾷ, χρᾶν, etc. ; however our MSS. of Hdt. now and then give the former, and very freq. the strict Ion. forms χρέεται, χρέεσθαι.

Radic. signf. *To furnish what is needful* : hence,

A. in the earliest examples of the act., of the gods and their oracles, *to give the needful answer*, *give a response*, *declare*, *pronounce*, *proclaim*, absol., χρείων μυθήσατο Φοῖβος, Od. 8, 79, χρείων ἐκ δάφνης γυάλων ὑπὸ Παρνησοῖο, H. Ap. 396 ; χρήσω βουλὴν Διὸς ἀνθρώποισι, Ib. 132 ; cf. Theogn. 805, Pind. O. 7, 170 ; Hdt. 1, 49, 55, 67, etc. ; χρῆσεν οἰκιστῆρα Βάττον, *proclaimed* him the colonizer, Pind. P. 4, 10 :—also in Trag., χρήσειν ἔοικεν ἀμφὶ τῶν αὑτῆς κακῶν, Aesch. Ag. 1083 ; cf. Soph. El. 35, Eur. Hec. 1268, etc. : c. inf., *to warn by oracle*, ἔχρησα πέμψαι, Aesch. Eum. 203 ; ἔχρησας ὥςτε τὸν ξένον μητροκτονεῖν, Ib. 202, cf. Cho. 1030 :—rare in Att. prose, τὸν 'Απόλλωνα ταύτην τὴν γῆν οἰκεῖν χρῆσαί τινι, Thuc. 2, 102, cf. Lycurg. 160, 14.—II. pass. χράομαι, pf. κέχρησμαι and κέχρημαι, aor. ἐχρήσθην, of the oracular response, *to be uttered*, *proclaimed* by an oracle, hence τὸ χρησθέν, *the divine response*, Hdt. 1, 63 ; 7, 178, Pind. O. 2, 72 ; τὰ χρησθέντα χρησθῆναί τινος, *to be so declared about* a thing, Schäf. Soph. O. C. 355.—III. mid. χράομαι, f. χρήσομαι, aor. ἐχρησάμην, of the person to whom the response is given, *to consult a god* or *oracle*, ὅθ' ὑπέρβη λάϊνον οὐδὸν χρησόμενος, Od. 8, 81 ; cf. H. Ap. 252, 292 ;—χρῆσθαι περί τινος, *to consult* an oracle about a thing, Hdt. 4, 163 ; 7, 220 ; but more usu. c. dat., *to inquire of* a god or oracle, *consult* him or it, ψυχῇ χρησόμενος Θηβαίου Τειρεσίαο, Od. 10, 492, 565, etc. ; χρ. μαντηΐῳ, χρηστηρίῳ, Lat. *uti oraculo*, Hdt. 1, 47, 53, 157, etc. : οἱ χρώμενοι, *the consultors*, Eur. Phoen. 957 ; χρωμένῳ ἐν Δελφοῖς, Thuc. 1, 126, (where we see how it glides into the more common signf. *to make use of* an oracle) :—also in pf. pass. κεχρημένος, *one who has received an oracular response*, Arist. Rhet. 2, 23, 12 ; and so, σωφρονεῖν κεχρημένοι, *being divinely warned* to be temperate, Aesch. Pers. 829 :—and so, possibly, χρησθείς means *being warned, being advised*, in Soph. Ant. 24, (though it is commonly taken as=χρησάμενος, cf. Dind. ad l.)—In our MSS. and Edd. of Hdt. we have all the forms.—Hom. has the word in this signf. only in Od. : the act. only in pres. part. χρείων or χρέων, and fut. χρήσω ; the mid. only in part. fut. χρησόμενος. Hence come the words χρησμός, χρήστης, χρηστήρ, with their derivs.

B. *to supply*, *furnish with* a thing, not found in pres. (κίχρημι being the pres. in use, Dem. 1250, 11) ; but only in aor. χρῆσαι, etc., Hdt. 3, 58 ; 6, 89, and Ar. Ran. 1159, Xen. Mem. 3, 11, 18 : c. acc. rei, *to furnish the use of* a thing, i. e. *to lend*, τινί τι : hence in mid., *to have furnished one*, *procure the use of*, *borrow*, τι, Eur. El. 170 :—πόδας χρήσας, ὄμματα χρησάμενος, having *lent* feet and *borrowed* eyes, of a blind man carrying a lame one, Anth. P. 9, 13, cf. Plat. Demod. 384 B, C.

C. χράομαι, Ion. χρέομαι, as dep. mid. c. pf. pass. κέχρημαι :—from the sense of *consulting* or *using an oracle*, (supra A. III), comes the common signf. of simply *to use*, Lat. *uti*, c. dat. : Hom. has the pres. only once, and then absol. in Ion. part., ἕξει μιν καὶ πέντε περιπλομένους ἐνιαυτοὺς χρεώμενος (as trisyll.), Il. 23, 834 :—later, esp. in Att., usu. c. dat., χρῆσθαι ἀργυρίῳ, *to have* money *to use* for a purpose ; *use* it thereon ; χρῆσθαι ἱματίῳ, *to be provided with*, *wear* a garment ; χρῆσθαι πόλει, *to have dealings with* the state, etc. ; ἔχρητο τῇ τραπέζῃ τοῦ πατρός, *he had dealings* with my father's bank, Dem. 1236, 13 ;—and, generally, *of all means used towards an end* :—cf. νομίζω III : hence—II. very freq., like Lat. *uti*, *to have* or *be possessed of a feeling* or *faculty*, *to be in a state* or *condition and show it*, esp. in pf., v. Buttm. Catal. s. v. : in Hom. only in Od., and in the one phrase φρεσὶ γὰρ κέχρητ' ἀγαθῇσιν, Od. 3, 266 ; 14, 421 ; 16, 398 ; ὀργῇ or θυμῷ χρῆσθαι, *to indulge one's* anger, give vent to it, Hdt. 1, 137, 155 ; ἀληθεῖ λόγῳ or ἀληθείᾳ χρ., *to speak* the truth, Hdt. 1, 14, 116 ; 7, 101, etc. ; βοῇ or κραυγῇ χρ., *to set up* a cry, Hdt. 4, 134 ; συμφορᾷ, συντυχίᾳ, εὐτυχίᾳ χρ., Lat. *uti fortuna mala*, *prospera*, Hdt. 7, 134 ; 5, 41, etc. ; ὁμολογίᾳ χρ., *to come to* an agreement, Hdt. 1, 150 ; 4, 118 : ὠνῇ καὶ πράσει χρ., to buy and sell, Hdt. 1, 153 ; ἀμαθίᾳ χρ., *to betray* ignorance, Thuc. 1, 68 ; ζυγῷ χρῆσθαι δουλίῳ, *to be under* slavery, become a slave, Aesch. Ag. 953 ; χρ. εὐμαρείᾳ, *to be at* ease, Soph. Tr. 192 ; χρ. γαληνείᾳ, *to have* fair weather, Eur. I. A. 546 ; χρ. χειμῶνι, Antipho 131, 42 ; χρ. τύχῃ, Andoc. 16, 3 ; etc. :—also, χρ. τέχνῃ τινί, *to carry on*, *follow* a trade, Xen. Mem. 3, 10, 1, Oec. 4, 4 : νόμοις χρ., *to live under* laws, Eur. Hipp. 98 ; χρ. ἀνομίᾳ, to live lawlessly, Xen., etc. :—χρῆσθαι thus merely paraphrases the verb cognate to its dat., as, μόρῳ χρ., i. e. to die, Hdt. 1, 117 ; θείῃ πομπῇ χρεώμενος, Lat. *divinitus missus*, Id. 1, 62, etc. ; χρ. φωνῇ for φωνεῖν, διαβολῇ χρ. for διαβάλλεσθαι, etc., cf. Stallb. Plat. Apol. 18 D :—the part. χρώμενος may sometimes be translated *with*, (like ἔχων, φέρων, λαβών), as, βίᾳ χρώμενος εἰςῆλθε, he entered *with* violence :—κτᾶσθαι and χρῆσθαι are very often used convertibly ; yet in the former the chief notion is that *of pure possession*, in the latter that *of actual use*, presupposing the former, as, ὁ τὴν ἰατρικὴν κεκτημένος, *a well-instructed physician* ; ὁ τῇ ἰατρικῇ χρώμενος, *a medical practitioner*, Schäf. Mel. p. 18.—2. c. dupl. dat., *to use* a thing *as* so and so, χρ. σίτῳ, ὄψῳ, Xen. Mem. 3, 14, 4.—3. χρῆσθαι τινι εἴς τι, *to use* for an end or purpose, Hdt. 1, 34, Xen. ; etc. ; so, πρός τι, Xen. Oec. 11, 13 ; ἐπί τι, Id. Mem. 1, 2, 9 ; ἀμφί or περί τι, Id. Oec. 9, 6, An. 3, 5, 10 :—also with neut. adj. as adv., χρ. τινί τι, Hdt. 1, 210 : 2, 95 (where τοῦτο, τάδε =οὕτως, ὧδε) ; so, τι χρήσομαι τούτῳ ; what *use shall I make* of him ? Ar. Ach. 935 ; Xen. An. 1, 3, 18 ; χρ. τινι ὅτι βούλεταί τις, *to make* what *use* one likes *of* him, Hdt. 1, 210, Ar. Nub. 438 ; so, ἀπορέων ὅ τι χρήσεται, not knowing what *to make of* it, Hdt. 7, 213 ; οὐκ ἔχω ὅ τι χρήσομαι τῷ ἀργυρίῳ, Lat. *non habeo quod eo faciam*, Hemst. Call. Dian. 69.—III. of persons, χρῆσθαί τινι, *to have intercourse* or *dealings with* any one, *have to do with* him, *treat* him so and so, χρῆσθαί τινι ὡς ἀνδρὶ ψεύστῃ, Hdt. 7, 209 ; χρῆσθαί τινι ὡς φίλῳ, ὡς πολεμίῳ, *to treat* one as a friend or enemy, *regard* him as such, Xen. Cyr. 4, 2, 8 ; 3, 1, 6 ; but, φιλικῶς χρῆσθαί τινι, Xen. Mem. 4, 3, 12 : ὑβριστικῶς χρ. τινι, Dem. 1286, 23 ;—whereas χρῆσθαι φίλῳ or πολεμίῳ is *to learn to know* a person as a friend or enemy, *have* a friend or enemy, Cyr. 3, 2, 4 ; and so, χρῆσθαι τοῖς θεοῖς (sc. ὡς φίλοις), *to have* the gods for friends, Valck. Hipp. 996 ; but ὡς is oft. omitted without altering the signf., as οὐ σφόδρα ἐχρώμην Λυκίνῳ φίλῳ, Antipho 136, 42, Stallb. Prot. 315 D ; 316 E :—χρῆσθαί τινι, (without φίλῳ), like Lat. *uti*, for *uti familiariter*, *to be intimate with* a man, Xen. Hier. 5, 2, Mem. 4, 8, 11 : hence absol., οἱ χρώμενοι, *friends*, Id. Ages. 11, 13, Mem. 2, 6, 5.—2. esp. of sexual intercourse, χρῆσθαι γυναικί, Hdt. 2, 181 ; cf. Xen. Mem. 1, 2, 29 ; 2, 1, 30, Isae. 39, 5.—3. χρῆσθαι ἑαυτῷ, *to make use of* one's self or one's powers, Stallb. Plat. Crito 45 B ; —also, παρέχειν ἑαυτόν τινι χρῆσθαι, to place one's self at the disposal of another, Xen. Cyr. 1, 2, 13 ; 8, 1, 5.—IV. absol., or with an adv., οὕτω χρῶνται οἱ Πέρσαι, such is the practice of the Persians, Xen. Cyr. 4, 3, 23, cf. Mem. 4, 6, 11.—V. c. acc. rei, χρέεσθαι πάντα δι' ἀγγέλων, *to negociate* or *transact* every thing by messengers, Hdt. 1, 99, cf. Xen. Ages. 11, 11.—VI. the pf. κέχρημαι (with pres signf.), *to be in need* or *want of* a thing, τινός, Il. 19, 262, Od. 1, 13, etc. ; which signf., though mostly Ep., is sometimes found in Att., e. g. τοῦ κεχρημένοι ; Soph. Phil. 1264 ; βορᾶς κεχρημένοι, Eur. Cycl. 88, cf. Elmsl. Heracl. 801 ; cf. supra A. III : —moreover in this signf. the part. pf. only seems to be used, which when absol. takes an adj. signf., *wanting*, *needy*, *poor*, Od. 14, 155 ; 17, 347, Hes. Op. 315, 498 ; so, ἀπορίᾳ κεχρημένος in Eur. I. A. 89.—2. but in Att. the pf. usu. as a strengthd. pres., *to use always* ; hence, *to have*, *possess*, Buttm. Catal. s. v. :—Hdt. has the pf. only once in the usual signf. of the mid., συμφορῇ κεχρημένος, 1, 42 —VII. the aor. pass. χρησθῆναι seems to occur in this signf. only in Hdt. 7 144, and, perh., in Soph. Ant. 24 but cf. supra A. III.

D. for χρή, v. sub voc.

(The connexion of the different signfs. may be seen by looking to the head of each principal division. From this root come χρηστός, χρῆμα, χρήζω, χραισμεῖν, χρή· χρεών, χρέος and χρεῖος, χρεώ and χρειώ, χρεία.—Buttm. and Passow further connect this root with ΧΡΑ΄Ω (A), χραύω, *to touch*, though this seems rather far-fetched, cf. Buttm. Catal. s. v.)

Χρέᾰ, Ep. syncop. for χρέεα, acc. pl. of χρέος, Hes. Op. 645.

Χρεᾰγωγός, όν, *carrying a debtor to prison.*

Χρεάρπαξ, ᾰγος, ὁ, *one who grasps at money*, Manetho.

Χρέεσθαι, Ion. for χράεσθαι, χρᾶσθαι and χρῆσθαι, inf. from χράομαι, Hdt.

Χρεία, ας, ἡ, (χράομαι, χρέος):—*use*, Lat. *usus*; and that,—1. as a property, *use, advantage, service*, first in Theogn. 62; τοῦ παιδός, *of* or *from* the boy, Antipho 123, 44; τῆς ῥητορικῆς, Plat. Gorg. 480 A, etc.; τὰ οὐδὲν εἰς χρείαν, things of no *use* or *service*, Dem. 1462, 16:—freq. in plur., *uses, services* received, Pind. N. 8, 71, Soph. Fr. 742, Dem. 253, 15.—2. as an action, *using, use*, κτῆσις καὶ χρ., Xen. Mem. 2, 4, 1, Plat. Rep. 451 C; ἐν χρείᾳ εἶναι, Id. Phaed. 87 C; κατὰ τὴν χρ., for *use*, Id. Rep. 330 C; πρὸς τὴν ἀνθρωπίνην χρ., Xen. Mem. 4, 2, 25.—3. of persons, *acquaintance, intimacy*, τινός, *with* one, Antipho 136, 40.—4. in rhetoric, *a pregnant sentence*, borrowed from some other author, and worked out by certain rules: such χρεῖαι we still possess from the hands of Hermogenes and Aphthonius; and Macho, the comic poet and gramm., made a like collection of the bon-mots of Greek courtesans, many of which still remain in Athenaeus; cf. p. 577 D, Diog. L. 2, 85.—II. like Lat. *opus, need, necessity*, χρείας ὕπο, Aesch. Theb. 286; ἵν' ἕσταμεν χρείας, considering what great *need* we are in, Soph. O. T. 1443; χρείᾳ πολεμεῖν, to war with *necessity*, Id. O. C. 191; etc.;—and, c. gen., *want* or *lack of* a thing, φαρμάκων, φορβῆς, Aesch. Pr. 481, Soph. Phil. 162, etc.; so, χρεία ἐστί (γίγνεται) μοί τινός, Lat. *opus est mihi aliqua re*, Plat., etc.; ἐν χρείᾳ εἶναι, γίγνεσθαί τινος, Id. Rep. 566 E, etc.; χρ. ἔχει μέ τινος, Aesch. Pr. 169, Eur. Med. 1319; and so, τίς χρεία σ' ἐμοῦ [sc. ἔχει]; Id. Hec. 976, cf. χρεώ:—proverb., χρεία διδάσκει, κἂν βραδύς τις ᾖ, σοφόν, '*necessity*'s the mother of invention,' Eur. Teleph. 10, cf. El. 376; so in plur., αἱ χρεῖαι βιάζονται τολμᾶν, Antipho 121, 12; αἱ τοῦ σώματος χρ., Xen. Mem. 3, 12, 5; αἱ ἀναγκαῖαι χρ., Dem. 668, fin.—2. *the result of such need, want, poverty*, Soph. Phil. 175, etc.; χρεία καὶ πενία, Ar. Plut. 534.—3. *a request of necessity*, opp. to ἀξίωσις (a claim of merit), Thuc. 1, 37, cf. 33: generally, *a request*, Aesch. Pr. 700; χρ. ἔχειν τινός, *to make a request of* or *from* another, Id. Cho. 481 (almost=*to have need of* his help).—4. *a needful business, a need*, Soph. Aj. 740: hence, *a business, employment, function*, Polyb. 3, 45, 2, etc.:—generally, *a business, matter*, like χρέος, and so of a battle, which we often call '*an affair*,' Id. 2, 69, 4, etc. Hence

Χρειᾰκός, ή, όν, *supplying a want, useful, helping*:—hence, χρειακοί, *servants*, Arrian. Peripl.

Χρείη, 3 sing. opt. pres. of χρή.

Χρεῖος, τό, Ep. for χρέος, q. v., Hom., and Hes.

Χρεῖος, ον, (χρή):—*useful: needful, fitting*, ἔπη, Aesch. Supp. 194.—II. act., *needing, being in want of*, φίλων, Eur. H. F. 1337:—absol., *needy, poor*, Aesch. Supp. 202, Eur. Andromed. 20, 3.—The word is rare: cf. ἀχρεῖος.

Χρειοφελέτης, ου, ὁ, Ion. for χρεωφελέτης, Hipp.

Χρειόω, ῶ, f. -ώσω, *to have force, avail*, πρός or κατά τι, Sext. Emp. p. 456, etc.

Χρείω, Ep. for χρέω, χράω, *to deliver an oracle*, Od. 8, 79, H. Ap. 396: cf. χράω (B) A. fin.

Χρειώ, όος, contr. οῦς, ἡ, Ep. for χρεώ, q. v., Hom., and Hes.

Χρειώδης, ες, (χρεῖος, εἶδος) *of useful nature*, τὸ χρ., *utility*, Luc. Amor. 38.

Χρείως, τό, in later Ep. for χρέος, χρέως.

†Χρεμέτης, ὁ, *the Chremetes*, a river of Africa, Arist. Meteor. 1, 13.

Χρεμετίζω, f. -ίσω, *to neigh, whinny*, Lat. *hinnire*, of a horse, Il. 12, 51, Hdt. 3, 86, 87, Plat. Rep. 396 B, etc.:—in Hes. Sc. 348 we have a shorter form (of 3 pl. aor. 1) χρέμισαν: and, in Call. Fr. 352, a form χρεμετάω: χρεμέθω is also quoted, v. Jac. Anth. P. p. 523. (Hence χρόμαδος:—onomatop., like βρέμω, Lat. *fremo*, and akin to χρέμπτομαι: but no such root as ΧΡΕ΄ΜΩ is in use.) Hence

Χρεμέτισμα, ατος, τό, *a neighing, whinnying*, Anth.: and

Χρεμετισμός, οῦ, ὁ, *a neighing, whinnying*, Ar. Eq. 553.

Χρεμετιστικός, ή, όν, (χρεμετίζω) *fond of neighing*, Philo.

Χρέμης, ητος, ὁ, freq. name of old men in the new comedy, v. Χρεμύλος.—II. *a sea-fish.*

Χρεμίζω, f. -ίσω, v. sub χρεμετίζω.

Χρέμμα, ατος, τό, *spittle, expectoration*: from

Χρέμπτομαι, f. -ψομαι, dep. mid., *to clear one's throat, to hawk and spit*, Ar. Thesm. 381; c. acc., μῆλα χρ., Eupol. Κολακ. 17; πλατὺ χρεμψάμενος, Luc. Catapl. 12, cf. Imagg. 20. (Akin to χρέμω, χρεμετίζω, cf. Lat. *screo.*)

Χρεμπτόν, οῦ, τό,=χρέμμα.

Χρεμύλος, ου, ὁ, like Χρέμης, a name of old men in the new comedy, from χρέμω, χρέμπτομαι, *a spitting, asthmatic old man.*

Χρέμυς, υος, ὁ, also κρέμυς, *a hard-headed sea-fish*, also λιθοκέφαλος, Arist. ap. Ath. 305 D.

Χρέμψ, a kind of *fish*, coupled with λάβραξ, Arist. H. A. 4, 8, 18 (v. l. χρέψ, but with nothing to determine gender or declension.)

Χρέμψις, εως, ἡ, *a hawking and spitting.*

†Χρέμων, ωνος, ὁ, *Chremon*, one of the thirty tyrants, Xen. Hell. 2, 3, 2.

†Χρεμωνίδειος, ον, *of Chremonides, Chremonidean*, Ath. 250 E: from

†Χρεμωνιδης, ου, ὁ, *Chremonides*, masc. pr. n., Diog. L. 7, 17.

Χρεοκοπέω, -κοπία, -κοπίδης, -κόπος, worse forms for χρεωκοπ-, Lob. Phryn. 390.

Χρεολῡτέω, worse form for χρεωλ-, v. foreg.

Χρέομαι, Ion. for χράομαι, Hdt.: in Hom. the part. χρεώμενος from χρέωμαι is once found for χρῶμαι, Il. 23, 834.

Χρεόν, Ion. for χρεών, freq. in Hdt.

Χρέος, τό, gen. χρέεος, contr. χρέους (Eur. I. A. 373); the dat. does not occur either sing. or pl.: Ep. nom. and acc. pl. χρέᾰ, Hes. Op. 645, Att. χρέᾱ: Ep. nom. sing. χρεῖος, Att. χρέως, q. v. (χράομαι, χρή).—I. like χρεία, *want, need*, χρέος ἔχειν τινός, Ar. Ach. 454.—II. *a business of necessity, a business, affair, matter*, ἐμὸν αὐτοῦ χρεῖος, ἑὸν αὐτοῦ χρεῖος, Od. 1, 409; 2, 45; κατὰ χρέος τινὸς ἐλθεῖν, to come on *account of* a person or thing, i. e. because one wants it, Od. 11, 479:—then c. gen., like χάριν, for what *reason? wherefore?* Aesch. Ag. 85; so, ἐφ' ὅ τι χρ. ἐμόλετε; Eur. Or. 151:—also, just like χρῆμα, *a thing*, Soph. O. T. 157, Theocr. 24, 65; 25, 53; μέγα τι χρέος, Call. Dian. 100; cf. χρῆμα II. 3.—III. *that which one needs must do* or *pay*, and so *a debt*, oft. in Hom.; χρέος ὀφείλειν τινί, Il. 11, 688, Od. 21, 17; χρεῖος ὀφείλεταί μοι, Il. 11, 686, Od. 3, 367: χρεῖος ἀποστήσασθαι, to weigh, i. e. pay, back *a debt*, Il. 13, 746; so, χρέος ἀποδιδόναι, Hdt. 2, 136 (where also we have χρ. διδόναι, to lend money, χρ. λαμβάνειν, to borrow, contract *debts*; χρέος τὸ ἐπὶ τὴν τράπεζαν [sc. ὀφειλόμενον], Dem. 900, 14:—in pl., *debts*, Hes. Op. 645, Ar. Nub. 13, etc.; χρέα ἀπολαμβάνειν, Andoc. 25, 20; χρέα ἐπὶ τόκοις ὀφειλόμενα, Isae. 88, 23; τὴν οὐσίαν ἅπασαν χρέα κατέλιπε, left all the property *in outstanding debts*, Dem. 986, 24:—cf. ἀποκοπή, χρεωκοπέω.—2. metaph., *a debt, trespass, sin*, Theogn. 205, Soph. O. C. 235.—3. generally, *a debt, due*, τεὸν χρ., Pind. P. 8, 45, cf. Eur. Hec. 892; κατὰ χρέος, according *to what is due*, as is *meet and proper*, H. Hom. Merc. 138; ἦλθε τωὔτ' ἐπὶ χρέος, he came to the same *office*, of Ganymede, Pind. O. 1, 71, cf. 7, 72, Soph. El. 74; οἷς τόδ' ἦν χρέος, they who had this *charge*, Aesch. Pers. 777:—*a promise due*, Pind. O. 3, 12; 11 (10), 10; κατὰ χρέος ἧπερ ἐῴκει, Ap. Rh. 3, 189 ἔχω χρέος οὐδὲν εἰπεῖν Ἕλληνος, I know *no service* which a Greek has done me, *no good turn which I owe* to one, Hdt. 3, 140: ἀρᾶς τίνει χρέος pays the *debt* (i. e. does the *work*) of a curse, Aesch. Ag. 457.—4. *the debt to pay, one's destiny, fate*, esp. *death.*—IV. in Soph. O. C. 251, Herm. takes it to be=Lat. *necessitudo, a tie, connexion.*—V. much more rarely, like χρεία I, *use, profit.*—Homer uses both χρέος and χρεῖος, the latter much more freq. and the former only in Od.

Χρεοφειλέτης, χρεοφείλης, worse forms for χρεωφ-.

Χρέω, Ion. for χράω (B) A, *to deliver an oracle*, H. Hom. Ap. 253, 293, oft. in Hdt.

Χρεώ, gen. χρεόος, contr. οῦς, ἡ, only poet.; Ep. χρειώ: (χρέος, χρεία):—*want, need*; hence, *desire, longing, urgent wish*, freq. in Hom.; ἦ τι μάλα χρεώ, of a truth, something is much *needed*, Il. 9, 197, cf. 10, 172; χρειοῖ ἀναγκαίῃ, of dire *necessity*, Il. 8, 57; c. gen., χρειὼ ἐμεῖο, *want, need of* me, Il. 1, 341, cf. Od. 4, 634; ἵν' οὐ χρεὼ πείσματός ἐστιν, where there is no *need of* a cable, Od. 9, 136.—2. χρειὼ ἱκάνεται, *want, necessity* arises, Il. 10, 118, 142, Od. 6, 136; so, χρειὼ γίγνεται, Il. 1, 341; c. acc. pers., ὅτι με χρειὼ τόσον ἵκοι, Od. 5, 189; τίνα χρειὼ τόσον ἵκει; Od. 2, 28; so ἐμὲ δὲ χρεὼ γίγνεται νηός, Od. 4, 634 (where ἐμέ is the acc. of the object towards which,—and γίγνεσθαι like ἱκάνειν is used as a verb of motion, cf. γίγνομαι II. 1); so, even χρεώ ἐστι is used c. acc., οὐδέ τί μιν χρεὼ ἔσται τυμβοχοῆς, Il. 21, 322.—3. hence the common Homeric elliptical use of *χρεώ* c. acc. pers., where one would have expected the dat., *τίπτε δέ σε χρεώ* (sc. *ἱκάνει*), Od. 1, 225, Il. 10, 85,—which might also be *τίπτε δέ σε χρή;* why must thou so?—and, in this phrase, *χρεώ* is oft. followed by a gen., *οὔτι με ταύτης χρεὼ τιμῆς*, no *need of* it touches me, Il. 9, 608 (which might also be *οὔτι με ταύτης χρὴ τιμῆς*); so, *χρεὼ βουλῆς ἐμὲ καὶ σέ*, Il. 10, 43, cf. 9, 75; 11, 606; but for the gen. we find also an inf., *τὸν δὲ μάλα χρεὼ ἑστάμεναι κρατερῶς*, who *needs* must stand firm, Il. 11, 409; so, *οὐδέ τί μιν χρεὼ νηῶν ἐπιβαινέμεν*, Od. 4, 707; cf. Il. 18, 406, Od. 15, 201.—In all these cases Herm. would supply *ἔχει*, but this phrase is not found in Hom.: Eur. has once imitated this ellipse, *ἀλλὰ τίς χρεία σ' ἐμοῦ;* Hec. 976, cf. Pors. Or. 659.—II. *necessity, destiny, fate*, Ap. Rh. 3, 33.—III. *an affair, business*, Ib. 4, 191.—The word is Ep., used once by Eur. H. F. 51.—Hom. uses both forms, *χρεώ* and *χρειώ*, equally: but in the ellipt. phrase, mentioned I. 3, he always has *χρεώ*, and that as a monosyll.: hence *χρεώ*, Il. 11, 606, before a vowel, is even used short, cf. Näke Choeril. p. 161.

Χρεωκοπέω, ῶ, f. -ήσω, (*χρεωκόπος*) Att. for *χρεοκοπέω*, *to cut down debts*, i. e. *to lessen* or *cancel* them, Lat. *novas tabulas facere*, Plut. 2, 829 C:—metaph., *χρ. τὸν λόγον*, Ib. 764 A; *χρ. μέρος ἥμισυ*, Ib. 968 D:—Plut.:—pass., *to be cheated* or *defrauded*, Ib. 829 C.

Χρεωκοπία, ας, ἡ, (*χρεωκόπος*) *a cancelling of debts*, Polyb. Fr. Hist. 68;—such a measure was Solon's *σεισάχθεια*, called *χρεῶν ἀποκοπή* by Plut. Sol. 15.

Χρεωκοπίδης, ου, ὁ, *one who cancels his debts, an insolvent*: esp. said of those friends of Solon at Athens, who took advantage of his *σεισάχθεια*, Plut Solon 15: from

Χρεωκόπος, ον, Att. for *χρεοκόπος*, (*χρέος* II, *χρέως*, *κόπτω*):—*cutting down debts*, i. e. *cancelling them, leaving them unpaid, insolvent*:—formed after *κρεωκόπος*.

Χρεωλῡτέω, ῶ, (*χρέος* II, *χρέως*, *λύω*):—*to discharge a debt*, Plut. Alcib. 5; *χρ. τὸν μισθόν*, *to pay* wages *that are due*, Joseph.

Χρεώμενος, Ion. part. from *χράομαι*, for *χρώμενος*, Il. 23, 834.

Χρεών, τό, Ion. *χρεόν*,—but the Att. form is also freq. in the MSS. of Hdt.: gen. also *τοῦ χρεών*, Eur. Hipp. 1256, H. F. 21, so that it is indecl., though little used save in nom. and acc.:—strictly a part. neut. from *χράω*, (Ion. *χρέω*). *That which an oracle declares, that which must be*, *τὸ χρεὸν γίνεσθαι*, Hdt. 7, 17: hence, *fate, necessity*, like *χρεία* II, Eur. ll. c., Bacch. 515; *ἥ τε ἡλικία καὶ τὸ χρεών*, Plat. Phaedr. 255 A; etc.:—but usu. *χρεών* (or *χρεόν*) *ἐστι*, much like *χρή*, 'tis *fated, necessary*, c. inf., Theogn. 564, Aesch. Ag. 922, Soph. O. T. 633, etc.;—c. acc. et inf., Pind. P. 2, 96, Hdt. 1, 41, 57; 2, 133, etc., and so in Att., as Soph. Phil. 1439, Ar. Eq. 138, Thuc. 5, 49, Plat., etc.:—sometimes also absol., *χρεών* [sc. *ἐόν*], *it being necessary, since it was necessary*, Hdt. 5, 50; 9, 58.—2. more rarely, *that which is expedient* or *right*, Soph. Phil. 143:—so, absol. as adv., *οὐ χρεὼν ἄρχετε*, ye rule *not-rightly*, i. e. *unrightfully*, Thuc. 3, 40.—Hom., and Hes., do not use it at all, Od. 15, 201, being f. l. for *χρεώ*. [In poets *χρεῶν* is sometimes monosyll., v. Näke Choeril. p. 161.]

Χρέωνται, Ion. 3 pl. from *χράομαι*, for *χρῶνται*, Hdt.

Χρέως, τό, Att. for *χρέος* II, *a debt*, Dem. 900, 14 (v. l. *χρέος*); v. Lob. Phryn. 391: acc. to the Atticists the word is indecl. and *χρέως* is also the form of the gen. and acc. sing.—The pl. is borrowed from *χρέος*, and the dat. sing. and pl. are not found.

Χρεωστεύω, and -έω, f. -ήσω, *to be in debt*:—pass. *χρεωστοῦμαι*, *to have a debt owing to one*, Heliod.: from

Χρεώστης, ου, ὁ, (*χρέως*) *a debtor*, Luc. Abdic. 15, Plut. 2, 101 C. Hence

Χρεωστικός, ή, όν, *suitable to a debtor, like one.* Adv. -κῶς, *as a debtor, on account of debts.*

Χρεωφειλέτης, ου, ὁ, *a debtor, one in debt*, †N. T., cf.† Lob. Phryn. 691.

Χρεωφείλημα, ατος, τό, *a debt.*

Χρεωφείλης, ου, ὁ,=*χρεωφειλέτης*, susp.

Χρεωφῠλάκιον, ου, τό, (*φυλάσσω*) *the archives in which the lists of public debtors are kept*, Inscr.

Χρῆ, ἡ,=*χρεία* II, *need, necessity*, but prob. only to be found in the phrase *χρῆ 'σται*, Soph. O. C. 505 (ubi v. Herm.), Fr. 537 (ubi v. Dind.), Pherecr. Ἀῆρ. 8, Ar. Fr. 329, Phryn. (Com.) Mus. 4:—cf. *βασίλη* for *βασίλεια*.

Χρή, impers.: subjunct. *χρῇ*: optat. *χρείη*: inf. *χρῆναι*, poet. also *χρῆν*, Pors. Hec. 264:—impf. *ἐχρῆν* and *χρῆν*, both Att., Pors. Suppl. Praef. Hec. (D), though the former is rare, Wüstem. Theocr. 18, 12:—fut. *χρήσει*:—v. sub fin. Strictly from *χράω* (B) A, *to deliver an oracle*, *χρή* (sc. *ὁ θεός*);—but always used impers. (somewhat after the manner of *ὕει*, *νίφει*, etc.), *it is fated, necessary*, (cf. Hdt. 1, 8, and *χρεών*); c. inf., *it must, must needs* be, *it is good, fit, meet* to be, etc., *νῦν δὲ χρὴ τετλάμεν ἔμπης*, Od. 3, 209; *τὸν νῦν χρὴ κομέειν* 6, 207; cf. Il. 1, 216; 4, 57, etc.: also in Att., *σήμαιν' ὅ τι χρὴ συμπράττειν*, Aesch. Pr. 295; *ὅ τι χρὴ πάσχειν ἐθέλω*, Ib. 1067; *ὅ τι χρείη ποιεῖν*, Stallb. Plat. Euthyphr. 4 C, 9 A:—but, more often, like *δεῖ*, and Lat. *oportet, decet*, c. acc. pers. et inf., *one must, one must needs, it behoves, befits* one to.., Hom., etc.; *χρή σε πόλεμον παῦσαι*, Il. 7, 331; *οὐ σε χρὴ νηλεὲς ἦτορ ἔχειν*, Il. 9, 496, etc.—Sometimes the inf. must be supplied from the context, esp. in Hom. in phrases like *τίπτε μάχης ἀποπαύεαι; οὐδέ τί σε χρή*, why cease from battle? for it behoves thee not (sc. *ἀποπαύεσθαι μάχης*), Il. 16, 721, cf. 19, 420; so, *ὅθι χρὴ πεζὸν ἐόντα* (sc. *μάρνασθαι*), Od. 9, 50: so also in Att., *ποθεῖν ἃ μὴ χρή* (sc. *ποθεῖν*), Aesch. Ag. 342; *θύσαντες οἷς χρή* (sc. *θῦσαι*), Plat. Rep. 415 E; etc.; cf. Stallb. Plat. Menex. 247 E.—The impf. usu. expresses something that ought to have been, but has not, *ἐνθάδ' οὐ παραστατεῖ, ὡς χρῆν, 'Ορέστης*, Aesch. Ag. 879; *ἔκανες γ' ὃν οὐ χρῆν*, Id. Cho. 930; cf. Soph. Tr. 1133, etc.—2. also, sine inf., c. acc. pers. et gen. rei, *οὐδέ τί σε χρὴ ἀφροσύνης*, thou *hast* no *need of* imprudence, i. e. it does not *befit* thee, Il. 7, 109; *οὐ σε χρὴ ἔτ' αἰδοῦς*, Od. 3, 14; *τί με χρὴ μητέρος αἴνου*, Od. 21, 110; *μυθήσεαι ὅττεό* (i. e. *οὗ τινος*) *σε χρή*, Od. 1, 124; 4, 463:—this usage is denied to the Att. poets by Pors. Or. 659, v. also Dind. Ar. Av. 1406; cf. *χρεώ*.—3. very rare c. dat. pers. pro acc., Soph. Ant. 736, Eur. Ion 1317.—II. sometimes also in a less strong signf., *one may, one can*, *πῶς χρὴ τοῦτο περᾶσαι;* how *is one to* get through this? Theocr. 15, 45; freq. also in Dem., and Luc., v. Valck. Adon. p. 354 A.—III. *τὸ χρῆν*, *fate, destiny*, Eur. H. F. 828, Hec. 260, ubi v. Dind.—IV. *ἔχρῃς*, Dor. *χρῆσθα*,=*ὤφελες*, *thou oughtest*, Ar. Ach. 778.—Cf. *δεῖ*.—Hom. has only the pres. indicat. *χρή*, and uses it short before a vowel, Od. 3, 14.

Χρήεσσι, Ep. contr. dat. plur. from *χρέος* for *χρεέεσσι*, Ap. Rh.; or from *χρῆος*.

Χρήζω, in Att. used only in pres., and impf. (unless with Herm. and Ellendt we read *χρησθείς* in Soph. Ant. 23, Dem. 519, 29, as aor. pass. from this verb, *being asked* or *desired*): Ep. and Ion. *χρηΐζω*, as always in Hom., though in Hdt. both forms commonly occur: Dor. *χρῄσδω*, *χρῄδδω*, Theocr. 8, 11, Ar. Ach. 734: (*χράω*, *χρή*, *χρεία*). *To need, want, lack, have need of*, *τινός*, Il. 11, 835, Od. 17, 121, 558, Hdt. 5, 30, and Att.: absol. in part. *χρηΐζων*, *needy, poor*, Od. 11, 340, Hes. Op. 349.—2. *to desire, long for*, *τινός*, Hes. Op. 365: *to ask, crave, desire, demand*, Lat. *solicitare*, freq. in Hdt.; usu. c. inf., as in 1, 41, 112, 152, etc.; also, *χρ. τινὸς ποιεῖν τι*, Ib. 5, 19, 65; 9, 55; so also in Att., *χρῄζω ἀκοῦσαι*, Aesch. Pr. 283, Soph. and Eur.; but rare in prose, as Thuc. 3, 109, and Xen.; v. Valck. Adon. p. 328 B, Pors. Med. 1396: also, *χρ. τινὰ ποιεῖν*, Hdt. 1, 41; 4, 83:—c. gen. rei, *to ask, demand* a thing, Ib. 5, 30; 9, 87; very rarely c. acc. rei, as in Hdt. 7, 38, for an inf. is usu. to be supplied, as *φράζ' ὅ τι χρῄζεις* (sc. *φράζειν*), Ar. Nub. 359, cf. Thesm. 751, Aesch. Pr. 928:—sometimes also, *χρῄζειν παρά τινος*, Vita Hom. 17.—3. *μὴ ἔχρῃζες θανεῖν*, like *μὴ ὤφελες*, thou *oughtest* not to have died, O that thou hadst not..! Soph. O. C. 1713.—4. the part. *χρῄζων* is used absol. for *εἰ χρῄζει*, *if one will, if one chooses*, Theogn. 952, Aesch. Cho. 340: hence, *wishing well, well inclined, propitious*, *πολλὰ δ' ἄλλα φανεῖ χρηΐζων* (sc. *'Ερμῆς*), Ib. 815, but v. Dind. ad l.; *εἰ θεὸν χρῄζοντ' ἔχει*, Eur. Supp. 597.—Cf. *χρηΐσκομαι*.—II. the signf. of *χράω*, *to deliver an oracle*, has been wrongly given to *this* verb, v. sq.—The word is rare in Att. prose, except in Xen.

Χρῄζω,=*χράω*, *to deliver an oracle, foretell*, Eur. Hel. 516.—Several forms of *χρῄζω* have been wrongly referred to this signf., v. Herm. Soph. O. C. 1428, Ellendt v. *χρηΐζω* 2.

Χρηΐα, ας, ἡ, Ion. for *χρεία*, *use: need.*

Χρηΐζω, Ep. and Ion. for *χρῄζω*, q. v. sub init.

Χρηΐσκομαι, Ion. collat. form from *χράομαι*, *to use, make use of*, *τινί*, Hdt. 3, 117.

Χρῆμα, ατος, τό, (*χράομαι*):—*a thing that one uses* or *needs*; hence, in plur., *goods, property, money*, oft. in Od. (never in Il.), Hes., Hdt., etc.; cf. sub fin.:—proverb., *χρήματα ψυχὴ βροτοῖσι*, a man's *money* is his life, Hes. Op. 684; *χρήματ' ἀνήρ*, '*money* makes the man,' Alcae. 50, Pind. I. 2, 17; *ἐν χρήμασιν οἰκεῖ πατρῴοις*, Aesch. Eum. 757; *χρημάτων πένητες*, Eur. El. 37; *χρήματα πορίζειν*, Ar. Eccl. 236; *κρείσσων χρημάτων*, Thuc. 2, 60; *χρήμασιν νικᾶσθαι*, Ib.; *μήτε χρημάτων φειδόμενος μήτε πόνων*, Plat. Phaed. 78 A; etc.—Acc to Poll. 9, 87, the Ion. used also the sing. in this signf., and so we find it once in Hdt. 3, 38, but this was not common till late, as in Diod., and N. T. — II. generally, *a thing, matter, affair, event*, H. Hom. Merc. 332, Hes. Op. 342, 400; πρῶτον χρημάτων πάντων, Hdt. 7, 145: κινεῖν πᾶν χρῆμα, 'to leave no stone unturned,' Hdt. 5, 96: esp. *a dealing, business*, like Lat. *res* for *negotium*.—2. χρῆμα is often expressed where it might be omitted, as, δεινὸν χρῆμα ἐποιεῦντο, Hdt. 8, 16; οἷόν τι χρῆμα ποιήσειε, Ib. 138, etc.: so too, ἐς ἀφανὲς χρῆμα ἀποστέλλειν ἀποικίαν, to send out a colony without any certain destination, Id. 4, 150: and so oft. in Trag., τί χρῆμα ;=τί; *what?* e. g. Aesch. Pr. 298, Cho. 10, Soph. Phil. 1231; esp. τί χρῆμα πάσχω; Valck. Hipp. 909; so also, πικρόν τί μοι χρῆμα ἐδόκει εἶναι, Plat. Gorg. 485 B.—3. in like manner, χρῆμα is used in periphrases to express something strange or extraordinary of its kind, μέγα συὸς χρῆμα, a huge *monster* of a boar, Wess. Hdt. 1, 36; ὑὸς χρῆμα μέγιστον. Ibid.; cf. Xen. Cyr. 1, 4, 8; τοῦ χειμῶνος χρῆμα ἀφόρητον, Hdt. 7, 188; τὸ χρῆμα τῶν νυκτῶν ὅσον, of what a terrible length the nights are, Ar. Nub. 2; λιπαρὸν τὸ χρῆμα τῆς πόλεως, what a fine city! Id. Av. 826, cf. Lys. 83; κλέπτον τὸ χρῆμα τἀνδρός, a thievish *sort* of fellow, Id. Vesp. 933; τὸ χρῆμα τοῦ νοσήματος, Id. Lys. 1085:—τυράννου, a horrible tyrant, Plat. Rep. 567 E; χρ. καλόν τι, such a fine thing! Theocr. 15, 23:—also to express a great number or mass, as we say *a lot, a deal, a heap* of.., πολλόν τι χρῆμα τῶν ὀφίων, χρῆμα πολλῶν ἀρδίων, νεῶν, *a vast deal* of serpents, javelins, ships, etc., Hdt. 3, 109; 4, 81; 6, 43; ὅσον τὸ χρῆμα παρνόπων, what a *lot* of locusts, Ar. Ach. 150, cf. Pac. 1192; χρῆμα πολλόν τι χρυσοῦ, Hdt. 3, 130; πολὺ χρῆμα τεμαχῶν, Ar. Plut. 894:—also of persons, χρῆμα θηλειῶν, Valck. Phoen. 206; σφενδονητῶν πάμπολύ τι χρῆμα, Xen. Cyr. 2, 1, 5; μέγα χρῆμα Λακαινᾶν, Theocr. 18, 4.—The interchange between χρῆμα and κτῆμα is freq., yet the same distinction holds as between χράομαι and κτάομαι, so that κτῆμα is strictly *a possession*, χρῆμα, *what one wants* or *uses*, v. κτῆμα I. fin., and cf. Schäf. Mel. p. 17, cf. Cic. Fam. 7, 20. Hence

Χρημᾰτίας, ου, ὁ, *a rich man*, Manetho.

Χρημᾰτίζω, f. -ίσω Att. -ῐῶ: (χρῆμα):—*to do* or *carry on business, have dealings*, esp. in money-matters (though this special signf. is mostly confined to the mid.): generally, *to negociate, transact business*, Thuc. 1, 87; 5, 61; χρ. τι, Id. 6, 62, Isocr. 73 D:—χρ. περί τινος, *to consult, debate, hear and advise* about a matter, περί τινος, Ar. Thesm. 377, Arist. Rhet. 1, 4, 4: absol., *to consult, consider*, πρὶν ἂν ἅπαξ γνῷ τὸ δικαστήριον, πάλιν χρηματίσαι, Dem. 717, 26, cf. Aeschin. 4, 10; χρ. ἰδίᾳ, Dem. 430, 24, etc.:—*to give an answer after deliberation*, Xen. Ath. 3, 1, Decret. ap. Dem. 250, 10:—generally, *to have dealings of any kind with, stand in any relation to* a person, χρηματίζειν τινὶ πρὸς γένος, *to stand in a relation* of affinity to any one, Phot. e Ctes. Pers. 2.—II. mid. χρηματίζομαι: fut. -ιοῦμαι: pf. κεχρημάτισμαι (Dinarch. 92, 8):—*to do business for one's self* or *to one's own profit*; hence, *to make money*, οἰόμενοι χρηματιεῖσθαι μᾶλλον ἢ μαχεῖσθαι, Thuc. 7, 13; esp. by base arts, Dinarch. l. c., Isae. 77, 18; χρ. ἀπό τινος, *to make money* of or from a thing, Plat. Soph. 225 E, Arist. Pol. 3, 15, 12; ἔκ τινος, Isocr. 221; c. acc. cognato, χρ. χρηματισμόν, Plat. Legg. 949 E, Gorg. 467 D:—hence, generally, *to transact business, have dealings, negociate, hold conference* with another, τινί, Hdt. 3, 118; 7, 163:—c. acc. rei, χρηματίζεσθαι τὸ νόμισμα, *to traffic* in money, like a money-lender or banker, Arist. Pol. 1, 9, 14; but c. acc. pers., χρ. τινα, *to make money of* any one, i. e. *get* it *from him by extortion*, Polyb. 32, 21, 13; and so, χρ. παρά τινος, Isocr. 209 B; cf. πράσσω V. 2, πλεονεκτέω.—III. in later writers, from Polyb. downwds., the act. χρηματίζω has the signf. *to take and bear a title* or *name*, χρηματίζει βασιλεύς, *he takes the title* of king, Polyb. 5, 57, 2; 30, 2, 4, Diod., etc.; νέα Ἶσις ἐχρημάτισε, *she had herself called* a new Isis, Plut. Anton. 54; ἐχρημάτιζε Καρχηδόνιος, Strabo; μὴ πατρόθεν, ἀλλ' ἀπὸ μητρῶν χρηματίζειν, *to call themselves* not from the fathers, but the mothers, Plut., cf. Menag. Diog. L. 1, 48, Interpp. ad Act. Apost. 11, 26.—Prose word.

Χρημᾰτικός, ή, όν, *of* or *belonging to* χρήματα or *money*, χρ. ζημία, a *money* fine, Plut. Demosth. 27; χρ. συμβόλαια, *money* contracts, Id. Lycurg. 13: οἱ χρηματικοί, *the moneyed men*, Id. Solon 14; χρ. πενία, Id. 2, 524 E.

Χρημάτῐσις, εως, ἡ, = sq., Xen. Oec. 11, 11; 20, 22. [ᾰ]

Χρημᾰτισμός, οῦ, ὁ, (χρηματίζω) *a doing of business*, as well commercial as public: esp. *a negociation, a giving audience to ambassadors*, Polyb. 28, 14, 10; χρ. ἐποιεῖτο καὶ τοὺς λόγους, Ib. 16, 4: also of an oracle, *a response*, LXX.—3. οἱ χρηματισμοί, *negociations in writing, acts, instruments, documents*, Diod. 14, 13.—II. (from mid.) *a doing business for one's own gain, money-making*, oft. in Plat., ἀμελήσας χρηματισμοῦ καὶ οἰκονομίας, Apol. 36 B; ἰάτρευσις καὶ ὁ ἄλλος χρ., Rep. 357 C; χρ. διὰ βαναυσίας καὶ τόκων, Legg. 743 D; ὁ ἐκ γῆς χρ., Ib. 949 E:—*gain, profit*, Isocr. 37 B; χρ., οὐ λειτουργία γέγονεν ἡ τριηραρχία, Dem. 568, 18.—III. later, *a title, style, name*, Diog. L. 1, 48.

Χρημᾰτιστέον, verb. adj. from χρηματίζω, *one must make money*, Xen. Lac. 7, 3.

Χρημᾰτιστήρ, ῆρος, ὁ,=χρηματιστής. Hence

Χρημᾰτιστήριον, ου, τό, *a place for business*: and so,—1. *a council-chamber*, Diod. 1, 1.—2. *a banking-house, counting-house*, Plut. Caes. 67.—3. *an oracle*, LXX.

Χρημᾰτιστής, οῦ, ὁ, (χρηματίζω) *one who carries on business*, esp. for making money, *a money-getter, a man in business, trafficker, tradesman*, Plat. Gorg. 452 A, Rep. 434 A, etc., Xen. Oec. 2, 18. Hence

Χρημᾰτιστικός, ή, όν, *belonging to* or *fitted for* χρηματίζειν or χρηματίζεσθαι: hence,—1. *fitted for traffic* and *money-making*, Plat. Rep. 581 C: χρ. οἰωνός, an omen *portending gain*, Xen. An. 6, 1, 23: ἡ -κή (sc. τέχνη), *the art of money-making, traffic*, Id. Gorg. 477 E, Euthyd. 307 A; v. esp. Arist. Pol. 1, 3.—2. *belonging to* or *fitted for the dispatch of public business*, χρ. σκηνή, πυλών, a tent, hall *for holding conferences, giving audience*, etc., Polyb. 5, 81, 5; 15, 31, 2.

Χρημᾰτίτης, ου, ὁ, (χρῆμα) *a wealthy man*, Diod.; ἀγὼν χρ., *a contest for a money prize*; cf. χρηματικός. [ῑ]

Χρημᾰτοδαίτης, ου, ὁ, (χρῆμα, δαίω):—*a divider of money* or *wealth*, κτεάνων χρ., Aesch. Theb. 730.

Χρημᾰτοποιός, όν, (χρῆμα, ποιέω) *money-making, money-getting*, of women, Ar. Eccl. 442, Xen. Oec. 20, 15.

Χρημᾰτοφθορικός, ή, όν, *fitted for wasting money, spendthrift*, opp. to χρηματιστικός, Plat. Soph. 225 D: from

Χρημᾰτοφθόρος, ον, (χρῆμα, φθείρω) *wasting* or *squandering money*.

Χρημᾰτοφῠλάκιον, ου, τό, *a treasury*. [ᾰ]

Χρήμη, ης, ἡ, Ion. for χρεία, *a request, prayer*, v. l. Archil. 15, Vit. Hom. 13, 14.

Χρημοσύνη, ης, ἡ, like χρεία, *need, want, lack*, Theogn. 389, 394, etc.; cf. also χρησμοσύνη.

Χρήννυμι, = χράομαι, prob. l. in Theophr. Char. 5.

Χρῆος, εος, τό, Ep. for χρέος, Manetho; whence dat. pl. χρήεσσι, Ap. Rh. 3, 1198.

Χρήσδω, Dor. for χρήζω, Theocr.

Χρῆσθα, Dor. 2 sing. impf. from χρῆναι, for ἔχρης, Ar. Ach. 778.

Χρησῐμεύω, *to be useful* or *serviceable*, τινί, Theophr., cf. Lob. Phryn. 386: from

Χρήσῐμος, η, ον, also ος, ον, Plat. Gorg. 480 B, Rep. 333 C; (χράομαι):—*useful, serviceable; good for use, good, apt* or *fit* in its kind, first in Theogn. 406, then in Hdt., and freq. in Att.; χρ. εἴς τι, *useful* for something, Hdt. 4, 109, Plat. Rep. 333 B; ἐπί τι, Id. Gorg. 480 B; πρός τι, Eur. Hipp. 482, Plat. τὸ χρ., *use, advantage*. Eur. Phoen. 1741; τὸ αὐτίκα χρ., Thuc. 3, 56.—2. also of men, *serviceable, fit, proper*, Soph. Aj. 410: esp., like χρηστός, *a good and useful citizen*, χρ. πόλει, Eur. Or. 910; χρ. πολίτης, Eupol. Dem. 16; χρ. τινι, Isae. Fr. 2, 1; ἐπί τι, Dem. 779, 15, cf. Wolf Dem. Lept. 459, 6; τοὺς εὐπόρους δεῖ χρησίμους ἑαυτοὺς παρέχειν τῇ πόλει, to show themselves *useful and well deserving* of the state, Dem. 1045, 23, cf. Eur. Supp. 887, Isae. Fr. 3, 1:—τοῖς σώμασι χρησιμώτεροι, more *able-bodied*, Xen. Lac. 5, 9: opp. to ἀργαλέος τὴν ὄψιν, Aeschin. 9, 21.—3. *used, made use of*, τέμενος χρησιμώτατον, *a much-frequented* sanctuary, Hdt. 2, 178.—4. χρησίμη διαθήκη, an *available* (i. e. *authentic*) will, Isae. 59, 18.—II. adv. -μως, *usefully*, χρ. ἔχειν, to be *serviceable*, Thuc. 3, 44. Hence

Χρησῐμότης, ητος, ἡ, *usefulness*.

Χρῆσις, εως, ἡ, (χράομαι):—*a using, employment, use* made of a thing, τινός, Pind. O. 10 (11), 2: also in plur., *uses, advantages*, Id. N. 1, 43; αἱ ἐς τὰ πολεμικὰ χρήσεις, *the uses* of war, Xen. Cyr. 8, 5, 7:—opp. to κτῆσις, Plat. Menex. 238 B; cf. χράομαι, fin.—2. *power* or *means of using, usefulness*, Thuc. 7, 5; opp. to ἀχρηστία, Plat. Rep. 333 D; ἔχειν χρῆσιν, to be *useful*, Dem. 154, 18.—3. *intimacy, acquaintance*, Lat. *usus*, Isocr. 409 C; αἱ οἴκοι χρήσεις, i. e. *intercourse with a woman*, Id. 386 C.—4. in Gramm., *a passage quoted as authority for some special usage*, Hemst. Ar. Plut. p. 226.—II. (χράω (B) A), *the response of an oracle*, ἀπὸ κείνου χρήσιος, at his *bidding*, Pind. O. 13, 108.—III.

χράω (B) B), *a lending*, Polyb. 32, 9, 4.

Χρησμηγόρας, ου, ὁ, (χρησμός, ἀγορεύω) *an utterer of oracles, a prophet*:—poet. χρησμαγόρης, Anth. P. 9, 525. Hence

Χρησμηγορέω, ῶ, f. -ήσω, *to utter oracles*, Luc. Dea Syr. 10.

Χρησμηγόρος, ον,= χρησμηγόρας, χρησμολόγος.

Χρησμοδοσία, ας, ἡ, *a giving of oracles*: from

Χρησμοδοτέω, ῶ, *to give oracles*. Hence

Χρησμοδότημα, ατος, τό, *an oracle given, prophecy*.

Χρησμοδότης, ου, ὁ, (χρησμός, δίδωμι) *one who gives oracles, a prophet, soothsayer*.

Χρησμολέσχης, ου, ὁ,=χρησμολόγος, Lyc. 1419.

Χρησμολογέω, ῶ, f. -ήσω, (χρησμολόγος) *to utter oracles, divine*, Ar. Av. 964, 991.

Χρησμολογία, ας, ἡ, *an uttering of oracles*.

Χρησμολογική, ῆς, ἡ, (sc. τέχνη), *the art of divination, gift of prophecy*.

Χρησμολόγιον, ου, τό, *a divination*.

Χρησμολόγος, ον, (χρησμός, λέγω) *uttering oracles, divining*, χ. ἀνήρ, *a soothsayer, diviner*, Hdt. 1, 62; 8, 96; of Musaeus, Soph. Fr. 960.—II. *an expounder of oracles*, Hdt. 7, 142, 143; and in 7, 6, prob., *a collector of oracles, oracle-monger*; cf. Thuc. 2, 8, 21, etc.

Χρησμολύτης, ου, ὁ, *an expounder of oracles*. [ῠ]

Χρησμοποιός, όν, (χρησμός, ποιέω) *making oracles in verse*, Luc. Alex. 23.

Χρησμός, οῦ, ὁ, (χράω (B) A'):—*the answer of an oracle, oracular response, oracle*, Solon 28, 9, Pind. P. 4, 106, Hdt., and freq. in Att.: χρησμὸν φαίνειν, to deliver *an oracle*, Hdt. 1, 159; cf. κίβδηλος II. 3:—ὥσπερ χρησμοὺς γράφειν, i. e. with all solemnity. Lycurg. 159, 21.

Χρησμοσύνη, ης, ἡ, (χρῄζω) like χρημοσύνη, *need, want, poverty*, Tyrtae. 1, 8; κόρος καὶ χρ., Heraclit. ap. Philon.:—hence, *an eager request, importunity*, τῆς χρ. μετίεσαν, Hdt. 9, 33 (where some wrongly take it in the signf. of μαντοσύνη, others no better for χρῆσις, *use*).

Χρησμοφόρος, ον, (χρησμός, φέρω) *bringing oracles*, Luc., Paus.

Χρησμοφύλαξ, ᾰκος, ὁ, (χρησμός, φύλαξ) *a keeper of oracles*, Luc. Alex. 23.

Χρησμῳδέω, ῶ, f. -ήσω, (χρησμῳδός) *to sing oracles* or *give them in verse: to give oracles, prophesy*, Hdt. 7, 6, Ar. Eq. 818, Plat., etc. Hence

Χρησμῴδημα, ατος, τό, *an oracular response*, esp. in verse.

Χρησμῳδία, ας, ἡ, *the answer of an oracle*, esp. given in verse: *a prophecy*, Aesch. Pr. 775, Plat. Prot. 316 D.

Χρησμῳδικός, ή, όν, *meet for a* χρησμῳδός, *oracular*, Luc. Alex. 22: from

Χρησμῳδός, όν, (χρησμός, ᾠδή):—strictly, *singing oracles* or *delivering them in verse: prophesying, prophetic*, of the Sphinx, Soph. O. T. 1200: ὁ χρ., *a soothsayer, prophet*, Plat. Apol. 22 C, Ion 534 C, etc.

Χρηστέον, verb. adj. from χράομαι, *one must use*, τινί, Plat. Soph. 267 E.

Χρηστεύομαι, dep. mid., *to behave like a* χρηστός, i. e. *be good, kind* or *merciful*, N. T.

Χρηστήρ, ῆρος, ὁ, = χρήστης. Hence

Χρηστηριάζω, f. -άσω, like χράω, *to give oracles, prophesy*: usu. in mid., like χράομαι, *to have an oracle given one, consult an oracle*, χρηστηριάζεσθαι ἐν Δελφοῖς, Hdt. 1, 66, cf. 91, etc.; χρ., θεῷ, *to consult* a god, like χρήσασθαι θεῷ, Hdt. 7, 178; ἱροῖσι χρηστηριάζεσθαι, *to consult* victims, Id. 8, 134, cf. 4, 60; χρ. ἐπί τι, *for* something, Id. 1, 66; περί τινος, *respecting* something, Id. 2, 52: χρ. εἰ.., *to ask the oracle* whether.., Id. 5, 67.

Χρηστήριον, ου, τό, *an oracle*, i. e., —1. *the seat of an oracle*, such as Delphi, H. Hom. Ap. 81, 214, etc., Hes. Fr. 39, 6, Hdt. 1, etc.; τὸ ἐν Δελφοῖς χρ., Hdt. 1, 13; sometimes distinguished from the ναός, when it is the *cella* or *most sacred place*, Schweigh. Hdt. 6, 19:—freq. in plur. for sing., Aesch. Theb. 748, Eum. 194.—2. *the answer of an oracle, oracular response*, Hdt. 1, 63, 69, etc., Eur. Ion 532.—II. *an offering for the oracle*, as made esp. by those consulting it; generally, *a sacrificial victim*, χρ. θέσθαι, ἔρδειν, Pind. O. 6, 119, Aesch. Theb. 230: and metaph. (as we say) *a victim, sacrifice*, Soph. Aj. 220, ubi v. Lob. Strictly neut. from

Χρηστήριος, α, ον, also ος, ον, Aesch. Eum. 241; (χράω (B) A):—*of* or *belonging to an oracle*, ἐφετμαί, Aesch. l. c.: *oracular, foreboding*, ὄρνιθες, Id. Theb. 26.—2. *of* or *belonging to a prophet, prophetic*, ἐσθής, Id. Ag. 1270; τρίπους χρ., Eur. Ion 1320; δόμοι χρ.=χρηστήρια.—II. (χράομαι) like χρηστικός, *fitted* or *designed for use, useful*, χρηστήρια σκεύη, *household utensils* or *furniture*, Plat. (Com.) Hell. 6, Strab.

Χρηστηριώδης, ες, (χρηστήριον, εἶδος) *after the manner of a* χρηστήριον, Philostr.

Χρήστης, ου, ὁ: gen. pl. χρήστων (parox., not χρηστῶν, to distinguish it from the gen. pl. of χρηστός); (χράω (B) A):—*one who gives* or *expounds oracles, a prophet, soothsayer*.—II. (κίχρημι), *a creditor, usurer, dun*, Ar. Nub. 241, 433, Lycurg. 150, 37.—2. (χράομαι, κίχραμαι), *a debtor*, Isae. 36, 26, Lys. 910, fin., Dem. 867, 13, etc.; cf. Phryn. 468.

Χρηστικός, ή, όν, (χράομαι):—of persons, *knowing how to use, understanding the use of* a thing, τινός, Arist. Pol. 1, 7, 4; later also, τινί (like the verb), M. Anton. 7, 55.—II. of things, *useful, serviceable*, Arr. Adv. -κῶς.

Χρηστογρᾰφία, ας, ἡ, *good* or *beautiful painting*, Plut. Arat. 13.

Χρηστοεπέω, ῶ, = χρηστολογέω, Eccl.

Χρηστοήθεια, ας, ἡ, *goodness of heart*: from

Χρηστοήθης, ες, (χρηστός, ἦθος) *good-natured*, Arist. Rhet. 2, 21, 16.

Χρηστοοινέω, ῶ, f. -ήσω, (χρηστός, οἶνος) *to produce good wine*, Strab.

Χρηστοκαρπία, ας, ἡ, *the bearing of good fruits*, Strab.: from

Χρηστόκαρπος, ον, (χρηστός, καρπός) *having, bearing good fruits*, Strab.

Χρηστολογέω, ῶ, f. -ήσω, *to speak good words* or *kindly*, Eccl.: and

Χρηστολογία, ας, ἡ, *fair speaking*, N. T.: from

Χρηστολόγος, ον, (χρηστός, λέγω) *giving good words, speaking fairly*.

Χρηστομάθεια, ας, ἡ, (χρηστομαθής) *desire of learning*, Longin. 44, 1. —II. *a learning of things useful*:—hence, books containing a summary of things most worthy to be known were entitled περὶ χρηστομαθείας: and so χρηστομάθειαι were *collections of the best things from other authors, chrestomathies*, such as we still possess of Proclus and Helladius. [ᾰ]

Χρηστομᾰθέω, ῶ, f. -ήσω, *to be desirous of learning*, Longin. 2, 3: from

Χρηστομᾰθής, ές, (χρηστός, μανθάνω) *desirous of learning*.—II. *having learnt all things useful* or *good*, Cic. Att. 1, 6, 2, Clem. Al. p. 342.

Χρηστομουσέω, ῶ, (χρηστός, μοῦσα) *to be good* or *apt in music*, Ath. 633 B.

Χρηστός, ή, όν, verb. adj. from χράομαι:—like χρήσιμος, *useful, good of its kind, serviceable*, τινί, Hdt. 7, 215; τὰ χρηστά, as subst., *good services, benefits, kindnesses*, Hdt. 1, 41, 42; χρηστὰ φέρειν, Id. 4, 139; ἐκτελοῖτο δὴ τὰ χρηστά, Aesch. Pers. 228; etc.:—opp. to μοχθηρός, πονηρός, Plat. Gorg. 504 A, Prot. 313 D. —2. *bestowing health* or *wealth*, θεοί, Hdt. 8, 111; hence also τελευτὴ χρηστή, a *happy* end or issue, Hdt. 7, 157: of victims and omens, *boding good, auspicious, lucky*, ἱρά, σφάγια, Hdt. 5, 44; 9, 61, 62.—3. *good, wholesome for* a thing, τῶν νεύρων, *for* the sinews, like ἀγαθός, Ael. — 4. in Gramm., *in use, current*, Schäf. Dion. Comp. 360.—II. of men, *good*, esp. in war, as we say *a good man and true*, Hdt. 5, 109; 6, 13, Soph. Phil. 437, etc.: generally, *good, honest, upright*, Soph., etc.:—hence, like χρήσιμος of good citizens, *useful, deserving*, Thuc. 3, 64, Dem. 459, 10. — 2. οἱ χρηστοί, like οἱ ἀγαθοί, those of *good* family, Lat. *optimates*, cf. ἀγαθός I, Welcker Theogn. p. xxvi.—3. *good-natured, plain, simple*: hence, sometimes, in bad sense, *simple, silly*, like εὐήθης, Ruhnk. Tim., Plat. Theaet. 161 A, 166 A: also ironically, χρ. εἶ, you're *a nice fellow*, Id. Phaedr. 264 B, cf. sub ἡδύς.—4. esp. of a man, *strong, able* in body for sexual intercourse, γυναικὶ χρῆσθαι δυνάμενος, Foës. Oec. Hipp. Cf. χράομαι III. 4, χρῆσις.—III. adv. -τῶς, *well, properly*, Hdt. 4, 117; esp. in irony, Id. 3, 36; χρηστῶς ἔχειν, Ar. Eccl. 219. Hence

Χρηστότης, ητος, ἡ, *usefulness, goodness*.—II. of persons, *goodness, excellence, honesty, uprightness*, χρηστότητα ἀσκεῖν, Eur. Supp. 872: *goodness of heart, kindness*, Isae. Menecl. § 8 · *simplicity, silly good-nature*, Menand. p. 215;—ἤθους ἀπλαστία μετ' ἀλογιστίας, acc. to Def. Plat. 412 E.

Χρηστουργία, ας, ἡ, *a good deed, benefit, kindness*.

Χρηστοφῐλία, ας, ἡ, *the love of good men* or *good deeds*.

Χρηστόφῐλος, ον, *loving good men* or *good deeds*.

Χρηστοφωνία, ας, ἡ, *a good voice* or *speech*.

Χρήστωρ, ορος, ὁ,=χρηστήρ, χρήστης, Hesych.

Χρῖμα, ατος, τό=χρῖσμα, *an ointment to be rubbed in: unguent, oil*, v. l for χρῖσμα, Aesch. Ag. 94. [ῑ Call Lav. Pall. 16, Xenophan. ap. Ath 526 B †(3, 6 Bgk.)†, Achae. ib. 689 B: the accent χρίμα is therefore wrong, Schäf. Greg. 566.]

Χρίμπτω, f. -ψω:—poet. strengthd. for χρίω, *to pass* or *skim lightly over the surface* of a body: hence, *to graze scratch, wound*, Lat. *radere, stringere*, like χραύω, χραίνω, esp. freq. in part aor. pass., χριμφθεὶς πέλας, *grazing* near, close *even to touching*, Od. 10, 516; ἐκ γενύων χριμφθεὶς γόος, the wail or cry *forcing its way out* from the clenched jaws, Pind. P. 12, 37: —then, generally, *to come nigh, draw* *near, approach*, c. dat., δόμοις χρίμπτεσθαι, Aesch. Eum. 185; ὠσὶ χρίμπτεται βοή, Id. Theb. 84; cf. Eur. Phoen. 809, Cycl. 406; so also in aor. 1 mid. χρίμψασθαι, H. Hom. Ap. 439.—II. also intr. in act., αὐδῶ μὴ χρίμπτειν θριγκοῖς, Eur. Ion 156; cf. Phoen. 99, Andr. 530.—2. sometimes also with πόδα added (like βαίνω II. 4), πόδας χρίμπτουσα ῥαχίαισι, *keeping close along* the shore, Aesch. Pr. 713; and so, ὑπ' ἐσχάτην στήλην ἔχριμπτ' ἀεὶ σύριγγα, *kept* the axle *close* to the post, Soph. El. 721; also in mid., πόδα χριμπτόμενος εἰναλίῳ κώπῃ, Eur. Hel. 520; also, ποτὶ πλευρὰ χρίμψασθαι κάρη, Theocr. 25, 144.—Poet. word. Cf. ἐγχρίμπτω, ἐπιχρίμπτω, Ruhnk. Tim. s. v. ἐγχρίμπτει.

Χρίπτω,=foreg., prob. not in use.

Χρῖσιάζω, f. -άσω, *to anoint*, Eccl.

Χρῖσις, εως, ἡ, (χρίω) *an anointing, unction*, LXX.: *a besmearing, varnishing, colouring*.—II. *a colouring, varnish, wash*, Ael. N. A. 6, 41. (Usu. wrongly written χρίσις.)

Χρῖσμα, ατος, τό, (χρίω):—*any thing smeared on*, esp. *a scented unguent*, while the common unperfumed anointing oil, such as wrestlers used, was called simply ἔλαιον, cf. Theophr. Char. 5: the ἄλειμμα was also scented, but prob. more liquid than the χρῖσμα, *hog's lard, grease*, Hices. ap. Ath. 689 C, cf. Salmas. ad Solin. p. 330: in Xen. An. 4, 4, 13, χρῖσμα is distinguished from μύρον not by the material, but as being of thicker consistency (cf. σύειος); and Theophr. distinguishes μύρον and χρῖσμα, de Odor. 16 and 27 sq.,—but how they differ he does not say, cf. Xen. Symp. 2, 4: in Aesch. Ag. 94, πέλανος follows as equivalent.—2. *a substance for smearing* or *colouring, white-wash* or *stucco*. (The usu. accent χρίσμα is wrong.)

Χριστέμπορος, ον, (Χριστός, ἔμπορος) *making a trade of Christ and his doctrine, perverting it for lucre*, Eccl.

Χριστεπώνῠμος, ον, (Χριστός, ἐπώνυμος) *named after Christ*, Eccl.

Χριστήριον, ου, τό, *an unguent, a bottle of ointment*.

Χρίστης, ου, ὁ, *a white-washer*; also κονιατής.

Χριστιανίζω, f. -ίσω, (Χριστιανός) *to profess Christianity*, Eccl.

Χριστιανικός, ή, όν, adv. -κῶς, (Χριστιανός) *befitting Christians, Christian*, Eccl.

Χριστιανισμός, οῦ, ὁ, (Χριστιανίζω) *the profession of Christianity, Christianity*, Eccl.

Χριστιανός, οῦ, ὁ, *a Christian*, N. T.

Χριστόγονος, ον, (Χριστός, *γένω) *proceeding from Christ*, Eccl.

†Χριστόδωρος, ου, ὁ, *Christodorus*, a poet of the Anthology.

Χριστοειδής, ές, gen. έος, adv. -δῶς, (Χριστός, εἶδος) *like Christ*, Eccl.

Χριστοκάπηλος, ον,=Χριστέμπορος, Eccl., [ᾰ]

Χριστοκίνητος, ον, (Χριστός, κινέω) *moved, influenced by Christ*, Eccl. [ῑ]

Χριστοκτόνος, ον, (Χριστός, κτείνω) *slaying Christ*, Eccl.

Χριστόληπτος, ον, (Χριστός, λαμβάνω) *inspired by Christ*, Eccl.

Χριστομάθεια, ας, ἡ, *a learning of the doctrine of Christ*, Eccl.

Χριστόμαχος, ον, (Χριστός, μάχομαι) *fighting against Christ*, Eccl. [ᾰ]

Χριστομύστης, ου, ὁ, (Χριστός, μυέω) *one who is initiated into Christianity*, Eccl.

Χριστός, ή, όν, verb. adj. from χρίω, *to be rubbed on, used as ointment* or *salve*, φάρμακα χριστά, *salves*, Aesch. Pr. 480, ubi v. Blomf.—II. *washed, washed over, anointed*, LXX.: τὸ χρ., *anointing oil*, LXX.—2. esp. ΧΡΙΣΤΟ΄Σ, ὁ, *the Anointed One, the CHRIST*, as a transl. of the Hebr. *Messiah*, N. T.

Χριστοτελεστής, οῦ, ὁ,=Χριστομύστης, Eccl.

Χριστοτόκος, ον, (Χριστός, τίκτω) *bringing forth Christ*, Eccl.

Χριστοφόρος, ον, (Χριστός, φέρω) *bearing Christ*, Eccl.

Χριστώνῠμος, ον, (Χριστός, ὄνομα) *named after Christ*, Eccl.

ΧΡΙ΄Ω, f. χρίσω, etc.: (v. sub fin.):—strictly, *to touch the surface of a body slightly*, esp. of the human body, *to graze*, hence—1. *to rub, anoint with scented unguents* or *oil*, as was usu. done after bathing, freq. in Hom., χρῖεν ἐλαίῳ, Il. 23, 186; λόεον καὶ χρῖον ἐλαίῳ, Od. 4, 252; ἔχρισεν λίπ' ἐλαίῳ, 3, 466; λοέσσαι τε χρῖσαί τε, 19, 320; mid. χρίομαι, aor. ἐχρισάμην, *to anoint one's self*, Od. 6, 96; κάλλεϊ ἀμβροσίῳ οἵῳ Κυθέρεια χρίεται, 18, 193; cf. Hes. Op. 521: c. acc. rei, χρίεσθαι ἰούς, *to anoint* (i. e. poison) *one's* arrows, Od. 1, 262; cf. Soph. Tr. 675, Eur. Med. 789:—metaph., ἱμέρῳ χρ. οἰστόν, Eur. Med. 634.—3. *to rub over with colour, to colour* or *white-wash*, κεχριμένος ἐρευθεδάνῳ, Hdt. 4, 189; κεχρ. πίσσῃ, Ib. 195: so in mid., χρίεσθαι τὰ σώματα μίλτῳ, *to smear their* bodies, Ib. 191.—4. *to injure the skin slightly, prick, sting*, of the gadfly in Aesch. Pr. 567, 598, 880. (Cf. χρίμπτω, and v. Ruhnk. Tim. s.v. ἐγχρίμπτει:—akin to χρώς, χρόα, χροιά, χραύω, χραίνω. [ῑ in pres. and impf. always. In the other tenses, ῑ in signf., *to anoint, colour*, ἔχρῖσα, χρῖσαι, κεχρῖσθαι, and therefore also χρῖσμα, χρῖσις:—but ῐ in signf., *to sting, graze*, ἔχρῐσα, χρίσαι, κεχρίσθαι, cf. Buttm. Catal. s. v.]

Χρόα, ἡ,=χροιά.

Χρόα, χροΐ, heterocl. acc. and dat. of χρώς, q. v.

Χροιά, ᾶς, ἡ, Ep. and Ion. χροιή, Il., Att. χροία and χρόα, the latter always in Plat., Lob. Phryn. 496: (χρώς):—*the surface of a body*, esp. of the human body, *the skin; the body* itself, παραδραθέειν φιλότητι ᾗ χροιῇ, Il. 14, 164; κατὰ χροιὴν ῥέει ἱδρώς, Theogn. 1011; ὄζειν τῆς χρόας ἔφασκεν ἡδύ μου, Ar. Plut. 1020. Cf. χρώς.—II. *the surface, as the seat of colour, the colour* of a thing, Aesch. Pr. 493, Eur. Cycl. 517, Plat., etc.: esp. *the colour of the skin, the complexion*, χροίας ἀμείψεις ἄνθος, Aesch. Pr. 23; χροίαν ἀλλάξασα, Eur. Med. 1168; λευκὴν χρ. ἔχεις, Id. Bacch. 457, cf. Ar. Nub. 1012; χρόᾳ ἀδήλῳ τῶν δεδραμένων πέρι, *with colour* that gives no hint of what has passed, Eur. Or. 1318; so in Plat., etc.—III. in the Pythagor. philosophy, *the superficies of a body*.—IV. in music, *a particular kind of melody*, like χρῶμα, Plut. 2, 1143 E. Hence

Χροιέω, ῶ, f. -ήσω, *to shape, form, fashion*, c. acc., Eccl.

Χροΐζω, f. -ΐσω, contr. χρώζω, *to touch* or *graze the surface*; generally, *to touch*, χροΐζει λέχος Ἥβας, Eur. Heracl. 915, cf. Pind. Fr. 104 (Bergk):—mid. χροΐζομαι, *to touch another's skin with one's own, to lie with*, τινί, Theocr. 10, 18, cf. Valck. Phoen. 1619.—II. *to colour, stain*.—Poet. word. Cf. Lob. Phryn. 616.

Χροιΐζω, f. -ΐσω, poet. for foreg.: χροιϊσθεῖσαι, Nic. Fr. 2, 26.

Χρόμᾰδος, ου, ὁ, *a grating* or *creaking noise, jarring, gnashing, crashing*, χρ. γενύων, Il. 23, 688. (From χρέμω.)

Χρόμη, ης, ἡ, and χρόμος, ου, ὁ,=foreg.: also *the neighing* of horses, Hesych.

†Χρομία, ας, ἡ, *Chromia*, wife of Endymion, Paus. 5, 1, 4.

Χρόμιος, ου, ὁ, Anan. 1, Epich. p. 28; and in Arist. H. A. 4, 8, 18, etc., χρόμις, ιος, ὁ:—*a sea-fish*. (From χρέμω, because said *to utter a jarring sound*.)

†Χρομίος, ου, ὁ, *Chromius*, son of Priam, Il. 5, 160; Apollod. 3, 12, 5.—2. son of Neleus, Od. 11, 286; prob. the same in Il. 4, 295.—3. a Lycian, Il. 5, 677.—4. another Lycian, Il. 17, 218.—5. a Trojan, Il. 8, 275.—6. an Argive, Hdt. 1, 82.—7. son of Agesidamus, a Syracusan, a victor in the Nemean games, Pind. N. 1, 8.

†Χρόμις, ιος, ὁ, (same name as foreg.) *Chromis*, a leader of the Mysians in the Trojan war, Il. 2, 858.—2. a herdsman, Theocr. 1, 24.

Χρόμος, ου, ὁ, v. χρόμη.

†Χρόμων, ωνος, ὁ, *Chromon*, a Messenian, Thuc. 3, 98.

Χρονέω for χρονίζω, very dub. in Anth.

Χρονία, ας, ἡ,=χρονιότης, dub. Hence

Χρονιαῖος, α, ον, =χρόνιος, very dub.

Χρονίζω, f. -ίσω Att. -ιῶ; (χρόνος).—I. intr., *to spend time*, περὶ Αἴγυπτον, Hdt. 3, 61: *to continue* or *last long, hold out*, Aesch. Ag. 847; χ. δρῶν, *to persevere* in doing, Plat. Phaedr. 255 B:—esp., *to tarry, linger, delay, be slow*, Aesch. Ag. 1356. Thuc. 6, 49; 8, 16; κεχρονικὼς ἐν Ῥώμῃ, Polyb. 33, 16, 6.—II. *to prolong, put off*:—hence, in pass., *to grow up*, χρονισθεὶς δ' ἀπέδειξεν ἔθος, Aesch. Ag. 727:—*to be prolonged* or *protracted*, τῶνδε πύστις οὐκ ὄκνῳ χρονίζεται, Id. Theb. 54, cf. Cho. 957; χρονισθέντος πολέμου, Andoc. 27, 1.

Χρονικός, ή, όν, (χρόνος) *of* or *concerning time*, κανόνες, Plut. Solon 27:—τὰ χρονικά (sc. βιβλία), *annals* or (rather) *chronology*, Id. Themist. 27.

†Χρόνιος, ου, ὁ, *Chronius*, masc. pr. n., Paus. 8, 47, 6.

Χρόνιος, α, ον, and Att. ος, ον, Eur. Ion 470, Andr. 84, etc., (χρόνος):—*after a long time, late*, χρόνιος ἐλθών, Od. 17, 112; χ. φανείς, Soph. Phil. 1446; χρόνιον εἰςιδὼν φίλον, Eur. Or. 475; τροπαίᾳ χρονίᾳ, Aesch. Theb. 706.—2. *for a long time, a long while*, χρόνιόν τινα ἐκβάλλειν, ἐλαύνειν, Soph. Phil. 600, O. C. 441; χρόνιος εἶναι, ἀπεῖναι, etc., Eur. Or. 485, I. A. 1099; χρόνιός εἰμι ἀπὸ βορᾶς, Id. Cycl. 349.—3. *long, lasting long, long-enduring*, Pind. P. 3. 204, and Eur.; χρ. ἔτη, Ar. Ran. 347; χρ. πόλεμοι, Thuc. 1, 141, cf. 6, 31; χρ. δεσμά, Plat. Legg. 855 B:—*lingering*, ἀπλοιαι, Aesch. Ag. 149; χρόνιοι μέλλετε πράσσειν, Soph. Phil. 1449; δίκα χρόνιος, Eur. Antiop. 15, 1.—II. adv. -ίως: also neut. pl. χρόνια as adv., Eur. Or. 152, Hel. 1232. The word is rare in prose, and only (as it seems) in signf. I. 3. Hence

Χρονιότης, ητος, ἡ, *a long time* or *while, long duration*.

Χρονισμός, οῦ, ὁ, (χρονίζω) *long duration*; also, *a tarrying* in a place, Polyb. 1, 56, 3.—II. *a delaying, coming late.*

Χρονιστός, ή, όν, verb. adj. from χρονίζω, *tarrying, staying long; delaying, tardy*, Orac. ap. Ael. V. H. 3, 43.—II. *delayed.*

Χρονογρᾰφία, ας, ἡ, *a noting of time, annals*, Polyb. 5, 33, 5: from

Χρονογράφος, ον, (χρόνος, γράφω) *recording times and events*: ὁ χρ., *a chronicler, annalist*, Strab. [ᾰ]

Χρονοκράτωρ, ορος, ὁ, (χρόνος, κρατέω) *ruler of time*, astrolog. term, Ptolem. [ᾰ]

Χρονόληρος, ον, = κρονόληρος, dub.

Χρονολογία, ας, ἡ, *computation of time, chronology.* Hence

Χρονολογικός, ή, όν, adv. -κῶς, *belonging to chronology; versed therein; chronological.*

Χρονολόγος, ον, (χρόνος, λέγω) *computing time*: ὁ χρ., *a chronologer.*

Χρόνος, ου, ὁ, *time*, Hom., etc.; τῶν δὲ πεπραγμένων ἀποίητον οὐδ' ἂν χρόνος δύναιτο θέμεν τέλος, Pind. O. 2, 31; etc.:—also, *a certain definite time, a while, period, season*, τοῖς χρόνοις ἀκριβῶς, *with chronological accuracy*, Thuc. 1, 97. Special phrases, χρόνον, *for a while, for a long* or *short time*, Od. 4, 599; 6, 295, Hdt. 1, 175; 7, 223, etc.; so, πολὺν χρόνον, for a long *time*, Od. 11, 161; οὐκ ὀλίγον χρ., Il. 19, 157; (v. infra 2); τὸν ἀεὶ χρ., for ever, Eur. Or. 207, etc.; ἕνα χρ., *at once, once for all*, Il. 15, 511: and χρόνον was oft. omitted in the phrases τὸν ἀεί, τὸν ἔμπροσθεν, τὸν ὕστερον, Br. Soph. El. 1075, Schäf. Bos Ellips. p. 546:—χρόνου περιϊόντος, as *time* came round, Hdt. 4, 155; so, χρ. ἐπιγιγνομένου, διεξελθόντος, προβαίνοντος, etc., Hdt., and Att.:—ὀλίγου χρόνου, in a short *time*, Hdt. 3, 134; so, οὐ μακροῦ χρ., τοῦ λοιποῦ χρ., etc., Soph.: πόσου χρ.; *for* how *long?* Ar. Ach. 83:—χρόνῳ, in *time, at last*, like διὰ χρόνου, Hdt. 1, 80, 176, etc., and freq. in Trag., Valck. Phoen. 313; also, χρόνῳ ποτέ, Hdt. 9, 62, and Xen.; χρόνοις ὕστερον, long *after*, Lys. 99, 40:—χρόνου δεῖται, it needs *time*, will take *a long time*, Xen. Symp. 2, 4:—χρόνου γενομένου, after a time, Diod. 20, 109:—ὁ ἄλλος χρ., in Att., is always of *past time*, ὁ λοιπὸς χρ., of *future*, Wolf Dem. Lept. p. 234; so too, χρ. ἐφέρπων, ἐπαντέλλων, μέλλων, Pind. O. 6, 163; 8, 38; 10 (11), 9; also, ὁ ἱκνούμενος χρ., Bast Ep. Cr. p. 169.—2. with prepositions:—ἀνὰ χρόνον, in course of *time*, Bähr Hdt. 1, 173; διὰ χρόνου, after *a time*, after *an interval*, Ar. Lys. 904, Plut. 1055, Thuc. 2, 94; διὰ πολλοῦ χρόνου, Hdt. 3, 27, Ar. Vesp. 1476; so, διὰ μακρῶν χρόνων, Plat. Tim. 22 D:—ἐκ πολλοῦ χρόνου, long *time* since, long ago, Hdt. 2, 58:—ἐν χρόνῳ, like χρόνῳ, *in course of time, at length*, Aesch. Ag. 870, Eum. 1000; also *for a long time*, Stallb. Plat. Phaedr. 278 D: ἐντὸς χρόνου, within *a certain time*, Hdt. 8, 104:—ἐπὶ χρόνον, for *a time*, for *a while*, Il. 2, 299, Od. 14, 193, Hdt. 1, 116; πολλὸν ἐπὶ χρ., Od. 12, 407; χρόνον ἐπὶ μακρόν, Hdt. 1, 81; παῦρον or παυρίδιον ἐπὶ χρ., Hes. Op. 132, 324:—ἐς χρόνον, *hereafter*, Hdt. 3, 72; 9, 89, cf. Aesch. Eum. 484:—σὺν χρόνῳ, like χρόνῳ or διὰ χρόνου, Aesch. Ag. 1378, Eum. 555.—II. *lifetime, an age*, χρονος ἀνθρώπων, Soph. Phil. 306; χρόνῳ παλαιός, Soph. O. C. 112, cf. 375; τοσόςδε τῷ χρόνῳ, so far gone *in years*. Plat. Ax. 365 B: χρόνῳ βραδύς, Soph. O. C. 875.—III. in later writers, *a year*, Valck. Diatr. p. 135.—IV. *delay, loss of time*, χρόνον ἐμποιεῖν, to cause *loss of time*: χρόνον ἔχει, it makes *much ado.*

Χρονοτρῐβέω, ῶ, (χρόνος, τρίβω) *to waste time, loiter*, Arist. Rhet. 3, 3, 3.

Χρόος, heterocl. gen. of χρώς: but no nom. ὁ χρόος, χροῦς seems to occur.

Χροτιή, ῆς, ἡ, late poet. form for χρώς, Anth. P. 15, 35, 2.

†Χρύσα, Ep. Χρύση, ης, ἡ, *Chrysa*, a city on the coast of Troas, with a temple of Apollo, Il. 1, 390; 452: in Qu. Sm. 7, 402 Χρῦσα.—Acc. to Strab. p. 604 sq. the later Chrysa lay more inland. [ῡ]

Χρῡσᾰγωγός, όν, (χρυσός, ἄγω) *carrying gold*, Lob. Phryn. 432.

Χρυσαιγίς, ίδος, ἡ, (χρυσός, αἰγίς) *with golden aegis*, epith. of Minerva, Bacchyl. 21.

Χρῡσαίετος, ου, ὁ, (χρυσός, αἰετός) *the golden eagle*, Ael. N. A. 2, 39.

Χρῡσᾰΐζω, *to adorn with gold*, Hesych.

Χρῡσάκτιν, ῑνος, ὁ, ἡ, *with golden rays* or *beams*, poet.

Χρυσᾱλάκατος, ον, Dor. for χρυσηλ-, Pind.

Χρῡσαλλίς, ίδος, ἡ, (χρυσός) *the gold-coloured sheath of butterflies, a chrysalis, aurelia*, Arist. H. A. 5, 19, 5, etc.

Χρύσαμμος, ον, (χρυσός, ἄμμος) *carrying down golden sand*: as subst., ὁ and ἡ χρ., *gold sand.* [ῠ]

Χρῡσᾰμοιβός, οῦ, ὁ, (χρυσός, ἀμείβω) *changing gold* or *gold money*, cf. ἀργυραμοιβός: metaph., Ἄρης σωμάτων χρυσαμοιβός, *he who traffics in* men's bodies, Aesch. Ag. 436.

Χρῡσάμπυξ, ῠκος, ὁ, ἡ, (χρυσός, ἄμπυξ) *with a fillet* or *frontlet of gold*, epith. of horses, in Il. 5, 358, 363, etc. (never in Od.); but of goddesses in H. Hom. 5, 5, 12, Hes. Th. 916, Pind. O. 7, 119, P. 3, 158, etc.; also, χρ. χαλινός, Pind. O. 13, 92.

Χρῡσανθέμιον, ου, τό,=sq., susp.

Χρῡσάνθεμον, ου, τό, (χρυσός, ἄνθεμον) *the chrysanthemum* or *gold-flower*, a plant of the marigold kind, Diosc. 4, 58: also χρυσανθές; and prob. the same as χάλκανθος, χαλκάνθεμον, etc.

Χρῡσανθής, ές, gen. έος, (χρυσός, ἄνθος) *with flower of gold*, κρόκος, Mel. 2, 7: τὸ χρυσανθές,=foreg., Nic. ap. Ath. 684 D.

Χρῡσάνθιμον, ου, τό, for χρυσάνθεμον, Hesych.

†Χρῡσανθίς, ίδος, ἡ, *Chrysanthis*, an Argive female, Paus. 1, 14, 2.

Χρυσάνιος, Dor. for χρυσήνιος, Pind.

†Χρυσάντας, ὁ, *Chrysantas*, a Persian noble, Xen. Cyr. 2, 3, 5.

Χρῡσανταυγής, ές, (χρυσός, ἀνταυγής) *reflecting golden light*, πέταλα, Eur. Ion 890.

†Χρυσαορέον, ου, τό, *Chrysaoreum*, the general assemblage of the Carian cantons at the temple of Ζεὺς Χρυσαορεύς, Strab. p. 660.

Χρῡσᾱορεύς, ὁ,=sq.; †epith. of Jupiter, Strab. p. 660.

Χρῡσάορος, ον, (χρυσός, ἄορ):—like χρυσάωρ, *with sword of gold*, epith. of the gods, usu. of Apollo, as Il. 5, 509; 15, 256, H. Ap. 123, Pind. P. 5, 140; but also of Ceres, H. Hom. Cer. 4; of Diana, Orac. in Hdt. 8, 77; cf. Strab. p. 660; of Orpheus, Pind. Fr. 187.—The signf. *may* differ acc. to the attributes of the different gods,—ἄορ, like ὅπλον, being used for *any implement*, as the sickle of Ceres, the bow of Diana, the lightning of Jupiter, cf. Heyne Apollod. 3, 10, 2, Böckh Expl. Pind. P. 5, 82, sq., p. 293. Yet, as this general usage of ἄορ is certainly not found in Hom., such interpretations are not very probable: whereas, it was natural for a warlike people, like the early Greeks, to invest all their gods with the sword, cf. Thuc. 1, 5, 6, Voss H. Hom. Cer. 4. [ᾱ, except in Orph. Lith. 545, and there the word is rejected by Herm.]

Χρῡσαργύριον, ου, τό, *a gold mine*, dub.

†Χρῡσάριον, ου, ἡ, *Chrysarium*, fem. pr. n., Luc. Dial. Mer. 1.

Χρῡσάρμᾰτος, ον, (χρυσός, ἅρμα) *with* or *in a car of gold*, epith. of the moon, Pind. O. 3, 35; also of heroes, Id. p. 5, 10, I. 6 (5) 27.

Χρύσασπις, ιδος, ὁ, ἡ, (χρυσός, ἀσπίς) *with shield of gold*, Θήβη, Pind. I. 1, 1; Παλλάς, Eur. Phoen. 1372. [ῠ]

Χρῡσαστράγᾰλος, ον, (χρυσός, ἀστράγαλος) *with ankle* or *foot of gold*, φιάλα, Sappho 100. [τρᾰ]

Χρῡσάττικος οἶνος, ὁ, *an artificial wine.*

Χρῡσαυγέω, ῶ, f. -ήσω, *to have a golden lustre*, LXX.: from

Χρῡσαυγής, ές, gen. έος, (χρυσός, αὐγή) *gold-gleaming, with gleam of gold*, κρόκος, Soph. O. C. 685; δόμος, Ar. Av. 1710.

Χρῡσαυγίζω, f. -ίσω,=χρυσαυγέω.

Χρῡσάφιον, ου, τό, dim. from χρυσός, Schäf. Greg. p. 29, 1043. [ᾰ]

Χρῡσάωρ, ορος, ὁ, ἡ, (χρυσός, ἄορ) =χρυσάορος (q. v.), H. Hom. Ap. 123, Hes. Op. 769, Pind. P. 5, 139, Fr. 187. [ᾱ]

†Χρῡσάωρ, ορος, ὁ, *Chrysaor*, son of Neptune and Medusa, father of Geryon, Hes. Th. 278, 287.

Χρῡσεγχής, ές, (χρυσός, ἔγχος) *with spear of gold*, Orph. H. 51, 11; ubi Herm. θυρσεγχής.

Χρῡσεῖον, ου, τό, (χρυσός) *a goldsmith's shop*, Strab.—II. *a gold mine*, Polyb. 34, 10, 10: usu. in plur., *gold-mines*, Xen. Hell. 4, 8, 37, Polyb. 3, 57, 3; in full, χρύσεια μέταλλα; cf. χρύσεος I. 3.

Χρύσειος, η, ον, Ep. for χρύσεος (q. v.), Hom., and Hes. [ῡ]

Χρῡσεκλέκτης, ου, ὁ, *one who picks gold-dust from river-sand*, Lat. *aurilegulus.*

Χρῡσελεφαντήλεκτρος, ον, (χρυσός, ἐλέφας, ἤλεκτρον) *of gold, ivory*, and *electrum, overlaid therewith*, ἀσπίς, Anth. P. append. 330.

Χρῡσελεφάντῐνος, ον, (χρυσός, ἐλέφας) *of gold and ivory, overlaid therewith*:—on the chryselephantine statues of Phidias, (the most famous of which were the Olympian Jupiter, the Argive Juno, and the Minerva Parthenos of Athens) v. Quatremère de Quinci's *Jupiter Olympien.*

Χρῡσέμβᾰφος, ον, *dipt in molten gold, gilt.*

Χρῡσέμβολος, ον, (χρυσός, ἔμβολος) *with beak of gold*, of a ship, App. Praef. 10.

Χρῡσένδετος, ον, (χρυσός, ἐνδέω) *set in gold* or *with gold hilt*, σπάθη, Philem. p. 378.

Χρῡσεοβόστρῠχος, ον,=χρυσοβόστρυχος, Eur. Phoen. 191.

Χρῡσεόδμητος, ον, (χρύσεος, δέμω) *built* or *formed of gold*, Aesch. Cho. 616; ubi al. χρυσεοκμήτοισι.

Χρῡσεόκαρπος, ον, = χρυσόκαρπος.

Χρῡσεόκμητος, ον, *wrought of gold*, cf. χρυσεόδμητος.

Χρῡσεοκόλλητος, ον, = χρυσοκόλλητος, Paul. S. Ambo 159.

Χρῡσεοκόμης, ου, ὁ,=χρυσοκόμης, Simon. ap. Arist. Rhet. 3, 8, 6.

Χρῡσεοκρόταλος, ον, = χρυσοκρόταλος, poet.

Χρῡσεόκυκλος, ον, (χρύσεος, κύκλος) *with disc of gold*, χρ. φέγγος, i. e. the sun, Eur. Phoen. 176.

Χρῡσεολόγχης, ου, ὁ,=χρυσολόγχης.

Χρῡσεόμαλλος, ον,=χρυσόμαλλος, ποίμνη, Eur. El. 725.

†Χρυσεόμαλλος, ου, ὁ, *Chryseomallus*, masc. pr. n., Anth. P. 7, 563.

Χρῡσεομίτρης, ου, ὁ,=χρυσομίτρης, Anth. P. 9, 524.

Χρῡσεόνωτος, ον, = χρυσόνωτος, ἀσπίς, Eur. Antig. 19.

Χρῡσεοπήληξ, ηκος, ὁ, ἡ,=χρυσοπήληξ, H. Hom. 7, 1.

Χρῡσεοπήνητος, ον, (χρύσεος, πήνη) *with woof of gold, gold-inwoven*, φάρεα, Eur. Or. 840; χρ. γραφίς, a line, thread *of gold inwrought*, Anth. P. 5, 276.

Χρῡσεόπηνος, ον,=foreg.

Χρύσεος, η, ον, Att. contr. χρυσοῦς, ᾶ, οῦν, Ep. χρύσειος, η, ον: Hom. and Hes. use both χρύσεος and -ειος, but never χρυσοῦς, though the acc. fem. χρυσῆν is still found in the edd. of Hes.: the Att., besides their own contr. form, continued sometimes to use the older χρύσεος — even in prose, Lob. Phryn. 207; cf. infra I. 2:—(χρυσός). *Golden, of gold, decked* or *inlaid with gold*, oft. in Hom., and Hes.; esp. of the gods and all belonging to them; χρυσέη 'Αφροδίτη, Il. 3, 64, Od. 8, 337, etc.: χρ. σκῆπτρον, Il. 2, 268; χρύσεος for ἐπίχρυσος, *gilded, gilt*, Hdt. 9, 82, cf. 80: —χρυσοῦν τινα ἱστάναι, cf. ἵστημι A. III: — ὁ χρυσοῦς (sc. στατήρ), *a gold coin*, Lat. *aureus*, Nicom. ap. Ath. 781 F, cf. Jac. Anth. P. p. 779.—2. χρύσεια μέταλλα, *gold* mines, Thuc. 4, 105: — this seems to be the only place in which an Ath. writer uses the form χρύσειος, and it may be doubted whether μέταλλα (in Thuc. l. c.) is not an interpolation, for χρυσεῖα (alone, and properisp.) is the proper word for *gold-mines*; v. sub χρυσεῖον. — II. *gold-coloured, golden-yellow*, ἔθειραι, Il. 8, 42; 13, 24; χρ. νέφος, Il. 13, 523, etc.:—τὸ χρυσοῦν τοῦ ὠοῦ, *the yellow* or *yolk* of an egg. —III. metaph. *golden*, i. e. *precious, excellent*: hence the first, best Age of Man was the golden, Hes. Op. 108, sq.; and Plato's ideal citizens are a χρυσοῦν γένος, Rep. 468 E, cf. Crat. 397 E. (Χρῡσέη, χρῡσέην, χρῡσέου, χρῡσέῳ, etc., in Hom. must be pronounced as dissyll., as is fully proved by such passages as Il. 1, 15, 374: but lyric poets sometimes used ῠ in χρύσεος, Böckh de Metr. Pind. p. 289, et ad Pyth. 4, 1. The Trag. borrowed this license, but only in Lyric passages, never in Iambics and Anapaestics, as is shown by the examples from Soph. and Eur., collected by Erf. Soph. Ant. 103, Seidl. Eur. Tro. 536, Elmsl. Med. 618, Bacch. 97. The Elegiac and Epigramm. poets sometimes, though seldom, have ῠ, cf. Jac. Anth. P. p. 197, 274. The later Ep. seem to follow Hom. V. plura sub χρυσός.)

Χρῡσεοσάνδᾰλος, ον, (χρύσεος, σάνδαλον) *with sandals of gold*: ἴχνος χρ., the step *of golden sandals*, Eur. Or. 1468, I. A. 1042.

Χρῡσεοστέφᾰνος, ον, = χρυσοστέφανος, κόρα, Eur. Ion 1085.

Χρῡσεόστιλβος, ον, *gold-beaming*.

Χρῡσεόστολμος, ον, (χρύσεος, στέλλω) *decked, dight with gold*, δόμοι, Aesch. Pers. 159.

Χρῡσεόστολος, ον,=foreg., φᾶρος, Eur. H. F. 414.

Χρῡσεόταρσος, ον, (χρύσεος, ταρσός) *with golden feet* or *wings*, Orph. Arg. 338.

Χρῡσεότευκτος, ον, = χρυσότευκτος, Eur. Med. 984.

Χρῡσεοφάλᾱρος, ον, (χρύσεος, φάλαρα) *with trappings of gold*, ἵππος, Eur. Tro. 520. [ᾰ]

Χρῡσεοφεγγής, ές, (χρύσεος, φέγγος) *with golden lustre*, Orph. Fr. 7, 28.

Χρῡσεπώνῠμος, ον, *named from gold*.

Χρῡσεραστής, οῦ. ὁ, (χρυσός, ἔραμαι) *a lover of gold*, Babrius.

Χρῡσεργός, όν, (χρυσός, *ἔργω) *working gold*, Lyc. 1352; cf. λινεργός.

†Χρύσερμος, ου, ὁ, *Chrysermus*, a historian, Plut.; etc.

†Χρυσεύς, έως, ὁ, *Chryseus*, a Persian, Aesch. Pers. 314.

Χρῡσεψητής, οῦ, ὁ, (χρυσός, ἕψω) *a gold-melter*, Lat. *auricoctor*.

†Χρύση, ης, ἡ, v. Χρύσα. — II. a small island near Lemnos, Paus. 8, 33, 4.—III. as fem. pr. n., daughter of Halmus, Id. 9, 36, 1. — 2. sister of Xenopithea in Sparta, Ath. 609 B.

Χρῡσήεις, εσσα, εν, late poet. form for χρύσεος.

Χρῡσηΐς, ΐδος, ἡ, patronym. from Χρύσης, ου, ὁ, *daughter of Chryses*, †i. e. Astynome, taken captive by Achilles in the pillaging of the city Chrysa, Il. 1, 111; etc.—II. as pr. n., *Chryseïs*, a Nereid, companion of Proserpina, H. Hom. Cer. 421.—2. daughter of Thespius, Apollod. 2, 7, 8.—Others in Polyb. 5, 89, 7; etc.

Χρῡσηλάκᾰτος, ον, (χρυσός, ἠλακάτη) *with spindle* or *arrow of gold*, epith. of Diana in Hom., cf. Soph. Tr. 637; of Amphitrité, the Nereids, and of Latona, Pind. O. 6, fin. (ubi v. Böckh), N. 5, 65; 6, 62. [ᾰ]

Χρῡσήλᾰτος, ον, (χρυσός, ἐλαύνω) *hammered out of gold, of beaten gold*, Trag., as Aesch. Theb. 644, Soph. O. T. 1268, Eur. Phoen. 62.

Χρῡσήλεκτρον, ου, τό, (χρυσός, ἤλεκτρον) *gold-electrum*, or *gold-amber*, Plin.

Χρῡσήνιος, ον, (χρυσός, ἡνία) *with reins of gold*, epith. of Mars, Od. 8, 285; of Diana, Il. 6, 205; of Pluto, Pind. Fr. 12; of Venus, Soph. O. C. 693.

Χρῡσήρης, ες, gen. εος, (χρυσός, *ἄρω ?): — *furnished* or *decked with gold, golden*, οἶκος, πόλος, Eur. Ion 157, 1154; ναῶν θριγκοί, I. T. 129.

†Χρύσης, ου Ep. εω, ὁ, *Chryses*, priest of Apollo in Chrysa, father of Astynome, Il. 1, 11; etc.—2. son of Minos and the nymph Parea, Apollod. 3, 1, 2.

Χρῡσιαῖος, α, ον, (χρυσός) *consisting of gold coin*, Diog. L. 4, 38.

†Χρυσιάς, άδος, ἡ, *Chrysias*, fem. pr. n., Andoc. 16, 41.

Χρῡσῐδάριον, ου, τό,=sq., Ar. Fr. 64.

Χρῡσίδιον, ου, τό, dim. from χρυσίον, *a small piece of gold*, Isocr. 291 E, Dem. 818, 13. [ῐ]

Χρῡσίζω, (χρυσός) *to be golden* or *like gold*, Hdn. 5, 6, Ath. 322 A.

†Χρύσιλλα, ης, ἡ, *Chrysilla*, fem. pr. n., Anth. P. 5, 3; etc.—2. a Corinthian female, daughter of Teleas, Ion ap. Ath. 436 F.

Χρύσῐνος, η, ον, later and rarer form for χρύσεος.

Χρῡσίον, ου, τό, dim. from χρυσός, *a piece of gold*; generally, *gold*, Hdt. 3, 95, 97, Plat., etc.:—esp., *any thing made of gold, wrought gold, gold plate, ornaments of gold*, etc., Thuc. 2, 13, Dem. 816, 22; 1182, 26; cf. Böckh P. E. 1, p. 35; hence *gold coin, money*, ἀργύριον καὶ χρυσίον, Ar. Eq. 472, Plut. 808, Ran. 720. — II. *gold thread*.—III. as a term of *endearment, my bit of gold! my little treasure!* Ar. Lys. 930.

Χρῡσιοπλύσιον, ου, τό, (χρυσίον, πλύνω) *a gold-wash*, i. e. a place where gold dust is washed from the river sand, Strab. p. 214. [πλῠ]

†Χρυσίππειος, ον, *of* or *relating to Chrysippus*; — οἱ Χρυσίππειοι, the *followers of Chrysippus*, Luc.

†Χρυσίππη, ης, ἡ, *Chrysippe*, daughter of Danaus, Apollod. 2, 1, 5.

†Χρύσιππος, ου, ὁ, *Chrysippus*, son of Pelops and Astyoche, Apollod. 3, 5, 5: cf. Thuc. 1, 9; Plat. Crat. 395; Paus. 6, 20, 7.—2. son of Aegyptus, Apollod. 2, 1, 5. — 3. a celebrated Stoic philosopher of Soli in Cilicia, Plut.; etc.; cf. Diog. L. 7, 7, who also mentions others of this name.—4. a banker in Athens, Dem. 907, sqq.—Others in Ath. 647 sqq.; etc.

Χρῡσίς, ίδος, ἡ, (χρυσός) *a vessel of gold*, Ar. Ach. 74, Pac. 425. — 2. *a golden, broidered dress*, Luc. Nigrin. 11.—II. as adj.=χρυσῖτις, Poll.

†Χρῡσίς, ίδος, ἡ, *Chrysis*, a priestess of Juno in Argos, Thuc. 2, 2; 4, 133.—2. a courtesan, Timocl. ap. Ath. 567 E.

†Χρῦσις, ιδος, ὁ, *Chrysis*, masc. pr. n., Thuc. 2, 33.

Χρῡσίτης, ου, ὁ, fem. -ῖτις, ιδος, (χρυσός) *like gold, containing gold*, χρ. ψάμμος, Hdt. 3, 102: χρ. σποδός, a *yellow* powder used for the eyes, Foës. Oec. Hipp.

Χρῡσοβάλᾰνος, ου, ἡ, *the gold-date*, Galen. [ᾰ]

Χρῡσοβᾰφής, ές, (χρυσός, βάπτω) *gold-coloured, golden*: also = χρυσογραφής, *gold-embroidered*, Anth. P. 15, 22; cf. Hemst. Luc. 1, p. 377.

Χρῡσοβέλεμνος, ον, (χρυσός, βέλεμνον) *with shafts of gold*, Anth. P. 9, 623.

Χρῡσοβόστρῠχος, ον, *with locks of gold*.

Χρῡσόβωλος, ον, (χρυσός, βῶλος) *with soil of gold*, i. e. *containing gold* γῆ, Eur. Rhes. 921.

Χρῡσόγαιος, ον,=sq., dub.

Χρῡσόγειος, ον, and -γεως, ων, (χρυσός, γῆ) *with land of gold*, i. e. *having gold-ore*.

†Χρῡσογένεια, ας, ἡ, *Chrysogenīa*, mother of Chryses, Paus. 9, 36, 1.

Χρῡσόγλῠφος, ον,=χρυσοτόρευτος

Χρῡσογνώμων, ον, gen. ονος, (γνώμη) *trying* or *assaying gold*.

†Χρῡσογόνη, ης, Dor. -να, ας, ἡ *Chrysogone*, fem. pr. n., Theocr. Ep 13, 2.

Χρῡσόγονον, ου, τό, a plant, *Leontice chrysogonum*, Diosc. 4, 56.

Χρῡσόγονος, ον, (χρυσός, *γένω) *born* or *begotten of gold*, χρ. γενεά, i. e. the Persians, because (by the legend) they were descended from Perseus, who was begotten of Jupiter in the form of a shower of gold, Aesch. Pers. 80; but with v. l. χρυσόνομος.

†Χρυσόγονος, ου, ὁ, *Chrysogenus* masc. pr. n., Polyb. 5, 97, 3; Ath 535 D; etc.

Χρῡσόγραμμος, ον,=sq. I.

Χρῡσογρᾰφής, ές, (χρυσός, γράφω) *gold-striped, gold-embroidered.* — II. *written with letters of gold.*

Χρῡσογρᾰφία, ας, ἡ, *a writing with letters of gold.*

Χρῡσοδαίδᾰλος, ον, (χρυσός, δαίδαλος) *decked with rich work of gold,* poet.

Χρῡσοδαίδαλτος, ον, (χρυσός, δαιδάλλω)=foreg., Eur. I. A. 219.

Χρῡσοδακτύλιος, ον, (χρυσός, δακτύλιος) *with ring of gold,* N. T. [τῠ]

Χρῡσόδετος, ον, also η, ον, Alcae. 67, (χρυσός, δέω):—*bound with gold, set in gold,* Hdt. 3, 41: *overlaid* or *enriched with gold,* Soph. Fr. 232, Eur. Phoen. 805: χρ. ἕρκεσι γυναικῶν, of the golden necklace with which Eriphylé was bribed, Soph. El. 837.

Χρῡσοδίνης, ου, ὁ, (χρυσός, δῑνέω) *the golden-eddying* or *whirling,* poet.

Χρῡσοέθειρος, ον, (χρυσός, ἔθειρα) *with golden hair;* or *with gold-dust in the hair,* Heliod.:—poet. form, χρυσοέθειρ, ειρος, ὁ, ἡ, Archil. 119.

Χρῡσοειδής, ές, (χρυσός, εἶδος) *like gold,* γῆ, Plat. Phaed. 110 C; χρῶμα, Xen. Cyr. 7, 1, 2.

Χρῡσοέλικτος, ον, (χρυσός, ἑλίσσω) *twined with gold,* Paul. S. Ambo 255.

Χρῡσοεψητεῖον, ου, τό, *a place where gold is melted.*

Χρῡσόζῠγος, ον, (χρυσός, ζυγόν) *with yoke of gold,* H. Hom. 31, 15, Xen. Cyr. 8, 3, 12.

Χρῡσόζωνος, ον, (χρυσός, ζώνη) *with girdle of gold.*

Χρῡσόηλος, ον, *with nails* or *studs of gold.*

†Χρυσόθεμις, ιδος and ιος, ἡ, *Chrysothemis,* daughter of Agamemnon and Clytaemnestra, Il. 9, 145.

†Χρῡσόθεμις, ιδος, ὁ, *Chrysothemis,* of Crete, a victor at the Pythian games, Paus. 10, 7, 2.—2. a statuary of Argos, Id. 6, 10, 5.

Χρῡσοθήρας, ου, ὁ, *a gold-hunter, searcher for gold.*

Χρῡσόθριξ, τρῐχος, ὁ, ἡ, *golden-haired.*

Χρῡσόθρονος, ον, (χρυσός, θρόνος) *with throne of gold, gold-enthroned,* epith. of Juno, Diana, and Aurora, Hom.; of Cyrené, Pind. P. 4, 464.

Χρῡσοθώραξ, ᾱκος, ὁ, ἡ, *with breast-plate of gold.*

Χρῡσοκάνθᾰρος, ου, ὁ, *the cock-chafer,* elsewh. χρυσομηλολόνθης.

Χρῡσοκάρηνος, ον, Dor. -ᾱνος, (χρυσός, κάρηνον) *with head of gold,* Eur. H. F. 375. [κᾰ]

Χρῡσόκαρπος, ον, *with golden fruit.*

Χρῡσοκέρειος, ον,=sq., dub.

Χρῡσόκερως, ωτος, ὁ, ἡ, and -ρως, ων, gen. ω (χρυσός, κέρας):—*with horns of gold,* ἔλαφος, Pind. O. 3, 52, Eur. Hel. 382; as epith. of Pan, Cratin. Incert. 22; of the new moon, Anth. P. 5, 16.—II. *with gilded horns,* like a victim just ready to be sacrificed, Aeschin. 77, 12, cf. Plat. Alc. 2, 149 C.

Χρῡσοκέφᾰλος, ον, (χρυσός, κεφαλή) *with golden head,* epith. of a fish, Phryn. (Com.) Tragoed. 2.

Χρῡσοκίθᾰρις, ιος, ὁ,=sq., Hesych. [ῐ]

Χρῡσοκίθᾰρος, ον, *with golden* κιθάρα, Suid. [ῐ]

Χρῡσόκλειστος, ον, *enclosed* or *set in gold,* dub. l. for sq.

Χρῡσόκλυστος, ον, (χρυσός, κλύζω) *washed out* or *rinsed with gold,* i. e. *gilded inside,* or (generally) *gilded,* Ister ap. Ath. 478 B, Meineke Nicom. Incert. 2, ubi ap. Ath. χρυσοκλαῦστα:—so a wooden bowl lined with wax is called κηρῷ κεκλυσμένος, Theocr. 1, 27.

Χρῡσόκολλα, (χρυσός, κόλλα) *gold-solder,* Theophr. Lap. 26 and 40, Plin. 33, 26, sq.—II. *a dish of linseed and honey,* Alcman 17.

Χρῡσοκόλλητος, ον, = sq.: generally, *of gold, golden,* δίφρος, Eur. Phoen. 2.

Χρῡσόκολλος, ον, (χρυσός, κόλλα) *soldered* or *inlaid with gold,* ἔκπωμα, Soph. Fr. 68, κώπη, Eur. Palam. 9.

Χρῡσοκομάω, and -κομέω, ῶ, (χρυσόκομος) *to have golden hair,* Philostr.

Χρῡσοκόμη, ης, ἡ, *golden hair,* a plant, *chrysocoma linosyris,* Linn., Arist. Plant. 2, 7, 1, Diosc. 4, 55.

Χρῡσοκόμης, ου, ὁ, Dor. -μας, (χρυσός, κόμη) *the golden-haired,* epith. of Bacchus, Hes. Th. 947; of Cupid, Anacr. 15, Eurip. I. A. 549; of Apollo, †Tyrtae. 8, 4†, Eur. Supp. 975, Ar. Av. 219, etc.;—whence ὁ Χρ., absol. for Apollo, Pind. O. 6, 71; 7, 58.

Χρῡσόκομος, ον, (χρυσός, κόμη) *golden-haired,* Anth. P. 6, 264; also of the plumage of birds, χρ. πτερά, Hdt. 2, 73.

Χρῡσόκονις, ιος and εως, ἡ, *gold-dust.*

Χρῡσοκρότᾰλος, ον, (χρυσός, κρόταλον) *rattling* or *ringing with gold,* Anth. P. 5, 271.

Χρῡσολᾰβής, ές, (χρυσός, λαμβάνω) *with handle* or *haft of gold,* ἐγχειρίδιον, Menand. p. 15.

Χρῡσολαμπίς, ίδος, ἡ,=πυγολαμπίς, strictly *the golden-shining.*

Χρῡσολάχᾰνον, ου, τό, a plant, *orach,* Plin.: elsewh. ἀτράφαξυς.

Χρῡσόλῐθος, ου, ἡ, (χρυσός, λίθος) *the chrysolith,* or *gold-stone,* a bright yellow stone, LXX.; cf. Plin. 37, 42.

Χρῡσόλῐνον, ου, τό, *gold-thread, gold-wire.*

Χρῡσολογέω, ῶ, *to speak of gold,* Luc. Gall. 6.—II. *to gather gold: to collect gold,* i. e. *money,* cf. ἀργυρολογέω: from

Χρῡσολόγος, ον, (χρυσός, λέγω) *speaking of gold.*—II. *gathering gold.*

Χρῡσόλογχος, ον, (χρυσός, λόγχη) *with point* or *spear of gold,* Παλλάς, Eur. Ion 9, Ar. Thesm. 318.

Χρῡσόλοπος, ον, *with golden scales.*

Χρῡσόλοφος, ον, (χρυσός, λόφος) *with golden crest:* the fem. χρυσολόφᾱ in Ar. Lys. 344, as epith. of Minerva.

Χρῡσολύρης, ου, ὁ, Dor. -λύρας, (χρυσός, λύρα) *with lyre of gold,* of Apollo, Ar. Thesm. 315; of Orpheus, Anth. P. 7, 617, etc.

Χρῡσόμαλλος, ον, (χρυσός, μαλλός) *with fleece of gold,* κριός, Eur. Or. 998; ποίμνα, Id. El. 725.

Χρῡσομᾰνής, ές, (χρυσός, μαίνομαι) *mad after gold,* Anth. P. 5, 302.

Χρῡσομηλολόνθη, ης, ἡ, *the gold-beetle* or *cock-chafer.*

Χρῡσομηλολόνθιον or -όντιον, ου, τό, dim. from foreg., *a little cock-chafer:* as a term of endearment, in Ar. Vesp. 1341.

Χρῡσόμηλον, ου, τό, *gold apple,* a kind of *quince,* Plin.

Χρυσομῆτρις, ιδος, ἡ, a kind of *bird,* Arist. H. A. 8, 3, 6; with v. l. ῥυσομ-.

Χρῡσομίτρη, pecul. fem. of sq., Opp. C. 2, 2.

Χρῡσομίτρης, ου, ὁ, (χρυσός, μίτρα) *with girdle* or *head-band of gold,* epith. of Bacchus, Soph. O. T. 209.

Χρῡσόμορφος, ον, (χρυσός, μορφή) *in the likeness of gold,* of Jupiter descending to Danaë, Soph. Fr. 708; χρ. εἶδος, of amber, Paul. S. 74, 123.

Χρῡσόμφᾰλος, ον, *with navel* or *boss of gold.*

Χρῡσόνημα, ατος, τό, *a gold-thread, gold-wire.*

Χρῡσόνημος, ον, (χρυσός, νῆμα) *inwoven with golden-threads,* Suid.

Χρῡσόνομος, ον, *feeding in gold,* hence *very rich,* v. l. for χρυσόγονος, q. v.

Χρῡσόνωτος, ον, (χρυσός, νῶτος) *with golden back:*—χρ. ἡνία, *a rein studded with gold,* Lob. Soph. Aj. 846.

Χρῡσόξῐφος, ον, *with sword of gold.*

Χρῡσόξῠλον, ου, τό, *gold-wood,* another name for the θάψος.

Χρῡσοπάρῠφος, ον, *with border of gold.* [ᾰ]

Χρῡσόπαστος, ον, (χρυσός, πάσσω) *sprinkled with gold,* χρ. τιήρης, a turban *of gold tissue,* Hdt. 8, 120; κόσμος, Dem. 1217, 20; τὰ χρ., *gilded splendours,* Aesch. Ag. 760.

Χρῡσόπατρος, ον, (χρυσός, πατήρ) *sprung of a golden father,* epith. of Perseus, as begotten of Jupiter in the form of a golden shower, Lyc. 838.

Χρῡσοπέδῑλος, ον, (χρυσός, πέδιλον) *golden-sandalled,* epith. of Juno, Od. 11, 604, Hes. Th. 454; of Aurora, Sappho 12.

†Χρῡσοπέλεια, ας, ἡ, *Chrysopelīa,* a nymph, Apollod. 3, 9, 1.

Χρῡσόπεπλος, ον, (χρυσός, πέπλος) *with robe of gold,* κούρα, Anacr. 80; Μναμοσύνα, Pind. I. 6 (5), fin.

Χρῡσοπήληξ, ηκος, ὁ, ἡ, (χρυσός, πήληξ) *with helm of gold,* Aesch. Theb. 106, Eur. Phoen. 939.

Χρῡσόπηνος, ον,=χρυσεοπήνητος, χρυσεόπηνος.

Χρῡσοπλόκᾰμος, ον, (χρυσός, πλόκαμος) *with tresses of gold,* H. Hom. Ap. 205.

Χρῡσοπλύσιον, ου, τό, = χρυσιοπλύσιον. [πλῠ]

Χρῡσοποίκιλος, ον,=χρυσοδαίδαλος, Callix. ap. Ath. 198 D.

Χρῡσοποίκιλτος, ον,=foreg., Diod. 18, 26.

Χρῡσοποιός, όν, (χρυσός, ποιέω) *working in gold:* ὁ χρ., *a goldsmith* Luc. Contempl. 12.—II. later, *making gold:* ὁ χρ., *an alchemist.*

Χρῡσόποκος, ον, (χρυσός, πόκος) *with fleece of gold,* Nonn.

Χρῡσόπολις, εως, ἡ, (χρυσός, πόλις) name of *a plant,* Aristaen. 1, 10.

†Χρῡσόπολις, εως, ἡ, *Chrysopolis,* a city of Bithynia, opposite Byzantium, Xen. An. 6, 3, 16; Strab. p. 563.

Χρῡσόπορος, ον, (χρυσός, πορεύομαι) *golden-passing,* μίτοι χρ., threads *of gold,* Paul. S. Ecphr. 388.

Χρῡσόπους, ὁ, ἡ, neut. πουν, (χρυσός, πούς) *gold-footed,* Polyb. 31, 3, 18.

Χρῡσόπρᾰσος, ου, ὁ, *the chrysoprase,* a precious stone *of a yellow-green colour,* N. T.; cf. Plin. 37, 34.

Χρῡσόπρυμνος, ον, (χρυσός, πρύμνα) *with poop of gold,* App. Praef. 10.

Χρῡσόπρωρος, ον, (χρυσός, πρώρα) *with prow of gold,* Philostr.

Χρῡσόπτερος, ον, (χρυσός, πτερόν) *with wings of gold,* of Iris, Il. 8, 398; 11, 185, H. Cer. 315.

Χρῡσοπτέρῠγος, ον, = foreg., Himer.

Χρῡσορᾰνίς, ίδος, ἡ, *a golden ewer,* ap. Hesych.

Χρῡσόρᾰπις, ὁ, poet. for χρυσόῤῥαπις, Pind. P. 4, 316.

†Χρυσορόας, ου, ὁ, *the Chrysoroas,* a river of Argolis, Paus. 2, 31, 10.—2. another in Syria, written Χρυσοῤῥόας, Strab. p. 755.

†Χρυσόρθη, ης, ἡ, *Chrysorthe,* mother of Coronus, Paus. 2, 5, 8

Χρῡσορόης, ου, ὁ, poet. for χρυσοῤῥόης, Eur. Bacch. 154.

Χρῡσόροφος, ον, (χρυσός, ὀροφή) *with golden roof* or *cieling*, Luc. Cynic. 9; cf. Lob. Phryn. 706.

Χρῡσοῤῥᾰγής, ές, (χρυσός, ῥήγνυμι) ἔρνος, *a golden branch plucked off*, Poet. ap. Hesych.

Χρῡσόῤῥᾰπις, ιδος, ὁ, ἡ, (χρυσός, ῥαπίς) *with wand of gold*, epith. of Mercury, Od. 5, 87; 10, 277, H. Hom. Merc. 539; cf. χρυσόραπις.

Χρῡσοῤῥήμων, ον, gen. ονος, *of golden words.*

Χρῡσοῤῥόης, Dor. -ῥόας, ου, ὁ, (χρυσός, ῥέω):—*streaming gold*, of Jupiter *descending in gold*, Anth.: cf. χρυσορόης.

Χρῡσόῤῥῠτος, ον, (χρυσός, ῥέω) *flowing with gold*, νᾶμα, Aesch. Pr. 805.

Χρῡσορύκτης, ου, ὁ, *a miner of gold.*

Χρῡσόρῠτος, ον, = χρυσόῤῥυτος, γοναὶ χρ., of Jupiter and Danaë, Soph. Ant. 950.

ΧΡΥ͂ΣΟ΄Σ, οῦ, ὁ, *gold*, Hom., etc. (v. sub χαλκός); δύω χρυσοῖο τάλαντα, Il. 18, 507; χρυσὸν κέρασιν περιχεύας (of a victim), 10, 294; χρ. δαμασίφρων, Pind. O. 13, 111; etc.:—χρυσὸς κοῖλος, like ἄργυρος κοῖλος, *gold wrought into vessels, vessels of gold, gold-plate*: also, ἄργυρος καὶ χρυσός, like Lat. *argentum et aurum*, gold and silver plate, Heind. Hor. Sat. 1, 4, 28:—χρυσὸς ἄπεφθος, pure, refined *gold*, Hdt. 1, 50, (χρ. ἑψόμενος, Pind. N. 4, 133); λευκὸς χρυσός, white *gold*, i. e. alloyed with silver, Ib., ubi v. Schweigh.:—freq. used by poets to denote *any thing dear* or *precious*, κρείσσονα χρυσοῦ, Aesch. Cho. 372; and so Sappho, Fr. 96, formed a compar. adj., χρυσοτέρα χρυσῶ (v. Lob. Phryn. 234); cf. esp. Pind. O. 1, 2; 3, 76, and v. χρύσεος III:—metaph. also, χρυσὸς ἐπῶν, Ar. Plut. 268; χρυσῷ πάττειν τινά, Id. Nub. 912.—II. *gold coin, gold.* (Prob. a Phoenician word, cf. Hebr. *chârûts*, Pott Et. Forsch. 1, p. 141.) [ῡ in χρυσός and all derivs., though lyric poets took the license of making it short in adj. χρύσεος, q. v.; and *once* we have χρῠσός, viz. in Pind. N. 7, 115.]

†Χρυσός, οῦ, ὁ, *Chrysus*, name of a slave, Ar. Vesp. 1251.

Χρῡσοσάπφειρος, ου, ἡ, *the gold-sapphire*; cf. σάπφειρος.

Χρῡσόσημος, ον, (χρυσός, σῆμα) *with stripe* or *edge of gold*, Dion. H. 3, 61.

Χρῡσοσπόρος, ον, (χρυσός, σπείρω) *sowing gold*, Nonn.

Χρῡσόστεγος, ον, *with roof of gold.*

Χρῡσοστέπτωρ, ορος, ὁ, ἡ,=sq., poet.

Χρῡσοστέφᾰνος, ον, (χρυσός, στέφανος) *gold-crowned*, H. Hom. 5, 1, Hes. Th. 17, 136; from Hes. downwards, as epith. of Hebé, Böckh Expl. Pind. O. 6, 57:—χρ. ἄεθλα, Pind. O. 8, 1.

Χρῡσόστικτος, ον, (χρυσός, στίζω) *gold-spotted*, Clem. Al.

Χρῡσόστομος, ον, (χρυσός, στόμα) *of golden mouth*, i. e. *dropping words of gold*, hence among the later Greeks an epith. of favourite orators.

Χρῡσόστροφος, ον, (χρυσός, στρέφω) *twisted with gold*; of a bow, *strung with twisted gold*, Soph. O. T. 203.

Χρῡσοτέκτων, ονος, ὁ, (χρυσός, τέκτων) *a worker in gold, a goldsmith*, Anth. P. 6, 92.

Χρῡσότερος, α, ον, v. sub χρυσός I.

Χρῡσότευκτος, ον, (χρυσός, τεύχω) *wrought of gold*, Aesch. Theb. 660, Fr. 171, Eur. Phoen. 220.

Χρῡσοτευχής, ές, (χρυσός, τεῦχος) *with arms of gold*, Eur. Rhes. 340.

Χρῡσότευχος, ον,=χρυσοτευχής.

Χρῡσοτόκος, ον, (χρυσός, τίκτω) *laying golden eggs*, Aesop.

Χρῡσότοξος, ον, (χρυσός, τόξον) *with bow of gold*, of Apollo, Pind. O. 14, 15.

Χρῡσοτόρευτος, ον, (χρυσός, τορεύω) *inlaid with gold*, LXX.

Χρῡσοτρῐαίνης, ου, ὁ,=sq., Arion 3, 2, Bergk.

Χρῡσοτρίαινος, ον, (χρυσός, τρίαινα) *with trident of gold*, of Neptune, Ar. Eq. 559. [ῐ]

Χρῡσότῠπος, ον, (χρυσός, τύπτω) *wrought of gold*, κρᾶνος, Eur. El. 470, φιάλη, Critias 1, 7.

Χρῡσούᾰτος, ον, (χρυσός, οὖας) *with ears* or *handles of gold*, Fr. Hom. 68.

Χρῡσουργέω, *to be a* χρυσουργός.

Χρῡσουργός, όν, (χρυσός, *ἔργω) *working in gold*: ὁ χρ., *a goldsmith*, Critias 56.

Χρῡσοῦς, ῆ, οῦν, Att. contr. for χρύσεος, q. v.

Χρῡσοῦφαντος, ον, *interwoven with gold.*

Χρῡσοϋφής, ές,=foreg., Hdn. 5, 3.

Χρῡσοφάεννος, ον,=sq., Anacr. 23. [ᾰ]

Χρῡσοφᾰής, ές, (χρυσός, φάος) *gold-shining*, ἥλιος, Eur. Hec. 636; ἔρως, Id. Hipp. 1276; στέφανος, Anth. P. append. 352.

Χρῡσοφάλᾰρος, ον, *with trappings of gold.* [ᾰ]

Χρῡσοφᾰνής, ές, *shining* or *showing like gold.*

Χρῡσοφάσγᾰνος, ον, (χρυσός, φάσγανον) *with sword of gold*, Gramm.

Χρῡσοφεγγής, ές, (χρυσός, φέγγος) *gold-beaming*, σέλας, Aesch. Ag. 288.

Χρῡσοφορέω, ῶ, f. -ήσω, *to wear gold* or *golden apparel*, Hdt. 1, 82.—II. *to bear gold, bring down gold dust*, as rivers.—III. *to pay gold as a tax*, Diod.: and

Χρῡσοφορία, ας, ἡ, *a wearing of golden apparel*: from

Χρῡσοφόρος, ον, (χρυσός, φέρω) *wearing gold* or *golden apparel*, Simon. ap. Lycurg. 163, 32, Hdt. 4, 104; cf. Pors. Hec. 150.—II. *bearing gold, bringing down gold dust*, as rivers.—III. *paying gold as a tax.*

Χρύσοφρῠς, υος, ὁ, ἡ, (χρυσός, ὀφρύς) *with golden eyebrows*:—ὁ χρ., *a sea-fish, with a golden spot over each eye, sparus aurata*, Linn., Epich. p. 35, Archipp. Ichth. 12, Arist. H. A. 8, 13, 3, sq.

Χρῡσοφῠλᾰκέω, ῶ, f. -ήσω, *to watch gold*, Clem. Al.: from

Χρῡσοφύλαξ, ᾰκος, ὁ, ἡ, (χρυσός, φύλαξ) *watching gold, a gold-keeper*, epith. of the Gryphons in Hdt. 4, 13, 27: *a treasurer*, θεοῦ, Eur. Ion 54. [φῠ]

Χρῡσοχαίτης, poet. -χαίτᾰ, ὁ, (χρυσός, χαίτη) *golden-haired*, of Apollo, Pind. P. 2, 29; of Cupid, Anacreont. 44, 12:—fem. χρυσόχαιτος, ιδος.

Χρῡσοχάλῑνος, ον, (χρυσός, χαλινός) *with gold-studded bridle*, usu. of Persians, Hdt. 9, 20, Xen. Cyr. 1, 3, 3, etc.; πάταγος ψαλίων χρυσοχάλινος, Ar. Pac. 155. [ᾰ]

Χρῡσόχειρ, χειρος, ὁ, ἡ, (χρυσός, χείρ) *with golden hands*, i. e. *with gold rings*, Luc. Timon 20.

Χρῡσοχίτων, ωνος, ὁ, ἡ, (χρυσός, χιτών) *in coat of gold, gold-robed*, Θήβη, Pind. Fr. 207: *with rind of gold*, ἐλαίη, Anth. P. 6, 102. [ῐ]

Χρῡσοχόας, ου, ὁ,=χρυσοχόος.

Χρῡσοχοεῖον, ου, τό, *the shop of a* χρυσοχόος, Dem. 521, 27, Polyb. 26, 10, 3.

Χρῡσοχοέω, ῶ, f. -ήσω, *to be a* χρυσοχόος, *follow the trade of goldsmith, work in gold*, Ar. Plut. 164, Xen. Oec. 18, 9.—II. *to smelt ore to get gold* from it; and so, χρυσοχοεῖν was used proverb. of those who fail in any tempting speculation, as the Athenians did in their attempts to extract gold from their silver-ores, Plat. Rep. 450 B, cf. Schneid. Xen. Vect. 4, 15.

Χρῡσοχοΐα, ας, ἡ, *a casting* or *working in gold, the trade of a* χρυσοχόος, Lob. Phryn. 493.

Χρυσοχοϊκός, ή, όν, *belonging to a* χρυσοχόος:—χρ. τέχνην ἐργάζεσθαι, *to follow* the trade *of a goldsmith*, Dem. 521, 29.

Χρυσοχόϊον, ου, τό,=χρυσοχοεῖον.

Χρῡσοχόος, ον, (χρυσός, χέω):—*melting* or *casting gold, a worker in gold*, of *one who gilds the horns* of a victim, Od. 3, 425:—*a goldsmith*, Ar. Lys. 408, Dem. 520, 3, sq.—II. *smelting and refining gold ore*, cf. χρυσοχοέω II.—III. *assaying gold* or *gold coin.*

Χρῡσόχροος, ον, contr. -χρους, (χρυσός, χρόα) *gold-coloured*, Anth. P. 9, 525.

Χρῡσόω, ῶ, f. -ώσω, (χρυσός) *to make golden, gild*, cf. καταχρυσόω:—pass., *to be gilded*, Hdt. 2, 132, Ar. Ach. 547, Plat. Euthyd. 299 E.

Χρῡσῠποδέκτης, ου, ὁ, *a receiver* or *collector of gold.*

Χρύσωμα, ατος, τό, (χρυσόω) *that which is made of gold, wrought gold*, Eur. Ion 1030, 1430; χρυσώματα, *gold plate*, Polyb. 31, 3, 16.

Χρῡσωμᾰτοθήκη, ης, ἡ, (χρύσωμα, θήκη) *a plate-chest*, Callix. ap. Ath. 199 F.

Χρῡσών, ῶνος, ὁ, *a treasure*, Nicet.

Χρῡσωνέω, ῶ, (χρυσός, ὠνέομαι) *to buy* or *change gold*, Isocr. 366 E.—II. *to buy for gold.* Hence

Χρῡσώνητος, ον, *bought for gold.*

Χρῡσώπης, poet. χρυσῶπα, ου, ὁ, =sq., of Bacchus, Eur. Bacch. 553:—fem. χρυσῶπις, ιδος, of Latona, Ar. Thesm. 321; of fish, χρυσώπιδες ἰχθύες ἐλλοί, Poet. ap. Ath. 277 D (cf. Eust. p. 1389, 9), where the fem. is joined with a masc. subst.

Χρῡσωπός, όν, (χρυσός, ὤψ) *with golden eyes* or *face, beaming like gold*, of the sun, Eur. El. 740: *gold-coloured*, Plut. Sull. 6.—II. *a fish*, the same as χρύσοφρυς, Id. 2, 977 E.

Χρῡσωρῠχεῖον, ου, τό, *a gold-mine*, Strab.

Χρῡσωρῠχέω, ῶ, f. -ήσω, *to dig for gold*, Ael. N. A. 4, 27: and

Χρῡσωρῠχία, ας, ἡ, *a digging for gold*, Strab.

Χρῡσωρύχιον, ου, τό,=χρυσωρυχεῖον: from

Χρῡσωρύχος, ον, (χρυσός, ὀρύσσω) *digging for gold, a gold-miner.* [ρῠ]

Χρύσωσις, εως, ἡ, (χρυσόω) *a gilding*, Plut. Poplic. 15, Nic. 3, etc. [ῡ]

Χρῡσωτής, οῦ, ὁ, (χρυσόω) *a gilder*, Plut. 2, 348 E.

Χρῡσωτός, ή, όν, verb. adj., *gilded, gilt.*

Χρῡσώψ, ῶπος, ὁ, ἡ, (χρυσός, ὤψ) *gold-coloured, shining like gold*, χρ. θύρσος in Eur. Bacch. 553; so called (acc. to Herm.) from the colour of the ivy-flower.

Χρῶ, contr. from χράου, imperat. pres. from χράομαι, Soph.

Χρῷ, heterocl. dat. of χρώς, q. v.

Χρωΐζω, f. χρωΐσω, like χροΐζω, *to touch the surface of a body*:—generally, *to touch*, τὰ γόνατα, Eur. Phoen. 1625.—II. *to impart by touching the surface*:—hence, *to tinge, stain*: *to taint, defile*, μάτην κεχρώσμεθα κακοῦ πρὸς ἀνδρός, Eur. Med. 497.

Χρῶμα, ατος, τό, (χρώννυμι):—strictly, *the surface of a body*, esp. of the human body, *the skin*, διὰ χρώματος, Hipp.—II. *the colour* of the surface, esp. of the skin or body, *the complexion*, Hdt. 2, 32; 3, 101, Hipp., and Att.; χρῶμα ἀλλάσσειν, Eur. Phoen. 1246; so, μεθιστάναι τοῦ χρώματος, Ar. Eq. 399; παντόδαπα χρώματα ἀφιέναι, to change *colour* continually, Plat. Lys. 222 B:—generally, *colour, paint, dye*, ἐκ χρωμάτων καὶ σχημάτων θεωρεῖν, to look to *the outside* only, Stallb. Plat. Rep. 601 A.—III. *a Syrian root from which a colour was made*, Theophr. Odor.—IV. metaph. in plur., *ornaments, embellishments*, ἀλλοτρίοις χρώμασι καὶ κόσμοις, Plat. Phaedr. 239 D, cf. Gorg. 465 B; also in language, like Lat. *pigmenta* or *colores orationis*, Plat. Rep. 601 A; and in music, Id. Symp. 211 E.—V. as a technical term in Greek music, χρῶμα was *a modification* of the simplest or *diatonic* music: but there were also χρώματα as further modifications of all the three common kinds (diatonic, chromatic, and enharmonic), v. Dict. Antiqq. p. 645; and cf. χρωματικός. Hence

Χρωμᾰτεύω and χρωμᾰτίζω, f. -ίσω, *to colour*:—pass., *to be of such and such a colour*, Soph. Fr. 9; cf. Foës. Oec. Hipp.

Χρωμᾰτικός, ή, όν, (χρῶμα) *suited for colour*.—II. ἡ -κή (sc. μουσική), *the chromatic* music of the ancients, differing from the diatonic in having the tetrachord divided into less simple intervals, cf. Dict. Antiqq. p. 645.

Χρωμάτῐνος, η, ον, *coloured*.

Χρωμάτιον, ου, τό, (χρῶμα) *a colour, paint*, Anth. P. 11, 423.

Χρωμᾰτισμός, οῦ, ὁ, *a colouring, dyeing*.

Χρωμᾰτογρᾰφέω, ῶ, f. -ήσω, *to draw in colours, paint*. Hence

Χρωμᾰτογρᾰφία, ας, ἡ, *a drawing in colours, painting*.

Χρωμᾰτοποιΐα, ας, ἡ, *a laying on of colour* or *paint*.

Χρωμᾰτοπώλης, ου, ὁ, *a dealer in colours*.

Χρώννῡμι and -νύω,=χρώζω.

Χρώς, ὁ, gen. χρωτός, acc. χρῶτα: Ep. and Ion., gen. χροός, dat. χροΐ, acc. χρόα, as always in Hom., and Hes., except gen. χρωτός in Il. 10, 575, acc. χρῶτα, Od. 18, 172, 179, Hes. Op. 554: Att. dat. χρῷ (but only in the phrase ἐν χρῷ, to be quoted below: Sappho 2, 10 has a contr. acc. χρῶ).

Strictly, like χρόα, χροιά, χρῶμα, *the surface of any body*, esp. of the human body, *the skin*, οὔ σφι λίθος χρὼς οὐδὲ σίδηρος, Il. 4, 510; καὶ γὰρ θὴν τούτῳ τρωτὸς χρώς, 21, 568; χρῶτ' ἀπονιψαμένη, Od. 18, 171; ἀκρότατον δ' ἄρ' ὀϊστὸς ἐπέγραψε χρόα, Il. 4, 139; ταμέειν χρόα νηλέϊ χαλκῷ, 13, 501; ἐγχείη... λιλαιομένη χροὸς ἆσαι, 21, 168; κακὰ χροῒ εἵματ' ἔχοντα, Od. 14, 506; cf. Soph. Tr. 605, Eur. Bacch. 821, etc.:—esp. *the flesh*, as opp. to the bone, φθινύθει δ' ἀμφ' ὀστεόφι χρώς, Od. 16, 145; so, οὐδέ τί οἱ χρὼς σήπεται, Il. 24, 414, cf. 19, 33 (which usage is said to have been pecul. to the Ion. writers, cf. Foës. Oec. Hipp.): generally, *one's body, frame*, Pind. P. 1, 107, Xen. Symp. 4, 54:—the acc. plur. χρῶτας is found in Dion. H.—2. ἐν χροΐ, Att. ἐν χρῷ, *close to the skin*, ἐν χροῒ κείρειν, to shave *close*, Hdt. 4, 175, Xen. Hell. 1, 7, 8: hence metaph., ξυρεῖ ἐν χρῷ; it touches one *nearly*, comes *home*, Soph. Aj. 786: ἐν χρῷ παραπλέειν, to sail past *so as to shave* or *graze*, Thuc. 2, 84: also, ἐν χρῷ συνάπτειν μάχην, to fight *hand to hand*, Plut. Thes. 27; ἡ ἐν χρῷ συνουσία, *close* acquaintance, (*intus et in cute novi*, Pers. Sat. 3, 30), Luc. adv. Indoct. 3:—also c. gen., ἐν χρῷ τινός, *close to, hard by* a person or thing, e. g. τῆς γῆς, v. Jac. Ach. Tat. p. 675, C. F. Herm. Luc. Hist. Conscr. 24: cf. ἐγκυτί.—II. *the colour of the skin, complexion*, χρὼς τρέπεται, i. e. he turns pale, Il. 13, 279; 17, 733, Od. 11, 529: generally, *colour*, ἀμείβων χρῶτα πορφυρέᾳ βαφῇ, Aesch. Pers. 317. (From χράω, χραύω, χραίνω: akin to χρίω, χρίμπτω: hence χρωτίζω, χρώννυμι.)

Χρῶσις, εως, ἡ, (χρώζω) *a touching*.—II. *a colouring, tinting*.

Χρωστήρ, ῆρος, ὁ, (χρώζω) *one who colours* or *dyes*: χρ. μόλυβος, a lead-*pencil*, Anth. P. 6, 68.

Χρωτίδιον, ου, τό, dim. from χρώς, Cratin. Incert. 23.

Χρωτίζω, f. -ίσω, like χρώζω, *to colour, dye, tint*; χρ. τὸν οἶνον, *to season* wine, *give* it *colour and flavour*, Plut. 2, 693 C:—mid., χρωτίζεσθαι τὴν φύσιν τινί, *to tinge one's* nature with..., Ar. Nub. 516.

Χῠδᾰΐζω, f. -ΐσω, (χυδαῖος) *to crowd* or *flock together*.—II. metaph., *to be* or *become common*, Nicet.

Χῠδᾰϊκῶς, adv.,=χυδαϊστί.

Χῠδαιολογία, ας, ἡ, (χυδαῖος, λέγω) *common* or *low language, coarseness*, Phot.; cf. χυδαιότης.

Χῠδαῖος, ον, (χύδην) *poured out in streams* or *masses, abundant*, Diosc., and LXX.: hence—II. metaph., *common, vulgar, coarse*, λαλιά, Polyb. 14, 7, 8. Hence

Χῠδαιότης, ητος, ἡ, *vulgarity, coarseness*.

Χῠδαιόω, ῶ, *to make common* or *vulgar*.

Χῠδᾰϊστί, adv., *in coarse, vulgar style*.

Χύδην, adv. (χέω): *as if poured out, in floods* or *heaps*; hence,—I. *in a heap, without order, confusedly, promiscuously*, χ. βεβλῆσθαι, κεῖσθαι, Plat. Rep. 537 C, Arist. Pol. 7, 2, 9; πάντα χ. ἔστω, Anth. P. 10, 100, cf. 9, 233: τὰ χ. παιδεύματα, Phaedr. 264 B; φορτικῶς καὶ χύδην λέγειν, Isocr. 238 A, cf. Epist. 9, 6.—II. *in flowing, unfettered language*, i. e. *in prose*, opp. to ἐν ποιήμασι, Plat. Legg. 811 D.—III. *abundantly, wholly, utterly*, Leon. Tar. 29, 8: χ. σεσαλαγμένος οἴνῳ, Id. 37.

Χῡλάριον, ου, τό, dim. from χυλός, *a little juice*, Foës. Oec. Hipp.

Χῡλίζω, f. -ίσω, like χυλόω, *to make into juice*:—pass., *to become juice*.—II. *to extract the juice from a plant by infusion* or *decoction*. Hence

Χύλισμα, ατος, τό, *the extracted juice of plants*. [ῡ]

Χῡλισμός, οῦ, ὁ, *an extracting of the juice of plants*, v. χυλίζω II.

Χῡλοειδής, ές, (χυλός, εἶδος) *like juice*.

Χῡλοποιέω, ῶ, f. -ήσω, *to make into juice*, like χυλόω.

Χῡλός, οῦ, ὁ, (χέω):—*juice, moisture*, esp. *juice drawn out by infusion* or *decoction*, Cratin. Incert. 111; and so in Hipp., who uses it of *barley-water*, and the like, as opp. to the πτισάνη, in which the barley was not strained off, v. Foës. Oec.; so also in Cratin. l. c., Ephipp. Κυδ. 2:—in. Plat. Criti. 115 A, we have χυλῶν στακτῶν, but with v. l. χυλῶν ἢ στακτῶν: cf. Casaub. Ath. 686.—2. also, *juice drawn out by digestion, chyle*.—II. like χυμός, *the flavour, taste* of a thing, because this lies in the juices, αἱ διὰ χυλῶν ἡδοναί, Metrod. ap. Ath. 280 A:—metaph., χ. στωμυλμάτων, φιλίας, Ar. Ran. 943, Pac. 997. Hence

Χῡλόω, ῶ, f. -ώσω, *to make* or *convert into juice*, Tim. Locr. 101 A.—II. *to extract the juice*.—III. *to moisten with juice*.

Χῡλώδης, ες, contr. for χυλοειδής, *like juice*: *juicy*, Diosc.

Χύλωσις, εως, ἡ, (χυλόω) *a converting into juice*, or *chyle*, χ. τῆς τροφῆς, Plut. 2, 700 B, cf. Schneid. Theophr. H. Pl. 7, 5, 1.—2. *the thickening of a juice by decoction*, Diosc. [ῡ]

Χύμα, ατος, τό, like χεῦμα, (χέω) *that which is poured out* or *flows, a flood, stream*, Diod.: *a liquid, fluid*, Arist. H. A. 5, 19, 2. [ῠ acc. to Draco, as also the deriv. from pf. κέχῠμαι shows; hence the accent χῦμα is incorrect, cf. Herm. Orph. H. 10, 22,—though it is oft. so written, cf. Lob. Paral. 419.] Hence

Χῠμᾰτίζω, f. -ίσω Att. -ῐῶ, *to dissolve in water, moisten*, Schol. Ar. Plut. 720.

Χῡμεία, ας, ἡ,=χύμευσις.

Χῠμένη, Ep. fem. part. aor. syncop. pass. of χέω, Hom.

Χύμευσις, εως, ἡ, *a mixture, mingling*. [ῡ]

Χῡμευτικός, ή, όν, *disposed to mix, easily mixing*.

Χῡμεύω, (χυμός) *to mix, mingle*.

Χῡμίζω, f. -ίσω Att. -ῐῶ, (χυμός) *to make savoury, season*: metaph., χ. ἁρμονίαν, *to soften down* rough music, Ar. Thesm. 162.

Χῡμικός, ή, όν, (χυμός) *of* or *concerning juices*: hence, acc. to some, ἡ χυμική (sc. τέχνη), our *chymistry*: others prefer the forms χημεία and χημευτική, v. Salmas. in Solin. p. 772; and we commonly write it *chemistry*.

Χῡμίον, ου, τό, dim. from χυμός, Sotad. Ἐγκλει. 1, 19.

Χῡμοειδής, ές, *like juice, juicy*.

Χῡμός, οῦ, ὁ, (χέω):—like χυλός, *juice, liquid*, Soph. Fr. 162: esp. as extracted from plants, Plat. Tim. 59 E, 60 B.—II. *taste*, not only as the property of a body (residing in its juices), but also the sensation caused thereby, *the sense of taste*;—Arist. de Anima 2, 3, 4, Meteor. 2, 2, 22, etc.:—the Greeks distinguished nine varieties, χυμὸς ἁλμυρός, πικρός, ὀξύς or ὀξίνης, οἰνώδης, λιπαρός, στρυφνός, αὐστηρός, γλυκύς, δριμύς, Theophr. C. Pl. 6, 4, Plut. 2, 913 B, sq. Hence

Χῡμόω, ῶ, f. -ώσω, *to impart a taste* or *flavour*.

Χῡμώδης, ες, *like juice, juicy*.

Χύντο, 3 pl. aor. syncop. pass. of χέω, Il.

Χύνω, later and worse form for χέω, Lob. Phryn. 726.

Χύσις, εως, ἡ, (χέω):—*a pouring, shedding, pouring out* or *forth*, metaph., *a squandering*, Alciphr. 1, 21.—2. *a melting*.—II. like χύμα, *a flood, stream*, Aesch. Cho. 97; χύσις λιβάνοιο, Nic. Al. 107, cf. 333, etc.—2. of dry things, *a heap*, χύσις φύλλων, Od. 5, 483, 487; 19, 443; καλάμου, Nic. Th. 297: *a quantity*, σαρκῶν, Anth. P. 5, 37.

Χυστός, ή, όν,=χυτός, Dicaearch., but prob. f. l. for χωστός.

Χῠτήρ, ῆρος, ὁ, and χύτης, ου, ὁ, (χέω) *one that pours: an instrument for pouring, pourer.* [ῠ]

Χῠτικός, ή, όν, (χέω) *fitted for pouring*, Galen.

Χυτλάζω, f. -άσω, strictly, *to pour, pour out:* metaph., *to throw carelessly down*, τὰ γόνατ' ἔκτεινε καὶ γυμναστικῶς χύτλασον σεαυτὸν ἐν τοῖς στρώμασιν, Ar. Vesp. 1213;—cf. Virgil's *fusus per herbam.*—II.=χυτλόω, Foës. Oec. Hipp.; cf. χύτλον.

Χύτλον, ου, τό, (χέω):—*any thing that can be poured, a liquid, fluid;* esp.,—1. in plur. χύτλα, *water for washing* or *bathing*, ap. Suid.; cf. κατάχυτλος; but also, *libations* to the dead, Lat. *inferiae*, Ap. Rh. 1, 1075; 2, 927, and Orph.—2. *a mixture of water and oil*, elsewh. ὑδρέλαιον, rubbed in after bathing, as being more penetrating and lasting than pure oil, cf. Arist. Probl. 5, 6; and ξηραλοιφέω.—3. *river-water, a river, running water*, Lyc. 701. Hence

Χυτλόω, ῶ, f. -ώσω, *to wash, bathe, anoint*, this being done after bathing: usu. in mid., *to bathe and anoint one's self*, Od. 6, 80, cf. Call. Jov. 17, Ap. Rh. 4, 1311; but in Galen, χυτλώσασθαι, *to rub one's self with a mixture of water and oil;* v. χύτλον 2.

Χύτο, 3 sing. aor. syncop. of χέω, c. pass. signf., Hom. [ῠ]

Χῠτός, ή, όν, verb. adj. from χέω, *poured, shed*, αἷμα χυτόν, blood *shed*, Aesch. Eum. 682:—and of dry things, *shot out, heaped up*, Hom., but only in phrase χυτὴ γαῖα, *a mound of* earth, esp. a sepulchral mound, like χῶμα, Il. 6, 464; 14, 114, Od. 3, 258:—χυτοί = χώματα, *mounds, dikes, dams*, Hdt. 7, 37.—II. *made liquid, cast, melted*, ἀρτήματα λίθινα χυτά, Hdt. 2, 69 (v. sub ὕαλος II);—χ. καὶ ἄπηκτον, Arist. H. A. 3, 17, 1.—III. generally, *liquid, fluid, flowing*, νέκταρ, Pind. O. 7, 12: poet. also of the hair, *flowing, streaming*, Nic. Th. 503: and so, χ. ἔρνος, a *luxuriant* shoot or sprout, Ib. 391.—IV. *washed* or *cast up by water, alluvial.*—V. metaph. *poured forth on all sides, in streams, floods* or *heaps:* hence χυτοὶ ἰχθύες, migratory fish *that go in shoals*, Arist. H. A. 5, 9, 4; elsewh. ῥυάδες.

Χύτρα, ας, ἡ, Ion. κύθρα and κύτρα (χέω):—*an earthen pot*, Ar. Ach. 284, Av. 43, etc.: plur. χύτραι, *the pottery-market:*—children were often exposed in pots, cf. Ar. Thesm. 505; v. sub χυτρίζω, χυτρισμός.—2. ταύτην χύτραις ἱδρυτέον, this must be erected *with pots of pulse*, in reference to the old custom of consecrating altars and statues of inferior deities with pots full of boiled pulse, Ar. Pac. 923, sq.; cf. Plut. 1197, Fr. 245.—3. proverb., λημᾶν χύτραις, to have swellings as big as *kitchen-pots* in the corners of the eye, a comic exaggeration, like λημᾶν κολοκύνταις, Anticl. ap. Ath. 473 C:—cf. χύτρος.—II. *a kiss in which one held the other by the ears as by handles*, Lat. *osculum Florentinum*, λαβοῦσα τῶν ὤτων φίλησον τὴν χύτραν, Eunic. Ant. 1, cf. Theocr. 5, 133; whereupon Lil. Gyraldus wrote a special treatise, to be found in Gruter's Lampas, 2, p. 410, sq.—III. in pl.,=οἱ χύτροι, but this is very dub., though Brunck received it into the text of Ar. Ran. 218.—IV.=χύτρινος, very dub.

Χυτραῖος, α, ον,=χυτρεοῦς, Ar. Fr. 399:—but Lob. Phryn. 147 rejects the form.

Χύτρειος, α, ον,=χυτρεοῦς, χ. πάταγος, Ar. Lys. 329: τὰ χ., *earthenware, pottery.*

Χυτρεοῦς, ῆ, οῦν, (χύτρα) *of earthenware*, Ar. Nub. 1474: the form χύτρεος, contr. οῦς, is condemned by Pors. Med. 675.

Χυτρεύς, έως, ὁ, (χύτρα) *a potter*, Plat. Rep. 421 D, Theaet. 147 A.

Χυτρεψός, όν, (χύτρα, ἕψω) *boiling in a pot:* as subst., *a pot-boiler*, Parmenio ap. Ath. 608 A.

Χυτρίδιον, ου, τό, dim. from χυτρίς, Ar. Ach. 463, 1175, etc. [ῐ]

Χυτρίζω, f. -ίσω Att. -ῐῶ, (χύτρα) *to put in a pot:* esp. *to expose a child in a pot*, Aesch. Fr. 113, Soph. Fr. 476; cf. ἐγχυτρίζω.

Χυτρίνδα παίζειν, to play *a game with pots*, Poll.

Χύτρῐνος, η, ον, *of* or *like a pot, earthen*, Lat. *testaceus.*

Χύτρῐνος, ου, ὁ, Ion. κύθρινος,= χύτρα, *a pot*, Foës. Oecon. Hipp.—II. *a deep hole with water in it, a well*, ap. Hesych.: *a deep hole in a river*, Arr. Peripl.

Χυτρίον, ου, τό, dim. from χύτρα or χύτρος,—acc. to Br. Ar. Ach. 1138 (1175) without example. Hesych. indeed has it, but explains it by κρανίον.

†**Χύτριον**, ου, τό, *Chytrium*, a place in Ionia, where previously Clazomenae stood, Strab. p. 645.

Χυτρίς, ίδος, ἡ, dim. (in form only) from χύτρα or χύτρος, Hdt. 5, 88, Bato Andr. 2.

Χυτρισμός, οῦ, ὁ, *an exposing of a child in a pot.*

Χυτρίτης, ου, ὁ, fem. -ῖτις, ιδος, ἡ, *made in a pot.*

Χυτρόγαυλος, ου, ὁ, (χύτρα, γαυλός) *a kind of pot*, prob. like *a bucket*, LXX.

Χυτροειδής, ές, *like a pot.*

†**Χύτροι**, ων, οἱ, *Chytri*, v. sub χύτρος I.

Χυτροπλάθος, ου, ὁ, *a potter.* [ᾰ]

Χυτροπόδιον, ου, τό, dim. from sq., Hippon. 103.

Χυτρόπους, ποδος, ὁ, (χύτρα, πούς) strictly, *a pot-foot*, i. e. *a pot* or *caldron with feet*, Hes. Op. 746: also, a kind of *chafing-dish*, or *small, portable stove with feet*, for putting a pot upon, LXX.; elsewh. λάσανον, πύραυνος, cf. Anth. P. append. 41.

Χυτροπωλεῖον, ου, τό, *the pottery-market:* from

Χυτροπώλης, ου, ὁ, (χύτρα, πωλέω) *a pot-seller:* fem. -πῶλις, ιδος.

Χύτρος, ου, ὁ, Ion. κύθρος and κύτρος, (χέω):—*an earthen pot*, esp. *a pot for boiling*, Nic. Al. 136:—οἱ χύτροι, the name given to *the hot baths* at Thermopylae, Hdt. 7, 176; cf. also χύτρα.—II. οἱ χύτροι, a feast-day at Athens, as if *the pot-feast*, the third day of the Anthesteria, and thirteenth of the month Anthesterion, Ar. Ach. 1040, Ran. 218; cf. χυτρα III. (Perh. akin to κύτος.)

Χυτροφόρος, ον, *bearing a pot* or *pots.*

Χὠ, contr. for καὶ ὁ.

†**Χωαρηνή**, ῆς, ἡ, *Choarene*, a Parthian district, Strab. p. 725.

Χωλαίνω, f. -ᾰνῶ, (χωλός) *to be* or *go lame*, Plat. Legg. 795 B, Hipp. Min. 374 C.—II. trans., *to make lame.* Hence

Χώλανσις, εως, ἡ, *a making lame.*—II. *a being lame*, Epict. Enchir. 9.

Χώλασμα, ατος, τό, *lameness.*

Χωλεία, ας, ἡ, *a being lame, lameness*, Plat. Hipp. Min. 374 C: and

Χώλευμα, ατος, τό, *a lameness*, Hipp.: from

Χωλεύω, (χωλός) *to be* or *become lame, to halt, limp*, Il. 18, 411, 417; 20, 37, Xen. Hell. 3, 3, 3.—II. transit., *to make lame*, Foës. Oec. Hipp.: pass., *to be lame;* and, generally, *to be maimed* or *imperfect*, Plat. Phaedr 248 B. Cf. χωλαίνω.

Χωλίαμβος, ου, ὁ, (χωλός, ἴαμβος) *a lame* or *halting iambic*, i. e. one that has a spondee for an iambus in the last place, said to be invented by Hipponax, Dem. Phal. [ῐ]

Χωλογράββᾰτον, ου, τό,=σκιμπόδιον.

Χωλοίπους, ὁ, ἡ, πουν, τό, *lame footed*, poet. for χωλόπους; cf. χαλαίπους.

Χωλοπόδης, ου, ὁ, = χωλόπους, late.

Χωλοποιός, όν, (χωλός, ποιέω) *making lame*, of Euripides, as being fond of introducing lame men upon the stage, Ar. Ran. 846.

Χωλόπους, ὁ, ἡ, πουν, τό, (χωλός, πούς) *lame-footed*, Manetho.

Χωλός, ή, όν, *lame* in the feet, *halting, limping*, χωλὸς δ' ἕτερον πόδα, Il. 2, 217; cf. 9, 503, Od. 8, 308, Soph. Phil. 486, 1032, etc.:—later also of the hand, like κυλλός, χωλὸς τὴν χεῖρα, Eupol. Incert. 61; χωλὴν τὴν χεῖρα ἔχειν, Hipp. p. 413.—II. metaph., *maimed, imperfect, defective*, Lat. *mancus*, Plat. Rep. 535 D; *halting, hobbling, uneven:* also, *lame, dull* or *stupid in mind.* (From same root as Sanscr. *hval* (titubare, vacillare), our *halt, halting*, Lat. *clodus, claudus*, Pott Et. Forsch. 1, p. 265.) Hence

Χωλότης, ητος, ἡ, *lameness.*

Χωλόω, ῶ, f. -ώσω, (χωλός) *to lame, make lame*, Hipp. p. 1258. Hence

Χώλωμα, ατος, τό, *a lameness*, Hipp.: and

Χώλωσις, εως, ἡ, *a laming: lameness.*

Χῶμα, ατος, τό, (χόω, χώννυμι):—*earth thrown up, a bank, mound*, thrown up against the walls of cities to take them, Hdt. 1, 162; cf. LXX. 2 Sam. 20, 15, Isai. 37, 33, Jerem. 6, 6:—*a dam*, Hdt. 7, 130; *a mound, mole* or *pier*, thrown into the sea, Lat. *moles*, Id. 8, 97, Dem. 1208, 4:—esp., like Lat. *tumulus, a sepulchral mound*, Hdt. 1, 93; 9, 85, Aesch. Cho. 723, Soph. Ant. 1216, etc.; τάφων χώματα γαίας, Eur. Supp. 54:—also *earth dug out* that it may be improved by exposure to air, for planting trees in, Theophr. Cf. χόω, χώννυμι, with its compds., ἐκ-, δια-, κατα-, συγ-.

Χωμᾰτίας ποταμός, ὁ, a river *charged with mud*, Poll.

Χωματίζομαι, pass., *to be upon*, or *fenced with mounds*, of cities, LXX.

Χωμάτιον, ου, τό, dim. from χῶμα, Dion. H. 1, 64. [ᾰ]

Χωνεία, ας, ἡ, *a melting and casting of metal*, Polyb. 34, 10, 12.

Χωνεῖον, ου, τό,=χωνευτήριον.—2.=χώνη.

†**Χῶνες**, ων, οἱ, *the Chones=Chaones*, an early tribe of southern Italy, Arist. Pol. 7, 9, 3; v. Niebuhr Hist. Rom. 1, pp. 57, sq., transl.

Χώνευμα, ατος, τό, *cast-work*, LXX.

Χώνευσις, εως, ἡ,=χωνεία, LXX.

Χωνευτήρ, ῆρος, ὁ,=χωνευτής.

Χωνευτήριον, ου, τό, (χωνεύω) *a melting-furnace, foundry*, LXX.

Χωνευτής, οῦ, ὁ, (χωνεύω) *a melter, metal-caster*, LXX. Hence

Χωνευτικός, ή, όν, *fitted for melting* or *casting metal.*

Χωνευτός, ή, όν, verb. adj. from χωνεύω, *formed of cast metal, cast*, LXX.—II. *that can be melted, fusible*

Χωνεύω, contr. from χοανεύω, *to melt* or *cast metal*, Polyb. 34, 9, 11.—2. *to form of cast metal.*

Χώνη, ης, ἡ, contr. from χοάνη :—in this form usu. *a funnel*, Pherecr. Metall. 1, Plat. Rep. 411 A.

†Χώνη, ης, ἡ, *Chone*, a city of Lucania, Strab. p. 254 : cf. Χῶνες.

†Χωνία, ας, ἡ, *Chonia, land of the Chones*, in southern Italy, Lyc. 983 ; Strab. p. 255.

Χωνίον, ου, τό, dim. from χώνη or χῶνος, *a crucible.*

Χώννῡμι and -νύω, f. χώσω : pf. pass. κέχωσμαι : older writers, as Hdt., and Thuc., have the regul. pres. χόω, q. v., inf. χοῦν, part. χῶν : (χέω). *To throw* or *heap up*, esp. of earth, χώματα χοῦν or χῶσαι, Hdt. 1, 162 ; 9, 85 ; πρὸς πόλιν, Thuc. 2, 75 : esp. *to raise a sepulchral mound*, χ. τάφον, τύμβον, Soph. Ant. 81, 1204, Eur. I. T. 702, etc.—2. *to block up by earth thrown in*, χ. τοὺς λιμένας, Dem. 795, 14, Aeschin. 69, 7, cf. χῶσις :—pass., *to be filled with earth*, esp. of bays in the sea, *to be silted up*, χωσθῆναι, Hdt. 2, 11 : also of cities, *to be raised on mounds* or *moles*, Id. 2, 137, cf. Plat. Legg. 958 E.—3. more rarely, *to cover with a mound of earth, bury*, χῶσαί τινα τάφῳ, Eur. Or. 1585 ; cf. Jac. Anth. P. p. 368 ; also χῶσαί τινα λίθοις, *to cover* one over with stones, Ar. Ach. 295 :—hence, in pass., ἐχωννύμεθα, *we were covered over with earth*, i. e. a sepulchral mound was heaped up or raised to us, Anth. P. 7, 136, 137.

Χῶνον, ου, τό, and χῶνος, ου, ὁ, contr. for χόανον, χόανος,=χώνη, χοάνη.

Χώομαι, f. -σομαι : aor. ἐχωσάμην : dep. mid., like χολόομαι, *to be angry, be wroth*, freq. in Hom. (esp. Il.), often with the addition of θυμόν, κῆρ, κηρόθι or φρεσὶν ᾗσιν, also χ. θυμῷ, H. Hom. Cer. 331, χ. φρένας, Hes. Th. 554 : more rarely *to be troubled* or *distressed ;* in genl., *to be in violent emotion.*—Construction :—1. c. dat. pers., *to be angry at* one, ὅτε χώσεται ἀνδρὶ χέρηϊ, Il. 1, 80 ; etc.—2. c. gen. pers. vel rei, *to be angry about* a person or thing, Il. 1, 429 ; 2, 689 ; 13, 165, etc. :—more rarely, περί τινος, Il. 9, 449 ; 14, 266 (though in these two passages Wolf writes περιχώσατο as one word, cf. περιχώομαι) ; περί τινι, Hes. Sc. 12, H. Hom. Merc. 236.—3. c. acc. rei, only in the phrase μή μοι τόδε χώεο, *be not angry with me for* this, Od. 5, 215 ; 23, 213. The word is merely Ep. (Akin to χολή).

Χώρα, ας, ἡ, Ion. χώρη, (*χάω) := χῶρος, *the space* or *room which a thing fills* or *is in*, Lat. *locus*, οὐδέ τι πολλὴ χώρη μεσσηγύς, Il. 23, 521 ; χώραν παρέχειν, Lat. *locum dare*, Arist. H. A. 10, 3, 4.—2. esp., *a place, the proper place* of a person or thing, στρεφθεὶς ἐκ χώρης, Od. 16, 352 ; ἐν χώρῃ ἕζεσθαι, Il. 23, 349 ; Ἄρης οὐκ ἔνι χώρᾳ, the spirit of war is not in his place, Aesch. Ag. 78 ; ἐν τῇ χώρᾳ γενέσθαι, Xen. An. 4, 8, 15 :—ἐν χώρᾳ πίπτειν, ἀποθνήσκειν, to die at *one's post*, Id. Hell. 4, 2, 20 ; 8, 39 : ἐπὶ χώρας ἔσσαι, to set it in *its place*, Pind. P. 4, 486 : so also, κατὰ χώρην εἶναι, ἔχειν, to be in *one's*, keep in *its place*, Hdt. 4, 135 ; 6, 42, Ar. Plut. 367, Ran. 793, etc. ; κατὰ χώραν μένειν, Hdt. 7, 95 ; 8, 108, Ar. Eq. 1354, Thuc. 4, 26, etc. ; κατὰ χ. ἀπιέναι, to retire in *good order*, Xen. An. 6, 4, 11 ; ἐᾶν κατὰ χώραν, to leave in *its place*, leave as it *was*, Xen. Hell. 6, 5, 6, cf. Dem. 701, 16 :—ἐς τὴν χώραν παρεῖναι, Id. Cyr. 1, 2, 4, cf. Theocr. 15, 57 : also ἐκ χώρας ὁρμῶν, opp. to πορευόμενος μάχεσθαι, Xen. An. 3, 4, 33 :—χώραν λαβεῖν, to take *a position*, find *one's place*, ἕως ἂν χώραν λάβῃ τὰ πράγματα, till they are brought into *order*, Xen. Cyr. 4, 5, 37 ; εἰς χώραν τινὸς καθίστασθαι, to step into another's *place*, succeed him, Ib. 2, 1, 23 :—ὥρᾳ καὶ χώρᾳ τινί, at a certain time and *place*, freq. in late prose, Lob. Paral. 55.—3. metaph., *the place assigned to any one in life, one's post, station, office*, ἐν χώρᾳ τινὸς εἶναι, to be in his *position*, be counted the same as he is, like Lat. *locum alicujus tenere*, as, ἐν ἀνδραπόδων or μισθοφόρων χώρᾳ εἶναι, to pass, rank as slaves or mercenaries, Xen. An. 5, 6, 13, Cyr. 2, 1, 18 ; ἐν οὐδεμιᾷ χώρᾳ εἶναι, to have no *place* or *rank*, be in no *esteem, nullo loco haberi*, Xen. An. 5, 7, 28 ; so, χώρην μηδεμίην τινὸς θεῖναι, Theogn. 152 ; ὀλίγη χώρη τινὸς τελέθει, Id. 820 ; τὰς μεγίστας χώρας ἔχειν, Polyb. 1, 43, 1 :—cf. ἀριθμός I. 5.—II. *land*, viz.,—1. *a land, country, tract*, Lat. *regio*, ἅς τινας ἵκεο χώρας ἀνθρώπων, Od. 8, 573 ; cf. Hdt. 3, 107 ; 6, 97, etc. : ἡ χώρα, absol., of *one's country*, as of Attica, Lycurg. 147, 42, etc.—2. *landed property, land, an estate, farm*, Lat. *ager*, Xen. Cyr. 8, 4, 28 ; 6, 4.—3. *the country*, opp. to the town, Lat. *rus*, τὰ ἐκ τῆς χώρας, ὁ ἐκ τῆς χώρας σῖτος, Xen. Mem. 3, 6, 11 and 13 ; οἱ ἐν τῇ χ. ἐργάται, Id. Hier. 10, 5.—Χῶρος is another form : in signf. II, χώρα alone is used in Att. ; while, in signf. I, χῶρος is common, except in the special sense of *one's proper place* or *post*. (On the deriv., v. sub χῶρος.)

Χωράρχης, ου, ὁ, (ἄρχω) *lord of the land.*

†Χωράσμιοι, ων, οἱ, *the Chorasmii*, a people of Sogdiana on both banks of the Oxus, Arr. An. 5, 5, 2 : cf. Strab. p. 513, and Dion. P. 746 :—in Hdt. 3, 93 Χοράσμιοι.

Χωράσμιος, ου, ὁ, *a country neighbour.*

Χώραυλος, ον, (αὐλή) *dwelling in the country.*

Χωράφιον, ου, τό, dim. from χώρα, like χωρίον, *a small farm*, Theophr. [ᾰ]

Χωρεπίσκοπος, ου, ὁ, (χῶρος, ἐπίσκοπος) *a country-bishop*, i. e. *coadjutor*, or *suffragan-bishop*, Eccl. : v. Bingham's Antiquities B. 2, esp. § 13.

Χωρέω, ῶ : f. -ήσω, Il. 16, 629, but in Att. usu. in mid. form -ήσομαι, as Aesch. Theb. 476, Soph. El. 404 : aor. ἐχώρησα : (χῶρος). *To make room for another, give way ; draw back, retire, withdraw*, Il. 16, 629 ; πάλιν αὖτις χωρεῖν, Il. 17, 533 ; γαῖα ἔνερθεν χώρησεν, the earth *gave way* from beneath, i. e. opened, H. Hom. Cer. 430.—The uncompounded word does not occur in Od.—Construction :—1. c. gen. rei vel loci, χώρησεν τυτθὸν ἐπάλξιος, Il. 12, 406 ; νεῶν ἐχώρησαν, Il. 15, 655 ; νεκροῦ χωρήσουσι, Il. 16, 629 ; like εἴκειν, χάζεσθαι :—also, ἀπὸ νηῶν ἐχώρησαν προτὶ Ἴλιον, Il. 13, 724 ; ἀπὸ κρατερῆς ὑσμίνης χωρήσαντες, Il. 18, 244 ; ἔξω δωμάτων χωρεῖτε, Aesch. Eum. 180.—2. c. dat. pers., *to give way to* one, *make way for* him, *retire before* him, οὐδ' ἂν Ἀχιλλῆϊ χωρήσειεν, Il. 13, 324 ; cf. 17, 101.—II. post-Hom., *to make room for one's self, and so to go forward, advance, move on* or *along, to go on, come on*, Hdt. 1, 10, etc. ; χ. ἐπί τινα, Pind. N. 10, 137 ; χωρεῖν πρὸς ἔργον, *to come to* action, *come on, begin*, Soph. Aj. 116, Ar. Ran. 884 ; χωρεῖν πρὸς ἧπαρ, *to go* to one's heart, Soph. Aj. 938 ; so of weapons, χ. διὰ τῶν ἀσπίδων, Xen. An. 4, 2, 28 : τὸ ὕδωρ κατὰ τὰς τάφρους ἐχώρει, it *went off* by.., Id. Cyr. 7, 5, 16 —ὁμόσε χ., to join battle, Xen. (v sub ὁμόσε) :—also of time, νὺξ ἐχώρει, the night *was passing, near an end*, Aesch. Pers. 384 :—τὰ χωρέοντα, *excrements*, Hipp. ; v. Foës. Oec.—2. esp., *to go on and on, be continually advancing, get on*, Lat. *procedere*, οὐ χωρεῖ τοὔργον, Ar. Pac. 472 ; τόκοι χωροῦσιν, Nub. 18 ; χωρεῖ τὸ κακόν, Ar. Vesp. 1483, Nub. 907 : impers., ὅταν μηκέτι χωρῇ αὐταῖς ἐργαζομέναις, Arist. H. A. 9, 40, 44 :—also in mid., *to flow*, Hipp. p. 421 : hence,—3. *to come to an issue, turn out* in a certain manner, εὐτυχέως χ., Lat. *bene cedere*, Hdt. 3, 39 ; but freq. absol. like προχωρέω, *to go well, succeed*, Id. 3, 42 ; 5, 89, Antipho 133, 2 ; (cf. the French *ça ira*) :—κακῶς χ., *male cedere, to turn out* ill, Plat. Legg. 684 E : παρὰ σμικρὰ χ., *to come* to little, of the event of oracles, Hdt. 1, 120 : τὰ πράγματα χωρεῖ κατὰ λόγον, Polyb. 28, 15, 12 :—hence, also, *to be possible*, Ael.—4. *to spread abroad*, ἡ φάτις κεχώρηκε, a report *spread*, Hdt. 1, 122 ; διὰ πάντων χωρεῖν, *to go* through all, *spread* among all, Xen. Cyr. 3, 3, 62 ; ὄνομα κεχωρηκὸς διὰ πάντων, a name generally *current*, Plut. Rom. 1, cf. 19, etc.—5. of expenditure, *to go on* Xen. Oec. 20, 21.—III. transit., *to have space* or *room for* a thing, *to hold, contain*, esp. of measures, ὁ κρητὴρ χωρεῖ ἀμφορέας ἑξακοσίους, Hdt. 1 51, 192 ; 4, 61 ; cf. Ar. Nub. 1238 Plat. Symp. 214 A : so, ἡ πόλις αὐτὸν οὐ χωρεῖ, Dem. 579, 3, cf. Aeschin 77, 11 : ὅσον αἱ κεφαλαὶ αὐτοῖσι ἐχώρεον, i. e. as much as they possibly could, Arr. Hence

Χώρημα, ατος, τό, *space, room* : and

†Χωρηνή, ῆς, ἡ, *Chorene*, a district of Parthia, Strab. p. 514 : cf. Χωαρηνή.

Χώρησις, εως, ἡ, *a holding, containing.*

Χωρήτης, ου, ὁ,=χωρίτης, susp.

Χωρητικός, ή, όν, *fit for containing, capacious.*

Χωρητός, ή, όν, verb adj. from χωρέω, *contained : to be contained.*

Χῶρι, poet. for χωρίς, Call. Fr. 48. So μέχρι, ἄχρι, for μέχρις, ἄχρις.

Χωριάζω, f. -άσω, *to be* or *live in the country.*

Χωριαμός, οῦ, ὁ,=φωριαμός, dub.

Χωρίδιον, ου, τό, dim. from χωρίον, Lys. 154, 27. [ῐ]

Χωρίζω, f. -ίσω Att. -ῐῶ : (χωρίς) :—*to separate, part, sever, set apart, divide*, τί τινος, Eur. Phoen. 107, Plat. Phil. 55 E ; τι ἀπό τινος, Anaxag. Fr. 11, Plat. Polit. 268 C :—οἱ χωρίζοντες, *the Separaters*, a name given to those Grammarians who ascribed the Iliad and Odyssey to different authors :—pass., *to be separated, severed* or *divided*, and so *to differ*, κεχώρισμαί τινος, Hdt. 1, 140, 172, etc. ; more rarely, τινί, Id. 4, 28 ; and absol., Id. 1, 151 ; 3, 12, etc. ; νόμοι κεχωρισμένοι, laws *apart from others, far different*, Id. 1, 172 ; so, κεχωρισμένος τινός, *different from..*, Polyb. 32, 9, 11.

Χωρίζω, f. -ίσω Att. -ῐῶ, (χῶρος) :—*to place, post, bring to a place, put in a place*, τάξιν, Xen. An. 6, 5, 11.

Χωρικός, ή, όν,=χωριτικός, Poll. Adv. -κῶς.

Χωρίον, ου, τό, dim. (only in form) from χῶρος and χώρα:—I. *a particular place, a place, spot, country*, very freq. from Hdt. downwds.; ἐκ τοῦ αὐτοῦ χ., from this same *spot*, Hdt. 1, 11:—hence also, *a place, passage in a book*, Hdt. 2, 117; cf. Thuc. 1, 97, Luc. Hist. Conscr. 12.—2. *a place, post*; esp., *a fortified post* or *town*, Thuc., Xen., etc.—3. *landed property, an estate*, Thuc. 1, 106.

Χωριονόμος, ον, (χῶρος, νέμω) *feeding on* or *plundering an estate*.

Χωρίς, adv., (*χάω):—*separately, asunder, apart, by one's self* or *by themselves*, Hom., etc.; χωρὶς μὲν πρόγονοι χωρὶς δὲ μέτασσαι, χωρὶς δ' αὖθ' ἕρσαι, Od. 9, 221; cf. 4, 130, etc.; χωρὶς ἡ τιμὴ θεῶν, Aesch. Ag. 637; κεῖται χωρὶς ὁ νεκρός, Hdt. 4, 62; χ. οἰκεῖν, to have an independent establishment, Dem. 50, 22; 1161, 15; χ. γενόμενοι, being separated, Xen. Cyr. 4, 1, 18; χ. ποιεῖν, *to distinguish*, Isocr. 342 D; opp. to κοινῇ, Id. 266 D:—*separately, one by one*, Lys. 165, 35; χ. λέγειν, Aeschin. 5, 32, cf. 54, 3:—*besides*, χωρὶς δὲ μηδαμῶς, Plat. Legg. 950 C:—χωρὶς ἢ ὁκόσοι, *except* so many as.., Hdt. 2, 77; χωρὶς ἤ, *except*, χωρὶς ἢ ὅτι, *except* that, Valck. Hdt. 1, 94, 130; 4, 61, 82:—on χωρὶς εἰ, χωρὶς εἰ μή, and χωρὶς πλὴν, v. Lob. Phryn. 459.—2. metaph., *of different nature, kind* or *quality*, Simon. Amorg. 1; cf. Schäfer Theogn. 91; χωρὶς τό τ' εἶναι καὶ τὸ μὴ νομίζεται, Eur. Alc. 528; χωρὶς τό τ' εἰπεῖν πολλὰ καὶ τὰ καίρια, Soph. O. C. 808; cf. Heind. and Stallb. Plat. Prot. 336 B.—II. as prep., c. gen., *without*, Aesch. Ag. 926, Soph. El. 945, etc.; *without the help* or *will of*, χ. θεοῦ, Lat. *sine Diis*, Eur Incert. 67.—2. *separate from, apart* or *aloof from, far from*, χ. ἀθανάτων, Pind. O. 9, 61; cf. Eur. Hec. 2, etc.; χωρὶς ὀμμάτων ἐμῶν, Eur. Or. 272.—3. *independent of, without reckoning, not to mention, besides*, Hdt. 1, 93, 106; 6, 58; χωρίς τε γένους οὐκ ἔστιν ὅτῳ μείζονα μοῖραν νείμαιμ' ἢ σοί, Aesch. Pr. 290; cf. Stallb. Plat. Apol. 35 B.—4. *other than* a thing, *different from*, χ. μυρηρῶν τευχέων πνεῖν, Aesch. Fr. 166, Plat. Lach. 195 A; etc.

Χώρῐσις, εως, ἡ, (χωρίζω) *a separating, separation*.

Χωρισμός, οῦ, ὁ, (χωρίζω)=foreg., λύσις καὶ χ. ψυχῆς ἀπὸ σώματος, Plat. Phaed. 67 D; cf. Isocr. Epist. 10, 1.—II. (from pass.) *a separating, parting, departure*, Polyb. 5, 16, 6.

Χωριστής, οῦ, ὁ, *one who separates* or *sets apart*.

Χωριστός, ή, όν, verb. adj. from χωρίζω, *separated*: *separable, alienable*, κτῆμα, Arist. Pol. 1, 4, 6.

Χωρίτης, ου, ὁ, fem. -ῖτις, ιδος, (χῶρος) *an inhabitant of the country, countryman*, Aesch. Eum. 1035, Leon. Tar. 98: *a rustic, boor*, Xen. Hell. 3, 2, fin.—2. *one dwelling in a spot* or *country*, χ. δράκων, Aesch. Fr. 114. Hence

Χωρῑτικός, ή, όν, *of* or *for a countryman, rustic, rural*, Plut. Pericl. 34. Adv. -κῶς, *in rustic fashion*, opp. to ἐν χλιδῇ, Xen. Cyr. 4, 5, 54.

Χωροβᾰτέω, ῶ, f. -ήσω, (χώρα, βαίνω) *to measure a country by paces*, Strab.—2. *to wander over a place, walk in it*, LXX.

Χωροβάτης, ου, ὁ, (χώρα, βαίνω) *an instrument for taking levels*, Vitruv. [ᾰ]

Χωρογρᾰφέω, ῶ, *to describe countries*, Strab. p. 104: and

Χωρογρᾰφία, ας, ἡ, *a description of countries*, Polyb. 34, 1, 4: and

Χωρογρᾰφικός, ή, όν, *of* or *for the description of countries*: from

Χωρογράφος, ον, (χώρα, γράφω) *describing countries*, opp. to the more special term τοπογράφος (describing the single places).

Χωροθεσία, ας, ἡ, (χώρα, τίθημι) *the situation of a country*, Plut. 2, 1150 C.

Χωρομετρέω, ῶ, f. -ήσω, (χώρα, μετρέω) *to measure a country*, Strab. Hence

Χωρομετρία, ας, ἡ, *measurement of a country, land-surveying*, Strab.

Χωρονομέω, ῶ, *to distribute* or *divide a country*.

Χωρονομικός, ή, όν, *of* or *for the distribution of a district*: νόμος χ., the Roman *lex agraria*, Dion. H. 10, 36.

Χῶρος, ου, ὁ, *space, room, a place, spot, land*, Lat. *regio*, Hom., etc.; χῶρον μὲν πρῶτον διεμέτρεον, Il. 3, 315; χ. νεκύων, *a space* among the dead, i. e. not filled by them, Il. 8, 491; 10, 199:—χ. ὑλήεις, ἔρημος, οἰοπόλος, ψαμαθώδης, Od. 14, 2, Il. 10, 520; 13, 473, etc.; χ. πίων, Hes. Op. 388; εὐαής, Id. 597; καταστύφελος, Hes. Th. 806; so also in Hdt., Pind., and Trag.; Βρόμιος δ' ἔχει τὸν χῶρον, Aesch. Eum. 24; θηρῶν οὓς ὅδ' ἔχει χῶρος, Soph. Phil. 1148; etc.:—ἐν βραχεῖ χώρῳ ποιεῖν, to draw within narrow *compass*, Polyb. 11, 1, 3.—2. c. gen., *the land* or *district belonging to* or *about a place*, χ. τοῦ Ἀταρνέος, τῆς Ἀραβίης, τοῦ Βοσπόρου, Hdt. 1, 160; 2, 75; 4, 87; also, in plur., *lands*, 9, 15.—3. *landed property, an estate*, Xen. Oec. 11, 18, Cyr. 7, 4, 6.—The word is rare in Att. prose; cf. χώρα, sub fin. (Χῶρος and χώρα belong to the root *χάω, χανδάνω, χάζομαι, as if χάορος, χαόρα:—hence χωρέω, χωρίς, χωρίζω: perh. also akin to χορός.)

†**Χῶρος**, ου, ὁ, the Lat. *Caurus* or *Corus, the north-west wind*; and so met., *the north-west*, N. T.

Χωροφῐλέω, ῶ, f. -ήσω,=φιλοχωρέω, *to love a place* or *spot, haunt it*, Thales ap. Diog. L. 1, 44, Antipho 138, 28. Hence

Χωροφῐλία, ας, ἡ, *love of a place* or *country*, Philostr.

Χωροφύλαξ, ᾰκος, ὁ, *guard* or *watcher of a country*. [ῠ]

Χῶς, ῶ, ὁ, Argive word for the Attic συμβολή (IV): strictly Dor. for χοῦς, χόος.

Χῶσις, εως, ἡ, (χώννυμι) *a heaping up*, esp. of earth, *raising a mound* or *bank*, esp. against a city, Thuc. 2, 76: *a filling in, up, blocking up by earth thrown in*, χ. τῶν λιμένων, Id. 3, 2. Cf. χῶμα.

Χῶσμα, ατος, τό, (χώννυμι)=χῶμα.

Χωστός, ή, όν, verb. adj. from χώννυμι, *made by earth thrown up*, χωστὴ καὶ στενὴ πάροδος, Polyb. 4, 61, 7; ἐν χωστοῖς τάφοις κεῖνται, i. e. ἐν χώμασι, ἐν τύμβοις, Eur. Rhes. 414.

Χωστρίς, ίδος, ἡ, (χώννυμι):—χελώνη χ., a shed to protect besiegers *in filling up the ditch of a town*; v. sub χελώνη III.

Ψ

Ψ, ψ, ψῖ, τό, indecl., twenty-third letter of the Gr. alphabet: as a numeral, ψʹ = 700, but ͵ψ = 700,000.—The letter ψ is a double consonant, compounded of σ and a labial,=πσ, βσ, or φσ: the preceding syll. is therefore always long. The *character* ψ was at first only Ion., and adopted at Athens in the archonship of Euclides (Ol. 94, 2) at the same time with η, ω and ξ.

Changes of ψ, esp. in the dialects—I. in Aeol., the older πσ was retained, esp. in prop. names, as Πέλοπς for Πέλοψ, Ἄραπς Ἄραψ, Greg. Cor. p. 613.—II. ψ is often resolved by transposition into σπ, and this even in Att., as σπάλιον for ψάλιον, σπέλλιον for ψέλλιον, ἀσπίνθιον for ἀψίνθιον, ἄσβολος for ψόλος, ψίν, Dor. for σφίν, ψέ for σφέ,—just as in Aeol. and Dor. ξ was resolved into σκ, and ζ into σδ.—III. ψ is sometimes, esp. in Att., put for σ or σσ, as, ψιττακός for σιττακός, κόψιχος for κόσσυφος, cf. ψάμμος, *sand*.—IV. there seems to be an interchange of ψ and ξ in ψάω, ξάω, ὄψ, Lat. *vox*, *νίψ (νίφα), Lat. *nix*.—V. ψ is omitted or added in ἄμμος ἄμαθος, ψάμμος ψάμαθος.

Ψάγδᾱν, ᾶνος, or **Ψαγδάν**, ᾶνος, ὁ, Eubul. Stephan. 6; also, ψάγδας, ου, ὁ, or ψάγδη, ἡ, Eupol. Maric. 14, Ar. Fr. 7; and σάγδη, ἡ, Ath. 691 B:—a common Aegyptian *unguent*, Αἰγυπτίῳ ψάγδανι, Eubul. l. c.

Ψᾰδᾰρός, ά, όν, (ψάω)=ψαθυρός, q. v.

Ψάδιος, α, ον,=κατάντης, Hesych.

Ψᾰδῠρός, ά, όν, v. sub ψαθυρός.

Ψᾰθάλλω, frequentat. from ψάω, *to feel, scratch*, Hermipp. Incert. 4, Plat. (Com.) Cleoph. 4, cf. ἀναψαθάλλω.

Ψᾰθᾰρός, ά, όν,=ψαδαρός: cf. ψαθυρός.

Ψᾰθύριον, ου, τό,=ψώθιον, Ath. 646 C: in Hesych., also, ψάθυρμα, τό. [ῠ]

Ψᾰθῠρόομαι, as pass., *to be friable, to crumble away*.

Ψᾰθῠροπώλης, ου, ὁ, (ψαθυρός, πωλέω) *one who sells brittle ware*, esp. such as is baked or dried, Eccl.

Ψᾰθῠρός, όν, (ψάω):—like ψαδαρός, *friable, crumbling, falling to pieces, loose*, of the roe in fish, Arist. H. A. 3, 1, 23, etc.; cf. ὑποψάθυρος:—opp. to γλίσχρος, Id. Meteor. 4, 9, 23, cf. Theophr. C. Pl. 2, 4, 12: hence of water as opp. to oil, Arist. de Sens. 4, 6; of air, Id. de Anima 2, 8, 7.—Ψαδυρός is another, prob. dialectic, form: and, later, ψαθαρός, ψαδαρός: but the form most in use is ψαφαρός, q. v. Hence

Ψᾰθῠρότης, ητος, ἡ, *friableness, crumbling nature* or *state, looseness*, Arist. H. A. 4, 1, 21, Probl. 21, 11.

Ψαιδρός, ά, όν,=ψεδνός, Hesych., from ψάω, as the other from ψέω.

Ψαικάζω, = ψακάζω, ψεκάζω, Gramm.

Ψαίκᾰλον, ου, τό = ψύκαλον, Gramm.

Ψαινύζω, *to fan, cool by fanning*, Gramm.

Ψαινίθιος, ον,=sq., Hesych. [ῑ]

Ψαίνῡθος, ον, *false, deceitful, lying*, Lyc. 1420.

Ψαινύρω, and ψαινύσσω,=ψαινύζω, q. v.

Ψαίρω, (ψάω):—trans., *to graze* or *touch gently*, ψ. πτεροῖς οἶμον αἰθέρος, *to skim* the path of ether, Aesch. Pr. 394;—as in Virgil, *radere iter liquidum*, cf. τρίβειν οἶμον.—II. (prob. a dialectic form for σπαίρω, ἀσπαίρω, cf. ψ II):—intrans., *to move lightly* or *gently, to quiver, flutter, palpitate*, of an irregular pulse and the like, Foes.

Oec. Hipp.: hence *to rustle, murmur*, like ψιθυρίζω, of the rustling and trembling of leaves in the breeze, Luc. Tragop. 315.

Ψαῖσμα, ατος, τό, (ψαίω) *a small piece rubbed off, a crumb, morsel.*

Ψαιστίον, ου, τό, dim. from ψαιστόν, Anth. P. 5, 17.

Ψαιστός, ή, όν, verb. adj. from ψαίω, *ground*, ψ. μάζα, a cake *of ground barley* mixed with honey and oil, Hipp.: τὰ ψαιστά (sc. πέμματα, πόπανα), *cakes of this kind*, used in sacrifices, Ar. Plut. 138, 1115, Antiph. Timon. 1, 3, Anth. P. 6, 190, 191; v. Foës. Oec. Hipp.

Ψαίστωρ, ορος, ὁ, (ψαίω) *one who wipes off*, σπόγγος, Anth. P. 6, 295.

Ψαίω, orig. the same as ψάω, but chiefly in signf. *to rub away, grind down, pound*, Theophr.: the forms ψαίζω, ψαίθω, ψαίνω, are dub. Cf. ψάω.

Ψᾰκάδιον, later ψεκάδιον, ου, τό, dim. from ψακάς:—esp., *a small, drizzling rain*, Polioch. Incert. 1, Theophr.

Ψᾰκάζω, later ψεκάζω; f. -άσω, (ψακάς):—*to rain in small drops, drizzle, drip*, Ar. Nub. 580: ψακάζει, *it drizzles*, ψακαζέτω ἄρτοισι, *let it rain* loaves, Nicoph. Σειρῆν. 2, 2:—as pass. ψακάζεσθαι, *to drip*, occurs in a very dub. place in Arist. Rhet. 3, 11, 12.

Ψάκᾰλον, ου, τό, more rarely ψάκαλος, ου, ὁ, *a new-born animal*, Ael. 7, 47. (From ψακάς; cf. δρόσος, ἕρση.) [ψᾰ]

Ψᾰκᾰλοῦχος, ον, (ψάκαλον, ἔχω) *having young*, μητέρες ψ., *mothers with their young*, Soph. Fr. 962.

Ψᾰκάς, later ψεκάς, (Ellendt Lex. Soph.), άδος, ἡ; (ψάω):—*any small piece rubbed* or *broken off, a grain, crumb, morsel, bit*, ἀργυρίου μηδὲ ψακάς, i. e. not a farthing, like μηδὲ γρῦ, Ar. Pac. 121; hence, as collective, ψάμμου ψεκάς, *grains* of sand, Anth. P. 12, 145.—2. usu. of liquids, *a small drop*, and then as collective, *a quantity of drops, a small, drizzling rain*, opp. to ὄμβρος, Aesch. Ag. 1534; to ὑετός, Xen. Cyn. 5, 4; ὕσθησαν αἱ Θῆβαι ψακάδι, Hdt. 3, 10; (what Ael. calls ῥανίδες λεπταί, N. A. 6, 41?):—generally, *rain*, Soph. Fr. 563, Eur. Hel. 2, cf. Ar. Thesm. 856:—φοίνισσα ψακάς, *a shower* of blood, Simon. 45, cf. Aesch. Ag. 1390:—hence, also, comic nickname of a person *who spits in your face* when speaking, Ar. Ach. 1150; cf. Suid. s. v.

Ψᾰκαστός, ή, όν, verb. adj. from ψακάζω, *let fall in small drops, dripping*, μύρον, Ephipp. ap. Ath. 48 C (not in Meineke).

Ψάκιον, ου, τό, dim. from ψακάς, *a small piece* or *drop*, Hesych.

Ψάλαγμα, ατος, τό, *that which is touched: a touch.*

Ψᾰλάκανθα, ης, ἡ, *fabulous name of a plant.* [λᾰ]

Ψᾰλακτός, ή, όν, verb. adj., *touched, to be touched:* from

Ψᾰλάσσω, Att. -ττω: f. -ξω:—like ψάλλω, *to touch, feel*, and so *to put in motion*, Lyc. 139: ψ. κτύπον νευρᾶς, to make a string sound by touching it, Ael. N. A. 3, 18. (Formed from ψάλλω, as σταλάζω, σταλάσσω from στάζω.)

Ψᾰλίδιον, ου, τό, dim. from ψαλίς. [ῐ]

Ψᾰλῐδοειδής, ές, (ψαλίς II, εἶδος): *like a vault* or *arch*, Galen.

Ψᾰλῐδόστομος, ον, (ψαλίς, στόμα): *having a mouth* or *head like a pair of shears*, comic epith. of a crab, Batr. 297.

Ψᾰλῐδόω, ῶ, f. -ώσω, (ψαλίς II):—*to vault, arch*, Math. Vett. Hence

Ψᾰλίδωμα, ατος, τό, *that which is vaulted, a vault, arch*, Strab.

Ψᾰλῐδωτός, ή, όν, verb. adj. from ψαλιδόω, *arched, bow-shaped*, Dion. H.

Ψᾰλίζω: fut. -ίσω and -ίξω, Att. -ῐῶ: (ψαλίς):—*to clip with shears* or *scissors*, Anacreont.—II.=ψαλιδόω.

Ψάλιον or (as usu. written) ψᾰλίον, ου, τό:—strictly, *the ring in a horse's head-stall* under the chin to which the leading-rein was fastened, Xen. Eq. 7, 1: but used by the poets in plur. as = χαλινός: esp., *a sharp bit* for breaking horses, Eur. Phoen. 792, H. F. 381, Ar. Pac. 155:—generally, *a bond, band, chain*, Aesch. Pr. 54; so in sing., Plat. Legg. 692 A; and, metaph., *a curb, constraint*, Aesch. Cho. 962.—Orig. the same as ψέλιον, ψέλλιον, q. v.: but the form ψάλλιον, which arose from comparison with ψέλλιον, must be rejected; for all passages of the poets make the first syll. short, cf. Oudend. Thom. M. p. 925, Piers. Moer. p. 420, Schäf. Dion. Comp. p. 253.

Ψᾰλίς, ίδος, ἡ, (ψάω, ψάλλω):—usu. taken for *a pair of shears;* but rather, *a single-edged instrument for shearing* or *shaving, a kind of razor*, Anth. P. 11, 368;—the same as μία μάχαιρα in Ar. Ach. 849; cf. Hesych. s. v. μία μ., Poll. 2, 32, cf. 10, 140.—II. *a vault, arch*, Soph. Fr. 336, Plat. Legg. 947 D:—also, *a semicircular building with a vaulted roof*, like ἁψίς; and in Poll. *an arched aqueduct.*—Galen gives as a reason of this second signf., that the lower end of the ψαλίς was rounded.—III. =ταχεῖα κίνησις, Hesych.

Ψᾰλιστός, ή, όν, verb. adj. from ψαλίζω, *clipped, docked*, Hierocl. ap. Stob. p. 415, fin.—II. (ψαλίς, ψαλίζω II) *vaulted, arched.*

Ψαλληγενής, ές, (ψάλλω, *γένω) *sprung from harp-playing*, comic epith. of Archytas, strictly a parody of Homer's μοιρηγενής, Diog. L. 4, 52.

Ψάλλω (strengthd. from ψάω): f. ψᾰλῶ: aor. ἔψηλα: pf. ἔψαλκα. *To touch, feel, stir* or *move by touching*, esp., *to pull, twitch*, ψ. ἔθειραν, *to pluck* the hair, like τίλλειν, Aesch. Pers. 1062.—2. *to pull and let go again, to pull, twitch* or *twang with the fingers*, τόξον νευρὰν ψ., *to twang* the bow-string, Eur. Bacch. 784; so, ψάλλειν κενὸν κρότον, Lyc. 1453; βέλος ἐκ κέραος ψ., *to send* a shaft *twanging* from the bow, Anth. Plan. 211:—but,—3. usu. of the string of musical instruments, *to play* a stringed instrument *with the fingers*, instead of with the plectrum, Plat. Lys. 209 B, et ibi Schol., cf. Suid.; opp. to κιθαρίζω in Hdt. 1, 155; and absol., ψάλλω, like Lat. *psallere*, Hdt. l. c.; ψάλλειν οὐκ ἔνι ἄνευ λύρας, Luc. Paras. 17: later, *to sing to a harp*, N. T.:—in pass. of the instrument, *to be struck* or *played*, ψαλλομένη χορδή, Arist. Probl. 19, 23, 1:—but also of persons, *to be played to on the harp*, Macho ap. Ath. 348 F, cf. αὐλέω, fin.—4. σχοῖνος μιλτοφυὴς ψαλλομένη, a carpenter's red line, which *is twitched* and then suddenly let go, so as to leave a mark, Anth. P. 6, 103. Hence

Ψάλμα, ατος, τό, *a tune played on a stringed instrument*, Anth. P. 11, 34:—hence, *a psalm*, Eccl. Hence

Ψαλμικός, ή, όν, *of* or *like a psalm.* Adv. -κῶς.

Ψαλμολογέω, ῶ, f. -ήσω, *to sing psalms*, Eccl.: and

Ψαλμολογία, ας, ἡ, *the singing of psalms*, Eccl.: from

Ψαλμολόγος, ον, (ψάλμα, λέγω) *singing psalms*, Eccl.

Ψαλμός, οῦ, ὁ, (ψάλλω) *a touching* or *feeling*, esp., *a pulling* or *twitching* or *twanging* with the fingers, ψαλμοὶ τόξων, Eur. Ion 173; τοξήρει ψαλμῷ τοξεύσας, Id. H. F. 1064: but,—2. usu. of musical strings, πηκτίδων ψαλμοῖς κρέκον ὕμνον, Telest. ap. Ath. 626 A, cf. Diog. Trag. Ib. 636 B:—hence, *the sound of the cithara, harp*, etc., Pind. Fr. 91, 3, cf. Phryn. (Trag.) ap. Ath. 635 C: *any strain* or *burst of music*, Aesch. Fr. 54:—later, *a song sung to a stringed instrument, a psalm*, LXX., and N. T.

Ψαλμοχᾰρής, ές, (ψαλμός, χαίρω) *delighting in harp-playing*, Anth. P. 9, 525.

Ψαλμῳδέω, ῶ, *to sing to the harp.*—2. *to sing psalms*, Eccl.: and

Ψαλμῳδία, ας, ἡ, *a singing to the harp*, Aristid.—2. *psalm-singing*, Eccl.: from

Ψαλμῳδός, όν, (ψαλμός, ᾠδή) *singing to the harp.*—2. *singing psalms*, Eccl.

Ψάλσις, εως, ἡ,=ψαλμός, Philostr.

Ψαλτήρ, ῆρος, ὁ, (ψάλλω) *a harper*, etc.—II. also *his instrument, the harp*, etc. Hence

Ψαλτήριον, ου, τό, *a stringed instrument*, ψ. τρίγωνον, Arist. Probl. 19, 23, 2, Apollod. ap. Ath. 636 F, Plut., etc.

Ψάλτης, ου, ὁ,=ψαλτήρ, Plut. 2, 67 F, 233 F, etc.

Ψάλτιγξ, ιγγος, ἡ, *a stringed instrument*, esp., *the* κιθάρα.

Ψαλτικός, ή, όν, (ψάλλω) *belonging to harp-playing*, etc., *skilled therein;* ψ. ὄργανον, *a stringed* instrument, Ath.

Ψαλτός, ή, όν, verb. adj. from ψάλλω, *to be played upon a stringed instrument:* τὰ ψ., *music for the harp.*

Ψάλτρια, ας, ἡ, fem. from ψαλτήρ, Plat. Prot. 347 D, Ion ap. Ath. 634 F, Luc. Bis Acc. 16, Plut., etc.

Ψαλτῳδέω, ῶ, f. -ήσω,=ψαλμῳδέω, LXX. Hence

Ψαλτῴδημα, ατος, τό,=ψαλμός.

Ψαλτῳδία, ας, ἡ,=ψαλμῳδία: from

Ψαλτῳδός, όν,=ψαλμῳδός, LXX.

†Ψαλῡχίδαι, ῶν, οἱ, *the Psalychidae*, a tribe in Aegina, Pind. I. 6, 92.

†Ψαμάθη, ης, ἡ, poet. also Ψαμάθεια, Pind. N. 5, 23, *Psamathe*, daughter of Nereus and Doris, mother of Phocas, Hes. Th. 260:—wife of Proteus, Eur. Hel. 7.—2. daughter of Crotopus of Argos, mother of Linus, Paus. 1, 43, 7:—cf. Anth. P. 7, 154.—Others in Ath.; etc.

Ψᾰμᾰθηδόν, (ψάμαθος) adv., *like sand for multitude*, Or. Sib.

Ψᾰμᾰθηΐς, ΐδος, ἡ, (ψάμαθος) *sandy*, Nic. Th. 887.

Ψᾰμᾰθία, ας, ἡ, *the sandy sea-shore*, Hesych.

Ψᾰμάθιον, ου, τό, dim. from ψάμαθος. [ᾰ]

Ψᾰμαθίς, ίδος, ἡ,=ψαμαθία.

Ψᾰμᾰθίς, ῖδος, ἡ, *a sea-fish*, elsewh. ὗς,—as it were *sand-fish*, Numen. ap. Ath. 327 A.

Ψάμᾰθος, ου, ἡ (poet. form of ψάμμος, q. v.), *sand*, esp. of the sea-shore, also *the sandy shore* itself, *the beach;* oft. in plur., νῆα ἐπ' ἠπείροιο ἔρυσσαν ὑψοῦ ἐπὶ ψαμάθοις, Il. 1, 486; cf. 15, 362; ἐπὶ ψαμάθοις ἁλίῃσιν, Od. 3, 38; cf. 4, 438; ψ. χλωρά, Soph. Aj. 1064; ψ. παρακτία, Eur.; etc.:—proverb. of a countless multitude, ὅσα *ψαμαθός τε κόνις τε*, Il. 9, 385; *φύλλοισιν ἐοικότες ἢ ψαμάθοισιν*, 2, 800; *ὁπόσαι ψάμαθοι κλονέονται ἐν θαλάσσᾳ*, i. e. *grains of sand*, Pind. P. 9, 84. [ᾰ]

†**Ψαμαθοῦς**, *οῦντος, ὁ*, *Psamathus*, a port of Laconia near Taenarum, Paus. 3, 25, 4:—in Strab. Ἀμαθοῦς.

Ψᾰμᾰθώδης, *ες*,=*ψαμμώδης*, *sandy*, *χῶρος*, H. Hom. Merc. 75, 347, 350.

Ψᾰμᾰθών, *ῶνος, ὁ*, (*ψάμαθος*) *a sandy place, sand-pit*, Lat. *sabuletum*.

Ψάμμα, *ατος, τό*,=*ψάμμος*, Hesych.

Ψαμμᾰκοσιογάργᾰροι, *αι, α*, comic word in Ar. Ach. 3,—an exaggerated form of the following; cf. *γάργαρα*.

Ψαμμᾰκόσιοι (not *ψαμμοκ-*), *αι, α*, a comic word formed from *ψάμμος*, *ἑκατόν*, like the cardinal numbers *διακόσιοι, τριακόσιοι* (from *δὶς ἑκατόν, τρὶς ἑκατόν*), etc., to denote a countless multitude, strictly, *sand-hundred*, *ψ. θεαταί*, Eupol. *Χρυσ. γεν.* 16, cf. Ath. 671 A; so, *ψ. ὀνόματα*, like *sesquipedalia verba*, Ath. 230 C; cf. foreg.

Ψαμμᾰτίζω,=*ψωμίζω*, Hesych.

Ψάμμη, *ης, ἡ*, rarer form of *ψάμμος*, Hdt. 4, 181, who elsewh. always has the common form: Dor. *ψάμμα*, Ar. Lys. 1261.

†**Ψαμμήνιτος**, *ου, ὁ*, *Psammenitus*, son of Amasis, king of Aegypt, Hdt. 3, 10.

†**Ψαμμήτιχος**, *ου, ὁ*,=*Ψαμμίτιχος*, Thuc. 1, 104; Arist. Pol. 5, 9, 22.

Ψάμμῐνος, *η, ον*, (*ψάμμος*) *of sand, in the sand, sandy*, Hdt. 2, 99.

Ψαμμίον, *ου, τό*, dim. from *ψάμμος*, *a grain of sand*.

Ψάμμιος, *α, ον*,=*ψάμμινος*, *on the sand*, in a dub. place in Aesch. Ag. 985.

†**Ψάμμις**, *ιος, ὁ*, *Psammis*, son of Neco, king of Aegypt, Hdt. 2, 160.

Ψαμμισμός, *οῦ, ὁ*, as if from *ψαμμίζω*, *a burying in the sand*.

Ψαμμίτης, *ου, ὁ*, *of sand, sandy*, Anth. P. 9, 551.

†**Ψαμμίτιχος**, *ου, ὁ*, also written *Ψαμμήτιχος*, *Psammitichus*, one of the twelve rulers of Aegypt, in Saïs, afterwards sole ruler, Hdt. 1, 105; etc.—2. father of Inarus, Hdt. 7, 7: cf. Thuc. 1, 104.

Ψαμμόγεως, *ων*, *with a sandy earth* or *soil*.

Ψαμμοδύτης, *ου, ὁ*, like *ἀμμοδύτης*; strictly, *a sand-diver*; hence *a fish that buries itself in the sand*, elsewh. *καλλιώνυμος*:—also *a serpent of like habits*. [ῠ]

Ψαμμοειδής, *ές*, (*ψάμμος, εἶδος*) *like sand, sandy*.

Ψαμμοκόσιοι, v. *ψαμμακόσιοι*.

Ψάμμος, *ου, ἡ*, in Archimed. always *ὁ*:—*sand*, so called from its loose, crumbling nature, Hom. only in Od. 12, 243, but from Hdt. downwds. very freq.; *ψ. παραλία*, Aesch. Pr. 573:—proverb., *ψάμμος ἀριθμὸν περιπέφευγεν*, Pind. O. 2, 178; *ἐκ ψάμμου σχοινίον πλέκειν*, of labour in vain, Aristid.—2. *any thing like sand, powder, flour, meal*, etc.—II. *a tract of sand, the sand*, Hdt. 3, 25; 4, 173. (Prob. from *ψάω*: without the *ψ*, *ἄμμος*: lengthd. poet. into *ψάμαθος*, *ἄμαθος*: cf. Lat. *sabulum*, our *sand*.)

Ψαμμοχωσία, *ας, ἡ*, *a choking up with sand*.

Ψαμμώδης, *ες*, contr. for *ψαμμοειδής*, *sandy*, Hdt. 2, 32:—*τὰ ψαμμώδεα*, *sediment* in the urine, Hipp.; called *ψ. ὑποστάσεις* by Galen.

Ψαμμωτός, *ή, όν*, as if from *ψαμμόω*, *sanded*, LXX.

Ψᾱνός, Dor. for *ψηνός*, q. v.

Ψάρ, *ὁ*, gen. *ψᾱρός*, nom. pl. *ψᾶρες*, Ion. *ψήρ, ψηρός*, *a starling*, Lat. *sturnus*, Il. 16, 583; 17, 755,—the first time in Ep., the second in Att. form; cf. Gell. 13, 20, Lob. Paral. 20. (Perh. from *ψαίρω*, as it were *scraping-bird*: for *ψαρός*, the adj., comes from *ψάρ*, not *ψάρ* from *ψαρός*.)

Ψάρος, *ὁ*,=foreg., Arist. H. A. 9, 26.

Ψᾱρός, *ά, όν*, (*ψάρ*):—strictly, *like a starling, ashen-gray* or *speckled*, *ψ. ἵππος*, *a dapple-gray* horse, Ar. Nub. 1225, (where others explain it by *ταχύς*, as if from *ψαίρω*, cf. Schol. ad l.): Arist. H. A. 9, 49 B, 2, distinguishes it from *ποικίλος* (*pied, piebald*), and it seems to have been used of different shades of the same colour, as is also proved by Pliny's translation,—*concolor*, cf. Ael. N. A. 12, 28.

Ψαυκροπόδης, *ου, ὁ*, and *ψαυκρόπους, ὁ, ἡ, -πουν, τό*, (*ψαυκρός, πούς*) *swift-footed*, epith. of the horse Arion and the Satyrs, Nonn.

Ψαυκρός, *ά, όν*, *stirring, nimble, swift*, only in Gramm.

†**Ψαῦμις**, *ιος, ὁ*, *Psaumis*, son of Acron of Camarina in Sicily, victor at Olympia in the chariot race, Pind. O. 4, 18, sq.

Ψαῦσις, *εως, ἡ*, (*ψαύω*) *a touching, touch*, Plut. 2, 683 C, etc.:—esp. of lovers, *a caress*, *φιλήματα καὶ ψαύσεις*, Id. Alcib. 4.

Ψαῦσμα, *ατος, τό*,=*ψαῦσις*, *touch*, Xen. Ephes.

Ψαυστός, *ή, όν*, verb. adj., *touched*: *to be touched, tangible*: from

Ψαύω, f. *ψαύσω*: pf. pass. *ἔψαυσμαι*, aor. pass. *ἐψαύσθην*: (*ψάω*.) *To touch, handle, feel*, usu., *τινός*, Il. 23, 519, 806, Hdt. 2, 47, Trag., etc.: more rarely *τινί*, as some take *ψαῦον κόρυθες φάλοισιν* (Il. 13, 132; 16, 216); but here *φάλοισι* is better taken as a dat. instrum., the helmets *touched with* their *φάλοι*, cf. Hdt. 3, 30, Aesch. Cho. 182; however the dat. for the gen. must be allowed in Pind. P. 9, 213, Q. Sm. 8, 349 (as with *θιγγάνω* and *προςψαύω*, qq. v.):—it is also used c. acc. in two passages of Soph., *ἔψαυσας ἀλγεινοτάτας ἐμοὶ μερίμνας, πατρὸς τριπόλιστον οἶτον*, Ant. 857, (where *ἔψαυσας* is put for *ἔλεξας* or the like); *κεῖνος ἐπέγνω ψαύων τὸν θεὸν ἐν κερτομίοις γλώσσαις*, Ib. 961, (where *ψαύων* takes the signf. of *λοιδορῶν*); v. Ellendt Lex. Soph.:—however the pass. is used by Hippocr., as if the acc. were properly used after it, cf. Foës. Oec.—2. *to touch lightly, graze*: metaph., *to touch upon* a subject, *notice it slightly*, Polyb. 1, 13, 8; cf. Soph. Ant. 857.—3. *to touch as an enemy, lay hands upon*, Eur. I. A. 1559; cf. Soph. Ant. 961.—4. *to touch, reach, affect*, *οὐ γὰρ ἄκρας καρδίας ἔψαυσέ μου*, Eur. Hec. 242: also, *to reach, gain*, Pind. N. 5, 76, Mel. 123: in this signf. also Diosc. 5, 27 has it in mid.—The word is very rare in Att. prose, as in Antipho 123, 2, Xen. Mem. 1, 4, 12.

Ψάφαξ, *ᾱκος, ὁ*, Dor. for *ψῆφος*. [ψᾰ]

Ψᾰφᾰρία, *ας, ἡ*, (*ψαφαρός*) *looseness, crumbling*.—2. *dust, dirt*, Diosc.

Ψᾰφᾰρίτης, *ου, ὁ*, fem. *-ῖτις, ιδος*, =sq., Anth. P. 12, 192: from

Ψᾰφᾰρός, *ά, όν*, Ion. *ψαφερός*; (*ψάω*):—*easily reduced to powder*, Lat. *friabilis*: *loose, powdery, crumbling*, *σποδός*, Aesch. Theb. 323:—also, *loose, having no consistency*, *διαχωρήματα, ἐγκέφαλος*, Hipp., cf. Foës. Oecon.:—of liquids, *thin, watery*, Lat. *tenuis*, *νάρδος*, Anth. P. 6, 231; cf. Galen. ap. Ath. 26 D, cf. Plin. 14, 8, 3: cf. *ψαθυρός*.—II. *dry*, and so *cracked, rough on the surface*, Meineke Euphor. Fr. 18: hence, *dusty, sandy*, of the ground, *ἡ ψαφαρά*, opp. to *ἅλς*, *the shore*, Anth. P. 12, 145:—and so, *dusty, dirty*, Lat. *squalidus*.—Cf. *ψαθυρός*, fin.

Ψᾰφᾰρότρῐχος, *ον*, (*ψαφαρός, θρίξ*) *with dry, rough, shaggy hair* or *coat*, *μῆλα*, H. Hom. 18, 32.

Ψᾰφᾰρόχροος, *ον*, contr. *-χρους, ουν*, (*ψαφαρός, χρόα*) *rough on the surface, squalid*, *κάρα*, Eur. Rhes. 716.

Ψᾰφᾰρόχρως, *ωτος, ὁ, ἡ*,=foreg.

Ψᾰφερός, *ά, όν*, Ion. for *ψαφαρός*, Hipp.

Ψᾱφιγξ, *ιγγος, ἡ*, and *ψᾶφος, ου, ἡ*, Dor. for *ψῆφος*, Pind.

†**Ψαφίς**, *ίδος, ἡ*, *Psaphis*, an Attic deme of the tribe Aeantis, with the oracle of Amphiaraus, Strab. p. 399.

ΨΑ΄Ω [ᾱ], f. *ψήσω*: pf. pass. *ἔψημαι* and *ἔψησμαι*: aor. pass. *ἐψήθην* and *ἐψήσθην*. The best authors contract the 2 and 3 pers. of the pres. indic., and the pres. inf. by *η*, *ψῇς, ψῇ, ψῆν*: later sometimes by *α*, *ψᾷς, ψᾷ, ψᾶν*: cf. Lob. Phryn. 61, Buttm. Ausf. Gr. § 105 Anm. 14. *To touch on the surface, to rub*: esp.,—1. *to rub down* or *away*: and intr., *to crumble away, go to nought, disappear*, Soph. Tr. 678: cf. *ψαίω, ψαθυρός, ψαφαρός*.—2. *to clean by rubbing, wipe up* or *away*, cf. *ἀποψάω, περιψάω, συμψάω*.—3. *to rub smooth*: *to stroke with the hand, rub down, caress*, Lat. *mulcere*: cf. *καταψάω, ψήχω*. (From this root come many words, some following its generic, some its special signfs., *ψαύω, ψαυκρός*: *ψηστός, ψηρός*: *ψῆφος, ψήχω*: *ψαίω, ψαιστός*: *ψαίρω, ψάρ*: *ψάλλω, ψαλτός, ψαλμός*: *ψαθάλλω, ψαλάσσω, ψηλαφάω*: *ψαλίς*: *ψαδυρός, ψαδυρός, ψαθυρός, ψαθαρός, ψαφαρός, ψαφερός*: *ψάμμος, ψάμαθος*: *ψακάς, ψακάζω, ψάκαλον*. Nearly collat. forms *ψέω, ψίω, ψώω, ψώχω*: perh. also *ξάω* and *ξέω*.)

†**Ψάων**, *ωνος, ὁ*, *Psaon*, masc. pr. n., Dion. H. de Din. 8.

Ψέ, Dor. for *σφέ, σφέας*, like *ψίν* for *σφίν*, Theocr. 4, 3, Koen Greg. p. 253: always enclit.: cf. Lat. *ipse, eapse*.

†**Ψεβώα**, *ας, ἡ*, and *Ψεβώ*, *Pseboa*, a lake in Aethiopia, Strab. p. 822.

Ψέγμα, *ατος, τό*, *blame, censure*: from

Ψέγω, f. *ψέξω*: pf. *ἔψογα*: (*ψέω, ψήχω*). Strictly, *to make smaller, lessen*; but always metaph., *to lessen* or *lower by evil report, to blame, disparage*, *τινά*, first in Theogn. 611, Aesch. Ag. 186, Soph. O. C. 977, etc.; *ψ. τινα περί τινος*, *to blame* one for a thing, Plat. Theaet. 177 B; *περί τι*, Id. Legg. 634 C; *διά τι*, Id. Prot. 346 C; *ἐπί τινι*, Xen., etc.:—also, c. adj. neut., *ἅ με ψέγεις*, Plat. Phaedr. 243 C, cf. Gorg. 510 C, Xen. Eq. 6, 5, Jelf Gr. Gr. § 583, 162:—*ψ. τινα ὅτι..., εἰ...*, Isocr. 409 D, Xen. Hell. 6, 5, 51—*ψ. ψόγους*, Plat. Gorg. 483 B.

Ψεδνοκάρης, *ητος, ὁ, ἡ*, and *ψεδνοκάρηνος, ον*, Orph. Lith. 250 (*ψεδνός, κάρηνον*):—*bald-headed*. [ᾰ]

Ψεδνός, *ή, όν*, (*ψάω*):—*rubbed off*, and so *thin, spare, scanty*, *λάχνη*, Il. 2, 219; *χαῖται*, Anth. P. 9, 430:—also later, of the head, *bald*, Luc. D

Mort. 25, 1; and, generally, *bare, naked*, γῆ, Aristid.; cf. ψιλός, ψωλός:—for Theogn. 122, v. sub ψυδνός. Hence

Ψεδνότης, ητος, ἡ, *baldness*, Physiogn.

Ψεδνόω, ῶ, f. -ώσω, *to make bald.*

Ψεδῠρός or ψεθυρός,=ψιθυρός, dub. l. Aesch. Supp. 1042.

Ψεδών, όν,=ψιθυρός, Hesych.: he also quotes ψιδών, ψυθών.

Ψειά, ἡ,=ψιά.

Ψείω, Ep. for ψέω, ψάω.

Ψεκάδιον, ψεκάζω, ψεκάς, v. sub ψακ-. [ᾰ]

Ψέκτης, ου, ὁ, (ψέγω) *a blamer, censurer, disparager*, Plat. Rep. 589 C, Legg. 639 C. Hence

Ψεκτικός, ή, όν, *censorious*, Arist. Rhet. Al. 4, 1.

Ψεκτός, ή, όν, verb. adj. from ψέγω, *blamed, to be blamed, blameable*, Plat. Crat. 416 D, Arist. Eth. N. 2, 9, 8, etc. Adv. -τῶς.

Ψέλιον, ου, τό,=ψέλλιον, q. v.

Ψελιοφόρος, ον, Ion. for ψελλ-, (ψέλλιον, φέρω) *wearing bracelets*, Hdt. 8, 113.

Ψελιόω, ῶ, f. -ώσω, (ψέλιον) *to twine, wreath*, ψ. αὐχένα στεφάνοις, Anth. P. 7, 234.

Ψελλίζω, f. -ίσω, (ψελλός):—*to falter in speech, pronounce indistinctly*, like a child, ψ. καὶ τραυλίζειν, Arist. H. A. 4, 9, 17; so in mid. ψελλίζομαι, Plat. Gorg. 485 B, C, cf. Arist. Part. An. 2, 17, 3:—metaph., of Empedocles and the early philosophers, *to speak obscurely*, Arist. Metaph. 1, 4, 3; 10, 2.—II. metaph., ψελλίζειν τὴν βάσιν, *to stumble, trip, totter* with the feet, Heliod.

Ψέλλιον or ψέλιον, ου, τό, *an armlet, bracelet*, Lat. *armilla*, Hdt. 4, 168; usu. in pl. ψέλια, *bracelets;* a favourite ornament of the Persians, Hdt. 3, 20, 22; 9, 80, and freq. in Xen. Cyr., and Anab.—The form ψέλλιον is preferred in Att., ψέλιον in Ion. Greek, v. Piers. Moer. p. 420, Poppo Xen. Cyr. 1, 3, 2; though Schneid. has written ψέλιον in Xen.: contrariwise in the form with α (which was *orig.* the same in signf.), ψαλίον is the only true form, v. sub voc.

Ψελλιοποιός, όν, *making bracelets.*

Ψέλλισμα, ατος, τό, (ψελλίζω) *that which is stammered out*, or *uttered stammeringly*, Himer.

Ψελλισμός, οῦ, ὁ, (ψελλίζω) *a stammering, pronouncing indistinctly*, Plut. 2, 1066 D:—ποδάγρας ψ., *unpronounced* (i. e. *imperfect*) gout, Id. Sull. 26.

Ψελλός, ή, όν, *faltering in speech, unable to pronounce a letter* or *syllable*, like a child, ψ. καὶ τραυλοί, Arist. H. A. 1, 11, 11; cf. omnino, Ar. Fr. 536, Arist. Probl. 11, 30; and v. sub ψελλίζω.—II. pass. of words, *indistinctly uttered, obscure, unintelligible*, Aesch. Pr. 816. (From ψέω, as if *frittering away words:* so τραυλός, θραυλός, from θραύω.) Hence

Ψελλότης, ητος, ἡ, *a stammering, imperfect pronunciation*, Arist. Probl. 11, 30: *a faltering*, ψ. γλώσσης, Plut. 2, 963 C.

†Ψέλχη, ης, or Ψέλχις, ιος, ἡ, *Pselche*, a city of Aethiopia, Strab. p. 820.

Ψευδαγγελής, ές, gen. έος,=ψευδάγγελος, Ar. Av. 1340.

Ψευδαγγελία, ας, ἡ, *a false report*, Xen. Hipparch. 5, 8: from

Ψευδάγγελος, ον, (ψευδής, ἀγγέλλω) *bringing a false report, a false* or *lying messenger*, Il. 15, 159, Arist. Poet. 16, 10.

Ψευδαγνοέω, ῶ, f. -ήσω, (ψεύδομαι, ἀγνοέω) *to pretend ignorance falsely, to dissemble*, Lat. *dissimulare*, Dio C.

Ψευδάγχουσα, ἡ, *false, bastard* ἄγχουσα, Plin.

Ψευδάδελφος, ου, ὁ, (ψευδής, ἀδελφός) *a false brother: a pretended Christian*, N. T. [ᾰ]

Ψευδαιολικός, ή, όν, *in false Aeolic*, of dialect, Gramm.

Ψευδᾰλαζών, όνος, ὁ, ἡ, (ψευδής, ἀλαζών) *a lying boaster* or *braggart*, as adj., ψ. λόγοι, Com. Anon. 51.

Ψευδᾰλέος, α, ον, and ψευδάλῐμος, η, ον, like ψευδής, *false, dissembled, counterfeit.* [ᾰ]

Ψευδάλιος, α, ον,=foreg. [ᾰ]

Ψευδᾰμάμαξῠς, υος, ὁ, (ψευδής, ἀμάμαξυς) *a false tree-vine*, Ar. Vesp. 326. [μᾰμ]

Ψευδάνωρ, ορος, ὁ, (ψευδής, ἀνήρ) *a sham man*, epith. of Bacchus, v. Polyaen. 4, 1. [ᾱ]

Ψευδᾰπάτης, ου, ὁ, *a lying deceiver* or *impostor.* [ᾰ]

Ψευδᾰπόστολος, ου, ὁ, (ψευδής, ἀπόστολος) *a false ambassador; a false apostle*, N. T.

Ψευδαποφάσκων, οντος, ὁ, (ψευδής, ἀποφάσκω) *one who speaks lies*, Arist. Top.; v. Lob. Phryn. 565.

Ψευδάργῠρος, ου, ὁ, (ψευδής, ἄργυρος) *false silver*, in Strab. p. 610;—of some white metal, perh. *zinc.*

Ψευδάριον, ου, τό, dim. from ψεῦδος. [ᾰ]

Ψευδαρτάβας, comic name of a mock-Persian in Ar. Ach. 91, 99, *False-measure*, cf. ἀρτάβη.

Ψευδατράφαξυς, υος, ἡ, *false orach*, comic name of a plant in Ar. Eq. 630;—formed after ψευδαμάμαξυς.

Ψευδαττικός, ή, όν, (ψευδής, Ἀττικός) *false Attic, spurious Attic*, Luc. Soloec. 7.

Ψευδαυτομολία, ας, ἡ, *a sham desertion*, Polyaen. 3, 9, 32: from

Ψευδαυτόμολος, ὁ, ἡ, (ψευδής, αὐτόμολος) *a sham deserter*, Xen. Hipparch. 4, 7.

Ψευδεγγρᾰφῆς δίκη (perh. rather γραφή), ἡ, an action brought by a citizen *to show that he has been wrongly entered in the list of state debtors*, action *for false entry*, Att. Process p. 337.

Ψευδέγγρᾰφος, ον, (ψευδής, ἐγγράφω) *falsely enrolled in the list of state debtors:—falsely registered*, of interpolated decrees.

Ψευδενέδρα, ας, ἡ, (ψευδής, ἐνέδρα) *a feigned, sham ambuscade*, Xen. An. 5, 2, 28, Hipparch. 5, 8.

Ψευδεπέω, ῶ, f. -ήσω,=ψευδοεπέω, ψευδολογέω.

Ψευδεπής, ές, gen. έος,=ψευδοεπής, ψευδολόγος.

Ψευδεπιγρᾰφέω, ῶ, *to superscribe falsely, furnish with a false superscription:* from

Ψευδεπίγρᾰφος, ον, (ψευδής, ἐπιγράφω) *with false superscription* or *title, not answering thereto, not genuine*, Polyb. 24, 5, 5, Dion. H., etc.

Ψευδεπίτροπος, ου, ὁ, (ψευδής, ἐπίτροπος) *a false, illegal guardian*, Polyb. 15, 25, 3.

Ψευδεργία, ας, ἡ, *a lying, deceitful act*, Clem. Al.

Ψευδέφοδος, ου, ἡ, (ψευδής, ἔφοδος) *a feigned attack*, Polyaen. 3, 9, 32.

Ψευδηγορέω, ῶ, f. -ήσω, *to speak falsely* or *untruly, to lie*, Aesch. Pr. 1032, Poet. ap. Arist. Rhet. 2, 23, 1: and

Ψευδηγορία, ας, ἡ, *false, untrue discourse, lying*, Alciphr.: from

Ψευδηγόρος, ον, (ψευδής, ἀγορεύω) *speaking falsely, lying*, Lyc.

Ψευδηλογέω, ῶ, = ψευδολογέω, Luc. Ocyp. 63.

Ψευδηλόγος, ον,=ψευδολόγος.

Ψευδήμων, ον, gen. ονος, poet. for ψευδής, Nonn.

Ψευδηρακλῆς, έους, ὁ, *a sham Hercules*, name of a comedy by Menander.

Ψευδήριον, ου, τό,=κενήριον, Lyc. 1048, 1181.

Ψευδής, ές, gen. έος, (ψεύδομαι):—*lying, false, untrue*, of persons and things, Lat. *mendax, falsus*, opp. to ἀληθής, ψ. λόγοι, μῦθοι, Hes. Th. 229, Trag., etc.; ἐπὶ ψευδῆ ὁδὸν τρέπεσθαι, to betake one's self to *falsehood*, Hdt. 1, 117: ψ. κατηγορίαι, αἰτίαι, *false* charges, Aeschin. 52, 36, Isocr. Antid. § 146:—ψευδής, *a liar*, τοὺς θεοὺς ψευδεῖς τίθης, Soph. Phil. 992; ψευδὴς φαίνεσθαι, to be detected *in falsehood*, Thuc. 4, 27:—τὰ ψ., *falsehoods, lies*, ψευδῆ λέγειν, Aesch. Ag. 620, etc.:—αἰτίαν ψευδῆ ἐπιφέρειν, to bring *a false* charge, Polyb. 5, 41, 3:—ψευδεῖς λόγοι, *fallacies*, see a list in Arist. Top. 8, 12.—II. pass., *belied, beguiled, deceived*, Eur. I. A. 852.—III. adv. -δῶς, ψ. λέγειν, προσποιεῖσθαι, Eur. I. T. 1309, Thuc. 1, 137.—IV. Att. irreg. superl. ψευδίστατος, *most lying, an arch-liar*, ap. E. M.

Ψευδησιόδειος, ον, *falsely ascribed to Hesiod*, Cic. Att. 7, 18.

Ψευδιερεύς, έως, ὁ, (ψευδής, ἱερεύς) *a false priest*, Joseph.

Ψεῦδις, ιος, ὁ, ἡ, poet. for ψευδής, Pind. N. 7, 72.

Ψευδισόδομος, ον, *built of stones of unequal size.*

Ψευδίστατος, v. ψευδής IV.

Ψευδοβοήθεια, ας, ἡ, (ψευδής, βοήθεια) *false, unreal help*, Xen. Hipparch. 5, 8.

Ψευδοβούνιον, ου, τό, *bastard* βούνιον, a kind of shrub, Diosc. 4, 125, and Plin.

Ψευδογλωττέω, ῶ,=ψευδολογέω, A. B.

Ψευδογρᾰφέω, ῶ, f. -ήσω, (ψευδογράφος) *to draw falsely*, esp. in describing mathematical figures, Arist. Top. 1, 1, 5, etc.—2. *to write false accounts*, Polyb. 12, 8, 6, etc. Hence

Ψευδογράφημα, ατος, τό, *that which is untruly drawn, a falsely drawn figure*, Arist. Soph. El. 11, 3. [ᾰ]

Ψευδογρᾰφία, ας, ἡ, *false drawing of a line* or *figure*, Archyt. ap. Stob. Ecl. 1, 724.—2. *false description*, Ath.: from

Ψευδογράφος, ον, (ψευδής, γράφω) *drawing falsely*, esp. of persons who give false geometrical proofs, Arist. Soph. El. 11, 6. [ᾰ]

Ψευδοδάκτῠλος, ου, ὁ, *a false dactyl.*

Ψευδόδειπνον, ου, τό, (ψευδής, δεῖπνον) *a false, unreal food, repast*, Aesch. Fr. 237.

Ψευδοδῐδάσκᾰλος, ου, ὁ, (ψευδής, διδάσκαλος) *a false teacher*, N. T.

Ψευδοδίκταμνον, ου, τό, *bastard* δίκταμνον, Hipp., Diosc. 3, 38.

Ψευδοδοξάζω, f. -άσω, (ψευδής, δοξάζω) *to fancy* or *imagine falsely, to err in one's fancy* or *opinion*, Polyb. 10, 2, 3.

Ψευδοδοξέω, ῶ, f. -ήσω, *to hold, entertain a false opinion* or *notion*, like foreg., Polyb. 16, 12, 11; and

Ψευδοδοξία, ας, ἡ, *a false opinion* or *notion*, Cebes, Plut. 2, 716 B: from

Ψευδόδοξος, ον, (ψευδής, δόξα) *holding a false opinion* or *notion, labouring under a delusion.*

Ψευδοενέδρα, ας, ἡ,=ψευδενέδρα, Polyaen.; cf. Lob. Phryn. 676.

Ψευδοέπεια, ας, ἡ, *a false discourse* or *statement, lie.*

Ψευδοεπέω, ῶ, f. -ήσω, *to speak falsely, lie:* from

Ψευδοεπής, ές, gen. έος, *speaking falsely, lying.*

Ψευδοεργία, ας, ἡ,=ψευδεργία.

Ψευδόθῠρον, ου, τό, (ψευδής, θύρα) *a false* (i. e. *secret*) *door*, Cic. in Verr. 2 Act. 2, 20.

Ψευδοϊερεύς, έως, ὁ, v. l. for ψευδιερεύς.

Ψευδοϊστορέω, ῶ, f. -ήσω, *to narrate falsely.*

Ψευδοκᾰσία, ας, ἡ, *bastard casia*, Diosc. 1, 12.

Ψευδοκατηγορία, ας, ἡ, *a false accusation*, Manetho: from

Ψευδοκατήγορος, ου, ὁ, *a false accuser, slanderer.*

Ψευδοκήρυξ, ῦκος, ὁ, (ψευδής, κήρυξ) *a false, lying herald*, Soph. Phil. 1307.

Ψευδοκιννάμωμον, ου, τό, *bastard cinnamon*, Diosc. 1, 13.

Ψευδοκλείδιον, ου, τό, *a false key.*

Ψευδοκλησία, ας, ἡ, or ψευδόκλησις, εως, ἡ,=sq., Harpocr.

Ψευδοκλητεία, or -κλητία, ας, ἡ, (v. Lob. Phryn. 507):—*a false citation* or *summons*, before a tribunal; esp., *a false indorsement of a summons*, as if the indorser had witnessed the service of it: γραφὴ ψευδοκλητείας, *a prosecution for such false indorsement*, ψευδοκλητίας τρὶς ὀφλεῖν, Andoc. 10, 22, cf. Dem. 1251, 21.

Ψευδοκλητήρ, ῆρος, ὁ, (ψευδής, κλητήρ) *one who falsely indorses a summons as witness* (v. foreg.), Ath. 254 B.

Ψευδοκλήτωρ, ορος, ὁ,=ψευδοκλητήρ.

Ψευδοκόρη, ης, ἡ, *a pretended maid.*

Ψευδοκύπειρος, ου, ὁ and ἡ, *spurious κύπειρος*, Plin. [ῠ]

Ψευδοκύων, κυνος, ὁ, *a false dog.*—II. *a sham Cynic.* [ῠ]

Ψευδολατρεία, ας, ἡ, *false worship, superstition*, Eccl.

Ψευδόλιτρος, ον, (ψευδής, λίτρον) Att. for ψευδόνιτρος: hence, ψ. κονία, lye or soap *made from adulterated soda*, Ar. Ran. 712.

Ψευδολογέω, ῶ, f. -ήσω, (ψευδολόγος) *to speak falsely, spread false reports*, Isocr. 209 D, Aeschin. 43, 41, Polyb., etc.

Ψευδολογία, ας, ἡ, (ψευδολόγος) *a false speech, falsehood*, Isocr. 232 A, Dem. 933, 20, etc.; and in plur., Isocr. 248 D.

Ψευδολογιστής, οῦ, ὁ,=sq., Luc.

Ψευδολόγος, ον, (ψευδής, λέγω) *speaking falsely, lying*, Ar. Ran. 1521, Polyb., etc.: ψ. σοφίης, Leon. Al. 2.

Ψεύδομαι, v. sub ψεύδω.

Ψευδόμαντις, εως, ὁ, ἡ, (ψευδής, μάντις) *a false prophet*, Hdt. 4, 69, and Trag., as Aesch. Ag. 1195, Soph. O. C. 1097.

Ψευδομάρτυρ, ῠρος, ὁ, ἡ, worse form for -μάρτυς.

Ψευδομαρτῠρέω, ῶ, f. -ήσω, (ψευδομάρτυς) *to be a false witness, bear false witness*, Plat. Rep. 575 B, Legg. 937 C.

Ψευδομαρτῠρία, ας, ἡ, (ψευδομάρτυς) *false witness*, Dem. 1033, 1; ψευδομαρτυρίαν καταγνῶναί τινος, Isae. Fr. 1, 7:—usu. in plur., ψευδομαρτυριῶν διάκρισις, Plat. Legg. 937 B; -ιῶν ἑλεῖν τινα, to convict, and ἁλῶναι, to be convicted, of *perjury*, Isae. 52, 32, Andoc. 2, 4, Lys. 118, 18, Dem., etc.; ὀφλεῖν, Andoc. 10, 23; -ιῶν ἐπισκήπτεσθαί τινι, to make allegation of *perjury* against one, Dem. 846, fin.; etc.

Ψευδομαρτῠριάω, ῶ,=ψευδομαρτυρέω, v. l. Isae. 52, 14, where however Bekker has ψευδομαρτυριῶν (gen. pl. from foreg.).

Ψευδομαρτυρίου δίκη, *an action for false witness* or *perjury:* also in dat. pl., ἔνοχος τοῖς ψευδομαρτυρίοις, Plat. Theaet. 148 B: v. Att. Process, p. 380.

Ψευδομάρτυς, ῠρος, ὁ, (ψευδής, μάρτυς) *a false witness*, Plat. Gorg. 472 B:—as adj., τιμαὶ ψ., honours *resting on false foundations*, Plut. 2, 821 F.

Ψευδόμενος, ὁ, v. sub ψεύδω B. 5.

Ψευδομῡθέω, ῶ, -μῡθία, -μῡθος,= ψευδολογέω, -λογία, -λόγος.

Ψευδόναρδος, ου, ὁ, *false nard*, Plin.

Ψευδόνειρος, ον, *falsely dreaming: containing a false dream.*

Ψευδόνιτρος, ον, Att. ψευδόλιτρος, q. v.

Ψευδονύμφευτος, ον, (ψευδής, νυμφεύω):—γάμος ψ., *a false, feigned, unreal* marriage, Eur. El. 889.

Ψευδοπαιδεία, ας, ἡ, *false, sham learning*, Cebes.

Ψευδοπᾱνικά, ῶν, τά, (ψευδής, Πανικός) *pretended panic terror*, Polyaen. 3, 9, 32.

Ψευδοπαρήχησις, εως, ἡ, *a false, unreal consonance.*

Ψευδοπάρθενος, ου, ἡ, (ψευδής, παρθένος) *a pretended maid* or *virgin*, Hdt. 4, 180.

Ψευδόπατρις, ιδος, ὁ, ἡ, *claiming a country not one's own.*

Ψευδοπάτωρ, ορος, ὁ, (ψευδής, πατήρ) *a false, unnatural father*, Call. Cer. 98.

Ψευδοπλάνης, ητος, ὁ, and ψευδοπλᾰνήτης, ου, ὁ, *one who deceives by lies:*—or, *a sham vagrant.*

Ψευδοπλάστης, ου, ὁ, *a forger of lies.*

Ψευδόπλουτος, ον, *feigned to be rich.*

Ψευδοποιέω, ῶ, f. -ήσω, *to falsify*, Polyb. 30, 4, 13.—II. *to give the lie to, expose as false*, τὰς ἀποφάσεις τινος, Id. 12, 25, 4.—III. *to deceive, beguile*, τινά, Clem. Al.:—pass., *to be deceived* or *mistaken, to err*, Plut. 2, 899 F: and

Ψευδοποιΐα, ας, ἡ, *falsehood:* from

Ψευδοποιός, όν, (ψευδής, ποιέω) *framing lies*, v. l. Dinarch. 105, 23.

Ψευδοποίμην, ενος, ὁ, *a false shepherd*, Eccl.

Ψευδοπολίχνιον, ου, τό, *a pretended little town*, Joseph.

Ψευδοπρεσβευτής, οῦ, ὁ, *a false, sham ambassador.*

Ψευδοπροδοσία, ας, ἡ, (ψευδής, προδοσία) *pretended treachery*, Polyaen. 3, 9, 32.

Ψευδοπροςποίησις, εως, ἡ, *false affectation.*

Ψευδοπροφητεύω, *to prophesy falsely.*

Ψευδοπροφήτης, ου, ὁ, (ψευδής, προφήτης) *a false, lying prophet*, LXX.

Ψευδόπτωμα, ατος, τό, (ψευδής, πτῶμα) technical term of wrestlers, *a sham fall* (sideways), from which one starts up again and renews the contest, Plut. Pelop. et Marcell. 1.

Ψευδόπῠρα, ων, τά, *false watchfires.*

Ψευδοραψῳδός, οῦ, ὁ, *a false rhapsodist.*

Ψευδορκέω, ῶ, f. -ήσω, (ψεύδορκος) *to swear falsely, be forsworn*, Ar. Eccl. 603, Chrysipp. ap. Stob. p. 197, 1.

Ψευδορκία, ας, ἡ, *false swearing, perjury.*

Ψευδόρκιον, ου, τό, *a false oath, perjury:* from

Ψευδόρκιος, ον, (ψευδής, ὅρκος) *perjured, forsworn*, Hdt. 1, 165.

Ψεύδορκος, ον,=foreg., Eur. Med. 1392, Pseudo-Phoc. 15.

Ψεῦδος, εος, τό, Ep. dat. pl. ψεύδεσσι, Il. 4, 235, etc. (ψεύδω):—*a lie, falsehood, untruth*, Hom., etc.: ψεῦδός κεν φαῖμεν, Il. 2, 81; ψεῦδος δ' οὐκ ἐρέει, Od. 3, 20; εἴτε ψεῦδος ὑπόσχεσις ἠὲ καὶ οὐχί, whether the promise be *a lie* or no, Il. 2, 349, cf. 9, 115; ψεύδει τέγγειν λόγον, Pind. O. 4, 29; ψ. ποικίλον, αἰόλον, Id. O. 1, 45; N. 8, 44; ψ. λέγειν, Soph., etc.; opp. to ἀληθές, Heind. Plat. Cratyl. 385 C; ψ. ἐπιφέρειν, Aeschin. 59, 21.—II. as neut. adj., said to be =ψευδής, *lying, false, deceitful*, ψεύδεα μαντήϊα, Hdt. 2, 174; so, ψεῦδος ὄνομα, Plat. Polit. 281 B, Crat. 385 C; v. ψύθος, and cf. Stallb. Plat. Apol. 34 E.—But such a form, as an adj., is contrary to all analogy; and in Hdt. we ought prob. to write ψευδέα (from ψευδής), and in Plat. ψευδές, cf. Lob. Paral. 161.

Ψευδοσέληνον, ου, τό, (ψευδής, σελήνη) *false moonlight, absence of the moon*, Hesych., and Suid.

Ψευδοσέλῑνον, ου, τό, *false σέλινον*, Lat. *apiastrum.*

Ψευδοσοφία, ας, ἡ, *false wisdom*, Philostr.: from

Ψευδόσοφος, ον, (ψευδής, σοφός) *falsely wise*, Philostr.

Ψευδοστιγμᾰτίας, ου, ὁ, *a false* or *pretended στιγματίας*, name of a play of Nicostratus.

Ψευδόστομα, ατος, τό, (ψευδής, στόμα) *the false, blind mouth of a river*, Strab.

Ψευδοστομέω, ῶ, f. -ήσω, *to speak falsely, lie*, Soph. O. C. 1127, Luc Ocyp. 8: from

Ψευδόστομος, ον, (ψευδής, στόμα) *speaking falsely, lying.*

Ψευδόσφηξ, ὁ, *a false wasp, a solitary kind* of wasp, Plin.

Ψευδοτάφιον, ου, τό,=κενοτάφιον, Philostr.; cf. ψευδήριον.

Ψευδοτεχνία, ας, ἡ, *false, spurious art.*

Ψευδουργός, όν, (ψευδής, *ἔργω) *practising deceitful arts* or *juggling tricks*, Plat. Soph. 241 B.

Ψευδοφᾰής, ές, (ψευδής, φάος)= sq., Diog. L. 2, 1.

Ψευδοφᾰνής, ές, (ψευδής, φαίνω) *shining with false light*, Stob. Ecl. 1, p. 564, Anaxag. ap. Plut. 2, 892 A.

Ψευδόφημος, ον, (ψευδής, φήμη) *foretelling falsehood, of false divination*, Soph. O. C. 1517.

Ψευδοφίλιππος, ου, ὁ, *a false Philip*, †the slave Andriscus, who gave himself out for Philip son of Perseus, Strab. p. 624.

Ψευδόχριστος, ου, ὁ, *a false Christ*, N. T.

Ψευδοχρῡσόλῐθος, ου, ὁ, *a false chrysolith*, Diod. 2, 52.

Ψευδόχρῡσος, ον, (ψευδής, χρυσός *of mock gold*, Plut. 2, 50 A.

Ψευδυποβολιμαῖος, α, ον, *falsely held to be supposititious:* ὁ Ψευδυπ., name of a play by Crobylus.

Ψεύδω, f. ψεύσω: pf. pass., ἔψευσμαι: aor. pass., ἐψεύσθην. *To belie, cheat by lies, beguile*, τινά, Soph O. C. 628, 1512: esp., ψ. τινά τινος, *to cheat* one *of* a thing, ἔψευσας φρενῶν Πέρσας, Aesch. Pers. 472; ἐψευσάς με ἐλπίδος, Soph. Aj. 1382, Ar. Thesm. 870; also c. acc. rei, ψ. τινὰ ἐλπίδας, Xen Cyr. 1, 5, 13, cf. An. 1, 3, 10: also, ἐλπὶς ψεύδει τινά, Eur. Hec. 1032:—pass. ψεύδομαι, *to be cheated*, τινός, *of* a thing, *to miss* it, much like ἁμαρτάνω, ψευσθῆναι ἐλπίδος, γάμου, Hdt. 1, 141; 5, 47, and

Att.; *δείπνου*, Ar. Nub. 618:—but also, *ἐψευσμένοι τῆς τῶν Ἀθηναίων δυνάμεως, deceived in their notions of* the Athenian power, Thuc. 4, 108, cf. 8, 103: more rarely c. dat. modi; *ψευσθῆναι γνώμῃ, to be deceived in* their judgment, Hdt. 7, 9, 3; whereas, *ἐψευσμένος γνώμης* is *deceived in* what they thought, Hdt. 8, 40, Soph. Tr. 712, cf. Elmsl. Heracl. 385;—also, *ψευσθῆναι ἔν τινι*, Hdt. 9, 48; *περί τινος*, Xen. An. 2, 6, 28, Plat., etc.: also, *τοῦτο ἐψεύσθη*, Xen. An. 1, 8, 11, etc.:—absol., *ἡ τρίτη τῶν ὁδῶν μάλιστα ἔψευσται*, the third mode of explanation is most *untrue*, most *mistaken*, Hdt. 2, 22; cf. Valck. ad 7, 139.—II. c. acc. rei, like *ψευδοποιέω, to represent* a thing *as a lie* or *delusion, ψεύδει ἡ 'πίνοια τὴν γνώμην*, afterthought *gives* opinion *the lie*, Soph. Ant. 389.—2. *to belie, falsify:* hence in pass., *ἡ ψευσθεῖσα ὑπόσχεσις*, the promise *broken*, Thuc. 3, 66.

B. of earlier and more common use, in Hom., as in later Greek, is the dep. mid. *ψεύδομαι*, f. *ψεύσομαι*, aor. *ἐψευσάμην*:—absol., *to lie, speak false, play false*, Hom., Hes., and Att.; opp. to *ἔτυμον ἐρέω*, Il. 10, 534, Od. 4, 140; to *νημερτής εἰμι*, H. Merc. 369; *οὐ ψεύσομαι ἀμφὶ Κορίνθῳ*, Pind. O. 13, 72.—2. *to be false* or *faithless, to be perjured* or *forsworn*, Hes. Op. 281.—II. like act. II. 2, *to belie, falsify, ὅρκια ψεύσασθαι, to break* them, Il. 7, 352; so, *ψ. συνθήκας*, Xen. Ages. 1, 12; *γάμους*, Eur. Bacch. 31, 245; so in plqpf. pass., *ἔψευστο τὴν ξυμμαχίαν*, Thuc. 5, 83; so also, *οὐκ ἐψεύσαντο τὰς ἀπειλάς, they did* not *belie*, i. e. made good their threats, Hdt. 6, 32: also, *ψ. τινα* or *τι, to tell lies about* a person or thing, *describe falsely*, Thuc. 6, 17.—III. as in act., *to belie, deceive by lies, cheat*, first in Aesch. Ag. 1208, Eur. Alc. 808, Xen. Hell. 3, 1, 25; also, *ψ. τινά τι, to deceive* one *in* a thing, Soph. O. C. 1145.—IV. *ὁ ψευδόμενος* (sc. *λόγος*), in dialectics, a famous fallacy, the Lat. *mentiens*, invented by Eubulides, a disciple of Euclides of Megara, Diog. L. 2, 108, Plut. 2, 1070 C.

(The root is ΨΥΔ- or ΨΥΘ-, as appears in *ψυδρός, ψύθος*, and perh. is akin to *ψιθυρίζω*, to whisper.)

Ψευδωμοτέω, ῶ, f. *-ήσω, to swear falsely:* from

Ψευδωμότης, ου, ὁ, (*ψευδής, ὄμνυμι*) *a false swearer*, Lyc. 523.

Ψευδώμοτος, ον, (*ψευδής, ὄμνυμι*) *falsely sworn, forsworn*, Lyc. 932.

Ψευδώνῠμος, ον, (*ψευδής, ὄνομα*) *under a false name, falsely called*, opp. to *ἐπώνυμος*, Aesch. Pr. 717, Theb. 670. Adv. *-μως*, Id. Pr. 85.

Ψεῦμα, ατος, τό,=*ψεῦσμα*.—II.=*ψύδραξ*, Schol. Theocr. 9, 30.

Ψεῦσις, εως, ἡ, *a lying, cheating.*

Ψευσίστυξ, ῠγος, ὁ, ἡ, (*ψεῦσις, στυγέω*) *hating falsehood*, Anth. P. 9, 525.

Ψεῦσμα, ατος, τό, (*ψεύδω*) *a lie, untruth, fraud*, Plat. Meno 71 D, Luc. Timon 55.

Ψεύστειρα, ἡ, fem. of *ψεύστης*, Or. Sib.

Ψευστέω, ῶ, f. *-ήσω, to be a liar, to lie, cheat*, Il. 19, 107: from

Ψεύστης, ου, ὁ, (*ψεύδω*):—*a liar, cheat*, Il. 24, 261; *ἀνὴρ ψ.*, Hdt. 7, 209: c. gen. rei, *ὧν ψεῦσται φανούμεθα*, wherein we shall be found to lie, Soph. Ant. 1195; cf. Mel. 41, etc.—2. also as adj., like *ψευδής, lying, false, ψ. λόγος*, Pind. N. 5, 53; *ψ. τύμβος*, i. e. cenotaph, Anth. P. 7, 275.

Ψεῦστις, fem. of foreg., Welcker Syll. Epigr. 50, 3.

Ψεύστρια, ας, ἡ, fem. of *ψεύστης*.

Ψεφαῖος, α, ον,=sq.

Ψεφᾰρός, ά, όν, *gloomy, cloudy, dark*, Galen.

Ψέφας, αος, τό, like *ψέφος, κνέφας, gloom, darkness.*

Ψεφαυγής, ές, gen. έος, (*ψέφος, αὐγή*):—*darkly gleaming*, i. e. *glimmering, dim, gloomy*, like *κελαινοφαής, μελαμφαής, νυκτιλαμπής*, etc., Seidl. Eur. Tro. 586, I. T. 110.

Ψεφηνός, ή, όν, (*ψέφος*) *dark, obscure:* metaph., *unknown, base, mean*, Pind. N. 3, 71.

Ψεφοειδής, ές, (*ψέφος, εἶδος*) *of a dark nature* or *quality*, Galen.

ΨΕ´ΦΟΣ, εος, τό, also *ψέφας, darkness, vapour, smoke*, Hesych., and Suid. (Akin to *ζόφος, νέφας* and *κνέφας*.)

Ψέφω, *to darken, obscure*, only in Hesych.

Ψέω, rarer Ion. form for *ψάω*. Hence, *ψείω, ψέγω, ψέκτης, ψεκτός, ψόγος, ψεδνός, ψηνός, ψεκύς, ψεκάζω, ψελλός, ψελλίζω*; cf. *ψήχω* and *ψίω*.

Ψῇ, for *ψᾷ*, 3 sing. pres. from *ψάω*, Soph. Tr. 678:—but *ψῆ* Ep. for *ἔψη*, 3 sing. impf.

Ψῆγμα, ατος, τό, (*ψήχω*):—*that which is rubbed* or *scraped off, shavings, scrapings, chips*, Lat. *ramentum: ψ. χρυσοῦ*, gold-*dust*, Hdt. 4, 195; and so without *χρυσοῦ*, Id. 1, 93; 3, 94, sq.:—*ψῆγμα σποδοῦ*, i. e. crumbling dust or ashes, Aesch. Ag. 442.

Ψηγμάτιον, ου, τό, dim. of foreg., Heraclit. ap. Plut. 2, 883 B.

Ψηκεδών, όνος, ἡ, (*ψάω, ψήχω*)=*κονιορτός*.

Ψηκτήρ, ῆρος, ὁ,=sq.

Ψήκτρα, ας, ἡ, (*ψήχω*):—*an instrument for scraping off, a scraper*, like *στλεγγίς*, Soph. Fr. 422, Eur. Hipp. 1174 (ubi v. Valck.), Anth. P. 6, 233, 246, etc.

Ψήκτρια, ας, ἡ,=foreg.

Ψηκτρίον, ου, τό, dim. from *ψήκτρα*.

Ψηκτρίς, ίδος, ἡ,=*ψήκτρα*.

Ψηλᾰφάω, ῶ, *to feel, grope*, like a blind man or as in the dark, *χερσὶ ψηλαφόων* (Ep. for *-φάων*), Od. 9, 416; cf. *ψηλαφώδης:* c. acc., *to feel for, grope after, ἐν σκότῳ ψηλ. τὰ πράγματα*, Ar. Pac. 691, cf. Eccl. 315, Plat. Phaed. 99 B:—metaph., *to examine closely, πᾶσαν ἐπίνοιαν*, Polyb. 8, 18, 4.—II. *to stroke, pat*, Lat. *palpare, mulcere*, Xen. Eq. 2, 4. (Prob. from *ψάω, ψάλλω, ψαθάλλω, ψαλάσσω:* the *-αφάω* being a mere termin.) Hence

Ψηλάφημα, τό, *a touch: a caress*, Xen. Symp. 8, 23. [ᾰ]

Ψηλάφησις, εως, ἡ, (*ψηλαφάω*) *a feeling, touching, handling*, Plut. Aemil. 14, *tickling*, Id. 2, 125 C. [ᾰ]

Ψηλᾰφητός, ή, όν, verb. adj. from *ψηλαφάω, felt.*—II. *that can be felt* or *known by feeling*, LXX.

Ψηλᾰφία, ας, ἡ,=*ψηλάφησις, friction*, Galen.

Ψηλᾰφίζω, f. *-ίσω* Att. *-ῐῶ*,=*ψηλαφάω*, Anaxil. Incert. 12.

Ψηλᾰφίνδᾰ παίζειν, to play *a game like our blind-man's buff*, A. B.

Ψηλᾰφόων, Ep. for *-φάων, -φῶν*, part. pres. from *ψηλαφάω*, Od.

Ψηλᾰφώδης, ες, (*ψηλαφάω, εἶδος*) *like one feeling* or *groping in the dark*, of delirious persons, who move about their hands in this way, Foës. Oec. Hipp.

Ψήληξ, ηκος, ὁ, *a combless cock.* (Perh. akin to *ψηνός, ψιλός*.)

ΨΗ´Ν, ὁ, gen. *ψηνός, the gall-insect, Cynips*, Linn., which lives in the fruit of the wild fig (*ὄλυνθος*) and male palm, Hdt. 1, 193, Ar. Av. 590, Arist. H. A. 5, 32, 5; cf. sq.—II. *an insect injurious to the vine*, Theophr. Hence

Ψηνίζω, f. *-ίσω, to hang wild figs* (*ὄλυνθοι*) on the cultivated tree, *in order that the gall-insects* (*ψῆνες*) living in the former may puncture its fruit also, and so ripen it, v. Bähr Hdt. 1, 193; cf. *ἐρινάζω* and *ὀλυνθάζω*.—2. of sexual intercourse, Synes.—II. *to play the Ψήν*, alluding to a comedy of Magnes so called, Ar. Eq. 523.

Ψηνός, ὁ, like *ψεδνός, ψιλός*,=*φαλακρός, a bald-head*, Simon. 218: Dor. *ψανός*.

Ψῆξις, εως, ἡ, (*ψήχω*) *a rubbing* or *scraping*, esp. *the currying of a horse*, Xen. Eq. 5, 3 and 10.

Ψήρ, ὁ, gen. *ψηρός*, Ion. for *ψάρ* (q. v.), *a starling.*

Ψηρός, ά, όν, *crumbling, dry.* (From *ψάω*, as *ξηρός* from *ξάω*.)

Ψῆσσα, ης, ἡ, Att. *ψῆττα*, a kind of *flat-fish, a plaice, sole* or *turbot*, Lat. *rhombus*, Ar. Lys. 115, 131, Plat. Symp. 191 D:—also as a nickname for *a blockhead*, Plat. (Com.) Περιαλγ. 1.

Ψηστός, ή, όν, verb. adj. from *ψάω, rubbed, scraped, wiped.*

Ψῆττα, ἡ, Att. for *ψῆσσα*.

Ψηττάριον, ου, τό, dim. from *ψῆττα*, Anaxandr. Lycurg. 1: not, as usu. written, *ψηττάδιον*, Lob. Phryn. 74, Meineke Menand. p. 181. [ᾰ]

Ψηττοειδής, ές, (*ψῆττα, εἶδος*) *like a ψῆττα*, Arist. Incess. An. 17, 4.

†Ψηττόποδες, ων, οἱ, (*ψῆττα, πούς*) *sole-* or *turbot-footed, οἱ Ψ.*, a fabulous people in Luc. V. Hist. 1, 35.

Ψήφαξ, ᾱκος, ὁ,=*ψῆφος*, Gramm.

Ψηφηδᾰκέω, the reading of several MSS. in Ar. Ach. 376, for *ψήφῳ δακεῖν*:—Schäfer approves it.

Ψηφηφορέω, *-φορία, -φόρος*, later form of *ψηφοφ-*.

Ψηφῑδοφόρους, ον,=*ψηφοφόρος*, Hdt. 6, 109.

Ψηφῑδώδης, ες, (*ψῆφος, εἶδος*) *full of pebbles, pebbly, stony*, Geop.

Ψηφίζω, f. *-ίσω* Att. *-ῐῶ* (*ψῆφος*):—*to count, reckon with pebbles* or *counters* (*ψῆφοι*), just like Lat. *calculare* (from *calculus*), Polyb. 5, 26, 13; *ψηφίζειν δακτύλοις*, Plut. 2, 141 C; cf. *ψῆφος* II. 1.—II. more freq. as dep. *ψηφίζομαι*, with fut. mid. *ψηφίσομαι;* but pf. pass. *ἐψήφισμαι* (Ar. Vesp. 591, cf. sub fin.):—strictly, *to give one's vote with a pebble*, which was thrown into the voting urn, as in the Athenian law-courts, hence, *ψηφίζεσθαι ἐς ὑδρίαν*, Xen. Hell. 1, 7, 9: generally, *to vote, ψήφῳ ψηφίζεσθαι*, Hdt. 9, 55; *ψηφίζεσθαί τινι, to vote for* any one, Dem. 575, 18.—2. c. acc., *to vote for, vote* a thing, *ψηφίζεσθαί τινι τὸν πλοῦν, to vote* him the voyage, Thuc 4, 29; so, *ψ. τινι παρασκευήν*, Id. 6, 25:—but also, *to decide by vote, to vote, δίκην ψ.*, Ar. Vesp. 769, Isae. 38, 32; *διαδίκασμα ψ. τινι*, Lys. 149, 7; *κλῆρόν τινι ψ., to adjudge* it to.., Dem. 1052, 4.—3. c. inf., *to vote, give one's vote, resolve to do* something, c. pres., Hdt. 7, 207; 9, 55; *ψηφίζομαί τι δρᾶν*, Aesch. Ag. 1353; c. aor., Hdt. 5, 97; c. fut., Lob. Phryn. 748.—III. the act. *ψηφίζειν*, in same signf. as mid., occurs prob. only in Soph. Aj. 449, and late:—but the aor. *ψηφισθῆναι* occurs in pass. signf., *to be voted, τοῖς στρατηγοῖς εἴ του προς-*

δέοιντο ψηφισθῆναι εἰς τὸν ἔκπλουν, Thuc. 6, 8; τὸ ψήφισμα ἐψηφίσθη, Lys. 132, 24:—also, ἐψηφισμένοι θανεῖν, Eur. Heracl. 141.

Ψήφῐνος, η, ον, *made of pebbles*, susp.

Ψηφίον, ου, τό, dim. from ψῆφος, *a small stone* or *pebble*.—II. *a place for deliberation and voting*.

Ψηφίς, ῖδος, ἡ, like ψῆφος, *a small stone, pebble*, Il. 21, 260.—2. *a pebble for counting* or *reckoning*: *a pebble for voting*.—II. *the gem* or *jewel* in a ring, Longus.

Ψήφισμα, ατος, τό, (ψηφίζω) *a proposition passed by a majority of votes*: esp. at Athens, *a measure passed* or *ratified in the ἐκκλησία, an act, statute*, Aesch. Supp. 601, Ar. Ach. 536, etc.; ψ. γράφειν, to bring in a bill, Lat. *suadere legem*, Dem. 485, 3; ψ. νικᾶν, to carry it, Lat. *ferre*, Aeschin. 63, 21; ψ. καθαιρεῖν, to rescind *it*, Lat. *abrogare*, Thuc. 1, 140; ἐξαλείφειν, ἀφαιρεῖσθαι, Andoc. 10, 30; 22, 37:—A ψήφισμα was opp. on the one hand to a προβούλευμα (decree of the senate), which did not become law till ratified by the ἐκκλησία, and on the other to a νόμος (fundamental law of the state), cf. Arnold Thuc. 3, 36, 37, Herm. Pol. Ant. § 67, 8. A προβούλευμα had force only for a year, a ψήφισμα could only be set aside by another ψήφισμα, unless some one challenged it as contrary to law, and accused the mover (παρανόμων γράφεσθαι). Hence

Ψηφισμᾰτοπώλης, ου, ὁ, (πωλέω) *one who drives a traffic in* ψηφίσματα, Ar. Av. 1038.

Ψηφισμᾰτώδης, ες, (ψήφισμα, εἶδος) *of the nature of a* ψήφισμα, Arist. Eth. N. 5, 7, 1.

Ψηφιστής, οῦ, ὁ, *a reckoner, calculator*. Hence

Ψηφιστικός, ή, όν, *of* or *for reckoning*.

Ψηφόβολον, ου, τό, *a horn cup used as a dice-box*, Lat. *fritillus*; cf. κημός, πύργος.

Ψηφοειδής, ές, (ψῆφος, εἶδος) *like pebbles, pebbly*, Theophr.

Ψηφοθετέω, ῶ, f. -ήσω, (ψηφοθέτης) *to make inlaid work*, esp. *to inlay floors*, Lat. *tessellare*. Hence

Ψηφοθέτημα, ατος, τό, *inlaid work*, esp. *a tesselated floor*, Lat. *opus tessellatum*.

Ψηφοθέτης, ου, ὁ, (ψῆφος, τίθημι) *one who makes inlaid work*, esp. *a maker of tesselated pavements*, Lat. *tessellator, tessellarius*.

Ψηφοκλέπτης, ου, ὁ, = ψηφοπαίκτης.

Ψηφολογεῖον, ου, τό, *an account-board*.—II. *a board for play*, like our *draught-board*, Ar. Fr. 127: from

Ψηφολογέω, ῶ, f. -ήσω, (ψηφολόγος) *to play juggling tricks*.—II. = ψηφοθετέω, LXX. Hence

Ψηφολόγημα, ατος, τό, = ψηφοθέτημα.

Ψηφολογητός, ή, όν, verb. adj., *of inlaid* or *mosaic work*.

Ψηφολογία, ας, ἡ, *a making of tesselated pavements*.

Ψηφολογικός, ή, όν, *juggling*.

Ψηφολόγος, ον, (ψῆφος, λέγω) *playing juggling tricks, a juggler*.—II. = ψηφοθέτης.

Ψηφοπαικτέω, ῶ, f. -ήσω, *to play juggling tricks*, Artemid. 3, 56:—metaph., ψ. τὸ δίκαιον, *to juggle away* the right, *make a juggle of* it, Lys. Fr. 7: from

Ψηφοπαίκτης, ου, ὁ, (ψῆφος, παίζω) *one who plays with pebbles* or *dice, a juggler who makes them change places by sleight of hand*, Eudoxus Naucl. 1; cf. Alciphr. 3, 20, Senec. Epist. 45. Hence

Ψηφοπαιξία, ας, ἡ, *a juggler's art, sleight of hand, deception*.

Ψηφοπεριβομβήτρια, ας, ἡ, *sounding as with* ψῆφοι (cf. κόγξ), epith. of a cup, Eubul. Κυβ. 1, 3.

Ψηφοποιός, όν, (ψῆφος, ποιέω) *making little cubic pebbles for dice* or *mosaic work*.—II. *making votes* or *tampering with them*, κλέπτης αὐτοῦ ψηφοποιὸς εὑρέθης, Soph. Aj. 1135.

Ψῆφος, Dor. ψᾶφος, ου, ἡ, (ψάω, ψέω):—*a small round worn stone*, such as are found in river-beds or on the sea-shore, *a pebble*, Lat. *calculus*, ψᾶφος ἑλισσομένα, Pind. O. 10 (11), 13; οὐκ ἂν εἰδείην λέγειν ποντιᾶν ψάφων ἄριθμον, Id. 13, 65.—2. *a precious stone, jewel* in a ring, Anth. P. 11, 290.—3. *a small stone for mosaic works*.—II. acc. to the various uses the Greeks make of such small stones or pebbles:—1. *a pebble used for reckoning, a counter*, ψήφοις λογίζεσθαι, to calculate or reckon by *arithmetic*, cipher, Hdt. 2, 36, Diod. 12, 13, Coray Heliod. 2, p. 315: hence, *to reckon exactly* or *accurately*, opp. to ἀπὸ χειρὸς λ., Ar. Vesp. 656: also, ἐν ψήφῳ λέγειν, Aesch. Ag. 570; ἐν ψήφου λόγῳ θέσθαι, Eur. Rhes. 309:—ψήφους τιθέναι, Dem. 304, 4: hence, ψῆφος itself for a *cipher, number*, ψ. ἄρτιος, Epich. p. 76:—in plur., *accounts*, καθαραὶ ψῆφοι, i. e. where there is an exact balance, Dem. 303, 22:—οἱ περὶ τὰς ψήφους, *accountants*.—2. *a pebble used for a draught* or *chess man*, Lat. *scrupus*, Plat. Rep. 487 C.—3. *a pebble used in a kind of divination*, ἡ διὰ ψήφων μαντική, Heyne Apollod. 3, 10, 2, p. 274; cf. Θριαί.—4. most freq., esp. in Att., *a pebble used in voting*, which was thrown into the voting-urn (ὑδρία), first in Hdt., ψήφῳ ψηφίζεσθαι, 9, 55; hence also *the vote* itself, ψῆφον φέρειν, to give *one's vote*, Lat. *suffragium ferre*, freq. in Att., as Aesch. Eum. 680, Dem. 1317, 27, etc.; ὑπέρ τινος, Lycurg. 148, 29; περί τινος, Id. 149, 13, etc.; ψήφου φορά, Eur. Supp. 484; also, ψ. τίθεσθαι, just like ψηφίζεσθαι, *to vote*, c. inf., Hdt. 3, 73, cf. Aesch. Ag. 816; also, ψ. προςτίθεσθαι, Thuc. 1, 40; ψ. διανέμεσθαι Hdt. 8, 123; διαφέρειν, Thuc. 4, 74:—ψήφῳ διαιρεῖν, to determine *by vote*, Aesch. Eum. 630; so, ψήφῳ κρίνειν, διακρίνειν, Thuc. 1, 87, etc.:—τὴν ψῆφον ἐπάγειν, to put *the vote* or *question*, of the president, like ἐπιψηφίζειν, Thuc. 1, 119, 125; so, τὴν ψ. προτιθέναι, Dem. 361, fin.:—also, *that which is carried by vote, a vote* of the assembly, ψ. καταγνώσεως, *a vote* of condemnation, Thuc. 3, 82; ψῆφος ἐπῆκτο αὐτῷ περὶ φυγῆς, *a vote* of banishment was moved for against him, Xen. An. 7, 7, 57, cf. Aesch. Theb. 198, Supp. 8; hence, *any resolve* or *decree*, e. g. of a king, Soph. Ant. 60; λιθίνα ψᾶφος, *a decree* written on stone, Pind. O. 7, 159; διδοῖ ψᾶφον παρ' αὐτᾶς, gives *judgment* of itself, Id. P. 4, 471:—ψ. φλεγυρὰ βροτῶν, i. e. *public opinion*, Cratin. Drap. 1: cf. ψιά, στία.—The ψῆφος Ἀθηνᾶς, *Calculus Minervae*, was a proverb. phrase to express *acquittal*, prob. when the votes were even, cf. Müller Eumen. Append.—The voting by ψῆφος, *ballot*, must be carefully distinguished from that by κύαμος, *lot*; the former being used in *trials*, the latter in the *election* of various officers. The ψῆφοι of condemnation or acquittal were sometimes distinguished by being respectively bored (τετρυπημέναι) or whole (πλήρεις), Aeschin. 12, 34:—χοιρῖναι or shells were sometimes used instead (Ar. Vesp. 333, etc.), but κύαμοι never; cf. κημός, and v. Philol. Museum 1, p. 420: the degree of secresy is rather doubtful, v. Scott on the Athen. Ballot (Oxf. 1838).—5. *the place of voting*, (as πεσσοί is used for the place of play), Eur. I. T. 947; cf. Meineke Com. Fr. 2, p. 19.

Ψηφοφᾰγέω, ῶ, f. -ήσω, (ψῆφος, φαγεῖν), *to live on a pebble diet*, a comic phrase used of dicasts, as κυαμοτρώξ of ecclesiasts, Nicet.

Ψηφοφορέω, ῶ, *to give one's vote, to vote*, Luc. Timon 36: and

Ψηφοφορία, ας, ἡ, *a voting by* ψῆφοι, *vote by ballot*, Arist. Pol. 2, 8, 5: generally, *voting*, Plut. Coriol. 20, etc.: from

Ψηφοφόρος, ον, (ψῆφος, φέρω) *giving one's vote, voting*.

Ψηφώδης, ες, contr. for ψηφοειδής.

Ψηφών, ῶνος, ὁ, (ψῆφος II) *a ready reckoner*, Manetho.

Ψήφωσις, εως, ἡ, as if from ψηφόω, = ψηφολογία, ψηφολόγημα.

Ψηφωτός, ή, όν, as if from ψηφόω, *inlaid* or *set with small stones*: ἡ ψηφωτή (sc. γῆ), *a tesselated pavement*.

Ψηχρός, ά, όν, (ψήχω) *rubbed thin, fine, tender, delicate*.

Ψήχω, f. -ξω, from ψάω, ψέω, (like νήχω from νάω, νέω), *to rub down, curry* a horse, Ar. Fr. 135, Xen. Eq. 5, 5; cf. Lob. Phryn. 254.—2. *to smooth down, appease*, like καταψᾶν, Lat. *demulcere, permulcere*.—II. *to rub down, to grind down*.

Ψιά, ἡ, also ψειά, (ψίω) strictly = ψακάς.—II. *game, sport, fun*, ap. Hesych. (From the first signf. come ψιάς, ψιάω, ψιάζω I, akin to στιά and στεία: from the second, ψιάζω II, ἐψία, ἐψιάομαι.)

Ψιάζω, Dor. ψιάδδω, (ψιά, ψιάς):—*to drop, drip*, Hesych.—II. *to play, sport, dance, be merry*, Ar. Lys. 1302.

Ψῐᾰθηδόν, adv., like φορμηδόν, *like rush-mats*.

Ψῐᾰθίδιον, ου, τό, = sq. [ῐ]

Ψῐάθιον, ου, τό, dim. from ψίαθος, *a little rush mat*, Philem. p. 365.

Ψῐᾰθοπλόκος, ον, *plaiting, weaving rush mats*.

Ψῐᾰθοποιός, όν, *making rush mats*.

Ψίᾰθος, ου, ἡ, more rarely ὁ, Ion. ψίεθος, *a covering of rushes* or *reed, a rush mat*, Ar. Ach. 874, Ran. 567; like φορμός. [ῐ]

Ψῐᾰθώδης, ες, *like a rush mat*.

Ψιάθως, Dor. for -θους, acc. pl. of ψίαθος.

Ψιαίνω, = ψίω, ψιάζω, Gramm.

Ψίαξ, ᾱκος, ἡ, Dor. for ψιάς.

Ψιαρός, ά, όν, = εὐώδης, dub.

Ψῐάς, άδος, ἡ, (ψίω) like ψακάς, ψεκάς, *a drop*, in plur., Il. 16, 459, Hes. Sc. 384: only poet., cf. ψιά.

Ψιάω, ῶ, = ψιάζω, Gramm.

Ψίδες, αἱ, = ψιάδες, Gramm.—II. = ψῖχες, Gramm.

Ψιδνός, ή, όν, also ψιγνός and ψιδών, όν, gen. όνος, = ψεδνός, Gramm.

Ψίεθος, ου, ὁ, and ἡ, Ion. and later for ψίαθος, Lob. Phryn. 309.

Ψίζω, = ψιάζω, Gramm.

Ψίθιος οἶνος, ὁ, *a rough, harsh, red wine*, like the οἶνος Πράμνιος, Eubul. Incert. 6, Nic. Al. 181: also written ψύθιος, cf. Plin. 12, 60. [ῐ]

***ΨΙ΄ΘΟΣ**, τό, *whispering, slander*, in Gramm. as the root of ψιθυρός, ψιθυρίζω, Gramm. (Cf. ψύθος.)

Ψιθύζομαι, = ψιθυρίζω, Gramm.

Ψῐθῠρίζω, Dor. -σδω: fut. -ίσω

Att. -ιῶ: (ψιθυρός). *To whisper, say into the ear*, Plat. Gorg. 485 D; ψ. πρός τινα, Id. Euthyd. 276 D:—esp., *to whisper what one dares not speak out*, as slander, etc., LXX.:—of any *low whispering noise*, as of trees, ὅταν πλάτανος πτελέᾳ ψιθυρίζῃ, Ar. Nub. 1008; cf. Theocr. 27, 67. Hence

Ψῐθύρισμα, ατος, τό, *a whispering*, Anth. P. 9, 546:—of any *low whispering noise*, as of trees *rustling*, Theocr. 1, 1.

Ψῐθῠρισμός, οῦ, ὁ, (ψιθυρίζω) *a whispering*, Luc. Amor. 15, Plut., etc.:—esp., *of slander, tale-telling*, Plut. 2, 143 E, etc., and N. T.:—of any low noise, as *the rustling of trees*: in LXX., prob., *a murmured charm, an enchantment.*

Ψῐθῠριστής, οῦ, ὁ, (ψιθυρίζω) *a whisperer: a slanderer*, N. T.:—at Athens as epith. of Mercury, Dem. 1358, 6; and of Ἔρως, A. B. p. 317.

Ψῐθῠρός, όν, *whispering: slanderous*, λόγοι, Soph. Aj. 148:—ὁ ψιθυρός,=ψιθυριστής, *a whisperer, slanderer*, Pind. P. 2, 136, Ar. Fr. 213.—2. *twittering*, of birds, Anth. P. 12, 136.—II. as subst., ὁ ψίθυρος, (proparox.)=ψιθύρισμα, *slander.* (Cf. ψεύδω fin.)

Ψῑλᾱγία, ας, ἡ, *the leading of light troops*: from

Ψῑλᾱγός, όν, *leading light troops.*

Ψίλαξ, ᾱκος, ὁ, *one who is smooth, bald*, for ψιλός, Ar. Fr. 705; cf. Lobeck in Wolf's Anal. 3, 53. [ῐ]

Ψῑλᾶς, ὁ, epith. under which Bacchus was worshipped at Amyclae, Paus. 3, 19, 6;—he derives it from ψίλον (Dor. for πτίλον); acc. to others, =ψιλωτής, λειογένειος, *the smooth-chinned*, Lob. in Wolf's Anal. 3, 53, Phryn. 435.

Ψῑλεύς, έως, ὁ, *one who stands in the first row of a chorus*; taken from the post of the ψιλοί in an army.

Ψῑλήτης, ου, ὁ:—in plur., οἱ ψιλῆται,=οἱ ψιλοί, *the light troops.*

Ψῑλίζω, f. -ίσω Att. -ῐῶ, later form for ψιλόω, Dio C.

Ψῑλῐκός, ή, όν, *belonging to, concerning a* ψιλός, Luc. Zeuxid. 8:—τὸ ψιλικόν,=οἱ ψιλοί, *the light troops.*

Ψίλινος, η, ον:—στέφανος ψ., a chaplet of *palm-branches*, used at Sparta, Sosib. ap. Ath. 678 B. (From ψιλεύς, because first worn by the leaders of their choruses.)

Ψῑλισμός, οῦ, ὁ, later form for ψίλωσις.

Ψῑλιστής, οῦ, ὁ, later form for ψιλωτής.

†Ψίλλις, ιδος, ὁ, and Ψίλις, *the Psillis*, a river of Bithynia, Strab. p. 543.

Ψῑλογρᾰφέω, ῶ, f. -ήσω, *to write a word with the spiritus lenis.*—II. *to write a word with a single vowel*, as opp. to a diphthong, Gramm.

Ψῑλόδᾰπις, ιδος, ἡ, *a smooth carpet, a woollen cloth that has not the pile on both sides*, also ψιλόταπις:—cf. ψιλός II. 2.

Ψῑλόδορος, ον, (δορά) *smooth-skinned.*

Ψῑλοκῐθᾰριστής, οῦ, ὁ,=ψιλὸς κιθαριστής, *one who plays the* κιθάρα *without singing to it, an instrumental performer*, Chares ap. Ath. 538 E; cf. ψιλός IV. 3.

Ψῑλοκῐθᾰριστική, ῆς, ἡ, (sc. τέχνη), *the art of a* ψιλοκιθαριστής, Philochor. ap. Ath. 637 F.

Ψῑλοκοῤῥέω and ψῑλοκορσέω, ῶ, f. -ήσω, *to be bald-headed*: from

Ψῑλοκόῤῥης, or -κόρσης, ὁ, *bald-headed*, Hdn. 4, 8.

Ψῑλόκουρος, ον, *smooth, shorn* or *shaved*, A. B.; *bare, bald-headed.*

Ψῑλόκρᾱνος, ον, *bald-headed.*

Ψῑλομετρία, ας, ἡ, (ψιλός, μέτρον) *heroic poetry, as not being accompanied by music*, opp. to *lyric*, Arist. Poet. 2, 5, for which Plato has ψιλὴ ποίησις, (cf. ψιλός IV. 2).

Ψίλον, τό, Dor. for πτίλον, *a wing, feather*, Paus. 3, 19, 6. [ῐ]

Ψῑλός, ή, όν, (ψίω): strictly, *rubbed, rubbed bare*: generally, *bare, naked*: and, c. gen., *stript bare of* a thing, but this usage first in Hdt.—I. of land, *without trees*, ψιλὴ ἄροσις, a *bare* cornfield, Il. 9, 580; πεδίον μέγα τὲ καὶ ψιλόν, Hdt. 1, 80, cf. 4, 175; in full, γῆ ψιλὴ δενδρέων, Ib. 4, 19, 21; cf. Lys. 109, 4, etc.; hence τὰ ψιλά (sc. χωρία), Xen. Cyn. 5, 7; ψ. τόποι, Ib. 4, 6: so, ψιλὴ γεωργία, the tillage of land *for corn and the like*, opp. to γ. πεφυτευμένη (the tillage of it *for vines, olives*, etc.), Dem. 491, 27, Arist. Pol. 1, 11, 2.—II. of animals, *stript of hair, feathers*, etc., *bald, smooth*, δέρμα, Od. 13, 437; ἡμίκραιραν ψιλὴν ἔχων, with half the face *shaved*, Ar. Thesm. 227, cf. 583; cf. λεῖος:—so, *stript of feathers, bare*, ἶβις ψιλὴ κεφαλήν, Hdt. 2, 76; but, ψιλὴν ἔχων κεφαλήν, *bare-headed, without helmet*, Xen. An. 1, 8, 6:—so also, ψιλαὶ Περσικαί, Persian carpets, *which were shorn on one side*, also ψιλοδάπιδες or ψιλοτάπιδες, opp. to ἀμφίταποι, Callix. ap. Ath. 197 B.—2. generally, *unclad, uncovered, bare, naked*, νέκυς, Soph. Ant. 426: c. gen., *bare of, without*, ψιλὴ σώματος οὖσα ἡ ψυχή, Plat. Legg. 899 A, cf. Polit. 258 D:—*stript of appendages, naked*, ψιλὴ τρόπις, the *bare* keel with the planks torn from it, Od. 12, 421; ψ. θρίδαξ, a lettuce *with the side-leaves pulled off*, opp. to δασέα, Hdt. 3, 32, cf. 108: ψ. μάχαιραι, *naked* swords; ψ. ναῦς, *dismantled* ships, etc.—III. very freq. in Att. prose, as a military term, οἱ ψιλοί (sc. τῶν ὅπλων), *soldiers without heavy armour, light troops*, such as archers, slingers, etc., like γυμνῆτες, opp. to ὁπλῖται, first in Hdt. 9, 28, then freq. in Thuc., Xen., etc.; so, δύναμις ψιλή, Arist. Pol. 6, 7, 2; ψιλὸς στρατεύσομαι, Ar. Thesm. 232; ψιλοὶ ἱππεῖς, etc.; but, ψιλὸς ἵππος, a horse *without housings*, Xen. Eq. 7, 5; cf. Jac. Anth. P. p. 789; σκευὴ ψιλή, *light* armour:—*unarmed, defenceless*, Soph. Phil. 953, O. C. 866:—†also, *unarmed, without weapons*, ψιλὸς τὸν μῦν ἀποπνίξας, Anth. P. 11, 95.†—IV. ψιλὸς λόγος, *bare* language, i. e. *prose*, as opp. to poetry which is clothed in the garb of metre, Plat. Legg. 669 D, cf. Gorg. 502 C, Herm. Arist. Poet. 1, 7: but, in Dem. 830, 13, ψ. λόγος is a *mere* speech *unsupported by witnesses*; and in Plat. Theaet. 165 A, ψιλοὶ λόγοι are *mere* forms of argumentation: so, ψιλῶς λέγειν, to speak *nakedly* (without alleging proofs), Id. Phaedr. 262 C.—2. ψιλὴ ποίησις, *mere* poetry, *without singing* or *music*, i. e. *Epic* poetry, as opp. to *Lyric* (π. ἐν ᾠδῇ), Heind. Plat. Phaedr. 278 C, cf. ψιλομετρία: so, ψ. φωνή, *the mere* sound of the voice, as opp. to singing (ᾠδικὴ φωνή), Jac. Ach. Tat. p. 488.—3. of musical instruments, ψιλὴ μουσική, *instrumental* music *unaccompanied by singing*, opp. to ἡ μετὰ μελῳδίας, Arist. Pol. 8, 5, 11: so, ψ. κιθάρισις καὶ αὔλησις, Plat. Legg. 669 E; hence, ψιλὸς αὐλητής, one who plays a solo on the flute, cf. ψιλοκιθαριστής, Lob. Phryn. 168:—those instruments also were called ψιλά, which were usu. played without accompaniment; Schäf. Dion. Comp. p. 136.—V. *mere, simple, alone*, ψ. ἀριθμητική, as opp. to geometry and the like, Plat. Polit. 299 E:—ψ. ὕδωρ, Foës. Oec. Hipp.: ψ. ἄνδρες, i. e. men without women, Antip. ap. Stob. p. 417, 3:—Oedipus seems to call Antigoné his ψιλὸν ὄμμα, as being *the one poor* eye left him, Soph. O. C. 866:—adv. -λῶς, *merely, only*, Plut. Pericl. 15.—VI. in Gramm. *without the spiritus asper*, i. e. *with the sp. lenis.*—2. τὰ ψιλά (sc. στοιχεῖα), the *literae tenues*, π κ τ:—hence, ψιλῶς γράφειν or καλεῖν, to write *with a litera tenuis* for an aspirate, e. g. ῥάπυς for ῥάφυς, ἀσπάραγος for ἀσφάραγος, etc., Ath. 369 B: v. also ῦ ψιλόν.

Ψῑλότᾰπις, ιδος, ἡ,=ψιλόδαπις.

Ψῑλότης, ητος, ἡ, (ψιλός) *nakedness*, of a plain, Plut. Fab. 11:—*baldness*, Id. Galb. 27:—*smoothness*, of a woman's body, Id. 2, 651 A.—2. in Gramm. *the spiritus lenis*, Polyb. 10, 47, 10.

Ψῑλοτοπαρχία, ας, ἡ, *superintendence over an unplanted field* (ψιλὸς τόπος), an Aegyptian magistracy.

Ψῑλόω, ῶ, f. -ώσω, (ψιλός):—strictly, *to rub bare*, mostly of hair, *to make bald*, ψ. τὴν κεφαλήν τινος, Hdt. 4, 26:—in pass., *to become bald*, Hes. Fr. 5, 3.—II. c. gen., *to strip bare, rob, deprive of* a thing, ψ. τινα τὰ πλεῖστα τῆς δυνάμιος, Hdt. 2, 151; absol. in same signf., Xen. Cyr. 4, 5, 19:—then, generally, *to leave naked, unarmed* or *defenceless*, Thuc. 3, 109; †pass. Xen. An. 4, 3, 27†; τὸ ψιλούμενον, *the bare, defenceless part*, Xen. Oec. 17, 13:—†in pass. *to be left bare of, be quite deserted by*, τῶν ἱππέων, Xen. An. 1, 10, 13†.—2. also, *to strip* one thing *off* another; as in pass., κρέα ἐψιλωμένα τῶν ὀστέων, Hdt. 4 61.—III. in Gramm., *to write with the spiritus lenis* or *a litera tenuis.* Hence

Ψίλωθρον, ου, τό, *a means for bringing hair off*, used esp. in the bath: it was made chiefly of heated arsenic and unslaked lime, like the *rusma* now used by the Turks, Galen. [ῑ]

Ψίλωμα, ατος, τό, (ψιλόω) *a place bared of hair*:—*a bone laid bare of flesh*, Foës. Oec. Hipp. [ῑ]

Ψίλωσις, εως, ἡ, (ψιλόω) *a making bare, stripping*, esp. *of hair* or *flesh*, Foës. Oec. Hipp.—II. in Gramm., *a writing with the spiritus lenis*, or *a litera tenuis.*

Ψῑλωτής, οῦ, ὁ, (ψιλόω) *one who strips*, esp. *of hair, one who makes bald*:—or *one who deprives of weapons.*—II. *one who writes with the spiritus lenis.* Hence

Ψῑλωτικός, ή, όν, *belonging* or *inclined to stripping bare.*—II. in Gramm., *fond of writing with the spiritus lenis*, like the Aeol. and Ion.

Ψιμίθιον, ψιμιθιοφανής, ψιμιθιόω, ψιμιθισμός, ψίμιθος, later forms for ψιμύθιον, etc.

Ψιμμίθιον, ψιμμύθιον, v. sub ψιμύθιον.

Ψιμῠθίζω, f. -ίσω Att. -ῐῶ,=ψιμυθόω, ψιμυθιόω, *to paint with white lead.*

Ψιμύθιον or ψιμμύθιον, ου, τό (and later ψιμίθιον), like ψίμυθος, *white lead*, Lat. *cerussa*, used as a pigment, esp. to whiten the skin of the face, Ar. Eccl. 878, 929, 1072; even for the hair, in Plat. Lys. 217 D; cf. Hemst. Ar. Plut. 1064, Piers. Moer. p. 419. [ῡ always; though ψίμῠθος, Anth. P. 11, 374, 408; ῐ also in ψίμυθος, ll. cc.; but no place will decide the quantity of the ψι– in ψιμύθιον, except Nic. Al. 75, where it is long in arsis: hence prob. the form ψιμμύθιον.]

Ψιμῡθιοφᾰνής, ές, gen. έος, *looking like white lead.*

Ψιμῡθιόω, ῶ, f. -ώσω, (ψιμύθιον) *to paint with white lead,* ψιμυθιοῦσθαι τὸ πρόςωπον, Lys. 93, 4, 20; cf. Plut. Alcib. 39.

Ψιμῠθισμός, οῦ, ὁ, *a painting with white lead,* Clem. Al.

Ψίμῠθος, ου, ὁ, radic. form of ψιμύθιον, but only found in Anth. P. 11, 374, 408. [ῐ, v. sub ψιμύθιον.]

Ψῐμῠθόω, ῶ, f. -ώσω, = ψιμυθιόω, ψιμυθίζω.

Ψίν, Dor. for σφίν, like ψέ for σφέ.

Ψινάζω, = ψίω, Gramm.

Ψινάς, άδος, ἡ, *a vine that sheds its fruit without ripening:* from ψίνομαι.

Ψίνθος, τό, = τέρψις, Hesych.

Ψίνομαι, *to shed the fruit before ripening,* esp. of the vine, Theophr. (Perh. akin to φθίνομαι.)

Ψίξ, ὁ, and ἡ, gen. ψῑχός, nom. pl. ψῖχες, *a crumb, morsel, bit,* esp. of bread.—Hesych. has also ψίχη and ψίχηνον.

Ψίς, ἡ, gen. ψιδός, = ψίξ, dub.

Ψῖσις, (not ψίσις) εως, ἡ, (ψίω) *a rubbing, rubbing to pieces.*

Ψίττᾰ, = σίττα, q. v.

Ψιττάζω, f. -άσω, *to call* ψίττα.

Ψιττάκη, ης, ἡ, = ψίττακος, q. v. [ᾰ]

Ψιττάκια, τά, = πιστάκια, q. v.

Ψίττᾰκος, ου, ὁ, *a parrot,* Plut. 2, 972 F, and Ath.; also ψιττάκη, ἡ, Arist. H. A. 8, 12, 13:—also pronounced more softly σίττακος, and σιττάκη, and βίττακος, q. v. (Prob. a foreign word.)

Ψιττίον, ου, τό, = ψιχίον, Gramm.

Ψιχάρπαξ, ᾰγος, ὁ, (ψίξ, ἁρπάζω) *Crumb-filcher,* name of a mouse in Batr. †24.

Ψῑχίδιον, ου, τό, dim. from ψιχίον, ψίξ, E. M.

Ψῑχίον, ου, τό, dim. from ψίξ, N.T. Hence

Ψῑχιώδης, ες, (εἶδος) *like a crumb* or *crumbs.*

Ψῑχολογέω, ῶ, f. -ήσω, (ψίξ, λέγω) *to pick up crumbs.*

Ψῑχώδης, ες, (ψίξ, εἶδος) = ψιχιώδης.

Ψίω, rarer collat. form of ψάω, ψέω, ψήχω, *to rub to pieces:*—hence, also, *to chew up,* ψίσεται πύρνον γνάθῳ, Lyc. 639; ἐψισμένος, Anth. P. 9, 302. (Hence ψιά, ψειά, ψίζω, ψιάζω, ψιάω, στία, στεία, ἐψία, ἐψιάομαι, besides ψίξ, ψιχίον, and ψιλός, with its derivs. and compds.; akin to ψώω, ψωμός.) [ῑ, and so in most of the derivs.]

Ψό, an angry exclamation, our *pshaw!* Soph. Fr. 461.

Ψόα, ἡ, usu. in plur. αἱ ψόαι, also ψοιαί or ψύαι, *the muscles of the loins, the loins* themselves, *and parts adjacent,* Lat. *lumbi,* Foës. Oec. Hipp. All the forms occur in Hipp.; ψοιαί, with v. l. ψύαι, in Polybus ap. Arist. H. A. 3, 3, 2; ψύαι in Euphro Theor. 1; v. plura ap. Lob. Phryn. 300. [ῠ in ψύαι, Euphro l. c.; but ῡ in an Epic Fragm., Ath. 399 A, where perh. ψοιαί should be written.]

Ψογερός, ά, όν, (ψόγος) *fond of blaming, censorious, libellous,* of Archilochus, Pind. P. 2, 100.—II. *blameable.*

Ψογέω, ῶ, f. -ήσω, (ψόγος) = ψέγω, dub.

Ψόγιος, α, ον, (ψόγος) *blaming, fond of blaming, censorious,* first restored by Böckh in Pind. N. 7, 102 (e conj. Schneid.) for the anomalous form ψέγιος.

Ψόγος, ου, ὁ, (ψέγω):—*blame, censure,* first in Simon. 139, Pind. N. 7, 90, and Trag.; τὸν ἀνθρώπειον αἰδεσθεὶς ψόγον, Aesch. Ag. 937; and in plur., οὐ φιλῶ ψόγους κλύειν, Eur. Ion 630:—also in Att. prose, as Thuc. 1, 70; 2, 45, Plat., etc.; ψόγον φέρειν, Plat. Symp. 182 A; ψόγον ἀμουσίας ὑφέξονται, Id. Rep. 403 C.

Ψοθάλλω, = ψοφέω, Gramm.

Ψόθιος, α, ον, = ψολόεις, Hesych.; cf. ψόθος II.

Ψόθοιος, ὁ, = ψόθος II, Aesch. Fr. 74, cf. Ar. Fr. 706.

Ψόθος, ου, ὁ, = ψόφος, θόρυβος, akin to ψύθος, ψίθος, Gramm. (From ψόφος, by a dialectic change, like θήρ from φήρ.)—2. = ψόλος, also written ψοῖθος, akin to σποδός, Gramm.: hence adj. ψόθιος, α, ον, = ψολόεις. (From ψόλος by a dialectic change, like Lat. *lacryma* from δάκρυον, etc.)

Ψοιά, ἡ, v. ψόα.

Ψοῖθος, ὁ, v. ψόθος 2.

Ψοΐτης μυελός, ὁ, the marrow *in the lumbar vertebrae.*

Ψολόεις, εσσα, εν, (ψόλος):—*sooty, smoky,* usu. as epith. of κεραυνός, *smouldering,* Od. 23, 330; 24, 539, Hes. Th. 515; opp. to αἰθός, Nic. Th. 129 (where ψολόεις is the fem.); cf. Arist. Mund. 4, 20.—II. *dusky, dirty;* hence also *clad in mourning,* like Lat. *sordidus.*

Ψολοκομπία, ας, ἡ, (ψόλος, κομπέω) *big talk of thunder and lightning,* i. e. *empty noise and fury,* Ar. Eq. 696, with allusion to ψολόεις κεραυνός.

ΨΟ´ΛΟΣ, ου, ὁ, *soot, smoke,* ἐπιβωμίῳ ψόλῳ, Aesch. Fr. 19; also *lightning that scorches without setting on fire,* Nic. Th. 288; cf. Arist. Meteor. 3, 1, 10. (Akin to ψόθος and σποδός.)

Ψόρος, ου, ὁ, *an unknown fish,* Numen. ap. Ath. 313 E; also ψύρος.

Ψοφέω, ῶ, f. -ήσω, (ψόφος) *to make an inarticulate noise, to sound, make a noise,* Lat. *strepere,* Eur. Or. 137; ψοφεῖ ἀρβύλη, Id. Bacch. 638; πύλαι ψοφοῦσι, Id. H. F. 78; so εἰ αἱ θύραι νύκτωρ ψοφοῖεν, i. e. if they were heard to open, Lat. *si crepuissent,* Lys. 93, 1, 19; of a cracked pot, Ar. Ach. 933; of wood, Id. Pac. 612?; also, ψοφεῖ πρὸς τῷ δαπέδῳ ἡ κοιλὴ ὁπλή, Xen. Eq. 1, 3; ποταμοὶ ψοφοῦντες, Plat. Rep. 396 B; esp., of *an empty noise,* ἅπαντα γάρ τοι τῷ φοβουμένῳ ψοφεῖ, Soph. Fr. 58; cf. ψόφος.—II. c. acc., ψοφεῖν τὰς θύρας, *to knock at* the door inside when one is coming out, Heliod. Hence

Ψόφημα, ατος, τό, like ψόφος, *a noise.*

Ψόφησις, εως, ἡ, (ψοφέω) *the making a noise, sounding,* ἰκρίων, Cratin. Incert. 51, Arist. de Anima 3, 2, 5. Hence

Ψοφητικός, ή, όν, *able to make a noise,* of animals, opp. to τὰ ἄφωνα and φωνήεντα, Arist. H. A. 1, 1, 29.

Ψοφοδέεια, ας, ἡ, *fear at every noise:* from

Ψοφοδεής, ές, gen. έος, (ψόφος, δέος) *frightened at every noise, shy, timid,* esp. of animals, Plut. Fab. 27, etc.; hence also of men, Plat. Phaedr. 257 D; cf. Meineke Menand. p. 183, sq. Adv. -εῶς.

Ψοφοειδής, ές, *like a noise, noisy.* Adv. -δῶς.

Ψοφομήδης, ες, gen. εος, (ψόφος, μήδομαι) *meditating noise, noisy, uproarious,* epith of Bacchus, Anth. P. 9, 524.

Ψοφοποιός, όν, *making a noise* or *din.*

Ψ´ΟΦΟΣ, ου, ὁ, *any inarticulate sound,* as opp. to φωνή, Hemsterh. Luc. 1, p. 84: *a noise, sound,* Lat. *strepitus,* ἄτερ ψόφου, H. Hom. Merc. 285; πόλις ψόφου πλέα, Eur. Ion 601; ψ. γλώσσης, Id. H. F. 229; φιλημάτων, Soph. Fr. 482; ἀνέμων, Plat. Rep. 397 A, etc.; esp. of a door opening, Ar. Ran. 604, Plat. Symp. 212 C, etc.; cf. ψοφέω:—*a crash,* Thuc. 4, 115:—also in good sense of musical instruments, ψ. λωτοῦ, κιθάρας, Eur. Bacch. 987, Cycl. 443.—2. esp., *a mere sound, empty sound* or *noise,* τοῦ σοῦ ψόφου οὐκ ἂν στραφείην, your *noise* will never turn me, Soph. Aj. 1116; κενὸς ψόφος, Eur. Rhes. 565: hence also the *empty applause* of the mob, Valck. Phoen. 397; ψόφοι, *mere sounds,* of high-sounding words or names, Bergl. Alciphr. 2, 3, 76, Luc. Dial. Meretr. 15; so, ψ. ῥημάτων, of Aeschylus' poetry, Ar. Ran. 492, cf. Nub. 1367. (Akin to ψόθος.)

Ψοφώδης, ες, contr. for ψοφοειδής, (ψόφος, εἶδος) *noisy,* ποιητής, Arist. Rhet. 3, 3, 3.

Ψύα, ἡ, = ψόα, ψοιά, q. v.

Ψῠγεῖον, ου, τό, (ψύχω) *a place for cooling, a cooler;* cf. ψυχεῖον.

Ψῠγεύς, έως, ὁ, (ψύχω) *a cooler,* like ψυκτήρ, Alex. Εἰςοικ. 2, Euphro Ἀποδιδ. 1.

Ψῦγμα, ατος, τό, (ψύχω) *a cooling.*—II. *any thing that cools;* hence,—1. *a cooling medicine* or *lotion,* Hipp.; v. Foes. Oec.—2. *a fan,* Clearch. ap. Ath. 257 B.—III. *a breath drawn, respiration,* Dion. Comp. p. 279.—IV. *cold, chilling behaviour,* like Lat. *frigus,* Joseph.

Ψυγμός, οῦ, ὁ, (ψύχω) *a cooling, catching cold:*—*the cold fit of an ague.*—II. *a drying,* LXX.

†Ψυγμοῦ λιμήν, ὁ, *harbour of Psygmus,* on the coast of Aethiopia, Strab. p. 774.

Ψύγω, earliest form of ψύχω, but only in very late Eccl.

Ψυδνός, ή, όν, = ψυδρός, only found in Theogn. 122. Other MSS. have ψεδνός, which can give no sense; most edd. follow Ruhnk. in reading ψυδρός; but ψυδνός is a good word, formed like κυδνός, which exists by the side of κυδρός, Br. Theogn. l. c.

Ψυδράκιον, ου, τό, dim. from sq., q. v.

Ψύδραξ, ακος, ὁ, with dim. ψυδράκιον, τό, *a white blister on the tip of the tongue,* strictly *a lie-blister,* because they were said to be caused by one's telling a lie, = ψεῦμα (q. v.), Diosc., etc.:—generally, *a blister, pimple,* Id.

Ψυδρός, ά, όν, = ψευδής, *lying, untrue,* Lyc. 235, 1219; cf. Ruhnk. Ep. Cr. p. 215; v. sub ψυδνός.

Ψῠθής, ές, or ψύθης, ες, = ψευδής, Aesch. Ag. 999.

Ψῠθίζω, = ψιθυρίζω, *to whisper* Gramm.

Ψύθιος οἶνος, ὁ, = ψίθιος.

Ψῠθιστής, οῦ, ὁ, = ψιθυριστής, Gramm.

Ψύθος, εος, τό, poet. collat. form for ψεῦδος, *a lie, untruth,* Aesch. Ag. 478, 1089.—II. as adj., *lying, false, untrue,* Call. Fr. 184. (Hence ψυθίζω, v. ψεύδομαι, sub fin.) [ῠ]

Ψῠθών, όνος, ὁ, *a liar,* Gramm.

Ψυκτήρ, ῆρος, ὁ, (ψύχω) *a wine-cooler,* which stood on the dinner-table on a tripod, and was used sometimes to drink from, Plat. Symp. 21 E, Comici ap. Ath. 502 C, sq.: so ψυκτῆρες γάλακτος, Philostr.: also, ψυγεύς. Cf. Ruhnk. Tim. s. v., Hemst. Poll. 10, 74.—II. οἱ ψυκτῆρες, *cool, shady places for recreation.*

Ψυκτηρίας, ου, =foreg. I, Euphro 'Αποδ. 1.

Ψυκτηρίδιον, ου, τό, [ῐ]=sq., Alex. Agon. 2, 7.

Ψυκτήριον, ου, τό, dim. from ψυκτήρ I. — II. as neut. from sq., like ψυκτήρ II, *a cool, shady place*, Hes. Fr. 47, 8, Aesch. Fr. 138, cf. Eur. Phaëth. 8. (Ath. 503 C, D.)

Ψυκτήριος, α, ον, (ψυκτήρ) *cooling, shady*, ψ. πτερά, i. e. fans, Achae. ap. Ath. 690 B. Only poet.; cf. foreg.

Ψυκτικός, ή, όν, (ψύχω) = foreg., *cooling*, being the prose form, as in Plut. 2, 652 C, etc.

Ψυκτός, ή, όν, verb. adj. from ψύχω, *cooled: to be cooled.*

ΨΥ´ΛΛΑ˘, ης, ἡ, *a flea*, Lat. *pulex*, Ar. Nub. 145, 149, etc.: also, ψύλλος, ὁ, Epich. p. 111, which seems to be the Dor. form, though used by Arist. H. A. 4, 10, 4; cf. Lob. Phryn. 332. —II. a kind of *spider*, Arist. H. A. 9, 39, 1.

Ψύλλειον, ου, τό,=ψύλλιον, Orph. Arg. 959.

Ψυλλίζω, *to catch fleas*, susp.

†Ψυλλικός, ή, όν, *of the Psylli*, ὁ Ψ. κόλπος, *Psyllicus sinus.*

Ψύλλιον or ψυλλίον, ου, τό, (ψύλλα) *flea-wort, plantago psyllium*, Linn., Diosc. 4, 70, Luc. Tragop. 157.

Ψύλλο or ψύλλος, barbarism in Ar. Thesm. 1180.

Ψυλλόβρωτος, ον, (ψύλλα, βιβρώσκω) *eaten of fleas*, Theophr.

†Ψύλλοι, ων, οἱ, *the Psylli*, a people of Africa in Cyrenaïca, Hdt. 4, 173; Strab. p. 588.

†Ψύλλος, ου, ὁ, *Psyllus*, masc. pr. n., Anth. P. 7, 403.

Ψύλλος, ὁ,=ψύλλα, q. v.

Ψυλλοτοξότης, ου, ὁ, (ψύλλα, τοξότης) *a flea-archer, flea-knight*, comic word in Luc. V. Hist. 1, 13.

†Ψυλλώ, οῦς, ἡ, *Psyllo*, fem. pr. n., Anth. P. 7, 607.

Ψυλλώδης, ες, (εἶδος) *like fleas: full of fleas.*

Ψύλων, ὁ, *a fish*, dub. l. for τίλων.

Ψυμυθιόω, ψύμυθος, ψυμυθόω, late and bad forms of ψιμυθ-.

Ψῦξις, not ψύξις, εως, ἡ, (ψύχω) *a cooling* or *chilling: a becoming cold*, ψ. ἀκρωτηρίων, ψ. ποδῶν, Hipp., v. Foës. Oec.: also in plur., opp. to θερμότητες, Plat. Legg. 897 A.

†Ψύρα, ων, τά, *Psyra*, a small island on the Asiatic coast near Chios, with a city of same name, now *Ipsara*, Strab. p. 645.

†Ψυρίη, νῆσος, ἡ, = foreg., Od. 3, 172.

Ψύρος, ὁ, v. ψόρος.

Ψύττᾰ,=ψίττα, σίττα, Eur. Cycl. 49.

†Ψυττάλεια, ας, ἡ, *Psyttalēa*, a little island in the Saronic gulf between Salamis and the main land of Attica, Hdt. 8, 76, 95; Paus. 1, 36, 2: cf. sq.

†Ψυτταλία, ας, ἡ, = foreg., Strab. p. 395.

Ψύττω, Dor. for πτύω, the Lat. *spuo, to spit.*

Ψῡχαγωγέω, ῶ, f. -ήσω, *to be a ψυχαγωγός, to lead departed souls to the nether world*, esp. of Mercury, Luc. D. Deor. 7, 4, etc.—II. *to evoke* or *conjure up the dead* by sacrifice, ψ. τοὺς τεθνεῶτας, Plat. Legg. 909 B: — hence, — 2. *to lead* or *attract the souls of the living, to win over, persuade*, Lat. *allicere, pellicere, abripere animum*, Xen. Mem. 3, 10, 6; but usu. in bad sense, *to lead away, inveigle, delude*, ψ. τοὺς ἀκροωμένους, Isocr. 24 D; ψ. τινα λόγοις, Lycurg. 152, 12; κολακείαις, θεραπείᾳ ψυχαγωγεῖσθαι, Dem. 1099, 10; 1364, 8; ὑπὸ εἰδώλων καὶ φαντασμάτων ψυχαγωγούμενος, Plat. Tim. 71 A.—Ar. Av. 1555 plays upon all these senses, οὗ Σωκράτης ψυχαγωγεῖ, where Socrates *plays the psychagogue*: cf. Ruhnk. Tim. —III. in late authors, *to traffic in souls* or *lives, to kidnap*, A. B.—IV. *to lie at the last gasp*, Lat. *animam agere.* Hence

Ψῡχᾰγώγημα, ατος, τό, *a delight, refreshment.*

Ψῡχᾰγωγία, ας, ἡ, (ψυχαγωγός) *a leading of souls to the nether world.*—II. *an evoking them from it.*—2. metaph., *a winning of men's souls, persuasion*, whence rhetoric is called a ψυχαγωγία by Plat. Phaedr. 261 A, 271 C: generally, *pleasance, pastime*, Polyb. 32, 15, 5, Luc. Nigr. 18, etc.

Ψῡχᾰγωγικός, ή, όν, *belonging to a ψυχαγωγός, proper to him: winning, persuasive*, Arist. Poet. 6, 28:—ἡ -κή (sc. τέχνη),=ψυχαγωγία II. 2, Plat. Minos 321 A.

Ψῡχᾰγώγιον, ου, τό, like ψυχομαντεῖον, *a place where departed souls are conjured up and questioned.*—II. *an air-hole in the shafts of mines to admit fresh air*, Lat. *spiraculum*, Theophr.: from

Ψῡχᾰγωγός, όν, (ψυχή, ἄγω):—*leading departed souls to the nether world*, esp. as epith. of Mercury, like ψυχοπομπός, ap. Hesych. — II. *conjuring up the dead* to question them, *evoking the dead*, ψ. γόοι, Aesch. Pers. 687:—as subst., *a necromancer, psychagogue*, Eur. Alc. 1128; οἱ ψ., the name of a play by Aesch.—2. metaph., *leading* or *persuading the souls* of the living; hence, *winning, persuasive:* also in bad sense, *inveigling, delusive.*—III. in late, esp. Alexandr., authors, *trafficking in souls* or *lives;* ὁ ψ., *a kidnapper*, A. B.

Ψῡχάζω, f. -άσω, (ψῦχος) *to refresh one's self in the shade*, Alciphr.

Ψῡχαῖος, α, ον, *of, belonging to the soul.*

Ψῡχᾰπάτης, ου, ὁ, (ψυχή, ἀπατάω) *beguiling the soul*, ὄνειρος, Mel. 103: but also in better sense, *heart-delighting*, Anth. P. 12, 256, etc. [ᾰ]

Ψῡχάριον, ου, τό, dim. from ψυχή, Plat. Rep. 519 A, Theaet. 195 A. [ᾰ]

Ψῡχάρπαξ, ᾰγος, ὁ, *a kidnapper.*

Ψῡχαστής, οῦ, ὁ, (ψυχάζω) *one who cools himself in the shade:* hence οἱ Ψυχασταί, a play of Strattis.

Ψῡχάω, ῶ, *to cool*, Ael. V. H. 3, 1.

Ψῡχεινός, ή, όν, (ψῦχος) *cooling, cool, fresh*, Xen. Oec. 9, 3 and 4.

Ψῡχεῖον, or ψῡχίον, ου, τό, (ψῦχος) *a place for cooling things*, esp. water, Semus ap. Ath. 123 D.

Ψῡχεμπορικός, ή, όν, *belonging to a seller* or *to the sale of souls:* ἡ -κή (sc. τέχνη), *the sale of souls*, or rather *trade and traffic in mental wares*, Plat. Sophist. 224 B: from

Ψῡχέμπορος, ον, (ψυχή, ἔμπορος) *trafficking in souls* or *men.*

Ψῡχή, ῆς, ἡ, (ψύχω):—*breath*, Lat. *anima*, esp. as the sign of life, *life, spirit*, Hom., etc.; as, ψυχή τε μένος τε, Il. 5, 296, etc.; ψυχή τε καὶ αἰών, Il. 16, 453, Od. 9, 523; ψυχὴ καὶ θυμός, Il. 11, 334, Od. 21, 154; ψυχῆς ὄλεθρος, Il. 22, 325; τὸν δ' ἔλιπε ψυχή, Il. 5, 696, Od. 14, 426: it leaves the body with the blood, ψυχὴ δὲ κατ' οὐταμένην ὠτειλὴν ἔσσυτ' ἐπειγομένη, Il. 14, 518; ἅμα ψυχήν τε καὶ ἔγχεος ἐξέρυσ' αἰχμήν, 16, 505; cf. 7, 330, etc.:—ψυχὴν παρθέμενος, staking or risking one's *life*, Od. 3, 74; 9, 255; αἰὲν ἐμὴν ψυχὴν παραβαλλόμενος πολεμίζειν, Il. 9, 322; περὶ ψυχῆς, for one's *life*, i. e. to save it, Od. 9, 423; so, μάχεσθαι περὶ ψυχῆς, Od. 22, 245; θέειν περὶ ψυχῆς, Il. 22, 161, τρέχειν περὶ ψυχῆς, Valck. Hdt. 7, 39; ὁ περὶ τῆς ψυχῆς ἀγών, a struggle for life and death, Soph. El. 1492; περὶ τῆς ψ. ἀγωνίζεσθαι, δρόμον δραμεῖν, Xen. Hipparch. 1, 19, Ar. Vesp. 376; τῆς ψυχῆς πρίασθαί τι, to buy a thing with one's life:—so also in Hdt., etc., ποινὴν τῆς Αἰσώπου ψυχῆς ἀνελέσθαι, to take revenge for *the life* of Aesop, Hdt. 2, 134, cf. 7, 39; ψυχὰν 'Αΐδᾳ τελέων, Pind I. 1, 99; ψυχὰς βάλον Id. O. 8, 51; and in Att., ψυχὴν κτείνειν, Eur. Tro. 1214; ἐκπίνειν, Ar. Nub. 712; etc.: of *the life of animals*, Hes. Sc. 173, Pind. N. 1, 70.—II. *the soul* or *immortal part of man, as opp. to his body* or *perishable part*, in Hom. only in the signf. of *a departed soul, spirit, ghost:* he represents it as bodiless and not to be seized by mortal hands (Od. 11, 207), but yet keeping the form of him who owned it in life, ψ. 'Αγαμέμνονος, Αἴαντος, etc., freq. in the Νεκυία (Od. 11); hence also ψ. καὶ εἴδωλον, Il. 23, 104, cf. 72, Od. 24, 14: v. Völcker on the Homeric ψυχή (Giessen 1825) quoted in Nitzsch Od. vol. 3, p. 188.—2. the abstract notion of *the soul* or *spirit of man*, Lat. *animus*, first in Hdt., ἀνθρώπου ψυχὴ ἀθάνατός ἐστι, 2, 123, cf. Plat. Phaedr. 245 C, etc.: — hence ψυχή τινος, periphr. for the man himself, as, ψ. 'Ορέστου='Ορέστης, Soph. El. 1127, cf. Phil. 55; also, ψυχαί absol. =ἄνθρωποι, so that Ar. could say ψυχαὶ πολλαὶ ἔθανον, many *souls* perished, Thesm. 864, Lys. 963; ψυχαὶ σοφαί, Id. Nub. 94:—hence in addressing persons, ὦ μελέα ψυχή, Soph. Phil. 714; ὦ ἀγαθὴ καὶ πιστὴ ψ., Xen. Cyr. 7, 3, 8.—3. the ψυχή was the seat of θυμός, i. e. of the will, desires, and passions, *the soul, heart*, Hdt. 3, 14, though many Homeric usages, quoted under signf. I, run into this signf.; ἐκ τῆς ψυχῆς, from the inmost *soul*, with all the *heart*, ἐκ τῆς ψ. φίλος, Xen. An. 7, 7, 43: τίνα οἴεσθέ με τὴν ψυχὴν ἔχειν; how do you think it fares with me? Dem. 842, 15:—esp., *sensual desire, propension, appetite*, δοῦναί τι τῇ ψυχῇ, like Lat. *indulgere animo*, Aesch. Pers. 841, Theocr. 16, 24; ὅσα ἡ ψυχὴ δέχεται, Hipp.; ἡ ψυχὴ οὐ προςίεται σῖτον, Xen. Cyr. 8, 7, 4.—III. as the organ of νοῦς, i. e. of thought, and judgment, *the soul, mind, reason, understanding*, first in Hdt. 5, 124, cf. Stallb. Plat. Tim. 30 B:—also, *the soul, spirit* of an author, Lat. *ingenium*, Dion. H.—IV. *the anima mundi* or *living spirit*, which was supposed in the Ancient Philosophy *ire per omnes terrasque tractusque maris coelumque profundum*, cf. Plat. Tim. 30 B, 34 B, sqq., Ritter Hist. of Philos. 1, pp. 200, 205, 235; 2, 349.—V. *a butterfly* or *moth*, which was an emblem of the immortal soul, by reason of its passing through a kind of death in the chrysalis form.—VI. also as a prop. n., *Psyché*, the mistress of Cupid, or Love, an allegory ingeniously handled by Appuleius, Metaph. Lib. 4, 5, and 6. In works of art, Psyché is represented with butterfly's wings, or even as a butterfly, Müller Archäol. d. Kunst, § 391, 9.

Ψῡχήϊος, η, ον, *having a ψυχή, alive, living*, Luc. Vit. Auct. 6;—an Ion. form.

Ψῡχίδιον, ου, τό, dim. from ψυχή, Lat. *animula*, Luc. Navig. 26.

Ψῡχίζομαι, only used as pass., *to grow cold, freeze.*

Ψῡχικός, ή, όν, (ψυχή) *of the soul* or *life*, e. g. δύναμις, πνεῦμα, the power, spirit or breath *of life*; ψ. ὁρμαί, Polyb. 8, 12, 9:—*living, spiritual, mental*, opp. to σωματικός, Anth. P. append. 282:—*spirited, lively*, Alex. Incert. 67 A: but also,—2. *concerned with this life only, animal, natural*, opp. to πνευματικός, N. T. Adv. -κῶς, LXX.

Ψῡχῑνός, ή, όν,=ψυχεινός.

Ψῡχίον, ου, τό, v. ψυχεῖον.

Ψυχιουλκός, όν,=ψυχοῦλκος.

Ψυχμός, οῦ, ὁ, *cold, frost*: esp., *the feverish chill* of an ague.

Ψῡχοβλᾰβής, ές, *injuring*, or *injured in the soul.*

Ψῡχοβόρος, ον,=ψυχοφθόρος.

Ψῡχογονία, ας, ἡ, (ψυχή, γονή) *the generation of the soul*, Plut. 2, 415 E.

Ψῡχογονικός, ή, όν, *belonging to ψυχογονία.*

Ψῡχοδᾰΐκτης, ου, ὁ, (ψυχή, δαΐζω) *destroying* or *killing the soul*, Anth. P. 9, 524.

Ψῡχοδιάβᾰτος, ον, *going through, piercing the soul.*

Ψῡχοδοτήρ, ῆρος, ὁ, (ψυχή, δίδωμι) *giver of the soul* or *life*, Anth. P. 9, 525.

Ψῡχοειδής, ές, (ψυχή, εἶδος) *of the nature of soul, spiritual*, Philo.

Ψῡχόθεν, adv., *from the soul* or *heart.*

Ψῡχοκτόνος, ον, *slaying the soul.*

Ψῡχόλεθρος, ον, (ψυχή, ὄλεθρος) *soul-destroying*: ὁ ψ., as subst., *the death of the soul.*

Ψῡχολῐπής, ές, (ψυχή, λείπω) *lifeless*, δύναμις, Anth. Plan. 266.

Ψῡχομαντεῖον, ου, τό, (ψυχή, μαντεῖον) *a place where the souls of the dead are conjured up* to be questioned as to the future, like ψυχοπομπεῖον, Plut. 2, 109 B.

Ψῡχόμαντις, εως, ὁ, (ψυχή, μάντις) *one who conjures up the souls of the dead, a necromancer.*

Ψῡχομᾰχέω, ῶ, f. -ήσω, (ψυχή, μάχομαι) *to fight to the last gasp, fight desperately*, Polyb. 1, 58, 7, etc. Hence

Ψῡχομᾰχία, ας, ἡ, *desperate fighting*, Polyb. 1, 59, 6.

Ψῡχοπλᾰνής, ές, (ψυχή, πλανάω) *deluding the soul*, Anth. P. 9, 524.

Ψῡχοπομπεῖον, ου, τό, *a place where departed souls are conjured up*, like ψυχομαντεῖον, Plut. 2, 560 E: from

Ψῡχοπομπός, όν, (ψυχή, πέμπω) *conductor* or *guide of souls*, of Charon, Eur. Alc. 362; of Apollo, Plut. 2, 758 B; of Mercury.

Ψῡχορᾰγέω, ῶ, f. -ήσω, and ψῡχορᾰγής, ές,=ψυχορρ-.

Ψῡχορρᾰγέω, ῶ, f. -ήσω, strictly *to let the soul break loose*, hence *to lie at the last gasp*, Lat. *animam agere*, Eur. Alc. 20, H. F. 324; Ep. ψυχοραγέω, Ap. Rh. 2, 833: from

Ψῡχορρᾰγής, ές, gen. έος, (ψυχή, ῥήγνυμι) *letting the soul break loose*, hence *lying at the last gasp*, γυναῖκες ἐν τόκοις ψυχορραγεῖς, Eur. I. T. 1466.

Ψῡχορραγία, ας, ἡ, *the death-struggle.*

Ψῡχορροφέω, ῶ, f. -ήσω, (ψυχή, ῥοφέω) *to suck out the soul* or *life.*—II. (ψῦχος) *to sip cooled wine*, Plat. (Com.) Incert. 58.

Ψῦχος, εος, τό, (ψύχω):—*coolness, cool*, Od. 10, 555, Aesch. Ag. 971: *cold, frost*, oft. in Hdt., who also has plur. ψύχεα, like Lat. *frigora*, in 4, 28, 129; and so ψύχη, Xen. Oec. 5, 4, Cyn. 5, 9:—ἐν ψύχει, in *winter*, Soph. Phil. 17, cf. Hermipp. Incert. 21.

Ψῡχοσσόος, ον, (ψυχή, σώζω) *saving the soul*, Anth. P. 9, 197; 15, 12.

Ψῡχοστᾰσία, ας, ἡ, (ψυχή, στάσις) *a weighing of souls* or *lives*: the title of a tragedy of Aesch., in which Thetis and Aurora weighed the lives of Achilles and Memnon against one another, and the latter was found lighter, Plut. 2, 17 B; cf. Schütz Aesch. Fr. 263. Aesch. followed the passage in Il. 22, 210 sq.; it is parodied with great zest in Ar. Ran. 1365, sq.

Ψῡχοστόλος, ον, *sending* or *escorting the soul.*

Ψῡχοτᾰκής, ές, (ψυχή, τήκω) *melting the soul* or *heart*, χείλη, δάκρυα, etc., Anth. P. 5, 56, Plan. 198.

Ψῡχοτᾰμίας, ου, ὁ, (ψυχή, ταμίας) *the ταμίας of souls*, Herm. ap. Stob. Ecl. 1, 1084.

Ψῡχοτροφέω, ῶ, f. -ήσω, *to sustain the soul* or *life, enliven*: from

Ψῡχοτρόφος, ον, (ψυχή, τρέφω) *sustaining life* or *soul*, αὖραι, Orph. H. 15, 3.

Ψῡχότροφος, ον, (ψῦχος, τρέφω) *nourished by cold* or *frost, thriving therein*, Diosc.

Ψυχουλκέομαι, f. -ήσομαι, dep. mid., *to be at the last gasp*, Lat. *animam trahere*, LXX.: from

Ψῡχοῦλκος, ον, (ψυχή, ἕλκω) *at the last gasp.*—II. *attracting souls, conveying them.*

Ψῡχοφθόρος, ον, (ψυχή, φθείρω) *soul-destructive, deadly*, Orph. H. 67, 6.

Ψῡχόω, ῶ, f. -ώσω, (ψυχή) *to give soul* or *life to*, λίθον, Anth. Plan. 159.—II. (ψῦχος) *to cool, make cold*, Plut. 2, 1052 F.

Ψυχραίνω, f. -ανῶ, (ψυχρός) *to make cool* or *cold, cool.* Hence

Ψυχρᾰσία, ας, ἡ, *a growing cold, coldness*, Plut. 2, 1110 A.—II. *a making cold*, Epicur. ap. Diog. L. 10, 107.

Ψύχρευμα, ατος, τό, *a cold, frigid discourse*, Galen.: from

Ψυχρεύομαι, (ψυχρός) dep. mid., *to speak* or *act coldly*, Hermogen.

Ψυχρήλᾰτος, ον, (ψυχρός, ἐλαύνω III. 1):—*cold-forged*: of red-hot iron *quenched in cold water*, and so hardened, Plut. 2, 434 A; cf. Casaub. Ath. 501 B.

Ψυχρία, ας, ἡ, (ψυχρός) *cold, frostiness*, Plut. 2, 1038 F.

Ψυχρίζω, f. -ίσω Att. -ιῶ, *to cool.* Hence

Ψυχριστός, ή, όν, verb. adj., *cooled.*

Ψυχροβᾰφής, ές, (ψυχρός, βάπτω) *dipt in cold water*, Luc. Lexiph. 5.—II. *imparted by a cold tincture*, esp. of colours and scents, ψ. ἄνθη, Theophr. de Odor. 22; cf. Salmas. in Solin. p. 807.

Ψυχροδόχος, ον, (ψυχρός, δέχομαι) *receiving what is cold*, οἶκος ψ., *the cold-bath* room, Luc. Hipp. 7.

Ψυχροκοίλιος, ον, (ψυχρός, κοιλία) *having a cold stomach*, Procl.

Ψυχρολογέω, ῶ, f. -ήσω, *to use frigid phrases*: and

Ψυχρολογία, ας, ἡ, *frigid phraseology*, Luc. D. Mort. 16, 5: from

Ψυχρολόγος, ον, (ψυχρός, λέγω) *using frigid* or *exaggerated phrases.*

Ψυχρολουσία, ας, ἡ, *bathing in cold water*, Theophr. Fr. 9, 16.

Ψυχρολουτέω, ῶ, f. -ήσω, *to bathe in cold water*, v. l. for ψυχρολουτρέω, q. v.: from

Ψυχρολούτης, ου, ὁ, (ψυχρός, λούομαι) *a bather in cold water.*

Ψυχρολουτρέω, ῶ, with collat. form ψυχρολουτέω, *to bathe in cold water*, Ar. Fr. 39; cf. Lob. Phryn. 594, Wytt. Plut. 2, 52 E.

Ψυχρομῐγής, ές, (ψυχρός, μίγνυμι) *mixed with cold*, Plut. 2, 892 A.

Ψυχροποιέω, ῶ, f. -ήσω, *to make cold* or *cool.* Hence

Ψυχροποιητικός, ή, όν, *fitted for cooling* or *refreshing.*

Ψυχροποιός, όν, *making cold, cooling.*

Ψυχροποσία, ας, ἡ, *a drinking of cold water*, Plut. 2, 692 D, etc.: and

Ψυχροποτέω, ῶ, f. -ήσω, *to drink cold water*, Plut. 2, 60 A: from

Ψυχροπότης, ου, ὁ, (ψυχρός, πίνω) *a cold-water drinker*, Mel. 18, Plut. 2, 690 B.

Ψυχρός, ά, όν, (ψύχω):—*cold, chill*; also *cool, fresh*; χάλαζα, νιφάδες, χιών, Il. 15, 171; 19, 358; 22, 152; ψ. χαλκός (as we say 'cold steel'), 5, 75: ψ. ὕδωρ, Od. 9, 392, etc.; τὸ ψυχρόν (sc. ὕδωρ), Theogn. 263; ψυχρῷ λοῦνται, Hdt. 2, 37 (but τὸ ψ. also=ψῦχος, *cold*, Id. 1, 142); ψ. αἰθήρ, αὖραι, Pind. O. 13, 125, etc.:—esp. of dead things, Soph. O. C. 622; cf. Valck. Phoen. 1448.—II. metaph., like our *cold*, Lat. *frigidus*, viz.,—1. of things and events, *cold, vain, fruitless*, ψ. ἐπικουρίη, Hdt. 6, 108; νίκη, 9, 49: also, *chilling, dreary*, θερμὴν ἐπὶ ψυχροῖσι καρδίαν ἔχεις, Soph. Ant. 88.—2. of feelings, ψυχρὰ τέρψις, ἐλπίς, Eur. Alc. 354, I. A. 1014; also, ψ. βίος, Ar. Plut. 263.—3. so of persons, *cold-hearted, heartless, spiritless, indifferent*, without life, taste or feeling, Plat. Euthyd. 284 E, Xen. Cyr. 8, 4, 22 and 23.—4. esp. of exaggerated, glittering phrases, or things told in such phrase, *cold, frigid*, Ar. Thesm. 848; ἕωλα καὶ ψυχρά, Dem. 551, 13; cf. Arist. Rhet. 3, 3: so adv. -ρῶς, ψυχρῶς ποιεῖν, Ar. Thesm. 170, λέγειν, Heind. Plat. Euthyd. 284 E. Hence

Ψυχρότης, ητος, ἡ, *coldness, coolness, chill, cold*, Plat. Rep. 437 E.—II. metaph. of persons, *coldness of heart, indifference*, Dem. 312, 15.—2. of exaggerated, glittering phrases and the like, *frigidity*, Aristid.

Ψυχροφόβος, ον, (ψυχρός, φοβέομαι) *dreading cold water*, Galen.

Ψυχροφόρος, ον, (ψυχρός, φέρω) *carrying cold water*, τὸ ψ., a cold bath.

Ψυχρόω, ῶ, f. -ώσω, (ψυχρός) *to make cold* or *cool*: pass., *to grow, be cold* or *cool*, Anth. P. 12, 7.

ΨΥ'ΧΩ, f. ψύξω: aor. 1 pass. ἐψύχθην, Jac. Anth. P. p. 176; aor. 2 ἐψύγην and ἐψύχην, Lob. Phryn. 318, Buttm. Ausf. Gr. § 100, Anm. 6 n.:—strictly, *to breathe, blow*, ἦκα μάλα ψύξασα, Il. 20, 440.—II. usu., *to make cool* or *cold, cool*, first in Hdt. 3, 104; opp. to θερμαίνω, Plat. Phaedr. 268 B, etc.:—hence, *to refresh*, Lat. *fovere*, Soph. Fr. 400; cf. Alex. Ἀσωτοδ. 1, 10, Ap. Rh. 4, 1527:—also, *to chill*, κέντρῳ ψύχειν ψυχὰν ἐμάν, Aesch. Pr. 693.—2. pass., *to grow cool* or *cold*, Hdt. 4, 181, and Plat.: also of fire, *to be put out*, Plat. Criti. 120 B:—later, an intr. act. occurs, *to seek the cool air*, Nic. Th. 473.—III. *to dry, make dry.* (From signf. I comes ψυχή, like Lat. *anima*, from root *ἄω ἄημι: from signf. II, ψῦχος, ψυχρός, etc.) [ῡ always, except in aor. 2 pass. ψῠγῆναι, v. Ar. Nub. 151.]

Ψύχωσις, εως, ἡ, (ψυχόω) *a giving*

soul or *life to, animating, quickening,* M. Anton. 12, 24:—also *the soul* itself, ap. Clem. Al.

Ψῡχωφέλεια, *ας, ἡ, profit to the soul.*

Ψῡχωφελής, *ές,* (*ψυχή, ὠφελέω*) *profiting the soul* or *spirit.*

*Ψύω, rare collat. form of *ψάω, ψέω,* occurring only in Gramm., as the root of *ψύθος, ψυθίζω, ψιθυρίζω, ψυδρός, ψυδνός, ψεῦδος, ψεύδω,* etc.: perh. also akin to *ψύχω, ψυχή, ψῦχος.*

Ψώα, *ας, ἡ,* (*ψό*) *rottenness, putrid stench,* poet. word, only found ap. Suid. et E. M., cf. sq., and *ψώρα.*

Ψῶζα, *ἡ,=ψώρα,* Eupol. Maric. 21.

Ψωθία, *ας, ἡ,*=sq.

Ψώθιον, *ου, τό,* (*ψώω, ψωμός*) like *ψαθύριον, a small crumb* or *bit,* Pherecr. Crapat. 4, where Meineke writes it as a dim. *ψωθίον.*

Ψωΐα, *ας, ἡ,=ψώα.* Hence

Ψώϊζος, *ου, ἡ, stinking ordure,* Hesych., cf. *ψώα.* Others make it an adv., *ψώϊζος, ον, putrid, stinking.*

Ψωκτός, *ή, όν,* (*ψώω*)=*ψαιστός.*

Ψωλή, *ῆς, ἡ, membrum virile praeputio retracto,* Ar. Lys. 143, Av. 560.

Ψωλόεις, *εσσα, εν,*=sq., dub.

Ψωλός, *οῦ, ὁ, one circumcised,* or *one with the prepuce drawn back,* Ar. Av. 507, ubi v. Schol.—2. *a lewd fellow,* Ar. Eq. 964, etc. (Prob. from *ψάω, ψώω.*)

Ψώλων, *ωνος, ὁ,*=foreg., cf. *πόσθων.*

Ψωμίζω, f. *-ίσω* Att. *-ῐῶ,* (*ψωμός*) *to feed by putting little bits into the mouth,* as nurses do children, Ar. Thesm. 692, Lys. 19; or sick people, Foës. Oec. Hipp.:—generally, *to feed, fatten, ψ. τινά τινι,* Ar. Eq. 715.

Ψωμίον or *ψώμιον, ου, τό,* dim. from *ψωμός, a morsel,* LXX.

Ψώμισμα, *ατος, τό,* (*ψωμίζω*) like *ψωμός, a morsel, mouthful,* Arist. Rhet. 3, 4, 3, Plut. Rom. 27.

Ψωμοκολᾰκεύω, *to be a flatterer for morsels of bread, be a parasite,* Philippid. Ἀνανεωσ. 4; cf. sq.: from

Ψωμοκόλαξ, *ᾰκος, ὁ,* (*ψωμός, κόλαξ*) *a flatterer for morsels of bread, a parasite,* comic word in Ar. Fr. 213; cf. foreg.

Ψωμοκόλᾰφος, *ου, ὁ,* (*ψωμός, κόλαφος*) *one who takes cuffs for the sake of bits of bread, a low, mean parasite,* Diphil. Thes. 1.

Ψωμόλεθρος, *ου, ὁ, a bread-pest, bread-consumption,* comic name for a greedy parasite, ap. Suid.

Ψωμοποιός, *όν,* (*ψωμός, ποιέω*) *making scraps,* Plut. 2, 224 A.

Ψωμοπωλεῖον, *ου, τό, a place where bread is sold.*

Ψωμός, *οῦ, ὁ,* (*ψώω*):—*a bit, morsel, scrap, mouthful,* esp. of meat or bread, *ψωμοὶ ἀνδρόμεοι, bits* of man's flesh, Od. 9, 374, Virgil's *sanies ac frusta;* also in Xen. Mem. 3, 14, 5.

Ψώρα, *ας, ἡ,* Ion. *ψώρη,* (*ψάω, ψώω*):—*a cutaneous disease, the itch, scurvy, scab* or *mange,* in Plin. *scabies, impetigo, psora,* of men and horses, Hdt. 4, 90, Plat. Phil. 46 A, etc.;—strictly fem. from *ψωρός* (sc. *νόσος*): also called *κνησμονή* (from *κνάω,* to scratch):—a very malignant kind was termed *ἀγρία ψώρα,* LXX.; cf. also *λιμόψωρος.*—II. *a disease of trees, canker,* esp. of fig-trees, when they are overgrown with moss, Theophr.: also of the olive, Foës. Oec. Hipp.; though in the olive-tree it was properly called *λειχήν,* Lat. *scabra oliva.*—III. in very late writers, *a moth;* elsewh. called *φάλαινα* and *πυραύστης.*

Ψωραγριάω, *ῶ, to have a malignant itch* (*ψώρα ἀγρία*), LXX.

Ψωρᾰλέος, *α, ον,* (*ψώρα*) *itchy, scabby, mangy,* Lat. *scabiosus,* of men and animals, Xen. Cyr. 1, 4, 11: of trees, *cankered.*

Ψωρᾰλόεις, *εσσα, εν,* = foreg., dub.

Ψωράω, *ῶ,*= *ψωριάω,* q. v., Plat. Gorg. 494 C.

Ψωρίᾱσις, *εως, ἡ, a being itchy* or *mangy,=ψώρα:* from

Ψωριάω, *ῶ,* f. *-άσω* [ᾱ], (*ψώρα*) *to have the itch, scab* or *mange,* Hipp. p. 1252, and v. l. in Plat. for *ψωράω;* cf. Lob. Phryn. 80, Wytt. Plut. 2, 126 B.—II. of trees, *to be cankered.*

Ψωρικός, *ή, όν,* (*ψώρα*) *of* or *belonging to the itch, scab* or *mange, ψ. ἐξάνθημα,* Plut. 2, 671 A.—II. *τὰ ψωρικά,*—1. (sub. *φάρμακα*), *itch-salves,* composed of *χαλκῖτις* and calamine boiled with vinegar, Diosc., v. Foës. Oec. Hipp.—2. (sub. *νοσήματα*), *cutaneous complaints,* Plut. 2, 732 A.

Ψωριώδης, *ες,*=sq.

Ψωροειδής, *ές, like the itch* or *scab, itchy, scabby.*

Ψωρός, *ά, όν,* (*ψάω, ψώω*) *itchy, scabby, mangy,* Lat. *scaber,* in gen. *rough,* Diosc.: hence *ψώρα,* q. v.—II. =*παιδεραστής,* Hesych., nisi legend. *ψωλός.*

Ψωροφθαλμία, *ας, ἡ, a disease of the eyes, excessive dryness attended with itching.*

Ψωρώδης, *ες,=ψωροειδής,* Galen.

†Ψωφίδιος, *α, ον, of Psophis, Psophidian,* Polyb. 4, 71, 13:—*ψ. ὄρος,* Anth. P. 9, 341.

†Ψωφίς, *ίδος, ὁ, Psophis,* son of Arrhon, Paus. 8, 24, 1.

†Ψωφίς, *ίδος* or *ῖδος, ἡ, Psophis,* a city of Arcadia, on the Arsanius, earlier *Φήγεια,* Polyb. 4, 68, etc.; Paus. 8, 24, 3.—II. daughter of Xanthus, Paus. l. c.

Ψῶχος, *ου, ὁ, any thing rubbed small, dust, sand.* (From *ψώω,* as *ψάμμος* from *ψάω.*)

Ψώχω, (*ψώω*) *to rub in pieces, grind, pound,* Nic. Th. 629, in mid.: whence the softer Ion. form *σώχω* in Hdt. 4, 75.

*Ψώω, collat. form of *ψάω, to rub, grind,* etc., but only found in Gramm., as the root of *ψώχω, σώχω, ψῶχος, ψωμός, ψωρός, ψώρα, ψωλός, ψωλή,* etc. Cf. *ψίω, ψύω, ψήχω.*

Ω

Ω, ω, *ὦ μέγα,* twenty-fourth letter of the Greek alphabet: as a numeral ω′=800, but ͵ω=800,000. The name of *ὦ μέγα, great* or *long o,* given at a later period, distinguishes it from the *ὂ μικρόν, little* or *short o,* cf. Heind. Plat. Crat. 416 B. Its written character is said to be due to Simonides, but was not introduced at Athens till the Archonship of Euclides (B. C. 403), cf. H. The oldest form was Ω; then, from about Hadrian's time, ω, i. e. *oo,* thus making its form, like its sound, a double *o.*

Changes of *ω* in the dialects:—I. in Ion. sometimes for *α,* as *ὤνθρωπος ὤριστος* for *ἄνθρωπος ἄριστος,* Koen Greg. p. 415, 421.—II. in Ion., also, not seldom for *αυ,* as *θῶμα τρῶμα* for *θαῦμα τραῦμα,* Greg. p. 654.—III. in Aeol. and Dor., *ω* is oft. put for *ου,* as *ὠρανός Μῶσα κῶρος λιπῶσα* for *οὐρανός Μοῦσα κοῦρος λιποῦσα,* as *ου* and *ους* in gen. sing. and acc. pl. of 2d decl., pass into *ω* and *ως,* Koen Greg. p. 191, 246.—IV. in Dor., *ω* becomes *ᾱ,* as, *πρῷτος πρώτιστος θεωρός* become *πρᾶτος πράτιστος θεᾱρός;* and so, gen. plur. of first decl. *ων* becomes *ᾱν,* Koen Greg. p. 196.—V. in Aeol., sometimes, *ω* becomes *ο,* as *ὄρα, ὀτειλή* for *ὥρα, ὠτειλή,* Koen Greg. p. 615.—VI. Aeol. sometimes also *υ,* as *χελύνη τέκτυν* for *χελώνη τέκτων,* Bast Greg. p. 586.

ὦ and *ὤ,* an exclamation, expressing surprise, but also joy and pain, like our *O! oh!*—2. with the vocative it is a mere call or address, esp. in Att. dialogue, when it is less emphatic than the Engl. *O!*—On the position of *ὦ,* cf. Herm. H. Hom. Ap. 14. In the first case it is usually written *ὤ,* in the second *ὦ.* Hom., like Hdt., oft. has *ὦ* with voc., *ὤ* as an exclam. more rarely, and only in forms like *ὤ μοι, ὤ μοι ἐγώ* and *ὢ πόποι,* though *ὦ πόποι* is also found. In the Trag., Reisig would write *ᾤ μοι,* Elmsl. *οἴ μοι.* In Eurip., when it stands alone in the middle of a sentence, it must be written *ὤ,* Seidl. Dochm. p. 90, 412. Acc. to Herm., Soph. O. C. 172, 1350, *ὦ* before *ἄνδρες* is omitted only in an angry speech, cf. Xen. An. 7, 3, 30: *ὥ,* Dor. for *ὡς,* A. B. p. 591, 22; 617, 31.

Ὤια, *ἡ,* also written *ὤα,* (*ὄϊς*):—*a sheepskin with the wool on, a garment made of it,* Pherecr. Ipn. 7: *a sheepskin scrip* or *wallet,* used by soldiers, Hermipp. Στρατ. 4, and 6.—II. *the edge* or *border of a garment,* prob. because edged with sheepskin:—generally, *the edge* or *skirt* of a garment: in this signf., Aurat. and Casaub. read *ὄφρα μὴ ᾤην* in Moschus 2, 123. Cf. *ὄα.*

Ὠαιαί, like *ὠοιοί,* an exclam. of pain.

†Ὤανις, *ιος, ὁ, the Oanis,* a small river near Camarina in Sicily, Pind. O. 5, 11 Böckh: ubi olim Ὤανος.

Ὠάριον, *ου, τό,* dim. from *ὠόν, a small egg,* Ephipp. Incert. 3. [ᾰ]

Ὠᾰρίων, *ωνος, ὁ,* poet. for Ὠρίων, [ῑ]: hence adj. *Ὠᾰρῑώνειος, α, ον,* Pind. I. 4 (3), 84.

Ὦας, *ατος, τό,* Dor. for *οὖας, οὖς, the ear.* Hence

Ὠᾰτοτίθημι, Dor. for *οὐατοτίθημι, to put into the ear,* i. e. *to hear,* only quoted by Gramm. in fut. pass. *ὠατοθήσομαι.*

Ὠβάζω, f. *-άξω, to divide the people into ὠβαί,* Lacon. word in Plut. Lycurg. 6.

Ὠβάτης, *ου, ὁ, a member of an ὠβή—one who belongs to the same ὠβή,* Lat. *tribulis.*

Ὠβή, *ῆς, ἡ,* in Laconia, *a subdivision of the three original Spartan φυλαί* (clans), answering to the Attic *φρατρία,* Plut. Lycurg. 6, Böckh Inscr. No. 1272, sqq., v. Müller Dor. 3, 5, § 3. (Perh. akin to *ὄϊς, ὤα,*—*β* being the digamma; and so strictly, *a sheepfold, pen,* Lat. *ovile,* cf. *πνύξ, φράτρα,* acc. to others=*οἶα, the political unit;* explained by *κώμη* in Hesych.: cf. Thirlw. Hist. of Greece, 1, p. 315 n.)

†Ὠβήδ, *ὁ, Obed,* Hebrew masc. pr. n., N. T.

Ὦγαθέ, with apostr. *ὦγάθ',* contr. for *ὦ ἀγαθέ.*

Ὤγᾰνον, *ου, τό,=κνημίς* II, Gramm.

Ὠγενός and Ὠγήν, *ένος, ὁ,*=Ὠκεανός, Lyc. 231, hence *Ὠγενίδαι,*=Ὠκεανίδαι.

'Ωγμός, οῦ, ὁ, (ὤζω) *a crying oh!*

'Ωγῠγία, ας, ἡ, *Ogygia*, a mythical island in the Mediterranean, the abode of Calypso, †with νῆσος, Od. 1, 85; 6, 172; etc., acc. to Strab. p. 407=*Gaulus* near Malta†.—II. the oldest name of *Aegypt.*—†2. an early name of *Boeotia*, Strab. p. 407.

'Ωγύγιος, α, ον, in Att. usu. ος, ον:—strictly, *Ogygian, of* or *from Ogyges*, an Attic †or Theban (v. 'Ωγυγος)† king of the earliest mythical times; †as epith. of Thebes ἡ 'Ωγυγίη Θήβη, Ap. Rh. 3, 1178; cf. Schol.; hence αἱ 'Ωγύγιαι πύλαι or -για πυλώματα, *the Ogygian* gate in Thebes, Eur. Phoen. 1113; Apollod. 3, 6, 6†:—generally, *primeval, primal*, Στυγὸς ὕδωρ, Hes. Th. 806; ὠγ. πῦρ, Emped. 280; cf. Pind. N. 6, 74, Aesch. Theb. 321, Pers. 974, etc. ('Ωγύγης (perhaps, a Phoenician who came *by sea*) may be connected with 'Ωγήν, 'Ωγενός, 'Ωκεανός.) [ῠ]

†'Ωγυγος, ου, ὁ, *Ogygus*, an early king of Thebes in Boeotia, Paus. 9, 5, 1: cf. Corinna ap. Schol. Ap. Rh. 3, 1178: acc. to Hellan. 10 early king of Attica, so in Acusil. 14 Müll.:—in Euseb. 'Ωγύγης.—2. the last king of Achaia, Polyb. 2, 41, 5; 4, 1, 5.

†'Ωγυρις, ιδος, ἡ, *Ogyris*, an island in the mouth of the Persicus sinus, Strab. p. 767; Dion. P. 607.

'Ωιδάριον, ου, τό, dim. from ᾠδή, *a short ode, song.* [ᾰ]

'Ωδε, Att. ὡδί (q. v), from ὅδε, demonstr. adv.;—I. of manner, *in this wise, so, thus*, also *so very, so exceedingly*, like οὕτως and ὥς, freq. from Hom. downwds.:—in full construction, ὧδε is answered by ὡς, *so...as*, as in Il. 3, 300, Od. 19, 312: esp.,—2. of a state, *so, as it is*, e. g. πρόμολ' ὧδε, come forth *so*, i. e. just as thou art, at once, Il. 18, 392, cf. Od. 1, 182; 2, 28, v. however signf. II.—2. of something following, *thus, as follows*, esp. to introduce another's words, e. g. Il. 1, 181, Od. 2, 111, Hes. Op. 201, etc.; ὧδ' ἠμείψατο, Soph. Phil. 378; cf. τοιοῦτος, τοιόςδε, etc.—4. pleon. τόσον ὧδε, Od. 9, 403, also ὧδε τῇδε, Soph. El. 1301.—5. c. gen., ὧδε γένους, Eur. Heracl. 214; cf. Pors. Phoen. 372, and οὕτω I. 6.—II. of place, *hither, here*:—the old Gramm. denied this usage in Hom. altogether, and so does Nitzsch Od. 1, 182, referring the passages usu. understood of *place* to signf. I. 1: but Buttm., Ausf. Gr. § 116 Anm. 24, defends the local signf. in passages like Il. 18, 392, Od. 1, 182; 17, 544, and would likewise take it so in Il. 2, 258; 12, 346; 24, 398, Od. 2, 28, and Hdt. 1, 111, 115, though in Hdt. the reading varies. Some examples occur also in Trag., esp. in Soph., as O. T. 7, 144, 298; but Meineke Com. Fr. 2, p. 47, will only allow this usage in late Greek, as in Theocr., etc.—Cf. ὅδε A. II.

'Ωιδεε, 3 sing. impf. act. from οἰδέω, Od.

'Ωιδεῖον, ου, τό, *the Odëum*, a public building at Athens built by Pericles for musical performances (ᾠδαί), but commonly used as a law-court, Ar. Vesp. 1109 (ubi v. Schol.), Andoc. 6, 14, etc.:—for its shape, etc., v. Plut. Pericl. 13, cf. Theophr. Char. 3.

'Ωδέν, for οὐδέν, barbarism in Ar. Thesm. 1197.

'Ωιδή, ῆς, ἡ, contr. for ἀοιδή (ἀείδω, ᾄδω):—*a song, lay, ode*, in H. Hom. Ap. 20, Cer. 494; θρήνων ᾠδαί, Soph. El. 88, cf. Aj. 630, etc.; opp. to λέξις, Plat. Legg. 816 D; κιθαρίζειν πρὸς τὴν ᾠδήν, Id. Alc. 1, 108 A:—in plur., of *lyric poetry*, ᾠδαὶ καὶ ἡ ἄλλη ποίησις, Plat. Phaedr. 245 A:—also, like ἐπῳδός, Lat. *carmen, a magic song, spell*, cf. Schäf. Long. 356.

'Ωδί, Att. strengthd. form of ὧδε, Ar., Plat. Prot. 353 C, Gorg. 477 C, etc.; never in Trag. [ῑ]

'Ωιδικός, ή, όν, (ᾠδή) *fond of singing, vocal, musical*, Arist. Eth. Eud. 7, 2, 41, Plut. 2, 567 F. Adv. -κῶς, Ar. Vesp. 1240.

'Ωδίν, ἡ, a bad form of ὠδίς, q. v. sub fin.

'Ωδῑνάω, ῶ, f. -ήσω,=ὠδίνω, LXX. Hence

'Ωδίνημα, ατος, τό,=ὠδίς.

'Ωδῑνηρός, ά, όν, *painful*, susp.

'Ωδίνησις, εως, ἡ,=ὠδίς. [ῑ]

'Ωδίνω, [ῑ], f. -ῐνῶ, *to have the pains, pangs* or *throes of childbirth, to be in travail*, Ar. Thesm. 502: and, c. acc., *to be in travail* of a child, Il. 11, 269; cf. 271, Eur. I. A. 1234.—2. generally, of any great pain, *to be in travail*, of the Cyclops, στενάχων τε καὶ ὠδίνων ὀδύνῃσιν, Od. 9, 415; ὥςτε μ' ὠδίνειν τί φῄς, Soph. Aj. 794; and c. acc., ὠδ. συμφορᾶς βάρος, Id. Tr. 325.—3. *to work painfully* or *hard, to travail*, μέλισσαι, Mel. 110, 22.—4. metaph. of the mind, *to be in the throes* or *agonies of thought*, Plat. Theaet. 148 E; ὠδ. περί τινος, Ib. 210 B; ὠδίνειν εἴς τι, *to long painfully* for a thing, Heliod.

'Ωδίς, ῖνος, ἡ, *the pain of childbirth, travail*, oft in plur., *the pangs* or *throes of labour*, Il. 11, 271, H. Ap. 92; ἐν ὠδῖσι, ἐν ὠδίνων ἀνάγκαισι, Eur. Supp. 920, Bacch. 89; αἱ δι' ὠδίνων γοναί, Id. Phoen. 355:—but in sing., Pind. O. 6, 74, N. 1, 55, Soph. O. C. 533; πικρὰν ὠδῖνα παίδων, Soph. Fr. 670.—2. in sing., also, *that which is born amid throes, a birth, child*, Pind. O. 6, 51, Aesch. Ag. 1417, Eur. I. T. 1102; ἄπτερον ὠδῖνα τέκνων, Eur. H. F. 1040; in plur., *children*, Leon. Al. 16:—so, ὀρταλίχων ἁπαλὴ ὠδὶς, of eggs, Nic. Al. 165; ὠδ. θαλάσσης, of Venus, Anth. P. 9, 386; ὠδὶς μελίσσης, of honey, Nonn.:—cf. πόνος.—3. generally, *travail, pain, distress*, as Aesch. Cho. 211, Supp. 770;—esp., like πόθος, of love, ἐμοὶ πικρὰς ὠδῖνας αὐτοῦ προςβαλὼν ἀποίχεται, Soph. Tr. 42; cf. Stallb. Plat. Rep. 490 B, Phaedr. 251 E.—4. *a laborious work* of the mind, Himerius.—II. in Hellenistic Greek, e. g. LXX., ὠδῖνες was used for *bonds, cords*, Olshausen Act. Apost. 2, 24. (The nom. ὠδίν, if in use at all, is at least bad: ὠδίς, ὠδίνω is akin to δύη, ὀδύνη, ὀδύρομαι, ὀδύσσομαι.)

†'Ωδονίηθε, adv. *from Odonia=Edonia*, ap. Ath. 683 B.

'Ωιδοποιός, όν, (ᾠδή, ποιέω) *making songs* or *odes*, Theocr. Epigr. 16, 4.

'Ωιδός, οῦ, ὁ, contr. for ἀοιδός (ἀείδω, ᾄδω) *a singer, minstrel*, Eur. Heracl. 488: περὶ τὸν ᾠδὸν ὄρνιθα. about cock-crow, Poll.—II. *the cup passed round when a* scolion *was sung*, Antiph. Diplas. 1; cf. Ath. 503 D.

'Ωδῠσίη, and ὠδῠσις, ἡ, *anger, hatred, dislike.*

'Ωδώδει, poet. for ὀδώδει, 3 sing. plqpf. of ὄζω.

'Ωέ, exclam. of pain or grief, *Oh, woe! alas!* Lat. *ohe!*

'Ωεον, ου, τό, poet. for ὠίον, *an egg*, Ibyc. 14 Bergk, Nic. Th. 192, Arat., Epich. p. 100, Simon. 135:—also ὤϊον, Sappho 30:—cf. ὠόν.

† Ωερόη, ης, ἡ, *the Oëroë*, a small river in Boeotia, which forms with the Asopus an island at Plataeae, Hdt. 9, 51; Paus. 9, 4, 4.—II. daughter of the Asopus, Hdt. Paus., ll. c.

'Ωζω, *to cry oh!* Aesch. Eum. 124: hence ὠγμός. (From ὦ, as οἰζω from οἶ, οἰμώζω from οἴμοι.)

'Ωη, *a cry* or *call to another, oh! oh there! holla!* the Lat. *ohe* or *heus*, Aesch. Eum. 94, Eur. Ion 907, Xen. Cyn. 6, 19.

'ΩΘΕ'Ω, ῶ, impf. ἐώθουν, Ep. 3 sing. ὤθεσκε, Od. 11, 596: fut. ὠθήσω, and (as if from *ὤθω), ὤσω: the other tenses follow the fut. ὤσω, aor. ἔωσα, also in compos. ἀπέωσα, Od. 9, 81: pf. ἔωκα, pass. ἔωσμαι: aor. pass. ἐώσθην, Pors. Med. 336, Plat. Tim. 79 E:—in Att. the augmented tenses always appear with the augm. ἐωθ-, but in Hom. so only in Il. 16, 410, and H. Merc. 305: he uses pres., impf., and aor. act., (in Ep. form ὤσασκε, Od. 11, 599); also aor. mid. in the forms ὤσατο, ὤσασθαι, ὤσαιτο, etc.

To thrust, push, shove, force away or *from* a place, oft. in Hom., usu. of human powers, as of Sisyphus, σκηριπτόμενος χερσίν τε ποσίν τε λᾶαν ἄνω ὤθεσκε ποτὶ λόφον, *he kept pushing* it..., Od. 11, 596, cf. 599; ἐκ μηροῦ δόρυ ὦσε, *he forced* the spear from the thigh, Il. 5, 694; ξίφος ἂψ ἐς κουλεὸν ὦσε, Il. 1, 220; τοῖσι δ' ἀπ' ὀφθαλμῶν νέφος ἀχλύος ὦσεν 'Αθήνη, Il. 15, 668; ὠθ. ξίφος διά τινος, *to thrust* it through him, Hdt. 3, 78; ἐς σφαγάς τινος, Eur. Or. 291:—esp., *to push* or *force back* in battle, Il. 8, 336; 13, 193, etc.; ὦσε δ' ἀφ' ἵππων, 5, 19, 835; also of the waves and winds *forcing* one another *on*, Il. 21, 235, 241, Od. 3, 295, cf. Ar. Eq. 692:—ὦσαι ἑαυτὸν ἐς τὸ πῦρ, to rush into the fire, Hdt. 7, 167; so too, ὠθ. τινα ἐπὶ κεφαλήν, *to throw* him headlong down, Plat. Rep. 553 B; and in pass. ὠθεῖσθαι ἐπὶ κ., Hdt. 7, 136:—absol., ὦσα παρέξ, *I pushed off* from land, Od. 9, 488:—ὠθ. τινα φυγάδα, to banish one, Stallb. Plat. Rep. 560 D; so, ὠθ. ἔξω δόμων, Aesch. Pr. 665; ἀπ' οἴκων, Soph. O. T. 241, etc.; ὠθούμεθ' ἔξω, Id. Fr. 517, 7; ὠθεῖν τινα ἄθαπτον, Id. Aj. 1307:—ὦσαι τὴν θύραν, *to force* the door, Lys. 94, 7:—metaph., ὠθ. τὰ πρήγματα, *to push* matters *on, hurry* them, Hdt. 3, 81:—in pass., *to force one's way*, ὠθεῖσθαι εἰς τὸ πρόσθεν, Xen. Hell. 7, 1, 31, cf. An. 5, 2, 18; so, ὠθεῖσθαί τινι εἰς χεῖρας, Plut. Thes. 5:—mid. mostly used in aor. ὤσασθαι, *to thrust* or *push from one's self, push* or *force back*, esp. in battle, freq. in Il., ὄφρα τάχιστα ὤσαιτ' 'Αργείους, 5, 691; τείχεος ἂψ ὤσασθαι, 12, 420, etc.; so too in Hdt. 3, 72, etc.; ὤσασθαί τινας κατὰ βραχύ, Thuc. 4, 96:—but later also in pass. signf., ὤσασθαι εἰς τὸ ξίφος, *to fall* upon one's sword; ὤσασθαι εἰς μέσους, *to push* into the midst, cf. Plut. Poplic. 5. Hence

'Ωθησις, εως, ἡ,=ὠθισμός.

'Ωθιζω, f. -ίσω, =ὠθέω, *to thrust, push* or *push on*:—pass., *to push against one another, justle, struggle*: metaph., *to be in hot dispute*, Lat. *altercari*, Hdt 3, 76; cf. ὠθισμός.

'Ωθισις, εως, ἡ,=sq.

'Ωθισμός, οῦ, ὁ, (ὠθίζω) *a thrusting, pushing*, ἀσπίδων, Thuc. 4, 96:—and (from pass.), *a justling, struggling*, ὠθ. πολλός, a very *hot, close fight*, Hdt. 7, 225; ἀπικέσθαι ἐς ὠθ., to come to *close quarters*, Id. 9, 62: metaph., ὠθισμὸς λόγων, a hot dispute, Lat. *altercatio*, Hdt. 8, 78; 9, 26.

Ὠΐα, ἡ,=ᾠά.

Ὠΐγνυντο, Ep. for ᾤγνυντο, 3 pl. impf. pass. from οἴγνυμι, Il.

Ὠΐετο, for ᾤετο, 3 sing. impf. from οἴομαι, Od. [ῑ]

Ὠΐζω, (ὤϊον, ᾠόν) *to sit on eggs, brood.*

Ὤϊξε, ὤϊξαν, Ep. for ᾦξε, ᾦξαν, 3 sing. and pl. aor. 1 act. from οἴγνυμι, Hom.

Ὤϊον, ου, τό,=ᾠόν, *an egg*, v. sub ᾤεον.

Ὠΐσθην, Ep. aor. 1 of οἴομαι, Od.

Ὦκα, poet. adv. of ὠκύς, *quickly, swiftly, fast*, very freq. in Hom., never in Trag., Pors. Med. 736. (From ὠκύς, as τάχα from ταχύς.)

†**Ὠκᾰλέα**, ας, Ep. -λέη, ης, ἡ, *Ocalea*, a town of Boeotia, between Haliartus and Alalcomenae at the base of Mt. Tilphysium, Il. 2, 501:—also αἱ Ὠκαλέαι, Strab. p. 410, and ἡ Ὠκάλεια, Apollod. 2, 4, 11.

†**Ὠκάλεια**, ας, ἡ, *Ocalēa*, daughter of Mantineus, Apollod. 2, 2, 1.

Ὠκᾰλέος, η, ον, later Ep. form for ὠκύς.

Ὠκέα, Ep. and Ion. for ὠκεῖα, fem. from ὠκύς, Hom.

Ὠκεάνειος, ον, (Ὠκεανός) *sprung from Ocean, of* or *belonging to him.*—II. *of, from* or *out of the sea.* [ᾰ]

Ὠκεᾰνηΐάς, άδος, ἡ, and **Ὠκεᾰνηΐς**, ΐδος, ἡ, Ep. fem. of Ὠκεάνειος, Nonn.

†**Ὠκεάνης**, ου, ὁ, =Ὠκεανός, the earliest name of the Nile, Diod. S. 1, 19.

Ὠκεᾰνίνη, ης, ἡ, *daughter of Ocean*, Hes. Th. 364, 389, etc.: hence *an Ocean-nymph.* (Formed from Ὠκεανός, as Νηρηΐνη from Νηρεύς.) [ῑ]

Ὠκεᾰνίς, ίδος, ἡ, = Ὠκεανῖτις, Pind. O. 2, 129.

Ὠκεᾰνίτης, ου, ὁ, fem. -ῖτις, ιδος, (Ὠκεανός) *son* or *daughter of Ocean.*—II. *of, from, out of* or *in the ocean.*

Ὠκεᾰνόνδε, adv., *to the ocean* or *sea*, H. Hom. Merc. 68, H. Hom 31, 16: from

Ὠκεᾰνός, οῦ, ὁ, *Oceanus*, acc. to Hes. Th. 133, son of Uranus and Gaea, god of the great primeval water, the source of all smaller waters, Il. 21, 196, Hes. Th. 337, 368; indeed, in Il. 14, 201, he is even called θεῶν γένεσις; and in 246, ὅςπερ γένεσις πάντεσσι τέτυκται. Homer's Oceanus is a great stream which compasses the earth's disc, cf. Hdt. 2, 21: he therefore not only gives him the river-epithets, ἀκαλαρρείτης, ἀψόρρoος, βαθύρροος, but calls him outright Ὠκ. ποταμός, Milton's 'Ocean-Stream,' v. esp. Il. 14, 245; 20, 7, Hdt. 2, 23; and so Pind. Fr. 6 speaks of ὠκεανοῦ παγαί:—hence in later times *ocean* remained as the name of the great Outward Sea, opp. to the Inward or Mediterranean (θάλασσα, πόντος), Pind. P. 4, 45, 446. (Prob. from ὠκύς and νάω, *the rapid-flowing*: perh. also akin to Ὠγήν, Ὠγενός, Ὠγύγης.)

Ὠκειάων, Ep. gen. plur. from ὠκεῖα, fem. from ὠκύς, Hom.

†**Ὤκελλος**, ου, ὁ, *Ocellus*, a Lacedaemonian, Xen. Hell. 5, 4, 22:—cf. Ὤκυλλος.—2. ὁ Λευκανός, the Pythagorean philosopher *Ocellus Lucanus*, Diog. L.—In Luc. Ὄκελλος.

†**Ὤκελον**, ου, τό, *Ocelum*, a city of Cisalpine Gaul, Strab. p. 179.

Ὠκέως, adv. from ὠκύς, first in Pind.

Ὠκήεις, εσσα, εν, later poet. form for ὠκύς, Leon. Tar. 4.

Ὠκίμινος, η, ον, made of ὤκιμον, Diosc.

Ὠκιμοειδής, ές, *like* ὤκιμον, *of its sort*, Diosc.

Ὤκῐμον, ου, τό, an aromatic plant, *basil*, Lat. *ocimum*, Strattis Incert. 1, 5, Eubul. Κέρκωπ. 1, 2; cf. Schneid. in Ind. Theophr.: also, ὤκ. βασιλικόν.

†**Ὤκιμον**, οὐ, ἡ, *Ocimum*, fem. pr. n., Ath. 567 C.

Ὠκῐμώδης, ες, contr. for ὠκιμοειδής.

Ὤκῖνον, ου, τό, an herb for fodder, perh. *clover*, Lat. *ocinum*, in Cato, and Varro.

Ὤκιστα, neut. plur. from ὠκύς, used as adv., *most swiftly, very swiftly*, Od. 22, 77, 133.

Ὤκιστος, η, ον, irreg. superl. from ὠκύς, Il.

Ὠκίων, ον, gen. ονος, irreg. compar. from ὠκύς.

Ὠικτείρησα, a bad form of the aor. 1 act. of οἰκτείρω, only in very late authors.

Ὠκύᾰλος, ον, (ὠκύς, ἅλς):—*sea-swift, speeding o'er the sea*, epith. of a ship, Il. 15, 705, Od. 12, 182; so in Soph. Aj. 710:—later, generally, like ὠκύς, *swift, violent*, ῥιπή, Opp. H. 2, 535. [ῠ]

†**Ὠκύαλος**, ου, ὁ, *Ocyalus*, a Phaeacian, Od. 8, 111.

Ὠκῠβόας, ου, ὁ, *quick in* or *to fight.*

Ὠκῠβόλος, ον, (ὠκύς, βάλλω) *quick-hitting* or *quick-shot*, epith. of arrows, Soph. Phil. 710; but also of the hand, Anth. Plan. 195.

Ὠκῠδήκτωρ, ορος, ὁ, (ὠκύς, δάκνω) *biting sharply*, ῥίνη, Anth. P. 6, 92.

Ὠκῠδίδακτος, ον, (ὠκύς, διδάσκω) *quickly taught*, Anth. 9, 562. [ῐ]

Ὠκῠδίνητος, ον, Dor. -δίνατος, (ὠκύς, δινέω) *quick-whirling*, ἅμιλλαι, Pind. I. 5 (4), 7.

Ὠκυδρόμας, ου, ὁ, = ὠκυδρόμος, Anth. P. append. 389.

Ὠκυδρομέω, ῶ, *to run swiftly*: from

Ὠκυδρόμος, ον, or ὠκύδρομος, ον, (ὠκύς, δραμεῖν) *swift-running*, ἄελλαι, Eur. Bacch. 871; σκύλακες, Arion 1, 8.

Ὠκῠεπής, ές, gen. έος, (ὠκύς, ἔπος) *speaking quick*, Anth. P. 9, 525.

†**Ὠκυθόη**, ης, ἡ, *Ocythoë*, one of the Harpies, Apollod. 1, 9, 21.

Ὠκύθοος, ον, also η, ον, Eur. Supp. 993 (ὠκύς, θέω):—*swift-running*, Νύμφαι, Eur. l. c.: *quick-growing*, τριπέτηλον, Call. Dian. 165.

†**Ὤκυλλος**, ου, ὁ, *Ocyllus*, a Lacedaemonian, Xen. Hell. 6, 5, 11:—cf. Ὤκελλος.

Ὠκῠλόχεια, ας, ἡ, (ὠκύς, λοχεύω) *she who gives a quick* or *easy birth*, Orph. H. 1, 4.

Ὠκῠμάχος, ον, (ὠκύς, μάχομαι) *quick to fight*, Anth. P. 6, 132. [ᾰ]

Ὠκύμολος, ον, *going rapidly.*

Ὠκύμορος, ον, (ὠκύς, μόρος) *quickly-dying, dying early*, oft. in Hom., esp. of Achilles; also in superl., ὠκυμορώτατος, Il. 1, 505.—II. act., *bringing a quick* or *early death*, ἰοί, Il. 15, 441. Anth. P. append. 9, 6.

Ὠκύνοος, ον, (ὠκύς, νόος) *quickly marking*, Opp. C. 1, 37.

Ὠκύνω,=ὀξύνω, Hesych.

Ὠκῠπέδῑλος, ον, (ὠκύς, πέδιλον) *with swift sandals; swift-footed*, Nonn.

Ὠκῠπέτεια, ας, ἡ, pecul. poet. fem. of ὠκυπέτης.

†**Ὠκυπέτη**, ης, ἡ, *Ocypete*, daughter of Danaus, Apollod. 2, 1, 5.—2. one of the Harpies, Hes. Th. 267:—cf. Ὠκυθόη.

Ὠκῠπέτης, ου, ὁ, *flying* or *running rapidly*, ἵπποι, Il. 8, 42; 13, 24; ἴρηξ, Hes. Op. 210: metaph., ὠκ. μόρος, Soph. Tr. 1042.

Ὠκύπλᾰνος, ον, (ὠκύς, πλάνη) *quick-wandering*, πτέρυγες, Eur. Peirith. 3.

Ὠκύπλοος, ον, (ὠκύς, πλέω) *fast-sailing*, Anth.

Ὠκυποδέω, ῶ, *to be swift of foot*: from

Ὠκῠπόδης, ου, ὁ, poet. for ὠκύπους, Anth. P. 5, 223; 9, 371.

Ὠκύποινος, ον, (ὠκύς, ποινή) *quickly-avenged*, παραβασία, Aesch. Theb. 743.

Ὠκύπομπος, ον, (ὠκύς, πέμπω) *sending* or *conveying rapidly*, of ships, Eur. I. T. 1137; πλάται, Ib. 1427.

Ὠκῠπορέω, ῶ, *to go quick*: from

Ὠκύπορος, ον, (ὠκύς, πείρω) *quick-going*, in Hom. always epith. of ships: *swift-flowing*, Aesch. Ag. 1558:—generally, *swift*, ῥιπαὶ κυμάτων, Pind. P. 4, 345.

Ὠκύπος, ον, rare poet. collat. form of sq., Anth. P. 9, 525. [ῠ]

Ὠκύπους, ὁ, ἡ, πουν, τό, (ὠκύς, πούς) *swift-footed*, in Hom. always epith. of horses; of the hare, Hes. Sc. 302; ἔλαφοι, Soph. O. C. 1094; ἱππικῶν ὠκύπους ἀγών, Id. El. 699. [ῠ]

Ὠκύπτερος, ον, (ὠκύς, πτερόν) *swift-winged, swift-flying*, ἴρηξ, Il. 13, 62; νῆες, Aesch. Supp. 734: τὰ ὠκύπτερα, *the long quill-feathers in a wing*, Ar. Av. 803; cf. Strattis Maced. 7.

†**Ὠκυρόη**, ης, ἡ, (ὠκύροος) *Ocyroë*, daughter of Oceanus, H. Hom. Cer. 420; Hes. Th. 360; Paus. 4, 30, 4.

Ὠκῠρόης, ου, ὁ, Dor. -ρόας,=sq., Eur. Bacch. 569.

Ὠκύροος, ον, poet. for sq., ποταμός, Il. 5, 598:—fem. Ὠκῠρόη, ἡ, an Oceanid, H. Hom. Cer. 420, Hes. Th. 360.

Ὠκύρροος, ον, (ὠκύς, ῥόη, ῥέω) *quick-flowing.*

Ὠκύς, ὠκεῖα, ὠκύ, gen. έος, είας, έος, Ep. and Ion. fem. ὠκέᾰ, in Hom. more freq. than the common fem., esp. in Il., where it is always epith. of Iris, so too Hes. Th. 780; in Od., only in 12, 374, of Lampetié: fem. ὠκύς, very late. *Quick, swift, fleet, fast*, oft. in Hom., both of persons and things, esp. arrows and ships, opp. to βραδύς, Od. 8, 331; also in Pind. P. 1, 11, N. 3, 140, etc., Soph. Ant. 1200, and Eur.: τὸ ὠκύ, *quickness, sharpness*, Eur. Fr. Incert. 8, 1.—II. like ὀξύς, *acting quickly on the senses, sharp*, τῇ ἀκοῇ, Ael. N. A. 6, 63.—III. adv. -έως, first in Pind. P. 3, 105, etc.;—but in form ὦκα, formed like τάχα, very freq. in Hom.—IV. degrees of comparison, regul. ὠκύτερος, ὠκύτατος, Od. 8, 331: irreg. ὠκίων, ον, gen. ονος, like Lat. *ocyor, ocyus*; and ὤκιστος, Hom., Aesch. Theb. 65.—The word is poet., and mostly Ep. (Akin to ὀξύς, ἀκή, ἀκμή, Lat. *acer, acutus*). [ῠ always.]

Ὠκύσκοπος, ον, (ὠκύς, σκοπέω) *looking* or *aiming quickly*, Anth. P. 9, 525.

Ὠκύτης, ητος, ἡ, (ὠκύς) *quickness, swiftness, fleetness, speed*, Pind. P. 11, 75; also in Plat. Ax. 364 C. [ῠ]

Ὠκῠτόκειος, ον, or -τόκιος, ον, *belonging to* or *promoting a quick and easy birth*: τὸ ὠκυτόκιον (sc. φάρμακον), *a medicine for this purpose*, Ar. Thesm. 504, where the Rav. MS. ὠκυτόκεια from

Ὠκῠτόκος, ον, (ὠκύς, τίκτω) *causing quick and easy birth*, of Diana, Poët. ap. Plut. 2, 282 C; of a river, *fertilising, fertile*, Soph. O. C. 689: τὸ ὠκυτόκον, *a quick and easy birth*, Hdt. 4, 35.—II. proparox. ὠκύτοκος, ον, pass., *quickly born* or *produced*, as some take it in Soph. l. c., but v. Dind.

†Ὦκυτος, ου, ὁ, *Ocytus*, a Corinthian, father of an Aeneas, Thuc. 4, 119.

Ὦλαξ, ακος, ἡ, Dor. for αὖλαξ, v. also ὦλξ.

Ὠλάφιον, contr. for ὦ ἐλάφιον, Ar. Thesm. 1172.

†Ὠλέαρος, ου, ἡ,=Ὠλίαρος.

Ὠλεκρᾱνίζω, f. -ίσω Att. -ῐῶ, like κυβιτίζω, *to thrust with the elbow, to elbow*, Comic. Anon. 316; but better ὀλεκρ., v. Meineke l. c.: from

Ὠλέκρᾱνον, ου, τό, strictly ὠλενόκρανον,=ὠλένης κρᾶνον, *the point of the elbow*, Arist. H. A. 1, 15, 3; in Hom. ἀγκῶνος κεφαλή, Od. 14, 494; in Dor. κύβιτον, Lat. *cubitus*: Ar. Pac. 443 has also the form ὀλέκρανον.

ὨΛΕ΄ΝΗ, ης, ἡ, *the elbow*, elsewh. ἀγκών and πῆχυς, H. Hom. Merc. 388:—generally, *an arm*, Aesch. Pr. 60, Soph. Tr. 926, and oft. in Eur.; ὠλένην ὀρέξαι, Med. 902, cf. I. T. 1158; περὶ ὠλένας δέρᾳ βάλλειν, Phoen. 165, etc.; ὠλένας περιβάλλειν, Ar. Ran. 1322.—II. *an armful, bundle*, like ἀγκαλίς, Poll. (Lat. *ulna*, Germ. *Ellen*-bogen, our *el*-bow; cf. Ὤλενος).

†Ὠλενία, ας, ἡ, poet. -ίη, appell. of the goat that suckled Jupiter, Arat. Phaen. 164 acc. to Schol. ad l. (from ὠλένη) because on the arm of Auriga; acc. to Strab. from Ὤλενος, p. 387.

†Ὠλενία, ας, ἡ, πέτρα, poet. -ίη, *the Olenian rock*, Il. 2, 617, acc. to Strab. p. 341 the summit of Mt. Scollis in Achaia on the confines of Elis.

†Ὠλενίας, ου, ὁ, *Olenias*, son of Oeneus, brother of Tydeus, Apollod. 1, 8, 5.

Ὠλένιος, α, ον, *in the arms*.

†Ὠλένιος, α, ον, *of Olenus, Olenian*, Anth. P. 7, 723:—οἱ Ὠλένιοι, *the inhab. of Olenus* (2), Strab. p. 386.

Ὠλενίς, ίδος, ἡ,=ὠλένη II, or ἀγκαλίς.

Ὠλενίτης, ου, ὁ, fem. -ῖτις, ιδος, (ὠλένη) *of the elbow* or *arm*, Lyc. 135.

Ὤλενος, ου, ἡ †also ὁ, Strab. p. 386†, *Olenos*, a city of †Aetolia, Il. 2, 639; Strab. p. 451†; prob. named from its lying *in the bend* (ὠλένη) *of a hill*, like the Germ. *Ellnbogen* (elbow) near Carlsbad.—†2. a city of Achaia between Patrae and Dyme, Hdt. 1, 145; Strab. p. 386.

Ὤλεσα, aor. 1 act. of ὄλλυμι, Hom.

Ὠλεσίβωλος, ον, (ὄλλυμι, βῶλος) *crushing clods of earth*, σφῦρα, Anth. P. 6, 104, 297.

Ὠλεσίθῡμος, ον, (ὄλλυμι, θυμός) *soul-destroying*, Paul. S. Ecphr. 149. [ῐ]

Ὠλεσίκαρπος, ον, (ὄλλυμι, καρπός) *destroying* or *losing the fruits*, ἰτέα ὠλ., because it sheds its fruits before ripening, Od. 10, 510:—metaph., ὠλ. τύμπανον, the kettle-drum in the mysteries of Cybele, *because the priests who beat it were eunuchs*, Opp. C. 3, 283. [ῐ]

Ὠλεσίοικος, ον, (ὄλλυμι, οἶκος) *destroying* or *ruining the house*, epith. of the Erinys, Aesch. Theb. 720.—II. *squandering the substance*, A. B. p. 318. [ῐ]

Ὠλεσίτεκνος, ον, (ὄλλυμι, τέκνον) *child-murdering*, Nonn. [ῐ]

Ὤλετο, 3 sing. aor. 2 mid. of ὄλλυμι, Hom.

Ὠλήν, ένος, ὁ, rare collat. form of ὠλένη, ap. Suid.

†Ὠλήν, ῆνος, ὁ, *Olen*, an early poet from Lycia, Hdt. 4, 35; Call. Del. 305.

†Ὠλίαρος, ου, ἡ, *Oliarus*, a small island, one of the Cyclades, Strab. p. 485, v. l. Ὠλέαρος.

Ὠλίγγη, ης, ἡ, and ὠλιγγία, ας, ἡ, =ὦλιγξ.

Ὠλιγγιάω, ῶ, *to form wrinkles, wrinkle*.

Ὦλιγξ, ιγγος, ἡ, *a furrow, wrinkle*, esp. in the face, Gramm. (Akin to αὖλαξ, ὦλαξ.)

Ὠλίσθησα, later form of aor. 1 act. from ὀλισθάνω.

Ὦλλος, ὦλλοι, Ion. for ὁ ἄλλος, οἱ ἄλλοι, Hdt.; but Schweigh. always writes ἅλλοι.

Ὦλξ, ἡ, poet. syncop. for ὦλαξ, αὖλαξ, *a furrow*, usu. only in acc. ὦλκα, Il. 13, 707, Od. 18, 375.

Ὦλος, ἡ,=ὠλένη, Hesych.

†Ὦλπις, ιος, ὁ, *Olpis*, an Athenian, Anth. P. 13, 20.

*Ὠλύγιος or *ὠλύγος, an unknown radic. word, from which διωλύγιος is derived. (Perh. akin to λιγύς, λύζω, ὀλολύζω.)

Ὠμάδιος, α, ον, (ὦμος) *on the shoulder* or *shoulders*, cf. κατωμ-.—II. as epith. of Bacchus,=ὠμηστής, ὠμοφάγος, because he had *human sacrifices* at Chios and Tenedos, Orph. H. 29, 5. [ᾰ]

Ὠμᾰδίς, adv.,=sq.

Ὠμᾰδόν, adv., *on the shoulder, on the shoulders*.

Ὠμαλθής, ές, (ὠμός, ἄλθω):—ἕλκος ὠμ., a wound *scarred over too soon, without healing properly*, ap. Hesych.

Ὠμαμπέλῐνος, η, ον, (ὠμός, ἄμπελος) *of the colour of the fresh vine-leaf*, opp. to ξηραμπέλινος.

†Ὠμάρης, ους, ὁ, *Omares*, a leader of the Greek mercenaries at the battle of the Granicus, Arr. An. 1, 16, 3.

Ὠμαχθής, ές, *loading* or *burdening the shoulders*.

†Ὠμβρόντητε, Att. crasis for ὦ ἐμβρόντητε, Ar. Eccl. 793.

Ὦμες, Dor. for ὦμεν, 1 pl. subj. pres. from εἰμί.

Ὠμήλῠσις, εως, ἡ, strictly ὠμὴ λύσις, *bruised meal of raw corn*, esp. barley or wheat (hence with κριθίνη or πυρίνη added), used chiefly for poultices, Foës. Oec. Hipp.

Ὠμηστήρ, ῆρος, ὁ,=sq.

Ὠμηστής, οῦ, ὁ, (ὠμός, ἐσθίω):—*eating raw flesh*, οἰωνοί, κύνες, ἰχθῦς, Il. 11, 454; 22, 67; 24, 82; Κέρβερος, Hes. Th. 311; λέων, Orac. ap. Hdt. 5, 92, 2, Aesch. Ag. 827 (hence ὠμηστής absol. for λέων, Anth. P. 6, 237); etc.; also with a fem., Ἔχιδνα ὠμηστής, Hes. Th. 300:—generally, *savage, brutal*, ἀνήρ, Il. 24, 207.—II. as epith. of Bacchus,=ὠμάδιος, Anth. P. 9, 524, Plut. 2, 462 B.—Cf. ὠμοβόρος, ὠμοβρώς, ὠμοφάγος.

Ὠμία, ας, ἡ,=ὦμος, LXX.

Ὠμιαῖος, α, ον, *in, on, of the shoulder*.

Ὠμίας, ου, ὁ, *a broad-shouldered person*.

Ὠμίᾰσις, εως, ἡ, = ὠμία, ὦμος, Philo.

Ὠμίζω, f. -ίσω Att. -ῐῶ, (ὦμος) *to place on another's shoulders*:—mid., *to take on one's shoulders*.

Ὤμιλλα, ἡ, *a game* in which different persons put nuts, birds, etc., within a circle, and each tried to get his neighbour's deposit only, Eupol. Tax. 1; εἰς ὤμιλλαν παίζειν, Poll. (Perh. akin to ὁμιλία or to ἅμιλλα.

Ὤμιον, ου, τό, dim. from ὦμος, Anth. P. 11, 157.

†Ὤμιος, ου, ὁ, *Omius*, masc. pr. n. Polyb. 4, 23, 5.

Ὠμιστής, οῦ, ὁ, (ὠμίζω) *a porter*.

Ὠμμένος, part. pf. pass. from ὄψομαι, fut. of ὁράω, Arist.

Ὠμοβοέος, α, ον, or -βόειος, ον, (ὠμός, βοῦς) *of raw, untanned ox-hide*, Xen. An. 4, 7, 22 and 26, cf. ὠμοβόϊνος:—ἡ ὠμοβοέη (sc. δορά), *a raw ox hide*, Hdt. 3, 9; 4, 65; cf. λεοντέη, etc.:—but, τὸ ὠμοβόειον (sc. κρέας), *raw ox-flesh*, Lucill. 73,—where we also find the compar. ὠμοβοείτερον.

Ὠμοβοεύς, έως, ὁ,=foreg., *of raw ox-hide*, Anth. P. 6, 21.

Ὠμοβόϊνος, η, ον, like ὠμοβοέος, *of raw ox-hide*, Hdt. 7, 76, 79, Xen. An. 7, 3, 32, etc.:—ὠμοβόϊος and -βόειος are common, v. ll., Valck. Hdt. 7, 91.

Ὠμοβορεύς, έως, ὁ, = ὠμοβόρος, Nic. Th. 739.

Ὠμοβορία, ας, ἡ, *an eating of raw flesh*: from

Ὠμοβόρος, ον,=sq., Ap. Rh. 1, 636.

Ὠμοβρώς, ῶτος, ὁ, ἡ, (ὠμός, βιβρώσκω) *eating raw flesh*, Soph. Fr. 153, Eur. Tro. 436, H. F. 887.

Ὠμόβρωτος, ον, *eaten raw*.

Ὠμοβύρσινος, η, ον, (ὠμός, βύρσα) *made of raw leather*:—also ὠμόβυρσος, ον, Plut. Crass. 25.

Ὠμοβύσσινος, η, ον, *of undressed cotton*; cf. ὠμόλινος.

Ὠμογέρων, οντος, ὁ, ἡ, (ὠμός, γέρων):—*a fresh, active old man*, Il. 23, 791;—cf. Virgil's *cruda viridisque senectus*.—II. *an unripe old man, one untimely old*, like ὠμὸν γῆρας (cf. ὠμός I. 2): also as adj., βόστρυχος ὠμ. Anth. P. 5, 264.

Ὠμοδάϊκτος, ον,=ὠμοσπάρακτος [ᾰ]

Ὠμοδᾰκής, ές, (ὠμός, δάκνω) *fiercely gnawing* or *stinging*, ἵμερος ὠμ. Aesch. Theb. 692.

Ὠμόδᾰμος, ου, ὁ, the allegorical name of a demon, Ep. Hom. 14, 10.

Ὠμοδέψητος, ον, *raw-tanned*.

Ὠμόδροπος, ον, (ὠμός, δρέπω) *picked* or *plucked unripe*, νόμιμα ὠμ., strictly the right *of plucking the fresh fruit* i. e. *the rights of the marriage-bed, the husband's rights*, Aesch. Theb. 333.

Ὠμοθετέω, ῶ, f. -ήσω, (ὠμός, τίθημι):—in sacrificing, *to place the raw pieces* cut from a victim on the thigh-bones (μηρία) when piled in order and wrapped in the fat membrane (δημός), Il. 1, 461; 2, 424; Od. 3, 458; also in mid., ὠμοθετεῖτο, πάντοθεν ἀρχόμενος μελέων, ἐς πίονα δημόν, Od. 14, 427: later, generally, *to offer a sacrifice, to sacrifice*, Ap. Rh. 3, 1033.

Ὠμόθριξ, τρῐχος, ὁ, ἡ, (ὠμός, θρίξ) *with rough, wild hair*, Lyc. 340?

Ὠμόθῡμος, ον, (ὠμός, θυμός) *savage-hearted*, Soph. Aj. 885.

Ὤμοι or ᾤμοι, wrongly also written ὤμοι; cf. ὦ.

Ὠμοίδης, ου, ὁ, *with swollen* or *high shoulders*.

Ὠμοκοτύλη, ης, ἡ, *the shoulder-joint*, elsewh. ἐντύπωσις. [ῠ]

Ὠμοκρᾰτής, ές, gen. έος, (ὠμός, κράτος) *strong-shouldered*, epith. of Ajax (cf. Il. 3, 227), Soph. Aj. 205.

Ὠμοκῡδιάω, ῶ, *to be proud of broad shoulders*.

Ὠμόλῐνον, ου, τό, (ὠμός, λίνον) *raw flax*, which is stronger in the threads than the dressed, Lat. *crudum linum*, Aesch. Fr. 175, cf. Salmas. in Solin. p. 538: esp. used for *lint*, Hipp—II. *strong linen made thereof*, cf. Meineke Cratin. Archil. 8: *a barber's cloth*. Plut. 2, 509 A.

'Ωμόλῐνος, ον, *made of ὠμόλινον*, Paul. Aeg.

'Ωμολογημένως, adv. part. pf. pass. from ὁμολογέω, *confessedly, without contradiction.*

'Ωμόομαι, as pass., *to be* or *grow raw*, Lat. *crudesco.*

'Ωμοπλάτη, ης, ἡ, (ὦμος, πλάτη): —*the shoulder-blade*, usu. in plur. αἱ ὠμοπλάται, Lat. *scapulae*, Xen. Eq. 1, 7, Cyn. 4, 1, etc.; but also in sing., Theocr. 26, 22. [ᾰ]

'Ωμοργός, όν, *acting harshly*, Gramm.

'ΩΜΟΣ, ου, ὁ, *the shoulder* with the upper arm, Lat. *humerus*, ξίφεϊ κληῖδα παρ' ὦμον πλῆξ', ἀπὸ δ' αὐχένος ὦμον ἐέργαθεν ἠδ' ἀπὸ νώτου, Il. 5, 146; μεταφρένῳ ἐν δόρυ πῆξεν ὤμων μεσσηγύς, Ib. 41; τεύχε' ἀπ' ὤμων συλᾶν, 15, 544; ὤμοιν ἐρείδειν, Aesch. Pr. 350; φέρειν ὤμοις, ἐπ' ὤμοις, Soph. Fr. 404, Tr. 564; so, ἐπ' ὤμων, Id. Fr. 342, Isocr. 392 B; cf. esp. Hdt. 4, 62; ὤμοισι τοῖς ἐμοῖσι, by the strength of mine arms, Hdt. 2, 106:—usu. of men, yet also of animals, as of a lion, Hes. Sc. 430; of a dog, Xen. Cyn. 4, 1; of a horse, like Lat. *armus*, Il. 15, 267, Xen. Eq. 8, 6; cf. κατωμαδόν. (From the same root as ὦμος comes the Lat. *humerus.*)

'ΩΜΟ´Σ, ή, όν, *raw, undressed*, Lat. *crudus*, esp. of flesh, Il. 22, 347, Od. 18, 87, etc.; opp. to ὀπταλέος, Od. 12, 396; ὠμὸν καταφαγεῖν τινα or ὠμοῦ ἐσθίειν τινός, to eat one *raw*, proverb. of savage cruelty, Xen. An. 4, 8, 14, Hell. 3, 3, 6; so, ὠμὸν βεβρώθοις Πρίαμον, Il. 4, 35.—2. *unripe, untimely, unseasonable*, properly of fruits, opp. to πέπων, Ar. Eq. 260, cf. Arist. Meteor. 4, 3, 4); but also of a man, ὠμὸν γῆρας, *an unripe, untimely* old age, Od. 15, 357, Hes. Op. 703; cf. ὠμογέρων:—ὠμὸς τόκος, *an untimely* birth, Philostr.—3. like Lat. *crudus*, of *undigested food*, Plut. 2, 131 C, 133 D.—II. metaph.,—1. *savage, cruel*, Aesch. Ag. 1045, Soph. O. T. 828, etc.; εἴς τινα, Eur. Hipp. 1264; and so in prose, as, ὠμ. βούλευμα, στάσις, Thuc. 3, 36, 81; ὠμοὶ καὶ ἄνομοι, Plat. Legg. 823 E:—so also adv. ὠμῶς, *savagely*, ὠμῶς καὶ ἀπαραιτήτως, Thuc. 3, 84, cf. Xen. Vect. 5, 6. —2. *rough, hardy*, Soph. Aj. 548, cf. Ant. 471.

Ὤμοσα, aor. 1 act. of ὄμνυμι, Hom.

'Ωμοσῑτία, ας, ἡ, *an eating of raw food*: from

'Ωμόσῑτος, ον, (ὠμός, σιτέομαι) *eating of raw food*: then, generally, *savage*, epith. of the Sphinx, Aesch. Theb. 541, Eur. Bacch. 338; χηλαῖσιν ὠμοσίτοις, Eur. Phoen. 1025.—II. pass., *eaten raw*, Lyc. 654.

'Ωμοσπάρακτος, ον, (ὠμός, σπαράσσω) *torn in pieces raw*, Ar. Eq. 345.

'Ωμοτάρῑχος, ου, ὁ, (ὠμός, τάριχος): —*the flesh of the tunny pickled*, and so eaten (without being boiled), Nicostr. 'Αβρ. 1, 2, Alex. 'Απεγλαυκ. 1, 4; cf. Diosc. 2, 33.

'Ωμότης, ητος, ἡ, (ὠμός):—*rawness*, esp. of unripe fruit, Arist. Meteor. 4, 3, 4.—II. metaph., *savageness, cruelty*, Eur. Ion 47, Xen. Cyr. 4, 5, 19, Isocr. 64 A, etc.

'Ωμοτοκέω, ῶ, f. -ήσω, *to bring forth untimely, miscarry*, LXX.: and

'Ωμοτοκία, ας, ἡ, *an untimely bringing forth, miscarriage*: from

'Ωμοτόκος, ον, (ὠμός, τίκτω) *bringing forth untimely offspring, miscarrying, untimely*, ὠδῖνες, Call. Del. 120.

'Ωμοτομέω, ῶ, f. -ήσω, *to cut raw* or *unripe*, Paul. Aeg.: from

'Ωμοτόμος, ον, (ὠμός, τέμνω) *cutting what is raw* or *unripe.*

'Ωμοτρῐβής, ές, gen. έος, (ὠμός, τρίβω):—*bruised* or *pressed raw*, ὠμ. ἔλαιον, oil *from unripe olives*, Theophr. ap. Ath. 67 B.

'Ωμοτύραννος, ου, ὁ, (ὠμός, τύραννος) *a savage tyrant*, LXX. [ῠ]

'Ωμόϋπνος, ον, (ὠμός, ὕπνος) *half asleep, between sleeping and waking*, ὠμ. ἀνιστάναι τινά, Eupol. Incert. 8; ὠμ. ἀναπηδᾶν, Philostr.

'Ωμοφᾰγέω, ῶ, f. -ήσω, *to eat* or *devour raw*: and

'Ωμοφᾰγία, ας, ἡ, *an eating of raw flesh*, Plut. 2, 417 C: from

'Ωμοφάγος, ον, (ὠμός, φᾰγεῖν):—*eating raw*, esp. *eating raw flesh*, usu. of savage beasts, λέοντες, θῶες, λύκοι, Il. 5, 782; 11, 479; 16, 157; θῆρες, H. Ven. 124: also of savage men, Thuc. 3, 94.—II. more rarely proparox. ὠμόφαγος, ον, pass., *eaten raw, raw*, δαῖτες ὠμ., of sacrifices offered to Bacchus, Eur. Cret. 2, 13; cf. ὠμάδιος, ὠμηστής:—ὠμ. χάρις, Id. Bacch. 139.

'Ωμοφορέω, ῶ, f. -ήσω, *to carry on the shoulders*: from

'Ωμοφόρος, ον, (ὦμος, φέρω) *carrying on the shoulders.*

'Ωμόφρων, ονος, ὁ, ἡ, (ὠμός, φρήν): —*savage-minded, savage*, like ὠμόθυμος, λύκος, Aesch. Cho. 421; σίδαρος, Id. Theb. 730; so in Soph. Aj. 931, Phil. 194, and Eur. Adv. -φρόνως, Aesch. Pers. 911.

'Ωμοχάραξ, ᾰκος, ὁ and ἡ, (ὠμός, χάραξ) *an unpeeled vine-pole*, Geop.

Ὤιμωξε, 3 sing. aor. 1 act. from οἰμώζω, Hom.

'Ων, Ion. and Dor. for οὖν, *now, therefore*, Hdt., and Pind.; cf. Jac. Anth. P. p. 387.—Hdt. oft. makes a tmesis by putting this particle between the preposition and its verb, e. g. ἀπ' ὦν ἔδοντο, 2, 39, κατ' ὦν ἐκάλυψε, 2, 47, ἀπ' ὦν ἔδωκαν, 2, 87, 88, etc.,—in which cases ὦν merely denotes the sequence of one action on another.

Ὦνα, ὦναξ, poet. and Ion. contr. for ὦ ἄνα, ὦ ἄναξ.

'Ωνάμην, aor. mid. of ὀνίνημι, 3 sing. ὤνατο, Il. 17, 25, cf. Lob. Phryn. 12.

†Ὤναρος, ου, ὁ, *Onarus*, masc. pr. n., Plut. Thes. 20.

Ὤνᾱσα, Dor. aor. 1 of ὀνίνημι, Theocr.

Ὥνεμος, Dor. contr. for ὁ ἄνεμος.

'Ωνέομαι, contr. οῦμαι: fut. -ήσομαι: it takes usu. the syllabic augmt., as impf. ἐωνούμην (Eupol. Maric. 15); aor. ἐωνησάμην; pf. ἐώνημαι, etc.—But good Att. writers seldom use ὠνέομαι except in pres. and impf., Lob. Phryn. 138, Meineke Com. Fr. 2, p. 533; preferring the aor. ἐπριάμην,—whereas they never have πρίαμαι as a pres.—Dep. mid. *To buy, purchase*, opp. to πωλέω, πιπράσκω, as Lat. *emere* to *vendere*, Hes. Op. 339, Aesch. Supp. 336, and oft. in Hdt., etc.; ὠν. τι παρά τινος, Hdt. 5, 6, Plat. Prot. 313 E, Dem. 123, 21; also c. dat. pers., *to buy from* some one, Ar. Ach. 815, Pac. 1261; c. gen. pretii, *for* so much, Eur. Hec. 360, Xen. An. 7, 6, 24, etc.; ὠν. καὶ πωλεῖν πρὸς ἀλλήλους, Plat. Legg. 741 B; ὠν. ἐξ ἀγορᾶς, *to buy* at market, Xen. An. 3, 2, 21.—2. esp., *to farm public taxes* or *tolls*, or rather *to bid for* them, Andoc. 17, 28, Lys. 108, 26, etc.; cf. ὠνή, and Böckh P. E. 2, p. 52.—3. *to wish* or *offer to buy, to bargain* or *bid for* a thing, Lat. *liceri*, Hdt. 1, 68, 69, 165:—hence, *to buy off, secure one's self against* a thing *by giving money*, ὠν. τὸ ἀδικεῖσθαι, τὸν κίνδυνον, Dem. 96, 7; 990, 17.—4. metaph., *to buy, bribe*, τινά, Dem. 309, 15, cf. Schäf. Appar. 2, p. 322.—II. very rarely used as pass., though Plat. Phaed. 69 B, has the part. ὠνούμενα, (where Heind. gives ὠνούμεθα, but needlessly); ἐωνημένα might be read, for this part. is used in pass. signf. by Plat. Rep. 563 B, Lysias 165, 16, etc., ubi v. Markl. (though also in act., Ar. Plut. 7); also the plqpf. ἐώνητο in pass. signf. occurs in Ar. Pac. 1182: and the aor. part. ὠνηθείς, Isae. 58, 15, Plat. Legg. 850 A.

'Ωνή, ῆς, ἡ, (ὦνος):—*a buying*, Lat. *emptio*, ὠνὴ καὶ πρᾶσις, *buying* and selling, Hdt. 1, 153, Soph. Fr. 756, Plat. Soph. 223 D; ὠνὴν ποιεῖσθαί τινος, Id. Legg. 849 B, Dem. 894, 27. —2. *purchase, a bargain*, Eur. Cycl. 150:—esp., *a contract for the farming of taxes*, ὠνὴν πρίασθαι ἐκ τοῦ δημοσίου, Andoc. 10, 16; cf. 12, 28, and v. ὠνέομαι I. 2.

Ὤνημα, ατος, τό, (ὠνέομαι) *a purchase*, App.

'Ωνήμην, Ep. aor. mid. of ὀνίνημι, q. v.

†Ὡνήρ, Ion. crasis for ὁ ἀνήρ.

Ὤνησα, aor. 1 act. of ὀνίνημι, Hom.

'Ωνησείω, desiderat. from ὠνέομαι, *to wish to buy.*

Ὤνησις, εως, ἡ, (ὠνέομαι) *a buying*, Lys. ap. Poll. 7, 15.

'Ωνητέος, α, ον, verb. adj. from ὠνέομαι, *to be bought*, Plat. Legg. 849 C, Amphis Atham. 1.

'Ωνητής, οῦ, ὁ, (ὠνέομαι) *a buyer, a contractor*, Plat. Eryx. 394 E, Plut. Ages. 9.

'Ωνητιάω, ῶ, f. -άσω, [ᾱ]=ὠνησείω.

'Ωνητικός, ή, όν, (ὠνέομαι) *belonging to buying, inclined to buy*, Philo.

'Ωνητός, ή, όν, also ός, όν, Eur. Hel. 816; verb. adj. from ὠνέομαι: —*bought*, Od. 14, 202; δοῦλος οὐκ ὠνητὸς ἀλλ' οἴκοι τραφείς, Soph. O. T. 1123.—II. *to be bought, that may be bought*, Eur. l. c., cf. Thuc. 3, 40.

'Ωνήτωρ, ορος, ὁ, later and rare form for ὠνητής, Gramm.

Ὤνθρωπε, contr. for ὦ ἄνθρωπε.

Ὥνθρωποι, Ion. contr. for οἱ ἄνθρωποι.

Ὤνιος, α, ον, (ὦνος):—*to be bought, for sale*, Lat. *venalis*, first in Epich. p. 39: πῶς ὁ σῖτος ὤνιος; how's corn *selling?* Ar. Ach. 758, cf. Eq. 480:—c. gen. pretii, αἵματος ἡ ἀρετὴ ὠνία, Aeschin. 76, 27: ἐς ὤνιον ἐλθεῖν, to come to *market*, Theogn. 127; so, ὤνιος εἶναι, to be *for sale*, be had for money, Plat. Legg. 848 A; ἴστε ὀρόβους ὄντας ὠνίους, proverb. of great distress, Dem. 598, 4:—so of a venal magistrate, Dinarch. 92, 37: — τὰ ὤνια, *market-wares*, Xen. An. 1, 2, 17, etc.

Ὤνομα, ατος, τό, Aeol. for ὄνομα.

'Ωνομάδαται, Ion. for ὠνομασμένοι εἰσίν, 3 pl. pf. pass. from ὀνομάζω.

'Ωνομασμένως, adv. part. pf. pass. from ὀνομάζω, *by name, giving a name*, Arist. Rhet. 3, 2, 12.

ὨΝΟΣ, οὐ, ὁ, *a price, value, payment*, ὁ δ' ἄξιον ὦνον ἔδωκεν, Od. 15, 387: the thing bought being in the genit., Il. 23, 746.—II. *a buying*, like ὠνή, Od. 15, 445.—III. *things for sale, market-wares.* (Orig. it had the Ϝ, cf. Lat. *vēnum, vēnire, vēnumdare, vendere*, to which it is related, as οἶνος to *vinum*, οἶκος to *vicus.*)

'Ωνοσάμην, aor. 1 mid. of ὄνομαι, Il.

Ὠινοχόει, 3 sing. impf. act. from οἰνοχοέω, Hom.

Ὦξ, Dor. contr. for ὁ ἐξ.

Ὦιξε, 3 sing. aor. 1 act. of οἴγνυμι, I.

†Ὦξος, ου, ὁ, *the Oxus*, a river of Asia, emptying into the Sea of Aral, now *the Amoo* or *Jihon*, Strab. p. 507; Arr. An. 3, 29.

Ὠοβρᾰχής, ές, gen. έος, (ὠόν, βρέχω) *soaked in white of egg*, Medic.; cf. ἐλαιοβραχής.

Ὠόγᾱλα, ακτος, τό, (ὠόν, γάλα) *milk mixed with eggs*, Medic.

Ὠογενής, ές, *born of an egg*.

Ὠοειδής, ές, gen. έος, (ὠόν, εἶδος) *like an egg, egg-shaped, oval*, Arist. H. A. 5, 28, 2.

Ὠοθεσία, ας, ἡ, (τίθημι) *a setting eggs on the table.*

Ὠοιοί, v. ὠαιαί.

ὨΟ΄Ν, ου, τό, *an egg*, Lat. *ovum*, Hdt., etc.; ὠὸν τίκτειν, *to lay an egg*, Ar. Av. 695, etc.; ὠὸν ἅπας γέγονεν, he has become bald as an egg, Anth. P. 11, 398:—ὠὰ ὑέλινα τὰ ἰατρικά, in Hero, are prob. *cupping-glasses*:—*an egg-shaped cup*, Deinon ap. Ath. 503 E. Poet. ὠεόν or ὠϊόν, (v. sub ὠεόν); ὠϊόν gave rise to the old way of writing, ᾠόν, which the etymology will disprove. (Orig. it was ὠϜόν, ὄv-um, Germ. *Ey*, A. Sax. *aeg*, our *egg*: Hesych. quotes ὤβεον as an Argive form.)

Ὦιον, τό, = ὑπερῷον, quoted by Eustath. as a Lacedaem. word.

Ὠόπ, also ὠὸπ ὄπ, a cry of the κελευστής to make the rowers stop pulling, *avast!* Ar. Ran. 180, 208; cf. Schol. Av. 1395.

Ὠοπώλης, ου, ὁ, *an egg-dealer*: fem. ὠόπωλις, ιδος.

Ὠοσκοπία, ας, ἡ, *inspection of eggs, divination from them.*

Ὠοσκοπικά, τά, *a treatise on* ὠοσκοπία, attributed to Orph.

Ὠοσκύφιον, ου, τό, (ὠόν, σκύφος) *an egg-shaped cup* with a double bottom, Asclep. ap. Ath. 503 E. [ῠ]

Ὠοτοκεύς, έως, ὁ, poet. for ὠοτόκος, Opp. H. 1, 750.

Ὠοτοκέω, ῶ, f. -ήσω, *to lay eggs*, Emped. 286, Arist. H. A. 6, 11, 8, etc.: τὰ ὠοτοκούμενα, Id. Gen. An. 2, 7, 8: and

Ὠοτοκία, ας, ἡ, *a laying of eggs*, Arist. Gen. An. 1, 20, 11: from

Ὠοτόκος, ον, (ὠόν, τίκτω) *laying eggs*, Arist. Gen. An. 1, 11, 4, etc.

Ὠοφᾰγέω, ῶ, f. -ήσω, *to eat eggs.*

Ὠοφόρος, ον, (ὠόν, φέρω) *bearing eggs* or *roe*, ἰχθύες, Arist. H. A. 9, 37, 17.

Ὠοφῠλᾰκέω, ῶ, = sq., Arist. H. A. 6, 14, 8, etc.

Ὠοφῠλακτέω, ῶ, (ὠόν, φυλάσσω) *to watch* or *guard eggs.*

Ὠπάζομαι and ὠπάομαι, f. -ήσομαι, *to seek, look*, Opp.

Ὦπερ, adverb, Dor. for οὗπερ, where.

Ὠπή, ῆς, ἡ, (ὄπωπα, ὦμμαι) *view, sight, look*, Ap. Rh. 3, 821, Nic. Al. 376.

Ὤπιον, τό, dim. from ὤψ.

Ὦπις, ἡ, Dor. for Οὖπις, epith. of Diana.—†2. a Hyperborean maiden, v. Οὖπις.

†Ὦπις, ιδος, ἡ, *Opis*, an ancient city of Assyria on the Tigris, Hdt. 1, 189; Xen. An. 2, 4, 25; now perhaps *Eski Bagdhád*, v. Ainsworth's Travels in track, etc., p. 116 n.

Ὤπολλον, poet. contr. for ὦ Ἄπολλον.

Ὡπόλλων, Ion. and Dor. contr. for ὁ Ἀπόλλων.

Ὦπται, 3 sing. pf. pass. of ὁράω.

Ὤρ, ἡ, contr. for ὄαρ: dat. plur. ὤρεσσιν, for ὀάρεσσιν, Il. 5, 486.

ὨΡΑ, ας, ἡ, Ion. ὤρη, *care, concern, heed, regard*, τινός, *for* a person or thing, Hes. Op. 30; ὤραν τινὸς ἔχειν, ποιεῖσθαι, Hdt. 1, 4; 9, 8, Soph. O. C. 386, cf. Valck. Hdt. 3, 155, Theocr. 9, 20; so, νέμειν ὤραν τινός, Soph. Tr. 57. Not used in Att. prose. (Akin to Lat. *cura*: also to οὖρος, a watcher, οὐρεύς, as appears from the form of πύλουρος, -ωρος, hence also θυρωρός, ὀλίγωρος, etc.)

ὭΡΑ, ας, ἡ, Ion. ὥρη, Lat. *HORA*, orig. *any limited time* or *period*, esp. as fixed by natural laws and revolutions, Hom.: hence,—I. *a season* generally; usu. in plur., *the seasons*, ὅτε τέτρατον ἦλθεν ἔτος καὶ ἐπήλυθον ὧραι, Od. 2, 107; cf. 10, 469, etc., Hes. Th. 58, Hdt. 1, 32; ὧραι Διός, Pind. O. 4, 3; περιτελλομέναις ὥραις, Soph. O. T. 156; cf. Ar. Av. 709, 996; ὧραι ἐτῶν καὶ ἐνιαυτῶν, Plat. Legg. 906 C; cf. Symp. 188 A, etc.; οἱ περὶ τὴν ὥραν χρόνοι, Arist. Pol. 7, 16, 10:—in plur., also, *the climate* of a country as dependent on its seasons, Hdt. 1, 142, 149, cf. 3, 106:—esp., *the blooming season of the year, the spring-time*, Il. 2, 468, Od. 9, 51. Homer and Hesiod, following the climate of Ionia or Asia Minor, distinguish three seasons; viz.,—(*a*.) *spring*, ἔαρ, εἴαρος ὥρη, Il. 6, 148; or ὥρη εἰαρινή, Il. 2, 471, Od. 18, 367; Att. ἦρος ὥρα or ὧραι, Ar. Nub. 1008, Eur. Cycl. 508; also, ὥρα νέα, Ar. Eq. 419:—(*b*.) *summer*, θέρος, θέρεος ὥρη, Hes. Op. 582; also, ὥρα ἔτους, Thuc. 2, 52, Plat. Legg. 952 E, Dem. 1213, 27, cf. Bast Ep. Cr. p. 108, (though this is sometimes also used of the other seasons, cf. ὡραῖος I. 3):—and,—(*c*.) *winter*, χειμών, χεῖμα, χείματος ὥρη, Hes. Op. 448; ὥρη χειμερίη, Od. 5, 485; Hes. Op. 492; ὥραν χειμῶνος, in winter, Lys. 18, 4. The Athenians added the fourth season, ὀπώρα or *autumn*: but later, seven seasons were assumed, ἔαρ, θέρος, ὀπώρα, φθινόπωρον, σπορητός, χειμών, φυταλιά. The three old seasons prob. were all equal, but the Athenians reckoned to ἔαρ and ὀπώρα each two, to θέρος and χειμών each four months, Eur. Incert. 96.—2. later, of *the whole year*, ἐν τῇ πέρυσιν ὥρᾳ, last *year*, as we also say 'last *season*,' Dem. 1283, 20; εἰς ὥρας, in the future *year*, Plut. Pericl. 13; also, εἰς ἄλλας ὥρας, hereafter, Eur. I. A. 122; εἰς ὥρας ἑτέρας, Ar. Nub. 562; εἰς ὥρας κἤπειτα, Theocr. 15, 74; cf. ὥρασιν.—II. *the time of day*; first in H. Hom. Merc. 67, 155, 400; ὀψὲ τῆς ὥρας, late in *the day*, Dem. 541, fin.;—also in full, ὧραι ἡμέρας, *the times* of day, i. e. morning, noon, evening and night; ὥρα νυκτός, night *time*.—2. in the definite signf. of *an hour*, it is much later, being prob. so first used by the astronomer Hipparchus (about 140 B.C.), cf. Idelers Chronol. 1, p. 239; cf. infra B.—III. generally, *the right, fitting time* or *hour, the time* or *season* for a thing, like καιρός, oft. in Hom.; esp. *the time of corn ripening*, εἰς ὥρας ἀμῷεν, Od. 9, 135: ἐν ὥρῃ, *in good time, early*, Od. 17, 176, Ar. Vesp. 242, etc.; also absol. in acc., τὴν ὥρην, Hdt. 2, 2; 8, 19:—oft. c. gen. rei, ὥρη κοίτοιο, ὕπνου, *the time for* bed or sleep, bed-*time*, Od. 3, 334; 11, 379; so, ὥρη δόρποιο, γάμου, Od. 14, 407; 15, 126; also, ἀνδρὸς ὥρα, *time for* a husband, Plat. Criti. 113 D, cf. ὡραῖος III: so, ὥρα ἀρότου, ἀμήτου, Hes. Op. 458, 573:—ὥρα (ἐστίν), 'tis *time* to do a thing c. inf., Od. 11, 330, 373, and Att., and c. acc. et inf., Od. 21, 428; ὥρα κἠς οἶκον (i. e. ὥρα ἐστὶν καὶ ἐλθεῖν εἰς οἶκον), Theocr. 15, 147.—IV. in plur., *the four quarters of the heavens*, Hdt. 2, 26.—V. in Att., also, *the time of life, age, a certain time* in the life of man, usu. *the freshest, fairest time, the spring* or *prime of life, youth*, ὥραν ἔχειν, to be in one's prime, Aesch. Theb. 13, Supp. 997; *manhood*, Id. Theb. 537: hence also, *youthful beauty*, φεῦ φεῦ τῆς ὥρας! τοῦ κάλλους! Ar. Av. 1724; cf. Plat. Phaedr. 234 A, Xen. Mem. 2, 1, 22. etc., Heind. Plat. Phaed. 80 C; though it was strictly *the freshness and vigour* of youth without any notion of beauty, v. Stallb. Plat. Rep. 601 B; cf. ὡραῖος IV:—Pind. personifies Ὥρα, like Ἥβη, N. 8, 1.—2. also of trees, ὥρα δενδρῶτις, Aesch. Fr. 38.—VI. in Att. also sometimes for τὰ ὡραῖα, *the fruits* or *produce of the year*, ἀπὸ τῆς ὥρης ἐτρέφοντο, Xen. Hell. 2, 1, 1.

B. αἱ Ὧραι, *the Hours*; in Il. 5, 749; 8, 393, keepers of heaven's cloud-gate; and in genl. ministers of the gods, Il. 8, 433; 21, 450; esp. of Venus, H. Hom. 5, 5, 12: acc. to Hes. Th. 902, the three daughters of Jupiter and Themis, named Eunomia, Diké and Eirené, who watch over and prosper all the works of men: presiding, chiefly, over the changes of time, the seasons of the year, with all that belongs to each period; hence the source of ripe perfection in all products of nature, esp. in the prime and beauty of human life; oft. therefore joined with the Χάριτες, H. Hom. Ap. 194, Hes. Op. 75.

†Ὦρα, ων, τά, *Ora*, a city of India, Arr. An. 4, 27.

Ὡραία, ας, ἡ, *the good season, spring and summer*, v. ὡραῖος I. 3.

Ὡρᾱΐζω, f. -ΐσω, contr. ὡρᾴζω, (ὥρα V):—*to make beautiful, adorn, decorate, dress*:—pass., *to be beautiful, to bloom*, Aristaen. 2, 10:—mid. *to give one's self airs, behave affectedly*, Eupol. Incert. 23, ubi v. Meineke. Hence

Ὡραϊσμός, οῦ, ὁ, *adornment, elegance*, Plut. 2, 972 D, etc.

Ὡραιοδώτης, ου, ὁ, *giver of beauty*, = ὡρεσιδώτης.

Ὡραιοκόμος, ον, *studying dress* or *decoration.*

Ὡραιόμορφος, ον, *fair of form.*

Ὡραιόομαι, as pass., *to be beautiful*, LXX.

Ὡραιοπολέω, ῶ, *to live with the beautiful.*

Ὡραιοπώλης, ου, ὁ, *selling ripe fruits*: v. sub ὡραῖος I.—II. *making a traffic of one's charms* or *person.*

Ὡραῖος, α, ον, *produced* or *ripened at the fit season* (ὥρα): esp. of ripe summer fruits, like Lat. *hornus*; βίος or βίοτος ὡρ., a living *on ripe fruits*, Hes. Op. 32, 309: ὡρ. καρποί, the fruits *of the season*, Lat. *fructus annui, hornotini* or *horaei*, also *annona*, Hdt. 1, 202; so (more commonly) τὰ ὡραῖα, Thuc. 3, 58, Plat. Legg. 845 E, etc.; so too, τρωκτὰ ὡραῖα, Xen. An. 5, 3, 12: hence also of fish, etc., *in season*, ὡρ. πηλαμύς, Soph. Fr. 446; τάριχος ὡραῖον, fish *salted* or *pickled in the season*, Alex. Πονηρ. 1, 5; ἰχθύες ἐς τάγηνον ὡραῖοι, Babrius 6, 4; σαργάνη ὡρ., the *pickling*-tub, Poll. 7, 27; and in Hesych. ὡραιοπώλης for ταριχοπωλης:—but,—2. τὰ ὡραῖα,=καταμήνια, Hipp.—3. ἡ ὡραία, as subst., like ὥρα ἔτους, *the season of corn* or *fruit ripening, harvest-time,* esp. the twenty days before and after the rising of the dog-star:—then, *the good season, spring and summer,* esp. the four or five months during which troops kept the field, Dem. 123, 16; 1292, 5.—II. generally, *happening at the right* or *fitting time, suitable to* or *favoured by the season, favourable, fair,* ἄροτος, ἔργον, Hes. Op. 615, 640; πλόος, Ib. 628: ὡραῖόν ἐστι, the weather is *fair,* App.:—and, absol., τὴν ὡραίην οὐχ ὕει, it does not rain *in the* (rainy) *season,* Hdt. 4, 28; cf. ὥρα III.—III. of persons, etc., *seasonable* or *ripe* for a thing, c. gen., παρθένος γάμου ὡραία, Hdt. 1, 196, Xen. Cyr. 4, 6, 9,—Virgil's *jam matura viro;* so, ὡραῖος γαμεῖν, Eur. Phoenix 1, 2; ὡραῖοι γάμοι, *seasonable marriage,* Aesch. Fr. 49, Eur. Hel. 12:—freq. also of old persons, *ripe* or *ready for death,* Eur. Alc. 519; ἐν ὡραίῳ ἵστασθαι βίῳ, Id. Phoen. 968; ὡραῖος ἀποθνήσκει, Plut. 2, 178 D:—generally, *seasonable, fit, proper,* ὡραίων τυχεῖν = νομίμων τυχεῖν, Eur. Supp. 175.—IV. of the age of man, *at the freshest, fairest age, in the spring* or *prime of life, youthful,* Hes. Op. 693: hence also *in the bloom of youth, blooming, beautiful,* and so oft. joined with καλός, e. g. Pind. O. 9, 141; 10 (11), 124, Ar. Ach. 1148, Av. 138, Xen. Mem. 1, 13;—though strictly it did not necessarily imply this, for Plat. says, ὡραίων.., καλῶν δὲ μή, Rep. 601 B; and Arist. speaks of persons, ἄνευ κάλλους ὡραῖοι, Rhet. 3, 4, 3; cf. ὥρα V.—Ὥριος is another, but only poet., form. Hence

Ὡραιότης, ητος, ἡ, *the ripeness of the fruits of the year,* Arist. Plant.?—II. *the bloom of youth, beauty,* Xen. Oec. 7, 43, in plur.

Ὡρᾱϊσμός, οῦ, ὁ, (ὡραΐζω) *gay dressing,* etc., usu. in bad signf., LXX.

Ὡρᾱϊστής, οῦ, ὁ, *a dandy, fop.*

Ὡρᾱκιάω, ῶ, f. -άσω [ᾱ], *to faint, swoon away,* Ar. Ran. 481, Pac. 702:—others write ὡρακιάω as if for ὠχριάω.

Ὡρᾱκίζω, f. -ίσω,=foreg., Suid.

Ὠρανιᾶθι, Aeol. and Dor. for οὐρανόθι, Welcker Alcman 5.

Ὠράνιος, Aeol. and Dor. for οὐράνιος. Sappho 52.

Ὠρᾰνός, ὁ, Dor. for οὐρανός.

Ὥρᾱσι, ὥρᾱσιν, adv., (ὥρα):—*at the right time,* is now read in Ar. Lys. 391, ubi v. Dind.: μὴ ὥρασιν ἱκοίμην, as an imprecation, Luc. D. Meretr. 10: cf. θύρασι.

†Ὡράτιος, ου, ὁ, the Rom. name *Horatius,* Plut.

†Ὠρείθυια, ας, ἡ, (ὄρος, θύω B, *roaming wildly over the mountains*) *Orīthyia,* daughter of Erechtheus king of Attica, mother of Zetes and Calaïs by Boreas, Hdt. 7, 189; Ap. Rh. 1, 211.—2. one of the Nereids, Il. 18, 48.—Others in Anth.; etc.

Ὡρεῖον, ου, τό, (ὥρα):—*a place where summer-fruits are kept, a granary,* Lat. *horreum,* also ὥριον, ὥῤῥειον; cf. ὀρεῖον, ὄριον, ὄῤῥεον.

†Ὠρείτης, ου, ὁ, *an inhab. of Oreus;* οἱ Ὠρεῖται, ῶν, *the Orītae,* Xen. Hell. 5, 4, 57.

Ὠρείτροφος, ον, poet. for ὀρείτροφος, Anth. P. 9, 524.

†Ὠρεός, οῦ, ὁ also ἡ, Paus. 7, 26, *Oreus,* a city of Euboea, earlier called Ἱστιαία, Thuc. 8, 95; Xen. Hell. 5, 4, 56; Paus 7, 26, 4.

Ὠρεσίδουπος, ον, poet. for ὀρεσίδουπος, *making a din on the mountains,* Anth. P. 9, 524.

Ὡρεσῐδώτης, ου, ὁ, (ὥρα, δίδωμι) *one who brings on the seasons,* or *who gives the ripe fruits in their season,* epith. of Apollo, like ὡρηφόρος, Anth. P. 9, 525.

Ὠρεσίτροφος, ον,=ὠρείτροφος.

Ὤρεσσιν, Ep. contr. dat. for ὀάρεσσιν, Il. 5, 486, v. ὦρ, ὄαρ.

Ὤρετο, 3 sing. aor. 2 mid. from ὄρνυμι, Il.

Ὠρεύω, (ὤρα):—*to take care of, attend to, mind,* c. acc., Hes. Th. 903; v. Ruhnk. Ep. Cr. p. 100, et ap. Gaisf. Hes. l. c.

Ὠρέω, (ὤρα)=ὠρεύω.

Ὥρη, ἡ, Ion. for ὥρα, Hom.

Ὤρη, ἡ, Ion. for ὤρα, Hes., and Hdt.

Ὤρημα, ατος, τό, (ὠρέω) *that which is taken care of, minded* or *watched,* Hesych.

†Ὠρητανία, ας, ἡ, *Oretania,* a district in Hispania, Strab. p. 141: from

†Ὠρητανοί, ῶν, οἱ, *the Oretani,* a people of Hispania, on the Anas, Strab. p. 139.

Ὡρηφόρος, ον, (ὥρα, φέρω) *leading on the seasons,* or *bringing on the fruits in their season,* epith. of Ceres, H. Hom. Cer. 54, 192, 492.

Ὡρία, ἡ,=ὡραιότης, dub.

†Ὠρία, ας, ἡ, *the territory of Oreus,* Strab. p. 445.—II. *Oria,* a city in the territory of the Oretani, Id. p. 153.

Ὡριαίνω, -νομαι,=ὡραΐζω, -ζομαι, Clearch. ap. Ath. 554 B.

Ὡριαῖος, α, ον, (ὥρα II. 2) *an hour long,* Ptolem.

Ὡριάς, άδος, pecul. poet. fem. of ὥριος, Orph. H. 9, 19.

†Ὠριγένης, ους, ὁ, *Origĕnes, Origen,* masc. pr. n., Anth. P. 11, 15:—esp. the celebrated ecclesiastical writer.

Ὦριγξ, ιγγος, ἡ,=ὦλιγξ.

Ὠρίζεσκον, Ion. impf. from ὀαρίζω, H. Hom. Merc. 58.

†Ὠρίκιος, α, ον, *of Oricum, Orician,* αἶα, Dion. P. 399.

†Ὠρικόν, οῦ, τό, in Hdt. 9, 93 Ὤρικος λιμήν, *Oricum,* a port of Epirus, a colony of the Euboeans, Strab. p. 316; cf. Polyb. 7, 19, 2; Plut. Caes. 37:—in Scymn. 440 Ἑλληνὶς Ὤρικος.

Ὡρῐκός, ή, όν, (ὥρα):—*ripe, mature, in one's prime,* Ar. Ach. 272:—*in the bloom of life, youthful, blooming,* Ar. Fr. 40, etc.; ὡρ. νέος, Ael. N. A. 14, 5; cf. 4, 8; 5, 17.—II. *in season, seasonable,* ὡρικῶς πυνθάνει, you ask *seasonably,* Ar. Plut. 963;—or, acc. to others, *so maidenly?*

Ὡρῐμάζω, f. -άσω, (ὥριμος) *to ripen,* late.

Ὡρῐμαία, ἡ, an astrological word.

Ὥρῐμος, ον, poet. for ὡραῖος, *ripe,* βότρυς, Leon. Tar. 29: *timely, in season,* of fish, Nicom. ap. Ath. 291 B:—also in late prose, Lob. Phryn. 52. Hence

Ὡρῐμότης, ητος, ἡ, *ripeness, seasonableness,* late.

Ὡριόκαρπος, ον, (ὥριος, καρπός) *with ripe* or *timely fruit,* Orph. H. 55, 11.

Ὤριον, adv., Ion. for αὔριον.

Ὥριον, τό, v. ὡρεῖον.

Ὥριος, ον, poet. form of ὡραῖος, *happening, returning at fixed times and seasons,* Hes. Op. 490, 541; ὡρ. τελεταί, Pind. P. 9, 172: ὥρια πάντα, all *the fruits of the seasons,* Od. 9, 131: hence—II. *timely, seasonable, ripe,* Hes. Op. 392: c. dat., ὥριος γάμῳ, *ripe* for wedlock, Anth. P. 7, 188, etc.—III. *at the right time, in season, seasonable,* Hes. Op. 390, 420, 695.—IV. in Anth., *at night, during the night,* v. Meineke Euphor. 55.—This poet. form is also used in late prose, Lob. Phryn. p. 52.

Ὤρισμα, ατος, τό, contr. for ὀάρισμα.

Ὡρισμένως, adv. part. pf. pass. from ὁρίζω, *definitely,* Polyb. 10, 46, 10.

Ὥριστος, Ion. for ὁ ἄριστος, Hom., esp in Il., v. Il. 11, 288.

Ὠρίων, ωνος, ὁ, *Orion,* a hunter, in the oldest Greek mythology, the handsomest of his race, beloved by Aurora, but slain by Diana, Od. 5, 121, sq., 11, 310:—after death he hunted in the nether world, Od. 11, 572 (though, no doubt, this passage is a later addition).—II. *a bright constellation* named after him, which rose just after the summer solstice, and was usu. followed by storms, Il. 18, 486, sq.; 22, 29, Od. 5, 274, Hes. Op. 596, 607, sq.; cf. Voss Virg. G. 1, 205.—III. *an Indian bird,* Ael. N. A. 17, 22. [ῑ Ep., ῐ Att., v. Eur. Ion 1153, Cycl. 213; cf. A. B. p. 1433.]

Ὡρμέᾰται, -ᾰτο, Ion. 3 pl. pf. and plqpf. pass. from ὁρμάω, for ὥρμηνται, ὥρμηντο, Hdt.

Ὤρνυεν, ὠρνῦτο, 3 sing. impf. act. and mid. from ὄρνυμι.

Ὡρογρᾰφέω, ῶ, f. -ήσω, *to write history by seasons, write annals:* and

Ὡρογρᾰφία, ας, ἡ, *historical narrative by seasons, annals,* Diod.: from

Ὡρογράφος, ον, (ὥρα, γράφω) *writing history by years: an annalist,* Plut. 2, 869 A; cf. Wess. Diod. 1, 26, Foës. Oec. Hipp. [ᾰ]

Ὡρόδεσμος, ον, ὁ, *a straw rope for binding sheaves of corn,* like οὐλόδετον.

Ὡροθετέω, ῶ, f. -ήσω, (ὥρα, τίθημι) *to take note* of a thing *in casting a nativity* or *observing the natal hour,* Anth.—II. *to be in the ascendant at that hour,* of one's ruling planet, Anth. P. 11, 160. 161.

Ὡρολογέω, ῶ, f. -ήσω, (ὥρα, λέγω) *to tell the times of day* or *hours,* as a dial does. Hence

Ὡρολογητής, οῦ, ὁ, *one that tells* or *counts the hours,* Timon ap. Ath 406 E.

Ὡρολόγιον, ου, τό, (ὥρα, λέγω) *a horologe,* i. e. *an instrument for telling the hour, a dial, clock:* ὡρ. σκιοθηρικόν, the sun-*dial* of Anaximander, Plin. 2, 78; ὡρ. ὑδραυλικόν. a water-*clock,* = κλεψύδρα, cf. Aristocl. ap. Ath. 174 C, Plin. 7, 60.

†Ὡρομάζης, ου, ὁ, *Horomazes,* father of Zoroaster, Plat. Alc. 1, 122 A.

Ὡρόμαντις, εως, ὁ, (ὥρα, μάντις) *the hour-prophet,* said of a cock, dub. l. in Babrius.

†Ὠρομάσδης, ου, ὁ, *Oromasdes,* Persian masc. pr. n., Plut. Alex. 3.

†Ὠρομέδων, οντος, ὁ, *Oromedon,* a mountain in the island Cos, beneath which one of the giants lay, Theocr. 7, 46.—II. father of Syennesis, Hdt. 7, 98.

Ὡρονομεῖον, ου, τό, and ὡρονόμιον, τό,=ὡρολόγιον, from ὡρονομέω.

Ὡρονομεύω, poet. for sq., Manetho.

Ὡρονομέω, ῶ, *to mark out the hours:*—*to rule the hour,* of a planet, γένεσιν ὡρονομεῖ Κρόνος, Anth. P. 11, 383: and

Ὡρονομικός, ή, όν, *of* or *for a ὡρονόμος:* ὡρ. κατασκεύασμα, an instrument *for dividing and marking the hours:* and

Ὡρονόμιον, ου, τό, v. ὡρονομεῖον: from

'Ωρονόμος, ον, (ὥρα, νέμω) *marking the hours* of the day: ὁ ὡρονόμος, *a dial, clock*; but also of the cock, Babrius ap. Suid.—II. in astrology, *ruling the hour*, of the planet which is in the ascendant.

'Ωρορε, 3 sing. aor. 2 redupl. of ὄρνυμι, Hom.

'Ωρος, ου, ὁ, poet. contr. for ἄωρος, *sleep*, Call. Fr. 150.—II. *night*, Meineke Euphor. Fr. 55.

'Ωρος, εος, τό, Dor. for ὄρος, Ion. οὖρος, *a mountain*.

'Ωρος, ου, ὁ, like ὥρα, *a time, season*, Foës. Oec. Hipp.: *the year*, Plut. 2, 677 D: hence in plur., *annals*, v. sub ὡρογράφος, and cf. Coray Heliod. 2, p. 314.

†**'Ωρος**, ου, ὁ, *Orus*, son of Osiris and Isis, a king of Aegypt, Hdt. 1, 144, 156:—as a deity corresponding to the Grecian Apollo.—2. an early Aegyptian writer. Luc. Gall. 18.—3. a Grecian before Troy, Il. 11, 303.

'Ωροσκοπεῖον, or -σκόπιον, ου, τό, = ὡροσκόπος 2.—II. = ὡρολόγιον, Heliod.

'Ωροσκοπέω, ῶ, f. -ήσω, (ὡροσκόπος) *to observe the hours*: esp. in astrology, *to observe the hour of birth and interpret it, draw a horoscope*. Hence

'Ωροσκόπησις, εως, ἡ, and ὡροσκοπία, ας, ἡ, *observation of the seasons* or *hours*: esp. in astrology, *observation of the hour of birth, casting of a nativity, a horoscope*.

'Ωροσκόπιον, ου, τό.=ὡροσκοπεῖον.

'Ωροσκόπος, ον, (ὥρα, σκοπέω) *observing hours* or *times*; esp. in astrology, *observing the hour of a birth, casting a nativity, belonging thereto*, Plin.—2. ὁ ὡρ., as subst., *a nativity so cast, horoscope*, Porphyr. ap. Stob. Ecl. 2, 386.

'Ωροτρόφος, ον, (ὥρα, τρέφω) *nursing* or *fostering the seasons, bringing them on*, Orph. H. 7, 10.

'Ωῤῥειον, ου, τό, v. ὡρεῖον.

'Ωρσε, 3 sing. aor. 1 act. of ὄρνυμι, Hom.

'Ωρτο, Ep. 3 sing. aor. 2 mid. of ὄρνυμι, Hom.

'Ωρυγγες, οἱ, *a sort of pied horses*, Opp. C. 1, 316.

'Ωρῡγή, ῆς, ἡ,=ὠρυθμός, Hermesian. 5, 72, Plut.

'Ωρυγμα, ατος, τό, Anth. P. 6, 233; and ὠρυγμός, οῦ, ὁ.=ὠρυθμός.

'Ωρῡδόν, (ὠρύομαι) adv., *with bellowing* or *roaring*, Nic. Al. 222.

'Ωρυθμός, οῦ, ὁ, *a bellowing, roaring*, Theocr. 25, 217: from

'Ωρύομαι. fut. -ύσομαι, dep. mid., *to howl, bellow, roar*; esp. of hungry dogs. wolves, lions, etc., Lat. *rugire*, Theocr. 2, 35, Call. Fr. 423, Coluth. 116;—also of men, ὄρθιον ὤρυσαι, Pind. O. 9, 163; esp. of savages, either in mourning, Hdt. 3, 117, or joy, Ib. 4, 75: then of any roaring sound, as of the sea, Dion. P. 83, Anth. P. 11, 31.—II. transit., *to howl over, bewail*, Theocr. 1, 71.—The act. only in Suid.—Not found in good Att. (Cf. Sanscr. *ru, rav, árav*, Lat. *rugire, rudere*, etc., Pott Et. Forsch. 1, p. 213.) [ῠ]

'Ωρύωμα, ατος, τό,=ὠρυθμός, LXX. [ῠ]

'Ωρχαῖος, Ion. and Dor. contr. for ὁ ἀρχαῖος.

†**'Ωρωπία**, ας, ἡ, *the territory of Oropus*, Thuc. 4, 91: from

†**'Ωρώπιος**, α, ον, *of Oropus, Oropian*; *οἱ 'Ωρώπιοι, the inhab. of O.*; from

†**'Ωρωπός**, οῦ, ὁ, *Oropus*, a strong city of Boeotia, near the mouth of the Asopus, late. assigned to Attica, now *Ropo*, Hdt. 6, 100; Thuc. 8, 60.—Other cities of this name are mentioned by Steph. Byz. in Euboea, etc.

'Ωρώρει, 3 sing. plqpf. of ὄρνυμι, Il. 18, 498, Soph. O. C. 1622.

'Ωρωρέχᾱται, Ion. for ὀρωρεγμένοι εἰσίν, 3 pl. pf. pass. from ὀρέγω.

'Ωρώρυκτο, 3 sing. plqpf. pass. from ὀρύσσω, Hdt. 1, 186.

'ΩΣ will be treated of under the following heads:— A. as ADVERB *of manner*; and that,—A (a). ὧς, from the demonstr. pron. ὅς, ὁ, *so, thus*, Lat. *sic*, like τώς, from *τός, οὕτως from οὗτος: but—A (b). ὡς (without accent) from the relat. pron. ὅς, *as*, Lat. *ut*.—B. ὡς, as conjunction.—C, D. various usages difficult to classify.

A (a). ὧς, demonstr. adv. of manner, *so, thus*, Lat. *sic*, freq. in Hom., and in Ion. prose, as Hdt. 3, 13; 6, 76, etc.; also in Att. poets, but rare in Att. prose, Valck. Phoen. 841, Heind. and Stallb. Plat. Prot. 326 D, 338 D; cf. mox infra.—2. καὶ ὧς, *even so, nevertheless*, like ὅμως, Il. 1, 116, etc.; opp. to οὐδ' ὧς, μηδ' ὧς, *not even so, in no way*, Il. 7, 263, Od. 1, 6, etc.; οὐδέ κεν ὧς, Il. 9, 386:—the phrases καὶ ὧς, οὐδ' ὧς, μηδ' ὧς, are used in Att. prose.—3. in comparisons, ὧς...ὡς, *so...as*, Lat. *sic...ut*, and reversely ὡς...ὧς, *as...so*, Il. 1, 512, cf. Valck. Phoen. 1437:—also, ὥςτε...ὧς, *as...thus*, H. Hom. Cer. 174–6.—4. *thus, for instance*, Od. 5, 121, 125, 129, H. Ven. 219:—Herm. indeed prefers the relat. ὡς, *as for instance*; but this does not suit Od. 5, 129.—II. ὧς for ὡς, v. sq.

A (b). ὡς, relat. adv. of manner, *as*, Lat. *ut*, first in Hom. In full construction it is relative to a demonstr. adv., which may follow or go before (v. supra A (a.) 3), but is very oft. omitted: it is relative not only to the strictly demonstr. advs. ὧς, τώς, ὧδε, αὔτως, but also to τόσον, as in Il. 4, 130; to ταύτῃ, Plat. Rep. 365 D, etc.—The relat. ὡς never takes the accent, except at the end of a sentence, or when it follows the word dependent on it, as, θεὸς ὣς (for ὡς θεός), Il. 5, 78, etc.;—a usage freq. in Hom., and other poets; rare in Ion., and prob. never in Att. prose.—We find a collat. Dor. form ὧ in A. B. p. 591, 617.—This relat. ὡς can only be attached to the latter part of a proposition, viz. to the predicate or object, and that by way of apposition:—I. in common comparisons, *as, like as*, answering to an anteced. *so*, ὧς, οὕτως, Il. 3, 415: sometimes in the signf. *according as*, where the relat. pron. ὅς or ὅσος might stand, as, ἑλὼν κρέας ὥς (i. e. ἃ) οἱ χεῖρες ἐχάνδανον, Od. 17, 344; ὦκα δὲ μητρὶ ἔννεπον ὡς (i. e. ὅσα) εἰδόν τε καὶ ἔκλυον, Herm. H. Hom. Cer. 172; so in Att. prose, as, τὸ ῥῆμα μέμνημαι ὡς εἶπε, Aeschin. 64, 3; cf. Schäf. Soph. O. C. 1124, Lob. Phryn. 427.—On the tenses and moods used by Hom., etc., in comparisons, v. Jelf Gr. Gr. § 402, 3; 868, 4.—Longer similes are usu. introduced by ὡς ὅτε, ὡς δ' ὅτε, where ὅτε oft. seems superfluous, as in Il. 4, 462, ἤριπε δ' ὡς ὅτε πύργος, but rather there is an ellipse of ἤριπε with πύργος, as we find in Il. 13, 389, ἤριπε δ', ὡς ὅτε τις δρῦς ἤριπε: ὡς ὅτε is rare in short similes, as Od. 11, 368.—This ὡς is very seldom omitted, Lob. Soph. Aj. 167; and is never (strictly speaking) doubled, Seidl. Eur. Tro. 147.—Lastly, Buttm. Lexil. s. v. φή 5 remarks that in Hom., ὡς, *as*, when put before the thing compared, always has a verb or partic. expressed after it, except in such manifestly elliptic places as Od. 14, 441, αἴθ' οὕτως, Εὔμαιε, φίλος Διὶ πατρὶ γένοιο, ὡς ἐμοί (scil. ἐγένου): the only passage where it is used with a simple noun, like Lat. *instar*, c. gen., being the dub. l., Il. 2, 144, ὡς κύματα μακρὰ θαλάσσης: for in these cases it either follows its noun and takes the accent, as, θεὸς ὥς, λύκοι ὥς, etc., or else, before the noun, ὥςτε, εὖτε or ἠΰτε is used.—II. with adverbial clauses, and that,—1. parenthetically, to qualify a general statement. as, ὡς ἐμοὶ δοκεῖ, ὡς ἔοικε, etc., *as* I think, *as* it seems, etc.; ὡς ἡμεῖς φαῖμεν ἄν, *as* we might say, and so on: in Hdt. this qualifying clause is usu. put first. In these cases γε or γοῦν is oft. added, ὡς γοῦν ὁ λόγος σημαίνει, *as* at least the statement shows:—in oratione obliqua c. inf., ὡς σφίσι δοκεῖν, Hdt. 2, 124, etc. Also ὡς is oft. omitted, e. g. φασί, οἶμαι, they say, I think. An anacoluthon sometimes occurs by the verb of the principal clause being made dependent on the parenthetic verb, as, ὡς δὲ Σκύθαι λέγουσι, νεώτατον ἁπάντων ἐθνέων εἶναι (for ἦν) τὸ σφέτερον, Hdt. 4, 5, cf. 1, 58, 65, etc.; ἀνὴρ ὅδ' ὡς ἔοικεν οὐ νεμεῖν (for οὐ νεμεῖ, ὡς ἔοικε), Soph. Tr. 1238; two modes of expression being confused, v. Schäf. and Erf. Soph. Ant. 736. Hdt. gives the construction in full in 3, 56; 9, 32.—2. with elliptical phrases, ὡς ἐμοί or ὥς γ' ἐμοί (sc. δοκεῖ); so, ὥς γ' ἐμοὶ κριτῇ and ὥς γ' ἐμοὶ χρῆσθαι κριτῇ, Valck. Hipp. 324; ὡς ἐμῇ δόξῃ, Xen. Vect. 5, 2; ὡς ἀπ' ὀμμάτων (sc. εἰκάσαι) to judge by eyesight, Soph. O. C. 15: cf. Jelf Gr. Gr. § 599, 4:—ὡς Λακεδαιμόνιος (sc. εἶναι), *for* a Laced., Thuc. 4, 84, cf. Hdt. 2, 8; 4, 99; also with ἄν, μεγάλα ἐκτήσατο χρήματα ὡς ἂν εἶναι 'Ροδῶπιος, to be but Rhodopis, i. e. seeing she was no more, Id. 2, 135:—for ὡς εἰπεῖν and the like, cf. infr. B. II. 3.—3. in like manner ὡς is attached to the object of the verb, συμπέμψας αὐτὸν ὡς φύλακα (sc. εἶναι), having sent him with them *as* (i. e. *for, to be*) a guard, Hdt. 1, 44; ὡς ἀγαθὸν μέγιστον τιθέναι τὸν νόμον, Plat., etc.—(Here might come the usage of ὡς with participles and prepositions, but for convenience it is put separately, v. infra C.)—4. with adverbs, and that—*a*. with the positive, to strengthen it, as, ὡς ἀληθῶς, strictly, *as* of a truth, i. e. *in very truth*; so, ὡς ἑτέρως, etc.; (unless it be taken as exclamation, *how* truly! *how* differently! Lat. *quam vere!*): in this signf. with advs., adjs., and verbs, Valck. Phoen. 150, 624, cf. D. I. 1. Thus too, ὡς follows adverbs expressing any thing extraordinary, θαυμαστῶς or θαυμασίως ὡς, ὑπερφυῶς ὡς, etc., Plat., cf. sub vocc.: these are elliptic, θαυμασίως ὡς μέγα, etc., else ὡς after the adv. must have been ὧς, cf. Jelf Gr. Gr. § 823 Obs. 7: here ὡς is sometimes separated by several words from its adv., as, θαυμαστῶς μοι εἶπες ὡς, Plat. Phaed. 95 A · ὑπερφυῶς δὴ τὸ χρῆμα ὡς, Id. Alcib. 2, 147 C.—*b*. with the comparative, ὡς seems to be very doubtful, v. Stallb. Plat. Rep. 347 E.—*c*. with the superlative, ὡς, like ὅτι and ὅπως, is very freq.=Lat. *quam*, heightening the superl., ὡς μάλιστα, Lat. *quam* *maxime*; *ὡς ῥᾷστα*, Lat. *quam facillime*; *ὡς τάχιστα*, Lat. *quam celerrime*; very freq. from Hdt. downwds.: this is also elliptic for *ὥς ἐστι δυνατὸν τάχιστα*, etc., as we find in full, *ὡς δυνατὸν ἄριστα*, Isocr. 265 A; and not rarely with the verb *δύναμαι*, *ὡς ἐδύνατο κράτιστα*, Xen. An. 3, 2, 6; *ὡς οἷόν τε μάλιστα*, etc.—We find a further pleonasm, *ὡς ὅτι μάλιστα*, in Plat. Legg. 908 A. Hither may also be referred the phrases *ὡς τὸ πολύ*, *ὡς ἐπὶ τὸ πολύ*, *ὡς ἐπὶ τὸ πλεῖστον*, for the most part, commonly, Lat. *plerumque*, *ut plurimum*.—5. with superlative adjectives, *ὡς ἄριστος*, *ὡς βέλτιστος*, the best possible, etc., very freq.: sometimes separated from the adj. by a prepos., as, *ὡς ἐς ἐλάχιστον*, for *ἐς ὡς ἐλάχιστον*, Thuc. 1, 63; *ὡς ἐν βραχυτάτοις*, for *ἐν ὡς βραχυτάτοις*, Antipho 113, 21; *ὡς ἐν ἐχυρωτάτῳ*, for *ἐν ὡς ἐχυρωτάτῳ*, Xen.; etc.

B. *ὡς* as CONJUNCTION: viz.,—I. *that*, *ὅτι*, Lat. *quod*, with substantive clauses.—II. *that*, =*ἵνα*, *ὅπως*, Lat. *ut*, with final clauses.—III.=*ὥςτε*, *so that*, Lat. *adeo ut*.—IV. causal, *as*, *since*, *because*, for *ὅτι* or *ἐπεί*, like Lat. *ut* for *quia*, *quippe*, *quandoquidem*. —V. temporal, *when*, for *ὅτε*, like Lat. *ut* for *quando*.—VI. modal, *how*, for *ὅπως*, like Lat. *ut* for *quomodo*, *quemadmodum*.—VII. local, *where*.

I. with substantive clauses, for *ὅτι*, *ἐπεί*, Lat. *quod*, *that*, expressing a fact, in which case (as usually in Latin) the acc. c. inf. might be put instead, *εἶπον ὡς τοῦτο εἴη*, or *εἶπον τοῦτο εἶναι*: hence a sentence beginning with *ὡς* is sometimes, when interrupted, resumed by *ὅτι*, and vice versa, Poppo Xen. Cyr. 5, 3, 30, Heind. Plat. Hipp. Maj. 281 C: so, *ὡς* with a finite verb passes into the acc. c. inf., or vice versa, Hdt. 1, 82; 8, 118: but the two constructions are often also confounded together, cf. *ὅτι* A. II. 3.—In this signf., *ὡς* may be used either with indic. or optat., v. Jelf Gr. Gr. § 802, and cf. *ὅτι*.—II. *ὡς* with final clauses, just like *ἵνα* or *ὅπως*, *that*, *in order that*, Lat. *ut*; in this signf. *ὡς*, as also *ὡς ἄν*, Ep. *ὥς κεν*, like other final conjunctions, is read with the subjunct. mood after the principal tenses of the indic. mood, and with the opt. after the past tenses, Jelf Gr. Gr. § 805; but many exceptions occur to this general grammatical rule, Ibid. § 806-808.—2. *ὡς* is also used with past tenses of the indic. mood, to express an event that is past happening, and therefore impossible, *τί μ' οὐκ ἔκτεινας, ὡς ἔδειξα μήποτε..*, *so that I never should...*, Soph. O. T. 1391, Jelf Gr. Gr. § 813.—3. *ὡς*, c. inf., to limit an assertion, as, *ὡς εἰπεῖν*, so to say, Lat. *ut ita dicam*, Hdt. 6, 95; also, *ὡς λόγῳ εἰπεῖν*, Hdt. 2, 53; or, *ὡς ἔπος εἰπεῖν*, cf. *ἔπος* I. 4; so, *ὡς συντόμως*, or *ὡς συνελόντι εἰπεῖν*, *to* speak shortly, to be brief: *ὡς εἰκάσαι*, *to* make a guess, i. e. probably, Hdt. 1, 34, etc.:—similar phrases occur without *ὡς*, cf. Hdt. 1, 61, 176, etc.—To this head also may be referred the use of *ὡς* in phrases like *οὐ πολλὸν χωρίον ὡς εἶναι Αἴγυπτον*, not large *for* Aegypt, Hdt. 2, 8, cf. 135, and Xen. Cyr. 1, 5, 11, cf. supra A (b). II. 2.—4. after verbs of waiting or staying, a final clause with *ὡς* is sometimes found, where *ἕως* would be more usual,—not as if *ὡς* could be put for *ἕως*, but because *waiting in order that* a thing may be done implies *waiting till* it be done: so also *ὡς ἄν*, v. Pors. and Schäf. Phoen. 89; cf. *ὡςάν* III.—III. in inferences, just like *ὥςτε*, *so that*, Lat. *adeo ut*, *ita ut*, very freq. in Hdt. c. inf., *εὖρος ὡς δύο τριήρεας πλέειν ὁμοῦ*, in breadth such *that* two triremes could sail abreast, Hdt. 7, 24, cf. 2, 135; but also c. indic., Hdt. 1, 163; 2, 135, etc.: these clauses are in their nature relative, and presuppose an antecedent *οὕτως*, *ὧδε*, *ὅδε*, *τοιόςδε* or the like: and Hdt. sometimes, when these antecedents are expressed, omits the *ὡς*, just as we leave out *that* in familiar discourse, e. g. *οὕτω ἰσχυραί*, [*ὡς*] *μόγις ἂν διαῤῥήξειας*, so strong, [*that*] you could hardly break them, Hdt. 3, 12; *ῥώμη σώματος τοιήδε*, *ἀθλοφόροι ἔσαν ἀμφότεροι* 1, 31.—IV. causal, like *ὅτι* or *ἐπεί*, *as*, *inasmuch as*, *since*, Lat. *quia*, *quippe*, *quandoquidem*, in the direct construction always with the indicat.: oft. also for *γάρ*, Pors. Phoen. 857, 1093; esp. when an imperat. goes before or follows.—V. temporal, for *ὅτε*, *ἐπεί*, *when*, Lat. *ut*, joined with past tenses of the indic., cf. infra D. I. 4:—also with the optat. to express a repeated action, Jelf Gr. Gr. § 843, *b*: rarely with the subjunct., for *ὅταν*, to denote what always happens under certain conditions, *τῶν δὲ ὡς ἕκαστός οἱ μιχθῇ, διδοῖ δῶρον*, Hdt. 4, 172.—2. in orat. obliq. also with the infin., mostly in Hdt., e. g. 1, 86, 94, etc.—VI. modal, *how*, for *ὅπως*, like Lat. *ut* for *quomodo*, *quemadmodum*, mostly after verbs of fear, *ὁρᾶν*, *βλέπειν*, *ἐπιμελεῖσθαι*, *δείδειν*, Jelf Gr. Gr. § 814, Obs. 4.—VII. local, *where*, Lat. *ubi*, Theocr. 1, 13; 5, 101, 103;—like *ut* in Catull. 11, 3.

C. *ὡς* before—I. participles.—II. prepositions; and—III. *ὡς* itself as a preposition.

I. with participles in the same case as the subject, to give the reason, motive, etc., of the action expressed by the principal verb, *ἀγανακτοῦσιν ὡς μεγάλων τινῶν ἀπεστερημένοι* (i. e. *ἡγούμενοι μεγάλων τινῶν ἀπεστερῆσθαι*), Plat. Rep. 329 A, *ὡς ἀπιόντες* (i. e. *βουλόμενοι ἀπιέναι*), etc.: most freq. with the part. fut., as Hdt. 6, 28, 91:—so in questions, *παρὰ Πρωταγόραν νῦν ἐπιχειρεῖς ἰέναι, ὡς παρὰ τίνα ἀφιξόμενος*; Plat. Prot. 311 B; *ὡς τί δὴ θέλων*; Eur. I. T. 557.—2. *ὡς* in the same manner, with participles in the case of the object, as, *τὸν ἐκβαίνοντα κολάζουσιν ὡς παρανομοῦντα* (i. e. *νομίζοντες παρανομεῖν αὐτόν*), Plat. Rep. 338 E; *ἵνα μὴ ἀγανακτῇ ὑπὲρ ἐμοῦ ὡς δεινὰ ἄττα πάσχοντος* (i. e. *νομίζων ἐμὲ δεινὰ ἄττα πάσχειν*), Plat. Phaed. 115 E; cf. Hdt. 5, 20, 85; 9, 54.—Hence may be understood how both constructions are sometimes found in one sentence, as, *τοὺς κόσμους εἴασε χαίρειν ὡς ἀλλοτρίους τε ὄντας καὶ πλέον θάτερον ἡγησάμενος ἀπεργάζεσθαι*, Plat. Phaed. 114 E,—where, for *ἡγησάμενος ἀπεργάζεσθαι*, we might have had *ἀπεργαζομένους*, cf. Xen. Cyr. 1, 5, 9.—3. with participles put absolutely it must be explained in the same way, usu. c. gen., as, *νῦν δέ, ὡς οὕτως ἐχόντων, στρατιὴν ἐκπέμπετε* (i. e. *ἡγούμενοι ὅτι οὕτως ἔχει*), Hdt. 8, 144; *ἐρώτα ὅ τι βούλει, ὡς τἀληθῆ ἐροῦντος*, (i. e. in the certainty) that I will speak the truth, Xen. Cyr. 3, 1, 9; cf. Lob. Soph. Aj. 279 (281):—also c. acc., as, *μισθὸν αἰτοῦσιν, ὡς οὐχὶ αὐτοῖσιν ὠφέλειαν ἐσομένην ἐκ τοῦ ἄρχειν* (i. e. *ἡγούμενοι ὡς οὐχὶ ὠφέλεια ἔσται*), Plat. Rep. 345 E, cf. Hdt. 1, 84, Valck. Phoen. 1469.—This construction is most freq. after *εἰδέναι*, *ἐπίστασθαι*, *νοεῖν*, *διακεῖσθαι τὴν γνώμην*, *ἔχειν γνώμην*, *νομίζειν*, *ἡγεῖσθαι*, *ὑποτίθεσθαι*, etc., with which verbs we should rather expect *ὡς* with a finite verb: verbs of thinking or intending usu. have *οὕτως* added; v. Jelf Gr. Gr. § 701, sq.—Jac. Ach. Tat. p. 541, gives examples of *ὡς ἄν* with the participle.—II. *ὡς* before prepositions must be explained as with participles, for either the prep. with its case is put for a partic., or one may be supplied, *παρασκευασάμενος ὡς ἐπὶ ναυμαχίαν* (i. e. *ὡς ναυμαχήσων*), Xen.; *φρύγανα συλλέγοντες ὡς ἐπὶ πῦρ* (i. e. *ὡς πῦρ ποιησόμενοι*), Id.; *ἀπαγγέλλετε τῇ μητρὶ χαίρειν ὡς παρ' ἐμοῦ* (sc. *ἥκοντες*), which is implied in the prep. *παρά*, Id.; so too, *ὡς πρός..*, *ὡς ἐς..*, *ὡς ἐπί..*, Jelf Gr. Gr. § 626 Obs. 1; also, *ὡς ἀπὸ πομπῆς*, Plat. Rep. 327 C; *ὡς ἐκ κακῶν ἐχάρη*, Hdt. 8, 101.—III. hence, as *ὡς* most freq. stands in connexion with the preps. *πρός*, *εἰς*, *ἐπί* and the acc., to express a purpose, we may thus best explain its usage as prep. c. acc., just as the Lat. *usque* sometimes is used only with the accus., for *usque ad...* However, usage has for the most part limited this *ὡς* as a prep. c. acc. to cases where the object is a person, not a place or a thing, whereas *ὡς with* a prep. is usu. of things rather than persons, Pors. Phoen. 1415:—the first example of this *ὡς* is in Od. 17, 218, *ὡς αἰεὶ τὸν ὅμοιον ἄγει θεὸς ὡς τὸν ὅμοιον*. Döderlein however (Philol. Beyträge aus der Schweiz, pp. 303-326) brings instances of *ὡς* c. acc. rei, (though those from Thuc. are worth very little, as the edd. of Bekker and Poppo show, cf. Poppo Index ad Xen. An. p. 584); and Herm. himself (ad Soph. Tr. 365) admits this usage *where a person is implied in speaking of a thing*, as when a country is put for its inhabitants, which very well suits the passages quoted by Valck. Annot. Ined. ad Thom. M. p. 186 Tittm.: *ὡς τὸ πρόσθεν* is read by all the MSS. in Ar. Ach. 242.

D. *ὡς* before sentences seemingly independent:—

I. *ὡς* as an emphatic exclamation, *how*, as also Lat. *ut* is used for *quam*, esp. with advs. and adjs., *ὡς ἄνοον κραδίην ἔχες*, *how* silly a heart hadst thou! Il. 21, 441; *ὡς ἀγαθὸν καὶ παῖδα λιπέσθαι*, *how* good is it.., Od. 3, 196; cf. 24, 194; *ὡς ἀστεῖος ὁ ἄνθρωπος*, what a nice man! cf. Heind. Plat. Cratyl. 395 B. Sometimes *ὡς* also follows an adv., e. g. *θαυμαστῶς ὡς*, *ὑπερφυῶς ὡς*, v. A. (*b.*) II. 4.—2. when it is joined to a verb, its force extends to the whole sentence, *ὥς μοι δέχεται κακὸν ἐκ κακοῦ αἰεί*, Il. 19, 290, cf. 21, 273; *ὡς οὐκ ἔστι χάρις μετόπισθ' εὐεργέων*, *how* little thanks remain! Od. 22, 319, cf. Valck. Phoen. 150, 624. But in such expressions there is always something suppressed, to which *ὡς* refers, as may be plainly seen from such places as Ar. Av. 1119,—*ἀλλ' ὡς ἀπὸ τοῦ τείχους πάρεστιν ἄγγελος οὐδείς*, i. e. *θαυμαστόν ἐστιν ὡς οὐδεὶς πάρεστιν*, strange that no one comes!—3. at the beginning of several clauses, it may denote a quick succession of events, as, ὡς ἴδεν, ὥς μιν Ἔρως πυκινὰς φρένας ἀμφεκάλυψεν, *how* he saw, *how* did Love.., i. e. he saw *and straightway* Love.., Il. 14, 294; so, ὡς ἴδον, ὡς ἐμάνην, ὥς μευ περὶ θυμὸς ἰάφθη, Theocr. 2, 82, cf. 3, 42; as in Virgil, Ecl. 8, 41, *ut vidi, ut perii, ut me malus abstulit error*:—others write the second ὡς in these passages ὥς, *thus, then,—when* he saw, *then* Love, etc. The passage of Bion 1, 40, is different, ὡς ἴδεν, ὡς ἐνόησεν Ἀδώνιδος ἄσχετον ἕλκος, ὡς ἴδε φοίνιον αἷμα μαραινομένῳ περὶ μηρῷ, πάχεας ἀμπετάσασα κινύρετο, for here the clauses beginning with ὡς are all parts of the protasis, and πάχεας ἀ. κ. is the apodosis, *when* she saw, etc., she bewailed.—II. ὡς, to express a wish, our *oh that!* like εἴθε, Lat. *utinam*, always with the optat. alone, ὡς ἔρις ἀπόλοιτο, Il. 18, 107; ὡς ἀπόλοιτο καὶ ἄλλος, Od. 1, 47, cf. Soph. El. 126: also ὡς ἄν or κε, c. optat., ὡς ἂν ἔπειτ' ἀπὸ σεῖο οὐκ ἐθέλοιμι λείπεσθαι, Il. 9, 444, cf. Jelf Gr. Gr. § 810, 1.—2. also negatively, ὡς μὴ θάνοι, *oh that* he might not die! Od. 15, 359.—3. ὡς joined with other words of wishing, esp. ὡς ὤφελον, Ep. ὡς ὤφελλον or ὡς ὄφελον, oft. in Hom., v. ὀφείλω II. 2. In these clauses also ὡς refers to something suppressed: but that in a wish ὡς often means merely *as* or *since*, is taught by Herm. Soph. Aj. 904.

E. ὡς with numerals marks that they are to be taken only as a round number, *about, nearly*, like Lat. *quasi* or *admodum*, ἀπέθανον ὡς πεντακόσιοι, Xen.; also, ὡς πέντε μάλιστα, about five at most, Hdt. 7, 30: and this is the simplest way of explaining phrases like ὡς τὸ πολύ or ὡς ἐπὶ τὸ πολύ, and ὡς ἐπὶ τὸ πλεῖστον, for the most part: so too οἷον was used, cf. οἷος V. 4, and also εἰς IV, πρός C. I. 5.

F. ὡς in some elliptical phrases:—1. ὡς τί (sc. γένηται); *in order that what may happen? for what end? wherefore?* and so=ἵνα τί; though it may also be explained by τί βουλόμενος; cf. C. II.—2. ὡς ἕκαστοι (sc. τυγχάνουσι or ἔτυχον), each separately, Lat. *pro se quisque*, Thuc.; so also, ὡς ἑκάτεροι, Thuc. 3, 74.

V. ὡς pleonast. in ὡς ὅτι, ὡς οἷον and ὡς οἷα, mostly from Plutarch downwds., cf. Bast Greg. p. 52, Jac. Anth. P. p. 403, Lob. Phryn. 427:—also οἷον ὡς and ὡς οἱονεί, Bast Ep. Cr. p. 57, and Schäf. ibid. p. 277.

G. Etymology; when we compare ὡς with ἅτε, οἷον, ὅσον, and the old demonstr. τώς with τώς (the Dor. acc. of article), we cannot but acknowledge ὡς also as an old accus. form of the relat. pron. ὅς; esp. as the Greeks were fond of using the accus. in an adverbial sense, e. g. ἀρχήν, δίκην, τέλος, etc.

Ὡς, for ὡς, barbarism in Ar. Thesm. 1192, etc.

Ὦς, τό, gen. ὠτός, Dor. for οὖς, *the ear.*

Ὦσα, Ep. and Ion. for ἔωσα, aor. 1 act. of ὠθέω, Hom.

Ὡςάν, or better ὡς ἄν, Ep. ὥς κε or ὥς κεν, being ὡς with a conditional force added, v. sub ὡς B. II. 1.—II. seemingly absol., παῖδα ὡραῖον ὡς ἂν Αἰγύπτιον, Ael. N. A. 4, 54;—but here ὄντα is to be supplied, and so the case must be referred to the use of ὡς with a participle.—III. ὡς ἄν is also used in certain cases where ἕως ἄν might be expected, cf. ὡς B. II. 4.

Ὡςανεί or ὡς ἂν εἰ, *like as if, as if.*

Ὡσαννά, Hebr. word in N. T., *save now! save we pray!*

Ὤσασκε, Ep. for ὦσε, 3 sing. aor. 1 act. of ὠθέω, Od. 11, 599.

Ὡςαύτως, adv. (ὧς, αὔτως):—strengthd. for ὡς, *in like manner, just so*, oft. in Hdt.; ὡςαύτως καί.., *in like manner* as.., Hdt. 7, 86; sometimes also c. dat., ὡςαύτως τοῖς πολλοῖς, Arr.; cf. Soph. Tr. 372:—opp. to ὡς ἑτέρως, Arist. Soph. Elench. 7, 2; Plat. Phaed. 78 D.—2. ὡςαύτως is further strengthd., ὡςαύτως οὕτως, *so in like manner*, Coray ap. Stallb. Plat. Gorg. 460 D; ὡςαύτως κατὰ ταὐτά, Stallb. Phaed. 78 D.—Hom. never uses this adv. except with δέ inserted, ὣς δ' αὔτως for ὡςαύτως δέ, Il. 3, 339, Od. 9, 31, etc.; and so we find it in Hdt. 1, 215; 2, 67, etc., and even in Att. prose, Heind. Plat. Phaed. 102 E. In Od., Wolf still writes ὣς δ' αὔτως: Buttm., who will not allow this repetition of the demonstr. adverbs ὧς and αὔτως, takes ὡςαύτως for the adv. from ὁ αὐτός, which should strictly be written ὣς αὐτῶς, *so in like manner*, and attributes the usual form to a confusion with the well known form αὔτως, v. Lexil. s. v. αὔτως fin.

Ὦσδε, Dor. for ὦζε, 3 sing. impf. from ὄζω.

Ὡςεί or ὡς εἰ, adv., written by Wolf sometimes joined ὡςεί, as in Il. 11, 389, 467; sometimes divided ὡς εἰ, as in Il. 22, 410; with τε added, ὡς εἴτε, Od. 10, 420; but ὡςεί τε, Il. 2, 780, Od. 9, 314:—*as if, as though*:—1. with the optat., Hom.—2. ὡςεί τε with the subj., Il. 9, 481.—3. ὡςεί τε with the indicat., Il. 13, 492.—II. in mere comparisons, *as if, like, just as*, Il. 16, 59, Od. 7, 36, Hes. Sc. 290, Aesch. Supp. 782, Soph. Ant. 653, etc.:—so with a part., Il. 5, 374, Hes. Sc. 194; ὡςεί τε, absol., Il. 11, 474, Od. 14, 254; ὡςεί περ, with a part., Hes. Sc. 189; cf. Theocr. 25, 163; ὡςεί πέρ τε, absol., H. Hom. Cer. 215, like ὥςπερ.—III. with numerals, *about*, cf. ὡς E.

Ὡςεπιτοπολύ, for ὡς ἐπὶ τὸ πολύ, *for the most part, usually*, Lat. *ut plurimum*, cf. ὡς A (a). II. 4. *c.*

†Ὡσηέ, ὁ, *Hosea*, a Hebrew prophet, LXX.; N. T.

Ὠσία, ἡ, Dor. for οὐσία, Ocell. and Archyt., cf. Plat. Crat. 401 C.

Ὠσίν, dat. pl. from οὖς, Od.

Ὦσις, εως, ἡ,=ὤθησις, *a thrusting: a thrust*, Arist. Ausc. Phys. 7, 2, 3.

†Ὦσις, ὁ, *Osis*, a sycophant at the court of Hieronymus of Syracuse, Ath. 251 F.

Ὡσιωμένως, adv. part. pf. pass. from ὁσιόω,=ὁσίως.

Ὥς κε and ὥς κεν, not to be written as one word, Ep. for ὡς ἄν, Hom.

Ὦσμαι, pf. pass. of ὠθέω, part. ὠσμένος.

Ὠσμός, ὁ,=ὦσις.

Ὥςπερ, adv., (ὡς, περ): *even as, just as*, Hom., etc.: used to introduce a comparison, Il. 4, 263, Od. 2, 333, etc.: Hom. oft. puts a word between ὡς and περ, e. g. ὡς σύ περ αὐτή, ὡς τοπάρος περ, ὡς ἔσεταί περ, etc., cf. Herm. H. Hom. Ap. 345.—Sometimes also of time, *as soon as*, Lat. *simul ac*, Ar. Pac. 21.—Ὥςπερ differs from ὡς, at least in Hom., in that it always begins its clause, and never refers to a demonstr. adv.; in Hes. Th. 402, it refers to ὣς δ' αὔτως; but this by no means holds good in Att., where ὥςπερ is the prevailing particle in all comparisons, save such as are merely put in for illustration: so, ὥςπερ ἄν, with the subjunctive, Soph. O. C. 1361:—on ὥςπερ γε, cf. Schäf. Greg. p. 877, 1046.—2. to limit or modify an assertion, like ὡσπερεί, *as if, as it were*, Stallb. Plat. Phaedr. 270 E, Phaed. 88 E, Crat. 384 C:—and freq. with participles used absolutely, ὥςπερ ἐξόν, *as if* it were in our power, Xen. An. 3, 1, 14; σιωπῇ ἐδείπνουν, ὥςπερ τοῦτο ἐπιτεταγμένον αὐτοῖς (for ὥςπερ εἰ τοῦτο ἐπιτεταγμένον αὐτοῖς εἴη), Xen. Symp. 1, 11, ubi v. Bornem.; that this absolute case is an accus. appears from Xen. Mem. 2, 3, 3.—Cf. ὡςπερεί, ὥςπερ οὖν.

Ὥςπερ, for ὥςπερ, barbarism in Ar. Thesm. 1185, 1192.

Ὥςπερ εἰ, or ὡςπερεί, adv. like οἱονεί, *just as if, even as*, Lat. *tanquam*, Trag., etc.; ὡςπερεὶ φάναι, so to say;—so too, ὥςπερ ἂν εἰ or ὡςπερανεί, Plat. Gorg. 479 A, Prot. 311 B, Isocr., etc.; cf. Jelf Gr. Gr. § 432 a.

Ὥςπερ οὖν, adv., *even as, just as*, ὥςπερ οὖν ἀπώλετο, Aesch. Cho. 96, cf. 888, Ag. 1171.—II. later oft. in one word, *as really, as no doubt*, εἰ δ' ἔστιν (ὡςπεροῦν ἔστι) θεός, Plat. Phaedr. 242 E; cf. Apol. 21 D.

Ὥςτε, as adv., bearing the same relation to ὡς, as ὅςτε to ὅς, and used like ὡς and ὥςπερ, to connect a word or words more closely to what goes before, e. g. to introduce a comparison, *as, like as, just as*, freq. in Hom., and Hdt.; also ὥςτε περ, Il. 18, 518; like ὥςπερ, always at the beginning of its clause, and oft., like ὡς, answering to the demonstr. adv. ὥς. Though this usage of ὥςτε is strictly poet., esp. Ep., yet it occurs here and there in Att., esp. of the early writers, κατώρυχες δ' ἔναιον ὥςτ' ἀήσυροι μύρμηκες, Aesch. Pr. 452; cf. Theb. 13, Cho. 421, Soph. O. C. 343, Ant. 1033; cf. Schäf. Long. p. 333, 460, Lob. Phryn. 427.—2. to mark the power or virtue by which one does a thing, *as, as being*, like ἅτε, and Lat. *utpote*, τὸν δ' ἐξήρπαξ' Ἀφροδίτη ῥεῖα μάλ', ὥςτε θεός, Il. 3, 381; so Hdt. 5, 83, 101; 6, 94.

B. as conjunction, esp. with a clause which expresses *a result* or *effect* caused by the action in the principal clause, c. infin., *as* or *for to* do a thing, much like French *pour* before an inf., in Hom. only twice, εἰ δέ σοι θυμὸς ἐπέσσυται, ὥςτε νέεσθαι, if thy heart is eager [*for*] *to* return, Il. 9, 42; οὐ τηλίκος εἰμί, ὥςτε σημάντορι πάντα πιθέσθαι, I am not of such age *as to* obey a master in all things, Od. 17, 21; so ῥηϊδίως κεν ἐργάσσαιο, ὥςτε σέ κ' εἰς ἐνιαυτὸν ἔχειν, Hes. Op. 44: so too when a purpose or intention is to be expressed.—This construct. is very freq. in Att., and that oft. where ὥςτε seems superfluous, as indeed is the case in the place just quoted (Il. 9, 42), cf. Valck. Hipp 1327, Markl. Supp. 581: but, reversely, we oft. find the inf. alone where ὥςτε seems wanted, as in Hdt. 1, 13 82, cf. Pors. Or. 387, Med. 1396, Schäf. Soph. O. C. 1350:—ὡς is much less freq. in this usage, as in Xen. An. 2 2, 4, cf. ὡς B. III.—2. ὥςτε is sometimes also put with a part. for ὡς or ἅτε, as ὥςτε φυλασσομένων τῶν ὁδῶν, *as* or *since* the ways were guarded, Hdt. 5, 35; also with a prep. alone, ὥςτε περὶ ψυχῆς, *since it was for life*, Od. 9, 423; cf. Arnold Thuc. 7, 24 —3. after οὕτως, τοιοῦτος, τοσοῦτος, or any like demonstr., ὥςτε is used c. inf.—4. after comparatives with ἤ, when the possibility of the consequence is denied, μέζω κακὰ ἢ ὥςτε ἀνακλαίειν, greater woes than *that one could* weep for them, i. e. too great for tears, Valck. Hdt. 3, 14: but ὥςτε is sometimes left out, as, μεῖζον ἢ φέρειν, κρείσσον' ἢ φέρειν κακά, Soph. O. T. 1293, Eur. Hec. 1107: — the posit. is sometimes, though rarely, put for the compar., ψυχρὸν ὥςτε λούσασθαι (for ψυχρότερον ἢ ὥςτε..), too cold *to* bathe in, Xen. Mem. 3, 13, 3.—5. sometimes it comes to imply *on the condition that..*, as in Thuc. 4, 37, Xen. An. 5, 6, 26. —II. but ὥςτε is also joined with the indic. for the infin., βέβηκεν, ὥςτε πᾶν ἐν ἡσύχῳ ἔξεστι φωνεῖν, Soph. O. C. 82, cf. O. T. 533; this is very freq. in Xen., e. g. An. 1, 9, 28, Mem. 2, 2, 3, etc.—For the distinction between ὥςτε with the indic. and the infin., v. Jelf Gr. Gr. § 863.—III. ὥςτε is also put with the opt. to express a supposed consequence, either with opt. alone, Xen. Mem. 3, 1, 9, Oec. 1, 13; or (more freq.) with ἄν added, as Hdt. 2, 16, Soph. O. T. 857, El. 325, Ar. Ach. 943; v. Jelf § 865.—IV. lastly, with the past tenses of the indic., to express an improbable consequence, Xen. Ages. 1, 26, v. Jelf § 866.—V. ὥςτε also stands at the beginning of a sentence, to mark a strong conclusion, *and so, therefore, consequently*, with the indic., Pors. Praef. Hec. p. xlvii: also with the imperat., θνητὸς δ' Ὀρέστης, ὥςτε μὴ λίαν στένε, Soph. El. 1172; ὥςτε θάῤῥει, Xen. Cyr. 1, 3, 18, cf. Jelf § 867.

Ὤστης, ου, ὁ, (ὠθέω) *one who thrusts* or *pushes:* σεισμὸς ὤστης, an earthquake *with one violent shock*, Arist. Mund. 4, 31.

†Ὠστία, ας, ἡ, and Ὤστια, ων, τά, *Ostia*, the harbour of Rome at the mouth of the Tiber, Strab. p. 145, 219, etc.

†Ὠστιαῖοι, ων, οἱ, *the Ostiaei*, name of a people, ap. Strab. p. 63.

Ὠστίζω, f. -ίσω, frequentat. from ὠθέω, *to push about, push to and fro*, like Lat. *trusare, trusitare:* hence in pass. usu. c. dat. pers., ὠστίζεσθαί τινα, *to justle with* another, *justle* him *and be justled* by him, Ar. Ach. 24, 844, Lys. 330; absol., ὠστ. εἰς τὴν προεδρίαν, *to justle* for the first seat, Ach. 42; so, comically, πλακούντων ὠστιζομένων περὶ τὴν γνάθον, Teleclid. Amphict. 1, 13.

Ὠστικός, ή, όν, (ὠθέω) *fit for thrusting, pushing*, etc.: *inclined to do so, violent, impetuous*, Epict. Adv. -κῶς.

Ὠστισμός, ὁ,=ὠθισμός.

Ὠστός, ή, όν, verb. adj. from ὠθέω, *capable of being thrust* or *pushed*, Lat. *trusatilis.*

Ὠσφρόμην, Ion. ὀσφράμην, Hdt. 1, 80; aor. mid. of ὀσφραίνομαι: also ὠσφρησάμην, cf. Lob. Phryn. 741 sq.

Ὤσχη, ης, ἡ, and ὦσχος, ου, ὁ,= ὄσχος, ὄσχη.

Ὠσχοφόρια, τά,=ὀσχοφόρια, Plut. Thes. 22, 23.

Ὠσχοφόρος, ον, =ὀσχοφόρος, Alciphr. 3, 1.

Ὤσω, fut. of ὠθέω, nearer the root than ὠθήσω.

Ὠτάγρα, ας, ἡ, (οὖς, ἄγρα) *an instrument of torture for the ears.*

Ὠτᾰκίς, ίδος, ἡ, *a sea-plant*, Opp. Ix. 2, 7.

Ὠτᾰκουστέω, ῶ, f. -ήσω, *to hearken, listen, watch covertly*, Hdt. 8, 130, Xen. Cyr. 5, 3, 56; 8, 2, 10: from

Ὠτᾰκουστής, οῦ, ὁ, (οὖς, ἀκούω) *a hearkener, listener, spy*, Arist. Pol. 5, 11, 7, Mund. 6, 9.

Ὠταλγέω, ῶ, f. -ήσω, *to have the* ὠταλγία, Diosc.

Ὠταλγία, ας, ἡ, *ear-ache.*

Ὠταλγιάω, ῶ,=ὠταλγέω, Diosc.

Ὠταλγικός, ή, όν, *of, for* or *belonging to* ὠταλγία.

Ὦ τᾶν or ὢ τάν, v. τᾶν.

Ὠτάριον, ου, τό, dim. from οὖς, *a little ear*, Anth. P. 11, 75. [ᾰ]

Ὠταρός, ά, όν, (οὖς) *large-eared.*

Ὦτε, Dor. for ὥςτε, Pind. O. 10 (11), 102, P. 10, 84. (The accent ὥτε is wrong.)

Ὠτεγχύτης, ου, ὁ, *an ear-syringe*, Foës. Oec. Hipp.

Ὠτειλή, ῆς, ἡ, *a wound*, esp. *an open wound*, Il. (v. infra); ἐξ ὠτειλῆς ἔῤῥεεν αἷμα, Il. 4, 140: also, *a wound that is healed over, a scar*, Lat. *cicatrix*, Od. 19, 456, Foës. Oec. Hipp.:—rare in prose, as Xen. An. 1, 9, 6. (No doubt from οὐτάω, hence also οὐταμένη ὠτειλή, Il. 14, 518; 17, 86: and so, strictly, a Dor. form for οὐτειλή.) Hence

Ὠτειλῆθεν, adv., *from* or *out of the wound*, Orph. Lith. 647.

Ὠτιαφόρος, ον, v. ὠτιοφόρος.

Ὠτικός, ή, όν, (οὖς) *of* or *belonging to the ear*, Medic.

Ὠτίον, ου, τό, like ὠτάριον, dim. from οὖς, *a little ear*, LXX.: cf. Lob. Phryn. 211.

Ὠτιοφόρος, ον, ὁ,=ὠτοκαταξίας: but,—II. ὠτιαφόρος, ον, (ὠτίς III, φέρω) *wearing ear-caps* or *ear-flaps* (ἐπωτίδες), E. M.: cf. Lob. Phryn. 656.

Ὠτίς, ίδος, ἡ, (οὖς) *a* kind of *bustard with long ear-feathers*, prob. our *great bustard*, French *out-arde*, Xen. An. 1, 5, 2 sq., Arist. H. A. 9, 33; cf. ὦτος.—II. in architecture, *a projection for setting something on, bracket.*—III. prob. also = ἐπωτίς, *an ear-cap, ear-flap*, Lob. Phryn. 656.

Ὠτίτης, ου, ὁ, fem. -ῖτις, ιδος, (οὖς) *furnished with ears, eared.*

Ὠτογλῠφίς, ίδος, ἡ, Plat. (Com.) Symm. 3; and ὠτόγλῠφον, ου, τό, (οὖς, γλύφω):—*an ear-pick.*

Ὠτοειδής, ές, gen. έος, (οὖς, εἶδος) *like an ear, ear-shaped.*

Ὠτόεις, εσσα, εν,=ὠτώεις, dub.

Ὠτοθλᾰδίας, ου, ὁ,=ὠτοκάταξις, Diog. L. 5, 67.

Ὠτοκαταξίας, ου, ὁ,=sq.

Ὠτοκάταξις, ιος, ὁ, (οὖς, κατάγνυμι) *a boxer whose ears are battered by the boxing-gauntlet*, Ar. Fr. 72; cf. κατάγνυμι II.

Ὠτοκοπέω, ῶ, f. -ήσω, (οὖς, κόπτω) *to stun the ears by talking*, Lat. *aures obtundere.*

Ὠτοκωφέω, ῶ, f. -ήσω, *to be deaf.*

Ὠτόλικνος, ον, *with ears as large as a shovel*, dub.

Ὠτόῤῥῠτος, ον, (οὖς, ῥέω) *having a running from the ears*, Hipp. p. 1164.

Ὦτος, ου, ὁ, also ὠτός, οῦ, ὁ, (οὖς) *the horned owl*, Arist. H. A. 8, 12, 12, Alex. Mynd. ap. Ath. 390 F: cf. ὠτίς.

Ὦτος, ου, ὁ, *Otus*, son of Alöeus †(of Neptune, v. Ἀλωεῖδαι)† and Iphimedea, brother of Ephialtes, whom he helped to bind Mars, Il. 5, 385, Od. 11, 308.

Ὠτότμητος, ον, (οὖς, τέμνω) *with ears slit* or *cropped*, LXX.

Ὠτοχλέω, ῶ, f. -ήσω, *to distress* or *distract the ears.*

Ὠτώεις, εσσα, εν, (οὖς) *eared, with ears:* usu. *with ears* or *handles*, τρίπους, Il. 23, 264, 513, Hes. Op. 655.—Only poet.

Ωὐτός, Ion. and Dor. for ὁ αὐτός Il. 5, 396: so at present most Edd. agree in writing: but we find also ὠυτός or ωὐτός or ὡὐτός or even ὡϋτός or ὠϋτός, cf. Heyne Il. T. 5, p. 78, Schweigh. Hdt. 2, 79: analogy would be in favour of ωὐτός, Buttm. Ausf. Gr. § 29 Anm. 12 n.

Ὦφα, ὤφειν, perf. and plqpf. act. of ὁράω, from the root *ὄπτω, ὄψομαι, but only found in Gramm.; cf. ὠμμένος.

Ὠφέλεια, ας, ἡ, Ion. ὠφελίη, also in Att. ὠφελία, as in Eur. Andr. 539, and always in Bekker's Thucyd.; (ὠφελέω):—*help, aid, succour*, esp. in war, ὠφελίαν πέμπειν, παρέχειν, Thuc. 1, 26: 3, 13; ἰατρικὴ ὠφέλεια, medical *aid*, Plat. Lys. 217 A.—2. *use, profit, advantage, gain*, Hdt. 5, 98; εἴ τις ὠφέλειά γε, Soph. El. 944; and so Plat., etc.; also in plur., *services*, Andoc. 20, 8, Xen. Mem. 4, 5, 10; αἱ ἀπό τινος γιγνόμεναι ὠφ., Isocr. 46 C; etc.:—ἐπ' ὠφελείᾳ τινός, for his *service*, Plat. Rep. 334 B, Xen., etc.: ἐν ὠφελείᾳ ἐστί, 'tis *of use*, Xen. Vect. 4, 35.—3. esp., *gain made in war; spoil, booty*, Polyb. 2, 3, 8; 3, 82, 8, etc., Diod., etc.; ὠφ. καὶ λεία, Plut. 2, 255 B: δι' ὠφέλειας τίθεσθαι τὰ χρήματα, to regard as *booty*, Dion. H. 7, 37.

Ὤφελες, ε, 2 and 3 sing. aor. 2 of ὀφείλω, q. v., signf. II. 2.

Ὠφελέω, ῶ, f. -ήσω, (ὄφελος) *to help, aid, assist, succour:* in genl. *to be of use* or *service* to any one, first in Hdt. —Construction:—1. absol., *to be of use* or *service*, οὐδὲν ὠφελεῖ, Thuc. 2, 87: c. acc. pers., like Lat. *juvare*, Hdt. 2, 95; 3, 126, Aesch. Pr. 507, and very freq. in Att.; also c. adj. neut., ὠφ. τινά τι, οὐδέν τινα ὠφ., *to do* one *a service* or *no service*, Soph. Aj. 537, Eur. Alc. 875, etc.; and ὠφ. τινα εἴς τι, *to be of use towards* a thing, cf. Ep. Plat. 360 B: c. acc. cognato, ὠφ. ὠφέλειαν, Plat. Euthyd 275 E:—seldom c. dat. pers., like Lat. *prodesse*, as in Aesch. Pers. 842, Soph. Ant. 560, Eur. Or. 665, 680, Heracl. 681, Ar. Av. 420; Thom. M. p. 935 confines this usage to poets; yet it is found in Arist., and later prose, and so the compds. προςωφελέω, ἐπωφελέω, συνωφελέω, take both constructions:—lastly, a singular construction c. gen. occurs in Soph. O. C. 436, οὐδεὶς ἔρωτος τοῦδ' ἐφαίνετ' ὠφελῶν, but there the part. is prob. taken as a subst., *a helper.*

B. pass. ὠφελοῦμαι, usu. c. fut. mid., ὠφελήσομαι, as Thuc. 6, 18; more rarely ὠφεληθήσομαι, as in Xen. Cyr. 3, 2, 20, Isae. 81, 22:—*to be helped*, i. e. *to receive help, aid* or *succour, to derive profit* or *advantage*, Hdt., etc.; πρός τινος, *from* a person or thing, Hdt. 2, 68; ἔκ τινος, Aesch. Pr. 222, Antipho 121, 31; ἀπό τινος, Thuc. 3, 64, Plat.; ὑπό or παρά τινος, Plat. Gorg. 512 A, Rival. 132 D; τινί, *by* a thing, Thuc. 3, 67; also διά τι, Ep. Plat. 315 E: ὠφελεῖσθαι πρός τι, *to acquire advantage* towards a thing: also c. part., ὠφελεῖσθαι ἰδών, *to be profited by* the sight of a thing, Thuc 2, 39. Hence

Ὠφέλημα, ατος, τό, *that which is of use, a useful* or *serviceable thing*, Aesch. Pr. 251, 613: *a useful maxim*, Pausan. —II. generally, *a service done, use, advantage*, Soph. O. C. 260, Eur. Tro. 698, and Xen.

Ὠφελήσιμος, ον, (ὠφελέω) *useful*,

serviceable, profitable, Soph. Aj. 1022, Ar. Av. 317.

Ὠφέλησις, εως, ἡ, (ὠφελέω) *a helping, aiding*; and so (generally) like ὠφέλεια, *use, service, advantage*, Soph. O. C. 402, El. 1031.

Ὠφελητέος, α, ον, verb. adj. from ὠφελέω, *necessary* or *proper to be assisted*, ὠφελητέα ἡ πόλις, Xen. Mem. 3, 6, 3.—II. ὠφελητέον, *one must assist*, etc., ὠφ. τὴν πόλιν, Ib. 2, 1, 28.

Ὠφελία, v. sub ὠφέλεια.

Ὠφέλιμος, ον, sometimes also η, ον, Plat. Charm. 174 D (ὠφελέω):—*helping, aiding: useful, serviceable, profitable, advantageous*, τινί, to one, Eur. Ion 138, Plat., etc.; ἔς τι, for a purpose, Thuc. 3, 68; πρός τι, Plat. l. c.: κρίνειν τι ὠφ., Thuc. 1, 22. Adv. -μως, Xen., and Plat.; superl. -ώτατα, Xen. Eq. 6, 1.

†Ὠφελίων, ωνος, ὁ, *Ophelion*, masc. pr. n., Anth. P. 6, 315; etc.

Ὤφελλον, Ep. for sq., Hom., v. ὀφείλω.

Ὤφελον, aor. 2 of ὀφείλω, q. v., Hom.

†Ὠφήμερε, Att. crasis for ὦ ἐφήμερε, Ar. Nub. 223.

Ὦφλον, aor. 2 of ὀφλισκάνω.

Ὤιχα, pf. of οἴγνυμι.

Ὤιχατο, Ion. for ῳγμένοι ἦσαν, 3 plur. plqpf. pass. of οἴγνυμι.

†Ὦχος, ου, ὁ, *Ochus*, appell. of Artaxerxes king of Persia, Ael.—II. a river of Bactria, Strab. p. 509.

Ὤχρα, ας, ἡ, (ὠχρός) *a yellow-coloured earth, ochre*, Arist. Meteor. 3, 6, 11.—II. = ὠχρίασις, quoted from Plut.

Ὠχραίνω, fut. -ᾰνῶ, (ὠχρός) *to make pale* or *wan*, Orph. Arg. 1305.—II. intrans., *to be* or *become so*, Nic. Th. 254, Al. 438. Hence

Ὠχραντικός, ή, όν, *making pale* or *wan*. Adv. -κῶς.

Ὠχράω, ῶ, f. -ήσω, (ὠχρός) *to turn* or *be pale, wan*, etc., ὠχρ. χροά, *to be wan* of countenance, Od. 11, 529: of the moon, Arat.:—cf. ὠχριάω.

Ὠχρία, ας, ἡ, = ὠχρότης, *paleness, wanness*, susp.

Ὠχρίας, ου, ὁ, (ὠχρός) *one of a pale countenance*, Arist. Categ. 8, 15.

Ὠχρίᾱσις, εως, ἡ, *a turning pale, paleness*, Plut. 2, 364 B, etc.: from

Ὠχριάω, ῶ, f. -άσω [ᾱ], (ὠχρός) *to turn pale* or *to be of a pale complexion*, like ὠχράω, Soph. Fr. 115, Ar. Nub. 103, Pac. 642, Ran. 307:—of wine, Plut. 2, 692 E.—Cf. Lob. Phryn. 80.

Ὠχροειδής, ές, gen. έος, (ὠχρός, εἶδος) *of a pale, wan countenance, pallid*.—II. (ὤχρα) *like ochre, ochrous*.

Ὠχρόλευκος, ον, (ὠχρός, λευκός) *of a whitish yellow* or *yellowish white*, Diosc.

Ὠχρομέλᾱς, αινα, ᾰν, (ὠχρός, μέλας) *yellowish-black*, Galen.

Ὠχρόμμᾰτος, ον, (ὠχρός, ὄμμα) *pale-eyed*, Arist. Physiogn. 6, 38.

Ὠχροποιός, όν, (ὠχρός, ποιέω) *making pale*, Gramm., v. Heyne Il. T. 5, p. 392.

ὨΧΡΟ´Σ, ά, όν, *pale, wan*, Eur. Bacch. 438, Ar. Nub. 1016, Plut. 422, etc.: esp. *pale-yellow, sallow*, (cf. χλωρός), τὸ δὲ ὠχρὸν γίγνεται λευκοῦ ξανθῷ μεμιγμένου, Plat. Tim. 68 C:—of wine, Plut. 2, 692 E. Hence ὤχρα, *ochre*. (ὠ-χρ-ός is prob. the same as the Sanscr. *hari*, with ω prefixed, Pott Et. Forsch. 1, p. 141.) Hence

Ὦχρος, ου, ὁ, or perh. better εος, τό (Buttm. Ausf. Gr. § 119, 41 d note):—like ὠχρότης, *paleness, wanness*, esp. *the pale hue* of one scared, Il. 3, 35.—II. a kind of *pulse*, or *its pale-yellow husk*, Lat. *ervilia*, Anaxandr. Protes. 1, 43.

Ὠχρότης, ητος, ἡ, (ὠχρός) *paleness, wanness*, Plat. Rep. 474 E.

Ὠχρόω, ῶ, f. -ώσω, (ὠχρός) like ὠχραίνω, *to make pale* or *wan*.—II. intr., *to be pale* or *wan*. Hence

Ὤχρωμα, ατος, τό, *paleness, wanness*.

Ὤιχωκα, Ion. pf. of οἴχομαι.

Ὤψ, ἡ, gen. ὠπός, acc. ὦπα:—*the eye, face, countenance*, Hom., and Hes., though they only use the acc. sing.: εἰς ὦπα ἰδέσθαι τινί, to look one full in *the face*, Il. 9, 373; εἰς ὦπά τινος ἰδέσθαι, Il. 15, 147: and absol., εἰς ὦπα ἰδέσθαι, Od. 22, 405; 23, 107: but, θεῇς εἰς ὦπα ἔοικεν, as to *the face*, i. e. in *face*, she is like the goddesses, Il. 3, 158, cf. Od. 1, 411; so, θεῇς εἰς ὦπα ἐΐσκειν, Hes. Op. 62.—In Plat. Crat. 409 C, the masc. acc. pl. τοὺς ὦπας (though also in Ath. 287 A, 367 A, and confirmed by E. M. p. 158) is rejected by Bekk. and Stallb., who read the neut. τὰ ὦπα with the best MSS. (From root ’ΟΠ-, whence also ὄψομαι, fut. of ὁράω, ὄψις, ὄμμα, etc.)

†Ὤψ, gen. Ὠπός, ὁ, *Ops*, son of Pisenor, father of Euryclia, Od. 1, 429 sqq.

Ὠώδης, ες, gen. εος, contr. for ὠοειδής, (ὠόν, εἶδος) *like an egg egg-shaped, oval*, Arist. Gen. An. 2, 1 25.

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